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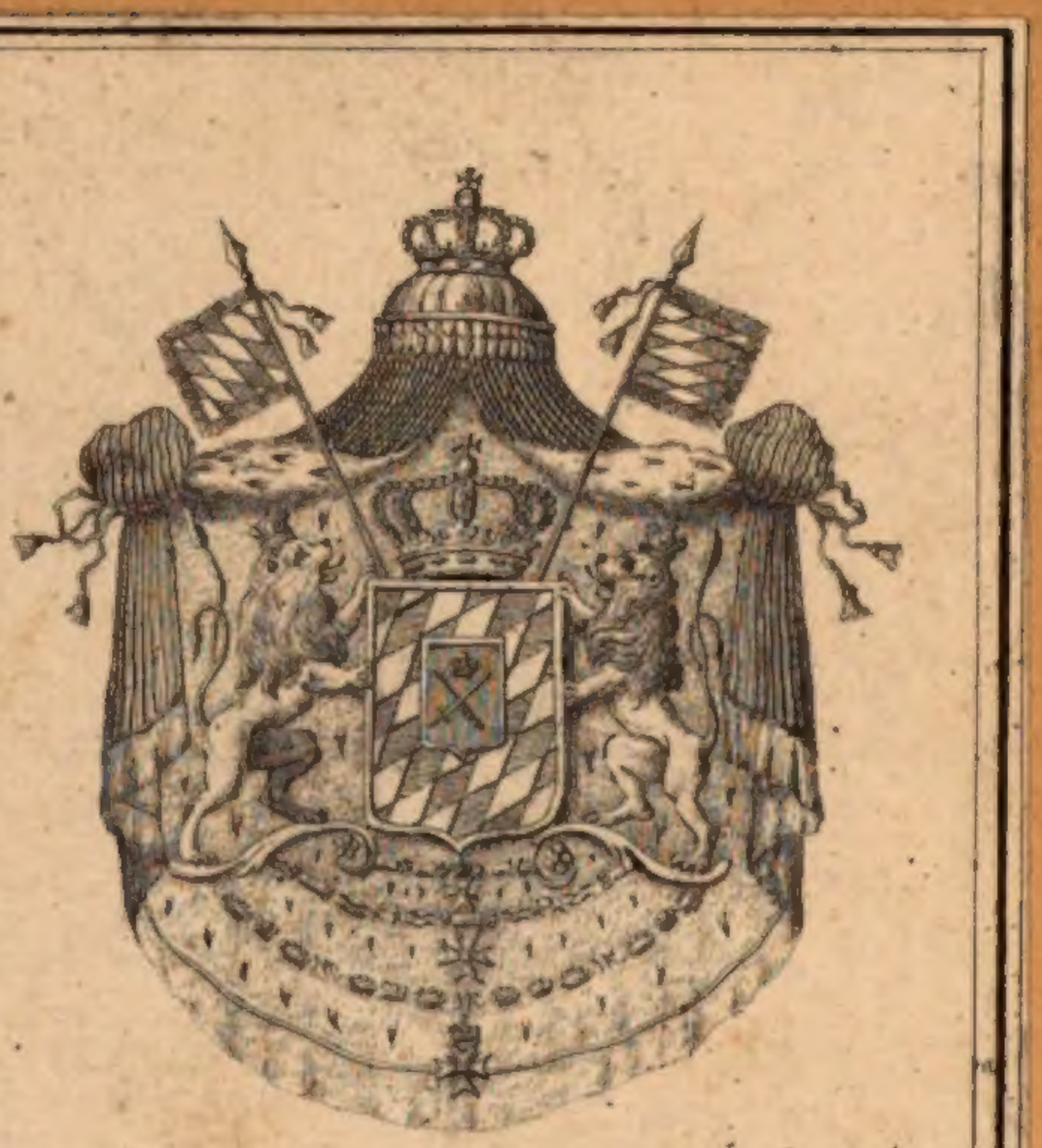

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ENGLISH DICTIONARY

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A

NEW DICTIONARY

OF THE

ENGLISH LANGUAGE

BY

CHARLES RICHARDSON

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PRELIMINARY ESSAY.

SECTION I.

PROFESSORS of the sciences, more especially Geometricians and Algebraists, commence their respective courses of instruction with definitions, postulates, and axioms, so perspicuous and comprehensible, as not infrequently to allure the sanguine disciple into a hope that the difficulties with which " the indiligence of an idle tongue"* may have threatened him, will prove less real than imaginary. There is one great and manifest advantage in the pursuit of the Mathematics, that the simple principles thus proposed at the outset have an obvious relation to their subject. In various other branches of knowledge this is far from being the case, and it is sometimes necessary to lay down, with the imposing appearance of formal dialecticks, truths so evidently true, and yet at first glance so far removed from the thesis of discourse, that not their importance only but even their relevancy may be very fairly suspected. These observations do not seem impertinent or imprudent from a writer who may feel it advisable to use some precaution, lest he should startle his readers by roundly asserting, as an axiom upon which he means to ground his grammatical speculations, that man, as well as other animals, is born with five senses;

> And though things sensible be numberless,
> But only five the sense's organs be;
> And in those five all things their forms express,
> Which we can touch, taste, feel, or hear, or see.
>
> *Davies, Immortality of the Soul.*

At the banquets, it will be remembered, in which the Athenians indulged during the festivals observed in honour of the Muses, it was the custom for men of learning to propose questions

* B. Jonson, Discoveries.

one to another. In the ninth book of the Symposiacs of Plutarch, which records a number of these banquet discourses, Hermeias, the Geometrician, who is the first to speak, demands of Protogenes, the Grammarian, why Alpha was ranked the first of all the letters? *δί ην Ἄλφα προτατεται των γραμματων απαντων.* The reason assigned by Protogenes amounts to this, that A will not act in concord with any of his brethren, unless he has the lead; thus place him before I, and he consents to a combined diphthongal sound—A I; place him after, and he refuses to coalesce with his preferred associate—I A.

Cadmus, it seems, had long before pronounced, that to A had been awarded this right of precedence, because, in the language of the Phœnicians, an ox, the first of things necessary to man, was known by the name of A. The recollection of this induces Ammonius to call upon Plutarch himself, as a Bœotian born, to step forward in defence of his countryman Cadmus. "Not so," quoth Plutarch; "for it is but just that I should raise my voice—not in defence of the grandfather of Bacchus, but rather of my own. And *he* used to say that, "naturally the first articulate vocal sound was produced by the power of A: *Πρώτην φύσει φωνην των ενάρθων εκφέρεσθαι διά της του Ἄλφα δυναμεως*: that it is the simple utterance or emission of the breath, through the opened lips, without effort, and without the aid of the tongue; and further, that it is the very first vocal sound uttered by *infants;* and thus," he adds, "*αι-ειν*, is to perceive or receive the sensation of sound (*au*-d-ire)."

The conversation is then directed to the reasons there may be for the number of letters, and to the proportions that subsist between the one sort and the other. Answers are without hesitation returned to solve the two problems; to the first by Plutarch, and to the second by Hermeias. There is, however, present one Zopyrio, also a grammarian, who could scarcely suppress his splenetic contempt, until silence presented an opportunity to be heard. He then derided their philosophy as vain babble, and confidently assured them, that as the number and the order of the letters were, so they were, not for any reason, but by chance, *μηδενι λογω συντυχια δε.*

I wish to introduce these learned, inquisitive, and talkative Symposiasts, together with the recondite subjects of their discourse, to the notice and regard of modern philosophic banquetteers, in hopes that they may be inspirited to emulate their antique masters, and to allow the origin and formation of language, to be introduced and entertained with due attentions at their boards. And if any Zopyrio should scoffingly reject a natural origin for articulate intelligible sounds, and dogmatically ascribe them to a certain *Συντυχια*, or Chance, let me warn them to pause awhile, before they invest him with authority to pronounce his own ignorant assumption, as the conclusion in which all without enquiry have agreed to acquiesce.

It is, indeed, exceedingly difficult, if not wholly impossible, so far to divest ourselves of acquired knowledge, as to enable us to contemplate man in his purely *infant* state—the state referred to by the ancestor of Plutarch—to consider him as a creature merely endowed with the faculty of receiving sensations, and with organs for the articulation of distinct sounds; with a native power to reveal to himself that, in the exercise of these organs, he is possessed of the ready means to signify or communicate those sensations to other individuals of his kind. It is, nevertheless, incumbent upon the enquirer into the origin and formation of language, to make a strong effort to struggle at least with this formidable difficulty, if not wholly to subdue it.

It is a trite remark, that the invention and practice of oral speech, must have long preceded the invention and formation of literal characters: that words, the *signa audibilia*, must have prevailed on the surface of the earth for years and centuries of years before the graphic signs, the *verba visibilia*, could have been contrived.

Warburton, whose daring spirit plunged him into the darkness of the most early ages, persuaded himself that he had discovered the origin and traced the progress of symbolic figures, and that he had brought the general history of writing, by a gradual and easy descent, from a picture to a letter.

Of the inventors of those letters which have been transmitted to us in the Greek alphabet, history* has been ambitious to preserve the names as she received them from tradition; and the invention itself has ever been commemorated as the noblest monument of human intelligence. "It is a thing (says Bishop Wilkins†) of so great art and exquisiteness, that Tully doth from hence infer the divinity and spirituality of the human soul, and that it must needs be of a far more excellent and abstracted essence than mere matter or body, in that it was able to reduce all articulate sounds to twenty-four letters."‡ "Aut is concretus videtur? . . . qui sonos vocis, qui infiniti videbantur, paucis literarum notis terminavit?" Such is the language of Cicero himself. Tusc. Quæst. l. i. c. 25.

The learned and sagacious Wallis describes a letter to be "a sound in the voice, simple or uncompounded, and indivisible into more simple sounds."§ In this he approaches as near to the truth as any of those grammarians, whose opinions have been collected by the diligence of

* Plin. Nat. Hist. l. vii. c. 56. † Real Character, b. i. c. 3.

‡ Hobbes, no slight authority, asserts, that the invention of printing, though ingenious, compared with the invention of letters, is no great matter.—*Of Man*, c. 4.

§ Sonus in voce, simplex, seu incompositus, in simpliciores indivisibilis. De Loquela, sec. 1.—He agrees, however, that it may be called, not the sound itself, but a character indicating or designating the simple sound—soni simplicis indicem. Of course it is so, when written; but the *sound* must have long been in settled usage.

Vossius,* excepting, and a singular exception it is to be so neglected and forgotten,—excepting—Aristotle. He has pierced more deeply, and he has defined a letter to be "an indivisible sound, and yet (he adds) not all such sounds are letters, but those only that are capable of forming an *intelligible* sound."† It is by this last epithet, *συνετη φωνη*, that we distinguish the preeminence of the ancient above the modern philosopher; for to the title of philosopher our countryman must still preserve an undoubted claim.

Wallis has remarked that our language greatly delights in monosyllables,‡ and with more subtilty than solidity, in the opinion of Dr. Johnson,§ that "in our native words a great consent of letters and the thing signified, may very frequently be observed:" Magnum utplurimum literarum reique significatæ consensum reperiri.‖ His instances, however, are all of letters conjoined; that is, of separate parts, to which individually he attaches no signification, into significant wholes. Had he weighed with greater accuracy the terminology of Aristotle; had he recognised the force and comprehended the full and exact value and propriety of the expression, "an intelligible sound," that is, a sound significant of an intelligible meaning; it is not improbable that, with his extensive and profound erudition, and his very superior powers of understanding, he would have been the founder of a system of Etymology so perfect, that no other task would have been left to his successors than to consolidate and extend it.

"Horne Tooke's (says Sir James Mackintosh¶) is certainly a wonderful work; but the great merit is the original thought." What was this thought so highly prized, by one so able to appreciate its worth?

That words are the signs of ideas (*συμβολα παθηματων*), and that all are nouns, significant (*και σημαινει τι***) are positions that had long been acknowledged in the schools, and taught there upon the express authority of Aristotle. As an undeniable consequence Tooke inferred that those classes of words, comprised under the general name of particles, were also nouns, and had of course a signification. And the *thought* was, that there must be in the original language, from which those particles were derived, literally such and such words, bearing such and such significations. This conclusion, the result of general reasoning, he subjected to the test of etymology, and he instantly found upon trial all his predictions verified.††

* Voss. de Arte Gram. l. i. c. 7.

† Twining's Translation of—*Στοιχειον μεν ουν εστι φωνη αδιαιρετος, ου πασα δε αλλ' εξ ης πεφυκε συνετη γινεσθαι φωνη.* De Arte Poet. Cap. 24; ed. Tyrwhit.

‡ Gram. ch. 14, sec. 2. § Gram. prefixed to Dictionary. ‖ Gram. ch. 14, sec. 2.

¶ "The light," he adds, "which shines through such impenetrable words as articles and pronouns, is admirable —"the" and "it."—Tooke left our *relative* pronouns unexplained. In the Dictionary an attempt is made to throw light upon them.

** Arist. de Inter. ch. i. and ch. iii. †† Div. of P. v. i. ch. vii.

The deepest and the broadest principle of H. Tooke is, that all words are nouns, and that all nouns are the signs of ideas; here he descried, and here he warily preserved the main spring of his theory of language. He does not intermeddle with the letters, "those simple elements of speech," as Wilkins justly denominates them,—his purpose did not require that he should. But the renowned Savilian professor treats most distinctly and copiously, as well as acutely of them; and yet, in his attempt to explain what a letter is, he omits that specific term upon which Aristotle had so strongly insisted, as indispensable to the correctness and completeness of the definition.

What then am I venturing to propose, that has not been taught by these two illustrious writers?

Under the sanction of the still more renowned and illustrious Stagyrite, I venture, with no assumption of unfelt diffidence, to lay before the philologers and philosophers of the æra in which I write, certain opinions that have arisen and become established within my own mind, and to state with all possible simplicity and precision the train of general reasoning by which I was led to the belief, that these opinions rest upon a basis not less firm and unchangeable than that of our own physical nature. Having so done, I shall proceed with the practical application of the *thought*, which immediately presented itself, that if I were to follow the example of Horne Tooke, and subject my principles to the test of that etymology from which he reaped so brilliant a recompense, my experiment might be crowned with similar, if not with equal, success.

My general reasoning then has been this:—All men of all ages and countries of the world have had, and have, the same organs of speech,* and the same sense of hearing; that is, the same organs for the utterance and entrance of sound, with the faculty of distinguishing one sound from another.

Distinct, articulate or organic sounds,—constituting oral language, were and are, as Aristotle terms them, intelligible sounds, or sounds intended to signify distinct meanings.

All people, to whom written language is known, have written signs (named letters) to denote the same distinct intelligible sounds, so constituting oral language; for each sound a corresponding literal sign.

Each letter then was the sign of a separate distinct meaning; it was in fact the sign of a word, previously familiar in speech.

* Literas proferendi, et universam quidem loquelam perficiendi instrumenta sunt præcipua, pulmo et larynx (i. e. nodus gutturis) cum adjacente aspera arteria; item lingua, nares, labia, variæque oris partes.—Wallis, De Loquela, s. l. To which add,—Vocum articulatio, sive diversarum literarum formatio, tunc incipit, postquam spiritus extra laryngem pervenit; et, naribus, ore, lingua, labiis, fere tota perficitur.—Id. ib.

These letters, once invented, and their forms established, were, and continue to be, distinguished by the two general names of vowels and consonants.

The vowels, or letters so named, are the signs of a breathing; these breathings, however, are emitted by sentient beings, they are the proofs of animal vitality or life, and they have given birth to some primitives denoting sensation, and also motion,—the first act of a sentient being; E. g.

A.—Gr. *a*-ειν, *ha*-lare, to breathe. A. S. *O*-r-ath, *aὺ*-ra, breath, *a*ir. Lat. *a*-*i*-o. I say. A.S. *Aa*. Eng. *Ay*. Gr. *a*-ει.* Gr. *αι*-ειν, *au*-d-ire, Ου-ας, *au*-ris. Goth. *Au*-so, the ear.

E. and I.—Gr. *ε*-ω, *ει*-μι, Lat. *e*-o, Gr. *ι*-ε-ναι. Lat. *i*-re. A.S. *Hi*-gan, to *hie*, to go.

The consonants are those letters (saysWilkins†) in pronouncing of which the breath is intercepted by some collision, or closure, among the instruments of speech. Vossius thinks them so called, quod *junctæ* vocalibus *sonum*‡ edunt. The object of the ensuing pages does not exact an attention to the distribution of these letters into kinds, such as liquids or semi-vowels, and mutes; it will be quite sufficient to remark, that in naming the former, the vowel is, by established usage, preposed, and in naming the latter it is subjoined,§ and that either usage might without impropriety have been extended to all. Their common nature will be more clearly understood by observing, that each consonant letter requires, for its complete utterance, a breathing precedent, a closure or collision of some of the organs of speech, and an aperture or separation of them, with a breathing subsequent.

Take, for instance, the labials B and M.

Call the first (with the vowel preposed, áb, éb, ám, ém‖) the announced sound;

Call the second (with the vowel subjoined, bà, bè, mà, mè) the enounced sound;

And to the two we may give the name of conunciate,—ábbà.

The announced sound of the letter B (*áb*) signified a meaning; so did the enounced (*bè*); and so did the conunciate utterance of the two, ábbà.

The literal character B, was and is the written sign of this meaning; the literal sound is a word; the literal character is the written sign of that word. What is predicated of B, may be so of all the other consonants.

* i. e. Spiratione, h. e. leni processu et quasi *perpetuo* effluxu temporis, atque adeo duratione haud interrupta. Scheide. It is perhaps merely *during life*, as long as I live or *breathe*.

† Real Character, p. III. ch. i. ‡ De Arte Gram. l. I. c. xiv.

§ See Wallis and Wilkins, and also Dr. Crombie's Introduction to his Treatise on the Etymology and Syntax of the English Language.

‖ All the vowels may be both preposed and subjoined;—and Scheide—Ceterum stirpi *αγ-ω*, *cognatæ sunt εγ-ω*, *ιγ ω*, *ογ-ω*, *υγ-ω*.

The first question then is, Will etymology enable us to discover, in any and what languages, words corresponding to these sounds of B. κ, τ, λ..?

As all written words consist of letters, it is an undeniable corollary from the preceding premises, that all written words are formed of the written signs of spoken sounds; each sound having its own distinct meaning; and each written letter being the sign of that meaning; of whatever numerical series of such written signs any word may be connected or composed.

The second question then is, Will Etymology enable us to discover in any and what languages, words of more than one letter, bearing evidence in the force of their signification that they have been so composed?

To these questions I return this answer.

I think it possible,

1. To present words,—not from one language only—corresponding to the simple sounds of every consonant letter.

2. To shew, that these words, used in the position of prefixes and suffixes, retain the meaning which they possess when used alone.

3. To shew, that these letters or literal words, interposed among other letters, do (in the instances produced) still manifestly retain the same meaning; and I may then assume the courage to affirm it to be an inference of sound reason that, though cases of interposed letters may be rapidly collected, in which it will be vain to attempt an explanation, yet that these letters, these literal roots, were interposed in their original meaning, or else by analogy, from other words that had been previously so constructed.

It is not probable that evidence to particular cases, should be carried very far among the complexity of words, consisting of many letters. Corruption will commence with the very elements; it will act with all the powers of variation and combination, as soon as the work of compounding is begun; and the means of decomposing into the simple parts will soon elude the eye of the most vigilant sagacity. "But a theory (says Burke) founded on experiment and not assumed, is always good for so much as it explains. Our inability to push it indefinitely is no argument at all against it." *

* Of the Sublime and Beautiful. Pref.

SECTION II.

Let us proceed with the labials 'B' and 'M.'

The announced sound of the letter B is produced, when the closure of the lips intercepts the utterance of the breath (*áb*). And the enounced, when the utterance is continued after the aperture of the lips (*bà*). They are both heard in *Abba*. The same with the cognate letters P (*áppà*)—F (*áf-fà*) V (*áv và*).

The organic sounds of these letters will be recognized as the earliest distinct sounds spoken by children; and the direct inference is, that, from the constant repetition of speech, they become reciprocated as names for both parent and child.

'B.*—In Heb. *Ab*; in Arabic and Gothic, the conunciate *Aba*, in Heb. and other tongues *Abba*, are names of the male parent; and in some it may be added here, *Am*, *em* or *emm* ('*M*) is the name for the female parent.

But *B*' is, in union with its cognates, in different languages a far more fruitful source; thus, applied to the parent;—

B.—Persian, *Ba-ba*. Arabic, *Ba-aba*. Sanscrit, *Bop*.

P.—Per. *Pa*-der. Sans. *Pa*-tera. Gr. Πα-πας, Πα-τηρ. Lat. *Pa*-ter. Eng. *Pa-pa* (with the Hottentots *Bo*, and in some American Islands *Ba-ba*. Watcher, Pref. § 6).

F.—Goth. *Fa*-drein, *pa*-rentes. A.S. *Fæ*-der. Sw. *Fa*-dder. Dan. *Fa*-der. Eng. *Fa*-ther; and Chinese *Fou*.

V.—Dutch, *Va*-der. Ger. *Va*-ter.

It is worthy of remark, that the Persian and Arabic, together with the American Islands, referred to by Wachter, apply to the parent that organic sound of *B* reduplicated, which in so many other languages is applied to the child; thus,

B.—The Heb. *Ba-bah*, Syriac *Ba-ba*, are our English *Babe*.

The Pers. *Buch*. Sw. *Bagge*. Dan. *Pog*, are our Eng. *Boy*. And the Gr. Βαι-ος, is *pa*-rvus.

P.—In Gr. Πα-ις. Lat. *Pu*-pus, *pu*-er, *pu-pa*, *pu*-ella.

The food of infants, and the source whence it flows, have names of the same sound, *Bub*, Lat. *Ub*-er, *pap* (also *Ma-ma*).

* To avoid the formal repetition of *announced*, *enounced*;—these marks ' ' will in future be used.

M.—The letter *M* is the natural sound of lowing (mugitus) when the lips are shut and the sound proceeds from the nose; the announced sound is produced, while the lips are closed; the enounced, after they are opened.

From *M'*, applied to the parent, there are: Ar. and Heb. *Mam*. Pers. *Mam*. *Ma*-dur. San. *Ma*-ta, *ma*-tri. Hind. *Ma*-ttara. Gr. Μα-μμα, μα-τηρ.* Lat. *Ma-mma*, *ma*-ter. A.S. *Me*-der, *mo*-der. Dan. and Sw. *Mo*-der. D. *Moe*-der, *moe*-r. Ger. *Mù*-tter. Eng. *Ma-ma*, *Mo*-ther (and with the Egyptians Μουθ.)†

In A.S. *Mæ*-g, *Ma*-go, is both *pa*-rens, and *pu*-er, *pu*-ella. In Goth. *Ma*-gath. A.S. *Mæ*-gth. Ger. *Ma*-gd. Dutch, *Maa*-gt. Dan. *Moe*. Sw. *Moe*. Isl. *May*, *mey*, is the English *Ma*-id, formerly (as in the A.S. also) written *Mai*. The Sanscrit has *Moo*-gdha, *Ma*-djaina; and the Pers. *Made*, *mad*-eh *mad*-een.

I do not affect to be original or even singular, in ascribing a common origin to the great majority of these words; but I am certainly not aware that I have been anticipated in fixing upon the stirps of the whole progeny. I say of the whole progeny; for, with regard to part of it, the parental names, the very learned Wachter, whose German Glossary is a mine of inestimable value to the Etymologer, has long preceded me.

It is worthy of observation, he tells us, "Quod primi conatus puerorum utendi voce sint literæ *labiales*."‡ Hence, he adds, we may believe, "*Ap*, *pap*, *em*, *mem*, quæ sunt infantilis linguæ prima rudimenta, et naturalia lallantium puerorum blandimenta, esse voces secreto naturæ instinctu prolatas, vel *potius ab ipsa natura in puerorum labiis formatas*, et postea, a parentibus, ut par erat, in omnibus fere linguis, etiam antiquissimis adoptatas." He then produces from different languages the different synonyms for *father* and *mother*, but he does not here or elsewhere appear to have suspected any of these *naturalia blandimenta* to have been applied for names to the child, as well as adopted by the parents for names of themselves.§

Thus much then, though shortly, yet seems to be clearly established, that the organic sounds of B with its cognates, and M, were primarily appropriated as names for both parent and child. Various syllabic terminations, as we now denominate them, have in various tongues been affixed, the meaning of which it is the province of Etymology to ascertain

* The Greek etymologists derive Πα-τηρ, and Μα-τηρ, from the third person singular, Πε-πα-ται, με-μα-ται, of the pret. per. pass. of the verbs πα-σειν, alere, pascere; μα-σειν, am-are.

† The learned reader may see this pursued through various other languages in "Tableaux Synoptiques de Mots Similaires." Par H. A. Le Pileur.

‡ Prefatio ad Germanos, § 6. See also his Gloss. in V. Mutter.

§ The Lat. *Pa-ter*, he supposes to be *pa-pa*-ter, for *ter* he considers to be a *mere* termination, and rather a deformity than an ornament. And I must not omit to add, that he asserts all letters, vowels, diphthongs, consonants, to *signify* something, in all languages; thus he says *A* in A.S. is *semper*; *I* in English is *Ego*; *Be* in English is *Sum*, &c.

So far as to the origin of these reciprocated names; nouns and pronouns.

We have also a word found, generally, in Eastern and Northern languages, and of which Etymologists have not yet attempted to trace the origin, the pronoun *Me*, which may have, rather must have, derived its reference and appropriation to the individual speaking, from the persevering, reiterated, cry of the speaker to enforce attention to its wants.

Me.—The Pronoun, in Sans. *Me, ma*. Hind. *Mu*-gh: but in Persian, *Am*. Gr. με, εμε. Goth. *Mi*-c. Ger. *Mi*-ch. Dutch, *Mij*. Dan. and Swed. *Mi*-g. And hence, it may be inferred (though by anticipation), that the *first* person of the Gr. and Sans. Verb, in Μι, is formed by affixing this pronoun *ma*, *me*, or *mi*.

We must proceed to the consideration of an assemblage of words, which, although they appear to stand at a little remove from these literal roots, or radical nouns, yet receive their signification immediately from them.

'B,—Is expressed in the Lat. Prep. *Ab*,—in the Twelve Tables written *Af*; its cognates in the Gr. απ-ο, αφ,* επ-ι, οπ-η, υπ-ερ. In the Danish, Dutch, Swedish, and also Gothic, *Af*. A.S. *Of*. Ger. *Ab*. Lat. *ib*-i, *ob*, *ub*-i.

In Persian, *Ab*, is source;† and the Lat. preposition *ab*, and the corresponding English *be*, *bi*, or *by* are apposed, and thus denote or refer to that, *being* or *biding* (*bi*) which any thing also has *been*; from which any thing receives or derives its beginning or origin, has its rise, its source, its spring, its cause: to that point, being or biding which, whence or from which, where or when, motion or action, or sensation, begins or commences.

Ab first appears in verbal composition in the A.S. *Ebb*-an.‡ Ger. Ab-en. D. *Ebb*-en, to *ebb*; also Dutch (Vetus et obsoletum), *Av-en*. Gr. αφιεσθαι. Lat. *Ab*-ire.

It then appears in the Goth. *Ab*-al, which is the Gr. Β-ια; Lat. *V*-is (*ab*-ility) power.

The Goth. and A.S. *Hab-ban*, was also used as equivalent to some of the tenses of the Verb *To be*.

B'. and its cognates.—In A.S. *Be*-on. Sans. *Bhu*. Pers. *Bu*-d-en. Russian, *Bu*-it. Eng. o *be*. Welsh, *Byw* or *Vyw*. Erse, *Beo*.

The Ar. Per. and Goth. *Bi*, the A.S. *Be, bi*, Ger. *Bei*. Dan. *By*. Eng. *By*; variously written like the A.S. *Be, bi*, or *by*.

* Vetus Latium pro *ab af* dixisse, ut in Lege duodecim tabularum. Sei Pater filiom ter venum duit, *af* Patre liber estod. Priscian, l. i. c. 13.

† See Pileur, Tableaux Synoptiques, p. 93, note 43.

‡ This word seems to have escaped the notice of Pileur; or perhaps it was not recognized by him in this relationship. See his concluding remarks in N. 43.

Then in the A.S. *By*-an, (*bi*-d-an, *bi*-ed-an) to *bi*-de, to continue to *be*, to dwell. (Dan. *Bye*, a dwelling.*)

Gr. Βαι-ειν, βαι-ν-ειν. Lat. *Va*-DERE, *Fa*-RAN, to *Fa*-re, to go.

Gr. βι-ος. Lat. *vi*-TA. Gr. βι-α. Lat. *Vi*-s, (and ιφι), whence the Lat. term. *ivus*.

Gr. Βα-ξ-ειν. Lat. *vo*-care, (to *bay*, to *ba*-wl).

Gr. Βου-λ-εσθαι. Lat. *Vo*-l-o, *ve*-lle. Goth. *Wi*-l-jan. A.S. *Wi*-ll-an. Dutch, *Wi*-llen. Ger. *Wo*-llen. Sw. *Wo*-lja. Dan. *Vi*-lle. Eng. To *Wi*-ll.

P.—Gr. Πα-θ-ειν. Lat. *pa*-ti. Eng. To *fe*-el.

Gr. Πα-ειν. Lat. *pa*-scere, to *fe*-ed.

Gr. Πι-ν-ειν. Lat. *bi*-b-ere, *po*-tare, to drink (the bub).

Gr. Πα-υειν, to *bi*-de, (to cease).

Gr. Ποι-ειν. Lat. *fa*-c-ere, to *fag*, to do, to make.

F.—Gr. Φυ-ειν. Lat. *fi*-eri, *pa*-rere, to *be*, to *be*-ar, (Lat. *fuo*).

Gr. Φα-ειν Lat. *fa*-ri. A. S. *Fa*-r-an, to *fa*-re, to utter, to go or move forth, to be *far*.

Gr. Φαι-ν-εσθαι. Lat. *vi*-deri, (to *fa*-ncy).

V.—These abound in the Latin: *Va*-dere, *Va*-lere, *Vi*-dere, *ve*-lle, *va*-gire, *Va*-tes, *Vi*-r, *Vi*-s, *Vi*-ta, *vi*-a, *va*-por.....

'M.—Our English *Am*, is found in the Gr. ειμ-ι. San. *Am*, *asmi*. Per. *Am*. *oum*. Goth. *Im*, *originally* (Grimm asserts) *is-um* or *esum*. A. S. *Eom*. Lat. *S-um*, *esum*, (the *s* must hereafter be accounted for). The Goth. had also the simple breathing A, and Gr. α-ειν, to breathe, αι-ειν, to hear.

Am, then appears in the Lat. *Am*-are, equivalent to the Gr. μα-ειν, whence αμα, *sim*-ul, Lennep supposes a Gr. primitive αμ-ω.

The Gr. ι-μ-ι, is also *ire*, *to go*, and A. S. *Hæ-m*-ian† is co-i-re, to go or *be* together (αμα).

M'.—Gr. μα-ειν, *am*-are, to love.

Goth. and A. S. *Ma*-g-an. D. and G. *Mo*-g-en. Sw. *Mae*. Dan. *Maae*. Eng. to *may*, to have power, *might*. Per. *Mih*. Sans. *Mah*-n. Gr. με-γ-ας. Lat. *Ma*-g-nus (*ma*-ig-en-us). Gr. μα-χ-εσθαι, to fight, to use *might*, force, violence; and here also should be noticed *Ma*-n, existing in Persian and all the Northern dialects.

The A. S. *Ma*-c-an (*ma*-ic-an). D. *Ma*-chen. Ger. *Ma*-ken. Sw. *Ma*-ka. Eng. to *ma*-ke (fa-cere), Gr. μη-χανη, a *ma*-chine.

Goth. *Mu*-n-an, *mu*-nyan. A. S. *mu*-n-an, *mæ*-n-an, (*mu*-en-an, *mæ*-en-an). D. *mee*-n-en.

* See *By*, in the Dictionary.

† See *Ham*, *Home*, in the Dictionary.

Ger. *me*-y-nen. Sw. *Me*-na. Dan. *Mee*-n-er, to *me*-an, to *mi*-nd. Arab. *Mu*-une. Hind. *Ma*-na, to signify, to indicate. San. *Mu*-n Goth. *Mo*-d. Gr. *με-νος*. Lat. *Me*-ns. Eng. *Mi*-nd.

But this literal root, (*am* or *ma*) was not restricted to the first person, *me*. Its conunciate (I may venture to call it) the Goth. *Imma*, was applied to the third, *him:* and in the Latin, *Hom*-o, *m*-an, there is no appropriation to grammatical distinction at all. We shall find, too, hereafter, the same syllabic, or literal, elements in pronouns of the second person.

Here then we have a series of words, formed from or upon two "indivisible intelligible sounds;" and which stand at so short a remove from their origin, and bear along with them evidence so clear of an unbroken, lineal connexion, as to admit no doubt of the genuine legitimacy of their descent.

They denote sensation; motion; life; the source, the cause, the continuance, the active power or energy of life, or living beings, bodily and mental: and also the utterance of sensation by "indivisible intelligible sounds." And it may be reasonably inferred that, pursuing the investigation further into the formation of language, a numerous race of words, issuing severally from each and every of these denotations of meaning, would, with little difficulty, be discovered.

These sounds, *Blandimenta naturalia*, the labials B and M, seem to me to be so manifestly the natural productions of our physical organs; to have a primitive meaning so obvious and intelligible; to pervade the *tongues* of so many *countries*, and to have obtained so generally, if not universally, an application immediately springing from this meaning; that I am encouraged to advance an hypothesis for the origin of all other organic sounds; viz. that they derived their meaning also from natural causes, though I must confess my inability to propose them.

Upon comparing the cognates C, G (pronounced κε, γε), the cognates D. T. and N. it will, I think, be found that they have one common denotation of *encrease:* though of encrease effected by different modes:—

N.—By the *un*ion of separate magnitudes into *one:* and thus encreasing the solidity or solid bulk or dimensions. In A.S. *An-an*, is rendered by Lye, *dare*, *concedere:* it means, to *one*, to *un*ite, to join, and, thus, to give.

C.—By *ek*-ing, or extending one magnitude over a longer or a broader space, or both, and thus encreasing the superficial dimensions. In Goth. *Auk*-an, to *eke,*

D.—By *add*-ing, one magnitude to another, and thus encreasing the number of integers or integral parts. A. S. *Ad, aad, congeries.*

The Editor of Lennep, "Everard Scheide," whose absurdities, says Dr. Bloomfield,* "are only matched by the senseless trifling of the ancient Etymologists," ascribes to εν, the signification of *immixtio, insertio:* if he had superadded *conjunctio*, he would have approached in terms more closely to my explanation of the A. S. *An-an* (to *one*).

Lennep (whose notions, the same learned prelate affirms, are often very fanciful), asserts, that the peculiar meaning of the Gr. αγ-ων, is to be sought, *in motu rei impulsæ, et ita motæ ex uno loco in alium*,—and that hence descend the significations, *ducendi .... trahendi ....* and more remotely, *ducendi in longum;* and thus he arrives at the meaning, which I have ascribed to the Goth. *Auk*-an (to *eke*).

The same Lennep asserts, that the peculiar meaning of the Gr. αδ-ων is to be sought, *in motu, qui fit res* plures *in unum* coagerendo *et coacervando:* which is precisely the same as that of the A.S. *Ad, aad, congeries.*

I do not mean to deny, that there are many fanciful notions in Lennep, and much trifling in Scheide; but I do deny that there is any thing either fanciful or trifling in the instances above quoted; and I have no hesitation to declare that I am always rejoiced, when I can support any hypothesis or conclusion of my own by the authority of men so deservedly eminent for their ability and learning.

"Much light," the Bishop acknowledges, "was thrown upon the structure and origin of the (*Greek*) language by the sagacity and erudition of Hemsterhuys, who supposed that the primary verbs consisted of two or three letters, from which all the other forms and inflections were derived." Hemsterhuys himself never explained his theory in any distinct work The fullest exposition of it is to be found in the Observationes of Valcknaer, and the Analogia of Lennep.

Valcknaer, a name not very familiar to the ear of an English reader, but held in proper reverence among the Illustrissimi in Grecian literature, supposes, that by following the footsteps of Hemsterhuys and Schuyltens,† he has found the road which leads to the discovery of Greek roots (ad origines Græcas detegendas), to restore some primitives that have almost escaped; and to determine the peculiar signification of words, as distinguished from their figurate and metaphorical.

The leading propositions of the elementary portion, or the rudiments o. this theory, are these:

1. That in Gr. there are five, and no more, *biliteral* primitives, αω, εω, ιω, οω, υω.

* Pref. to the Trans. of Matthias' Greek Grammar.

† Schuyltens applied the theory of Hemsterhuys to the Hebrew.

2. That there are twelve, and no more, primitive verbs beginning with α; αβω, αγω, αδω, ακω, αλω, αμω, ανω, απω, αρω, ασω, ατω, and ἄω, viz. *One* biliteral, the last mentioned, αω, and *eleven* triliterals, formed by the interposition of each consonant between α and ω.

Valcknaer remarks, that there are other of these triliteral primitives beginning with other vowels, and he produces as specimens ἴδω, ἷδω, whence the Latin *Edo* and *Sedeo;* and also, beginning with consonants,

δ	α ε ι ο υ	ω
π		ω
τ		ω

It is manifest: 1. that the biliterals of this system are not indivisible sounds; that the addition of ω to each vowel constitutes so many compounds.

2. That the triliterals are formed of the announced sound of each of the eleven consonants, followed by ω, itself a corruption of the gutteral εγ or ογ, commonly called the pronoun of the first person. So much for Valcknaer.

Lennep devotes the second chapter of his Analogia to the Letters of the Alphabet; he professes himself to be convinced, that unless the separate parts of words, or the elements of which they are composed, and their nature, be rightly understood, it will be impossible to judge of words themselves and their formation: he enters into a brief historical survey of the gradual completion of the Greek alphabet, the classification and power of the different letters; he is perfectly assured that, from the earliest times, men must have been sensible that the whole copiousness of language consisted of very few, and those elementary sounds, and that these sounds might be and were designated by certain peculiar characters, which afterwards obtained the name of letters. But he throws not out the slightest intimation that he apprehended those elementary sounds, of which letters were the signs, to have any meaning in themselves.

I have considered it to be no more than sheer justice to myself, to say thus much of the doctrines of Hemsterhuys and his disciples, because the terms in which the principle tenet of their doctrine is expressed by the Bishop of London, might induce a supposition that there subsisted some strong points of resemblance between the German theory and my own. To resume:—

The distinction which I have stated to have been originally observed in the respective usages of C, D, and N, may perhaps, upon the first presentment, wear the aspect of a spirit of discrimination too recondite and refined for rude and unlettered ignorance. But we must not direct our attention to the formal technicality of the phrases by which the fact is in each instance described, but to the plain and palpable simplicity of the fact itself. The increase of solidity

or solid dimension, by union of body with body; and that of superficial dimension by extension; and that of number by the apposition of units or collections of units,—are so obviously dissimilar to sense, and of so common and necessary occurrence in reality, that they would be among the easiest and earliest essential accidents which language would be required to distinguish. Why, however, these different organic sounds should each be so peculiarly appropriated, I am not prepared to hazard a conjecture. Of the letters or literal roots B and M, and their primitive intrinsic meaning, a very succinct, I submit, and satisfactory interpretation, and illustration also, have been given. But with regard to the other consonant letters or literal roots, all that can be done, or rather all that I indulge the hope to do, as I have already intimated, is this: to find for each "an indivisible intelligible sound," and that sound a word; to examine carefully, and settle clearly, the radical meaning of that word, and to exhibit some portion of its progress in the construction or formation of speech.

It is scarcely to be expected that any great advance will be effected before confusion will cross our path, and embarrass our procedure. The leading notion of encrease may, in a multitude of terms, still be kept in immediate view; but the specific difference will be found to have been more speedily disregarded; and as new combinations and new complexities arose, in which the notion of encrease would become equalized or subordinate in relation to other notions comprehended within the composite term, all attention to the primitive propriety would be entirely forgotten.

C. G.—The announced sound of the cognates C. and G (κε and γε) is produced, when the breath, in its utterance, is intercepted towards the throat by the middle or root of the tongue, —as, âc, ág, éc, ég; and the enounced, when the utterance is continued after the tongue is withdrawn, as, cà, gà, κε, γε.

'C. *and* 'G. — The Goth. *Auk*-an. A. S. *Ec*, *eac*, *ic*, or *yc*-an. Ger. *Auch*-en. Dutch, *Oeck*-en. Sw. *Och*-a. Dan. *Og*-er, are evidently the same word, (differently pronounced, written, and applied;) as the Gr. αγ-ειν,* ακ-η, οξ-υς. Lat. *Ag*-ere, *aug*-ere, *ac*-uere; they have the same radical or intrinsic meaning, expressed by the common English verb, to *ich*, now written to *eke*, and have the same literal root.

In Lat. *Aug*-ere, the application is to number, as well as to quantity; and thus the usage is become more general, trespassing upon the province of *ad*-dere.

In. Lat. *Ac*-uere, Gr. οξ-υς, the application is consequential: by protracting lineally, by extending superficially, and thus drawing or producing to a point or *edge* (A. S. *Ec*-ge) a

* See ante, p. 13.

substance is sharpened: "Habet notionem *acuendi*, a significatione *protrahendi*, ducendi in longum, et sic *attenuandi, acuendique*." So says Lennep in V. Ακεομαι.

Pers. *Ak*-ul. Gr. Ακ-η. Lat. *Ac*-us. A. S. *Ec-ge*. Ger. *Eck*. D. *Eg-ge*. Sw. *Ægg*. Dan. *Æg*. Eng. *Edge* (to *kit* or *cut*.)

Gr. ικ-ων. A. S. *Hig*-an, to *hie*, to *go*.

Lat. *Ic*-ere, to throw out. (*J-ac*-ere, *Ge-ac*-an.)

Goth. *Ik*. A. S. *Ic*. Ger. *Ich*. Dutch, *Ik*. Sw. *Jag*. Dan. *Jeg*. Russ. *Ya*, Sans. *Ah-am*. Gr. Εγ-ω. Lat. *Eg*-o. Eng. *I*.* The Sans, *Aik*-a. Pers. *Yic*, is equivalent to the numeral *one*.

Goth. *Ak*. A. S. *Ac*. Old English. *Ac*, is equivalent to *eke*, *add*, *and*; the Gr. και, γα, γε.

Gr. preposition Εκ, εξ. Lat. *Ex*.

Of the Sanscrit pronoun. *Ah-am*, Bopp has observed,—

1. That it consists of two elements, *ah*, and *am*;
2. That it has no connection with its oblique cases; and,
3. That *ah* is the root, and *am* a mere termination.†

With all my deference for so renowned an oriental scholar as Bopp, and for so sensible and reflecting an enquirer as Dr. Prichard, I can admit the first observation, and that alone, to be correct.

1. *A-ham* certainly *does* consist of two elements, and they are G (γ) and M:—both announced,—*Ag*, *Am*, the guttural *G*. being softened into the aspirate *H*.

2. The accusative case of this Sanscrit pronoun is *Màm*, which is composed of *M*. both enounced (*mà*), and also announced (*ám*). It consequently contains the second element *M* in all its power; though degraded by Bopp to a mere termination. *Mà* (i. e. *m* enounced) is also used alone, as the accusative.

3. *M* is found in all the cases (except two) in the three numbers singular, dual, and plural, which the Sanscrit Grammar usurps in common with the Greek, and it is the same literal root *M*; or element in the nomenclature of Dr. Prichard.

This Sanscrit Nominative *Ag-am* (pronounced *Ah-am*) has, in fact, the duplicate force of *I* and *Me*. The Sanscrit Accusative *Ma-am* (pronounced *Mám*) has the force of the reduplicated *Me-Me*. The first obviously subsists in the Lat. *Ego-me-t* (εγο με δε‡) and has its equivalent

* See *I* in the Dictionary.

† I quote from Dr. Prichard, p. 112, note. It is by inadvertence that the term *element* is applied by him indiscriminately to a *root* and a *mere termination*.

‡ See Animadversiones ad Analogiam, by Scheide, p. 292.

in the common English expression—*And me too.* The second subsists in the Lat. *Me-me-t*, (με με δε), and in the common English repetition—*me-me.**

There are a few words, so very different in their application, which have sprung immediately from this literal root (g or c), that I cannot resist the temptation to name them now.

Goth. and A.S. *Ecke*, *ace*. *Gr.* αχος. Engl. *ache*.—Pers. *Ach*-ar, *ak*-ar. Goth. *Ak*-rs. A. S. *Œc*-r. Gr. αγ-ρος. Lat. *Ag*-er, and Danish, *Ag*-er. Eng. *Ac*-re ; an extent of land. The Gr. γαι-α is also, terra *late patens* (Lennep.) And

An *Oak*, A.S. *Ac*, is, Arbor *late patens.*

A. S. *Ece*, Eng. *Age*, is a length of time.†

C'. *and* G'.—Gr. κι-ειν, κι-ν-ειν. Lat. *Ce*-dere, to *go*, to proceed. A.S. *Co*-m-an. D. *Ko*-men Ger. *Kò*-mmen. Sw. *Ko*-mma. Dan. *Ko*-mmer, Eng. To *co*-me.

Goth. *Ga*-g-gan (pronounced like the) A. S. *Ga*-n-gan, to go.

A.S. *Ge*-an, to *gi*-ve. Dan. *Gi*-or, to do.

A. S. *Ce*-nnan. Gr. γι-νεσθαι. Lat. *Gi*-gnere. Eng. to *ki*-ndle, or bring forth *ki*-nd. And *kind* is in the Persian *Khu*-n. Sans. *Khu*-nan. Gr. γενος. Lat. *Ge*-nus. A.S. *Cy*-n. Ger. and Dutch, *Ku*-nne. Dan. *Ki*-on.

Gr. γι-νωσκειν. Goth. *Cu*-nnan. A.S. *Ce*-nnan. Dutch and Ger. *Ke*-nnen. Sw. *Ka*-na. Dan. *Ki*-ender. Eng. to *Ke*-n, to con, to know :—and the Persian *Kù*-nda, *co*-nning, *cu*-nning or *know*ing.

A. S. *Ce*-osan. D. and Ger. *Kie*-sen. Fr. *Choi*-sir, (to *chee*se, as anciently written,) to *cho*ose, to *se*-ize, to take.

Gr. γα-ειν, χα-ειν, ca-pere, to reach, to *ya*-wn.

The Sans. *Yui* (says Dr. Prichard), is a verbal root, whence are derived several verbs meaning to *join*, and other words. Sans. *Yug*-ah. Pers. *Yoo*, *yu*-gh. Gr. ζυγ-ος. Lat. *Jug*-um, Russ. *Ig*-o. Welsh. *Iau*. Eng. Yoke. This, I allow, is premature, because it is advancing into compounds.

D. T.—The announced sound of the cognates, D and T, is produced when the breath in its utterance or emission is interrupted by an appulse of the top of the tongue against the teeth or upper gums,—*ád*, *éd*, *át*, *ét* ; and the enounced, when the utterance or emission is continued after the top of the tongue is withdrawn,—*dà*, *dè*, *tà*, *tè*.

'D. *and* 'T.—A. S. *Ad*, congeries. Gr. αδ-ειν. Lat. *Ad*-dere.‡

* The nursery is an excellent school for speech, unfettered by the *art* of Grammar.

† See *Ache*, *acre*, *oak*, *age*, in the Dictionary.

‡ See ante, p. 13.

Lat. preposition *Ad*. A. S. *At;* the Lat. conjunctions *At* and *Et*. Gr. ετι.*

D'. *and* T'.—Gr. δα-ειν. Lat. *Da*-re. Pers. *Da*-den, to *add* (in its present popular usage, to *add* to the possessions of another; that is, to *give*). The Gr. δα-ειν (or δα-ν-ειν) still survives, says Lennep, in the Lat. *Dare* (and *da-no*, not infrequent in Plautus), and whence the Greek reduplicate, δι-δο-μι.

Gr. δε, τε—τει-ν-ειν. Lat. *te*-n-dere, to extend.

Dr. Prichard has remarked, that the Sanscrit *Da*, is a verbal root; and hence the verb *Da-da-mi*, I give. Per. *Da-d-n*, to give.

So also *ad*, whence *Ad-mi*. Gr. εδ-ω. Lat. *Ed-o*, I eat. Goth. and A. S. *Et-an*, to eat. The Gr. εδ-ειν, says Lennep, is a cognate of αδ-ειν, and, he adds, "a notione *premendi*, condensandi, atque ita comminuendi ad eam *manducandi* translatum fuit."

The Goth. *Tau*-jan. A. S. *Do*-n. D. *Do*-en. Ger. *Thu*-n. Eng. *to do*. Gr. θει-ναι; and also the Eng. preposition *To*.

Goth. *Te-c*-an. A. S. *Tæ-c*-an. Ger. and D. *Ta-ch*-en. Sw. *Ta*-g-a. Dan. *Ta-gg*-er. Eng. To *ta-ke*, to *tou-ch*.† It may be worth noting, that the A. S. article, or pronoun, was *Se* (See), in the Nor. Sax. *Te;* that the Gr. is Συ; that the A. S. article was supplanted by *The*, and that the Gr. θει-α-σθαι, is to *See*.

N.—The announced sound of N. is produced when the breath is uttered or emitted through

* I am well aware that Tooke has ascribed a different origin to *ad* and *at;* he considers them, as I do, to have a meaning similar to that of *to;* and as *to* is, in his opinion, the past part. of the Goth. verb, *Tau-yan*, to *do:* so, he thinks, *ad* and *at* are the past part. of the Latin verb, *ag-ere*, to *act*, with the omission of the final *um;* thus *ag-itum* (*g* hard), *ag-tum*, *ag-dum*, *agd*, *ad:* and, *actum*, *act*, *at*. Thus, in chap. ix. on Prepositions; but in chap. viii. on Conjunctions, he has already given another genealogy for *at;* thus, *adsit*, *adst*, *ast*, *at*. There is gross inconsistency in this: he in one instance derives *ad* and *at* from the same verb; he then assumes the existence of *ad*, uses it as a prefix to *Sit;* and presents a distinct derivation of *at*, though elsewhere established (by *him*) to be the same word as this prefix *ad*.

Hoogeven has observed, and Tooke was fully aware of it, for he quotes his words, "Particulas in *sua infantia fuisse* vel verba, vel nomina," and as we have found the noun *Ad* in the A. S., with such a meaning as will fully account for all its usages as a particle, there appears no necessity to pursue the enquiry further. Tooke himself has asserted, that when different languages have the same word; this circumstance, its meaning shall decide which of the two is original. "The word, he adds, is always sufficiently original for me, in that language, where its meaning, which is the cause of its application, can be found. And seeking only meaning, when I have found it, there I stop: the rest is a curiosity, whose usefulness I cannot discover." P. 2. ch. 4. And again,

"Where different languages use the same or similar particle, that language ought to be considered as its legitimate parent, in which, the true meaning of the word can be found, and where its use is as common and familiar as that of any other words and substantives." P. 1. c. 9.

These are two most valuable and important rules in conducting etymological enquiries; but I fear they are too much disregarded.

† With many referable to the *touch*.

the nose, with the tongue fixed towards the gums or bottom of the fore teeth, *án*, *én*, and enounced when the utterance or emission is continued after the tongue is withdrawn, *nà*, *nè*.

'N.—Goth. *Ain*. A. S. *An*. Dutch and Dan. *Een*. Ger. *Eins*. Sw. *En*. Gr. Ev. Lat. *Un-us*. Eng. *One*. In Sans. it is *Ack*-a. Pers. *Yik (eke)*.

The A. S. *An*-an, is to *one*, to *un*-ite; i. e. to effect the *union* of separate magnitudes into *one* magnitude; and subsequently of separate numbers in one *sum*.

And so much for the three literal roots, which have been before classed together, as denoting three modes of encrease.*

L.—In the organic pronunciation of the sounds, of which L is the literal character, the top of the tongue, during the utterance or emission of the breath, strikes against the foremost part of the palate.

The announced and enounced sounds are distinctly heard in the Arabic *Alla*.

The Ger. *all*, is *omnis*, *totus*, and also *sanus*, *integer;* the Ger. *Heil* is likewise *sanus*, *integer*, and the two differ, says Wachter, in nothing but the preposed H; they correspond with the Dutch *Hel*, Dan. *Heel*, the Eng. *whole* and *all*,—totus, cunctus, omnis; and are, undoubtedly, the same word. The Ger. *Heill*-en, tegere, and *heel*-n, sanare; D. *Heel*-en, *heyl*-en; Dan. *heel-er*, are also the same word: in A. S. *Heel*-an. Goth. *Hul-j*an. Sw. *Hyl*-ia, tegere, to cover, Eng. to *hill*, or *hele*, or *heal*.†

The Ger. *Al*-en. Lat. *Al*-ere. Gr. αλ-θειν, medere. Gr. Αλια, talis *hali*-tus, qui vaporem tepidum adfert. A. S. *Œl*-an, accendere, to warm. Gr. Ηλ-ιος, the Sun. Gr. ολ-ος, totus, *all*, or the *whole;* ουλ-ος, sanus, *whole*, or, as anciently written, *hole;* ουλ-οειν, sanum esse, V-al-ere, to be or make *hole* or *whole*.

The A. S. *Læ-c*-nian, is also *Sanare*, to make *whole*, to re-*cover*, to *heal*, whence the old English noun *Leech*. The A. S. *Læ-g-an*, *le*-c-gan *li*-c-gan, Goth. *La-g*-yan, are to *lay*. And here we appear to reach the literal meaning: to *lay*, or *ly*, to *lay* on or over, consequently, to cover; and as a further consequence, *sanare*, *integrare*, to make sound, entire or *whole*, to *recover*, to *heal;* and hence, *All*, omnis or omnes; from whole or *hole*—*substantially* applied—will derive its application to the *whole*, numerically.‡

R.—The sound of R is produced, when during the emission or utterance of the breath a quick trepidation of the tip of the tongue is vibrated against the palate. The announced and enounced sounds are strongly heard in the common exclamation *hur-rah*.

* See ante, p. 12. † See *Heal* in the Dictionary.

‡ Wachter thinks that *All* "ab eleganti migratione ab *omni* pervenit ad *totum*, a *toto* ad *sanum* et *salvum*."

'R.—Goth. *Air.* A.S. *Ar, ær, er, or;* denote anteriority, priority in space or time: the front; probably in relation to the human form.

The ancient Scythians* called Man Αιορ; Gr. *αν-ηρ.* Lat. *V-er*; and in the A. S. version of Luke ix. 38. the Gr. and Lat. are rendered, or rather appear in the form of *An-wer.*†

Gr. Η*αρ, ηρ,* the fore or *ear*-ly (the *ra*-the) part of the day or year. Lat. *Ver.*

Gr. Η*ρ-ως.* Lat. *Her*-us. A.S. *Herr*-a. Dutch. *Heer.* Dan. *Herre;* the prime person or agent; the foreman, the chief, superior; first in valour or virtue, or rank or authority.

The A.S. *Or, ord* (i. e. *Or-ed*). Cimbric, *Ar, ard* (says Lye) is initium, principium, *or*-igo, auct-*or.*

Lat. *Or*-iri, *or*-diri, *or*-igo, *or*-do. Gr. *ορ-εν,* promovere, excitare; *ορ-θος,* straight forward.

Gr. Α*ρ-ης,* Mars, Α*ρρ-ην,* Mas, Η*ρ-α,* Juno, *αρ-α,* there-*fore.*

The A. S. *Ar, are,* Dutch, *Eere,* is, honour. A. S. *Ar*-ian. Dutch, *Eer*-en. Ger. *Er*-en. Sw. *Œr*-a. Dan. *Œr*-er, is—to honour: i. e. to be, or cause to be *before* others, to put or place *forwards,* to advance, to prefer.‡

In Dan. *Er,* (*r* announced) is equivalent to the Eng. *Am;* and in that language it is the termination of the infinitive, corresponding to the Lat. *re* (*r* enounced), in A. S. *an,* in old Eng. and other Northern languages *en.* Gr. *ειν.*

The A. S. *Er*-ian. Gr. *αρ-οειν.* Lat. *ar*-are, are, commonly interpreted, to plough. Of the Gr. *αρ-οειν,* Lennep says, "propria notio posita est in *vi,* et impetu quo aliquid *aliorsum moveatur,* et admoveatur alteri:" it is perhaps *pro*-movere, to move *for*-ward, to push or press *forward.*

A. S. *Er*-ian. Eng. to *ear,* or *ere;* whence *Earth,* that which we *ere.* Sans. *Dhar*-a. Lat. *Ter*-ra. Pers. *Ardh.* Arab. *Ard.* Heb. *Er*-ets. Gr. Ε*ρα.* Goth. *Air*-th. A. S. *Eor*-the. Dan. and Sw. *Jord.*

Eng. *Or, ere.* Goth. *æir.* A. S. *ere;* are used adverbially, equivalent to fo-*re,* befo*re,* ante, *pr*ius.

Or, is also used to denote—the beginning, the point of separation; and thus has attained the force of separation, division, difference, disjunction.

R'.—Sans. *Ri-ch'h* (says Dr. Prichard) is a verbal root, whence the verb. *Ri-ch'- hati,* he moves *towards, reacheth. Ri*-chch'hami; and this is in

Goth. *Ra*-c-jan. A. S. *Ra*-c-an, *hræ*-c-an, protendere. Eng. to *re*-ach. Gr. *ο-ρε-γ-ειν,* por-*ri*-gere.

* Herod. b. 4. c. 110. † Jamieson's Hermes Scythicus, p. 167.

‡ For our own words, *Are, art,* I refer to the Dictionary, See also To Herry.

Gr. Ρε-ειν, fluere, to flow; to speak fluently. Ρημα, quod ore *effluit* (Scheide).

Goth. *Re*-djan. A. S. *ræ*-d-an. Eng. to *re*-ad.

Gr. Ρε-ζ-ειν. Lat. *re*-ri, *re*-s.

Goth. *Ra*-g-inon. A. S. *Ri*-csian. Lat. *Re*-gere. *Re*-x. Heb. *Ra*-bbi (*her*-us).

A. S. *Ræ*-san. *Hhre*-osan, *pro-ru*-ere, to *rush*.

A. S. *Re*-stan, *pro*-cumbere, quiescere, to *rest*.

A. S. *Hra*-the. Eng. *Ra*-the, *ear*-ly.*

S and Z cognates.—

The power of *S* is the natural sound of *hissing*. Its organic sound is produced, by an appulse of the tongue towards the upper teeth or gums, and then forcing out the breath from between the tongue and upper teeth, (Z, with a vocal sound, which makes a more dense kind of hissing, mixing with some kind of murmur). The announced and enounced sounds of *S* are heard in *esse*.

The A. S. article *As*. Ger. *Es*. Lat. *Is*, *os*, *us*. Gr. ος.

The Sans. article *Sa-s* or *Sah*. Goth. *Sa*. A. S. and old English. *Se*, equivalent to *the* or *that*, it, which.

The Sans. *As* (says Dr. Prichard) is a verbal root, whence the verb substantive, *As*-mi, *as*-i, *as*-ti, *su*-m, *es*, *es*-t. Pers. *Hes*-ten, *es-se*, to be;

A. S. *Is* or *ys*; Dutch and Ger. *Is*-t. Eng. variously written *Es*, *is*, *ys*.

Ger. *Se*-yn, *es-se*, fieri; and in various persons of the A. S. and Gothic verb. W-*is*-an, w-*es*-an, this literal root is found; e. g. *sy*, *se*-t, *si*-n, *si*-nd.

Goth. *Sai*-hwan. A. S. *Se*-on. Ger. *Se*-hen. Dutch. *Zi*-en. Dan. *Se*-er, to *see*.

A. S. *As*-cian, *As*-ec-an, *se*-can; to *as*-k, to *se*-ek.

A. S. *As*-ec-gan, *se*-c-gan, to *say*.

The (which has supplanted the A. S. *Se*) and *that*, mean *take*, *taken*;† and to take, to *se-ize*, (to *cheese* or *choose*‡) is probably the meaning of this literal root S. And it may be thus explained:—

1. To take; capere, pre-*hend*-ere, percipere; to receive (met) by the eye or ear; by the mind, to apprehend, to *se*-em, to feel, to be.

2. To take, to teach, i. e. to convey our thoughts by speech, to *say*.

* See Rathe, Ra-ther, in the Dictionary.

† See Tooke and the Dictionary.

‡ See Ceosan.

SECTION III.

It is now incumbent upon me to shew, that these literal roots, when used in the character of prefixes and suffixes, retain the meaning, which they possess, when used alone. And first of B.

It is not necessary to say more of the Lat. Preposition *ab*, than has been already said of it *alone*. As a Prefix in composition, there is no difficulty about it.

Learned men (says Scheide) have abundantly proved, that the Gr. B. (i. e. B') is prefixed to the beginning of words; and that it is also inserted or interposed in the middle. And Vossius informs us, upon the authority of Heraclides, that the Pamphylians were remarkable for so doing; it was their constant custom, and a custom, he observes, differing but little from that of the Œolians in their use of the Digamma. B', he afterwards proceeds to exhibit, changed into P. F. and Vau. Scheide also repeats, that the Gr. Π, and the aspirate Φ are used as prefixes; and B, he adds, grammarians have agreed was by the Latins expressed per V; sive per Digamma Œolicum. It is not required of me here to notice the different opinions that have been, and are still, entertained respecting the Œolic Digamma. It matters not whether it were pronounced like the Latin F. or the Latin V. or VV; they are cognate Letters: the pronunciation differs merely in the compression or non-compression of the Larynx in the utterance; but its origin, I submit to the very learned scholars, who have interested themselves in the discussion of modern times, with respect to the use of this letter, must be found where the prefix B' and its cognates are to be found, and not only its origin, but its meaning and purpose too. They are one and the same literal root.

Of the Verb Βασκαιν-ειν, fascinare, Scheide says, that it appears to have sprung from the Verb καιν-ειν, pungere, and that the syllable βα must be sought and explained from the Cretan dialect, in which βα, otherwise written βς, from βο, augments or *intends*† the signification:—(significationem intendit). And that such is the force of this prefix in Greek and in other languages, will, I apprehend, scarcely admit of a doubt. It effects this *intention* of signification, by denoting—a being, or biding, a continuous being of sensation, motion or action.

† I feel obliged to adopt this Latinism. It was not unknown to our ancestors. See the Dictionary.

Βε and Ηε are common augments to the past tenses of Greek Verbs, beginning with those letters.*

In Anglo Saxon and in English, *Be* is a very common prefix: so much so, and so familiarly recognized, that writers, antient and modern, adopt it at their pleasure.†

B' sometimes, says Wachter, is placed absolutely for *Be*, as *bleiben*, for *be-leiben;* manere; erbarmen, for er-*be*-armen, miscreri: B' indeed very readily and fluently unites, as its cognates also do, and as C and G do likewise, with a succeeding liquid, *l* or *r;* thus *be-lock, block; be-ribe, bribe; pe-lank, plank; pe-rate, prate; fe-lank, flank; fe-rock, frock.*‡ Various other instances appear in their places in the Dictionary, and the number might undoubtedly be very largely increased.

The Gr. Π or Φ, the Lat. P or F, are acknowledged prefixes in those languages; not before vowels only, but placed absolutely as Wachter expresses it, i. e. as having united in pronunciation with a succeeding liquid; and it may be proper to remark here, that they as well as the other consonants are not only recognized as prefixed, but also as inter-fixed.§

V also in the more Northern tongues unites with the letters *L* and *R*, as *Vlies, fleece; Vriend, friend.*

The Greek K and Γ are sometimes, says Lennep, prefixed; and when they are so, they receive from Sheide the name of *Literæ serviles.*‖

Lye and Wachter affirm, that *Ge*, is for the most part *otiosa;* the former adds, that it has sometimes the force of the Lat. *Cum;* and the latter, that it serves sometimes (*aug*-ere, to eke), to increase, to *aug*-ment, the signification; and this augmentation it appears to effect by denoting a prolongation or continuity of sensation, motion or action. In A. S. *Ge*,¶ is a prefix even more frequent than *Be;* and it, as *Ce* also does, unites with equal fluency and ease with the same liquids *L* and *R;* thus *Ce-latch* or *lutch, clutch; ce*-rank; *crank: Ge*-leam, *gleam; ge-rudge, grudge.*••

If we look into the Greek and Latin languages, we shall find prefixes, descended from

* It may be proper to point distinctly to the fact that the preterperfect of verbs, both in Greek and Latin, Sanscrit and Teutonic languages, are constantly formed by reduplication of the consonant letter with which those verbs begin. See Prichard, p. 145. Dr. Jamieson's Hermes Scythicus, p. 209.

† See *Be* in the Dictionary.

‡ See block, bribe, &c. in the Dictionary.

§ See Vossius, De Permutatione; Lennep and Scheide.

‖ See also Vossius, De Permutatione. The reader, who wishes for more information upon this head (the change of letters) should consult the Prolegomena of Wachter, Sec. 3 and 4, and the Pro-oemium of Ihre. Secta altera.

¶ In old English *Ge* is softened into *y*. See Lye and Tyrwhit. Spenser is profuse of such antique usages.

•• See Clutch, &c. in the Dictionary.

the literal roots, *B* and its cognates, *C* and its cognate, appearing in a variety of instances, where Etymologists have been unable to render any satisfactory reason for them.

Thus we are told by Vossius,* that in some words *H* is changed into *F* or *Ph*.

Familia, ὁμηλια, Firmus, ἑρμος, Furca, ὑρχη.

Into P. Palus, ἑλος, Pubes, ἡβης.

Into V. Vestia, ἑστια, Volvo, ἑιλ-ω.

And Wallis has observed that *V*, the consonant, has in many cases, confessedly, taken its rise from the Œolic Digamma; thus, Vid-eo, ιδ-ω; Vis, ις; Vesp-er, εσπ-ερ; Vin-um, οιν-ος; Vent-er, εντερ-ον; Vestes, εσθης. Vossius has also taught us that *H* is a substitute for the Gr. χ or κ, or the Latin, *C*, when, in fact, the prefix is merely dropped or omitted, and the simple term remains, and is used by itself.

Gr. χειμος, i. e. χε-ιμος. Lat. Hyems.

Gr. χαλω, i. e. χε-αλω. Lat. Hal-o.

A. S. Hil-an. Lat. Cel-are, i. e. ce-il-are.

A. S. Hals. Lat. Coll-um, i. e. Ce-oll-um.

Goth. Hair-wa. Lat. Cor. Gr. Κε-αρ, καρ-δια.

Lat. Hir. Gr. χε-ιρ.†

Goth. Haur-n. Eng. Horn. Lat. C-orn-u.

A. S. Hlion-an. Eng. to lean. Gr. κ-λιν-ειν.

The Lat. Quis, is Και ις, Quod, και οτι, qualis, και ille.‡

That Δ is sometimes at the beginning of words a *servile* letter the word Δροσος, Lat. *Ros*, says Scheide, produced among others by Lennep, is a sufficient proof: and in Vossius we find some examples of *T* prefixed: efficere queat, Scheide continues, *intensionem* significationis. *Tæd-eo*, ab αηδ-εω; *Terra*, ab ερα; *turgeo*, ab οργω vel urgeo.

To these examples (as Scheide remarks) Lennep has merely added such as may be deduced from the oblique cases of ο and ος; but neither Lennep nor Scheide has endeavoured or attempted to resolve these examples in their component parts. Τοιος, is plainly τε οιος, τηλικος, τε ηλικος; τοτε, τε οτε; and of the oblique cases τό is τε ο, τον is τε ον.§

Of the Latin preposition *ad*, enough has already been said; as a prefix it requires no explanation.

* And see Dr. Prichard, p. 57.

† *Hair*, in *hair-wa*, and *Hir*, the hand or acting limb, are *Er*, with the aspirate; See *Er*, *Heer*, ante. And κε-αρ, is αρ-χη; differently applied.

‡ See Note *, p. 23.

§ See Note *, p. 23.

But the Lat. preposition *De*, the Gr. δι-ς demand a little consideration. The Gr. δις, and δε, which Lennep respectively renders by the Lat. *Bis*; and by *vero*, *autem*,—have by him the same origin assigned to them: viz. the Gr. δι-ειν, dividere, separare. Scheide adopts the opinion of Hoogeven, that δε (*vero*, *autem*) is from the V. δε-ειν, to bind. Lennep contends that, *a dividendo*, separando, seligendo *notionem ortam* esse *ligandi*.

It must be confessed that he does not display a very plausible traduction; And to Scheide it seems incredible that δε-ειν, δι-ειν, to divide, to separate,—can have had the same origin with δι-ειν, to bind, to join. Incredible as it may seem, our own language presents a very striking coincidence in the word *Twin*, which equally denotes to separate or divide one into *two*, and to bind or join *two* into one: by the one process, doubling the number: by the other doubling the quantity: it is obvious enough that the one notion does not arise from the other, but that in the apparently opposite usage, the word has the same meaning. The real literal root was δα in the obsolete δα-ειν, (whence the reduplicate δι-δο-ναι, equivalent to αδ-ειν, addere*: of which sufficient mention has been already made:) Δαι-ειν, or δι-ειν, is, dividere; i.e. to *encrease* the number of units by *dividing* one integral whole into a number of separate parts; and thus, δις,† the inseparable particle as it is called, when prefixed to words themselves signifying division, separation, or partition, *intends* the signification, affirms or augments the force of the meaning: encreases the division, as in *dis-part*, *dis-sever*; but when prefixed to words, that denote wholeness or entirety, it reverses or negatives the meaning: as in *dis-unite*, *dis-compose*: by dividing, separating the union or composition, *encreasing* the number of undivided parts, or of minuter units.

The D coalesces in pronunciation readily with *r* following, and the A.S. *Dreos-an*, to fall, is manifestly composed of *de*, and *reos-an*, ru-ere, to fall: *dreman*, jubilare, of *de*, and *hrem-an*, clamare: and hence, *To drum*.

To, the prefix in A.S. and old English, is commonly (says Tyrwhit,) augmentative.

The letters L and M afford little scope for observation.

L, says Vossius, additur in medio; and both Lennep and Scheide contend, the latter in opposition to Ruhnkenius, that λαι and λα were employed to *intend* the signification of words.‡

The Eng. *All*, equivalent to the Latin *omnis*, is not an uncommon prefix in English.

The Gr. αλλα is the literal root λ.

M (Vossius) additur in medio; and (Lennep) it is sometimes prefixed to Vowels,‡ as in μοσχος, μοχλος, for οσχος, ὀσχλος.§

* See p. 13.

‡ See note *, p. 23.

† See *Dis* in the Dictionary.

§ Scheide refers to some other words in the Analogia.

The Gr. αμα is the literal root μ.*

There are a few Latin words, in which *am* appears as a prefix, *am*-b-ire, *am*-plecti, and it forms the first syllable of

The Greek preposition αμφι, and the A. S. *Em-be*. Of these it will be proper to speak somewhat at large. "*Am*," says Scaliger, "tota Græca est, et apud nos non nisi in compositione. Theocritus autem seorsum posuit ἄμ μεγα. Et quemadmodum Græci usitatum additamentum φι, addidere αμφι, sicut βιηφι, sicut nos nostrum *te*, *Ante*, sicut is-*te*, tu-*te*."†

And Lennep :—The Gr. αμφι is, without doubt, composed of αμα, simul, simul atque, and φε, a termination, the nature of which appears from the pronoun σφε. This σφε is composed of *se-pe*, (spe, σφε,) and also appears in the Lat. *Se-ip-se*, *si-bi*. The peculiar meaning, Lennep adds, is to be sought in the word *utrimque*. In A. S. it is written *Em-be*, *om-be*, *ym-be*, consisting of the same literal roots, *m*,—and *b*, the cognate of p and f, (the Gr. φ.) The Gr. αμφι-τρεχ-ειν, circum-currere, is in A. S. *Ymb-ærn-an* (*ærn-an*, also written *ren-an*) to run round.

And Dr. Jamieson ‡ has remarked that the A. S. *Embe-gan* corresponds not only in meaning but in form, to the Gr. αμφι-βαιν-ειν, Lat. *Amb-ire*: and he is almost inclined to think that the Moes. G. *bi*, A. S. *be*, in *em-be*, point out the original form of φι in αμφι, whatever may have been the origin of the first syllable. I agree entirely with Dr. Jamieson, and hope to be able to give him some satisfaction with respect to the unknown origin of *Am*. I think it is no other than the *Am*, for which I have already endeavoured to account, subsisting in the Gr. αμ-ι, I go, and in the A. S. *Hæm*-ian, to home ; and this latter—*Hæm*,—with the addition of *Be*, (*hæsm*-be) whether prefixed or suffixed, has the same force as Ge-hæm, in Ge-hæm-ian, co-ire, to come or go together, to cause to come or go together, to bring within the same space or compass, to encompass, to surround, (amplecti). Each of the two literal roots signifies motion, and their combined force may well denote the circumferential motion of the arms until the hands meet.

The Gr. N is admitted both by Lennep and Scheide, and perhaps by Ruhnkenius also, to have been used as a prefix.* But the Gr. preposition εν, the Lat. *in* : our own, *in*, *un*, are this literal root 'N.

En, very variously written, *en*, *ein*, *in*, or *un*,—means *one* ; union, ad-union, co-union ; and hence its augmenting or affirming force in composition : but whence the negative force of *in*, *un*, Ger. *ein*, *un*, A. S. *On*, *un*.

Wachter tells us that *un*, prefixed to substantives, signifies—first, *defect* or deficiency. Second : *Excess*. 3. That it has the force of *negation*, (vim negandi). 4. That it signifies

* See note *, p. 23. † De Causis, c. 155. ‡ Hermes Scythicus, b. 1. c. 1.

pravitatem naturæ. 5. Vitium agendo. 6. Sensum intendit,—it *intends* the *signification*. And, 7, that prefixed to adjectives, it always has—*negandi* vim.

Whence then this affirmative, negative, *un*. An attempt must be hazarded to answer the question.‡

ONE means emphatically, *One*; and no more.

AL-ONE, is *one* being *all*: *one*, severed, dissevered, parted, dis-parted, from other *one* or more.

To ONE is, thus; to be or cause to be *al-one*; to be sole, un-joined, un-united, to any other. We have then

1. ONE (variously written) *collectivé* unus: and hence, in composition, augmenting or affirming the force of the words to which it is prefixed.*

2. *One* (as variously written) *separativé* unus: and hence, in composition, denoting a privation or negation of the positive meaning of the word to which it is prefixed.

In A. S. this prefix is written *On*, "tam intensiva, (says Lye) quam privativa: et ut nostra *un*." Neither was the A. S. *un* always used privatively, as, *Un*-les-an, *On*-les-an, to *un*-loose; which we ought to write *cn*-loose. And in English authors we find such words as *Un*-merciless, *un*-remorseless, *un*-parched,†—in which *un* is clearly intended to augment the force of the word to which it is prefixed. And in K. John, *un*-trimmed, which has so much perplexed the Commentators, is from the A. S. On-trimman: in which *On* is acknowledged to be used *intensivé*.

In A. S. *a* is a common affirmative prefix: it is also in that language, and in other Northern languages a negative prefix.§ In Greek it is likewise both *privativum* et *intensivum*, and its adverse usages in all admit of the same solutions.

The Gr. ανα, Goth. *An-a*, and *in-uh*, are *On*: in, super.

The Gr. ανευ, Goth. *in-uh*, Teut. *on*, are *sine*.

This opposition is also found in N'. The Gr. Ναι, νη, Lat. *Næ*—is—*adverbium affirmandi*, and hence its augmenting force in the few Greek words to be found in Lennep.

‡ Dr. Burgess is of opinion that when *In* diminishes it is "of the same origin as the old word *sin*, which afterwards was written *sine*; and that this is the same as ανευ, in which the final syllable seems to be adventitious, like the *e* in *sine*. Ανευ, he continues, appears to be nothing more than the negative αν in compounds, such as ανωδυνος, &c. in which the ν is added to prevent the concurrence of two Vowels." See Essay on the Study of Antiquities, p. 67. Mr. Harris has another hypothesis. "*In* (and *sub*) diminish and lessen. *In*justus, *in*iquus, unjust, inequitable; that lies *within* justice and equity, that reaches not so far, that falls *short of them*." Hermes, b. 2. c. 3. n. f.

* See ante *Dis*, and infra *Se*.

† See these words in the Dictionary, also unrip, unreave.

§ See Wachter, Prol. s. 5.

The Lat. *Ne*, Pers. and Sans. *Na*, A. S. *Na*, English, *No*, *nay :* is *adverbium negandi.*

Though I am professing to account for the monosyllabic or uniliteral prepositions only, I may be excused if I introduce the bi-literal—*ante.*

Goth. and A. S. *And*, Francis et Alamannis, *Ant*, signifies—contra, adversus, manifestly (says Wachter) as the Gr. αντι ; whence the Lat. *ante*, *opposite*, before. It seems more probable that αν-τι, signified generally *apposition* or position ad-joining ; and that it was afterwards restricted to that apposition, in which the relative position of *front* was intended.* The meaning of the literal roots *n* & *t* or *d*, will sufficiently account for their connected use ; and their consequent application is without difficulty.

Ante, says Scaliger, castrensis vox fuit, quum obsiderent oppida, dicebant se esse *ante* oppidum.†

Vossius considers R to be a prefix in the Lat. *Rarus* to the Gr. αραιος, but Lennep is of opinion that *R* is too difficult of pronunciation to be easily prefixed before what he calls Original Letters ; and Scheide affirms, that he has not met with any Greek words, to the radical letters of which P *servilis* could seem to have been so used.

The Gr. αρα ; particula syllogistica (Lennep)‡ and the Lat. *Re*, præverbium loquelare, or loquelaris prepositio, as Vossius calls it, are the literal root,—*R.*

In Northern Languages *er*, as it is variously written *ar*, *er*, *ir*, *or*, *ur*, is a common prefix. Wachter ascribes to it a multiplicity of powers equal to those, which he has bestowed upon *Un.* Thus, it is an adverb of order, signifying the *beginning ;* and, it is an adverb of *order*, signifying the *end.* Kilian pronounces it to be equivalent to the Lat. *Re ;* as *er-maeck-en*, *re-ficere, to re-make.*

Re, we are told, is "an inseparable particle used by the Latins, and from them borrowed by us to denote iteration or *backward* action."§ Here again we are met by an apparent contradiction, for it has been contended, and, it is presumed, satisfactorily so, that the literal root *R* means *before.* How is this to be reconciled with iteration or backward action?

1. To *re*-make, *er*-maeck-en, *re*-ficere (i. e. facere) is to make or cause a thing to be as it was *before.*

2. To *re*-build, is to build that which had been built *before.*

3. To *re-turn ;* is to *turn* the *front*, to *front* or face about ; and also (in continuance of motion) to turn to the place or state, in which the person or thing was *before.*

* See Affront in the Dictionary. † De Causis, c. 155. And see the quotation from him, p. 26.

‡ Nectit enim inter se quasi sententias *antecedentis*, et consequentis. Anal. p. 154.

§ Dr. Johnson in his Dictionary.

To *remake*, to *re-build*, and to *remind;* imply a second *making*, a second *building*, a second *minding;* and, hence, the iteration or doing *again*, that which has been done *before*.

To *re-turn*, implies a preceding motion *from:* and is, by usage, employed to denote a succeeding motion *to;* i. e. a motion necessary to bring the moving body *to* the place or state in which it was *before*. Not dissimilar to this, is our usage of *with*, in composition usually explained to signify opposition or privation, as, e. g. to *with*-draw, to *with*-hold, to draw or hold back or away: but any thing drawn or held back,—is also drawn or held *to*—sc. the drawer or holder; and thus *with*, in comp. retains its meaning: sc. join: but from being prefixed to words denoting a motion *from* as well as *to*, and the former the more emphatic in intention; it has been applied in comp. with a few other words denoting no such motion *from*—to express opposition, as to *with*-go, *with*-say.

I again hope to be pardoned for introducing a Greek bi-literal—Παρα.

Dr. Jamieson* has written very elaborately upon this preposition, and observes, that as "this preposition has various cognates in the Gothic dialects, it is not improbable that it was formed from some word common to the Greeks and Goths." It seems, he adds, to claim as its kindred the Moes. G. *Faur*, *faura*, also written—*fair;* which is our English *fore:* And each,—the Gr. πα-ρα, and the Goth. *fau-ra*,—is composed of the same literal roots, *b*, (of which p, and f, are the cognates,) and *r;* and the explanation already given of *be*, and *er*, will sufficiently account for their connected use to denote *motion forward:* (A.S. Fa-r-an).

The Gr. and Lat. Etymologists agree, that there is no Letter which the Romans prefixed to Greek words in greater numbers than the Letter S.‡—Σ, a Latinis olim C, vulgo S.

ὑς	sus	ε	se	εξ	sex
ερπω	serpo	υπο	sub	εος	suus
αλς	sal	υπερ	super	υλη	sylva.

To which may be added, ειμ-ι—s-um.

These are all before vowels: Vossius supplies some before consonants.

γραφ-ω, scrib-o γλυφ-ω or γυλφ-ω, sculp-o.

Σκυθης, Γέτης και Γοτθος, idem est, says Salmasius;—and so also the *Cimbri* and Σκιμβροι.†

The Lat. *Se*, prepositio loquelaris, inseparabilis, is the literal root *S*.

Se is called also a preposition, *separativa* et *abnegativa*, in its power, and properly so if it mean, as it has been already urged that it does mean—*Take*—for when used *separativè*, it

* Hermes Scythicus, b. i. c. 7.

‡ Dr. Prichard reverses the case; and gives the following with other words, from Vossius chiefly, as examples of the aspirate substituted for S.

† See Ihre. Proemium De Lingua Scythica.

is, as *dis*, in which *se* is comprized (*di-se*) also is, used in apposition or preposition, with some word itself signifying se-paration or partition, and then it affirms, augments, the force of the meaning;—but when so used with words denoting wholeness or entirety;—it reverses or negatives the meaning; as to *se-join*, to *se-gregate*.

In the Northern Languages S (absolutè,†) is a common prefix to the consonants, with which it readily unites in pronunciation; e. g. *Slack*, *lack*; *slime*, *lime*; *smart*, *mar*; *snip*, *nip*; *sneeze*, *neeze*; *splash*, *plash*;—*Smite*, Lat. mittere. *Speed*, Lat. Ped-is;—*Spend*, Lat. pend-ere.

Having thus disposed of the prefixes, that is, of the literal roots so used, we must now proceed to the suffixes received from the same source.

The first is *ive*, supplied by V the cognate of B,—which we take immediately from the Lat., and which the Latin, according to Julius Scaliger,‡ obtained from the Æolians by the insertion of their Digamma. The Greek ter. is ικος, of which it will be necessary very shortly to speak at large, and the Lat. is *Ivus*. But with deference to Scaliger, the Gr. ιφι, Lat. *Vis*, strength, power,—presents a more immediate origin for this Lat. termination.§ *Activus*, qui agendi habeat *potestàtem*: *Active*, who has the power of acting; who can or may act: *motive*, that can or may move, *relative*, that can or may relate or have relation.

From this source we are well provided. The terminations *ac*, and *ic*, which Tooke denominates the potential active adjective, are immediately from the Gr. ακ-ος, ι-κος: but the root is the Goth. *Auc-an*, A.S. *Eac-an*, Gr. αγ-ειν, *ag*-ere, *aug*-ere, English, to *eke*, to *aug*-ment, to increase, to strengthen. And thus *Cardiac*—that can or may *hearten*: *Analytic*, that can or may *analyse*.

Ic, *ig*, &c. are common augmentative suffixes to Saxon verbs; As Se-on, to see; Se-c-an, to seek; weri-an, to weary; wer-ig-ean, to weary much.

Ag, in English softened into *Age*, Lat. *Agium*, denotes something *added*, put to or upon, imposed, charged upon: as *Pontage*: a toll imposed or charged for passing over a bridge. Spelman suggests, that the Lat. *Agium* is from the Lat. *Ag-ere*; signifying in composition, i. e. as an affix: *Actus*. Wallis thinks we have it (the termination-*age*) immediately from the Lat. *atio*.‖ There are some Lat. words, as *Vor-ago*, from *vor-o*; *vert-igo*, from *vert-o*; which confirm the opinion that *ag-ium* is from ag-ere.*

Ig, a common A.S. termination, softened into *y*, in English, as A.S. *Blood-ig*, Eng. *Blood-y*;

† See ante B. ‡ De Causis, c. 98. § See p. 11.

‖ This was the opinion of Dr. Burgess also. On the Study of Antiquities, p. 66. n.

* See *Appanage* in the Dictionary.

denotes something *added* or adjoined or appertaining. Wachter thinks it to be sometimes from the Ger. *auch-en*, A. S. *ic-an*, to *eke;* at others from the Ger. *eig-en*, A. S. *Ag-an*, to owe; at others from Ger. *Aug-en*, Goth. *Aug-an*, to appear, (to *eye*.) One root, the literal root *g*, will support all the usages.

In-g. is the ter. of our pres. part. and also of nouns. This part. was formerly written *ande* or *and*, *ende* or *end;* i. e. *an-ed*, or *en-ed*, *and* or *end*. *An*, is the infinitive, or verbal, termination:—*Luf*, (or *lov*,); *luf-an*, (or *lov-en*);—*Ed*, adjected or adjoined, constitutes our simple verb adjective, *Lov-an*, *ed*, *lov-en-ed; lov-ande*, or *lov-ende*. Lov*ing*, as we now write and have long written, is composed of the same Infinitive *Lov-an;* and—instead of the additional termination *ed*,—*ig*, of equivalent meaning, has been affixed; and as in the former case—*an-ed*, *en-ed* into ande or ende—the *e* has been transposed, and finally dropt: so in the latter *an-ig*, *en-ig*, or *in-ig*, has become *in-ge*, *ing*, *ynge*, *yng*. Wachter thinks that *Ing sometimes* is a termination formed (per epenthesin) from *ig*, habens, *eig-en*, habere, to have or hold (to owe).†

Ing:—the termination of nouns, is in A. S. *Ung*. Ger. *Ung;* and is used in all (Northern) Dialects, says Wachter, but the Gothic: what it may signify, he adds, is not very apparent: still he rejects the supposition, that it is a mere arbitrary termination; and he states its principal use to be in forming substantives, quæ *actionem* aut *passionem* rei significant; as the A. S. *Thanc-ung*, *gratiarum actio:* Francis et Alemannis, *Auch-ung*, augmentatio: Ger. *Saml-ung*, collectio: and innumerable others,—a verbis oriunda. Wachter has a second termination in *ung*, which, annexed to substantives, is a note, *frequentiæ:* this he thinks is from *auch*-en; aug-ere; and is the same as *ig*, *og*, *ug;* and afterwards per epenthesin *ung;* as *Wald-un*, *Holz-un*, Sylva, locus lignosus, à Wald et holz, lignum. The epenthetic *n* has already been accounted for.

This termination, so forming nouns, has been commonly supposed to have been assumed from the participial ter. in *ing*, and it is not at all improbable that, upon this supposition, great numbers of nouns have been formed and introduced into our language.‡ Dr. Johnson, who gives them, after Wallis, the name of verbal nouns, only inserts them in his Dictionary, where he imagines that there are especial reasons for so doing.

Isc, is also a common A.S. termination: it is formed from *ic-es*, *ics*, by transposition: and is in English softened into *ish*. It also denotes an addition: frequently, a small addition, a portion, as white, whit*ish*.—As *Oak* from *Ac*, so perhaps *Ash*, (tree) from *As-ce*.

Ix, (i. e.) *ics* or *igs*, *ice*, *ess:* are terminations from the same source. Words with this suffix are usually applied to females, as those with *er*, *or*, &c. are to males.

† See *Owe*, in the Dictionary.

‡ See Mr. Taylor's Additional Notes to Tooke, p. xvii.

Hence also the Lat. verbs in *Sco.*

Ad, the common A. S. termination; variously written *ed*, *id*, *od*, *ud;* is now the common English termination *ed.** From the Lat. we have some words ending in *id*, as hum-*id;* and some in *ude*, as *fortitude*. The meaning is—*add:* and the force of it, to show or denote an *addition* or adjunction.

The Latin terminations *at*, *et*, *it*,† constituting the third person singular of their verbs, is formed by affixing the article or pronoun, ο-τε, ο-τ-ε, ο-τ, (Lat. *id*); which is used with a meaning equivalent to that of our own article *the;* and the force of it is to denote the addition or adjunction, the connexion of the agent, spoken of, with the act. The Sanscrit has the same pronoun in the third person, and the same ending to the third person of their verbs.‡

These terminations of the verb, with the addition of the article ος, *us*, compose the past participle, *at-us* . . . whence our terminations *ate*. . . .

The A. S. and English termination of the third person of the verb *th*, seems to be the article, *the*.

And.—We have very sparingly supplied ourselves from the Latin participle in *dus;* which is formed by the addition of *d* to the termination 'n; and the further affix of the article, *us*. The *d*, appears to have the force of the Gr. δε-ι, and the whole termination to denote το δε-ον, that which *ought* to be.§ It is called by Tooke, the *Official Passive Adjective*.

Our superlative adjectives are formed by the suffix, *est*, which appears to be composed of *es—ed*, contracted into *est*, and to have the double force of *take*, *add*, in super-lation to the simple adjective.

Al. We have a great stock of words ending in *al*, from the Latin *alis;* of which Scaliger says, *Qualitatem consistentem* significat: and he proceeds to illustrate;—

Triumphalis; qui ex *triumpho* gradum adeptus est in civitate: *Furia*lis, *furiis* captus: *Mortalis*, eadem ratione dicitur, qui *morte affectus* est: nam quod ad aptitudinem translatum sit, hoc usus occupavit. Cæterum de mortuo primum sic sunt locuti, *Mortalis* fuit: deinde etiam quum ad *viventes* respicerent: propterea quod essent ejusdem naturæ, eosdem quoque *mortales* vocavere: Sic enim *capitale* crimen dixere quod *capite* lui meritum esset: quo signi-ficato etiam quæ nondum vocata essent in judicium intellexere.

So much for the usage of this termination, but whence came it? The common termination *Ble*, Lat. *Bilis*, has been derived‖ from the Goth. and A. S. *Abal*, robur, vis; our own *Able*.

* See *Ing.* antea. † See Dr. Prichard, p. 137. ‡ Id. p. 95.

§ Hence the very recent *Deontology*. ‖ See the Dictionary.

But *Ab-al* consists of two literal roots, and from the latter must have been derived, this termination is *al-is:* perhaps immediately from the Latin *Alis*, the ancient mode of writing *Alius*, Gr. αλλος: of which *L* is the literal root, as it is also of the Gr. ολ-ος, English *All*. And, thus, this termination will likewise denote an addition, an adjunction; an appertaining to, a relation.*

It has been already insisted that this organic sound 'm' has given to various tongues and in various forms the pronominal *me*—that this pronoun, appropriated to the first person, is the terminating syllable μι, in Greek and Sanscrit verbs;† and also of Lat. tenses in *am*.

It has also been stated that the Sanscrit pronoun of the *first* person in the nominative case has the double force of *I* and *me;* and that, in the accusative case, it has the reduplicate force of *me me*. The Œolic αμμε has the same double force: So has the Goth. *imma*, though appropriated to the *third* person,—in English *Him*.

Him, *them*, and *whom*, are formed by prefixing the pronoun *he*, the article *the*, and the pronoun *who*, to the first portion of the Gothic; which then is deemed a mere termination. But the Gothic *im*, in the pronominal *imma*, and the Lat. *Hom*, in the nominal *homo*, are the same literal root: And *him*, i. e. he-im; *them*, i. e. the or thei-im, *whom*, or who-im, may be explained *he*, or said—*man*, *the* or *they*—*men*, *who* or *what*—*man* or *men:* the appropriation to case being made for distinction's sake. Scaliger‡ derives *Homo* from ομ-ως; because man is—animal *sociale*. *Hom-o*, (as *man* also,) is a general term, applied to both sexes; and is probably so applied because, animal *parentale;* bearing, bringing forth, giving life. The Latin *Hum*-us, has the same origin.

Om or *um*—in the Latin *E-om* or *e-um*, *ill-om*, or *illum*, *quom* or *qu-em*, or *qu-um*—is the same literal root, as *im*, *em*, *om*, in our own pronouns.

The Sanscrit pronoun, *Tu-am* or *twam*, of the *second* person is composed of *Tu*, Lat. *Tu*, English *Thou*, and *am;* which latter is also found in various cases of the different numbers. In Latin it is *Tu-met*. The Sanscrit pronoun of the *third* person is *T'am*.

N.—This organic sound or literal root is a very abundant source of terminations in different languages.

En.—As ειν with the Greeks, so (says Wachter) *an*, *on*, *en*, apud majores nostros, is the termination of the infinitive.

The A. S. *an*, the D. and Ger. *en*, are the English *en*, also antiently written *un*, constituting

* See in Lennep, αλλα, αλ-εω, ολ-εω. (Lat. *ol*-ere, crescere).
† See Dr. Prichard, p. 136. ‡ De Caus. c. 28.

the noun adjective and the plural of nouns; and always meaning—*union, adunion, junction, adjunction, addition:* as wood*en*, tree*n*.

The A. S. *an*, Gr, ιν, Lat. *un*, with the article, variously written, *as, es, is, os, us* have formed the terminations *an-us*, hum-an-us; *en-us*, terr-en-us: *in-us*, can-in-us: Gr. γη-ιν-ος, earth-en, ξυλ-ιν-ος, wooden.

The Lat. *An-us, en-us*, form by contraction the Lat. participial termination *ans, ens:* and from the neuter plural of these, in *tia*, are our terminations, *ance, ence;* anciently written *ants, ents*.

An, with the additional termination *ed*, forms by contraction *and*, the A. S. participial termination, *for* which we now use *ing*.*

It is worthy of remark, in passing, that it is the practice of our language, to employ, *en*—either prefixed or postfixed, and sometimes both, to augment, or add to the force of words, as to light, to light-*en*, to *en*-light-*en*.

And this termination *en*, with *ed*, and *ig*, our modern *y*, are the three, which constitute the English adjectives. The terminations, *full, ous, ly, &c.* are compounds.

R.—Wachter† observes that the German termination *er*, is, in nominibus officiorum, deemed by some not to be a mere termination, but the same as the Lat. *Vir*. Camb. *ur;* and that this conjecture is favoured by the fact that many nouns ending in *er*, do in various dialects also end in *Man;* as in Dutch Schipp*er*, Schipp-*man*, in English, Plow*er*, plow-*man*. To this same source he also refers the Lat. termination *arius*, in *triarius;*—*or*, in *orator*, in which (he thinks) they seem to denote *man*. *Er, or*, in the Ger. *Zund-er*, English *Tind-er:* Lat. *Splend-or, Cand-or*, he determines to be—simplex terminatio. In the formation of comparatives (he adds) no particle is more fit than *er;*—nam *er*, priscis significat *ante;* and *ante*, (before), is said not only of time and place, but of *quality*.

In all these instances, R is the literal root; denoting anteriority, priority, in space or time; the prime person or thing, (male or female) the act-or, agent, or acting cause: and in comparison of adjectives (also antiently written *re*), priority, superiority, precedence.

In Danish, *Er* is equivalent to the English *am;* and in that language it is the termination of the infinitive, corresponding to the Lat. *Re:* (*Re-is, res*, a thing). *Ar, er, ir, or, ur*, with the addition of the article, form the terminations, *ar-is*, as *famili*-aris;—*arius, prim*-arius, *orius, suas*-orius, *ur-us, futu*-rus; whence our common terminations *ary, ory, ure*.

Scaliger considers the Lat. term. *aris, orius* to be similar to that in *al;* but to *arius*, he affixes more force, as *Sagittarius*, one who knows how to use use *Sagitta*.

* See Ante; *Ing-*

† See also Ihre in v. Waer.

The Lat. part. ter. in *r*-us, is very properly named future, to come, and hither also may be referred the verbs in *urio*, commonly called *Desiderative.*

S.—It has been stated that the meaning of the literal root S is *Take;* The English *As*, Ger. *Es*, Lat. *Is* or *us*, Gr. ος, are articles, and equivalent to *The* or *That.* As a termination *es*, has the force in English of *take:* and of various consequences of *taking*, sc. of *taking*, numerically, so as to effect plurality,—and thus it forms the plural of nouns : of *taking* possessively, so as to appropriate the possession,—and thus, it forms the possessive case of nouns; which Wallis calls the possessive adjective : of *taking*, or attaching, the agent to the act,—and thus appropriating the personality of the agent : and hence, further it forms the third person singular of our verbs.

The Latin has in various cases, and in both Numbers, this same literal root, for the terminating syllable as differently written, as the English, German, Latin, and Greek articles.

The pronoun of the second person is in Greek Nominative Συ, and the termination of the second person of Sanscrit, Greek, and Lat. Verbs is *S.*

The Latin has *Sc* for a pronoun of the third person, to which for the sake of emphasis they affixed *Met.*

The Greek article ος, Lat. *is*, or *us*, reduplicated, forms the adjective termination *os-us*, English *ose:* and by this reduplication is denoted, as Scaliger* has remarked, qualitatem sub *excessu* quodam, *intentionem* qualitatis.

I have now arrived at the close of all that I consider it necessary to say in support of my second position.

1. I have then endeavoured to establish ;—and I must confess a persuasion to be very strongly impressed upon my own mind, that I have not endeavoured in vain :—in the first place : that the simple, articulate, organic sounds, of which written letters are the *signa visibilia*, are intelligible, indivisible sounds ; that they are words, that those words still subsist, (not in one language only,) and that used alone (I mean without prefix or suffix) they retain their primitive, intrinsic meaning. This was my first step.

2. My second is, to establish : that these words, upon which I impose the name of literal roots, are used as prefixes, and suffixes ; and that, when so used, they retain also this primitive intrinsic meaning.

* De Caus. L. 4 c. 93

But the question forces itself upon us, to what are they prefixed,—to what are they suffixed? The answer is obvious and indisputable:—to themselves, or to some one or more of their own family.

Here then we have so many literal roots, each in single position, each apposed at the beginning,—in the middle,—at the end:—Additur in initio, additur in medio, additur in fine; says the most learned J. Gerard Vossius, who himself only repeated what he had collected from others, and whose dogmata (I do not use the word individiously) others have continued till this day to repeat.

These literal roots then must be the elements of which all the words in all the languages, of all the inhabitants of the earth, must be, and have been composed:—there are no other: And if it were not possible to produce one single syllable of proof in addition;—it is even from these premises an inference of sound reason, that each and every of these literal roots was, in the *primæval* formation of speech,* used, wherever used, whether as prefix, interfix or suffix,—whether *in initio*, *in medio*, or *in fine*,—as an indivisible intelligible sound, in its original intrinsic meaning.

I say, the *primæval* formation of speech, and I say so with precaution,—for it cannot be doubted that in time, the cause for usage would be forgotten, and yet that the usage would be itself preserved. Analogy, euphony:—with other reasons or presumed reasons, would become auxiliary to the perpetuation of a custom, which, at its first rise, and during its early progress, would be of indispensable necessity for the common purposes of speech.

My task then, I will venture to affirm, is completed. The third proposition is a legitimate corollary to the two former; and a practical exposition of it would demand an entire work.

The principles of Philology, it is obvious to remark, which are unfolded in the preceding pages, must, in the peculiar province at least of English Lexicography, be considered as exoteric doctrines: they are intended, as they are suited, only for the scholar: by him they must be investigated, and tried, and judged: by him they must be subjected to the rigorous test of experiment.

* "And the whole earth was of one language, and of one speech." *Genesis*, ii. 1.

PREFACE.

SECTION I.

And who in time knows whither we may vent
The treasures of our tongue? To what strange shores
This gain of our best glory shall be sent
T'enrich unknowing nations with our stores?
What worlds in th' yet unformed occident
May 'come refin'd with th' accents that are ours.

Daniel, Muso-philus.

It may seem singular that a claim for distinction should be seriously urged in favour of a Dictionary, because it contains an explanation of the meaning of words. What pretense, it will naturally be asked, can any work have to assume that title, unless the meaning of words is carefully and satisfactorily explained in it? Do not all Dictionaries profess this to be their main object, and is not their reputation founded upon the diligence and success with which they have laboured to accomplish it? That Dr. Johnson was impressed with a sense of the paramount importance of this portion of his duty, is manifest from the earnestness with which he enlarges upon it, in his "*Plan of an English Dictionary.*" But that his notions of the manner in which it ought to be performed, were very lax and imperfect, the instances which he himself produces to exemplify and illustrate his intended method of proceeding afford a signal proof.

If however his professions of performance are compared with the actual state of the work itself, it will be evident, that he must, at an early period of his labours, have abandoned his original design, if indeed he at all attempted to adhere to it.

In his plan, he writes, thus:

"In explaining the general and popular language, it seems necessary to sort the several senses of each word, and to exhibit first its natural and primitive signification;" as,

"To arrive, to reach the *shore* in a voyage; he *arrived* at a safe *harbour*. Then;—to give its consequential meaning, to *arrive*, to reach *any place*, whether by land or sea, as he *arrived* at his country seat."

In the Dictionary, he writes,—

"To arrive, (Fr. *Arriver*, to come on *shore*). 1. To come to any place by water:" and then follow *five* distinct explanations of meaning.

In his plan, he undertakes, as an Etymologist, to give (as the case may require) the Saxon Original, or, when that cannot be found, to supply the defect from the kindred languages; or, whenever the word is of French Origin, to show whence the French is apparently derived.

1. It is obvious to remark, that in the Dictionary, he does not show the apparent derivation of the French, (*Arriver*) and that the reader is thus left in ignorance of that which might easily have been told, and which, if it had been told, would have enabled him to judge of the propriety of the explanation.

2. That though the division, proposed in the Plan, into primitive and consequential, is in itself judicious, and correct, yet that in the particular example, it is inaccurately employed. The second meaning of *Arrive*, is not consequential or inferential; it is not a consequence inferred from the first.

3. That though in the Plan these *two meanings* alone are given (with a mere remark upon usage), yet in the Dictionary, there are six distinct explanations, intended to be explanations of *meaning*: And further still, that one half the consequential meaning of the plan, is the entire primitive meaning of the Dictionary.

4. In the Dictionary, the explanation itself is at variance with the Etymology: that is—the primitive signification, ascribed to the word, does not accord with the Etymology upon which it is founded; and the quotation from Dryden, in support of the two, is most unfortunately opposed to both. It ought to have presented an example of some person or thing coming to some place *by water*, according to the explanation; or, *on* shore, according to the Etymology: but it is actually of an animal already on shore, journeying *by Land*, to the Banks of the Nile.

It aggravates the strange incongruity of the whole, that there is but one single interpretation of the noun, *Arrival*, though every passage quoted to exemplify the six meanings of the verb might be so translated as to admit a substitution of the noun.

There is one general errour pervading the explanations; an errour not confined to the Dictionary of Johnson; but imputable to interpreters in general, who, "seeking the meaning of a word singly from the passages in which it is found, connect with it the meaning of some other word or words in the sentence." This is to interpret the import of the context, and not to explain the individual meaning of the word. And Johnson, by pursuing this method sys-

tematically, was led into the accidental but additional absurdity of opposing his authority to his explanation.

This word may be denominated a pattern of his Book, it is selected and protruded by Johnson himself as a Specimen of his Dictionary: and it demonstrates, with painful certainty, that his first conceptions were not commensurate to his task, and that his subsequent performance did not even approach the measure of the original design.

It is, then, needless, and it would be invidious, to accumulate especial instances of failure; —the whole is a failure: and it will appear to be the more conspicuously deserving of that name, when we reflect upon the pre-eminent abilities of its renowned author. Had the Dictionary of the English Language been the production of any writer of less name, a period of eighty years would not have been permitted to elapse without the appearance of a rival. And so far the name of Johnson has been an obstacle to the advancement of Lexicography in this country: it has commanded admirers and supporters: and it has deterred competition.

No author is known to have undertaken the composition of a New Work, nor even to have engaged in the less honourable, but still arduous, and even praise-worthy, enterprize of remoulding and reforming the Old. Additions and supplements to the great increase of its bulk, have been collected and published; but all proceeding in imitation of the method pursued by Johnson.

I have thought it imposed upon me to premise these observations, because they anticipate, and provide an answer to the question which will very naturally be urged. Is there any want, any deficiency in our Literature, which the New Dictionary is intended to supply?—The summary answer is—That the only Dictionary, of which we can boast, was defective and erroneous in the first contrivance, and still more so in the actual composition: that it is in truth a Dictionary, in which we must expect to find neither the meaning of words nor their Etymology. What, then, it will reasonably be demanded, shall we find in this Great Work;—A collection, I reply, of usages, quoted from (in general) our best English authors, and those usages explained to suit the quotations; and those explanations including within them a portion of the sense pertaining to other words in the sentence. It may seem harsh, but it is strictly true;—that a great variety of instances might, with very little trouble, be collected of distinctions, where no differences subsist; and where the quotation subjoined to one explanation might with equal propriety have occupied another position.

To refer again to his own specimen—"*Arrive.*" What difference, in the meaning of the word, can be discerned in the expressions produced by Johnson: "To *arrive* on the banks of the Nile:" and, "To *arrive* on the verge of an estate." And yet they *are* separated, as if different.

It would be gross injustice to the memory of Johnson, if I were not to add my perfect con-

viction that from his pages might also be chosen interpretations expressed with most admirable precision and completeness: and I fully concur in the opinion of Mr. Nares,* that his authority has *nearly* fixed the external form of our language, and that from its decisions few appeals have been made.

There is, however, another question which the author of a book of such magnitude and importance, as an entirely NEW DICTIONARY of the English Language, ought to be prepared to answer. And that is; what pretensions has your book to be so designed and so composed as to supply the alleged deficiency? I am happily rescued from much of the embarrassment, and relieved from much of the difficulty, with which, under different circumstances, I should most undoubtedly feel myself oppressed in framing a reply: and I am so—by the manner in which this work was received on its first appearance, and has continued to be encouraged to the present moment of its republication in a separate and improved state.

The twentieth year has now commenced since the publication in the Encyclopædia Metropolitana of the first portion of the English Lexicon—as it is there named,—and I cannot but feel some emotions of pride, when I am reminded that in a work of such a character, as that Encyclopædia, in the construction of which some of the most learned and scientific persons of the day have borne their parts, my own individual portion has never been denied its full meed of esteem. The opinions, indeed, which have at various intervals in the progress of publication been publicly expressed, and privately communicated, were such as to sustain me to the end; "propositi difficultate, non segnior, sed audentior et constantior factus."†

And now that I have persevered to the completion of a labour, which has very truly been pronounced to comprize within it "omnes pœnarum formas," I endeavour to persuade myself that I may send these volumes forth to the world with the unobtrusive confidence of one who knows, in the first place, that he has spared no pains to establish a title to have his name enrolled among those who have advanced the literature of their country, and, in the second place, that such title has been by many,‡ who were well qualified to decide, very explicitly acknowledged.

* On Orthoepy, Part 4, c. 3. Adelung has also commended this department of Johnson's work, and he adds, that Johnson has consigned all orthographic disputes to those, who, from want of more important knowledge, have no other means of obtaining reputation.

† Wachter. Pref.

‡ One name I must mention, that of (I must now say the *late*) Rev. Edward Smedley, who, for thirteen years, in character of editor of the Encyclopædia, has accompanied me, page by page. He frequently cheered me in my progress. I value his good opinion more than that of any other man, because, competent to judge as the best, he knew the book—better.

SECTION II.

I SHALL proceed now to an exposition of my plan :—

When I first embarked in this undertaking, I was firmly persuaded that the undoubted chief of philosophical grammarians had not spoken either idly or untruly, when he asserted that a New Dictionary ought to be written, and of a very different kind indeed from " any thing yet attempted any where." I felt satisfied that this was not the solitary dictum of one man, that the opinion had penetrated into our schools and colleges, and that it prevailed very generally among the various intelligent and inquiring classes of my countrymen. I further felt that the volumes of Horne Tooke had *developed* a new theory of language ; that the principles of that theory had, in the main, been well received ; that they had settled deeply in the minds of literary men, both abroad and at home ; and that, upon those principles, I must compose my work. The great first principle upon which I have proceeded, in the department of the Dictionary which embraces the explanation, is that so clearly evolved, and so incontrovertibly demonstrated in the " Diversions of Purley ;" namely, that a word has one meaning, and one only ; that from it all usages must spring and be derived ; and that in the Etymology of each word must be found this single intrinsic meaning, and the cause of the application in those usages.

That each one word has one radical meaning, and one only, is not a dogma of which very modern writers have the sole right to boast. Scaliger *asserts* it in most explicit terms : " Unius namque vocis *una* tantum sit *significatio* propria, ac princeps."* It is one of those many sound principles which have been met with in the writings of learned and sagacious scholars, and which have passed the not uncommon routine of being recognised and admired—neglected and forgotten. It is one of those, which they themselves have employed to very little purpose, and of which we are not warranted in concluding that they saw the tendency with sufficient distinctness to appreciate justly the real value and importance.

It is approached in more recent times, but not boldly seized, by Lennep :—" Ut adeo *apparcat paucissimas* revera esse *proprias* verborum significationes ;" † are the uncertain terms in which he expresses himself.

* De Causis, ch. 193. He adds,—' Cæteræ aut communes, aut accessoriæ, aut etiam spuriæ.'

† Analog. p. 41.

That this one, or these very few significations, are to be traced to sensible objects, is affirmed by Lennep, and not doubted by Locke:

"Spirit," says the philosopher, "in its primary signification, is breath; angel, a messenger; and I doubt not, but if we could trace them to their sources, we should find, in all languages, the names that stand for *things that fall not under our senses*, to have had their first rise from sensible objects."*

"Notiones verborum (says the philologer) propriæ *omnes* sunt corporeæ, sive ad res pertinentes, quæ sensus nostros feriunt;"† and again, "Nec alias esse (verborum significationes) nisi *corporeas*, sive eas, quibus *res*, *sensibus* externis *expositæ*, designantur."‡

Tooke is most distinct in the assertion and maintenance of these principles, (the one-ness or singleness, and the source, of the meaning of words); he adopted them as the sole sure foundation upon which philological inquiry could proceed; he, and he alone, has adhered to them consistently, and he has raised upon them an edifice, to which all must look as a model, when devising the ground-plot for a superstructure of their own. His name will frequently catch the eye in the pages of the New Dictionary; not, indeed, because he is an authority whom I never question, and from whom I allow no appeal; but I have done to him that scrupulous justice which I have done to all, to whose labours I have been indebted. Of not one borrowed feather, unacknowledged, would I wittingly permit myself the use.§ Time, however, will assuage the rancour of political hostility;—the mists of ignorance, the fumes of conceit, will dissipate in time; and the immortal author of the ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ will stand forth untarnished and unobscured; as the philosophical grammarian, who alone was entitled to the name of a Discoverer—a name, which "every man, knowing any thing of human nature, will always be backwards in believing himself to deserve."‖ Of him, then, I will now only add, in words scored by his own hand, in the very book from which I transcribe them, and thus intimating how emphatically characteristic he deemed them of himself:

> You cannot shake him,
> And the more weight ye put on his foundation,
> Now as he stands, you fix him still the stronger.
>
> *The Pilgrim*, a. 2, s. 2.

I shall be freely pardoned this slight ebullition of grateful feeling towards an author, who,

* On Human Understanding. B. 3, c. 1. † Lennep, Etymol. p. 7.

‡ Id. Anal. p. 41. And see Wakefield's Letter to Mr. Fox, March 13, 1800.

§ Neque enim ex alienis spoliis nominis nostri munimenta exædificare in animo unquam habuimus: sed aliorum bonam famam laborum potius nostrorum accessione capere incrementum. Scaliger. De Causis. Pref.

‖ Diversions of Purley, part 1, c. 7.

by his writings, conferred upon me two signal benefits: they first cleared my intellects of an accumulated store, which I misprized as philosophy: they, in the second place, taught me sounder doctrine; and the better tenets of that doctrine have grown and ripened into the New English Dictionary.

To proceed. The lexicographer can never assure himself that he has attained the meaning of a word, until he has discovered the thing, the sensible object—res, quæ nostros sensus feriunt;—the sensation caused by that thing or object (for language cannot sever them), of which that word is the name. To this, the term *meaning* should be strictly and exclusively appropriated; and this, too, may be called the literal meaning.

The first extension of the use of words from this literal denomination of sensible objects, or actions, or operations, is to supposed or assumed similar or correspondent objects or actions, or operations, in the human mind. This—the metaphorical application of the literal meaning—may, for the sake of brevity, be termed the metaphorical signification. It is a meaning *transferred;* and here commences the broad distinction of literal and metaphorical language.

From this literal meaning, and metaphorical signification, the next step may be named, the consequential; and hence descend, in wide and rapid course, the applications of words in all their multitude and variety. These appear to be what Lennep intends to denote by *translatæ significationes;*—he has told us, "paucissimas esse *proprias* verborum significationes;" and he adds: "e contrario autem, *translatarum* significationum copiam immensam, quæ ex *propria* notione, tanquam ex trunco arboris rami, quaquaversum pateant." *

To Etymology, then, the lexicographer must first resort; but he must be cautious and reserved in the pursuit of it. Its use for the purpose of a dictionary of a particular language is barely to ascertain the origin, and hence the radical meaning of each individual term in the vocabulary—and though further inquiry will be indispensable in philological researches to trace the origin and formation of tongues, and the dialects of tongues; yet, when the intrinsic meaning is fixed, every lexicographical object is firmly secured.

Etymology, indeed, seems to admit of two main divisions; first, that which decomposes words into their primal, literal roots; and this is peculiarly the province of the philosophical grammarian or linguist; † and secondly, that which (in our own mingled speech more especially) traces their lineal and co-lineal descent from a radical meaning to their present form and use. To this latter, the researches of the Dictionary have been generally limited.

I have judged it the safer, and in every respect more prudent and becoming, course to state

* Lennep, Anal. p. 42.

† See the Preliminary Essay.

with brevity, and yet with clearness, the opinions of preceding Etymologists, among whom the name of Wachter ought to be most gratefully reported; not so much, perhaps, for the soundness of his decisions, in particular instances, as for the value of the materials, which his learned industry has brought together for the benefit of succeeding labourers. I have adopted or rejected his and their opinions, according to the best of my own judgment upon their merits; where I had any conclusion of my own, that I preferred, I have not hesitated to advance it; where I had not, I have left the reader in full possession of all that knowledge which I had collected for myself. I have rather wished to remain exposed to the charge of timidity than of rashness.

While investigating, then, the meaning and consequent usage or application of words, I have considered it a duty incumbent upon the lexicographer to direct his view,—1st, To the etymology and literal meaning;—2nd, To the metaphorical application of this meaning—to the mind;—3rd, To the application consequent or inferred from the literal meaning;—and 4th, To the application consequent or inferred from that which is metaphorical.

In works of general literature (it will be obvious), the metaphorical usage must be of more frequent occurrence than the literal; but the metaphor is in general so palpable, that the greater portion of the language has, in the task of explanation, unconstrainedly submitted to this comprehensive, yet simple, compendious, and adequately explanatory formulary, viz., the etymology, and the literal meaning; literally, metaphorically, and consequentially, employed,—with the words of similar application. And I have occasionally fancied that I had some reason to congratulate myself upon the success with which I laboured to deduce, from this literal or intrinsic meaning, the graduated and connected progression or series of the various and extensive applications of words.

It is, however, only when Etymology shall have furnished these meanings, that we can commence with confidence (to adopt the figure of Dr. Sharpe) the construction of our chain; link after link may be appended in direct succession, to keep commensurate with the enlargement of knowledge and the movements of human thought; and by-chains may be collaterally attached to different links of the main connection, as need may dictate or convenience suggest.

If we cannot enlist the strength of Etymology, we may, in the next place, *conjecture* the meaning of a word by discriminating some one signification contained in its multitude of usages; and hence presume that we have discovered the reason upon which their propriety is founded. If these usages present so discordant and incongruous a diversity, that no such uniform signification can be discerned, and consequently no such reason be enforced into our service, we have still left, in the third place, the expedient of arranging in some order the terms equivalent in their employment, or nearly so, to that which we may be endeavouring to interpret.

This last effort—even this, the only resource of unavailing erudition and baffled industry, has not been made (as I have already noticed) in the composition of those volumes, upon which the fame of Johnson is *said to rest*. I use the expression ' said to rest,' because I am satisfied that for whatever fame he may possess—and great, undoubtedly, it is, and deserves to be,—he is not indebted to his Dictionary. Had he, however, made this effort in the construction of his work, he might have escaped, in some measure at least, the censure urged so justly by a very learned and a very sensible writer of his own time * against lexicographers in general, who remove the primary sense out of its place, and break that *chain* of significations, so necessary to preserve consistency, and relieve the burthen of remembrance. But (and it cannot be too strongly insisted upon) he pursues a course, or rather runs into various courses, of different tendency: he seizes—not the meaning, he does not look for it—there is no etymology; but he seizes, or endeavours to seize the present most popular usage; which may be of ancient, or may be of modern introduction: the explanation stands single, and disconnected—so do its successors, without a base to rest upon: the signification of the *context* ascribed to the *word*: the number of distinct explanations continued without restriction, to suit the quotations, where any seeming diversity of application may be fancied;—And thus though it may, to those who still preserve undiminished their reverence for the authority of this extraordinary man, appear the very extreme of hardihood and temerity, I will venture to repeat that he rarely, if ever, even *attempts* to give the primary sense—the intrinsic meaning of the word, and thence to draw a chain of significations, or, more correctly speaking, to trace the applications in which it has been employed.

Though examples of the practical adaptation of general rules to particular instances, supply undoubtedly the most intelligible and unerring evidence of their truth; yet in the selection of those instances, there is a hazard of appearing laboriously trifling; and in the repetition, of wearying the exertions even of diligence and goodwill. I will endeavour to escape as blameless as I can; but I know not how I can do full justice to my work, unless I afford some further means of comparison with that of Dr. Johnson.

Let us then take first the common word SAD. Dr. J. tells us, that " the etymology of *Sad* is unknown," but that it means—

1. Sorrowful; full of grief.
2. Habitually melancholy, heavy, gloomy, not gay, not cheerful.
3. Gloomy; shewing sorrow or anxiety by outward appearance.

* Dr. Gregory Sharpe.

4. Serious, not light, not volatile; grave.
5. Afflictive, calamitous.
6. Bad, inconvenient; vexatious. A word of burlesque complaint.
7. Dark-coloured.
8. Heavy, weighty, ponderous.
9. Heavy, applied to bread, as contrary to light.
10. Cohesive; not light, firm, close."

Here, then, are ten distinct explanations of the same word, founded upon no etymological or radical meaning; totally disconnected; with no distinction of literal from metaphorical signification. How is it possible that any word should have such a variety of separate meanings?—It is intelligible enough that, from the literal and metaphorical meaning, a great diversity of application may have extended: but what is the literal meaning, and how are the applications deduced from it? This the New Dictionary professes to teach:

SAD:—Wiclif renders the Latin, *Petra*, (a rock)—a *sad stone:* that is, a *set* (emphatically), *firmly set*, a fixed, a firm, stone. The Latin, *firmitas*, *firmamentum*, *immobilitas*, he also renders *sadness;* that is, *setness* or *settledness;* steadfastness, firmness, fixedness, stability. The *sadness* of your bileve, in Wiclif, is in our common version, the *steadfastness* of your belief. Hence it is inferred, that *sad* is *sat* (by the mere change of *t* into *d*, constant in our language), and means literally, *set*, *settled;* metaphorically, *sedate*.

From (1), the literal meaning, *set*, it may be further explained,

(2), Fixed, firm, steadfast or steady; confirmed, compact, cohesive, solid, dense, heavy.

From (3), the metaphorical—*sedate*, it may be further explained.

(4), Serious, grave, melancholy, gloomy, mournful, grievous.

To these must be subjoined, as a further consequence: A *sad* fellow; one who does *sad* or serious things—things that cause *sadness*, or *sad* or serious consequences; and, thus, he is a mischievous fellow.

And the etymology is satisfactorily retraced to the Anglo-Saxon, *sætt-an* or *sett-an*, sedere, sedare,—to *set*, to settle. And this example furnishes an instance of the practical application of the orderly process of interpretation in its several gradations.

Let the next instance be the equally common words—*Slight*, the adj. n. and verb; and *Sly*, the adj. Dr. Johnson tells us, that *slight*, the adj., is from the Dutch *slicht*, that *slight* the n. is from the Islandic *slag'd*, cunning; and that the verb is in two of its meanings from the adj. and in the third from the Dutch *slichten*. And he explains thus:—

SLIGHT, adj. (Slicht, Dutch).

1. Small, worthless, inconsiderable.

2. Not important, not cogent, weak.
3. Negligent, not vehement, not done with effort.
4. Foolish; weak of mind.
5. Not strong; thin, as a slight silk.

To SLIGHT (from the adjective).

1. To neglect, to disregard.
2. To throw carelessly; unless in this passage, to slight be the same as to sling—(Falstaff.)
3. (Slichten, Dutch). To overthrow, to demolish.

SLEIGHT, n. s. (*slag'd*, cunning, Islandic), artful trick, cunning artifice, dexterous practice; as sleight of hand, the tricks of a juggler. This is often written, but less properly, *slight*.

SLY, adj. (Slith, Sax. slippery, and metaphorically, deceitful; Slægar, Islandic), meanly artful; secretly insidious; cunning.

The plan of the New Dictionary requires a different process, thus—

SLIGHT, SLY—*Slight* or *sleight*, is *slayed* or *sleyed*, *sley'd*, *sleyt*, *sleit*, *sleight*, or *slight*: the past participle of the verb, to *slay*;—in Anglo-Saxon, *slah-an*, to strike, to beat, to beat or cast down.

To *slight*, a verb, formed in the usual way upon the past participle, is—to beat, to cast or throw down, to overthrow, to destroy, to demolish. Lord Clarendon writes—They *slighted* and demolished all the works of the garrison: they *slighted* the castle. To *slaught*-er an ox, is to strike, to knock it on the head.

Falstaff was *slighted* (i. e. thrown into the river).

The Letters of Cassius were *slighted* off: i. e. thrown off, or aside; disregarded; or cast aside, as unworthy of regard.

Slight, the adjective, is—abject; cast or thrown aside or away, sc. as of little value, of little force or strength; and thus,—unvalued or valueless, inconsiderable, inefficient, weak, feeble, small, slender.

And a *slight* is—a disregard, neglect, disparagement, contempt, contumely.

Slight or *sleight* of hand—a throw or *cast*; a dexterous cast or motion of the hand; dexterity; adroitness. *Cast* was formerly used as *fore-cast*, *project*. And thus,

Slight, metaphorically, is—a dexterous, an adroit trick, or contrivance; a subtle manœuvre; a *sly* action. And

Sly (the participial termination *ed* omitted) is—forecasting or projecting; acting with forecast, caution, circumspection; cautious, circumspect; cunning, wary, crafty, subtle.

A weaver's *slay*, and *sleyed* silk, have their origin in this same source.

And here again will be seen an instance of the same process of interpretation, by a formal subdivision, as in the preceding word *sad*.

These are genuine English words, and they are sufficient to establish beyond the possibility of a doubt, that every effort to trace the progress of such words from their primitive signification to their modern usages must be nugatory and unavailing, if the age of Elizabeth be the remotest period to which enquiry is to be carried.

An example of a single word, borrowed immediately from the Latin, will also exhibit the ignorance in which we must in particular instances have continued of the time of their introduction, had our researches been so limited.

"The verb, to *edify*," says Mr. Todd, "early in the *seventeenth* century obtained its moral application,—for thus Bullokar,—to edify;—to build: sometimes to instruct."

Mr. Todd quotes two instances from our common version of the Epistles of Saint Paul, an authority which renders the name of Bullokar worth nothing; and if it had occurred to Mr. Todd to refer to the version of Tindale, whose New Testament was printed in the beginning of the *sixteenth* century, or to the translation of the paraphrase by Erasmus, published in the middle of that century by Udal, the then Master of Eton, he would have been satisfied that this moral application was the common language of that time.

The metaphor was adopted by the Latin translators from the Greek, and from the Latin it was transmitted into English, somewhere about two centuries and a half before the period affixed by Mr. Todd. It is of common occurrence in the version of Wiclif, which was completed towards the close of the *fourteenth* century, and it is found in Peers' Plouhman, who flourished some thirty years earlier.

I must still be suffered to specify a few instances of words, which have admitted the general formulary of explanation, without the necessity of resorting to those subdivisions that have been observed in the preceding examples. Etymology is the solid ground upon which these explanations rest; and that they are with propriety and security placed upon that ground, will, I hope, be manifest to those who will take the trouble to recur to the Dictionary itself.

The two words *Love* and *Fear*, generally designated as names of leading passions in the human mind, are in reality the names of two acts, to which we are moved by certain passions or affections; and from continued association of the one with the other, the words are transferred from the act to denominate the passion; and the common practice of interpretation is to detail a description of this passion, including a specific exciting object, as the primary meaning of the word. Thus, Dr. Johnson assures us, that *Love* means—1. The passions between the sexes; that *Fear* means—1. Dread, terrour, painful apprehension of danger. If we scrutinize

a little strictly into etymology, we shall find that the Anglo-Saxon Luf-ian, to *love*, has a reason for its application similar to that of the Latin *Di-lig-ere*, to take out or away from (sc. a number), to *choose*, to prefer: and is formed upon the Anglo-Saxon verb, *Hlif-ian*, to *lift*, or take out or up, to pick up, to select, to prefer: and hence the consequential applications are easily deduced. If we pursue the same course, we shall also perceive that to *fear*, is to *fare*, Anglo-Saxon, *Far-an*, to go, to go away; to flee, or cause to flee; to run, or cause to run away; to scare: and hence applied to the feelings of a run-away. The Anglo-Saxon, *Fa-r-an*, and Latin *fa-r-i*, are the same word; aliquod *fatum*, is any-thing, a *word gone*, gone out, uttered, spoken.

To *spark* and to *speak*, (D. Spreck-en), I consider to be the same word; and to mean,—to throw out, to emit, to utter. We call a small particle of *light thrown out*, or emitted,—a *spark*: we call vocal, articulate sounds, *thrown out*, emitted, uttered,—*speech*. But *spark* or *speech*, means (any-thing) *thrown out*: all other respective applications, are consequential or metaphorical, and connect themselves so closely and easily, that no formal explanatory subdivisions have been at all requisite.

Again, to *tell* and to *till*, are the same word, and mean, to *lift*, to raise. To *till* with the plough, is to *raise* (sc. the ground) with it. To *tell* with the tongue, is to *raise* (sc. the voice) with it; and here again no formal explanatory subdivisions have been made.

And now I ought, perhaps, to conclude this portion of the exposition of my plan, with full satisfaction that I have placed it in a light sufficiently perspicuous to common attention. But there are two words, so important in themselves, and bearing so much of novelty in the origin ascribed to them in the New Dictionary,—and they will serve also in further illustration of its mode of etymological research,—that I cannot forbear to present them. And these words are *Mercy* and *Belief*.

Amerce, Merce, Mercy—Our elder writers use the words *amerce* and *merce*, indifferently: to fine, to impose, to exact, a fine, a something in *final* adjustment; in payment for, or in lieu of, a penalty or forfeiture; in satisfaction of a claim or demand. To be subject to the King's *grievous mercy*, was to be subject to a *heavy fine*, payable to the King. The remission of this fine or penalty, and, generally, the remission of punishment, we now call—his *Mercy*, i. e. his clemency, his compassion. And the question arises, is *mercy*, in these two usages, two words of different origin, or one word differently applied? T New Dictionary is profuse in quotations from pages of hitherto unexplored antiquity, to establish that *mercy*, in the latter application—to clemency or compassion—is no contraction of the Latin *misericordia*, but is transferred or traduced from *mercy*, a fine: from the *fine* paid in ransom or redemption, to the

deliverance or pardon granted and received in return; and that it is thence further traduced—to the feeling, which, it is assumed, imposes, receives, or is satisfied with, a smaller, instead of a greater, punishment; of a sum of money, for instance, in commutation for life or limb, forfeited to civil or military law.

When we *amerce* any man (quoth Peers), let *Mercy* be taxer.*

And this is the *Mercy* that pervades the whole system of Jewish and Christian theology.†

Believe, Leve, or Live—Our elder writers use, to *leve*, and to *believe*, indifferently; and that not only as we now use the latter (sc. to have faith, to give credit), but as we use the verb, to *live*, or have *life;* to dwell. The question again occurs—Are these two words distinct in their origin, or one word, differently applied? It should be premised, that *believe* was written *bi leue*, *be lyue*, *by lyve*, separately and conjointly: and, recurring to our old authorities, we find the verb, *by-leve*, denoting *to lyve by*, or according to. "The King would not *bileue* the lawes that his elders held,"—(Rob. of Gloucester, p. 470), and the noun *bileve*, applied, not only to *life*, but to that *by* which we may *leve*, or live, the means (or demeans) of *life;* to that whereon or wherein we may *live*, the dwelling, the demesne; and the obvious inference is, that it is also applied (metaphorically), to that *by* which we should *live;* to a rule of life; to that rule, or that body of rules or laws, by which we do or ought, or know we should or ought, to *live*. A more emphatic or effective reddition from the Latin version, our venerable translator could not have selected. "Lordis," cried the terrified keeper of the prison, "what bihoueth me *to do*, that I be maad saaf? And thei seiden, *Bileeve* thou in the Lord Jhesu, and thou schalt be saaf and thin hous." Such was the primitive question, and such the answer. Such, as our missionaries could testify, continues to be still the question, which they are required to answer. The full explanation stands thus:—

To *believe*, is, to *live* by or according to, to abide by; to guide, conduct, regulate, govern or direct the *life* by; to take, accept, assume, or adopt as rule of life; and, consequentially,

To think, deem, or judge right; to be firmly persuaded of, to give credit to; to trust, or think trustworthy; to have or give faith or confidence; to confide, to think or deem faithful.‡

* Peers' Plouhman's Vision, p. 130.

† Johnson:—Mercy, n. s. (fr. Merci, contracted from Misericordia, Latin). 1. Tenderness; goodness; pity; willingness to spare and save; clemency, mildness; unwillingness to punish. 2. Pardon. 3. Discretion; power of acting at pleasure. To Amerce, v. a. (Amercier, fr. *οφθαλμων μεν αμερσε*, seems to give the original). To punish with a pecuniary penalty; to exact a fine, to inflict a forfeiture. It is a word originally juridical, but adopted by other writers, and is used by Spenser of punishments in general.

‡ Johnson:—To Believe, v. a. (Gelyf-an. Saxon). 1. To credit upon the authority of another, or from some other reason than our own personal knowledge. 2. To put confidence in the veracity of any one.—To Believe, v. n. 1. To have a firm persuasion of anything. 2. To exercise the theological virtue of faith.

SECTION III.

My next step is—to the writers whose works have supplied the quotations, produced for the purpose of exemplifying, confirming, and illustrating the explanations which precede them. These, for the sake of preserving one uniform mode of illustration, have been divided into periods. The first commencing with the Rhyming Chronicles of Robert of Gloucester and Robert of Brunne,* and continuing through the reigns of Henry VIII. and his two immediate successors; the second extending from the accession of Elizabeth to the return of the second Charles, or from Hooker and Spenser to Milton and Bp. Taylor: the third, from the Restoration to the establishment of the House of Hanover upon the throne; or from Waller and Barrow to Pope and Samuel Clarke: the fourth from the reign of George II. to the beginning of the present century.

The quotations that have been selected from Gloucester, Brunne, and Peers' Plouhman, always take their place at the head of the array. Then follow, Wiclif, supported, whenever possible, by an early translator of the Bible; next, in rank and order, Chaucer and Gower, free, as the great patriarchs of our speech, from any intermixture with their successors. Chaucer, with whose "ditees and songes glade," his contemporary Gower declared, even then, "the londe to be fulfilled over all;" and Gower himself, so justly named "the Moral Gower," who, he tells us,

> Undertoke
> In Englysshe for to make a boke,
> Which stant betwene ernest and game.
>
> *Conf. Am.* b. 8.

After these will be found, in due arrangement, a host of writers, whose works have never been before ensearched, for the important service of lexicography: our matchless translator of the Bible, Tindale; Udal, and his associates, the translators of the Commentaries of Erasmus; Berners, of Froissart; Sir Thomas More; the Chronicles of Fabyan, and the Voyages of Hackluyt; with many others, whose compositions, small in size, but of inestimable worth, have hitherto been merely placed upon the shelves of the collector, as rarities to gaze at. In this

* The former died in the beginning of Edward the First's reign, about the close of the 13th century; the latter at the end of the same Edward's reign.

region of unexplored country, I have travelled with most gratifying success; and I may have been induced sometimes to expend the treasures, of which I have possessed myself, with a hand so lavish, as to risk the imputation of wasteful liberality.

In the second period, also, especially where a scantiness has appeared in the first, prodigality has been preferred to penuriousness, and sometimes perhaps even to an economy, too scrupulously sparing.

In this period, many names will occur that have not at all—or, if at all, very scantily—been produced as authorities; more especially, Daniel, Drayton, Holland, the translator of Pliny, Livy, Plutarch, &c.; North's Lives of Plutarch, Chapman, Beaumont and Fletcher, &c. &c.

In the times subsequent, a more rigid parsimony has been exacted.

After the quotations from Chaucer and Gower and their few predecessors have been disposed of, the order of proceeding is this:—to produce the subsequent quotations according to the arranged series of the words; as many of those words from authors of the first period as my collected authorities would permit; these ended, then to commence the second period, and pursue the same order: and so with the two remaining periods. It may be proper further to observe—that when usages of the sub-derivatives had been furnished in the earliest periods, it was not deemed expedient to load the book with a succession of examples of *all* these, through all the modern periods of our literature, but rather to reserve this honour for the primary members of the family.

The uncouth aspect of the lines which are cited from Robert of Gloucester, Robert of Brunne and Peers' Plouhman, will not be suffered to repulse all literary readers entirely from a perusal of the quotations, of which writers more recent, but still comparatively antient, have supplied a valuable stock. If they have any curiosity to cultivate an acquaintance with "much phrase that now is dead," they will not neglect the name of Wiclif, and the more especially as they will derive assistance in the construction of his venerable English from the less antique interpreter, who usually attends him. Their curiosity will acquire strength from the gratifications of success; and Chaucer and Gower will stimulate their zeal to become masters of those older productions of their native tongue, which are collated in the pages of this Dictionary.

It is, most unquestionably, an unavoidable consequence of this mode of chronological arrangement, that a metaphorical application will not unfrequently take precedence of a literal, but the manner of explanation which I have already described, will render this a matter of but slender importance, when compared with the advantages that are secured by an adherence to the plan. By commencing with authorities in the earliest period of English composition, and

continuing them successively through the different stages by which the language has arrived at its present state of copiousness and (I would add) refinement, this Dictionary aspires to the pretension of presenting to the English reader an insight into some very interesting and instructive portions of a history of his native tongue.

The next peculiarity that I shall proceed to specify, consists in the classification of the words, with their immediate derivatives;* followed by one comprehensive interpretation, adapted to the whole. There are instances, where this latter portion of the rule was not fairly practicable; but they are exceptions.

This method of arrangement is attended with these advantages, at least. The tediousness of incessant repetitions, by no means necessary for the rational use of a Dictionary, is entirely avoided,—a more extensive as well as intelligible deduction of usages from the intrinsic meaning may be consistently pursued, and instruction unsought will be forced upon the mind. The whole family, or rather, more generally, the whole branch of a family, is presented to the eye and understanding at once: a collateral branch, or even all collateral branches, may be conveniently placed in juxtaposition, and a single glance will acquaint us with the relative barrenness or fertility of each. A little additional attention, a more prolonged inspection, will, with the less difficulty, afford the opportunity of distinguishing such abuses as may have silently gained admission in the process of composing words; and of forming some laws to direct us in our efforts towards a *general* improvement of our vocabulary.

The very fact, that this arrangement presents a stumbling block (and such may be the case), to hasty and impatient reference, confirms the propriety of adopting it. Dictionaries are too frequently considered as books to which idleness may fly for instantaneous relief from ignorance, and find all that it wants without the trouble of perusing more. But a certain degree of knowledge and of thought, a certain portion of Grammatical Learning, is undoubtedly required, as a condition precedent to the use of the New Dictionary;—but the painfulness of thinking will speedily diminish; facility will be the result of very short practice;—a difficulty surmounted presents an encouragement to further efforts;—the continuance or renewal of enquiry will be frequently invited and not infrequently repaid; while by the habitual exercise of contemplating each individual word in close alliance with the immediate descendents from the same source, more enlarged and enlightened notions may become familiar.

These remarks may and probably will seem trivial to persons even of small pretensions to literature; perhaps more so to them than to the sounder and more reflecting scholar. I address myself to the more unlearned of the present, and to the youth of the rising generation.

* E. g. Abstain, v Consist. v.

The former, I am quite aware, still constitute a far too numerous portion of the community, and I should not feel excused to myself, if I did not premonish them, that by no very toilsome exertion of their faculties, it is possible for them to make a valuable addition to their proficiency in the language of their country. I must, however, exact from them this degree of previous erudition: that they should know an *abstinent* man to be one who *abstains;* the *contents* of a book, to be the matters *contained* in it; and then that they keep in mind, when consulting the Dictionary, the necessity of referring directly to the word from which each subderivative is formed, viz., to *abstain* and to *contain*. If, then, in a reference for the purpose of finding other such subderivatives, they should, as most assuredly they will, be disappointed, if they expect to discover them *at all times* in their precise alphabetical position, let them mitigate their disappointment by the reflection, that, from the very circumstance of their being obliged to make that slight employment of their intellect, which will bring the rule to recollection, they are instructed and improved; that at every instance, the labour of recollection will decrease; and that the quantity of knowledge gained at the moment above the quantity required by the exigencies of the moment, may be held in reserve for future service. They will soon become sensible that, though the Dictionary presents obstacles to be surmounted, it will thoroughly recompense the trouble.

The words, with their immediate derivatives, thus classed together, are succeeded by the cognate terms in other languages: if the origin be Latin, for instance, by the Italian, French, and Spanish; and by the Latin also: if the words be of Northern origin, by the German, Dutch, and Swedish; with the Anglo-Saxon and Gothic also.

One comprehensive interpretation, upon the principles already explained, subserves for the whole family: this, I repeat, was the rule—instances have occurred, demanding a deviation from it, when this general interpretation did not comprise some especial usage of a subderivative; then that usage has been remarked and accounted for. No one surely needs to be told that an *agent* is one who *acts;* that a *student* is one who *studies;* a *seller*, one who *sells*. It will, however, tend most effectually to a better understanding of his native tongue, if the reader will previously subject the different terminations to a careful examination.* Tooke† has observed of some of these terminations, that "they will afford sufficient matter for enter-

* A connected view of them is prefixed to the Dictionary. "Quid, (*Ung.* terminatio) significat, non liquet. Sed non ideo *meram et arbitrariam vocis desinentis flexionem* esse existimem, cum quia vetustas et longus sæculorum ordo multa delevit, quæ hodie ignorantur, tum quiæ jam sæpe vidimus, multis particulis, quosdam inesse secretos significatus, quos neque nostra neque superior ætas animadvertit." Wachter. Pref. Sec. 6.

† Div. of Purley, v. 2. ch. 6.

tainment to future etymologists;" they have afforded something better than entertainment to myself; and I hope I shall not be singular in the gratification I have derived from the pains with which I have endeavoured to trace them to their source.

The mode of classification pursued in the New Dictionary, does not, however, reach the refined and scientific speculations of certain scholars, who are sturdy contenders for a radical reformation upon the plan of the Greek Thesaurus. My objection is simply this, that an English Dictionary so constructed would be useless in the hands of any, but the already learned scholar, or of the sanguine student whom no difficulties could dishearten. The middle path, in which I have persevered, though it is obstructed by no formidable impediments to an easy progress, still leads by ascending steps to more commanding views than by the ordinary road can possibly be attained.

The ease with which it enables us to place in close comparison different branches of the same family, and the advantage, as far as the encrease of our vocabulary is in question, have been already noticed. Let any one, for instance, take the trouble to compare the two compound terms, *conduce*, and *deduce;* he will perceive that the subderivatives, which have crept into current use from the former, nearly double in number those that have been received, perhaps required, from the latter. Let him pursue this investigation, through other words of a similar description, (such as *tract*, with its compounds, *contract*, *detract*: *form*, with its compounds, *conform*, *deform*, *inform*); and he will see with what a running pen our Dictionaries may be swelled by the addition of thousands and tens of thousands of words—all formed simply by affixing our common terminations, upon regular principles of analogy,—and which seem merely to be waiting for the decision of rashness or discretion upon their claim to admittance among those to which they are manifestly allied. Even under the one of the two first named, so much more copiously supplied as it is than its fellow, he will find room for an encrease.* In short, no task of dull diligence presents a more prompt reward than that of augmenting our catalogue of words. Latinisms, Græcisms, Gallicisms, Americanisms, all formed upon the same principles of construction which guided our early scholars in the choice of words, now in ordinary use, might be struck off as if by the magic power of machinery: our language might be crowded with swarms, to satisfy the cravings of pedantic affectation; and a new and erudite Euphuism be created, which "the flower of our youth," to use the expression of the Oxonian biographer, would no doubt eagerly learn to "parly." I am not speaking of terms in science; they (dabiturque licentia sumta pudenter) are formed by scientific men who feel, or

* By the addition of two regular terminations in *ly*.

at least should feel, the want before they attempt to supply it. I may be allowed to allude here particularly to the word *Auscult*, and its subderivatives, *auscultation*, *auscultatory*; recently added to the nomenclature of medical men. Such words will point to an æra in science.

In my endeavours to collect and settle the vocabulary, I have enjoyed and availed myself of the large store of materials accumulated by Johnson and his editor Mr. Todd, the various supplements and provincial vocabularies, and the notes of commentators upon our older poets. In addition to these, a very abundant coacervation was methodically amassed for my own peculiar use. But I have directed my exertions rather to those sources which would enable me to ascertain the meaning, and deduce the application of the established body of our language, than to add to the number of those upon which, for the sake of distinction, I have so often bestowed the title of *subderivative*.* Our rules and principles of analogy are so well understood, that, by adhering to them, good sense ought never to be at a loss to make any serviceable addition to the abundant copiousness of our speech. Some, perhaps many, words of this description, may be found in this Dictionary, that have not hitherto been inserted in any other; and I believe that the same encrease mny be affirmed with respect to words compounded with prepositions both of our own and of foreign growth. These latter, too, would readily admit of a multitude of their own kind.

I have still to give some reasons for the state of the vocabulary, as it will be found in the Dictionary. In the first place, then, words called Archaic, and which are now obsolete, have been diligently sought for; and all such, but no other, as could contribute any aid to the investigations of etymology, have been as carefully preserved. Provincial terms have occasionally been summoned to bring the weight of their testimony in support of the same cause; and the very useful little Glossaries, from the learned Ray to Mr. Brockett and Mr. Moore, have been duly consulted, and the assistance derived from them as duly avowed.

To acquire a knowledge of the rise and progress of philosophy and general literature in our country, we must toil through the dreary mazes of much false philosophy; and keep attention awake amid the oppressive dulness of much barbarous literature. Our language is an inseparable portion of the two. And we should remain in great ignorance of its history, and, if the expression may be allowed, of its rights and liberties also, if the vocabulary of a Dictionary were confined to those words only, to which the partial taste of more modern ages has allowed the character of classical. Each word will be found with a quotation subjoined

* Perhaps it is not sufficiently borne in mind, that these derivatives and compounds are the *only* kinds that we can create into new words, by new combinations. Primitiva vero penitus *nova* in linguam introduci non possunt:—So says Valcknaer (Obs. 25). His reason is not very good, but it has passed upon his authority

from some one author or more by whom it has been used, and the reader is as little obliged to believe for instance the fables of Pliny, as to adopt the language of his translator, or to imbibe the metaphysics of More and Cudworth, as to employ their scholastic terms.

Various pedantic and scholastic* terms have, then, been received, which have now grown into disuse: some, because they cast a light upon others still in continued currency; some, because they inform us of the topics which formerly employed the pens of philosophers and divines, whether they were engaged in amicable discussion, enforcing accredited doctrines, or, more commonly, in polemical strife—combating the friends or the antagonists of disputed theories. Some again,

"For all an example, a pattern to none," *Swift.*

because presenting instances of failure;—and even thus teaching a lesson of caution to ourselves; and all because they may extend our knowledge of the many "vicissitudes of mutation" which the language has sustained in its descent to these times; when change is at work upon it, with all the wild energies of a restless and indiscreet spirit of improvement.

There is another class of terms which must not be passed without a specific notice. "They are," as Ben Jonson calls them, "a kind of *composition*" (he should rather have said of *apposition*) "wherein our English tongue is above all others very hardy and happy, joining together, after a most eloquent manner, sundry words of every kind of speech." Our poets and divines abound in words of this description, and the utmost care has been taken to remark upon those few that gain an import by their combination, which they do not possess when employed disconnectedly; and a full interpretation of their manner of signification has been reserved for the word *Hyphen* in the body of the Dictionary.†

There are other sorts of words of which it remains yet to speak, with relation to the propriety of admitting them into an English Dictionary, professing to be a Dictionary of *Words merely*, and not of Arts and Sciences.

The first, and indeed the only question, really is—not whether there should be any Dictionary comprising these words; but whether there should be one Dictionary or two; whether technical and scientific words should not of themselves constitute an entire work.‡

* Of all new coinages, words of this last description ought to be resisted most determinedly; because they have a tendency either to perpetuate old philosophical errors or to introduce new.

† Some of our old writers carried this composition to an extreme, which modern ingenuity would be hard set to surpass. For instance,—Chapman translates *μελίφρονα οινον*. Od. 7, 182,—Honey-sweetness-giving-minds wine.

‡ A Dictionary of scientific and technical terms could not be complete without diagrams; it could but define the word, not describe the thing, without them.

That a separation into two would have a very strong claim to preference, may be maintained for these reasons:

1. Upon the unquestionable fact, that, by a division of labour, the several works would be better performed.

2. That those who are scientific and not literary, or who are literary and not scientific, might want the one and not the other: that, if there be but one book, to obtain what they do want, they must encumber themselves with what they do not: if there be two, one or both may be procured.

These appear to be sound and sufficient reasons against the union. In the mean time, I can only add that all the powers in my possession, all the means which I could control and manage in the exertion of them, have been held in requisition, and devoted to the performance of my own work. Another Dictionary of other words, must be the labour of another and a younger hand.*

With these impressions, I feel little disposed to offer upon this head any excuse for inconsistency and incompleteness. My sins of omission† must be ascribed to necessity on my part, and to a conviction that they ought to be supplied from another quarter. My sins of commission may be excused, because I have been the only sufferer; the public are gainers by the surplusage or over-measure: and my acts and deeds, exhibited in proper place, may be regarded as patterns to follow, not examples to shun.

I have left the orthography and accentuation as I found them; though a few errors in the former, and some old usages in the latter, have been noted as they passed. Our antient authors (as Mr. Nares very truly observes) were so careless of Orthography, that it is not uncommon, in some of their writings, to find the same word spelt more ways than one in the course of a single page. In authors, more antient than he seems to have been acquainted with, this indifference may be found apparent in the very same sentence. There have been systems formed for an entire reformation, but all have perished. Johnson, who found our mode of writing to his time unsettled and fortuitous, reduced our vocabulary to some degree of uniformity, and I have already expressed my opinion of his success. Much may yet be done, without rendering the practice of preceding times obscure or unintelligible, and in the proper places will be found such improvements suggested, as seemed to be practicable without violent change.

* Opus exegi.—Plura et meliora faciat, qui potest. Ego, qui nec ab ætate, nec a fortuna vires sumere possum, in posterum libens abstinebo, moniti memor antiqui; Solve senescentem. Wachter. Epilogus.

† A few unintended omissions are supplied at the end of the 2nd volume, among which will be found the word—RETROSPECT.

The grammarian and the lexicographer have some duties in common, and there are some peculiar to each. The Dictionary has been confined within its own province. A complete History of the Language must be the work of their combined labours; that portion, which it is incumbent upon the lexicographer to perform, has already been insisted upon as a characteristic feature of this book; that which falls within the duties of the grammarian, the grammarian has yet to accomplish.

ΘΑΛΑΤΤΑ, ΘΑΛΑΤΤΑ.

I AM now approached to the final close of a work, which has occupied a large and important measure of my life. In the succession of years, during which I have been thus pursuing my slow but ceaseless journey, many of those, who, cotemporary with myself, had engaged in contributing to the construction of the Encyclopædia, men younger, and with a fair promise rather of reading my name in the daily notices of the dead, than of having their own perused by me, have dropped into the grave. Many, too, in closer and dearer connection have ceased to watch my progress, and confirm me in moments of weariness and depression. I have never been allowed to dismiss from memory, had I been inclined to do so, the premonition, which was forced upon my mind at the very outset of my career;—That the labours of the three chiefs of Etymological renown, who from the first to the last were to become my inseparable associates, were posthumous. That the Latin Etymologicon of Vossius was dedicated by his son to a friend of the father, as a work—jam olim a *parente* tibi promissum; that, for the English Etymologicon of Skinner, we are indebted to an anonymous friend; that Junius was ushered into the world under the editorial protection of Lye;—and that, moreover, the Saxon and Gothic Lexicon of Lye was destined to receive the same superintendent care from the hand of his Biographer Manning. Their productions, however, were happily in a state, or nearly so, fit for publication; but the Author of the Diversions of Purley has not left behind him any unwrought fragments to mitigate the sorrow, which every scholar must experience, that the hours of his twilight were suffered to expire in darkness, if not wholly unemployed, yet insufficiently directed to the completion of his work.

No man will now harbour any fear of degradation in the ranks of literature, because he has devoted his portion of ability and learning to the drudgery of a Dictionary: he will remember that Johnson for some years laboured to establish his name in the catalogue of Lexicographers;

and that the Philosopher of Wimbledon was known to have made some preparations for assuming the same character. But the Composer of this Dictionary may be arraigned for a vain glorious estimate of himself, his studies, and his book, if he ventures to express a sympathy in the feelings with which the Great Historian of the Decline and Fall of the Roman Empire describes himself to have been filled, when he had penned the last page of his immortal volumes. In some of his emotions I may be allowed to participate: not assuredly in the proud sentiment of established fame, and independent fortune: yet very sincerely in the consciousness, that, whatever may be the fate of the work, the life of the author must be short and precarious. I take leave, as he did, of an old, though I cannot add at all times an agreeable, companion. But, as the exercise of our faculties, either of body or mind, is a main ingredient in the constitution of human happiness, I should, I confess, if, like the historian, I were about to take an everlasting farewell of my book, scarcely possess the power to do so without some suggestions that might compel me to falter between gladness and regret. An English Dictionary, a Dictionary of any living language, is, however, a work so peculiarly calculated to invite, and even to exact, from its author the benefits of supervisal, that the fault will be my own, and the penalty also, if I allow my spirits to sink under the pressure of idleness. Beyond this exertion, however, my expectations do not pretend.

In conclusion—I cannot forbear to remark, that however toilsome in general, and however unproductive in part, may be the labours endured in the collection and arrangement of the materials for an English Dictionary, the Author of it has it in his power, at the present æra, to congratulate himself upon the enjoyment of a prospect, much more rich and spacious than could fall to the lot of the compiler of a similar work in any Language of the European Continent:—

The world is all before him.

And, perhaps, no subject of philosophic contemplation, possessing a livelier interest, can be proposed to a thoughtful and enlightened mind: than a comparison of the field of renown, which even 240 years ago was sketched by the graphic powers of a very humble poet of our own country, with that over which the more lofty genius of the Roman Lyric bard extended its survey. When the former imagined himself soaring on wing, "non usitata, nec tenui," he prescribes the shores of the Bosphorus, the Syrtes of Getulia, and the Hyperborean plains, to be the utmost confines of his flight; he was content that the Colchian and the Dacian should become familiar with his name, and that the "peritus Iber, Rhodanique potor" should rehearse his song. Our Poet, Daniel,* animated probably by the spirit of discovery and general enter-

* See the lines from him prefixed to this Preface.

prize, for which the princes of the house of Tudor, and the illustrious men, who adorned that period of our history are so distinguished, depictures to his fancy far more ample and resplendent scenes of glory: not, indeed, in personal exultation, for the offspring of his own muse especially, but in patriotic pride, for the language in which he wrote.

These scenes are no longer imaginary: "The treasures of our tongue" are spread over continents, scattered among islands in the Northern and the Southern Hemisphere, from the "unformed occident, to the strange shores of unknowing nations in the East." The sun, indeed, now never sets upon the Empire of Great Britain. Not one hour of the twenty-four, in which the earth completes her diurnal revolution; not one round of the minute hand of the dial is allowed to pass, in which on some portion of the surface of the globe, the air is not filled with "accents that are ours." They are heard in the ordinary transactions of life; or in the administration of law, or in the deliberations of the senate house or council chamber; in the offices of private devotion, or in the public observance of the rites and duties of a common faith.

Such being the facts, upon which Englishmen may delight to dwell, I may myself be suffered to avow a peculiar gratification in the plan upon which this Dictionary has been composed. It is a copious and careful record of the Language from its earliest state; it contains the choicest sentiments of English wisdom, poetry, and eloquence; it may be deemed a supplial of many books; and as such merely it may be estimated at higher worth in foreign climes than on its native shores. At the very moment, when I am concluding this final page, I have reason to believe that the early portions of these volumes have found a resting place upon the tables of an English Settler on the banks of La Plata: I am assured that they are admitted to relieve the languor of military inaction at the Mess of Abednuggar; and that they have already found employment for the acuteness of nearly a century of critics in the United States of North America.

April, 1837.

TERMINATIONS.*

IN THE ORDER OF THE PRELIMINARY ESSAY. SECTION III.†

PART I.

Ac, ic, ive:—(adj. and sub.) *Ic*, from the Gr. *Ive*, from the Latin. Having the action or energy, the power or strength; having the active qualities:—that can or may; and, by corrupt usage, that does.

Cardiac, that can or may hearten, or give strength to the heart. *(cor.)*

Angelic, that has the *active* qualities of angels.

Active, that can or may act; that has the power to act.

Suasive, that can or may, that has the power to, persuade.

A critic, one who can, who is able to, criticise: by usage—who does criticise.

A fugitive, (by usage) one who *does* fly.

Aceous, (adj.) usually suffixed to names in Natural History.

Cetaceous, } Having the, or the natural, or characteristic, qualities of a whale
Papilionaceous, } *(ceta)* or of a butterfly *(papilio.)*

Ac-y, ac-ious,—Lat. *ac-ia*, from the adj. in *ax*, *ac-is*,—which has the meaning of *ac*, augmented by *is*.

Fallacy, Lat. *fallacia*, from *fallax*; *fallacious*, that can or may deceive: decep*tive*.—

Also *Ox*, *oc-is*, as

Ferocious, that has the active, the natural, qualities of a wild beast *(fera.)*

* Et hoc labore, nunc eo libentius defungar, cum ut habeam, quo lectorem in progressu operis remittam;—et lector habeat, quo recurrat, tum ut repetitiones (quarum alias nullus modus ac numerus fuisset) jure præcludi possent.

Wachter. Pref. Sec. 5.

† P. 30.

Ish, softened from *isc (is-ic)* a common A. S. termination: and used as a diminutive: as,

Black-ish, with a small addition of black, something less than, tending to the colour of, black.

Verbs with this termination: as *accomplish*, *nourish*, *embellish*, were formerly written; *accomplise*, *nourise*, *embellise:* and are formed upon the Fr. participle.

Ix, i. e. *Ic-es*, first softened into *ice*, then into *ess*, and applied to females, in contradistinction to *er*, applied to *males*.

Inheritrix, *-trice*, *-tress*, one who, a female who, can, or may, or does inherit.

Age, Lat. *Agium:* something added, imposed, charged upon: an impost, a charge, a duty: as,

Beaconage, *Pontage*, } toll charged for beacon, for bridge, (pons.)

Also applied more generally to agency, or action, or to the state caused or produced by the act: still denoting an addition, as,

Parentage, *Peerage*, } the *added*, or additional, state of being or becoming a parent or peer.

Y is the A. S. *ig*, as *blood-ig*, *bloody:* and denotes that the noun to which it is suffixed is to be added (*ek*-ed) to some other noun: as a bloody knife.

Ing is a compound ter. *in-ig*, contracted into *ing:* and having the meaning of *en* augmented by *y*. It forms the present part. of verbs; as,

Act, pres. part. act*ing*; and is equivalent to the Lat. *ens*. Ag*ens*, act*ing*, an act*ing* man, one who acts, an ag*ent*.

We have also abundance of nouns substantive in this termination from the A. S. *ung*, as,

A. S. *Thanc-ung*, a *thanking* or giving thanks.—These nouns are not applied to the person;—and the termination is equivalent to that in *ion:*—with some occasional distinction in usage; as—the *acting* of a comedian, the *action* of an orator:—the former applies to the whole manner, in which a part is done, or performed: the latter—to the gesture.

Ad, *ed*, *id*, *od*, *ud*. *Ad* and *od* are the common A. S. term. *Ed*, suffixed to nouns and verbs, forms our regular noun adjective and past participle: and as such denotes that the noun or verb to which it is suffixed is to be added to another noun. *Ed* is sometimes contracted into *'d*, sometimes changed into *t*, for the sake of easy pronunciation. Such changes are organically necessary.

Blabb-ed, blab'd
Lapp-ed, lapt
Logg-ed, log'd
Lock-ed, lockt
Maz-ed, maz'd
Miss-ed, mist
Liv-ed, liv'd
Puff-ed, puft

In the pronunciation of *b*, *g*, *d*, *z*, *v*, and also in the Fr. *J*, there is an almost imperceptible motion or compression of or near the larynx. In *p*, *k*, *t*, *s*, *f*, and *sh*, there is not this compression: and if the *e* be omitted in pronunciation after any of these latter, the *d* must be changed into *t*.

The reason for doubling the consonant in blăb-bed and also blăb-bing, rŏb-bed, rŏb-bing, &c. is that the *b* is heard in conjunction both with the *o* preceding, and the *e* or *i* following: in rōbed, rōbing; whether pronounced rō-bed, or rōb-ed; only one *b* is heard. In appāl-led; two *l's* are heard distinctly: in *equalled*, *travelling*, not so distinctly, as the accent does not fall upon the *l*.

At-e, *et-e*, *it-e*, *ion*, from the Lat. *at-us*, *et-us*, *it-us*, and are equivalent to our own termination *ed*.

We also form verbs upon this Latin past participle, as upon others; thus, to *animate*, from *animat-us*; from which by suffixing *ed*, we form a new participle: giving more energy; as *animate*, *animated*, from this prep. we have also some nouns, *Reprobate*.

Our nouns in *ation*, *etion*, *ition*, are immediately from the Latin;—they are equivalent to our own termination *ing*, from the A. S. *ung*; (see Ing.) They denote *action* or the effect of *action*.

And, *end*, *und*, from the Lat. *andus*, &c. we have very few.

Multiplicand, that ought to be, must be, multiplied.

Subtra-hend, that ought to be subtracted.

Al, from the Lat. *al-is* (so *alius*, an or one other, was antiently written): it denotes some quality or thing attached or added;—and, thus, appertaining or belonging, relating to, appertaining to such relation: according to, affected by, subject or subjecting to.

Natural, appertaining to, according to, nature.

Mortal, affected by, subject or subjecting to, death. (mors.)

Am, *em*, *im*. *Him*, the pronoun is, *he-im*; *them*, (formerly also *hem*), is *the* or *thei-im*: *whom*, is *who-im*. *Im* is equivalent to *man* (Lat. *Hom-o*).

An, *en*, *in*, *un*. Our English termination *en*, (or *un* as antiently written), in A. S. *an*, i. e. *one*, as an adjective termination, denotes that the noun to which it is suffixed, is to be *un*-ited or joined to another noun: as a gold*en* (antiently gold-*un*) sc. ring.

Christian, adj.—sc. religion, to be *un*-ited, to be expressed.

A *Christian*, n. (sc. *man*, understood.)

En is also added to verbs to augment the force; as to haste, to hast*en*; to black, to black*en*.

From the Lat. ter. *an-us*, *en-us*, *in-us*, we have our ter. *ane* or *an*, *ene*, *ine*: *humane*, *human*, *terrene*, *canine*:—*An-us*, *enus*, by contraction are *ans*, *ens*, and hence are our *ant*, *ance*, *ancy*;—*ent*, *ence*, *ency*. The Latin *ans* we should write *ant*, and *ens*, *ent*: yet it is the common usage to write defend*ant*, from defend*ens*. And there are other violations of this plain rule.

Ignorant, *ignorance*, *ignorancy*.

Innocent, *innocence*, *innocency*.

The ter. *ant*, *ent*, are equivalent to our own ter. *ing*; as, *accordant*, *according*; *consistent*, *consisting*.

Ignorance, } The quality, the state, of being *ignorant*, or *innocent*.
Innocence, }

Ar, *er*, *or*, *our*. *Ere*, is a common English word, *Ere* day, *Before* day. It means *before*; relative to the human figure, the *fore* part, the *front* of the person: generally, the person, and also *priority* in space, time, quality, &c.

Er, added to an adj. as, *just*, *just-er*, denotes a priority, a superiority;—in comparison.

Added to verbs it forms nouns, and denotes the person who, the thing that: as *Beggar*, *robber*, *sailor*;—the person who,—begs, robs, sails. *Cutter*, that which *cuts*.

The ter. *or*, in names of persons immediately from the Lat. we usually preserve,—as *factor*, *doctor*; auctor, aucthor, author; but in other nouns from that language, we introduce the vowel *u*, as labour, honour, splendour;—with which our pronunciation conforms.

In very many words *or* and *er were* written indiscriminately; and no general rule can now distinguish them; it is not the custom, nor is it necessary, to make any difference in the pronunciation.

In nouns formed by ourselves from Latin *verbs*, we now usually write *er*, as *defender*, *continuer*, *observer*, *enquirer*.

Also in words of our own growth:—*do-er*, *cutler*, *dealer*, *draper*; and by adding *y* to certain of these, we have nouns designating the habitual acts, the employments, trades, &c. as *cutlery*, *drapery*.

From the Lat. *Aris*, *arius*, *orius*, we have both nouns adjective and substantive.

Auxiliar, } Giving aid, one who gives aid.
Auxiliary, }

Mercenary, taking hire, one who takes hire.

Monitory, *Consolatory*, } Giving admonition or consolation.

Dormitory, a room or apartment for sleeping.

Ous, from the Lat. *us*, Anxius, anxious.

Ouse, *ose*, from the Lat. *os-us*;—the article reduplicated—and thus denoting a something more than the single *us*, as *ebrius*, *ebriosus*—but custom makes little difference with us.

Anxious, Lat. *Anxius*, *Ambitious*, Lat. *Ambitiosus*, } A man who feels, who acts with, is actuated by, *anxiety* or *ambition*.

Eous, in Right*eous*, is a corruption of *wise*.

PART II.

Ble, *Able*, and *ible*, (Goth. *Abal*, strength, power, force, see *Ble* in the Dictionary.) The Lat. *Bilis* was, with few exceptions, used passively, and thus distinguished from *iv* and *ic*; as,

Arable, that may be ploughed.

Audible, that may be heard.

Able, or *ible*,—according to the Lat. word, from which we take ours.

Ile, *Docile*, that may be taught:—contracted from *Docible*.

Fragile, that may be broken.

But we have a large list of words in this ter. used actively, as,

Conducible,—properly—that can or may be conduced, or conducted, is used indiscriminately with *conducive*, *conducent*, or *conducing*, that can or may, that does, *conduce*.

Dom, A. S. *Dom*: from *dem-an*, to deem, or judge,

King-dom, the territory, which a king *dooms* or judges, rules, or governs.*

Freedom, the doom, judgment, will of the free.

Full, *Fear-ful*,—full of the feeling of fear.

full of that which causes the feeling.

* Wallis. Dominium regis. See p. 139. Gill—Regnum ubi rex jus aut sententiam dicit, p. 32.

Thus a *fearful* man, may be either a timid man, who feels fear,—or a daring man, who causes others to fear. The context must decide. But

A *fear-ful* thing, as a fearful storm; is a thing which, a storm which causes fear.

A *hand full*, a *mouth full*;—written *handful*, *mouthful*,—always refer to some other thing; as *full* of gold, meat, &c.

Many old words in this ter. have grown into disuse, e. g. { Advice / Amaze } full, and many new ones have been, and will yet be, formed.

Fy, from Lat. *fi-eri*, to be, or become, or cause to be; to make.

To *terri-fy*, to cause to be afraid.

mollify, to cause to be soft. (mollis.)

Such words are formed as they are wanted, e. g. codify, codification; acidify, acidification; silicify, &c.

Hood, means *raised*; something *raised*; sc. to a certain rank, degree, state, or condition, quality or kind. It is also written *head*.

Priest-hood, the state or rank of priest.

Maiden-hood, or *head*; the state or condition of a maiden.

Likeli-hood, the state or condition of being *likely*.

Ize, *Ism*, *Ist*, } These term. are borrowed from the Gr. The verbal term. *ize* seems to have been intended to express the *future* effect, the continuance of an action commenced in present time, and is so far emphatic.

Thus, to *civil-ize*, to bring to a civil state (progressively.)

Particularize, to continue to state particulars.

Baptize, (emphatically βαπτειν) to dip ceremonially.

It seems also to denote—to continue a custom—to do as others usually do, as to *Hellenize*, to *Atticise*,—to do as the Greeks, or as the Athenians do; and thus it implies *imitation*, whence the ter.—

Ist, is not unfrequently applied as a diminutive,—*Grammaticist*, is an imitator of the Grammarian.

A Grammaticaster is inferior still. But

Ist is commonly used as—the person who, as,

Catechist, *Dogmatist*, } he who { catechises. / dogmatises.

Catechism, that which the catechist teaches.

Dogmatism, that which the dogmatist practises,—the habit, the manner, of a *dogmatist*.

The writing of this ter. is not uniform: when from this Gr. origin, it should be written *ize;* to distinguish it from *ise*, in such words as *advise*, *prise*, &c. unless we we were constantly to write *z*, when we pronounce it.

Kin, a diminutive; *man-kin*, or *mani-kin;* of the *kin* or *kind*, of man: a little man.

Less, i. e. loose, or dismiss, as,

Hope-less, } *Dismiss*, hope, or rest, and, consequently, become destitute or devoid, in
Rest-less, } want, of hope or rest.

Our vocabulary is continually receiving additional compounds of this termination.

Let, a diminutive; from A. S. *Lyt*, little, as,

Ham-let, } A *little* or small *Ham*, or *Ring*.
Ring-let, }

Our modern poets have made some additions to words of this kind.

Ling, denotes *long*-ing, or belonging, or pertaining: applied to progeny or offspring, (in proper names) as Edmund, Edmund-ling; and, thence, used as a diminutive.

Goose, gos-ling. *Dear, dearling*, or *darling*,

Ly, antiently written *lich;* corrupted from *like;*—suffixed to nouns forms adjectives as *love, lovely:*—to adjectives, forms adverbs, as *stiff, stiffly*.

Men, }
Ment, } Lat. *Men, ment-um, monium;* (Lat. Mens, monere):
Mony, }

Regi-men, any thing *meant*, or intended, or designed, as a rule or regulation

Monu-ment, any thing *meant*, or intended, or designed, to keep in, put in, mind. *(mon-ere)*.

Testa-ment—Ali-ment } Anything *meant* or intended to testify; to nourish, support, or
Testi-mony—Ali-mony } maintain.

Ness;—in A. S. *Ness* is a promontory; and *ness*, the ter. denotes the prominent, or distinguishing, or characteristic quality, or, generally, the quality, as,

White-ness, } The quality of being white or good.
Good-ness, }

Ship, D. *Schap; Schape;* from the A. S. verb *Scipp-an*, to *shape*, to form, or fashion, or figure. Thus,

Landskip, is *Land-shape*, the form or figure of the land, or country.

Friend-ship, the form or fashion; mode or manner; constituent qualities, state, condition, of a *friend*.

Some, is *Same*: and as a ter. denotes the *sameness* or similarity, the coincidence or agreement; having some quality, degree, as,

Venture-some, } Similar to, like, one who ventures, or that which troubles.
Trouble-some, }

Ster is applied to the person, as,

Spinster, } One who spins or weaves.
Webster, }

Ty, from the Lat. *Tas*, as honestas, honesty.

It has the same force as *ness*, as,

Cruelness, cruelty; frailness, frailty.

Ward, may be joined to the name of any person, place, or thing, *to* or *from* which our *view* may be directed, as,

Home-ward, looking to, with a view to, home, (*re-garding* home.)

These terminations are the common, legitimate, and almost exhaustless source, to which our writers and speakers ever have resorted, and to which they will continue to resort, in the formation of subderivatives.

PREFIXES.

It does not appear requisite to say more of the prefixes than has already been said of them in the third section of the Preliminary Essay; and of each in its place within the Body of the Dictionary.*

Both as it regards terms framed by these prefixes,† and by the suffixes or terminations, more especially the latter,‡ our vocabulary presents an appearance by no means regular and

* See also *Hyphen* in the Dictionary.
† See above, afore, aft, &c.
‡ See the ter. full, less, ness, &c. in the Dictionary.

consistent; and, however copious we may pronounce it to be, the Lexicographer must, to use the expression of Lord Bacon, "note it to be found deficient." Within the last twenty years much has been done, but much still remains; it is a work, however,—to continue in the language employed by the same profound observer, though upon a more solemn subject,—that "is to bee done with wisedom, sobrietie, and reuerence, or not at all."*

It cannot be expected that in a Dictionary the novelties of cotemporaneous existence with itself should be collected and recorded.

* Advancement of Learning, b. 2.

A NEW

ENGLISH DICTIONARY.

A.

A, is the first letter, and first vowel of the alphabet, in all the modern, and in most of the ancient languages.

B. Jonson observes, that all our vowels are sounded doubtfully: in quantity (which is time), long or short; or, in accent (which is tune), sharp or flat. *A* is long in debăting; short in stomăching; sharp in hate; flat in hăt. With us, he adds, *A* is pronounced less than the French *à*, as in *art*, *act*; but when it comes before *l*, in the end of a syllable, it obtaineth the French sound, and is uttered with the mouth and throat wide opened, the tongue bent from the teeth, as in *all*, *small*, and in *salt*, *malt*, *balm*, where a consonant followeth the *l*. For this latter mode of utterance, Wilkins adopts the Gr. *α*; and describes it to be framed by an emission of the breath betwixt the tongue and the palate, the tongue being put into a more concave posture, and removed further off from the palate. The former mode of utterance of *a*, as in *bat*, *bate*, he describes to be framed by an emission of the breath betwixt the tongue and *concave* of the palate; the upper superficies of the tongue being rendered less concave, and at a less distance from the palate. The adoption of the Greek character, as a mean of distinction, seems to be far preferable to any mark or figure of reference, a plan generally adopted by modern orthoepists.

A, the English article, means *one*; in A. S. *an*.

In A. S. *on* means *in*; and has been corrupted in English to *an* before a vowel, and to *a* before a consonant; and in writing and speaking it has been connected with the subsequent word: hence a numerous race of adverbs. From On dæg, On riht, On lenge, On brædе, On bæc, On lande, On life, On middan, On wihte, On twa, On weg; we have *Aday*, *Aright*, *Along*, *Abroad*, *Aback*, *Aloof*, *Aloe*, *Amid*, *Aright*, *Atwo*, *Away*. See Tooke.

A, in such expressions, as a-hunting, a-begging, a-going, admits of a similar explanation; i. e. on or in, the act of hunting, begging.

In the A. S. the prefix *a* to words also in use without it, is of constant occurrence. In some words, which have descended from that language, the word with this prefix is preserved; e. g. in Awake, Abut, Ashamed. In a far greater number the prefix is dropped; e. g. In Abeodan, to bid; Abitan, to bite; Acelan, to keel or cool.

A per se (A by itself), as denoting pre-eminence, is not unusual in our old poets.

O faire Cresеide, the floure and *A per se*
Of Troye and Greece.
Chaucer. Testament of Cresеide, v. 75.

Right as our first letter is now an *A*,
In beaute first so stode she makeles.—*Id. Troilus*, b. i.

A, B, C, the old English denomination of the Gr. *α*, *β*. See Alphabet.

Clere he was god ynou, and gut, as me telleth me
He was more than ten ger old, ar he couthe ys *Abece*.
Robert of Gloucester, p. 266.

ABA'CK. On *back*. Backwards. See Back.

So that the white was aboue, as the folk y seye,
And drof the rede al *abak*.—*R. Gloucester*, p. 131.

Iesus seith to hem I am, and Iudas that betraiede him stood with hem, and whanne he seide to hem, I am, thei wenten *abak* and felden doun on the erthe.
Wiclif. Ion, c. 18.

And therewithall *abacke* she start.
Chaucer. Legend of Thisbe.

But both the fruit from hand, and floud from mouth
Did file *abak*, and made him vainely swinke.
Spenser. Faerie Queene, b. ii. c. 7.

"Away there! lower the misen yard on deck,"
He calls, and "brace the foremost yards *aback!*"
Falconer. Shipwreck.

ABA'FT. On the *aft* or hind part; behind. See Aft.

And the boteswaine of the galley walked *abaft* the maste, and the mate *afore* the maste.
Hackluyt. Voyages, vol. ii. p. 187.

ABA'LIENATE, Abalienа'tion. } Lat. *Abalienare*: used in writers on civil law, but has given way to—

To *alienate*.

ABA'ND, v. Aba'ndon, v. Aba'ndon, n. Aba'ndoner. Aba'ndoning, n. Aba'ndonment. } Fr. *Abandonner*; It. *Abandonare*; Sp. *Abandonar*. Various etymologies have been suggested:—from the Fr. *Bandon*, Liberty: from A. S. *Abannan*, to denounce: from *Ban* to curse: from *à ban donner*, to give up to a proclamation, and others. See *Menage* and *Wachter*. See also Ban, Band, and Banish, infra. The A. S. *Bannan*, or *Abannan*, would give the past participle, *Abanned*, *Aband* (and so the word is written in the Mirror for Magistrates, and Spenser). Upon this past participle, the English *Abandon*, and also Fr. It. and Sp. appear to have been formed: and to *Abandon* is—

To band or bind, or put in *bondage*; to stay, or cause to stay, or remain in; to leave in, or give up to, a state of *bondage* or entire subjection.

And then simply—

To resign; to quit, to desert, to forsake; and consequently, to reject or cast away: to repel or drive away: to *banish*.

Abandonment, n. is used by Cotgrave in v. *Abandon*. The authorities quoted are very modern: *Abandoning* appears also to have been a common noun; but the old noun was *Abandon*: applied to the act, the thing, or the person.

He that dredeth God, spareth not to do that him ought to do; and he that loveth God, he wol do diligence to plese God by his werkes, and *abandon* himself with all his might wel for to do.—*Chaucer. The Persones Tale.*

For he that———
Yaue whole his hart, in will and thought,
And to himselfe kepeth right nought
After this swift it is good reason
He yeue his good in *abandon*.
Id. The Rom. of the Rose, fol. 127.

Moris hir sonne was coroned,
Whiche so ferforth was *abandoned*
To Christes feith, that men hym calle
Moris the christnest of all.—*Gower. Conf. Am.* b. ii.

Further John a man of perfecte holines, perceyuing the enuious affections of his disciples, to thintent that he might heale their weakness, and *abandone* them from him and deliver them to Jesus: he chose out of them two and sent them to Jesus.—*Udall. Erasmus' Matthew*, c. 10.

——— those forreiners, which came from farre,
Grew great, and got large portions of land,
That in the realme ere long they stronger arre,
Then they which sought at first their helping hand,
And Vortiger enforc't the kingdome to *aband*.
Spenser. Faerie Queene, b. ii. c. 10.

'Tis better far the enemies t'*aband*
Quite from thy borders, to a forren soile,
Then be at home, thee and thy countrie spoile.
Mir. for Magistrates, p. 119.

What when Severus old did vnderstand,
All pleasures quite and ioyes he had *aband*,
Pursuing warre.—*Id.* p. 173.

Reg. Madame wife, they say that I haue dream'd
And slept aboue some fifteene yeare or more.
Lady. I, and the time seemes thirty vnto me,
Being all this time *abandon'd* from your bed.
Shakespeare. Tam. of S. Act i. sc. 1.

——— Meanwhile reviv'd
Abandon fear: to strength and counsel join'd
Think nothing hard, much less to be despair'd.
Milton. Par. Lost, b. vi.

See how he lies at random, carelessly diffused,
With languish'd head unpropt,
As one past hope, *abandon'd*,
And by himself given over.—*Milton. Samson Agonistes.*

Aurel. ——— You form reasons.
Just ones, for your *abandoning* the storms
Which threaten your own ruin; but propose
No shelter for her honour.—*Ford. Lady's Trial*, Act I. sc. 1.

Emil. Oh sacred, shadowy, cold, and constant queen,
Abandoner of revels, mute, contemplative.
Beau. & Fletch. Two Noble Kinsmen, Act v. sc. 1.

What is it that Sathan can despaire to perswade men unto, if he can draw them to an unnatural *abandoning* of life, and pursuit of death.—*Hall. Occasionall Medit.* 117.

Then thought hee it also time to send an ambassage unto Archduke Philip, into Flanders, for the *abandoning* and dismissing of Perkin.—*Bacon. Henry VII.* p. 126.

Ror I see no crime in her whom I adore,
Or if I do, her beauty makes it none.
Look on me as a man *abandon'd* o'er
To an eternal lethargy of love.
Dryden. Spanish Friar, Act iv.

Nor let her tempt that deep, nor make the shore,
Where our *abandon'd* youth she sees,
Shipwreck'd in luxury, and lost in ease.—*Prior. Ode* (1692).

He that *abandons* religion must act in such a contradiction to his own conscience and best judgment, that he abuses and spoils the faculty itself.—*Watts. Sermons.*

——— Cities then
Attract us, and neglected nature pines
Abandon'd, as unworthy of our love.—*Cowper. Task*, b. II.

When thus the helm of justice is *abandoned*, an universal *abandoning* of all other posts will succeed.
Burke. On Reg. Peace. Let. 4.

They amount (says he) to the sacrifice of powers, that have been most nearly connected with us: the direct or indirect annexation to France of all the parts of the continent, from Dunkirk to Hamburgh; an immense accession of territory; and, in one word, the *abandonment* of the independence of Europe.—*Id. ib.* p. 81.

ABA'SE. ABA'SING, *n.* ABA'SEMENT. } Fr. *Abbaiser*; It. *Abbasare*, Sp. *Abaxar*. See BASE, and ABASH, infra.

To put or bring low, to lower, to depress; to degrade, to humble, to disgrace.

Our kynge hath do this thing amisse,
So to *abease* his roialtee;
That euery man it might see,
And humbled him in such a wise
To them that were of none empryse.—*Gower. Conf. Am.* b. I.

This example was shewed to teache vs, howe the teachers of Gods worde should not grutche to descend from their highnes or perfection, and *abase* themselues euen to the lowlines of the weake, thereby to wynne very many to theyr Lorde.—*Udall. Erasmus, S. Marke*, c. 2.

At this tyme also, the kinges maiestie, with the aduice of his privy counsaile, did now purpose not onely the *abacyng* of the sayd copper moneys, but also ment wholly to reduce them to bullion, to the intent to deliuer fine and good monies for them. The peece of ix pence was *abaced* to sixpence.—*Grafton. Chronicle. Ed. VI.* an. 5.

And will she yet *abase* her eyes on me,
That crept the golden prime of this sweet prince,
And made her widdow to a wofull bed?
Shakespeare. Rich. III. Act I. sc. 2.

If he that *abases* the prince's coin deserves to die, what is his desert, that instead of the tried silver of God's word, stamps the name and character of God upon *base* brazen stuff of his own?—*Hales. Remains*, Ser. 1.

There is an *abasement* because of glory, and there is that lifteth up his head from a low estate.—*Eccius.* xx. 2.

It is a point of cunning to wait upon him with whom you speak with your eye; as the Jesuits give it in precept; for there may be many wise men that have secret hearts and transparent countenances. yet this should be done with a demure *abasing* of your eye.—*Bacon. Essay on Cunning.*

Let the example of our Lord's humility bring down the haughtiness of men; and when we consider how he *abased* himself, let us be vile in our own eyes, and abhor ourselves in dust and ashes.—*Tillotson. Works*, vol. iii. 217. Ser. 135.

Absorb'd in that immensity I see,
I shrink *abas'd*, & yet aspire to Thee.—*Cowper. Retirement.*

Heaven was to be earned only by penance and mortification; by the austerities and *abasement* of a monk, not by the liberal, generous, and spirited conduct of a man.
Smith. Wealth of Nations, b. v. c. 1.

ABA'SH, v. ABA'SHMENT. } The past tense and past part. of *Abase* was anciently written *Abasit*, *Abaysched*; whence the word *Abash* appears to be formed: and is applied to—

The *feelings* of those who are *abased*, depressed, disgraced, humbled.

In Wiclif it is applied to—

The feelings which overpowered, subdued, the witnesses of the miraculous restoration of the damsel by Christ.

Abasshe is found in Gower, used as a substantive. See BASH.

Now is Berwick born doun, *abasit* is that cuntre.
R. Brunne, p. 272.

For thi heo nat *a baishshed*, to bydde and to be neody
Sithe he that wrouhte al the worlde, was wilfulliche neody.
Piers Ploughman, p. 394

And anoon the damysel roos and walkide: and sche was of twelve yeer, and thei weren *abayschid* with a great stoneying.—*Wiclif. Mark*, c. 5.

And as the new *abashed* Nightingale,
That stinteth first, whan she beginneth sing
Whan that she heareth any heerdes tale,
Or in the hedges any wight stearing,
And after siker doeth her voice out ring.
Chaucer. Troilus, b. iii. fol. 173.

Certes (quod she) that were great a marueyle and an *abashinge*, without ende.—*Chaucer. Boecius*, b. iv. p. 1.

The kynges doughter, whiche this sigh,
For pure *abashe* drew hir adrigh,
And helde her close vnder the bough,
And let hem still ride enough.—*Gower. Con. A.* b. iv.

The town restlesse with furie as I sought,
Th' unlucky figure of Creusaes ghost,
Of stature more than wont, stood fore mine eyen.
Abashed then I waxe: therewith my heare
Can start right up: my voice stuck in my throte.
Surrey. Virgile, b. ii.

But the water kepte his course, and wette, at length the kynges (Canute) thyes, wherwith ye kynge *abashed*, sterte backe and sayde, all erthly kynges may knowe that theyr powers be vayne, and that none is worthy to have the name of a kynge, but he that has all thynges subiecte to his heates.—*Fabyan*, c. 206.

I saie to the, thou hast put me in a more greatte *abasshement*, than the feare of myne enemies.—*Golden Boke*, Let. 15.

——— Why, then, (you princes)
Do you with cheekes *abash'd* behold our workes,
And thinke them shame, which are (indeed) nought else,
But the protractiue trials of great loue,
To finde persistiue constancie in men.
Shakespeare. Tro. & Cres. Act I. sc. 3.

Yet all that could not from affright her hold,
Ne to recomfort her at all prevaild,
For her faint heart was with the frozen cold
Benumb'd so inly, that her wits nigh failed,
And all her senses with *abashment* quite were quail'd.
Spenser. Faerie Queene, b. III. c. 8.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a common-wealth: then, if their birth be not answerable to their calling, and to their fellows, they are much *abashed* and ashamed of themselves.
Burton. Anatomy of Melancholy, p. 310.

But when he Venus view'd without disguise,
Her shining neck beheld, and radiant eyes;
Awed and *abash'd* he turn'd his head aside,
Attempting with his robe his face to hide
Congreve. Homer. Hymn to Venus.

And harsh austerity, from whose rebuke
Young love and smiling wonder shrunk away
Abash'd and chill of heart, with eager frowns
Condemns the fair enchantment.
Akenside. Pleasures of Imagination, b. iii.

ABA'TE, v. ABA'TE, *n.* ABA'TEMENT. ABA'TER. } Fr. *Abbatre*; It. *Abbatere*; Sp. *Abatir*; A. S. *Beatan*, to *beat*. The word exists also without the prefix *A*; though more limited by modern usage in its application. See BATE.

To beat or press down; to cast down; to lower, to depress; to lessen; to diminish; to reduce.

The kyng did samen his men, to *abate* Gryffyn's pride.
R. Brunne, p. 63.

For that *abatement* he chalenges thorgh right.—*Id.* p. 278.

As God saith, the horrible divels shul gon and comen upon the hedes of dampned folk and this is, for as moche as the higher that they were in this present lif, the more shul they be *abated* and defouled in helle
Chaucer. Personnes Tales, vol. ii. p. 291.

The kynge of Scottes wyth all hys hoste and power entered into England:—and planted hys siege before the castell of Norham, and sore *abated* the walles.—*Hall. Hen. VIII.* an. 5.

He [the horse] breaketh the groude wyth the hoffes of his fete chearfully in his strength, and runneth to mete the harnest men. He layeth asyde all feare, hys stomack is not *abated*, neither starteth he abacke for any swerde.
Bible, London, 1539. *Job*, c. 39.

O happie Cato Censorine, who with suche as haue folowed his waies, are now sure fro the *abatements* of fortune.
The Golden Boke, ch. xxv.

Hel. O weary night, O! long and tedious night,
Abate thy houres, shine comforts from the east,
That I may backe to Athens by day-light,
From these, that my poore companie detest.
Shakespeare. Mid. Night's Dream, Act III. sc. 2.

Post. I know you are more clement than vilde men,
Who of their broken debtors take a third,
A sixt, a tenth, letting them thrive againe
On their *abatement*.—*Id. Cymbeline*, Act v. sc. 4.

Knight. My lord, I know not what the matter is, but to my judgement, your Highnesse is not entertained with that ceremonious affection as you were wont; there's a great *abatement* of kindnesse appeares as well in the generall dependants, as in the duke himselfe also, and your daughter.
Shakespeare. Lear, Act I. sc. 4.

——— A day
Will come (hear this, and quake, ye potent great ones)
When you yourselves shall stand before a judge,
Who in a pair of scales will weigh your actions,
Without *abatement* of one grain.
Beaumont and Fletcher. Laws of Candy, Act. v.

Impiety of times, chastity's *abator*,
Falsehood, wherein thyself thyself deniest;
Treason to counterfeit the seal of nature,
The stamp of heaven, impressed by the highest.
Daniel. Complaint of Rosamond.

If we could arrest time, and strike off the nimble wheels of his chariot, and like Joshua, bid the sun stand still, and make opportunity tarry as long as he had occasion for it; this were something to excuse our delay, or at least to mitigate or *abate* the folly and unreasonableness of it.
Tillotson. Works, vol. I. Ser. 14.

The triall herof (whether men weigh heavier dead than alive) cannot so well be made on the body of a man, nor will the difference be sensible in the *abate* of scruples or drachms.
Brown. Vulgar Errours, b. iv. c. 7.

The greatest tyrants have been those, whose titles were the most unquestioned. Whenever the opinion of right becomes too predominant and superstitious, it is *abated* by breaking the custom: thus the revolution broke the custom of succession.—*Paley. Moral Philosophy*, b. vi. c. 2.

ABA'WED, i. e. Abashed. Fr. *Esbahi.*

I was *abawed* for marueile
For euer the fairer that it was
The more I am bounden in loue's laas.
Chaucer. The Rom. of the Rose, p. 132.

A'BBACY, *n.* A'BBASS. A'BBAY. A'BBOT. } *Abbas* was introduced (says Skinner) into Europe from Syria with the Christian religion. It is derived from the Syriac *Abba*, Father. The application of this name to persons in monasteries was resisted by St. Jerome, as an infringement of the command to "call no man *Father*, upon the earth."

An abbot; the chief or head of a religious order, house, monastery.

Doxtren he adde al so, Cecyly het that on
The eldeste, that was at Carne nonne and *abbesse*.
R. Gloucester, p. 370.

To chyrche and to pouere men he sef vorst, as he sholde,
To *abbeyes* and to prioryes largyliche of hys golde.
Ib. p. 383.

For the *abbot* of Englond, and the *abbesse* ys nece,
Shullen have a knok on here crownes, and incurable the wonde.—*Piers Ploughman*, p. 84.

And in this time was geuen vnto the kyng by the consent of the great and fatte *abbottes*, all religious houses that were of the value of three hundred marke and vnder, in hope, that their great monasteryes should haue continued still: but euen at that tyme one sayde in the parliament house, that these were as thornes, but the great *abbottes* were putrifyed old okes, and they must needes folowe.
Grafton. Chron. Hen. VIII. an. 26.

The *abbot* was elected by the monks of the monastery, at least in the greater part of *abbacies*.
Smith. Wealth of Nations, b. v. c. 1.

ABBRE'VIATE, v. ABBRE'VIATE, *n.* ABBREVIA'TION. ABBREVIA'TOR. ABBRE'VIATURE. } It. *Abbreviare*; Sp. *Abreviar*:—from Lat. *Brevis*; the Gr. Βραχυς; A. S. *Bræcan*, to break. See ABRIDGE.

To break or make short, concise; to shorten, to *abridge*; to bring or reduce to a smaller space or compass by breaking off, or removing parts.

In all theyr wrytynge, [the Frenshe] when they come to any mater that soundyth any thynge to theyr honour, it is wrytten in the longest and mooste shewynge manoure to theyr honour and worshyp. But if it sounde any thynge to theyr dishonoure, than shall it be *abrewyated* or hyd, that the trouthe shall not be knowen.—*Fabyan. Hen. III.* an. 26.

The epistles do conteyne counsayles and aduertisementes in the fourme of orations, recytynge diuers places, as wel out of the olde testament, as the gospels, as it were an *abbreuiate*, called of the Grekes and Latines, Epitome.
Elyot. The Governor, b. iii. c. 23.

Of this Joseph, Trogus Pompeius, and also his *abreuiator* Justine do write in this manner: Joseph was the yongest among the brethren, whose excellent wit they fearing, solde him vnto straynge marchauntes, by whome he was brought into Egypt. *Grafton. Chron. The Third tom.*

The Egyptians indeed did teach religion by symbolical figures, and in the eastern empire their laws were written with characters and *abbreviatures*.
Bp. Taylor. Rule of Conscience, b. iii. c. 4.

At the creation the original of mankind was in two persons, but after the flood their propagation issued at least from six, against this we might very well set the length of their lives before the flood, which were *abbreviated* after, and in half this space contracted into hundreds and threescores.

Brown. Vulgar Errours, b. vi. c. 6.

This book was composed after two old examples of the same kind, in the times of Ethelbert and Alfred, and was laid up as sacred in the church of Winchester, and for that reason, as graver authors say, was called Liber Domus Dei, and by *corruption*, Domesday Book.

Sir Wm. Temple. An Introduction to the Hist. of Eng.

ABCEDARY, ABCEDARIAN, or *Abbecedarian*, a term applied to those compositions whose parts are disposed in alphabetical order; also to a teacher of the rudiments of learning.

This [communication] is pretended from the sympathy of two needles touched with the same loadstone, and placed in the center of two *abecedary* circles or rings with letters described round about them, one friend keeping one and another the other, and agreeing upon the hour wherein they will communicate.—*Brown. Vulgar Errours*, b. ii. c. 3.

Moses received the first *alphabetarie* letters in the table of the Decalogue, and from the Hebrues the Phœnicians.

Purchas. Pilgrimage, b. i. c. 17.

When he [*Thomas Fornabie*] landed in Cornwall, his *dustrasses* made him stoop so low, as to be *abecedarian*, and several were taught their horn-books by him.

Wood. Athenæ Oxonienses.

ABDICATE, *v.* } Fr. *Abdiquer*; It. *Abdicare*; Sp. *Abdicar*; Lat. *Abdicare*, (*Ab-dicare*, Gr. δικη, right,) to go from a right.
ABDICA'TION. }
A'BDICANT. }

To go from, quit or leave, put away from, or deprive of, that which has been possessed by law or right.

To resign, to disclaim, to renounce, to dispossess.

O Saviour, it was ever thy manner to call all men unto thee: when didst thou ever drive any one from thee? neither had it been so now, but to draw them closer unto thee, whom thou seemest for the time to *abdicate*.

Bishop Hall. Contemp. Walke upon the Waters.

29th Jan. 1688—1689.—At length the house came to this grand resolution:—Resolved, That king James the second, having endeavoured to subvert the constitution of the kingdom, by breaking the original contract between king and people, and, by the advice of Jesuits, and other wicked persons, having violated the fundamental laws, and having withdrawn himself out of this kingdom, has *abdicated* the government, and that the throne is thereby become vacant.

Parliamentary History. An. 1688-9.

Grotius himself, and all the authors that treat of this matter and the nature of it, do agree, that if there be any word or action, that doth sufficiently manifest the intention of the mind and will to part with his office, that will amount to an *abdication* or renouncing.—*Id.*

It may be farther observed, that parents were allowed to be reconciled to their children, but after that could never *abdicate* them again.—*Potter. Antiq. of Greece*, b. iv. c. 15.

Great Pan, who went to chase the fair,
And lay'd the spreading oak, was there;
And Saturn too, with upcast eyes,
Beheld his *abdicated* skies

Addison. To Sir Godfrey Kneller.

The mortification of unreasonable desires, the suppression of irregular passions, the loving and blessing our enemies, the renouncing worldly vanities and pleasures, the rejoicing in afflictions, the voluntary *abdication* of our estates in some cases, yea, exposing life itself to inevitable hazard and loss, are not chimerical propositions of impossible performances; but duties really practicable.

Barrow. Ser. vol. iii. s. 2.

What is all righteousness that men devise?
What, but a sordid bargain for the skies?
But Christ as soon would *abdicate* his own,
As stoop from heav'n to sell the proud a throne.

Cowper. Truth.

The consequences drawn from these facts (namely, that they amounted to an *abdication* of the government: which abdication did not affect only the person of the king himself, but also of all his heirs, and rendered the throne absolutely and completely vacant: it belonged to our ancestors to determine.—*Blackstone. Com.* b. i. c. 3.

ABDO'MINOUS. Lat. *Abdomen*: the part of the body *covered* (*Abditum*, Vossius).

Daniel eat pulse by choice—example rare!
Heav'n blessed the youth, and made him fresh and fair.
Gorgons and afrits, *abdominous* and wan,
Look a fat squab upon a Chinese fan.

Cowper. Progress of Error.

ABDU'CE, *v.* } Lat. *Abducere*, (*Ab-ducere*,) to lead from.
ABDU'CTION. }

To draw, bring, or take away from; to withdraw. The noun is much used by writers on English law, and is applied to the forcible taking away of a wife or child; and to common kidnapping.

If beholding a candle, we protrude either upward or downward the pupil of one eye, and behold it with one, it will then appear but single: and if we *abduce* the eye unto either corner, the object will not duplicate.

Brown. Vulgar Errours, b. iii. c. 20.

The other remaining offence, that of kidnapping, being the forcible *abduction* or stealing away of a man, woman, or child, from their own country, and sending them into another, was capital by the Jewish law.

Blackstone. Com. b. iv. c. 15.

ABE'AR, *v.* } See BEAR. Applied to—
ABE'ARING. } The bearing or carriage, deportment, conduct, or behaviour.

The noun *Abearyng* has been succeeded in modern writers on English law by *Abearance*. See *Blackstone*, b. iv. c. 18.

Vpon assurance takyn of the said Hunyldus, that there after he shulde be of good *aberynge* to warde the kyng, he clerely forgaue vnto hym all his former offence.

Fabyan. Cronycles, c. 154.

So did the Faery Knight himself *abeare*,
And stouped oft, his head from shame to shield
No shame to stoupe, ones head more high to reare,
And much to gaine, a little for to yield.
So stoutest knights doen oftentimes in field.

Spenser. Faerie Queene, b. v. c. 12.

ABE'CHED. *Abeched* (says Skinner), seems (from the context) to be—*satisfied*: from the French *Abbecher*, to feed (from *Bec*, the Beak), as birds feed their young by inserting their beak.

"*Abbecher.* To feed as birds do their young; to put into the mouth of." *Cotgrave.*

But might I getten as ye tolde,
So mochel, that my lady wolde
Me fede with hir gladde semblaunt,
Though me lacke all the remenaunt.
Yet shoulde I somdele ben *abeched*,
And for the tyme well refreshed.—*Gower. Con. A.* b. v.

ABE'D, *a.* On *bed*. (See BED.)

Some radde, that hii esoide wende in at on hepe,
To habbe inome hom vnarmed, and some *abedde* aslepe.

R. Gloucester, p. 547.

Hir kyrtell, and hir mantell eke,
Abrode vpon his bedde he spredde;
And thus thei slepen both *a bedde*.—*Gower. Con. A.* b. v.

The sullen night had her black curtain spread,
Low'ring that day had tarried up so long,
And that the morrow might lie long *abed*,
She all the heav'n with dusky clouds had hung.

Drayton. Barons' Wars, b. iii.

Delight is layd *abedd*; and pleasure, past;
No sunne now shines; clouds han all overcast.

Spenser. Shepherd's Calendar.

Howbeit he [Lycurgus] advised her to go her full time, and to be brought *abed* in good order, and then he would find means enough to make away the child that should be born.—*North. Plutarch*, p. 34.

ABE'RRANCE. } Lat. *Ab-errare*, to stray or wander from. A wandering from. See To ERR.
ABERRA'TION. }
ABE'RRING. }

Applied to the errors or mistakes of the mind; Words neither much used, nor much wanted.

For though there were a fatality in this year, ["*the great climacterical year, that is, sixty-three*"] yet divers were, and others might be out in their account, *aberring* several wayes from the true and just compute, and calling that one year, which perhaps might be another.

Brown. Vulgar Errours, b. iv. c. 12.

And therefore they not only swarm with errors, but vices depending thereon. Thus they commonly affect no man any further than he deserts his reason, or complies with their *aberrancies*.—*Id. Ib.* b. i. c. 3.

So, then we draw near to God, when, repenting us of our former *aberrations* from him, we renew our covenants with him.—*Bishop Hall. Sermon. James* iv. 8.

ABE'T, *v.* } D. *Boeten, betteren*; Ger. *Bessern*; A. S. *Betan*, (meliorare, melius reddere, says Skinner.)
ABE'T, *n.* }
ABE'TMENT. }
ABE'TTER. } To better, to make better. Applied to the encouraging, inciting, assisting, supporting, aiding, causing to *beat*, or become *better*. And thus—

To better, to aid, assist, support—the designs of.

I am thine Eme, the shame were to me
As wel as the, if that I should assent
Through mine *abet* yt he thine honour shent.

Chaucer. Troilus, b. ii. fol. 159.

But in this kind, to come in brauling armes,
Be his owne carver, and cut out his way,
To find out right with wrongs—it may not be;
And you that doe *abett* him in this kind
Cherish rebellion, and are rebels all.

Shakespeare. Rich. II. Act ii. sc. 3.

I am not ignorant that Cicero, in defence of his own nation, tells us, our people, by defending their associates, became masters of the world, but I would willingly be informed, whether or no, they did not often set their associates to complaine without a cause, or *abet* them in unjust quarrels.—*Hakewill. Apologie*, p. 452.

I would represent unto his Majesty, that when the principal reason of their excuse should cease, namely, these fresh stirrings so near them, which seemed to require their *abetment*, then they would give us more particular satisfaction.—*Reliquiæ Wottonianæ*, p. 542.

Yet Christian laws allow not such redress;
Then let the greater supersede the less
But let th' *abetters* of the panther's crime
Learn to make fairer wars another time.

Dryden. Hind and the Panther, pt. 3.

That which demands to be next considered is happiness: as being in itself most considerable, as *abetting* the cause of truth: and as being indeed so nearly allied to it, that they cannot well be parted.

Wollaston. Religion of Nature, sec. 2.

Would you, when thieves are known abroad,
Bring forth your treasures in the road?
Would not the fool *abet* the stealth,
Who rashly thus exposed his wealth?

Gay. Fables, pt. ii. Fab. 12.

ABHO'R, *v.* } Fr. *Abhorrer*; It. *Abborrire*; Sp. *Abhorrecer*; Lat. *Ab-horrere*.
ABHO'RRENCE. } See HORROUR. Met.
ABHO'RRENT. }
ABHO'RRER. } To dislike or detest, to loath, to disdain, to abominate.

But sins so great is thy delight to here
Of our mishaps and Troyes last decay:
Though to record the same my minde *abhorres*,
And plaint eschues: yet thus wil I begyn.

Surrey. Virgile, b. ii.

For he that rayleth agaynste an other man's faultes appeareth fyrste of all to *abhorre* from those vices, whiche he misliketh in others.—*Udall. Erasmus. St. James*, c. 4.

King. I may perceive
These cardinals trifle with me: I *abhorre*
This dilatory sloth, and tricks of Rome.

Shakespeare. Henry VIII. Act ii.

Be gentle graue vnto me, rather on Nylus mudde
Lay me starke-nak'd, and let the water-flies
Blow me into *abhorring*: rather make
My countries high pyramides my gibbet,
And hang me vp in chaines.

Id. Ant. and Cleo. Act v. sc 2.

He who wilfully abstains from marriage, not being supernaturally gifted; and he who, by making the yoke of marriage unjust and intolerable, causes men to *abhor* it, are both in a diabolical sin, equal to that of Antichrist, who forbids to marry.—*Milton. Tetrachordon.*

We see in many cases, that time and calmer considerations, together with different customs, which, (like the tide or flood) insensibly prevail over both manners and minds of men; do oft take off the edge and keenness of men's spirits against those things, whereof they sometimes were great *abhorrers*.—*Bp. Taylor. Artif. Hands.* p. 134.

Then wanton fulness vain oblivion brought,
And God, that made and sav'd thee, was forgot:
While gods of foreign lands, and rites *abhorr'd*,
To jealousies and anger mov'd the Lord.

Parnell. Gift of Poetry.

That which constitutes an object of contempt to the malevolent, becomes the object of other passions to a worthy and good-natured man; for, in such a person, wickedness and vice must raise hatred and *abhorrence*.

Fielding. Covent Garden Journal, No. 61.

Yet from Leonidas, thou wretch, inur'd
To vassalage and baseness, hear. The pomp,
The arts of pleasure in despotic courts
I spurn *abhorrent*. In a spotless heart
I look for pleasure.—*Glover. Leonidas*, b. x.

This legal, and, as it should seem, injudicious profanation, so *abhorrent* to our stricter principles, was received with a very faint murmur, by the easy nature of polytheism.

Gibbon. Roman Empire, c. 3.

Wherever the church and court party prevailed, addresses were framed, containing expressions of the highest regard to his Majesty, the most entire acquiescence in his wisdom, the most dutiful submission to his prerogative, and the deepest *abhorrence* of those who endeavoured to encroach upon it, by prescribing to him any time for assembling the parliament. Thus the nation came to be distinguished into petitioners and *abhorrers*.—*Hume. England.* An. 1680.

ABI'DE. } A. S. *Abídan, Bidan;* D. *Beyden*, to bide.
ABI'DER.
ABI'DING.
ABO'DE.
ABI'DANCE.

To stay, or remain; to delay, to tarry, to dwell, to continue, to wait, to expect. To stay under, or support; to bear up against, or endure,—with fortitude, good temper, kindness, hope, or the reverse.

He fley in to the yle of Tenet, he no dorste *abide* no ner.
R. Gloucester, p. 122.

The other were of hem y war, and garkede hem in here syde,
And lette arme here ost wel, batail forto *abyde*.
Id. p. 153.

And the othir day he entride into Cesarie, and Cornelie *abood* hem with his cosyns and necessarie frendis that weren clepid togidre.—*Wiclif. The Dedis of Apostlis*, c. 10.

Lyue sobreli and iustli and piteuousli in this world, *abidynge* the blessid hope and the comyng of the greet God, and of our Sauyour Iesu Crist.—*Id. Tyte*, c. 2.

For men schulen wexe drie for drede, and *abidynge* that schulen come to al the world.—*Id. Luk.* c. 21.

Do grete diligence (saith Salomon), in keping of thy frendes, and of thy good name, for it shal lenger *abide* with thee, than any tresor, be it never so precious
Chaucer. The Tale of Melebeus.

He [Giovanni Pietro Pugliano] said, "Soldiers were the noblest estate of mankind, and horsemen the noblest of soldiers." He said, "They were the masters of war, and ornaments of peace, speedy goers, and strong *abiders*"
Sidney. Defence of Poesy, p. 1.

The pacient *abyding* of the righteous shall be turned to gladnesse, but the hope of the vngodly shall perish.
Bible. Lond. 1539. *Prov.* c. 10.

There he made his *abode* fortye dayes and as many nightes, still continuing in prayer and fastyng.
Udal. St. Marke, c. 1.

Aut. I cannot tell, good Sir, for which of his vertues it was, but hee was certainly whipt out of the court.
Cle. His vices you would say: there's no vertue whipt out of the court: they cherish it to make it stay there; and yet it will no more but *abide*.
Shakespeare. Winter's Tale, Act iv. sc. 2.

Lor. Sweete friends; your patience for my long *abode*;—
Not I, but my affaires haue made you wait.
Id. Merchant of Venice, Act ii. sc. 6.

When all the earth shall melt into nothing, and the seas scald their finny labourers; so long is his *abidance* [in purgatory].—*The Puritan*, Act ii. sc. 1.

Abating all the rueful consequences of *abiding* in sin, abstracting from the desperate hazards it exposeth us to in regard to the future life, it is most reasonable to abandon it
Barrow. Ser. vol. iii. s. 17.

When he, whom o'en our Jove provoke,
The fiend of nature, join'd his yoke,
And rush'd in wrath to make our Isle his prey,
Thy form, from out thy sweet *abode*,
O'ertook him on his blasted road,
And stopp'd his wheels, and look'd his rage away.
Collins. Ode to Mercy.

ABI'E, is very variously written. By Chaucer, *Abeyge, Abeye, Abie;* which Tyrwhitt says is Saxon, and means "To suffer for." In Piers Ploulman, *Abugge*. In Gower, *Abeie, Abedge, Abudge*. In Chaucer, are found the participles *Abuying, Abien, Abought*. And in Gower, also, *Abought*. Skinner adopts the verb, *To buy* (in preference to the A. S. *Abid-an*, to abide), as the more simple etymology. In Shakespeare (*infra*), *Abide*, thus, should be *Aby*.

In all the examples following, "buy or pay for, dearly, cruelly, sorely," appears to be the meaning.

Turne we thiderward, and delyuer our prisons,
And so it may betide, thei salle dere *abie*
My [mine] that thei hide, my men in prison lie.
R. Brunne, p. 169.

As for the lesynge that thow Lucifer, lowe til Eve
Thow shalt *abugge* bitere quath God and bond hym with cheynes.—*Piers Ploughman*, p. 363.

Thei dorste no wight hond upon him legge,
That he ne swore he shuld anon *aby*
Chaucer. The Reves Tale, v. 3936.

Ye fadres, and ye mothers eke also,
Though ye han children, be it on or mo,
Your is the charge of al hir surveiance,
While that they ben under your governance.
Beth ware, that by ensample of your living,
Or by your negligence in chastising,
That they ne perish: for I dare wel saye,
If that they doon, ye shul it dere *aboye*
Id. The Doctoures Tale, v. 12034.

Quene of the regne of Pluto, derke and lowe,
Goddesse of maydens, that min herte hast knowe
Ful many a yere, and wost what I desire,
As kepe me fro thy vengeance and thin ire,
That Atteon *aboughte* cruelly.
Chaucer. The Knightes Tale, v. 2305.

So goth he forthe, and toke his leue,
And thought anone, as it was eue,
He wolde doone his sacrilege,
That many a man shuld it *abedge*.—*Gower. Con. A.* b. v.

Full ofte er this it hath be seine
The comen people is ouerleyne,
And hath the kynges synne *abought*,
Allthough the people agilte nought.—*Ib.* b. vii.

Which when his brother saw, fraught with great griefe
And wrath, he to him leaped furiously,
And fouly said, by Mahoune, cursed thiefe,
That direfull stroake thou dearely shalt *aby*.
Spenser. Faerie Queene, b. ii. c. viii.

Bar. Fool hardy knight, full soon thou shalt *aby*
Thy fond reproach, thy body will I hang.
Beaum. & Fletch. Knight of the Burning Pestle, Act iii. sc. 1.

De. Disparage not the faith thou dost not know,
Lest to thy peril thou *abide* it deare.
Shakespeare. Mid. Night's Dream, Act iii. sc. 2.

ABJE'CT, *v.* } Fr. *Abject;* It. *Abjetto;* Lat.
A'BJECT, *adj.* } *Abject-um*, past part. of *ab-*
A'BJECT, *n.* } *jucere*, (*Ab-jacere*,) to cast, or
ABJE'CTEDNESS. } throw away from; to cast
ABJE'CTION. } down.
A'BJECTLY. }
A'BJECTNESS. }

Abject, v. To cast away, to cast off or out, to cast down.

The nouns, adjective, and adverbs, have a consequent application to that which is—

Base, lowly, servile, worthless, despicable, mean, contemptible.

The duches desiring to knowe whiche wave lady Fortune turned her whele, herynge hym to be repudiate and *abiected* oute of the Frenche courte, was in a greate agony, and muche amazed, and more appalled.—*Hall. Hen. VII.* an. 7.

For that offence only [disobedience] Almighty God *abjected* Saul, that he shulde no more reygne ouer Israel.
Sir T. Elyot. The Governour, c. 1.

John the apostle, was now of late in a certaine yle of Licia called Pathmos, exiled for the gospel preaching, and made a vile *abject* for testifying the name and word of Jesus Christ the onely Saviour of the world.
Bale. Image of both Churches.

The audacite and bolde speche of Daniel signifyeth the *abiection* of the kynge and his realme.
Joye. The Exposicion of Daniel, c. 5.

Jesus calleth thē home frō this affeccion, to ye contemplacio of his lowe state of *abiectio* in this world.
Udal. Luke c. 9. fol. 296.

Christ for the time of his pilgrimage here was a most poore man, *abiecting* and casting off all worldly rule and honour.—*State Trials.* 2 *Rich. II.* 1388. *Abp. York.*

The damzell straight went, as she was directed
Vnto the rock; and there, vpon the soile
Hauing herselfe in wretched wise *abjected*,
Gan weepe and waile, as if great griefe had been affected.
Spenser. Faerie Queene, b. v. c. 9. st. 9.

Oh noble Lord, bethinke thee of thy birth;
Call home thy ancient thoughts from banishment,
And banish hence these *abiect* lowlie dreames:
Looke how thy seruants do attend on thee,
Each in his office readie at thy becke.
Shakespeare. Tam. of Sh. Act i. sc. 3.

We are the queene's *abjects*, and must obey
Id. Rich. III. Act i. sc. 3.

Or in this *abject* posture have ye sworn
T' adore the conqueror? who now beholds
Cherub and seraph rolling in the flood
With scatter'd arms and ensigns
Milton. Paradise Lost, b. i.

But is it credible, that the very acknowledgment of our owne vnworthinesse to obtain, and in that respect our professed fearfulnesse to aske any thing, otherwise than onely for his sake to whom God can deny nothing, that this should be termed baseness, *abjection* of mind, or servilitie—is it credible?—*Hooker. Ec. Pol.* b. v. § 47.

It *abjected* his [Wolsey's] spirit to that degree, that he fell dangerously sick: such an influence the troubles and sorrows of his mind had upon his body.
Strype. Memorials, b. i. c. 15.

To what base ends, and by what *abject* ways,
Are mortals urg'd, through sacred lust of praise!
Pope. Essay on Criticism.

Nor d'd he sooner see the boy approaching the vessel than he ran down again into the cabin, and, his rage being perfectly subsided, he tumbled on his knees, and a little too *abjectly* implored for mercy.
Fielding. Voyage to Lisbon.

ABJU'RE, *v.* } Fr. *Abjurer;* It. *Abjurare;*
ABJURA'TION. } Sp. *Abjurar;* Lat. *Abjurare*, (*Ab jurare*,) to swear from, to forswear. See the quotation from Hobbs.

To swear—(sc.)

To go away from, or leave: to disown, to disclaim, to renounce (upon oath).

But now was he so obstinate, that he woulde not *abiure* of lōg time. And dyuers daies wer his iudges fayn of their fauour to geue hym with sufferance of some his best frendes and whō he most trusted to resort vnto him. And yet scantly could al this make him submitte himself to make hys *abiuracion*.—*Sir T. More. Works*, p. 214.

In this season were banished out of Southwarke XII Scottes, whiche had dwelt there a long season, and wer conueied frō parishe to parishe by the constable, like men yt had *abiured* the realme, and on their vttermost garment a white crosse before and another behynd them.
Hall. Chron. Hen. VIII. an. 14.

——— For euen now
I put my selfe to thy direction, and
Vnspeake mine own detraction. Heere *abiure*
The taints and blames I laide vpon my selfe
For strangers to my nature.
Shakespeare. Mac. Act iv. sc. 3.

Did not one of them rather leave his inmost coat behind him, than not be quit of thee? Did not another of them deny thee, yea *abjure* thee? And yet thou sayest, Go tell my brethren!—*Bp. Hall. Contemp. The Resurrection.*

Pk. And what is *abjuration?*
La. When a clerk heretofore was convicted of felony, he might have saved his life by *abjuring* the realm; that is, by departing the realm within a certain time appointed, and *taking an oath never to return.*
Hobbs. A Dialogue of the Common Laws.

And thereupon [he] took the oath in that case provided, viz that he *abjured* the realm, and would depart from thence forthwith, at the port that should be assigned him, and would never return without leave from the king.
Blackstone. Com. b. iv. c. 26.

A Jacobite, who is persuaded of the pretender's right to the crown, cannot take the oath of allegiance; or, if he could, the oath of *abjuration* follows, which contains an express renunciation of all opinions in favour of the claim of the exiled family.—*Paley. Moral Philosophy*, b. iii. c. 18.

ABLACTA'TION. Lat. (of the lower age,) *Ablactatus.* (*Ab-lacte, depulsus*), driven from the milk: applied (formerly) met. to a mode of grafting. See the quotation.

Grafting by approach or *ablactation* is to be performed when the stock you would graft on, and the tree from which you would take your graft, stand so near together that they may be joined.—*Miller. Gardener's Dict. In v. Grafting.*

ABLAQUEA'TION. Lat. *Ablaqueatio:* from *Ablaqueare*, to dig about and lay bare the roots of trees. Evelyn affected such Latinisms.

Now is the time for *ablaqueation*, and laying bare the roots of old, unthriving, and over hastily blooming trees; stirring up new planted grounds, as directed in March.
Evelyn. The Gardener's Alm. October.

Ablaqueation now profitable, and to visit the roots of old trees, purge the sickly, and apply fresh mould.
Id. November.

ABLA'TION. } Fr. *Ablation;* Lat. *Ablatio;*
A'BLATIVE. } from *Ablatum*, (See COLLATE,) taken from—

A taking away, or depriving.
Ablative, that can or may take away.

Prohibition extends to all injustice, whether done by force, or fraud; whether it be by *ablation*, or prevention, or detaining of rights; any thing, in which injury is done directly or obliquely to our neighbour's fortune.
Jer. Taylor. Great Exemplar, p. 2, § 37.

But where the heart is forestalled with misopinion, *ablative* directions are first needfull to unteach error, ere we can learne truth.
Bp. Hall. Sermon. The Deceit of Appearance.

A'BLE, *v.* } Goth. *Abal*, strength: and
A'BLE, *adj.* } hence the Lat. terminations in
A'BLENESS. } *bilis*, and our own in *ble*. See
ABI'LIMENT. } *Tooke.*
ABI'LITY. } To give force, power, strength;
A'BLY. } to strengthen, to empower; and, as we now say, to *enable*.

The verb, to *able*, appears to have been in as common usage in ancient writers, as to *enable* is in modern, and with similar applications.

Hable and *Hability* are in the old writers as commonly found as *able* and *ability*.

That if God willinge to schewe his wraththe, and to make his power knowun, hath suffrid in greet pacience vessels of

wraththe *able* into deeth, to schewe the richessis of his glorie into vessels of merci whiche he made redi into glorie.
Wiclif. Romayns, c. 9.

For no doute to dreade to offende God, and to loue to please him in all thing quyckeneth and sharpeneth all the wittes of Christes chosen people: and *ableth* them so to grace that they joye greatly to withdrawe their eares, and all their wittes and membres fromе all worldly delyte, and from all fleshly solace.
State Trials. 8 *Hen. IV*. 1407. *William Thorpe*.

God taketh and assigneth the times *abling* hem to her proper offices.—*Chaucer. Boecius*, b. i. fol. 215.

And ye my ladies that ben trew and stable,
For way of kinde ye ought to ben *able*,
To haue pity of folke that ben in paine,
Now haue ye cause to cloth you in sable.
Id. The Complaint of Mars, fol. 320.

All our *abilitie* or sufficiencie commeth of God. And so consequently, it commeth not purely by the ministery of his worship, that he is *enabled*, but the *ableness* or *enableness* of him, being the vicar of Christ, commeth to him another way from aboue.
State Trials. 6 *Rich. II*. 1383. *John Wickliffe*.

Vnto one he gaue v. talentes, to another ii. and to another one, to euery man after his *abilitie*, and streight way departed.—*Bible*, 1551. *S. Matthew*, c. 25.

Let no man blame our nature for being weake and faint, nor lay against the goddes that they be cruell: for we haue to lesse *ableness* to doe wel, than readines to doe euil.
The Golden Booke, c. 3.

A noble crew about them waited round
Of sage and sober peeres, all gravely gownd;
Whom farre before did march a goodly band
Of tall young men all *able* armes to sound.
Spenser. Faerie Queene, b. i. can. 12.

I can produce a man,
Of female seed, far *abler* to resist
All his solicitations, and at length
All his vast force, and drive him back to Hell;
Winning by conquest, what the first man lost,
By fraud surprised.—*Milton. Paradise Regained*, b. i.

Lucius Whom shall we choose
As the most apt and *abled* instrument
To minister it (poison) to him (Drusus)?
B. Jonson. Sejanus, Act ii. sc. 1.

Cres. They say all louers sweare more performance than they are able, and yet reserue an *ability* that they neuer performe, vowing more than the perfection of ten, and discharging lesse then the tenth part of one.
Shakespeare. Troi. and Cres. Act iii. sc. 2.

Never liv'd gentleman of greater merit,
Hope or *abilement* to steer a kingdom.
Ford. The Broken Heart, Act v. sc. 2.

Natural *abilities* are like natural plants, that need pruning by study.—*Bacon. Of Studies*, Ess. 50.

Certainly the force of imagination is wonderfull, either to beget in vs an *ability* for the doing of that which wee apprehend we can do, or a *disability* for the not doing of that which wee conceiue wee cannot do.
Hakewill. Apologie, p. 19.

Henry the second reigned in France: Philip the second, in Spain, princes in the vigour of their age, of great ambition, of great talents, and seconded by the *ablest* ministers and generals in Europe.
Bolingbroke. Remarks on the Hist. of England.

And novels (witness every month's review),
Issue their native, and their only new.
The press, remaxing into needful sport,
Must turn to writers of an *abler* sort.
Whose wit well manag'd, and whose classic style,
Give truth a lustre, and make wisdom smile.
Cowper. Retirement.

ABLEGATION, *n.* Lat. *Ablegatio*; from *Ablegare*, to send away, to dismiss. See DELEGATE.
A sending away, a dismission, a dispersion.

I appeal to any free judge, how likely these liquid particles are to approve themselves of that nature and power as to be able by erecting and knitting themselves together for a moment of time, to bear themselves so as with one joynt concussion of strength to cause an arbitrarious *ablegation* of some spirits into this or that determinate part of the body.
Hen. More. An Antidote against Atheism, b. i. c. 11. s. 7.

ABLUDE, *v.* *Ab-ludere*, to play from.
To play from, or out of tune; and, thus, to differ; to be unlike.

Wherein we ought, according to the wise advise of our Saviour, not much *ablading* from the counsell of that blessed Apostle with whom he is said to have (intercharged letters) so to possesse them, as those that make account to forego them; and so forego them as if we possessed them still.
Bp. Hall. The Balm of Gilead.

So Ambrose interprets that place of 1 Tim. ii. 4. "He would have all to be saved," saith he, if themselves will: for he hath given his law to all; and excepts no man, in respect of his law and will revealed, from salvation. Neither doth it much *ablude* from this, that our English divines at Dort, call the decree of God, whereby he hath appointed, in and by Christ to save those that repent, believe and persevere, *Decretum annunciatorium*, &c.—*Id. Via Media.*

ABLUTION, *n.* Fr. *Ablution*; It. *Abluzione*: Sp. *Ablucion*; Lat. *Ablutio*: from *abluere*, (*Ab-luere*,) to wash from.
A washing off or away from; cleansing, purifying. *Ablution* is enumerated in B. Jonson's Alchemist as one of the vexations of metals.

There is a natural analogy between the *ablution* of the body and the purification of the soul.
Bp. Taylor. Worthy Communicant.

So because the common way of making a people holy, was to adopt them into the protection of a tutelary God, and of rendering particulars clear, was by *ablutions* and other cathartic rites; the Almighty was pleased to assume the titles of their [the Jews] national God, and regal Governor.—*Warburton*, Ser. 5.

Hearts may be found, that harbour at this hour
That love of Christ, and all its quick'ning pow'r;
And lips unstain'd by folly or by strife,
Whose wisdom, drawn from the deep well of life,
Tastes of its healthful origin, and flows
A Jordan for the *ablution* of our woes.
Cowper. Conversation.

With us, the man of no complaint demands
The warm *ablution*, just enough to clear
The sluices of the skin, enough to keep
The body sacred from indecent soil.
Armstrong. Art of Health, b. iii.

ABNEGATE, *v.* ABNEGA'TION. ABNEGATOR. } *Ab-negare* (quasi, ne *agere*, says Vossius), to deny. The verb is used by Dr. Johnson under the v. *abjure*, as synonymous with it.

Let the princes be of what religion they please, that is all one to the most part of men; so that with *abnegation* of God, of his honour, and religion, they may retain the friendship of the court.
Knox. Letter to the Queen Regent of Scotland.

A serpentine generation wholly made of fraud, policies, and practices; lovers of the world, and haters of truth and godliness; fighters against the light, protectors of darkness, persecutors of marriage, and patrons of brothels; *abnegators* and dispensers against the laws of God.
Sir E. Sandys. State of Religion.

ABOARD, *n.* ABO'RD, *v.* or BO'RD. ABO'RD, *n.* } On *board*. See BOARD. To *Aborde* or *bord*, Fr. *Aborder*, To come or go on *board*; to approach, to accoast, or accost, and, then, to address.

And afterwards, a great wynde and tempest arieyng in ye sea, by meane whereof, thair shippes might no longar tary there, for that, that it was a place wt out porte; one part of the *embarqued* theself. And passing before a rokky place, called Ithis, they came to *aborde* in the porte of Philie.
Nicolls. Thucydides, fol. 53.

And whē we had gottē a shippe yt wolde sayle vnto Phenices, we went *aborde* in to it, and set forth.
Bible, Lond. 1539, *Actes*, c. 21.

Resolv'd he said: and rigg'd with speedy care,
A vessel strong, and well equipp'd for war,
The secret ship with chosen friends he stor'd;
And bent to die or conquer, went *aboard*.
Dryden. Cymon and Iph.

We left this place about eleven in the morning, and were again conveyed, with more sunshine than wind, *aboard* our ship.—*Fielding. Voyage to Lisbon.*

I would at the same time penetrate into their thoughts, in order to know whether your first *abord* made that advantageous impression upon their fancies, which a certain address, air, and manners, never fail doing.
Chesterfield. Let. 186.

ABODE, *v.* ABO'DANCE. ABO'DEMENT. ABODING, *n.* } See to BODE, and to FORBODE. To see or discern; to shew or exhibit some external, superficial appearance, sign or token, from which we infer good or ill.

Nay, such *abodes* ben not worth an haw.
Chaucer. Troilus, b. iii. fol. 171.

The night-crow cryde *aboding* luckless time.
Shakespeare. 3 Part Hen. VI. Act v. sc. 6.

Edw. Tush, man, *aboadments* must not now affright vs.
By faire and foule meanes we must enter in,
For hither will our friends repaire to vs.
Id. Ib. Act iv. sc. 7.

For he [Bishop Felix] brought all the province unto the faith, and workes of iustice, and in the end to rewarde of perpetuall blessednesse, according to the *abodement* of his name, which in Latine is called *Felix*, and in our English tongue, Happie.—*Stow. Chronicle. East Angles.*

What strange ominous *abodings* and fears do many times on a sudden seize upon men, of certain approaching evils, where of at present there is no visible appearance.
Bp. Bull. Works, ii. 489.

ABO'LISH, *v.* ABO'LISHMENT. ABOLI'TION. ABOLI'TIONIST, *n.* } Fr. *Abolir*; It. *Abolire*; Sp. *Abolir*; Lat. *Abolere*; Gr. Ολεω, ολλυμι, to hurt, to destroy. See Vossius, Perizonius, on Sanctius.
To destroy, to deprive of power; to annul, to abrogate; to annihilate.
Abolitionist is a modern word, lately of frequent use.

The inhabitauntes of the north partes being by the meanes of certayne abbottes and ignorant priestes not a little stirred and prouoked for the suppression of certain monasteries, and for the extirpacion and *abholishyng* of the byshoppe of Rome, saiyng, see frendes nowe is taken from vs power of the vii. sacramentes, and shortly ye shall lese the other thre also; and thus the fayth of holy churche shall vtterly be suppressed and *abholished*.—*Hall. Hen. VIII.* an. 28.

Thus, M. Hardinge, it is plaine by the Judgment of your owne doctors, that were your auricuiate confession quite *abolish'd*, yet might the people notwithstandinge haue ful remission of theire sinnes.
Jewel. Defence of the Apologie, p. 143.

He hath given it them moreouer to doe these thinges to his glory, throgh the agreement of faith that they haue in the vnitie of his godly truth, to the *abolishment* of all sects, false prophets, and contrarers of Egipt.
Bale. Image of bothe Churches, pt. ii.

Rather so farre are we from *thabolishement* or thappayryng of the authoritie of the lawe, that we muche more maintaine and establishe it.—*Udal. Rom.* c. 3.

Now to thentent that ye may yet farther perceiue and se, that they by the distruction of the clergy, meane the cleve *abolycion* of Christes faith it may like you to conferre, and compare together ii places of hys beggars bill.
Sir T. More. Works, p 311.

But my saluation shal be for euer, and my righteousnes shall not be *abolished*.—*Bible. Isaiah*, li. 6.

But is nowe made manifest by the appearing of our Saiuour Jesus Christ, who hath *abolished* death, and hath brought life and immortalitie vnto life through the gospel.
Id. 2 Timotheus, i. 10.

With silly weake old woman thus to fight:—
Great glory and gay spoile sure hast thou got,
And stoutly prov'd thy puissaunce here in sight;
That shall *Pyrrhocles* well requite, I wot,
And with thy blood *abolish* so reproachefull blot.
Spenser. Faerie Queene, b. ii. c. 6.

Mol. That vow perform'd, fasting shall be *abolish'd*:
None ever serv'd Heav'n well with a starv'd face
Preach abstinence no more; I tell thee, Mufty,
Good feasting is devout.
Dryden. Don Sebastian, Act i. sc. 1.

Though he [the Church of England man] will not determine whether episcopacy be of divine right, he is sure it is most agreeable to primitive institution, fittest of all others for preserving order and purity, and under its present regulations best calculated for our civil state: he should therefore think the *abolishment* of that order among us, would prove a mighty scandal and corruption to our faith.
Swift. Sentiments of a Church of England Man.

The *abolition* of Spiritual Courts (as they are called) would shake the very foundation on which the establishment is erected.
Warburton. Alliance between Church and State.

ABO'MINATE, *v.* ABO'MINABLE. ABO'MINABLENESS. ABO'MINABLY. ABOMINA'TION. ABO'MINER. } Fr. *Abominer*; It. *Abominare*, Sp. *Abominar*; Lat. *Abominari*, (*Ab-ominari*, omen velut oremen, Festus,) to turn from, as a bad *omen*. Malum *omen* deprecari. *Junius.*
To turn from as ill *omened*. To loath or abhor, hate or detest, to accurse or execrate.

Thei knowlechen that thei knowen god, but bi dedis thei denyen whanne thei ben *abominable* and unbileeful and repreuable to al good werk.—*Wiclif. Tyte*, c. 1.

And he seide to hem, ye it ben that justifyen you bifore men; but God hath knowen youre hertis, for that that is high to men: is *abhomynacioun* bifore God.
Ib. Luke, c. 16.

Al whom therfore by the whole thousande on an heape (for no fewer he nombreth them) dothe thys dyuelyshe dronken soule *abominably* blaspheme, and calleth them lyars and falsefiers of scripture, and maketh them no better then draffe.—*Sir T. More. Works*, p. 679.

If the sins be not utterly detested and *abomined*, this is a contradiction to this first branch of our vow of baptism.
Hammond. Works, (Pract. Catechism,) vol. I. p. 118.

The primitive Christians were branded and *abomined* by them for three special faults, which they were little likely to be guilty of.—*Id. Ib.* vol. iv. fol. 643. Ser. 12.

Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feign'd, or fear conceiv'd,
Gorgons, and hydras, and chimeras dire.
Milton. Paradise Lost, b. ii.

That very action for which the swine is *abominated*, and looked upon as an unclean and impure creature, namely, wallowing in the mire, is designed by nature for a very good end and use: not only to cool his body, but also to suffocate and destroy noisome and importunate insects.
Ray. Wisdom of God.

Such honour [lip-honour] is indeed no honour at all, but impudent abuse, and profane mockery: for what can be more *abominably* vain, than for a man to court and cajoul him who knows his whole heart, who sees that he either minds not, or means not what he says?
Barrow. Ser. vol. I. s. 4.

If envy is thus confessedly bad, and it be only emulation that is endeavoured to be awakened in children, surely there ought to be great care taken, that children may know the one from the other. That they may *abominate* the one as a great crime, whilst they give the other admission into their minds.—*Law. Serious Call.*

ABO'RT, *v.*
ABO'RT, *n.*
ABO'RTION.
ABO'RSEMENT.
ABO'RTIVE.
ABO'RTIVE, *adj.*
ABO'RTIVELY.
ABO'RTMENT.

It. *Abortire, abortivo;* Sp. *Abortivo;* Fr. *Abortif:* from Lat. *Abortus*, part. past of *Aboriri*. See ORIGIN. *(Ab-oriri,)* to rise from; applied to that; quod non sit tempestive *ortum;* which has *arisen* out of season. To rise or spring from; unseasonably, untimely:—To produce or bear prematurely or unnaturally; to miscarry, or fail in bearing the full time.

For it [Parliament] is *aborted* before it was born; and nullified after it had being.—*Reliquiæ Wottonianæ*, p. 451.

And Julia [the daughter of Julius Cæsar, and the wife of Pompey], a little before dying of an *abort* in childbed, together with the infant she bare; it lay thenceforth open and clear in every man's eye, that • • • • • there would ensue but a dry and sandy friendship between them.—*Ib.* p. 241.

The latter casuists • • • • • justly hold, that to give any such expelling or destructive medicine, with a direct intention to work an *abortement*, whether before or after animation, is utterly unlawful and highly sinful.
Bp. Hall. Cases of Conscience.

The like may be said of the other law of *Aristotle* concerning *abortion* or the destruction of a childe in the mother's wombe, being a thing punished severely by all good lawes, as injurious not onely to nature, but also to the common-wealth, which thereby is deprived of a designed citizen.—*Hakewill. Apologie*, p. 317.

Thou eluish mark'd *abortive* rooting hogge,
Thou that was seal'd in thy nativitie
The slaue of nature, and the sonne of hell.
Shakespeare. Richard III. Act I. sc. 3.

But power, your grace, can above nature give,
It can give power to make *abortives* live.—*Cowley. Poems.*

The purpose of this discourse is to represent in what state of things our pardon stands here: and that it is not only conditional, but of itself a mutable effect, a disposition towards the great pardon, and therefore if it be not nurs'd and maintain'd by the proper instruments of its progression, it dies like an *abortive* conception, and shall not have that immortality whither it was designed.
Bp. Taylor. Of Repentance, c. 9. sec. 6.

Round him [Bays] much embryo, much *abortion* lay,
Much future ode, and *abdicated* play:
Nonsense precipitate, like running lead,
That slipp'd through cracks and zig-zags of the head.
Pope. Dunciad, b. I.

Any enterprize undertaken without resolution, managed without care, prosecuted without vigour, will easily be dashed and prove *abortive*, ending in disappointment, damage, disgrace, and dissatisfaction.
Barrow. Ser. vol. iii. s. 18.

Or, if *abortively* poor man must die,
Nor reach, what reach he might, why die in dread?
Young. The Complaint, Night 7.

ABO'VE, *prep.* A. S. *Bufan—Be-ufan. Bove*, top or head. R. Brunne, and the elder English authors write it, *Abouen—Abowen.* In R. Gloucester and R. Brunne, it is applied as *uppermost* or superior in rank and power, &c.; and *beneath*, (qv.) is opposed to it. See OVER, UP.

It is usual to consider *above* as a preposition and an adverb: but the meaning remains the same.

It is much used in composition. *Above*-board has a metaphorical application to—

That which is uncovered, unconcealed, undisguised.

Nye ger he was thus in thys lond in batalle & in wo,
An ofte sythe *aboue* was, and bynethe oftan mo.
R. Gloucester, p. 264.

& God sent him tokenyng on nyght als he slepe,
Dat he suld fynd a palmere orly at morn,
At the south gate, alone as he was born,
& if he wild prine him, for Jhesu Criste's loue,
He wild do the batalle, & thei suld be *aboue*.
R. Brunne, p. 32.

Wherfore, Melibeus, this is oure sentence; we conseille you, *aboven* alle thing, that right anon thou do thy diligence in keping of thy propre persone, in swiche a wise that thou ne want non espie ne watche, thy body for to save.
Chaucer. Tale of Melibeus.

On Lord, on faith, on God withouten mo,
On Cristendom, and fadir of all also
Aboven all, and over all every wher:
Thise wordes all with gold ywriten were.
Id. The second Nonnes Tale, v. 15678.

And thus thou might wel vnderstonde
My sonne, if thou art suche in loue,
Thou might not come at thyn *aboue*
Of that thou woldest wel acheue.—*Gower. Con. A.* b. iv.

I'll sing the mighty riddle of mysterious love,
Which neither wretched men below, nor blessed spirits *above*,
With all their comments can explain:
How all the whole world's life to die did not disdain!
Cowley. Christ's Passion.

They that speak ingenuously of bishops and presbyters, say, that a bishop is a great presbyter, and during the time of his being bishop, *above* a presbyter as your president of the college of physicians is *above* the rest, yet he himself is no more than a doctor of physic.—*Selden. Table Talk.*

And sure if aught below the seats divine
Can teach immortals, 'tis a soul like thine:
A soul supreme, in each hard instance try'd;
Above all pain, all passion, and all pride.
Pope. Ep. to Earl Mortimer.

The religion of the gospel is spiritual: the religion of the Jews, as they made it, was carnal. The gospel places morality *above* rites and ceremonies: the Jews preferred, in their practice at least, the ritual law to the moral.
Jortin. Discourses, Dis. I.

ABO'UND, *v.*
ABO'UNDING.
ABU'NDANCE.
ABU'NDANT.
ABU'NDANTLY.

Fr. *Abonder;* It. *Abondare;* Sp. *Abundar;* Lat. *Abundare; (Ab-unda,)* from a wave. To come or be, to flow, to overflow, in great quantity or number; as *waves* from the sea; to be rich, copious or plentiful.

And god is myghti to make al grace *abounden* in ghou, that ghe in all thingis euermore han al sufficience and *abounde* into al good werk as it is writun, he delide abrood, he ghaf to pore men: his rightwysnesse dwellith withouten ende.—*Wiclif. 2 Corynth.* c. 9.

And he seide to hem, se ye and be ye war of alle couetise, for the lyf of a man is not in the *abundaunce* of the thingis, which he weeldith.—*Id. Luk.* c. 12.

And britheren, we prelen ghou, that ghe knowe hem that trauelen among ghou, and ben soueryns to ghou in the lord, and techen ghou that ghe have hem *abundauntli* in charite, and for the werk of hem haue ghe pees with hem.
Id. 1 Tessal. c. 5.

Ther as a wedded man in his estat,
Liveth a lif blisful and ordinat
Under the yoke of mariage ybound:
Wel may his herte in joye and blisse *abound*,
For who can be so buxom as a wif?
Chaucer. The Marchantes Tale, v. 9163.

Euery wight in soche yearthly weale *habundaunt* is holde noble, precious, benigne, and wise, to doe what he shall, in any degree that men him set, all be it that the sothe be in the contrary of all tho thinges: but he that can ne neuer so well him behaue, and hath vertue *habundant*, in manifolde manners, and be not wealthed with soch yearthly goodes is holde for a foole, and saide his witte is but sotted.
Id. Test. of Love, b. i.

The bodily marchandize, that is leful and honest, is this, that ther as God hath ordeined, that a regne or a contree is suffisant to himself, than it is honest and leful, that of the *habundaunce* of this contree men helpe another contree that is nedy: and therfore ther must be marchants to bring fro on contree to another hir marchandise.
Id. The Persones Tale.

Sewerly the scripture *aboundeth* with examples, teching vs, all present and longe felicite to be grettly suspect
Joye. The Exposicion of Daniel, c. 2.

There did I see our conquer'd fathers fall
Before the English, on that fatal ground,
When as to ours their number was but small,
And with brave spirits France ne'er did more *abound*.
Drayton. Battle of Agincourt.

She [Fortune] eyther giues a stomack, and no foode,
(Such are the poore in health), or else a feast,
And takes away the stomack, (such are the rich,
That haue *aboundance* and enjoy it not.)
Shakespeare. 2 Part Henry IV. Act iv. sc. 4.

He goes lightly, that wants a load. If there be more pleasure in *abundance*, there is more security in a mean estate.—*Bp. Hall. Cont. Herod and the Infants.*

The elements due order here maintain,
And pay their tribute in of warmth and rain:
Cool shades and streams, rich fertile lands *abound*,
And Nature's bounty flows the seasons round.
Otway. Windsor Castle.

The Romans *abounded* with little honorary rewards, that without conferring wealth or riches gave only place and distinction to the person who received them.
Guardian. No. 96.

——— Through the lighten'd air
A higher lustre and a clearer calm,
Diffusive, tremble; while, as if in sign
Of danger past, a glittering robe of joy,
Set off *abundant* by the yellow ray,
Invests the fields; and Nature smiles reviv'd.
Thomson. Summer.

Aristotle, in his Politics, hath proved *abundantly* to my satisfaction, that no men are born to be slaves except barbarians: and these only to such as are not themselves barbarians.—*Fielding. Voyage to Lisbon.*

ABO'UT, *prep. and adv.* A. S. *Abutan, abuta. On buta. On boda. Boda*, the first outward extremity or boundary of any thing. It is variously written—Abouten, Aboute, About. See ABUT.

About is applied to:—the edge or border approached, or first come to; the circuit, the circumference; time approaching, any act or event approaching or upon the point of being done or coming to pass; to nearness, proximity. It is classed by Wilkins among those local prepositions which respect *space* in general, and which relate both to motion and rest, with respect to the intermediate space betwixt those terms, either direct or indirect.

Engelond ys a wel god land, ich wene of eche lond best
Yset in the ende of the world, as al in the West.
De see goth hym al *aboute*, he stont as an yle.
R. Gloucester, p. 1

Goggomagog was a geand swithe grete and strong,
A boute four and twenti fet me seith he was long.
Id. p. 22.

And knytte it [a bell] on a coler,
And honge [it] *aboute* the cattys halse.
Piers Ploughman, p. 9.

For, brother min, take of me this motif,
I have now ben a court man all my lif,
And God it wot, though I unworthy be,
I have stonden in ful gret degree,
Abouten lordes of ful high estat:
Yet had I never with non of hem debat,
I never hem contraried trewely.
Chaucer. The Marchantes Tale, v. 9370

Thou blinded God (quod I) forgeue me this offence,
Unwillingly I went *about*, to malice thy pretence.
Surrey. Complaint of a Louer, &c

Who? What an asse am I? I sure, this is most braue,
That I, the Sonne of the Deere murthered,
Prompted to my reuenge by heaven, and hell,
Must (like a whore) vnpacke my heart with words,
And fall a cursing like a very drab,
A scullion! Fye vpon't, foh.—*About* my braine.
Shakespeare. Hamlet, Act II. sc. 2.

Fac. I; if I can strike a fine hooke into him now;
The Temple church: there I have cast mine angle.
Well, pray for me. I'll *about* it.
Jonson. Alchemist, Act ii. sc. 2.

And as I wake, sweet music breathe
Above, *about*, or underneath,
Sent by some spirit to mortal good,
Or the unseen genius of the wood.—*Milton. Il Penseroso*

Meditate and inquire with great diligence and exactness into the nature, properties, circumstances, and relations of the particular subject *about* which you judge or agree. You should survey a question round *about*, and on all sides, and extend your views as far as possible, to every thing that has a connexion with it.—*Watts. Logick*, pt. iii. c. 4.

First, for your bees a proper station find,
That's fenc'd *about* and shelter'd from the wind;
For winds divert them in their flight, and drive
The swarms, when loaden homeward, from their hive.
Addison. Virgil, Georg. 4.

ABRA'DE.
ABRA'SE.
ABRA'SION.

Fr. *Abradant;* Lat. *Abradere, (Ab-radere,)* to rub or scrape off. See ERASE.

So in the great body of the earth such protuberances may be thrust out, and gradually increased, though not so easily perceptible in one age, and by this means there may be a

continued supply of what is successively *abraded* from [illegible] decursion of waters.—*Hale. Orig. of Mankind*, p. 95.

The fourth in white is Aphelea, a nymph as pure and [illegible] as the soule, or as an *abrase* table, and is therefore called Simplicitie.—*B. Jonson. Cynthia's Revells*, p. 226.

Earth has its great gravity, loose connexion, and less attraction of its particles, its friability, and irregular figure, being produced the ramenta or *abrasions* of the other elementa.—*Cheyne. An Essay on Regimen*, Dis. i. §. 5.

As the sun acts immediately on pure fire, so pure fire operates immediately on air, that is, the *abrasions* of all terrestrial things being rendered volatile and elastic by fire, and at the same time lessening the volatility and expansive force of the fire, whose particles they attract and adhere to, there is produced a new fluid, more volatile than water or earth, and more fixed than fire.

Berkeley. Works, Siris, §. 163.

We deem it strange that rolling years *abrade*
The coetal brass.—*Shenstone. Economy*, pt. i.

ABRAIDE. } A. S. *Abred-ian.* Arripere,
or Braide. } deripere, to snatch or tear away. See To Bray.

To break, pull or tear; to start, leap, or spring. To make an eruption, assault, sally, onset, insurrection, revolt. In Wiclif we find *Debreyd*. And *Upbraid* is in common use.

The past tense is written indiscriminately *braide*, *abraide*, and the word is applied to any sudden or violent action or motion.

Then John answered: Alein, avise thee:
The miller is a perilous man, he sayde.
And if that he out of his slepe *abraide*
He mighte don us bathe a vilanie.
Aleyn answered, I count him nat a flie.

Chaucer. The Reves Tale, v. 4183.

And after that she out of swoune *abraide*.

Id. The Squieres Tale, v. 10791.

And I shortly started up as one affray'd;
Or as if some him suddenly did call
So out of doores he out of sleepe *abrayd*,
And then long muzing long, on that him ill apay'd

Spenser. Faerie Queene, b. iv. c. 5.

ABREAST, *adv.* See Breast. With breast or breasts in a straight or parallel line.

Tarry my cosen Suffolke,
My soule shall thine keepe company to heauen,
Tarry (sweet soule) for mine, then fly *a-breast*.

Shakespeare. Hen. V. Act iv. sc. 6.

A'B-RENOUNCE. } The preposition *Ab* is
Ab-renunci'ation. } prefixed perhaps for the sake of giving emphasis to the word *Renounce*; itself a compound. See Renounce.

In the which councell the archbishop againe proposeth the matter, commanding all the clergie vnder paine of the popes curse, there perpetually either to *abrenounce* their wiues or their liuings.—*Fox. Acts and Deeds*, fol. 159.

The author of the book of ecclesiastical hierarchy, attributed to S. Denis the Areopagite, takes notice that certain [illegible] persons and enemies to the christian religion, think it a ridiculous thing of infants, who as yet cannot understand the divine mysteries, should be partakers of the sacraments, and that professions and *abrenunciations* should be made by others for them and in their names.

Jer. Taylor. Great Exemplar, pt. i. sect. 28, fol. 202.

He [Sir John Cheek] did make a public *abrenuntiation* of that religion which he had long professed, and still believed.

Wood. Athenæ Oxon.

ABRIDGE, *v.* } Used with the same appli-
Abridgen. } cation as *Abbreviate*, (qv.)
Abridgment. } and usually referred to the same origin. But the etymology of Menage and Webster surely leads us immediately right. *Abrecer*, from the Ger. *Abbrechen*, frangere, abrumpere, to *break*. A. S. *Abræccan*.

To break off (a part), to take away from the whole; to lessen, to curtail, to diminish; to bring into less space; to contract; to compress. See the quotation from Locke.

For more ouerth for Israel, if the noumbre of the children of Israel be as grauel of the see, the relifs schulen be maad saaf for sothe a word makynge an ende and *abreggynge* in equyte for the lord schal make a word *breggid* on [illegible] erthe.—*Wiclif. Romayns*, c. 9.

And when this olde man wende to enforcen his tale by reasons, we, me alle at ones begonne they to rise, for to *breggen* his tale, and bidden him fol oft his wordes for to *abregge*.—*Chaucer. The Tale of Melibeus.*

And were it that I wilne as now *abredge*
Impression of speeche, I could almoste
A thousand olde stories thee alredge,
Of women loste, through false & fooles boste.

Id. Troilus, b. iii. fol. 109

Largesse it is, whose priuilege
There maie no auarice *abregge*.—*Gower. Con. A.* b. vii.

Wherefore to *abbridge* his [D. of Somerset] power, and to minishe his auctoritie they determined to bryng hym into the hatred of the people, and into the disdain of the nobilite

Hall. Hen. VI. an. 30.

[The emperoure] specially chargynge the sayde byshop that he wold shewe vnto his sayde sone y^e great danger that he was in agaynste God for the displeasurys doon to hym. & specyally that he was a cause of the *abrygement*, or shortynge, of his dayes.—*Fabyan*, c. 161.

Of Theophylactes authoritie wee never made any great accompte. For the most parte of that he writeth, he is but an *abbridger* of Chrysostome.

Jewel. Defence of the Apologie.

Fond women, and scarce speaking children mourn,
Bewail his (Hereford's, parting, wishing his return.
That I was forc'd to *abridge* his banish'd years,
When they bedew'd his footsteps with their tears.

Drayton. Richard II. to Queen Isabel.

The. Say, what *abridgement* haue you for this euening?
What maske? What musicke? How shall we beguile
The lazie time, if not with some delight?

Shakespeare. M. N. Dreame, Act v. sc. 1.

Beasts too were his command: what could he more?
Yes, man he could, the bond of all before;
In him he all things with strange order hurl'd;
In him, that full *abridgment* of the world.

Cowley. Davidies, b. i.

The inducement which moved me to think of *abridging* it, was a consideration purely extrinsical to the work itself, and in effect no other than this, that it would be better suited to the ease and convenience of some sort of readers, when reduced into this narrow compass.

Hymne. Abridgment of Locke's Essay. To Mr. Locke.

For he supposes it [the Apostles' Creed] an *abridgement* of faith, by containing only a few of the necessary articles of faith, and leaving out the far greater part of them; and so takes a part of a thing for an *abridgment* of it; whereas an *abridgment* or abstract of any thing, is the whole in little; and if it be of a science or doctrine, the *abridgment* consists in the essential or necessary parts of it contracted into a narrower compass than where it lies diffused in the ordinary way of delivery.

Locke. A Second Vindic. of the Reason. of Christianity, &c.

That man should thus encroach on fellow man,
Abridge him of his just and native rights,
And doom him for perhaps a heedless word
To barrenness, and solitude, and tears,
Moves indignation.—*Cowper. Task*, b. v.

Here lies David Garrick, describe him who can,
An *Abridgment* of all that was pleasant in man;
As an actor, confest without rival to shine;
As a wit, if not first, in the very first line!

Goldsmith. Retaliation.

ABROACH, *v.* } A. S. *Abræcan.* To break.
Abroach, *adv.* } To *broach* a vessel is to *break* into it: to be *abroach*, or to set *abroach*, is to be or cause to be in that state in which the contents of a vessel *broached* or *broken* into are: i. e. that they may be drawn; caused to flow, or pour forth, spread; set afloat.

And whan that I have told thee forth my tale
Of tribulation in mariage,
Of which I am expert in all min age,
(This is to sayn, myself hath ben the whippe)
Than maiest thou chesen wheder thou wolt sippe
Of thilke tonne, that I shal *abroche*.

Chaucer. The Wife of Bathes Prologue, v. 6759.

And for thei shuld vpon hym trist,
Right as who set a tonne *a broche*,
He perced the harde roche.—*Gower. Conf. Am.* b. v.

When he had obtaind the treasure, he returned to his fiete, & immediatly set his matters *abroch*.

Goldyng. Justine, b. vi. fol. 35.

Whose frightful vision, at the first approach,
With violent madness struck that desp'rate age,
So many sundry miseries *abroach*,
Giving full speed to their unbridled rage.

Drayton. Barons Wars.

Hast thou no friend to set thy mind *abroach*?
Good sense will stagnate. Thoughts shut up want air,
And spoil, like bales unopen'd to the sun.

Young. Complaint, Night 2.

The doctrines taught of a metempsychosis, and a future state of rewards and punishments, the Greek writers agree to have been first set *abroach* by the Egyptians.

Warburton. Div. Legation of Moses, b. ii. s. 4.

ABROAD. *Abrod*, R. Gloucester; *O brode*, R. Brunne; *Abrood*, Wiclif; On *brede*, Chaucer. *Broad* is from the A. S. *Bredan*, *Abredan*—

To broaden, to enlarge, to extend, to dilate, to amplify.

With thulke stroc he smot al of the scolle & ek the croune,
That the brain orn (run) al *abrod* in the paulment ther doune.—*R. Gloucester*, p. 476.

Therfore thei don alle her werkis, that thei be seen of men: for thei drawen *abrood* her filateries and magnyfien hemmes.—*Wiclif. Matthew*, c. 23.

Thine armes shalt thou sprede *a brede*,
As man in warre were forwerede,
Than shal the come a remembraunce
Of her shape and her semblaunce.

Chaucer. The R. of the Rose, fol. 127.

But it ne was so sprede *on brede*,
That men within might knowe the sede.

Id. Ib. fol. 132.

And I haue thrust my selfe into this maze,
Happily to wiue and thriue as best I may;
Crownes in my purse I haue, and goods at home,
And so am come *abroad* to see the world.

Shakespeare. Tam. of S. Act i. sc. 2.

Within their stony caves, but rush'd *abroad*
From the four hinges of the world, and fell
On the vex'd wilderness.—*Milton. Par. Regained*, b. iv.

Qu. M. Speak, then, for speech is morning to the mind,
It spreads the beauteous images *abroad*.

Dryden. Duke of Guise, Act ii. sc. 1.

None [of the bees] range *abroad* when winds and storms are nigh,
Nor trust their bodies to a faithless sky,
But make small journeys, with a careful wing,
And fly to water at a neighbouring spring.

Addison. Virgil, Georg. 4.

While the national honour is firmly maintained *abroad*, and while justice is impartially administered at home, the obedience of the subject will be voluntary, cheerful, and, I might almost say, unlimited.—*Junius.* Let. i.

A'BROGATE, *v.* } Fr. *Abroger*; It. *Abro-*
A'brogate. } *gare*; Sp. *Abrogar*; Lat.
Abrogation. } *Abrogare.* (*Ab-rogare.*) *Rogare legem*, is to *ask* the people for their votes upon *a law* proposed, to propose a law; and subsequently, to pass a law: and *abrogare legem*, to repeal a law: and in this application the word is usually found in English. Generally,

To repeal, to annul, to abolish, to avoid, or make void.

Beside this, al estatutes, made by king Edward, were clerely reuoked, *abrogated*, and made frustrate.

Hall. Edw. IV. an. 9.

I do not *abrogate* the grace of God; for if righteousnesse be by the law, then Christ dyed without a cause.

Geneva Bible, 1561. *Gal.* ii. 21.

Which fulfyllinge the lawe concluded oure religion within the lymitis of fayth and loue, all the ceremonies of the temple, both sacred and carnall *abrogated*

Joy. Exposicion of Daniel, c. 10.

The crosier-staff in his imperious hand,
To be the scepter that controuls the land;
That home to England dispensations draws,
Which are of power to *abrogate* our laws.

Drayton. Duke Humphrey to Elenor Cobham.

Not much unlike this severity was the ordinance of Zaleucus, the Locrian lawgiver, by which it was appointed, that whosoever proposed the enacting of a new law, or the *abrogation* of an old one, should come into the assembly with an halter about his neck, &c.

Potter. Antiq. of Greece, b. i. c. 26.

Nor is it well, nor can it come to good,
That, through profane and infidel contempt
Of holy writ, she [London] has presum'd t'annul
And *abrogate*, as roundly as she may,
The total ordinance and will of God.—*Cowper. Task*, b. i.

It appears to have been a usual practice in Athens, on the establishment of any law esteemed very useful or popular, to prohibit for ever its *abrogation* and repeal.

Hume. Essays, pt. ii. Ess. 10.

ABRU'PT, *adj.* } Fr. *Abruption*; Lat. *Ab-*
Abru'pt, *n.* } *ruptio*; from *Abrump-ere*. Ab:
Abru'pt, *v.* } *rumpere*, *ruptum*. To break
Abru'ption. } off, or away from.
Abru'ptly. } Broken off from. Gene-
Abru'ptness. } rally used where the *breach* and separation is sudden or violent, or hasty, or unexpected.

Broken off, or away, disconnected, severed, disjoined; snapped asunder; consequentially, rugged; sudden, unceremonious.

Did not I note your dark *abrupted* ends
Of words half spoke; your "wells, if all were known?"
Your short "I like not that?" your girds and buts?

Ford. Love's Sacrifice, Act iii. sc. 2.

The effects of whose [the sun's] activity are not precipitously *abrupted*, but gradually proceed to their cessations.

Brown. Vulgar Errours, b. vi. c. 10.

Or [who shall] spread his aerie flight,
Upborn with indefatigable wings
Over the vast *abrupt*; ere he arrive
The happy Ile.—*Milton. Par. Lost*, b. ii.

Troi. O Cressida, how often haue I wisht me thus?
Cres. Wisht my lord? The gods grant! O my lord.
Troi. What should they grant? What makes this pretty *abruption*: what too curious dreg espies my sweet lady in the fountaine of our loue?—*Shakes. Tr. & Cr.* Act iii. sc. 2.

Or if thou hast not broke from companie
Abruptly, as my passion now makes me,
Thou hast not loued.—*Id. As You Like It*, Act ii. sc. 4.

Pardon, if my *abruptnesse* breed disease;
"He merits not t' offend, that hastes to please."
Jonson. Part of the King's Entertainment.

It is a rudeness in manners to depart from the house of our friend as soon as the tables are removed, and an act of irreligion to rise from our common meals without prayer and thanksgiving. How much more absurd and impious, then, were it for us to depart *abruptly* from the Lord's table!
Comber. Companion to the Temple, pt. iii. s. 19.

Abrupt, with eagle-speed she cut the sky;
Instant invisible to mortal eye.
Pope. Homer. Odyssey, b. i.

At last the rous'd up river pours along:
Resistless, roaring, dreadful, down it comes
From the rude mountain, and the mossy wild,
Tumbling through rocks *abrupt*, and sounding far.
Thomson. Winter.

Abrupt and horrid as the tempest roars,
Thunder and flash upon the steadfast shores,
Toil he, that rides the whirlwind, checks the rain,
Then all the world of waters sleeps again.
Cowper. Retirement.

A'BSCESS. Fr. *Abscez*; It. *Absesso*; Sp. *Abscesso*; Lat. *Abscessus*: from *Abscedere*, to go away, depart; (abs and cedere.)
A separation or segregation of humours into one mass.

The signs may be taken from their causes; and the manner of the *abscess* may demonstrate its malign nature, and evil quality.—*Wiseman. Chirurgical Treatises*, b. i. c. 5.

ABSCI'ND, *v.* } Fr. *Abscis*; Lat. *Abscendere*,
ABSCI'SSION. } (*Ab-scindere*,) to cut off or away from. Gr. σχιζ-ω.
To cut off, to shear off, to sever. Abscission is a favourite word with J. Taylor.

We are perishing people, or, if not, yet at the least not to be cured without the *abscission* of a member, without the cutting off a hand or leg, or the putting out of an eye.
Bp. Taylor. Serm. vol. ii. s. 13.

To this commandment fastings, and severe abstinencies, are apt to be reduced, as being the proper *abscission* of the instruments and temptations of lust, to which Christ invites by the mixed proposition of threatening and reward.
Id. Great Exemplar, pt. ii. § 36.

The servant of the Lord must not strive: I mean in those cases where meekness of instruction is the remedy: or if the case be irremediable, *abscission*, by censures, is the penalty.—*Id. Liberty of Prophesying*, sec. 13.

When a single syllable is cut off from the rest, it must either be united to the line with which the sense connects it, or be sounded alone * * * * * * When two syllables likewise are *abscinded* from the rest, they evidently want some associate sounds to make them harmonious.
Rambler. No. 90.

The *abscission* of a vowel is undoubtedly vicious when it is strongly sounded, and makes, with its associate consonant, a full and audible syllable.—*Id.* No. 88.

ABSCO'ND, *v.* Fr. *Absconser*; It. *Ascondere*; Sp. *Esconderse*; Lat. *Abscondere*, (*Abcondere*,) to hide from (*Condo* est a *cum* et *do*, quasi *simul* in interiorem locum *do*; ut Festus ait. Vossius).
To hide from; to conceal; to secrete; to depart or go away for the purpose of concealment.

Ajax, to shun his [Pluto's] general power,
In vain *absconded* in a flower;
An idle scene Tythonus acted,
When to a grasshopper contracted.
Prior. Turtle and Sparrow.

When there are no more insects in the air, as in winter time, those birds [swallows] do either *abscond*, or betake themselves into hot countries.—*Ray. Wisdom of God.*

Nothing discoverable in the lunar surface is ever covered and *absconded* from us by the interposition of any clouds or mists, but such as rise from our own globe.
Bentley. Serm. viii.

He [Thos. Fitzherbert] would now and then hear a sermon, which he was permitted to do by an old Roman priest that then lived *abscondedly* in Oxon.
Wood. Athenæ Oxon.

If he *absconds*, and it is thought proper to pursue him to an outlawry, then a greater exactness is necessary.
Blackstone. Com. b. iv. c. 24.

ABSE'NT, *v.* } Fr. *Absent, Absenter*; It.
A'BSENT, *adj.* } *Assente*; Sp. *Ausente*; Lat.
ABSENTA'TION. } *Absens*, (*Ab-esse*,) to be away
A'BSENCE. } from.
ABSENTE'E. } To be or go, or send away
ABSENTE'ISM. } from; to retreat, to withdraw.
ABSE'NTER. } Absentee and Absenteism
ABSE'NTMENT. } are now common words.

Oonli lyue ghe worthili to the gospel of Crist, that whethir whanne I come and se ghou; either *absent* I heere of ghou that ghe stonde in oo spyryt of oo wille, trauelinge togidre to the feith of the gospel.—*Wiclif. Filipenses*, c. 1.

Lo hadde is nothing els, but *absence* or negatiue of good, as darkness is *absence* or negatiue of light.
Chaucer. Test. of Love, b. iii. fol. 309.

The archebishop desiryng the duke [Henry of Lancaster] to *absent* all other persons then suche as wer his copanions saied these or like wordes to hym.—*Hall. Introd.* fol. 10.

At this rehersall was the duke of Aniowe *absent*; the kyng douted hym, bycause he was so couytous; but thoughe the kynge dyde *absent* hym at the houre of his dethe, and putte hym farre of fro the busynesses of the realme of Fraunce, yet the duke of Aniowe thought to medyll neuer the lesse for al his *absence*.—*Berners. Froissart. Cron.* c. 366.

With burial brandes I *absent* shall thee trace:
And when cold death from life these limes deuides,
My gost eche where shall stil on thee awaite.
Surrey. Virgile, b. iv.

Duke. Not see him since? Sir, sir, that cannot be:
But were I not the better part made mercie,
I should not seeke an *absent* argument
Of my reuenge, thou present.
Shakespeare. As You Like It, Act iii. sc. 2.

——————Night with her will bring
Silence: and sleep, listening to thee, will watch,
Or we can bid his *absence*, till thy song
End, and dismiss thee ere the morning shine.
Milton. Paradise Lost, b. vii.

Polin. But when against his custom, they perceiv'd
The King *absented*, streight the rebels met,
And roar'd, they were undone.
Dryden. Duke of Guise, Act iii. sc. 1.

It is observed, that in the sun's total eclipses, when there is no part of his body discernible, yet there does not always follow so great a darkness as might be expected from his total *absence*.—*Wilkins. Discovery of a New World.*

Whether if there was no silver or gold in the kingdom, our trade might not nevertheless supply bills of exchange, sufficient to answer the demand of *absentees* in England, or elsewhere?—*Bp. Berkeley. Querist.*

Other phrases and circumlocutions by which humane death is expressed are either expressly applyed or by consequence applicable to the death of our Saviour, such for instance as these a going or abode abroad, a peregrination, or *absentment* from the body.
Barrow. Sermons, vol. ii. s. 27.

What is commonly called an *absent* man, is commonly either a very weak, or a very affected man.
Chesterfield. Let. 12.

Your *absentation* from the House is a measure which always had my most entire concurrence.
Wakefield. Letter to C. J. Fox, March 13, 1800.

It might perhaps be a little difficult to ascertain either what sort or what degree of *absence*, would subject a man to be taxed as an *absentee*, or at what precise time the tax should either begin or end.
Smith. Wealth of Nations, b. v. c. 2.

ABSO'LVE, *v.* } Fr. *Absoudre, Absoudre*; It.
ABSO'LVER. } *Assolvere*; Sp. *Absolver*; Lat.
A'BSOLUTE, } *Absolvere*, (*Ab-solvere, solutus*,) to loose or free from.
A'BSOLUTELY. } To loose or free from; to
A'BSOLUTENESS. } free or clear—from difficulty;
ABSOLU'TION. } from guilt; or the conse-
A'BSOLUTORY. } quences of guilt; to acquit, to pardon.
The adj. and nouns are applied to that which is *free from* bound, restriction, uncertainty, imperfection: unbounded, unrestricted, unlimited, unconditional: clear, certain. See the quotation from the English Preface to Knox.

At ther wille salle thou be, Sir, we se it wele,
Calle ageyn thin oth, drede thou no manace,
Nouther of lefe ne loth, thi lordschip to purchace
Thou may fulle lightly haf *absolutioun*,
For it was a gilery, thou knew not ther tresoun
R. Brunne, p. 215.

For the nature ne tooke not her begynning, of thynges amenused and imperfite, but it proceedeth of thynges that been all hole *absolute*, and discendeth so down into the vttreat thynges, and into thynges empty and without fruit.
Chaucer. Boecius, b. iii. fol. 226.

But father nowe ye haue all herde,
In this maner howe I haue ferde
Of cheste, and of dissencion,
Yeue me your *absolucion*.—*Gower. Con. A.* b. iii.

But let the sonne of perdicion perisshe, and *absolue* we the chapter, the aungel yet speking with Daniel.
Joy. Exposicion of Daniel, c. 8.

Furthermore, if I myghte be bold with Rastel, I wolde aske him this question, whether God haue not an *absolute* iustice as wel as an *absolute* power? If God have also an *absolute* iustice, then can not his *absolute* power preuayle vntyll his *absolute* iustice be fulfilled countrepoysed.
A Boke made by Johan Fryth, printed 1548.

We are bounde to heare the Pope, and his Cardinalles, and other like Scribes, and Pharisels, not *absolutely*, or without exception, what so ever they liste to saie: but only so long, as they teache the lawe of God.
Jewel. Defence of the Apologie, p. 430.

He [Wiclife] denyed ye Bishop to have authoritie to excommunicate any person; and that any priest might *absolue* such a one as well as the pope.—*Stow. Chronicle*, an. 1376.

Pray speake in English, heere are some will thanke you,
If you speake truth, for their poore Mistris sake,
Beleeue me, she has had much wrong. Lord Cardinall,
The willing'st sinne I euer yet committed,
May be *absolu'd* in English.
Shakespeare. Henry VIII. Act i. sc. 1.

Duke. Be *absolute* for death: either death or life
Shall thereby be the sweeter.
Ib. Meas. for Meas. Act iii. sc. 1.

Now if to salve this anomaly, we say the heat of the sun is more powerful in the Southern Tropick, because in the sign of Capricorn falls out the perigeum, or lowest place of the sun in his eccentrick, whereby he becomes nearer unto them than unto the other in Cancer, we shall not *absolve* the doubt.—*Brown. Vulgar Errours*, b. vi. c. 10.

They that take upon them to be the only *absolvers* of sin, are themselves held fast in the snares of eternal death.
More. Against Idolatry, Pref.

We must know what is to be meant by *absolute*, or *absoluteness*, whereof I finde two main significations. First, *absolute* signifieth perfect, and *absoluteness*, perfection: hence we have in Latin this expression, *Perfectum est omnibus numeris absolutum*. And in our vulgar language we say, a thing is *absolutely* good, when it is perfectly good. Next, *absolute* signifieth free from tye or bond.
Knox. History of the Reformation, Pref.

It is fatal goodness left to fitter times,
Not to increase, but to *absolve*, our crimes.
Dryden. To the Lord Chancellor Hyde.

The proper object of love, is not so much that which is *absolutely* good in itself, as that which is relatively so to us.
Bp. Wilkins. Sermon on the Hope of Rewarde.

As the priests of the law were to pronounce a blessing upon the offerers, so those of the gospel are to dispense the blessing of *absolution* unto the penitent.
Comber. Companion to the Temple, pt. i. s. 4.

Though an *absolutory* sentence should be pronounced in favour of the persons—yet if adultery shall afterwards be truly proved, he may again be proceeded against as an adulterer.—*Ayliffe. Parergon.*

Reason pursued is *faith*; and unpursued
Where proof invites, 'tis reason, then, no more:
And such our *proof*, That, or our *faith* is *right*,
Or *Reason* lies, and Heaven designed it *wrong*:
Absolve we this?—*Young. Complaint*, Night 4.

Rocking sets children to sleep better than *absolute* rest; there is indeed scarce any thing at that age, which gives more pleasure than to be gently lifted up and down.
Burke. On the Sublime and Beautiful.

A'BSONANT. } Lat. *Absonus*, (*Ab-sono*,)
A'BSONOUS. } sounding in disunion.
Discordant; disagreeing. See CONSONANT.

For Stoicism to rejoice at funerals, and lament at births of men, is more *absonant* to nature than reason.
Quarles. Judgment and Mercy. The Mourner.

To suppose an uniter of a middle constitution, that should partake of some of the qualities of both, is unwarranted by any of our faculties, yea, most *absonous* to our reason.
Glanville. Scep. Scientifica, c. 4.

ABSO'RB, *v.* } Fr. *Absorber*; It. *Assorbere*;
ABSO'RBENT. } Sp. *Absorver*; Lat. *Absorbere*,
ABSO'RPTION. } (*Ab-sorbere*,) to sup or suck up.
To swallow, imbibe.
To be wholly occupied by, or engaged in, devoted to, immersed, plunged, or lost in the contemplation of.

For no thyng as Luther sayeth can damne a Christen man, saue onely lacke of beliefe. For all other synnes (if

belife and faith might faster be quite *absorpt* and supped up be earth in that fayth.—*Sir T. More. Works*, p. 207.

Behinde, a bryght cloude ouershadowed thapostles, lest they should be *absorpte* and ouercummed with the highnesse of the sightes.—*Udal. Matthew*, c. 17.

The evils that come of exercise, are: first, that it maketh the spirits more hot and predatory; secondly, that it doth *absorbe* too much, and attenuate too much the moisture of the body.—*Bacon. Naturall History*, § 299.

Where to place that concurrence of water [the river Jordan] or place of its *absorption*, there is no authentick decision.—*Sir T. Brown. Tracts*, p. 165.

The aversion of God's face is confusion; the least bending of his brow is perdition; but his "totus vultus," his whole face is the utter *absorption* of the creature.

Bp. Hall. Remains, p. 24.

This addition of their name happened about the end of the first century after Christ; for after that we hear no more mentioned of the name of the Edomites or Idumeans, it being by that time wholly *absorbed* in the name of Jews.

Prideaux. Connection, pt. ii. b. v. an. 129.

Grace in vain invites the feast to share;
Absent I ponder, and *absorpt* in care:
What scenes of woe rose anxious in my breast,
The queen beheld me and these words addrest.

Pope. Homer. Odyssey, b. x.

Coagulators of the humours [are] those things which expel the most fluid parts, as in the case of incrassating, or thickening, and those things which suck up some of the fluid parts, as *absorbents*.—*Arbuthnot. On Diet*, § 10.

Those twinkling tiny lustres of the land,
Drop one by one from Kane's neglecting hand;
Leviathan grimaces receive them as they fall,
And dark oblivion soon *absorbs* them all.

Cowper. On some Names in Biogr. Britannica.

To what has been enumerated, as officiating in the single act of a man's raising his hand to his head, must be added likewise, all that is necessary, and all that contributes, to the growth, nourishment, and sustentation of its health: such as the repair of its waste, the preservation of the blood through every part of it: its lymphatics, exhalants, *absorbents*, its excretions and integuments.—*Paley. Natural Theology*, c. 10.

This necessarily engages us in the history of the rise, progress, and decay of the ancient Greek philosophy: in which is shewn its original, like that of legislation, from Egypt: the several revolutions it underwent in its character, constantly attendant and conformable to the several revolutions of civil power; its gradual decay and total *absorption* in the schools.

Warburton. Alliance, Church and State, (1st ed.) p. 165.

ABSTAIN, *v.*
ABSTENTION.
ABSTINENCE.
ABSTINENT.
ABSTINENTLY.

Fr. *Abstenir*; It. *Astenere*; Sp. *Abstenerse*; Lat. *Abstinere*, (*Ab-tenere*,) to hold or keep from.

To withhold, to forbear, to refrain.

But the spirit seith openli, that in the laste tymes summen schulen departe fro the feith, yhruynge tent to spiritis of errour and to techingis of deuelis that speken leesyng in ypocrisie, and haue her conscience corrupt forbedynge to be wedded, *to abstenyne* fro metis whiche God made to take with doynge of thankyngis to feithful men and hem that han knowe the treuthe.—*Wiclif.* 1 *Tymo.* c. 4.

Moost dere I biseche you as comelingis and pilgryms to *abstene* you fro fleischli desires that fiyten agens the soule.

Id. 1 *Peter*, c. 2.

Dere'ly beloued, I beseche you as straungers and pylgremes, *abstenge* fro fleshly lustes, whiche fyght against the soule.

Bible. Lond. 1539.

And brynge ye in al bisynesse, and mynystre ye in youre feith, vertue, and in vertue kunnyng, and in kunnyng *abstynence*, in *abstinence* pacience, in pacience pitee, in pitee loue of britherhood, and in loue of britherhood charite.

Wiclif. 2 *Peter*, c. 1.

Arenst dietynge the remedie is *abstinence*, as sayth Galien: but that I bidde not mentorie, if he do it only for the hele of his body. Seint Augustine wol that *abstinence* be don for charite and with patience. *Abstinence* (sayth he) is litel worthe and with patience. *Abstinence* (sayth he) is litel worthe, but if a man have good will therto, and but it be enhaunced by patience and charitee, and that men don it for Goddes sake, and in hope to have the blisse in heven.

Chaucer. The Persones Tale

Continence is whereby a man refraineth from any thyng, whereto he may lawfully take.

Elyot. Governour, b. iii. c. 16.

After this a dangerous businesse finished, and for a time *abstinence* of warre for a certaine tyme, was moued by meane of frendes, and desire of princes, a truce or *abstinence* of warre for a certaine tyme, was moued between the king [Henry the Sixth] of Englande, and the duke of Burgoyne.—*Hall. Hen. VI.* an. 15.

He that can apprehend and consider vice, with all her baits and seeming pleasures, and yet *abstain*, and yet disdain, and yet scorn and spit at her, is the true warfaring Christian.

Milton. Liberty of Unlicensed Printing.

A Christian playing at dice or tables is not to be admitted to the holy communion, but after a year's penance and *abstention*, and his total amendment.

Bp. Taylor. Rule of Conse. b. iv. c. 1.

Pac. Be *abstinent*, shew not the corruption of thy generation: he that feeds shall die, therefore he that feeds not shall live.

Beaumont and Fletcher. Love's Cure, Act. ii. sc. 1

If thou hadst ever re-admitted Adam into Paradise, how *abstinently* would he have walked by that tree!

Donne. Devotions, p. 623.

I have deliuerd to Lord Angelo,
(A man of stricture and firme *abstinence*),
My absolute power, and place here in Vienna.

Shakespeare. Meas. for Meas. Act i. sc. 2.

Can you fast? your stomacks are too young,
And *abstinence* engenders maladies.

Id. Love's L. Lost, Act iv. sc. 3.

After some time of separation from the other pure Christians in worship, and an *abstention* from the sacrament, they [the penitents] were admitted again to their share of all the privileges that were given in common to Christians.

Burnet. Hist. Ref.

Every one for himself must in particular, with the prudence and sobriety of a Christian, determine the measures and degrees of that *abstinence*, which the law of God has not determined, and the laws or customs of men have in reason no power to determine.—*Clarke*, vol. ii. Ser. 173.

As for fasting and *abstinence*, which is many times very helpful and subservient to the ends of religion, there is no such extraordinary trouble in it, if it be discreetly managed, as is worth the speaking of.—*Tillotson*, vol. i. Ser. 12.

Call'd to the temple of impure delight,
He that *abstains*, and he alone, does right.
If a wish wander that way, call it home;
He cannot long be safe whose wishes roam.

Cowper. Truth.

The temperance which adorned the severe manners of the soldier and the philosopher, was connected with some strict and frivolous rules of religious *abstinence*; and it was in honour of Pan or Mercury, of Hecate or Iris, that Julian, on particular days, denied himself the use of some particular food.—*Gibbon. Roman Empire*, c. 23.

ABSTE'MIOUS, *a.*
ABSTE'MIOUSLY.
ABSTE'MIOUSNESS.

It. *Astemio*; Lat. *Abstemius*, (*Ab-temetum*, quasi, το μεθυ, Vossius,) from wine. An abstemious man refrains from wine; ab *abstinentia temeti* dictus. But the word is now applied generally to that which is—

Temperate, moderate, restrained or withheld from excess.

——A man so much divine,
That only thrice a week on homely cates he fed,
And three times in the week himself he silenced,
That in remembrance of this most *abstemious* man,
Upon his blessed death the Englishman began
To name their babes.—*Drayton. Poly Olbion*, s. 21.

I was his nursling once, and choice delight,
His destin'd from the womb,
Promis'd by heavenly message twice descending.
Under his special eye
Abstemious I grew up and thriv'd amain.

Milton. Samson Agonistes, v. 634.

The Bannyans, though healthy through their *abstemiousness*, are but of weak bodies and small courage.

Sir T. Herbert. Travels, p. 115.

If yet Achilles have a friend whose care
Is bent to please him, this request forbear:
Till yonder sun descend, oh let me pay
To grief and anguish one *abstemious* day.

Pope. Homer. Iliad, b. xx.

The tone of his stomach never recovered its natural temper, even when he lived very *abstemiously* afterwards.

Whiston. Memoirs, p. 273.

ABSTE'RGE, *v.*
ABSTE'RGENT.
ABSTE'RSE.
ABSTE'RSION.
ABSTE'RSIVE.
ABSTE'RSIVENESS.

Fr. *Absterif*; It. *Astergere*; Sp. *Abstersivo*; Lat. *Abstergere*, (*Ab-tergo*,) to scour from.

To wipe off; to cleanse—by wiping or scouring.

Gillius reckons up 155 publicke baths in Constantinople, of faire building: they are still frequented in that citie by the Turkes of all sorts, men and women, and all over Greece and those hot countries; to *absterge*, belike, that fulsomeness of sweat to which they are then subject.

Burton. Anat. Melancholy, p. 238.

Abstersion is plainly a scouring off, or incision of the more viscous humours, and making the humours more fluide; and cutting between them and the part.

Bacon. Naturall History, § 42.

Abstersive and mundifying clysters also are good to conclude with, to draw away the reliques of the humours, that may have descended to the lower region of the body.

Bacon. Naturall History, § 65

This I admire how possibly it should inhabit thus long in the sense of so many disputing theologians, unless it be the lowest lees of a canonical infection liver grown to their sides, which perhaps will never unclasp, without the strong *abstersive* of some heroic magistrate, whose mind, equal to his high office, dares lead him both to know and do without their frivolous case putting.—*Milton. Tetrachordon.*

Nor will we affirm that iron indigested, receiveth in the stomach of the Ostridge no alteration at all, but if any such there be, we suspect this effect rather from some way of corrosion, than any of digestion * * * * *; but rather some attrition from an acute and vitriolous humidity in the stomach, which may *absterse* and shave the scorious parts thereof.—*Brown. Vulgar Errours*, b. iii. c. 22.

And contemplating the caliculer shafts, and uncous disposure of their extremities, so accommodable unto the office of *abstersion*, not condemn as wholly improbable the conceit of those who accept it, for the herb Borith.

Id. The Garden of Cyrus, c. 3.

A tablet stood of that *abstersive* tree,
Where Æthiop's swarthy bird did build her nest,
Inlaid it was with Lybian ivory,
Drawn from the jaws of Afric's prudent beast.

Denham. On Chess.

Indeed simple wounds have been soundly and suddenly cured therewith, which is imputed to the *abstersiveness* of this water [Epsom], keeping a wound clean, till the balsome of nature doth recover it.—*Fuller. Worthies. Surrey.*

The seats with purple clothe in order due:
And let th' *abstersive* sponge the board renew:
Let some refresh the vase's sullied mould,
Some bid the goblets boast their native gold.

Pope. Homer. Odyssey, b. xx.

Yet many simples have other qualities, which seem chiefly to reside, though not in an elementary salt or sulphur such as sourness, saltness, a caustick or a healing faculty, *abstersiveness*, and the like.—*Boyle. Works*, vol. iii. p. 117.

ABSTRA'CT, *v.*
A'BSTRACT, *adj.*
A'BSTRACT, *s.*
ABSTRA'CTED.
ABSTRA'CTEDLY.
ABSTRA'CTEDNESS.
ABSTRA'CTER.
ABSTRA'CTION.
ABSTRA'CTLY.
ABSTRA'CTNESS.

Fr. *Abstraire*, *abstraict*; It. *Astrarre*, *astratto*; Sp. *Abstraher*, *abstracto*; Lat. *Abstrahere*, *abstractum*, (*Abtrahere*,) to draw away from.

To draw away, or separate some part from other; and thus, to refine, to purify. And then—

That which is general in language or reasoning, withdrawn from, not confined to, particular qualities or circumstances.

Looke heere vpon thy brother *Geffreyes* face,
These eyes, these browes, were moulded out of his;
This little *abstract* doth containe that large,
Which died in *Geffreye*; and the hand of time,
Shall draw this breefe into as huge a volume.

Shakespeare. John, Act ii. sc. 1.

Pal. ——But man, the *abstract*
Of all perfection, which the workmanship
Of Heaven hath modell'd, in himself contains
Passions of several qualities.

Ford. Lover's Melancholy, Act iv. sc. 3.

If it were not in a sacred subject it were excellent sport to observe how the same place in Scripture serves several turns upon occasion, and they at that time believe the words sound nothing else, whereas in the liberty of their judgment, and *abstracting* from that occasion, these commentaries understand them wholly in a different sense.

Taylor. Liberty of Prophesying, s. 3.

If we consider a spiritual life *abstractedly*, and in itself, piety produces our life, not by a natural efficiency, but by divine benediction.—*Id. Great Exemplar*, pt. iii. s. 17.

In this science or mystery of words, a very judicious *abstracter* would find it a hard task to be any thing copious, without falling upon an infinite collection, &c.

Mannyngham. Disc.

[Christ annexes rewards to] the bare practice of those things, which are at the very present, though they were not commanded, and if they should not be rewarded in another life (I mean *abstractively* from these enhansments of them), infinitely esteemable and preferrable before the contraries, which must farther cost us so extreamly dear, if we will choose and pitch our design upon them, and resolve to go through with that unthrifty purpose.

Hammond. Works, vol. i. p. 465.

The mind makes the particular ideas, received from particular objects, to become general; which is done by considering them as they are in the mind, such appearances, separate from all other existencies, and the circumstances of real existence, as time, place, or any other concomitant ideas. This is called *abstraction*, whereby ideas, taken from particular beings, become general representatives of all of

the same kind; and their names general names, applicable to whatever exists conformable to such abstract ideas

Locke. Essay on the H. Underst. b. ii. c. 11, § 9.

I own myself able to *abstract*, in one sense, as when I consider some particular parts or qualities separated from others, with which, though they are united in some object, yet it is possible they may really exist without them. But I deny that I can *abstract* one from another, or conceive separately, those qualities which it is impossible should exist so separated; or that I can frame a general notion by *abstracting* from particulars in the manner aforesaid. which two last are the proper acceptations of *abstraction*.

Berkeley. Principles of Hum. Knowledge, Introd. § 10.

Or whether more *abstractedly* we look,
Or on the writers or the written book,
Whence, but from Heaven, could men unskill'd in arts,
In several ages born, in several parts,
Weave such agreeing truths?—*Dryden. Religio Laici.*

As the *abstractedness* of these speculations [concerning human nature] is no recommendation, we have attempted to throw some light upon subjects, from which uncertainty has hitherto deterred the wise, and obscurity the ignorant.

Hume. On Human Understanding, s. 1.

Here then is another source of what has been called *abstract* terms; or, rather, as you say, another method of shortening communication by artificial substantives for in this case, one single word stands for a whole sentence.

Tooke. Div. Purley, vol. ii.

ABSTRU'SE, *adj.* } Fr. *Abstrus*; It. *Astruso*;
ABSTRU'SELY. } Sp. *Abstruso*; Lat. *Ab-*
ABSTRU'SENESS. } *strusus*; part. past of *ab-*
strudere, (*Ab-trudere*,) to thrust from. Applied to that, which is—

Thrust, or moved away, so as to require keenness of mind to discover it:—to that which is concealed, obscure, difficult of apprehension, or detection.

Let the Scriptures be hard; are they more hard, more crabbed, more *obstruse* than the Fathers?

Milton. Reformation in England.

Meanwhile the Eternal eye, whose sight discerns
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw, without their light,
Rebellion rising.—*Milton. Paradise Lost*, b. v.

Who [Aristotle] in matters of difficulty, and such which were not without *abstrusities*, conceived it sufficient to deliver conjecturalities

Sir T. Brown. Vulgar Errours, b. vii. c. 13.

And therefore old *abstrusities* have caused new inventions; and some from the hypothesis of Copernicus, or the diurnal and annual motion of the earth, endeavour to salve the flowes and motions of these seas, illustrating the same by water in a boal.—*Id. Ib.*

Then, from whate'er we can to sense produce,
Common and plain, or wondrous and *abstruse*,
From nature's constant or eccentric laws,
The thoughtful soul this general inference draws,
That an effect must pre-suppose a cause.

Prior. Solomon, b. i.

As to some other passages, that are so [obscure] indeed, since it is the *abstruseness* of what is taught in them that makes them almost inevitably so: it is little less saucy, upon such a score, to find fault with the style of the Scripture, than to do so with the author for making us but men.

Boyle. Works, vol. ii. p 267.

Yet it must be still confessed that there are some mysteries in religion, both natural and revealed, as well as some *abstruse* points in philosophy, wherein the wise as well as the unwise must be content with obscure ideas.

Watts. Logic, pt. iii. c. 4.

ABSU'ME, *v.* } Lat. *Absumere* (see *infra*,
ABSU'MPTION. } ASSUME, CONSUME). To take away wholly, to devour, to destroy.

That there is a motion or agitation of the parts of the egg by the external heat whereby it is hatched, is evident of itself, and not (as far as I know) denied by any, and also the white substance is *absumed*, and contexed or contrived into the body of the chick and its several parts, is manifest to sense. *Boyle. Works*, vol. iii. p 69.

Christians abhorred this way of obsequies, and though they stick not to give their bodies to be burnt in their lives, detested that mode after death; affecting rather a deposture than *absumption*, and properly submitted unto the sentence of God, to return not unto ashes but unto dust again.

Sir T. Brown. Urne Burial, c. 1.

ABSU'RD, *adj.* } Fr. *Absurde*; It. *Assurdo*,
ABSU'RDITY. } Sp. *Absurdo*; Lat. *Absurdus*,
ABSU'RDLY. } (*Ab-surdus*,) deaf. It is
ABSU'RDNESS. } an *absurd* reply, *i. e.* a reply *ab surdo*, from one deaf, and therefore ignorant of that to which he replies. Vossius thinks *Absurdum* is that which should be heard (surdis auribus) with deaf ears.

Deaf to reason: and, consequently, without reason, judgment, or propriety.

ye prophete discribeth the foly of such as worshippeth those images that hath eares & can not hyre, handes and can not feele, feete and can not goe, mouth and cānot speake. All whiche *absurdities* & unreasonable foyes appeareth as well in the worshippe of our ymages, as in the Paynims ydolles.—*Sir. T. More. Works*, p. 135.

Cleo. Why that's the way to foole their preparation,
And to conquer their most *absurd* intents.

Shakespeare. Ant. & Cleo. Act v. sc. 2.

As a fat body is more subject to diseases, so are rich men to *absurdities* and fooleries, to many casualties and cross inconveniences.—*Burton. Democritus to the Reader.*

The capital things of nature generally lie out of the beaten paths, so that even the *absurdness* of a thing sometimes proves useful.

Shaw. W. of Bacon. Distribution of Sciences, s. 13.

That we may procede yet further with the atheist, and convince him, that not only his principle is *absurd*, but his consequences also as *absurdly* deduced from it: we will allow him an uncertain extravagant chance against the natural laws of motion.

Bentley. Confutation of Atheism, Ser. 5.

His kingdom come. For this we pray in vain,
Unless he does in our affections reign:
Absurd it were to wish for such a thing,
And not obedience to his sceptre bring.

Walter. Reflections upon the Lord's Prayer.

It was formerly the custom for every great house in England to keep a tame fool dressed in petticoats, that the heir of the family might have an opportunity of joking upon him, and diverting himself with his *absurdities*.

Spectator, No. 47.

Well may they venture on the mimic's art,
Who play from morn to night a borrow'd part;
With every wild *absurdity* comply;
And view each object with another's eye.

Johnson. London.

ABU'NDANT. See ABOUND.

ABU'SE, *v.* } Fr. *Abuser*; It. *Abusare*; Sp.
ABU'SE, *n.* } *Abusar*; Lat. *Ab-usus*; past
ABU'SER. } part. of *Abuti*, (*Ab-uti*,) to use
ABU'SION. } from, away from, viz. all bene-
ABU'SIVE. } ficial purposes.
ABU'SIVELY. } To ill use, by deception, guile,
ABU'SIVENESS. } imposition, reproach, violence:
ABU'SAGE. } and, consequently, to deceive,
ABU'SEFUL. } to impose upon, to vilify, to reproach, to violate, defile.

Abusion, though now obsolete, is not uncommon in the elder writers.

And certes that were an *abusion*
That God should have no perfite clere weting
More than we men, yt have doutous weming
But such an errour vpon God to gesse
Were false and foule, and wicked cursednesse.

Chaucer. Troilus, b. iv.

He shall not be innocēt whose *abuseth* my name, for I will viset the wykednes of soche fathers in theyr chyldren into the thyrde & fourth generacion.

Joy. Exposicion of Daniel, c. 3.

Who though he lye in a continuall await upō euery preacher to catche hym in to pride if he can, yet his hyest enterprise and proudest triumph standeth in the bringing of a man to the most *abuse* of that thing, yt is of his own nature the best. And therfore great labour maketh he & grēt boast, if he bring it about that a good wit maye *abuse* his labour, bestowed upon the study of holy Scripture.

Sir T. More. Works, p. 151.

Ye nobles & commōs also of this realm, & specially of ye north partes, not willing any bastard blood to haue ye rule of the land, nor ye *abusions* before in ye same vsed any lōger to continue, haue codisceded & fullye determined to make huble peticiō vnto ye most puissat prince, ye lord protector.

Sir T. More. Works, p. 63.

God of his infinite mercie, has sent vs a newe Josias, by whose righteous administracion and godly policie, the lighte of God's word that so many yeares before was here extinct began to shine againe: to the vtter extirpatiō of false doctrine, the roote and chiefe cause of all *abusions*.

Udal. Pref. to St. Mark.

Legh said, that there was honest devotion in those parts, and not used with *abusion*. Pole asked, what he called *abusion*. Legh answered, all that which was demanded in God's pretence, and afterwards to man's folly.

Strype. Memorials, b. i. c. 40.

Lear. Where haue I bin?
Where am I? Faire daylight?
I am mightily *abus'd*; I should eu'n dye with pitty
To see another thus.—*Shakespeare. Lear*, Act iv. sc. 7.

Cor. O you kind gods!
Cure this great breach in his *abused* nature,
Th' vntun'd and iarring senses, O winde vp,
Of this childe-changed father.—*Id. Ib.*

And now (forsooth) takes on him to reforme
Some certaine edicts, and some strait decrees,
That lay too heauie on the common-wealth;
Cryes out vpon *abuses*, seemes to weepe
Ouer his countries wrongs: and by this face,
This seeming brow of justice, did he winne
The hearts of all that hee did angle for

Id. 1 Part Hen. IV. Act iv. sc. 3.

I should tell ye what I learnt of chastity and love, I mean that which is truly so, whose charming cup is only virtue, which she bears in her hand to those who are worthy; the rest are cheated with a thick intoxicating potion which a certain sorceress, the *abuser* of love's name, carries about.

Milton. Apol. for Smectymnuus.

For by those ugly formes weren portray'd,
Foolish delights, and fond *abusions*,
Which doe that sense besiege with light illusions.

Spenser. Faerie Queene, b. ii. c. 11.

In describing these battels, I am, for distinction sake, necessitated to use the word Parliament improperly, according to the *abusive* acception thereof for these latter years.

Fuller. Worthies of England, vol. i. c. 18.

Words being carelessly and *abusively* admitted, and as inconstantly retained: it must needs come to pass, that they will be diversly apprehended by contenders, and so made the subject of controversies.

Glanville. The Vanity of Dogmatizing, c. 17.

He falls now to rave in his barbarous *abusiveness*, and why? A reason befitting such an artificer, because, he saith, the book is contrary to all human learning.

Milton. Colasterion.

The gravest and wisest person in the world may be *absurd* by being put into a fool's coat; and the most noble and excellent poem may be debased and made vile by being turned into burlesque.—*Tillotson*, vol. i. Ser. 1.

Alith. Insomuch, that I can no longer suffer his scurrilous *abusiveness* to you, no more than his love to me.

Wycherly. Country Wife, Act iii. sc. 1.

Wretch! that from slander's filth art ever gleaning,
Spite without spite, malice without meaning:
The same *abusive*, base, abandon'd thing,
When pillorried, or pension'd by a king.

Mason. Epistle to Dr. Shebbeare.

ABU'T, *v.* } Fr. *Abouter*, *Abutter*; Low
ABU'TMENT. } Lat. *Abuttare*. (See *Spelman*,
ABU'TTAL. } and the quotation from him.) Tooke derives from the A. S. *Boda*; the first outward extremity or boundary of any thing.

To be upon the outward extremity: to border upon the surface of: to touch upon the edge, or confine.

Suppose within the girdle of these walls
Are now confin'd two mightie monarchies
Whose high, up-reared and *abutting* fronts,
The perilous narrow ocean part asunder:
Peece out our imperfections with your thoughts.

Shakespeare. Prol. to Hen. V.

The name and place of the thing granted were ordinarily expressed, as well before as after the conquest: but the particular manner of *abuttalling*, with the term itself, arose from the Normans, as appeareth in the Customary of Normandy, cap 556, where it is said, that the declaration must be made *par bouts & costes desittes terres saisies*, of the *abuttals* and sides of the said lands seised. *Bout* signifieth the end of a thing, *abbouter* to thrust forth the end

Spelman. Antient Deeds and Charters, c. 5.

The *abutments* of the floodgates are still existing between the hills through which it passed, *i. e.* a canal to the Red Sea from the upper point of Delta.

Bryant. Anal. of Anc. Myth. vol. iii. p. 524.

A'BYSM, *n.* } Fr. *Abime*; It. *Abisso*; Sp.
ANY'SS. } *Abysmo*; Lat. *Abyssus*; Gr. ἄβυσσος, (negative, α, and βυσσος,) without bottom.

That which is without bottom; and, therefore, unfathomable, endless, unbounded, unlimited.

And him beside sits ugly Barbarisme,
And brutish Ignorance, yerept of late
Out of dredd darkness of the deepe *abysme*,
Where being bred, he light and heaven does hate.

Spenser. Teares of the Muses. Melpomene.

Pros. ——— But how is it
That this lives in thy minde? What seest thou els
In the dark backward and *abisme* of time?

Shakespeare. Tempest, Act i. sc. 1.

To whom Satan turning, boldly: "Ye powers
And spirits of this nethermost *abyss*,
Chaos and ancient Night, I come no spy,
With purpose to explore or to disturb
The secrets of your realm."—*Milton. Par. Lost*, b. ii.

Let first the mystagogical illuminations of the great Areopagite, and the ascetike discipline of the anachoretical inhumanists of the wilderness, purifie thy eye; before thou attemptest to speak, or to aim at the discovery of these *adowning* depths.—*Sir K. Digby. On the Soul.* Conclusion.

Far in the deep *abysses* of the main,
With hoary Nereus, and the watry train,
The mother goddess, from her crystal throne
Heard his loud cries, and answered groan for groan.
Pope. Homer. Iliad, b. xviii.

Nor second, he that rode sublime,
Upon the seraph wings of extacy,
The secrets of the *abyss* to spy.—*Gray. Progress of Poesy.*

ACADE'ME.
ACA'DEMY.
ACADE'MIAN.
ACADE'MICAL.
ACADE'MICALLY.
ACADEMI'CIAN.
ACADE'MICK, *n.*
ACADE'MICK, *adj.*
ACA'DEMIST.

Fr. *Academie*; It. *Accademia*; Sp. *Academia*; Lat. *Academia*; Gr. Ακαδημια. From *Academus*, an Athenian, in whose groves a sect of Grecian philosophers were accustomed to assemble. To them and their philosophy the words are still applied, and more generally to—

Any assembly or society of persons, where learning and philosophy are the proposed objects; to universities, and schools, public and private.

But ye withdrowen fro me this man, that he hath been norished in my studies or scholes of Heatices, and of *Academicus* in Greece.—*Chaucer. Boecius*, b. i.

From women's eyes this doctrine I derive,
They sparcle still the right promethean fire,
They are the bookes, the arts, the *ackademes*,
That shew, containe, and nourish all the world:
Lse none at all in ought proues excellent.
Shakespeare. Love's L. Lost, Act iv. sc. 3.

East. Fye, fie, what things these *academicks* are,
Their bock worms, how they look!
Beaumont and Fletcher. Elder Brother, Act ii. sc. 1.

Then straight comes Priscus, that neat gentleman,
That new discarded *academian*,
Who, for he could cry Ergo in the school,
Straightway with his huge judgement dares controul
Whatsoever he views.—*Marston. Scourge*, ii. 6.

At Lampsic, in South Wales, after the *academical* life, he [Essex] had taken such a taste of the rural as I have heard him say that he could well have bent his mind to a retired course.—*Reliquiæ Wottonianæ*, p. 162.

These doctrines I propose *academically* and for experiment sake.—*Cabalistical Dialogues*, (1682,) p. 17.

He that had only talk'd with him might find
A little *academe* in his mind;
Where wisdom master was, and fellows, all
Which we can good, which we can virtuous call.
Cowley. Elegy on John Littleton, Esq.

Wide through poetic scenes the genius roves,
Or wanders wild in *academic* groves:
Thus nature our society adorns,
Where Tindal dictates, and Silenus snores.
Pope. Dunciad, b. iv.

Academical study may be comprised in two points: reading and meditation.—*Berkeley. Minute Philosopher*, Dial. 1.

The *academists* do not refer merely to the lightness of this creature's [the sea-tortoise] body, but to a wonderful agility and caution of this animal.
Ray. On the Creation.

The muscles, whereby he [the hedge-hog] is enabled to draw himself together, and gather up his whole body like a ball, the Parisian *academists* describe to be a distinct carnous muscle.—*Id. Ib.*

In a conference of the French *Academy*, one of the *academicians* censured their opinion on the conduct of Paul Veronese, who, though a painter of great consideration, had, contrary to the strict rules of art, in his picture of Perseus and Andromeda, represented the principal figure in shade.
Sir Joshua Reynolds. Discourse 4.

Unhappily, by too short a view of things, you have been apt to mistake the completion of your *academic* courses for the completion of your theologic studies.
Warburton. Charge, 1761.

The *academics* always talk of doubt and suspense of judgment, of danger in hasty determinations, of confining to very narrow bounds the inquiries of the understanding, and of renouncing all speculations which lie not within the limits of common life and practice.
Hume. On the Understanding, s. 5.

ACCE'DE, *v.*
ACCE'SS.
A'CCESSARINESS.
A'CCESSARY, or A'CCESSORY. } *n.*
A'CCESSARY, or A'CCESSORY. } *adj.*
ACCE'SSIBLE.
ACCE'SSION.

Fr. *Accéder*; It. *Accedere*; Lat. *Accedere*, (*Ad-cedere*,) to go to.

To go, or come to; to approach, with assent or favour, assistance, addition, or increase. And consequently—

To assent to, or favour; to assist; to add to, or increase.

Beside all this he was ful greuously,
For vpon him he had an hate *accesse*,
That day by day him shooke full petously.
Chaucer. The Blacke Knight

And for I fele, it commeth alone of thee,
That to my harte these foes haue none *accesse*,
I dare them bid, Auoyde, wretches and flee;
The Lorde hath hearde the voyce of my complaynte.
Sir T. Wyat. Ps. 6.

He caused also the sayde goldsmyth to be attached as *accessarye*, and arreigned hym at the sessyons holden at Newgate, in London: where it was alleged, that they ought not by the lawe to enquyre of the *accessarys* before the principall.—*Hall. Hen. VIII.* an. 35.

This liberty is all that I request,
That vpon knowledge of my parentage,
I may haue welcome 'mongst the rest that woo,
And free *accesse* and fauour as the rest.
Shakespeare. Tam. of the Shrew, Act ii. sc. 1.

——— They anon,
With hundreds and with thousands, trooping came,
Attended: all *access* was throng'd the gates
And porches wide, but chief the spacious hall
Thick swarm'd.—*Milton. Paradise Lost*, b. ii.

How safe, how easy, how happy a thing it is, to have to do with the King of Heaven, who is so pleased with our *access*, that he solicits suitors.—*Hall. Contemplations.*

——— Away, I prythee,
Do as I bid thee. There's no more to say;
Accessible is none but Milford way.
Shakespeare. Cymbeline, Act iii. sc. 2.

I yet through swomme the waues, that your shore binds
Till wind and water threw me vp to it;
When coming forth, a ruthlesse billow smit
Against huge rocks, and an *accesselesse* shore
My mangl'd body.—*Chapman. Homer. Odyss.* b. vii.

He [Hotham] had taken upon him the government of Hull, without any apprehension, or imagination, that it would ever make *accessary* to rebellion.
Clarendon. Rebellion, b. viii.

These *accessaries* commands have a use in them, even to raise up our endeavours to a higher pitch and strain, than if we were commanded only somewhat that were within our own power.
Hopkins. Works. Ser. 26.

This obvious reflection convinced me of the absurdity of the treaty of Hanover, in 1725, between France and England, to which the Dutch afterwards *acceded*.
Chesterfield. Letters. Let. 160.

And vain were reason, courage, learning: all,
Till power *accede*; till Tudor's wild caprice
Smile on their cause.—*Shenstone. Ruined Abbey.*

An *accessory* is said to be that which does *accede* unto some principal fact or thing in law.—*Ayliffe. Par. Jur. Case.*

—— Hiss for hiss return'd with forked tongue
To forked tongue, for now were all transform'd
Alike, to serpents all as *accessories*
To his bold riot.—*Milton. Paradise Lost*, b. x.

To him Maistius: I have mark'd a post
Accessible and feeble in their line.
To me thy choicest cavalry commit.
Glover. Athenaid, b. xxiii.

Several of the most correct lists of our dramatick pieces exhibit the titles of plays, which are not to be met with in the completest collections. It is almost unnecessary to mention any other than Mr. Garrick's, which, curious and extensive as it is, derives its greatest value from its *accessibility*.—*Stevens. Advertis. to Shakespeare.*

With longing eyes, and agony of mind,
The sailors view this refuge left behind;
Happy to bribe with India's richest ore
A safe *accession* to that barren shore.
Falconer. Shipwreck, c. 3

Ancient Troy, seated on an eminence at the foot of Mount Ida, overlooked the mouth of the Hellespont, which scarcely received an *accession* of waters from the tributes of those immortal rivulets, the Simois and Scamander.
Gibbon. Roman Empire, c. 17.

An *accessory* is he who is not the chief actor in the offence, nor present at its performance, but is someway concerned therein, either before or after the fact committed.
Blackstone. Commentaries, b. iv. c. 3.

ACCE'LERATE, *v.*
ACCELERA'TION.
ACCE'LERATIVE.

Fr. *Accélérer*; It. *Accelerare*; Sp. *Acceleror*, Lat. *Accelerare*, (*Ad-celer*,) to hasten. See CELERITY.

To hasten, to quicken; to add to, or increase, the speed of.

The inhabitaûtes of Burdeaux sent to him [Talbot] messengers in the darke night, requiryng him to *accelerate*, and spede his iorney towarde their citie, enformyng him, that now the time was propice for his purpose: and tyme not taken, was labor mispent.—*Hall. Hen. VI.* an. 31.

Often times I haue seene in other, & haue proued by experience, that the small consideration passed, and the great *acceleration* in businesse nowe present, maketh great inconueniences in time to come.—*Golden Booke*, c. 12.

Down falling greatness, urged on apace,
Was followed hard by all disgraceful ways,
Now in th' point t' *accelerate* an end,
Whilst misery had no means to defend.
Daniel. Civil Wars, b. 3.

Acceleration of time in works of Nature, may well be esteemed inter Magnalia Naturæ: and even divine miracles, *accelerating* of the time, is next to the creating of matter.
Bacon. Nat. Hist. § 301.

Lo! from the dread immensity of space,
Returning with *accelerated* course,
The rushing comet to the sun descends.
Thomson. Autumn.

It is an attribute of many bodies to be moved; but motion may be in an endless variety of directions. It may be quick or slow, rectilineal or curvilineal; it may be equable, or *accelerated*, or retarded.—*Reid. Ess.* 4. c. 4.

The second sort of centripetal force is the *accelerating* force, which is measured by the velocity generated by it in a given time.—*Maclaurin. Newton's Discoveries*, b. ii. c. 1.

He [Newton] explains very distinctly what he understands by the *accelerative* quantity of a centripetal force.
Reid. Inquiry, c. 2. s. 9.

ACCE'ND, *v.*
ACCE'NSION.

Lat. *Accendere*, (*Ad-cenere*,) to kindle (qv.)

To set fire to; to inflame, to enlighten.

Our devotions, if sufficiently *accended*, would, as theirs, burn up innumerable books of this sort.—*Decay of Piety.*

But this proceedeth from the sulphur of antimony, not enduring the society of salt-peter; for after three or four *accensions*, through a fresh addition of peter, the powder will flush no more; for the sulphur of the antimony is quite exhaled.—*T. Brown. Vulg. Errours*, b. ii. c. 5.

There are some opake bodies, as for instance the comets, which, besides the light that they may have from the sun, seem to shine with a light that is nothing else but an *accension*, which they receive from the sun, in their near approaches to it, in their respective revolutions.
Locke. Elements of Nat. Philosophy.

A'CCENT, *n.*
ACCE'NT, *v.*
ACCE'NTUAL.
ACCENTUA'TION.

Fr. *Accent*; It. *Accento*; Sp. *Acento*, (*Ad-canere, cantum*,) to sing.

To sing or sound, or speak to, or in unison with:—generally with a reference to certain rules of pronunciation.

Accentuation is applied to the mechanical marking of the *accents* in printed books.

Harry, whose tuneful and well-measur'd song
First taught our English music how to span
Words with just note and *accent*, not to scan
With Midas' ears, committing short and long.
Milton. Sonnet to Mr. H. Lawes.

The bishoppe being thus determinately purposed touching the death of Edwarde the 2d, and warily providing for himselfe, if by any chance hee should bee accused thereof, craftily worketh that the authoritie which hee gave by writing, might seeme to bee taken expressely contrary to his meaning, by reason of *accenting* and pointing of the same.
Stow. Chronicle, Edw. II. an. 1326.

Let us prevent his anger by sentencing ourselves: or if we do not, let us follow the sad *accents* of the angry voice of God, and imitate his justice, by condemning that which God condemns.—*Bp. Taylor. Of Repentance*, c. 10. s. 9.

You are to know, that as the ill pronunciation or ill *accenting* of words in a sermon spoils it, so the ill carriage of your line, or not fishing even to a foot in a right place, makes you lose your labour.—*Walton. Angler.*

Ab. Mark'd you his hollow *accents* at the parting?
Qu. Moth. Graves in his smiles.
King. Death in his bloodless hands.
Dryden. D. of Guise, Act ii. sc. 2.

The only perceptible difference among our syllables, arises from some of them being uttered with that stronger percussion of voice, which we call *accent*.—*Blair. Lect.* 38.

Agreeably to this [short pronunciation of our words] is a remarkable peculiarity of English pronunciation, the throwing the *accent* farther back, that is, nearer the beginning of

the word, than is done by any other nation. In Greek and Latin, no word is *accented* farther back than the third syllable from the end, or what is called the antepenult.
Blair. Lect. 9.

In order to form any judgment of the versification of Chaucer, it is necessary that we should know the syllabical value of his words, and the *accentual* value of his syllables, as they were commonly pronounced in his time
Tyrwhitt. On the Language &c. of Chaucer, § 10.

The division, scansion, and *accentuation* of all the rest of the Psalms in the Bishop's edition, are left naked and destitute of demonstration.—*Lowth. Conf. of Bp. Hare*, p. 18.

ACCE'PT, *v.*
ACCE'PTABLE.
ACCE'PTABLENESS, or ACCEPTABI'LITY.
ACCE'PTABLY.
ACCE'PTANCE.
ACCEPTA'TION.
ACCE'PTER.
ACCE'PTION.
ACCE'PTIVE.

Fr. *Accepter*; It. *Accettare*; Sp. *Aceptar*; Lat. *Acceptum*; part. past of *Accip-ere*, (*Ad-capere*,) to take to.
Generally applied, when the thing *taken* or received, or the motive of the offerer, is pleasing, agreeable, approved of.

As dauith seith, the blessidnesse of a man whom God *acceptith*, he ghyueth to him right wysnesse withouten werkis of the lawe, blessid ben thei, whose wickednessis ben forghouun and whos synnes ben hid.—*Wiclif. Romayns*, c. 4.

For he seith in tyme wel pleasynge I haue herd thee, and in the dai of heelthe I haue heepd thee, lo now a time *acceptable*, lo now a dai of heelthe.—*Id. Corynth.* c. 6.

And petir openyde his mouth and seide, In treuthe I haue fo:ndun that God is not *acceptour of* persones, but in ech folk he that dredith God and worchith rightwisnesse is *accept* to hym.—*Id. Dedis*, c. 10.

But glorie and honour and pees to ech man that worchith good thing to the Iew first and to the Greek, for *accepcioun* of persones is not anentis God.—*Id. Romayns*, c. 2.

Much sweter she saith, & more *acceptable*,
Is drinke when it is stollen priuely
Then when it is taken in forme auowable.
Chaucer. The Remedie of Loue.

Infernal furies, ye wreakers of wrong:
And Didos gods, who standes at point of death,
Receiue these wordes, and eke your heauy power
Withdraw from me, that wicked folk deserue:
And our request *accept*, we you beseche.
Surrey. Virgile, b. iv.

For he saith: I haue heard ye in a tyme *accepted*: & in ye daye of saluacion haue I suckered the beholde, nowe is yt *accepted* tyme, beholde nowe is that daye of saluacion.
Bible. Lond. 1550.

If common wryters in trifleyng profane matiers dooe with muche high suit make meanes to obteine and use ye fauourable *acceptacion* of princes: how muche are we all bound to your highnesse!—*Udal. Preface to the Kynges Maiestes.*

And toward the education of your daughters,
I heere bestow a simple instrument,
And this small packet of Greeke and Latine bookes:
If you *accept* them, then their worth is great.
Shakespeare. Tam. of the Shrew, Act ii. sc. 1.

Crit. —Please you to be *accepted*, young gentleman?
1 *Pyr.* Yes sir, fear not, I shall *accept*. I have a foolish humour of taking, (*aside*) if you knew all.
B. Jonson. Poetaster, Act iii. sc. 1.

Cyn. And if you judge it any recompense
For your fair pains, I have earned Diana's thanks,
Diana thanks them, and bestows their crown
To gratify your *acceptable* zeal
Id. Cynthia's Revels, Act v. sc. 1.

Wherefore we receiving a kingdom, which cannot be moved, let us have grace whereby we may serve God *acceptably*, with reverence and godly fear.
Paul. To the Hebrews, xii. 28.

If he heartily desires what the other perfunctorily and with his lips only utters, not praying with his heart, and with the *acceptabilities* of a good life, the amen shall be more than all the prayer.—*Bp. Taylor*, vol. iii. Ser. 10.

God is no *accepter* of persons, neither riches nor poverty are a means to procure his favour: but in all conditions of men, he that loveth righteousness, and hateth iniquity, shall be *accepted* by him.—*Chillingworth*, Ser. 3. § 33.

——— Such with him
Finds no *acceptance*, nor can find; for how
Can hearts, not free, be tried whether they serve
Willing or no, who will, but what they must
By destiny, and can no other choose!
Milton. Paradise Lost, b. v.

This is a faithful saying, and worthy of all *acceptation*, that Christ Jesus came into the world to save sinners.
Paul. 1 *Tim.* iv. 15.

When the school-men talk of *recta ratio* in morals, either they understand reason, as it is governed by a command from above; or else they say no more than a woman, when she says a thing is so, because it is so; that is, her reason persuades her 'tis so. The other *acception* has sense in it.
Selden. Table Talk.

The design of the revelation of the gospel, is to destroy superstition and to restore the truth of religion, by correcting men's opinions and reforming their manners, by introducing to us repentance, and securing to us the *acceptableness* of it through the merits of Christ.—*Clarke. Sermons*, vol. i.

"Friend," quoth the cur, "I meant no harm;
Then why so captious—why so warm!
My words in common *acceptation*,
Could never give this provocation."
Gay. Fables, pt. ii. fab. 1.

Virtue is better *accepted* when it comes in a pleasing form.
Adventurer, No. 81.

If the mind is at any time vacant from every passion and desire, there are still some objects that are more *acceptable* to us than others.—*Reid.* Ess. 4. c. 4

If, when the bill becomes due, the *accepter* does not pay it as soon as it is presented, he becomes from that moment a bankrupt.—*Smith. Wealth of Nations*, b. ii. c. 2.

ACCEPTILA'TION, *n.* Fr. *Acceptilation*; Lat. of the lower ages, *Acceptilatio*. "A payment or an imaginary discharge of a debt."—*Cotgrave.* Applied in the civil law, to a form of verbal acquittance.

I neither am, neither shall be able to requite this your lordship's most special kindnesse and bountifull goodnes at any time, vnlesse I shoulde vse that ciuill remedie called in law *acceptilation*, which great debters especially, are accustomed to procure at the handes of their creditours
Fox. Acles, &c. Bonner to Cromwell.

And then the antithesis must hold thus: by Christ comes justification to life, as by Adam the curse or the sin to the condemnation of death: but our justification which comes by Christ is by imputation and *acceptilation*, by grace and favour.—*Bp. Taylor. Answer to the Bp. of Rochester.*

ACCE'RSE, *v.* Lat. *Accersere*, or *Arcessere*, (*Ad-ciere*,) to call together, to summon.
One of the many affected Latinisms of the chronicler Hall.

The Erle of Warwicke thought it moste necessary for him to give hym [Edw. IV.] battaile with spede, and thereupon *accersed* and called together his army.
Hall. Edw. IV. an. 10.

A'CCIDENT, *adj. & n.*
A'CCIDENCE, *n.*
ACCIDE'NTAL.
ACCIDE'NTALLY.

Fr. *Accident*; It. *Accidente*; Sp. *Accidente*; Lat. *Accidens*; pres. part. of *Accidere*, (*Ad-cadere*,) to fall to.
That which falls, or happens, or occurs to: generally with a sub-audition, of something unforeseen, unexpected, unfortunate, unnecessary, without design, contrivance, or intention.

And althen thou seest thine fleshly body in kindly power faile, how should than the *accident* of a thing ben in more surety of being than substantiall wherefore thilke things that we cleape power, is but *accident* to the fleshlye body, and so they may not haue that surety in might, which wanteth in the substantiall body.
Chaucer. The Test. of Love, b. ii.

The fer cause is Almighty God, that is cause of alle thinges the ner cause is thin three enemies, the cause *accidental* was hate.—*Id. The Tale of Melibeus.*

He bosteth himself to make lawes and articles of owr faithe and to adde mó sacraments to them then cryst made and to consecrate and to make the body of cryste, to sence awaye the substance of the bread, the *accidents* as the whigtnes, rowndes, tast & other qualities & quatities remayning.—*Joye. Exposicion of Daniel*, c. 7.

Wherfore sithe in all myne authors, I finde no matter, either greatly necessarie, or muche conuenient to be spoken of concernyng any high enterprise: I therfore, leauyng bothe the nacions, daily studiyng how to greue, and gain of the other, will turne againe to other thynges *accidentall* whiche chaunced in this XII yere.—*Hall. Hen. VI.* an. 12.

If all the yeare were playing holidaies,
To sport, would be as tedious as to worke;
But when they seldome come, they wisht for come,
And nothing pleaseth but rare *accidents*.
Shakespeare. 1 *Part Hen. IV.* Act i. sc. 2.

And not a man for being simply man,
Hath any honour; but honour'd for those honours
That are without him; as place, riches, and fauour,
Prizes of *accident*, as oft as merit.
Id. Tro. and Cres. Act ii. sc. 3.

Jul. ———With an unheedful eye,
An *accidental* view, as men see multitudes,
That the next day dare not precisely say
They saw that face, or that, amongst 'em all.
Beaumont & Fletcher. Maid in the Mill, Act v. sc. 2

What the light is, whether a substance or an *accident*, whether of a corporall or incorporall nature, it is not easy to determine.—*Hakewill. Apologie*, p. 93.

Those atomes, or indivisible bodies, having an *accidentary* and inconsiderate motion, stirring continually, and most strictly happen many of them to encounter one another and meet together.
Holland. Plutarch. Morals, p. 662.

Which tardy proficience [in learning the Latin tongue] may be attributed to several causes: in particular, the making two labours of one, by learning first the *accedence*, then the grammar in Latin, e'er the language of those rules be understood.—*Milton. Accedence commenced Grammar.*

Other points no less concern the commonwealth, though but *accidentally* depending upon the former.
Spenser. State of Ireland.

If one of the legs of a man be found shorter than the other, the man is deformed; because there is something wanting to complete the whole idea we form of a man; and this has the same effect in natural faults, as maiming and mutilation produce from *accidents*.
Burke. Sublime and Beautiful.

Explore thro' earth and heaven, thro' [illegible] and skies,
The *accidental* graces as they rise:
And while each present form the fancy warms,
Swift on thy tablets fix it's fleeting charms.
Mason. Art of Painting.

He will find he has no other idea of it [pure substance] at all, but only a supposition of he knows not what support of such qualities, which are capable of producing simple ideas in us; which qualities are commonly called *Accidents*.
Locke. On Human Understanding, b. ii. c. 23.

Civil society was instituted either with the purpose of attaining all the good, of every kind, it was even *accidentally* capable of producing; or, only of some certain good, which the institutors, unconcerned with, and unattentive to, any other, had in view.—*Warburton. Alliance*, b. i. c. 4.

ACCI'PITRARY, *n.* A catcher of birds of prey: a faulconer.

To heare an *accipitrary* relate againe, how he went forth in a cleere, calme, and sun-shine evening, about an houre before the sunne did usually maske himselfe, unto the river, where finding of a mallard, he whistled off his faulcon, &c.
Drake. Shakesp. & his Times. From Nash. Quaternio.

ACCI'TE, *v.* Lat. *Acci-re, itum*, (*Ad-ciere*,) to go or send for; to summon. See CITE.

Mine old dere enemy, my froward maister,
Afore that quene I causde to be *acited*,
Which holdeth the diuine part of our nature.
Sir T. Wyat. Complaint to Reason.

When the place was redy, the Kyng and the Quene wer *accited* by Docter Sampson to appere before the Legates, at the forenamed place, the twentie and eight day of May.
Hall. Hen. VIII. an. 21.

A nobler man, a brauer warrior;
Liues not this day within the city walles.
He by the senate is *accited* home
From weary warres against the barbarous Gothes.
Shakespeare. Tit. And. Act i. sc. 1.

But in my deske, what was there to *accite*
So fayehous and vast an appetite?
B. Jonson. Execration upon Vulcan.

ACCLA'IM, *v.*
ACCLA'IM, *n.*
ACCLAMA'TION.

Fr. *Acclamation*; It. *Acclamare, Acclamazione*; Sp. *Aclamar, Aclamation*; Lat. *Acclamare*, (*Ad-clamare*,) to cry out, or shout to.
Applied to noisy and tumultuous expressions of assent, choice, approbation.

Justly did thy followers hold the best ornaments of the earth worthy of no better, than thy treading upon.—How happily, did they think their backs disrobed for thy way! How gladly, did they spend their breath in *acclaiming* thee!
Bp. Hall. Contemp. Procession to the Temple.

———Gladly then he mix'd
Among those friendly powers, who him receiv'd
With joy and *acclamations* loud, that one,
That of so many myriads fallen, yet one,
Return'd, not lost.—*Milton. Par. Lost*, b. vi.

The king [Lewis XIV.] himselfe, like a young Apollo, was in a suite so cover'd with rich embrodry, that one could perceive nothing of the stuff under it; he went almost the whole way with his hat in hand, saluting the ladys and *acclamators* who had fill'd the windows with their beauty, and the aire with *Vive le Roy*.—*Evelyn. Memoirs*, an. 1651.

The herald ends: the vaulted firmament,
With loud *acclaims* and vast applause is rent.
Dryden. Palamon & Arcite.

Angus. Thou shalt be crown'd:—
An iron crown intensely hot shall gird
Thy hoary temples; while the shouting crowd
Acclaims thee king of traitors.
Smollett. Regicide, Act v. sc. 8.

An amiable accomplished prince ascends the throne under the happiest of all auspices, the *acclamations* and united affections of his subjects.—*Junius. Lett.* 12.

ACCLIVITY, *n. s.* Lat. *Acclivis*, (*Adclivus*, to a hill.)

That which slopes upwards; which rises or ascends.

The men [of the Alps] leaving their wives and younger children below, do, not without some difficulty, clamber up the *acclivities*, dragging their kine with them.

Ray. On the Creation.

The example of our Saviour [was] accommodated for all men, especially conducting them in the hardest and roughest parts of the way leading to bliss,—the *acclivities* or asperities of duty, self-denial, &c.

Barrow, vol. iii. Ser. 12.

ACCLOY, or CLOY. *Cloy* is derived by Skinner from *Claudere*. Junius prefers *Cloy*; which Skinner suspects is from *Log*. See CLOY.

"ACLOYE, v. (says Tyrwhitt) may perhaps mean To *cloy*; to embarrass with superfluity."

But better is, that a wights tong rest
Than entermete him of such doing
Of which he neither rede can nor sing
And who so it doth, full foule him self *acloyeth*
For office vncommitted oft anoyeth.

Chaucer. Assembly of Foules.

No man of what condition so euer he be, except he haunt feates of artues of other learning in some ordinarie exercise, shall haue his bodie lustie & his spirit quicke: but shall be *accloyed* in all other things, and wander from street to street as a vagabond.—*The Golden Booke*, c. 24.

The mouldie moss which thee *accloyeth*
My smarmon smell too much annoyeth

Spenser. Shepherd's Calendar. February.

As then, no winde at all there blew,
No swelling cloude *accloid* the aire;
The skie, like grasse [glasse] of watchet hew,
Reflected Phœbus golden haire.

Spenser. Ed. upon Astrophile.

For they that escape best in the temperate zone, would be *accloyed* with long nights very tedious, no less than forty days, and those that now never have their night above twenty four hours, as Friesland island, the furthest parts of Russia and Norway, would be deprived of the sun, above a hundred and thirty days together.

Ray. On the Creation.

ACCOIL, or COIL. See COIL.

ACCOIL, *v.* To embrace round the neck (collum). See COLL.

This having said, she left me all in teres,
And meaning much to speake: but she was gone,
And softly fled into the weightlesse aire.
Towards straight I with mine armes *iaccoll* her neck:
Three did my hand's vaine holde thimage escape
Like nimble windes, and like the fleing dreame.

Surrey. Virgil. Æneis, b. ii.

ACCOMMODATE, *v.* } Fr. *Accommoder*; It. *Accommodare*; Sp. *Acommodar*; Lat. *Accommodare*, (*Ad-commodum*,) to the advantage of. See COMMODIOUS.
ACCO'MMODATE, *adj.*
ACCO'MMODATELY.
ACCO'MMODATENESS.
ACCOMMODA'TION.
ACCO'MMODATOR.

To act to the advantage, or for the benefit, or convenience of: to serve, to suit, to adapt, to adjust.

But whens it [so speaking in praise of the dead] hath been approued and allowed of a long tyme, that it ought to be thus done, it becommeth me, obeyuge to the lawe, to *accommodate* and apply my spekynge to the opynyô & wille of euery one of you, the most that I maye.

Nycolls. Thucydides, fol. 54.

As a King, which commandeth some goodly building to be erected, doth not accommodate the same to that use and end, to which it was ordained, so it pleased God to command the world to be.—*Ralegh. History of the World*, b. i. c. 1. § 7.

A *Ja* However, what is necessary for you
At your departure, I am well content
You be *accommodated* with

Ford. Perkin Warbeck, Act iv. sc. 3

——Thou art not noble,
For all the *accommodations* that thou bearst,
Are nurs'd by baseness.

Shakespeare. Meas. for Meas. Act iii. sc. 1.

It is not the endeavour of Moses, or the prophets, to discover any mathematical or philosophical subtilties; but rather to *accommodate* themselves to vulgar capacities, and ordinary speech, as nurses are wont to use their infants.

Bishop Wilkins. Math. and Phil. Works, b. ii.

It is true, the constitution of some faculties and organs of sensibles, is more *accommodate* to their fabrick and use than the like organs of man would be to the use of brutes.

Hale. Origination of Mankind, p. 53.

Of all these Moses his wisdome held fit to give an account *accommodately* to the capacity of the people.

More. Def. of Lit. Cabbala, c. 3.

I have now shewn the fitness and suitableness of the Gospel to the end for which it was designed, in that it is furnished with all those arguments of credibility that may beget assent in rational persons; but its aptness and *accommodateness* to the great purpose of men's salvation may further be demonstrated

Hallywell. Sac. of Souls, p. 80.

Insects are so acted and directed by nature, as to cast their eggs in such places as are most *accommodate* for the exclusion of their young, and where there is food ready for them so soon as they be hatcht.

Ray. On the Creation.

I pretend not to any such illuminations. I am neither prophet nor prophetick prelate, but account it enough for my purpose, if I can bring my present business and the text together, not by design, but *accommodation*.

South, vol. v. Ser. 2.

Socinus's main design (or pretence at least) was to bring all the mysteries of Christianity to a full *accommodation* with the general notions of man's reason; and so far the design was, no doubt, fair and laudable enough, had it kept within the bounds of a sober prosecution.—*Id. Ib.* Ser. 3.

And this sense is very *accommodate* and proper to this expression of our Saviour, and to the prayer of the penitent thief.—*Watts. On Separate State of Souls*, § 3.

As there is infinite variety in the circumstances of persons, things, actions, times and places, so we must be furnished with such general rules as are *accommodable* to all this variety by a wise judgment and discretion.

Id. Logick, pt. ii. c. 5.

Though the ultimate design of these parables, and the coming of Christ mentioned therein, refer to the great day of judgment, yet, both the duties, and the warnings, which are represented in these parables, seem to be very *accommodable* to the hour of our death.—*Id. Discourses.*

Heaven speed the canvass, gallantly unfurl'd
To furnish and *accommodate* a world,
To give the pole the produce of the sun,
And knit th' unsocial climates into one!

Cowper. Charity.

Mahomet, who wanted the refinement of our modern *accommodators*, plainly saw that the doctrine of Redemption followed the passion; completed the scheme of revelation, and shut out all his bold pretences.

Warburton. Doctrine of Grace, b. iii. c. 3.

ACCOMPANY, *v.* } Fr. *Accompagner*; It. *Accompagnare*; Sp. *Acompañar*. See COMPANY.
ACCO'MPANIMENT.

To go or come together with; to follow or attend upon, to consort, to associate.

Lo if thou loue her, loue eke thine honestie,
Be she not ydell; for what woll betide,
If she sit ydell; of very necessitie
Her minde woll search ferre and eke wide,
Namely if she be not *accompanide*—
How *accompanied*, not with yong men
But with maidens I meane or women.

Chaucer. Remedie of Loue.

So shall mine eyes in payne *accompany* my hart,
That were the guides, that did it lead of loue to feel the smart.—*Wyatt. Complaint of the Absence of his Loue.*

Now came still evening on, and twilight gray
Had in her sober livery all things clad;
Silence *accompanied*, for beast and bird,
They to their grassy couch, those to their nests
Were slunk.—*Milton. Par. Lost.* b. iv.

By our traffic into foreign countries, tho' we many times bring home light and frivolous toys, yet they are often *accompanied* with gold and silver, both in coin and bullion.

Spelman. Dialogue concerning the Coin of the Kingdom.

Well must she sing of whom I make my choice,
And with her lute *accompany* her voice.

Congreve. Ovid. Art of Love.

In a mind truly virtuous, the scorn of vice is always *accompanied* with the pity of it.—*Spectator*, No. 70.

——The Persian dames
(So were accustom'd all the eastern fair,)
In sumptuous care, *accompany'd* his march,
A beauteous train, by Ariana grac'd.

Glover. Leonidas, b. viii

We have the same representation of Hymen in an epithalamium, the usual indispensible *accompaniment* of a wedding, and often a part of the nuptial mask, in the Poetical Miscellanies of Phineas Fletcher.

Warton. Note on L'Allegro.

He [Dr. Burney] observes, that in this song to Echo a favourable opportunity was suggested to the musician for instrumental iterations, of which he made no use: and that, as the words have no *accompaniment* but a dry bass, the notes were but ill calculated to waken Echo, however courteous, and to invite her to give an answer.

Id. On Comus.

ACCOMPLICE, *n.* *Ad-complex*, *plicare*, to knit together. See COMPLICE.

In ancient writers it is most commonly found without *ac* prefixed.

One who is knitted, joined, or united with another; who co-operates with, aids or assists another.

And now of late Duke Humphry's old allies,
With banish'd Elenor's base *accomplices*,
Attending their revenge, grow wond'rous crouse,
And threaten death and vengeance to our house.

Drayton. Margaret to De la Poole.

Link'd hand in hand, th' *accomplice* and the dame,
Their way exploring to the chamber came.

Dryden. Ovid. Cinyras and Myrrha.

And thou, the curs'd *accomplice* of his treason,
Declare thy message and expect thy doom.

Johnson. Irene, Act v. sc. 1.

ACCOMPLISH, *v.* } Fr. *Accomplir*; It. *Compire*, (*Ad-complere*,) to fill up to; to fulfil.
ACCO'MPLISHED.
ACCO'MPLISHMENT.

See COMPLETE.

To fulfil; to perform, execute fully; to perfect, to supply, to furnish; to succeed in, to acquire, to obtain.

And Tullius sayth, that grete thinges ne ben not *accomplished* by strengthe, ne by delivernesse of body, but by good conseil, by auctorites of persones, and by science.

Chaucer. Tale of Melibeus.

From the full *accomplishmêt* of the thinge proclamed, concerninge the reedifying of Hierusalem, which *accomplishment* and fulfinishment of the worke was done in the 32 of Darius.—*Joye. Exposicion of Daniel*, c. 9.

What with his tenants, servants, followers, friends,
And their alliances and amities;
All that shire universally attends
His hand, help up to any enterprise.
With which *accomplements* so mighty grown,
Forward he tends with hope t'attain a crown.

Daniel. Civil Wars, b. v.

So shall my word that goeth forth out of my mouth: it shall not return unto me void, but it shall *accomplish* that which I please.—*Isaiah* lvii. 11.

——And from the tents,
The armourers *accomplishing* the knights,
With busie hammers closing rivets up
Give dreadful note of preparation.

Shakespeare. Hen. V. Chorus.

To whom our general ancestor repli'd,
"Daughter of God and Man, *accomplish'd* Eve."

Milton. Par. Lost, b. iv.

If we consider the moon as another habitable earth, then the appearances of it will be altogether exact and beautiful, and may argue unto us that it is fully *accomplished for* all those ends to which Providence did appoint it.

Wilkins. Math. and Phil. Works, b. i.

Or grant, that with extreme surprise,
We find ourselves at sixty, wise;
And twenty pretty things are known,
Of which we can't *accomplish* one.—*Prior. Alma*, can. 3.

When I went abroad, I first went to the Hague, where gaming was much in fashion, and where I observed that many people of shining rank and character gamed too. I was then young enough, and silly enough, to believe that gaming was one of their *accomplishments*.

Chesterfield. Letters.

I'll make a proof, how I advance in
My new *accomplishment* of dancing.

Churchill. Ghost, b. iii.

ACCOMPT, *n.* } See COUNT. *Ad-computare*, to reckon with.
ACCO'UNT, *v.*
ACCO'UNT, *n.*
ACCO'UNTABLE.
ACCO'UNTANT, *adj.*
ACCO'UNTANT, *n.*
ACCO'UNTING.

To reckon, to number, to compute, to calculate, to tell.

To reckon, or calculate, to give or assign, to state or explain,—the cause, reason, or consequence, the value, profit, or advantage.

To value, to esteem, to regard.

Liste & I salle rede the parcelles what amountes,
If any man in dede wille keste in *accountes*.

R. Brunne, p. 135.

At the dreadful day of dome, when dede men shullen ryse
And comen alle bi fore Crist, *a counter* to yeld
How we ladde oure lyfe here, and hus lawes kepte
And how we dude day by day.
Piers Ploughman, p. 164.

——— Men that ben ryche
Aren *a countable* to Crist, and to the kyng of hevene.
Id. p. 218.

And many of hem that sueden curiouse thingis broughten togidre bookis and brennyden hem bifore alle men, and whanne the prisis of thi weren *accountid* thei foundun money of fifti thousynde pens, so strongli the word of god wexide and was confermyd.—*Wiclif. Dedis*, c. 19.

And thus ben thei the worst of all
Of hem, whiche vnto wrath fall,
In dede both, and eke in thought.
For thei *accompten* their wrath nought,
But if there be shedynge of blood.—*Gower. Con. A.* b. iii.

And whan thei weren both alofte,
This Icarus began to mounte,
And of the counsell non *accompte*
He set, whiche his fader taught,
Till that the sonne his wynges caught.—*Id. Ib.* b. iv.

For this cause chiefly we thought it good, to yelde up an *accompte* of our faith in writing.
Jewel. Defence of the Apologie.

Cut off euen in the blossomes of my sinne,
No reckoning made, but sent to my *account*
With all my imperfections on my head.
Shakespeare. Hamlet, Act i. sc. 5.

Adur. I make my judge my jury; be *accountant*,
Whether, with all the eagerness of spleen
Of a suspicious rage can plead, thou hast
Enforc'd the likelihood of scandal.
Ford. Lady's Trial, Act iv. sc. 2.

I know others have treated already of the same subject, and given a laudable *account* of the City of London, but gold may often be told over without fouling the fingers.
Howell. Londinopolis, Dedication.

An humble man looks upon all his plenty and prosperity, not as his own, or the reward of his desert, but as the depositum of the Great Master of the family of heaven and earth; talents entrusted to him as a steward, and an *accomptant* to employ for his master's use, service, and honour.—*Hale. Contem. Humility.*

The opinion of more world's than one has in ancient times been *accounted* a heresy.
Bp. Watkins. Math. and Phil. Works, b. i.

The Presbyterian ministers clamorously assert in their sermons and writings the privileges of kings from all *accountableness*, or (to speak in the language of that time) non-resistance and passive obedience to be the doctrine of all the reformed churches.—*Wood. Fasti Oxon. Milton.*

This method, faithfully observed, must keep a man from breaking, or running behind hand in his spiritual estate; which, without frequent *accountings*, he will hardly be able to prevent.—*South.* Ser. 8.

To love's *account* they plac'd their death of late,
And now transfer the sad *account* to fate.
Parnell. Elysium.

——— We are held
Accountable; and God, some future day,
Will reckon with us roundly for th' abuse,
Of what he deems no mean or trivial trust.
Couper. Task, b. vi.

The exhortation to masters, to keep in view their own subjection and *accountableness*, was no less seasonable.
Paley. Moral Philos. b. iii. c. 12.

For this purpose, the first point to be endeavoured after is, to impress upon children the idea of *accountableness*, that is, to accustom them to look forward to the consequences of their actions in another world; which can only be brought about by the parents visibly acting with a view of those consequences themselves.—*Id. Ib.* b. iii. c. 10.

ACCO'RD, *v.* } Fr. *Accorder*; It. *Accordar*; Sp. *Acordar*, (*Ad-cor*,) to the heart. In Wiclif, where the common version has "with one *accord*," we find "with oo will, with oo herte." 2 Philip. 4 Acts.
ACCO'RD, *n.*
ACCO'RDABLE.
ACCO'RDANCE.
ACCO'RDANCY.
ACCO'RDANT.
ACCO'RDING, *adj.*
ACCO'RDINGLY.

To act with one heart or mind; to act suitably to, in harmony, unison, conformity, or agreement with; to agree, to conform, to comply, to consent, to concur, to grant.

Hii caste awey hseld & suerd, & turnde al to loue,
An byclupte hem & custe, & her fole in eyther syde,
Tho hii seye hem *acorded*, vor joye loude hii cryde.
R. Gloucester, p 309.

Tho hii were to thys batayle prest in ethher syde,
Some frend hym bythogte bet, & bytuene hem gonne ryde
And made *acord* bytuene hem, that the kyng adde al that lond.—*Id.* p. 237.

Thus is relacion rect, ryght as adjectif & substantif *Acordeth* in alle kyndes.
Piers Ploughman, p. 56.

For in the dai suynge he apperide to hem chidynge, and he *accordide* hem in pees and seide, men ghe ben britheren, whi noyen ghe ech othire?—*Wiclif. Dedis*, c. 7.

Nyle ghe bere the ghok with unfeithful men, for what parting of rightwysnesse with wickidnesse? or what felouschipe of light with derknessis? and what *according* of crist to belial?—*Id.* 2 *Corynth.* c. 6.

Of instruments, of strings in *accord*
Heard I so play, a ravishing swetnesse
That God, that maker is of all and Lord
Ne heard neuer better, as I gesse.
Therewith a wind, vnneth it might be lesse
Made in the leaues grene, and nose soft
Accordant to the foules song on loft.
Chaucer. The Assemblie of Foules.

Where she sat in a fresh greene laurey tree
On the further side euen right by me
That gaue so passing a delicious smell
According to the eglantere full well.
Id. The Floure and the Leafe.

Throughout the world if it were sought,
Faire words ynough a man shall finde;
They be good chepe, they cost right nought,
Their substance is but only winde
But well to say, and so to mene,
That swete *accord* is seldom sene.
Sir T. Wyat. Dissembling Wordes.

Charlys bare him so knyghtly that he slewe of the Paganys an excedynge nombre, to be *accordaunt* with reason.
Fabyan, c. 147.

But moste *accordyngly* it [the kyngdome of West Saxon] shuld be rekened from the first yere of Cerdicus to the laste yere of Aluredus, for he made one monarchy of al vii kyngdomes.—*Id.* c. 105.

Eng. If duke of Burgonie, you would the peace
Whose want giues growth to th' imperfections
Which you haue cited; you must buy that peace
With full *accord* to all our iust demands,
Whose tenures and particular effects
You haue enchedul'd briefely in your hands.
Shakespeare. Hen. V. Act v. sc. 2.

Cleopatra, the daughter of Philip, and sister to Alexander the Great, being incensed against Antigonus, of her own *accord*, inclined to Ptolomei, and left Sardis, to go unto him.—*Usher. Annals*, A.M. 3696.

They have busily noted the order and course of times, which even to this day, many have curiously sought to correct, and could yet never discuss it, nor *accord* all contrarieties and manifest repugnances in the same.
North. Plutarch, p. 78.

So can they both themselues full eath perswade
To faire *accordance*, and both faults to shade,
Fyther embracing other loungly,
And swearing faith to eyther on his blade,
Neuer thence-forth to nourish enmity,
But eyther others cause to maintaine mutually.
Spenser. Faerie Queene, b. v. c. 8.

But wooe her, gentle Paris, get her heart;
My will to her consent is but a part;
And shee agree, within her scope of choise,
Lyes my consent, and faire *according* voice.
Shakespeare. Rom. and Jul. Act i. sc. 2.

Because the Father, to whom in heaven supreme
Kingdom, and power, and glory appertain,
Hath honour'd me *according* to his will,
Therefore to me their doom he hath assign'd.
Milton. Par. Lost, b. viii.

Lap. But I hope your Lordshippe thinkes not him a souldier.
Ber. I do assure you my Lord he is very great in knowledge and *accordinglie* valiant.
Shakespeare. All's Well, Act ii. sc. 5.

Whither also came Hubert de Burgh, escaped out of prison, and joins them; [the confederate lords; the earls of Chester, Gloucester, and others,] taking intermutual oaths, That no one without other should make their *accord*.
Baker. Chronicle, an. 1235.

The heroes pray'd, and Pallas, from the skies,
Accords their vow, succeeds their enterprize.
Pope. Hom. Il. b. x.

If men are treated *according* to reason, they must be treated *according* to what they are; the virtuous, the just, the compassionate, &c. as such, and the vitious, unjust, cruel, &c. *according* to what they are.
Wollaston. Religion of Nature, s. 5.

Christ had told his disciples, that, when he should "be taken from them, then they should fast." *Accordingly*, the primitive Christians used to fast oft.
Burnet. History of the Reformation.

It strikes me as a very observable instance of providential kindness to man, that such an exact *accord* has been contrived between his ear, and the sounds with which, at least in a rural situation, it is almost every moment visited.
Cowper. Let. 172.

Yes, magic lyre! now all complete
Thy slender frame responsive rings;
While kindred notes, with undulation sweet,
Accordant wake from all thy vocal strings.
Mason. Ode on Æolus' Harp.

Analogical reasoning is not, in all cases, to be rejected. It may afford a greater or a less degree of probability, *according* as the things compared are more or less similar in their nature.—*Reid. On the Powers of the Mind*, Ess. i, c. 4.

ACCO'ST, or Acco'ast, Acco'stable. } Fr. *Accoster*; It. *Accostare*; Sp. *Acostar*. *Latus latere jungere*, says Skinner, from the Lat. *Costa*. And Cotgrave, to join side to side. See Cost or Coast. Barrow uses *Discost*, in opp.

To go near to, to go or stay near or close to, the *coast* or side of; to approach; and then,

To speak to, to direct the discourse to, to address.

Ne is there hauke which mantleth her on pearch,
Whether high towering or *accoasting* low,
But I the measure of her flight doe search,
And all her pray, and all her diet know:
Such be our ioyes which in these forreats grow.
Spenser. Faerie Queene, b. vi. c. 2.

Lapland hath since been often surrounded (so much as *accosts* the sea) by the English.
Fuller. Worthies, Derbyshire.

The French are a free, debonnair, *accostable* people; both men and women.—*Howell*, b. ii. Let. 12.

He had no sooner perpetrated his crime, than a thousand horrors haunted him night and day. He thus *accosts* the devil: "Oh wretch!" says he, "it is thou which hast destroyed me!"—*Guardian*, No. 148.

Now off at sea, and from the shallows clear,
As far as human voice could reach the ear,
With taunts the distant giant I *accost*,
"Hear me, O Cyclop! Hear, ungracious host!"
Pope. Hom. Od. b. x.

If you would convince a person of his mistake, *accost* him not upon that subject when his spirit is ruffled or discomposed with any occurrences of life; and especially when he has heated his passions in the defence of a contrary opinion.—*Watts. Improvement of the Mind*, pt. ii. c. 3.

As thus I sing, a solemn sound
Accosts mine ear; I look'd around,
And lo! an ancient sage
Hard by an ivy'd oak stood near,
That fenc'd the cave, where many a year
Had been his hermitage.—*Mickle. Ode on Knowledge.*

ACCOU'NT. See Accompt.

ACCOU'PLE, or Couple. See Couple. Fr. *Accoupler*. To join, unite, yoke together.

The yoüg galantes of Fraüce had coates garded with one colour, cut in x or xii partes very richely to beholde: and so al the Englishmé *accoupled* thēselues with the French men louingly togather, and so roade to Lödon.
Hall. Hen. VIII. an. 9.

King Charles sent a solemne ambassage to treat a peace and league with the king, *accoupling* it with an article in the nature of a request.—*Bacon. Hist. of Hen. VII.* p. 81.

ACCOU'RAGE. See Courage. Fr. *Accourager*, to hearten, embolden: used as we now use *Encourage*.

Aftir two yeres Philometer obtayned helpe of the Romās to recouer his lost cities, and thus *accouraged* of the Romans he expelled his auuncles syriake hoste and armye.
Joye. The Exposicion of Daniel, c. 11.

That forward pair she ever would asswage,
When they would striue due reason to exceed;
But the same froward twaine would *accourage*,
And of her plenty adde unto their need.
Spenser. Faerie Queene, b. ii. c. 2.

ACCOU'RTING, or Courting. See Court.

Whilst she herselfe thus busily did frame
Seemely to entertaine her new-come guest,
Newes hereof to her other sisters came
Who all this while were at their wanton rest
Accourting each her friend with lavish feast.
Spenser. Faerie Queene, b. ii. c. 2.

ACCOU'TRE, *v.* } Fr. *Accoutrer*. Sax.
Acco'utrement. } *Cuth*, is the pp. of *Cunnan*, to *know*. *Acunnan* is, to *try*, to *prove*.

To *accoutre*, then, may be, to provide with arms, *tried, proved*: but subsequently applied generally, To provide with dress, trappings, ornaments, equipments.

Uncouth, is by Fairfax also applied to an armed man. In the edition of Chaucer, quoted by Junius and by Tyrwhitt (in v. *Timbesterre*,) we find *Yoothe*,—in Speght, 1598, it is merely *Cothe*. See UNCOUTH.

There was many a timbestere
And sawdons, that I dare well swere
Yoothe her craft full parfetly,
The tymbres up full subtilly
They casten, and hent hem full oft
Upon a sharpe faire and soft,
That them ne failed never mo.—*Chaucer. R. R.* 769.

Nor you. What fouler object in the world than to see a young, fair, handsome beauty, unhandsomely dighted, and incongruently *accoutred*!

Massinger. Fatal Dowry, Act iv. sc. 1.

——He hold thee any wager
When we are both *accoutered* like yong men,
I'e prove the prettier fellow of the two,
And wear my dagger with the braver grace.

Shakespeare. Merchant of Venice, Act iii. sc. 4.

Every thing about you, [should] demonstrate a carelesse *desolation*, but you are no such man, you are rather point device in your *accoustrements*.

Id. As You Like It, Act iii. sc. 2.

When we survey the bare out-works of this our globe; when we see so vast a body *accoutered* with so noble a furniture of air, light, and gravity; with every thing in short, that is necessary to the preservation and security of the globe itself—what else can be concluded, but that all was made with manifest design?

Derham. Physico-Theology, b. i. c. 5.

And canst thou believe, that most heroical and omnipotent infiniteness of his, will abridge a follower of such poor tapes as the *accoutrements* of this life are?—*Feltham. Res.* 11.

With such *accoutrements*, with such a form,
Much like a porpoise, just before a storm,
Onward he rose.—*Churchill. Independence.*

ACCREDIT, v. Fr. *Accréditer*; It. *Accreditare*; Sp. *Acreditar* Lat. *Accredere*, (*Ad-credere*,) to trust to.

To give trust or confidence to: to give that consequence or importance which arises from trust or confidence.

I am better pleased, indeed, that he [the Analytical Reviewer] censures some things, than I should have been with unmeant commendation; for his censure will (to use the new diplomatic term) *accredit* his praises.

Cowper. Let. 43.

St John dwells upon it with earnest reiterated asseveration, as a thing [the water and the blood] so wonderful, that the express testimony of an eye-witness was requisite to make it credible: and yet of great importance to be *accredited* as a main foundation of faith.

Horsley, vol. i. Ser. 9.

Having received my instructions and letters of *accreditation* from the earl of Hillsborough, secretary of state, on the 17th day of April, 1780, I took my departure for Portsmouth, &c.—*Mem. of R. Cumberland*, vol. i. p. 417.

ACCRE'SCENT. } Fr. *Accroître*; It. *Accrescere*; Sp. *Acrecentar*; Lat. *Accrescere*, (*Ad-crescere*, *à creare*,) to grow to.
ACCRE'TION.
ACCRE'TIVE.

Growing to, adding to, augmenting.

We may trace a gradual increase of the circulation of it, [vegetative life] from the mere inert parts, as it were, of matter to the trees, and shrubs, and plants, and flowers, whose living growths are more and more conspicuous, daily ornamented with new appearances of *accrescent* variety and decoration.—*Shuckford. Creation and Fall of Man*, p. 90.

Of these three degrees of interiour or spirituall mortification, the first is duty, the second is counsell, and the third is perfection, we answer, if we have not the first, we are in danger without the second, but without the third we cannot be perfect as our heavenly father is; but shall have more humane infirmities to be ashamed of, then can be excused by the *accrescences* and condition of our nature.

Jer. Taylor. Great Exemplar. pt. i. § 10.

Those places, which were formerly filled with wood, have buried the fallen trees three, four, or five foot deep in the ground by an *accretion* or cover of earth, derived to them sometimes by deluvions or floods.

Hale. Origin of Mankind, p. 96.

That we call a fayrie stone, and is often found in gravel pits amongst us, being of an hemispherical figure, hath five [illegible] arising from the center of its basis, which if no accretion distract them, do commonly concur and meet in the apex thereof.—*Brown. Vulgar Errours*, b. iii. c. 1.

If the motion be very slow, we perceive it not. Thus vegetables spring up from their mother earth; and we can no more discern their *accretive* motion, then we can their most hidden mouse.—*Glanvil. The Vanity of Dogmat.* c. 9.

ACCROACH, v. Fr. *Accrocher*. See ENCROACH, and the quotation from Blackstone.

In semblant (as men sayne) is gile,
And that was proued thilke while.
The ship, whiche wende his helpe *accroche*,
Drofe all to peces on the roche.—*Gower. Con. A.* b. iii. p. 53.

And fire, whan it to towe approcheth,
To hym anone the strength *accrocheth*,
Till with his hete it be deuoured,
The towe he may not be socureured.—*Id. Ib.* b. v.

And [they had] pursued those misdemeanors and attainder of them by force, because they could not be attainted by processe of law, because that the said Sir Hughes had *accroached* to them the royall power in divers manner.

Prynne. The Soc. Power of Parl. & Kingdome, pt. iii. p. 34.

The *accroaching*, or attempting to exercise, royal power [a very uncertain charge] was in the 21 Edw. III. held to be treason in a knight of Hertfordshire, who forcibly assaulted and detained one of the king's subjects till he paid him 90*l* a crime, it must be owned, well deserving of punishment; but which seems to be of a complexion very different from that of treason.—*Blackstone. Comment.* b. iv. c. 6. p. 76.

ACCRU'E, or } Fr. *Accru*, *Accroître*; It. *Accrescere*; Sp. *Acrecentar*. See
ACCRE'W, v. } ACCRESCENT.
ACCRU'MENT.

To grow; to add to; to augment, or increase the number or quantity of; to arise, or spring from; to be produced or derived from, in addition, or accession.

But toward th'end sir Arthegall renewed
His strength still more, but she still more *decrewed*.
At last his luckless hand he heav'd on high,
Having his forces all in one *accrewed*,
And therewith stroke at her so hideouslie,
That seemed nought but death wote be her destinie.

Spenser. Faerie Queene, b. iv. c. 6.

I cannot imagine what *accruements* will hence [from *ex tempore* prayer] come to the publick: it may be, some advantages may be to the private interests of men.

Jer. Taylor. Set Forms of Liturgie.

In the foot of this account we shall not find any great affluence of temporal *accruments*.

Id. Great Exemplar, pt. ii. § 8.

We must love them [our wives] as dearly as one of our limbs, & be as kind to them as we are to ourselves; for, indeed, in being affectionate to them, we make them so to us, and the advantage finally *accrues* to ourselves, so that we must love them for our own sakes.

Comber. Companion to the Temple, pt. 4.

Good men consult their piety as little as their judgment and experience, when they admit the great and essential advantages *accruing* to society from the freedom of the press, yet indulge themselves in peevish or passionate exclamations against the abuses of it.—*Junius. Letters*, Pref.

Know, your arrears with every hour *accrue*,
For mercy shown, while wrath is justly due.

Cowper. Conversation.

ACCUBA'TION. } Lat. *Accubatio*, *Accumbens*, pres. part. of *Accumbere*, (*Ad-cumbere*,) to lie to, or towards.
ACCU'MBENT, n.
ACCU'MBENT, *adj.*

To lie or lean to, to incline, to recline. See INCUMBENT.

Of their *accumbing* places, the one was called Stibadion and Sigma, carrying the figure of an half moon, and of an uncertain capacity, whereafter it received the name of Hexaclinon.—*Brown. Vulgar Errours*, b. v. c. 6.

"Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved:" which gesture will not so well agree unto position of sitting, but is naturall, and cannot be avoided in the laws of *accubation*.—*Id. Ib.*

What a pennance must be done by every *accumbent*, in sitting out the passage through all these dishes; what a task the stomach must be put to in the concoction of so many mixtures!—*Bp. Hall. Occasional Meditations*, No. 81.

The Roman recumbent, or, more properly, *accumbent* posture in eating, was introduced after the first Punic war.

Arbuthnot. On Coins.

ACCU'MULATE, v. } Fr. *Accumuler*; It. *Accumulare*; Sp. *Acumular*; Lat. *Accumulare*, (*Ad-cumulus*, a heap,) to heap together.
ACCU'MULATE, *adj.*
ACCUMULA'TION.
ACCU'MULATIVE.
ACCUMULA'TOR.

To heap together; to increase; to collect, or gather together.

By thys meanes and pollecy thys Alexander gat, *accumulated*, and heaped vp a great summe of money.

Hall. Hen. VII. an. 10.

Again, greatness of relief, *accumulated* in one place, doth rather invite a swarm and surcharge of poor, than relieve those that are naturally bred in that place.

Bacon. Works, vol. ii. p. 233.

Great Strafford! worthy of that name, though all
Of thee should be forgotten, but thy fall,
Crush'd by imaginary treason's weight,
Which too much courage did *accumulate*.

Denham. Earl of Strafford's Trial and Death.

The greatness of sins is, in most instances, by extension and *accumulation*.—*Bp. Taylor. Polemical Discourses.*

He did conceive that it was against the first principles of nature, and false, that an heap or *accumulation* should be, and not be, of homogeneous things: and therefore that which in its first being is not treasonable, can never confer to make up an *accumulative* treason.

State Trials, vol. iii. *Strafford's Trial.*

The first of these last three was a compounder, and the last an *accumulator*.—*Wood. Fasti Oxon.* vol. ii. p. 230.

Injuries may fall upon the passive man; yet without revenge there would be no broils and quarrels, the great *accumulators* and multipliers of injuries.—*Decay of Piety.*

The speculatist, when he has carefully observed how much may be performed by a single hand, calculates, by a very easy operation, the force of thousands, and goes on *accumulating* power till resistance vanishes before it.

Adventurer, No. 45.

A'CCURACY. } Lat. *Accurare*, (*Ad-cura*,) to do with care.
A'CCURATE. Care, caution; and, consequently, correctness, freedom from fault or error.
A'CCURATELY.
A'CCURATENESS.

The knowledge of one action, or one simple idea, is oftentimes sufficient to give me the notion of a relation: but to the knowing of any substantial being, an *accurate* collection of sundry ideas is necessary.

Locke. On the Human Understanding, b. ii. c. 25

That the earth, speaking according to philosophical *accurateness*, doth move upon its own poles, and in the ecliptic, is now the received opinion of the most learned and skilful mathematicians.—*Ray. On the Creation.*

So that it seems much more colourable to infer the novelty of the Hebrew points, from the *accurateness*, than from the injudiciousness of their contrivance.

Wilkins. Real Charac. pt. iii. c. 12.

Thus nicely trifling, *accurately* dull,
How one may toil, and toil—to be a fool.

Mallet. Verbal Criticism.

Let us consider whether logic is, or may be made, subservient to any good purpose. Its professed end is to teach men to think, to judge, and to reason, with precision and *accuracy*.—*Reid. Analysis of Aristotle's Logic.*

The more *accurately* we search into the human mind, the stronger traces we every where find of his wisdom who made it.—*Burke. Sublime and Beautiful.*

ACCU'RSE. See CURSE. A. S. *Curs-ian*; To doom to punishment, to execrate.

Hii mygte *acorse* the fole quene, that Seynt Edward alou.

R. Gloucester, p. 296.

He *acorsede* alle thulke men, that he hadde uorth ibrouht.

Id. p. 414.

——Drede ye at the laste
Lest Crist in hus consistorie of gow a *corse* menye.

Piers Ploughman, p. 7

But though we or an aungel of heuene prechide to ghou bisidis that that we han prechid to ghou, be he *acursid*, as I haue seid bifore, and now eftsoone I seie, if ony preche to ghou bisidis that that ghe han undirfongen, he be *acursid*.

Wiclif. Galathies, c. i.

Neuertheless though we oure selues, or an angell from heuen, preache any other gospel unto you, thē that which we han preached vnto you holde him as a *cursed*. As I sayde before, so saie I now agayne, yf anye manne preache any other thynge vnto you, then that ye haue receiued, holde him *accursed*.—*Bible.* Lond. 1551.

O death alas, why nilt thou do me dey
Acursed by that day which that nature
Shope me to be a liues creature.

Chaucer. Troilus, b. iv

F. I am *accursed* to rob in that theefe's company: that rascall hath removed my horse, and tied him I know not where.—*Shakespeare.* 1 *Part Hen. IV.* Act ii. sc. 2.

——Past by, hanging in a golden chain,
This pendant world, in bigness as a star
Of smallest magnitude, close by the moon.
Thither, full fraught with mischievous revenge,
Accurs'd, and in a *cursed* hour he flies.

Milton. Paradise Lost, b. ii.

Heavy, O Lord! on me thy judgments lie,
Accurst I am, while God rejects my cry;
O'erwhelm'd in darkness and despair I groan,
And every place is Hell, for God is gone.—*Prior.* Ps. 88.

Danger whose limbs of giant mould,
What mortal eye can fixt behold!
And with him thousand phantoms join'd
Who prompt, to deeds *accurs'd*, the mind.
Collins. Ode to Fear.

ACCU'SE, *v.* } Fr. *Accuser*; It. *Accusare*; Sp. *Acusar*; Lat. *Accusare*, (*Ad-causa*, a cause.) "The accusation" (in the common version) set above the head of Jesus Christ at his crucifixion, is called by Wiclif, "The Cause." See CAUSE.
ACCU'SABLE.
ACCU'SANT.
ACCUSA'TION.
ACCU'SATIVE.
ACCU'SATORY.
ACCU'SER.

To bring a cause or case, or charge against; to lay a charge, an information; to inform against, to appeach, to impute a fault.

Ac Conscience to the kynge *a cusede* hem bothe.'
Piers Ploughman, p. 36.

Nyle ye gesse that I am to *accuse* you anentis the fadir; It is Moises that *accusith* you in whom ye hopen.
Wiclif. Jon. c. 5.

To which I answerilde, that it is not custom to romayns to dampne ony man bifore that he that is *accused* haue his *accusers* present, and take place of defending to putte awei the crymes that ben putt aghens him.
Wiclif. Dedis, c. 25.

To whom I answerēd: It is not the manner of ye Romayns for fauoure to delyuer eny man that he shuld perishe, before that he whiche is accused, haue ye *accusars* before hym, and haue lycence to answer for him selfe concernynge the cryme layde agaynst him.—*Bible*, 1539.

Therfore Pilat wente out without forth to hem and seide, what *accusyng* bringen ghe aghens this man? thei answerden and seiden to him, If this were not a mysdoere we hauden not bitaken him to thee.—*Wiclif. Jon.* c. 18.

O cruell day, *accuser* of the joy
That night and loue haue stole and fast ywrien,
Accursed be thy comming into Troy.
Chaucer. Troilus, b. iii.

Than cometh *accusing*, as whan a man seketh occasion to annoyen his neighbour, which is like the craft of the divel, that waiteth both day and night, to *accusen* us all.
Id. The Persounes Tale.

And now they beyng bent of bothe sydes, with burnynge hartes they prepare theyr *accusements*, they runne to ye iudges.—*Udal. Mat.* c. 5.

It is not the offyce of a Kyng which is a Judge to be to lyghte of credence, nor I [Hen. VIII.] haue not, nor wyll not vse the same: for I wyll heare the partie that is *accused* speake or I geue any sentence.—*Hall. Hen. VIII.* an. 23.

——— Prepare you, lords,
Summon a session, that we may arraigne
Our most disloyall lady: for as she hath
Been publikely *accus'd*, so shall she haue
A iust and open triall
Shakespeare. Wint. Tale, Act ii. sc. 3.

And dogged Yorke, that reaches at the moone,
Whose ouer-weening arme I haue pluckt back,
By false *accuse* doth leuell at my life.
Id. 2 Part Hen. VI. Act iii. sc. 1.

As we conceive the law hath ever been in parliamentary proceedings, that if a man were impeached, as of treason being the highest crime, the *accusant* must hold him to the proof of the charge, and may not fall to any meaner impeachment upon failing of the higher.
Bp Hall. His Hard Measure.

I am sorry my integrity shoul breed
So deepe suspicion, where all faith was meant;
We come not by the way of *accusation*,
To taint that honour euery good tongue blesses.
Shakespeare. Hen. VIII. Act iv. sc. 1.

Thus they in mutual *accusation* spent
The fruitless hours, but neither self condemning,
And of their vain contest appear'd no end.
Milton. Paradise Lost, b. ix.

This hath been a very *accusative* age: yet I have not heard any superstition charged upon the several Bishops of London, &c.—*Sir E. Dering. Speeches.*

When this prevailed not it was contrived to draw petitions *accusatory* from many parts of the kingdom against episcopal government, and the promoters of the petitions were entertained with great respects.
Bp. Hall. His Hard Measure.

Wherein nevertheless there would be a main defect, and her [Nature's] improvision justly *accusable* if such a feeding animal, and so subject unto diseases from billous causes, should want a proper conveyance for choler.
Brown. Vulgar Errours, b. iii. c. 2.

Wherein [the answer of the Jews to Pilate] there was neither *accusation* of the person, nor satisfaction of the Judge; who well understood a bare *accusation* was no presumption of guilt, and the clamours of the people no *accusation* at all.
Id. Ib. b. i. c. 4.

Armorer. Alas, my lord, hang me if ever I spake the words: my *accuser* is my prentice, and when I did correct him for his fault the other day, he did vow vpon his knees he would be euen with me.
Shakespeare. 2 Part Hen. VI. Act i. sc. 3.

At Athens if an *accuser* had not the fifth part of the votes on his side, he was obliged to pay a fine of a thousand drachms. At Rome a false *accuser* was branded with infamy by marking the letter K on his forehead.
Montesquieu. Spirit of Laws, b. xii. c. 20.

He who *accuses* another to the state, must not appear himself unmoved by the view of crimes with which he charges him, lest he should be suspected of fiction, or of precipitancy, or of a consciousness that after all he shall not be able to prove his allegations.—*Cowper.* Let. 267.

If virtue or gratitude should prove too strong for temptation and, a young man persist in honesty, however instigated by his passions, what can secure him at last against false *accusation*?—*Adventurer*, No. 62.

ACCU'STOM, *v.* } Fr. *Accoustumer*, *Accoutumer*; It. *Accostumare*; Sp. *Acostumbrar*; Lat. *Consuetudo*. See CUSTOM.
ACCU'STOM, *n.*
ACCU'STOMABLE.
ACCU'STOMABLY.
ACCU'STOMANCE.
ACCU'STOMARY.

To go, or move by use, to pass usually; to be wont to do any thing constantly, habitually, usually. The verb remains in common use.

The queene herselfe *accustomed* aye
In the same barge to play.—*Chaucer. Dreame.*

For which cause, the more we doubt
To doe a fault, while she is out
Or suffer that may be noysaunce
Again our old *accustomance.*—*Id. Ib.*

And then as he [Hen. V.] was euer *accustomed* to do, he went, on foote to the chief churche in the toune and rendred to God his most heartie thankes for his prosperous successe and fortunate chaūce.—*Hall. Hen. V.* an. 5.

And like as one doth the semblable thinges and *accustomes* that he is woont to doe, so the emperour set more his intention on wise men, then his eies on fooles.
The Golden Booke, c. 7.

He also made ordenaūces to auoyde strumpettes out of the cytie, and punyshemēt for all *accustomable* great swerers, wt many other good ordenauces and lawes.
Fabyan. Ludouici Sanct.

It was shewed thē howe he was about the marchease of Wanes, wher as most *accustomably* he lay.
Ld. Berners. Froissart. Chron. vol. ii. c. 91.

But they of Love, and of his sacred lere,
(As it should be) all otherwise deuise
Then we poore shepheards are *accustom'd* here
And him to rue and serve all otherwise.
Spenser. Astrophel.

King William answered, [Philip of Spain] that he was ready to do him the homage *accustomed* for Normandy; but would do him none for England, which he held only of God and his sword.
Sir W. Temple. Introduction to the Hist. of England.

Poets *accustom'd* by their trade to feign,
Oft substitute creations of the brain
For real substance, and themselves deceiv'd,
Would have the fiction by mankind believ'd.
Churchill. Farewell.

I shall always fear that he who *accustoms* himself to fraud in little things, wants only opportunity to practise it in greater.—*Adventurer*, No. 119.

Christ, in the fifth of Matthew, forbiddeth not all kind of swearing, but the ordinary and *accustomary* swearing then in use among the Jews.—*Featley. Dippers Dipt*, p. 160.

Another thing, then, that qualifies an experimentarian for the reception of a revealed religion and so of Christianity, is that an *accustomance* of endeavouring to give clear explications of the phænomina of nature, and discover the weakness of those solutions that superficial wits are wont to make and acquiesce in, does insensibly work in him a great and ingenuous modesty of mind.
Boyle. Works, vol. v. p. 536.

A'CE, *n.* Fr. *As*; It. *Asso*; Sp. *As*; Lat. *Assus*; Gr. εἷς. See *Menage.*

A card marked only with one point. Hence used to express a single or a very small thing.

Dem. No die, but an *ace* for him; for he is but one.
Li. Lesse than an *ace*, man. For he is dead, he is nothing.—*Shakespeare. Mid. Night's Dream*, Act v. sc. 1.

Get. ——— Then will I,
(For wise men must be had to prop the republick)
Not bate ye a single *ace* of a sound senator.
Beaum. & Fletch. Prophetess, Act i. sc. 3.

Thou son of chance! whose glorious soul
On the four *aces* doomed to roll,
Was never yet with honour caught,
Nor on poor virtue lost one thought.
Churchill. Duellist, b. i.

ACE'RBITY. Fr. *Acerbité*; It. *Acerbità*; Sp. *Acerbidad*; Lat. *Acerbitas*, *Acerbus*; Gr. ἀκὶς; *Acies*, a point: *acer*, sharp.

Sharpness; generally applied to that sharpness which we call bitterness. See ASPERITY.

There are some penal laws fit to be retained, but their penalty too great; and it is ever a rule, that any over-great penalty, besides the *acerbity* of it, deadens the execution of the law.
Bacon. Works, vol. ii. p. 542. *On Amending the Laws.*

It is true, that purgatory (at least as is believ'd) cannot last a hundred thousand years; but yet God may by the *acerbitie* of the flames in twenty years equal the canonical penances of twenty thousand years.
Taylor. Dissuasive from Popery.

We may easily imagine what *acerbity* of pain must be endured by our Lord, in his tender limbs being stretched forth, racked and tentered, and continuing a good time in such a posture.—*Barrow. On the Creed*, Ser. 36.

ACE'SCENT. See ACID.

ACHA'TE, *n.* Fr. *Acheter*, to buy or purchase; to purvey, to provide. See CATE.

Pompey taking his wife and friends with him, hoised sail, and landed no where, but compelled to take fresh *acates* and water.—*North. Plutarch*, p. 554. *Pompeius.*

A gentil manciple was ther of a temple
Of which *achatours* mighten take ensample
For to ben wise in byyng of vitaille.
For whether that he paide, or took by taille,
Algate he waited so in his *achate*,
That he was ay before in good estate.
Chaucer. Prologue, Manciple.

The master cooke was cold concoction;
A carefull man, and full of cunely guise;
The kitchen clerke, that hight digestion,
Did order all the *achates* in seemely wise,
And set them forth as well he could devise.
Spenser. Faerie Queene, b. ii. c. 9.

P. Sen. One that never made
A good meal in his sleep, but sells the *acates* are sent him.
B. Jonson. Staple of News, Act ii. sc. 1.

Much. Ay, and all choice that plenty can send in,
Bread, wine, *acates*, fowl, feather, fish, or fin,
For which my father's nets have swept the Trent.
Id. Sad Shepherd, Act i. sc. 2.

Mar. Thanks, good Maudlin,
And thank your son. Go bear them into Much,
The *acater*, let him thank her.—*Id. Ib.* Act ii. sc. 1.

ACHE, *n.* } A.S. *Ace*, *æce*, *ece*; from the
ACHE, *v.* } verb *eacan*, *ecan*, to eche or eke; to ache; to lengthen out, to prolong.

Ache is applied to *prolonged, continued* pain; and *to ache*, to feel or cause the sensation or feeling of such pain.

But his notis wer somwhat low for *aking* of his hede.
Chaucer. The Pardoners Tapitere.

August, the emperour sayde, that——he that liveth beyond that time, [50 yeares] passeth his time in heauinesse, in grievous *ackes*, death of his children, and losse of his goods.—*Golden Booke*, c. 40.

I know in heate and cold, the louer how he shakes,
In singing how he doth complaine, in sleping how he wakes
To languish without *eche*.—*Surrey. Fickle Affections.*

———But tasting it [griefe]
Their counsaile turnes to passion, which before
Would giue preceptiall medicine to rage,
Fetter strong madnesse in a silken thred,
Charme *ache* with ayre, and agony with words.
Shakespeare. Much Adoe ab. N. Act v. sc 1.

———Oh thou weed:
Who art so louely faire, and smell'st so sweete,
That the sense *akes* at thee,
Would thou had'st neuer bin borne.
Id. Othello, Act iv. sc. 2

He that would his body keep
From diseases must not weep;
But whoever laughs and sings,
Never (he) his body brings
Into feavers, gouts or rhumes,
Or ling'ringly his lungs consumes,
Or meets with *aches* in the bone.
Beaum. & Fletch. K. of the Burn. Pest. Act ii. sc. 1.

By. You have a certain fear to find him
Worse than a poor dry'd Jack, full of more *aches*
Than Autumn has.—*Id. The Tamer Tamed*, Act ii. sc. 2

Must then old three-leg'd grey-beards with their gout,
Catarrhs, rheums, *aches*, live three long ages out?
Dryden. Death of Lord Hastings.

If you be wise, then go not far to dine;
You'll spend in coach-hire more than save in wine.
A coming shower your shooting corns presage,
Old *aches* will throb, your hollow tooth will rage.
Swift. City Shower.

Visions of glory, spare my *aching* sight!
Ye unborn ages, crowd not on my soul!
Gray. The Bard.

Teeth are contrived to eat, not to *ache;* their *aching* now and then is incidental to the contrivance, perhaps inseparable from it: or even, if you will, let it be called a defect in the contrivance, but it is not the object of it.
Paley. Moral Philos. vol. i. b. ii. c. 5.

ACHECKED, p. i. *e.* CHOKED. See CHOKE.

And whan they metten in that place,
They were *achecked* both two,
And neither of them might out go
For ech other they gon so croud
The eche of them gan crien loud,
Let me gone first.—*Chaucer. B. of Fame*, b. iii.

And if thou wolt *achoken* the fulfylling of nature with superfluities; certes, thilke thynge that thou wolt thresten or sucken into nature, shullen been vnioyfull to thee, or els anoyous.—*Id. Boecius. De Consol.* b. ii.

ACHIE'VE, *v.*
ACHIE'VABLE.
ACHIE'VANCE.
ACHIE'VER.
ACHIE'VEMENT.

Also written *Atchieve*. Fr. *Achever*, perducere ad *caput* (*chef*) vel finem, says Minshew; ad *caput* deducere, (Skinner.)

To bring to a head or to an end; to accomplish, to finish, and, consequentially, to acquire, to obtain. See to CHEVE, and HATCHMENT.

Chef, chefe, or *chief*, is still used in composition in *Mischief:* to which *bon chefe* was used in opposition. See CHIEF.

And after that her thought gan for to clere,
And said, he which yt nothing vndertaketh
Nothing *achieveth*, be him loth or dere.
Chaucer. Troilus, b. ii.

And for to speke in other wale,
Full ofte tyme I have herde sale,
That he, which hath no loue *acheaued*,
Hym thinketh that he is not releued.
Gower. Con. A. b. vi.

Also of what prowes he [David] was in armes, and how valyaunt and good a capitayne in battayle it may sufficiently appere to them that will rede his noble actes and *achiuementes*.—*Elyot. The Governour*, b. iii. c. 22.

It [Magnanimitie] is an excellencie of mynde, concernynge thynges of great importaunce or estimation, doinge al thynge, that is vertuous, for the *achieuing* of honour.
Id. Ib. b. iii. c. 14.

The protectour sore thrusted for the *acheuynge* of his pretensed enterpryse, and thought euery daye a yere tyll it were performed.—*Hall. Edw. V.*

Mon. But good lieutenant, is your general wiv'd?
Cassio. Most fortunately he hath *atchiev'd* a maid
That paragons description, and wilde fame.
Shakespeare. Othello, Act ii. s. 1.

——— And now great deeds
Had been *achiev'd*, whereof all Hell had rung,
Had not the snaky sorceress that sat
Fast by Hell's gate, and kept the fatal key,
Risen with hideous outcry, rush'd between.
Milton. Paradise Lost, b. ii.

Leon. A victorie is twice itselfe, when the *atchieuer* brings home full numbers.
Shakespeare. Much Adoe about Nothing, Act i. sc. 1.

No exploits so illustrious, as those which have been *atchieved* by the faith and patience, by the courage and perseuerance of the ancient saints; they do far surpass the most famous *atchievements* of Pagan heroes.
Barrow, vol. iii. Ser. 2.

What sober man doth not in his thoughts afford a more high and hearty respect to those poor fishermen, who by their heroical activity and patience did honour God in the preparation of his heavenly truth, than to all those Hectors in chivalry, those conquerors and *atchievers* of mighty exploits, who have been renowned for doing things which are need great, rather than for performing what was truly good?—*Id.* vol. i. Ser. 4.

The doing it [raising a dead man to life] doth not involve a contradiction, and is therefore an object of power, and at least is *atchievable* by Omnipotence.
Id. On the Creed, Ser. 29.

But living virtue, all *achievements* past,
Meets envy still to grapple with at last.
Waller. On the Lord Protector.

Instead of glorious feats *achieve'd* in arms,
And rising arts display their manic charms!
T. Warton. On the Birth of the Prince of Wales.

A'CID, *n.*
A'CID, *adj.*
ACI'DITY.
ACI'DULATE.
ACI'DULOUS.
ACI'DNESS.
A'CIDOUS.

Fr. *Acide;* It. *Acido;* Sp. *Acedo;* Lat. *Acidus, Acescens, Acere*, from Gr. ἀκις, *acer*. sharp: applied to

That *sharpness* which we call sourness.

The former kind have much and subtile heat, which causeth early sweetness, the latter have a cold and *acide* juyce, which no heat of the sun can sweeten.
Bacon. Nat. Hist. § 644.

The smoke of sulphur will not black a paper, and is commonly used by women to whiten Taffmies, which it performeth by an *acide* vitriolous and penetrating spirit ascending from it.—*Brown. Vulgar Errours*, b. vi. c. 12.

In spring-like youth it yields an *acid* taste;
But summer doth, like age, the sourness waste;
Then clothed with leaves from heat and cold secure;
Like virgins sweet, and beauteous when mature.
Denham. Old Age, pt. iii.

Substances, which are not perfectly *acid*, but naturally turn so, I call *acescent.—Arbuthnot. Of Alim. Chem. Terms.*

Raisins being distilled in a retort did not afford any viscous but rather an *acetous* spirit.—*Boyle. Works*, vol. i. p. 614.

Of *acid*, or sour, one has a notion from taste; sourness being one of those simple ideas, which one cannot more plainly describe.—*Id. Ib.*

Water, mixed with *acids*, resists the heat and alkalescent state of the fluids.— *Id. Ib.* p. 109.

Fishes, which neither chew their meat in their mouths, nor grind it in their stomachs, do by the help of a dissolvent liquor, there by nature provided, corrode and reduce it, skin, bones and all, into a chylus or cremor, and yet (which may seem wonderful) this liquor manifests nothing of *acidity* to the taste.—*Ray. On the Creation.*

The rule which physicians lay down for nurses had been a good one for the fanatical holders-forth in the last century, viz. to give suck after fasting, the milk, in such case, having an *acescency* very prejudicial to the constitution of the recipient.—*Bp. Horne. Essays and Thoughts.*

ACKNO'W, *v.*
ACKNO'WLEDGE.
ACKNO'WLEDGMENT.

To *Aknow* is, to know; to *Acknowledge* is the A.S. *Cnawan*, to know, and *Leegan*, to lay.

The old verb is *knowleche*, knowledge, (qv.) and is constantly so written in Wiclif, and also in Tindale and his cotemporaries. It was then written (as in the examples from Joye) *Aknowledge* without the c; and separate, with the *A*. See *A* for *on*.

You *know* but will not *knowledge:* i. e. will not *lay down* before us; own, confess, that you *know:* and hence—

To own, to confess, to admit.

So ech that denyeth the sone hath not the fadir, but he that *knowlechith* the sone hath the fadir also.
Wiclif. 1 *Jon.* c. 2.

Eke shamefastness was there as I tooke hede
That blushed red and durst nat ben *aknow*
She lover was, for thereof had she drede,
She stood and hing her visage downe alow.
Chaucer. Court of Love.

The example of Darius first teacheth the office of a cristiane to repent to beleue and to *aknowley* his synnes after the lawe and gospell.—*Joye. Exposicion of Daniel*, c. 6.

For the text openly precheth, and prayseth the fayth of siche *aknowlegers*, for the promises require that we beleue that God both may and will helpe vs.—*Id. Ib.* c. 3.

Thus was Sir Robert of Arthovs at the Queenes commaundement, but he durst not speake nor be *acknowen* thereof.—*Grafton. Edw. II.* an. 18.

——Hang, beg, starue, die in the streets,
For by my soule, Ile nere *acknowledge* thee,
Nor what is mine shall neuer do thee good.
Shakespeare. Rom. & Jul. Act. iii. sc. 5.

That their hearts might be comforted being knit together in love, and unto all riches of the full assurance of understanding, to the *acknowledgment* of the mystery of God, and of the Father, and of Christ.—*Paul. Col.* ii. 2.

'Tis the first offspring of the Graces;
Bears different forms in different places;
Acknowledg'd fine where'er beheld,
Yet fancied finer when concealed.
Prior. Riddle on Beauty.

How shall *acknowledgment* enough reward
Thy worth unparalleled.—*Smollett. Reg.* Act. iv. sc. 3.

ACO'LD, *adj.* or COLD. See COLD, and AKELD.

And as it shulde so betide
A poure lazar upon a tide
Came to the gate and axed meate:
But there might he nothing geate.—
Thus laie this poure in great distresse,
A colde and hongred at the gate.
Gower. Con. A. b. vi.

——— Prick my hand,
And it will bleed; a fever shakes me,
And the self same wind that makes the young lambs shrink
Makes me *acold*
Beaumont & Fletcher. Faithful Shepherdess, Act i. sc. 1.

ACO'MBER, or ACCU'MBER. ACCU'MBROUS. See CUMBER. *Acomber* was used as *Encumber* is now.

He sette not his benefice to hire,
And lette his shepe *acombred* in the mire,
And ran unto London, unto Seint Poules,
But dwelt at home, and kepte wel his folde.
Chaucer. Prologue, The Persone.

Of accidie cometh first, that a man is annoied and *accombred* to do any goodnesse, and that maketh that God hath abhomination of swiche accidie, as sayth Seint John.
Id. The Persones Tale.

A little time his yeft is agreeable
But ful *accombrous* is the vsing
For subtel ielousy the discreetable
Ful often time causeth distourbing.
Id. The Complaint of Venus.

Doubtless, your honor and other mayo marvayle, or peraduenture mislyke, that after so many bookes already set forth, bearing the names and tytles of Chronicles of Englande, I should *accomber* the readers superfluously wyth one more of the same matter.—*Grafton. Dedication*, p. i.

Yea, being *accumbred* with the cloaked hatred of Cain, with the long coloured malice of Esau, with the dissembled falshood of Joab: dare ye presume to come up to these sacred and fearefull mysteries?—*Homily. On the Sacrament.*

A'CONITE, *s.* *Aconitum* (ακονιτον.) See the quotation from Pliny. Used poetically for any poison.

Tib. ——— I have heard that *aconite*
Being timely taken, hath a healing might
Against the scorpion's stroke: the proofe wee'll give;
That while two poisons wrastle, we may live.
B. Jonson. Sejanus, Act iii.

It groweth naturally upon bare and naked rocks, which the Greeks call *Aconas:* (a, priv. and κονις, dust,) which is the reason (as some have said) why it was named *aconitum*. And for that in the place where it groweth or neare unto it, there is no mould, nor so much as any dust found for to give it nourishment, some have thought it tooke the name thereupon.—*Holland. Pinie*, b. xxvii. c. 5.

The rurall swaines, because it takes delight
In barren rocks, surnamed it *Aconite*.
Sandys. Ovid Met. b. vii.

A'CORN, *s.*
A'CORNED.

A.S. *Ac, corn;* Eng. *Oak-corn*. The corn of the oak. Fisher writes *Oke-corne*.

They weren wont lightly to slaken her hunger at suln with *akehornes* of okes.—*Chaucer. Boecius*, b. ii.

And from thence he [Osiris] passed trauoyling through the rude countryes and people who fed on *acornes* and fruite, and had nothing else to feede upon: those also he taught his Inuention [the plough.]—*Grafton*, vol. i. pt. ii.

The oke, whose *acornes* were our foode, before
That Ceres seede of mortall men were knowne,
Which first Triptolemus taught how to be sowne.
Spenser. Virgil's Gnat

ACO'Y, *v.* or COY. In *Troilus and Cressida*, b. ii. v. 782. Speght, fo. 189. c. 1. "He nist now best her hart for to *coie*;" is in Junius written *acoie*, which he explains,

To asswage, to appease. See COY and DECOY.

For he hath had full hard penaunce
Sith that ye reft him thaquaintance
Of Bialacoil, his moste ioie
Which all his paines might *acoie*.
Chaucer. The Rom. of the Rose.

ACQUA'INT, *v.*
ACQUA'INTABLE.
ACQUA'INTANCE.
ACQUA'INTANT.
ACQUA'INTEDNESS.

Fr. *Accointer;* which Menage thinks, a from the Lat. *Adcomitari*. Skinner from the Lat. *Adcognitus;* and then, To acquaint will mean—

To make known to; to be or become known; to advise, to inform, to apprize, to disclose, to communicate to.

Luke ii. 44. "They sought him among their kinsfolk and *acquaintance*," is in Wiclif, "amonge his cosyns and his *knowleche*."

Luke xxiii. 49. "And all his *acquaintance* stood afar off," is in Wiclif, "But all hise *knowun* stoden afar."

And he was *a quainte* much to the quene of Fraunce,
And somdel to muche, as me wende, so that in som thing
The quene louede, as me wende, more him than the king.
R. Gloucester, p. 405.

This yonge monk, that was so faire of face,
Acquainted was so with this goode man,
Sithen that hir firste knowlege began,
That in his hous as familier was he,
As it possible is any freend to be.
Chaucer. Shipmannes Tale, v. 12959.

Thou maiest ensample take of Kaie.
Kaie was hated, for he was fell
Of worde dispitous and cruell;
Wherefore he wise and *aquaintable*
Goodly of worde, and reasonable.—*Id. Rom. of the Rose.*

Ful many a man hath he begiled er this,
And wol, if that he may live any while
And yet men gon and riden many a mile
Him for to seke, and have his *acquaintance*,
Not knowing of his false governance.
Id. Chan. Yem. Tale, v. 16157.

And made suche an ordinance
For loue, ne for *aqueintance*,
That were it erely, were it late,
Thei shuld let in at yate
No maner man, what so betid,
But if so were hym selfe it bid.—*Gower. Con. A.* b. vi.

The which Sigebert was cõuertyd to Crystis feyth by y^e doctryne of an holy man, named Felix, y^e which he was firste *acqueynted* w^t in Fraunce or in Burgoyne; the which Felix came, soone after y^t *acqueyntaunce*, into Eastangria, or Norfolke, where y^e kynge made hym byssbop of Duwych, now cal:ed Thetford.—*Fabyan*, c. 133.

My louers ãd frendes hast thou put awaye fro me, and hyd mine *acquayntance* out of my sight.
Bible, 1539. Ps. lxxxviii.

And came to Cœlia to declare her harte,
Who well *acquainted* with her commune plight,
Which sinfull horror workes in wounded part,
Her wisely comforted all that she might,
With goodly counsell & advisement right.
Spenser. Faerie Queene, b. i. c. 10.

And for so much as the Brytains disdained to give to them [the Picts] their daughters in marriage, they *acquainted* them with the Irishmen, and married their daughters, and grew, in processe of time, to a great people.
Stow. Annals. The Romaynes.

—— I saw your brother
Most prouident in peril binde himselfe,
To a strong maste, that lu'd vpon the sea
Where like Orion on the Dolphines backe,
I saw him hold *acquaintance* with the waues,
So long as I could see.—*Shakespeare. Twelfth N.* Act i. sc. 2.

Divers that first believe the Scripture but upon the church's score, are afterwards by *acquaintedness* brought to believe the Scripture upon its own score; that is, upon the discovery of those intrinsick excellencies and prerogatives that manifest its heavenly origination.
Boyle. Works, vol. ii. p. 320.

Card. G. For souls just quitting earth, peep into heaven;
Make swift *acquaintance* with their kindred forms,
And partners of immortal secrets grow.
Dryden. Duke of Guise, Act v. sc. 1.

He takes away the word contemporary, and, in its room, puts in *acquaintance:* now that is a point I need not allow,—that Phalaris and Pythagoras had any *acquaintance* together. I granted that they were contemporaries.
Bentley. The Epistles of Phalaris.

Contract no friendship, or even *acquaintance*, with a guileful man; he resembles a coal, which when hot burneth the hand, and when cold blacketh it.
Sir Wm. Jones. Transl. of Hitópadésa.

ACQUIE/SCE, *v.* } Fr. *Acquiescer;* Lat. *Acquiescere*, (*Ad-quiescere*,) to rest, or be still.
ACQUIE/SCENCE, *n.*
ACQUIE/SCENT.

To rest, or be still—from satisfaction or contentedness—without question or dispute; to withhold or forbear opposition, or denial; to assent.

Lady F. In what calm he speaks
After his noise and tumult, so unmov'd,
With that serenity of countenance,
As if his thoughts did *acquiesce* in that
Which is the object of the second hour,
And nothing else.—*Ben Jonson. New Inn*, Act iv. sc. 3.

"Delight in the law," in the unregenerate, is only in the understanding: the man considers what an excellent thing it is to be vertuous, the just proportions of duty, the fitness of being subordinate to God, the rectitude of the soul, the *acquiescence* and appendent peace.
Bp. Taylor. On Repentance, c. 8. s. 5.

He that goes into the Highlands with a mind naturally *acquiescent*, and a credulity eager for wonders, may come back with an opinion very different from mine.
S. Johnson. Journey to Western Islands.

He [the upright walker] feeleth no check or struggle of mind, no regret or sting of heart, being thoroughly satisfied and pleased with what he is about, his judgment approving and his will *acquiescing* in his procedure.
Barrow, vol. i. Ser. 5.

He knoweth that his pains employed on any honest purpose in a fair way are not lost, if they have the fruit of submission to God's will, and *acquiescence* in the event disposed by him.—*Id. Ib.*

He that never compares his notions with those of others, readily *acquiesces* in his first thoughts, and very seldom discovers the objections which may be raised against his opinions.—*Adventurer*, No. 126.

But ere he gain the comfortless repose
He seeks, and *acquiescence* of his soul
In heav'n—renouncing exile, he endures——
What does he not ——?—*Cowper. Task*, b. v.

ACQUIRE. *v.* } Fr. *Acquérir;* It. *Acquistare;* Sp. *Adquirir;* Lat. *Acquirere*, (*Ad-quærere*,) to ask or seek for.
ACQUI'RER.
ACQUI'RABLE.
ACQUI'REMENT.
ACQUI'RY.
AC'QUISITE.
ACQUISI'TION.
ACQUI'SITIVE.
ACQUI'SITOR.
ACQUE'ST.

To seek for; to labour to obtain; and, consequentially, to obtain, to gain, to procure.
See CONQUIRE.
See *Burton* in v. *Adventitious*, for *Acquisite*.

Of suche small qualities, as God hathe endued me withal, I [Henry VIII] rendre to his goodnes my most humble thakes, entendyng with all my witte, and diligence to get and *acquire* to me suche notable vertues, and princely qualities, as you haue alleged to be incorporate in my persone.—*Hall. Hen. VIII.* an. 37.

The greatest goodnesse of all goodnes is when tirannies are put vnder by vertues *acquired*, or to find remedy against accustomed vices with good inclinations.
Golden Boke, c. 15.

—— A lower place, note well,
May make too great an act. For learne this, Silius,
Better to leaue vndone, than by our deed
Acquire too high a fame, when him we serue's away.
Shakespeare. Ant. & Cleo. Act iii. sc. 1.

Aubr. Oh honesty! thou elder child of virtue,
Thou seed of heav'n, why to *acquire* thy goodness
Should mauice and distrust stick thorns before us,
And make us swim unto thee, hung with hazards!
But heav'n is got by suffering, not disputing.
Beaumont and Fletcher. Bloody Brother, Act. v. sc. 1.

By a content and *acquiescence* in every species of truth, we embrace the shadow thereof, or so much as may palliate its just and substantial *acquirement*.
Brown. Vulgar Errours, b. i. c. 5.

No art indeed requireth more hard study and pain to reward the *acquiry* of it, there being so many difficulties, so many obstacles in the way thereto.—*Barrow.* vol. iii. Ser. 6.

Is there any supervenient or *acquisite* perfection, (as skill, knowledge, wisedom) it is from God, who gave us the means and opportunities of getting it, who guided our proceeding and blessed our industry.—*Id.* vol. iii. Ser. 31.

Man is not himself his own, he owes his being to God, and therefore without the help of divine indulgence his *acquests* are like the *acquests* of a servant, *acquirit domine*.
Hale. Origination of Mankind, p. 354.

Many men have spent much time and written great volumes touching those matters, which yet, were they attained, the knowledge rests in itself, and is never applicable to any use answerable to the pains of their *acquest.—Id. Ib.* p. 5.

As long as reason is reason, a just fear will be a just cause of preventive war: but especially if it be part of the case, that there be a nation that is manifestly detected to aspire to monarchy and new *acquests*.
Bacon. Of a War with Spain.

His servants he with new *acquist*
Of true experience from this great event,
With peace and consolation hath dismist,
And calm of mind all passion spent.
Milton. Samson Agonistes.

—— Great sir, all *acquisition*
Of glory as of empire, here I lay before
Your royal feet.—*Denham. Sophy.*

I come now to consider of those rational instincts, as I call them, the connate principles engraven in the humane soul, which though they are truths acquirable and deducible by rational consequence and argumentation, yet they seem to be inscribed in the very crasis and texture of the soul antecedent to any *acquisition* by industry, or the exercise of the discursive faculty in man.
Hale. Origination of Mankind, p. 60.

He died not in his *acquisitiee*, but in his native soil: nature herself, as it were, claiming a final interest in his body, when fortune had done with him.
Wotton. Reliquiæ, p. 106.

No virtue is *acquired* in an instant, but step by step.
Barrow, vol. iii. Ser. 15.

Charm'd by their eyes, their manners I *acquire*,
And shape my foolishness to their desire.
Prior. Solomon, b. ii.

Not only the donation, when by the necessity of the case they must be gifts, but even the *acquirability* of civil advantages, ought perhaps, in a considerable degree, to be at the mercy of chance.—*Paley. Nat. Theology*, c. 26.

It [the Gospel] is not confined to persons whose intellectual excellencies are superior to their neighbours, or who exceed others in understanding, and the *acquirements* of the mind.—*Watts. Ser.* 19.

His cook, an *acquisition* made in France,
Might put a Chloe out of countenance.—*Churchill. Times.*

To make great *acquisitions* can happen to very few; and in the uncertainty of human affairs, to many it will be incident to labour without reward, and to lose what they already possess by endeavours to make it more.
Adventurer, No. 119

ACQUIT, *v.* } Law Lat. *Acquietare; Acquietancia. Voces forenses*, says Spelman; whose interpretation coincides with Skinner and Menage. Skinner; from the Fr. *Acquitter*, to absolve, to deliver from; q. d. *adquietare*, (i. e.) to give *quiet* to one accused or in debt, so that he may have no cause for future fear. (See QUIT.) *Menage* also derives the Fr. *Acquitter*, from the barbarous Latin *adquietare;* formed from *quietus;* and quotes from *Vossius de Vitiis*, lib. v. c. 18. *Quitare*, a *quietare;* to forgive a debt, or to confess it satisfied, and thus to render the debtor *quiet*. And our common usage is,
ACQUI'TMENT.
ACQUI'TTAL.
ACQUI'TTANCE, *v.*
ACQUI'TTANCE, *n.*

To clear, free or deliver from charge or suspicion, whether of debt, criminality, folly, weakness, &c.; to discharge, to release.

To free ourselves from the claims of duty; to perform or fulfil a part, or duty.

Sire man of lawe, quod he, so have ye blis,
Tell us a tale anon, as forword is.
Ye ben submitted thurgh your free assent
To stonde in this cas at my jugement.
Acquiteth you now, and holdeth your behest;
Then have ye don your devoir at the lest.
Chaucer. Man of Lawe, v. 1457.

He vouchedesafe, tell him, as was his will,
Become a man as for our alliaunce,
And with his blood he wrote that blissful bill
Upon the crosse as generall *acquetaunce*,
To euery penitent in full crisaunce.—*Id. ABC.*

But I think verely for al this, ther was gret evidence yeuë against the chaũceler, for he was at legth indited of Alune's death, and was a gret while in prison, & in cõclusion, neuer durst abyde the tryal of xii men for his *acquitayle:* but was fain by frendship to geat a pardon.
Sir T. More. Workes, p. 238.

The Lord is slow to anger, and great in power, and will not at all *acquit* the wicked.—*Nahum* i. 3.

But if black scandall, or foule-fac'd reproach,
Attend the sequell of your imposition,
Your meere enforcement shall *acquittance* me
From all the impure blots and staynes thereof.
Shakespeare. Richard III. Act iii. sc. 7.

Now must your conscience my *acquittance* seal,
And you must put me in your heart for friend.
Id. Hamlet, Act iv. sc. 7.

—— But fall'n he is; and now
What rests, but that the mortal sentence pass
On his transgression—death denounced that day—
Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no *acquittance*.
Milton. Paradise Lost, b. x.

So he might be haled to a more cruel forfeit for all the indulgent arrears which those judicial *acquitments* had engaged him in.—*Milton. Doctr. of Divorce*, b. ii. c. 14.

God's justifying solely or chiefly, doth import his *acquitting* us from guilt, condemnation, and punishment, by free pardon and remission of our sins.—*Barrow*, vol. ii. Ser. 5.

The censure or *acquittal* of my act
With you shall rest.—*Glover. Athen.* b. xvii.

To deliver themselves [the Romans] from this subjection to their creditors, the poorer citizens were continually calling out, either for an entire abolition of debts, or for what they called new tables; that is, for a law which should entitle them to a complete *acquittance*, upon paying only a certain proportion of their accumulated debts.
Smith. Wealth of Nations, b. v. c. 3.

ACRA'ZE, or CRAZE. See CRAZE.

And albeit that the duke was somewhat *acrased*, yet he met him with a solempne procession of the colledge, and

rewarded him with all the reverence and humilitie that he could doe, as it became him best to do, being his soueraigne vnkle.—*Grafton. Hen. II.* an. 21.

ACRE, *n.* } Sax. *Aecre, Æcer; Ager*, a field;
ACRED, } Goth. *Akrs*; Ger. *Acker*; Low. Lat. *Acra.*

This word is now applied to a particular admeasurement of land, though not formerly so restricted.

Peple with alle the rechesse and *akres* ale thei wonnen,
Thergh ther douhtinesse, the land thergh thei ronnen.
R. Brunne, p. 115.

And ten *akers* of vynes shal geue but a quarte, and xxx bushels of sede shall geue but an epha.
Bible, 1539. *Esay*, c. 5.

Hence many-colored messenger
Who with each end of thy blewe bowe do'st crowne
My bankes *acres*, and my unshrub'd downe,
Rich scarph to my proud earth.
Shakespeare. Tempest, Act iv. sc. 1.

Do you within the bounds of nature live,
And to augment you need not strive;
Your hunnied *acres* will no less for you
Your life a whole business, than ten thousand do.
Cowley. Essay on Avarice.

Heathcote himself, and such large *acred* men,
Lords of the Fatham, or of Lincoln Fen,
Buy every stick of wood that lends them heat,
Buy every pint that they afford to eat.
Pope. Imit. Hor. b. ii. Ep. 2.

While any dregs of this baneful system remain, you cannot justly boast of general freedom. It was a system of aristocracy and partial freedom, enjoyed by great barons only, and many *acred* men, who were perpetually insulting and giving check to the king, while they racked and harrowed the people.—*Sir W. Jones. Speech on Reform of Parliament.*

A'CRID, *adj.* } Fr. *Acrimonie*; It. *Acrimonia*; Lat. *Acrimonia*: from *Acer*, Gr. Ακις, *acies*, a point.
ACRIMO'NIOUS.
A'CRIMONY.
A'CRITUDE.

Distinguished from *acerb* and *acrid*, by its application to that sharpness, which bites, heats, corrodes.

Sharp, biting, corroding, harsh.

These milks [in certain plants] have all an *acrimony*; though one would think they should be lenitive.
Bacon. Nat. Hist. § 619.

The bile is so *acrid*, that of itself it could not be admitted into the lacteal vessels.—*Arbuthnot. On Aliments.*

Acrimony sharpness is not natural, but induced into the tissues of an animal body.—*Id. Ib.*

Like a lawyer, I am ready to support the cause, in which, I have the leave to suppose, that I shall be soon retained with credit; and if occasion be, with subtilty and *acrimony*.
Bolingbroke. Occasional Letter Writer.

The animosity of soldiers and sailors against each other has been often experienced at the cost of their country; and, perhaps, no orders of men have an enmity of more *acrimony*, or longer continuance.—*Rambler*, No. 9.

Swift and Pope forbore to flatter him [Halifax] in his life, and after his death spoke of him, Swift with slight censure, and Pope in the character of Iudas with *acrimonious* contempt.—*Johnson. Life of Halifax.*

Most satirists are indeed a public scourge,
Their wholesomest physic is a farrier's purge,
Their *acrid* temper turns, as soon as stirred,
The milk of their good purpose all to curd.
Cowper. Charity.

ACROAMATICAL. Gr. Ακροαματικος, from ακροασθαι, *audire*, to hear.

Alexander unto Aristotle greeting. Thou hast not done well to put forth the *acroamatical* sciences. For wherein shall we excel others, if these things which thou hast secretly taught us be made common to all?
North. Plutarch, p. 461.

You did wrong in publishing the *acroamatic* parts of science.—*Langhorne. Id. Ib.*

Aristotle was wont to divide his lectures and readings into *Acroamatical* and Exoterical: some of them contained more curious matter, and they were read privately to a select auditory; others contained but ordinary stuff, and were publickly and in publick exposed to the hearing of all that would: beloved, we read no *Acroamatick* lectures, the secrets of the Court of Heaven as far as it hath pleased the King of Heaven to reveal them lie open alike to all.
Hales. Golden Remains. On John xviii. 36.

ACROKE. On crook. See Crook.

And gaue her fre the reine of her pleasance,
For sothe is thing that women loke,
And truely eke the matter is a *acroke*.
Chaucer. Court of Love.

ACROSPIRE. See in Jamieson, *Acherspyre.*

ACRO'SS. On cross. See Cross.

When other louers in armes *acrosse*,
Reuoke their chiefe delight,
Drowned in teares to mourne my losse.
I stand the buttes night
In my window.—*Surrey. Complaint of Absence.*

Across his breast an azure ribban went,
At which a medal hung that did present,
In wondrous living figures to the sight,
The mystic champions & old dragons fight.
Cowley. On the Government of Oliver Cromwell.

——Were I at prayers,
If Ptolemy should come *across* my thoughts
The curse would follow where I meant a blessing
Dryden. Cleomenes Act iii. sc. 1.

When Cheerfulness, a nymph of healthiest hue,
Her bow *across* her shoulder flung,
Her buskins gemm'd with morning dew,
Blew an inspiring air, that dale and thicket rung.
Collins. Ode on the Passions.

A'CT, *v.*
A'CT, *n.*
A'CTION.
A'CTIONABLE.
A'CTIVATE.
A'CTIVE.
A'CTIVELY.
A'CTIVENESS.
ACTI'VITY.
A'CTLESS.
A'CTOR.
A'CTRESS.
A'CTUAL.
ACTUA'LITY.
A'CTUALLY.
A'CTUARY, *n.*
A'CTUATE, *adj.*
A'CTUATE, *v.*
ACTUA'TION.

Fr. *Acte, Actif, Actuel*; It. *Atto, Attivo, Attuale, Attuare*; Sp. *Acto, Activo, Actual, Actuare*; from Lat. *Actum*, past. part. of *agere*, to do; Gr. αγειν, to move; or cause to move.

This Lennep considers to be the primary or radical meaning; and it is obvious that without *motion* there can be no *action*.

Applied *particularly* to legislative or judicial proceedings; and to the performance of an assumed part.

Actuate, is generally applied to that which *acts*—so as to guide or regulate; which urges, impels. Acts of the Apostles are, in Wiclif, *deeds*. See Agent.

Actuary, n. is now a common name.

For somtime we be Goddes instruments,
And menes to don his commandements,
Whan that him list, upon his creatures,
In divers *actes* and in divers figures.
Chaucer. Freres Tale, v. 2068.

And this way is cleped penance; of which man shuld gladly herken and enquere with all his herte, to wete, what is penance, and whennes it is cleped penance, and how many maneres ben of *actions* or werkings of penance.
Id. Persones Tale.

It is well knowe, both to reason and experience in dooing euery *actiue* woorcheth on his passiue.
Id. Test. of Love, b. ii. c. 13.

Thus sayth the fend; for certes, than is a man al ded in soule; and thus is sinne accomplised, by temptation, by delit, and by consenting: and than is the sinne *actuel*.
Id. Persones Tale.

Entendyng in his mynd to do many noble and notable *actes*, and remembryng that all goodnes cometh of God, and that all worldly thynges and humain *actes* bee more weaker and poorer then the celestiall powers & heuenly rewardes, determined to begin with some thyng pleasaunt and acceptable to God.—*Hall. Hen. V.* an. 1.

Who can expresse ye noble *actes* of the Lorde, or shewe forth all hys prayse?—*Bible*, 1539. *Psalme* 106.

And so Moses obeyed the voyce of hys father in lawe, & chose *actiue* men out of all Israel, and made them ae heedes ouer the people.—*Ib. Exodus*, c. 18.

Moreouer thou shalt seke out amonge all the people, men of *actiuite*, and such as feare God.—*Ib.*

To make new articles of owr faith contrary to Goda worde, and to set them in their prophane seculare *actes* of politik parlements, armed withe swerde and fier is not els then to be exalted aboue God himself.
Joye. Exposicion of Daniel, c. 12.

I shall destroye the wysdom of their wyse men, & the understandinge and forcaste of their men of moste *actiuite* & policie shall haue a fall.—*Id. Ib.*

Du. O then, vnfold the passion of my loue,
Surprize her with discourse of my deere faith;
It shall become thee well to act my woes:
She will attend it better in thy youth,
Than in a nuntio's of more graue aspect.
Shakespeare. Twelfth Night, Act i. sc. 4.

It is not so with him that all things knowes
As 'tis with vs, that square our guesse by showes:
But most it is presumption in vs, when
The help of heauen we count the *act* of men.
Id. All's Well, Act ii. sc. 1.

'Tis a rule, that great designs of state should be misterious till they come to the very *act* of performance, and then they should turn to performance.—*Howell. Letters.*

Cato said the best way to keep good *acts* in memory, was to refresh them with new.—*Lord Bacon. Apophthegms.*

——Therefore I pre' thee
Supply me with the habit, and instruct me
How I may formally in person beare
Like a true frier. Moe reasons for this *action*
At our more leysure, shall I render you.
Shakespeare. Meas for Meas. Act i. sc. 4.

Talk no more so exceeding proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him *actions* are weighed.—*1 Sam.* ii. 3.

Snow and ice, especially being helped, and their cold *activated* by nitre, or salt, will turn water to ice, and that in a few houres.—*Bacon. Naturall History*, § 85.

Orl. He is simply the most *active* gentleman of France
Const. Doing is *activitie*, and he will still be doing
Shakespeare. Hen. V. Act iii. sc. 7.

Man is by nature an *active* creature; he cannot be long idle, either for good or bad, he must take up his *dixit* and proceed to his *custodiam*.
Hales. Sermon. Dixit Custodiam.

In vain does that man thinke to keepe his honour and chastity, that invites his lust to an *activenesse* by soft beds and high diet, and idlenesse and opportunity.
Bp. Taylor. Great Exemplar, pt. i. § 13.

God caused the sun to move, and to visit every part of the inferior world, by his heat to stir up the fire of generation, and to give *activity* to the seeds of all natures.
Raleigh. Hist. of the World, b. i. c. 7.

Corio. Like a dull *actor* now, I have forgot my part,
And I am out, euen to a full disgrace.
Shakespeare. Coriolanus, Act v. sc. 3.

Young men may be learners, while men in age are *actors*.
Bacon. Essays. Youth and Age.

Mean while in Paradise the hellish pair
Too soon arriv'd, Sin, there in power before,
Once *actual*, now in body, and to dwell
Habitual habitant, behind her Death,
Close following pace for pace ———
Milton. Paradise Lost, b. x.

Of all your sex, yet never did I know,
Any that yet so *actually* did shew
Such rules for patience, such an easy way,
That whoso sees it shall be forc'd to say,
Lo what before seem'd hard to be discern'd,
Is of this lady, in an instant learn'd.—*Drayton. Elegies.*

Nature and religion are the bands of friendships; excellency and usefulness are its great indearments, society and neighbourhood, that is, the possibilities and the circumstances of converse, are the determinations and *actualities* of it.—*Bp Taylor. On Friendship.*

The soul being an *active* nature, is always propending to the exercising of one faculty or other, and that to the utmost it is able, and yet being of a limited capacity, it can employ but one in height of exercise at once, which when it loseth and abates of its strength and supreme vigour, some other, whose improvement all this while hindred by this it's ingrossing rival, must by consequence begin now to display it self, and awaken into a more vigorous *actuation*, so that as the former loseth, the latter proportionably gaineth.
Glanvil. Praxis. of Souls, c. 13.

Hee disclaimeth the opinion of Caietan and Camaracensis, concerning the ability of the mind in such acts collaterally, as not to be *actuated* unlesse it also were active.
Mountagu. Appeale to Cæsar, p. 85.

The fourth and fifth of Henries were
As *actious* as the rest:
Especially the latter was
The formost with the best.
Warner. Albion's England, b. ix. c. 43.

He has a power of judging before hand, concerning the consequences of his *actions*, concerning the reasonableness or unreasonableness of the end he aims at; and he has the power of recollecting, after the *action* done, whether he *acted* with a good or evil view.
Clarke. Works, vol. i. Ser. 39.

It is necessary to that perfection of which our present state is capable, that the mind and body should both be kept in *action*.—*Rambler*, No. 85.

If we duly and exactly consider the absoluteness and simplicity of the divine nature, nothing can be more agreeable to the conceptions which we form of it, and consequently more rational, than to state the first reason, or impulsive cause of all God's *actings* within himself.
South, vol. vi. Ser. 8.

——Lose him to her! to her!
A poor, young, *actless*, indigested thing,
Whose utmost pride can only boast of youth
And innocence.—*Southerne. Loyal Brother*, Act i. sc. 1.

What am I, or any one else, the better, whether God foresees future contingents from the determination and decree of his will, or from the infinite *actuality* of his nature, by which his existence is before-hand with all future duration?—*South*, vol. ix. Ser. 9.

The *active* informations of the intellect filling the passive reception of the will, like form closing with matter, grew *actuate* into a third and distinct perfection of practice.—*Id. Ib.*

The light made by this animal [the glow-worm] depends upon a living spirit, and seems by some vital irradiation to be *actuated* into this lustre.

Brown. Vulgar Errours, b. iii. c. 27.

He that studies to represent one of known and eminent merit to be a mere fool and an idiot gives himself the lie, and betrays that he is either *actuated* with envy, or corrupted by a faction.—*Bentley. Phalaris.*

Many who read the Scriptures are grossly ignorant; but he who *acts* well is a truly learned man.

Sir W. Jones. Translation of Hitópadés.

Action, when set properly in opposition to passion or passiveness, is no real existence, it is not the same with an *action*, but is a mere relation: it is the *activeness* of something on another thing, being the opposite relation to the other.—*Edwards. The Freedom of the Will*, pt. iv. s. 2.

Common nuisances are such inconvenient and troublesome offences as annoy the whole community in general, and not merely some particular person; and therefore are indictable only, and not *actionable*.

Blackstone. Com. b. iv. c. 13.

This man is hurrying to a concert, only lest others should have heard the new musician before him; another bursts from his company to the play, because he fancies himself the patron of an *actress*.—*Adventurer*, No. 262.

How insensibly old age steals on, and how often it is *actually* arrived before we suspect it!—*Cowper.* Let. 450.

ACU'LEATE. } Lat. *Aculeatus*, from *Aculeus*, *acus*; a point, sting, a
ACU'LEOUS. } prick: any thing piercing or penetrating sharply.

To containe anger from mischiefe, though it take hold of a man, there be two things, whereof you must have speciall caution. The one, of extreme bitternesse of words, especially if they be *aculeate* and proper.—*Bacon. Ess. Of Anger.*

Such an order is observed in the *aculeous* prickly plantation, upon the heads of several common thistles

Brown. Cyrus Garden, c. 3.

ACU'MEN, *n.* } Lat. *Acumen*, from *Acuere*, to sharpen. Met.
ACU'MINATE. } Sharpness, keenness, quick-
ACU'MINATED. } ness, sagacity.
ACUMINA'TION. }

To *acuminate*, to point; to form, to rise to, a point.

There is no church without a liturgy, nor indeed can there be conveniently, as there is no school without a grammar. One scholar may be taught otherwise upon the stock of his *acumen*, but not a whole school.—*Selden. Table Talk.*

Who, [her haughty prelates] according to their hierarchies *acuminating* still higher and higher in a cone of prelaty, instead of healing up the gashes of the church, as it happens in such pointed bodies meeting, fall to gore one another with their sharp spires for upper place and precedence.

Milton. Church Government, b. i.

I shall think it more instructive to the young chirurgeon if I appropriate this word,—Noli me tangere, to a small, round, *acuminated* tubercle, which hath not much pain, unless it be touched or rubbed, or otherwise exasperated by topicks.—*Wiseman. Chirurgical Treatises*, vol. ii. p. 195.

The coronary thorns did not only express the scorn of the imposers, by that figure into which they were contrived; but did also pierce his tender and sacred temples to a multiplicity of pains by their numerous *acuminations*.

Pearson. On the Creed.

There is somewhere in infinite space a world that does not roll within the precincts of mercy; and as it is reasonable, and even scriptural, to suppose that there is music in heaven, in those dismal regions perhaps the reverse of it is found; tones so dismal, as to make woe itself more insupportable, and to *acuminate* even despair.

Cowper. Let. 172.

ACU'TE, *adj.* } Fr. *Agu*, *Aigu*; It. *Acuto*;
ACU'TELY. } Sp. *Agudo*; Gr. ακη; Lat.
ACU'TENESS. } *acuere*; to sharpen.

Sharp, pointed, keen, penetrating, piercing.

Nath. This is a gift that I have,—simple, simple—a foolish extravagant spirit. But the gift is good in those in whom it is *acute*, and I am thankfull for it.

Shakespeare. Love's Lab. Lost, Act iv. sc. 2.

Paroll. I am so full of businesses, I cannot answer thee *acutely*.—*Id. All's Well*, Act i. sc. 1.

Fast. I will bring you to-morrow, by this time, into the presence of the most divine and *acute* lady in court; you shall see sweet silent rhetorick, and dumb eloquence speaking in her eye.

Ben Jonson. Every Man in his Humour, Act iii. sc. 1.

The Chineses (who are the next neighbours to the rising sun on this part of the hemisphere, and consequently the *acutest*) have a wholsome piece of policy, that the son is always of the father's trade.—*Howell.* Let. 8.

Cleanthes, the stoic philosopher, when he was young, was "a fighter at cuffs," just as Pythagoras was. And his scholar Chrysippus, the *acutest* of all the stoicks, was at first a racer.—*Bentley. Phalaris.*

Those quick, *acute*, perplex'd and tangled paths,
That, like the snake, crush'd by the sharpen'd spade,
Writhe in convulsive torture, and full oft,
Thro' many a dark and unshunn'd labyrinth,
Mislead our step ———

Mason. English Garden, b. ii.

M. Colbert, the famous minister of Lewis XIV. was a man of probity, of great industry, and knowledge of detail; of great experience and *acuteness* in the examination of public accounts.—*Smith. Wealth of Nations*, b. iv. c. 9.

A'DAGE, *n.* } Fr. *Adage*, *Adagial*; It. *Adagio*, Sp. *Adagio*; Lat. *Adagium*.
A'DAGY. }
ADA'GIAL. }

Vossius is perplexed between Scaliger and Varro. E sua propria significatione *agatur* ad aliud indicandum. (Scaliger.) Quasi *abagio*, aut *ambagio*, h. e *circumagio* (Varro): nempe quia *adagio* sit sermo circumambulans. It is used to denote

An old saw, or saying.

He [Edw. IV.] forgat the olde *adage*, sacyng, in time of peace, prouide for warre, and in the time of war, prouide for peace, whiche thing if he either had well remébred, or politiquely prouided for, he had not been chaced and expulsed his realm within xi dayes as he was in dede.

Hall. Edw. IV. an. 9.

Hugh. But thus you see the old *adage* verified,
Multa cadunt inter——you can guess the rest,
Many things fall between the cup and lip.

B. Jonson. Tale of a Tub, Act iii. sc. 4.

That wise Heathen said rarely well in his little *adagie*, mankind was born to be a riddle, and our nativity is in the dark.—*Bp. Taylor. Polemical Discourses.* Pref.

It was a satirical answer, [that of Aristotle,] and highly opprobrious to mankind; who being asked, What doth the soonest grow old? replied, "Thanks," and so was that *adagial* verse, No sooner the courtesy born, than the resentment thereof dead.—*Barrow*, vol. ii. Ser. 16.

The antithetic parallelism gives an acuteness and force to *adages* and moral sentences; and, therefore, abounds in Solomon's Proverbs.—*Lowth. Isaiah. Preliminary Dissert.*

A'DAMANT, *n.* } Fr. *Diamant*; It. *Diamante*; Sp. *Diamante*; Lat.
ADAMANTE'AN. } *Adamas*; Gr. Αδαμας, from
ADAMA'NTINE. } α, not, and δαμαειν, *domare*, to tame.

That which cannot be tamed, subdued, broken. The properties of the magnet were formerly attributed to *adamant*. See DIAMOND, and the quotation from Pliny.

The stone was hard of *adamaunt*,
Whereof they made the foundemaunt,
The tour was round made in compas,
In all this world no richer was

Chaucer. Rom. of the Rose.

Right as betwene *adamants* two
Of euen weight, a pece of yron set,
Ne hath no might to meue to ne fro
For what that one may hale, that other let.

Id. Assem. of Foules.

When he [the traveller] stayeth in one city or town, let him change his lodging from one end and part of the town to another, which is a great *adamant* of acquaintance.

Bacon. Ess. On Travel.

[He] ran on embattled armies clad in iron;
And, weaponless himself,
Made arms ridiculous, useless the forgery
Of brazen shield and spear, the hammer'd cuirass,
Chalybean temper'd steel, and frock of mail
Adamantean proof.—*Milton. Samson Agonistes.*

——— At last appear
Hell bounds, high reaching to the horrid roof,
And thrice three-fold the gates; three-folds were brass,
Three iron, three of *adamantine* rock
Impenetrable, impaled with circling fire,
Yet unconsumed.—*Id. Paradise Lost*, b. ii.

Any bounds made with body, even *adamantine* walls, are so far from putting a stop to the mind in its farther progress in space and extension, that it rather facilitates and enlarges it.—*Locke. On the Hum. Undere.*, b. ii. c. 17.

Adamantine hardness does not imply the least pain.

Reid. Inquiry into the Human Mind, c. 5. s. 5.

ADA'PT, *v.* } Lat. *Adaptare*, (*ad*, and the
ADAPTA'TION. } obsolete *apere*,) Gr. αρτειν: to
ADA'PTION. } bind, to join. *Aptus* is dicitur
ADA'PTNESS. } qui convenienter alicui junctus
ADE'PT, *n.* } est. See *Vossius*.
ADE'PT, *adj.* }

To join, fit, or suit to; to accommodate, to adjust.

An *adept* is one who is well fitted or suited for any particular purpose, from the skill, dexterity, and experience, he may have acquired in it; and hence,

A skilful, dexterous, experienced person.

For no man, so soone as hee knowes this [criticism] or readeth it, shall be able to write the better, but as he is *adapted* to it by nature, he shall grow the perfecter writer.

B. Jonson. Discoveries.

Who could ever say or imagine such a body [the atmosphere] so different from the globe it serves, could be made by chance, or be *adapted* so exactly to all these grand ends by any other efficient than by the power and wisdom of the infinite God.—*Derham. Phy. Theol.* b. i. c. 3.

Though there be some flying animals of mixed and participating natures, that is, between bird and quadruped; yet are their wings and legs so set together, that they seem to make each other; there being a commixtion of both, rather than *adaptation* or cement of prominent parts unto each other.—*Brown. Vulgar Errours*, b. iii. c. 11.

Among many other reasons, I think myself very happy in my country, as the language of it is wonderfully *adapted* to a man who is sparing of his words, and an enemy to loquacity.—*Spectator*, No. 135.

Not one of these sanctified philosophers but had dreams, visions, and extatic colloquies, with demons every night; and with this trumpery they drew Julian off from Christianity, and made him think himself as great an *adept* as any of his teachers.—*Bentley. Rem.* § 43.

Proceed! nor quit the tales which, simply told,
Could once so well my answering bosom pierce;
Proceed, in forceful sounds, and colours bold,
The native legends of thy land rehearse;
To such *adapt* thy lyre, and suit thy powerful verse.

Collins. Ode on the Superstitions of the Highlands.

Some notes are to display the *adaptness* of the sound to the sense.—*Bp. Newton. On Milton.*

There is reason to suspect, that he [Aristotle] wrote often with affected obscurity, either that the air of mystery might procure great veneration, or that his books might be understood only by the *adepts* who had been initiated in his philosophy.—*Reid. Analysis of Aristotle's Logick*, c. i. s. i.

From stucco'd walls smart arguments rebound;
And beaus, *adept* in ev'ry thing profound,
Die of disdain, or whistle off the sound.—*Cowper. Hope.*

ADA'SE, or DASE. See DAZE.

In this chapter, he so gaily florished, that he had went weneth ye glittering thereof would have made euery man's eyes so *adased*, that no man should have spied his falshed, and founden out the truth.—*Sir T. More. Workes*, p. 459.

ADA'UNT, or DAUNT. See DAUNT.

The Gywes, & Herodes (that here kyng was)
He *a dauntede* hard y now, and non harm yt was.

R. of Gloucester, p. 61.

Kyng William *adauntede* that folc of Walys
And made him bere hym trunge, and byhote hym & hys.

Id. p. 372.

Wherewith the rebel rather was the more
Encourag'd than *addaunted*; and begun
T' adventure further than he did before;
Seeing such a monarch had so little done.

Daniel. Civil War, b. iv.

ADA'W. *Adaw* (Mr. Tyrwhitt says) means *to wake*. The true etymology seems to be the A. S. verb *Dæg-an*, *lucescere*; whence, also, are *Day* and *Dawn*. As *Abawed* from *Abashed* (Fr. *Esbahir*,) so *Adawed* in Spenser may have been formed from *Adashed*: &c.

Stricken, cast, dejected, depressed, abated.

Ye, sire, quod sho, ye may wene as you lest;
But, sire, a man that waketh of his slepe,
He may no sodenly wel taken kepe
Upon a thing, ne seen it partly,
Til that he be *adawed* verayly.

Chaucer. Marc. Tale, v. 10274.

She oft him kist, and shortly for to sain
Him to rewaken she did all her pain;
And at the last he gan his breath to draw
And of his swough sone after that *adaw*.

Id. Troilus, b. iii.

So spake this bold brere with great disdaine:
Little him aunswered the oake againe,
But yeelded, with shame and grief *adawed*,
That of a weede hee was overcrawed.

Spenser. Shep. Calender, Februarie.

As the bright sunne, what time his fiery teame
Towards the weasterne brim begins to draw,
Gins to abate the brightnesse of his beame,
And feruour of his flames some-what *adaw*:
So did this mighty lady—*Id. Faerie Queene*, b. v. c. 9.

ADAYS. On days.

With a meeke visage, sweete wordes in the toung, deliberation in the person, temperaunce in the worke, euerie one may learne another how *a dayes*, & by shrewdnes and malice, is beguiled himselfe.—*Golden Boke*, c. 13.

For alas! at home I have a syre,
A stepdame eke, as hote as fyre,
That dewly *adayes* counts mine.
Spenser. Shep. Calend. March.

Distinctions of celestial days are conveyed in channels not perceptible to an eye of sense, and now *adays* we seldom look with other, be the object never so beautious or alluring.
Bp. Taylor. Episcopacy Asserted, Epist. Ded.

"Nothing" continued the parson, "is commoner than for men now-a-days to pretend to have read Greek authors, who have met with them only in translations, and cannot conjugate a verb in ευ."
Fielding. Journey to the Next World, Introd.

ADCORPORATE, v. } Lat. of the lower ages, *Accorporare*,
or ACCO'RPORATE. } (*Ad-corpus*, to a body,) to join to a body.
To join to, unite or mix with; to embody. We now use *incorporate*.

Custom being but a meer face, as echo is a meer voice, rests not in her unaccomplishments until by secret inclination she *accorporate* her self with error, who being a blind and serpentine body without a head, willingly accepts what he wants, and supplies what her incompleatness went seeking.—*Milton. Doctr. of Divorce. To the Parliament.*

ADD, v.
A'DDITION.
ADDIT'ILITY.
A'DDITAMENT.
ADDI'TION.
ADDI'TIONAL, *n.*
ADDI'TIONAL, *adj.*
ADDI'TIONALLY.
ADDI'TIONARY.
A'DDITORY. } Fr. *Addition*; It. *Addizione*; Sp. *Adicion*; *Adicionar*; Lat. *Addere*, (*Ad-dare*,) to give or put to.
To join or unite to; to increase the number, augment the quantity, enlarge the magnitude.

Whanne thei herden these thingis: he *addide* and seyde a parable for that he was nygh Jerusalem, and for that thei gessiden that anon the kyngdom of God schulde be schewyd.
Wiclif. Luk, c. 19.

This figure he *added* yet therto
That if gold ruste, what should iren do?
For if a preest be foule, on whom we trust,
No wonder is a lewed man to rust.
Chaucer. Prol. to Can. T.

Then they yt gladly receaued his preachinge, were baptized: and the same daye, there were *added* vnto them aboute three thousande soules.—*Bible*, 1539. *Actes*, c. 2.

This man was so myghty and marcial in his feates and at his dedys, that for his more honour he had an *addycyon* put to his name, and was called for his great myght and power, Constantine the Great.—*Polycron*, c. 69.

And besides this, giving all diligence, *adde* to your faith, vertue; and to vertue, knowledge: and to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; and to godlinesse, brotherly kindness; and to brotherly kindnesse, charity.—2 *Peter*, i. 5—7.

——"Back to thy punishment,
False fugitive, and to thy speed *add* wings,
Lest with a whip of scorpions I pursue
Thy lingering, or with one stroke of this dart
Strange horrour seize thee, and pangs unfelt before."
Milton. Paradise Lost, b. ii.

Mes. This man, lady, hath robbed many beasts of their particular *additions*: he is as valiant as the lyon, churlish as the beare, slow as the elephant
Shakespeare. Troil. & Cress. Act i. sc. 2.

Cæs. Though land and monies be no happiness,
Yet they are counted good *additions*.
Beaum. & Fletch. Elder Brother, Act iii. sc. 5.

The senate with applause and thankes approued and confirmed his [Probus's] election, with *additions* to his title, "Augustus, the Father of his Countrey, and the highest Bishop." For in those times, euen amongst heathens, the sacred title of a bishop was accounted an *additament* of honour euen to an emperour.
Speed. History of Great Britain, c. 42.

Having breath'd air, and slept in her [London's] bosom, now near upon forty years it is no wonder if I be habitually in love with her, nor have I bin wanting to express it many times, by dedicating unto her the great French dictionary refin'd, and enriched with divers *additionals*.
Howell. Londinopolis. Pref.

This liberty he compasseth by one distinction, and that is, of what is necessary, and what is *additionary*.
Herbert. Country Parson, c. 31.

To Cromwell Thomas can I find at this time in this county, and can hardly suspect him to be the Cromwell of that age, because only *additioned* Armiger.
Fuller. Worthies, Cambridgeshire.

Some are *additioned* with the title of Laureat, though I must confess I could never find the root whence their bays did grow in England, as to any solemn institution thereof in our nation.—*Fuller. Worthies, Cambridgeshire.*

Every man of common sense can demonstrate in speculation, and may be fully convinced, that all the praises and commendations of the whole world, can *add* no more to the real and intrinsic value of a man, than they can *add* to his stature.—*Swift. The Difficulty of Knowing One's-self.*

When it [the mind] has *added* together as many millions, &c. as it pleases, of known lengths of space or duration, the clearest idea it can get of infinity, is the confused incomprehensible remainder of endless *additible* numbers which affords no prospect of stop or boundary.
Locke. Essay on Hum. Underst. b. ii. c. 17.

Endless divisibility giving us no more a clear and distinct idea of actually infinite parts, than endless *additibility* (if I may so speak), gives us a clear and distinct idea of an actually infinite number.—*Id. Ib.*

And this endless *addition* or *additibility* (if any one like the word better) of numbers, so apparent to the mind, is that, I think, which gives us the clearest and most distinct idea of infinity.—*Id. Ib.* b. ii. c. 16.

When men are actually born to titles, it is almost impossible that they should fail of receiving an *additional* greatness, if they take care to accomplish themselves for it.
Guardian, No. 111.

Nor can any representation of God's proceedings, be more harsh and incredible, than to suppose him by his omnipotent will and power, eternally and miraculously preserving such creatures unto endless punishment, who never had in them either originally or *additionally* any principle of immortality at all.—*Clarke. Let. to Dodwell.*

The *additory* fiction gives to a great man a larger share of reputation than belongs to him, to enable him to serve some good end or purpose.—*Arbuthnot.*

The proprietor of the land, and the merchant who brought riches home by the returns of foreign trade, had during two wars bore the whole immense load of the national expenses; while the lender of money, who *added* nothing to the common stock, throve by the public calamity, and contributed not a mite to the public charge.
Bolingbroke. Let. to Sir W. Wyndham.

Had I with cruel and oppressive rhymes
Pursu'd, and turn'd misfortunes into crimes;
Had I, when virtue gasping lay and low,
Join'd tyrant vice, and *added* woe to woe.
Churchill. Ep. to William Hogarth.

ADDE'EM, } See DEEM and DOOM. A. S.
or ADJ'OM. } *Deman.*
To think, to judge, to determine.

For loe, the winged God, that woundeth harts,
Caus'd me be called to account therefore;
And for resengement of those wrongfull smarts,
Which I to others did inflict afore,
Addeem'd me to endure this penaunce sore.
Spenser. Faerie Queene, b. vi. c. 8.

No iudge then (O thou greatest goddess trew!)
According as thy selfe doest see and heare,
And vnto me *addeem* that is my dew;
That is the rule of all, all being rul'd by you.
Id. Ib. b. vii. c. 8.

A'DDER, } Goth. *Nadar*; A. S. *Nædre*,
or E'DDER. } (which in English is *neath*, *nether*, low, lower,) applied to the whole *serpentine* class. See NETHER.

——Bute hyt the more wonder be
Selde me schal in the lond eny foule wormes se.
For *nedres* ny other wormes ne mow ther be nogt.
And gef he beth thider bi eas from other londes y brogt,
Heo dyeth thorg smel of the lond, other thorg towchyng y wys.—*R. Gloucester*, p. 43.

Ye generacioun of *eddris*: hou moun ye speke gode thingis whanne ye ben yvele? for the mouth spekith of plentee of the herte.—*Wiclif. Matthew*, c. 12.

Here mow ye seen, that dedly sinne hath first suggestion of the fende, as sheweth here by the *adder*; and afterward the delit of the flesh, as sheweth here by Eve; and after that the consenting of reason, as sheweth by Adam.
Chaucer. Persones Tale.

From Tenedon behold in circles great
By the calm sea come fletyng *adders* twaine,
Which plied towardes the shore.—*Surrey. Virgile*, b. ii.

Dan shall be a serpent in the wayc, an *edder* in the path, bytinge the horse heles, and hys rider fell backwarde.
Bible, 1539. *Gen.* c. 49.

Memory confus'd, and interrupted thought,
Death's harbingers, lie latent in the draught;
And, in the flowers that wreath the sparkling bowl,
Fell *adders* hiss, and poisonous serpents roll.
Prior. Solomon. Pleasure.

A'DDICE, *n.* } A. S. *Adese*; Lat. *Ascia*;
ADZE. } which Vossius derives from
AXE. } Ἀξινη, and Ἀξινη from αγνυμι,
to break, whose future is αξω. See HATCHET.

Mid [with] hym he hadde a stronge *axe*.
R. Gloucester, p. 17.

And now an *axe* is sett to the roote of the tre, and therfore every tre that makith not good fruyt, schal be kitt doun, and schal be cast into the fier.—*Wiclif. Luke*, c. 3.

Now also is ye *axe* leyde vnto the rote of the trees; and euery tree therfore which bryngeth not forth good frute, is hewen doune and cast into the fyre.—*Bible*, 1539.

Like as the elm, forgrown in mountains hye,
Round hewen with *axe*, that husbandmen
With thick assaultes striue to teere up, doth threat.
Surrey. Virgile, b. ii.

ADDI'CT, v. } Lat. *Addicere*, (*Ad-dicere.*)
ADDI'CTEDNESS. } Idem est ac attribuere, ac
ADDI'CTION. } præcipuè consecrare (Vossius). Qui *dicat* aliquid, id ei *addicit* (Festus).
To declare for, to give up to, to devote or attach to.

No medicine, no counsaile, no wholesome precepts could appease or pacifie the angrie mindes and ragyng wittes of the Scottishe nobilitie, so much were they *addicted* and bent to this folly and vnreasonable madnesse.
Grafton. Hen. VII. an. 5.

For to that sacred skill they most themselves apply;
Addicted from their births so much to poesy,
That in the mountains those who scarce have seen a book,
Most skilfully will make, as though from art they took.
Drayton. Poly-Olbion, s. 4.

Mir. ——Thou hast miss'd a man,
(But that he is *addicted* to his study,
And knows no other mistress than his mind)
Wou'd weigh down bundles of these empty kexes.
Beaum. & Fletch. Elder Brother, Act iii. sc. 5.

Aso. Yours entirely *addicted*, Madame.
Arg I require no more, dearest Asotus; henceforth let me call you mine.—*B. Jonson. Cynthia's Revels*, Act iv. sc. 3.

With the same affections therefore, and the same *addicted* fidelity, Parlament of England, I here again have brought to your perusal on the same argument these following Expositions of Scripture.—*Milton. Tetrachordon.*

Which is a wonder how his grace should gleane it,
Since his *addiction* was to courses vaine,
His companies vnlettered, rude, and shallow,
His houres fill'd up with ryots, banquets, sports.
Shakespeare. Henry V. Act i. sc. 1.

For mine owne interest for once let this be printed, that of men of my owne *addiction*, I love most, pittie some, hate none.—*Marston. To the Reader. Parasitaster.*

When once I shall see such monarchies and commonwealths no rarities, and see the *addictedness* of princes to the study of Scripture further the ulterior accomplishment of that part of it, which once promised God's people that "kings should be its nursing fathers, and their queens its nursing mothers;" I shall expect to see the golden age elsewhere than in poets' dreams.
Boyle. Works, vol. ii. p. 311.

We constantly oppose the generation of souls, that is, the production of life, cogitation and understanding, out of dead and senseless matter, and assert all souls to be as substantiall as matter it self; this is not done by us, out of any fond *addictedness* to pythagorick whimseys, nor indeed out of a meer partial regard to that cause of theism neither, which we were engaged in, but because we were enforced thereunto, by dry mathematicall reason.
Cudworth. Intel. Syst. Pref. p. xv.

There has always prevailed among that part of mankind that *addict* their minds to speculation, a propensity to talk much of the delights of retirement.—*Adventurer*, No. 126.

To the incapacity, which an *addiction* to certain sciences induceth, may be added the prejudices which certain circumstances in the state of the two religious parties, that divide the western world, were apt to occasion.
Warburton, Ser. 13.

A'DDLE, v. } A. S. *Aidlian*, to be sick or
A'DDLE, *adj.* } weak. See IDLE.
To be of no use; to corrupt; to do in vain, to frustrate, to make void or of none effect.

Pan. Troylus? Why he esteemes her no more than I esteeme an *addle* egge.
Bre. If you loue an *addle* egge as well as you loue an *idle* head, you would eate chickens i' th' shell.
Shakespeare. Troil. & Cress. Act i. sc. 2.

For. Could your mouldy brain be so *addle*, to imagine I would marry a stale widow at six-and-forty?
Ford. Love's Sacrifice, Act iii. sc. 1.

Bare trees and shrubs but ill you know,
Could shelter them [the birds] from rain or snow;
Stepping into their nests, they paddled,
Themselves were chill'd, their eggs were *addled*.
Cowper. Pairing Time Anticipated.

ADDRE'SS, *v.* ADDRE'SS, *n.* ADDRE'SSER. ADDRE'SSION. Fr. *Adresser*, *Dresser*; from the It. *Drizzare*; from the Lat. *Dirigere*, to direct.

To direct (sc. the attention to the discourse or writing), to attend; to apply, to prepare or make ready; to provide, to furnish; and further, consequentially, to clothe. And *Address*, n.

Readiness, adroitness, dexterity.

——— Vnto whom
He gaue in charge his naue secretely
For to prepare, and drine to the sea coast
His people and their armour to *addresse*
And for the cause of change to faine excuse.
Surrey. Virgile, b iv.

After that the Kinges highnes [Henry VIII.] *addressed* his gracious letters to the maior and comnaltie of the citie, signifying to them that his pleasure was to solempnise and celebrate the coronacion of his mostes deare and welbeloued wife Quene Anne at Westminster the Whitsonday nexte ensuinge.—*Hall. Hen. VIII.* an 25.

Other writers and recorders of fables, couldst have tolde you that Tecla sommetime *addressed* herselfe in mannes apparel.—*Jewel. Defence of the Apologie*, p. 375.

Therefore, good youth, *addresse* thy gate vnto her,
Be not denide accesse, stand at her doores,
And tel them, there thy fixed foot shall grow,
Till thou haue audience
Shakespeare. Twelfth Night, Act i. sc. 4.

They ended parle, and both *address'd* for fight.
Milton. Paradise Lost, b. vi.

So spake the enemy of mankind, enclos'd
In serpent, inmate bad! and toward Eve
Address'd his way. *Id. Ib.* b. ix.

The Earl of Shaftsbury having *addressed* in vain for his Majesties favour, resorted by habeas corpus to the king's Bench, the constant residence of his justice.
Marvell. On the Growth of Popery.

——— Glue thou then vent
To doubts thus bound in me, (ye gods know all)
Which of the godheads, doth so fowly fall
On my *addression* home, to stay me here?
Chapman. Homer. Odys. b. iv.

The shortest and best prayer which we can *address* to him, who knows our wants, and our ignorance in asking, is this: "Thy will be done."
Bolingbroke. Reflections upon Exile.

Whatever good from clear understanding, deliberate advice, sagacious foresight, stable resolution, dexterous *address*, right intention, and orderly proceeding doth naturally result, wisdom confers.—*Barrow*, vol. i. Ser. 1.

Mar. They both behold thee with their sister's eyes;
And often have reveal'd their passion to me.
But tell me, whose *address* thou favour'st most?
Addison. Cato, Act i. sc. 4.

Orgar. ——— See, they approach:
This grove shall shroud me till they cease their strain;
Then I'll *address* them with some feigned tale.
Mason. Elfrida.

There are many circumstances in the zeal shewn for civil war, which seem to discover but little of real magnanimity The *addressers* offer their own persons, and they are satisfied with hiring Germans.
Burke Letter to the Sheriffs of Bristol.

ADDU'CE, *v.* ADDU'CTION. ADDU'CTIVE. Old Fr. *Adduire*; It. *Addurre*; Sp. *Aducir*; Lat. *Adducere*, (*Ad-ducere*,) to lead, draw, or bring to.

To bring forward, to press forward or urge—a reason, an opinion.

It [the body of Christ] is as it were a production, as it were a creation, as a conservation, as an *adduction*: that is, it is as it were just nothing; for it is not a creation, not a generation, not an *adduction*, not a conservation.
Bp. Taylor. Of the Real Presence, § 11.

If we ask what conversion it is? after a great many fancies and devices, contradicting to each other, at last it is found to be *adductive*, and yet that *adductive* does not change the place, but signifies a substantial change; and yet *adduction* is no substantial change, but accidental; and yet this change is not accidental, but *adductive* and substantial.
Id. Ib.

The price had, it seems, before the tax, been a monopoly price; and the argument *adduced* to show that sugar was an improper subject of taxation, demonstrated, perhaps, that it was a proper one.
Smith. Wealth of Nations, b. v. c. 2.

ADDU'LCE, *v.* Fr. *Adoulcir*, *Adoucir*, (*Ad-dulcis*, sweet to.)

To sweeten, or make sweet, palatable or agreeable; to assuage.

Thus did the French ambassadors, with great shew of their king's affection, and many sugared words, seek to *addulce* all matters between the two kings
Bacon. Hen. VII. p. 90.

ADE'PT. See ADAPT.

ADE'PTION. Lat. *Adeptio*; from *Adeptus*; part. past. of *Adipisci*, (*Ad-apisci.*) See ART.

To acquire; to obtain.

In the wyt and pollecie of the Capitayne, consisteth the chiefe *adeption* of the victorie and ouerthrowe of the enemies, wherfore aduaunce forth your standards, and euery one geue but one sure stroke, and surely the iourney is oures.—*Grafton. Rich. III.* an. 3.

A'DEQUATE, *v.* A'DEQUATE, *adj.* A'DEQUATELY. ADEQUA'TION. It. *Adequato*; Sp. *Adequar*; Lat. *Adæquare*, (*Ad-æquus*,) equal to.

To be, or make, even or equal; sufficient, proportionate, commensurate.

"To fear God, that is wisdom;" that is, is the proper and *adequate* wisdom suitable to human nature, and to the condition of mankind.
Hale. Contem. Of Wisdom, &c.

The making of broad-cloth in England could not be so ancient, and it was the arme (not of king Henry) but king Edward the first, which is notoriously known to have been the *aequation* of a yard.—*Fuller. Worthies. Bark-Shire.*

Ideas can be no further the ideas of any mind, than that mind has (or may have) a perception of them: and therefore that mind must perceive the whole of them, which is to know them *adequately*
Woollaston. Religion of Nature, sec. 3.

The disturbers of our happiness, in this world, are our desires, our griefs, and our fears; and to all these, the consideration of mortality is a certain and *adequate* remedy
Rambler, No. 17.

Though it be an impossibility for any creature to *adequate* God in his eternity, yet he hath ordained all his sons in Christ to partake of it by living with him eternally.
Shelford. Discourses, p 227

The relation between Christ and his church it is evident, must be of a nature not to be *adequately* typified by any thing in the material world.—*Horsley*, vol. i. Ser. 8.

ADHE'RE, *v.* ADHE'RENCE. ADHE'RENCY. ADHE'RENT, *n.* ADHE'RENT, *adj.* ADHE'RER. ADHE'SION. ADHE'SIVE. Fr. *Adhérer*; It. *Aderire*; Sp. *Adherer*; Lat. *Adhærere*, (*Ad-hærere*,) to stick, or keep close to.

To hold or keep together with; to be or remain fixed or attached to; to cleave, to stick fast:—to persist: to consist.

Nowe as touching the cause why he [Tyndal] chaunged the name of priest into semour, ye must vnderstand that Luther and his *adherentes* holde this heresy, that all holy order is nothing.—*Sir T. More. Workes*, p. 222.

And after this he [Edward IV.] caused open proclamacion to be diuulged, that all persones which were *adherent* to his aduersaries part, and would leave their armure, and submit themselfes wholy to his grace and mercy, should bee clerely remitted, pardoned, and relessed.—*Hall. Edw. IV.* an. 3.

——— Nor time, nor place
Did then *adhere*, and yet you would make both;
They haue made themselues, and that their fitnesse now
Do's vnmake you.—*Shakespeare. Macbeth*, Act i. sc. 7.

[We] planted in those parts our brave courageous brood:
Whose natures so *adher'd* unto their ancient blood,
As from them sprang those priests, whose praise so far did sound,
Through whom that spacious Gaul was after so renown'd.
Drayton. Poly-Olbion, s. 6.

Author of evil, unknown till thy revolt,
Unnam'd in heaven, now plenteous, as thou seest
These acts of hateful strife, hateful to all.
Though heaviest by just measure on thyself
And thy *adherents.—Milton. Paradise Lost*, b. vi.

How are they swayed, even in their loves and hatreds, their persuasions and pieties, their esteem or disesteem, most what by custom, and prepossession, or by *adherence* and admiration of men's persons.
Taylor. Artif. Hand. p. 172.

To each person sincerely embracing the gospel and continuing in steadfast *adherence* thereto, God doth afford his Holy Spirit, as a principle productive of all inward sanctity and virtuous dispositions.
Barrow. On the Creed, Ser. 5.

She hath been a religious frequenter of its worship, and a steady *adherer* to its interests, and was prepared, in the late times of distress and danger, to suffer with it, and for it.
Atterbury, vol. i. Ser. 8.

The mortallest enemy unto knowledge, and that which hath done the greatest execution upon truth, hath been a peremptory *adhesion* unto authority, and more especially the establishing of our belief upon the dictates of antiquity.
Brown. Vulgar Errours, b. i. c. 6.

If slow, yet sure, *adhesure* to the track
Hot-steaming, up behind him [the stag] come again
Th' inhuman route, and from the shady depth
Expel him, circling through his every shift.
Thomson. Autumn.

It would be difficult to prove that God may not, in certain circumstances, have greater reasons for varying from his stated rules of acting than for *adhering* to them.
Farmer. On Miracles.

Yet devious oft, and swelling from the part,
The flowing robe with ease should seem to start;
Not on the form in stiff *adhesion* laid,
But well relieved by gentle light and shade.
Mason. Fresnoy. Art of Painting

ADHI'BIT, *v.* Lat. *Adhibere*, (*Ad-habere*,) to have, hold or keep, or put to.

To admit, to attain or obtain; to apply.

To which counsel there were *adhibit* very few, and they very secret.—*Sir T. More. Workes*, p. 52.

This worshipfull Perkyn, arriuyng in Ireland, so seriously perswaded and allured them to his purpose that the greatest lordes and princes of the coūtry, *adhibited* such faith and credite to his wordes, as that thing had bene true in dede, whiche he vntruly with false demonstracions set forth and diuulged.—*Hall. Hen. VII.* an. 7.

ADJA'CENCY, *n.* ADJA'CENT, *adj.* ADJA'CENT, *n.* Lat. *Adjacere*, (*Ad-jacere*,) to lie near to.

Lying near to, being close upon, approximating to.

——— so is his horse constrained
Day by day till he hath attained
Unto a castle, pilotes ycalled,
Rich and strong, and wele aboue ywalled,
Adjacent by site of the country
And apertinent to Thebes the city.
Lidgate. The Story of Thebes, pt. i.

Punt. I am a poore knight errant (lady) that hunting in the *adjacent* forrest, was by adventure in the pursuit of a hart, brought to this place.
B. Jonson. Every Man out of his Humour, Act. ii. sc. 3.

Now touching that proportion of ground that the Christians have on the habitable earth, I find that all Europe, with her *adjacent* isles, is peopled with Christians, except that ruthful country of Lapland, where idolaters yet inhabit
Howell. Letters, b. 9.

Because the Cape de las Agullas hath sea on both sides near it, and other land remote, and as it were equidistant from it, therefore at that point the needle conforms unto the true meridian, and is not distracted by the vicinity of *adjacencies.—Brown. Vulgar Errours*, b. ii. c. 2.

The *adjacent* street of Essex, from Morris's coffee-house, and the turning towards the Grecian, you cannot meet one who is not an esquire, until you take water.
Tatler, No. 19.

But where the sense of the author goes visibly in its own train, and the words, receiving a determined sense from their companions and *adjacents*, will not consent to give countenance and colour to what is agreed to be right, and must be supported at any rate, there men of established orthodoxie do not so well find their satisfaction.
Locke. On St. Paul's Epistles. Pref.

The gall-bladder is a very remarkable contrivance. It is the reservoir of a canal. It does not form the channel itself, but it lies *adjacent* to this channel, joining it by a duct of its own, the *ductus cysticus.*
Paley. Nat. Theology, ch. 10.

ADIA'PHOROUS. Gr. Αδιαφορος, indifferent.

Why does the church of Rome charge upon others the shame of novelty, for leaving of some rites and ceremonies which by her own practice we are taught to have no obligation in them, but to be *adiaphorous?*
Bp. Taylor. On the Liberty of Prophesying, s. 5.

ADJE'CT, *v.* ADJE'CTION. ADJECTI'TIOUS. A'DJECTIVE. A'DJECTIVELY. Fr. *Adjection*; It. *Aggettivo*; Sp. *Adjetivo*; Lat. *Adjectum*, past part. of *Adjicere*, (*Ad-jacere*,) to cast or throw to.

To cast, or place near, or add to.

Adjective. See the quotations from Wilkins, Port Royal, and Tooke.

But this condicion ne draweth not with her thilke necessite simple, for certes this necessite condicionell, the propre nature of it ne maketh it nat, but the *adiection* of the condicion maketh it.—*Chaucer. Boec. De Consol*, b. v.

I am not ignoraunt of the force of bothe the maner of speaches, and that this word [church] signifieth not euery congregauciō (but wyth an *adiection*, as I hate the malignaunt church) but it signifieth that onli multitude of

people which being vnited in the profession of Christe, is growen into one body.

Bp. Wynchestre. Of True Obedience, p. 19.

I have more faulted in keeping the olde English wordes [illegible] than in borowing of other languages such epithetes and *adiectiues* as time hath thrust vpon the inkehorne.

Gascoigne. To the Reuerende Diuines, &c.

Limestufun Castel and Lordship, by the new acte, is removid from Carmerdinshire, and *adjected* to Pembrokeshire.—*Leland. Itin.* vol. iii. p. 26.

Face. Tut now, see what your proper Genius can performe alone, without adiection of any other Minerva.

B Jonson. Cynthia's Revells, Act iii. sc. 4.

Kite. Now, trust me, brother, you were mvch to blame,
T' incense his anger, and disturbe the peace
Of my poore house, where there are centinells,
That every minute watch, to give alarmes,
Of [illegible] warre, without *adjection*
Of your assistance, or occasion.

Id. Every Man in his Humour, Act iv. sc. 8.

It is probable that they made the child's name, by *adjecting* the syllable son to the appellation of the father.

Fuller. General Worthies, c. 24.

But Lamprias, my grandfather, said, that this *adjection*, or connection, two, signifieth not only much and greatly, but also above, or without forth.

Holland. Plutarch. Morals, p. 596.

From this ruin you come to a large firm pile of building, [illegible] though very lofty, and composed of huge square stones yet I take to be part of the *adjacentia* rock, for one sees in the inside some fragments of images in the walls and stones, with Roman letters upon them, set the wrong way.—*Maundrell. Journey*, p. 136.

The true genuine sense of a noun *adjective* will be fixed to consist in this, that it imports this general notion of pertaining to, or being affected with.

Wilkins. Real Character, pt. iii. c. 1.

The name of *adjectives* has been applied even to those words which signify substances, when by their manner of signifying they are to be joined to other nouns in discourse.

Port Royal General Grammar, p. 26

There is a gross mistake made between an *adjected* and an [illegible] word; that is, between a word *laid close* to another word; and a word which *may lye close* to another word.—*Burke. Vind. of Burley*, vol ii. p. 456.

ADIEU'. Fr. *à Dieu*, Adieu; It. *Addio*; Sp. *à Dios*, to God I commend you, or, commit you to God. The English equivalent expression is *farewell*.

Aaue my lord, my loue for faire of face
Aaue my turtle doue so fresh of hue,
Aaue my mirth, *aaue* all my solace,
Aaue Jesu, my saviour Lord Jesu.

Chaucer. L. Marie Mag.

"Therefore (saith he), the case so standing, as now it doth, let me use these words of the Apostle unto you, 'I commend you unto God, and the word of his grace,' and so we, [illegible] heartily adieu.

Hooker. Ecclesiastical Politie. Pref. § 2.

Adieu, old fellow, and let me give thee this advice at parting; e'en get thyself case-hardened; for though the very best steel may snap, yet old iron you know will rust.

Guardian, No. 93.

Thus, while the pangs of thought severer grew,
The western breezes inauspicious blew,
Hastening the moment of our last *adieu*.

Falconer. Shipwreck.

ADJOIN, *v.* } Fr. *Adjoindre*; It. *Aggiungere*; Sp. *Ayuntar*; Lat. *Adjungere, Adjunctum*, (*Ad-jungere,*) to join to. See JOIN.
ADJOI'NEDLY. }
ADJOI'NANT, *n.* }
ADJOI'NANT, *a.* }
ADJU'NCT, *n.* }
ADJU'NCT, *adj.* }
ADJU'NCTION. }

To be, put, or place, near to; to unite, to fasten, or connect; to neighbour, or be neighbouring to.

To the gouernaunce and ordering of this yong prince was there assigned Sir Antony Woduile, Lord Riuers, and vncle vnto the quene, a right honourable man, as valiaunt of hande as politike in counsayle. *Adioyned* were there vnto him other of the same partie.

Sir T. More. Workes, p. 40

And so I betaketh unto as many godchildern as I have lyving in the countie of Essex, and specially in the parisshes to my manour adiogynant, to every one of them vnd.

Fabian. His Will.

By newe alliance, he [James K. of Scottes] sought and made meanes, how to *ioyne* himself with straite [illegible], to greue and hurt his neighbors and aduersaries, of the realme of England.

Hall. Hen. VI. an. 13

——— Here, with these grave *aquaints*
These learned masters they were taught to see
Themselves, to read the world, and keep their points.

Daniel. The Civ. Wars, b. iv

As one, who long in populous city pent,
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn, to breathe
Among the pleasant villages and farms
Adjoin'd, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound.

Milton. Paradise Lost, b. ix.

The bodie of King Edmund rested for the space of three yeares in the parish church of S. Gregory, *adioyning* unto the cathedrall church of S. Paul, from whence it was conveyed backe agayne to Stapleford.—*Stow. Chronicle.*

For where is any author in the world,
Teaches such beauty as a woman's eye?
Learning is but an *adiunct* to ourselfe,
And where we are our learning likewise is.
Then when ourselues we see in ladies eyes,
Do we not likewise see our learning there?

Shakespeare. Love's Lab. Lost, Act iv. sc. 3.

Hub. So well, that what you bid me vndertake,
Though that my death were *adiunct* to my act,
By heauen I would doe it.—*Id. K. John*, Act iii. sc. 3.

Cam. ——— Then, if I mistake not,
He scorns to have his worth so underprised,
That it should need an *adjunct* in exchange
Of any equal fortune.

B. Jonson. Case is Altered, Act. iii. sc. 3.

St. Paul enjoins us to "redeem the time, because the days are evil;" that is, since we can enjoy no true quiet or comfort here, we should improve our time to the best advantage for the future: he might have also *adjoined*, the paucity of the days to their badness.—*Barrow*, vol. iii. Ser. 15.

So noun *adjectives* are the names which are given to the *adjunct* natures of things, the notion of them consisting in this, that they signifie the subject or thing to which they are ascribed, to have in it something belonging to the nature or quality of those *adjectives*, which are predicated of it or limited by it.—*Wilkins. Real Character*, pt. iii. c. 1.

To examine another opinion, which makes the bread and wine indeed, as to their entire and true natures, to be retained in the sacrament; and so to be retained, that they have *adjunctively*, naturally, corporally, and really, the true body and blood of Christ.

Strype. Memorials of the Reformation, b. i. c. 24.

This Psalm [119] containeth manifold reflexions upon the nature, the properties, the *adjuncts*, and effects of God's law.

Barrow, vol. iii. Ser. 10.

Every man's land is, in the eye of the law, enclosed and set apart from his neighbour's, and that either by a visible and material fence, as one field is divided from another by a hedge; or by an ideal invisible boundary, existing only in the contemplation of law, as when one man's land *adjoins* to another's in the same field.

Blackstone. Commentaries, b. iii. c. 12.

ADJOURN, *v.* } Fr. (*Ad-jour,*) *Adjourner*;
ADJOURNMENT. } It. (*Giorno,*) *Aggiornare*; Lat. *Dies, Diurnum.* The book into which the proceedings of each day in the R. Senate were entered, was called *Diurnum.* In the English Parliament—the *Journal*, (qv.)

To *adjourn*, is to go on, to continue from day to day; and then—to *any* future day: and now, consequentially, to put off to a future time; to postpone, to delay, to defer, to discontinue.

He *aiorned* them to relie in the North at Carlele.

R. Brunne, p. 309.

And vpon y^e VIIIt day of July, Kynge [Henry the VI.] this yere began his parlyament at Westmynster, and so contynued it tyll Lammas, and then it was *asourned* vnto Seynt Edwardes daye.—*Fabyan*, an. 1433.

Or how the sun shall, in mid heaven, stand still
A day entire, and night's due course *adjourn*,
Man's voice commanding.—*Milton. Paradise Lost*, b. xii.

Pleased Palamon the tardy omen took:
For, since the flames pursu'd the trailing smoke,
He knew his boon was granted; but the day
To distance driven, and joy *adjourn'd* with long delay.

Dryden. Palamon and Arcite, b. iii.

During the *adjournments* of that awful court, a neighbour of mine was telling me, that it gave him a notion of the ancient grandeur of the English hospitality, to see Westminster-hall a dining-room.—*Tatler*, No. 142.

An *adjournment* is no more than a continuance of the session from one day to another, as the word itself signifies.

Blackstone. Commentaries, b. i. c. 2.

A'DITS. Lat. *Aditus*, from *Adire*, to go to, (*Ad-ire*).

A passage, an entrance.

Since they have gone a more compendious way by *adyts*, making their entrance (some five foot and a half high, and perchance as broad) into the mountain, at the lowest levell thereof, so that all the water they meet with conveyeth itself away, as in a channel, by the declivity of the place.

Fuller. General Worthies of Wales

But if there be, yet could not such mines, without great pains and charges, if at all, be wrought; the delfs would be so flown with waters, (it being impossible to make any *aditts* or soughs to drain them) that no gins or machines could suffice to lay and keep them dry.

Ray. On the Creation.

ADJU'DGE, *v.* } Fr. *Adjuger*; It. *Aggiudi-*
ADJU'DGMENT. } *care*; Sp. *Adjudicar*; Lat.
ADJUDICA'TION. } *Adjudicare*, (*Ad-judicare,*)
to judge, doom, or deem to.

To addeem, to sentence, to decree, to determine, to decide.

Then the kynge [John] made a promyse by othe, that he wolde be obedyent vnto the court of Rome, & stand & obey all thing yt the same court wold *adiuge* hym

Fabian, an. 1212.

Wherevpon by publique sentence as well of the nobles as of the bishops, his [Thomas Becket's] moueables were *adiudged* to be confiscate to the king.

Grafton. Henry II. an. 9.

For that with puissant stroke she downe did beare
The salvage knight, that victour was whileare,
And all the rest, which had the best afore,
And to the last vnconquer'd did appear:
For, last is deemed best To her therefore
The fayrest lady was *adjudg'd* for paramore

Spenser. Faerie Queene, b. iv. c. 5.

The women, who would rather wrest the laws,
Than let a sister-plaintiff lose the cause,
(As judges on the bench more gracious are,
And more attent, to brothers of the bar),
Cry'd, one and all, the suppliant should have right,
And to the grandame hag *adjudg'd* the knight.

Dryden. Wife of Bath's Tale.

In process of time, and multiplicity of business, the matter of fact continued to be tried by twelve men; but the *adjudgment* or the punishment, and the sentence thereupon, came to be given by one or two, or more persons.

Sir W. Temple. Intro. to the Hist. of England.

The Roman law *adjudged*, that if one man wrote any thing on the paper or parchment of another, the writing should belong to the owner of the blank materials

Blackstone. Commentaries, b. ii. c. 26.

A common recovery is so far like a fine, that it is a suit or action, either actual or fictitious; and in it the lands are recovered against the tenant of the freehold; which recovery, being a supposed *adjudication* of the right, binds all persons, and vests a free and absolute fee-simple in the recoverer.

Id. Ib. b. ii. c. 21.

Nor was your House of Lords and the prerogatives of the crown settled on any *adjudication* in favour of natural rights, for they could never be so partitioned

Burke. Reform of Representation

ADJU'RE, *v.* } Fr. *Adjurer*; It. (obsol.)
ADJURA'TION. } *Aggiurare*; Lat. *Adjurare*, (*Ad-jurare,*) to swear to.

To put to upon oath; to charge or bind upon oath, or with the solemnity of an oath. In the first of Samuel (c. xiv.), where the Bible (1539) uses the word "*adjured*," King James's version has "charged the people with an oath," (v. 28.) And in v. 24, King James's version has "*adjured*;" and in the Bible (1539) "charged the people with an oath." The Geneva Bible (1561) in v. 28, has, "made the people to sweare."

But let us go now to that horrible swering of *adjuration* and conjuration, as don thise false enchauntours and nigromanceres in basine ful of water, or in a bright swerd, in a cercle, or in a fire, or in a sholder bone of a shepe: I cannot sayn, but that they do cursedly and damnably ayenst Crist, and all the feith of holy chirche.

Chaucer. Persones Tale.

Then answered one of the people âd sayde; thy father *adiured* the people saying, Cursed be the mâ that eateth any sustinaunce this daye, & the people were fayntye.

Bible, 1539. 1 *Sam.* c. 14.

Spirit. She will be swift
To aid a virgin, such as was herself,
In hard-besetting need; this will I try,
And add the power of some *adjuring* verse.

Milton. Comus

Caiaphas was not more malicious than crafty: what was in vain attempted by witnesses, shall be drawn out of Christ's own mouth; what an accusation could not effect, an *adjuration* shall; "I *adjure* thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

Bp. Hall. Contemp. Christ before Caiaphas.

Our Saviour when the high-priest *adjured* him by the living God, made no scruple of replying upon that *adjuration*

Clarke. Works, vol. ii. Ser. 123

By each, and all of these supernal signs,
We do *adjure* thee with this trusty blade,
To guard yon central oak.
* * * * * * *
The sacred *adjuration* we have utter'd
May never be recall'd.—*Mason. Caractacus*

ADJU'ST, *v.* } Fr. *Adjuster*; It. *Aggiustare*;
ADJU'STER. } Sp. *Ajustar*, (Lat. *Ad-justum*,
ADJU'STMENT. } ordered to.)

To fix or set, or put in, or according, or conformable to, method or order.

To order, to rule, to regulate; to accommodate, to arrange, to adapt.

For these ne been yet no remedies of the malady, but they ben a manner norishing of thy sorrowa, that rebell ayenst thy curacion. For whan time is I shal moue and *aiust* soch things, that percen hem ful depe.—*Chaucer. Boecius*, b. ii.

He hangs his mantle loose, and sets to show
The golden edging on the seam below;
Adjusts his flowing curls, and in his hand
Waves with an air the sleep procuring wand.
Addison. Ovid. The Story of Aglauros.

Virtue and wisdom are continually employed in clearing the ruins, removing these disorderly heaps, recovering the none pieces that lie buried under them, and *adjusting* them as well as possible according to their ancient symmetry and beauty.—*Tatler*, No. 87.

Let the most stedfast unbeliever open his eyes, and take a survey of the sensible word, and then say if there be not a connexion, and *adjustment*, and exact and constant order discoverable in all the parts of it.—*Guardian*, No. 27.

Promises of friendship are, like all others, useless and vain, unless they are made in some known sense, *adjusted* and acknowledged by both parties.—*Rambler*, No. 13.

The progressive action depends for its success upon the nicest and minutest *adjustment* of the parts concerned. Yet these parts [are] so in fact *adjusted* as to produce, not by a simple action or effect, but by a combination of actions and effects, the result which is alternately wanted.
Paley. Natural Theology, c. 6.

It is very easy, but very ungrateful, to laugh at collectors of various readings, and *adjusters* of texts.
Warton. Essay on Pope, ii. 198.

ADJU'TE, *v.* } It. *Adjutors*; Sp. *Ayudar*,
A'DJUTANCY. } *Ayudador*; Lat. *Adjutare*, (*Ad-*
A'DJUTANT. } *jutare, jutum*,) to help to.
A'DJUVANT, *n.* } To aid, to assist, to be useful,
A'DJUVANT, *adj.* } to contribute to the advan-
A'DJUMENT. } tage of.
A'DJUTORS. }

Whereon the king a parliament procur'd,
To fix some things, whose fall he else might fear;
Whereby he hop'd the queen to have abjur'd,
His son, and such as their *adjutors* were.
Drayton. Baron's Wars.

Ace. ——— For there be
Sixe batchelers, as bold as he,
Adjuting to his compauee,
And each one hath his liverie.
B. Jonson. King's Entertainment at Welbeck.

I have only been a careful *adjurant*, and was sorry I could not be the efficient.—*Sir. H. Helverton. Narr.* 1609.

He had a due regard to his person; for in great battles he would sit in his pavilion, and manage all by *adjutants*.
Shaw. Tr. of Bacon. Of Julius Cæsar.

Having treated of the generation of minerals, he finds that they have their seminaries in the womb of the earth, replenished with active spirits; which meeting with apt matter and *adjuvant* causes, do proceed to the generation of several species, according to the nature of the efficient, and fitness of the matter.—*Howell*, b. i. s. 6. Let. 35.

As nerves are *adjuments* to corporal activity, so are laws the hinges on which politique bodies act and move.
Waterhouse. Fortescue, p. 197.

It was no doubt disposed with all the *adjutancy* of definition and division, in which the old marshals were as able as the modern Martinets.—*Burke. Appeal to the Old Whigs.*

ADME'ASURE. } See MEASURE.
ADME'ASUREMENT, *n.* } Admeasurement and Admeasure are words of common use in the old law writers.

The antient and most effectual method of proceeding is by writ of *admeasurement* of pasture. This lies either where a common appurtenant or in gross is certain as to number, or where a man has common appendant or appurtenant to his land, the quantity of which common has never yet been ascertained. * * * * * * And upon this suit all the commoners shall be *admeasured*.
Blackstone. Commentaries, b. iii. c. 16.

ADMI'NISTER, *v.* } Fr. *Administrer*; It.
ADMI'NISTRATE, *v.* } *Amministrare*; Sp. *Ad-*
ADMINISTRA'TION. } *ministrar*; Lat. *Admini-*
ADMINISTRA'TOR. } *strare*, (*Ad-ministrare*,)
ADMINISTRA'TRIX. } to serve to. "Ut a *magis* est *magister* (says Junius, after Vossius;) ita a *minus* vel *minor* est *minister*."

To serve, to contribute, to supply, to dispense, to manage.

While I *administred* the office of common doing, as in ruling of the stablishmentes emongs the people, I defouled neuer my conscience for no maner deede, but euer by wit and by counsaile of the wisest, the matters were drawen fo their right ends.—*Chaucer. Test. of Loue*, b. i.

Power me thought yt I had to keep from mine enemies, and mee seemed to shine in glory of renoume, as manhood asketh in mean, for no wight in mine *administracion*, coud none yuels ne trechery by soth cause on me putte.
Id. Ib. b. ii.

King Henry [the iv.] perfightly remembring that there could be no more praise geuen to a prince than to execute his office in *administryng* justice, whiche aboue all thyng is the very necessary minister to all people,—called a great coûsail of the thre estates of his realme.
Hall. Hen. IV. an. 14.

And I [Richard the ii.] renounce also the rule and gouernaunce of the same kyngedome & lordeshyppes, with all *admynystracions* of the same.—*Fabyan*, an. 1380.

There are dyuersities of gyftes, yet but one spryte. And ther are differences of *admynystracyons*, and yet but one Lorde.—*Bible*, 1539. 1 *Cor.* c. 12.

About thys season, the cardinall of Yorke beyng legate, proued testaments, and did call before him all the executors & *administrators* of euery diocea within the realme, so that the bishops and ordinaries, did proone no great willes in their diocis, except he were compounded with, not to their little disauauntage.—*Grafton. Hen. VIII.* an. 15.

Per. ——— Thou scurvy thing! hast ne'er a knife
Nor ever a string to lead thee to Elysium?
Be there no pitifull 'Pothecarus in this town,
That have compassion upon wretched women,
And due *administer* a dream of rat's bane?
Beaum. & Fletch. Rule a Wife, &c. Act v. sc. 1.

It is decreed and ordained in this present parliament, [An. 1560] that no manner of person or persons, in any time coming, *administrate* any of the sacraments secretly, in any manner of way, but they that are admitted, and having power to that effect.—*Anon. History of the Ref.* Lond. ed

For forms of government let fools contest
Whate'er is best *administer'd* is best.
Pope. Essay on Man. Epistle 3.

He [the Earl of Clarendon] was a good chancellor, only a little too rough, but very impartial in the *administration* of justice.—*Burnet. Own Times*, an. 1660.

——— He [the king] is ours,
T' *administer*, to guard, t'adorn the state,
But not to warp or change it.—*Cowper. Task*, b. v.

The latter [method of acquiring personal property] which is also according to the will of the deceased, not expressed indeed but presumed by the law, we call an *administration*.
Blackstone. Com. b. ii. c. 32.

A'DMIRAL. Fr. *Admiral, Amiral.* See *Spelman*, who writes elaborately and learnedly on the origin of this word. He considers it to have been introduced into our language about the beginning of Edward I.

Amiralis, or *Admiralis*, much difference there is about the original of this word, whilst most probable their opinion who make it of eastern extraction, borrowed by the Christians from the Saracens. These derive it from *Amir*, in Arabick a Prince, and 'Aλμυρ, belonging *to the sea*, in the Greek language; such mixture being precedented in other words.
Fuller. General Worthies of England, c. 6.

His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great *Ammiral*, were but a wand,
He walkt with to support uneasie steps.
Milton. Paradise Lost, b. i.

ADMI'RE, *v.* } Fr. *Admirer*; It. *Ammi-*
A'DMIRABLE. } *rare*; Sp. *Admirar*; Lat.
A'DMIRABLENESS. } *Admirari*, (*Ad-mirari*,) to
A'DMIRABLY. } wonder at.
ADMI'RANCE. } To think, deem, or con-
ADMIRA'TION. } sider as extraordinary; as
ADMI'RER. } more than usually good or
ADMI'RINGLY. } bad; and therefore as desirable, lovely, demanding reverence; or the reverse of these. See the quotation from Cogan.

Ye haue in his exaũple [Hen. VIII.] suche a marke set vp vnto you, as without the sweat and laboures of Hercules, ye shall not bee hable to clyme vnto. Ye must not surmount & passe a kyng whiche was in his tyme pierelesse, and a matier of publique *admiracion* to the vniuersalle worlde.
Udal. Pref. to the Kynges Maiestee.

For this cause god warneth vs before, lest we, taken with the *admiracion* of powr and good successe, or els broken wth trouble and persecucion, fall from the gospell vnto these prosperosly puft vp princes and prelatis.
Joye. Exposicion of Daniel, c. 7.

It [moral and private virtue] taketh away vain *admiration* of any thing, which is the root of all weakness: for all things are *admired*, either because they are new, or because they are great.—*Bacon. Of Learning*, b. i.

La. You haue displac'd the mirth,
Broke the good meeting with most *admir'd* disorder.
Shakespeare. Macbeth, Act iii. sc. 4.

The undaunted fiend what this might be *admir'd*;
Admir'd, not fear'd; God and his Son except,
Created thing naught valued he, nor shunn'd.
Milton. Paradise Lost, b. ii.

———Let none *admire*
That Riches grow in Hell.—*Id. Ib.* b. i.

Who with right humble thanks him goodly greeting,
For so great prowesse, as he there had proued,
Much greater then was euer in her weeting,
With great *admirance* inwardly was moved,
And honour'd him, with all that her behoued.
Spenser. Faerie Queene, b. v. c. 10.

Gui. ——Do not play in wench-like words with that
Which is so serious. Let vs bury him,
And not protract with *admiration*, what
Is now due debt. To th' graue.
Shakespeare. Cymbeline, Act iv. sc. 2.

——— *Admiration* seiz'd
All Heaven, what this might mean, and whither tend,
Wondering; but soon the Almighty thus replied.
Milton. Paradise Lost, b. iii.

Laf. He was excellent indeed, madam, the king
Very lately spoke of him *admiringly*, and mourningly;
Hee was skilfull enough to haue liv'd still, if
Knowledge could be set vp against mortalitie.
Shakespeare. All's Well, Act i. sc. 1.

Then on th' unwholesome earth he gasping lies,
Till death shuts up those *self admiring* eyes.
Addison. Story of Narcissus.

How could we go about the least business, correspond with one another, or be of any use in the world, or any creatures be the same to us, without light, and those *admirable* organs of the body, which the great Creator hath adapted to the perception of that great benefit?
Derham. Physico-Theology, b. i. c. 6.

Bavius and Mavius had many *admirers* while they lived, or else they had been below the notice of Virgil and Horace.
Bentley. On the Epistles of Phalaris.

——Rumour spreads
Its praises far, and many a stranger stops
With curious eye to censure or *admire*.
Mason. English Garden, b. iv.

It has been the peculiar lot of our *admirable* system of laws to be neglected, and even unknown, by all but one practical profession.—*Blackstone. Commen. Introd.* § 1.

The obligation of all religion, call it natural, moral or revealed, must be deduced from the existence of God; and the *admirableness* of its precepts, from the divine nature and perfections.—*Ellis. Knowledge of Divine Things*, p. 6.

Balbus the stoic, in Cicero's second book concerning the nature of the gods, discourses *admirably* on the order and harmony of the universe, and the use and beauty of the parts that compose it.—*Farmer. On Miracles.*

We shall find that *admiration* is as superior to surprise and wonder, simply considered, as knowledge is superior to ignorance; for its appropriate signification is that act of the mind, by which we discover, approve, and enjoy some unusual species of excellence.
Cogan. On the Passions, pt. i. c. 2.

The *admirers* of this great poet have most reason to complain when he approaches nearest to his highest excellence, and seems fully resolved to sink them in dejection, and mollify them with tender emotions by the fall of greatness, the danger of innocence, or the crosses of love.
Johnson. Preface to Shakespeare.

ADMI'T, *v.* } Fr. *Admettre*; It. *Ammettere*;
ADMI'SSIBLE. } Sp. *Admitir*; Lat. *Admittere*,
ADMI'SSION. } (*Ad-mittere*,) to let into. See
ADMI'TTABLE. } COMMIT, EMIT, &c.
ADMI'TTANCE. } To give leave to enter; to
ADMI'TTER. } grant, allow, or suffer to be brought in or forward. To *admit* an opinion, or argument, is—

To allow, concede, grant the force of it; to assent to it.

In this xlv yere [Hen. III.] shortly after Alhalowyn daye, the baronys *admytted* and made sheryffys of dyuerse shyres of Englãde, and dyschargyd suche as the kynge before had *admytted*, and named them gardeyns and kepers of the counties and shyres: and ouer that, the baronys wolde not suffre ye iustice, yt the kynge had *admytted* to kepe ye pleeis, and the lawys called Itinerarii, but suche as were of theyr *admyssyon*; wherewt the kinge was greuously dyscontentyd.—*Fabyan. Hen. III.* an. 1261.

I *admit* the case as possible, but yet as such a case, as I trust in God this good man shall see the skye fall first, and catche larkes ere it happe.—*Sir T. More. Workes*, p. 22.

Our bishoppes are made in fourme and order, as they haue been euer, by free election of the chapter by consecration of the archebishop, and other three bishoppes: and by the *admission* of the prince.

Jewel. Defence of the Apologie, p. 130.

And, if I give thee honour due,
Mirth, *admit* me of thy crew,
To live with her, and live with thee,
In unreproved pleasures free.—*Milton. L'Allegro.*

Fa. Now Sir John here is the heart of my purpose; you are a gentleman of excellent breeding, admirable discourse, of great *admittance*.

Shakespeare. Merry Wives of Windsor, Act ii. sc. 2.

Suppose that this supposition were *admissible*, this would in no way be inconsistent with the eternity of the divine nature and essence.—*Hale. Origination of Mankind*, p. 126.

I have not wittingly, willingly, or wilfully, shut the dore against any worthy person which offered to enter into my house: neither was my prejudice the porter in this kind, to exclude any of what perswasion soever, out of my book who brought matter for their *admission*.

Fuller. General Worthies, c. 25.

Blindness being a privative term unto sight, this appellation is not *admissible* in propriety of speech, and will overthrow the doctrine of privations.

Brown. Vulgar Errours, b. iii. c. 18.

So much as here is neither a direct exhibition of the body to this purpose in the *offerer*, nor a direct consecration to this end in the *admitter*, both which make up the solemnity of the vow.—*Bp. Hall. Married Clergy*, b. i. § 3.

Cromwell assured the presbyterians, he would maintain a publick ministry, with all due encouragement; and he joyned them in a commission with some independants, to be the triers of all those who were to be *admitted* to benefices.—*Burnet. Own Times*, b. i.

We may observe, that the *admission* of learning was long before the *admission* of the civil power, because the former having less force and influence than the latter towards procuring the establishment of the gospel, was consequently less liable to be suspected as the cause of it.

Atterbury, vol. i. Ser. 4.

Of the foolish virgins, who watched not, neither had trimmed their lamps, but went too late to buy oyl, when the bridegroom came, 'tis observed that they found no more place of *admittance*, than if they had been slothful still.

Clarke, vol. ii. Ser. 149.

There are some ideas which have *admittance* only through one sense which is peculiarly adapted to receive them. Thus light and colours.

Locke. On the Hum. Unders. b. ii. c. 3.

Even a real miracle cannot be *admitted* as such, or carry any conviction to those who are not assured that the event is contradictory to the course of nature.

Farmer. On Miracles.

How groaning hospitals eject their dead!
What numbers groan for sad *admission* there!
What numbers, once in fortune's lap high-fed,
Solicit the cold hand of charity!

Young. Complaint, Night i.

ADMI'XTION. } Lat. *Admiscere*, (*Ad-miscere*,)
ADMI'XTURE. } from the A. S. *Miscan*. To mingle, to *mix*, i. e. to *mix*, (qv.)
To mingle, to blend together.

Though many wales may be found to light this powder, yet as there none I know to make a strong and vigorous powder of saltpetre; without the *admixtion* of sulphur.

Brown. Vulgar Errours, b. ii. c. 3.

Possibly all metals may be of one species, and the diversity may proceed from the *admixture* of different bodies with the principles of the metal.—*Ray. On the Creation.*

ADMO'NISH, v. } Fr. *Admonester*; It. *Ammonire*; Sp. *Amonestar*; Lat. *Admonere*, (*Ad-monere.*) See Monish; common in all its parts with the elder writers.
ADMO'NISHER.
ADMO'NISHMENT.
ADMONI'TION.
ADMONI'TIONER.
ADMO'NITIVE.
ADMO'NITOR.
ADMO'NITORY.
To advise; to call or bring to *mind*; to warn, to *admire*, to exhort, to reprove:—to remind.

For it behoueth a bisschop to be without eryme, ... tarrynge that trewe word that is after doctryne, that he be myghti to *amonestе* in holsum techyng, and to repreue hem that agheinsein.—*Wiclif. Tyte*, c. 1.

Saint Paule saith, ne yelde not harme for harme, ne wicked speche for wicked speche, but do wel to him that hath thee harme, and blesse him that saith to thee harme. And in many other places he *amonesteth* pees and accord.

Chaucer. Tale of Melibeus.

God sayth: Love thy neighbour as thyself; that is to say, to saluation both of hf and soule. And moreover thou shalt loue him in word, and in benigne *amonesting* and chastising, and comfort him in his anoyes, and praye for him with all thy herte.—*Chaucer. Persones Tale.*

And nedeth it (qd. I) of rehearsing or of *amonicion*, & sheweth it not inough by himself, the sharpness yt wexeth wood against mee.—*Id. Boecius*, b. i.

If these noblemen, *admonished* by their frendes, had not sodaynly departed, their lifes thredе had bene broken, and their mortall fate had then ensued, but by secrete *admonicion* of their good willers (to whom no earthely treasure is comparable) they auoyded this net and narrowly escaped the snare.—*Hall. Hen. VI.* an. 35.

So that if they will not at ye wholsome *admonishments* of his word repent and amend their olde conuersation, that than they should be condemned by the same for their wilful contempt.—*Bale. Image of Bothe Churches*, pt. iii..

Yet take heed, worthy Maximus: all ears
Hear not with that distinction mine do; few
You'll find *admonishers*, but urgers of your actions.

Beaum. & Fletch. Valentinian, Act i. sc. 3.

For which to the infinitely good we owe
Immortal thanks, and his *admonishment*
Receive with solemn purpose to observe
Immutably his sovran will, the end
Of what we are.—*Milton. Paradise Lost*, b. viii.

Rich. And thou a lunaticke leane-witted foole,
Presuming on an agues priuiledge,
Dar'st with thy frozen *admonition*
Make pale our cheeke, chasing the royall blood
With fury, from his native residence?

Shakespeare. Rich. II. Act ii. sc. 1.

Which may serve when they look into themselves to abate all overweening conceit of their own righteousness, and when they shall look into the errours of others, may be secret *admonitioners* unto them, not rashly to condemn them, considering their own weakness.

Hales. Remains. Matt. xxvi. 15.

Ambition of great and famous auditories, I leave to those whose better gifts and inward endowments are *admonishers* unto them, of the great good they can do, or otherwise thirst after popular applause.—*Id. Ib. Rom.* xiv 1.

That saying, that old age is a return to childhood, meant onely of the weakness of body, was wrested to the weakness of minde, by froward children, weary of the controulment of their parents, masters and other *admonitors*.

Hobbes. To Davenant.

The sentence of reason is either mandatorie, shewing what must bee done; or else permissiue, declaring onely what may be done; or thirdly *admonitorie*, opening what is the most conuenient for us to doe.

Hooker. Ecclesiastical Politie, b. i. § 8.

Friendly *admonition* is very laudable, and of rare use; but being upon all occasions immoderately used, or in publick society so as to encroach upon modesty, or endamage reputation, or when the person *admonished* is otherwise employed, and attent upon his business; or being delivered in an imperiously insulting way, or in harsh opprobrious language; it becomes unsavoury and odious, and both in shew and effect resembles a froward malicious exceptiousness.—*Barrow*, vol. i. Ser. 1.

This kind of suffering to the devout fathers did seem many ways significant, or full of instructive and *admonitive* emblemes, being a rich and large field, for a devout fancy to range with affectionate meditation.—*Id.* vol. ii. Ser. 26.

Me fruitful scenes and prospects waste
Alike *admonish* not to roam;
These tell me of enjoyments past,
And those of sorrows yet to come.—*Cowper. Shrubbery.*

It has long been charged by one part of mankind upon the other, that they will not take advice; that counsel and instruction are generally thrown away; and that in defiance both of *admonition* and example, all claim the right to choose their own measures, and to regulate their own lives.

Adventurer, No. 74.

ADMOVE, v. Lat. *Admovere*, (*Ad-movere*,) to move to. See Move.

Yea we muste geue dilygence, that through discrete sobrenes we maye be *admoued* vnto the light that shall dispatche awaye all darknes.—*Udal. S. John*, c. 1.

If unto the powder of loadstone or iron we *admove* the north pole of the loadstone, the powders or small divisions will erect and conform themselves thereto: but if the south pole approach, they will subside, and inverting their bodies, respect the loadstone with the other extream.

Brown. Vulgar Errours, b. ii. c. 3.

ADNA'SCENT. } Lat. *Adnascens*; Sp. *Adnata*; pres. part. of *Ad-nasci*, (*Ad-nasci*,) to grow to.
ADNA'TE. }
Growing to or upon.

Moss, which is an *adnascent* plant, is to be rubbed and scraped off with some instrument of wood.

Evelyn. Sylva. ii. 7. § 8.

The parts appertaining to the bones, which stand out at a distance from their bodies, are either the *adnate* or the enate parts.—*Smith. Old Age*, p. 167.

ADO', *n.* See Do.

Why make ye this *ado*, and wepe? The maiden is not dead but slepeth.—*Bible*, 1551. *Mark*, c. 5.

Fac. The Doctor is within, a moving for you;
(I have had the most *adoe* to winne him to it.)

B. Jonson. Alchemist, Act iii. sc. 4.

But huswifing the little Heaven had lent,
She duly paid a groat for quarter rent:
And pinch'd her belly, with her daughters too,
To bring the year about with much *ado*.

Dryden. Cock and the Fox.

ADOLE'SCENCE, *n.* } Fr. *Adolescence*; It. *Adolescenza*; Sp. *Adolescencia*; Lat. *Adolescentia*, from *Adolescens*, pres. part. of *Adolescere*, (*Ad-olescere*,) to grow up to.
ADOLE'SCENCY. }
The growing up to manhood, or maturity.

Those times which we term vulgarly the old world, were indeed the youth or *adolescence* of it.

Howell, b. iii. Let. 9.

Such persons, from theyr *adolescency* (*adolescencye* is the age next to the state of man) ought to be perswaded and taught the true knowlege of very nobylytie.

Sir T. Elyot. The Governour, b. ii. c. 4.

At this present I will in few words shew what may be observed most memorable, in the *adolescency* of the one and of the other, of their exploits of war, of their vices and vertues, of their death, and what followed after.

North. Plutarch, p. 617.

Whose death, the king now entring into his *adolescencie* or yeers (as we tearme it) of discretion, is said heauelie with teares to lament.

Holinshed. Chron. The Hist. of Scotland, an. 1439.

ADONA'TION. Taylor writes *Adunation*, and *Co-adunation*, (qqv.)

When, by glaciation, wood, straw, dust, water, &c. are supposed to be united into one lump of ice, the cold does not cause any real union or *adonation* (if I may so speak) of those bodies, but only hardening the aqueous parts of the liquor into ice, the other bodies, being accidentally present in that liquor, are frozen up in it, but not really united.

Boyle. Works, vol. i. p. 490.

ADO'ORS, *adv.* At doors, or, at the door.

Sil. But what, sir, I beseech ye, was that paper,
Your lordship was so studiously employed in,
When ye came out *a-doors*?

Beaum. & Fletch. Woman Pleased, Act iv. sc. 1.

Wild. If I get in *a-doors*, not the power o'th' country,
Nor all my aunt's curses shall disembogue me.

Id. Night Walker, Act iv. sc. 1.

ADO'PT, v. } Fr. *Adopter*; Sp. *Adoptar*; Lat. *Adoptare*, (*Ad-optare*, to choose). See Option.
ADO'PTEDLY.
ADO'PTION.
ADO'PTIVE.
To take by choice; particularly applied to the taking the child of another, and treating it as our own; to select (for use).

And we wite, that ech creature sorowith and traueilith with peyne til ghit, and not oonli it, but also we ussilf that han the firste fruytis of the spyryt, and we ussilf sorowen withynne us for the *adopcioun* of goddis sones abidinge the aghen blyng of oure bodi.—*Wiclif. Romayns*, c. 8.

For we knowe that euery creature groneth with vs also, and trauayleth in payne euen vnto thys tyme. Not onely it, but we also which haue ye fyrst frutes of the spryte, morne in oure selues also, and wayte for the *adopcyon* (of the chyldren of God) euen the delyueraūce of oure bodyes.

Bible, 1539. *Ib.*

For when Réne, duke of Angeou, last kyng of Scicile, departed without any heire male of hys wyfe lawfully begotten, he did *adopt* to his heyre of all his realmes and dominiõs, Lewes the XI: father of ye III kyng Charles.

Hall. Hen. VII. an. 7.

There are some opinions, which, when they began to be publicly received, began to be accounted prime traditions, and so became such, not by a native title, but by *adoption*.

Bp. Taylor. Liberty of Prophesying.

Tythe is not simply a Levitical duty, but respectively; not the natural child of Moses's law, but the *adoptive*.

Spelman. Larger Work of Tythes, c. 28.

—— Or they [Adam and Eve] led the vine
To wed her elm; she, spous'd, about him twines
Her marriageable arms, and with her brings
Her dower, the *adopted* clusters, to adorn
His barren leaves.—*Milton. Paradise Lost*, b. v.

Lucio. Is she your cosen?
Isabell. Adoptedly, as schoole-maids change their names
By vaine, though apt affection.

Shakespeare. Meas. for Meas. Act i. sc. 5.

For upon this condition queen Elizabeth had promised to declare her by act of parliament her *adoptive* daughter or sister as soon as she was married.—*Camden. Elizabeth*, b. i.

As the unkindness of parents was made a sufficient excuse for children to deny them relief in their old age, so the disobedience or extravagance of children, whether natural or *adopted*, frequently deprived them of the care and estate of their parents.—*Potter. Grecian Antiquities*, b. iv. c. 15.

It appears sufficiently, from what has been said, that this *adoption*, is not a particular or singular grace, a particular gracious act of God, as has sometimes been discoursed in a manner hardly intelligible; but it signifies plainly the very same thing in general, as being children of God or born of Him.—*Clarke. Works*, vol. ii. Ser. 158.

I have *adopted* the Roman sentiment, that it is more honourable to save a citizen, than to kill an enemy, and have been more careful to protect than to attack
Johnson. Preface to Shakespeare.

ADO'RE, *v.* } Fr. *Adorer*; It. *Adorare*; Sp. *Adorar*; Lat. *Adorare*, (*Ad-orare,*) from *os, oris*, the mouth: (*oro* ab *ore* factum proprie significat *ore precor.* Vossius.) See Orator.
ADO'RABLE.
ADO'RANT.
ADORA'TION.
ADO'REMENT.
ADO'RER.

To speak to, in prayer, supplication, with reverence, with awe, with love; and, consequentially, to pray to, to supplicate, to worship, to reverence, to love.

My father vanquist, then beheld the skies,
Spake to the gods, and holy sterre *adored*:
Now, now, quod he, no longer I abide:
Felow I shall where ye me guide at hand.
Surrey. Virgile, b. 2.

The good old man with suppliant hands implor'd
The gods' protection, and their star *adored*:
Now, now, said he, my son, no more delay,
I yield, I follow where heav'n shows the way.
Dryden. Ib.

And miche more exceerable is it to serue or worship thē [Images] with any reuerent behauiour ether by *adoracion* prostracion knelyng or kissing.
Joye. Exposicion of Daniel, c. 3.

Votum in ye scriptures hath not one only sygnyfycacyon, but many. Some where it is a knowledgyng of gods benefyghtes, some where a faythe in hys promyses, some wher an *adoracyon*, a worshypp.—*Bale. Apology*, p. 52.

Dye rather, die, and dying doe her serue,
Dying her serue, and living her *adore*;
Thy life shee gave, thy life she doth deserue.
Dye rather, dye, than euer from her seruice swerue.
Spenser. Faerie Queene, b. iii. c. 5

——— Rejoicing, but with awe,
In *adoration* at his feet I fell
Submiss.—*Milton. Paradise Lost*, b. viii.

The priests of elder times not only deluded their apprehensions with ariolations, soothsaying, and such oblique idolatries, but won their credulities unto the literal and downright *adorement* of cats, &c.
Brown. Vulgar Errours, b. i. c. 3.

Posthumus. Being so farre prouok'd as I was in France I would abate thee nothing, though I professe my selfe her *adorer* not her friend.—*Shakespeare. Cymbeline*, Act i. sc. 5.

——— I in one night freed
From servitude inglorious welnigh half
Th' angelic name, and thinner left the throng
Of his *adorers*.—*Milton. Paradise Lost*, b. ix.

They [Salmasius and Scaliger] were vilified therefore, and traduced by those who, if they had been of their own communion, would have almost *adored* them.
Bentley. On the Epistles of Phalaris, Pref.

Had some fierce tyrant in her stead been found,
The poor *adorer* sure had hang'd or drown'd:
But she, your sex's mirrour, free from pride,
Was much too meek to prove a homicide.
Pope. January and May.

On these two, the love of God, and our neighbour, hang both the law and the prophets, says the *adorable* author of Christianity; and the apostle says the end of the law is charity.—*Cheyne.*

James made his publick entry into Dublin amidst the acclamations of the inhabitants. He was met at the castle-gate by a procession of popish bishops and priests in their pontificals, bearing the host, which he publickly *adored*.
Smollett. Hist. of England, an. 1689.

That the more immediate objects of popular *adoration* amongst the heathens were deified human beings, is a fact attested by all antiquity, whether Pagan, Jewish, or Christian.—*Farmer. On Miracles.*

ADO'RN, *v.* } Fr. *Adorner*; It. *Adornare*; Lat. *Adornare*; Sp. *Adornar*, (*Ad-ornare.*) *Orno*, Vossius derives from the Gr. Ωρα, time; the time of spring; the seasonable
ADO'RN, *n.*
ADO'RN, *adj.*
ADO'RNING.
ADO'RNMENT.

time, of youth, of maturity, of beauty; and, consequently, that which beautifies. Wiclif uses the simple word *Ourn*. See Ornament.

To deck, dress, apparel, gaily, handsomely; so as to display to the best advantage:—to decorate, to embellish.

At his firste settyng foote on land, the garter of thorder set & made faste aboute his [Philip of Spain] legge, whiche was sent vnto hym by the quene, richly *adorned* with precious iewelles.—*Fabian. Q. Marye*, an. 1.

The holie senate was *adorned* with olde prudent persons: And not without teares I saie at this houre it is ful of laglers & liers.—*The Golden Boke*, c. 7.

By the most wise and unchanged order, which God observed in the works of the world, I gather, that the light, in the first day created, was the substance of the Sun: for Moses repeateth twice the main parts of the universal: first, as they were created in matter; 2dly, as they were *adorned* with form.—*Raleigh. History of the World*, b. i. c. 1. § 7.

Her breast all naked, as net ivory,
Without *adorne* of gold or silver bright,
Wherewith the craftes-man wonts it beautifie,
Of her dew honour was despoyled quight.
Spenser. Faerie Queene, b. iii. c. 12.

——— Of that skill the more thou know'st,
The more she will acknowledge thee her head,
And to realities yield all her shows:
Made so *adorn*, for thy delight the more,
So awful, that with honour thou may'st love
Thy mate.—*Milton. Paradise Lost*, b. viii.

Th' *adorning* thee with so much art
Is but a barbarous skill;
'Tis like the poisoning of a dart,
Too apt before to kill.—*Cowley. Mistress.*

Troy. ——— Castamela,
Thy beauteous sister, like a precious tissue,
Not shaped into a garment fit for wearing;
Wants the *adornments* of the workman's cunning
To set the richness of the piece at view.
Ford. Fancies. Chaste and Noble, Act i. sc. 1.

The whole end of internal religion can be served by giving to places of religion that *adornment* which may make the ministerius decent and fitted, and of advantage.
Bp. Taylor. Rule of Conscience, b. iii. c. 2.

How negligently graceful he [Montague] unreins
His verse, and writes in loose familiar strains;
How Nassau's godlike acts *adorn* his lines,
And all the hero in full glory shines!
Addison. English Poets.

What they can spare, besides the necessary expence of their domestique, the public payments, and the common course of stile increasing their stock, is laid out in the fabric, *adornment*, or furniture of their houses.
Sir Wm. Temple. On the United Provinces, c. 4.

At church, with meek and unaffected grace,
His looks *adorn'd* the venerable place;
Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remain'd to pray.
Goldsmith. Deserted Village.

ADO'TED. See Dote. Fooled, or befooled.

It falleth that the most wise
Ben other while of loue *adoted*.—*Gower. Con. A.* b. vi.

ADO'WN, } See Down.
ADO'WNWARD. } Low, or below, beneath, descending from; opposed to *up*.

The kyng the while London by segede faste,
And destryede the erle's lond, & ye contreis *a doun* caste.
R. Gloucester, p. 55.

And stones *adownward* slonge vp hem y nowe.—*Id.* p. 362.

My berd, my here that hangeth long *adoun*,
That never felt non offensioun
Of rasour ne of shere, I wol thee yeve,
And ben thy trewe servant while I live.
Chaucer. The Knightes Tale, v. 2417.

Unto Marie from aboue
Of that he knewe hir humble entent,
His owne sonne *adowne* he sent
Aboue all other, and hir he chese,
For that vertu, whiche that bodeth pes.
Gower. Con. A. b. i.

——— His dreadful hideous hed
Close couched on the beuer, seem'd to throwe
From flaming mouth bright sparkles fierie red,
That suddaine horror to faint harts did showe;
And scaly taile was stretcht *adowne* his back full lowe.
Spenser. Faerie Queene, b. i. c. 8.

——— Her hair
Unty'd, and ignorant of artful aid,
Adown her shoulders loosely lay display'd,
And in the jetty curls ten thousand Cupids play'd.
Prior. Solomon, b. ii.

ADRE'AD. A. S. *A-dread-an.* See Dread.
To fear, to be afraid, or affrighted.

The kyng askede, wad heo were? Thei were *a drad* ful sore.
The maister fel *a doun* on kne, and criede mercy & ore.
R. Gloucester, p. 39.

Ther n'as baillif, ne herde, ne other hine,
That he ne knew his sleight and his covine:
They were *adradde* of him, as of the deth.
Chaucer. The Prologue. The Reve.

This sely carpenter hath gret mervaile
Of Nicholas, or what thing might him aile,
And said; I am *adrad* by Seint Thomas,
It standeth not aright with Nicholas.
Id. The Milleres Tale, v. 3425.

And on that o side of the towne
The kynge let make Ilion,
That high toure, that stronge place,
Whiche was *adrad* of no manace,
Of quarele, nor of none engyne.—*Gower. Con. A.* b. v.

Did shricke aloud, that through the house it rong,
And the whole family there—with *adred*,
Rashly out of their rouzed couches sprong,
And to the troubled chamber all in armes did throng.
Spenser. Faerie Queene, b. iii. c. 1.

ADRI'FT, is the past part. *Adrifed, Adrif'd, Adrift*, of the A. S. verb *Drifan, Adrifan*, to drive. See Drift.

Adrigh, in Gower, is considered by Skinner to have originated in the same A. S. verb.

The Kynges doughter, whiche this sigh,
For pure abashe drewe hir *adrigh*.—*Gower. Con. A.* b. iv.

——— Then shall this mount
Of Paradise by might of waves be mov'd
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees *adrift*,
Down the great river, to the opening gulf.
Milton. Paradise Lost, b. xii.

[She shall] be put alone into a boat,
With bread and water only for three days;
So on the sea she shall be set *adrift*,
And who relieves her, dies.
Dryden. Marriage à la Mode, Act iii.

Having fallen in with a reef of rocks in their return to the ship, they had been obliged to cut Mr. Banks's little boat *adrift*.—*Cook. Voyages*, b. i. c. 1.

ADROIT, *adj.* } Fr. *Droit*; It. *Dritto*; Lat. *Directus*, from *Dirigere*, to direct, (qv.)
ADRO'ITLY.
ADRO'ITNESS.

An *adroit* man aims *direct* at his mark, hits it; attains his purpose with ease, skill, *address*, dexterity:—and hence Adroit, is—

Dexterous, prompt to see and seize advantages; expert, ready.

To this heroique life of the field they [the French nobles] are generally addicted, as being thereto excellently disciplined from their very cradles; by which means, certainly they become the best esteemed, and most *adroit* cavalry in Europe.—*Evelyn. The State of France.*

Or, wanting these, from Charlotte Hayes we bring,
Damsels alike *adroit*, to sport and sting.
Mason. Heroic Epistle.

The stoic and the libertine, the sinner and the saint, are equally *adroit* in the application of the telescope and the quadrant.—*Horsley*, vol. i. Ser. 11.

He [Hobbes] would that he did not care to give, neither was he *adroit* at, a present answer to a serious quære.
Aubrey. Life of Hobbes, vol. ii. p. 611.

May there not be a great deal in the "*ingenium versatile*," in the skill and *adroitness* of the artist, acquired as yours has been, by repeated acts and continual practice.
Bp. Horne. To Priestley, p. 5.

ADRY'. See Dry.

Doth a man, that is *adry*, desire to drink in gold!
Burton. Anat. of Melancholy, p. 329.

ADSCITI'TIOUS. *Ad-sciscere, scitus*, to seek or inquire after, *adjungere, assumere*, (ut exponit Festus.) To adjoin, to assume. And the word (when used) is applied to that which is adjunct, or assumed.

All which are additional labour, and take up much room in discourses and books, and are performed by different authors, upon different subjects, and in different kinds of writing, with an infinite variety of methods and forms, according to men's different views and capacities; and many times not without a necessity of some condescensions, *adscititious* advantages, and even applications to the passions.
Wollaston. Religion of Nature, s. 3.

You apply to your hypothesis of an *adscititious* spirit what he [Philo] says concerning this second Deity, divine spirit or soul, infused into man by God's breathing.
Clarke. Letter to Dodwell.

ADVA'NCE, *v.*
ADVA'NCE, *n.*
ADVA'NCEMENT.
ADVA'NCER.
AVA(U)'NCE.
AVA(U)NCEMENT.
AVA(U)NT, *v.*
AVA(U)NT, *n.*
AVA(U)NT, *adv.*
AVA(U)NTAGE.
AVA(U)NTOUR.
AVA(U)NTRY.

Anciently written *avance*: in French *avancer*, *avance*. To bring into the *van* (qv.)

In Robert of Gloucester, the *van* guard is called the *vaunt* wardes, and in more modern authors, the *vaunt guard*.

To forward, or bring, to put forward, into the front or fore-ground, the *van* or *vantage* ground. To propose, or offer to notice or attention; to promote, to prefer, to profit.

Chaucer uses the adverb *avaunt*, forward; and also the noun *avaut*, and the verb *avante*, which, Mr. Tyrwhitt says, are French, and mean *boast, to boast*. But this is a consequential application. An *avaunter* or *advaunter*, or, he who *avaunteth*, *vaunteth*, cometh *avaunt*, puts himself or his deeds *forward*, obtrudes them, is a boaster. And this application is common in the elder writers. See VAUNT.

Another application of *avaunt* is, to go forward, to pass on, to go on, to begone.

The luther traytor hys sone *auanced* was gut [yet] bet,
He gef hym such *auancement*, as he wolde.
R. Gloucester, p. 312.

He felt him heuy & farly seke, his body wex alle seere,
His chaunte he wild *auance*, tille he o lyue were.
R. Brunne, p. 18.

Thorgh conseile of som of hise, refused he that present,
Thet said, on other wise he saile haf *auancement*.
Id. p. 103.

Shal no lewednesse lette, the clerk that ich loue
That he ne worth forst *auanced*.—*Piers Ploughman*, p. 30.

Bostynge and braggynge, wyt meny bolde othes
Avauntyng up on my veine glorie.—*R. Gloucester*, p. 58.

It is not honest, it may not *auance*,
As for to speken with no swiche pouralle,
But al with riche and sellers of vitaille.
Chaucer. The Prologue. The Frere.

And thus of o thing I may *avaunten* me,
At th' ende I had the beter in eche degree,
By sleight or force, or by som maner thing.
Id. The Wif of Bathes Prologue, v. 5985.

For unto a poure ordre for to gyve
Is signe that a man is wel yshrive.
For if he gyve, he darste make *avaut*,
He wiste that a man was repentant.
Id. The Prologue. The Frere.

Avauntour, is he that bosteth of the harme or of the bontee that he hath don.—*Id. The Persones Tale.*

And with that word came Drede *auaunt*,
Wham was abasshed and in great fere,
Wham he wist Jelousie was there.—*Id. Rom. of the Rose.*

Auauntour and a lyer, al is one
As I gesse. I pose a woman graunt me
Her loue, and sayth that other wol she none
And I am swerne to holden it secre
And after I tel it two or thre
I wot I am *auauntour* at the leest
And lyer eke, for I breke my beheest.—*Id. Troylus*, b. iii.

Ther is another yet of pride,
Wherby he wolde his wordes hide,
That he ne wolde hym self *auaunt*,
Ther nis nothinge his tonge daunt,
That he ne clappeth was a belle.—*Gower. Con. A.* b. i.

And thus for that there is no dele,
Whereof to make mone *auaunt*,
I am (I trowe) accordaunt,
That I make neuer, but I lie,
Of love make *auauntrie*.—*Id. Ib.*

Of none other *auentaunce*:
That neueth me no repentaunce.—*Id. Ib.*

The French soldiers, which from their youth have been exercised and inured in feats of arms, do not crack or *advaunce* themselves to have very often got the upper hand and mastery of your new made and unpractised soldiers.
More. Utopia by Robinson, Introd.

In hauing how highly soeuer any man is *aduaunced*, ther [illegible] is none offended, but rather euerye one so well they [illegible] eche other prouoketh and hath his part in eche others aduancement.—*Sir T. More. Workes*, p. 1369.

And though he *aduaunted* that he ware the spoyles of his enemyes, yet with those spoiles he put vppon him their [illegible] and the insciency of the mynde, folowed the [illegible] of the apparayle.
Brende. Quintius Curtius, fol. 130.

The auncient men kept silence, till such tyme as hee began to deface the dounges of Philip hys father, *aduaunting* the notable victorye at Cheronese to be his deede.
Id. Ib. fol. 209.

The kyng that purposed to set forwarde his iourney the nexte daye, made that night a solemne banquet wherein (being ouer greate an *aduaunter* of him selfe) when he was chafed with drinking, began to set forth the actes that he hadde done, in such sort that his wordes offended ye eares of such as knew them to be true.—*Id. Ib.*

Wherfore Sir Edward Pownynges accordynge to his commission, entending to punishe suche as haue bene ayders and *aduaunsers* of Perkyns foolishe enterprice, with his whole army, marched forward agaynst this wilde Irishmen.—*Hall. Henry VII.* an. 11.

Or rather would, & would it had so chaunc't,
That you, most noble sir, had present beene,
When that lewd ribauld (with vile lust *aduaunc't*)
Laid first his filthy hands on virgin cleene,
To spoyle her daintie corse so faire and sheene.
Spenser. Faerie Queene, b. ii. c. 1.

Those that are *aduanced* by degrees are less envied than those that are *advanced* suddenly.—*Bacon. Ess. On Envy*

——— A cherub tall;
Who forthwith from the glittering staff unfurl'd
Th' imperial ensign, which, full high *aduanc'd*,
Shone like a meteor streaming to the wind,
With gems and golden lustre rich imblazed,
Seraphick arms and trophies.—*Milton. Par. Lost.* b. i.

——— After this process
To give her the *avaunt*, it is a pity,
Would move a monster.
Shakespeare. Henry VIII. Act ii. sc. 3.

Avaunt! begone! thou'st set me on the rack:
I swear 'tis better to be much abus'd,
Than but to know a little.—*Id. Othello*, Act iii.

Our *aduanced* beliefs are not to be built upon dictates, but having received the probable inducements of truth, we become emancipated from testimonial engagements, and are to erect upon the surer base of reason.
Brown. Vulgar Errours, b. i. c. 7.

More advantageous had it been unto truth to have fallen into the endeavours of some co-operating *aduancers*, that might have performed it to the life, and added authority thereto, which the privacie of our condition, and unequal abilities cannot expect.—*Id. Ib.* Pref

Th' *aduance* of kindness which I made, was feign'd,
To call back fleeting love by jealousie.
Dryden. All for Love, Act iv

Mr Newton, in his never enough to be admired book, has demonstrated several propositions, which are so many new truths, before unknown to the world, and are farther *aduances* in mathematical knowledge
Locke. On Hum. Underst. b. iv. c. 7.

If the perfection of a rational creature consists in acting according to reason, and if his merit rises in proportion as he *aduances* in perfection: How can that state, which best secures him from acting irrationally, lessen or take away his merit!—*Warburton. Divine Legation*, b. v.

True religion is the best support of every government, which, being founded on just principles, proposes for its end the joint *advancement* of the virtue and the happiness of the people.—*Horsley*, vol. i. Ser. 10.

ADVA'NTAGE, *v.*
ADVA'NTAGE, *n.*
ADVANTA'GEOUS.
ADVANTA'GEOUSLY.
ADVANTA'GEOUSNESS.
ADVA'NTAGEABLE.

Fr. *Advantage, Avantage*; It. *Avvantagio*. Anciently written *Avantage*, as in the French; and may be referred to the same origin with *Avancer*. Both *n.* and *v.* are applied, consequentially—

To forward, to prefer, to promote the interests of; to favour, to benefit, to profit.

——— The *auantage* set so hie,
That thou may gyue with right, whan thou wille & how.
R. Brunne, p. 314.

As sooth is sayd, elde hath gret *auantage*,
In elde is bothe wisdom and usage:
Men may the old out-renne, but not out-rede.
Chaucer. The Knightes Tale, v. 2449.

That I haue fought with beastes at Ephesus after ye maner of mē, what *auauntageth* it me, yf ye dead ryse not agayne.
Bible, 1539. *1 Cor.* c. 15.

For what *auauntageth* it a mā to wynne the whole worlde yf he loose him selfe, or runne in damage of hymselfe!
Bible, 1551. *Luke* c. 9.

Therfore attemper thy courage:
Foolhast doth none *auantage*,
But ofte it set a man behynde
In cause of loue, and I finde
By olde ensamples, as thou shalt here
Touchend of loue in this matere.—*Gower. Con. A.* b. iii.

For as the darke is in thys matter all hys *auauntage*: euē so is verely the light in like wise myne.
Sir T. More. Workes, p. 931.

K. John. Within this wall of flesh
There is a soul counts thee her creditor,
And with *aduantage* means to pay thy love.
Shakespeare. K. John. Act iii. sc. 2.

K. Hen. And take with you free power to ratify,
Augment or alter, as you your wisdom best
Shall see *aduantageable* for our dignity.
Id. Henry V. Act v. sc. 2.

——— Here, perhaps,
Some *aduantageous* act may be achiev'd
By sudden onset: either with hell fire
To waste his whole creation, or possess
All as our own, and drive as we were driven,
The puny habitants.—*Milton. Paradise Lost*, b. ii.

Without Christ, it would be far from *aduantaging* us toward our salvation: for alas! though we should turn never so holy, never so virtuous and reformed what satisfaction or recompence could we make for our former sins and iniquities.—*Chillingworth*, Ser. 5.

Count all th' *aduantage* prosperous vice attains,
'Tis but what virtue flies from and disdains
And grant the bad what happiness they would,
One they must want, which is, to pass for good.
Pope. Essay on Man, Epist. 4.

Whatever *aduantages* I obtain by my own free endeavours, and right use of those faculties and powers I have, I look upon them to be as much the effects of God's providence and government, as if they were given me immediately by Him, without my acting.
Wollaston. Religion of Nature, s. 5.

The last property which qualifies God for the fittest object of our love, is the *aduantageousness* of his to us.
Boyle. Works, vol. i. p. 279.

——— Danger, then,
Urges the prince's death, * * * *
He dies this minute, that the next may better
Aduantage our escapes.—*Southerne. Loyal Brother*, Act i.

You see by this one instance, and in the course of your life you will see by a million of instances, of what use a good reputation is, and how swift and *odeantageous* a harbinger it is, wherever one goes.—*Chesterfield*, Let. 172.

Some abruptly speak *adeantageously* of themselves, without either pretence or provocation. They are impudent.
Id. Let. 166.

ADVE'NE, *v.*
ADVE'NIENT.
A'DVENT.
ADVE'NTINE.
ADVENTI'TIOUS.
ADVE'NTIVE, *n.*
ADVE'NTIVE, *adj.*
ADVE'NTUAL.

Fr. *Advenir*; It. *Avvenire*; Sp. *Advento*; Lat. *Advenire*, (*Ad-venire*,) from *Βαινειν*; to come to. These compounds have not come into very common use.

Advent and *Adventual* are more particularly applied to the *coming* of Jesus Christ.

Adventitious, (the most frequently met with)—accessory, accidental.

So gret frost ther com in *Aduent*, that men myyte azryse,
That men myyte bothe ryde & go in Temese vpe yse.
R. Gloucester, p. 463.

A cause considered in judicature is stiled an *accidental* cause; and the accidental of any act is said to be whatever *advenes* to the act itself, already substantiated.
Ayliffe. Parergon.

Being thus divided from truth in themselves, they are yet farther removed by *adventient* deception. For true it is, they are daily mocked into error by subtler devisers, and have been expressly deluded by all professions and ages.
Brown. Vulgar Errours, b. i. c. 3.

To him who is consecrated in the most holy mystery of Regeneration, the perfective Unction of Chrism gives to him the *advent* of the Holy Spirit.
By. Taylor. Of Confirmation.

If the proportion of the *adventine* heat be greatly predominant to the natural heat and spirits of the body, it tendeth to dissolution or notable alteration.
Bacon. Natural History, § 836.

A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it, and is either innate or borne with us, or *adventitious* and acquisite.
Burton. Anatomy of Melancholy, p. 14.

Unto the first of these (that inquireth of the substance or nature of the soul or mind), the considerations of the original of the soul, whether it be native or *adventive*, and how far it is exempted from laws of matter, and of the immortality thereof, and many other points, do appertain.
Bacon. Advancement of Learning, b. ii

The choice of place requireth that the natives be not so many, but that there may be elbow-room enough for them, and for the *adventives* also.—*Id. Adeice to Villiers.*

I do also daily use one other collect; as, namely, the collects *adventual*, quadragesimal, paschal, or pentecostal, for their proper seasons.—*Bp. Sanderson.*

If his blood boil, and th' *adventitious* fire
Rais'd by high meats, and higher wines, require
To temper and allay the burning heat,
Waters are brought, which by decoction get
New coolness.—*Bowles. Juvenal*, Sat. 5.

Death's dreadful *advent* is the mark of man:
And every thought that muses it, is blind.
Young, Night 5.

Thy saints proclaim thee king, and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last *advent*, long desir'd,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks.—*Cowper. Task*, b.vi.

To things of great dimensions, if we annex an *adventitious* idea of terror, they become without comparison greater.
Burke. On the Sublime and Beautiful.

ADVE'NTURE, *v.* ADVE'NTURE, *n.* ADVE'NTURER. ADVE'NTUROUS. ADVE'NTUROUSLY. ADVE'NTRY. } Fr. *Adventurer, Aventurer*; It. *Avventurare*; Sp. *Aventurar*; Lat. *Advenire*, (*Ad-venire, adventus, adventurus,*) to come to. See ADVENE.

Adventure, n. means—

Any thing, that will, that is about to, come: and now, generally, any thing coming, or that has come to pass: an accident; an enterprise.

Adventurer, He that tries, risks, hazards, braves, whatever is about to come.

It was anciently written *Auntre* and *Aventure*. *Adventry* is also found.

Tho he com out ward with ys folk, the emperour with stod,
And dredde of hys hardynesse, and thoughte yt was not god,
To do his lyf an *auntre*, and ys men al so.
R. Gloucester, p. 64.

Now is he in the see with saile ôn mast vpsette,
Toward this lond thef drouh, to *auenture* his chance,
With Normandes inouh, of Flandres & of France.
R. Brunne, p 70.

And whan this jape is tald another day
I shal be halden a daffe or a cokenay:
I wol arise, and *auntre* it by my fay.
Chaucer. The Reves Tale, v. 4208.

This lady there right well apaid,
Me by the hand toke, and said,
Welcome prisoner *aduenturus*
Right glad am I ye haue said thus,
And for ye doubt me to displease
I will assay to doe you ease.—*Id. Dreame.*

And for he was a knight *auntrous*,
He n' olde slepen in non hous,
But liggen in his hood.—*Id. The Rime of Sire Thopas.*

Thus can I nought my selfe counsaile,
But all I sette on *auenture*,
And am, as who saith, out of cure.—*Gower. Con. A.* b. iv.

Whereunto if she saide that she myghte not for feare of her husbandes losse, and her owne peryl, *aduenture* to kepe these bookes because of the kinges proclamacion, he would tel her and perswade her playnelye, that the bookes of the scrypture she must needes keepe spyght of all the prynces proclamacion to dye therefore.—*Sir T. More. Workes*, p. 701.

And the Plateens and *aduenturers* which were wyth Demosthenes, were the furst that came to sease and possesse the poorte, and entred into it by the quartier, where as presently is sene a trophee or victorie addressed & set vp.
Nicolls. Thucydides, fo. 111.

And sure this murth'red prince, though weak he was,
He was not ill; nor yet so weak, but that
He show'd much martial valour in his place,
Advent'ring oft his person for the state.
Daniel. Civil Wars, b. iii.

It is a pleasure to stand upon the shore, and to see ships tost upon the sea: a pleasure to stand in the window of a castle, and to see a battle, and the *adventures* thereof below
Bacon. Ess. On Truth

Then let the former age with this content her,
She brought the poets forth, but our's th' *adventer*.
B. Jonson, Epigr. 133.

Great club-fist [Alcides] though thy back and bones be sore
Still, with thy former labours, add one more,
Act a brave work, call it thy last *adventry*.
Id. Voyage itself.

——So these, the late
Heaven banished host, left desart utmost hell
Many a dark league, reduc'd in careful watch
Round their metropolis; and now expecting
Each hour their great *adventurer*, from the search
Of foreign worlds.—*Milton. Paradise Lost*, b. x.

The Destiny (I mean that brave ship which he [Raleigh] built himself of that name, that carry'd him thither) is like to prove a fatal destiny to him, and to some of the rest of those gallant *adventurers*.—*Howell*, b. i. s. 1. Let. 4.

Fast by the oracle of God; I thence
Invoke thy aid to mine *adventurous* song,
That, with no middle flight, intends to soar
Above th' Aonian mount, while it pursues
Things unattempted yet in prose or rhime.
Milton. Paradise Lost, b. i.

Boy. Bardolfe and Nym had tenne times more valour, • • • • and they are both hang'd, and so would this be, if hee durst steale any thing *aduenturously*.
Shakespeare. Hen. V. Act iii.

Would it not raise and inflame any courage to see his commander to *adventure* so boldly upon all hazards, to endure so willingly all hardships!—*Barrow*, vol. iii. Ser. 42.

O Palamon, my kinsman and my friend,
How much more happy fates thy love attend!
Thine is th' *adventure*, thine the victory:
Well has thy fortune turn'd the dice for thee.
Dryden. Palamon and Arcite, b. i.

Some bold *adventurers* disdain
The limits of their little reign,
And unknown regions dare descry.
Gray. Ode. Eton Col.

I sing the sofa; I who lately sang
Truth, Hope and Charity, and touch'd with awe
The solemn cords, and, with a trembling hand,
Escaped with pain from that *advent'rous* flight,
Now seek repose upon an humbler theme.
Cowper. Task, b. i.

A'DVERB, *n.* ADVE'RBIAL. ADVE'RBIALLY. } Fr. *Adverbe*; It. *Avverbio*; Sp. *Adverbio*; Lat. *Adverbium*. See the quotations from B. Jonson, Wilkins, and Port Royal.

For thys woorde nouum [Mark xiv. 25] seemeth not there to be putte for an *aduerbe*, but is a nowne adiectiue: and thereof it signifieth some kynde of newenesse in the drincke it selfe.—*Sir T. More. Workes*, p. 1323.

But of one thynge I do not a lyttle maruele, that in my dyscrypcion of a vowe, a poore *aduerbe* of negaciō shulde so muche offende hym.—*Bale. Apology*, fo. 28.

An *adverb* is a word without number, that is joyned to another word: as
Well learned.
Hee fighteth valiantly.
Hee disputeth very subtilely.
B. Jonson. English Grammar.

Adjectives compared, when they are used *adverbially*, may have the article *the* going before.—*Id. Ib.*

Adverbs are commonly described to be such kind of words as are for the most part adjoyned to verbs to signifie some kind of mode or circumstance belonging either intrinsically or extrinsically.—*Wilkins. Real Character*, pt. iii. c. 4.

Because these particles are generally joined with the verb, in order to modify and determine the action, as, *He fought valiantly*; they have from thence been called *Adverbs*.—*Port Royal General Grammar*, c. 12.

He [the cunning man] gives half-looks and shrugs in his general behaviour, to give you to understand that you do not know what he means. He is also wonderfully *adverbial* in his expressions, and breaks off with a "perhaps" and a nod of the head upon matters of the most indifferent nature.
Tatler, No. 191.

ADVE'RSE, *v.* ADVE'RSE, *adj.* A'DVERSARY. ADVE'RSATIVE. A'DVERSELY. ADVE'RSENESS. ADVE'RSITY. } Fr. *Adversité*; It. *Avverso*; Sp. *Adverso*; Lat. *Advertere, Adversum*, (*Ad-vertere,*) to turn to or against. The verb is obsolete. (See To ADVERT.) The *adj.* is applied to—

That which *turns to* or is *turned against*, with a design to oppose, resist, contend against: to that which is hostile or destructive to; which causes calamity, misfortune, distress: and hence—

Opposing or opposite, resisting, contending, acting against: hostile, inimical, injurious, calamitous.

At Wynchestre he held his parlement lik gere,
& ther men him teld, who was his *aduersere*.
R. Brunne, p. 82.

Be ye sobre and wake ye, for your *aduersarie* the deuel, as a rorynge lioun, goith about sechinge whom he schal deuoure.—*Wiclif.* 1 *Peter*, c. 5.

Be sobre and watch, for youre *aduersary* ye deuyll, as a roaring lyon, walketh about seking whom he may deuoure.
Bible, 1539. *Ib.*

Than said he thus, fulfilde of high disdaine,
O cruel Joue, and thou fortune *aduerse*,
This all and some, that falsely haue ye slaine
Creseide.—*Chaucer. Troilus*, b. iv.

For who so maketh God his *aduersary*,
As for to werken any thing in contrary
Of his will, certes never shal he thrive,
Though that he multiply terme of his live.
Id. The Chanones Yemannes Tale, v. 16,944.

For slain is man, right as another beest,
And dwelleth eke in prison, and arrest,
And hath sikenesse, and gret *aduersite*,
And oftentimes giltelees parde.
Id. The Knightes Tale, v. 1314.

With that he pulleth vp his head,
And made right a glad visage,
And said, howe that was a presage
Touchende to that other Perse,
Of that fortune him shulde *aduerse*.—*Gower. Con. A.* b. ii.

But euery ioye hym is delaied,
So that within his herte affraied
A thousande tyme with one breath,
Wepende he wissheth after death,
Whan he fortune fynt *aduerse*.—*Id. Ib.* b iv.

Against which allegations, M. Parsons himself, a man known unto you for his malignity and *adverseness*, could take no exceptions—*Morton. Discharge*, p. 259.

He [the Lord Jesus] signified lykewyse, that all suche as of obstinate mynde dyd persiste in wilful blyndenesse of mynde, should when tyme were, as men vnrecouerable and without hope to bee amended, bee leaft to their owne follye, vnto eternall destruccion, euen when *aduersaunte* miserye is immyuente and readie to inuade them.
Udal. John, c. 9.

Whereupō to take occasion to bring th*aduersatiue* [but] for thauctors parte, beyng such a saiyng on that syde as all christendome hath euer taught that no creature can eate the body and bloud of Christ but only man.
Gardner. Explication, fo. 24.

Besides, the king's name is a tower of strength,
Which they upon the *adverse* party want.
Shakespeare. Rich. III. Act iv. sc. 3.

This losse was so great, that it is accounted the first of the three *aduerse* fortunes which euer happened to Cæsar in all his proceedings.—*Speed. Hist. of Gr. Britain*, b. vi. c. 1.

And they but idly talk, upbraiding us with lies,
That Geffray Monmouth, first our Brutus did devise,
Not heard of till his time, our *adversary* says;
When pregnantly we prove, 'ere that historian's days,
A thousand ling'ring years, our prophets clearly sung.
Drayton. Poly-Olbion, s. 10.

Fri. I'll give thee armour to keep off that word;
Adversity's sweet milk, philosophy,
To comfort thee, though thou art banished.
Shakespeare. Romeo and Juliet, Act iii. sc 3.

Prosperity is not without many fears and distastes; and *adversity* is not without comforts and hopes.
Bacon. Ess. On Adversity.

——But some souls we see
Grow hard, and stiffen with *adversity*.
Yet these, by fortunes favors are undone;
Resolv'd into a baser form they run,
And bore the wind, but cannot bear the sun.
Dryden. Hind and Panther

Let nothing *adverse*, nothing unforeseen,
Impede the bark that ploughs the deep serene,
Charg'd with a freight, transcending in its worth
The gems of India, nature's rarest birth,
That flies, like Gabriel, on his Lord's commands,
A herald of God's love to pagan lands.—*Cowper. Charity.*

Truth seems to be considered by all mankind as something fixed, unchangeable, and eternal; it may therefore be thought, that to vindicate the permanency of truth is to dispute without an *adversary*.
Beattie. Essay on Truth, Pt. I. c. 1.

Of these disjunctives, some are simple, some *adversative*: simple, as when we say, "either it is day, or it is night;" *adversative*, when we say, "it is not day, but it is night."
Harris. Hermes, b. ii. c. 2.

He that never was acquainted with *adversity*, says he, [Seneca] has seen the world but on one side, and is ignorant of half the scenes of nature.—*Rambler*, No. 150.

ADVE'RT, *v.* ADVE'RTENCE. ADVE'RTENCY. ADVE'RTENT. } Fr. *Advertir, Avertir*; It. *Avvertire*; Sp. *Advertir*; Lat. *Advertere*, (*Ad-vertere,*) to turn to.

The difference between the old verb, to *adverse*, and the still common verb, to *advert*, is in the application. To Advert, is—

To *turn to*, to regard, to look at, to observe, to attend to, to consider, to remark upon.

But in my inward thought I can *aduert*,
And oft I said my wit is dull and hard;
For with her beauty thus God wot I ferd
As doth the man yraulshed with sight
When I beheld her christall eien so bright.
Chaucer. The Court of Love.

For God it wote, her harte on other thing is
Althoug the body sat among them there
Her *aduertence* is alway els where
For Troilus full fast her soule sought
Withouten word, on him alway she thought.
Id. Troilus, b. iv.

There is no commandment, but a man that considers, that endeavours, that understands, that watches, that

labours may do in time and place, and so long as he *advertes* and is dispassionate, so long as his instrument is in tune.—*Bp. Taylor. On Repentance*, c. 1. s. 2.

God strictly eyes and observes every man in the world, with the very same *advertence* as if there were nothing else for him to observe; and certainly there cannot be imagined a greater engagement to *advertence*, and attention, and consideration, than this.—*Hale. Cont. Of Wisdom of God.*

In he rich prosperous, great! yet he continues safe, because he continues humble, watchful, *advertent*, lest he should be deceived and transported.—*Id. Ib.*

It [the Gr. παραπτωμα] is by St. Hieromo used for the beginnings of sin, when a sudden thought invades us without our *advertency* and observation, and hath not brought forth death as yet.—*Bp. Taylor. On Repentance*, c. 3. s. 3.

——— Our low world is only one of those,
Which the capacious universe compose.
Now to the universal whole *advert*;
The earth regard, as of that whole a part.
Blackmore. Creation, b. iii.

As I cannot be conscious of what I do not perceive, so I do not perceive that, which I do not *advert* upon. That which makes me feel, makes me *advert*. Every instance, therefore, of consciousness and perception is attended with an act of *advertence*.—*Wollaston. Religion of Nature*, s. 2.

ADVERTISE, *v.* } Fr. *Advertir, Advertissement*. See ADVERT.
ADVERTISEMENT, ADVERTISER, ADVERTISING. } To turn the mind or attention to; to call or direct the attention to; to give notice, or information, or intelligence, of; to inform, to warn.

And now beholde, I go vnto my people: come therfore and I will *aduertise* the, what this people shall do to thy people in the later dayes.—*Bible*, 1539. *Numeri*, c. 24.

When the lordes of Brytayne sawe and consyderyd the great multytude of Saxons, and theyr dayly repayre into this lande, they assembled them togyder, and shewed to the kynge the inconuenyence and ieopardy that might ensue to hym and his lande, by reason of the great power of thyse straungers, and *aduertysed* hym in aduoydyng of gretter daunger, to expelle & put theym out of his realme, or the more parte of theym.—*Fabyan*, c. 83.

And when they heare it, [they] harken it but as they would an idle tale, rather for a pastyme, or for the maner sake, then for anye substanciall entent and purpose to folowe any *aduertisement*, and take anye fruite thereby.
Sir T. More. Workes, p. 1232.

Cleod. The king is so *advertized* of your guilt,
That by no means admit you to his presence.
Lord Cromwell, Act v. sc. 5.

Duke. Your fear is now your prince: as I was then
Advertising, and holy to your business,
Not changing heart with habit, I am still
Attorney'd at your service.
Shakespeare. Meas. for Meas Act v. sc. 1.

Tub. ——— Let me *advertize* you;
Your daughter Audrey met I on the way,
With Justice Bramble in her company;
Who means to carry her to Pancras-church.'
B. Jonson. Tale of a Tub, Act iii.

Then, as a cunning prince that useth spies,
If they return no news, doth nothing know,
But if they make *advertisement* of foes,
The prince's counsels all awry do go.
Davies. Immortality of the Soul, s. 32.

It was not easy to persuade those who had trusted Willis so much, and who thought him faithful in all respects, to believe that he could be guilty of so black a treachery: so Monmouth's *advertisement* was looked on as an artifice to create jealousy.—*Burnet. Own Time*, b. i.

The great skill in an *auctioneer* is chiefly seen in the style which he makes use of. He is to mention "the universal esteem, or general reputation," of things that were never heard of.—*Tatler*, No. 244.

Estates are landscapes, gaz'd upon a while,
Then *advertis'd*, and auctioneer'd away.
Cowper. Task, b. iv.

ADVISE, *v.* } Fr. *Adviser, Aviser*; It. *Avvisare*; Sp. *Avisar*. To *advise* is usually derived from the Bar. Latin *Adviśare*, (q. d.), to see to, to look to. Junius suspects (and is confirmed by Wachter) that *Advisare* is from the Ger. *Wisen*, to show, instruct, direct; and the ancient mode of writing the word viz. *wyse*, confirms this etymology. It is the A. S. and English *Wis-an*, wise; to wisse, to wist. Our application of the word is this—

To look, listen, or attend to, with care, caution, prudence; to consult, to deliberate, to counsel, to inform, to warn, to admonish. See AVIZE.

He *auisede* the ost suithe wel, & thorn Gode's grace,
He hopede wiune a day the maistrie of the place
R. Gloucester, p. 358.

The erchbischop of Walis seide ys *auys*,
"Sire," he seyde, "gef ther ys any mon so wys,
"That beste red can ther of rede, Merlyn that ys"
Id. p. 144.

Of werre & of bataile he was fulle *auise*.
R. Brunne, p. 188.

Ten schippes wer dryuen, thorgh ille *auisement*.
Id. p 118.

Senek among his other wordes wise
Saith, that a man ought him right wel *avise*,
To whom he yeveth his loud or his catel.
And sith I ought *avisen* me right wel,
To whom I yeve my good away fro me,
Wel more I ought *avisen* me, parde,
To whom I yeve my body for alway
I warne you wel it is no childes play
To take a wif without *avisement*
Chaucer. The Marchantes Tale, v. 9088.

And also that he be right ware,
In what maner he leeueth his chare,
That he mistake not his gate,
But vpon *auisement* algate
He shuld beare a siker eie.—*Gower. Con. A.* b. iv.

The mayre than abasshed with that questyon, besoughte the kynge that he myght comon with his bretherne the aldermen, and he shulde shewe vnto hym his and theyr oppynyons, but ye kynge sayd he wold here his *aduyce* without more counsayl.—*Fabyan. Hen. III.* an. 46.

Whan there cometh somtyme a móstruouse best to the town, we renne, and are glad to pay some money to haue a sight thereof but I feare, if mē would loke vpō them self *aduisedly*, thei shoulde see a more monstrouse best nerer home.—*Sir T. More. Workes*, p. 11.

Who so gladly halseth the golden meane,
Voide of daungers *aduisedly* hath his home
Not with lothsome muck, as a den uncleane,
Nor palace like, wherein disdain may glome.
Surrey. Praise of Meane Estate.

Amonge the proude there is euer stryfe, but amonge those that do all thynges with *aduysement*, there is wysdome.
Bible, 1539. *Prouerbes*, c. 13

Rigour is now gone to bed,
And *Advice*, with scrupulous head.
Strict Age and sour Severity,
With their grave saws in slumber lie.—*Milton. Comus.*

You know he walk'd o'er perils on an edge,
More likely to fall in than to get o'er;
You were *advis'd* his flesh was capable
Of wounds and scars: and that his forward spirit
Would lift him where most trade of danger rang'd.'
Shakespeare. 2 Part Hen. IV. Act i. sc. 1.

Ant. ——— I dare be bound again,
My soul upon the forfeit, that your lord
Will never more break faith *advisedly*.
Id. Mer. of Venice, Act v. sc. 1.

Whether to confess to a priest be an *advisable* discipline, and a good instance, instrument, and ministery of repentance, and may serve many good ends in the church, and to the souls of needing persons, it is no part of the question.
Bp. Taylor. Dissuasive from Popery, b. i. pt. ii. s. 16.

In the meane time the Britaines, that after flight had again recouered head, and in their assemblies *aduisedly* considered their imminent dangers, concluded their submission for the safest remedy.
Speed. Hist. of Gt. Britain, b. vi. c. 1.

And herewithal turning about, he wakes,
Lab'ring in spirit, troubl'd with this strange sight,
And mus'd awhile, waking *aduisement* takes,
Of what had pass'd in sleep, in silent night.
Daniel. Civil Wars, b. i.

The person who pretends to *advise*, does, in that particular, exercise a superiority over us, and can have no other reason for it, but that, in comparing us with himself, he thinks us defective either in our conduct or our understanding. For these reasons, there is nothing so difficult as the art of making *advice* agreeable.—*Spectator*, No. 512.

While things are in agitation, private men may modestly tender their thoughts to the consideration of those that are in authority; to whose care it belongeth, in prescribing concerning indifferent things, to proceed with all just *advisedness*.—*Sanderson. Judgment in one View.*

Here, free from court-compliances he [K. Charles] walks,
And with himself, his best *adviser*, talks;
How peaceful olive may his temples shade,
For mending laws, and for restoring trade.
Waller. St. James's Park.

The end of pleasant or unpleasant *advice*, is full of delight; but wherever a speaker, and a hearer of it is, there dangers abide.—*Sir W. Jones. Hitópadésa.*

May breach of friendship be in the mansion of the enemies; and may every wicked *adviser*, detected in time, be dragged continually to perdition. but may every man of virtue enjoy all prosperity; and may every boy delight in pleasing and useful instruction!—*Sir W. Jones. Hitópadésa.*

ADULATION, *n.* } Fr. *Adulation, Adulatoire*; It. *Adulare*; Sp. *Adular*; Lat. *Adulatio*, from *Aduluri*. Vossius has a variety of conjectures: it is perhaps from αδυλιζω, Dorice pro ηδυλιζω, from ηδυς, suavis, sweet; Ηδυλιζω (says Vossius) valet idem ac ηδολογω, sive, bysginis ac *suavibus verbis utor*. "To use well placed words of glozing courtesy."
ADU'LATORY. } To gloze, to flatter, to give unmerited or excessive respect, approbation, or applause.

And if thou be glad of dalliaunce
Men woll deme it desolation,
And call faire speache *adulacion*,
Yet let hem speak, and trust right well this,
A wicked tonge wol alway deme amis.
Chaucer. A Balind of Good Counsaile.

When hee came to man's estate, hee exercised feates of knighthood, hee loued discipline, and hated *adulacion*.
Golden Booke, c. 14.

There he beheld how humbly diligent
New *adulation* was, to be at hand,
How ready falsehood stept, how nimbly went
Base puck-thank flattery, and prevents command.
Daniel. Civil Wars, b. ii.

Flattery corrupts both the receiver and the giver; and *adulation* is not of more service to the people than to kings.
Burke. On the French Revolution.

Lest the foundation of the king's exclusive legal title should pass for a mere rant of *adulatory* freedom, the political divine proceeds dogmatically to assert, that by the principles of the revolution the people of England have acquired three fundamental rights.—*Id. Ib.*

A'DULT, *n.* } Fr. *Adulte*; It. *Adulto*; Sp. *Adulto*; Lat. *Adultus*, past part. of *Adolescere*, (*Ad-olescere*,) grown up to. *Adolere* proprie est *crescere*. (Voss.)
ADU'LT, *adj.* } One who is grown up—to manhood or maturity.
A'DULTED.

Fyrst soche persons, being now *adulte*, that is to say passed their childehode, as wel in maners as in yeres, if, &c.
Elyot. The Governour, b. ii. c. 1

Now that we are not only *adulted*, but antient Christians, I believe the most acceptable sacrifice we can send up to Heaven, is prayer and praise; and that sermons are not so essential as either of them to the true practice of devotion.
Howell, b. i. s. 6. Let. 32.

The earth, by these applauded schools 'tis said,
This single crop of men and women bred.
Who, grown *adult*, (no chance, it seems, enjoined)
Did male and female propagate their kind.
Blackmore. Creation, b. vi.

His province should be to superintend the moral and spiritual concerns of the slaves, to take upon himself the religious instruction of the *adult* negroes, and to take particular care that all the negro children are taught to read.
Porteus. On the Civilization of Negroe Slaves.

So language in the mouths of the *adult*,
Witness its insignificant result,
Too often proves an implement of play,
A toy to sport with, and pass time away.
Cowper. Conversation.

ADU'LTER, *v.* } Fr. *Adultérer*; It. *Adulterare*; Sp. *Aduliterar*; Lat. *Adulterare*. *Adulterer* and *Adulteress* are so called, because the former betakes himself to another woman (*ad alteram*), and the latter to another man (*ad alterum.*) Festus.
ADU'LTERATE, *v.*
ADU'LTERATE, *adj.*
ADULTERA'TION.
ADU'LTERER.
ADU'LTERESS.
ADU'LTERINE.
ADU'LTEROUS.
ADU'LTEROUSLY.
ADU'LTERY.
In our elder writers, the words are written *ad-* or *a-voutrie*, *-voutrer*, *-voutresse*. The old English words are, spousebreach, spousebreaker, wedlock-breaking. The examples furnish the explanation.
Adulterate, *adulteration* and *adulterine*, are applied, consequentially, to—
That which changes to *another*, but a worse state or condition; which destroys the integrity, which sullies the purity.

And I seye to you that every man that leveth his wyf, out teke cause of fornicacioun, makith hir to do leecherie, and he that weddith the forsaken wyf doth *avoutrie*.
Wiclif. Matt. c. 5

That if ghe ben out of chastisyng, whos parteneris ben ghe alle madd, than ne ghe ben *auouteris* & not sones. (Lat. *Nothi*. Mod. Ver. *Bastards.*)—*Wiclif. Ebrewis*, c. 12.

Avoutrie, in Latine, is for to saye, approaching of *another* mannes bedde, thurgh whiche tho, that somtime were on flesshe, *abandon* hir bodies to other persons.

Chaucer. The Persones Tale.

Therefore seing the punishment of *aduoutry* is a meate that a mē can not chew, let euery man consydre hy hym selfe, how lothe another man would be therof, and let him not touche another mas wyfe, so shal he also not be medled withall.—*Couerdale. Christen State of Matrymonye*, p. 38.

Yf a maried mā bringe a mortal accusaciō upō another man, for anye fylthy acte that he shuld haue cōmitted with his wife, and cōuinceth him therof, the same *aduouterer* shal with the swerde be punished vnto death, according to ye sentēce of the lawes imperiall.—*Id. Ib.* p. 39.

For besydes that the *aduoutresse* altereth the inheritaūce, and with false promyses, & shamefull disceat withdraweth and stealeth it fro the right heires, she ladeth first her honest poore husbode with great shame, great trauaile, labour, sorow & paine, in that he is fayne to bring vp those *aduoutrous* children, which are not his owne.—*Id. Ib.* p. 42.

But if it be determined by iudgement that our mariage [Hen. VIII. and Queen Catherine,] was against Goddes law, and clerely voyde, then I shall not onely sorowe the departing from so good a lady and louyng cōpanion, but muche more lament and bewaile my infortunate chaunce, that I haue so long lued in *adultry* to Goddes great displeasure, and haue no true heyre of my body to inherite this realme.

Hall. Hen. VIII. an. 20.

It was in that poynt like vnto the church yt the Jewes had agaynst the coming of Christ, infected by many false fooke wt false doctrin, & the scripture *adulterate* and viciate with false gloses and wronge exposicions.

Sir T. More. Workes, p. 636.

Wherfore he wrote louyngly vnto hym, that he should vtterly leaue of any further to folowe the newe attempted enterprise admertisyng him and protesting openly, that the vsurping and wrongfull witholding of an other mans possession, was not so vyle and shamderous, as the defyling of a pure and cleane bed, and *adulterously* keping the wife of his Christian brother —*Grafton. Hen. VI.* an. 4.

If an alchymist should shew me brass coloured like gold, and made ponderous, and so *adulterated* that it would endure the touchstone for a long while, the deception is, because there is a pretence of improper accidents.

Bp. Taylor. Of the Real Presence, s. 10.

——— In the blossom of my youth,
When my first fire knew no *adult'rate* incense,
Nor I no way to flatter, but my fondness.

Massinger. Very Woman, Act iv.

To make the compound pass for the rich metal simple, is an *adulteration*, or counterfeiting.

Bacon. Natural Hist. § 798.

A knaue apothecary, that administers the physick, and makes the medicine, may do infinite harme, by his old obsolete doses, *adulterine* druggs, bad mixture, &c

Burton. Anat. of Melancholy, p. 360.

For as *adulterine* metals retain the lustre and colour of gold, but not the value; so flattery, in imitation of friendship, takes the face and outside of it, the delicious part

Bp. Taylor, vol i Ser. 24.

The present war has so *adulterated* our tongue with strange words, that it would be impossible for one of our great-grandfathers to know what his posterity have been doing, were he to read their exploits in a modern newspaper.—*Spectator*, No. 65.

Democritus and his comrade, Leucippus, need not be envied the glory of being reputed the first inventors or founders of the atomical philosophy, atheized and *adulterated*.

Cudworth. Intell. System, p. 17.

We have well proved, that Leucippus and Democritus were not the first inventors, but only the depravers and *adulterators* of the atomical philosophy.—*Id. Ib.*

Was I the cause of mischief, or the man
Whose lawless lust the fatal war began?
Think on whose faith the *adult'rous* youth rely'd;
Who promis'd, who procur'd the Spartan bride?

Dryden. Virgil, b. x.

——— Senates seem
Conven'd for purposes of empire less
Than to release th' *adultress* from her bond.
Th' *adultress!* what a theme for angry verse!
What provocation to th' indignant heart,
That feels for injur'd love.—*Cowper. Task*, b. iii.

Custom, habit, the desire of novelty, and a thousand other causes, confound, *adulterate*, and change our palates.

Burke. On the Sublime and Beautiful.

ADU'MBRATE, *v.* } Fr. *Adombrer*; It. *Adombrare*; Lat. *Adumbrare*, (*Ad-umbra*,) to shade.
ADUMBRA'TION. }

To shadow out; a description or delineation; and, consequentially, to describe or delineate.

Alexander raisoned with him [Apelles] of lines, *adumbrations*, proportions, and other like thinges perteining to imagery, whiche the paynter a lytel whyles suffering, at the last said to the kynge, with countenance all amylynge, beest thou, noble prynce, howe the boye that gryndeth my colours dothe laughe the to scorne?

Elyot. The Governour, b. iii. c. 25.

That may serve for a second proof of the proposition, that if for all, the duty of a Christian is not feasible, it must remain so for ever, an *adumbration* thereof you may see set down, Heb. x. comparing the 16th with the 20th verse.

Hammond. Works, vol. iv. p. 572. Ser. 2.

We may observe in the creatures of a subordinate rank to us, how the more inferiour and ignobie bear somewhat of the image of the superiour, a kind of shadow or *adumbration* of those perfections that in the superiour are more perfect, not only by a gradually, but specifically differing perfection.—*Hale. Origination of Mankind*, p. 16.

The greatest mystery of religion is expressed by *adumbration*; and in the noblest parts of Jewish types, we finde the cherubims shadowing the mercy seat.

Brown. Cyrus Garden, c. 4.

Heaven is designed for our reward, as well as rescue; and therefore is *adumbrated* by all those positive excellencies which can endear or recommend.—*Decay of Piety.*

By the pulpit are *adumbrated* the writings of our modern saints in Great Britain, as they have spiritualized and refined them, from the dross and grossness of sense and human reason.—*Swift. Tale of a Tub*, Introd. p. 27.

We must be cautious, that, in making the comparison, we mistake not a hideously distorted picture for a flattered likeness—a disfigured for an embelished copy, lest we be inadvertently and insensibly reconciled to the impure and blasphemous fictions of idolatry—to her obscene and savage rites, as nothing worse than elegant *adumbrations* of sacred truth in significant allegory.—*Horsley*, vol. i. Ser. 7.

ADUNA'TION. Lat. *Adunatio*, (*Ad-unus*, to one.)

A collecting, gathering into *one*.

Heresie, or blasphemy, may creep in without possibility of prevention: hath no external forms to entertain the fancy of the more common spirits; nor any allurement to perswade and entice its adversaries: nor any means of *aduna-tion* and uniformity amongst its confidents.

Bp. Taylor. Set Forms of Liturgie, Pref.

The conjunction of persons in spiritual bands, in the same faith, and the same hope, and the union of them in the same mystical head, is an *adunation* nearer to identity then those instances between parents and children, which are onely cemented by the actions of nature as it is of distinct consideration from the spirit.

Id. Great Exemplar, pt. iii. § 13.

ADU'NCITY. } *Ad-uncus*, crooked, or hooked.
ADU'NQUE. } Crookedness, bent so as to hold like a hook.

Parrots have an *adunque* bill.—*Bacon. Nat. Hist.* § 238.

The *aduncity* of the pounces and beaks of the hawks, is the cause of the great and habitual inhumanity of those animals.—*Pope. Martinus Scrib.*

A'DVOCATE, *v.* } Fr. *Advocat*, *Avocat*; It. *Avvocato*; Sp. *Abogar*; Lat. *Advocatus*; past part. of *Advocare*, (*Ad-vocare*,) to call to.
A'DVOCATE, *n.*
A'DVOCACY.
A'DVOCATESHIP.
A'DVOCATRESS.
ADVOCA'TION.

An *advocate* is one *called* to give his advice, assistance, patronage; to give the aid of his talents and knowledge, particularly in pleading a cause at law.

Advocacies is applied by Chaucer to a *call* or summons to answer an accusation.

but if ony man synneth, we han an *advocat* anentis the fadir Ieeu crist, and he is the forgifnesse for oure synnes.

Wiclif. 1 *John*, c. 2.

And yf eny man synne we haue an *aduocate* wyth the father Jesus Christ the ryghteous, & he it is yt obteyneth grace for oure synnes.—*Bible*, 1539. *Ib.*

O thou that art so faire and ful of grace,
Be thou min *adeocat* in that high place,
Ther as withouten ende is songe Osanne,
Thou Christes mother, doughter dere of Anne.

Chaucer. The Second Nonnes Tale, v. 15,536.

Be ye not ware how false Poliphete
Is now about eftsones for to plete,
And bring on you *aduocacies* new!

Chaucer. Troilus, b. ii.

The emperour reioyced to him selfe, that Cinna had founde such an *aduocatrice*.

Elyot. The Governour, b. ii. c. 7.

After it had been *adrocated*, and mov'd for by some honourable and learned gentlemen of the house, to be call'd a combination of libelling separatists, and the *adrocates* thereof to be branded for incendiaries; whether this approach not the judgment and approbation of the parliament, I leave to equal arbiters.

Milton. Upon the Remonstrants' Defence, &c.

Dor. ——— They have alleg'd
As much to wake your sleeping mercy, Sir,
As all the *advocates* of France can plead
In his defence.—*Beaum. & Fletch. Lover's Progress*, Act v.

Christ is not [says Antonnius, arch-bishop of Florence,] our *advocate* alone, but a judge and since the just is scarce secure, how shall a sinner go to him, as to an *advocate?* Therefore God hath provided us of an *advocatess*, who is gentle, and sweet, in whom nothing that is sharp is to be found.—*Bp. Taylor. Dissuasive from Popery*, pt. i. s. 9.

Pru. Leave your *advocateship*,
Except that we shall call you Orator Fly,
And send you down to the dresser, and the dishes.

B. Jonson. New Inn, Act ii.

Will any man be content to be that abject from God, that loathed, refuse, reprobated creature, such an one that all the prayers of all the saints on earth, intercessions and suffrages of martyrs and angels in heaven, yea, the very gaping wounds and vocal blood of Christ upon the cross, I shall add, the minutely *advocation* and intercession of that glorified Saviour at the right hand of his father, cannot help to any tolerable reception at God's hands?

Hammond. Works, vol. iv. p. 506.

The mysteriousness of Christ's priesthood, the perfection of his sacrifice, and the unity of it, Christ's *advocation* and intercession for us in heaven, might very well be accounted traditions, before Saint Paul's Epistle to the Hebrews was admitted for canonical.

Bp. Taylor. Dissuasive from Popery, b. i. pt. ii. s. 3.

Our poet, something doubtful of his fate,
Made choice of me to be his *advocate*,
Relying on my knowledge in the laws;
And I as boldly undertook the cause.

Dryden. Epil. to Maiden Queen

Of *advocates*, or (as we generally call them) counsel, there are two species or degrees, barristers and sergeants.

Blackstone. Com. b. iii. c. 3.

He therefore himself sees no middle term whatsoever, and therefore prefers of what he sees the individual; this is the only thing distinct and sensible that has been *advocated*.

Burke. Reform of Representation.

ADU'RE. } Fr. *Aduste*; It. *Adusto*; Sp. *Adusto*; Lat. *Adurere*, *Adustum*, (*Ad-urere*,) to burn.
ADU'ST.
ADU'STED.
ADU'STION.

To burn up, to heat, to scorch, to parch, wither, or dry, to harden.

Raufe, the byshop of Chichestre than stode vp lyke a praty man, and rebuked the kynge for takynge that trybute, whych lyke an *adust* conceyneed hypocryte he called the fyne of fornycacyon.—*Bale. English Votaries*, pt. ii.

And althoughe, that, to touche and se them wythoute, and throughe the bodyes; they were not exceadinge hotte nor pale, but thair skynne was as redde colour *adusted*, full of a lytle thynne blaynes.—*Nicoll. Thucydides*, fol. 57.

A degree of heat, which doth neither melt nor scorch, doth mellow and not *adure*.—*Bacon. Nat. Hist.* § 319.

If natural melancholy abound in the body, which is cold and dry, so that it be more than the body is well able to bear, it must needs be distempered and diseased: and so the other [unnatural], if it be depraved, whether it arise from that other melancholy of choler *adust*, or from blood, produceth the like effects, and is, as Montaltus contends, if it come by *adustion* of humors, most part hot and dry.

Burton. Anatomy of Melancholy, p. 34.

——— High in front advanc'd,
The brandish'd sword of God before them blaz'd,
Fierce as a comet, which with torrid heat,
And vapour, as the Libyan air *adust*,
Began to parch that temperate clime.

Milton. Paradise Lost, b. xii.

From hence we dream of wars, and warlike things,
And wasps and hornets with their double wings.
Choler *adust* congeals our blood with fear,
Then black bulls toss us, and black devils tear.

Dryden. Cock and Fox.

In shirt of hair, and weeds of canvass dress'd,
Girt with a bell rope that the pope has bless'd,
Adust with stripes told out for every crime,
And sore tormented, long before his time.

Cowper. Truth.

Æ'DILE. Lat. *Ædilis*, from *Ædes*, a building. See the quotation from Holland.

Ædiles, certaine inferiour magistrates in Rome. This name they tooke of the charge they had of temples, chappels, and oratories.—*Holland. Livy. Explanation of Words.*

On the 20th January (A.M. 697), Clodius was chosen *ædile*, without any opposition, so that Cicero began once more to put himself upon his guard, from the certain expectation of a furious *ædileship*.

Middleton. Life of Cicero, vol. ii. § 6.

AERONA'UT. } From the Greek *αηρ*, the
AERONA'UTICS. } air, and *ναυτης*, a sailor.
One who sails through, soars through the air. The words are common in the narratives of the exploits and disasters of these adventurers.

ÆSTUATION. See ESTUATION.

AFA'R, or FAR, (qv.) A. S. *Far-an*, to fare, to go.
Gone; moved to a distance; remote, distant.

And the pupplican stood *afer*: and wolde not reise hise yebern to heuene, but smoot his breste and seyde: God be merciful to me synner.—*Wiclif. Luk.* c. 18.

And ye publyca stondyng a *farre* of, wolde not lyfte vp hys eyes to heauen, but smote vpon hys brest sayinge: God be mercyfull to me a synner.—*Bible*, 1539. *Ib.*

And far to telle it more pleine
Those olde philosophers seyne,
That Orbis, whiche I spake of er,
Is that, whiche we, fro therthe *a ferre*
Betwixe, and firmament it calle,
In whiche the sterres stonden all.—*Gower. Con. A.* b. vii.

Did her perfections call me on to gaze,
Then like, then love, and now would they amaze;
Or was she gracious *afar* off, but near,
A terror? or is all this but my fear?—*B. Jonson.* Eleg. 35.

——— For soon a whirlwind rose around,
And from *afar* he heard a screaming sound,
As of a dame distress'd, who cry'd for aid,
And filled with loud laments the secret shade.
Dryden. Theod. & Honoria.

Ah, who can tell how hard it is to climb
The steep where fame's proud temple shines *afar!*
Beattie. Minstrel.

AFFABLE, *adj.* } Fr. *Affable*; It. *Affabile*;
AFFABLENESS. } Sp. *Afable*; Lat. *Affabilis*,
AFFABI'LITY. } (*Ad-fari*, to speak.) Obvius atque expositus quibusdam *affari* volentibus. (Junius.)
AFFABLY. }
That may be spoken to, accosted, or addressed; and, therefore, gentle, courteous, conciliating. See the quotation from the Governour.

He was prudent, comely, princely, *affable*, lentle, and amiable, he loued iustice and punished the malefactors.
Joye. Exposicion of Daniel, c. 11.

Affabilite is of a wonderfull efficacie or power in procuring loue. And it is in sondry wyse, but moste proprely, where a man is facyle of *easye to be spoken* vnto. It is also where a man *speketh courteysely* with a swete speche or countenaunce, wherwith the herers (as it were with a delycate odour) be refreshed, and alured to loue him, in whom is this moste delectable quarytie.
Elyot. The Governour, b. ii. c. 5.

Say goddess, what ensued when Raphael,
The *affable* arch angel, had forewarn'd
Adam, by dire example, to beware
Apostacy, by what befel in heaven
To those apostates.—*Milton. Paradise Lost*, b. vii.

He (the Christian) is neither too austere in his retiredness; nor too good cheap in his sociableness: but carries so even an hand, that his discreet *affableness* may be free from contempt, and that he may win his people with a loving conversation.—*Bp. Hall. The Christian.* s. 6.

I am a gentleman of Verona, Sir,
That hearing of her beautie and her wit,
Her *affability* and bashfull modestie:
Her wondrous qualities and milde behaviour,
Am bold to show myselfe a forward guest
Within your house.—*Shakes. Tam. of the S.* Act ii. sc. 1.

Fus. She sighs and says, forsooth, and cries, heighho,
Shall take ill words o' th' steward, and the servants,
Yet answer *affably* and modestly:
Things, Sir, not usual with her.
Beaum. & Fletch. Martial Maid, Act iii.

This led him (Charles) to a grave, reserved deportment, in which he forgot the civilities and the *affability* that the nation naturally loved, to which they had been long accustomed.—*Burnet. Own Time*, b. i.

Distinguished as he [Euphrates, the philosopher] is by the sanctity of his manners, he is no less so by his polite and *affable* address.—*Memoth. Pliny*, b. i. Let. 10.

AFFAIR, *n.* Fr. *Affaire*, *Affaire*, (tout ce qui est à *faire*, Menage); It. *Affare*, (qui a été fait de *facere*, Id.).
That which is to do; to be done; a matter or thing, doing, done, managed, conducted, transacted, settled. *Afare*, Chaucer, (in the original *streptus*), Skinner thinks may be *Afear*: it seems to mean *Ado*.

For thy both meny . . . . myne *afferes* to aspye.
Piers Ploughman, p. 95.

But what desirest thou of fortune, with so greate *afare?* (tanto strepitu)—*Chaucer. Boecius. De Consol.* b. ii.

No man that warreth, entangleth hym self with the *affaires* of this life, because he wolde please him that hathe chosen hym to be a souldier.—*Geneva Bible. 2 Tim.* ii. 4.

And certainly I am abashed that among wise men so highe *affaires* should be so soone and sodaynly concluded and determined.—*Golden Boke*, c. 12.

Cæs. I have eyes upon him, and his *affaires* come to me on the wind: wher is he now?
Shakespeare. Ant. & Cleop. Act iii. sc. 6

They teach her to recede, or to debate,
With toys of love, to mix *affairs* of state.—*Prior. Solomon.*

——— Could chance
Find place in his dominion, or dispose
One lawless particle to thwart his plan,
Then God might be surprised, and unforeseen
Contingence might alarm him, and disturb,
The smooth and equal course of his *affairs*.
Cowper. Task, b. ii.

AFFA'IT, *v.* Fr. *Affaicter.* Used by R. of Gloucester as we use *Defeat.* Used by Piers Plouhman and Gower, in a consequent application—
To tame, to make subservient to, to subdue.

Tho the kyng hem adde *afayted* so, that hyt ne kepte nanmore hym mete.
Gut he thogte asayty the Scottes, as he hem lete.
R. Gloucester, p. 177.

Hue sholde unsywe hure smok. and sette ther an heire
To *afaiten* hure flesche that fers was to synne.
Piers Ploughman, p. 67.

My father ye shall well beleue
The yonge whelpe, which is *affaited*
Hath not his maister better awaited
To couche.—*Gower. Con. A.* b. i.

And eche of them his tyme awaiteth,
And eche of them his tale *affaiteth*,
All to deceiue an innocent,
Whiche woll not be of her assent.—*Id. Ib.* b. ii.

AFFA'MISH, *v.* } Fr. *Affamer*; It. *Affa-*
AFFA'MISHMENT. } *mare*; Lat. *Fames.* See FAMINE.
To starve with hunger.

But th' only image of that heavenly ray,
Whereof some glance doth in mine eye remayne,
Of which beholding the idea playne,
Through contemplation of my purest part,
With light thereof I doe myself sustayne,
And thereon feed my love-*affamisht* hart.—*Spenser*, Son. 86.

What can be more unjust, than for a man to endeavour to raise himself, by the *affamishing* of others? Neither can it serve his turn to say, by way of excuse, that the multitude of buyers may be the cause of a dearth.
Bp. Hall. Cases of Conscience, Dec. i. c. 5.

[Christ was] carried into the wilderness—for the opportunity of his tyranny, for the horrour of the place, for the *affamishment* of his body, &c.—*Id. Contemplations*, b. iv.

AFFE'AR, *v.* See TO FEAR. *Afeard*, now considered a vulgarism, was anciently as common as *Afraid* is at present, and was variously written: *Aferde*, *afered*, *afeard*, *aferd.* It has no etymological connexion with *Afraid*, (qv.)

A gret ok he wolde breide a doun, as it a smal gerde were,
And bere forth in his hond, that fole forte *a fere*.
R. Gloucester, p. 22.

The stones stondeth ther so grete, no more ne mowe be,
Euene vp rygt & swythe hye, that wonder it is to see:
And other liggeth hye aboue, that a mon may be of *a ferd*,
That vche mon wondre may how heo were first a rered.
Id. p. 7.

To Joppyn whan he cam, the Soudan was not there,
The flom (river) the Soudan nam, Richard forte *afere*.
R. Brunne, p. 187.

Thauh ge come by fore kynges, and clerkes of the lawe
Beeth nat *a ferd* of that folke. for ich shal geve gow tonge
Connynge and clergie, to conclude hem alle.
Piers Ploughman, p. 198.

With scalled browes blake, and pilled berd:
Of his visage children were sore *aferd*.
Chaucer. Prologue. The Sompnour.

Ther as by aventure this Palamon
Was in a bush, that no man might him se,
For sore *afered* of his deth was he.
Id. The Knightes Tale, v. 1521.

This wif was not *aferde* ne *affraide*,
But boldely she saide, and that anon;
Mary I defie that false monk Dan John,
I kepe not of his tokenes never a del.
Id. The Shipmannes Tale, v. 13,329.

A foole, where was thyne herte tho,
Whan thou thy worthie ladie sie?
Were thou *afered* of hir eie?
For of hir honde there is no dreade.—*Gower. Con. A.* b. iv.

Chin as woolly as the peach,
And his lip should kissing teach,
Till he cherish'd too much beard,
And made love or me *afear'd*.
B. Jonson. Her Man described

AFFE'ER, *v.* } Fr. *Affeurer*, is to appraise,
AFFE'ERER. } to set or affix a price, or tax:
AFFE'EREMENT. } and an *Affeeror* (Law Lat. *Afferator*) was one who fixed the amount of the tax or amercement upon oath; and the verb, *Affeurer*, may have been formed upon *Affier* (to ally)—
To assure, affirm, affix.

Macduffe. Bleed, bleed, poor country,
Great tyranny, lay thou thy basis sure,
For goodnesse dare not check thee. wear you thy wrongs,
The title is *affear'd*.—*Shakespeare. Macbeth*, Act iv. sc. 1.

Which method of liquidating the amercement to a precise sum, was usually performed in the superior courts by the assessment or *affeerment* of the coroner, a sworn officer chosen by the neighbourhood.—*Blackstone. Com.* b. iv c. 29.

In the court leet and court baron it is still performed by *affeerors*, or suitors sworn to *affeere*, that is, tax and moderate the general amercement according to the particular circumstances of the offence and the offender.—*Id. Ib.*

AFFE'CT, *v.* } Fr. *Affecter*; It. *Affet-*
AFFE'CT, *s.* } *tare*; Sp. *Afectar*; Lat.
AFFECTA'TION. } *Affectum*, past part. of
AFFE'CTED. } *Afficere*, *Affectare*, (*Ad-*
AFFE'CTEDLY. } *facere*,) to make to or
AFFE'CTION. } towards.
AFFE'CTIONATE. } To act or operate upon,
AFFE'CTIONATELY. } so as to make to or towards;
AFFE'CTIONED. } to influence, or tend to;
AFFE'CTIONEDNESS. } either literally or meta-
AFFE'CTIVE. } phorically. To act to-
AFFE'CTER. } wards,—the attainment of;
AFFE'CTUOUS. } to aim at; to pretend to;
AFFE'CTUOUSLY. } to assume; to arrogate;
to lean towards; to incline; to influence; to dispose.

The verb, to *affect*; the derivatives, *affectation*, *affected*, *affectedly*, are (and formerly *affection* and *affectioned* were) particularly applied to the assumption and ostentatious display of deceitful appearances; and, consequentially, applied to denote—
Hypocrisy or false pretence; self-conceit; self-sufficiency.
To act towards,—the excitement of any sensation, passion, or emotion; and, consequentially, to move, raise, or excite, any feeling, sensation, passion, or emotion—
The noun, *affection* (and so formerly *affectation*); the derivatives, *affectioned*, *affectionate*, *affectionately*, are particularly applied to—
The kind, tender, benevolent feelings: as love, good-will, or benevolence; friendly regard, zealous attachment.
Affectuous and *effectuous* were formerly used, as we now use both *effectual* and *affectionate*.

To that soliempnite com lordes of renoun
That weddyng for to se, for gret *affections*.
R. Brunne, p. 162.

Men schulen be louynge hemself, coueitouse, high o berynge, proude, blasfemeris; not obedient to fadir and modir, unkynde, cursid, withouten *affeccioun*.
Wiclif. 2 Timo. c. 3

Thus can she maken hie and low
Whan they from richesse arne throw
Fully to knowen without *were*
Frend of *affect*, and frend of chere.—*Chaucer. Rom. of R.*

Ful lusty was the wether and benigne,
For which the foules again the sonne shene,
What for the seson and the yonge grene,
Ful loude songen hir *affections*.
Id. The Squieres Tale, v. 10,370.

An eye, whose judgment none *affect* could blinde,
Frendes to allure, and foes to reconcile;
Whose persing looke did represent a minde
With vertue fraught, reposed, voyd of gile.
Surrey. On the Death of Sir T. W.

It signifieth cryste, vnto all men desyering to vnderstand prophecies euer to sende some that will teche hi that is so minded towerdes God as was daniel *affected* towerds cryste & his aungel when this vision shuld be declared
Joye. Exposicion of Daniel, c. 8.

The text saith that Antiochus shall consult the forsakers and trayterouse transgressors of the lawe which were y^

bisshopes with their affinite *affectinge* and prouoking antioc to robbe and defyle the temple with images and hathen rytes.—*Joye. Exposicion of Daniel*, c. 11.

Be mery with thē that are mery. Wepe also with them yt wepe. Be of lyke *affeccyon* one towardes another.
Bible, 1539. *Rom.* c. 12.

But though a man cannot haue any wille at al in that thing whereof he hath vtterlye nothing knowen nor heard tell of, nor had ymagination in hys mynde, nor any thyng thought vpon: yet when the minde with diuers reasons and argumentes is once moued of a matter, the wille as it happeth of other occasions at the time to be well or euill *affectionate*, so may geue it selfe in to the consent and agreement of the tone syde or of the tother, yea & that sometyme on that syde for *affection*, vpō whiche syde he seeth leaste parte of hys witte and reason.—*Sir T. More. Workes*, p. 584.

Thus being *affectioned* towarde you, our good will was to haue dealt vnto you, not the gospel of God onely, but also our owne soules, because ye were dere vnto vs.
Geneva Bible. 1 *Thessal.* ii. 8.

The councel of Nice, as it is alleged by somme in Greeke, plainely forebiddeth vs to be basely *affectioned*, or bent towarde the breade, and wine, which are sette before vs.
Jewel. Defence of the Apologie, p. 281.

The duke of Brabande, named Antony, a man of great polycy and wysedome, forecastyng ye great sheddyng of Cristen mannys bloode, with many other inconuenyencys lykely to haue ensuyd of this variaunce atweene theyse ii dukes, made such *affectuouse* labour, yt with great dyffycute he pacyfyed them agayn for that tyme.
Fabyan. Car. VII. an. 27.

The quene put all her confydence in God, to whome both she and seynt Remigeus prayed so *affectuously* that the childe was restoryd vnto perfyte helth.—*Id. Ib.* c. 97.

Incorporal it [light] cannot be, because it sometime *affecteth* the sight of the eye with offence.
Ralegh. History of the World, b. i. c. 1. § 7.

Albeit he trusted the Englishmen well inough, yet being borne on the other side of the seas, he was *affectionated* to the people of those prouinces there subiect vnto him.
Holinshed. Chron. The Conquest of Ireland, b. ii. c 39.

Whereof she now more glad, than sorry earst,
All over come with infinite *affect*
For his exceeding courtesie that peare't
Her stubborne heart with inward deepe effect,
Before his feet her selfe she did protect.
Spenser. Faerie Queene, b. vi. c. 1.

——— 'Tis most true,
That musing meditation most *affects*
The pensive secrecy of desart-cell,
Far from the cheerful haunt of men and herds.
Milton. Comus.

Affectation is the greatest enemy, both of doing well, and good acceptance of what is done.
Bp. Hall. Meditations, Cen. 1, No. 86.

There are or should be bonds of *affectation*, bonds of mutual respects and reciprocal duties betwixt man and wife, and these must hold firm notwithstanding any local separation.—*Id. Cases of Conscience*, Dec. 4. c. 3.

How apt parents are to make use of this lawful authority in matching their children for their own worldly advantage, contrary to their *affections* and disposition, we have too lamentable experience every day.—*Id. Ib.* c. 4.

Then gan the Palmer thus: "Most wretched man,
That to *affections* does the bridle lend;
In their beginning they are weake and wan,
But soon, through suffrance grow to fearful end;
Whiles they are weake, betimes with them contend.
Spenser. Faerie Queene, b. ii. c. 4.

——— To shew thee
How infinite my love is, even my mother
Shall be thy prisoner, the day you're without hazard;
For I beheld your danger like a lover,
A just *affecter* of thy faith.
Beaum. & Fletch. Bonduca, Act iii.

The mouse made answer; Why enquires my friend?
For what so well, know men and deities,
And all the wing'd *affecters* of the skies!
Chapman. Homer. Batracho.

Profit is therefore so much *affected* and pursued, because it is, or doth seem, apt to procure or promote some good desirable to us.—*Barrow*, vol. i. Ser. 2.

Affectation is an awkward and forced imitation of what should be genuine and easy, wanting the beauty that accompanies what is natural.—*Locke. On Education.*

There *affectation*, with a sickly mien,
Shows in her cheek the roses of eighteen.
Pope. The Rape of the Lock, c. 4.

Many that were well *affected* to the church, but that made conscience of subscribing to a book that they had not seen, left their benefices on that very account.
Burnet. Own Time, b. ii. an. 1661.

Some indeed have been so *affectedly* vain, as to counterfeit immortality, and to have stoln their death in a hope to be esteemed immortal.—*Brown. Vulgar Errours*, b. vii. c. 10.

He loves you too, with such an holy fire,
As will not, cannot, but with life expire.
Our vow'd *affections*, both have often tried,
Nor any love but yours, could ours divide.
Dryden. Palamon & Arcite.

He [Pearson, bishop of Chester] was a judicious and grave preacher, more instructive than *affective*; and a man of a spotless life, and of an excellent temper
Burnet. Own Time, b. iv. an. 1686.

It is one thing to make an idea clear, and another to make it *affecting* to the imagination.
Burke. On the Sublime and Beautiful

O, friendly to the best pursuits of man,
Friendly to thought, to virtue, and to peace,
Domestic life in rural leisure past!
Few know thy value, and few taste thy sweets;
Though many boast thy favours, and *affect*
To understand, and choose thee for their own.
Cowper. Task. b iii.

It is not meant, that we should be *affectedly* forward in talking of our religion; but, whenever we are called to do so, *unaffectedly* own it, and stand by it.—*Secker.* vol. i. Ser 3.

Those expectations of mine seem now so well grounded, that my disappointment, and consequently my anger, will be so much the greater if they fail; but, as things stand now, I am most *affectionately* and tenderly yours.
Chesterfield, Let. 159.

This passage carries such a lively *affectingness* with it that I well remember the impression which it made upon my mind, when I last read it, and nearly half a century ago.—*Whitaker. On Gibbon*, p. 164.

Affection is applicable to an unpleasant as well as a pleasant state of the mind, when impressed by any object or quality.
Cogan. On the Passions, c. 1. § 1.

When we remark that a person has an *affectionate* heart, we mean to applaud his being under the influence of the best *affections*, of a social and relative nature.—*Id. Ib.*

And lion-skinn'd freethinking, safe *affector* of thy bravery, insults whom thou hast disarmed, ten times slays the slain, and claims to be the sole gatherer up of the spoils.
Search. Light of Nature, vol. ii. pt. iii. c. 27.

AFFEI'GN. *i. e.* feigned; invented; falsely ascribed.

He calls heaven and earth to be witnesse of his utter detestation of those errors which are maliciously *affained* to him.—*Hall. Christian Moderation*, b. ii. § 10.

AFFE'SE. See Phrase.

AFFI'E, *v.* or Affy'. Affi'ance. } Fr. *Affier*; It. *D'adfidare*; Sp. *Afianzar*, (*fidem dare*,) to give faith.

To give, place, or repose faith, trust, or credit; to trust, credit, or rely upon: the more common word now is, to *confide*.

To bind or pledge to the *faithful* performance of:—particularly applied to the marriage contract: to betroth.

Richard answerd ther tille, & said, "It is foly,
"To schewe counsel & skille, that not is to *affie*"
R. Brunne, p. 155.

Wherfor he tham hight, if thei to luf wild drawe,
The coroune at his myght to maynten with lawe,
& that he so suld the barons had *affiance*,
His kastels thei him goldo, with alle the purtenance.
Id. p. 87.

———She is Fortune verely
In whom no man should *affy*,
Nor in her yefts haue *fiaunce*
She is so ful of variaunce.—*Chaucer. Rom. of R.*

Ne shal I never, for to gon to helle,
Bewrey a word of thing that ye me tell,
Nought for no cosinage, ne affiance,
But verayly for love and *affiance*.
Id. The Shipmannes Tale, v. 13,070.

She parsueryd knelynge at his feete, & sayde, that by Goddys purueyaunce she [Joan of Arc] was taught that he was hir very souerayne prynce & none other. Wherfore ye kynge and all his lordes had in hyr ye more *affyaunce*, that by hyr the lande shulde be releuyd, which at that daye was in passynge mysery.—*Fabian. Car. VIII.* an. 1422.

If it be so presumptuous a matter to put *affiance* in the merites of Christe, what is it then, to put *affiance* in our owne merites.—*Jewel. Defence of the Apologie*, p. 76.

All bounteous offers freely they embrace,
And, to conclude, all ceremonies past,
The prince *affies* fair Philip at the last.
Drayton. Barons' Wars.

Mar. As there comes light from heauen, and words frō breath,
As there is sence in truth, and truth in virtue,
I am *affianced* this man's wife, as strongly
As words could make up vows.
Shakespeare. Meas. for Meas. Act v, sc. 1.

At last such grace I found, and meanes I wrought,
That I that lady to my spouse had wonne;
Accord of friends, consent of parents sought,
Affiance made, my happinesse begonne.
Spenser. Faerie Queene, b. ii. c. 4.

Trust and reliance on God is our duty and privilege. Every being has a necessary dependance on him for its subsistence; but man of all the visible creatures is only capable of *affiance* in him.—*Bates. On the Existence of God.*

AFFI'LE, *v.* } Fr. *Affiler*; It. *Affilare*; Sp. *Afilar*. See File.
or Affi'le. }

To rub, to smoothen (by rubbing), to polish or refine.

For wel he wiste, whan that song was songe,
He must preche, and wel *affile* his tonge,
To winne siluer, as he right wel coude:
Therfore he sang the merier and loude.
Chaucer. Prol. The Pardoners.

For whan he hath his tonge *afiled*
With softe speche, and with lesynge,
Forthwith his false pitous lokynge
He wolde make a woman weene
To gone vpon the feire greene,
Whan that she fauleth in the myre.—*Gower. Con. A.* b. i.

AFFI'NED, *part.* } Fr. *Affinité*; It. *Affinità*; Sp. *Afinidad*; Lat. *Affinitus, Affinis*, (*Ad-finis.*) See Fine.
Affi'nity. }

That which bounds, terminates, ends; that which surrounds or incloses within bounds: includes, concludes.

The kindred of man and wife are called *Affines*, or said to be in *affinity*, because two families are united by the marriage; and the one has approached *ad finem*—ulterius cognationis.

Affinity is applied generally to—

Relationship, alliance, connexion, resemblance, similarity.

For I am sure that Fryth and al his felowes, with all the friendes that are of theyr *affinitii*, shal neither be able to quenche and put out that faith.—*Sir T. More. Workes*, p. 903.

Oswy assemblyd his knyghtes, & made towarde hym: and for *affynite* of maryage that was atweene theyr children, Oswy offeryd to hym many great offirs to thentent to have had peace with hym.—*Fabyan*, c. 133.

Iago. Now, sir, be judge yourselfe,
Whether I, in any just terme, am *affin'd*
To loue the Moore!—*Shakespeare. Othello*, Act i. sc. 1.

The king [Henry VI.] unto a fatal match is led
With Rayner's daughter, king of Sicily,
Whom with unlucky stars he married;
For by the meane of this *affinity*
Was lost all that his father conquered.
Daniel. Civil Wars, b. v

Some have thought its [Cameleon] name not unsuitable unto its nature; the nomination in Greek is a little lion, not so much for the resemblance of shape, as *affinity* of condition.—*Brown. Vulgar Errours*, b. iii. c. 21.

When I consider the *affinity* betwixt sleep and death, whose image it is, I cannot but think it unlikely this life should be design'd for our happiness, since not to lose almost half of it were an infelicity.
Boyle. Occasional Reflections, § 2. Med. 6.

Every one who has been long in Italy knows very well, that the cadences in the recitative bear a remote *affinity* to the tone of their voices in ordinary conversation.
Spectator, No. 29.

It is probable that the eagle and the carcass was a proverbial image among the people of the East, expressing things inseparably connected by natural *affinities* and sympathies.
Horsley, vol. i. Ser. 2.

AFFI'RM, *v.* Affi'rmable. Affi'rmance. Affirma'tion. Affi'rmative, *n.* Affi'rmative, *adj.* Affi'rmatively. Affi'rmer. } Fr. *Affirmer*; It. *Affermare*; Sp. *Afirmar*; Lat. *Affirmare*, (*Ad-firmare*,) to give support, or security. See Firm.

To strengthen, to assure, and, as we now say, to *confirm*; to ratify, to establish; to speak or pronounce *firmly*, resolutely; to declare or assert confidently.

The pape set that terme, for his hopyng was,
The pes thei suld *affermie*, for drede of hardere kas.
R. Brunne, p. 316.

And take this for a generall reule, that every conseil that is *affermed* so strongly, that it may not be chaunged for no condicion that may betide, I say that thilke conseil is wicked.
Chaucer. Tale of Melibeus.

——— Doughter, stint thin hevinesse;
Among the goddes high it is *affermed*,
And by eterne word written and *confermed*,
Thou shalt be wedded unto on of tho,
Thou nas for thee so mochel care and wo.
Id. The Knightes Tale, v. 2350.

Parde every concelpte of every reasonable creature, otherwise wil not graunt will in *affirmatife* with not willing by no wise show accord.—*Id. The Test. of Love.*

To appease the multytude, the kynge take the childe in his armes and so bare hym into the place of the assemble of the citie, and there shewed vnto theym, wt *affirmaunce of* great othes that his entent was oonly for the wele of the citie and for defence of his countre.—*Fabyan*, c. 186.

And for a more vehement *affyrmacyon* he doubleth his owne wordes sayenge, he that here hath not receyued forgyuenesse of his synnes, he shall not be there, he shall not approche there he meaneth that he shall neuer come to heuen, which here hath not his remission.
Iohan Frythe. An Answere vnto my Lorde of Rochestre, k. 2.

Yet is it not euen so, so fieble as his owne, where he argueth in the negatiue, as I lay the sample for *thaffyrmatiue*.—*Sir T. More. Workes*, p 1131.

Believing it the word of God, he must of necessity believe it true and if he believe it true, he must believe it contains a necessary direction to eternal happiness, because it affirms it will to do so.—*Chillingworth. Relig. of Protestants.*

Those attributes and conceptions that were applicable and *affirmable* of him when present, are now *affirmable* and applicable to him though past.—*Hale. Orig. of Mank.* p. 104.

The common opinion of the Ostridge, struthiocamelus or sparrow camel, conceives that it digesteth iron, and this is confirmed by the *affirmations* of many.
Brown. Vulgar Errours, b. iii. c. 22.

The rule, as it is prescribed in the gospel, is *affirmative* and preceptive. "Whatsoever ye would that men should do to you, do ye even so." But this *affirmative* precept implies the negative, that so much celebrated rule of righteousness and justice: "That which ye would not that men should do to you, do ye not to them."—*Hale. Contemp. Matt.* vii. 12.

They tell you, it is as gross a paradox to hold there are no antipodes, and that the negative is now as absurd as the *affirmative* seemed at first.—*Howell*, b. iii. Let. 9.

The reason of man hath not such restraint; concluding not only *affirmatively* but negatively; not only *affirming* there is no magnitude beyond the last heavens, but also denying there is any vacuity within them.
Brown. Vulgar Errours, b. i. c. 7.

All our *affirmations* are only in concrete, which is the affirming not one abstract idea to be another, but one abstract idea to be joined to another.
Locke. On Hum. Underst. b. iii. c. 8.

An *affirmative* proposition is when the idea of the predicate is supposed to agree to the idea of the subject, and is joined to it by the word is, or are, which is the copula; as, *All men are sinners.*—*Watts. Logick*, pt. ii. c. 2.

If one writer shall *affirm* that virtue added to faith is sufficient to make a christian, and another shall as zealously deny this proposition, they seem to differ widely in words, and yet perhaps they may both really agree in sentiment If by the word virtue, the *affirmer* intends our whole duty to God and man; and the denier by the word virtue means only courage, or at most our duty toward our neighbour, without including in the idea of it the duty which we owe to God.—*Id. Ib.* pt. i. c. 6.

I do not mean to *affirm* generally that reason is not a judge in matters of religion; but I do maintain, that there are certain points concerning the nature of the Deity, and the schemes of Providence, upon which reason is dumb and revelation is explicit.—*Horsley*, vol. i. Ser. i.

The magna charta of King John was connected with another positive charter from Henry I., and both the one and the other were nothing more than a re-*affirmance* of the still more ancient standing law of the kingdom.
Burke. On the French Revolution.

AFFIX, *v.* } Fr. *Afficher*; It. *Affigere*;
AFFIX, *n.* } Sp. *Afixar*; Lat. *Affixum*,
AFFIXION, *n.* } past part. of *Affigere*, (*Ad-figere*,) to fasten to. See Fix.

To fasten, join, or unite closely, or fastly; inseparably to attach to, to connect with.

For there be men, whiche other wise
Right nicely for the couetise,
Or else to seen a woman riche,
Their wil thei all her loue *affiche*.—*Gower. Con. A.* b. v.

The royal maid woxe inly wondrous glad,
To hear her love so highly magnifyde;
And loyd that ever she *affixed* had
Her hart on knight so goodly glorifyde,
However finely she it feind to hyde.
Spenser. Faerie Queene, b. iii. c. 2.

In which tract of 70 years time, the vulgar sort of Jews neglecting their own maternal tongue the Hebrew, began to speak the Chaldee, but not having the right accent of it, and fashioning that new learned language to their own innovation of points, *affixes*, and conjugations, out of that intermixture of Hebrew and Chaldee resulted a third language, called to this day the Syriac.—*Howell*, b. ii. Let. 60.

Sixe severall times do we find that Christ shed his blood; in his circumcision, in his agonie, in his crowning, in his scourging, in his *affixion*, in his transfixion.
Bp. Hall. Ser. Gal. ii. 20.

We see two sorts of white butterflies fastening their eggs to cabbage-leaves, because they are fit ailment for the caterpillars that come of them, whereas, should they *affix* them to the leaves of a plant improper for their food, such caterpillars must needs be lost.—*Ray. On the Creation.*

In my possession is a remarkable piece, which so many circumstances *affix* to the history of this prince (Hen VI.), that I cannot hesitate to believe it designed for him, though I imagine it was painted after his death
Walpole. Anecdotes of Painting. vol. i. c. 2.

AFFLICT, *v.* } Fr. *Affliger*; It. *Affliggere*;
AFFLICTEDNESS. } Sp. *Aflegir*; Lat. *Afflictum*,
AFFLICTION. } past part. of *Affligere*, (*Ad-fligere*,) to dash against. See
AFFLICTIVE. } CONFLICT.
AFFLICTIVELY. }

To strike against with violence; to break, to shatter; and, consequentially, to pain; to distress; to cause sorrow or calamity; to grieve greatly.

Abbay & priorie, & other religions,
For vs salle pray & crie in ther *afflictions*.
R. Brunne, p. 202.

Perkyn Warbeck then beyng in Flaunders, had taken great care and sorowe for that his craftie conuei launce was espied and openly knowen, and also that kyng Henry had *afflicted* and punished diuerse of his confederates and alyes, and thereby [he was] in despaire of all the ayde and succour that was to hym promysed and appoyncted.
Hall. Hen. VII. an. 11.

For as Salamon sayth. The hope that is differred and delaied, paineth and *afflicteth* the soule.
Sir T. More. Workes, p. 1080.

For as the *afflictions* of Christ are plenteous in vs, euen so is oure consolacion plenteous by Christ.
Bible, 1539. 2 Cor. c. 1.

Shed thy faire beames into my feeble eyne,
And raise my thoughts, too humble, and too vile,
To think of that too glorious type of thine,
The argument of mine *afflicted* stile.
Spenser. Introd. to Faerie Queene.

Thou art deceived, if thou thinkest God delights in the misery and *afflictedness* of his creature.
Bp. Hall. Balm of Gilead, c. 2. s. 6.

What! when we fled amain, pursued and struck
With heaven's *afflicting* thunder, and besought
The deep to shelter us? This hell then seem'd
A refuge from those wounds.—*Milton. Par. Lost*, b. ii.

Glo. I do remember now: henceforth I le beare
Affliction, till it do cry out it selfe
Enough, enough, and dye.—*Shakes. Lear*, Act iv. sc. 6.

If he be compassionate towards the *afflictions* of others, it shews that his heart is like the noble tree that is wounded itself when it gives the balm.—*Bacon. Ess. On Goodness.*

He that cures his sin by any instruments, by external, or internal, or spiritual remedies, is penitent, though his diet be not ascetick, and *afflictive*, or his lodging hard, or his sorrow bursting out into tears, or his expressions passionate and dolorous.—*Taylor. Gt. Exemp.* pt. ii. § 11.

The fallen angels, having acted their first part in heaven, are made sharply miserable by transition, and more *afflictively* feel the contrary state of hell.—*Brown. Christ. Mor.* s. 2.

The evils in this life *afflict* men more or less according as the soul is fortified with considerations proper to support us under them.—*Tillotson. Works*, vol. i. ser. 8.

It is implied, and intended to be inferred, that there are many just and good, wise and useful ends, upon account of which, God permits so many *afflictions* to fall upon mankind, and the consideration therefore of which, (so far as we can discover them in this present dark and imperfect state,) ought to teach us patience and chearful resignation to the divine will.—*Clarke. Works*, vol. i. Ser. 96.

From evil, that is, principally, from sin or evil moral and spiritual; the onely evil, simply and in his own nature such; and the root of all other evil: from that, and consequently from all mischief (evil, natural, and temporal; or evil penal and *afflictive*,) which may grow upon, or sprout from thence.—*Barrow. An Expos. of the Lord's Prayer.*

Fair Fancy wept, and echoing sighs confess'd
A fixt despair in every tuneful breast.
Not with more grief the *afflicted* swains appear,
When wintry winds deform the plenteous year.
Collins. To Hanmer.

AFFLUENCE, *n.* } Fr. *Affluence*; It. *Affluenza*; Sp. *Afluencia*.
AFFLUENT. } Lat. *Affluentia*, *Affluens*,
AFFLUX. } pres. part. of *Affluere*,
AFFLUXION. } (*Ad-fluere*,) to flow to. Applied metaphorically, to Wealth, riches, or opulence, flowing with the fulness of a flood; in abundance.

They were both [Buckingham and Essex] of sweet and accostable nature, almost equally delighting in the press and *affluence* of dependants and suiters.
Wotton. Reliquiæ. A Parallel.

I shall not need to relate the *affluence* of young nobles, and others, from hence into Spain, after the voice of our prince; his being there had been quickly noised, and at length believed.—*Id. Ib. Life of Buckingham.*

External or worldly prosperity, consists in an accommodate condition of man in this world, as health of body, comfort of friends and relations, *affluence*, or at least competency of wealth, power, honour, applause, good report, and the like.—*Hale. Contemp.* vol. i. *Victory of Faith.*

[Pleurisy is] an inflammation, either simple, consisting only of an hot and sanguineous *affluxion*; or else denominable from other humours according to the predominancy of melancholy, flegm, or choler.—*Brown. Vulg. Err.* b. iii. c. 3.

I see thee, Lord and end of my desire,
Loaded and blest with all the *affluent* store
Which human vows at smoking shrines implore.
Prior. Henry & Emma.

Though an unwieldly *affluence* may afford some empty pleasure to the imagination, yet that small pleasure is far from being able to countervail the imbittering cares that attend an overgrown fortune.
Boyle. Occasional Reflections, § 4. Dis. 11.

An animal that must lie still, receives the *affluxe* of colder or warmer, clean or foul water, as it happens to come to it.—*Locke.*

This country is so highly indebted to Sir Edward Hawke, that no expence should be spared to secure to him an honourable and *affluent* retreat.—*Junius*, Let. 1.

Our writers of rising merit are generally neglected, while the few of an established reputation are overpaid by luxurious *affluence*.—*Goldsmith. On Polite Learning.*

AFFORD. No satisfactory etymology has been given of this word. It is perhaps formed upon *Affeered*, the past part. of *Affeer*, (qv.) to appraise, to set, or fix, a price, a value; and then applied, consequentially—

To prize, to value, to estimate; to rate; &c. as the price of sale, for which any thing may be sold; vended, set out for sale, brought forth, produced, yielded. And hence generally—

To bring forth, to produce, to yield, to supply: and further, to be able to buy, or sell, or expend.

[There is] no such offering of Christ in the Scripture, where you will find it once *afford* for all.
Sheldon. in Life of Chillingworth.

Par. I would the cutting of my garments wold serue the turne, or the breaking of my Spanish sword.
Lo. E. We cannot *afford* you so.
Shakespeare. All's Well that Ends Well, Act iv.

King. Why speak'st thou not?
Hier. What lesser liberty can kings *afford*
Than harmless silence? Then *afford* it me.
Spanish Tragedy, Act v

No, no, Hieronimo, thou must enjoin
Thine eyes to observation, and thy tongue
To milder speeches than thy spirit *affoords*.—*Ib.* Act iv.

So farre was the huge vnwealdie empire of Alexander, or of the Romans, short of the Tartarian greatnesse, that the expedition of some one of the subiects of this empire, hath pierced as farre into the west, as euer Alexander into the east, and that happily among more resolute courages than the Persians or Indians, effeminated with wealth and peace, could *affoord*.—*Purchas. Pilgrimage*, b. iv. c. 2.

She bad, Be silent now; and not a word
Do you, or any of your friends *afford*,
Meeting me afterward in any way.
Chapman. Homer. Odyssey, b. xv.

We came to Pylos, where the studious due
That any father could *afford* his son,
Nestor, the pastor of the people, show'd
To me arriv'd. *Id. Ib.* b. xvii.

Whether the flux and reflux of the sea be caused by any magnetism from the moon; whether the like be really made out, or rather metaphorically verified in the sympathies of plants and animals, might *afford* a large dispute.
Brown. Vulgar Errours, b. ii. c. 3.

Great Dryden next, whose tuneful muse *affords*
The sweetest numbers, and the fittest words.
Addison. English Poets.

The quiet lanes of Surry, leading to no great mart, or general rendezvous, *afford* calmer retreats on every side, than can easily be found in the neighbourhood of so great a town.—*Gilpin. Tour to the Lakes.*

AFFO'REST, *v.* } Lat. *Afforestare*, to convert
AFFORESTA'TION. } into *Forest*, (qv.)

All forests which King Henry our grandfather *afforested* and made, shall be viewed by good and lawfull men, and if he haue made forest of any other wood more than his owne demesne, whereby the owner of the wood hath hurt, we wil that forthwith it be *disafforested*.

Rudall. Charter de Foresta, c. 1.

The charter de foresta was to reform the encroachments made in the time of Richard I. and Hen. II., who had made new *afforestations*, and much extended the rigour of the Forest Law.—*Hale. Hist. of Common Law.*

AFFRA'P, *v.* Of the origin of the French, *Frapper*, It. *Affrapare*, to strike, Menage acknowledges his ignorance. The A. S. *Frapgian* is explained by Lye to mean *Accusare*. *Frape* is used by R. Brunne, p. 323.

Faine, Sir, I let you weet, that from the howre
I taken was from nurses tender prese,
I have been trained up in warlike stowre,
To tossen speare and shield, and to *affrap*
The warlike rider to his most mishap.

Spenser. Faerie Queene, b. iii. c. 2.

He gan t'encounter him in equal race.
They beene ymet, both ready to *affrap*,
When suddainly that warrior gan abase
His threatned speare, as if some new mishap
Had him betide, or hidden danger did entrap.

Id. Ib. b. ii. c. 1.

AFFRA'Y, *v.* } Fr. *Effrayer*. Etymologists
AFFRA'Y, *n.* } have not settled the origin of
AFFRA'ID. } this word. The old English word, to *fray*; to rub, to ruffle; supplies a meaning which appears sufficiently to account for all the usages of the verb and noun, *Affray*, and of the adjective *Affraid* also. See EFFRAY and FRAY.

To put out of order, to scare, to disorder, to confuse, or confound, to disturb, to harass, to contest, to combat. And, consequentially—

To alarm, to terrify, to raise apprehensions of danger.

The stones were of Rynes, the noyse dredfulle & grete,
It *affrated* the Sarazins, as leuen the fire out schete.
The noyse was vnride, it lasted alle day,
Fro morn tille euentide, ther of had many *affray*.

R. Brunne, p. 174.

Be not youre herte *afrayed*, ne drede it: ye bileuen in God, and bileeue ye in me.—*Wiclif. Jon.* c. 14.

In heart I haue had so great paine,
So great annoy and such *affray*,
That I ne wote what I shall say.—*Chaucer. Rom. of the R.*

This wif was not aferde no *affraide*,
But boldely she saide, and that anon;
Mary I defie that false monk Dan John,
I kepe not of his tokenes never a del.

Id. The Shipmannes Tale, v. 13,530.

Me met thus in my bed al naked,
And loked forthe, for I was waked
With smali foules a great hepe,
That had *afraied* me out of my slepe,
Through noise, and swetnesse of her song.

Chaucer. Dreame.

I was out of my swowne *affraide*,
Wherof I sigh my wittes straide,
And gan to clepe hem home ageyne.

Gower. Con. A. b. viii.

God so *affrayde* me wt so terrible a dreame, that all things begynne to be to me suspecte, ferefull, unsauory, and redye to fall tro me.—*Joye. Exposicion of Daniel*, c. 4.

As when a griffon seized of his prey,
A dragon fierce encountreth in his flight,
Through wildest aire making his idle way,
That would his rightfull ravine rend away:
With hideous horrour both together smight
And souce so sore, that they the heavens *affray*.

Spenser. Faerie Queene, b. i. c. 5.

——Nought could she say,
But suddaine catching hold, did her dismay
With quaking hands, and other signs of feare:
Who full of gastly fright, and cold *affray*
Gan shut the dore.—*Id. Ib.* b. i. c. 8.

Dec. If Cæsar hide himselfe, shall they not whisper
Loe Cæsar is *afraide*?—*Shakespeare. Julius Cæsar*, Act ii.

——A goddess arm'd
Out of thy head I sprung. Amazement seiz'd
All the host of heaven; back they recoil'd *afraid*
At first and called me *Sin*, and for a sign
Portentous held me.—*Milton. Paradise Lost*, b. ii.

Damn with faint praise, assent with civil leer;
And without sneering, teach the rest to sneer;
Willing to wound, and yet *afraid* to strike,
Just hint a fault, and hesitate dislike.

Pope. Pro. to Satires.

Affrays (from *affraier*, to terrify) are the fighting of two or more persons in some public place, to the terror of his Majesty's subjects: for, if the fighting be in private, it is no *affray*, but an assault.—*Blackstone. Commentaries*, b. iv. c. 11.

Here make thy court amidst our rural scene,
And shepherd-girls shall own thee for their queen.
With thee be chastity, of all *afraid*,
Distrusting all, a wise suspicious maid.

Collins. Orient. Ecl.

AFFRE'T, *v.* or FRET. See FRET.

Their steele-head speares they strongly coucht and met
Together with impetuous rage and force;
That with the terror of their fierce *affret*,
They rudely drove to ground both man and horse,
That each (awhile) lay like a senseless corse.

Spenser. Faerie Queene, b. iii. c. 9.

AFFRI'CTION. See FRICTION.

This improbable experiment we have likewise tried by *affrictions* of such slender irons upon the pole of a naked torella, and we found it to succeed there likewise.

Boyle. Works, vol. i. p. 340.

AFFRI'END, *v.* See FRIEND.
To become friends.

Where when she saw that cruel war so ended,
And deadly foes so faithfully *affriended*,
In louely wise she gan that lady greet,
Which had so great dismay so well amended.

Spenser. Faerie Queene, b. iv. c. 3.

AFFRI'GHT, *v.* } A. S. *Frihtan*, *Afryht-an*,
AFFRI'GHT, *n.* } to terrify. See FRIGHT.
AFFRI'GHTEDLY. } Where the modern ver-
AFFRI'GHTER. } sion of the Scriptures uses
AFFRI'GHTFUL. } *affright*, Tindale uses, in
AFFRI'GHTMENT. } some instances, *fear*; in others, *affray*. Affright, *n.* is not of common occurrence in the elder writers.

To feel, to cause the feeling of dread, fear or terror; to terrify.

——His helm was fulle of myre,
William was not pated, that falle mad him *ofright*
He stode alle dismayed.—*R. Brunne*, p. 70.

By God me mette I was in swiche mischefe
Right now, that yet min herte is sore *afright*.

Chaucer. The Nonnes Preestes Tale, v. 14,901.

By night *affrighted* in his fearful dreams,
Of raging fiends, and goblins that he meets,
Of falling down from steep rocks into streams,
Of deaths, of burials, and of winding sheets.

Drayton. Barons' Wars.

The day upon the host *affrightedly* doth look,
To see the dreadful shock, their first encounter gave,
As though it with the roar, the thunder would out-brave.

Drayton. Poly-Olbion, s. 22.

When now the genius of this woeful place,
Being the guide to his *affrightful* ghost,
With hair dishevell'd, and a ghastly face,
Shall haunt the prison where his life was lost.

Id. Baron's Wars.

The clergy, whose office is like watchmen to give an alarm at every approach of sin, with as much *affrightment* as if an enemy were near, or the sea broke in upon the flat country.

Bp. Taylor, vol. ii. Ser. 3.

I have known a soldier that has entered a breach *affrighted* at his own shadow, and look pale upon a little scratching at his door, who the day before had marched up against a battery of cannon.—*Spectator*, No. 12.

Ev'n those who dwell beneath its very zone,
Or never feel the rage, or never own,
What happier natures shrink at with *affright*,
The hard inhabitant contends is right.

Pope. Ess. on Man. Ep. 2.

That should not be made a prejudice against Christianity, and revealed religion; nor lookt upon as such an *affrightful* bugbear or mormo in it.—*Cudworth. Intellect. System*, Pref.

Fortune doth not further its [virtue's] acquists, but casteth in rubs and hinderances thereto, every condition presenting its allurements, or its *affrightments* from it.

Barrow, vol. iii. Ser. 19.

Daughter of Jove! relentless power!
Thou tamer of the human breast!
Whose iron scourge, and torturing hour,
The bad *affright*, afflict the best.—*Gray. Adversity.*

He sees the wide extended desart lie before him; what is past only increases his terror of what is to come. His course is not half finished, he looks behind him with *affright*, and forward with despair.—*Goldsmith. On Polite Learning.*

AFFRO'NT, *v.* } Fr. *Affronter*; It. *Affron-*
AFFRO'NT, *n.* } *tare*; Sp. *Afrontar*; Lat. *Ad-frontem*. See AFRONT, CONFRONT, &c.

To stand front to front; as hostile armies; as one who means to oppose the progress of another; or to offer disrespect, insult, contempt; and, consequentially—

To offend by disrespect; to insult.

For ich ne wiste wher to ete. ne in what place
And neyhede ny the noon. and with neode ich mette
That *a frontede* me foule. and faitour me calde.

Piers Ploughman, p. 392.

In this meane whyle king Phillip and the French king with two most puyssaunt armies *affronted* eche other neere vnto the water of Some, eyther of them being obstinately bent to driue the other out of the fielde, for which cause they entrenched their campes.—*Grafton. Q. Mary*, an. 6.

He highly leapt out of his place of rest,
And rushing forth into the empty field,
Against Cambello fiercely him addrest:
Who him *affronting*, soone to fight was ready prest.

Spenser. Faerie Queene, b. iv. c. 3.

Skilfull captaines, in arraunging of their battailes, place first in the vantguard thicke and strong squadrons to *affront* the enemie, then light armed souldiors, afterwards the archers and darters, and last of all in the rereward the companies of succours.—*Holland. Ammianus Marcel.* b. xiv.

——— Yea often plac'd
Within his sanctuary itself, their shrines,
Abominations; and with cursed things
His holy rites, and solemn feasts profan'd,
And with their darkness, durst *affront* his light.

Milton. Paradise Lost, b. i.

I neer attempted aught against thy life,
Nor made least line of love to thy loose wife,
Or in remembrance of thy *affront* and scorn,
With clowns and tradesmen kept thee clos'd in horn.

B. Jonson. Execration on Vulcan.

If thy brother or thy neighbour have offered thee an injury or an *affront*, forgive him.—*Chillingworth*, Ser. 3.

The movings of nature, in the breasts of all mankind tell us, how keenly, how regretfully, every man resents the abuse of his love; how hardly any prince, but one, can put up an offence against his acts of mercy; and how much more *affrontive* it is to despise mercy ruling by the golden sceptre of pardon, than by the iron rod of penal law.

South, vol. ix. Ser. 4.

Among words which signify the same principal ideas, some are kind, others are *affronting* and reproachful, because of the secondary idea which custom has affixed to them.—*Watts. Logick*, pt. i. c. 4. § 3.

AFFU'SE, } Lat. *Affundere*, (*Ad-fundere*,)
AFFU'SION. } To pour to.

I first *affused* water on the compressed beans, till the tube seemed wholly full.—*Boyle. Works*, vol. iv. p. 568.

By continuing the *affusion*, you may bring the liquor to a kind of crimson, and afterwards to a dark and opacous redness, somewhat like that of clotted blood.

Id. vol. i. p. 770.

When I travell'd in Italy, and the southern parts, I did sometimes frequent the public bathes (as the manner is,) but seldome without peril of my life, 'till I us'd this frigid *affusion*, or rather profusion of cold water, before I put on my garments, or durst expose my selfe to the ayre.

Evelyn. Memoirs. Let. to Dr. Beale, vol. ii.

God anointed him [Christ] not with an external *affusion* of material oil (as neither were the patriarchs, nor king Cyrus, who are yet called the Christs of God) that was onely a ritual and symbolical business; but with a real *infusion* of divine grace and power.—*Barrow. Works*, vol. ii. Ser. 20.

AFI'ELD. In or into the field.

Tho was peers ful proude. and putte hem al to werke
In daubyng and in delvyng. in donge *a feld* berygne.

Piers Ploughman, p. 138.

Together both; ere the high lawns appear'd
Under the opening eye-lids of the morn,
We drove *afield*, and both together heard
What time the gray-fly winds her sultry horn.

Milton. Lycidas.

I early rose, just at the break of day,
Before the sun had chas'd the stars away;
A-field I went, amid the morning dew,
To milk my kine, for so should huswives do.—*Gay*, Pas. 4.

The cottage-curs at early pilgrim bark,
Crown'd with her pail the tripping milk-maid sings;
The whistling ploughman stalks *afield*; and hark!
Down the rough slope the pond'rous waggon rings.

Beattie. Minstrel.

AFI'NE, or FINE. See FINE, *adj.*

For no man at the first stroke
Ne may not fell doune an oke,
Nor of the reisins haue the wine
Till grapes be ripe and well *afine*
Before empressed, I you ensure,
And drawen out of the pressure.

Chaucer. Rom. of the R.

AFIRE. On fire.

He rubbede & destrude, hym ne mygte non thyng lette
The gret eyte of Medes suttithe *ajure* he sette.
R. Gloucester, p. 350.

While there is oyle for to fire
The lampe is lightly set *a fire*.—*Gower. Con. A.* b. viii.

Of Pandolous the palace large and great
Fell to the ground, all overspred with flash.
His next neighbour Ucalegon *afire:*
The Sypean seas did glister all with flame.
Surrey. Æneis, b. ii.

But Venus strange devises new, and counsels new she takes.
That Cupid shall the face and hue of sweete Ascanius take,
And beare the presents to the Queene, her heart *afire* to make
With furious love, and in her bones to fling the privy flame.—*Phaer. First Booke of Æneidos.*

AFLAT. On the flat.

When you would have many new roots of fruit-trees, take a low tree, and bow it, and lay all his branches *aflat* over the ground, and cast earth upon them; and every twig will take root.—*Bacon. Nat Hist.* § 426.

AFLIGHT, A word much used by Gower; and also occurring in Sir Thomas More and others: and is applied to—

The *flight* of courage; of fortitude, of presence of mind upon the appearance of danger. See FLIGHT.

Upon this worde his herte *aflight*
Thynkende what was best to doone.—*Gower. Con. A.* b. ii.

And yet were they all in case safelye to escape: whereas Judas an other syde which nothing feared at all, but tooke a special pleasure to see them so *affyghted*, lost hys lyfe for euer and that in fewe howres after.
Sir T. More. Workes, p. 1389.

AFLOAT. On float.

Now er alle on *flote*, God gif tham grace to spede.
R. Brunne, p. 169.

When Minos his navy was once *afloat*, navigators had the sea more free, for he expelled the malefactors out of the islands, and to the most of them, planted colonies of his own.—*Hobbes. Thucydides*, b. i.

With which words of King Lewis, the young King Henry was set *afloat*, and from that time forward, stuck not openly to oppose his father.—*Baker. Chronicle*, an. 1170.

Others you'll see, when all the town's *afloat*,
Wrapt in th' embraces of a kersy coat,
Or double bottom'd frieze: their guarded feet
Defy the muddy dangers of the street.—*Gay. Trivia.*

AFOOT. On foot. It is applied, consequentially, to that which is in motion or in action.

And thei sayen hem go awey and manye knewen and thei wenten *a foote* to al cytees and runnen thidir and camen bifore hem.—*Wiclif. Mark*, c. 6.

And the people spyed thē when they departed; & many knewe hem & ranne *a foote* thyther out of all cytyes, & cam thyther before the.—*Joye*, 1548. *Ib.*

I see you stand like grey-hounds in the slips,
Straining upon the start. The game's *afoot:*
Follow your spirit; and upon this charge,
Cry, God for Harry, England, and St George.
Shakespeare. Hen. V. Act iii. sc. 1.

The king [Harolde] himselfe stoode *afoote* by the standarde, and his brethren Gurthe and Leofwine with him, to the ende that in such a common perill and iopardy, no man should once thinke to flie or run away.
Stow. Chronicle, an. 1000.

AFORE, *ad.* } Written by Chaucer, *Aforen*,
AFO'RE, *prep.* } *Aforne*. On the *fore* part. It is much used in composition: but without effecting any change of usage in the component words. (See FORE.) It is applied to—

Precedence in order of time; in order of place; and, metaphorically, to the desires and pursuits of the mind.

I meane this, that trespace right
Fast reason commeth of a right
Meane of that I speake *aforne*.—*Chaucer. Rom. of Rose.*

——— Pandarus
Gan draw him to the window nie the strete
And said nece, who hath arayed thus
The yonder house, that stant *aforyens* us.—*Id. Troil.* b. ii.

But for he wolde a while abide
To loke, if he wolde him amende,
To him *afore* taken he sende,
And that was in his slepe by night.—*Gower. Con. A.* b. i.

This prisoner *afore* the kynge
Was brought: and therupon this thynge
In audience he was accused.—*Gower. Con. A.* b. iii.

He, back returning by the yuorie dore,
Remounted up as light as cheerfull larke,
And on his little winges the dreame he bore
In haste unto his lord, where he him left *afore*.
Spenser. Faerie Queene, b. i. c. i.

Those who have gone *afore* me in that argument have made so copious a harvest, that the issue of my gatherings must needs have been but small.—*Hales. Gold. Rem.* Ser. i.

While Redmond, fearful of some neighbouring shore,
Cries over and anon, "Look out *afore!*"—*Falconer. Shipw.*

AFRE'SH. In fresh. See FRESH.

Wherefore let vs make our prayer [that we] may through our owne repentaunce and his mercye, be renued *afreshe* to attayne his endlesse glory.—*Sir T. More. Workes*, p. 1390.

The faction still defying Edward's might.
Edmond of Woodstock, with the men of Kent,
Charging *afresh*, renew the doubtful fight
Upon the barons languishing and spent.
Drayton. Barons' Wars.

So when the sun to west was far declin'd,
And both *afresh* in mortal battle join'd;
The strong Emetrius came in Arcite's aid,
And Palamon with odds was overlaid.
Dryden. Palamon & Arcite.

No more thy soothing voice my anguish cheers,
Thy placid eyes with smiles no longer glow,
My hopes to cherish, and allay my fears.
'Tis meet that I should mourn, flow forth *afresh* my tears.
Beattie. Minstrel.

AFRO'NT. In front. See AFFRONT.

That day, as fortune was, Euander king, in solemne guise,
His patron feast did keepe, with honore great to Gods in skies.
But vnto Hercules most chiefe, in greene-wood grous upstald
Afront the towne.—*Phaer. Æneidos*, b. viii.

Ne Turnus sluggish sloth doth stay, but fierce with speed he bends
Gainst Troians all his power, and on the shore *afront* them tends.—*Id. Ib.* b. x.

Falst. These foure [rogues] came all *a-front* and mainly thrust at me; I made no more adoe, but tooke all their seuen points in my targuet.—*Shakes. Hen. IV.* Act ii. sc. 4.

I sought the shade in vale, which low did lie,
Where we repaude vs on a greene wood side,
Afront the which a siluer streame did glide.
Mirrour for Magistrates, p. 651.

A'FT,
A'FTER, *prep.*
A'FTER, *ad.*
A'FTEREYE.
A'FTERWARDS. } Goth. *Aftaro*; A. S. *Æfter*, supposed by Tooke to be the comparative of the noun *Aft* (A. S. *Æft.*) *Hind*, *Aft*, and *Back*, have the same meaning. Tooke, i. 444.

After, is much used in composition, but without effecting any change in the usage of the component words. See the quotations from Milton and Gilpin.

After-eye, is used as a verb by Shakespeare. To eye or look after.

After, is applied to—

Succession, or subsequence, or consequence, in order of time; in order of place: and, metaphorically, to the desires and pursuits of the mind.

In the vyf hondred ger of Grace Seynt Austyn hyder com
And four score ger and tuo, to prechy Cristendom.
And aboute an hondred ger yt was, and fyfty al so,
After that Saxons and Englysse verst come thys lond to.
R. Gloucester, p. 250.

This emperour August was of so grat fame,
That, for Juli the emperour, (that bi fore hym was er)
Hadde *after* hym y clepud a moneth in the ger,
The nexte moneth *afterward*, that heruest moneth ys,
He let clepe *after* hym August y wys.—*Id.* p. 61.

Help thi kynne Crist bit. [bid] for ther by gynneth charite
And *afterwarde* awhaite, hoo hath moost neede
And ther help yf thou hast.—*Piers Ploughman*, p. 288.

Therfore kepe ye and do ye alle thingis, whatever thingis, thei seyen to you: but nyle ye do *after* hir werkis; for thei seien and do not.—*Wiclif. Matt.* c. 23.

All therfore whatsoeuer they bid you obserue, that obserue and do: but do not ye *after* their wōrkes: for they saye, and do not.—*Bible*, 1539. *Matt.* c. 23.

And saw the fox toward the wode is gon
And bare upon his back the cok away.
They crieden, out! harow and wala wa!
Aha the fox! and *after* him they ran
And eke with staves many another man.
Chaucer. Nonnes Preestes Tale, v. 15,388.

Imo. Thou should's have made him
As little as a crow, or lesse, ere left
To *after-eye* him.—*Shakespeare. Cymbeline*, Act I. sc. 4.

Thy worth and skill exempt thee from the throng,
With praise enough for envy to look wan;
To *after-age* thou shalt be writ the man
That with smooth air could'st humour well our tongue.
Milton, Son. 13.

The men that formed the Royal Society in London, were, Sir Robert Murray, the Lord Brounker, a profound mathematician; and Dr. Ward, soon *after* promoted to Exeter, and *afterwards* removed to Salisbury.
Burnet. Own Time, an. 1662.

Is it a new thing for a scholar to make such a progress in learning, as to be able *afterward* to teach the master, from whom he received his first rudiments?
Wollaston. Religion of Nature, s. 3

When o'er the ship, in undulation vast,
A giant surge, down rushes from on high,
And fore and *aft*, the severed ruins lie.—*Falconer. Shipw.*

In *after ages* it [Carlisle] had its share successively in the history of Saxons, Danes, and Scots; and during the revolutions of these several nations, was the scene of every vicissitude of war.—*Gilpin. Tour to the Lakes.*

AGA'IN, *ad.*
AGA'INST.
AGA'INWARD.
AGA'INSAY. } Variously written *Ayen*, *Agens*, *Ayen*, *Ayenst*, *Ayanc*, &c. In Dutch, the verb *Jegenen*, means to meet, to oppose, to rencontre. The collateral A. S. verb,—from which the adverb *Against*, in A. S. *Ongegen*, appears to be lost, (v. Tooke, i. 423.)

Again; turn again, i. e. turn to meet; to oppose; to withstand; to return. Do this again; i. e. to meet, a new demand, a new emergency; to act, and continue to act in return; to persist in meeting, or opposing; and hence the application to frequent repetitions.

Wielif uses, *Aghen-buying*, i. e. redemption; *Aghen-rising*, i. e. resurrection; *Aghen-stand*, i. e. resist; *Aghen-say*, i. e. contradict.

Dryden writes *Ayen*, or *Again*, to suit his rhyme.

Toward hys son with hem alle with god herte he drow,
And ouer com this false kynges & here wyues also,
And *a geyn* in his kyndom mid gret honour y do.
R. Gloucester, p. 36.

——— He gedere ys ost anon
To werre, & to stonde *a geyn* the Romaynes ys son.
Id. p. 80.

Sir, said kyng Guyon, turne *ageyn*, I rede,
Frankis & Burgoilon, els alle goo to dede.
R. Brunne, p. 131

Haldayn of Doncastre was chosen that ilk day,
To bere the kynge's banere *ageyn* the paien lay.—*Id.* p. 17.

Ye schul be blessid whanne men schul curse you, and schul pursue you; and schul seye al yvel *agens* you lyynge for me.—*Wiclif. Matt.* c. 5.

Not yeldinge yuel for yuel, neither cursyng for cursyng, but *agenward* blessynge.—*Id. 1 Peter*, c. 3.

For I schal gyue to you mouth and wisdom to whiche all youre aduersaries schulen not mowe *agenstonde* and *agenseye*.—*Id. Luke*, c. 21.

We hopeden, that he should have *agen-bought* Israel.
Id. Luke, c. 24.

And he was bifore ordeyned the Sone of God in vertu, by the Spirit of halowing of the *agen-risyng* of deede men.
Id. Rom. c. 1

And therfore is I come, and eke Alein
To grind our corn, and cary it home *ageins*.
Chaucer. The Reves Tale, v. 4031.

And Tullius sayth, that no sorwe, ne no drede of deth, ne nothing that may fall unto a man, is so muchel *ageins* nature, as a man to encrese his owen profite, to harme of another man.—*Id. Tale of Melibeus.*

And Custance han they taken anon fote-hot,
And in a ship all stereles (God wot)
They han hire set, and bidden hire lerne sayle
Out of Surrie *againward* to Itaille.
Id. Man of Lawes Tale, v. 4861.

All that day she out-wore in wondering,
And gazing on that chambers ornament,
Till that *again* the second evening
Her couered with her sable vestment.
Spenser. Faerie Queene, b. iii. c. 12

O father, what intends thy hand, she cried,
Against thy only son? What fury, O son,
Possesses thee to bend that mortal dart
Against thy father's head?—*Milton. Paradise Lost*, b. ii.

When Arcite was to Thebes return'd *again*
The loss of her he lov'd renew'd his pain.
Dryden. Palamon & Arcite, b. i.

Born far asunder by the tides of men,
Like adamant and steel they meet *agen*.—*Id. Ib.* b. iii.

Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel:
And who but wishes to invert the laws
Of order, sins *against* th' Eternal Cause.
Pope. Ess. on Man, Ep. i.

Is yonder wave the sun's eternal bed?
Soon shall the orient with new lustre burn,
And spring shall soon her vital influence shed,
Again attune the grove, *again* adorn the mead.
Beattie. Minstrel, b. i.

The wisest way that can be taken in the nature of things for defending some opinions, is to stop one's ears *against* whatever can be said in opposition to them.
Search. Light of Nature.

AGA'ME. In Game. See GAME.

For by my trouth, I say it not *in game*
To wend as now, it were to me a shame.
Chaucer. Troilus, b. iii.

I am right glad with you to dwellen here
I said but *agame* I would go,
I wis graunt mercy nece (qd. he) tho
Were it *agame* or no, soth to tell
Now am I glad, sens that you list to dwell.—*Id. Ib.*

A'GAMIST. Gr. Αγαμος, not married (α, priv. γαμ-ειν, to marry.)

And furthermore to exhort in like maner these *agamistes*, and wilfull *rejecters of matrimony*, to take themselues to lawfull wiues, and not to resist God's holy ordinance.
Fox. Actes. Q. Marie, p. 1766.

AGA'PE. On the gape. See GAPE.

More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led, and grooms besmear'd with gold,
Dazzles the croud, and sets them all *agape*.
Milton. Paradise Lost, b. v.

The whole crowd stood *agape*, and ready to take the doctor at his word.—*Spectator*, No. 572.

AGA'ST, *adj.* } A. S. *Gesean*, to see, to look
AGA'ZE. } at. Tooke inclines to the
AGA'ZED. } Gothic *Agyan*, timere; past part. *Agids*, territus, terrified; which might become *Agidst* or *Agisd*, *Agist*, *Agast*. But the constant application of the word to that, which is *gazed*, *agazed*, *agaz'd*, (*agast*) upon with terror or consternation, seems sufficiently to account for the restriction of it to denote a degree of terror. See the quotations from Shakespeare, Milton, and Fuller.

Astonished, amazed, terrified (sc. in a speechless gaze.)

So com a tempest wilde, his schip had alle ouer ronnen.
The maryner was *agast*, that schip that wiid not go.
Lotes did thei kast, for whom thei had that wo.
R. Brunne, p. 124.

And he that eete of that seed, sholde be evene trywe
With God and nat a *gast* bote of gyle one [only].
Piers Ploughman, p. 381.

And at the brondes ende outran anon
As it were blody dropes many on:
For which so sore *agast* was Emilie,
That she was wel neigh mad.
Chaucer. The Knightes Tale, v. 2343.

Now dere suster mine, what may it be
That me *agasteth* in my dreame (qd she)
This ilke newe Troian is so in my thought.
Id. The Legend of Dido, p. 203.

For wele I feele in my degree,
That all my witte is ouercast,
Wherof I am the more *agast*,
That in defaute of lustiship
Perchance in suche a dronkenship
I may be dead, er I beware.—*Gower. Con. A.* b. vi.

Holding backward the steppes wher we had come
In the dark night, loking all round about:
In euery place the ugsyme sights I saw;
The silence selfe of night *agast* my sprite.
Surrey. Virgile, b. ii.

But him (according as they had decreed)
With a deeres-skin they couered, and then chast
With all their hounds, that after him did speed;
But he more speedy, from them fled more fast
Than any deere, so sore him dread *aghast*.
Spenser. Faerie Queene, b. vii. c. 6.

Then when the second watch was almost past,
That brasen dore flew open, and in went
Bold Britomart, as she had late forecast,
Neither of idle shewes, nor of false charmes *aghast*.
Id. b. iii. c. 12.

The French exclaym'd the deuill was in armes,
All the whole army stood *agaz'd* on him.
Shakespeare. Hen. VI. Act i. sc. 2.

——— Thus roving on
In confus'd march forlorn, the adventurous bands
With shuddering horrour pale, and eyes *aghast*,
View'd first their lamentable lot, and found
No rest. *Milton. Paradise Lost*, b. ii.

In the first week of the reign of King Edward the Sixth, whilst most men's minds stood at *a gaze*, Master Harley, in the parish church of St. Peter's, in Oxford, in a solemn Lent sermon, publiquely preached antipapal doctrine, and powerfully pressed justification by faith alone.
Fuller. Worthies. Bucks.

Loud was the noise, *aghast* was every guest,
The women shriek'd, the men forsook the feast.
Dryden. Theodore & Honoria.

Stout Glo'ster stood *aghast* in speechless trance:
To arms! cried Mortimer, and couch'd his quivering lance.
Gray. Bard.

A'GATE. Fr. *Agathe*, *Agate*; It. *Agata*; Lat. *Achates*. So called from Achates, a river in Sicily, where it was first found. See the quotation.

The *agate* (or agath) was in old time of great estimation, but now it is in more request. Found it was first in Sicilie neare unto a river called likewise *Achates*, but afterwards in many other places.—*Holland. Plinie*, b. xxxvii. c. 10.

By the rushy fringed bank
Where grows the willow and the osier dank,
My sliding chariot stays
Thick set with *agat*.—*Milton. Comus*, v. 893.

A'GE, *n.* } Of uncertain etymology. Per-
A'GE, *v.* } haps originally applied to time,
A'GED. } *past*, gone, agone. A. S. *Agan*,
A'GEDNESS. } preteritus, exactus. And then generally to all time: or rather, as the A. S. *Ece*, from *Ec-an*, *Eac-an*, to *eke*, to prolong, to augment, (See ACHE,) is applied to a lasting, an everlasting continuance of time; *ece*, may have become *age* or *eage* by the mere change of *c* hard into *g* hard, and in course of time softened:—and mean,

A prolonged or lengthened course of time; a long period of time; an advanced progress, of time, of man's life, of years; and thence generally, time, course of years.

Fro the by gynnyng of the world, to the tyme that now is, Sene *ages* ther habbeth y be, as sene tyme y wys.
R. Gloucester, p. 9.

But how he seeth now, we witen nere; or who opened his yghen, we witen nere; axe ye him, he hath *age*, speke he of himself.—*Wiclif. John*, c. 9.

With him ther was his sone a yonge squier
A lover, and a lusty bacheler
With lockes crull as they were laid in presse
Of twenty yere of *age* he was I gesse.
Chaucer. Prologue. The Squier.

Wilt thou not first go see where thou hast left
Anchises thy father fordone with *age*?—*Surrey. Virgile*, b. ii.

Tetchy and wayward was thy infancie,
Thy school-dales frightfull, desp'rate, wilde and furious,
Thy prime of manhood, daring, bold, and venturous:
Thy *age* confirm'd, proud, subtle, slye, and bloody.
Shakespeare. Rich. III. Act iv. sc. 3

Wilt thou be angry without end,
For ever angry thus?
Wilt thou thy frowning ire extend
From *age* to *age* on us?—*Milton. Psalm* 85.

Happy and innocent were the *ages* of our forefathers, who ate herbs and parched corn, and drank the pure stream, and broke their fast with nuts and roots.
Bp. Taylor. Holy Living and Dying.

The errours of young men are the ruine of business; but the errours of *aged* men amount but to this, that more might have beene done, or sooner.—*Bacon. Ess. On Youth and Age.*

Custom without truth is but *agedness* of error.
Milton. Of Reformation, b. i.

They make Apollo always with a young face and never *aging*.—*Holland. Plutarch*, p. 1104.

Near this my muse, what most delights her, sees
A living gallery of *aged* trees:
Bold sons of earth, that thrust their arms so high,
As if once more they would invade the sky.
Waller. St. James's Park.

Ancient learning may be distinguished into three periods. Its commencement, or the *age* of poets; its maturity, or the *age* of philosophers; and its decline, or the *age* of critics.
Goldsmith. On Polite Learning.

His house was known to all the vagrant train,
He chid their wand'rings, but reliev'd their pain;
The long-remember'd beggar was his guest,
Whose beard descending swept his *aged* breast.
Id. Deserted Village.

A'GE. Termination. See APPANAGE.

A'GENCY, *n.* } Fr. *Agent*; It. *Agènte*; Sp.
A'GENT, *n.* } *Agente*; Lat. *Agens*, pres.
A'GENT, *adj.* } part. of *Agere*: from Gr.
A'GENTSHIP. } Αγειν, to lead; to conduct. See ACT. Applied particularly to—

The conduct or management of the affairs of another.

Agent, one who, that which, *acts*, orders, operates, performs, manages, conducts; one who *acts* (for another, as substitute, or deputy); a factor.

——— Shall it be,
That you a world of curses undergoe,
Being the *agents*, or base second meanes,
The cords, the ladder, or the hangmen rather?
Shakespeare. Hen. IV. Act i. sc. 3.

All's not a man's that is from others rackt,
And other *agents* other ways do act.
Drayton. Barons' Wars

King. So goodie *Agent*? and you think there is no punishment due for your *agentship*?
Beaum. & Fleich. Lover's Progress, Act v. sc. 1.

The cause of this successe is oft truely ascribed unto the force of affection and imagination upon the body *agent*, and then, by a secondary means, it may upon a divers body.
Bacon. Natural History, § 902.

Nor can I think, that any body has such an idea of chance, as to make it an *agent*, or really existing and *acting* cause of any thing, and much less sure of all things.
Wollaston. Religion of Nature, s. 5.

That act, which may be denominated morally good or evil, must be the act of a being capable of distinguishing, choosing, and acting for himself: or, more briefly, of an intelligent or free *agent*.—*Id. Ib.* s. 1.

A moral *agent* is a being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil, in a moral sense, virtuous or vicious, commendable or faulty.—*Edwards. On the Will*, pt. i. s. 5.

The moral *agency* of the Supreme Being, who acts only in the capacity of a ruler, towards his creatures, and never as a subject, differs in that respect from the moral *agency* of created intelligent beings.—*Id. Ib.*

——— Should God again,
As once in Gibeon, interrupt the race
Of the undeviating and punctual sun,
How would the world admire! but speaks it less
An *agency* divine, to make him know
His moment when to sink and when to rise?
Cowper. Task, b. vi.

AGGELA'TION, *n.* Lat. *Gelu*, Ice. See GELID.

Ice is plain upon the surface of water, but round in hayl and figured in its guttulous descent from the ayr, and so growing greater or lesser according unto the accretion or pluvious *aggelation* about the mother and fundamental atomes thereof.—*Brown. Vulgar Errours*, b. ii. c. 1.

AGGENERA'TION, *n.* *Ad-generare*, *genus*; γινεσθαι, to be. See GENERATE.

To make a perfect nutrition into the body nourished, there is required a transmutation of the nutriment; now where this conversion or *aggeneration* is made, there is also required in the aliment a familiarity of matter.
Brown. Vulgar Errours, b. iii. c. 21.

AGGLO'MERATE, *v.* } Lat. *Agglomerare*,
AGGLOMERA'TION. } (*Ad-glomerare.*)
To roll up—into balls. See CONGLOMERATE.

Besides, the hard *agglomerating* salts,
The spoil of ages, would impervious choke
Their secret channels; or, by slow degrees,
High as the hills protrude the swelling vales.
Thomson. Autumn.

Worlds! systems! and creations!—And creations,
In one *agglomerated* cluster, hung,
Great vine! on thee, on thee the cluster hangs.
Young, Night 9.

He seeks a favour'd spot; that where he builds
Th' *agglomerated* pile, his frame may front
The sun's meridian disk, and at the back
Enjoy close shelter, wall, or reeds, or hedge
Impervious to the wind.—*Cowper. Task*, b. iii.

Our author here paints from the life. An excessive *agglomeration* of turrets, with their fans, is one of the characteristic marks of the florid mode of architecture, which was now almost at its height.
Warton. Hist. of Eng. Poetry, vol. ii. p. 223. note *e*.

AGGLU'TINATE, *v.* } Fr. *Agglutiner*; It.
AGGLUTINA'TION. } *Agglutinare*; Lat. *Ag-*
AGGLU'TINATIVE. } *glutinare*, (*Ad-gluten*, glue.)

To stick, or adhere together; to cohere.

It [crystal] hath been found in the veins of minerals, sometimes *agglutinated* unto lead, sometimes in rocks, precious stones, and the marble face of Octavius, Duke of Parma.—*Brown. Vulgar Errours*, b. ii. c. 1.

To the nutrition of the body, there are two essential conditions required, assumption and retention; then there follows two more, πεψις and αποκρισις, concoction and *agglutination*, or adhesion.—*Howell*, b. i. Let. 9.

They are called Plagulæ and Splenia, from their figure, and do supply the defect of *agglutinative* medicaments, and lessen the pain, by hindering the compression of the bandage.
Wiseman. Chirurgical Treatises, b. vii. c. 1.

Rowl up the member with the *agglutinative* rowler.—*Id. Ib.*

AGGRACE, *v.* } *Ad-gratia*, grace or favour.
AGGRA'CE, *n.* } See GRACE.
AGGRA'TE. } To treat with *favour* or Kindness.

Suffice that I have done my due in place.
So said, purpose they together fond,
Of courtesie and of curteous *aggrace*;
The whiles false Archimage and Atin fled apace.
Spenser. Faerie Queene, b. ii. c. 8.

Faire Vana gan Fidelia faire request
To haue her knight into her schoole-house plac't,
That of her heauenly learning he might taste,
And heare the wisedome of her words diuine.
Soone granted, and that knight so much *aggrac't*,
That she him taught celestiall discipline,
And opened his dull eyes, that light mote in them shine.
Id. Ib. b. i. c. 10.

Put now in stedfast loue and happy state
She with him liues, and hath him borne a child,
Beauté, that both gods and men *aggrate*;
Beauté, the daughter of Cupid and Psyche late.
Id. Ib. b. iii. c. 6.

For whatsoever might *aggrate* the sense,
In all the world or please the appetence,
Here it was poured out in lavish affluence.
Fletcher. Christ's Triumph on Earth.

AGGRANDIZE, *v.* } Fr. *Aggrandir*; It. *Aggrandire*: Sp. *Agrandar*, from Lat. *Ad-grandis*. Vossius thinks from *Granum*, a grain; which etymon he illustrates by the application of *Grandis*, to *fruges, frumenta*; i. e. to the whole product or accumulation of grain.
AGGRANDI'ZEMENT. }
To accumulate into large heaps; to enlarge, to magnify, to augment.

We are not always certain, who are good, who wicked. If we trust to fame and reports, these may proceed, on the one hand, from partial friendship, or flattery; on the other, from ill-assured surmises and constructions of things, envy, or malice; and on either, from small matters *aggrandized*.
Wollaston. Religion of Nature, § 5.

In all his treaties with Holland, Sweden, and the princes and states of the empire, he [Richelieu] projected the *aggrandizement* of France.—*Bolingbroke. On History*, Let. 7.

Let the small savage boast his silver fur;
His moral robe unborrow'd, and unbought,
Investure, descending fairly from his sires,
Shall man be proud to wear his livery,
Ape, wretch in ermin scorn a soul without?
Can place or lessen us, or *aggrandize*?—*Young*. Night 6.

We may date from the treaty of Munster, the decline of the house of Austria, the great power of the house of Bourbon, and the *aggrandizement* of that of Brandenburgh.
Chesterfield, Let. 159.

AGGRAVATE, *v.* } Fr. *Aggraver*; It. *Aggravare*: Sp. *Agravar*; Lat. *Aggravare*, (*Ad-gravis*, heavy: perhaps (says Vossius) *geravis* from *gerendo*.)
AGGRAVA'TION.
AGGRA'VATOR. }
To make heavy; to add to the weight or burthen.

Aggredge, or *Aggrege*, are used by Chaucer and G. Douglas, which Tyrwhitt and Ruddiman refer to the French *Aggreger* (See AGGREGATE), and interpret, to *aggravate*.—*Ingravat* and *Aggrevit*, are both rendered *Aggrege* by Douglas.

And therfore a vengeaunce is not warished by another vengeaunce, ne a wrong by another wrong, but everich of hem encreseth and *aggregeth* other.
Chaucer. Tale of Melibeus.

Some tyme a thynge rightes well entended and mis-construed hath been turned to the worse, or a small displeasure doen to you either by youre owne affection, either by instygacion of euill tongues hath been sore *aggrauate*.—*Hall. Ed. V.*

I knowe not that here be many presente that either in their persones or their nigh frendes, as well their goodes as their persones were greately endaungered either by famed quarels of small matters *aggrauated* with heinous names.
Id. Ib.

Mes. O, but before, sir: had you heard him, first,
Draw it to certaine heads, then *aggravate*,
Then use his vehement figures.—*B. Jonson*, Act ii. sc. 2.

——— Not that I endeavour
To lessen or extenuate my offence,
But that on the other side, if it be weigh'd
By itself, with *aggravations* not surcharg'd,
Or else with just allowance counterpois'd,
I may, if possible, thy pardon find.
Milton. Samson Agonistes.

——— Till over head, a sheet
Of livid flame discloses wide: then shuts,
And opens wider; shuts and opens still
Expansive, wrapping ether in a blaze.
Follows the loosen'd *aggravated* roar,
Emerging, deepening, mingling.—*Thomson. Summer.*

How is it that the most powerful argument to all manner of good practice, and the mightiest *aggravation* of sin, if well known and pondered, hath so little force and efficacy upon us?—*Barrow*, vol. iii. Ser. 36.

Outrageous penalties, being seldom or never inflicted, are hardly known to be law by the public: but that rather *aggravates* the mischief, by laying a snare for the unwary.
Blackstone. Commentaries, b. iv. c. 1.

Corellius Rufus is dead! and, dead, too, by his own act! a circumstance of great *aggravation* to my affliction.
Melmoth. Pliny, b. i. Let. 12.

A'GGREGATE, *v.* } Fr. *Aggreger*; It. *Aggregar*, *Aggregiare*; Sp. *Agregar*; Lat. *Aggregare*, (*Ad-gregare.*) *Aggregare* (says Festus) est ad *gregem* ducere: to bring to the flock.
A'GGREGATE, *n.*
A'GGREGATE, *adj.*
A'GGREGATELY.
AGGREGA'TION.
A'GGREGATIVE.
AGGRE'GATOR. }
To gather or collect together, (into one flock or herd, into one body or assemblage.)

As by olde autors a mã may *aggregate* a definition, that which is called in Greke and Latyne *Musa*, is that parte of the sowle, that inclineth and moueth a man to serche for knowlege.—*Elyot. Governour*, b. iii. c. 22.

——— The *aggregated* soil,
Death with his mace petrific, cold and dry,
As with a trident smote; and fix'd as firm
As Delos, floating once.—*Milton. Paradise Lost*, b. x.

For, seeing the church is a society of men, whereof every one (according to the doctrine of the Romish church) hath free-will in believing, it follows, that the whole *aggregate* hath free-will in believing.
Chillingworth. Relig. of Protestants, pt. i. c. 2. § 84.

Empedocles and Epicurus, and all those that compound the world of small atoms, introduce concretions and secretions, but no generations or corruptions properly so called; neither would they have these to be made according to quality by alteration, but only according to quantity by *aggregation*.—*Cudworth. Intell. System.* p. 15.

To save the credit of the author, [the word *now*] must be favourably understood to be meant of such customs, as were in use either before the Conquest or at the Conquest, or at any time since, in the disjunctive, not in the *aggregative*.—*Spelman. On Feuds*, c. 14.

Jacobus de Dondis, *the aggregator*, repeats ambergreese, nutmegs, and all-spice amongst the rest.
Burton. Anatomy of Melancholy, p. 365.

Some are modest, and hide their virtues; others hypocritical, and conceal their vices under shews of sanctity, good nature, or something that is specious. So that it is many times hard to discern, to which of the two sorts, the good or the bad, a man ought to be *aggregated*.
Wollaston. Religion of Nature, c. 5.

Put yourself upon analysing one of these words [virtue, liberty, or honour,] and you must reduce it from one set of general words to another, and then into the simple abstracts and *aggregates*.—*Burke. On the Sublime and Beautiful.*

Corporations *aggregate* consist of many persons united together into one society, and are kept up by a perpetual succession of members, so as to continue for ever.
Blackstone. Commentaries, b. i. c. 18.

Many little things, though separately they seem too insignificant to mention, yet *aggregately* are too material for me to omit.—*Chesterfield. Letters.*

Because a nation is not an idea only of local extent and individual momentary *aggregation*, but it is an idea of continuity, which extends in time as well as in numbers, and in space.—*Burke. Reform of Representation.*

AGGRE'SS, *v.* } Fr. *Aggresser*; Sp. *Agresor*, *n.*; Lat. *Aggressum*; past part. of *Aggredi*, (*Ad-gredi*,) to step to.
AGGRE'SS, *n.*
AGGRE'SSION.
AGGRE'SSOR. }
To march or advance against; as foe against foe; and thus applied to the commencement of a quarrel; to the first attack.

Leagues, offensive and defensive, which oblige the princes not only to mutual defence, but also to be assisting to each other in their military *aggresses* upon others.
Hale. Pleas of the Crown, c. 15.

The rage dispers'd, the glorious pair advance,
With mingled anger and collected might,
To turn the war, and tell *aggressing* France,
How Britain's sons and Britain's friends can fight.
Prior. Ode to Q. Anne.

They are, by your own confession, but *aggressions*; and you do not yourself believe them to be exact.
Wallis. Correction of Hobbes, § 12.

Self-preservation requires all men not only barely to defend themselves against *aggressors*, but many times also to prosecute such, and only such, as are wicked and dangerous.
Wollaston. Religion of Nature, § 1.

As the public crime is not otherwise avenged than by forfeiture of life and property, it is impossible afterwards to make any reparation for the private wrong: which can only be had from the body or goods of the *aggressor*.
Blackstone. Commentaries, b. iv. c. 1.

AGGRIEVE, *v.* } See AGGRAVATE and GRIEF.
AGGRIE'VANCE. }
To bear heavy upon, to weigh down, to sink, to depress (with sorrow or affliction); to afflict, to distress, to vex.

Grete was that linage and many to them cheued,
& of that ilk outrage the fest thain sore *agreued*.
R. Brunne, p. 323.

Ge syre ich seyde by so that no man were *a grevede*
Alle the science under sonne, and alle sotle crafies
Ich wolde ich knewe and couthe, kyndeliche in myn harte.
Piers Ploughman, p. 274.

For John, ther is a lawe that saieth thus,
That if a man in o point be *agreved*
That in another he shall be releved.
Chaucer. The Reves Tale, v. 4179

What aileth you to grone in this manere?
Ye ben a veray sleper, fy for shame.
And he answered and seyde thus; madame
I pray you, that ye take it not *agrefe*.
Id. The Nonnes Preestes Tale, v. 14,899.

The dredful figures gan appere to me
And great Gods eke *aggrieued* with our town.
Surrey. Virgile, b. ii.

Yet was I neuer of your loue *agrieued*,
Nor neuer shall, while that my life doth last.
Sir T. Wyat. The Louer waseth, &c.

And thys pacyfyer *aggrieueth* the cleargye of England, for vse of the lawes not made by themself, but be common lawes of al chrystendome.—*Sir T. More. Workes*, p. 1015.

Duke. ——— Now briefly [lady] without circumstance
Deliver those *agrievances*, which lately
Your importunity possest our counsel
Were fit for audience.
Beaum. & Fletch. Fair Maid of the Inn, Act iii. sc. 1.

The *aggrieved* person shall do more manly, to be extraordinary and singular in claiming the due right whereof he is frustrated, than to piece up his lost contentment by visiting the stews, or stepping to his neighbour's bed.
Milton. On the Doct. and Discip. of Divorce, b. i. c. 2.

Those pains that afflict the body, are afflictive just so long as they actually possess the part which they *aggrieve*; but their influence lasts no longer than their presence.
South, vol. viii. Ser. 1.

AGGROUP, or GROUP. See GROUP.
To hold, or place in bands, or companies, or assemblages.

We must have the same regard for the members; they *aggrouppe*, and contrast each other in the same manner as figures do.—*Dryden. Obser. on the Art of Painting*, § 132.

Bodies of divers natures, which are *aggroupp'd* (or combined) together, are agreeable and pleasant to the sight.
Id. Dufresnoy, § 60.

A'GILE, *adj.* } Fr. *Agile*; It. *Agile*; Sp. *Agil*; Lat. *Agilis*; from *Agere*, to act.
AGI'LITY. }
Able to act—with readiness, to move with quickness, nimbleness; nimble, quick in action, active.

Yet God hathe suffered theym [the fiendes] to keepe their gyftes of nature styll, as wytte, bewtye, strengthe, *agylytie*, and suche other lyke.—*Sir T. More. Workes*, p. 863.

For the sauegarde and preseruacion of his awne body, he cõstituted & ordeyned a certayne nombre as well of good archers as of diuerse other persons being hardy, strong and of *agilitie* to geue dailye attendaunce on his person, whome he named yomen of his garde.
Hall. Hen. VII. an. 1.

——— And swifter then his tongue,
His *agile* arme, beats downe their fatall points,
And 'twixt them rushes.—*Shakes. Rom. & Jul.* Act i. sc. 2

High spirited friend,
I send nor balms, nor corsives to your wound;
Your faith hath found
A gentler, and more *agile* hand to tend
The cure of that which is but corporal.
B. Jonson. Underwoods. An. Ode.

Once more, I said, once more I will inquire,
What is this little, *agile*, pervious fire,
This fluttering motion, which we call the mind?
How does she act? and where is she confin'd?
Prior. Solomon, b. iii.

He that before wholly attended upon his body to make it excel in strength or *agility*, that he might contend victoriously in the Olympic games, then made it his business to improve and advance his soul in knowledge and virtue.
Bates. Immortality of the Soul.

—— First he bids spread
Dry fern or litter'd hay, that may imbibe
Th' ascending damps; then leisurely impose,
And lightly, shaking it with *agile* hand
From the full fork, the saturated straw.
Cowper. Task, b. iii.

AGI'LT, *v.* A verb formed upon the past part. gu'iled, guil'd, guilt. See Beguile.

To practise any cheat, imposture, or injustice; any sin or wickedness; to cheat; to defraud.

Awey! Awey! we synnol men, alas! oure wreechede,
That we abbyth thus God *agult* myd mony synuol dede
We and oure elderne ek.—*R. Gloucester*, p. 252.

Thus moche wol I say, that when thou prayest, that God shuld foryeve thee thy *gilte* as thou foryevest hem that have *agilled* thee, be well ware that thou be not out of charitee.—*Chaucer. The Persones Tale.*

AGI'ST, *v.* } From Fr. *Giste*, a lying place,
Agi'ster. } from the verb *Gésir*, to lye.
Agi'stment. } Skinner. Applied to
The lying, and consequentially pasturing, of one man's cattle in another's ground, on payment of a certain sum of money, or other good consideration.

A forest hath laws of her own, to take cognizance of all trespasses; she hath also her peculiar officers, as foresters, verderers, regarders, *agisters*, &c. whereas a chase or park hath only keepers and woodwards.—*Howell*, Let. 4. p. 16.

Manie other ordinances were decreed touching the preseruation of forrests, and the king's prerogatiue, aduantages and profits rising and growing by the same, as well for saning of his woods and waste, as in pannage and *agistements*.—*Holinshed. Caron. Rich. I.* an. 1198.

The taylor, the carrier, the inn keeper, the *agisting* farmer, the pawnbroker, the distrainor, and the general badee, may all of them vindicate in their own right.
Blackstone. Commentaries, b. ii. c. 30.

If a man takes in a horse, or other cattle, to graze and depasture in his grounds, which the law calls *agistment*, he takes them upon an implied contract, to return them on demand to the owner.—*Id. Ib.*

A'GITATE, *v.* } Fr. *Agiter*; It. *Agitare*;
Agita'tion. } Sp. *Agitar*; Lat. *Agitare*,
Agita'tor. } freq. of *Agere*, to act.
To act with frequent and repeated motion; to shake. Metaphorically, *to discuss*. To keep the mind in constant action; to disturb, to distract.

Those whom Clarendon and Whitelock call *Agitators*, Ludlow and Wood denominate *Adjutators*. Whitelock *Agents* or *Agitators* for each regiment; Ludlow at their first appointment *Agitators*, afterwards *Adjutators*.

Suche is the mutacion of the cõmon people like a rede with euery wind is *agitable* and flexible.
Hall. Edw. IV. an. 9.

Putrefaction asketh rest; for the subtill motion, which putrefaction requireth, is disturbed by an *agitation*.
Bacon. Natural History, § 344.

——I was alwaies plaine with you, and so now I speake my *agitation* of the matter.
Shakespeare. Merchant of Venice, Act iii. sc. 5.

——As when a wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through *agitation* to a flame,
Which oft, they say, some evil spirit attends,
Hovering and blazing with delusive light,
Misleads the amaz'd night-wanderer from his way.
Milton. Paradise Lost, b. ix.

The common soldiers made choice of three or four of each regiment, most corporals or sergeants, few or none above the degree of an ensign, who were called *agitators*, and were to be as a house of commons to the council of officers.
Clarendon. History of the Rebellion, b. x.

The *adjutators* began to change their discourse, and to complain openly in council, both of the king, and the malignants about him.—*Ludlow. Memoirs*, vol. i. p. 54.

He [Thomas Harrison] was the person appointed by Oliver, or at least the *adjutators* of the army, to go to Hurst castle where the king was prisoner
Wood. Fasti Oxon.

The future pleases: Why? The present pains—
But that's a secret. Yes, which all men know,
And know from thee, discover'd unawares.
Thy ceaseless *agitation*, restless roll
From cheat to cheat, impatient of a pause;
What is it? *Young*, Night 8.

Winds from all quarters *agitate* the air,
And fit the limpid element for use,
Else noxious. *Cowper. Task*, b. i.

In every district in the kingdom, there is some leading man, some *agitator*, some wealthy merchant, or considerable manufacturer, some active attorney, some popular preacher, some money lender, &c. who is followed by the whole flock.
Burke. On the Duration of Parliaments.

A'GLET. See Aiglet.

AGNA'TE, *adj.* } Fr. *Agnation*; It. *Agnato*;
Agna'tick. } Sp. *Agnado*; Lat. *Agnatus*,
Agna'tion. } part. of *Ad*, or, *Ag-nasci*,
borne to, of kin, allied to. Legally applied by Blackstone, to issue derived from the male ancestors.

By an attentive examination of the peculiarities in enunciation which each people have, in the one way or the other, by a fair reciprocal analysis of the *agnate* words they reciprocally use, I think a much greater *agnation* may be found amongst all the languages in the northern hemisphere of our globe.—*Pownall. On the Study of Antiquities.*

This I take to be the true reason of the constant preference of the *agnatic* succession, or issue derived from the male ancestors, through all the stages of collateral inheritance.—*Blackstone. Com.* b. ii. c. 14.

AGNI'ZE, *v.* } Lat. *Agnoscere*, *Agnitum*,
Agni'tion. } (*Ad-noscere*,) to acknowledge.
See Recognize.

That he may deliuer vp vnto Messias at his comyng, a people not vtterly vntraded or vnentered in his discipline, but somwhat prepaired already & instructed therunto with ye *agnisyng* & knowlageyng of theyr owne synfulnesse.
Udal. Luke, c. i. p. 7.

Iesus of Nazareth was borne in Bethlem, a city of Iuda: where incontinent by the glorification of the angels, the *agnition* of the shepherds, the veneration of the wise men, the prophecy of holy Simeon, and the admiration of the doctours he was had in honour.
Grafton. The Seventh Age, vol. i.

The tirant custome, most graue senators,
Hath made the flinty and steele couch of warre
My thrice-driuen bed of downe. I do *agnize*
A naturall and prompt alacritie,
I find in hardnesse.—*Shakespeare. Othello*, Act i. sc. 3.

Man blesseth God when he confesseth how good, how gracious, how glorious he is, so as the blessing is wholy taken up in *agnition*, in celebration
Bp. Hall. Ser. of Thanksgiving.

It was desired, that since it appeared the present power had no legal foundation, and that it would be most safe for the protector, to derive his authority from a right source, the words in the declaration of *recognizing* him might be altered for *agnizing* him; that so his right might appear to be founded upon the consent of the people represented in this assembly.—*Ludlow. Memoirs*, vol. i. p. 163.

—— Such who own
In evil times, undaunted, though alone,
His glorious truth, such He will crown with praise,
And glad *agnize* before his Father's throne.
Edwards, Son. 11.

AGNO'MINATE, *v.* } Lat. *Agnominatio*,
Agnomina'tion. } (*Ad-nomen.*) Lat. *Agnomen* is a name to; i. e. in addition to.
To name, or call by name.
Agnomination is applied to the repetition of words of similar sound: or to allusions founded upon some other fancied resemblance.

Notwithstanding in this Isle the British ouergrew the Latine, and continueth yet in Wales, and some villages of Cornwall intermingled with prouinciall Latine, being verie significatiue, copious, and pleasantly running vpon *agnominations*, although harsh in aspirations.
Camden. Remains. Of Languages.

—— The silver stream
Which, in memorial of victory,
Shall be *agnominated* by our name.—*Locrine III.* 2.

White is there usurpt for her brow: her forehead: and then sleek, as the parallel to smooth, that went before. A kind of paranomasie, or *agnomination*: doe you conceive, sir.—*B. Jonson. Poetaster*, Act iii.

Among other resemblances, one was in their prosody, and vein of versifying or rhyming, which is like our bards, who hold *agnominations*, and enforcing of consonant words or syllables one upon the other, to be the greatest elegance.
Howell. b. i. s. 1. Let. 40.

AGO', *ad.* } *Ago*, *Agon*, *Agone*, *Ygo*, were all
Ago'n, } used as the past part. of the verb,
Ago'ne, } to go:
Ygo'n, } Gone, past; agoing, in going.
Ago'ing. }

For in swiche cas wimmen have swiche sorwe
Whan that hir housbonds ben fro hem *ago*.
Chaucer. The Knightes Tale, v. 2825.

This was the old opinion as I rede
I speke of many hundred veres *ago*.
Id. The Wif of Bathes Tale, v. 6441.

For right anon on of the fires queinte
And quiked again, and after that anon
That other fire was queinte, and all *agon*.
Id. The Knightes Tale, v. 2338.

A clerk ther was of Oxenforde also,
That unto logike hadde long *ygo*.—*Id. The Prologue.*

Hast thou not heard, how I haue ordeyned soch a thynge a great whyle *a goo*, and haue prepared it from the beginnynge.—*Bible*, 1539. 4 *Kinge*, c. 19.

4 *Sat.* Is he such a princely one,
As you spake him long *agon*?—*B. Jonson. Oberon.*

To present this, writ many years *agone*,
And in that age thought second unto none;
We humbly crave your pardon.
Marlow. Jew of Malta. Court Prol.

They [eclipses] may on divers occasions help to settle chronology, and rectify the mistakes of historians that writ many ages *ago*.—*Ray. On the Creation.*

Let his clack be set *a-going*, and he shall tongue it as impetuously, and as loudly as the arrantest hero of the play.
Dryden. Pref. to Troil. & Cress.

Dear Joseph—five and twenty years *ago*—
Alas how time escapes!—'tis even so—
With frequent intercourse, and always sweet,
And always friendly, we were wont to cheat
A tedious hour.—*Cowper. To Joseph Hill, Esq.*

A'GOG, *ad.* From the Gothic, *Gaggan*, A. S. *Gangan*, to go, to gang. *Agog* is applied to—
The alert, eager, emotions of hope, expectation, anticipation. See Gig, and Jig.

Neither am I come to please thee, or to set thé *agog* with a vain salutacion, but I am come vnto thee as a messagier of a matier bothe passyng ioyful, & also veral great.
Udal. Luke, c. i.

The gaudy gossip when she's set *agog*,
In jewels drest, and in each ear a bob,
Goes flaunting out, and in her trim of pride,
Thinks all she says or does is justify'd.
Dryden. Juven. Sat. 6.

They [the gipsies] generally straggle into these parts about this time of the year, and set the heads of our servant-maids so *agog* for husbands, that we do not expect to have any business done as it should be whilst they are in the country.—*Spectator*, No. 130.

A'GON, *n.* } Fr. *Agoniser*; It. *Agonizzare*; Sp. *Agonizar*; Lat. *Agon*; Gr. Αγων; certamen, conflictus; a contest, a conflict, a struggle. *Agon* and *Agonistical* are particularly applied to the contests of prize fighters: *Agonize* and *Agony*, to
Agoni'stical. }
Agoni'stick. }
A'gonize. }
A'gony. }
Those bodily or mental struggles and conflicts which are accompanied by excessive pain; to any violent struggle or conflict.

And he was maad in *agonye*, and preiede the longer, and his swoot was maad as dropis of blood rennynge doun into the erthe.—*Wiclif. Luke*, c. 22.

And he was in an *agonye*, and prayed the longer. And hys sweate was lyke droppes of bloud, trycklynge downe to yᵉ groũde.—*Bible*, 1539. *Ib.*

And thus wepende she complaineth
Hir faire face and all disteineth
With wofull teares hir eie,
So that vpon this *agonie*
Her husbonde is in come
And sawe how she was ouercome
With sorrow, and asketh hir what hir eileth.
Gower. Con. A. b. i.

2 Tim. c. 4. vv. 7, 8. These two verses are wholly *agonistical*.—*Hammond. Annot.*

The prophetick writings were not, saith St. Peter, (I conceive it in an *agonistick* sense,) of their own starting or incitation.—*Id. Works*, vol. iv. p. 589.

I, whether lately through her brightness blind,
Or through allegeance and fast fealtie,
Which I do owe unto all woman kind,
Feel my heart pearc't with so great *agony*,
When such I see, that all for pitie I could die.
Spenser. Faerie Queene, b. i. c. 2.

Thee have I miss'd, and thought it long depriv'd
Thy presence, *agony* of love till now
Not felt, nor shall be twice. *Milton. Par. Lost*, b. ix.

He is an object of much pity that over-affects any temporal things whatsoever. For, beyond what is spoken already, it carries his mind perpetually, and throws him on a desire insatiable.—*Feltham. Sermon, Luke* xiv. 20.

They must do their exercises too, be anointed to the *agon*, and to the combat, as the champions of old.
Sancroft. Sermons, p. 106.

He *foots*, he *fumes*, he *stares*, he stamps the ground;
The hollow tower with clamours rings around:
With briny tears he bath'd his fetter'd feet,
And dropt all o'er with *agony* of sweat.
Dryden. Palamon & Arcite.

—— Were finer optics given
T' inspect a mite, not comprehend the heaven?
Or throughout, if tremblingly alive all o'er,
To smart and *agonize* at every pore.
Pope. On Man, Ep. 1.

Our calling therefore doth require great industry; and the weakness of it consequently is well represented by those performances which demand the greatest intention, and laborious activity. It is stiled exercise, *agonistick* and ascetick exercise.—*Barrow*, vol. iii. Ser. 20.

As are all the expressions in the foregoing verse, so is this apparently *agonistical*, and alludes to the prize set before propounded, and offered to them that run in a race, for their encouragement.—*Hp. Bull*, vol. i. Ser. 14.

The author, though possessed of fortitude to stand unmoved the expected bursts of an earthquake, yet of feelings, so exquisitively poignant as to *agonize* under the slightest disappointment.—*Goldsmith. Pres. State of Polite Learning.*

The virtue and good intentions of Cato and Brutus are beyond question: but to what purpose did their zeal serve? only to hasten the fatal period of the Roman government, and render its convulsions and dying *agonies* more violent and painful.—*Hume*, Ess. 3.

AGORE-BLOOD. Foul, corrupt, polluted blood. See Gore.

The wrath of God with scattered men, the people overcome, the [illegible] running all *agore blood* (by reason of the great slaughter), and the stream carrying down the dead bodies to the main sea.—*North. Plutarch*, p. 163.

Whereafter after Acrotatus had done this exploit, he returned again through the city unto the place from whence he came, all on a *gore-blood*.—*Id.* p. 345.

But when he saw Brutus with his sword drawn in his hand, then he pulled his gown over his head, and made no more resistance, and was driven either casually or purposely by the counsell of the conspirators, against the base whereon Pompey's image stood, which ran all of a *gore-blood* till he was slain.—*Id.* p. 615.

AGRA'MED. A. S. *Grymman*, sævire, frendere. To rage, to roar, to provoke, to anger. See Gramp.

"Lordynges," he saide, "I am nechamed,
And sore anoyed, and *agramed*,
That Alexandre, with myghty hond,
Hath me dryven of my lond.
Weber. Met. Rom. K. Alisaunder, v. 2309.

[illegible] man be falsely famed
[illegible] make [illegible]
[illegible] be *agramed*
[illegible] fro toun to toun
[illegible] pay raunsome
[illegible] clene as is christall
[illegible] shall louse [illegible].—*Chaucer. Phisem. Tale.*

AGRA'RIAN, *adj.* } Lat. *Agrarius, Agrestis*;
AGRE'STICK. } from *Ager*, a field.

Agrarian is applied to the distribution of fields or lands. *Agrestick*, to that which is rustic, rude, unpolished.

An equal *agrarian* is a perpetual law establishing and preserving the balance of dominion by such a distribution, that no one man or number of men within the compass of the few or aristocracy can ever be able to overpower the whole people by the greatness of their possessions in lands.—*Harrington. Oceana*, p. 34.

Their *agrarian* laws were such, whereby their lands ought to have bin divided among the people, either without mention of a colony, in which case they were not oblig'd to change their abode: or with mention and upon condition of a colony, in which case they were to change their abode, and leaving the city to plant themselves upon the lands so assign'd.—*Harrington. Oceana*, p. 61.

Agrarian laws, began to be promulgated within three and twenty years, and continued till the end of the commonwealth to produce the same disorders.
Bolingbroke. Dissertation upon Parties, Let. 13.

AGRE'E, *v.*
AGRE'EABILITY.
AGRE'EABLE.
AGRE'EABLENESS.
AGRE'EABLY.
AGRE'ED.
AGRE'EING.
AGRE'EINGLY.
AGRE'EMENT.

Fr. *Agréer*; *Grè*: from *Gratum*, says Menage. See Grateful.

To accord, to suit, to concur, to please; to become friends.

Agree is used by Chaucer, adverbially.

And if that at mine owne lust I brenne
From whence cometh my wailing & my pleint
If harme *agree* me, wherto plaine I thenne
I not, ne why, verwery that I feint.—*Chaucer. Troil.* b. i.

Whom I ne founde froward ne fell
But take *agree* all whole my plate.—*Id. Rom. of Rose.*

Kepeth this child, al be it foule or faire,
And eke my wif, unto min home coming:
Crist whan him list may senden me an heire,
More *agreable* than this to my liking.
Id. The Man of Lawes Tale, v. 5187.

The sterres shinen more *agreably* whan the wind Nothus letteth his plungy blasts.—*Id. Boecius*, b. iii.

All fortune is blisful to a man, by the *agreeablity* or by the egality of hym that suffereth it.—*Id. Ib.* b. ii.

Then it is well seen, how wretched is the blisfulnesse of mortall things that neither it dureth perpetuel with hem, that euery fortune receiuen *agreeably* or equaly, ne it deliteth not in all to hem that ben anguishous.—*Id. Ib.*

This house [Symon's in Bethany] preseteth vnto vs, the *agreyng*, and frendely felowshyp of the church; the which beyng vncleane, he washed and purified with his precious bloude.—*Udal. Mark*, c. 14.

For my spirite *agreeth* not with the spirite of this worlde, and my doctrine is wholly agaynste the affections of them, which loue the thynges that be of this worlde.
Id. Matth c. 28.

And thus the couenaunt that ye made wt death, shall be disannulled: and your *agrement* that ye made with hell, shall not stande. *Bible*, 1580. *Isa.* c. 28.

They chanc't upon an hill not farre away,
Some flocks of sheepe and shepheards to espy;
To whom they hast *agreed* to take their way,
In hope there newes to learne, how they maie best assay.
Spenser. Faerie Queene, b. v. c. 9.

Thus one by one, kindling each other's fire
Till all inflamed, they all at once *agree*,
All resolute to prosecute their ire,
Seeking their own, and country's cause to free.
Daniel. Civil Wars, b. iii.

At last he met two knights to him vnknowne,
The which were armed both *agreeably*,
And both combin'd, what euer chaunce were blowne
Betwixt them to diuide, and each to make his owne.
Spenser. Faerie Queene, b. vi. c. 7.

To speake *agreeable* to him with whom we deale, is more than to speak in good words, or in good order.
Bacon. Ess. Of Discourse.

Agreeingly to which, St. Austin, disputing against the Donatists, contendeth most earnestly.
Sheldon. On the Miracles of Antichrist.

When we possess ourselves with the utmost security of the demonstration, that the three angles of a triangle are equal to two right ones, what do we more but perceive, that equality to two right ones does necessarily *agree*, and is inseparable from the three triangles.
Locke. On Hum. Underst. b. vi. c. 1.

As nothing that is *agreeable* to us can be painful at the same time, and as such: nor any thing disagreeable pleasant, by the terms; so neither can any thing *agreeable* be for that reason (because it is *agreeable*) not pleasant, nor any thing disagreeable not painful, in some measure or other.
Wollaston. Religion of Nature, s. 2.

The *agreeablenesse* of dissimulation doth almost every day surmount the homely simplicitie of truth; nay, and some would have it passe for a rule of court to confesse that he perceived the stars, if another would maintaine it to be night at high noone.—*Evelyn. Of Liberty & Servitude*, c. 5.

Knowledge then seems to me to be nothing but the perception of the connexion and *agreement*, or disagreement and repugnance of any of our ideas.
Locke. On Hum. Underst. b. iv. c. 1.

In short, so provoking a devil was Dick,
We wish'd him full ten times a day at old Nick;
But missing his mirth and *agreeable* vein,
As often we wish to have Dick back again.
Goldsmith. Retaliation.

The motives which the heathens had to the practice of their duty, were generally drawn by their best authors on this subject, from the *agreeableness* of virtuous actions to human nature, and from the advantage and necessity of them to society.—*Pearce*, vol. i. ser. 5.

What would I not give, to have you read Demosthenes critically in the morning, and understand him better than any body; at noon, behave yourself better than any person at court; and, in the evenings, trifle more *agreeably* than any body in mixed companies!—*Chesterfield*, Let. 177.

This general *agreement* of the senses is yet more evident on minutely considering those of taste and smell.
Burke. On the Sublime and Beautiful.

AGRI'COLIST.
AGRICU'LTURE, *n.*
AGRICU'LTURAL.
AGRICU'LTURIST.

Fr. *Agriculture*; It. *Agricoltura*; Sp. *Agricultura*; Lat. *Agricola, Agricultura*, (*Ager*, a field; *colere, cultum.*) John Scott has an eclogue entitled *The Agriculturists*. Dodsley uses *Agriculist*. The former is now in common use.

The culture or tillage of land; labour for the improvement, for the fertility of land.

Those geoponical rules and precepts of *agriculture* which are delivered by divers authors, are not to be generally received: but respectively understood unto climes, whereto they are determined.—*Brown. Vulgar Errours*, b. vi. c. 3.

Trade wields the sword, and *agriculture* leaves
Her half-turn'd furrow; other harvest fire
A nobler avarice, avarice of renown.
Young. On the Situation of the Kingdom.

It became necessary to pursue some regular method of providing a constant subsistence; and this necessity produced, or at least promoted and encouraged, the art of *agriculture*.—*Blackstone. Commentaries*, b. ii. c. 1.

By giving a sort of monopoly of the home market to its own merchants, artificers, and manufacturers, it raises the rate of mercantile and manufacturing profit, in proportion to that of *agricultural* profit; and, consequently, draws from *agriculture* a part of the capital which had before been employed in it.—*Smith. Wealth of Nations*, b. iv. c. 9.

The pasture, and the food of plants,
First let the young *agricolist* be taught:
Then how to sow, and raise the embrio seeds
Of every different species.—*Dodsley. Agriculture*, c. 2.

AGRI'SE, *v.* or **A'GGRISE.** } A. S. *Agris-an*, horrere, to dread and fear greatly. Somner; probably formed upon the verb *Hrys-an*, *Ge-hrys-an*, *A-ge-hrys-an*, to agrise, i. e. to beat, bruise, or dash against; to shake, to shatter, and, consequentially—

To shudder, or cause to shudder; to confound, to terrify. See Cause.

Tho were the portern *agrise* sore of thulke sixte & caste hom the keyen vawe that hil mixte.—*R. Gloucester*, p. 534.

Tho kinges herte of pitee gan *agrise*
Whan he saw so benigne a creature
Falle in desese and in misaventure.
Chaucer. The Man of Lawes Tales, v. 5035.

And as she slept, anon right tho her met
How that an egle fethered white as bone
Under her brest his long clawes set
And out her harte he rent, and that anon
And did his harte into her brest to gon
Of which she nought *agrose*, ne nothing smart
And forthe he flieth, with hart left for hart.—*Id. Troil.* b. ii.

And where they fynde in the thynkyng thereon, their heartes *agryse* & shrynke in the remembraunce of the payne, that their imaginacion representeth too the minde.
Sir T. More. Workes, p. 1215.

——But more happy he, than wise,
Of that seas nature did him not avise.
The waues thereof so slowe and sluggish were,
Engrost with mud, which did them foule *agrise*,
That every weightie thing they did vpbeare,
Ne ought mote euer sink downe to the bottome there.
Spenser. Faerie Queene, b. ii. c. 6.

For near'st to mortals, though my state I keep,
Yet not the colour of the troubled deep,
These spots supposed, nor the fogs that rise
From the dull earth, me any whit *agrise*.
Drayton. Man in the Moon.

Of whose sight he full sore was *agrysed*,
He thought, "All this well deserved I have,
What ayled me to be so evil avised.
That to my counsell could I nat keep and save!"
Browne. The Shepheard's Pipe, Egl. 1.

AGRO'PE, *v.* See GROPE.
To try to find, to explore, to examine.

For who so will it wel *agrope*,
To hem belongeth all Europe,
Whiche is the third parte euen
Of all the worlde vnder the heuen.—*Gower. Con. A.* b. v.

AGRO'TED. Tyrwhitt explains, cloyed, surfeited. Skinner;—ingurgitated, saturated; from *gross*.

This honorable quene Philis doth him chere,
Her liketh wel his sport and his manere;
But I am *agroted* here beforne
To write of hem that in loue been forsworne.
Chaucer. The Legend of Philis.

AGRO'UND, *ad.* On the ground: consequentially—
Not afloat; stopped in the course or current.

And headlong downe the master falles, and thrice the keele *aground*.
The water whirld, and at the last the wilde sea swallowd round.—*Phaer. Virgil. Æneidos*, b. i.

But Alcibiades followed them so lustily, that he ran divers of them *aground*, and brake their ships and slew a great number of men that leapt into the sea, in hopes to save themselves by swimming aland.—*North. Plutarch*, p. 178.

Tell me, ye Trojans, for that name ye own;
Nor is your course upon our coasts unknown:
Say what you seek, and whither are you bound?
Were you by stress of weather cast *aground*?
Dryden. Æneid, b. vii.

A'GUE, *v.* }
A'GUE, *n.* }
A'GUED. }
A'GUISH. } Skinner says, perhaps from the Fr. *Aigu*, acutus, sharp, because, in the paroxysm at least, it is an acute disease. Serenius and Tooke, from Goth. *Agis*, trembling. R. Brunne writes *Hage*.

A disease; the distinguishing mark of which is, trembling, shivering, shuddering.

Tooke quotes with approbation the remark of Johnson, that "the *cold* fit is, in popular language, more particularly called the *ague*; and the *hot*, the *fever*." By Tindale, More, North, &c. this distinction is disregarded.

But Iheen thorgh his myght, blissed mot he be,
Reised him vp right, & passed that *hage*.—*R. Brunne*, p. 333.

For I will bring vpon you fearfulnesse, swellyng of body, and the burnynge *agew*, to consume youre eyes and gendre sorow of hert.—*Bible*, 1539. *Leuit.* c. 26.

If he [the cunnyng phisicion] haue his pacient in an *ague*, to the cure wherof he nedeth his medicines in their woorking cold; yet if he hap ere that feuer be full cured, to fall into some such other disease, as except it were holpen with hoate medicines, wer likely to kill the bodye before the feuer couble be cured, he would for the whyle haue hys most care to y^e^ cure of that thyng, wherin wer most present perill.
Sir T. More. Workes, p. 1195.

But now will canker-sorrow eat my bud,
And chase the nature beauty from his cheeke,
And he will look as hollow as a ghost,
As dim and meager as an *ague's* fit,
And so he'll dye.—*Shakespeare. K. John*, Act iii. sc. 3.

And this is the cause why the cholerick man is so altered and mad in his actions, as a man set on fire with a burning *ague*: for when a man's heart is troubled within, his pulse will beat marvellous strongly.—*North. Plutarch*, p. 193.

Aristotle saith of it [faith] that it differs from knowledge, as a sickly man from a strong, 'tis very weak and *agueish*, subject to sweats, and colds, and hourly distempers.
Hammond. Works, vol. iv. p. 627. Ser. 10.

Mar. All hurt behinde, backes red, and faces pale
With flight and *agued* feare, mend and charge home,
Or by the fires of heauen, Ile leaue the foe,
And make my warres on you.—*Shakes. Cor.* Act i. sc. 4.

If we be not blind at home, we may as well perceive that this worthy motto, *No bishop, no king*, is of the same batch, and infanted out of the same fears, a meer *ague-cake* coagulated of a certain fever they have, presaging their time to be but short.—*Milton. Of Reform. in Eng.*

Cold shivering *agues*, melancholy care,
And bitter blasting winds, and poison'd air.
Dryden. Palamon & Arcite.

So calm, and so serene, but now,
What means this change on Myra's brow?
Her *agueish* love now glows and burns,
Then chills and shakes, and the cold fit returns.
Lansdowne. To Myra.

It may enjoy th' advantage of the north,
And *agueish* east, till time shall have transform'd
Those naked acres to a sheltering grove.
Cowper. Task, b. iii.

AGUI'SE, *v.* See GUISE.
To prepare a mode of fashion, of dress; a dress.

And other whiles vaine toyes she would deuise
As her fantastick wit did most delight:
Sometimes her head she fondly would *aguize*
With gaudie girlonds, or fresh flowrets dight
About her neck, or rings of rushes plight.
Spenser. Faerie Queene, b. ii. c. 4.

Then gan this crafty couple to deuise,
How for the court they might themselues *aguise*.
Id. Mother Hubbard's Tale.

The glory of the court, their fashions,
And brave *aguize* with all their princely state,
Which poets or historians relate
This farre excels. *More. Song of the Soul*, b. i. st. 23.

AHE'AD. On head; head-long; foremost; or head-foremost.

How among the drove of custom and prejudice this will be relisht by such whose capacity, since their youth, runs *ahead* into the easy creek of a system.
Milton. On the Doct. and Discip. of Divorce.

The centaur and the dolphin brush the brine
With equal oars, advancing in a line:
And now the mighty centaur seems to lead,
And now the speedy dolphin gets *a-head*.
Dryden. Æneas, b. v.

This gale continued till towards noon, when the east end of the island bore but a little *a-head* of us.
Fielding. Voyage to Lisbon.

AHI'GH. }
AHE'IGHT. } On high; above; aloft.

And so, some mounted vpon the walles, and threwe themselfe from *ahyghe*, downe to the grounde, the more parte of whome dyed.—*Nicoll. Thucydides*, fo. 47.

The flattering index of a direfull pageant;
One heau'd *ahigh*, to be hurl'd downe below.
Shakespeare. Rich. III. Act iv. sc. 4.

From the dread somnet (summit) of this chalkie bourne
Looke vp *aheight*, the shrill-gorg'd larke so farre
Cannot be seene, or heard: Do but looke vp.
Id. Lear, Act iv. sc. 6.

AHO'LD. To lay a ship a-hold; or to stay her or place her so that she may *hold* or keep to the wind.

Botes. Lay her *a-hold*, *a-hold*—set her two courses
Off to sea again, lay her off. *Shakes. Temp.* Act i. sc. 1.

AHU'NGRY, } See HUNGRY.
or HU'NGRY. } To hunger; to desire eagerly. An-hungred; to desire to eat.

And hys dysciples were *an-hongered*, and began to plucke the eares of corne and to eate.—*Bible*, 1551. *Matt.* xii. 1.

When any of the gheastes would have touched any thinge, it vanished suddainely awaie, and was turned to nothinge. And so, when their eies were ful, they put vp theire knives and rose *ahungred*.—*Jewel. Defence of the Apologie.*

An. The dinner attends you, Sir.
Si. I am not *a-hungry*. I thank you, forsooth.
Shakespeare. Merry Wives, Act i. sc. 1.

AJA'R. On jar; i. e. on char, on the *turn*, or return; neither quite open nor shut: from the A. S. *Cyr-an*, *Acyr-an*, to turn. Douglas writes—On *char*. See CHAIR.

So rumour says, who will believe,
But that they left the door *ajar*,
Where safe, and laughing in his sleeve,
He heard the distant din of war. *Gray. Long Story.*

AID, *v.* }
AID, *n.* }
AI'DANCE. }
AI'DANT. }
AI'DER. }
AI'DFUL. }
AI'DLESS. } Fr. *Aider*; It. *Aiutare*, *Aitare*; Sp. *Ayudar*; Lat. *Adjuvare*, (*Ad-juvare*, to help.)
To assist; to come to the support or relief of; to support, to relieve, to succour.

Also thou shalt not swere for envie, neyther for favour, ne for mede, but only for rightwisenesse and for declaring of trouthe to the honour and worship of God, and to the *aiding* and helping of thin even Cristen.
Chaucer. The Persones Tale.

He that spendeth his liuelode to helpe the poore at theyr nede, semeth mad vnto hym who hath reposed the *ayde* of this presente lyfe in worldly riches.—*Udal. Mark*, c. 2.

Brenne had three skore and fiue thousande chosen footemen of the best in all his hoste, wheras the Delphians and their *aiders* were in all but foure thousande fighting men.
Goldyng. Justine, b. xxiv. p. 111.

The Thebanes therfore, hauinge gotten the vpper hande, led theyr whole host to the city of Lacedemon, thincking easly to haue won it, because they were abondoned of al their *aiders* and comforters.—*Id.* b. vi. p. 36.

——— She can unlock
The clasping charm, and thaw the mumming spell,
If she be right invok'd in warbled song;
For maidenhood she loves, and will be swift
To *aid* a virgin, such as was herself.—*Milton. Comus.*

Oft have I seene a timely-parted ghost,
Of ashy semblance, meager, pale, and bloodlesse,
Being all descended to the labouring heart,
Who, in the conflict that it holds with death,
Attracts the same for *aydance* 'gainst the enemy.
Shakespeare. 2 Part Hen. IV. Act iii. sc. 2.

Cor. All you vnpublish'd vertues of the earth,
Spring with my teares; be *aydant*, and remediate
In the goodman's desires.—*Id. Lear*, Act iv. sc. 4.

——— I found the place,
Where that damn'd wisard, hid in sly disguise,
(For so by certain signs I knew) had met
Already, ere my best speed could prevent,
The *aidless* innocent lady, his wish'd prey.—*Milton. Com.*

Well hath the powerfull hand of majesty,
Thy worthiness, and Eneumd's hap beside,
Set thee in th' *aidfull'st* room of dignity;
As the Isthmus these two oceans to divide,
Of rigour, and confus'd uncertainty.
Daniel. To Sir T. Egerton.

A golden coffer in her hand she bore,
The present treacherous, but the bearer more;
'Twas fraught with pangs; for Jove ordain'd above,
That gold should *aid*, and pangs attend on love.
Parnell. Hesiod.

As Theodore was born of noble kind,
The brutal action rous'd his manly mind;
Mov'd with unworthy usage of the maid,
He, though unarm'd, resolv'd to give her *aid*.
Dryden. Theodore & Honoria.

Neither the towers, nor any other part, nor the whole together, unless well *aided* by perspective, and the introduction of trees to hide disgusting parts, can furnish a good picture.—*Gilpin. Tour to the Lakes.*

Sure there is need of social intercourse,
Benevolence, and peace, and mutual *aid*,
Between the nations in the world, that seems
To toll the death-bell of its own decease.
Cowper. Task, b. ii.

And the party suffering shall also have his private action against the person committing, and all his *aiders*, advisers, and abettors, and shall recover treble costs, &c.
Blackstone. Commentaries, b. i. c. 1.

A'IGLET, } Fr. *Aiguillette*; Lat. *Acicula*,
or A'GLET. } dim. of *Acus*, a point.

He gyueth alwaye hys old point at one end or other some new *aglet*. But when al his cost is don theron, it is not al worth an *aglet* of a good blewe poynte.
Sir T. More. Workes, p. 673.

All in a silken camus, lilly white,
Purfled vpon with many a folded plight,
Which all aboue besprinkled was throughout,
With golden *aygulets*, that glistred bright,
Like twinkling starres, and all the skirt about
Was hemd with golden fringe.
Spenser. Faerie Queene, b. ii. c. 2.

And yonder pale faced Hecate there, the moon,
Doth give consent to that is done in darkness:
And all those stars that gaze upon her face,
Are *aglets* on her sleeve, pins on her train.
Spanish Tragedy, Act iv

Why giue him gold enough, and marrie him to a puppet or an *Aglet*-babie, or an old trot with ne're a tooth in her head, though she have as manie diseases as two and fiftie horses.—*Shakespeare. Taming of the Shrew*, Act i. sc. 2.

AIL, *v.* }
AIL, *n.* }
A'ILMENT. } Junius inclines to the A. S. *Egl-an*, to feel pain or grief, to *ayle* (Somner); and *Egl-an*, he derives from the Gr. αλγ-εω. Tooke thinks *Ail* is the past part. of the A. S. *Aidlian*; to be sick, empty, useless, spoilt.
To disease, to disorder, to cause or feel pain or uneasing; to deprive of soundness, health, or strength; to make useless. See IDLE.

Ich wot wel quath Hunger, what syknesse gow *aileth*
Ye haue manged overe muche, that maketh gow be syke.
Piers Ploughman, p. 142.

Ther I was bred, (alas that like day!)
And fostred in a roche of marble gray
So tendrely, that nothing *ailed* me
I ne wist not what was adversitee.
Chaucer. The Squieres Tale, v. 10 815

Then sayst, that dropping houses, and eke smoke
And chiding wives maken men to flee
Out of their owen house a, benedicite
What *aileth* swiche an old man for to chide.
Chaucer. The Wif of Bathes Prologue, v. 5963.

Lord thought I, who may that be
What eyleth him to sitten here?—*Id. Dreame*, p. 241.

——— The now sad king,
* * * * * * * *
Feels sudden terror bring cold shivering:
Eats not to eat, still muses, sleeps unsound,
His senses droop, his steady eyes unquick,
And much he *ails*, and yet he is not sick.
Daniel. Civil Wars, b. iii.

One who not knowing what *ails* me, should come in, and see me in this soft bed, not only covered, but almost oppressed with cloaths, would confidently conclude, that, whether or no I be distressed by the contrary quality, I cannot at least be troubled with cold
Bagie. Occasional Reflections, s. 2. Med. 2.

The little *ailments* oft attend the fair,
Not decent for a husband's eye or ear.
Lansdowne. A Cure for the Vapours.

AIM, v. } Fr. *Esme*, anciently written
AIM, s. } *Aesme*; from the Lat. *Aestimare*,
AIMING, s. } Duchat in Menage. Skinner in-
AIMLESS. } clines to *Extimare*, i. e. to weigh attentively: for we usually, before we throw or strike at a mark, consider it well, and estimate or reckon the distance of it accurately. And in this application it is constantly used, both literally and metaphorically: as the Fr. *Esmer*,

"To aim or level at, to make an offer to strike, &c.; also to purpose, determine, intend." Cotgrave.

Then Turnus *aiming* long in hand a dart of sturdy oke
Well tipt with steele, at Pallas forth it flung, and thus he spoke,
Lo, see if that our dart be sharper than thy weapon was.
Phaer. Eneidos, b. x.

Here first this goddesse faire, with passing speedy course doth light,
And from this hilleeke farre at Aruns *aimes* within her sight.—*Phaer. Eneidos*, b. xi.

Lykewise a stoute gouernour of a shyppe, albeit he be dryuen perforce to use sometyme a great deale out of his right course, euen yet wil he eye besydes ye compasse and loode sterre for a time, lest he shoulde chaunce to goe quyte out of his owne reckynge.
Udal. Let. of Erasmus to Prynce of Traiecte.

He that sreethe no marke, muste shoote by *ayme*.
Jewell. A Replie vnto M. Hardinge, p. 31.

Whose glomes of burning fire, and easy sparkes of flame
In balance of vnequal weight he pondereth by *aime*.
Surrey. Descrip. of the Fickle Affections, &c.

First, that I must kneeling yield
Both the bow and shaft I held
Unto her, which love might take
At her hand, with oaths, to make
Me the scope of his next draft,
And the self same shaft —*B. Jonson. Underwoods.*
Armed, with that self same shaft

——— Distempered, discontented thoughts
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits ingendering pride.
Milton. Paradise Lost, b. iv.

——— Thus having spoke
In his right *aymeless* hand a pile he shooke,
And threw it not in vaine.—*May. Lucan*, b. iii.

Therefore let not even those (who, without any designe do suffer their tempers to run loose by fashion, in the praises of women's graces and beauties) thinke this *aymeless* roving of their fancies altogether innocent
Mountague. Treat. 13. § 5.

But no man goes about to deceive, or ensnare, or circumvent another in a passion, to lay trains, and set traps and pit-falls for those in a present huff No; this is always done with foresight, and design: with a steady *aiming*, and a most persecting malice, assisted with all the skill and art of an expert, and well managed hypocrisie.
South, vol. i. Ser. 12.

Make the dead ancients speak the British tongue;
Teach each chattering daw, who *aims* at song,
In his own mother-tongue may humbly read
What emptiness yet are wanting in his head
To make him equal to the mighty dead.
Otway. To Mr. Creech.

There are, who, deaf to mad ambition's call,
Would shrink to hear th' obstreperous trump of fame;
Superior merit, if to their portion fall
Health, competence, and peace Nor higher *aim*
Had he, whose simple tale these artless lines proclaim.
Beattie. Minstrel, b. i.

AIR, s. } Fr. *Air*; It. *Aria*; Sp. *Aire*;
AIR, v. } Lat. *Aer*; Gr. Ανρ, α-ειν, (αημι,)
AERIAL. } to blow; to breathe.
AERIE. }
AIRINESS. } The application of this noun is
AIRING, s. } various;—to the wind, to that
AIRLESS. } which is exhaled, evaporated,
AIRLING. } which gains vent, or utterance:—
AIRY. } consequentially, to exhalation, evaporation or vapour, vent, utterance, emission, effusion, diffusion, dispersion, publication.

To that which is light, gay, giddy, unsteady, fluttering.

To motion through the air; to manner of moving generally; to the mien, carriage, or deportment of men.

To motion in the air, of sound, in music and poetry.

I fighte not as betynge the *eyr*.—*Wiclif.* 1 *Cor.* c. 9.

They crieden, and kesten awei her clothis and threwen dust into the *eir*. *Id. Dedis*, c. 22.

Or if you list to fleen as high in the *aire*,
As doth an egle, whan him list to sore,
This same stede shal bere you evermore,
Withouten harme, till ye be ther you lest.
Chaucer. The Squieres Tale, v. 10,437.

Aver is the thirde of elementes:
Of whose kinde his aspirementes
Taketh euery humshe creature,
The whiche shall vpon erth endure.—*Gower. Con. A.* b. vii.

Or as a byrde that flyeth thorow in the *ayre*, and no man can se eny token where she is flowen, but euery heareth the noise of her wynges, beatinge the light wynde, partinge ye *ayre*, thorow the vehemencye of her gooinge, and flyeth on shakyng her winges, where as afterwarde no token of her waye can be founde. Or lyke as when an arowe is shott at a marck, it parteth ye *ayre* which immediately commeth together agayne, so that a mā can not knowe where it wete thorow.—*Bible*, 1551. *Hyperius*, c. 6.

For Ioue vnto his sister downe her *airie* rainbow sent
With message nothing milde, and how that some should soone repent.—*Phaer. Eneidos*, b. ix.

——— Then if you can,
Be pale, I beg but leave to *aire* this jewel: See!
And now 'tis up again —*Shakespeare. Cymb.* Act ii. sc. 4

It is fifteene yeeres since I saw my countrey: though I have (for the most part) been well *aired* abroad, I desire to lay my bones there —*Id. Winter Tale*, Act iv. sc. 1.

Be thou a spirit of health or goblin damn'd,
Bring with thee *aires* from heaven, or blasts from hell,
Be thy inuents wicked or charitable —*Id Hamlet*, Act i. sc. 4.

It grew from the *airs* which the princes and states abroad received from their ambassadors and agents here.
Bacon. Hen. VII.

They are of the same cadence as yours, and *airable*.
Howell, b. ii. Let. 22.

Nor stonie tower, nor walls of beaten brasse,
Nor *ayre-lesse* dungeon, nor strong linkes of iron,
Can be retentive to the strength of spirit:
But life being wearie of these worldly barres,
Neuer lacks power to dismisse itselfe.
Shakespeare. Julius Cæsar, Act i. sc. 3.

——— Like, for those,
That feare the law, or stand within her gripe,
For any act past, or to come Such will
From their own crimes, be factious, as from ours.
Some more there be, slight *ayrelings*, will be won,
With dogs, and horses.—*B. Jonson. Catiline.*

Aeriall spirits or devils are such as keep quarter, most part, in the *aire*, cause many tempests, thunder, and lightnings, teare oakes, &c —*Burton. Anat. of Melancholy*, p. 40

There is a little contemptible winged creature, an inhabitant of my *aerial* element, namely, the laborious bee, of whose prudence, policy, and regular government of their own commonwealth, I might say much.
Walton. Angler, pt. i. c. 1.

As for the cause, it is not so reasonably imputed unto the breaking of the gall as the putrefaction or corruptive fermentation of the body, whereby the unnatural heat prevailing, the putrifying parts do suffer a turgescence and inflation, and becoming *aery* and spumous affect to approach the *ayr* and ascend unto the surface of the water.
Brown. Vulgar Errours, b. iv. c. 6.

The nightingale, another of my *airy* creatures, breathes such sweet loud musick out of her instrumental throat, that it might make mankind to think miracles are not ceased
Walton. Angler, b. i. c. 1

The *air* serves us, and all animals, to breathe in, containing the fuel of that vital flame we speak of, without which it would speedily languish and go out; so necessary is it for us, and other land animals, that, without the use of it, we could live but very few minutes.—*Ray. On the Creation.*

Or wicker baskets weave, or *air* the corn,
Or grinded grain betwixt two marbles turn.
No laws divine or human can restrain,
From necessary works the labouring swain.
Dryden. Virgil. Geor. b. i.

It is certain, that married persons, who are possessed with a mutual esteem, not only catch the *air* and way of talk from one another, but fall into the same traces of thinking and liking.—*Spectator*, No 605.

Mr. Charwell visits very few gentlemen in the country, his most frequent *airings* in the summer-time are visits to my lady Lizard.—*Guardian*, No. 9.

Too great liberties taken [in translation] in varying either the expression or the composition, in order to give a new *air* to the whole, will be apt to have a very bad effect
Lowth. On Isaiah. Prel. Diss.

I never in my life chanced to see a peacock fly; and yet before, very long before I considered any aptitude in his form for the *aerial* life, I was struck with the extreme beauty which raises that bird above many of the best flying fowls in the world.—*Burke. On the Sublime and Beautiful.*

——— *Airy* dreams
Sat for the picture; and the poet's hand
Imparting substance to an empty shade
Imposed a gay delirium for a truth.—*Cowper. Task*, b. iv.

The summit of the whole semi-circular range is finely adorned with scattered trees, which often break the hard lines of the rock, and by admitting the light, give an *airiness* to the whole.—*Gilpin. Tour to the Lakes.*

An *airing* in his patron's chariot has supplied him with a citizen's coach on every future occasion.—*Goldo. Pol. Learn.*

AIREY, or AERY. See EYRY.

AISLE, s. Fr. *Aisle, Aile*; It. *Ala*; Sp. *Ala*; Lat. *Ala*, a wing. Applied to—

The wings, or sides of churches; expanding like wings.

The abbey [of Saint Gaul, in Switzerland] is by no means so magnificent as one would expect from its endowments. The church is one huge nef, with a double *aisle* to it.
Addison. Italy. Switzerland.

Nor you, ye proud, impute to these the fault,
If memory o'er their tomb no trophies raise,
Where through the long drawn *aisle* and fretted vault,
The peeling anthem swells the note of praise.—*Gray. El.*

At the end of the western *aisle* stands the ruins of a low, simple tower, where the bells of the abbey are supposed to have hung, and from the south *aisle* projects a building, which is called the chapter house.—*Gilpin. Tour to the Lakes.*

AKE'LE. See ACOLD.

AKI'N. Of kin. See KIN.

Nor let not a woman cast in her husband's teeth any benefit done vnto him by her, which is an vnfitting & displeasant thing, yea, among those that be nothing *a kin* together.
Vives. Instruct. of a Christ. Woman. by R. Hyrde, b. ii. c. 5.

We have stinted ourselves onely to the legitimate issue of kings; and after such who are properly princes, we have inserted some who in courtesie and equity may be so accepted, as the heires to the crown though not possessed thereof; or else so near *a-kin* thereunto, that much of history doth necessarily depend upon them.
Fuller. Worthies of England, c. 3.

Some limbe again, in bulk or stature
Unlike, and not *akin* by nature,
In concert act, like modern friends,
Because one serves the other's ends.
The arm thus waits upon the heart,
So quick to take the bully's part. *Prior. Alma*, c. 2.

——— Their idle sport,
Who pant with application misapplied
To trivial toys, and pushing ivory balls
Across a velvet level, feel a joy
Akin to rapture, when the bauble finds
Its destin'd goal. *Cowper. Task*, b. vi.

ALABASTER, s. Fr. *Alabastre, Albastre*; It. *Alabàstro*; Sp. *Alabastro*; Lat. *Alabastrum*; Gr. Αλαβαστρον; perhaps from α and λαβειν; that which, says Vossius, we cannot hold, or which has no handles (λαβαι).

Alabaster was chiefly used for boxes to contain ointments, and these are described by Pliny to have been shaped like pears.

A womman cam that hadde a boxe of *alabastre* of precious oynement spikenard, and whanne the boxe of *alabastre* was brokun sche heide it on his heed.—*Wiclif. Mark*, c. 14.

Ther cam a womā hauyng an *alabaster* boxe of oyntmēt, called Narde, that was pure and costly: & she brake the boxe & poured it on his heed.—*Bible*, 1539. *Ib.*

And northward, in a touret on the wall,
Of *alabastre* white and red corall
An oratorie riche for to see,
In worship of Diane of chastitee.
Hath Theseus don wrought in noble wise.'
Chaucer. The Knightes Tale, v. 1904.

The best *alabaster* in England, (know, reader, I have consulted with curious artists in this kind) is found about Castle Hay, in this county.—*Fuller. Worthies. Staffordshire.*

——— It was a rock
Of *alabaster* piled up to the clouds,
Conspicuous far, winding with one ascent,
Accessible from earth, one entrance high.
Milton. Paradise Lost, b. iv.

The dome of Mars was on the gate opposed,
And on the north a turret was enclosed
Within the wall, of *alabaster* white,
A crimson coral for the queen of night.
Dryden. Palamon & Arcite

Oft have I said, the praise of doing well
Is to the ear, as ointment to the smell;
Now if some flies, perchance, however small,
Into the *alabaster* urn should fall,
The odours of the sweets inclosed would die,
And stench corrupt (sad change), their place supply.
Prov. Solomon, b. iii.

ALA'CRITY, *n.* } Fr. *Alaiyreté, Alaigresse*; It. *Alacrità*; Sp. *Alegria*; Lat. *Alacritas, Alacris.*
ALA'CRIOUS.
ALA'CRIOUSLY.
ALA'CRIOUSNESS.

Vossius prefers the etymology of Donatus; *Alacris*, from Ἀδακρυς, non tristis, not sad. Without sadness, dullness, heaviness; i. e. with—

Cheerfulness, liveliness, readiness.

For as the holy doctor saint Chrisostome saithe, thoughe pain be grieuous for the nature of ye affliccion, yet it is pleasaunte by the *alacritie* and quick mind of them that willyngly suffer it.—*Sir T. More. Works*, p. 75.

The roynes slighted me into the river with as little remorse as they would have drowned a bunde bitches puppies, fifteene in the litter; and you may know by my size that I have a kind of *alacrity* of sinking.
Shakespeare. Merry Wives, Act iii. sc. 5

Only t'were well, if we were a little more *alacrious*, and exact in the performance of the duty, and more care taken in the distribution.—*Hammond. Works*, vol. iv. p. 550.

To infuse some life, some *alacriousness* into you, I shall descend to the more sensitive, quickening, enlivening part of the text.—*Id. Sermons.*

Epaminondes *alaciously* expired, in confidence that he left behind him a perpetual memory of the victories he had atcheived for his country.—*Government of the Tongue.*

——— Satan staid not to reply,
But glad that now his sea should find a shore,
With fresh *alacrity*, and force renewed,
Springs upward, like a pyramid of fire,
Into the wild expanse.—*Milton. Paradise Lost*, b. ii.

Whom would not the sight of such a forerunner animate and quicken in his course, who, by running in the straight way of righteousness with *alacrity* and constancy, hath obtained himself a most glorious crown?
Barrow, vol. iii. Ser. 42

The mind of man has naturally a far greater *alacrity* and satisfaction in tracing resemblances than in searching for differences.—*Burke. Sublime and Beautiful.*

ALA'ND. On land. See LAND.

Deth selth he wol do, and a down bryngе
All that lyveth othr loketh, *a londe* and a watere.
Piers Ploughman, p. 340

He made his shippe *a land* for to sette
And in that ile lande a day he lette
And said that *on the land* he must him rest.
Chaucer. The Legend of Ariadne.

Thei sailen, till thei come *a londe*
At Tharse nyh to the citee.—*Gower. Con. A.* b viii.

Going *aland* with the choicest and best armed men he had, he [Alubrades] approached the walls of the city, without any manner of noise, and left order with them that remained in the ships, that in the mean season they should row with all force into the haven, with as great cries and shouts as might be, to fear and trouble the enemies.
North. Plutarch, p. 17[illegible].

Three more fierce Eurus, in his angry mood,
Dash'd on the shallow of the moving sand,
And in mid ocean left them moor'd *aland*.
Dryden. Æneid, b. i.

ALA'RGED. Given largely, says Tyrwhitt. See ENLARGE.

A ghe corynthis, oure mouth is open to ghou oure herte is *alarged* ghe ben not angwischid in us, but ghe ben angwischid in ghoure ynwardnesse and I seie as to sones, ghe that han the same reward, be ghe *alargid*.—*Wiclif. 2 Corinth.* c. 6

O ye Corinthians, oure mouth is open vn to you oure hert is *made large*, ye are in no straite in vs but are in a straite in youre awne bowelles: I speake vnto you lyke reward, as vnto children. Set yourselves *at large*.
Bible, 1539. *Ib*

Though she [nature] would all her cunning spend
That to beautie might attune
It were but paine and lost trauaile
Such part in their natiuitie
Was then *alarged* of beauty.—*Chaucer. Dreame.*

ALA'RM, *v.* } Fr. *Alarme*; Sp. *Alarma*; It. *All' armé.* To arms.
ALA'RM, *n.*
ALA'RMING.
ALA'RMINGLY.
ALA'RMIST.
ALA'RUM, *v.*
ALA'RUM, *n.*

To sound *to arms*; to summon to *arms*; or to be ready, prepared in *arms*; for defence: and thus, generally—

To give notice of danger; to disquiet, to disturb, to cause or excite, or fill with apprehensions.

Ne Turnus sluggish sloth doth stay, but fierce with spear he bends
Gainst Trojans all his power, and on the shore afront them tends.
They know *alarme*.—*Phaer. Æneidos*, b. x.

——— On the one side, Satan *alarmed*,
Collecting all his might dilated stood,
Like Teneriff or Atlas unremoved.—*Milton. Par. L.* b. iv.

——— By proof we feel
Our power sufficient to disturb his heaven,
And with perpetual inroads to *alarm*,
Though inaccessible, his fatal throne:
Which, if not victory, is yet revenge.—*Id. Ib.* b. ii.

This sayd, he runs downe with as great a noyse and showting as he could, crying *alarme*, help help citizens, the castle is taken by the enemie, come away to defense.
Holland. Livy, p. 331.

And when he saw my best *alarum'd* spirits,
Bold in the quarrel's right, roused to the encounter,
Or whether gasted by the noyse I made,
Full suddainly he fled.—*Shakespeare. Lear*, Act ii. sc. 1

Now are our browes bound with victorious wreathes,
Our bruised armes hung up for monuments,
Our stern *alarums*, chang'd to merry meetings,
Our dreadful marches, to delightful measures.
Id. Rich. III. Act i. sc. 1.

The gentry living in this county, in the confines of Scotland, in the wind of war daily *alarumed* with their blustering enemies), buckle their estates (as their armour) the closer unto them, and since have no less thriftily defended their patrimony in peace, than formerly they valiantly maintained it in war.—*Fuller. Worthies. Of Northumberland.*

A sudden horror seized his giddy head,
And his ears tinkled, and his colour fled;
Nature was in *alarm*, some danger nigh
Seem'd threat'ned, though unseen to mortal eye.
Dryden. The Cure & Honoria

All men think all men mortal but themselves;
Themselves, when some *alarming* shock of fate,
Strikes through their wounded hearts the sudden dread.
Young, Night i.

Not only the scenery is defaced, and the out works of the ruin violently torn away: the main body of the ruin itself is, at this very time, under the *alarming* hand of decay.—*Gilpin. Tour to the Lakes.*

ALA'S, *inter.* } D. *Eylaes*; Fr. *Helas*; It. *Ahi lasso*; which, Menage thinks, are the interjection, *Ah*, and the Latin, *Lassus*, wearied.
ALLA'CE.
ALLA'KE.
ALA'CK.

An exclamation of weariness, disappointment, sorrow, compassion.

He loked on her vgly leper's face,
The whiche before was white as lily flour,
Wringing his hands, oft times saied *alace*
That he had lived to see that wofull hour.
Chaucer. Complaint of Cresside.

For than he woll his hope reherse,
As though his worlde were all forlore,
And saith, *alas* that I was bore
How shall I liue? how shall I do?
For nowe fortune is thus my foe.—*Gower. Con. A.* b iv.

Alas, my father there, my only joy in care and wo,
Anchises I do lose (*alas*) he there departs me fro.
Phaer. Æneidos, b. iii.

Alas! what boots it with incessant care
To tend the homely, slighted shepherd's trade,
And strictly meditate the thankless muse?—*Milton. Lyc.*

But why, *alas*, do mortal men in vain
Of fortune, fate, or providence, complain?
God gives us what he knows our wants require,
And better things than those which we desire.
Dryden. Palamon & Arcite.

Alas, regardless of their doom,
The little victims play.
No sense have they of ills to come,
Nor care, beyond to-day.—*Gray. Eton College.*

ALA'TE. See LATE.

Lately, not far back, not long since, or ago.

Sej. ———What news from Agrippinas?
Pors. Faith, none. They all lock themselves up *alate*,
Or talk in character, I have not seene
A company so chang'd.—*B. Jonson. Sejanus*, Act ii.

Tyll that I came unto a ryall gate,
Where I sawe stondynge the goodly portres,
Whyche axed me, from whence I came *a-late*.
Hawes. The Tower of Doctrine, 1505. *In Percy.*

ALBE'. } Al be it. Be all. Be it all.
ALBE'IT.

Saturne anon, to stenten strif and drede
Al be it that it is agayn his kind,
Of all this strif he gan a remedy find.
Chaucer. The Knightes Tale, v. 2441.

And daily hee his wrongs encreaseth more;
For neuer weight he lets to passe that way,
Ouer his bridge, *albee* he rich or poore,
But he him makes his passage-penny pay.
Spenser. Faerie Queene, b. v. c. 2.

Jess. Who are you, tell me for more certainty,
Albeit I'll sweare that I do know your tongue.
Lor. Lorenzo, and thy love.
Shakespeare. Merchant of Venice, Act ii.

——— Of one whose subdued eyes,
Albeit vnused to the melting moode,
Drops teares as fast as the Arabian trees
Their medicinable gumm.—*Id. Othello*, Act v.

Albeit the world think Machavel is dead,
Yet was his soul but flown beyond the Alps,
And, now the Guise is dead, is come from France,
To view this land and frolic with his friends.
Marlow. Jew of Malta, Act i.

ALB, or ALBE, *n.* Lat. *Albus*, white. Applied to—

The *white* vestments of the sacerdotal order: the surplice.

Of preste thow has no merke, *albe* ne non amite
Bot laced in a hauberke, that is no clerkis alite
R. Brunne, p. 319.

And Moses brought Aaron & hys sonnes and washed them with water and put upon him an *albe*, & girded him wt a girdle—*Bible*. 1539. *Lev.* c. 8.

When he [Brian Walton] enter'd the body of the cathedral church, Dr. Henry Bridgman, the dean, and all the members of the cathedral, habited in their *albes*, received a blessing from his Lordship, sung *Te Deum*, and so compassing the choir in manner of procession, conveyed him to his chair.—*Wood. Fasti Oxon.*

ALBIFICA'TION, *album facere*, to make white.

Our lampes brenning bothe night and day
To bring about our craft, if that we may
Our fourneis eke of calcination
And of wateres *albification*.
Unslekked lime, &c.
Chaucer. The Chanones Yemannes Tale, v. 16,273.

ALBUGI'NEOUS. } Fr. *Albugineux*; Lat. *Albugo*, from *albus*, white,
ALBU'GINOUS. } applied to a white speck in the eye.

Albugineous appears to be applied, by physical writers, to that which *approaches* to white.

I was fetched, and opened it by incision, giving vent first to an *albugineous*, then to a white concocted matter: upon which the tumour sunk.
Wiseman. Chirurgical Treatises, b. iv. c. 4. p. 476.

That, saith Aristotle, which is not watery and unprolifical will not conglaciate, which perhaps must not be taken strictly; but in the germ and spirited particles: for eggs I observe will freeze in the *albuginous* part thereof.
Browne. Vulgar Errours, b. ii. c. 1.

A'LCHYMIZE, *v.* } Fr. *Alquemie, Alchimie*; It. *Alchimia*; Sp. *Alquimia*; Low. Lat. *Alchimia*; perhaps from χυμα; a. χεειν, to pour: for he, (says Vossius) who pours, infuses or mixes metals, changes them, and converts the baser to a purer. See CHYMIST.
A'LCHYMY, *n.*
ALKY'MISTRIE.
ALCHY'MICAL.
ALCHY'MICALLY.
A'LCHYMIST.
ALCHYMI'STICAL.
ALCHYMI'STICALLY.

And whan this *alkymistre* saw his time,
Riseth up, sire preest, quod he, and stondeth by me;
And for I wote wel ingot have ye non,
Goth, walketh forth, and bringeth a chalk ston.
Chaucer. The Chanones Yemannes Tale, v. 16,672.

——— The discolouring cold
Might *alchymize* their silver into gold.
Lovelace. Her Muff.

Then of their session ended they bid cry
With trumpets regal sound the grand result:
Towards the four winds four speedy cherubim
Put to their mouths the sounding *alchemy*.
Milton. Paradise Lost, b. ii.

The rose noble then current for 6 shillings 8 pence, and which our *alchemists* do affirme (as an unwritten verity) was made by projection or multiplication *alchimicall* of Raymond Sully, in the tower of London, who would prove it as *alchimically*, beside the tradition of the Rabies in that tower, by the inscription.—*Camden. Remaines. Money.*

The *alchymistical* cabalists, or cabalistical *alchymists*, have changed the name, or number, whether you will, out of the word Jehovah, after a strange manner.
Lightfoot. Miscellaneous Works.

It was by the means of fantastical ideas and notions, that *chemistry* was turned into *alchemy*; astronomy into judicial *astrology*.—*Bolingbroke. On Human Knowledge.* Ess. I.

Time was, when I know not what mystical meanings were drawn, by a certain cabalistic *alchymy*, from the simplest expressions of holy writ.—*Horsley*, vol. i. Ser. i.

As the first sort of legislators attended to the different kinds of citizens, and combined them into one commonwealth, the others, the metaphysical and *alchemistical* legislators, have taken the direct contrary course.
Burke. Reflections on the French Revolution.

ALCOVE. Sp. *Alcova*, or *Alcoba*; from the Arab. *Alcobba*; an apartment arched or vaulted, in which the bed is surrounded, (Menage.) Applied to—

Any shady recess.

The king [James II.] brought over with him from Whitehall a great many peers and privy counsellors. And of these eighteen were let into the bed-chamber; but they stood at the furthest end of the room. The ladies stood within the *alcove*.—*Burnet. Own Time*, an. 1688.

Great Villiers lies—alas, how chang'd from him,
That life of pleasure, and that soul of whim!
Gallant and gay, in Cliveden's proud *alcove*,
The bower of wanton Shrewsbury and love.
Pope. Ep. to Lord Bathurst.

On mossy banks, beneath the citron grove,
The youthful wand'rers found a wild *alcove*.
Falconer. Shipwreck.

A'LDAY, i. e. all day.

Withinne fyf yer after this kyng so prout bi com,
For the grete tresour nameliche that he *aldai* nom,
Ac he nas not ene y paid to habbe this kyndom.
R. Gloucester, p. 93.

And yet these clerkes *aldai* preche
And sayne good deides may none bee,
Whan le stante nought vpon charitee.—*Gower. Prologue.*

A'LDER, } *Aller*, or *Alder*, *Alle*, *All*. Tyrwhitt (after Junius) calls it the
or A'LLER. } genitive case plural, *of all*. It was used much in composition. *Aller best*, best of all; *Aller last*, last of all; *Aller first*, first of all; *Aller most*, most of all. Or—

Wholly best, wholly last, &c.

Grete townes in Engelond he amendede y nowe,
And London *alder most* for thet to hys herte drowe.
R. Gloucester, p. 44.

In the *alder next* that the batayle was of Leaus,
The gathering of heruest, as the story schewes,
Com Symon to feld. *R. Brunne*, p. 221.

Six and twenty baners of Ingloud *alder best*,
Of armes that knewe the maners, to werre were alle prest.
Id. p. 271.

And which of you that bereth him best of alle,
That is to sayn, that telleth in this cas,
Tales of best sentence and most solas,
Shall have a souper at youre *aller* cost.
Chaucer. The Prologue, v. 801.

Wel coude he rede a lesson or a storie,
But *alderbest* he sang an offertorie.—*Id. The Pardoncre.*

Alderfirst thou shalt considre that in thilke thing that thou purposest, and upon what thing that thou wolt have counseil, but verray trouthe be said and conserved.
Id. The Tale of Melibeus.

And *alderlast* of euerichone
Was painted Pouert al alone,
That not a peny had in hold,
Al-thoug she her clothes sold.—*Id. The Rom. of the Rose.*

Ensample why, see now these great clerkes,
That erren *aldermost* ayen a lawe,
And ben converted from his wicked werkes
Through grace of God.—*Id. Troilus*, b. i.

Thou art *alderfirest*, bearing ye fair world in thy thought, formedest this world to thy likenes semblable, of ye faire world in thy thought.—*Id. Boecius*, b. iii.

Queen. Great king of England, and my gracious lord,
The mutuall conference that my minde hath had,
By day, by night: waking, and in my dreames,
In courtly company, or at my beades,
With you mine *alder liefest* soueraigne,
Makes me the bolder to salute my king.
Shakespeare. 2 Part Hen. VI. Act I. sc. 1.

A'LDER. Fr. *Aulne*, *Aune*; It. *Alno*; Sp. *Alamo*; Lat. *Alnus*; so called, quod *alatur* amne, because nourished by a stream.

The *alder* is of all other the most faithful lover of watery and boggy places, and those most despised weeping parts or water gulls of forests.—*Evelyn. Sylva*, c. 18.

Then first on seas, the hollow'd *alder* swam.
Dryden. Virgil, Geor. 1.

A'LDERMAN, n. } A. S. *Ealdorman* (a word
ALDERMA'NITY. } which, even in A. S., says
A'LDERMANLY. } Skinner, had become a title
A'LDERMANSHIP. } of dignity), from *Ald*, *Eldor*, old, older, and *man*.

See the quotation from Verstegan.

Everich, for the wisdom that he can
Was shapelich for to ben an *alderman*.
Chaucer. The Prologue, v. 374.

In a seculer common wealthe he is called to be a maior, that before vsed hymself stoutely in the wardenship: and agayne he is promoted from being maior to be iudge, or the *alderman*, because he behaued hymselfe well in his mayoralty.—*Udal. Paul to Timothy*, c. 3.

The which Symõde he haued hym so well after, that he was admytted for an *alderman*; but in short processe after, he demeanyed hym so ille and so cõtraryously vnto the weale and good ordre of ye citie, that he was dyscharged of his *aldermanshyp*, and dyscharged from all rule and counceyll of the cytie.—*Fabian*, an. 1240.

By the lawes of King Ina, 100 yeares before Alfred, as they are extant in the Saxon tongue, and by the lawes of Kennethus, king of Scots, there is mention made of shyres and of the shyreman or *elderman*, whom we nowe call shirecue or shrifue.—*Stow. Chronicle*, p. 1.

Ealdor, so written in our ancient language, is properly an elder or senior, yet an *ealdorman*, which we now call an *alderman*, was such in effect among our ancestours as was tribunus plebis with the Romans, that is, one that had chiefe iurisdiction among the commons, as being a maintainer of their liberties and benefits.—*Verstegan. Restitution*, p. 326.

O happy art! and wise epitome
Of bearing arms! most civil soldiery!
Thou canst draw forth the forces, and fight dry
The battles of thy *aldermanity*:
Without the hazard of a drop of blood.
B. Jonson. On the Artillery-yard.

These [lord Bacon, the earl of Strafford, archbishop Laud], and many more, under different princes, and in different kingdoms, were disgraced, or banished, or suffered death, merely in envy to their virtues and superior genius, which emboldened them in great exigencies and distresses of state (wanting a reasonable infusion of this *aldermanly* discretion) to attempt the service of their prince and country out of their common forms.—*Swift. On the Fates of Clergymen.*

——— The lumber stood
Pond'rous and fix'd by its own massy weight.
But elbows still were wanting: these, some say,
An *alderman* of Cripplegate contrived.—*Coup. Task*, b. i.

ALE. } A. S. *Alod*, the third per. sing.
A'LEGER. } indicative of *Ælan*, to kindle and inflame, applied to a strong beer, from its warming, heating quality, (Skinner and Tooke.) And to certain festivals at which it was a principal promoter of mirth.

Aleger, is *ale-eager*, or sour. See EAGER.

Wel coude he [the Coke] knowe a draught of London *ale*.
Chaucer. The Prologue.

A gerlonde hadde he sette upon his hede,
As gret as it were for an *alestake*.—*Id. The Sompnour.*

For as a sinc keepeth *ale*,
Right so can Cheste kepe a tale,
All that he wote, he will disclose,
And speke er any man oppose.—*Gower. Con. A.* b. iii.

For the *alepole* doth but signyfie that there is good *ale* in the house, where the *alepole* standeth, and wil tell him that he muste go neare the house and there he shall finde the drinke, and not stand sucking the *alepole* in vayne.
Frith. Workes, p. 113.

In this island the old drink was *ale*, noble *ale*: than which, as I heard a great foreign Doctor affirm, there is no liquor that more increaseth the radical moisture, and preserves the natural heat, which are the two pillars that support the life of man.—*Howell*, b. ii. Let. 54.

———From old records,
Of antique proverbs, drawn from Whitson-lords:
And their authorities, at wakes and *ales*,
With country precedents, and old wives tales,
We bring you now, to shew what different things
The cotes of clowns are from the courts of kings.
B. Jonson. Tale of a Tub. Prol.

Yet ne'er to those dark paths by night retire;
Mind only safety, and contemn the mire.
Then no impervious courts thy haste detain,
Nor sneering *alewives* bid thee turn again.
Gay. Trivia, b. iii.

Where village statesmen talk'd with looks profound,
And news much older than their *ale* went round.
Goldsmith. Deserted Village.

ALE'GGE. } Fr. *Alléger*; It. *Allegare*;
ALE'GGANCE. } from the A. S. *Alecgan*, *Lecgan*,
ALE'GGMENT. } to lay, to lay down. The modern writing is *Allay*, (qv.) the g softened into y.

To lay down; to put down; to put to rest, to ease, to quiet, to soothe, to tranquillize.

Tho he was yeroumed kyng at Westmynstre y wys,
He byhet God & that fole an byheste, that was fals,
To *alegge* alle luther lawes, that yholde were bevore,
And betere mak than were suththe he was ybore.
R. Gloucester, p. 462.

It would haue brought my life againe,
For certes euenly, I dare well saine
The sight only and the saiour
Alegged much of my langour.—*Chaucer. Rom. of the Rose.*

Sore I complained that my sore
On me gan greuen more and more
I had none hope of *allegiaunce*. *Id. Ib.*

Now were they easie, now were they wood
In hem I felte both harme and good
Now sore without *allegement*
Now softyng with oyntment. *Id. Ib.*

Thomalin, why sitten we soe,
As weren overwent with woe,
Upon so fayre a morow?
The lovous time now ingeth fast,
That shall *alegge* this bitter blast,
And slake the winter sorow.
Spenser. Shep. Calender. March.

His feeling wordes her feeble sence much pleased,
And softly sunck into her molten hart:
Hart, that is inly hurt, is greatly eased
With hope of thing that may *alegge* his smart.
Id. Faerie Queene, b. iii. c. 2.

But hurt his hart, the which before was sound,
Through an unwary dart which did rebownd
From her faire eyes and gratious countenance.
What bootes it him from death to be unbownd,
To be captivated in endlesse duraunce
Of sorrow and despeyre without *aleggeance!*
Id. Ib. b. iii. c. 3.

A'LEGER. It. *Allegro*; Lat. *Alacer*. Menage. See ALACRITY.

Brisk, lively.

Coffee, the root and leaf-betell, the leaf tobacco, of which the Turks are great takers, do all condense the spirits, and make them strong and *aleger*.—*Bacon. Nat. Hist.* § 738.

ALE'IVED, i. e. alleviated or relieved.

There was a plat devised by me and penned by Mr. Southwell, for the winter garrison in such season as th' enemy could not keep the field, to th' intent his majesty's charges might be *aleived*, and the victual spared until the year should open.—*Surrey*, Let. 26.

ALE'RT. } Fr. *Alerte*, anciently written
ALE'RTNESS. } *Al'herte*; It. *All-erta*, anciently written *All-ercta*; Sp. *Alerta*:—*Ercta* or *Erta*, past part. of the It. *Ergere*; Lat. *Erigere* (Tooke); to erect, to raise up.

Raised up; sc. upon the watch, in readiness for action; and, therefore, active, vigilant, lively.

In this place the prince, finding his ruttera *alert* (as the Italians say) with advice of his valiant brother, he sent his trumpets to the Duke of Alva.
Sir Roger Williams. Act of the Low Countries, (1618,) p. 27.

A little of that *alertness* and unconcern in the common actions of life, which is usually so visible among gentlemen of the army, and which a campaign or two would infallibly have given him.—*Spectator*, No. 566.

The mountain torrents on every side rushed down the hills in notes of various cadence, as their quantities of water, the declivities of their fall, their distances, or the intermission of the blast, brought the sound fuller, or fainter to the ear; which organ became now more *alert*.
Gilpin. Tour to the Lakes.

ALEXA'NDRINE. Fr. *Alexandrin*; It. *Alexandrino*. The verse of twelve or thirteen syllables; so called from an ancient French poet, who first used it.

And besides this they [the French] write in *Alexandrins*, or *verses of six feet*, such as amongst us is the old translation of Homer by Chapman, all which by lengthning of their chain makes the sphere of their activity the larger.
Dryden. Preface to Annus Mirabilis.

Then at the last and only couplet fraught
With some unmeaning thing they call a thought,
A needless *Alexandrine* ends the song,
That like a wounded snake, drags its slow length along.
Pope. Essay on Criticism.

A'LGATES. } A. S. *Al-geats.* All manner
A'LGETS. } of ways, altogether, (Somner.) Skinner composes it of *All*, and *gate* (i. e. way). When used adversatively by Chaucer, supposed by Tooke to mean *all-get*; *get* is sometimes spelled by Chaucer, *geate.*

Alfrede was eldest, non mot his wille withhald
To London he wild *allegate* to speke with kyng Harald.
R. Brunne, p. 52.

Bot the most partie *algate* was slayn,
That with life fled I trowe thei were fulie fayn.—*Id.* p. 31.

Bifore alle thingis haue ye charite ech to othire in youalliff *algatis* lastinge, for charite keuerith the multitude of synnes.
Wiclif. 1 *Peter*, c. 4.

Algates by sleight or by violence
Fro yere to yere I win all my dispence;
I can no better tellen faithfully.
Chaucer. Freres Tale, v. 7013.

He wolde, *algate*, his trouth holde,
As euery knight thereto is holde,
What hap soeuer him is befall.—*Gower. Con. A.* b. i.

And forth he fares, full of malicious mynd,
To worken mischiefe, and auenging woe,
Whereeuer he that godly knight may fynd,
His onely hart-sore and his onely foe;
Sith Una now he *algates* must forgoe.
Spenser. Faerie Queene, b. ii. c. 1.

A'LGEBRA. } Fr. *Algèbre*; It. *Algebra*;
ALGEBRA'ICK. } Sp. *Algebra.* Menage supposes the word to come
ALGEBRA'ICAL. } from the Arabic, *Algiabaral*,
ALGEBRA'ICALLY. } which signifies *rei redintegratio*; the restoration of any thing. It was called by Sir Isaac Newton, universal arithmetick: it is also variously denominated;—the science which teaches the general properties and relations of numbers; the science of computing by symbols; the science that comprehends in general all the cases which can exist in the doctrine and calculation of numbers; in distinction from Arithmetick, which extends only to certain methods of calculation occurring in common practice.

A'LIEN, *v.* } Fr. *Alienè*, *Aliéner*; It.
A'LIEN, *n.* } *Alieno*, *Alienare*; Sp. *Alienar*;
A'LIEN, *adj.* } Lat. *Alienus*, *alius.* Another.
A'LIENABLE, } To give, sell, or otherwise
A'LIENATE, *v.* } convey from one to *another.*
A'LIENATE, *n.* } —An *alien* (written by old
A'LIENATE, *adj.* } writers, *alyaunt*) is one from
ALIENA'TION. } *another* country; a foreigner;
ALIENA'TOR. } a stranger.

To *alienate* (met.) is to estrange, to remove from, to withhold from; to put away, or part from.

For if I were of lond, the werre suld sone bigynne,
Aliens suld sone fond, our heritage to wynne.
R. Brunne, p. 141.

Symound, what seemith to thee? kyngis of erthe of whom taken thei tribute, of her sones either of *aliens*? And he seide, of *aliens.*—*Wiclif. Math.* c. 17.

And for this they prouided, that if any more wer *aliened* into the church, or into any maner of mortmayn, ye king or any other lorde mediate or immediate, that might take losse thereby, might enter therinto.—*Sir T. More. Workes*, p. 333.

And *alienat* not thy mynde awaye frō us beynge offended with our trespasses, but for thy clemency and mekenes, pardon our offenses, which we cōmyt thorough infirmitie and weakenes.—*Udal. Math.* c. 6.

Lykewyse the dutie of the naturall loue must be performed to the parent if he haue nede though he be an hethen, and *alienat* from the ghospel.—*Id. Ib.* c. 10.

If any thynge be *aliened* awaye by the kynges of Englāde in tyme past, wherby the sayde countie and purtenaunces haue ben holden by other personis than by the frenche kynges, our said brother nor his successours shall nat be boūde to rendre them to vs; but if the sayde *alienacions* haue ben don by the frenche kynges, &c.
Berners. Froissart. Chron. vol. i. c. 213.

The lord had forbidden to *alien* their inheritance.
Hall. Contemp. Ahab and Naboth.

The politick Earl of Kent, Godwyn, finding this weakness in the King [Hardicanute], began to think himself of aspiring, and to make the better way for it he sought by all means to *alien* the subjects' heart from the Prince.
Baker. Chronicle. Danish Kings.

It is enacted in the lawes of Venice,
If it be proued against an *alien*,
That by direct or indirect attempts
He seeke the life of any citizen,
The party gainst the which he doth contriue,
Shall seaze one halfe his goods.
Shakespeare. Merchant of Venice, Act iv. sc. 1.

Thou strong retreat! thou sure entail'd estate,
Which nought has power to *alienate.*
Thou pleasant, honest flatterer! for none
Flatter unhappy men but thou [Hope] alone.
Cowley. Poem for Hope.

O *alienate* from God, O spirit accurs'd,
Forsaken of all good! I see thy fall
Determin'd, and thy hapless crew involv'd
In this perfidious fraud.—*Milton. Paradise Lost*, b. v.

There are laws in Scotland, loosely worded, that make it capital to spread lies of the king or his government, or to *alienate* his subject from him.—*Burnet. Own Time*, b. i.

Alien, misplaced, ambitious ornaments, no doubt are every where disgusting: but in the grand entrance of a house, they should particularly be avoided.
Gilpin. Tour to the Lakes.

In examining the nature of *alienation*, let us first inquire briefly, who may *aliene*, and to whom; and then, more largely, how a man may *aliene*, or the several modes of conveyance.—*Blackstone. Commentaries*, b. ii. c. 19.

It is notorious, that many popish bishops were no less *alienators* of their episcopal endowments, than many other bishops of the Protestant church proved afterwards, in the reigns of Edward the Sixth and Elizabeth.
T. Morton. Life of Sir T. Pope.

ALI'GHT. A. S. *Alihtan, lihtan*; to alight, to light; to descend from a horse or carriage, says Junius, perhaps, because this is no other than to *lighten* a carriage or horse of its burden: and then used, generally—
To come down, to descend, to fall upon, to dismount.

Kyng Henry in the senethe ger of hys crounyng,
And eniene hondered ger and seuene of our Lorde *alyghyn.*
R. Gloucester, p. 430.

Ac as sone so the Samaritan hadde sighte of that syke
He *alyghte* a non of lyarde.—*Piers Ploughman*, p. 324.

But now is time to you for to telle,
How that we baren us that like night,
Whan we were in that hostelrie *alight.*—*Chaucer. Prolog.*

Achilles vpon hym *alight*,
And wolde anone, as he well might,
Haue slain him fulliche in the place.—*Gower. Con. A.* b. iv.

Cutting betwixt the windes and Lybian landes,
From his graundfather by the mothers side
Cyllene's child so came, and then *alight*
Upon the houses with his winged feete.
Surrey. Virgile. Æneis, b. iv.

Mean while upon the firm opacous globe
Of this round world, whose first convex divides
The luminous inferiour orbs, enclos'd
From chaos, and the inroad of darkness old,
Satan *alighted* walks.—*Milton. Paradise Lost*, b. iii.

Sir Roger rode forward, and *alighting*, took up the hare in his arms; which he soon after delivered up to one of his servants with an order, if she could be kept alive, to let her go in his great orchard.—*Spectator*, No. 116.

On horseback it was impossible; and when we had *alighted*, we stood hesitating on the brink, whether it were prudent, even on foot, to attempt so dangerous a march.
Gilpin. Tour to the Lakes.

ALI'GHT. To light, or enlighten; to kindle, to set fire to. See LIGHT.

And for to speaken ouer this,
In this parte of the aire it is,
That men full ofte sene by night
The fire in soudre forme *alight.*—*Gower. Con. A.* b. vii.

The next morow, with Phœbus laump, the earth
Alighted clere; and eke the dawning day
The shadowes dark gan from the poale remoue.
Surrey. Æneis, b. iv.

The officer having by this time *alighted* his lamp, entered into the room to see him whom he accounted to be dead.
Shelton. Don Quixote.

ALI'KE. In like; similar, resembling. See LIKE.

The bisshop of Canterbire in common alle o *liche*
Schewed it in ilk schire, all his bisshop riche.
R. Brunne, p. 301.

Prudence is goodly wisedome in knowinge of thynges.
Strength voydeth al aduersitees *aliene* euen.
Chaucer. Test. of Love, b. iii.

For to the reason if we see
Of mans byrthe the measure,
It is so common to nature,
That it yeueth euery man *aliche*
As well to the poore as to the riche.—*Gower. Con. A.* b. iv.

This ought in no wise to hinder our concorde, yt the giftes of god be not al after one sorte, nor al *alike* appearing in al men: no more thā we see the metires of the body not agre, or to be racked one frō an other, because they be not indifferently apt al to one vse, or fele al *alike* ye influence of ye head.—*Udal. Ephesians*, c. 4.

Hope! whose weak being ruin'd is,
Alike, if it succeed, and if it miss;
Whom good or ill does equally confound;
And both the horns of Fate's dilemma wound.
Cowley. Poem against Hope.

Who finds not Providence all good and wise,
Alike in what it gives and what denies?
Pope. Essay on Man, Epist. i.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await *alike* th' inevitable hour;
The paths of glory lead but to the grave.—*Gray. Elegy.*

A'LIMENT. } Fr. *Aliment*; It. *Alimento*; Sp. *Alimentar*; Lat.
ALIME'NTAL. } *Alimentum*, from *alere*, *alitum*,
ALIME'NTALLY. } to nourish. Vossius hesitates
ALIME'NTARY. } to pronounce from the Gr.
ALIMENTA'TION. } Αλεω, warmth.
A'LIMONY. } Nourishment; that which
ALIMO'NIOUS. } nourishes, cherishes, or supports, life, health. See the quotation from Blackstone.

It helpeth both in medicine and *aliment*, to change and not to continue the same medicine and aliment still.
Bacon. Natural History, § 67.

The sun that light imparts to all, receives
From all his *alimental* recompence
In humid exhalations, and at even
Sups with the ocean.—*Milton. Paradise Lost*, b. v.

Plants are nourished, but inanimate bodies are not: the latter have an accretion, but no *alimentation.*
Bacon. Natural History, § 607.

The air, at least that part of it which is the *aliment* of fire and fuel of the vital flame in animals, easily penetrates the body of water exposed to it, and diffuseth itself through every part of it.—*Ray. On the Creation.*

I do not think that water supplies man, and other animals, or even plants themselves, with their nourishment, but serves chiefly for a vehicle to the *alimentary* particles, to convey and distribute them to the several parts of the body.—*Id. Ib.*

We affirm, that the substance of gold is invincible by the powerfullest action of natural heat: and that not only *alimentally* in a substantial mutation, but also medicamentally in a corporeal conversion.
Brown. Vulgar Errours, b. ii. c. 4.

Plethora renders us lean, by suppressing our spirits, whereby they are incapacitated of digesting the *alimonious* humours into flesh.—*Harvey. On Consumptions.*

Every animal has an *aliment* peculiarly suited to its constitution. The heavy ox seeks nourishment from earth; the light camelion has been supposed to subsist on air.
Goldsmith. On Polite Learning.

In case of divorce, *a mensa et thoro*, the law allows *alimony* to the wife: which is that allowance, which is made to a woman for her support out of the husband's estate.
Blackstone. Commentaries, b. i. c. 15

ALI'TE. A little.

He restid bot *a lite*, a sonde the Inglis him sendes.
R. Brunne, p. 91.

And though thy lady would *alite* her greve
Thou shalt thyself thy peace hereafter make.
Chaucer. Troilus, b. iv.

For leueth well and sooth is this
Than whan I knowe all howe it is,
I woll but forthren hem *alite.*—*Gower. Con. A.* b. ii.

ALI'VE. } On live, i. e. in life. See LIFE.
ALI'FE. }

Our quene that was then dame Helianore his wife
The gode erle of Warenne Sir Hugh was than *o life.*
R. Brunne, p. 213.

For as the fishe, if he be drie,
Mote in defaute of water die:
Right so without aier, *on line*
No man, ne beast, might thriue.—*Gower. Con. A.* b. vii.

Whom if the Destinies keepes *aliue* (if breath and ayre of sayes
He drawes, not yet among the ghosts of cruell death he lyes).
Their is no feare it shalbe quit the fauour now you show,
You first his kindnesse to prouoke, shall neuer repent I know. *Phaer. Virg. Eneidos*, b. i.

I doo no body no harme, I say none harme, I thynke none harme but wishe euerye bodye good. And yf this be not inough to kepe a manne *alyue*, in good fayth I longe not to lyue. *Sir T. More. Workes*, p. 1452.

——— My Shakspeare!
Thou art a monument without a tomb,
Thou art aliue still, while thy book doth live,
And we have wits to read, and praise to give.
Ben Jonson. To the Memory of Shakespeare.

If it comes in question, whether a plant, that lies ready formed in the seed, have life, whether the embryo in an egg before incubation, or a man in a swoon without sense or motion be *alive* or no, it is easy to perceive that a clear distinct settled idea does not always accompany the use of so known a word as that of *life* is.
Locke. On Hum. Underst. b. iii. c. 10.

His soul, where moral truth spontaneous grew,
No guilty wish, no cruel passion knew;
Though tremblingly *alive* to nature's laws,
Yet ever firm to honour's sacred cause.
Falconer. Shipwreck.

ALKALI. ALKALE'SCENT. ALKALINE. } The word *Alkali* comes from an herb, called by the Egyptians, *Kali*. This herb they burnt to ashes, boiled them in water; and after having evaporated the water, there remained at the bottom a white salt: this they called Sal *Keli* or *Alkali*. It is corrosive, producing putrefaction in animal substances, to which it is applied.—*Arbuthnot. Explanation of Chemical Terms.*

Substances which are not perfectly *alkaline*, but naturally turn so, I call *alkalescent*.—*Id. Ib.*

It follows, that all animal diet is *alkalescent*, or anti-acid.
Id. Ib.

It [the dutch cane] grows wild in the mountains, and, by its use in sugar-making, should seem to be somewhat of an *alkalescent* nature.
Grainger. Sugar-Cane, b. iii. (*Note on* v. 375.)

ALL, *n.* ALL, *adj.* ALL, *ad.* } A. S. *Æl, eal, ealle, alle.* The etymology of this word is unsettled. In A. S. *hal* is *whole* (formerly written *hole*, without the *w*.) Between *al* and *hal* the difference is so slight, and the application of the two words is so generally alike, that there are fair grounds for supposing them to be the same word. See WHOLE.

All is very commonly prefixed to other words. (See HYMNS.) It is used to denote—

Entirety, totality; the whole in number or magnitude. See ALSO.

What shulde I you reherse in special
Here high manere? she is a shrew *at all*.
Chaucer. The Marchantes Prol. v. 9096.

He sent for *alle* the kynges, fro Berwik vnto Kent,
& thei with fulle gode wille *alle* vnto him went.
R. Brunne, p. 19.

And who ever wole be the firste among you schal be seruant of *alle*.—*Wiclif. Mark*, c. 10.

And whosoeuer wylbe chefe, shalbe seruaũt of *all*.
Bible, 1539. *Ib.*

For whan her housebande forsoke a right worshipful maner whan it was offred hym, she fel in hand with hym for same me, and *all* to rated him
Sir T. More. Workes, p. 1224.

Heauen doth with vs, as we, with torches doe:
Not light them for themselues: For if our vertues
Did not goe forth of vs, 'twere *all* alike
As if we had them not.—*Shakes. Meas. for Meas.* Act i.

Theological truths are so much more precious than *all* others, as how much divine knowledge is more excellent than all human arts and sciences whatsoever
Bp Hall. Peace Maker.

And euen at hand, a drumme is ready brac'd,
That shall reuerberate *all* as lowd as thine.
Sound but another, and another shall
(As lowd as thine) rattle the welkin's eare,
And mocke the deepe mouth'd thunder
Shakespeare. King John, Act v. sc. 2.

To sons of men, with just reward attend,
Observe the preacher, and believe the friend,
Whose serious muse inspires him to explain,
That *all* we act, and *all* we think, is vain.
Prior. Solomon. Knowledge.

ALLA'Y, *v.* ALLA'Y, *n.* ALLA'YER. ALLA'YMENT. ALLO'Y. } *Allay* is *alegge*, (qv.) the *g* softened into *y*, from the A. S. *Alecgan*, to lay, to lay down.

To lay down, to put to rest, to ease, to quiet, to soothe, to tranquillize, to calm, to abate, or diminish, strength or violence; to assuage, to mitigate.

Alloy, formerly written *Allay*.

For if that they were put to swiche assayes,
The gold of hem hath now so bad *alayes*
With bras, that though the coine be faire at eye,
It wolde rather brast atwo than plie.
Chaucer. The Clerkes Tale, v. 9043.

If he no lusty thought assaye,
Whiche maye his sory thurst *alaye*,
As for the tyme yet it lesseth
To hym, whiche other ioye misseth.—*Gower. Con. A.* b. vi.

The tempest was imputed vnto hym [Jonas], and to the entente leste all the coumpaignie shoulde perishe, he was headlong toumbled into the sea, to the ende that by the losse of him beeyng but on man, the tempeste myght be *alayed*, whereas otherwyse it threatened deathe vnto al the coumpanye.—*Udal. Luke*, c. 24.

When flowing cups run swiftly round
With no *allaying* Thames,
Our careless heads with roses bound,
Our hearts with loyal flames. *Lovelace. To Althea.*

If by your art (my dearest father) you have
Put the wild waters in this roar, *alay* them.
Shakespeare. Tempest, Act i. sc. 2.

——— But thou'lt say
There were some pieces of as base *allay*
And as false stamp there, parcels of a play,
Fitter to see the fire-light, than the day:
Adultrate monies, such as would not go.
B. Jonson. On Vulcan.

——— How can I moderate it?
If I could temporise with my affection,
Or brew it to a weak and colder palat,
The like *allayment* could I give my grief;
My loue admits no qualifying cross;
No more my griefe, in such a precious loss.
Shakespeare. Troil. & Cress. Act iv. sc. 1.

Gold incorporates with copper in any proportion, the common *allay*: gold incorporates with tin, the ancient *allay*.
Bacon. Physiol. Rem.

If any thing, sin, and our unworthy miscarriages toward God, should vex and discompose us: yet this trouble, Wisdom, by representing the divine goodness, and his tender mercies in our ever-blessed Redeemer, doth perfectly *allay*.
Barrow, vol. i. Ser. 1.

Fine silver is silver without the mixture of any baser metal. *Alloy* is baser metal mixed with it.
Locke. Works, vol. ii. *Further Considerations.*

Phlegm and pure blood are reputed *allayers* of acrimony.
Harvey. On Consumptions.

Yet leave me not! I would *allay* that grief,
Which else might thy young virtue overpower,
And in thy converse I shall find relief
When the dark shades of melancholy lower.
Beattie. Minstrel, b. ii.

Gentle stroking with a smooth hand *allays* violent pains and cramps, and relaxes the suffering parts from their unnatural tension.—*Burke. On the Sublime and Beautiful.*

I will purge in the furnace thy dross;
And I will remove all thine *alloy*.
Lowth. Isaiah. Prelim. Dis.

ALLE'CT. ALLE'CTIVE, *n.* ALLE'CTIVE, *adj.* ALLI'CIENT. ALLI'CIENCY. } Fr. *Allecher, Allicher*; It. *Allettare*; Sp. *Halagar*; Lat. *Allectare, Allectum*, past part. of *Allicere*. (*Ad-laciere*, of unknown etymology;) to draw to.

To attract, to allure, to entice. See Sir T. More in v. *Allure*.

——— Consider what is root and ground
Of thy mischief, which is plainly found
Woman fareed with fraud and deceipt
To thy confusion most *allective* baite
Chaucer. The Remedie of Loue.

To be the stronger in the setting furth their feate, thei, what wyth rewardes and faire promises, and what wyth declaration of great enormyties, committed by the kynges counsailors, gainst the common wealth, *allected* and *allured* to them, lustye bachelars, and active persons, of a great numbre.—*Hall. Henry VI.* an. 30.

And *allected* with the swetness of spoyle and prayes, they wasted al the countrey of Northumberlad.
Id. Henry VII an. 11.

But among all thinges, the very deadly pestilence is this: to be couetous dare and myght among them, whose life is

not only on euery side an *allective* to synne: but ouer that all set in the expugnacion of vertue
Sir T. More. Workes, p. 12.

The awakened needle leapeth towards its *allicient*.
Robinson. Ludoxa, p. 121.

If the loadstone attract, the steel hath also its attraction: for in this action the *alliciency* is reciprocal, which jointly felt, they mutually approach and run into each others arms.
Brown. Vulgar Errours, b. ii. c. 3.

These preachers that were most infallible, and most urgent, prest the truth of these things upon their faith and affections with all evidence and importunity, suitableness of address and accommodation to their reason and their interest, with all the motives of hope and fear, and all the *alliciencies* and incentives that use to move reasonable nature.—*Glanvil*, Ser. 7.

ALLE'GE. ALLEGA'TION. ALLE'GABLE. ALLE'GEMENT. ALLE'GER. } Fr. *Alléguer*; It. *Allegare*; Sp. *Alegar*: as well as *Alege*, and *Allay*, from the A. S. *Alecgan*, to lay down; and differing only in the application. See LAW.

Alleye is written *aleyde* by Gower, and others.

To lay down—an opinion, argument, reason, assertion; and, consequentially—

To assert, to affirm, to declare.

I wene the kyng *alegid*, thei were of his tresour.
R. Brunne, 247.

Thei wollen *a leggen* al so, and by the godspel preoven hit
Nolite judicare quenquam.—*Piers Ploughman*, p. 202.

Justinus, which that hated his folie,
Answerd anon right in his japerie;
And for he wold his longe tale abrege,
He wolde non auctorites *allege*.
Chaucer. The Marchantes Tale, v. 9532.

And eke this noble duke *aleyde*
Full many an other skill, and seide,
She had well deserued wreche.—*Gower. Con. A.* b. iii.

Alway that parte semeth to be beleued whiche best & most clerely can *alledge* the scripture for their oppinion.
Sir T. More. Workes, p. 167.

Sathan vpon the pynnacle of the temple neuer bestowed his *alleged* scripture more peruersely, than this Momus interpreted certayne of my *allegacions*, nor yet farther from their right vnderstanding.—*Bale. Image of both Churches.*

Law and reason seeth, that the passing ouer of time not commodious to the purpose, is not *allegeable* in prescripcion for the losse of any right.—*Grafton. Henry VIII.* an. 34.

——— Courageous chief!
The first in flight from pain! hadst thou *alleg'd*
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.
Milton. Paradise Lost, b. iv.

But if thou shalt *alledge* through pride of mind,
Thy blood with one of base condition join'd,
'Tis false; for 'tis not baseness to be poor;
His poverty augments thy crime the more.
Dryden. Sigismonda & Guiscardo.

But notwithstanding this *allegation* in their behalf, all other copies and translations of the Pentateuch make against them [the Samaritans], and prove the corruption to be on their side.—*Prideaux. Connections*, b. vi. p. 1.

And thus I have done with the first of the three propositions drawn from the words, viz. The exceeding great difficulty of men's believing a resurrection. And that, both by proving that actually it is so, from the most authentick examples *alledgeable* in the case, and by assigning withal the reasons and causes why it came to be so.
South, vol. iv. Ser. 6.

The narrative, if we believe it as confidently as the famous *alleger* of it, Pamphilio, appears to do, would argue, that there is no other principle requisite, than what may result from the lucky mixture of several bodies.—*Boyle.*

They come to Saul with many complaints and *allegements*.
Sanderson. Sermons, p. 630.

Then by libel, l'bellus, a little book, or by articles drawn out in a formal *allegation*, set forth the complainant's ground of complaint.—*Blackstone. Commentaries.* b. iii. c. 7.

ALLE'GIANCE, *n.* ALLE'GIANT. } Lat. *Alligare, Ad-ligare* to bind to.

Applied (Skinner) "to the tie or bond of fidelity, by which we, who are subjects, are bound to our prince." See ALLY.

Applied to—

Any tie, or bond of duty, or good faith.

In this passe tyme, Robert duke of Normandy, moued in conscience to vysyte the holy sepulture of our Lorde, called before hym his lordes of his lande, wyuynge & cõmaundynge theym to owe theyr trewe *allegeaunce* vnto his yonge sone, Wyllyam; & to take hym for theyr lorde & duke, if he retourne nat agayne.—*Fabyan*, c. 207.

Heare me, recreant, on thine *allegeance* heare me:
That thou hast sought to make us breake our vowes,
Which we durst neuer yet, and with straund pride,
To come betwixt our sentence and our power,
Which, nor our nature, nor our place can beare;
Our potencie make good, take thy reward.
Shakespeare. King Lear, Act i. sc. 1.

—— For your great graces
Heap'd vpon me (poore vndeseruer) I
Can nothing render but *allegiant* thankes,
My prayres to heauen for you, my loyaltie
Which euer has, and euer shall be growing,
Till death, (that winter) kill it.—*Id. Hen. VIII.* Act iii. sc. 2.

Ere wit oblique had broke that steady light,
Man, like his Maker, saw that all was right;
To virtue, in the paths of pleasure trod,
And own'd a father when he own'd a God.
Love all the faith, and all the *allegiance* then,
For nature knew no right divine in men.
Pope. Ess. On Man. Epist. 3.

Even in swearing *allegiance* to their sovereign, an act which ought naturally to be accompanied with professions of submission and respect, they [the Aragonese] devised an oath, in such a form, as to remind him of his dependence on his subjects.—*Robertson. Charles V.*

A'LLEGORYE, *n.* } Fr. *Allégorie*; It. *Allegoria*; Sp. *Alegoria*; Lat. *Allegoria*; Gr. Αλληγορειν, (Αλληγορια,) from αλλος, other, and αγορευν: —consequentially, to harangue a multitude, to speak.
ALLEGO'RICAL.
ALLEGO'RICALLY.
A'LLEGORIST.
A'LLEGORIZER.
A'LLEGORY.

Allegory, says Quintilian, exhibits one thing in words, another in meaning.

Per allegoriam, in the Vulgate, is rendered by Wiclif, "Bi another understanding." And see the quotation from Tyndal.

First *allegories* proue nothyng (and by *allegories* vnderstand examples or similitudes borowed of straunge matters, and of an other thyng then that thou entreatest of)
Tyndal. Prol. to Leviticus.

Now wil I not lay ani maner blame at al, to any man that wil expoud all the whole processe of Genesis, by all *allegories*, and teache vs certayne conuenient vertues vnderstanden bi the four floods of paradise, and tell vs that paradise is grace, out of whyche al the floodes of all vertues flowe and water the earth, calling the earth mankinde that was made thereof, beynge barayne and fruytelesse, but yf it be watered with the floodes of vertue, and so forth in some suche maner expound vs al the remanant.
Sir T. More. Workes, p. 1041.

Wyth hys *allegoricall* exposicion of spirituall eating of Christes godhead & of his bodi by beliefe of hys passion, he goeth about to take away from vs the very lytteral truth, of the very eating and bodely receiuig of Christes own veri flesh & blood.—*Id Ib.*

For it is wrytten, that Abraham had two sonnes, the one by a bondo mayde the other by a fre woma. Yee and he whych was borne of the bonde woman, was borne after the flesshe, but he which was of the fre woma, was borne by promes. Which thynges are spoken by an *Allegorye*. For these are two testamētes.—*Bible*, 1539. *Galatians*, c. 4.

And although I am not ignorant that some do *allegorie* vpon this place, saying that Christ is lifted vp, by the preachīg of the gospell, yet that maketh nothing agaynst me, who no where denie this effect of preachīg.
Whitgift. Defense, p. 571.

Make no more *allegories* in scripture than needs must: the fathers were too frequent in them, they indeed, before they fully vnderstood the literal sense, looked out for an *allegory*.—*Selden. Table Talk.*

A kingdom they portend thee, but what kingdom,
Real or *allegorick*, I discern not,
Nor when; eternal sure, as without end,
Without beginning. *Milton. Par. Regained*, b. iv.

For under covert tearmes, he doth *allegorize* and give us to understand; that the soulds here are tied and fastned to mortall bodies, by way of punishment.
Holland Plutarch. Morals, p. 473.

The stoick philosophers, as we learn from Cicero, were great *allegorizers*.—*Coventry. Phil. Con.*

But now the mystic tale that pleas'd of yore,
Can charm an understanding age no more;
The long spun *allegories* fulsome grow,
While the dull moral lies too plain below.
Addison. On English Poets.

I would ask why so great a philosopher and saint, as he [St. Austin] was, filled his works with more, and more forced, applications of corporeal images to intellectual and divine subjects, than any writer, perhaps, of that metaphorising and *allegorising* age?
Bolingbroke. On Human Knowledge, Ess. 1.

On the broad stern, a pencil warm and bold,
That never servile rules of art controll'd,
An *allegoric* tale on high pourtray'd,
There a young hero, here a royal maid.
Falconer. Shipwreck, c. 2.

In his [Salomon Glassius] chapter DE ALLEGORIIS FABULARUM, he censures those writers who affect to interpret *allegorically*, not only texts of scripture, but also poetical fables and profane histories, which they arbitrarily apply to the explication or confirmation of the mysteries of Christianity.—*Warton. Hist. of Eng. Poetry.*

In truth, the pencil of Spenser is as powerful as that of Rubens, his brother *allegorist*; which two artists resembled each other in many respects, but Spenser had more grace and was as warm a colourist.—*J. Warton. Ess. On Pope*, § 8.

Origen retorts likewise his own cavils upon him, by shewing that there were much sillier stories among their own writers, both poets, and philosophers, of which he gives several instances from Hesiod and Plato which were all *allegorized* by their interpreters to a moral sense.
Middleton. Creation and Fall of Man.

Much less did he [Virgil] think of physics, though he was fond of natural enquiries, and Homer's *allegorizers* had opened a back-door to let in the philosophers with the poet.
Bp. Warburton. Divine Legat. b. ii. s. 4.

ALLE'VIATE, *v.* } It. *Alleviare*, (*Ad-levis*,) light. See RELIEVE.
ALLEVIA'TION.
ALLE'VIATING, *n.* } To lighten, or make light; to relieve from a burden, from an oppressive weight, from any thing oppressive or irksome; to moderate, to assuage, to mitigate.

How much shall we be wanting to ourselves, if we do not make use of this spiritual agility, sending up these spirits of ours from this dull cay of our bodies to those regions of blessedness, that they may thence fetch comfort to *alleviate* the sorrows of their heavy partners!
Bp. Hall. Balm of Gilead, c. i.

These are, my son, special compositions of wholesome recipes for the several maladies of thy soul, wherein it shall be my happiness to have suggested unto thee such thoughts as may any whit avail to the *alleviation* of thy sorrows.
Id. Ib. c. 18.

Some cheering *alleviature* to lads kept in pure slavery to a few Greek and Latin words.—*Corah's Doom* (1672), p. 126.

Those large bladders or membranes, extending to the bottoms of the bellies of birds, into which the breath is received, conduce much to the *alleviating* of the body, and facilitating the flight.—*Ray. On the Creation.*

The calamity of the want of the sense of hearing is much *alleviated*,—comparatively speaking it is removed, by giving the use of letters and of speech, by which they [the deaf] are admitted to the pleasure of social conversation.
Horsley, vol. i Ser. 11.

A'LLEY, *n.* Fr. *Allée*; from the v. *aller*, to go. *Alley* (says Skinner), a place through which it is possible to *go* or pass. Applied particularly to—
The walks in a garden; and to paths or passages from main streets or roads.

Vpe the *alures* of the castles the laydes thenne stode
And by hulde thys noble game, and wyche kyngts were god.
R. Gloucester, p. 192.

Such ioy had she, for to take hede
On her stalkes for to seen hem spredo
In the *alures* walking to and fro.
Lidgate. Story of Thebes, pt. ii.

So long about the *alleyes* is he gon,
Till he was comen again to thilke pery,
Wher as this Damian sitteth ful mery
On high, among the freshe leves grene.
Chaucer. The Marchantes Tale, v. 10,196.

This yerde was large & railed all the *alies*,
And shadowed wel, with blosomy bowes greene.
Id. Troil. & Cres. b. ii.

To-morrow, ere fresh morning streak the east
With first approach of light, we must be risen,
And at our pleasant labour, to reform
Yon flowery arbours, yonder *alleys* green.
Milton. Paradise Lost, b iv.

This division of sex was formerly in our churches. • • • The seats for the men being next to the chancel, and the seats for the women next from the middle doors to the belfery, with an *alley* up to the middle of the church, and another cross that to the north and south doors.
Sir G. Wheler. On the Churches of the Prim. Christ.

Here oft the peasant, with inquiring face,
Bewilder'd trudges on from place to place;
He dwells on every sign with stupid gaze,
Enters the narrow *alley's* doubtful maze.—*Gay. Trivia*, b. ii

A'LLIGATE. } Lat. *Alligare*, (*Ad-ligare*,) to bind together. See COLLIGATE.
ALLIGA'TION.
To bind, or fasten together.

The earth, or those influences [of the Heavens] have not this power concredited to them, but their production is irresistibly *alligated* to the Semen Imatum and conjunction of sexes.—*Hale. Origin of Mankind*, p. 305.

And the activity that either of these instruments have, they have from that God that first formed the human nature, and implanted and *alligated* this activity to them.
Id. Ib. p. 334.

Brutes have little prospect to the future; if any at all; their provisions for things to come, as for the winter, for their young, and the like, seem not so much acts of distinct knowledge or foresight of the future, as certain connatural instincts *alligated* to their nature by the wise and intelligent disposition of their most wise Creator.
Hale. Origin of Mankind, p. 375.

ALLITERATION, *n.* } (*Ad-litera*,) to a letter. Applied to—
ALLI'TERATIVE.
ALLI'TERATOR.
The close recurrence of words beginning with the same letter.

Who often, but without success have pray'd
For apt *alliterations* artful aid.
Churchill. Prophecy of Famine.

Thus the fields must be flowry, beauty must be beaming, ladies must be lovely; and in the same manner must the "waves wind their watry way," the "blustring blasts blow," and "locks all loosely lay," not for the sake of the poetry, but the elegance of the *alliteration*.—*Connoisseur*, No. 85.

This partial attachment to particular letters is a kind of contrast to the famous Odyssey of Tryphiodorus, where every letter in the alphabet was in its turn excluded; and the *alliterator* must be as busily employed to introduce his favourite vowel or consonant, as the Greek poet to shut out the letter he had proscribed.—*Id.*

Nor did he [Longland] make these writers [the Anglo-Saxon poets] the models of his language only, he likewise imitates their *alliterative* versification, which consisted in using an aggregate of words beginning with the same letter.
Warton. Hist. of the Eng. Poetry, § 8.

ALLOCATE. Lat. *Allocare*, (*Ad-locus*,) to place to, or near. See COLLOCATE.
To place, to set, to set aside.

Upon which discovery the court is empowered to seize upon and *allocate*, for the immediate maintenance of such child or children, any sum not exceeding a third of the whole fortune.—*Burke. On the Popery Laws.*

ALLOCU'TION, *n.* } (*Ad-loqui*, *locutus*,) to speak to.
or ADLOCU'TION.
A speaking to; addressing the speech to.

Upon such a high tribunal or scaffold [the BEMA, or pulpit] we often see the emperor standing, and sometimes sitting in medals and ancient bass-reliefs; both in *adlocutions* to the army, and in distributing their bounty to the people.
Sir G. Wheler. On the Churches of the Prim. Christ.

ALLODIAL. Law Lat. *Allodium*, from the A. S. *Leod*, the people, (Spelman, who has other conjectures as to the origin of this word.) "The writers," says Blackstone, "on this subject define *Allodium* to be every man's own land, which he possesseth merely in his own right, without owing any rent or service to any superior."—*Com.* b. ii. c. 7.

This *allodial* property no subject in England has, it being a received, and now an undeniable, principle in law, that all the lands in England are holden mediately or immediately of the king.—*Blackstone*, (*ut supra.*)

ALLO'O. *interj.* } *Loo*, *Aloo*, *Hallo*. Written, by Spenser, *Alow*. See HALLOO.
or HALLO'O.

Awhile she walkt, and chauft; awhile she threw
Herself upon her bed, and did lament.
Yet did she not lament with loud *alew*,
As women wont, but with deepe sighes and singultes few.
Spenser. Faerie Queene, b. v. c. 6.

Alloo thy furious mastiff, bid him vex
The noxious herd, and print upon their ears
A sad memorial of their past offence.—*Philips. Cider*, b. i.

ALLO'T, *v.* } Fr. *Allotir*, *Allotement*. *Lot*, in the A. S. written *Hlot*, past part. of *Hludan*, *tegere*, *operire*, to *cover*; and means something covered, or hidden. *Tooke*, vol. ii. p. 195.
ALLO'TMENT.
ALLO'TTERY.

Upon this past participle the verb *allot* has been formed. See LOT.

To put to lot, to give by lot, to grant, or distribute by lot; and then, generally, to give, to grant, to distribute, to apportion.

Of Priamus this was the fatal fine,
The wofull end that was *allotted* him:
When he had seen his palace all on flame,
With ruine of his Trojan turrets eke.
Surrey. Virgile. Æneis, b. ii.

Thy self content with that is the assinde,
And vse it well that is to the *allotted*.
Wyatt. On the Meane Estate.

Then Jupiter in heauen aboue in equall ballance weyes
Their destinees both, and from his sentence graue a while he stayes,
And vnto either diuers chance *allots*, who shall endure
Most trauell hard, and who to present death to die is sure.
Turyn. Eneidos, b. xii.

Fiue yeares weele *allot* thee for prouision,
To shield thee from disasters of the woorld,
And on the east to turn thy hated backe
Vpon our kingdome.—*Shakespeare. Lear*, Act i. sc. 1.

—— [her the moon] spots thou seest
As broade and gladsome may rain, and rain produce
Fruits in her softned soile, for some to eat
Allotted there.—*Milton. Paradise Lost*, b. viii.

The spirit of my father growes strong in mee, and I will endure it: therefore allow me such exercises as may become a gentleman, or giue me the poore allottery my father left me by testament with that I will goe buy my fortunes.—*Shakespeare. As You Like It*, Act i. sc. 1.

The fire that once extinct reuiu'd again,
Preserues the love *allotted* to remain.
Dryden. Palamon & Arcite.

As no man can excel in every thing, we must consider what part is *allotted* to us to act in the station in which we have been placed us, and to keep to that.
Mason. On Self-knowledge.

And yet no one say that God has so ordered things in this life that upon the whole there is a fair and just *allotment* of temporal blessings.—*Sir Pearce*, vol. i. Ser 3

ALLOW, v.
ALLOWABLE.
ALLOWABLENESS.
ALLOWABLY.
ALLOWANCE.
ALLOW.

Fr. *Allouer, Alouër*; which Menage deduces from the Lat. *Allaudare*; Wachter, from Ger. *Laub-en*; A. S. *Lyf-an, Alef-an*, permittere, concedere, to permit, to concede, to give *leave*.

To permit, to concede, to suffer, to assent, to grant.

The noble bishop Antonn ther he bare the pris,
Hys cause eke to *allowe*, for his hardynesse.
R. Brunne, p. 281.

The lord liketh to have *a lowance* for his bestes,
And of the moneye know he best thi myd
Piers Ploughman, p 161.

—— Considering thin youthe,
So fauorably thou stondest, sire, I *allowe* the
As to my doome, ther is non that is here,
Of eloquence that shall be thy pere,
If that thou live.—*Chaucer. Frankeleines Prol.* v. 10,983.

Ye seme good counsaile sikerly
That semeth me a day, that I
Should not longe pure alone.—*Id. Rom. of the Rose*

For soothe it is, that love *alloweth*
The meanest man withouten good,
Though his condicion be good.—*Gower. Con. A.* b. iv.

Wher doo yow worshippe God, and the Father of our Lorde Jesus Christe, and doo all those thinges which haue bene written either in the lawe, or in the prophetes, or in the apostles workes.—*Jewel. Defence of the Apologie*, p. 68

He is not dead that sometime had a fal
The same returnes, that had the under crowde
And when fortune hath spit out all her gal
I trust, good luck, to me shall be *allowed*
Sir T. Wyat. The Louer hopeth, &c.

Some that purpose to wende, and woulde fayne haue some more time then I meane to bestow somewhat better, may peraduenture be lothe to die now by & by,—yet will I not saye, that such kinde of lothenesse to dye, maye be before God *allowable*.—*Sir T. More. Workes*, p. 1250.

When the maister is from home in a straunge countrey let the faithfull stewarde, whō he hath set ouer his houshold, of whome he is chiefe ouerseer and deputie, not to vse himself as a lorde or a tyraunte ouer it, but out of the treasoure of his lorde to bestowe (meete) geue vnto euerie bodye, his due allowaunce as much as conuenient is, and at suche tymes as is conuenient.—*Coverd. S. Luke*, c. 12.

Scripture hath manifold, that many wordes dothe use,
Which have a secret ayme, fewe words of hotte effect,
Lowde thy wrath, allowance vaine of void desert neglect.
Surrey. Ecclesiastes, c. 5.

This is, in summe, what I would have ye weye
First, whether ye allowe my whole devise,
And thinke it good for me, for them, for you,
And for our countrey, mother of us all:
And if ye like it, and *allowe* it well,
Then for their guydinge and their governaunce,
Drawe forth such heades of circumstance,
As ye thinke meete to be both knowne and kept
Sackville. Ferrex & Porrex, Act i. sc. 2.

Yet hear me, Samson; not that I endeavour
To lessen or extenuate my offence,
But that on the other side, if it be weigh'd
By itself, with aggravations not surcharg'd,
Or else with just allowance counterpoys'd,
I may, if possible, thy pardon find.—*Milton. Samson Agon.*

The tourney is *allow'd* but one career,
Of the tough ash, with the sharp-grinded spear,
But knights unhors'd may rise from off the plain,
And fight on foot their honour to regain.
Dryden. Palamon & Arcite.

I cannot think myself engaged from these words to discourse of lots, as to their nature, use and *allowableness*.
South, vol. i. Ser 8

I should *allowably* enough discharge my part in this treatise, if I should not do any more than give you reasonable incitements to entertain high expectations of the fruits that may be gathered from natural philosophy, if it be industriously and skilfully cultivated.—*Boyle. Exper. Phil.*

The ruin'd spendthrift, now no longer proud,
Claim'd kindred there, and had his claims *allow'd*.
Goldsmith. Deserted Village

Many have weighed carefully, and observe conscientiously, some duties of life, but will not reflect a moment, whether it be *allowable* for them to behave, in other points, as they do.—*Secker*, vol. i. Ser. 1.

ALLU'DE, v.
ALLU'SION.
ALLU'SIVE.
ALLU'SIVELY.
ALLU'SIVENESS.

Fr. *Allusion*; It. *Allusione*; Sp. *Alusion*; Lat. *Allusio*, from *Allusum*, part. of *Alludere*, (*Ad-ludere.*) to play or sport upon. (See DELUDE.)

Applied to—

Playful or sportive hints and intimations; and these, generally—

To hint at, to intimate, to refer to.

These wordes good readers haue no great harme in their eares at the first face. But they *allude* vnto certaine woordes of Tyndall wyth whyche he argueth agaynste me
Sir T. More. Workes, p. 860

As for the grace of the Latine tongue I thinke vnpossible to bee nicely expressed, as this autour doth it in the Latine by reason of sundry *allusions*, diuers prouerbes, many figures, & exornacions retorycall.—*Coval. Pref. to S. Luke*

He plac'd in the conuex of every one of those vast capacious spheres some living creatures to glorify his name, among whom there is in every of them one supereminent, like man upon earth, to be lord paramount of all the rest. To this haply may *allude* the old opinion, that there is a peculiar intelligence which guides and governs every orb in heaven.—*Howell*, b. iii. Let. 9.

—— The rest were all
Far to the inland retir'd, about the walls
Of Pandemonium: city and proud seat
Of Lucifer, so by *allusion* call'd
Of that bright star to Satan paragon'd.
Milton. Paradise Lost, b. x.

The Jewish nation, that rejected and crucified him, within the compass of one generation were, according to his prediction, destroyed by the Romans, and preyed upon by those eagles (Matt. xxiv. 28.), by which, *allusively*, are noted the Roman armies, whose ensign was the eagle.
Hammond. Works, vol. i. p. 6.

There may, according to the multifarious *allusiveness* of the prophetical style, another notable meaning be also intimated.—*More. Seven Churches.*

The great art of a writer shows itself in the choice of pleasing *allusions*, which are generally to be taken from the great or beautiful works of art or nature.—*Spectator*, No 421.

The foundation of all parables is some analogy or similitude between the tropical or *allusive* part of the parable, and the thing couched under it, and intended by it.
South, vol. ii Ser 6.

The people of the country, *alluding* to the whiteness of its [Butermer lake] foam, call it sour-milk force
Gilpin. Tour to the Lakes

To resume a former *allusion*, the running horse, when fattened, will still be fit for very useful purposes, though unqualified for a courser.—*Goldsmith. On Polite Learning.*

The meaning too is repeatedly obscure. This arises generally from the quick and short *allusiveness* of it [the language of Gibbon].—*Whitaker. Review of Gibbon's Hist.*

ALLU'RE, v.
ALLU'RE, s.
ALLU'REMENT.
ALLU'RER.
ALLU'RING, s.

See LURE.

To induce, or attract, by some temptation or incitement; to present, offer, or hold out temptations; to attract, to tempt, to entice.

What shoulde I speake of the other lesse euils, that he *alewred* and *alected* her with, as the pleasure of the eye in the beholdynge of that frute, wyth likorous desyre of the delicious taste.—*Sir T. More. Workes*, p. 1274.

Why did not entier loue towardes God *allure* you hither before as wel as ye feare & drede of punyshmente doeeth violetly *hale* you hither now at this present?
Udal. S. Luke, c. 3.

And ouer and beyides al this, those persones who laied their battrey against the trueth commeth to cast it down and to destrue it, not onely had diuerse and soondry kindes of terrours wherwt euen verai manly stomakes also might haue bene quailled, but also they had diuerse and soondrie *allurementes*, wherewith an herte though it wer right continent, might be corrupted.—*Coval. Pref to S. Luke.*

And incontinent, as soone as they can speake, it behoueth with most pleasaunt *alluremens* to entice them swete maners and vertuouse custome.—*Elyot. Governour*, b. i. c. 4.

The faire Serena (so his lady hight),
Allur'd with myldnesse of the gentle wether,
And pleasaunce of the place, the which was dight
With diuers flowres distinct with rare delight,
Wandred about the fields.—*Spenser. F. Queene*, b. vi. c. 3.

Study such kisses as would melt a man,
And turn thy self into a thousand figures,
To add new flames unto me, I would stand
Thus heavy, thus regardless, thus despising
Thee, and thy best *allurings*.
Beaum. & Fletch. Woman's Prize, Act i.

Thus then, whereas by temptation here is meant any occasion *alluring* or provoking to sin, or withdrawing from duty, with a violence, all things considered, exceeding our strength to resist or avoid. God may be said to bring them into it, whom in justice he permits to be exposed thereto.
Barrow. On the Lord's Prayer.

When will our losses warn us to be wise?
Our wealth decreases, and our charges rise.
Money, the sweet *allurer* of our hopes,
Ebbs out in oceans, and comes in by drops.
Dryden. Prologue to the Prophetess.

Though caution'd oft her slippery path to shun,
Hope still with promis'd joys *allur'd* them on;
And while they listened to her winning lore,
The softer scenes of peace could please no more.
Falconer. Shipwreck.

Among the Athenians, the Areopagites expressly forbade all *allurements* of eloquence.—*Hume. Ess. On Eloquence.*

ALLU'VION, s. Lat. *Alluvio*, (*Ad-luere, lutum,*) to wash to.

The washing away: particularly applied to—

The washing up of sand or earth, so as to form a new soil.

And likewyse vnto ye towne of Paperethas there came a nymphe of the sea and vert wythoute anuye earthquake and ouerflowynge, that dyde beate downe one parte of the welle, togider wyth the palais and many others howses. Of the whyche *alluuyons* and ouerflowynges, the earthmakes as I thynke were the cause. For on that syde, where it moste trembledde and quaked, yt chaseddie and repelled the sea from it, whyche retournynge agayne wyth greate force and violence, caused the *alluuyons* and ouerflowynges.
Nicons. Thucydides, fol 92.

Slow rivers, by insensible *alluvions*, take in and let out the waters that feed them, yet are they said to have the same beds.—*Howell*, b. iv. Let. 18.

And therefore though the world might be eternal, the *allurion* of the sea upon those rocks cannot not be eternally continued, but interpolated.—*Hare. Orig. of Mank.* p. 90.

Lands [may be] gained from the sea, either by *alluvion*, by the washing up of sand and earth, so as in time to make *terra firma*; or by dereliction, as when the sea sinks back below the usual watermark.—*Blackstone. Com.* b. ii. c. 16.

ALLY', v.
ALLY', s.
ALLI'ANCE.
ALLI'ANT.

Fr. *Allier*; Sp. *Aliar*; from the Lat. *Alligare*, (*Ad-ligare,*) to bind to. *Alliance* and *allegiance* are the same word, differently applied, the *g* being softened into *y*.

To bind or unite by covenant or affinity; to join, associate, or confederate together.

And saide, that it was to hym gret prow and honour
To be in such mariage *allied* to the emperour.
R. Gloucester, p. 63.

Other radde that he schulde al myd the kyndome
Late ye dogter spousi to an hey prince of Rome,
And thenne, for the *aliance* that were hem by twene
Heo mygt this lond al in pes holde with oute tene.
Id. p. 69.

The kyng sister of France Henry *allied* him to
Here of a disceyuance thei conselid him to do.
R. Brunne, p. 153.

Gisors my gode cite, with alle the purueiance,
Richard I gaf it fre, to mak this *aliance*.—*Id.* p. 156.

Amonges the which points ypoken was
To have with certaine contrees *alliance*,
And have of Thebanes full obeisance.
Chaucer. The Knightes Tale, v. 2975.

Sil. If this man
Had but a mind *allied* unto his words,
How blest a fate were it to us and Rome!
B. Jonson. Sejanus, Act i. sc. 2.

He in court stood on his own feet; for the most of his *allies* rather leaned upon him than shored him.
Wotton. Remains. D. of Buckingham.

In the presence and approbation also of other princes, states, *alliants*, deputies with full power and authority, we do promise and vow for our selves of each party, *alliants*, electors, princes, and states, by all the real words of truth and fidelity.—*Accord of Ulm. Reliquiæ Wottonianæ*, p. 532.

Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all.
Wants, frailties, passions, closer still *ally*
The common interest, or endear the tie.
Pope. Essay on Man, Ep. 3.

Along the lawn, where scatter'd hamlets rose,
Unwieldy wealth and cumbrous pomp repose;
And ev'ry want to luxury *ally'd*,
And every pang that folly pays to pride.
Goldsmith. Deserted Village.

By this extraordinary and unexpected success of his *ally* [Gustavus], Charles failed of the purpose for which he framed the *alliance*.—*Hume. History of England*, an. 1630.

A'LMANACK. Fr. *Almanach*; It. *Almanacco*; Sp. *Almanach*; of unsettled origin. See *Wachter* and *Menage*.

It was, in plain truth, a perpetual *Almanack*. I say *almanack*, which word though many make of Arabick extraction, a great antiquary will have it derived of the Dutch, *Al-mon-acht*; that is to say, Al-mon-heed, the regard or observation of all moons.—*Fuller. Worthies. Northamptonsh.*

Upon a writ of error from an inferior court, that of Lynn, the error assigned was that the judgment was given on a Sunday, it appearing to be on 26 February, 28 Edw. and upon inspection of the *almanacs* of that year, it was found that the 26th of February in that year actually fell upon a Sunday; this was held to be a sufficient trial, and that a trial by jury was not necessary.—*Blackstone. Com.* b. iii. c. 22.

ALMI'GHTY, *adj.* } A. S. *Æl-mihtig*, All-
ALMI'GHTY, *n.* } mighty. See MIGHT.
ALMI'GHTIFUL. } Having all might, or
ALMI'GHTINESS. } power; omnipotent; boundless, infinite in might or power; applied emphatically, as a name, to God.

He bi het God *almyghty*, ȝef he sende hym tho ouer hond,
To rere vp agen the churches a boute into al that lond.
R. Gloucester, p. 138.

Greete and woundirful ben thi werkis, Lord God *Almyghti*, thi weies ben iust and trewe lord kyng of worldis.
Wiclif. Apocalips, c. 15.

Gret and maruelous are thy workes: Lorde God *Almyghtye*, iust and true are thy wayes, thou kyng of sainctes.
Bible, 1539. *Ib.*

O thou *almighty* Jupiter,
That hie sittest, and lokest ferre,
Thou suffrest many wrongfull doynge,
And yet it is not thy willynge.—*Gower. Con. A.* b. v.

Almighty God, whom the Moores nacion
Fed at rich tables presenteth with wine,
Seest thou these thinges? or frare we thee in vain
When thou lettest flye thy thonder from the cloudes?
Or do those flames with value noyse us affray?
Surrey. Virgile. Æneis, b. iv.

Almighty Jove! to whom our Moorish line
In large libations pour the generous wine,
And feast on painted beds, say, father, say,
If yet thy eyes these flagrant crimes survey.
Or do we vainly tremble and adore,
When through the skies the pealing thunders roar?
Pitt. Ib.

At this emperial & *almightiful* voice of Jesus commaũding him to depart the vnclene spirite whan he had throwen down the man vpon the yearth and vexed him, he departed from him.—*Udal. Luke*, c. 4.

Sleepe'st thou, companion dear? What sleep can close
Thy eye-lids? and remember'st what decree
Of yesterday, so late hath pass'd the lips
Of Heaven's *Almighty*. *Milton. Paradise Lost*, b. v.

In the glorious lights of heaven, we perceive a shadow of his divine countenance; in his merciful provision for all that live, his manifold goodness; and lastly, in creating and making existent the world universal, by the absolute act of his own word, his power and *Almightiness*.
Ralegh. Hist. of the World, c. 1. s. 1.

The *Almighty* discovers more of his wisdom in forming such a vast multitude of different sorts of creatures, and all with admirable and irreproveable art, than if he had created but a few.—*Ray. On the Creation.*

How boundless a power, or rather what an *almightiness* is eminently displayed in God's making out of nothing all things!—*Boyle. Works*, vol. ii. p. 20.

——In highest heav'n
Vengeance in storms and tempests sits enshrin'd,
Vested in robes of lightning, and there sleep
Unwak'd but by the incens'd *Almighty's* call.
Mason. Elfrida.

A'LMOND. Fr. *Amande*; It. *Mandorla*, *Amandola*; Sp. *Almendra*; Lat. *Amygdalum*; Gr. Αμυγδαλον, (from αμυσσ-ειν, radere, to scrape;) so called from the furrowed lines of the husk.

As for *almonds*, they are of the nature of nuts:—Whether the *almond* tree were in Italie during the life of Cato, there is some doubt and question made.
Holland. Pliny, b. xv. c. 22.

Mark well the flowering *almonds* in the wood:
If odorous blooms the bearing branches load,
The glebe will answer to the sylvan reign,
Great heats will follow, and large crops of grain.
Dryden. Virgil, Geor. 1.

ALMO'ST, *ad.* *All* and *most* (i. e.) *most* part of *all*, or of the whole; quod enim fere perfectum est, a toto, (i. e.) a complemento suo parum abest. Skinner.

And in the sabot suynge *almest* al the citee cam togidre to heere, the word of God.—*Wiclif. Dedis*, c. 13.

And ye nexte Saboth daye came *almoste* ye whole citie together, to heare the worde of God.—*Bible*, 1539. *Ib.*

O King Agrippa, beleuest thou the Prophetes? I knowe that thou beleuest. Then Agrippa said vnto Paul, *Almost* thou persuadest me to become a Christian. Then Paul saide, I wo de to God that not onely thou, but also all that heare me to day, were bothe *almost* and *altogether* such as I am, except these bondes.—*Geneva Bible. Actes*, c. 26.

This course of vanity *almost* complete,
Tir'd in the field of life, I hope retreat
In the still shades of death for dread and pain,
And griefs, will find their shafts clane'd in vain.
Prior. Solomon, b. iii.

The shepherd swain of whom I mention made,
On Scotia's mountains fed his little flock;
The sickle, scythe, or plough, he never sway'd;
An honest heart was *almost* all his stock.
Beattie. Minstrel, b. i.

A'LMS, *n.* } A. S. *Ælmesse*, *Ælmes*; Fr.
A'LMONER. } *Almosne*, *Aumône*; It. *Elemósina*, *Limósina*; Sp. *Limosna*;
A'LMONRY, or } Lat. of the lower ages, *Elee-*
A'MERY. } *mosyna*; Gr. Ελεημοσυνη, from
A'LMORY. } Ελεος, mercy: our word is formed thus, *almosne*, *almosne*, *almose*, *almes*, and lastly, *alms*. (*Tooke*, ii. 452.) Applied to—
Charitable donation.

Reuful he was to needy men, of hys *almesse* large & fre.
R. Gloucester, p. 330.

Vor his deth he made deol inou, and vor is soule he let do *Almes dede* mani on, & mani masse al so.—*Id.* p. 526.

For freres of the croice, & monk & chanoun
Haf drawen in o voice his fees to ther *almoyn*,
Thorgh whilk drauht his seruise is lorn & laid doun.
R. Brunne, p. 239.

And lo a man stood bifore me in a whyt clooth and seide, Cornelie thi preier is herd, and thin *almesdedes* ben in mynde in the sight of God.—*Wiclif. Dedis*, c. 10.

And behold, a man stode before me in bryght clothynge, and sayd, Cornelius, thy prayer is heard, ad thyne *almesdedes* are had in remembrauce in the syght of God.
Bible, 1539. *Ib.*

Now ben ther three maner of *almesse*; contrition of herte, when a man offreth himself to God: another is, to have pitee of the defaute of his neighbour: and the thridde is, in yeving of good conseil, gostly & bodily, wher as men have nede, and namely in sustenance of mannes food.
Chaucer. The Persones Tale.

——— And yet he geueth *almesse*,
And fasteth ofte and hereth messe.—*Gower. Con. A.* b. i.

Walke in loue as Christ hath loued vs, in Christen *almose* dedes, in scripturely fastyng, in ghospellike prayer in rendrying thankes.—*Udal. Prologue to Ephesians.*

[This was] A man that had been long in office vnder dyuers of the kynges *almoygners*, to whom the goodes of such men as kyll themselfe be appoynted by the lawe, and hys office, as deodandes to be geue in *almes*.
Sir T. More. Workes, p. 235.

As I loue my brother, and he haue nede of me, & be in pouertie, loue will make me put myne hand into my purse or *almory*, and to geue him some what to refresh him.
Tyndal. Workes, p. 325.

Clot. ——— You sinne against
Obedience, which you owe your father, for
The contract you pretend with that base wretch,
One, bred of *almes*, and foster'd with cold dishes,
With scraps o' th' court.—*Shakespeare. Cymb.* Act iii. sc. 3.

Richard Rich was a mercer, and founded *almes-houses* at Hodsden in Hartford-shire, which no doubt were by him competently endowed; though now the *almes-houses* are as poor as the *almes folk*, the one needing repairing, as much as the other relieving.—*Fuller. Worthies. London.*

When Lord privy seal, he brought the Court of Requests into such repute, that what formerly was called the *almes-basket* of Chancery, had in his time well nigh as much meat in, and quest about it (I mean suits and clients) as the Chancery itself.—*Id. Northamptonshire.*

The second was an *almner* of the place:
His office was the hungry for to feed,
And thirsty give to drinke: a work of grace:
He feard not once himselfe to be in need.
Spenser. Faerie Queene, b. i. c. 10.

He feeds yon *alms*-house, neat, but void of state,
Where age and want sit smiling at the gate.—*Pope.* Ep. 3.

They live, and live without extorted *alms*
From grudging hands; but other boast have none,
To sooth their honest pride, that scorns to beg,
Nor comfort else, but in their mutual love.
Cowper. Task, b. iv.

He [Yeldard] was educated in grammar and singing, as a boy of the *almonry*, or chorister, in the Benedictine convent, now the dean and chapter of Durham.
Warton. Life of Sir T. Pope, App. No. 25.

A'LOES. Fr. *Aloès*; It. *Aloè*; Sp. *Aloe*; Lat. *Aloe*; Gr. Αλοη, which some derive from the Gr. αλς, the sea, because in places near the sea it principally grows; but Vossius thinks it from the Hebrew, *Ahaloth*.

Aloe is an hearbe which hath the resemblance of the sea onion, but it is bigger, and the leaves be more gross and fat, chamfered and channelled blats all along.
Holland. Pliny, b. xxvii. c. 4

ALO'FT, *ad.* } On *loft*, *luft*, or *lyft*, i. e. in
ALO'FT, *prep.* } the *luft* or *lyft*. A. S. *Luft*, the heavens, the air.

The weder was fulle soft, the wynde held tham stille,
The saule was hie a *loft*, thei had no wynde at wille.
R. Brunne, p. 169.

We mygte be lordes *aloft*, and lyve as us lusten.
Piers Ploughman, p. 9.

For he ti at stant to dale *alofte*,
And all the worlde hath in his wones,
To morowe he falleth all at ones
Out of riches in to powerte.—*Gower. Con. A.* b. iv.

The thirde of aier, after the lawe,
Through suche matere as is vp drawe
Of drie thynge, as it is ofte,
Amonge the cloudes *vpon lofte*.—*Id. Ib.* b. vii.

And yet for the shorte whyle yt we be vpward and *aloft*, lord howe lusty and howe proude we be, buzzing about busily, like as a humble bee flieth about in summer, neuer ware that she shall dye in winter.
Sir T. More. Workes, p. 1199.

Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air,
That felt unusual weight; till on dry land
He lights.—*Milton. Paradise Lost*, b. i.

For there is such a kind of difference betwixt vertue shaded by a private, and shining forth in a publick life, as there is betwixt a candle carried *aloft* in the open air, and inclosed in a lanthorn.—*Boyle. Occ. Reflections*, § 6. Ref. 3.

All hands unmoor! proclaims a boisterous cry,
All hands unmoor! the cavern'd rocks reply.
Rous'd from repose, *aloft* the sailors swarm,
And with their levers soon the windlass arm.
Falconer. Shipwreck, c. 1.

A'LOGY. Old Fr. *Alogie*, *Alogique*; Gr. α, priv. and λογος, speech: reasoning. Unreasonableness.

The error therefore and *alogy* in this opinion, is worse then in the last.—*Sir T. Brown. Vulgar Errours*, b. iii. c. 4.

ALO'NE, *adj.* } All-one. One being all.
ALO'NE, *ad.* } See the quotation from
ALO'NELY, *adj.* } Gower.
ALO'NELY, *ad.* }
ALO'NENESS. }

Tho Vortiger *al one* was and no pere had a londe
R. Gloucester, p. 110.

" Sire," he seide, " myne Godes al ouer come beth,
And the Lord ye God *al one*, as we to sothe seth.
Id. Ib. p. 142.

He fond no man that durst, for non had myght,
With Colibrant *alone* in batalle to fight.—*R. Brunne*, p. 37.

A chambre had he in that hostelrie
Alone, withouten any compagnie,
Ful fetisly ydight with herbes sote.
Chaucer. The Milleres Tale, v. 3204.

Sy saiden they, we ben at one,
Ly euen accord of euerichone
Out take richesse *al oncly*.—*Chaucer. Rom of the Rose.*

So cam she to him priuely,
And that was, whan he made his mone
Within a gardeine *al* him *alone*. *Gower. Con. A.* b i.

I lowed and about me viewd what strength I might me
[illegible]
All men had me forsake for paines, and downe their bodies
[illegible]
To ground they leapt, and some for woe theselues in fires
they threw.
And now *alone* was left but I. *Phaer. Virgile*, b. ii.

[illegible] that the *alonely* rule of the lâde restyd in the quene & the [illegible] by meane whereof many a great [illegible] of ye realme grewe out of ordre.
Fabyan, an. 1328.

The kynge for so moch as he had often prouy'd her wysdome before the rule of that countre to his wyfe Isabella, [illegible] *alonely* excepted, the which he toke vnder his [illegible].—*Id.* c. 173.

If you have writ your annales true, 'tis there,
That like an eagle in a coruoot, I
[illegible] your Volcians in Corioli,
[illegible], I did it. Boy! *Shakes. Coriol.* Act v. sc. 5.

And last the voice of all, my Father's voice,
[illegible] heard from heaven, pronounc'd me his,
Me, his beloved Son, in whom *alone*
He was well pleas'd. *Milton. Par. Regained*, b. i.

God being *alone* himself, and beside himself nothing, the first thing he did, or possibly and conceivably could do, was to determine to communicate himself, out of his *aloneness* and desire unto somewhat else.
Montagu. Ap. to Cæsar, p. 61.

Or if my heedlesse youth has step'd astray,
Too soon forgetful of thy gracious hand;
On me *alone* thy just displeasure lay,
But take thy judgments from this mourning land.
Dryden. Annus Mirabilis.

The heathen, trembling under all the terrors of superstition, and the Jew appeasing the anger of an incensed Jehovah, by a thousand painful rites, were called on by a gracious voice to take refuge in that religion, which *alone* could give them liberty and peace. *Gilpin*, vol i. Ser. 3.

ALONG, v.
ALO'NG, *ad. & prep.*
ALO'NGST. } From A. S. *Lengian*, to long, to make long, to lengthen, to stretch out (or, ourselves after, or for what we eagerly desire,) and, consequentially—

To desire eagerly. See To Long.

Along, the *adv.* in one usage, is merely *on long*, or *on length*, as in Chaucer. In the other usage it is the *past part.* and means *produced*: it was *along* of you; all produced, caused, effected of or by you. The Anglo-Saxon used two words for these two purposes, *Andlang*, *Andlong*, *Ondlong*, for the first; and *Gelang* for the second: and our most ancient English writers observed the same distinction, using *endlong* for the one, and *along* for the other.—*Tooke*, vol. i. p. 42.

Here I saile the youe alle myn heritage,
& am *along* as I hue to be in thin ostage.
R. Brunne, p. 196.

I cannot tell wherein it was *along*,
but well I wot gret stuf was among
(*Chaucer. Chanones Yemannes Tale*, v. 16,359

And these words said, she streight her on *length* and rested a while.—*Tr. Test. of Loue*, b. ii.

Like what day that *endelong* Brytayne,
Ye remorde all the rockes, stone by stone;
That euer no let shippe ne bote to gone,
Euen wel I loue you best of any man.
Chaucer. Franklleyns Tale, v 11,304.

And euery thyng in his degree
Endelonge upon a bourde he laide.—*Gower. Con. A.* b. v.

Tous worthy Jason sore *alongeth*
To see the strange regions
And knowe the condicions
Of straunge marches. *Id. Ib.*

For euer whan I thinke amonge
How all is on my wofe *alonge*
I wax, O fonne of all fooles,
Thus farest as he betweene two stoles
That wonne sitte, and goth to grounde. *Id. Ib.* b. iv.

For Pharuo seing that they made towardes the towne & knowing that it was vnprouyded of people, was constrayned to cause his people to be soubdenly enbarqued, and to sayle ouer by the lande, trustinge in the foote men of the Massenoys, which were already for to succour him by lande.
Nicoll. Thucydides, fol. 68

Tho' gan that villein wex so fiers and strong,
That nothing might sustaine his furious forse:
He cast him downe to ground, and all *along*
Drew him through dirt and myre without remorse.
Spenser. Faerie Queene, b. ii. c. 5.

King. I like him not, nor stands it safe with vs,
To let his madnesse range. Therefore prepare you,
I your commission will forthwith dispatch,
And he to England shall *along* with you.
Shakespeare. Hamlet, Act iii. sc. 3.

Boy. It's all *long* on you. I could not get my part a night or two before.—*Prologue to Returne from Parnassus.*

He said; when loud *along* the vale was heard,
A shriller shriek, and nearer fires appear'd.
Cawthorn. The Fugitives.

ALOOF, *ad.* *All-off*, entirely separate, (Skinner.) Junius suggests that it may be of the same origin with *aloft*.

Separate, apart, distant, or at a distance, remote.

Like the stricken hinde with shaft, in Crete
Throughout the woods whilom chasing with his darte
Aloofe, the shepheard smiteth at vnwares
And leaues unwist in her the thirling head.
Surrey. Virgile. Æneis, b. iv.

But surely this anker lyeth to farre *aloofe* fro thys shyppe, and hath neuer a cable to fasten her to it.
Sir T. More. Workes, p. 759.

None hath the heart in equall fight to meete him hand to hand,
But throwing darts, and raising bugle noyse, *aloofe* they stand. *Phaer. Æneidos*, b. x.

Then badd the knight his lady yede *aloof*,
And to an hill herself withdrew *aside*;
From whence she might behold that battailles proof,
And eke be safe from daunger far descryde.
Spenser. Faerie Queene, b. i. c. 11.

There are some pleasures and conditions too in the world, which make so fine a show at a distance, that in those that gaze at them *aloof* off, they frequently beget envy at them and wishes for them.—*Boyle. Occ. Reflections*, § 6. Ref. 4.

And while *aloof* from Retimo she steers,
Malacha's foreland full in form appears.
Falconer. Shipwreck, c. 2.

ALOSE, v.
ALO'SED. } From the Lat. *Laus*, praise, (Skinner.) But *laus* itself is from the A. S. *Hlisan*, celebrare. *Loos* was formerly in common use in the language. (*Tooke*, ii. 301.) See Loos.

To praise, to commend.

Was there no knight so high of blood,
No had so mickle worldes good,
That therefore should be holden of price,
But he in deed were proved thrice:
Thrice proved at the least;
Then was he *alosed* at the feast.
R. Brunne. In Ellis, vol. i. p. 419.

Who so with Loue woll gon or ride
He mote be curteys, and voide of pride
Merie, and full of iolitie
[And of Largesse e *loued* be.—*Chaucer. The R. of the Rose.*

ALOSING. In loosing; or making loose.

And as they were *a loosynge* ye colte, the owners therof sayde vnto them, why *loose* ye the colte?
Bible, 1539. *St. Luke*, c. 19.

ALOUD, *ad.* On *loud*; *loudly*: the past part. of the verb to *low*, or to *bellow* (i. e. be-low), *lowed*, *low'd*.

The kings foole is wont to cry *aloud*
Whā yt he thinketh a woman bereth her hie,
"So long mote ye hue, and all proud
"Til crowes fete grow vnder your eie
"And send you than a mirrour in to prie
"In which that ye may se your face a morrow."
Chaucer. Troilus, b. ii.

And he wepte *alowde*, so that the Egypcians, and the house of Pharao herde it.—*Bible*, 1539. *Genesis*, c. 45.

For he beganne to clatter agaynste hys heauenly doctryne, crying *alowde*, and saying: O Jesu of Nazareth, what hast thou to doo with us.—*Udal. S. Marke*, c. 1.

Mon. Me thinks, the wind hath spoke *aloud* at land,
A fuller blast ne're shooke our battlements.
Shakespeare. Othello, Act ii. sc. 1.

It is very usual with me when I meet with any passage or expression which strikes me much, to pronounce it *aloud*, with that tone of voice which I think agreeable to the sentiments there expressed.—*Spectator*, No. 577.

Foremost and leaning from her golden cloud
The venerable Marg'ret see!
"Welcome, my noble son," (she cries *aloud*)
"To this, thy kindred train, and me."—*Gray. Inst. Ode.*

ALOW, v.
ALO'W, *ad.* } To low, or take, or keep down; to humble.

But oure Dauid iudgeth in hys entento
Hym selfe by penaunce cwane oute of thys case,
Whereby he hathe remyssyon of offence,
And gyueth to *alowe* hys payne and penitence
Wyatt. On Psalm 102.

Narcissus may example bee
and myrroar to the prowde,
By whome they may most plainely see
how pride hath beene *alowde*.—*Turbero. Fall of Pride.*

Not him that bears his sailes *alowe*,
nor him that keepes the shoare:
Ne yet the bargeman that doth rowe
with long and limber oare.—*Id. Ib.*

The quene [widow of Edward IV.] her self satte alone *alowe* on the rishes all desolate and dismayde, whome the archebishoppe coumforted in the best manner hee coulde.
Sir T. More. Workes, p. 43.

ALPHABET, s.
ALPHABE'TICAL.
ALPHABE'TICALLY.
ALPHABETA'RIAN. } Fr. *Alphabet*; It. *Alfabeto*; Sp. *Alphabeto*; Lat. *Alphabetum*; Gr. Αλφα, alpha; and *Βητα*, beta. The literal characters, collectively, are so called.

Thou shalt not sighe nor hold thy stumps to heauen,
Nor winke, nor nod, nor kneele, nor make a signe,
But I (of these) will wrest an *alphabet*;
And by still practice, learne to know thy meaning.
Shakespeare. Titus And. Act iii. sc. 2.

Touching the French *abece*, for *alphabet* I will not call it, according to the vulgar error, *that* word being peculiar only to the Greek tongue.
Colgrave. Dictionary. Of the French Letters

Hengistus saith, that the Phœnicians, before the Israelites departed out of Egypt, vsed hieroglyphicall letters (that) Moses (if ye beleeue it) receiued the first *Alphabeticall* letters in the table of the Decalogue.
Purchas. His Pilgrimage. Asia, c. 17.

Every *alphabetarian* knows well that the Latin [of a city] is urbs or civitas.—*Archbp. Sancroft. Sermons*, p. 30.

Consult the *alphabetical* index of his [Speed's] map, and there is no Selby in this shire.—*Fuller. Worthies. Lincolnsh.*

The distinction of some verses may be said to be jure divino, as those in the Lamentations and elsewhere, which are *alphabetically* modelled.—*Id. Kent.*

He [Alfred] was twelve years of age, before he could procure in the western kingdom a master properly qualified to teach him the *alphabet*.
Warton. Hist. of Eng. Poetry, Dis. 2.

The first and most manifest indication of verse in the Hebrew poetical books, presents itself in the acrostich or *alphabetical* poems.—*Lowth. Isaiah. Prelim. Dis.*

ALREADY, *ad.* *All-ready*; wholly *ready*; or in readiness. Applied to—

That which is *all ready*, complete, perfect, finished, done, past.

For if the wolfe come in the waie
Their goostly staffe is then awaie,
Wherof thei should their flocke defende.
But if the poure shepe offende
In any thynge, though it be lite,
Thei ben *all ready* for to smite.—*Gower. Con. A. Prol.*

That same Messias the deliuerer and sauer of his people, whiche long & many daies gon hath been promised, and many hundred yeres *alreadie* looked for, is now at hãde to come in dede.—*Udal. Luke*, c. 1.

In the spiritual heaven, in vain shall we expect any further insight, than the *already* revealed will of the Father hath vouchsafed to open to us.—*Bp. Hall. Peace Maker.*

All things are God's *already*, we can give him no right by consecrating any, that he had not before.—*Selden. Tab. Talk.*

The tuneful lark *already* stretch'd her wing,
And, flickering on her nest, made short essays to sing.
Dryden. Palamon & Arcite.

ALSO, *ad.*
ALS.
ALSO'ON. } A. S. *Ælswa*; al-so. *So*, from the Gothic article, *sa*, *so*, it or that. *Als* is *al*, and *es*, or *as*, is *it*, *that*, or *which*. (Tooke.)

All-so, i. e. all that, or which, (with a subaudition) sc. in all that manner which, in that wise; in like or the same manner or wise; likewise.

The cyte he barnde al clene, & a chyrche *al so*
Of oure leuede, that ther inne was.—*R. Gloucester*, p. 350.

Astronomyers *al so*, aren at ere whittes end
Of that was calculed of the clymat. the contrarye they fondeth.
Piers Ploughman, p. 291.

Rollo was kald Roberd, whan he was baptized
Thorgh the kyng Alfride, *als* he had deuised.
R. Brunne, p. 24.

The sorwe of Dorigene he told him *als*,
How loth her was to ben a wicked wif,
And that she lever had lost that day her life.
Chaucer. The Frankeleines Tale, v. 11,902.

Also thei saien, there is an hell,
Whiche vnto mans sinne is due,
And bidden vs therfore eschewe
That wicked is, and do the good.—*Gower. Con. A. Prol.*

Alsoone may shepheard climbe to skie,
That leades in lowly dales,
As goteherd prowd, that, sitting hie,
Vpon the mountayne sayles.—*Spenser. Shep. Cal. July.*

To whose [Astoreth] bright image, nightly by the moon,
Sidonian virgins paid their vows and songs,
In Sion *also* not unsung.—*Milton. Paradise Lost*, b. i.

A'LTAR, *s.* Fr. *Autier, Autel*; It. *Altare*; Sp. *Altar*; Lat. *Altare*, from *altus*, high. A place *raised*. Applied to—

A place, appointed to receive offerings to Jehovah, in the Jewish Theology; to the gods, in the Heathen Mythology: and also applied by many Christians to the place, where the sacrament of the Lord's Supper is administered.

The kyng wepte with his ine, that sight mykelle he praised,
& siluer grete plente opõn the *altere* laid.—*R. Brunne*, p. 79.

Men of Athenys bi alle thingis I se ghou as veyne worschiperis, for I passide and sigh ghoure mawmetis, and foonde an *auter* in which was writen to the unknowun God. therfore which thing ghe unknowinge worschipen this thing I schewe to ghou.—*Wiclif. Dedis*, c. 17.

Men of Athens, I perceaue that in all thinges ye are to superstitious. For as I passed by, and beheilde the maner how ye worship youre goddes, I founde an *auiter* wherin was writtē; vnto the vnknowen God. Whom ye then ignorantly worship, him shew I vnto you.—*Bible*, 1539. *Ib.*

She with the mole all in her handes devout
Stode neare the *aulter*, bare of the one foote,
With vesture loose, the bandes vnlaced all.
Surrey. Virgile. Æneis, b. iv.

They come like sacrifices in their trimme,
And to the fire ey'd maid of smoakie warre,
All hot, and bleeding, will we offer them,
The mayled Mars shall on his *altar* sit
Vp to the eares in blood.
Shakespeare. 1 *Part Hen. IV.* Act iv. sc. 1.

Now did Ridley, Bishop of London, by his injunctions order the *altars* in his diocese to be taken down, as occasions of great superstition and error, and tables to be set in their roome in some convenient places of the chancel or choir.
Strype. Memorials. Edw. VI. an. 1550.

Now with a sacred cake and lifted hands,
All bent on death, before her *altar* stands
The royal victim, the devoted fair;
Her robes were gather'd, and one foot was bare.
Pitt. Virgil (ut supra).

Orders were given, and rigorously insisted on, that the communion-table should be removed from the middle of the area, where it hitherto stood in all churches, except in cathedrals. It was placed at the east end, railed in, and denominated an *altar*.—*Hume. Hist. of England*, an. 1550.

A'LTER, *v.*
A'LTERABLE.
A'LTERANT.
A'LTERATE.
ALTERA'TION.
A'LTERATIVE, *adj.*
A'LTERATIVE, *s.*
ALTE'RITY.

Fr. *Altérer*; It. *Alterare*; Sp. *Alterar*; Low. Lat. *Alterare*. *Alter*, vel *alterus* (which Vossius thinks is from the Greek ἀλλοτριος), other.

To make otherwise, or different; to change, to vary.

Under smiling she was dissimulate
Prouocatiue with blinkes amorous
And sodainly chaunged and *alterate*,
Angry, as any serpent venemous,
Right pungitiue with words odious.
Thus *carsaunt* she was who list take kepe
With one eye laugh, and with the other wepe.
Chaucer. Test. of Creseide, p. 195.

I call God to recorde against the dave we shall appeare before our Lorde Jesus to geue a reckoning of our doinge that I neuer *altered* one sillable of Gods worde, against my conscience, nor wold doe this day if all that is in earth, whether it be honour, pleasure, or riches, might be geuen me.—*Frith. Workes. Letter from Tyndall*, p. 118.

Now if ye be in verai dede turned frō euil trees into good trees, bryng ye foorthe good fruictes, such as maie testifie your hertes to bee truely *altered* into a better frame.
Udal. St. Luke, c. 3.

Licurge, to thentent that theffect of his beneuolence, toward the comune weale of his countrey mought persist and continue, and that his excellent lawes beinge stablysshed, shulde never be *alterate*, he dyd lette swere all his people.
Elyot. The Governour, b. ii. c. 9.

Nature that gaue the bee so feate a grace,
To finde honey of so wondrous fashion,
Hath taught the spider out of the same place
To fetch poyson by straunge *alteracion*.
Sir T. Wyatt. How by a Kisse, &c.

——If prayers
Could *alter* high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited.
Milton. Paradise Lost, b. x.

Be sure, our Saviour had never bidden his disciples to rejoice that their names are written in heaven; if there had not been a particular inrolment of them; or if that record had been *alterable*.—*Bp. Hall. Balm of Gilead*, s. 2.

Whether the body be *alterant*, or *altered*, perception constantly precedes operation; otherwise all bodies would be alike.—*Bacon. Nat. Hist* c. 9. Introd.

It is not uneasy to name divers conditionate engagements, both of favours and judgments, wherein God hath been pleased to vary from his former intimations: and such *alteration* doth full well consist with the infinite wisdom, mercy, and justice of the Almighty.
Bp Hall. Temptations Repelled.

Simples are *alteratiue* or purgative. *Alteratives* are such as correct, strengthen nature, *alter*, any way hinder or resist the disease.—*Burton. Anatomy of Melancholy*, p. 367.

Revolving in his *alter'd* soul
The various turns of chance below;
And, now and then, a sigh he stole;
And tears began to flow.—*Dryden. Alexander's Feast.*

By our applications we cannot pretend to produce any *alteration* in the Deity, but by an *alteration* in ourselves we may *alter* the relation or respect lying between him and us.
Wollaston. Religion of Nature, § 5.

But besides these two divine hypostases already mentioned, Parmenides seems to have asserted also a third, which, because it had yet more *alterity*, for distinction sake, was called by him, neither ἐν τὸ πᾶν, One the universe or all, nor ἓν πάντα, One all things, but ἓν καὶ πάντα, One and all things.—*Cudworth. Intellectual System*, b. i. c. 4.

ALTERCA'TION, *s.* Fr. *Altercquer, Altercation*; It. *Altercazione*; Sp. *Altercacion*; Lat. *Altercatio*, from *altercari*, and this from *alter*, other: to say *otherwise*, different from, in opposition, or answer to: applied particularly where the debate or disputation is somewhat acrimonious: hence—

Debate, strife, contention, dispute, wrangling.

The parties wer so felle *altercand* on ilk side,
That non the soth couth telle, whedir pes or werre suld tide,
Bot God that is of myght, & may help whan he wille.
R. Brunne, p. 314.

But atte laste, shortly for to sain,
(As all day falleth *altercation*
Betwen frendes in disputison)
Ther fell a strif betwix his brethren two.
Chaucer. The Marchantes Tale, v. 9349.

We have had *altercation* and clamour enough: if any good might have been done by clamour and *altercation*, we have suffered on both parts more than enough.
Bp. Hall. Peace Maker.

When Jacob abruptly left the house of his father-in-law, Laban, and was pursued, and overtaken by him, a warm *altercation* took place.—*Gilpin. Tour to the Lakes.*

ALTE'RNATE, *v.*
ALTE'RNATE, *s.*
ALTE'RNATE, *adj.*
ALTE'RN.
ALTE'RNATELY.
ALTE'RNATELY.
ALTERNA'TION.
ALTE'RNATIVE, *s.*
ALTE'RNATIVE, *adj.*
ALTE'RNATIVELY.
ALTER'NITY.

Fr. *Alterner*; It. *Alternare*; Sp. *Alternar*; Lat. *Alternare, Alternatio*; from *alternus*, from *alter*; other.

To follow another, one after another, in an uninterrupted succession of the same changes, or turns; to interchange.

And God made two great lights, great for their use
To man, the greater to have rule by day,
The less by night, *altern*.—*Milton. Paradise Lost*, b. vii.

Affranius & Petreius did command
Those camps with equall power, but concord made,
Their gouernement more firme; their men obay'd
Alternally both generalls commonds.—*May. Lucan*, b. iv.

But fate does so *alternate* the design,
Whilst *that* in heaven, *this* light on earth must shine.
B. Jonson, Ode 88.

Mary then, and gentle Anne,
Both to reign at once began;
Alternately they sway'd,
And sometimes Mary was the fair,
And sometimes Anne the crown did wear,
And sometimes both I obey'd.—*Cowley. Chronicle.*

——Here they slept
Fann'd with cool winds, save those who in their course
Melodious hymns about the sovran throne
Alternate all night long.—*Milton. Paradise Lost*, b. v.

For such *alternations* as are there us'd, must be by several persons; but the minister and the people cannot so sever their interests, as to sustain several persons; he being the only mouth of the whole body which he presents.
Id. Apology for Smectymnuus.

An appeal *alternatively* made may be tolerated by the civil law as valid.—*Ayliffe. Parergon.*

While men conceive they [elephants] never lie down, and enjoy not the position of rest, ordained unto all pedestrious animals, hereby they imagine that an animal of the vastest dimension and longest duration, should live in a continual motion, without that *alternity* and vicissitude of rest, whereby all others continue.—*Brown. Vulg. Err.* b. iii. c. 1.

——Nor can great Boileau's harp
Of various sounding wire, best taught to calm
Whatever passion, and exalt the soul
With highest strains, his languid spirits cheer;
Rage, shame, and grief *alternate* in his breast.
Philips. Blenheim.

Good after ill, and after pain delight,
Alternate like the scenes of day and night.
Dryden. Palamon & Arcite

And, rais'd in pleasure, or repos'd in ease,
(Grateful *alternates* of substantial peace).
Prior. Solomon, b. i.

Is not, Lorenzo! then, impos'd on thee
This hard *alternative*, or to renounce
Thy reason or thy sense;—or to believe?—*Young*, Night 7.

There was also a necessity of dividing the sections into verses, that they might be a direction both to the reader and the interpreter where to make their stop at every *alternative* reading and interpreting, till they had, verse by verse, gone through the whole section.—*Prideaux. Connect.* pt. i. b. v.

In viewing this monstrous tragi-comic scene, the most opposite passions necessarily succeed, and sometimes mix with each other in the mind; *alternate* contempt and indignation, *alternate* laughter and tears; *alternate* scorn and horror.—*Burke. On the French Revolution.*

Taken *alternately*, desolation by famine, and destruction by the sword. Of which *alternate* construction I shall add a remarkable example or two; where the parallelism arises from the *alternation* of the members of the sentences.
Lowth. Isaiah. Preliminary Dis.

ALTHO'UGH, *conj. All-though. Tho', though, thah*, is the Imperative *Thaf* or *Thafig* of the A. S. verb *Thafian* or *Thafigan*; to allow, permit, grant, yield, assent, (*Tooke*, vol. i. p. 184.) See THOUGH.

All be it, or be it all, allowed, permitted, &c.

For many a man so hard is of his herte,
He may not wepe *although* him sore smerte.
Chaucer. The Prol. The Frere

For good counseill is good to here,
All though a man be wise hym selue,
Yet is the wisdome more of twelue.
Gower. Con. A. The Prol.

In perils strange, in labours long and wide;
In which *although* good fortune me befall,
Yet shall it not by none be testifyde.
" What is that guest," quoth then Sir Artegall,
That you into such perils presently doth call?"
Spenser. Faerie Queene, b. vi. c. 1.

Cho. Although we wish the glory still might last
Of such a night, and for the causes past:
Yet now, great lord of waters, and of isles,
Give Proteus leave to turn unto his wiles.
B. Jonson. Neptune's Triumph.

Although indeed man was by his fault a great loser, and became deprived of high advantages; yet the mercy of God did leave him in no very deplorable estate.
Barrow, vol. iii. Ser. 37.

——Ev'n the favour'd isles
So lately found, *although* the constant sun
Cheer all their seasons with a grateful smile,
Can boast but little virtue.—*Cowper. Task*, b. i.

ALTI'SONANT, *adj.* Lat. *altus*, high, and *sonans*, sounding.

High sounding.

For it stood greatly with reason, seeing his lord and master changed his estate and vocation, that he should alter likewise his denomination, and get a new one, that were famous and *altisonant*, as becomed the new order and exercise which he now professed.—*Shelton. Don Quixote.*

A'LTITUDE, *s.* Lat. *Altitudo*, height, from *altus*, high.

Height, exaltation, elevation, eminence.

This word is frequent in the conclusion of the Astrolabie, by Chaucer.

—— But thou do'st breath;
Hast heavy substance, bleed'st not, speak'st, art sound.
Ten masts at each, make not the *altitude*
Which thou hast perpendicularly fell.
Thy act's a myracle.—*Shakespeare. Lear*, Act iv. sc 6.

Whoever has an ambition to be heard in a crowd, must press, and squeeze, and thrust, and climb, with indefatigable pains, till he has exalted himself to a certain degree of *altitude* above them.—*Swift. Tale of a Tub.*

The *altitude* and circumference of the Wrekin, I have no doubt, are accurately known in Shropshire.
Gilpin. Tour to the Lakes.

ALTOGETHER, *ad.* A. S. *Eal-geador, All, to, gather.* See GATHER and TOGETHER.

All gathered, collected, united, conjoined; and, consequentially—wholly, entirely, completely.

At once there tho men might seen
A world of ladies fall on kneen
Before my lady, thereabout
Was left none standing in the rout
But *altogether* they went at once
To kneele *Chaucer. Dreame.*

And yet all such suspicyous babbeling not woorth a fether *altogether* when it were well considered.
Sir T. More. Workes, p. 914.

Neither did all heretiques condemne marriage in one sorte. For some of them condemned it generally, and throughly, and *altogether*.—*Jewel. Def. of the Apol.* p. 182.

Qu. Of neither, girle,
For of them both being *altogether* wanting,
It doth remember me the more of sorrow
Or if of gayne, being *altogether* had,
It adds more sorrow to my want of joy.
Shakespeare. Rich. II. Act iii. sc. 4.

Can we without a trembling heart, and blushing forehead, view the practices of the ancient saints, if ours be *altogether* unlike them?—*Harrow*, vol. iii. Ser 2.

ALUM. } Fr. *Alun, Alumineux*; It. *Al-*
ALUMSTONE. } *lume*, Sp. *Alumbre*, Lat. *Alumen*, which Vossius seems inclined to derive from the Greek Ἅλς, salt. See the quotation from Pliny.

As touching *alume*, which we take to be a certain salt substance of minerall juyce oozing out of the earth, there is no lesse use thereof than of bitumen.
Holland. Plinie, b. xxxv. c. 15.

Alume was first found out nigh Gesburgh in this county, some sixty years since, by that worthy and learned knight, Sir Thomas Chaloner.—*Lister. Worthies. Yorkshire.*

Sal ammoniac—which may be of so near a kin to vitriol that in some pieces of lixivial (as we are assured by good authority) the same stone will afford both
Boyle. Works, vol. i. p. 783.

[The water from these rocks] tastes so copperish, or *alumy*-sour rather and rough in the mouth, that it seems very unpleasant at first drinking
Dampier. Voyage Round the World, vol. i. p. 53.

ALWAYS, *ad.* A. S. *Ealle-wega*, all ways. Through all ways; i. e. through the whole course of life. (Skinner.) And thus—

At all times; ever, evermore; under all circumstances or conditions. See the old word ALGATES.

Knowen may it wel ben now of these thynges toforne declared, that man hath not *alway* think rightfulnes, which by duty of right euermore haunn hee should
Chaucer. Test. of Love, b. iii.

Thy lyvely wordes of eterne excellence,
Thy faythfulness promysse, that is *alwaye* iuste,
Haue ben my staye, my guider, and defence.
Wyatt. Psalm 130.

A league from Epidamnum had we sailed,
Before the *always* wind-obeying deepe
Gave any tragicke instance of our harme.
Shakespeare. Com. of Errors, Act i.

From heav'n his looks and thoughts
Were *always* downwards bent, admiring more
The riches of heaven's pavement trod'n gold,
Than aught divine or holy.—*Milton. Paradise Lost*, b. i.

For what is glory but the blaze of fame,
The people's praise, if *always* praise unmixt?
Id. Paradise Regained, b. iii.

These reasons in Love's law have past for good,
Though fond and reasonless to some perhaps;
And love hath oft, well meaning, wrought much wo,
Yet *always* pity or pardon hath obtained
Id. Samson Agonistes

AM. Goth. *Im*; A. S. *Eom*, probably the root of the Gr. Ειμι; Lat. *Sum*;—the Gr. Ειμι, besides its equivalent application with the Eng. *Am*, is also *I go*; and this latter may approach to the primitive meaning: viz. motion, action; that which causes in another, or in our self, a feeling, a sensation; that which feels, or has feelings or sensations;—*I am*, I cause, feelings or sensations; I feel, or have feelings or sensations.

Ther fore as Ich *am* thi knyzt, and prest to thy nede also
Grante, me castel other cite thi nede in to do.
R. Gloucester, p. 115.

Praie him for God aboue, als I *am* his pilgrime,
Yeld it me with loue, that he holdes of myne.
R. Brunne, p. 158.

Holychurche I *am*, quoth she, thou oghtest me knawe.
Piers Ploughman, p. 16.

Whither I *am* not free? *Am* I not apostle?—And though to othure I *am* not apostle, but netheles to you I *am*.
Wiclif. 1 *Cor.* c. 9.

Am I not an apostle, *am* I not free?—If I be not an apostle unto other, yet *am* I unto you.—*Bible*, 1551. *Ib.*

What, who art thou? If *am* I Absolon.
Chaucer. The Milleres Tale, v. 3764.

Thus I, whiche *am* a lorell clerke,
Purpose for to write a booke.—*Gower. Con. A. Prol.*

What! do I feare my selfe? There's none else by,
Richard loues Richard; that is, I *am* I,
Is there a murtherer heere? No, yes, I *am*.
Shakespeare. Rich. III. Act v.

Sir. Thou bor'st the face once of a noble gentleman,
Rankt in the first file of the virtuous,
By every hopeful spirit. * * * * *
* * * * * * Tell me, Virolet,
If shame have not forsook thee, with thy credit?
Vir. No more of these racks; what I *am*, I *am*.
Beaum. & Fletch. Double Marriage, Act ii.

"I *am* better than thou," raises the furious and bloody contestations for precedency: "I *am* holier than thou," causes a contemptuous separation from company, better perhaps than ourselves. "I *am* wiser than them," is guilty of all the irregular opinions that the world is disquieted withal.
Bp. Hall. Peace-Maker.

He doth not say "I *am* their light, their life, their guide, their strength, or tower," but only "I *am*." He sets as it were his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, "Are they weak? I *am* strength. Are they poor? I *am* riches. Are they in trouble? I *am* comfort. Are they sick? I *am* health. Are they dying? I *am* life. Have they nothing? I *am* all things. I *am* wisdom and power, I *am* justice and mercy. I *am* grace and goodness, I *am* glory, beauty, holiness, eminency supereminency perfection, all-sufficiency, eternity, Jehovah. I *am*. Whatsoever is suitable to their nature, or convenient for them in their several conditions, that I *am*. Whatsoever is amiable in itself, or desirable unto them, that I *am*. Whatsoever is pure and holy; whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that I *am*."
Beveridge, vol. i. Ser 13.

AMA'IN, *ad.* A. S. *Magan*, valere, posse, the past part. *Magen*; might.

With all might, power, force, strength; without stop, or check.

—— When stars due counsell rest
Incroching cares renue my griefe as faste,
And thus desired night in wo I waste:
And to expresse the lasts excessive paine,
Mine eies their deawie teares distill *amaine*.
Turbervile. To his Absent Friend.

—— Strait outdrue
Against Eurialus his sword. Then verily indeede dismayde
Did Nysus loudly shrinke, not more to lurke in darknesse stayde,
Such torments then him tooke, he cryed *amain* with voyce afrayde.—*Phaer. Æneidos*, b. ix.

Great lords, from Ireland am I come *amaine*,
To signifie, that rebels there are vp,
And put the Englishmen vnto the sword.
Shakespeare. 2 Part Henry VI. Act iii. sc. 1.

Ralph. Then Palmerin and Trineus snatching their lances from their dwarfs, and clasping their helmets, gallopt *amain* from their dwarfs, and Palmerin having gotten a sight of him, came posting *amain*, saying, Stay traiterous thief, for thou maist not so carry away her, that is worth the greatest lord in the world.
Beaum. & Fletch. Knt. of the Burn. Pestle, Act i. sc. 1.

She said: her brim full eyes, that ready stood,
And only wanted will to weep a flood,
Releas'd their watry store, and pour'd *amain*,
Like clouds, low hung, a sober show'r of rain.
Dryden. Sigis. & Guis.

AMA'LGAME, *v.* } Fr. *Amalgame, Amal-*
AMA'LGAM, *n.* } *gamer*; It. *Amalgamare*,
AMA'LGAMATE. } Sp. *Amalgamacion*. To
AMALGAMA'TION. } mix or incorporate, &c. Cotgrave. Perhaps from ἁμα, together; and γαμεω, to unite, from its application to the nuptial *union*.

A mixture or incorporation of quicksilver with other metals.

—— And of the care and wo,
That we had in our materes subliming,
And in *amalgaming*, and calcening
Of quicksilver, ycleped mercurie crude!
Chaucer. The Chanouns Yemannes Tale, v. 16,230

Amalgamation is the joining or mixing of mercury with any other of the metals.—*Bacon. Physiological Remains.*

Quicksilver easily *amalgams* with metals, because of its cognation with the mercurial parts these bodies abound with.—*Boyle. Works*, vol. i. p. 648.

Without the help of heat there is no way vulgarly known to chymists to make an immediate *amalgam* between Mercury and Mars.—*Id. Ib.* p. 659.

By which [running mercury] I understand according to what I formerly noted, a mineral body, fluid, ponderous, exceeding ponderous, *amalgamable* with gold.—*Id. Ib.* p. 632

Amalgamation is, in effect, but a kind of dissolution of metals in a menstruum or fluid body (for such mercury is, in reference to them.)—*Id. Ib.* p. 638.

Therefore, *amalgamating* mercury with a convenient proportion of pure tin, or, as the tradesmen call, block-tin, that the mixture might not be too thick to be readily poured out into a glass tube, and to subside in it, we filled with this *amalgam*, a cylindrical pipe, sealed at one end
Boyle. New Exper. Physico Mec

The metaphysical and alchemistical legislators, have attempted to confound all sorts of citizens, as well as they could, into one homogeneous mass, and then they divided this, their *amalgama*, into a number of incoherent republics.
Burke. On the French Revolution.

Ingratitude is indeed their four cardinal virtues compacted and *amalgamated* into one.—*Id. Ib.*

AMANUE'NSIS, *n.* Lat. *Amanuensis*, from *manus*, the hand.

One whose *hand* only, and not his *head*, is used by another in writing.

I have no such authority, no such benefactors, as that noble Ambrosius was to Origen, allowing him six or seven *amanuenses* to write out his dictates; I must for that cause, do my business my self.
Burton. Anat. of Mel. Dem. to the Reader

The mirth of the commons grew so very outrageous, that it found out work for our friend of the quorum, who, by the help of his *amanuensis*, took down all their names and their crimes, with a design to produce his manuscript at the next quarter-sessions, &c.—*Spectator*, No. 617.

Pray let your *amanuensis*, whoever he may be, write an account regularly, once a week, either to Grevenkop or myself, for that is the same thing, of the state of your health.—*Chesterfield*, Letter 122.

A'MARANTH, *n.* } Fr. *Amaranthe*, It.
AMARA'NTHINE. } *Amaranto*, Sp. *Amaranto*, Lat. *Amaranthus*, Gr. Αμαραντος, a priv. and μαραινω, marcessere, to wither. Its nature, says Pliny, is expressed by its name, *quoniam non marcescat*, (*N. Hist.* l. xxi. c. 8.) Applied also to a colour. See *Bacon.*

Some roots are yellow, as carrots; and some plants blood-red, stalk and leaf, as the *amaranthus*.
Bacon. Natural History, § 612.

—— Lowly reverent
Towards either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns inwove with *amarant* and gold;
Immortal *amarant*, a flower which once
In Paradise, fast by the tree of life,
Began to bloom.—*Milton. Paradise Lost*, b. iii.

—— The angelick blast
Fill'd all the regions: from their blissful bowers
Of *amarantine* shade; fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted. *Id. Ib.* b. xi.

The only *amaranthine* flower on earth
Is virtue; th' only lasting treasure, truth.
Cowper. Task, b. iii.

AMA'RITUDE, *n.* Fr. *Amaritude*; Lat. *Amaritudo*, *Amarus*, bitter.
Bitterness, extreme harshness.

What *amaritude* or acrimony is depreheuded in choler, it acquires from a commixture of melancholy, or external malign bodies.—*Harvey On Consumption.*

AMA'SS, *v.* **AMA'SS**, *n.* **AMA'SSMENT.** Fr. *Amasser*; Sp. *Amassar*; Lat. *Massa*, from the Greek, μαζειν, to knead into a lump.
To form into one body, heap, or collection; to heap, collect, or accumulate.

For treasure spent in lyef, the bodye doth susteyne;
The heire shall waste the whourded gold *amassed* with
muche payne.—*Surrey. Eccles.* c. 3.

The last is the compounded order: his name being a brief of his nature. For this pillar is nothing in effect, but a medly, or an *amasse* of all the precedent ornaments.
Reliquiæ Wottonianæ, p. 25.

Various are the means whereby the sultan daily adds prodigious sums to his vast revenues, such as, for example, the obliging every one of the bashaws and governors of his dominions, every new year's day to send him presents, commonly in ready money, which does amount to a very large and almost incredible *amassment*.
Purchas. Pr. State of the Turkish Empire.

Though indeed, as 'tis now in the subject, 'tis but an *amassment* of imaginary conceptions, prejudices, ungrounded opinions, and infinite impostures.
Glanvil. Of Dogmatizing, c. 11.

Have you been more anxious to instruct them in the means of securing an inheritance there, than in the arts of *amassing* wealth, and acquiring distinction here!
Porteus. To the Inhab. of Manchester.

AMA'TE. Skinner thinks from the German *Mat*, wearied, weak: and *Mat*, Wachter says, is perhaps from *Massen*, to want, to be deprived of. But the A. S. *Metan*, sommiare, to *mete*, to dream, presents a more satisfactory etymology.
To *amate*, is to dream, to be a dreamer; to be or make stupid, as a dreamer; senseless, as a *mad*-man, (A. S. *Mat.*)

But thought and sicknesse were occasion
That he thus lay in lamentacion
Grouffe on the ground, in place desolate
Sole by himself, awhaped and *amate*
Chaucer. The Blacke Knight, p. 271.

Thou wretched man, of death hast greatest need,
If in true ballaunce thou wilt weigh thy state,
For never knight, that dared warlike deed,
More luckless dissaventures did *amate*.
Spenser. Faerie Queene, b. i. c. 9.

His [King John's] suddaine comming, with so vnexpected attendance to the siege of Rochester castle, so *amated* both the captaine thereof, and all the barons (who had sworne to assist him against any alegeo, that the one not daring to approach to his rescue, the other was enforced to yeeld vp his charge.—*Speed. History of Great Britain*, an. 1215.

A'MATORY. **AMATO'RIOUS.** **AMATO'RIAN.** **AMATO'RIAL**, *adj.* Fr. *Amateur*; It. *Amatorio*, Sp. *Amatorio*; Lat. *Amare*, *Amator*, to love; a lover.
Of, or concerning love.

Orpheus said moreover, that this root had an *amatorious* propertie to win love; haply because much feeding thereof (as it is well knowne) doth solicit unto the game of love, and maketh folke *amorous*.
Holland. Plinie. Nat. Hist. b. xx. c. 5.

A prayer stolen word for word from the mouth of an heathen woman praying to a heathen god, and that in no serious book, but in the vain *amatorious* poem of Sir Philip Sidney's Arcadia.—*Milton. Answer to Eikon Basilike.*

Leland mentions eight books of his [Henry Earl of Huntingdon] epigrams, *amatorial* verses, and poems on philosophical subjects.
Warton. Hist. of Eng. Poetry, vol. i. Diss. 2.

His friend, Mr. Philipe's Ode to Mr. St. John (late Lord Bolingbroke), after the manner of Horace's Lusory, or *Amatorian* Odes, is certainly a master-piece.
Johnson. Life of Smith.

AMA'ZE, *v.* **AMA'ZE**, *n.* **AMA'ZEDLY.** **AMA'ZED.** **AMA'ZEDNESS.** **AMA'ZEMENT.** **AMA'ZING.** **AMA'ZINGLY.** From *Maze*, a labyrinth; and this from the Dutch *Missen*, (i. e. A. S. *Miss-ian*,) errare, to *miss*, to err, to wander, (Skinner.)
To *mase*, or *maze*, (qv.) is of frequent occurrence in our old English writers.

To be, or cause to be, to go, to put out of the right way; to bewilder, to confuse, to perplex, to astonish, to confound; to stupify.

I am right siker, that the pot was crased.
Be as be may, be ye no thing *amased*
As usage is, let swepe the flore as swithe,
Plucke up your hertes and be glad and blithe.
Chaucer. The Chanones Yemaunes Tale, v. 16,404.

For as a man that sodeinly
A goost beholdeth, so fare I
So that for feare I can nought gette
My wit but I myself forgette,
That I wote never, what I am.
Ne whether I shall, ne when I cam
Lut muse, as he that were *amased*.—*Gower. Con. A.* b. iv.

There was no man that would take charge of a galley, the weather was so rough, and there was such an *amasedness* amongst them.—*Hackluyt. Voyages*, vol. ii. p. 134.

Heare O Israell, ye are come vnto battell, agenste yor enemyes let not your hartes fayle ne nether feare, nor be *amased* nor adread of them.—*Bible*, 1559. *Deuteron.* c. 20.

For, as within that temple wide on euery thing he gazed,
And waited when the queene should come, and stood as one *amazed*
To see the worke. *Phaer. Eneados*, b. i.

So that it was a marvellous pleasure, and likewise a dreadful sight, to see the whole battle march together in order, at the sound of the pipes, and never to break their pace, nor confound their ranks, nor to be distrayed or *amazed* themselves, but to go on quietly and joyfully at the sound of their pipes, to hazard themselves even to death.
North. Plutarch, p. 45.

Ariovistus' courage was well cooled, when he saw Cæsar was come, and that the Romans came to seek out the Germans, where they thought, and made account, that they durst not have abidden them: and therefore nothing mistrusting it would have come so to pass, he wondered much at Cæsar's courage, and the more when he saw his own army in a *maze* withal.—*Id. Ib.* p. 598.

But if ye saw that which no eyes can see,
The inward beauty of her lively spright,
Garnisht with heavenly guifts of high degree,
Much more then would ye wonder at that sight,
And stand astonisht lyke to those which red
Medusaes *mazeful* hed.—*Spenser. Epithalamion.*

——— But why
Stands Macbeth thus *amazedly*?
Come sisters, cheere we vp his sprights,
And shew the best of our delights.
Shakespeare. Macbeth, Act iv. sc. 1.

——— Vpon a sodaine,
As Falstaffe, she, and I, are newly met,
Let them from forth a saw-pit rush at once
With some diffused song. Vpon their sight
We two, in great *amazednesse*, will flye
Shakespeare. Merry Wives, Act iv. sc. 4.

Amazednesse may abate an error of speech: it cannot take it away.—*Bp. Hall. Cont. Transfiguration.*

See if thou canst, without wonder and a kind of ecstatical *amazement*, behold the infinite goodness of thy God, that hath exalted thy wretchedness to no less than a blessed and indivisible union with the Lord of Glory.—*Id. Christ Mystic.*

The religion of such men usually consists more in an useless *amazement* of mind than in any real practice of virtue.—*Clarke*, vol. i. Ser. 28.

If we arise to the world of spirits, our knowledge of them must be *amazingly* imperfect, when there is not the least grain of sand but has too many difficulties belonging to it, for the wisest philosopher to answer.—*Watts. Log.* pt. i. c. 3.

Spain has long fallen from *amazing* Europe with her wit, to amusing them with the greatness of her catholic credulity.—*Goldsmith. On Polite Learning.*

Do not the French etonnement, and the English astonishment and *amazement*, point out as clearly the kindred emotions which attend fear and wonder?
Burke. On the Sublime and Beautiful.

It [Gibbon's History] shews a large and comprehensive range of erudition, a range *amazingly* comprehensive and large.—*Whitaker. Review of Gibbon's History.*

A'MAZON, *n.* **AMAZO'NIAN.** It. *Amazzone*; Sp. *Amazona*; Lat. *Amazon*, a, without, μαζος, the breast. Applied to—
Women of masculine qualities; bold, daring, strong.

The *Amazones* aparell is such that it doth not cover all their bodyes; for their brestes be bare on the left syde, and their garmēts whiche they use to knitt up with a knott, come not to their knees. One brest they always reserue untouched wherewith they nourished their woman children, but their right breastes, they use to seare, to make them more apt to drawe their bowes, and cast their dartes
Brende. Q. Curtius, fol. 149

——— Our then Dictator,
Whom with all prayse I point at, saw him fight
When with his *Amazonian* shinne [chin] he drove
The bizled [bristled] lippes before him.
Shakespeare. Coriolanus, Act ii. sc. 2.

So march'd the Thracian *Amazons* of old,
When Thermodon with bloody billows rowl'd.
Dryden. Virgil, b. xi.

So round their queen, Hippolyte the fair,
Or bold Penthesile's refulgent car,
Move the triumphant *Amazonian* train,
In bright array, exulting, to the plain.—*Pitt. Id. Ib.*

AMBA'GES, *n.* *Ambeages* (says Vossius); *ambe*, from αμφι, around, and *agere*, to drive. (See AMBIGUITY.) See the quotation from Chaucer.
Ambiguities of speech, subterfuges, evasions.

And but if Calcas lede us with *ambages*,
That is to saine, with *double words* saie
Such as men clepe a word with two visages
Ye shal wel knowen that I nat ne lie.
Chaucer. Troil. & Cres. b. v.

Evident will those secrete mysteries be vnto him, whiche are prudly hidde vnto other under dark *ambages* and parables.—*Iuue. Imagr*, Pref.

I may now freely proceed to treat of my intended object, to most men's capacity: and, after many *ambages*, perspicuously define what this melancholy is, shew his name, and differences.—*Burton. Anatomy of Melancholy*, p. 31.

A'MBASSY, *n.* **AMBASSA'DE.** **AMBA'SSADOUR.** **AMBA'SSADRESS.** **A'MBASSAGE.** **AMBA'SSATRIE.** **AMBA'SSIAT.** Fr. *Ambassade*; It. *Ambasciata*; Sp. *Embaxáda*. Menage, Junius, and Wachter, have written largely upon this word. From the A. S. *Ambyht*, nuntium, legatio; Ger. *Ambacht*, ministerium; seems to have arisen the barbarous Latin *Ambascia*; and thence *Ambasciator*; by which word, says Wachter, apud Latino-barbaros, is designated—
Any messenger of king, monastery, or state. See EMBASSADE.

I say, be tretise and *ambassatrie*,
And by the popes mediation,
And all the chirche, and all the chevalrie,
That in destruction of Mawmetrie,
And in encrese of Cristes lawe dere,
They ben accorded so as ye may here.
Chaucer. Man of Lawes Tale, v. 5654.

With Grekes, what fortune euer befall
And finally emong his lords all
There nas not one of high or low estate
That would gone on this *ambassiat*
Out of the towne, ne for bet ne worse.
Lidgate. The Story of Thebes, pt. iii.

Go ye therfore as trustye *ambassadoures*, and stickynge to me your authour; teache fyrst the Jewes, than the next nyghboures vnto them, afterwardes all the natiõe of the whole world.—*Udal. Matth.* c. 28.

We therefore in Christes behalfe executing the *ambassage* committed by him vnto vs, euen as God exhorted you by vs, beseeche you in Christes name, to leaue your olde vices, and to be reconcyled to God.—*Id. 2 Paule to the Corinth.* c. 5.

Wherefore the king of England [Edwarde the Thirde] sent his *ambassade* to the kinge of Scottes, desyrying him to make deliuerance of the towne of Barwicke, for it perteyned to his heritage.—*Grafton. Edw. III.* an. 5.

The earl of Leicester is to go to the king of Denmark, and other princes of Germany; the main of the *ambassy* is to condole the late death of the lady Sophia, queen dowager of Denmark, our king's grandmother.
Howell, b. i. s. 5. Let. 38.

But he that serves the Lord of Hoasts Most High,
And that in highest place t'approach him nigh,
And all the peoples prayers to present
Before his throne, as on *ambassage* sent
Both to and fro, should ne deserve to weare
A garment better, than of woll or heare.
Spenser. Mother Hubberd's Tale.

To make the Babylonians put a greater value upon his alliance, seems to be the reason, that Hezekiah shewed those *ambassadors* from them, all the riches of his house, his treasures, his armoury, and all his stores and strength for war.—*Prideaux. Connections*, pt. i. b. i.

Loth. Well, my *ambassadress*, what must we treat of?
Come you to menace war and brave defiance?
Or does the peaceful olive grace your message?
Rowe. Fair Penitent, Act i.

The commerce of the Turkey company first occasioned the establishment of an ordinary *ambassador* at Constantinople. The first English *embassies* to Russia arose altogether from commercial interests.—*Smith. Wealth of Nations*, b. v. c. i.

AMBER, s. } Skinner and Wachter decide
AMBER, n. } for a German, in preference to
AMBER, adj. } an Arabic, origin. *Amberen*,
AMBERED. } *anbernen*, sive *anbrennen*, to burn, to kindle. And see EMBERS.

Ambergris, i. e. *amber-gris*. See the quotation from Fuller.

To come unto the properties that *amber* hath, if it bee well rubbed and chafed betweene the fingers, the potentiall force that lyeth within, is set on work and brought into act, whereby you shall see it to draw chaffe, straws, thred, or any very light things, yea, and thin rinds of the Linden or Time-tree after the same sort as the loadstone draweth yron.
Holland. Pliny, b. xxxvii. c. 3.

Yet must eye to Cupid's service vow'd
Praise a face of such a lovely pride,
Adorn'd with her amber locks dis-shroud,
That service to cover what it could not hide.
Fairefax. Tasso, b. v.

His lofty brows in folds do figure death;
And in their smoothness amity and life:
'Mong them hangs a knot of *amber* hair,
Wrapped in curls, as fierce Achilles' was
Marlowe. Tamburlaine the Great, pt. i.

Ask Scent every place, where have you plac'd the musicke?
See Here they stand ready, Sir.
Ask This wench, be sure
The strings be tuneable, high, and full of spirit,
And *amber'd* all.
Beaum. & Fletch. Custom of the Country, Act iii.

It [ambergreese] is called *ambra-grisea*, that is, *gray amber*, from the colour thereof, which modern name, unknown to the antients, doth speak it to be of later invention.—*Fuller. Worthies of England. Cornwall.*

Pretty! in *amber* to observe the forms
Of hairs or straws, or dirt, or grubs, or worms!
The things we know are neither rich nor rare,
But wonder how the devil they got there.
Pope. Prol. to Sat.

Sir, will no white-rob'd son of light,
Soft-dawning from his heav'nly height,
Haste down to take his hallow'd wand,
Bid wave his *amber* locks, unfold
His pinions clad with downy gold:
Bid smiling stretch his tutelary wand?
Mason. Elfrida.

AMBIDEXTER, n. } It. *Ambidestro*, Sp.
AMBIDEXTROUS. } *Ambidextro*; Lat. *Ambo*, *dexter*, Gr. αμφιδεξιος, both (hands) right.

One who uses the left hand equally with the right.

One who acts with readiness on both hands, or sides, or with either party.

Brown uses *ambilevous*, as opposed to *ambidexter*.

Lame as we are in Platoes censure, if we be not *ambidexters*, using both handes alike.
Florio. A Worlde of Wordes. Dedication.

Sound! I that am a man of law,
Under use of such a subtile claw,
In Lincolne or in Exeter;
And be of both sides as you were,
I cannot would constat me then, I fear,
A knave with *ambidexter*.—*Brome. To C. S. Esq.*

Caelius Rodiginus undertaking to give a reason of *ambidexters* and left-handed men, delivereth a third opinion [that] they, i. e. are *ambidexters*, and use both hands alike, for the heat of the heart doth plentifully disperse into the right side, and that of the liver into the right, and the spleen or also much diated.—*Brown. Vulgar Errours*, b. iv. c. 5.

Some are *ambidexterous* or right handed on both sides, which happeneth onely unto strong and athletical bodies, whose hand and spirits are able to afford an ability unto both.—*Id. Ib.*

Some are Antiquidexter, as Galen hath expressed, or left handed on both sides, such as through weakness, or want of vigour have not the use of either.—*Id. Ib.*

AMBIENT, *adj.* } Fr. *Ambiant*; It. *Ambiente*;
AMBIENCY. } Sp. *Ambiente*, *Ambito*, Lat. *Ambiens*, pres. part. of *Ambire*, (from *am*, the Gr. αμφι, around, and *ire*, to go,) Going round. Surrounding or encircling.

Plant, fruit, flower ambrosial, gems, and gold
* * * * * they grow
Deep under ground, materials dark and crude,
Of spiritous and fiery spume, till touch'd
With heaven's ray, and temper'd they shoot forth
So beauteous, opening to the *ambient* light.
Milton. Paradise Lost, b. vi.

Around the circles of their *ambient* skies
New moons may grow or wane, may set or rise.
Prior. Solomon, b. i.

The tusk of a wild boar winds about almost into a perfect ring, or hoop; only it is a little writhen. In measuring by the *ambit*, it is long or round about a foot and two inches; its basis an inch over.—*Grew. Museum.*

The truth is, his [John Selden] great parts did not live within a small *ambit*, but traced out the latitudes of arts and languages.—*Wood. Athenæ Oxon.*

Though the cohesion of the solid particles of the body be not sufficiently accounted for by the pressure of the air, or of any *ambient* fluid, * * * yet we have a very clear idea of cohesion in its effects.—*Bolingbroke. On Hum. Knowl.* Ess. I

AMBIGUITY, n. } Fr. *Ambiguë*; It. *Ambiguo*; Sp. *Ambiguo*; Lat. *Ambiguus*, *Ambigere*, from *am*, Gr. αμφι, around, and *agere*, to drive. Applied when the mind is driven or forced around or about from thought to thought, and left in suspense and uncertainty. See AMBAGES.

Doubtfulness, indistinctness, uncertainty.

They dronk, and then Geffrey seid, "Sir Beryne,
Yee mut declare yeur maters to myne intelligence,
That I may the bet preseyve all inconvenience,
Dout, pro, contra, and *ambiguitie*,
Thorough your declaratioune, and enformed be.
Chaucer. The Merchant's Seconde Tale.

A man of a couetous or malicious mynde will digresse purposely from that sympuicme, takynge aduauntage of a sentence or worde, whiche mought be *ambiguous* or doubtful
Sir T. Elyot. The Governour, b. iii. c. 4.

Thinking that in so troblous a season, he [the duke of Burgoyn] had vnknit the knot of all *ambiguities* and doubtes.
Hall. Hen. IV. an. 10.

Althoughe that manye woordes thereupon hadde bene spokene, like as yt is to be beleued to be, among people that be *ambiguous* or doubtefulie and that perceyue theymselfe assieged and oppressedde more and more
Nicols. Thucydides, fol. 175

Prin. Seale vp the mouth of outrage for a while,
Till we can clear these *ambiguities*,
And know their spring, their head, their true descent.
Shakespeare. Romeo & Juliet, Act v. sc. 3.

——— He [the false archangel]
Telle the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integrity: but all obey'd
The wonted signal, and superior voice
Of their great potentate.—*Milton. Paradise Lost*, b. v.

Thes. What can this mean? Declare, *ambiguous* Phædra,
Say, whence these shifting gusts of crashing rage!
Why are thy doubtful speeches dark and troubled,
As Cretan seas when vext by warring winds!
Smith. Phædra & Hippolitus, Act v.

His [Spinoza's] true meaning, therefore, however dastardly and *ambiguously* he sometimes speaks, must be this.
Clarke. On the Attributes.

Ambiguous, or equivocal words, are such as are sometimes taken in a large and general sense, and sometimes in a sense more strict and limited, and have different ideas affixed to them accordingly.—*Watts. Logick*, pt. i. c. 4.

I apprehend, that we [the teachers of the gospel] mistake our proper duty, when we avoid the public discussion of difficult or *ambiguous* texts.—*Horsley*, vol. i. Ser. 1.

AMBITION, n. } Fr. *Ambition*, *Ambitieux*;
AMBITIOUS. } It. *Ambizione*; Sp. *Ambicion*; Lat. *Ambitio*, from
AMBITIOUSLY. } *Ambire*, to go round, (*am*,
AMBITIOUSNESS. } and *ire*.) See AMBIENT.

A going round (to solicit places of honour); and, consequentially—

A desire to obtain honour, popular applause, power, command.

And ground & cause, why that men so striue
Is couetise, and false *ambicion*
That enerich would haue dominacion
Ouer other, and tread him vnder foot
Which of all sorow, ginning is the root.
Lidgate. Story of Thebes, pt. iii

It was nat without a high and prudente consideration, that certayne lawes were made by the Romaynes, whyche were named the lawes of *ambition*, whereby men were restrayned in the citie to obtayn offyces and dignities in the publyke wele, eyther by gyuynge rewardes, or by other synyster laboure or meanes.
Sir T. Elyot. The Governour, b. iii. c. 16.

Whether shee thinke ought, or say, or doe, nothing shall be outrageous, neither in passions of mind, nor words, nor deedes, nor presumptions, nor vice, nor wanton, piert nor boasting, nor *ambitious*.
Vives. The Instruct. of a Christ. Woman, b. i. c. 11.

If the bishoppes of Rome in olde times refused this name [universal bishop], not for waute of righte, but onely, as M. Harrmee saithe, of humilitie, wherefore then did theire successours, that folowed afterwarde, so *ambitiously* laboure to geate the same!—*Jewel. Defence of the Apologie*, p. 118.

Why doest thou then permitte these proud homicides and spightfull murtherers to defyle them with their errours, and blaspheme them with their lyes. Kylling vp thy seruants without pitie, for boadynge with them, and reigning heere as gods vpon earth in *ambitiousnesse*, vayne glory, pompe, glotony, and lecherye, with other abhominable vices.
Bale. Image of both Churches, pt. i.

Ambition is like choler, which is an humour that maketh men active, earnest, full of alacritie and stirring, if it be not stopped. But if it be stopped, and cannot have way, it becometh adust, and thereby maligne and venomous. So *ambitious* men, if they finde the way open for their rising, and still get forward, they are rather busie than dangerous, but if they be checkt in their desires, they become secretly discontent, and looke upon men and matters with an evill eye, and are best pleased when things go backward: which is the worst property in a servant of a prince or state.
Bacon. Essay on Ambition.

If a man be *ambitious*, he will not approve that doctrine, which prohibiteth us to affect, to seek, to admit glory, or to doe any thing for its sake, but purely to seek God's honour, and in all our actions, to regard it as our principal aim.—*Barrow*, vol. ii. Ser. 1.

No, Freedom, no, I will not tell
How Rome, before thy face,
With heaviest sound, a giant statue, fell,
Push'd by a wild and artless race,
From off its wide *ambitious* base.—*Collins. Ode to Liberty.*

A'MBLE, v. } Fr. *Ambler*, Sp. *Amblar*;
A'MBLER. } from the Lat. *Ambulare*, to walk.
A'MBLING, s. } Alterno crurum explicatu mollem gressum glomerare, (Du Cange.) See the quotation from Brown.

For thing y take is hard to put awey,
As hors that ever trotted, trewliche I yew telle,
It were hard to make hym aftir to *ambill* wele
Chaucer. The Merchant's Second Tale.

This markis hath hire spoused with a ring
Brought for the same cause, and than hire sette
Upon an hors snow-white, and wel *ambling*.
Id. The Clerkes Tale, v. 8265.

His stede was all dapple gray
It goth an *aumble* in the way
Full softely.—*Id. Rime of Sir Thopas*, v. 13 815.

Upon an *ambler* esily she sat,
Ywimpled wel, and on hire hede an hat,
As brode as is a bokeler, or a targe.
Id. The Prol. Wif of Bathe.

And thus after hir lordes graunt,
Upon a mule white *ambland*
Foorth with a fewe rode this quene.—*Gower. Con. A.* b. ii

And as she caste hir eie aboute
She sigh clad in one sute a route
Of ladies, where thei comen rute
A longe vnder the woodde side,
On fayre *ambulande* hors thei set,
That were all white, fayre and great,
And eurichone ride on side.—*Id. Ib.* b. iv.

But I, that am not shap'd for sportive trickes,
Nor made to court an amorous looking-glasse:
I, that am rudely stampt, and want loue's maiesty,
To strut before a wanton *ambling* nymph.
Shakespeare. Rich. III. Act i. sc. 1.

An *ambler* is proper for a lady's saddle, but not for a coach. If Tom undertakes this place, he will be as an *ambler* in a coach, or a trotter under a lady's saddle.
Howell, b. i. s. 5. Let. 37.

And this is true whether they move per latera, that is, two legs of one side together, which is tollutation or *ambling*, or per diametrum, lifting one foot before, and the cross foot beland, which is succussation or trotting.
Sir T. Brown. Vulgar Errours, b. iv. c. 6.

Pious and pleasant Bishop Felton indevoured in vain in his sermon to assimilate his [Lancelot Andrews] style; and therefore said merrily of himself, "I had almost marr'd my own natural trot, by endeavouring to imitate his artificial *amble*."—*Fuller. Worthies. London.*

Frequent in park with lady at his side,
Ambling and prattling scandal as he goes;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card.
Cowper. Task, b. ii.

A'MBO. Gr. Αμβων, whatever rises up or projects (*forma rotunda*, Vossius); from Αναβαινειν, Αμβαινειν, to go up, to ascend, to mount.

An elevated place, formerly used in churches, for the purpose of saying or chanting some parts of the divine service, and also of preaching to the people (Menage and Du Cange.)

Socrates also and Zozomen inform us, that this was the ancient custom; shewing, that St. John Chrysostom was the first that preached in the *ambo*, or reading desk of the church, by reason of the multitude of people that crouded up to hear him.

Sir. G. Wheler. Acc. of the Churches of the Prim. Chris.

The choir commences about the centre of the nave, and extends to the steps of the sanctuary; there are two pulpits, called anciently *ambones*, one on each side of the choir.

Eustace. A Classical Tour through Italy, c. 8.

AMBRO'SIA, *n.* AMBRO'SIACK. AMBRO'SIAL. AMBRO'SIAN. } Fr. *Ambroisie*; It. *Ambrosia*; Sp. *Ambrosia*; Lat. *Ambrosia*; Gr. Αμβροσια, from α, not, and *βροτος*, mortal. Applied by classic writers to—

The food of the *immortals*; and, consequentially, to—

Any thing exquisitely grateful to the senses of taste and smell.

Disguised in cloud obscure, this hearbe dame Venus thither brings,
And into water vessels bright it secretly she flings,
And steeping large thereof she makes, the vertue forth to take
And of *ambrosias* wholesome lucie, thereto doth sprinkling shake,
Wherto she addes the fragrant sap that Panex soote doth make. *Twyn. Virgile. Æneidos*, b. xii.

This Venus brings, in clouds involv'd; and brews
Th' extracted liquor with *ambrosian* dews,
And od'rous Panacee unseen she stands,
Temp'ring the mixture with her heavenly hands:
And pours it in a bowl, already crown'd
With juice of medicinal herbs prepar'd to bathe the wound.
Dryden Ib.

And, as I wondering look'd, beside it stood
One shap'd and wing'd like one of those from heaven,
By us oft seen; his dewy locks distill'd
Ambrosia; on that tree he also gaz'd.
Milton. Paradise Lost, b. v.

Herm. Here is beauty for the eye,
Cris. For the ear sweet melody;
Herm. *Ambrosiac* odours for the smell,
Cris. Delicious nectar for the taste.
B. Jonson. Poetaster, Act iv. sc. 3.

Thus while God spake, *ambrosial* fragrance fill'd
All heaven, and in the blessed spirits elect
Sense of new joy ineffable diffus'd.—*Milton. Par. Lost*, b iii.

Your looks, your smiles, and thoughts that meet
Ambrosian hands and silver feet,
Do promise you will do't.
B. Jonson. Masques. Chorus of Sea-gods.

A'MBRY. See ALMONRY.

If thou wilt anatomise and open thy selfe, thou shalt find within, a save, an *ambry*, nay, a storehouse and treasurie (as Democritus saith) of many evils and maladies, and those of divers and sundry sorts.—*Holland. Plutarch's Morals.*

AMBULA'TION, *n.* A'MBULATORY, *n.* A'MBULATORY, *adj.* } Fr. *Ambulatif*, *Ambulatoire*; It. *Ambulare*; Sp. *Ambular*; Lat. *Ambulare*; to walk; to amble, (qv.) Cotgrave has *Ambulative*.

A walking, or moving about, from place to place.

From which occult action and invisible motion of the muscles in station (as Galen declareth) proceed more offensive lassitudes then from *ambulation*.

Brown. Vulgar Errours, b. iii. c. 1.

In new devotions and uncertain forms we may also have an *ambulatory* faith, and new articles may be offered before every sermon, and at every convention.

Bp. Taylor. On Set Forms of Liturgy.

Multitudes hearing the report of his miraculous power to cure all diseases by the word of his mouth, or the touch of his hand, or the handling his garment, came with their *ambulatory* hospital of sick, and their possessed, and they pressed on him, but to touch him, and were all immediately cured.—*Id. Great Exemplar*, pt. iii. s. 13.

The ark, while it was *ambulatory* with the tabernacle, was carried by staves on the shoulders of the Levites.

Prideaux. Connections, pt. i. b. iii.

They [the monarchs of Europe] appointed the royal courts, which originally were *ambulatory* and irregular with respect to their times of meeting, to be held in a fixed place, and at stated seasons.—*Robertson. State of Europe*, c. 5.

The word Parvis is supposed to be contracted from Paradise. This perhaps signified an *ambulatory*. Many of our old religious houses had a place called Paradise.

Warton. History of English Poetry, vol. i. p. 453, note.

AMBUSCA'DE, *n.* AMBUSCA'DO. AMBUSCA'DOED. A'MBUSH, *v.* A'MBUSH, *n.* A'MBUSHMENT. } Fr. *Embuscher*, *Embuscade*; It. *Imboscare*, *Imboscata*; Sp. *Emboscarse*, *Emboscado*, from the Fr. *Bois*; It. *Bosco*; Sp. *Bosque*; Eng. *Bush*.

To *ambush*, is to hide in a *bush*, or wood, (for the purpose of surprising an enemy;) and then applied, literally and metaphorically, to—

Any mode of concealment to effect a stratagem.

In Robert of Brunne are found *busse* and *enbusse*, *bussement* and *embussement*. Chaucer writes *Embuyssement*. See EMBUSH.

Julius the emperour with strong power y nowe,
Two ger aftur the batalle, to Engelond ageyn drow,
And thought ale al that folk, and wynne this kyndom,
Ac he caste ther of *ambes*, as tho he to londe com.
R. Gloucester, p. 51.

Saladyn priuely was *bussed* beside the flom.
R. Brunne. p. 187.

& alle that suerd mot bere, or other wapen weld,
Were sette R. to dere, *enbussed* thorgh the feld.—*Id.*

Leulyn in a wod a *bussement* he held.—*Id.* p. 242.

Saladyn dul stoppe the dikes kank & hro,
That non suld o-ter hoppe, ne man ne hors suld go
Thorgh that *enbussement*, that was so priuely.—*Id.* p. 187.

In secret *ambush* I, in yonder wood, in place not wide,
That so both wayes I may besidge, my selfe entend to hide.
Twyn. Virgile Æneidos, b. vii.

Hugh earle of the marches of Poictou, comming by the French king's direction to remove Earle Richard and the English from the siege of the Isle, was with all his forces intercepted by an *ambuscado*, and discomfited with no small losse of men, munition, and carriages.

Speed. Hist. of Great Britain, an. 1226.

By the way, at Radgee Mahal, he was with such fury assaulted by Ebrahimean (by this time re-encouraged and here *ambuscado'd* with six thousand horse) that little wanted of putting him to the rout.—*Sir T. Herbert. Travels*, p. 85.

I have on Angelo impos'd the office,
Who may in th' *ambush* of my name, strike home.
Shakespeare. Meas. for Meas. Act i.

Againe great dole on either partie grewe,
That him to death unfaithful Paris sent;
And also him that false Ulysses slewe,
Drawne into danger through close *ambushment*.
Spenser. Virgil's Gnat.

She feign'd nocturnal orgies; left my bed,
And, mix'd with Trojan dames, the dances led;
Then waving high her torch the signal made
Which round the Grecians from their *ambuscade*.
Id. Virgil. Æneis, b. vi.

The greatest and most cruel foes we have
Are those whom you would ignorantly save;
By *ambush'd* men, behind their temple laid,
We have the king of Mexico betray'd.
Dryden. Indian Emperour, Act i. sc. 2.

In the 24th year of Darius, Daurises having fallen into the country of the Carians, overthrew them in two battles with a very great slaughter; but, in a third battle, being drawn into an *ambush*, he was slain, with several other eminent Persians, and his whole army cut off and destroyed.

Prideaux. Connections, pt. i. b. iv.

Far from the town two shaded hills arise,
And lose their adverse summits in the skies:
One side is bounded by the grove's embrace;
A mountain's brow o'erhangs the middle space.
The nature of the place, and gloomy site,
Seem'd formed for *ambuscade*, and deeds of night.
Lewis. Statius, b. ii.

A'MEL, *n.* A'MELLED. } *Amyled*, I believe, for *enamelled*, (qv.) says Skinner. In German, *Schmelzen*; Dutch, *Smelten*; from the more ancient A. S. *Myltan*, *Meltan*, *to melt*. In English also we have, to *smelt*; i. e. to melt. It is used met. by Lupset, *melted*.

And with a bend of gold tassiled
And knoppes fine of gold *amiled*
Chaucer. Rom. of the Rose.

Whosoever hath his mynd inwardly *amiled*, baken, and through fired with the love of God.

Lupset. Workes. Of Charite, p. 4.

Below her ham her weed did somewhat trayne,
And her streight legs most bravely were embayld
In gilden buskins of costly cordwayne,
All bard with golden bendes, which were entayld
With curious antickes, and full fayre *aumayld*.
Spenser. Faerie Queene, b. ii. c. 3.

Ye matchless stars (yet each the other's match)
Heav'n's richest diamonds, set in *amel* white,
From whose bright spheres all grace the graces catch,
And will not move but by your loadstars bright.
P. Fletcher. Purple Island, c. 11.

Sweet are thy banks! Oh, when shall I once more,
With ravish'd eyes, review thine *amell'd* shore!
Philips, Past. 2.

AME'LIORATE, *v.* AMELIORA'TION. } Fr. *Améliorer*; Low Lat. *Ameliorari*, *melius valere*, says Du Cange. Lat. *Melior*, *Melius*, that which is more willed, more wished for, more desired.

To make more desirable, to better, to mend, to improve.

This word, though frequent in speech, is not of common occurrence in good writers. See MELIORATE.

I never saw a scene more pleasing to the eye, or more satisfactory to the mind of every person that feels himself interested in the welfare of his fellow-creatures; his humanity must exult at the probability of their lot being so much *ameliorated*.—*Swinburne. Tr. through Spain*, Let. 36.

The class of proprietors contributes to the annual produce, by the expense which they may occasionally lay out upon the improvement of the land, upon the buildings, drains, inclosures, and other *ameliorations*, which they may either make or maintain upon it; and by means of which the cultivators are enabled, with the same capital, to raise a greater produce, and consequently to pay a greater rent.

Smith. Wealth of Nations, b. iv. c. 9.

A'MEN, *interj.* אמן, Heb. and thence the Greek Αμην, used in Scripture, and still preserved in our different Christian churches at the conclusion of prayer: it signifies assent and desire, as, *verily*; *so be it*; or *so it ought to be*. In this sense it exists, with little alteration as to sound, in the languages of most countries where Christianity has been known.

For if thou expresse and syng furth the prayses of God with a language, which no man knoweth, how shall the unlearned, when aunswereth in steade of the people, make aunswere with the vsed woorde, *Amen*, when thou haste ended thy prayer of thankes: for by puttying this woorde at the ende, that is confirmed, whiche was spoken before in prayers or hymnes.—*Udal.* 1 *Epistle to the Corinth.* c. 14.

Mach. One cry'd God blesse vs, and *amen* the other,
As they had seene me with these hangman's hands:
Listning their feare, I could not say *amen*,
When they did say God blesse vs.
Lady. Consider it not so deepely.
Mach. But wherefore could not I pronounce, *amen*?
I had most need of blessing, and *amen*
Stuck in my throat.—*Shakespeare. Macbeth*, Act ii. sc. 2.

Far be it from him to entertain so uncharitable thoughts of us; as if we durst not trust God on his word, though but once spoken. We know him to be *amen*; and that repetitions add nothing to plain truths.

Bp. Hall. Censure of Travel.

AME'NABLE. The Italian *Menare*, and Fr. *Mener*, are derived, by Menage, from the Latin *Minare*; *pellere*, to drive. Vossius writes largely upon the etymology of *Minare*, but unsatisfactorily. Wachter, (in v. Mine) is persuaded that it is of Celtic origin (sc.), from *Menn*, a place; and that *Minare* is nothing else than to move from place to place. Fr. *Amener*, is to bring or lead unto, to fetch in or to, (Cotgrave.)

Amenable then may mean that may be moved, brought—sc. to answer inquiries, to account for actions; or may it not rather be—subject to the jurisdiction of a *Mesne* Lord: to be summoned before him, adjudged by him: and then, generally, subject to trial or examination.

And the first permission of this was, for that in those times when that graunt was made, the Irish were not *amenable* to law, so as it was not safety for the townes-man to goe to him forth to demaund his debt, nor possible to draw him into law.—*Spenser. View of the State of Ireland.*

The sovereign of this country is not *amenable* to any form of trial known to the laws.—*Junius. Letters. Ded.*

A'MENAGE, *v.* A'MENANCE. } To menage, or manage; to *handle*; or use, guide, rule by the *hand*, (manus).

Amenance, management, conduct, carriage. See MANAGE and MENAGE.

With her, whose will raging Furor tame,
Must first begin, and well her *amenage*:
First her restraine from her reprochfull blame
And evill meanes, with which she doth enrage.
Spenser. Faerie Queene, b. ii. c. 4

In whatso please employ his personage,
That may be matter meete to gaine him praise;
For he is fit to use in all assayes,
Whether for armes and warlike *amenaunce*,
Or else for wise and civill governaunce.
Id. Mother Hubberd's Tale.

Soone after did the brethren three advance
In brave array, and goodly *amenance*,
With scutcheons gilt and banners broad display'd.
Id. Faerie Queene, b. iv. c. 3.

AME'ND, v. AME'NDER, n. AME'NDFUL. AME'NDMENT. AME'NDS. } Fr. *Amender*; It. *Emendare*; Sp. *Emendar*; Lat. *Emendare*, *e* and *menda*, a fault, a deficiency, which Vossius thinks is from the Greek Μεινων, minus.

To free from deficiency, fault, or blemish; to repair, to correct, to improve, to reform, to recover; to correct, to chasten, or chastise.

Pilate ys wyf- al clene was ys lond for to *amende*
And after al. this to Wynchestre from Londone he wende,
For to *amende* thilke syde, & so & so to Salesbury.
And so, for to *amende* more, to the towne of Ambresbury.
R. Gloucester, p. 111.

Sey art thou not ferd of wrecche of Gode's ire,
That thou wilt werre togynne, without *amendment*,
Ayein God demsynne, ayeyn holy kirke hus went?
I rede thou mak *amendes* of that grete misdede.
R. Brunne, p. 291.

Now hit a thynketh me in thouht. that evere ich so wrecche
Lord er ich lyf lete. for love of thy selve
Graunt me good lorde. grace of *amendement*.
Piers Ploughman, p. 92.

Lo! [Pilate] saynge bifore you fynde no cause in this man of these thinges, in whiche ye accusen him; neither Eroude, for he hath sent him ayen to us, and lo nothing worthi of deeth is don to him. And therfor I schal *amende* him and chastise him.—*Wielif. Luke*, c. 23.

And he axide of hem the our in which he was *amendid*: and thei seiden to him, fro yistirday in the seuenthe our the feuere lefte him.—*Id. John*, c. 4.

Poverte is hateful good, and, as I gesse,
A ful gret bringer out of bisinesse,
A great *amender* eke of sapience
To him, that taketh it in patience.
Chaucer. The Wif of Bathes Tale, v. 6780.

Cyprian. All thise thinges ben defended by God and holy chirche for which they ben accused, til they come to *amendement*, that on swiche filth set hir beleve
Id. The Persones Tale.

O mighty lorde toward my vice
Thy mercy medle with justice,
And I woll make a covenant,
That of my life the remenant
I shall it by thy grace *amende*.—*Gower. Con. A.* b. i.

A hart well stay'd, in overthwartes deepe,
Hopeth *amendes*; in swete, doth feare the sowre.
Surrey. Prayse of Meane Estate.

Edw. Now brother Richard Lord Hastings, and the rest,
Yet thus farre fortune maketh vs *amends*,
And say'es, that once more I shall enterchange
My wained state, for Henries regall crowne.
Shakespeare. 3 Part Henry VI. Act iv. sc. 7.

Bol. Away with him, hence, hail him straight to execution.
Lod. Put fire such rigour, your *amendful* hand.
Bol. He perishes with him that speaks for him.
Beaum. & Fletch. Bloody Brother, Act iii.

——— Then let us seek
Some safer resolution, which methinks
I have in view, calling to minde with heed
Part of our sentence, that thy seed shall bruise
The serpent's head; piteous *amends*.
Milton. Paradise Lost, b. x.

The apostle here [Rom. vi. 3, 4.] supposes that the great end and design of the gospel, is to bring men to *amendment* and newness of life: even so we also should walk in newness of life.—*Clarke*, vol. i. Ser. 54.

What worse to Cymon could his fortune deal,
Fixed to the lowest spoke of all her wheel?
It rested to dismiss the downward weight,
Or raise him upward to his former height;
The latter pleased, and love (concern'd the most)
Prepar'd the *amends*, for what by love he lost.
Dryden. Cym. & Iph.

The courts, where justice requires it, will allow of *amendments* at any time while the suit is depending.
Blackstone. Commentaries, b. iii. c. 25.

AMENITY. *Amœnus*, which Festus thinks so called, because it allures to the *love* of itself (ad se amendum.)

Pleasantness, sweetness, agreeableness.

G. Douglas, and other Scotch writers, use the adjective *Amene*.

If the situation of Babylon were such at first as it was in the dayes of Herodotus; it was rather a seat of *amenity* and pleasure, there conducing unto this intention.
Brown. Vulgar Errours, b. vii. c. 6.

AMENUSE, v. Lat. *Minuere*, *Imminuere*, to lessen; Fr. *Amenuiser*, to minish, to lessen, to make little, to diminish.

Another [humilitie of mouth] is, when he preiseth the bountee of another man and nothing thereof *amenuseth*.
Chaucer. The Persones Tale.

The thridde [the spice of envy] is to *amenuse* the bountee of his neighbour.—*Id. Ib.*

AME'RCE, v. AME'RCEMENT, or AME'RCIAMENT. } Lat. *Merces*; *A merendo*, says Vossius, after Varro; and *Mercre*, whence *Merendo*, from the Gr. Μερος, a part or share. See MERCE, and MERCY.

By the ancient law, punishments affecting life or limb, were remitted upon payment of a fine (*merci*). To be subject to fine was to be subject to *merci*, or to be *amerced*.

To take a portion, or share, of money, or goods; to impose a fine, or penalty; to exact a recompense; to punish.

They ben clerkes, her courte they averse
Her poore tenaunce fully they alite
The hier that a man *amerced* be
The gladlier they woll it write.—*Chaucer. Plouhman's Tale.*

And thurgh this cursed sinne of avarice and coveitise cometh thise hard lordships, thurgh which men ben destreined by tailages, customes, and carriages, more than lur duetee or reason is: and eke take they of lur bondmen *amercementes*, which might more reasonably be called extortions than *amercementes*.—*Id. The Persones Tale.*

Then al the articles of euery hundred shal be deliuered to the xii Justyces of the countie, and then time shal be appointed them to giue their verdictes, vpon paine of the kings *mercie*. And if they giue not their verdictes they shall bee *amerced* as to the justices shall seeme best.
Rastal. Statutes, fol. 246.

In all which [the sessions of peace] many kindes of malefactours are *amerced* yearly, and fynes set on their heades, and they cõpelled to pai them, to compel thẽ therby to leaue their euyl doying, & yet wil ther many for al yᵗ be starke nought stil. But yet are not yᵉ *amercementes* made for liuences, but deuised for punishmetes & for meanes of amendmet.—*Sir T. More. Works*, p. 620.

I have an interest in your hearts proceeding
My blood for your rude brawles doth lie a bleeding
But I'le *amerce* you with so strong a fine,
That you shall all repent the losse of mine
Shakespeare. Romeo & Juliet, Act iii. sc. 1.

At the same time all the sheriffs of England were *amerced*, because they had not distreined all those which had such estates in land, as the law limiteth, to take the order of knighthood, or pay their fines.
Speed. Hist. of Gt. Britain, Hen. III. an. 1255.

If the killing be out of any vill, the hundred is *amerceable* for the escape.—*Hale. Pleas of the Crown*, xi. 10

They [the sheriffs] assumed such liberty to themselves, as to seise the issues and profits of their bayliwick, and convert them to their own use, with all other debts, fines, and *amercements*, within the said county
Fuller. Worthies. Northumberland.

The great charter also directs that the *amercement*, which is always inflicted in general terms (at in *misericordiam*) shall be set, or reduced to a certainty by the oath of good and lawful men of the neighbourhood
Blackstone. Commentaries, b. iv. c. 29

A'METHYST. AMETHY'STINE. } Fr. *Améthyste*; It. *Amatista*; Sp. *Amathyste*; Lat. *Amethystus*; Gr. Αμεθυστος, *non ebrius*, a priv. and μεθυ, wine; restraining from wine.

Applied as—the name of a certain jewel, according to Pliny, because it resists drunkenness; an opinion which Plutarch rejects. See the quotation from him.

As for the *amethyst*, as well the herb as the stone of that name, they who think that both the one and the other is so called, because they withstand drunkennesse, miscount themselves, and are deceived: for in truth, both are named so of the colour: and as for the leafe of the herb, it hath no fresh and lively hew, but resembleth a winelesse weak wine, as one may say, that either drinketh flat and hath lost the colour, or else is much delayed with water.
Holland. Plutarch's Morals, p. 560.

Per. Alack, alack, his lips be wondrous cold;
Dear soul, he's lost his colour: have ye seen
A straying heart? all crannies, every drop
Of blood is turned to an *amethyst*,
Which married bachelors hang in their ears.
Ford. Broken Heart, Act iv. sc. 2.

From thee the sapphire, solid ether, takes
Its hue cerulean; and, of evening tinct,
The purple streaming *amethyst* is thine.
Thomson. Summer.

When I caused it to be kept, I know not how long, in a glass-house fire, came out in the figure its lumps had, when put in, though altered to an almost *amethystine* colour.
Boyle. Works, vol. i. p. 513.

The pearl, th' empurpled *amethyst*, and all
The various gems, which India's mines afford
To deck the pomp of kings.—*Glover. Leonidas*, b. iv.

A'MIABLE. A'MIABLY. AMIABI'LITY. A'MIABLENESS. A'MICABLE. A'MICABLENESS. A'MICABLY. } Fr. *Amiable*; It. *Amicabile*, *Amichevole*; Sp. *Amigable*; Lat. *Amabilis*, from *Am-are*, to love.

That may be loved; lovely; causing love; causing any pleasing emotion; charming; delightful.

Amicable is more immediately derived from *Amicus*, one who can love; a friend.

For, as sayth Salomon, the *amiable* tonge is the tree of lif: that is to say, of lif spirituel.—*Chaucer. The Persones Tale.*

And if a manne were in distresse,
And for her loue in heuinesse,
Her hert would haue full great pitie,
She was so *amiable* and free.—*Id. Rom. of the Rose.*

The similitude of her face was chearfull & *amiable*, but her herte was sorouful for greate feare.
Bible, 1539. *Luther*, c. 15

The shepeherdes, by reason of the vnwoont and sodain miracle, wer al at ons throughly taken with a verai great feare. But the aungell anon taketh awai this feare with speaking *amiably* vnto them.—*Udal. Luke*, c. 2

The strength also of the spirite cõtinually encreaced in him, daily more and more shewing it self foorth in his countenance, in his passe, in his talk, and in his doynges in all whiche there was not so muche as any one pointe, but it was euen full of the spirite of meekenesse and humilitie, of charitee, of *amiablenesse*, and of godly zele.—*Id. Ib.* c. 4

He had a most *amiable* countenance, which carried in it something of magnanimity and majesty mixt with sweetnesse, that at the same time bespoke love and awe in all that saw him.—*Memoirs of Col. Hutchinson*, vol. i. p. 54

Amiableness is the object of love: the scope and end is to obtain it, for whose sake we loue, and which our minde couets to enioy.—*Burton. Anat. of Melancholy*, p. 408.

Now for whatsoever we can love any one, for that we can be his friend, and since every excellency is a degree of *amiableness*, every such worthiness is a just and proper motive of friendship or loving conversation.
Bp. Taylor. On Friendship.

As for those differences concerning predestination, which Arminius and his followers have borrowed from the Lutheran divines, the divines of both parts, in that *amicable* conference at Leipsic, professed their agreement in all the main and important parts.—*Id. Peace-Maker.*

Even those, that break the peace, cannot but praise it: how much more should they bid for it, that are true friends to it, and to that *amicableness*, that attends it!—*Id. Ib.*

There is nothing more *amiable* in nature, than the character of a truly good man: a man, whose principal business and pleasure it is to make all men easy with whom he has any concern, in the present life, and to promote as far as in him lies, their happiness likewise in that which is to come.
Clarke, vol. i. Ser. 43.

Then drest by thee, more *amiably* fair,
Truth the soft robe of mild persuasion wears:
Thou to assenting reason giv'st again
Her own enlighten'd thoughts.—*Thomson. Winter.*

Xerxes was declared the successor, though not so much by the strength of his plea, as by the influence which his mother Atossa had over the inclinations of Darius, who was absolutely governed in this matter by the authority she had with him. That which was most remarkable in this contest was the friendly and *amicable* manner in which it was managed.—*Prideaux. Connections*, pt. i. b. iv.

From side to side, with *amicable* aim,
Each to the other darts the nimble bolt,
While friendly converse, prompted by the work,
Kindles improvement in the opening mind.—*Dyer. Fleece*

O wond'rous pair!—Unpleasing, pleasing sight!
Where love and virtue *amicably* fight;
Where death alone is to the victor dear,
And safety's all the vanquish'd wretch can fear.
Brooke. Jerus. Deliv. b. ii.

A'MICE. In A.S. *Amet*; clothed, apparelled, (Somner.) Fr. *Amict*; It. *Ammitto*; Sp. *Amito*, from Lat. *Amictus*, past part. of *Amicire*, to clothe. The Fr. *Aumasse*; It. *Almucia*; Lat. *Almucia*, derived by Menage from *Amicire*, and by Wachter from Ger. *Mutze*, a covering of the head, from *Meiden*, to cover, appears to have been a different article of dress. See *Menage*, *Du Cange*, and *Spelman*.

Amice is particularly applied to the first of the six vestments common to the bishop and presbyters, which was fastened round the neck, and spread round the shoulders.

Men, knowing ye worde of God, thinke also that their costly gray *amices* of cambet, are very superfluous and vayn.
Bale. Image of both Churches, pt. iii.

[In the ceremonies of the masse.] The *amice* on the head is the kerchefe that Christ was blyndfolded with, when the souldiours buffeted him and mocked hym saying: prophecie vnto vs who smote thee!—*Tyndall. Workes*, p. 277.

Thus passed the night so foul, till morning fair
Came forth, with pilgrim steps, in *amice* gray;
Who with her radiant finger stilled the roar
Of thunder, chased the clouds, and laid the winds.
Milton. Paradise Regained, b. iv.

We have heard of Aaron and his linen *amice*, but those days are past; and for your priest under the gospel, that thinks himself the purer, or the cleanlier in his office for his new washed surplice, we esteem him for sanctity little better than Apollonius Thyaneus in his white frock.
Id. Animad. on Rem. Defence.

How quick ambition hastes to ridicule!
The sire is made a peer, the son a fool.
On some, a priest, succeeds in *amice* white,
Attends, all dress is nothing in his sight!—*Pope. Dunciad.*

AMI'D. } A. S. *On-middan, On-middes* (in
AMI'DST. } Chaucer, *Amiddes*), in *medio*, in the *mid* or *middle*. See MIDDLE.

A temple heo fonde fair y now, & a mawmed *a midde*,
That ofte tolde wonder gret, & wat thing mon be tidde.
R. Gloucester, p. 14.

The riche Crœsus, whilom king of Lade,
Of whiche Crœsus, Cirus sore him dradde,
Yet was he caught *amiddes* all his pryde,
And to be brent men to the fire him ledde.
Chaucer. The Monkes Tale, v. 14,647.

Out of the fertile ground he caused to grow
All trees of noblest kind for sight, smell, taste,
And all *amid* them stood the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold.—*Milton. Paradise Lost*, b. iv.

——— How oft *amidst*
Thick clouds and dark doth heav'n's all ruling sire
Choose to reside. *Id. Ib.* b. ii.

Amid that scene, if some relenting eye
Glance on the stone where our cold relics lie,
Devotion's self shall steal a thought from heaven,
One human tear shall drop, and be forgiven.
Pope. Eloisa to Abelard.

Lo! where the stripling, wrapt in wonder, roves
Beneath the precipice o'erhung with pine,
And sees, on high, *amidst* th' encircling groves,
From cliff to cliff the foaming torrents shine.
Beattie. Minstrel.

AMI'SS, *n.* } A. S. *Missian*, to err; D. *Mis-*
AMI'SS, *ad.* } *sen*, to err, to be deceived; Ger. *Missen*, to want. Chaucer uses *Mis* as well as *Amis*, adverbially: he also uses *Amis* adjectively.
Errour, fault, deceitfulness, deficiency, loss, calamity. See MISS.

Aftur fyftene dawes, that he hadde y ordeyned this
To London he wende, for to amende that ther was *amys*.
R. Gloucester, p. 144.

Thei red him alle *a mysse*, that conseil gaf therto.
R. Brunne, p. 164.

For in this world certain no wight ther is
That he ne doth or sayth somtime *amis*.
Chaucer. The Frankeleines Tale, v. 11,092.

O rakel hond, to do so *foule a mis*.
Id. The Manciple's Tale, v. 17,228.

[Thou] haste confessed thyne *amysse* going.
Id. Test. of Love, b. ii.

We haue synned wyth oure fathers, we haue done *amysse*, and dealt wyckedly.—*Bible*, 1539. *Psalm* 106.

Love is too young to know what conscience is;
Yet who knows not, conscience is born of love!
Then, gentle cheater, urge not my *amiss*,
Lest guilty of my faults thy sweet self prove.
Shakespeare. Son. 151.

Now, by my head, saide Gugon, much I muse,
How that same knight should doe so fowle *amis*.
Spenser. Faerie Queene, b. ii. c. 1.

Floure of goodnes, root of lasting blisse,
Thou well of life, whose streames were purple blood,
That flowed here, to cleanse *the foule amisse*
Of sinfull man, behold this brinish flood,
That from my melting heart distilled is.
Fairefax. Tasso, b. iii. s. 8.

So doth the canker of a poet's name
Let slip such lines as might inherit fame,
And from a volume culs some small *amisse*,
To fire such dogged spleenes as mate with his.
Browne. Britannia's Past. b. ii. s. 2.

Though his wisdom and virtue can not always rectify that which is *amiss* in himself or his circumstances, they will find means to alleviate his pressures and disadvantages.
Wollaston. Religion of Nature, s. 9.

The summit gain'd, behold the proud alcove
That crowns it! yet not all its pride secures
The proud retreat from injuries impress'd
By rural carvers, who with knives defac'd
The pannels, leaving an obscure rude name,
In characters uncouth, and spelt *amiss*.—*Coxp. Task*, b. i.

AMI'T, *v.* } Fr. *Amission*; Lat. *A-mittere*,
AMI'SSION, *n.* } to let out; to let go. See EMIT.
To send away; to lose.

But ice is water congealed by frigidity of the air; whereby it acquireth no new form, but rather a consistence or determination of its diffluency, and *amitteth* not its essence, but condition of fluidity.—*Brown. Vulgar Errours*, b. ii. c. 1.

If any shall further query why magneticall philosophy excludeth decussations, and needles transversely placed do naturally destruct their vertacities? Why geomancers do imitate the quintuple figure, in their mother's characters of acquisition and *amission*, &c. * * * He shall not fall on trite or trivial disquisitions.—*Id. Garden of Cyrus.*

AMITY. Fr. *Amitié*; It. *Amicizia*; Sp. *Amistá!*; Lat. *Amicitia*. (See AMIABLE.)
Loveliness, kindness, friendliness, affectionate attachment.

For excellent and wonderfull art thou (O Lord) and thy face is full of *amyte*.—*Bible*, 1539. *Ester*, c. 15.

And god sende grace that the spirite of the ghospell maye lykewyse ioyne the heartes of you in mutuall *amitie* and concorde, as youre names are in thys ghospell booke aptely conioyned.—*Udal. Preface to St. Marke.*

Delateful strife, and cruell enmity,
The famous name of knighthood fowly shend;
But lovely peace, and gentle *amity*,
And in amours the passing howres to spend,
The mightie martiall handes doe most commend.
Spenser. Faerie Queene, b. ii. c. 6.

We bade him speak from whence, and what he was,
And how by stress of fortune sunk thus low,
And bruises too with friendly aspect mild
Gave him his hand, sure pledge of *amity*.
Addison. Æneid, b. iii.

Mankind had forfeited the *amity* of God, the chief of all good and fountain of all happiness.—*Barrow*, vol. i. Ser. 32.

In every canoe there were young plantains, and branches of a tree, which the Indians call E'Midho: these, as we afterwards learnt, were brought as tokens of peace and *amity*.—*Cook. Voyages*, b. i. c. 8.

AMMUNITION. Lat. *Munire*; to look after, to defend. See MUNITION.
Stores prepared for *defence*; for any means of hostility, or security from it.

They must have the assistance of some able military man, and convenient arms and *ammunition* for their defence.
Bacon. Advice to Sir G. Villiers.

All the rich mines of learning ransack'd are,
To furnish *ammunition* for this war;
Unfathomable zeal our reason whets,
And double edges on our passions sets.
Denham. Progress of Learning.

My uncle Toby was sadly put to it for proper *ammunition*; I say proper *ammunition*,—because his great artillery would not bear powder; and 'twas well for the Shandy family they would not.—*Sterne. Tristram Shandy.*

AMNESTY. Fr. *Amnestie*, Gr. Αμνηστια, from α, not, and μναασθαι, to remember. Commonly applied to a public declaration that all acts against the established authority shall be *forgotten* and pardoned. See the quotation from Hume.
It is used in the Latin form by Howell, to denote—forgetfulness.

I pray tell him that I did not think Suffolk waters had such a lethæan quality in them as to cause such an *amnestia* in him of his friends here.—*Howell*, b. iii. Let. 6.

Suppose a great kingdom, consisting of several provinces, should have revolted from their sovereign, disclaiming his authority, neglecting and disobeying his laws; that the good prince, out of his goodness and pity toward them (and upon other good considerations moving him thereto, suppose the mediation of his own son), instead of prosecuting them with deserved vengeance, should grant a general pardon and *amnesty*.—*Barrow*, vol. iii. Ser. 41.

We learn from ancient history, that Thrasybulus passed a general *amnesty* for all past offences; and first introduced that word, as well as practice, into Greece.
Hume. Essays, pt. ii. Ess. 11.

AMO'NESTE. See ADMONISH.

AMO'NG, *ad.* } Junius says, manifestly from
AMO'NGST, *prep.* } the A. S. verb *Mang-an*. It is variously written *Emonge, Amonge, Amonges, Amongest, Amongst*; and is the preter-perf. *Amang, Among, Amung*, of the A. S. verb *Mæng-an, Meng-an*, and means *mixed, mingled*.—*Tooke*, l. 417.
Mixed, intermixed; so as to form an ingredient, a part, a partaker, an individual.

This lond was deled a thre *among* thre sones y wys.
R. Gloucester, p. 23.

He tok his suerd in hand, the croyce let he falle,
& medeled him in the prees, *among* the barons alle.
R. Brunne, p. 18.

But it is not so *among* you but whoever wole be maad grettere schal be youre mynystre. And who ever wole be the firste *among* you schal be servaunt of alle.
Wiclif. Mark, c. 10.

Amonges other of his honest thinges
He had a garden walled all with ston,
So fayre a gardin wote I no wher non.
Chaucer. The Marchantes Tale, v. 9902.

The kynge with all hole entent
Then at laste hem axeth this,
What kynge men tellen that he is
Emonge the folke touchinge his name,
Or it be prise, or it be blame.—*Gower. Con. A.* b. vii.

And the she toke hir childe in honde
And yafe it souke; and euer *amonge*,
She wepte, and otherwhile songe
To rocke with her cradle asleepe.—*Id. Ib.* b. ii.

But first er that I thider fare,
For that I wolde that my lawe
Amonges you ne be withdrawe.—*Id. Ib.* b. vii.

I stonde as one *amongest* all
Whiche am oute of hir grace fall.—*Id. Ib.* b. viii

You are chosen to relate the tyranny
Of our proud masters; and what you subscribe to,
They gladly will allow of, or hold out
To the last man.
Mar. I'll instantly *among* them.
Massinger. Bondman, Act iv. sc. 1.

Bil. Marry, my good lord, quoth he, your lordship shall ever find *amongst* an hundred Frenchmen forty hot shots, *amongst* an hundred Spaniards, threescore braggarts, *amongst* an hundred Dutchmen, fourscore drunkards, *amongst* an hundred Englishmen, fourscore and ten mad men, and *amongst* an hundred Welchmen—
Jam. What, my lord?
Bil. Fourscore and nineteen gentlemen.
Marston. Malcontent, Act iii. sc. 1

At every turn she made a little stand,
And thrust *among* the thorns her lily hand,
To draw the rose, and every rose she drew,
She shook the stalk, and brushed away the dew.
Dryden. Palamon & Arcite.

We had been travelling, all the morning, *among* mountains perfectly smooth, and covered with herbage; and now found ourselves suddenly *among* crags and rocks, and precipices, as wild, and hideous, as any we had seen.
Gilpin. Tour to the Lakes.

Bred up a Jew, under a religion extremely technical, in an age and *amongst* a people more tenacious of the ceremonies than of any other part of that religion, he delivered an institution, containing less of ritual, and that more simple, than is to be found in any religion which ever prevailed *amongst* mankind.—*Paley. Ev. of Christianity*, pt. ii. c. 2.

A'MORETTE. } Fr. *Amoureux, Amourette*;
A'MORIST. } It. *Amoroso, Amoretto*; Sp.
A'MOROUS. } *Amoroso. Amare*, to love;
A'MOROUSLY. } *Amor*, love; *Amoretto, parvi*
A'MOROUSNESS. } *Amores*, little loves, (says
AMO'UR. } Skinner.) An *amorous* woman, (Tyrwhitt.) Also applied to *Love*-tokens. See AMATORY.
Amorous is loving, fond; easily inspired with the passion of love; relating to the passion of love.
Amour, now applied to the gallantries or intrigues of love, is commonly used by the old Scotch poets for love, *amor*.

For also well woll loue be sette
Under raggee as riche rutchette
And eke as well by *amorettes*
In mourning black, as bright burnettes.
Chaucer. Rom. of the Rose.

For no man may be *amorous*
Ne in his louing vertuous
But he loue more in mood
Men for hem selfe, than for her good,
For loue that profite doth abide
Is false, and hideth not in no tide.—*Id. Ib.*

So that ye vse, as skill is and reson,
The lustes of your wif atten prely,
And that ye plese hire nat to *amorously*;
And that ye kepe you eke from other sinne.
Id. The Marchantes Tale, v. 9851.

[illegible]
[illegible]
[illegible] seche
[illegible] wrote he seche.—*Gower. Con. A.* b i.

[illegible] leaves in twenty of his youthful yeres, was [illegible] in *amorous* verse: then he was [illegible] to write good precepts of moral [illegible]. *The Steele Glas*

[illegible] And will she not return? then may the sun
[illegible] ever and no day
[illegible] with light! If in mine eye
[illegible], what object can delight it?
Tra. Excellent *amorist!* Here's to thee, melancholy.
Nabbes. Microcosmus, Act iii.

[illegible] esteemeth too much of *amorous* affection, [illegible] both riches and wisdom.—*Bacon. Ess. On Love.*

Ant. It will handsomely become you to restore the box [illegible] and the magnificale of your desires, upon [illegible], that is to *amorize*, taken with your cutlass [illegible].
Rowley. Match at Midnight, Act v.

[illegible] mortal man, great Jove (grown fond of change)
[illegible] was wont this nether world to range,
[illegible], the vice the monarch lov'd,
[illegible] the wide ethereal court improv'd
Gay. Trivia, b ii.

I can readily believe that Lindamor has wit and *amorous*-[illegible] to make him find it more easie to defend fair [illegible], than to defend himself against them
Boyle. Occas. Reflections, s. v. ref. 6.

[illegible] cannot, no more can shine,
[illegible] she's not divine
[illegible] and merit shall supply
[illegible], the sparkling eye.
Dr. J. Warton. Sappho's Advice.

[illegible] of night, whose *amorous* song
[illegible] the tufted groves among
[illegible] Morna to beseech
[illegible] on the crowned green.—*Ll. Ode to the Nightingale.*

AMO'RILY, i. e. merrily.

[illegible] queen Robin Redbrest sang
[illegible] to the God and goddess of our lay
[illegible] he sprung
[illegible], O fresh season of May.
Chaucer. The Court of Love

AMORT. } Fr. *Amorti*; Sp. *Amortecer*,
AMORTISE. } from Lat. *Mors*, death.
Amort is applied to those whose perceptions are [illegible]; lifeless, spiritless, inanimate.
To [illegible] the use of, to make dead, to render [illegible].

[illegible] as touche the good werkes that men don while [illegible] in good lif, ben all *amortised* by sinne folowing, [illegible] the good werkes that man don while they [illegible] ben utterly ded, as for to have the lif [illegible].—*Chaucer. The Persones Tale.*

[illegible] and received opinions, nothing is more usual, [illegible] more usually complained of, than that it is imposed for [illegible] and prescription, for men to authorize them-[illegible] and authors, towards whom envy is [illegible], and reverence by time *amortized*
Bacon. Filum Labyrinthi.

[illegible] that Allen playeth the last act of his life so [illegible] his majesty give way thus to *amortise* his [illegible] his counts will decay
H. To the Marq. of Buckingham, Let. 235.

Jun. I know you are high and jovial
[illegible] doctor,
[illegible], as if I had lain
[illegible] in my grave already.
Massinger. Par. of Love, Act iv sc. 5.

[illegible] Where's your spirit, sister?
[illegible] What, all *amort*? what's the matter? do [illegible]?
[illegible] What's the reason of this melancholy?
[illegible] By heaven I know not!
Barry. Ram-Alley, Act ii.

AMORWE. } On morrow; on the morrow.
AMORWEN. } On mornings; on or in the mornings. See Morn and Morrow.

The the kynge's men nuste *amorwe*, wer he was bi come,
Hee ferde as wodemen, and wende he were ynome.
R. Gloucester, p. 159.

And [illegible] it was don that the pryncis of hem and the [illegible] hem and scribis waren gaderid in Ierusalim.
Wiclif. Dedis, c. 4.

And it [illegible] *on the morowe*, that their rulers and [illegible] gathered at Jerusalem. *Bible*, 1539. *Ib.*

Amorwe when the day began to spring,
[illegible] rose our heste, and was our alder cok,
And [illegible] us togeder in a flok.
Chaucer. The Prologue, v 824.

Clot. I would this musicke would come: I am advised to [illegible] her musicke a *mornings*, they say it will penetrate.
Shakespeare. Cymbeline, Act ii.

Gent. On with it Jacques, thou and I
Will live so much in the countrey, Jacques,
And have such pleasant walks into the woods
A mornings, and then bring home riding-rods,
And walking staves.—*Beaum. & Fletch. Noble Gent.* Act ii.

AMOVE, *v.* } It. *Amovere, Amovibile*; Sp.
AMO'VAL. } *Amover*; Lat. *Amovere*, (*a-movere*,) to move from. It is used by
AMO'TION. } Fabyan and others for the uncompounded, *move*. We now more commonly use, to *remove*.

Whan she had herd all this, she not *amoved*
Neyther in word, in chere, ne countenance,
(For as it semed, she was not agreved)
She sayde. *Chaucer. The Clerkes Tale*, v. 8374.

Whan Theoderic he was warned of the conspiracy of thyse iii kynges, that entendyd to warre loyntly vpon hym, he was therewith greatlye *amoued*, & prouyded for his defence j his best maner.—*Fabyan*, c. 125.

The *amoval* of these insufferable nuisances would infinitely clarify the air.—*Evelyn*, 2. 4. 15.

Therewith *amoved* from his sober mood,
"And lives he yet," said he, "that wrought this act?
And doen the heavens afford him vital food?"
Spenser. Faerie Queene, b. ii. c. 1.

The king of Connaught, and his Irish, had inuaded the king's people, with a purpose and hope, vtterly to expell and *amoue* our nation from among them.
Speed. Hist. of Great Britain, an. 1230.

The rights of personal property in possession are liable to two species of injuries: the *amotion*, or deprivation of that possession, and the abuse or damage of the chattels, while the possession continues in the legal owner.
Blackstone. Commentaries, b iii. c. 9.

AMO'UNT, *v.* } Fr. *Amont*; It. *Ammontare*,
AMO'UNT, *n.* } *Montare*; Sp. *Amontar*. From *Ad-montem* (Menage), to a mount. See Mount.
To go or come up; to rise, to ascend:—
To come to, in the whole or total.

& ilk knyght bare on his arme, be redy acounte,
Also mykelle brent gold, as sextene vnce *amounte*,
R. Brunne, p. 54.

& William wist of alle, what it suld *amounte*,
Of lordyng & of thralle the extente thorgh acounte.
Id. p 83.

Al be it that I cannot sonne his stile,
Ne cannot climben over so high a stile,
Yet say I this, ‡ to comun entent,
Thus much *amounteth* all that ever he ment,
If it so be that I have it in mind.
Chaucer. The Squieres Tale, v. 10,422.

I not what ye fortune acoumpte,
But what thinge Danger maie *amounte*
I wot wel: for I haue assaied.—*Gower. Con. A.* b. viii.

They feeding there a while, *emounted* forth, and went in skie
So far as eyes of man could them pursue, or marke could make. *Phaer. Æneidos*, b. vi.

So up he rose, and thence *emounted* streight.
Which when the carle beheld, and saw his guest
Would safe depart, for all his subtile sleight;
He chose an halter from among the rest,
And with it hung himselfe, unbid, unblest.
Spenser. Faerie Queene, b. i. c. 9.

Thy substance, valued at the highest rate,
Cannot *amount* vnto a hundred markes,
Therefore by law thou art condemn'd to die.
Shakespeare. Com. of Errors, Act i. sc. 1.

I thought, I'll swear, I could have lov'd no more
Than I had done before;
But you as easily might account,
Till to the top of numbers you *amount*
As cast up my love's score. *Cowley. Increase.*

I have heard it affirmed, that what is paid of all kinds to public uses of the states-general, the province, and the city, in Amsterdam, *amounts* to above sixteen hundred thousand pounds sterling a year.—*Temple. On the United Provinces.*

We shall not much repine at a loss, of which we cannot estimate the value, but of which, though we are not able to tell the least *amount*, we know with sufficient certainty the greatest, and are convinced that the greatest is not much to be regretted.—*Rambler*, No. 17.

AMPHIBIOUS. Fr. *Amphibie*: It. *Anfibio*: Sp. *Amphibio*, from the Gr. Αμφι, about, on each side, and βιος, life. Αμφι, from its application to that which is unfixed, undefined in space or time, is further applied to that which is uncertain,

doubtful.—to animals, whose peculiar element of life is doubtful; abiding at one time on land, and at another in water: to that which is of a mixed or doubtful nature.

A part provided them [frogs] a while to swim and move in the water, that is, until such time as nature extended legs, whereby they might be provided not only to swim in the water, but move upon the land according to the *amphibious* and mixt intention of nature, that is, to live in both
Brown. Vulgar Errours, b. iii. c. 13.

Would you preserve a numerous finny race:
Let your fierce dogs the ravenous otter chase,
(Th' *amphibious* monster ranges all the shores,
Darts through the waves, and every haunt explores)
Gay. Rural Sports, c 1.

No lands are ancient demesne, but lands holden in socage; that is, not in free and common socage, but in this *amphibious* subordinate class of villein socage.
Blackstone. Commentaries, b ii. c 6.

AMPHIBO'LOGY. } Fr. *Amphibologie*; It.
AMPHIBOLO'GICAL. } *Anfibologia*; Sp. *Amphibologia*; Lat. *Amphibolia*. Αμφιβολοι λογοι: from αμφι, about, each way; βαλλειν, to cast; and λογος, speech.
Speech that may bear each way; that has opposite tendency; and, therefore, ambiguous, doubtful.

AMPHI'BOLY.
AMPHI'BOLOUS.

He hath nat wel the goddes vnderstonde
For goddes speke in *amphibologies*
And for o sothe, they tellen twenty lies.
Chaucer. Troil. & Cress b. iv.

Of the Verball [fallacies,] and such as conclude from mistakes of the word, although there be no less than six, yet are there but two thereof worthy our notation, and unto which the rest may be referred; that is the fallacy of equivocation and *amphibologie*: which conclude from the ambiguity of some one word, or the ambiguous syntaxis of many put together.—*Brown. Vulgar Errours*, b. i. c. 4.

For although the Scots came out of Ireland, and the Irish were called Scots, it is no reason to call a Scot borne in Ireland, by the name of a Scot borne in Scotland, as some writers doo vnder the *amphibologicall* name of Scot
Holinshed. Chron. Scotland. Catalogue of Writers

And this rule is of great use in all doubtful and *amphibological* expressions.—*Taylor. Rule of Conscience*, b. iii. c. 6.

The danger of the punishment, if no less than capital, may, say they, give just ground to the accused party, either to conceal the truth, or to answer with such *amphibolies* and equivocations as may serve to his own preservation.
Bp. Hall. Cases of Conscience, Dec. 2. c. 8.

Never was there such an *amphibolous* quarrel, both parties declaring themselves for the king, and making use of his name in all their remonstrances to justify their actions.
Howell. (Dr. Johnson's Dict.)

AMPHITHE'ATRE. } Fr. *Amphithéâtre*; It.
AMPHITHEA'TRICAL. } *Anfiteatro*; Sp. *Amphiteatro*, Lat. *Amphitheatrum*; Gr. Αμφιθεατρον, from αμφι, about, around, and θεασθαι, to see, to look. See the quotation from Kennett.

The *amphitheatre* begun by Vespasian, but finished and dedicated by Titus, was one of the most famous, the height whereof was such, that the eye of man could hardly reach it.
Hakewell. Apologie, p. 394.

The form was circular; and all without
A trench was sunk, to moat the place about.
Within, an *amphitheatre* appear'd;
Rais'd in degrees, to sixty paces rear'd;
That when a man was plac'd in one degree,
Height was allow'd for him above to see.
Dryden. Palamon and Arcite.

That the theatre and *amphitheatre* were two different sorts of edifices, was never questioned, the former being built in the shape of a semicircle, the other generally oval, so as to make the same figure as if two theatres should be joined together.—*Kennett. Antiquities of Rome*, b. i. c. 4.

The inhuman sports exhibited at Rome, may justly be considered as an effect of the people's contempt for slaves, and was also a great cause of the general inhumanity of their princes and rulers. Who can read the accounts of the *amphitheatrical* entertainments without horror? Or who is surprised, that the emperors should treat that people in the same way the people treated their inferiors?
Hume, pt. ii. *Essay* 11. *Note.*

AMPLE.
AMPLENESS.
AMPLIATE.
AMPLIA'TION.
AMPLITUDE.
AMPLY.
AMPLIFY.
AMPLIFICA'TION.
AMPLIFIER.

Fr. *Ample*; It. *Ampio*; Sp. *Amplio*; Lat. *Amplus*; which Vossius is inclined to derive from the Gr. Αναπλεως, *Attice*: filled up.
Full, large, wide, in quantity or extent; spread, or diffused in a great degree; extended, expanded.

From the Tentes to the parke gate of Grenewych were all bushes and fyrres cutte downe, and a large and *ample* waye made for the shew of all persones.

Hall. Henry VIII. an. 31.

He [Daniel] expresseth the frute of ye kyngs repentance, that is to wete, God to geue vnche more *ample* giftis to the repentat then he toke from them, as ye see him to haue done to Job.—*Joy. Exposicion of Daniel*, c. 4.

Neither shoulde we haue any more wherewith to vexe them with confessions, cases reserued, restricted or *amplated* for our game.—*Fox. Actes & Mon. Hen. VIII.* p. 1173.

To convert and employ all your suit, to that thing which may be to the most convalidation and surety of the process, and things to be done here, as well by attaining as *ample*, large, and sufficient words, clauses and sentences as ye can get, for *ampliation* of the new commission

Burnet. Reform. Records, pt. i. b. ii. No. 23.

And lyke as ye would employe all possible industrie, and diligece to maintene and *ampliate* the externall possessions of your empier, euen so to augmente the vertues of the mynde, beeyng the more precious possession of the twain.

Udal. Preface unto the Kynges Maieste.

The same lord well prosper your endeuors in that behalfe, to the ende that the most noble empier, whiche ye haue hitherto had without bloudshed of man, ye maye semblably as well enlarge and *amplify* as also defende and mayntaine.

Id Ib.

After the myndes of Uirgil, Ouide, and such other fabulouse Poetes, these .ii crueil captaynes Romulus and Remus, receyued their first nurryshment of a she wolffe whom they sucked, in sygnyfycacyon of the wonderfull tyranny whych should folowe in y^t great cytie Rome, wherof they were the fyrst *amplyfyers.—Iuie. Eng. Votaries*, pt. ii. Pref.

By sutche *amplifications*, and outrage in speache, it would appeare, Christe were Peters vicare and not Peter Vicare vnto Christ.—*Jewel. Defence of the Apologie*, p. 104.

Al be it these my bare and sclender cōmentaries be not able to satistie the *amplitude* of ye mater.

Joye. Exposicion of Daniel. The Pistle Dedicatorye.

And underneath his feet was written thus,
"Unto the victor of the gods this bee."
And all the people in that *ample* hous
Did to that image bowe their humble knee,
And oft committed fowle idolatrie.

Spenser. Faerie Queene, b. iii. c. 11.

——— How may I
Adore thee, Author of this universe,
And all this good to man? for whose well being
So *amply*, and with hands so liberal,
Thou hast provided all things.—*Milton. Par. Lost*, b. viii.

——— Gods, where e'er they go,
Bring their heaven with them, their great footsteps place
An everlasting smile upon the face
Of the glad earth they tread on, while with thee
Those beams that *ampliate* mortality,
And teach it to expatiate, and swell
To majesty and fullness, deign to dwell.

Crashaw. On the Duke of York's Birth.

As for the delights, commodities, mysteries, with other concernments of this order [of plants], we are unwilling to fly them over, in the short deliveries of Virgil, Varro, or others, and shall therefore enlarge with additional *amplifications.—Brown. Garden of Cyrus*, c. 4.

As for the cathedral of Lincoln, whose floor is higher than the roof of many churches, it is a magnificent structure, proportionable to the *amplitude* of the diocese.

Fuller. Worthies. Lincolne-shire.

Now let us leave this earth, and lift our eye
To the large convex of yon azure sky:
Behold it like an *ample* curtain spread,
Now streak'd and glowing with the morning red;
Anon at noon in flaming yellow bright,
And chusing sable for the peaceful night.

Prior. Solomon, b. i.

Troilus and Cressida was written by a Lombard author; but much *amplified* by our English translator, as well as beautified; the genius of our countrymen being rather to improve an invention than to invent themselves.

Dryden. Pref. to Fables.

Where the author is obscure, enlighten: where he is imperfect, supply his deficiencies: where he is too brief and concise, *amplify* a little, and set his notions in a fairer view.

Watts. On the Improvement of the Mind, pt. i. c. 4.

Nay, who knows but that there may be even of these many orders rising in dignity of nature, and *amplitude* of power, one above another.—*Wollaston. Relig. of Nat.* s. 5.

Always proportion the *amplitude* of your matter and the fulness of your discourse to your great design, to the length of your time, to the convenience, delight, and profit of your hearers.—*Watts. Logick*, pt iv. c. 2.

If your scene be *ample*, the part you introduce must be *ample* also. A paltry ruin is of no value. A grand one is a work of magnificence.—*Gilpin. Tour to the Lakes.*

——— Nay, hang not on me
Dry, dry thy tears, they've done their office *amply*:
Edgar has pardon'd him. *Mason. Elfrida.*

Having no talents for *amplification*, and love, moreover of all others, being a subject of which he was the least a master,—when he had told Mrs. Wadman once that he lov'd her, he let it alone.—*Sterne. Tristram Shandy.*

AMPLEXA'TION. Lat. *Amplexari*, from *Amplectere*, to embrace (*am*, around, *plectere*, to hold together.)

An embrace.

The angels were bright and glorious, thy appearance was homely, thy habit meane; yet when she heard thy voice, she turns her back upon the angels, and salutes thee with a Rabboni, and falls down before thee, in desire of an humble *amplexation* of those sacred feet which she now rejoyces to see past the use of her odors.

Bp. Hall. Contem. The Resurrection.

A'MPUTATE. } Fr. *Amputer*; It. *Amputare*; Sp. *Amputar*; Lat. *Amputare*, (*am*, and *putare*,) to pare round, to cut away.
AMPUTA'TION. }

To cut off.

Among the cruisers in private frigates from Dunkirk, it was complained, that their chirurgeons were too active in *amputating* those fractured members.

Wiseman Chirurgical Treatises, b. vi. c. 5.

But they that truly understand *amputation* and their trade, well know how villainous a thing it is to glory in such a work.—*Id. Ib.*

Nor was this [using of the right hand] onely in use with divers nations of men, but was the custom of whole nations of women: as is deduceable from the Amazons, in the *amputation* of their right breasts, whereby they had the freer use of their bow.—*Brown. Vulgar Errours*, b. iv. c. 5.

The gospel does most certainly require us to renounce some things, which the man of the world may not be very willing to part with. But to accuse the gospel of severity on this account, would be just as rational and as equitable, as to charge the surgeon with cruelty for *amputating* a gangrened limb.—*Porteus*, vol. ii. Ser. 1.

Admitting the same doctrine of an original body, we must, however, observe, that living men may lose several of their limbs by *amputation*.—*Beattie. El. of Moral Science*, App.

A'MULET. Fr. *Amulette*; Sp. *Amuleto*; Lat. *Amuletum*, from *Amoliri*, *Amolitus*, (from *a* and *moles*, a heap or mass,) to heave away, to drive away, to repel.

That which throws off, expels, repels, wards off, any evil or mischance; and, further, that confers some charm.

If *amulets* do work from their bodies, upon those parts whereunto they are appended, and are not yet observed to abate their weight; if they produce visible and real effects by imponderous and invisible emissions, it may be unjust to deny the possible efficacy of gold in the non-emission of weight, or deperdition of any ponderous particles.

Brown. Vulgar Errours, b. ii. c. 5.

In that day will the Lord take from them the ornaments,
Of the feet rings, and the net-works and the crescents;
The pendents, and the bracelets, and the thin vails,
The tires, and the fetters and the zones,
And the perfume boxes, and the *amulets*.—*Lowth. Isaiah.*

AMU'SE, *v.* } Fr. *Muser*, *Amuser*; perhaps
AMU'SEMENT. } from the Lat. *Musa*: and
AMU'SIVE. } hence—
AMU'SIVELY. }

To follow the *Muses*, to be contemplative or thoughtful as one who follows the *Muses*; to meditate, dwell upon, to keep the mind fixed, or employed upon. See To Muse.

To engage contemplatively, soothingly, with slight or quiet gratification; to divert; to lull; to play upon, to delude.

Suffrynge youreselues to be deceyued throughe the volupte and delectation of youre earres, as they do, that *amuse* themselfe sonner to heare the sophistes and logycyans to dispute, than to heare speake of the affaires of the cytie.

Nicolls. Thucydides, fol. 80.

One day he [Alcibiades] knocked at Pericles his doore, and answer was made him that he was not at leisure to be spoken with, for that he studied and was *amused* how to render up his accounts to the Athenians of their money.

Holland. Plutarch, p. 345.

Here I put my pen into the ink-horn: and fell into a strong and deep *amusement*, revolving in my mind with great perplexity the amazing change of our affairs.

Fleetwood. Pref. Lay Baptism.

To whom thus Belial, in like gamesome mood.
Leader! the terms we sent were terms of weight,
Of hard contents, and full of force urg'd home;
Such as we might perceive *amus'd* them all,
And stumbled many.—*Milton. Paradise Lost*, b. vi.

Reason would contrive such a religion as should afford both sad and solemn objects to *amuse* and affect the pensive part of the soul.—*South*, vol. viii. Ser. 1.

Men are generally pleased with the pomp and splendor of a government, not only as it is an *amusement* for idle people, but as it is a mark of the greatness, honour, and riches of their country.—*Sir W. Temple. On the United Provinces.*

——— Lofty elms and venerable oaks
Invite the rook, who high amid the boughs
In early spring his airy city builds,
And ceaseless caws *amusive*.—*Thomson. Spring.*

Wide o'er the thistly lawn, as swells the breeze,
A whitening shower of vegetable down
Amusive floats. *Id. Summer.*

A south-easterly wind succeeded, blowing fresh and murmuring *amusively* among the pines.

Chandler. Travels into Greece, p. 12.

High above our heads, at the summit of the cliff, sat a group of mountaineer children, *amusing* themselves with pushing stones from the top; and watching, as they plunged into the lake.—*Gilpin. Tour to the Lakes.*

Forbear, my muse. Let love attune thy line.
Revoke thy spell. Thine Edwin frets not so.
For how should he at wicked chance repine,
Who feels from every change *amusement* flow?

Beattie. Minstrel

To me 'tis given, whom fortune loves to lead
Through humbler toils to life's sequester'd bowers,
To me 'tis given to wake th' *amusive* reed,
And sooth with song the solitary hours.

Whitehead, Elegy 5.

AN. Goth. *An*; A. S. *Ane*; D. *Een*; Ger. *Eine*, (the article,) means *One*. See Article.

Robert verst Courtehese hys gode suerd adrou,
And smot *anne* vp the helm, & such a stroke hym gef,
That the scolle, & teth, & the necke, & the asoldren he to clef.

R. Gloucester, p. 401.

An hey mon ther was by fore, that me clepude Dardan.
Of hym eom the gode Bruyt, that was the firste man
That lord was in Engelond, as y gou telle can.—*Id.* p. 10.

An ay [egg] bi it selue for fiue schillynges was bouht,
A pere for penyes tuelue, or thei had it nought.

R. Brunne, p. 175.

And eftsoone he denyede with an ooth for I knowe not the man.—*Wiclif. Matt.* c. 26.

If this individual be unknown, or perceived now for the first time, or if we choose to speak of it as unknown, we prefix what is called the indefinite article, and say, here comes *a* man, I see *an* ox: and this article coincides nearly in signification with the word *one*.

Beattie. Elements of Moral Science, pt. i. c. 1.

AN. The imperative *An* of the verb *Anan*, to grant, (Tooke.)

An if, *An if it were*, are vulgar improprieties. *An* is equivalent to *If*.

Is not this *An* the A.S. termination of the infinitive (i. e. the verb); afterwards changed into *en*: e. g. A.S. *Luf-an*; Eng. *Lov-en*: and is not this *en* the termination, adjected, and constituting the participle or verb adjective, the noun adjective, the plural of nouns; and always denoting addition, adjection, adjunction? And further, may not this *An* be the preceding *An*, one, applied first to the addition of *one*, to *one*, to union, adunion, or adunation; to addition, &c. generally?

Whereat she wondred much, but would not stay
For gold, or perles, or pretious stones, *an* howre,
But them despised all; for all was in her powre.

Spenser. Faerie Queene, b. iii. c. 4.

2 *Pyr.* Nay, *an* thou dalliest, then I am thy foe,
And fear shall force what friendship cannot win.

B. Jonson. Poetaster.

Rhe. I'll sup thee up.
Pel. ——— Thou'st straight to execution.
Gril. Fool, fool, fool! catch me *an* thou canst.
Phi. Expel him the house, 'tis a dunce.

Ford. Lover's Mel. Act iii. sc. 3.

ANABA'PTISM. } Gr. Ανα, again, and βαπτιζ-ειν, to baptize.
ANABA'PTIST. } See the quotation from
ANABAPTI'STICK. } Hooker.
ANABAPTI'STICAL. } The tenets of the Ana-
ANABAPTI'STICALLY. } baptists are matters of
ANABA'PTIZE. } Church History.
ANABAPTI'ZING, *n.* }
ANABA'PTISTRY. }

That schism [the rending of the pontifical sleeves] would be the utmost schism to you, that would be Brownism and Anabaptism indeed.—*Milton. Of Church Govern.* b. i. c. 6.

The *Anabaptist re-baptizeth*, because in his estimation the baptism of the church is frustrate, for that we give it unto infants who have not faith, whereas, according unto [illegible] opinion, as they conceive it, true baptisme should always presuppose actual belief in receivers, and is otherwise no baptisme.—*Hooker. Eccles. Politie*, b. v. § 62.

The excellent Bucer takes occasion severely to reprove the secret hypocrites of the *Anabaptistick* sect in his time.
Ep. Bull. Works, vol. ii. p. 657.

[illegible] with those dotages of Platonical or *Anabaptistical* [illegible].—*Bp. Hall. Christ Mystical.*

He [Anthony Palmer] was afterwards an assistant to the [illegible] of the county, for the ejecting of such whom the brethren called scandalous, ignorant, and insufficient ministers and schoolmasters, that is, loyal and orthodox clergymen,—being about that time [illegible] *anabaptistically* [illegible], and a great favourer of those of that persuasion and their tenets.—*Wood. Athenæ Oxon.*

Though some call their profound ignorancies new lights; they were better *anabaptized* into the appellation of Extinguishers.—*Hall. Manners of the English*, p. 160.

And whereas the love of novelty prevail'd in several other instances, as in controuling the use and authority of the Scripture, . . . the *anabaptizing* of infants, . . . he apply'd his antidotes to each.—*Fuller. Life of Hammond*, § 1.

Thus died this imaginary king; and *anabaptistry* was suppressed in Munster.—*Puyll. Heresiography*, p. 9.

ANA'CHORETTE. Fr. *Anachorète*; It. *Anacoreta*; Sp. *Anachoreta*; Low Lat. *Anachoreta*; Gr. Αναχωρητης, from Αναχωρεω, to go away, to retire.
ANA'CHORITE.
ANACHORE'TICAL.
A'NCHORET.
A'NCHORITE.
A'NCRESS, or
A'NCHORESS.
A'NCRE, or
A'NCHOR.

One who retires, retreats, betakes himself to solitudes; a solitary, a recluse; a monk who leaves his convent and betakes himself to solitude.

In penaunce & in penaunces putten hem manye
Al for the love of our Lorde lyvend ful harde
In hope to have a gode ende & bevene ryche blysse
As ancres & eremites that holden hem in hure cenys.
Piers Ploughman, p. 2.

Sometime I am religious,
Now like an *anker* in an hous.
Chaucer. The Rom. of the Rose.

Of this Ingebert is reported, that an holy *ancre* or heremite of Fraxine, believe in his medytacions, shulde see a compaynye of fendes which beynge in the see should have [illegible] them in a hote the soule of Ingebert, and were encouraging it towarde peyne.—*Fabyan*, c. 132.

Last of all he [Will. I.] dered the citty of Mewre, and [illegible] it with our lady church, & two *anchors* that were [illegible] there who perswaded themselues they ought not to forsake their house and cure in such extremitie.
Stowe. Chronicles, an. 1067.

And it followed (saith Maurdine) as the virgine had [illegible] which virgin vowed to live a religious life, and became an *ancress* at Crowland.—*Id. East Angles.*

Could not these wrinkles graves: if graves they were,
They were love's graves, or else he is nowhere.
Yet lies not Love dead here, but here doth sit,
Vow'd to this trench, like an *anchoret*.
Donne. The Autumnal.

[illegible] is the admission of us to the covenant of faith and repentance, or as Mark, the *anchoret*, called it, the introduction to repentance, or that state of life that is full of labour and care, and amendment of our faults.
Bp. Taylor. On Repentance, c. 9. s. 2.

The *anchorites* in our caves, closed up, and immured, [illegible] within walls or palaces are often found to be long [illegible].—*Bacon. Hist. of Life and Death.*

No man nor is to flatter, if he can live as nature did intend [illegible]. And this is true, not only in those severe and [illegible] and philosophical persons, who lived reserved as a sheep and without variety as the Baptist, but in the same proportion it is also true in every man that can be contented with that which is honestly sufficient.
Bp. Taylor, vol. i. Ser. 15.

Our Saviour himself, the great author of our faith, and exemplar of our piety, did not chuse an *anchoret's* or a [illegible] life, but a social and affable way of conversing with mortals.—*Boyle. Occasional Reflections*, s. 4. Dis. 9.

He [George Ripley] turned Carmelite at Saint Botolph's, in Lincolnshire, and died an *anchorite* in that fraternity in the year 1490.—*Warton. Hist. of Eng. Poetry*, vol. i. p. 137.

ANA'CHRONISM. } Fr. *Anachronisme*; It. ANACHRON'STICK. } *Anacronismo*; Sp. *Anachronismo*. From Ανα, and χρονος, time.
Deviation from the order of time.

There are in Scripture of things that are seemingly confus'd, carrying semblance of contrariety, *anachronisms*, metachronisms, and the like, which bring infinite obscurity to the text.—*Hale. Golden Remains*, Ser. 1.

The dresses and buildings of the time, are preserved, though by frequent *anachronisms* applied to the ages of Scripture, and the gold and colours are of the greatest brightness and beauty.
Walpole. Anecdotes of Painting, vol. i. c. 2.

Among the *anachronistic* improprieties which this poem contains, the most conspicuous is the fiction of Hector's sepulchre, or tomb.—*Warton. English Poetry*, vol. ii. p. 97.

ANACREONTIC. A name given to poems imitating the manner of *Anacreon*.

A few *Anacreontics* surprize us by their ease and gaiety.
Hume. Hist. vol. vii. *Character of Cowley.*

A'NADEME. Gr. Αναδημα, from αναδεω, to bind round. See DIADEM.
A garland.

The virgin huntress sworn to Dian's bow,
Here in this shade her quarries did bestow,
And for their nymphals, building amorous bowers,
Oft drest this tree with *anadems* of flowers.—*Drayton. Owl.*

Wa'la is now no more. Nor from the hill
Will she more plucke for thee the daffodill,
Nor make sweet *anadems* to gird thy brow:
Yet in the grove she runs; a river now.
Browne. Brit. Pastorals, b. ii. s. 3.

ANAGO'GY. } Gr. Αναγωγη, from Αναγειν, ANAGO'GICKS. } i. e. ανω αγειν, to lead, or ANAGO'GICAL. } draw upwards. Applied to—
ANAGO'GICALLY. } The withdrawing, or abstraction, the rising or elevation of the mind to the contemplation of things; lofty, exalted, recondite, mysterious.

They deuide the Scripture into foure senses, the litterall, tropological, allegoricall and *anagogicall*.
Tyndall. Works, p. 166.

The allegory is appropriate to fayth, and the *anagogicall* to hope and thinges aboue.—*Id. Ib.*

Three points being well examined and marked, the Prophecie may easily be vnderstood directly to be ment of the Turke; albeit *anagogically* some part thereof may also be referred not vnproperly vnto the pope, as is aboue notified.
Fox. Acts & Monum. Hen. VII. p. 764.

But for all other passages, which by some kind of accommodation, or *anagoge*, or figure, or moral or spirituall sense, were capable of being thus applied either to Christ or his church, I have not frequently chosen to be thus adventurous.—*Hammond. Pref. to Parap. of Psalms.*

The notes say, that the Misna Torah was composed out of the cabalisticks or *anagogicks* of the Jews.
Addison. State of the Jews, p. 218.

A'NAGRAM. } Fr. *Anagramme*; It. ANAGRAMMA'TICAL. } *Anagramma*, Sp. *Anaga-* ANAGRAMMA'TICALLY. } *gramma*; Lat. *Anagramma*. From Ανα and ANAGRA'MMATISM. } γραμμα, a letter, from ANAGRA'MMATIST. } γραφειν, to write. Applied to—
The transposition of the letters of words so as to form other words of a different signification. See the quotation from Camden.

Rea. And see where Juno, whose great name
Is Unio, in the *anagram*,
Displays her glittering state and chair,
As she enlightened all the air!—*B. Jonson. Mas. of Hymen.*

The only quintessence that hitherto the alchymy of wit could draw out of names, is *Anagrammatisme*, or Metagrammatisme, which is a dissolution of a name, truly written, into its letters as its elements, and a new connexion of it by artificial transposition, without addition, subtraction, or change of any letter into different words, making some perfect sense applyable to the person named.
Camden. Remains. Anagrammes.

The whole system of the created universe, consisting of body, and particular incorporeal substances or souls, in the successive generations and corruptions or deaths of men and other animals, was, according to them [the ancient atomists], really nothing else but one and the same thing perpetually *anagrammatized*, or but like many different syllables and words variously and successively composed out of the same pre-existent elements or letters.
Cudworth. Intel. System, p. 40.

All the changes that are in nature, are either accidental transformations and different modifications of the same substance, or else they are conjunctions and separations, or *anagrammatical* transpositions of things in the universe; the substance of the whole remaining always entirely the same.—*Cudworth. Intel. System*, p. 37.

Yet these [conceits] are exceeded by others, whereof some have contrived *anagrammatical* appellations from half their own and their wives' names joined together.
Swift. On Barbarous Denominations in Ireland.

[Robert Fludd hath] published [a book], under the name of *Rudolfi Otreb*, that is, *anagrammatically*, *Roberti Flud*.
Wood. Athenæ Oxon.

When the *anagrammatist*, takes a name to work upon, he considers it at first as a mine not broken up, which will not shew the treasure it contains, until he shall have spent many hours in the search of it, for it is his business to find out one word that conceals itself in another, and to examine the letters in all the variety of stations in which they [illegible] possibly be ranged.—*Spectator*, No. 60.

ANA'LOGIZE. } Fr. *Analogie*; It. *Analogia*; ANA'LOGY. } Sp. *Analogia*, Lat. *Analogia*, ANALO'GICAL. } Gr. Αναλογια, from ανα, and ANALO'GICALLY. } λογος. *Latine*, says Cicero, ANA'LOGOUS. } *Comparatio, proportione duri* ANA'LOGAL. } *potest.*
ANA'LOGOUSLY. }

Our application of these words must be collected from the examples subjoined. See the quotation from Berkeley.

He calleth still the Lordes body the congregation redemed with Christes body as he dyd before, and also in the chapter folowyng fetching his *analogie* and similitude at the naturall body.—*Tyndall. Workes*, p. 473.

First, Albion is no latin word, nor hath the *analogie*, that is to say, the proportion or similitude of latine, for who hath found this sillable *on*, at the ende of a latin word?
Grafton, pt. iv.

Analogal to the imperate acts of the soul upon the body are the imperate acts of divine Providence whereby with greatest wisdom and irresistible power He doth mediately or immediately order some things out of the tract of ordinary Providence.—*Hale. Origination of Mankind*, p. 36.

Now the Manichees allowed marriage to their auditors, that is, *analogically*, their laity, forbad it to their elects, that is, their clergy.—*Hall. Hon. of the Married Clergy*, s. 4.

Quadrupeds oviparous, as frogs, lizards, crocodiles, have their joynts and motive flexures more *analogously* framed unto ours.—*Brown. Vulgar Errours*, b. iii. c. 1.

Every one knows that *analogy* is a Greek word, used by mathematicians to signify a similitude of proportions. For instance, when we observe that two is to six, as three is to nine, this similitude or equality of proportion is termed *analogy*.—*Bp. Berkeley. Monate Philo.* Dis. 4. § 21.

The schoolmen tell us there is *analogy* between intellect and sight; forasmuch as, intellect is to the mind, what sight is to the body. And that he who governs the state is *analogous* to him who steers a ship. Hence a prince is *analogically* stiled a pilot, being to the state as a pilot is to the vessel.—*Id. Ib.*

It is not impossible, but extremely probable, and according to the universal *analogy* of nature, that our planets and their satellites should be the more tolerable jails, prisons, and dungeons, of the several orders and degrees of lapsed, probationary, sentient, and intelligent beings.
Cheyne. On Regimen. Natural Analogy, § 8.

Systems of material bodies, diversly figured and situated, if separately considered, represent the object of the desire, which is *analogized* by attraction or gravitation.—*Id.*

We have words which are proper, and not *analogical*, to express the various ways in which we perceive external objects by the senses; such as feeling, sight, taste: but we are often obliged to use these words *analogically*, to express other powers of the mind which are of a very different nature.—*Reid. Inquiry into the Human Mind*, c. 7.

The unction of our Lord was the descent of the Holy Ghost upon him at his baptism. This was *analogous* to the ceremony of anointing.—*Horsley*, vol. i. Ser. 10.

A'NALYZE, v. } Fr. *Analyse*; It. *Analisi*; ANA'LYSIS. } Sp. *Analysis*; Gr. Αναλυσις, A'NALYST. } Ανα, and λυειν, to loosen. ANALY'TICAL. } To separate or dissolve a ANALY'TICALLY. } mixed whole into its com- ANALY'TICK, s. } ponent parts. ANALY'TICK, *adj.* } A'NALYZER. }

What the sun compoundeth, fire *analyseth*, not transmuteth.—*Brown. Hydriotaphia*, c. 3.

Hor. His learning savours not the school-like gloss,
That most consists in echoing words and terms,
And soonest wins a man an empty name;
Nor any long or far-fetch'd circumstance
Wrap'd in the curious generalties of arts;
But a direct and *analytic* sum
Of all the worth and first effects of arts.
B. Jonson. Poetaster, Act iii.

I cannot edify how, or by what rule of proportion, that man's virtue caeminates, what his elements are, nor what his *analyticks*—*Milton. Tetrachordon.*

That which I do in that chapter may *analytically* be divided into two parts; 1 the grounds upon which I conceive the apostles thus model'd the church, and, secondly, the proofs or testimonies by which I manifest they did so.
Hammond. Works, vol. ii. p. 65.

I need no better *analyser* than yourself, save that you do not only resolve my parts, but add more
Bp. Hall. Against Brownists, § 51.

As Hellus, late dictator of the feast,
The nose of haut-gout and the tip of taste,
Critiqu'd your wine, and *analyz'd* your meat,
Yet on plain pudding deign'd at home to eat.
Pope. Moral Essays, Ep. 2.

The one sort of method to discover truth is called *analysis*, or the method of unfolding; and which may be also called the method of invention.
Ozell. Port Royal Logick, pt iv. c. 2.

I beg leave to repeat, and insist, that I consider the geometrical *analyst* as a logician, i. e. so far forth as he reasons and argues.—*Berkeley. The Analyst*, § 20.

Modern mathematicians scruple not to say, that by the help of these new *analytics*, they can penetrate into infinity itself; that they can even extend their views beyond infinity.—*Id. Ib.* § 5.

If this were *analytically* and carefully done, I little doubt, but that men's knowledge of the nature and causes of diseases, and the ways of curing them, would be less circumscribed, and more effectual than now it is wont to be
Boyle. Works, vol. ii. p. 185.

By high-colouring is not meant a string of rapturous epithets, but an attempt to *analyze* the views of nature—to open their several parts, in order to shew the effect of a whole—*Gilpin. Tour to the Lakes*, Pref.

It may be proper, before we examine the scenes themselves, to take a sort of *analytical* view of the materials, which compose them—mountains—lakes—broken grounds—wood—rocks—cascades—vales—and rivers.—*Id. Ib.*

A'NARCHY, *n.* A'NARCHICAL. A'NARCHICK. A'NARCHISM. A'NARCHIST. A'NARCH. } Fr. *Anarchie*; It. *Anarchia*; Sp. *Anarchia*; Gr. Αναρχια, α, without, and αρχη (principium et fons,) beginning, source.

Without beginning, source; and therefore without foundation, authority, rule, order, government.

They which find themselves grieved under a democracy, call it *anarchy*, which signifies want of government.
Hobbes. Leviathan, pt. ii. c. 19

I do look upon this bill as upon the gaping period of all good order: it will prove the mother of ancient *anarchism*
Sir E. Dering. Speeches, p. 153.

Yours be the advantage all, mine the revenge!
Thus Satan; and him thus the *anarch* old,
With flattering speech and visage incompos'd,
Answered. *Milton. Paradise Lost*, b. ii.

There is no pretence at all to suspect, that the Egyptians were universally atheists and *anarchists*, such as supposed no living understanding deity, but resolved all into senseless matter as the first and highest principle.
Cudworth. Intellectual System, b. i. c. 4.

But is not freedom—at least is not ours
Too apt to play the wanton with her pow'rs,
Grow freakish, and o'erleaping ev'ry mound,
Spread *anarchy* and terrour all around?
Cowper. Table Talk.

To hear some men speak of the late monarchy of France, you would imagine they were talking of Persia bleeding under the sword of Kouli Khan, or at least describing the barbarous *anarchic* despotism of Turkey.
Burke. On the French Revolution.

As in the most absolute governments, there is a regular progression of slavery downwards, from the top to the bottom; * * * so in the most dissolute and *anarchical* states, there is as regular an ascent of what is called rank or condition, which is always laying hold of the head of him, who is advanced but one step higher on the ladder.
Fielding. Voyage to Lisbon.

ANA'THEMA, *n.* ANA'THEMATISM. ANA'THEMATIZE. ANA'THEMATIZER. ANA'THEMATIZATION. } Gr. Αναθημα, and Αναθεμα, from Ανα, (q. d.) ανω, up, upwards; and τιθεσθαι, to put, or place.

Anathema was any thing placed up, hung up, suspended: then any thing so placed, as an ornament; or dedicated, devoted, consecrated; and, consequentially—

Any person or thing consecrated, execrated, accursed. See the quotation from Locke.

But, above all, if he have St. Paul's perfection, that he would wish to be an *anathema* from Christ, for the salvation of his brethren, it shewes much of a divine nature, and a kind of conformity with Christ himselfe.
Bacon. Essay on Goodness.

Cardinal Perron perceiving much detriment likely to come to their doctrine by these apologies of the primitive Christians upon the 11. *anathematism* of S. Cyril, says, that they deny anthropophagy, but did not deny theanthropophagy.
Bp. Taylor. On the Real Pres. s. 12.

The princes are to tell what religions are to be permitted and what not, and we find a law of Justinian forbidding *anathematisms* to be pronounced against the Jewish Hellenists.—*Ib. Rule of Conscience*, b. iii. c. 3.

The Apostles, when they cursed and *anathematized* a delinquent, he dyed suddenly—*Id. Episcopacy Asserted.*

How many famous churches have been most unjustly thunderstruck with direful censures of excommunication, down to the pit of hell, upon pretence of this crime [heresy] which have been less guilty than their *anathematizers!*
Bp. Hall. Cases of Conscience, Dec. 3. c. 5.

Anathema signifies persons or things devoted to destruction and extermination. The Jewish nation were an *anathema* destined to destruction. St Paul, to express his affection to them, says, he could wish, to save them from it, to become an *anathema*, and be destroyed himself
Locke. Paraphrase. Romans, c. 9. n. 3.

In the fifth general synod pope Vigilius did make a constitution, in most express terms prohibiting the condemnation of the three chapters (as they are called, and the *anathematization* of persons deceased in peace of the church.
Barrow. On the Pope's Supremacy.

ANATI'FEROUS. Lat. *Anas*, a duck; and *Ferre*, to bear.

Bearing, bringing or producing ducks.

If there be *anatiferous* trees, whose corruption breaks forth into bernacles, yet if they corrupt, they degenerate into maggots, which produce not them again.
Brown. Vulgar Errours, b. iii. c. 12.

ANA'TOMIZE, *v.* ANA'TOMY. ANA'TOMIST. ANATO'MICAL. ANATO'MICK. ANATO'MICALLY. } Fr. *Anatomiser*; It. *Anatomizzare*; Sp. *Anatomizar*; Gr. Ανατομη, from Ανα-τεμνειν, (ανα, and τεμνειν, to cut.)

To cut into parts or pieces, to dissect, to lay open or expose; to search into or investigate—the separate parts.

Anatomy in old writers is sometimes applied to a thing, anatomized or dissected, or having the appearance of being so; of being stripped of flesh. A skeleton.

To make a louer knowne, by plaine *anatomie*,
You louers all that list beware, loe here behold you me,
Who though mine onely lookes, your pittie wel might moue,
Yet euery part shall playe his part, to paint the pangs of loue. *Gascoigne. The Anatomye of a Lover.*

——— Every guilty breast
Stood fearful of dissection, as afraid
To be *anatomis'd* by that skilful hand,
And have each artery, nerve, and vein of sin,
By it laid open to the public scorn.
Randolph. Muse's Look. Glass, Act i. sc. 4.

O that my tongue were in the thunder's mouth,
Then with a passion would I shake the world,
And rouze from sleepe that fell *anatomy*
Which cannot hear a ladies feeble voyce.
Shakespeare. K. John, Act iii. sc. 3.

Had *anatomy* bin in vse among the Grecians, meethinks physitians and *anatomists* should somewhere discover it in the works of Hippocrates yet extant, which I presume cannot be showne.—*Hakewill. Apologie*, p. 240.

To the perfiting of the *anatomical* and reviuing of the botanicall art in this latter age, may be added a new kinde of physicke professed by a new sect of physitians.—*Id. Ib.*

While some affirmed it [the dove] had no gall, intending onely thereby no evidence of anger or fury; others have construed it *anatomically*, and denied that part at all.
Brown. Vulgar Errours, b. iii. c. 3.

At the great day of trial, he will thoroughly *anatomize* us, and lay our very inside perfectly open and naked to the view of the whole world, to the sight of men and angels.
Bp. Bull, vol. ii. Ser. 15.

The learned, who with *anatomic* art
Dissect the mind, and thinking substance part,
And various powers and faculties assert,
Perhaps by such abstraction of the mind,
Divide the things that are in nature join'd.
Blackmore. Creation, b. vii.

If we *anatomize* all other reasonings of this nature, we shall find that they are founded on the relation of cause and effect, and that this relation is either near or remote, direct or collateral.—*Hume. On Hum. Underst.* s. 4.

The *anatomist* presents to the eye the most hideous and disagreeable objects, but his science is useful to the painter in delineating even a Venus or a Helen.—*Id. Ib.* s. 1.

The *anatomical* observations formed upon one animal are, by this species of reasoning, [analogy,] extended to all animals.—*Hume. On Hum. Underst.* s. 9.

A'NCESTOR. A'NCESTRY. A'NCESTRAL, or A'NCESTREL. } Fr. *Ancestres*; It. *Antecessore*; Sp. *Antecessor*; Lat. *Antecessus*, past part. of *Antecedere*, (*Ante*, before; and *cedere*, to go.) See ANTECEDE.

One who goes or comes before; in order of time; in order of birth or lineage:—one from whom any one descends.

Jhesu was born here, and alle our first lynage,
We ere his childre dere, we clayme this our heritage,
That thise paen hondes our *ancestre* haf reft.
R. Brunne, p. 185.

Loke thou lese no thing for thi fole errours,
Ne the lond be not lorn, that thin *ancessours*
So wele kept biforn, als noble gouernours.—*Id.* p. 166.

His purpos was for to bestowe hire hie
Into som worthy blood of *ancestrie*
Chaucer. The Reve's Tale, v. 3,950

That Lords do lacke, their *auncestors* good wil,
That knights consume their patrimone still.
Gascoigne. The Steele Glass

The blood weepes from my heart, when I doe shape
(In formes imaginarie) th' vnguided dayes,
And rotten times, that you shall looke vpon,
When I am sleeping with my *ancestors*.
Shakespeare. 2 Part Hen. IV. Act iv. sc. 4.

In thy great volume of eternitye;
Begin, O Clio, and recount from hence
My glorious Soveraines goodly *auncestrie*
Till that by dew degrees, and long pretense,
Thou have it lastly brought unto her Excellence.
Spenser. Faerie Queene, b. iii. c. 3

When we have done our *ancestors* no shame,
But serv'd our friends, and well secur'd our fame,
Then should we wish our happy life to close,
And leave no more for Fortune to dispose
Dryden. Palamon & Arcite, b. iii

History is the great looking-glass thro' which we may behold with *ancestral* eyes, not only the various actions of ages past, and the odd accidents that attend time, but also discern the different humours of men, and feel the pulse of former times.—*Howell*, b. iv. Let. 11.

Our *ancestry*, a gallant, Christian race,
Patterns of ev'ry virtue, ev'ry grace,
Confess'd a God; they kneel'd before they fought,
And prais'd him in the victories he wrought.
Cowper. Table Talk.

There is also another *ancestrel* writ, denominated a *nuper obiit*, to establish an equal division of the land in question, where on the death of an *ancestor*, who has several heirs, one enters, and holds the others out of possession.
Blackstone. Commentaries, b. iii. c. 10.

He soon afterwards solicited the office of sheriff, from which all his neighbours were glad to be reprieved, but which he regarded as a resumption of *ancestral* claims, and a kind of restoration to blood after the attainder of a trade.
Rambler, No. 192.

A'NCHOR, *v.* A'NCHOR, *n.* A'NCHORABLE. A'NCHORAGE. A'NCHORED. } Fr. *Ancre*; It. *Ancora*; Sp. *Ancora*; Lat. *Ancora*; Gr. Αγκυρα, which Vossius thinks is from Ογκη, a crook, or hook.

To hook, or hold fast as a hook; to keep or hold fast, fixed, firm, steady, safe, secure.

And fro the laste parti of the schip thei senten foure *ancris*, and desiriden that the dai hadde become.
Wiclif. Dedis of Apostlis, c. 27.

Then fearinge lest they should haue fallen on some rocke, they caste out *ancres* out of the sterne & wished [illegible]
Bible, 1551. *Ib.*

And that litterall sense is the roote and grounde of all, and the *ancre* that neuer fayleth wherunto if thou cleaue thou canst neuer erre or go out of the way.
Tyndal. Workes, p. 166.

You eyes that woonted were
light louing lookes to cast,
I giue commaundment on hir hue
that yee be *ankred* fast.
Turbervile. To a late acquainted Friend.

Right so fareth Loue, that seld in one
Holdeth his *ancre*, for right anone
Whan they in ease wene best to liue
They ben with tempest all fordriue.—*Chaucer. R. of the R.*

All men might well dispraysе
[illegible]
—If I [illegible] to serve,
[illegible]
[illegible]
To suit, as I report.—*Surrey.* *The Lover excuseth, &c.*

Therefore bring forth the soldiers of our prize,
For whilst our pinnace *anchors* in the Downes,
Heere shall they make their ransome on the sand
Or with their blood staine our *anchors*: what's your price?
Shakespeare. 1 *Part Hen. VI.* Act iv. sc. 1.

Sir Warwicke was our *anchor*: what of that?
And Montague our top-mast: what of him?
Our slaughter'd friends, the tackles: what of these?
Why is not Oxford here, another *anchor*?
And Somerset another goodly mast?
Shakespeare. 3 *Part Hen. VI.* Act v. sc. 4.

Lo as a lark that hath discharg'd his fraught,
Returneth with precious lading to the bay,
From whence at first she weighed her *anchorage*:
Cometh Andronicus bound with lawrel bowes,
To resalute his country with his teares.
Shakespeare. *Titus Andronicus*, Act i. sc. 2.

The Indian shore being all the way in view of us, and the sea every where twenty leagues from land *anchorable*.
Sir T. Herbert. Travels.

From pole to pole she hears her acts resound,
And views at once in no ocean bound,
Knows her ways *anchored* and her sails unfurld
In other lands, and a second world.—*Prior. Solomon*, b. i.

[illegible] remnant from its ocky cave
The pond'rous *anchor* rises o'er the wave.
Falconer. Shipwreck.

I sent Mr. Hicks, my first lieutenant, before us in the barge up to the city, to acquaint the governor that we put in there to procure water and refreshments: and to desire the assistance of a pilot to bring us into proper *anchorage*.
Dampier's Voyages, vol. i. c. 2.

ANCIENT, *n.*
ANCIENT, *adj.*
ANCIENCY.
ANCIENTLY.
ANCIENTNESS.
ANCIENTRY.
ANCIENTY.

Fr. *Ancien*; It. *Antico*; Sp. *Anteco*; Lat. *Antiquus* or *antcus*; from the prep. *ante*, before. Menage has a different process. *Ante, antius, antianus, ancien.*

That which has been, existed, or [illegible], in old times, in times long past. Opposed to modern. See ANTIQUE.

[illegible] sake and for the use of thynges, and as for [illegible] the wantonnes of youth, autorite should [illegible] vnto the *auncientes*.
Coverdale. 1 *Paul to Timothie*, c. 5.

The [illegible] faith, that *ancient* lung, and many a yeere the [illegible]
[illegible] some, and every street is strewed with bodies beaten [illegible]
Phaer. Æneidos, b. ii.

Of [illegible] *ancientry* enrolde,
[illegible] princes and lordes of astate,
For [illegible] right at wrihte to be extold,
Incessantlye trewly every forwarne date.
Skelton. On the Dolorous Death, &c.

Honorable audience, all that here be present, eyther [illegible] by traide of our countrey religion, eyther els by reason of *auncientnes* and authoritie, fathers, geue eare to me in my defence of innocencye, as ye haue done to myne accusers patiently.—*Udal. Apoth.* c. 1.

And thus shall the x kinges shortly hate ye whore with her [illegible], & strippe her naked out of the florishing & [illegible] rayment wherwith they & theyr *auncestrues* haue [illegible] & arrayed this whore & her harlots.
Id. Revelation, c. 17.

This well considered with the authoritie of the wryter, [illegible], an excellent Prince, and also a great learned man, [illegible] was [illegible] in this Ile, it is not to be doubted but that he most diligently searched for the true knowledge of the *auncientie* thereof.—*Grafton. Briteyn*, vol. i.

This sin of wresting of Scripture in the eye of some of the *auncients*, seemed so ougly, that they have ranged it in the same rank with the sin against the Holy Ghost.
Hale. Golden Remains, s. 1.

Samuel Ward was born at Bishop's Middleham, in this county, his father being a gentleman of more *ancientry* than estate.—*Fuller. Worthies. Of Durham.*

As for [illegible] in particular persons, it is a reverend thing to see an *ancient* castle or building not in decay, or to see a fair timber tree sound and perfect.
Bacon. Essay. On Nobility.

So the covenant is not an enemy (though that were [illegible] to the vine onely; but it is an enemy to any other plant.—*Id. Natural History*, § 460.

The rest of the bishops follow him [the archbp.] in their [illegible], according to dignity and *ancientness* of their respective sees.—*Jure Divin.* p. 42.

That *ancient* times conspir'd to disallow
What then was new, what had been *ancient* now?
Or what remain'd, so worthy to be read
By learned critics, of the lasting dead.
Pope. b. ii. *Ep. of Horace.*

Then by the rule that made the horse tail bare,
I pluck out year by year, as hair by hair,
And melt down *ancients*, like a heap of snow.
Pope. b. ii. *Ep. of Horace.*

He [Petavius] insists on the usage *anciently* in practice among the Persian kings, of naming their successors before they went to any dangerous war.
Prideaux. Connections, pt. i. b. v.

If modern learning be compared with *ancient*, a parallel between both, which has hitherto produced only vain dispute, may contribute to amusement, perhaps to instruction.
Goldsmith. On Polite Learning.

A'NCIENT, *n.* Corrupted from *ensign*, (Skinner.) *Ancient*, in war, *Ensigne-bearer*, (Junius.) Lat. *Insigne*; It. *Insegna*, Fr. *Enseigne*. *Ensign.*
It is applied both to

The *sign* or *ensign*, and to the bearer of it; also, to

The bearer of the military (*insignia*) decorations, or distinguishing ornaments of his commander.

Othe. So please your grace, my *ancient*,
A man he is of honesty and trust
To his conveyance I assigne my wife.
Shakespeare. Othello, Act i.

In the meane season, they which were besieged [in Calais] made knowne their state to the French king by signes and tokens: for at his first coming, they within the towne set vp his *ancient* on the chiefest tower of the castle, and also they set our banners of the duke and erles of France.
Stow. Chron. an. 1347.

[Edward the black prince] commanded his *ancient* bearer Sir Walter Woodland, to march forward toward his enemies.
Id. Ib.

A'NCILLARY. Fr. *Ancelle*, It. *Ancella, Ancilla*; Sp. *Ancila*; Lat. *Ancilla*, a maid servant, or handmaid. Of unsettled etymology. See Vossius.
Attending upon, in subservience to; adding, assisting.

O treasorere of bounty to mankind,
The whom God chese to nourer for humblesse,
From his *ancrene* he made thee maistresse
Of Heaven and Earth.
Chaucer. A B C

For, as it is beneath the dignity of the king's courts to be *ancillary* to other inferior jurisdictions the cause, when once brought there, receives there also its full determination.
Blackstone. Commentaries, b. iii. c. 7.

AND. Skinner knows not whether from the Lat. *Addere* (qd.) *Add*, by the insertion of n, as in *render*. Lye supposes it to be the Greek επι. Tooke, that it is the imperative *An-ad* of the verb, *Anan-ad*, dare congeriem. It would be more correct to say that *And* is composed of *An*, the imperative of *An-an*, to give or grant, and the N. *Ad*, congeries, a heap. thus *An-ad*, *An'd*, *and*; and that it always means—

Add, or grant, give *this to* that, &c.

Is not this *And* the participle termination *Ande* or *ende*, as *leeande* or *lovende*, afterwards softened into *ing?*

An is used by R. Gloucester, and other writers, exactly as they use *And*. *And* is also not unfrequently used as *An*.

He nome wyth hym of Engelond god knygt monyon,
An myd gret poer & muche folc thuderward vende anon.
So that he some come bysyde hys fon echon,
An byleuede hym ther al nygt, & al hys ost al so,
An thogte anon amorwe strong batayle do.
R. Gloucester, p. 319.

Thys kyng Knout was tuenty ger kyng of Engelond,
An in a thousend ger of grace & thrytty, yeh vnderstonde,
An syxe he deyde at Seaflebury, & at Wynchestre myd gret prute
At Seyn Swythynes he was yboured, there as he lyth gut.
Id. p. 324.

Me reweth sore I am unto hire teyde;
For *and* I shulde rekene every vice,
Which that she hath, ywis I were to nice.
Chaucer. The Squieres Prologue, v. 10,307.

O swete and wel beloved spouse dere,
Ther is a conseil, *and* ye wol it here,
Which that right fayn I wold unto you saie,
So that ye swere, ye wol it not bewraie.
Id. The Second Nonnes Tale, v. 15,614.

What, quod the protectour thou seruest me I wene wt iffes & with *andes*, I tel the thei haue so done, & that I will make good on thy body traitour.—*Sir T. More. Workes*, p. 54.

Maister Masker goeth as wyllily to woorke to take me, as a man myghte send a child about with salt in his hand, and bidde him goe catch a byrde, by laying a little salte on her tayle, *and* when the byrde is flowen, coumfort hym then to goe catche another, and tell hym he hadde caughte that *and* it had tarried a little.—*Id.* p. 1103.

Cym. Bow your knees:
Arise my Knights o' th' Battle, I create you
Companions to our person, and will fit you
With dignities becoming your estates.
Shakespeare. Cymbeline, Act v. sc. 5.

Ben. And I were so apt to quarrell as thou art, any man should buy the fee simple of my life, for an houre *and* a quarter.—*Id. Romeo & Juliet*, Act iii. sc. 1.

And, in the beginning of a sentence, serveth instead of an admiration. *And*, what a notable sign of patience was it in Job, not to murmur against the Lord.
B. Jonson. English Grammar.

—— Secondly, Sir Launcelot,
Sir lowsie Launcelot, ye have subverted him,
Against my power first, then against my precept,
To keep that sniv'ling sort of people company,
That sober men call civil: mark ye that, Sir?
Lan. And t please your worship—
Seb. It does not please my worship.
Beaum. & Fletch. Mons. Thomas, Act ii. sc. 2.

A'NDABATISM. Gr. Ανδαβατης; Lat. *Andabata, Ascensor*, from Αναβαιν-ειν, to ascend. See the quotation from Kennett.

The *Andabatæ* or Ανδαβαται, fought on horseback, with a sort of helmet that covered all the face and eyes, and therefore Ammianus mentions, as to contrast blindfold.—*Kennett. Roman Antiq.* [illegible] b. v.

To state the question, that we might not fall to *andabatum*.—*Stafford. Learned Discourses*, (1633) p. 121.

A'NDIRON. It is unsettled whether this word should be written *Hand* or *End*-iron, or considered as a corruption of *Brand*-iron. In A. S. there is *Brand-isen*, and in Dutch *Brandysen*. (*Isen* in the former, and *Ysen* in the latter, meaning *Iron*); whence Du Cange derives the Fr. *Landier*, formerly *Andier*, and the barbarous Lat. *Andela*.

Ana. (Goods!) of what kind, Sir?
Sub. Pewter, and brass, *andirons*, and kitchen ware.
B. Jonson. Alchemist.

—— Her *andirons*
(I had forgot them) were two winking cupids
Of silver, each on one foote standing, nicely
Depending on their brands.—*Shakes. Cymb.* Act ii. sc. 4.

If we place a needle touched at the foot of tongs or *andirons*, it will obvert or turn aside its lillie or north point, and confirm its cuspis, or south extream unto the *andiron*.
Brown. Vulgar Errours, b. ii. c. 2.

ANDROGYNAL. Fr. *Androgine*; Gr. Ανδρογυνος; ανηρ, male, and γυνη, female. See HERMAPHRODITE.

As we must acknowledge this *androgynal* condition in man, so can we not deny the like doth happen in beasts.
Brown. Vulgar Errours, b. ii. c. 17.

Examples hereof have undergone no real or new transexion, but were *androgynally* born, and under some kinde of hermaphrodites.—*Id. Ib.*

ANDROTOMY. From the Gr. Ανηρ, a man, and τεμν-ειν, to cut. See the quotation.

He that is but moderately skilled in *Androtomy*, (as some of the moderns call the *dissection* of man's body, to distinguish it from zootomy, as they name the dissection of the bodies of other animals,) may, with due diligence and industry, not despicably improve his anatomical knowledge.
Boyle Works, vol. i. p. 68.

ANE'AR. On Near.

The cardinal continues to pursue me; and to fright the clergy as much as he can from coming *anear* me.
Bp. Atterbury, Let. 50.

A'NECDOTE, *n.*
ANECDO'TICAL.

Fr. *Anecdote*; It. *Anedoto*; from Gr. Ανεκδοτος, α, not, εκ, from, and δοτος (from διδωμι,) given.
Not yet given out, published, made known, divulged. Now usually applied to
Any little story, or incident of private life—told or narrated.

Some modern *anecdotes* aver
He nodded in his elbow chair.—*Prior. Hans Carvel.*

How was it conveyed down to us? By *anecdotical* traditions, whose original authority is unknown, or justly suspicious.
Bolingbroke. Letter to A. Pope.

Antiquity has preserved a beautiful instance in an *anecdote* of Alexander, the tyrant of Pheres, who, though he had so industriously hardened his heart as to seem to take delight in cruelty, insomuch as to murder many of his subjects every day, without cause and without pity; yet, at

the bare representation of a tragedy, which related the misfortunes of Hecuba and Andromache, he was so touched with the fictitious distress which the poet had wrought up in it, that he burst out into a flood of tears.—*Sterne*, Ser. 5.

If you have any thing worth communicating, in return, I hope you will not refuse me the trouble of giving me the intelligence; not only as we are all of us rationally fond, you know, of news, but because interesting *anecdotes* afford examples which may be of use in respect to our own conduct.—*Melmoth. Pliny. Letters*, b. viii. Let. 18.

ANE'LE, ANEILE, or ANOYL. A. S. *On-elan.* To oil, to rub, or anoint with oil.

Applied by old theological writers particularly to the extreme *unction.*

For no man may receaue the body of Christ, no mā may marry, no man may be oyled or *aneiled* as they call it, no man may receaue orders, except he be fyrst shriuen.
Tyndall. Workes, p. 157.

Last of all commeth the *anoyling* wythout promise, and therefore without the spirite and without profit, but altogether vnfruitfull and superstitious.—*Id.* p 153.

S. Gregory is also pretended in objection; for he gave dispensation to the Priests of Sardinia, *ut baptizatos unguant*, to *anneal* baptized people.
Bp. Taylor. Episcopacy Asserted, s. 33.

Consignari is used in antiquity for any signing with the Cross, and *aneuling. Consigned* is the word, and it was clearly in extreme Unction, for that rite was not then ceased, and it was in *aneuling* a dying body, and a part of reconciliation, and so limited by the sequent Canon, and not to be fancied of any other consignation.—*Id. Ib.*

ANE'MONY. Fr. *Anémone*; It. *Anèmone*; Sp. *Anemone*; Lat. *Anemone*; Gr. Ανεμωνη, from Ανεμος, i. e. *Ventus*, the wind, sic dict: quod *vento* flante aperiatur; because, when the winde bloweth, it openeth, (Minshew.)

Here in Adonis' gardens grow,
What neither age nor winter know.
The Boy with whom Love seem'd to dy,
Bleeds in this pale *Anemony.*
Sandys. Ovid. Vrania to the Queen.

——Where the blood was shed,
A flower began to rear its purple head:
Such as on Punic apples is reveal'd,
Or in the filmy rind but half conceal'd.
Still here the fate of lovely forms we see,
So sudden fades the sweet *anemone.*
Euaden. Ovid. Met. b x.

ANE'N, *prep.* ANE'NST. ANE'NT. ANE'NTIS. ANE'YNTIS. } The Lat. *Apud* (the Gr. Παρα) is rendered by Wiclif, *Anentus. A tergo*, by Phaer, *Anenst* our backs. *Anenst*, in the Pardonere and Tapstere, seems to signify, *Concerning. Anen*, and *Aneyntes*, in Maundeville, *Against, opposite to.* A. S. *Nean*, near, is the etymology proposed by Skinner; and A. S. *Ongean*, ex adverso, is preferred by Dr. Jamieson, who, under *Fore-anent*, cites from Luke viii. 26. *Foran ongean*, over against, Galilee. But an etymology, which will satisfactorily account for the various applications of these words, is still to be sought. Stowe writes *foreaneust.*

And Jhesus biheld hem and seyde *anentis* men it is impossible, but not *anentis* God for alle thingis ben possible *anentis* God.—*Wiclif. Mark*, c. 10.

Therfor *anenst* their estatis I wol in no manere
Deme ne determyn.—*Chaucer. Pardoners and Tapsters.*

Let no man rise behind, make all things sure *anenst* our backs.
I lead thee through this lane, and wide, and waste, put all to wracks.—*Phaer. Æneidos*, b. ix.

And *anen* that Vale of Josaphathe, out of the Cytee, is the Chirche of seynt Stevene, where he was stoned to Dethe.
Sir John Maundeville, p. 96.

But I trowe, that 100000 men of Armes myghte not passen the Desertes safly, for the gret multytude of wylde Bestes, and of grete Dragouns, and of grete Serpentes, that there ben, that slen and devouren alle that comen *aneyntes* hem.
Id. p. 362.

Sub. He shall have a bel, that 's Abel;
And by it standing one whose name is Dee,
In a rug gown, there 's D, and Rug, that 's drug,
And right *anenst* him a dog snarling *er*;
There 's Drugger, Abel Drugger.—*B. Jonson. Alchemist.*

And foreanenst the place where the commissaries court is kept within the said church, [St. Paul's] was ordeined a standing like vnto a mountaine, wt steps on euery side.
Stow. Chronicles. Hen. VII. an. 17.

The eyght of February [1522], the Lord Dacres Warden of the marches, fore-*anenst* Scotland entred into Scotland, with fiue hundred men, by the kinges commandement.
Stow. Chronicles, Hen. VIII.

ANE'W. Of new. See NAW.

His falsnesse is not now *a new*
It is to long that he him knew
This is not the first day
For Wicked tong hath custome alo
Yong folkes to bewrie
And false leasinges on hem le.—*Chaucer. R. of the Rose.*

He that will enter in at this gate, must be made *a new:* his head will els be to great, he must be vntaught all that he hath learned, to be made lesse for to enter in.
Tyndall. Workes, p. 241.

Plato (for ought I can perceive) differs not much from this opinion, that it [the Soule] was from God and knew all, but being incloced in the body, it forgets, and learnes *anew*, which he calls *reminiscentia* or *recalling.*
Burton. Anat. of Mel. p. 26.

When they [the Jewish copyists] had written a word, or part of a word, wrongly, and immediately saw their mistake, they left the mistake uncorrected, and wrote the word *anew* after it.—*Lowth. Isaiah. Prelim. Dis.*

ANFRA'CTUOSE. ANFRA'CTUOUS. ANFRACTUO'SITY, *n.* } Fr. *Anfractueux*, (*Anfractuosite, Anfractuosity*, Cotgrave); Lat. *Anfractus*, (*am*, around, and *fractus*, past part. of *Frangere*, to break.)

Broken round, so as to destroy the regular arch or circuit; turning or winding about.

It is true they are not; but then I say it is also ten to one but it will be so in any instance that shall be made fruitful with *anfractuous* and involv'd consequences.
bp. Taylor. Rule of Conscience, b. ii. c. 3.

Some [Unicorn's horns] are plain, as that in St. Mark's, in Venice, others wreathed about, as that at St. Dyonis near Paris, with *anfractuous* spires, and cocleary turnings about it, which probably is the effect of age, those wreaths being but the wrinkles of most vivacious unicorns.
Fuller. Worthies. London.

Behind the drum are several vaults and *anfractuous* cavities in the ear-bone, filled only with what naturalists call the implanted air, so to intend the least sound imaginable, that the sense might be affected with it.
Ray. On the Creation.

ANGARIA'TION. *Angario*, which Vossius and Du Cange derive from the Gr. Αγγαρευειν, from αγγαρος, one sent; compelled to go. Quicunque te angariaverit milliare unum,—is rendered by Wiclif, "Whoever constreyneth the a thousand paces," (Mat. v. 42.) Modern version, "Whoever shall compel thee to go." It appears a favourite word with Bishop Hall, to denote—

Effort, exertion; forceful exertion.

The popes continual *angariations* and extortions, under colour also of the Turkish warres, kept these men [the Popes' Merchants] still in vse here in England, to the extreame beggering of infinite numbers.
Speed. Hist. of Great Britain, an. 1235.

But if, in these earthly *angariations*, one mile, according to our Saviour's counsel, may bring on another; yet, in spiritual evil ways, no compulsion can prevail upon a resolved spirit.—*Bp. Hall. Temptations Repelled.*

No, my beloved: this leading of God's spirit must neither be a forced *angariation*, as if God would feoff grace and salvation upon us against our wills; nor some sudden protrusion to good; nor a mere, actual, momentary, transient, conduction.—*Id.* Ser. 40.

A'NGEL, *n.* A'NGEL, *adj.* ANGE'LICAL. ANGE'LICK. A'RCHANGEL. } Fr. *Ange*; It. *Angelo*; Sp. *Angelo*; Lat. *Angelus*; Gr. Αγγελος, nuncius, any one sent, a messenger.

Applied particularly to the messengers of God:—(in A. S. *Godes arend-gast*, i. e. God's Errand Ghost,) and sometimes to those of the devil. The adj. to that which, partaking of the nature of good *Angels*, is—

Exquisitely beautiful, or lovely.

Als alle this sorow and wo was in the gynnyng,
Died S. Dunstan, men herd the *angels* syng
R. Brunne, p. 38.

Aftir these thingis I saigh foure *aungelis* stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe that thei blewen not on the erthe, neithir on the see, neithir on ony tree.—*Wiclif. Apocalips*, c. 7.

And after that, I sawe. iiij. *Angels* stãde on the. iiij. corners of the erth holdynge the foure wyndes of the erth, yt the wyndes should not blowe on ye erth, nether on ye see, nether on eny tree.—*Bible*, 1539. *Ib.*

"Creseid was this ladies name aright
As to my dome, in al Troies cite
Most fairest lady, fer passing euery wight
So *angelike* shone her natife beaute
That no mortall thing seemed she.—*Chaucer. Troilus*, b. i.

But yet it was a figure
Most liche to mannisshe creature,
But as of beautie heuenliche
It was most to an *aungell liche.*—*Gower. Con. A.* b. vi.

Angels are spirits immaterial and intellectuall, the glorious inhabitants of those sacred pallaces, where nothing but light and blessed immortalitie, no shadow of matter for teares, discontentments, griefes, and uncomfortable passions to worke vpon, but all ioy, tranquillitie and peace, euen for euer and euer doe dwell.
Hooker. Eccles. Politie, b. i. § 4.

Oh speake againe bright *angell*, for thou art
As glorious to this night being ore my head,
As is a winged messenger of heauen
Vnto the white vpturned wondring eyes
Of mortals that fall backe to gaze on him.
Shakespeare. Romeo & Juliet, Act ii. sc 2.

——— Man he made, and for him built,
Magnificent this world, and earth his seat,
Him lord pronounc'd; and, O indignity!
Subjected to his service *angel wings*,
And flaming ministers to watch and tend
Their earthly charge. *Milton. Paradise Lost*, b. ix.

When thou, attended gloriously from heaven,
Shalt in the sky appear, and from thee send
The summoning *arch-angels* to proclaim
Thy dread tribunal: forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten. *Id.* b. iii.

Angelical actions may be reduced unto these three general kinds: first, most delectable love; secondly, adoration; thirdly, imitation.—*Hooker. Eccles. Politie*, b. i. § 4.

The ancient Hebrews (as we learn from Nachmonides) styled it [the Resurrection body] the *angelical* clothing of the soul, and Tertullian himself, *angelificatum carnem*, *angelified flesh.*—*Cudworth. Intell. System*, p. 797.

That there are such beings in the regions above us, as we call *angels*; i. e. certain permanent substances, invisible, and imperceptible to our senses, endowed with understanding and power, superior to that of human nature, created by and subject to God the Supreme Being, and ministering to divine providence in the government of the world, and therein especially of the affairs of men, is most certain from the Holy Scriptures. The very heathen philosophers confessed the existence of *angels*, although they called them by other names, as demons, genuses, or the like.
Bull, vol i. Ser 11.

There frequent, at the visionary hour,
When musing midnight reigns or silent noon,
Angelic harps are in full concert heard.—*Thomson. Sum*

A'NGER, *v.* A'NGRE, *n.* A'NGERLY. A'NGRY. A'NGERLY. } Perhaps (says Skinner) from the A. S. *Ange*, vexed, troubled; and this *Ange*, as well as the Gr. Αγχειν, and the Lat. *Angere*, Wachter derives from the German *Eng*, arctus, constrictus. The A. S. *Ange*, or *Enge*, appears to mean, *Angustia*, straitness. *Ang-breost* is interpreted by Somner, a contraction or straitness of the breast, q. d. confined, straitened in the breast. *Angaria*, in the Mid-Latin, was used (Du Cange) for any vexation, trouble, distress, or anxiety of mind. So *Anger*, in our old writers, was applied to—

Any vexation, or distress, or uneasiness of mind or body; though now (used of the mind) commonly (but not always) restricted to—

Those sensations (sc. of vexation, &c.) when caused by the conduct of another, and *accompanied by a desire to retaliate or punish* (See IRE, and the quotation from Tillotson); and may thus be distinguished from *anguish* and *anxiety.* Applied to the body, it still retains the ancient usage. From an ancient Hymn to the Virgin in MS. Warton cites "Heyl. innocent of *angerness*," (vol. i. p. 315.)

Wenne ich ne may have the maistre, suche melancholie ich take that ich catche the crampe. the cardiacle som tyme. other an ague in suche an *angre.*—*Piers Ploughman*, p. 91.

Now swete sir, is it your ease
Him for to *anger* or disease
Alas, what may it you auaunce
To doen to him so great greuaunce.
Chaucer. Rom. of the Rose.

She saied, Daunger great wrong ye doe
To worch this man so much woe
Or pinen him so *angerly*
It is to you great villanie. *Id.* 15.

That he whiche erst a man was formed,
Into a woman was forshape
That was to hem an *angry* ape,
But for that he with *anger* wrought,
His *anger* ouerdrawe he bought. *Gower. Con. A.* b lii.

It is a great perfection not to be moued with *angre*, but in case there were in vs a frailty of nature any rage of *angre* come in your mind remember as ye holy patriographe geueth warning vs to restrayn your *angre*, whan it would barst out, that it breake not out into scolding, or iniurie, or malicious hatred.—*Good Fyuetyme*, c. 4.

And for so muche as ye thynke your selues to bee wyse, I will *anger* you with a kynde of people, whiche in your iudgement is foolyshe and beastlye, thereby to make you more enuious.—*Id. Rem.* c. 10.

For an *angrie* man kindleth variaunce, and the vngodly disquieteth frendes, and putteth discorde amonge them that be at peace.—*Bible*, 1551. *Syrach*, c 28.

Aswin told him [William II.] your grace may have me and all that is mine, to serve your turn in a friendly manner but in the way of seruitude and bondage you shall neither have me nor mine. which words so *angred* the king, that they could never after be reconciled.—*Baker. Chron.*

They have their several sounds and notes of expression, whereby they can signify their dislike and *anger:* but only man can cloathe his *angry* thoughts with words of offence, as that faculty, which was given him for an advantage, is depraved to a further mischief.—*Bp. Hall. Balm of Gil.*

Nay heare me Hubert, driue these men away,
And I will sit as quiet as a lambe
I will not stirre, nor winch, nor speake a word,
Nor looke vpon the iron *angerly.*
Shakespeare. K. John, Act iv. sc. 1.

When having given express command that none
Should press to him, yet hearing some that came,
Turns *angerly* about his grieved eyes,
Which lo! his sweet afflicted queen he spies
Daniel. Civil War, b ii.

It *angerd* Turenne, once upon a day,
To see a footman kick'd, that took his pay.
But when he heard the affront the fellow gave,
Knew one a man of honour, one a knave,
The prudent general turned it to a jest,
And begg'd he'd take the pains to kick the rest.
Pope. Epil. to Satires.

Anger is a short fit of madness, and [he] that is passionate and furious deprives himself of his reason, spoils his understanding, and helps to make himself a fool; whereas he that conquers his passions and keeps them under, doth thereby preserve and improve his understanding
Tillotson. Works, vol. i. Ser. 4.

But when his foe lies prostrate on the plain,
He sheaths his paws, unsheds his *angry* mane,
And pleased with bloodless honours of the day,
Walks over and disdains th' inglorious prey.
Dryden. Hind and Panther.

Anger is the strong passion or emotion, impressed or excited by a sense of injury received, or in contemplation; that is, in the idea of something of a pernicious nature and tendency being done or intended, in violation of some supposed obligation to a contrary conduct
Cogan. On the Passions, vol. i. p. 113.

A'NGLE, *v.* } D. and Ger. *Anghel, Hangel;*
A'NGLE, *n.* } A. S. *Angel;* Hamus, an hook,
A'NGLER. } (Sommer.) Wachter prefers
A'NGLING, *n.* } the Ger. *Anken*, figere, to fix, to pierce. Skinner inclines to the verb, To *Hang*. And Minshew to the D. *Anghel*, or *Hanghel*, from *Hanghen*, to hang. To *Angle* then will mean—

To hang out (sc.) a bait, allurement, snare, entanglement; and, consequentially, to allure, to ensnare, to entice, to delude.

B. Jonson writes *Englde*, and applies the noun to one who has been, or may be allured, ensnared, entangled, deluded. Shakespeare uses *Angle*, in the same manner.

It seemeth he hath to loners enmite
And was a traitor, as men may all day se
Into the *angle* lyke with some pleasaunce
That maken a fool in wood to that he be
Crawe therewith.—*Chaucer. The Com. of Mors & Venus.*

And I fynde, that a woma is bytterer thē death: for she is a very *angre*, her herte is a nett, & her handes are cheynes.
Bible, 1549. *The Preacher*, c. 7.

And this is the most heavy frute of yt pleasure yt is delyted in with vnlawfull aqueyntance, & pretensing swete geare, I mene our worst, whiche it lyeth vnder the baite of pleasure, like very angrying lyke of death.—*Coral. James.*

Boy. O master, master, I have watcht so long,
That I am dogge-weary, but at last I spied
An ambitious *Angler* coming downe the hill
Will serve the turn.
Shakespeare. Tam. of the Shrew, Act iv. sc. 5.

3 Child. I would speak with your author, where is he?
2 Child. Not this way, I assure you, sir, we are not so officiously befriended by him, as to have his presence in the tiring-house, to prompt us aloud, stamp at the book-holder, swear for our properties, curse the poor fireman, ran the music out of tune, and sweat for every venial trespass we commit, as some author would, if he had such fine *enghles* as we.—*B. Jonson. Cynthia's Revels. Ind.*

What! shall I have my son a stager now! an *enghle* for players! a gull, a rook, a shot clog, to make suppers, and be laughed at? Publius, I will set thee on the funeral pile first.—*Id. Poetaster*, Act i. sc. 1.

Cris. I'll presently go and *enghle* some broker for a poet's gown, and bespeak a garland and then, jeweller, look to your best jewel, i'faith.—*Id. Ib.* Act ii. sc. 1.

Polycrates Samius, that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he *angled*, was not free from melancholy dispositions.—*Burton. Anat. of Melancholy*, p. 12.

Cre. Perchance, my lord, I show more craft than loue,
And fell so loudly to a large confession,
To *angle* for your thoughts.
Shakespeare. Troil. & Cres. Act III. sc. 2.

Give me mine *angle*, weele to th'river there,
My musicke playing farre off I will betray
Tawny fine fishes, my bended hooke shall pierce
Their slimy iawes: and as I draw them vp,
Ile thinke them euery one an Anthony.
Id. Ant. & Cleo. Act ii. sc. 5.

Seest thou the wary *angler* trayle along
His feeble line, soon as some pike too strong
Hath swallowed the baite that scornes the shore,
Yet now near-hand cannot resist no more?—*Bp. Hall*, Sat. 5.

He that reads Plutarch, shall find, that *angling* was not contemptible in the days of Mark Antony and Cleopatra, and that they, in the midst of their wonderful glory, used *angling* as a principal recreation.—*Walton. Angler*, pt. i. c. 1.

The ladies, *angling* in the crystal lake,
Feast on the waters with the prey they take:
And once victorious with their lines and eyes,
They make the fishes and the men their prize.
Waller. On St. James's Park.

A soldier now he with his sword appears;
A fisher next, his trembling *angle* bears.
Pope. Vertumnus & Pomona.

A'NGLE, *n.* } Fr. *Angle;* It. *Angolo;* Sp.
A'NGLED. } *Angulo;* Lat. *Angulus*, a cor-
A'NGULAR. } ner; Gr. Αγκυλον, Αγκυλοειν,
ANGULA'RITY. } to curve, to bend.
A'NGULARLY. } A corner: Geom. the incli-
A'NGULATED. } nation or opening of two lines,
A'NGULOUS. } having different directions, and meeting in a point.

Another answerd, and said, it might wel be
Naturely by compositions
Of *angles*, and of sle reflections:
And saide that in Rome was swiche on
Chaucer. The Squieres Tale, v. 10,544.

Indeed he said, if I remember right
That of the antique Trojan stocke there grew
Another plant, that raught to wondrous hight,
And far abroad his mighty braunches threw
Into the utmost *angle* of the world he knew.
Spenser. Faerie Queene, b. iii. c. 9.

A master-cook! why, he's the man of men,
For a professor! he designs, he draws,
Makes citadels of curious fowl and fish,
Mounts marrow-bones; cuts fifty-*angled* custards.
B. Jonson. Mas. Nep. Tri.

If neither the regard of himself, nor the reverence of his elders and friends prevail with him, to leave his vitious appetite; then as the time urges, such engines of terror God hath given into the hand of the minister, as to search the tenderest *angles* of the heart.—*Milton. On Church-Govern.*

As for the figure of crystal, it is for the most part hexagonal or six cornered; being built upon a confused matter, from whence, as it were, from a root, *angular* figures arise.
Brown. Vulgar Errours, b. ii. c. 1.

Topazes, amethysts, or emeralds, which grow in the fissures, are ordinarily crystallized, or shot into *angulated* figures; whereas, in the strata, they are found in rude lumps, like yellow, purple, and green pebbles.—*Woodward.*

Nor doth the frog, though stretched out, or swimming, attain the rectitude of man, or carry its thigh without all *angularity.*—*Brown. Vulgar Errours*, b. iv. c. 1.

The anti-face to this is your lawyer's face, a contracted, sublime, and intricate face, full of quirks and turnings, a labyrinthean face, now *angularly*, now every way aspected.
B. Jonson. Cynthia's Revels.

If it be pretended that the parts of solid bodies are held together by hooks, and *angulous* involutions; I say, this comes not home: for the coherence of the parts of these hooks will be of as difficult a conception.
Glanvill. Vanity of Dogmatizing, c. 5.

The Cyclops follow'd; but he sent before
A rib, which from the living rock he tore
Though but an *angle* reach'd him of the stone,
The mighty fragment was enough alone
To crush all Acis. *Dryden. Ovid. Met.*

I do not find any natural object which is *angular*, and at the same time beautiful. Indeed few natural objects are entirely *angular.*—*Burke. On the Sublime and Beautiful.*

A'NGLICISM. } An idiom peculiar to En-
A'NGLICISE, *v.* } glish.

Besides the ill habit which they get of wretched barbarizing against the Latin and Greek Grammar, with their untutor'd *anglicisms*, odious to be read.—*Milton. On Education.*

I am often put to a stand, in considering whether what I write be the idiom of the tongue, or false grammar and nonsense, couched beneath that specious name of *anglicism* and have no other way to clear my doubts, but by translating my English into Latin, and thereby trying what sense the words will bear in a more stable language
Dryden. Pref. to Troil. & Cres.

The same place and powers, which Y had in the Greek language, he [the letter U] stood fully intitled to in the English, and that therefore of right he ought to be possessed of the place of Y, even in all Greek words *anglicised.*
Edward. Trial of the Letter Y

It was apparently his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his transitions and connections, and sometimes descends too much to the language of conversation, yet if his language had been less idiomatical, it might have lost somewhat of its genuine *anglicism.*—*Johnson. Life of Addison.*

A'NGOUR, *n.* } Fr. *Angoisse*, It. *Angoscia;*
A'NGUISH. } Sp. *Angustia;* Ger. & Dutch,
A'NGUISHED. } *Angst.* All from the same
A'NGUISHOUS. } source as *Anger.* (See ANGER.)

A. S. *Ang-sumian*, vexare, contristare, angere; to vex, to make sorry. Applied generally to—

Any great distress, or excessive pain of body: to excessive vexation, trouble, distress of mind, for affliction *already* befallen: and may thus be distinguished from *Anxiety* (qv.)

Some with grete processyon in gret *anguyse* and fere
Wepynde byuore the kyng, & her relykes myd hem bere
R. Gloucester, p. 177

Kyng Arture was *angwyous* in his companye,
That the luther traytor adde of scaped hym so tuye [twice].
Id. p. 322.

The fader kyng Henry [the second] in herte had he payne,
& *anguised* greuoely, that Thomas was so slayn.
R. Brunne, p. 132.

Who thanne schal departe us fro the charite of christ? tribulacioun or *angueisch*, or hungir or nakidnesse or persecucioun or peril or sword?—*Wiclif. Romayns*, c. 8.

Who shall seperate vs from ye loue of God? shall tribulacyon? or *anguysshe?* or persecucyon? other honger? ether nakednesse? ether perell? ether swearde?—*Bible*, 1539. *Ib.*

A ghe carynthis, ghe ben not *anguischid* in us, but ghe ben *anguischid* in ghoure ynwardnessis.
Wiclif. 2 Corynth. c. 6.

And further-over contrition shuld be wonder sorweful and *anguishous* and therfore yeveth him God plainly [in mercy] and therfore whan my soul was *anguishous*, and sorweful within me, than had I remembrance of God, that my praier might come to him.—*Chaucer. The Persones Tale.*

Rich. Great Lord of Warwicke, if we should recompt
Our balefull newes, and at each words deliuerance
Stab poinards in our flesh, till all were told,
The words would adde more *anguish* then the wounds.
Shakespeare. 3 Part Hen. VI. Act ii. sc. 1.

Have I not poured out many hearty sighs and tears for mine offences? Have I not, with much *anguish* of soul, confessed them before the face of that God whom I have provoked?—*Bp. Hall. Satan's fiery Darts quenched.*

And may he feel no touch
Of conscience, but of fame, and be
Anguish'd, not that 'twas sin, but that 'twas she.
Donne. The Curse.

To be plain, argues honesty: but to be pleasing, argues discretion. Sores are not to be *anguish'd* with a rustic pressure; but gently stroaked with a ladied hand.
Feltham, Res. 8.

The death of Wolsey would make a fine moral picture: if the hand of any master could give the pallid features of the dying statesman that chagrin, that remorse, those pangs of *anguish*, which, in these last bitter moments of his life, possessed him.—*Gilpin. Tour to the Lakes.*

ANGU'ST, *adj.* It. *Angusto;* Lat. *Angustus.* Narrow. See ANGER.

Narrow, constrained, straitened.

If, as Peter Nonius will have it, the aire be so *angust*, what proportion is there betwixt the other three elements and it? To what use serves it?—*Burton. Anat. of Mel.* p.250.

ANHANG, v. To hang. See HANG.

And right anon, the ministers of the toun
Han hent the carter, and so sore him pined,
And eke the hosteler so sore engined,
That they ben new knowen his wikkednesse anon,
And were *anhanged* by the necke bon.
Chaucer. The Nonnes Preestes Tale, v. 15,0[illegible]8.

"Do, way!" said Guy, "therof speak nought!
By him that all this world hath wrought,
I had liever thou were *an-hong!*
Ellis. Romances, vol. II. *Guy of Warwick.*

ANIENT, v. } Fr. *Anéantir*, to annihilate, ANI'ENTISE. } from *Neant*, nothing. And *Neant*, It. *Niente*, is thus traced by Menage, in his Dict. Etymologique. Nihil, nihilare, nihilatus, nihilantis, nihilante, nihante, *niente*. In his Origini della Lingua Italiana, he offers other conjectures. In the Mid. Latin, *Nihilare*, and various derivatives, were in common use. See them in Du Cange. Mr. Tyrwhitt says—

Reduced to nothing.

That wikkidliche, and wilfulliche wolde mercy *angente*
Piers Ploughman, p 355.

And eke ye han erred, for ye han broght with you to yowre counsel me, coveitise, and lustfulnesse, the which three thinges ben contrary to every counsel honest and profitable: the which three thinges ye ne han not *anientissed* or destroyed, neither in yourself ne in youre counsellours, as you ought.—*Chaucer. The Tale of Melibeus.*

ANIGHT. On night. In the night.

As Edmond sat myd ys ost *anyst* in such solas,
As folc mygte, that ver wounded & sor & wery was.
R. Gloucester, p. 305.

This Dido hath suspection of this
And thought well that it was amiss
For in his bed he lyeth *a nyght* and sleeth
Chaucer. Legend of Dido, p. 203.

He mot one of two thynges chese,
Where he will have his suche *on nyght*
Or els upon dayes light.
For he shall not have both two.—*Gower. Con. A.* b. I.

Cæs. Let me have men about me, that are fat,
Sleeke headed men, and such as sleepe *a nights.*
Shakespeare. Julius Cæsar, Act I.

How doth Janivere thy husband, my little perriwinckle: is he troubled with the cough of the lungs still? Does he hawk *a-nights* still?—*Marston. Malcontent*, Act II. sc. 2.

A'NILE, *adj.* } It. *Anile*; Lat. *Anilis*, from
ANI'LITY, *n.* } *Anus*, an old person. Dicta ab *annorum* multitudine, (Festus.)

Agedness; the imbecility or decrepitude of old age.

Thoresby, who amidst his puerile or *anile* ideas, could not avoid the superstition of dreams, related to my author that Lodge being on a fishing party at Mr. Saunderson's, at Shirk near Harwood, dreamed that he should be buried in Harwood church.—*Hargrave. A Catalogue of Engravers.*

Since the day in which this reformation was begun, by how many strange and critical turns has it been perfected and handed down, if not "entirely without spot or wrinkle," —at least, without great blotches or marks of *anility!*
Sterne, Ser 21.

ANIMADVERT, v. } Fr. *Animadversion*,
ANIMADVE'RSAL. * } It. *Animavversione*; Sp.
ANIMADVE'RSION. } *Animadvercion*; Lat.
ANIMADVE'RSIVE. } *Animadvertere*, (*Animus*,
ANIMADVE'RTOR. } *Ad-vertere*,) to turn the mind to. See ADVERT.

To turn the mind, thoughts, or attention, to; to perceive, to consider, to judge, to censure, to remark, to observe.

Sir Moth has brought his politic boss with him,
A man of a most *animadverting* humour;
Who, to endear himself unto his lord,
Will tell him, you and I, or any of us,
That here are met, are all pernicious sp'rits,
And men of pestilent purpose, meanly affected
Unto the state we live in.—*B. Jonson. Mag. Lady*, Act II.

That lively inward *animadversal*: it is the soul itself; for I cannot conceive the body doth *animadvert*, when as objects, plainly exposed to the sight, are not discovered, till the soul takes notice of them
More. Song of the Soul, p. 422. Notes.

In the *animadversions*, saith he [the confuter], I find the mention of old cloaks, false beards, night-walkers, and salt motion therfore the *animadverter* haunts playhouses and bordelloes, for if he did not how could he speak of such gear!—*Milton. Apology for Smectymnuus*

There may be a simple internal energy or vital activeness, which is without that duplication, that is included in the nature of *animadvertency*, consciousness, and consciousness, which makes a being to be present with itself, attentive to its own actions or *animadversion* of them, to perceive itself to do or suffer, and to have a fruition or enjoyment of itself.
Cudworth. Intellectual System, p. 159.

Let the soul that actuates one of the said eyes, be indued with an higher faculty of *animadversion* or mean with a greater degree of the *animadvertive* activity than the soul hath, that actuates the other.
Glanvil. The Vanity of Dogmatizing. Pref.

Now it is acknowledged by this learned *animadverter*, that some, yea, a pretty many, of the ancients understand this place John xiv 28 of Christ's divine nature, and insist upon it that he is inferior to the Father, because he is his Son.—*Up. Laud. Life by Nelson.*

If the stage becomes a nursery for folly and impertinence, I shall not be afraid to *animadvert* upon it
Spectator, No 34.

They were wise enough to consider what a sanction it would give their performances, to be under the *animadversion* of such a pen.—*Examiner*, No 25.

If the two houses of parliament, or either of them, had avowedly a right to *animadvert* on the king, or each other, or if the king had a right to *animadvert* on either of the houses, that branch of the legislature, so subject to *animadversion*, would instantly cease to be part of the supreme power.—*Blackstone. Commentaries*, b. I. c. 7.

A'NIMATE, *v.* }
A'NIMATE, *adj.* }
A'NIMAL, *n.* }
A'NIMAL, *adj.* }
A'NIMALISH. }
ANIMA'LITY. }
A'NIMALIZE. }
A'NIMANT. }
A'NIMATED. }
ANIMA'TION. }
A'NIMATOR. } Fr. *Animer*; It. *Animare*, Sp. *Animar*; Lat. *Animus*, Gr. Ανεμος, breath, spirit.

To give life, breath, spirit, literally and met.

To inspirit, to enliven, to encourage, to invigorate, to quicken.

Animant and *Animalish* are not infrequent in Cudworth.

And as Job setteth the resurrection avenate the sorrows and pains of death, so dothe Daniel here for our consolacion sette it avenste our persecution which did so *animate* the faithfull in tymes paste that they refused the deliverance from death of bodye for that lyfe and resurrection to come
Joye. Expos. of Daniel, c. 12.

Kynge Edwarde beeyng nothyng abasshed of this small chaunce sente good woordes to the Earl of Penbroke, *animatynge* and byddynge hym to bee of a good courage.
Hall. Edward IV. an. 8.

——— And other suns perhaps
With their attendant moons, thou wilt descry,
Communicating male and female light;
Which two great sexes *animate* the world,
Stored in each orb perhaps with some that live.
Milton. Paradise Lost, b viii.

Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of heaven on all his ways;
While other *animals* inactive range,
And of their doings God takes no account.—*Id. Ib.* b iv.

No man can perish for being an *animal* man, that is, for not having any supernatural revelations, but for not consenting to them when he hath, that is, for being carnal as well as *animal*, and that he is carnal is wholly his own choice. In the state of *animality* he cannot go to heaven; but neither will that alone bear him to hell.
Bp. Taylor. Of Repentance, c. 6. s. 2.

The body is one, not only by the continuity of all the parts held together with the same natural ligaments and covered with one and the same skin, but much more by the *animation* of the same soul quickening the whole frame.
Bp. Hall. Christ Mystical.

But no Atheist ever acknowledged conscious *animality* to be a first principle in the universe, nor that the whole was governed by any *animalist*, sentient, and understanding nature, presiding over it as the head of it.
Cudworth. Intell. System, p. 198.

The third [of the Platonick Trinity] is sometimes said to be Πανια ποιειν all things *animately*, that is, self movably, actively, and productively.—*Id. Ib.* p 582.

Balbus, in Cicero, declares, that to be a Theist is to assert that the world was generated or produced at first from *animal* principles, and that it is also still governed by such a nature.—*Id. Ib.* p 118.

For these effluctions penetrate all bodies, and like the species of visible objects are ever ready in the medium, and lay hold on all bodies proportionate or capable of their action: those bodies likewise being of a congenerous nature, do readily receive the impressions of their motion, and if not fettered by their gravity, conform themselves to situations, wherein they best unite unto their *animator*
Brown. Vulgar Errours, b ii c. 2

Here fabled chiefs in darker ages born,
Or worthies old whom arms or arts adorn,
Who cities rais'd, or tam'd a monstrous race,
The walls in venerable order grace.
Heroes in *animated* marble frown,
And legislators seem to think in stone.
Pope. Temple of Fame.

Animate bodies are either such as are endued with a vegetative soul, as plants; or a sensitive soul, as the bodies of *animals*, birds, beasts, fishes, and insects; or a rational soul, as the body of man, and the vehicles of angels, if any such there be.—*Ray. On the Creation.*

How near of kin soever they may seem to be, and how certain soever it is, that man is an *animal*, or rational, or white, yet every one at first hearing perceives the falsehood of these propositions; humanity is *animality*, or rationality, or whiteness.—*Locke. On Hum. Underst.* b iii. c 8.

Would the polite Egyptian priests, who first *animalized* the asterisms, do, like Tom Otter in the comedy, bring their bulls and bears to court? would they exalt them into heaven, before they had made any considerable figure upon earth! the fact is indeed just otherwise
Warburton. The Divine Legation, b iv. s. 4.

Wherever we are formed by nature to any active purpose, the passion which *animates* us to it, is attended with delight, or a pleasure of some kind.
Burke. On the Sublime and Beautiful

The love of God ought continually to predominate in the mind, and give to every act of duty grace and *animation*
Beattie. Elements of Moral Science, pt II c 2.

ANIMO'SITY. Fr. *Animosité*; It. *Animosità*, Sp. *Animosidad*, Lat. *Animosus*, from *Animus*, met. spirit. See ANIMAL.

Fulness, warmth of spirit; vehemence of passion. Applied where the passion is malevolent.

How apt nature is, even in those who profess an enmity to holiness, to raise and maintain *animosities* against those, whose calling or person they pretend to find cause to dislike
Jo. Hall. Letter of Apology

You shall hear them pretending to bewail the *animosities* kept up between the Church of England and Dissenters, where the differences in opinion are so few and inconsiderable, yet these very sons of moderation were pleased to excommunicate every man, who disagreed with them in the smallest article of their political creed.—*Examiner*, No. 19.

What can be imagined more trivial than the difference between one colour of livery and another in horse races? Yet this difference begat two most inveterate factions in the Greek empire, the PRASINI and VENETI, who never suspended their *animosities* till they ruined that unhappy government.—*Hume*, pt. I. Ess. 8.

A'NKLE, *n.* }
A'NKLED. }
A'NKLE-BONE. } A. S. *Ancleow*; D. *Enckel*, Ger. *Enckel*, which Wachter thinks is the diminutive of *Anke*, the bone at the bottom of the leg, by which it rests upon the foot. As *Haunch* is the part by which the lower limbs are *hanked* or *hamed* (from *Hangan*, A. S.) upon the body or trunk, so *Ancle-bone* may be—

The bone by which the foot is *hanked* or *hanged* to the leg.

In the name of Jesus Christ of Nazareth, rise up and walke. And he toke hym by the right hande, & lyfte hym up. And immediatly his fete and *ancle bones* receaved strength.—*Bible*, 1549. *Actes*, c 3.

This said, a work not worthy him, he set to
Of both feete,
He bor'd the nerves through, from the heele, to th' *ankle*,
and then knit
Both to his chariot, with a thong of whit leather, his head
Trailing the centre.—*Chapman. Homer. Iliad*, b. xxii.

Then his fell soul a thought of vengeance bred,
(Unworthy of himself and of the dead,)
The nervous *ancles* bor'd, his feet he bound
With thongs inserted through the double wound.
Pope. Il. Ib.

Niece. ——— A tolerable man,
Now I distinctly read him.
Well *ankled*, two good confident calves.
Beaum. & Fletch. Wit at several Weapons

The next circumstance which I shall mention, under this head of muscular arrangement, is so decisive a mark of intention, that it always appeared to me, to supersede, in some measure, the necessity of seeking for any other observation upon the subject: and that circumstance is, the tendons, which pass from the leg to the foot, being bound down by a ligament at the *ancle*.—*Paley. Nat. Theol.* c. 9.

A'NNALIZE, *v.* }
A'NNALIST. }
A'NNAL. }
A'NNARY. } Fr. *Annales*; It. *Annali*, Sp. *Annales*; Lat. *Annales*, from *Annus*, a year; Gr. Ενος.

To recite, to narrate, events chronologically, *in the years*, in which they happened.

For among so many writers there hath yet none to my knowledge published any full, playne and moere Englishe historie. For some of them of purpose meaning to write short notes in maner of *Annales* commonly called Abridgements, rather touch the tymes when things were done, then declare the maner of the doynge.

Grafton. Epistle to Sir William Cecil.

He [Ethelwolf] gave to Ethelstan his brother, or son, as some write, the kingdom of Kent and Essex. But the latter *annalist*, whose authority is elder, saith plainly, that both these countries and Sussex, were bequeathed to Ethelstan by Egbert his father.—*Milton. Hist. of England.*

Goddesse, should I from their originall
Our sufferings tell, should you give eare to all
The seasons of our toyles, approaching Night
First in Olympus would inclose the light.

Sandys. Virgil. Æneis, b. i.

However, having received an exact *annarie* (as I may so say) from his nearest relation, of his [Matthew Hutton] life, I will here insert an abridgement thereof.

Fuller. Worthies. Lancashire.

Could you with Patience hear or I relate,
O Nymph! the tedious *annals* of our Fate!
Thro' such a train of Woes if I should run,
The day would sooner than the tale be done!

Dryden. Æn. b. i.

The miracle is deserving a Baronius to *annalize* it.

Nelson. On Antichrist.

He that can prevail with himself to believe this, I do not see why he may not as well admit, that if there were made innumerable figures of the one and twenty letters, in gold, silver, or any other metal, and these well shaken and mixed together, and thrown down from some high place to the ground, they when they lighted upon the earth, would be so disposed and ranked, that a man might see and read in them Livius's *Annals*.—*Ray. On the Creation.*

The monks, who were the only *annalists* during those ages, lived remote from publick affairs, considered the civil transactions as entirely subordinate to the ecclesiastical.

Hume. Hist. of England, vol. i. *The Heptarchy.*

A'NNATES. Fr. *Annate*; It. *Annata*, Sp. *Annata*. See ANNALIZE, and the quotation from Blackstone.

Thus the feare of lesynge their possessions made them pay yerely *annates* to the Romish Bysshop.—*Hall. Hen. IV.* an. 1.

This ship had so much custom, that a pope of the fourteenth century, John the twenty second, the inventor of annates, and many other exactions, left behind him, by Villani's account, which father Paul quotes in the history of benefices, fifteen millions of specie and seven millions in plate and jewels.

Bolingbroke. On Human Knowledge. Essay iv. s. 22.

The first fruits, primitiæ or *annates*, were the first year's whole profits of the spiritual preferment.

Blackstone. Commentaries, b. i. c. 8.

ANNE'AL, v.
ANNE'ALING.

A. S. *An-alan*, *alan*, to heat, to burn.

Assub, he saith, is thilke same,
The which in smithe place is founde,
Where men the fire downe grounde
So as the fire it hath awoned.
Like vnto same, whiche is congeled

Gower. Con. A. b. vii.

It is much suspected *annealing* of glass, (which answereth to drying in oyle in colours, especially of yellow,) is lost in our age, as to the perfection thereof.—*Ender Worthies Kent.*

So faultless was the frame, as if the whole
Had been an emanation of the soul
Which her own inward symmetry revealed,
Age like a picture shone, in glass *annealed*.

Dryden, Epit. 12.

ANNE'CT, v.
ANNE'X, v.
ANNE'X, n.
ANNE'XABLE.
ANNEXA'TION.
ANNE'XION.
ANNE'XMENT.

Fr. *Annexer*; It. *Annessare* (obs.), *Annettere*; Sp. *Annexar*, Lat. *Annectere*, *Annexum*, (*Ad-nectere*,) to *knit*, or bind to. A. S. *Cnit-an*, or *nict-an*.

To bind, fasten, or unite to; in addition to. See CONNECT.

If love be searched well and sought
It is a sickness of the thought
Annexed and knit betwixt twaine
With hope and fear with ochesone

Chaucer. Rom. of the Rose.

He preferreth not before dauncynge, or loyneth therto any vayne exercise, but *annexeth* it with tylyng and diligence of true scripture.—*Bryght. Governour*, b. i. c. 12.

Peradventure there bee many that are desirous of dignitie, but for all that they weigh not with themselves, what carke and care doth unto it *annexed* vnto it.—*Coal. 1 Timothie*, c. 3.

I made these wars for Egypt;—and the queen,
Whose heart I thought I had, for she had mine,
Which whilst it was mine, had *annex'd* unto't
A million more now lost.

Shakespeare. Ant. & Cleo. Act iv. sc. 12.

He [Satan] hath endeavoured to make the world believe, that he was God himself; and failing of his first attempt to be but like the highest in heaven, he hath obtained with men, to be the same on earth. And hath accordingly assumed the *annexes* of divinity.

Browne. Vulgar Errours, b. i. c. 10.

He importuned me to move some of my friends, to solicit the dean of Windsor, who by an ancient *annexation* is patron thereof, for the grant of a particular prebend, when it should fall vacant in that church.

Bp. Hall. Specialties in his Life.

And lo! behold these talents of their hair,
With twisted metal amorously impeach'd,
I have received from many a several fair,
With the *annexions* of fair gems enrich'd.

Shakespeare. Lover's Complaint.

The Kentish kingdome became a prey to many vzurpers, and gave occasion to Ceadwalla the West Saxon, to seeke the *annexion* thereof to his own kingdome.

Speed. Hist. of Great Britain. Kent. an. 686.

——— It is a massie wheele
Fixt on the sommet of the highest mount,
To whose huge spookes, ten thousand lesser things
Are mortis'd and adioyn'd: which when it falles,
Each small *annexment*, pettie consequence
Attends the boystrous ruine.—*Shakes. Hamlet*, Act ii. sc. 3.

[The lay people of all sorts] enroll themselves into one or more of these societies, approaching so much nearer to the state of the clergy; unto which sundry of them are no other than *annexaries*.—*Sir E. Sandys. State of Religion.*

It is called Essen [the breast-plate], which, in the Greek language, signifies the Oracle; this piece exactly filled up the void space in the Ephod. It is united to it by golden rings at every corner, the like rings being *annected* to the ephod.—*Whiston. Josephus. Antiq. of the Jews*, b. iii. c. 7.

Industry hath *annexed* thereto, by divine appointment and promise, the fairest fruits, and the richest rewards.

Barrow, vol. iii. ser. 18.

With regard to the other adjacent islands which are subject to the crown of Great Britain, some of them are comprized within some neighbouring county, and are therefore to be looked upon as *annexed* to the mother island, and part of the kingdom of England.

Blackstone. Commentaries, Introd. § 4.

When it was wished to confer an English title upon a noble family of Scotland, the eldest son of the Scotch peer was created in his father's life-time an English peer, and this creation was not affected by the *annexation* by inheritance of the Scotch peerage.—*Id. Ib.*

ANNIHILATE, v.
ANNI'HILATE, *adj.*
ANNIHILA'TION.
ANNI'HILABLE.

Fr. *Annihiler*; It. *Annichilare*; Sp. *Aniquilar*; Lat. of lower ages, *Annihilare*, from *Ad-nihilum*, to nothing.

To bring to nothing; to take away the being or existence; to deprive of power or efficacy. See ANNUL.

Suche lawes made by hym, as kyng Henry the sixt, had caused to be abrogated and *annichilated*, he [Edward the IV.] agayn ereuiued and renouated.—*Hall. Ed. IV.* an. 12.

Duryng the tyme of this ciuill and intestine war he [Edward the fourthe] caused all statutes and ordinaunces made by kynge Henry the sixte (whiche either touched his title or his profite) to bee *annihilate* and frustrate.

Id. Ib. an. 1.

There is nothing more certain in nature, than it is impossible for any body to be utterly *annihilated*.

Bacon. Nat. Hist. § 100.

——— Spirits that live throughout,
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by *annihilating* die.—*Milton. Par. Lost*, b. vi.

In vain, therefore, dost thou seek to delude me with these pretences of indemnity and *annihilation*; since it cannot but stand with the mercy and justice of the Almighty, to dispose of every soul according to what they have been, and what they have done.—*Bp. Hall. Satan's F. Darts quenched.*

It must in reason be supposed, that this Jupiter or Universal Numen of the world, was honoured by these stoics far above all their other particular gods; he being acknowledged by them to have been the maker or creator of them as well as the whole world; and the only eternal and immortal God; all those other gods, as hath been already declared, being as well corruptible, mortal, and *annihilable*; as they were generated or created.

Cudworth. Intellectual System, p. 428.

Is not this contradicting himself, for a man to affirm (as Cartes does in all his writings) that the world was created by God, and depends upon him, and yet at the same time to declare that it implies as plain a contradiction to suppose any part of matter *annihilable* by the power of God, as to suppose that two and three should not make five.

Clarke. Natural and Revealed Religion, Pref.

Though the military spirit had been long extinct in the eastern empire, and a despotism of the worst species had *annihilated* almost every public virtue, yet Constantinople, having never felt the destructive rage of the barbarous nations, was the greatest, as well as the most beautiful city in Europe.—*Robertson. Charles V. State of Europe.*

ANNIVE'RSARY, n.
ANNIVE'RSARY, *adj.*
ANNIVE'RSARILY.
A'NNIVERSE.

Fr. *Anniversaire*; It. *Anniversario*; Sp. *Anniversario*; Lat. *Anniversarius*, from *Annus*, a year; and *Vertere*, to turn.

That which returns or reverts at the end of the year; or yearly; annual.

And soon after dyed dame Blaunche, somtyme the wyfe of Henry duke of Lancastre, and was buryed at Poules vpon the northe syde of the hyghe aulter, by her husbande; where she ordeyned for hym and her—iiii. chautres for euer, and an *annyuersarye* yerely to be kept.—*Fabyan*, an. 1369.

It was thought requisite if not necessary that there should be two special days of Purim set apart for the *anniversary* memorial of that wonderful preservation (from the bloody design of Haman).—*Bp. Hall. On the Obser. of Christ's Nat.*

When Nicanor, the deadly enemy of the Jews, was discomfited and slain, a day was appointed by public authority, next before Mardekee's feast, to be kept *anniversarily* sacred unto the memory of that deliverance and victory.

Id. Letter to Struthers.

——— Shall an *anniverse*
Be kept with ostentation to rehearse
A mortal prince's birth day, or repeat
An eighty-eight, or powder plot's defeat?

Hale. On Christmas day, 1658.

I find, upon inquiry, that on the *anniversary* of the revolution in 1688, a club of dissenters, but of what denomination I know not, have long had the custom of hearing a sermon in one of their churches.—*Burke. On the French Rev.*

A'NNOTATE, v.
ANNOTA'TION.
ANNOTA'TIONIST.
A'NNOTATOR.

Fr. *Annoter*; It. *Annotazione*; Sp. *Annotacion*; Lat. *Annotare* (*Ad-notare*, which Vossius thinks is from the supine *Notum*: for we *note* or *mark* a thing, that from the *mark* we may know it.)

To make marks, or remarks or observations; to comment. The verb is rarely found.

At length hee [M. Tyndall] bethought hym selfe of Cutbert Tunstall then Bishop of London, and especially for the great commendatiō of Erasmus, who in his *annotationes* so extolleth him for his learning.—*Tyndall. Workes. Life by Fox.*

Give me leave to *annotate* on the words.—*Howe. Orations.*

If it [philology] be only criticism upon ancient authors and languages, he must be a conjuror that can make those moderns, with their comments, and glossaries, and *annotations*, more learned than the authors themselves in their own languages, as well as the subjects they treat.

Temple. On Ancient and Modern Learning.

How fitly the Saracens are resembled to locusts, or scorpion tailed locusts, in the Apocal. Mr. Mede has with far more clearness shewn, than the *annotationists* of the new way.—*Worthington. Miscellanies*, p. 58.

The same *annotator* observes, that this island is not destitute of redwings, though coming to us only in the hardest weather, and therefore seldom brought fat to our tables.

King, Let. 9.

Of his [Theobald's] notes I have generally retained those which he retained himself in his second edition, except when they were confused by subsequent *annotators*, or were too minute to merit preservation.—*Johnson. Pref. to Shakes.*

ANNOU'NCE, v.
ANNU'NCIATE.
ANNUNCIA'TION.

Fr. *Annoncer*, *Anoncer*; It. *Annunziare*; Sp. *Anunciar*; Lat. *Annunciare*, (*Ad-nunciare*,) to bring something *new*. See ENOUNCE.

To make known; to publish, to declare, to proclaim.

Le Sampson, which that was *annuncial*
By the angel, long or his nativitee:
And was to God Almighty consecrat,
And stode in noblesse while he mighte see.

Chaucer. The Monkes Tale, v. 14,021.

——— Of thy birth at length,
Announc'd by Gabriel, with the first I knew,
And of the angelic song in Bethlehem field,
On thy birth night that sung the Saviour born.

Milton. Paradise Regained, b. iv.

I will not cavil with antiquity, or traduce the primitive church, but I think I may believe without danger, that those sibyls might be select instruments to *announce* the dispensations of heaven to mankind.—*Howell*, b. iv. Let. 43.

Surely, if the plain man would ply his almanack well, that alone would teach him gospel enough, to show him the history of his Saviour. There should he see his Blessed Saviour's conception *annunciated* by the angel · March 25.
Bp. Hall, Ser. 32.

When the revolution of the anniversary calls on us to perform our duty of special meditation, and thankfulness to God for the glorious benefits of Christ's Incarnation, Nativity, Passion, Resurrection, and Ascension, then we have the offices of Christmas, the *Annunciation*, Easter, and Ascension.—*Bp. Taylor. Forms of Liturgie*, Pref.

Those, mighty Jove, mean time, thy glorious care,
Who model nations, publish laws, *announce*
Or life or death, and found or change the empire.
Prior. Hymn of Callimachus.

Her [Queen Elizabeth's] arrival was *announced* through the country by a peal of cannon from the ramparts; and a display of fire-works at night.—*Gilpin. Tour to the Lakes.*

ANNO'URS. } To ourn, orn, or ornament;
ANO'URNAMENT. } used by Udal. See in v. ANCIENT.

The byshoppes and preestes fled from their churches with reliques and *anournamentes*, or ornamentes, belonging to the same.—*Fabyan*, c. 176.

ANNO'Y, *v.* } Fr. *Ennuy*; It. *Noia*; Sp. *Enojo*. From the Lat. *Noxia*,
ANNO'Y, *n.* } (*Noxia*, *noscia*, *noia*, Menage,)
ANNO'YANCE. } from *Nocere*, to hurt. See Noy.
ANNO'YFUL. }
ANNO'YOUS. } To hurt, to harm or injure, to trouble or molest.

And the Romaynes beth *anyed* of here trauail so sore,
Of perel on se, & eke on lond, that heo nul come her no more.
R. Gloucester, p. 100.

But the cheer of the lord is on men that doen yuelis, and who is it that schal *anoye* you if ye ben sueris and loueris of goodnesse.—*Wiclif. 1 Peter*, c. 3.

Salomon sayth, that right as mouthes in the shepes fleese *anoien* to the clothes, and the smale wormes to the tree, right so *anoieth* sorwe to the herte of man.
Chaucer. The Tale of Melibeus.

——— But telleth me your grefe,
Paraventure I may in your mischefe
Conselle or helpe: and therfore telleth me
All your *annoy*, for it shal ben secree.
Id. The Shipmannes Tale, v. 13,060.

For al be it so, that al tarying be *anoiful*, algates it is not to repreve in yeving of jugement, ne in vengeance taking, whan it is suffisant and resonable.—*Id. Tale of Melibeus.*

But certes ye han sodeinly cleped to your conseil a gret multitude of peple, ful charguant and ful *anoyous* for to here.
Id. Ib.

The lions which against other are of fiercenesse inuincible, they either vanquished, or proued harmles, as though their mouthes being stopped, or els their clawes fast bownden, they had had no power to hurt those whom god would haue preserued withoute any *anoiaunce*.—*Udal. Hebrues*, c. 11.

The city of Epidamnus became great and populous; and having for many years together been *annoyed* with sedition, was, by a war, as is reported, made upon them by the confining Barbarians, brought low, and deprived of the greatest part of their power.—*Hobbes. Thucydides*, b. i.

And how he slew with glaunsing dart amisse
A gentle hynd, the which the lovely boy
Did love as life, above all worldly blisse:
For griefe whereof the lad n'ould after joy;
But pynd away in anguish and selfewild *annoy*.
Spenser. Faerie Queene, b. i. c. 6.

K. H. My Lords, at once. The care you have of us,
To mow down thorns that would *annoy* our fort,
Is worthy praise.—*Shakes. 2 Part Hen. VI.* Act iii. sc. 1.

Bast. No. Know the gallant monarch is in arms;
And like an eagle o'er his aiery towers
To souse *annoyance* that comes near his nest.
Id. K. John, Act v. sc. 2.

Indeed though STIFF-CLAY (commonly called Stukley) be the name but of one or two villages in the midst, yet their nature is extensive all over the country, consisting of a deep clay, giving much *annoyance* to passengers.
Fuller. Worthies. Huntingdonshire.

Say, what can more our tortured souls *annoy*,
Than to behold, admire, and lose our joy!—*Prior. Pastoral.*

The very exercise of industry immediately in itself is delightful, and hath an innate satisfaction, which tempereth all *annoyances*, and even ingratiateth the pains going with it.—*Barrow*, vol. iii. Ser. 19.

Common nuisances ["*noyances*"] are such inconvenient and troublesome offences as *annoy* the whole community in general, and not merely some particular person.
Blackstone. Commentaries, b. iv. c. 13.

A'NNUAL, *n.* } Fr. *Annuel*: It. *Annale*, *Annuale*; Sp. *Annual*; Lat.
A'NNUAL, *adj.* } *Annuus*, from *Annus*, a year.
A'NNUALLY. }
A'NNUARY. } Yearly, occurring every
ANNU'ITANT. } year.
ANNU'ITY. } *Annuellere*, in Chaucer: so
ANNU'ELLER. } called because employed *solely* in singing *Annuals* or *Anniversary* masses for the dead, (Tyrwhitt.)

Annuity. See the quotation from Blackstone.

In London was a preest, an *annuellere*,
That therin dwelled hadde many a yere,
Which was so plesant and so serviseable
Unto the wif, ther as he was at table,
That she wold suffer him no thing to pay
For borde ne clothing, went he never so gay.
Chaucer. The Chanones Yemannes Tale, v. 16,180.

He ordeyned ye *annual* vse or ceremonie to eate the Paschall Lambe, with whose bloude they sprynkeled the thrasholde and haunse of the dore, with both the postes of the house.—*Udal. Paul to the Hebrues*, c. 11.

There must be masses & dyrges, ther must be *annuaries* & bead mé.—*Bale. Image of both Churches*, pt. i.

Many old officers were put to liue in their countreys, but the kyng [Henry VIII.] of his bountie enhaunsed their liuynges, for he that had three pound wages, had sixe pound *annuitie*, with attendaunce
Hall. Henry VIII. an. 17.

Get all the town to help, that will be hir'd,
Their pains I'll turn to *annual* holiday,
If it shall chance, but one bring word of her.
Beaum. & Fletch. Love's Pilgrimage, Act v.

Intelligent of seasons, and set forth
Their aery caravan, high over seas
Flying, and over lands, with mutual wing,
Easing their flight; so steers the prudent crane
Her *annual* voyage, borne on winds.
Milton. Paradise Lost, b. vii.

——— Supply anew
With *annuary* cloaks the wandering Jew.
John Hall. Poems.

My grandfather had seven sonns, of which my father was the youngest · to the eldest he gave his whole estate, and to the rest, according to the custome of those times, slight *annuities*.—*Memoirs of Col. Hutchinson.*

Egypt, though there seldom falls any rain there, yet hath abundant recompense made it by the *annual* overflowing of the river.—*Ray. On the Creation.*

In short, oaths are the children of fashion; they are in some sense almost *annuals*, like what I observed before of cant words; and I myself can remember about forty different sets.—*Swift. Introd. to Polite Conversation.*

Trees receive *annually* their peculiar liveries, and bear their proper fruits.—*Wollaston. Religion of Nature*, s. 5.

If the consent of the *annuitants* be requisite for every taxation, they will never be persuaded to contribute sufficiently even to the support of government.
Hume. Essays, pt. ii. Ess. 9.

An *annuity* is a thing very distinct from a rent-charge, with which it is frequently confounded · a rent-charge being a burthen imposed upon and issuing out of lands, whereas an *annuity* is a yearly sum chargeable only upon the person of the grantor.—*Blackstone. Commentaries*, b. ii. c. 3.

ANNU'L, *v.* *Ad-Nihil*, to nothing. See ANNIHILATE.
To bring or reduce to nothing; to render invalid, of no worth, or effect; to invalidate. See NIHIL.

Truly the like yt han might to do good, and done it not, ye crown of worship shal be take from hem, with shame shul they be *annulled*.—*Chaucer. Test. of Love*, b. iii.

For the heithen kinges did regarde their actis lawes confirmaciona and othes so highly that thei were with them inuiolable, vnable to be reuoked or *annulled*, so highly regarded thei constancie truth and faith in othes and promises.
Joye. Expos. of Daniel, c. 6.

Whereunto it was answeryd by ye Englysshe ambassadours that theyr commyssyon stretchyd not soo farre, nor that theyr prynce [E. 3] had geuyn vnto them any suche auctoryte, wherefore all the former communycacyon was reuokyd and *adnullyd*, and they returnyed into Englande without anye conclusyon takynge.—*Fabyan*, an. 1333.

——— This God like act
Annuls thy doom, the death thou should'st have died.
In sin for ever lost from life.—*Milton. Par. Lost*, b. xii.

Tell me not of your engagements and promises to another: your promises are sins of inconsideration at best; and you are bound to repent and *annul* them.
Swift. Advice to the Freemen of Dublin.

Do they mean to invalidate, *annul*, or to call into question, together with the titles of the whole line of our kings,

that great body of our statute law which passed under those whom they treat as usurpers! to *annul* laws of inestimable value to our liberties.—*Burke. On the French Revolution.*

A'NNULAR, *a.* } Lat. *Annulus*, a ring.
A'NNULARY. } Applied to that which is in the form or shape of a ring; formed or shaped like a ring.

The first that I know of who observed the third coat of an artery to be a muscular body, composed of *annular* fibres, was Dr. Willis.—*Ray. On the Creation*, p. 2.

Lest the asperity or hardness of these cartilages, should hurt the œsophagus or gullet, which is tender and of a skinny substance, or hinder the swallowing of our meat, therefore these *annulary* gristles are not made round, or entire circles.—*Id. Ib.*

ANNU'MERATE. } Wollaston appears to
ANNUMERA'TION. } use this word to express,
To *add* to the number. See ENUMERATE.

There are omissions of other kinds which will deserve to be *annumerated* to these.—*Wollaston. Relig. of Nat.* s. 1.

There may be some pleasures, which, compared with what attends or follows them, not only may vanish into nothing but may even degenerate into pain, sought to be reckoned as pain, and v. v. some pains, that may be *annumerated* to pleasures.—*Id. Ib.* s. 2.

By a long duration and subsistence they [some species] do not only replenish the world with a new *annumeration* of others, but also maintain the former account in themselves.
Brown. Vulgar Errours, b. vi. c. 6.

A'NODYNE, *n.* } Fr. *Anodin*. Medicines,
A'NODYNE, *adj.* } which (by procuring sleep) take from a patient all sense of pain; from Gr. α, without, and ὀδυνη, pain.
That which removes, lulls, soothes, or mitigates pain.

For that tenderness of conscience which is the disease and soreness of conscience, it must be cured by *anodynes* and soft usages, unless they prove ineffective, and that the lancet is necessary.
Bp. Taylor. Ser. to the Irish Par. 1661. Ep. Ded.

Or who in sweet vicissitude appears
Of mirth and opium, ratafie and tears,
The daily *anodyne*, and nightly draught,
To kill those foes to fair ones, time and thought.
Pope. Moral Ess. Ess. 2.

Let what pains or diseases soever infest us, that [death] is an assured *anodyne*, and infallible remedy for them all.—*Barrow*, vol. iii. Ser. 15.

A man is fallen indeed when he is thus flattered. The *anodyne* draught of oblivion, thus drugged, is well calculated to preserve a galling wakefulness, and to feed the living ulcer of a corroding memory.—*Burke. On the French Rev.*

ANO'INT, *v.* } Lat. *Inungere*, *Ungere*, *Unctum*; Fr. *Oindre*. To *oint* (qv.)
ANO'INTING, *n.* } Ungere, Vossius informs us, is
ANO'INTMENT. } by some considered to be *unum agere*, because in *unguents* different substances are *united* into one (quia in *unguento uniantur* diversa.) The application is—
To rub, to smear with oil, or any oily, greasy substance.

For verili croude and pounce pilat with hethene men and peplis of israel camen togidre in this citee agens thin holi child ihesu whom thou *anoyntidist* to do the thingis that thin hond and thi counsel demyden to be don.
Wiclif. Dedis, c. 4.

For of a trueth, agaynst thy holy chylde Jesus (whō thou hast *anoynted*) both Herode and also Poncius Pylate, with the Gētyls and the people of Israel, gathered theselues together (in this cite) for to do whatsoeuer thy hande and thy counsell determyned before to be done.—*Bible*, 1539. *Ib.*

His hed was balled, and shone as any glas,
And eke his face, as it hadde ben *anoint*,
He was a lord ful fat and in good point.
Chaucer. The Prologue. The Monke.

Whan he cam to that lle there
He sat hym on his knees doun straught,
And his carecte, as he was taught,
He rad, and made his sacrifice,
And sithe *anoynte* hym in that wise
As Medea hym hath bede.—*Gower. Con. A.* b. v.

The *anoyntinge* of preistis and kinges, them to preche, and these to se their doctryne obserued, the transgressours punished, prefigured the *anoynting* of cryst with the spirit and him to be bothe kinge and priest
Joye. Expos of Daniel, c. 9

And the women assoone as it was lawfull to worke, prepared their *annoyntments* with all diligēce.
Tyndall. Workes, p. 261.

Obe. A sweet Athenian lady is in love
With a disdainful youth; *anoint* his eyes.
But do it when the next thing he espies
May be the lady.—*Shakes. Mids. N. Dream*, Act ii. sc. 2.

Kings were *anointed*, saith Gillas, not of God's *anointing*, but such as were cruelest, and soon after as inconsiderately, without examining the truth, put to death, by their *anointers*, to set up others more fierce and proud.
Milton. Hist. of England, b. iii.

Were that true, which is most false, that all kings are the Lord's *anointed*, it were yet absurd to think that the *anointment* of God should be as it were a charm against law, and give them privilege, who punish others, to sin themselves unpunishably.—*Id. Eikonoclastes*, § 29.

The number, the presumption, and the abilities of those, who take counsel together against the Lord and against his *anointed*, should not dishearten, but rather excite and encourage us to stand in the gap.
Bp. Berkeley. Ser. for the Prop. of the Gospel.

Our blessed Lord himself, who united in his own person the three fold character of king, priest, and prophet, was distinguished by the name of the Messiah, which in the Hebrew language, signifies *the anointed*.—*Porteus*, vol. ii. Lect. 21.

ANO'MALY, *n.* } Fr. *Anomal*; It. *Anomalo*; Sp. *Anómalo*; Lat. *Anomalia*; Gr. Ανωμαλης, from α, not, and ομαλυς, plain, smooth, even.
ANO'MALISM.
ANO'MALOUS.
ANO'MALOUSLY.

Unevenness, irregularity: and contrariety to rule or order; deviation from it.

These [Serpents with the head at each extreme] are monstrous productions, beside the intention of nature, and the statutes of generation, neither begotten of like parents, nor begetting the like again, but irregularly produced, do stand as *anomalies* in the general book of Nature.
Brown. Vulgar Errours, b. iii. c. 15.

But now the exceptions and *anomalisms* to these rules are so very numerous, that there is much more pains required for the remembring of them, than of the rules themselves.
Wilkins. Real Character, pt. iv. c. 6.

[Eve] was not solemnly begotten, but suddenly framed, and *anomalously* proceeded from Adam.
Brown. Vulgar Errours, b. v. c. 5.

The poetical dialect, consisting chiefly in certain *anomalies* peculiar to poetry; in letters and syllables added to the ends of words; a kind of licence commonly permitted to poetry in every language.—*Lowth. Isaiah. Preliminary Dis.*

If the deviation [from the scarf skin into nails] were accidental, an error, an *anomalism*; were it any thing else than settled by intention; we should meet with nails upon other parts of the body.—*Paley. Natural Theology*, c. 11.

Were there no uniformity in human actions, and were every experiment, which we could form of this kind, irregular and *anomalous*, it were impossible to collect any general observations concerning mankind; and no experience, however accurately digested by reflection, would ever serve to any purpose.—*Hume. On Hum. Underst.* s. 3.

But it is better that the whole should be imperfectly and *anomalously* answered, than that, while some parts are provided for with great exactness, others might be totally neglected, or perhaps materially injured, by the over-care of a favourite member.—*Burke. On the French Revolution.*

ANOMY, Gr. Ανομια, (a word of common occurrence in the Septuagint and New Testament,) from α, not, and νομος, law.
A transgression of the law, iniquity.

If we have respect unto the infinite mercy of God, and, to the object of this mercy, the penitent and faithful heart, there is no sin, which to borrow the word of Prudentius, is not venial: but, in respect of the *anomy*, or disorder, there is no sin which is not worthy of eternal death.
Bp. Hall. No Peace with Rome, § 3.

Whether our purer intellectuals, or only our impetuous affections, were the prime authors of the *anomie*, I dispute not.—*Glanvil. Vanity of Dogmatizing*, c. 2.

ANON, *ad.* On an; i. e. On or in ane or one (a. s. instant, moment, minute). See Then. Immediately, instantly, soon after.

To his fearen he wende *anon*, & bad hem hardi be;
So that the Brytones were vp the poynt to fle.
Arthur, oure kynge's brother, wende forth *anon* thore,
And duste on the kynge's armes, hym self as yt were.
R. Gloucester, p. 63.

But this that is sowen on the stony lond, this it is that heareth the word of god, and *anoon* with ioye taketh it.
Wiclif. Matt. c. 13.

Right now the hiehe windes blowe:
And *anon* after that ben lowe.
Gower. Con. A. The Prologue.

For *anon* after Olympias his mother, his sister, and his two wyues, and his two lytle sonnes, were slayne of his own nacions and pray seruants.—*Joye. Expos. of Daniel*, c. 11.

And ever and *anone*, when none was ware,
With speaking looks, that close embassage bore,
He rov'd at her, and told his secret care.
Spenser. Faerie Queene, b. iii. c. 9.

He was perfumed like a milliner,
And 'twixt his finger and his thumb he held
A pouncet box: which ever and *anon*,
He gave his nose, and took't away againe.
Shakespeare. 1 Part Henry IV. Act. i.

I had rather that a father should be hasty with his children, so he be appeased *anon*, than slow to anger, and as hard to be pleased again.—*Holland. Plutarch*, p. 13.

Have ye seen the morning sky,
When the dawn prevails on high,
When *anon*, some purply ray
Gives a sample of the day,
When, *anon*, the lark, on wing,
Strives to soar, and strains to sing?
Phillips. Happy Swain.

ANO'NYMOUS, *a.* } It. *Anonimo*; Sp. *Anonymo*; Lat. *Anonymus*; Gr. ανωνυμος; from α, not, and ονομα, a name.
ANO'NYMOUSLY.
Without a name; nameless.

"Hence," says the historian [Diogenes Laërtius], "it has come to pass, that to this present time may be found in the boroughs of the Athenians *anonymous* altars: a memorial of the expiation then made." These altars, it may be presumed, were called *anonymous*, because there was not the name of any particular deity inscribed upon them.
Lardner. Jewish and Heathen Testimonies.

Of the Essay on Man, numerous were the praises bestowed by his avowed enemies, in the imagination that the same was not written by him, as it was printed *anonymously*.
Pope. Dunciad. Testimonies of Authors.

Many of these pieces [Poems of Uncertaine Auctors] are much in the manner of Surrey and Wyatt, which was the fashion of the times. They are all *anonymous*.
Warton. Hist. of Eng. Poetry, vol. iii. s. 21.

ANO'THER, *adj.* One other. See Other. *Another* is found in composition with *Gates*, *Guess*: Another *gate* or way; another *guise*, sort, or kind.

And wo so *another* monne's god bynyme wole myd vnrygt,
Myd rygt he may ys owe lese, ryf the defendor ath the mygte.
R. Gloucester, p. 198.

For if he that cometh prechith *anothir* crist whom we prechidden not, or if ghe taken a *nothir* spyryt whom ghe tooken not, or a *nothir* gospel which ghe resceyuyden not, rightli ghe schulden suffre.—*Wiclif. 2 Corynth.* c. 11.

For yf he that cōmeth, preache *another* Jesus, thē him whome we preached: or yf ye receaue *another* sprete, then that which ye haue receaued, ether *another* goospell then yt ye haue receaued, ye might right well haue been cotēt.
Bible, 1539. *Ib.*

For who so will *another* blame,
He seketh ofte his own shame,
Whiche els might be right still.—*Gower. Con. A.* b. ii.

For stature one doth seem the best away to bear;
Another for her shape, and to stand beyond compare;
Another for the fine composure of a face:
Another short of these, yet for a modest grace,
Before them all preferr'd.—*Drayton. Poly-Olbion*, s. 26.

I tell you true, said she, and if my father had not played the hasty fool, it is no lie I tell you, I might have had *another-gains* husband than Dametas.—*Sidney. Arcadia*, b. ii.

If you are bent to wed, I wish you *another-gess* wife than Socrates had.—*Howell*, b. i. Let. 4. 9.

One man can no more discern the objects of his own understanding, and their relations, by the faculties of *another*, than he can see with *another* man's eyes, or one ship can be guided by the helm of *another*.
Wollaston. Religion of Nature, s. 3.

When Hudibras, about to enter
Upon *another-gate's* adventure,
To Ralpho call'd aloud to arm,
Not dreaming of approaching storm.—*Hudibras*, pt. i. c. 3.

Though the image of one point should cause but a small tension of this membrane, *another*, and *another*, and *another* stroke, must in their progress cause a very great one, until it arrives at last to the highest degree.
Burke. On the Sublime and Beautiful.

A'NSLAIGHT, *n.* A. S. *On-slagen.* Impactus. Dashed or beaten against; past tense of *on-slaqan*, to dash or beat against. See Slay and On-slaught.

Seb. I do remember yet, that *anslaight*, thou wast beaten,
And fledst before the butler: a black jack
Playing upon thee furiously, I saw it.
I saw thee scatter'd, rogue.
Beaum. & Fletch. Mons. Thomas, Act ii. sc. 2.

A'NSWER, *v.* } A. S. *And-swarian*: of unsettled etymology. *And* in Gothic appears to have had the force of the Lat. *Contra* (Gr. Αντι). *Swarian*, I doubt not (says Thwaites), signified primitively, to speak. And see Tyrwhitt on v. 4038.
A'NSWER, *n.*
A'NSWERABLE
A'NSWERABLY.
A'NSWERABLENESS.
A'NSWERER.

To speak—in return or opposition to any thing before spoken; to any thing before affirmed or required, or demanded.

To reply to—in speech or writing; and so—to account, give account, or be accountable for, to excuse, or justify. And also—

To be or act in return to any thing, in compliance with, in accommodation, proportion, or relation to:—to correspond, to corelate.

To satisfy the expectations or demands; to serve, or accomplish the aims, purposes, or intentions.

Tho the kyng of France herde this, he *answerede* ther to
That he hadde hym self lond y now, and tresour al so.
R. Gloucester, p. 32.

He went to the kyng of France, & schewed him his reasons,
Thorgh ther ordenance ther duzepers gaf *respons*.
Bifor Sir William the duzepers gaf *answere*.
R. Brunne, p. 143.

Now, Simond, said this John, by seint Cuthberd
Ay is thou mery, and that is faire *answerd*.
Chaucer. Reves Tale, v. 4126.

Be so thou stonde in iudgement
Upon certaine condicion,
That thou vnto a question,
Whiche I shall aske, shalt *answer*.—*Gower. Con. A.* b. i.

That thou shalt saie vpon this molde,
That all women leuest woldo
Be soueraine of mans loue.
* * * * *
With this *answer* thou shalt saue
Thy selfe, and other wise nought. *Id. Ib.*

Our holy liuyng muste agree with so holy a profession. You muste nedes be *answerable* vnto your hie priests, and his lawe, in youre conuersacion.—*Udal. Hebrues*, c. 12.

Thy profession is of hygh excellencye, but to frame thy self *answerably* like vnto it, thou hast nede much diligently to watche about thee.—*Id. Timothie*, c. 6.

And thus as I told you, concerninge this pece of good abearing: this good *answerer* hath here borne himself so wel, yt som part he *answereth* with vntrouth, som part he *answereth* a great deal lesse thē half, & som part neuer a deale.—*Sir T. More. Workes*, p. 987.

Prince. The man, I do assure you, is not heare,
And sheriffe, I will engage my word to thee,
That I will by tomorrow dinners time,
Send him to *answere* thee, or any man,
For any thing he shall be charged withall.—
If he haue robb'd these men,
He shall be *answerable*: and so farewell.
Shakespeare. 1 Part Hen. IV. Act ii. sc. 4.

Exceeding wrath thereat was Blandamour,
And gan this bitter *answere* to him make,
"Too foolish Partiell! that fayrest floure
Would gather fame, and yet no paines wouldst take"
Spenser. Faerie Queene, b. iv. c. 2.

Answerable whereunto was that heroical determination of Luther, who, after his engagements, against all threats and dissuasions, would go into the city of Worms, though there were as many devils in it as tiles upon their houses.
Bp. Hall. Balm of Gilead.

Out of this ground, the appellation which is given him of a Nazarene, however it be objected to him by way of reproach, is rather a notable proof of his *answerableness* to that prediction of the prophets.—*Id. Paraph. on Matthew.*

The three kinds of ancient hunting, which distinctly require fleetness, scent, and strength, are completely performed in this county by a breed therein, which are *answerably* qualified.—*Fuller. Worthies. Lincolnshire.*

You loiter, while the spoils are born away;
Our ships are laden with the Trojan store,
And you, like truants, come too late ashore.
He said, but soon corrected his mistake,
Found by the doubtful *answers* that we make.
Dryden. Virgil. Æneid, b. i. v. 509.

You might have met with an *answerer*, that would not have suffered you to have said so much truth together; but to me it is sufficient, that it is nothing to the purpose.
Chillingworth. Religion of Prot. pt. i. c. 2. § 47.

Now what instruction can we expect, in a question of this importance, from *answerers*, so void of candor; who, with a solemn air, and pretext of religion, can offer such an insult to the common sense of every reader?
Middleton. Answer to Objections, Pref.

When a man asks me a question, I have it in my power to *answer*, or be silent; to *answer* softly or roughly, in terms of respect, or in terms of contempt.

Beattie. Essay on Truth, pt. ii. c. 2. § 3.

The windows *answering* each other, we could just discern the glowing horizon through them—a circumstance which, however trivial in description, has a beautiful effect in landscape.—*Gilpin. Tour to the Lakes.*

If I pay money to a banker's servant, the banker is *answerable* for it.—*Blackstone. Commentaries*, b. i. c. 14.

ANT, *n.* } *Ant* contracted and corrupted
A'NTHILL. } from the A. S. *Œmett*, Emet, q. v. (Skinner.) In Ger. *Ameis*, *Ameisse*, so called (says Wachter), a fuga otii, because it is never idle; from *Meisse*, idleness, and *A.* prefixed "otium negat." In A. S. *Amet*, is, instructus, furnished, provided, from the verb *Ametan*.

You might haue sene them throng out of the town:
Like *ants*, when they do spoile the bing of corne,
For winter's dred, which they beare to their den.

Surrey. Æneis, b. iv.

On ev'ry side are seen descending down,
Thick swarms of Souldiers loaden from the Town.
Thus, in Battalia, march embody'd *Ants*,
Fearfull of Winter, and of future Wants,
T' invade the Corn, and to their Cells convey
The plunder'd Forrage of their yellow Prey.—*Dryden. Ib.*

ANTA'GONY, *n.* } Lat. of the lower ages, *Antagonista*; Gr. Αντι, against, opposed, contrary to; and Αγωνια, agony. See AGONY.
ANTA'GONIST.
ANTAGONI'STICK.
Struggle against, opposition, resistance.

An apostate idolater, whether husband or wife seducing, was to die by the decree of God, Deut. xiii. 6, 9. that marriage therefore God himself disjoins. for others born idolaters, the moral reason of their dangerous keeping, and the incommunicable *antagony* that is between Christ and Belial, will be sufficient to enforce the commandment of those two inspired reformers, Ezra and Nehemiah, to put an idolater away, as well under the gospel.

Milton. Doct. and Dis. of Divorce, b. i. c. 8.

Fair daughter, and thou son and grandchild both,
High proof ye now have given to be the race
Of Satan (for I glory in the name,
Antagonist of Heaven's Almighty King)

Id. Paradise Lost, b. x

Prae. His valour will take cold, put on your doublet.
Com. His valour will keep cold, you are deceived;
And relish much the sweeter in our ears;
It may be too, in the ordinance of nature,
Their valours are not yet so combatant,
Or truly *antagonistic*, as to fight.

B. Jonson. Mag. Lady, Act. iii. sc. 4.

Sir Francis Bacon observes, that a well written book, compared with its rivals and *antagonists*, is like Moses' serpent that immediately swallowed up and devoured those of the Egyptians.—*Spectator*, No. 10.

As the controversies on every subject grew daily warmer, men united themselves more intimately with their friends, and separated themselves wider from their *antagonists*.

Hume. Hist. of England, an. 1629.

ANTA'RCTICK, *adj.* } Fr. *Antarctique*; It. *Antartico*; Sp. *Antartico*; Lat. *Antarcticus*; Gr. Αντι against, opposite, and Αρκτος, the Bear. See the quotation from Wyatt.
A'RCTICK. }

And of this world so round within that rolling case,
Two points there be that neuer moue, but firmely kepe their place
The tone we see alway, the tother stands *obiect*,
Against the same, deuiding just the ground by line direct;
Which by imagination, drawne from the one to th' other
Toucheth the centre of the earth, for way there is none other;
And these be calde the poles, descride by starres not bright,
Artike the one northward we see, *antartike* thother light.

Wyatt. The Song of Jopas.

Sea he had search'd and land,
From Eden over Pontus and the pool
Maeotis, up beyond the river Ob;
Downward as far *antarctic*.—*Milton. Par. Lost*, b. ix.

To you who live in chill degree,
As map informs, of fifty-three,
And do not much for cold atone,
By bringing thither fifty-one,
Methinks all climes should be alike,
From tropic ev'n to pole *artique*,
Since you have such a constitution
As no where suffer diminution.—*Dryden*, Epistle 7.

Some pious drops the restless vagrants shed,
And now afresh their wing'd effusion spread,
Askance, or cross the broad Pacific deep,
Obliquely north the floating squadrons sweep,
Still *arctic* ply to reach the frozen pole,
Now hurry'd on Sarmatian tempests roll.

Brooke. Univ. Beauty, b. iv.

ANTECE'DE, *v.* } Fr. *Antécesseur*; It. *Antecedente*; Sp. *Antecedénte*; Lat. *Antecedere*; *Ante*, before, and *cedere*, to go. See ANCESTOR.
ANTECE'DENCE.
ANTECE'DENCY.
ANTECE'DENT, *n.*
ANTECE'DENT, *adj.*
ANTECEDA'NEOUS.
ANTECE'SSOR.
To go before, in space or time. The more common verb is, to *precede*.

And th' *antecedent* shall you fynde as true when you rede ouer my letter as himself can not say nay, but that the consecusyon is formal.—*Sir T. More. Workes*, p. 1115.

You saye that euery cõposicion geueth a new right and taketh away the auncíẽt tytle, yet you sayd before yᵗ this cõposicion neither geueth nor can geue any right, whiche conclusion is manifestly repugnant to the *antecedent*, therfore you must be answered thus, if nothynge be geuen, nothynge is taken away.—*Hall. Hen. V.* an. 8.

Wherfore Lowys, kynge of Fraunce, desyrous of that prouynce, whiche of late daves belonged to his *antecessours* and progenytours, sought besely the wayes and meanes to haue this childe Richarde vnder his tuyasion and gydynge.

Fabyan, c. 186.

After the childe hath learned perfitlie the eight partes of speach, let him then learne the right joining together of substantives with adjectives, the nowne with the verbe, the relative with the *antecedent*.—*Ascham. Schole-master*, b. i.

That very alteration, that *anteceded* that state which it hath, cannot possibly be eternal, but must be perfected within a certain portion of time destined to it, and consequently must have beginning within the compass of a determinate time, and cannot be eternally moving to its accomplishment.—*Hale. Origin. of Mankind*, p. 58.

The Israelites were certainly the most knowing people of the world, began early to record the memorials of their own times, and of those that *anteceded* them, delivered down by tradition from the patriarchs.—*Id. Ib.* p. 149.

There may be some religion *antecedent* to that which to us in this age appears to have been the ancientest.

Id. Ib. p. 169.

It is impossible that mixed or compounded bodies can be eternal, because there is necessarily, according to the rules of nature, a preexistence of the simple bodies out of which they are desumed, and an *antecedence* of their constitution preceding the existence of mixed bodies.—*Id. Ib.* p. 77.

Unity is before any multiplied number, which *antecedency* of Unity, he [Dionysius] applieth to the Deity.

Fotherby. Atheomania, p. 308.

He makes the intention, which is a most proper and elicite act of the will, or a willing of the end, as it is to be attained by certain means, to be no willing at all, but onely some *antecedane* inclination or propension.

Bramhall. Answer to Hobbes, p. 207.

Such things as do not at all depend upon external circumstances neither, nor are caused by things natural *antecedent*, but by some supernatural power; I say, when such future events as these are foretold, and accordingly come to pass, this can be ascribed to no other but such a Being as comprehends, sways, and governs all; and is, by a peculiar priviledge, or prerogative, of its own nature, Omniscient.

Cudworth. Intellectual System, p. 711.

I have attested it with the Catholick testimony of the primitive fathers, calling Episcopacie, the Apostolate, and bishops successors of St. Peter in particular; and of all the Apostles in general in their ordinarie offices in which they were superiour to the LXXII. the *antecessors* of the Presbyterate.—*Bp. Taylor. Episcopacy Asserted*, § 11.

Admit that, which as capable of *antecedaneous* proof, and as acknowledged by all persons owning any religion may be presupposed.—*Barrow*, vol. ii. Ser. 29.

Where *antecedents*, concomitants, and consequents, causes and effects, signs, and things signified, subjects and adjuncts are necessarily connected with each other, we may infer the causes from the effects, and effects from causes, the *antecedents* from the consequents, as well as consequents from *antecedents*, *&c.*; and thereby be pretty certain of many things both past, present, and to come

Watts. Logick, pt. ii. c. 5.

The salvation of men by the coming of Christ, is and ought to be ascribed primarily to the *antecedent* love and original essential goodness of the Father Almighty.

Clarke, vol. i. Ser. 27.

When we were enemies [saith St. Paul], we were reconciled unto God by the death of his Son: When we were enemies, that implies God *antecedently* to any man's conversion to have been appeased, and become favourably disposed toward all men.—*Barrow*, vol. i Ser. 40.

He [Lord Coventry] enjoyed the dignity of lord keeper about 15 years, if it be not more proper to say, that dignity had enjoyed him so long. His front presence did bespeak a venerable regard not inferior to any of his *antecessors*.

Wood. Athen. Oxon.

Many tribes of animals, acknowledged to be all of the same species, derive from nature a much more remarkable distinction of genius, than what, *antecedent* to custom and education, appears to take place among men.

Smith. Wealth of Nations, b. i. c. 2.

A'NTEDATE, *v.* } Compounded of Lat.
A'NTEDATE, *n.* } *Ante*, before; and *Datum*, given: from *Dare*, to give. See DATE.
To date before the time, to anticipate.

Sfor. To doubt,
Is worse than to have lost: and to despair,
Is but to *antedate* those miseries
That must fall on us.—*Massinger. D. of Milan*, Act i. sc. 3.

Why hath not my soul these apprehensions, these presages, these changes, those *antedates*, those jealousies, those suspicions of a sin, as well as my body of a sickness.

Donne. Devotions, p. 10.

Ignorantly thankful creature! thou begg'st in such a way, that by what would appear an *antedated* gratitude, if it were not a designless action, the manner of thy petitioning, beforehand, rewards the grant of thy request.

Boyle. Occasional Reflections, s. 1. Ref. 1.

He [Mr. Murray] got a warrant to be an earl, which was signed at Newcastle. Yet he got the king to *antedate* it, as if it had been signed at Oxford, to get the precedence of some whom he hated; but he did not pass it under the great seal during that king's life: but did it after his death: so his warrant, not being passed, died with the king

Burnet. Own Times, an. 1667.

Andromache! my soul's far better part,
Why with untimely sorrows heaves thy heart!
No hostile hand can *antedate* my doom,
Till fate condemns me to the silent tomb.
Fix'd is the term of all the race of earth.

Pope. Homer. Iliad, b. vi.

ANTEDILU'VIAN, *adj.* } *Ante*, before, (Gr.
ANTEDILU'VIAN, *n.* } Αντι, opposed, opposite,) is prefixed to very many common words, to denote priority. A few examples follow:
Antediluvian:—*Ante*, before; and *Diluvium*, a deluge: from *Diluere*, to wash away.
Before the flood, or deluge.
Ante-lucan:—*Ante*, before; and *Lucere*, to shine, to be light.
Before the light of day.

The whiche he perceiued by the armes and *enseignes* of the Galles.—*Goldinge. Cæsar*, b. i.

The text intends only the masculine line of Seth, conduceable unto the genealogy of our Saviour, and the *antedaluvian* chronology.—*Brown. Vulgar Errours*, b. vii. c. 3.

There the Jupiter of exemplary honour and magnificence, there the Phosphorus of piety and *antelucan* devotion.

Bp. Hall. Remains, p. 44.

Sozomen, noting that some did only observe three weeks of five days to the week out of the number of the seven *antepaschal* weeks, and yet nevertheless called it Quadragesima.

Bp. Taylor. Rule of Conscience, b. iii. c. 4.

The sinners of the *antediluvian* world, abusing the long space of one hundred and twenty years which he allowed for their repentance, perished at the end of it without mercy.—*Porteus*, vol. i. Lec. 12.

A sickness that leads to everlasting life is better than the health of an *antediluvian*.—*Cowper*, Let. 153.

A'NTEPAST. Lat. *Ante*, before, and *Pastum*, past part. of *Pascere*, to feed. See PASTURE.
A foretaste.

So we are obliged by our holy calling, and our own many great interests, to take some *antepast* of those celestial joys in this lower kingdom of heaven, and to spend no unconsiderable part of our present lives in this most blessed and holy employment.—*Hammond. Works*, vol. iv. Pref.

The fathers believed that they who die in the Lord rest from their labours, and are in blessed places, and have *antepasts* of joy and comforts, yet in those places they are reserved unto the judgment of the great day.

Bp. Taylor. Dissuasive from Popery, b. ii. pt. ii. s. 2.

These *antepasts* seem to have been a kind of collation preparatory to the principal entertainment. They generally consisted, it is probable, of such dishes as were provocatives to appetite.—*Melmoth. Cicero*, b. viii. Let. 25. Note.

ANTE'RIOR. } Fr. *Antérieur*; It. *Anteridre*; Lat. *Anterior*, from *ante*, before.
ANTERIO'RITY. }
Before, either in time or space; prior.

If that be the *anteriour* or upper part wherein the senses are placed, and that the posteriour and lower part, which is opposite thereunto, there is no inferiour or former part in this animal: for the senses being placed at both extremes, make both ends anteriour, which is impossible.

Brown. Vulgar Errours, b. iii. c. 15.

Among the many cavils that have been devised against the demonstrated existence of a first, intelligent, self-existent Cause of all things, this has been one; that things known must be *anterior* to knowledge.

Bolingbroke. On Human Knowledge, Ess. 1.

But our poet [Homer] could not have seen the prophecy of Isaiah, because he lived 100 or 150 years before that prophet: and this *anteriority* of time makes this passage the more observable.—*Pope. Hom. Iliad*, b. xix. v. 93. Note.

Round his head is the nimbus or glory; an addition that was *anterior* to his marriage, as the painter seems to intimate the queen's fruitfulness was *anterior* to it.

Walpole. Anecdotes of Painting, vol. i. c. 2.

ANTEVERT. Lat. *Antevertere: Ante*, before, and *Vertere*, to turn.

To turn round before, (so as to prevent or hinder.)

Doubtless to prevent some enormous act, which may follow upon our silence, or upon the urging of lawful authority when we are called to give evidence concerning a fact questioned, or to *antevert* some great danger to the public, or ourselves, to our friend, we may and must disclose our knowledge of a close wickedness.

Bp. Hall. Cases of Conscience, Add. 3.

Be the judgment never so good, yet if passion run before it and be precipitate upon the first and sudden apprehension of the thing proposed or objected, and so *antevert* the use of deliberation, and the ripening of the judgment, there must necessarily, or at least ordinarily, follow either mistake or disorder.—*Hale. Contemp. Of Moderation.*

ANTHEM. Low Lat. *Antiphona*, (see in Du Cange and Spelman); A. S. *Antefn*; Fr. *Antienne*, It. *Antifona*; Sp. *Antiphona*; Gr. Αντιφων, αντι, in return, and φωνη, a sound or voice. See ANTIPHONY.

Applied originally to—

Chants in return or response; to alternate singing or chanting. See the quotation from Bacon.

And whan that I my lif shulde forlete,
To me she came, and bad me for to sing,
This *antem* verayly in my dying,
As ye han herde.—*Chaucer. The Prioresses Tale*, v. 13,590.

Pope Celestine the first appoynted that the Psalmes of David should bee song in maaner of an *antheme* of all ye people because the sacrifice which was not woont to bee done.—*Barnes. Works*, p. 337.

Then came our sophisters with an *antetheme* of half an inch, out of whiche some of them drawe a threde of ix dayes long.—*Tyndall. Works*, p. 168.

Thē he [Wyllyam with the lōgo berde] made vnto them exhortacions or exortacions, and toke for his *antetheme*, "Haurietis aquas i gaudio de fontibus saluatoris." that is to meane, ye shall drawe i ioy waters of ye wellys of our sauyour.

Fabyan, an. 1198.

Whilst thus I spake, behold! with happy eye
I espide where at the ideles feet apart
A bevie of faire damzels close did lye,
Wayting when as the *antheme* should be sung on hye.

Spenser. Faerie Queene, b. iv. c. 2.

Several quires, placed one over against another, and taking the voice by catches, *anthem*-wise, give great pleasure.—*Bacon. Of Masques.*

There let the pealing organ blow,
To the full voic'd quire below,
In service high and *anthems* clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies,
And bring all heaven before mine eyes.

Milton. Il Penseroso.

The fixed ambitions to his glories rise,
And seek their source throughout his ambient skies;
Thence in united congregations fall,
And tune their *anthems* o'er the warbled ball.

Brooke. Universal Beauty, b. iii.

ANTHOLOGY. } Gr. Ανθολογια, from ανθος, a flower, and λεγειν, to gather, to choose. Commonly now applied to—
ANTHOLO'GICAL. }

A selection of flowers or beautiful pieces of poetry.

There is in the Greek *Anthology*, a remarkable mention hereof (sneezing) in an epigram upon one Proclus.

Brown. Vulgar Errours, b. iv. c. 9.

He [Robert Stafford] published a geographical and *anthological* description of all empires and kingdoms, both of continent and islands in this terrestrial globe, &c.

Wood. Athenæ Oxon.

ANTHROPOMO'RPHITE, *n. j.* } From Ανθρωπος, man,
ANTHROPOMO'RPHITE, *n.* } μορφη, form,
ANTHROPOMO'RPHISM. } shape.

One who believes God to have members, shape, and countenance, similar to those of man. See the quotation from Tillotson.

It was the opinion of the *Anthropomorphites*, that God had all the parts of a man, and that we are, in this sense, made according to his image.—*More. Def. of Cabbala*, c. 1.

The picture of the Creator, or God the Father, in the shape of an old man, is a dangerous piece, and in this fecundity of sects may revive the *Anthropomorphites*.

Brown. Vulgar Errours, b. v. c. 21.

Nor need any wonder how it [tradition of præ-existence] came at length to be lost, or at least kept but from a few, who considers the grossness of succeeding ages, when such multitudes could swallow the dull and coarse *Anthropomorphite* doctrines.—*Glanville. Pre-existence of Souls*, c. 4.

We are not to conceive of God as having a body, or any corporeal shape or members. This was the gross conceit of the *Anthropomorphites* of old, and of some Socinians of late, which they ground upon the gross and literal interpretation of many figurative speeches in Scripture concerning God, as where it speaks of his face, hand, and arm, &c.

Tillotson, vol. ii. Ser. 100.

But because I know you are not much swayed by names and authorities, I shall endeavour to shew you, a little more distinctly, the inconveniences of that *Anthropomorphism*, which you have embraced

Hume. Dialogue concerning Nat. Religion.

The doing of this I considered as (if the expression may be allowed) *anthropomorphitising* in the worst sense the incomprehensible author of nature, and had always been averse from interpreting, in a strict literal sense, such passages of scripture as attribute to him the parts and passions, the corporeal and intellectual properties and imperfections of a man.—*Anecdotes of the Life of Bp. Watson*, vol. ii. p. 407.

ANTHROPO'PATHY. Gr. Ανθρωπος, man, and παθος, passion, feeling. See the quotation.

Two ways, then, may the Spirit of God be said to be grieved: in Himself; in his Saints: in Himself by an *anthropopathy*, as we call it, in his Saints, by a sympathy. The former is by way of allusion to human passion or carriage.—*Bp. Hall.* Ser. 37. Eph. iv. 30.

ANTHROPO'PHAGY. Ανθρωπος, man, and φαγειν, to eat. See the quotation from Pliny.

The former *anthropophagi*, or eaters of man's flesh, whom we have placed about the north pole, tenne dales journey by land above the river Borysthenes, use to drinke out of the sculs of men's heads, and to weare the scalpes, haire and all, instead of mandeilions or stomachers before their breasts, according as Isogonus the Nicean witnesseth.

Holland. Pliny. b. vii. c. 2.

For when the scandal got foot, and run abroad, the heathens spared not to call the Christians *Cannibals*, and to impute to them *Anthropophagy*, or the devouring humane flesh, and that they made Thyestes's feast, who by the procurement of Atreus eat his own children.

Bp. Taylor. On the Real Presence, s. 11.

Whereas it is imputed unto *anthropophagy*, or the eating of man's flesh, that cause hath been common to many other countryes, and there have been cannibals or men eaters in the three other parts of the world, if we credit the relation of Ptolemy, Strabo, and Pliny.

Brown. Vulgar Errours, b. vi. c. 10.

A'NTI. }
A'NTICHRIST. }
ANTICONSTITU'TIONAL. } The Gr. Αντι, *against*, opposed to, is used as a prefix to words derived from the Greek and Latin, merely to denote, opposition, hostility. A few examples follow:
ANTIEPI'SCOPAL, &c. }

My litle sones, the last our is, and as ye han herd, that *antierist* cometh, now many *antieristis* ben maad, wherfore we witen, that is the last our.—*Wiclif.* 1 *Jon.* c. 2.

Lytell chyldren, it is the last tyme, and as ye haue herde how that *Antichrist* shall come, euen now are there many begonne to be *Antichrists* allredy, whereby we knowe, yt is the last tyme.—*Bible*, 1539. *Ib.*

If once that *anti-christian* crew
Be crush'd and overthrown,
We'll teach the nobles how to crouch,
And keep the gentry down.—*Quarles. Song of Anarchus.*

S. Paule saithe, that *Antichriste*, the man of sinne, shal sitte in the Temple of God whereby no doubte he meante the Churche.—*Jewel. Defence of the Apologie.*

When they shall have finished their testimony, which is after 1260 years, the *Anti-christian* power shall be more vehemently bent against them.—*Hall. Hard Texts*, Rev. xi. 7.

These lies become the basis of impious theoremes, which are certainly attended with ungodly lives; and then either Atheism or *Antichristianism* may come, according as shall happen in the conjunction of time and other circumstances.

Bp. Taylor. Set Forms of Liturgy, Pref.

Had he gratified, he thinks, *antiepiscopal* faction with his consent, and sacrificed the church government and revenues to the fury of their covetousness, &c. an army had not bin raised.—*Milton. Ans. to Eikon Basilike.*

Nothing can be more easy, than the creation of an *anti-constitutional* dependancy of the two houses of parliament on the crown will be in that case.

Bolingbroke. On Parties, Let. 19.

Nothing can be more reasonable than to admit the nominal division of constitutionists and *anticonstitutionists*, or of a court and a country party, at this time, when an avowed difference of principles makes the distinction real.—*Id. Ib.*

ANTI'CIPATE. }
ANTICIPA'TION. } Fr. *Anticiper*; It. *Anticipare*; Sp. *Anticipár*; Lat. *Anticipare*, (*Ante*, before, and *Capere*, to take.) See the quotations from Hall.
ANTI'CIPATORY. }

To take beforehand, by fore-thought or prejudgement; by foretaste, or presentiment. Consequentially—

To prepossess, to prejudge, to prevent, to preclude.

The Erles of Marche and Warwicke, and other beyng at Calice, had knowledge of all these doynges, and secrete conuenticles: wherfore to *anticipate* and preuent the Dukes purpose, they sent Jhon Dinham the valiaunt esquire, with a small numbre of men, but with a multitude of couragious hartes.—*Hall. Hen. VI.* an. 38

This payment was called an *anticipation*, which is to say, a thing taken or a thing comyng before his tyme or season. This terme was new to ye communalte, but thei payd wel for their learnying, for their money was paied out of hand wtout delay.—*Id. Hen. VIII.* an. 16.

Aga. Here art thou in appointment fresh and faire,
Anticipating time.—*Shakes. Troil. & Cress.* Act iv. sc. 5.

To light created in the first day, God gave no proper place or fixation; and therefore the effects named by *anticipation* (which was to seperate day from night) were precisely preformed, after this light was congregated and had obtained life and motion.—*Raleigh. Hist. of the World*, b. i. s. 7.

Prophecy, being an *anticipatory* history, it is sufficient that it speak according to the usual language of historians.

More. Seven Churches, Pref. s. 5.

I would not *anticipate* the relish of any happiness, nor feel the weight of any misery, before it actually arrives.

Spectator, No. 7.

This is visible, that many men give themselves up to the first *anticipations* of their minds, and are very tenacious of the opinions that first possess them; they are often as fond of their first conceptions as of their first born.

Locke. Conduct of the Understanding, § 25.

If I were to believe, with some authors, that my mind is perpetually changing, so as to become every different moment a different thing, the remembrance of past, or the *anticipation* of future good or evil, could give me neither pleasure nor pain.—*Beattie. Essay on Truth*, pt. i. c. 2. § 3.

A'NTICK, *v.* }
A'NTICK, *s.* }
A'NTICK, *adj.* }
A'NTICKLY. } Fr. *Antique*. Tullé à Antiques, Cut with Antiques or with Antick works, (Cotgrave.) Probably *Antique*, (qv.)
A'NTICKNESS. }

To have the oddity, the singularity of that which is *antique*. To resemble, to imitate, to assume the *odd* forms or shapes of the *antique*. And then,—To be odd, singular, fantastick.

At the nether ende were two broade arches upon thre *antike* pillers all of gold, burnished swaged and grauen full of gargills and serpentes . . . . and aboue the arches were made many sondri *antikes* & diuises.

Hall. Hen. VIII. an. 18.

At the enteryng into the palays before the gate, on the playne greue was buylded a fountayne of embowed woorke, gylte with fine golde, and bice, ingraueld wyth *antycke* woorkes, the olde god of wyne called Bacchus lurlyng the wyne, which by the conduyctes in the earth ranne to alle people plenteously with red, white, and claret wine.

Id. Ib. an. 12

——Gentle lords let's part,
You see we have burnt our cheekes. Strong Enobarbe
Is weaker than the wine, and mine own tongue
Spleets what it speakes: the wilde disguise hath almost
Antickt us all.—*Shakespeare. Ant. & Cleo.* Act ii. sc. 7.

Much fayrer then the former was that roome,
And richlier, by many parts, aray'd;
For not with arras made in paines full loome,
But with pure gold it all was overlayd,
Wrought with wilde *antickes* which their follies playd
In the rich metall, as they living were.

Spenser. Faerie Queene, b. iii. c. 12.

Behold distraction, frenzie, and amazement,
Like witlesse *antickes* one another meete,
And all cry Hector, Hector's dead: O Hector!

Shakespeare. Troil. & Cress. Act 5. sc. 3.

Ile charme the ayre to give a sound
While you performe your *antique* round:
That this great king may kindly say,
Our duties did our welcome pay.
Shakespeare. Macbeth, Act iv. sc. 1.

Bro. —— Boye
That lye and cog, and flout, deprave and slander
Goe *antiquely*, and show outward hideousnesse
And speake of halfe a dozen dang'rous words,
How they might hurt their enemies, if they durst.
Shakespeare. Much Ado, Act v. sc. 1.

Now for the inside here grows another doubt whether *grotesca* (as the Italians) or *antique* work, as we call it, should be received.—*Reliquiæ Wottonianæ*, p. 57.

Name not these living death-heads unto me,
For these not *ancient* but *antique* be:
I hate extremes; yet I had rather stay
With tombs than cradles, to wear out the day.
Donne. Elegies.

But let my due feet never fail
To walk the studious cloysters pale,
And love the high embowed roof,
With *antic* pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.—*Milton. Il Penseroso.*

Some fetch the original of this proverb ("he looks as the devil over Lincoln") from a stone picture of the devil, which doth (or lately did) overlook Lincoln-College. Surely the architect intended it no further than for an ordinary *antick*, though beholders have since applied those ugly looks to envious persons, repining at the prosperity of their neighbours, and jealous to be over-topt by their vicinity.
Fuller. Worthies. Oxford-shire.

Rom. And 'tis believ'd how practice quickly fashioned
A port of humorous *antickness* in carriage,
Discourse, demeanour, gestures.
Ford. Fancies, Act iv. sc. 2

In Shrove-tide, 1556, Sir Thomas Pope made for the ladie Elizabeth all at his own costes, a great and rich maskinge in the great halle at Hatfielde: wher the pageaunts were marvellously furnished. There were thar twelve minstreis *antickly* disguised; with forty-six or more gentlemen and ladies.—*T. Warton. Life of Sir T. Pope.*

A'NTIDOTE, *n.* }
A'NTIDOTE, *v.* }
ANTI'DOTAL. }
ANTIDO'TALLY. }
Fr. *Antidote*; It. *Antidoto*; Sp. *Antidoto*; Lat. *Antidotum*; Gr. Αντιδοτον, from αντι, against, δοτον, given, from διδοθαι, to give. See MITHRIDATE.

That which is *given against*, or as a remedy or preventive.

To antidote; to give or administer a preventive, a preservative, or remedy.

Mac. —— Canst thou
With some sweet oblivious *antidote*,
Cleanse the stuff'd bosom of that perilous stuff
That weighs upon the heart?—*Shakes. Macbeth*, Act v. sc. 3.

The last quære remains, of the virtue of this [unicorn's] horn, which some exalt so high, that it is not only *antidotal* to several venomes and substances destructive by their qualities, which we can command ourselves to believe; but also that it resisteth poysons which kill by second qualities, that is, by corrosion of parts.—*Fuller. Worthies. London.*

Nor could Alexander himself, at the price of all his conquests, *antidote*, or recall the poisonous draught, when it had once got into his veins.—*South*, vol. iv. Ser. 12.

This [the tooth of a sea-horse] in northern regions is of frequent use for hafts of knives, or hilts of swords, and being burnt becomes a good remedy for fluxes. but *antidotally* used, and exposed for unicorn's horn, it is an insufferable delusion.—*Brown. Vulgar Errours*, b. iii. c. 23.

The Africans, men best experienced in poisons, affirme whosoever hath eaten basil, although he be stung with a scorpion, shall feel no pain thereby; which is a very different effect, and rather *antidotally* destroying, then seminally promoting its production.—*Id.* b. ii. c. 7.

Ant. Gulanerius in his *antidotary* hath many such.
Burton. Anat. of Mel. p. 36.

To wake thy dead devotion was my point:
And how I bless night's consecrating shades,
Which to a temple turn an universe;
Fill us with great ideas, full of heaven,
And *antidote* the pestilential earth.
Young. Complaint, Night 9.

To say that, without a vicious luxury, the labour would not have been employed at all, is only to say, that there is some other defect in human nature, such as indolence, selfishness, inattention to others, for which luxury, in some measure, provides a remedy; as one poison may be an *antidote* to another.—*Hume. Essays*, pt. ii. Ess. 2.

A'NTIMASQUE. Perhaps a masque: a second or secondary masque, to succeed and correspond with the principal.

Let *Anti-masques* not be long; they have beene common of fooles, satyrs, &c. As for Angels, it is not comical enough to put them in *Anti-masques*. And any thing that is hideous, as Devils, giants, is on the other side as unfit. but chiefly let the Musicke of them be recreative, and with some strange changes.—*Bacon. Ess. Of Masques & Triumphs.*

A'NTINOMY. }
ANTINO'MIAN, *adj.* }
ANTINO'MIAN, *n.* }
ANTINO'MIANISM. }
ANTI'NOMIST. }
Lat. *Antinomia*; Gr. Αντινομια, (from αντι, against, and νομος, law.) A law against; particularly applied to a law against a law, the opposition of law or rule to another law or rule.

Antinomian: one against, an opposer of, a disbeliever of, the (obligation of moral) law.

Words in common use among theologians. See the quotations.

For these [humility, poverty, &c.] are direct *antinomies* to the lusts of the flesh, the lusts of the eyes, and the pride of life.—*Bp. Taylor. Great Exemplar*, pt. i. § 4.

If He once will'd adultery should be sinful, and to be punisht with death, all his Omnipotence will not allow him to will the allowance that his holiest people might as it were by his own *antinomie*, or counter-statute, live unreproved in the same fact as he himself esteem'd it, according to our common explainers.
Milton. Doct. and Dis. of Divorce, b. ii. c. 3.

A man cannot do a greater despite to the Christian religion, nor take a more effectual course to bring it into contempt, and to make it be hiss'd out of the world, than to represent it as a lewd and licentious doctrine, which gives men a perfect discharge from all the duties of morality, and obligeth them only to believe confidently, that Christ hath purchased for them a liberty to do what they will, and that upon these terms, and no other, they are secured of the favour of God in this world, and eternal salvation in the other. This is the sum and plain result of the *Antinomian* doctrine.—*Tillotson*, vol. ii. ser. 50.

That doctrine that holds that the covenant of grace is not established upon conditions, and that nothing of performance is required on man's part to give him an interest in it, but only to believe that he is justified, this certainly subverts all the motives of a good life. But this is the doctrine of the *Antinomians*.—*South*, vol. vii. Ser. 5.

It may be truly affirmed, that there is no society of Christians in the world, where *Antinomianism* and Libertinism more reign, than among the Papists, into whose faith they are interwoven, and men are taught them by the definitions of their church.—*Bp. Bull*, vol. i. Ser. 1.

Great offenders this way are the libertines and *Antinomists*, who quite cancel the whole law of God, under the pretence of Christian liberty.—*Bp. Sanderson. Ser.* p. 310.

ANTI'PATHY. }
ANTIPATHE'TICAL. }
ANTI'PATHITE. }
ANTI'PATHOUS. }
Fr. *Antipathie*; It. *Antipatia*; Sp. *Antipatia*; Lat. *Antipathia*; Gr. Αντιπαθεια, (from αντι, against, and παθος, feeling.)

A feeling against; contrariety of affection; dislike; aversion; opposed to *Sympathy*.

There are many ancient and received traditions and observations touching the sympathy and *antipathy* of plants; for that some will thrive best growing near others, which they impute to sympathy, and some worse, which they impute to *antipathy*.—*Bacon. Natural History*, § 479.

He goes on building many fair and pious conclusions upon false and wicked premises, which deceive the common reader, not well discerning the *antipathy* of such connexions.
Milton. Answer to Eikon Basilike.

If some men will swound at some meat, yea but smelling it unseen, by their disaffection thereunto; why may not whole species and kinds of creatures have some *antipathetical* places, though the reason thereof cannot be rendred?
Fuller. Worthies. Lincolnshire.

He is a man of a strange constitution, whose sickness is bred of an other's health; and seems never in health, but when some other is sick; as if nature had fram'd him an *antipathite* to vertue.—*Peltham*, Resolve 56.

Fred. What sublunary mischief can predominate,
A wise man thus? or doth thy friendship play
(In this *antipathous* extreme) with mine,
Lest gladness suffocate me?
Beaum. & Fletch. Four Plays in One.

—— Still she extends her hand
As if she saw something *antipathous*
Unto her virtuous life.—*Id. Q. of Corinth*, Act iii. sc. 2.

Ask you what provocation I have had?
The strong *antipathy* of good to bad.
When truth, or virtue, an affront endures
Th' affront is mine, my friend, and should be yours.
Pope. Epil. to Satires, Dia. 2.

Solomon, whatever might be the general worth and virtue of his character, had no such predominant attachment to righteousness nor *antipathy* to wickedness, in the large sense in which the words are taken by the psalmist, but that his love for the one and his hatred of the other were overpowered by his doating fondness for many of his seven hundred wives.—*Horsley*, vol. i. Ser. 5.

A'NTIPHON. }
ANTI'PHONAL, *n.* }
ANTI'PHONAL, *adj.* }
ANTI'PHONER. }
ANTIPHO'NICAL. }
ANTI'PHONY. }
Gr. Αντιφωνια, (from αντι, against; and φωνη, voice, sound.) Opposition or contrariety of sound. See the quotation from Plutarch.

Particularly applied to—

The alternate chant or singing in cathedrals: opposed to symphony. See ANTHEM.

Antiphoner, a book of anthems.

This litel childe his litel book lerning,
As he sate in the scole at his primere,
He alma redemptoris herde sing,
As children lered hir *antiphonere*.
Chaucer. The Prioresses Tale, v. 13,459.

We command and charge you that you do command the dean and prebendaries of your cathedral church, the parson, vicar, or curate, and churchwardens of every parish, to bring and deliver unto you all *antiphonals*, missals, grayles, processionals, &c.—*Burnet. Ref. Rec.* pt. ii. b. i. No. 47.

It was at first a confession of faith, and used by a newly baptized convert, and the standers by, and then it came to be a hymn, and very early annexed to the *antiphones*, and afterwards to the psalms and hymns.
Bp. Taylor. Set Forms of Liturgie, Pref.

True it is, that the harmony of music, whether it be in song or instrument, hath symphony by *antiphony*, (that is to say), the accord ariseth from discord, and of contrary notes is composed a sweet tune.
Holland. Plutarch, p. 136.

[John Gwyneth] supplicated that whereas he had spent twenty years in the praxis and theory of music, and had published three masses of five parts, and five masses of four, as also certain symphona's, *antiphona's*, and divers songs for the use of the church, he might be admitted to proceed in the faculty of music; that is, be made doctor of that faculty.
Wood. Fasti Oxon.

Antiphonal singing was first brought into the church of Milan, in imitation of the custom of the eastern churches.
Christian Antiquities, ii. iii.

Pliny has recorded, that it was the custom in his time to meet upon a fixed day before light, and to sing a hymn, in parts or by turns, to Christ as God; which expression can hardly have any other sense put upon it, than that they sung in an *antiphonical* way.
Wheatly. On the Common Prayer, p. 161.

He [Calvin] thought that novelty was sure to succeed, that the practice of *antiphonal* chaunting was superstitious, &c.—*Warton. Hist. Eng. Poetry*, vol. iii. p. 164.

Item, iii. *antiphoners* of parchments, bought by Mr. Parret for the quere.—*Warton. Life of Sir T. Pope.* App. No. 17.

ANTI'PODES. }
ANTI'PODAL. }
Fr. *Antipodes*; It. *Antipodi*; Sp. *Antipodas*; Lat. *Antipodes*; Gr. Αντιποδες, Αντιποδος, from αντι, against, opposed to; and ποους, a foot.

See the quotation from Brown.

—— Would he have stollen away
From sleeping Hermia? He beleeue as soone
This whole earth may be bord, and that the moone
May through the center creepe, and so displease
Her brothers noontide, with th' *antipodes*.
Shakespeare. Mid. Night's Dream, Act iii.

The opinion that there were *antipodes* was exploded when it was first broach'd; it was held absurd and ridiculous, and the thing itself to be as impossible as it was for men to go upon their heads with their heels upwards.
Howell, b. iii. Let. 9.

The common sort, aske the question and demand, how it happeneth that they opposite just against us, fall not in heaven? as if there were not a reason also readie, that the *antipodes* againe should marvaile why we fell not down.
Holland. Pliny, b. ii. c. 65.

"Unto other habitations, the same point will be both east and west; as unto those that are *antipodes*, or seated in points of the globe diametrically opposed. So the Americans are *antipodal* unto the Indians, and some part of India is both east and west unto America, according as it shall be regarded from one side or the other, to the right or to the left.—*Brown. Vulgar Errours*, b. v. c. 7.

A'NTIQUATE, ANTIQUA'RIAN, n. ANTIQUA'RIAN, *adj.* A'NTIQUARY, n. A'NTIQUARY, *adj.* ANTIQUA'RIANISM. A'NTIQUARISM. ANTIQUATENESS. ANTIQUA'TION. ANTI'QUE, n. ANTI'QUE, *adj.* ANTI'QUENESS. ANTI'QUITY. } Fr. *Antiqué*; It. *Antico*; Sp. *Antiquo*; Lat. *Antiquus*, or *Anticus*, from *Ante*, before. Fr. *Antiquaire*; It. *Antiquario*; Sp. *Antiquario*.

To *antiquate* is to treat as too old, too antient for use; to annul or put out of use; to render obsolete, on account of age. An Antiquary—

One who studies, is learned in times past; remote.

In what estimacié the woord of God was had in old tyme, may euidently appere by those rites and ceremonies as yet be vsed in ye church, left vnto vs of old *antiquitie*.

Udal. Preface to John.

If mine owne remembraunce begile me not, among mine *antiquities* I haue brought a stone out of Greece, the which Pithagoras the philosopher helde at the gates of his schoole.

Golden Book, c. 9.

Who so lust to know more touching the certeyntie and truth of these matters maye reade the booke of the excellent *antiquary* John Leyland, intituled the Assertion of Arthur, where euerie thing is more at large discoursed.

Grafton, vol. i. pt. vii.

Looke backe, who list, vnto the former ages,
And call to count, what is of them become:
Where be those learned wits and *antique* sages,
Which of all wisdoome knew the perfect somme!

Spenser. Ruines of Times.

First Player. ——— Anon he finds him
Striking too short at Greekes. His *anticke* sword
Rebellious to his arme lyes where it falles,
Repugnant to command.—*Shakes. Hamlet*, Act ii. sc. 2.

Ori. O good old man, how well in the appeares
The constant seruice of the *antique* world,
When seruice sweate for dutie, not for meede.

Id. As You Like It, Act ii. sc. 3.

An Egyptian priest having conference with Solon, said to him: You Grecians are ever children; you have no knowledge of *antiquity*, nor *antiquity* of knowledge.

Bacon. Apophthegms.

This towne [Renchester] is farre more ancient than Hereford: it standeth on the same side of the river Wie, and three miles or more above Hereford; and was in the Romans' time, as appeareth by many things, especially by *antient* money of the Cæsars, very often found within the towne, and in plowing thereabout, the which, the people there calleth dwarf money.—*Stow. Chronicle. East Angles.*

And if we do chance to think upon the serious resolutions we then entertained, we look upon them as the weak results of our infirmity, useful indeed for that time, but now *antiquated* and grown unreasonable.

Hale. Contem. A Preparative.

If thou live to old age (a thing that naturally all men desire) that will abate, if not *antiquate*, thy wit, learning, and parts.—*Id. Ib. Of Humility.*

What time the persons ossuaries entered the famous patents of the dead, and slept with princes and counsellors, might admit a wide solution. But who were the proprietaries of these bones, or what bodies these ashes made up, were a question above *antiquarism*.—*Brown. Hydriotaphia.*

Instructed by the *antiquary* times:
He must, he is, he cannot but be wise.

Shakespeare. Troil. & Cress. Act ii. sc. 3.

You bring forth now, great queen, as you foresaw
An exemption of the salique law.

Carturight. Poems to the Queen.

Can it [I admire the height of his [Milton's] invention, and the strength of his expression, without defending his *antiquated* words, and the perpetual harshness of their sound!

Dryden. Translations. Pref.

God began to punish it [sacrilege] very early • • • in Achan in the Old Testament, in Ananias and Sapphira in the New: that no one may pretend *antiquateness* of the Old Testament.—*Life of Mede. Ap.*

With sharpen'd eight pale *antiquaries* pore,
The inscription value but the rust adore.
Thus the fine varnish, that the green endears,
The sacred rust of twice ten hundred years.

Pope. Ep. To Addison.

We may discover something venerable in the *antiquenesse* of the work, but we would see the design enlarged.—*Addison.*

The Dutch, whom we are apt to despise for want of genius, shew an infinitely greater taste of *antiquity* and politeness in their buildings and works of this nature, than we meet with in those of our own country.—*Spectator*, No. 20.

I shall faithfully lay before the reader such materials as that laborious *antiquary* (Mr. Vertue) had amassed for deducing the history of English painting from a very early period.—*Walpole. Anecdotes of Painting*, c. 1.

This is the species of cascade, which was the great object of imitation in all the *antiquated* water-works of the last age.—*Gilpin. Tour to the Lakes.*

The long detail of where we'd been,
And what we'd heard, and what we'd seen;
And what the poet's tuneful skill,
And what the painter's graphic art,
Or *antiquarian's* searches keen,
Of calm amusement could impart.—*Scott. Ode to a Friend.*

He [Sir Tho. Stradling] was father of Sir John Stradling, remarkable in the reign of Elizabeth, for his critical skill in the British language, and his patronage of the Welsh *antiquarian* literature.—*Warton. Life of Sir T. Pope.*

The sun was hot, but the spirit of *antiquarianism* gave us strength and courage to climb up to the platform of Saint John de Alfarache.—*Swinburne. Trav. through Spain*, Let. 31.

I used to despise him [Dr. Middleton] for his *antiquarianism*; but of late, since I grew old and dull myself, I cultivated an acquaintance with him for the sake of what formerly kept us asunder.—*Warburton*, Let. 221.

He [Tullus] had such an abundant collection of ancient statues, that he actually filled an extensive garden with them the very day he purchased it; not to mention numberless other *antiques*, which stood neglected in a lumber-room.—*Melmoth. Pliny*, b. viii. Ep. 18.

Of all the precious remains of *antiquity*, perhaps Aristotle's Treatise on Poetry is come down to us as much injured by time as any.—*Lowth. Isaiah. Preliminary Dis.*

It is a radical error of such poor *antiquists* as Scotland, where *antiquities* are an unknown land in science, has hitherto produced, to compare its ancient history with that of England.—*Pinkerton. On Medals*, vol. ii. s. 19.

No gold at all, nor any other silver [than the silver penny] was ever struck in England till long after the Heptarchic period; and those theoretic *antiquists*, who assert the contrary, only betray their gross ignorance of coins.—*Id. Ib.*

ANTI'STROPHE. Gr. Αντιστροφη, from Αντιστρεφ-ειν, to turn again. See the quotation.

It was customary, on some occasions, to dance round the altars, whilst they sang the sacred hymns, which consisted of three stanzas or parts; the first of which, called *strophe*, was sung in turning from east to west; the other named *antistrophe*, in returning from west to east: then they stood before the altar, and sung the epode, which was the last part of the song.—*Potter. Antiq. of Greece*, b. ii. c. 4.

ANTI'THESIS. ANTITHE'TICAL. } Fr. *Antithese*; It. *Antitesi*; Sp. *Antithesis*; Lat. *Antithesis*; Gr. Αντιθεσις, opposition, (αντι, against, opposed to, and θεσις, place or position.) Tindale has, what he calls, "A pretye *Antithesis* between the Pope's Churche and Christe's little Flock," (*Workes*, p. 292. Margin.) We should say, *Contrast*. See the quotation from Blair.

This epithet of the Church to be *the pillar and ground of truth* is to be understood, to signifie in *opposition* to all religions that were not Christian; the implied *antithesis* is not of the whole to its parts, but of kind to kind.

Bp. Taylor. Dissuasive from Popery, b. i. pt. ii. s. 1.

His wit all see-saw, between that and this,
Now high, now low, now master up, now miss,
And he himself, one vile *antithesis*.

Pope. Prol. to the Satires.

As comparison is founded on the resemblance, so *antithesis* on the contrast or opposition of two objects. Comparisons and *antitheses* are figures of a cool nature; the productions of imagination, not of passion.—*Blair*, Lec. 17.

Parallel *antithetical* expressions are, in like manner, substituted for rhythm and cadence.

Mason. On Church Musick, p. 179.

A'NTITYPE. ANTITY'PICAL. ANTITY'POUS. } Fr. *Antitype*; Sp. *Antitypo*; Gr. Αντιτυπον, from αντι, denoting correspondency, and τυπος, a form, or figure. (See *Parkhurst*, also TYPE.) Our version of Heb. ix. is, *Patterns*, and in 1 Pet. iii. *Figure*. The latter, Parkhurst explains, *Antitypical*, or an *Antitype*—

"Somewhat answering to, and represented by, a type, or emblem."

And Delpino—

"That which is resembled or shadowed out by the type."

Christ said not, this is the *type* of my body, but it is *it*. But, however, this new question began to branle the words of type and *antitype*, and the manner of speaking began to be changed, yet the article as yet was not changed. For the Fathers used the words of type and *antitype*, and image, &c. to exclude the natural sence of the sacramental body: and Damascene, and Anastasius Sinaita, and some others of that age, began to refuse those words, lest the sacrament be thought to be nothing of reality, nothing but an image.

Bp. Taylor. Of the Real Presence, s. 12, § 28.

The Mosaic law was intended for a single people only, who were to be shut in, as it were, from the rest of the world, by a fence of legal rites, and *typical* ceremonies; and to be kept by that means separate and unmixed, until the great *antitype*, the Messiah, should appear, and break down this fence, and lay open this inclosure.

Atterbury, vol. i. Ser. 4.

We conceive that the first heads of being ought rather to be expressed thus: Resisting or *antitypous* extension, and life (i. e. internal energy and self-activity); and then again, that life or internal self-activity, is to be subdivided into such as either acts with express consciousness, or synæsthesis, or such as is without it.

Cudworth. Intell. System, p. 159.

A'NTLER. A'NTLERED. } Fr. *Andoillier*, *Antoillier*, *Endouiller*. The brow *anklers*, or first branch of a deer's head, (Cotgrave.) *Antoillier*, the French etymologists seem willing to derive from the Latin *Ante*, before. May it not be compounded of *En* and *Douille*, which, Cotgrave says, is a *socket*, (it is perhaps a diminutive of *Tuyau*,—see TUBILL.) Our own word, *Antler*, for which no very old authorities have been found, may be a corruption of *Ankler*, and this be from *Hank*. See ANKLE.

When they grow old, they grow less branched, and first do lose their brow *antlers* or lowest furcations next the head.

Brown. Vulgar Errours, b. iii. c. 9.

Haste, like the nimblest harts, that lightly bound
Before the stretches of the swiftest hound;
With reaching feet devour a level way,
Across their backs their branching *antlers* lay,
In the cool dews their bending body ply,
And brush the spicy mountains as they fly.

Parnell. Gift of Poetry.

A fowl with spangled plumes, a brinded steer,
Sometimes a crested mare, or *antler'd* deer:
Sold for a price, she parted, to maintain
Her starving parent with dishonest gain.

Vernon. Ovid, b. viii.

A stag sprang from the pasture to his call,
And kneeling, lick'd the wither'd hand that tied
A wreath of woodbine round his *antlers* tall,
And hung his lofty neck with many a flow'ret small.

Beattie. Minstrel, b. xi.

——— They found
Ulysses dear to Jove hemm'd all about
By Trojans, as the lynxes in the hills,
Adust for blood, swarm round the *antler'd* stag
Pierc'd by the archer.—*Cowper. Homer. Iliad*, b. xi.

A'NTRE. Fr. *Antre*; It. *Antro*; Lat. *Antrum*; a cave or den.

——— Of my redemption thence,
And portance in my traueilours historie,
Wherein of *antars* vast, and desarts idle,
Rough quarries, rocks, hills, whose head touch heaven,
It was my hint to speake.—*Shakes. Othello*, Act i. sc. 3.

A'NVIL. A'NVILLED. } Ger. *Anbold*; D. *Æn-beld*, that on which any thing is formed (beaten into form); in A. S. *Anfilt*, the *b* changed into *f*; but Skinner derives from *Æn*, *on*, and *feallan*, to fall, because the hammer frequently falls upon the *anvil*, and the *anvil* is exposed to the frequent blows of the hammer. Wachter, Ger. *Fillen*, cædere, to strike. An anvil is—

A solid mass upon which metals are beaten or prepared for use, are formed or fashioned for use:—

To be on the anvil is, met.

To be in a state of preparation, planning, forming or fashioning for use, action or practice.

Although I could not make so wele
Songe ne knew the art all
As coud Lamekes son Tubell
That found out first the art of song
For as his brothers hammers rong
Upon his *anuelt* vp and downe
Therof he toke the first sowne.—*Chaucer. Dreame.*

——— Some thrusting forth frō bellows blasting winds
Incessant yēeld and draw, some dips in lakes and troughes of stones
Hot hissing gleads: all Ætna vaults with *anuilds* mourning grones.—*Phaer. Æneados*, b. viii.

One stirs the fire, and one the bellows blows.
The hissing steel is in the smithy drown'd:
The grot with beaten *anvils* groans around.—*Dryden. Ib.*

And double blowes about him stoutly laid,
That glauncing fire out of the yron pland,
As sparkles from the *anduile* use to fly,
When heavy hammers on the wedg are swaid.
Spenser. Faerie Queene, b. I. c. 12.

—— Allegiance
Tempted too far is like the trial of
A good sword on an *anuil*; as that often
Flies in pieces without service to the owner;
So trust enforced too far proves treachery,
And is too late repented
Massinger. Great Duke of Florence, Act ii. sc. 3

Alo. —— It must be told,
Yet ere you hear it, with all care put on
The surest armour *anuil'd* in the shop
Of passive fortitude; the good Cleander,
Your friend is murther'd.
Beaum. & Fletch. Lover's Progress, Act iv.

Yet they with patience can by none be read
That know not how they uncorrected stand
Snatcht from the forge, ere throughly *anuiled*;
Deprived of my last life-giving hand.
Sandys. Ovid. Tristia.

—— Now, Cyclopean chief!
Quick on the *anuil* lay the burning bar,
And with thy lusty fellows, on its sides
Impress the weighty stroke—*Jago. Edge Hill*, b. III.

ANXIETY. **A'NXIOUS.** **A'NXIOUSLY.** **A'NXIOUSNESS.** } Fr. *Anxiété*: It. *Ansietà*; Sp. *Ansia*; immediately from the Latin, *Anxietas*, from *Angere*, which Vossius derives from the Greek Αγχειν, to strangle, to suffocate. The German has *Angst*. Joy several times uses *anxt*.

Anxiety, *anguish*, and *anger*, appear to have the same ultimate origin. See ANGUISH and ANGER.

Anxiety is always used, where some degree of uncertainty exists; and is applied to—

The painfulness arising from doubt, uncertainty, perplexity; to an eager desire, or solicitude, where the result is not certain.

And albeit that god cõmaunded yᵗ we should chiefly seke for heuen, and promiseth that if we do so, all other thinges that we nede shal be cast vnto vs, and would that we should in no wise liue in *anxyete*, and trouble of minde for any fere of lack.—*Sir T. More. Workes*, p. 197.

But what do our weasy bishops and prelats which should in this *anxt* playe Daniels parte withe prayers.
Joye. The Exposicion of Daniel, c. 9. p. 151.

—— The sweet of life, from which
God hath bid dwell far off all *anxious* cares,
And not molest us; unless we ourselves
Seek them with wandering thoughts, and notions vain.
Milton. Paradise Lost, b. viii.

The life of the desperate equals the *anxieties* of death; who in incessant inquietudes but act the life of the damned, and anticipate the desolations of hell.
Brown. Vulgar Errours, b. I. c. 2.

I know a lady so given up to this sort of devotion, that though she employs six or eight hours of the twenty four at cards, she never misses one canonical hour of prayer, for which time another holds her cards, to which she returns with no little *anxiousness* till two or three in the morning.
Spectator, No. 79.

God hath not thought fit to throw so much light upon it, [the after state] as to satisfy the *anxious* and inquisitive desires the soul hath to know it.—*Mason. On Self Knowl.*

We have gone through the whole circle of civil injuries, and the redress which the laws of England have *anxiously* provided for each.—*Blackstone. Commentaries*, b. ix. c. 17.

A'NY. **A'NYWHERE.** } *Ane*, or *one*, generally, unlimitedly; who, or what ever it may be. See ANE.

He bood for to geue hym ye dogter in spousyng,
The noblest damesel that was in *eny* londe.
R. Gloucester, p. 65.

After mete in the haule the kyng [Hardeknoute] mad alle blithe.
In alle his joye makying, among tham ilkone,
He felle dede doun colde as *any* stone.—*R. Brunne*, p. 56.

And if *eny* of you nedeth wisdom axe he of God, which giueth to alle men largeli, and upbreideth not, and it schal be giuen to hym.—*Wiclif. James*, c. I.

If *any* of you lacke wysedome, let him aske of God whyche, &c.—*Bible*, 1551. *Ib.*

Take thou thy part, what that man wot thee yeve,
And I shal min, thus may we both leve.
And if that *any* of us have parte than other,
Let him be trewe, and part it with his brother.
Chaucer. The Freres Tale, v. 7115.

It was, ne neuer shall be founde
Betweene foryetfulnes and drede,
That man shulde *any* cause spede.—*Gower. Con. A.* b. iv.

Neyther beseemeth it suche as are in Christes stede, to be *anywhere* oftener, then in the temple.—*Udal. Marke*, c. 11.

Lod. Oh thou Othello, that was once so good,
Falne in the practise of a cursed slaue,
What shall be saide to thee.
Oth. —— Why *any* thing:
An honourable murderer if you will.
Shakespeare. Othello, Act v. sc. 2.

He is a path, if *any* be misled;
He is a robe, if *any* naked be;
If *any* chance to hunger he is bread;
If *any* be a bondman, he is free;
If *any* be but weak, how strong is he!
G. Fletcher. Christ's Victory.

Neither can a man be a true friend, or a good neighbour, or *anywise* a good relative, without industry.
Barrow, vol. iii. Ser. 19.

And taking the whole of the collection together, it is an unquestionable truth that there is no one book extant, in *any* language, or in *any* country, which can in *any* degree be compared with it for antiquity, for authority, for the importance, the dignity, the variety, and the curiosity of the matter it contains.—*Porteus*, Lect. 1.

A'ORIST. Gr. Αοριστος, (α, not, without; and ορος, a bound or limit,) unbounded, undefined, indefinite. Applied to a grammatical distribution of tenses. See the quotation.

The tenses are used to mark present, past, and future time, either indefinitely without reference to any beginning, middle, or end; or else definitely in reference to such distinctions. If indefinitely, then we have three tenses, an *aorist* of the present, an *aorist* of the past, and an *aorist* of the future.—*Harris. Hermes*, b. i. c. 7.

APA'CE. On pace. Quick pace, in speed, in haste; speedily, hastily.

Thou farest eke by me Pandarus
As he, that whan a wight is wo bigon
He cometh to him *apace*, and saith right thus
Thinke not on smart, and thou shalt fele none.
Chaucer. Troil. b. iv.

To Bialacoil she went *a pace*
And to him shortely in a clause
She said. *Id. Rom. of the Rose.*

Gallop *a-pace* bright Phœbus through the sky,
And dusky night, in rusty iron car,
Between you both, shorten the time, I pray,
That I may see that most desired day,
When we may meet these traitors in the field.
Marlow. Edw. II.

The good or bad repute of men depends in great measure upon mean people, who carry their stories from family to family, and propagate them very fast, like little insects, which lay *apace*, and the less the faster.
Wollaston. Religion of Nature, s. 5.

I feel this beginning of the autumn, which is already very cold the leaves are withered, fall *apace*, and seem to intimate that I must follow them.—*Chesterfield*, Let. 390.

APAGO'GICAL. Gr. Απαγωγη, from απο, and αγειν, to draw, or lead away.

The application of this word in dialectics may be seen in the citation from Beattie.

If this be not admitted, I demand a reason why any other *apagogical* demonstration, or demonstration *ad absurdum*, should be admitted in geometry rather than this.
Berkeley. Analyst, § 25.

There are two sorts of mathematical demonstration. The one is called direct, and takes place when a conclusion is inferred from principles which render it necessarily true; and this, though a more perfect or more simple sort of proof, is not more convincing than the other; which is called indirect, *apagogical*, *reducens ad absurdum*, and which takes place, when by supposing a given proposition false, we are necessarily led into absurdity
Beattie. Moral Science, pt. iv. c. 2.

APA'RT. **APA'RTMENT.** } Fr. *A part*; It. *Da parte*, *Appartamento*; Sp. *Aparte*.

In part; partly; separated into parts; separately, aside, away, out of the way. Apartment is applied to—

Any part or portion (of a building or dwelling,) parted, or separated into different parts.

For *aparti* we knowen, and *aparti* we profecien, but whanne that schal come that is parfyt, that thing that is of *parti* schal be auoided.—*Wiclif. 1 Corynth.* c. 13.

Ye han in your bodie diuers mẽbers, and fiue sundrie wittes, euerich *aparte* to his owne doing, which thinges as instrumentes ye vsen, as your hands *apart* to handle, feete to go, tongue to speake, eye to see.
Chaucer. Test of Love, b. iii.

I never sawe my lady laye *apart*
Her cornet blacke, in colde nor yet in heate,
Sith fyrst she knew my grief was growen so greate.
Surrey. Complaint, &c.

For servants thine keep tauntings tart;
Admonish gently me *apart*;
And, when in sport some time I spend,
Do thou not sharply reprehend.
Kendall. Precepts of Wedlock.

——Where is he gone!
Qu. To draw *apart* the body he hath kild,
Shakespeare. Hamlet, Act iv. sc. 1.

A private gallery 'twixt the *apartments* led,
Not to the foe yet known, or not observ'd,
Through this we pass. *Denham. Virgil*, b. ii.

I would in a very particular manner recommend these my speculations to all well-regulated families, that set *apart* an hour in every morning for tea and bread and butter.
Spectator, No. 10.

His ornaments with nicest art display'd,
He seeks th' *apartment* of the royal maid.
Three rooms contiguous in a range were plac'd;
The midmost by the beauteous Herse grac'd.
Addison. Ovid. Metamorphoses, b. ii.

There is a mathematical whole which is better called integral, when the several parts, which go to make up the whole are really distinct from one another, and each of them may subsist *apart*.—*Watts. Logick*, pt. i. c. 6. s. 7.

A massy portcullis gate leads to the ruins of what was once the habitable part of the castle, in which a large vaulted hall is the most remarkable *apartment*.
Gilpin. Tour to the Lakes.

A'PATHY. **APATHE'TICK.** **APATHE'TICAL.** } Sp. *Apatia*; Lat. *Apathia*; Gr. Απαθεια, from α, not, without; and παθος, feeling; without passion or feeling.

Unfeelingness, dispassion, insensibility.

And yet verily they themselves againe do terme those joyes, those promptitudes of the will, and wary circumspections by the name of Eupathies, i. e. good affections and not of *Apathies*, that is to say of impassibilities: wherein they use the words aright and as they ought.
Holland. Plutarch, p. 62.

Of good and evil much they argued then,
Of happiness and final misery,
Passion and *apathy*, and glory and shame,
Vain wisdom all, and false philosophy.
Milton. Paradise Lost, b. ii.

What is called by the stoics *apathy*, or dispassion; by the sceptics indisturbance; by the Molinists quietism; by common men peace of conscience: seems all to mean but great tranquility of mind.—*Sir W. Temple. Of Gardening.*

I am not to be *apathetick* like a statue.
Harris. On Happiness.

Does he [the sage] constantly indulge this severe wisdom, which, by pretending to elevate him above human accidents, does in reality harden his heart, and render him careless of the interests of mankind, and of society? No; he knows that in this sullen *apathy*, neither true wisdom nor true happiness can be found.—*Hume. Essays The Stoick.*

Fontenelle was of a good-humoured and *apathistical* disposition.—*Seward. Anecdotes*, vol. v. p. 252.

A'PE, n. **A'PE, v.** **A'PERY.** **A'PISH.** **A'PISHLY.** **A'PISHNESS.** } Skinner suspects the name of this animal to be of African or Indian origin. Wachter suggests the Ger. *Aben*, imitari, to imitate. As in the Latin, *Simile*, from similis, like.

Apish—imitative, mimicking, mocking; resembling the tricks of an *ape*, affecting (sc. the manners of others); wanton, full of tricks, mischievous.

So loveth she this hardy Nicholas,
That Absolon may blow the buckes horn;
He ne had for his labour but a scorne.
And thus she maketh Absolon hire *ape*.
Chaucer. The Miller's Tale, v. 3390.

Sith it is no new thinge, a fonde *ape* to make mockes and mowes, I wyl as I say leaue of thys felowes folishe *apishnesse*, and I shall goe to the matter self.
Sir T. More. Workes, p. 736.

If a man aske you, what your maruelous fashioned playing coates, and your other popatrye meane, and what your disfigured hondes, and all your *apish* play meane, ye know not and yet are they but signes of thinges which ye haue professed.—*Tindall. Workes*, p. 311.

Fear. Stand by there. What are you?
Seeing. My lady's *ape*, that imitated all her fashions; falling as she did, and running the same course of folly.
Nabbes. Microcosmus, Act v.

Yet I think it is not fit, that every man should travail it makes a wise man better, and a fool worse this gains nothing but the gay sights, vices, exotick gestures, and the *apery* of a countrey.—*Feltham*, pt. i. Resolve 87.

This *apish* and vnmannerly approach,
This harnessed maske, and vnadused reuell,
This vnheard sawcinesse and boyish troopes,
The king doth smile at.—*Shakes. K. John*, Act v. sc. 2.

Here (in Bedlam) he shall see one mopishly stupid, and so fixed to his posture, as if he were a breathing statue, there, another *apishly* active and restless.—*Bp. Hall*, Solil. 29.

Look upon their Chemarim, the sacred actors in this religious scene what shall you see, but idle *apishness* in their solemnest work, and either mockery or slumbering!
Id. Censure of Travel, § 20.

All these are ours, and I with pleasure see
Man strutting on two legs, and *aping* me.
Dryden. Fables. Cock & Fox.

The people of England will not *ape* the fashions they have never tried, nor go back to those which they have found mischievous on trial.—*Burke. On the French Revolution.*

APE'RT. APE'RTION. APE'RTLY. APE'RTNESS. A'PERTURE. APE'RIENT. APE'RTIVE, *adj.* } Fr. *Apert*; It. *Aperto*; Sp. *Abierto*; Lat. *Apertus*, past part. of *Aperire*, (*Ad parire*, to bear;) to bring before, or into public view.

Brought into public view, open, uncovered, undisguised, unconcealed.

Hoh churche, quath Pandulf, so riztuol is and was,
That he ne sseal no preat sette adoun, without*e apert* trespas.—*R. Gloucester*, p. 501.

Vor me myzte bere by hys dare and lede hardelyche
Tresour a-zeute and other god oueral *apertesyche*
In wones and in other stedes, so that non tyme nas
That pes bet ysusteyned, that by hys tyme was.—*Id.* 375.

Sithen he went to Durham, and gaf Saynt Cuthbert
Londes and lithes, with caartir *aperte*.—*R. Brunne*, p. 29

Thus seest thou *apertly* thy sorrowe into wele mote ben chaunged, wherefore in such case to better side euermore entende thou shouldest.—*Chaucer. Test. of Love*, b. ii.

Whiche asketh not to ben *apert*,
But in silence, and in covert
Desyreth for to be beshadet.—*Gower. Con. A.* b. iv

I [Rich. II.] shall neuer repugne to this resygnacyon, dymyssyon or yeuelynge vp, nor neuer impugne them in any maner by worde or by dede, by my selfe nor by none other, nor I shall not suffer it to be impugned, in asmoche as in me is, *priuely* nor *apperte*.—*Fabyan. Chron. Rich. II* an. 1399.

And I said, Syr, I preached neuer thus, nor thorow God's grace I will not any time consent to thinke nor to say thus neither *priuely* nor *apertly*.—*State Trials. Trial of W. Thorpe.*

There be divers sorts of bracelets fit to comfort the spirits; and they be of three intentions: refrigerant, corroborant, and *aperient*.—*Bacon. Natural History*, § 961.

The next now in order are the *apertions*; under which term I do comprehend doors, windows, stair-cases, chymnies, or other airducts: in short, all in-lets or out-lets.
Wotton. Remains, p. 33.

It is clear, that S. Hierome does not mean it in respect of order, as if a bishop and a presbyter had both one office per omnia, one power, for else he contradicts himself most *apertly*.—*Bp. Taylor. Episcopacy Asserted*, s. 21

They may make broth, with the addition of *aperitive* herbs.—*Harvey.*

In pronouncing [vowels] by the instruments of speech, the breath is freely emitted, and they are therefore stiled *apert* or open letters. These may be distinguished either formally, by their several *apertions*, &c.
Wilkins. Real Character, pt. iii. c. 11.

The freedom or *apertness* and vigour of pronouncing, &c render the sound of their speech different
Holder. On Speech.

A person that is short sighted, in looking at distant objects gets the habit of contracting the *aperture* of his eyes, by almost closing his eye-lids.—*Reid. Inquiry*, c. 6. s. 17.

An *aperture* between the mountains brought us into another wild recess.—*Gilpin. Tour to the Lakes.*

A'PHORISM. A'PHORISME. A'PHORIST. } Fr. *Aphorisme*; It. *Aforismo*; Sp. *Aphorismo*, Gr. *Αφορισμος*, *Αφορίζειν*, to separate, to distinguish, from *απο* and *ὁριζειν*, to bound, to define, from *ὁρος*, bound or limit.

That which bounds, defines, determines. And so applied to—

Sentences which limit and distinguish clearly and concisely;—a precise, exact, sententious saying; a sagacious maxim.

Thaddæus Hagecius, in his Metoposcopia, hath certaine *aphorismes* arrived from Saturne's lines in the forehead, by which he collects a melancholy disposition
Burton. Anat. of Melancholy, p. 59.

Certainly of no less a mind, nor of less excellence in another way, were they who by writing laid the solid and true foundations of this science, which being of greatest importance to the life of man, yet there is no art that hath bin more cankered in her principles, more soild and slubberd with *aphorizing* pedantry, than the art of policy
Milton. Hist. in England, b. ii.

We may infallibly assure ourselves that church discipline will as well agree with monarchy, though all the tribe of *aphorizers* and politeasters would persuade us there be secret and mysterious reasons against it.—*Id. Ib.*

He took this occasion of farther clearing and justifying what he had written against the *aphorist*
Nelson. Life of Bp. Bull, p. 246

Our appetites do prompt to industry, as inclining to things not obtainable without it; according to that *aphorism* of the wise man: The desire of the slothful killeth him, for his hands refuse to labour.—*Barrow*, vol. iii. Ser. 18.

The word parable is sometimes used in Scripture in a large and general sense, and applied to short sententious sayings, maxims, or *aphorisms*, expressed in a figurative, proverbial, or even poetical manner.—*Porteus*, vol. i. Lect. 11.

A'PIARY. A place where bees (*apes*) are kept.

Those who are skilled in bees, when they see a foreign swarm approaching to plunder their hives, have a trick to divert them into some neighbouring *apiary*, there to make what havock they please.—*Swift.*

APIE'CES. A'PIECE. } In pieces; in separate parts or portions.

On piece; in a separate part or share.

Port. —— And't please your honour
We are but men; and what so many may doe
Not being torne *a pieces*, we have done
Shakespeare. Hen. VIII. Act v. sc. 3.

The people of *Ægina*, and the Athenians, had but small ones, and the most of them consisted but of fifty oars *apiece*.
Hobbes. Thucydides, b. i.

They [Sir John Elliot, Hollis, and Valentine] were condemned to be imprisoned during the king's pleasure, to find sureties for their good behaviour, and to be fined, the two former a thousand pounds *a-piece*, the latter five hundred.
Hume. History of England. an. 1629.

A'PIPAT, a reduplication of *Pat*, to beat or strike. Applied to express the action of the heart in a moment of anxiety.

Sir J. Witt. O here a' comes. Ay, my Hector of Troy, welcome, my bully, my backe; egad my heart has gone *apit pat* for thee.—*Congreve. Old Bachelor.*

APLA'CE. In place.

For there is but o god of all,
Whiche is the lorde of heuen and helle.
But if it like you to telle,
Howe suche goddes come *aplace*,
Ye might mochell thanke purchace.—*Gower. Con. A.* b. v.

APLI'GHT, perhaps *In plight*. In *good plight* or condition; in readiness, already prepared; completely equipped.

Anon, fire she a-light,
And warmed it well, *aplight*;
She gave it suck upon her barm,
And siththen, laid it to sleep warm.
Lay de Freine. Ellis. Romances, vol. iii.

Gif thou havest will to fight,
When ever thou wolt, let thee dight;
And thou shalt find me ready, *aplight*,
In the field to 'bide fight.—*Sir Otuel. Id. Ib.* vol. ii.

Now is Edward of Carnarvan
King of Engelond al *aplyht*,
God lete him ner be worse man
Then his fader, ne lasse of myht.
Death of Edward I. Percy. Reliques, vol. ii.

APO'CALYPSE. APOCALY'PTICAL. APOCALY'PTICK, *adj.* APOCALY'PTICK, *s.* } Fr. *Apocalypse*; It. *Apocalisse*; Sp. *Apocalypsis*; Lat. of lower ages, *Apocalypsis*; Gr. *Αποκαλυψις*, *Απο-καλυπτ-ειν*, to uncover, to discover, (*απο*, from; and *καλυπτειν*, to cover).

Disclosure, or discovery of things—before close, or covered, hidden, or concealed;—revelation, manifestation.

God the fadir seynge the tribulacioun whiche holi chirche was to suffre that was foundid of the apostlis on crist the stoon, disposide with the sone, and the holi goost to *schewe* hem that mē drede hem the lesse, and al the trynyte *schewide* it crist on his manheed, and crist to loon bi an aungel, and loon to holi churche, of which *reuelacioun* loon made this book, wherfore this book is reid *apocalips*, that is to seie, *reuelacioun*.—*Wiclif. Apocalips*, Pref. p. 143.

That false traitouresse vntrewe
Was like that salowe horse of hewe
That in the *apocalips* is shewed.—*Chaucer. R. of the R.*

O for that warning voice, which he, who saw
Th *Apocalupse*, heard cry in heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
Woe to the inhabitants on earth!—*Milton. Par. Lost*, b. iv.

A company of giddy heads will take upon them to define how many shall be saved, and who damned, in a parish, where they shall sit in heaven, interpret *apocalypses*, &c.
Burton. Anatomy of Melancholy, p. 676.

It was concluded by some, that Providence designed him the *apocalyptick* angel, which should pour out one of the vials upon the beast.—*Spencer. On Prodigies*, p. 314.

The divine *apocalyptick*, writing after Jerusalem was ruined, might teach them what the second Jerusalem must be, not on earth, but from heaven.—*Lightfoot. Misc.* p. 107

Besides these properties, they (the Jews) are light and giddy headed, much symbolizing in spirit with our *apocalyptical* zealots, and fiery interpreters of Daniel and other prophets.—*Howell*, vol. i. Let. 6.

As if (forsooth) there could not be so much as a few houses fired, a few ships taken, or any other calamitous accident befall this little corner of the world, but that some *apocalyptick* ignoramus or other must presently find, and pick it out of some abused, martyred prophecy of Ezekiel, Daniel, or the Revelation.—*South*, vol. v. Ser. 2.

During the four months that he had spent at Clifton, he had employed himself in reading the *Apocalypse* with great attention, and from the impression made upon his own mind, by the grand, comprehensive views of that sublime and interesting book, he was anxious to stimulate others to acquaint themselves with its contents
Hodgson. Life of Bishop Porteus.

APO'CRYPHA. APO'CRYPHAL. APOCRY'PHICAL. } Fr. *Apocryphe*, It. *Apócrifo*; Sp. *Apocrifo*, Lat. of lower ages, *Apocryphus*; Gr. *Αποκρυφη*, *Απο-κρυπτ-ειν*, to hide from, (*απο*, from; and *κρυπτειν*, to hide).

Any thing hidden from; secreted.

As the *Apocrypha* is not a canonical book, *apocryphal* is applied, consequentially—

Not canonical, genuine, or authentic; spurious.

The other [bookes] folowynge, which are called *apocrypha* (because they were not to be reade, not openly and in common, but as it were *in secrete and aparte*) are neyther founde in the Hebrue nor in the Chalde.
Bible, 1539. *Apocrypha*, Pref

Now, besides the Scriptures, the bookes which they called ecclesiasticall, were thought not unworthy sometime to bee brought into publike audience; and with that name they entituled the bookes which we terme *apocryphall*.
Hooker. Eccles. Polity, b. v. § 20.

Shal. —— This same duke is but
Apocryphal, there 's no creation
That can stand where titles are not right.
Beaum. & Fletch. Noble Gentleman, Act iii.

'Tis mine to wash a few light stains; but theirs
To deluge sin, and drown a court in tears.
Howe'er, what's now *apocrypha*, my wit,
In time to come, may pass for holy writ.
Pope. Imit. of Donne, Sat. 4

The bishops of this synod, destitute of scripture proof and authentic tradition for their image-worship, betook themselves to certain *apocryphical* and ridiculous stories, as Charles the Great observed.
Bp. Bull. Corrupt. of the Church of Rome.

A just interpretation of nature is the only sound and orthodox philosophy; whatever we add of our own, is *apocryphal*, and of no authority.—*Reid. Inquiry*, c. i. s. 1.

I do not determine whether this book [Ecclesiasticus] be canonical, as the Gallican church, till lately, has considered it, or *apocryphal*, as here it is taken. I am sure it contains a great deal of sense and truth.
Burke. On the French Revolution

APODI'CTICAL. APODI'CTICK. } Gr. *Αποδειξις*, from *απο-δεικνυσθαι*, to clear, or shew clear from, (*απο*, and *δεικνυσθαι*, to shew.)

That may be clearly shewn, made clear, plain, evident; and, consequentially—

Clear, plain, evident, manifest.

This will no whit advantage him or prejudice me, unless he can bring out of the scripture some other places, which are more *apodictical* evidences of apostolical law for the weekly Lord's day, than these are for the annual.
Hammond. Works, vol. ii. p. 231

The argumentation is from a similitude, therefore not *apodictick*, or of evident demonstration.
Robinson. Eudoxa, p. 23

There is no *apodictical* argument to prove, that any particular man will die: but yet he must be more than mad, who can presume upon immortality here, when he finds so many generations all gone to a man.

Wollaston. Religion of Nature, s. 3.

APO'LOGISE. APO'LOGISER. APO'LOGIST. APO'LOGY. APOLOGE'TICK, *adj.* APOLOGE'TICAL. } Fr. *Apologie*; It. *Apologia*; Sp. *Apologia*; Lat. of lower ages, *Apologia*; from Gr. Απολογιζεσθαι, from απο, and λεγειν, to say.

To speak in answer, to defend, to vindicate, to justify; now, more commonly, to excuse. See the quotation from Sir T. More.

For in ye booke that is called mine *apology*, it is not required by the nature of that name, that it be any *aunswere or defence* for mine own selfe at all, but it sufficeth that it be of mine owne making an *aunswere or defence* for some other.—*Sir T. More. Workes*, p. 952.

Buck. Famous Plantagenet, most gracious prince,
Lend favourable ear to our requests;
And pardon us the interruption
Of thy devotion, and right Christian zeale.
Glo. My lord, there needes no such *apologie*.

Shakespeare. Rich. III. Act iii. sc. 7.

For now thou art enforc'd t' *apologize*
With foreign states, for two enormous things,
Wherein thou dost appear to scandalize
The public right, and common cause of kings.

Daniel, Civil War, b. iv.

Epictetus his advice is, when you are told that any man speaks ill of you that you should not *apologize*, but answer onely that he was ignorant of many other faults of yours, or he would not onely have mentioned those.

Barrow, vol. iii. Ser. 13.

Apollonius himself was a clear and undoubted assertor of one Supreme Deity, as is evident from his *apologetick* oration in Philostratus, prepared for Domitian, in which he calls him, that God who is the maker of the whole universe, and of all things.—*Cudworth. Intellectual System*, p. 269.

Soon after, a handsome *apologetical* letter was sent from the vice-chancellor to sir W. Ralegh, setting forth, that the hard opinion he had conceived of them, made them doubt what manner of answer they might address to him without offence; and that their silence was so ill taken, they knew not how their endeavours to excuse it might give him satisfaction.—*Oldys. Life of Sir W. Ralegh*, p. 27.

The most ancient *Apologist*, of whose works we have the smallest knowledge, is Quadratus. Quadratus lived about 70 years after the Ascension, and presented his *Apology* to the Emperor Adrian.—*Paley. Evidences*, pt. iii. c. 5.

His *apologisers* labour to free him; laying the fault of the errors faithered upon him unto the charge of others.

Hanmer. View of Antiquity.

My Lord Bacon, a much better *apologist* than I am, had obviated the objection made to Descartes long before this philosopher had writ.—*Bolingbroke. Ess. on Human Know.*

A'POLOGUE. A'POLOGUER. } Of the same origin with *Apology*; though differently applied. *Apology* being generally applied to that which is *said* in *defence*, and *Apologue* to that which is *said*, told, narrated against vice or error; and consequentially to explain or enforce moral principles.

They that intend charitably and conduct wisely, take occasions and proper seasons of reproof, they do it by way of question and similitude, by narrative and *apologues*, by commending something in him that is good, and discommending the same fault in other persons by way that may disgrace that vice, and preserve the reputation of the man.

Bp. Taylor, vol. i. Ser. 25.

A mouse [saith an *apologer*] was brought up in a chest: there fedde with fragments of bread and cheese, though there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands, loathed his former life.—*Burton. Anatomy of Melancholy*, p. 551.

In all ages of the world, there is nothing with which mankind hath been so much delighted as with those little fictitious stories, which go under the name of fables or *apologues* among the ancient heathens, and of parables in the sacred writings.—*Portens*, vol. i. Lect. 11.

A'POPHTHEGM, or A'POTHEGM. APOTHEGMA'TICAL. APOTHE'GMATIST. APO'THEMATIZE. } Fr. *Apophthegme*; It. *Apotemma*; Lat. *Apophthegma*; Gr. Αποφθεγμα, from Αποφθεγγεσθαι, eloqui, to speak out, from απο and φθεγγεσθαι, to speak.

Any thing spoken out: shortly, clearly; a short and sententious speech or saying.

Julius Cæsar did write a collection of *apophthegms*, as appears in an epistle of Cicero; so did Macrobius, a consular man.—I need say no more for the worth of a writing of that nature.—Certainly they are of excellent use. Cicero prettily calleth them *salinas*, salt-pits, that you may extract salt out of, and sprinkle it where you will. They serve to be interlaced in continued speech. They serve to be recited upon occasion of themselves. They serve, if you take out the kernel of them, and make them your own.

Bacon. Apophthegms.

And verily that *apophthegmatical* and powerfull speech of theirs, [the Lacedæmonians] that grace which they had to answer sententiously and with such gravity, together with a quick and ready gift to meet at every turne with all objections, they attained unto by nothing else but by their much silence.—*Holland. Plutarch*, p. 167.

A poet or orator would have no more to do but to send to the particular traders in each kind, to the ironist for his sarcasms, and to the *apothegmatist* for his sentences, &c.

Pope. Art of Sinking in Poetry.

In a numerous collection of our Saviour's *apophthegms*, many of them referring to sundry precepts of the Jewish law, there is not to be found one example of sophistry, or of false subtilty, or of any thing approaching thereunto.

Paley. Evidences, pt. ii. c. 2.

This sententious, *apothegmatizing* style, by crowding propositions and paragraphs too fast upon the mind, and by carrying the eye of the reader from subject to subject in too quick a succession, gains not a sufficient hold upon the attention, to leave either the memory furnished, or the understanding satisfied.—*Id. Philosophy*, vol. i. Pref.

A'POPLEX, or A'POPLEXY. APOPLE'CTICK, *adj.* APOPLE'CTICK, *n.* APOPLE'CTICAL. } Fr. *Apoplexie*; It. *Apoplessia*; Sp. *Apoplexia*; Lat. *Apoplexis*; Gr. Αποπληξια, vehemens percussio, a violent percussion, blow or stroke, a deadly or mortal blow: from Αποπληττ-ειν, percutere, to strike forcibly. See the quotation from Arbuthnot.

No *apoplexie* shent not hire hed.

Chaucer. The Nonnes Preestes Tale, v. 14,847.

Meg. Has your Grace seen the Court Star, Galatea?
Phi. Out upon her: she's as cold of her favours as an *apoplex*—*Beaum. & Fletch. Philaster*, Act ii. sc. 1.

Mar. ——— I am not well;
An *apoplectick* fit I use to have
After my heats in war carelessly cooled.

Id. Four Plays. Honour.

——— Sense, sure, you have
Else, could you not have motion; but, sure that sense
Is *apoplex'd*.—*Shakespeare. Hamlet*, Act iii. sc. 4.

The nerves subside, and the faculty locomotive seems abolished; as may be observed in the lifting or supporting of persons inebriated, *apoplectical*, or in hypothimies and soundings.—*Brown. Vulgar Errours*, b. iv. c. 7.

Apoplexy is a sudden abolition of all voluntary motion, by the stoppage of the flux and reflux of the animal spirits, through the nerves destined for those motions.

Arbuthnot. On Diet, c. 3.

APO'STASY, *n.* APO'STATE, *v.* APO'STATE, *n.* APO'STATE, *adj.* APO'STATIZE. APOSTA'TICAL. } Fr. *Apostasie*; It. *Apostasia*; Sp. *Apostasia*; Lat. of lower ages, *Apostasia*, from the Gr. Αφιστασθαι, to stand away from, to depart; (απο, and ιστασθαι, to stand.)

To stand away from; to depart, desert, or forsake; to revolt.

But Lucifer he put aweie,
With al the route *apostated*
Of hem that ben to him aied,
Whiche out of heauen in to helle,
From angels in to fendes felle.—*Gower. Con. A.* b. viii.

The angels that by *apostasie* fell from God, when they were in heauen wrought maistryes about it.

Bale. Image of both Churches.

Neither ought you, M. Hardinge, so deeply to be greeued and to call us *apostates*, and heretiques, for that wee haue reformed either our Churches to the paterne of that churche, or our selues to the example of those fathers.

Jewel. Defence of the Apologie, p. 32.

This province being visited with a great plague and mortalitie, Sigher, with the people ouer whom he ruled, forsaking Christes religion, fell to *apostasie*, for both the king himselfe, and many of his people, as well of the nobles as of the meaner sort, beganne to renue their temple, which had stood desolate, they worshipped their idols, as though they could by that meanes haue escaped the mortalitie.

Stow. Chronicles, East Saxons.

And, to add to affliction, the remembrance
Of the Elysian joys thou might'st have tasted,
Had'st thou not turn'd *apostata* to those gods
That so reward their servants.

Massinger. Virgin Martyr, Act iv. sc. 3.

High in the midst, exalted as a God,
The *apostate* in his sun-bright chariot sat,
Idol of majesty divine, enclos'd
With flaming cherubim, and golden shields.

Milton. Paradise Lost, b. vi.

Perhaps some of these *apostating* stars have thought themselves true: let their miscarriage make me heedful.

Bp. Hall. Occ. Meditations.

That the church of Rome is itself; that is, a church, that it is visible, that it is truly existent, there can be no doubt: but is it still a part of the truly existent visible church of Christ? Surely, no otherwise than a heretical and *apostatical* church is and may be.—*Id. Reconciler.*

As force is inconsistent with the nature of religion in general, and still more opposite to the spirit of Christianity in particular, so it is in Scripture, still further, made the distinguishing character of the great *apostacy* foretold by Christ and his Apostles.—*Clarke*, vol. i. Ser. 114.

What a wretched and *apostate* state is this! to be offended with excellence, and to hate a man because we approve him.

Spectator, No. 19.

The idolatry of the Church in her *Apostacies*, is represented as the adultery of a married woman.

Horsley, vol. i. Ser. 5.

Like thee, I'll tend the call of matin bell
To early orisons, and latest tune
My evening song to that more wondrous love,
Which saved us from the grand *apostate's* wiles,
And righteous vengeance of Almighty Ire,
Justly incens'd.

Jago. Edge Hill, b. ii.

Even the Emperor Julian himself, that most bitter adversary of Christianity, who had openly *apostatized* from it; even he did not deny the reality of our Lord's miracles.

Porteus, vol. i. Lect. 5.

A'POSTEM. APO'STEMATED. APOSTEMA'TION. } Fr. *Aposteme*, *Apostume*; It. *Apostemare*, *Apostema*; Lat. *Apostema*; Gr. Αποστημα, abscessus, from αφιστασθαι, abscedere. See IMPOSTHUME, and the quotation from Pliny.

These are no mean surges of blasphemy, not only dipping Moses the divine lawgiver, but dashing with a high hand against the justice and purity of God himself: as these ensuing Scriptures, plainly and freely handled, shall verify, to the launcing of that old *apostemated* error.

Milton. Tetrachordon.

In opening an *apostem* by incision, you ought to take care that the apertion be made in that place where the matter is most contained, the skin being for the most part thinnest there.—*Wiseman. Chirurgical Treatises*, b. i. c. 2.

I viewed her breast, and saw it very big and inflamed, and felt it all *apostemated*, and the matter perfectly well suppurated.—*Id. Ib.* c. 4.

The medicaments generally prescribed in such cases, are of a cooling humecting quality, not too much astringent, lest you dry the skin, and prohibit transpiration, and the humour included become sharp, corroding the parts, or stir up *apostemation*.—*Id. Ib.* b. i. c. 6.

APO'STLE. APO'STLESHIP. APOSTO'LICAL. APOSTO'LICALLY. APOSTO'LICALNESS. APOSTO'LICK. APO'STOLATE. } Fr. *Apostre*; It. *Apostolo*; Sp. *Apostol*; Lat. *Apostolus*; Gr. Αποστολος, from αποστελλειν, to send away (απο, and στελλειν, to send).

Any one *sent*; applied to those also who were *sent* by Jesus Christ to preach his doctrine.

And whanne the day was come, he clepide his disciplis, and chees twelve of hem, whiche he clepide also *Apostlis*.

Wiclif. Luke, c. 6.

Thei preiden and seiden, thou lord that knowist the hertis of alle men, schewe whom thou hast chosen of these tweyne that oone take the place of this seruyce and *apostilheed* of which Iudas trespassede that he schulde go into his place.

Id. Dedis, c. 1.

And whan they prayed they sayde: thou Lorde, which knowest ye hertes of all men, shewe whether of these two thou hast chosen that he maye take the roume of thys mynystracyon and *Apostleshippe*, from which Judas by transgressyon fell, yᵗ he myght go to hys awne place.

Bible, 1539. *Ib.*

For as Chryste lokyng vp into Heauen, declared that he taughte nothyng, but that came from the heauenly father, so the *Apostolicall* men as often as they sawe the people to depend of their mouthe, with a plaine and a simple fayth, they shuld purpose nothyng vnto them, whiche they had not receiued of Christ.—*Udal. Matth.* c. 14.

That I so am, [a minister of Christ] I declared neither with high loke, nor with taking of presentes, nor by bragging of my kindred, but by suche meanes as euidētly proued mine *apostolique* spirit.—*Id. 2 Cor.* c. 11.

Although deacons and priests have part of these offices, and therefore (though in a very limited sense) they may be called *successores Apostolorum*, to wit, in the power of baptizing, consecrating the Eucharist, and preaching, yet the *Apostolate* and Episcopacy, which did communicate in all the power, and offices which are ordinary and perpetual, are in Scripture clearly all one in ordinary ministration.

Bp. Taylor. Episcopacy Asserted, s. 4.

"You know, brother, [says Mr. Calvin,] that the fashion is otherwise with us: I bear with it because it is not profitable to contend" a charitable rule, and worthy to be universal; and indeed little other than *apostolical*.

Bp. Hall. Peace-Maker.

He that is rightly and *apostolically* sped with her [the churches] invisible arrow, if he can be at peace in his soul, and not smell within him the brimstone of hell, may have fair leave to tell all his bags over undiminished of the least farthing.—*Milton. Ref. in England.*

He undertakes to conclude,—1. The right of the papacy to supreme universal monarchy. 2. The infallibility and *apostolicalness* of every article of the modern Roman faith, and both these with that irrefragable evidence of conviction, that belongs to grounds.—*Hammond. Works*, vol. ii. p. 190.

'Tis well worth remarking upon this place, that the promise, *ye shall sit on twelve thrones judging the twelve tribes of Israel*, was made to the *Apostles* at that time when Judas was yet one of that number; and consequently, the promise was as much made to him as to any of the rest. From whence it follows undeniably, that he was not predestinated necessarily to be a traitor, but fell from his *Apostleship*, and from his right to this promise, by his after-voluntary transgression.—*Clarke*, vol. ii. Ser. 138.

Last, in the papal standard, they display
The triple crown, and *apostolic* key;
Sev'n thousand valiant Romans march behind,
And great Camillo had the charge assign'd.

Brooke. Jerusalem Delivered, b. i.

Having no general *apostolical* mission, being a citizen of a particular state, and being bound up, in a considerable degree, by its public will, I should think it, at least, improper and irregular, for me to open a formal public correspondence with the actual government of a foreign nation.

Burke. On the French Revolution.

APO'STROPHE. } Fr. *Apostropher*; It. *Apostrofo*; Sp. *Apostrofe*; Lat. *Apostrophe*; Gr. Αποστροφη, aversio, from αποστρεφω, to turn away; (απο, and στρεφω, to turn.) See the quotation from Beattie.
APO'STROPHIZE.
APO'STROPHICK.

The construction of words; whereunto *apostrophus*, an affection of words coupled and joined together, doth belong. *Apostrophus* is the rejecting of a vowel from the beginning or ending of a word.—*B. Jonson. English Gram.* b. ii. c. 1

There is a peculiarity in Homer's manner of *apostrophizing* Eumæus, and speaking of him in the second person, it is generally applied only to men of account and distinction.

Pope. Homer. Odyssey, b. xiv. v. 41. Note.

How absurd would it appear, in our temperate and calm speakers, to make use of an *apostrophe*, like that noble one of Demosthenes, so much celebrated by Quintilian and Longinus, when justifying the unsuccessful battle of Chæronea, he breaks out, "No, my fellow-citizens, no; you have not erred. I swear by the *manes* of those heroes, who fought for the same cause in the plains of Marathon and Platæa."—*Hume. Ess. On Eloquence.*

Apostrophe is a sudden change in our discourse; when, without giving previous notice, we address ourselves to a person or thing different from that to which we were addressing ourselves before.

Beattie. Elements of Moral Science, pt. iv. c. 1.

Sometimes when the singular terminates in *s*, the *apostrophic s* is not added: as for goodness' sake.

Murray. Grammar, pt. ii. c. 3.

Alas! Tom! thou smilest no more, cried the corporal, looking on one side of him upon the ground, as if he *apostrophized* him in his dungeon.—*Sterne. Trist. Shandy.*

APPAIR. The common word now is *impair*, (qv.)

To make or become worse, or less; to lessen, to weaken, to injure.

As a nywe Herodes in such poer he com,
And vp ys poer destrude and *apeyrede* Cristendom.

R. Gloucester, p. 279.

For our state it *apeires*, without any reson,
& time ase our heires grete disheriteson.

R. Brunne, p. 290.

But whiche thingis weren to me wynnyngis, I haue demed these *apeyrynges* for crist. nethelesse I gesse alle thingis to be *peyrement* for the cleer science of iesus crist my lord, for whom I made alle thingis *peyrement*, and I deme as dryt, that I wynne crist.—*Wiclif. Filipenses*, c. 3.

Witen ghe not that a litil sourdow *apeyreth* al the gobet.

Id. 1 *Corynth*, c. 5.

It is a sinne, and eke a gret folie,
To *apeiren* any man, or him defame,
And eke to bringen wives to swiche a name.

Chaucer. The Miller's Prologue, v. 3149.

Lord, of thee I have great doubt;
And I you warne, withouten fail,
Mickle *apaired* is your batail.

Richard Cœur de Lion. Ellis. Romances, vol. ii.

Sith that, their hope gan fail, their hope to fail
Their powr *appair*, their goddesse grace withdraw.

Surrey. Virgile. Æneis, b. ii.

APPA'L, v. } Fr. *Appalir*; to *pale*, (to
APPA'L, n. } wax, also to make *pale*, Cot-
APPA'LMENT. } grave,) by decay; with fear; with dismay; hence—

To decay, to droop, to wither. And, also—
To terrify, to dismay.
See AMAZE for an example from Shakespeare.

And gladder ought his frend ben of his deth,
Whan with honour is yolden up his breth,
Than whan his name *appalled* is for age

Chaucer. The Knightes Tale, v. 3055.

For ofte sythe I fele this
Of thought, whiche in mine herte falleth,
Whan it is night myn heade *appalleth*,
And that is for I see hir nought,
Whiche is the waker of my thought.—*Gower. Con. A.* b iv.

The answere that ye made to me, my dere,
When I did sue for my poore hartes redresse,
Hath so *appalde* my countinance, and my chere,
That in this case, I am all comfortlesse.

Wyatt. To his Love on her Refusal.

& amonge other of his famous dedis, he [Ereöbertus] reuyued and quickened agayn the fayth of Crist, yt in some placis of his kyngedome was sore *appallyd*.—*Fabyan*, c. 133.

A grieuous disease came upon Seuerus, being sore *appalled* with age, so that he was constrained to keepe his chamber, and send Antonius unto the warres

Stow. Chronicles. The Romaynes.

Dolp. Bastard of Orleans, thrice welcome to us.
Bast. Me thinks your looks are sad, your cheere *appal'd*.
Hath the late overthrow wrought this offence?
Be not dismay'd, for succour is at hand.

Shakespeare. 1 Part Hen. VI. Act i. sc. 2.

It was rather an execution, than a fight vpon them; insomuch as the furious slaughter of them was a great discouragement and *appalement* to the rest.

Bacon. Hen. VII. p. 35.

Does neither rage inflame, nor fear *appall*?
Not the black fear of death that saddens all?

Pope. Horace, b. ii. Ep. 2.

She came with speed in her steps, and eagerness in her eye, and said, "Give me here John the Baptist's head in a charger." This savage request *appalled* even the unfeeling heart of Herod himself.—*Porteus*, vol. ii. Lect. 14.

Smiling ferocious, with impatient haste
Striding, and brandishing his massy spear.
Him [Ajax] view'd the Greeks exulting; with *appal*
The Trojans; and with palpitating heart
Ev'n Hector. *Cowper. Homer. Iliad*, b. vi.

A'PPANAGE. Fr. *Apanage*, *Appannage*, *Appennage*; Law Lat. *Appenagium*, *Appanagium*. Menage and Caseneuve have written fully upon the origin of this word. Spelman favours the opinion, that *Pana*-gium is from *Panis*; or, if the word is properly written, *Appenagium*, he is inclined to believe it formed *Ab*, *appendendo*, quasi *Appendagium* junioris filii.

Age, the termination (Lat. *Agium*), he suggests, may be from *Ag-ere*, signifying, in composition, *Actus*, *exhibitio*, vel *ministerium rei*; *Aquagium*, he adds, from Festus, quasi *Aquæ agium*, id est, *Aquæ ductus*. In like manner, *Homagium*, *actus* vel ministerium hominis. *Terragium*, tributum quod terræ *agit*, hoc est exhibet. The root is not improbably the same A.S. *Ec*, *eac*, *ac*, (see AGE), denoting something *added*, put to or upon, imposed; charged upon.

Our old law language abounds with words in this termination. Wallis thinks we have it immediately from the Latin termination *atio*. See AVERAGE, BEACONAGE, &c. &c.—Appanage is,

The portion of a younger brother in France: lands, &c. assigned to younger sons, or brethren. See further in *Cotgrave* and *Spelman*. Lord Bacon calls the earldom of Chester a kind of *appanage* to Wales, which used to go to the king's son. Swift uses the word metaphorically.

With Pæan's purest fire his favourites glow,
The dregs will serve to ripen ore below;
His meanest work for, had he thought it fit
That wealth should be the *appannage* of wit,
The God of *light* could ne'er have been so blind,
To deal it to the worst of human kind.

Swift. Ep. to Mr. Gay, 1731.

APPARA'TUS. Lat. *Apparatus*, a preparation. This Latin word is in common use, to denote—

Things prepared or provided, collectively; preparation, provision, orderly disposition or arrangement.

This goodly *apparatus* of the universe thus objectively derived to his understanding, furnisheth it with an outward stock, upon which it may trade and exercise it self with great delight and advantage.—*Hale. Orig. of Mankind*, p 366.

The apprehension of but a vein to be opened is worse to some, than the *apparatus* to an execution is to others.

Wollaston. Religion of Nature, s. 5.

APPA'REL, v. } Fr. *Appareiller*, from the
APPA'REL, n. } Latin, *Apparare*, to prepare.
APPA'RAYLMENT. } See *Junius*.

To prepare, to provide, to furnish, to dress, to array, to clothe, to invest.

The erle was fulle quaynte, did mak a rich galeie,
With fourscore armed knyghtes, in sulk *apparaille* dight,
That so riche armes was neuer sene with sight.

R. Brunne, p. 54

Ich shal *aparaile* me quathPerkyn in pylgrymes wyse
And wende wit alle tho that wolle lyve in Treuthe
He cast on hym his clothes.—*Piers Ploughman*, p. 131.

And whanne sum men seiden of the temple that it was *aparelid* with goode stoones, and giftis he seide, &c.

Wiclif. Luke, c. 21.

He said to his countrey mote him salle,
And there he would her wedding *apparaile*.

Chaucer. Legend of Phillis.

In vengeaunce taking, in werre, in bataille, and in warnestoring, er thou beginne, I rede that thou *apparele* thee therto, and do it with gret deliberation. For Tullius sayth, that longe *apparelling* tofore the bataille, maketh short victorie.—*Chaucer. Tale of Melibeus.*

They be sinnes nothely eke, if he *apparaille* his mete more deliciously than nede is, or 'ete it to hastily by likerousnesse.—*Id. The Persones Tale.*

The maiden is ready for to ride,
In a full rich *aparayment*,
Of samyte green, with mickle pride
That wrought was in the orient.

Morte Arthur. Ellis. Romances, vol. i

York. Tut, tut, here is a mannerly forbearance.
The truth appeares so naked on my side,
That any purblind eye may find it out,
Som. And on my side it is so well *apparell'd*,
So cleare, so shining, and so evident,
That it will glimmer through a blind man's eye.

Shakespeare. Henry VI. Act ii. sc. 4.

Costly thy habit as thy purse can buy;
But not exprest in fancie, rich, not gawdie:
For the *apparell* oft proclaimes the man.

Id. Hamlet, Act i. sc 3

Before the gate in gilded armour shone
Young Pyrrhus, like a snake, his skin new grown,
Who fed on poisonous herbs, all winter lay
Under the ground, and now reviews the day,
Fresh in his new *apparel*, proud and young.

Denham. Essay on Virgil.

APPA'RENCE. } Fr. *Apparence*; It. *Ap-*
APPA'RENCY. } *parenza*; Lat. *Apparens*,
APPA'RENT, *adj.* } pres. part. of *Apparere*,
APPA'RENT, n. } (*ad-parere*,); Gr. φαρ-ειν,
APPA'RENTLY. } adesse, to be present. See
APPARI'TION. } APPEAR.

Any thing seen, perceived, observed; seeming to be.

Apparent, *adj.* Seeming, seen, visible.

Another rowned to his felaw low,
And sayd, he lieth, for it is rather like
An *apparence* ymade by som magike,
As jogelours plaien at thise festes grete.

Chaucer. The Squiere's Tale, v. 10,532.

So that feignyng of light thei werke
The dedes, whiche are inwarde derke.
And thus this double hypocrisie,
With his deuoute *apparence*
A vyser set vpon his face. *Gower. Con. A.* b. i.

He made Edwyn his leutenant,
Whiche heire was *apparant*,
That he the londe in his absence
Shall rewle. *Id. Ib.* b. ii.

But we preache of a heauenly wisdome, which hath not an outeward *apparence* of that, which is not within it: but is inwardlye mighty and effectuall.—*Udal.* 1 *Corin.* c. 2.

And yet yf the thyng yt thei require would content them: it hath not lacked. For there hath in euery country and in euery age *apparitions* bene had, & well knowen and testifyed, by whiche men haue had sufficient reuelacion and proofe of purgatorige.—*Sir T. More. Workes*, p. 325.

But yet was held to be the dearest thing
Both sides did labour for so much, to crown
Their cause with the *apparency* of right:
From whom, and by whom they must make their right.
Daniel. Civil War, b. vii.

Prin. My gracious father, by your kingly leave,
Ile draw it as *apparant* to the crowne;
And in that quarrel, vse it to the death.
Shakespeare. 3 Part Hen. VI. Act ii. sc. 2.

Yea, and what sonne? the sonne whose swelling pride
Would'de never yelde one poinde of reverence,
When I the elder and *apparaunt* heire
Stoode in the likelihode to possesse the whole.
Sackville. Ferrex & Porrex, Act ii. sc. 1.

——Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.
Milton. Paradise Lost, b. iv.

Gold. Heere is thy fee; arrest him, officer,—
I wold not spare my brother in this case,
If he should scorne me so *apparantly*
Shakespeare. Comedy of Errors, Act iv. sc. 1.

——The heavenly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt,
A glorious *apparition*, had not doubt
And carnal fear that day dimm'd Adam's eye
Milton. Paradise Lost, b. xi.

In the room of the frightful spectres, there now entered a second dance of *apparitions* very agreeably matched together, and made up of very amiable phantoms
Spectator, No 3.

When there is no *apparent* cause in the sky, the water will sometimes appear dapped with large spots of shade.
Gilpin. Tour to the Lakes.

There is something captivating in spirit and intrepidity, to which we often yield, as to a resistless power, nor can he reasonably expect the confidence of others, who too *apparently* distrusts himself.—*Johnson. Rambler*, No. 1.

APPA'RITOR. Fr. *Apparitеur*; Law Lat. *Apparitor*; one who cites, or summons to appear. A summoner or citer.

The corner within the turning leaveth a space open, or void distance, giveth roome and meanes very handsomely for a secretary, a notary, a serjeant, or *apparitor*, a pensioner or one of the guard.—*Holland. Plutarch*, p. 533.

Was it to go about indeed with a band of working officials, with cloakbags full of citations, and processes, to be served by a corporation of grillon like promoters and *apparitors*.
Milton. Reform in England, b i

APPA'SSIONATED, *adj.* Used by Sir Philip Sidney; impassioned; under the sway of passion.

In like order came out the seven *appassionated* shepherds, all keeping the pace of their foot by their voice, and sundry consorted instruments they held in their arms.
Sydney. Arcadia, b. ii.

APPA'Y. Fr. *Payer*; It. *Appagare, pagare*, from *pacare*; that is, *pacatum redilere*, to appease, (qv.)
To satisfy, to content, to please. *Pay* is constantly so used in Chaucer.

Mid al he was wel *apayed* and bileuede atte mete.
R. Gloucester, p. 117.

Be ghoure maneris withoute couetise, *apaied* with present thingis.—*Wiclif. Ebrewis*, c. 13.

Ye should have warned me, or I had gon,
That he you had an hundred frankes paide
By redy token: and held him evil *apaide*,
For that I to him spake of chevisance.
Chaucer. Shipmannes Tale, v. 13,320.

And thou shalt hold the well *apaied*
When such a frend thou hast assailed.—*Id. R. of the R.*

In stede of chambres well araied
He was than of a busshe well *apaied*.—*Gower. Con. A.* b. 1.

We are infinitely more beholden to our pain, than to our ease; and have reason, not only to be well *apaid*, but to rejoice in tribulations.—*Bp. Hall. Temptations Repelled.*

Yet when at last thy toils but ill *apaid*,
Shall dead thy fire, and damp its heavenly spark,
Thou wilt be glad to seek the rural shade,
There to indulge the Muse, and Nature mark.
Thomson. Castle of Ind. c. 1.

APPE'ACH, *v.* } Used by old writers as we
APPE'ACHMENT. } now use *impeach* (qv.) and
APPE'ACHER. } PEACH.
To withstand; and, consequentially,—
To put upon trial, to accuse.

As if there were twoo men that had sworne the death of another, because they cannot bryngе it aboute, they imagyne how they may bryng him to all the shame and vexacion that they can, and therupon they *apeache* him of hiresye.
Sir T. More. Workes, p. 968.

Well these are woordes and farre beyõd my reach,
Yet by the way receyue them well in worth;
And by the way, let neuer Lacques *appeach*
My raylyng penne. *Gascoigne. The Fruites of War.*

For the lawe is not authour of synne, but the vtterer and *apeacher* therof, wherof before the lawe gyuen we wer in manner ignorant.—*Udal. Romaynes*, c. 7.

Was that worth his considering, that foolish and self-undoing declaration of twelve cypher bishops, who were immediately *appeach'd* of treason for that audacious declaration.—*Milton. Answer to Eikon Basilike.*

After that Themistocles (saith he) was fled, the people of Athens became very stubborn and insolent whereupon, many lewd men grew to be common *appeachers* and accusers of the noble men and chiefest citizens, and to stir up the malice and ill will of the common people against them.
North. Plutarch, p. 286.

Since faults loath nothing more than the light, and men love nothing more than their faults, and, therefore, what through the nature of the faults and faint of the persons, it is impossible so violent an *appeachment* should be quietly brooked.—*Bp. Hall. Postscript to his Satires.*

Nor canst, nor dar'st thou, traitor, on the plain,
Appeach my honour, or thine own maintain,
Since thou art of my council, and the friend
Whose faith I trust, and on whose care depend.
Dryden. Palamon & Arcite, b. i.

APPE'AL, *v.* } Fr. *Appeller*; It. *Appellare*;
APPE'AL, *n.* } Sp. *Apelar*; Lat. *Appellare*,
APPE'ALABLE. } to call to or upon, from *ad*,
APPE'ALANT. } and *pellere* (cum notaret loqui.
APPE'ALER. } Vossius.) See APPELLANT.
APPE'ALMENT. } To call upon, as judge or witness; for judgment or evidence; to alter or reverse a judgment already given; to refer (sc.) to a judge or umpire.
To speak to; in prayer or accusation; to accuse.

—— Guf any play [plea] to chapitle were idrawe,
& eni man made his *apel*, guf men did him unlawe,
That to the bissop fram erccdekne is *apel* sold make,
& from bissop to erchbissop.—*R. Gloucester*, p. 473

S. Anselm therfor *appeld* vnto the courte of Rome.
R. Brunne, p. 101.

That wote I well my lorde (quod he),
Fro thy lordship *appele* I nought,
But fro thy wrath in all my thought
To thy pitee stant myn *appele*.—*Gower. Con. A.* b. vii.

That daie maie no counsaile auaile,
The pledour and the plee shall faile,
The sentence of that yike daie
Male none *appele* sette in delaie.—*Gower. Con. A.* b. ii.

All men may *appeale* vnto this place, and may not *appeale* from this city, but only into Spaine before the king, and it must be for a certaine summe; and if it be under that summe then there is no *appellation* from them.
Hackluyt. Voyages, vol. iii. p. 463.

And he [Richard the 2d] framed there also an *appellation*, and there it was ordeyned that certaine *appellers* should lay vnto them highe treason in open parliament.
Grafton. Rich. II. an. 21.

A combat was fought at Westminster in the king's presence, betweene Jo. Ansley, knight, and Thomas Catrington, esquier, whom the foresaid knight had *appealed* of treason.
Stow. Chronicles, an. 1380.

—— Then agen
I do refuse you for my judge, and heere
Before you all, *appeale* unto the Pope,
To bring my whole cause 'fore his holinesse,
And to be iudg'd by him
Shakespeare. Henry VIII. Act ii. sc. 4.

Bul. First heauen be the record to my speech,
In the deuotion of a subiect's loue,
Tendering the precious safetie of my prince,
And free from other misbegotten hate,
Come I *appealant* to this princely presence.
Id. Richard II. Act i. sc. 1

Bul. Lords *appealants*, your diefereces shal all rest vnder gage,
Till we assigne you to your dayes of tryall.
Id. Ib. Act iv. sc. 1.

The scout is chosen by the States, who with the balues have the judging of all criminal matters in last resort without *appeal*; they have also the determining of civil causes, but those are *appealable* to the Hague.
Howell, b. i. s. 2. Let. 15.

A combate was fought at Totehill, betweene two theeves, the *appealer* and defendant; the *appealer* had the fielde of the defendant within three strokes.
Stow. Chronicles, an. 1441.

The king [Rich. II] sayd, make answere unto thine *appeale*. The earle answered, I see well that these persons haue accused me of treason, shewing the *appealements*, but truly they all lie, I was never traitour.
Stow. Chronicles, an. 1397.

Long have we sought t' instruct and please mankind,
With studies pale, with midnight vigils blind;
But thank'd by few, rewarded yet by none,
We here *appeal* to thy superior throne:
On wit and learning the just prize bestow,
For fame is all we must expect below.
Pope. Temple of Fame.

If I should sometimes have occasion, which will be but seldom, to *appeal* to the Scriptures in the original language, it will not be to impose a new sense upon the texts which I may find it to my purpose to produce.—*Horsley*, vol. i. Ser. 1.

APPE'AR, *v.* } Fr. *Apparoir*; It. *Apparire*;
APPE'AR, *n.* } Sp. *Aparecer*; Lat. *Apparere*,
APPE'ARANCE. } (*ad-parere*); the Greek παρεῖναι, adesse; to be near to, to
APPE'ARER. } be present.
APPE'ARING. } To come into sight or view;
APPE'ARINGLY. } within perception, observation notice, to shew, to seem, to look, to be likely.

Kindly heauen, when merry weather is aloft, *appeareth* in mannes eye of colour in blewe, steadfastnesse in peace, betokening within and without.—*Chaucer. Test. of Love*, b. ii.

To whom in slepe the wonted godheds forme
Gan ay *appear*, returning in like shape
As semed him, and gan him thus advise.
Like unto Mercury in voice, and hue,
With yelow bushe, and comely lymmes of youth.
Surrey. Virgile. Æneis, b. iv

[They] set out themselues in the sight of the simple people in outwarde *apperaunce* of holines, where as in the sights of God they haue an vncleane cõscience, defiled & marked & printed with many markes of worldly lustes.
Udal. Timothie, cap. 4. c. 1.

Whan ye kyng [Henry the seconde] was warned, both of his vncle sodeyne *aperynge*, & of his departynge, ye kynge set it neere his mynde, & entendyd to doo some thynges after yt mannys counsayl; but how it was, it had no forwarde.—*Fabyan*, c. 137.

And in the beginning of this mans tyme, the grounde waxed barrein, and all the miseries before signified by the *appearing* of the blasing starre in the dayes of Edwarde, now began to take place and encrease vpon the earth.
Grafton. The Dames.

—— Our greatness will *appear*
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse
We can create. *Milton. Paradise Lost*, b. ii.

Per. Here will I wash it in this morning dew,
Which she on every little grass doth strew
In silver drops against the sun's *appear*.
'Tis holy water, and will make me clear.
Beaum. & Fletch. Faithful Shepherdess.

—— That furious Scot,
(The bloody Dowglas) whose well labouring sword
Had three times slaine th' *appearance* of the King,
Gan vaile his stomacke, and did grace the shame
Of those that turn'd their backes.
Shakespeare. 2 Part Hen. IV. Act i. sc. 1.

That owls and ravens are ominous *appearers*, and presignifying unlucky events, as Christians yet conceit, was also an augurial conception.—*Brown. Vulg. Err.* b. v. c. 21.

At last, in the fulness of time, for the comfort of God's Church, there shall come forth a rod out of the seemingly-withered stock of Jesse, the father of David; and a flourishing branch, even the Messiah, shall grow out of his *appearingly*-sere and sapless root.
Bp. Hall. Paraph. on Isaiah.

The world was fall'n into an easier way;
This age knew better than to fast and pray.
Good sense in sacred worship would *appear*,
So to begin, as they might end the year.
Dryden. Hind & Panther.

Portius Marcus, I know thy generous temper well;
Fling but th' *appearance* of dishonour on it,
It strait takes fire, and mounts into a blaze.
Addison. Cato, Act i. sc. 1.

Gold cannot gold *appear*, until man's toil
Discloses wide the mountain's hidden ribs,
And digs the dusky ore, and breaks and grinds
Its gritty parts, and laves in limpid streams,
With oft repeated toil, and oft in fire
The metal purifies. *Dyer. Fleece*, b. iii.

APPE'ASE. } Fr. *Appaiser*; It. *Appacidre*; Sp. *Apacar*; from
APPE'ASEMENT. } *Adpacare*, (Menage.) See
APPE'ASER. } APPAY and PEACE.
APPE'ASABLE. } To satisfy, to content; to pacify, bring or restore to peace or quiet; to quiet, to calm, to assuage, to tranquillize.

To while Sir Edward goe to Gascoyn forto *apese*,
Wales to werre vp ros.—*R. Brunne*, p. 245.

But father, now ye sitten here
In loue a stede, I you beseche,
That some ensample ye me teche,
Wherof I maie my selfe *appease*.—*Gower. Con. A.* b. iii.

For where the kyng toke displeasure, she would mitigate & *apease* his mynde, where men were out of favour, she would bryng thē into his grace. (In T. Sir. More, *appease*.)
Hall. Edward the Fifth.

He whyche verylye woulde entende to pacifie swage and *apease* a grudge woulde extenuate the causes and occasyons of the grudge. But nowe thys *appeasoure* contrarye wyse, not onelye dothe in all these thynges the contrarye, but bryngeth foorthe also besyde all thys, some suche faultes mo, as yf they were trewe, were of the greatest weyght.
Sir T. More. Workes, p. 871.

Therfore trustyng on hys mercye, let vs goe vnto hys seate, not hys terrible, but *appeaceable* seate, whiche is ready to helpe, and not to destroye vs.—*Udal. Hebrues*, c. 4.

Who by repentance is not satisfied,
Is nor of heaven, nor earth; for these are pleas'd;
By penitence th' Eternall's wrath's *appeas'd*.
Shakespeare. Gent. of Verona, Act v. sc. 4.

He to *appease* thy wrath, and end the strife
Of mercy and justice in thy face discern'd,
Regardless of the bliss, wherein he sat
Second to thee, offer'd himself to die
For man's offence.—*Milton. Paradise Lost*, b. iii.

It seems rather probable, that these Persian Magi did, in their Arimanius, either personate evil only, as we suppose the Egyptians to have done in Typhon; or else understand a satanical power by it: notwithstanding which, they might possibly sacrifice thereunto (as the Greeks did to evil demons) for its *appeasement* and mitigation.
Cudworth. Intellectual System, p. 223.

We, like unskilful or unruly patients, fondly imagine, that the only way to *appease* our desires, is to grant them the objects they so passionately tend to.
Boyle. Occasional Reflections, s. ii.

Bad signs were seen, and oracles severe
Were daily thunder'd in our general's ear
That by his daughter's blood we must *appease*
Diana's kindled wrath, and free the seas.
Dryden. Ovid. Met. b. xiii.

APPE'LLANT, *n.*
APPE'LLANT, *adj.*
APPE'LLATE.
APPELLA'TION.
APPE'LLATIVE, *n.*
APPE'LLATIVE, *adj.*
APPE'LLATIVELY.
APPE'LLATIVENESS.
APPE'LLATOUS.

Fr. *Appeler, Appelant, Appelatoire*, It. *Appellatore*: Sp. *Apelante, Apelativo*, Lat. *Appellans*, pres. part. of *Appellare*, to appeal. See APPEAL.

An appellant is an appealant, and is also one who calls upon another to combat. A challenger.

Appellation was used as *appeal*, though now simply for *name*.

In XVII. yere of kyng Richarde, certeyn gitylmen of Scotlande entendynge to wynne honoure, chalengyed certeyne poynts of armys: but Marse was so frendelye vnto the Englyshemen, that ye honoure of yt tourney went wt them, in somoche yt the erle marshall ouerthrewe his *appellant*, and so brusyd hym, yt in his returne towarde Scotlande he dyed at Yorke, & nyt Wyllyam Darell refusyd his *appellant*, or they had ronne theyr full coursys.—*Fabyan*, an. 1384.

This sentence once geuen, from the which there shall be no *appellation*, they that be on the lift hande shal go into euerlastyng fyer, and the iust men in to euerlastyng lyfe.
Udal. Matth. c. 25.

In ye V. yere of this Charlys he called his counsell of parlament at Paris, during ye which the *appellacyons* of ye erle of Armenake & other purposed ageyn prince Edwarde were publyshed & rad, & ye answeris of ye sayd prince vnto ye sayd *appellacyons* made, which I ouer passe for length of the matter.—*Fabyan*, an. 1364.

Saying that he requireth, that letters dimissories or *appellatories* might be giuen him according to the lawe, and that for his better safeguard hee did submitte himselfe vnder the protection of the king.
Fox. Acts & Monum. Edit. VI. p. 1267.

As the Pagan nations had, besides *appellatives*, their several proper names for God, so also had the Hebrews theirs: and such as being given by God himself was most expressive of his nature, it signifying eternal and necessary existence.—*Cudworth. Intellectual System*, p. 269.

He that shall use the *appellative* name for God, either in the Scythian, Egyptian, or any other language, which he hath been brought up in, will not offend.—*Id. Ib.* p. 257.

If it be objected to the contrary, that in Scripture he is ranked amongst the quadrupedes, it will be answered, that the words there are not real, but metaphorical (rendered *appellatively rebuses* in some translations.)
Fuller. Worthies. London.

The fallacy lieth in the Homonymy of Ware, here not taken from that town so named, but *appellatively* for all vendible commodities.—*Fuller. Worthies. Hartfordshire.*

This I know, it had been hard (if not impossible) for him to hold on the same rate, and reduce the proper names in the genealogies following to such an *appellativeness* as should compose a continued sense.—*Id. Ib. Suffolk.*

These immortal productions are never likely to reach your eyes, though each of them is now an humble and an earnest *appellant* for the laurel, and has large comely volumes ready to shew, for a support to his pretensions.
Swift. Tale of a Tub, Ded.

Though the title of King had long been disused, the earls of Derby, as lords of Man had maintained a sort of royal authority therein, by assenting or dissenting to laws, and exercising an *appellate* jurisdiction.
Blackstone. Commentaries, Introd. § 4.

Men must endeavour to palliate what they cannot cure. They must institute some persons under the *appellation* of magistrates, whose peculiar office it is to point out the decrees of equity, to punish transgressors, to correct fraud and violence, and to oblige men, however reluctant, to consult their own real and permanent interests.—*Hume*, pt. i. Ess. 5.

I cannot express how highly I am pleased to find, that our names are not so much the proper *appellatives* of men, as a kind of distinction for learning herself.
Melmoth. Pliny, b. ix. Ep. 23.

APPE'ND.
APPE'NDAGE.
APPE'NDANCE.
APPE'NDANT, *n.*
APPE'NDANT, *adj.*
APPE'NDENCY.
APPE'NDICATE.
APPENDICA'TION.
APPE'NDIX.

Fr. *Appendre*; It. *Appendere*; Lat. *Appendere*, to hang to, to weigh; (*ad-pendere*, to hang.)

To hang to, to fix, fasten or add to; to annex; to attach, to appertain.

Appendent is the correct mode of writing.

Trewely to take, and treweliche to fyghte [fight]
Ye the profession and the pure ordre, that *apendeth* to knyghtes.
Wo so passeth that poynt, ye apostata of knyght-hod.
Piers Ploughman, p. 17.

For who so wall proue a testament
That is nat all worth tenne pound
He shal nat pay for the parchment
The third of the money all round.
Thus the people is raunsound
They say such part to hem should *apend*.
Chaucer. Plowman's Tale.

Howe that the signes sit a rowe,
Iche after other by degree,
In substance and in proporcee,
The Zodiake comprehendeth
Within his cercle, and it *appendeth*.—*Gower. Con. A.* b. vii.

If amulets do work by emanations from their bodies, upon those parts whereunto they are *appended*, and are not yet observed to abate their weight, if they produce visible and real effects by imponderous and invisible emissions, it may be unjust to deny the possible effects of gold, in the commission of weight, or deperdition of any ponderous particles.—*Brown. Vulgar Errours*, b. ii. c. 5.

Modesty is the *appendage* of sobriety, and is to chastity, to temperance, and to humility as fringes are to a garment.
Bp. Taylor. Holy Living, c. 2. s. 5.

[This naturall life] as it is the gift of a good God, is worthy to be esteemed precious; but as it is considered in its own transitorinesse, and *appendent* miseries, and in comparison of a better life, not worthy to take up our hearts.
Bp. Hall. Christ Mystical, s. 9.

But there is another *appendant* question that happens in by the by; nothing to the main inquiry.
Bp. Taylor. Dissuasive, b. ii. s. 1.

I find that he [William I.] gaue to the church of Saint Stephen in Cane, and ye monks there, two mannors in Dorsetshire with their *appendantes*.—*Stow. Chron.* an. 1087.

If, in this one point, wherein the distance is so narrow, we could condescend to each other; all other circumstances and *appendances* of varying practices or opinions might, without any difficulty, be accorded.
Hall. Peace-Maker, c. 1. s. 6.

Abraham, refusing to have it by gift, bought the whole field, and by right of *appendency* had the cave with it.
Spelman. De Sepultura, p. 176.

The plainest truth and purity of religion is a thing that seldom pleaseth and suiteth to the curiosity and appetite of men; they are always fond of something annexed or *appendicated* to religion, to make it pleasing to their appetite.—*Hale. Contem. Of Religion*, c. 3.

There are some great and considerable parts and integrals and *appendications* unto the mundus aspectabilis, that we see, that are purely impossible to be eternal.
Hale. Origin. of Mankind, p. 74.

The French tongue hath divers dialects, viz. the Picardy, that of Jersey and Guernsey, *appendixes* once of Normandy.
Howell, b. iv. Let. 19.

The soul resulting from some disposition of the body, or some part of it, or being some merely material *appendix* to it, must attend it, and come along with it from the parent or parents.—*Wollaston. Religion of Nature*, s. 5.

Thou gav'st me this protector; honour, truth,
Humanity, and wisdom, like thy own,
Were his *appendage*. *Glover. Athenaid*, b. xxvi.

All around we have beautiful views, consisting of woody fore-grounds, and of distances composed of different parts of this little estuary, and its *appendant* mountains.
Gilpin. Tour to the Lakes.

APPERCEIVE.
APPERCEIVING.
APPERCE'PTION.

Fr. *Apercevoir*; Lat. *Percipere*, to perceive, (qv.) See the quot. from Reid.

To perceive; to take wholly into the mind.

With so glad chere his gestes she receiveth,
And commonly everich in his degree,
That no defaute no man *apperceiveth*,
But ay they wondren what she might be.
Chaucer. The Clerkes Tale, v. 8804.

Who coude tellen you the forme of daunces
So uncouth, and so freshe contenances,
Swiche subtil lokings and dissimulings,
For dred of jalous menes *apperceivings*?
No man but Launcelot, and he is ded.
Id. The Squieres Tale, v. 10,600.

This letter, as thou haste herde deuise
Was counterfete in suche a wise,
That no man shulde it *apperceive*.—*Gower. Con. A.* b. ii.

They with the cloth thither weren broght
Right to the worlds end, as that it were,
When *apparceived* had she this, she cry'd,
As though she through girt had be with a spere.
Browne. Shepherd's Pipe, Ec. 1.

This philosopher [Leibnitz] makes a distinction between perception and what he calls *apperception*. The first is common to all monads, the last proper to the higher orders, among which are human souls. By *apperception* he understands that degree of perception which reflects, as it were, upon itself, by which we are conscious of our own existence, and conscious of our perceptions, by which we can reflect upon the operation of our own minds, and can comprehend abstract truths.—*Reid*, Ess. 2. c. 15.

APPE'RIL. Peril. (qv.)

Apem. Let me stay at thine *apperill*, Timon,
I come to observe, I give thee warning on't.
Shakespeare. Timon of Athens, Act I. sc. 2.

——— Now, don constable,
I am to charge you in her majesty's name,
As you will answer it at your *apperil*,
That forthwith you raise hue and cry in the hundred.
B. Jonson. Tale of a Tub, Act ii.

APPERTA'IN.
APPERTA'INMENT.
APPE'RTENANTE, or
APPU'RTENANCE.
APPE'RTISCENT, or
APPU'RTENANT, *n. & adj.*

Fr. *Appartenir*; It. *Appartenere*; Sp. *Pertenecer*; Lat. *Ad-pertinere*, (*per-tenere*, to keep.) See to PERTAIN.

To keep or hold to; to join, to belong to, to concern, to relate to.

And for as moche as they yeven ther as they shuld nat yeven, to hem *appertaineth* thilke mansion, that Crist shal yeve at the day of dome to hem that shall be dampned.
Chaucer. The Persones Tale.

Ther is also ful many another thing,
That is unto our craft *appertaining*,
Though I by ordre hem nat rehersen can.
Id. Chanones Yemannes Tale, v. 16,254.

Now cometh hasardice with his *apertenaunces*, as tables and rafles, of which cometh deceit, false othes, &c.
Id. The Persones Tale.

But slouthe no life vnderfongeth,
Which is to love *appertenant*.—*Gower. Con. A.* b. iv.

For as long as their Mayzim [stronge defences] in misses with their *adpertinences* maye stonde thei thinke their kingdome inexpugnable.—*Joye. Exposicion of Daniel*, c. 12.

For of this I am sure, that all auncient writers, as well deuine, as prophane, alledge these three thynges, besyde diuerse other, to *appertayne* to a good woman. First, shamefastnesse. The second is pitie. The third is womanly behauor, aduoydyng the occasion of euil iudgement, and causes of slaundre.—*Hall. Henry VI.* an. 9.

And publish it, that she is dead indeed;
Maintaine a mourning ostentation,
And on your families old monument,
Hang mournfull epitaphes, and do all rites
That *appertaine* vnto a burial.
Shakespeare. Much Adoe, Act iv. sc. 1.

Rom. Tibalt, the reason that I haue to loue thee,
Doth much excuse the *appertaining* rage
To such a greeting.—*Shakes. Romeo & Juliet*, Act iii. sc. 1

God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpet's sound,
Ordain them laws; part, such as *appertain*
To civil justice; part, religious rites
Of sacrifice.—*Milton. Paradise Lost*, b. xii.

Agam. Where is Achilles?
Patr. Within his tent, but ill dispos'd, my lord.
Agam. Let it be knowne to him that we are here.
He sent our messengers, and we lay by
Our *appertainments*, visiting of him.
Shakespeare. Troil. & Cress. Act ii. sc. 3.

All the other gifts *appertinent* to man (as the malice of this age shapes them) are not worth a gooseberry. You that are old, consider not the capacities of vs that are yong.
Id. 2 Part Hen. IV. Act i. sc. 2.

Who values the fortune of him that is brought forth upon the stage to act the part of a prince; though he be attired there, and attended as such, hath all the garb and ceremony, the ensigns and *appurtenances* of majesty, about him?
Barrow, vol. iii. Ser. 14.

If all the inhabitants of such a hamlet, or all the owners and occupiers of such a farm, have immemorially used to cross such a ground for such a particular purpose; for this immemorial usage supposes an original grant, whereby a right of way thus *appurtenant* to land or houses may clearly be created.—*Blackstone. Commentaries*, b. ii. c. 3.

A'PPETE.
A'PPETENCE.
A'PPETENCY.
A'PPETENT.
A'PPETIBLE.
APPETIBI'LITY.
A'PPETITE, *v.*
A'PPETITE, *n.*
APPETI'TION.
A'PPETITIVE.

Fr. *Appétence, Appétit*; It. *Appetizione, Appetito*; Sp. *Apetito*, from Lat. *Appetere*, to seek after, (*ad-petere*, to seek.)

To seek after, to require, to covet, to desire; to long for.

Appetite, though used for *desire* generally, is more particularly applied to—

The desire of food, to-hunger.

As matire *appeteth* forme alwaie
And from forme to forme it passen may.
Chaucer. The Legend of Hypsiphile.

For certainly our *appetites* here,
Be it of werre, or pees, or hate, or love,
All is this ruled by the sight above.
Id. The Knightes Tale, v. 1672.

Within his herte he gan despeyre
From daie to daie, and so empeire,
That he hath lost all his delite
Of lust, of slepe, of *appetite*.—*Gower. Con. A.* b. v.

For whatsoever might aggrate the sense,
In all the world, or please the *appetence*,
Here it was poured out in lavish affluence.
Fletcher. Christ's Triumph on Earth.

Of veri right [the sinful creature] ough to suffer as much displesur and peine as he had pleasure before y^e sensual & vnrightwise *appety* of his body
Fisher. Treatise on the Seuen Psalmes, pt. ii. Ps. 51.

For that fair female troop thou sawst,
Bred only and completed to the taste
Of lustful *appetence*, to sing, to dance,
To dress and troule the tongue, and roule the eye.
Milton. Paradise Lost, b. xi.

Knowing the earl to be thirsty and *appetent* after glory and renown.—*Sir G. Buck. Hist. of K. Rich. III.* p. 60.

Some contend, no creature can desire his own annihilation, that Nothing is not *appetible*, and not to be at all, is worse then to be in the miserablest condition of something.
Brown. Vulgar Errours, b. i. c. 10.

That elicitation which the schools intend, is a deducing the power of the will into the act, merely from the *appetibility* of the object, as a man draws a child after him with the sight of a greene bough.—*Bramhall. Against Hobbes.*

Duke. If musicke be the food of loue, play on,
Giue me excesse of it; that surfetting,
The *appetite* may sicken, and so die.
Shakespeare. Twelfth Night, Act i. sc. 1.

The benefit of the change is a just motive to our *appetition*: but to call for death out of a satiety of life, out of an impatience of suffering, is a weakneese unbeseeming a saint.
Bp. Hall. Contemp. Elijah Running.

Our action requireth two things; to wit, the apprehension or imagination of that which is convenient and familiar, and the instinct or *appetition* driving unto the same.
Holland. Plutarch, p. 917.

The *appetitive* being stirred up by the imaginative, moveth a man effectually to those things which are proper and convenient for him.—*Id. Ib.*

We see in vegetables a resemblance of *appetition*, election, generation, and in some of them an imperfect image of that universal sense of feeling which we find more perfectly in animals.—*Hale. Orig. of Mankind*, c. 1. p. 16.

The will therefore is that other great faculty of the reasonable soul, and it is not a bare *appetitive* power as that of the sensual appetite, but is a rational appetite, and is considerable.—*Id. Ib.* p. 58.

And the reason of this is, because all good, as such as in its degree a proper object for the will to choose; and whatsoever is a proper object of its choice is also sufficient to draw forth, and determine the actings of it, unless there interpose some stronger *appetible*, to rival or overmatch it in its choice.—*South*, vol. iv. Ser. 5.

Over the *appetites* and passions themselves, they [brutes] have no government; no moral judgment or discernment of the difference of good and evil; no superiour light or direction, by which to suppress a hurtful *appetite*, or over-rule the instincts of passion, and therefore are not at all accountable for any things they do.—*Clarke*, vol. i. Ser. 39.

Who is there that has not instigated his *appetites* by indulgence, or suffered them, by an unresisting neutrality, to enlarge their dominion, and multiply their demands?
Johnson. Rambler, No. 7.

The word *appetite*, in common language, often means hunger, and sometimes, figuratively, any strong desire.
Beattie. Elements of Moral Science, pt. i. c. 2.

The present example precisely contradicts the opinion that the parts of animals may have been all formed by what is called *appetency*, i. e. endeavour, perpetuated, and imperceptibly working its effect, through an incalculable series of generations.—*Paley. Nat. Theology*, c. 9.

APPLA'UD.
APPLA'UDER.
APPLA'USE.
APPLA'USIVE.

Fr. *Applaudir*; It. *Applaudire*; Sp. *Aplaudir*; Lat. *Applaudere*, to clap at, (*ad*, and *plaudere*, of unsettled etymology, to clap or beat.)

To clap with the hands, or beat with the feet; to raise any noise or clamour, in token of approbation, or praise; and, consequentially—

To praise, to approve, to commend.

He answereth to certaine places of St Augustine, and sayth, all Œcolampadius enterprise to depend vpon conjectures and argumentes *applausible* to idle wittes.
Gardner. Explication, b. i.

Pro. Here is her hand, the agent of her heart;
Here is her oath for loue, her honour's paune;
O that our fathers would *applaud* our loues,
To seale our happinesse with their consents!
Shakespeare. Two Gentlemen of Verona, Act ii. sc. 3.

And that we are to hope better of all these supposed sects and schisms, and that we shall not need that solicitude, honest perhaps, though over timorous, of them that vex in this behalf, but shall laugh in the end at those malicious *applauders* of our differences, I have these reasons to persuade me.—*Milton. Areopagitica.*

Brut. Another generall shout!
I do believe, that these *applauses* are
For some new honors that are heap'd on Cæsar.
Shakespeare. Julius Cæsar, Act i. sc. 2.

So having said, a while he stood, expecting
Their universal shout, and high *applause*,
To fill his ear; when, contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn.—*Milton. Paradise Lost*, b. x.

Now Ahab sees the ground, of that *applauded* consent of his rabble of prophets.
Bp. Hall. Contemp. Ahab and Micaiah.

The poor lawyers coming to the bar,
Could say nought to the matter, but instead,
Were fain to rail and talk beside their books,
Without all order.
Claud. Faith, that same vein of railing became
Now most *applausive*; your best poet is
He that rails grossest.—*Chapman. All Fools*, Act ii.

The brave man seeks not popular *applause*,
Nor, overpower'd with arms, deserts his cause.
Unsham'd, though foil'd, he does the best he can;
Force is of brutes, but honour is of man.
Dryden. Palamon & Arcite.

The Greeks have a name in their language for this sort of people, importing, that they are *applauders* by profession; and we stigmatise them with the opprobrious title of table-flatterers.—*Melmoth. Pliny. Letters*, b. ii. Let. 14.

O popular *applause*! what heart of man
Is proof against thy sweet seducing charms?
The wisest and the best feel urgent need
Of all their caution in thy gentlest gales.
Cowper. Task, b. ii.

A'PPLE. A. S. *Æpl, æppel, æpple*; D. *Appel*; Ger. *Apfel*. Wachter seems most worthy of attention; he conjectures that the word has reference to roundness; ab *intensivo A.* and bal, bol, *rotundus*, quasi fructum, valde *rotundum*. The reason of this opinion is, that all the dialects call all *round* fruits by this name, *etiamsi poma non sint*. The *apple* of the eye, he considers to be so called from its roundness. See APFEL, in Wachter.

To apple, i. e. to form into a ball, is a common term in gardening.

Tho thogte hym in ys slepe, that an hey tre he say
Stonde there bysydes hym, as he byhuid an hey.
Vpe the hexte bowe tueye *apples* he sey,
And the bowes of the on *appel* smyte other vaste
So harde, that he vel adoun in the water atte laste.'
R. Gloucester, p. 293.

But Venus aside, if that she might
That *apple* of my yelle gette,
She wolde it neuermore foryete,
And saide, howe that in Grece londe
She wold bryng in to myn honde
Of all this erth the fairest,
So that me thought it for the best
To hir and yafe the *apple* tho.—*Gower. Con. A.* b. v.

Together with my lady's fortune fell; and of her gentleman-usher I became her *apple-squire*, to hold the door, and keep centinel at taverns.—*Nabbes. Microcosmus*, Act v.

To satisfy the sharp desire I had
Of tasting those fair *apples*, I resolv'd
Not to defer; hunger and thirst at once,
Powerful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
Milton. Paradise Lost, b. ix.

After the conquest of Afric, Greece, the Lesser Asia, and Syria, were brought into Italy all the sorts of their *mala*, which we interpret *apples*, and might signify no more at first, but were afterwards applied to many other foreign fruits.—*Sir Wm. Temple. On Gardening.*

On Kent's rich plains, green hop grounds scent the gales;
And *apple*-groves deck Hereford's golden vales.
Scott. Amœbæan. Ec. 2.

APPLOT; i. e. to *plot*, in the consequential usage of the word. See PLOT.

To scheme, to contrive, to plan.

It is concluded, accorded, and agreed upon, and his majesty is graciously pleased, that in the directions which shall issue to any such county, for the *applotting*, subdividing, and levying of the said public assessments, some of the said Protestant party shall be joined with others of the Roman Catholic party to that purpose, and for effecting that service.—*Art. of Peace between the Rom. C. and Lord Lieu. of Ireland*, 1648.

A wise and thrifty invention sure, and well contriv'd, and rightly *applotted*, according to every man's need, and according as they suspect his bill shall amount to.
Bp. Taylor. Dissuasive, pt. i. a. 3.

APPLY'.
A'PPLICATE.
APPLICA'TION.
A'PPLICABLE.
A'PPLICABLENESS.
APPLICABI'LITY.
A'PPLICATIVE.
A'PPLICATORY, *n.*
A'PPLICATORY, *adj.*
A'PPLICATORILY.
APPLI'ER.
APPLI'EDLY.
A'PPLIMENT.
APPLI'ABLE.
APPLI'ANCE.
A'PPLICANT, *n.*

Fr. *Appliquer*; It. *Applicare*; Sp. *Aplicar*; Lat. *Applicare*, (*ad*, and *plicare*; from the Greek πλεκειν,) to knit together, to tie. *Ply*, Junius and Tooke consider to be the A. S. *Pleggan*, incumbere. See COMPLY.

To put, place, or lay near to; to bend or incline to; to direct the attention, to fix the thoughts, to persist in, to constantly employ or be at work; to use or employ; to direct, to address.

My sonne, as I shall the informe,
There ben yet of an other forme
Of dedly vices seuen *applied*,
Whereof the herte is often *plied*
To thyng, whiche after shall hym greene.
Gower. Con. A. b. i.

Since loue will needs that I shall loue,
Of very force I must agree,
And since no chaunce may it remoue,
In wealth and in adversitie,
I shall allway myselfe *apply*,
To serve and suffer pacientlye.
Wyatt. The Louer determineth, &c.

I say y^t the spirite dwelleth in him and helpeth him to cõtinue such [a faythful man] as longe as the man wyll by y^e *applieng* of hys own wyll contine wyth the spirite.
Sir T. More. Workes, p. 540.

Uppon the seeds whereof wyth the good helpe of goddes grace, there springeth after in the good and well *applyable* wyll of man, yᵗ fruit of credence and beliefe whych they giue vnto Christes catholyke churche.

Sir T. More. Workes, p. 765.

Jac. There spake my brother: there my father's grave
Did utter forth a voice. Yes, thou must die:
Thou art too noble, to conserve a life
In base *appliances.—Shakes. Meas. for Meas.* Act iii. sc. 1.

—— At each behind
A seraph stood, and in his hand a reed
Stood waving tipt with fire: while we, suspense,
Collected stood within our thoughts amus'd
Not long; for sudden all at once their reeds
Put forth, and to a narrow vent *applied*
With nicest touch.—*Milton. Paradise Lost*, b. vi.

Religious and pious actions are more liable to superstition to be committed in them, than common, civil or ordinary actions be; nay all superstition whatsoever reflecteth upon religion. It is not but in such acts as be of themselves, or *applicably* acts of religion and piety.

Mountagu. App. to Cæs. p. 267.

The word *maistre* was a word of high esteem in former times among the French, and *appliable* to noblemen and others in high office only.—*Howell*, b. iv. *Let.* 19.

To her is applied by the learned, that which is typically spoken of the east gate of the sanctuary, Ezek. xliv. 2. "This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord the God of Israel hath entered in by it; therefore it shall be shut." A place, if *appliable*, very opposite for the expression.

Hammond. Works, vol. iv. p. 585.

The righteousnesse, whereby we stand just before our God, is not meerly another's: it is, by *application*, ours.

Bp. Hall. Temptations Repelled.

This more mystical sense, which we are now a rendering, of the Seven Churches, doth not at all clash with the literal sense of the same, nor exclude that useful *applicability* of them for the reproof or praise of any churches.

More. On the Seven Churches, p. 2.

All these being practical, will of themselves be sufficient use to the doctrines, and need no other *applicatory* but a plain exhortation.—*Bp. Taylor*, vol. iii. Ser. 2.

Faith is therefore said to justify, that is, instrumentally or *applicatorily.—Mountagu. App. to Cæs.* p. 194.

W. Sly. Do you hear, Sir? this play is a bitter play.

H. Cund. Why, sir, 'tis neither satire nor moral; but the mere passage of an history; yet there are a sort of discontented creatures that bear a stingless envy to great ones, and these will wrest the doings of any man to their base, malicious *applicant.—Marston. Malcontent. Induction.*

He that *applies* the words of any language to ideas different to those to which the common use of that country *annexes* them, however his own understanding may be filled with truth and light, will not by such words be able to convey much of it to others, without deluding his terms.

Locke. On Hum. Underst. b. iii. c. 10.

The knowledge of the distinction of salts which we have proposed, may possibly (by that little part, which we have already delivered, of what we could say of its *applicableness*) appear of much use in natural philosophy.

Boyle. Works, vol. i. p. 765.

The act of faith is *applicated* to the object according to the nature of it.—*Pearson. On the Creed*, Art. ix.

But as the light of the sun, diffused in the air, fires nothing, but the beams contracted in a glass kindle proper matter; so the considering of the common salvation, will not be so affecting, nor so warm and soften the heart, as the serious *applicative* thoughts of it to ourselves.

Hales. Spiritual Perfection unfolded, &c. c. 8.

The directive command for counsel is in the understanding, and the *applicative* command for putting in execution is the will.—*Bramhall. Against Hobbes.*

The several heads or uses we are to insist upon, must not here be handled in a *general notional* way, as in the *doctrinal* parts, but in such a *home* and *applicatory* manner, as may have some peculiar reference unto the hearers.

Wilkins. Ecclesiastes.

How necessary is it to examine scrupulously the *application* of every figure, that we may not be imposed on by false appearances!—*Bolingbroke. Ess. On Hum. Knowledge.*

The words which St Paul spake with reference to the Jews in particular, are justly *applicable* to the present state of mankind in general, there is none righteous.

Mason. On Self Knowledge.

Whoever discharges the duty thus, with a view to Scripture, which is the rule in this case,—and to reason, which is the *applier* of this rule in all cases,—need not fear he will have what the prophet calls, "rejoicing in himself."

Sterne, Ser. 14.

APPO'INT.
APPO'INTER.
APPO'INTMENT.

Fr. *Appoincter, Appointer*; from the Lat. *Ad-punctum*, to a point.

To point, or bring to a point; to point out, to fix or establish a point; to provide or furnish at all points. Appoint not, (in Milton,) *Point* not at, sc. as the cause.

To fix, settle, or agree upon a precise *point* of time or place. Generally—

To fix, settle, or establish; to provide or furnish.

But natheles, betwix ernest and game,
He at the last *appointed* him on on,
And let all other from his herte gon.

Chaucer. The Marchaunles Tale, v. 9469.

Though suche an happe of lone asterte,
Yet sholde he not *apoynte* his herte
With Jelousie, of that is wrought:
But feigne, as though he wist it nought.

Gower. Con. A. b. v.

Out of the skie by the dark night there fell
A blazing sterne, dragging a brand or flame:
Which with much light gliding on the house top,
In the forest of Ida hid her beames
The which full bright cendleing a furrow shone,
By a long tract *appointing* vs the way

Surrey. Virgile. Æneis, b. ii.

The physycians of the bodyes, haue practycioners, and potycarves that dooe ministre theyr arte vnder theym; and themselfes are the preseruers and *appoynctors* what it is that muste be geuen to the sycke: so Chryste alone it is and none els, that hath prescribed the medicine of euerlastyng saluacion.—*Udal. Luke*, Pref.

Thus hauyng lost by that ship both money, his copyes and tyme, he came in another shippe to Hamborough, where at *his appointment* M. Couerdale taryed for hym, and helped hym in the translatyng of the whole fiue bookes of Moses.—*Fox. The Life of Wm. Tyndall.*

Whan the Danis perceyuyd [this toune] shulde be wonne, they refusyd the towne, and tooke the towre, or castell, and defendyd it in so stronge maner, that they held it tyll a peace or *apoyntement* was concludyd atweene the ii kynges and them.—*Fabyan*, c. 160.

Sam. Appoint not heavenly disposition. Father,
Nothing of all these evils hath befall'n me
But justly; I myself have brought them on,
Sole Author I, sole cause.—*Milton. Sam. Agon.*

Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals inactive range,
And of their doings God takes no account.

Id. Paradise Lost, b. iv.

—— This deriues me to intreate you,
That presently you take your way for home,
And rather muse then aske why I intreate you,
For my respects are better than they seeme,
And my *appointments* haue in them a neede,
Greater than shewes it selfe at the first view.

Shakespeare. All's Well that Ends Well, Act ii. sc. 5.

God desires, that in his church, knowledge and piety, peace and charity, and good order should grow and flourish, to which purposes he hath *appointed* teachers to instruct, and governors to watch over his people.

Barrow, vol. iii. Ser. 41.

He [Rouvigny] had the *appointments* of an Ambassador, but would not take the character, that he might not have a chapel, and mass said in it.—*Burnet. Own Time*, an. 1674.

Low at his feet, in pomp display'd,
The world's collected wealth was laid;
Where bags of mammon, pil'd around,
And chests on chests, o'erwhelm the ground,
With bills, bonds, parchments, the *appointers*
Of doweries, settlements, and jointures.

Brooke. The Temple of Hymen.

A foreign minister should be a most exact economist; an expense proportioned to his *appointments* and fortune is necessary; but, on the other hand, debt is inevitable ruin to him.—*Chesterfield. Maxims.*

APPO'RTION.
APPO'RTIONATENESS.

Fr. *Apportioner*; from the Lat. *ad* and *portio*, (quasi partio, says Vossius,) from *Pars*, a part or share.

To part, to share; to divide into portions, to allot the portion, part or share.

A man cannot do all the particulars of repentance for every sin; but out of the general hatred of sin picks out some special instances, and *apportions* them to his special sins; as to acts of uncleanness he opposes acts of severity, to intemperance he opposes fasting.

Bp. Taylor. Of Repentance, c. 3. s. 6.

God having placed us in our station, he having *apportioned* to us our task, we being in transaction of our business his servants, we do owe to him that necessary property of good servants, without which fidelity cannot subsist.

Barrow, vol. iii. Ser. 20.

There is not a surer evidence and criterion, by which to discern the great excellency of moderation in that book, and so the *apportionateness* of it [the English Liturgy], to the end to which it was designed, than the experience of these so contrary fates which it hath constantly undergone, betwixt the persecutors on both extream parts.

Hammond. Pref. to View of the New Directory.

APPO'SE, or
APO'SE.
A'PPOSITE.
A'PPOSITELY.
A'PPOSITENESS.
APPOSI'TION.
APPO'SITIVE.

Skinner and Junius think *Appose* is used for *Oppose*. As the Fr. *Apposer*, it is from the Lat. *Appositum*, part. past of *Apponere*, to put or place to, (*ad* and *ponere*,) to put or place near to; to put to, sc. a question; an interrogatory to; to question, to interrogate; to examine; to put to, sc. to a trial, to a difficulty, to a task; to try, to task. We still use the expression, *to be put to it.*

Apposite—put or placed near to, adapted, fitted, suited, appropriate, pertinent.

Apposition—in grammar. See HYPHEN.

May I not axe a libel, sire Sompnour,
And answere thet by my procuratour,
To swiche thing as men wold *appose* me?

Chaucer. The Freres Tale, v. 7179

What ben the two, tell on quod hee?
My father this is one, that shee
Commandeth me my mouthe to close,
And that I shulde hir nought *appose*
In loue. *Gower. Con. A.* b. i.

One of the Clerke's answered,—'Syr, he said right now, that this certification that came to you fro Shrewsbery is untrewly forged against hym: therefore, syr, *appose* you hym now here in all the poinits which ar certified against hym, and so we shall heare of his owne mouthe his answers, and witnesse them.'—*State Trials. Trial of Thorpe.*

Whan Nicholas Clifforde sawe himselfe so sore *aposed*, he was shamfast, bycause of the that were there present and herde the mater.—*Berners. Froissart. Chron.* c. 373.

Do not thy very Mahumetan vassals tell thee, that the same power, which made man, can as well restore him? And canst thou be other than *aposed* with the question of that Jew, who asked, whether it were more possible to make a man's body of water or of earth? All things are alike easie to an infinite power.

Bp. Hall. Satan's Fiery Darts quenched.

And often, comming from schoole, when I mette her, shee would *appose* mee touching my learning and lesson, and falling from grammar to logicke, wherein she had some knowledge, would subtilly conclude an argument with me.

Stow. Chronicle, an. 1043.

—— Atrides to his tent
Invited all the Peeres of Greece; and food sufficient
Apposde before them: and the peeres *apposde* their hands to it. *Chapman. Homer. Iliad*, b. ix.

Then he *appos'd* to them, his last-left roste;
And in a wicker basket, bread engroste.—*Id. Odys.* b. xvi.

Neither was Perkin for his part wanting to himselfe, either in gracious and princely behaviour, or in readie and *apposite* answeres.—*Bacon. Hen. VII.* p. 120.

The duty of thanksgiving seems to be a duty of a more noble nature than even prayer itself, because it answers more *appositely* and closely to the noblest end in the world; namely, the glory of God.—*Hale. Contem. Of Prayer, &c.*

There being this exquisite fitness, and *appositeness* in the application of these Pythagorick numbers to the six days work of the Creation, it is a demonstration that Pythagoras his Philosophy was the same in a manner with the ancient Cabbala of the Jewes touching the fabrick of the world.—*More. Def. of Phil. Cabbala*, c. 2.

They perceived that many thinges might not bee done without the presence of the Kings, as well for the *apposition* of their seales for the ratifying of the articles of this peace, as for the solemnization of the matrimonie.

Stow. Chron. Hen. V. an. 1420.

The ancient philosophers affirme that this mixture of elements is by way of alteration; but Anaxagoras and Democritus say it is done by *apposition.*

Holland. Plutarch, p. 667.

The words in the parenthesis being only *appositive* to the words going immediately before.—*Knatchbull. Tr.* p. 45.

The *appositeness* of our Saviour's answer, (Matt. xi. 3.) in relation to the persons who made the enquiry, is what we are next to consider.—*Atterbury*, vol. iii. Ser. 2.

From the mixture of English and Indian characters, [in Mr. West's picture], and a variety of *apposite* appendages, the story is not only well told: but, as every picturesque story should be told, it is obvious at sight.

Gilpin. Tour to the Lakes.

The remaining clause being added, to use a grammatical term, by *apposition* to some word preceding; or coming in as an adjunct, or circumstance depending on the former part, and completing the sentence.

Lowth. Isaiah. Preliminary Dis.

APPO'STILL, or APO'STILL. } Fr. *Apostille, Apostille;* It. *Postilla*, from *Poncre;* because they are placed (*apponuntur*) to the text in the margin. *Pono, Posui, Positum, Postillum, Postilla*, (Menage.) And Cotgrave explains *Apostille*, an answer unto a petition (any writing) set down in the margin thereof. See POSTEL.

In Lord Bacon's Works, vol. iii. p. 480, are the Heads of the Charge against Robert Earl of Somerset, with "Apostyles of the King," in the margin.

APPRA'ISE, or APPRI'SE. APPRA'ISER. APPRAI'SEMENT, or APPRI'SEMENT. } Fr. *Apprécier;* It. *Apprezzare;* Sp. *Apreciar*, to set a price; from *ad*, and *pretium*, a price.

To set, or fix a price; to rate or estimate the value, to appreciate.

The sequestrators sent certain men appointed by them, whereof one had been burnt in the hand for the mark of his truth, to *appraize* all the goods that were in the house: which they accordingly executed with all diligent severity, not leaving so much as a dozen of trenchers, or my children's pictures, out of their curious inventory. Yea, they would have *appraized* our very wearing clothes, had not Alderman Towley and Sheriff Rawley, to whom I sent to require their judgment concerning the ordinance in this point, declared their opinion to the contrary.—*Bp. Hall. Account of Himself.*

For their *price*, by law they ought to take as they can agree with the subject, by abuse they take at an imposed and enforced *price*. By law they [the purveyors] ought to make but one *appraisement* by neighbours in the country; by abuse they make a second *appraisement* at the court-gate.
Bacon. Speech touching Purveyors.

The statute therefore granted this writ, by which the defendant's goods and chattels are not sold, but only *appraised;* and all of them (except oxen and beasts of the plough) are delivered to the plaintiff, at such reasonable *appraisement* and price, in part of satisfaction of his debt.
Blackstone. Commentaries, b. iii. c. 26.

On poems by their dictates writ,
Critics, as sworn *appraisers* sit,
And mere upholsterers in a trice,
On gems and paintings set a price.—*Green. Spleen.*

APPRECA'TION. APRE'CATORY. } Lat. *Apprecari, Apprecatum*, to pray to (*ad* and *precari*, of uncertain etymology,) to pray, to beseech.

Prayer, beseeching, (for some blessing, in opposition to—to deprecate, against some evil.)

The heathen Romans entered not upon any public civil business, without a solemn *apprecation* of good success.
Bp. Hall. Art of Divine Meditation, c. 14.

If either the blessing or the curse of a father go deeper with us, than of any other whatsoever; although but proceeding from his own private affections, without any warrant from above, how fondly shall we esteem the (not so much *apprecatory*, as declaratory) benedictions of our spiritual Fathers, sent to us out of Heaven!
Bp. Hall. Cases of Conscience, Dec. 3. c. 9.

APPRE'CIATE. APPRECIA'TION. } Fr. *Apprécier*, to set a price. See APPRAISE.

To set or fix a price; to rate or estimate the value; to estimate, to value.

The holy Angels and Saints which were before the throne, fell down before the Son of God, in way of adoration of him; having every one of them melodious instruments for the celebration of the praise, and golden vials full of sweet incense; representing both their acceptable thanksgivings, and their general *appreciations* of peace and welfare to the Church of God upon the earth.
Bp. Hall. Parap. Revelations.

A sin, a vice, a crime, are the objects of theology, ethics, and jurisprudence. Whenever their judgments agree, they corroborate each other: but as often as they differ, a prudent legislator *appreciates* the guilt and punishment according to the measure of social injury.
Gibbon. Roman Empire, c. 44.

APPREHE'ND. APPREHE'NDER. APPREHE'NSIBLE. APPREHE'NSION. APPREHE'NSIVE. APPREHE'NSIVELY. APPREHE'NSIVENESS. } Fr. *Apprehendre, Apprendre;* It. *Apprendere;* Sp. *Aprehender;* Lat. *Apprehendere*, to take hold of, (*Ad, præ*, and *hendere*, used in composition, which Tooke derives from the A. S. *Hent*-an, to *hunt*, catch, seize.) See APPRIZE, APPRENTICE, PRIZE.

To take or seize, to catch, to hold.

To take (the meaning), to perceive, to conceive; to understand, to learn; to perceive, sc. a difficulty, a danger; to suspect; to suspect danger; to fear.

When the Duke of Exceter hearde, yt his complices wer taken, and hys counceliors *apprehended*, and his frendes and alies putte in execucion, he lamented hys owne chaunce, and bewepte the mysfortune of hys frendes.
Hall. Henry IV. an. 1.

For he knew the Phariseys myndes how that they had been a great while about in their couenticles and secrete counceis to fynde sum occasion vpon the holy daye to attache and *apprehende* him.—*Udal. John*, c. 7.

Par. This is that banisht haughtie Mountague,
That murdred my loues cozin; with which griefe,
It is supposed the faire creature died,
And here is come to do some villanous shame
To the dead bodies, I will *apprehend* him.
Stop thy vnhallowed toyle, vile Mountague:
Can vengeance be pursued further than death?
Condemned villaine, I do *apprehend* thee.
Shakespeare. Romeo & Juliet, Act v sc. 3.

There is nothing but hath a double handle; or at least we have two hands to *apprehend* it.
Bp. Taylor. Holy Living, c. 2. s. 6.

——— Can we want obedience then
To him, or possibly his love desert,
Who form'd us from the dust, and plac'd us here
Full to the utmost measure of what bliss
Human desires can seek or *apprehend*.
Milton. Paradise Lost, b. v.

Even amidst the throng of thine *apprehenders*, in the heat of their violence, in the height of their malice, and thine own instant peril of death, thou healest that unnecessary care, which had beene guilty of hearing blasphemies against thee.—*Bp. Hall. Contemp. Christ Apprehended.*

The Christian's best faculty is faith, his felicity, therefore, consists in those things, which are not perceptible by sense, not fathomable by reason, but *apprehensible* by his faith, which is the evidence of things not seen.
Id. Satan's Fiery Dart quenched.

Qu Bel inde the arras, hearing something stirre,
He whips his rapier out, and cries a rat, a rat,
And in his brainish *apprehension* kills
The vnseene good old man.
Shakespeare. Hamlet, Act iv. sc. 1.

——— Let me not liue (quoth hee)
After my flame lackes oyle, to be the snuffe
Of younger spirits, whose *apprehensiue* senses
All but new things disdaine.
Shakespeare. All's Well that Ends Well, Act i. sc. 2.

By the *apprehensive* power, we perceive the species of sensible things, present or absent, and retain them, as wax doth the print of a seal.—*Burton. Anat. of Mel.* p. 21.

The philosopher tells us that mad and fantastical men are very *apprehensive* of all outward accidents, because their soul is inwardly empty, and unfurnished of any thing of worth, which might hold the inward attention of their minden.
Hale. Golden Remains, s. 1.

The eye in children is of curious observation, especially in point of discovery; for it loveth or hateth before we can discern the heart; it assenteth or denyeth before the tongue; it resolveth or runneth away before the feet: nay, we shall often mark in it a dulness or *apprehensiveness*, even before the understanding.—*Wotton. Remains*, p 61.

How can he but be moved willingly to serve God, who hath an *apprehension* of God's such merciful design to save him; of his having done so much in order thereto?
Barrow, vol. iii. Ser. 42.

Some overtures have been made, by a third hand, to the bookseller, for the author's altering those passages which he thought might require it; but it seems the bookseller will not hear of any such thing, being *apprehensive* it might spoil the sale of the book.—*Swift. Tale of a Tub*, Apo.

For, as its wonderful *apprehensiveness* made that it could not easily be deceived, so this makes that it will by no means deceive.—*South*, vol. ii. Ser. 12.

It was once proposed to discriminate the slaves by a particular habit; but it was justly *apprehended* that there might be some danger in acquainting them with their own numbers.—*Gibbon. Roman Empire*, c. 2.

It may be true, perhaps, that the generality of the negro slaves are extremely dull of *apprehension*, and slow of understanding.—*Porteus. On the Civilization of Negro Slaves.*

Now from the page of Richardson bestow
On Clementina's face the lines of woe;
Or let sweet Harriet's livelier beauty wear
The soul-fraught eye and *apprehensive* air.
Scott. Essay on Painting.

APPRE'NTICE, *v.* APPRE'NTICE, *n.* APPRE'NTISAGE. APPRE'NTICEHOOD. APPRE'NTICESHIP. } Fr. *Apprenti*, a learner, from *Apprendre*, to learn; Sp. *Aprendiz, Aprender*, from the Lat. *Apprehendere*, to take hold of.

One who takes, receives, teaches (himself), or is taught (by others). A disciple, a learner. See the quotations from Blackstone and Smith. See also APPREHEND and APPRIZE.

Alle kyne crafty men, craven mede for here *aprentys*
Marchaundise and mede, mote nedes go to gederes.
Piers Ploukman, p. 52.

Ententife weren for to sing
These birdes, that not vnkonning
Were of the craft, and *a prentise*
But of song subtill and wise.—*Chaucer. Rom. of the Rose.*

Aur. ——— Now appears the object
Of my *apprentic'd* heart thou bring'st, Spinella,
A welcome in a farewell.—*Ford. Lady's Trial*, Act i. sc. 1

Com. He speaks like master Practice, one that is
The child of a profession he is vowed to,
And servant to the study he hath taken,
A pure *apprentice* at law!
B. Jonson. Magnetic Lady, Act iii. sc. 3.

Like as he were ridiculous, and worthy to be laughed at, who should say, that no man ought to lay his hand upon the oare to row, but he that had been *prentise* to it; but sit at the sterne and guid the helme he may who was never taught it: even so he, who maintaineth, that in some inferiour arts there is required *apprentisage*, but for the attaining of vertue none at all, deserveth likewise to be mocked.—*Holland. Plutarch*, p. 68.

Boling. Must I not serve a long *apprenticehood*
To foreign passages; and in the end,
Having my freedom, boast of nothing else,
But that I was a journeyman of grief?
Shakespeare. Richard II. Act i. sc. 4.

And here we may properly observe, that no gentleman will in France binde his youngest son to any trade or mechanique calling whatever, under that of a military life, as esteeming every *apprentisage* and subjection, a stain and diminution to the honor and dignity of his family.
Evelyn. State of France.

Joh. Graunt [was] educated while a boy in English learning, bound an *apprentice* to a haberdasher of small wares, which trade he mostly followed, tho' free of the Draper's Company.—*Wood. Athenæ Oxon.*

Another species of servants are called *apprentices*, (from *apprendre*, to learn,) and are usually bound for a term of years, by deed indented or indentures, to serve their masters, and be maintained and *instructed* by them.
Blackstone. Commentaries, b. i. c. 14.

I know no Greek or Latin word (I might venture, I believe, to assert that there is none) which expresses the idea we now annex to the word *apprentice*, a servant, bound to work at a particular trade for the benefit of a master, during a term of years, upon condition that the master shall *teach* him that trade.—*Smith. Wealth of Nations*, b. i. c. 10.

The laws and customs of Europe, in order to qualify any person for exercising the one species of labour (that of mechanics, artificers, and manufacturers) impose the necessity of an *apprenticeship*.—*Id. Ib.*

APPRE'ST. Fr. *Apprest*, preparation. *Apprester*, to prepare, to make ready. See PREST.

The christian princes sore mooued herewith, made their *apprests* for a new expedition into the holie land.
Holinshed. Chron. The Hist. of Scotland, an. 1279.

APPRI'ZE, *n.* APPRI'ZE, *v.* } Fr. *Appris*, from *Apprendre*, to learn, to teach. The verb (of which the examples are quite modern) is formed upon the noun. See APPREHEND.

To take or convey (to another), to teach, to inform; to give notice or information; to convey (sc.) knowledge or information.

Betwene the life and dethe I herde
This prestes tale er I answerde:
And then I praied him for to saie
His will: and I it wolde obeie
After the forme of his *apprise*.—*Gower. Con. A.* b. i.

But ouer this so as I dare,
With all myn herte I you beseche,
That ye me wolde enforme and teche,
What there is more of your *apprise*
In loue, als well as otherwise,
So that I maie me cleane shriue.—*Id. Ib.* b. v.

To me her actions did unheeded die,
Or were remark'd but with a common eye:
Till more *apprix'd* of what the rumour said,
More I observ'd peculiar in the maid.
Prior. Solomon, b. ii.

Since then the expiation of sin by the sacrifice of Christ is a doctrine not only taught in the Gospel itself but enforced also by him who came only to prepare the way for it; it is evident, from the care taken to *apprize* the world of it even before Christianity was promulgated, how important and essential a part this must be of that divine religion.
Porteus, vol. i. Lect. 3.

APPRO'ACH, v. } Fr. *Approcher*; It. *Approcciare*; Barb. Lat. *Approximare, ad, proximus,—Prope, Propior, Propissimus, Prossimus, Proximus,* (Vossius.) Nearest. See Proch.

To be, or cause to be, or come, near to; to move, or make progress, towards.

——— What man art thou? quod he.
Thou lokest, as thou woldest finde an hare,
For ever upon the ground I see thee stare.
* * * * * * *
Approche nere, and loke up merily.
Chaucer. Prologue to Sire Thopas, v. 13,628.

Myn hert is full of suche folie,
That I my selfe mate not chastise:
Whan I the court see of Cupide
Approche vnto my ladie side
Of hem, that lusty ben and fresshe,
Though it auaile them not a resshe.—*Gower. Con. A.* b. ii.

Then like the larke that past the night
In heauy sleepe with cares opprest,
Yet when shee spies the pleasaunt light,
She sends sweete notes from out hir brest.
So sing I now because I thinke
How ioyes *approch*, when sorrowes shrinke.
Gascoigne. A straunge Passion.

The towne being thus abandoned, the French men had the more easie *approche* to the castell, who thinking to fynde quiet lodgyng in those vacant houses, entered the same without any feare.—*Grafton. Mary*, an. 5.

Pro. Vnhappy were you (madam) ere I came?
But by my comming, I haue made you happy.
Sil. By thy *approach* thou mak'st me most vnhappy.
Jul. And me, when he *approcheth* to your presence.
Shakespeare. Two Gent. of Verona, Act v. sc. 4.

This they (snails) will nimbly perform, if objected to the extremes, but slowly, and not at all, if *approached* unto their roots.—*Brown. Vulgar Errours*, b. ii. c. 20.

Let us the causes of our fear condemn,
Then death at his *approach* we shall contemn.
Though to our best of youth our age seeme cold,
Yet, when resolv'd, it is more brave and bold.
Denham. Old Age, pt. iv.

Seeing each part [moon's face] is distinct, and hath proper bounds and limits apart, the conjunctions and *approachments* of the clear to that which is dark, making a semblance of high and low, do expresse and resemble the similitude of a figure, with eyes and lips.—*Holland. Plut.* p. 947.

Let matter be divided into the subtilest parts imaginable, and these be moved as swiftly as you will, it is but a senseless and stupid being still, and makes no nearer *approach* to sense, perception, or vital energy, than it had before.—*Ray. On the Creation.*

Boyle observed him well, and soon discovered the helmet and shield of Plularis, his friend, both which he had lately with his own hands new polished and gilt, rage sparkled in his eyes, and leaving his pursuit of Wotton, he furiously rushed on against this new *approacher*.
Swift. Battle of the Books.

The *approach* of summer, says our Lord, is not more surely indicated by the first appearances of spring, than the final destruction of the wicked by the beginnings of vengeance on this impenitent people.—*Horsley*, vol. i. Ser. 1.

He that regards the welfare of others, should make his virtue *approachable*, that it may be loved and copied; and he that considers the wants which every man feels or will feel, of external assistance, must rather wish to be surrounded by those that love him, than by those that admire his excellencies, or solicit his favours.
Johnson. Rambler, No. 72.

APPROBATE, v. } Fr. *Approbation*; It. *Approvazione*; Sp. *Aprobacion*; Lat. *Approbatio*, from *Approbatum*, past part. of *Approbare*, to approve; (*Ad-probare*, which Tooke derives from the A. S. *Prof-ian*, to prove, to try.) See Approve.
Also Fr. *Approbatif*, approbative. Cotgrave.

To try, to examine, fully, satisfactorily; to be satisfied with; to think or judge favourably of, to commend, to maintain.

The cause of this battaill, euery man did allowe and *approbate*, and to the settynge fourth of the same, promysed their industrie, labour, and all that they could make.
Hall. Hen. VII. an. 5.

They wyl allege, that al thyng cõteined in holy Scripture is *approbat* by the hole consent of all the clergie of Chrystendome.—*Sir T. Elyot. Governour*, b. iii. c. 24.

The very Jewe in dede is he, whose conscience is pourged from synne, and hathe wholly geuen himselfe to Christe: whiche man albeit amonge men he bee defrauded of his prayse, yet doeth God acknowledge and *approue* him, whose *approbation* is perfite blisse and satisfaction.—*Udal. Rom* c. 2.

Or [would you] hold on your way with a good chere & a glad heart, thinking your selfe muche honored by the lawde & *approbacion* of that other honorable sort.
Sir T. More. Workes, p. 1252.

And further oure sayd father beside his letters patentes sealed vnder hys greate seale shall make or cause to be made letters *approbatory* and confirmacions of the pefes of his realme and of the lordes, citezens and burgesses of the same under his obedience.—*Hall. Hen. V.* an. 8.

And thereupon as need shall require, will giue our letters patents, confirmatory and *approbatory*, in forme effectuall and autenticall.—*Hackluyt. Voyages*, vol. i. p. 457.

Cla. I pre'thee (Lucio) doe me this kinde seruice:
This day my sister should the cloyster enter,
And there receiue her *approbation*.
Acquaint her with the danger of my state,
Implore her, in my voice, that she make friends
To the strict deputie.—*Shakes. Meas. for Meas.* Act i. sc. 3.

Sir Toby. As thou drav'st, sweare horrible; for it comes to passe oft, that a terrible oath, with a swaggering accent sharpely twang'd off, giues manhoode more *approbation* then ever proofe itselfe would haue earn'd him.
Id. Twelfth Night, Act iii. sc. 4.

I am very sensible how much nobler it is to place the reward of virtue in the silent *approbation* of one's own breast, than in the applause of the world.
Melmoth. Pliny's Letters, b. i. Let. 8.

APPROMPT, *v.* *Ad*, and *promptus*, from *Promere*, to bring out.

To bring or draw out; to make ready for use. See Prompt

Neither may these places serve only to *appromt* (in 4to. *prompt*) our invention, but also to direct our inquiry.
Bacon. On Learning, b. ii.

APPROPINQUATION. } Lat. *Appropinquare*, to approach, (*ad* and *propinquus*,) from *prope*, near. See Approach.
Appropin'que.

Appropinque is Hudibrastick, i. e. burlesque.

There are many ways of our *appropinquation* to God. This people, saith God, *draws nigh me* with their lips, but their hearts are far from me. This is an *approach*, that God cannot abide.—*Bp. Hall. Ser. James* iv. 8.

To which he answer'd, "Cruel Fate
Tells me thy counsel comes too late;
The clotted blood within my hose,
That from my wounded body flows,
With mortal crisis doth portend
My days to *appropinque* an end.—*Hudibras*, pt. i. c. 3.

APPROPRE. } Fr. *Approprier*; It. *Appropriare*; Sp. *Apropriar*; Lat. of the lower ages, *Appropriare*, (from *ad* and *proprius*,) which Vossius thinks is from *prope*, near; for all usually endeavour to be *near* to those things which they possess,—which are their own.
Appro'priable. Appro'priament. Appro'priate, v. Appro'priate, adj. Appro'priately. Appro'priateness. Appropria'tion.

To belong properly, particularly, exclusively to; to allot or assign, to consign, to apply, to take, to assume, to attribute, &c. to its proper or to any particular, purpose, person, or thing.

Wherof touchende this partie
Is rhetorie the science
Appropred to the reuerence
Of wordes that ben reasonable.—*Gower. Con. A.* b. vii.

For amonge wise men the saied wordes ar most esteemed, when they are well *appropried* and saied to good purpose.
Golden Boke, c. 20.

Vice may be an heire to old richesse,
But there may no man, all men may see,
Biqueth his heire his vertuous noblesse,
That is *appropried* vnto no degree.
Scogan. To the Lords, &c. of the King's house.

And all the ornamentes that Nabuchodonosor caried away from Jerusalem vnto Babylon, and *appropriated* vnto his awne tẽple: these brought Cyr' forth agayne, and delyuered them to Zorobabel.—*Bible*, 1539. 3 *Esdras*, c. 6.

Now doth the scripture ascribe both fayth & workes not to vs, but to God only, to whom they belong onely, and to whõ they are *appropriate*, whose gifte they are, and the *proper* worke of his spirit.—*Tyndal. Workes*, p. 66.

Among many other thinges in this king [Hen. II.] memorable, this is one to be noted (folow it who can) that he reignyng, XXXV. yeres, and hauyng so many warres with his enemies, yet he neuer put any tribute, impost, or taxe vpon his subiectes, nor yet vpon the spiritualty, first fruites, or *appropriation* of benefices, belyke they were not then knowen, but sure it is, they were not vsed.
Grafton. Hen. II. an. 30.

If any one shall look upon this [five] as a stable number, and fitly *appropriable* unto trees, as bodies of rest and station, he hath herein a great foundation in nature, who observing much variety in legges and motive organs of animals, as two, four, six, eight, twelve, fourteen, and more, hath passed over five and ten, and assigned them unto none, or very few.—*Brown. Garden of Cyrus.*

Pem. ——— If you can neglect
Your own *appropriaments*, but praising that
In others, wherein you excel yourself,
You shall be much beloved there.
Ford. Love's Sacrifice, Act i. sc. 1.

In old times, whilst these churches were in the clergy-hand, they were called *appropriations*, because they were *appropriate* to a particular succession of church men: now they are called impropriations, for they are improperly in the hands of lay-men.—*Spelman. On Tithes*, p. 137.

We ought, by the powerful operation of this grace in our hearts, to find so heavenly an *appropriation* of Christ to our souls, as that every believer may truly say, "I am one with Christ: Christ is one with me."
Bp. Hall. Christ Mystical, c. 1. a. 2.

And so the incumbency, which is a spiritual office, cannot be granted; nor by the [illegible] could the perpetual incumbent (which is the *appropriatary*), at the first grant his estate which contained the incumbency and the rectory which is the revenue of the incumbent.
Spelman. On Tithes, p. 141

And surely the Bible's being *appropriate* (as itself tells us) to enlighten the eyes and to make wise the simple; and it being written for the use of the whole people of God, whereof the greater number are no clerks, things are there expressed with an evidence proportionable to the degree of assent that they exact, and are so far forth intelligible to pious and industrious readers, as they are necessary to be understood by them.—*Boyle. Works*, vol. ii. p. 267.

Not only a simple heterodox, but a very hard paradox, it will seem, and of great absurdity unto obstinate ears, if we say attraction is unjustly *appropriated* unto the loadstone, and that perhaps we speak not properly, when we say vulgarly and *appropriately* the loadstone draweth iron; and yet herein we should not want experiment and great authority.—*Brown. Vulgar Errours*, b. ii. c. 3.

To be sacred or holy is to be separated or set apart from other things by way of excellence or, which is all one, to be set in some state of singularity or *appropriateness*, whereby it is advanced above the common condition of things of the same order.—*Mede. Works*, b. i. Disc. 2. p. 9

In its strict and *appropriate* meaning, especially as applied to our Saviour's *parables*, it signifies a short narrative of some event or fact, real or fictitious, in which a continued comparison is carried on between sensible and spiritual objects, and under this similitude some important doctrine, moral or religious, is conveyed and enforced.
Porteus, vol. i. Lect. 11.

But these [glebe, tithes, &c.] are sometimes *appropriated*, that is to say, the benefice is perpetually annexed to some spiritual corporation, either sole or aggregate, being the portion of the living.—*Blackstone. Commentaries*, b. i. c. 11.

APPROVE, v. } Fr. *Approuver*; It. *Approvare*; Sp. *Aprobar, Aprovar*; A. S. *Prof-ian*, to prove, to try. See Approbate.
Appro'vable. Appro'val. Appro'vance. Appro'vedly. Appro'vement. Appro'ver. Appro'or.

To try, to stand trial; to show or manifest upon trial.
To think or judge favourably: to commend; to favour; to support.

And by this same reson shuln ye clepen to youre conseil youre frendes that ben of age, swiche as han seyn and ben expert in many thinges, and ben *approued* in counseillinges.
Chaucer. The Tale of Melibeus.

They told him all the secree that they knewe,
For hir acquaintance was not come of new;
They weren his *approuers* prively.
Id. The Freres Tale, v. 6025.

I would not that any man should admit my wordes or learnyng, except they will stande with the Scripture, and be *approued* thereby.—*Fryth. To the Christen Reader*, p. 3.

For if I forgaue any thing, for your sakes forgaue I it, as Jesus Christe is my witnes and *approuer*
Udal. 2 *Cor*

Hol. By heaven, I cannot flatter: I defie
The tongues of soothers. But a braver place
In my heart's loue, hath no man than your selfe.
Nay, take me to my word; *approue* me, Lord.
Shakespeare. 1 *Part Hen. IV.* Act iv. sc. 1.

Laf. But I hope your lordshippe thinkes not him a souldier.
Ber. Yes my lord, and of verie valiant *approofe*.
Id. All's Well that Ends Well, Act ii.

"Why hast thou, Satan, broke the bounds prescrib'd
To thy transgressions, and disturb'd the charge
Of others, who *approve* not to transgress
By thy example, but have power and right
To question thy bold entrance on this place?"
Milton. Paradise Lost, b. iv.

A testimony is of small validity if deduced from men out of their own profession; so if Lactantius affirm the figure of the earth is plain, or Austin himself deny there are Antipodes; though venerable fathers of the church, and ever to be honoured, yet will not their authorities prove sufficient to ground a belief thereon. Whereas, notwithstanding solid reason or confirmed experience of any man, is very *approvable* in what profession soever.
Brown. Vulgar Errours, b. i. c. 7.

My public letters (were written) to two famously learned bishops, Bishop Morton and Bishop Davinant; and to two eminent and *approvedly* orthodox doctors, Dr. Prideaux and Dr. Primrose, pastor of the French Church.
Bp. Hall. Letter of Apology.

I gave your majesty fore-knowledge of my intention to enter into the church, and had your gracious *approvement* therein.—*Wotton. Remains*, p. 527.

Mine eyes and ears can witness, with what *approof* and applause divers of the Catholics royal, as they are termed, entertained the new translated Liturgy of our Church.
Bp. Hall. Censure of Travel, s. 4.

To justify a person sometime denoteth to *approve* him, or esteem him just, a mental judgment, as it were, being passed upon him.—*Barrow*, vol. ii. Ser. 5.

When past all offerings to Feretrian Jove,
He Mars depos'd and arms to gowns made yield;
Successful councils did him soon *approve*
As fit for close intrigues as open field.
Dryden. Death of Oliver Cromwell.

There is besides in each [province of China] a superintendant, sent more immediately from court, to inspect the course of affairs: a censor of justice and manners, without whose *approval* no capital sentences are to be executed.
Sir W. Temple. Of Heroic Virtue.

Goddess, forgive—my heart, surpriz'd, o'erflows
With filial fondness for the land you bless.
As parents to a child complacent deign
Approvance, the celestial brightness smiled.
Thomson. Liberty, pt. iv.

On the 14th of March, 1659, he [John Rowe] was appointed by act of parliament one of the *approvers* of ministers, according to the Presbyterian way.—*Wood. Ath. Oxon.*

It is lawful, in short, as our Saviour expresses it, to do well on the sabbath-day; to preserve ourselves, and to benefit our fellow-creatures. Thus far then we may go, but no farther. In other respects, the rest of the Lord's day is to be observed; and those very exceptions which our Saviour makes, are a proof, that in every other case he *approves* and sanctions the duty of resting on the sabbath-day.
Porteus, vol. i. Lect. 10.

But there is another species of confession, which we read much of in our antient books, of a far more complicated kind, which is called *approvement*. And that is, when a person, indicted of treason or felony, and arraigned for the same, doth confess the fact before plea pleaded, and appeals or accuses others, his accomplices, in the same crime; in order to obtain his pardon. In this case he is called an *approver* or *prover*, and the party appealed or accused is called the appellee. Such *approvement* can only be in capital offences.—*Blackstone. Commentaries*, b. iv. c. 25.

APPRO'XIMATE, *v.* / APPRO'XIMATE, *adj.* / APPROXIMA'TION. / APPRO'XIMANT. } It. *Approssimanza*; Span. *Aproximacon*; Lat. of the lower ages, *Approximare*, (from *ad*, and *proximus*, nearest.) See APPROACH.

To be or come near to; to approach; to border upon, have an affinity with.

That were indeed, a well-tempered and a blessed reformation, whereby our times might be *approximant* and conformant to the apostolical and pure primitive churche
Sir R. Dering. Speeches, p. 74.

This is the best and truest *approximation* to God: Walk before me, saith God to Abraham, and be upright.
Bp. Hall. Ser. James iv. 8.

The blood of Christ hath cemented mankind: the favour of God, embracing all, hath *approximated* and combined all together.—*Barrow*, vol. i. Ser. 25.

For these [living bodies] indeed are fit to receive a quick and immediate conversion, as holding some community with ourselves, and containing *approximate* dispositions unto animation.—*Brown. Vulgar Errours*, b. iii. c. 21

I demand how bodies that are already contiguous, can be brought to farther *approximations* without penetrating each other, at least in some parts.—*Boyle. Works*, vol. i. p. 149.

APPU'LSE. Lat. *Appulsus*, (*Ad*, *pellere*, *pulsum*, to beat or dash):—

A beating or dashing against; touching, reaching.

Enquire whether the tides in the new and full moon, and in the equinoxes prove high and large in different parts of the world at once: not understanding by once, the same hour; for the hours differ according to the *appulse* of the waters to the shores; but on the same day.
Bacon. Physical Essays.

The contiguity and minuteness of these corpuscles may make the *appulse* of the reflected light fall upon the retina within so narrow a compass.—*Boyle. Works*, vol. i. p. 741.

[D and T] are commonly framed, by an *appulse* or collision of the top of the tongue against the teeth or upper gums.
Wilkins. On Real Character, p. 369.

A'PRICOT. Fr. *Abricot*, which Cotgrave calls the abricot or apricock plum; It. *Bericuocolo*, *Albiocco*; Sp. *Albaricoque*; mala præcoqua or præcocia. See Menage.

This fruit [peaches] ordinarily waxeth ripe after the fall of the leafe, or autumne: but the *abricots* are readie to be eaten in summer.—*Plinie. Nat. Hist.* b. xv. c. 12.

A'PRIL. Fr. *Avril*; It. *Aprile*; Sp. *Abril*; Lat. *Aprilis*, either from ἀφρος, foam, because Venus, to whom this month was sacred, sprung from the foam of the sea; or from *Aperire*, to open: or, as Joseph Scaliger thought, from *Aper*, a boar; and he instances as a similar name the Gr. month, ελαφηβολιων, from ελαφηβολια, a festival in honour of Diana, the striker of the stag. The reasons *against* the two first are stronger than any that appear to exist *for* the last.

Chaucer assembles his pilgrims in this month.

Whanne that *April* with his shoures sote
The droughte of March hath perced to the rote,
And bathed every veine in swiche licour
Of whiche vertue engendered is the flour.
Chaucer. Prol. to Canterbury Tales, vol. i.

A'PRON. / A'PRONED. } Of unsettled etymology. Minshew proposes, *Afore one*. Skinner, A.S. *Aforan*; *Afore*. Mr. Boucher thinks it "may perhaps be derived from *Nappe*, whence our word *Napery*." Mr. Brocket says, in the North, the word is *Nappern*, conformable to the old orthography; and he derives from the Fr. *Naperon*, a large cloth. So also Mr. Todd. Laconibe has *Appronaire*, and *Apronier*. No instance of *Napron* has been found.

And the eyes of thē both were opened, and they sowed figge leues together, & made themselues *aprons*.
Bible, 1559. *Genesis*, c. 3.

Men. ——— You haue made good worke,
You, and your *apron*-men: you, that stood so much
Vpon the voyce of occupation, and
The breath of Garlicke-eaters.
Shakespeare. Coriolanus, Act iv. sc. 5.

When he hath found out a fig leaved *apron* that he could put on, or a cover for his eyes, that he may not see his own deformity, then he fortifies his error with irresolution and inconsideration; and he believes it because he will.
Bp. Taylor, vol. i. Ser. 8.

Mrs. Gal. Now fie, how you vex me! I cannot abide these *apron* husbands; such cotqueanes.
Middleton. Roaring Girl.

Some stomacks rise at sweetmeats. He prodigals a mine of excellency, that lavishes a true oration to an *apron'd* auditory.—*Feltham*, Resolve 20.

Fortune in men has some small difference made,
One flaunts in rags, one flutters in brocade;
The cobler *apron'd*, and the parson gown'd,
The friar hooded, and the monarch crown'd.
Pope. Essay on Man, Ep. 4.

APT, *v.* / APT, *adj.* / A'PTITUDE. / A'PTLY. / A'PTNESS. / A'PTISE. } Fr. *Apte*; It. *Atto*; Sp. *Apto*; Lat. *Aptus*, *Aptare*, (Gr. απτειν,) to bind, to join. *Aptus* is dicitur qui convenienter alicui junctus est. See ADAPT.

To join, fit, or suit; to prepare, to be ready, quick, dexterous.

Brittle beautie, that nature made so fraile,
Wherof the gift is small and short the season;
Flowring to day, to morowe *apt* to faile.
Surrey. Frailtie of Beautie.

Who wold here a swerde which nether to kutte nor to smyte is nothing *apte*.—*Joye. Exposicion of Daniel*, c. 6.

Reade it with a pure and a charitable herte, and with a single yie void of almanier parcialitee of affeccion or of enuie: and thou shalt espye therin suche edifiyng, as maie bee mete for thy state of knowelage and *aptitude*, what euer it be.—*Udal. Pref. to the Reader*, vol. i.

And indede no Christian prince there is, to whom the tuicion, proteccion, and publishyng of any suche bookes or weerkes as concerne the pure settyng foorth of Christe and his ghospell dooeth so *aptely* or so duely apperteine, as to your moste excellent Maiestee.
Udal. Pref. to the Kynges Maiestee.

But in my grosser parte there is a forwardnes to sinne, & a certaine *aptnes* therunto, by meanes wherof it commeth to passe, that though we would well and godly, yet doe we the contrary.—*Id. Rom.* vol. ii.

Neither dooe we doubte most gracious Ladie, but that the prouvidece of God hath fourmed and *aptued* [*aptefied*, ed 1551.] your grace to bee a worthie & mete spouse for suche an householde, so hath it by a speciall electon deputed and preserued the same to some high and notable benefite of the commō weale, and to bee an instrumente of his glorie.
Id. Pref. to Luke, Ed. 1548.

I do beseech yee, if you beare me hard,
Now, whilst your purpled hands do reeke and smoake,
Pulfill your pleasure. Liue a thousand yeeres,
I shall not finde myselfe so *apt* to die.
Shakespeare. Julius Cæsar, Act iii. sc. 1.

Ghost. I finde thee *apt*,
And duller should'st thou be than the fat weede
That rots it selfe in ease, on Lethe Wharfe,
Would'st thou not stirre in this.—*Id. Hamlet*, Act i. sc. 3.

Extol not riches then, the toil of fools,
The wise man's cumbrance, if not snare; more *apt*
To slacken virtue, and abate her edge,
Than prompt her to do aught may merit praise.
Milton. Paradise Regained, b. ii.

Love was the son of Loneliness, begot in Paradise by that sociable and helpful *aptitude* which God implanted between man and woman toward each other.
Id. Doctrine and Discipline of Divorce.

This sort of flattery is therefore more dangerous, because it makes the temptation ready for mischief, *apted* and dressed with proper, material, and imitable circumstances.
Jer. Taylor, vol. i. Ser. xxv.

Poet. When we for recompence haue prais'd the vild,
It staines the glory in that happy verse,
Which *aptly* sings the good.
Shakespeare. Timon of Athens, Act i. sc. 1.

Rom. The nobles receyue so to heart, the banishment of that worthy Coriolanus, that they are in a ripe *aptnesse*, to take all power from the people, and to plucke from them their tribunes for euer.—*Shakespeare. Coriolanus*, Act iv. sc. 3.

It is true, that if the affection or *aptnesse* of the children be extraordinary, then it is good not to crosse it.
Bacon. Ess. On Parents and Children.

Man is born with a faculty or capacity to know, though as yet without any actual knowledge; and the eye has a native disposition and *aptitude* to perceive the light, when fitly offered, though as yet it never exercised any act of vision, and had no innate images in the womb.
Blackmore. Creation, Pref.

Observations are neither to be made justly by ourselves, nor to be rightly chosen out of those made by others, nor to be *aptly* applied, without the assistance of reason.
Wollaston. Religion of Nature, s. 3.

A rock is the most *apt* image that the material world affords of pure unadulterated truth.—*Horsley*, vol. i. Ser. 13.

AQUA'TICK. / AQUA'TICAL. / AQUA'TILE. / A'QUEOUS. / AQUO'SITY. } Fr. *Aquatique*; It. *Aquatico*; Sp. *Aquatico*, from Lat. *Aqua*, water; applied to—

That which can or may, that which does, dwell or grow in the water; watery.

There is a treatise of Aristotle extant, wherein he putteth down foure kinds of animals, to wit, terrestrial, *aquaticall*, volatile, and ccelestial.—*Holland. Plutarch*, p. 692.

Moreover, it is thought to bee singular good for the *aqueosities* gathered within the bodie, and the diseases caused thereby, as dropsies, &c.
Holland. Plinie. Nat. Hist. b. xx. c. 20.

I might here take notice of those amphibious creatures, which we may call *aquatic* quadrupeds, the toes of whose feet are joyned by membranes, as in water fowle, for swimming, and who have very small ears and ear-holes, as the cetaceous fishes have for hearing in the water.
Ray. On the Creation.

Hereby I understand the *aquatile*, or water-frog; whereof in ditches and standing places we may behold many millions every spring in England.—*Brown. Vulg. Errours*, b. iii. c. 13.

Now touching the production of animals, whether terrestrial, *aquatil*, or volatil, we may observe, that they are in the ordinary course of nature of two kinds.
Hale. Orig. of Mankind, p. 304.

Another cure of this kind was experimented by Dr. Daniel Major upon a goose, ann. 1670; the *aqueous* humour of both whose eyes they let out, so that the eyes fell, and the goose became quite blind.
Derham. Physico-Theology, b. iv. c. 2

This profound fixing of *aquatic trees* helps to preserve them steady, and from the concussions of the winds, and violence of waters, in their liquid and slippery foundations.
Evelyn. Sylva, c. 18.

A'QUEDU'CT. Fr. *Aqueduct*; It. *Aquidotto*; Sp. *Aqueducto*; from Lat. *Aqua*, water, and *ductum*, past part. of *ducere*, to lead.

That which leads or guides, conveys, the course of water.

The water is convey'd no lease than twenty-two miles in an *aquaduct* by Sixtus V. *ex agro Columna* by way of Prænneste, as the inscription testifies.
Evelyn. Memoirs, vol. i. p. 101.

We left the road for about half a mile to see the sources of a modern *aqueduct*. It is entertaining to observe how the little springs and rills, that break out of the sides of the mountain, are gleaned up, and conveyed through little covered channels into the main hollow of the *aqueduct*.
Addison. Italy. Near Rome.

The city of Nicodemia, sir, have expended three millions three hundred and twenty-nine sesterces, in building an *aquaduct*; which, not answering the intent, the works are entirely fallen into ruins.
Melmoth. Pliny. Epistles, b. x. Let. 46.

A'QUILINE. Fr. *Aquilin*; It. *Aquilino*; Lat. *Aquilinus*, from *Aquila*, an eagle.

Like an eagle: arched and hooked like the beak of an eagle.

His nose was *aquiline*, his eyes were blue,
Ruddy his lips, and fresh and fair his hue.
Dryden. Palamon & Arcite.

'Twere well, says one, sage, erudite, profound,
Terribly arch'd and *aquiline* his nose,
And overbuilt with most impending brows,
'Twere well, could you permit the world to live
As the world pleases. *Cowper. Task*, b. iii.

A'RABLE. } Fr. *Arable*; It. *Arabile*; Sp. ARA'TION. } *Arável*; Lat. *Arabilis*, from *Arare*, to plough: which Tooke derives from the A. S. *Erian*, to ere, to plough.

That may be ered or ploughed; tilled or turned with a plough.

The most part of the *arable* land within the territory of Rome, was become heathy and barren for lack of ploughing, for that they had no time nor mean to cause corn to be brought them out of other countreys to sow.
North. Plutarch, p. 189.

The fyrste day of Auguste, there fell such a rayne, that the ordynaunce could scarce be remoued, the *arable* grounde was so softe. (In Grafton, *erable*).—*Hall. Hen. VIII.* an. 5.

His eyes he op'nd, and beheld a field,
Part *arable* and tilth, whereon were sheaves
New reapt.—*Milton. Paradise Lost*, b. xi.

It would suffice, if, after the manner of halls in Oxford, there were only four professors constituted to teach these four parts of it [agriculture], first, *aration*, and all the things relating to it. Secondly, &c.
Cowley. Essay on Agriculture.

But if the sullen earth, so press'd, repines
Within its native mansion to retire,
And stays without, a heap of heavy mire;
'Tis good for *arable*, a glebe that asks
Tough teams of oxen, and laborious tasks.
Dryden. Virgil, Georg 2

Lo, how the *arable* with barley grain
Stands thick, o'ershadow'd, to the thirsty hind
Transporting prospect! *Philips. Cyder.*

A'RACE. Fr. *Arracher*, evellere, (Skinner); and the Fr. from *Eradicare*, (Menage.)

To tear up by the roots.

So at the last the shaft of tre
I drough out with the fethere thre
But yet the hoked hedde iwis
The which beauty called is
Gan so depe in mine heart pece
That I it might not *arace*
But in mine heart still it stood
Ne bled I not a drop of blood.—*Chaucer. Rom. of the R.*

And in hire swough so sadly holdeth she
Hire children two, whan she gan hem embrace,
That with gret sleight and gret difficultee
The children from hire arm they gan *arrace*.
Id. The Clerkes Tale, v. 8579.

——— I had my thought and mind *araced*
From earthly fradnesse and from vaine pleasure.
Wyat. Complaint to Reason.

ARA'ISE. A. S. *Arisan*, to raise. See ARISE, and RAISE.

Homicide is also in yeving of wicked conseil by fraude, as for to yeve conseil to *arese* wrongful customes and taiages.
Chaucer. The Persones Tale.

And but if thou yearthly manne waxest euill out of thy wit, this figure amonesteth thee that askest the heauen with thy right visage, and hast *aresed* thy forhedde, to bearen vp on high thy courage, so yt thy thought ne be not heaued, ne put low vnder foot, with that the body is so high *aresed*.
Chaucer. Boecius, b. v.

——— Whose simple touch
Is powerfull to *araise* King Pippen, nay
To giue great Charlemaine a pen in's hand
And write to her a loue line.
Shakespeare. All's Well that Ends Well, Act II. sc. 1.

ARA'NEOUS. Fr. *Araigné, Araigneux*; Lat. *Araneosus*, from *Aranea*, which Vossius thinks is from the Hebrew *Arag*, texere.

Full of spiders, spinners; or of cobwebs, (Cotgrave.)

Its curious *araneous* membrane that constringeth and dilateth it, and so varieth its focus (if any such variation there be, as some affirm with great probability.)
Derham. Physico-Theology, b. iv. c. 2.

A'RBALIST. } Fr. *Arbaleste*; Bar. Lat. A'RDALISTER. } *Arcubalistus*, from *Arcus*, a A'RCUBALIST. } bow, and *Balista*, from *βάλλειν*, to cast, to shoot. A'RCUBALISTER. }

One who casts or shoots from a bow; a bowman, an archer.

So gret poer of thulke lond & of France he nome
Myd hym in to Engelond, of knyghtes & of squyers,
Spermen auote & bowmen, & al so *arblastes*.
R. Gloucester, p. 378.

Sper men and archers, and also *arblastres*.
Id. Ib. p. 372. Note.

Men seine ouer the wall stond
Great engins, who were nerehond
And in the kernels here and there
Of *arblasters* great plenty were.
Chaucer. The Rom. of the Rose.

Within XX. dayes after, he wan the sayd castell, to ye great losse of men on both partyes, and take prysoners there with. XXXVI. knyghtis, besyde the other noumbre of yomen and *crblasterys*.—*Fabyan. John.* an. 1204.

An *arbalister*, (or archibalist) standing vpon the wall, & seeing his time, charged his steele bow with a square arrow or quarrell, making first his prayer to God, That he would direct that shot, and deliuer the innocency of the besieged from oppression.—*Speed. Richard I.* An. 1199.

As for all the demilances or yeomen (if I shall so call them) and the *arcubalisters* which had slaine manie of his men during the siege (as Matthew Paris saith) the king caused them to be hanged, to put other in feare that should so obstinathe resist him.—*Holinshed. John*, an. 1215.

It is an historical fact, that Richard was killed by the French from the shot of an *arcubalist*, a machine which he often worked skilfully with his own hands
Wharton. Hist. Eng. Poetry, vol. i. p. 159.

A'RBITER, v. } Fr. *Arbitre, Arbitrer*; It. A'RBITER. } *Arbitro, Arbitrare*; Sp. A'RBITRABLE. } *Arbitro, Arbitrar*; Lat. A'RBITRARY. } *Arbiter*; which Vossius and A'RBITRARILY. } Junius think is from *ar* for A'RBITRARINESS. } *ad*, and the ancient *bito* for ARBITRA'RIOUS. } *eo*, to go:—The proper ARBITRA'RIOUSLY. } meaning of *arbiter*, being A'RBITRATE. } one who goes, to inspect, ARBITRA'TION. } to examine. ARBITRA'TOR. } ARBI'TREMENT. } A'RBITRESS. }

One who examines, tries, determines, decides, judges: an examiner, a judge; a decider, a determiner,—usually applied to one chosen by the litigant parties.

Arbitrar-y, ily, iness, ious, iously, are used when the judgment wholly depends upon the uncontrolled will of the arbiter.

And this thynge onley sufficeth ynough, to destruyen the freedome of our *arbitree*, that is to saine, of our free-will.
Chaucer. Boecius, b. v.

Certes, quod Prudence, it is an hard thing and right perilous, that a man putte him all outrely in the *arbitration* and jugement, and in the might and power of his enemie.
Id. Tale of Melibeus.

Euery man hath free *arbitrement* to choose good or yuel to perform.—*Id. Test. of Loue*, b. iii.

The noble lorde Humphrey erle of Stafforde, the worshipfull personers, Maister William Alnewike keper of the kynges priuy seale, and Raufe lorde Cromwel, promysyng and behightyng, by the faith of hys body, and worde of his princehode and kynges sonne, to do, kepe, obserue and fulfill, for hym and hys behalfe, all that shal be declared, ordeined and *arbitred*, by the forsaide Archebishop, Dukes, bushoppes.
Holl. Hen. VI. an. 4.

[Christe] refused to be so much as a iudge or an *arbitroure*, in a temporall matter concerning the diuidynge of a pryuate enheritaunce betwene two brethren, saynge to the tone who hath appoynted me iudge or dyuyder betwene you?—*Sir T. More. Workes*, p. 1300.

In the name of God, we Henry Archebishopp of Cauntorbury, &c. &c. *arbitratours* in all manner of causes, &c. betwene the high and worthy prince Hofrey Duke of Gloucester, on the one partie, and the worshipfull father in God, Henry byshope of wynchester and Chauncellour of Englande, on the other partie, by either of theim for the peasynge of the saied quarelles and debates, taken and chosen, &c.
Hall. Henry VI. an. 4.

And sirs, repute it not small, that I committe to your charge & *arbitrement* that thing which Princes ought most to regarde, that is, to see to whom they commit the nourishing of their children.—*The Golden Boke*, c. 8.

The sun [illegible] sunk, and after him the starr
Of Hesperus, whose office is to bring
Twilight upon the earth, short *arbiter*
Twixt day and night.—*Milton. Paradise Lost*, b. ix.

Might the child be made *arbiter* of his own chastisement, do we think he would award himself so much as one lash?
Bp Hall. Balm of Gilead, c. 1. s. 2.

Other offerings and oblations were bestowed upon God and his church, by the people, either in such *arbitrable* proportion as their own devotion moveth them, or as the laws or customs of particular places do require them.
Spelman. Works. Of the Rights of the Church.

But in all this, we will see what it is, that was stood upon; an *arbitrable* precedencie of these churches, in a priorite of order.—*Bp. Hall. Old Religion*, c. 17.

——— For what peace will be giv'n
To us enslav'd, but custody severe,
And stripes, and *arbitrary* punishment
Inflicted? *Milton. Paradise Lost*, b. ii.

Yet so tender I see some men are of their being subject to *arbitrary* government, (that is, the law of another's will, to which themselves give no consent,) that they care not with how much dishonour and absurdity they make their king the only man that must be subject to the will of others.
Eikon Basilike.

There is no law, that requires a mere *arbitrariness* in the communicators.—*Bp. Hall. Cases of Conscience*, Dec. 3. c. 7.

Now I appeal to any free judge, how likely these liquid particles are to approve themselves of that nature and power as to be able, by erecting and knitting themselves so as with one joynt contention of strength to cause an *arbitrarious* abligation of the spirits into this or that determinate part of the body
H. More. An Antidote against Atheism, b. i. c. 11. p 35.

Anatomists tell us, that though the brain be the instrument of sense, yet it has no sense at all of itself; how then can that that has no sense direct thus spontaneously and *arbitriously* the animal spirits into any part of the body?
Id. Ib. p. 33

Tis not the triall of a woman's warre,
The bitter clamour of two eager tongues,
Can *arbitrate* this cause betwixt vs twaine.
Shakespeare. Richard II. Act i. sc. 1.

[He was] overcome with the earnest prayers of Masanissa, who besought and importuned him to referre the matter over to Scipio, for to *arbitrate* and decide unto whether of the two kings Sophonisba should be awarded.
Holland. Livy, p. 748

But now, the *arbitrator* of despaires,
Just Death, kinde umpire of mens miseries,
With sweet enlargement doth dismisse me hence.
Shakespeare. Henry VI. Act ii. sc. 5.

Prepare thy battel early in the morning,
And put thy fortune to th' *arbitrement*
Of bloody strokes, and mortall staring warre.
Id. Richard III. Act v. sc 3.

I in thy persevering shall rejoyce,
And all the blest: stand fast: to stand or fall
Free in thine own *arbitrement* it lies.
Perfect within, no outward aid require;
And all temptation to transgress repel.
Milton. Paradise Lost, b. viii.

The purest dialect of the Castilian tongue is held to be in the town of Toledo, which above all other cities of Spain hath this privilege, to be *arbitress* in the decision of any controversy that may arise touching the interpretation of any Castilian word.—*Howell*, b. ii. Let. 49.

What shall we think! Can people give away,
Both for themselves and sons, their native sway.
Then they are left defenceless to the sword
Of each unbounded *arbitrary* lord:
And laws are vain, by which we right enjoy,
If kings unquestion'd can those laws destroy.
Dryden. Absalom & Achitophel.

Virgil gives us an example of this, in the person of Mezentius. He govern'd *arbitrarily*, he was expell'd, and came to the deserv'd end of all tyrants.
Id. Ded. to the Æneis

When it is said again and again, *that faith is imputed to righteousness*, it is plain enough, that no other thing in man was required thereto; to say, that he is thereby sanctified, or hath gracious habits infused, is uncouth and *arbitrarious*.
Barrow, vol. ii. Ser. 5.

Obj. 3. Is it not in holy Scripture sometimes asserted, that God doth act *arbitrariously* and absolutely; dispensing his bounty and mercy without regard to any quality of men, or deed committed by them, either in whole, or in proportion.—*Id.* vol. iii. Ser. 38.

The other instance of a man's pursuing his vice secretly, is when, though it passes from desire to practice, yet it is acted with such circumstances of external concealment, that it is out of the notice and *arbitration* of all observers.
South, vol. viii. Ser. 1.

I offer you the combat; you refuse it; all this is done in the forms of honour. It follows that I am to affront, cudgel you, or kick you, at my own *arbitrement*.
Dryden. Amphitryon, Act v.

——— It is a sign from Jove.
Now follows war with all its woes again,
Or peace between us, by his fix'd award,
For Jove is *arbiter* of both to man.—*Cowper. Iliad*, b. iv.

Do not mistake, and imagine that, while I am only exposing a prejudice, I am speaking in favour of *arbitrary* power; which from my soul I abhor, and look upon as a gross and criminal violation of the natural rights of mankind.—*Chesterfield*, Let. 176.

Resolving all events, with their effects
And manifold results, into the will
And *arbitration* wise of the Supreme.—*Cowper. Task*, b. ii.

Fierce the dispute, whate'er the theme, while she,
Fell Discord, *arbitress* of such debate,
Perch'd on a sign-post, holds with even hand
Her undecisive scales.—*Id. Ib.* b. iv.

The judgments of the more disinterested and impartial of us receive no small tincture from our affections: we generally consult them in all doubtful points, and it happens well if the matter in question is not almost settled before the *arbitrator* is called into the debate.—*Sterne*, Ser. 19.

A'RBORATOR. Arbo'reous. Arbore'scent. A'rboret. A'rborist. A'rborous. } Fr. *Arborateur*; Lat. *Arborator*; from *Arbor*, a tree. One who plants, who cultivates the growth of trees: who prunes them.

No daintie flowre or herbe that growes on ground,
No *arboret* with painted blossoms drest,
And smelling sweet, but there it might be found
To bud out faire, and her sweet smells throwe all around.
Spenser. Faerie Queene, b. ii. c. 6.

Neerer he drew, and many a walk travers'd
Of statliest covert, cedar, pine, or palme,
Then voluble and bold, now hid, now seen
Among thick-wov'n *arborets* and flowrs
Imborder'd on each bank, the hand of Eve.
Milton. Paradise Lost, b. ix.

In the time of this work would our ingenious *arborator* frequently incorporate, mingle and unite the arms and branches of some young and flexible trees, which grow in consort, and near to one another.—*Evelyn. Sylva*, c. 28.

Yet do I not know (let me speak it with patience of our cunning *arborists*) any thing within the compass of human affairs so necessary, and so little regarded.—*Id. Ib.* c. 28.

Nonius supposes the tall roses (*arborescent* hollihocks) that bears the broad flower, for the best.—*Id.*

So all was clear'd, and to the field they haste.
But first from under shadie *arborous* roof,
Soon as they forth were come to open sight
Of day-spring,
Lowly they bow'd adoring.—*Milton. Paradise Lost*, b. v.

They surely speak probably who make it an *arborous* excrescence, or rather super-plant, bred of a viscous and superfluous sap, which the tree itself cannot assimilate.
Brown. Vulgar Errours, b. ii. c. 6.

——— They run
To grots, and caves, and the cool umbrage seek
Of woven *arborets*, and oft the rills
Still streaming fresh revisit.—*Philips. Cyder*, b. i.

A'RBOUR, n. A'rbour, v. } Commonly derived from *Arbor*, a tree. Dr. T. H. (in Skinner) thinks it is *Air-bower*. And Skinner himself (since Chaucer and others write it *Herber*,) that it is from the A. S. *Herberga*, *Mansio*, from *Herebergan*, *Herebyrigan*, to *harbour*. See Harbour and Herber.

Arbour, is usually applied to a place of retirement in gardens or pleasure grounds formed of trees for shade or shelter. Compare the quotations from Chaucer and Dryden.

And so I followed till it me brought
To right a pleasaunt *herber* well ywrought
That benched was and with turfes new
Freshly turned whereof the greene gras
So small, so thicke, so short, so fresh of hew
That most like vnto green wel wot I it was
The hegge also that yede in compas
And closed in all the green *herbere*
With sicamour was set and eglatere.
Chaucer. The Floure & the Leafe.

At last it led me where an *arbour* stood,
The sacred receptacle of the wood:—
'Twas bench'd with turf, and goodly to be seen,
The thick young grass arose in fresher green:
The mound was newly made, no sight cou'd pass
Betwixt the nice partitions of the grass;
The well-united sods so closely lay;
And all around the shades defended it from day,
For sycamours with eglantine were spread,
A hedge about the sides, a covering over head.—*Dryden.*

After diner we walked into ye gardine, and there shortely sitting in an *arber* begāne to go forth in our matter.
Sir T. More. Workes, p. 177.

This lady walked out-right, till he might see her enter into a fine close *arbor*: it was of trees, whose branches so lovingly interbraced one the other, that it could resist the strongest violence of eye-sight.—*Sidney. Arcadia*, b. i.

——— So to the silvan lodge
They came, that like Pomona's *arbour* smil'd
With flourets deck't and fragrant smells.
Milton. Paradise Lost, b. v.

Others within their *arbours* swelling sat,
(For all the room about was *arboured*)
With laughing Bacchus, that was grown so fat,
That stand he could not, but was carried.
G. Fletcher. Christ's Triumph on Earth.

See meads with purling streams, with flow'rs the ground,
The grottoes cool, with shady poplars crown'd,
And creeping vines on *arbours* weav'd around.
Dryden. Virgil, Past 9.

ARC. A'rcual. A'rcuate. Arca'de. } Fr. *Arc*, *Arcade*; It. *Arco*; Sp. *Arco*; Lat. *Arcus*, a bow, or arch. See Arch.

Our hoste saw wel, that the brighte sonne
The *ark* of his artificial day had ronne
The fourthe part, and half an houre and more.
Chaucer. Prol. The Man of Lawes Tale, v. 4422.

There is one difference above all others between visibles and audibles, that is the most remarkable, as that whereupon many smaller differences do depend namely, that visibles, except lights, are carried in right lines, and audibles in *arcuate* lines.—*Bacon. Nat. Hist.* § 270.

But the cause of the confusion in sounds, and the inconfusion in species visible; is, for that the sight worketh in right lines, and maketh severall cones: and so there can be no coincidence in the ele, or visuall point: but sounds that move in oblique and *arcuate* lines, must needs encounter, and disturb the one the other.—*Id. Ib.* § 224.

So 'tis no wonder when it hath descended
It falleth back to th' place from whence it flew,
Sith all this while its circular course hath bended
Toward the east, and in proportion due
That *arcuall* Eastern motion did pursue.
More. Song of the Soul, b. iii. c. 3. s. 38.

It is also very remarkable which Casper Bartholine hath observed in the gullet, that where it perforateth the midriff, the carneous fibres of that muscular part are inflected and *arcuate*.—*Ray. On the Creation*, pt. ii.

Yet shall (my lord) your just, your noble rules
Fill half the land with imitating fools;
Who random drawings from your sheets shall take,
And of one beauty many blunders make:
Load some vain church with old theatric state,
Turn *arcs* of triumph to a garden-gate;
Shall call the wind thro' long *arcades* to roar,
Proud to catch cold at a Venetian door;
Conscious they act a true Palladian part,
And if they starve they starve by rules of art.
Pope. Moral Essays, Ep. 4.

See distant mountains, leave their vallies dry,
And o'er the proud *arcade* their tribute pour,
To leave imperial Rome.—*Thomson. Liberty.*

ARCA'NE. Perhaps from *Arcere*, to hold in; to keep in. See *Vossius. Arcanum* est res secreta, a qua omnes *arceantur*.

Any thing withheld from the knowledge of another, concealed, secreted; a secret.

So were all those personated gods, or natures of things deified, in the *arcane* theology, interpreted agreeably thereunto.—*Cudworth. Intell. System*, p. 512.

As to the second chapter, we have no more to say, but onely this; that here we took the liberty, to reveal the *arcane* mysteries of atheism, and to discover its pretended grounds of reason, that we could find any where suggested in writings.—*Id. Ib.* Pref. 8.

For it was a doctrine of those ancient sages, that soul was the place of forms, as may be seen in the twelfth book of the *arcana* part of divine wisdom, according to the Ægyptians.—*Berkeley. Lives*, § 269.

ARCH, v. Arch, n. A'rched. A'rcher. A'rcheress. A'rchery. } Fr. *Archer*; It. *Arciere*; Sp. *Archero*; Lat. *Arcus*; a bow; perhaps from *Arcere*, to hold in, as the ends of a bow are held in or drawn towards each other. See Arbalist and Arc.

To bow or curve towards a circular shape; to make in the shape of a bow or curve.

Archer, a bowman; one that uses, that shoots with a bow.

And ycholle our ost eche, and our bachelerye,
Wythoute *archers* & vot men, wyth tuo thousend bors y wrye.
R. Gloucester, p. 199.

His penance was forgeten, he asked for his *archere*,
Walter Tirelle was haten, maister of that mister.
R. Brunne, p. 94.

Then I munte me forth, the mynstre to knowen,
And awaytede a woon, wonderly well ybild,
With *arches* on everich half.
Pierce. The Ploughman's Crede.

Therto he was a good *archere*,
Of wrastling was ther non his pere.
Chaucer. The Rime of Sir Thopas, v. 13,309.

At the last they came to Poyssey and found the bridge broken, but the *arches* and joystes lay in the ryuer.
Grafton. Edw. III. an. 20.

——— 'Tis the last key-stone
That makes the *arch*. The rest that there were put
Are nothing till that comes to bind and shut.
Then stands it a triumphall marke! then, men
Observe the strength, the height, the why, and when,
It was erected; and still, walking under,
Meet some new matter to looke up and wonder!
B. Jonson. To Sir E. Sackville.

Thy sea-marge stirrile, and rockey-hard,
Where those thyselfe do'st ayre, the Queene o'th skie,
Whose watery *arch*, and messenger, am I.
Shakespeare. Tempest, Act iv. sc. 1.

Over thir heads a chrystal firmament,
Whereon a saphir throne, inlaid with pure
Amber, and colours of the showrie *arch*.
Milton. Paradise Lost, b. vi.

Others on silver lakes and rivers bath'd
Their downie brest; the swan with *arched* neck
Between her white wings mantling proudly, rowes
Her state with oarie feet. *Id. Ib.* b. vii.

He commanded the Flamines to ride in an *arched* or *embowed* close chariot, drawn with two horses.
Holland. Livy, p. 15.

Thus my battell shal be ordred;
My foreward shall be drawne in length,
Consisting equally of horse and foot:
Our *archere* shall be placed in the mid'st.
Shakespeare. Rich. III. Act v. sc. 3.

But amongst all the English artillarie, *archery* chalengeth the preheminencie as peculiar to our nation.—*Camden. Rem*

The swiftest and the keenest shaft that is
In all my quiver,
I do select: to thee I recommend it,
O *Archeress* Eternal!—*Fanshawe. Past. Fido*, p. 124.

Ambitious fool, with horny hoofs to pass
O'er hollow *arches*, of resounding brass,
To rival thunder in its rapid course.
Dryden. Virgil. Æneid, b. vi.

This done, Æneas orders, for the close,
The strife of *archers*, with contending bows.
The rival *archers* in a line advance;
Their turn of shooting to receive from chance.—*Id. Ib.* b. v.

——— Where truths
By truths enlighten'd, and sustain'd, afford
An *arch-like* strong foundation, to support
Th' incumbent weight of absolute, complete
Conviction. *Young*, Night 7.

Here is a new political *arch* almost built, but of materials of so different a nature, and without a key-stone, that it does not, in my opinion, indicate either strength or duration.
Chesterfield, Let. 389.

He [Mr Brindley] changed the plan; and instead of carrying the mole in a direct line across the river, formed it in a curve, *arching* against the stream; so that it resists the current, as a bridge does the incumbent weight.
Gilpin. Tour to the Lakes.

——— But, conceal'd, the while,
Behind a stately pillar of the tomb
Of ancient Ilus, Paris *arch'd* his bow
Against Tydides.—*Cowper. Homer. Iliad*, b. xi.

She, therefore glorious *archeress* of heav'n,
A savage boar bright tusk'd in anger sent,
Which hunting Œneus' fields much havoc made.
Id. Ib. b. ix.

ARCH, *adj.* } *Arch*, though commonly af-
A'RCHLY. } fixed to the succeeding word, is
A'RCHNESS. } an adjective, and should stand alone, as it does in our old writers. See HYPHEN.

It is used by Shakespeare as a substantive in King Lear:—

"My worthy *arch* and patron!"

Arch, from Gr. Αρχων, chief, says Skinner, was introduced into the German dialects about the fall of the Roman empire, as in *arch* duke, *arch* rogue, &c. and signifies—

Chief, principal, supereminent in any respect.

From the frequent usage of the word to denote eminence in roguish, knavish, waggish, sly, artful, cunning tricks, it appears to have acquired its application, alone, to denote—

Roguish, knavish, waggish, sly, artful, cunning.

Doget thanked me for my visit to him in the winter; and, after his comick manner, spoke his request with so *arch* a leer, that I promised the Droll I would speak to all my acquaintance to be at his play.—*Tatler*, No. 193.

John, when his master's knock he heard,
Soon in the dressing room appear'd,
Archly he look'd, and slily leer'd.
Somerville. The Night Walker.

"Come, tell us honestly, Frank," said the 'Squire, with his usual *archness*, "suppose the church, your present mistress, dress'd in lawn sleeves, on one hand, and Miss Sophia, with no lawn about her, on the other, which would you be for?"—*Goldsmith. Vicar of Wakefield.*

A'RCHETYPE. } Fr. *Archetype*; It. *Arche-*
ARCHE'TYPAL. } *tipo*; Lat. *Archetypum*; Gr. Αρχετυπος, from Αρχη, chief, and τυπος, form.

As Fr. *Archetype*, "a *principal* type, figure, form; the chief pattern, mould, model, example, or sample, whereby a thing is framed; an authentick or original draught." (Cotgrave.) See TYPE.

He, that is well grounded in the doctrines of the second commandment, how can he but abhorre the bodily representations of the Blessed Trinity; and spit at Aquinas, for teaching that the image is to be adored with the same worship, that is due to the *archetype*.
Bp. Hall. Peace-Maker, s. 23.

There were other objects of the mind, universal, eternal, immutable, which they called intelligible ideas, all originally contained in one *archetypal* mind or understanding, and from thence participated by inferiour minds and souls.
Cudworth. Intellectual System, p. 387.

By real ideas, I mean such as have a foundation in nature, such as have a conformity with the real being and existence of things, or with their *archetypes*.
Locke. On Hum. Underst. b. ii. c. 30.

The second hypostasis, or the first mind, is according to this hypothesis, an *archetypal* world, which contains intelligibly all that is contained sensibly in our world.
Bolingbroke, Ess. 4. s. 28.

The learned eye, versed equally in nature and art, easily compares the picture with its *archetype*.
Gilpin. Tour to the Lakes.

A'RCHICAL. Gr. Αρχικος, from Αρχη, principium et fons. See ARCH.

Chief, principal.

So that Parmenides did also agree in this acknowledgment of a trinity of divine or *archical* hypostases.
Cudworth. Intell. System, p. 387.

Mind and understanding, counsel and wisdom, did not lay the foundations of the universe, they are no *archical* things, that is, they have not the nature of a principle in them.
Id. Ib. p. 73.

A'RCHITECT. } Fr. *Architecte*; It. *Ar-*
ARCHITECTIVE. } *chitetto*; Sp. *Architecto*;
ARCHITECTO'NICK. } Lat. *Architectus*; Gr. Αρ-
ARCHITECTO'NICAL. } χιτεκτων, from Αρχη, chief,
A'RCHITECTOR. } and τεκτων, from τευχειν,
A'RCHITECTRESS. } to work. See the quota-
A'RCHITECTURE. } tion from Evelyn.
ARCHITE'CTURAL. }

A chief workman, builder; one skilled in workmanship, in building; in planning or designing work, buildings.

Time to attain, whether heav'n move or earth,
Imports not, if thereon rect'n right, the rest
From man or angel the great *architect*
Did wisely to conceal, and not divulge
His secrets to be scann'd by them who ought
Rather admire. *Milton. Paradise Lost*, b. viii.

In him I rest, on him my thoughts depend,
My lord, my teacher, and my guide is he,
This noble worke he striues to bring to end,
He is the *architect*, the workmen we.
Fairefax. Tasso, b. xiv.

Then he said that Homer was wonderfull in all his things, but that amongst others, he was an excellent *architector*.
North. Plutarch, p. 570.

God they helde to be the minde, and Chaos the matter; the minde called by Plato the world's *architectresse*.
Sandys. Ovid, p. 9.

What it is, is in conjecture,
Seeking much, but nothing finding;
Like to fancy's *architecture*,
With illusions reason blinding.
Nicholas Breton. Ellis, vol. ii.

We are by an *architect* to understand, a person skilful in the art of building: the word is αρχιτεκτων, a compound in the original, and signifies Fabrum præfectus.
Evelyn. On Architecture.

And now from this short and transient view of the *architectonick* faculty of animals, especially the irrationals, we may easily perceive some superiour and wise being was certainly concerned in the creation or original. For how is it possible that an irrational creature should, with ordinary and coarse, or indeed any materials, be ever able to perform such works as exceed even the imitation of a rational creature? How could the bodies of many of them be furnished with *architective* materials?
Derham. Physico-Theology, b. iv. c. 13.

How much will this *architectonic* wisdom (if I may call it), exerted in framing and regulating an innumerable company of differing creatures, be recommended, if the other worlds or vortexes, and the invisible part of ours, be peopled with intelligent, though not visible inhabitants.
Boyle. Works, vol. v. p. 147.

We have already proved, that mind and understanding is not the phantastick image of sensibles or bodies; and that it is in its own nature not ectypal, but archetypal, and *architectonical* of all.—*Cudworth. Intell. System*, p. 853.

Thus far Mr. Fleury, who, to the disgrace of reason, as himself ingenuously owns, first built his house, and then studied *architecture*.—*Dryden. Pref. to Virgil's Pastorals.*

He that, without diminution of any other excellence shall preserve all the unities unbroken, deserves the like applause with the *architect*, who shall display all the orders of *architecture* in a citadel, without any deduction from its strength.
Johnson. Pref. to Shakespeare.

From the fullest information we could, after the strictest enquiry, obtain, we were assured, that no fragment of sculpture of *architectural* ornaments was to be found there.
Stuart. Antiquities of Athens.

A'RCHITRAVE. } Fr. *Architrave*; It. *Ar-*
A'RCHITRAVED. } *chitrave*; Sp. *Architrave.*

See the quotations.

The principal beam; or the beam that serves the purpose of an *arch*.

The Greeks named that Epistilium, which we from a mungril compound of two languages (αρχη-*trabs*, or rather from *arcus* and *trabs*,) called *architrave*.
Evelyn. On Architecture.

Which were certain *arched* or plainly *architrav'd* buildings in form of cloysters and galleries, commonly standing out from the rest of the edifice, and now and then alone, and within also.—*Id. Ib.*

A'RCHIVES. Fr. *Archives*; It. *Archivio*; Sp. *Archivo*; Gr. Αρχειον. Where the public papers or records are deposited; frequently so used by Josephus.

They carried the fire to the *archives*, wishing to destroy the documents of creditors, &c.
Josephus. Jewish War, b. ii. c. 17.

And therefore these curious medlers in collecting and gathering together on all sides the errours, defaults, and solœcismes (as I may so say), not of verses or poems, but of other men's lives, make of their memory a most unpleasant *archive* or register, and uncivill record which they ever carry about them.—*Holland. Plutarch*, p. 116.

A'RCTICK. See ANTARCTICK.

A'RCUATE. See ARC.

A'RCUBALIST. See ARBALIST.

A'RDENT. } Fr. *Ardent*; It. *Ardente*;
A'RDENCY. } Sp. *Ardiente*; Lat. *Ardens*,
A'RDENTLY. } pres. part. of *Ardere*, to parch,
A'RDOUR. } to burn.

Burning, heating; hot, fiery; having the violence of fire; and therefore violent, vehement, passionate, eager, fierce.

Ardour is applied, by Milton, to the sentient being.

For if he bee *ardaunt* in auarice, and that he be a raueinour by violence of foraine richesse, thou shalt saine that he is like a wolfe.—*Chaucer. Boecius*, b. iv.

Ever the greter merite shall he have that most restreineth the wicked enchauling or *ardure* of this sinne.
Id. The Persones Tale.

He [Henry the Seuenth] was the more *ardently* thervnto encouraged, because he perceaued Maximilian himselfe so earnestly set and bent toward that enterprise.
Grafton. Hen. VII. an. 7

Her long with *ardent* look his eye pursu'd
Delighted, but desiring more her stay.
Milton. Paradise Lost, b. ix.

The *ardency* in Christ was sincere *ardency*, accompanied with acts of love and trust of the same temper; and the heightning it was an addition of degrees to that act of *ardency*, and so of prayer, and proportionably of love and trust in God, above either what there was, or what there was occasion for at other times.
Hammond. Degrees of Ardency in Christ's Prayer.

By how much heat any one receives externally from the *ardency* of the sun, his internal heat is proportionably abated.—*Sir T. Herbert. Travels*, p. 27.

——— Mov'd on
In silence their bright legions, to the sound
Of instrumental harmonie that breath'd
Heroic *ardor* to advent'rous deeds
Under their god-like leaders, in the cause
Of God and his Messiah.—*Milton. Paradise Lost*, b. vi.

——— Nor delaid the winged saint,
After his charge receiv'd; but from among
Thousand celestial *ardors*, where he stood
Veil'd with his gorgeous wings, up springing light,
Flew through the midst of heav'n.—*Id. Ib.* b. v.

False is that which is commonly reported of Democritus the philosopher: namely, that willingly he dimmed and quenched (as it were) his own sight, by fixing his eyes fast upon a fiery and *ardent* mirror.—*Holland. Plutarch*, p. 117.

Not far behind, a knight of swarthy face,
High on a coal black steed pursu'd the chace;
With flashing flames his *ardent* eyes were fill'd,
And in his hands a naked sword he held.
Dryden. Theodore & Honoria.

And therefore it is very possible to be too devout, not because any expression of seraphic love can be made with too much *ardency*, whilst it is considered abstractedly in itself, and irrelatively to the rest; but because that there being several duties of love, which require an *ardency* of it, it is injurious to exercise all that in one alone, or a few, that belongs equally to the neglected others.
Boyle. Works, vol. i. p. 274

For men *ardently* aspiring to a spiritual happiness, that here he cannot enjoy, much less hereafter, if the soul perish, is under a remediless infelicity.
Bates. On the Immortality of the Soul, c. 10.

Meantime by Jove's impulse, Mezentius arm'd,
Succeeding Turnus with his *ardor* warm'd
His fainting friends, reproach'd their shameful flight,
Repell'd the victors, and renew'd the fight.
Dryden. Æneis, b. x.

——— For the hero next
He forg'd, more *ardent* than the blaze of fire,
A corslet. *Cowper. Homer. Iliad*, b. xviii.

There was one Felton, of a good family but of an *ardent* melancholic temper, who had served under the Duke (of Buckingham), in the station of lieutenant.
Hume. History of England, an. 1628.

All martial fire herself, in every breast
She kindled *ardours* infinite, and strength
For ceaseless fight infus'd unto them all.
Cowper. Homer. Iliad. b. ii.

A'RDUOUS. It. *Arduo*; Sp. *Arduo*; Lat. *Arduus*, which Vossius thinks is from *Ardere*, because, like flame and things *burning* (our ardent) it directs its course to things aloft. The word appears quite modern in English usage.

Lofty, steep; difficult to ascend or climb; difficult.

Hear how learn'd Greece her useful rules indites,
When to repress, and when indulge our flights:
High on Parnassus' top her sons she show'd,
And pointed out those *arduous* paths they trod.
Pope. Essay. On Criticism.

But light nowe downe, my ladye faire,
Light downe, and hold my steed,
While I and this discourteous knighte
Doe trye this *arduous* deede.
The Childe of Elle. Percy. Reliques, vol. i.

Prior was, after much experience of his knowledge and dexterity, at last sent to transact a negotiation in the highest degree *arduous* and important.—*Johnson. Life of Prior.*

Fastidious or else listless, or perhaps
Aware of nothing *arduous* in a task
They never undertook, they little note
His dangers or escapes, and haply find
There least amusement where he found the most.
Cowper. Task, b. ii.

ARE. } An attempt must be made to ac-
ART. } count for this word, commonly called an auxiliary verb, and the plural of the present tense of the verb *to be*. It seems very probable that the primitive meaning is front or fore:—The front part of the body, as opposed to the hind or back. In Goth. *Air*; A. S. *Er*, is prius, ante, before. In Gr. εαρ, ηρ, is the fore or early part of the year or day, the spring, the morning. We then find that the A. S. *Ar*, *Are*, D. *Eere*, is used to denote *honour*, and the V. in A. S. *Ar-ian*; D. *Eer-en*; Ger. *Er-en*; Sw. *Ær-a*, to honour; i. e. to put or place *forward*, *before* others, to advance, to prefer. In Sw. *Ara*, is a messenger, an errand, or arrand-bearer, one sent *forth or forward*; and the Ger. *Er-en* is also to bear or carry an errand. Hence there seems no violence in the inference that—

Are is—To stand forward, *to stand forth*, to put or place forward or forth; —to *exist*, (*ex-sistere*, *ex-stare*.)

Art, A. S. *Eart*, is *Ared*, *Ar'd*, *Art*, now restricted to the second person singular. The regular plural of *Are* is *Ar-en*: it has been long used without the termination. Wiclif commonly uses *ben*, i. e. *be-en* in all the persons plural.

His sonnes *er* at thi wille, and alle that with them be.
R. Brunne, p. 60.

Thei stand all to gode graith, when thou *art* tham among.
Id. p. 193.

Thise Inglis (said R.) in my kepyng thei *are*.—*Id.* p. 192.

Tho ilk fiue sorowes he calles fiue woundes
That *are* not yit haled [healed.]—*Id.* p. 7.

Fiue sorowes that yit not ended *are*.—*Id. Ib.*

And take the my dogter; for mon thou *art* y wys,
To wynne git a kyndom, wel beter than myn ys
R. Gloucester, p. 18.

As muche as thou hast, as muche thou *art* worth y wys.
Id. p. 30.

Beggers and barons at debat *aren* often.
Piers Ploughman, p. 93.

Rygt so flatterers and foles *aren* the fendes procuratores.
Id. p. 114.

Eth^r thou *art* broke so may be. in body oth^r in membre.
Id. p. 76.

Jesus spak to hem and seide, have ye trist, *I am*, nyle ye drede. And Petir answeredo and seide, lord if thou *art*; commaunde me to come to thee on the watres.
Wiclif. Mat. c. 14.

Heeres hore *aren* shad ouertimelich upon my head.
Chaucer. Boecius de Cons. b. i.

Truly [qd I.] I say that langlers euermore *arne* speaking rather of euill than of good.—*Id. Test. of Loue*, b. i.

A'REA, from Lat. *Arere*, to dry (Vossius). An area is a place where corn, when reaped, may be thrashed and dried.

Open places in a city are, (Varro,) and more generally any open, though bounden space, is, so called.

In a room contriv'd for state, the height of the roof shou'd bear a proportion to the *area*.—*Dryden. Ded. to Span. Fryar.*

Let us conceive a floor or *area* of goodly length, (for example, at least of 120 foot) with the breadth somewhat more than the half of the longitude.
Wotton. Reliquiæ, p. 45.

There is something very noble in it, tho' the high wall and corridors that went round it are almost entirely ruined, and the *area* is quite filled up to the lower seat, which was formerly deep enough to let the spectators see in safety the combats of the wild beasts and gladiators.
Addison. Italy. Verona.

How noble must be the appearance, when an *area* of many leagues in circumference is formed into one vast mirror, and this mirror surrounded by a combination of great and beautiful objects!—*Gilpin. Tour to the Lakes.*

ARE'AD. A. S. *Aræd-an*, to conjecture, to divine, to guess, to *read*; a word, adds Somner, which to this day we use for explaining of *riddles*. See READ.

To conjecture, to guess, to declare, to explain, to counsel.

And thei blindfelden him: and smyten his face, and axiden him: and seiden, *areed* thou Crist to us, who is he that smoot thee?—*Wiclif. Luke*, c. 22.

And whã they had blyndfolded him, they stroke hym on the face, and asked hym, saying: *arede*, who is it that smote the?—*Bible*, 1539. *Ib.*

——— Neuer yet
I trowe no man had the wit
To con well my sweuen *rede*
Ne nat scarsly Macrobeus—
I trowe *a rede* my dremes euen
Lo this it was, this was my sweuen.
Chaucer. Dreame.

This kyng out of his sweuen abraide,
And he vpon the morowe it saide
Vnto the clerkes, which he had
But none of them the sooth *arad*.—*Gower. Con. A.* b. i.

This sweuen can I well *arede*,
Quod the other sarasine anone,
The barly cake is Gedeon.—*Id. Ib.* b. vii

While they were on a time for their sport purposing riddles amõg thẽ, she beganne to put forth one of hers to, and said, *arede* my riddle, what is that, I knew one that shot at an hart and killed ▪ haddoke.
Sir T. More. Workes, p. 552.

But stay, my muse, in height of all this speed:
Somewhat plucks back to quench this sacred heat,
And many perils doth to us *areed*,
In that whereof we seriously entreat.
Drayton. Moses, b. ii

Who ever saw a colt wanton and wilde,
Yok'd with a slow-foote oxe on fallow field,
Can right *areed* how handsomly besets
Dull spondees with the English dactilets.
Bp. Hall, b. i. Sat. 6.

He who shall endeavour the amendment of any old neglected grievance in church or state, or in the daily course of life, if he be gifted with abilities of mind that may raise him to so high an undertaking, I grant he hath already much wherof not to repent him, yet let me *arreed* him, not to be the foreman of any misjudg'd opinion, unless his resolutions be firmly seated in a square and constant mind, not conscious to itself of any deserved blame, and regardless of ungrounded suspicions.
Milton. Of Divorce. To the Parlament.

ARE'CHE. } A. S. *Areccan*, to get, to ob-
ARA'UGHT. } tain, to attain or achieve; to reach, to take (Somner.) See REACH.

For yet perchance I maie purchace
With some good word the kynges grace,
Your life and eke your good to saue.
For ofte shall a woman haue
Thyng, whiche a man maie not *areche*.
Gower. Con. A. b. i.

And if it might so betide
That he vpon the blynde side
Parcas the swete tonne *araught*,
Than shalte thou haue a lustie draught.—*Id. Ib.* b. vi.

Cruel, for wrath, anon
Areight him on the cheek-bone:
All tho fell off that was there,
And made his teeth all bare. —*Sir Otuel. Ellis*, vol. ii.

A'REFY. } Lat. *Arefacere*, to make dry,
AREFA'CTION. } from *arere*, to dry, and *facere*, to make.

To dry, or cause to be dry.

Time and heat are fellows in many effects: heat drieth bodies that do easily expire; as parchment, leaves, roots, clay, etc., and so doth time or age *arefy*; as if in the same bodies.—*Bacon. Nat. Hist.* § 294.

Some breed in hair of living creatures, as lice and tikes; which are bred by the sweat close kept, and somewhat *arefied* by the hair.—*Id. Ib.* § 6[illegible].

It is more probable, that he, that knoweth the nature of *arefaction*, the nature of assimilation, &c. shall, by ambages of diets, &c. prolong life, or restore some degree of youth or vivacity, than that it can be done with the use of a few drops, or scruples of a liquor or receipt.
Id. Advancement of Learning, b. ii.

Greater agitations [the chaotical matter had] in the production of the other, the separation of the water and the *arefaction* of the earth.—*Hale. Orig. of Mankind*, p. 302.

ARE'NA. } Fr. *Arène*: It. *Arèna*, *Arena-*
ARENA'CEOUS. } *so*; Lat. *Arena*, sand, from *Arere*, to dry (quia *arida* bibulaque), because dry and bibulous.

The amphitheatre is usually so called, says Vossius, because that place is spread with sand in *usum pugnæ*. See the quotation from Hakewill.

Hereunto may be added the *arena*, the place below in which their games were exhibited, so called, for that it was strowed ouer with sand for the drinking in of the bloud, which was spilt vpon it, and officers they had purposely for this business, who in the lawes and writings of the Christian doctours are learned, *arenarii*, Sanders.
Hakewill. Apologie, p. 396.

Of fishes they [the Jews] onely tast of such as have both fins and scales; which are comparatively but few in number; such onely, saith Aristotle, whose egg or spawn is *arenaceous*.—*Brown. Vulgar Errours*, b. iv. c. 10.

By this means we may discover whether it [land] consists of substances intirely *arenaceous* or clammy.
Miller. In v. *Mould.*

In the centre of the edifice, the *arena*, or stage, was strewed with the finest sand, and successively assumed the most different forms.—*Gibbon. History*, vol. ii. c. 12.

AREO'PAGY. Gr. Αρειοπαγος, (Αρειος παγος,) Mars's hill.

A court, said to be the most sacred and venerable assembly in all Greece. Applied met. by Brown to—

Severity of sentence, of punishment.

Plato and Aristotle were guilty of the same truth; who demonstratively understanding the simplicity of perfection and the indivisible condition of the first causator, it was not in the power of earth, or *areopagy* of hell to work them from it.—*Brown. Vulgar Errours*, b. i. c. 10.

ARE'RE. A. S. *Ararian*, to *rear* or raise up; to erect, to excite. See REAR.

R. Gloucester is speaking of Stonhyngyl, i. e. Stonehenge:—

That vche [each] mon wondre may how heo were first
a rered. *R. Gloucester*, p. 7.

For ther nas prince non that hym dorste *arere* strif
So that he huld tho this lond in pes al is lyf.—*Id.* p. 89.

And as Moyses *areride* a serpent in desert, so it bihoueth mannes sone to be reisid; that ech man that beleeueth in him perische not, but haue euerlastinge lyf
Wiclif. Ion, c. 4.

To fore the towers when he Æneas saw
Foundacions cast, *arereing* lodges new.
Surrey. Virgile. Æneis, b. iv

The day is mirl, and draweth long,
The lark *areveth* her song;
To meed goth the damisele,
And faire flowers gadreth fele.
Ellis. Romances. Merlin, vol. i.

ARE'SON. Fr. *Arraisoner*; to reason with, (Tyrwhitt.) Fr. *Raison*; It. *Ragione*; Lat. *Ratio*, from *reri*, *ratus*, to think. And see ARRAIGN.

To think, to censure, to accuse, to *arraign*.

Thus Retchelessnesse in a rage, *aresonede* clergie,
And scornede scripture.—*Piers Ploughman*, p. 222.

Right thus while false Sothâl sermoneth
I ft sones Loue him *aresoneth*
And brake his tale in his speaking
As though he had him tolde leasing
And saied: what deuil is that I heare?
Chaucer. The Rom. of the Rose.

As the kyng rod with duykes and earles,
He mette with two olde cheorlis.
To the navel theo herd heng:
Thus *aresoned* heom the kyng.
King Alisaunder. Webber. Romances, vol. i.

ARE'TTE. In Bar. Lat. is found *Arretare*, the same, says Du Cange, as *Retare*, *Rettare*, for *Rectare*; to warn an accused person to do *right* (*Rectum*), to summon to justice. *Arrette*, says Skinner, seems to mean to censure, to estimate, from the Fr. *Arrester*, to judge. Tyrwhitt.—to impute to. The Gr. Λογιζομαι, is rendered by the Vulgate, *Imputor*, *Reputor*, and these by Wiclif *Arette*. Tindall translates the Greek variously, to conte, to reckon, to impute, to lay to the charge. Perhaps *Arette* is *Arate*, to *rate*, (qv.) from *Reor*, *ratus*—

To reckon, value, estimate; to place to the account, to lay to the charge, to impute.

Sothell to him that worchith not, but bileueth into him that iustifieth a wicked man, his feith is *aretted* to rightwysnesse aftir the purpos of goddis grace.—*Wiclif. Rom.* c. 4.

To hym that worketh not, but beleueth on him yt iustifyeth the vngodly, is his fayth *counted* for ryghtewesnes.
Bible, 1539. *Ib.*

For if he hath ony thing anoyed thee either owith *arette* thou this thing to me.—*Wiclif. Filemon.*

But firste I praie you of your curtesie,
That ye ne *arette* it not my vilanie,
Though that I plainly speke in this matere,
To tellen you hir wordes and hir chere.
Chaucer. The Prologue, v. 728.

Yet comen ther of ire many mo sinnes, as wel in worde, as in thought and indede; as he that *arretteth* upon God, or blameth God of the thing of which he is himself guilty.
Id. The Persones Tale.

A'RGENT. A'RGENTINE. A'RGENTRY. } Fr. *Argent*; It. *Argento*; Sp. *Argen*; Lat. *Argentum*, silver, from Αργυρος, so called, παρα το αργον, from its whiteness.
Silvery; having the appearances of silver.

And directe against the gate was deuised a hallpas, and at thentry of the staier was images of sore and terrible countenances, all armed in curious woorke of *argentyne*.
Hall. Hen. VIII. an. 12.

The duke lookt vp, and saw the azure skie,
With *argent* beames of siluer morning spred,
And started vp, for praise and vertue lie
In toil and trauell, sinne and shame in bed.
Fairefax. Tasso, b. xiv.

No medals, of rich stuff of Tyrian dye;
No costly bowls of frosted *argentry*.
Howell. Letters. The Vote.

He wav'd his royal banner in the wind,
Where in an *argent* field the god of war
Was drawn triumphant on his iron carr.
Dryden. Palamon & Arcite.

Amid the lustre of meridian day,
In slow procession, solemnly advance
A hundred youths in spotless tunics white,
Sustaining *argent* wands.—*Glover. Athenaid*, b. xiv.

A'RGIL. ARGILLA'CEOUS. ARGI'LLOUS. } Fr. *Argille*; It. *Argilla*; Lat. *Argilla*; Gr. Αργιλλος, a white pure earth, from αργος, white.
Potter's clay, (Tyrwhitt.)

Argoil is enumerated by the Channones Yeman, among the things to their craft appertaining.—*Chaucer*, v. 16,281.

The observations of Alberquerque, and Stephanus de Gamea, derive this redness from the colour of the sand and *argillous* earth at the bottom [i. e. of the Red Sea.]
Brown. Vulgar Errours, b. vi. c. 9.

A'RGOSY. In the Lat. of the middle ages, *Argis* seems to have been used for a ship, so called, says Du Cange, ab *Argo*, the name of the first ship. And he cites, "*Argis* haud modica mercibus referta;" perhaps "An Argosie," deeply laden with merchandize.

Some troops pursue the bloody-minded Queene,
That led calme Henry, though he were a King,
As doth a saller fill'd with a fretting gust
Command an *argosie* to stemme the waues.
Shakespeare. 3 Part Hen. VI.

My instance is a mighty *argosie*,
That in it bears, besides, th' artillery,
Of fourscore pieces of a mighty bore,
A thousand soldiers (many times and more)
Besides the sails, and arms for every one,
Cordage and anchors, and provision.
The large spread sails, the masts both big and tall,
Of all which Noah's ark had no need at all.
Drayton. Noah's Flood.

A'RGUE, *v.* A'RGUER. A'RGUMENT, *v.* A'RGUMENT, *n.* ARGUME'NTAL. ARGUMENTA'TION. ARGUME'NTATIVE. ARGUME'NTATIVELY. A'RGUMENTIZE. } Fr. *Arguer*; It. *Arguire*, *Argomentare*; Sp. *Arguir*; Lat. *Arguere*; plainly, says Vossius, from αργος, clear, manifest.
To make clear, evident, manifest; to shew, to prove, to convince or convict.
To shew (the reasons of any thing); to reason, to discuss, to treat of, to debate; to dispute.

Argument is not only applied to the reason, the reasoning; but to the subject reasoned, discoursed, treated of; the statement or summary of the subject or subjects.

Plato the poete ich putte hym ferst to booke
Aristotle and other, to *argues* ich tauhte.
Piers Ploukman, p. 189.

To whiche he shewide himsilff alyue aftir his passioun bi many *argumentis* apperynge to hem fourti daies and spekynge of the rewme of God.—*Wiclif. Dedis*, c. 1.

I wrote wel, clerkes wol sain as hem lest
By *argumentes*, that all is for the best,
Though I ne can the causes naught yknow.
Chaucer. The Frankeleines Tale, v. 11,198.

And euery gouernance is due
To pitee, thus I make *argue*,
That pitee is the foundemente
Of euery kynges regimente.—*Gower. Con. A.* b vii.

As for conclusion finall,
That euery lust is to eschewe,
By great ensample I make *argue*.—*Id. Ib.*

For trothe mote stande at laste,
But yet thei *argumenten* faste
Upon the pope and his astate
Wherof thei fallen in great debate.—*Id. Ib. The Prol.*

Samuel being an innocent judge (the people themselues to wytnesse) *argueth* the people of vnkindnesse because they demaunded a Kyng.—*Bible*, 1557. 1 *Sam.* c. 12.

If thou shouldest say to hym, that hath ye spirite of God, the loue of God is the kepyng of the cómaundements, and to loue a mans neighbour is to shew mercy, he would without *arguing* or disputyng vnderstand, how that of the loue of God springeth the keping of his comaundements, and of the loue to thy neighbour spryngeth mercy.
Tyndall. Workes, p. 88.

The dukes of Clarence, Gloucester and Yorke were of same opinion, thynkyng it most conuenient to marche towarde theyr enemies with all spede and celeritie, least in prolongynge of tyme and *arguynge* of opinions, the Frenche armye might more and more increase and hourly multiply.
Hall. Hen. V. an. 3.

The Greeke titles declare, yt this epistle was sent frō Philippos by Titus and Lucas. But ye brief *argumentes* which are found in Latin bokes, without any autours name, recorde and testifie that it was by the same messangiers sente from Troas, for of thys place Paule maketh mencyon in the seconde Chapter of thys presente Epistle.
Udal. Argument upon 2 Corin.

Which maner of *argumentation*, how false and naught it is euery sophister, and euery man that hath witte perceiueth.
Tyndall. Workes, p. 461.

Her looks doth *argue* her replete with modesty,
Her words doth shew her wit incomparable,
All her perfections challenge soueraignitie.
Shakespeare. 3 Part Hen. VI. Act iii. sc. 2.

Eve, thy contempt of life and pleasure seems,
To *argue* in thee something more sublime,
And excellent then what thy mind contemnes.
Milton. Paradise Lost, b. x.

I doe much wonder, that one man seeing how much another man is a foole, when he dedicates his behauiours to loue, will after hee hath laught at such shallow follies in others, become the *argument* of his owne scorne, by falling in loue.—*Shakespeare. Much Adoe*, Act ii. sc. 3.

——— And never view,
Bristl'd with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields,
Various with boastful *argument* portraid.
Milton. Paradise Lost, b. vi.

Not sedulous by nature to indite,
Warre, hitherto the onely *argument*
Heroic deem'd, *Id. Ib.* b. ix.

Nor do they oppose things of this nature *argumentatively*, so much as oratoriously.—*Bp. Taylor. Artif. Handsomeness.*

As it is practically false, so also it is *argumentatively* weak and unconcluding.
Hammond. Works, vol. ii. p. 28.

They make Æneas little better than a kind of St. Swithen neroe, always raining. One of these censors is bold enough to *argue* him of cowardise; when in the beginning of the First Book, he not only weeps, but trembles at an approaching storm.—*Dryden. Ded. to Virgil's Æneis.*

I shall say the less of Mr. Collier, because of many things he has taxed me justly; and I have pleaded guilty to all thoughts and expressions of mine, which can be truly *argued* of obscenity, profaneness, or immorality, and retract them.
Id. Pref. to Fables.

The Lords Halifax, Nottingham, and Mordaunt, were the chief *arguers* among the temporal lords [for the test.]
Burnet. Own Time. an. 1685.

You are not one of those timorous *arguers*, who tremble at every objection raised against their opinion or belief, and are so intent in upholding their own side of the *argument*, that they are unable to make the least concession on *the other*.—*Shaftesbury. Charact.* pt. ii. *The Moralists.*

He the said [Dr. Rydley] had a hand also in compiling of the Common Prayer-Book, now in use among us, as also disputations, *arguings*, communications, and conferences about matters of religion in the book of acts and monuments of the church, written by Joh. Fox.
Wood. Athenæ Oxon.

The time being come, they appeared, but Griffin being put to it for want of the true way of *argumentizing*, the disputation was deferred to another day.—*Id. Ib. J. Boddie.*

There is no greater, at least no more palpable and convincing *argument* of the existence of a Deity, than the admirable art and wisdom that discovers itself in the make and constitution, the order and disposition, the ends and uses of all the parts and members of this stately fabric of heaven and earth.—*Ray. On the Creation.*

Bare lyes with bold assertions they can face,
But dint of *argument* is out of place.
The grim Logician puts 'em in a fright,
'Tis easier far to flourish than to fight.
Dryden. Hind & Panther.

They say the quickness of repartees in *argumentative* scenes receive an ornament from verse.
Id. Essay. On Dramatick Poesie.

Argumentation or reasoning is that operation of the mind, whereby we infer one thing, that is, one proposition, from two or more propositions premised.—*Watts. Logick*, Introd.

When we peruse those authors who defend our own settled sentiments, we should not take all their *arguings* for just and solid.—*Id. On the Imp. of the Mind*, pt. i. c. 4.

I am at length recovered from my *argumental* delirium, and find myself in the state of one awakened from the confusion and tumult of a feverish dream.
Johnson. Rambler, No. 95.

Avoid as much as you can, in mixed companies, *argumentative*, polemical conversations.—*Chesterfield*, Let. 166.

ARGU'TE. ARGU'TENESS. ARGUTA'TIONS. } Fr. *Argutie*; It. *Arguto*; Lat. *Argutus*; past part. of *Arguere*, to make clear, evident.
Clear, brisk, sharp, subtle.

Whose [thy Divine Scriptures] evident demonstrations do fully convince their calumnies and false suggestions, and vindicate thy Holy Name and blessed Deity from all their devilish and frivolous *argutations*.
Bp. Hall. Mystery of Godliness, s. 8.

I wis, it is not the force of their *argutation*, that could move me one foot forward.—*Id. Answer to an Epistle.*

This [Seneca] tickles you by starts with his *argutenes*, that [Plutarch] pleases you for continuance with his propriety.—*Dryden. Life of Plutarch.*

There have been those, who have not only advanced doubts concerning propositions attested to by clearest sense, and inferred by strongest discourse; but have by their *argute* cavillations bid fair to shake the foundations of all human science.—*Barrow. Ser. On the Trinity.*

I will have him, continued my father, cheerful, facete, jovial; at the same time prudent, attentive to business, vigilant, acute, *argute*, inventive, quick in resolving doubts and speculative questions.
Sterne. Tristram Shandy, vol. vi. c. 5.

You are wrong,—said my father *arguely*; and for this plain reason.—*Id. Ib*, vol. v. c. 31.

A'RID. ARI'DITY. } Fr. *Aride*; It. *Arido*; Sp. *Arido*; Lat. *Aridus*, from *Arere*, to dry.
Dried, scorched, parched.

Her body grew white and *arid*, and split in pieces with dryness.—*Swift. Battle of Books.*

Salt taken in great quantities will reduce an animal body to a great extremity of *aridity*, or dryness.
Arbuthnot. On Aliments.

Such volley pour'd the Greeks, and such return'd
The Trojans; *arid* casques of tough bull hide,
And bossy shields resounded, by that storm
Of millstone masses from above assail'd.
Cowper. Homer. Iliad, b. xii.

ARIETA'TION. Fr. *Arietant*; Lat. *Arietare*, to butt, push, or strike like a ram (*aries*); of doubtful etymology.
Butting, pushing, striking.

And how those heterogeneous atomes should by themselves hit so exactly into their proper residence in the midst of such tumultuary motions, cross thwartings, and *arietations* of other particles, especially when for one way of hitting right, there are thousands of missing.
Glanvil. Of Dogmatizing, c. 5.

The conditions of weapons, and their improvement are, first, the fetching afar off; for that outruns the danger; as it is seen in ordnance and in muskets. Secondly, the strength of the percussion; wherein likewise ordnance do exceed all *arietations* and ancient inventions.
Bacon, Ess. 58

ARIGHT. On right, rightly, justly. See RIGHT.

Ther were duntes *aryght*, and swerdes wel ydraw.
R. Gloucester, p. 218

Our Hoste lough and swore, So mote I gon
This goth *aright*: unbokeled is the male;
Let see now who shal tell another tale:
For trewely this game is wel begonne.
Chaucer. The Milleres Prologue, v. 3117.

——Thou wolde be taught *aright*
What mischiefe bakbyting dooth.—*Gower. Con. A.* b. ii.

The cause is, he hath not God's spirite in him, and therefore vnderstandeth it not *a right*, neither worketh *a right*.
Tyndall. Workes, p. 75.

——By thir guise
Just men they seem'd, and all thir study bent
To worship God *aright*, and know his works
Not hid. *Milton. Paradise Lost*, b. xi.

I understand by it [wisdom], an habitual skill or faculty of judging *aright* about matters of practice, and choosing according to that *right* judgment, and conforming the actions to such good choice.—*Barrow*, vol. i. Ser. 1.

Now may we plainly see,—the blindest may—
Jove granting vict'ry to the pow'rs of Troy,
Whose every weapon, whether shaft or spear,
From base or brave, himself directs *aright*.
Cowper. Homer. Iliad, b. xvii.

ARIOLA'TION. *Hariolus* prius fuit *Fariolus*, a *fari*, sive *fando*, (Vossius.) *Hariolari*, to speak of, to prophesy, to divine. See another instance under AUSPICIATE.

Some of his phisycions, and *ariolas*, and charmers whan they sawe no remedy, than they said surely howe the kynge was poysoned or bewytched, by crafte of sorcerye.
Froissart. Cronycle, vol. i. c. 220.

The priests of elder time have put upon them many incredible conceits, deluding their apprehensions with *ariolation*, sooth-saying and such oblique idolatries.
Brown. Vulgar Errours, b. i. c. 3.

ARI'SE, *v.* } A.S. *Aris-an*, to move up or
ARI'SE, *n.* } above. See RISE and RAISE.
ARI'SING, *n.* } To get up, mount, or ascend; to grow, spring upwards; and thus to come into view or notice; to become conspicuous, eminent; to become of greater value or esteem.

And the Brytones *a ryse* faste, so that, thorw Gode's grace, Heo hadde the maistry of the feld.—*R. Gloucester*, p. 50.

Ac that heo mygte ofte y se, in eler weder, there
Est ward, as the sonne *a ros*, a lond as yt were.—*Id.* p. 41.

Er it was day, as she was wont to do,
She was *arisen*, and all redy dight.
Chaucer. The Knightes Tale, v. 1043.

But oft for defaute of bondes
All sodenly, er it be wist,
A tunne, whan his he *arist*
To breketh, and renneth all aboute,
Whiche els shulde nought gone out
Gower. Con. A. The Prol.

They beleued yt his soule should not be left in hell, but that he should *arise* fro death and reigne euerlastyng with hys father.—*Fryth. Workes*, p. 111.

After all this [I traicte] of his death, of his beeyng laied in graue, of his *arisyng* again from death to life, and of his returnyng vp into heauen.—*Udal. The Prol. to Luke.*

——Yet many will presume;
Whence heavy persecution shall *arise*
On all who in the worship persevere
Of spirit and truth. *Milton. Paradise Lost*, b. xii.

And thus we see the account established upon the *arise* or descent of the stars can be no reasonable rule unto distant nations at all, and by reason of their retrogression but temporary unto any one.—*Brown. Vulgar Errours*, b. vi. c. 3.

And I dare boldly promise for this play, that in the roughness of the numbers and cadences, (which I assure was not casual, but so designed,) you will see somewhat more masterly *arising* to your view, than in most, if not any of my former tragedies.—*Dryden. Preface to Don Sebastian.*

No grateful dews descend from evening skies,
Nor morning odours from the flow'rs *arise*.
Pope. Past. Winter.

After a wet and stormy night we rejoice to see the morning *arise*, with all the signs of a calm and splendid day.
Gilpin. Tour to the Lakes.

ARISTOCRACY, or } Fr. *Aristocratie*; It. *Aristocrazia*; Sp. *Aristocracia*; Gr. Αριστοκρατεια, from αριστος, strongest, greatest, and κρατος, power, government.
ARISTOCRA'TY.
A'RISTOCRAT.
ARISTOCRA'TICK.
ARISTOCRA'TICAL.
ARISTOCRA'TICALLY.
The application of this word is fully explained in the quotations.

After them all Periander, in the last place, gave his judgement, saying, That he reckoned that popular estate seemed to be best, which came nearest unto an *aristocracy*, or regiment of wise and noble senate.
Holland. Plutarch, p. 276.

It seemeth by him and other Latine writers (the best recorders of kingdomes affaires), this Iland was gouerned rather after the maner of an *aristocratie*, that is, by certaine great nobles and potent men, then vnder the commaund of any one as an absolute monarch; though herein is a difference, in that in the *aristocratieall* regiment, the rulers are all Peers of one common wealth; whereas here, as many Princes, so many seuerall publike weales.
Speed. Hist. of Great Britaine, c. 5.

At the first entrance into the hall or great chamber, they see that they were not summoned *aristocratically* to a senate house of lords and great states, but invited *democratically* and after a popular manner to supper where the poorest may take his place with the richest.
Holland. Plutarch, p. 530.

Even in the most equal *aristocracy*, the ballance cannot be so justly pois'd, but some one will be superiour to the rest, either in parts, fortune, interest, or the consideration of some glorious exploit, which will reduce the greatest part of business into his hands.—*Dryden. On Dram. Poesie.*

As to the other forms of government, Socrates would say, "That when the chief offices of the common-wealth were lodged in the hands of a small number of the most eminent citizens, it was called an *aristocracy*"
Xenophon. Mem. of Socrates, b. vi.

Thus he, well-caution'd that in Chalchis, pow'r
Aristocratick, both in wealth and strength,
Out-weighed the people.—*Glover. Athenaid*, b. xv.

The whole Christian world, the universal church, is by some pretended to be monarchically, or by other *aristocratically* governed.—*Hammond. Works*, vol. iv. pt. ii. p. 97.

The legislature of the kingdom is entrusted to three distinct powers, entirely independent of each other; first, the king; secondly, the lords spiritual and temporal, which is an *aristocratical* assembly of persons selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly, the House of Commons.
Blackstone. Commentaries, Introd. § 2.

ARITHMETICK. } Fr. *Arithmétique*; It. *Aritmètica*; Sp. *Arithmetica*; Lat. *Arithmetica*; Gr. Αριθμος, number.
ARITHME'TICAL.
ARITHME'TICALLY.
ARITHMETI'CIAN.
The science of numbers.

For in the lond ther n'as no crafte man
That geometrie, or *arsmetrike* can,
Ne portreiour, ne kerver of images,
That Theseus ne yaf him mete and wages
The theatre for to maken and devise.
Chaucer. The Knightes Tale, v. 1900.

Pamphilus was a Macedonian borne, but of all painters, the first that gave his mind to other good literature, and especially to *arithmeticke* and geometrie.
Holland. Plinie, b. xxxv. c. 10.

Lycurgus chased out of Lacedæmon *arithmetical* proportion, as a popular thing, turbulent and apt to make commotions: but he brought in the geometrical, as befitting the civil and modest government of some few wise sages.
Id. Plutarch, p. 629.

——For certes, saies he,
I haue already chose mine officer. And what was he?
For-sooth, a great *arithmatician*.
Shakespeare. Othello, Act i. sc. 1.

In *arithmetick* we regard not the things but the signs, which nevertheless are not regarded for their own sake, but because they direct us how to act with relation to things and dispose rightly of them.
Berkeley. Human Knowledge, pt. i. § 122.

There may be some, who, deluded by the specious shew of discovering abstracted verities, waste their time in *arithmetical* theorems and problemes, which have not any use.
Id. Ib. § 121.

Though the fifth part of a sextes, being a fraction, and *arithmetically* regular, it is yet no proper part of that measure.—*Arbuthnot. On Coins.*

ARK. } It. *Arca*; Sp. *Arca*; Lat. *Arca*, from *Arcere*, to confine, to contain.
A'RKED.
A chest, a coffer.
Applied especially to the *ark* or close vessel that contained Noah and his family; and to the coffer in which the covenant was deposited.

And aftir the veil the secounde tabernacle, that is seid sancta sanctorum, that is hooli of hooli thingis hauynge a goldun censer and the *arke* of the testament.
Wiclif. Ebrewis, c. 9.

But within the seconde vayle was ther a tabernacle, which is called holyest of all, whych had the golden senser, and the *arcke* of ye testamẽt.—*Bible*, 1539.

Make the an *arke* of pyne trees, Habitaciõs shalt thou make in the *arke*, and shalt pitch it within and without with pitch.—*Id. Genesis*, c. 6.

Arke, a cofer or chest, as our shrines, saue it was flatte, and the sample of ours was taken thereof.
Tindal. Workes, p. 11.

The great Macedon, that out of Persie chased
Darius, of whose huge power all Asie rong,
In the riche *arke* Dan Homers rimes he placed,
Who feigned gestes of heathen princes song.
Surrey. On certain Psalmes translated.

When *arked* Noah, and seuen with him,
The empty'd world's remaine,
Had left the instrumentall meane,
Of landing them againe.
Warner. Albion's Engl. b. i. c. 1.

From what hath been said it may appear, that the measure and capacity of the *ark*, which some atheistical irreligious men make use of, as an argument against the scripture, ought rather to be esteemed a most rational confirmation of the truth and divine authority of it.
Wilkins. On Real Character, pt. ii. c. 5.

ARM. } D. Ger. & Sw. *Arm*; Fr. *Arme*; It. *Armare*; Sp. *Armar*; Goth. *Arms*; Sax. *Earm*, *Eorm*; Gr. Αρμος; Lat. *Armus*, and Armoric, *Armim*, is the whole joint from the shoulder to the fist. The origin of all these words is either from Ειρειν, nectere, to bind; or from Ger. *Eren*, (αιρειν,) capere, to take. From *Arm*, the Latins seem to have *Arma*. (Wachter.)
ARMS.
ARMA'DA.
A'RMAMENT.
A'RMATURE.
A'RMORER.
A'RMORY.
A'RMOUR.
A'RMOURY.
A'RMY.
To put on, furnish, or supply, that which may protect, strengthen, or defend; that which may offend, injure, or destroy: to provide with weapons of offence or defence: generally, to protect, strengthen or defend; to provide, to furnish.

For Gode's loue, staleworthe men, *armeth* gou faste,
To sle these komlynges, and here casteles a doun caste.
R. Gloucester, p. 18.

Aruirag, oure kynge's brother, wende forth anon there,
And dude on the kynge's *armes*, hym self as yt were.
Id. p. 83.

And wel vayre compaynege al so there com
Vppe vayre wyte stedes, & in vayre *armure* also.
Id. p. 407.

He sauh Richard an Ired, and his mykelle myght,
His folk *armed* & tired, & ay redy to fight.
R. Brunne, p. 151.

Do come, he sayd, my minestrales
And gestours for to tellen tales
Anon in min *arming*
Chaucer. The Reme of Sire Thopas, v. 13,776.

Ther were also of Martes division,
Th' *armerer*, and the bowyer, and the smith,
That forgeth sharpe swerdes on his stith.
Id. The Knightes Tale, v. 2027.

The fomy stedes on the golden bridel
Gnawing, and fast the *armurers* also
With file and hammer priking to and fro.—*Id. Ib.* v. 2509.

At Leyes was he, and a Satalle,
Whan they were wonne; and in the grete see
At many a noble *armee* hadde he be.
Id. The Prologue, v. 59.

But wel ye wote, the chamber is but lite
And few folke may lightly make it warme
Now loketh ye, for I wol haue no wite
To bring in prease, yt might don him harme
Or him disease, for my better *arme*
Yet were it bet she bidde till oft soonle
Now loke ye that knowen what to don is.—*Id. Troil.* b. ii.

A man of *armes* maie him reste
Sometyme in hope for the beste,
If he maie fynde a werre nerre.—*Gower. Con. A.* b. iv.

Upsprang the crye of men, and trumpettes blast,
Then as distraught I did my *armure* on:
Ne could I tell yet whereto *armes* availde.
But with our feres to throng out from the presse
Toward the toure our hartes brent with desire:
Wrath prickt us fourth; and vnto vs it semed
A semely thing to dye *armed* in the feld
Surrey. Virgile. Æneis, b. i.

The shouts and trumpets swell the dire alarms;
And, though 'twas vain, I madly flew to *arms*:
Eager to raise a band of friends, and pour
In one firm body, to defend the tow'r;
Rage and revenge my kindling bosom fire,
Warm and in *arms*, to conquer or expire.—*Pitt. Ib.*

For they shal see the sonne of man, whome nowe they despise, humble and symple cummynge an highe in the cloudes of the ayer with a great *army* of aungels, with a wonderfull maiestie and glory.—*Udal. Matth.* c. 25.

He [Philip] had provision of *armour* in his *armoury* to *arm* thirty thousand men.—*North. Plutarch*, p. 208.

The king doth smile at, and is well prepar'd
To whip this dwarfish warre, this pigmy *armes*
From out the circle of his territories.
Shakespeare. King John, Act v. sc. 2.

That King Philip of Macedon), should with a right puissant *armada* for that he was supposed able to set out 200 saile) passe over into Italie, wast and spoile all the sea coasts, and to his power maintaine war by sea and land
Holland. Livy, p. 497.

And thus this great *armada*, which had been three complete years in rigging, and preparing with infinite expense, was within one month's space many times fought with, and at the last overthrown, with the slaughter of many men, not an hundred of the English being missing, or any ship lost, save onely that small one.—*Camden. Elizabeth*, an. 1588.

Æmylius employed none save his Velites, of whom the king's light *armature* had advantage at far distance, though the Romans were better appointed for the close
Raleigh. History of the World, b. v. c. 6.

So a place was chosen near unto Pydna, that served well for the phalanx, and had likewise on the sides of it some pieces of higher ground, fit for the archers and light *armature*.—*Id. Ib.*

In this war were brought unto Demetrius two notable *armours*, weighing fourty pounds a piece, and made by one Zenus, an *armorer*, who, to shew the hardness and goodness of the temper, suffered them to be proved and shot at, at six score paces, with the engines of their battery; and albeit the *armours* were shot at and hit, yet were they never pierced, and but onely a little race or scratch seen, as it were of a bodkin or penknife, and had no more hurt.
North. Plutarch, p. 739.

——— Now storming furie rose,
And clamour such as heard in heav'n till now
Was never *arms* on *armour* clashing brayd
Horrible discord, and the madding wheeles
Of brazen chariots ragd.—*Milton. Paradise Lost*, b. vi.

Cade calles your grace usurper, openly,
And vowes to crowne himselfe in Westminster.
His army is a ragged multitude
Of hinds and peazants, rude and mercilesse.
Shakespeare. Henry VI. Act iv. sc. 4.

You our generall (the more is our greefe) deeme us your *armie*, to be heartless, handlesse, and *armourlesse*
Holland. Livy, p. 258.

It is remarkable that man, who is endowed with reason, is born without *armature*, and is destitute of many powers, which irrational creatures have in a much higher degree than he, by reason he can make himself *arms* to defend himself, can contrive methods for his own guard and safety, can many ways annoy his enemy, and stave off the harms of noxious creatures.—*Derham. Physico-Theology*, b. iv. c. 14.

No bulls whose nostrils breath a living flame,
Have turn'd our turf, no teeth of serpents here
Were sown, an *armed* host, and iron crop to bear.
Dryden. Virgil, Georg. 2.

And lifted high the flaming sword appears;
Which full descending, with a frightful sway,
Thro' shield and corslet forc'd th' impetuous way,
And bury'd deep in his fair bosom lay.
The purple streams thro' the thin *armour* strove,
And drench'd th' imbroider'd coat his mother wove.
Id. Ib. Æneid, b. x.

From a regard of his [the maker of bows and arrows] own interest, the making of bows and arrows grows to be his chief business, and he becomes a sort of *armourer*.
Smith. Wealth of Nations, b. i. c. 2.

In such a palace poetry might place
The *armory* of winter, where his troops,
The gloomy clouds, find weapons arrowy sleet,
Skin-piercing volley, blossom bruising hail,
And snow that often blinds the trav'ler's course,
And wraps him in an unexpected tomb.—*Cowp. Task*, b. v.

——— They below
Lie well equipp'd and shelter'd, not remote
The whole united *armament* of Greece,
At Salamis. *Glover. Athenaid*, b. v p. 93.

So sensible were the Romans of the imperfection of valour without skill and practice, that, in their language, the name of an *army* was borrowed from the word which signified *exercise*.—*Gibbon. Roman Empire*, c. 1.

ARM.
A'RMFULL.
A'RMLESS.
A'RMLET.
A'RMHOLE.
A'RMPIT.

The whole joint from the shoulder to the fist. See ARM, above.

Any thing affixed to, or extending from, the trunk, or stem, or main body; a limb.

A means, or instrument of offence or defence—of strength.

Other he smot of the *arm*, or the hond, or the heued.
No lym that he smot mid the bodi bi leued.
R. Gloucester, p. 17.

God of the peple of israel chees oure fadris and enhaunside the peple whanne ther weren comelyngis in the lond of egipte, and in an high *arm* he ledde hem out of it.
Wiclif. Dedis, c. 13.

The God of thys people chose oure fathers, and exalted the people, when they dwelt as straungers in the lande of Egypt, and with a hye *arme* brought he them out of it.
Bible, 1539.

All innocent of Pandarus entent
(Ald tho Creseide) go we vncle dere
And *arme* in *arme* inward with him she wēt
Auising weal her wordes and her chere.
Chaucer. Troilus, b. ii.

And on a wall this king his eyen cast,
And saw an hand *armles*, that wrote ful fast,
For fere of whiche he quoke, and siked sore.
Id. The Monkes Tale, v. 14,209.

A wreth of gold *arm-gret*, of huge weight,
Upon his hed sate ful of stones bright,
Of fine rubins and of diamants
Id. The Knightes Tale, v. 2146.

And Abedmelech ye Morain sayde vnto the prophet Jeremyȳ, O, put these ragges ad cloutes vnder thyne *arme holes*, betwyxte them and the coardes. & Jeremy dyd so.
Bible, 1539. *Jeremy*, c. 38.

Oh then, how quickly should this *arme* of mine,
Now prisoner to the palsie, chastise thee,
And minister correction to thy fault.
Shakespeare. Richard II. Act ii. sc. 3.

Together both with next to almighty *arme*,
Uplifted, imminent, one stroke they aim'd
That might determin, and not need repeate.
As not of power at once.—*Milton. Paradise Lost*, b. vi.

'Tis not the wealth of Plutus, nor the gold
Lockt in the heart of earth, can buy away
This *armful* from me; this had been a ransom
To have redeem'd the great Augustus Cæsar,
Had he been taken.
Beaum. & Fletch. Philaster, Act iv. sc. 16.

——— So he nodded,
And soberly did mount an *armegaunt* steede,
Who neigh'd so hye, that what I would have spoke,
Was beastly dumbe by him
Shakespeare. Ant. & Cleop. Act i. sc 5.

Then [Demosthenes] prayed them to stay him by his *armholes*, for his feet began already to fail him: and thinking to go forward, as he passed by the Altar of Neptune, he fell down, and giving one gaspe gave up the ghost.
North. Plutarch, p. 701.

Ye Trojan nymphs! Xanthus' fair progeny!
Who on your father's sands oft laying by
Your sacred *armlets*, and heads reedy tires,
Ascend to dance on Ide in mixed choirs,
Quit your rough flood.—*Sherburn. Rape of Helen.*

And at that instant reaching fourth his sword,
Close vnderneath his shield that scarce did showe,
Strooke him, as he his hand to strike vpreard,
In th' *arm pit* ful that throgh both sides the wond appear'd.
Spenser. Faerie Queene, b. iv. c. 5.

T'other day he took Hellen in one hand, and Paris in t'other, and danc'd 'em at one another at *arms-end*, and 'twere two moppets.—*Dryden. Troil. & Cress.* Act ii. sc. 2.

As the good shepherd tends his fleecy care,
Seeks freshest pasture, and the purest air,—
The tender lambs he raises in his *arms*,
Feeds from his hand, and in his bosom warms.
Pope. Messiah.

Ev'ry nymph of the flood, her tresses rending,
Throws off her *armlet* of pearl in the main.
Dryden. Albion & Albanius, Act iii.

Then with an air most gracefully perform'd,
Fall back into our seat, extend an *arm*,
And lay it at its ease with gentle care,
With handkerchief in hand depending low.
Cowper. Task, b. ii.

A'RMILLARY. Fr. *Armilles*; It. *Armilla*; Sp. *Armella*; Lat. *Armilla*; braces, rings for the arms. Generally—

Rings or circles.

For the application see the quotation.

What they call the *armillary* sphere is the collection of several circles so disposed among themselves, as to imitate the several lines that were imagined in the heaven to represent the path or passage of the stars, which revolve therein, and the exact bounds which terminate their courses
Nature Displayed. Sequel, vol. iv. Dial. 4.

ARMI'POTENT. Sp. *Armipotente*; Lat. *Arma*, arms, and *potens*, able.

Able, strong, powerful in arms; warlike.

And downward from an hill under a bent,
Ther stood the temple of Mars *armipotent*,
Wrought all of burned stele, of which th' entree
Was longe and streite, and gastly for to see.
Chaucer. The Knightes Tale, v. 1984.

Beneath the low'ring brow, and on a bent,
The temple stood of Mars *armipotent*:
The frame of burnish'd steel, that cast a glare
From far, and seem'd to thaw the freezing air.
A streight, long entry, to the temple led,
Blind with high walls, and horrour over head.
Dryden. Palamon & Arcite.

A'RMISTICE. It. *Armistizio*; Sp. *Armisticio*, from Lat. *Arma*, arms, and *sistere*, to stay, to cease.

A cessation from arms, from war; a suspension of arms.

With our old writers the common expression is an "*abstinence* of war."

These intended operations were prevented by an *armistice*, which took place as soon as the belligerent powers had acceded to the preliminaries
Smollet. Hist. of England, an. 1748

This made an *armistice* (that is speaking with regard to my uncle Toby,—but, with respect to Mrs. Wadman, a vacancy)—of almost eleven years.
Sterne. Tristram Shandy, vol. viii. c. 10.

AROMA'TICK, *adj.*
AROMA'TICK, *n.*
AROMA'TICAL.
ARO'MATIZE.
AROMATIZA'TION.
ARO'MATIZER.

Fr. *Aromatique*; It. *Aromatizzâ*; Sp. *Aromas*, *Aromatico*; Lat. *Aroma*; Gr. Ἄρωμα, of uncertain etymology.

That which expires or breathes forth a pleasant odour, (Vossius).

Aromatick is commonly applied to that which is spicy; smelling of, scented with, spices.

My chāber is strowed with mirre & insence
With sote sauoring aloe, and with sinamone
Breathing an *aromatike* redolence
Surmounting Olibane, in any mans dome.
Chaucer. Remedie of Loue.

Cloris. O that these dews rose water were for thee,
These mists perfumes that hang upon these thicks,
And that the winds were all *aromatics*,
Which if my wish could make them they should be.
Drayton. Nymphal, iv.

Whan this Charles was dede, his frēdys entēdynge to haue caryed ye corpe into Fraunse, causyd it be *seryd* and enoynted with ryche and precyous bawmys, and other oyntmentis and *aromatykes*.—*Fabyan*, c. 166.

Ver hath made the pleasant field
Many several odours yeeld,
Odours *aromatical*.—*W. Browne. Praise to his Mistress.*

Drink the first cup at supper hot, and half an hour before supper something hot and *aromatis'd*.
Bacon. Medical Remains.

Unto converted Jews who are of the same seed, no man imputeth this unsavoury odor: as though *aromatised* by their conversion, they lost their scent with their religion, and smelt no longer then they savoured of the Jew.
Brown. Vulgar Errours, b. iv. c. 10.

They colour their wine with the sweet wood of aloe or cinamon, and otherwise give it a tincture and *aromatization*, with saffron.—*Holland. Plutarch*, p. 604.

Of other strewings, and *aromatizers*, which may be admitted to enrich our sallets, we have already spoken.
Evelyn. Acetaria.

——— All who bear the name
Of Cappadocians, swell the Syrian host:
With those who gather from the fragrant shrub
The *aromatic* balsam, and extract
Its milky juice along the lovely side
Of Jordan. *Glover. Leonidas*, b. iv.

Now ev'ning mildly still—and softer suns
(While every breeze is flowing balm) invite
To taste the fragrant spirit of the spring
Salubrious; from mead or hawthorn hedge
Aromatis'd, and pregnant with delight
No less than health.—*Thompson. Sickness*, b. v.

AROUND, *prep.*
ARO'UND, *ad.*

On round. See ROUND.

Fr. *Ronde*; It. *Ronda*, from the Lat. *Rotundus*, from *rota*, a wheel. In A. S. (says Tooke) the place of this preposition is supplied by *Hweil*, and *Onhweil*.

Encircling; in a circle; circumscribing on every point of the circumference; on every side.

Or like that sacred hill, whose head full hie,
Adorn'd with fruitful olives all *around*,
Is, as it were for endlesse memory
Of that deare Lord who oft thereon was found,
For ever with a flow'ring girlond crown'd.
Spenser. Faerie Queene, b. i. c. 10.

——— They *around* the flag
Of each his faction, in their several clanns,
Light arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous, unnumber'd as the sands.
Milton. Paradise Lost, b. ii.

No war, or battel's sound
Was heard the world *around*:
The idle spear and shield were high up hung.
Milton. On the Nativity.

Around him all the planets, with this our earth, single, or with attendants, continually move; seeking to receive the blessing of his light, and lively warmth
Shaftsbury. Characteristicks. The Moralists, pt. iii.

The goddess heard, and bade the muses raise
The golden trumpet of eternal praise,
From pole to pole the winds diffuse the sound,
That fame the circuit of the world *around*
Pope. The Temple of Fame.

The whole atmosphere glowed, and every thing *around* was in a state of perfect stagnation, not a leaf was in motion.
Gilpin. Tour to the Lakes.

He who could have summoned twelve legions of angels to form a flaming guard *around* his person, or have called down fire from heaven on the guilty city of Jerusalem, on his false accusers, his unrighteous judge, the executioners, and the insulting rabble, made no resistance when his body was fastened to the cross by the Roman soldiers.
Horsley, vol. i. Ser. 12.

AROU'SE. Formed upon the past participle *Arose*, of the verb *Arise*. See RouSE.

To raise, or cause to rise; to excite, and in Beaum. and Fletch. to re-animate, to revive.

The. His part is play'd; and, though it were too short,
He (Arcite) did it well: your day is lengthen'd, and
The blissfull dew of heaven do's *arouze* you.
Beaum. & Fletch. Two Noble Kinsmen, Act I.I. sc. 4.

This is the wine
Which, in former time,
Each wise one of the magi
Was wont to *arouse*
In a frolick house,
Recubans sub tegmine fagi.
F. Beaumont. In Praise of Sack.

But absent, what fantastic woes *arous'd*,
Rage in each thought, by restless musing fed,
Chill the warm cheek, and blast the bloom of life!
Thomson. Spring.

With a pard's spotted hide his shoulders broad
He mantled over, to his head upheav'd
His brazen helmet, and with vig'rous hand
Grasping his spear, forth issu'd to *arouse*
His brother, mighty sov'reign of the host.
Cowper. Homer. Iliad, b. x.

AROW. *Arewe.* On *row*. A.S. *Hræwa*; Angl. *Rew*, *Row*, and *Aray*. Battle *row*, battle *array*, (Junius.) See ARRAY.

In an orderly line; in regular succession.

The hü come to Guldeforde, thys erle Godwyne the asrewe
Lete thys gultelese men sette al *arewe*,
An teile out euere the tethe man, & the nyne thoru out he nome
And let smyte of her heuedys —*R. Gloucester*, p. 327.

Alle thei fled *on rowe*, in lynen white as milke,
For non suld tham knowe, ther armes whilk were whilk.
R. Brunne, p. 334.

For joye he hent hire in his armes two;
His herte bathed in a bath of blisse,
A thousand time *a-row* he gan hire kisse.
Chaucer. The Wif of Bathes Tale, v. 6876.

Tho praith the kinge, thou praith the quene,
Forth with the lordes all *arewe*,
That he somme myrthe wolde shewe.
Gower. Con. A. b. viii.

But plainly for to make it knowe
Howe that the signes sit *a rowe*,
Eche after other by degree,
In substance and in properties. *Id. Ib.* b. vii.

My master and his man are both broke loose,
Beaten the maids, *a-row*, and bound the doctor.
Shakespeare. Comedy of Errors, Act v. sc. 1.

The borders of their peticoats below,
Were guarded thick with rubies on *a-row*.
Dryden. The Flower and the Leaf.

AROYNT. Fr. *Ronger*; Lat. *Rodere*, *Radicare*, *Rocare*, *Roncare*, *Ronger*, (Menage.) To gnaw, knap, or nibble off; to fret, eat, or wear away, (Cotgrave.)

Aroynt thee—begnawed thee; be thou gnawed, eaten, consumed; similar to the common malediction—a plague take thee; a pock light upon thee. See RONYON, ROYNISH, and ROYNE.

A saylor's wife had chesnuts in her lappe,
And mounchi, and mounchi, and mounchi:
Giue me, quoth I.
Aroynt thee, Witch, the rumpe-fed *Ronyon* cryes.
Shakespeare. Macbeth.

A'RQUEBUSE. A'RQUEBUSA'DE. A'RQUEBUSIER. } Fr. *Arquebuse*; It. *Archibuso*; Sp. *Arcabuz*; composed of *Arco*, an arc or bow; and *Busio*, which signifies *Hole*, in Italian. (Menage). But the etymology of *Busio* is unsettled. See, however, the quotation from Lodge.

And now farewell both spear and shield,
Caliver, pistol, *arquebus*,
See, see, what sighs my heart doth yield
To think that I must leave you thus.
Nicholas Breton. A Farewel to Town.

Then pushed souldiers with their pikes,
And halberdes with handy strokes;
The *arquebushe* in flesshe it lightes,
And dune the ayre with misty smokes.
Lord Vaux. Cupid's Assault.

There was a water-man at the Tower staires, desired the sayd Lieutenants manne to take him, who did so, which being espyed of Wyats men, seuen of them with *harquebussas*, called them to land againe; but they would not, whereupon each man discharged their piece and killed the sayde waterman.—*Stowe. Chronicle*, an. 1554.

Soldiers armed with guns, of whatsoever sort or denomination the latter, appear to have been called *arquebusiers*, though the weapon termed an *arquebuse* (originally a *haque* or *haquebut*), is distinguished by a particular description in dictionaries and glossaries. It is probable, however, that *haques* or *harquebuses*, anciently signified guns in general; in proof of which a gunsmith is still called in French an *arquebusier*. The strange alteration from *harquebut* to *harquebuse* may be gradually traced in these papers; where the bearers of the weapons in question are variously stiled, "*hackbutters*, or *hagbutters*, or *harquebutliers*," &c.; from *haque*, a term of unknown derivation, and *buter*, Fr. to aim at.—*Lodge. Illustrations*, vol. i. p. 238.

ARRA'IGN, ARRA'IGNMENT. } Fr. *Araisonner*; and, by contraction, *Arainier* (*Araisner* and *Arraimer*). *Ad-rationem* ponere, to put to account, or to give a reason or account.

To call upon (any one), to give a reason or cause; to call for a defence or justification; to put upon defence; to accuse or find fault with.

To *arraign*, is nothing else but to call the prisoner to the bar of the court, to answer the matter charged upon him in the indictment. "This word, in Latin," Lord Hale says, "is no other than *ad rationem ponere*; and in French, *ad reson*, or abbreviated *a resn*."—Vide *Blackstone's Commentaries*, vol. iv. p. 322, and Note.

Sir Richard Scrop than tresourer of England, & sir Thomas Gray knyght, were there arrested for treason, & *aregned*, or so examyned vpon ye same, that the xxix day of July folowyng they were there all thre beheedyd.—*Fabyan*, an. 1415.

And although the Erle of Arundell vpon his *arreignment* pleaded his charter of pardon, he could not be heard, but was in most vile and shamefull maner sodeinly put to death.
Grafton. Hen. II. an. 23.

Then all thy saints assembl'd, thou shalt judge
Bad men and angels, they *arraigned* shall sink
Beneath thy sentence; hell, her numbers full,
Thenceforth shall be for ever shut.
Milton. Paradise Lost, b. iii.

When the day was come of his [Manlius] *arraignment*, I can find in no author, what was objected against the prisoner by his accusers, directly tending to prove the crime of aspiring to a kingdome.—*Holland. Livy*, p. 250

None durst *arraign* the righteous doom she bore,
Ev'n they who pity'd most, yet blam'd her more:
The parallel they needed not to name,
But in the dead, they damn'd the living dame.
Dryden. Theodore & Honoria.

Censure, which *arraigns* the public actions and the private motives of princes, has ascribed to envy, a conduct, which might be attributed to the prudence and moderation of Hadrian.—*Gibbon. Roman Empire*, c. i.

A'RRAND. A'RRANT. A'RRANDLESS. } A. S. *Ærendian*, to bear or carry tidings, to deliver a message, to declare or bring news. *Ærend*, tidings, news, a message, an embassy, (Somner.)

Commonly written *Errand* (qv.)

That with the noise of her he gan awake
And to cal, and dresse him vp to rise
Remembring him, his *arrend* was to done
From Troilus, and eke his great emprise.
Chaucer. Troilus, b. ii.

He thus began to chafe, and toward them full lowd he cried:
What euer thou art, that armed thus vnto our flouds dost trace,
Tell what thine *arrend* is, and stay thy selfe, and stop thy pace.
Phaer. Æneidos, b. vi.

But if I had had on my shooes, they had beene like to haue gone away *arrandlesse*.—*Fox. Mart. Q. Marie*, an. 1557.

Goe, soule, the bodies guest,
Upon a thankelesse *arrant*;
Feare not to touche the best,
The truth shall thy warrant.—*Sir W. Raleigh. The Lye.*

There came also other solemne Embassadors out of Normandy of the like *arrand*, that was to solicete the K. [Hen. III.] on the behalfe of the noblemen to those parts, that hee would vouchsafe to come thither in proper person.
Stowe. Chronicle. an. 1229.

ARRA'NGE. ARRA'NGEMENT. ARRA'NGER. } Fr. *Ranger*, *Arranger*, (from the Ger. *Ring*; A. S. *Wring*, a *ring* or circle,) to order and dispose persons and things, as is usually done at public assemblies, where those who meet generally form themselves into a *ring or circle*. Hence also *rang* or *rank*, the right of precedency in public assemblies, (Wachter.)

To put in order; to dispose or place in an orderly manner; to methodize.

It was a fayre sight to se them entre in good ordre, and so came to the market place, and there he *araynged* his men in the stretes.—*Berners. Froissart*, c 325.

The countrey serued wonderful wel for the *arrangynge* of hys battailes in the large playnes.
Brende. Quintus Curtius, fol 76.

——— I chaunc't this day
This fatall day, that I shall euer rew,
To see two knights in trauele on my way
(A sorry sight) *arrang'd* in battell new,
Both breathing vengeance.—*Spenser. F. Qurene*, b i. c 7

He whose potent word, • • • •
• • • Arm'd them with fierce flames,
Arrang'd and disciplin'd, and cloth'd in gold,
And call'd them out of chaos to the field
Young. The Complaint, Night 9.

Cadmean Thebes, whose citadell was rais'd,
By stones descending from Cithæron's hill
Spontaneous, feign'd in fables to assume,
A due *arrangement* in their mural bed
At sweet Amphion's lute.—*Glover. Athenaid*, b. iv.

The chief delinquents have hitherto escaped: none of the list-makers, the assemblers of the mob, the directors and *arrangers* have been convicted.
Burke. Reflections on the Executions in 1780.

A'RRANT. A'RRANTLY. } Perhaps from *Errans*, from *Errare*, to wander; a vagrant, a vagabond.

Shameless, profligate, wicked, as vagabonds; without blushing or flinching; in right earnest.

I assure you, there is not so ranke a traytor, not so *arrant* a thefe, nor yet so cruel a murderer, apprehended or deteyned in prison for his offence, but he shall be brought before the justice to heere his iudgement: and yet ye will proceede to the iudgement of an annoynted king, and here neyther hye answere nor excuse.—*Grafton. Hen IV.* an. 1.

King Arthur, whom we call one of the nine worthies for all his valour was unworthily served by Mordred, one of his round table Knights: and Guenera, or Helena Anna his faire wife, as Leland interprets it, was an *arrant* honest woman.—*Burton. Anat. of Melancholy*, p. 617.

The first [he who makes money his god] is the *arrand'st* beggar and slave that is; nay, he is worse than the Arcadian ass, who, while he carryeth gold on his back, eats thistles.
Howell, b. iv. Let. 9.

Know, there are rhymes, which, fresh and fresh apply'd,
Will cure the *arrant'st* puppy of his pride.
Pope. Horace, b. i. Ep. 1.

Funeral tears are as *arrantly* hired out as mourning clokes.
L'Estrange

A'RRAS. Fr. *Arras*; It. *Arazzo*, a kind of tapestry manufactured at *Arras*.

Farewell you my fellow courtiers all, with whom
I have of yore made many a scrambling meal
In corners, behind *arrasses*, on stairs.
Beaum. & Fletch. The Woman Hater, Act iii. sc. 4.

ARRA'UGHT. Raught or reached.

Then his [Gordobuc] ambitious sonnes unto them twayne *Arraught* the rule, and from their father drew.
Spenser. Faerie Queene, b. ii. c. 10.

ARRA'Y, v. ARRA'Y, n. ARRA'YMENT. } From the A. S. *Wrigan*, to wrine, to wrie, to cover, to cloak; *ray* or *array* is applied both to the *dressing* of the body of an individual, and to the *dressing* of a body of armed men. (Tooke, vol. ii. 225.) See RAY.

To cover, to cloak, to clothe, to dress; to put, to set in order, to deck.

Tho kyng Leir *arayed* was, and men hem worde sende,
The kyng & the quene faire y now ageyn the other kyng wende. *R. Gloucester*, p. 36.

On Savnt Steuen day, withouten any conquest,
The barons on gode *aray* at London mad thei feste.
R. Brunne, p. 110.

A so wymmen in covenable abite with schamefastnesse, & sobrenesse *arayinge* hemsilf.—*Wiclif. 1 Timo.* c. 12.

And whanne it was telde to me of the Aspics that thei *arayen* hir hem, I sente him to thee.—*Id. Dedis*, c. 23.

Whan that the frate cock hath crowe, anon
The prist was joly lover Absolon,
And him *arayeth* gay at point devise.
Chaucer. The Milleres Tale, v. 3689.

The time of underne of the same day
Apeles hath, that this wedding shulde be,
And al the paens put was in *array*.
Id. The Clerkes Tale, vol. i. v. 8138.

And vp I rose three houres after twelve,
About the springing of the day,
And on I put my geare and mine *array*,
And to a pleasaunt groue I gan passe,
Long or the bright sonne vp risen was,
Id. The Flowre and the Leafe.

And yet mine authour, as it is skill
To know, I must tel her *arraiyment*
She was ful nice, somes like to spill
As nice in countenaunce yet as in garment.
Id. The Remedie of Loue.

He ——— sent anon
By letters and by messengers,
And warned all his officers,
That every thynge be well *araide!*—*Gower. Con. A.* b i.

So that vpon that other daie
He came, where he this hoste beheilde,
And that was in a large feilde
Where the baners ben displaied
He hath anone his men *araide* —*Id. Ib.* b ii.

Than the Normans imbateled ye footmen, and sette horsemen for wynges on euery syde, by whome whyle the Englysshe men were dessuered, and soone out of *araye*.
Fabyan, c. 217.

Also *arraiment* in like wise as al other things ought to be referred to the husbandes will, if he like simple *arayment*, let her be content to weare it
Vives. The Instruction of a Christian Woman, b. ii. c 8

The Duke of Yorke is newly come from Ireland,
And with a puissant and a mighty power
Of gallowglasses and stout kernes,
Is marching hitherward in proud *array*.
Shakespeare. 2 Part Henry VI. Act iv. sc 9.

Dite vp your teares, and sticke your rosemarie
On this faire corse, and as the custome is,
And in her best *array* beare her to church
Id. Romeo & Juliet, Act iv. sc. 5.

——— The prime orb,
Incredible how swift, had thither rowl'd
Diurnal or this less voluntal earth
By shorter flight to th' east, had left him there
Arraying with reflected purple and gold
The clouds that on his western throne attend.
Milton. Paradise Lost, b iv

In limp'd the blacksmith; after slept his queen,
Whose light *arraiment* was of lovely green.
F. Beaumont. Hermaphrodite.

When chaunticleer the second watch had sung,
Screaming the scorner sleep from bed I sprung.
And dressing, by the moon, in loose *array*
I issued out in open air, preventing day,
And sought a goodly grove as fancy led my way.
Dryden. The Fl. & Leaf. Chaucer (*ut supra*).

A mountain is an object of grandeur; and its dignity receives new force by mixing with the clouds, and *arraying* itself in the majesty of darkness.—*Gilpin. Tour to the Lakes.*

The strength of the phalanx depended on sixteen ranks of long pikes, wedged together in the closest *array*.
Gibbon. Roman Empire, c. 1.

ARRE, *v.* Evidently formed from the sound.

But ignorant they are of the true cause indeed, which is for that a dog is, by nature, fell and quarrelsome, given to *arre* and war upon a very small occasion.
Plutarch. Morals, p. 726.

ARRE'AR, *n.* }
ARRE'AR, *v.* }
ARRE'ARAGE. }
ARRIE'RE. } Fr. *Arrière*, from *Ad-retro*, (Menage,) to the rere or back. To back: to go or come back or behind; to put or drive back; to remain behind. See RERE.

Forth went knyght & squyer, & fote men alle in fere,
The Walsch com tham ageyn, did our men alle *arere*.
R. Gloucester, p. 241.

Selde faileth the *servant*, so depe in *arriages*
As doth the reyve othr the conterroller, that rekene mot and acounte
Of al that thei haven hadd —*Piers Ploukman*, p 199

My blaspheming now haue I bought ful dere
All earthly ioy and mirth I set *arere*
Alas this day, alas this woful tide
Whan I began with my Goddes to chide
Chaucer. The Test of Cresside.

For yet saw I nevir man that was of thy manere,
Sometyme thou wilt *areame*, and some tyme *arere*;
Now thow wilt, and now thow nolt
Id. The Marchant. Second Tale.

His lordes sheepe, his note, and his dayrie,
His swine, his hors, his store, and his pultrie,
Were holly in this reves governing,
And by his covenant yave he reken'ing,
Sin that his lord was twenty yere of age,
Ther coude no man bring him in *arrerage*
Id. The Prologue, v. 604.

Till he a man hath overthrowe,
Shall no man knowe by his chere,
Whiche is *avant*, and whiche *arere* —*Gower. Con. A.* b iii.

Perceiving now that they should not be able to pay the *arrerages* of the rent due to the Commonweal, and seeing no other remedy, they prayed him to take a piece of money, and to leave the bargain.—*North. Plutarch*, p. 107.

And thus dividing of my fatal hours,
The payments of my love, I read, and cross,
Substracting, set my sweets into my sours,
My joy's *arrearage* leads me to my loss.—*Drayton. Ideas.*

As the lieutenant returned with a great bootie to the consull, one Athenagoras, a captain under the king, charged upon the taile of the *arrereward*, disordered the Lindmast, and *impeached* their passage over the river
Holland. Livy, p. 789.

[Cato] rode himself to the second hill on which was in the *arrereward* for supply —*Id. Ib.* p. 864.

Lanthout. All these have serv'd against the heretucks
And therefore beg your grace you would remember
Their wounds, and lost *arrears*.
Dryden. Duke of Guise, Act v. sc. 2.

For much I dread due payment by the Greeks
Of yesterday's *arrear*, since yonder chief,
Inactive now, will, likeliest, feel again
His thirst for battle and rejoin the fight.
Cowper. Homer. Iliad, b xiii

ARRE'CT, *v.* }
ARRE'CT, *adj.* } Lat. *Arrect-um*, past part. of *Arrigere*, to set up, to raise. *Arrect*, in Burnet and Sir T. More, seems formed from the Low Lat. *Arrectare*. See ARETTE.

Princes most puisant of hygh pre-eminence
Renowned lady above the sterry heuyn
My supplicacion to you I *arrecte*
Skelton. To Dame Pallas.

But God, because he hath from the beginnyng chosen thē to everlastynge blisse, therefore he *arrecteth* no blame of theyr dredes vnto them.—*Sir T. More. Works*, fo. 271.

The emperor might, per-case, think that the pope was about to *arect* unto him the falsifying of the said brief; therefore you can be contented that that matter be put off.
Burnet. Records, b. ii. No. 25.

In all these must we have our part with Christ, in the transverse of his crosse, by the ready extension of our hands to all good works of piety, justice, charity: in the *arrectory*, or beame of his crosse, by continuance, and uninterrupted perseverance in good.
Bp. Hall. Sermon. Galatians, ii. 20.

God speaks, not to the idle and unconcerned hearer, but to the vigilant and *arrect*.—*Bp. Smalridge. Serm.* p. 9.

ARRE'PTION. } Lat. *Arreptum*, past part.
ARREPTI'TIOUS. } of *Arripiere*, from *Ad*; and *Rapio*, to seize, to snatch.

Arreptitious. It. *Arrettizio*; Low Lat. *Arreptitius*, is applied to one seized or possessed; to a demoniack; and hence—

Mad, crackbrained.

This *arreption* was sudden; yet Elisha sees both the chariot, and the horses, and the ascent.
Bp. Hall. Con. Rapture of Elisha.

They stick not to term their predictions of Christ to be mere mock-oracles, and odd *arreptitious*, frantick extravagancies.—*Howell*, b. iv. Let. 43.

ARRE'ST, *v.* }
ARRE'ST, *n.* } Fr. *Arrester*; It. *Arrestare*; Sp. *Arrestar*; Ger. *Arestieren*, from A.S. *Rest-an*, to rest.

To be or put at rest, to quiet, to still: and hence—

To stop, to stay, to retain, to detain, to seize, to apprehend.

& that the one halfe of the price of the saide horse, gelding, or mare, shall be to the vse of the seisor and *arrestor* of the same.
Rastal. A Collection of Statutes, &c. p. 171.

Ones quath he ich was yherborwed. wi an hep of chapmen
Ich aros and rifled here males. wenne thei *a reste* were.
Piers Ploukman, p. 99.

And forth we riden a litel more than pas,
Unto the watering of Seint Thomas.
And there our hoste began his hors *arest*,
And saide, lordes, herkeneth if you lest.
Chaucer. The Prologue, v. 829.

They [bachelors] live but as a bird or as a beste,
In libertee and under non *arrest*
Id. The Marchantes Tale, v. 9158.

And by the welle, adown she gan her dresse
Alas, than cometh a wild lionesse
Out of the wode, withouten more *arrest*
With blody mouth. *Id. The Legend of Thisbe*

This fals knight in his degree
Arested was, and put in warde —*Gower. Con. A.* b. ii.

Now in the meane season, did master Tyrell ride to London, and founde ye meanes that the Cardinal sent downe doctour Capon, and a sergeant of armes, called Gybon, which did *arest* mee in the Universite, for to appere before your graces counsell.—*Barnes. Works*, p. 221.

He [Richarde the First] returned againe into England, and landed at Sandwiche, and so came to London, where, when he had *arested* him a little while, he then roade with a certeine number of knightes to Nottingham, and wanne the castell by force —*Grafton. Rich. I.* an. 8.

Consent to pay thee that I never had —
Arrest me foolish fellow if thou dar'st
Shakespeare. Comedy of Errors, Act iv. sc 1

King. —— If you prove it, Ile repay it backe,
Or yield vp Aquitane.
Prin. We *arrest* your word.
Id. Love's Labour Lost, Act i. sc 1

Then by my honesty he shall briefly make his *arrest* in the yard, in despight of his wonderfull birth and famous adventures —*Shelton. Don Quixote.*

No more a lover but a mortal foe
I seek her life (for love is none below,)
As often as my dogs with better speed
Arrest her flight as she to death decreed.
Dryden. Theodore & Honoria.

Thus shall the sons of science sink away,
And lines of beauty line the fairest lower,
For where's the giant who to time shall say,
Destructive tyrant, I *arrest* thy power.
Walcot. To my Candle.

ARRI'DE. Lat. *Adridere*, to smile upon, (*Ad-ridere*,) to wear a smiling or pleasing aspect; to please, to gratify.

Fast. 'Pore heavens, his humour *arrides* me exceedingly.
Car. Arrides you?
Fast. I, *pleases* me, I am so haunted at the court, and at my lodging, with your refined choise spirits, that it makes me cleane of another garbe, another sheafe, I know not how! I cannot frame mee to your harsh vulgar phrase, 'tis against my genius.
B. Jonson. Every Man out of His Humour, Act ii. sc. 1.

Moe —— Her form answers my affection
It *arrides* me exceedingly.
Marmion. Antiquary. Act ii. sc. 1.

ARRI'VE. }
ARRI'VAL. }
ARRI'VANCE. } Fr. *Arriver*; It. *Arrivare*; Sp. *Arribar*; Mid. Lat. *Adripare*; that is, Ad *ripam* appellere, to come to a bank, or shore, venire *alla riva*. The Low Lat. has also *Ad-littare*, *ad-littus*, appellere. Our old authors write *rive*, *arrive*.

To come to shore, to sail to; generally to come to, to reach, to attain.

Aboute Southamptō he *a ryuede* ich vnderstonde.
R. Gloucester, p. 62.

Whan he had regned foure yere, one *ryued* vpon his right,
A duke of Danmark.—*R. Brunne*, p. 10.

The fift sorow ther after com, whan William conquerour,
That *aryued* on this lond, Harald he slouh in stoure
Id. p. 8.

O wale of life to hem that go or ride
Hauen after tempest surest up to *rive*
On me haue mercie for thy loyes fiue.
Chaucer. Balade of our Ladie

Tho saw I eke all the *arivaile*
That Eneas had made in Italie. *Id. Fame*, b. i.

Fro thens he goth toward Italye
By ship, and there his *arrivaile*
Hath take, and shope hym for to ride.
Gower. Con. A. b. iv

And forth he goth,
To Troie, and was the firste there,
Whiche londeth, and toke *arrivaile*.—*Gower. Con. A.* b. iv

Æneas having fled his country, came first into Macedonie, and after into Sicilie, seeking an abiding place; and sailing with a fleet from Sicilie, *arrived* at length, and landed in the country of Laurentum.—*Holland. Livy*, p. 3.

—— Who shall spread his aerie flight
Upborn with indefatigable wings
Over the vast abrupt, ere he *arrive*
The happy ile.—*Milton. Paradise Lost*, b. ii.

The first [opinion] is that of Aristotle, drawn from the increment and gestation of this animal (the deer) that is, its sudden *arrivance* into growth and maturity, and the small time of its remainder in the womb.
Brown. Vulgar Errours, b iii. c. 9.

Man's life is even a short passage,
Paine upon paine is his *arrivage*:
And then comes death that spareth none.
Holland. Plutarch, p 421.

At his first entrance and *arrivage*, he [Pertinax] assaied by rough hand to suppresse the rebellions of the army.
Speed. The Romans, c 21.

When we act prudently, we have no reason to be disheartened; because, having good intentions, and using fit means, and having done our best, as no deserved blame, so no considerable damage can *arrive* to us.
Barrow, vol. I. Ser. 1.

Alph. Our watchmen, from the tow'rs, with longing eyes
Expect his swift *arrival*.
Dryden. Spanish Fryar, Act I. sc. 1.

In the epistles of St. Paul, St. Peter, and St. James, we find frequent mention of the coming of our Lord, in terms which, like those of the text, may at first seem to imply an expectation in those writers of his speedy *arrival*.
Horsley, vol. I. Ser. 1.

A'RROGATE. A'RROGANCE. A'RROGANCY. A'RROGANT. A'RROGANTLY. ARRO'GATION. A'RROGATIVE. } Fr. *S'Arroger*; It. *Arrogar-si*; Sp. *Arrogar*; Lat. *Arrogatum*, past part. of *Arrogate* (*Ad*, and *rogare*, from Ορεγειν, to stretch out, to reach after, to seek after.) To seek after, ask, require; to claim, to demand: to assume.

Arrogant; arrogating too much; making unjust pretensions, undue demands; assuming, presuming.

Arrogant is he that thinketh that he hath those bountees in him, that he hath not, or weneth that he shulde have hem by his deserving or elles that demeth that he be that he is not.—*Chaucer. The Persones Tale.*

But for ye spoken of swiche gentillnesse,
As is descended out of old richesse,
That therfore shullen ye be gentilmen;
Swiche *arrogance* n'is not worth an hen
Id. The Wif of Bathes Tale, v. 6694.

This place [Math. xvi.] the bysshops & prestes not vnderstandyng, doe *arrogate* vnto theselues some thyng of the Pharisees pride: forasmuch as they thinke they may condemne innocentes, or release sinners.
An Epitome of Barnes. Workes, p. 371.

To be assured of our saluation, S Augustine saithe, it is no *arrogante* stoutenesse it is our faith, it is no pride: it is deuotion, it is no presumption it is Goddes promisse.
Jewel. Defence of the Apologie, p. 77.

If a wise mā wel warned, aduisedly will way the sentence, he shall find the hole boke nothing els, but falshed vnder pretext of playnesse, cruseltie vnder the cloke of pietie, sedicio vnder the colour of counsayl, proud *arrogancie* vnder ye name of supplicacion.
Sir T. More. Workes, p. 290.

Which for none other purpose exalt eche of thē for their part the dignitie of their own apostle, but because themselfes would be had in greater estimacion, iudging in this euen as foolishly of themself, as of them in whose behalfe they doe *arrogantly* bragge and crake.—*Udal. 1 Corin.* c. 4.

To the sacred name of poets, as I believe, they can never have any just claime, so shall I not dare by this essay to lay any title, since more aweate and oyle he must spend who shall *arrogate* so excellent an attribute.
Habington. The Author.

—— Till one shall rise
Of proud ambitious heart, who not content
With fair equalitie, fraternal state,
Will *arrogate* dominion undeserv'd
Over his brethren, and quite dispossess
Concord and law of nature from the earth.
Milton. Paradise Lost, b. xii.

Where shall the blood of those millions of soules, which miscarried through this *arrogant* usurpation, be required, but at those hands, who would rather chuse the world should perish, than their crest should fall?
Bp. Hall. Peace Maker, s. 17.

—— Pride hath no other glasse
To show itselfe, but pride: for supple knees
Feede *arrogance*, and are the proud man's fees.
Shakespeare. Troil. & Cress. Act III. sc. 3.

He would not allow, that one man should come often to the feasts. And if any man were invited thither to the feasts, and did refuse to come, he did set a fine on his head, as reproving the miserable niggardliness of the one, and the presumptuous *arrogancy* of the other, to contemn and despise common order. *North. Plutarch*, p. 77.

The particulars of this new *arrogation* of Rome are so many, that they cannot be pent up in a strait room. I only instance in some few. The Pope's infallibity of judgment.
Hall. The Old Religion, c. 17.

(I do) not see humility and self denyal, and acknowledgment of their own unworthiness of such things as they aimed at, nor mortification, not of the body (for that's sufficiently insisted upon) but of the more spiritual *arrogative* life of the soul, that subtill ascribing that to ourselves that is God's, for all is God's.—*H. More. Song of the Soul. Notes annexed.*

The half lettered are forward, and *arrogate* to themselves what a modest studious man dares not, though he knows more.—*Wollaston. Religion of Nature*, s. 3.

Is it not monstrous *arrogance* for us, in derogation to his will, to pretend giving law, or picking a station to ourselves!—*Barrow*, vol. III. Ser. 4.

Arrogance is always offensive, because in demanding more than its due (for this meaning appears in the etymology of the word) it manifests a petulant and injurious disposition, that disdains to be controlled by good breeding or any other restraint.—*Beattie. Moral Science*, pt. i. c. 2.

A'RROW. A'RROWY. } A. S. *Arwe*, from *Gearo*, part. of *Ge-arwian*, to prepare, to make ready, to dress; q. d. prepared for battle, (Skinner.) Applied to a material—
Prepared, dressed; sc. to be shot from a bow.

Myd *arwen* & myd quareles so muche folk first me slow,
And seththe with speres smyten a doun, that deol was ynow. *R. Gloucester*, p. 48.

A shefe of peacock *arwes* bright and kene
Under his belt he bare ful thriftily.
Wel coude he dresse his takel yemanly.
His *arwes* drouped not with fetheres lowe,
And in his hond he bare a mighty bowe.
Chaucer. The Prol. The Yeman.

And ten broad *arrowes* held he there
Of which fiue in his hond were
But they were shauen well and dight
Nocked and fethered a right.—*Id. Rom. of the Rose.*

Meane space, with all his care he chus'd, and from his quiver drew
An *arrow*, fethered best for flight, and yet that never flew:
Strong headed and most apt to pierce: then tooke he up his bow,
And nockt his shaft; the ground whence all their future griefe did grow.—*Chapman. Homer. Iliad*, b. iv.

—— My *arrowes*
Too slightly timbred for so loud a winde,
Would haue reuerted to my bow againe
Shakespeare. Hamlet, Act iv. sc. 7.

He saw them in thir forms of battel rang'd,
How quick they wheel'd, and flying behind them shot
Sharp sleet of *arrowy* shower against the face
Of thir pursuers, and overcame by flight.
Milton. Paradise Regained, b. iii.

Mean time the virgin-huntress was not slow
T' expel the shaft from her contracted bow:
Beneath his ear the fastned *arrow* stood,
And from the wound appear'd the trickling blood.
Dryden. Meleager & Atalanta.

—— As the feath'ry snows
Fall frequent, on some wint'ry day, when Jove
Hath ris'n to shed them on the race of man,
And show his *arrowy* stores.—*Cowper. Homer. Iliad*, b. xii.

A'RSENAL. Fr. *Arcenal*; It. *Arsinale*; Sp. *Arsenal*; a word of unsettled etymology. Junius conjectures that it is contracted from the It. *Arce navale*, as the Fr.

"An armoury, a store-house of armour; artillery, shipping or ships."—*Cotgrave.*

This L. Quintius, the only hope of the Romans, the man who was to set upright theire empire now distressed, occupied then a piece of ground, to the quantitie of some foure acres, called to this day *Quintia prata*, i. e. Quintius his meaddowes, on the other side of the Tyber, over against that very place where now the *arsenall* and ship dockes are.
Holland. Livy, p. 106.

Thence to the famous orators repair,
Those ancients, whose resistless eloquence
Wielded at will that fierce democratie,
Shook the *arsenal* and fulmin'd over Greece
To Macedon, and Artaxerxes' throne.
Milton. Paradise Regained, b. iv.

His wise providence hath made one country the granery, another the cellar, another the orchard, another the *arsenal* of their neighbours, yea, of the remotest parts.
Bp. Hall. A Censure of Travel.

By thee entrusted with supreme command,
When thou art absent, to Phaleron's port,
Late *arsenal* of Athens.—*Glover. Athenaid*, b. iv.

A'RSENICK. ARSE'NICAL. } Fr. *Arsenic*; It. *Arsenico*; Sp. *Arsenico*; Lat. *Arsenicum*; Gr. Αρσενικον, auri-pigmentum. Gr. Αρσενικον, *masculine*; Αρρην, or Αρσην, mas, *male*. And the mineral, so called from its *masculine* force in destroying man. Vossius, Orpiment.

As for *arsenicke*, that which is best of this kind resembleth burnished gold in colour.—*Holland. Plinie*, b. xxxiv. c. 18.

All subterrany fuel hath a kind of virulent or *arsenical* vapour rising from it.—*Evelyn. Fumifugium.*

A'RSEVERSY. Fr. *A renverse, à revers*; It. *A'Rinverso, A'riverso.*
Reverse, or turned backwards; placed preposterously.

But the matters beinge turned *arsye versye*, they haue the fruicion of those pleasures that neuer shall decaye: and you bewayle youre shorte and foyshe fyne fyngred pleasures in euerlasting tormentes.—*Udal. James*, c. 5.

A'RSON. Saddle-bow. Fr. *Arçon de la selle*; It. *Arcione*; Bar. Lat. *Arcio.* Thus traced by Menage from *Arcus*, a bow; Lat. *Arcus, arcuus, arcuo, arcyo, arcio, arcione, arçon, arzon.*

Between the saddle and the *arsoun*,
The stroke of that felon glode adown,
Without wem or wound.
Guy of Warwick. Ellis, vol. II.

Arson, ab ardendo, is the malicious and wilful burning of the house or out-house of another man.
Blackstone. Commentaries, b. iv. c. 16.

ART. A'RTFUL. A'RTFULLY. A'RTFULNESS. A'RTISAN. A'RTIST. A'RTLESS. A'RTLESSLY. A'RTIFICE. A'RTIFICER. ARTIFI'CIAL. ARTIFI'CIALLY. A'RTSMAN. } Fr. *Art*; It. *Arte*; Sp. *Arte*; Lat. *Ars*, and τῆς ἀρετῆς. Αρετη; i. e. manly strength or skill.
Power, ability, skill, *science*, cunning. See SCIENCE.
Art and *science* may be distinguished thus:—*Science* is knowledge; *art* is power or skill in the use of knowledge: the *art* is the practical use of the *science* (e. g. of logick), of the principles of the science.

The best *artist* is he who uses the science, the principles of the science, with greatest practical skill and dexterity.

Artifice is *now* commonly applied where deception is intended. But see the quotation from Brown. And—

Artful, where an evil design is imputed.

Of *arte* he had the maistrie, he mad a corven kyng
In Cantebrige to the clergie, or his brother were kyng.
Sithen was neuer non of *arte* so that aped,
Ne bifore bot on, that in Cantebrigge red.
R. Brunne, p. 336.

In felawship wel coude she laughe and carpe
Of remedies of love she knew parchance,
For of that *arte* she could the olde dance.
Chaucer. The Prologue. The Wif of Bath.

Of hem that ben *artificers*,
Whiche vsen craftes and misters,
Whose *arte* is cleped mechanike.—*Gower. Con. A.* b. vii.

And as ye see a thing made by *artifice* perishe, and a naturall thing lost: I am in great feare, that after my death, he will tourne that way that his mother hath childed him, and not as I haue nourished him.—*The Golden Boke*, c. 42.

So that the capitayn named Zaunqun was slayne with many other, to the nombre of xv mM & aboue, as wytnesseth ye Frenshe boke, ouer many whiche were there taken prysoners of poore men and *artificers*, for the multitude of ye gentylmen were vpon the erlys partie.
Fabyan. Philip de Valoys, an. 1.

The mindes of the faithful shal be more refreshed, & filled wt this holsome foode, thus ministred by a simple person, then if ye superstitious Pharisey, the arrogant philosophier, or eloquent rhetorician, would for the aduauncyng and setting forthe of theselfes make vnto the people an *artificial* oracion or sermon, whiche they had diligently studied, & long time prouided for aforehand.—*Udal. Mark*, c. 6.

In ye kinges palace there bee pillers of golde carued about wt vines of golde, wherin the images of those birdes they delighte most in, be *artificially* wrought.
Brende. Quintus Curtius, fol. 234.

The sayde authour sayth also that the aforesaide Rosamond had a little coffer scarcely two foote long, meruelous *artificially* wrought, wherein gyauntes seeme to fight, beastes do startle and stirre, and fowles fliyng in the ayre, and fishes swim in the water, without any mannes mouyng or helpe.—*Grafton. Hen. II.* an. 22.

—— Studious they appear
Of *arts* that polish life, inventers rare,
Unmindful of their maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.
Milton. Paradise Lost, b. xi.

—— All our law and story strew'd
With hymns, our psalms with *artfull* terms inscrib'd,
Our Hebrew songs and harps in Babylon
That pleas'd so well our victor's ear, declare
That rather Greece from us these arts deriv'd.
Milton. Paradise Regained, b. iv.

El Bro. Thyrsis? whose *artful* strains have oft delay'd
The huddling brook to hear his madrigal,
And sweeten'd every muskrose of the dale!—*Id. Comus.*

For the Ergane that is to say, Minerva,) all *artisans* and *artificers* acknowledge and honour their patronesse, and not fortune.—*Holland. Plutarch*, p. 191.

Another leane, unwash'd *artificer*
Cuts off his tale, and talks of Arthur's death.
Shakespeare. King John, Act iv. sc. 2.

—— The broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan *artist* views
At ev'ning from the top of Fesole,
Or in Valdarno, to descry new lands,
Rivers, or mountains, in her spotty globe.
Milton. Paradise Lost, b. i.

And Plato, in his Theætetus, noteth well, "That particulars are infinite, and the higher generalities give no sufficient direction, and that the pith of all sciences, which maketh the *artizan* differ from the inexpert, is in the middle propositions, which in every particular knowledge are taken from tradition and experience."—*Bacon. Of Learning.*

This, my lord, is the duchess Bianca, a wond'rous sweet picture, if you will observe with what singularity the *artizan* hath strove to set forth each limb in exquisitest proportion, not missing a hair.
Ford. Love's Sacrifice, Act ii. sc. 2.

But amongst all other things, he [Mark Antony] most wondered at the infinite number of lights and torches hanged on the top of the house, giving light in every place, so *artificially* set and ordered by devices, some round, some square that it was the rarest thing to behold that eye could discern, or that ever books could mention.
North. Plutarch, p. 763.

But till some genius as universal as Aristotle, shall arise, who can penetrate into all *arts* and sciences, without the practice of them, I shall think it reasonable that the judgment of an *artificer* in his own *art*, should be preferrable to the opinion of another man.—*Dryden. Pref. to All for Love.*

The *art* of the most skilful painter cannot so mingle and temper his colours, as exactly to imitate or counterfeit the native ones of the flowers of vegetables.
Ray. On the Creation.

For though he were too *artful* a writer to set down events in exact historical order, for which Lucan is justly blam'd, yet are all the most considerable affairs and persons of Rome comprized in this poem.—*Dryden. Life of Virgil.*

The rest in rank, Honoria, chief in place,
Was *artfully* contriv'd to set her face
To front the thicket, and behold the chase.
Id. Theodore & Honoria.

I have often found by experience, that nature and truth, though never so low or vulgar, are yet pleasing when openly and *artlessly* represented.—*Pope. To Addison*, Dec. 14, 1713.

The sun: which though some for its glory adore, and all for its benefits admire, we shall advance from other considerations and such as illustrate the *artifice* of its maker
Brown. Vulgar Errours, b. vi. c. 5.

In the unity of time you find them so scrupulous, that it yet remains a dispute among their poets, whether the *artificial* day of twelve hours more or less, be not meant by Aristotle, rather than the natural one of twenty four.
Dryden. On Dramatick Poesie.

These, and such as these, are the hopes of hypocrites, which Job elegantly compares to the spider's web, finely and *artificially* wrought, but miserably thin and weak.
Tillotson, vol. i. Ser. 15.

If I was a philosopher, says Montaigne, I would naturalise *art*, instead of *artifising* nature. The expression is odd, but the sense is good.—*Bolingbroke. Let. to Pope.*

Ingenious *art*, with her expressive face,
Steps forth to fashion and refine the race:
Not only fills necessity's demand,
But overcharges her capacious hand
Capricious taste itself can crave no more
Than she supplies from her abounding store.
Cowper. Charity.

Art can never give the rules that make an *art*. This is, I believe, the reason why *artists* in general, and poets principally, have been confined in so narrow a circle.
Burke. On the Sublime and Beautiful.

The seducer flattered himself that our Saviour, indignant at the doubts which he *artfully* expressed of his being the son of God, would be eager to give him, and all the multitude that beheld them, a most convincing proof that he was so.—*Porteus*, vol. i. Lect. 4.

Another vice of age, by which the rising generation may be alienated from it, is severity and censoriousness, that gives no allowance to the failings of early life, that expects *artfulness* from childhood, and constancy from youth, that is peremptory in every command, and inexorable to every failure.—*Johnson. Rambler*, No. 50.

They were plain *artless* men, without the least appearance of enthusiasm or credulity about them, and rather slow than forward to believe any thing extraordinary and out of the common course of nature.—*Porteus*, vol. i. Lect. 5.

Thus dream they, and contrive to save a God
Th' incumbrance of his own concerns, and spare
The great *artificer* of all that moves.
The stress of a continual act, the pain
Of unremitted vigilance and care,
As too laborious and severe a task.—*Cowper. Task*, b. vi.

Rise, sons of harmony, and hail the morn,
While warbling larks on russet pinions float:
Or seek at noon the woodland scenes remote,
Where the gay linnets carol from the hill.
O let them ne'er with *artificial* note,
To please a tyrant, strain the little bill,
But sing what Heaven inspires, and wander where they will.—*Beattie. Minstrel.*

If workmen become scarce, the manufacturer gives higher wages, but at first requires an increase of labour; and this is willingly submitted to by the *artisan*, who can now eat and drink better, to compensate his additional toil and fatigue.—*Hume. Essays. Of Money.*

ARTE. Lat. *Artus*, which (Vossius) denotes the same as *Angustus*, i. e. narrow. To narrow, to constrain, to force.

And ouer all this, full mokel more he thought
What for to speke, and what to holden inne
And what to *arten*, her to loue he sought
And on a song anone right to beginne.
Chaucer. Troil. b. i.

When I was yong at XVIII year of age
Lusty and light desirous of pleasaunce
Approaching on full sad and ripe courage
Loue *arted* mee to doe my obeysaunce
To his estate.
Id. The Court of Loue.

ARTE'MAGE. Art-magick.

And through the craft of *artemage*
Of wexe he forged an ymage.—*Gower. Conf. A.* b. vi.

A'RTERY. **ARTE'RIAL.** Fr. *Artère*; It. *Arteria*; Sp. *Arteria*; Lat. *Arteria*; Gr. Αρτηρια, from αηρ, the air, and τηρεω, servare, because it preserves the air, is a pipe or passage for the breath.

Among these are hidden the *arteries*, that is to say, the passages of the spirit and life. And over them ride the veines, even the very conduits and channels that carie the blood.—*Holland. Plinie*, b. xi. c. 37.

As for the bone, or rather induration of the roots of the *arterial* vein, and great *artery*, which is thought to be found onely in the heart of an old deer, and therefore becomes more precious in its rarity, it is often found in deer, much under thirty.—*Brown. Vulgar Errours*, b. iii. c. 9.

Tir. He struggles, and he tears my aged trunk
With holy fury, my old *arteries* burst.
Dryden. Œdipus, Act ii. sc. 1.

It [the heart] sends from out its left contracted side
Into th' *arterial* tube its vital pride.
Blackmore. Creation, b. vi.

The *arteries* which carry out the blood, are formed with much tougher and stronger coats than the veins which bring it back.—*Paley. Nat. Theology*, c. 10.

ARTHRITICK. **ARTHRI'TICAL.** Fr. *Arthritique*, It. *Artetico*; Lat. *Arthritis*; Gr. Αρθριτις, pain or disease in the joints; from αρθρον, a joint.

Tho' some want bones, and all extended articulations, yet have they *arthritical* analogies; and by the motion of fibrous and musculous parts, are able to make progression.
Brown. Vulgar Errours, b. i. c. 1.

I have forgotten (for memoria primò senescit) whether I told you in my last a pretty late experiment in *arthritical* pains.—*Reliquiæ Wottonianæ*, p. 455.

Oh may I live exempted (while I live
Guiltless of pamper'd appetite obscene)
From pangs *arthritic*, that infest the toe
Of libertine excess.
Cowper. Task, b. i.

Unhappy! whom to beds of pain,
Arthritic tyranny consigns;
Whom smiling nature courts in vain,
Though rapture sings and beauty shines.
S. Johnson. Ode on Spring.

A'RTICHOKE. Fr. *Artichault*, *Artichaud*; Sp. *Artichoca*; Gr. Αρτυτικα, perhaps Αρτυτικος καυλος, caules conditanei; from αρτο-ειν, to prepare, to season. See *Menage.*

I have spoken somewhat of thistles and *artichoaks*, (how they should be ordered) in my treatise of other garden plants.—*Holland. Plinie*, b. xx. c. 23.

A'RTICLE, v. **A'RTICLE, n.** **ARTI'CULATE, v.** **ARTI'CULATE, adj.** **ARTI'CULATELY.** **ARTICULA'TION.** Fr. *Article*, *Articuler*; It. *Articolo*, *Articolare*; Sp. *Articulo*, *Articular*; Lat. *Articulus*, a small joint, from *artus*, a joint. *Artus* is applied to greater members, as the arms; *articulus*, to the less, as the fingers. To article is—

To set forth the separate particulars of a (conjoined) whole; to state separately the terms or conditions; to stipulate.

Article, *n.* A small joint of an entire limb or member; a small part or portion; a point, a moment; a sentence, a clause; any one point or circumstance stipulated or agreed upon. For *Article* in grammar, see the quotations from Wilkins and Tooke.

To *articulate*, is to utter or emit distinctly, disjoined, separate sounds.

These iniuryes and many moo, at the tyme of his deposynge, were *articuled* agayne hym in .xxxviii. sundry *articles*.—*Fabyan. Rich. II.* an. 1388.

To make new *articles* of our faith contrary to God's worde (and to set them in their prophane secular actes of polytik parlements armed withe swerde and fier) is not els then to be exalted aboue God himself.—*Joye. Expos. of Dan.* c. 12.

At the leaste waye, that they speke none englishe, but that, whiche is cleane, polite, perfectly and *articulately* pronounced, omittynge no letter or syllable
Sir T. Eliot. Governour, b. i. c. 5.

Of whom (excepting Antiochus himselfe, with whom Scipio had *articled* peace and alliance, and yee also had expressely given order therfore) they all were our enemies no doubt.—*Holland. Livy*, p. 1014.

Lady Kent *articled* with Sir Edward Herbert, that he should come to her when she sent for him, and stay with her as long as she would have him, to which he set his hand; then he *articled* with her, that he should go away when he pleased, and stay away as long as he pleased, to which she set her hand.—*Selden. Table Talk.*

A minister should preach according to the *articles* of religion established in the church where he is.—*Id. Ib.*

She her throne makes reason climbe,
While wild passions captive lie:
And, each *article* of time,
Her pure thoughts to heaven flie.
Habington. Description of Castara.

The first at least of these I thought deni'd
To beasts, whom God on their creation-day
Created mute to all *articulat* sound.
Milton. Paradise Lost, b. ix.

His [Sir George Villiers] predecessor the Earl of Somerset hath got a lease of 90 years for his life, and so has his *articulate* lady, called so, *for articling* against the frigidity and impotence of her former lord.—*Howell*, b. i. s. 1. Let. 2.

Since an echo will speak without any mouth at all, *articulately* returning the voice of man, by only ordering the vocal spirit in concave and hollow places; whether the musculous and motive parts about the hollow mouths of beasts, may not dispose the passing spirit into some *articulate* notes, seems a querie of no great doubt.
Brown. Vulgar Errours, b. iii. c. 1.

The former legs of this animal (the elephant) appear when he standeth, like pillars of flesh, without any evidence of *articulation*.—*Id. Ib.* b. iii. c. 1.

Articles are usually prefixed before substantives for the more full and distinct expression of them: they may be distinguished into—

Enuntiative, which may be used indifferently before any substantive, not already possest with the demonstrative A, An.

Demonstrative, which gives a peculiar emphasis to its substantive, and is applyed only to such a person or thing, as the hearer knows, or hath reason to know, because of its eminence or some precedent mention of it.—The.
Wilkins. Real Character, pt. iii. c. 5.

If a good man be passing by an infirm building, just in the *article* of falling, can it be expected, that God should suspend the force of gravitation till he is gone by, in order to his deliverance?—*Wollaston. Religion of Nature*, s. 5.

Another indenture of 1338, for glazing some of the west windows, *articles*, that the workmen should have six-pence a foot for white glass, and twelve-pence for coloured.
Walpole. Anec. of Painting, vol. i. c. 2.

We do object, and *article* as follows: that is to say, in the first place we *article* and object to you the aforesaid William Frend, &c.—*State Trials*, vol. xxii. p. 530.

If each rib had been a rigid bone, *articulated* at both ends to rigid bases, the whole chest had been immoveable.
Paley. Nat. Theology, c. 8.

They must be put into his [the catechist's] hands the moment they are capable of *articulating* their words, and their instruction must be pursued with unremitting diligence.
Porteus. On the Civilization of Negro Slaves.

From this necessity of general terms, follows immediately the necessity of the *article*: whose business it is to reduce their generality, and upon occasion to enable us to employ general terms for particulars

Tooke. Div. of Purley, vol. i. c. 5.

ARTI'LLERY. } Fr. *Artillerie*; It. *Artiglieria*; Sp. *Artilleria*; Low Lat. *Artillaria*. (*Arcualia*, Vossius.) Casenueve thinks it may be formed of *Arcus* and *telum*: Menage and Du Cange from the old Fr. *Artiller*, to render strong by art. The Fr. *Artillier* is a bowyer or maker of bows. See the quotation from Fairefax.

Artillery was applied to offensive and defensive instruments or machines: to warlike weapons of various kinds: latterly to the larger pieces of fire-arms, cannon, mortars, howitzers, &c.

Certes, I understond it in this wise, that I shall warne-store min hous with toures, swiche as han castelles and other manere edifices, and armure, and *artelries*, by which thinges I may my persone and myn hous so kepen and defenden, that min enemies shuln ben in drede min hous for to approche.—*Chaucer. The Tale of Melibeus.*

& vpō the morowe folowynge cōmaundyd all the armoure and *artylery* belongyng vnto ye towne, to be brought to a place by hym assygned, and there to be kept by his officers.

Fabyan. Chr. VI an. 14.

The gods forbid (quoth he) one shaft of thine
Should be discharg'd gainst that discourteous knight,
His heart vnwarne is (shootresse diuine)
Of thine *artilerie* to feele the might

Fairefax. Tasso, b. xvii.

And if thou hast the mettle of a king,
Being wrong'd as we are by this peevish toune,
Turne thou the mouth of thy *artilerie*,
As we will ours, against these sawcie walles.

Shakespeare. King John, Act ii. sc. 2

——As when two black clouds
With heav'n's *artillery* fraught, come rattling on
Over the Caspian, then stand front to front
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid air

Milton. Paradise Lost, b. ii.

Now was Fretna by all forcible means assaulted, for not only the vessels of three joint navies had brought thither all sorts of engins and *artilerie* devised for to shake and batter the walls of cities, but also the fields and country hard by, yeelded them plentie of timber and other matter to make new.—*Holland. Livy*, p. 518

They are persecutors even of Horace himself, as far as they are able, by their ignorant and vile imitations of him; by making an unjust use of his authority, and turning his *artillery* against his friends.—*Dryden. All for Love*, Pref.

It is related by some historians, that Edward [III.] besides the resources which he found in his own genius and presence of mind, employed also a new invention against the enemy, and placed in his front some pieces of *artillery*, the first that had yet been made use of in Europe.

Hume. Hist. of England, an. 1346.

You must really send me the balance soon, I have the *artillerists* and my Suliotes to pay.

Byron. Letter to Hancock, Feb. 8, 1824.

ARU'SPICE. } It. *Aruspicio*; Sp. *Aruspice*; ARU'SPICY. } Lat. *Aruspex*, or *Haruspex*. See the quotation from Holland.

Aruspices were wizards or soothsayers, directed by the bowels or inwards of beasts killed for sacrifice, called also Extispices.—*Holland. Livy. Expos. of Tearmes.*

These prodigious fights, by direction from the *aruspices* [i. e. the soothsayers] were expiate, and the gods pacified with greater sacrifices.—*Id. Ib.* p. 516.

They [the Romans] had colleges for their augurs and *aruspices*, who us'd to make their predictions sometimes by fire, sometimes by flying of fowls, sometimes by inspection into the entrails of beasts, or invoking the dead.

Howell, b. iii. Let. 23.

A fiam more senseless than the roguery
Of old *auruspicy* and augury,
That out of garbages of cattle
Presag'd th' events of truce or battle.—*Hudibras*, pt. ii. c. 3.

AS, is an article; and (however and whenever used in English) means the same as *it*, or *that*, or *which*. In the German, where it still evidently retains its original signification and use, (as *So* also does,) it is written *Es*. See *Tooke*, vol. i. p. 274.

Tooke has resolved an instance of *Als* for *all as*, to which the following may be added in confirmation of his explanation of *As*.

His mouth is *that* of or similar to *that* of a lion, his heart is *that* of a hare (Gloucester.)

Cassiodore sayth, that he who vengeth himself by outrage, doth *that* same evil or same degree of evil, *that* he doth who committeth the outrage (Chaucer.)

Sure I would accept these offers, if I were *that*, or the man *that* Alexander is; or in the situation *that* Alexander is (Bacon.)

These resolutions require some words to be supplied according to the context; e. g. cause, means, instrument, manner, state or condition, &c.; for the cause *that*, in the manner *that*, &c.

Sire, heo seyde y bue not that my sustren al soth seide.
Ac for me my self teh, wul sotli segge of this dede.
Yeh the same *as* the man that my fader ys,
And euer habbe y loued *as* my fader, & euer wole y wys.

R. Gloucester, p. 30

Clere he was god ynou, and gut, *as* mē telleth me.
He was more than ten yer old, ar he couthe ys *abece*.

Id. p. 268.

The on alf vel adoun anon, the other byleuede stylle
In the sadel, they yt wonder were, *as* yt was Gode's wylle.

Id. p. 401.

Myd word he threteth muche, & lute deth indede,
Hys mouth ys *as* a leon, hys herte arn *as* an hare

Id p. 457.

Of all that grete tresoure that euer he biwan,
Als hare was his toure *as* Job the pouere man.

R Brunne, p. 323

For Cassiodore sayth, that *as* evil doth he that vengeth him by outrage, *as* he that doth the outrage

Chaucer. The Tale of Melibeus.

The rightful Juge, which that ye han served,
Shal yeve it you, *as* ye han it deserved.

Id. The Second Nonnes Tale, v. 15,858.

And Palamon that hath swiche love to me,
And eke Arcite, that loveth me so sore,
This grace I praie thee withouten more,
As sende love and pees betwixt hem two,

Id The Knightes Tale, v. 2319.

Gladly, quod she, sin that it may you like.
But that I pray to all this compagnie,
If that I speke after my fantasie,
As taketh not a greefe of that I say,
For min entente is not but for to play.

Id. The Wif of Bathes Prologue, v. 5771.

It were better dike and delue,
And stande vpon the right feith,
Than knowe all that the bible seith,
And erre, *as* some clerkes do.—*Gower. Con. A. The Prol.*

And like an oxe vnder the fote
He graseth *as* he nedes mote
To getten him his liues foode.—*Id. Ib.* b. i.

Peter said, "Why do you knock? you have the keys." Sixtus answered, "It is true, but it is so long since they were given, *as* I doubt the wards of the lock be altered."

Bacon. Apophthegms.

Parmenio said, "Sure I would accept of these offers, if I were *as* Alexander." Alexander answered, "So would I, if I were *as* Parmenio."—*Id. Ib.*

The multitude of angels with a shout
Loud *as* from numbers without number, sweet
As from blest voices, uttering joy.—*Milton. Par. Lost*, b. iii.

As if (which might induce us to accord)
Man had not hellish foes enow besides,
That day and night for his destruction waite.—*Id. Ib.* b. ii.

As one who in his journey bates at none,
Tho' bent on speed, so heer the archangel paus'd.

Id. Ib. b. xii.

It is very visible, that all sensual excess is naturally attended with a double inconvenience. *As* it goes beyond the limits of nature, it begets bodily pains and diseases: *as* it transgresseth the rules of reason and religion, it breeds guilt and remorse in the mind.—*Tillotson*, vol. i. Ser. 28.

ASCE'ND, } Fr. *Ascendant*; It. *Ascendere*; Sp. *Ascendér*; Lat. *Ascendens*, pres. part. of *Ascendere*, (*Ad*, and *scandere*, of uncertain etymology,) to go up to. In Wiclif, To stigh up.
ASCE'NDANT, n.
ASCE'NDANT, *adj.*
ASCE'NDANCY.
ASCE'NSION.
ASCE'NSIVE.
ASCE'NT.

To go, come, move upwards; to climb, to mount, to rise; to become higher, more elevated, superior.

Ascendent, from *Ascendens*, is the correct writing.

I made a sermoun of alle thingis that Ihesus bigan to do and to teche into the dai of his *ascencioun*, in whiche he commaundide bi the hooli goost to hise apostlis whiche he hadde chosun.—*Wiclif. Dedis*, c. 1.

By nature he knew eche *ascendinge*
Of the equinoctial in thilke toun;
For whan degrees fiftene were *ascended*,
Than crew he, that it might not ben amended.

Chaucer. The Nonnes Preestes Tale, vv. 14,861-3.

He kept his patient a ful gret del
In houres by his magike naturel.
Wel coude he fortunen the *ascendant*
Of his images for his patient.—*Id. The Prol.* v. 419.

He loketh the conjunctions,
He loketh the receptions,
His signe, his houre, his *ascendent*,
And draweth fortune of his assent.—*Gower. Con. A.* b. vi.

Æneas now, and wretched Dido eke
To the forest a hunting minde to wende
To morne, as soon as Titan shall *ascend*,
And with his beames hath ouerspred the world.

Surrey. Virgile. Æneis, b. iv.

On the morow being the third dai of January, and Saturday, in a favre playne on black heth, more nerer the foote of shoters hyl then the *ascendent* of the hyll called black heth hyl, was pitched a riche cloth of gold.

Hall. Henry VIII. an. 31.

Here's a prophet that I brought with me
From forth the streets of Pomfret, whom I found
With many hundreds treading on his heeles:
To whom he sung in rude harsh sounding rimes,
That ere the next *Ascension* day at noone,
Your Highness should deliuer vp your crowne.

Shakespeare. King John, Act iv. sc. 2.

He commaunded his brother, L. Manlius, from the south west to get up the hill, as the place would permit with safetie, giving him in charge that if he met with any daungerous places, steepe and hard of *ascent*, that hee should not wrestle with the difficulties of the ground, nor strive against things, which to force and overcome were unpossible.

Holland. Livy, p. 895.

Hee hath deserued worthily of his country, and his *assent* is not by such easie degrees as those, who haue beene supple and courteous to the people.

Shakespeare. Coriolanus, Act ii. sc. 2

So likewise in the year we observe the cold to augment, when the days begin to increase, though the sun be then *ascensive*, and returning from the winter tropick.

Brown. Vulgar Errours, b. iv. c. 13.

The cartilaginous kind, [of fishes] which, by what artifice they poize themselves, *ascend* and *descend* at pleasure, and continue in what depth of water they list, is as yet unknown to us.—*Ray. On the Creation.*

Christ, that he might not make either a suspected or precarious address to men's understandings, outdoes Moses before he displaces him: shews an *ascendent* spirit over him: raises the dead, and cures more plagues than he brought upon Egypt.—*South*, vol. i. Ser. 6.

Arimant. Madam, you have a strange *ascendant* gain'd,
You use me like a courser, spurr'd and rein'd;
If I fly out, my fierceness you command,
Then sooth, and gently stroke me with your hand.

Dryden. Aurenge-Zebe, Act ii.

In the first fire-engines, a boy was constantly employed to open and shut alternately the communication between the boiler and the cylinder, according as the piston either *ascended* or descended.—*Smith. Wealth of Nations*, b. i. c. 1.

—— Fire fill'd his eyes;
Turning, he bade the multitude without
Ascend the rampart; they his voice obey'd,
Part climb'd the wall, part pour'd into the gate.

Cowper. Homer. Iliad, b. xii.

This [Laud, Bishop of London] was the man who acquired so great an *ascendant* over Charles, and who led him, by the facility of his temper, into a conduct which proved so fatal to himself and to his kingdoms.

Hume. Hist. of England, an. 1630.

That predominant love of righteousness and hatred of iniquity, maintaining an absolute *ascendancy* in the mind, in all times and upon all occasions, which the Psalmist attributes to his heavenly King, has belonged to none that ever wore an earthly crown.—*Horsley*, vol. i. Ser. 7.

Themistocles now entered. At his look
Which carry'd strange *ascendancy*, a spell
Controlling nature, was the youth abash'd.

Glover. Athenaid, b. xiv.

The Acts of the Apostles continue the history of our religion after our Lord's *ascension*.—*Porteus*, vol. i. Lect. 1.

ASCERTA'IN. } Fr. *Ascertener*; It. *Accertare*, from *Ad*, and *certum*, i. e. *cretum*, past part. of *Cern-ere*, from the Gr. Κρινειν, to separate, to distinguish, to decide.
ASCERTA'INMENT. }

To be or make sure or certain; to assure; to be or make surely or certainly known; to determine, to establish. See CERTAIN.

My hands to heauen I held, and prayed, and giftes and off'rings pure
In fires to them I threw; and all my duty done with cure,
Anchises *I ascertaine* then, and him declare the cause.
Phaer. Eneidos, b. iii.

In whiche tyme, and soone after, whereof the tyme is nat duely *ascertayned*, dyed the forenamed kynge Lowys surnamed nought doynge.—*Fabyan*, c. 177.

Truely this I *ascertaine* you, whosoeuer is angrie wt his brother shal be in daunger of iudgemẽt.—*Udal. Matt.* c. 5.

Necessary it is that both good and badde knew it. The faithfull to be *assertained* that their finall redemption is at hande, to their consolation. The vnfaithfull to haue knowledge that their iudgemente is not farre of, that they may repent and be saued.—*Bale. Image*, pt. i.

For nought of them is yours, but th' only usance
Of a small time, which none *ascertaine* may.
Spenser. Daphnaida, vii. 2.

The last [a disposition in the mind to remove difficulties] makes us act with a repose of mind, and wonderful tranquillity, because it *ascertains* us of the goodness of our work.—*Dryden. On Dufresnoy*, § 435.

He tells us, that the positive *ascertainment* of its limits, and its security from invasion, were among the causes for which civil society itself has been instituted.
Burke. On the French Revolution.

To what common use or want of the insect kind, a provision so universal [i. e. the antennæ] is subservient, has not yet been *ascertained*; and it has not been *ascertained*, because it admits not of a clear, or very probable comparison, with any organs which we possess ourselves, or with the organs of animals which resemble ourselves, in their functions and faculties, or with which we are better acquainted than we are with insects. We want a ground of analogy.
Paley. Theology, c. 19.

ASCE'TICK, *n.* **Asce'tick**, *adj.* **Asce'ticism.** } It. *Ascetico*; Gr. Ασκητικος, from ασκ-εω, to exercise. It is applied by the Greek fathers to those who *exercise* themselves in, who employ themselves in, who devote themselves to, the contemplation of divine things; and for that purpose, separate themselves from all intercourse with the world.

Anthony de Corro . . was born at Sevil in Spain, educated there from his childhood in the Romish Catholic religion, and was at length an *ascetic*, but whether a monk or fryer I know not.—*Wood. Athenæ Oxonienses.*

He [Bishop Burnet] resolved to live in a more retired manner, than he had done hitherto, and abstracting himself from all manner of company, confining himself wholly to study and the duties of his function, he entered into such an *ascetic* course, as had well nigh put an end to his life
The Life of Bp. Burnet, c. 13.

The *Ascetics*, who obeyed and abused the rigid precepts of the gospel, were inspired by the savage enthusiasm, which represents man as a criminal, and God as a tyrant. They seriously renounced the business and the pleasures of the age, shunned the use of wine, of flesh, and of marriage, chastised their body, mortified their affections, and embraced a life of misery, as the price of eternal happiness.
Gibbon. History, c. 37.

The truth is, we have seen, and yet do see, religious societies, whose religious doctrines are so little serviceable to civil government, that they can prosper only on the ruin and destruction of it. Such are those which teach the sanctity of celibacy and *asceticism*.—*Warburton. Alliance*, b. ii.

ASCRIBE. **Ascri'bable.** **Ascription.** **Ascripti'tious.** } Fr. *Adscrire*; It. *Ascrivere*, Lat. *Ascribere*, (*Adscribere*,) to write to; Gr. γραφειν, (Vossius.) *Inscribere literas*; by carving, cutting, *graving* letters, &c. See To Write.

To write to, or into; to write in addition; to write or place among or to the account of; to charge against, to impute, to attribute.

O ye traitours & maintainers of maliceso,
Unto your fey I *ascribe* all my paine;
Ye haue me depriued of ioy and gladnesse,
So ceasing with my lord and soueraine
Chaucer. Lam. of Marie Magdalene.

But now thei be so far from this seperation, that thei *ascribe* themselues into euer felowship and communion, & do esteme one of the (so called) professe themselues to be members of that body.—*Calvine. Foure Godlye Sermons*, Ser. 1.

If any naughtines therefore bee in vs, let vs not *ascribe* it vnto God, but vnto our own selues: and if any good thing, if any true light, if any vndefiled wisedom be in vs, let vs *ascribe* it wholy vnto God the autor.—*Udal. S. James*, c. 1.

Hereupon the Athenians do *ascribe* that day for a most perfect lucky day, and are very circumspect to do any matter of importance on it.—*North. Plutarch*, p. 151.

Thus then is Brittany burthened with many titles vnder one truth; and these are the *ascriptions*, causes, and exceptions, as far as we are able to gather.
Speed. Hist of Great Britaine, b. v. c. 2.

The greater part have been forward to reject it, upon a mistaken persuasion, that those phænomena are the effects of nature's abhorrency of a vacuum, which seem to be more fitly *ascribable* to the weight and spring of the air.
Boyle. Works, vol. i. p. 17.

I do not hereby *ascribe* any thing to the magistrate that can possibly give him any pretence of right to reject God's true religion, or to declare what he pleases to be so, and what books he pleases to be canonical, and the word of God.
Tillotson, vol. i. Ser. 27.

Behold, Sir Balaam, now a man of spirit,
Ascribes his gettings to his parts and merit;
What late he call'd a blessing, now was wit,
And God's good providence, a lucky hit.
Pope. Moral Essays, Ess. 3.

These extraordinary convulsions of the material world must be *ascribed* to the power by which God in the beginning created it, and still directs the course of it
Horsley, vol. i. Ser. 9.

ASCRIE; *A* and *Skry*, for cry, from Teut. *Schreyen*, (Skinner.)—Ger. *Schreien*, to cry out, to vociferate. The French, more correctly, use *crier*; and the English, to *crie*, (Wachter.)—*Schreuung*, exclamatio, a crying out, a shrieking, (Sommer.) *Skry* is of common occurrence in G. Douglas; and the Glossarist observes, that it is frequently used on the Scottish border for *cry*; as to *skry* a fair; that is, to proclaim it. *Skry* still exists in the compound *descry*; the French *descrier*, *decrier*, is rather applied as the English *decry*; i. e. to cry down. See Descry.

Ascry is very common in our old chroniclers. Hall uses *Unaskryed*.

The kyng said on his, "Symon leo vous defie;
Edward was hardie, the Londres gan he *ascrie*."
R. Brunne, p. 217.

And taught hem how thei shulde *askrie*,
All in a voice per compasse.—*Gower. Con. A.* b. vii.

In which campe about a xi of the clock at night, there arose an *askrye*, so that the towne of Caleys began alarme.
Hall. Hen. VIII. an. 8.

Then the Bretaynes made an *askrie* and sette their beacons on fire.—*Id. Ib.*

So that by daye all the brydges were made, so that all the horsemen passed over, and *askryed* the countrey.—*Id. Ib.*

Some of the French men came to Calice gate, and were *ascried* of the watche, and so rang alarme.—*Grafton. Ib.*

In the morning a certeine number of gentlemen that were within the towne issued out to the number of two hundreth speares, to make *a skrye* in the Scottes hoste.
Id. Edw. III. an. 16.

ASH, *n.* **Ash**, *v.* **A'shy.** } D. *Asche*; Ger. *Asche*; Sw. *Aska*; Goth. *Azgo*; A. S. *Æsca*, pulvis; *Æsce*, cinis. Dust, ashes. Applied to—Dust produced by burning any substance to any similar dust.

Compare Chaucer and Gray.

Philip left his engynes withouten kepyng a nyght,
That perceyued the Saracines, with fire brent tham down right.
For he com on the morowe, assaut he wild haf gyuen,
His engyns fond he lorne, brent & tille *askes* dryuen.
R. Brunne, p. 176.

If in Tyre and Sydon the vertues hadden be don which han be don in you, sum tyme thei wolden han sete in hayre and *assches*, & haue doon penaunce.—*Wiclif. Luk*, c. 10.

For whan we may not don, than wol we speken,
Yet in our *ashes* cold is fire yreken.
Chaucer. The Reves Prologue, v. 3880.

Ev'n in our *ashes* live their wonted fires.—*Gray. Elegy.*

Tho came this wrfful Theban Palamon
With flotery berd, and ruggy *asshy* heres,
In clothes blake, ydropped all with teares.
Chaucer. The Knightes Tale, v. 2535.

Ye Troyan *ashes*, and last flames of mine,
I cal in witnesse, that at your last fall,
I fled no stroke of any Grekish sword.
Surrey. Virgile. Eneis, b. iv.

If the said [Turkish] ambassador were here among us, he would think that our modern gallants were also all mad, or subject to be mad, because they *ashe* and powder their pericraniums all the year long.—*Howell*, b. iv. Let. 5.

——— They fondly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter *ashes*, which th' offended taste
With spattering noise rejected.—*Milton. Par. Lost*, b. x.

Beaducar. A secret party still remains, that lurks
Like embers rak'd in *ashes*—wanting but
A breath to blow aside th' involving dust,
And then they blaze abroad.
Dryden. Don Sebastian, Act i. sc. 2.

Porneius next him plac'd a meagre wight,
Whose leaden eyes sunk deep in swimming head,
And joyless look, like some pale *asky* spright,
Seem'd as he now were dying, or now dead.
P. Fletcher. Purple Island.

The clouds of sorrow fell on Peleus' son,
And grasping with both hands the *ashes*, down
He pour'd them on his head, his graceful brows
Dishonouring. *Cowper. Homer. Iliad*, b. xviii.

ASH. } Of uncertain etymology. Skinner
A'shen. } suggests the Greek Αιθω, to burn. Wachter, the Greek Ισχυειν, to be strong.

There sawe I eke the fresh hauthorne
In white motley, that so swote doth smell,
Asshe, firre, and oke, with many a yong acorne
And many a tree mo then I can tell
Chaucer. The Blacke Knight, p. 271

The use of the *ash* is (next to that of the oak itself) one of the most universal: it serves the souldier, the carpenter, the wheelwright, cartwright, cooper, turner, and thatcher
Evelyn. Sylva, c. 6.

Then exercise thy sturdy steers to plough
Betwixt thy vines, and teach thy feeble row
To mount on reeds, and wands, and upward led,
On *ashen* poles to raise their forky head
Dryden. Virgil, Georg. 2.

——— He fell, as falls the *ash*,
Which on some mountain visible afar,
Hewn from its bottom by the woodman's axe,
With all its tender foliage meets the ground.
So Imbrius fell; loud rang his armour bright
With ornamental brass.—*Cowper. Homer. Iliad*, b. xiii.

ASHA'ME, *v.* **Asha'med.** } The word exists in all the northern dialects, and is interpreted by the various lexicographers, *Erubescere*—and perhaps the meaning of the word may be *to blush, to redden*. It is now applied to the feeling which occasions the *blush*. See Shame.

Thus Lier was *a schamed* tho, and in wraththe at the ende
To hys other dogter, the quene of Cornewal, he gan wende,
And playnede of the vnkynde dede of hys dogter Gornotille.
R. Gloucester, p. 82.

And whanne he seide these thingis alle his aduersaries weren *ashamed*: and al the puple ioyede in alle thingis: that weren gloriously don of him.—*Wiclif. Luke*, c. 13.

An when he thus savde, all hys aduersaryes were *ashamed*, and all the people reioyced on all the excellent dedes, that were done by hym.—*Bible*, 1539. *Ib.*

Now then when all false folke be *ashamed*, which weenen all bestialitie and yearthly thing, be sweeter and better to the bodie than heauenly is to the soule: this is the grace and the fruict that I long haue desired: it doeth me good the savour to smell.—*Chaucer. Test. of Love*, b. iii.

Fear not: for thou shalt not be *ashamed*, neither shalt thou be confounded: *for* thou shalt not be put *to shame*: yea thou shalt forget the *shame* of thy youth, and shalt not remember the reproche of thy widowhead anie more.
Geneva Bible. Isaiah, c. 54

Exceeding wroth was Gayon at that blowe,
And much *ashom'd*, that stroke of liuing arme
Should him dismay, and make him stoupe so lowe,
Though otherwise it did him little harme.
Spenser. Faerie Queene, b. ii. c. 5.

If we would fairly compare the necessity of things, and wisely weigh the concernments of this life and the other, in a just and equal balance, we should be *ashamed* to misplace our diligence and industry as we do.—*Tillotson*, vol. i. Ser. 34.

The modest speaker is *asham'd* and griev'd
T' engross a moment's notice, and yet hears,
Begs a propitious ear for his poor thoughts
However trivial all that he conceives.—*Cowp. Task*, b. iv

ASHO'RE. On shore. A. S. *Sciran*, to shear, to cut, to divide, to separate. *Shore*—The place where the continuity of land is *sheared* or *separated* by the water. See Shore.

And when God shall send you in safetie into the Bay of S. Nicholas at an anker, you shall goe *a shore* with the first boate that shall depart from the ship, taking with you such letters as you have to deliuer to the agent there.
Hackluyt. Voyages, vol. i. p. 273

Accordingly, on the 8th of April, 1680, we went *ashoar* on the isthmus, near Golden Island, one of the Samboloes, to the number of between 8 and 400 men.
Dampier. Voyage, vol. i. Introd.

Storms rise t' o'erwhelm him: or, if stormy winds
Rise not, the waters of the deep shall rise,
And needing none assistance of the storm,
Shall roll themselves *ashore*, and reach him there.
Cowper. Task, b. ii.

ASI'DE. On side. See SIDE.

And he took him *asidis* from the people and puttede hise fyngris into hise eeris and he spette and touchide his tunge.
Wiclif. Mark, c. 7.

And whan he had take hym *asyde* from the people, to put hys fyngers into hys eares, and dyd spyt, and touched his tonge.—*Bible*, 1539. *Ib.*

And the tribune took his hond, and went with him *asidis-half* (seorsum). *Wiclif. Dedis*, c 23.

——As he cast his eye *aside*,
Wher that ther kneled in the highe wey
A compagnie of ladies, twey and twey,
Eche after other, clad in clothes blake
Chaucer. The Knightes Tale, v. 898.

She cleped hym, and bad him abide.
And he his hors head *aside*
Tho torned, and to hir he rode —*Gower. Con. A.* b i.

This battayll was sore foughté, for hope of lyfe was set *on side* on every part and takyng of prisoners was proclaymed as a great offence —*Hall. Hen. VI.* an. 39.

That glorious form, that light unsufferable,
And that far beaming blaze of majesty,
Wherewith he wont at heav'n's high council-table
To sit the midst of Trinal Unity,
He laid *aside* —*Milton. Ode on the Nativity.*

Thus (she pursu'd) I discipline a Son,
Whose uncheck'd fury to revenge wou'd run
He champs the bit, impatient of his loss,
And starts *a-side*, and flounders at the cross.
Dryden. Hind & Panther.

Reader, whoever thou art, whatever be thy character, station, or distinction in life, if thou art afraid to look into thine heart, and hast no inclination to self-acquaintance, read no further; lay *aside* this book, for thou wilt find nothing here that will flatter thy self-esteem, but perhaps something that may abate it —*Mason. On Self-Knowledge.*

ASK.
A'SKER.
A'SKING, *n.*

Goth. *Sokjan*, to seek, to ask, to question. A. S. *Secan*, *Asecan*, *Ascan*, *Asciun*, to ask. A. S. *Acsian*, *Axian*, to *acs* or axe, (qv.)

To seek, sc. an answer; to question, to inquire, to require, to demand.

To seek, sc. alms, relief, assistance; to beg, to petition. See To SEEK.

Heo *aschede* at Corineus, how heo so hardi were,
To honte vp the kynge's lond, bute he leue hem geue,
Corineus saide, that he nolde nomon *asche* leue,
To honte and to wynne hys mete and habbe solas and game.
R. Gloucester, p. 16.

What did kyng Egbriht? withouten any somons,
And withouten *askyng* of cries or barons,
He hied him thider suyth.—*R. Brunne*, p. 16.

But halewe ye the lord crist in youre hertis, and euermore be ye redi to satisfaccioun to ech man *axynge* you reasoun of that feith and hope that is in you, but with myldnesse and dredo.—*Wiclif. I Petir*, c. 3.

But sanctifye the Lorde God in youre hertes, be ready allwayes to geue an answere to euery mã that *asketh* you a reasoun of ye hope that is in you, and that with meaknes and feas.—*Bible*, 1539. *Ib.*

She saith, Florent, on loue it hongeth
All that to myn *askyng* longeth
What all women most desyre:
This woll I *aske*, and in thempire
Where thou hast most knowlageyng
Take counseile of this *askynge*.—*Gower. Con. A.* b. i.

God heareth the godly, geuing to the *askers* in fayth, wysdom and other gyftis.—*Joye. Exposicion of Daniel*, c. 2.

——How now, Sir John Hume!
Seal vp your lips, and giue no words but mum,
The businesse *asketh* silent secrecie.
Shakespeare. 2 Part Hen. IV. Act i. sc. 4.

And I beseech you come againe to-morrow,
What shall you *aske* of me that I'll deny,
That honour (sau'd) may vpon *asking* giue.
Id. Twelfth Night, Act. iii. sc. 4.

——Thither he plyes,
Undaunted to meet there whatever power,
Or spirit of the nethermost abyss,
Might in that noise reside, of whom to *ask*
Which way the nearest coast of darkness lyes
Bordering on light.—*Milton. Paradise Lost*, b. ii.

Ask not the cause, why sullen spring
So long delays her flowers to bear;
Why warbling birds forget to sing,
And winter storms invert the year?—*Dryden. Song.*

In this sence [mercifulness] it [Luke vi. 30] will best agree with the precept of liberality to enemies, (with which it is joined, v. 31,) and the promise of God here to give to every *asker*.—*Hammond. Works*, vol. i. p. 99.

Those many blessings, and holy prayers which the childe needs, or his *askings* or sicknesses, or the mother's fears or joyes respectively do occasion: should they not be cast into this account?—*Bp. Taylor. Great Exemplar*, pt. i. Dis. i.

We own it to be highly proper, that men should *ask* themselves, why they believe but it is equally proper for them to *ask*, why they disbeleve —*Secker*, vol. i. ser. 1.

ASKA'NCE.
ASKA'NCE.
ASKA'NT.
ASQUI'NT.

Probably (says Tooke) the participles *Achuined*, *Aschuins*. In Dutch, *Schuin*, wry, oblique. *Schuinen*, to cut awry. *Schuins*, sloping, wry, not strait, (*Tooke*, vol. i. p. 471.) See Mr. Tyrwhitt's note upon the word in the following lines from Chaucer. *Asquint*, probably has the same origin. See SHUN.

Awry, obliquely; (perhaps) as if shunning, or desiring to shun.

And wrote alway the names, as he stood,
Of alle folk that yave hem any good,
Askaunce that he wolde for hem preye.
Chaucer. The Sompnoure's Tale, v. 7327.

Amid this joy befell a sory chance,
That, welaway, the stranger bought full dere,
The fare she had; for as she lookte *a skance*,
Under a stole she spied two steming eyes
Wyatt. The Meane Estate.

While thus their worke went on with lucky speed,
And reared rammes their horned fronte aduance,
The ancient foe to man, and mortall seed,
His whannish eyes vpon them bent *askance*.
Fairefax. Tasso, b. iv.

We poor parcel-sainted souls here on earth, profess to bend our eyes directly upon the same holy end, the honour of our Maker and Redeemer; but, alas, at our best we are drawn to look *asquint* at our own aims of profit or pleasure.
Bp. Hall. Christ Mystical.

Grant that the sun had happen'd to prefer
A seat *ascant* but one diameter,
Lost to the light by that unhappy place,
This globe had lain a frozen lonesome mass.
Blackmore. Creation, b. ii.

The little warriors doff the targe and spear,
And loud enlivening strains provoke the dance.
They meet, they dart away, they wheel *askance*;
To right, to left, they thrid the flying maze.
Beattie. Minstrel.

——Panic fix'd he stood,
His sev'n-fold shield behind his shoulder cast,
And hemm'd by numbers with his eyes *askant*,
Watchful retreated. *Cowper. Homer. Iliad*, b. xi.

ASKE'W. In the Danish *skiæv*, is wry, crooked, oblique. *Skiævver*, to twist, to wrest. *Skiævt*, twisted, wrested, (*Tooke*, i. 470.) See SKEW. *Askew* is nearly equivalent to *Askaunce*.

And with that worde all sodenly
She passeth, as it were *a skie*,
All cleane out of the ladies sight.—*Gower. Con. A.* b. iv.

Some beares his speare, his helmet some, the readue Turnus weares
Since him he slue, the mournfull bands of Troians do enaue,
And Tyrrhen captaines, Archads eke, with weapons turn'd *ascue*. *Turyn. Æneidos*, b. xi.

With that, out of his bouget forth he drew
Great store of treasure, there with him to tempt,
But he on it look't scornfully *askew*,
As much disdeigning to be so misdempt.
Spenser. Faerie Queene, b. iii. c. 20.

This said, her spear she push'd against the ground,
And, mounting from it with an active bound,
Flew off to heaven: the hag with eyes *askew*
Look'd up, and mutter'd curses as she flew.
Addison. Ovid. Met. b. ii.

ASKI'LE. Hall appears to be the coiner of this form of writing *Askew*.

What tho' the scornful waiter looke *askile*,
And pouts and frowns, and curseth thee the while.
Hall, b. v. Sat. 2.

ASLA'KE. A.S. *Aslacian*, to loosen, to untie, to remit, to abate, to dissolve, to *slake*, or *slacken*, (Somner.) See SLACK.

And on hir bare knees adoun they falle,
And wold have kist his feet ther as he stood,
Till at the last, *aslaked* was his mood;
(For pitee renneth soone in gentil herte.)
Chaucer. The Knightes Tale, v. 1762.

But such as of ther golde ther only idoll make,
Noe treasure may the rauyn of their hungry hands *aslake*.
Surrey. Eccles. c. 5.

Henceforth his ghost freed from repining strife,
In peace may passen ouer Lethe lake,
When mourning altars, purg'd with enemies life
The black infernal furies doen *aslake*.
Spenser. Faerie Queene, b. i. c. 3.

ASLA'NT. On slant. See SLANT.
Obliquely, inclined from an upright or perpendicular.

There is a willow growes *aslant* a brooke,
That shews his hore leaues in the glassie streme.
Shakespeare. Hamlet, Act iv. sc. 7.

When in the ring the rustic routs he threw,
The damsel's pleasures with his conquests grew.
Or when *aslant* the cudgel threats his head,
His danger smites the breast of every maid,
But chief of Marian. *Gay. Shepherd's Week.*

Through his bright disk the stormy weapon flew,
Transpierc'd his twisted mail, and from his side
Drove all the skin, but to his nobler parts
Found entrance none, by Pallas turn'd *aslant*.
Cowper. Homer. Iliad, b. xi.

ASLE'EP. A. S. *Aslapen*. On sleep. See SLEEP.

Tho he hadde hys bone ydo, he fel *on slepe* rygt there.
Hym thougte the ymage in his *slep* told hym hys cheance. *R. Gloucester*, p. 14.

Tho he come ver in the see, and he *aslepe* was,
At tyme of mydnygt of the nygt, hym mette agreuous cas.
Id. p 202.

——Daunger I drede me
That thou ne wolt besy be
To kepe that thou hast to kepe
Whan thou shouldest wake, thou art *a slepe*.
Chaucer. The Rom. of the Rose.

This false knight vpon delaie
Hath taried till thei were *asleepe*,
As he that woll time kepe
His deadly werkes to fulfille.—*Gower. Con. A.* b. ii.

——He on his side
Leaning half-rais'd, with looks of cordial love
Hung over her enamour'd, and beheld
Beautie, which whether waking or *asleep*,
Shot forth peculiar graces.—*Milton. Paradise Lost*, b. v.

For, gorg'd with flesh, and drunk with human wine,
While fast *asleep* the giant lay supine.
Dryden. Virgil. Æneis, b. iii.

Many people think that they are in pleasure, provided they are neither in study nor in business. Nothing like it; they are doing nothing, and might just as well be *asleep*.
Chesterfield, Let. 274.

ASLO'PE. A. S. *A-slup-an*, to slip away. On slope, or slip. See SLIP.

For many times I haue it seen
That many haue begyled been
For trust that they haue set in hope
Which fell hem afterward *aslope*.
Chaucer. The Rom. of the Rose.

Natheless he would ye point should be lesse & more fauorably handled, not euen fully plain & directly, but that ye matter should be touched *a slope* craftely, as though mẽ spared in ye point to spoke al the trouth for fere of his displeasure —*Sir T. More. Workes*, p. 58.

The Flemynges, with theyr arbalasters and theyr longe mareys pykes set *a slope* before theym, woudyd so theyr horses, that they laye trembelynge one in the others necke.
Fabyan. Phil. IV. an. 18.

——On mee the curse *aslope*
Glanc'd on the ground, with labour I must earne
My bread; what harm? Idleness had been worse;
My labour will sustaine me.—*Milton. Par. Lost*, b. x.

There porters' hogsheads roll from carts *aslope*,
Or brewers down steep cellars stretch the rope.
Gay. Trivia, b. ii.

ASP.
A'SPEN.

A.S. *Æps*, *Æspe*; D. *Espe*; Ger. *Aspe*, *Espe*, tremulus, (Somner.) Shaking, trembling. The tree is so called, because the leaves shake or tremble with the least breath of air. Wachter and Skinner prefer the Gr. Ασπαιρειν, to palpitate, to tremble, to quiver.

This Hyperanestre cast her eyen doun,
And quoke as doeth the leefe of *aspe* greene,
Deed wext her hew, & like to *ashen* to seene.
Chaucer. The Leg. of Hyperanestre.

This Sompnour in his stirops high he stood
Upon this frere his herte was so wood,
That like an *aspen* leef he quoke for ire.
Id. The Sompnoures Prol. v. 7249

For if they myghte be suffred to begin ones in the cõgregacyon to fal in disputing, those *aspen* leaues of theirs would neuer leaue waggyng.—*Sir T. More. Workes*, p. 769.

He to him raught a dagger sharpe and keene,
And gave it him in hand: his hand did quake,
And tremble like a leafe of *aspin* greene.
Spenser. Faerie Queene, b. i. c. 9.

Of the *aspen* our woodmen make hoops, fire-wood, and coals, &c.—*Evelyn. Sylva*, c. 17.

Where near the village rose the elm-crown'd hill,
And white leav'd *aspins* trembled o'er the rill.
Scott, Ecl. 2.

ASP. } Fr. *Aspic*; It. *Aspide*; Sp. *Aspido*;
A'SPICK. } Gr. Ασπις; Lat. *Aspis*. Of uncertain etymology. See *Vossius*.

A sand-coloured serpent, full of black spots, (Cotgrave.)

Their throte is an open sepulchre, wt their tounges they have diceaued, the poyson of *aspes* is vnder their lyppes.
Bible, 1539. *Romayns*, c. 3.

For like the stings of *aspes*, that kill with smart,
Her spiteful words did prick and wound the inner part.
Spenser. Faerie Queene, b. iv.

The *aspides* of all serpents that creep upon the ground, are most mortall, and their wounds least curable.
Pliny, b. xxix. c. 4.

——— This is an *aspickes* traile,
And these figge-leaues haue slime vpon them, such
As th' *aspicke* leaues vpon the caues of Nyle.
Shakespeare. Anth. & Cleo. Act v. sc. 2.

The deadly killing *aspic* when he seeth
This world of creatures sheaths his poison'd teeth.
Drayton. Noah's Flood.

Why did I 'scape th' invenom'd *aspic's* rage,
And all the fiery monsters of the desert,
To see this day! *Addison. Cato* Act iii. sc. 5.

ASPA'RAGUS. Also written *Sparagus* (qv.) and formerly *Sperage*. Fr. *Asperge*; It. *Asparago*; Sp. *Esparagos*; Lat. *Asparagus*; Gr. Ασπαραγος. Varro says, ex *asperis* Virgultis, unless from the Greek; and the Greek, Lennep says, means, the first bud or sprout, from α, priv. and σπαραττ-ειν, dilacerare, to tear to pieces.

Now there is a middle sort of these *sperages*, not so civile and gentle as the *asparagi* of the garden, and yet more kind and mild than the corrudse of the field.
Holland. Pinie, b. xix. c. 7.

Sparagus, asparagus, (ab asperitate), temperately hot and moist, cordial, diuretic, easie of digestion, and next to flesh nothing more nourishing.—*Evelyn. Acetaria.*

A'SPECT, v. } Fr. *Aspect*; It. *Aspetto*; Sp.
A'SPECT, n. or } *Aspecto*; Lat. *Aspectum*, past
ASPE'CT. } part. of *Aspicere*, (*Ad-specere*,)
ASPECTABLE. } from *σκεπτεσθαι*, to look, to
ASPECTATION. } view.
A'SPECTED. }
ASPE'CTION. }

Any thing looked at, seen, viewed; the appearance, face or countenance; the point of view; look; the direction of the view or look.

And all so blisfull Venus wele araved
Satte in her seuenth house of heuen tho
Disposed wele, and with *aspects* payed
To help sely Troylus of his wo.—*Chaucer. Troilus*, b. ii.

O mighte god, that all hast wrought,
And all mayst bryng agayne to nought:
Nowe knowe I, but all of thee.
This worlde hath no prosperitee,
In thyn *aspecte* ben all ariche,
The pour man and eke the riche.—*Gower. Con. A.* b. i.

Ne joy of aught that under heaven doth hove
Can comfort me, but her own joyous sight;
Whose sweet *aspect* both God and man can move,
In her unspotted pleasance to delight.—*Spenser*, Son. 88.

The image of a wicked heynous fault
Lives in his eye that close *aspect* of his,
Do shew the mood of a much troubled breast.
Shakespeare. K. John, Act iv. sc. 2.

——— Less bright the Moon,
But opposite in leveld west was set
Her mirror, with full face borrowing her light
From him, for other light she needed none
In that *aspect*, and still that distance keeps
Till night. *Milton. Paradise Lost*, b. vii.

That this destruction [the Basalisk killing at a distance] should be the effect of the first beholder, or depend upon priority of *aspection* is a point not easily to be granted.
Brown. Vulgar Errours, b. iii. c. 7.

Strictly taken, the heart is seated in the middle of the chest, but, after a careless and inconsiderate *aspectation*, or according to the rudest sense of pulsation, we shall not quarrel, if any affirm it is seated toward the left.
Id. Ib. b. iv. c. 2.

Ficinus, chap. 19, saith they are most prone to this burning lust, [love,] that have Venus in Leo in their horoscope, when the Moon and Venus be mutually *aspected*, or such as be of Venus complexion.—*Burton. Anat. of Melan.* p. 443.

The throng is in the midst: The common crew
Shut out, the hall admits the better few,
In knots they stand, or in a rank they walk,
Serious in *aspect*, earnest in their talk.
Dryden. Palamon & Arcite, b. iii.

Happy in their mistake, those people whom
The northern pole *asperts*, [despicit] whom fear of death
(The greatest of all human fears) ne'er moves.
Sir W. Temple. Of Heroic Virtue. Lucan.

Now to this use and purpose of informing us what is abroad round about us in this *aspectable* world, we shall find this structure and mechanism of the eye, and every part thereof, so well fitted and adapted, as not the least curiosity can be added.—*Ray On the Creation.*

——— They arriv'd
Where well-nigh all the mightiest close around
Tydides stood, in *aspect* lion like,
And terrible in strength as forest boars.—*Cowp. Iliad*, b. v.

ASPE'RSE. } Fr. *Asperger*; It. *Aspergere*;
ASPE'RSION. } Lat. *Aspersum*, past part. of
ASPE'RSIVELY. } *Aspergere*, (*Ad-spargere*, [to scatter, to sprinkle.)

To scatter or sprinkle over; to cast or throw upon; to cast—blame or censure; and, consequentially, to blame, to censure, to calumniate.

We had so long groned, we had so long cryed to God for a Prince; that except he had in the moste desired birth of the same, *aspersed* the death of your moste dere mother we should by our immoderate ſ lieitee have tẽpted, and prouoked hym to take you bothe from vs.
Udal. Vnto the Kynges Maieste.

For he who tempts, though in vain, at least *asperses*
The tempted with dishonour foul, supposd
Not incorruptible of faith, not proof
Against temptation. *Milton. Paradise Lost*, b. ix.

Straightway Jesus went up out of the water, saith the Gospel. He came up, therefore he went down. Behold an immersion, not an *aspersion*, said Jeremy, the Patriarch.
Bp. Taylor. Rule of Conscience, p. 644.

If thou dost breake her virgin-knot, before
All sanctimonious ceremonies may
With full and holy right, be ministered,
No sweet *aspersions* shall the heauens let fall
To make this contract grow.—*Shakes. Tempest*, Act iv. sc. 1.

Not doubting but under the fortitude of the most ingenious and generous spirits, this may not only crave, but find a benevolent shelter from those many envious and injurious detractions, which the ignorant may *aspersively* cast thereon.—*Sir F. Drake Revived. To the Reader.*

Jup. I will not leave thee lyable to scorn,
But vindicate thy honour from that wretch
Who wou'd by base *aspersions* blot thy vertue.
Dryden. Amphitryon, Act v.

——— He set his voice
At highest pitch, and thus *aspers'd* the king.
Cowper. Homer. Iliad, b. ii.

——— He sent him thence
To Lycia, with the blackest crimes *aspers'd*
In tablets closely seal'd, which he should shew
To queen Antea's father, there, and die.—*Id. Ib.* b. vi.

ASPI'RE. } Fr. *Aspirer*; It. *Aspirare*;
ASPI'RANT. } Sp. *Aspirar*; Lat. *Aspirare*,
A'SPIRATE, v. } (*Ad-spirare*, which Tooke con-
A'SPIRATE, *adj.* } siders to be the A. S. *Spirian*;
A'SPIRATE, n. } Ger. *Spuren*; D. *Spuren*.)
ASPIRA'TION. } To search out by the track,
ASPI'REMENT. } or trace, to inquire and make
ASPI'RER. } diligent search, (Somner.)
ASPI'RING. }

To search after or pursue eagerly, ambitiously; to pant through eagerness of search, or pursuit; (and thus applied to the *breath*,) to breathe upon.

To pant after, to desire eagerly, to be ambitious to reach or attain; to soar.

To *aspirate* is to *breathe* strongly.

Aver is the thirde of elementes,
Of whose kinde his *aspiramentes*
Taketh every lyuesshe creature
The whiche shall vpon erth endure.
Gower. Con. A. b. vii.

That shal come to passe, if we shal, as it wer setting mortalitie apart, desyrously *aspyre* vnto that countreye of heauen with all our whole heartes, the enheritaunce wherof abideth them that obey the gospel.—*Udal. 1 Peire*, c. 3.

And that it so may, to God's honour and the profite of some good folke, I hartely beseche our lorde, without the *adspiracion* and helpe of whose especiall grace no labours of man can profite.—*Sir T. More. Workes*, p. 357.

By chaunce finding in Suydas that Pritannia in Greke, with a circumflexed *aspiracion*, doth signifie metalles, also reuenues belonging to the common treasure, I than conceyued this opinion.—*Grafton. Brieyn.*

There, lavish nature, in her best attire,
Pours forth sweet odours and alluring sights;
And art, with her contending, doth *aspire*
T' excel the natural with made delights.
Spenser. The Butterfly.

——— All his host
Of rebel angels, by whose aid *aspiring*
To set himself in glory above his peers,
He trusted to have equal'd the Most High,
If he oppos'd. *Milton. Paradise Lost*, b. i.

Forth went they, through blacke bloud and armes and presently *aspir'd*
The guardlesse Thracian regiment, fast bound with sleepe, and tir'd.—*Chapman. Homer. Iliad*, b. x.

Such wat'ry orbicles young boys do blow,
Out from their soapy shells, and much admire
The swimming world, which tenderly they row
With easy breath till it be waved higher:
But if they chance but roughly once *aspire*,
The painted bubble instantly doth fall.
G. Fletcher. Christ's Triumph on Earth.

Th' *aspirer* once attain'd unto the top,
Cuts off those means by which himself got up.
Daniel. Civil War, b. ii.

Be not highminded and proudly conceited, neither do affect ambitious *aspirings*.—*Bp. Hall. Parap. upon Romans.*

Those [consonants] are stiled *aspirated*, which seem to be mixed with (h), and are usually so written θ, φ, χ. But in propriety of speech, if *aspiration* be defined to be an impetus of breathing, then these consonants cannot so fully be said to be *aspirated*, but rather *incrassated* by compression of the breath in framing of them.
Wilkins. Real Character, pt iii. c. 13.

His [man's] then blissful injoyments anticipated the *aspires* to be like gods; being in a condition not to be added to, as much as in desire.—*Glanvil. The Vanity of Dogmatizing*, c. 1.

But if my heavy blood restrain the flight
Of my free soul, *aspiring* to the height
Of nature, and unclouded fields of light:
My next desire is, void of care and strife,
To lead a soft, secure inglorious life.
Dryden. Virgil, Georg. 2.

With this he mingled the Attic contractions, the broader Doric, and the softer Æolic, which often rejects its *aspirate*, or takes off its accent; and completed this variety by altering some letters with the licence of poetry.
Pope. Preface to Homer.

He expressed in his whole life so perfect and exemplary a virtue, and yet so much sweetness and gentleness towards those *aspirers* to it, that were the most short of it, that the Jews themselves could say of him, that *he had done all things well*.—*Boyle. Works*, vol. i. p. 284.

The proudest boast of the most *aspiring* philosopher is no more, than that he provides his little play-fellows the greatest pastime with the greatest innocence.
Goldsmith. On Polite Learning.

Look at the *aspirant* to power; he wears a countenance always suited to the present occasion; no symptom of inward uneasiness is suffered to appear in it.
Bp. Horne. The Duty of Self-denial.

Could the successful *aspirant* after earthly things secure to himself the possession of the prize he has obtained, for any reasonable time; or spend, what is called, a life in the enjoyment of it; some little might be said in his excuse.
Bp. Warburton, Ser. 23.

She lives for no other purpose but to preserve the neatness of a house and gardens, and feels neither inclination to pleasure, nor *aspiration* after virtue, while she is engrossed by the great employment of keeping gravel from grass, and wainscot from dust.—*Johnson. Rambler*, No. 113.

ASPORTATION. Lat. *Asportatio*, from *Asportare*, (*ad*, and *portare*; *φορτος*, a burden, from *φερειν*, to bear,) to carry away. See the quotation.

There must not only be a taking but a *carrying away*, *cepit et asportavit* was the old law-latin. A bare removal from the place in which he found the goods, though the thief does not quite make off with them, is a sufficient *asportation*, or carrying away.—*Blackstone*, b. iv. c. 17.

A'SPRE, } Fr. *Aspre*, It. *Aspero*, *Aspro*;
A'SPRELY, } Sp. *Aspereza*; Lat. *Asper*, unfit for
A'SPRENESS. } cultivation, *παρα το μη σπειρεσθαι*,
A'SPERATE. } (Scaliger and Vossius). Or more
ASPE'RITY. } immediately from Ασπορος, with-
A'SPEROUS. } out seed, unproductive of seed.

And, therefore, applied to that which is—

Harsh, rough, rugged, craggy; to that which is sharp, biting, bitter, morose.

For if Creseide had erst complained sore
Tho gan she plain a thousand times more
And in her *aspre* plaint, thus she seide.
Chaucer. Troil. & Cres. b. iv.

For both to that one man, and eke to that other, the ilk difficultie is the matter, to that one man of encrease of his glorious renoume, and to that other man, to conserue his sapience, that is to say, to the *asperneese* of his estate, for therefore is it called vertue, for that it susteineth and enforceth by his strengthes, so that it is not ouercomen by aduersities.—*Id. Boecius*, b. iv

The Carthagenians percyuyng divers young Romaynes, threwe themselfes into the sea, and swymmyng vnto the shippes, enforced theyr enemies to stryke on lande, and there assaulted them so *asprely*, that the capitaine of the Romaynes, called Lucatius, mought easily take them.

Sir T. Elyot. The Governour, b. i. c. 17.

We should not muche nede with wordes and reasoning, to extenuate and minysh the vygour and *asperite* of the paynes, but the greatter and the more bitter that the passion wer, the more ready was of olde tyme the feruor of faith to suffer it.

Sir T. More. Workes, p. 1218.

All base notes or very treble notes give an *asper* sound.

Bacon. Nat. Hist. § 173.

Your gracious precedence in this *asperous* and narrow way of the cross (wherein your vertue doth prescribe the order of their march) may well draw every generous minde off from the thoughts of their own private distreasses.

Montague. Dev. Essayes. The Epis. Dedicatory.

The level surface of clear water being by agitation *asperated* with a multitude of unequal bubbles, does thereby acquire a whiteness; and a smooth piece of glass, by being scratched with a diamond, does in the *asperated* part of its surface disclose the same colour.—*Boyle. Works*, vol. i. p. 683.

He seemes not consonant to himself about the rod, which, as you have seen in one place, he represents as somewhat more *asperous* than the blue; and in another, very smooth.

Id. Ib. p. 682.

I can scarce believe, that our blind man could tell all the colours he did, merely by the ribbons having more or less of *asperity*; so that I cannot but think, notwithstanding this history, that the blind man distinguished colours not only by the degrees of *asperity* in the bodies offered to him, but by forms of it, though this (latter) would perhaps have been very difficult for him to make an intelligible mention of.

Id. Ib.

The example of our Saviour is accommodated for all men; especially conducting them in the hardest and roughest parts of the way leading to bliss, the acclivities and *asperities* of duty.—*Barrow*, vol. iii. ser. 42.

I hope it is no very cynical *asperity* not to confess obligations where no benefit has been received, or to be unwilling that the publick should consider me as owing that to a patron, which Providence has enabled me to do for myself.

Johnson. Letter to Lord Chesterfield.

ASPY, *v.* } Used as we now use *espy*. See
ASPY, *n.* } ESPY and SPY.

Whan the geandes were alle y slawe, that ther bi leued no mo,
Brut wende forth into Engelond, and *aspiede* vp and doun
For to seche an ese place, to make an heued toun.

R. Gloucester, p. 23.

Tite that hadde be with me while he was hethene was compellid to be circuncidid, but for false brithren that weren brought yn whiche hadden entried to *aspie* oure fredom which we han in crist iesus to brynge us into seruage, &c.

Wiclif. Galathies, c. 2.

For Jon seide to Eroude it is not leveful to thee to have the wyf of thi brother, and Erodias leide *aspies* to him and wolde sle him and myghte not.—*Id. Mark*, c. 6.

In due season, as she alway *aspied*
Euery thing to execute conuenently
The one louer first frendly she cled
The second she offred the cuppe curtesly.

Chaucer. The Rem. of Loue.

ASS. } Fr. *Asne*; It. *Asino*; Sp. *Asno*;
A'SININE. } Lat. *Asinus*, of uncertain etymology.
A'SSISH. } See *Vossius*.

The comon of the este bouht tharn hors flesch,
Or mules or *assis* roete, or haf bien mete lesse.

R. Brunne, p. 175.

And anoon ye shulen fynde an *asse* tied, and colt with him, untye ye, and bryngeth to me.—*Wiclif. Matt.* c. 21.

And saide awake full wonderliche and sharpe
What sloumbrest thou, as in a litargie.
Or art thou like an *asse* to the harpe
That hereth soun, whan men ye stringe ply?

Chaucer. Troilus, b. i.

After wordly estimation the ignorauntes the simple sorte, and suche as can no skill of fraude or falsehood appeare to be of the *assishe* kinde.—*Udal. Luke*, c. 19.

——— Should I make't my study,
And lay all wayes, yea, call mankind to helpe,
To take his burden off, why, this one act
Of his, to let his wife out to be courted,
And, at a price, proclaimes his *asininse* nature
So lowd, as I am weary of my title to him.

B. Jonson. The Diuell is an Asse.

As when a dull mill *asse* comes neare a goodly field of corne,
Kept from the birds by children's cries; the boyes are overborne
By his insensible approach, and simply he will eat,
About whom many wands are broke, and still the children beat;
And still the self-providing *asse*, doth with their weaknesse beare,
Not stirring till his panch be full; and scarcely then will *stirre*.—*Chapman. Homer. Iliad*, b. xi.

As when (the boys o'erpow'r'd) a sluggish *ass*,
Whose tough sides erst have shiver'd many a staff,
Enters the harvest, and the spiry ears
Crops persevering: with their rods the boys
Still ply him hard, but all their puny might
Scarce drives him forth when he has brows'd his fill.

Cowper. Homer. Iliad, b. xi.

ASSA'IL. } Fr. *Assaillir*; It. *Assalire*;
ASSA'ILABLE. } Bar. Lat. *Adsallire*; Lat.
ASSA'ILANT, *adj.* } *Adsilire*, to leap to or against,
ASSA'ILANT, *n.* } (*Ad-salire*, from the Greek
ASSA'ILER. } αλλ-εσθαι, to leap.)
ASSA'ILMENT. } To leap, spring, or run against; to rush upon, to fall upon, to invade, to attack; (to assault, qv.)

The kyng made hym wrothynow, and no wonder yt was,
That strange men in hys owne londe dude hym such trespas,
That *a sailede* ys lond, and to robbereye drowe,
And robbede ys beastes and ys game, and hys men slowe.
He wende with all ys power, and *sailede* hem a non.

R. Gloucester, p. 16.

Bot Alfride his brother gede to the bataile.
He was ouer hardy, the Danes he gan *assaile*.

R. Brunne, p. 23.

How may this be (qd. I) for often han shrewes me *assailed*, and mokell badnesse therein haue I founden.

Chaucer. The Test. of Loue, b. ii.

And whan that he was enbatailed,
He goth, and hath the felde *assailed*,
And slough, and toke all that he fonde.

Gower. Con. A. b. ii.

They that be euill, beene alwaies double euill, because they beare armour defensiue, to defend their owne euils: and armes offensiue to *assaile* the good maners of other.

Golden Boke, c. 15.

Diuers dales this *assault* cõtinued, not to the litle losse of the Englishemen, which toke more harme of the defenders then they gat hurte of the *assailantes*.—*Hall. Hen. V.* an. 5.

For what a filthy thing is drunkenesse and gluttony? The greatest *assailers* of chastity and shamefastnesse; and enemies of honest name.

Vives. Instruct. of a Christ. Woman, b. ii. c. 10.

Bar. Sit downe a-while,
And let vs once againe *assaile* your eares,
That are so fortified against our story,
What we two nights haue seene.

Shakespeare. Hamlet, Act i. sc. 1.

——— On either side
Disparted Chaos over built exclaim'd,
And with rebounding surge the bars *assail'd*.
That scorn'd his indignation.—*Milton. Par. Lost*, b. x.

Thou know'st, that Banqo and his Fleans lives.
Lady. But in them, nature's coppies not eterne.
Macb. There's comfort yet, they are *assailable*.

Shakespeare. Macbeth, Act iii. sc. 2.

And as an ev'ning dragon came,
Assailant on the perched roosts,
And nests in order rang'd,
Of tame villatic fowle.—*Milton. Samson Agonistes.*

I opened it (not without fear and *assailment* of my senses) knowing that it must have been some serious occasion which could move her to write unto me, being absent, seeing she did it so rarely, even when I was present.

Shelton. Don Quixote.

New pangs of mortal fear our minds *assail*,
We tug at ev'ry oar, and hoist up ev'ry sail;
And take th' advantage of the friendly gale.

Dryden. Virgil. Æneis, b. iii.

His most frequent *assailment* was the head-ach, which he used to relieve by inhaling the steam of coffee, which he frequently required.—*Johnson. Life of Pope.*

——— He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness *assail'd* in vain.

Couper. Task, b. ii.

ASSA'SSIN, *n.* } Fr. *Assassin*; It. *Assassino*; Sp. *Assasino*; of unsettled etymology; though Caseneuve, Menage, and Du Cange, particularly the two former, have written much, and learnedly, upon it. Applied to—
ASSA'SSIN, *v.*
ASSA'SSINATE, *n.*
ASSASSINA'TION.
ASSA'SSINATOR.
ASSA'SSINATOUS.

One who attacks unawares, and murders those unprepared for defence.

Assassin is used as a verb by Stillingfleet.

Assassinate, *n.* is applied both to the act and the agent. The verb, in Milton, is to beset, to assail—*assassin-like*—as he himself expresses it.

I find that the Saracen prince, of whom the name of the *assassins* is derived, which had divers votaries at commandment, which he sent and employed to the killing of divers princes in the east, by one of whom Amurath the First was slain, and Edward the First of England was wounded, was put down and rooted out by common consent of the Mahometan princes.—*Bacon. Works*, vol. ii. p. 593.

The Syrian king, who, to surprise
One man, *assassin-like*, had levied war—
Warr unproclaimed.—*Milton. Paradise Lost*, b. xi.

This spiritual *assassinacy*, this deepest dye of bloude being most satanically designed on souls, and (because they cannot get these into their power) practising it in effigie.

Hammond. Works, vol. i. p. 470.

Divulging first a fair apology
Of his clear heart, touching the foul report
Of that *assassinate*; which utterly
He doth abjure: protesting, in no sort,
T' agree thereto, in will or privity.

Daniel. Civil Wars, b. iv.

Sam. Such usage as your honourable lords
Afford me, *assassinated* and betray'd,
Who durst not, with ther whole united powers,
In fight withstand me, single and unarm'd.

Milton. Samson Agonistes, v. 1100.

And let him ask the Jesuits about him, whether it be not their known doctrine and also practice, not by fair and due process of justice to punish kings and magistrates, which we disavow not, but to murder them in the basest and most *assassinous* manner, if their church interest so require.

Id. On the Articles of Peace.

But when your rhimes *assassinate* our fame,
You hug your nauseous blund'ring ballad-wits,
And pay 'em as if nonsense were a merit
If it can mean but treason.—*Dryd. Duke of Guise*, Act v.

Œd. But, one thing more,
Jocasta told me thou wert by the chariot
When the old king was slain? Speak, I conjure thee,
For I shall never ask thee ought again,—
What was the number of the *assassinates*?

Id. Œdipus, Act iv.

Can God be as well pleased with him that *assassines* his parents, as with him that obeys them?—*Stillingfleet. Ser.*

He [Oliver Cromwell] said, *assassinations* were such detestable things that he would never begin them: but if any of the king's party should endeavour to *assassinate* him, and fail in it, he would make an *assassinating* war of it, and destroy the whole family.—*Burnet. Own Time*, b. i.

In the judgment of mankind, some heinous offenders, as parricides, the *assassinators* of kings, the betrayers of their country, contract so great a guilt as exceeds the most exquisite torments that the criminal can endure.

Bates. On the Immortality of the Soul, c. 12.

ASSA'TION. Lat. *Assare*, to roast.

In the *assation* or roasting, it [an egg] will sometimes abate a dracm, that is threescore grains in weight.

Brown. Vulgar Errours, b. vi. c. 28.

Assation is a concoction of the inward moisture by heat, its opposite is semiustulation.

Burton. Anatomy of Melancholy, p. 20.

ASSA'ULT, *v.* } Fr. *Assault*; It. *Assalto*;
ASSA'ULT, *n.* } Sp. *Asaltar*, *Asalto*; Lat.
ASSA'ULTING, *n.* } *Assultum*, past part. of *Assilire*, to leap against; to
ASSA'ULTABLE. } assail. See ASSAIL; to
ASSA'ULTER. } which *Assault* is used as equivalent: though with an implication of *greater violence*. Chaucer writes *Saulter*, (qv.) See the quotation from Blackstone.

Thys Knout bygan to reste, tho ys *assaut* was ydo,
And bet Edmond, as in pes, aword hure other tuo.

R. Gloucester, p. 308.

Kyng Suane gaf *assaut*, the walles to *assaile*.
Mykelle folk he les, & tynt his trauaile.—*R. Brunne*, p. 43.

But whanne there was maad an *assaute* of the hethene men and the Iewis with their prynces to turmente and to stoone hem, thei undirstoden and fledden togidre to the citees of Licaonye and Listris and Derben, and into all the cuntre aboute.—*Wiclif. Dedis*, c. 14.

Whē ther was an *assaute* made both of ye Gentyles & also of the Jewes with their rulers, to do thē violēce & to stone thē, they were ware of it, & fled vnto Lystra & Derba, cities of Lycaonia, & vnto the region yt lyeth roūd about.

Bible, 1539. *Ib.*

& thei maden an *assaute* with oo wille in to the teatre, & token gayus and aristark, men of macedonye, felowis of poul.—*Wiclif. Dedis*, c. 19.

And by *assaut* he wan the citee after,
And rent adoun bothe wall and sparre, and rafter.

Chaucer. The Knightes Tale, v. 991

The lofty pine the great winde often rives;
With violenter swey laine turrets stripe:
Lightnings *assaut* the hie mountaines and clives.
Surrey. Prayse of Meane Estate.

When the master of the ordinaunce had all thinges ready, at the houre of iiii. of the clocke in the mornyng he discharged the ordinaunce continually in suche fashion, that by viii. of the clocke the xxviii day of October the walles were made lowe & the toune *assautable*.—*Hall. Hen. VIII.* an. 15.

Also the saied capitain and his compaignie promise, to defend the said castle against all commers, beeyng gentlemen of name and armes, and the *assaulters* to deuise, all maner of engynes for the *assaulting*, edge tole to breake the house and ground, onely except.—*Id. Ib.* an. 16.

At length a universal hubbub wilde
Of stunning sounds and voices all confus'd,
Born through the hollow dark *assaults* his eare
With loudest vehemence.—*Milton. Paradise Lost*, b. ii.

Thereupon there was a hot *assault* given to the city of Placentia, with great store of sundry engines. Howbeit, Spurina's men had the better, and having with great slaughter repulsed the *assailants*, they saved one of the goodliest, the greatest, and most flourishing cities of all Italy.
North. Plutarch, p. 871.

In many places at once the wals, either undermined or shaken with the ram, came tumbling down. But as the town it selfe was *assaultable*, so the hearts of the townsmen were invincible.—*Holland. Livy*, p. 834.

Now clamors from th' invested palace ring;
We run to die, or disengage the king.
So hot th' *assault*, so high the tumult rose,
While ours defend, and while the Greeks oppose.
Dryden. Æneis, b. ii.

Assault is an attempt or offer to beat another without touching him; as if one lifts up his cane, or his fist, in a threatening manner at another; or strikes at him, but misses him.—*Blackstone. Commentaries*, b. iii. c. 8.

ASSA'Y, v. } Fr. *Essayer*; It. *Assaggiare*;
ASSA'Y, n. } Sp. *Ensayar*. See To ESSAY.
To prove; to take or make proof; to make trial, to try, to attempt.

So that he moste for myseise awei at the ende.
The other dorter he hadde *a sayed*, that he ne durste to hire wynde.—*R. Gloucester*, p. 34.

It was on a day Edward thouht a wile,
He sand he wind *asay* ther hors alle in a mile.
R. Brunne, p. 219.

Bi feith thei passiden the reed see as bi drye lond, which thing egipcians *assayngе* weren devoured.
Wiclif. Ebrewis, c. 11.

By fayth they passed thorow ye reed see as by drye lãde which when the Egypcyas had *assayed* to do, they were drouned.—*Bible*, 1539. *Ib.*

He went his way, and neuer the preest him sey
After that day and whan that this preest shold
Maken *assay*, at swiche time as he wold,
Of this receit, farewel, it n'oblie not be.
Chaucer. The Chanones Yemannes Tale, v. 16,851.

Neyther is it enoughe to haue taken a slendre taste or *assaye* therof, but it muste be receyued and conueyghed into the veraye bowels, that as soone as it is receiued within the stomake, the vertue therof maye haue full course to renne euery waye throughout all the veins.
Udal. Pref. to Luke.

—— I haue two boyes
Seeke Perry and thy selfe about the field:
But seeing thou fall'st on me so luckily,
I will *assay* thee so defend thy selfe.
Shakespeare. 1 *Part Hen. IV.* Act v. sc. 4.

Great are thy vertues, doubtless, best of fruits,
Though kept from man, and worthy to be admir'd,
Whose taste, too long forborn, at first *assay*,
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise.
Milton. Paradise Lost, b. ix.

She thrice *assay'd* to speak; her accents hung
And falt'ring dy'd unfinish'd on her tongue,
Or vanish'd into sighs with long delay
Her voice return'd; and found the wonted way.
Dryden. Ceyx & Alcyone.

Him Æneus also, warrior gray with age,
Ascending to his chamber, and his doors
Smiting importunate, with earnest pray're
Assay'd to soften, kneeling to his son.
Nor less his sisters woo'd him to relent,
Nor less his mother. *Cowper. Homer. Iliad*, b. ix.

ASSECU'RE. } The Bar. Lat. *Assecurare*,
ASSECU'RANCE. } *Assecuratio*, appear to have
ASSECURA'TION. } been in very common use; from the Lat. *Securus*; whence the Fr. *Seur*, *Assecur*; Eng. *Sure*, *Assure*, (qv.)

Can never mischief end as it begun:
But being once out, must farther out of force!
Can *assecure* so indirect a course!—*Daniel. Civil War*, b. iii.

Sin is not helped but by being *assecured* of pardon.
Hooker. Eccles. Pol. b. vi.

But how far then reaches this *assecuration*? So far as to exclude all fears, all doubting and hesitation? Neither of these.—*Bp. Hall.* ser. 43. *Good Security.*

ASSECU'TION. Lat. *Assecutio*, from *Assecutus*, past part. of *Assequi*; (*Ad*, and *sequi*, to follow.)
A following up, an overtaking, an obtaining.

By the canon law, a person, after he has been in full possession of a second benefice, cannot return to his first, because it is immediately void by his *assecution* of a second.
Ayliffe. Parergon.

ASSEMBLANCE. The same as *Semblance*, (Skinner.) Fr. *Sembler*, from the Lat. *Simulare*, to make like.
Likeness, representation.

There be none byshoppes excepte that of congruence ought to liue more after the ghospell then princes. But they oftentymes by simplicitie vnder an *assemblance* of deuocion be deceyued.—*Udal. Pref. to John.*

Falst. Will you tell me [Master Shallow] how to chuse a man? Care I for the limbe, the thewes, the stature, bulke and bigge *assemblance* of a man! give mee the spirit [Master Shallow.]—*Shakes.* 2 *Part Hen. IV.* Act iii. sc. 2.

ASSE'MBLE, v. } Fr. *Assembler*; It. *Assembrare*, composed of *ad* and of *simul*, q. d. *simul ponere*. Simul, simulare, adsimulare, adsimblare, adsimbrare, adsembrare, assembrare, (Menage.) It is from the A. S. *Samian*, *Gesamian*; Ger. *Samlen*; D. *Zamelen*; Sw. *Samla*. To be or cause to be in the *same* place.
ASSE'MBLE, n.
ASSE'MBLAGE.
ASSE'MBLANCE.
ASSE'MBLER.
ASSE'MBLING, n.
ASSE'MBLY.
To come, to meet, to collect, to bring together; to gather.

Vnder Southamptone was ther *assemble*,
Of Harald and Hardknoute, what suld bituex tham be.
R. Brunne, p. 51.

Now have I told you shortly in a clause
Th' estat, th' arate, the nombre, and eke the cause
Why that *assembled* was this compaignie
In Southwerk at this gentil hostelrie
That highte the tabard, faste by the belle.
Chaucer. The Prol. v. 719.

As he walkened goth par cas
Upon an high mountaine, he sigh
Two serpentes in his weye nighe
And thei so, as nature hem taught
Assembled were. *Gower. Con. A.* b. iii.

They were a X thousande men of armes, and in ye feldes mo than a hũdred thousand horse; there neuer was suche *assemble* made in Bretayne before.—*Berners. Froiss.* c. 393.

In the mornyng earlye after they had counsayled together afreshe, the hye priestes, with the elders, scrybes and al the whole *assemble*, led him awaye with his armes bounde, and deliuered him vnto Pilate to be iudged.—*Udal. Marke*, c. 13.

For the which occasion after the *assembling* of these wise men, the Emperour commaunded to examine them, and to be enfourmed of the bloude of theyr predecessours.
Golden Boke, c. 6.

For your confession of faith which you say shall be published by your *assemblers*, if that be to be used in the service of God, then must there be some new direction for it put into the directory.—*Hammond. Works*, vol. i. p. 193.

—— Anon
Grey-headed men and grave, with warriors mixt,
Assemble, and harangues are heard.
Milton. Paradise Lost, b. xi.

So, as he traueled vpon the way,
He chaunc't to come, where happily he spide
A rout of many people farre away,
To whom his course he hastily applide,
To weet the cause of their *assemblance* wide.
Spenser. Faerie Queene, b. v. c. 4.

—— None better, knows then you
How I haue euer lou'd the life removed;
And held in idle price to haunt *assemblies*
Where youth, and cost, and witteme bravery keepes.
Shakespeare. Meas. for Meas. Act i. sc. 4.

He scarce had finisht, when such murmur fill'd
Th' *assembly*, as when hollow rocks retain
The sound of blustering winds, which all night long
Has rous'd the sea. *Milton. Paradise Lost*, b. ii.

Young Silvia beats her breast, and cries aloud
For succour, from the clownish neighbourhood.
The churls *assemble*; for the fiend, who lay
In the close woody covert, urg'd their way.
Dryden. Æneis, b. vii.

If they can poll an indifferent number out of a *mob*; if they can produce a set of *Lancashire* noddies, remote provincial head pieces, or visionary *assemblers*, to attest a story of a *witch upon a broomstick*, and *a fight in the air*; they triumph in the solid proof of their new prodigy, and cry, *magna est veritas et prævalebit.*
Shaftesbury. Charact. On Wit, pt. iv.

At length there issu'd from the grove behind
A fair *assembly* of the female kind.
A train less fair, as ancient fathers tell,
Seduc'd the sons of Heaven to rebel.
Dryden. Flour & Leaf.

In sweet *assemblage* every blooming grace
Fix love's bright throne in Teraminta's face.
Fenton. Ep. to Mr. Lambard

—— From ev'ry clime they come
To see thy beauty and to share thy joy,
O Sion! an *assembly* such as earth
Saw never, such as heav'n stoops down to see.
Cowper. Poems.

ASSE'NT, v. } Fr. *Assentir*; It. *Assentire*,
ASSE'NT, n. } Lat. *Assentiri*, (*Ad-sentire.*)
ASSENTA'TION. } To think, to feel, to think
ASSENTA'TOR. } the same, to be of the same
ASSENTATO'RILY. } opinion, to agree, comply,
ASSE'NTER. } yield.
ASSE'NTMENT. } *Assentation* is used for pretended *assent*, flattery, adulation. Lat. *Assentatio.*

The Monenday that felle to be next after the tuelft day,
The kyng of France and he, at the riuer of S Rymay,
Held a parlement, gode sikernes to make.
That bothe with on *assent* the way auld vndertake.
R. Brunne, p. 147.

But whanne thei weren come he withdrough and departide him dredynge hem that weren of circumcisioun, and the othere Iewis *assentiden* to his feynyng, so that barnabas was drawen of hem into that feynyng.—*Wiclif. Galathies*, c 2.

But, lordes, wol ye maken assurance,
As I shal say, *assenting* to my lore?
And I shal make us sauf for evermore.
They sworen, and *assented* every man
To live with hire and die, and by hire stond.
Chaucer. The Man of Lawes Tale, v. 4764.

And if you liketh alle by on *assent*
Now for to stonden at my jugement ——
Hold up your hondes withouten more speche.
Id. The Prologue, v. 779.

Other there be, which in a more honest terme may be called *assentatours*, or followers, whiche do awayte diligently, what is the fourme of the speche and gesture of theyr maysters, and also other his maners and facion of garmentes: and to the imitatiõ and resemblance thereof they applie theyr study.—*Sir T. Elyot. The Governour*, b. ii. c. 14.

——The bold design
Pleas'd highly those infernal states, and joy
Sparkl'd in all their eyes; with full *assent*
They rose. *Milton. Paradise Lost*, b. ii.

One would think hell should have little need of the fawning *assentation* of others, when men carry so dangerous parasites in their own bosoms; but, sure, both together must needs help to people that region of darkness.
Bp. Hall. Soliloquie, 75

It is a fearful presage of ruin, when the prophets conspire in *assentation*.—*Id. Contem. Death of Ahab.*

I have no purpose vainly or *assentatorily* to represent this greatness [of Britain], as in water, which shews things bigger than they are, but rather, as by an instrument of art, helping the sense to take a true magnitude and dimension.
Bacon. Works, vol. ii. p. 246.

She is not an *asserter* (though thousands be) to that rabbinical rule, cited in Drusius, from Rabbi Haurica: let a man clothe himself (saith he) beneath his ability, his children according to it, and his wife above it!
Whitlock. Manners of the English.

With excusable reservation may we shrink at their bare testimonies, whose argument is but precarious, and subsiste upon the charity of our *assentments*
Brown. Vulgar Errours, b. i. c. 7.

It is but a very little while before we shall all certainly be of this mind—that the best thing we could have done in this world, was to prepare for the other. Could I represent to you that invisible world which I am speaking of, you would all readily *assent* to this counsel.
Tillotson, vol. i. Ser. 34.

Consider then and judge me in this light
I told you when I went, I would not write:
You said the same; and are you discontent
With laws, to which you gave your own *assent*?
Pope. Imit. of Horace, b. ii Ep 2

Subscription to articles of religion, though no more than a declaration of the subscribers' *assent*, may properly enough be considered in connection with the subject of oaths, because it is governed by the same rule of interpretations.
Paley. Moral Philosophy, b. iii. c. 22.

ASSE'RT. } Fr. *Assertion*; It. *Asserzione*; Lat. *Assertum*, past part. of *Asserere*, (*Ad-serere*, to knit, to join.)
ASSERTA'CION. ASSE'RTION. ASSE'RTIVE. ASSE'RTIVELY. ASSE'RTOR. A'SSERTORY. } To join, or add to; to join, or add as a cause, as a reason; to affirm, to maintain, to vindicate. See the quotation from Tooke.

And hole bokes would it hold, both ye confuting of theirs, and vnto them the *assertacion* of our owne, specially for ye thei receiue not our scripture, and betwene the and vs nothing comune to ground vpon but reason.
Sir T. More. Workes, p. 141.

And, therfore, while he doth but tel vs and proue it not, and so vnder proppeth his *assercion* wt it self: he sheweth himself as wise, as one that lest hys rotten house should fall, wold go about to take down ye rofe, and pull vp ye groudsel to vndershore the sides with the same.
Id. Ib. p 473

Read it interrogatively, and it is as strong for Soto and the Dominicans; if it be read *assertively*, for Catherine and the Jesuits.—*Bp. Bedel. Letters*, p. 403.

——That tongue
Inspir'd with contradiction durst oppose
A third part of the gods, in synod met
Thir deities to *assert*.—*Milton. Paradise Lost*, b. vi.

[We all acknowledge that the whole Church of God kept the faith intire, and transmitted faithfully to after ages the whole faith.] Well what says he to this principle? He says, this principle as to the positive part is good, and *assertive* of tradition.—*Bp. Taylor. Dissuas. from Popery*, pt ii. Introd.

If the very voice of nature did not so sufficiently confute thee, that even thine own most eminent heathens have herein taken part against thee, living and dying strong *assertors* of the soul's immortality.
Id. Temptations Repelled, Dec. 1. T. 4.

We have not to do here with a promissory oath, the obligation whereof is for another inquisition. it is the *assertory* oath, that is now under our hand; which the great God, by whom we swear, hath ordained to be an end of controversies.
Id. Cases of Conscience, Dec. 2. c. 5.

But whether each of them be according to the kinds of oaths divided by the schoolmen, one *assertory*, the other promissory, to which some add a third, comminatory, is to me unknown.—*Fuller. Worthies. Cornwall.*

Now nothing is more shameful and unworthy a natural philosopher than to *assert* any thing to be done without a cause, or to give no reason of it.—*Ray. On the Creation.*

I can hardly believe any one will *assert*, that a parcel of mere matter left altogether to itself, could ever of itself begin to move. If there is any such bold *asserter*, let him fix his eyes upon some lump of matter, ex. gr. a stone, piece of timber, or a clod clear'd of all animals, and peruse it well.
Wollaston. Religion of Nature, s. 5.

The fourth awarded lot (for he had fourth
Arriv'd) Merione *asserted* next,
The golden talents.—*Cowper. Homer. Iliad*, b. xxiii.

For the verb does not denote any time; nor does it imply any *assertion*. No single word can. Till one single thing can be found to be couple, one single word cannot make an *ad-sertion*, or an affirmation: for there is joining in that operation. and there can be no junction of one thing.
Tooke, vol. ii. p. 432.

Among the *assertors* of regal authority, I never fail'd to declaim with republican warmth upon the original charter of universal liberty, the corruption of courts, and the folly of voluntary submission to those whom nature has levelled with ourselves.—*Johnson. Rambler*, No. 95.

ASSE'SS, *v.* } Fr. *Assis*; It. *Assesso*. Skinner says, *Assess*, or *Sess*, from the It. *Assessare*, to impose a tax (*Assesso*), which never is imposed unless by an *Assize* (*nisi ab assessu*) of men appointed for the purpose. Lord Berners writes To *Assize* (qv.)
ASSE'SS, *n.* ASSE'SSIONARY. ASSE'SSING, *n.* ASSE'SSMENT. ASSE'SSOR.
To sit, or hold a sitting or assize; sc. for the purpose of imposing a rate or tax; and, consequentially—
To rate, to tax, to fix, settle the sum to be levied.

Writynges wer sent to al shires, to certifie the names of menne of fourtie pounde, to accelus the ordre of knighthood, or els to make a fine: the *assessment* of whiche fines, were appoynted to Thomas Cromwell, Master of the Kynge's Juell house.—*Hall. Hen. VIII.* an. 24.

But Pirithous reaching out his hand first to Theseus, said unto him; I make your self judge of the damage you have sustained by my invasion, and with all my heart I will make such satisfaction, as it shall please you to *assess* it at.
North. Plutarch, p. 12.

For he devised and ordained the cense, to wit, the *assessing*, and taxation of the citizens. a thing most profitable to that state and government, which was like, in time to come, to grow so mightie.—*Holland. Livy*, p 30.

He it was that devised and brought up the manner of equall contribution and paiment, proportionably to the *assessment* and rate of men's goods.—*Id. Ib.* p. 31.

One of the answers of the jury, upon their oaths at the *assessionary* court, I have inserted.
Carew. Survey of Cornwall.

Minos, the strict inquisitor, appears;
And lives and crimes, with his *assessors*, hears.
Dryden. Virgil. Æn. b vi.

This sum [the amount of land tax] is *assessed* and raised upon individuals by commissioners appointed in the act.
Blackstone. Commentaries, b. i. c. 8.

In the beginning of the civil wars between Charles the 1st and his parliament, the latter having no other sufficient revenue to support themselves and their measures, introduced the practice of laying weekly and monthly *assessments* of a specifick sum upon the several counties of the kingdom.
Id. Ib.

——Pausanias sat the judge,
Callicrates and Æmnestus wise,
His two *assessors*. *Glover. Athenaid*, b. xxiii.

A'SSETS. } Fr. *Assez*; It. *Assai*, which Menage thinks are from the Latin *Satis*.
A'SSETH.
Enough; sufficient.

And if it suffice not for *asseth*.—*Piers Ploughman*, p. 94.

And Pilat, willynge to make *aseeth* [sufficiens facere] to the puple lefte to hem Barabas, and bitooke to hem Jhesus betun with scorgis to be crucified.—*Wiclif. Mark*, c. 15.

And though on heapes that lie him by,
Yet never shall make his richesse
Aseeth vnto his gredinesse.—*Chaucer. Rom. of the Rose.*

Whatever is so recovered, that is of a saleable nature, and may be converted into ready money, is called *assets* in the hands of the executor or administrator; that is sufficient or enough (from the French assez) to make him chargeable to a creditor or legatee, so far as such goods and chattels extend.—*Blackstone. Commentaries*, b. ii. c. 32.

ASSE'VER. } It. *Asseverare*; Sp. *Asseverar*; Lat. *Asseverare*, *quasi severe dicere*; from *ad* and *severus*. See SEVERE.
ASSEVERA'TION. }
To say or declare, affirm or assert, seriously, earnestly, solemnly.

M. Hardinge, as wel here, as els where thinkethe it an easy matter, with the bold *asseveration* to smoothe his vnlearned simple reader.—*Bp. Jewell. Def. of the Apol.* p. 61.

Anselmus, though otherwise a severe and a very austere man, yet is so sweetened and mollified with the concent of this musick (the harmony of heaven), that he not only *asseereth* it, but also endeavoureth, with great pains and labour, to set out the true musical proportion of it.
Fotherby. Atheomania.

Mar. —— Therefore, if you're right,
Make me not fear it by *asseverations*,
But speak your heart, and O resolve me truly.
Dryden. Duke of Guise, Act v.

"I will come and some of you shall see me coming." Can it be supposed that in such an *asseveration*, the word to "come" may bear two different senses?—*Horsley*, vol. i. Ser. 4.

ASSI'DUATE, } Fr. *Assiduité*, *Assida*; It. *Assiduita*; Sp. *Asiduo*; Lat. *Assiduus*, from *Assidere*, to sit at: to continue sitting. Hence—
ASSIDU'ITY. ASSI'DUOUS. ASSI'DUOUSLY. }
Settled, continual, constant, unceasing, frequent, repeated; unceasingly diligent.

Then the cardynall came agayn vnto the duke, and brought with hym dyuerse doctours of dyuynyte and other, which made vnto hym *assiduat* labour for mercy to be shewyd vnto the towne, and to the inhabytauntys of the same.
Fabyan. Car. IV. an. 14.

He [Lord Willoughby] could not brook the obsequiousness and *assiduity* of the court, and was wont to say, "that he was not one of the reptilia, which could creep on the ground."—*Fuller. Worthies. Lincolnshire.*

First with *assiduous* care, from Winter keep
Well fodder'd in the stalls, thy tender sheep.
Dryden. Virgil, Geor. 3.

The mind that lies fallow but a single day, sprouts up in follies that are only to be killed by a constant and *assiduous* culture.—*Spectator*, No. 10.

A scholar is industrious, who doth *assiduously* bend his mind to study for getting knowledge.
Barrow. vol. iii. Ser. 20

—— Often as she mounts
Or quits the car, his arm her weight sustains
With trembling pleasure. His *assiduous* hand
From purest fountains wafts the living flood.
Glover. Leonidas, b. viii.

ASSIE'GE, *v.* } Fr. *Assieger*; It. *Assediare*, to sit before; Lat. *Ad-sedere*.
ASSIE'GE, *n.* }
To sit down (before a town, fortress.)
The common word now in use is *Besiege.*

Kyng Arture and ys poer *aseged* hym wythoute.
R. Gloucester, p. 184.

Swiche wondring was ther on this hors of bras,
That sin the gret *assege* of Troye was,
Ther as men wondred on an hors also,
Ne was ther swiche a wondring, as was tho.
Chaucer. The Squiere's Tale, v 10,620.

Then ye duke hauyng in his ayde the kyng of Nauern, the duke of Normandy, with the erle of Lucamps and of Flaundres, *assieged* ye castel of Chausy, & at the ende of vi. wekes wan the same, & after yede vnto the cytie of Besenson & layd *siege* to it also.
Fabyan. Philip de Valoys, an. 8.

I leave what glory virtue did attain
At th' ever memorable Agincourt
I leave to tell, what wit, what pow'r did gain
Th' *assieged* Roan Caen, Dreux, or in what sort.
Daniel. Civil War, b. v.

ASSI'GN, *v.* } Fr. *Assigner*; It. *Assignare*; Sp. *Asignar*; Lat. *Assignare*, (*Ad-signare*,) to mark or sign. See SIGN.
ASSI'GN, *n.* ASSI'GNABLE. ASSIGNA'TION. ASSIGNEE'. ASSI'GNER. ASSI'GNMENT. }
To mark out, to fix, to appoint, to allot, to apportion, to transfer to.

And wat thyng he adde *assygned* ys tueye bretheren al so.
R. Gloucester, p. 314.

The lerid and the lay granted that thei sand,
And *assigned* a day, that taxe to be laid.
R. Brunne, p. 247.

Sche sat up aghen, and he took hir bi the hond, and reiside hir, & whanne he hadde clepid the hooly men and widewis he *assignyde* hir alyue.—*Wiclif. Dedis*, c. 9.

At last, as forced by false Ulysses cryo,
Of purpose he brake fourth, *assigning* me
To the altar. *Surrey. Virgile. Æneis*, b. ii.

To him goth Elda the forth right,
And tolde him of his lorde tidinge
And praid, that for his comynge
He wolde *assigne* him herbergage.—*Gower. Con. A.* b. ii.

Ye capitayne of ye towne desyred a respyte of xxx. dayes, gyuynge pledgys and hostagys, that if the cytie were not by kynge John, or his *assignees*, rescowyd within the foresayde terme, they wolde yelde ye cytie vnto the Frenshe kynge.
Fabyan, an. 1206.

The greate thinges of the worlde are ministred by them [the prelates]: neyther do the lay people any great thing but at their *assignement*.—*Tyndal. Workes*, p. 101.

And foorthwith in oure presences and other he [Richard the Second] subscribed the same [his resignation], and after delyuered it vnto the Archebyshop of Cauntorbury, saiyng that if it were in his powet or at his *assignement*, he would that the Duke of Lancaster, there present, should be his successor and king after him.—*Grafton. Rich. II.* an. 23.

In hast whereof, most heartily I pray
Your highnesse to *assigne* our triall day.
Shakespeare. Rich. II. Act i. sc. 1.

If there be neither heir, nor executor, nor administrator, nor *assign*, the poor, saith our Saviour, ye shall have always with you: make thou them your heir: turn your debt into alms.—*Bp. Hall. Cases of Conscience*, Dec. 1. c. 6.

This order being taken in the senate, as touching the appointment and *assignation* of those provinces, then it was thought good that the new consuls should cast lots for their governments.—*Holland. Livy*, p. 919.

And the holiest man that ever was upon earth, can no more *assign* and make over his righteousness, or repentance, or any part of either, to another that wants it, than a man can bequeath his wisdom or learning to his heir or his friend.
Tillotson, vol. i. Ser. 31.

Nor does want of memory, or slowness of perception, appear in persons of a middle age, but from some *assignable* cause that discomposes the organ.
Reflections of Mr. Clarke's Second Defence.

While nymphs take treats or *assignations* give,
So long my honour, name, and praise shall live.
Pope. Rape of the Lock, c 3.

The treasury being exhausted, he was forced to make *assignments* upon land, and none but in Italy it self would content them.—*Dryden. Life of Virgil.*

Oh Vulcan! is there on Olympus' heights
A goddess with such load of sorrow oppress'd
As, in peculiar, Jove *assigns* to me?
Cowper. Homer. Iliad, b. xviii.

The only adequate and *assignable* reason of the difference is, that the latter have a source to draw from which was unknown to the former.
Porteus. Beneficial Effects of Christianity.

ASSI'MILATE. } Fr. *Assimiler*; It. *Assimigliare*; Lat. *Assimilatum*, past part. of *Assimulare*, (*Ad-similare*,) to make like.
ASSIMILA'TION.
ASSI'MILATIVE.
ASSI'MILABLE.
Similare from *similis*; Gr. ομαλος, even.

To make like to, to liken to, to bring or turn to a like or similar kind: (food to the substance fed.)

The cause of their fatning during their sleeping time, may be the want of *assimulating*; for whatsoever *assimileth* not to flesh turneth either to sweat or fat.
Bacon. Natural History, § 899.

The spirits of many long before that time [the period of old age] will find but naked habitations: and meeting no *assimilables* wherein to re act their natures, must certainly anticipate such natural dissolutions.
Brown. Vulgar Errours, b. vii. c. 19

Whatsoever property nourisheth before its *assimilation*, by the action of natural heat, it receiveth a corpulency or incrassation progressional unto its conversion.
Id. Ib. b. iii. c. 21.

Neither ought it to seeme more strange, then that the same bone of anew, and every part and particle thereof, should have in it (in regard of the nourishment it receives, and the excrement it drives forth,) an attractive, a retentive, an *assimilative*, and an expulsive virtue.
Hakewill. Apologie, p. 5.

A ruin is a sacred thing. Rooted for ages in the soil, *assimilated* to it; and become, as it were, a part of it, we consider it as a work of nature rather than of art.
Gilpin. Tour to the Lakes

Past falls a fleecy show'r: the downy flakes,
Incessant, and with never ceasing lapse
Softly alighting upon all below,
Assimilate all objects.
Cowper. Task, b. iv.

All the pleasing illusions, which made power gentle and obedience liberal, which harmonised the different shades of life, and which, by a bland *assimilation*, incorporated into politics the sentiments which beautify and soften private society, are to be dissolved by this new conquering empire of light and reason.—*Burke. On the French Revolution.*

ASS'IST. } Fr. *Assister*; It. *Assistere*, Sp. *Assistir*; Lat. *Assistere*, (*Ad-sistere*, Gr. ισταωθαι, to stop or stay.)
ASSI'STANCE.
ASSI'STANT, n.
ASSI'STANT, *adj.*
ASSI'STFUL.
ASSI'STLESS.

To stand to or near, to support, to sustain: to aid or succour, to help.

Oh holy God, what so thow art, we shall
Follow thee, and all thy the obey thy will;
Be at our hand, and frendly vs *assist*.
Surrey. Virgile. Æneis, b iv.

And that I fainte not in ye payne of the slaying of the sinne that is in my flesh, myne helpe is the promise of the *assistence* of the power of God, and the comforte of the reward to come.—*Tyndall. Workes*, p. 18.

Wherfore the sayd Roger, with the *assystence* of the traitr and other, toke the sayd rascall & euyll disposyd persones, and sent theym vnto dyuers prysons.
Fabyan, an. 1267.

He is at all seasons *assystent* in dede, to them that assemble together in his name, but not to them that are gathered together in the names of Benedict, Domynycke, and Frauncs.—*Bale. Apology*, p. 39.

They treated for a peace between the two kinges, but nothing came to effect: but yet, at the last, a truce between the two kinges and all their *assistantes* was concluded for to endure vnto the feast of St John the Baptist, 1349, that is to say, for three yeres.—*Grafton. Edward. III.* an 32.

These paths and bowers doubt not but our joynt hands
Will keep from wilderness with ease, as wide
As we need walk, till younger hands ere long
Assist us.
Milton. Paradise Lost, b ix.

—— Nor call'd vpon
For help, so plain as to th' crowne: neither allied
To eminent *assistants*: but spider-like
Out of his self drawing web
Shakespeare. Henry VIII. Act i. sc 1.

God's spirit did *assist* the Apostles by ways extraordinary, and fit for the first institution of Christianity: but doth *assist* us now by the expresses of those first *assistances* which he gave to them immediately.
Bp. Taylor. On set Forms of Liturgy.

Now touching their senate, Lycurgus was the first that erected it among them. The first that were thereof were Lycurgus's chief aiders and *assisters* of that erection.
North. Plutarch, p 46.

Duke Robert, weary of this vnwonted duresse, sought to escape; and hauing liberty to walke in the king's meadowes, forrests, and parkes, brake from his keepers without any *assisters*, or meanes for security.
Speed. Hist. of Great Britaine, an. 1107.

Heare me, of Jove Ægiochus, thou most unconquer'd maid,
If ever in the cruell field, thou hast *assistfull* stood
Or to my father, or to my selfe, now love, and do me good
Chapman. Homer. Iliad, b v.

The highest virtue is best to be trusted with itself, for *assistance* only can be given by a genius superiour to that which it *assists*.—*Dryden. Ded. to All for Love.*

Loose at each joint; each nerve with horror shakes.
Stupid he stares, and all *assistless* stands:
Such is the force of more than mortal hands.
Pope. Homer. Iliad, b. xvi.

Storms rise t' o'erwhelm him: or if stormy winds
Rise not, the waters of the deep shall rise,
And needing none *assistance* of the storm,
Shall roll themselves ashore, and reach him there.
Cowper. Task, b. ii.

But genius and learning, when they meet in one person, are mutually and greatly *assistant* to each other; and, in the poetical art Horace declares, that either without the other can do little.—*Beattie. Moral Science*, pt. i. c. 1.

ASSI'ZE, v. } *Assises* or *Sizes*, from the Fr.
ASSI'ZE, n. } *Assise*, q. d. *Adsessa*, i. e. *Adsession* or *Session*, from the verb *Asseoir*, to sit; Lat. *Assidere*, (Skinner.) See To Assess.

Assise, is, as the Fr. *Assis*, assessment—also session or sitting. In Lord Berners—to *assize* is (now) to assess. In Gower—to settle, to establish. In Chaucer—*Assize* is site, situation.

The kyng he sende word ageyn, that he hadde ye franchise
In ys owne courte forto loke domes and *assise*.
R. Gloucester, p. 53.

And on the same *assise* serued and alowed
Of all the franchise, that it are was dowed.
R. Brunne, p. 77

Discrete he was, and of gret reverence:
He seemed swiche, his wordes were so wise,
Justice he was ful often in *assise*
By patent, and by plein commissioun.
Chaucer. The Prologue, v. 316.

There nas not a point truely
That it nas in his right *assise*.—*Id. Rom. of the Rose.*

For this prologue is so *assised*,
That it to wisedome all belongeth.
Gower. Con. A. The Prologue.

And for to speke it other wise
A proude man can no loue *assise*.
For though a woman wolde him please,
His pride can not ben at ease.
Id. Ib. b. i.

And so in ye yere of our lorde M.CCC.lxxx.vi. what to ye entente to breke ye duke of Lancastres voyage, and to cause hym to retourne out of Castel, and to gyue feare to ye englyshmē, grete ordenaūce for yt voyage was made in fraūce, and taxes and tallages set and *assysed* in cytees and good townes, and in ye playne countrey
Berners. Froissart. Chron. vol. ii c. 49

The pretours, erected their tribunall seat and places of *assises* at the publick fishpoole.—*Holland. Livy*, p. 496.

When in mid air, the golden trump shall sound,
To raise the nations under ground;
When in the valley of Jehosaphat,
The judging God shall close the Book of Fate;
And there the last *assizes* keep,
For those who wake, and those who sleep.
Dryden. Ode to the Memory of Mrs. A. Killigrew.

Glanville, speaking of the particular amount of an amercement in the sheriff's court, says, it had never yet been ascertained by the general *assize* or assembly.
Blackstone. Commentaries, b. i. c. 2.

ASSO'BRE. See Sobre.

And thus I rede thou *assobre*
Thyn herte, in hope of such a grace.
Gower. Con. A. b. vi.

ASSO'CIATE, v. } Fr. *Associer*; Sp. *Asociár*; Lat. *Adsociare*, to accompany, (*Ad-sociare*, from *sequi*, to follow.)
ASSO'CIATE, n.
ASSO'CIATE, *adj.*
ASSOCIA'TION.
ASSO'CIATOR.

To join, as a follower or companion; to accompany, to combine, to confederate; to consort.

Kyng Henry of England, [was] partely greued with the kyng of Romanes for breakyng his promes, when he shoulde haue *associated* him in hys iourney agaynst the French kyng.—*Hall. Hen. VII.* an. 34.

But whoso wil be a true folower of me, yf he intende to be *associate* wyth me in blase and glory, let the same in the meane time dyspose hymselfe to be my felowe or partener, in suffering afflictions, and deathe.—*Udal. Marke*, c. 8.

The sayde Frenche King [was] aunswered by the great Priour of Fraunce, whom he had sent to the Venecians to prounde the Isle of Crete, which was vnder their seignirie, for the receyuing of him, his *associates* and armie, that all things were prepared and in a readynesse.
Grafton. Ed. III. an. 13.

—— find a bare footed brother out,
One of our order to *associate* me
Here, in the citie, visiting the sick.
Shakespeare. Romeo & Juliet, Act v. sc. 2.

To whom mild answer Adam thus return'd.
Sole Eve, *associate* sole, to me beyond
Compare above all living creatures dear,
Well hast thou motion'd.—*Milton. Paradise Lost*, b. ix.

Antiochus being put besides all hope of *association* with Prusias, departed to Ephesus from Sardis, to visite and see the fleet, which for certaine moneths had been rigged and in readinesse.—*Holland. Livy*, p. 885.

With hospitable rites relieve the poor;
Associate in your town a wand'ring train,
And strangers in your palace entertain.
Dryden. Virgil. Æn. b. i.

Ideas that in themselves are not at all of kin, come to be so united in some men's minds, that 'tis very hard to separate them, they always keep in company, and the one no sooner at any time comes into the understanding but its *associate* appears with it.
Locke. On the Hum. Underst. b. ii. c. 33. s 5.

Since faction ebbs, and rogues grow out of fashion,
Their penny scribes take care t' inform the nation,
How well men thrive in this or that plantation.
How well men thrive in this or that plantation.
How Pensylvania's air agrees with Quakers,
And Carolina's with *associators*.
Dryden. Prologue to the King & Queen.

Associations of mysterious sense,
Against, but seeming for, the king's defence:
Ev'n on their courts of justice fetters draw,
And from our agents muzzle up their law.
Id. Absalom & Achitophel.

When we consider Charles as presiding in his court, or *associating* with his family, it is difficult to imagine a character at once more respectable and more amiable.
Hume. History of England, an. 1630.

The Epistles, that is, the letters addressed by the Apostles and their *associates* to different churches, and to particular individuals, contain many admirable rules and directions to the primitive converts.—*Porteus*, vol. i. Lect. 1.

ASSO'IL. To soil. So used in the *Queen of Corinth*, by Beaum. and Fletch.

I, in gratitude, was bound to this,
And am to much more, and what ere he be
Can with unthankfulness *assoile* me, let him
Dig out mine eyes, and sing my name in verse.
Beaum. & Fletch. Queen of Corinth, Act iii. sc. 1

ASSO'IL. } Fr. *Absoudre*; It. *Assolvere*; Lat. *Absolvere*, to loose, or free from.
ASSO'ILMENT.

To loose, free, or clear from difficulty, from guilt, or the consequences of guilt; to acquit, to pardon, to forgive, to absolve; or, as Hall writes, *assolve*.

Thre strokes the moder ek, wepynde wel sore,
Gef hym to *asoyly*, & no mygte vor reuthe more.
R. Gloucester, p. 340.

The pape him *asoyled* in treuth stedfast,
Whan he had don his penance, he gaid to God the gaste.
R. Brunne, p. 6.

Ther preched a pardoner as he as prest were
And broute forth a bulle wt bisshopis seles
And seide th' hymselve myghe *asoille* hem alle
Of Falaneese.
Piers Ploukman, p. 4.

This is my drede, and ye, my brethren twele,
Assoileth me this question I prele.
Chaucer. The Marchantes Tale, v. 9528.

Acastus, whiche with Venus was
Hir priest, *asoylled* in that cas,
Al were there no repentance.—*Gower. Con. A.* b. iii.

I also wil aske of you a certayne question, whiche yf ye *assoyle* me, I in lykewyse wyll tell you by what auctorite I do these thynges.—*Bible*, 1551. *Mathew*, c. 21.

Where vnto I will make none answere for feare to displease his grace, neuertheless because Martin could not *assoile* it, if his grace looke well vpō the matter, he shall finde that God hath *asoyled* it for him in a case of his own.
Tyndal. Workes, p. 288.

The kyng of Englande was advertised by his ambassadoures, whiche he had sent to diuers vniuersities for the *assuryng* of the doubte concernyng his mariage, that the saied vniuersities wer agreed.—*Hall. Hen. VIII.* an. 21.

Here M. Harding once againe moveth a very needlesse question. Any childe might soone be hable to *assoile* this riddle.—*Bp. Jewel. Defence of the Apologe*, p. 235.

But with such gullefull appendices of oathes imposed on him, that this *assoilement* was not so much the Epilogue of his olde, as the Prologue of his new tragicall vexations.
Speed. History of Great Britaine, an. 1212.

And surely I may think this at the first was allowed in a kind of spiritual discretion, because the church thought the people could not be suddenly weaned from their conceit of *assoiling*, to which they had been so long accustomed.
Bacon. Pacification of the Church.

Why God's merciful intentions were not explicitly declared and propounded to Socrates and Epictetus, as they were to Judas Iscariot and Simon Magus, is another question, which we may afterward in some manner *assoil*.
Barrow, vol. iii. Ser. 39.

ASSO'MONED, is used by Chaucer. See SUMMON.

That is wel said (qd. Philobone) indeed
But were ye not *assomoned* to appeare
By Mercurius for that is all my dread—
Yes gentil feire (qd. I) now am I here.
Chaucer. The Court of Loue.

ASSORT. } Fr. and It. *Sorte*, kind, spe-
ASSO'RTMENT. } cies, form; from the Lat. *Sors*: hence the Fr. *Assortir*, It. *Assortare*, to sort, (Skinner,) i. e.
To separate and dispose into distinct classes or kinds.

Assort, v. is used by Cotgrave in his interpretation of *Assorter*; but the word is not common till very modern times.

Ye ne be but fools of good disport!
I wole you teachen a new play;
Sit down here by one *assort*,
And better mirth never ye neigh.
Sir Ferumbras. Ellis, vol ii.

Is it not much more distinct and intelligible, and of better direction for the *assortment* and certainty of structure to say that amor is a transitive action, and numinem the patient or object?—*R. Johnson. Noctes Nottinghamicæ*, p. 8.

The people of England know how little influence the teachers of religion are likely to have with the wealthy and powerful of long standing, and how much less with the newly fortunate, if they appear in a manner no way *assorted* to those with whom they must associate, and over whom they must even exercise, in some cases, something like an authority.—*Burke. On the French Revolution.*

An adjective is by nature a general, and in some measure an abstract word, and necessarily pre-supposes the idea of a certain species or *assortment* of things, to all of which it is equally applicable.—*Smith. Formation of Languages.*

ASSOT. Fr. *Assoter*. To sot, besot, make dote on, or bring too far in love with, (Cotgrave). See SOT.

Thei can not their shippes stere
So bestly vpon the note
Thei herken, and in such wise *assote*,
That thei their right cours and weie
Forgete, and to their eare obeie.—*Gower. Con. A.* b. i.

This wife, whiche in hir lustes greene
Was faire and freashe and tender of age,
She maie not let the courage
Of him, that wol on hir *assote*.—*Id. Ib.*

And Glodeside he loueth hote.
And she to make hym more *assote*,
Hir loue graunteth ———. *Id. Ib.*

But fynally, whan the men in Englande, and specyally the londoners, sawe howe that the kynge was so *asotted* on this syr Hugh Spenser, they prouyded for a remedy.
Berners. Froissart. Chron. vol. ii. c. 237.

But when he saw the blazing beauties beame,
Which with rare light his boat did beautifie,
He marueild more, and thought he yet did dreame,
Not well awak't, or that some extasie
Assotted had his sense, or dazed was his eye.
Spenser. Faerie Queene, b. iii. c. 8.

ASSUA'GE. } Fr. *Assouager* or *Assouvager*;
ASSUA'GEMENT. } Low Lat. *Adsuaviare*; from
ASSUA'SIVE. } the Lat. *Suavis*, sweet. Skinner prefers the A. S. *Swæs-an*, *Aswæs-ian*;
To soothe, to mitigate, to calm, to tranquillize.

William the Conquerour changis his wikked wille,
Out of his first errour, repentis of his ille,
And of his cruelties he gynnes for to *assuage*.
R. Brunne, p. 78.

For it is thing most amerous
Most delitable and sauerous
For to *asswage* a mannes sorow
To sene his lady by the morrow.
Chaucer. The Rom. of the Rose.

And thine thei wolde do vengeance
Upon Fiorent, but remembrance
That thei toke of his worthines
Of knighthode, and of gentines,
And how he stode of costnage
To th' emperour, made them *asswage*,
And durst not slaine hym for feare.—*Gower. Con. A.* b. i.

And therfore in so doubtfull and perilous a case, they held off fight, and kept themselves within their campe, if haply time and space would *asswage* their anger.
Holland. Livy, p. 74.

Tell me, when shall these wearie woes haue end,
Or shall their ruthlesse torment neuer cease;
But all my daies in pining languor spend,
Without hope of *asswagement* or release.
Spenser, Sonnet 36.

——— The rest
Was broiled and roasted for the future feast.
The chief invited guests were set around.
And hunger first *asswag'd*, the bowls were crown'd,
Which in deep draughts, their cares and labours drown'd.
Dryden. Ovid. Met. b. xii.

If in the breast tumultuous joys arise
Musick her soft *assuasive* voice applies.
Pope. St. Cecilia's Day.

——— But to *assuage*
Th' impatient fervour which it first conceives
Within its reeking bosom, threat'ning death
To his young hopes, requires discreet delay.
Cowper. Task, b. iii.

Patroclus sat contentedly beside
Eurypylus, with many a pleasant theme
Soothing the gen'rous warrior, and his wound
Sprinkling with drugs *assuasive* of his pains.
Id. Homer. Iliad, b. xv.

ASSU'BJUGATE. From *ad*, to; *sub*, under; and *jugum*, a yoke. Cotgrave has *As-soubjecter*, to assubject.
To bring under the yoke.

No, this thrice worthy and right valiant lord,
Must not so staule his palmes, nobly acquir'd,
Nor by my will *assubjugate* his merit,
As amply titled as *Achilles* is, by going to *Achilles*.
Shakespeare. Troil. & Cress. Act ii. sc. 3.

ASSUEFA'CTION. } Fr. *Assuefaction*, from
A'SSUETUDE. } Lat. *Assuefact-um*, past part. of *Assuefacere*, to make usual, or customary, to accustom; from *ad*, and *sueo* (*ab usu*, *quasi usu eo*, Vossius), to use, and *facere*, to make.
Use, habit, custom.

And we see that *assuetude* of things hurtful doth make them loose their force to hurt; as poison, which with *use* some have brought themselves to brook.
Bacon. Nat. Hist. § 67.

The received story of Milo, who by daily lifting a calf, attained an ability to carry it being a bull, is a witty conceit, and handsomly sets forth the efficacy of *assuefaction*.
Brown. Vulgar Errours, b. vii. c. 18.

For so (to say nothing of such as by *assuefaction* have made the rankest poysons their most familiar diet) we read that Epimenides continu'd fifty years in a damp cave, the Eremites dwelt in dens, and divers live now in the fens.
Evelyn. Fumifugium.

Customs and studies efform the soul like wax, and by *assuefaction* introduce a nature.
Bp. Taylor. On Repentance, c. 5. s. 3.

The power of *assuefaction* in other cases, made me think it very well worth trying what it would do in respiration.
Boyle. Works, vol. iii. p. 380.

ASSU'ME. } Fr. *Assumpter*; It. *Assumere*;
ASSU'MER. } Lat. *Assumere*, *Assumptum*, to
ASSU'MING. } take to, (*Ad-sumere*,) perhaps
ASSU'MPT, v. } from *sub*, and *emere*, which
ASSU'MPT, n. } signifies *tollere*, (Festus,) to lift
ASSU'MPTION. } up, to take up.
To take to, to take up; to take for granted, to arrogate, to claim.

At the feste of our lady the *assumpcion*,
Went the kyng frō London toward Abindon.
R. Brunne, p. 29.

These rumours encouraged this priest much, to thinke and iudge the tyme to be come that this Lambert might *assume* & take vpon hym the person & name of one of kyng Edward the fourthes chyldren.—*Holl. Hen. VII.* an. 1.

After the same flesshe was *assumpted* and taken vp into heauen, heauenly thynges were opened.—*Udal. Heb.* x. 2.

Out of this type sodainly issued out of a cloude a fayre lady richely apparelled, and then al the minstrels whiche wer in the pagiant plaied & the angels sang, & sodainly againe she was *assumpted* into the cloud.
Hall. Hen. VIII. an 14.

Lette vs nowe remember yt this is the daye of the *assumpcion* of our blessyd Lady, and truste we in her, that she wyll helpe vs agayne them that ben put out of holy Churche by cursynge.—*Fabyan. Chron. III.* an. 1283.

Nor shall thou by descending to *assume*
Man's nature, less'n nor degrade thine own.
Milton. Paradise Lost, b. iii.

——— His sonne,
(By all these violent arguments; not wonne
To credit him his father) did deny
His kinde *assumpt*.—*Chapman. Homer. Odyssey*, b. xvi.

Many positions there are, but proofs of them you offer none. The sum of all your *assumpts*, collected by yourself is this.—*Chillingworth. Religion of Protestants*, c. 1. p. 1.

Pompey, Crassus, and Cæsar, had found the sweets of arbitrary power; and each being a check to the others' growth, struck up a false friendship amongst themselves, and divided the government betwixt them, which none of them was able to *assume* alone.—*Dryden. Ded. to the Æneis.*

I cannot but think that the very great scorn and contempt wherewith Mr. T. hath thought fit to treat them, is a very great *assuming* to himself, and undervaluing the judgment of the greatest men, both of the ancient and modern church.
Dr. Clarke. Reflections, &c. on Amyntor.

Nothing has been more common in all ages, than to see faction and ambition *assuming* the mask of religion, and pretending to fight in the cause of God and his church, when they had in reality nothing else in view but to create confusion or establish tyranny.—*Porteus*, vol. i Ser. 12.

The unities of time and place arise evidently from false *assumptions*, and, by circumscribing the extent of the drama, lessen its variety.—*Johnson. Proposals for, &c. Shakespeare.*

ASSU'MENT. Lat. *Assuere*, from *ad* and *suere*, to stitch or tack on.

This *assument* or addition, Dr. Marshall says he never could find any where but in this Anglo-Saxonic translation, and that very ancient Greek and Latin M S. copy of Beza's.
Lewis. English Trans. of the Bible.

ASSU'RE. } Fr. *Asseurer*; It. *Assicurare*;
ASSU'RANCE. } Sp. *Asegurar*, (Lat. *Securus*,
ASSU'RED. } *sine cura*, without, free from
ASSU'REDLY. } care;) to be or cause to be
ASSU'REDNESS. } free from care. See ASSECURE.
To make sure or secure, firm, steady, certain; to free from care, fear, or anxiety; to give credit, confidence, confirmation, convincing proof; to assert, to confirm.

O noble markis, your humanitee
Assureth us and yeveth us hardinesse,
As oft as time is of necessitee,
That we to you mow tell our heviuesse.
Chaucer. The Clerke's Tale, v. 7969.

Therefore, as frend fullich in me *assure*
And tell me platte, what is thine encheson
And finall cause of wo, that ye endure.—*Id. Troilus*, b. i.

Wandring in this place, as in a wildernesse
No comfort haue I ne yet *assurance*.
Id. The Lament. of Marie Magd.

And eche of hem *assureth* other,
To helpe as to his owne brother,
To vengen hem of thilke outrage,
And wynne ayene her heritage.—*Gower. Con. A.* b. iii.

Wherefore this I *assure* you, what so euer is don by worde or deed, shall be remitted vnto men, so that they repent them.—*Udal. Mathew*, c. 12.

A perfect, strōg, and earnest *assurance* had hee [John] of the Lord by a spirituall premonishment, that ye vnuariable decrees of his set iudgements should be fulfilled at their tymes of him appoynted.
Bale. Image of both Churches, pt. ii.

For with indifferent eyes myself can well discerne,
How some to guide a ship in stormes seke for to take the sterne;
Whose practise if were proved in calme to stere a barge,
Assuredly beleue it well, it were to great a charge.
Surrey. An Answere, &c.

But suche persones as utterly mistrustyng their owne *assuredneese*, that is to saie, al worldly ayde and maintenaunce of mā, doo wholly depende of God's defense and helpe, suche and none others are hable to stande sure.
Udal. Luke, c. 23.

For, till I haue acquit your captive knight,
Assure yourselfe, I will you not forsake.
His cheerful words revived hir cheerless spright.
Spenser Faerie Queene, b. i. c. 7.

This drudge or diuiner layd claime to mee, call'd mee Dromio, swore I was *assur'd* to her.
Shakespeare. Comedy of Errours, Act iii. sc. 2.

Pog. He said, Sir, you should procure him better *assurance* then Bardolfe: he wold not take his bond and yours, he lik'd not the security.—*Id. 2 Part Hen. IV.* Act i. sc. 2.

Whereas it dwells free in the open plain
Uncurious, gentle, easy of access;
Certain unto itself; of equal vein;
One face, one colour, one *assuredness*.
Daniel. To Sir T. Egerton.

—— So reason's glimmering ray
Was lent, not to *assure* our doubtful way,
But guide us upward to a better day.
Dryden. Religio Laici.

If God had not decreed, if he had not said these things, they would yet *assuredly* be true; for it is a foul contradiction to reason, that a man ever should please God without obeying him: it is a gross absurdity in nature, that a man should be happy without being good.—*Barrow*, vol. iii. Ser. 16.

On informing him of our difficulties, and asking, whether we might venture across the plain; he bid us, like Cæsar, with an air of *assurance*, follow him, and fear nothing.
Gilpin. Tour to the Lakes.

ASTA'TE. Estate (qv.).

The worlde stante euer vpon debate,
So maie be aiker none *astate*,
Now here, now there, now to, now fro,
Now vp, now down, the world goth so,
And euer hath done, and euer shall.
Gower. Con. A. The Prol.

In Englande and Fraunce, which gretly was redouted;
Of whom both Flaunders and Scotland stode in drede;
To whome grete *estates* obeyde and lowttede.
Skelton. On the dolorous Death.

Yet often remèbraunce to them of theyr *astate*, maye happen to radicate in theyr hartes intollerable prydo, the most dangerous poyson to nobleness.
Elyot. The Governour, b. i. c. 4.

ASTEE'PING. In steeping, v. steep, to souk.

Where Perah's flowers
Perfume proud Babal's bowers
And paint her wall:
There we lay'd *asteeping*,
Our eyes in endless weeping,
For Sion's fall.—*P. Fletcher*, Ps. 137.

ASTERISK. } Fr. *Astérique*; It. *Asterisco*;
ASTERISM. } Sp. *Asterisco*; Lat. *Asteriscus*; Gr. Αστερισκος, from Αστηρ, a star. See the quotation from Prideaux.

Asterism, a collection of stars; a constellation; a star.

In whose partitions by the lines dispos'd,
As the clear northern *asterisms* were
In their corporeal shapes with stars enchased,
As by th' old poets they in Heav'n were placed.
Drayton. Baron's Wars, b. vi.

Nymphs. Lofty Urania, then we call to thee,
To whom the Heavens for ever open be;
Thou th' *asterisms* by name dost call,
And show st when they do rise and fall.—*Id. Nymphal*, iv.

The *asterisk* was a small star (as thus *), and was so called, because in Greek that word so signifieth.
Prideaux. Connections, pt. ii. b. i.

But I have never observed that mankind was much delighted or improved by their *asterisks*, commas, or double commas.—*Johnson. Proposals for &c. Shakespeare.*

ASTE'RN. On the stern or part *steered*; steeren, stern. See STERN, and ASTERTE.

Having left this strait *a stern*, we seemed to be come out of a river of two leagues broad, into a large and main sea.
The World encompassed by Sir F. Drake, 1578.

The gully gives her side, and turns her prow;
While those *astern* descending down the steep,
Thro' gaping waves behold the boiling deep.
Dryden. Virgil. Æneis, b. i.

Pet at seven in the evening, finding we did not near the chase, and that the Wager was very far *a stern*, we shortened sail, and made a signal for the cruizers to join the squadron.
Anson. Voyage, b. i. c. 3.

ASTERTE. A. S. *Astirian*, to move, to *stir*. Past part. *Astered*, *Astert*.

To move, to get away, to escape. See START, and ASTERN.

Though that I no wepin have in this place,
But eft of pitoun am *asterte* by grace,
I drede nought, that eyther thou shalt die,
Or thou ne shalt not loven Emelie.
Chese which thou wolt, for thou shalt not *asterte*.
Chaucer. The Knightes Tale, v. 1397.

Till that the high kyng of kynges,
Which seeth and knoweth all thynges,
Whose eie maie nothyng *asterte*
The quaintess of man's herte,
The speech and sowne in his eie,
As though thei bodie wyndes were.—*Gower. Con. A.* b. i

And to the sterres such dredfull shoutes he sent,
Like to the sound the roring bull fourth loowes,
Which from the altar wounded doth *astart*,
The swaruing axe when he shakes from his neck.
Surrey. Virgile. Æneis, b. ii.

A'STHMA. } Fr. *Asthème*; It. *Asma*;
ASTHMA'TIC. } Sp. *Asma*; Lat. *Asthmaticus*;
ASTHMA'TICAL. } Gr. Ασθμα, breathing,
ASTHMA'TICALLY. } respiration.
A difficulty of breathing.

The absolute cure of an *asthma* depends on thinning the blood, and stretching the pulmonic arteries.
Cheyne. On the Natural Meth. of Cure, pt. iii. c. 2.

He had no other distemper but his *asthma*.
The Life of Locke, p. 22. Prefixed to his Works.

He [Locke] continued in it till the year 1700, when, upon the increase of his *asthmatic* disorder, he was forced to resign it [board of trade.]—*Id.* p. 19.

He was always *asthmatical*, and the dregs of the small pox falling on his lungs, he had a constant deep cough.
Burnett. Own Time, Will. III. 1702.

ASTI'PULATE. } Fr. *Astipulateur*; Sp.
ASTIPULA'TION. } *Estipular*.
To contract, to bargain, to covenant or agree to. See STIPULATION.

In whiche examinacion he [Sir W. Stanley] nothinge denyed, but wysely and seriously did *astipulate* and agree to all thinges layed to hys charge, if he were in any of theim culpable or blame worthy.—*Hall. Hen. VII.* an. 10.

Shortly, all, but a hateful Epicurus, have *astipulated* to this truth: and if some fancied a transmigration of souls into their bodies; others a passage to the stars, which formerly governed them; others to I know not what Elysian fields; all have pitched upon a separate condition.
Bp. Hall. Invisible World, b. ii.

I do by my royal authority, confirm to persons of monastical religion, and by the consent and *astipulation* of my princes and peers do establish and consign to them that monastery.—*Id. Honour of Married Clergy*, s. 10.

ASTO'NE. } A. S. *Stunian*, to stun. Fr. *Estonner*.
ASTO'NY. } To stupefy, to dull, or deaden: to benumb, to daunt,
ASTO'NIEDNESS. } to appal, to abash, to amaze,
ASTO'NYING. } to confound. See the quo-
ASTO'NISH. } tations from Bacon and
ASTO'NISHEDLY. } Burke. Barret in v. Be-
ASTO'NISHING. } numming uses *Astoniedness*.
ASTO'NISHINGLY. }
ASTO'NISHMENT. }

And anoon alle the puple sevnge Jhesus was *astonyed* and thei dredden, and thei rennynge gretten him.
Wiclif. Mark, c. 9.

No wonder is though that she be *astoned*,
To see so gret a geat come in that place.
She never was to non swiche geetes woned,
For which she loked with ful pale face.
Chaucer. The Clerkes Tale, v. 8192.

And with that word, the arwes in the cas
Of the goddesse clatteren fast and ring.
And forth she went, and made a vanishing,
For which this Emilie *astonied* was,
And sayde; what amounteth this, alas!
Id. The Knightes Tale, v. 2563.

But nethelès howe that it wende,
He drad hym of his owne sonne,
That maketh hym well the more *astone*.
Gower. Con. A. b. vi.

Then Daniel called Belthasar, being amased, spake not almoost of an hour (he was so *astonned* that the kynge began to awake him oute of his trowblous cogitacions and heuye mynde.—*Joye. The Expos. of Daniel*, c. 4.

And the Lord shal smite thee with madnes, and with blindnes, and with *astonying* of heart.
Geneva Bible. Deuteronomie.

Be *astonyshed* (O ye heauēs), be afrayde, and abashed at soch a thinge, sayetho the Lorde. For my people hath done two euels.—*Bible*, 1539. *Jeremy*, c. 2.

I am sore vexed for the hurt of the daughter of my people; I am heauy, and *astonishment* hathe taken me.
Geneva. Bible. Jeremiah, c. 8.

He [Hor. Cocles] so bent his sword and target in their verie faces, resolute to encounter with them hand to hand, that even with his wonderfull hardines and incredible courage he *astonied* and amazed his enemies.
Holland. Livy, p. 56

——Adam, soon as he heard
The fatal trespass don by Eve, amaz'd,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joynts relax'd.
Milton. Paradise Lost, b. ix.

—— But all sat mute,
Pondering the danger with deep thoughts; and each
In other's count nance read his own dismay
Astonisht.
Milton. Paradise Lost, b. ii.

Was it, that thy amazedness as yet received not the purposed issue of this seizure, and *astonishedly* waited for the success? was it, that though Judas were more faulty, yet Malchus was more imperiously cruel?
Bp. Hall. Contemplations.

For *astonishment*, it is caused by the fixing of the minde upon one object of cogitation, whereby it doth not spatiate and transcurre, as it useth.—*Bacon. Nat. History*, § 720.

—— Princes, Potentates,
Warriors, the flow'r of heav'n, once yours, now lost,
If such *astonishment* as this can seize
Eternal spirits.
Milton. Paradise Lost, b. i.

All these surrounding him, all invading him, all discharging themselves upon him, would it not *astone* a mind so pure? would it not wound a heart so tender and full of charity?—*Barrow*, vol. i. Ser. 32.

He prays, he raves, all means in vain he tries,
With rage inflam'd, *astonish'd* with surprize.
Dryden. Virgil, Georg. 4.

His [Satan's] roaming upon the frontiers of the creation between that mass of matter, which was wrought into a world, and that shapeless unform'd heap of materials, which still lay in chaos and confusion, strikes the imagination with something *astonishingly* great and wild.
Spectator, No. 315.

Milton's plan did not admit any characters; but most of those whom he has introduced are formed and discriminated with consummate propriety. Satan is *astonishingly* superior to all other fiends.—*Beattie. Modern Science*, vol. ii.

Astonishment is that state of the soul, in which all its motions are suspended, with some degree of horror.
Burke. On the Sublime and Beautiful.

ASTO'UND. } Tooke (vol. i. p. 471) con-
ASTO'UND, *ad.* } siders the adverb *Astound* to be the past part. *Estonné* (Estonned) of the French verb *Estonner* (now written *Etonner*), to astonish. But the more immediate derivation perhaps is from the verb *Astone*, *Astoned*; *Asten'd*, *Astound*. See ASTONE.

Atte laste myd a denchax me smot hym to grounde
In the heuede, that he lay, and deyde in *astounde*.
R. Gloucester, p. 299.

And with this word she fell to ground
Aswoune, and there she laie *astound*.
Gower. Con. A. b iv

And by these thynges it came to passe, that as well the Doctours with whom he disputed, as also ye parties that stood round about and wer witnesses of the same disputacion wer veral muche *astounned*.—*Udal. Luke*, c. 2.

—— Now they lye
Groveling and prostrate on yon lake of fire,
As we ere while, *astounded* and amaz'd,
No wonder, fall'n such a pernicious highth.
Milton. Paradise Lost, b. i

These thoughts may startle well but not *astound*
The virtuous mind, that ever walks attended
By a strong-siding champion, Conscience
Id. Comus, v. 21[illegible]

At first, heard solemn thro' the verge of heaven
The tempest growls; but as it nearer comes
And rolls its awful burden on the wind,
The lightnings flash a larger curve, and more
The noise *astounds*.
Thomson. Summer

A'STRAL. *Astrum*; Gr. Αστηρ, a star. Starry.

Whatever hurt befalls them in these *astral* bodies, as the Paraclesians love to call them, the same is inflicted upon their terrestrial.—*H. More. Immort. of the Soul*, b. iii. c. 12.

This latter sort of infidels have often admitted those matters of fact, which we Christians call miracles, and yet have endeavoured to solve them by *astral* operations, and other ways not here to be specified.
Boyle. Works, vol. v. p. 161.

ASTRA'NGLE. See To STRANGLE.

"I wene," (quod I) "right little grace to me she deliuered. Certes it was hard grace, it hath nigh me *astrangled*.
Chaucer. The Test. of Love, b. iii.

ASTRA'UGHT. Distraught (qv.) or distracted; terrified.

[Caramandus] saw in his slepe the likenesse of a womā with a grim and terrible contenance, which saide she was a goddesse; at her sight he was so *astraught* [exterritus], that of his own mynde vnrequested, he made peace with ye Massiliens.—*Goldyng. Justine*, fol. 179.

ASTRA'UNGED. Used by Udal. See Estranor.

You wer vtterly *astraunged* from the title and felowship of the nacion of Jewes, vnto whome he semed to be peculyarlye promised.—*Udal. Ephesians*, c. 2.

ASTRA'Y. *Astræged*, past part. of the A. S. verb, *Strægan*, to stray, to scatter, (*Tooke*, i. 468.)

The vngodly are frowarde, euen from their mother's wombe; as soone as they be borne, they go *a straye* and speake lyes.—*Bible*, 1539. *Psalm* 58.

First euery day, beseech thy God on knee,
So to direct thy stagg'ring steppes alway;
That he which euery secrete thought doth see,
May holde thee in, when thou wouldst goe *astray*.
Gascoigne. Councell giuen.

May seeme the waine was very euill led,
When such an one had guiding of the way;
That knew not, whether right he went, or else *astray*.
Spenser. Faerie Queene, b. i. c. 4.

Chace from our minds the infernal foe,
And peace, the fruit of love, bestow:
And lest our feet shou'd step *astray*,
Protect and guide us in the way.—*Dryden. Veni Creator.*

And darkness and doubt are now flying away,
No longer I roam in conjecture forlorn;
So breaks on the traveller, faint and *astray*,
The bright and the balmy effulgence of morn.
Beattie. The Hermit.

ASTRI'CT, *v.*
ASTRI'CT, *adj.*
ASTRI'CTION.
ASTRI'CTIVE.
ASTRI'NGE.
ASTRI'NGENT, *adj.*
ASTRI'NGENTLY.
ASTRI'NGENTNESS.
Fr. *Astriction*; It. *Astrignente*; Sp. *Astringente*; Lat. *Astringere*, *Astrictum*, *Astringens*, to straiten, (*Astringere*, of unsettled etymology.)

To make strict or strait; to tighten, to draw tight or close; to bind, to contract.

As fier beyng ēclosed in a straite place, wil by force vtter his flame, & as y^e^ course of water *astricted* & letted wil flow & brust out in continuaūce of tyme: so thys cācard crocodyle, & subtile serpet, could not log lurk in malicious hartes, nor venemous stomackes, but in conclusion she must (according to her nature) appere & shew herself.
Hall. Hen. VI. an. 37.

As well they as al other the subjectes of the realme of Fraunce, were most *astringed*, obliged and bounde to your highnes.—They *reconned* and accompted them selfes, all thair successours, and posteritie, to be perpetually *astringed*, and bounde to beere unto your grace thair herty service.
State Papers. Wolsey to Hen. VIII. 1527.

The moister any thing is, the softer also it is found to be: semblably, given it is to cold, to *astringe* and congeal: it followeth therefore of necessity, that whatsoever is most *astrict* and congealed, as is the truth, is likewise the coldest.
Holland. Plutarch, p. 819.

Teares are caused by a contraction of the spirits of the brain, which contraction by consequence *astringeth* the moisture of the brain, and thereby sendeth teares into the eyes.—*Bacon. Nat. Hist.* § 714.

Being sodden, it is *astrictive*, and will strengthen a weake stomacke, and eaten raw, it bindeth the belly, and stayeth the laske.—*Holland. Plinie*, b. xx. c. 8.

The naked braunches and bunches whereupon there were grapes have an *astrictive* vertue.—*Id. Ib.* b. xxiii. c. 1.

Among those medicines which they call stypticke or *astringent*, there is not a better thing than to boile the root of this blackberrie brambie to the thirde; and, namely, to make a collution therewith to wash the cankers or sores breeding in the mouth.—*Id. Ib.* b. xxiv. c. 13.

For *astriction* prohibiteth dissolution: as we see generally in medicines, whereof such as are *astringents* do inhibit putrefaction: and by the same reason of *astringency*, some small quantity of oil of vitriol will keep fresh water long from putrifying.—*Bacon. Nat. Hist.* § 342.

So of marriage he is the author and the witness; yet hence will not follow any divine *astriction* more than what is subordinate to the glory of God, and the main good of either party.—*Milton. Doctrine of Divorce*, b. i. c. 13.

Do not the words *astringent*, narcotic, epispastic, caustic, and innumerable others, signify qualities of bodies, which are known only by their effects upon animal bodies!
Reid. Inquiry, c. 6. s. 5.

ASTRI'DE. **ASTRA'DDLE.** On stride, on straddle. See Stride and Straddle.

And yet for all that, rode *astride* on a beast,
The worst that e'er went on three legs I protest
C. Cotton. A Voyage to Ireland.

A'STROIT. Gr. Αστρον, a star. A stone sparkling like a star.

As touching *astroites*, manie make great account of it; and such as have written more diligently thereof, doe report, that Zoroaster has highly commended it, and told wonders thereof in art magicke.—*Holland. Plinie*, b. xxxvii. c. 9.

The little *astroits* doubtful race,
For starry rays, and pencil'd shades admir'd.
Jago. Edge Hill, b. iv.

A'STROLABE. **ASTRO'LABY.** Fr. *Astrolabe*; It. *Astrolabio*; Sp. *Astrolabio*, from Αστηρ, a star, and λαμβανειν, to take.

A flat round instrument, whereby the several motions of heavenly bodies, and the length, height, and breadth of any other thing, may be discerned and found out, (Cotgrave.)

The firste partye of this treatise shall rehearse the figures, and the membres of thine *astrolaby*, bycause that thou shalt haue the greater knowing of thyne owne instrument.
Chaucer. Astrolabie.

She sende for hym, and he came,
With hym his *astrolabe* he name;
With pointes and circles merueilous,
Whiche was of fine gold precious.—*Gower. Con. A.* b. vi.

And herein were the Portugals very prosperous, one of whose princes brought first into use the *astrolabe*, and tables of declination, with other arithmetical and astronomical rules applicable to navigation.—*Evelyn. Navigation*, § 29.

Liv'd Tycho now, struck with this ray which shone
More bright i' th' morn, than others beam at noon,
He'd take his *astrolabe*, and seek out here
What new star 'twas did gild our hemisphere.
Dryden. On the Death of Lord Hastings.

ASTRO'LOGY. **ASTRO'LOGER.** **ASTROLO'GIAN.** **ASTROLO'GICK.** **ASTROLO'GICAL.** **ASTROLO'GICALLY.** Fr. *Astrologie*; It. *Astrologia*; Sp. *Astrologia*; Lat. *Astrologia*; Gr. Αστρολογια, from Αστηρ, a star, and λεγειν, to speak.

Astrology appears to have been used by old writers as synonymous with *astronomy*. Ptolemy calls it—

The art "which teacheth by the motions, configurations, and influences of the signs, stars, and celestial planets, to prognosticate of the natural effects and mutations to come in their elements, and their inferior and elementary bodies."—*Quadripartite*, l. 1.

I nam but a leude compilatour of the labour of old *astrologiens*, and haue it translated in mine English only for thy doctrine, and with this swerd shal I slene enuy.
Chaucer. Astrolabie.

Thou art wearied in the multitude of thy counsels; let now the *astrologers*, the starre ghasers, and prognosticators, stād up, and saue thee from these things that shall come upon thee.—*Geneva Bible. Isaiah*, xlvii. 13.

Atlas, the son of Libya, (or, as some say, the Egyptians, and as others, the Assyrians,) invented *astrologie*.
Holland. Plinie, b. vii. c. 56.

The above named *astrologers* affirmed, that a man could not possibly passe the space of 90 degrees from the ascendent, or erection of his nativities.—*Id. Ib.* c. 49.

It may be to good purpose, to set downe and prescribe certain rules, by the scale and square whereof *astrologicall* observations may be examined; that what is fruitful may be retained; what is frivolous, rejected.
Bacon. On Learning. By Wats, 1640.

Plutarch interpreta *astrologically* that tale of Mars and Venus.—*Burton. Anat. of Melancholy*, p. 443.

The Marquess of Huntly was in the king's interests; but would not join with him, though his sons did: *astrology* ruined him; he believed the stars, and they deceived him.
Burnet. Own Time, b. i.

But Chaucer was likewise an *astrologer*, as were Virgil, Horace, Persius, and Manilius.—*Dryden. Pref. to Fables.*

On which was written ——
Many rare pithy saws concerning,
The worth of *astrologic* learning.—*Hudibras*, pt. i. c. 3.

Since God did not make them [the stars], nor any thing else in the world, singly for themselves alone, but also to contribute to the publick good of the universe, their physical influence seeming inconsiderable, they knew not well what else could be worthy of them, unless it were to portend human events. This indeed is the best sence that can be made of *astrological* prognostication: but it is a business that stands upon a very weak and tottering, if not impossible, foundation.—*Cudworth. Intel. System*, p. 5.

More wonders typical impress the sky,
Then e'er was trac'd with *astrologic eye*!
Brook. Man of Law's Tale, modernized.

ASTRO'NOMY. **ASTRO'NOMER.** **ASTRONO'MICK.** **ASTRONO'MICAL.** **ASTRONO'MICALLY.** **ASTRO'NOMIZE.** Fr. *Astronomie*; It. *Astronomia*; Sp. *Astronomia*; Lat. *Astronomia*; Gr. Αστρονομια, from Αστηρ, a star; and Nomos, a law.

The science or knowledge of the stars or heavenly bodies.

Astronomyens al day in here art faillen
That whilen warned men byfore, what shoulde by falle after.
Piers Plouhman, p. 290.

Lo *astronomyens* camen fro the eest to Jerusalem. And selden, where is he that is borun kyng of the Jewis? for we han seen his sterre in the eest; and we comen for to worschipe him.—*Wiclif. Math.* c. 2.

With us ther was a doctour of phisike,
In all this world ne was ther non him like
To speke of phisike, and of surgerie;
For he was grounded in *astronomie*.
Chaucer. The Prologue.

The poets olde in their fonde fables faine,
That mightie Mars is god of warre and strife,
These *astronomers* thinke, where Mars doth raigne,
That all debate and discorde must be rife.
Gascoigne. Fruites of Warre.

Though there had been no political relations, this very *astronomical* miracle had been enough to fetch them to Jerusalem; that they might see the man, for whose sake the sun forsook his place, or the shadow forsook the sun.
Bp. Hall. Contemplations. Hezekiah sick.

Images *astronomically* framed under certain constellations to preserve from several inconveniences, as under the sign of the Lion the figure of a Lion made in gold, against melancholic fancies, dropsie, plague, fevers.
Id. Cases of Conscience, Dis. 3. c. 2.

And, what was ominous, that very morn
The sun was enter'd into Capricorn;
Which, by their bad *astronomer's* account,
That week the virgin balance shou'd remount.
Dryden. Hind & Panther.

Why should he halt at either station? why
Not forward run in unobstructive sky?
Can he not pass an *astronomic* line?
Or does he dread th' imaginary sign?
Blackmore. Creation, b. ii.

This was also for the sake of such as are not very conversant in *astronomical* matters and dimensions.
Derham. Astro-Theology, Prel. Discourse.

The old ascetick Christians found a paradise in a desert, and with little converse on earth, held a conversation in heaven: thus they *astronomized* in caves; and, though they beheld not the stars, had the glory of heaven before them.—*Brown. Christ. Mor.* ii. 9.

My opinion of *astronomy* has always been, that it is not the best medium through which to prove the agency of an intelligent Creator: but that this being proved, it shows, beyond all other sciences, the magnificence of his creations.
Paley. Natural Theology, c. 22.

ASTRU'CTIVE, *Adstruo*, *Adstructum*. Well opposed by Hall to *Destructive*.

The true method of Christian practice is first *destructive*, then *astructive*; according to the prophet, *cease to do evil*, *learn to do good*, this our Apostle observes; who first unteacheth us ill fashions, and then teacheth good.
Bp. Hall. Sermons, Rom. xii. 2.

ASTRU'T. On *Strut*. See Struct.

What good can the great gloton do wt his bely standing *a strote* like a taber, and his noll toty with drink.
Sir T. More. Workes, p. 96.

Inflated and *astrut* with self-conceit,
He gulps the windy diet; and ere long,
Adopting their mistake, profoundly thinks
The world was made in vain, if not for him.
Cowper. Task, b. v.

ASTU'N. See Astone.

Our Henry Hotspur next, for high achievement meet,
Who with the thund'ring noise of his swift courser's feet
Astunn'd the earth, that day, that he in Holmdon's strife
Took Douglas, with the Earle of Angus and of Fife.
Drayton. Poly-Olbion, Song 18.

—— The vain stroke from such an height,
With such a force impell'd, headlong drew down
The unwieldy champion; on the solid ground,
He fell rebounding; breathless and *astunn'd*,
His trunk extended lay. *Somerville. Hobbinol.*

ASTU'TE. Lat. *Astutus*, from the Gr. Αστυ, a city. As *Urbanus* is applied to those who have the polished manners of an inhabitant of a city

(*Urbs*); so *Astutus* appears to have been applied to those who are distinguished for the subtilty and circumspection of an inhabitant of a city, (Αστυ).

The use of this word, and its sub-derivatives in *ness*, and *ly*, is, at this time, much affected.

We term those most *astute* which are most versute.
Sir M. Sandy. Essay, p. 168.

ASUNDER. On sunder. See SUNDER.
Separate, as particles of *sand*.

Me think eis a wonder, bot he salle do grete wo,
He same sched vs *asonder*, fro Acres salle we go.
R. Brunne, p. 174.

And til a wicked death him take
Him had leuer *a sondre* shake
And let all his limmes *a sondre* riue,
Than leaue his richesse in his liue.
Chaucer. Rom. of the Rose.

Juno let bende hir partie bowe,
The skie ware darke, the wind gan blow,
The firie welkin began to thonder,
As though the world should al *asonder*.
Gower. Con. A. b. iii.

What kind of matrimony can that remain to be? what one duty between such can be performed as it should be from the heart, when their thoughts and spirits fly *asunder* as far as heaven from hell?
Milton. Doctrine and Discipline of Divorce.

Others acknowledge, that there is indeed moral good and evil, but they want some criterion, or mark, by the help of which they might know them *asunder*.
Wollaston. Religion of Nature, s. 1.

There is no flesh in man's obdurate heart:
It does not feel for man: the nat ral bond
Of brotherhood is sever'd as the flax
That falls *asunder* at the touch of fire.—*Cowper. Task*, b. ii.

ASWE'VED. A. S. *Swef-ed*, *Swefian*, sopire, to bring asleep. See SWEVYN.

For so astonied and *asweved*
Was every vertue in me beried.
Chaucer. The House of Fame, b. ii. c. 4.

ASWOON. The past part. *Aswond*, *Aswond*, of the verb *Swanian*, *Aswunan*, *deficere animo*, (*Tooke*, i. 471.) But see SWOON. See the quotation from Gower in v. *Astound*.
In a swoon, stupor, faint, trance.

The deol that made Innogen, no tonge ne telle ne may
Heo cryede and wep with sorwe ynow, and ofte *yswone lay*.
R. Gloucester, p. 13.

Tho shright this faucon yet more pitously
Than ever she did, and fell to ground anon,
And lith *aswoune*, as ded as lith a ston,
To Canace hath in hire lappe hire take,
Unto that time she gan of *swoune* awake:
And after that she out of *swoune* abraide,
Right in hire hauke leden thus she sayde.
Chaucer. The Squieres Tale, v. 10,788.

ASYLUM. Fr. *Asyle*; It. *Asilo*; Sp. *Asylo*; Lat. *Asylum*; Gr. Ασυλον. *Ab*, a, priv. et συλη, *quod est* spolium; *quia, eo qui confugissent, hos* spoliare *non liceret*, (Vossius.) Because those who fled to them were secure from harm. See the quotations.

The first *asylum*, some say, was built at Athens by the Heraclidæ, and was a refuge for those that fled from the oppression of their fathers: others will have this to be a sanctuary for all sorts of suppliants.
Potter. Antiquities, b. ii. c. 2.

Romulus for to increase the number of inhabitants (according to the old practice of the founders of cities, who by gathering about them the base multitude and obscure, feigned that they were an offspring borne out of the earth,) set up a sanctuarie or lawlesse church, called *asylum*.
Holland. Livius, p. 7.

Here they [foxes] bred; from hence they infested the country, and to this inaccessible *asylum* they retreated in the hour of alarm.—*Gilpin. Tour to the Lakes.*

ASYMMETRY. } From a, priv. and συμμετρος, symmetry, proportion, from συν with, and μετρον, measure. See the Geometrical usage in the examples.
ASYMMETRAL.
ASYMMETROUS.
Disproportion, irregularity.

It plainly appears what is *asymmetry*, or incommensurableness, viz. an enormous, disproportionate, disagreeable, excessive, or defective quantity of a thing.
Barrow. Math. Lectures, Lec. 15.

Wherefore it cannot possibly otherwise be but that the finiteness, scantiness, and imperfection of our narrow understandings, must make them *assymetral* or incommensurate, to that which is absolutely and infinitely perfect.
Cudworth. Intellectual System, p. 640.

Quantities compared with respect to such a measure are by geometricians wont to be called *symmetrous* or *asymmetrous*, i. e. commensurable or incommensurable.
Barrow. Math. Lectures, Lec. 15.

A'SYMPTOTE. Comp. of Gr. α, not, συν, with, and πιπτειν, to fall.
That never falls in with, or upon: applied to lines in Geometry.

Is not the whole doctrine of *asymptotical* lines thus effectually overthrown;—a doctrine, indeed, wonderful, but no less certain than any other part of geometry.
Barrow. Math. Lectures, Lect. 9.

AT. This preposition is usually derived from the Latin *Ad*. Skinner says, *At*, ab; A. S. *Æt*, *ad*, *apud*, utr. a Lat. *Ad*. In our old writers we find applications of the word differing from those in modern use. Thus, in Robert of Gloucester, *At* stonde, and *at* holde; now, *with*-stand, and *with*-hold. In Chaucer, to see *at* eye, i. e. *with* eye, &c. By Wilkins it is used to denote, touching by approach the surface; in opposition to *from*, touching on departure the opposite edge or surface.
At may thus be said to be used to denote—
Near approach, nearness or proximity, adjunction or conjunction, association or consociation, connection, consequence.

[They] fogte and slowe much folk, for no mon hem *at* stod.
R. Gloucester, p. 15.

Hym ne mygte no more *at stonde*.—*Id.* p. 15.

His trunge *at holde* a yer, for loue ne nolde nogt.—*Id.* p. 60.

The kyng Cassibel anon for Ioye made ys heste,
That aire the knyghtes of hys lond come to ys feste,
To London *at* a certeyn day, and here wyues al so,
Here sacrifise to here Godes, as rygt was, to do.—*Id.* p. 52.

The kyng, that ys myn vncle, he ys *at* thi wille.—*Id.* p. 58

He ouer tok hym *at* an hauene and slog hym rygt there.
Id. p. 64.

Fries, barons, inowe mad him ther feaute
With oth he did tharn bowe, *at* his wille to be.
R. Brunne, p. 331.

For he had mayntend the werre *at* his myght.—*Id.* p. 329.

And thei helden the word *at* hemsilf seekinge what this schulde be, whanne he had risun agen fro deeth.
Wiclif. Mark, c. 9.

And Jhesus answerde and seyde to hem, a unfeithful generacioun and weyward hou longe schal I be *at* you, and suffre you?—*Id. Luke*, c. 9.

And dwelle ye in the same hous etinge and drynkynge tho thingis that been *at* hem, for a werkman is worthi his hire, nyle ye passe fro hous into hous.—*Id. Ib.* c. 10.

I speke tho thingis that I saigh *at* my fadir; and ye doen tho thingis that ye saighen *at* youre fadir. *Id. Ion.* c. 8.

Therfore we iustified of feith haue we pees *at* god bi oure lord ihesu crist.—*Id. Romayns*, c. 5.

Be ghe no thing bisi, but in al preier and bisechyng with doyng of thankyngis be ghoure axyngis knowun *at* god.
Id. Filipensis, c. 4.

For all the field was but of sand
As smal as men may see *at* eye
In the desert of Lybye.—*Chaucer. The House of Fame.*

And than shal all this gold departed be,
My dere frend, betwixen thee and me:
Than moun we bothe our lustes all fulfille,
And play *at* dis right *at* our owen wille.
Id. The Pardoneres Tale, v. 12,768.

A. Seinte Mary, benedicite
What aileth this love *at* me
To binde me so sore?
Id. The Rime of Sire Thopas, v. 13,715.

And he that thought to deceiue
Hath suche araie vpon him nome,
That whan he wolde vnto hir come,
It shulde semen *at* hir eie,
As thou she verily seie
God Anubus.—*Gower. Con. A.* b. i.

A'TAXY. Αταξια, from α, priv. and ταξις, order.
Disorder, irregularity.

Neither is there any *ataxie* to be feared in bringing in this distinction, betwixt pastors and the flock: it is an *eutaxie*, rather; and such, as without which, nothing could ensue, but confusion.
Bp. Hall. Epis. by Divine Right, pt. iii. § 1.

A'THEISM. } Fr. *Athéisme*; It. *Atrismo*; Sp. *Atheismo*; Lat. *Atheos*; Gr. Αθεος, from α, priv. and θεος, God.
A'THEIST, *n.*
A'THEIST, *adj.*
ATHEI'STICAL.
ATHEI'STICALLY.
ATHEI'STICALNESS.
ATHEI'STICK.
A'THEIZE.
A'THEOUS.
See DEITY, and the quotation from Bacon.
Atheologian rests upon the authority of Hayward.

It appeareth in nothing more, that *atheisme* is rather in the lip, than in the heart of man, than by this; that *atheists* will ever be talking of that their opinion, as if they fainted in it, within themselves, and would be glad to be strengthened by the consent of others: nay more, you shall have *atheists* strive to get disciples, as it fareth with other sects: and, which is most of all, you shall have of them that will suffer for *atheisme*, and not recant; whereas if *they* did truly *thinke that there were no such thing as God*, why should they trouble themselves?—*Bacon. Essay. Of Atheisme.*

Nor stood unmindful Abdiel to annoy
The *Atheist* crew, but with redoubl'd blow
Ariel and Arioch, and the violence
Of Ramiel scorcht and blasted overthrew.
Milton. Paradise Lost, b. vi.

There is no knowledge, whereof God is not the author. He would never have bestowed any gift, that should lead us away from himself. It is an ignorant conceit, that enquiry into nature should make them *atheistic*.
Bp. Hall. Contemplations. The Sages & Star.

Nay, there are some vile things, which, through the evil discoursings and worse manners of men, are passed into an artificial and false reputation, and men are accounted wits for talking *atheistically*, and valiant for being murderers.
Bp. Taylor, vol. I. Ser. 2.

Lord purge and powerfully work out of all hearts that profaneness and *atheisticalness*, those sacrilegious thirsts and enormous violations of all that is holy.
Hammond. Works, vol. i. p. 500.

This passionate love of folly, [is] improved into an habitual, steddy course of *atheisticalness*, a deliberate, peremptory, final reprobating of Heaven (the purity at once, and the bliss of it).—*Id. Ib.* vol. iv. p. 580.

If there be not devotion enough in our bosom to make God ours, in vain shall we hope to stand before our enemies. This only, whatsoever the profane heart of *atheous* men may imagine, this is the great ordnance, which can batter down the walls of our enemies, yea the very brack gates of hell itself.—*Bp. Hall. Ser. Defeat of Cruelty.*

Thy father, who is holy, wise, and pure,
Suffers the hypocrite, or *atheous* priest,
To tread his sacred courts, and minister
About his altar, handling holy things.
Milton. Paradise Regained, b. i.

We shall now make a diligent search and enquiry, to see if we can find any other philosophers who *atheized* before Democritus and Leucippus, as also what form of *atheism* they entertained.—*Cudworth. Intell. System*, p. 111.

These men were indeed the first *atheizers* of this ancient atomick physiology, or the inventors and broachers of the atomick *atheism*.—*Id. Ib.* Pref.

They of your society [Jesuits,] as they took their original from a soldier, so they are the only *atheologians*, whose heads entertain no other object but the tumult of realms; whose doctrine is nothing but confusion and bloodshed.
Hayward. Answ. to Doleman, c. 9.

Speculative *atheism* is unreasonable, and that upon these five accounts: 1. Because it gives no tolerable account of the existence of the world. 2. Nor does it give any reasonable account of the universal consent of mankind in this apprehension, that there is a God. 3. It requires more evidence for things than they are capable of. 4. The *Atheist* pretends to know that which no man can know. 5 *Atheism* contradicts itself.—*Tillotson*, vol. i. Ser. 1.

The epicureans did conceit and boast, that having, by their *atheistical* explications of natural effects and common events here, discarded the belief and dread of religion, they had laid a strong foundation for tranquility of mind, had driven away all the causes of grief and fear, so that nothing then remained troublesome or terrible unto us.
Barrow, vol. i. Ser. 3.

After this manner, authority working in a circle, they endeavoured to *atheize* one another.
Bp. Berkley. The Minute Philosopher, Dial. 2.

Where England, stretch'd towards the setting sun,
Narrow and long, o'ericoks the western wave,
Dwelt young Misagathus; a scorner he
Of God and goodness, *atheist* in ostent,
Vicious in act, in temper savage, fierce.
Cowper. Task, b. vi.

——God proclaims
His hot displeasure against foolish men
That live an *atheist* life. *Cowper. Task*, b. ii.

ATHI'RST. On, or in, thirst; thirsty. See THIRST.

(Met.) Eager.

Then shall they also answere him, saying, lorde, whē sawe we yᵉ an hugred, or *a thyrst*, or herbourlesse, or naked, or sycke, or in presō, and dyd not minister vnto the?
Bible, 1539. *Matthew*, c. 25.

These are thei yᵗ promes a certaine wonderfull and new doctrine, whereas thei bring nothing worthy the profession of the gospel: being like wels that lacke water, whereunto if a mā come *a thyrst*, he can find nothyng but mud and clay.
Udal. 2 Petre, c. 2.

Of this King Henry [1st] it is said, that he did seldom eat but when he was a hungry, never did drink but when he was *athirst*.—*Baker. Chronicle*, an. 1135.

And now the warlike Hector through the gate
With Paris rush'd, their bounding hearts alike
Athirst for battle.—*Cowper. Homer. Iliad*, b. viii.

A'THLETE. } Fr. *Athlète*; It. *Athleta*; Sp. ATHLE'TICK. } *Athleta*; Lat. *Athleta*; Gr. Αθλητης, from αεθλος, labour, struggle, contest.

One able to labour, struggle, contend; strong, vigorous, robust.

For *athletic*, I take the subject of it largely, that is to say, for any point of ability, whereunto the body of man may be brought, whether it be of activity, or of patience.
Bacon. Of Learning, b. ii.

And health itself, if it be *athletic*, may by its very excess become dangerous: but wisdom, and duty, and comeliness, and discipline, a good mind, and the fear of God, and doing honour to his holy name, can never exceed.
Bp. Taylor, vol. i. Ser. 9.

Was he [the wise man] in adversity; he equally returned thanks to the director of this spectacle of human life, for having opposed to him a vigorous *athlete*, over whom, tho' the contest was likely to be more violent, the victory was more glorious, and equally certain.
Smith. Moral Sentiments, pt. vii. s. 2.

ATHREE'. In three.

This lond was deled *a thre* among *thre* sones y wys.
R. Gloucester, p. 23.

The to loue is al mi thought,
Bothe bi night and day.
That, bot thou wolt mi leman be,
Y wis, min hert breketh *a-thre*,
No lenger libben Y no may.
Amis & Amiloun. Weber. Rom. vol. ii.

ATHRO'TED. Filled up to the *throat* (qv.).

And if thou wolt algates with superfluity of riches be *athroted*, thou shalt hastelicke be anoyed, or elis enill at ease.
Chaucer. Test. of Loue, b. ii.

ATHWA'RT, *prep.* } *Athweort*, or *Atheoried*; ATHWA'RT, *ad.* } wrested, twisted, curved. (*Tooke*, i. 415.) See THWART.

West. My Liege; this haste was hot in question,
And many limits of the charge set downe
But yesternight: when all *athwart* there came
A Post from Wales, loaden with heavy newes.
Shakespeare. 1 Part Hen. IV. Act i. sc. 2.

You doe not loue Maria? Longauile
Did neuer sonnet for her sake compile;
Nor neuer lay his wreathed arme *athwart*
His louing bosome, to keepe downe his heart.
Id. Love's Labour Lost, Act iv. sc. 3.

As when a snake, surpris'd upon the road,
Is crush'd *athwart* her body by the load
Of heavy wheels.—*Dryden. Virgil. Æneis*, b. v.

We entered another valley, or rather a mountain-recess, called the valley of Gascodale. I call it a recess, because it is soon terminated by a mountain running *athwart*, which denies any farther passage.—*Gilpin. Tour to the Lakes.*

ATI'LT. On, or in, tilt. See TILT.

Raised, lifted:—with arms or weapons raised; as at a tilt (qv.).

Puc. What will you doe, good gray-beard?
Breake a launce, and runne *a-tilt* at death
Within a chayre.—*Shakes. 1 Part Hen. VI.* Act iii. sc. 2.

——Speak, if not, this stand
Of royal blood shall be abroach, *atilt*, and run
Even to the lees of honour.
Beaum. & Fletch. Philaster, Act v. sc. 1.

ATLANTE'AN. Lat. *Atlanteus*, having the strength of *Atlas*.

Princely counsel in his face yet shon
Majestick though in ruin: sage he stood
With *Atlantean* shoulders, fit to bear,
The weight of mightiest monarchies.
Milton. Paradise Lost, b. ii.

Where are the pillars, that support the skies?
What more than *Atlantean* shoulder props
Th' incumbent load? what magic, what strange art,
In fluid air these ponderous orbs sustains?
Young, Night 9.

A'TMOSPHERE. } Fr. *Atmosphère*; It. ATMOSPHE'RICAL. } *Atmosfera*; Sp. *Atmosphera*; Gr. Ατμος, breath, and σφυρα, a sphere, or globe. See the quotation from Derham.

I shall but just mention the admirable use of our *atmosphere* in ministring to the enlightening of the world, by its reflecting the light of the heavenly bodies to us; and refracting the sun beams to our eye, before it ever surmounteth our horizon; by which means the day is protracted throughout the whole globe; and the long and dismal nights are shortened in the frigid zones, and day sooner approacheth them; yea the sun itself riseth in appearance (when really it is absent from them), to the great comfort of these forlorn places.—*Derham. Physico-Theology*, b. i. c. 1.

I question whether we have any air here below, that is in other than a preternatural or violent state; the lower part of our *atmospherical* air being constantly compressed by the weight of the upper parts of the same air, that lean upon them.—*Boyle. Works*, vol. v. p. 207.

How as a talisman of magic fame,
Th' *atmosphere* conveys th' enlight'ning beam,
Reflects, inflects, refracts the orient ray,
Anticipating sheds the rising day.
Brook. Universal Beauty.

A'TOM.
A'TOMY.
ATO'MICAL.
ATO'MICALLY.
ATO'MICISM.
ATO'MISM.
A'TOMIST.
A'TOMISE.
ATOMO'LOGY.
} Fr. *Atome*; It. *Atomo*; Sp. *Atomo*; Lat. *Atomus*; Gr. Ατομος, from α, priv. and τεμνειν, to cut.

That which cannot be cut, divided, or separated into smaller particles. See the quotation from Tillotson.

Meaning thereby, the resolution of the soul into a thing that hath neither intelligence nor any sense at all, which Epicurus holding to be a dissipation thereof into (I wot not what) emptinesse or voidnesse, and small indivisible bodies, which he termeth *Atomy*; by that means cutteth off (so much the rather) all hope of immortality.
Holland. Plutarch, p. 495.

He that is wise, and marries, and leaves a child well educated, does make mankind his debtor, and departs a benefactor to the world: for when he is *atom'd* into flying dust, he has prepar'd his substitute to administer his part being gone.—*Feltham. On Luke* xiv. 20.

They suppose the matter of which the world is constituted, to be eternal and of itself, and then an infinite empty space for the infinite little parts of this matter (which they call *atoms*) to move and play in: and that these being always in motion, did after infinite trials and encounters, without any counsel or design, or without the disposal and contrivance of any wise and intelligent Being, at least by a lucky casualty, entangle and settle themselves in this beautiful and regular frame of the world which we now see.
Tillotson, vol. i. Ser. 1.

They all would vanish, and not dare appear,
Who *atom-like*, when their sun shined cleare,
Danc'd in his beame; but now his rayes are gone,
Of many hundred we perceive not one.
Browne. Pastorals, b. ii.

Now, I say, as Ephantus, and Archelaus, asserted the corporeal world to be made *of Atoms*, but yet notwithstanding held an incorporeal deity, distinct from the same, as the first principle of activity in it, so in like manner did all other antient *Atomists* generally before Democritus, joyn theology and incorporealism with their *Atomical* physiology. They did *Atomize* as well as he, but they did not atheise; but that atheistical *Atomology* was a thing first set on foot afterward by Leucippus and Democritus.
Cudworth. Intellectual System, p. 26.

These *atomic* theists utterly evacuate that grand argument for a God, taken from the phenomenon of the artificial frame of things, which has been so much insisted upon in all ages.—*Id. Ib.*

Empedocles, who was a Pythagorean also, did physiologize *atomically*.—*Id. Ib.* p. 14.

However this seems to have had its rise from nothing else but this Philosopher's not being able to understand the *atomical* hypothesis, which made him decline it, and substitute this spurious and counterfeit *atomism* of his own in the room of it.—*Id. Ib.* p. 16.

In this first chapter we have quite disarmed atheism of *atomicism*.—*Id. Ib.* Pref.

ATO'NE, *ad.*
ATO'NE, *v.*
ATO'NEMENT.
ATO'NEMAKER.
} To be, or cause to be, *at one*. To be in unity or concord, in friendship or amity: to agree; to return or restore to favour; to reconcile, to satisfy, to propitiate. See ONE and ONEMENT.

Heo maden certeyne couenaunt that heo were al *at on*.
R. Gloucester, p. 113.

Sone thei were *at one*, with wille *at on* assent.
R. Brunne, p. 220.

If gentilmen, or other of that contree
Were wroth, she wolde bringen hem *at on*,
So wise and ripe wordes hadde she.
Chaucer. The Clerkes Tale, v. 8313.

But also [it is required] that thou be feruent & diligent to make peace and to go betwene, where thou knowest or hearest malice and enuie to be, or seest hate or strife to arise between person and person, and that thou leaue nothing vnsought, to set them *at one*.
Tyndall. Workes, p. 193.

And lyke as he made the Jewes and the Gentiles *at one* betwene themselues, euen so he made them both *at one* with god, that there should be nothing to breake the *atonement*, but that the thinges in heauen and the thynges in earth, shoulde be ioyned together as it were into *one* body.
Udal. Ephesians, c. 2.

Of which good prouision none of vs hath any thing the lesse nede, for the late made *attonemente*, in whyche the kinge's pleasure hadde more place then the parties willes.
Sir T. More. Workes, p. 40.

Paul sayth, 1. Timo. ij. One God, one Mediatour (that is to say, aduocate, intercessor, or an *atonemaker*) betwene God & man: the man Christ Jesus which gaue him selfe a raunsom for all men.—*Tyndall. Workes*, p. 158.

And that there is ut one mediatour Christ, as Paul. 1. Tim. ii. And by that word vnderstand an *attonemaker*, a peace maker and brynger into grace and fauour, hauyng full power so to do.—*Id. Ib.* p. 158. *The Testam. of M. W. Tracie.*

Lod. Is there deuision 'twixt my Lord, and Cassio?
Des. A most unhappy one: I would do much
Tattone them, for the loue I bear to Cassio.
Shakespeare. Othello, Act iv. sc. 1.

Bar. I have been *attoning* two most wrangling neighbours.
Beaum. & Fletch. The Spanish Curate, Act ii. sc. 4.

——He her aide
Can never seek, once dead in sins and lost;
Attonement for himself, or offering meet,
Indebted and undon, hath none to bring.
Milton. Paradise Lost, b. iii.

Now there we find, that ιλασκεσθαι and εξιλασασθαι all along answer to the כפר, which signifies to appease, to pacify, to reconcile a person offended, to *atone* or make him *at one* again with the offender.—*Beveridge*, vol. i. Ser. 69.

The King and haughty Empress, to our wonder,
If not *aton'd*, yet seemingly at peace.
Dryden. Aurenge-Zebe, Act iii.

But if, the impulse of a wayward mind
Obeying, I have err'd, behold me, now,
Prepar'd to sooth him with *atonement* large
Of gifts inestimable, which by name
I will propound in presence of you all.
Cowper. Homer. Iliad, b. ix.

ATO'P. On top, at or on the top. See TOP. In *Milton, P. Lost*, b. iii. v. 505. The 3d Edition reads *At top*.

Or, when *a top* the hoary western hill
The ruddie Sunne appears to rest his chin,
When not a breeze disturbs the murmuring rill,
And middle warm the falling dewes begin,
The gamesome trout then shows her silverie skin.
Mickle. Syr. Martyn, c. 1.

ATRABILA'IRE. } Fr. *Atrabiliaire*, subject ATRABILA'RIAN. } or belonging to melancholy or black choler, ATRABILA'RIOUS. } (Cotgrave.) From *Ater*, black, and *bilis*, bile, choler. See the quotations from Arbuthnot.

The *atrabilarian* constitution, or a black, viscous and pitchy consistence of the fluids, makes all secretions difficult and sparing.—*Arbuthnot. On Diet.*

From this black adust state of the blood they are *atrabilarious*.—*Id. On Air.*

A preposterous love of mirth hath turned you all into wits, quite down from the sanguine orator of the independent whig to the *atrabilaire* blasphemer of the miracles.
Warburton. Divine Leg. of Moses Vind. Ded.

ATRAME'NTAL. } Lat. *Atrare* (to blacken), ATRAME'NTOUS. } *atratum*, *atramen*, *atra-* ATRAMENTA'CEOUS. } *mentum*, ink, (Vossius.) Black as ink.

Now if we enquire in what part of vitriol this *atramental* and denigrating condition lodgeth, it will seem especially to lye in the more fixed salt thereof
Brown. Vulgar Errours, b. vi. c. 12.

The second way whereby bodies become black, is an *atramentous* condition or mixture: that is, a vitriolate or copperose quality conjoyning with a terrestrious and astringent humidity.—*Id. Ib.*

His helmet was of old rusty iron, but the vizor was brass, which, tainted by his breath, corrupted into copperas, nor wanted gall from the same fountain; so that whenever provoked by anger or labour, an *atramentous* quality of most malignant nature was seen to distil from his lips

Swift. The Battle of the Books.

But upon a strict scrutiny, I plainly could distinguish the vitreous and crystaline humours, yea, the ligamentum ciliare, and the *atramentaceous* mucus.

Derham. Physico-Theology, b. iv. c. 2. Note.

ATROCIOUS. } Fr. *Atroce*; It. *Atroce*; Sp. *Atroz*; Lat. *Atrox*. *Prater* ATROCEM *animum Catonis.* Vossius thinks, *Atrocem* here is plainly Ατρωτον, that is, unconquered. The *Scholiast* interprets *Atrocem* by *Constantem*, which favours the derivation from the Gr. Ατρεχης (from α and τρεχειν) that cannot be *turned*; inflexible, immovable.

Atrociously wicked, then, is inflexibly, immovably wicked; so wicked as not to be *turned* from wickedness; remorseless: and therefore applied to—

Excessive, enormous, outrageous wickedness, or criminality.

The words are not common in our older writers.

Al thys proces I say shal I nothyng nede to speake of, as thinge so comenly knowen, that for the *atrocyte* of the story, and the wonderfull woorke of God therein, almost everye childe hathe heard.—*Sir T. More. Workes*, c. 2.

I never recal it [the Duke of Buckingham's murder] to mind without a deep and double astonishment of my discourse and reason. First, of the very horror and *atrocity* of the fact in a christian court, under so moderate a government.—*Wotton. Reliquiæ*, p. 182.

When Catiline was tried for some *atrocious* murders, many of the consulars appeared in his favour, and gave him an excellent character

Porteus. On the Beneficial Effects of Christianity, Ap.

As to my publishing your letters, I hold myself fully justified by the injury you had done me by abusing me infamously and *atrociously*.—*Lowth. To Warburton*, Let. 2.

Bad as Herod was, the petition of Salome at first shocked him, "The king was sorry." He thought of John's character, the *atrociousness* of the murder, and the opinion which the world would entertain of the murderer.

Horne. Life of St. John the Baptist.

ATROPHY. Fr. *Atrophie*; It. *Atrophia*; Sp. *Atrophia*, Lat. *Atrophia*; Gr. Ατροφια; from α priv. and τρεφειν, to nourish. See the quotation from Pliny.

It reviveth those parts that mislike and feel no benefit of nutriment of meat, which they call in Greek *atrophia*.

Holland. Pliny, b. ii. c. 25.

These, and the like, are the greate desiderata (as well as the reformation of the coine,) which are plainely wanting to the consummate felicity of this nation; and divers of them of absolute necessitie to its recovery from the *atrophy* & consumption it labours under.

Evelyn. Memoirs, vol. ii. p. 277.

The shaking head, and the contracted limb;
And lingring *atrophy* and hoary age.

Jago. Edge Hill, b. iv.

ATTA'CH, v. } Fr. *Attacher*; It. *Attaccare*; Bar. Lat. *Attachiare*; A. S. *Tæcan*, capere. (Hickes, *Gram. Fr. Theo.*)
ATTA'CHMENT. }

To take, or touch; to take, or tack; to apprehend, to seize, to hold fast, to annex, to fix, or fasten; both literally and metaphorically.

Two busses wer forfaren, that in the tempest brak,
The goties *attached* waren to the kyng of Ciptes Isaac

R. Brunne, p. 158

Hastely shall death *attache* thé for their wickednesse eake, and quicke shall they droppe into hel with Chore, Dathan, and Abyron.—*Bale. Image*, pt. iii.

The same date also, Sir Richard Empson knight, and Edmonde Dudley Esquier, greate counsailers to the late kyng, were *attached* and brought to the Tower, not to the litle trouvsing of many persones, whiche, by them wer greved, whiche *attachement* was thought to bee procured by malice of theim, that with their authoritie in the late kynge s daies wer offended.—*Hall. Hen. VIII.* an. 1.

The King was greatly mooued at her speech;
And all with suddaine indignation fraught,
Bade on that messenger rude hands to reach,
Eftsoones the gard, which on his state did wait,
Attach'd that tutor false, and bound him strait

Spenser. Faerie Queene, b. i. c. 12.

First from the park let vs conduct them thither,
Then homeward every man *attach* the hand
Of his fair mistresse.—*Shakesp. Love's L. L.* Act iv. sc. 3.

My father was *attached*, not attainted,
Condemn'd to dye for treason, but no traytor.

Shakespeare. 1 Part Henry VI. Act ii. sc. 4.

This care of Malchus hath the loudest tongue to blazon the praise of thy clemency and goodness to thy very enemies, wherefore came that man, but in a hostile manner to *attach* thee!—*Bp. Hall. Cont. Peter and Malchus.*

There is no man but is more *attached* to one particular set or scheme of opinions in philosophy, politics, and religion, than he is to another; I mean if he hath employed his thoughts at all about them. The question we should examine, then, is, how came we by those *attachments*?

Mason. On Self Knowledge.

ATTA'CK, v. } Fr. *Attaquer*; It. *Attaccare*; Sp. *Atácár*; Lat. *Attach*, differently written and applied. *Attack*, so written, does not appear a very old word in the language; its place was supplied by *Assault.*
ATTA'CK n. }

To touch, (sc. with force, violence,) to assault; to begin or commence hostilities.

——— Satan, who that day
Prodigious power had shewn, and met in armes
No equal, raunging through the dire *attack*
Of fighting Seraphim, confus'd, at length
Saw where the sword of Michael smote.

Milton. Paradise Lost, b. vi.

Æneas, gone to seek th' Arcadian prince,
Has left the Trojan camp without defence;
And, short of succours there, employs his pains
In parts remote, to raise the Tuscan swains:
Now snatch an hour that favours thy designs,
Unite thy forces and *attack* their lines.

Dryden. Virgil. Æneis, b. ix.

He [Henry V.] drew up his army on a narrow ground between two woods which guarded each flank; and he patiently expected in that posture the *attack* of the enemy.

Hume. History of England, an. 1415.

ATTA'IN, v. } Fr. *Attaindre*; Lat. *Attinere*, to hold, to reach, (*Ad-tenere*, to hold.)
ATTA'IN, n. }
ATTA'INABLE.
ATTA'INABLENESS.
ATTA'INMENT.

To reach, to come to; to get, gain, or procure. See OBTAIN.

Fortune him had enhaunsed so in pride,
That verayly he wend he might *attaine*
Unto the sterres upon every side.

Chaucer. The Monke's Tale, v. 14,502.

In armes he that woll trauaile,
Or elles loues grace *atteine*,
His loose tonge he mote restreine,
Whiche beareth of his honour the keie.

Gower. Con. A. b. i.

But God forbyd, that any man so iudge of Christe: or thinke that the grace of hys gospel dooeth lacke any perfection, so that toward the *attainment* of saluacion, we should nede to seeke somewhat out of Moses lawe.

Udal. Galathians, c. ii.

Yet he who reigns within himself, and rules
Passions, desires, and fears, is more a king;
Which every wise and virtuous man *attains*
And who *attains* not, ill aspires to rule
Cities of men, or head-strong multitudes.

Milton. Paradise Regained, b. ii.

Ambition is an infinite folly when it has *attained* to the utmost pitch of humane greatness, it soon fails to making pretensions upon heaven.—*Dryden. Life of Virgil.*

So pleas'd at first the tow'ring Alps we try,
Mount o'er the vales, and seem to tread the sky,
Th' eternal snows appear already past,
And the first clouds and mountains seem the last:
But those *attain'd* we tremble to survey,
The growing labours of the lengthened way.

Pope. Essay on Criticism.

Crowns and diadems, the most splendid terrene *attains*, are akin to that which to-day is in the field, and to-morrow is cut down and wither'd.—*Glanvil. On Dogmatizing*, c. 24.

Our appetites do prompt to industry as inclining to things not *attainable* without it.—*Barrow*, vol. iii. Ser. 18.

It [industry] sweeteneth our enjoyments, and seasoneth our *attainments* with a delightful relish.—*Id.* vol. iii. Ser. 20.

While we are curious in tracing the progress of barbarism, we wonder more that any arts existed, than that they *attained* no degree of perfection.

Walpole. Anecdotes of Painting, vol. i. c. 2.

Yet there is left *attainable* by man,
What may survive the grave; it is the fame
Of gen'rous actions; this do you *attain*.

Glover. Athenaid, b. xxiv.

From the *attainment* of every desired object the desire is satisfied; a man rich in himself, has obtained his object!

Sir Wm. Jones. Hitópadésa.

ATTA'INT, v. } Fr. *Attaindre*, perhaps from *Teindre*; Lat. *Tingere*; to stain. Whence Fr. *Teint*, Lat. *Tinctus*, stained; as we say, he is *attainted* or *tainted* of treason, &c., that is, *stained*, (Minshew.)
ATTA'INT, n. }
ATTA'INT, adj. }
ATTA'INTMENT.
ATTA'INTURE.
ATTA'INDER.

To stain, to infect, to pollute, to corrupt; to spoil; to accuse, to charge, to convict, of being (tainted) stained or corrupted, (sc. by crime, or guiltiness,) of felony, or treason.

At his comyng he fond of clerkes & men of pleynt,
And justice of the loud of falsnes was *atteynt*.

R. Brunne, p. 216.

Here eyre was a aysour, that nevere swor treuthe,
On Robert two tounged, a *teynt* at eche enqueste.

Piers Ploughman, p. 400.

The last three which were Powell, Fetherston, and Abel, were put to death for treason, and in their *attainder*, is speciall mencion made of their offences, which was for the denying of the king's supremacie, and affirming that his mariage with the Ladie Katheryn was good. These with other were the treasons, that they were *attainted* of, and suffered death for.—*Grafton. Hen. VIII* an. 33.

For, Amoret right fearfull was and faint
Lest she with blame her honour should *attaint*,
That every word did tremble as she spake,
And every looke was coy, and wondrous quaint.

Spenser. Faerie Queene, b. iv. c. 1.

Beside this if the matter doo iustlie proceed against him, it is a world to see now and then how the honest yeomen that haue bona fide discharged their consciences shall be sued of an *attemet*, and bound to appeere at the Starre chamber.—*Holinshed. Chron.* b. ii. c. 4. *The Descrip. of Eng.*

The king [Hen. III.] did giue them all the earles lands there, which now were forfeited by vertue of his *attainture*.

Speed. Hist. of Great Britain, an. 1234.

A man unto whom nature hath so crowded humors, that his valour is crusht into folly; his folly sauced with discretion, there is no man hath a vertue, that he hath not a glimpse of, nor any man an *attaint*, but he carries some *staine* of it.—*Shakespeare. Troil. & Cress.* Act i. sc. 2.

Was not thy father, Richard, earl of Cambridge,
For treason executed in our late king's dayes?
And by his treason, stand'st not thou *attainted*,
Corrupted, and exempt from ancient gentry?

Id. 1 Part Hen. VI. Act ii. sc. 4.

King. My tender youth was neuer yet *attaint*
With any passion of inflaming loue.—*Id. Ib.* Act v.

The question will be, whether these canons for blood were in use in this kingdom or no? the contrary whereof may appear by many precedents in R. 3. and H. 7. and the beginning of H. 8 in which time there were more *attainted* than since or scarce before.—*Selden. Table Talk.*

"This manor and castle were made over by Hen. VIII. to that great man Cardinal Wolsey, upon whose *attainment*, that sacrilegious prince re-annexed it to the crown.

Ashmole. Berkshire, i. 45

The strong limb'd steed beneath his harness faints,
And the same shiv'ring sweat his lord *attaints*.

Dryden. Brit. Red.

By *attainder* also, for treason or other felony, the blood of the person *attainted* is so corrupted, as to be rendered no longer inheritable.—*Blackstone. Commentaries*, b. ii. c. 15.

ATTA'STE. A taste; to taste, or cause to taste. See TASTE.

Yes, dame, quod hir paramour, be thou not agast;
This is his own staf thou seyst, therof he shall *atast*.

Chaucer. The Pardoneres & Taperes.

Well, thus did I for want of better wit,
Because my parents naughty brought me up;
For gentlemen (they said) was nought so fit,
As to *attaste* by bold attempts the cup
Of conquest's wine.—*Mirror for Magistrates*, p. 297.

The first day shee was *attasted* with beating & fire, and that the more greuously, because the tormenters were angry, that a womã should set them so light.

Vives. Instruction of a Christian Woman, b. i. c. 12

ATTE'MPER, v. } From the Lat. *Attemperare*; constantly so rendered by Chaucer, in his version of Boethius. See To TEMPER.
ATTE'MPER, adj. }
ATTE'MPERANCE.
ATTE'MPERATE.
ATTE'MPERLY.

To moderate, to regulate, to accommodate; to modify, to qualify, to mitigate, to allay, to assuage.

Repletion he made hire never sike;
Attempre diete was all hire physike,
And exercise, and hertes suffisance.
Chaucer. The Nonnes Preestes Tale, v. 14,844.

As wel in gost as body, chast was she:
For which she floured in virginitee,
With all *attemperance* and patience.
Id. The Doctoure Tale, v. 11,980.

Also the humilitee of mouth is in foure thinges; in *attemperal* speche; in humilitee of speche; and whan he confesseth with his owen mouth, that he is awiche as he thinketh that he is in his herte.—*Chaucer. The Persones Tale.*

For goddes love drinke more *attemprely*:
Win maketh man to lesen wretchedly
His mind, and eke his lymmes everich on.
Id. The Sompnoures Tale, v. 7635.

There maie no welth ne pouerte
Attempren them to the deserte
Of buxomnes by no wise.
For ofte tyme thei despise
The good fortune as the bad.—*Gower. Con. A.* b. i.

To the ende that eftsones the delectable sweteneese of the glorie should be brought to a *temprs* with the mencion of death.—*Udal. Luke*, c. 9.

This hathe euer ben sene in all stories. That the emprowrs and kinges will *attemper*, bende and bowe all religions and beleifes vnto their owne profit and pleasures.
Joye. Exposicion of Daniel, c. 8.

The noble and worthie persons, that did cast slouth away from them, haue lefte of them eternal memorie, not wylling to learne all onelie one science to *attempre* their vnderstading with, but also trauailed to learne diuers other.
Golden Boke, c. 3.

His *attemperance* it was so great, and shewed himselfe so iust with one and other, that neither his frends, that agreed with him, were sorrowfull, nor his enemies, for any disfauour, went away complaining and angry.—*Id.* c. 15.

Thus they taryed in the Isle of Rodes a good seasone to refreashe theym, and to sette euery thynge in good ordre, for the ayre was more *attemparate* there than wheras they had ben in Turkey.—*Berners. Froissart. Chron.* vol. ii. c. 224.

Trowe it is, holy father, that we haue created you as pope, on ye condycion that to your power ye shulde ayde to reformme the churche, and to bring it into parfyte vnyon; and this ye haue alwayes sayd and mayntayned; therfore syr, aunswere *attemperately*, and in suche maner as we may prayse you, for syr, ye ought better to know your owne corage than we.—*Id Ib.* c 233.

Neither did men interpret their oathes and construe lawes to serve their own purpose, but rather *attempered*, and framed their lives and demeanour thereunto.
Holland. Livy, p. 102.

Though the water being a cold element, the most wise God hath so *attempered* the blood and bodies of fishes in general, that a small degree of heat is sufficient to preserve their due consistency and motion and to maintain life
Ray. On the Creation.

But if any one do use these conclusions for the directing of his practice, and *attemperate* his actions accordingly: then do these sciences and conclusions become practical
Barrow. Math. Lectures, Lect. 4.

The preservation of bodies in their own state, or a prevention of their dissolution and corruption, if possible, can certainly be effected no other way than by proper and exquisite *attemperations* of nature.
Shaw. Bacon. Mythology of the Ancients (*Orpheus*).

Here fondly form a structure of their own,
And bind the vault of solitary stone;
Or clay, or timber, oft *attempring*, mould,
And round their form the ductile mansion fold.
Brookes. Universal Beauty, b. vi.

ATTE'MPT, *v.* Fr. *Attenter*; Lat. *Tentare*, from *Tentum*, (past part. of *tenere*,) held, tried, examined. See TEMPT.
ATTE'MPT, *s.*
ATTE'MPTABLE.
ATTE'MPTER.
A'TTEMTATE.
To try, to put upon trial or proof; to essay, to endeavour, to enterprize, to undertake.

But his horrible cruelteo,
That might *attempte* no pitee,
Out of hir chamber forth he wente
All full of wrath in his entente,
And toke the counsaile in his herte,
That she shall not the death asterte.—*Gower. Con. A.* b. iii.

Thou ar his wife; lefull it is for the
For to *attempt* his fansie by request.—*Surrey. Æneis*, b. iv.

It is our duetie to employe oure diligence to thys ende, that we may finyshe the thing we goe about, if God be fauourable vnto our *attemptes*, without whose ayde, mannes endeuoyre is able to bring nothing to effecte.
Udal. Hebrues, c. 6.

Heritiques dooe attempte and laboure to cutte in soondre the doctrine of the gospel: but Christe on euerye syde fenning those that are his, turneth the deuilishe *attemptates* of the others to the profiting and betteryng of the porcion that is vncorrupted.—*Id. Luke*, c. 5.

A straunge *attemptate* to the stage
if that thou darst commit,
And darste a personage vnseene,
in nouell manner fitte:
Marke well, wherwith thou didst begin.
Drant. Horace. The Arte of Poetrye.

Seek not *temptation* then, which to avoid
Were better, and most likelie if from me
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancie, approve
First thy obedience; th' other who can know,
Not seeing thee *attempted*, who attest.
Milton. Paradise Lost, b. ix.

—— I am afraid they haue awak'd
And 'tis not done: th' *attempt*, and not the deed,
Confounds vs: hearke: I lay'd their daggers ready.
Shakespeare. Macbeth, Act ii.

—— Still expressing
The Son of God, with Godlike force indu'd
Against th' *attempter* of thy Father's throne
And thief of Paradise.—*Milton. Paradise Regained*, b. iv.

This gentleman, at that time vouching (and upon warrant of bloody affirmation) his to be more faire, virtuous, wise, chaste, constant, qualified, and lesse *attemptible* than any, the rarest of our ladies in Fraunce.
Shakespeare. Cymbeline, Act i. sc. 5.

And king of this great nation, populous,
Stout, valiant, pow'rful both by sea and land;
Attemptate, able, worthy, generous,
Which joyfully embraces thy command.
Daniel. Panegyrick Congratulatory.

New ways I must *attempt*, my groveling name
To raise aloft, and wing my flight to fame.
Dryden. Virgil, Geor. 3.

Complaints of this most execrable *attentate* were made, and several oaths to confirm this were offer'd.
Wood. Athen. Oxon. W. Prynne.

This is that most illustrious House of Nassau and Orange, which God hath so highly honoured above all the families of the earth, to give a check to two great aspiring monarchies of the West, and bold *attempters* upon the liberties of Europe: to the one in the last age; and to the other in the present.—*Tillotson*, vol. i. Ser. 32.

The state that strives for liberty, though foil'd,
And forc'd t' abandon what she bravely sought,
Deserves at least applause for her *attempt*,
And pity for her loss.
Cowper. Task, b. v.

ATTE'ND.
ATTE'NDANCE.
ATTE'NDANT, *s.*
ATTE'NDANT, *adj.*
ATTE'NDER.
ATTE'NDMENT.
ATTE'NT.
ATTE'NTION.
ATTE'NTIVE.
ATTE'NTIVELY.
ATTE'NTIVENESS.
ATTE'NTLY.
Fr. *Attendre, Attentif*; It. *Attendere*; Sp. *Atentarse*; Lat. *Attendere*, to stretch to or towards, (*Ad-tendere*, to stretch.)
To stretch, reach, lean or bend to; to wait upon or accompany, to watch or observe, to follow or ensue:—to keep the mind to, to mind, to heed.

A man shal winne us best with flatterie;
And with *attendance*, and with businesse
Ben we ylimed bothe more and lesse.
Chaucer. The Wife of Bathes Tale, v. 6515.

But of the nymphes as thei telle,
In euery place where thei dwelle,
Thei ben all redy obeisant
As damoyselles *attendant*
To the goddes, whose seruice
Thei mote obeie in all wise.—*Gower. Con. A.* b. v.

And at the threshold of her chamber dore,
The Carthage lords did on the quene *attend*.
Surrey. Virgile. Æneis, b. iv.

They are not his lambes but vile gotes, that rather *attendeth* to the voice of straungers, than to the true shepheard Christ.—*Bale. Image of both Churches*, pt. ii.

This xxv yere, was a parlyament holden at St. Edmódes Bury in Suffolke, to yᵉ which towne, all the cõmons of that coũtree were warnyd to come in theyr moost defencyble aray, to gyue *attendaunce* vpon the kynge.
Fabyan. an. 1447.

Farewell deer loue whome I haue loued and shall,
Both in this world, and in the world to come,
For proofe whereof my sprite is Charon's thrall,
And yet my corpse *attendant* on thy toome.
Gascoigne. Dan Bartholomew.

The disciples beyng more *attent* and diligent by this lytle chydyng, vnderstode that Jesus ment that they shuld take hede diligentlye, and beware of the doctrine of the Pharisees.
Udal. Mathew, c. 16.

But Gabriel exciteth Daniel to be *attent* that he might in very dede and in expresse wordes vnderstand the visoun.
Joye. Exposicion of Daniel, c. 9.

My senses all take heede,
And yee my wittes beware
That you *attentive* be on hir
And for none other care.—*Turberville. To a late Friend.*

And Cryst himself doth not onely deduce vs vnto the reading of this boke (but also commandeth vs *attentyuely* to consyder of how waighty and great thinges Daniel's prophecye teeheth vs.—*Joye. Expos. of Daniel. Pistle Ded.*

I heard my selfe proclaim'd,
And by the happy hollow of a tree,
Escap'd the hunt. No port is free, no place
That guard, and most vnusall vigilance
Do's not *attend* my taking.—*Shakes. K. Lear*, Act ii. sc. 3.

All knees to thee shall bow, of them that bide
In heav'n, or earth, or under earth in hell;
When thou *attended* gloriously from heav'n
Shalt in the sky appear.—*Milton. Paradise Lost*, b. iii.

—— Where stand of old
Myriads between two brazen mountains lodg'd
Against a solemn day, harnest at hand,
Celestial equipage; and now came forth
Spontaneous, for within them spirit liv'd,
Attendant on their Lord.
Id. Ib. b vii.

—— I had thought
They had parted so much honesty among 'em,
At least good manners, as not thus to suffer
A man of his place, and so neere our fauour
To dance *attendance* on their Lordship's pleasures.
Shakespeare. King Hen. VIII. Act. v. sc. 2.

Season your admiration for a while
With an *attent* eare; till I may deliuer
Vpon the witnesse of these gentlemen,
This maruell to you.
Id. Hamlet, Act i. sc 2.

But all the while that he these speeches spent,
Vpon his lips hong faire Dame Hellenore,
With vigilant regard, and due *attent*.
Spenser. Faerie Queene, b. iii. c. 9.

—— He now prepar'd
To speak; whereat their doubl'd ranks they bend
From wing to wing, and half inclose him round
With all his Peers. *attention* held them mute.
Milton. Paradise Lost, b. i.

—— Thy words
Attentive, and with more delightful eare,
Divine instructor, I have heard, then when
Cherubic songs by night from neighbouring hills
Aereal musick send.
Id. Ib. b. v.

One of the prettyest touches of all, and that which angl'd for mine eyes was, when at the relation of the Queen's death, (with the manner how she came to't brauely confess'd, and lamented by the King,) how *attentiuenesse* wounded his daughter—*Shakespeare. Winter Tale*, Act v. sc. 2.

He that would know what a man believes, let him *attend* rather to what he does than to what he talks.
Tillotson, vol. i. Ser. 7.

As when some great and gracious monarch dies,
Soft whispers first and mournful murmurs rise
Among the sad *attendants*; then, the sound
Soon gathers voice, and spreads the news around.
Dryden. Eleonora.

What is learning but diligent *attendance* to instruction of masters, skilled in any knowledge, and conveying their notions to us in word or writing?—*Barrow*, vol. iii. Ser. 22.

His words, how charming, affable, and sweet!
How just his censure, and how sharp his wit!
How did his charming conversation please,
The blest *attenders* on his hours of ease
Duke. On the Death of Charles II.

Heraclitus wept preposterously, and made a hell on earth: for rejecting the consolations of life, he passed his dayes in teares, and the uncomfortable *attendments* of hell.
Brown. Vulgar Errours, b. vii. c. 16.

It happened that, while the said Sir John repaired often to an ordinary in Bath, a female *attendress* at the table, neglecting other gentlemen which sat higher, and were of greater estates, applyed herself wholly to him, accommodating him with all necessaries, and preventing his asking any thing with her officiousness.
Fuller. Worthies. Somersetshire.

The natural reason of this rule is plain, for two different Independent actions distract the *attention* and concernment of the audience, and consequently destroy the intention of the poet.—*Dryden. Pref. to Troil. & Cress.*

Ixion seems no more his pains to feel,
But leans *attentive* on his standing wheel.
Id. Virgil, Geor. 4.

His leave obtain'd, our native soil we name,
And tell th' important cause for which we came.
Attentively he heard us, while we spoke.—*Id. Æn.* b. xi.

Whereupon Eusebius ..... begg'd Eugenius to tell us what it might be, which his *attentiveness* to the motions of the lark made us presume he was thinking on.
Boyle. Occas. Refl. Dis. 2 s. 4

That who doth *attently* regard a locust or a caterpillar, or any other viler animal, shall every where therein discover a wonderful art and diligence, is an aphorism dropt even from the gloomy pen of Cardan.—*Barrow*, vol. ii. Ser. 6.

Due *attention* to the inside of books and due contempt for the outside, is the proper relation between a man of sense and his books.—*Chesterfield*, Let. 174.

ATTE'NUATE, *v.* } Fr. *Attênuer*; It. *Attenuare*; Sp. *Atenuár*; Lat. *Attenuare*, to thin, (*Ad*, and *tenuis*, thin, from *tendere*, to stretch, because things which are stretched or extended, are thereby *attenuated* or thinned, Vossius.)
ATTE'NUATE, *adj.*
ATTENUA'TION.
ATTE'NUANT, *adj.*

To thin, to make thin or small; to lessen, weaken, or impair.

Dry figges and old, havinge power to *attenuate* or make humours currant, make the body soluble, and do cleuse the rayues.—*Eyot. Castel of Health*, b. ii. c. 14.

The evils that come of exercise are, first, that it maketh the spirits more hot and predatory. Secondly, that it doth absorb likewise, and *attenuate* too much the moisture of the body.—*Bacon. Nat. Hist.* § 299.

By fire the spirit of the body is first refined, and then emitted, wherefore the refining or *attenuation* causeth the Light.—*Id. Ib.* § 683.

Of such concernment too is drink and food,
T' incrassate, or *attenuate* the blood
Dryden. Lucretius, b. iv.

By the water-glasses the account was not regular from *attenuation* and condensation, whereby the element is altered, the hours were shorter in hot weather than in cold, and in summer than in winter.
Brown. Vulgar Errours, b. v. c. 18.

They put into the stomach those things that be *attenuant*, incisive, and sharp, for to provoke and stir up the appetite.
Holland. Plutarch, p. 642.

ATTE'ST *v.* } Fr. *Attester*; It. *Attestare*; Sp. *Atestiguar*; Lat. *Attestare*, to witness to, (*Ad-testare*, to witness; which Vossius thinks is from the Gr. Θεάομαι, to put or place a person (sc.) to see, observe, notice, witness.)
ATTE'ST, *n.*
ATTESTA'TION.
ATTE'STER.

To witness, to call upon or invoke as witness, as one who sees, observes, knows; to witness or bear witness to, to avouch.

Fathers, that like so many Alexanders,
Have in these parts from morne till even fought,
And sheath'd their swords, for lack of argument.
Dishonour not your mothers: now *attest*
That those whom you call'd fathers, did beget you
Shakespeare. Hen. V. Act iii. sc 1.

Sith yet there is a credence in my heart:
An esperance so obstinately strong,
That doth insert *that test* [*th' attest*] of eyes and ears,
As if those organs had deceptious functions,
Created only to calumniate.—*Id. Troil. & Cres.* Act v. sc 2.

If chance the radiant sun with farewell sweet
Extend his ev'ning beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
Milton. Paradise Lost, b. ii.

No sooner had the star brought them within the noise of Jerusalem, then it is vanished out of sight. God would have their eyes lead them so far, as still their tongues might be set on work, to win the vocal *attestation* of the chief priests and scribes to the fore-appointed place of our Saviour's nativity.—*Bp. Hall. Cont. The Sages.*

That heard the adversary, • • •
• • • and with the voice divine
Nigh thunder struck, th' exalted man to whom
Such high *attest* was giv'n, awhile survey'd
With wonder. *Milton. Paradise Lost*, b. i.

So let Latona's double offspring hear,
And double fronted Janus, what I swear;
I touch the sacred altars, touch the flames,
And all those pow'rs *attest*, and all their names.
Dryden. Virgil. Æneis, b. xii.

Prodigious actions may as well be done
By weaver's issue, as by prince's son.
This arch-*attestor* for the publick good,
By that one deed ennobles all his blood.
Id. Absolom & Achitophel.

"This is my beloved Son, in whom I have been well pleased," was the *attestation* given from God to our Lord.
Barrow, vol. iii. Ser. 40.

The congregation *attested* the completion of this prophecy of the psalmist, in one branch of it,—in the "grace" which literally, it seems, "was poured upon his lips."
Horsley, vol. i. Ser. 6

There is satisfactory evidence that many, pretending to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undertaken and undergone in *attestation* of the accounts which they delivered, and solely in consequence of their belief of the truth of those accounts: and, that they also submitted, from the same motives, to new rules of conduct.
Paley. Evidences, vol. i. Prop. 1.

A'TTICISE. } Gr. Ατττικιζειν, to imitate the manner of speaking or writing of the *Attici* or Athenians; to follow or favour the Athenians.
A'TTICISM.
A'TTICK.
A'TTICAL.

There while they acted and over acted, among other young scholars, I was a spectator; they thought themselves gallant men, and I thought them fools; they made sport, and I laughed; they mis-pronounc'd and I mislik'd, and to make up the *atticism*, they were out, and I hist.
Milton. Apology for Smectymnuus.

Tydeus and his accomplices had been put to death by Pædaritus for *atticism*, and the rest of the city was kept in awe, but by force, and for a time.—*Hobbes. Thucyd.* b. viii.

Now if this be not the common *attical* acception of it; yet it will seem agreeable to the penning of the New Testament, in which whosoever will observe, may find words and phrases which perhaps the *attick* purity, perhaps grammar, will not approve of.—*Hammond. Works*, vol. iv. p. 659.

Tydeus, the Ionian, and his adherents, having been lately put to death by Pædaritus for *atticizing*, and the rest of the citizens obliged by necessity to submit to the few, each individual amongst them suspecting his neighbour.
Smith. Thucydides, b. viii.

If any will still excuse the tyrant for *atticising* in those circumstances, it is hard to deny them the glory of being the faithfullest of his vassals.—*Bentley. Dissert. on Phalaris.*

If you will needs be witty, take once more your example from the fine author of The Difficulties and Discouragements, and learn from him the difference between *attic* irony and elegance of wit, and your intemperate scurrility and illiberal banter.
Warburton. Divine Legation of Moses, Ded.

ATTI'RE, *v.* } Skinner thinks *Attire* may be from Ger. *Zier-en*, ornare, or from the Fr. *Attour*, head dress, from *Attourner*, to clothe, to adorn. Spelman;—that *Attour* is from *Tourner*, to turn, to change. Menage;—that the Fr. *Tourner* and the It. *Tornare*, are from the Lat. *Tornus*; and Vossius;—that *Tornus* is that instrument with which any thing, τειρεται, that is, *teritur*, *calatur*, is rubbed, is smoothened. Teres atque rotundus. Perhaps all are from the A. S. *Tyrnan*, to turn, bend, wheel or whirle about; and by so turning, to smoothen, to polish. (See TIRE.) And then generally—
ATTI'RE, *n.*
ATTI'RING, *n.*
ATTO'IR.

To dress or put on dress or clothing; to clothe, to invest, to adorn, to dress or prepare (for any thing.)

Hii houede vnder baskes, & newe kniztes made,
And armede & *attired* hom.—*R. Gloucester*, p. 547.

He *attired* him to batalle with folk that he had.
R. Brunne, p. 23

What dos the kyng of France! *atires* him gode naute.
Id. p. 207.

Then we began to dresse vs in our gise
That folke should say we were not vnpurueid
And good wagers among us there we laid
Which of vs was *atired* most goodliest
And of vs all which should be praised best
Chaucer. The Assemblie of Ladies.

By her *attire* so bright and shene
Men might perceiue well and sene
She was not of Religioun
Nor I nil make mencioun
Nor of robe, nor of tresour
Of broch, neither of her rich *attire*.—*Il. Rom. of the Rose.*

But whan she was fully arraied,
And hir *a tyre* was all assaied,
Tho was she fouler vnto see.—*Gower. Con. A.* b. i.

Some frounce their curled haire in courtly guise,
Some pranke their ruffes, and others timely dight
Their gay *attire*; each others greater pride does spight
Spenser. Faerie Queene, b. i. c. 4.

Sir, Sir, be patient: for my part, I am so *attired* in wonder, I know not what to say.—*Shakes. Much Ado*, Act iv. sc. 1.

Now heaven in all her glorie shon, and rowld
Her motions, as the great first movers hand
First wheeld their course: earth in her rich *attire*
Consummate lovly smil'd.—*Milton. Par. Lost*, b. vii.

An easy bank near to this place there was
A seat fair Flora us'd to sit upon,
Curling her clear locks in this liquid glass,
Putting her rich gems and *attirings* on.
Drayton. Leg. of Robert Duke of Normandy.

—— Now by yond heaven
That blushes at my scarlet robes, I'll doff
This womanish *attire* of godly grace,
And cry, he there Lord Cardinal of Guise.
Dryden. D. of Guise, Act ii. sc 1.

With his protruded spear her gentle hand
He wounded, piercing through her thin *attire*
(Ambrosial texture by the Graces wrought)
Her inside wrist, fast by the rosy palm
Cowper. Homer. Iliad, b. v.

—— Ev'ry maiden neat *attir'd*
In finest linen, and the youths in vests
Well-woven, glossy as the glaze of oil.—*Id. Ib.* b. xviii.

ATTITLE. Used by Gower as we now use *Entitle*.

The twelue monethes of the yere
Attitled vnder the powere
Of these twelue signes stonde.—*Gower. Con. A.* b. viii.

A'TTITUDE. It. *Attitudine*; Low Lat. *Aptitudo*; Lat. *Aptare*, to fit. Generally applied to—
The position or gesture *fitted* for the display of some grace, or beauty, or other quality of form.

'Tis the business of a painter in his choice of *attitudes* (posture) to foresee the effect and harmony of the lights and shadows, with the colours which are to enter into the whole.—*Dryden. Dufresnoy*, § 4.

A particular advantage of this *attitude*, so judiciously assigned to virtue by ancient masters, is, that it expresses as well her aspiring effort, or ascent towards the stars of heaven, as her victory and superiority over fortune and the world.—*Shaftesbury. Judgment of Hercules.*

It would add new terrors to the scene, to see an animal browsing on the steep of a perpendicular rock; or hanging on the very edge of a projecting precipice. Virgil seems to have looked at these *attitudes* of terror with delight
Gilpin. Tour to the Lakes

ATTO'LLENT. Lat. *Ad* and *tollere*, *tollens*, from A. S. *Til-ian*, to till, to raise.

All I shall further take notice of, shall be only the exquisite equilibration of these opposite and antagonist muscles, effected partly by the natural posture of the body, and the eye, which is the case of the *attollent* and deprument muscles.—*Derham. Physico-Theology*, b. iv. c. 2

ATTO'RN. } Fr. *Attourner*, to turn over or transfer; A. S. *Tyrnan*, to turn. See the quotation from Blackstone.
ATTO'RNEY, *v.*
ATTO'RNEY, *n.*
ATTO'RNEYSHIP.
ATTO'RNMENT.

An agent, or one acting in the *turn*, stead, or place of another: in battle, at a *tourn*, or *tourney*; in law or other business.

Thou shuldest haue wayted vpon the *atturneyes* and the clerkes, thou shuldest haue runne busely vp and downe, thou muste haue sued for the fauoure of the iudges.
Udal. Mathew, c. 5

The holy womā Susan held hir peace, & ouercame hir enemies: for she defēded not hir self wt reasoning of words, nor with speech of any *atturney*, but the holy womā her self holding hir tongue, her chastity spake for hir.
Vives. Instruction of a Christian Woman, b. i. c. 12.

Reignier of France, I giue thee kingly thankes,
Because this is in trafficke of a king.
And yet me thinkes I could be well content
To be mine owne *atturney* in this case.
Shakespeare. 1 Part Henry VI. Act v. sc. 3.

Your frier is now your prince: as I was then
Advertising, and holy to your businesse,
(Not changing heart with habit.) I am still,
Attornied at your service.
Id. Measure for Measure, Act v. sc. 1.

He [David Jenkyns] was a person of great abilities in his profession, and his counsel was often used by Sir Jo. Banks and Will. Noy in their *attorneyships*.
Wood. Athenæ Oxonienses.

He [Henry VII.] reigned as an *attorney* would have reigned, and would have preferred a conveyancer to Praxiteles.—*Walpole. Anecdotes of Painting*, vol. i. c. 3.

This consent of the vassal was expressed by what was called *attorning* or professing to become the tenant of the new lord; which doctrine of *attornment* was afterwards extended to all lessees for life or years.
Blackstone. Commentaries, b. ii. c. 19.

An *attorney* at law answers to the procurator, or proctor, of the civilians and canonists. And he is one who is put in the place, stead or *turn* of another to manage his matters of law.—*Id. Ib.* b. iii. c. 3.

ATTRA'CT, *v.*
ATTRA'CT, *n.*
ATTRACTIBI'LITY.
ATTRA'CTICAL.
ATTRA'CTION.
ATTRA'CTIVE, *n.*
ATTRA'CTIVE, *adj.*
ATTRA'CTIVELY.
ATTRA'CTIVENESS.
ATTRA'CTOR.
ATTRA'HENT.

Fr. *Attraire*; It. *Attrarre*; Sp. *Atraher*; Lat. *Attrahere*, to draw to, (*Ad-trahere*, from *trans* and *vehere*, *quasi travehere*, Vossius.)

To draw to; to induce, to invite, to tempt, to allure.

So the Lady Margeret, Countesse of Richemond, brought into a good hope of the preferment of her sonne, made Reygnold Bray her most faythfull seruaunt, chiefe solicitor and priuie procurer of thys conspiracie, geuyng him in charge secretly to enuegle and *attract* such persons of yᵉ nobilitie to ioyne with her and take her part as he knewe to be ingenious, faythfull, diligent, and of actiuitie
Grafton. Rich. III. an. 2

——— Heav'n wakes with all his eyes,
Whom to behold but thee, nature's desire,
In whose sight all things joy, with rauishment
Attracted by thy beauty still to gaze.
Milton. Paradise Lost, b. v.

So spake our general mother, and with eyes
Of conjugal *attraction* unreprov'd,
And meek surrender, half embracing lean'd
On our first father. *Id. Ib.* b. iv.

Drawn by th' *attractive* virtue of her eyes,
My touch'd heart turns it to that happy coast;
My joyful North, where all my fortune lies,
The level of my hopes desired most —*Daniel*, Son. 30.

The natural cause of this sphericity of our globe is (according to Sir Isaac Newton's principles), that *attraction*, which the infinite Creator hath stamp'd on all the matter of the universe, whereby all bodies and all the parts of bodies mutually *attract* themselves and one another.
Derham Physico-Theology, b. ii. c. 1.

Which *attraction*, or tendency (particularly of the lesser bodies to the greater, and most prevalent *attracter*, the earth) is called their gravity —*Id. Ib.* b. i. c. 3.

What charms, that can reverse extent,
And null decree and exigent?
What magnes *attracts* and grates,
That can reuocem from *scire facias*!—*Hudibras*, pt iii. c. 1.

Some stones are endued with an electrical or *attractical* virtue.—*Ray. On the Creation.*

If the ayr be agitated or the bodie waved either way: it omits the equilibration, and disposeth itself into the nearest *attractor*.—*Brown. Vulgar Errours*, b. ii. c. 3.

———Cato's soul
Shines out in every thing she acts and speaks,
While winning mildness and *attractive* smiles
Dwell on her looks, and with becoming grace
Soften the rigour of her father's virtues
Addison. Cato, Act i. sc 3.

But now, tho so pure and spiritual a pleasure is a very allowable *attractive* to elevate our thoughts to the most glorious and amiable objects; yet it ought to be the design and the effect of our admiration of God, to produce in us worthy ideas, and more honourable and reverent thoughts of that wonderful and unparalleled being.
Boyle. Works, vol. v. p. 154.

There were then the same incentives of desire on the one side, the same *attractiveness* in riches, the same relish in sovereignty.—*South*, vol. vii. Ser. 14.

Our eyes will inform us of the motion of the steel to its *attrahent*.—*Glanvil. On Dogmatizing*, c. 16.

A new star or meteor appeared in the heavens on purpose to announce his birth, which accordingly *attracted* the notice of those illustrious strangers, who came from a distant country to pay their homage to the infant Jesus.
Porteus, vol. i. Lect. 2.

It is, therefore, the first and most obvious use of retirement, to take off our attention from the things of this world, and thereby to destroy for a time, at least, their *attractions*.
Id. vol. ii. Ser. 4.

ATTRA'P. Fr. *Attraper*, to catch, apprehend, overreach: used as we now use *entrap*; and also as we now use—

To trap, to deck, to clothe. See TRAP.

Thei beyng therof aduertised, departed in greate haste toward kyng Henries army, but thei mete with some that thei loked not for, and were *attrapped* or thei were ware.
Hall. Hen. VI. an. 39.

But Richard his brother being an expert and politique man, so craftilye conueyed, and so wisely ordered himselfe in his stormy tempest, that he was not *attrapped* eyther with net or snare.—*Grafton. Hen. VII.* an. 17.

And shall your horse bee *attrapped* and barbed more richly, and better set out with his capparison, than your wife arraid in her apparrell?—*Holland. Livy*, p. 858.

For, all his armour was like salvage weed
With woody mosse be-light, and all his steed
With oaken leaues *attrapt*, that seemed nt
For saluage weight.—*Spenser. Faerie Queene*, b. iv. c 4.

ATTRI'BUTE, *v.*
A'TTRIBUTE, *n.*
ATTRIBU'TION.
ATTRI'BUTABLE.
ATTRI'BUTIVE, *n.*
ATTRI'BUTIVE, *adj.*

Fr. *Attribuer*; It. *Attribuire*; Sp. *Atribuir*; Lat. *Attribuere*, to apportion to, (*Ad-tribuere*, from *tribus*, a tribe.) See TRIBE. TRIBUTE, &c.

To give a part or portion; to apportion, to allot, to ascribe, to impute, to assign.

Now therefore syth his manhed is a creature, it cannot haue thys glory which only is *appropried* to the godhed. To *attribute* to hys manhed yᵗ property, which onely is *apropried* to his godhed, is to confounde bothe yᵉ natures in Chryst.—*Sir T. More. Workes*, p. 1121.

For Daniel aknowlegeth the sinnes of the peple, *attributing* to God the praise of rightwys makinge and that he had iustely puneashed them.—*Joye. Expos. of Daniel*, c. 9.

But who soner breaketh promise, then he that is mooste trusted, or who soner deceiueth, then he to whom moste credence is *attributed*?—*Hall. Edw. IV.* an. 19.

His be the praise, that this atchiev'ment wrought,
Who made my hand the organ of his might,
More than good will to me *attribute* nought:
For, all I did, I did but as I ought.
Spenser. Faerie Queene, b. ii. c. 1.

So spake domestick Adam in his care
And matrimonial love: but Eve, who thought
Less *attributed* to her faith sincere,
Thus her reply with accent sweet renew'd.
Milton. Paradise Lost, b. ix.

God *attributes* to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell
Id. Ib. b. xi.

Most commonly their titles were wont to bee exceeding copious of *attributes*; with which or the like they now vse to ouer-load those princes to whom they write
Selden. Titles of Honour, pt. i.

Hot. Well said, my noble Scot, if speaking truth
In this fine age, were not thought flattery,
Such *attribution* should the *Douglas* haue,
As not a souldier of this season's stampe,
Should go so generall currant through the world.
Shakespeare. 1 Part Hen. IV. Act iv. sc. 1.

Si inæqualibus æqualia addas; omnia erunt inæqualia, is a rule in mathematiques: and the same holds in ethiques concerning *attributive* justice.
Bacon. On Learning, by Wats, b. iii.

Dolabella. ———Heav'n has but
Our sorrow for our sins, and then delights
To pardon erring man: sweet mercy seems
Its darling *attribute*, which limits justice.
Dryden. All for Love.

Honour considered according to the acknowledgement or *attribution* of it in the persons honouring is the external form, and may be distinguished into inward and outward.
Wilkins. Nat. Religion, b. ii. c. 6.

Great lord of life, from whom this humble frame
Derives the pow'r to sing thy holy name,
Forgive the lowly muse, whose artless lay,
Has dar'd thy sacred *attributes* survey.—*Boyse. On Glory.*

It is a practice much too common in enquiries of this nature, to *attribute* the cause of feelings which merely arise from the mechanical structure of our bodies, or from the natural frame and constitution of our minds, to certain conclusions of the reasoning faculty.
Burke. On the Sublime and Beautiful.

Harris classes verbs, participles, and adjectives together under one head, viz.: *attributives*. Harris should have called them either *attributes* or *attributables*, but having terminated the names of the three other classes; (substantive, definitive, connective), in *ive*: he judged it more regular to terminate this class also in *ive*; having no notion whatever that all common terminations have a meaning.
Tooke. Diversions of Purley, vol. ii. p. 428.

ATTRI'TE.
ATTRI'TION.

Fr. *Attrit*, rubbed. *Attrition*, a rubbing; from Lat. *Attritum*, past part. of *Atterere*, to rub against, (*Ad-terere*, to rub.) See CONTRITE.

Rubbed against, worn by rubbing, bruised.

The usage of these words by Roman Catholic divines is sufficiently explained in the examples subjoined.

Contrition and repētaunce are both one and nothyng els but a sorowful and a mournyng hart. And because that God hath promised mercy vnto a *contrite* hart, that is, to a sorowfull and repentyng hart, they, to beguile God's word and to stablish their wicked tradition, haue fayned that new word *attrition*, saying thou canst not know whether thy sorrowe or repentaunce be contrition or *attrition*, except thou be shreuen. When thou art shreuen, thō it is true contritiō. Oh foxy Pharisay, that is thy leuen, of which Christ so diligently bad vs beware.—*Tyndall. Works*, p. 148

He that is *attrite* leaves his sin; but he that is *contrite* obeys God and pursues the interests and acquists of vertue.
J. Taylor. On Repentance, s. 3. c. 10.

Iron or steel getteth an edge by the *attrition* of metal of the same kind.—*Hall. Hard Texts*, Prov. xxvii. 17.

For instance: that after the long course of a most lewd and flagitious life, a man may be reconciled to God, and have his sins forgiven at the last gasp, upon confession of them to the priest, with that imperfect degree of contrition for them, which they call *attrition*, together with the absolution of the priest. Now *attrition* is a trouble for sin, merely for fear of the punishment of it.
Tillotson, vol. ii. Ser. 7.

Though the horse-shoe I have taken up have not been consumed upon the account of traveling, it has been eaten up by rust, which wastes it as much as *attrition* would have done —*Boyle. Occas. Reflections*, s. 6. R. 7.

ATTRY. A. S. *Ættran*, to poison. *Attre*, *Ætter*, poison. Applied to *virulent* anger.

Than cometh also of ire *attry* (or *atterly*, in Speght) anger, whan a man is sharpely amonested in his shrift to leve his sinne, than he wol be angry, and answere hokerly and angerly, to defend or excusen his sinne by unstedfastnesse of his flesshe.—*Chaucer. The Persones Tale.*

The kaie made moche to done,
For sche feld both cloth and cop;
Natheles thai ware gadered vp.
Swithe sore sche him *atraid*;
Certes, he was wel iuel i paid.
The Seuyn Sages. Webber, vol. iii.

ATTU'NE. To tune, or set to a tune, to a musical tune, to harmony. See TUNE.

And then before, the fry of children young
Their wanton sports and childish mirth did play,
And to the maidens sounding tymbrels sung,
In well *attuned* notes, a joyous lay.
Spenser. Faerie Queene, b. i. c. 12.

His muse, by nature form'd to please the fair,
Or sing of heroes with majestic air,
To melting strains *attun'd* her voice, and strove,
To waken all the tender powers of love.
Fenton. To Lady Cavendish Harley.

Th' ethereal glow that stimulates thy frame,
When all th' according powers harmonious move,
And wake to energy each social aim,
Attuned spontaneous to the will of Jove;
Be these, O man, the triumphs of thy soul.
Beattie. Judgment of Paris.

ATWA'INE.
ATWE'EN.
ATWI'XT.
ATWO'.

In twain, in two. Goth. *Twos*, two; divided, separated into *two*. See BETWEEN.

Tho heo to bedde come, that so longe *a two* were,
With hem was so gret delyt, that betwene hem there
Bi gete was the beste body, that euer was in this londe,
Kyng Arthure the noble mon.—*R. Gloucester*, p. 159.

And whan he was withinne, & fauht as a wilde leon,
He fondred the Sarazins *atuynne*, & fauht as a dragon.
R. Brunne, p. 183.

And Jhesus gaf out a greet cry and diede. And the veyl of the temple was torent *a two* fro the highneste to bynethe.
Wiclif. Mark, c. 15.

Thy wif and thou moste hangen fer *a-twynne*,
Chaucer. The Milleres Tale, v. 3589.

And with that word he gan sigh as sore,
Like as his hert riue would *atwaine*
And held his peace, and spake no more.
Id. The Complaint of the Black Knight.

Sir Mirth her by the finger hade
Daunsing, and shee him also
Great loue was *atwixt* hem two.—*Id. Rom. of the Rose.*

Hire thoughte hire cursed herte brast *atwo*;
She wolde not that hire sone had do so.
Id. The Man of Lawes Tale, v. 5117.

But trouthe it is, as wytnesseth Gaufride, and other, that after the dethe of Seuerus, stryfe arose *betwene* the Brytons and the Romaynes, thenne beynge within the lande of Brytayne.—*Fabyan*, c. 62.

With that an hideous storme of wind arose
With dreadful thunder and lightning *atwixt*,
And an earthquake, as if it straight would loose
The world's foundations from his centre fixt.
Spenser. Faerie Queene, b. ii. c. 12.

Here take them to thee, and dispatch that which thy fowles foreshew may bee done: than as the report goeth, without more adoe, he cut the whetstone quite *atwo*.
Holland. Livy, p. 37.

ATWIT. See TWIT.

AVA'IL, *v.*
AVA'IL, *n.*
AVA'ILABLE.
AVA'ILABLENESS.

Fr. *Valoir*; It. *Valere*; Lat. *Valere*, to be well or able, from the Gr. Ουλειν, Ionick Ουλοs, for ολοs, integer, sanus. See PREVAIL.

To be well, able, strong, efficacious; to have force or effect, influence or power; to serve or assist; to profit, to benefit.

Here now of the Brus, how he Dauid gan saile,
With word that was trus, if it mot out *auaile*.
R. Brunne, p. 116.

Now ich seo salde Lyf, that surgerye ne phisike
May nat a myte *availe*, to medicn agens elde.
Piers Ploughman, p. 401.

But nathelesse, if this may done gladnesse,
To any louer, and his cause *auaile*,
Haue be my thanke and mine be the trauaile.
Chaucer. Troil. & Cres. b. i.

And ouer this thou shalt eke swere,
That if thou of the sothe faile,
There shall none other thynge *auaile*,
That thou ne shalt thy deth receiue.—*Gower. Con. A.* b. i.

Nay nay, Cousyn, naye, there walke you somewhat wide: for ther you defende your owne righte for your temporal *auayle*.—*Sir T. More. Workes*, p. 1151.

Such was the decreed wyl of the father, that Christ should suffer these paynes for our offences, and he shewed hymself wyllyngly obedyent in all thynges, not shrynkyng in any condition to abyde what so euer was *auayleable* to our saluacyon.—*Coul. Philippians*, c. 2.

Ye seeme to geue vs secretely to vnderstande, that Christis prayers were *available* for the Pope, to keepe him from errour, not in the churche, or pulpite, or closet, or any other common, or private place, but onely in the consistorie and councel, in debatinge doubtful cases of religion.
bp Jewel. Defence of the Apologie, p. 52.

But prayer against his absolute decree
No more *auails* then breath against the wind,
Blown stifling back on him that breathes it forth.
Milton. Paradise Lost, b. xi.

And all the honors that can flye from vs,
Shall on them settle: you know your places well,
When better fall, for your *auailes* they fall.
Shakespeare. All's Well, Act iii. sc. 1.

For sure I am, unless I win in arms,
To stand excluded from Emilia's charms:
Nor can my strength *avail* unless by thee
Endued with force, I gain the victory.
Dryden. Palamon & Arcite.

Ah! what *avail* his glossy, varying dies,
His purple crest, and scarlet-circled eyes,
The vivid green his shining plumes unfold,
His painted wings, and breast that flames with gold?
Pope. Windsor Forest.

We are to offer up all our devotions in the name of Christ, and for his sake must implore all mercies and blessings from God, which how can we doe seriously and with faith, if we may reasonably question whether Christ's merits do respect us, and consequently whether they can be *available* in our behalf?—*Barrow*, vol. iii. Ser. 30.

The *availableness* of harmony to promote a pious disposition of mind will appear, from the great influence it naturally has on the passions.—*Atterbury*, vol. iv. Ser. 9.

If, then, neither Scripture nor experience teach us, that repentance alone will *avail* for our pardon with God, does the light of nature assure us that it will?
Porteus, vol. ii. Ser. 2.

AVA'LE. Fr. *Avaller*, to let, put, lay, cast, *fall* down; to let *fall* down, (Cotgrave.) Bar. Lat. *Avallare*: which, according to Menage, is from *Ad* and *Vallis*, a valley; as *Monter* is formed from *Mons*, *Montis*. But in the German, we have *Fallen*: in the Dutch, *Vallen*; in the A.S. *Fealla*, *Afeallan*, to fall. And Skinner is of opinion that the French, *Avaller*, is of German origin. See Vail.

To fall, or cause to fall; to lower, to drop, to put, or pull down; to deject, to descend.

He *availed* his helme, and to conselle drowe.
R. Brunne, p. 97.

The Miller that for dronken was all pale,
So that vnethes upon his hors he sat,
He not *availed* neither hood ne hat.
Chaucer. The Miller's Prologue, v. 3124.

That such a raine from heuen gan *availe*
That every maner woman that was there
Had of that stowre raine a very feere.
Id. Troil. & Cres. b. iii.

Whan thei this strange vessell sigh
Com in, and hath his saile *availed*,
The towne thereof hath spoke and *tailed*.
Gower. Con. A. b. viii.

For now, the blonde from her goodly face
Into her heart unwarely gan *availe*.
And therewithal she waxeth dead and pale.
Lydgate. Troy. Ellis, vol. i.

The wilde forest, the clothed holtes with grene,
With raynes *availed*, and swift ybreathed horse,
Where we did chase.—*Surrey. Prisoner in Windsor.*

They thither marcht: but when they come in sight,
And from their sweaty coursers did *avail*,
They found the gates fast barred long ere night.
Spenser. Faerie Queene, b. ii. c. 9.

AVA'NCE. } See Advance.
AVAU'NT. }

AVA'NTAGE. See Advantage.

A'VARICE, } Fr. *Avarice*, *Avaritieux*; It. *Avarizia*; Sp. *Avaricia*; Lat. *Avaritia*, *Avarus*; from *Avere*, to covet or desire. Of unsettled etymology.
AVARI'CIOUS.
AVARI'CIOUSLY.
AVARI'CIOUSNESS.
A'VAROUS.

Covetousness, greediness, cupidity, eager desire; stinginess, niggardliness.

Aren none hardur ne hongryour. than men of holy churche
Arerouse and yvele willed wanne thei ben *avaunsed*
And unkynde to hur kynne. *Piers Ploughman*, p. 22.

Avarice, after the description of Seint Augustine, is a likerousness in herte to have erthly thinges. Som other folk sayn, that *avarice* is for to purchase many erthly thinges, and nothing to yeve to hem that han nede. Sothly, this *avarice* is a sinne that is ful damnable, for all holy writ curseth it, and speketh avenst it, for it doth wrong to Jesu Crist; for it bereveth him the love that men to him owen, and tourneth it backward avenst all reson, and maketh that the *avaricious* man hath more hope in his catel than in Jesu Crist, and doth more observance in keping of his tresour, than he doth in the service of Jesu Crist. And, therefore, sayth Seint Paul—That an *avaricious* man is the thraldome of idolatrie.
Chaucer. The Persones Tale.

But *avarice* netheles,
If he maie getten his encrees
Of golde, that wolde he serue and kepe.
For he taketh of nought else kepe,
But for to fylle his bagges large.—*Gower. Con. A.* b. v.

But father I herde you sey,
How the *avarous* hath yet some wey
Wherof he maie be glad. For hee
Maie, whan hym list, his tresure see,
And grope, and fele it all aboute. *Id. Ib.* b. v.

Let all couetous and *auaritious* people know, that neuer among noble men was gotten good renowme with spreading abroade of ill gotten goods.—*Golden Boke*, c. 30.

And greedy *avarice* by him did ride,
Vpon a camell loaden all with gold:
Two iron coffers hung on either side,
With precious metall, full as they might hold,
And in his lap an heape of coine he told.
Spenser. Faerie Queene, b. i. c. 4.

"But why all this of *avarice*? I have none"
I wish you joy, Sir, of a tyrant gone,
But does no other lord it at this hour,
As wild and mad? The *avarice* of power?
Pope. Imitations of Horace, b. ii. Ep. 2.

To desire money for its own sake, and in order to hoard it up, is *avarice*; an unnatural passion, that disgraces and entirely debases the soul.—*Beattie. Elem.* pt. i. c. 2.

Your *avaricious* money-getting man is generally a character of wonderful discretion.—*Horsley*, vol. i. Ser. 4.

"Still, however," said Asem, "the inhabitants must be happy: each is contented with his own possessions, nor *avariciously* endeavours to heap up more than is necessary for his own subsistence: each has therefore leisure for pitying those that stand in need of compassion."
Goldsmith, Ess. 16.

AVA'ST; when used by seamen, always precedes some orders, or some conversation. It answers the same purpose as—Harkye, list, attend, take heed, hold. Like the It. *Avacci*, I think it means—be attentive, be on the *watch*; i. e. *Awake*. (Tooke, vol. ii. p. 362.) It is also frequently used, as—hold your hand.

A'UBURN, *adj.* Written by Beaum. and Fletch. and Hall, *Abron*. The first folio (p. 36.) Two Gentlemen of Verona, reads *Aburne*. In Coriolanus (fol. 12) *Abram* perhaps is for *Abron*. And the word probably is merely *A bron*, i. e. *brown*, the past part. of to *bren* or *brin*, to *burn*. See Brown, and Bronze.

Brown, or approaching to brown.

Cholerike is hote and dry, in whome the fyre hath preeminence, and is discerned by these synges followinge.
Heare black or dark *aburne* curled
Sir T. Elyot. Castel of Helth, b. i. c. 2.

His fair *auburn* hair, which he wore in great length, gave at that time a delightful shew.—*Sidney. Arcadia*, b. v.

——— He 's white hair'd,
Not wanton white, but such a manly colour
Next to an *abron*, tough, and nimble set,
Which shows an active soul.
Beaum. & Fletch. Two Noble Kinsmen, Act iv. sc. 2.

Her haire is *aburne*, mine is perfect yellow.
Shakespeare. Two Gent. of Verona, Act iv. sc 4.

Late travaling along, in London way,
Mee met, as seem'd by his disguis'd array,
A lustie courtier, whose curled head
With *abron* locks was fairly furnished.—*Hall*, b. iii. Sat 5.

These curious locks, so aptly twin'd,
Whose every hair a soul doth bind,
Will change their *auburn* hue and grow
White, and cold as winter's snow.
Carew. Persuasions to Love.

For him she dress'd. For him with female care
She comb'd, and set in curls, her *auburn* hair.
Dryden. Ovid, b. xii.

And not a year but pilfers as he goes
Some youthful grace that age would gladly keep;
A tooth or *auburn* lock. *Cowper. Task*, b. i.

A'UCTION. } Lat. *Auctio*, from *Auctum*, past part. of *Augere*, Gr. Αυξειν; to increase, to *eke*. *Auction* is applied to—
A'UCTIONARY.
AUCTIONE'ER.
AUCTIONE'ERED.

A mode of sale, in which each succeeding bidder *increases*, *adds to*, *makes greater*, the price offered by the preceding. See the quotation from Beattie.

Ask you why Phryne the whole *auction* buys,
Phryne foresees a general excise.—*Pope*, Ess. 3.

And much more honest, to be hir'd, and stand
With *auctionary* hammer in thy hand,
Provoking to give more, and knocking thrice
For the sold household stuff, or picture's price.
Dryden. Juvenal, Sat 7.

It was written by an Oxonian then lately deceased, who is not named, and published by the University printer, who subscribing his own name Joseph Barnes to the said dedication, has made it pass among our *auctioneers*, and other superficial inspectors, for a treatise of the said printer's writing.—*Oldys. Life of Sir W. Raleigh.*

Mess. O yes! O yes! This, sirs, is to give notice.—
The *auction* of Menæchmus will begin
The seventh of this month: when will be sold
Slaves, household goods, farms, houses, and—et cetera.
Warner. Plautus. Twin Brothers, Act v. sc. 7.

Such is the sale by *auction*: where the price is not fixed by the seller, but by the best bidder, who is the purchaser. The Romans call it *auctio*, probably because every successive bidder (*auget*) *increases*, or raises the price.
Beattie. Moral Science, pt iii. c 1.

Estates are landscapes, gaz'd upon awhile,
Then advertis'd, and *auctioneer'd* away.
Cowper. Task, b. iii

AUDA'CIOUS. } Fr. *Audace*, *Audacieux*; It. *Audacia*, *Audace*; Sp. *Audaz*; Lat. *Audax*, daring, from *Audere*, to dare; (of unsettled etymology.
AUDA'CIOUSLY.
AUDA'CIOUSNESS.
AUDA'CITY.

Daring, confident, brave, high-spirited; fearless, bold, shameless, impudent; having or causing boldness.

But in that, that we be experymented the one in the sea and the other by lande, yt maketh euery of vs for his parte more bolde & *audacyous*, in that thing, wherein we haue most experyéce.—*Nicol. Thucydides*, fol. 68.

The pope and his eeclare sort vsurpe a powr and worship aboue cryste, in that with the most arrogãt *audacite* thei dare alter, interprete adde and minishe and expowne Goda lawes and gospell at their pleasures.
Joye. Expos. of Daniel, c. 7.

An she that shall be my wife must be accomplished with courtly and *audacious* ornaments.
B. Jonson. The Silent Woman, Act ii. sc. 3.

——— Thence many a league
As in a cloudy chair ascending rides
Audacious, but that seat soon failing, meets
A vast vacuitie. *Milton. Paradise Lost*, b. ii.

And I cannot but wonder at the strange presumption of some men, that dare so *audaciously* to introduce any whatsoever foreign words, be they ever so strange.
Daniel. Defence of Rhyme.

Annibal tooke his loose and dammage nothing neere the heart, but rather made full reckning, that he had caught (as it were) with a bait, and fleshed the *audaciousness* of the foolehastie Consull, and of the souldiours especially.
Holland. Livy, p. 458.

Audacity and confidence doth, in civil business, so great effects, as a man may (reasonably) doubt, that besides the very daring and earnestness, and persisting, and importunity, there should be some secret binding, and stooping of other men's spirits to such persons.—*Bacon. Nat. Hist.* § 943.

As when the wolf has torn a bullock's hide,
At unawares, or ranch'd a shepherd's side,
Conscious of his *audacious* deed, he flies,
And cisps his quiv'ring tail between his thighs.
Dryden. Virgil. Æneis, b. xi.

Perhaps timidity restrains his arm;
When he should strike he trembles, and sets free,
Himself enslav'd by terror of the band,
Th' *audacious* convict, whom he dares not bind.
Cowper. Task, b. iv.

When their emperor Abderamus the second had the *audaciousness* to make this demand of me, instead of complying with it, I ordered his ambassadors to be driven away with all imaginable ignominy.
Fielding. A Journey from this World.

A'UDIBLE, *n.*
A'UDIBLE, *adj.*
A'UDIBLY.
A'UDIENCE.
A'UDIENT.

Fr. *Audience*; It. *Audienza, Udienza, Udibile*; Sp. *Audiéncia*; from Lat. *Audire*, to hear. That which may be heard; noisy, sounding, loud enough to be heard.

Yet had this Melibeus in his conseil many folk, that prively in his ere conseilled him certain thing, and conseilled him the contrary in general *audience*.
Chaucer. The Tale of Melibeus.

But whan this lady comen was
To themperour, in his presence,
She saide aloude in *audience*.—*Gower. Con. A.* b. ii.

For surely for this state of this world, the ioyes of heauen are by mannes mouthe vnspeakeable, to mans eares not *audible*, to mens heartes vncogitable; so farre furth excel they all that euer men haue heard of, and all that euer men can speake of, and all that euer any man can by naturall possibilitie think on.—*Sir T. More. Works*, p. 1259

Visibles are swiftlier carried to the sense than *audibles*; as appeareth in thunder and lightning, flame and report of a peece.—*Bacon. Nat. Hist.* § 273.

They in the delivery of their message, the one spake with a soft and low voyce, prompting his fellow: the other pronounced the same word by word after him, with a voyce more *audible*; continuing their proclamation (for such it was) about half an hour.
The World encompassed by Sir F. Drake, p. 73.

——— Therefore the Omnipotent
Eternal Father (for where is not hee
Present), thus to his Son *audibly* spake.
Milton. Paradise Lost, b. vii.

Zaccheus stood. And what if the desire of more *audible* news raised him to his feet? in that smallness of stature, it was not fit he should loose ought of his height. It was meet so noble a proclamation should want no advantage of hearing
Bp. Hall. Cont. Zaccheus.

Don Quixote did prosecute his discourse, in such sort, and with so pleasing terms, as he had almost induced his *audients* to esteem him to bee at that time at least exempt from his frenzie.—*Shelton. Don Quixote.*

Where now he must admit, without his leave,
Him, who before with all submission due,
Would have been glad t'attend, and to prepare
The grace of *audience* with respective care.
Daniel. Civil War, b. ii

But how can that which is sensible be like that which is insensible? Can a real thing in itself invisible be like a colour; or a real thing which is not *audible*, be like a sound?
Bp. Berkley, Dial. i.

With eloquence innate his tongue was arm'd
Tho' harsh the precept, yet the preacher charm'd.
For, letting down the golden chain from high,
He drew his *audience* upward to the sky.
Dryden. The Good Parson.

Human voice is air sent out from the lungs, and by the windpipe conveyed through the aperture of the larynx, where the breath operates upon the membranous lips of that aperture, so as to produce distinct and *audible* sound.
Beattie. Moral Science, pt. i. c. 1.

The orator, therefore, should so adapt himself to his *audience*, as to throw out something which every one of them, in turn, may receive and approve as conformable to his own particular sentiments.—*Melmoth. Pliny*, b. i. Let. 2.

A'UDIT, *v.*
A'UDIT, *n.*
A'UDITOR.
A'UDITORY, *n.*
A'UDITORY, *adj.*
A'UDITRESS.

Fr. *Auditeur*; It. *Auditore, Uditore*; Lat. *Auditum*, past part. of *Audire*, to hear. The verb is applied thus—To hear, listen to, examine, settle an account—literally and metaphorically.

The noun subst. *Auditory*, to him who *hears*, &c. and to the place where he *hears*. The adj. to that which *hears*.

On the tother dai whanne agrippa and beronyce camen with greet desire, and entride into the *auditorie* with tribunes and the principal men of the citee, whanne festus baad, poul was brought.— *Wiclif. Deeds*, c. 25.

Who foloweth Cristes gospel and his lore
But we, that humble ben, and chast, and pore,
Workers of Goddes word, not *auditours!*
Chaucer. The Sompnoures Tale, v. 7319

I not what thynge it maie amount,
Upon thilke ende of our accompte,
Whiche Christ hym selfe is *auditour*.—*Gower. Con. A.* b. v.

At the generall daie of accompte & *audite* to bee made at the throne of God, it shall bee required at their handes how & what thei haue taught to the ignoraunt multitude for whose soiles thei must aunswer before a rightfull iudge, whom no man shal bee hable to corrupte, beguyle, deceiue, or escape.—*Udal. To the Jentill Christ. Read. Pref. to Math.*

For so he myght be both better sene and better heard of many, because the sande of the bancke and the bryncke of the bancke, made as though it were a rounde *auditory*.
Id. Mather, c. 13.

The king in briefe answered hereunto, that he could not sodainely put off his councell, and therefore prayed a short respite till their accounts were *audited*.
Speed. Great Britaine, an. 1234.

Stew. If you suspect my husbandry or falshood,
Call me before the exactest *auditors*
And set me on the proof.
Shakespeare. Troil. & Cress. Act ii. sc. 2.

Luc. This noble *auditory*, be it knowne to you,
That cursed Chiron and Demetrius
Were they that murdred our Emperour's brother.
Id. Titus Andronicus, Act v. sc. 3.

Yet went she not, as not with such discourse
Delighted, or not capable her eare
Of what was high: such pleasure she reserv'd
Adam relating, she sole *auditress*.
Milton. Paradise Lost, b. viii.

There is one special contrivance of the nerves ministering to this sense of hearing, which must not be passed by, and that is the branches of one of the *auditory* nerves, spread partly to the muscles of the ear, partly to the eye, partly to the tongue and instruments of speech, and inosculated with the nerves to go to the heart and breast.
Derham. Physico-Theology, b. iv. c. 3.

Foh! 'twas a bribe that left it; he has touch'd
Corruption! Whoso seeks an *audit* here
Propitious, pays his tribute, game or fish,
Wild fowl or ven'son; and his errand speaks.
Cowper. Task, b. iv.

[I] was in every publick place surrounded by a multitude of humble *auditors*, who retailed in other places of resort my maxims and my jests.—*Johnson. Rambler*, No. 101.

At the accession of George the first, [he] was made earl of Halifax, knight of the garter, and first commissioner of the treasury, with a grant to his nephew of the reversion of the *auditorship* of the exchequer.—*Johnson. Life of Halifax.*

Will make your very heart strings ake
With loud and everlasting clack,
And beat your *auditory* drum
Till you grow deaf, or they grow dumb.
Beattie. The Wolf & Shepherds.

A'VE.
AVE MARY.

Lat. Fr. It. Sp. *Ave Maria. Have, sive, ave*, Vossius thinks signifies *Vive*, live.

——— I doe not relish well
Their lowd applause and *aues* vehement:
Nor do I thinke the man of safe discretion
That do's affect us.—*Shakes. Meas. for Meas.* Act i. sc. 1.

The beads that we will bid, shall be sweet kisses,
Which we will number, if one pleasure misses;
And when an *ave* comes, to say Amen,
We will begin, and tell them o'er again.
Drayton. John to Matilda.

I thought King Henry had resembled thee,
In courage, courtship, and proportion;
But all his minde is bent to holinesse,
To number *Ave-Maries* on his beades.
Shakespeare. 2 Part Hen. VI. Act i. sc. 3.

AVE'L. See AVULSE.

A'VENAUNT, Fr. Becoming, (Tyrwhitt.) The Fr. *Advenir*, (from the Lat. *Advenire*,) to come to, to happen, to befall; and, consequentially—

To become, to suit, to be becoming, suitable, graceful, agreeable.

Of bodi ache was right *avenant*,
Of fair colour, with awete semblaunt.—*R. Gloucester*, p. 695.

Harald was curteys & strong, of body *auenant*.
R. Brunne, p. 51.

She bare no rancour to no wight
Clere broune she was, and thereto bright
Of face and body *auenaunt*
I wotte no lady so plesaunt.—*Chaucer. R. of the Rose.*

AVE'NGE, *v.*
AVE'NGE, *n.*
AVE'NGEANCE.
AVE'NGEMENT.
AVE'NGER.
AVE'NGERESS.

Fr. *Venger*; It. *Vendicare, Vengiare*; Sp. *Vengar*; Lat. *Vindicare, a vim et dicere*, to denounce violence. To inflict severe punishment, (in retribution, in retaliation;) to wreak punishment; to punish maliciously, or with a feeling of pleasure or gratification in the pain, or suffering. See REVENGE, and VENGE.

The sinne of ire, after the diserlying of Seint Augustin, is wicked will to be *avenged* by worde or dede.
Chaucer. The Persones Tale.

Florent howe so thou be to wite
Of Branchus deathe, men shall respite
As nowe to take *avengement*,
Be so thou stonde in iudgement
Upon certaine condicion,
That thou vnto a question,
Whiche I shall aske, shalt answer.—*Gower. Con. A.* b. i.

He beynge so founden by a swyne herde or vylayne, some tyme belongynge to the erle Cobranus, that he before tyme wyckydlye had slayne, in *auengement* of his sayd lordes deth, slewe hym in the sayd place.—*Fabyan*, c. 150.

Wherfore, the Lorde God and hys spirete hath sent me. And thus saveth ye Lord Gode thyne *auenger*, the holy one of Israell.—*Bible*, 1539. *Esay*, c. 48.

And if to that *avenge* by you decreed
This hand may help, or succour ought supply,
It shall not faile when so ye shall it need.
Spenser. Faerie Queene, b. iv. c. 6.

He like a monstrous giant seem'd in sight
Farre passing Bronteus or Pyracmon great,
The which in Lipari doe day and night
Frame thunder-bolts for Joue's *avengefull* threat.
Id. Ib. b. iv. c. 5.

His ruffin raiment all was stain'd with blood
Which he had spilt, and all to rags yrent,
Through vnadvised rashnesse woxen wood;
For of his hands he had no gouernment
Ne car'd for bloud in his *avengement*.—*Id. Ib.* b. i. c. 4.

How little reason this king had to impute the death of Hotham to God's *avengement* of his repulse at Hull may easily be seen.—*Milton. Answer to Eikon Basilike.*

Yet there that cruell queene *avengeresse*,
Not satisfide so farre her to estrange
From courtly bliss and wonted happinesse,
Did heape on her new waues of weary wretchednesse
Spenser. Faerie Queene, b. iii. c. 8.

Nor stay'd the hell-hounds, nor the hunter stay'd,
But follow'd, as before, the flying maid:
Th' *avenger* took from earth th' *avenging* sword,
And mounting light as air, his sable steed he spurr'd.
Dryden. Theodore & Honoria.

——— This neglected, fear
Signal *avengeance*, such as overtook
A miser, that unjustly once withheld
The clergy's due. *Philips. Cider*, b. ii.

And would he give me riches as the sands,
And as the dust of earth, no gifts from him
Should sooth me, till my soul were first *aveng'd*.
Cowper. Homer. Iliad. b. ix.

A'VENTAILE. The *vent* or opening; the part that is, or lifts, open; sc. to admit air or light. See VENT, and VENTAIL.

Ne dredе hem not, doth hem no reverence
For though thin husbond armed be in maille,
The arwes of thy crabbed eloquence
Shal perce his brest, and eke his *aventaille*.
Chaucer. Clerkes Tale, v. 9080.

AVE'NTURE. See ADVENTURE.

A'VENUE. See VENUE; from Fr. *Venir*; Lat. *Venire*, to come.
The way to, access, approach, passage.

Howbeit they had much more difficult travailing down the hill, than in the climbing and getting up; for that most of the *adresses* to the Alpes from the Italy side, as they be shorter, so they are more upright.—*Holland. Livy*, p. 413.

He [Asdrubal] conducted his armie by those *aenuses* which were prepared and made open by his brother's journey.
Id. Ib. p. 657.

For obliging usage and courteous speech unlock the affections, and by them insinuate into the reason of men; but surly deportment and froward expressions dam up the attention with prejudice, and interclude all *aenuses* to the understanding.—*Barrow*, vol. i. Ser. 30.

I have ever observed that colonnades and *avenues* of trees of a moderate length, were without comparison far grander, than when they were suffered to run to immense distances
Burke. On the Sublime and Beautiful.

AVER. } Fr. *Averer*; It. *Avverare*; Sp. *Averiguar*. The Fr. *Averement* is,
AVE'RMENT. } a just estimation of things; also an *averring*, avouching, *verifying*, (Cotgrave.) From the Lat. *Verari*, which (says Vossius) is from *ve*, that is *valde*, and *reri*, to think strongly.

To declare to be true; strongly, positively; to affirm.

As for such things as are reported, either before, or at the foundation of the citie, more beautified and set out with poets fables, than grounded vpon pure and faithfull records, I meane neither to *averre* nor disprove.—*Holland. Livy*, p 2.

I return'd with simular proofe enough
To make the noble Leonatus mad,
By wounding his beleefe in her renowne,
With tokens thus, and thus, *averring* notes
Of chamber hanging, pictures, this her bracelet.
Shakespeare. Cymbeline, Act v. sc 5.

All this hath beene sufficiently proved by ancient writers, and daily revealed by learned preachers; yet will not my country-men leave their playes, because playes are the nourishers of delight by the expresse *averment* of M. George Whetston.—*Prynne. Histrio Mastix*, p. 480.

I shall only *aver* what myself have sometimes observed of a duck, when closely pursued by a water-dog: she not only dives to save herself, but when she comes up again, brings not her whole body above water but only her bill, and part of her head, holding the rest underneath, that so the dog, who in the mean time turns round and looks about him, may not espy her till she have recovered breath.
Ray. On the Creation.

We are not to conceive that the speeches in Livy, Sallust, or Thucydides, were literally spoken in the very words in which we now read them. It is sufficient that the very fact hath its foundation in truth, as I do seriously *aver* is the case in the ensuing pages.—*Fielding. Pref. to Voy. to Lisbon.*

We may also remember, that the usual conclusion of all affirmative pleadings, was by an *averment* in these words, "and this he is ready to *verify*."
Blackstone. Commentaries, b. iv c. 26

AVERAGE. n. } Law Lat. *Avera*, *Averagium*, qv. *Operagium*, from
AVERAGE, v. } the Fr. *Ouvre*, *Oeuvre*, *Ouvrage*, work. A portion of work done by working beasts (*averiis*) yoked in carriages or otherwise; also a charge upon carriage. (See *Spelman.*) Generally, *Operagium*, the work of a day; as much work as is usually done in a day or in a given time; the portion or proportion of one with another among many. Hence—

A mean number or quantity; a mean proportion.

To *average* is in common use.

401. Whether the small town of Birmingham alone doth not upon an *average*, circulate every week one way or other to the value of 50,000*l.*—*Berkley. Querist.*

The price of goods comes, in the same manner, to be regulated, not by the quantity of pure gold or silver which the coin ought to contain, but by that which, upon an *average*, it is found by experience it actually does contain.
Smith. Wealth of Nations, b. i. c. 5.

There is in every society or neighbourhood an ordinary or *average* rate both of wages and profit in every different employment of labour and stock.—*Id. Ib.* c. 7.

Throughout the whole of life, as it is diffused in nature, and as far as we are acquainted with it, looking to the *average* of sensations, the plurality, and the preponderancy is in favour of happiness by a vast excess.
Paley. Nat. Theology, c. 26.

AVERRUNCATE. } Lat. *Averruncare*, *Averruncatum*, to scrape or
AVERRUNCA'TION. } weed out from: from *ab*, *ex*, and *runcare*, to weed; or from the Gr. *ερυκειν*. Vossius prefers the latter.

To scrape, or cut down by the roots.

I wish myself a pseudo-prophet,
But sure some mischief will come of it,
Unless by providential wit,
Or force, we *averruncate* it.—*Hudibras*, pt. i. c. 1.

AVE'RT. } Fr. *Aversion*; It. *Avertere*;
AVE'RSE. } Lat. *Avertere*, (*A*, *vertere*, *versum*,) to turn away from.
AVE'RSELY. }
AVE'RSENESS. } To turn from, away from, to turn or put aside.
AVERSA'TION. }
AVE'RSION. } To feel *averse*, or an *aversion*, is to have that feeling which causes us to turn away; to leave, to move, to go or depart
AVE'RSIVE. }
AVE'RSIVELY. }
AVE'RTER. }

from; to have a feeling of disinclination, dislike, ill will, abhorrence, hatred, loathing.

Applied to the act, it is—Averse or aversion *from*: immedintely, to the feeling—averse or aversion *to*, or *towards*.

With these prosperouse successes, many men what for weaknes, what for hypocrisye, what forfere and the anguisshe of their persecucions, be *averted* from the gospell of peace vnto these antierysten actis, articles, &c.
Joye. Expos. of Daniel, c. 7.

But hee that doth beleeue, and *averte* hym selfe from hys sinnes, beyng within the churche, by that same fayth and amendement is he made whole.—*Harnes. Workes*, p. 360.

Scipio having received from him a mightie masse of gold and silver, hath brought nothing to the treasurie, but *averted* all from thence, and *converted* it to his proper use.
Holland. Livy, p 1021.

Thus will this latter, as the former world,
Still tend from bad to worse, till God at last
Wearied with their iniquities, withdraw
His presence from among them, and *avert*
His holy eyes. *Milton. Paradise Lost*, b. xii.

—— Which needs not thy beleefe,
If earth industrious of her self fetch day
Travelling east, and with her part *averse*
From the sun's beams meet night, her other part
Still luminous by his ray.—*Id. Ib.* b. viii.

Hubert his arme, westward, *aversly* stretch'd,
Whilst to the hopefull east his eyes were turn'd,
And with a hollow'd torch the pyle he reach'd:
Which seen, they all with utmost clamour mourn'd.
Davenant. Gondibert, b ii.

He is fallen into that *averseness* to her, that he swears he had rather see a basilisk than her.—*Howell*, b. ii. Let. 16.

A natural and secret hatred and *aversation* towards society in any man, hath somewhat of the savage beast.
Bacon. Essay on Friendship.

As in religion, so in friendship, he never profest love when he had it not, nor disguis'd hate or *aversion*, which indeed he never had to any party or person, but to their sins.
Memoirs of Col. Hutchinson.

Who though they could not fashion otherwise
Those strong-bent humours, which *aversive* grew;
Yet seem'd to qualify th' extremities,
And some respect more to their sov'reign drew.
Daniel. Civil War, b. vii.

—— For here I see
The tracts of oxen; but *aversively*
Converted towards the Pierian hills,
As tredding to their meade of daffodills.
Chapman. Homer. A Hymne to Hermes.

Averters and purgers must go together, as tending all to the same purpose, to divert this rebellious humour and turn it another way.—*Burton. Anatomy of Melancholy*, p. 384.

And mighty Cæsar, whose victorious armis,
To farthest Asia, carry fierce alarms,
Avert unwarlike Indians from his Rome;
Triumph abroad, secure our peace at home.
Dryden. Virgil, Geor. 2.

And, lest the printed footsteps might be seen,
He drag'd 'em backwards to his rocky den.
The tracks *averse*, a lying notice gave,
And led the searcher backward from the cave.
Id. Ib. Æn. b. viii.

There is innate to man an *aversation* and abhorrency from disgraceful abuse no less strong than are the like antipathies to pain.—*Barrow*, vol. iii. Ser. 44.

Nature is so far from producing it, [virtue] that it yieldeth mighty obstacles and resistances to its birth, there being in the best dispositions much *averseness* from good, and great proneness to evil.—*Id.* vol. iii. Ser. 19.

Ask not which passion in my soul was higher,
My last *aversion*, or my first desire:
Nor this the greater was, nor that the less;
Both were alike, for both were in excess.
Dryden. Ovid. Met. b. 13.

It is not difficult for a man to see that a person has conceived an *aversion* to him.—*Spectator*, No. 7.

And is it not most just that an obstinate *aversation* from God should be punished with an everlasting exclusion from his glory!—*Baius. On the Immortality of the Soul.*

Nor Jove *averted* once his glorious eyes
From that dread contest, but with watchful note
Mark'd all. *Cowper. Homer. Iliad*, b. xvi.

We are *averse from*, and endeavour to shun, whatever is displeasing, or threatens to be pernicious. Strictly speaking, *aversion* is no other than a modification of desire: a desire of being liberated from whatever appears injurious to well being.—*Cogan. On the Passions*, pt. i. c. 1.

AUF, OAF and ELF. Sax. *Œlf*; Ger. *Alp*; Dutch *Alve*. See ELF.

These, when a child haps to be got,
Which after proves an idiot,
When folk perceive it thriveth not,
The fault therein to smother.
Some silly doating brainless calf,
That understands things by the half
Say, that the fairy left this *auif*,
And took away the other.—*Drayton. Nymphidia.*

Wild. And art thou such an *oaf* to be vex'd at this? as the adventure may be manag'd, it may make the most pleasant one in all the Carnival.
Dryden. The Mock-Astrologer, Act ii.

Trickey. You *oaf*, you, do you not perceive it is the Italian seignior, who is come to sell me essences?
Id. Limberham, Act i. sc. 1.

AUGER. Teut. *Auegher*, *Euegher*, terebra, (Kilian.) Junius thinks from the A. S. *Eg*; the Dutch *Egge*; whence also the English *Edge*:—and hence—

An edged tool, to bore with.

And blocks as black as pitch, (with boring *augers* found,)
There at the general flood supposed to be drown'd.
Drayton. Poly-Olbion, Song 28.

Donal. What should be spoken here,
Where our fate hid in an *augure*-hole,
May rush, and seize us!—*Shakes. Macbeth*, Act iii. sc 3.

When the stiff clod their little *augers* bore,
And all the worm insinuates through the pore
Brooke. Universal Beauty, b v

Mean time the lovely goddess to his aid
Sharp *augers* brought, with which he bor'd the beams
Cowper. Homer. Odyssey, b v.

AUGHT. A. S. *Awiht*, a whit, or o whit. See WHIT, and OUGHT.

It semed her he wiste what she thought
Withouten worde, so that it was no nede
To bid him *aught* to doen, or *aught* forbede.
Chaucer. Troil. & Cres. b. iii.

Pro. Madam, this service I have done for you.
Though you respect not *aught* your servant doth.
Shakespeare. Two Gent. of Verona, Act v. sc. 4

Save me alike from foolish pride,
Or impious discontent,
At *aught* thy wisdom has deny'd
Or *aught* thy goodness lent.—*Pope. Universal Prayer.*

And while he lives and views the light of day,
Grief is his doom, nor can my presence *aught*
Avail him. *Cowper. Homer. Iliad*, b. xviii.

AUGME'NT, v. } Fr. *Augmenter*; It. *Aumentare*; Sp. *Aumentár*; Lat.
AUGME'NT, n. } *Augmen*, *augmentum*, from
AUGMENTA'TION. } *Augere*, to increase, to *eke*.
AUGME'NTATIVE. } To increase, to add to; to
AUGME'NTER. } make greater, to grow greater, to enlarge; to magnify. See AUCTION.

To me now I call all this lothsom sort
My paines t'encrease, my sorowes to *augment*,
For worthy I am to be bare of all comfort.
Chaucer. The Remedie of Love

And it is not inough for them to liue vprightly thēselfes, except they be careful for ye multitude also. For vnto thē, they'r gray head *augmenteth* authoritie, vse of thinges *augmenteth* wisdom, & long proued and tryed vprightnes of life *augmenteth* their credence.—*Coverd.* 1 *Petre*, c. 5.

This wydow hauyng a suyt to ye kyng, either to be restored by hym to some thyng taken from her, or requyring hym of pitie, to haue some *augmentacion* to her liuyng, founde suche grace in the kynges eyes, that he not onely fauored her suyte, but muche more phantasied her person.
Hall. Ed. IV. an 4

Take this for certain, that the censors or ministers of iustice, forgetting the pitie of the Romains, shall be reputed cruel, as barbariens, nor Rome shall not repute them as her naturall children, but as cruell enimies, and not for *augmentours* of the common wealth but infamours and robbers of clemencie.—*Golden Boke*, Let. 11.

—— There mingle broiles,
Ere this avenging sword begin thy doome,
Or some more sudden vengeance wing'd from God
Precipitate thee with *augmented* paine.
Milton. Paradise Lost, b. vi

The auxiliaries and aid-soldiers fed themselves with the hope of ready and present paiment and wages for the time past, yea and with a duple and triple *augmentation* thereof to boot, out of the spoile and pillage.—*Holland. Livy*, p. 703.

In this confusion while their work they ply,
The winds *augment* the winter of the sky.
And wage intestine wars; the suff'ring seas
Are toss'd, and mingled as their tyrants please.
Dryden. Ovid. Ceyx & Alcyone

Tho' fortune change, his constant spouse remains,
Augments his joys, or mitigates his pains.
Pope. January and May.

Tumours made by fluxion have their several degrees and times, as their beginning, *augment*, state and declination.
Wiseman. Chirurgical Treatises, b. i. c. 2.

And the first letter, if a short vowel, is turned into the corresponding long one; if a consonant prefix E: this is usually called the *augment*.
Sharpe. Orig. & Struct. of the Greek Tongue, p. 82.

I have determined to consult the best writers for explanations real as well as verbal; and perhaps I may at last have reason to say, after one of the *augmenters* of Furetier, that my book is more learned than its author.
Johnson. The Plan of an English Dictionary.

When I had last the pleasure of meeting you here, there were three subjects to which I endeavoured to draw your particular attention. these were, the institution of Sunday schools, the *augmentation* of the salaries of your assistant curates, and residence upon your benefices.
Porteus. Tracts.

A'UGUR, *v.* A'UGUR, *n.* A'UGURATE. AUGURA'TION. A'UGURER. AUGU'RIAL. A'UGUROUS. AUGU'RSHIP. A'UGURY. } Fr. *Augure*; It. *Augure*; Lat. *Augurium*, *quasi avigerium*; *quo modo* AVES *se* GERERENT *in volando*, (Vossius.) To observe the *flight of birds*; generally, *their actions*. And consequentially, to foretell, from observing the actions of birds; hence—

To presage, to foretell, to predict; (without any reference to birds.)

Well worth of dreames ale these old wiues
And truely eke, *augurie* of these foules
For feare of which, men wenen lese her liues
As rauen quaim, or schriching of these oules.
Chaucer. Troil. & Cres. b. v.

Theges of thyng whiche shall befall
He was the first *augur* of all.—*Gower. Con. A.* b. iv.

[Romulus] did ordinarily carry the *augurs* crooked staff, called, in Latin, *Lituus*. It is a rod crooked at the end, wherewith the *augurs* or soothsayers, when they sit down to behold the flying of birds, do point out and mark the quarters of the heaven.—*North. Plutarch*, p. 26.

Pom. ——— I shall do well:
The people loue me and the sea is mine;
My powers are crescent, and my *auguring* hope
Sayes it will come to th' full.
Shakespeare. Antony & Cleopatra, Act ii. sc. 1.

Their *augury* also was abused, and the *augurers* interpreted euery thing as they were compelled.
May. Lucan. Annot. on Book V.

Oh sir, you are too sure an *augurer*:—
That you did feare is done.
Shakespeare. Antony & Cleopatra, Act iv. sc. 10.

It was thought good and agreed upon, that the gods who had the tuition of those places, should by *auguries* or flight of birds, declare and shew whether of the twaine should both name the citie, and also rule the same
Holland Livy, p. 6.

——— His brazen voyce once heard,
The mindes of all were startl'd so, they yeelded; and so feard
The faire-man'd horses, that they flew backe, and their chariots turn'd,
Presaging in their *augurous* hearts, the labours that they mourn'd. *Chapman. Homer. Iliad.* b. xviii.

Quintus Fabius Maximus was *augur* sixty-three yeares, which shewed him to be aboue eighty yeares of age at his death. Though it be true, that in the *augurship*, nobility was more respected than age.
Bacon. Hist. of Life and Death, 1638.

Augur of ill, whose tongue was never found
Without a priestly curse or boding sound;
For not one bless'd event foretold to me
Pass'd through that mouth, or pass'd unwillingly.
Dryden. Homer, b. i.

Claudius Pulcher underwent the like successes, when he contemned the tripudiary *augurations*: they did not because the pullets would not feed but because the devil foresaw their death, he contrived that abstinence in them.
Brown. Vulgar Errours, b. i. c. 11.

He deluded many nations in his *augurial* and extispicious inventions, from casual and uncontrived contingencies divining events succeeding.—*Id. Ib.*

Till frowning skyes began to change their chear,
And time turn'd up the wrong side of the year;
The shedding trees began the ground to strow
With yellow leaves, and bitter blasts to blow.
Sad *auguries* of winter thence she drew.
Dryden. Hind & Panther.

A favourable inference was drawn from his [the god Terminus's] obstinacy, which was interpreted by the *augurs* as a sure presage that the boundaries of the Roman power would never recede.—*Gibbon. Roman Empire*, c. 1.

This I may now *augurate*, with the greater assurance, not onely from the consciousness of my own conviction, grounded on an impartial inquiry into the case; but from the apparent weakness and impertinence of all the several answers which have been published in contradiction to it.
Middleton. Preface to an intended Answer.

A'UGUST. Fr. *Aoust*; It. *Agosto*; Sp. *Agosto*; Lat. *Augustus*; a name given to the month before called Sextiles. See the quotation from Suetonius.

And one above the rest would have had the name of the month *August* to be shifted and transferred unto September, for that Augustus was borne in this and died in the other.
Holland. Suetonius. Cæsar Augustus, p. 85.

AUGU'ST. Fr. *Aoust*; It. *Agosto*; Sp. *Agosto*; Lat. *Augustus*. That which is consecrated by *augury* (Vossius) is properly denominated *august*; and, therefore—

Sacred and venerable; awful, majestic, magnificent.

Scarce had he spoken, when the cloud gave way.
The mists flew upward, and dissolv'd in day.
The Trojan chief appear'd in open sight,
August in visage, and serenely bright.
Dryden. Virgil. Æn. b. i.

Not with such majesty, such bold relief,
The forms *august*, the king or conquering chief,
E'er swell'd on marble, as in verse have shined
(In polish'd verse) the manners and the mind.
Pope. Imit. of Horace, b. ii. Ep. 1.

—— His other gifts
All bear the royal stamp that speaks them his,
And are *august*; but this transcends them all.
Couper. Task, b. v.

A'VIARY, *Avis*, (of unsettled etymology,) a bird.

A place to confine birds.

For *aviaries* I like them not except they be of that largeness, as they may be turfed, and have living plants, and bushes set in them; that the birds may have more scope and natural nesting, and that no foulenesse appeare in the floore of the *aviary*.—*Bacon. Ess. Of Garden.*

Lincolnshire may be termed the *aviary* of England, for the wilde fowle therein.—*Fuller. Worthies. Lincolnshire.*

AVI'DITY. AVI'DIOUS. AVI'DIOUSLY. } Fr. *Avidité*; It. *Avidità*; Lat. *Avidus*, *Aviditas*, from *Avere*, to covet, to desire. *Avidity* has not occurred in any of our old writers. Todd furnishes the one from Fotherby.

Greediness, eager desire, or appetite.

Thereto haue they giuen theyr eares, with all *auidious* greedinesse and superstitious deuocion haue they embrased them.—*Bale. Image*, pt. ii.

For nothing is more *auydyously* to be desired, then is the sweete peace of God.—*Id. Ib.* pt. i.

In all which we may see an infinite *aviditie*; and such as cannot be satisfied with any finite object.
Fotherby. Atheomastix, p. 199.

With still fresh and still insatiate *auiditie* doth the unwearied lover prize that (too often, either deluding or insignificant) writing, aboue the noblest raptures of poets, and liberallest patents of princes.—*Boyle. Works*, vol. ii. p. 317.

No writings would have been received with such *aeidity* and respect as these: consequently none afforded so great temptation to forgery.—*Paley. Evidences*, pt. i. c. 9.

AVI'LE. Fr. *Aviler*, to disprise, disesteem, imbase, make *vile* or cheap; to pull down the price of, to bring to a low price, (Cotgrave.) See VILE.

The bisopes, as he nede moste, bi gonne hom bi se
And the Sonnenday of the passion amansede all the,
That *aetiede* holl chirche, that mid riste was so fre.
R. Gloucester, p. 495.

——— Forgive
Repented wronge. I am cause thou now shall live
Æternally, for being deprest a while,
Want makes us know the price of what we *avile*.
B. Jonson. Masques at Court.

AVI'SION, used for *Vision*.

Dame Pertelote, I say you trewely,
Macrobius, that writ the *avision*
In Affrike of the worthy Scipion,
Affirmeth dremes, and sayth that they ben
Warning of thinges, that men after seen.
Chaucer. The Nonnes Preestes Tale, v. 15,129.

The kinge of this *auision*
Hath great imagination,
What thinge it signifie maie.—*Gower. Con. A.* b. viii.

AVI'ZE. See ADVIZE. The following examples may farther illustrate the explanation there given.

Where force might not auaile, there sleights and art
Shee cast to vse, both fit for hard emprize;
For thy, from that same roome not to depart
Till morrow next, she did herselfe *auize*.
Spenser. Faerie Queene, b. iii. c. 12.

Britomarte with sharp *auizeful* eye
Beheld the lovely face of Arthegall,
Tempered with sternenesse and stout maiestie.
Id. Ib. b. iv. c. 6.

Hee looked backe, and her *avising* well,
Ween'd, as he said, by that her outward grace,
That fairest Florimell was present there in place.
Id. Ib. b. iv. c. 2.

He lookt askew with his mistrustful eyes,
And nicely trode, as thornes lay in his way,
Or that the flore to shrinke he did *auize*.
Id. Ib. b. xiii. c. 12.

Simp. 'Tis a great charge to come vnder one body's hand.
Qui. Are you *auis'd* o' that! you shall find it a great charge. *Shakespeare. Merry Wives*, Act i. sc. 1.

Great Atlas of the state, descend with me;
But hither, and this vault shall furnish thee
With more *aesses*, than thy costly spyes,
And show how false are all those mysteries
Thy sect receives.—*Habington. Castara*, pt. ii.

I cannot cry his carract up enough.
He is unvaluable all the lords
Have him in that esteeme, for his relations,
Corranta, *avises*, correspondences.
B. Jonson. Magnetick Lady.

I had yours of the tenth current: and besides your *avises*, I must thank you for those rich flourishes wherewith your letter was embroider'd every where.—*Howell*, b. ii. Let. 68.

A'ULNAGER. Fr. *Aulnage*, ell-measure; (Fr. *Aulne*; Lat. *Ulna*,) the measuring by the *ell*; also *measure*.

A measure (by the ell.)

All clothes in such places where they shall be put to land, shal be measured by the king's *aulnegeors*, in the presence of the maiors and bailifes.—*Rastall. Statutes*, ed. 3. fol. 120.

A'UMAILE. See AMEL.

AUNT. Fr. *Tante*; Lat. *Amita*, prefixing the letter *T*, (Menage.) *Amita* is perhaps *avita*, *velut altera* AVIA, and *avunculus*, *quasi alter*, *sive exiguus*, AVUS, (Vossius.)

The sister of father or mother in relation to their children; who, in co-relation, are called nephews and nieces. Generally, an old woman.

There the quene here *aunte* in bataile heo nome,
And dude in strong prison, and the kyndom
Delden bi twene hem, and eyther ys part nom.
R. Gloucester, p. 37.

The senatoures wif hire *aunte* was.
But for all that she knew hire never the more.
Chaucer. The Man of Lawes Tale, v. 5400.

The wiest *aunt* telling the saddest tale,
Sometime for three foot stoole, mistaketh me;
Then slip I from her bum, down topples she.
Shakespeare. Midsummer Night's Dream, Act ii. sc. 1.

A'VOCATE. See AVOKE.

AVOID, *v.* AVO'IDABLE. AVO'IDANCE. AVO'IDER. AVO'IDLESS. } Fr. *Vuide*, *Vuider*; It. *Voto*, from *Vacuus*, *vacus*, *vocus*, *votus*, *voto*, *votare*. (Menage.) Wachter thinks that the Fr. is formed from Ger. *Ode*, desolate, from *Oden*, *Veroden*, to desolate.

To empty, to clear out, to evacuate, to go out of; to go or get out of the way; to move or turn away from; to eschew, to leave, to quit, to escape.

To empty; to clear or free from power or effect; to make or render of none effect; to abolish, to abrogate, to annul.

What thanne is more to a Iew? or what profyt of circumcisioun? mych bi al wise, first for the spekyngis of god weren bitaken to hem. And what if summe of hem bileuyden not? wher the unbileue of hem hath *avoidid* the feith of god? god forbede.—*Wiclif. Romayns*, c. 3.

And if the mynystracioun of deeth writun bi lettre in stoonys was in glorie, so that the children of Israel myghten not biholde into the face of moises for the glorie of his cheer which is *auoidid*, hou schal not the mynystracioun of the spyryt be more in glorie?—*Id. 2 Corynth*, c. 3.

But Tyndall, as he denyeth the tone so denyeth he the tother too, and with some fonde glose will *auoyde* the ghospel and all, and then goe boldely forth with his faythe, and boaste it, and save, this faith and knowledge is euerlasting lyfe.—*Sir T. More. Workes*, p. 530

Tell me by your faythe, doe you beleeue that there is a liuyng God that is mighty to punish his enemies? if you beleeue it, say vnto me, can you deuise for to *auoyde* hys vengeaunce, which bee so openly contrary to hys worde?
Barnes. Workes, p. 187.

Cheldrich coũsayled with a frende and lorde of his, named Guynomadus or Guynemeus, by whose cousayll in *auoydynge* greter paryl, he *auoyded* secretely his lande, and yode vnto the kynge of Thuryngs named Besynge, of whom he was ioyously receyued.—*Fabyan*, c. 76.

Anno 7 Hen VII. cap 6 it was enacted that all Scots dwelling within England and Wales, should *auoide* the realme within fortie daies after proclamation made.
Rastal. A Collection of Statutes, p. 402.

For on a holy day, common prayers being kept in Rome, upon some suspicion or false report, they made proclamation by sound of trumpet, that all the Volsces should *auoid* out of Rome before sun set.—*North. Plutarch*, p 165

Auoid then, fiend, what tel'st thou me of supping!
Thou art, as you are all, a sorceresse.
I coniure thee to leeue mee and begone.
Shakespeare. Com. of Errors, Act. iv. sc. 3.

Not diffident of thee do I dissuade
Thy absence from my sight, but to *auoid*
Th' attempt it self intended by our foe
Milton. Paradise Lost, b. ix.

The dinner ended and all ready to depart (as though some weighty matters were to be handled), hee commanded an *auoidance* from the presence
Speed. Hist. of Great Britaine. The Danes, an. 787.

I have lost my voice with the very sight of this gentlewoman. Good sir, steal away, you were wont to be a curious *auoider* of women's company
Beaum. & Fletch. Hon. M. Fortune, Act iv. sc. 1.

I will my self conduct thee on thy way,
When the next soothing sun inflames the day:
When the dry herbage thirsts for dews in vain,
And sheep, in shades, *avoid* the parching plain.
Dryden. Virgil, Geor. 4.

Yet the variations are not so considerable, but that they may probably enough be ascribed to some such want of exactness as in such nice experiments is scarce *avoidable*.
Boyle. Works, vol. i. p. 159.

She too when ripen'd years she shall attain,
Must of *auoidless* right, be yours again:
But the transient use of that require,
Which soon, too soon, I must resign entire.
Congreve. Ovid. Met. b. x.

Nor can a man pray from his heart that God would not lead him into temptation, if he take no care of himself to *avoid* it.—*Mason. On Self-Knowledge.*

But if two presentations be offered to the bishop upon the same *avoidance*, the church is then said to become litigious; and if nothing farther be done, the bishop may suspend the admission of either, and suffer a lapse to incur.
Blackstone. Commentaries, b. iii. c. 16.

All those violent emotions that urge us on to pleasure, or to the *avoidance* of pain, by a blind impulse, were by the schoolmen referred to what they called the sensitive appetite, because they seemed to partake more of the senses than of reason.—*Beattie. Moral Science*, pt. i. c. 2.

AVOIRDUPOIS, or HABERDEPOIS. } *Avoir de pois* (says Minshew) is good French; i. e. *Habere pondus*, to have weight, (sc. a fixed or standard weight.)

The prince himselfe is such another: the weight of an haire will turne the scales betweene their *haber-de-pois*.
Shakespeare. 2 Part Hen. IV. Act. iii. sc. 4.

AVOKE. AVOCATE. AVOCA'TION. } Lat. *Avocare, Avocatum*, to call from, (*A-vocare*, to call,) usually now *evoke* (qv.). *Avocations*, generally applied to—

Those engagements, employments, or businesses, which *call* for, demand, require, our time and attention.

We have written to your Grace in our common letter, for a confirmation of many inconveniences and dangers which we perswaded to his Holiness, to follow both to himself and to the See Apostolick, in case his Holiness should *avoke* the cause.—*Burnet. Records*, vol i. No. 29.

From hence it is evident, that all secular imployment did *ipso facto*—*avocate* a clergy-man from his necessary office and duty: for some secular imployments are permitted him all causes of piety, of charity, &c.
Bp. Taylor. Episc. Asserted, s. 49.

For what is a scholar, but one who retireth his person, and *avocateth* his mind from other occupations, and worldly entertainments?—*Barrow*, vol iii. Ser. 22.

In the time of health,—visits, businesses, cards, and I know not how many other *avocations*, which they justly stile diversions, do succeed one another so thick, that in the day there is no time left for the distracted person to converse with his own thoughts.—*Boyle. Occas. Refl* s 2. Med. 6.

'Tis true, when beauty dawns with early fire,
And hears the flattering tongues of soft desire,
If not from virtue, from its gravest ways
The soul with pleasing *avocation* strays
Parnell. To an old Beauty.

Besides the advantages already mentioned, I here enjoy a more profound retirement, as I am at a farther distance from the business of the town, and the interruption of troublesome *avocations*.—*Melmoth. Pliny*, b. v. Let. 6.

AVOLATE. AVOLA'TION. } Lat. *Avolare, Avolatum*, to fly away from, (*A-volare*, to fly.) *Avolation* is not uncommon in Boyle. To fly away, to escape.

From the experiments made about elixation and distillation in vacuo, the corollary seems to be, that such vessels may be very useful for the distilling and boiling of such bodies, which do contain thin and very volatile spirits, for all things will be preserved by their help, and nothing will *avolate* or fly away.—*Boyle. Works*, vol. iv. p. 691.

These strangers, or the fungous parcels about candles, only signify a pluvious air, hindering the *avolation* of the favillous particles.—*Brown. Vulgar Errours*, b. v. c. 22.

It is a certain axiom, that bodies are dried by the *avolation* of their spirits, but rendered soft and yielding by their detention.—*Shaw. Tr. of Bacon on Condensation*, § 2.

AVOUCH, v. AVO'UCH, s. AVO'UCHER. AVO'UCHMENT. } Fr. *Avouer*, from Lat. *Advocare*, (Menage.) But Skinner suggests also the same origin as to the verb, to *Avow*, (qv.). See also To VOUCH.

To advow, approve, allow of, warrant, authorise; defend, protect; undertake, answer for, own, acknowledge, confess to be, take as or for his own, (Cotgrave.)

And this I dare *auouche*, that if any interpretour should in some places bee as brief in the Englishe trãslacion as the autour is in the Latin: he should make thereof but a derke piece of weorke.
Udal. To the moste gracious Quene Katherine.

Wee *auouche* the power and authoritie of Goddes holy woorde, for that the more it is trodden downe, the more it growethe.—*Bp. Jewel. Defence of the Apologie*, p. 31.

Suche authours and *auouchers* of thynges, and the growyng of the same thynges to suche an ende and prouf as afore is saied, doeth not suffer vs to doubte, neither of the thynges that haue passed before our tyme, ne yet of suche thynges, as for many hundredes of yeres to come are promised.—*Udal. Luke*, c. 1.

But I marual much that maister Moore beyng a great learned man, would not for the *auouchment* of his credite, and the truth of so great a matter, allege so much as the testimonie and auethoritie of some one auethor, for the prouyng of his assertion.—*Grafton. King John*, an. 14.

——— I could
With bare-fac'd power sweepe him from my sight,
And bid my will *auouch* it.
Shakespeare. Macbeth, Act. iii. sc. 1.

For lo! from yonder turrets yet unsack'd,
Your valiant fellows stand, your worth to see;
T' *auouch* your valour, if you live to gain;
And if we die, that we dy'd not in vain.
Daniel. Civil Wars, b. vi.

Hor. Before my God, I might not this believe
Without the sensible and true *auouch*
Of mine owne eyes.—*Shakespeare. Hamlet*, Act. i. sc. 1.

Even Cardinal Bellarmin can abide to come in as an *avoucher* of those cozenages; who dares aver, that his fellow Xavier had not only healed the deaf, dumb, and blind, but raised the dead.—*Bp. Hall. Censure of Travel*, s. 18.

By laying the foundation of his defence on the *avouchment* of that which is so manifestly untrue, he hath given a worse foil to his own cause, than when his whole forces were at any time overthrown.—*Milton. Ans. to Eikon Basilike.*

Thus our Saviour, in St. John's gospel, is expressed to come, to speak, to act in God's name, because he did God's business, (the work which God gave him to accomplish,) and entirely sought the glory of God as he there himself often *avouches* and professes.—*Barrow*, vol. iii. Ser. 1.

We read the words thus: *If I regard iniquity in my heart*, God will not hear me. But the Septuagint has it, *μη εικαιοσυναν μου θεος*: that is, *let not God hear me*. And so they are David's *avouchment* of his uprightness, by an imprecation, or calling for a curse upon himself, namely, God's not hearing his prayers, in case he was not really so upright, as in his words he did protest himself to be.
South vol. ix. Ser. 10.

AVOW, v. AVO'W, s. AVO'WABLE. AVO'WAL. AVO'WED. AVO'WEDLY. AVO'WER. AVO'WRY. } Fr. *Avouer*. See AVOUCH, and also VOUCH and VOW. Lat. *Vovere*, to vow, or promise. To promise, or declare, strongly or loudly; to protest or affirm.

Thus he brak his avowe, that he to God had sworn.
R. Brunne, p. 112

And whanne the dai was come summe of the Iewis gaderiden hem and maden a *vow*, and seiden, that thei schulden neither ete ne drynke til thei slowen poul, and thei wenten to the princes of prestis and eldre men and seiden, with deuocioun we han *avowid*, that we schulen not taaste ony thing till we sleen poul.—*Wiclif. Dedis*, c. 23.

Afiir manye gheeris I cam to do almesdedis to my folk, and offringis and *avowis*, in whiche thei founden me purified in the temple, not with cumpanye neither with noise
Id. Ib. c. 24.

(But I wol not *avowen* that I say,
And therfore kepe it secree I you pray)
Chaucer. The Chanones Yemannes Prologue, v. 16,110.

And in thy temple I wol my baner hong,
And all the armes of my compagnie,
And evermore, until that day I die
Eternal fire I wol beforne thee finde,
And eke to this *avow* I wol me binde.
Id. The Knightes Tale, v. 2416.

For I my doughter shall to morowe
To hewe and brenne in thy seruice,
To louynge of thy sacrifice
Through myn *avowe*, so as it is.—*Gower. Con. A.* b. iv.

If a criminal be allowed counsel, he would be scorned if he should *avow* his advocate as a real patron of his crime, when he only says what he can to alleviate the sentence
Bp. Taylor. Polemical Discourses. Epis. Ded

The proceedings may bee apert and ingenuous, and candid, and *avowable*, for that gives satisfaction and acquiescence
Donne. Devotions, p. 209.

Keep us by thy Good Spirit in a holy and constant *avowance* of all those main truths concerning thy sacred person, natures, and offices, unto our last end
Hall. Mystery of Godliness, § 11

When any heterodox or irregular doctrine shall be let fall, let it be taken at the first rebound; and the author and *avower* fairly dealt withal, and strongly convinced of his error.—*Bp. Hall. Peace Maker.*

I follow'd nature's laws and must *avow*
I broke my bonds and fled the fatal blow.
Dryden. Virgil. Æneas, b. i.

There is nothing that tends more to excuse, if not justify, the extreme rigour of the Commons towards Charles, than his open encouragement and *avowal* of such general principles as were altogether incompatible with a limited government.—*Hume. History of England*, an. 1628.

Avowedly to neglect doing what they ought, is too shocking a behaviour to sit easy upon the minds of men.
Secker, vol. i. Ser. 4.

The distreinor, who is now the defendant makes *avowry*, that is, he *avows* making the distress in his own right, or that of his wife.—*Blackstone. Commentaries*, b. iii. c. 9.

AU'REAT. AURI'FEROUS. } Lat. *Aurum*, from ancient Gr. Αυρος, (subsisting in θηλαυρος) signifying brightness, splendour. *Aureate*, golden, is a word much used by the elder Scotch poets.

My wordes unpullysht be nakide and playne
Of *aureat* poems they want ellumynynge
But by them to knowlege ye may attayne
Of this lordes dethe and of his murdrynge.
Skelton. Dethe of E. Northumberland.

Great are the scenes, with dreadful beauty crown'd
And barbarous wealth, that see each circling year,
Returning suns and double seasons pass
Rocks rich in gems, and mountains big with mines,
That on the high equator ridgy rise,
Whence many a bursting stream *auriferous* plays.
Thomson. Summer.

AURI'CULAR. AURI'CULARLY. A'URICLE. } Fr. *Auriculaire*; It. *Auricolare*; Sp. *Auricular*, from Lat. *Auricula*, i. e. *Audicula*; *Auris*, i. e. *Audis*; from *Audire*, to hear. We have no correspondent adjective formed from our noun, *ear*.

Auricle—the ear: *auricles* of the heart, so called from their resemblance to the form of the ear. *Auricular*—addressed, directed, to the ear; spoken to the ear; privately, secretly. And therefore—

Private, secret, confidential.

As are the articles of *auricular* and eare confession, of purgatory, &c. &c. All ye which wt other like, haue brought greate offence and slander vnto the christen church, and haue been a great occasyon of the ruyne and fal of many vnfaithfull.—*Udal. Rev. of S. John*, c. 21.

He [Pope Innocent the 2d] ordeyned moreouer that whatsoeuer he were the which should speake euill of the Pope, he should be punished in hell with eternall damnation. He also ordeyned *auricular* confession. Also in this counsaile was first inuented and brought in transubstanciation.

Grafton. K. John, an. 14.

Bastard. If your honor iudge it meete, I will place you where you shall heare vs conferre of this, and by an *auricular* assurance, have your satisfaction, and that without any further delay than this evening.

Shakespeare. King Lear, Act I. sc. 2.

But, perhaps, it was necessary so much blood should be ready there to joyn with the chyle for its better mixture before it reaches the right *auricle* of the heart.

Ray. On the Creation, pt. II.

But as for private and *auricular* confession of our sins to a priest in all cases; and as of absolute necessity to our obtaining pardon and forgiveness from God, as the Church of Rome teacheth, this is neither necessary by divine precept, nor by any constitution and practice of the ancient Christian Church.—*Tillotson. Works*, vol. iii. Ser. 106.

If once they could be brought to renounce the supremacy of the Pope, they might quietly enjoy their seven sacraments, their purgatory, and *auricular* confession; their worship of reliques and images; nay, even their transubstantiation.

Blackstone. Commentaries, b. IV. c. 4.

A'USPICATE, *v.*
A'USPICATE, *adj.*
A'USPICE.
A'USPICY.
AUSPI'CIOUS.
AUSPI'CIOUSLY.

Fr. *Auspice*; It. *Auspicio*; Sp. *Auspicio*; Lat. *Auspex*, as if *Avispex*; from *avis*, a bird, and *specere*, to observe. *Auspicari*, *auspicatus*, to observe birds, to watch for tokens from the actions of birds, previous to the beginning or commencement of any thing. From those actions—

To foreshew or foretell the event; to promise success, prosperity, good fortune, divine protection, to begin well.—*Auspicious* is thus used for—

Favourable, kind, propitious.

The usage of the Fr. *Auspice* is well explained by Cotgrave—

A sign, token, signification, or presage of future things, by the flight or other motion of birds; also fortune, luck; or a lucky beginning of matters.

A Romane, even your owne consull sometime, soldiours, and your owne generall heretofore,—whose *auspicate* conduct, you having tried for you and in your defence, doe not prove now against yourselves to your perdition.

Holland. Livy, p 278.

For mee thinke it is not an *auspicate* beginning of a feast, nor agreeable to amity and good fellowship, to snatch or lurch one from another.—*Id. Plutarch*, p. 557.

King Edward therefore presented himselfe before the strong towne of Berwick with a mighty hoste, there to *auspicate* his entrance to a conquest of Scotland.

Speed. Hist. of Great Britaine, an. 1297.

None of their kindred met; the knot they ty
Silent: content with Brutus *auspicy*.—*May. Lucan*, b. II.

——— The Augurs deafe remaine
Though loud it thunder, and are forc'd to sweare
That birds *auspicious*, though sad owles, appeare.

Id. Ib. b. v.

Whom then I did *auspiciously* persuade,
Once more with war to fright the English fields,
His brother (then King William) to invade,
To make him know the diff'rence of their shields.

Drayton. Legend of R. Duke of Normandy.

But so may he live long, that town to sway,
Which by his *auspice* they will nobler make,
As he will hatch their ashes by his stay,
And not their humble ruins now forsake.

Dryden. Annus Mirabilis.

The winds my pray'rs, my sighs, my numbers bear,
The flying winds have lost them all in air!
Oh when, alas! shall more *auspicious* gales
To these fond eyes restore thy welcome sails?

Pope. Sappho to Phaon.

Thus were their loves *auspiciously* begun,
And thus with secret care were carried on.

Dryden. Sigismonda & Guiscardo.

"Taking into their [The English Parliament] most serious consideration the best means for making such an establishment, that their religion, laws and liberties, might not be in danger of being again subverted," they *auspicate* all their proceedings, by stating as some of those best means, "in the first place" to do "as their ancestors in like cases have usually done for vindicating their ancient rights and liberties."—*Burke. On the French Revolution.*

Under the *auspicious* influence of genius, arts and sciences grew up together, and mutually illustrated each other.

Goldsmith. On Polite Learning.

AUSTE'RE.
AUSTE'RELY.
AUSTE'RENESS.
AUSTE'RITY.

Fr. *Austère*; It. *Austero*; Sp. *Austèro*; Lat. *Austerus*; Gr. Αυστηρος, which Vossius says is from Αυος, from Αυειν, *siccare*, to dry; applied to *harsh* tastes, which *dry* the palate. Wiclif renders the Lat. *Austerus*, sterne; "for thou art a *sterne* man;" and the Glossarist to Gawin Douglas says, *Asterne*, *austere*, fierce, Lat. *Austerus*. And in A. S. we find *Astered*, troubled, moved, provoked, *stirred*, (Somner.) May not *austere* be *astere*, asterne, sterne, from A. S. *Stirian*, *Astirian*, to stir, to move? An *austere* or *austerne* countenance, will then be, *a stern* countenance, I. e. a *moved* countenance, moved by some passion. And thus—

Harsh, strict, rigorous, severe, serious, constrained, restrained, resolved.

Thei dred the kyng folle sore, for he was fulle *austere*.

R. Brunne, p. 54.

But who is yond, thou lady faire,
That looketh with sic an *austerne* face?
Yonder is Sir John Foster, quoth shee,
Alas! he'll do ye sore disgrace.

Northumberland betrayed. Percy, vol. I.

To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet *austere* composure thus reply'd.

Milton. Paradise Lost, b. ix.

It is good therefore, to give *austere* repulses to the first overtures of inordinate desires; and to give strong denials to the first unruly motions of our heart.

Bp. Hall. Remedy of Discontentment.

Ah Luciana, did he tempt thee so?
Might'st thou perceive *austerely* in his eie,
That he did plead in earnest, yea or no.

Shakespeare. Comedy of Errors, Act iv. sc. 2.

Ang. Who will believe thee, Isabell?
My vnsoil'd name, th' *austereness* of my life,
My vouch against you, and my place i' the State,
Will so your accusation ouer-weigh,
That you shall stifle in your owne report
And smell of calumnie.

Id. Measure for Measure, Act II. sc. 4.

But shee [Maud] rejected all these petitioners, out of pride, say some; but it may seeme rather of policy, holding it safest, to passe affaires of importance, not vpon intreaty, but by due advice, and to gouerne the subject with a seuere *austerenesse*, rather then an indulgent lenitie.

Speed. History of Great Britaine, an. 1140.

In such a posture Christ found the Jews who were neither won with the *austerity* of John the Baptist and thought it too much licence to follow freely the charming pipe of him who sounded and proclaim'd liberty and relief to all distresses.—*Milton. Doct. and Disc. of Divorce.*

If an indifferent and unridiculous object could draw his [Crassus's] habitual *austerenesse* into a smile, it will be hard to believe he could with perpetuity resist the proper motives thereof [laughter.]—*Brown. Vulgar Errours*, b. vii. c. 16.

What was the snaky headed Gorgon shield,
That wise Minerva wore, unconquer'd virgin,
Wherewith she freez'd her foes to congeal'd stone,
But rigid looks of chaste *austerity*,
And noble grace that dash'd brute violence,
With sudden adoration, and blank awe.—*Milton. Comus.*

Such was the life the frugal Sabines led:
So Remus and his brother god were bred:
From whom th' *austere* Etrurian virtue rose,
And thus rude life our homely fathers chose.

Dryden. Virgil, Geor. 2.

He used no uncouth *austerities* in habit or diet; but complied, in his garb, with ordinary usage, and sustained his life with such food as casual opportunity did offer.

Barrow, vol. iii. Ser. 8.

By his eminent talents and abilities, Stafford merited all the confidence which his master reposed in him; his character was stately and *austere*; more fitted to procure esteem than love.—*Hume. History of England*, an. 1630.

I fed on scarlet hips and stony haws,
Or blushing crabs or berries that imboss
The bramble, black as jet, or sloes *austere*.

Cowper. Task, b. I.

——— Compos'd in gait,
Austerely grave and thoughtful, on his shield
The democratic majesty he bore
Of Athens.

Glover. Leonidas, b. vii.

The sweetness of the ripened fruit is not the less delicious for the *austerity* of its cruder state.—*Horsley*, vol. ii. Ser. 28.

A'USTRALIZE. Lat. *Auster*, the south, or seeth-ing wind; perhaps Αυστηρ, from Αυειν, to dry, to burn, (Vossius.)

True it is, and confirmable by every experiment, that steel and good iron, never excited by the load-stone, discover in themselves a verticity; that is, a directive or polary faculty, whereby, conveniently placed, they do septentrionate at one extream and *australize* at another.

Brown. Vulgar Errours, b. ii. c. 2.

AUTHE'NTICATE.
AUTHE'NTICAL.
AUTHE'NTICALLY.
AUTHE'NTICALNESS.
AUTHENTI'CITY.
AUTHE'NTICK.
AUTHE'NTICKLY.
AUTHE'NTICKNESS.

Fr. *Authentique*; It. *Autentico*; Sp. *Auténtico*; Bar. Lat. *Authenticus*; Gr. Αυθεντης, of uncertain origin. Cicero uses Αυθεντικως, (*Ad Atticum*, ix. 14. x. 9.) *cum auctoritate*, *certo auctore*, with authority, the author being well known; and the application seems to be—

To make the author known; to refer to, compare with, establish by, the real or original author or authority; to authorise.

Graunt mercie lorde sith it thee doth like
To licence me, now I wol and dare boldly
Assaile my purpose, with scriptures *autentike*
My werke woll I ground, vnderset, & fortefie.

Chaucer. The Rem. of Love.

The archebishop of sainct Andrews [and others] wrote vnto the duke of Albanye a solempne and *autenticall* instrumēt, signed and sealed with their seales.

Hall. Edw. IV. an. 22.

Thei do (as ye would sale) sette out themselfes to sale, by their new found disguised vesture, hauyng a great pryde and felicitee to bee-lettyng vp and down where thei maie bee seen in their *autentical* robes of auncientenesse reachyng down to the hard grounde.—*Udal. Luke*, c. 20.

And in like maner do ye first geue vs *autenticke* scripture for your doctrine. If ye haue no scripture, come forth and preach your doctrine, and cōfirme it wyth a myracle. And then if we bring not *autenticke* scripture agaynst you or confounde your myracle wyth a greater, as Moses dyd the sorcerers of Egipt, we wyll beleue you.

Tyndall. Workes, p. 300.

And as for the myracles done at Saintes graues and at the presence of reliques, as long as true myracles endured, and until the scripture was *autentickly* receaued, were done to confirme the preaching yt such Saints had preached while they were alue.—*Id. Ib.*

Thirdly it appeareth by regesters and recordes iudicially and *autentiquely* made, yet preserued for confirmacion of the same.—*Hall. Hen. VIII.* an. 34.

But these things must have the date of antiquity to make them reverend and *authentical*, for ever in the collection of writers, men rather weigh their age than their merit.

Daniel. Defence of Rhyme.

———How could communities,
Degrees in schools, and brother-hoods in cities,
Peacefull commerce from dividable shores,
The primogeniture, and due of byrth,
Prerogative of age, crownes, sceptors, laurels,
(But by degree) stand in *authentique* place?

Shakespeare. Troil. & Cress. Act I. sc. 3.

Ford. You are a gentleman of excellent breeding, admirable discourse, of great admittance, *authenticke* in your place and person.—*Id. Merry Wives of Windsor*, Act II. sc. 2.

Some of the *authentickest* annalists report, that the old Gauls (now the French) and the Britons understood one another.—*Howell*, b. ii. Let. 55.

As for the objections against the *authentickness* of that decree, I shall need say no more, but that they are very unproportionable to be put in the balance against the original record and testification of the fact in the plain words of the edict.—*Hammond. Works*, vol. ii. p. 106.

There is as much difference between the present and former times, as there is between a copy and an original: that indeed may be fair, but this only is *authentick*.

South, vol. vii. Ser. 14.

The instrument of Dr. Parker's consecration; with some attestations of the *authenticalness* of it.

Burnet. Records, pt. ii. b. iii. Title of No. 9.

Nothing can be pleasanter than to see a circle of these virtuosos about a cabinet of medals, descanting upon the value, rarity, and *authenticalness* of the several pieces that lie before them.—*Addison. On Medals*, Dial 1.

It may be of use to state distinctly, the difference between the genuineness and the *authenticity* of a book. A genuine book is that which was written by the person whose name it bears as the *author* of it. An authentic book is that which relates matters of fact, as they really happened.

Bp. Watson. Apology for the Bible, Let. 2.

The small resemblance of the portrait of Henry V. to genuine pictures of him, and the great resemblance of all the other personages to one another, make it evident that it was rather a work of command and imagination than of *authenticity*.—*Walpole. Anecdotes of Painting*, vol. i. c. 2.

I have, since the first edition of this work, *authenticated* two portraits of that prince [Humphry Duke of Gloucester.] *Id. Ib.*

Being examined on these material defects in the *authenticalness* of a paper, produced by them as *authentick*, [they] could give no sort of account how it happened to be without a signature.—*Burke. Works. Report on Affairs of India.*

Besides that those accounts either have, or will have, received a much stronger *authentication* than any that I could give to mine.—*Id. Letter from Warren Hastings.*

AUTHOR, *v.*
A'UTHOR, *s.*
AUTHORESS.
AUTHO'RITATIVE.
AUTHO'RITATIVELY.
AUTHO'RITY.
A'UTHORIZE.
A'UTHORIZABLE.
A'UTHORISATE.
AUTHORIZA'TION.
A'UTHORLESS.
A'UTHORSHIP.

Fr. *Autheur*; It. *Autore*; Sp. *Aútor*. Vossius strongly contends that the Latin word should be written *auctor*; and inclines to adopt the opinion that it is derived from *augere*, *auctum*, extending the application of the word from one who should *augment* or promote any thing already undertaken or begun, to him who should himself undertake, or persuade to undertake. See AUGMENT.

Author, as a verb, is used by Chapman, and Beaum. and Fletch.—

To cause a beginning, a foundation; to found, invent, devise, create: to give credit, influence, countenance, support, power; to accredit, to countenance, to support, to empower.

If everie thing bee through God's weting, and thereof take his being, then should God bee maker and *aucthour* of badde werkes, and so he should not rightfully punish euill doinges of mankinde.—*Chaucer. Test. of Loue*, b. iii.

Now, sire, of elde, that ye repreven me;
And certes, sire, though non *auctorities*
Were in no book, ye gentiles of honour
Sain, that men should an olde wight honour
And clepe him fader, for your gentilesse;
And *auctours* shall I finden, as I gesse
Id. The Wif of Bathe's Tale, v. 6790.

Where euer your words ben heard, and your reasons been shewed, such euill speakers, lady, by *auctorsty* of your excellence shuiden been stopped and ashamed.
Id. Test. of Loue, b. ii.

Who wote if al that Chaucer wrate was trew,
Nor I wote nat if this narracion
Be *authorsed*, or forged of the new
Of some poete by his inuencion.—*Id. Test. of Creseide.*

But thei that writen the scripture
Of Greke, Arabe, and Caldee,
Thei were of suche *auctorstee*,
That thei first founden out the wey,
Of all that thou hast herde me sey.—*Gower. Con. A.* b. iv.

Of thyse tway kynges ye sayd Englisshe cronycle tellyth a longe processe, the which, for I fynde noon *auctor* of *auctorite* yt wrytith or speckyth of the same, I passe it ouer
Fabyan, c. 108.

I are a ministre of lawe and justice, and not a reuenger of other folkes malice—and by lawfull processe to punishe transgressours of the lawe, am I *auctorisate*.—*Udal. John*, c. 19.

[Themistocles] answeared the ambassadors that there should certain go with them to Lacedemon, fully *authorised* to entreat and conclude with the, as concerning that matter.
Goldyng. Justine, fol. 19.

Oh! thou the earthly *author* of my blood,
Whose youthful spirit in me regenerate,
Doth with a two-fold vigour lift me vp
To reach at victory aboue my head.
Shakespeare. Rich. II. Act i. sc 3.

O by what name, for thou above all these,
Above mankinde, or aught then mankinde higher,
Surpassest far my naming, how may I
Adore thee, *author* of this universe?
Milton. Paradise Lost, b. viii.

To quote a modern Dutch man, where I may use a classic *auctor*, is as if I were to justify my reputation, and I neglect all persons of note and quality that know me, and bring the testimonial of the scullion in the kitchen.
Selden. Table Talk.

——— Jove laid
A heavy curse on me, to vow, and binde it with the bent
Of his high forehead; that, (this Troy, of all her people spent)
I should returne; yet now, to mock our hopes, built on his vow;
And charge ingloriously my flight—when such an overthrow
Of brave friends I have *authored*.
Chapman. Homer. Iliad, b. ii.

Gisbert. Prince Otto slain!
Baldwin. O, execrable slaughter,
What hand hath *authored* it?
Beaum. & Fletch. Rollo, or Bloody Brother, Act iii. sc. 4.

It is an excellent temper of the churche, so to prescribe her forms of absolution, as to shew them to be results of the whole priestly office, of preaching, of dispensing sacraments, of spiritual care, and *authoritative* deprecations.
Bp. Taylor. On Set Forms of Liturgy.

For, that, which obtaineth universally, must either have some force in itself to command acceptation, or else must be imposed by some over ruling *authority*; and what can that be but either of the great princes (as they are anciently called) of the church, the holy apostles; or of some general councils, as may *authoritatively* diffuse it through all the world?—*Bp. Hall. Episcopacy by Divine Right*, pt. 1.

Lear. ———Thou hast seene a farmer's dogge barke at a beggar?
Glou. I sir.
Lear. And the creature run from the cur: there thou might'st behold the great image of *authoritie*, a dogg's obey'd in office.—*Shakespeare. King Lear*, Act iv. sc. 6.

O execrable son, so to aspire
Above his brethren, to himself assuming
Authoritie usurpt, from God not giv'n.
Milton. Paradise Lost, b. xii.

In some *authentick* writings of our church, the idolatry and superstition of the papists is censured; by idolatry, meaning the worship of images among them, and, by superstition, the worship and prayers to saints departed. A censure *authorizable* by that part of Saint Austin's words: Superstition is the worshipping a creature as God, or any part of a creature.—*Hammond. Works*, vol. i. p. 242.

Whether by the only *authority* of the giver, or by the *autorization* of the prince for that time reigning, and by what tenour and form ye hold them.
Burnet. Records, b. iii. No. 1.

Tradition, and an *authorless* pamphlet, make him a man of vast wealth, maintaining an hundred and fourty menial servants in his house, besides three hundred poor people whom he set on work.—*Fuller. Worthies, Bark-Shire.*

See, at thy feet, Cleanthes bath'd in blood!
For love of thee he trod this lonely wood;
Thou art the cruel *authoress* of his fate;
He falls by thine; thou, by Evander's hate.—*Gay. Dione.*

A layman should not intrude himself to administer the sacred functions of *authoritative* teaching
Barrow, vol. i. Ser. 21.

Of this sort is the apostle's creed. And its *authority* therefore, is, not as being a creed, but as being a true summary of apostolical doctrine, or as containing the chief heads of the doctrine of Christ delivered *authoritatively* in scripture.—*Clarke. Expos. of the Church Catechism.*

That ancient fathers thus expound the page,
Gives truth the reverend majesty of age:
Confirms its force, by bidding every test;
For best *authorities* next rules are best.
Dryden. Religio Laici.

——— Ye offer'd him
Tiresias. Your queen and crown: (but what was then your crown)
And heav'n *authoriz'd* it by his success.—*Id. Œdipus.*

As I am not ignorant, so ought I to be sensible of the false aspersions some *authorless* tongues have laid upon me in the report of the unfortunate passage lately happened between the Lord Bruce and myself.—*Guardian*, No. 133.

If the *formalists* of this sort were erected into patentees, with a sole commission of *authorship*: we should undoubtedly see such writing in our days, as would either wholly wean us from all books in general, or at least from all such as were the product of our own nation, under such a subordinate and conforming government.
Shaftesbury. Charact. Advice to an Author, pt. iii.

In that blest moment Nature throwing wide
Her veil opaque, discloses with a smile
The *author* of her beauties, who, retir'd
Behind his own creation, works unseen
By the impure, and hears his pow'r denied.
Cowper. Task, b. v.

——— At her sight
The best, the greatest of mankind, inclines
Before the *auth'ress* of his being, low
As some celestial to the rev'rend form
Of Cybele, progenitrix of gods.—*Glover. Athenaid*, b. ii.

Since he [God] evidently designed the regular course of nature for the support and comfort of man, we seem *authorized* to conclude, that he will apply its irregularities and disorders to his punishment, correction, and admonition.
Porteus. Letter to the Inhabitants of Manchester.

AUTO'CRASY.
AUTOCRA'TICAL.
AUTOCRATO'RICAL.

Gr. Αυτοκρατεια, self-given, underived power; from αυτος and κρατεω, to be strong.

Self-created, underived strength or power.

Autocrat is now in use.

The divine will is absolute; it is its own reason: it is both the producer and the ground of all its acts. It moves not by the external impulse or inclination of objects, but determines itself by an absolute *autocrasy*.
South, vol. viii. Ser. 10.

And to give yet a greater instance of his sovereignty, he extends his dominion even to man's will, that great seat of freedom, that with a kind of *autocrasy* and supremacy within itself, commands its own actions, laughs at all compulsion, scorns restraint, and defies the bondage of human laws or external obligations.—*Id.* vol. viii. Ser. 1.

The Father, Son, and Holy Ghost, in respect of the same divinity, have the same *autocratorical* power, dominion, and authority.—*Pearson. On the Creed.*

A'UTOGRAPH, from Αυτος, self, and γραφειν, to grave, to write.

He [Samuel Clarke] did accurately describe and turn into Latin from the original *autographe* in Cambridge public library.—*Wood. Athenæ Oxonienses.*

AUTO'MATON.
AUTOMA'TOUS.
AUTOMA'TIC.

Fr. *Automate*; It. *Automato*; Lat. *Automatum*; Gr. Αυτοματον.

That which has the power of spontaneous motion.

God having an understanding infinitely superior to that of man, in extent, clearness, and other excellencies, he may rationally be supposed to have framed so great and admirable an *automaton* as the world, and the subordinate engines comprised in it, for several ends and purposes.
Boyle. Works, vol. v. p. 251.

Clocks or *automatous* organs, whereby we now distinguish of time, have found no mention in any ancient writers, but are of late invention, as Pancirollus observeth.
Brown. Vulgar Errours, b. v. c. 18.

Absurd and impertinent vanity! We pronounce our fellow animals to be *automates*, or we allow them instinct, or we bestow graciously upon them at the utmost stretch of liberality an irrational soul, something, we know not what, but something that can claim no kindred to the human mind.—*Bolingbroke. On Hum. Knowledge*, Ess. 1.

The difference between an animal and *automatic* statue, consists in this—that, in the animal, we trace the mechanism to a certain point, and then we are stopped: either the mechanism becoming too subtile for our discernment, or something else beside the known laws of mechanism taking place: whereas, in the *automaton*, for the comparatively few motions of which it is capable, we trace the mechanism throughout.—*Paley. Natural Theology*, c. 2.

A'UTOPSY. From Αυτος and οψις.
Our own sight or vision; inspection.

In those [birds] that have forked tails, *autopsy* conviceth us that it [the tail] hath this use, (i. e. to turn the body to the right or left.)—*Ray. On the Creation.*

The Cartesian attempts to salve the motion of the heart mechanically, seem to be abundantly confuted, by *autopsy* and experiment, evincing the systole of the heart to be a muscular constriction, caused by some vital principle.
Cudworth. Intel. System, p. 160.

AU'TUMN.
AUTU'MNAL.
AUTU'MNITY.

Fr. *Automne*; It. *Autunno*, Sp. *Otoño*; Lat. *Autumnus*, (Varro,) from *Auctum*, past part. of *Augere*, (Scaliger,) because—The wealth of man is *augmented* by the fruits of harvest.

Or may it not be, because at this season the fruits of the earth have reached their full *growth*?

The aire attempre, and the smothe winde
Of Zepherus, among the blosomes white
So holsome was, and so nourishing by kind,
That smale buddes, and round blosomes lite,
In maner gan of her brethe delite,
To yeue vs hope there fruite shall take
Agenst *autumne* redy for to shake.
Chaucer. Complaint of the Blacke Knight.

——— Rais'd of grassie terf
Thir table was, and mossie seats had round,
And on her ample square from side to side
All *autumn* pil'd, though spring and *autumn* here
Danc'd hand in hand.—*Milton. Paradise Lost*, b. v.

——— On the beach
Of that inflamed sea, he stood and call'd
His legions, angel forms, who lay intrans't
Thick as *autumnal* leaves, that strow the brooks
In Vallombrosa.
Id. Ib. b. i.

Thy grandsire's words savour'd of thriftie leekes,
Or manly garlicke, but thy furnace reekes
Hote steames of wine; and can alouse descrie,
The drunken draughts of sweete *autumnite*.
Bp. Hall. Satires, b. iii.

For Oeneus, with *autumnal* plenty bless'd,
By gifts to heav'n his gratitude express'd:
Cull'd sheafs to Ceres; to Lyæus, wine;
To Pan, and Pales, offer'd sheep and kine;
And fat of olives, to Minerva's shrine.
Dryden. Ovid, b. viii.

The oak is the noblest ornament of a fore-ground, spreading from side to side its tortuous branches, and foliage rich with some *autumnal* tint. —*Gilpin. Tour to the Lakes.*

AVU'LSED. } Fr. *Avulse*; Lat. *Avulsum*,
AVU'LSION. } past part. of *Avellere*, to tear
AVE'L. } or pull away; from a, and *vellere*, to tear.

Torn, pulled, plucked, or rent away.

The beaver in chase makes some divulsion of parts, yet are not those parts (*avelled*) to be termed testicles.
Brown. Vulgar Errours, b. iii. c. 4.

Such a pressure [of an ambient fluid] may hinder the *avulsion* of two polished superficies, one from another, in a line perpendicular to them, as in the experiment of two polished marbles.—*Locke. On Hum Underst.* b. ii. c 23.

——— The wise
Spare not the little offsprings, if they grow
Redundant; but the thronging clusters thin
By kind *avulsion*, else the starveling brood,
Void of sufficient sustenance, will yield
A slender autumn. *Philips. Cider*, b i.

The pressure of that little air, that remained in the receiver, being too faint to make any at all considerable resistance to the *avulsion* of the upper marble, the hand, that drew it up, had very little more than the single weight of the stone to surmount.—*Boyle. Works*, vol. iv. p. 109.

——— As though every bough
Like that the Trojan gather'd, once *avuls'd*,
Were by a splendid successor supplied.
Shenstone. Economy.

AUXI'LIAR, *n.* } Fr. *Auxiliaire*; It. *Ausi-*
AUXI'LIAR, *adj.* } *liario*; Sp. *Auxiliar*; Lat.
AUXI'LIARY, *n.* } *Auxiliaris*, from *Auxilium*,
AUXI'LIARY, *adj.* } (*ab* AUCTU.) See AUG-
AUXI'LIATORY. } MENT. From the *augmented* strength, which those supply, who aid or help us, (Varro.)

One who *augments* or increases our strength or power; who helps, aids, assists; who succours or supports: an aider, helper, assister, or supporter.

And now at the present, seeing his enemies so neere, first and foremost he made a stand with his vauntgard, then he sent out toward the formost ensigns, his *auxiliar* Candiotes that came to aid him, and those horsemen which they call Tarentine.—*Holland. Livy*, p 904

That they might with joynt armies, with one heart, and with common accord of counsell, conduct and manage the warre: and in the mean time, with the cavellerie, with *auxiliarie* or aid souldiers lightly armed, represse the enemie, and stave him from spoyling so licentiously at his pleasure.—*Id. Ib.* p. 433.

A chill cold checks her blood: death looks lesse pale
And least the hearbes she gave should chance to faile;
Vnheard *auxiliarie* charmes imparts:
And calls th' assistance of her secret arts.
Sandys. Ovid, b. vii.

The Trojan heard uncertain, or to meet
Alone, with vent'rous arms, the king of Crete;
Or seek *auxiliar* force; at length decreed
To call some hero to partake the deed.
Pope. Homer. Iliad, b. xiii.

If any the least member is hurt, what a general *auxilliary*, what a concurrent help is there from all the rest! the eye bewails, the tongue bemoans, and the hand plasters and foments it.—*South*, vol. xi. Ser. 1.

Each on his grappled gunnel firm maintains
A fight still dubious, when their pointed beaks
Auxiliar Æschylus and Cimon strike
Deep in the hostile ship.—*Glover. Athenaid*, b. vi.

It was the design of Agricola to complete and ensure his success by the easy reduction of Ireland, for which, in his opinion, one legion and a few *auxiliaries* were sufficient.
Gibbon. Roman Empire, c. 1.

AWA'IT, *v.* } Fr. *Guetter*, *Aguetter*; Ger.
AWA'IT, *n.* } *Wachter*; Dutch, *Waeken*; A. S.
AWA'ITER, *n.* } *Wæccean*, *Wacian*, to wake
AWA'ITING, *n.* } or watch. To wait or lie await, is—

To lie in watch; to watch, to be watchful, vigilant; to attend upon, to observe; to lie, stay, or keep upon the look out, in attendance, in observation, in expectation.

Mid al here power of Kent, and myd the Londreis ther to, *Awaiede* hem to thilke ost, that the emperour inne was.
R. Gloucester, p. 49.

Ther is ful many an eye and many an ere
Awaiting on a lord, and he n'ot wher.
Chaucer. The Sompnoures Tale, v. 7634.

The leon sit in his *awaite* alway
To sle the innocent, if that he may.
Id. The Freres Tale, v. 7239.

A good wif, that is clene of werk and thought,
Should not be kept in non *await* certain.
Chaucer. The Manciples Tale, v. 17,098.

And if he be a priuy *awaitour* hidde, and reioyseth him to ravish by wiles, thou shalt same hym lyke to the foxe whelpes.—*Id. Boecius*, b. iv.

For thy to make his purchaas
He lieth *awaitende* on the paas,
And what thyng that he seeth ther passe,
He taketh his parte, or more or lasse,
If it be worthy to be take.—*Gower. Con. A.* b. v.

The trampling steed with gold and purple trapt,
Chawing the fomie bit, there fercely stood.
Then issued she, *awayted* with great train,
Clad in a cloke of Tyre embraidred riche
Surrey. Virgile. Æneis, b. iv.

He [J. Cæsar] made an edict or decree, that noo man shulde presse to come to him vncalled, and that they shuld haue good *awaite*, that they spake not in such familiar facio to him, as they before had ben accustomed.
Elyot. The Governour, b. ii. c. 5.

But Christ the latter Adã being in spirite heauẽly auoided with his wordes, this craftie & deceitful *awaiter*.
Udal. Matt. c. 4.

Yea, our misery seemed to be increased, for whereas at first we could looke for nothing but a present end, that expectation was now turned, into the *awaiting* for a lingring death, of the two, the far more fearfull to be chosen.
World encompassed by Sir F. Drake, p. 99.

Advanc't in view, they stand, a horrid front
Of dreadful length and dazling arms, in guise
Of warriors old with order'd spear and shield,
Awaiting what command their mighty chief
Had to impose. *Milton. Paradise Lost*, b. i.

Æneas heard, and for a space resign'd
To tender pity all his manly mind,
Then rising in his rage, he burns to fight,
The Greek *awaits* him with collected might.
Pope. Homer. Iliad, b. xiii.

Plung'd in the flood, not long the struggler sinks,
With his white flakes, that glisten through the tide;
The sturdy rustic, in the middle wave,
Awaits to seize him rising.—*Dyer. The Fleece*, b. i.

AWA'KE, *v.* } A. S. *Awarian*, *Wacian*, to
AWA'KE, *adj.* } wake or watch, to put upon the
AWA'KE, *n.* } watch. See AWAIT and WAKE.
AWA'KEN. } To be, or cause to be,—to
AWA'KENER. } put upon the watch, to put into
AWA'KENING. } action; to rouse (from inaction, from inertness, from stupor, from sleep.)

The Brut *awok* of hys slep, and al this vnder stod.
R. Gloucester, p. 15.

In hor bed hii founde hom in toune tho hii come.
Of softe *awakunge* hii toke lute gome [heed.]—*Id.* p. 557.

Awoke ghe luste men, and nyle ghe do synne, for summe han ignorannce of god, but to reuerence I speke to ghou.
Wiclif. 1 Corynth. c. 15.

Awake truely out of slepe, and synne not. For some haue not the knowledge of God: I speake this to youre shame.
Bible, 1539. *Ib.*

For he had yeven drinke his gayler so
Of a clarre, maide of a certain wine,
With narcotikes and opie of Thebes fine,
That all the night though that men wold him shake,
The gayler slept, he mighte not *awake*.
Chaucer. The Knightes Tale, v. 1476.

These wordes saied he for the nones all
Yt with such thing he migt him angry maken
And with his angre doen his sorowe fall
As for a time, and his corage *awoken*.—*Id. Rom. of the R.*

And straught vnto his chambre went.
And goth to bedde, and slepe hym hent,
And laie, that no man hym *awoke*.—*Gower. Con. A.* b. v.

I come to bring him *sleepe*. 'Tis such as you
That creepe like shadowes by him, and do sighe
At each his needlesse heauings: such as you
Nourish the cause of his *awaking*.
Shakespeare. Winter Tale, Act ii. sc. 3.

——— *Awake*
My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever new delight.
Awake, the morning shines, and the fresh field
Calls us. *Milton. Paradise Lost*, b. v.

——— He resolv'd
With all his legions to dislodge, and leave
Unworshipt, unobey'd, the throne supream,
Contemptuous, and his next subordinate
Awak'ning, these to him in secret spake.—*Id. Ib.*

"Here lies all that was mortal, the outside, dust and ashes of *Tho. Pierce*, D.D. once the president of a college in Oxford, &c. who fell asleep in the Lord Jesus, Mar. 28, an. 1691, but in hope of an *awake* at the resurrection.
Wood. Athenæ Oxon.

They are also, by fits, under great apprehension of the danger of their condition, and that the course which they are in, if they continue in it, will prove fatal to them, and ruin them at last; especially, when their consciences are thorowly *awakened* by some great affliction, or the near approach of Death, and a lively sense of another world.
Tillotson, vol. i. Ser. 29

He does perchance, especially in the first fervours of his zeal, think himself as much obliged to his *awakener*, as Philemon was to Saint Paul to whom the Scripture says, that he ow'd even himself.—*Boyle. Occas. Refl.* Dis. I. s. 4.

How dreadful had my condition for ever been, if my first *awakening* had been in the flames of hell! Nothing but the infinite goodness and patience would have waited so long for the repentance of such an offender as I have been.
Stillingfleet, vol. iv. Ser. 1.

There are some men formed with feelings so blunt, with tempers so cold and phlegmatic, that they can hardly be said to be *awake* during the whole course of their lives.
Burke. On the Sublime and Beautiful.

This night, however, rising first, he stood
Beside me suddenly, and is dispatch'd
Already to *awaken* whom thou nam'st.
Cowper. Homer. Iliad, b. x.

AWA'RD, *v.* } Old Fr. *Award*, *Awarder*,
AWA'RD, *n.* } (Roquefort.) A. S. *Wardian*,
AWA'RDER. } or *Weardian*, to look at, to direct the view. Tooke supposes it to be *à garder*, i. e. a determination, *à qui c'est à garder*, the thing in dispute; i. e. to keep it, to have or hold it in possession.

To determine, to adjudge, to arbitrate.

To stond gladly to the *award* of his soverayne, or of him that is higher in degree. certain this is a gret work of humilitee.—*Chaucer. The Persones Tale.*

[It is required that we] beleue the resurreccion of the dead to come and also that last iudgment, whiche shall *awarde* some to eternall felicitie, and other some to euerlastyng paynes, and damnacion.—*Udal. Hebrews*, c. 6.

And we decre, ordaine, and *awarde*, that my saied lorde of Wynchester, in the presence of the kynge, our soueraigne lorde, my lorde of Bedford, &c. saye and declare in manner and forme that followeth.—*Hall. Hen. VI.* an. 4.

Well, I [Latimer] say not nay, but I may bee abused: but why doe you not tell me howe your brother abused mee, promising before me and many moe, that hee would stand to your *awardship*, and nowe doeth deny it?
Fox. Acles and Monum. Q. Mary. Let. of Latimer.

Por. And you must cut this flesh from off his breast,
The law allows it, and the court *awards* it.
Jew. Most learned judge—a sentence—come, prepare.
Shakespeare. Merchant of Venice, Act iv. sc. 1.

——— Then those whom form of laws
Condemn'd to die, when traitors judg'd their cause,
Nor want they lots, nor judges to review
The wrongful sentence, and *award* a new.
Dryden. Virgil. Æneis, b. vi.

——— Thus revered,
And plac'd beyond the reach of sordid care,
The high *awarders* of immortal fame,
Alone for glory thy great masters strove.
Thomson. Liberty, pt. ii.

Her [the countess of Pembroke] immediate succession to the large estates of her ancestors in the north, had been disputed by an uncle, who inherited the title: and an *award* had been given against her by James I.; to which however she would not submit.—*Gilpin. Tour to the Lakes.*

——— This man affirm'd the fine
All paid, haranguing vehement the crowd;
That man denied that he had ought receiv'd;
And each, producing witnesses, appear'd
Impatient for the *award*.—*Cowper. Homer. Iliad*, b. xviii.

AWA'RE, *v.* } Goth. *Waryan*; A. S. *Warian*,
AWA'RE, *ad.* } *Warnian*; D. *Waaren*; Ger.
AWA'RN, *v.* } *Waren*, *Bewaren*. Wachter considers the primitive meaning to be,—to see, and to be transferred from *sight* (literally) to mental *perception*.

To see, to observe, to foresee, to take heed, to use or give caution; to be or make cautious or provident; to provide, to foretell. See WARE.

Whan everich of them had a staff
Into his hond nomin [taken]
Gamèlyn was *ware* tho
He forsaugh them comin.—*The Cokes Tale of Gamelyn*

A corosie is layd vnto an old sore, not to heale it, but to stirre it vp, and make the disease alyue, that a man myght feele in what leopardie he is, and how nye death and not *aware*, and to make a way vnto the healing plaster.
Tyndall. Workes, p 9.

Agantes nimbly turn'd his ready stead,
And ere his foe was wist or well *aware*
Against his side he droue his courser's head,
What force could he gainst so great might prepare?
Fairefax. Tasso, b. vi.

Now gan the humid vapour shed the ground
With pearly dew, and the earth's gloomy shade
Did dim the brightnesse of the welkin round;
That every bird and beast *awarned* made
To shrowd themselues, whiles sleep their senses did invade.
Spenser. Faerie Queene, b. iii. c. 10.

A man may through bodily indispositions and faults in his constitution, which it is not in his power to correct, be subject to starts and inadvertencies, or obnoxious to snares, which he cannot be *aware* of.—*Wollaston. Relig. of Nat.* s. 5.

Fastidious, or else listless, or perhaps
Aware of nothing arduous in a task
They never undertook, they little note
His dangers or escapes, and haply find
There least amusement where he found the most.
Cowper. Task, b. ii.

AWA'Y. } Goth. *Ga-wagyan*; A. S.
AWA'YWARD. } *Wegian*; Ger. *Weghen*; Dutch *Waeghen*; Eng. *Wagge*, to move; Goth. *Wegs* or *Wigs*; A. S. *Weg* or *Waeg*; Ger. and Dutch *Weg*; Eng. *Way*.

Away is sometimes imperatively used; as, *Away* to the field; move, remove, begone. Or the past part. as, he is *away*; i. e. he is moved, removed, gone. In the Bible, 1539, "I cannot *awaye* with your new moones, your sabbathes, and solempne dayes;" in the Geneva, is, "I cannot *suffer*;" by Lowth, I cannot *endure*.—I cannot *away* with, is I cannot *more* with; in unison with.

To make *away*, to waste, to destroy.

Neanyn caste ys owne swerd anon a *wey* wel fayn,
And nom thet swerd to hym, that so noble was and riche
R. Gloucester, p. 49.

The wyle he slep, the traytour his wey *awaywerd* nom
Stilleliche bi halues, that me nuste wher he bi com.
Id. p. 151.

On the nyght he fled *away*, that non suld him se.
R. Brunne, p. 16.

Give thou to him that axith of thee, and turne thou not *away* fro him that wole borowe of thee.—*Wiclif. Matt.* c. 5.

Gene to him that asketh thee: and fro him that wolde borowe, turne not thou *awaye*.—*Bible*, 1539. *Ib.*

This Phebus gan *awayward* for to wrien.
Chaucer. The Manciples Tale, v. 17,210.

But he that kynge with eyen wrothe
His chere *awayward* fro me caste
And forthe he passed at the laste.—*Gower. Con. A.* b. i.

Trinavellius had a patient that would needs make *away* with himself, for fear of being hanged, and could not be persuaded, for three years together, but that he had killed a man.—*Burton. Anatomy of Melancholy*, p. 183.

For I so little am disposed to pray
For life, I would not cast a wish *away*.
* * * * * *
Away, with women weep, and leave me here,
Fix'd, like a man to die, without a tear.
Dryden. Sigismonda & Guiscardo.

Farewell the stage! if just as thrives the play
The silly bard grows fat, or falls *away*.
Pope. Imit. of Horace, b. ii. Ep. 1.

——And if a mortal man
Offend them by the transgression of their laws,
Libation, incense, sacrifice, and prayer
In meekness offer'd, turn their wrath *away*.
Cowper. Homer. Iliad, b. ix.

AWE, *v.* } Skinner derives from the
AWE, *n.* } Ger. and Dutch, *Achten*, *Æstimare*. Junius from the Goth.
A'WEFUL. } *Aqs*, terrour. Goth. *Agyan*,
A'WEFULLY. } *Ogan*, to fear, to dread. Sax.
A'WEFULNESS. } *Oga*, fear, dread, terror.
A'WELESS. }

To fear or terrify; to cause fear, dread, terror, submission, reverence.

The kyng herned the sawe, at that consaill wild do,
The barons had grete *awe*, whan thei wist he wild so.
R. Brunne, p. 215.

And if he found owhere a good felawe
He wolde techen him to have non *awe*
In swiche a cas of the archedekenes curse.
Chaucer. The Prologue, v. 656.

There is one, euen the Hyest, the maker of all thynges, the Almighty, the kyng, of power (of whom men ought to stande greatly in awe, which sytteth vpon his trone, beinge a God of domination.—*Bible*, 1539. *Syrach*, c. 1.

And which of all those oppressive acts or impositions did he ever disclaim or disavow, till the fatal *awe* of this Parliament hung ominously over him?
Milton. Answer to Eikon Basilike.

——And to consummate all,
Greatness of mind and nobleness their seat
Build in her loveliest, and create an *awe*
About her, as a guard angelic plac't.
Id. Paradise Lost, b. viii.

——Nor think thou with wind
Of airie threats to *awe* whom yet with deeds
Thou canst not. *Id. Ib.* b. vi.

And thou sly hypocrite, who now wouldst seem
Patron of liberty, who more then thou
Once fawn'd, and cring'd, and servilly ador'd
Heav'n's *awful* Monarch? *Id. Ib.* b. iv.

It becomes us well, in the conscience of our shame and vilenesse to stand afarre off, we cannot be too *awfull* of thee; too much ashamed of our selves.
Bp. Hall. Contemp. The Ten Lepers.

To Pharaoh's will she *awfully* must bow,
And therefore hastens to abridge those fears,
And to the flood determines it should go,
Yet ere it went she'll drown it with her tears.
Drayton. Moses, b. i.

A subject bears a reverential fear to his prince, from the sense of his majesty and grandeur: and thus, much more the majesty and greatness of almighty God, excites reverence and *awfulness*, tho' there were no other ingredient in that fear.—*Hale. Cont.* vol. i. *The Fear of God.*

The greater strokes, the fiercer was
The monster's *awlesse* fight:
So that the Greekes and Troyans all
Misdoubt their dreadlesse knight.
Warner. Albion's England, b. i.

Love and obedience to her Lord she bore,
She much obey'd him, but she lov'd him more.
Not *aw'd* to duty by superior sway:
But taught by his indulgence to obey.—*Dryden. Eleonora.*

Long stood the noble youth oppress'd with *awe*,
And stupid at the wondrous things he saw
Surpassing common faith; transgressing nature's law.
Id. Theodore & Honoria.

By tracing Heaven his footsteps may be found
Behold! how *awfully* He walks the round!
God is abroad, and wondrous in his ways,
The rise of empires, and their fall surveys.
Id. Brit. Redivira.

Presuming on his force, with sparkling eyes,
Already he devours the promis'd prize.
He claims the bull with *awless* insolence:
And having seiz'd his horns, accosts the prince.
Id. Virgil. Æn. b. v.

His frown was full of terror, and his voice
Shook the delinquent with such fits of *awe*,
As left him not, till penitence had won
Lost favour back again, and clos'd the breach.
Cowper. Task, b. ii.

There is very rarely the *awfulness* of grandeur, and not very often the splendour of elegance.
Johnson. Life of Addison.

AWE'ARY. Or weary. See WEARY. Tired, fatigued.

Laf. Go thy waies, I begin to be *aweary* of thee, and I tell thee so before; because I would not fall out with thee.
Shakespeare. All's Well, Act iv. sc. 5.

For thou hast lost thy princely priuiledge,
With vile participation. Not an eye
But is *aweary* of thy common sight,
Saue mine, which hath desir'd to see thee more.
Id. 1 Part Hen. IV. Act iii. sc. 2.

AWHA'PED. A. S. "*Awaped*, past part. confounded, stupified," (Tyrwhitt.)

From A. S. *Wafian*, to be amazed or astonished, (Skinner.)

And as she [Thisbe] ran, her wimple let she fall
And toke none hede, as sore she was *awhaped*
And eke so glad that she was escaped.
Chaucer. Legende. Thisbe of Babilon.

Alisaundre was sore *awaped*,
That he was so escaped.—*Kyng Alisaundre. Weber*, vol. i.

It was to weet, a wild and salvage man;
Yet was no man, but onely like in shape.
And eke in stature higher by a span,
All overgrowne with haire, that could *awhape*
An hardy hart. *Spenser. Faerie Queene*, b. iv. c. 7.

AWHE'ELS. On wheels, (used by Ben Jonson.)

And will they not cry then the world runs *awheels*?
B. Jonson. Vision of Delight.

AWHI'LE. A time. A. S. *Hwile*, (for *Hwiol*,) a turn, walk a while; take a *turn*, (Tooke.) Written either separate or conjoined. See WHILE.

Tho this Vortiger hadde that folk al in ys hond,
He seyde, he moste wende *awyte* out of this lond,
To purchace more tresour the kyng for to spene.
R. Gloucester, p. 108.

Although mirth a *while* be taried, it shall come at such season, that thy thought shall ben ioyed.
Chaucer. Test. of Loue, b. ii.

But in deceite if that thou feigneste,
And therupon thy luste atteyneste,
That thou haste wonne with thy wile,
Though it the like for a *while*,
Thou shalte it afterwarde repente.—*Gower. Con. A.* b. i.

Sir Amyas Paulet, when he saw too much haste made in any matter, was wont to say, stay a *while*, that we may make an end sooner.—*Bacon. Apophthegms.*

Thus having said, th' embassadors amaz'd
Stood mute *awhile*, and on each other gaz'd.
Dryden. Virgil. Æn. b. xi.

They languish *awhile* under the paine of mortality, and are cut off in the flower of their age; *while* many begin, and finish their journey almost at the same time.
Gilpin, vol. i. Ser. 3.

AWHI'T. A whit, or o whit. A. S. *Hwit*. See WHIT, and AUGHT.

He that hath not (suche a one is he that hydeth his treasure, and kepeth it to him selfe) the same shal not al onely be neuer *a whyt* the richer therfore, but also that thing whiche he thought he had for his owne use, and no mans els, shall be quyte taken from him.—*Udal. Marke*, c. 4

These farre exceede the haggarde hauke
that stoppeth to no stale.
Nor forceth on the lure *awhit*,
but mounts with eu'ry gale!
Turberville. To a Gentlewoman.

A'WK. } Skinner does not notice
A'WKLY. } the adj. *Awk*; nothing of the etymology of
A'WKWARD. } *Awkward*, to his own satis-
A'WKWARDLY. } faction. If *Awk* be not a
A'WKWARDNESS. } corruption, its origin may be deduced from the Dutch *Aver-recht*, contrarius recto: præter rectum: thus *aver-recht*, *awrecht*, *awcht*, *awc*, *awk*, or *auch*, to which add the termination, *ward*; and *Awkward* will mean—looking *from* the right. If *Awkward* be the proper simple term, it may be the A. S. *Acyrred*, (*ac-yrred*,) past part. of the verb, *Acyrran*, to turn; and thus mean, turned, averted.

Turned out of the right or straight line; perverted, or perverse, indirect; crooked, clumsy, inelegant.

They with *awkewarde* iudgemēte, put y^e chiefe poynt of godlines in outward thynges, as in choyse of meates, and neglecte those thynges that be of the soule.
Udal. Mathew, c. 5

O blynde guydes, whiche beinge of an *awkwarde* religion, do *streyne out a gnat*, and swalowe vp a camell, superstitiouse in a litil thing, and negligent in a greate thinge.
Id. Ib. c. 23

That which we in Greeke call *apiστερον*, that is to say, on the *awke* or left hand, they say in Latine *sinistrum*.
Holland. Plutarch, p. 717.

So ignorant and untaught persone many times when fortune presenteth herself unto them on the right hand receive her *awkly*.—*Id. Ib.* p. 122.

I know a camel passeth in the Latine proverb either for gibbous and distorted, or for one that undertaketh a thing *awkely* or ungeenly ("*camelus saltat*")
Fuller. Worthies. Cambridgeshire.

One only hag remained: But fowler far
Than grandame apes in Indian forests are:
Against a wither'd oak she lean'd her weight,
Prop'd on her trusty staff, not half upright,
And drop'd an *awkard* court'sy to the knight.
Dryden. Wife of Bathes Tale.

If I had not known you casually, by your shambling gate, a certain reverend *awkwardness*, that is natural to all your function, here you have been expos'd to the laughter of your own servants.—*Id. Don Sebastian*, Act iv. sc. 1.

Remote objects, tho' sometimes *awkward*, do not always strike the eye with their *awkwardness*.
Gilpin. Tour to the Lakes

Though you are not to be a military man, yet these military matters are so frequently the subjects of conversation that you will look very *awkwardly* if you are ignorant of them.—*Chesterfield*, Let 174.

Half the beauty of a thing consists in the easiness of its introduction. Bring in your story *awkwardly*, and it offends.—*Gilpin. Tour to the Lakes.*

Awkwardness is a more real disadvantage than it is generally thought to be; it often occasions ridicule, it always lessens dignity.—*Chesterfield. Maxims.*

AWL. A. S. *Aele*, *Ale*; Ger. *Ahl*, *Subula*; Dutch *Els*, *Elsen*; Sw. *Syl*; Fr. *Alesne*; It. *Lesina*. (Wachter); who thinks the Swedish *Syl*, from *Sy*, to sew, is the root. In R. of Gloucester *Aules*, is used as a weapon of war. In Junius, we find an opinion, that this word has the same origin with *Eel*, and was so called, because it can introduce and insinuate itself like an *eel*.

An instrument to pierce or penetrate sharply.

His *aule* and lingell in a thong
His tar boxe on his broad belt hong.—*Drayton. Dowsabell.*

Thou art a cobler, art thou?
Truly, sir, *all* that I live by, is with the *awle*.
Shakespeare. Julius Cæsar, Act I. sc. 1.

It was generally reported, that the project was for some time successful, and that Savage was employed at the *awle* longer than he was willing to confess.
Johnson. Life of Savage.

AWO'RK. } In work, in working. See
AWO'RKING. } WORK.

I set hem so *a-worke* by my fay,
That many a night they songen wala wa.
Chaucer. The Wif of Bathe's Prologue, v. 5797.

Who shoulde bee the makers of anye maner cloth, if there lacked men of substaunce to set sundry sortes *a woorke*.
Sir T. More. Workes, p. 1208.

He first suborns a villain that embrac'd
The nobler name of March-born Mortimer,
Which, in the title of the house of York,
Might set the monstrous multitude *awork*.
Drayton. Mueses of Queen Margaret.

Long they thus trauailed, yet neuer met
Adventure, which might them *awarking* set.
Spenser. Mother Hubbard's Tale.

If she be apt and cunning—I could tempt now
This fool, but he will be so long *a working!*
Massinger. The Bondman.

AWRE'KE. A.S. *Awrecan*; Goth. *Wrekan*; A.S. *Wrican*.

To wreak, to persecute, to take vengeance, to avenge.

The kyng of France aftur fole wide aboute sende,
To *a wreke* hym of the luther men, that ys frend so schende.—*R. Gloucester*, p. 30.

Than dame Prudence, whan that she saw how that hire hosbonde shope him for to *awreke* him on his foes, and to beginne werre, she in ful humble wise, whan she saw hire time, sayde him these wordes.—*Chaucer. Tale of Melibeus.*

AWRY'. The past part. *Awrythed*, *awryth'd* of the verb *Wrythan*, to writhe, (*Tooke*, I. 471.)

Writhed, crooked, bended, distorted, askance.

I sawe Enuy in that painting
Had a wonderfull loking
For she ne looked but *awrie*,
Or ouerthwart. *Chaucer. Rom. of the Rose.*

To rule the heat of youth and hardie rage,
Which, somewhat haue misled this knight *awrie*,
In equall ballance ponder then and gage
Your hopes far distant, with your perils nie.
Fairefax. Tasso, b. x.

What marvel is it, if that which moved the unjust judge to do right, against the bent of his will, be able to draw the weak sinner *awry*.—*Bp. Hall. Temptations Repelled.*

On these considerations I have shun'd hemysticks: not being willing to imitate Virgil to a fault; like Alexander's courtiers, who affected to hold their necks *awry*, because he cou'd not help it.—*Dryden. Ded. to the Æneis.*

With a collar round her neck, the pretty wild thing is taught a fantastical gravity of behaviour, and forced to a particular way of holding her head, heaving her breast, and moving with her body; and all this under pain of never having a husband, if she steps, looks, or moves *awry*.
Spectator, No. 66.

He may in some points be in error—he may in many points pursue the way, which we may not think best, yet if he be a pious and good man, his path cannot possibly be much *awry*.—*Gilpin*, vol. I. Ser. 8.

AXE. } A.S. *Acsian*, *Axian*. See ASK.
A'XED. } To *axe* is now considered a vul-
A'XING, *n.* } garism; though, like many other words under the same censure, it is as old as the language.

And Pilat *axede* him, art thou kyng of Jewis? And Jhesus answeride and seide to him, thou seist.
Wiclif. Mark, c. 15.

But whanne thou goist with thin aduersarye in the way to the prince: do busynesse to be deliuered fro him, lest peraventure he take thee to the domes man; and the domes man betake thee to a maystirful *axer* (exactori), and the maystirful *axer* sende thee unto prison.—*Wiclif. Luk.* c. 12.

But Robin may not wete of this, thy knave,
Ne eke thy mayden Gille I may not save;
Axe not why: for though thou *axe* me,
I wol not tellen goddes privetee.
Chaucer. The Milleres Tale, v. 3557.

And ye shul bothe anon unto me swere,
And they him sware his *axing* fayr and wel,
And him of lordship and of mercie prayd,
And he hem granted grace.
Id. The Knightes Tale, v. 1826.

AXE, see ADDICK.

Corineus was tho somdel wroth, ys *axe* on hey he drow,
And smot hym vpon the hed.—*R. Gloucester*, p. 17.

And now an *axe* is sett to the roote of the tre, and therfore every tre that maketh not good fruyt schal be kitt down.
Wiclif. Luk. c. 3.

We set the *axe* to thy vsurping roote:
And though the edge hath some thing hit ourselues,
Yet know thou, since we haue begun to strike,
We'll neuer leaue, till we haue hewne thee downe.
Shakespeare. 3 Part Hen. IV. Act. II. sc. 2.

And if you will contend still for a superiority in one person, you must ground it better than from this metaphor, which you may now deplore as the *ax-head* that fell into the water.—*Milton. Animad. upon the Remons. Defence, &c.*

—— To the ground they cast,
All cast their leafy wands, while, ruthless, he
Spar'd not to smite them with his murd'rous *axe*.
Cowper. Homer. Iliad, b. VI.

A'XIOM. } Fr. *Axiome*; It. *Assioma*;
AXIOMA'TICAL. } Sp. *Axioma*; Lat. *Axioma*; Gr. Αξιωμα, from αξιος, worthy, deserving.

A position of worth, weight, or authority; proceeding from, laid down by, authority; not to be denied; a position admitted, acknowledged.

There are a sort of propositions, which under the name of maxims and *axioms* have passed for principles of science.
Locke. On the Hum. Underst b. iv. c. 7.

If there are such things as *axioms*, which are and always have been immutably true, and consequently have been always known to God to be so, the truth of them cannot be denied any way, either directly or indirectly, but the truth of the divine knowledge must be denied too.
Wollaston. Religion of Nature, s. 1.

But the poem itself, to me, discovers, in the very first line of it, a great air of that solid *axiomatical* vein, which is observable in other productions of Raleigh's muse.
Oldys. Life of Sir W. Raleigh.

General ideas or notions, such as the mind frames by its innate powers, such as are said to be archetypes, and to refer to nothing besides themselves, may seem to be materials of *axiomatical*, scientifical, and, in a word, of absolute real knowledge.—*Bolingbroke. On Hum. Knowledge*, Ess. 1.

That a conjectural critick should often be mistaken, cannot be wonderful, either to others or himself, if it be considered that in his art there is no system, no principle and *axiomatical* truth that regulates subordinate positions.
Johnson. Pref. to Shakespeare.

A'XIS. } Fr. *Essieu*; It. *Asse*; Sp.
A'XLE. } *Exe*; Lat. *Axis*; Gr. Αξων, *ab*
A'XLED. } *αγειν*; i. e. *a circumagendo*, from driving round, (Minshew.)

That round which any thing rolls, revolves.

The line, that we deuise from thone to thother so,
As *axell* is; upon which the heauens about do go.
Wyat. The Song of Topas.

But marke me well also, these mouinges of these seuen,
Be not aboue the *axeltree* of the first mouing heauen.
Id. Ib.

Whē ye chariott was on the drawe-bridge, the ii. greate lubbers slewe the porters, and with their axes cutte the *axeltree* of the waggone, so that the drawe-bridge could not be shortely drawen vp.—*Hall. Hen. VI.* an. 26.

If the promises be true, as faith avers, then hope hath good reason firmly to expect. This desire and hope are the very wheels of the soul that carry it on, and faith the common *axis* on which they rest.
Abp. Leighton. On the First Epistle of Peter.

——And Hebe, she proceeds
T' addresse her chariot, instantly, she giues it either wheele,
Beam'd with eight spokes of sounding brasse, the *axle-tree* was steele. *Chapman. Homer. Iliad*, b. v.

The turning of the earth upon its own *axis* every twenty-four hours, whilst it moves round the sun in a year, we may conceive by the running of a bowl on a bowling green; in which not only the centre of the bowl hath a progressive motion on the green, but the bowl in its going forward from one part of the green to another, turns round about its own *axis*.—*Locke. Natural Philosophy*, c. 4.

Bright Hebe waits; by Hebe, ever young,
The whirling wheels are to the chariot hung,
On the bright *axle* turns the bidden wheel
Of sounding brasse: the polished *axle* steel.
Pope. Homer. Iliad, b. 5.

——Hebe to the chariot roll'd
The brazen wheels, and join'd them to the smooth
Bright *axle*. *Cowper. Ib.*

And bade her spirits bear him far,
In Merlin's agate-*axled* car,
To her green isle's enamell'd steep,
Far in the navel of the deep.
T. Wharton. The grave of King Arthur.

AY, *ad.* (Sax. *Ever*, Tyrwhitt.) Goth. *An Aiva*, *eis aiwa*, in æternum, withouten eende.

For ever; ever, always.

A kyng that striues with hise, he may not wele spede,
Whore so he restis or riues he lyues *ay* in drede.
R. Brunne, p. 293

Of port benigne, and wonder glad of chere,
Hauing euermore her trew advertence
Alway to reason: so that her desire
Is brideled *aie*, by wit and prouidence.
Thereto of witte, and of hie prudence
She is the welle, *aie* deuoid of pride
That vnto vertue, her seluen is the gide.
Lidgate. The Floure of Curtesie.

For thilke blood, whiche should haue ease,
To regne amonge the moiste veines
Is drie of thilke vnkindely peines,
Through whiche cause is fired *ase*.
Gower. Con. A. b. II.

—— Faire Hermia, question your desires,
Know of your youth, examine well your blood,
Whether (if you yeeld not to your father's choice)
You can endure the liuery of a nunne,
For *aye* to be in shady cloister mew'd,
To liue a barren sister all your life.
Shakespeare. Midsummer Night's Dreame, Act I. sc. 1.

And join with thee calm Peace, and Quiet,
Spare Fast, that oft with gods doth diet,
And hears the Muses in a ring
Ay round about Jove's altar sing.—*Milton. Il Penseroso.*

And much, and oft, he warn'd him to eschew
Falsehood and guile, and *aye* maintain the right;
By pleasure unseduc'd, unaw'd by lawless might.
Beattie. Minstrel.

AYE. Tooke thinks is the imperative of a verb of northern extraction; and means—have it, possess it, enjoy it. In Swedish, German, and Dutch, it is *Ja*; Goth. *Ya*, or *Ja*; A. S. *Gea*, *Ja*. In Shakespeare (old editions) constantly written *I*.

Glou. The tricke of that voyce, I do well remember:
Is't not the king?
Lear. I, every inch a king.
When I do stare, see how the subject quakes.
Shakespeare. Lear, Act v. sc. 3.

Lear. They flatter'd mee like a dogge, and told mee I had the white hayres in my beard, ere the blacke ones were there To say *I* and no, to euery thing that I said: *I* and no too was no good diuinity.—*Id. Ib.* Act iv. sc. 6.

Sometimes in mutual sly disguise,
Let *ayes* seem *nos*, and *nos* seem *ayes*;
Ayes be in courts denials meant,
And *nos* in bishops give consent.
Thus *aye* proposed,—and, for reply,
A no for the first time, answered *aye*.
They parted with a thousand kisses,
And fight e'er since for pay, like Swisses.
Gay. Aye & No. A Fable.

AYE'N. } See AGAIN.
AYE'NST. }

A'YRY, (of Hawks,) written by Juliana Barnes, (says Skinner,) *Eyery*, i. e. eggery—

The nest or place where the *eggs* are deposited;—by hawks or any other bird. See EYRY and EGG.

No: know the gallant monarch is in armes:
And like an eagle, o'er his *ayrie* towers
To sowsse annoyance that comes neer his nest.
Shakespeare. King John, Act v. sc. 2.

You sun-bred *ayry*, whose immortal birth
Bears you aloft beyond the sight of earth,
The heaven-touch'd feathers of whose sprightly wings
Skirts (from above) the palaces of kings.
Drayton. The Owl

But you, Mr. Garnett, out of your anointed influence of superabundant grace, endeavoured your best and uttermost to bruise the very nest-egg of this royal and high-flying *ayrey*, if it had been possible.
State Trials. Trial of Henry Garnett

The black eagle is very common and destructive in Germany. Beckstein says, that in an *aery* of one were found the skeletons of three hundred ducks and forty hares, and that the ravine they commit in cultivated parts cannot be computed.—*Pennant. Zoology.*

AZURE. } Fr. *Azur;* It. *Azurro;* Sp. *Azul,* from the Arabic *Lazul*, or *Lazurd*: *Color cælestro, color Turchino,* sky coloured, blue. The Arabic *Lazul* is applied to an earth or stone of a blue colour, *cærulcum,* (Menage.) *Azure* is applied by Chaucer to some precious stone. *Cæruleum* or *Azure,* and its uses to the painter, are minutely described by Pliny, (*Nat. Hist.* b. xxxiii. c. 13.)

Her wed I wot, a broche of gold and *assure*
In which a rubie set was like an herte
Creseide him yaue, and stacke it on his sherte.
Chaucer. Troil. & Cres. b. iii.

What wondest thou demen if a man woulde veue three quarters of nobles of gold, that were a precious gift! ye certes (quod I.) And what (quod she) of an nokel *azure!* (quod I, a precious gift at full.—*Id. Test. of Loue,* b. iii.

In pourtraitures, storied with colours meddled, blacke, and other darke colours commenden the golden and the *azured* painture.—*Chaucer. Test. of Loue,* b. ii.

Also some of their women race their faces proportionally, as chinne, cheekes, and forehead, and the wrists of their hands, whereupon they lay a colour which continueth dark *azurine.—Hackluyt. Voyages,* vol. iii. p. 37.

And on his shield enueloped seuenfold
He bore a crowned little ermilin,
That deckt the *azure* field with her faire pouldred skin
Spenser. Faerie Queene, b. iii. c. 2.

——— By whose ayde
(Weake masters though ye be) I haue bedymm'd
The noone-tide sun, call'd forth the mutinous windes,
And 'twixt the greene sea, and the *azur'd* vault
Set roaring warre *Shakespeare. Tempest,* Act v. sc. 1.

——— His spear
He walkt with to support vneasie steps
Over the burning marle, not like those steps
On heaven's *azure Milton. Paradise Lost,* b. i.

By the rushy fringed bank,
Where grows the willow and the osier dank,
My sliding chariot stays,
Thick set with agat, and the *azurn* sheen
Of turkis blue, and emerald green,
That in the channel strays. *Id. Comus.*

Direct his eye and contemplation through those *azure* fields and vast regions above him, up to the fixt stars, that radiant numberless host of heaven; and make him understand, how unlikely a thing it is, that they should be placed there only to adorn and bespangle a canopy over our heads *Wollaston. Religion of Nature,* s. 5.

A'ZYME. Gr. Αζυμος, without ferment, composed of α, priv. and ζυμη, ferment, (Menage.) See *Azymus* in Vossius.

This word appears to have been used by the translators of the Bibles published at Douay and Rhemes.

They had, (they said,) [*i. e.* the translators of K. James's bible], on the one side avoided the scrupulosity of the puritanes, who left the old ecclesiastical words and betook them to other, as when they put washing for baptism, and congregation for church; and on the other hand, had shunned the obscurite of the papists in their *azymes,* tunike, rational, holocausts, prepuce, pasche, and a number of such like, whereof their late translation was full, and that of purpose to darken the sense, that since they must needs translate the Latine, yet by the language thereof it might be kept from being understood.—*Preface to King James's Bible.*

B.

B, is denominated by Wilkins, a semispirituous or half-breathed consonant, a name which he applies to such as are accompanied with some kind of vocal murmur. *B* and *P* are framed when the breath is intercepted by the closure of the lips; the first of them being more soft, with some kind of murmur, the other more hard and wholly mute.

BA. The cry of a sheep. See the quotation from Chapman in v. BLEAT.

BABBLE, *v.* } D. *Babelen;* Fr. *Babille;* Gr. Βαβαζειν, Sw. *Bredbli;* from the Heb. *Babel,* where, says Junius, the first confusion of speech arose.
BA'BBLE, *n.*
BA'BBLEMENT.
BA'BBLER.
BA'BBLING, *n.*
BA'BBLISHLY.

To *babble,* is to talk confusedly, inarticulately; to prate idly, unreasonably, inconsiderately.

Saule knew Samuell by Samuel's owne report, and a Welch man is knowen by his tong: ergo, ministers are knowen by voyce, learning, and doctrine: is not this a proper kind of reasoning? Is this the reuerence due to the scriptures, thus *bablishly* to abuse them?
Whitgift. Defence, p. 282

For this blessing is geuen to all them that trust in Christe's bloud, that they thrust and hunger to do God's will. He that hath not this fayth, is but an vnprofitable hearer of faith and workes, and wotteth neither what he babbleth nor what he meaneth, or whereunto his wordes pertayne.—*Tyndall. Workes,* p. 66.

Sith frere Barnes I say telleth vs in effecte thys tale contrarye to some other partes of his owne tale, I wel may and will cutte of all his *bibble babbel* that he maketh in telling vs that the generall counsayles maye erre, because it maye be he suspecte that they haue not the spirite of God with them.—*Sir T. More. Workes,* p. 754.

And for this cause lette your women in solemn assemblees kepe their peace, leste yf, (as that kynde is to muche geuen to *babbling*), there aryse an vncomly confusion.
Udal. Cor. c. 15

She had a proper wytte, and could both reade and wryte, merry in company, redy and quicke of answere, neyther nigle nor full of *bable,* somtyme tauntyng without displeasure, but not without disporte.—*Hall. Edw. V.*

Clo. Why, what would you?
Vio. Make me a willow cabine at your gate,
And call vpon my soule within the house,
Write loyall cantons of contemned loue,
And sing them lowd euen in the dead of night.
Holla your name to the reuerberate hills,
And make the *babbling* gossip of the aire,
Cry out Olivia.—*Shakespeare. Twelfth Night,* Act i. sc. 5.

(Then I do for the most part grow into hatred and contempt of learning, mock'd and deluded all this while with ragged notions and *babblements,* while they expected worthy and delightful knowledge.—*Milton. On Education.*

Be not *babblers,* or full of words, that is πολυλογοι, wherby the same thinge is signified, yet are not long prayers heere condemned, but those that are vayne, fond, and superstitious.
Whitgift. Defence, p. 821

When St. Paul was speaking of Christ, and his resurrection, the great Athenian philosophers looked upon all he said to be mere *babbling.—Beveridge,* vol. ii. Ser. 69.

The dazzling pomp of words does oft deceive,
And sweet persuasion wins the easy to believe.
When fools and liars labour to perswade,
Be dumb, and let the *babblers* vainly plead.
Rowe. Golden Verses of Pythagoras.

'Tis not the *babbling* of a busy world,
Where praise and censure are at random hurl'd,
Which can the meanest of my thoughts control,
Or shake one settled purpose of my soul.
Churchill. The Conference.

Though pointless satire make its weak escape,
In the dull *babble* of a mimic ape,
Boldly pursue where genius points the way,
Nor heed what monthly puny critics say.
Lloyd. Epistle to Churchill.

BA'BE. } A word, says Skinner, according to Menage, of Syriac origin. Skinner himself would derive it from the Italian, *babbolo a babbo:* but, as it is purely *vox infantulis,* and the infants of one country do not borrow from those of another, it needs no foreign etymology. It consists of the repetition of *ba,* (sc. *ba ba,*) the earliest, because easiest consonant uttered by children; and framed merely by the interception of the breath from the closure of the lips. Akin to it is the Gr. Παππας, *papa;* Heb. *Ab;* Syr. *Abba.* Udal uses the verb, to *babish;* and Young, the verb, to *baby.*
BA'BERY.
BA'BY, *n.*
BA'BY, *adj.*
BA'BYISH.
BA'BYHOOD.
BA'BISH.

To deceive or delude, as *babies;* to treat as *babies,* who are easily deceived, or cheated; deluded, or played upon.

To be leyue leelly vpon that litel *baby.*
Piers Ploughman, p. 326.

You, whome it behoued nowe to be strong and stablished in euangelicall Philosophie, haue nede as yet lyke tendre *babes* to be fed with the mylke of lowest doctryne: rather then be meete to receyue the strong meate of higher learnyng.
Udal. Hebrues, c. 5.

When the duke had doen, the temporal menne wholy, and the moste parte of the spirituall men also, thynkynge no hurte earthely ment toward the younge *babe,* condiscended in effecte, that yf he wer not deliuered he shoulde bee fetched oute.—*Bp. Hall. Edw. V.*

God therfore of mercye, not wyllynge to lose that people of hys, but fauourably to beare with their *babysh* weakenes, gaue fourth certen rules and preceptes by hys seruaunt Moses.—*Bale. Apology,* Pref.

And thus hitherto that same oure heauenly souereigne lord and prince, who had for oure sakes adbeased and humbled hymselfe downe euen to swallyng cloutes, to the cradle, to crying in his swathing bandes as other children doe, and to the strengthlesse *babehoode* of the bodye, was preached and declared to the worlde by the onelye testymonie of other folkes talkyng.—*Udal. Luke,* c. 2.

Neuerthelesse we do not thus *babyshe* womankynde, as thoughe we woulde exclude them from the felowshyp of saluation.—*Id. Timothye,* c. 3.

The Phariseis had *balaced* the simple people, with fained and colde religion, and had tangled theyr consciences with manneis ordinaunces.—*Id. John,* c. 7.

So I have seen trim books in velvet dight,
With golden leaves, and painted *babery,*
Of many boys passe unacquainted sight
But when the rod began to play his part,
Fain would, but could not, fly from golden smart
Sidney. Arcadia, b. i.

If a yong jentleman be demure and stil of nature, they say he is simple and lacketh witte; if he be bashfull and will soone blushe, they call him a *babishe* and ill brought up thynge.—*Ascham. The Schoolemaster,* b. i.

How many a brave peer, thy too near allies,
(Whose loss the *babe* that's yet unborn shall rue)
Have made themselves a willing sacrifice
In our just quarrel, who it rightly knew!
Drayton. The Miseries of Queen Margaret.

——— This reteheless innocent
The burning gleed with his soft tongue doth lick.
Which though in Pharaoh her desire it wrought,
His *babish* imbecility to see,
To the child's speech impediment it brought,
From which he never after could be free.
Id. Moses. His Birth, b. i.

Lift vp thy brow (renowned Salisburie)
And with a great heart heave away this storme:
Commend these waters to those *baby* eyes
That neuer saw the giant world enrag'd,
Nor met with Fortune other then at feasts,
Full warm of blood, of mirth, of gossipping.
Shakespeare. King John, Act v. sc. 2.

Another taught her *babes* to talk,
Ere they could yet in go-carts walk;
There Alma settled in the tongue.
And orators from Athens sprung.—*Prior. Alma,* c. 2.

Much learning shows how little mortals know,
Much wealth, how little worldlings can enjoy;
At best, it *babies* us with endless toys,
And keeps us children till we drop to dust.
Young. Complaint, Night

——— Nations would do well
T' extort their truncheons from the puny hands
Of heroes, whose infirm and *baby* minds
Are gratified with mischief.—*Cowper. Task,* b. v.

BA'BOON. } Fr. *Babouin;* It. *Babuino;*
BA'BION. } D. *Bavaien.* From *Babe,* according to Skinner and Menage; because, says the former, it very greatly resembles the human race.

Asso. I am neither your minotaure, nor your centaure, nor your satyre, nor your hyæna, nor your *babion,* but your mere trauailer, believe me.—*B. Jonson. Cynthia's Revells.*

Of all the rest that most resembles man,
Was an o'erworn ill-favoured *babian;*
Which of all other (for that only he
Was full of tricks, as they are us'd to be)
Him in her craft so seriously she taught,
As that in little time she had him brought,
That nothing could afore this ape be set,
That presently he could not counterfeit.
Drayton. The Moon-Calf.

All rules of pleasing in this one unite,
" Affect not any thing in Nature's spite."
Baboons and apes ridiculous we find;
For what? For ill-resembling human kind.
Congreve. Of Pleasing.

BA'CCHANAL. } A follower of Bacchus.
BACCHANA'LIAN. } One devoted to the pleasures of wine.

Unto whom [Bacchus] was yearely celebrated the feast *bacchanal* the tenth day of the moneth Antesterion, lyke as the Ionyans, who be descéded of ye Athenián, do yet at this presēt holde it for trouth.—*Nicolls. Thucydides*, p. 50.

In honour of whom [Bacchus] the old *bacchanalian* feasts are celebrated on the twelfth day of the month Anthesterion: which custom is still retained to this day by the Ionians of Attic descent.—*Smith. Ib.*

Some called him Bacchus, because of the great number of shamelesse drunken *bacchanalian* women, which followed him with clamors and outcryes, whom he taught to gather fruits, and to presse them, whereof they made drinke, and were daily drunk.—*Stow. Chronicles. Brief Abstract.*

——— In halls
Carthusian fasts and fulsome *bacchanals*
Equally I hate. Mean's blessed. In rich men's homes
I bid kill some beasts, but no hecatombs.—*Donne*, Sat. 2.

Well, I could wish, that still in lordly domes
Some beasts were killed, though not whole hecatombs;
That both extremes were banish'd from their walls,
Carthusian fasts, and fulsome *bacchanals*.
Pope. Imit. of Donne.

Surely those who are acquainted with the hopes and fears of eternity, might think it necessary to put some restraint upon their imagination: and reflect that by echoing the songs of the ancient *bacchanals*, and transmitting the maxims of past debauchery, they not only prove that they want invention, but virtue.—*Johnson. Rambler*, No. 20.

BA'CHELOR. } Fr. *Bachelier*; It. *Baccelliere*; Sp. *Bachiller*; A. S. *Bachelers*, *Baccalaurii*, (Lye); but without citing any authority. Somner has not the word. Wachter suggests, that when applied to students in theology, it may be compounded of the Saxon *boc*, liber, biblia, and *lareow*, doctor: and when applied to persons of a certain military rank, he approves of the etymology of Fauchet, viz. that *Bachelers* are so called, *quasi bas chevaliers*, because they were lower in dignity than the *milites bannereti*; with, though behind, whom they were allowed to sit. He rejects, as destitute of authority, the opinion of Calepinus, that a chaplet of *laurel berries* was placed upon them, and that they were thence called *Baccalaurei*. The word has probably but one origin, which would account for its various applications. Kilian adopts the opinion of Ludovicus Vives, that that soldier is called *Battalarius*, who has once been engaged in battle (*battalia*); and also, in literary warfare, he is called *Battalarius*, who has publicly engaged in dispute upon any subject. See also *Du Cange* and *Menage*.

Bachelor is now generally applied to any man before his marriage. Ben Jonson applies it to an unmarried woman.

Yeh wol the marie wel with the thridde part of my londe,
To the noblest *bacheler*, that thyn herte wol to stonde.
R. Gloucester, p. 30.

Tho he ymad hym a fayr ost of this *bachelerie*,
He com ageyn in to this lond out of Scicie.—*Id.* p. 76.

With him ther was his sone, a yonge squier,
A lover, and a lusty *bacheler*,
With lockes crull as they were laide in presse.
Chaucer. Prologue, v. 80.

Phebus, that was flour of *bachelerie*,
As wel in fredom, as in chivalrie.
Id. The Manciple's Tale, v. 17,074.

And if thou were of suche lignage,
That thou to me were of parage,
And that thy father were a pere,
As he is nowe a *bachilere*,
So siker as I haue a life,
Thou shuldest than be my wife.—*Gower. Con. A.* b. i.

Faire maide send forth thine eye, this youthful parcell
Of noble *batchellors*, stand at my bestowing,
Ore whom both soueraigne power, and father's voice
I haue to vse; thy franke election make,
Thou hast power to choose, and they none to forsake.
Shakespeare. All's Well, Act ii. sc. 3.

Wee doe not truste your vncle, hee would keepe you
A *batchler* still, by keeping of your portion
And keepe you not alone without a husband,
But in a sicknesse.—*B. Jonson. The Magnetick Lady.*

So thro' the whole course of his *bachelorship* there was never any one in the then memory of man (so I have been informed by certain seniors of that college at my first coming thereunto) that ever went beyond him [John Hales] for subtle disputations in philosophy, for his eloquent declamations and orations; as also for his exact knowledge in the Greek tongue.—*Wood. Athenæ Oxon.* vol. ii. p. 109.

It would not, methinks, be amiss if an old *batchelor*, who lives in contempt of matrimony, were obliged to give a portion to an old maid who is willing to enter into it.
Tatler, No. 261.

It must disappoint every reader's expectation, that, when at the usual time he [Swift] claimed the *bachelorship* of arts, he was found by the examiners too conspicuously deficient for regular admission, and obtained his degree at last by special favor; a term used in that university to denote want of merit.—*Johnson. Life of Swift.*

BACK, *v.* } A. S. *Bac*, *Bæc*; Ger. *Bach*;
BACK, *n.* } Sw. *Bak*. See BACKWARD.
BACK, *ad.* } To *back* a horse, is to mount
BA'CKED. } upon a horse's *back*; and also to move him *backwards*.

To *back* a friend, &c. is to stand to his *back*, to support, uphold, assist, encourage him.

Back is much used as a prefix: before nouns it may be denoted an adjective; before verbs, an adverb.

Philip of Flandres fleih & turned sonne the *bak*,
& Thebald nouht ne deih, schame of tham men spak.
R. Brunne, p. 133.

Backe hem nogt bote lete hem worthe tyl Leaute be justice,
And have power to punyshe hym.—*Piers Ploughman*, p. 26.

Hire yelwe here was broided in a tresse,
Behind hire *back*, a yerde long I gesse.
Chaucer. The Knightes Tale, v. 1052.

This moder is deuided on the *backhalfe* with a line that cometh discendynge fro the ring downe to the netherest bordure.—*Id. The Conclusions of the Astrolabie.*

Where behynde a man's *backe*
For though he preise, he fint some lacke,
Whiche of his tale is ay the laste,
That all the price shall ouercaste.—*Gower. Con. A.* b. ii.

Not the bewtie of his body, not the great occasiō of sinne, were able to pull him *back* into the voluptuouse brode way, that leadeth to hell.—*Sir T. More. Workes*, p. 6.

Richarde the Third, little of stature, ill fetured of limmes, croke *backed*, his left shoulder much higher then his right, hard fauoured of visage.—*Id. Ib.* p. 37.

Then tooke she her strong lance, with steele made keene,
Great, massie, actiue, that whole hoasts of men
(Though all heroes) conquers, if her ire
Their wrongs inflame, *backt* by so great a sire.
Chapman. Homer. Odyssey, b. i.

The houses of that countrey have large *backesydes*, and pleasaunt orchardes full of trees: being ye chiefe delyght of Prynces, and great lordes there.
Brende. Quint. Cur. fol. 176.

To begin with Beza, (though a truer *back* friend to the hierarchy than his cooler predecessor) yet this he can say for ours.—*Bp. Hall. Episcopacy Asserted.*

What region can afford a worthy place
For his exalted flesh? Heaun is too base,
He scarce would touch it in his swift ascent,
The orbes fled *backe* (like Jordan) as he went.
Sir J. Beaumont. On Ascension Day.

He brought our Saviour to the western side
Of that high mountain, whence he might behold
Another plain, long, but in bredth not wide,
Wash'd by the Southern sea, and on the north
To equal length *back'd* with a ridge of hills
That screen'd the fruits of th' earth and seats of men
From cold Septentrion blasts.
Milton. Paradise Regained, b. iv.

Wherefore being well *backed* and stood to by his kinsmen, friends, and followers, he practised to make a stir among the Sabyns.—*North. Plutarch*, p. 90.

The other Highlanders, who did not such military executions, yet were good at robbing: and when they had got as much as they could carry home on their *backs*, they deserted.
Burnet. Own Time, b. i.

Sin is never at a stay; if we do not retreat from it, we shall advance in it; and the farther on we go, the more we have to come *back*.—*Barrow*, vol. iii. Ser. 16.

See I not gaunt revenge, ensanguin'd slaughter,
And mad ambition, clinging to thy soul,
Eager to snatch thee *back* to their domain,
Back to a vain and miserable world?—*Mason. Caractacus.*

For ghostly counsel; if it either fail
Below the exigence, or be not *back'd*
With show of love, at least with hopeful proof
Of some sincerity on th' giver's part;
* * * * * * *
Drops from the lips a disregarded thing.
Cowper. Task, b. ii.

BA'CKBITE. } A word truly elegant, says
BA'CKBITER. } Skinner, and worthy to be
BA'CKBITING. } compared with any of Greek composition: it signifies—

To calumniate the absent, to detract or derogate from the reputation of the absent; formed from our *back* and *bite*, q. d. to *bite* at the *back* of any one, (i. e.) when he averts his face, and presents his *back*.

To defame, to slander, to revile, (any one absent.)

In A. S. *Bacslitol*, from *Slitan*, to slit, to tear in pieces, is a *backbiter*, a slanderer.

Gut am ich brocor of *bagge bytynge*. and blame mennes ware
Among marchaunz many tymes.—*Piers Ploughman*, p. 92.

Among the comunes in court, he cometh but selde
For brawelynge and *bacbytynge*, and beryng of false whittnesse. *Id.* p. 283.

With alle the wyles that he can, [he] waggeth the roote
Thorw *bak bytere* and braweleres, and thorwe bold chyderes. *Id.* p. 306.

My britheren nyle ye *bacbite* ech othire: he that *bacbiteth* his brothir, either that demeth his brothir, *bacbiteth* the lawe, and demeth the lawe.—*Wiclif. James*, c. 4.

Backbite not one another, brethrē. He that *backbiteth* hys brother, and he that iudgeth hys brother, *backebiteth* the lawe, and iudgeth the law.—*Bible*, 1551. *Ib.*

This sinne of *backbiting* or detracting hath certain spices, as thus: som man preiseth his neighbour by a wicked entente, for he maketh alway a wicked knotte at the last ende. alway he maketh a but at the last ende, that is digne of more blame, than is worth all the preising. The second spice is, that if a man be good, or doth or sayth a thing to good entente, the *backbiter* wol turne all that goodnesse up so doun to his shrewde entente.
Chaucer. The Persones Tale.

——Many envious tale is stered,
Where that it mate not be answered.
But yet full ofte it is beleued
And many a worthy lone is greued
Through *backbityng* of fals enuie.—*Gower. Con. A.* b. ii.

He (M. Marcellus) knew full well that there were many Sicilians in the townes and villages neere unto the citie, *backbiters* and slaunderers of him, whom for his owne part he was so far off from hindering, but that they might freely for all him, divulgate and publish abroad in Rome, all those crimes which were devised and spoken against him by his adversaries.—*Holland. Livy*, p. 604.

And the apostle ranks *back biters* with fornicators, and murderers, and haters of God; and with those of whom it is expressly said that they shall not inherit the kingdom of God.—*Tillotson*, vol. i. Ser. 43.

There is a town in Warwickshire of good note, and formerly pretty famous for much animosity and dissention, the chief families of which have now turned all their whispers, *backbitings*, envies, and private malices, into mirth and entertainment.—*Spectator*, No. 327.

BA'CKSLIDE. } From *back* and *slide*. The
BA'CKSLIDER. } word does not appear to
BA'CKSLIDING. } have been used in our ver-
BA'CKFALLER. } sions of the Bible prior to that of King James. "Disobedient, rebellious, turning back," in the older versions; in King James's, "backsliding." Joye uses the word *backfaller*.

To slide, or slip, back; (sc.) from good and virtuous principles or practices; to return to evil; to forsake or abandon good for evil.

Onias with many lyke *backfallers* from God fled into Egypte.—*Joye. Expos. of Daniel*, c. 11.

Corrupting Nero to all kinde of mischiefe, some things attempting vnwitting to him, and at last a traitor and *backslider* from him; whereupon both the ill and well willers of Nero, vpon diuers respects, cried out importunatly to make him away.—*Savile. Tacitus. Hist.* b. i.

Neither fear, neither danger, neither yet doubting, nor *backsliding*, can utterly destroy and quench the faith of God's elect, but that alwayes there remaineth with them some root and spark of faith, howbeit in their anguish, they neither feel nor can discern the same.
John Knox. The Admonition, p. 76.

I have tasted of the sweetness of the heavenly gift, and of the powers of the world to come, yet I have fallen back to my carnal temper, from the holy ways of God, and have again *backslided* and wallowed in my former pollutions, from which I seemed sometimes to be cleansed and refined.
Hopkins. Works, p. 535.

He is able to save the oldest sinners, those that have frequently relapsed into the same sins, and the greatest and most notorious *backsliders*, if they do but at last repent and return to him.—*Id. Ib.* p. 536.

Here meeting with a smooth, though slippery path,
I hurried on, but with *back-sliding* haste,
The trodden slime my tottering ancle turn'd.
West. The Triumphs of the Gout.

BACON. Evidently the past part. of A.S. *Bacan*, to bake, or to dry by heat, (*Tooke*, ii. 71.) Applied to—

Swine's flesh dried by heat.

The *bacon* was not fit for him, I trow,
That som men have in Essex at Donmow.
Chaucer. The Wif of Bathes Prol. v. 5799.

Dry grapes he in his lib'rall mouth doth beare,
And bits of bacon, which half eaten were.
J. Beaumont. Horace, b. ii. Sat. 6.

"What frightens you thus, my good son?" says the priest:
"You murder'd, are sorry, and have been confest."
"O father! my sorrow will scarce save my *bacon*:
"For 'twas not that I murder'd, but that I was taken."
Prior. The Thief and the Cordelier.

BA'CKWARD, *s.*
BA'CKWARD, *v.*
BA'CKWARD, *adj.*
BA'CKWARD, *or*
BA'CKWARDS, *ad.*
BA'CKWARDLY.
BA'CKWARDNESS. } From *back* and *ward*. *Ward* in the A.S. *Ward*, or *weard*, is the imperative of the verb *weardian*, or *seardian*, to look at, or to direct the view. (*Tooke*, i. 408.) *Ward* may with propriety be joined to the name of any person, place, or thing, *to* or *from* which our view or sight may be directed. In Shakespeare, "The dark *backward* or abysm of time;" is the point of time, *back*, or passed, to which our view may be directed. to be *backward*, is to be after or behind others, or (met.) as those are, whose sight, views, thoughts, wishes, inclinations are directed *back*; and who thus are—

Slow, dilatory, unwilling, reluctant; (sc.) to step or move forward.

R tille him ran, a stroke on him he fest,
He smote him in the helm, *bakward* he bare his stroupe.
R. Brunne, p 190.

Whanne sche hadde seid these thingis, sche turnyde *bakward* and sigh Jhesus stondynge, and wiste not that it was Jesus.—*Wicif. Jon.* c. 21.

And thou, Simois, that as an arow clere
Through Troy rennest. • • •
• • returne *backwarde* to thy well.
Chaucer. Troil. & Cres. b. iv.

He ran, but ran with eye o're shoulder cast,
More mazing her, than how himself did go;
Like Nomid lions by the hunters chas'd,
Though they do fly, yet *backwardly* do glow
With proud aspect. *Sidney. Arcadia*, b. i.

——— But how is it
That this lives in thy minde? What seest thou els
In the dark *backward* and abisme of time?
If thou remembrest ought ere thou cam'st here,
How thou cam'st here thou maist.
Shakespeare. Tempest, Act i. sc. 2.

Amongst all other encumbrances and delays in our way to heaven, there is no one that doth so clog and trash, so disadvantage and *backward* us, and in fine, so cast us behind in our race; as a contentedness in a formal worship of God, an acquiescence and resting satisfied in outward performances.—*Hammond*, Ser. 15.

——— On each hand the flames
Driv'n *backward* slope their pointing spires, and rowld
In billows, leave i' th' midst a horrid vale.
Milton. Paradise Lost, b. i.

Our Britaines' hearts dye flying, not our men.
To darknesse fleete soules that flye *backwards*: stand!
Or we are Romanes, and will giue you that
Like beasts, which you shun beastly.
Shakespeare. Cymbeline, Act v. sc. 3.

For in my conscience, I was the first man
That ere receiued guift from him.
And does he thinke so *backwardly* of me now,
That he requite it last?—*Id. Timon of Athens*, Act ii. sc. 3.

Deep would he sigh, and seem empassion'd sore,
And oft with tears his *backward* heart deplore,
That loving all he could, he lov'd that love no more.
P. Fletcher. The Purple Island, c. 9.

Let me therefore beseech you once again to be serious in labouring after it, and to take pains with your *backward* hearts to bring them to it, have God always before your eyes, let him remain continually in your thoughts
Beveridge, vol. ii Ser. 142.

He sent a messenger to the old king of Aromaia, named Topowary, who came the next day before noon, on foot, from his house, and returned the same evening, being twenty-eight miles *backwards* and forwards, though himself was one hundred and ten years of age.
Oldys. Life of Sir W. Ralegh.

Where then lies the difficulty: what should be the cause of all this *backwardness* which we see in men to so plain, so necessary, and so beneficial a duty?
Tillotson, vol i. Ser. 24.

Men should press forward in fame's glorious chace;
Nobles look *backward*, and so lose the race.
Young, Sat. 1.

The wisdom of the Roman republic in their veneration for custom, and *backwardness* to introduce a new law, was perhaps the cause of their long continuance, and of the virtues of which they have set the world so many examples.
Goldsmith. Essay on Custom and Law.

BAD.
BA'DLY.
BA'DNESS. } In the Goth. we find *bauths*, surdus, *baudai*, surdi: and Junius observes, that, as whatever has lost its odour or its savour is called *surdum* in Latin, so in the *Codex Argenteus*, *baud* is, *insipidus*, *fatuus*. *Luke* xiv. 34. *Gabai salt baud wairthith; sic sal evanuerit*, (*infatuetur*, Beza.) And he suggests, that from this last acceptation of the word, we may have taken our *bad*, malus, inutilus. (Junius, *Goth. Gloss.* p. 85.) That which is *bad* then, would be like salt which has lost its savour; i.e. of no use, unfit for any useful purpose; corrupted, spoilt. As *Mad* is from the A.S. *Mæt-an*, and *Sad* from A.S. *Sæt-an*, may not *Bad* be from the A.S. *Beat-an*, to *beat*: thus, *beat-ed*, or *bated*, *bat'd*, *bad*; i.e. beaten, or worsted; and then used actively? Tooke thinks it is the past part. of the verb *To Bay*, i.e. to vilify, to bark at, to reproach, to express abhorrence, hatred, defiance, &c. *Bayed*, *Baed*, i.e. *Bay'd*, *Ba'd*, abhorred, hated, defied, i.e. *Bad*. (*Div. of Purley*, 8vo ed.) Bad, consequentially, is—

Hurtful, injurious, destructive, mischievous, vicious, wicked, ill; worthless, depraved.

So longe hem spedde *baddelicke*, that hii migte as wel blinde.—*R. Gloucester*, p. 566.

Of sondry doutes thus they jangle and trete,
As lewd peple demen comunly
Of thinges, that ben made more subtilly,
Than they can in hir lewednesse comprehende,
They demen gladly to the *badder* ende.
Chaucer. The Squieres Tale, v. 10,538.

Selden or with gret peine ben causes ybrought to a good ende, whan they ben *badly* begonne.—*Id. Tale of Melibeus.*

Therefore (q.d. she) if any wight should yeue a trew sentence on soche matters, the cause of the disease maiest thou see well, vnderstande therevpon after what end it draweth, that is to sayne good or *bad*, so ought it to haue his fame by goodnesse, or enfame by *badnesse*.—*Id. Test. of Loue*, b. i.

For ofte tyme thei despise
The good fortune as the *bad*.—*Gower. Con. A.* b. i.

I told ye then he should prevail and speed
On his *bad* errand; man should be seduc't
And flatter'd out of all, believing lies
Against his Maker.—*Milton. Paradise Lost*, b. x.

When he [Sylla] was in his chiefest authority, he would commonly eat and drink with the most impudent jesters and scuffers, and all such rake-hells, and make profession of counterfeit mirth, and would strive with the *baddest* of them to give the finest mocks.—*North. Plutarch*, p. 386.

Thereupon puffed vp with pride, as a conquerour of publicke seruitude, he [Nero] went to the capitol, and gaue thanks to the gods, letting loose the raines to all lusts and licenciousnes of life, which before *badly* restrained, yet the reuerence towards his mother, such as it was, did in some sort bridle.—*Greneway. Tacitus. Annales*, b. xiv.

It will be a third good use of what has been discoursed, if we learn from thence, not to measure doctrines by persons, or persons by doctrines; that is, not to make one a complete rule and standard, whereby to judge of the goodness or *badness* of the other.—*Atterbury*, vol. iv. Ser. 3.

Every one must see and feel, that *bad* thoughts quickly ripen into *bad* actions; and that if the latter only are forbidden, and the former left free, all morality will soon be at an end.—*Porteus*, vol. i. Lect. 7.

The *badness* of the weather likewise, for several years past, obliges me to think of making some abatements in my rents, which I cannot possibly settle unless I am present.
Melmoth. Pliny, b. x. Let. 11.

BADGE.
BA'DGED.
BA'DGELESS. } Skinner thinks from the Dutch, *Bagghe*, gemma; from the Lat. *Bacca*; and thence also the Fr. *Bague*, a ring. In the A. S. we find "*Beage*, corona, sertum, a crown, a garland: also, *Armilla*, *monile*, a bracelet to wear on the arm or wrist; a jewell to hang about one's neck, a necklace:" perhaps, says Somner, from the A. S. *Bugan*, or *Bygan*, to bend, to curve, to bow; whence also the Bar. Lat. *Bauca* and *Bauga*, armilla; and whence, further, in Wachter's opinion, the Fr. *Bague*, a ring: which likewise is applied to the reward bestowed on, or prize gained by, him, that does best in any game or exercise, (Cotgrave.) Hence, then, to any—

Mark, or note, sign or ensign, of distinction.

Christ hath so lefte loue and charity for y^e *badge* of his christē people, that he comaudeth euery mā so largelye to loue other, that his loue shold extēd & stretch vnto his enemy.
Sir T. More. Workes, p. 314.

If thou wylte take vpon the to be Christes disciple, see that thou weare his *badge*, christen charitie.
Udal. Prologue to Eph.

Their hands and faces were all *badg'd* with blood,
So with their daggers, which vnwip'd, we found
Vpon their pillowes. *Shakes. Macbeth*, Act ii. sc. 3.

Look up, languishing soul! Lo where the faire
Badge of thy faith calls back thy care,
And bids thee ne'er forget
Thy life is one long debt
Of love to him, who on this painful tree
Paid back the flesh he took for thee.
Crashaw. The Hymn of the Holy Cross.

Had F——— a shop lyen fallow but from hence,
His doores close seal'd as in some pestilence,
Whiles his light heeles their fearfull flight can take,
To get some *badg-lesse* blow upon his backe!
Bp. Hall, b. iv. Sat. 5.

The great *badge* of our religion, the sacrament of the Lord's Supper, is so shamefully laid aside, that a great part of the kingdom never receive it at all, and very few as often as the law requires.—*Beveridge*, vol. i. ser. 24.

The fact is, that charity, or love to man in all its extent, being the most eminent of all the evangelical virtues, being that which Christ has made the very *badge* and discriminating mark of his religion, is here constituted by him the representative of all other virtues.—*Porteus*, vol. ii. Lect. 20.

BA'DGER, *v.*
BA'DGER, *n.* } Junius offers no etymology. Skinner says, perhaps, from the Dutch *Back*, a cheek, a jaw, q.d. *backer*, (i. e.) endowed with strong jaws: *et est sane animal mordacissimum.*

To *badger*, is to hunt, pursue, pester, persecute; as the *badger* is hunted, *bayed*, barked at, &c.

Hys [the apes] wyse wylye confessoure sware after vnto the *Bagward*, that he was weary to syt so long and heare him.—*Sir T. More. Workes*, p. 1183.

These being the holiest things, were to be taken down and trussed up by the priests, some of them in blue silk, some in scarlet, some in purple cloth, all in *badgers'* skins, and the bars and carriages to be put to them by the priests, as is prescribed.—*Spelman. On Tythes*, p. 84.

The fangs of a bear, and the tusks of a wild boar, do not bite worse, and make deeper gashes, than a goosequill sometimes; no not the *badger* himself, who is said to be so tenacious of his bite, that he will not give over his hold till he feels his teeth meet, and the bones crack.
Howell, b. ii. Let. 2.

In the case of hunting the fox or the *badger*, a man cannot justify breaking the soil, and digging him out of his earth for though the law warrants the hunting of such noxious animals for the public good, yet it is held that such things must be done in an ordinary and usual manner.
Blackstone. Commentaries, b. iii. c. 12.

BA'FFLE, *v.*
BA'FFLE, *n.*
BA'FFLER. } Of unsettled etymology. Fr. *Beffler*, from the It. *Beffare*, to deceive, mock, or gull with fair words, &c.—Fr. *Baffouer*, to *baffle*, abuse, revile, disgrace, handle basely in terms, give reproachful words to. Junius thinks these French words have some affinity with the Dutch *Baffen* or *Blaffen*, to bark, (to bay,) whence also *Verblaffen* and *Verbluffen*, to baffle, to put out of countenance. In addition to the above explanations—

To *baffle*, is to defeat by perplexing, confusing, deceiving; to render or make useless, and ineffectual.

And furthermore, the erle bad the herauld to saye to his master, that if he for his part kept not his appointment, then he was content, that the Scottes should *baffull* him, which is a great reproche among the Scottes, and is vsed when a man is openly periured, and then they make of hym an image paynted reuersed, with hys heles vpwarde, with hys name, wonderyng, cryenge and blowing out of hym with hornes, in the moost dispitefull manner they can. In token that he is too be exiled the compaignie of all good creatures.
Hall. Hen. VIII. an. 5.

First, he is heard did shame, and foully shent
Then from him reft his shield, and it r'enverst,
And blotted out his armes with falshood blent,
And himselfe *baffuld*, and his armes vnherst,
And broke his sword in twaine, and all his armour sperst.
Spenser. Faerie Queene, b. v. c. 3.

If you get but once handsomly off, you are made ever after; for you will be free from all *baffles* and affronts
Howell, b. ii. Let. 14.

We may here take notice of another stratagem and policy of the devil in this, both to obscure the miracles of our Saviour Christ, and to weaken men's faith in the Messiah, and *baffle* the notion of it.—*Cudworth. Intel. System*, p. 269.

Experience, that great *baffler* of speculation, assures us the thing is too possible, and brings, in all ages, matter of fact to confute our speculations.—*Gov. of the Tongue.*

But, though the felon on his back could dare
The dreadful leap, more rational, his steed
Declin'd the death, and wheeling swiftly round,
Or e'er his hoof had press'd the crumbling verge,
Baffled his rider, sav'd against his will!
Cowper. Task, b. vi.

BAG, *v.* } A. S. *Balge, Balg*, (belly.) Dut.
BAG, *n.* } *Balgh*; Ger. *Balg*.

To *bag*, is to belly out, to swell; to *bag* game, &c. is to put into a *bag*.

To *bag*, in Chaucer, is to swell with pride, arrogance, self-conceit.

She goeth vpright, and yet she halt
That *baggeth* foule, and loketh faire.—*Chaucer. Dreame.*

His bookes and his *bagges* many on
He layth beforn him on his counting bord.
Id. The Shipmannes Tale, v. 1312

I sawe enuy in that painting
Had a wonderful lokyng
For she ne looked but awrie
Or ouerthwart, all *baggingly*.—*Id. Rom. of the Rose.*

Which thinge we should shortly doe, if we wold once turne oure wallette that I spake you of, and the *bagge* with other folkes faultes cast at oure backe, and caste the *bagge* that bereth our own faultes, cast it once before vs at our brest
Sir T. More. Workes, p. 213

For that (as some hold) the females, or does of that kind, by licking of salt only, will conceive and be *bagged* without the company of males or bucks.—*Holland. Pliuerch*, p. 597

How doth an unwelcome dropsie *bagge* up the eyes, and mishape the face and body, with unpleasing and unkindly tumors.—*Hall. The Fall of Pride.*

This Gillippus did rip the seams of every *bag* in the bottom where the money was, and took a good sum out of every of them: and afterwards sewed them up again, not thinking that there had been a border upon every *bag* upon the which was declared, the number and kinds of gold and silver that were therein.—*North. Plutarch*, p. 378.

Every one fancied himself threatned by the apparition as she (Poverty) stalked about the room, and began to lock their coffers, and tie their *bags*, with the utmost fear and trembling.—*Tatler*, No. 123.

True to his charge, the close pack'd load behind,
Yet careless what he brings, his one concern
Is to conduct it to the destin'd inn;
And having dropp'd th' expected *bag*, pass on.
Cowper. Task, b. iv.

BA'GGAGE. } From the same root as *Bag*.
BA'GGAGER. } Dut. *Bagage*; Fr. *Bagage*; It. *Bagaglie*; Sp. *Bagajes*; Sw. *Bagage*. It is applied to—

The furniture, utensils and other articles, *bagged*, or conveyed in *bags*, for the use of an army, a traveller, &c.

Also to such articles in whatever manner conveyed; to any luggage, package; to the attendants upon such luggage, male or female.

To women of a similar character to those who follow with the *baggage*; and, less strictly, to any playful, wanton, or saucy female.

And to the barge me thought echone
They went, without was left not one
Horse male, trusse, ne *baggage*.—*Chaucer. Dreame*

Howe hansomly they vpholde, and how stubburnely they continue theyr popyshe *baggage* of dumme ceremonies, idolatrous worshyppynges.—*Udal. Ephes. Prologue.*

After this the hole campe remoued wyth *bag* and *baggage*, and the same nyght in the euenyng kynge Henry with great pompe came to the towne of Leycester.
Hall. K. Rich. III. an. 3.

The whole camp fled amain, the victuallers and *baggagers* forsaking their camps, and running all away for very fear.
Ralegh. Hist. of the World, b. iii. c. 10. s. 3.

The lord deputy would not listen to any treaty with the confederates of traitors and rebels: no, not so much as to their departure with *bag* and *baggage*, or free passage to any one particular person; nothing but an absolute surrender.
Oldys. Life of Sir W. Ralegh.

One of them, that was older and more sunburnt than the rest, told him, that he had a widow in his line of life, upon which the knight cryed, Go, go, you are an idle *baggage*, and at the same time smiled upon me.—*Spectator*, No. 150

You have long desired a visit from your grand-daughter, accompanied by me. For this purpose our *baggage* is actually making ready, and we are hastening to you with all the expedition the roads will permit.
Melmoth. Pliny, b. iv. Let. 1.

Olivia and Sophia, too, promised to write, but seem to have forgotten me. Tell them they are two arrant little *baggages*, and that I am this moment in a most violent passion with them; yet still I know not how, though I want to hate a little, my heart is respondent only to softer emotions.—*Goldsmith. Vicar of Wakefield.*

BA'GPIPE, *n.* } A wind instrument. From
BA'GPIPER. } *bag* and *pipe*: the bag to hold or contain the air; the pipe, through which it is emitted or expelled.

A *baggepipe* wel coude he blowe and soune,
And therwithall he brought us out of toune.
Chaucer. The Prologue, v. 567.

I say to the that it is right well done, that pilgremys haue with them both syngers, and also pipers, that whan one of them that goeth barfote striketh his too upon a stone, and hurteth hym sore, and maketh hym to blede, it is wel done that he or his felow begyn than a songe, or else take out of his bosome a *bagge pype* for to drive away with soche myrthe the hurte of his felow.
State Trials. Trial of William Thorpe, Hen. IV, an. 8.

——Now, by two-headed Janus
Nature hath fram'd strange fellowes in her time:
Some that will evermore peepe through their eyes,
And Laugh like parrats at a *bag-piper*.
Shakespeare. Merchant of Venice, Act I. sc. 1.

Dorilus his dog doth chide,
Lays his well-tun'd *bagpipe* by,
And his sheep-hook casts aside;
"There," quoth he, "together lie."
Drayton. The Shepherd's Sirena.

Bartering his venal wit for sums of gold,
He cast himself into the saint-like mould;
Groan'd, sigh'd, and pray'd, while godliness was gain,
The loudest *bagpipe* of the squeaking train.
Dryden. The Medal

BAIL, *v.* }
BAIL, *n.* }
BA'ILABLE. }
BA'ILIFF. }
BA'ILY. }
BA'ILIWICK. }
BA'ILMENT. }

Fr. *Bailler*, to deliver; Dutch, *Bail*, *Baillie*; (in its legal application) because a defendant, &c. is *delivered* or *bailed* to his sureties, upon their giving security for his appearance.

Bailiff, a person to whom authority, care, guardianship, or jurisdiction, is *delivered*. *Bail* or *bailie*, the extent or compass, limit, or bound, of such jurisdiction.

Bailment. See the quotation from Blackstone.

To the *bayliye* of the toun hastiliche heod wende,
That he the moder and the sone to the kyng sende.
R. Gloucester, p. 120.

Now wendes duke Henry vnto Normandie,
Sesyne has plenerly of alle his chenalrie,
& Steuen leues here, Inglond is his *baire*.
R. Brunne, p. 137.

Shireues, *baliues* he ches, that office couthe guye.
Id. p. 281.

Now brother, quod this Sompnour, I you pray,
Teche me, while that we riden by the way,
(Sith that ye ben a *bailif* as am I)
Som subtilitee. *Chaucer. The Freres Tale*, v. 7002.

There was a duke, and he was hotte
Mundus, whiche had in his *bailie*
To lede the chiualrie
Of Rome. *Gower. Con. A.* b. i.

And the *bayluf* seide withynne himsilf, what schal I do; for my lord takith awey fro me the *baylie*, delue may I not; I schame to begge.—*Wiclif. Luke*, c. 16.

The next mornyng betymes, therle departed fro Tierney, and came to saynt Amande, on the syde towards Mortayne: and incōtynēt they made assaute, feers and cruell, and wan at the first the *bayles*, and came to the gate towards Mortaygne.—*Berners. Froissart. Cronycle*, vol. i. c. 60.

Howbeit, somtyme vitayliers would aduenture themselfe for wynning, when the hoost was aslepe to put themselfe within the *bailes* of Andwarpe, and so had into the towne.
Id. Ib. vol. i. c. 354.

Euery denizen to fynde suertie for his good abearyng, and al the other if they would be *bayled* to fynde suerties for their trueth and allegeaunce or els to be kept in prison, for the portes were so kept that they could not flye.
Hall. Hen. VIII. an 14.

And shortly after, by great laboure and suyte made, all the forsayd persones, which shuld be in the kepyng of ye *baylly* of the castell of Wyndesore were delyuered, and came to London.—*Fabyan. Hen III.* an. 1256.

Architas, whan he had ben a long space out of his countrey, & at his retourne founde his possessyons and goodes dystroyed and wasted, sayde to his *baigle*, I wolde surely punysshe the, if I shuulde not be angry.
Elyot. Governour, b. iii. c. 20.

After which ende thus made, consulat of the towne were restoryd agayne to theyr habyte and rule, and to them was admytted all theyr former offyces and rule of ye towne, except the offyce of *ballyeycke*.—*Fabyan. Rich. II.* an. 1377.

Also the keeper of Newgate was sent to the Marshalsea, for giuing liberty to Doctor Powell and Doctor Abell his prisoners to go under *baile*.—*Stow. Hen. VIII.* an. 1540

Banks. Why, foolish boy, dost thou know him?
Cud. No matter if I do or not. He's *bailable*, I am sure, by-law. But if the dog's word will not be taken, mine shall.
Banks. Thou *bail* for a dog.
Ford. The Witch of Edmonton, Act iv. sc. 1.

Whereas the time and space of life is very short that is given unto man, as short as it is, yet sleep, as Ariston saith, like unto a false *baily* or publicane, taketh the half thereof for itself.—*Holland. Plutarch*, p. 812.

Though he [Lord Danby] offered a very long and learned argument for their *bailing* him, the judges of the King's Bench, even Sanders himself, were afraid to meddle in it. But Jeffries was bolder, so he *bailed* him.
Bp. Burnet. Own Time, b. iii.

In England the person imprisoned has a right to make himself be brought before one of the twelve judges; and if that judge, after considering the case, find that the offence is *bailable*, the person is admitted to *bail*: and the law declares that excessive *bail* shall not be required.
Beattie. Moral Science, vol. ii. pt ii. c. 2.

The sheriff being answerable for the misdemeanors of these *bailiffs*, they are therefore usually bound in an obligation with sureties for the due execution of their office, and thence are called *bound-bailiffs*; which the common people have corrupted into a much more homely appellation.
Blackstone. Commentaries, b. i. c. 9

As the king's *bailiff*, it is his business to preserve the rights of the king within his *bailiwick*; for so his county is frequently called in the writs: a word introduced by the princes in the Norman line, in imitation of the French, whose territory is divided into *bailiwicks*, as that of England into counties.—*Id. Ib.*

Bailment, from the French *bailler*, *to deliver*, is a delivery of goods in trust, upon a contract expressed or implied, that the trust shall be faithfully executed on the part of the *bailee*.—*Id. Ib.* b. ii. c. 30.

BAIN, *v.* }
BAIN, *n.* }
BA'GNIO. }

Fr. *Baigner*; It. *Bagnare*; Sp. *Bannare*. All from the Lat. *Balneum*, (*Buneum*, *banum*, *bain*, Menage.) *Balneum*, perhaps Παρα το αποβαλλειν τας αχιας: *quod pellat ex animo dolorem ac tristitiam*, (Voss.)

To wet, to wash, to bathe.

They lefte no gentylmen's house vnbrent or cast downe to the erth; and thanne they came agayne to Marle, the erle's house, and beate downe all that they had left stādyng before: and ther they founde the cradell wherein the erle was kept in his youthe, and brake it all to peces, and a fayre *bayne*, wherin he was wont to be *bayned*; also they beate downe the chappell, and bare away the bell.
Berners. Froissart. Cronycle, vol. i. c. 464

And when salt teares do *bain* my brest,
Where loue his pleasaunt traines hath sowen,
Her beauty hath the fruites oppresst,
Ere that the buds were sprong and blowne.
Surrey. The Restless State.

And Priam eke in vaine how he did runne
To armes, whom Pyrrhus with despite hath done
To cruel death, and *bath'd* him in the *baine*,
Of his sonne's blood before the altar slaine.
Mirror for Magistrates, p. 268.

When I awaking all inraged
doe *baine* my breast with streames,
And make my smokie sighes to skyes,
their vpwarde waie to take,
Thus with a surge of teares bedewde,
(O bed) I thee forsake.—*Turbervile. To his Bed.*

Taking no pleasure nor delight in the world afterwards, no more than the *bain*-keeper's poor asse, which carrying billets and fagots of drie brush and sticks to kindle fire, and to heate the stoupes, is evermore full of smoak, soot, ashes, and sinders, but hath no benefit at all of the *bain*, and is never *bathed*, washed, warmed, rubbed, scoured, and made clean.—*Holland. Plutarch*, p. 174.

Though watchful servants to the *bagnio* come,
They're ne'er admitted to the bathing room.
Congreve. Ovid, b. iii. *imitated.*

BA'IRN or BARNE, l. c. BARN, (qv.); so pronounced; and also so written in ancient ballads. See in *Percy*.

BAIT, *n.* } A. S. *Bitan*, to bait or bite.
BAIT, *v.* } *Bit* or *Bait*, whether used (like
BA'ITING, *n.* } *morso*, *morceau*, or morsel,) for a small piece, part, or portion of any thing; or for that part of a bridle, which is put into a horse's mouth; or for that hasty refreshment which man or beast takes upon a journey; or for that temptation which is offered by treachery to fish or fool; is but one word differently spelled, and is the past part. of the verb, to *bite*. (*Tooke*, v. ii. p. 122.)

Yeres and dayes fleet this creature
Throughout the see of Grece, unto the straite
Of Marie, as it was hire aventure,
On many a sory mele now may she *baite*.
Chaucer. The Man of Lawes Tale, v. 4887.

Whiche thyng whan the crafty temptoure perceyued, thynkyng hym to be nothyng but a man, (although he in dede a notable and a wonderful man,) he casteth his hooke, *bayted* with ye enticement of vayne glory, for therwith chiefly they be taken, which seme to endeuour to the hyest perfection.—*Udal. Matthew*, c. 4.

For many men be not onely by his prosperose successe deceiued, supposing it to be diuine and perpetuall (but also because thei be bounde to him by giftes and benefits) thei be as it were fyshes take with a swete *beyght*.
Joye. The Exposicion of Daniel, c. 8.

And for a truith begilde with self conceit,
I thought that men would throwe rewards on me;
But as a fish sold *bites* without a *bought*,
So none unforst, men's needs will hear or see
Gascoigne. A Remembrance.

So they tarryed at Doner tyll therr horses were unshapped, and than they rode to Caunterbury and wherresoeuer they *Baited* or lay, their hostes were payed at last they came to Canterbury, and there they founde Kyng Henry and part of his company.—*Berners. Froissart. Cronycle*, vol. ii. c. 246.

Alcon, oft hast thou fish'd, but sped not straight,
With hook and net thou beat'st the water round;
Oft times the place thou changest, oft the *bait*
And, catching nothing, still and still most wait
Learn by thy trade to cure thee: time hath found,
In deep rate cures, a salve for ev'ry wound.
The fish, long playing with the *baited* hook,
At last is caught: thus many a nymph is took.
P. Fletcher. Piscatory Eclogue

Within the gloomy hole of this pale wight,
The serpent would him with his charmes to inn,
There he might *bait* the day, and rest the night
Iust under that same *bait* a fearful grin,
Was ready to entangle him in sin.
G. Fletcher. Christ's Triumph on Earth.

For the fame goeth, that Hercules vpon a time, after hee had slaine Geryon, drave that way exceeding faire oxen, and neere the riuer Tibris, where hee had swum ouer with his droue afore him, laid him downe in a faire greene meddow, as well to refresh himself, being wearie of his way, as also to rest and *bait* his cattell in so plentifull grasse and forage.
Holland. Livy, p. 7.

—— For though I be
Too narrow to think him, as he is he,
(Our souls' best *baiting* and mid-period,
In her long journey of considering God,)
Yet (no disheartning) I can reach him thus,
As he enbrac'd the fires of love, with us.
Donne. An Elegy.

Ist. The morning way we'll follow,
We'll *bait*, that men may *bite* fair, and not be frighted.
Beaum. & Fletch. The Wild Goose Chase, Act iii. sc. 1.

For tempted with imaginary lays,
Fed with immortal hopes and empty praise;
He fame pursues, that fair and treacherous *bait*,
Grows wise when he's undone, repents when 'tis too late
Tolden. Epistolary Ode

For this misfortune careless Jane,
Assure yourself, was loudly rated:
And madam, getting up again,
With her own hand the mouse-trap *baited*.
Prior. A Reasonable Affliction.

The edict was scarcely published, when all the traps in the kingdom were *baited* with cheese, numberless mice were taken and destroyed, but still the much wished for mouse was not among the number
Goldsmith. Citizen of the World

Alas! expect it not. We found no *bait*
To tempt us in the country. Doing good,
Disinterested good, is not our trade.—*Cowper. Task*, b. i.

Is life a hundred years, or e'er so few,
'Tis repetition all, and nothing new:
A fair, where thousands meet, but none can stay,
An inn where travellers *bait*, then post away
Fawkes. The Miseries of Old Age.

BAIT, *v.* } Baiten, *incitare canes vel falcones venandi causa*. Verel. in Ind.
BAIT, *n.* } Beda, *mittere falcones aut canes venaticos in predam*. (Wachter.) In Chaucer, *Plowman's Tale*, v. 87, (says Junius) the stake to
BA'ITING, *n.* }

which bears, bulls, &c. are fastened to be attacked by dogs is called, *baye*. "As boistous as is bere at *bay*." Hence (he adds) is *baighte*; now written *baite*. And it is—

Formed regularly from to *bay* (qv.), thus—*Bayed*, *bay'd*, *bayt*, *bait*.

He shall be *baighted* as a bere.
Chaucer. Plowman's Tale, v. 588.

Tyndal saith that ther is nothyng heard in the church among us, but houtyng, buzzyng, and crying out, lyke hauowyng of the foxe or *baying* of beares.
Sir T. More. Workes, p. 414

If the quere bee lowde; then they crye oute. If they synge anye thyng; yet they halowe and *baite*.
Id. Ib. c. i. p. 415.

Factious quarels and enmities there were exceeding many, that tormented him; and he plagued others with as many: and hard it is to say or set downe, whether hee were urged and pressed upon by the nobilitie, or himselfe coursed and *baited* them more.—*Holland. Livius*, p. 1050.

Iniurious Hermia, most vngratefull maid,
Haue you conspir'd, have you with these contriu'd
To *baite* me, with this foule derision?
Shakespeare, Mids. Night's Dreame, Act iii. sc. 2.

Clif. Are these thy beares? We'el *bate* thy bears to death,
And manacle the berard [bear-ward] in their chaines,
If thou dar'st bring them to thy *baiting* place.
Id. 2 Part Hen. VI. Act v. sc. 1.

Oftentimes also he represented the Circensian games in the Vaticane, and other whiles after every five courses hee brought in the *baiting* of wild beastes.
Holland. Suetonius, p. 164.

BAKE. } A. S. *Bacan*; Dut. *Bakken*;
BA'KER. } Ger. *Backen*; Sw. *Baca*.
BA'KING, *n.* } To dry by heat.

Without*en bake* mete never was his hous,
Of fish and flesh. *Chaucer. Prologue*, v. 346.

Loke of Egipt the king, dan Pharao,
His *baker* and his botiler also,
Wheder they no felten non effect in dremes.
Chaucer. The Nonnes Preestes Tale, v. 13,141.

She saide her husbande was so wayward that he wouldie neuer be pleased. For if his brede quod she be dowe *baken*, than he is angry. Mary, no mervayle of her gossip. Mary, and wote ye what gossip, quod she. And if I *bake* it all to harde colys, yet is he not content neither.
Sir T. More. Workes, p. 208.

For the aungell affirmed it (and Daniel sawe before his fete to be made and *bake* but of britel *bakkery*) his bodye therfore now releth and staggerth.
Joye. Exposicion of Daniel, c. 12.

I hold that curiosities, *baking* of meats, and superfluous provisions upon this day are to be avoided, as being an unnecessary breaking of the rest of this day, and unbeseeming the solemnity of it.—*Hale. Cont. On the Lord's day.*

The same day in the afternoone, were two men hanged on a gibbet in Paules Church yard by martiall law, the one John Egerley, seruant to the Duke of Suffolke, and late Sheriffe of Leicester, the other a *baker*, one of the white coates sent out of the cittie against Wyat.
Stow. Q. Mary, an. 1554.

For the cariage whereof, hee tooke up even the passengers wagons that usually were hired, yea, the very jades which serued mils and *backe-houses*.—*Holland. Suetonius*, p. 141.

But pass—the Esculapian crew,
Who eat and quaff the best,
They seldom miss to *bake* and brew
Or in to break their fast.—*Prior. Wandering Pilgrim.*

—— Nor seldom waits,
Dependant on the *baker's* punctual call,
To hear his creaking panniers at the door,
Angry and sad, and his last crust consum'd.
Cowper. Task, b. i.

BA'LANCE, *v.* } Dut. *Balance*; Fr. *Balance*, It. *Bilancia*, Sp. *Balanza*; Lat. *Bilanx*; from *bis* and *lanx*. *Lanx libræ* is the plate, platter or basin in which the things to be weighed, or divided and distributed according to their weight, were placed; perhaps from *lancinare*, to divide or distribute, or separate into portions. See *Vossius—Lancea et lanx*.
BA'LANCE, *n.* }
BA'LANCER. }
BA'LANCING, *n.* }

To divide by weight into equal proportions; to bring to an equipoise; to keep in equipoise; to have equal weight, force, power, influence.

To try or prove the proportions; to hesitate, to waver or totter on the beam of the scales, when the weights are equal.

To distribute and arrange accounts, so as to ascertain, state, and settle the difference of the proportions, sums, or amounts.

Among hem alle hii were syker al, wythoute *balance*,
Of an hondred thousend hers. *R. Gloucester*, p. 200.

Ten thousand mark and mo, that now er in *balance*,
And I betraised of alle, bi God, that alle may auance,
I salle bring him to stalle, but he mak me acquitance.
R. Brunne, p. 456.

Ye wolden not forgon his acquaintance
For mochel good, I dare lay in *balance*
All that I have in my possession.
Chaucer. The Chanones Yemannes Prol. v. 16,081

After Virgo to reken in euen
Libra sit in the nombre of seuen,
Whiche hath figure and resemblance
Unto a man, whiche a *balance*
Beareth in his honde, as for to weye.
Gower. Con. A. b. vii

And lo a blak hors, and he that sate on him hadde a *balance* in his hond.—*Wiclif. Apocalips*, c. 6.

And I beheld, and lo a blacke hors; and he that sate on him, had a payre of *balances* in hys hande.—*Bible*, 1551.

He said, that he would all the earth vp-take,
And all the sea divided each from eyther:
So would he of the fire one *ballaunce* make,
And one of th' ayre, without or wind or weather:
Then would he *ballaunce* heaven and hell together,
And all that did within them all containe.
Spenser. Faerie Queene, b. v. c. 2.

The Gauls at the first privily began to deal fraily with them, but afterwards they openly stayed the *balance*, and would not let them weigh no more, whereat the Romans began to be angry with them. Then Brennus in scorn and mockery to despight them more, pluckt off his sword, girdle and all, and put it into the *balance* where the gold was weighed.—*North. Plutarch*, p. 124.

He [Mr. Rushworth] asks, Who is so blind, as not to see that these things are to be found in Scripture by a sensible, common, and discreet reading of it; though perhaps [not] a rigorous and exact *balancing* of every particular word and syllable, any of these things would vanish away—we know not how!—*Tillotson. Rule of Faith*, pt. ii. s. 3.

Him Science taught by mystic lore to trace
The planets wheeling in eternal race
To mark the sleep, in floating *balance* held,
By earth attracted, and by suns repell'd
Falconer. The Shipwreck, c. 1

As sure as God is just, and the gospel is true, so surely will the judgements of the last day be inflicted on all impenitent offenders, not promiscuously and indiscriminately, but in weight and measure precisely *balancing* their several demerits.—*Porteus*, vol. i. Ser. 15.

BA'LCONY, or } Fr. *Balcon*, from the It.
BALCO'NY. } *Balcone*; from the Lat. *Palcus*, *palco*, *palconis*, *palcone*, *Balcone*, (Menage.) Duchat and Skinner agree, from the Ger. *Balck*, a beam. *Vox* (*balco*) *a Francis relicta*, says Wachter; and from it, he and Ihre think the It. *Balco* is taken.

A platform, on the outside of a window, supported by beams projecting from the wall.

This fair, and animated night,
In sables dress'd; whose curls of light
Are with a shade of cypress veil'd:
Not from the Stygian deeps exhal'd,
But from heav'ns bright *balcony* came
Not dropping dew, but shedding flame.
Sherburne. Night

And who shall silence all the airs and madrigals that whisper softness in chambers? The windows also and the *balconies* must be thought on; there are shrewd books, with dangerous frontispieces, set for sale; who shall prohibit them, shall twenty licensers?
Milton. Speech for the Lib. of Unlic. Printing.

As clever Tom Clinch, while the rabble was bawling,
Rode stately through Holbourn to die in his calling;
* * * * * * *
The maids to the doors and the *balconies* ran,
And said, "Lack-a-day, he's a proper young man."
Swift. Tom Clinch.

Now morning, rob'd in saffron-colour'd gown,
Her head with pink and pea-green ribbands dress'd,
Climbs the celestial staircase, and looks down
From out the gilt *balcony* of the east.—*Jenyns. An Ode*

BALD. } Skinner prefers to derive it from
BA'LDLY. } the Fr. *Pelé*, part. of the verb,
BA'LDNESS. } *Peler*; i. e. to depilate or deprive of hair. The ancient manner of writing the word gives some countenance to the supposition that it is the past part. of the verb, to *ball*; to reduce to the roundness and smoothness of a *ball*, by

clearing away the hair; and then applied to that which is—

Naked, bare, stripped, or deprived (of hair, or other covering: of ornament, of value.)

Suythe thycke man he was, & of grete strengthe,
Gret womede & *ballede*. *R. Gloucester*, p. 377.

But ech womman preiynge or profeciynge whanne hir head is not hilid defoulith hir heed; for it is oon as if sche were *ballid*.—*Wiclif. 1 Corynth*, c. 2.

His hed was *balled*, and shone as any glas,
And eke his face, as it hadde ben anoint.
He was a lord ful fat and in good point.
Chaucer. Prologue, v. 199.

How many hundred thousandes are there, which when they haue sinned, knowledge their sinnes: yet trust in a *balde* ceremony.—*Tyndall. Workes*, p. 95.

And at the same tyme shal the Lorde of Hostes call men to wepinge, mourninge, to *baldnes*, putting on of sack cloth.
Bible, 1551. *Esaye*, c. 22.

He [Caligula] without once looking upon the title and cause of their imprisonment, standing only within a gallerie, cõmaunded al in the midst, *a calceo ad calcem*, from one *bald pate* to another to be led forth to execution.
Holland. Suetonius, p. 185.

For they who suppose that Hades, that is to say, Pluto, is sayd to be the body, and as it were the sepulchre of the soul, as if it seemed to be foolish and drunken all the while she is within it, me thinks they do allegorize but very *baldly*.—*Id. Plutarch*, p. 1057.

Bion seeing a prince weep and tearing his hair for sorrow, asked if *baldness* would cure his grief.
Bp. Taylor, vol. ii. Ser. 17.

Then with applause, in honour to his age,
Dismiss your veteran soldier off the stage;
Crown his last exit with distinguish'd praise,
And kindly hide his *baldness* with the bays.
Broome. The Conclusion of an Epilogue.

It was but yesterday he fastened my wig to the back of the chair, and when I went to make a bow, I popt my *bald* head in Mrs. Frizzle's face.
Goldsmith. She Stoops to Conquer, Act i. sc. i.

BA'LDERDASH, *potus mixtus*, according to Skinner, who believes it to be compounded of *Balder*, *bolder*, and *dash*; q. d. *potus temere mixtus*. Dr. Jamieson suggests that it is allied to the Islandic *Balldur*, *susurronum blateratio*, *vel stultorum balbuties*.

It is against my freehold, my inheritance,
My Magna Charta, cor lætificat,
To drink such *baiderdash*, or bonny clabber!
B. Jonson. The New Inn.

I heard him charge this publication with ribaldry, scurrility, billingsgate, and *balderdash*.—*Horne's Trial*, p. 25.

BA'LDRICK. See Baudrick.

BALE, *n.* } Goth. *Balujan*, torquere.
Ba'leful. } *Ni balujais nus.* (*Mark*, v. 7.
Ba'lefulness. } *Luke*, viii. 28.) *Ne torqueas me. In balucinim, in tormentis.* (*Luke*, xvi. 23.) Vid. Junius, *Gloss. Goth.*—*Bale*, in Chaucer, is mischief, danger, destruction. (Junius, *in Etym.*) *Bale* is—

Torture, writhing, wretchedness, misery; that which causes mischief, calamity, ruin, destruction.

& I saile telle that tale, or I ferrer go,
How falsnes brewes *bale* with him, and many mo.
R. Brunne, p. 55.

Betere ys that bote *bale* adrun brynge,
Than *bale* be bete, and bote nevere the betere.
Piers Ploughman, p. 68.

And ther a point; for ended is my tale.
God send every good man bote of his *bale*.
Chaucer. The Chanones Yemannes Tale, v. 16,949.

Thou shalt be brent in *balefull* fire
And all thy sect I shall distrie.
Id. The Plowman's Tale.

Fortune hath euer be muable,
And maie no while stonde stable.
For nowe it hieth, now it loweth,
Nowe stant vpright, nowe ouerthroweth,
Nowe full of blisse, and nowe of *bale*.
Gower. Con. A. b. viii.

Amid my *bale* I bath in blisse,
I swim in heauen, I sinke in hell:
I find amends for euery misse,
And yet my moane no tongue can tell.
Gascoigne. A Straunge Passion.

And eke the *balefull* blowe
so grieuous that was thought,
Full quickly curde by surgions sleight
if he were quickly sought.
Turbervile. Hurtful to conceal.

But make you ready your stiffe bats and clubs,
Rome, and her rats, are at the point of battell,
The one side must haue *baile*.
Shakespeare. Coriolanus, Act i. sc. 1.

Fre long they came near to a *baleful* bower,
Much like the mouth of that infernal cave,
That gaping stood all comers to devour,
Dark, doleful, dreary, like a greedy grave,
That still for carrion carcases doth crave.
G. Fletcher. Christ's Triumph on Earth.

But all those pleasant bowres and palace braue
Guyon broke downe, with rigour pitilesse:
Ne ought their goodly workmanship might saue
Them from the tempest of his wrathfulnesse,
But that their blisse he turn'd to *balefulnesse*.
Spenser. Faerie Queene, b. ii. c. 12.

Here gales of sighs, instead of breezes, blow,
And streams of tears for ever murmuring flow;
The mournful yew with solemn horrour waves
His *baleful* branches, saddening even the graves.
Browne. On Death.

BALE, *n.* } Fr. *Bale*; It. *Balla*; Ger. *Balle*,
Bale, *v.* } Dut. *Bale*; Fr. *Emballer*; It. *Imballare*; Ger. *Emballen*, merces compingere, to pack goods together, (Wachter.) Perhaps (says Skinner) from *Ball*, q. d. *pila, seu massa rotunda mercium*; i. e.—

A round mass, a *ball*, of goods.

When finished, these goods are *baled* up, and consigned to a factor abroad, who sends in return two battles, three sieges, and a shrewd letter filled with dashes ——— blanks and stars * * * * of great importance.
Goldsmith. Citizen of the World.

The merchant tells us perhaps the price of different commodities, the methods of *baling* them up, and the properest manner of an European to preserve his health in the country.—*Id. Ib.*

I have got conveyed thus far, like a *bale* of cadaverous goods, consigned to Pluto and company, lying in the bottom of my chaise most of the route, upon a large pillow, which I had the prevoyance to purchase before I set out.
Sterne, Let. 97.

BALE, A nautical word (says Skinner.) From the Fr. *Bailler*, to deliver, to free from.

To lade out the water rushing into the ship.

Which continued with vs some 24 houres, with such extremitie, as it carried not onely our sayles away being furled, but also made much water in our shippe, so that wee had sixe foote water in holde, and hauing freed our ship thereof with *baling*, the winde shifted to the north west and became dullerd.—*Hacklugt. Voyages*, vol. ii. pt. ii. p. 109.

BA'LIST. Holland translates the Lat. *Balista*, a *balist* or *brake*. Fr. *Baliste*, an ancient engine, or kind of ordnance, whereout stones were thrown, (Cotgrave.) And thrown (says Potter) with so much violence as to dash ("or to *break*") whole houses in pieces at a blow. See Brake.

BALK. } The Lat. *Porca*, i. e. *terra porrecta*, (Varro,) is land, says Junius,
Ba'lkish. } heaped up between two furrows,
Ba'lk'd. } and extended (*porrecta*) in length. Perhaps, he adds, *balk*, a beam, because it is extended like a long and straight beam. See *Ray, Jamieson and Moore's Suffolk words.*

Balk'd, (Shak. *Hen. IV.*) heaped, piled up in *balks* or ridges; ridged up.

Dykers and delvers digged up the *balkes*.
Piers Ploughman, p. 134.

But so well halt no man the plough,
That he *balketh* other while,
Ne so well can no man smile
His tonge, that somtyme in iape
Hym maie some light worde ourescape.
Gower. Con. A. b. iii.

Ten thousand bold Scots, two and twenty knights,
Balk'd in their owne blood did Sir Walter see
On Holmedon's plains.
Shakespeare. 1 Part Henry IV. Act i. sc. 1.

No gryping land-lord hath inclos'd thy walkes,
Nor toyling plowman furrow'd them in *balkes*.
Browne. Pastorals, b. ii. s. 2.

This third the merry Diazome we call,
A border-city these two coasts removing:
Which like a *balk* with his cross-builded wall,
Disparts the terms of anger, and of loving.
P. Fletcher. The Purple Island, c. 4.

For he glorieth, and breaketh forth in his verses, that he hath taken away all *bawkes* and marks that separated mens lands through the countrey of Attica: and that now he had set at liberty, that which before was in bondage.
North. Plutarch, p. 73.

BALK. } A beam. Of uncertain origin,
Ba'lkish. } says Ihre. Dut. *Balck*; Ger. *Balke*. Sw. *Balk*. Why not from Πελεκαν, to hew, to strike with an axe? since a *beam* is hewn wood. (Wachter.) But see Balk, the verb.

His owen hond than made ladders three,
To climben by the ranges and the stalkes
Unto the rubbes hanging in the *balkes*.
Chaucer. The Miller's Tale, v. 3627.

He can wel in min eye seen a stalk,
But in his owen he cannot seen a *balk*.
Id. The Reves Prologue, v. 3913.

I was reclaimed from my resolution, reckoning it far better, that my pen should walke in such wise in that craggie and *balkish* waie.
Holinshed. Chronicles. Ireland. Ep. Ded. by Stanyhurst.

BALK, *v.* } Skinner thinks that *Balk*, a beam,
Balk, *n.* } is from the It. *Valicare*, (from *Varcare*,) to pass over, to omit. *Varcare*, according to Menage, is from the Latin *Varicare*, to pass over, to climb over, (Varro.) See *Vossius* in v. *Varus*. But the origin of this and the preceding *Balk*, is still to be discovered.

To *Balk* may be explained—

To pass over, to omit, to neglect, to treat with neglect; and thus to disappoint, to defeat the expectation; to baffle, to puzzle: also, to do less than expected, whether wished or feared.

Shortely to shende hem, and shew nowe
How wrongfully they wercke and walke,
Of hie God nothing tell, ne howe,
But in Goddes worde tell many a *balke*.
Chaucer. Plowman's Tale, pt. ii.

Who so could cite a tragedie
Was foremost in his creede,
For, *balking* pleasaunt company,
On sorrowe did he feede.—*Warner. Albion's Eng.* b. i.

And therein thousand payres of lovers walkt,
Praysing their god, and yielding him great thanks,
Ne euer ought but of their true loves talkt,
Ne euer for rebuke or blame of any *balkt*.
Spenser. Faerie Queene, b. v. c. 10

They fall to strokes, the frute of too much talke,
And the mad steele about doth fiercely fly,
Not sparing wight, ne leaving any *balke*,
But making way for death at large to walke.
Id. Ib. b. vi. c. 11

But to occasion him to further talk
To feed her humour with his pleasing style,
Her list in stryfull termes with him to *balke*.
Id. Ib. b. iii. c. 2.

Balke lodgicke with acquaintance that you haue,
And practise rhetoricke in your common talke.
Shakespeare. Taming of the Shrew, Act i. sc. 1.

The outward manna fell not at all on the Sabbath: the spiritual manna, though it *balks* no day, yet it falls double on God's day: and if we gather it not then, we famish.
Bp. Hall. Cont. Of Quails and Manna.

I know not, wether the spleen, or the gal of Ahab be more affected. Whether more of anger, or griefe, I cannot say; but sick he is, and keeps his bed, and *balks* his meat, as if he should die of no other death, then the salads that he would have had.—*Id. Ib. Ahab & Naboth.*

For she had taught him by her silent talk
To tread the safe, and dang'rous ways to *balk*;
And brought his God with him, him with his God to walk.
P. Fletcher. The Purple Island, b. ix.

Quoth she, I've heard old cunning stagers
Say, fools for arguments use wagers:
And though I prais'd your valour, yet
I did not mean to *baulk* your wit.—*Hudibras*, pt. ii. c. 1.

Then those who follow'd reason's dictates right;
Liv'd up, and lifted high their natural light;
With Socrates may see their Maker's face;
While thousand rubric martyrs want a place.
Nor does it *baulk* my charity, to find
The Egyptian bishop of another mind.
Dryden. Religio Laici.

By the inward over-powering influences of his Spirit, a man's desires shall become cold and dead to those things, which before were so extremely apt to captivate and command them; than which there cannot be a greater *baulk* to the tempter, nor a more effectual defeat to all his temptations.—*South*, vol. vi. ser. 5.

An honest tradesman, who languishes a whole summer in expectation of a battel, and perhaps is *balked* at last, may here meet with half a dozen in a day.—*Spectator*, No. 452.

He in whatever path he goes,
Still bears right on before his nose;
And holds it little less than treason,
To bawk his stomach or his reason.
Mallet. Cupid & Hymen.

BALL, *n.* Sw. *Ball;* Ger. and Dut. *Bollen*, volvere, vertere, rotare, to roll, turn, round; *Bol*, rotundus.

Any thing round, or rounded; as a cricket-ball, a billiard-ball, the eye-ball, the ball of the earth.

And with these wordes I brast out to weepe, that euery teare of mine eyen for greatnesse seemed they boren out the *bal* of my sight, and that all the water hadde ben out ronne.
Chaucer. Test. of Love, b. i.

For where as God hath shewed vnto vs certaine tokēs of his godhed, in the heauenly *balles* and circles aboue, and on the yearthe beneth in the sea, and in all lyuing creatures on the yearthe, yet hath he wrought in none of theym more wonderfully, than in manne.—*Udal. Actes*, c. 17.

Some writers saie that the Dolphyn thinkynge kyng Henry to be geuen still to suche plaies and light folies as he exercised & vsed before the tyme that he was exalted to the croune sent to hym a tunne of tennis *balles* to plaie with, as who saied that he couldo better skil of tennis then of warre, and was more expert in light games than marciall pastyme.—*Hall. Hen. V.* an. 2.

King. We are glad the Dolphin is so pleasant with vs,
His present, and your paines we thanke you for.
When we have matcht our rackets to these *balles*,
We will in France, by (God's grace) play a set,
Shall strike his father's crowne into the hazard.
Shakespeare. Hen. V. Act i. sc 2.

Here is then nothing throwne downe that was before buylded, but you cast snow *balles* at ye windowes of the buylding, which may for a tyme darken them, till your snowe be melte away with the sunne.—*Whitgift. Defence*, p. 198.

Since light so necessary is to life,
And almost life itself, if it be true,
That light is in the soul,
She all in every part, why was the sight
To such a tender *ball* as th' eye confin'd?
Milton. Samson Agonistes.

The disk of Phœbus, when he climbs on high,
Appears at first but as a bloodshot eye;
And when his chariot downward drives to bed,
His *ball* is with the same suffusion red.
Dryden. Ovid. Met. b. xv

In ambient air this pond'rous *ball* he hung,
And bade its centre rest for ever strong.
Blacklock. An Hymn to the Supreme Being.

After the death of Trajan, his ashes were placed, as some authors say, in a golden *ball* on the top of this noble pilar; but Eutropius affirms they were deposited under it.
Melmoth. Pliny, b. viii. Let. 4. Note

BALL, *n.* It. *Ballare;* Gr. Βαλλιζειν; to throw or cast about, sc. the legs and feet; from Βαλλειν, to throw. See the quotation from Shirley.

Another game you have, which consumes more
Your fame than purse, your revels in the night,
Your meetings called the *ball*, to which repair,
As to the court of pleasure, all your gallants
And ladies.—*Shirley. Works*, vol. iv. p. 10. *Lady of Pleas*

In the mean while there was nothing in the court, but banqueting, *balling*, and dancing, and other such pleasures as were meet to provoke the discovered appetite.
Knox. The Reformation, p. 403.

Have you not been in pain even at a *ball*, because another has been taken out to dance before you?—*Tatler*, No. 253.

As thro' the mazes of the festive *hall*,
I mind of her conquering charms, and beauty's blaze,
See floats amid the silken sons of dress,
And shines the fairest of th' assembled fair.
Warton. The Pleasures of Melancholy.

BA'LLAD, *v.* BA'LLAD, *n.* BA'LLADER. BA'LLADRY. BA'LLATED. BA'LLATRY. BA'LLETT. } It. *Ballata*. A kind or sort of poetry so called. *Perchè si cantava a* ballo, Bembo in Menage. (See BALL.) Applied by our older writers to the Song of Solomon, as The *Ballet* of *Ballettes* of Salomon, called in Latin *Cantica Canticorum*. It is used in composition, as *ballad*-monger, *ballad*-singer, &c.

At certaine times can repaire
Smal birds downe from thaire
And on the ships bounds about
Sate and song with voice full out
Roundes and layes right ioyously.—*Chaucer. Dreame.*

For that is a fortunate ebriete, that can stirre vs, not to wanton dauncynges or fulsome *ouuettes*, wherewith the Gentiles crie vpon theyr deuilles but vnto psalmes, and hymnes, and spirituall songes.—*Udal. Ephes.* c. 5.

And also I haue ofte sayde
Roundel, *balades*, and vereleie
For her, on whom myn hert lie,
To make. *Gower. Con. A.* b. i.

And if to symptoms we may credit give,
This very time, wherein we two now live,
Shall in the compass, wound the muses more,
Then all th' old English ignorance before;
Base *balladry* is so beloved and sought.
Drayton. Elegy to Master G. Sandys.

Alas! I make but repetition,
Of what is ordinary, and ryalto talk,
And *ballated*, and would be plaid o' th' stage,
But that vice many times finds such loud friends,
That preachers are charm'd silent.
Webster. Vittoria Corombona, Act iii.

The villages also must have their visitors to enquire what lectures the bagpipe, and the rebbec reads, even to the *baltatry* and the gammuth of every municipal fidler, for these are the countryman's Arcadia, and his Monte Mayors.
Milton. Speech. Unlicensed Printing.

Cleo. Nay 'tis most certaine, Iras: saucie lictors
Will catch at vs like strumpets, and scald rimers
Ballad vs out a tune.
Shakespeare. Ant. & Cleop. Act v sc. 2

The silenc'd tales i' th' metamorphoses
Shall stuff their lines, and swell the windy page;
Till verse, refin'd by thee, in this last age
Turn *ballad*-rhime, or those old idols be
Ador'd again with new apostacy.
Carew. Elegy on Doctor Donne

Poor verbal quipe, outworn by serving-men, tapsters, and milkmaids: even laid asice by *balladers*.
Overbury. Character, sign. G. iv.

Ballads, and all the spurious excess
Of ills that malice could devise,
Or ever swarm'd from a licentious press,
Hung round about him like a spell
Otway. The Poet's Complaint of his Muse.

Those heads that us'd most indolent to move
To sing song, *ballet*, and sonata love,
Began their buried senses to explore,
And found they now had passions as before.
Upon Addison's Cato

Thither no more the peasant shall repair,
To sweet oblivion of his daily care;
No more the farmer's news, the barber's tale,
No more the woodman's *ballad* shall prevail.
Goldsmith. Deserted Village.

BA'LLAST, *v.* BA'LLAST, *n.* BA'LLASTING. } A.S. *Hlæstan, Be-hlæstan*, to lade, load or fraught a ship. Hence, perhaps our present *Ballast*, saburra. Past part. *Hlæsted, Be-hlæsted*, loaded or laden, (Sommer.) Dut. and Ger. *Ballast*. It is applied to—

That lading or loading which is used to steady a vessel in the water, or to steady any thing in its motion or action. To ballast,—

To steady; to place firmly on equipoise.

Hee put in the *ballast* of the said ships, great store of beames of thicke plankes.—*Hacklyt. Voyages*, vol. i. p. 504.

The ships [were] scarcely able to beare any saile for want of *balast*.—*Id. Ib.* vol. ii. pt. ii. p. 173.

The crane to labour, fearing some rough flaw,
With sand and gravel burthening his craw:
Noted by man, which by the same did find
To *ballast* ships for steddiness in wind.—*Drayton. The Owl.*

Imo. 'Mongst friends?
If brothers: would it had bin so, that they
Had bin my father's sonnes, then had my prize
Bin lesse, and so more equal *ballasting*
To thee, Posthumus.—*Shakes. Cymbeline*, Act iii. sc. 6.

Before the heart is *ballasted* with this fear of God, it runs after every vagrant thought that comes cross us or fleets before us; as children run after every feather that the wind drives.—*Bp. Hopkins*, Ser. 25.

But his [T. Coryate's] knowledge and high attainments in several languages, made him not a little ignorant of himself, he being so covetous and ambitious of praise, that he would heare and endure more of it than he could in any measure deserve; being like a ship that hath too much sail, and too little *ballast*—*Wood. Athenæ Oxon.*

I do not deny, but that a little melancholy may be sometimes as good as *balast* to a ship, to keep it steady; but too much is apt to sink the soul into so much grief and sorrow, that it is very difficult for it to raise up itself so high as to rejoice at all, much less in God himself
Beveridge, vol. ii. Ser. 116.

The genius of the first [Diderot] supplies the gale of favour, and the latter [Desmaretz] adds the useful *ballast* of stupidity.—*Goldsmith. Of Polite Learning*, c. 8.

BALLOON. Fr. *Balon;* a little *ball*, or pack; also a foot-ball. Dut. *Balloen;* Ger. *Ballayn*, Sp. *Balon;* It. *Ballone*.

A name given to a certain game, played with a ball, filled with wind.

Many other sports and recreations there be, much in use, as foot-ball, *baloone*, quintan, &c. and many such, which are the common recreations of the country folks.
Burton. Anat. of Mel. pt. ii. s. 2.

Sir Pet. Faith, I was so entertained in the progress with one Count Epernoun, a Welch knight we had a match at *baloon* too with my lord Wacham, for four crowns. * * * O, sweet lady, 'tis a strong game with the arm.
Eastward Hoe, Act i. sc. 1.

BA'LLOT, *v.* BA'LLOT, *n.* BA'LLOTANT. BALLOTA'TION. BA'LLOTIN. } Fr. *Balloter;* It. *Ballotare;* from *Ball*, (Skinner.) Applied to a particular mode of election, by casting *balls*, or other small substances, into a box.

The judges understanding this worthy and true defence, they all arose from their seats and laughed a good, and would never take their *balls* to *ballot* against him [Epaminondas]—*North. Plutarch*, p. 927.

Which don immediatly before the *ballot*, and so the letter unknown to the *ballotants*, they can use no fraud or juggling.
Harrington. Oceana, p. 113.

Whereupon eight *ballotins* or pages, take eight of the boxes and go four on the one, and four on the other side of the house; and every magistrate and senator holds up a little pellet of linen, as the box passes, between his finger and his thumb, that men may see he has but one, and then puts it into the same.—*Id. Ib.* p. 116.

The election of the duke of Venice is one of the most intricate and curious forms in the world; consisting of ten several precedent *ballotations*.—*Reliq. Wottonianæ*, p. 260.

This gang had a *balloting*-box, and *balloted* how things should be carried, by way of *tentamens;* which being not used or known in England before upon this account, the room every evening was very full.
Wood Athenæ Oxon. John Harrington

The greatest of the parliament men hated this design of rotation and *balloting*, as being against their power.—*Id. Ib.*

No magistrate was to continue above three years, and all to be chosen by *ballot*, than which choice nothing could be invented more fair and impartial, as 'twas then thought, though opposed by many for several reasons.—*Id. Ib.*

Some held no way so orthodox
To try it, as the *ballot-box*,
And, like the nation's patriots,
To find, or make, the truth by votes.
Butler. The Elephant in the Moon.

I am afraid, in process of time, it will introduce new inconveniences; as this manner of *balloting*. [*tacitis suffragiis*] seems to afford a sort of screen to injustice and partiality.
Melmoth. Pliny, b. iii. Let. 20.

BALM, *v.* BALM, *n.* BA'LMY. } Gr. Βαλσαμον, from the Heb. *Bahal Schemen, i. princeps sive dominus olei*, (Voss.) Lat. *Balsamum;* Fr. *Balsame, Baume;* It. *Balsamo;* Goth. *Balsan;* A. S. *Baldsame, Balzame;* Ger. & Sw. *Balsam;* Dut. *Balsem*. In *Mark*, xiv. 4. the Gr. Μυρον is in the Goth. version, *Balsan*, and so in *John*, xii. 3, 5. Applied to—

A fragrant shrub, the sap of a shrub; to fragrant ointment; to any thing fragrant, sweet smelling, soothing, lenifying, lulling, mitigating, (either lit. or met.)

To *Balm*, is to wash with *balm*, or any thing balmy. To sweeten, soften, lull, lenify. See to EMBALM.

They *bawmid* his body.—*R. Brunne*, p. 341.

In May that mother is of monethes glade
That fresh flours, blew, white, and rede,
Ben quicke ayen, that winter deed made,
And ful of *baume* is fleting euery mede.
Chaucer. Troil. & Cres. b. ii.

And certes all the breath that went
Out of his trumpes mouth smelde
As men a potfull of *baume* helde
Emong a basket full of roses.—*Id. House of Fame*, b. iii.

Thus she came to Mantuell, and dyd so moche that she knewe the trouth where her father was buryed; then he was dygged vp, and his bones washed and *bawmed*, and wrapped in leade, and brought to the cytie of Ciuyli.
Berners. Froissart. Chron. vol. ii. c. 155.

Then flew Apollo to the fight, from the Idalian hill,
At all parts putting into act, his great commander's will:
Drew all the darts, washt, *balm'd* the corse; which deckt with ornament,
By slepe and death (those featherd twin.) he into Lycia sent.—*Chapman. Homer. Iliad*, b. xvi.

——But forbeare to speake
Of baths, or *balmings*, or of beauty, now
(The Queene repyed, lest (vrging comforts) you
Discomfort much.—*Chapman. Homer. Odyssey*, b. xviii.

We saw thee in thy *balmy*-nest,
Bright dawn of our eternal day;
We saw thine eyes break from the east,
And chase the trembling shades away.
Crashaw. A Hymn of the Nativity.

As the vexations which men receive from their children, hasten the approach of age, and double the force of years, so the comforts which they reap from them, are *balm* to all other sorrows, and disappoint the injuries of time.
Tatler, No. 189.

Now swells his canvas to the sultry line,
With glittering spoils where Indian grottoes shine;
Where fumes of incense glad the southern seas,
And wafted citron scents the *balmy* breeze.
Tickel. On the Prospect of Peace.

'Tis our's th' unsocial passions to control,
Pour the glad *balm* that heals the wounded soul;
From wealth, from power a delusive, restless dreams,
To lure your fancy to diviner themes.
Lovibond. Julia's Printed Letter.

BA'LNEAL, *adj.*
BA'LNEARY.
BALNEA'TION.
} Lat. *Balneum.* See BAINE.

Others attribute this *balneal* heat to the sun, whose all searching beames penetrating the pores of the earth, do heat the waters.—*Howell*, b. i. s. 6. Let. 35.

And the *balnearies*, or *bathing places*, that they may remain under the sun until evening, he exposeth unto the summer setting.—*Brown. Vulgar Errours*, b. vi. c. 7.

And so as the head may be disturbed by the skin, it may the same way be relieved, as is observable in *balneations*, washings, and fomentations, either of the whole body, or of that part alone.—*Id. Ib.* b. ii. c. 6.

BA'LSAM.
BALSA'MICAL.
BALSA'MICK, *n.*
BALSA'MICK, *adj.*
BA'LSAMOUS.
} See BALM. *Balsam*, literally, seems more limited in the application than *balm*: the latter to any thing fragrant, sweet smelling, &c.; the former to an unctuous or oily mixture:—lenifying, soothing.

This maister hath h'r euery ioynte
With certein oyle and *balsam* anoynte.
Gower. Con. A. b. viii.

Should I sigh out my days in grief,
And, as my beads, count miseries
My wound would meet with no relief
For all the *balsam* of mine eyes
I'll therefore set my heart at rest,
And of bad market make the best.
Mat. Stevenson. Ellis, vol iii.

Whatever the wounds of our conscience be, is not the bloud of the cross, tempered with our hearty repentance, and applied by a lively faith, a sovereign *balsam*, of virtue sufficient to cure them?—*Barrow*, vol. ii. Ser. 32.

In fevers and epidemical distempers, it [tar water] is (and I have found it so) as well as in chronical diseases, a most safe and efficacious medicine, being good against too great fluidity as a *balsamic*, and good against viscidity as a soap.
Berkley. Siris, § 60.

—— The Britons squeeze the works
Of sedulous bees, and mixing odorous herbs
Prepare *balsamic* cups, to wheezing lungs
Medicinal, and short-breath'd, ancient sires.
J. Philips. Cider, b. ii.

[*Ros-solis*], whether it hath a cordial vertue by sudden refection, sensible experiment doth hardly confirm, but that it may have a *balsamical* and resumptive vertue, whereby it becomes a good medicine in catarrhes and consumptive dispositions, practise and reason conclude.
Brown. Vulgar Errours, b. ii. c. 7.

—— That bright space
Guarded the spicy tribes from Afric's shore,
Or Ind, or Araby, Sabean plants
Weeping with nard, and *balsams*.
Mason. The English Garden, b. iv.

This caustic venom * * * *
* by the drunken venous tubes, that yawn
In countless pores o'er all the pervious skin
Imbib'd, would poison the *balsamic* blood,
And rouse the heart to every fever's rage.
Armstrong. Of Preserving Health, b. i.

Now the radical moisture is not the tallow or fat of animals but an oily and *balsamous* substance: for the fat or tallow, as also the phlegm or watry parts are cold, whereas the oily and *balsamous* parts are of a lively heat and spirit.
Sterne. Tristram Shandy, vol. v. c. 36.

BA'LUSTER.
BA'LUSTRADE.
BA'LUSTERED.
} Fr. *Ballustre*; Sp. *Balaustre*; It. *Balaustro. Dalla forma simile alla* balaustra (from the Gr. *Βαλαυστιον*, the flower or blossom of the pomegranate); balaustro, *si dice certa colonetta, che regge l'architrave del* ballatoio, (Vedi. *La Crusca.*) Menage. Applied to—

A small column used chiefly on terraces, tops of buildings, and frontages. It is corruptly pronounced *bannister*. *Balusters*, when continued, form a *balustrade*.

As to rails and *balusters*, so humour the order that the Tuscan be plain, and not too gouty, or too close to one another, or far asunder; that is, not exceeding twice the diameter of the necks.—*Evelyn. Of Architecture.*

If he describes a house, he shows the face,
And after walks you round from place to place;
Here is a vista, there the doors unfold,
Balconies here are *balustred* with gold;
Then counts the rounds and ovals in the halls.
Dryden. The Art of Poetry, c. 1.

Tir'd then, perchance, of nets that daily claim
Thy renovating labour, thou wilt form,
With elm and oak, a rustic *balustrade*
Of firmest juncture—happy could thy toil
Make it as fair as firm—yet vain the wish,
Aim but to hide, not grace, its formal line.
Mason. The English Garden, b. ii.

BAMBO'OZLE.
BAMBO'OZLER.
BAMBO'OZLING. n.
} Not in our old lexicographers. Serenius has, to *Bam*, or *Bamboozle*, deludere; but he offers no etymology.

To delude, to mislead, to cheat, to cozen, to deceive, to beguile.

After Nic. had *bamboozled* John awhile about the 18,000 and the 28,000, John called for counters; but what with sleight of hand, and taking from his own score, and adding to John's, Nic. brought the balance always on his own side.
Swift. Hist. of John Bull.

There are a set of fellows they call banterers and *bamboozlers*, that play such tricks.—*Arbuthnot.*

This whimsical phænomenon,
Confounding all my pro and con,
Bamboozles the account again,
And draws me nolens volens in.
King. The Stumbling Block.

But says I, Sir, I perceive this is to you all *bamboozling*; why you look as if you were Don Diego'd to the tune of a thousand pounds.—*Tatler*, No. 31.

BAN, *v.*
BAN, *n.*
BA'NNING, *n.*
} Ger. and D. *Bannen*, *Bann*; Sw. *Banna*; a word of very various applications. (See *Wachter*, *Ihre*, *Kilian*, and *Menage.*) A. S. *Bannan*, *Abannan*; which Somner interprets,—to command; to publish, to proclaim; to call forth, summon, congregate, or call together. Hence also he adds, *Bannes* of marriage; and the Fr. *Bannir*; the It. *Bandire*; Eng. *Banish*. Goldast (a name of no great weight perhaps, see *Bayle*,) derives *Bann*, coactio imperantis, from *Band*, vinculum, from *Binden*, vincire. This, however, is rejected by Wachter, who asserts that from *Bann*, princeps, comes *Bannen*, to compel by imperial authority; whether by commanding, forbidding, summoning, punishing, restricting, exacting, publishing, declaring the law, or by any other means belonging to those in power. With respect to the *Bannes* of marriage, there appears little difficulty; to publish them, is to publish the *bands*, *bonds*, or *obligations* of matrimony into which the parties enter.

Tooke derives *Ban* (to curse), and *Bane*, from the verb, to *Bay*, thus: past part. *Bayen*, *Bay'n*, *Baen*, *Bân*. See to BAY, also BAD, *base*, and BAIT, (as dogs do a bear.)—See *Tooke*, 8vo. ed. vol. ii. p. 80. To *ban*, then, is (clamourously, vehemently)—

To forbid, to prohibit, to interdict, to excommunicate, to execrate, to curse. See to BANISH.

Of ye rounde table ye *ban* aboute he sende,
That eche a Wytesonetyd to carleon wende.
R. Gloucester, p. 187.

He gan his slouthe for to *banne*,
But it was to late thanne.—*Gower. Con. A.* b. iv.

Than Peter being more afrayde began not onely to abiure and forsake Jesus, but also to execrate and *ban* himselfe, if euer he knewe the manne.—*Udal. Matthew*, c. 26.

His foes doe wake by day
they dread to sleepe the night:
They *banne* the sunne, they curse the moone,
and all that else giues light.
Turberville. The Torments of Hell.

Wherefore Homer the poet, among the cursings & *bannings* that he giueth vnto certaine men, putteth this for one of the worst. I pray God (saieth he) their wiues might meddle with other men.
Vives. Instruction of a Christian Woman, b. ii. c. 3.

And contrarywise, when they sinne vnpunished, and when the rulers haue no respect vnto equitie or honestie, then God sendeth his curse among them, as hunger, dearth, moren, *bannyng*, pestilence, warre, oppression.
Tyndall. Workes, p. 10.

And here upon my knees, striking the earth,
I *ban* their souls to everlasting pains,
And extreme tortures of the fiery deep,
That thus have dealt with me in my distress.
Marlow. The Jew of Malta, Act i.

Besides this condemnation, they decred also, that all the religious priests and women should *ban* and accurse him. But hereunto answered one of the nuns called Theano, the daughter of Menon, of the village of Agraula, saying that she was professed religious, to pray and to bless, not to curse and *ban*.—*North. Plutarch*, p. 174.

Puc. A plaguing mischiefe light on Charles, and thee,
And may ye both be sodainly surpriz'd
By bloudy hands, in sleeping on your beds.
Yorke. Fell *banning* hagge, inchantresse, hold thy tongue.
Shakespeare. Hen. VI. Act v. sc. 3.

Furthermore, who is ther that is not afraid of all maledictions and cursed execrations; and especially when the names of the infernall fiends or unluckie soules are used in such *bannings*!—*Holland. Plinie*, b. xxviii. c. 2.

Bold deed thou hast presum'd, adventrous Eve,
And peril great provok't, who thus hath dar'd
Had it been onely coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it under *banne* to touche.
Milton. Paradise Lost, b. ix.

BANS, or
BANNS.
} Of marriage, i. e. the bands or bonds. See BAN.

Thus crieth he out vpō al ye church, and sayth they forbede al matrimony, because they forbede the *banns* betwene freres and nunnes.—*Sir T. More. Workes*, p. 434.

—— Be for ever her's,
As she is yours, and heaven increase your comforts
Amet. Cleophila hath play'd the churchman's part;
I'll not forbid the *banns*.
Men. Are you consented?
Ford. The Lover's Melancholy, Act v. sc. 1.

I presse me none but good house-holders, yeomens' sonnes; enquire me out contracted batchelers, such as had beene ask'd twice on the *banns*; such a commoditie of warme slaues, as had as lieue heare the deuill, as a drumme.
Shakespeare. 1 Part Hen. IV. Act iv. sc. 2.

In England, all marriages celebrated without the regular publication of *banns* in the parish church, where either of the parties, not being either a widow or widower, is under the age of twenty-one, and celebrated without the consent of the father, or if he is dead, of the mother and guardians,—are null, and the children of such marriage are illegitimate.
Beattie. Moral Science, pt. iii. c. 1.

BAND, *v.*
BAND, *n.*
BA'NDAGE.
BA'NDON.
BAND-DOG.
} *Band*, the noun, upon which the verb, to *band*, is formed, is the past part. of the verb to *bind*. A. S. *Bindan*, ligare, nodare, vincire, obligare, to tie, to knit, to bind, (Somner.)

To tie, fasten, unite, join, yoke together.

To be in, or yield to, *bandouns*, i. e. bonds or bondage.

To join or unite together; to confederate for one common purpose.

Band, in our old writers, is frequently written *bende*. See ABANDON, BEND, and BOND.

Band-dog, supposed to be so called because *bound* or chained (Canis catenarius), should perhaps be written *ban-dog*. See the quotation from Pennant, and BAN.

Bituex vs if ge wille mak obligacioun,
That I be gour aller brother, & ge in my *bandoun*,
That non faile other, ne consent to reasoun.
R. Brunne, p. 163

Richesse a robe of purple on had
* * * * * *
And purtraid in the ribanings
Of dukes stories, and of kings
And with a *bend* of gold tassiled
And knoppes fine of gold amiled.—*Chaucer. R. of the R.*

For bothe wise folke and vnwise
Were wholy to her *bandon* brought
So well with yeftes hath she wrought.—*Id. Ib.*

For euermore I fynde a lette.
The bottler is not my frende,
Whiche hath the key by the *bende*.—*Gower. Con. A.* b. vi.

Let vs breake the *bandes* of thē, & let vs cast of ye yoke of thē.—*Sir T. More. Works*, p. 12.

And haue practised sorcery and witchcrafte, contrarye to ye honour and lawe of God, not without making some *bande* or couenaunt with the wicked spirite the arche enemy to God, whome they haue serued, and obeyed.—*Udal. Rec.* c. 21.

The emperour, and his baronns,
Yeeldith heom to thy *baundouns*,
With body and chatel, nygh and feorre,
To hepe thee to thy werre!
Weber. K. Alisaunder, vol. i. p. 132.

And she that coulde well kepe the prince in her *bandon* by crafte and subtylte, she made the prince to be her husbande; and breause she coulde haue no chylde, she douted that the prince shulde be demorsed fro her.
Berners. Froussart. Cronycle, vol. ii. c. 244.

Vnto such as will be like swine, we must yoke the for breking hedges, and ringe them for wroting, and haue *bande-dogges* to dryue them out of the corne with byting, and leaue them out by the eares.—*Sir T. More. Workes*, p. 580.

And when it was day, certain of the Jews *banded* together, and bound themselues under a curse, saying, that they would neither eat nor drink til they had killed Paul.
Bible. Acts, xxiii. 12.

Mean while th' Eternal eye, whose sight discernes
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burne
Nightly before him, saw, without their light,
Rebellion rising, saw in whom, how spred
Among the sons of morn, what multitudes
Were *banded* to oppose his high decree.
Milton. Paradise Lost, b. v.

Sp. Goddess dear,
We implore thy powerful hand
To undo the charmed *band*
Of true virgin here distrest,
Through the force, and through the wile,
Of unblest enchanter vile. *Id. Comus.*

——— Like Maia's son he stood,
And shook his plumes, that heav'nly fragrance fill'd
The circuit wide, strait knew him all the *bands*
Of angels under watch; and to his state,
And to his message high in honour rise.
Id. Paradise Lost, b. v.

And thus to Stanley saith, in Richard's name:
"My lord, the king salutes you, and commands
That to his aide you bring your ready *bands*,
Or else he sweares by Him who sits on high,
Before the armies ioyne, your sonne shall die."
Beaumont. Bosworth Field.

But when the post was pulled once away,
Which stood to vphold the king and his kin,
Yorke and his *banners* proudly preased in,
To challenge the crowne by title of right,
Beginning with law and ending with might.
Mirror for Magistrates, p. 352.

In this meane while the senatours fell to strive who should bee king, and the desire of soveraignitie troubled much and perplexed their minds. But as yet, there was no *banding* nor siding from any one person in particular.
Holland Livius, p. 12.

Then Somerset says, Set the *bandog* on the bull.
Drayton. Poly-Olbion, Song 23.

Things went on so far, that my mistress presented me with a wrought nightcap and a lac'd *band* of her own working.
Tatler, No. 91.

As all men naturally, by indissoluble *bands* of obligation, are the subjects and servants of God, so God indispensably and inexcusably doth require the same loyalty and fidelity, the same diligence, the same reverence from all.
Barrow, vol. iii. Ser. 38.

From Jove he comes, the captive to restore;
Nor can the thunder of his sire do more.
Religion shall dread nothing but disguise:
And Justice need no *bandage* for her eyes.
Garth. Claremont.

Yet see how all around them wait,
The ministers of human fate,
And black misfortune's baleful train,
Ah, shew them where in ambush stand
To seize their prey, the murderous *band!*
Ah, tell them, they are men.
Gray. On a Prospect of Eton College.

So saying, she the silken *bandage* loos'd,
Nor added further speech, prepar'd to watch
The new surprise, and guide the doubtful scene,
By silence more than tenfold sight conceal'd.
Jago. Edge Hill, b. iii.

The mastiff or *ban* dog [is] a species of great size, and strength, and a very loud *barker*.
Pennant. Zoology, vol. i. *Dog.*

BA'NDIT. } Fr. *Bandit*; It. *Bandito*; Sp. BANDI'TTO. } *Bandido*. *Ban* and *ditto*, (qv.) the past part. of *Ducere*.

One *declared* to be *ban'd*, *banished*, exiled, outlawed. An outlaw.

A Romane swordes and *bandetto* slaue
Murder'd sweet Tully.
Shakespeare. 2 Part Henry VI. Act iv. sc. 1.

Begone —yet hear you, are the *banditti* ready
To wait in ambush?
Ford. 'Tis pity she's a Whore, Act v. sc. 2.

She [Chastity] like a quiver'd nymph with arrows keen,
May trace huge forests and unharbour'd heaths,
Infamous hills, and sandy perilous wilds,
Where, through the sacred rays of chastity,
No savage fierce, *bandite*, or mountaineer,
Will dare to soil her virgin purity.—*Milton. Comus.*

There's not a blessing individuals find,
But some way leans and hearkens to the kind;
No *bandit* fierce, no tyrant mad with pride,
No cavern'd hermit, rests self-satisfy'd.
Pope. Essay on Man, Ess. 4.

Who are they who can be said to be governed by laws of their own making? I know of no such persons. I never heard or read of any such, except, perhaps among pirates and other *banditti*, who, trampling on all laws, divine and human, refuse to be governed in any other way than by their own licentious regulations.
Beattie. Moral Science, pt. iii. c. 2.

BA'NDY, *v.* } *Bandy*, a club, *bent* at the
BA'NDY, *n.* } bottom; perhaps from the verb,
BA'NDY, *adj.* } to *bend*. To *bandy*, to strike
BA'NDYING, *n.* } backwards and forwards from one to another, with *a bandy*.

To beat, or throw, or toss, to and fro; to give and take in turns; to exchange.

Bandy-leg, is *bending*-leg; bowing.

The zodiac is the line the shooting stars,
Which in an eve bright evening seem to fall,
Are nothing but the balls they lose at *bandy*.
Brewer. Lingua, Act ii. sc. 6.

Rom. Draw, Benuolio, beat downe their weapons
Gentlemen for shame forbeare this outrage,
Tibalt, Mercutio, the Prince expresly hath
Forbidden *bandying* in Verona streetes.
Shakespeare. Romeo & Juliet, Act iii. sc. 1.

I'll send him balls and rackets, if I live,
That they such racket shall in Paris see,
When over line with *bandies* I shall drive,
As that before the set be fully done,
France may (perhaps) into the hazard run.
Drayton. The Battle of Agincourt.

Had she affections and warm youthfull blood,
She would be as swift in motion as a ball,
My words would *bandy* her to my sweete loue,
And his to me.—*Shakespeare. Rom. & Jul.* Act ii. sc. 5.

For had we no mastery at all over our thoughts, but they were all like tennis balls *bandied*, and struck upon us as it were by rackets from without, then could we not steadily and constantly carry on any designs and purposes of life.
Cudworth. Intell. System, p. 845.

But let that pass, they now begun
To spur their living engines on
For as whipp'd tops and *bandy'd* balls
The learned hold, are animals;
So horses they all run to be
Mere engines made by geometry.—*Hudibras*, pt. i. c. 2.

He that is employed has no leisure to move in the little disputes and quarrels which trouble the peace of the world, and which are chiefly kept up and *bandied* to and fro by those who have nothing else to do.
Atterbury, vol. iv. Ser. 13.

She calls it witty to be rude,
And, placing raillery in railing,
Will tell aloud your greatest failing;
Nor make a scruple to expose
Your *bandy* leg, or crooked nose.
Swift. Furniture of a Woman's Mind.

To give the sum of all, most of the contests of the litigious world, pretending for truth, are but the *bandyings* of one man's affections against another's.
Glanvil. Vanity of Dogmatizing, c. 14.

——— Thy once formidable name
Shall grace her humble records, and be heard
In scoffs and mockery, *banished* from the lips
Of all the vengeful brotherhood around,
So oft the patient victims of thy scorn.
Akenside. The Pleasures of Imagination, b. iii.

BANE, *v.* } Goth. *Banjos*, ulcers, sores,
BANE, *n.* } wounds. (*Luke*, xvi. 21.) *Banjo*
BA'NEFUL. } *fulla*, full of ulcers, sores, wounds. (*Luke*, xvi. 20.) A. S. *Bana*, destruction; Sw. *Bana*, a wound; perhaps, says Ihre, from *Bana*, percutere. In Piers Plouhman we find *Abane*. But see BAN. According to Tooke's etymology, there given, *Bane* is, any thing *abhorred*, hated —because hurtful, destructive, mischievous; and hence applied to—

That which destroys, ruins; causes destruction or ruin; poisons, or renders poisonous.

Anlaf of Norway, of Danmark kyng Suane,
Aryued in this lond, to many wer thei *bane*.
R. Brunne, p. 39.

And bolde beggeres and bygge, that mowe here bred by swynke
With houndes bred and hors bred, hele hem when thei hungren
And *abone* hem with benes.—*Piers Ploughman*, p. 139.

For in his hunting hathe he swiche delite,
That it is all his joye and appetite
To ben himself the grete hartes *bane*.
Chaucer. The Knightes Tale, v. 1683.

Think when thou seest the baite
whereon is thy deute,
That hidden hookes are hard at hande
To *bane* thee when thou bite.
Turberville. Dispraise of Women.

And how that in those ten yeres warre,
Full many a bloudy deale was done:
And many a lord that came full farre,
There caughte his *bane* (alas) to sone.
Surrey. Louer comforteth himself.

What, if my house be troubled with a rat,
And I be pleased to give ten thousand ducates
To have it *bain'd*!—*Shakesp. Merch. of Ven.* Act iv. sc. 1.

Before mine eyes in opposition sits
Grim Death my son and foe, who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involv'd; and knows that I
Should prove a bitter morsel, and his *bane*,
Whenever that shall be.—*Milton. Paradise Lost*, b. ii.

Achilles *baneful* wrath resound. O goddesse, that impos'd
Infinite sorrowes on the Greekes, and many brave soules los'd
From breasts heroique.—*Chapman. Homer. Iliad*, b. i.

Thy sins are of so *baneful* a nature that they poison even the blood of Christ unto thee; and whilst the heavenly meat is in thy mouth, even the body of our Lord Jesus Christ, which is meat indeed for a believing soul, the curse of God cometh upon thee.—*Hopkins. Works*, p. 229.

He learns how stocks will fall and rise,
Holds poverty the greatest vice,
Thinks wit the *bane* of conversation,
And says that learning spoils a nation.
Prior. The Camelion.

Then would'st thou steer where Fortune spreads the sails?
Go, flatter Vice! for seldom flattery fails:
Soft through the ear the pleasing *bane* distils:
Delicious poison! in perfumes it kills!
Broome. An Epistle to Mr. Fenton.

Beneath the gloomy covert of a yew
That taints the grass with sickly sweats of dew;
No verdant beauty entertains the sight,
But *baneful* hemlock, and cold aconite.
Garth. The Dispensary, c. 2.

When it is now clear beyond all dispute, that the criminal is no longer fit to live upon the earth, but is to be exterminated as a monster, and a *bane* to human society, the law sets a note of infamy upon him, and puts him out of its protection.—*Blackstone. Commentary*, b. iv. c. 29.

A wicked example, as we all know, tends to corrupt in some degree every one that lives within its *baneful* influence, more particularly if it be found in men of high rank, great wealth, splendid talents, profound erudition, or popular characters.—*Porteus*, vol. ii. Lect. 16.

BANG, *v.* } Dut. *Bengelen*, to beat with
BANG, *n.* } sticks, clubs; Sw. *Banna*, to strike.

To beat or strike, to hit hard; to give repeated, heavy blows.

You should then haue accosted her, and with some excellent iests, fire-new from the mint, you should haue *bang'd* the youth into dumbenesse.
Shakespeare. Twelfth Night, Act iii. sc. 3.

——— Or if a bear, oppresst
With cruel hunger, happn'd to molest
His feeding flocks, he with such *bangs* him ply'd,
That with the prey even in his teeth he dy'd.
Drayton. David & Goliah.

With many a stiff thwack, many a *bang*,
Hard crab-tree and old iron rang,
While none that saw them could divine
To which side conquest would incline.
Hudibras, pt. i. c. 2.

But, dear Mr. Bickerstaff, convince 'em, that as harsh and irregular sound is not harmony; so neither is *banging* a cushion, oratory.—*Tatler*, No. 70.

The first bout they had was so fair, and so handsome,
That to make a fair bargain, 'twas worth a king's ransom.
And Sutton such *bangs* to his neighbour imparted,
Would have made any fibres but Figg's to have smarted.
Byron. Extempore Verses.

BA'NISH. BA'NISHER. BA'NISHMENT. BANNI'TION. } Fr. *Bannir*; It. *Bandire*; Sp. *Bandó*. (See To BAN.) Sax. *Forbæned*, a banished man, (Sommer.)

To forbid, to prohibit, to interdict, (&c.) from any place, from staying or remaining in it; to order, command, condemn to leave, or quit any place; to expel or drive away, to exile.

This is thy mortal fo, this is Arcite,
That fro thy lond is *banished* on his hed,
For which he hath deserved to be ded.
Chaucer. The Knightes Tale, v. 1728.

Than faire Phebus, lantern and lamp of light,
Of man and beest, both fruit and florishing,
Tender norice, and *banisher* of night.—*Id. Test. of Creseide.*

Whan an vncleane spirite (♦ he) goeth out from a man, beyng *banyshed* from his olde hospitall, he walketh in dry and baren places, seking rest and fyndeth none.
Udal. Mat. c. 12.

For I am not ignoraunt, that vnto thē which measure their felicity by the pleasures of this life, *banyshment* is more paynfully greuous than deathe.—*Id. James*, c. 1.

Marius then fetching a deep sigh from his heart, gave him this answer: thou shalt tell Sextilius, that thou hast seen Caius Marius *banished* out of his countrey, sitting amongst the ruines of the city of Carthage.—*North. Plutarch*, p. 307.

—— Now this extremity,
Hath brought me to thy harth, not out of hope
(Mistake me not) to saue my life, for if
I had fear'd death, of all the men i' the world
I would haue voided thee. But in mere spight
To be full quit of those my *banishers*,
Stand I before thee here.—*Shakes. Coriolanus*, Act iv. sc. 5.

Hast thee, and from the paradise of God
Without remorse drive out the sinful pair,
From hallowd ground th' unholie, and denounce
To them and to thir progenie from thence
Perpetual *banishment*.—*Milton. Paradise Lost*, b. xi.

They refused to do it [take the oath] and were upon that condemned to perpetual *banishment*, as men that denied allegiance to the king. And by this an engine was found out to *banish* as many as they pleased.
Burnet. Own Time, an. 1662.

Shall I add, that this love of purity was the cause, why, she *banished* herself from those public diversions of the town, at which it was scarce possible to be present, without hearing somewhat that wounded chaste ears.
Atterbury, vol. i. Ser. 6.

The civil death commenced, if any man was *banished* or abjured the realm by the process of the common law, or entered into religion; that is, went into a monastery, and became there a monk professed.—*Blackstone. Com.* b. i. c. 1.

Think, says Epictetus, frequently on poverty, *banishment*, and death, and thou wilt then never indulge violent desires, or give up thy heart to mean sentiments.
Johnson. Rambler, No. 17.

As I have your express orders not to restore any person who has been senteneed to *banishment* either by myself or others; so I have no directions with respect to those, who, having been *banished* by some of my predecessors in this government, have by them also been restored.
Melmoth. Pliny, b. x. Let. 64.

Every professor (shall) continue in his office during life, unless in case of such misbehaviour as shall amount to *bannition* by the university statutes.
Blackstone. Com. Introd. § 1.

BANK, *v.* BANK, *n.* } Fr. *Banc*; It. *Banco*; Sp. *Banco*; Dan. and Dut. *Banck*. According to some, says Junius, from the Danish *Banke*, to beat, to strike, because they are constantly beaten against by the waves of the sea. Cotgrave says,—*Banc*, a long shole, shelf or sandy hill in the sea, against which the waves do *break*. Skinner is content with A. S. *Banc*, tumulus. Wachter has—*Banc*, a hill, mound, heap, and any eminent or *rising* place. It is transferred, he adds, to all eminent or *rising* places for sitting or lying. And it may thus be applied to—

Any thing *raised* by, or to confine, a current of water; to the seat *raised* from the bottom of the boat; to the *raised* table or counter of merchants, traders, money-changers.

To *Bank*, is to confine, or surround with *banks*; to throw up embankments. In the citation from Shakespeare, Mr. Stevens suggests, that *to bank*, may mean, to sail along the *banks*.

The dikes were fulle wide that closed the castelle about & depe on ilk a side, with *bankes* hie without.
R. Brunne, p. 162.

And thei biheelden an hauene that hadde a watir *bank* into which thei thoughten, if thei myghten, to brynge up the schip.—*Wiclif. Dedis*, c. 27.

When it was day, they knewe not the lande, but they spyed a certayne hauen with a *banke* into the which they were mynded (if it were possible) to thrust in the ship.
Bible, 1551. *Ib.*

The place, where as he them sighe,
It was vnder a *banke*, nighe
The great see, and he aboue
Stode and beheilde the lusty loue,
Whiche eche of them til other made,
With goodly chere and wordes glade.—*Gower. Con. A.* b. ii.

Nor so ferosly doth ouerflow the feldes
The foming flood, that brekes out of his *bankes*:
Whose rage of waters beares away what heapes
Stand in his way, the coates, and eke the herdes.
Surrey. Virgile. Æneis, b. ii.

Haue I not heard these islanders shout out
Vive le Roy, as I haue *banked* their townes.
Shakespeare. King John, Act v. sc. 2.

That the nether end of the cut be set into the ground, and namely, that part alwaies which grew next the root, and last of all, that they be *banked* well with earth about the place where they spring and bud forth, untill such time as the plant have gotten strength.
Holland. Plinie, b. xvii. c. 17.

That straine agen, it had a dying fall:
O, it came o'er my eare, like the sweet sound
That breathes upon a *banke* of violets;
Stealing, and giuing odour.
Shakespeare. Twelfth Night, Act i. sc. 1.

One of them dates his letter to me from the *banks* of a purling stream, where he used to ruminate in solitude upon the divine Clarissa, and where he is now looking about for a convenient leap, which he tells me he is resolved to take, unless I support him under the loss of that charming perjured woman.—*Tatler*, No. 116.

Is it owing to Christianity, or to the want of it, that the *banks* of the Nile, whose constantly renewed fertility is not to be impaired by neglect, or destroyed by the ravages of war, serve only for the scene of a ferocious anarchy, or for the supply of unceasing hostilities?
Paley. Evidences of Christianity, pt. iii. c. 7.

BANK, *v.* BANK, *n.* BA'NKER. BA'NKRUPT, *v.* BA'NKRUPT, *n.* BA'NKRUPT, *adj.* BA'NKRUPTCY. BA'NKROUT, *v.* BA'NKROUT, *n.* } See the preceding word, to BANK. In this application, to *bank* is to place or deposit money in a *bank*.—*Bankrupt*. Fr. *Banqueroute*; It. *Bancarotta*; Sp. *Bancároto*. In the Mid. Lat. *Ruptus*, and *Ruptura* are used; as we use *bankrupt* and *bankruptcy*. See *Du Cange*; also the quotation from Blackstone.

Bankrupt is from the Lat. *Bancus*; Fr. *Banque*, the *bench*, table or counter of a tradesman; and *ruptus*, broken; and thus denoting one whose *bench* or table is *broken*.

But natheles I toke unto our dame,
Your wif at home, the same gold again
Upon your *benche*, she wote it wel certain,
By certain tokenes that I can hire tell.
Chaucer. The Shipmannes Tale, v. 13,289.

And yet that same very pointe ought to haue quickened the to some actiuitie in bestyrryng thee to haue deliuered foorth my money to the kepers of the *banke*.
Udal. Luke, c. 19.

He hadde openly preached in the temple, he had ouerthrowen the *bankers* tables, and driuen them oute of the temple too.—*Sir T. More. Workes*, p. 1385.

And such *banke roupies* be these men of that good zeale, that gape after the spoyle of the spirituality, which whan they haue wasted and misespent their own, woulde than very faine saue for hanging robbe spirituall and temporall to.
Id. p. 881.

And so gatherynge a greate armye of valyaunt capiteyns of all nacions, some *banqueroutes*, &c. whiche leauynge their bodely laboure desyrynge only to lyue of robbery and rapine, came to be his seruantes and souldioures.
Hall. Hen. VII. an. 11.

Although the events of prudence are out of our power, yet the endeavours and the observation, the diligence and caution, the moral part of it, and the plain conduct of our necessary duty, (which are portions of this grace,) are such things which God will demand in proportion to the talent which he hath intrusted into our *banks*.
Bp. Taylor, vol. ii. Ser. 20.

He caused a *banker*, for unfaithful handling and exchang of mony, to leese both his hands, and to have them nailed fast unto his owne shop bourd.—*Holland. Suetonius*, p. 214.

The minde shall banquet, though the body pine,
Fat paunches haue leane pates; and dainty bits,
Make rich the ribs, but *bankerout* the wits.
Shakespeare. Love's Labour Lost, Act i. sc. 1.

Adri. As if time were in debt: how fondly do'st thou reason!
S. Dro. Time is a verie *bankerout*, and owes more then he's worth to season.—*Shakes. Comedy of Errors*, Act iv. sc. 2.

Unless we had rather think both moral and judicial, full of malice and deadly purpose, conspired to let the debtor Israelite, the seed of Abraham, run on upon a *bankrout* score, flatter'd with insufficient and ensnaring discharges.
Milton. Doct. & Disc. of Divorce.

Gonz. There's the quintessence,
The soul, and grand elixir of my wit,
For he (according to his noble nature)
Will not be known to want though he do want,
And will be *bankrupted* so much the sooner,
And made the subject of our scorn and laughter.
Beaum. & Fletch. The Laws of Candy, Act iii. sc. 1.

Canst thou by sickness banish beauty so,
Which if put from thee, knows not where to go
To make her shift, and for her succour seek
To every rivel'd face, each *bankrupt* cheek?
Drayton. H. Howard to Geraldine.

I do hereby forbid all dedications to all persons within the city of London, except Sir Francis, Sir Stephen, and the *bank*, will take epigrams and epistles as value receiv'd for their notes.—*Tatler*, No. 43.

Truman was better acquainted with his master's affairs than his daughter, and secretly lamented, that each day brought him by many miscarriages nearer *bankruptcy* than the former.—*Id.* No. 213.

Had every particular *banking* company always understood and attended to its own particular interest, the circulation never could have been overstocked with paper money.
Smith. Wealth of Nations, b. ii. c. 2.

Or, at some *banker's* desk, like many more,
Content to tell that two and two make four,
His name had stood in city annals fair,
And prudent dulness mark'd him for a mayor.
Churchill. The Rosciad.

A *bankrupt* [is] defined, "a trader, who secretes himself, or does certain other acts, tending to defraud his creditors."
Blackstone. Commentaries, b. ii. c. 31.

By attempting to increase, we diminish them: the mind becomes *bankrupt* under too large obligations; and additional benefits lessen every hope of future return, and shut up every avenue that leads to tenderness.
Goldsmith. Citizen of the World.

Here is again discovered the inhabitant of Cheapside, whose head cannot keep his poetry unmingled with trade. To hinder that intellectual *bankruptcy* which he affects to fear, he will erect a *bank* for wit.
Johnson. Life of Blackmore.

BA'NNER. BA'NNERED. BA'NNERET. BA'NNEROL. } Dut. *Baniere*; Fr. *Bannière*; Ger. *Bannier*; It. *Banda*, *Bandiera*; Sw. *Baner*. In A. S. *Bansegn* is the ensign, or *banner*. Wachter derives it from C. B. *Bann*, excelsus. Ihre and Lye from *Banduo*, signum; *Bandujan*, significare. The *banner*, *band-roll*, or *ban-sign*, is, perhaps, merely—

The *bond*-roll, or *bond*-sign, the sign of union; the flag or standard under which men are united or *bound* for some common purpose.

Banneret—A small banner; also, the person bearing it.

Constantyne this vnderstod, hethene thal he were,
A crois, in stude of ys *baner*, ys men bi fore hym bere.
R. Gloucester, p. 86.

Almerie his *banere* sprad, & other barone mo,
Mikelle blod thei schad of folk that thei gon slo.
R. Brunne, p. 117.

Tho *bannerettis* likone fro Douer to Durham ware.
Id. p. 301.

The red statue of Mars with spere and targe
So shineth in his white *banner* large,
That all the feldes gliteren up and doun.
Chaucer. The Knightes Tale, v. 978.

If she be freashe, and well arnied,
He saith hir *baner* is displaied.
To clepe in guestes by the wale.—*Gower. Con. A.* b. v.

And surely to tel you the trouth, this is his verye finall intent and purpose, and the very mark that he shoteth at, as a special pointe and foundacion of all Luther's heresies, wherof this man is one of the *baner* berers.
Sir T. More. Workes, p. 207

The king and the queene his mother, with the aduice and consent of the kinge's counsaile, sent a bishop and two knightes *banerettes*, with two notable clerkes, to sir John of Heynault, praiyng him to be a meane that theyr lorde, the yong king of England, might haue in mariage the youngest daughter of the erle of Henault his brother, named Philip
Grafton. Edw. III an. 3.

Beside this, on euery syde of the charet went CCC. persons holdyng long torches, and lordes bearyng *baners, banerols*, & penons.—*Hall. Hen. V.* an. 10.

A silver tower, Dorset's red *banner* bears:
The Cornish men two wrestlers had for theirs.
Drayton. Battle of Agincourt.

Rich saddles for the light-horse and the bard,
For to be brav'et there's not a man but plies;
Plumes, *head-rolls*, and caparisons prepar'd.—*Id. Ib.*

Then, letting him arise like abiect thrall,
He gan to him obiect his hainous crime,
And to reuile, and rate, and recreant call,
And, lastly, to despoile of knightly *bannerall*.
Spenser. Faerie Queene, b. vi. c. 7.

——The gates wide op'n stood,
That with extended wings a *banner'd* host,
Under spread ensigns marching might pass through
With horse and chariots rankt in loose array.
Milton. Paradise Lost, b. ii.

The scarffes and the *bannerets* about thee did manifoldlie disswade me from beleeuing thee a vessell of too great a burthen.—*Shakes. All's Well that Ends Well*, Act ii. sc. 3.

He [the duke of Somerset] made *bannerets*, which is a dignity above a knight, and next to a baron: and these were the last that from that time to this did ever receive this dignity.—*Baker. Edw. VI.* an. 1547.

Where'er the British *banners* are displayed,
The suppliant nations shall implore our aid:
Till, thus compell'd, the greater worlds confess
Themselves oblig'd and succour'd by the less.
Walden. To Sir H. Mackworth.

——Great Anne, weighing the events of war
Momentous, in her prudent heart, thee chose,
Thee, Churchill! to direct the nice extremes,
Her *banner'd* legions. *J. Philips. Blenheim.*

Having received a message of civility from the negro chief, he [Don Diego d'Azambuc] landed, and chose a rising ground, proper for his intended fortress, on which he planted a *banner* with the arms of Portugal, and took possession in the name of his master.
Johnson. Introd. to the World Displayed.

War has its charms terrific. Far and wide
When stands th' embattled host in *banner'd* pride;
Full oft, too manly grows with fond delight
The youthful breast, and asks the future fight.
Warton. On the Birth of the Prince of Wales.

BA'NQUET, *v.*
BA'NQUET, *n.*
BA'NQUETANT.
BA'NQUETER.
BA'NQUETING, *n.*

Fr. *Banquet*; It. *Banchetto*; Sp. *Banquete, Vanquete*; Ger. & Dut. *Banket*. Skinner and Wachter agree that it is from *bank*, a bench or table; because (*convivæ*) messmates sit or recline at the same *bench* or table, to eat, feed or feast together. Sometimes formerly applied to that addition to a meal, called now a dessert. Generally—

Sumptuous and luxurious feasting.

The Frenche kyng receiued them very honorably, and curteously *banqueted* them, shewynge to them goodly tastes and marcyan pastymes.—*Hall. Hen. V.* an. 2.

Not long after this it happened that certaine of these great doctours had inuited Mr Wesshe, and his wife to a *banket* where they had take at will and pleasure, vttering their blindnes, and ignorance without any resistaunce, or gayne saying.—*Tyndall. Workes. Life from Fox.*

Nether the doctors & chamber maisters the delitious *banckettours*, & very voluptuous mē, take any high degre here.—*Crowme. Four Godlye Sermons*, Ser. 1.

It was lesemyng that the natyue daye of a wicked kyng, shuld be pfitted with the death of a man of moste holye liuyng and godly conuersation: and that the myddes of the excessiue *banketting* and courtlye delicacies, shoulde be distayned with the cruell murtherying of an innocent, and of Gods person.—*Udal. Mark*, c. 6.

He humbly would intreat your majesty
To come and see his homely citadel,
And *banquet* with him ere thou leav'st the isle.
Caly. To *banquet* with him in his citadel!
I fear me messenger, to feast my train
Within a town of war so lately pinched,
Will be too costly and too troublesome.
Marlow. Jew of Malta, Act v.

When Cyrus had espied Astyages and his fellows coming drunk from a *banquet*, loaden with variety of follies and fulsomenesses; their legs failing them, their eyes red and staring, cumbered with a moist cloud and abused by a doubled object, their tongues full of spunges, and their heads no wiser, he thought they were poysoned, and he had reason.
Bp Taylor, vol. i. Ser. 15.

——Thou wilt not hence,
Till I set on thee: thy ragg'd impudence
Is so fast footed. Are there not beside
Other great *banquetants*, but you must ride
At anchor still with vs? He nothing said,
But thought of ill enough, and shook his head.
Chapman. Homer. Odyssey, b. xx.

No more shall I be tane unto the wake,
Nor wend a fishing to the winding lake;
No more shall I be taught, on silver strings
To learne the measures of our *banquettings*.
Browne. Britannia's Pastorals, b. ii. s. 4.

The sun declin'd had shot his western ray,
When, tir'd with business of the solemn day,
I purpos'd to unbend the evening hours,
And *banquet* private in the women's bowers.
Prior. Solomon, b. ii.

The *banquets* of my votaries are never costly, but always delicious; for none eat or drink at them who are not invited by hunger and thirst.—*Tatler*, No. 97.

It [Christianity] allows us to use the world, provided we do not abuse it. It does not spread before us a delicious *banquet*, and then come with a "touch not, taste not, handle not."—*Porteus*, vol. i. Lect. 7.

In this place is a *banqueting*-room, which, though it stands remote from the sea, enjoys a prospect nothing inferior to that view; two apartments run round the back part of it, the windows whereof look upon the entrance of the villa, and into a very pleasant kitchen garden.
Melmoth. Pliny, b. ii. Let. 17.

BA'NTER, *v.*
BA'NTER, *n.*
BA'NTERER.
BA'NTERING, *n.*

Not in our old lexicographers: and of unsettled etymology. May it not be a dim. of *Ban*, past part. of *bay*, to bark at? The application of the word appears to be this:—

To play upon with light and humorous raillery, mockery or ridicule,—by ascribing doubtful or excessive merits or virtues; by eliciting concealed weaknesses, lurking follies.

Where wit hath any mixture of raillery, it is but calling it *banter*, and the work is done. This polite word of theirs was first borrowed from the bullies in White Friars, then fell among the footmen, and at last retired to the pedants, by whom it is applied as properly to the productions of wit, as if I should apply it to sir Isaac Newton's mathematicks; but if this *bantering*, as they call it, be so despicable a thing, whence comes it to pass they have such a perpetual itch towards it themselves?—*Swift. Tale of a Tub. Author's Apol.*

I knew a lady of excellent parts, who had got past thirty without having ever had the least notice of any such thing; she was so great a stranger to it that when she heard me and another talking of it, could scarce forbear thinking we *bantered* her.—*Locke. Conduct of the Understanding.*

For those that were his [A. Hodges] acquaintance, knew him to be a most admirable philologist, a man of a great memory, and well vers'd in several sorts of learning; but being delighted to please himself in a juvenile and *bantring* way among junior masters, could never be courted to set pen to paper for that purpose.—*Wood. Fasti Oxon.*

Which I have heard him [R. Grebby] several times very confidently report; yet he being a reputed *banterer*, I could never believe him, in that or any thing else.—*Id. Ib.*

Thoughtless atheists, and illiterate drunkards, call themselves free thinkers; and gamesters, *banterers*, biters, swearers, and twenty new-born insects more, are, in their several species, the modern men of wit.—*Tatler*, No. 12.

Declining worth imperial wit supplies,
And Momus triumphs, while Astræa flies.
No truth so sacred, *banter* cannot hit,
No fool so stupid, but he aims at wit.
Whitehead. On Ridicule.

BA'NTLING. *Infans ante nuptias*, (Serenius.) A child born, or at least begotten, before the marriage of the parents. Perhaps *ban*-telling, or *bane*-telling. Now more generally applied to any infant.

That pretty Cupid, little god of love,
Whose imped wings with speckled plumes are dight,
Who woundeth men below, and gods above,
Roving at random with his feather'd flight:
Whilst lovely Venus stands to give the aim,
Smiling to see her wanton *bantling's* game.
Drayton. Pastorals, Ecl. 7.

A cradle, brother, and a basket,
(Granted as soon as e'er I ask it)
A coat not of the smallest scantling,
Frocks, stockings, shoes, to grace the *bantling*,
Prior. The Mice.

In the very womb of this last sentence, pregnant, as it should seem, with a Hercules, there is formed a little *bantling* of the mortal race, a degenerate, puny parenthesis, that totally frustrates our most sanguine views and expectations, and disgraces the whole gestation.
Burke. On a Regicide Peace, Let. 4.

BAPTI'ZE, *v.*
BAPTI'ZER.
BA'PTISM.
BAPTI'SMAL.
BA'PTIST.
BA'PTISTERY.
BAPTI'STICAL.
BAPTIZA'TION.

Fr. *Baptiser, Baptesme*? It. *Battezzare, Battesmo, Battesimo*; Sp. *Baptizar, Baptismo*; Gr. Βαπτειν, *et* Βαπτιζειν, mergere et mergitare, (Voss.) To dip or merge frequently; to sink, to plunge, to immerge.

And of Seynt Silucstre the pope hym let *baptize* anon.
And he was (as yt is ywrite, pur meael tho,
And he bi com in hys *baptizing* hol of ys wo.
R. Gloucester, p. 85.

A chirche of Seynt Ion the *baptist* Constantyn let rere,
And clepude yt Constantinuane, for he was *ybaptized* there.
Id. Ib.

If thou the lond wille geld, thereof is to speke,
& al then if thou wild thi lay forsake & breke,
& take our *baptesme* of fonte, as children ging,
I salle gyue the a reame, & do the coroun kyng.
R. Brunne, p. 193.

Certes, if he be *baptised* without penitence of his old gilt, he receiveth the marke of *baptisme*, but not the grace, ne the remission of his sinnes, til he have veray repentance.
Chaucer. The Persones Tale.

For all his holo hirte he laide
Upon Constance and saide he shulde,
For loue of hir, if that she wolde,
Baptisme take, and Christes faith
Beleue.
Gower. Con. A. b. ii.

Jon was in desert *baptisunge* and prechinge the *baptym* of penaunce into remissioun of synnes.—*Wiclif. Mark*, c. 1.

John dyd *baptise* in the wildernes, and preach ye *baptism* of repentaūce for the remission of synnes.—*Bible*, 1551. *Ib.*

In tho daies Jon *Baptist* cam, and prechide in the desert of Judee. And seide do ye penaunce for the kyngdom of hevenes schal neigh.—*Wiclif. Matt.* c. 3.

In those daves John the *Baptist* came & preached in ye wyldernes of Jewry, saying, repent, the kingdom of heauen is at hande.—*Bible*, 1551. *Ib.*

Wherfore whē John declaring constātly his own vnworthines, & setting forth ye worthines of Christ, did refuse ye office of a *baptiser*, Christ by no sinister suspicion did steine his own innocencie, which it behoued to be knowen & beleued of al men. *Udal. Mat.* c. 3.

So that when the *baptizor* (which must beran archbishoppe or a bishoppe) with the officers of the churche do come thereunto they (the gossippes, &c.) may be there readye placed.
Leland. Collectanea, vol. iv. p. 182.

His *baptisme* gives virtue to ours. His last action (or rather passion) with his *baptizing* with blood: his first was his *baptization* with water: both of them wash the world from their sins.—*Bp. Hall. Cont. Christ's Baptism.*

But this thief did but then come to Christ, he knew Him not before; and his case was, as if a Turk or heathen should be converted to Christianity, and be *baptized*, and enter newly into the covenant upon his death-bed: then God pardons all his sins. And so God does to Christians when they are *baptized* or first give up their names to Christ by a voluntary confirmation of their *baptismal* vow but when they have once entred into the covenant, they must perform what they promise, and to what they are obliged.—*Bp. Taylor*, vol. ii. Ser. 6.

Baptism as an initiation into the church, is an entrance into a Christian and eternal life, and the water in the *baptistery*, or font maintained from the spring, is called here (Rev. xxii. 1.) a *river*.—*Hammond. Works*, vol. iii. p. 947.

Three days after, the governor's daughter Eleanor, wife of Ananias Dare, one of the assistants, was delivered of a daughter in Roanoak, and the infant was christened there the Sunday following, who, because she was the first Creolian or Christian born in that country, was *baptized* by the name of Virginia.—*Oldys. Life of Sir Walter Raleigh.*

Wondrous good man! whose labours may repel
The force of sin, may stop the rage of hell,
Thou, like the *baptist*, from thy God was sent,
The crying voice, to bid the world repent.
Prior. To Dr. Sherlock.

This *baptistical* profession, which he ignorantly laugheth at, is attested by fathers, by councils, by liturgies.
Bp. Bramhall. Schism Guarded, p. 205.

The great church, *baptistery*, and leaning tower, [at Pisa] are very well worth seeing, and are built after the same fancy with the cathedral of Sienna.—*Addison. Trav. in Italy.*

Josephus informs us, that John exhorted the Jews not to come to his *baptism*, without first preparing themselves for it by the practice of virtue, by a strict adherence to the rules of equity and justice in their dealings with one another, and by manifesting a sincere piety towards God.
Porteus, vol. ii. Lect. 33

The clothing of the *baptist* was no less simple than his diet. His raiment, we are told, was of camel's hair, with a leathern girdle about his loins; the same coarse habit which the meaner people usually wore, and which sometimes even the rich assumed as a garb of mourning.—*Id. Ib.*

——Philosophy, *baptis'd*
In the pure fountain of eternal love,
Has eyes indeed; and, viewing all she sees
As meant to indicate a God to man,
Gives him his praise, and forfeits not her own.
Cowper. Task, b. iii.

BAR, *v.* } Fr. *Barre*; It. *Barra*; Sp. *Bar-*
BAR, *n.* } *ra*. Our English verb, *to bar*, is the
BA'RFUL. } Goth. and A. S. *Bairgan, beorgan, birgan, byrgan*; which means—

To defend, keep safe, to protect, to arm, to guard, to secure, to fortify, to strengthen. See BARBAROUS, BARRICADE, and BARRISTER, (*Tooke*, vol. ii. p. 181.)

Barred in Chaucer may be merely striped or crossed in the form of *bars*. (See To BARD.) To *bar*, is also used, for—

To guard against; to prevent; to obstruct.

A *Bar*, to secure a window, door, fire, house, city; a gate made of such bars; to secure or confine waters; to secure from ingress; to exclude; to keep apart; as the *bar* of an inn; of a court of justice, at which *barristers* sit, criminals are arraigned, &c.; and in this latter usage applied generally to a court, a tribunal.

Curious harneis * * * covered with precious cloth and rich, *barred* and plated of gold and siluer
Chaucer. The Persones Tale.

And so befell, by aventure or cas,
That thurgh a window thikke of many a *barre*
Of yren grct, and square as any sparre,
He cast his eyes upon Emelia.
Id. The Knightes Tale, v. 1079.

I remember me of a thefe once cast at Newgate, that cut a purse at the *barre* when he should be hanged on the morrow.—*Sir T. More. Workes*, p. 93.

Then vnto Jesus being in the temple, there came the blynde and lame, whome the lawe *barred* from entryng into the temple But the temple of Jesus receyueth all whiche make spede vnto healthe.—*Udal. Mathew*, c. 21.

The Frenchemen ditched, trenched, and paled their lodgynges for feare of afterclappes But the Englishemen had their parte onely *barred* and ported.—*Hall. Hen. I.* an. 7.

He breake the *barres*, and through the timber pearst
So large a hole whereby they might discerne
The house, the court, the secret chambers eke
Of Priamus, and auncient kings of Troy.
Surrey. Æneis, b. ii.

Ye sit like pris'ners *barr'd* with doors and chaines,
And yet no care perpetuall care restraines.
Beaumont. True Liberty.

——With us (methinks) Fate deals so,
As with the Jews' guide God did: he did show
Him the rich land, but *barr'd* his entry in.
Our slowness is our punishment and sin.
Donne. Letters. To Mr. R. W.

Lat. Prepare to hear them,
And be not *barr'd* up from yourself, nor add
To your ill fortune with your far worse judgment.
Beaum. & Fletch. Bloody Brother, Act iii. sc. 1.

For where by law each one of free estate
Should personally be heard ere iudgemente passe,
They *bard* him this, where through destroid he was
Mirror for Magistrates, p. 273.

Cladon the lad
Who whilome had
The garland given for throwing best the *barre*,
I know not by what chance or luckie starre
Was chosen late
To be the mate
Unto our lady of our gleesome May.
Brown. The Shepheard's Pipe.

For the isthmus or *bar* of Peloponnesus which separateth the sea Ægium from the sea Ionium, doth come and joyn the firm land of the rest of Greece with the Presche an island of Peloponnesus.—*North. Plutarch*, p. 844.

Pan. I'll do my best
To woe your lady: yet a *barrefull* strife,
Who ere I woe, myselfe would be his wife.
Shakespeare. Twelfth Night, Act I. sc. 4.

——With emulation fir'd
They strain to lead the field, top the *barr'd* gate,
O'er the deep ditch exulting bound, and brush
The thorny-twining hedge.—*Somerville. The Chace*, b. ii.

Even temporal gifts are dispensed with a very even hand; for if, *barring* injudicious fancy and vulgar opinion, we rightly prize things, we compare the conveniences and inconveniences of each state, it will be hard to judge, which hath the advantage.—*Barrow*, vol. iii. Ser. 38.

I do not speak wholly for my own sake in this point; for palmistry and astrology will bring me in greater gains than these my papers: so that I am only in the condition of a lawyer who leaves the *bar* for chamber practice.
Tatler, No. 101.

The folded gates would *bar* my progress now.
But that the lord of this enclos'd demesne,
Communicative of the good he owns,
Admits me to a share; the guiltless eye
Commits no wrong, nor wastes what it enjoys.
Cowper. Task, b. i.

Nor less amus'd have I quiescent watch'd
The sooty films that play upon the *bars*,
Pendulous, and foreboding, in the view
Of superstition, prophesying still,
Though still deceiv'd, some stranger's near approach.
Id. Ib. b. iv.

Our dying friends are pioneers, to smooth
Our rugged pass to death; to break those *bars*
Of terrour and abhorrence Nature throws
Cross our obstructed way.—*Young. Complaint*, Night 8.

Relax, sweet girl, your wearied mind,
And to hear the poet talk,
Gentlest creature of your kind,
Lay aside your sponge and chalk,
Cease the *bar*-bell, nor refuse
To hear the jingle of the muse.—*Smart*, Ballad 14.

Maid. But what is more, madam, the young gentleman, as you passed by in your present dress, ask'd me if you were the *bar*-maid? He mistook you for the *bar*-maid, madam!—*Goldsmith. She Stoops to Conquer*, Act iii.

BARB, *v.* } Dut. *Barbeeren*; Fr. *Barber*;
BARB, *n.* } Lat. *Barba*, (of unsettled ety-
BARBA'TED. } mology) a beard. The noun
BA'RBED. } *Barb*, is applied to—
BA'RBER, *v.* } The jags or reversed points of
BA'RBER, *n.* } an arrow or hook; to certain
BA'RBET. } equipments, caparison, armour, or trappings of a horse or man. (See BARD.) *Barbet* is applied to—

A certain covering or protection for the head.

Barb, in the citation below from Chaucer, is said by Mr. Tyrwhitt, to mean a hood or muffler, which covered the lower part of the face and shoulders.

To *barb*, is also to cut close (the beard), to shear, to shave, to mow.

But let be this, and tell me how ye fare,
Do way your *barbe*, and shew your face bare
Do way your boke, rise up and let vs daunce
And let vs done to May some observaunce
Chaucer. Troil. & Cres. b. ii.

About the tyme of prime came to the *barriers* of the lystes, the duke of Hertford mounted on a white corser *barbed* with blewe and grene velvet embrodered sumptuously with swannes and antelopes of goldsmithes worke, armed at all poinctes.—*Hall. Hen. IV.* Introd.

Two manner of arrowes heades, sayth Pollux, was used in olde time The one he calleth *cestros*, describinge it thus, havinge two pointes or *barbes*, lokinge backewarde to the stele and the feathers, whiche sure ye we call in Englishe a brode arrowe head, or a swalowe tayl.—*Ascham. Toxophilus.*

In faith quod your frēd I thynke sainct Poule ment not so. For the had wiues bene in his tyme litle better than grasse widowes be nowe. For they bee yet as seuerall as a *barbers* chayre, and never take but one at once.
Sir T. More. Workes, p. 230.

For of a suertie the duke strake the kyng on the brow right under the defece of ye hedpece on the very coylle scull or basse netpece whereunto the *barbet* for power and defence is charneed.—*Hall. Hen. VIII.* an. 16.

Thanked they were from the senat, and presents were sent unto them; to wit, a chaine of gold weighing two pounds; certain golden cups of foure pounde weight, a brave courser *barb'd* and trapped, and an horseman's armour.—*Holland. Livius*, p. 1179.

Civilis vpon a barbarous vow when first he entred warre with the Romans, suffred his yellow haire to grow long without *barbing*, and now, as vpon accomplishment thereof caused it to be cut, when the slaughter of the legions was perfourmed.—*Saville. Tacitus. History*, b. iv.

Who works for war, now thriveth by his trade.
The crown bill and the battle-ax prevail;
The curious fletcher fits his well-strung bow,
And his *barb'd* arrow, which he sets to show.
Drayton. The Battle of Agincourt.

The next thing that all people of the world agreed in, was to entertaine *barbers*, but it was late first ere they were in any request at Rome. The first that entred into Italie came out of Scilie, and it was in the 454 yeere after the foundation of Rome. Brought in they were by P Ticinius Mena, as Varro doth report. for before-time they never cut their haire. The first that was shaven every day was Scipio Africanus: and after him commeth Augustus the emperour, who evermore used the rasour.—*Holland. Plinie*, b vii. c. 59.

Eno Upon her landing, Anthony sent to her,
Invited her to supper: she replied,
It should be better, he became her guest:
Which she entreated, our courteous Anthony,
Whom nere the word of NO woman hard speake,
Being *barber'd* ten times o're, goes to the feast.
Shakespeare. Anthony & Cleopatra, Act ii. sc. 2.

Straight as above the surface of the flood
They wanton rise, or urg'd by hunger leap,
Then fix, with gentle twitch, the *barbed* hook.
Thomson. Spring.

Watermen brawl, coblers sing; but why must a *barber* be for ever a politician, a musician, an anatomist, a poet, and a physician?—

The learned Vossius says, his *barber* us'd to comb his head in tambicks.—*Tatler*, No. 34.

——Oh, he has all disgrac'd
His high born ancestry! But I'll forget him.
Haste, Evelina, *barb* my knotty spear,
Bind fast this trusty falchion to my thigh;
My bow, my target. *Mason. Caractacus.*

With line of silk, with hook of *barbed* steel,
Beneath this oaken umbrage let us lay,
And from the water's crystal bosom steal
Upon the grassy bank the finny prey.
Thomson. An Hymn to May.

I cannot lay so much stress on a plate and description, given by Plot, of a dart uncommonly *barbated*
Warton. History of Kiddington, p. 63.

To make a fine gentleman, several trades are required, but chiefly a *barber*; you have undoubtedly heard of the Jewish champion, whose strength lay in his hair: one would think that the English were for placing all wisdom there, to appear wise, nothing more is requisite here than for a man to borrow hair from the heads of all his neighbours, and clap it like a bush on his own
Goldsmith. Citizen of the World.

BARB. A horse from Barbary.

But why should you who still succeed,
Whether with graceful art you lead
The fiery *barb*, or with as graceful motion tread
In shining halls, where all agree
To give the highest praise to thee.
Lansdown. Verses to, on his Retirement.

BA'RBARIZE. } Fr. *Barbare*; It. *Bar-*
BA'RBARISM. } *baro*; Sp. *Barbaro*; Lat.
BARBA'RITY. } *Barbarus*; Gr. Βαρβαρος.
BARBA'RIAN, *adj.* } Tooke suggests the Gr.
BARBA'RIAN, *n.* } Βαρυς, strong, with a redu-
BARBA'RICK, *adj.* } plication of *Βαρ*, to give
BARBA'RICK, *n.* } additional force. The *bar-*
BA'RBAROUS, } *bariane* seem to have been
BA'RBAROUSLY. } distinguished by Greeks and
BA'RBAROUSNESS. } Romans for their strength. (See *Tooke*, 8vo. ed. vol. ii. p. 183. Note on the English *Bar*.) A *barbarian* is now applied to—

One who is rude, fierce, cruel; not improved or polished by the arts of civilization.

To *barbarize*, is to reduce to a state of barbarism; to make, or cause to be made, fierce, cruel, uncivilized.

Britheren I nyle that ghe unknowe that ofte I purposide to come to ghou, and I am lett to this tyme that I haue sum fruyt in ghou, as in othere folkis, to Greekis and to *barbaryns* to wise men and to unwise men I am dettour.
Wiclif. Romayns, c. 1.

But if I knowe not the vertu of a vois, I schal be to him to whom I schal speke a *barbaryk*; and he that speekith to me shal be a *barbarik* —*Id. 1 Corynth*, c. 14.

Nor were the Corinthians proude onely by reason of there welthe, but also because they were learned in the Greciane philosophy, and therefore despised they suche, as were not learned therein, as rude and *barbarouse*.
Udal. Argument to 1 Corin.

After which of an humble & low mind he confesseth his rudenes and *barbarousnes* in language, but yet knowlege and learnyng taketh he vpon him, leste they myghte in hym for this finde any lacke.—*Id. Argument to 2 Corin.*

So that we maye beholde dyuers yonge gentyll menne, whiche vneth can speake one hole sentence in trewe Latine, but that ware is, haue all lernynge in derision, and in skorne thereof, will of wātonnesse speake the most *barbarous* that they can imagine —*Elyot. Governour*, b. i. c. 1

Which thinges sureley, if God holde not his holye hand over us, and plucke us from them, will bringe us to a more Turkishnes, and more beastelye blind *barbarousnesse*, as callinge ill thinges good, and good thinges ill.
Ascham. Toxophilus.

Thou scuruy valiant asse, thou art beere but to thresh Troyans, and thou art bought and solde among those of any wit, like a *barbarian* slaue.
Shakespeare. Troil. & Cres. Act ii. sc. 1.

The breast, his golden darts not pierc'd, shall feel
The sharp impression of more cruel steel,
And thou, enrag'd, which are the stronger prove,
The fetters of *barbarians*, or of love.
Sherburne. Forsaken Lydia.

——— O thou thing
Which I'le not call a creature of thy place,
Least *barbarisme* (making me the precedent)
Should a like language vse to all degrees,
And mannerly distinguishment leaue out,
Betwixt the prince and beggar.
Shakespeare. Winter's Tale, Act ii. sc. 1.

Some of the poore Spaniards that we had taken (who notwithstanding had the same allowance that our owne men had) would come and craue of vs for the loue of God, but so much water as they could holde in the hollow of their hand: and they had it notwithstanding our great extremitie, to teache them some humanitie in stead of their accustomed *barbaritie*, both to vs and other nations heretofore.
Hackluyt. Voyages, vol. ii. pt. ii. p. 164.

High upon a throne of royal state, which far
Outshon the wealth of Ormus and of Ind,
Or where the gorgeous east with richest hand
Showrs on her kings *barbaric* pearl and gold—
Satan exalted sat, by merit rais'd
To that bad eminence.—*Milton. Paradise Lost*, b. ii.

Blest pow'rs forbid, thy tender life
Should bleed upon a *barbarous* knife.
Or some base hand have power to rase
Thy breasts' chaste cabinet, and uncase
A soul kept there so sweet: O no,
Wise Heaven will never have it so.
Crashaw. A Hymn to Saint Teresa.

——— And when the height
Of Ilion had receiv'd the final stroke
From Grecian valour, with *barbaric* spoil,
To his high fame proportion'd, he return'd,
Unmark'd with hostile wound, though round him Mars
With tenfold rage oft made the battle burn.
Fenton. Homer. Odyssey, b. xi.

But these succours were not wanting to him; for he went even through this last trial, unshaken, and submitted his royal head to the stroke of the executioner, with as much tranquillity and meekness, as he had borne lesser *barbarities*.—*Atterbury. Ser. on the Martyr. of Char. I.*

One of them fired a pistol at him [Archb. Sharp] which burnt his coat and gown, but did not go into his body: upon this they fancied he had a magical secret to secure him against a shot, and they drew him out of his coach and murdered him *barbarously*, repeating their strokes till they were sure he was quite dead.—*Burnet. Own Time*, an. 1679.

While man, with raging drink inflam'd,
Is far more savage and untam'd;
Supplies his loss of wit and sense
With *barbarousness* and insolence.
Butler. Satire upon Drunkenness.

Pyrrhus, seeing the Romans marshall their army with some art and skill, said with surprise, these *barbarians* have nothing *barbarous* in their discipline.
Hume. Essay on Refinement in the Arts.

At length the scholastic system grew so corrupt, and at the same time so enormous in magnitude, that it became an insuperable incumbrance to the understanding, and contributed not a little to perpetuate the ignorance and *barbarism* of those times.—*Beattie. On Truth*, pt. iii. c. 1.

We shall be *barbarized* on both sides of the water, if we do not see one another now and then. *We* shall sink into surly, brutish Johns, and *you* will degenerate into wild Irish.
Burke. Letter to Sir C. Bingham.

BARBEL. The barbel is so called, says Gesner, by reason of the *barb*, or wattels at his mouth, which are under his nose or chaps. (Walton's *Angler*.)

——— The lavish slave
Six thousand pieces for a *barbel* gave;
A sesterce for each pound it weighed, as they
Gave out, that bear great things, but greater say.
Duke. Imitation of Juvenal, Sat. 4.

BARBICAN. Fr. & It. *Barbacane*; Sp. *Barbacana*. Thwaites asks, May it not be *burh-beacn*? Spelman derives it from Sax. *Burge-kenning*. *Urbis seu propugnaculi specula*. Others ascribe it to Arabic origin. See quotation from Stow.

A casemate; or a hole in a parapet or town wall, to shoot out at: some also hold it to be, a sentrie, scout-house, or hole, (Cotgrave.)

In whiche meane tyme, the earle with his company made bulwerkes and *barbycanys* atweene the toure, and the cytie, and caste dykes & trenches in some places of the cytie, and fortifyed it wonderously.—*Fabyan. Hen. III.* an. 1268.

To Robert Uffeord, earle of Suffolke, hee at that time gave the manor of Base-court in the parish of Saynt Giles without Creepegate of London, commonly called to this daie the *Barbycane*, because in old time the same had been a *burge-kening*, or watch tower for the citie.
Stow. Edw. III. an. 1336.

But this cleansing furthered the time, and caused them to get it sooner then they should have done if the earth had lien still; but their finall intent was to raise the defence of the bulwarks, and then passe at their pleasure, and enter into the *barbican*, as they have done.
Hackluyt. Voyages, vol. ii. p. 86.

BARD. BA'RDICK. BA'RDISH. BA'RDLING. The kind of song which the Bards sung is called *Barditus*, by Tacitus in his *Germania*; and *barditus* is derived by Wachter from Ger. *Barten*, pugnare. The Bards, then, were the composers of the *war song*, the song of battle; and their task was *martem accendere cantu*, to kindle warlike courage by their song. Du Cange says, that *bardire*, is to send forth the cry of the stag; whence it has been supposed that Bards were so called, because they imitated the noise or bellowing of a stag.

And [the Germans] haue certaine verses, by singing of which, calling it *barditus*, they incourage their people, and by the same song foretell the fortune of the future battell; for they both strike a feare into others, and are themselues striken with feare, according to the measure and tune of the battell; seeming rather an harmonie of valour than voices; and do affect principally a certaine roughnes of the voice, and a broken confuse murmur, by putting their targets before their mouthes, to the end their voice by the reverberation might sound bigger and fuller.
Grenewey. Tacitus. Germanie.

Then you that valiant soules, and alaine in warre
Do celebrate with praise that never dyes,
You *bards* securely sung your elegyes.—*May. Lucan*, b. i.

You too, ye *bards!* whom sacred raptures fire,
To chant your heroes to your country's lyre;
Who consecrate, in your immortal strain,
Brave patriot souls in righteous battle slain,
Securely now the tuneful task renew,
And noblest themes in deathless songs pursue.—*Rowe. Ib.*

And indeed my jealousy hath oft vext me with particular inquisition of whatsoever recurs, bearing not a mark of most apparent truth, ever since I found so intolerable antichronisms, incredible reports, and *bardish* impostures, as well from ignorance as assumed liberty of invention in some of our ancients.—*Selden. On Drayton's Poly-Olbion*, Introd.

——— Their ashes flew
No marble tells us whither. With their names
No *bard* embalms and sanctifies his song:
And history, so warm on meaner themes,
Is cold on this.
Cowper. Task, b. v.

Faith! let him 'scape, let love and fame survive,
With your kind sanction keep his scenes alive;
Try to approve (applaud we will exempt)
Nor crush the *bardling* in this hard attempt.
Cunningham. A Prologue to Love and Fame.

This situation, and these circumstances, inspired them [the Welsh] with a pride and an obstinacy for maintaining a national distinction, and for preserving their antient usages, among which the *bardic* profession is so eminent.
Warton. Hist. of English Poetry, vol. i. Diss. i.

BARD. BA'RDED. Fr. *Barder*; Dut. *Barderen*; *phalerare, phaleris ornare*, (Kilian.)

A word of constant occurrence in our old chronicles, and of which Mr. Steevens thinks that *barb*, *barbed*, may be no more than a corruption. Cotgrave interprets *bardé*, *barbed*; *barder*, to *barb*, or trap horses, &c. The glossarist to Gawin Douglas says, *bardis*, *beards*, manes of horses, or rather their trappings; thus making *barb* and *bard* equivalent, and of similar origin. (See BEARD.) In Chaucer (see BAR) we find "harness *barred* and plated," (see in v. BARM, the bosom,) "A seint *barred* all of silk." Upon this past tense, *barred*, *bard*, the verb, to *bard*, may have been formed; a *bard* or *barded* horse or harness then will be a horse or harness armed, guarded, protected. In Holland's *Ammianus*, *Limbis ferreis cincti*, is rendered, "*bard* about with guards of steele." *Barred* all of silk, may be merely striped or crossed in form of *bars*.

The kynges spare horse, trapped *barde* wise, with harneis broudered with bullion golde, curiously wroughte by golde smithes.—*Hall. Hen. VIII.* an. 1.

When immediatly on the other parte came in the fore named eighte knightes ready armed, their basses and *bardes* of their horse, grene sattyn embroudered with freshe deuises, of brambie branches, of fine golde curiously wroughte, poudered ouer all.—*Id. Ib.*

So many aries and vycuntes, that it were long to reherse; it was a great beauty to beholde the baners and standerdes wauyng in the wynde, and horses *barded*, and knightes and squyers richly armed.—*Bernars. Froissart. Cron.* vol. i. c. 41

I saw the musters of the new band men of arms, &c. some with feathers, staves, and pensils of their colours; some with sleeves and half coats; some with *bards* and staves, &c.—*Burnet. Records*, b. ii. pt. ii. A. *Edw. Journal*

And on both sides marched a double ranke of armed men, with targets and crested helmets, sending raies and beames from them of brandishing light, wearing upon them fine habergeons; and the men of armes here and there entermingled on *bard* horses, whom the Persians use to call Cibanarij, harnessed all over with good corselets, and *bard* about with guards of steele.—*Holland. Ammianus*, p. 63.

There were fifteen hundered men of armes very well mounted, and most of them *barded* and richly trapped after the manner of the French warres, and well accompanied with horsemen of their retinue.—*Stow. Edw. IV.* an. 1474

Rich saddles for the light-horse and the *bard*,
For to be brav'st there's not a man but pies;
Plumes, bandrolls, and caparisons prepar'd,
Whether of two, and men at arms devise.
Drayton. Battle of Agincourt

BARE, v. BARE, *adj.* BA'RELY. BA'RENESS. BA'REFACED. BAREFA'CEDLY. BAREFA'CEDNESS. A. S. *Abarian*; Goth. *Bairhtjan*; Ger. *Baren*, Dut. *Baeren*.

To strip off; to denude; to make or cause to be naked; to uncover; to make manifest; to bring to light; to expose; to divest; to strip of ornament concealment; protection.

Bare is used much in composition.

Bare, adj. (of clothing,) naked; (of flesh,) lean.

Bare-faced, is used met. Uncovered, unmasked, undisguised; consequentially, daring, audacious, impudent, shameless.

The legges *bare* bynethe the kne, that me myght esie staue yse.
Awey! vncle bycome yt quene so *bar* vorto be.
R. Gloucester, p. 385

Let nyme four yrene ssares vor hyr sulue al afure
An fyue vor the bysssop, & gyf heo yt may dure,
Wanne hit lyggeth in the flor to steppe vp echon
After other *barrnot*. *Id.* p. 330.

But a yong man clothid with a lynnen cloth on the *bare* suede him and thei holden him. And he left the lynnen clothing and fleygh nakid awey from hem.
Wiclif. Mark, c. 14

And there folowed him a certaine yong man, clothed in lynnen vpon the *bare*, and the yung men caught him, and left hys linne, & fleed from thé naked.—*Bible*, 1551. *Ib.*

For, brother min, thy wit is al to *bare*
To understand, although I told hem thee.
Chaucer. The Freres Tale, v. 7063

Common penance is, that prestes enjoinen men in certain cas, as for to go paraventure naked on pilgrimage, or *bare foot*.—*Id. The Persones Tale.*

In thys booke beside ye he leueth out sõe thinges ther said and spoken where the wordes written in, coulde doo him no worship, some thynges reciteth wyth aduauntage for hys part, rehersing the tother syde nakedly & *barely* and some parte pared of to, to make it seeme the more slender.
Sir T. More. Works, p. 253.

But seeing you haue so *barely* set it downe without any kynde of proofe, I will passe it ouer by putting you to your proofe.—*Whitgift. Defense*, p. 444.

Of the Scottes were slayne in yᵗ felde, as afftermyth dyuers wryters, ouer yᵉ nombre of XXXII.M., and of Englyshemen but *barely* XXVIII. persons.—*Fabyan. Edw. I.* an. 1298.

For sitting so with *bared* scalpe,
An eagle sored hye,
That weening his white head was chalke,
A shell-fishe downe let flye.
Spenser. Shepheard's Calender. July

Swift, swift, you dragons of the night, that dawning
May *bare* the raven's eye: I lodge in feare.
Though this a heavenly angell: hell is heere.
Shakespeare. Cymbeline, Act ii. sc. 2

For it was constantly reported, and for certaine knowne, that some of them within the towne, no longer able to endure the famine, threw themselves downe headlong, and brake their necks; others stood unarmed upon the walls offring their *bare* and naked bodies as a butt and marke to the shot of arrowes, and other darts.
Holland. Livius, p. 487

For never resting time leads summer on
To hideous winter, and confounds him there;
Sap check'd with frost, and lusty leaves quite gone,
Beauty o'ersnow'd, and *bareness* every where.
Shakespeare, Sonnet 5

But this design of God, which was *bare-faced* in the days of the law, is now in the gospel inter-woven secretly (but yet plain enough to be discovered by an eye of faith and reason) into every vertue.—*Bp. Taylor*, vol. ii. Ser. 26.

As the meaning of dumb persons is sometimes comprehended from the *bare* motion of the vocal organs, without the assistance of sound, so may the depth of some men's understandings be as plainly discovered from their behaviour.—*Tatler*, No. 277.

The study of morality I have above mentioned as that that becomes a gentleman; not *barely* as a man, but in order to his business as a gentleman.
Locke. Thoughts concerning Reading.

Fear, pity, justice, indignation start,
Tear off reserve, and *bare* my swelling heart;
Till half a patriot, half a coward grown,
I fly from petty tyrants to the throne.
Goldsmith. The Traveller.

If to some common's fenceless limits stray'd,
He drives his flock to pick the scanty blade,
Those fenceless fields the sons of wealth divide,
And even the *bare-worn* common is deny'd.
Id. The Deserted Village.

BA'RGAIN, *v.*
BA'RGAIN, *n.*
BA'RGAINING, *n.*
BA'RGAINER.

Fr. *Barguigner*; Goth. *Bairgan*; A. S. *Beorgan, Burgan, Byrgan.* See To Bar.

To *bargain*, is to make a confirmed, strengthened, agreement. After two persons have agreed upon a subject, it is usual to conclude with asking, Is it a *bargain?* Is it confirmed? (*Tooke.*) See the quotation from Hackluyt. A bargain is—

An agreement, a contract, confirmed, or strengthened, ratified, or assured.

But certes, in service, for which men yeven thinges spirituel unto his servants, it must be understonde, that the service must be honest, or elles not, and also, that it be without *bargaining*, and that the person be able.
Chaucer. The Persones Tale.

And right so there ben many of these
Louers, that though thei loue alite,
That skarsly wolde it weye a mite:
Yet wolde thei haue a pound ageyn,
As doth vsure in his *bargayne.*—*Gower. Con. A.* b. v.

I do the no wrong. Did I not *bargayne* with the, so that thou shouldeste haue a denarye for thy dayes labour? Thou haste done thy labour, thou haste thy couenaunte. I haue nothinge more to doe with the.—*Udal. Mathew*, c. 20.

And finally to beguile a mãs neighbors in subtle *bargaining*, & to wrap and compasse hym in with cautels of the law, was then as it is now in the kyngdome of the pope.
Tyndal. Workes, p. 30.

That euery *bargaine* made by the said marchants with any maner of persons, of what places soeuer they be, for any kind of marchãdise whatsoeuer, shal be firme & stable, so that none of both the marchants shall shrinke or giue backe from the *bargaine* after that the earnest penie be once giuen and taken betweene the principal *bargayners.*
Hackluyt. Voyages, vol. i. p. 136.

Henry is able to enrich his queene,
And not to seeke a queene to make him rich,
So worthless peazants *bargaine* for their wiues
As market men for oxen, sheepe, or horse.
Marriage is a matter of more worth,
Than to be dealt in by atturney-ship.
Shakespeare. 1 Part Hen. VI. Act v. sc. 5.

Another difficulty with me is, how a man who is *bargain'd* with for a chaldron of coals for his vote, shall be said to have that chaldron gratis!—*Tatler*, No. 73.

Oft as the price-deciding hammer falls
He notes it in his book, then raps his box,
Swears 'tis a *bargain*, rails at his hard fate
That he has let it pass—but never bids.
Cowper. Task, b. vi.

It is adjusted, however, not by any accurate measure, but by the higgling and *bargaining* of the market according to that sort of rough equality which, though not exact is sufficient for carrying on the business.
Smith. Wealth of Nations, b. i. c. 5.

BA'RGAIN. An armed fight or battle; a battle in which both parties are on their guard, well *defended, protected, and secured.* It is a very common word in the old Scotch writers. See *Jamieson*, and *Gloss. to G. Douglas.*

This is the strife and eke the affraie
And the batell that lasteth aie
This *bargaine* end may neuer take
But if that she thy peace wil make.
Chaucer. Romance of the Rose.

BARGE.
BA'RGER.
BA'RGEMAN.

Dut. *Bargie.* (See To Bar.) Goth. *Bairgan*, to strengthen. See Bark.

A *barge* is a *strong* boat, (Tooke,) usually a large, roomy boat for the conveyance of passengers or goods.

So mykelle was that *barge*, it myght not lightly salle,
& so heuy of charge, & the wynde gan faile.
R. Brunne, p. 169.

He knew wel alle the havens, as they were,
Fro Gotland, to the Cape de finistere,
And every creke in Bretagne and in Spaine:
His *barge* ycleped was the Magdelaine.
Chaucer. Prologue, v. 412.

But drough hir to the water brinke,
Where she beholde the sea at large:
She sigh no ship, she sigh no *barge.*—*Gower. Con. A.* b. v.

I and my companion William Shales hauing dispatched our businesse at Balsara, *imbarked* ourselues in company of seuenty *barks* all laden with merchandise, hauing euery *barke* 14 men to draw them, like our westerne *bargemen* on the Thames, and we were forty foure dayes comming vp against the streame to Babylon.
Hackluyt. Voyages, vol. ii. p. 278.

Many wafarers make themselves glee, by putting the inhabitants in mind of this privilege; who again, like the Campellians in the north, and the London *bargers*, forslow not to baigne them.—*Carew. Survey of Cornwall.*

Therefore when she was sent unto by divers letters, both from Antonius himself and also from his friends, she made so light of it, and mocked Antonius so much, that she disdained to set forward otherwise, but to take her *barge* in the river of Cydnus: the poop whereof was of gold, the sails of purple, and the oars of silver, which kept stroke in rowing after the sound of musick of flutes, howboys, citherns, viols, and such other instruments as they played upon in the *barge.*—*North. Plutarch*, p. 762.

Eno. I will tell you.
The *barge* she sat in, like a burnisht throne,
Burnt on the water: the poope was beaten gold,
Purple the sailes; and so perfumed that
The windes were loue-sicke
With them, the owers were siluer,
Which to the tune of flutes kept stroke, and made
The water which they beate, to follow faster;
As amorous of their strokes.
Shakespeare. Antony & Cleopatra, Act ii. sc. 2.

However Ralegh, in his *barge*, accompanied with Sir Arthur Gorges and captain William Morgan, rowed close along the shore-side, and by the high fort towards the town, to acquaint himself with the most proper place for making a descent.—*Oldys. Life of Sir Walter Ralegh.*

The current runs so strong, though the ground is level, that the large *barges* which go down the river have no occasion to make use of their oars; while those which ascend, find it difficult to advance, even with the assistance of oars and poles, and this vicissitude of labour and ease is exceedingly amusing, when one sails up and down merely for pleasure.—*Melmoth. Pliny*, b. viii. Let. 8.

There is also in law always an implied contract with a common inn-keeper, to secure his guest's goods in his inn; with a common carrier, or *bargemaster*, to be answerable for the goods he carries.—*Blackstone. Com.* vol. iii. p. 165.

BARK, *v.*
BARK, *n.*
BA'RKY.
BA'RKER.
BA'RKLESS.

See To Bar. Goth. *Bairgan*, to defend, to guard, to secure. The *bark* of a tree is its defence; that by which the tree is *defended* from the weather, &c. (Tooke.)

To *bark* is used both for—to cover as with *bark*, and to strip off the *bark*.

In a walnote, with out ye a byter *barke*
And after that biter *barke*, be the shale aweye
Ys a curnel of comfort. *Piers Ploughman*, p. 209.

And as in winter leaues ben biraft
Ech after other til trees be bare
So that there nis but *barke* & braunch yleft
Lithe Troilus, biraft of ech welfare
Bounden in the blacke *barke* of care
Disposed wode out of his witte to breide
So sore him aste the chaunging of Creseide.
Chaucer. Troil. & Cres. b. iv.

They shall make my vyneyard waste, they shall pill of the *barckes* of my fygetrees, strype them bare, cast them awaye, and make the braunches whyte.—*Bible*, 1551. *Joel*, c. 1.

He hath laid my vine waste, and *barked* my fig tree: he hath made it clean bare, and cast it away, the branches thereof are made white.—*Bible. Modern Version. Ib.*

And also that suche persones, as whyle they cleaue faste to the outwarde rynde or *barke* of the lawe, do not vnderstande the mindes and effectuall pith of the lawe, he may conuert and bryng vnto the wysedome of the lust.
Udal. Luke, c. 1.

Clau. But in what nature?
Isa. In such a one, as you consenting to't,
Would *barke* your honor from that trunke you beare,
And leaue you naked.
Clau. Let me know the point.
Shakespeare. Meas. for Meas. Act iii. sc. 1.

As touching the faling and cutting downe of trees, to serue either in temples or for other uses, round and entire as they grow, without any squaring, as also for to *bark* them; the only time and season is, when the sap runneth, and that they begin to bud forth; otherwise you shall never be able to get of their *barke*: for *barke* them not, they will rot and become worme-eaten under the said *barke*, and the timber withall waxe duskish and blacke.
Holland. Plinie, b. xvi. c. 39.

——So did it mine;
And a most instant tetter *bak'd* [*bark'd*] about,
Most lazar-like, with vile and loathsome crust,
All my smooth body.—*Shakespeare. Hamlet*, Act i. sc. 5.

The cause is, for that trees last according to the strength of their sap and juice; being well munited by their *bark* against the injuries of the air.—*Bacon. Nat. Hist.* § 583.

——Thy pallat thẽ did daine
The roughest berry, on the rudest hedge:
Yea, like the stagge, when snow the pasture sheets,
The *barkes* of trees, thou brows'd.
Shakespeare. Antony & Cleopatra, Act i. sc. 4.

So doth the woodbine, the sweet honisuckle,
Gently entwist; the female ivy so
Enrings the *barky* fingers of the elme.
Id. Midsummer Night's Dreame, Act iv. sc. 1.

And as the east and south winde strive to make a lofty wood
Bow to their greatnesse; *barkie* elmes, wild ashes, beeches bow'd
Even with the earth.—*Chapman. Homer. Iliad*, b. xvi.

What craftsman art thou, said the king,
I pray thee tell me trowe.
I am a *barker*, sir, by my trade;
Nowe tell me what art thou?
Edward IV. & Tanner of Tamworth. Percy, vol. ii.

The trees all *barkless* nakedly are left,
Like people stript of things that they did wear,
By the enforcement of disastrous theft,
Standing as frighted with erected hair.
Drayton. Moses, his Birth and Miracles.

Or shall I rather the sad verse repeat,
Which on the beeches *bark* I lately writ;
I writ, and sung betwixt, now bring the swain
Whose voice you boast, and let him try the strain.
Dryden. Virgil, Past. 5.

In the kingdom of Monomotapa, they have a method of deciding lawsuits equally whimsical and uncertain. The witness for the plaintiff chews the *bark* of a tree, endued with an emetic quality, which, being sufficiently masticated, is then infused in water, which is given the defendant to drink.—*Blackstone. Commentaries*, b. iv. c. 27.

BARK, *v.*
BARK, *n.*
BA'RKER.

See to Bar. Goth. *Bairgan*, to guard, to defend. The *bark* of a dog is that by which we are *defended* by that animal, (Tooke.)

To *bark* is to make a noise in our defence; also, in anger, in quarrel.

Thyne *berkeres* ben al blynde, that bryngeth forth thy lambren,
Thi dogge dar not *berke.*—*Piers Ploughman*, p. 160.

Ran cow and calf, and eke the verray hogges
So fered were for *berking* of the dogges
Chaucer. The Nonnes Preestes Tale, v. 15,893.

For as it is an houndes kinde,
To *berke* vpon a man behynde.
Gower. Con. A. b. ii.

What thing hath ye whelpes of ye Romish antichrist so fiercely alwaies *barked* against, as at the translating of scripture and other bookes concerning matters of religion into the vulgare tong for the vse of ye people!
Udal. Preface to Matthew.

Wherunto I can none otherwise answere, but that he who will throw a stone at euerie dog which *barketh*, had needie of a great satchel or pocket.—*Gascoigne. To the Rev. Deanes.*

I [Bp. Ridley] perceive, by your Grace's letters, I have been noted of some for my *barking* there, and yet to *bark*, lest God should be offended, I cannot deny, but indeed it is a part of my profession, for God's word condemneth the dumb dogs that will not *bark* and give warning of God's displeasure.—*Burnet. Records*, vol. ii. pt. ii. b. i. No. 59.

But loe, while thus amid the desert darke,
We passed on with steps and pace vnmeete,
A rumbling rore confus'd with howle and *barke*
Of dogs, shooke all the ground vnder our feete.
Mirror for Magistrates, p. 260.

And as we see it in experience, that dogs do always *bark* at those they know not, and that it is in their nature to accompany one another in those clamours: so is it with the inconsiderate multitude.
Ralegh. History of the World, Pref.

They are rather enemies of my fame than me, these *barkers.*—*B. Jonson. Discoveries.*

About one o'clock after midnight they discern'd a light, and heard the *barking* of dogs; soon after they found the village, and there they were stored with provisions, according to the promises of the old pilot.
Oldys. Life of Sir Walter Ralegh.

What horrid, what tremendous sight
Shakes all my fabric with affright!
With Argus' hundred eyes he marks,
With tripic mouth the monster *barks*.—*Lloyd. The Whim.*

Nor wants there note of Philomel,
Nor sound of distant tinkling bell:
Nor lowings faint of herds remote,
Nor mastiff's *bark* from bosom'd cot.—*Warton*, Ode 11.

BARK. } Dut. *Barcke*; Ger. *Bark*, Ba'rkmen. } Sw. *Bark*; Fr. *Barque*; It. *Barca*; Sp. *Barca*. (See To Bar.) Goth. *Bairgan*, to strengthen, to fortify. See Barge.

A *bark* is a stout vessel, (Tooke.)

Thus the Englysshemen were lordes of the towne thre dayes, and wanne great richesse, the which they sent by *barnesse* and *barges* to seynt Sauyours, by the ryuer of Austrehen, a two leages thens, wheras all their nauy lay.
Berners. Froussart. Cronycle, vol. I. c. 124.

When they come neere the shore, the *barke-men* leap out of the *barke* into the sea to keepe the *barke* right that she cast not thwart the shore.—*Hackluyt. Voyages*, vol. II. p. 227.

But all so soon as heav'n his brows doth bend,
She veils her banners, and pulls in her beams,
The empty *bark* the raging billows send
Up to th' Olympic waves, and Argus seems
Again to ride upon the lower streams.
G. Fletcher. Christ's Triumph on Earth.

Let wit her sails, her oars let wisdom lend;
The helm let politic experience guide:
Yet cease to hope thy short-liv'd *bark* shall ride
Down spreading fate's unnavigable tide.
Prior. Ode on Exodus, III. 14.

But with us rhyming moderns here,
Critics are not the only fear;
The poet's *bark* meets sharper shocks
From other sands, and other rocks.—*Lloyd. The Poet.*

We were but three days' voyage from the confluence of this river into the Wolga, when we perceived at a distance behind us an armed *barque* coming up with the assistance of sails and oars in order to attack us.
Goldsmith. Citizen of the World.

BARLEY. Goth. *Barizeinans hlaibans fimf*: five *barley* loaves. A. S. *Bere*; but the meaning is not apparent. It is used with some few words in composition, as barlibreake, barleycake, &c. See Beer.

Andrue the brother of Symound Petre saith to him, a child is here, that hath fyve *barly* loaues, and tweye fishchis: but what ben these among so manye?—*Wiclif. Ion*, c. 6.

Then said vnto him one of his disciples, Andrew, Simon Peter's brother. There is a lad here, which hath fiue *barly* loaues, and two fishes: but what is that amóg so many?
Bible, 1551. *Ib.*

Let hem with bred of pured whete be fed,
And let us wives eten *barly* bred.
Chaucer. The Wif of Bathes Prologue, v. 5727.

Neb might I sigh a *barly* cake,
Wherne fro the hille his wey hath take,
And come rolende downe at ones.—*Gower. Con. A.* b. vii.

When Gideon heard good newes, (though from an enemie,) he fell doune and worshipped. To heare himselfe but a *barly* cake, troubled him not, when he heard withal, that his rolling doune the hil should break the tents of Midian.
Bp. Hall. Cont. Gideon. Prep. & Victory.

Don. Now, lady, you are free.
Gent. Make me happy to renew my suit.
Mar. And mine. Shall's *barlibreak*?
I was in hell last; 'tis little less to be in a petticoat sometimes.—*Shirley. The Bird in a Cage*, Act v. sc. 1.

But, when the honey-moon was past,
The knowing nights were soon o'ercast;
She kept her own, could plead the law,
And quarrel for a *barley-straw*.
Prior. The Turtle & Sparrow.

I had prepared, you must know, a lettuce a piece, three onions, two eggs, and a *barley-cake*, with some sweet wine and snow: the snow must certainly I shall charge to your account, as a rarity that will not keep.
Melmoth. Pliny, b. I. Let. 15.

BARM. Goth. *Barm*; A. S. *Barm*, *Bearm*. *In barmi Iudæ*. *On thes Halendes bearme*. In the *bosom* of Jesus. Ger. and Sw. *Barm*; sinus, gremium. Wachter refers to Ger. *Barmen*, fovere, to cherish, to foster.

The bosom.

And in hire *barme* this litel child she leid.
With ful sad face, and gan the child to blesse,
And lulled it, and after gan it kisse.
Chaucer. The Clerkes Tale, v. 8423.

A seint she wered, *barred* all of silk,
A *barme-cloth* eke as white as morwe milk.
Chaucer. The Millieres Tale, v. 3257.

BARM. } Ger. *Berm*; Sw. *Berma*. Wach-
Ba'rmy. } ter thinks from *Baren*, to raise. The citation from Holland's Pliny sufficiently shews the application of the term.

Cley made with hors and mannes here, and olle
Of tartre, alum, glas, *berme*, wort, and orgoile
Rosalgar, and other materes cubibing.
Chaucer. The Chanones Yemannes Tale, v. 16,252.

—— Sometime make the drinke to beare no *barme*,
Misleade night-wanderers; laughing at their harme.
Shakespeare. Midsummer Night's Dreame, Act II. sc. 1.

Now the froth of *barme*, that riseth from these ales or beers, have a propertie to keepe the skin faire and cleare in womens faces.—*Holland. Pliny*, b. xxii. c. 25.

Their jovial nights in frolicks and in play
They pass, to drive the tedious hours away.
And their cold stomachs with crown'd goblets cheer,
Of windy cider, or of *barmy* beer.
Dryden. Virgil, Geor. 3.

BARN, *v.* } See To Bar. Goth. *Bairgan*,
Barn, *n.* } to defend, to protect. Junius
Ba'rnful. } traces it thus: *Bere ern*, (ern, locus,) *berern*, *bern*; horreum. A *barn* (*bar-en*, *bar'n*) is—

A covered inclosure, in which grain, &c. is protected or defended from the weather, from depredation, &c. (*Tooke.*)

Hys gode he delde poure men, and made hys *bernes* bare,
And hys treasorye al so god, and to God hym made all gare.
R. Gloucester, p. 348.

Tho were faitours afered, and flowen to Peerses *bernes*,
And flapten on whit flailes, fro morne til evene.
Piers Ploughman, p. 137.

Biholde ye the foulis of the air, for thei sowen not, neither repen, neither gaderen in to *bernes*, and youre fadir of hevene feedith hem.—*Wiclif. Math.* c. 6.

Beholde the foules of the ayre. for they sowe not, neither reape, nor yet cary into the *barnes*: and yet youre heauenlye father fedeth them.—*Bible*, 1551. *Ib.*

Because he was a man of high prudence,
And eke an officer out for to ride,
To seen his granges, and his *bernes* wide.
Chaucer. The Shipmannes Tale, v. 12,997.

But while he hath a daie to liue,
He wol nothyng rewarde ageyne,
He grutcheth for to gyue a greyne,
Where he hath take a *berne* fulle.—*Gower. Con. A.* b. v.

And in that tyme of ye yere the graunges and *barnes* were all voyde, and the fodder spente; the Frenchmen theymselfe had sore wasted and distroyed it.
Berners. Froissart. Cronycle, vol. I. c. 374.

And scarce hath eyes his treasure to behold,
But like still-pining Tantalus he sits,
And useless *barns* the harvest of his wits;
Having no other pleasure of his gain,
But torment that it cannot cure his pain.
Shakespeare. Rape of Lucrece.

What a wonder of mercy is this that I here see! One poor family called out of a world, and as it were eight grains of corn fanned from a whole *barnful* of chaff: one hypocrite was saved with the rest for Noah's sake; not one righteous man was swept away for company.—*Hall. Cont. The Deluge.*

While the cock with lively din,
Scatters the rear of darkness thin;
And to the stack or the *barn-door*,
Stoutly struts his dames before.—*Milton. L'Allegro.*

"O, now a low ruin'd white shed I discern,
Unfill'd and unglaz'd; I believe 'tis a *barn*."—
'A *barn*! why you rave; 'tis a house for a squire,
A justice of peace, or a knight of our shire.'
Prior. Down-Hall.

Then in the *barne* in motion oft are seen,
The rustling corn-fan, and the wiry screen:
In sacks the tasker measures up his grain,
And loads for market on the spacious wain.
Scott. Amœbean. Ecl.

BARN. See Bairne, Bearn. The past part. of *Bearan*, to bear. A child *baren*, or born. Still in common usage.

Whan the kyng herd say, she had so wele farn,
Thider he went way, to se hir and hir *barn*.
R. Brunne, p. 310.

For marye love of hevene
That bar that blessede *barn*, that broughte us on the rode
Piers Ploughman, p. 24

Eyg and abydynge, and blod [bold] in hus *barn-hede*
To haven fouhten with the feende.—*P. Ploughman*, p. 311.

Good-lucke (and't be thy will) what have we here?
Mercy on's, a *barne*! A very pretty *barne*.
Shakespeare. Winter's Tale, Act III. sc. 3.

BARNACLES. } Bernacle is the common
or Ba'rnacles. } name of the shell—*Lepas anatifera*. There are also *bernacle* geese—"Birds that, about two hundred years ago, were believed to be generated out of wood, or rather a species of shell that often adheres to the bottoms of ships, or fragments of them, and were called, Tree Geese," (Pennant.) And see *Menage* in *v. Bernache*.

Many more [tenets] there are whose serious enquiries we must request of others—whether the story of *bernacles* and goose-trees be not too much enlarged, &c.
Brown. Vulgar Errours, b. vi. c. 23.

BAROMETER. } *Βαρος*, weight, heaviness;
Barome'trical. } and *μετρον*, a measure: used met.

An instrument to measure weight: (the weight of the air.) See the quotation from Glanvill.

The *barometer* is another late instrument, very helpful to useful knowledge: that there is gravity even in the air itself, and that that element is only comparatively light, is now made evident and palpable by experience, though Aristotle and his schools held a different theory. and by the help of a quicksilver tube, the way is found to measure all the degrees of compression in the atmosphere, and to estimate exactly any accession of weight, which the air receives from winds, clouds, and vapours.—*Glanvill*, Ess. 3.

As to the *barometrical* observations (as for brevity's sake I use to call them) you guessed aright.
Boyle. Works, vol. II. p. 793.

If we consider the whole connection of causes and effects, interest is the *barometer* of the state, and its lowness is a sign almost infallible of the flourishing condition of a people.
Hume. Ess. Of Interest.

As it seldom happens, that I do not find the temper to which the texture of his brain is fitted, I accommodate him in time with a tube of mercury, first marking the point most favourable to his intellects, according to rules which I have long studied, and which I may, perhaps, reveal to mankind in a complete treatise of *barometrical* pneumatology.
Johnson. Rambler, No. 117.

BA'RON. } Fr. *Baron*; It. *Barone*; Sp.
Ba'ronage. } *Baron*. Etymologists have writ-
Ba'roness. } ten very unsatisfactorily about
Ba'ronet. } this word. Tooke derives it from
Baro'nial. } the Goth. *Bairg-an*. See *Spelman*, and *Vossius*.
Ba'rony. }

To arm, to defend, to strengthen. See to Bar.

A *baron* is an *armed*, defenceful or powerful man, (*Tooke.*)

So that heo slowe four hundred & sixti in astonde
Of erles and of *barons*.—*R. Gloucester*, p. 125.

He sende after hys *baronye*, at mydewynter myd hym to be. *Id.* p. 349.

The *baronage* & the clergie were somond to Kyngeston,
Ther wes his fest holden, and gyuen him the croune.
R. Brunne, p. 28.

Ilkon of the knyghtes had a *barony*.—*Id.* p. 139.

When loue had told hem his entent,
The *baronage* to counsaile went,
In many sentences they fill,
And diuersly they saied her will.—*Rom. of the Rose.*

Whiche victory by ye pylgryme thus by grace opteyned, the kynge, with his *barony*, sette hym into the cytie of Wynchester with solempne procession.
Fabyan. Chronicle, c. 185.

His sacrilegious hands upon the churches laid,
In cruelty and rape continuing out his reign;
That his outrageous lust, and courses to restrain,
The *baronage* were forc'd defensive arms to raise.
Their daughters to redeem; that he by force would seize.
Drayton. Poly-Olbion, s. 17.

Set we up then this boast against our wrong,
He left no other sign that he was young:
And spite of fate his living vertues will,
Though he be dead, keep up the *barr'ony* still.
Carteright. On the Death of Lord Stafford.

Sir Edward Walker, garter and secretary of war to king Charles I. observes, "That in all Queen Elizabeth's forty-four years' reign, she created but six earls, and eight or nine *barons*."—*Oldys. Life of Sir Walter Raleigh.*

The second was the *baronage*, the nobility and gentry who held their *baronies* of the king. And the third was the burgesses, who held of the king by *barony*, though in a community. So that the parliament was truly the *baronage* of the kingdom. The lesser *barons* grew weary of this attendance.—*Burnet. Own Time*, an. 1661.

A *baron's* is the most general and universal title of nobility; for originally every one of the peers of superior rank had also a *barony* annexed to his other titles. But it hath sometimes happened that, when an antient *baron* hath been raised to a new degree of peerage, in the course of a few generations the two titles have descended differently.

Blackstone. Commentaries, b. i. c. 12.

The title of *baronet*, invented by Salisbury, was sold; and two hundred patents of that species of knighthood were disposed of for so many thousand pounds.

Hume. Hist. of England, an 1613.

The farmers too, besides paying the rent, were anciently, it was supposed, bound to perform a great number of services to the landlord, which were seldom either specified in the lease, or regulated by any precise rule, but by the use and want of the manor or *barony*.

Smith. Wealth of Nations, b. iii. c. 2.

The want of an uniform administration of justice, the general disorder, and state of universal anarchy, which naturally sprung from the principles of the feudal policy, presented perpetual opportunities of checking the oppressions of arbitrary lords, of delivering captives injuriously detained in the *baronial* castles.

Warton. Hist. of English Poetry, vol i. Diss. i.

BAROSCOPICAL. Boyle seems to use *Baroscope*, as if the instrument were the same as a *Barometer*, (*Works*, vol. iii. p. 219 *et al.*)

I did as you remember, some years ago, publicly express and desire, that some inquisitive men would make *baroscopical* observations in various parts of England.

Boyle. Works, vol. ii. p. 798.

BA'RRACK. Fr. *Baraque*; It. *Baracca*; Sp. *Barraca*. This word is not found in our early lexicographers. Perhaps from *Barricado*, *Barraque*, barrack. See Barricado.

A strong building, (sc. compared with tents.)

The subject of the girl's letter was, that a young lady of good fortune was courted by an Irishman, who pretended to be *barrack* master general of Ireland.—*Swift. Letters.*

Like ours it should wholly be composed of natural subjects, it ought only to be enlisted for a short and limited time; the soldiers also should live intermixed with the people, no separate camp, no *barracks*, no inland fortresses should be allowed.—*Blackstone. Commentaries*, b. i. c. 13.

BA'RRATOR. } Fr. *Barat*, *Barater*; It. *Bar-*
BA'RRATRY. } *rare*, *Baratar*, Sp. *Baratar*, to cheat. See Barter.

A Cambrico *Barattan*, battle, fight, strife, contention, which word is even now in use *apud Gotho-Italos*. But from the Dano-Norman *Baret*, our lawyers have *baretter*, *baretry*, (Hickes.) Skinner thinks that a *Barrator* is one who harasses the *bar* or court with importunate litigations. See *Jamieson*. See also the quotation from Blackstone.

In alle this *baratte* the kyng & Sir Symon
Tille a lokyng them sette.—*R. Brunne*, p. 216.

Al is dai, n'is there no nigte
There n'is *baret* nother strif,
N'is ther no death, ac ever lif.
There nis lac of met, no cloth.

Hickes. Thesaurus, vol. i. p. 231. *Gr Anglo-Sax.*

Noble fathers, I am such a persõ, whom ye knowe haue ben a comune *baratour* and theefe by a long space of yeres.

Elyot. The Governour, b. ii. c. 12.

They run like bedlem *barreters* into the streets.

Holinshed. Description of Ireland, c. 2.

Common *barretry* is the offence of frequently exciting and stirring up suits and quarrels between his majesty's subjects, either at law or otherwise. If the offender belongs to the profession of the law, a *barretor*, who is thus able as well as willing to do mischief, ought also to be disabled from practising for the future.—*Blackstone. Com.* b. iv. c. 10.

BA'RREL, v. } Fr. *Barril*, It. *Barile*; Sp.
BA'RREL, *n.* } *Barril*. Junius says, perhaps from *Barre*, *repagulum*; (see To Bar) because liquids are held or contained in a cask, *quasi in quodam* REPAGULO; as if under *bar*; or in a stout, strong vessel. Applied also to—

The hollow of a gun; of the ear, &c.

And he seide an hundrid *barels* of oyle, and he seide to him take thi caucion, and sitte doone and wryte fifty.

Wiclif. Luke, c. 16.

Our hoste saide: as I am faithful man,
And by the precious corpus Madrian,
I hadde lever than a *barrell* of ale,
That goode lefe my wif had herde this tale.

Chaucer. The Monkes Prologue, v. 13,900.

Some whole people loue talow better thã butter, & Iseland loueth no butter till it bee long *barrelled*.

Sir T. More. Workes, p. 74.

Newe ale, if it runne not over the *barrel* when it is newe tunned, will sone lease his pithe and his heade afore he be longe drawn on.—*Ascham. Toxophilus.*

Now as touching the dates that be *barrelled* up and kept, they be such onely as come from salt and sandie grounds, as in Iurie, and Cyrenaica in Affricke.

Holland. Plinie, b. xiii. c. 4.

A skilful artificer confessed to me that they scarce ever bore such *barrels* except but with a four-square bit (as they call it).—*Boyle. Works*, vol. ii. p. 237.

King was resolved to counteract his [Tennison's] sullenness, and at the expense of a few *barrels* of ale filled the neighbourhood with honest merriment.

Johnson. Life of King.

BA'RREN. } Fr. *Brehaigne*. See *Menage*.
BA'RRENLY. } Barren, i.e. *barr*-ed, stopt,
BA'RRENNESS. } shut, strongly closed up, which cannot be opened, from which can be no fruit nor issue, (Tooke.) See To Bar.

Sterile, fruitless; (met.) dull, stupid, uninventive, unproductive.

And thei hadden no child, for Elizabeth was *bareyn*, and bothe weren of greet age in her dayes.—*Wiclif. Luke*, c. 1.

Thou likenest eke womans love to helle,
To *barreyn* land, ther water may not dwelle.

Chaucer. The Wif of Bathes Prologue, v. 5965.

She may unto a knave child atteine
By likelyhed, sin she n'is not *barreine*.

Id. The Clerkes Tale, v. 8315.

For there thei no werres made,
Because it was *bareine* and poure,
Whereof thei might nought recouer.—*Gower. Con. A.* b. ii.

He [God] destroyed the riuers, and dryed vp the springes of water, and turned ye fruitful land into *barrennesse*, for the wickednesse of the inhabiters therein.

Tyndall. Workes, p. 118.

Without the evening dew and show'rs,
The earth would be a *barren* place,
Of trees and plants, of herbs, and flow'rs,
To crown her now enamel'd face.

Charles Cotton. An Ode.

Let those whom Nature hath not made for store,
Harsh, featureless, and rude, *barrenly* perish.
Look whom she best endow'd, she gave the more;
Which bounteous gift thou should'st in bounty cherish.

Shakespeare, Son. 11.

Amongst the Jewes *barrennesse* was not a defect only, but a reproach, yet while this good woman was fruitfull of holy obedience, she was *barren* of children.

Bp. Hall. Cont. The Angel and Zacharie.

Thus in our outward condition, too long and constant a prosperity is wont to make the soil *barren* of all, but such wantonnesses, as it is ill to be fruitful of, and the interposition of seasonable afflictions is as necessary, and advantageous, as it can be unwelcome.

Boyle. Occas. Reflec. s. 3. Dis. 12.

But I found at length, that this happy region was inhabited by the goddess of liberty, whose presence softened the rigours of the climate, enriched the *barrenness* of the soil, and more than supplied the absence of the sun.

Tatler, No. 161.

Long through the sky's wide pathless way
The Muse observ'd the wand'rer stray,
And mark'd her last retreat,
O'er Surry's *barren* heaths she flew,
Descending like the silent dew
On Esher's peaceful seat.—*Moore. The Discovery.*

The *barrenness* of his fellow-students forced him generally into other company at his hours of entertainment, and among the varieties of conversation through which his curiosity was daily wandering, he, by chance, mingled at a tavern with some intelligent officers of the army.

Rambler, No 19.

BARRICA'DE, v. } Fr. *Barricade*, *Bar-*
BARRICA'DE, *n.* } *rière*, It. *Barricata*, *Bar-*
BARRICA'DO, v. } *riera*, Sp. *Barricada*,
BARRICA'DO, *n.* } *Barrera*. All probably
BA'RRIER. } from the verb—

To *bar*, to stop up, to block up, to fortify, to obstruct. See To Bar.

Barriers—raised to secure, or enclose securely, a place for manly games or exercises; also applied to the games themselves.

And made also, by werkmen that were trew
Barbicans and bulwerkes strong and new
Barreres, chaines, and ditches wonder deepe
Making his auow, the city for to keepe.

Lidgate. The Story of Thebes, pt. iii.

The constable and marshall came to the *barriers*, demaundynge of hym what he was; he aunswered I am Henry of Lăcastre duke of Hertford.

Hall. Hen. IV. Introd.

Sir Thomas Seimour, lorde admiral, accompaignied with Deuelox, sir Anthonie Kyngston, sir Peter Carewe, Knowles, & Shelley, were chalengoure againste all persones defendaunt, at tilt, *barriers*, and turney; wherin thei behaued theim selues like valiaunte men of armes.

Fabyan. Chron. an. 1546.

The shot of their army flanked vpon both sides of the bridge, the further end whereof was *barricaded* with barrels; but they who should haue guarded the same, seeing the proud approch we made, forsook the defence of the *barricade*.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 143.

The same night our captaine determined to goe vp with our shippes, but it fell so calme, that all the next day vntil night we could not get vp, and they hauing discouered vs, *barricadoed* vp their way, and conueyed all that they had into the mountains.—*Id. Ib.* vol. iii. p. 568.

Howbeit, they adventured all of them most boldly to approch the place, and found the foot wales over-layed with holmes and ashes cut downe, yea, and a mightie *barricado* made against them.—*Holland. Ammianus*, p. 80.

Turneies, justs, *barriers*, & other warlike exercises, which yoong lords and gentlemen hadde appointed for their pastimes in diuers parts of the realme, were forbidden by the king's proclamations.—*Stow. Edw. I.* an. 1301.

The young earl of Essex, and others among them, entertain'd her majesty with tiltings and tourneys, *barriers*, mock fights, and such like arts, as in publick are wont to render men popular.—*Oldys. Life of Sir W. Ralegh.*

But, since we had a prince professing another religion, it seemed the only security that was left to the nation, and that the tests stood as a *barrier* to defend us from popery.

Burnet. Own Time, an 1685.

Till fear, that braver feats performs
Than ever courage dar'd in arms,
Has drawn him up before a pass,
To stand upon his guard, and face:
Thus he courageously invaded,
And having enter'd, *barricadoed*.—*Hudibras*, pt. iii. c. 1.

Team follows team, crowds heap'd on crowds appear
And wait impatient till the road grows clear.
Now all the pavement sounds with trampling feet,
And the mix'd hurry *barricades* the street.

Gay. Trivia, b. iii.

If we are not constantly strengthening the *barriers* opposed to our passions, by successively accumulating one good principle upon another, they will grow weaker every day, and expose us to the hazard of some sudden and violent overthrow.—*Porteus*, vol. ii. Ser. 4.

BA'RRISTER. Law Lat. *Barrasterius*, *Repagularis*, *Causidicus*. (Spelman.) Perhaps from Fr. *Barreau*, *Barr*, and *ester*, to stay, remain, or continue. Applied to—

One who takes his station, stays, remains or continues at the *bar*; (sc.) to plead causes, &c.

Yea, and many times, when we have a cause to be tried in the law, we choose not alwayes the most sufficient and expert advocates or *barristers* for our counsel to plead for us; but for to gratifie a sonne of some familiar friend or kinsman of our own, we commit the cause to him for to practise and learn to plead in court, to our great cost and losse.—*Holland. Plutarch*, p. 138.

Or court a wife, spread out his wily parts,
Like nets or lime-twigs, for rich widows' hearts,
Call himself *barrister* to every wench,
And woo in language of the Pleas and Bench!

Pope. Imitation of Donne.

This being reveal'd, they now begun
With law and conscience to fall on,
And laid about as hot and brain sick,
As th' utter *barrister* of Swanswick.—*Hudibras*, pt. iii. c. 2.

The degrees were those of *barristers*, (first styled apprentices, from apprendere, to learn,) who answered to our bachelors as the state and degree of a serjeant did to that of doctor.—*Blackstone. Commentaries*, Introd. § 1.

BA'RROW. A. S. *Berewe*; Fr. *Berrotte*, (q. d. *rouette*, *rote*, Minshew,) from the verb, *to bear*, (Skinner.)

A small carriage, *borne* along (by hand).

Fal. Go, fetch me a quart of sacke, put a toast in't. Have I liu'd to be carried in a basket like a *barrow* of butcher's offall? and to be throwne in the Thames?

Shakespeare. Merry Wives of Windsor, Act iii. sc. 5.

BA'RROW. A boare hog made a *barren* hog, (Minshew.)

And therefore take my words thus, that I mean no other swine but such as feed and root in the field, among which, the female, especially, a gueit that never farrowed, is more effectuall than a (tame) bore, *barrow* hog, or a breeding sow.

Holland. Plinie, b. xxviii. c. 9.

All persons of gentle breeding (I say gentle, though this *barrow* grunt at the word,) I know will apprehend, and be satisfied in what I spake, how unpleasing and discontenting the society of body must needs be between those whose minds cannot be sociable.—*Milton. Colasterion.*

BARROW. See Berrow.

BARTER, *v.* / Ba'rter, *n.* / Ba'rterer. / Ba'rtery. } Fr. *Barater*; It. *Barrattare*; Sp. *Baratar*. The Fr. *Barater*, Cotgrave says, is, to cheat, cozen, beguile, deceive, lye, cog, foist in bargaining; also, to truck, scourse, barter, exchange. It is to the latter application that the word *barter* has been long confined: viz. to—

An exchange of goods or wares for goods or wares; as distinguished from an exchange of goods for money, or buying and selling.

And then consequently, if all the money wer brought to the kynge's handes, then men must *barter* clothe for vitailes and bread for cheese, and so one thyng for another.
Hall. Hen. VIII. an. 15.

And for the sale of our cloth of gold, plate, pearles, ouches, rees and other iewels, we put our trust and confidence in you principally to sell them for ready mony, time to good dealers, or in *barter* for good wares.
Hackluyt. Voyages, vol. i. p. 312.

To truck the Latin for any other vulgar language, is but an ill *barter*; it is as bad as that which Graecus made with Homedes, when he parted with his golden arms for brazen ones.—*Howell*, b. i. Let. 66.

It is a received opinion that in most auncient ages, there was one *barteria* or change of wares, and commodities amongst most nations.—*Camden. Remaines. Money.*

At the same time those very men tear their lungs in vending a drug, and show no act of bounty, except it be that they lower a demand of a crown to six, nay, to one penny. We have a contempt for such paultry *barterers*.—*Tatler*, No. 4.

Long has this worthy been conversant in *bartering*, and knows, that when stocks are lowest, it is the time to buy.
Id. No. 36.

The haunts where tender myrtle grows;
Leader of happiness than fame,
To the proud bay prefers the rose,
Not *barters* pleasure for a name.
Cowper. Apology of Aristippus.

The most ancient and most obvious sort of commercial contract is *barter*, or the exchange of goods for goods. But where there is no other sort of commerce, contracts of *barter* must be liable to great inequalities.
Beattie. Moral Science, pt. iii. c. 1.

BASE, *n.* / Base, *v.* / Ba'seless. } Fr. *Bas, Base, Basse*; It. *Base, Basso*; Sp. *Base*; Lat. *Basis*; Gr. Βασις, (from Βαινω, to stand or go,) the foot; that upon which any thing stands, or rests, as the *base* of a pillar, tower, geometrical figure, &c.

The bottom, the foundation, the pedestal. Evelyn calls it, the sustent, prop or foot of a thing. (*On Architecture.*) To base, to found, to fix, or establish (upon a foundation)—a verb not now uncommon.

Mete the space from thy foote, to the *base* of the Toure.
Chaucer. Of the Astrolabie, fol. 270.

Upon this *base* a curious work is rais'd,
Like undivided brick, entire and one,
Though soft, yet lasting, with just balance pais'd;
Distributed with due proportion.
P. Fletcher. The Purple Island, c. 2.

——These our actors
(As I foretold you, were all spirits, and
Are melted into ayre, into thin ayre,
And like the *baseless* fabricke of this vision,
The cloud-capt towres, the gorgeous pallaces,
The solemne temples, the great globe itselfe,
Yea, all which it inherit, shall dissolue,
And like this insubstantiall pageant faded,
Leaue not a racke behinde.—*Shakes. Tempest*, Act iv. sc. 1.

Great moral teacher! wisest of mankind!
Soon the next, who built his common-weal
On equity's wide *base*; by tender laws
A lively people curbing; yet undamp'd.
Thomson. Seasons. Winter.

——The country mourns,
Mourns, because every plague that can infest
Society, and that saps and worms the *base*
Of th' edifice that policy has rais'd,
Swarms in all quarters; meets the eye, the ear,
And suffocates the breath at ev'ry turn.
Cowper. Task, b. ii.

Ah! but too well, dear friend, I know
My fancy weak, my reason slow,
My memory by art improv'd,
My mind by *baseless* trifles mov'd.
Sir W. Jones. On Native Talent.

BASE, *adj.* / Base, *v.* / Ba'sely. / Ba'seness. } Ger. *Bas*, infra; Fr. *Bas*; It. *Basso*; Sp. *Bazo*; from the Gr. Βασις, (see Base, and Basis,) or Low Lat. *Bassus*, from the Gr. Βαθυς, deep. See *Menage, Wachter, Skinner*, and *Junius*, who are not at all decided.

The adj. *Base*, the vv. *Abase*, and *Debase*, are usually explained as if their met. applications to that which is *low*, and *mean*, were deduced from *Base*, the lower part, the bottom, the *basis*, (qv.) Tooke refers them to the English verb, to *bay*, (which it should seem from Skinner was also written, To *bauze*, or *bawse*,) in Fr. *Abboyer*, It. *Abbaiare*; Gr. Βοα-ειν.—The Lat. *Baubari*; Gr. Βαυζ-ειν, Vossius thinks are formed from the sounds *Bau-bau*. The Fr. *Abboyer, Aboyer, Abayer, Esbahir, Abbaisser* or *Abaisser*; It. *Baiare, Abbaiare, Abbasare*; the old English *Bawse, Abaw, Esbay*, the old and modern *Bay, Abase, Abash*, seem evidently to have the same origin, and same meaning, and to differ only in the respective languages, as to the manner of writing them; and in their consequential and metaphorical applications. *Abase* is used by Chaucer, *Esbaied*, by Sir Thomas Elyot, and *Bawse* is explained by Skinner, (exclamare, furiose intonare,) to clamour aloud, to make a furious noise. To *bay*, as Fr. *Abayer*, is to bark at, to rail loudly at, to revile extremely (Cotgrave); and thus, to express loudly, hatred, dislike, detestation, abhorrence, contempt. And hence, *Base*, the adj.—

Despised, despicable, disgraced, disgraceful, degraded, depressed, dejected, abject:—vile, mean, worthless, lowered, low. And To *base*—

To lower, to depress. See Bad, Ban, Baw, Bay.

In Shakespeare, "To *base* my trespass," may be to *bawse* it, (as Skinner writes,) to sound it clamorously.

Base, adj. Low.

Base, (q. d.) *basely*, is used prefixed to other words.

Florent his wofull heed vp liftе,
And sawe this wecke, where that she sit,
Which was the lothest wighte
That euer man caste on his eie:
Hir nose *base*, her browes hie.—*Gower. Con. A.* b. i.

Thus good redere examine hym, and then shal ye perceiue howe fondly such an hygh pure spiritual proces, accordeth wt such a *base* foule fieshly liuing.
Sir T. More. Workes, p. 361.

For they [Symon and Andrewe] were fishermen, and by this occupacion gat their liuing. The *baseness* of theyre crafte, made for the aduancyng of Goddes glory.
Udal. Mark, c. i.

Seeing his power to be now increased, [Pyrrus] thrust further into the battell of the Macedonians, who were all afraid, and troubled for the overthrow of their rereward, so as they could not once *base* their pikes, nor fight against him.—*North. Plutarch*, p. 342.

For if any drew out his sword, or *based* his pike, he could neither seabard the one again, nor lift up the other, but thrust it full upon his own fellows that came in to help them, and so killed themselves one thrusting upon another.
Id. Ib. p. 348.

Hast thou ere heard of subiect vnder sun,
That plac'd and *bas'd* his soueraignes so oft
By enterchange, now low, and then aloft?
Mirror for Magistrates, p. 373.

Corio. Must I goe shew them my vnbarb'd sconce?
Must I with my *base* tongue giue to my noble heart:
A lye, that it must beare? well—I will doo't.
Shakespeare. Coriolanus, Act iii. sc. 2.

I say nothing of thy hid treasures, which thy wisedome hath reposed in the bowels of the earth and sea; how secretly, and how *basely* are they laid up? secretly, that we might not seeke them; *basely*, that we might not overesteeme them.—*Hall. Cont. The Creation.*

——I will not doo't,
Least I surcease to honor mine owne truth,
And by my bodies action, teach my minde
A most inherent *baseness*.—*Shakes. Coriol.* Act iii. sc. 4.

Rich. Iron of Naples, hid with English gilt,
Whose father bears the title of a king,
(As if a channell should be call'd the sea)
Sham'st thou not, knowing whence thou art extraught,
To let thy tongue detect thy *base-borne* heart?
Shakespeare. 3 Part Hen. IV. Act ii. sc. 2.

Prin. Ned, prethee come out of that fat roome, and lend me thy hand to laugh a little.
Poines. Where hast been, Hall?
Prin. With three or four loggerheads amongst 3 or fourescore hogsheads. I have sounded the verie *base string* of humility.—*Id. 1 Part Hen. IV.* Act ii. sc. 4.

He stop'd with silence, walk'd with trembling heart,
And much he wish'd, but durst not ask to part:
Murmuring he lifts his eyes, and thinks it hard,
That generous actions meet a *base* reward.
Parnell. The Hermit.

So that our obligations of gratitude to him [God] are unexpressibly great, and we cannot with any face deny ourselves to be most *basely* unworthy, if the effects in our heart and life be not answerable.—*Barrow*, vol. i. Ser. 32.

Which is one deplorable instance, among a thousand of the *baseness* of human nature, its small regard to truth and justice; to right or wrong; to what is, or is not to be praised.
Atterbury, vol. i. Ser. 1.

Si ingratum dixeris, omnia dixeris, says the Latin maxim: if you call a man ungrateful, you have called him every thing that is *base*, you need say nothing more.
Beattie. Moral Science, pt. i. c. 2.

——He that sold
His country, or was slack when she requir'd
His every nerve in action and at stretch,
Paid, with the blood that he had *basely* spar'd,
The price of his default.
Cowper. Task, b. iii.

What constitutes a state?
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride,
Nor starr'd and spangled courts,
Where low brow'd *baseness* wafts perfume to pride.
Jones. An Ode in imitation of Alcaeus.

BASE or Bass, in *musick*. See Bass, *ante*.

A *base* voice or sound, is a low, deep voice or sound, like the *baying* or *bawsing* of a *ban*-dog.

——The thunder
(That deepe and dreadfull organ pipe) pronounc'd
The name of Prosper: it did *base* my trespasse,
Therefore my sonne i'th Ooze is bedded: and
I'le seeke him deeper than ere plummes sounded,
And with him there lye mudded.
Shakespeare. Tempest, Act iii. sc. 3.

Folly and falshood prateth apace,
Trouth under bushel is fame to crepe,
Flattery is trebie, pride singes the *base*
The meane, the best part, scant doth pepe.
Uncertaine Auctors. Totus Mundus.

Here Philomel doth her shrill treble sing;
The thrush a tenor; off a little space,
Some mateless dove doth murmur out the *base*.
H. Peachman. Kilis, vol. ii. p. 411.

At these wordes the people beganne to whisper among themselues secretly, that the voyce was neyther loude nor *base*, but like a swarme of bees.
Grafton. Chronicles. Edw. V. an. 1.

It is evident that the percussion of the greater quantity of air causeth the *baser* sound; the slower or heavier (percussion of air) the more *base* sound.
Bacon. Nat. Hist. § 178, 179.

The just and measured proportion of the air percussed towards the *baseness* or trebleness of tones, is one of the greatest secrets in the contemplation of sounds.
Id. Ib. § 181.

——Three cat-calls be the bribe
Of him, whose chattering shames the monkey tribe;
And his this drum, whose hoarse heroic *bass*
Drowns the loud clarion of the braying ass.
Pope. Dunciad, b. ii.

He will express the words in a simple and agreeable melody, which will not disguise, but embellish them, without aiming at any fugue, or figured harmony, he will use the *bass*, to make the modulation more strongly, especially in the changes.—*Sir W. Jones. On the Imitative Arts.*

BASE. Of a horse, man, &c.

Base, *n.* applied to the caparisons of a horse, to an article of dress; to bed furniture; is so applied from its *low* situation; dropping, hanging *down*.

How valiantely the men of armes behaued them selfes and how the Duke of Burbones bende was apparelled and *based* in lawny veluet.—*Hall. Hen. VIII.* an. 6.

Euery of them [had] a speare in his hande on horsebacke with great plumes on their heddes, their *bases* and trappers of clothe of gold, euery of them his name embroudered on hys *base*, and trapper.—*Id. Ib.* an. 2.

The *basses* and bardes of their horse were grene saltyn.
Hall. Hen. VIII. an. 1.

Instead whereof she made him to be dight
In woman's weedes, that is to manhood shame,
And put before his lap, an apron white,
Instead of curuts and *bases* fit for fight.
Spenser. Faerie Queene, b. v. c. 5.

With one consent, they all put off their *bases*
Which sew'd the maidens, &c.
Harrington. Ariosto, b. xxxvii. c. 25.

Soph. Your petticoat serves for *bases* to this warrior.
Massinger. The Picture, Act ii. sc. 1.

BASE. To play or run at *bayze* or *bayes*, says Skinner. The latter mode of writing seems introduced to sanction his etymology from *Bayes*, (laurus,) with which he supposes the victor to have been crowned. *Bayze* is near akin to *Baurze*, (See Bass, *ante*,) and may have been applied to the game, from the clamorous shouting with which it is played; or to bid *base*, to play at *bace*, to *bace*, may merely be—

To bid, call, or challenge to the *ground* (of contest); to win or maintain, by running or otherwise, the *ground*; to keep moving about upon one spot of *ground*.

The spirite of wickednesse assaileth the Lorde Jesus beyng replete with the spirite of holynesse: he biddeth *bace*, and beginneth firste with hym, of whom he was to be subdued: he biddeth hym come furth, who was to strong and valiaunte for hym to matche withal.—*Udal. Luke*, c. 4.

The first day of the challenge at *base*, or running, the king won.—*Burnet. K. Edw. Journal*, vol. ii. pt. ii.

You haue not seene yong heiffers (highly kept;
Filld ful of daisies at the field, and driuen
Home to their houels, and so spritely grown
That no roome can containe them; but about,
Brce by the dams, and let their spirits out
In crassious bleating) of more iocund plight
Than my kind friends, euen crying out with sight
Of my returne so doubted.
Chapman. Homer. Odyssey, b. x.

——— Lads more like to run
The country *base*, than to commit such slaughter,
With faces fit for maskes, or rather fairer
Than those for preseruation cas'd, or shame.
Shakespeare. Cymbeline, Act v. sc. 3.

He said to their appointed *base*, [*locum capiunt*], they went:
With beating hearts th' expected sign receive;
And starting all at once, the barrier leave.
Dryden. Virgil. Æneis, b. v.

BA'SENET. Fr. "*Bassinet*, a little bowl, a small *bason*; also the scull, sleight helmet, or head-piece, worn in old times by the French men of arms," (Cotgrave.) See Basin.

Then euery man beyng of any substance prouyded himselfe a coate of whyte sylke, and garnyshed their *basenettes* with turues lyke cappes of sylke set with ouches, furnished with chaines of gold & fethers.—*Hall. Hen. VIII.* an. 31.

And ther therle and his vncle made a great assaut, and eche of them had such a stroke on the heed with stones, that their *basenettes* were clouen, and their heedes sore astonyed.—*Berners. Froissart. Cronycle*, vol. i. c. 60.

Notwithstanding at the last, the king made him put on his *basenet*, and then tooke a swerde with both his handes, and strongly with a good will strake him on the necke, and the same day hee made three other cittizens knights for his sake in the same place.—*Stow. Richard II.* an. 1381.

Therefore he would her doe away all dread;
And that of him shee mote assured stand,
He sent to her his *basenet*, as a faithful band.
Spenser. Faerie Queene, b. vi. c. 1.

BASH, *v.*
BA'SHFUL.
BA'SHFULLY.
BA'SHMENT.
BA'SHFULNESS.
} See To Abash. To abase, to cast down, to depress, humble, to degrade or humiliate, to disgrace; to have or cause feelings of humiliation, disgrace, shame, timidity.

To whom Ceballinus with a *bashed* countenance (well declaringe the vnquietnes of his minde) reported al those thinges which he had heard of his brother, requiringe him that he would declare the same immediatly vnto the king.
Brende. Quintus Curtius, fol. 156.

These folke therfore beyng very desirous to see Jesus, of whom they had heard so wonderful thinges, yet they were *bashefull*, and with shamefastnesse letted to approche vnto hym.—*Udal. John*, c. 12.

It might be either for the lacke of learnyng and good brynging up, (a great and common fault in great princes of Germany) or els for his *bashful* nature in youth, which propertie Xenophon wittely faygned to be in Cyrus at fyue yeares, iudging *bashfulnes* in youth to be a great token of uirtue in age.—*Ascham. Discourse. Of Germany.*

And as I stode in this *bashment*, I remembred your incomparable clemencie.—*Gower. Printer's Ded. to Hen. VIII.*

Are not you ashamed, and *bash* you not to broach and set abroad, in the view and face of the world, such mockeries of religion?—*Holland. Livius*, p. 320.

Here all the ornament is rev'rend black;
Here the check'd Sun his universal face
Stops *bashfully*, and will no entrance make;
As if he spy'd Night naked through the glass.
Davenant. Gondibert, b. ii. c. 6.

Sophronia she, Olindo hight the youth,
Both of one towne, both in one faith were taught,
She faire, he full of *bashfulnesse* and truth,
Lou'd much, hop'd little, and desired nought,
He durst not speake.—*Fairfax. Godfrey of Bulloigne*, b. ii.

We are all naturally endowed with a strong appetite to know, to see, to pursue truth; and with a *bashfull* abhorrency from being deceived and entangled in mistake.
Barrow, vol. i. Ser 1.

Doubtless, there are men of great parts that are guilty of downright *bashfulness*, that by a strange hesitation and reluctance to speak, murder the finest and most elegant thoughts, and render the most lively conceptions flat and heavy.—*Tatler*, No. 252.

Our orators, with the most faulty *bashfulness* seem impressed rather with an awe of their audience than with a just respect for the truths they are about to deliver; they, of all professions seem the most *bashful* who have the greatest right to glory in their commission.
Goldsmith, Essay 3.

BASI'LICK. } A vein so called; also applied, generally. Royal; kingly; superlative, (from *βασιλευς*, a king.)
BASI'LICAL. }

I will attend with patience how England will thrive, now that she is let blood in the *basilical* vein, and cur'd, as they say, of the king's evil.—*Howell*, b. iii. Let. 24.

BA'SILISK. Fr. *Basilic*; It. & Sp. *Basilisco*; Lat. *Basiliscus*; Gr. *βασιλισκος*, *βασιλευς*, so called, either because it hath on its head something white like a diadem, or because all other kinds of serpents flee from its superior strength. See *Vossius*, and the quotation from Pliny. It is also a name given to a species of ordnance, perhaps from its destructive character.

That sleth right as the *Basilicok* sleth folk by venime of his sight.—*Chaucer. The Persones Tale.*

There is not one that looketh upon his eyes, but hee dyeth presently. The like propertie hath the serpent called a *basiliske*—a white spot or starre it carrieth on the head, and setteth it out like a coronet or diadem; if he but hisse once, no other serpents dare come neere.
Holland. Plinie, b. viii. c. 21.

They could not murder thy allegiance,
Not when before those Judges brought to th' test,
Who, in the symptoms of thy ruin drest,
Pronounc'd thy sentence. *Basiliske!* whose breath
Is killing poison, and whose looks are death.
Charles Cotton. On the Lord Derby.

BA'SIN. Fr. *Bassin*; It. *Bacino*; Sp. *Bacia*, *Bacin*; Ger. *Becken*, which Wachter derives from *Bugen*, arcuare. (A. S. *Bugan*, flectere, curvare, arcuare.) Menage writes thus: *Vas*, *vasis*, *vasum*, *vacinum*, *bacinum*, *bacino*. See Basenet. It is applied to—

A vessel bowed, bellied, hollowed out; to earth—any substance, so formed or shaped by surrounding masses.

And afterward, he put watir into a *basyn*, & bigan to waische the disciplis feet.—*Wiclif. Jon*, c. 13.

After that, he poured water into a *basin*, and beganne to wash his disciples fete.—*Bible*, 1551. *Ib.*

But let us go now to that horrible swering of adjuration and conjuration, as don thise false enchantours and nigromancers in *basins* ful of water, or in a bright swerd, in a circle, or in a fire, or in a sholder bone of a shepe: I cannot seyn, but that they do cursedly and damnably ayenst Crist, and all the feith of holy chirche.
Chaucer. The Persones Tale.

He [kynge of Nauer] was an aged man, aboute threscore yere of age: and of visage his bedde was wont to be chafed with a *bason* of hote coles, to make hym swete, which oftentymes he vsed and dyd hym no hurte.
Berners. Froissart. Cronycle, vol. ii. c. 116.

To give this particular spot of ground the greater effect, they have made a very pleasing contrast; for as on one side of the walk you see this hollow *basin*, with its several little plantations lying so conveniently under the eye of a beholder; on the other side of it there appears a seeming mount, made up of trees rising one higher than another, in proportion as they approach the center.—*Spectator*, No. 477.

From step to step, with sullen sound,
The forc'd cascades indignant leap:
Now sinking till the *basin's* measur'd round;
There in a dull stagnation doom'd to sleep.
Mason. Ode to a Water Nymph.

BA'SIS. Basis, from Βαινειν, to go. See Base. That upon which we tread, stand, go; the bottom, the foundation.

Tis best (quoth he) to make these great ones shrinke,
The people loue him whom the nobles feare:
There must the rule to all disorders sinke,
Where pardons, more than punishment appeare;
For feeble is each kingdome, fraile and weake,
Vnlesse his *base* be this feare I speake.
Fairfax. Godfrey of Bulloigne, b. v.

Thy models yet are not so fram'd as we
May call them libels, and not imag'ry;
No name on any *basis*; 'tis thy skill
To strike the vice, but spare the person still.
Cartwright. To the Memory of Ben Jonson.

Or if no *basis* bear my rising name,
But the fall'n ruins of another's fame;
Then teach me, heaven! to scorn the guilty bays,
Drive from my breast that wretched lust of praise.
Pope. Temple of Fame.

This university had, in the conclusion of the last century, the honour of giving birth to a stupendous system of philosophy, erected by its disciple Newton, on the immovable *basis* of experiment and demonstration.
Porteus, vol. i. Ser. 8.

BASK. Dut. *Baeckeren in de sonne.* Apricari, captare solem, percoqui in sole, (Kilian.) Perhaps, says Skinner, from the verb to *bake*.

To warm or heat in the rays of the sun; at the fire.

As I liue by foode, I met a foole,
Who laid him downe, and *bask'd* him in the sun,
And rail'd on lady Fortune in good termes,
In good set termes, and yet a motley foole.
Shakespeare. As You Like It, Act ii. sc. 7.

Love in her sunny eyes does *basking* play,
Love walks the pleasant mazes of her hair;
Love does on both her lips for ever stray,
And sows and reaps a thousand kisses there.
Cowley. The Change.

Then lies him down the lubbar fiend,
And, stretch'd out all the chimney's length,
Basks at the fire his hairy strength.—*Milton. L'Allegro.*

Now to continue what my tale begun,
Lay madam Partlet *basking* in the sun,
Breast high in sand: her sisters in a row,
Enjoy'd the beams above, the warmth below.
Dryden. The Cock and the Fox.

The naked negro, panting at the line,
Boasts of his golden sands and palmy wine;
Basks in the glare, or stems the tepid wave,
And thanks the gods for all the good they gave.
Goldsmith. The Traveller.

BA'SKET. Lat. *Bascauda*, taken by the Romans (*Mart.* 14. 99. *Juv.* 12. 46.) from the British *Basgaud*. Junius acknowledges that if *bass*, as applied to rushes, were a British word, *basket* might be supposed to have been derived from it. *Basket* is applied to—

Any thing interwoven with rushes and osiers, or other slight material; formed to hold or contain what may be placed in it.

For I wol preche and beg, in sundry londes,
I wol not do no labour with mine hondes,
Ne make *baskettes* for to live therby,
Because I wol not beggen idelly.
Chaucer. The Pardoneres Tale, v. 12, 373.

The waiters gaue the waters sweete, and princely towels wrought,
And eke the bread in sundry guise on *baskets* fine they brought.
Phaer. Æneidos, b. i.

——— He threw out, to save life
Your British *baskets*, with a thousand dishes.
Holyday. Juvenal, Sat. 12.

Whereby it appeareth, that the priests at this time (which was about the year 240,) had every man his allowance delivered per sportulas, that is, by *baskets*; whereupon they were called fratres sportulantes, *basket-bretheren* or bretheren that lived on the *basket*: And it may be, that some understanding the words, as we now use them for an alms-*basket*, could be contented that the ministers lived in like manner at this day.—*Sir H. Spelman. On Tythes*, p. 77.

His puissant sword unto his side,
Near his undaunted heart was ty'd,
With *basket-hilt* that would hold broth,
And serve for fight and dinner both.—*Hudibras*, pt. i. c. 1

—— There was a time,
When other regions were the swains' delight,
And shepherdess Britannia's rushy vales,
Inglorious, neither trade nor labour knew,
But of rude *baskets*, homely rustic geer,
Woven of the flexile willow.—*Dyer. The Fleece*, b. ii.

BASS. (Kiss.) See Buss.

BASS, } See Basket.
Ba'ssock. }

Then you should provide a parcel of small osier twigs, (or *bassmat*,) to tie up some of the largest to blanch.
Miller. Gardening Dictionary. Art. Cichoreum.

BA'SS-RELIEF. Fr. *Bas-Relief*; It. *Basso-Rilievo*. *Bas*, low, and *relief*, from *relever*, to raise.

Low,—but raised from the surface; slightly raised.

Perhaps the only circumstance in which the modern have excelled the ancient sculptors, is the management of a single group in *basso relievo*, the art of gradually raising the group from the flat surface till it imperceptibly emerges into alto-relievo.—*Sir Joshua Reynolds*, Dis. 10.

BA'STARD, *v.* }
Ba'stard, *n.* }
Ba'stard, *adj.* }
Ba'stardize, *v.* }
Ba'stardize, *n.* }
Ba'stardly, *adj.* }
Ba'stardy. }
Ger. *Bastard*; Dut. *Bastaerd*; Fr. *Bastard*; It. and Sp. *Bastardo*. From *Base*, low, mean, disgraceful; and perhaps A. S. *Ord*, source, origin, birth. But see *Hicks*, pt. ii. p. 93; also *Menage*, *Wachter*, and *Kilian*.

A *bastard* is one begotten out of wedlock. See the quotations from Blackstone.

To *bastard* is to declare *bastard*, or base-born.

Bastard, adj. is also applied to any thing not proceeding from a legitimate source; not genuine. *Bast* is not uncommon, without the termination *ard*, in very old writers.

And of thulke blode auththe Wyllam *bastard* com,
As ge auzte her after yhure, and wan thys kynedom.
R. Gloucester, p. 295.

When he was aryued, he sent to Harald,
And said, that a *bastard* no kyndom auid hald.
R. Brunne, p. 51

And ouer this he [Sir H. Bolyngbrooke] hadde of *bast*, whuche after were made leyttymat, by dame Katheryne Swynforde, iii. sonnys.—*Fabyan. Rich. II.* an. 1380.

The Queen's Majesty will wink at it, but not stablish it by law, which is nothing else but to *bastard* our children.
Burnet. Records, vol. ii. pt. ii. b. iii. No. 2

But the cheif thing & the weighty of all that inuencion, rested in this yt they should allege *bastardy*, either in king Edward hiself, or his chidre, or both
Sir T. More. Workes, p. 38.

And so shee [Queene Anne] putting in obliuion the *bastardy* of her daughters, deliuered into king Richard's hands her true daughters, as lambes once agayne committed to the custodie of the rauenous woolfe.—*Grafton. Rich. III* an 3.

[He] after he had rid himself of his nephew by a violent death and of his *bastard* brothers by a ciuil death (hauing confirmed them with sure guard), all the days of their liues within a monastery held himself secure from all opposition.—*Raleigh. Hist. of the World*, Pref. p. x.

When thou shalt find the catalogue enroll'd
Of thy misdeeds, there shall be writ in text,
Thy *bastarding* the issues of a prince.
Ford. Love's Sacrifice, Act v. sc 1.

I should haue kin that I am, had the maidenlest starre in the firmament twinkled on my *bastardizing*.
Shakspeare. Lear, Act i. sc. 2

O Jupiter, most high, most great, and all the deathless powers,
Who—first shall dare to violate the late sworn oath of ours
So let the bowels and brains of them, and all they shall produce
Flow on the stain'd face of the earth; as now, this sacred juice
And let their wifes with *bastardize*, brand all their future race. (*Chapman. Homer. Iliad*, b. iii.

Good seed degenerates, and oft obeys
The sower's purpose, and into cockle strays:
Let the mind's thoughts be but transplanted so
Into the body, and *bastardly* they grow.
Donne. To the Countess of Bedford.

They blot my name with hateful *bastardy*,
That I so easy set from their nobility,
They my alliance utterly refuse,
Nor will a strumpet shall their name abuse
Drayton. Rosamond to K. Henry.

Not more of simony beneath black gowns,
Not more of *bastardy* in heirs to crowns.
Pope. Imit. of Donne, Sat. 2.

A *bastard* by our English laws, is one that is not only begotten, but born, out of lawful matrimony.
Blackstone. Commentaries, b. i. c. 16.

From a similar principle to which, though the forest laws are now mitigated, and by degrees grown entirely obsolete, yet from this root has sprung a *bastard* slip, known by the name of the game law, and now arrived to and wantoning in its highest rigour.—*Id. Ib.* b. iv. c. 33.

But upon the king's divorce from Ann Boleyn, this statute was, with regard to the settlement of the crown, repealed by statute 28 Henry VIII. c. 7, wherein the Lady Elizabeth is also, as well as the Lady Mary, *bastardized*, and the crown settled on the king's children by Queen Jane Seymour, and his future wives.—*Id. Ib.* b. i. c. 3.

BASTE, } Sw. *Basa*, to cut, to strike; whence Ihre thinks the English *Baste*; Fr. *Bastonner*; It. *Bastonare*; Fr. *Bastonnade*; Sp. *Bastonada*, It. *Bastonato*.
Bastina'de, *v.* }
Bastina'de, *n.* }
Bastina'do, *v* }
Bastina'do, *n.* }

Bastonner, to strike, beat, bang, bethwack, (with a cudgel.) Cotgrave.

If any man disclose their secrets, especially in time of warre, he receiueth an hundred blowes on the backe with a *bastinado* layd on by a tall fellow.
Hackluyt. Voyages, vol. i. p. 55.

But so it was that he [John Davies] being a high-spirited young man, did, upon some little provocation or punctilio, *bastinado* Richard Martin (afterwards Recorder of London) in the common hall of the Middle Temple, while he was at dinner.—*Wood. Athenæ Oxon.*

—— Who hath this wonder wrought?
The late tane *bastinado*. So I thought.
What severall ways men to their calling have;
The bodie's stripes, I see, the soule may save.
Jonson. Epigram on a Reformed Gamester.

He giues the *bastinado*, with his tongue
Our eares are cudgel'd, not a word of his
But buffets better than a fist of France.
Shakespeare. King John, Act iii. sc. 1.

Tir'd with dispute, and speaking Latin,
As well as *basting* and bear-baiting,
And desperate of any course,
To free himself by wit or force.—*Hudibras*, pt. ii. c. 1.

A waiting-man to travelling nobles chose,
He his own laws would saucily impose,
Till *bastinadoed* back, again he went
To learn those manners he to teach was sent.
Dryden. Absalom & Achitophel.

In Turkey, says Montesquieu, where little regard is shewn to the lives or fortunes of the subject, all causes are quickly decided: the basha, on a summary hearing, orders which party he pleases to be *bastinadoed*, and then sends them about their business.—*Blackstone. Com.* b. iii. c. 26.

BASTE, *v.* To *baste* meat, Skinner believes, is the same *baste*—to strike; because formerly it was the custom to rub the meat with a stick covered with fat; though now the liquid is dropped upon the meat from a distance. North seems to intend—

To give a taste or savour.

For in their onelye railing standeth all their reuell, with onelye raylynge is all their roste meate *basted*, and all their potte seasoned.—*Sir T. More. Workes*, p. 866.

Many a gossip's cup in my time have I tasted,
And many a broche and spyt have I both turned and *basted*.
Gammer Gurton's Needle, Act i. sc. 1.

—— But say sir, is it dinner time?
S. Dro. No sir, I thinke the meat wants that I haue.
Ant. In good time sir; what's that?
S. Dro. Basting.
Ant. Well sir, then 'twill be drie.
S. Dro. If it be sir, I pray you eat none of it.
Ant Your reason!
S. Dro. Lest it make you chollericke, and purchase me another drie *basting*.
Shakespeare. Comedy of Errors, Act ii. sc. 2.

He [Phocion] gave every one of them a piece of money to *baste* them with.—*North. Plutarch*, p. 630.

These, all bound together in one chain, almost dead with famine, and wasted with torments, having had their naked bodies *basted* or dropped over with burning bacon; Raleigh also, to his great reputation, deliver'd from their captivity.
Oldys. Life of Sir Walter Raleigh.

Brown and L'Estrange will surely charm whome'er
The frothy pertness strikes of weak small-beer.
Who steeps the calf's fat loin in greasy sauce,
Will hardly loathe the praise that *bastes* an ass.
Armstrong. On Taste.

BASTE, *v.* To sew or stitch together slightly, (Kilian.) To unite by slight contexture.

For out of toune me list to gone
The soune of bridles for to here,
That on the buskes singen clere
That in the swete season that lefe is
With a threde *basting* my sleuis.—*Chaucer. Rom. of R.*

And on her legs she painted buskins wore,
Basted with bends of gold on every side.
And mailes betweene, and laced close afore.
Spenser. Faerie Queene, b. v. c. 5.

Bene. Nay mocke not, mocke not; the body of your discourse is sometimes guarded with fragments, and the guards are but slightly *basted* on neither.
Shakespeare. Much Ado About Nothing, Act i. sc. 1.

—— Shall the proud lord
That *bastes* his arrogance with his owne seame,
And neuer suffers matter of the world
Enter his thoughts; saue such as do reuolue
And ruminate himself. Shall he be worshipt,
Of that we hold an idol, more then hee.
Id. Troyl. & Cress. Act ii. sc. 3.

BA'STILLE, or } Fr. *Bastille*, *Bastion*; Sp. *Bastide*. From the Fr. *Bastir*, to build; (q. d.) *ædificium bellicum*. But whence *Bastir*? Perhaps, says Skinner, from the Gr. and Lat. *Basis*; (q. d.) *Basitare*, i.e. to raise upon a *basis* or foundation.
Ba'stile.
Ba'stion.
Ba'stillion.

A fortress or fortification; a fortress or castle furnished with towers, donion, and ditches: (in Paris, la *Bastille* is as our Tower, the chief prison of the kingdom.) Cotgrave.

And so they landed lytell and lytell, and all their horses and baggage, and so lodged in Calays and there about, in *bastylles* that they made dayly.
Berners. Froissart. Cronycle, vol. i. c. 329.

He [the Emperour] desired the Pope that such *bastilions* and fortes of fence as were made about Mirandula when it was besieged, might either be delivered to his owne handes, or els defaced, that the Frenchmen might not haue them
Ascham. Discourse of Germany

On the next day in the morning, the Frenchmenne altogether issued out of the towne, & wanne the *bastels* of Saint Low by assault, & set it on fire.—*Stowe. Hen. VI.* an. 1429

Our soldiers rose at the call of their captaines, and removed their munitions far from the wall, providing to fight more close and short along the high *bastions*, or countermures, which now that they were finished overtopped the walls.—*Holland. Ammianus*, p. 102.

Nova Palma a late fortress of the Venetian, is built according to the exact rules of the most modern enginry, being of a round form, with nine *bastions*, and a street level to every *bastion*.—*Howell*, b. i. Let. 42.

Tame flocks ascend the breach without a wound,
Or crop the *bastion*, now a fruitful ground.
While shepherds sleep, along the rampard laid,
Or pipe beneath the formidable shade.
Tickel. On the Prospect of Peace

Nowe was there vpon the promontorie, whyche is neaynste Salamyne, on the coste of Megare, a *bastillion* which certayne souldyours Athenyas did kepe, and in the sea benethe them thre galleys.—*Nicholas. Thucydides*, p. 69.

—— The *Bastille*,
Ye horrid tow'rs, th' abode of broken hearts,
Ye dungeons and ye cages of despair,
That monarchs have supplied from age to age
With music such as suits their sov'reign ears—
The sighs and groans of miserable men!
There's not an English heart that would not leap
To hear that ye were fall'n at last to know
That ev'n our enemies, so oft employ'd
In forging chains for us, themselves were free.
Cowper. Task, b. v.

—— Though many a *bastion* jut
Forth from the ramparts' elevated mound,
Vain the poor providence of human art,
And mortal strength how vain!
Smart. On the Power of the Supreme Being.

The very man who in his bed would have trembled at the aspect of a doctor, shall go with intrepidity to attack a *bastion*, or deliberately noose himself up in his garters.
Goldsmith. Citizen of the World.

BAT, *v.* }
Bat, *n.* }
Ba'tlet. }
Ba'ton. }
Ba'tter. }
Bat, *batt*, A. S. *Beatan*, to beat; Fr. *Bâton*. Though the verb is not common in *writing*, it is in speech, particularly among cricketers—at Westminster and Eton; as, he *bats* well, he is a good *batter*, &c.

That which *beats*, strikes, hits, batters. A staff, a truncheon.

So Judas oon of the twelve cam, and with him a greet cumpany with swerdis and *battis* sent fro the princis of the prestis and fro the eldre men of the puple.
Wiclif. Matthew, c. 26.

This was clepyd of the comon people the parlyamēt of *battes*: the cause was, for proclamacyons were made, yt men shuld leue theyr swerdes and other wepeyns in theyr innys, the people toke great *battes* and stauyes in theyr neckes, and so followed theyr lordes and maysters vnto the parlyament.—*Fabyan. Henry VI.* an. 1426.

The grounde [of the silke] was white ingrailed, inbowed and *batoned* with riche clothes of silkes knitte, and fret with cuttes and braides and sunderey newe castes
Hall. Henry VIII. an. 12.

Here were we first *yhatred* with the dartes
Of our owne feers from the hye temples top.
Surrey. Virgile. Æneis, b. ii.

Estsoones the ape himselfe gan to vpreare,
And on his shoulders high his *bat* to beare,
As if good seruice he were fit to doe.
Spenser. Mother Hebberds Tale.

And I remember the kissing of her *batlet*, and the cowes dugs that her prettie chopt hands had milk'd
Shakespeare. As You Like It, Act iii. sc. 4.

The second Birthwort is taken to be the male, and hath a root as thicke as a good *baston* or staffe, growing longwise to the length of foure fingers.—*Holland. Plinie*, b. xxv. c. 8.

Vpon the third day, they joined and encountered in battelwise, and practised to fight with blunt wasters and *bastons*; yea, and launced one at another darts and javelens, rounded at the point end with bals, in maner of foiles.
Holland. Livius, p. 624.

BAT. } Skinner says, either from the
BA'TTISH. } A. S. *Bat*, a boat, because with its
BA'TTY. } wings expanded it resembles a *boat* impelled by oars; or the Arab. *Baphus*, the Arab. name of the same bird. G. Douglas calls it *bak*; and Dr. Jamieson says, the modern name in Scotland is *Backie bird*. See RERE-MOUSE.

There be diuers kinds of beasts, as namely blacke lyons in great abundance, and apes also, and monkies, and *battes* as bigge as our douce.—*Hackluyt. Voyages*, vol. ii. p. 55.

What the eye of a *bat* is to the sun, the same is all human understanding to God-wards.—*Howell*, b. ii. Let. 2.

Yet could his *bat-ey'd* legions easily see
In this dark chaos, they the seed of night.
P. Fletcher. Purple Island, c. 12.

And from each other looke those leade them thus,
Til ore their browes, death-counterfeiting sleepe
With leaden legs, and *battie wings* doth creepe.
Shakespeare. Midsummer Night's Dreame, Act iii. sc. 3.

'Twas night when ent'ring Erisichthon's room,
Dissolv'd in sleep, and thoughtless of his doom,
She clasp'd his limbs, by impious labour tir'd,
With *battish* wings, but her whole self inspir'd.
Vernon. Ovid. Metamorphoses, b. viii.

Far different there from all that charm'd before,
The various terrors of that horrid shore;
Those matted woods where birds forget to sing,
But silent *bats* in drowsy clusters cling.
Goldsmith. The Deserted Village.

The birds of passage would in a dark night immediately make for a light-house, and destroy themselves by flying with violence against it, as is well known to *batfowlers*.
Daines Barrington, Ess. 4.

BATCH. The past part. of *Bakan*, to bake.
A *batch* of bread is the bread *baked* at the same time, (Tooke.)
Any entire quantity.

Ye see a lytle leauen sowreth the whole *batche*, wherwith it is myngled, castyng by lytle the sournes of itself, throughout the whole dowe, whiche before was swete.
Udal. Gal. c. 5.

Pat. Heere comes Thersites.
Achil. How now, thou core of enuy?
Thou crusty *batch* of nature, what 's the news?
Shakespeare. Troil. & Cres. Act v. sc. 1.

Luke. What are they?
Hold. A whole *batch*, sir,
Almost of the same leaven.
Massinger. The City Madam, Act iv. sc. 1.

BATE, n. } *Bate*, as in de-*bate*, Skinner thinks
BA'TABLE. } is from the A. S. *Beatan*, to beat, to strike. More generally—
To fight, to strive, to struggle, to contend, to contest.

Batable ground, *terra pugnabilis*, from the Fr. *Battre*, pugnare, (Skinner.) Also called *debatable* ground.

——— The powere
Of them that bene the worldes guides,
With good counsell on all sides,
Ben kept vpright in suche a wise,
That *bate* breke nought thassise
Of loue, which is all the chiefe
To kepe a reigne out of mischiefe.—*Gower. Con. A. Prol.*

Naked, as from the wombe we came, if we depart,
What toyle to seeke that we must leue? what bote to vex the hart?
What lyef leade testey men, they that consume their daves
In inwarde freets, untemper'd *bales*, at stryef with sum alwaies. *Surrey. Eccles.* c. 4.

They, doynge accordyng to his exhortatyon, lefte betwene bothe companies a great quantite of grounde, whiche at this daye we call *batable*.—*Elyot. Governour*, b. iii. c. 4.

Among which fooles (mark Baldwine) I am one,
That would not stay myselfe in mine estate.
I thought to rule but to obay to none,
And therefore fell I with my king at *bate*.
Mirror for Magistrates, p. 347.

He weares his boot very smooth, like vnto the signe of the legge. and breedes no *bate* with telling of discreete stories
Shakespeare. 2 Part Hen. IV. Act ii. sc. 4.

These appear unto us like unto the *batable* ground lying betwixt England and Scotland, (whilest as yet two distinct kingdomes) in so dubious a posture it is hard to say to which side they do belong.—*Fuller. General Worthies*, c. 12.

BATE, *v.* } See ABATE. A. S. *Beatan*, to
BA'TELESS. } beat; to beat down, (Skinner.)
BA'TEMENT. } To *beat* or press down; to
BA'TING, *n.* } lower, to depress, to lessen, to diminish in quantity or number; to sink or cause to sink, to deduct or take away from, to shorten, by *beating* or pressing into a smaller space or compass.

I am Thomas gour hope, to whom ge crie & grete,
Martir of Canterbire, gour bale salle I *bete*.
R. Brunne, p. 148.

And as the hooded hauke, which heares the partrick spring,
Who though she feele hir self fast tied, yet beats hir *bating* wing. *Gascoigne. An Absent Dame.*

I'de rather then the worth of thrice the summe,
Had sent to me first, but for my mindes sake
I'de such a courage to do him good. But now returne,
And with their faint reply, this answer ioyne;
Who *bates* mine honor, shall not know my coyne.
Shakespeare. Timon of Athens, Act iii. sc. 3.

——— Yet I argue not
Against heaven's hand or will, nor *bate* a jot,
Of heart or hope; but still bear up and steer
Right onward. *Milton*, Son. 22.

Haply that name of chaste unhapp'ly set
This *bateless* edge on his keen appetite;
When Collatine unwisely did not let
To praise the clear unmatched red and white
Which triumphed in that sky of his delight.
Shakespeare. The Rape of Lucrece.

He made no more adoe but caused the mony to be paid presently: but the merchant being a man of some conscience, and thinking indeed the price too high, gave two of them back againe unto Iamentas. whereat being ill apaid, I beshrew you, (qd. he) for this *bating* of the mony hath much empaired the worth of the stone.
Holland. Plinie, b. xxxvii. c. 1.

Ah, lest some thorn should pierce thy tender foot,
Or thou should'st fall in flying my pursuit!
To sharp uneven ways thy steps decline:
Abate thy speed, and I will *bate* of mine
Dryden. Ovid. Metam. b. i.

The king [of France] took all occasions to mortify him, [prince of Conde] which the ministers knew well, and seconded him in it, so that *bating* the outward respect due to his birth, they treated him very hardly in all his pretensions.—*Bp. Burnet. Own Time*, an. 1677.

To *abate*, is to waste a piece of stuff; instead of asking how much was cut off, carpenters ask what *batement* that piece of stuff had.—*Moxon. Mechanical Exercises.*

But I hate disputes—and (therefore *bating* religious points on such as touch society) I would also subscribe to any thing which does not choak me in the first passage, rather than be drawn into one.
Sterne. Tristram Shandy, vol. v. c. 11.

BATHE. } A. S. *Bathian*; Dut. and Ger.
BATH. } *Baden*; Sw. *Bada*.
BA'THER. } To wet, to wash, to soke in
BA'THING. } water or other liquid or fluid; to cover, steep, immerse or overwhelm as in a *bath*.

Bathulf his sone aftur hym kyng was twentí ger.
He bigan the toun of *Bathe*, and tho hote *bathes* ther
In the veynes of the water, as yt doth vp walle.
R. Gloucester, p. 28

The sleer of himself yet saw I there,
His herte-blood hath *bathed* all his here.
Chaucer. The Knightes Tale, v. 2069

His herte *bathed* in a *bath* of blisse,
A thousand time a-row he gan hire kisse.
Id. The Wif of Bathes Tale, v. 6646.

Faire in the sond, to *bath* hire merily,
Lith Pertelote, and all hire susters by,
Agein the sonne and Chaunteclere so free
Sang merier than the mermaid in the see.
Id. The Nonnes Preestes Tale, v. 15,273

The *bathes* weren than araied
With herbes tempred and assaied,
And Iason was vnarmed soone.—*Gower. Con A.* b. v

On Fryday at diner serued the kyng all suche as were appointed by his highnes to be knightes of ye *bath*, whiche after dyner were brought to their chambers, and that night were *bathed* and shreuen accordyng to the old vsage of England.—*Hall. Hen. VIII.* an. 25.

God commaunded sundrie *bathinges*, and washinges yet vnto them, that most precisely vsed the same, Christe saiue. vvoe be unto you ye scribes and Pharisees.
Bp. Jewel. Defence of the Apologie, p 66.

And therefore virgins, giue the stranger food,
And wine; and see ye *bath* him in the flood,
Neare to some shore, to shelter most exelin'd;
To cold *bath-bathers* hurtfull is the wind.
Chapman. Homer. Odysses, b. vi.

——— 'Tis but the lees
And settlings of a melancholy blood:
But this will cure all straight; one sip of this
Will *bathe* the drooping spirits in delight,
Beyond the bliss of dreams. *Milton. Comus.*

She rear'd her arm, and with her sceptre struck
The yawning cliff from its disparted height
Adown the mount the gushing torrent ran,
And cheer'd the vallies: there the heavenly mother
Bath'd, mighty king, thy tender limbs.
Prior. First Hymn of Callimachus

He [king James II.] went and visited the queen at the *bath*, where he staid only a few days, two or three at most and she continued on in her course of *bathing*.
Burnet. Own Time, an. 1687.

Each lip a ruby, parting, shows
The precious pearl in even rows.
And all the Loves and Graces sleek
Bathe in the dimples of her cheek.
Lloyd. A Familiar Letter of Rhymes.

Adjoining, are two other little *bathing-rooms* fitted up in an elegant rather than costly manner: annexed to this, is a warm *bath* of extraordinary workmanship, wherein one may swim, and have a prospect, at the same time, of the sea.
Melmoth. Pliny, b. ii. Let. 17.

BA'TTAIL. *v.* } Fr. *Bataille*; It. *Battaglia*,
BA'TTAIL, *n.* } Sp. *Batalla*. From the A. S.
BA'TTAILANT. } *Beatan*; to beat, strike, fight.
BA'TTAILOUS. } See BATTLE.
BATTA'LION. } To *Battail*—to prepare for or against battle; to arm; to fortify; to secure; to defend with fortifications. See EMBATTAIL.
Battalion—A division of an army or *armed* force.

For tho heo come to *batail*, heo turnede a geyn him echon:
Heo nuste wich were here frend, ne wych were here fon.
R. Gloucester, p. 72.

He sauh Sir Edward ride, *batailed* him ageyn,
Gloucestre the tother side, than wist the erle certeyn,
His side suld doun falle. *R. Brunne*, p. 221.

Sir Edward also sone ther gile gan he knowe,
Dight him to *bataile* bone, his trumpes did he blowe.
Id. p. 294.

Lest any time it were assailed,
Ful wel about it was *batailed*
And round enuiron eke were set
Full many a rich and fair touret.—*Chaucer. Rom. of the R.*

And eke of the senate, haue wilned to gone distroyen me whom they haue seen alway *batailen* and defenden good men.—*Id. Boecius*, b. i.

The noble Cesar Julius
Whiche tho was kynge of Rome londe
With great *battaile*, and stronge honde
All Grece, Perse, and Chaldee
Wan, and put vnder.—*Gower. Con. A. Prol.*

One saith hir father was a Paliant,
Which in his time was a geant,
A cruell man, a *batayllous*.—*Gower. Con. A.* b. v.

Cenus with a great force brake vppon the left *battaile*.
Brende. Quintus Curtius, fol. 248.

Soone after this, I saw an elephant,
Adorn'd with bells and bosses gorgeouslie,
That on his backe did beare (as *battelant*)
A golden towre, which shone exceedinglie.
Spenser. Visions of the World's Vanitie.

Which when the wakefull elfe perceiued, straight way
He started vp, and did himselfe prepare,
In sun bright armes, and *battalious* array
For with that Pagan proude he combat will that day.
Id. Faerie Queene, b. i. c. 5.

——— He through the armed files
Darts his experienc't eye, and soon traverse
The whole *battalion* views, their order due,
Their visages and stature as of gods.
Milton. Paradise Lost, b i.

We find by a sad experience that few questions are well stated, and when they are, they are not consented to and when they are agreed on by both sides that they are well stated, it is nothing else but a drawing up the armies in *battaile* with great skill and discipline; the next thing they do is, they thrust their swords into one another's sides.
Bp. Taylor, vol. iii. Ser 6.

See, with what outrage from the frosty north,
The early valiant Swede draws forth his wings
In *battalions* array, while Volga's stream
Sends opposite, in shaggy armour clad,
Her bowmen. *J. Philips. Blenheim.*

There were letters of the 17th from Ghent, which give an account, that the enemy had formed a design to surprise two *battalions* of the allies which lay at Alost; but those *battalions* received advice of their march, and retired to Dendermond.—*Tatler*, No. 1.

Two rival armies all the plain o'erspread,
Each in *battalia* rang'd, and shining arms array'd:
With eager eyes beholding both from far
Namur, the prize and mistress of the war.
Congreve. To the King, on the taking of Namur

Near and more near descends the dreadful shade,
And now in *battalious* array display'd,
On sounding wings, and screaming in their ire,
The cranes rush onward, and the fight require.
Beattie. Pygmæo-Gerano-Machia.

BA'TTEL, *v.*
BA'TTEL, *n.*
BA'TTEL, *adj.*
BA'TTABLE.
BA'TTLER.
BA'TTLE.
BA'TTLING, *n.*

See to BAIT. *Battel*, (a term at Eaton for the small portion of food, which in addition to the college allowance, the collegers receive from their dames,) is *bat*-del. *Bat-ful* (a favourite term of Drayton,) is a similar compound of the two participles *bat* and *full*, (*Tooke*, ii. 123.) *Battler* is not an uncommon word in Wood's *Athenæ*.

Upon this noun *Battel*, the verb appears to have been formed; and to be applied, consequentially—

To fatten, to fertilize; to render fruitful or productive; because abounding in *baites*, *bites*, or *bits*.

This is the grayne of mustard sede whiche whan it was so fine and so litle that the vnlearned sort of English mé could scarce possibly fele or see it, ye of your exceding charitie & zele towardes your countrey folkes, did in such wise helpe to sowe in the feld of Englande, and did so cherishe with the fatte *battering* yearth of the paraphrase, that where before it was in the lyes of the vnlettered, the least of all sedes, it is now shot vp and growé muche larger in bredth, thé any other herbe of yᵉ feld.—*Udal. Luke*, Pref.

The best aduizement was, of bad, to let her
Keepe out her fill, without encomberment,
For, scrept (they said) would make her *battill* better.
Spenser. Faerie Queene, b. vi. c. 8.

For in the church of God, sometimes it commeth to passe, as in euer *battle* grounds, the fertile disposition whereof is good, yet because it exceedeth due proportion, it bringeth forth abundantly, through too much rankenesse, things lesse profitable.—*Hooker. Eccles. Pol.* b. v. § 3.

For well known it is, that they be loving to their children and husbands: and this their naturall affection, is like unto a fertile head or *battell* soil, capable of amity, not unapt for perswasion, nor destitute of the graces.
Holland. Plutarch, p. 943.

He saith moreover, that the sowing of some graine is as good as dunging to the ground: for these be his very words. The fruit steadie of the earth is a *batting* to the earth, and namely, lupines, beanes, and vetches, for they mucke the lands.—*Id. Plinie*, b. xvii. c. 9.

Massinissa made many inward parts of Barbarie and Numidia in Africk (before his time incult and horrid) fruitful and *battable* by this means.—*Burton. Anat. of Mel.* p. 57.

Thomas Sorrocold, or Sorocold was born in Lancashire, became a *battler* or student of Brazen-nose Coll. an. 1578, aged 17 years or thereabouts.—*Wood. Athenæ Oxon.*

Witness the fair pasture nigh Haddon (belonging to the Earl of Rutland) so incredibly *batting* of cattel that one proffered to surround it with shillings to purchase it, which because to be set side ways (not edge ways) were refused.
Fuller. Worthies. Derbyshire.

The *batful* pastures fenc'd, and most with quick-set mound,
The sundry sorts of soil, diversity of ground.
Drayton. Poly-Olbion, s. 3.

Whereas the lowly vale, as earthly, like itself,
Doth never further look than how to purchase pelf.
And of their *batful* sites, the vales that boast them thus,
Ne'er had been what they are, had it not been for us.
Id. Ib s. 7.

Manure the *batful* March, until they be imbrac'd
In Sabrin's soveraign arms. *Id. Ib.*

The fertile land of *bateful* Brytannie.
Stowe. The Romanes.

BA'TTEN. This word seems to have succeeded, and to have supplanted, the verb to *battel:* and to be from the same A. S. verb *Batan*, to bite, to feed, and, consequentially—

To fatten, or become fat; roll or wallow in fatness or full feeding; to swell, or belly out.

Corio. Follow your function, go, and *batten* on colde *bits*.
Shakespeare. Coriolanus.

Itho. Why, master, will you poison her with a mess of rice
Porridge? that will preserve life, and make her round and plump,
And *batten* more than you are aware.
Marlow. The Jew of Malta, Act iii.

Skel. A man may *batten* there in a week only, with hot loaves and butter, and a lusty cup of muscadine and sugar at breakfast, though he make never a meal all the month after.—*Ford. Perkin Warbeck*, Act iv. sc. 2.

Some wallowing in the grass, there lie awhile to *batten*;
Some sent away to kill; some thither brought to fatten.
Drayton. Poly-Olbion, s. 18.

The meadows here, with *battening* ooze enrich'd,
Give spirit to the grass. *J. Philips. Cider*, b. i

While paddling ducks the standing lake desire,
Or *battening* hogs roll in the stinking mire
Gay. The Shep. Week.

While ardent Sirius shoots a thirsty ray,
And autumn yet withholds retreating day,
They range at large, and gambol through the stream,
Frisk on the beach, or *batten* in the beam.
Brooke. Universal Beauty, b. vi.

Go then: the moan of woe demands thine aid:
Pride's license'd outrage claims thy slumbering ire,
Pale genius roams the bleak neglected shade,
And *battening* avarice mocks the tuneless lyre.
Beattie. The Judgement of Paris.

BA'TTER, *v.*
BA'TTER, *n.*
BA'TTERER.
BA'TTERY.

Fr. *Battre*; It. *Battere*; Ger. *Batten*; from the A. S. *Beatan*, to beat.

To *beat* or knock against, to strike, to bruise;—to wear out with hard usage.

Batter—Milk and flour, or other similar ingredients, *batter'd* or *beaten* together.

Than stondeth the sinne of contumelie or strif and cheste, and *batereth* and forgeth by villans reprevinges.
Chaucer. The Persones Tale.

The Frenchemen learnyng wit by this great perill, left their scalynge, and deuised dayly, howe to *batter* and breake the walles & fortifications.—*Hall. Hen. VI.* an. 38.

Well on (as yet) our *battred* barke did passe,
And brought the rest within a myle of lande,
Then thought I sure now neede not I to passe,
For I can swymme and so escape this sande.
Gascoigne. Hearbes.

He called the inhabitauntes and men of warre together declaryng their great necessitie, and sayd the *battery* of the walles discourages vs not, but the greate necessitie of victalles.—*Hall. Hen. VIII.* an. 13.

Moreover, take but three sextares or quarts of it being steeped, and it will yeeld a measure called modius of thicke grewell or *batter* called in Latin puls.
Holland. Plinie, b. xviii. c. 7.

For now were the walls beaten with the rams, and many parts thereof shaken and *battered:* and at one place above the rest, by continual *batterie* there was such a breach, as the towne lay open and naked to the enemie.
Id. Livius, p. 397.

"Bring me," saith he, "the harness that I wore
At Teuxbury, which from that day no more
Hath felt the *battries* of a ciuill strife,
Nor stood betweene destruction and my life."
Sir J. Beaumont. Bosworth Field.

Nor are these masters such *batterers*, or demolishers, of stately and elegant buildings.
Taylor Artif. Handsomeness, p. 185.

Hereupon the lord deputy resolved to besiege the fort by land, while the admiral should *batter* it by sea.
Oldys. Life of Ralegh, p 15

Those resolutions are as insufficient to fortify them against the new incursion of tempting objects, as a wall of glass to resist the *battery* of cannon, for there is no permanent overruling principle in the heart, that makes the resolution stedfast against sin.—*Bates. Ser. Sure Trial of Uprightness.*

The levee swarms, as if, in golden pomp,
Were character'd on every statesman's door,
Batter'd and bankrupt fortunes mended here.
Cowper. Task, b i.

Whoever knew an honest brute,
At law his neighbour prosecute,
Bring action for assault and *battery*,
Or friends beguile with lies and flattery?
Goldsmith. The Logicians Refuted

BA'TTLE, *v.*
BA'TTLE, *n.*
BA'TTLEMENT.
BA'TTLEMENTED.
BA'TTLING, *n.*

See BATTAIL.

To fight, also to prepare for fight; to put in a state of defence; to fortify, to strengthen, to secure.

Battle, or *Battaile*, (qv.) appears to have been applied to a particular division of the army; the mid or main body, as distinguished from Van and Rere.

For he that fightith in a *battel* schal not be crowned but he fighte lawfulli.—*Wiclif. Tyme.* c. 2.

If houses strongly built,
and towers *battled* hie,
By force of blast be ouerthrowne
When Æols impes doe flie.
Turbervile. Pyndara's Answer

But yet that his worke should lõg indure all tempestes and stormes, he addeth a *batelment* and weatherstone to auoyde and shote of the rayne, for feare it should soke in and make his buildyng decay.—*Frith. Worker*, p. 85.

And he is bred out of that bloodie straine,
That haunted vs in our familiar pathes.
Witnesse our too much memorable shame,
When Cressy *battell* fatally was strucke,
And all our princes captiu'd, by the hand
Of that black name, Edward, black prince of Wales
Shakespeare. Hen. V. Act ii. sc 4

Neither had it been so dishonourable unto him, when he came to joyn with Darius hand to hand, if he had been massacred among a number of great horses, with the swordes, glaives, and *battel-axes* of the Persians fighting for the empire.—*Holland Plutarch*, p 1046.

And as for Colotes, he resembleth for all the world young children who newly begin to learn their A B. C. for being used to pronounce and name the letters which they see engraven on their own *battlements*, when they find them written elsewhere, they stick at them, and are much troubled.
Id. Ib. p 916

———Yet leader seem'd
Each warriour single as in chief, expert
When to advance, or stand, or turn the sway
Of *battel*; open when, and when to close
The ridges of grim warr.—*Milton. Paradise Lost*, b vi

———In Ausonian land
Men call'd him Mulciber, and how he fell
From heav'n they fabl'd, thrown by angry Jove
Sheer o're the crystal *battlements*. *Id. Ib.* b. i

So broad [the wall of Babylon] that six chariots could well drive together at the top, and so *battlemented* that they could not fall.—*Sir T Herbert. Travels*, p 228.

Does he delight to hear bold seraphs tell
How Michael *battl'd*, and the dragon fell.
Or mix'd with milder cherubim, to glow
In hymns of love, not ill essay'd below.
Tickell. To the Earl of Warwick

These with discerning hand thou knew'st to range,
(Young as thou wast) and in the well fram'd models,
Thou show'st where towers or *battlements* should rise,
Where gates should open, or where walls should compass
Prior. Second Hymn of Callimachus

He is, answered he, a character you have not yet perhaps observ'd. You have heard of *battle*-painters, have mentioned *battle*-poets; but this is a *battle*-critick.
Tatler, No. 65.

Then, wide as air, the livid fury spread,
And high her head above the stormy clouds,
She blaz'd in omens, swell'd the groaning winds
With wild surmises, *battlings*, sounds of war.
Thomson. Liberty, pt. iv.

Such virtue Clelia, Cocles, Manlius rous'd:
Such were the Fabii, Decii; so inspir'd,
The Scipios *battled*, and the Gracchi spoke:
So rose the Roman state.—*Dyer. The Ruins of Rome.*

What constitutes a state?
Not high rais'd *battlements* or labor'd mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crown'd.
Sir W. Jones. An Ode in Imitation of Alcæus.

BATTO'LOGIZE. } Προσευχομενοι δε μη
BATTO'LOGIST. } βαττολογησητε. But
BATTO'LOGY. } when ye pray, use not *vain repetitions*, (*Matt.* vi. 7.) The Greek, says Dr. Hammond, is literally, *to do as Battus did.* He adds from Suidas; *battologie* is—multiplying of words. The word itself is taken from one *Battus*, who made long hymns consisting of many lines, full of tautologies. Hesychius explains it—
Empty, idle, unseasonable discourse.

After the eastern mode, they wagged their bodies, bowing their heads, and *battologizing* the name Allough Whoddaw and Mahumet very often.—*Sir T. Herbert. Travels*, p. 191.

Should a truly dull *battologist*, that is of Ausonius's character, *quam pauca, quam diu loquuntur Attici?* that an hour by the glass speaketh nothing; should such a one, I say, and a deserving eminent preacher change sermons; people would not only come thicker, but return satisfied.
Whitlock. Manners of the English, p. 269.

I cannot see how he will escape that heathenish *battology* of multiplying words, which Christ himself that has the putting up of our prayers, told us would not be acceptable in heaven.—*Milton. Animad. upon the Remonstrants, &c.*

If this latter clause should be in the preter tense too, hath chosen, (as the king and his mistaken counsel object) it would be a mere surplusage or *battology*.
Prynne. Treachery & Disloyalty, pt. ii. p. 67.

BAUBE'E. As this coin bore the bust of James VI. when young, some have imagined that it received its designation, as exhibiting the figure of a *baby*. But the name, as well as the coin, Dr. Jamieson adds, existed before his reign. Pinkerton, however, with whose derivation Dr. Jamieson declares himself satisfied, ascribes the first use of the word to a copper coin struck in the reign of James VI. He derives it from *bas-billon*, the worst kind of *billon*. (*On Medals*, vol. ii. p. 109.)

And as to her false accusation of spoil, we did remit us to the conscience of Mr. Robert Richeson, master of the coining house, who from our hands received silver, gold, and mettal, as well coined as un-coined, so that with us there did not remain the value of a *bawbee*, or farthing.
Knox. Hist. of Reformation of Scotland, p. 161.

BA'VIN. *Baven*; the smaller trees, whose sole use is for the fire (Skinner);—perhaps, Dut. *Bauwen*; Ger. *Bauen*, ædificare, to build; because it is made of—
The fragments of trees cut for buildings.

But that which better is for you, and more deliteth me,
To saue you from the sodeyne wast, vain cinderlike to be,
Which lasting better likes in love, as you your semble ply,
Then doth the *baven* blase, that flames and fletteth by and by
Incertaine Auctors. The Answere.

He caused to be gathered out of all the villages thereby many firebrands; then tooke he certaine *bavens* or small faggots of brush wood, dry sticks, and such like trash, and tyed them fast to the hornes of the oxen.
Holland. Livius, p 442.

'Twixt these the underwoody acres
Look'd just like *bavins* at a baker's,
To heat the oven mouth most ready,
Which seem'd to gape for heat already.
Charles Cotton. A Burlesque upon the Great Frost.

BA'WBLE. } Fr. *Babioles*; It. *Babbole*, *Bu-*
BA'WBLING. } *vole*. Skinner suggests that it may be from *babe*; It. *Babolo* (a dim. of his own formation), an infant; q.d. an infant's, a child's plaything. Spelman (*voce baubella*) from *beau* and *belle*.
Any light, pretty, shewy, trifle or toy.

And hapneth that the kynges foole
Sat by the fire upon a stole,
As he that with his *bable* plaide,
But yet he herde all that thei saide,
And thereof took thei no hede.—*Gower. Con. A.* b. vii.

——— A kinde of conquest
Cæsar made here, but made not here his bragge
Of came and saw, and ouer-came: with shame
(The first that euer touch'd him) he was carried
From off our coast, twice-beaten: and his shipping
(Poor ignorant *baubles*) on our terrible seas
Like egge-shels mou'd vpon their surges, crack'd
As easily 'gainst our rockes.
Shakespeare. Cymbeline, Act iii. sc. 1.

When a man begins truly to fear God, and is in the agonies of mortification, all these new-nothings and curiosities will lye neglected by, as *baubles* do by children when they are deadly sick.—*Bp. Taylor*, vol. iii. Ser. 3.

Du. That face of his I do remember well,
Yet when I saw it last, it was besmear'd
As blacke as Vulcan, in the smoake of warre:
A *bawbling* vessell was the captaine of,
For shallow draught and bulke vnprizable.
Shakespeare. Twelfth Night, Act v. sc. 1.

For who without a cap and *bauble*,
Having subdued a bear and rabble,
And might with honour have come off,
Would put it to a second proof?—*Hudibras*, pt. i. c. 3.

At the same time I must needs say, he had the character of a very honest man, notwithstanding he was reckoned a little weak, till he begun to sell his estate, and buy those strange *baubles* that you have taken notice of.
Tatler, No. 221.

Whate'er was light, impertinent, and vain,
Whate'er was loose, indecent, and profane,
(So ripe was folly, folly to acquit)
Stood all absolv'd in that poor *bauble*, wit.
Churchill. Gotham, b. iii.

BAW. } *Baude*, *adj.* Mr. Tyrwhitt says,
BAWD, *v.* } is joyous. Fr. *Bauderie*, *baudrie*,
BAWD, *n.* } pimping, keeping a bawdy-
BAWD, *adj.* } house. *Baudy*, *adj.* dirty.—
BA'WDY. } *Bawdry*, Skinner thinks, is
BA'WDILY. } either from the Fr. *Baude*,
BA'WDINESS. } *bauderie*, bold, boldness, or from
BA'WDRY. } the Fr. *Broderie* from *Broder*,
BA'WDSHIP. } *quasi border*, a fringe or edge. *Baud* in *balderdash*, and in *ribaudry*, are probably the same word.

The Glossary to the reprint of *Piers Ploughman*, says, that *baw* is still, in Lancashire, used as an interjection of contempt and abhorrence: such usage is not confined to Lancashire. Dr. Jamieson tells us, that *baugh*, in Scotch, means "*not good.*" Mr. Moore, in his Suffolk Words, says "*bauda* is, to abuse grossly." *Baw*, *bawda*, *bawse*, appear to be the same word, used to express (loudly) contempt, abhorrence; feelings appropriate to that which we call *bad*; or (the *a* pronounced broad) *bawd*; which is formed from *baugh* or *baw*, by the addition of the termination *ed*,—*baugh-ed* or *baw-ed*. See *Bauch*, *Bauchly*, *Bauchness*, in Jamieson; and To BAY.

Bawd, then, is *bad*: the etymology and application support each other. *Baude*, joyous, according to Tyrwhitt, is riotously joyous. *Baul*, dirty, foul, defiled, polluted. "Ye *baw*, quoth on:—ye *bawe*, quoth a brewere," (See *P. Ploughman*, pp. 205, 387,) i. e. ye talk contemptibly, vilely, *badly*. And it admits of conjecture, that this *baw* may be the root of the verb *to balk*, q.d. to do any thing *bawdly*, *badly*; or, as the Scotch write, *bauchly*, not so well as hoped or expected; and, thus, to disappoint, &c.

This false theef, this sompnour quod the frere,
Had alway *baudes* redy to his hond,
As any hauke to lure in Englelond
Chaucer. The Freres Tale, v. 6922.

A wise man saied, as we may seen
Is no man wretched, but he it ween
Be he king, knight, *or ribaude*,
And many a *ribaude* is merrie and *baude*.
Id. Rom. of the Rose.

Whilom ther was dwelling in my contree
An archedeken, a man of high degree,
That boldely did execution
In punishing of fornication,
Of witchecraft, and eke of *baudrie*.
Id. The Freres Tale, v. 6857.

His overest sloppe it is not worth a mite
As in effect to him, so mote I go;
It is all *baudy* and to-tore also.
Id. The Chanones Yemannes Prologue, v. 16,104.

And this yere, in the month of August, in London were two *bawdes* punyshed with werynge of rare hoods.
Fabyan. Hen. VI. an. 1440.

Those archeheretikes frere Luther, and frere Huiskyn, wyth whose whoredome and *baudrie* frere Barns fyndeth no faute, doe not onely nothing repent it, but also like abhominable beastes boast it.—*Sir T. More. Workes*, p. 737.

Rhahab was not a Jewe, she was maystres of a howse of *baldrye*, and gate her lyuyng with no very honest gaynes of occupying.—*Udal. James*, c. 2.

Bas. One word with your old *bawdship*; thou'dst been better
Rail'd at the sins thou worship'st than have thwarted
My will. *Ford. The Broken Heart*, Act ii. sc. 1.

Now nothing left, but wither'd pale and shrunk
To *bawd* for others, and go shares in punk.—*Pope. Macer.*

The writer had by long experience observ'd, that in company very grave discourses have been followed by *bawdry*; and therefore has turn'd the humour that way with great success.—*Tatler*, No. 11.

The stage (whose art was once the mind to move
To noble daring, and to virtuous love,)
Precept, with pleasure mix'd, no more profest,
But dealt in double meaning *bawdy* jest.
Rowe. An Epistle to Flavia.

BA'WDRICKS. The Fr. *Baudrier*, to dress, curry and colour the hides of kine, &c. is also explained by Cotgrave to signify,—to make belts or *baudricks*; and *Baudrier* is derived by Menage, through the medium of the Low Lat. *Baldringus*, from the Lat. *Balteus*. Du Cange accounts very differently for *Baldringus*, *baldring*. He thinks it to be the *ring*, or belt of a *bold* (*bald*) man.
A belt, a girdle, a bracelet.

What a bragkyng maketh a beareward wt his syluer buttened *bawdricke*, for pride of another mannes here.
Sir T. More. Workes, p. 1272.

The erle of Surrey hygh admyrall of Englande, in a coate of riche tyssue cut in cloth of siluer, on a great courser richely trapped, & a great whistell of gold, set with stones and perle, hangyng at a great and massy chayne *baudryck* wise, accompanyd with an C.lx gentlemen richly appareled, on goodly horsses came to Blackheth, and there amiably receaued ye ambassadors of Fraūce.—*Hall. Hen. VIII.* an. 9.

Thā kyng Rycharde seynge the honte of the Frenshe kynge, gaue to hym a *bawderyke* or coler of golde.
Fabyan. Rich. II. an. 1396.

And in her hand a sharp bone-speare she held,
And at her backe a bow and quiuer gay,
Stuft with steel-headed darts, wherewith she queld
The saluage beasts in her victorious play,
Knit with a golden *baudrick*, which forelay
Athwart her snow'y breast.
Spenser. Faerie Queene, b. ii. c. 3.

Their scabberds and sheaths be set out with silver chapes, and their sword girdles, hangers, and *baudricks*, gingle againe with thin plates of silver.—*Holland. Plinie*, b. iii. c. 12.

BAWL. } Skinner applauds the conjecture
BA'WLER. } of Minshew, that *baul* is from *bau-bau*, the noise of dogs; others from *balare*, which Vossius, after Festus, considers to be formed *a sono vocis*. It appears to be the dim. of *Bay*, v. *bayl*, or *baw-el*, *bay'l*, *baul*.
To clamour, to shout.

Yet as soone as we should once heare those hell houndes these Turkes come yalping & *bailing* vpo vs: our hertes should soone fall as cleane from vs, as those other hartes flee fro the houndes.—*Sir T. More. Workes*, p. 1254.

And these are so full of their confused circumlocutions, that a man would thinke he heard Thersites with a fraying and *bawling* clamor to come out with a mishmash and hotch potch of most distastefull and unsavorie stuffe.
Holland. Ammianus, p. 387

But this is got by casting pearl to hogs;
That *bawl* for freedom in their senseless mood.
Milton, Son. 12.

A huge fat man in country-fair,
Or city church (no matter where,)
Labour'd and push'd amidst the crowd,
Still *bawling* out extremely loud,
"Lord save us! why do people press!"—*Prior. Alma*, c. 3.

These persons are worse than *bawlers*, as much as a secret enemy is more dangerous than a declared one.
Spectator, No. 148.

If I ever go to one of their play-houses, what with trumpets, hallooing behind the stage, and *bawling* upon it, I am quite dizzy before the performance is over.
Goldsmith. Citizen of the World.

BAWN. Mr. Todd (*Spenser's Works*, vol. viii. p. 309.) observes that, "*bawn* is evidently used by Spenser for an eminence." In the notes on Swift's Poem, "The grand question debated, whether Hamilton's *bawn* should be turned into a barrack or a malthouse," it is said, that "a *bawn* was a place near the house, inclosed with mud or stone walls, to keep the cattle from being stolen in the night;" and that Hamilton's *bawn* was "a large old house." In the Goth. *Bauan*; Ger. *Bauen*; is, habitare, construere sedem ubi habites; and *bauain*, domicilium, occurs, *Mark*, v. 3, "He had his *dwelling* among the tombs." It appears to have been applied to—
Any habitation, dwelling, or edifice, whether constructed of stone, mud, earth, &c.

But these round hills and square *bawnes*, which you see so strongly trenched and thrown up, were (they say) at first ordained for the same purpose, that people might assemble themselves therein, and therefore auncietly they were called folkmotes, that is, a place of people, to meete or talke of any thing that concerned any difference betweene parties and townesfolke, which seemeth yet to me very requisite.

Spenser. View of the State of Ireland.

Thus spoke to my lady the knight full of care,
Let me have your advice in a weighty affair;
This Hamilton's *bawn*, whilst it sticks on my hand,
I lose by the house what I get by the land;
But how to dispose of it to the best bidder,
For a barrack or malthouse, we now must consider.

Swift. The Grand Question debated.

BAWSE. The writer perhaps means *Buss*, (qv.)

Beyond this cape fore-mentioned lie certain Indian towns, from whence, as we passed by, came many of the people in certain *bawses* made of seals' skins; of which two being joyned together of a just length and side by side, resemble in fashion or form of a boat.

The World encompassed by Sir F. Drake, an. 1578.

BAWSE. See BASE.

BAWSIN. The *Badger* (qv.); perhaps *Bawse-en* (See BAWSE and BAY); and so called from the *bawing* or *baying* clamour with which it is hunted.

His mittons were of *bauzon's* skin.—*Drayton*, Ecl. 4.

—— This fine
Smooth *bawson's* cub.—*B. Jonson. Sad Shepherdess.*

BAY. From the A. S. *Bugan*, *Bygan*, to *bow* or bend. Whether applied to any recess of the sea-shore, or in buildings, in barns or windows, it always means one and the same thing; viz. bended or curved; and is the past tense, and therefore past part. of the A. S. verb, *Bygan*. (See *Tooke*.) A bay is nothing else but a *bending* or curving of the shore, (Skinner.) For a similar reason the Lat. is *Sinus*.

Bay-window, because it is builded in manner of a *bay* or roade for ships, (Minshew.) It is a *bow-window*.

And there beside within a *bay window*
Stood one in green ful large of bread and length
His beard as blacke as feathers of the crow

Chaucer. The Court of Love.

There stands in sight an isle hight Tenedon
Rich, and of fame, while Priam's kingdom stood:
Now but a *bay*, and roue vnsure for ship.

Surrey. Virgile. Æneis, b. ii.

But sorowe it is to tell, and doolfull to wryte, whyle one Gave the sayd good erle, sir Thomas Montagu, rested hym at a *bawe wyndowe*, and beheilde the compasse of the cytie, and talked with his familyers, a gunne was leuellyd out of the cytie from a place vnknowen, whiche brake ye timber or stone of the wyndowe with suche vyolence, that the peeys thereof all to quasshed ye face of the noble erle, in suche wyse that he dyed with thre daves folowyng

Fabyan. Hen. VI. an. 1427.

For this *bay* [Samos] was in all respects like unto the other, lying just betweene two capes, which meet so neare, and in manner enclose the mouth thereof, that hardly two ships at once can goe forth together.—*Holland. Livie*, p. 961.

R. Morton, of Bawtrie, founded the chappell, the mansion house for the maister, with other howses, as a barne of fower *bayes*, &c.—*Account of the Hospital near Scroby, by J Slacke.*

Away ye barbrous woods; however ye be pinc'd
On mountains, or in dales, or happily be grac'd
With floods, or marshy fens, with pasture, or with earth
By nature made to till, that by the yearly birth
The large-*bay'd* barn doth fill.

Drayton. Poly Olbion, Song 3.

You wild retreat, where superstition dreams,
Genial, Tusky, you your Tusculum believe!
And could you deem yon naked hills, that form,
Famed in old song, the ship forsaken *bay*,
Your Formian shore!—*Thomson. Liberty*, pt. i.

—— A river's winding form,
With many a *sinuous bay*, and island green,
At less expense of labour and of land,
Will give thee equal beauty.—*Mason. Eng. Garden*, b. iii.

BAY, *n.* It may be derived (says Skinner) from the Fr. *Baye*, a berry; and Fr. *Baye*, evidently from the Lat. *Bacca*. See the quotation from Pliny.

Bay is applied to a crown of garland, bestowed on warlike or literary merit; to the merit itself.

The small laurell is a very tall and big tree, with leaves also as large in proportion, and the *bayes* or berries (*baccæ*) that it beareth are nothing sharp, biting, and unpleasant in taste.—*Holland. Plinie*, b. xv. c. 30.

How will a man, (as St. Paul observed) endure all painfull abstinence and continence, in order to the obtaining a corruptible crown, a fading garland of *bays*, a puff of vain applause?—*Barrow*, vol. I. Ser. 20.

Let one poor sprig of *bay* around my head
Bloom while I live and point me out when dead;
Let it (may heav'n indulgent grant that pray'r)
Be planted on my grave nor wither there.

Churchill. The Candidate.

That name, I say, in whom the Muses meete,
And with such heate his noble spirits rise,
That kings admire his verse, whil'st at his feete
Orpheus his harpe, and Phœbus casts his *bayes*.

F. Beaumont. Upon the Poems of his Father.

Would she but shade her tender brows with *bay*,
That now lye bare in carelesse wilfull rage;
And trance herselfe in that sweet extasey,
That rouzeth drouping thoughts of bashfull age.
(The now those *boys* and that aspired thought,
In carelesse rage she sets at worse than nought.)

Bp. Hall. Defiance to Envy.

How, lock'd in pure affection's golden band,
Through sacred wedlock's unambitious ways,
With even step he walk'd, and constant hand,
His temples binding with domestic *bays*.

Warton. Elegy on Fred. Prince of Wales.

BAY, *adj.* }
BA'YARD. }
BA'YARDLY. } Fr. *Baye*; It. *Baio*; Sp. *Bayo* and *Vayo*; Dut. *Buey*; Lat. *Badius*; Gr. **Βαϊς** or **Βαϊον**, the branch of the palm; so called, **παρα το βια τιλλεσθαι**, because it cannot be easily torn away. See *Vossius* and *Menage*.

Bay, adj. is applied to a shade of colour between red and brown.

The application of the name *bayard* to a horse is clearly described in the citations; and its metaphorical application also to men who are bold, blind, and self-willed.

What did than Sir Edward? there he had non like,
Opon his stede *bayard* first he wan the dike.

R. Brunne, p. 272.

With Arcita, in stories as men find,
The grete Emetrius the king of Inde,
Upon a stede *bay*, trapped in stele,
Covered with cloth of gold diapred wele,
Came riding like the god of armes Mars

Chaucer. The Knightes Tale, v. 2158.

Ye ben as bold as is *Bayard* the blind,
That blondereth forth, and perl casteth non
He is as bold to renne agains a ston,
As for to go besides in the way.

Id. The Chanones Yemannes Tale, v. 16,880.

As proud *bayard* beginneth for to skippe
Out of the way, so pricketh him his corne
Till he a lash haue of the long whippe
Thã thinketh he, though I praũce al beforne
First in the traise, full fatte and new yshorne
Yet am I but an horse, and horses law
I must endure, and with my feeres draw.

Id. Troil. & Cres. b. i.

But as *bolarde* the blynde stede,
Till he falle in the ditche a midde,
He gette there no man will hym bidde,
He stant so ferforthe out of rewle,
There is no witte, that maie hym reule.

Gower. Con. A. b. vi.

The duke of Bedford sittynge on a *baye* courser in the middes of the battill vnder a banner curiously beaten with his armes.—*Hall. Hen. VI.* an. 3.

Onely the bold and blind *bayards* (who usually out of self-conceit are so exceedingly confident of their election and salvation,) will be able to praise God for it.

Barrow, vol. iii. Ser. 42.

True and manly religion is no cold and comfortless thing; it is not a luke-warm notionality; not a formal and *bayardly* round of duties, but is lively, vigorous, and sparkling.

Goodman. Winter Evening Conference, p. 3.

BAY, *v.* }
BAY, *n.* }
BA'YING, *n.* } Fr. *Abboyer*; It. *Abbaiare*; Lat. *Baubari*; Gr. **Βοαειν**, **Βαυζειν**. Skinner has various conjectures for the origin of this word. *Bawse*, or *Bauze* (in Skinner) was undoubtedly the same word. See BAD, BAWD; BAN, BANE.

To keep or stand at *bay*; (sc.) to face the *baying* or *barking* dogs. The *n.* is applied to—

The noise of a dog, particularly his repeated bark when his prey ceases to fly, and faces him; when that which angers him keeps before him.

Also it was shewed me that the Genouoys had a great dogge in their company that they brought with theym, but they knewe not fro whence he came, there was none that chalenged the dogge to be his, whiche dogge dyd them great seruyce, for the Sarazyns couide neuer come so pryuely to skrymysshe, but the dogge wolde *bay* and make suche brewte that he wolde nat rest till such as were aslepe were awaked; euery man knewe whan they herde the dogge *baue*, that the Sarazyns were commyng to skrymisshe with them, wherby euer they aparelled themselfe to resyst them: the Genouoys called the dogge, our ladies dogge.

Berners. Froissart. Chronycle, vol. ii. c. 171.

As by chaunce one day he folowed the chace of an hert, and tryed it so sore that he brought te hym to a *bay* in a place that then was called the strete of Catulyen, in ye which streete was than an old lytle chapell to the which the foresayd hert entred, and there helde hym, and albeit yt a great nobre entryd hym and sued, forthere thē ye chapell dore noon of them wold enter, but there stoode *bayinge*.

Fabyan. Chronycle, c. 127.

By the *baiynge* of a spanyell, there was on a nighte taken, behynde a tapet in the same chamber, a man, that shoulde haue confessed that he was there by myne excitacion and procurynge to haue slayne the fore saied prince there in his bedde.—*Hall. King Henry VI.* an. 4.

But on his march, in midst of all his foes,
He like a lion keeps them all at *bay*:
And when they seem him strictly to enclose,
Yet through the thick'st he hews him out a way.

Drayton. The Battle of Agincourt

—— His once so vivid nerves,
So full of buoyant spirit, now no more
Inspire the course, but fainting breathless toil,
Sick, seizes on his heart: he stands at *bay*;
And puts his last weak refuge in despair.

Thomson. The Seasons

The busy candidates for power and fame,
Have hopes, and fears, and wishes, just the same
Disabled both to combat, or to fly,
Must hear all taunts, and bear without reply.
Uncheck'd, on both loud rabbles vent their rage,
As mongrels *bay* the lion in a cage.

Johnson. Prologue to the Goodnatur'd Man.

BA'YONET, *v.* }
BA'YONET, *n.* } Fr. *Bayonette*; Sp. *Bayoneta*, a new invented weapon, being a short dagger fixed at the end of a musket; so called, because the first *bayonets* were made at Bayonne, in France, (Delpino.) Cotgrave says—

A kind of small flat pocket dagger, furnished with knives; or, a great knife to hang at the girdle, like a dagger.

But if the man of nature speak,
Advance their *bayonets* of Greek,
And keep plain sense at such a distance,
She cannot give a friend assistance.—*Lloyd. The Poet.*

Declaiming on rebellion never added a *bayonet*, or a charge of powder to your military force: but I am afraid that is has been the means of taking up many muskets against you.—*Burke. To the Sheriffs of Bristol.*

You send troops to sabre and *bayonet* us into submission.

Id.

BE, *v.* }
BE'ING, *n.* } Sax. *Beon*, esse, fieri, (Lye.) *Been*, esse, to be, (Somner.) Sax. *Ic bin*; Dut. *Ic ben*; Ger. *Ich bin*, I be. The etymologists do not attempt to settle the meaning of this word. Like the Goth. *Ga*, the Sax. *Ge*, it was much used as a prefix to other words; and probably for a similar purpose; and may not this *ga* or *ge*, be from the A. S. *gan*, to go; and as a general term expressing *motion*, (without which no ideas of time or action can be received) have been intended to give force to the words to which it was so prefixed? *Be* may have been used as a prefix for a similar reason: the force which it has, and which seems extended to all the words borrowed to supply its tenses, viz. *am*, *is*, *was*, &c.; deduced from a literal meaning, at present untraced by etymologists, appears, when literally used, to be this, viz. *to cause a sensation*; and to be transferred metaphorically to the passions or feelings which arise within us. In A. S. as in English, the words, to which *be* is prefixed, are used also in their simple form, as verbs. *Begyrdan*, to begird; *gyrdan*, to gird; *bethencan*, to bethink; *thencan*, to think. In English this prefix *be* still appears in many instances to give emphasis to the application of the simple term: as, to *bedaub*; to *bepraise*; to *besmear*. And particularly when derision or contempt is intended; as, *bepuddled*, in Bp. Taylor; *becurl*, in Search; *bemuffle*, &c. in Sterne; *beprose*, in Mallett; *bescutcheon*, *betagged*, in Churchil; *betailed*, in Goldsmith, &c. See, in each instance, for the etymology, the word to which *be* is prefixed. See also AM, ARE.

To feel, or cause to feel; to have, or cause to have, feelings or sensations; to live, or have life; to exist, or have existence.

The usage of *be, ben, been,* was very indiscriminate in our old writers.

Now God leue, that the wretche ther of by twene vs mow *be* do.—*R. Gloucester*, p. 139.

Ther habbeth kynges and moni other oft y *be* in loie.
Id. p. 23.

Uuel it *bi* com hym of kynde to *ben* of such power.
Id. p. 79.

He was thulke of al hys sones that best *bycom* kyng to *be*,
Of fayrost fourme & maners, & most gentyl & fre.
Id. p. 420.

Hus sell sholde not *be* sent in deceet of the puple
Piers Ploughman, p. 4.

Somme *aren* as seneschals, and serven othr lordes
And *ben* in stede of stywardes. *Id.* p. 5.

That ye *be* the sones of your fadir that is in hevenes, that makith his sunne to rise upon gode, and yvel men, and regneth on just men and unjust.—*Wiclif Matt.* c. 5.

Nyle ye deme that ghe *be* not demed. For in what doom ye demen, ye schulen *be* demed, and in what mesure ye meten; it schal *be* meten agen to you.—*Id. Ib.* c. 6.

Be ye war of false prophetes, that comen to you in clothinges of scheep, but within furth thei *ben* as wolves of ravegne.—*Id Ib.*

Ye *ben* light of the world, a citee sett on an hill may not *be* hid.—*Id. Ib.* c. 5.

For in him we lyuen and mouen and *ben*, as also summe of ghoure poetis seiden, and also we *ben* of the kynde of hym.—*Id. Dedis*, c. 17.

For in him we lyue, moue, and haue oure *beynge*, as certayne of your owne poetes sayd. For we are also his generacyon.—*Bible*, 1551. *Ib*

A manly man to *ben* an abbot able.
Chaucer. Prologue, v. 167.

——— Now, lordinges, trewely
Ye *ben* to me welcome right hertily.—*Id. Ib.* v. 764.

A shereve had he *ben*.—*Id. Ib.* v. 361.

——— And in the grete see
At many a noble armee hadde he *be*.—*Id. Ib* v. 60.

The knight cam which men wenden had *be* dede
Id. The Sompnoures Tale, v. 7612.

Of them that writen us to fore
The bokes dwelle; and *we* therfore
Ben taught of that was written tho.—*Gower. Prologues.*

Whan *we be* deade, and els where.—*Id. Ib.*

There *bene* also somme (as men saie)
That folowen Symon at heles
Whose carte goth upon wheles
Of couetise and worldes pride. *Id. Ib.*

What light, *is* light, if Siluia *be* not seene?
What joy *is* joy, if Siluia *be* not by?
Vnlesse it *be* to thinke that she *is* by
And feed vpon the shadow of perfection.
Except I *be* by Siluia in the night,
There *is* no musicke in the nightingale.
Vnlesse I looke on Siluia in the day,
There *is* no day for me to looke vpon
Shee *is* my essence, and I leaue to *be*:
If I *be* not by her faire influence
Foster'd, illumin'd, cherish'd, kept aliue.
Shakespeare. Two Gentlemen of Verona, Act iii. sc 1.

For. *Be* a merchant, I will freight thee
With all store, that time is bought for.
Cupid. *Be* a lover, I will wait thee
With success in life most sought for.
Ford. The Sun's Darling, Act iv. sc. 1.

Neither did thy wisdome herein proceed in time onely, but in degrees: at first thou madest nothing absolute, first, thou madest things which should have *being* without life; then, those which should have life and *being*; lastly, those which have *being*, life, reason: so we ourselves in the ordinary course of generation, first live the life of vegetation, then of sense, and reason afterwards.
Bp. Hall. Cont. The Creation.

——— And *being* you have
Declin'd his means, you have increas'd his malice.
Beaum. & Fletch. Honest Man's Fortune, Act ii.

Before this world's great frame, in which all things
Are now contain'd, found any *being place*,
* * * * * *
That high eternall powre, which now doth moue
In all these things, mou'd in itselfe by loue.
Spenser. Hymne of Heauenly Loue, s. 4.

It having pleased the most High God to reveal and represent himself to us under this name or title, he thereby suggests to us, that he would not have us apprehend him as any particular or limited *Being*, but as a *Being* in general, or the *Being* of all *beings*, who gives *being* to, and therefore exerciseth authority over all things in the world.
Bp. Beveridge, vol. i. Ser. 13.

BEACH. } Of this word no etymology has
BE'ACHED. } been given; it is not to be found
BE'ACHY. } in our early lexicographers. Perhaps *Beag*, (from *Bugan vel Bugan*, to bend, to wreathe,) whatever girds or surrounds. It seems to be applied by Hackluyt to the loose stones that lie between the water's edge and the main land.

There, after we had gotten our goods on land, with much labour and strength of men, as also windlesses deuised and made, we haled your barke ouer a barre of *beach* or pebble stones into a small riuer, sending your ships apparel with other things to an house hired in a village thereby
Hackluyt. Voyages, vol. i. p. 355.

In her this sea of death hath made no breach;
But as the tide doth wash the slimy *beach*,
And leaves embroider'd works upon the sand,
So is her flesh refined by Death's cold hand.
Donne. Funeral Elegy on Lady Markham.

Hark, hark, I hear the north wind roar,
See how he riots on the shore;
And with expanded wings outstretch,
Ruffles the billows on the *beach*.—*Cotton. Winter.*

Que. These are the forgeries of iealousie,
And neuer since the middle summer's spring
Met vve on hil, in dale, forrest, or mead,
By paued fountaine, or by rustic brooke,
Or in the *beached* margent of the sea
To dance our ringlets to the whistling wind,
But with thy brauls thou hast disturb'd our sport.
Shakespeare. Midsummer Night's Dream, Act ii. sc. 2.

King. Oh heauen, that one might read the book of fate
And see the reuolution of the times
Make mountaines leuell, and the continent
(Wearie of solide firmenesse) melt itselfe
Into the sea and other times, to see
The *beachie* girdle of the ocean,
Too wide for Neptune's hippes.
Id. 2 Part Henry IV. Act iii. sc. 1.

Albeit, adds he, in truth it was a fair and sandy *beach*, (as all the fleet might well perceive,) was some four or five miles from the town or fort, and much more easy than that of Fayal, where we before won our landing.
Oldys. Life of Sir Walter Raleigh.

——— "Hie, hie, we all,"
Alexander cry'd, "quick to the neighbring *beach*."
They flew, they came but only to behold,
Tremendous sight! the vessel dash its poop
Amid the boiling breakers.
Mason. The English Garden, b. iv.

BE'ACON, *s.* } A. S. *Beacen*, *Beacn*, a
BE'ACON, *v.* } token, or sign, *Beacnian*, to
BE'ACONED. } nodde unto, to *becken*, to
BE'ACONAGE. } signifie, (Somner.) *Beacen*, Skinner thinks, may be from the A. S. *Be* and *cennan*, to ken, to see. In G. Douglas, "*Dat clarum e puppi signum*," is rendered, "Furth of his eftschip ane *bekin* gart he stent." A *beacon* is—

Any thing so placed that it may be *ken'd*, seen, or distinguished, intended as a sign, notice, or warning.

For menye of ryke men by my saule ich lye nat
Ge brenneth ac ge blaseth nat, and that is a blynde *bekne*.
Piers Ploughman, p. 333.

The dieuyll than tooke Jesus vppe into an high mountayne, and out of the same mountayne as out of a *beakon or an high place of spyall*, he sodaynlye in a momente layeth all the kyngdomes of the worlde before his lyes.
Udal. Luke, c. 4.

For the custome of the countreyes adioynyng here to y^e see is (especially in the tyme of warre) on euery hill or high place to erect a *bekon* w^t a greate laterne in the toppe, which maie be sene and discerned a great space of.
Hall. Richard III. an. 3.

As two broad *beacons*, set in open fields,
Send forth their flames far off to euery shyre,
And warning giue, that enemies conspire,
With fire and sword the region to invade;
So flam'd his eyne with rage and rancorous ire.
Spenser. Faerie Queene, b. i. c. 11.

Nor on yond plaine, nor in this neighbouring wood;
Nor in the dale where glides the silver flood.
But like a *beacon* on a hill so hie,
That every one may see't which passeth by.
Is love yplac'd.—*Browne. Britann. Pastorals*, b. i. s. 2.

And to this purpose, hee ordained *bikenings* or *beacons* to bee set vp, that the same being fired might be seene farre off, and thereby the people to be raised.
Stowe. Edw. II. an. 1326.

No, if other things as great in the church, and in the rule of life both œconomical and political be not lookt into and reform'd, we have lookt so long upon the blaze that Zuinglius and Calvin have *beacon'd* up to us, that we are stark blind.—*Milton. Speech on Unlicenced Printing.*

And, rais'd upon his desperate foot,
On stirrup-side he gaz'd about,
Portending blood, like blazing star,
The *beacon* of approaching war.—*Hudibras*, pt. i. c. 2.

On the top of the steeple there remains an iron pitch-pot, designed as a *beacon*, to be fired occasionally, to alarm the country in case of invasion. It takes its name from the Saxon *becnian*, to call by signs.
Pennant. Journey from Chester. Hadley Church.

A suit for *beaconage* of a *beacon* standing on a rock in the sea may be brought into the court of admiralty, the admiral having an original jurisdiction over *beacons*.
Blackstone. Commentaries, b. iii. c. 7.

BEAD. } *Sphærulæ precatoriæ*, (Skinner.) *Bead*, (says Tooke,) in the A. S. *Beade*, oratio,
BE'ADROLL. } something *prayed*,—because
BE'ADSMAN. } one was dropped down a
BE'ADSWOMAN. } string every time a prayer was said, and thereby
BE'ADSBIDDING. } marked upon the string the number of times *prayed*. It is the past part. of *biddan*, orare, to *bid*, to invite, to solicit, to request, to pray, (vol. ii. p. 266.)

And ich *bidde* eny *bedis*, bote hit be in wratthe
That ich telle wt my tunge, ys ten myle fro my herte
Piers Ploughman, p. 111.

Then Mede * * * *
Told hym a tale, and took hym a noble
For to be hure *bedman*. *Id.* p. 40

God of hus goodnesse, seih hus grete wil
With oute mo *bedes bydayng*. *Id.* p. 205

Hil houede vnder boskes, and newe knigtes made,
And armede and attured hom, and hor *bedes* gerne *bade*.
R. Gloucester, p. 547.

Of smale corall aboute hire arm she baro
A pair of *bedes*, gauded all with grene;
And theron heng a broche of gold ful shene.
Chaucer. Prologue to the Knightes Tale, v. 158.

Where that he shulde *bidde* his *bede*,
He doth his theft in holy stede,
And taketh what thyng he fint therin.
Gower. Con. A. b v.

Then layeth he the cause of al these pore beggars, both their increase in nũber, and their default in finding, al this he laith to ye onely fault of the clergie, naming the in his *bederolle*, bishops, &c.—*Sir T. More. Workes*, p 290.

The senate now destitute of all helpe and comfort of man, moved the people to devotion, to their *beads*, and prayers unto the gods.—*Holland. Livie*, p. 92.

Ah! my deere sonne, (quoth he) how should, alass,
Silly old man, that liues in hidden cell,
Bidding his *beades* all day for his trespass,
Tidings of warre, and worldly trouble tell?
With holy father fits not with such things to mell.
Spenser. Faerie Queene, b. i. c. 1.

Though now their acts be no where to be found,
As that renowned poet them compiled,
With warlike numbers, and heroick sound,
Dan Chaucer (well of English vndefiled)
On fames eternall *bead-roll* worthy to be filed.
Id. Ib. b. iv. c. 2

Rob. ———'Twas such a bountie
And honour done to your poore *beaus woman*,
I know not how to owe it, but to thanke you.
B. Jonson. The Sad Shepherd, Act ii. sc 6.

The form of *bidding* prayer was not begun by king Henry, as some have weakly imagined, but was used in the times of popery, as will appear by the form of *bidding* the *beads* in King Henry the 7th's time. The way was, first, for the preacher to name and open his text, and then to call on the people to go to their prayers, and to tell them what they were to pray for: after which all the people said their *beads* in a general silence, and the minister kneeled down also and said his.
Burnet. Hist. of Ref. b. i. pt ii. an 1547.

"Tell your *beads*," quoth the priest, "and be fairly truss'd up,
For you surely to-night shall in Paradise sup."
Prior. The Thief and the Cordelier.

Should I, my friend, at large repeat
Her borrow'd sense, her fond conceit,
The *bead-roll* of her vicious tricks,
My poem would be too prolix.—*Id. Alma*, c. 3.

In this dim cave, of diff'rent creed,
An hermit's holy ashes rest:
The schoolboy finds the frequent *bead*,
Which many a formal matin blest.—*Langhorne*, Fab. 11.

BE'ADLE. } See *Bedeau*, *Bedeaux*, and
BE'ADELRY. } *Bidello*, in Menage. *Bedellus*,
BE'ADLE-SHIP. } in Du Cange. Sp. *Bedel*; Ger. *Bedelle*; A. S. *Bydel*, *Bædel*, (*Bæd-del*,) from *Biddan*, *Beadan*, to *bid*, to tell, to order; because, says Junius, he proclaims, and executes the will of the superior powers.

A messenger, a servitor; a bearer of messages, orders, warrants: an officer to execute certain orders, mandates, &c.

Now is Mede the mayde, and no mo of hem alle
Thorow *beedles* and baniis, brouht before the kynge.
Piers Ploughman, p 38.

Nowe when they stode before the image, which Nabuchodonosor set up the *bedel* cried oute with al hys mighte, O ye people kynredes and tonges, to you hee it sayde.
Bible, 1551. *Daniel*, c. 3

Edward Wotton, son of Rich. Wotton, superior *beadle* of divinity of the University of Oxon, by Margaret his wife, was born within the City of Oxon.—*Wood. Athenæ Oxon.*

Edmund Gayton, superior *beadle* of arts and physic of this University, bach. of phys. actually created, by virtue of a dispensation from the delegates, 1647, turn'd out of his headship in the year following by the parliamentarian visitors, lived afterwards in London in a sharking condition, and wrote trite things merely to get bread to sustain him and his wife.—*Id. Ib.*

I remember the time when rascally company was kept out, and the unlucky boys with toys and bells were whipped away by a *beadle*. I have seen this done indeed of late, but then it has been only to chase the lads from chuck, that the *beadle* might seize their copper.—*Spectator*, No. 509.

"Want money!" replied the host, "that must be impossible, *for* it was no later than yesterday he paid three guineas to our *beadle* to spare an old broken soldier that was to be whipped through the town for dog stealing."
Goldsmith. The Vicar of Wakefield.

BEAGLE. Perhaps, says Skinner, from the French *Bugler*, to bellow; from their deep and sonorous bark (or bay.) Fr. *Bugles*, of which Menage offers no etymology. Skinner also suggests, that both the English and French words may be derived from the It. *Piccolo*, (from the Lat. *Pauculus*,) q. d. *cani piccoli*, smaller dogs; for such *beagles* are when compared with other dogs of the chase. It is perhaps *Bay-ell*, a dim. of *Bay*, to bark: the *y* changed into the guttural *g*.

After the deliueraunce of this toune, the Frenchemen set the good *begles*, foloweyng their preye, besieged the toune of Lagayse.—*Hall. Hen. VI* an. 27.

But list, alas! loue's *beagles* be
Vncoupeld, beautie praites
And drawes my heart from out the thicks,
And at recent awaites.—*Warner. Albion's England*, b. vii.

Gallio may pull me roses ere they fall,
Or in his net entrap the tennis ball:
Or tend his spar-hawke mantling in her mew,
Or yeeping *beagles* busy heeles pursue.
Bp. Hall, b. iv. Sat. 4.

With crowds attended of your ancient race,
You seek the champion sports, or sylvan chase:
With well breath'd *beagles* you surround the wood,
Eye them turn, industrious of the common good.
Dryden, Epist. 13.

Already, see the deep-mouth'd *beagles* catch
The tainted maze, and, on eager sport
Intent, with emulous impatience try
Each doubtful trace.
Armstrong. The Art of Preserving Health, b. iii.

BEAK. } Fr. *Bec*; It. *Becco*, Sp. *Pico*, Dut. *Beck*. Fr. *Becquer*, It. *Beccare*, to *peck*. A.S. *Pycan*, Ger. *Picken*, to pick or peck.
BEAKED.
BE'AKER.

The Ger. *Becher*, Dut. *Beker*, Vossius derives from the Lat. *Bacar*, explained by Festus to be *vas contrarium*; and thus *bacar* or *baccar* perhaps from *Bacchus*. Menage derives the It. *Bicchiere* from the Gr. Βικος, *Vas sive urna habens ansas*, (Hesych.) see also *Wachter*.

The *beak* is that which *picketh* or *pecketh*: also applied to any thing shaped or placed prominently, like the *beak* of a bird. A *beaker*, Skinner thinks, may be—

A *beaked* cup, such as perhaps were formerly in use.

In tyme of whiche solempnyzacyon doynge, the holy crisme or oyle, by neclygence of the mynistres, or otherwise lacke, a doue discendynge from heuen brught in her *beckes* bill a vyall fylled with oyle of moost sweteste sauour, and conueyed to seynt Remygius.—*Fabyan*, c. 98.

As touching the Athenyans, although that there were none of them drowned: yet there were seuene of theym crusheelde and brused in their foure partes with the *beckes* of the Corynthyans, that was more stronge than theirs.
Nicols. Thucydides, p. 183.

By shooting a piece out of our forecastle being close by her, we fired a mat on her *beak-head*, which more and more kindled, and ran from thence to the mat on the bowsprit
Hackluyt Voyages, vol ii p 200.

A little wren in *beake* with laurell greene that flew,
Foreshew'd my dolefull death, as after all men knew.
Mirror for Magistrates, p. 137.

—— Down rusht the rain
Impetuous, and continu'd till the earth
No more was seen: the floating vessel swum
Uplifted; and secure with *beaked* prow
Rode tilting o're the waves.—*Milton. Paradise Lost*, b. xi.

And then the armies buckling and dashing one against another, like unto ships pointed in the *beakhead* with pikes of brasse, and thrusting one at another by turnes, were with reciprocall and alternative motions as waves of the sea driven to and fro.—*Holland. Ammianus*, p. 422.

Did they coin • • • • bowls, and flaggons,
Int' officers of horse and dragons?
And into pikes and musquetteers
Stamp *beakers*, cups, and porringers?—*Hudibras*, pt. i. c 2.

Birds, for instance, in general, procure their food by means of their *beak*; and the distance between the eye and the point of the *beak* being small, it becomes necessary that they should have the power of seeing very near objects distinctly.
Paley. Natural Theology, c. 3.

Lo! where incumbent o'er the shade,
Rome's rav'ning eagle bowes his *beaked* head!
Mason, Ode 2.

He lives, and o'er his brimming *beaker* boasts,
(As if barbarity were high desert)
Th' ingenious feat, and, clamorous in praise
Of the poor brute, seems wisely to suppose
The honours of his matchless horse his own!
Cowper. Task, b. vi.

BEAM. } A.S. *Beam*, Matt. vii., as below, from Wiclif. Dut. *Boom*. "In A.S." says Junius, "*Beam* est *arbor*; from the Goth. *Bagms*, the true etymology of which I have still to seek." Wachter suggests, that the Goth. *Bagms*, may be immediately from the Icel. *Byggia*; and the A.S. *Beam*, from the Ger. *Bauen*, to build.
BE'AMY.

The *beams* or rafters of a house sustain the whole building; the *beam* of a balance sustains the scales appended to each end. Also applied to—

The horn or antler of a stag.

Wythoute gret harm, of scapedo, bote Seyn Dunston by cas,
That bente hym by a *bem*, and ysaued was.
R. Gloucester, p 288.

But what seest thou a litil mote in the yghe of thi brothir, and seest not a *beem* in thine owne yghe? Or how seist thou to thi brother, brother suffre, I schal do out a mote fro thin yghe, and lo a *beem* is in thin owne yghe? Ypocrite, do out first the *beem* of thin yghe, and thanne thou schalt se to do out the mote of the yghe of thi brother.
Wiclif. Matthew, c. 7.

Why sevst ye a moote in thy brothers eye, & perceauest not ye *beame* yt is i thine owne eye. Or why sayest ye to thy brother suffre me to plucke out the moote out of thyne eye, & behold a *beame* is in thine own eye. Ypocrit, first cast out ye *beame* out of thyne owne eye, and then shalt ye se clearly to plucke out the moote out of thy brothers eye.
Bible, 1551. *Ib.*

O Chaunteclere, accursed be the morwe,
That thou into thy yerd flew fro the *bemes*:
Thou were ful well ywarned by thy dremes,
That thilke day was perilous to thee.
Chaucer. The Nonnes Preestes Tale, v. 15,236.

Wherefore sodaynly serche was made, and theyr weyghtes founde and proued false, and ouer that all suche wares, as they shulde haue weyed at the kynges *beame*, they weyed moche therof in theyr sayde houses, to the hynderaunce of the kynges customs.—*Fabyan*, an. 1286. ed. 1.

With that, at him his *beam-like* speare he aymed,
And thereto all his powre and might applyde.
Spenser. Faerie Queene, b. iv. c. 4.

And [the stag] like a bold knight-errant did proclaim
Combat to all, and bore away the dame:
And taught the woods to echo to the stream
His dreadful challenge, and his clashing *beam*.
Denham. Cooper's Hill.

Now Jove suspends his golden scales in air,
Weighs the men's wits against the lady's hair;
The doubtful *beam* long nods from side to side;
At length the wits mount up, the hairs subside.
Pope. The Rape of the Lock, c. 5.

But most their looks on the black monarch bend,
His rising muscles, and his brawn commend,
His double hitting AX and *beamy* spear,
Each asking a Gigantick force to rear.
Dryden. Palamon & Arcite, b. iii.

With cries of hounds, thou mayst pursue the fear
Of flying herds, and chace the fallow deer:
Rouze from their desart dens, the brinded rage
Of boars, and *beamy* stags in toyls engage
Id. Virgil, Geor. 3.

A bard—a lord—let reason take her scales,
And fairly weigh those words; see which prevails,
Which in the balance lightly kicks the *beam*,
And which by sinking, we the victor deem.
Churchill. Independence.

BEAM, v. } A. S. *Beamian*, radiare, to shine, to cast forth rays or
BEAM, s. *beames* of the sun. (Sonner.)
BE'AMLESS. And this Skinner declares to be
BE'AMY. from the preceding *beam*, because a ray or *beam* represents the figure of a *beam* drawn out in length.

A ray of light emitted from an enlightened mass.

To beam; to emit such rays; to emit, to effuse, to throw light, warmth; passion or strong feeling; to emit, to effuse, to kindle.

But a thing sothly dare I tell
That ye wold hold a great mervaile,
Whan it is tolde withouten faile;
For whan the sunne clere in sight
Cast in that well his *beames* bright,
And that the heat descended is
Than taketh the cristall stone swis
Againe the sunne an hundred hewes,
Blew, yelow, and reed that fresh and new is.
Chaucer. The Rom. of the Rose.

Suche ought to be sette in a more highe place, than the residue, where they may se, and also be sene, that by the *beames* of theyr excellente wytte, shewed throughe the glasse of auctorite, other of the inferiour vnderstanding, maye be directed to the waye of vertu and cõmodious liuing.
Elyot. The Governour, b. i. c. 1.

I saw a beauty from the sea to rise,
That all earth look'd on; and that earth, all eyes!
It cast a *beam* as when the cheerful sun,
Is fair got up, and day some hours begun
B Jonson. Vision on Drayton's Muse.

And so at last, Minerva clear'd the cloud Jove let fall
Before their eyes a mighty light flew *beaming* every way,
As well about their ships, as where their darts did hottest play.—*Chapman. Homer. Iliad*, b. xv.

His back was turn'd, but not his brightness hid;
Of *beaming* sunnie rales, a golden tiar
Circl'd his head.—*Milton. Paradise Lost*, b. iii.

I can resemble you to none above,
So neare as to the chast borne birth of Jove,
The *beamie* Cynthia.—*Chapman. Homer. Odysses*, b. vi.

As belief first engages practice, so practice strengthens and confirms belief God *beams* in peculiar evidences and discoveries of the truth to such as embrace it in their affections, and own it in their actions.—*South*, vol. iv. Ser. 9.

But in persons of eminent place and dignity, they [virtue and piety] are seated to a great advantage, so as to cast a lustre upon their very place, and by a strong reflexion to double the *beams* of majesty.—*Tillotson*, vol. i. Ser. 3.

—— You, gallant Vernon, saw,
The miserable scene; you, pitying, saw,
To infant weakness sunk the warrior's arm;
Saw the deep-racking pang, the ghastly form,
The lip pale-quivering, and the *beamless* eye
No more with ardour bright.—*Thomson. Summer.*

The sun now rolling down the western way,
A blaze of fires renews the fading day;
Vnnumber'd barks the regal barge infold,
Brightening the twilight with its *beamy* gold
Tickell. The Royal Progress.

I see the radiant visions, where they rise
More lovely than when Lucifer displays
His *beaming* forehead through the gates of morn,
To lead the train of Phœbus and the spring.
Akenside. Pleasures of Imagination, b. i.

What are the sciences they *beamed* out to enlighten it?
What are the arts they introduced to cheer and to adorn it?
Burke. On the Nabob of Arcot's Debts

A third, possessed of full grown reputation, shades off every *beam* of favour from those who endeavour to grow beneath him, and keeps down that merit, which, but for his influence, might rise into equal eminence.
Goldsmith. The Bee, No. 4.

A sullen calm unusual, dark and dead,
Arises inauspicious o'er the heavens.
The *beamless* sun looks wan; a sighing cold
Winters the shadow'd air.—*Mallet. The Excursion*, c. 1

BEAN, s. Ger. *Bone*; Dut. *Boon*; Sw. *Bœna*; Sax. *Bean*, *Bien*. Junius thinks from the Gr. κυαμος, vel κυαμος, the same with κυαμος, which Eustathius would believe to be so called παρα το κυειν αιμα, because they produce blood.

The king of Alimayne sende specialliche inou
To king Jon, that he withdrowe him of is wou, [wrong]
& vndernemge the erchbissop, & hed churche al clene
Lete aobe ii franchise, & al nas wurth a *bene*.
R. Gloucester, p. 497.

But God wot what that May thought in hire herte,
When she him saw up sitting in his sherte
In his night cap, and with his necke lene:
She praises not his playing worth a *bene*.
Chaucer. The Marchantes Tale, v. 9724.

I lest to Oberon, and make him smile,
When I a fat and *beane-fed* horse beguile,
Neighing in likenesse of a silly foale.
Shakespeare. Midsummer Night's Dream, Act ii. sc. 1.

——— Long let us walk,
Where the breeze blows from yon extended field
Of blossom'd *beans*. Arabia cannot boast
A fuller gale of joy, than, liberal, thence
Breathes through the sense, and takes the ravish'd soul.
Thomson. Spring.

The bill of this species of duck [the king duck] is red, and extends high up the forehead on each side, in form of a broad *bean-shaped* plate.—*Pennant. British Zoology.*

BEAR, *v.*
BE'ARER.
BE'ARING.
BE'ARN.

Goth. *Bairan*; Sax. *Bæran, Beran, Beoran*; Ger. *Bæren*; Dut. *Beuren*; Sw. *Bära, Bæra*. *Ferre, portare, parere*. Gr. Φερ-ειν.

To carry, to support, to uphold, to sustain, to undergo, to suffer, to endure.

To carry, to stand firmly under or against; to resist, to repress, to urge, push or press,—upon or against.

To carry, or bring forward or forth, to produce; (*subaud.* fruit, children, &c.)

To bear in hand, Mr. Steevens says, is "to delude with false promises." It is merely to carry along with us, to lead along, as suitors, dependents, expectants, believers.

And bygynth to blowe, & suththe to *bere* frut.
R. Gloucester, p. 352.

And hem wolde obligi, and sikernesse finde gode,
To *bere* hem clene here truage, wyle the world stode.
Id. p 98.

For in traunyl of hys *beryng* hys moder was first ded.
Id. p. 11.

We salle leue that pas vnto we com ageyn,
& telle gow other tales of Edward curteise,
& of Leulyn of Wales, & his *beryng* hie.
R. Brunne, p. 236.

For shal never brere *bere* beries as a vyne.
Piers Plouhman, p. 25.

——— Also ich fedde gowe
With flashes and with fyf loves, fyfe thousend at ones
And ther of lefte baskettes ful of broke mete
Broke bred to *beren* it aweye hoo so wolde.—*Id. Ib.* p 312.

Nothr faith ne fyn hope, so festered aren hus wondes
With oute the blod of thi *barn*, he beoth nouht y savede
The wiche *barn* not needes, be *bare* of a mavde.
Id. Ib. p. 325.

Lo a virgyn schal have in wombe and sche schal *bere* a sone and they schulen clepe his name Emanuel.
Wiclif. Matt. c. 1.

Men schulen be louynge hemsilff, coueitouse, high of *berynge*.—*Id. Tyte*, c. 3.

But faire escaped child Thopas,
And all it was thurgh Goddes grace,
And thurgh his faire *bering*.
Chaucer. The Rime of Sire Thopas, v. 13,759.

A shepe right in the same plite
His woll *beareth*, but on a daie
An other taketh the flees awaie.—*Gower. Con. A.* b. v.

First let the torche *bearers* be wrapte in weedes of woe,
Let all their lightes be virgin waxe, because I lou'de it so,
And care not though the twist be course that lends them light.—*Gascoigne. Last Wyll, &c.*

When they neither by manifest reason could gainstand the matter contained in the booke, nor yet abide the comming out thereof, then sought they by a subtile deuised traine to deprane the translation, notes and prologues thereof, *bearing* the king in hand and all the people, that there was in it a thousand lies, and I cannot tell how manie mo.—*Foxe. Martyrs*, Ded.

Judge not amiss what so befall;
In me there lieth no power of choyse:
It is but hope that doth me moue,
Who standerd *bearer* is to loue.
Vncertaine Auctors. The Louer thinkes, &c.

Now is the noon of sorrow's night;
High in his patience as their spight.
Lo the faint lamb, with weary limb
Bears that huge tree which must *bear* him.
Crashaw. Sacred Poems.

But sure it was some one or other had bewraied the plot, and Agrippina vnderstanding the practise, and doubtfull whether she should beleeue it, caused herself to be carried to Baiae in a *bearing-chair*.—*Greeneway. Tacitus*, p. 200.

Nowe blesse thy selfe: thou met'st with things dying, I with things new borne. Here's a sight for thee: Looke thee, a *bearing-cloath* for a squires childe.
Shakespeare. Winter's Tale, Act iii. sc. 3.

Isa. Oh, let him marry her.
Luc This is the point.
The Duke is very strangely gone from hence;
Bore many gentlemen (my selfe being one)
In hand, and hope of action.
Shakespeare. Meas. for Meas. Act i. sc. 5.

Thus praying you to send vs determinate answere herein by master Secretary Peter (or if yee will not let him goe) by this *bearer*, we beseech God to giue both you and vs grace to determine this matter.—*Stowe. Chron. Edw. VI.* an. 1549.

The *bearers* of the Arke had need bee faithfull; they must first set their foot into the streams of Jordan, and beleeve that it will give way; the same faith that led Peter upon the water, must carry them into it.
Hall. Cont. Jordan divided.

His lines are a description of the sun in eclipse, which I know nothing more like than a brave man in sorrow, who *bears* it as he should do, without imploring the pity of his friends, or being dejected with the contempt of his enemies.
Tatler, No. 111.

Be of good cheer, the *bearer* brings with him five thousand pounds, and has my order to answer your drawing as much more on my account.—*Spectator*, No. 218.

Ye sacred Nine! that all my soul possess,
Whose raptures fire me, and whose visions bless,
Bear me, oh *bear* me to sequester'd scenes,
The bow'ry mazes, and surrounding greens;
To Thames's banks which fragrant breezes fill,
Or where the Muses sport on Cooper's Hill.
Pope. Windsor Forest.

They do not adapt the burthen to the strength; but they estimate the strength of the *bearers* by the burthen they impose.—*Burke. On the Nabob of Arcot's Debts.*

I shall discuss them in such a manner as shall appear to me the best adapted for shewing their mutual *bearings* and relations.—*Id. On a Regicide Peace*, Let 1.

BEAR.
BE'ARISH.
BE'ARHERD, or
BE'ARWARD.

A. S. *Bera, Bere*; Ger. *Bær*; Dut. *Baer*; Sw. *Biorn*. The northern etymologists abandon this word to the Gr. Βερος; which they find in Hesychius interpreted, *pilosum, villosum*, (*ursus, quasi hursus, hirsutus, pilis horrens.*) May it not (and *Boar* also) derive its origin from the old English verb, To *Bay*; It. *Baiare*?—*Bay, bay-er, baer, bare*, or *bear*. See BRUTE, and BOAR; also the quotation from the *Tatler*.

Hym thogte he sey a grysly *beore* fle in the eyr anhey.
R. Gloucester, p. 202.

Instede of cote-armure on his harnais,
With nayles yelwe, and bright as any gold,
He hadde a *beres* skin, cole-blake for old.
Chaucer. The Knightes Tale, v. 2142.

Thy large fronte, thy elen graye
I shall hem chaunge in other waye,
And all the feture of thy face
In suche a wise I shall deface,
That euery man the shall forbeare.
With that the likenes of a *beare*
She toke, and was forshapen anone.—*Gower. Con. A.* b. v.

The shee *beare* thirty daies after is discharged of her burden, and bringeth forth commonly five whelpes at a time. At the firste, they seem to be a lumpe of white fleshe without all forme. this rude lumpe they fashion by little and little into some shape.—*Holland. Plinie*, b. viii. c. 36.

Iche were better to bee a *bearward*, and set to keep *beares*.
Gammer Gurton's Needle, Act i. sc. 2.

Old Clif. And from thy burgonet I'le rend thy *bears*,
And tread it vnder foot with all contempt,
Despight the *bearard*, that protects the *beare*.
Shakespeare. 2 Part Hen. VI. Act v. sc. 1.

Macb. They haue tied me to a stake, I cannot flye,
But *beare-like* I must fight the course. What's he
That was not borne of woman? Such a one
Am I to feare, or none. *Id. Macbeth*, Act v. sc. 7.

I fear the word *bear* is hardly to be understood among the polite people; but I take the meaning to be, that one who ensures a real value upon an imaginary thing, is said to sell a *bear*: and is the same thing as a promise among courtiers, or a vow between lovers.—*Tatler*, No. 38.

But now a sport more formidable
Had rak'd together village rabble;
'Twas an old way of recreating,
Which learned butchers call *bear-baiting*;
A bold adventurous exercise,
With ancient heroes in high prize.—*Hudibras*, pt. i. c. 1.

I must propose some methods for the improvement of the *bear-garden*, by dismissing all the bodily actors to that quarter.—*Spectator*, No. 141.

The voice of a *bear* is a kind of growl.
Goldsmith. Animated Nature, b. vi. c. 9.

In our own language we seem to allude to this degeneracy of human nature, when we call men, by way of reproach, sheepish, *bearish*, &c.—*Harris. Three Treatises*, Notes.

Our nobility also kept their *bear-ward*: twenty shillings was the annual reward of that officer from his lord the fifth Earl of Northumberland.
Pennant. British Zoology. The Bear.

BEARD, *v.*
BEARD, *n.*
BE'ARDED.
BE'ARDLESS.

A. S. *Beard*; Dut. *Baerd*; Ger. *Bart*. Wachter thinks perhaps from Ger. *Barten*; A. S. *Brytan*, secare, dissecare, (which he finds so interpreted by Benson only) to cut, pare, or shave. Otherwise: from Ger. *Baren*, to shew, to manifest; because the *beard*, shews or manifests, or is the sign of *manhood*.

Mr. Steevens observes, that, "in ancient language, *to head* a man was to *cut off his head*, and to *beard* him signified to *cut off his beard*; a punishment which was frequently inflicted by Giants on such unfortunate princes as fell into their hands." Hence—

To *beard* is to *oppose face to face* in a hostile or daring manner.

A vois he hadde, as smale as hath a gote,
No *berd* hadde he, ne never non shulde have,
As smothe it was as it were newe shave.
Chaucer. Prologue to the Knightes Tale, v. 691

The pardoner, *beardles* all his chin
Glassie eyes, and face of Cherubin
Telling a tale, to anger with the frere.
Lidgate. Prol. to the Story of Thebes.

As I myn eie aboute caste,
His large *berde* than at laste
I sigh, and thought anone therfore,
Howe that his father hym before,
Whiche stode vpon the same place,
Was *berdles*, with a yongly face.
And in suche wise, as ye haue herde,
I toke away the sonnes *berde*,
For that his father had none,
To make him liche, and here vpon
I aske for to ben excused.—*Gower. Con. A.* b. v.

In Joue his mighty name, this eight and twentith day,
Of frosted *bearded* Januar, the enemy to May.
Gascoigne. Last Wyll, &c.

Olde sophistrie, I say not well, not olde, but that new rotten sophistrie, began to *beard* and sholder logicke in her owne tonge.—*Ascham. The Schole-Master*, b. ii.

Winch. Doo what thou dar'st, I *beard* thee to thy face.
Glost. What! am I dar'd, and *bearded* to my face?
Draw men, for all this priueledged place,
Blew coats to tawny coats. Priest, beware your *beard*,
I meane to tugge it, and to cuffe you soundly.
Shakespeare. 1 Part Hen. VI. Act i. sc. 3.

And they laughing came to him, and took him softly by the *beard* with both their hands, and even in the market place his hair being black before, was presently turned yellow. This miracle made them beleeve the report the man made, who ever after was called Ænobarbus, as you would say, *bearded* as yellow as gold.—*North. Plut.* p. 215.

The goodly well-grown trout I with my angle strike,
And with my *bearded* wire I take the ravenous pike.
Drayton. Nymphal 6.

These filberds likewise are covered with a soft *bearded* husk, and as well the shale as the kernell is round and solide, all of one entire peece.—*Holland. Plinie*, b. xv. c. 22

Th' accurs'd Philistian stands on th'other side,
Grumbling aloud, and smiles 'twixt rage and pride.
'The plagues of Dagon! a smooth boy,' said he,
'A cursed *beardless* foe oppos'd to me!'
Cowley. Davideis, b iii.

And yet these are their great objections against putting the scriptures into the hands of the people. Which is just like their arguing against giving the cup to the laity from the inconveniency of their *beards*, lest some of the consecrated wine should be spilt upon them: as if errours and *beards* were inconveniences lately sprung up in the world, and which mankind were not liable to in the first ages of Christianity.—*Tillotson*, vol. i. Ser. 30.

How hard the contest, and how sharp the strife
To part the great from pageauntry of life!
To wean the *bearded* infant from his toys,
Vain hopes, vain honours, and still vainer joys.
Hart. Boetius to Rusticiana.

BEAST.
BE'ASTLY.
BE'ASTLINESS.
BE'ASTLIHOOD.
BE'ASTINGS.

Fr. *Beste*; It. & Sp. *Bestia*; Ger. *Beeste*, from the Lat. *Bestia*; perhaps so called, quasi, Βιαστικαι, from Βιαω, to offer violence. See *Vossius* and *Martinius*.

Game of hondes he louede y nou, and of wylde *best*,
And hys forest and hys wodes, and miest the nywe forest.
R. Gloucester, p. 375.

Mache myrthe is in May, a monge wilde *bestes*
And so fort wil somet lasteth, heore solace dureth.
Piers Ploukman, p. 260.

A *beestli* man parseyueth not tho thingis that ben of the spiryt of God, for it is foli to him.—*Wiclif. 1 Corynth.* c. 2.

Wery and wet, as *bestes* in the rain,
Cometh sely John, and with him cometh Alein.
Alas quod John, the day that I was borne!
Now are we driven til hething and til scorne.
Chaucer. The Reves Tale, v. 4104.

If that the good man, that the *bestes* oweth,
Wol every weke, er that the cok him croweth,
Fatte drunken of this well a draught,
As thikke hony Jew our eldre taught,
His *bestes* and his store shall multiplie.
Id. The Pardoneres Tale, v. 12,294.

He taught men the forth drawynge
Of *beestaile*, and eke the makynge
Of oxen, and of hors the same,
How men hem shulde ride and tame.—*Gower. Con. A.* b v.

And though hym lacke voice of speche,
He gan vp with his feete areche,
And wayend in his *beastly* steuen
He made his plaint vnto the heuen.—*Id. Ib.* b. i.

He dyd cause the houses of L.ti. parishes to be pulled downe, the people to be expelled, and all beinge desolate, to be tourned into deserte, and made pasture for *beastis* sauage.—*Elyot. The Governour*, b. i. c. 12.

With lyke *bestiall* fury, he caused the heed of Marcus Antonius, one of the moste eloquente oratours of all the Romaynes, to be brought vnto hym, as he sate at dyner, and there toke the heed all blody betweene his handes.
Id. Ib. b. ii. c. 6.

A man that is valiaunte, dothe anaunce hym selfe as inuincible in thynges that do seme most terrible, not vnadui-sedly, and as it were in a *bestely* rage, but of gentyl courage, and with premeditation.—*Id. Ib.* b. iii. c. 8.

The Lacedemonians for the auoyding of drunkennesse, did cause their sonnes to beholde their seruauntes when they were drunke, that by beholding their *beastlynesse*, they might auoide the like vice.—*Sir J. Cheke. Hurt of Sedition.*

But throw her foorth to *beasts* and birds of prey:
Her life was *beast-like*, and deuoid of pitty,
And being so, shall haue like want of pitty.
Shakespeare. Titus Andronicus, Act v. sc. 3.

A cow hath no milke ordinarily, before that shee hath calved. The first milke that she giveth downe, is called *beestings*; which, vnless it be delaied with some water, will soone turne to be as hard as pumish stone.
Holland. Plinie, b. ii. c. 12.

So may the first of all our fells be thine,
And both the *beestning* of our goats and kine.
B. Jonson. To Pan. Hymn 4.

And therefore the ancient Lacedæmonians in their solemn feasts forced their Ilotes the bondmen, to overcharge themselves with wine and such they shewed them unto their youth, by their apparent *beastliness* of drunken men, to work into them an abhoring so loathsome vice.
North. Plutarch, p. 732.

Ensaunter they should be as seeme they would;
Or sengen lowly for so deere desart;
Or else be peregall to nymphes of old,
From which their *beastlihed* now freely start.
Eclogue to W. Browne.

Their conceptions of God were very unworthy, and their worship unanswerably such (full of sottish, savage, *beastly* superstitions).—*Barrow*, vol. ii. Ser. 1.

——— Inspiring dumb
And helpless victims with a sense so keen
Of injury, with such knowledge of their strength,
And such sagacity to take revenge,
That oft the *beast* has seem'd to judge the man.
Cowper. Task, b vi.

BEAT, r. } A. S. *Beatan, Beotan*; Ger. *Batten*; Fr. *Battre*, It. *Battere*; Sp. *Batir*; Lat. *Batuere*.
BEAT, n. }
BEATER. }
BEATING, n. } To hit, knock, strike or dash; to thresh, whether with sticks or fists, or any other thing; to impel or give impulse to.

To *beat down*, to level, to depress, to lower, to subject, to subdue, to repell, to conquer.

To *beat into*, (met.) to impress or imprint by repetition; to inculcate.

Hou vchulle perry the ost, and knygtes adoun caste,
And bete wyth thys suerd thes false kyng vaste.
R. Gloucester, p. 453.

That prefere a man to *bete*, for tuo schilynges or thre,
With ytked staues grete, *beten* saule he be.
R. Brunne, p. 328.

There sat a fancon over hire hed ful hie,
That with a pitous vois so gan to crie,
That all the wood resouned of hire cry,
And *beten* had hireself so pitously
With bothe hire winges, til the rede blood
Ran endelong the tree, ther as she stood.
Chaucer. The Squieres Tale, v. 10,725.

Herest thou not the great swough
Yes perde, (qd. I) wel vnough
And what sowne is it like (qd. he)
Peter, like the *beating* of the see
(Qd. I) against the rockes holow.
Id. The House of Fame, b. iii.

The stronge walles downe thei *bete*,
So that into the large strete
Thu horse with great solemnitie
Was brought within the citte.—*Gower. Con. A.* b. i.

M. Haddon was fullie of M. Peters opinion, and said, "That the best scholemaster of our time was the greatest *beater*," and named the person (sc. Nic. Udal, Master of Eton College.)—*Ascham. Scholemaster.*

Surely in this poynt I must compare you vnto a shrewde and vngratious wyfe, which *beating* hir husbande, by hir clamorous complaynts, maketh hir neighbours beleeue that hir husbande *beateth* hir.—*Whitgift. Defence*, p. 706.

Who with his sword (disdaining now to stay,
And see the blood he lov'd so rudely spilt)
Piere't a bold Lombard, who would stop his way;
Even till his heart did *beat* against his hilt.
Davenant. Gondibert, b. i.

Whereas the diseases that possesse the body and the flesh, are discovered and known by their inflammations and red colour, by pulses also or *beating* of the arteries.
Holland. Plutarch, p. 257.

One portion of informing fire was given
To brutes, th' inferior family of Heaven:
The smith divine, as with a careless *beat*,
Struck out the mute creation at a heat.
Dryden. The Hind & Panther, pt i.

Being resolved to regard merit more than any thing else in the persons who made their applications to her, she married a Captain of dragoons who happened to be *beating* up for recruits in those parts.—*Spectator*, No. 261.

God knows, I knew nothing of sea-business; he *beat* me without considering what he was about.
Goldsmith. Citizen of the World.

I remember, that once laying a-bed, and having been put into a fright, I heard my own heart *beat*: but I took it to be one knocking at the door, and arose and opened the door oftener than once, before I discovered that the sound was in my own breast.—*Reid. Enq. into the Hum. Mind*, c. 4. s. 1.

There is also one species of *battery*, more atrocious and penal than the rest, which is the *beating* of a Clerk in orders, or Clergyman; on account of the respect and reverence due to his sacred character, as the minister and ambassador of peace.—*Blackstone. Commentaries*, b. iv. c. 15.

BEATH. "Beathing or bathing wood by the fire. Setting or straitening unseasoned wood by heat. Norf. and Suff." (Grose.) A. S. *Bathian*, *Bathian*; to bathe.

And in his hand a tall young oake he bore.
Whose knotty snags were sharpned all afore,
And *beath'd* in fire for steele, to be inated.
Spenser. Faerie Queene, b. iv. c. 7.

BEA'TIFY. } From *Beo*, *Beatus* and *fio*. *Beo*, says Vossius, may be
BEATI'FICK. } deduced from Beow, i. e. Baw.
BEATI'FICAL. } Thus, *Beo* will be *facio ut*
BEATI'FICALLY. } *res eat*, *sive procedat*; I so
BEATIFICA'TION. } act, that the matter may go
BEA'TITUDE. } on, or proceed; (sc.) *succeed*, or go well.

To make, or cause to be, blissed or blessed; happy; to bring into a state of happiness or felicity.

Christe on the mountayne taught the perfeccionyng of the lawe, whan he pronounced those straunge *beatitudes* neuer afore heard of.—*Udal. Luke*, c. 24. p 157.

If at a conversion of a sinner there is joy before the *beatified* spirits, the angels of God, and that is the consummation of our pardon and our consignation to felicity, then we may imagine how great an evil it is to grieve the spirit of God, who is greater than the Angels.
Bp. Taylor, vol. i. Ser. 8.

We shall know him to be the fullest God, the nearest to us, and the most certain. And consequently, the most *beatifying* of all others.—*Grew. Cosmologia Sacra*, p. 118.

As the saints and angels in their state of *beatific* vision cannot chuse but love God, and yet the liberty of their choice is not lessen'd, because the object fills all the capacities of the will and the understanding.
Bp Taylor, vol. ii. Ser. 1.

In midst of this city celestial,
Where the eternal temple should have rose,
Light ned th' idea *beatifical*:
End, and beginning of each thing that grows.
G. Fletcher. Christ's Triumph after Death

Beatifically to behold the face of God, in the fulnesse of wisdome, righteousness and peace, is a blessednes I confesse no way incident vnto the creature beneath man.
Hakewill. Apologie, p. 495.

It is the duty of Christian prudence to chuse the end of a Christian, that which is perfective of a man, satisfactory to reason, the rest of a Christian, and the *beatification* of his spirit.—*Bp. Taylor*, vol. ii. Ser. 20.

What fulnesse of *beatitude* is here?
What love with mercy mixed doth appeare?
To style us friends, who were by nature foes?
Adopt us heires, by grace, who were of those
Had lost ourselves?—*B. Jonson. An Elegy on my Muse.*

Above him all the sanctities of heaven
Stood thick as stars, and from his sight receiv'd
Beatitude past utterance.—*Milton. Paradise Lost*, b. iii

To have the light of his countnance shining upon us, and by it to behold his special love and kindness to us, his pleasure and delight in us, and shewing himself to be reconciled to us, and well pleased with us, this is that blessed sight, which we call the *beatifick* vision, the sight that fills the soul with love, and light, and joy, and bliss, and happiness, as full as ever it can hold.—*Beveridge*, vol. ii. Ser. 123.

To the love of God, to charity towards our neighbour, to purity of heart, to meekness, to humility, to patience, to mercifulness, to peaceableness, *beatitude* is ascribed by our Lord (the great Judge and Dispenser of it.)
Barrow, vol i. Ser. 3

BEAU. } From the Fr. *Beau*, good. In
BEA'UISH. } G. Douglas, *Bew schyris*, is *good*
BEA'UISHLY. } sirs. In Gower, *Beaue* retreat, is a good retreat. See BEAUPEERS. A *Beau* (*bellus homo*, of Martial) is a good, smart, pretty dresser; one who decks himself prettily, smartly, gaily, according to the fashion of the times. The pl. *Beaux* is perhaps corrupted into *bucks*, by English pronunciation.

My herte wolde, and I ne male,
Is nought beloued now a daies,
Er thou make any suche assaies,
To loue, and faile vpon thy fete,
Better is to make *beaue*-retreate.—*Gower. Con. A.* b. viii.

Sir Cloudesly Shovel's monument has very often given me great offence: instead of the brave rough English Admiral, which was the distinguishing character of that plain gallant man, he is represented on his tomb by the figure of a *beau*, dress'd in a long perriwig, and reposing himself upon velvet cushions, under a canopy of state.—*Spectator*, No 27.

It would be of great benefit to the *beaux* of our age to carry this glass in their pocket, whereby they might learn to think, rather than dress well.
Tate. Pref. to Sir J. Davies' Poems

You laugh not, gallants, as by proof appears,
At what his *beauship* says, but what he wears;
So 'tis your eyes are tickled, not your ears.
Dryden. Prologue to the Husband his own Cuckold

Just at that time of life, when man by rule.
The fop laid down, takes up the graver fool.
He started up a fop, and, fond of show,
He started up a fop, and, fond of show,
Look'd like another Hercules turn'd *beau*.
Churchill. Independence

Peace to the *beaux*, and every scented belle,
Who cry "Tobacco has an odious smell."
Fawkes. The Smoking Doctor's Soliloquy.

A patient in Bedlam that did pretty well,
Was permitted sometimes to go out of his cell
One day, when they gave him that freedom, he spy'd
A *beauish* young spark with a sword by his side
Byrom. The Beau & Bedlamite

BE'AVER. A. S. *Befer*; Dut. *Bever*; Ger. *Biber*. A word, says Wachter, common to most languages, and by the consent of all from the Lat. *Fiber*; because it inhabits the *edges* (*fibrum* from *finis*) of the water.

The *beuer* in Pontus—this is a daungerous and terrible beast with his teeth. Verily, he will bite downe the trees growing by the river sides, as if they were cut with an axe
Holland. Plinie, b. viii. c. 30

Nor is the provident industry of animals confined to insects, since it is to be found in divers of the greater animals, particularly in *beavers*.—*Boyle. Works*, vol. v. p. 431

Naturalists assure us, that all animals are sagacious in proportion as they are removed from the tyranny of others in native liberty, the elephant is a citizen, and the *beaver* an architect.—*Goldsmith. Present State of Learning*, c. 2.

BE/AVER. Made of the skin of the animal, the *Beaver*.

And yet vnder that cope, a cote hath he furred
With foyns, or with fchewes, other fyn *beuere*.
Piers Ploukman. Crede.

Whan in a mantill, and a *beuer* hat
With cuype and clapper wonder priuely
He opened a secrete gate and out thereat
Conueyed her, that no man should espie.
Chaucer. The Testament of Cresside.

Among the Frenchmen were certayn light horsmen called Stradiotes, with short styroppes, *beuer* hatts, small speares and swerdes like semiteries of Turkay
Hall. Hen. VIII. an. 5.

I have sent you by Vacandary the post, the French *beuer* and tweeses you writ for: *beuer* hats are grown dearer of late, because the Jesuits have got the monopoly of them from the king.—*Howell*, b i. s. 1. Let. 17.

I was surprised at all this civility, and knew not to what I might ascribe it, except to my brigat *beauer* and shining scarf that were new that day.—*Tatler*, No. 259.

BE/AVER. } Fr. *Bavière*; It. *Baviera*; *Ba-*
BE/AVERED. } *vero*, from *Bava*, (Menage.) The It. *Bava*, Fr. *Bave*, are, foam, slaver. *Bavière* (says Cotgrave) is the *bib*, mocket or mocketer to put before the bosom of a (slavering) child. So that *bavière* or *beaver* is—

That part of the helmet, which lets down to enable the wearer to drink; and is so exposed to catch the drops or dribblings. By Shakespeare and others it is differently applied.

The Duke of Hertforde was quickely horsed and closed his *bauser* and caste hys spere into the rest & when the trūpet sounded, set forward coragiously toward his enemy, vi or vii paces.—*Hall. Hen. IV.* Introd.

Rich. What, is my *beauer* easier than it was?
And all my armour laid into my tent
Shakespeare. Rich. III. Act v. s. 3.

For immediatly, you should not have seene ouer all the campe one man idle and doing nothing: some fell to whet and sharpen their swords; other furbushed their head peeces, bulles and *beauers*.—*Holland. Livius*, p. 1192.

He lifts his fauchion with a threatning grace,
And hewes the *beuer* off from Howard's face.
Sir J. Beaumont. Bosworth Field

When lo! a spectre rose, whose index hand
Held forth by virtue of the dreadful wand,
His *beaver'd* brow a birchen garland weares,
Dropping with infant's blood, and mother's tears.
Pope. The Dunciad.

BEA/UPEERS, from *beau* and *peere*, *phere*, or *fere*, (see FERE,) companion, associate.
A good companion, or friend.

Ingrac'd into so high a favour, there
The saints, with their *beau-peers*, whole worlds outwear;
And things unseen do see, and things unheard do hear.
G. Fletcher. Christ's Triumph after Death.

BEAU/TY, *n.* } Fr. *Beauté*, *Beau*; It.
BEAU/TY, *v.* } *Bello*; Lat. *Bellus*, from
BEAU/TEOUS. } *Benulus*, from the ancient
BEAU/TEOUSLY. } *Benus*; i. e. *Bonus*; itself
BEAU/TEOUSNESS. } of uncertain etymology.
BEAU/TIFUL. } *Beauty* is a term of most
BEAU/TIFULLY. } extensive application.
BEAU/TIFULNESS. }
BEAU/TIFY. }
BEAU/TIFIER. }
BEAU/TIFYING, *n.* }
BEAU/TILESS. }

1. To those qualities or objects, which are agreeable or pleasing to the senses, particularly to the eye and ear; as colour, form, and motion; and the various combinations of them:—to sounds, and their combinations.

2. To the intellectual and moral qualities of man; and to the productions of the human mind.

I may you not deuise all hire *beautee*;
But thus moch of hire *beautee* tell I may,
That she was like the brighte morwe of May
Fulfilled of all *beautee*, and pleasance.
Chaucer. The Marchantes Tale, v. 9619.

But so good hede on hir he toke,
That hym ne thought vnder the heuen,
Of *beautee* sighe he neuer hir eueu,
With all that felle to womanhede.—*Gower. Con. A.* b v.

He [John Picus] was of feture and shappe semely, and *bewteous*, of stature goodly, and high.
Sir T. More. Workes, p. 2.

For he feared to call her hys wyfe, lest the men of the place shoulde haue kylled hi for her sake, because she was *bewtyful* to ye eye.—*Bible*, 1531. *Genesis*, c. 26.

After the deathe of this noble prince, and valeaunt captain, the bright sunne that commonly shone in Fraunce feaire and *beautifully* vpon the Englishemen, began to be cloudie, and daily to waxe darker.—*Hall. Hen. VI.* an. 14.

God looketh not first on thy woorke as the world doth, as though the *bewtyfulnes* of the worke pleased hym, as it doth the world, or as though he had nede of them.
Tyndall. Workes, p. 85.

He gaue carlage again to all mē that wanted, and restored their armour to the former *bewtifulneess*, and excellencye.
Brende. Quintus Curtius, fol. 285.

The story of Daniel is a testimony of the preseruacion of the chirche *beutified* with great glory, euen then when it seemeth almost extincte and destroid
Joye. The Exposicion of Daniel. The Argument.

Though another of the same occupacion put his hande to the bettering and perfecting of it, yet is not the so dooyng any displeasure, nor cause of grutche to the other but rather a *beautifying* of his dooing, & a cause of rendreing thankes to the partie.—*Udal. Pref. to the Reader.*

Beauty is as summer fruits, which are easie to corrupt, and cannot last and for the most part, it makes a dissolute youth, and an age a little out of countenance but yet certainly againe, if it light well, it maketh vertues shine, and vices blush.—*Bacon. Ess. On Beauty.*

How smart a lash that speech doth giue my conscience!
That harlot's cheeke, *beautied* with plaist'ring art
Is not more vgly to the thing that helpes it,
Then is my deede, to my most painted word.
Shakespeare. Hamlet, Act iii. sc. 1.

——— A poore petitioner,
A care-cras'd mother to a many sonnes,
A *beautie-wainting*, and distressed widow,
Euen in the after noone of her best dayes,
Made prise and purchase of his wonton eye.
Id. Rich. III. Act iii. sc. 7.

Fair is the lily; fair
The rose, of flow'rs the eye!
Both wither in the air,
Their *beauteous* colours die.
Daniel. A Description of Beauty.

A man hears the precepts of God injoining us to give alms of all we possess; he readily obeys with much chearfulness, and alacritie, and his charity like a fair spreading tree, looks *beauteously*.—*Bp. Taylor*, vol ii. Ser. 7.

For from less virtue and less *beauteousness*
The Gentiles fram'd them gods and goddesses.
Donne. Elegie. Death.

The Pantheon, like unto a round region supported with archworke right *beautifully*, of a great height.
Holland. Ammianus, p. 64.

If you speake of the churche, as it is a communion and societie of the faithfull and elect onely: and of the gouernment thereof, as it is onely spirituall, then it is moste certaine, that the churche is thoroughly established, as perfectely gouerned, as gloriously decked and *beautified* in the tyme of persecution, as it is or can be vnder the cluill magistrate.—*Whitgift. Defense*, p. 181.

He trimmed it besides, and garnished it with the spoiles of the enemies, whereof there was such store and abundance, that not only the foresayd Temple and the market-place were therewith set out and bravely decked, but they were distributed abroad to their allies also and colonels, neere inhabitants, for the decoration and *beautifying* of their churches and publicke places.—*Holland. Livius*, p. 387.

The Barabbas becomes a Barabbas indeed, according to the origination of the name, a son of a father, a beloved son in whom they are well pleased, a chosen vessel of their honour, and Christ the only refuse vessel of dishonour, the only unamiable, undesirable, formless, *beautiless* reprobate in the mass.—*Hammond. Works*, vol. iv. Ser. 7.

Beauty is an over-weaning self-sufficient thing, careless of providing itself any more substantial ornaments; nay, so little does it consult its own interests, that it too often defeats itself, by betraying that innocence which renders it lovely and desirable.—*Spectator*, No. 302.

In Ida's shady vale a bull appear'd,
White as the snow, the fairest of the herd;
A *beauty-spot* of black there only rose,
Betwixt his equal horns and ample brows.
Dryden. Ovid. Art of Love.

It is in this taste that the scenery is so *beautifully* ordered in the description which Antony makes, in the dialogue between him and Dolabella, of Cleopatra in her barge
Spectator, No. 400.

How faint and spiritless are the charms of a coquette, when compared with the real loveliness of Sophronia's innocence, piety, good humour, and truth: virtues which add a new softness to her sex, and even *beautify* her *beauty*.
Id. No. 33.

The Britannick *beautifier*, being an Essay on Modesty, No. 231, which gives such a delightful blushing colour to the cheeks of those that are white or pale, that it is not to be distinguished from a natural fine complection, nor perceived to be artificial by the nearest friend.—*Id.* No. 518.

This water has a peculiar virtue in it, which makes it the only true cosmetick or *beauty-wash* in the world. The nature of it is such, that if you go to a glass, with a design to admire your face, it immediately changes it into downright deformity.—*Tatler*, No. 34.

Where's all the young, the valiant, and the gay,
That on her festivals were us'd to play
Harmonious tunes, and *beautify* the day?
Pomfret. Eleazar's Lamentation.

In like manner, I have heard it observed by thoughtless people, that there are a few women possessed of *beauty* in comparison of those who want it; not considering, that we bestow the epithet of *beautiful* only on such as possess a degree of *beauty* that is common to them with a few.
Hume, pt. i. Ess. 11.

As *beauteous* Tweed, and wealth-importing Thames,
Flow each the envy of their country's streams;
So, loveliest of her sex, my heav'nly maid
Appears, and all their fainter glories fade.
Blacklock. Desiderium Lutetiæ.

The whole coast is *beautifully* diversified by the contiguous or detached villas that are spread upon it, which whether you view them from the sea or the shore, have the appearance of so many different cities.
Melmoth. Pliny, b. ii. Let. 17.

Your letter informe me, that you have erected a noble publike portico, as a memorial of yourself and your son; and that, the next day after the ceremony of opening it, you engaged to repair and *beautify* the gates of our city at your own charge.—*Id. Ib.* b. v. Let. 12.

BE-BATHE. A. S. *Bebathod*, lotus, washed, *bathed*, (Somner.) See BATHE.
To wet, to wash.

Euery one with a dagger in their hand, (which dagger they call a crise, and is as sharpe as a rasor) stab themselues to the heart, and with their hands *bee-bath* themselues in their owne blood, and falling groueling on their faces so ende their dayes.—*Hackluyt. Voyages*, vol. iii. p. 822.

BE-BLAST. To blow, to strike or beat against with the suddenness, swiftness, and violence of the wind; of a whirlwind: to wither, to parch up.

O bleareyde foole, are both thine eyes *beblast*?
Canst thou not see? looke vp (what man!) God mend thee,
Locke at these lawyers howe they purchase fast,
Marke wel these marchants (better minde God send thee.)
Gascoigne. Fruites of Warre.

BE-BLED. } Covered with *blood*.
BE-BLO/ODED. }
BE-BLO/ODIED. }

Ther saw I first the derke imagining
Of felonie, and alle the compassing;
* * * * *
The open worre, with woundes all *bebledde*.
Chaucer. The Knightes Tale, v. 2004.

——— All was tourned into *bloud*,
The dishe forth with the cuppe and all
Bebled thei weren ouer all.—*Gower. Con. A.* b. ii.

The daughter of Julius Cæsar, which was married vnto Pompei the Great, when one brought vpon a time home out of the felde a coat of her husband's *beblouded*, shee suspecting that her husband had beene wounded, fell to the ground into a swooning, and almost dead.
Vives. Instruction of a Christ. Woman, b. ii. c. 4.

He drew his sword at last, and gaue the tree
A mightie blow, that made a gaping wound,
Out of the rift red streames he trickling see
That all *bebled* the verdant plaine around.
Fairfax. Godfrey of Bullogne, b. xiii. s. 41.

Yet after the death of this wicked malefactor, the simple people honored him as a martyre, insomuch that they stole away the gibbit whereon hee was hanged, and pared away the earth, that was *bebled* with his *blood*, and kept the same as holy reliques to heale sicke men.—*Stowe. Rich. I.* an. 1196.

And when Antonius also did shew them his gown all *bebloodied*, cut, and thrust through with swords, then they were like madmen for anger, and sought up and down the market-place if they could meet with any of them that had slain him.—*North. Plutarch*, p. 727.

BE-BLIND. To stop; viz. the sense of sight;—the understanding, or senses generally.

Terence was wise which taught by Pamphilus,
How courage quailes where loue *beblinds* the sence,
Though proofe of times makes louers quarelous,
Yet small excuse serues loue for lust defence.
Gascoigne. Dan Bartholomew of Bathe.

BE-BLI/STER. A blowing, or puffing up of the skin; a pustule, a blain.

Or if you will rather *beblister* your hands with a nettle, then comfort your senses by smelling to the pleasant marioram, then wanton is your pastime, and small will be your profit.—*Gascoigne. To the Youth of England.*

BE-BLOT. A *be-blot* or *blot* upon any thing extends just as far as that thing is *covered*, and no farther.

Beblotte it with thy teares eke alite
And if thou write a goodly worde all soft,
Though it be good, rehearce it not to oft.
Chaucer. Troil. & Cres. b. ii.

No might could move my mind to any wrong,
Which might *beblot* the glory of my name:
For so I thought, to live in honour long,
And far exceed all other men of fame.
North. Plutarch, p. 72.

BE-BLU'BBER. To *blubber*, is to cover with *blebs* or *blubs*. (qv.)

He would be first man in the market place, apparelled all in black, his face *beblubbered* with tears, and looking heavily upon the matter, praying the people assembled to have compassion upon him, saying, that he was afraid lest his enemies would come in the night, and overthrow his house to kill him.—*North. Plutarch*, p. 688.

BE-CALM. } To *becalm*, is to make or cause
BECA'LMING. } to be *calm*. And *calm*, as the Fr. *Calme* is—

Still, quiet, peaceable, fair, gentle, unmoved, without storm, without surges, (Cotgrave.)

These small shippes, accompanied with the centurion, sayling along the coast of Spaine, were vpon Easter day in the straight of Gibraltar suddenly *becalmed*, where immediately they saw sundry galies make towards them, in very valiant and courageous sort.
Hackluyt. Voyages, vol. i. p. 168.

Their trouble turn'd me to a quiet life,
My common weale did prosper passing well,
When all the world agreed like doues in hed,
Then I and mine *becalmed* from hatred's blast
In happie haven harboured were at last.
Mirror for Magistrates, p. 106.

Compar'd with me, wert thou but half so kind,
Thy sighs should stuff thy sails, tho' wanting wind:
But thy breast is *becalm'd*, thy sighs be slack,
And mine, too stiff, do blow thy broad sails back.
Drayton. Mary. To Duke of Suffolk.

And see the seas *becalm'd* behind
Not crisp'd with any breese of wind:
The tempest has forsook the waves,
And on the land begins his braves.—*Cotton. Winter.*

In the night my heart must needs repine
And storm with sighs, to ease me as I may,
Whilst others are *becalm'd*, or lie them still,
Or sail secure, with tide and wind at will.
Thomas Watson. Elits, vol. ii.

They are *becalm'd* in clearest days,
And in rough weather tost,
They wither under cold delays,
And are in tempests lost.
Sir Charles Sedley. Ib. vol. iii.

But now 'tis o'er, the dear delusion's o'er!
A stagnant breezeless air *becalms* my soul,
A fond aspiring candidate no more,
I scorn the palm, before I reach the goal.
Shenstone. To Mr. Jago, Eleg. 2.

BE-CAUSE. Written *Bicas, Bicause, Bycause, be* and *cause*. *Cause* being; there being *cause* · *because* of his syeknesse; his sickness *being* the *cause*. *Because* we earn before we eat; we earn before we eat *being* the *cause* why our food is so very sweet.

His squiers, which that stoden ther beside,
Excused him, *because* of his sikenesse,
Which letted him to don his besinesse.
Chaucer. The Marchantes Tale, v. 9776.

——— Triptolemus,
Her scone goth amonges vs,
And maketh the corne good chepe or dere;
Reyneth as hir list from yere to yere.
So that his wife *because* of this
Goddesse of corne cleped is.—*Gower. Con. A.* b. v.

God persecuteth vs, *bycause* we abuse his holy Testament, and *bycause* when we knowe the truth, we folowe it not.
Tyndall. Works, p. 7.

She that loketh towardes marryage, is not therfore condempned *because* she would marry, but *because* she hath refused it afore by an vngodly promyse.
Bale. Apologie, fol 82.

When a man is holy, then God is gracious, and a holy life is the best, and it is a continual prayer, and repentance is the best argument to move God to mercy, *because* it is the instrument to unite our prayers to the intercession of the Holy Jesus.—*Bp. Taylor*, vol. i. Ser. 4.

Aristotle saith, that young men are not fit hearers of moral doctrine; *because* (saith he) they are unexperienced in affairs of life: and *because* they are apt to follow their passions, which indispose to hear with fruit or profit; but his conclusion is false, and his reason may be well turned against him; for *because* young men want experience, therefore is there no bad prejudice, no contrary habit to obstruct their embracing sound doctrine, *because* their passions are vehement and strong, therefore being rightly ordered, and set upon good objects they with great force will carry them to vertuous practice.—*Barrow*, vol. iii. Ser. 17.

Why is our food so very sweet?
Because we earn before we eat.
Why are our wants so very few?
Because we Nature's calls pursue.
Whence our complacency of mind?
Because we act our parts assigned.—*Cotton*, Fable I.

BE-CHANCE, *v.* } *Chance*, a fall, a hap;
BECHA'NCE, *ad.* } that which falls or happens; an accident. To *bechance*, to befal, to happen.

And if they be good, there is perpetuall care, least they should dye, or some harme *bechance* them.
Vives. Instruction of a Christian Woman, b. ii. c. 11.

And yet we haue withstood them till at the last battayle of Bramston, where we *bechaunce* lost our souereigne lorde, and many noble men.—*Grafton. Hen. VIII.* an. 14.

Disturb his hours of rest with restless trances,
Afflict him in his bed with bed-rid groans:
Let there *bechance* him pitiful mischances,
To make him moan, but pity not his moans.
Shakespeare. Rape of Lucrece.

BE-CHARM. To chant, to inchant; to act upon by incantation or charms.

Cas. Antinous, by my shame observe
What a close witchcraft popular applause is;
I am awak'd, and with clear eyes behold
The lethargie wherein my reason long
Hath been *be-charm'd*.
Beaum. & Fletch. The Lawes of Candy, Act v. sc. 1.

BECK, *v.* } *Beck*, *Becken*, to nod to, to give
BECK, *n.* } a sign or signal. A. S. *Beacen*,
BE'CKING. } *Beacn*, is a sign or signal. See BEACON. A. S. *Beknian*, is—

To nod to: to shew, point out, or indicate by a nod, (Junius.) Also by a similar motion of the hand or finger.

With that he gan her humbly salue
With dredful chere, and oft his hewes mue
And vp his loke debonairly he cast
And *becked* on Pandare, and forth by past.
Chaucer. Troil. & Cres. b. ii.

Than peine I me to stretchen forth my necke,
And est and west upon the peple I *becke*,
As doth a dove, sitting upon a berne.
Id. The Pardoneres Tale, v. 12,329.

From the bright skies the ruler of the gods
Sent me to thee, that with his *beck* commaundes
Both heuen and earth.—*Surrey. Virgile. Æneis*, b. iv.

What helpeth it also that the priest whē he goeth to masse disguiseth himselfe with a great part of the passion of Christ, and playeth out the rest vnder silence with signs and prefers, with noddyng, *beckyng*, and mowyng as it were jacke an apes.—*Tyndall. Workes*, p. 132.

We do profoundly consider that the perfection of Christian living doth not consist in some ceremonies, wearing of a white coat, disguising our selves after strange fashions, dockyng and *beckyng*.—*Burnet. Rec.* b. iii. No. 2.

Then I was crowned Queene this realm to hold,
Till fiue yeares past I did this island guide;
I had the Britaines at what *becke* I would,
Till that my louing King, mine Aganippus dide.
Mirror for Magistrates, p. 64.

These rocks vpraught, that threatened most our wreck,
We seemd to saile much surer in the streame:
And fortune faring as she were at *becke*
Laid in our lap the rule of all the realme.—*Id.* p. 433.

He with a nod seem'd the world for to direct:
Who's he but bow'd, if this great prince but *beck'd*?
Drayton. The Miseries of Queen Margaret.

Then forthwith to him takes a chosen band,
Of spirits likest to himself in guile
To be at hand, and at his *beck* appear.
Milton. Paradise Regained, b. ii.

Arvi. ——— Let th' event,
That never erring arbitrator, tell us
When we know all our selves, and let us follow
The *becking* of our chance.
Beaum. & Fletch. Two Noble Kinsmen, Act i. sc. 2.

Under one pretence or other, he [the devil] separated as many as he could from the church, that so he might have them at his own *beck*, and fit them for the work he designed to do by them.—*Bp. Beveridge*, vol. i. Ser. 7.

Quick, at his *beck*, the guards, who waited round,
With chains, the brave, the blooming stripling bound,
Then back to back the lovely pair they tied,
And whom they join in death, in death divide.
Brooke. Jerusalem Delivered, b. ii.

BE'CKON, *v.* }
BE'CKON, *n.* } See To BECK.

And he gede out and myghte not speke to hem and thei knewen that he hadde seyn a visioun in the temple, and he *beckenide* to hem.—*Wiclif. Luke*, c. 1.

Whē he came out, he coulde not speake vnto thē. Wherby they perceaued that he had sene some visyon in the temple. And he *beckened* vnto them.—*Bible*, 1551. *Ib.*

Peter hearyng the greate noyse of those that reioyced that he was come agayne, *beckened* to them wyth his hande, that they should holde theyr peace.—*Udal. Acts*, c. 12.

Antonius passed by him and said never a word, but only *beckened* to him with his hand and head, as though he willed him to be of good courage, although indeed he had no great courage of himself.—*North. Plutarch*, p. 777.

What gentle ghost, besprent with April dewe,
Hayles me, so solemnly, to yonder yewgh?
And *beckning* wooes me, from the fatall tree
To pluck a garland, for herself or mee?
B. Jonson. An Elegie on Lady A. Pawlet.

What *beckoning* ghost, along the moonlight shade,
Invites my steps, and points to yonder glade?
Pope. On an Unfortunate Lady.

Thou dost but as it were *beckon* to them with thy head and shew them the way to heaven by thy good counsel, but thou takest them by the hand and leadest them in the way to hell by thy contrary example.—*Tillotson*, vol. i. Ser. 32.

He that is corrupted co-operates with him that corrupts. He runs into his arms at the first *beckon*; or in order sometimes to raise the price, he meets him but half way.
Bolingbroke. On Parties, Let. 1.

My little prattlers lifting up their hands,
Beckon me back to them, to life, and light;
I come, ye spotless sweets! I come again,
Nor have your tears been shed, nor have ye knelt in vain.
Smart. Hymn to the Supreme Being.

BE-CLAP. To seize hold of quickly, to catch.

For he that with his thousand cordes slie
Continually us waiteth to *beclappe*,
Whan he may man in idelnesse espie,
He can so lightly cacche him in his trappe.
Chaucer. The Second Nonnes Tale, v. 15,475.

BE-CLAWE. To *claw* or scratch with nailes, talons, *clawes*.

After that he came to the crowne, he caught one of the nobles, a great friend and companion of his brother Pantaleon, who had before time been his adversary, and within a fuller's mill all to *beclawed* and mangled with the tucker's cards and burling combs, so as he died therewith.
Holland. Plutarch, p. 1003.

BE-CLEPE. To cry out, to call, to name.

For thilke honour, whiche Aaron toke,
Shall none receiue, as seith the boke,
But he *becleped*, as he was.—*Gower. Con. A.* b. ii.

BE-CLIP. A. S. *Be-clippan*, amplecti, to embrace or *clip*.

To embrace, to surround, to encircle.

———Wan ich ofte was
In chambre mid my felawes, ther com to me bi cas
And swythe fair mon with alle, & *bi clupte* wel softe,
And semblant made fair ynow, & custe me wel ofte.
R. Gloucester, p. 129.

And he took a child and sette him in the myddil of hem and whanne he hadde *beclipped* him he seyde to hem, whoever resseyveth oon of siche children in my name he resseyveth me and whoever resseyveth me he resseyveth not me alloone but him that sent me.—*Wiclif. Mark*, c. 9.

For it betid vpon a daie,
In to the paas whan he was fall
The embussheinentes to breaken all,
And hym *beclipte* on euery side,
That flee ne might he not aside.—*Gower. Con. A.* b. vii.

Edmunde and Canutus, agreed to trye theyr quarrelles betwene them two only, and for this was assygned, by theyr bothe agrementes, a lytell ile called than Olney nere vnto Gloucestour, or after some wryters, named Olenege, *beclipped* with the water of Seuarne.—*Fabyan*, c. 204.

BE-CLOUD. To cover; to overshadow.

Therefore, when sorrow shall *becloud*
Thy fair serenest day,
Weep not! my sighs shall be allow'd
To chase the storm away.
Kinaston. Ellis, vol. III.

His inward grief in outward change appears;
His cheeks with sudden fires bright flaming glow,
Which quench'd, end all in ashes; stormes of tears,
Becloud his eyes, which soon forc'd smiling cleares.
R. Fletcher. Piscatory Eclogue 5.

BE-COME. **BECO'MING, n. BECO'MING, adj. BECO'MINGLY. BECO'MINGNESS.** A. S. *Cuman*; Dut. *Komen*; Ger. *Kommen*; Sw. *Komma*. A. S. *Becuman, ingredi, occurrere, pervenire, supervenire*, to go, or enter in, to meet with, to come or attain to, to come upon suddenly, (Somner,) who might have included *convenire*. *Ær hi to somne becomon*. *Antequam convenirent*. Πριν η συνελθειν αυτους, *Matt.* i. 18. The Ger. *Bequemen* (from the Goth. and A. S. *Cuiman*, to come) and the Eng. *Become*, like the Gr. *συνερχεσθαι*, and the Lat. *Convenire*, signify—

To come together (*sc.* to the same place, with the same design, at the same time), to convene, to concur; and, consequentially—

To be convenient or concurrent; to be fit, decent, appropriate, suitable; and, further, graceful, ornamental.

And doth hem alle wel an horse, as a kyng *bi cometh* to.
R. Gloucester, p. 36.

Where ere now all thise, where are thei *bicomen*,
Thise hardi men & wise? the dede has all tham nomen
R. Brunne, p 340.

If gour God be so clere, and of so grete vertewe,
As ge preche oft tide, for sothe ge schew & seie,
We Saraxins on our side be that tyme salle purueie,
That this lond salle be gours, & we *bicome* Cristen.
Id. p. 184.

For thorwe synne thy sone, sent was tyl erthe
And *by cam* man of mayde, mankynde to amende.
Piers Ploughman, p. 117.

Fornyracioun and al unclennesse or aunrice be not named among ghou as it *bicometh* hooli men —*Wiclif. Ephesies*, c. 5.

So that fornycacyon and all vnclennes or couetousnes bee not once named amonge you as it *becommeth* saynctes
Bible, 1551. *Ib.*

Upon that other side Damian
Becomin is the sorwefullest man
That ever was.—*Chaucer. The Marchantes Tale*, v. 9971.

Let eche of us hold up his hond to other,
And eche of us *becomen* others brother,
And we wol slen this false traitour deth.
Id. The Pardoneres Tale, v. 12,634.

For he to Bacchus than preid,
That wherupon his honde he leyd,
It shulde through his touche anone
Become golde. *Gower. Con. A.* b. v.

And whan him thought it was enough,
Againe the daie he him withdrough
So priuely, that she ne wiste
Where he *become*, but as hym liste
Out of his temple he goth his waie.—*Id. Ib.* b. i.

Her vertue shall appeare if hir husband be cast into aduersitie, whome if she loue and worship, nor loath his misery, but entreate, as is *becomming* to do her husband, the world shall take good of her perpetually.
Vives. Instruction of a Christian Woman, b. ii. c. 4.

So well did me these dignities befit,
And honour so me every way *became*,
As more than man I had been made for it,
Or as from me it had deriv'd the name.
Drayton. The Legend of Thomas Cromwell.

Since my *becommings* kill me, when they do not
Eye well to you. Your honor calles you hence,
Therefore be deafe to my vnpittied folly,
And all the Gods go with you.
Shakespeare. Antony & Cleopatra, Act I. sc. 3.

As for my own part, I cannot but publickly profess, I never met with any yet so truly and *becomingly* religious, where the right knowledge of God and Christ bears the inlightned mind so even, that it is as far removed from superstition as irreligion itself.
More. Epistle Ded. Conj. Cabbalistica.

For nothing can be more certain, than that he expecteth we should do every thing, after the *becomingness* of human nature, and in conformity to the relation we have unto mankind, and more especially, to himself
Grew. Cosmologia Sacra, p. 122.

Or if men do know and believe that there is such a being as God, not to consider the proper consequences of such a principle, not to demean ourselves towards him as *becomes* our relation to him and dependance upon him and the duty which we naturally owe him, this is great stupidity and inconsiderateness.—*Tillotson*, vol. i. Ser. 1.

In these it was found, that what *became* inconvenient or useless to one man, was highly convenient and useful to another; who was ready to give in exchange for it some equivalent, that was equally desirable to the former proprietor.—*Blackstone. Commentaries*, b. ii. c. 9.

Then, with *becoming* rev'rence let each power,
In deep attention, hear the voice of God,
That awful voice, which, speaking to the soul,
Commands its resignation to the law.
Blacklock. A Soliloquy.

The throne itself is now the altar of the graces, and whoever sacrifices to them *becomingly*, is sure that his offerings will be smiled upon by a prince, who is at once the example and patron of accomplishments.
Walpole. Anecdotes of Painting, vol. I. Pref.

BE-CURL. To curve, to turn, to bend.

Is the beau compelled against his will to practise winning airs before the glass, or employ for whole hours all the thought within side his noddle to bepowder and *becurl* the outside?—*Search. Light of Nature*, vol. ii. c. 26.

BED, v. BED, n. BE'DDING. BE'DSTEAD. BE'DWARD. A. S. *Beddian*; Ger. *Bedden* or *Betten*, sternere. "Bed, i. e. *stratum*, is the past part. of this verb; therefore we speak of a garden bed, a bed of gravel, &c. In the A. S. *Bedde* is sometimes used for a table." (*Tooke*, ii. 375.) *Bedde* is used in A. S. for a table in *Mark*, iv. 21.

Bed is much used prefixed to other words. As bed-chamber, clothes, fellow, fere, &c. &c.

To *bed*, is to strew, to spread, to lay out or beat down, smoothly or flatly, to flatten down, to level; and also, to put into bed, to go to bed with.

The kyng, he seyde, of Engelond halt hym to hys *bedde*,
And lyth myd hys gret wombe at Reyns a chyld *bedde*
R. Gloucester, p. 379.

He was in poynt to gelde the gaste & sone to die,
For euel he ne myght him wende, in *bed* behoued him lie.
R. Brunne, p. 185.

Hit is reuthe to rede, hou ryght holy men lyveden,
How thei defouleden here fleessh, for soken here owen wil,
Feer fro kuth and fro kyn, uvel clothed geoden,
Haddelicke *beddyd*. *Piers Ploughman*, p. 296.

Thauh hus glotenye be of good ale, he goth to a cold *bedding*
And hus heved unheled, uneisyliche ywrye.—*Id.* p. 264.

For sholde no *bed borde* be bote yf the be there were
Clene of lyf and love in soule, and in leel wedlock.
Id. p. 181.

To *bed* he goth, and with him goth his wife;
As any jay she light was and jolif,
So was hire joly whistle wel ywette.
The cradel at hir *beddes* feet was nette,
To rocken, and to yeve the child to souke.
Chaucer. The Reves Tale, v. 4151.

And in a *bedde of* wortes stille he lay,
Till it was passed undern of the day,
Waiting his time on Chanteclere to faile.
Id. The Nonnes Preestes Tale, v. 15,227.

And mete and drinke this night wol I bring
Ynough for thee, and clothes for thy *bedding*
Id. The Knightes Tale, v. 1617.

And hath his soft pas begonne,
With all the chere that he maie,
Towarde the *bedde* there as she laie,
Till he came to the *beddes* side.—*Gower. Con. A.* b. vi.

The lorde Chauncelor sayd; you of this worshipfull house I am sure be not so ignorant but you know well that the kyng our soueraigne lord hath maried his brothers wife, for she was both wedded and *bedded* with his brother Prince Arthur.—*Hall. Hen. VIII.*

Generall Norris hauing by his skilfull view of the towne (which is almost all seated vpon a rocke) found one place thereof mineable, did presently set workemen in hand withall; who after three dayes labour (and the seuenth after we were entred the *base towne*) had *bedded* their powder, but indeed not farre enough into the wall.
Hackluyt. Voyages, vol. I. p. 140.

The Marques thretened her, that if he wanne her by force, he wolde sette her in a towre, with bredde and water, as long as she lyued, whiche made the quene afrayed, for she sawe well she was but in a weake place, w'out men, vitayle, or prouision, than she treated with the Marques, and delyuered hym her dere doughter, and incontynent he dyd wedde her and *bedde* her.—*Froissart. Cronycle*, vol ii. c 9.

A thousand favours from a maund she drew
Of amber, crystal, and of *bedded* jet,
Which one by one she in a river threw,
Upon whose weeping margent she was set.
Shakespeare. A Lover's Complaint.

The Kinges Maiestie gaue to him, to the communalty and cittizens, for to be a worke-house for the poore and idle persons of the Cittie of London, his place of Bride-well, and seuen hundred marke land of the Sauoy rents, with all the *beds, bedding*, and all other furniture of the hospitall of ye Sauoy, towards the maintenance of sayde worke-house of Bride-well.—*Stowe. Edw. VI.* an. 1553.

—— Here thought they to haue done
Some wanton charme, vpon this man and maide,
Whose vowes are, that no *bed-right* shall be paid
Till Hymen's torch be lighted.
Shakespeare. Tempest, Act IV. sc. 1.

The comicall poet said pleasantly in one comedy, speaking of those who had their *bedsteds* thick with gold and silver Why do you make your sleep deare and costly unto yourselves, which is the only gift that the gods have given us freely?—*Holland. Plutarch*, p. 215.

—— Others on the grass
Coucht, and now fild with pasture gazing sat,
Or *bedward* ruminating.—*Milton. Paradise Lost*, b. iv.

From our *bed* of rest and security we then issue forth, exposing ourselves to the cares and toils, to the dangers, troubles, and temptations of the world: then especially therefore it is reasonable, that we should sacrifice thanks to the gracious preserver of our life, and the faithful restorer of its supports and comforts.—*Barrow*, vol. i. Ser. 7.

And, that a better ease thou may'st abide,
Bedding and cloaths I will this night provide,
And needful sustenance, that thou mayst be
A conquest better won, and worthy me.
Dryden. Palamon & Arcite.

He, therefore, who would see his flow'rs dispos'd
Sightly and in just order, ere he gives
The *beds* the trusted treasure of their seeds,
Forecasts the future whole.—*Cowper. Task*, b. iii.

BE-DA'BBLE. To move or stir the water, dirt, or dust, about with hands or feet; to *dip* into them, to besprinkle with them.

Her. Neuer so wearie, neuer so in woe,
Bedabbled with the dew, and torne with briars,
I can no further crawle, nor further goe:
My legs can keepe no pace with my desires.
Shakespeare. Midsummer Night's Dreame, Act III. sc 2.

BE-DAFF. To deafen, deaden, (*sc.*) the wits; to befool.

Beth not *bedaffed* for your innocence,
But sharply taketh on you the gouernaille.
Chaucer. The Clerkes Tale, v. 9067

But Bartholomew his wife did so *bedaft*,
That all seemd good which might of hir begotten,
Although it proude no sooner ripe than rotten.
Gascoigne. Dan Bartholomew of Bath.

Each one of you (O men) in private acte
Can play the Fox, for slie and subtill craft:
But when you come, yfore (in all your facts)
Then are you blind, dull witted, and *bedaft*.
North. Plutarch, p. 80.

BE-DA'GGLE. To bedew, to wet, to besmear with wet dirt.

It may be remarked, that Richardson, in his notes on Paradise Lost, p. 322, has the following explanation:—"Bases, from Bas, they fall low to the ground; they are also called the housing, from housse, *be-daggled*." Steevens.
Shakespeare. Pericles, Act II. sc. 2. Notes.

BE-DARK. To obscure, or make dark or dim.

But whan the blacke winter nighte,
(Without moone or sterre lighte)
Bederked hath the water stronde,
All priuely thei gone to londe.—*Gower. Con. A.* b. i.

BE-DASH. To beat or strike against; as waves against a shore, a ship against a rock, &c.

Thou wycked variet, durst thou be so bolde as thus bedect with skarlet and *bedashte* with golde, to come into the open face of so many of thy wretched citezens, and to enter into this sorrowfull and mourning camp, swimming in these tokens of quiet prosperity, like as if thou shouldst triumphe ouer vs.—*Goldyng. Justine*, p. 90.

Dead men, and weapons broke, do on the earth abound,
The drums, *bedash'd* with brains, do give a dismal sound
Drayton. Poly-Olbion, s 22.

Whence swelling on both sides in manner of an halfe globe and opening a wide partition of lands, with the armes of Propontis that stretch round about, it *bedasheth* on that side Cyzicum and Lindyma, the religious and sacred temples of the great dame and mother (Cybele)
Holland. Ammianus, p. 196.

BE-DAW. See ADAW. To awake. No day them awaketh; they being always awake: on the watch.

There is no daie whiche hem *bedaweth*,
No more the sonne than the moone,
When there is any thing to doone.—*Gower. Con. A.* b. v.

BE-DAUB. See BEDABBLE. To dip, (sc.) in mud or dirt, &c.

He changed was, that in Achilles spoyles came home before,
Or when among the ships of Greece the fires so fierce he flung:
But now in dust his beard *bedawb'd*, his haire with bloud is clung. *Phaer. Æneidos*, b. ii.

Great use there is and to good purpose, of the mud which these fountains do yeeld; but with this regard, that when the bodie is besmeared and *bedawbed* outwardly therewith, the same may drie upon it in the sun.
Holland. Plinie, b. xxxi. c. 6.

Nur. I saw the wound, I saw it with mine eyes,
God save the marke, here on his manly brest,
A pitteous coarse, a bloody pitcous coarse.
Pale, pale as ashes, all *bedawb'd* in blood,
All in gore blood, I sounded at the sight.
Shakespeare. Romeo & Juliet, Act iii. sc. 2.

Is it worth the paine to devise plausible shifts, which shall instantly, we know, be detected and defeated; to besmear foul designs with a fair varnish, which death will presently wipe off?—*Barrow*, vol. iii. ser. 15.

The veriest clown who stumps along the streets,
And doffs his hat to each grave cit he meets,
Some twelve months hence, *bedaub'd* with livery lace,
Shall thrust his saucy flambeau in your face.
Whitehead. Prol. to the School for Lovers.

BE-DEAD, killed, destroyed, bereaved of life.

Whereupon he [Epictetus] further adds, that there is a double mortification or petrification of the soul; the one, when it is stupified and besotted in its intellectuals; the other, when it is *bedeaded* in its morals, as to that pudor that naturally should belong to a man.
Cudworth. Intellectual System, p. 193.

BE-DECK. To cover, to array, to dress.

For when dame nature first had framde hir heauenly face,
And thoroughly *bedecked* it, with goodly gleames of grace.
Gascoigne. In prayse of Lady Sandes.

When May is in his prime,
Then may each heart rejoice;
When May *bedecks* each branch with green
Each bird straine forth his voice.
Richard Edwards. Ellis, vol. ii.

My deeds at Rome, inricht me with renoune,
My talke abroad with proper filed phrase,
Adorn'd my head euen with a laurell crowne.
The emperour did much commend my waies,
So that I was *bedecked* with double praise.
Mirror for Magistrates, p. 187.

Where rest my muse: till (jolly shepheards swaines)
Next morne, with pearles of dew *bedecks* our plaines,
We'll fold our flockes, then in fit time go on,
To tune mine oaten pipe for Doridon.
Browne. Britannia's Pastorals, b. i. s. 2.

Sir Walter might, upon some great assemblies at court, have his very shoes *bedeck'd* with precious stones, that exceeded the value of six thousand six hundred pieces of gold.
Oldys. Life of Raleigh.

A very antient pit, called the Old Brine, was also held in great veneration, and till within these few years, was annually, on that festival, *bedecked* with boughs, flowers, and garlands, and was encircled by a jovial band of young people, celebrating the day with song and dance.
Pennant. Journey from Chester.

BE-DEVIL. See DEVIL.

Recruited once more, I forgot all my pain,
And was jilted, and burnt, and *bedevil'd* again;
Not a petticoat fring'd, or the heel of a shoe,
Ever pass'd you by day-light, but at it I flew.
Moore. Song I.

I popp'd upon Smelfungus again at Turin, in his return home, and a sad tale of sorrowful adventures he had to tell. He had been flay'd alive, and *bedevil'd*, and used worse than St. Bartholomew at every stage he had come at.
Sterne. Sentimental Journey.

BE-DEW. } To wet, to moisten.
BEDE'WY. }

The hot sommer drieth the cornes, and autumpne cometh aven of hexute apples, and the fleeting raine *bedeweth* the winter.—*Chaucer. Boecius*, b. iv.

Up start my staring locks,
I lay for dead a space:
And what with bloud and brine I all
bedewde the dreerie place.
Turberville. Pyndara's Aunswere.

And her faire face, faire bosome he *bedewes*
With teares, teares of remorse, of ruth, of sorrow.
As the pale rose her colour lost renewes,
With the fresh drops faine from the siluer morrow;
So she reuiues, and cheekes impurpled shewes,
Moist with their owne teares, and with teares they borrow.—*Fairfax. Godfrey of Bulloigne*, b. xx. s. 129.

And when dark night from her *bedewy* wings,
Drops sleepy silence to the eyes of all.
Brewer. Lingua, Act v. sc. 16.

For, neuer gentle knight, as he of late,
So tossed was in fortune's cruell freakes;
And all the while salt teares *bedewd* the hearers cheeks.
Spenser. Faerie Queene, b. i. c. 12.

Both nations shall, in Britaine's royall crowne,
Their diff'ring names the signs of faction drowne;
The siluer streames which from this spring increase,
Bedew all Christian hearts with drops of peace.
Beaumont. Bosworth Field.

What slender youth *bedew'd* with liquid odours,
Courts thee on roses in some pleasant cave,
Pyrrha?
Milton. Hor. Od. 5.

Thrice happy he! who, on the sunless side
Of a romantic mountain, forest crown'd,
Beneath the whole collected shade reclines:
Or in the gelid caverns, woodbine-wrought,
And fresh *bedew'd* with ever spouting streams,
Sits coolly calm.
Thomson. Summer.

Go, my boy, and if you fall, though distant, exposed, and unwept by those that love you, the most precious tears are those with which heaven *bedews* the unburied head of a soldier.—*Goldsmith. Vicar of Wakefield.*

BE-DIGHT. Bedecked, (qv.)

Whereas he sitting found, in secret shade,
An vncouth, salvage, and vnciuil wight,
Of grisely hew, and foule illfavour'd sight,
His face with smoake was tand, and eyes were bleard,
His head and beard with sout were ill *bedight*.
Spenser. Faerie Queene, b. ii. c. 7.

For, all his armour was like saluage weed,
With woody moose *bedight*, and all his steed
With oaken leaues attrapt, that seemed fit
For saluage wight.
Id. Ib. b. iv. c. 4.

That Christian theefe (quoth he) that was so bold
To combat me in hard and single fight,
Shall wounded fall inglorious on the mold,
His locks with clods of bloud and dust *bedight*.
Fairfax. Godfrey of Bulloigne, b. viii. s. 54.

I have a bower at Bucklesford-Bury,
Full daintilye *bedight*,
If thoult wend thither, my little Musgrave,
Thoust lig in mine armes all night.
Little Musgrave. Percy, vol. iii.

With sorrow for my guide, as there I stood,
A troope of men the most in armes *bedight*,
In tumult cluster'd 'bout both sides the flood.
Mirror for Magistrates, p. 270.

With me it fares now, as with him whose outward garment hath bin injur'd and ill-*bedighted*; for having no other shift, what help but to turn the inside outwards, especially if the lining be of the same, or, as it is sometimes, much better?—*Milton. Apology for Smectymnuus.*

BE-DIM. To dull, to darken, or make dim.

——— By whose ayde
(Weake masters though ye be) I haue *bedymm'd*
The noone-tide sun, call'd forth the mutenous windes,
And twixt the greene sea, and the azur'd vault
Set roaring warre.—*Shakespeare. Tempest*, Act v. sc. 1.

What dextrous thousands just within the goal
Of wild debauch direct their nightly course!
Perhaps no sickly qualms *bedim* their days,
No morning admonitions shock the head.
But, ah! what woes remain!
Armstrong. On Preserving Health, b. ii.

BE-DIRTY. To dirty, or daub; to cover, smear, or stain with mud or filth; to pollute.

How shall then a sinner be ashamed to see himself before the Lord of all, naked of good works, *be-dirted* and defiled with abominable and horrid crimes?
Bp. Taylor. Cont. Of the State of Man, b. i. c. 9.

BE-DIZEN. To dress too much, awkwardly, improperly.

Nor lightly deem, ye apes of modern race,
Ye cits that sore *bedizen* Nature's face,
Of the more manly structures here ye view;
They rose for greatness that ye never knew.
Langhorne. The Country Justice.

Well, now you're *bedizen'd*, I'll swear as ye pass,
I can scarcely help laughing—don't look in the glass.
Those tittering boys shall be whipt if they tease you,
So come away, girls.—*Whitehead. Emus attiring the Graces.*

BE'DLAM, s. } *Bethlehem, Bethlem, Bedlam.*
BE'DLAM, *adj.* } The Hospital of St. Mary
BE'DLAMITE. } *Bethlem*, bestowed in 1545 upon the city of London, who appropriated it to the reception of *lunatics*. See Pennant's *London.*

Sometimes, in thinking of what I have had,
I from a sudden ecstasy grow mad:
Then, like a *bedlam*, forth thy Li'nor runs,
Like one of Bacchus' raging frantic nuns.
Drayton. Elinor to D. Humphrey.

And as he would proceed with his oration,
One of the chiefest of this *bedlam* nation
Lays hold on him, and asks who he should be.
Id. The Moon-Calf.

But still distracted in loue's lunacy,
And *bedlam-like* thus raving in my grief,
Now rail upon her hair, then on her eye,
Now call her goddess, then I call her thief.
Id. Idea, 31

It was a shrewd saying of the old monk, that two kind of prisons would serve for all offenders in the world, an Inquisition and a *Bedlam*. If any man should deny the being of a God, and the immortality of the soul, such a one should be put into the first of these, the Inquisition, as being a desperate heretic; but if any man should profess to believe these things, and yet allow himself in any known wickedness, such an one should be put into *Bedlam*.
Tillotson, vol. i. Ser 1.

At this rate we are wonderfully mistaken, when we speak of Don Quixote as a madman, and of Leonidas, Brutus, Wallace, Hampden, Paoli, as wise, and good, and great! The case, it seems, is just the reverse: these deserve no other name than that of raving *bedlamites*.
Beattie. On Truth, pt. ii. c. 2

BE-DOLVEN. A. S. *Be-delfan, Be-dolfen.* Dug.

Right as a manne *delfe* the earth, because of tilling of the field, and found there a gobbet of gold *bedolven*, than weneu folke, that it is befall by fortunous betidyng.
Chaucer. Boecius, b. v.

BE-DOTE. To befool, to mock, to delude.

And all this was compassed on the night
Betwixe him Jason, and this Hercules,
Of these two here was a shreude lees
To come to house vpon an innocent:
For to *be-dote* this quene was her entent.
Chaucer. Legend of Hipsiphile.

BE-DOWL. *Bedowld* seems here used as if *dowl* meant *down*: but see DOWL.

At Aganip, than, lay thee downe to drinke
Untill thy stomacke swell to raise thy name,
What tho' time yet hannot *bedowld* thy chin?
Browne. An Eclogue.

BE-DRAGGLE. To drag, draw, or drawl along.

Poor Patty Blount no more be seen,
Bedraggled in my walks so green.
Swift. Pastoral Dialogue.

BE-DRAWE. To drag or draw.

And after take the deade corn,
And let it *bedrawe* awey with hors
Unto the hounde, vnto the rauen,
She was none other wise grauen.—*Gower. Con. A.* b. ii.

BE-DREINTE. A. S. *Bedrencean, Drencean.* To drench.

With doleful chere, full fele in their complaint
Cried Lady Venus, rewe vpon our sore
Receiue our billes, with teares all *be-dreint*.
Chaucer. The Court of Loue.

BE-DRIBBLE. To drip or drop, slowly, in small quantities. See BESPAUL.

His fathers, like sepulchrall dogges, tore up the graves of God's saints and gnawed upon their dead bones: and now this whelps of theirs, commingit cineres, *bedribbles* their ashes.—*Hall. The Hon. of the Maried Clergie*, c. 8.

BE'DRID. A. S. *Ridan*, Insidere, incumbere. A. S. *Bedreda.* One so weak through sickness or old age, that he cannot rise from his bed. *Bedred.*

(Somner.) *Bedd-reise.* A man fixed to his bed by continued sickness. *Rise* from *Riesen*, cadere, (Wachter.)

And a blynde man for a bordiour, oth' a *bed reden* womman.—*Piers Ploughman*, p. 115.

For wele or wo she n'ill him not forsake:
She n'is not wery him to love and serve,
Though that he lie *bedrede* til that he sterve.
Chaucer. The Marchantes Tale, v. 9166.

Why diddest thou, not onely heale him that was *bedrid* thirty eight yeares, but also baddest him beare his bedde away vpon the Sabboth day.—*Tyndall. Workes*, p. 237.

When showres of teares from the celestial globe,
Bewail'd the fate of sea-lov'd Britannie,
When sighes as frequent were at various sights,
When Hope lay *bed-rid* and all pleasures dying
Browne. Elegy on Prince of Wales.

Man. Wilt thou then serve the Philistines with that gift
Which was expressly giv'n thee to annoy them?
Better at home lie *bed-rid*, not only idle,
Inglorious, unimploy'd, with age out worn.
Milton. Samson Agonistes.

Fear not now the fever's fire,
Fear not now the death-bed groan,
Pangs that torture, pangs that tire,
Bed rid age with feebie moan.—*Mason. Caractacus.*

BE-DROPT. To drip or drop; to fall, to hang, to cover with drops.

And as men sene the dew *bedroppe*
The leues and the flowres eke,
Right so vpon hir white cheke
The wofull salte teres feile.—*Gower. Con. A.* b. vii.

——— (Not so thick swarm'd once the soil
Bedropt with blood of Gorgon, or the Isle
Ophiusa.) *Milton. Paradise Lost*, b. x.

She [Lady Raleigh] has on a dark colour'd hanging sleeve robe, tufted on the arms; and under it, a close bodied gown of white sattin, flower'd with black, with close sleeves down her wrist, has a rich ruby in her ear, *bedrop'd* with large pearls.—*Oldys. Life of Raleigh.*

The priest whose flattery *bedropt* the crown,
How hurt he you, he only stain'd the gown.
Pope. Imitation of Horace, Ep 7.

BE-DU'CKED. To dip, to dive, to sink down.

The varlet saw, when to the flood he came,
How without stop or stay he fiercely lept,
And deepe himselfe *beducked* in the same,
That in the lake his lofty crest was steept,
Ne of his safety seemed care he kept.
Spenser. Faerie Queene, b. ii. c. 6.

BE-DUNG. Applied to that which is *cast down*, (sc.) after passing through the body of an animal.

And had still gone on to triumph over that trembling army, had not God's inexpected champion, by divine instinct, taken up the monster, and vanquisht him, leaving all but his head to *bedung* that earth, which had lately shaken at his terrour.—*Bp. Hall. Resolutions*, Doc. 1.

BE-DWARF. To be of small size, low stature; to stint the growth.

But 'tis not so: we're not retir'd, but damp'd,
And as our bodies, so our minds are cramp'd:
'Tis shrinking, not close weaving, that hath thus
In mind and body both *bedwarfed* us.
Donne. Anatomy of the World.

BE-DYE. To stain, to colour, to dip or steep.

Faire Goddesse lay that furious fit aside,
Till I of warres and bloudy Mars doe sing,
And Briton fields with Sarazin bloud *bedide*,
Twixt that great Faery Queene and Paynim King,
That with their horrour heauen and earth did ring.
Spenser. Faerie Queene, b. i. c. 11.

And therewithall shee threw her garments lap aside,
Vnder the which a thousand things I saw with eies,
Both kniues, sharpe swords, poinadoes all *bedide*
With bloud, and poisons prest which she could well deuise. *Mirror for Magistrates*, p. 66.

BEE. BE'EHIVE. BE'EMASTER. } A. S. *Beo*; Dut. *Bie* or *Bye*; Ger. *Bien*; Sw. *Bi*. Wachter, because these animals dwell together under one government, and build their dwelling with great skill and industry, would derive their name from the A. S. *Byan*, habitare, ædificare, to dwell, to build a dwelling-place.

Lo, like a busy *bee* withouten gile
Thee serveth ay thin owen thral Cecile.
Chaucer. The Second Nonnes Tale, v. 15,663.

And lyke as *bees* among the floures, whan fresh the sommer *Lades*
In shyne of son applie their work, when growen is vp their yong;
Or when their hiues they gin to stop, and hony sweet is syrong.
That al their caues and cellars close with dulcet liquor filles:
Some doth vnlade, some other brings the stuffe with ready willes;
Sometime they ioine, and all at once do from their maungers fet
The slouthful drones, that would consume, and nought will do to get;
The worke it heates, the hony smelles of floures and time ywet. *Phaer. Æneidos*, b. i.

Thus to their toils, in early summer, run
The busy ring *bees*, and labour in the sun;
Led forth, in colonies, their buzzing race,
Or work the liquid sweets, and thicken to a mass.
The busy nation flies from flow'r to flow'r,
And hoards, in curious cells, the golden store;
A chosen troop before the gate attends,
To take the burdens, and relieve their friends:
Warm at the fragrant work, in bands, they drive
The drone, a lazy robber, from the hive.—*Pitt. Ib.*

And Mr. Butler, a great *bee-master*, in his Feminine Monarchie hath observed, that the drones are such by kinde, not by accident, (i. e. not by losing their stinges.)
Hakewill. Apologie, p. 11.

[He should] take it well and be thankfull, if haply by some sharp words and cutting speeches, any man hath cleansed and purified his heart full of cloudy mists and palpable darknesse, like as men drive *bees* nests, and rid away *bees* with smoake.—*Holland. Plutarch*, p. 47.

BEECH. BE'ECHEN. BE'ECHY. } A. S. *Boc*, *Bece*; Dut. *Beeche*, Ger. *Buche*; Sw. *Bok*. There are not a few (says Ihre) who derive the northern word from the Gr. Φηγος, and Lat. *Fagus*, *f* being changed into *b*, as in a hundred instances: Φηγος, so called, απο του φαγειν, to eat, because the mast-bearing tree supplied men with *food* in the earliest ages.

This false Chanon (the foule fend him fetch)
Out of his bosom tooke a *beechen* cole,
In which full subtilly was made an hole.
Chaucer. The Chanones Yemannes Tale, v. 16,629.

But oft, when vnderneath the greene wood shade,
Her flocks lay hid from Phœbus scorching raies,
Vnto her knight she songs and sonnets made,
And them engrau'd in barke of *beeche* and baies
Fairfax. Godfrey of Bullogne, b. vii. s. 19.

A *beechen* mast then, in a hollow bave
They put, and hoisted; fixt it in his place
With cables. *Chapman. Homer. Odysses*, b. ii.

On earth's fair bed beneath some sacred shade,
Amidst his equal friends carelessly laid,
He sings thee, Bacchus, patron of the vine;
The *beechen* bowl foames with a flood of wine,
Not to the loss of reason, or of strength.—*Cowley. Virgil.*

The gentle shepherds on an hillock plac'd,
(Whose shady head a *beechy* garland crown'd,)
View'd all their flocks that on the pastures gaz'd:
Then down they sit while Thenot 'gan the round.
P. Fletcher. The Purple Island, c. 6.

I know not why the *beech* delights the glade,
With boughs extended, and a rounder shade;
Whilst towering firs in conic forms arise,
And with a pointed spear divide the skies.
Prior. Knowledge, b. i.

When Emma hunts, in huntsman's habit dreat,
Henry on foot pursues the bounding beast,
In his right hand his *beechen* pole he bears:
And graceful at his side his horn he wears.
Id. Henry & Emma.

——— Heroes and their feats
Fatigued me, never weary of the pipe
Of Tityrus, assembling, as he sang,
The rustic throng beneath his fav'rite *beech*.
Cowper. Task, b. iv.

BEEF, s. BEEF, *adj.* } Fr. *Bœuf*; from the Lat. *Bos*, *Bovis*; the Gr. Βους, from Βοειν, (Βοσκειν) to feed. Applied to—

The flesh of kine: formerly to the animal, as the plural, *Beeves*, still is.

Or yeve us of your braun, if ye have any,
* * * * *
Bacon or *beef*, or swiche thing as ye find.
Chaucer. The Sompnoures Tale, v. 7332.

Befues and motons were also dere for scantnesse of grasse and pasture.—*Fabyan. Edw. III.* an. 1353.

Han by the night accursed thieves
Slaine his lambs, or stolne his *beeves*.
Browne. The Shepherd's Pipe, Ecl. 3.

Ara. Thou bitch-wolfes-sonne, canst y^e not heare? Feele then.
Ther. The plague of Greece vpon thee thou Mungrell *beef-witted* lord.
Shakespeare. Troil. & Cres. Act ii. sc. 1.

[I shall lay down a] conjecture (for the greater facility of the calculation) what proportion each of them (beasts in the ark) may bear, either to a *beef*, or a sheep, or a wolf; and then what kind of room may be allotted to the making of sufficient stalls for their reception.
Wilkins. Real Character, pt. ii. c. 5.

He, that of honour, wit, and mirth, partakes,
May be a fit companion o'er *beef-steaks*;
His name may be to future times enroll'd,
In Estcourt's book, whose gridiron's fram'd of gold.
King. Art of Cookery.

On some, a priest succinct in amice white
Attends; all flesh is nothing in his sight!
Beeves, at his touch, at once to jelly turn,
And the huge boar is shrunk into an urn.
Pope. The Dunciad, b. iv.

As these were dishes with which I was utterly unacquainted, I was desirous of eating only what I knew, and therefore begged to be helped from a piece of *beef* that lay on the side table: my request at once disconcerted the whole company.—*Goldsmith. Citizen of the World*, Let. 32.

BEER. Ger. and Dut. *Bier*. In A. S. *Bere* is *barley*. Goldast thinks *a pyris*; *beer* being first made of *pears*. Vossius, from the Lat. *Bibere*, *Biber*, and (*extrito b*) *Bier*. Somner, from *Bar*, Heb. *Frumentum*. Noel (cited by Somner) says *Beor* is metheglin, or a kind of drink made with honey, whence it hath the name of *Bee*. Wachter quotes *Luc.* i. 15, "And he ne drineth win ne *beor*;" whence he infers that *beer* was made of any grain, or from honey or *pears*, &c.; and supposes the Welsh, *Berwy*, coquere, to be the parent of the word. *Single* beer and *double* beer seem applied to beers of different strength.

And eke their braines with double *beere* are lynde.
Gascoigne. Voyage into Hollande.

And then shypmen and other euyl disposid persones as then drewe to y^e said Goffrey Gate, robbyd agayne the *berehouses*, and sette some of theym on fyre.—*Fabyan. Edw. IV.* an. 1469.

Among those that were without the fort, and which were of the foresaid company of Captaine Ribault, there was a carpenter of three score yeeres olde, one a *beere brewer*.
Hacluyt. Voyages, vol. iii. p. 354.

They shot off; but the French retired with diligence, and returned to Edinburgh without harme done, except the destruction of some drinking *beere*, which lay in the sands, chappell and church.—*Knox. Hist. of the Reformation*, p. 90.

Flow, Welsted, flow! like thine inspirer, *beer*;
Though stale, not ripe; though thin, yet never clear;
So sweetly mawkish, and so smoothly dull;
Heady, not strong; o'erflowing, though not full.
Pope. The Dunciad, b. iii.

BE'ETLE, v. BE'ETLE, s. BE'ETLEBROWS. BE'ETLEBROWED. BE'ETLEHEADED. } *Beetle*, a mallet, Skinner and Junius say is perhaps from the verb to *beat*. A three man *beetle* was one so heavy that it required three men to manage it, (Nares.) *Beetle*headed, as thick as a *beetle*; *Beetle*, the insect, Skinner also supposes to be from the same verb, to *beat*; because in their evening flight, they *beat* against us. *Beetle*brow is a brow, overhanging like that of a *beetle*. Hence Mr. Malone thinks Shakespeare coined the verb, to *beetle*, to hang over.

He was *bytellbrowede* and baberlupped, whit two blery eyen.—*Piers Ploughman*, p. 97.

Proude Jerusalem deserued not to haue this preeminence, which, albeit she were in every deale as blynde as a *beetil*, yet thought herselfe to haue a perfect good syght, and for that cause was more vncurable.—*Udal. Mark*, c. 1.

Fal. If I do, fillop me with a three man *beetle*.
Shakespeare. 2 Part Hen. IV. Act i. sc. 2.

Say not the people well, that fortune fauours fooles?
So well they say, I thinke, which name her *beetle* blind.
Mirror for Magistrates, p. 149.

Hor. What if it tempt you toward the flood, my Lord?
Or to the dreadfull sonnet [summit] of the cliffe,
That *beetles* o'er his base into the sea.
Shakespeare. Hamlet, Act i. sc. 4.

Giue me a case to put my visage in,
A visor for a visor, what care I
What curious eye doth quote deformitie:
Here are the *beetle-browes* shall blush for me.
Id. Romeo & Juliet, Act i. sc. 1.

Kate. Patience I pray you, 'twas a fault vnwilling.
Pet. A horson *beetle headed* flap-ear'd knaue.
Come Kate sit downe, I know you haue a stomacke.
Shakespeare. Taming of the Shrew, Act iv. sc. 1.

——— Whence borne on liquid wing,
The sounding culver shoots, or where the hawk
High in the *beetling* cliff his aery builds
Thomson. Spring.

Oh! if I could, how I would maul
His brawn face, and wainscot paws,
His *beetle brows*, and eyes of wood,
And make him soon give up the cause.
Swift. The Dean at Sir Arthur Acheson's.

He [John Evans] was the most perfect saturnine person that ever was beheld.—He was of a middle stature, broad forehead, *beetle-brow'd*, thick shouldered, flat-nos'd, full lips, down look'd, of black curling stiff hair, and splay-footed.
Wood. Athenæ Oxon.

Where the brow *beetling* from the mountain sprung,
With stunted thorn, and shaggy rocks o'erhung
Brooke. The Fox-chase.

——— Or when the stillness of the grey-ey'd eve,
Broken only by the *beetle's* drowsy hum,
Invites us forth to solitary vales,
Where awful ruins on their mossy roofs
Denote the flight of time.
Cooper. The Power of Harmony, b. ii.

Or where the *beetle* winds
His small but sullen horn,
As oft he rises 'midst the twilight path,
Against the pilgrim borne in heedless hum.
Collins. Ode to Evening.

BE-FALL. A.S. *Befeallan*; Dut. *Bevallen.* To fall, to happen, to become, to come to pass.

The kyng made hym Ioye ynow, & amon hem alle
Bed hym telle of som thing, that hym schulde *bi falle.*
R. Gloucester, p. 145.

Here now of their schame, what chance *bifelle.*
R. Brunne, p. 123.

Ac on a May morwenyng, on Malverne hulles
Me *bi fel* for to slepe, for weyrynesse of wandryng.
Piers Ploughman, p. 1.

And it *bifel* that whanne Zacarye schould do the office of preesthod in the ordir of his cours to fore God
Wiclif. Luke, c. 1.

Befelle that in that seson on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrimage
To Canterbury with deuoute corage.
Chaucer. The Prologue, v. 19.

What shall *befalle* here afterwarde
God wote, for nowe vpon this tide
Men see the worlde on euery side
In sondrie wise so diuersed
That it well nigh stant all reuersed.
Gower. Con. A. Prologue.

In the meane season a bitter plague *befelle* among them for their corupt liuing, consuming in short tyme such a multitude of people, that the quicke were not sufficient to bury the dead.—*Stowe. Brytaines & Saxons*, an. 447.

I could say much more of the king's majesty, without flattery, did I not fear the imputation of presumption, and with all suspect, that it might *befal* these papers of mine (though the loss were little) as it did the pictures of Queen Elizabeth made by unskilful and common painters, which, by her own commandment, were knock'd in pieces and cast into the fire.—*Sir Walter Raleigh*, Pref. p. 10.

[Plato] lays it down as a principle, that whatever is permitted to *befal* a just man, whether poverty, sickness, or any of those things which seem to be evils, shall either in life or death conduce to his good.—*Spectator*, No. 237.

As for myself, I am well, if to *be well*, can with any propriety be said of a man, who lives in the utmost suspense and anxiety, under the apprehension of all the accidents which can possibly *befal* the friend he most affectionately loves. Farewell.—*Mermoth. Pliny*, b. iii. Let. 17.

BE-FIGHT. To combat, to contend, to battle.

As wrastling windes, out of dispersed whirl,
Befight themselues, the west with southern blast.
Surrey. Virgile. Æneis, b. ii.

BE-FIT. To adapt, to suit, to become.

So that it semes her will
Phy, phy, phy, phy, to sing,
Since phy *befitteth* him so well,
In euery kind of thing.
Gascoigne. The Comp. of Phylomene.

For which, ere long to his just trial led
In all the robes *befitting* his degree,
Where Scrope, chief justice in that dang'rous stead,
Commission had his lawful judge to be
Drayton. The Barons' Wars, b. iv.

What eye can now pittie the deepest miseries of Manasseh? What but bondage can *befit* him, that hath so lawlesly abused his liberty? What but an utter abdication can *befit* him that hath cast off his God, and doted upon Devils? What but a dying life, and a tormenting death can *befit* for a man of blood?—*Bp. Hall. Cont. Manasseh.*

Ill it *befits* thee, oh it ill *befits*
Acasto's daughter, his whose open stores,
Though vast, were little to his ampler heart,
The father of a country, thus to pick
The very refuse of these harvest fields,
Which from his bounteous friendship I enjoy.
Thomson. Autumn.

And now let nine of the selected band,
Whose greener years *befit* such station best,
With wary circuit pace around the grove
And guard each inlet. *Mason. Caractacus.*

BE-FLAINE. Having the skin flayed, stripped or torn off.

Out of his skin he was *beflaine*
All quicke: and in that wise slaine.—*Gower. Con. A.* b. vii.

BE-FOAM. To foam, or froth; to throw forth or emit foam or froth.

His bristled back a trench impal'd appears,
And stands erected, like a field of spears.
Froth fills his chaps, he sends a grunting sound,
And part he churns, and part *befoams* the ground.
Dryden. Ovid. Metam. b. viii.

At last the dropping wings, *befoam'd* all o'er,
With flaggy heaviness their master bore;
A rock he spy'd, whose humble head was low,
Bare at an ebb, but cover'd at a flow.—*Euseden. Ib.* b. v.

BE-FOOL. To be, or cause to be, a fool, or foolish; to delude into folly or error; to infatuate.

And netheles full many wise
Befooled haue hem selfe er this.—*Gower. Con. A.* b. vii.

Debauch'd by those they thought would teach and rule 'em
Who now they find did ruin and *befool* 'em.
W. Browne to Lord General Monk.

Canst thou ingross a slavish shame, which men,
Far, far below the region of thy state,
Not more abhor, than study to revenge?
Thou an Italian! I could burst with rage,
To think I have a brother so *befool'd.*
Ford. Love's Sacrifice, Act iv. sc. 1.

Do but for a little realise to yourselves this, when the wise men of the world, those that are wise in their generation, shall appear before God, when they shall reflect upon all earthly objects, and consider the vanity and vexation of them, how will they *befool* themselves.
Bates. On the Fear of God, c. 2.

BE-FORE.
BEFO'REHAND.
BEFO'RETIME.

The imper. *Be* and the noun *Fore.* Written *Bifore, byfore, beforne.*

Anterior or prior to, in space or time; in front or presence of; in preference to. See Afore.

Fyf hundred ger and tuenti it was eke *bi fore*,
Er than oure Lord Jhesu Cryst on erthe was y bore.
R. Gloucester, p. 40.

——— And ther geode *byuore* hym there
Four kynges, and four auerdes of golde *byuore* hym bere.
Id. p. 190.

In Acres of hir is born a mayden childe dame Jone.
Was non fairer *biforn* of Inglis als scho one.
R. Brunne, p. 230.

That tyme in Scotland was a mayden geng.
As I red *biforhand*, Malcome douhter the kyng.—*Id.* p. 95.

And reson revested, rygt as a pope
And conscience his crocer, *byfore* the kynge stande.
Piers Ploughman, p. 81.

Joie ye and be ye glade; for your meede is plenteous in hevenes; for so thei han pursued also prophetis that weren *bifore* you.—*Wiclif. Matthew*, c. 5.

I loved hire firste, and tolde thee my wo
As to my conseil, and my brother sworne
To forther me, as I have told *beforne.*
Chaucer. The Knightes Tale, v. 1148.

The prophecie had geuen knowledge *beforehande* that Messias shoulde cum out of Bethleem, where Jesus was borne.—*Udal. John*, c. 7.

By this provident councell, and laying downe this good foundation *beforehand*, all things went forward in a due course, to the atchieving of our happy enterprise.
Drake. West Indie Voyage, p. 16.

And if the auenger of blood pursue after him, thei shal not deliuer the slayer into his hand because he smote his neighbour ignorantly neither hated he him *beforetime.*
Bible. Geneva Version. Joshua, xx. 5.

Lady, yee must openly you confesse,
And if against good conscience and right,
Any good han ye take more or lesse,
Beforne this houre, of any manner wight,
Yeeld it anon. *Browne. Shepheard's Pipe*, Ecl. 1.

Yet the fears of Herod over ruled all the prejudices of his sect, and raised up *before* his eyes the semblance of the murdered Baptist armed with the power of miracles, for the very purpose he perhaps, imagined, of inflicting exemplary vengeance upon him for that atrocious deed, as well as for his adultery, his incest, and all his other crimes.
Porteus, vol. ii. Lect. 14.

So far, therefore, from adapting the means, she [the hen] is not *beforehand* apprised of the effect
Paley. Natural Theology, c. 4.

BE-FORTUNE. To happen, to betide, to bechance, to fall to the lot of.

Egl. Madam, I pitty much your grieuances,
Which, since I know they vertuously are plac'd,
I giue consent to goe along with you,
Wreaking as little what betideth me
As much, I wish all good *befortune* you.
Shakespeare. Two Gentlemen of Verona, Act iv. sc. 3.

BE-FRECKLE. To freak; to spot, or colour with various spots.

As when the evening is with darkness overspread,
Her star *befreckled* face with clouds inveloped,
You oftentimes behold, the trembling lightning fly.
Drayton. Poly Olbion, s. 22.

BE-FRIEND. To act as a friend or well-wisher to.
To benefit, to aid, to serve.

This last request to you I do commend
That pitying my sad plaints, you may *befriend*
My wretched soule with quicke dispatch in death,
And not with torture, when I yeeld my breath.
Mirror for Magistrates, p. 613.

The mercy of our good God allowes his favourites, not onely to receive but to give, not only to receive for themselves, but to convey blessings to others: what can that man want that is *befriended* of the faithfull?
Bp. Hall. Cont. The Rapture of Elijah.

Yet mad they rush'd, as whirling wind descends,
And deem'd for friendless those the Lord *befriends.*
Parnel. The Gift of Poetry. Habakkuk.

Here he [Pliny the elder] stopped to consider whether he should return back; to which the pilot advising him, "Fortune," he said, "*befriends* the brave; steer to Pomponianus."
Melmoth. Pliny, b. vi. Let. 16.

BE-FRINGE. To edge with fringe; to cut or snip the edges.

And when I flatter, let my dirty leaves
(Like Journals, odes, and such forgotten things
As Eusden, Philips, Settle writ of kings)
Clothe spice, line trunks, or, fluttering in a row,
Befringe the rails of Bedlam and Soho.
Pope. Imitation of Horace, Ep. i.

BEG, *v.*
BE'GGAR, *v.*
BE'GGAR, *n.*
BE'GGAR, *adj.*
BE'GGING, *n.*
BE'GGARY.
BE'GGARING.
BE'GGARLY, *adj.*
BE'GGARLY, *ad.*
BE'GGARLINESS.

Some, says Junius, think *Beg* derived from the Ger. *Begeren*; Dut. *Be-gheeren*, cupere, appetere. *Beg* and *Beggar, vel*, q. d. *Baggar*, because *beggars* carry with them *bags*, into which they put the victuals or money that may be given to them.

To ask, to crave, petition, solicit, or entreat for.

To *beggar* is to bring or reduce to the state of meanness, wretchedness, or poverty of one who asks, craves, petitions, &c.

For he that *beggeth* othr byddeth, bote yf thei have nede
He ys fals and faitour, and defraudeth the neede
And also gyleth hym that gyveth.—*Piers Ploughman*, p. 150.

For hit blameth alle *beggerye* be ge ful certeyn.—*Id.* p. 155.

Whanne he gede forth fro Jerico and hise disciplis and ful myche puple, Barthymeus a blynde man the sone of Thymey satt bisidis the waye and *beggide*.—*Wiclif. Mark*, c. 10.

And as he went oute of Hiericho with hys dyscyples, and a greate nombre of people: Barthimeus the sonne of Thimeus whiche was blynde, sate by the hye waies syde *beggynge*.—*Bible*, 1551. *Ib.*

For sikerly my dette shal be quit
Towardes you, how so that ever I fare
To gon a *begging* in my kirtle bare.
Chaucer. The Frankeleines Tale, v. 11,881.

And she was clad full poorely,
All in an olde torne courtpy
As she were all with dogges torne,
And both behind and eke before
Clouted was she *beggerly*.—*Chaucer. Rom. of the Rose.*

But of the body, whiche shall deye,
Although there be diuers weye
To deth, yet, is there but one ende,
To whiche that euery man shall wende,
As well the *begger* as the lorde,
Of one nature of one accorde.—*Gower. Con. A.* b. iv.

Wee hauing nothing to do at all, haue medled yet in all matters, and haue spent for our prelats causes more then all Christendome, euen vnto the vtter *beggering* of our selues, & haue gotten nothing but rebuke and shame & hate among all nations.—*Tyndall. Workes*, p. 375.

By whose ayed ryches and auctorite the pope wt his prelates ascended from poore *beggerly* fryers and flaterers vnto suche an imperial maiestye aboue emprours and kinges
Joye. Expos. of Daniel, c. 7.

Amonge these things comes out of his ship the poore captaine Hamilco, in a filthy and *beggerlye* cloak girt aboute him, at the sight of whome the mourners as they stoode in rankes clustered about him.—*Goldynge. Justine*, fol. 92.

The Pharisels, beeyng made extreme woode with this courage and boldnes that the *beggar* was of, fal to extremitie, and to saye the vttermost they could. They vpbrayed him with his olde blindnesse, they cast him in the teeth with his *beggerlynesse*, as though God hadde punished him therewithall for his sinnes.—*Udal. John*, c. 9.

And the same sayth Innocent in on of his bookes: he sayth, that sorweful and vnhappy is the condition of a poure *begger*, for if he axe not his mete, he dieth for hunger, and if he axe, he dieth for shame, and alwates necessitee constreineth him to axe.—*Chaucer. The Tale of Melibeus.*

So as their *begging* now them failed quite;
For none would giue, but all men would them wyte.
Yet would they take no paines to get their liuing,
But seeke some other way to gaine by gniling,
Much like to *begging*, but much better named,
For many *beg*, which are thereof ashamed.
Spenser. Mother Hobberds Tale.

And for as much as all good thinges come of God, whether they pertayne to the bodie, or to the soule, and at all times to be deliuered from aduersitie is one of his singular benefites, we may no doubt *begge* the same at his handes, referring notwithstanding the graunting of it to him, who knoweth what is better for vs than we do our selues.
Whitgifte. Defense, p. 492

Trebellius obiecting to Cœlius, and charging him with factious behauiour, and dissoluing of discipline. Cœlius againe that Trebellius had spoyled and *beggered* the legions
Savile. Tacites. Historie, p. 54.

And to what end is all this, but that seeing himself forsaken of all, he may at length, like the *beggar's* prodigal, return again to his father?—*Hopkins. Works*, p. 14.

Some it highly displeaseth, that so great expenses this way [in building churches] are employed. Touching God himselfe, hath hee any where reuealed, that it is his delight to dwell *beggerly*? and that he taketh no pleasure to be worshipped, saue onely in poore cottages?
Hooker. Eccles. Pol. b. v. s. 15.

But the strength of this argument lies partly in the ignorance of Zeno, that great champion of necessity, and the *beggarliness* of his cause, which admitted no defence but with a cudgell.—*Bramhall. Ans. to Hobbes*, p. 89.

——But chief of all,
O loss of sight, of thee I most complain,
Blinde among enemies, O worse than chains,
Dungeon, or *beggery*, decrepit age.
Milton. Samson Agonistes.

In *begging* other inferiour things, it may become us to be reserved, indifferent and modest; but about these matters (wherein all our felicity is extremely concerned) it were a folly to be slack or timorous.—*Barrow*, vol. i. Ser. 6.

He owed him money, which he had promised to pay him several times, but never kept his word; and in short, he was an idle, *beggarly* fellow and of no use to the publick.
Tatler, No. 256.

——With half an eye
Your far-fetched sophistry I spy;
Which ne'er so subtilely disputed,
By two plain words shall be confuted:
I first affirm you *beg* the question.
R. O. Cambridge. Learning.

Persuade a man that he is a *beggar* and a vagabond, and you shall instantly see him change his manners.
Beattie. On Truth, pt. ii. c. 2.

A mistake in which I had no share, decides at once upon my libertie and property, sending me from the court to a prison, and adjudging my family to *beggary* and famine.
Burke. Vindication of Nat. Society.

The poverty of the lower ranks of people in China far surpasses that of the most *beggarly* nations in Europe.
Smith. Wealth of Nations, b. i. c. 8.

BE-GA'LLED. To gall, to fret, to chafe, to rub sore.

And shake your sturdy trunks, ye prouder pines,
Whose swelling graines are like *begalld* alone,
With the deep furrowes of the thunder-stone.
Bp. Hall. Defiance to Envy.

BE-GA'WED. To bedeck with gawdy things, with any fine, showy, *gay* things.

The senate liked very well of this device, and chose such a number of bond maids as she desired to have, and trimming them up in fine apparel, *begawded* with chains of gold and jewels, they sent them forth to the Latins, who were encamped not far from the city.—*North. Plutarch*, p. 127.

BE-GAY. To make gay; to begawd, (qv.)

The rural swain, whose courser eyes
Ne'r star'd on other beauteous things than what
Begay the simple fields.—*Beaumont. Psyche*, c. 3. § 75.

BE-GET. BEGE'TTER. BEGE'TTING, *n.* A. S. *Begettan, Gettan.* To gain, to acquire, to reach, to attain, to obtain, to procure, to produce, to generate.

Tho adde the Brutons the maystrye al *bygyte*.
R. Gloucester, p. 219.

He scolde be othere's eyt of al that he adde,
Gyf he of hym sulue non other eyt *bygyte* nadde.
Id. p. 383.

A litelle ther biforn died Margarete,
The heyr of Scotlond born, of Alisander *bigete*.
R. Brunne, p. 248.

Which delyueride us fro the power of derknessis, and translatide into the kingdom of the sone of his louyng in whom we han aghen biyng and remyssioun of synnes: which is the ymage of God vnuysible, the first *bigeten* of ech creature.—*Wielif. Coloss.* c. 1.

A yonge man called Melibeus, mighty and riche, *begate* upon his wif, that called was Prudence, a daughter which that called was Sophie.—*Chaucer. The Tale of Melibeus*

He had a brother netheles,
Whose right name was Eson,
And he the worthie knight Jason
Begatte. *Gower. Con. A.* b. v.

For what is he that cauue by very imagination, comprise how that God the father, beyng without beginning, doeth continually *beget* God the sonne? in to whom the *begetter* doeth so wholy powre out himself, that yet thereby he is nothyng diminished.—*Udal. John*, Pref.

This is but an imperfect generation, where that which is *begotten* doth not receive its whole being originally from that which did *beget*, but from God and nature, the *begetter* being but either a channel or an instrument and having been himself before *begotten* or produced by some other
Cudworth. Intellectual System, p. 587.

For it was not *begotten* from that as any way moved towards its generation; but it proceeded from God as it were *self-begottenly*.—*Id. Ib.* p. 574.

My walks of trees, all planted by my hand,
Like children of my own *begetting* stand.
Denham. Of Old Age.

Such is not man, who mixing better seed
With worse, *begets* a base degenerate breed
The bad corrupts the good, and leaves behind
No trace of all the great *begetter's* mind.
Dryden. The Wife of Bath's Tale.

Good laws may *beget* order and moderation in the government, where the manners and customs have instilled little humanity or justice into the tempers of men.
Hume, pt. i. Ess. 3.

BE-GILT. To cover or overlay with gold.

Six maids attending on her, attir'd with buckram bridelaces, *beguilt*: white sleeves, and stammele petticotes, drest after the cleanliest countrey guise.
B. Jonson. The King's Entertainment at Welbeck.

BE-GIN, *v.* BEGI'N, *n.* BEGI'NNER. BEGI'NNING. BEGI'NNINGLESS. *Be* and *gin*. A. S. *Aginnan, beginnan, ginnan*, incipere, inchoare, aggredi, instituere; Ger. *Beginnen, ginnen*; Dut. *Be-ghin-nen, ghinnen*; Sw. *Begynna*. The A. S. *Beginnan*, Junius thinks is evidently composed of *be* and *gangan, gan*, or *gen*; to *go*. And Ihre observes in confirmation, that the Lat. *Initium* is formed from *inire, initum*. Applied to—

The first *motion* towards any act, purpose, or design. To take the first step, to make the first motion, to do the first act, to enter upon, to commence.

——& al for a wommon,
That Elyne was y clepud, this batalle first *bi gan*.
R. Gloucester, p. 10.

Heo gederede folk faste, the werre to *bi gynne*.—*Id.* p. 96.

Toward this lond heo *gonne* for to robby faste.—*Id.* p. 97.

That Eneas *bigan* hys of spyring to Lumbardie first bring
Thre thousant & sixe & tuenti ger fro tho worlde's *bi gynnynge*.—*Id.* p. 10.

For now *biggynne* Dauid to wax a werreour,
With Leulyn gan he kith to be the kynge's traytour.
R. Brunne, p. 240.

For God that al *by gan* in *gynnynge* of the worlde
Formede furst as a fust with o fynger. y folde to gederes
Til hym liked and luste. to vnclose the fynger
And profrede hit forth as with the paume. to what place it sholde.—*Piers Plouhman*, p. 327.

An hyne that had hys hyre ere he *begonne*.—*Id.* p. 74

Fro that tyme Jhesus *bigan* to preche and seie, do ye penaunce: for the kyngdom of heuenes schal come nigh
Wiclif. Matt. c. 4.

From yt time Jesus *began* to preach, and to say, repent, for the kyngdom of heauen is at hande.—*Bible*, 1551. *Ib.*

And thou Lord in the *biyynnyng* foundidist the erthe, and heuenes ben werkis of thin hondis.—*Wiclif. Ebrewis*, c. 1.

And thou Lorde in the *beginnynge* hast layd the foundacion of the earth. And the heuens are the workes of thy handes.—*Bible*, 1551. *Ib.*

Yet may the highe God, and so hope I,
Graunten me grace to liuen vertuously:
Than am I gentil, whan that I *beginne*
To liuen vertuously, and weiven sinne.
Chaucer. The Wif of Bathes Tale, v. 6755

And though there be none other skille,
But onely for thei wolde winne,
Thei lerne nought, whan thei *beginne*
Upon their acte to procede.—*Gower. Con. A. Prologue*

The mightie God, which *unbegonne*
Stont of hymselfe, and hath *begonne*
All other thinges at his will.—*Gower. Con. A.* b. viii.

Mindes he our teares? or euer moued his eyen?
Wept he for ruth? or pitied he our loue?
What shall I set before? or where *begin*?
Surrey. Virgile. Æneis, b. iv.

And lette hym not teache vs our leaso in a small ragged hande, wherein a yonge *beginner* can scant perceiue one letter from another, but lette hym teache vs in a fayre great letter of some text hande, that is more easye to learne vpon
Sir T. More. Workes, p. 574.

Most noble virgine, that by fatall lore
Hast learn'd to loue, let no whit thee dismay
The hard *begin*, that meets thee in the dore
And with sharpe fits thy tender heart oppresseth sore.
Spenser. Faerie Queene, b. iii. c. 3

But to *begin* that which never was, whereof there was no example, whereto there was no inclination, wherein there was no possibilitie of that which it should be, is proper onely to such power as thine, the infinite power of an infinite Creator.—*Bp. Hall. Cont. The Creation.*

What can I see, O God, in thy creation, but miracles of wonders? Thou madest something of nothing, and of that something, all things. Those which wast without a *beginning*, gavest a *beginning* to time, and to the world in time
Id. Ib.

The said Tanaquil was the first that made the coat or cassocke woven right out, all through, such as new *beginners* (namely, young souldiours, barristers, and fresh brides) put on under white plaine gowns, without any guard of purple.
Holland. Plinie, b. viii. c. 48.

It will, they presume, be soon enough to *begin* to-morrow or next day, a month or a year hence when they shall find more commodious opportunity, or shall prove better disposed thereto; in the mean time with Solomon's sluggard, yet, say they, a little sleep, and little slumber, a little folding of the hands.—*Barrow*, vol. iii. Ser. 16.

'Tis in reality, and in point of argument, the very same supposition [to suppose an infinite succession of changeable and dependent beings produced one from another in endless progression, without any original cause at all] as it would be to suppose one continued being, of *beginningless* and endless duration, neither self-existent and necessary in itself, nor having its existence founded in any self-existent cause, which is directly absurd and contradictory.
Clarke. Demons. of the Attributes, prop. 2.

The sense of the word eternity has nothing to do with that distinction, being but *one*, and importing neither more nor less than *beginningless* and endless duration.
Waterland. Works, vol. ii. p. 327.

Some writers upon art carry this point too far, and suppose that such a body of universal and profound learning is requisite, that the very enumeration of its kinds is enough to frighten a *beginner*.—*Sir J. Reynolds*, Dis. 7.

Such, too, seem to have been the manufactures of fine cloths that anciently flourished in Flanders, and which were introduced into England in the *beginning* of the reign of Elizabeth.—*Smith. Wealth of Nations*, b. iii. c. 3.

BE-GIRT. } A.S. *Begierdan, Begyrdan.*
BEGIRTED. } To girt, surround, close in round about.

The noble citie Neice, so strongly wall'd,
We with our conquering host *begirted* round,
Her gates we wonne, her turrets tops we scall'd,
Her towring walles we equall'd with the ground.
Mirror for Magistrates, p. 642.

From Dardanus am I descended, he
From Jove, where gods, immortal though they be,
Do not serve mortals, who *begirt* our town
Round with a wall, a wall that ne'er shall down.
Sherburne. The Rape of Helen.

——— Then thou shalt behold
Whether by supplication we intend
Address, and to *begirt* th' Almighty throne
Beseeching or besieging.—*Milton. Paradise Lost*, b. v.

At home surrounded by a servile crowd,
Prompt to abuse, and in detraction loud;
Abroad *begirt* with men, and swords, and spears,
His very state acknowledging his fears.
Prior. Solomon, b. iii

Whence Hardyknute, a baron bold,
In Scotland's martial days of old,
Descended from the stately feast,
Begirt with many a warrior guest,
To quell the pride of Norway's king,
With quiv'ring lance and twanging string.
Warton, Ode II

BE-GNAW. A.S. *Begnagan*, rodere, corrodere, to eat into; corrode.

The worme of conscience still *begnaw* thy soule.
Thy friends suspect for traytors while thou liu'st,
And take deep traytors for thy dearest friends.
Shakespeare. Rich. III. Act i. s. 3.

His horse hip'd with an old mothy saddle, besides, *begnawne* with the bots.—*Id. T. of the Shrew*, Act iii. sc. 2.

BE-GODDED. Endowed as gods, with the attributes of gods.

Thus by degrees paganism came to be christened into a new form and name, by their setting up their *Dii, or begodded* mortal saints, and prosecuting their apotheosis with divine worship.—*Scots*, vol. v. Ser. 97.

BE-GONE. Gone far; sunk deep; (sc. in woe or weal.) Also the imper. *Be*, and the past part. *Gone*, be it, that you are gone. get you gone; go.

I trow that no wight might her plese
Nor do that thing that might her ese,
Nor she ne would her sorow slake
Nor comfort none vnto her take,
So deepe was her wo *begonne*
And eke her hert in angre ronne
A sorowful thing well semed she.—*Chaucer. B. of the D.*

That other said no thynge so,
But he is ryche and well *bego*,
To whome that god wol sende wele.—*Gower. Con. A.* b. v.

And witteth well, that one of the
Is with treasour so full *begone*,
That if ye happe therupon,
Ye shall be riche men for euer.—*Id. Ib.* b. v.

There was a kyng, which Lichomede
Was hote, and he was well *begone*,
With faire doughters many one,
And dwelt fette out in an yle.—*Id. Ib.* b. v.

When he awoke, and neither he ne fond
Woman, ne child, he wept bitterly,
And said, "Alas! now there is in no lond
Man worse I know *begon* than am I."
Browne. The Shepherd's Pipe, Ec. i.

Proteus. I will not heare thy vain excuse,
But as thou lovest thy life, make speed from hence.
Shakespeare. Two Gentlemen of Verona, Act ii. sc. 1

Unnatural wretch, *begone*, and no longer pollute my dwelling with thy baseness. *begone*, and never let me see thee again; go from my doors, and the only punishment I wish thee is an alarmed conscience, which will be a sufficient tormentor!—*Goldsmith. Vicar of Wakefield*, c. 15

BE-GRACED. } Endowed with the rank,
BE-LORDED. } treated, addressed, as possessing the rank or title, of *Grace* or *Lord*.

When you are *begrac'd* and *belorded*, and crouched and kneeled vnto, then find I small grace with our Irish borderers.—*Hollinshed. Chronicles of Ireland*, an. 1524.

BE-GORED. Covered with *gore*, or slimy, clotted blood.

On chief of sable (taken from the dame)
A sucking babe (oh!) borne to bide mischaunce,
Begorde with blood, and pierced with a launce.
Gascoigne. The Prattes of Warre.

For, wall'd it was with waues, which rag'd and ror'd
As they the cliffe in peeces would haue cleft:
Beasts, ten thousand monsters foule abhor'd
Did waste about it, gaping grisly, all *begor'd*.
Spenser. Faerie Queene, b. iv. c. 11.

BE-GRAVE. To carve or cut out, to dig, to excavate.

——— And with great slight
Of werkmenship it was *begraue*
Of suche worke, as it shulde haue.—*Gower. Con. A.* b. i.

Than at last came in there
His masons, for thei shulde graue,
Where that he wolde be *begraue*,
And of what stone his sepulture
Thei shulden make, and what sculpture.—*Id. Ib.* b. vii.

Whan thei to Rome come were,
So priuely thei dwelte there
As thei that thoughten to deceiue.
Was none, that might of hem perceiue,
Tul thei in sondry stedes haue
Her golde vnder the erthe *begraue*
In two treasours, that to beholde
Thei shulde seme as thei were olde.—*Id. Ib.* b. v.

BE-GREY, is used in Browne, as if equivalent to *Malgre*, (qv.) No other instance has occurred.

So thou maist with thy past'rall minstrelsy
Beating the aire, atween resounding hills,
Draw to the bonfires as *smirke*, as ivy,
And wrap them in thy love—*begrey* their wils.
Davies. To William Browne.

BE-GRIME. To make *grim*; to smear with any thing dirty or sooty, and thus give a *grim* appearance; a fierce aspect.

——— My name that was as fresh
As Dian's visage, is now *begrim'd* and blacke
As mine owne face.—*Shakespeare. Othello*, Act III. sc. 3.

Upon a vaine and foolish superstition, enjoyning men to *begrime* and bewray themselves with dirt, to lie and wallow in the mire.—*Holland. Plutarch*, p. 215.

——— Some there are,
Great lords of counties, mighty men of war,
And well-dress'd courtiers, who with leering eye
Can in the face *begrim'd* with dirt discern
Strange charms, and pant for Cynthia in a cloud.
Whitehead. The Sweepers.

We must take up the prince in his laboratory, *begrimed*, uncombed, perhaps in a dirty shirt.
Walpole. Cat. of Engravers. Prince Rupert.

BE-GRIPE. A.S. *Be-grip-an.* To grasp, to hold tight. As used by Gower, simply—To surround.

——— Asie, Affrike, Europe,
The whiche vnder the heuen cope
Begripeth all this earth rounde,
As ferre as stretcheth any grounde.—*Gower. Con. A.* b. vi.

BE-GROWN. Covered over by the *growth* of any thing; any thing grown, sprung or sprouted up.

——— The hyll
Of Tmolus, which was *begroune*
With vines. *Gower. Con. A.* b. v.

Such faces foule she [Alecto] shifts, so many mouthes she turning makes,
So serpent-full she seemes, and ouer all *begrowne* with snakes. *Phaer. Æneidos*, b. vii.

BE-GRUDGE. A very old, and in speech a very common word.

To grieve, fret, or repine (*sub.* at the good fortune of another.)

And alle that helpen me to erye, oth' elles to weden
Shal have leve by oure Lorde, to go and glene after
And make hym murye th' myd. in angre ho *by grutche*.
Piers Ploughman, p. 131.

None will have cause to *begrudge* the beauty or height of corner stones, when beholding them to beare a double degree of weight in the building.—*Standard of Equality*, § 25.

BE-GUILE. } To wile; to deceive, to
BEGUILERS. } delude, to cheat, to ensnare.
BEGUILTY. }

Selcouthly he endis the man that is falis,
If he trest ön his frendes, thie *begile* him als
Begiled is William, taken is & bonden.
R. Brunne, p. 329.

Ryght as the *gylour* thorw *gyle*, *by gylede* man for mest
So shal grace that al by gan, make a good ende
And *by gyle* the *gylour*. *Piers Ploughman*, p. 348.

And that wicked folk wymmen betraieth,
And *begileth* hem of her good with glauerynge wordes.
Id. Crede.

This miller smiled at his nicetee,
And thought, all this n' is don but for a *wile*.
They wenen that no man may hem *begile*.
Chaucer. The Reves Tale, v. 4044.

Wherfore I say, that swiche wicked delites ben subtil *begilers* of hem that shul be dampned.
Id. The Persones Tale

For often he that will *begile*,
Is *guiled* with the same *guile*.
And thus the *guiler* is *beguiled*.—*Gower. Con. A.* b. vi.

When we escape from a little *wile*, and know the *beguiler*, we thinke that we are *beguiled* alreadie with other greate *wiles*.—*Golden Boke*, c. 24.

The knight was wroth to see his stroke *beguil'd*,
And smote againe with more outrageous might;
But back againe the sparkling steele recoil'd,
And left not any mark where it did light.
Spenser. Faerie Queene, b. i. c. 11.

There pleading might you see grave Nestor stand,
As 't were, encouraging the Greeks to fight;
Making such sober action with his hand,
That it *beguil'd* attention, charm'd the sight.
Shakespeare. Rape of Lucrece.

By easy commutations of publick penance for a private pecuniary mulct [thou] dost at once *beguilty* thine own science with sordid bribery and embolden the adulterer to commit that sin again without fear, from which he hath once escaped without shame, or so much as valuable loss.
Bp. Sanderson. Sermons, p. 273

Whilst we smile to see how easily you *beguile* these silly fishes that you catch so fast with this false bait, possibly we are not much less unwary ourselves, and the world's treacherous pleasures do little less delude me and you
Boyle. Occas. Reflections, Dis. 3

While o'er his lips her lovely forehead bow'd,
Won by his grateful eloquence, which sooth'd
With sweet variety the tedious march,
Beguiling time. *Glover. Leonidas*, b. viii

BE-HALF. For the part or share, or sake of any one.

And therfore I conseille, that ye sende youre messageres, swiche as ben discrete and wise, unto youre adversaries, telling hem on youre *behalf*, that if they wol trete of pees, and of accord, that they shape hem, without delay or taryinge, to come unto us.—*Chaucer. The Tale of Melibeus.*

Yet this I say in his *behalfe*
If Helen were his leeke,
Sir Paris needs not to disdaine
Her through the seas to seeke
Turbervile. In praise of Lady P.

Sir, quod Sir Willyam Helman, we are sent hyder fro the to thentēt that we shulde shewe you on their *behalfe*, that sythe they come into this countre they haue had nother preest nor wages of you, ye whiche they desyre generally to haue.—*Berners. Froissart. Cronycle*, vol. i. c. 393.

Now for that he sheweth this spight of his against the Bœotians and Corinthians especially, although he sparyth not any others whatsoever, I thought it my part and duty to defend herein the honour of our ancestors in the *behalf* of truth, against this only part of his writings and no more.
Holland. Plutarch, p. 1000.

To do in another's name matters doing (chiefly) for the interest or advantage of another, upon another's *behalf* or account, as the servants or factours of another.
Barrow, vol. iii. Ser. 1.

Such evil sin hath wrought, and such a flame
Kindled in heaven, that it burns down to earth,
And, in a furious inquest that it makes
On God's *behalf*, lays waste his fairest works.
Cowper. Task, b. ii.

BE-HANG. To append, to suspend, to place in a dependent position.

Harke in your eare, my bedde fresh and gaie
I haue *behanged* with tapettes new brought
From Egypt. *Chaucer. Remedie of Loue.*

With freashe thynges, and with glade
The noble towne was all *behonged*,
And euery wight was sore alonged
To see this lustie ladie ride.—*Gower. Con. A.* b. vi.

And so [the citizens] conueyed through the cytie, which then was garnyshed and *behanged* with tapettes and arras and other clothes of sylke and of richesse in moost goodly wyse, vnto Westmynster.—*Fabyan. Edw. I.* an. 1300.

BE-HAPPEN. To fall to the lot of; to befall, to bechance.

But why haue yee, said Arthegall, forborne
Your owne good shield in daungerous dismay;
That is the greatest shame and foulest scorne,
Which vnto any knight *behappen* may,
To lose the badge, that should his deeds display.
Spenser. Faerie Queene, b. v. c. 11.

BE-HA'TED. The A. S. *Hatian*, means to *heat*, to be hot; whence, Junius thinks, is deduced the metaphorical application to hatred, rancour, malice; and observes, that of similar origin are the verbs, to be incensed, *incendi*; to be inflamed, *inflammari*.

Algates yet therof he *hatefull* to all folke, that is to say that all was he *behated* of all folken, yet this wicked Nero had great lordship.—*Chaucer. Boecius*, b. iii.

Your vncle of Gloucestre, to thentent to make you to be *behated* with your people, hath sowen dyuers sclandorous wordes vpon you throughout London and in other places, saying howe ye be not worthy to beare ye crowne nor to holde so noble an herytage as is ye realme of Englande, sythe ye haue taken to your wyfe the doughter of the Frenche kyng your aduersary
Berners. Froissart. Cronycle, vol. ii. c. 222.

BE-HAVE. } To have, to hold, to bear, to
BEHA'VING. } conduct or manage. See
BEHA'VIOUR. } HAVE and HAVIOUR.

Therefore wol I shewe you how ye shuln *behave* you in gadering of youre richesses, and in what manere ye shuln usen hem.—*Chaucer. The Tale of Melibeus.*

After that he describeth the outward conuersation of Christen men, how they ought to *behaue* themselues in spirituall thinges, how to teach, preach and rule in the congregation of Christ, to serue one another, to suffer all things patiently, and to commit wreake and vengeaunce to God, in conclusion how a Christen mā ought to *behaue* himselfe vnto all men to frend, foe, or whatsoeuer he be
Tyndall. Workes, p. 49.

John taught vs this lessō, that a preacher of Goddes word shoulde not get himselfe estimacion and auctoritie, by gorgeous apparell, or pōpouse liuing, but by honest *behauiour*, and Godly conuersacīō.—*Udal. Mark*, c. 1.

Then he [Henry VIII.] put of his bonnet & came forward to her, & with most louely countenaunce and princely *behauyour* saluted, welcomed & embraced her to the great reioysyng of the beholders.—*Hall. Hen. VIII.* an. 31.

Than they put in wrytynge all the dedis of the kyng who was in prison, and all that he hadde done by euyll counsell, and all his vsages, and euyll *behauynges*, and how euyll he had gouerned his realme, that which was redde openly in playn audience.—*Berners. Froissart. Cronycle*, vol. i. c. 14.

I persuadeid myself, that chiefly & immediatly you do it, to thintent to vnderstande the better, howe that you shall *behaue* yourselfe, in rulyng & gouernaunce of your realme.
Nichols. Thucydides, p. 7.

Whoso in pompe of proud estate (quoth shee)
Does swime, and bathes himselfe in courtly blisse,
Does waste his dales in darke obscuritiee,
And in obliuion euer buried is:
Where ease abounds, it's eath to doe amiss;
But who his limbs with labours, and his mind
Behaues with cares, cannot so easie miss.
Spenser. Faerie Queene, b. ii. c. 3.

And with such sober and vnmoued passion
He did *behaue* his anger ere 'twas spent,
As if he had but prou'd an argument.
Shakespeare. Timon of Athens, Act iii. sc. 5.

My lord through London was drawne on a slide,
To Tower hill, where with an axe he dide.
Clad in his armour painted all on paper,
Torne and reuers'd in spite of his *behauer*.
Mirror for Magistrates, p. 475.

As one all civil courtesy that could:
Who full of bounty, hospitably meek,
Of his *behauiour* greatly pleas'd to hear,
Forthwith commands his servants him to seek,
To honour him by whom his honour'd were.
Drayton. Moses. Birth and Miracles, b. i.

How gravely, how modestly, how reverently would ye *behave* yourselves before him all the while you are in his house, and especially at his holy table, where you see him coming to you, and offering you his most blessed body and blood, to preserve your souls and bodies to everlasting life
Beveridge, vol. i. Ser. 52.

She often expressed her dissatisfaction at that indecency of carriage which universally prevails in our churches; and wondered that they should be most careless of their *behaviour* towards God, who are most scrupulously nice in exacting and paying all the little decencies that are in use among men.—*Atterbury. Upon the Death of the Lady Cutts.*

The concluding clause, this is the law and the prophets, has by some been interpreted to mean, this is the sum and substance of all religion; as if religion consisted solely in *behaving* justly and kindly to our fellow-creatures, and beyond this no other duty was required at our hands.
Porteus, vol. i. Lect. 7.

We are not, perhaps, at liberty to take for granted that the lives of the preachers of Christianity were as perfect as their lessons but we are entitled to contend, that the observable part of their *behaviour* must have agreed in a great measure with the duties which they taught.
Paley. Evidences, c. 1. p. 1.

BE-HEAD. } To head or behead, is to take
BEHE'ADING. } off, cut off, strike off, the head.

And Eroude seide, I haue *biheedid* Jon, and who is this of whom I here siche thingis? and he soughte to se him.
Wiclif. Luk, c. 9.

And Herode sayde: John haue I *beheaded*; who thē is this of whom I heare such thynges? And he desyred to see him!—*Bible*, 1551. *Ib.*

So that there lyeth before the high altar, in St Peters Church, two dukes, betweene two queenes, to wit, the D. of Somerset, and the D. of Northumberland, betweene Q. Anne, and Q. Katherine, all foure *beheaded*.
Stowe. Queen Mary, an. 1553.

Thus you see what be in manner all the principall points of his fable, setting aside and excepting those which are most execrable to wit, the dismembering of horns and the *beheading* of Isis.—*Holland. Plutarch*, p. 1054.

I think it was Caligula who wished the whole city of Rome had but one neck, that he might *behead* them at a blow.—*Spectator*, No. 16.

Lord Clarendon relates that he [M. of Argyle] was condemned to be hanged, which was performed the same day; on the contrary, Burnet, Woodrow, Heath, Echard, concur in stating that he was *beheaded*, and that he was condemned upon the Saturday and executed on the Monday.
Paley. Evidences, pt. iii. c. 1.

BE-HEARD. *Be* and *Heard*; past part. of the verb *to hear*. — Not uncommon in our old ballads.

Robin Hood sett Guyes horne to his mouth,
And a loud blast it did blow,
That *beheard* the sheriffe of Nottingham
As he leaned under a lowe.—*Robin Hood. Percy*, vol i.

All this *beheard* her owne damselle,
In her bed whereas shee ley.
Quoth she, My lord shall knowe of this,
Soe I shall have golde and fee
The Curlde of Elle. Percy, vol. i.

All that *beheard* his little footepage,
As he watered his master's steed;
And for his master's sad perilie
His verry heart did bleed.
Old Robin of Portingale. Ib. vol. iii.

All this *beheard* a little foot page,
By his ladyes coach as he ranne:
Quoth he, thoughe I am my ladyes page,
Yet I'me my lord Burnardes manne
Little Musgrave. Ib.

BE-HEST. That which is named, said, ordered (to be done); the declared will,—in order, mandate, promise. See BEHET, HEST.

As Harald made hys wey byuore, as myd suykedom,
Myd gyftys & myd vayre *byheste*, & auong the kynedom.
R. Gloucester, p. 354.

After this *bihuste*, that Thomas to tham said,
Sone alle the tempest in a throwe was laid.
R. Brunne, p. 149.

Thenne was fortune my foo, for al here fayre *byheste*
And poverte pursuwede me, and putte me to be lowe.
Piers Ploughman, p. 201.

To breken forword is not min entente,
Behest is dette, and I wold hold it fayn
All my *behest*, I can no better sayn.
Chaucer. The Man of Lawes Prologue, v. 4468.

For I dare make this *behest*,
That I to you haue nothing hid,
But tolde right as it is betide.—*Gower. Con. A.* b. i.

And that they might be assured, that he would performe all these *behests* and promises: he held with his left hand a lambe, and in the right a flint stone, and praied solemnely, That if hee failed herein, Jupiter and the rest of the Gods, would so kill him, as hee slew that lambe: and presently after his praier done, he smote the lambe on the head, and dasht out the brunes.—*Holland. Livie*, p. 419.

But as he sends upon his high *behests*
For state, as sovran King, and to enure
Our prompt obedience.—*Milton. Par. Lost*, b. viii.

—— The plain, by slow degrees shall rise
Higher than erst had stood the summit hill;
For time must nature's great *behest* fulfil.
Prior. Solomon, b. i.

But soon he calls the vision to his mind,
And ponders on the glorious charge assigned;
Fresh to his soul the high *behest* returns,
And with redoubled zeal his bosom burns.
Brooke. Jerusalem Delivered, b. i.

BE-HEW, *v.* From the application of *Hew*, (qv.) to form, figure, shape, it seems to have been extended to—

The general aspect or appearance, to complexion and colour.

But lord so faire it was to shewe
For it was all with golde *behewe*.
Chaucer. The House of Fame.

BE-HET. } See BEHEST, and the quota-
BEHI'GHT. } tion from R. of Gloucester.
BEHO'TE. } *Behete*, to declare the will, in
BEHO'TEN. } *promise* rather than *command*;
BEHI'TEER. } to promise. *Be* or *bi*-hete, *be* or *be*-hight are constantly used in Wiclif, where the modern version uses, to promise. *Mark* xiv. 11, A. S. "And beheton him feoh to syllanne." Wiclif, "And bihighten to give him money." *Behest* still remains in common use.

Theruor he gaf yt hym, as he *byhet* hym byuore,
And sende to hym myd the gyfte to Normandye theruor.
R. Gloucester, p. 346.

Theruor yeh *byhote* God, that yne seal kynge's crowne,
Neuere bere anerthe. *Id.* p. 322.

Longe was her hue loked up, and lord mercy criede
And *by highte* to hym, that ous alle made
Hue sholde unaywe hure smok, and sette ther an heire
To afaiten hure flesch that fers was to synne.
Piers Ploukman, p. 87.

Also wymmen in conenable abite with schamefastnesse and sobrenesse aralynge hemsilf, not in writhun heeris, eithir in gold, eithir in peerlis, eithir precious clooth but that that bicometh wymmen *biheetynge* pitee, bi good werkis.
Wiclif. Tyme. c. 2.

In so myche Iesu is maad *biheeter* of the better testament.
Id. Ebrewis, c. 7.

Thus shal man hope, that for his werkes of penance God shal yeve him his regne, as he *behight* him in the gospel.
Chaucer. The Persones Tale.

And this *behete* I you withouten faille
Upon my trouth, and as I am a knight,
That whether of you bothe hath that might,
This is to sayn, that whether he or thou
May with his hundred, as I spake of now,
Slee his contrary, or out of listes drive,
Him shall I yeven Emelie to wive,
To whom that fortune yeveth so fayr a grace.
Chaucer. The Knightes Tale, v. 1856.

He spake and saide; if I the saue,
What sikernes shall I haue
Of couenant, that afterwarde
Thou wolt ne gyue suche rewarde,
As thou *behightest* nowe before?—*Gower. Con. A.* b. v.

And hath *bihote* him by his feith,
That who the best reason seyth,
He shalle receiue a worthy mede. *Id. Ib.* b. vii.

To you my father I confesse,
Suche will my witte hath ouersette,
That what so hope me *behete*,
Full many a time I wene it sooth. *Id. Ib.* b. i.

Astonnied some the scathefull gift beheld,
Behight by vow vnto the chast Minerve.
Surrey. Virgile. Æneas, b. ii.

Vppon which occasion his father at the warnynge of the southsayers, which tolde him that the childe should be a king, toke the childe to him, and brought him vp wythall diligence in hoope of the state that was *behighte* him.
Goldyng. Justine, fol. 106.

The authors meaning should of right be heard,
He knoweth best to what end he enditeth:
Words sometime beare more then heart *behiteth*.
Mirror for Magistrates, p. 461.

Now I a wailefull widow *behight*,
Of my old age haue this one delight,
To see thee succeede in thy fathers stead,
And flourish, in flowers of lustiehead.
Spenser. The Shepherd's Calendar.

Unto you would I be my live's space
As true, as any woman on earth is
Unto a man, doubteth nothing of this
Smal may she doe, that cannot well *byheet*,
Though not performed be such a promesse
Browne. Shepheard's Pipe, Ecl. i.

BE-HIND. } The imper. *Be* and the noun
BIHI'NDHAND. } *Hind.*
After; posterior in time or space.

Com the erl of Kent mid ys ost thorg vs tricherie
Al fresch *bi hynde* the Britones.—*R. Gloucester*, p. 56.

Chalenge and imgienge, that was hus chef lyflode
And lasse man *byhynde* hure back.
Piers Ploughman, p. 90.

Though I be ontre telle not thise thinges,
Be it of popes, emperoures, or kinges,
After hir ages, as men written finde,
But telle hem som before and som *behinde*,
As it now cometh to my remembrance,
Have me excused of min ignorance.
Chaucer. The Monkes Prologue, v. 13,991.

So that to fore ne *behynde*
He seeth no thing, but as the blynde
Without insight of his courage,
He doth meruailes in his rage.—*Gower. Con. A.* b. vi.

My curiosity to see a solemn procession on St. John Baptist's day might have drawn me into danger, through my willing unreverence had not the bulk of a tall Brabanter, *behind* whom I stood in a corner of the street, shadowed me from notice.—*Bp. Hall. Account of Himself.*

Leo. Oh my brother,
(Good gentleman) the wrongs I haue done thee stirre
Afresh within me and these thy offices
(So rarely kind) are as interpreters
Of my *behind hand* slacknesse.
Shakespeare. Winter's Tale, Act v. sc. 1.

But they were so disappointed, through the vigilance and valour of Raleigh's company, and that of captain Denny, that such as were not left dead *behind*, were forced to retreat with more haste than good speed.—*Oldys. Life of Raleigh.*

As two points of good-breeding, which I have hitherto insisted upon, regard behaviour and conversation, there is a third which turns upon dress. In this too the country are very much *behind-hand*.—*Spectator*, No. 119.

In the journey of life some are left *behind*, because they are naturally feeble and slow; some because they miss the way, and many because they leave it by choice, and, instead of pressing onward with a steady pace, delight themselves with momentary deviations, turn aside to pluck every flower, and repose in every shade.—*Johnson. Rambler*, No. 89.

BE-HOLD.
BEHO'LDEN.
BEHO'LDER.
BEHO'LDING.
BEHO'LDINGNESS.

A. S. *Be-healdan, Behaldan, Healdan*; Dut. *Behouden*, tenere, servare, observare.

To keep or hold, (sc. the eyes fixed upon any object,) to look at it, to observe, to consider.

Beholden, holden, kept, bound, obliged. Holde or holden is thus used by Gower:

I finde a tale written also
How that a worthie prince is *holde*
The laws of his land to *holde*.—*Con. A.* b. vii.

——— To hym in speciall
Above all other I am most *holde*.—*Ib.* b. viii.

that is, bound, obliged; under bond, or obligation.

In the schip as other prynces in gret pruyde he *is holde*,
And he nadde mid hym bute twet men, hym thogte yaherte
feld.—*R. Gloucester*, p. 34.

Eateward ich *behulde*, after the sonne
And sawe a tour as ich trowede, truthe was ther ynne.
Piers Ploughman, pt. ii.

Maistere we witen that thou art soth fast and thou techist in treuthe the wey of God, and thou chargist not of ony man, for thou *biholdist* not the persone of men, therfore seye to us, what it semeth to thee.—*Wiclif. Matthew*, c. 22.

And Jhesus *biheld* him and seyde anentis men, it is impossible but not anentis God for alle thingis ben possible anentis God.—*Id. Mark*, c. 10.

Herbeten, if a man be occupied in ony gilt, ghe that ben spirituel enforme ghe such oon in spyryt of softnesse *biholdynge* thanne leest that thou be tempted.—*Id. Gal.* c. 6.

Ther is right at the west side of Italie
Doun at the rote of Vesulus the cold,
A lusty playn, habundant of vitaille,
Ther many a toun and tour thou maist *behold*.
Chaucer. The Clerkes Tale, v. 7933.

The third good of great comfort
That yeueth to louers most disport,
Cometh of sight and *beholding*.
The cleped is swete loking.—*Id. Rom. of the Rose.*

A kynge is *holden* ouer all
To pitee, but in speciall
To him, where he is moste *beholde*,
They shulde his pitee most *beholde*,
That ben the lieges of the londe,
For thei ben ever vnder his honde.—*Gower. Con. A.* b. viii.

Yet maye it signifye Cryste euer to be sought and to be beholden in faith of men in exyle.
Joye. Exposicion of Daniel, c. 6.

Whose blessed and sacred body and soule vnited and knytte in one with the holy goshed, is a perfite and a cleare glasse, wherein lyes moste pleasaunte glorified manhode maye be *beholden*.—*Udal. Resurrection*, c. 21.

They should consider howe deepely they wer bounden and *beholden* to hym therfore, and with deuout thankes, inwardlye remember his inestimable bounty therin.
Sir T. More. Workes, p. 1324.

His pleasure was, that for our saluacion we should to him be *beholdyng* and not to the kepyng of the lawe.
Udal. Galathies, c. 2.

And in the wynter folowynge were royall lustes holden in Smythfelde of London, and many goodly and knyghtly feates of armys doon to the great honoure of the kynge, and all his realme and gladdynge of al *beholdours*.
Fabyan. Edw. III. an. 1356.

Moreouer when they had throwen there into all theyr richesse, they caste them selues also hedlong after them, to the entent their enemy hauing gotten the victory, shoulde enioy nothing of theirs, more then the *beholdyng* of ye fire.
Goldyng. Justine, p. 70.

And as she did to Philoclea, so did she to her, with the tribute of gifts seek to bring her mind into servitude and all other means, that might either establish a *beholdingness*, or at least awake a kindness.—*Sidney. Arcadia*, b. iii.

Leonatus, the young king of Pontus, (who had been there to acknowledge his *beholdenness* to them, whom he was deservingly bound to) took the field.—*Id. Ib.* b. vi.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. and Pilate saith unto them, *Behold* the man.—*John*, xix. 5.

Thus vntill such time as I may in some more larger measure, make knowne my loue to the happie and generous familie of the Gooderes, (to which I confesse myselfe to be *beholding*, for the most part of my education) I wish you all happiness.—*Drayton*, Ded.

When as the sun their thickness doth oppose
In his descending, stunning wond'rous clear,
To the *beholder*, far off standing, shows
Like some besieged town that were on fire.
Id. Battle of Agincourt.

Thanks, lovely virgins: now might we but know
To whom we have been *beholding* for this love,
We shall acknowledge it.
Ford. 'Tis Pity She's a Whore, Act iv. sc. 1.

We must not be ashamed to acknowledge that we can do nothing of ourselves whereby to obtain the favour of God, but that we are *beholden* wholly to our Saviour for it.
Beveridge, vol. i. Ser. 83.

I frequently offer'd to turn my sight another way, but was still detained by the fascination of the peeper's eyes, who had long practised a skill in them, to recall the parting glances of her *beholders*.—*Spectator*, No. 53.

If our constitution, I say, with so great advantages, does not, in fact, provide any such remedy (against mal administration) we are rather *beholden* to any minister who undermines it, and affords us an opportunity of erecting a better in its place.—*Hume. Politics a Science*, Ess. 3.

BE-HOOVE, or
BEHO'VE, v.
BEHO'VE, n.
BEHO'OF.
BEHO'VEFUL.
BEHO'VEFULLY.
BEHO'VABLE.
BEHO'VEDLY.
BEHO'VELY.

A. S. *Behefe*; Ger. *Behuf*; Dut. *Behoef*; Sw. *Behof*; A. S. *Behofan*; Ger. *Behafen*. Dut. *Behoeven*. To need, to have need of. A. S. *Behofath*, oportet, interest, necesse est; it behooveth, it is needful or necessary, (Somner.) Perhaps a consequential usage of the verb To *Behave*. It *behoveth*, (q. d.) it *behaveth*; it *hareth*, *have*. It *behoveth*, (See Owe.) A kynge *behoveth*, *holdeth*, *oweth*, (q. d.) it *behaveth*; it *hareth*, *have*. It *behoveth*, (See Owe.) A kynge *behoveth*, *holdeth*, *oweth*, (See Owe.) A kynge *behoveth*, oweth, *ought*. It *behoft*, or *behoved*, (oportebat) Christ; Christ, oweth, *ought*; it was needful or necessary. And hence generally—

To be needful, necessary, useful, serviceable, convenient, meet, fit.

In tyme of gere an erne's nest, that hii bredeth in ywys,
Feh ys in a rocke hym self, vor hii ne mowe nogt ne be,
Vor hem *byhoueth* muche mete.—*R. Gloucester*, p. 177.

I haf mad a vowe to leue for wele ne wo,
At my nede now with me *behoues* gow go.
R. Brunne, p. 291.

This wit wot witerly, as the world techeth
What other *by hoveth*, that hath meny children
And hath no catel bote hus crafte, to clothy hem and to fede.—*Piers Ploughman*, p. 151.

And thus it *bihofte* Crist to suffre; and rise agen fro deeth in the thridde day: and penaunce and remissioun of synnes, to be prechid in his name into alle folkis bigynnynge at Jarusalem.—*Wiclif. Luk*, c. 24.

Thus it *behoued* Christe to suffer, and to ryse agayne from deathe the thyrde daye, and that repentaunce and remission of synnes shoulde be preached in his name amonge all nacions, and muste begyune at Jerusalem.—*Bible*, 1551. *Ib.*

And worke not alway in every nede by on conseillour allone: for sometime *behoueth* it to be counselled by many.
Chaucer. The Tale of Melibeus.

But it were through the God of Loue,
I knew nat ele to my *behoue*
That might me ease or comfort gette,
But if he would him entermette.—*Id. Rom. of the Rose.*

Now shalt thou understond what is *behoveful* and necessary to every parfit penance!—*Chaucer. The Persones Tale.*

And sith thend is euery tales strength,
And this matter is so *behovely*,
What should I paint or drawen it on length
To you, that ben my frend so faithfully!
Id. Troil. & Cres. b. ii.

Now it is *behovely* to tellen whiche ben dedly sinnes, that is to say, chefetaines of sinnes.—*Id. The Persones Tale*

The kynge vpon his tale answerde
And said, If this thing, whiche he herde
Be sooth, and maie be brought to proue;
It shall not be to his *behoue*.—*Gower. Con. A.* b. ii.

A kynge *behoueth* eke to flee
The vice of prodigalitee,
That he measure in his expence
So kepe, that of indigence
He maie be saufe, for who that nedeth,
In all his werke he wetes he spedeth.—*Id. Ib.* b. viii.
For trouthe, (whiche to mannes nede)
Is most *behoueliche* ouer all.—*Id. Ib.* b. vii.

All these things it *behoueth* your Majestie to send in time for I can assure your Majestie that you shall not haue vpon the sea such good shippes as these are.
Hackluyt. Voyages, vol iii. p. 558.

For a citie and a prouince be not the faire houses, and the strong walles, nor the defence of any engine, but the lyuing bodies of men, being able in number and strength, to maintaine themselues by good order of iustice, and to serue for all necessary, and *behouefable* vses in the common welth.
Sir John Cheeke. The Hurt of Sedition.

It is *behouable* to take counsayle eche of other howe we maye entre into the hauen, and to take lade.
Bernere. Froissart. Cronycle, vol. ii. c. 171.

But yet in that point in which it had been chefely of all expedient and *behouable* to gene eare vnto Johns sayinges, he did not onely doe after his counsayle, but also caste hym into pryson for geuing hym good admertisement.
Udal. Luke, c. 3.

Thā kyng Stephan prepayred to set forwarde his people, and erle Baudewyne had wordes of comforte to the kynges people, and sayd: "men yt shall fyght, to them is *behouefull* three thynges: ye firste is ryght of ye cause," &c. &c.
Fabyan, c. 232.

King Henry [3] being sicke, called before him Gilbert de Clare, Earle of Gloucester, and caused him to be sworne to keepe the peace of the land, to the *behoofe* of Edward his sonne, & then died the sixteenth of Nouember, in the yeere 1272.—*Stowe. Hen. III.* an. 1272.

Whence it was, that his said late Majestie (of happy memory) gaue publicke order for bestowing the later parte of God's day in familiar catechising, then which, nothing could be deuised more necessary and *behoofefull* to the soules of men.—*Bp. Hall. Old Religion. Epist. Dedicatorie.*

But tell us of some more weighty dislikes in the Statutes then these, and that may more *behouefully* import the reformation of them.—*Spenser. Of Ireland.*

If therefore we mean to be good or to be happy, it *behoveth* us to lose no time, to be presently at our own great task, to snatch all occasions to embrace all means prudent of reforming our hearts and lives.—*Barrow*, vol. iii. Ser. 16.

It *behoves* you, therefore, (and I cannot repeat it too often,) it *behoves* you well to consider the end of your office, and to represent to yourself how great and important is the administration of governing a free state.
Melmoth. Pliny, b. viii. Let. 26.

BE-HOWL. In the old folio it is *Beholds*. Warburton and Farmer have established the reading, *Behowls*, in the modern editions. See To Howl.

Puck. Now the hungry lyons rores,
And the wolfe *beholds* the moone:
Whilest the heauy ploughman snores,
All with weary taske fore-done.
Shakespeare. Mid. Night's Dreame, Act v. sc. 2.

BE-JADE. To weary, to tire; to dishearten.

But if you have no mercy upon them, yet spare yourself, lest you *bejade* the good galloway, your own opiniaster wit, and make the very conceit itself blush with spur galling.
Milton. Anim. upon the Rem. Defence.

BE-JAPE. To joke, mock, deride, delude.

They ben but iugulers, and *iapers* of kynde,
And *bejapeth* the folk, with gestes of Rome.
It is but a faynt folke, yfounded vp on *iapes*.
Piers Ploughman. Crede.

Thou hast *bejaped* here duk Theseus,
And falsely changed hast thy name thus.
Chaucer. The Knightes Tale, v. 1587.

Now was his hart dull, now was it light
And thus *beraped* stoden for to stare
About naught, this Troilus and Pandare.
Id. Troil. & Cres.

Tho was there flatterie none,
The worthy prince to *berape*,
The kynge was otherwise shape
With good counsaill. *Gower. Con. A.* b. vii.

BEILD. *Beild*, shelter. (North. Grose.) A.S. *Be-hlidan*; to cover, to protect, to shelter.

This is our harbour, soft from dangers floods;
This is our *beild*, the blustering winds to shunne.
Fairfax. Godfrey of Bullogne, b. ii. c. 84.

This breast, this bosome soft, shall be thy *beild*
'Gainst storms of arrowes, darts and weapons throwne.
Id. Ib. b. xvi. s. 49.

BE-KISS. See the quotation.

Mar. Come, Amie, you'll go with us?
Am. I am not well.
Lio. Shee's sick o' the yong shep'ard that *bekist* her.
B. Jonson. The Sad Shepherd, Act i. sc. 6.

BE-KNIT. A. S. *Becnytte*, nexus, knit, bound, tied, (Somner.)

Here stood the fiend, [Tisiphone,] and stopt their passage out;
And splaying foorth her filthy armes *beknit* with snakes about,
Did tosse and waue her hatefull head.
Arth. Golding. Ovid. Metamorphoses, b. iv.

BE-KNOW. To ken, to see; to recognize, to acknowledge.

That ys soth Ich seide, and so Ich *by knowe*
That Ich have tynt tyme.—*Piers Ploughman*, p. 80.

For I dare not *beknowe* min owen name,
But ther as I was wont to highte Arcite,
Now highte I Philostrat, not worth a mite
Chaucer. The Knightes Tale, v. 1558.

And whan they had told all her distresse
And all her tempest and all her hard cass
Unto the Queene appeared Eneas
And openly *beknewe* that it was he
Who had foy than, but his meine
That hadden found her lord, her gouernour.
Id. The Legend of Dido.

So sir Jaques of Helley entred into the court boted and spurred, as than he was not *beknowen*, for he had of long tyme hanted farre countries.—*Froissart. Cron.* vol. ii. c. 219.

So we deepe wounded with the bloodie thought,
And gnawing worme that grieu'd our conscience so,
Neuer tooke ease, but as our heart outbrought
The stayned sighes in witness of our woe,
Such restlesse cares our fault did well *beknow*.
Mirror for Magistrates, p. 440.

BE-LABOUR. To work hard, to work, to ply diligently, carefully, actively.

Violins strike up aloud,
Ply the gittern, scour the crowd,
Let the nimble hand *belabour*
The whistling pipe, and dumbling tabor.
Drayton. Nymphal 8.

And because the legions had committed certain insolencies, whereupon they fell together by the ears, and the enemies had the better hand, after he had sharply reproved them, he took the tenth man of the two first bands, and *belaboured* Jubellius with a cudgel.
North. Plutarch, p. 964.

If the earth is *belaboured* with culture, it yieldeth corn: but lying neglected, it will be overgrown with brakes and thistles.—*Barrow*, vol. iii. Ser. 18.

Homer illustrates one of his heroes encompassed with the enemy, by an ass in a field of corn, that hath his sides *belaboured* by all the boys of the village, without stirring a foot for it.—*Spectator*, No. 161.

What groan was that I heard? Deep groan indeed
With anguish heavy laden. Let me trace it.
From yonder bed it comes, where the strong man,
By stronger arm *belaboured*, gasps for breath,
Like a hard-hunted beast.—*Blair. The Grave.*

BE-LA'CED. *Belace*, to cover with *lace*.

The *lace* of a shoe is that by which the shoe is *laced*, caught, or *held*. *Lace*:—made by catching and holding the threads together.

With proud delight, and with no less success
I turn'd my heart to those soul-conquering charms
Which flourish in smooth numbers: how to dress
In fierce aray war's thundering alarms,
How to *belace* and fringe soft love, I knew,
For all my ink was now Castalian dew.
Beaumont. Psyche, c. 2. s. 18.

BE'LAMY. } Fr. *Bel amy*; *Bel amour*,
BE'LAMOUR. } Bellus amicus. Fair friend.

Thou *bel amy*, thou pardonere, he said,
Tel us som mirth of japes right anon.
Chaucer. Pardoneres Prol. v. 12,252.

Wise Socrates,———
Pour'd out his life, and last philosophy,
To the faire Critias, his dearest *belamie*.
Spenser. Faerie Queene, b. ii. c. 7.

Lo, lo, how braue she decks her bounteous boure,
With silken curtens and gold couerlets,
Therein to shrowd her sumptuous *belamour*.
Id. Ib. b. ii. c. 6.

BE-LATE. } To defer, to delay, to
BELA'TEDNESS. } linger, to tarry, to come behind or too late.

To thee sage Hermegild myself I leave,
My fame and pow'r thee action cannot waste;
Caution retard, nor promptitude deceive;
Slowness *belate*, nor hope drive on too faste.
Davenant. Gondibert, b. ii. c. 2.

———Faerie elves,
Whose midnight revels, by a forrest side
Or fountain some *belated* peasant sees,
Or dreams he sees.—*Milton. Paradise Lost*, b. i.

Yet that you may see that I am something suspicious of myselfe, and doe take notice of a certaine *belatednesse* in me, I am the bolder to send you some of my nightward thoughts some while since, because they come in not altogether unfitly, made up in a Petrarchian stanza, which I told you of.—*Id. Letter. Birch's Life.*

A watch-tow'r to the wand'rers of mankind;
Forlorn, *belated*, and with passions blind,
Who tread the foolish round their fathers trod,
And 'midst life's errours, hit on death's by-road.
Harte. Macarius.

This day, for the first time, we heare of the proofs. But when were those proofs offered? In what cause? Who were the parties? Who inspected? Who contested this *belated* account?—*Burke. On the Nabob of Arcot's Debts.*

BE-LAW-GIVE. *Be*, *law*, and *give*. A compound of Milton's. To give law to.

Did not the distemper of their own stomache affect them with a dizzy megrim, they would soon tie up their tongues, and discern themselves, like that Assyrian blasphemer, all this while reproaching not man, but the Almighty, the Holy One of Israel, whom they do not deny to have *belawgiv'n* his own sacred people with this very allowance.
Milton. On Divorce. To the Parliament.

BE-LAY. Dut. *Be-laeghen*, *Belegghen*. Somner says, *Belæwan*, prodere, to *belay*, to *bewray*, *betray*. Skinner adds, *insidiari*. But he farther suggests, *be*, and *lay*, q.d. *insidias objicere*. Similar to this is *waylay*. See BELEAGUER.

To *lay*, sc. in wait, upon the watch, in ambush, in blockade, for an opportunity to assault or attack.

Thys fole *besette* Kanterbury, and vaste *bylay*,
And gret raymson of hem wythinne easte to be out of wo.
R. Gloucester, p. 298.

———The Grekes sought
Unto the towne, and it *belaie*,
And wolden neuer parte awaie,
Till what by sleight, and what by strength,
They had it wonne in brede and length.
Gower. Con. A. b. v.

Anone this citee was without
Beleine, and seged all about.—*Id. Ib.* b. iii.

They had *belayed* all the coast along for ve, and being dispersed so, were not well to be number'd.
Hackluyt. Voyages, vol. ii. pt. iii. p. 73.

Gainst such strong castles needeth greater might
Then those small forces, ye were wont *belay*;
Such haughty minds enur'd to hardy fight
Disdaine to yeeld vnto the first assay.—*Spenser*, Son. 14.

Silent they scud away, and haste their flight,
To neighb'ring woods, and trust themselves to night,
The speedy horse all passages *belay*,
And spur their smoaking steeds to cross their way;
And watch each entrance of the winding wood.
Dryden. Æneis, b. ix.

BE-LA'YED. Inlaid or overlaid; covered.

All in a woodman's iacket he was clad
Of Lincolne greene, *belayd* with siluer lace.
Spenser. Faerie Queene, b. vi. c. 2.

BELCH, *v.* } A. S. *Bealcan*, *Bealcettan*,
BELCH, *n.* } eructare, effundere, to blow
BE'LCHING. } forth, to pour forth. G. Douglas, in the passage cited from Phaer and Addison, uses "*Bokkis* forth." Piers Plouhman writes, "*Bolke*." Bishop Hall and Dr. Beaumont, "*Belking*." Phaer uses both *Belch*, and *Bolke*. *Erigit eructans*. It *belch* and *bolketh* out: perhaps to *belly* (qv.) to swell out, as a bag full of wind, and, consequentially—

To blow forth, to eject; to throw or drive forth; to expel.

Belch also appears to have been the name of some heavy windy liquor: swelling the body.

Benedicite he bygan wit a *bolke*, and hus brest knoked.
Piers Ploughman, p. 110.

For when he gorged had himselfe, with meats and drinking drownd,
He bowed his neck to sleepe, and there he lay along the ground;
An hideous thing to sight: and *belching* out the gubs of blood,
And lumps of flesh, with wine, he gulped forth.
Phaer. Æneidos, b. iii.

The giant, gorg'd with flesh, and wine and blood,
Lay stretcht at length and snoring in his den,
Belching raw gobbets from his maw, o'ercharg'd
With purple wine and cruddled gore confus'd.
Addison. Æneid, b. iii.

As burning Ætna, from his boyling stew,
Doth *belch* out flames, and rocks in pieces broke,
And ragged ribs of mountains molten new,
Enwrapt in coleblack clouds and filthy smoke,
That all the land with stench, and heauen with horror choke. *Spenser. Faerie Queene*, b. i. c. 11.

All radishes breed wind wonderfully much, and provoke a man that eateth them, to *belch*.
Holland. Plinie, b. xix. c. 5.

Still, still I burn; my fire but changed is;
And though my lust be cool'd, my guilt is hot,
And *belks* and boils.—*Beaumont. Psyche*, c. 2. s. 146.

Their *belking* bosoms heaved high, and fain
They would have *belched* out their working load
Of blasphemy, which held their soule in pain.
Id. Ib. c. 15. s. 47.

For our bodily grievances, what varieties doe we here meet withall? What aches of the bones, what *belkin* of the joynts, what convulsions of sinews!
Bp. Hall. Balm of Gilead.

Nor Ætna vomiting sulphureous fire
Will ever *belch*; for sulphur will expire,
(The veins exhausted of the liquid store;)
Time was she cast no flames; in time will cast no more.
Dryden. Ovid. Metam. b. xv.

'Tis notorious from the instance under consideration, that it must be owing to the use of brown Jugga, muddy *belch*, and the fumes of a certain memorable place of rendezvous with us at meals, known by the name of Stalncoat Hole.
Spectator, No. 396.

———The cloud,
Belch'd from the brazen throat of war, would hide,
Industrious, the ruin which it spreads,
As if asham'd of massacre.—*Thompson. Sickness*, b. v.

BE-LE'AGUE. } Dut. *Be-laeghen*, *Belegghen*; Sw. *Belägra*; A. S.
BELE'AGUER. } *Belic-jan*. See BELAY.

To lay, place or dispose; to lay wait for, (sc. to assault, to attack.) To beset or besiege.

For even the very expeditions and voyages in warre, have not alwaies battels aranged, nor fields fought and bloody skirmishes, ne yet besieging and *beleaguring* of cities.
Holland. Plutarch, p. 319.

And that if the great princes of the north
Will with an army royal set him forth,
Before the year expir'd that is to come,
He will with Bourbon new *beleaguer* Rome.
Drayton. The Owl.

See, ev'ry way's a trap, each path's a train:
Hell's troops my sole *beleaguer*; bow thine ears,
And hear my cries pierce through my groans and fears.
P. Fletcher. The Purple Island, c. 12.

BELEE'. I have been informed, (says Mr. Steevens,) that one vessel is said to be in the *lee* of another, when it is so placed that the wind is intercepted from it. Iago's meaning therefore is, that Cassio had got the wind of him, and *becalm'd* him from going on. *Lee* is a place secure from the injuries of wind and weather. A. S. *Hleow*, (Lye.) And *Hleow* is the past part. of *Hliwan*, *Hleowan*,

tepere, fovere. (See Lee.) To *belee*, here then, is applied, consequentially—

To shelter (sc. from the wind; and thus, to have no wind to enable me to sail).

——But he (Sir) had th' election;
And I (of whom his eies had seene the proofe
At Rhodes, at Cyprus, and on other grounds
Christen'd, and Heathen) must be *be-leed*, and calm'd
By debitor, and creditor.—*Shakes. Othello*, Act i. sc. 1.

BE-LEAVE. A.S. *Leof-an*, *Luf-an*, *Be-luf-an*. (See Believe.) *Quoque* (*nefas*) *omnes nefanda in morte* reliqui. "Quhom now, schame to say the harme, so wikkitly reddy to myschevus deith *beleft* have I," (G. Douglas.) "Whom all (alas) I now have *left* unto their death and grave," (Phaer.) See Leave.

To go away from; to relinquish; to stay, or cause to stay or remain; to stay, or remain.

For the kyng Edward and ys men hamward ywend were,
That fole of Kent, agen ys wylle, *bylefede* by hynde there.
R. Gloucester, p. 269.

For that fole of thys lond to synne her wylle al gene,
And gut nolle herto her synnes *bileue*
Thoru me and other halewen.—*Id.* p. 265.

And euer amonge the holy tales,
Like as that weren fisshes scales
That fellen from hym nowe and ofte,
Til that there was nothynge *belefte*
Of al this great maladie.—*Gower. Con. A.* b. ii.

BE-LE'PER. Lat. *Lepra*, that which breaks the skin into scales, (Vossius.)

Cas. You have a law, Lords, that without remorse
Dooms such as are *belepred* with the curse
Of foul ingratitude, unto death.
Beaum. & Fletch. The Laws of Candy, Act v. sc. 1.

Eternal mischief! I must urge no more
Lest were I not *beleper'd* in my soul.
Here were enough to quench the flames of hell.
Ford. Love's Sacrifice, Act ii. sc. 2.

Ser. Thus will I pull thy hair, and thus I'll drag
Thy lust *be-leaper'd* body through the dust.
Yet tell his name.
Id. 'Tis Pity She's a Whore, Act iv. sc. 3.

Under which two primitive nurses, (the purity and poverty of ministers, for such they were indeed, the Church of God never truly flourished then ever after, since the time that impurity and church-revenue rushing in, corrupted and *beleper'd* all the clergy with a worse infection than Gehazi's.
Milton. Reconciliation, c. 14.

BELGA'RDES. Fr. *Belles regardes*. Beautiful looks, amorous glances.

The whiles, vnawares away her wandring eye
And greedy eares, her weake hart from her bore:
Which he perceiuing, euer prilly
In speaking, many false *belgards* at her let fly.
Spenser. Faerie Queene, b. iii. c. 9.

And on thine eylids, waiting thee beside,
Ten thousand graces sit, and when they move
To earth their amorous *belgards* from above,
They fly from heav'n, and on their wings convey thy love.
G. Fletcher. Christ's Triumph and Victory.

BE-LI'BEL. To assail with libels; defamatory speeches or writings.

See the laziness of posterity: so far from imitating the industry of their ancestors, that they *belibell* the pure effects of their pains as hellish achievements.
Fuller. Worthies. Cambridgeshire.

BE-LIE. A.S. *Be-leogan*; Ger. *Be-liegen*; Dut. *Be-lieghen*; to lie or lye.

To give the lie to; to contradict; to calumniate; to represent falsely; to falsify.

If [which whosoever readeth it] shall easly perceaue, not the [illegible] and that they *lye*; but also the very cause of such blasphemy, and what stirreth thé so furiously to rage and to *belye* the truth?—*Tyndall. Workes*, p. 105.

And if he hadde died therin, had he not died for the truth? For knowing in himself that all they *belied* him, he was not bound to *belye* himself with them, and confesse against himself an vntruth, but had been in great sinne if he so should haue done.—*Sir T. More. Workes*, p. 215.

And when thy glass shall it present
Without these graces which once were there,
Showing, like some stale monument,
A scalp departed from its hair;
And thyself frighted, wilt thou start, and swear
That I *belied* thee when I called the fair?
Thomas Beedome. Ellis, vol. iii.

A painted face, *belied* with vermeyl store
Which light Eneipa every day did trim,
That in one hand a gilded anchor wore,
Not fixed on the rock, but on the brim
Of the wide air, she let it loosely swim.
G. Fletcher. Christ's Triumph on Earth.

In's body too no critique eye could find
The smallest blemish to *belye* his mind;
He was all pureness, and his outward part
But represents the picture of his heart.
Cowley. Elegy on John Littleton, Esq.

Th' incensed powers beheld with scorn from high,
And heaven so far distant from the sky,
Which durst, with horses' hoofs that beat the ground,
And martial brass, *bely* the thunder's sound.
Dryden. Astræa Redux.

—— While the fond soul
Wrapt in gay visions of unreal bliss,
Still paints th' illusive form; the kindling grace;
Th' inticing smile; the modest seeming eye,
Beneath whose beauteous beams, *belying* heaven,
Lurk searchless cunning, cruelty, and death.
Thomson. Spring.

I have little to recommend my opinions but long observation and much impartiality. They come from one who has been no tool of power, no flatterer of greatness, and who in his last acts does not wish to *belie* the tenour of his life.
Burke. Reflections on the French Revolution.

BELI'EVE, *v.*
Belie'ver, *n.*
Belief.
Beli'efful.
Beli'efulness.
Beli'ever.
Beli'eving, *n.*

Dut. *Be-looven*, *Ghe-looven*; Ger. *Lauben*, *Ge-lauben*; A.S. *Luf-an*, *Ge-lyfan*; Goth. *Laub-jan*, *Ge-laub-jan*, credere, fidem dare sive habere; to credit, to give or have faith.

The etymologists do not attempt to account for this important word:—it is, undoubtedly, formed upon the Dut. *Leven*; Ger. *Leben*; A. S. *Lif-ian*, *Be-lif-ian*; Goth. *Liban*, vivere, to live or be-live, to dwell. *Live* or *leve*, *be-* or *bi-live* or *leve*, are used indifferently by old writers, whether to denote *vivere* or *credere*. (See Leve.) In the three first examples from Robert of Gloucester, *Bi-leve*, is to *live* or continue to *live*, to dwell. In the fourth—"Right *by-leve* him taught," is—taught him to *live* rightly, taught him a rule by which to *by-leve*, or to *live*; and gave him Christendom, i. e. Christianity; made known to him the *life* of Christ, how he *bylered* or *lived*,—as told in the gospels of Christ. In Piers Ploughman, "to bring forth your *bi-leue*," is to bring forth that by which you may *live*. In Lord Berners—"His own *by-leue*," is his own *living* or dwelling-place; his dwelling, his domain. See Belrave.

To *believe*, then, is—to *live* by or according to, to abide by; to guide, conduct, regulate, govern or direct the *life* by; to take, accept, assume or adopt as *rule of life*; and, consequentially—

To think, deem, or judge right; to be firmly persuaded of, to give credit to; to trust, or think trustworthy; to have or give faith or confidence; to confide, to think or deem faithful.

Y geue here the to thi wyf, &. gef thou wolt *by leue* here,
The thridde del of my kyndom y geue the to be my fere.
R. Gloucester, p. 12.

He *bi-leuede* without the town, & in wel gret fere.
Id. p. 35

And *bi leuede* al the wynter to gedere in this lond.
Id. p. 59.

Tho pope here of was glad, & twei holi men hym sende,
Fagan and Dimian, hys soule for to amende
That tygt *bi leue* hym tagte, and gef hym Cristendom.
Id. p. 73.

Oure *bi leue* (quoth this other) in the hye Godes ys y do,
Saturnus and Jupiter, and al the other al so.
* * * * * *
Sori ich am (quoth Vortiger) tho he herde thes.
For goure *bi leue*, that ge segget, for no *bileue* yt nys.
Id. p. 112, 113.

Werfore he het the elemens. to helpe gow alle tymes
And bryng forth goure *bylyue*, bothe lynnen and wollen.
Piers Ploughman, p. 14.

And gut were best to bee aboute, and brynge hit to kepe
That all londes *lyueden*, an in on lawe *bylaued*.
Id. p. 175.

And as his liresman lereth hym, he *by leyreth* and troweth.
Id. p. 277.

And bote yf thei reverencen hus resurrexun, and the rode henoure
And *by leyne* on a new lawe, (thei shall) beo ylost, *lyf* and soul.—*Id.* p. 853.

For it bihoueth that a man comynge to God *bileue* that he be is, and that he is rewardere to men that seken hym.
Wiclif. Ebrewis, c. 9.

For he that commeth to God must *beleue* that God is, and that he is a rewarder of them that seke hym.
Bible, 1551. *Ib.*

Custance answer'd; Sire, it is Cristes might,
That helpeth folk out of the fendes snare
And so forforth she gan our lay declare,
That she the constable, or that it were eve,
Converted, and on Crist made him *beleve*.
Chaucer. The Man of Lawes Tale, v. 4990

And thoug that I, unworthy sone of Eve
Be sinful, yet accepteth my *beleve*.
Id. The Second Nonnes Tale, v. 15,531.

And this *beleue* is so certayne,
So full of grace and of vertue,
That what man clepeth to Jesu,
In cleane life, forth with good dede,
He maie not failen of heuen mede,
So that it stont upon *beleue*,
That euery man maie well acheue,
Whiche taken hath the right feith.—*Gower. Con. A.* b. v.

Blessed art thou (saveth Elizabeth) for thy *beleues* sake
Bale. Image of Both Churches, pt. iii.

For when he hath wonne a countrey, towne, or sygnory, he desyreth nothynge but truage, and *leueth* styll euery man in his owne *byleue*, and he putteth neuer no mā frō his herytage.—*Berners. Froissart. Chron.* vol. ii. c. 40.

Whanne the flemmynges sawe that, they sayd howe their lorde was to moche french, and yuell counsayled, and also sayd howe they wolde do no good to hym, syth he wolde nat *beleue* their counsayls: than they toke and putte hym in Cortoyse prisen, and sayd howe he shulde neuer depart, without he wolde folowe and *beleue* their counsayls also they sayd, that the erle his father, *beleued* and loued to moche the frenchemen, for if he wolde a *beleued* thē, he shuld haue ben the greattest lorde in all christendome, and recouered agayn Lyssle, Douay, and Bethwyn, and yet alyve.—*Id. Ib.* vol. i. c. 140.

It is for thee sufficient, to shewe a mynde *beliefull* and readie to obeie. All the residue shall be accomplishe and bryng to effecte, who is of power to do whatsoeuer his wyll is.
Udal. Luke, c. 1.

Thei disdeyne to haue the godly *beliefulnesse* of the heathē to be praised, and yet do they not all the while emende their owne wicked vnbelief.—*Id. Ib.* c. 4.

Let no man dispise thy youth, but be thou an example of the *beleeuers* in word, in conversation, in charity, in spirit, in faith, in purity.—*Id. 1 Tim.* c. 4.

For if they do not *believe* these things, where is their faith! If they do *believe* them and sin on, and do as if there were no such thing to come to pass, where is their prudence, and what is their hopes, and where their charity!
Bp. Taylor, vol. i Ser. 1.

The first great instrument of changing our whole nature into the state of grace, flesh into the spirit, is a firm *belief*, and a perfect assent to, and hearty entertainment of the promises of the gospel.—*Id. Ib.* Ser. 11.

Then shall they seek to avail themselves of names,
Places and titles, and with these to joyn
Secular power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and giv'n
To all *beleevers*.—*Milton. Paradise Lost*, b. xii.

The thought that there are such riches of mercy in his heart and nature wonderfully addeth to the credibility and *believablenesse* (as I call it) of those promises and particular mercies.—*Goodwin. Works*, vol. iv. pt. i. p. 88.

For the scripture-faith, is not a meere *believing* of historicall things, and upon inartificiall arguments, or testimonies only, but a certain higher and diviner power in the soul, that peculiarly correspondeth with the Deity
Cudworth. Intellectual System, Pref.

If others in the same glass better see,
'Tis for themselves they look, but not for me:
For my salvation must its doom receive
Not from what others, but what I *believe*.
Dryden. Religio Laici.

But is there no way then whereby it is possible to perceive him? Yes surely: we may and ought to perceive him by that spiritual sense as I may call it, which he hath implanted in us, suitable to his own nature, even by a firm and steadfast *belief* in him, whereby we are as fully persuaded that he is, as that we are; and that he is wheresoever we are, as that we ourselves are there.—*Beveridge*, vol. ii. Ser. 105.

By tales like these is the envy raised by superior abilities every day gratified: when they are attacked, every one hopes to see them humbled; what is hoped is readily *believed*, and what is *believed* is confidently told.
Johnson. Life of Prior.

That there is satisfactory evidence that many professing to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their *belief* of those accounts; and that they also submitted, from the same motives, to new rules of conduct.—*Paley. Evidences*, Prop. I.

The true *believer*, on the contrary, has the most perfect conviction that he is constantly under the protection of an almighty and merciful God, in whom he lives, and moves, and has his being.—*Porteus*, vol i. Lect. 9.

BE-LIKE. } *Belike* in our older writers, and
BELIKELY. } in vulgar speech at the present day, is used to denote—

It is likely, it is probable, it is credible; it may *be*; probably, perhaps.

In this season, the Bohemians (whiche *belike* had espied the vsurped auethoritie of the bishop of Rome) began to rebell againste hys see, which were falle into certain sectes of heresie.—*Hall. Hen. VI.* an. 7.

Moreover he received fourscore milch kine to the pail, and neatheards to keep them, having need of cowes milke *belike*, to heal a disease that fell upon him.

North Plutarch, p 252.

I haue spoken before, and declared why I do vse it rather than any other; I haue laboured it, noted it, I am acquainted with it, and *belike*, I red it, before you knew whether there was any such booke or no.—*Whitgift. Defence*, p. 508.

That good earl [earl of Huntingdon] who well esteemed my father's service, having *belikely* heard some better words of me than I could deserve, made earnest enquiry after me, what were my courses, what my hopes.

Bp. Hall. Account of Himself.

Be that as it may, we find him, upon his return into England, employed in an expedition or two, by authority *belike* from the court; they being upon occasions of state.

Oldys. Life of Ralegh, p 19.

Being very poor, and *belike* wanting to buy fairer colours, [I. Bossam] wrought therefore for the most part in white and black.—*Walpole. Anecdotes of Painting*, vol. i. c. 6.

BELIMED. Glued, fastened together, entangled, as with lime.

Seeing then that truth consisteth in the right ordering of names in our affirmations a man that seeketh precise truth, hath need to remember what every name he uses stands for, and to place it accordingly; or else he will find himself entangled in words, as a bird in lime-twigs, the more he struggles, the more *belimed*.—*Hobbes. Leviathan*, pt. i. c. 4.

BELIVE. } The imper. *Be* and the noun *Life*.
BLIVE. } Be there *life*, or *liveliness*: with *life* or *liveliness*; with activity, with spirit; quickly, instantly.

This noble erl with the Britones ageyn ys fou wente *bilive*,
And fagt, and slow faste.—*R. Gloucester*, p. 163.

And to and fro eke ride and gone as *blive*,
All day as thick as been flen from an hiue,
And euery wight haue liberty to *bleue*
Where as him list, the bet withouten leue.

Chaucer. Troil & Cres. b. iv.

They were ful glad to excusen hem ful *blive*
Of thing, the which they never agilt hir live.

Id. The Wif of Bathes Prologue, v. 5981.

——— Now let us riden *blive*
Fer I wol holden compagnie with thee.

Id. The Freres Tale, v. 7013.

Hob. God shield man, he should so ill haue thriue,
All for he did his devoire *belive*.

Spenser. Shepherd's Calender, p. 40.

Perdy, sir knight, saide then th' enchaunter *blive*,
That shall I shortly purchase to your hond;
For now the best and noblest knight alive
Prince Arthur is, that wonnes in faerie lond.

Id. Faerie Queene, b. ii. c. 3.

My lorde, whan I came fyrst into this lande
To be your wedded wyfe,
The fyrst boone that I wolde aske,
Ye would graunt it me *belyfe*.—*Adam Bell. Percy*, vol. i.

BELL, *v.* } A. S. *Bellan*, to bellow; Ger.
BELL, *n.* } & Dut. *Bellen*, to bellow, and to
BELFRY. } sound a *bell*. Spelman says, *Pelvis*, unde nostrum vernaculum *bel*.

To *bell* is to form the shape of, to grow in or into the form or shape of a *bell*.

To bear the bell, Mr. Nares explains, to win the prize at a race, where a bell was the usual prize, and he quotes the examples from Saltonstall, and Camden. Mr. Todd produces the quotation rom Riche, which, he thinks, countenances the opinion, that the expression is deduced from the *sheep* bearing the *bell*.

A *belle* to byggen of bras, other of brygt selver
And knytte it on a coler. for oure comune profit
And honge aboute the cattys haise.—*Piers Ploughman*, p. 9.

This Eolus anon vp stert,
And with his blacke clarioun,
He han to blasen out a soun
As loud as *belleth* wind in hell.

Chaucer. The House of Fame, b. iii.

Thise riotoures three, of which I tell,
Long erst or prime rong of any *bell*,
Were set hem in a taverne for to drinke:
And as they sat, they herd a *belle* clinke
Before a corpe, was carried to his grave.

Id. The Pardoneres Tale, v. 12,395.

There maie nothinge his tonge daunt,
That he ne clappeth as a *belle*,
Wherof if thou wolt that I telle
It is behouely for to here.—*Gower. Con. A.* b. i.

But when in stogle fight he lost the *bell*,
How through his troupes he fled, there might you marke.

Fairfax. Tasso, b. xvii. § 69.

My prickear'd ewe, since thou dost *beare the bell*,
And all thy mates do follow at thy call.
Keepe still this launes.

R. Riche. Adventures of Simonides, (1584.)

But M. Hardinge for ease and expedition, hath diuised a shorter way, to teach the people by a *beltrope*. He turneth his backe vnto his bretheren, and speaketh but twoo woordes alowde *Pater noster*: and causeth the sanctus *bel* to play the parte of a deacon, to put the people in remembrance, that now they must pray.

Jewel. A Replie to M. Hardinge, p. 178.

Among the Romans it [a horse race] was an Olympick exercise, and the prize was a garland, but now they *beare* the *bell* away.—*Saltonstall*, Char. 23.

Here lyes the man whose horse did gaine,
The *bell* in race on balsbury Plaine.

Camden. Rem. Epitaphes.

The Italians are they, who in this art [fortification] have shewed themselves most skilful, as well in the precepts as practise thereof, and have carried away the *bell* from all other nations.—*Hakewill. Apologie*, p 258.

If the prayer be good, the commoner the better,
Prayer in the churches words, as well
As sense, of all prayers *beare the bell*.

Ch. Harvie. Walton's Angler, pt. I. c. 5.

While the Englishmen (he said) drank only ale, they were strong brawny able men, and could draw an arrow an ell long; but when they fell to wine and beer, they are found to be much impair'd in their strength and age:—so the ale *bore* away the *bell* among the doctors.

Howell. b. I. s. 2, Let. 21.

He [B. Jonson] was buried three days after in St Peter's church within the city of Westminster, commonly called the Abbey church, not among the poets, but at the west end near to the *belfry*, under the escutcheon of Rob de Ros.

Wood. Athenæ Oxon.

For my own part, when I am in town, for want of these opportunities, I exercise myself an hour every morning upon a dumb-*bell* that is placed in the corner of my room, and pleases me the more because it does every thing I require of it in the most profound silence.—*Spectator*, No. 115.

Lo! as the surplic'd train draw near
To this last mansion of mankind,
The slow sad *bell*, the sable bier,
In holy musings wrap the mind!

Mallet. Funeral Hymn.

With pride of heart the churchwarden surveys
High o'er the *belfry*, girt with birds and flow'rs,
His story wrote in capitals: "Twas I
That bought the fount; and I repaired the pews."

Smart. The Hop Garden, b. ii.

BELLE. } Fr. *Belle*, from the Lat. *Bellus*,
BELDAM. } is applied to the female, as *beau*
BELSIRE. } to the male. See BEAU.
BELLIBONE. } *Beldam*, Mr. Nares observes, is used in Spenser as *belle dame*, fair lady. It seems, then, to have been used as *good* dame, goody, grandam: then applied to any old woman; to an old witch or hag.

Bellibone, i. e. bonny belle, bonny lass. See BONNY.

Rygt so meny preestes. prechours and prelates
That ben entlaunched with *bele* pāroles. and whith *bele* clothes
And as lambes thei loken. and lyven as wolves.

Piers Ploughman, p. 278.

Than I munte me forth, the mynstre to knowen,
And awaytede a woon, wonderly well ybild.
With arches on euerich half, and *belliche* ycoruen
With crochetes on corneres, with knottes of gold.

Id. Crede.

Saw. ——— Why then on me,
Or any lean old *beldam!* Reverence once
Had wont to wait on age.

Ford. The Witch of Edmonton, Act iv. sc. 1.

——— The teeming earth
Is with a kinde of colick pincht and vext,
By the imprisoning of vnruly winde
Within her wombe which for enlargement striuing,
Shakes the old *beldame* earth, and tombles downe
Steeples, and mosse-growne towers

Shakespeare. 1 Part Hen. IV. Act iii. sc. 1.

——— Who this land in such estate maintain'd,
As his great *belsire* Brute from Albion's heirs it won.

Drayton. Poly-Olbion, s. 8.

Per. I saw the bouncing *Bellibone*:
Will. Hey ho *Hanibell*,
Per. Tripping ouer the dale alone,
Will. She can trip it very well.

Spenser. Shepherd's Calender. August.

Say what strange motive, goddess! could compel
A well bred lord t' assault a gentle *belle*?
O say what stranger cause, yet unexplor'd,
Could make a gentle *belle* reject a lord?

Pope. The Rape of the Lock.

Skill'd in no other arts was she,
But dressing, patching, repartee;
And, just as humour rose or fell,
By turns a slattern or a *belle*.

Goldsmith. The Double Transformation.

But when to horrour his amazement rose,
A gentler strain the *beldame* wound to rehearse,
A tale of rural life, a tale of woes,
The orphan-babes, and guardian uncle fierce

Beattie The Minstrel, b. i.

BELLICOUS. } Lat. *Bellum*, *Bellicum*; It.
BELLIQUE. } *Bellicoso*, warlike. Of *Bel-*
BELLIGERENT. } *lum*, Vossius says, Ut a duis, (Gr. δις) venit bis; sic a duellum est bellum. Duellum vero dictum a duobus.

Bellicall is used by G. Douglas, and other Scottish writers.

Belligerent, *bellum*, *gerens*, carrying on, waging war.

Riot had the beginning, because that our men being much accustomed either in forraign wars in France, Scotland, or Ireland, or being overmuch exercised with civil wars, within the realme, (which is the fault that falleth ordinarily among *bellicous* nations,) whereby men of warre, captaines and souldiers become plent full.

Sir T. Smith. Commonwealth of England.

The *bellique* Cæsar, as Swetonius tells us, was noted for singularity in his apparrel, and did not content himself without adding something to his senators purple robe.

Peltham. Resolves, ii. 52.

Never mind, brother Toby, he would say, by God's blessing, we shall have another war break out again some of these days; and when it does, the *belligerent* powers, if they would hang themselves, cannot keep us out of play.

Sterne. Tristram Shandy, vol. vi. c. 31.

It was, therefore, an essential preliminary to the whole proceeding to fix whether the balance of power, the liberties and laws of the empire, and the treaties of different *belligerent* powers in past times, when they put an end to hostilities, were to be considered as the basis of our present negociation.—*Burke. Letter on Regicide Peace.*

BE'LLOW. } See BELL. To low, to be-
BE'LLOWER. } low. A. S. *Hlow-an*, *hlowe-an*.
BE'LLOWING, *n.* } To low, to make a lowed,
BE'LLOWS. } low'd or loud noise.

And after that cometh suggestion of the divel, this is to say, the divels *bellows*, with which he *bloweth* in man the fire of concupiscence.—*Chaucer. The Persones Tale.*

The bull of bras, which gapeth wide,
It shulde seme, as though it were
A *belowinge* in a mans ere,
And not the crienge of a man.—*Gower. Con. A.* b. vii.

About the pile of faggots, sticks and hay,
The *bellowes* rais'd the newly kindled flame.

Fairfax. Godfrey of Bulloigne, b. ii.

They made such a noyse, that the walles of Poyters sounded with the ecchо thereof like a wood, in such sort that a man would haue thought that the hils had *bellowed* out to the valleis, and that the cloudes hade giuen foorth a most terrible thunder.—*Stowe. Edw. III.* an. 1357.

The Ambrons that had fled and escaped from the overthrow, did howl out all night with loud cries, which were nothing like mens lamentations and sighs, but rather like wild beasts *bellowing* and roaring. So that the *bellowing* of such a great multitude of beastly people, mingled together with threats and wailings, made the mountains thereabouts and the running river to rebound again of the sound, and ecchо of their cries marvellously.

North. Plutarch, p. 358.

Sruering from all the rest, and setting gone
Full fiftie of the violent *bellowers*,
Which, driuing through the sands, he did reuerse
(His births-craft strait remembring) all their houes.

Chapman. Hymn to Hermes.

Within the fethers they put a cole or sparke of fire, and then with a payre of smithes *bellowes* the nose whereof went through a payre of tongs, they blowed the cole and set it on a rekin, the fyre aforesaid then blessed the cole and set it on a smouldering fire within the fethers.—*Holland. Livius*, p 987.

This gentleman you must know, is always very exact and zealous in his devotion, which I believe nobody blames; but then he is accustom'd to roar and *bellow* so terribly loud in the responses, that he frightens even us of the congregation, who are daily us'd to him.—*Tatler*, No. 54.

This ingenious gentleman, out of compassion to those of a bad utterance, has plac'd his whole study in the new modelling the organs of voice; which art he has so far advanced as to be able even to make a good orator of a pair of *bellows*.—*Id.* No. 70.

To feign a real hot zeal for freedom's cause,
To bawl aloud for liberties and laws,
For patriot good to *bellow* all abroad,
Serves well the purposes of private fraud.
Churchill. The Conference.

[The tattern heron] has two kinds of notes: the one resembles, when it is disturbed; the other *bellowing*, which it commences in the spring and ends in autumn.
Pennant. Brit. Zoology.

BELLY, v. } Goth. *Balgs*; A. S. *Balg*,
BELLY, n. } *Balg*; Ger. and Dut. *Balg*;
BELLYFUL. } Lat. *Bulga*. See *Balgeis* in Junius (*Gloss. Goth.*) and *Bulga* in Vossius.

To *belly* out, is to *bulge*, to swell out, to be or make tumid; to puff out, to inflate, to stretch, to distend.

Belly is frequent in composition, prefixed to cheer, fare, timber, &c., among our elder writers.

Ruffelers & beggers faste aboute goden
Tyl hure bagge & hure *bely*. were bred ful yerammyd.
Piers Ploughman, p 3.

A great *bellied* monke wyth a scarlet face, whose paunche is well pampered and stuffed vp to the throte wyth all maner of delycates.—*Bale. Apology*, fol. 120.

What was excessive riotous bankettyng potte-companyon wise, and beastly surfeting more outragiously vsed, and the more shamefully, than now?
Udal. Prologue to Luke.

When thou comnest into thy neighbours vyneyarde, ye maist eate grapes thy *belyful* at thine owne pleasure but thou shalt put none in thy bagge.—*Bible*, 1551. *Deut.* c 23.

Yet take they falsely vpon them the honor of an apostles name, and make as though they were hyred into the vynearde of the lorde and that they are hys workemen, when they hinder his businesse, and vnder the pretence of the gospel seeke theyr *belly fare*.—*Udal. 2 Corinth.* c. 11.

This night, wherein the cubdrawn bear would couch,
The lion and the *belly-pinched* wolf
Keep their fur dry, unbonneted he runs,
And bids what will take all.—*Shakes. K. Lear*, Act III. sc. 1.

Those filthy gods, whose food is Sathan's hate,
Their lord in wrath shall cut away your meate,
And for your honey, furnish you with gall.
Sterling. Doomes-day, 2d houre.

O race of Cyprianitans, senseless of divine doctrine, and conversant only of loaves and *belly-cheer*!
Martin. Animadversions upon the Rem. Defen.

What will be due to these beastly *belly-slaves*, which, void of all fear, grace or vertuous behaviour, not once, but continually day and night, give themselues wholy to bibbing, and swilling!
Homily against Gluttonie and Drunkennesse

——A friendly wind,
Blew the fair, of human race divine,
Pandion sent—to ply the struggling oar
Till Athens' coast remained, the fresh'ning gale sniffed
Each *bellying* canvas.—*Fenton. Hom. Odys.* b xi.

And though knights-errant, as some think,
Of old did neither eat nor drink,
Because when thorough deserts vast,
And regions desolate, they past
Where belly timber above ground,
Or under was not to be found,
Unless they gnaw'd, there's no one word
Of their provision on record.—*Hudibras*, pt i c 1.

With pride like this the emulating mob
Strove for the mastery—who, last may fill
The *belly* tun, and clean'st cull the hogs.
Smart. The Hop Garden, b ii.

Such who like true churchwardens eat,
Because the parish pays the treat,
Mind of their Actual service,
Because or over-pack the pew?
Lloyd. Charity. A Fragment

BE-LOCK. A. S. *Be-lucan*; Dut. *Be-luycken*. See BE-.
To shut, to close; to shut up, to block up.

And vnder that thei maden lowe
A table riche for the nones
Of marbie and eke of Jaspre stones
Wherin that Iphis was *beloken*.—*Gower. Con. A.* b iv

And after of his owne choys
He toke his death vpon the crovs,
And howe in grave he was *beloke*,
And howe that he hath hethe broke,
And toke hem out, that were hym lefe.—*Id. Ib.* b ii.

Mar. My husband buls me, now I will vnmaske
This is that face, thou cruell Angelo
Which once thou swor'st, was worth the looking on
This is the hand, which with a vow'd contract
Was fast *belocke* in thine
Shakespeare. Measure for Measure, Act v. sc. 1.

BE-LONG. } *Be* and *Long*, to lengthen, to
BELONGING, *n.* } stretch out, to extend, to reach, to attain to. A. S. *Langian*; Ger. *Langen*, *Belangen*, prolongare, pervenire, attingere; Dut. *Langhen*.

To reach, to attain, to pertain, to appertain; to be in, or become within, the reach, the grasp; into the power, or possession; to be or become the property of.

Muse not to muche ther on quath Faith tyl thow more knowe
Ac loke thow leyve hit leelly, al thy lyf tyme
That thre *by longeth* to on lorde.—*Piers Ploughman*, p 315.

Thus hath this robbour, and this homicide,
That many a man made to wepe and pleine,
Swiche guerdon, as *belongeth* unto Pride.
Chaucer. The Monkes Tale, v. 11 547

As yf a iudge would swere me generally in a courte to make trewe answwer to suche thynges as shoulde be asked of me, and after mine othe geuen, he would ask me certaine questions of maters nothing *belonging* to him.
Sir T. More. Workes, p. 218.

The meeter for his purpose seemed Tyssaphernes, a man bothe of more experience and actiuity then the other, and also better furnished with the souldioures that *belonged* sometime to king Cyrus.—*Goldyng. Justine*, p. 34.

There is a kinde of character in thy life,
That to th' observer, doth thy history
Fully vnfold. thy selfe, and thy *belongings*
Are not thine owne so proper, as to waste
Thy selfe vpon thy vertues; they on thee.
Shakespeare. Measure for Measure, Act i. sc. 1.

These I cannot liken better than to the Borderers between two countries, who live in the marches and confines of two powerful kingdoms, both which have a great influence upon them, so that it is hard to say whose subjects they are, and to which Prince they *belong*.—*Tillotson*, vol. I. Ser. 15.

The Roman law adjudged, that if one man wrote any thing, on the paper or parchment of another, the writing should *belong* to the owner of the blank material.
Blackstone. Commentaries, b ii c 26.

BE-LOVED. To love, is—
To *lift* or take, to choose, to select, to prefer; to favour, to cherish, to make much of.

Thus in debt he liveth, and hath don vore,
Beloved and drad, thurgh favour of fortune,
Both of his lordes, and of his commune
Chaucer. The Clerkes Tale, v 7544

And netheles by daies olde,
Whan that the bokes weren leuer,
Wryting was *beloued* euer
Of them, that, weren vertuous.—*Gower. Con. A. Prologue.*

We are more sottish than the Trojans, if we retain our Helena, any one *beloved* lust, a painted devil, any sugar'd temptation, with (not the hazard, but) the certainty of having such horrid miseries, such invaluable losses.
Bp. Taylor, vol. ii. Ser. 19.

Dare then, thou much *belov'd* by smiling fate,
For Anna's sake, and in her name be great:
Go forth, and be to distant nations known
My future favourite, and my darling son.
Prior. A Letter to M. B. Drapercau.

Were kingship as true treasure as it seems,
Sterling, and worthy of a wise man's wish,
I would not be a king to be *belov'd*
Causeless, and daub'd with undiscerning praise.
Cowper. Task, b v

BE-LOW. } *Low*, or inferior, under, nether,
BE-LOWT. } beneath.
Lowt is lowed, low'd, *low't*. To *belowt*; to treat as a *lowt*.

For who can brook, to see a painted crowe
Singing aloft, when turtles mourn *belowe*.
Gascoigne. A Remembraunce, &c.

Againe there is not that so ill
Bylowe the lampe of Phœbus light.
But man may better if he will
Applie his wit to make it right.
Turbervile. All Things as they are used.

For as he is not moderate nor tolerable, who calleth the upper superfices onely and cope of the heaven, *aow*, that is to say, aoft, or superior; and all the rest, *aorw*, that is to say, *beneath*; so he who termeth the earth, or rather the centre of it onely *aorw*, that is to say, *below* or inferior, is not to be endured.—*Holland. Plutarch*, p 950.

Sieur Gaurlard, who when he heard a gentleman report that he was at a supper, where they had not onely good company and good cheare, but also sundry epigrammes, and fine anagrammes, he returning home, rated and *berayled* his cooke as an ignorant scullion that never dressed or scrued vp to him, either epigrammes or anagrammes.
Camden. Remains. Anagrams

All expressions, did I say? yea, and conceptions too, for his nature is so pure, his goodness so great, his knowledge so transcendent, his power so boundless, his wisdom, justice and mercy so mysterious, his glory so incomprehensive, and all his perfections so high, so infinitely high, that our biggest conceptions of him are still infinitely *below* him.
Beveridge, vol i. Ser 13

All truth is from the sempiternal source
Of light divine. But Egypt, Greece, and Rome,
Drew from the stream *below*. More favour'd, we
Drink, when we choose it, at the fountain head
Cowper. Task, b ii

BEL-SWAGGER. Perhaps, no more than a fine, a brave, *a ruggerer*, a braggart, a bully.

Let Mims be angry at their S*bel swagger*, and we pass on the heat on't and be beaten, beaten abominably
Beaum & Fletch. Wit without Money, Act iii sc 1

Gom. Indeed you are a charitable *belswagger*: my wife cry'd out, fire, fire, and you brought out your chaldron buckets, and cared for engines to play against it.
Dryden. The Spanish Fryar, Act v

BELT, v. } A. S. *Belt*; Ger. and Sw. *Belt*,
BELT, *n.* } It. and Sp. *Balteo*; Lat. *Balteus*, "Balteum, quod cingulum e corio habebant *bullatum*, bulteum dictum," (Varro.) A girdle of leather studded with *bosses* was called a *belt*.
To gird; to surround, to inclose.

Ay by his *belt* he bare a long pavade,
And of a sword ful trenchant was the blade
Chaucer. The Squieres Tale, v 3

That goodly *belt* was Cestus hight by name,
And as her life by her esteemed deare
No wonder then, if that to winne the same
So many ladies sought, as shall appeare,
For, peerelesse she was thought, that did it beare.
Spenser. Faerie Queene, b iv c

These ramparts seem intended to have had some effect even on the eye. Being dug out of a bed of chalk, and *belting* the hills far and wide with white, naire expectation, if we suppose some assistance from an artificial facing, they must have been visible at a vast distance
Warton. History of Kidlington, p 7

On an enormous shield, which is *belted* to his body, is a rude figure of a lion passant guardant, and crowned. He is supposed to be one of the Gilbert de Gants, the antient owners.—*Pennant. Journey from Chester.*

——What need of these
For gamesters, jockeys, brothelers impure,
Spendthrifts, and booted sportsmen, oft'ner seen,
With *belted* waist and pointers at their heels
Than in the bounds of duty?—*Cowper. Task*, b. ii.

BE-LUTED. Covered with mud (*lutum*).

When he [Obadiah] did stop his beast, 'twas done with such an explosion of mud, that Obadiah had better have been a league off: never was a lord's coach so *beluted*.
Sterne. Tristram Shandy, vol. ii c 9

BEL-WEATHER. *Belled weather*. A weather, or *wether*, with a bell to his neck. See WETHER.

Much like a well grown *bel-weather*, or felt'red ram he shewes,
That walkes before a wealthy flocke of faire white-fleeced ewes.
Chapman. Homer. Iliad, b. iii.

He was begot when the sign was in Taurus, for a' roars like a bull, but is indeed a *bell-weather*.
Ford. The Sun's Darling, Act. v. sc. 1.

So that he [Lenthall] that had been so long the *bel-weather* in the House of Commons, was thought fit for his compliance and money to be one of the other House.
Wood. Athenæ Oxon.

BE-MAD. To make mad, to madden; to deprive of reason or sound sense.

If on my credit you dare build so far
To make you speed to Dover, you shall find
Some that will thank you, making just report,
Of how unnatural and *bemadding* sorrow
The king had cause to plain.
Shakespeare. Lear, Act iii sc 1

BE-MA'NGLE. To hack or maim; to hew, to mutilate, to tear, to lacerate.

For those *bemangled* limbs which scatter'd be
About the picture's verge, the ruins are
Of seav'n unloved lovely babes, which she
Fear'd not with her remorseless claws to tear.
Beaumont. Psyche, c. 2. s. 71

But when they had opened Cæsar's testament, and found a liberall legacy of money bequeathed unto every citizen of Rome, and that they saw his body (which was brought into the market place) all *bemangled* with gashes of swords, then there was no order to keep the multitude, and common people quiet, but they plucked up forms, tables, and stools, and laid them all about the body, and setting them afire, burnt the corps.—*North. Plutarch*, p. 615.

BE-MA'RTYR. To slay, to murther, as *martyrs*, as witnesses of the truth;—of their own faith or belief.

See here how he *bemartyreth* such who as yet did survive; but in so servile a condition (condemned to the mines) that they were almost hopelesse, without miracle, to be released.
Fuller. General Worthies, vol. i.

BE-MASK. To put on, to wear a mask, a something to disguise, cover or conceal.

To all those compliments, the doleful lady answered nothing; and although Dorotea made her again larger offers of her service, yet stood she ever silent until the *bemasked* gentleman (whom the lackey said, the rest did obey) came over.—*Shelton. Don Quixote*, b. i. c. 9.

BE-MAUL. To mill, to grind, to bruise, to beat heavily.

So the poor soul [Sancho] was sore bruised and *bemauled*, and scarce imagined what had happened to him.
Shelton. Don Quixote, vol. iv. c. 22.

Others, who knew nothing of musical expression, and merely lent their ears to the plain import of the word, imagined that Phutatorius, who was somewhat of a choleric spirit, was just going to snatch the cudgels out of Didius's hands, in order to *bemaul* Yorick to some purpose.
Sterne. Tristram Shandy, vol. iv. c. 27.

BE-MAZE. To be or put out of the right way; to confuse, to perplex, to stupify. See AMAZE.

——— Thy lamp, mysterious word!
Which whoso sees, no longer wanders lost,
With intellects *bemaz'd* in endless doubt,
But runs the road of wisdom.—*Cowper. Task*, b. v.

BE-ME'RCIED. A word formed for the occasion, and explained in the quotation.

And when he [Paul] enters upon this narrative of conversion, he at first useth a word somewhat uncouth, whereby to express the mercy of it; a word whereof in the English tongue we cannot give the full and proper force in one word (which the Greek it self is), I was *bemercied* (if we may so speak), misericordia donatus, endowed with mercy, encompassed with mercy.
Goodwin. Of Justifying Faith, pt. i. b. iii. c. 2.

BE-METE. To mete, to measure.

Away thou ragge, thou quantitie, thou remnant,
Or I shall so *be-mete* thee with thy yard,
As thou shalt thinke on prating whilst thou liu'st:
I tell thee I, that thou hast marr'd her gowne.
Shakespeare. Tam. of the Shrew, Act iv. sc. 3.

BE-MI'NGLE. To mingle, to mix.

This blade in bloodie hand, which I do beare,
And all this gore *bemingled* with this slew,
In witnesse I the dreadfull monster slew.
Mirror for Magistrates, p. 106.

BE-MIRE. To cover with mire, mud, or dirt.

Those few which remained, laid his body (basely God wot, but as necessity suffered) into a collier's cart, which drawne with one silly leane beast, through a very foule and filthy way, the cart broke, and there lay the spectacle of worldly glory, both pitifully goared, and filthy *bemired*.
Speed. W. Rufus. an. 1096.

Fair maidens all, attend the muse,
Who now the wandering pair pursues:
Away they rode in homely sort,
Their journey long, their money short;
The loving couple well *bemir'd*:
The horse and both the riders tir'd.
Swift. The Progress of Love.

His active will-o'the-wisp may be gone nobody can guess where, whilst he leaves us *bemired* and benighted in the bog.
Burke. On Regicide Peace, Let. 4.

BE-MIST. To overcloud, to darken, to dim.

Admitting Christianity had not by our Saviour and his apostles been confirmed by miracles, yet it would in time have been taken up, and entertained and rooted in men's hearts for the very honesty and integrity of it: yet, by the but meanly wise and common ductions of *bemisted* nature, it would have been no very powerful oratory, to persuade the taking up of our cross to follow him.—*Feltham*, pt. ii. Res. 66.

BE-MOAN. } To bewail, to lament, to de-
BEMO'ANING. } plore; to utter grief or lamentation.

Verst the castel of Notingham vpe is brother he nom,
& suththe is other londes, deseritede him al clene,
& alle that with him hulde, (hii nere nogt to bi mene.)
R. Gloucester, p. 490.

Then shalt thou stoupe, and lay to ere
If they within aslepe be
I mean all saue thy lady fre
Whome waking if thou maist aspie
Go put thy selfe in ieopardie
To aske grace, and the *bimene*
That she may wete without wene
That thou night no rest hast had
So sore for herr thou were bestad.—*Chaucer. Rom. of the R.*

And he his hors head aside
The torned, and to hir he rode,
And there he houed, and abode,
To wit what she wolde mene
And she began him to *bemene*.—*Gower. Con. A.* b. i.

So it fortuned that in this mean season one of the duke of Lancaster's great barons died, a right valyant man, called the lorde Fitzwater; he was greatly *bemoaned* but against dethe none may striue.
Berners. Froissart. Cronycle, vol. ii. c. 105.

Whereby I dare with humble *bemonynge*,
By thy goodnesa, this thynge of thee requyre;
Chastyce me not for my deseruing
According to thy iuste conceaued yre.—*Wyatt. Psalme* 6.

When a poor spirited creature that dyed at the same time for his crimes *bemoaned* himself unmanfully, he rebuked him with this question, Is it no consolation to such a man as thou art to dye with Phocion?—*Spectator*, No. 133.

BE-MOCK. To deride, to scoff at; to jeer or gibe, to ape or imitate, scoffingly, jestingly, in derison or contempt.

——— You fooles, I and my fellowes
Are ministers of fate, the elements
Of whom your swords are temper'd, may as well
Wound the loud windes, or with *bemockt-at*-stabs
Kill the still closing waters, as diminish
One dowle that's in my plumbe.
Shakespeare. Tempest, Act iii. sc. 3.

Bru. Mark'd you his lip and eyes.
Sicin. Nay, but his taunts.
Bru. Being mou'd, he will not spare to gird the gods.
Sicin. Bemocke the modest moone.
Id. Coriolanus, Act i. sc. 1

BE-MOIL. Fr. "*Mouiller*, to wet, moisten, soak or steep in moisture," (Cotgrave.)

Thou shouldst have heard in how miery a place, how she was *bemoil'd*, how hee left her with the horse vpon her.
Shakespeare. Tam. of the Shrew, Act iv. sc. 1.

BE-MO'NSTER. Monster—any thing enormous, prodigious, frightful.

Alb. Thou changed and self-cover'd thing, for shame,
Be-monster not thy feature.
Shakespeare. King Lear, Act iv. sc. 2.

BE-MOURN. To mourn, to grieve for, to lament.

And there suede him myche puple: and wymmen that weliden and *bemorneden* him.—*Wiclif. Luke*, c. 23.

BE-MU'FFLED. Wrapt; covered, as with a muff, or muffler.

See, I beseech you, how he is cloaked up with sermons, prayers, and sacraments: and so *bemuffled* with the externals of religion, that he has not a hand to spare for a worldly purpose.—*Sterne*, Ser. 17.

BE-MUSE. To *bemuse*, in wine, or beer; to indulge the *musings*; the thoughts or meditations, which wine or beer produces. See AMUSE.

Wine's generous spirit makes the coward brave,
Gives ease to kings, and freedom to the slave.
Bemused in wine the bard his duns forgets,
And drinks serene oblivion to his debts.
Fawkes. Imitation of Horace, b. i. Ep. 5.

BE-NA'MED. Called, denominated.

And therefore he a courtier was *be-named*,
And as a courtier was with chear received,
(For they have tongues to make a poor man blamed,
If he to them his duty misconceived.)
Sidney. Arcadia, b. iii.

BENCH, *v.* } See BANK. Wachter says
BENCH, *n.* } *Bunc*—
BE'NCHER. }

A hill, mound, heap, and any eminent or rising place. It is transferred, he adds, to—

All *eminent* or *rising* places for sitting or lying; (for any purpose.)

So that the erl of Wareine slou, atte verste touche,
Biuore the justises atte *benche*, sir Alein de la Souche.
R. Gloucester, p. 570.

For giftes som justise lete the lowe go doun,
& som ōn other wise did wrong to the croun.
The first justise in *benk* Sir Thomas of Weland,
For falshed & for wrenk he forsuore the land.
R. Brunne, p. 246.

An halle for an hygh kynge an houshold to holden,
With brode bordes abouten, *ybenched* wel clene.
Piers Ploughman. Crede.

Thomas, quod he, God yelde it you, ful oft
Have I upon this *benche* faren ful wele,
Here have I eten many a mery mele,
And fro the *benche* he drove away the cat.
Chaucer. The Sompnoures Tale, v. 7354.

I found a delectable place,
That was beset with trees young and olde,
Whose names here for me shall not be tolde,
Amidde of which stoode an herber grene,
That *benched* was with coloure new and clean.
Id. The Blacke Knight.

Upon the *benche* sittende on high
With Auarice Vsure I sighe.—*Gower. Con. A.* b. v.

If the pillers be of siluer, and the *benches* of gold, and though the *benchers* be kings & continue a thousand yeares, and rule into the entrailes of the earth, yet they can finde no steadfast rocke nor mountaine, wherein to close goods of their predecessors, and their estates perpetuall.
Golden Boke, Let. 7.

Fast at her side clung naked Loue,
A louely boy in deede,
And Vulcan, *benched* with the gods,
His wife did thus proceede.
Warner. Albion's England, b. vi.

He [Lucineus Mutianus] and eighteen more persons of his companie, used to dine and sup within the hollownesse of that tree where the very leaves yeelded of their own sufficient bed and *bench* roume to rest and repose themselves.—*Holland. Plinie*, b. xii. c. 1.

He [Selden] seldom or never appeared publicly at the bar, (tho' a *bencher*) but gave sometimes chamber-counsel, and was good at conveyance.—*Wood. Athenæ Oxon.*

BEND, *v.* } A.S. *Bendan*; Fr. *Bender* or
BEND, *n.* } *Bander*.
BE'NDER. }
BE'NDING, *n.* }
BENT. }

To move out of a right or straight line, to bow, to crook, to curve; to turn, (sc. out of a direct course, to a particular end,) to incline. And thus the noun is applied to—

The inclination, the disposition of the mind; the course, direction, determination of the thoughts, studies, pursuits, passions.

For *bent*, as applied by Chaucer and Dryden, to the bending, curvature, declination, declivity of land, see ARMIPOTENT.

The maister of the messageres (Imbred was ye name)
Bend ye bowe & schette a non to Corineus to gronde.
R. Gloucester, p. 16.

Stonde he nevere so styfliche, thorgh sterynge of the bote
He *bendeth* and boweth, the body is vnstable
Ac gut he is saf and sounde.—*Piers Ploukman*, p. 167.

The heuen lyche vnto a bowe,
She *bende*, and she cam downe lowe.—*Gower. Con. A.* b. iv.

But much more prayse to Gascoign's penne is due,
Whose learned hande doth here to thee present,
A posie full of hearbes, and flowers newe,
To please all braynes, to wit or learning *bent*.
T. B. In Prayse of Gascoigne's Posies.

Under the *bent* of her brows lustly pight,
As diamondes or saphires at the least
Her glistring lights the darkness of the night.
Vncertaine Auctors. Description. &c. of his Loue.

Ye noble princes, that protect and saue,
The pilgrime Muses, and their ships defend
From rocke of ignorance, and errors waue,
Your gracious eies vpon this labour *bend*:
To you these tales of loue and conquests braue
I dedicate.—*Fairefax. Godfrey of Boulogne*, b. i. s. 4.

With that she rose, like nimble roe,
The tender grass scarce *bending*,
And left me there perplex'd with fear
At this her sonnets ending.
Dabridgecourt Belchier. Ellis, vol. iii.

O thou, who sweetly *bendst* my stubborne will,
Who sendst thy stripes to teach, and not to kill:
Thy chearefull face from me no longer hide,
Withdraw these clouds, the scourges of my pride.
Beaumont. On Desolation.

Round stones driven otherwhiles from out of the bulwarkes, brake the joynts of their turrets, and overthrew both the baliists and their *benders* so headlong, that some without wound-hurts; others, crushed with huge and heavie weights, perished.—*Holland Ammianus*, p. 132.

There with they gan both furious and fell,
To thunder blowes, and fiercely to assaile;
Each other *bent* his enemy to quell,
That with their force they peare't both plate and maile.
Spenser. Faerie Queene, b. i. c. 7.

His speare a *bent* both stiff and strong,
And well near two inches long
The pile was of a horsefly's tongue,
Whose sharpness naught revers'd.
Drayton. The Court of Fairy.

With Flamoke I and other of our *bent*,
As traytours of Tiburne our iudgement did obay.
Mirror for Magistrates, p. 457.

Barclay affirms that he was an eye-witness, how one of these bows with a little arrow did pierce through a piece of steel three fingers thick And yet these bows being somewhat like the long bows in use amongst us, were *bent* only by a man's immediate strength, without the help of any *bender* or rack that are used to others.
Wilkins. On Mechanical Powers, c. 18.

Her horrid front deep-trenching wrinkles trace,
Lean sharpening looks deform her livid face,
Bent lie the brows, and at the *bend* below,
With fire and blood two wandring eye balls glow.
Parnell. The Gift of Poetry. Jonah.

She had also contrived another puppet, which by the help of several little springs to be wound up within it, could move all its limbs, and that she had sent over to her correspondent in Paris, to be taught the various leanings and *bendings* of the head, the risings of the bosome
Spectator, No. 277.

But these plain characters we rarely find:
Though strong the *bent*, yet quick the turns of mind
Pope. Moral Essays, Ep. i.

The duty takes the farther and surer hold of us, by the means of our will, and that strong *bent* towards gratitude which the author of our nature hath implanted in it.
Atterbury, vol. i. Ser. 1.

With fourscore years grey Natho *bends*,
A burden to himself and friends;
And with impatience seems to wait
The friendly hand of ling'ring fate.
Cotton. Visions on Death.

Where'er a flat vacuity is seen,
There let some shadowing *bending* intervene,
Above, below, to lead its varied line,
As best may teach the distant folds to join.
Mason. Tr. Du Fresnoy's Art of Painting

Wherever it [the lawn] winds, and freely must it wind,
Shelt'ring, at ev'ry *bend*, thick-blossom'd tufts
Crown their interwoven tendrils.
Id. The English Garden, b. ii.

It is his [the legislator's] best policy to comply with the common *bent* of mankind, and give it all the improvements of which it is susceptible.—*Hume. Essays. Of Commerce*

BENDE. Band, (qv.)

One day on a playne there met with hym Sir William Stanley, Sir Thomas of Borough, and dyuers other of his frendes, with such a great *bend* of men, that neither his keepers would, nor once durst moue him to retorne to prysou again.—*Hall. Edw. IV.* an. 8.

BE-NEATH. A. S. *Beneoth*, *Beneothan*; Dut. *Beneden*. The same as *Below*, (qv.) It is the imperative *be* compounded with the noun *neath*. (See *Tooke.*) *Nether* and *nethermost*, i. e. lower and lowermost, still continue in common use. See Nether.

Doth out this water, quoth Merlyn, & wen it is a weye,
Ye schal *be neothe* get y fynd holwe stones tweye,
And in eyther a dragon ther inne slepe faste.
R. Gloucester, p 131.

Ther an batayle at Elendone hil smyte myd her ost.
The kyng Iormulf was there *bynethe*, & bynome al ys host
Id. p. 258.

Wha groweth this frut in thre degrees, for a good skyle he seide,
Her *by neothe* ich may nyme.—*Piers Ploukman*, p 308.

And he seide to hem, ye ben of *beneethe*, I am of aboue: ye ben of this world, I am not of this world
Wiclif. Jon, c. 8.

And he saide vnto them: ye are from *beneth*, I am from aboue. Ye are of this worlde, I am not of this worlde
Bible, 1551. *Ib.*

Alein answered: John, and wolt thou swa?
Then wol I be *beneithe* by my croun.
And see how that the mele falles adoun
In til the trogh that shall be my disport.
Chaucer. The Reves Tale, v 4058.

This aier in periferis three
Deuided is of such degree:
Beneth is one, and one a midde,
To whiche aboue is the thridde.—*Gower Con. A* b vii

Beneath his feete pale Enuie bites her chaine,
And snaky Discord whets her sting in vaine.
Sir J. Beaumont. Bosworth Field.

Thy reliques, Rowe, to this fair urn we trust,
And, sacred, place by Dryden's awful dust:
Beneath a rude and nameless stone he lies,
To which thy tomb shall guide enquiring eyes.
Pope. Epitaph on Mr. Rowe.

Beneath no high, historic stone,
Tho' nobly born, is Owen laid,
Stretch'd on the green wood's lap alone,
He sleeps *beneath* the waving shade.
Langhorn. Owen of Carron.

BE'NEDICT.
Benedi'ction.
Benedi'ctionary.
} Lat. *Bene-dicere*, *Benedictum*. To speak well of. Fr. *Bénédiction*; It. *Benedittione*; Sp. *Benedicion*. As now applied, *Benediction* is—

A blessing, a wishing of all good to; an utterance or expression of good wishes, grace or favour.

Then shall they for good skil be called right Israelit'is, when with the light of fayth they shal begyn to see that Christ is both God and the sonne of God, and through theyr strength in fayth, more then vpon confidence in werkes, wrest out with strong hande the *benediction* of God.
Udal. St. Paul to the Romaines, c. 11.

The xiiii. day of January began the procession on the Sundayes about the churche, with the mair and the aldermen in their clokes, and the prechour takinge his *benediction* in the middes of the churche, according to olde custome
Fabyan. Marie, an 1554

And it is not a small thing won in physick, if you can make rubarb, and other medicines that are *benedict*, as strong purgers as those that are not, without some malignity.—*Bacon. Natural History*, s. 10

How vaine are all outward helps without the influence of God's spirit? and that spirit breathes where he listeth good education raiseth great hopes, but the proofe of them is in the divine *benediction*.—*Bp. Hall. Cont. Manasseh.*

Dr. Ridley observes, there is not the least mention of any saint whose name corresponds with this, either in the Roman Calendar, the service in Usum Sarum, or in the *benedictionary* of Bishop Athelwold.
Gammer Gurton's Needle, Act iv. sc 1 Note.

I have heard say, the present Pope never passes through the people, who always kneel in crowds and ask his *benediction*, but the tears are seen to flow from his eyes.
Tatler, No. 68.

When Lord and Lady Valentia came to see his Lordship, he gave them this solemn *benediction*, and said, 'Be good, be virtuous, my Lord; you must come to this.'
Johnson. Life of Littleton.

BENEFA'CTION.
Benefa'ctor.
Benefa'ctress.
} Lat. *Bene-facere*, *Benefactum*; to do well, to do good, to do a service. See Benefice.

A doing of a service, a favour, a good office; a bestowing of a charitable donation. Also applied, to the service, favour, good office done; the charitable donation bestowed.

Nay it is not inough for thee to loue thy *benefactours* onely, as monkes and friers do. But lift up thine eyes vnto thy heauely father, and as thy father doth, so doe thou loue all thy father's children.—*Tyndall. Workes*, p 216.

Polidore sayth, that when he had quieted the realme, and vanquished his enemies, he became a great *benefactor* vnto religious houses, but specially vnto the Abbey of Abindon.
Grafton. Eldred, an. 1.

We are taught by the law of nature that he which receiveth a *benefit* oweth to his *benefactor*, honour, faith, and service according to the proportion of the benefit received.
Spelman. On Tythes, Introd.

After the proclamation made, all the common people straight threw down their weapons and targets at their feet, to clap their hands with great shouts of joy; praying him [Demetrius] to land; and calling him aloud their saviour and *benefactor*.—*North. Plutarch*, p. 735.

Here idle and useless, (and therefore necessitous) persons are taught the best lessons, labour; inured to it, and made acquainted with it; and then sent out with such a stock of industry, as will do them more real service than any other kind of *benefaction*, if they will but make use of it, and improve it.—*Atterbury*, vol. i. Ser. 2

A *benefactor* is not bound to comply with the demands of such as ask unmerited favours, though conscious that he himself might be apt to make as extravagant requests, were it his turn to be the object of another man's *beneficence*
Atterbury, vol. i. Ser. 9.

A man of true generosity will study in what manner to render his *benefaction* most advantageous, rather than how he may bestow it with least expense.
Melmoth. Pliny, b. vii. Let. 18

In the parable of the good Samaritan, the very point of the story is, that the person relieved by him, was the national and religious enemy of his *benefactor*
Paley. Evidences, pt. ii. c. 2

But if thy sorrows are thy own, unmix'd
With my misfortunes, let assiduous zeal,
Let tenderest service of my grateful hand,
Strive to relieve the burthens which oppress
My *benefactress*. *Glover. The Athenaid*, b. viii.

BENE'FICENCE.
Bene'ficent.
Bene'ficently.
Be'neffice.
Be'nefficed.
Be'nefficeless.
Benefi'cial, n.
Benefi'cial, *adj.*
Benefi'cially.
Benefi'cialness.
Benefi'ciary, *adj.* & n.
Benefi'ciency.
} Fr. *Bénéficence*; It. *Beneficenza*; Sp. *Beneficencia*; Lat. *Bene facere*, *Beneficus*, *Benefacientia*, *Beneficentia*. Benefice, *Beneficium*. Fr. *Bénéfice*; It. *Beneficio*; Sp. *Beneficio*; as in Wiclif, (see Benefit.)

Any benefit or service.

Benefice, in feudal times, was applied to the gratuitous donations of estates (*in beneficium, id est, usufructum*); to things given for the *benefit* of the church (*in beneficium ecclesiæ*). The applications of *Benevolence*, *Beneficence*, and *Benefit*, are not badly distinguished by Sir T. Elyot. See Benevolence.

Beneficence is benevolence (i. e. good will, kind wishes) "in operation or endeavour." It is the doing of, or the endeavour to do, an act of goodness, of kindness; to do a favour, an advantage, a service.

And perchase gow provenders, wile goure pans lasteth
And bigge gow *benefices*. *Piers Ploukman*, p. 39.

Pul thredbare was his overest courtepy,
For he hadde geten him yet no *benefice*,
Ne was nought worldly to have an office.
Chaucer. The Knightes Tale. Prol v 202

The strong Coffre hath all deuored
Under the kepe of auerice
The tresour of the *benefice*,
Whereof the poure shulden clothe.
Gower. Con. A. Prologue

All maner persons of holy churche obedient to vs and *benefited* in the realme of Fraunce and places subiect to our father that shall swere to keep this presēte accord, shall enjoye peaceably their *benefices* of holy churche in places next abouesaid.—*Hall. Hen. V.* an. 8.

For like as the lodestone draweth vnto it yron, so dothe *benefycence* & well doing allure all men vnto her.
Udal. Mark, c. 5.

And that vertue [benevolence] if it be in operation, or (as I mought saye) endeuour, is called than *beneficence*: and the dede (vulgarly named a good tourne) maye be called a *benefytte*.—*Elyot. Governour*, b. ii. c. 5.

Some olde men fynde nature so *beneficiall* vnto theym, that their stomakes and liuers are more stronge to dygeste, than the sayde yonge men.—*Id. Castle of Health*, b. ii. c. 26.

And of the priest eftsoones gan to enquire,
How to a *benefice* he might aspire.
Marie there (said the Priest) is art indeede.
Much good deepe learning one therout may reed,
For, that the ground-worke is, and end of all,
How to obtaine a *beneficiall*.
Spenser. Mother Hubberd's Tale.

The mayre called ye cōmons to the Guyldhalle, and shewed to them the beneuolence of the lordes, and wylled them ye euery officer for his office, to deuise suche thynges as might be *benyfycyall* for the cytie.
Fabyan. Hen. III. an. 1262.

Deliuer it with suche a mynde, that in case he repaye it not, thou canst bee contente he haue it of thy free gyfte, and not of loue. Let as well your loue as your *beneficialnesse* be bothe franke & free.—*Udal. Luke*, c. 6.

That competency of means which our *beneficeless* prelatians prate of.—*Selden. Mir. of Antichrist*, p. 190.

Though the knowledge of these objects be commendable unto us upon an account of their contentation and curiosity, yet they do not commend their knowledge to us, upon the account of their usefulness and *beneficialness*.
Hale. Origination of Mankind, p. 8.

Beneficiary services were those, which were done by the middling or lesser Thanes to the King, and the greater Thanes either militarily in war, or ministerially in peace.

Spelman. On Feudes & Tenures, c. 25.

The fathers and children, the benefactors and the *beneficiary* shall knit the wreath, and bind each other in the eternal inclosures and circlings of immortality.

Bp. Taylor, vol. ii. Ser. 13.

We long'd for the assembling of this parliament, as gladly as your *benefactures* the priests came up to answer the complaints and out-cries of all the shires.

Milton. Animad. upon Remon. Defence.

In 1524 he [Richard Croke] commenced D. of D. at Cambridge, being then, or about that time, tutor to the King's natural son the Duke of Richmond then with him at King's College, and *benefic'ed*, if not dignified in the church.

Wood. Athenæ Oxon. Church, vol. i. p. 105.

They [the ungrateful] discourage the inclinations of noble minds, and make *beneficency* cool unto acts of obligation, whereby the grateful world should subsist and have their consolation.—*Brown. Chr. Mor.* vol. ii. p. 17.

Contrary to common account he esteemed every advantage of being useful and serviceable to God and men a rich *benefice*, and those his best patrons and *benefactors*, not who did him good, but who gave him the opportunity and means of doing it.—*Tillotson. Ded. to Ser.* 23.

All mortals once *beneficently* great,
(As fame reports) and raised in heavenly state;
Yet, sharing labours, still they shunn'd repose,
To shed the blessings down by which they rose.

Parnell. On Queen Anne's Peace.

God also by his order of things designs, that a charitable entercourse should be maintained among men, mutually pleasant and *beneficial*; the rich kindly obliging the poor, and the poor gratefully serving the rich.

Barrow, vol. i. Ser. 31.

Where the church *benefices* are all nearly equal, none of them can be very great, and this mediocrity of *benefice*, though it may no doubt be carried too far, has, however, some very agreeable effects.

Smith. Wealth of Nations, b. v. c. 1.

You displease all the clergy of England now actually in office for the chance of obliging a score or two, perhaps, of gentlemen, who are, or want to be, *benefic'ed* ecclesiasticks.

Burke. Speech on the Acts of Uniformity.

Whose work is without labour; whose designs
No flaw deforms, no difficulty thwarts;
And whose *beneficence* no charge exhausts.

Cowper. Task, b. vi.

The number of indigent persons being also greatly increased, by withdrawing the alms of the monasteries, a plan was formed in the reign of Queen Elizabeth, more humane and *beneficial* than even feeding and clothing of millions, by affording them the means (with proper industry) to feed and clothe themselves.—*Blackstone. Com.* b. iv. c. 33.

The true weakness and opprobrium of our best general constitutions is, that they cannot provide *beneficently* for every particular case, and thus fill, adequately to their intentions, the circle of universal justice.

Burke. Tracts on the Popery Laws.

BE'NEFIT, *v.* } See BENEFICENCE, and the
BE'NEFIT, *n.* } citation there from Sir Thomas Elyot. To *Benefit* is—

To do well for, good to; to serve, to advantage; to do a service, or advantage; to do any thing useful, profitable.

If eny man doth me a *bynfet*, oth' helpeth me at nede
Ich am unkynde ageyns courteseye.

Piers Ploughman, p. 112.

And they that han feithful lordis dispise hem not for thei ben britheren, but more serue thei for thei ben feithful and loued which ben partneris of *benefice*.—*Wiclif. Tymo.* c. 6.

So that they whyche haue beleuynge masters, dispise thē not because they are bretheren: but so muche the rather do seruice, for as much as they are beleuing and beloued, and partakers of the *benefite*.—*Bible*, 1551. *Ib.*

Whan Jupiter this hurt hath seue,
Another *benefite* there agene
He yafe. *Gower. Con. A.* b. iii.

Ye haue marueylously and worthily hurt your selues, and graciously prouided except the Kings goodnesse be more vnto you, than your owne desertes can claime that ye be not so much worthie as to be *benefited* in anye kinde, as ye be worthie to lose that ye haue on euerie side.

Cheeke. The Hurt of Sedition.

The Norman was so farre as yet from *benefiting* eyther the Englishe nation, or such as bordred on them, that he nowe played the open tyraunt, and was hated of them all.

Grafton. William Conquerour, an. 4.

This noble King Cyrus was wont to say, that they who would not do good unto themselves, were constrained to *benefit* others.—*Holland. Plutarch*, p. 332.

'Tis, perhaps, somewhat dangerous to affix a determinate value upon any of God's *benefits*; (for to value them seems to undervalue them, they being really inestimable;) what then is it to extenuate, to vilifie, to despise the greatest!

Barrow, vol. i. Ser. 8.

He now therefore found that such friends as *benefits* had gathered round him, were little estimable: he now found that a man's own heart must be ever given to gain that of another.—*Goldsmith. Vicar of Wakefield.*

BE-NE'GROE. To blacken. See NEGROE.

And if at the coming and appearance of the humanity of Christ, the sun shall be *benegroed* in darkness, as a petty light at the coming of a greater; how if you cast an eye upon the life of God!—*Hewyt. Sermons*, (1658,) p. 79.

BE-NEMPT, a word of Spenser's; also used by Thomson in imitation of Spenser. *Renamed.* Chaucer uses *Nempne*. See BENAMED, and NEMPNE.

If thy rymes be round and rufull been
As those that did thy Rosamunde complaine,
Much greater gifts for guerdon thou shalt gaine.
Then kid or cosset, which I thee *benempt*.

Spenser. Shepherd's Calendar. November.

"I will," he cry'd, "so help me God! destroy
That villain, Archimage."—His page then straight
He to him called, a fiery-footed boy,
Benempt dispatch.—*Thomson. Castle of Indolence*, c. 2.

BE-NET. To catch, inclose, cover, as with a net; to entangle, to ensnare.

Ham. Being thus *benetted* round with villaines,
Ere I could make a prologue to my brawles,
They had begun the play.—*Shakes. Hamlet*, Act v. sc. 2.

BENE'VOLENCE. } Fr. *Bénévole, Bénévolence*; It. *Bene-volo, Bene-volencia*; Sp. *Benevolére, Benevoglicnte, Benevoglienza*; Lat. *Benevolentia*, from *Bene* and *volo, volens, volentia*; Gr. Βουλεύ, to will. See the quotation from Cogan. Puller writes *benevolous* for *benevolent*.
BENE'VOLENT.
BENE'VOLENTLY.
BENE'VOLOUS.

Good will; a will or wish for good, for the good, or happiness of others; of our kin or kind: kind will, wish, or desire.

O leude booke with thy foule rudenesse
Sith thou hast neither beautie ne eloquence
Who hath thee caused or yeue thee hardinesse
For to appere in my ladies presence
I am full sikerlich knowest her *benevolence*.

Chaucer. The Cuckow and the Nightingale

And after that he rode about the more parte of the lande, and vsed the people in suche fayre maner, that he rewsed therby notable summes of money, the whiche way of the leuynge of his money was after named a *benevolence*.

Fabyan. Edw. IV. an 1475.

The kyng willing to shew that this *benefit* was to hym much acceptable, and not worthy to be put in oblyuion called thus graunt of many a *benevolence*, notwithstanding that many with grudge & *malevolence* gaue great summes toward that new founde *benevolence*.—*Hall. Edw. IV.* an. 14.

He hathe made to the thys reasonable offers and this Godly mocion, puttyng his hole affiance in God most puissant accordynge to right and reason, trustyng in his quarel to be ayded and supported by his *benevolente* subiectes and fauourable well willers.—*Id. Hen. V.* an. 2.

To whome hys maiestie shall euer after beare so muche the more tender fauour, in howe much he shall perceiue you the more prone & *benevolently* minded toward his election.—*Sir T. More. Workes*, p. 61.

When I remembre, what incomparable goodnes hath euer proceded of this vertue *benevolence*, mercyfulle God what swete flavour fele I, percyng my spryres.

Elyot. The Governour, b. ii. c. 9.

If the chylde be of nature inclyned (as many haue ben) to peynte with a pen, or to fourme images in stoone or tree, he shulde not be therfrom withdrawen, or nature be rebuked, whiche is to hym *benevolent*.—*Id. Ib.* b. i. c. 8.

A *benevolous* inclination is implanted into the very frame and temper of our church's constitution.

Puller. Moderation of the Church of England, p. 509.

For my own part, amongst a thousand other obligations which I owe to my parents, I must particularly acknowledge that of instilling an early *benevolence* to mankind, in general, and a desire of fixing myself in the affections of one or more who should appear best qualified for so near an alliance.—*Tatler*, No. 314.

It is the *benevolent* passions only which can exert themselves without any regard or attention to propriety, and yet retain something about them which is engaging.

Smith. Moral Sentiments, pt. vii. s. 2. c. 3.

Proper *benevolence* is the most graceful and agreeable of all the affections. It is recommended to us by a double sympathy, as its tendency is necessarily *beneficent*. It is the proper object of gratitude and reward, and upon all these accounts it appears to our natural sentiments to possess a merit superior to any other.

Smith. Moral Sentiments, pt. vii. s. 2. c. 3.

When our love or desire of good goes forth to others, it is termed good-will or *benevolence*. *Benevolence* embraces all beings capable of enjoying any portion of good; and thus it becomes universal *benevolence*, which manifests itself by being pleased with the share of good every creature enjoys in a disposition to increase it; in feeling an uneasiness at their sufferings; and in the abhorrence of cruelty, under every disguise, or pretext. When these dispositions are acting powerfully towards every being capable of enjoyment, they are called the *benevolent* affections; and as they become, in those who indulge them, operative rules of conduct, or principles of action, we speak of the *benevolent* principle.—*Cogan. On the Passions*, pt. i. c. 2.

BE-NIGHT. To *go down* (*sc.* in darkness, gloom,) to overtake, to overshadow, to shrowd, to overwhelm, (*sc.* in darkness, in gloom, in ignorance.)

So, go break off this last lamenting kiss,
Which sucks two soules, and vapours both away,
Turn thou, ghost, that way, and let me turn this,
And let ourselves *benight* our happiest day.

Donne. The Exstasie.

Now jealousie no more *benights* her face,
Her courage beauteous grows, and grief decayes,
And with such joy as shipwrack'd men embrace
The shore, she hastens to the house of praise.

Davenant. Gondibert, b. iii. c. 5.

But oh! alas! what sudden cloud is spread
About this glorious king's eclipsed head!
It all his fame *benights*, and all his store,
Wrapping him round, and now he's seen no more.

Cowley. Davideis, b. i.

Beneath her roof he might be pleas'd to stay,
Or some *benighted* angel, in his way,
Might ease his wings, and, seeing heaven appear
In its best work of mercy, thank it there.

Dryden. Eneid.

Where art thou, poor *benighted* traveller!
The stars will light thee, though the moon should fail.
Where art thou, more *benighted!* more astray!
In ways immortal! the stars call thee back;
And, if obey'd their counsel, set thee right.

Young. The Complaint, No. 9.

BENI'GN. } Vossius rejects both the etymologies of Festus; *sc. benignus*
BENI'GNANT. } *dicitur propris, qui* bonis, *et* dignis *largitur*; or *benenignus* from
BENI'GNITY. } bene gignendo. He prefers *benus, addito gnus*,
BENI'GNLY. } but what *gnus* is he says not. Fr. *Bénigne, Bénignité*; It. & Sp. *Benigno, Benignita, Benignidad*.

The application of the word is to—

Those qualities or dispositions which are *productive* of *good*, with a kind intent. To that which is—

Gentle, courteous, gracious, kind, liberal, bountiful. See the quotation from Elyot.

Mercy hihte that maydo. a mylde thyng with alle
And a ful *benygne* burde. and buxom of speche.

Piers Ploughman, p. 345.

To geve mercy for mysdedes. yf men wolde hit aske,
Buxumliche and *benygneliche*. and bydden hit of grace.

Id. p. 232.

Youre mede schal be myche, and ye schulen be the sones of the higheste: for he is *benygne* on unkynd men and yvele men.—*Wiclif. Luk.* c. 6.

The prynce of the yle pupplius bi name which resseyuyde us bi three daies *benygnely* and foond us.—*Id. Dedis*, c. 28.

Knowist thou not that the *benygnyti* of God ledith thee to forthinkyng.—*Id. Romayns*, c. 2.

For whan they came from any strange place
He wolde of his *benigne* curtesie
Make hem good cheere, and busily espie
Tidings of sundry regnes, for to lere
The wonders that they mighte seen or here.

Chaucer. The Man of Lawes Tale, v. 4068.

For which sayth Seint John Chrisostome, penance destreineth a man to accept *benignely* every peine, that him is enjoined, with contrition of herte.—*Id. The Persones Tale.*

That ye so longe of your *benignitee*
Han holden me in honour and nobley,
Where I was not worthy for to be,
That thank I God and you.—*Id. The Clerkes Tale*, v. 8703.

And for he was to loue strange,
He wolde not his herte change
To be *benigne* and fauourable
To loue. *Gower. Con. A.* b. iii.

And than the Prince of Wales (the Black Prince) opened his eyen and regarded towarde heuen, and loyned his handes togider and sayd, very God Jesu Christ, who hath formed and created me, cosent by your *benygne* grace, that I may haue this day victory of myne enemyes, as that I do is in a rightful quarrel.—*Berners. Froissart. Cronycle*, vol. i. c. 237.

Ye be there thre principall, by whom humanitie is chiefly compact, benevolence, benificence, and liberalitie, which maketh vp the sayd principall vertue called *benignitie* or gentylnesse.—*Sir T. Elyot. The Governour*, b. ii. c. 8.

Ulysses loved, to heare that one man yet
Vnle him *benignly*, and would truth abet
In these contentions.—*Chapman. Homer. Odysses*, b viii.

The ancient heroes were illustrious
For being *benign* and not blustrous
Against a vanquish'd foe, their swords
Were sharp and trenchant, not their words.
Hudibras. pt. i. c. 3.

In a thermometer 'tis only the purest and most sublimated spirit, that is either contracted or dilated by the *benignity* or inclemency of the season.—*Spectator*, No 238.

"Fair dame, united to the bravest chief,"
In smiles he answers, "fortune more *benign*
Preserv'd those husbands for the happiest lot,
Society with you." *Glover. Athenaid*, b. vii.

The king whom he (Monk) gave us was indeed the very reverse of your *benignant* sovereign, who in reward for his attempt to bestow liberty on his subjects, languishes himself in prison
Burke. A Letter to a Member of the National Assembly

Yet by immense *benignity* inclin'd
To spread around him that primeval joy
Which fill'd himself, he rais'd his plastic arm,
And sounded through the hollow depth of space
The strong, creative mandate.
Akenside. Pleasures of Imagination, b. ii.

The hero full of dignity and years,
Once bold in action, placed now at ease,
Even by his look *benignly* cast around,
Gives lassitude relief. *Glover. Leonidas*, b. ii.

BE'NISON. Fr. *Benison*, from the Lat. *Benedictio*; a benediction, (qv.)

Richard said than his wille, mariners if ge moun,
Aryues in to Marsilie, with Gode's *benisoun*.
R. Brunne, p. 147.

Alle that persecution in pure liif suffren
They han the *benesoun* of God, blissed in erthe.
Piers Ploughman. Crede.

And certes but if they dyn amendement, right as God yave his benison to Isakon by the seruise of Jacob, and to Pharao by the seruise of Joseph, right so God wel yeve his malison to swiche lordeshipes as susteine the wickednesse of hir servants, but they come to amendement.
Chaucer. The Persones Tale

Thenne on hys knees he sat adoun
Before Clement.
And seyde "Fader thy *benesoun*
With good intent"—*Octouian Imperator. Weber*, vol. iii

And I when of me his leave he tuk,
The tears they wat mine ee,
I gave toll him a parting luk,
"My benison gang wi' thee"
Gruerroy. Percy's Reliques, vol. i

Old Man. God's *benyson* go with you, and with those
That would make good of bad, and friends of foes.
Shakespeare. Macbeth, Act ii. sc. 4.

Eld Br. Unmuffle, ye faint stars; and thou, fair moon,
That wont'st to love the traveller's *benison*,
Stoop thy pale visage through an amber cloud.
Milton. Comus.

Twelve noble virgins, blooming, young and fair,
With hyacinthine wreaths adorn'd their hair,
And pleas'd the vocal *benison* to shower,
To the soft cithern danc'd before the bower
To the soft cithern danc'd before the bower
Fawkes. Theocritus, Idyl 17.

BE-NUM. } To *nim* or take away, to
BE-NU'MMING, n. } deprive of (sc. sensation,
BE-NU'MMEDNESS. } thought, &c.) It is not unusual to write benumb.

He make neither go, ne come,
Fast al together he is *benome*.
The power both of hande and fete.—*Gower. Con. A.* b. vi

The present fits of feare
Of afterclaps to cum
Awhile my louing tender breast
And senses doe *benum*.—*Turberville. Pyndara's Answere.*

Into my bosom did I take,
This frozen and *benumbed* snake,
Not fearing from it any harm.
But now it stings that breast that made it warm
Cowley. Love's Ingratitude.

As for the Aspides, looke whomever they have stung, they lie upon it with a kind of deadly sleepiness and *benumbedness* in all their limbs.—*Holland. Pliny*, b. xxix. c. 4.

But when the said heat is altogether vanquished, there must needs ensue a *benumming* and congelation of the body, but if heat get the victory, it bringeth a certain warmth, and dilatation, with pleasure.—*Holland. Plutarch*, p. 814.

Scarce had she finish'd when her feet she found
Benumb'd with cold, and fasten'd to the ground.
Dryden. Ovid. Metam. b. i.

Some on a broken crag were struggling cast,
And there by oozy tangles grappled fast;
Awhile they bore th' o'erwhelming billows' rage,
Unequal combat with their fate to wage;
Till all *benumb'd*, and feeble, they forego
Their slippery hold, and sunk to shades below.
Falconer. Shipwreck, c. i.

BE-PAINT. To paint; to cover, to colour with paint.

And with that word she spy'd the hunted boar;
Whose frothy mouth, *bepainted* all with red,
Like milk and blood being mingled both together,
A second fear through all her sinews spread,
Which madly hurries her she knows not whither.
Shakespeare. Venus & Adonis.

Jul. Thou knowest the maske of night is on my face,
Else would a maiden blush *bepaint* my cheeke,
For that which thou hast heard me speake to night.
Id. Romeo & Juliet, Act ii. sc. 2.

BE-PALE. To make white, to whiten. See APPAL.

When first those perjur'd lips of thine,
Bepal'd with blasting sighs, did seal
Their violated faith on mine,
From the soft bosom that did heal
Thee, thou my melting heart didst steal
Carew. To an Inconstant Servant.

BE-PE'ARLED. Covered with shining, bright, spots, like pearls.

Ask me why I send to you
This primrose all *bepearl'd* with dew,
I straight will whisper in your ears
The sweets of love are wash'd with tears.
Carew. The Primrose.

BE-PE'PPER. } To throw at, pelt as with
BE-PO'WDER. } pepper-corns, or with the grains of pepper from a pepper-box.

O ye water-drinkers! it is then by the delusive fountain, that ye have so often governed and turn'd this world about like a mill-wheel,—grinding the faces of the impotent,—*bepeppering* their ribs,—*bepowdering* their noses, and changing sometimes even the very frame and face of nature.
Sterne. Tristram Shandy, vol. viii. c. 5.

BE-PINCH. To press or nip, closely, sharply.

——So crakt their back bones wrincht
With horrid twiches In their sides, armes, shoulders (al *bepincht*,)
Ran thicke the wals, red with the bloud, ready to start out.
Chapman. Homer. Iliad, b. xxiii.

BE-PLA'STER. To cover, to spread over with (plaster). See EMPLASTER.

Yet, with talents like these, and an excellent heart,
The man had his failings, a dupe to his art.
Like an ill judging beauty, his colours he spread,
And *beplaster'd* with rouge his own natural red
Goldsmith. Retaliation.

BE-PLUME. *Plume* is applied to feathers worn as an ornament, as a mark of honour, &c

The young, in armour bright, which shone like gold, *beplumed* with each gay feather of the east,—all—all—tilting at it like fascinated knights in tournaments of yore for fame and love.—*Sterne. Sentimental Journey.*

BE-POWDER. To cover, to sprinkle, with powder, with dust. See BEPEPPER, and an example from Search, in v. BECURL; from Goldsmith, in v. BETAILED.

BE-PRAISE. We *praise* those things only which we hold in *price*, (Junius.) See APPRAISE.

I have lived to see generals who once had crowds hallooing after them wherever they went, who were *bepraised* by newspapers and magazines, those echoes of the voice of the vulgar, and yet they have long sunk into merited obscurity, with scarce even an epitaph left to flatter.—*Goldsmith*, Ess. 8.

BE-PROSE. To write or speak, to reduce to, prose; as distinguished from *verse*.

Such was his doom impos'd by heaven's decree,
With ears that hear not, eyes that shall not see,
The low to swell, to level the sublime,
To blast all beauty, and *beprose* all rhyme.
Mallet. Of Verbal Criticism.

BE-PUDDLED. Muddled, clouded.

This also is very evident, and of great consideration in the first ages while their tradition was clear and evident, and not so *be-puddled* as it since hath been with the mixture of hereticks, striving to spoil that which did so much mischief to their causes.—*Bp. Taylor. Episcopacy Asserted*, s. 18.

BE-PURPLE. To have or cause to have the colour, the bloom of purple.

Like to beauty, when the lawn,
With rosy cheeks *bepurpled* o'er, is drawn
To boast the loveliness it seems to hide.
Dudley Diggs. Verses prefixed to Sandys's Psalms

BE-QUA'LIFY. To bestow, to give, qualities or qualifications.

Amo. I doe vaile to both your thanks and kisse them but primarily to yours, most ingenious, acute, and polite ladie.
Phi Gods my life, how he doe's all to *bequalifie* her! in genious, acute, and polite! as if there were not others in place as ingenious, acute, and polite, as shee.
B. Jonson. Cynthia's Revels, Act iv. sc 3

BE-QU'EATH. } A. S. *Becwethan. Be* and
BEQUE'ST, n. } *cwethan.* See QUOTH.
BEQU'EATHER. } To say, to announce, to declare, (sc.) the will or determination;—the manner in which the *bequeather* wills or determines that his property should be disposed of.

Atte laste, tho he ysey, that toward hys ende be drou.
Hys *bequide* in hys manere he made bvuore hys deth
Wyllam, the rede kyng, hys sone al Engelond he *bequeth*
The gongere al hys porclias, ac, as lawe was & wone.
Normandye hys erytage he gef hys eldeste sone
Roberd the Courtese and Henry hys gongeste tho
He *bequeth* hys tresour, vor he nadde sonres nanmo
R. Gloucester, p 381

Fare wel quath the frere for I mot hethen fonden
And hyen to an housewif that hath us *bequethen*
Ten pound in hir testament.—*Piers Ploughman. Crede*

To penaunces and to pilgrimages ich wol passe with othere
For thi ich wolle er ich wende, do wryten my *by qwyte*
Id. Vision, p 133

For though they yeve us all hir heritage,
For which we claime to ben of high parage,
Yet may they not *bequethen*, for no thing,
To non of us, hir vertuous living.
Chaucer. The Wif of Bathes Tale, v 6761

He dyed, luing after hym iii. sonnes, to the which he *bequethid* his possessions and goodis, but for ye yongest, named Gryffon, held hym not contentyd with such *bequeste* as his fader to hym gaue he therefore made warre vpon his other ii. bretherne.—*Fabyan*, vol i. c. 48

And as good men, in charitie should live,
I crave my faults may no mans mind offend,
So hur is all, I have to *bequest*,
And this is all, I of the world request.
Gascoigne. A Remembraunce

If the *bequether* or maker of any will be on line, the will taketh no place, and may be voyde.
Wilson. Arte of Logike, p 48

——With cruell spots
Out of his will his doublesse heires he blots
And all his goods to Phiale *bequeathes*
Sir J. Beaumont. Juvenal Sat 10

Unthrifty loveliness, why dost thou spend
Upon thyself thy beautys legacy?
Natures *bequest* gives nothing but doth lend,
And being frank, she lends to those are free.
Shakespeare, Son. 4

I have often read with a great deal of pleasure a legacy of the famous Lord Bacon, one of the greatest genius's that our own or any country has produced after having *bequeathed* his soul, body, and estate, in the usual form, he adds, "My name and memory I leave to foreign nations, and to my countrymen, after some time be passed over."
Tatler, No. 133.

But haste to thy illustrious task: prepare
The noble work well trusted to thy care,
The gift *bequeath'd* by Addison's command,
To Craggs made sacred by his dying hand.
Young. Ld. to Tickell.

Saint John instantly saw the meaning, and felt the force of this moving *bequest*. He considered our Lord's mother as his own, and from that hour (as he himself with his usual modesty and simplicity tells us,) "he took her to his own home."—*Portens*, vol. I. Ser. 16.

BE-RAIN. To run, to flow down, to bedew, to bewet, to moisten.

So after that he long had hir complained
His honds wrong, and sand that was to sey
And with his teires salt her brest *berained*
He gan the teires wipen all of ful drey.
Chaucer. Troilus, b. iv.

And Polimite, of whome I speak late
With the tempest bete, and all *berained*,
By grace only the citie hath atteined.
Lydgate. The Story of Thebes, pt. ii.

The monthe vnto this signe ordeigned
Is Februar, which is *bereaued*,
And with loudflodes in his rage
At fordes letteth the passage —*Gower. Con. A.* b. viI.

And with this thought, the blood forsakes the face,
The teares *berayne* my cheekes of deadly hewe,
The whyche as sone as sobbing sighes, alas,
Upsupped have, thus I my plaint renewe.
Surrey. Complaint of a dying Louer.

Till at the last recouering his voice,
Supping the teares that all his brest *berain'd*,
On cruell fortune weeping thus he plain'd.
Mirror for Magistrates, p. 271.

Ye sighes make true report of teares,
that so *beraine* my brest.
As Helens husbands neuer were
for treason of his guest.
Turberville. Complaint of Absence.

BE-RATE. We use to *tax*, and to *rate*, metaphorically, in a similar manner. To tax a man with a crime, is to lay it to his charge, to charge him with it, to accuse him of it. To *rate* a man for his offences, to tax, to charge him with them, to repeat the charge, to reproach him with, scold him for them. See RATE.

So is the veritie of the Gospell *berated* and laughed to skorne of the miscreantes.—*Udal. Marke*, c. 15.

But when Antonie afterwards came to the knowledge thereof, and that this fraud and cousenage was bewrated and detected by the language and speech of the boies, he fell into a furious fit of choler, and all to *berated* the foresaid Toranius.—*Holland. Plinie*, b. vII. c. 12.

BE-RA'TTLE. *Rattle* is the dim. of *Rate*. See BRRATE.

To scold vociferously; to make the noise or clamour of a scold.

As thus: He did all *berattle* him. Wherin appeareth that a sillable is added to this word (*rattle*.)
Wilson. Arte of Rhetorique, p. 180.

But there is, Sir, an ayrie of children • • • • those are now the fashion, and so *be-ratled* the common stages (so they call them,) that many wearing rapiers, are affraide of goose quills, and dare scarse come thither.
Shakespeare. Hamlet, Act II. sc. 2.

BE-REAVE. } To take away, to deprive
BERE'AVER, n. } of, to plunder, to despoil, to
BERE'FT. } *rob*, or *be-rob*, (qv.)

& socoure the that are git in Gascoyn left,
Ne late thaim not misfare, ne ther powere *be reft*.
R. Brunne, p. 289.

Now whether have I a siker hond or non?
Quod he, is all my might and minde agon?
Hath win *bereved* me mine eyen sight?
Chaucer. The Sompnoures Tale, v. 7651.

But age, alas! that all wol envenime,
Hath me *bereft* my beautee and my pith.
Id. The Wif of Bathes Prologue, v. 6066.

The patrimonie, and the richesse,
Whiche to Siluester in pure almesse,
The first Constantinus lefte,
Fro holy churche thei *berefte*.—*Gower. Con. A. Prol.*

The duke beynge thereof aduertised sent woorde to the Frenche kynge, declarynge to him that in the time of truce in the which, he as his allye and vassal was cõprehendyd he was spoyled and *beraued* of his towne of Fongiers: beseechynge the Frenche kynge, in that cause to see a recompense and amendemente.—*Hall. Hen. VI.* an. 26.

Pleasure is felt, opinion but conceiv'd,
Honour, a thing without us, not our own:
Whereof we see how many are *bereav'd*,
Which should have reap'd the glory they had sown:
And many have it, yet unworthy known.
Daniel. The Complaint of Rosamond.

Thou trait'rous bed, when first thou didst receive me,
Not single to thy rest I then ascended.
Double I came, why should I single leave thee?
Why of my better part dost thou *bereave* me?
P. Fletcher. Eliza. An Elegy.

Yet hast thou lost at once all these, and he thine only *bereaver*.—*Speed. Hist. of Gt. Britaine. The Danes*, an. 787.

Still one was left, in whom was all my hope,
My age's comfort, and his country's prop;
Hector, my darling, and my last defence,
Whose life alone their deaths could recompense;
And, to complete my store of countless woe,
Him you have slain—of him *bereav'd* me too.
Congreve. Homer. Iliad, b. xxiv.

His hair grew stiff with dust and mingled gore,
While streams of sweat distil from every pore;
His eyes, *bereft* of wonted sleep, display
A sanguine hue, and sicken at the day.
Lewis. The Theband of Statius, b. III.

Let us here leave him to the conviction he will one day find,—that there is no end to his labour,—that his eyes will never be satisfied with riches, or will say,—For whom do I labour and *bereave* myself of rest?—*Sterne*, Ser. 1.

BE-RHYME. To write *rhymes* about, to praise, to flatter in *rhyme* or song.

Ros. I was seuen of the nine daies out of the wonder, before you came for looke heere what I found on a palme tree; I was neuer so *be rimd* since Pythagoras time.
Shakespeare. As you Like It, Act III. sc. 2.

I sought no homage from the race that write;
I kept, like Asian monarchs, from their sight.
Poems I heeded, now *berhym'd* so long,
No more than thou, great George! a birthday song.
Pope. Prologue to Satires.

BE-RO'BBED. To take away, to deprive of, to plunder, to despoil, to *bereave*.

Tho when her well of teares she wasted had,
Shee said, Ah dearest Lord! what euil starre
On you hath frownd, and pourd his influence bad,
That of your selfe ye thus *be robbed* arre,
And thus misseeming hew your manly lookes doth marre?
Spenser. Faerie Queene, b. I. c. 8.

BE'RRY, *v.* } A. S. *Beria, Berga*; Ger. *Ber*;
BE'RRY, *n.* } Sw. *Bær*. From the A. S. *Beran*, to bear, to bring forth. *Winberrian*, which occurs in *Matt.* vii. 16, is rendered by Somner, vine-berries, grapes.

Applied to such small fruits, as those of the laurel, myrtle, thorn, the goose-berry, currant-berry, &c.

Gaillard he was, as goldfinch in the shawe,
Broune as a *bery*, a propre short feawe.
Chaucer. The Cokes Tale, v. 4365.

One of hem was a tre
That beareth a fruit of sauour wicke
Full croked was that foule stocke,
And knottie here and there also
And blacke as *berry*, or any sloo.—*Id. Rom. of the Rose.*

I mean the louer loued now
By thy pretenced folye,
Which will proue like, thou shalt find how,
Vnto a tree of holly,
That barke and *berry* beare alwaies,
The one, birdes fedes, the other slayes.
Vncertaine Auctors. The Louer Accusing, &c.

Was not I planted of thine owne hand,
To be the primrose of all thy land,
With flowring blossoms, to furnish the prime,
And skarlet *berries* in sommer time?
Spenser. Shepherd's Calendar. Februarie.

Yet that's the proper time, to thrash the wood,
For mast of oak, your father's homely food,
To gather laurel *berries* and the spoil
Of bloody myrtles, and to press your oil.
Dryden. Virgil, Geor. b. I.

——— And *berry bearing* thorns,
That feed the thrush, (whatever some suppose)
Afford the smaller minstrels no supply.
Cowper. Task, b v.

BE'RYL. Lat. *Beryllus*; Gr. Βηρυλλος, a precious stone; which, says Vossius, we have received from the East. See the quotation from Holland.

And I amused a long while
Upon this wall of *berile*
That shone lighter than a glas
And made well more then it was.
Chaucer. The House of Fame, b. III.

The topaz we'll stick here and there,
And sea-green colour'd *beryl*,
And turkesse, which who hape to bear
Is often kept from peril.—*Drayton. Nymphal* 9.

Many are of opinion that *beryls* are of the same nature that the emeraud, or least-wise verie like: from India they come as from their native place, for seldome are they to be found else-where.—*Holland. Plinie*, b. xxxvII. c. 5.

What rings of eastern price his fingers hold!
Gold decks the fingers, *beryl* decks the gold!
Parnell. Gift of Poetry. Solomon.

BE-SAINT. To besaint, as in the instances below, is used contemptuously of the Catholic custom of conferring the title of "Saint."

And as absurd, no doubt, is many men's canonizing, securing and *besainting* themselves in this life, upon every slight premature perwasion that they are in Christ
Hammond. Works, vol. IV. Ser 8

And so as Tertullian objects to the heathen, expostulating with them why they did not deifie Themistocles and Cato, as well as Jove and Hercules, Quot potiores viros apud inferos reliquistis? they leave many an honester man in hell, than some of those whom their favour or faction hath *besainted*.—*Hammond. Works*, vol. IV. Ser. 9.

BE-SCA'TTER. To separate, to sever or put apart, to shed or spread abroad, to disperse.

Her goodly locks adowne her back did flowe
Vnto her waste, with flowres *bescattered*,
The which ambrosiall odours forth did throwe
To all about, and all her shoulders spred
As a new spring.—*Spenser. Faerie Queene*, b. IV. c. 11.

BE-SCORN. To treat with scorn, derision contempt.

Than was he *bescorned*, that only shuld have been honoured in alle thinges and of alle thinges.
Chaucer. The Persones Tale.

BE-SCRATCH. In some editions of Chaucer, only *Scrachin*.

To tear asunder the surface with sharp points; thorns, nails, &c.

Nor she had nothing slow ybe
For to *bescrachin* of his face
And for to rent in many place
His clothes. *Chaucer. Rom. of the Rose.*

Of whom he asked, whence he lately came,
And whither now he trauelled so fast,
For, sore he swat, and running through that same
Thick forest, was *bescratcht*, and both his feet nigh lame.
Spenser. Faerie Queene, b. III. c. 5.

BE-SCRAWL. To make bad letters, to write carelessly, foolishly. See BESCRIBBLE.

So far is it from the ken of these wretched projectors of ours, that *bescrawl* their pamphlets every day with new forms of government for our church.
Milton. Reason of Church Government, b. I. c. 1.

BE-SCREEN. To cover, to hide, to conceal, to protect.

Jul. What man art thou, that thus *bescreen'd* in night,
So stumblest on my counsell?
Shakespeare. Romeo & Juliet, Act II. sc. 2.

BE-SCRI'BBLE. To bescrawl, (qv.)

And that power which Christ never took from the master of the family, but rectified only to a right and wary use at home; that power the undiscerning canonist hath improperly usurpt in his court-leet, and *bescribbled* with a thousand trifling impertinencies, which yet have fill'd the life of man with serious trouble and calamity.
Milton. Doctrine of Divorce, b. II. c. 13.

BE-SCU'MBER. To do any dirty act; to dirty; to scatter dirt or filth.

Our muse is in mind for th' untrussing a poet;
I slip by his name; for most men doe know it:
A critick, that all the world *bescumbers*
With sat'rycall humours, and lyrical numbers.
B. Jonson. Poetaster.

Whose kirtle was't, you gnaw'd too? Mistresse Bands?
And Waxe's stockings? Who? Did Blocke *bescumber*
Statutes white suite, wi' the parchment lace there?
Id. The Staple of Newes.

BE-SCU'TCHEON. From the Gr. Σκυτος, a hide, or skin, i. e. the material of which *shields* were first made.

To deck or array with a *scutcheon*.

The last grave fop of the last age,
In a superb feather'd hearse,
Bescutcheon'd and *betagged* with verse.
Churchill. The Ghost, b. IV.

BE-SEE. } To see, to look at. The past
BESE'EN. } part. *Beseye* or *Beseen*, seems to have been used as the Lat. *Spectatus*, observed, examined, chosen; decked or adorned for sight; to be looked at.

& muche of is owe folc bigan vor to fle.
Sire, quoth the knigt, thou most the *bi se*.
R. Gloucester, p. 525.

And seide, I have synned bitraiynge rightful blood: and thei seiden what to us, *besee* thee.—*Wiclif. Matt.* c. 27.

A good sister yet I preie,
Tell me why ye be so *beseye*,
And with these halters thus begone.—*Gower. Con. A* b. IV.

But Arrous was so wo *besein*
With thoughtes, which vpon him rounne,
That he all by the brode sounne
To bedde goth, not for rest,
But for to thinke vpon the beste.—*Id. Ib.* b. VII

On the 3d day of May she made her entry into Lôdô riding on a white palfreye (which ye Quene of Englande had sent for her, behynde Syr Thomas Par richly *besene*, & wt great compay of lordes & ladyes.—*Hall. Hen. VIII.* an. 8.

All ladyes and damoselles were freshely *besene* accordyng to their degrees, except Alys, Countesse of Salisbury, for she went as simply as she myght, to the intent that the Kyng shulde not sette his regarde on her.
Berners. Froissart. Cronycle, vol. i. c. 89.

BE-SEECH, *v.*
BESE'ECH, *n.*
BESE'ECHING, *n.*
BESE'ECHER.
BESE'ECHMENT.
} To seek (be-seek) or search after, to inquire, to require, to ask, to sue, to petition for, to beg, to solicit.

Ther vor yeh *byseche* the, haue half my lond myd me,
And yeh, as thy partyner, half Engelond myd the.
R. Gloucester, p. 309.

Whan kyng R. herde, the Cristen had suilk pyn,
Fuste soft he him answerd, wepand with his ine,
"To Crist for me *biseke*, that he gyue me that grace,
The Cristendom to eke, the Saracins to chace."
R. Brunne, p. 176.

Edmunde sent his messengers, of pes tham *bisouht*,
Inguar sent bode ageyn, that pes wild he nouht.—*Id.* p. 22.

For while fortune is thy frend, freres wollen the lovye
And fastne the in here fraternite, and for the *by seche*
To here pout provincial.—*Piers Ploukman*, p. 201.

And yut wolde he hem no wo, that wroght hym al that tenne
Bote myldeliche wt mouthe, mercy he *by soughte*
To have pyte on that puple, that paynede hym to dethe.
Id. p. 31.

Therefore britheren I *biseche* ghou bi the merci of God, that ghe ghyue ghoure bodies a lyuyng sacrafice booli pleynge to God and ghoure seruyse resonable.
Wiclif. Romaynes, c. 12.

I *beseche* you therefore bretheren, by the mercifulness of God, that ye make your bodys a quycke sacrytice, holy and acceptable vnto God.—*Bible*, 1551. *Ib.*

Bi al preier and *biseching* preie ghe al tyme in spyryt.
Wiclif. Effesies, c. 6.

Thou art so wise, it nedeth thee nought teche,
Go, save our lives, and that I thee *beseche*.
Chaucer. The Millers Tale, v 3599.

She sayde; lord, to whom fortune hath yeven,
Victorie, and as a conquerour to liven.
Nought greveth us your glorie and your honour
But we *beseke* you of mercie and socour
Have mercie on our woe and our distresse.
Id. The Knyghtes Tale, v 917.

But tell me, if I wist what she were
For whom that the al mishauenture alleth
Durst thou that I told it in her eere
Thy wo, sith thou darst not thyselfe for feere
And her *besought*, on the to han some routh.
Id. Troilus, b. i.

I wote not fadre what ye meane.
But this I wolde you *beseche*,
That ye me by some wey teche
What is to ben an hypocrite.—*Gower. Con. A.* b i.

How thei for euery membre hadden
A sondry god, to whom thei spradden
Her armes, and of helpe *besoughten*.—*Id. Ib.* b. v.

Then made I my prayer to the God of heauē, & sayd vnto the kyng, yf it please the kyng, and if thy seruaunt be fauored in thy sighte. I *beseke* the sende me into Juda vnto the cyte of my fathers buriall, that I may buyld it.
Bible, 1551. *Nehemiah*, c. 2.

He knoweth well ynoughe, what is profytable for you although ye aske nothinge. But yet he loueth to be called vpon with suche manner of intercessions, he loueth to be entreated, and (as it wer) enforced, with godly *besechinges*.
Udal. Philippians, c. 4.

The very sonne of God a priest for euermore, ready at all times and mete to make intercession for vs for that neyther death can take hym away, neither any infirmitie let hym, to be a conuenyente and perfite *busecher* for vs.—*Id. Heb.* c. 8.

Demosthenes' and Tully's fame and speech,
Each one that studies thet'ricke, will *beseech*
At Pallas' hands. *Beaumont. Juvenal*, Sat. 10.

Ma. Good madam, hear the suit that Edith urges,
With such submiss *beseeches*; nor remain
So strictly bound to sorrow for your son.
Beaum. & Fletch. The Bloody Brother, Act iv. sc. 2.

They who were within besieged, seeing no other hope of succour, sent their embassadours to the consull, *beseeching* his helpe, and making pittifull mone, how they with their wives and children were shut up within the fortresse, and looked every hour for death, either by famin or the sword.
Holland. Livie, p. 991.

As though God did *beseech* by us, we pray you in Christ's stead, be ye reconcyled to God. Which *besechment* denotes, not only their gracious condescention, or meer desire to us, but lively speaks the absolute necessity of our being reconciled by God's appointment.
Goodwin. Work of the Holy Ghost, b. iii. c. 1.

Let me now *beseech* you in the name of the Lord Jesus Christ, whose servants ye are now to be, that from this day forward ye look upon him as your great master; and lay out yourselves wholly in the service he calls you to.
Beveridge, vol. i. Ser. 3.

At this she shriek'd aloud; the mournful train
Echo'd her grief, and groveling on the plain,
With groans, and hands upheld, to move his mind,
Besought his pity to their helpless kind!
Dryden. Palamon & Arcite.

Thou art the Prince of Peace, breathe upon us brotherly love. Thou art the God, have pity on thy humble *beseechers*.
The Whole Duty of Man. Private Devotions.

Whence this unwonted patience? this weak doubt?
This tame *beseeching* of rejected peace?
This meek forbearance? this unnative fear,
To generous Britons never known before?
Thomson. Britannia.

Observe now I *beseech* you, the implacable spirit of this fellow, who was not ashamed thus to confess himself capable of insulting the unfortunate.—*Melmoth. Pliny*, b. i. Let. 5.

"The servant therefore fell down and worshipped him," prostrated himself at his master's feet, and in the most moving terms *besought* him, saying, "have patience with me, and I will pay thee all."—*Porteus*, vol. ii. Lect. 16.

BE-SEEM.
BESE'EMING, *n.*
BESE'EMLY.
} To look, to appear; (sc.) like itself, as it ought to appear; i. e. apt, fit, becoming, convenient, suitable, proper, decent.

So faire with his respons, so faithfulle thei *besemed*
Bothe erles & barons, his wordes al thei queimed.
R. Brunne, p. 307.

& if he wille thorgh batalle, ther to wille I stand,
& batalle bituene vs wille not *be semand*.—*Id.* p. 51.

A bachelor other a beaupere, best hym *by semeth*
And for the cloth that kevereth hym, calid his here a frere.
Piers Ploukman, p. 160.

Besemeth it a womman, not hilid on the head to preie to God?—*Wiclif. Corynth.* c. 2.

Of right be present must pain & eke torment
The pale death *besemeth* not to be absent.
Chaucer. Romaunt of Love.

That other was nothing to seke
But vnderneath suche a tape
He hath so for hym selfe shape,
That howe as euer it hym *beseme*,
The miter, with the diademe
He hath through supplantation.—*Gower. Con. A.* b ii.

So said, her richest snake, which to her wrist
For a *beseeming* bracelet she had ty'd,
(A special worm it was as ever kiss'd
The foamy lips of Cerberus) she apply'd
To the king's heart.—*Crashaw. Steps to the Temple.*

A worthy matter, sayth one, Syr Thomas Elyot is become a phisition, and wryteth in phisik, which *beseemeth* not a knyght, he mought haue ben moch better occupyed.
Elyot. Castel of Health. The Proheme.

The dales and lower grounds have some little banks lying to the sunne, and rivers withall, neere unto the woods, yea and places more meet and *beseeming* for men to inhabit.
Holland. Livie, p. 414.

What thoughts he had, *beseems* not me to say,
Though some surmise he went to fast and pray.
Dryden. Sigismunda & Guiscardo.

——— There, where the field
Was deepest stain'd with gore, on Hochstet's plain,
The theatre of thy glory, once was rais'd
A meaner trophy, by the imperial hand;
Extorted gratitude! which now the rage
Of malice impotent, *beseeming* ill
A regal breast, has levell'd to the ground.
Lyttelton. Blenheim.

See to their seats they hye with merry glee,
And in *beseemly* order sitten there.
Shenstone. Schoolmistress.

She gave him but a tear; his manly form,
His virtues, ev'n the courage that preserv'd
Her life, *beseem'd* no sentiment to wake
Warmer than gratitude.—*Mason. English Garden*, b. xiv.

BE-SET. Dut. *Besetten*; Ger. *Besetzen*; Sw. *Besætta*.

To put, to place, to station, to fix; to put in order, to arrange; to place or station in order, on all sides; to surround; and thus to stop, or block up, to blockade, to besiege.

For ich am myd my fon on ech half *by set*,
And gef ich hem may ouer come thoru gou the bet.
R. Gloucester, p. 113.

He *bysette* hem vaste ynou, so that atte laste there
The bysopes and other prelats, that of londe were,
R. Gloucester, p. 177

Bere hit to the bishop and bide hym of hus grace
To *by setten* hit hym selve, as best be for thy soule.
Piers Ploukman, p. 105.

For the roote of alle yuelis is couetise whiche summen couetynge erriden fro the feith and *bisetteden* hem with manie sorewis.—*Wiclif. Tymo.* c. 6.

Therefore the love of every thing that is not *beset* in God, ne don principally for Goddes sake, although that a man love it lesse than God, yet is it venial sinne.
Chaucer. The Persones Tale

He was glad, and saied, "Friend so deere
Now fare a right, for Jove's name in heaven,
Love hath *beset* thee well, be of good cheere."
Id. Troilus, b i

Tho was the great merualle on honde,
That he, which was so wise a knight,
His lyfe vpon so yonge a wight
Besette wolde in iopardie:
And many it holden for folie.—*Gower. Con. A.* b i.

Fyrst the features of her face,
In whiche nature had all grace
Of womanlie beutee *besette*,
So that it might not be bette.—*Id. Ib.* b. vii.

The Greeks towards the palace rushed fast,
And couered with engines the gates *beset*.
Surrey. Virgile. Æneis, b ii.

And if the *besetting* of one house to robbe it, be iustly deemed worthy death, what shall we thinke of them that besiege whole cities for desire of spoile?
Sir John Cheeke. The Hurt of Sedition.

The rest, that saw with fear the ill success
Of single fight, durst not like fortune try;
But round *beset* her with their numerous press:
Before, beside, behind, they on her fly.
P. Fletcher. The Purple Island, c 2

And kill him [L. Siccius] they did, but to their own cost: for whiles he fought in his owne defence, some of those that laid for his mischiefe, died for it, and lay along about him for companie, for being a right stout and strong man of his hands, he stood it courageously: and notwithstanding he was *beset* round about, he defended himselfe very manfully
Holland. Livie, p 116

———The hare
Though timorous of heart, and hard *beset*
By death in various forms, dark snares, and dogs,
And more unpitying men, the garden seeks,
Urg'd on by fearless want. *Thomson. Winter*

The one was Aurora with fingers of roses, and her feet dewy, attir'd in grey: the other was Vesper in a robe of azure *beset* with drops of gold.—*Spectator*, No. 425.

No man lives too long, who lives to do with spirit, and suffer with resignation, what Providence pleases to command or inflict; but indeed they are sharp incommodities which *beset* old age.—*Burke. A Letter to a Noble Lord.*

BE-SEW. To join together by the intersertion of string, thread, &c.

And whan he sawe, and redie fonde
This coffre made, and well englued,
The dead bodie was *besewed*
In cloth of golde, and leide therin.—*Gower. Con. A.* b. viii.

BE-SHADE. To distinguish, to disjoin, to divide or sever.

A *shade*, is (something, any thing,) secluded, separated, retired; that by which we are separated from weather, sun, &c.

For he is with the grounde *beshaded*,
So that the moone is somdele faded,
And maie not fully shine clere.—*Gower. Con. A.* b. vi.

BE-SHINE. To give light or brightness to, to enlighten.

——— He had a wyf,
That he lovid as hertlich as his own lyf:
[She] was as faire a creature as sun might *beshine*.
Chaucer. History of Beryn.

When the sun is set, it *beshineth* not the world.
Golden Boke, c. 36.

BE-SHREW. A.S. *Syrwan*, *Syrewan*, *Syrecian*, to sorrow, to vex, to molest, to cause mischief to. Beshrew thee! *Besyrew*, the imperative of *Besyrewian*; i. e. be thou, *syrwe*, *syrewe*; i. e. sorrowed: sorrow be with thee; vexed, or mayest thou be sorrowed, vexed, molested, mischieved, aggrieved in some manner. (See *Tooke*): and hence—

To imprecate sorrow, &c.; to curse.

Now elles frere, I wol *beshrewe* thy face
(Quod this Somnour) and I *beshrewe* me,
But if I telle tales two or three
Of freres, or I come to Sidenborne,
That I shal make thin herte for to morne.
For wel I wot thy pat ence is gon
Chaucer. The Wif of Bathes Prologue, v. 6116

That false traitouresse untrewe
Was like that salowe horse of hewe,
That in the Apocalyps is shewed,
That signifieth to folke *beshrewed*,
That been all full of treacherie,
And pride, through hypocrisie.—*Id. Rom. of the Rose.*

So that the privie treacherie,
Hid vnder the false hypocrisie
Was then all openly shewed,
That many a man them hath *beshrewed*
Gower. Con A. b i.

For then were I all *beshrewed*,
And worthy to be put abacke,
With all the sorrowe vpon my backe,
That any man ordeine couthe. *Id Ib.* b iii.

Upon this birde he took his wreche
That there he was snowe white tofore,
Euer afterwarde cole blake therefore
He was transformed, as it sheweth
And many a man yet him *beshreweth*.—*Id. Ib.*

Moreouer whē we say, God helpe you, I haue done my charitie for this day, do we not take it for almes? And the man is euer chiding and out of charitie, and I *beschrew* him saying my charitie, that we take it for patience
Tyndall. Workes, p. 253.

I have not much to give, the paine are easy,—
Heav'n will reward your piety, and thank it,
When I am dead, for sure I must not live:
I hope I cannot.
Cal. —— Now, *beshrew* thy sadness,
Thou turn'st me to much woman.
Ford. The Broken Heart, Act iii. sc. 4.

Descend: so help me Jove as you shall find
That Reynard comes of no dissembling kind.
"Nay," quoth the cock, "but I *beshrew* us both,
If I believe a saint upon his oath"
Dryden. The Cock and the Fox.

Beshrew the sombre pencil! said I, vauntingly,—for I envy not its power, which paints the evil of life with so hard and deadly a colouring.—*Sterne. Sentimental Journey.*

BE-SHUT. } To throw, to cast forth, to
BE-SHET. } shoot. To shut or shet the door,
BE-SHIT. } means to throw or cast the door to. There he *beshet*; i. e. there he *shut up*; with the doors, &c. shut, or thrown, or cast to.

To shut *in*, to include, or inclose; to shut *out*, to exclude.

But who was glad now, who as trow ye?
But Troilus, that stode and might it se
Throughout a litel window in a stewe
Ther he *beshet*, aith midnight was in mewe
Unwist of euery wight, but of Pandare.
Chaucer. Troilus, b. iii.

Truly I wene, that all gladnesse, all ioye & all merthe is *beshet* vnder locks, and the kele throwe in soche place that it maie not be founde.—*Id. Test. of Loue*, b. i.

BE-SIDE. } *By* the *side*; distinguished from
BESI'DES. } *behind* and *before*; and thus, not directly opposite or contrary to, but declining, bending, deviating from, to the right hand or the left, from the straightforward course.—Placed or added to the side; and thus—in addition to.—Put or placed to the side, out of the direct straightforward course; out of the right line. "Talketh like a man besides himself," (sc.) out of the right course of himself, of his mind; out of his mind.

Fyftene thousant hors y wrye ther were ageyn hym, & mo,
Of the lond of France, and of other londes *bi syde*.
R. Gloucester, p. 92.

And mette hem after mydsomer, the feste of Seyn Jon,
And a gret batayle smyte *bysyde* the toun of Seerston.
Id. p. 302.

Of werkes that ich wel dude, witnesse ich take
And syggen to such, that sytten me *by syde*.
Piers Ploughman, p. 89.

In that day Jhesus ghede out of the hous and sant *bisidis* the see.—*Wiclif. Matth.* c. 13.

The same daye went Jesus out of the house and satte *by* the sea *side*.—*Bible*, 1551. *Ib.*

Of Norfolk was this reve, of which I tell
Beside a town, men clepen Baldeswell.
Chaucer. Prologue, v. 621

There bene also somme (as men saie)
That followen Simon at heles,
Whose cart goth vpon wheles
Of couetise and worldes pride,
And holy churche goth *beside*.—*Gower. Con. A. Prol.*

But this Varro, even before he stood for the consulship, and all the whiles he was a suiter therefore, and now likewise, that he is consull, before that he seeth campe or enemie in the field, is horsemad, and talketh like a man *besides* himselfe.—*Holland. Livie*, p. 456.

We ought not to suffer any of those many days (vouchsafed by his goodnesse to flow *beside* us, void of the signal expressions of our dutiful thankfulness to him.
Barrow, vol. i. Ser. 19.

That man that doth not know those things which are of use and necessity for him to know is but an ignorant man, whatever he may know *besides*.—*Tillotson*, vol. i. Ser. 1.

These, and a thousand things *beside*,
Did we consult a poet's pride,
Some gay, some serious, might be said,
But ten to one they'd not be read.
Churchill. The Ghost, b. iii

Where full in view Augusta's spires are seen
With flow'ry lawns, and waving woods between,
An humble habitation rose, *beside*
Where Thames meandering rolls his ample tide
Falconer. Shipwreck, c. 1

Our example may induce many others to exert a similar generosity, and *besides* this there are persons in certain situations who are expected to be charitable, and who should give proofs to the world that they are so.
Porteus, vol. i. Lect. 7.

BE-SIEGE, *v.*
BESI'EGER, *n.*
BESI'EGEMENT.
BESI'EGER.
BESI'EGING, *n.*

Fr. *Siéger, Assiéger*; It. *Assediare*, Sp. *Sitiar*. To sit down; (sc.) before a town, a fortress, or any thing we wish to take, or capture; to *beset*; to set, place, or station, (sc.) an armed force before, around; to surround with an armed force.

The ost withoute of France *bi segede* hem a non,
And bi lai hem so faste, that neg to grounde hem brogte.
R. Gloucester, p. 19.

How that she was *besieged*, and ytake
Let him unto my maister Petrark go,
That writeth ynough of this, I undertake.
Chaucer. The Monkes Tale, v. 14,330.

Where hee tooke a pray of inestimable riches and cattle, which might have stuffed him for the *besiege* of Sagitta, whereof he ment to impart liberally to the king, and his companie.—*Hackluyt. Voyages*, vol. ii. p. 15.

Eche person setting before their eies *besiegement*, hunger, and the arrogant enemy hauing them in his had to worke hys plesure vpon thē.—*Goldyng. Justine*, p. 31.

The Frenchmen, their approaches that espy,
By countermines do meet with them below,
And as opposed in the works they lie,
Up the *besieged* the *besiegers* blow.
Drayton. Battle of Agincourt.

They within had broken through the east wall, and made a plaine passage by an iron gate to the sea, which greatly relieved the *besieged*, and abased the *besiegers*; for then they saw that they could not stop them of victuals.
Knox. History of Reformation, p. 73.

Those of the Castle I brideled with an hard *besieging*, and forced the periured earle to exile, neither yet permitted I him in all this life to returne to that which hee hadde lost.
Stowe. William the Conqueror, an. 1087.

But there is one gentleman who *besieges* me as close as the French did Bouchain. His gravity makes him work cautious, and his regular approaches denote a good engineer.—*Spectator*, No. 534.

The moment a nobleman returns from his travels, a Creolian arrives from Jamaica, or a dowager from her country seat, I strike for a subscription. I first *besiege* their hearts with flattery, and then pour in my proposals at the breach.—*Goldsmith. Vicar of Wakefield.*

BE-SILVER. To cover, dress, array; as with silver.

Not lovely Ida might with this compare,
Though many streams his banks *besilvered*,
Though Xanthus with his golden sands he bare.
G. Fletcher. Christ's Triumph on Earth.

BE-SIT. "Me ill besits," "it sits ill upon me;" does not become me; does not *suit*.

Me ill *besits* that in der-dooing armes,
And honours suit my vowed days doe spend,
Vnto thy bountious baytes, and pleasing charmes,
With which weake men thou witchest, to attend.
Spenser. Faerie Queene, b. ii. c. 7.

BE-SLAVE. To subject, or as we now say, *enslave* himself—to a bewitching beauty.

He that hath once fixed his heart upon the face of an harlot, and hath *beslaved* himself to a bewitching beauty, casts off at once, all feare of God, respect to lawes, shame of the world, regard of his estate, care of wife, children, friends, reputation, patrimony, body, soul.
Bp. Hall. Cont. John Baptist beheaded.

BE-SLA'VER. To cover, to defile, with slabber or slaver.

Ing. 40 shillings! a fit reward for one of your rentmatick poets, that *beslavers* all the paper he comes by, and furnishes the chaundlers with wast papers to wrap candles in.
The Returne from Pernassus, Act i. sc. 2.

BE-SLIME. To cover with slime: to daub, to dirty.

You would not argue him to arrogance:
How ere that common spawne of ignorance,
Our fric of writers, may *beslime* his fame,
And give his action that adulterate name.
B. Jonson. Poetaster.

BE-SLU'BBER. See BESLAVER.

The cam Sleuthe al *by slobered*, wit to *slymed* eyen.
Piers Ploughman, p. 110.

Bard. Yea, and to tickle our noses with speargrasse, to make them bleed, and then to *beslubber* our garments with it, and sweare that it was the blood of true men.
Shakespeare. 1 Part Hen. IV. Act ii. sc. 4.

BE-SLU'RRY. To smear, to soil, to defile.

And being in this piteous case,
And all *beslurried* head and face,
On runs he in this wildgoose chase,
As here and there he rambles.—*Drayton. Nymphidia.*

BE-SMEAR. To cover with any greasy, slimy, dirty matter.
To soil, to daub.

If torments rise and pleasure rare,
If face *besmear* with often streames
Turbervile. The Louer confesseth &c

They also brought of misaduenture sad
Tokens and signes, seem'd too apparent true,
Rinaldoes armour frusht and hackt they had,
Oft pierced through, with bloud *besmeared* new.
Fairefax. Godfrey of Boulogne, b. viii. s. 48.

The diuelish hag by changes of my cheare
Perceiu'd my thought; and drown'd in sleepy night,
With wicked herbes and ointments did *besmeare*
My body all, through charmes and magick might,
That all my senses were bereaued quight.
Spenser. Faerie Queene, b. i. c. 3.

Not marble, nor gilded monuments
Of princes, shall outlive this powerful rhyme:
But you shall shine more bright in these contents
Than unswept stone, *besmear'd* with sluttish time.
Shakespeare, Son. 55.

—— Before them stalk'd,
Far seen, the demon of devouring flame;
Rapine, and murther, all with blood *besmear'd*,
Without or ear, or eye, or feeling heart.
Thomson. Liberty, pt v.

Came superstition, fierce and fell,
An imp detested, e'en in hell:
Her eye inflam'd, her face all o'er
Foully *besmear'd* with human gore,
O'er heaps of mingled saints she rode.
Churchill. The Ghost, b. iv.

BE-SMIRCH. To *Smirch*, Mr. Steevens says, is to soil, to obscure.

And as fair Helen's face,
Did Grecian dames *besmirche*,
So did my dear exceed in sight,
All virgins in the church.
The Bride's Burial. Percy, vol. iii.

—— Perhaps he loues you now,
And now no soyle nor cautell doth *besmerch*
The vertue of his feare.—*Shakes. Hamlet*, Act i. sc. 3.

—— Tell the constable,
We are but warriors for the working day:
Our gayness and our gilt are all *besmyrcht*
With rainie marching in a painfulle field.
Id. Hen. V. Act iv. sc. 3.

BE-SMOOTHE. To make smooth, plain or even.

—— And hath
An altar there, at which the graces bathe,
And with immortal balms *besmooth* her skin:
Fit for the blisse, immortals solace in.
Chapman. Homer. Odyssey, b. viii.

BE-SMUT. To smear or stain with dirt or filth.

Of fustian he wered a gipon,
Alle *besmotred* with his habergeon,
For he was late ycome fro his vyage;
And wente for to don his pilgrimage.
Chaucer. The Prologue, v. 75.

BE-SNOW. To cover, sprinkle with snow, or any thing white as snow: to give the whiteness of snow.

Ypocrisie is a braunche of pruyde, and most among clerkes
And ylikned in Latyn to lothliche doung hep
That were *by snowe* al whit snow, and snakes whit ynne.
Piers Ploughman, p. 378.

That weren pale and fade hewed
And as a busshe, whiche is *besnewed*,
There bestes werein hore and white.—*Gower. Con. A.* b. 1.

So mochell loye of hym thei made.
The presentes euery daie bene newed,
He was with yeftes all *besnewed*. *Id. Ib.* b. vi.

Virgins of equal birth, of equal years,
Whose virtues hold with thine an emulous strife,
Shall draw thy picture, and record thy life:
One shall enaphere thine eyes, another shall
Impearl thy teeth, a third thy white and small
Hand shall *besnow*, a fourth incarnadine
Thy rosy cheek. *Carew. To the Lady Anne Hay.*

BE-SNUFFED. To cover with *snuff*; i. e. something *sniffed*, or *snuffed*.

She drawe her wordes, and waddles in her pace;
Unwash'd her hands, and much *besnuff'd* her face.
Young, Sat. 6.

BE'SOM. "Geclænsod mid *besmum*," (*Matt.* xii. 44.) Ger. & Dut. *Besem*. Perhaps, says Wachter, from Ger. *Butzen*, mundare, to cleanse, as Martinius conjectures.

Any thing to cleanse or sweep clean.

Thenne he saith I schal turne agen into myn hous fro whennes I went out, and he comith and fyndith it void and clensid out with *besymes* and maad fair.—*Wiclif. Matt.* c. 12.

And I wyll swepe them out with the *besome* of distruction, sayeth the Lorde of Hostes.—*Bible*, 1551. *Isaiah*, c. 14.

Amongst the rest the tamarlake there stood,
For huswive's *besomes* onely knowne most good.
Browne. Britannia's Pastorals, b. i. s. 2.

Against that time, or not much before, the very *besomes* wherewith the noblemen's curia used to be swept, were seene to bloome and beare blossomes: and this portended, that some persons of most contemptible and base condition, were to be raised unto high degrees of rule and authoritie.
Holland. Ammianus, p. 332.

He [a minister] might be permitted to brandish his *besom* without remorse, and brush down every part of the furniture, without sparing a single cobweb, however sacred by long prescription.—*Goldsmith. Citizen of the World*, Let. 109.

BE-SORE. Sorrowed, aggrieved, afflicted.

So him they led into the courts of day,
Where never war, nor wounds abide him more,
But in that house eternal peace doth play,
Arquieting the souls, that new *besore*
Their way to heav'n through their own blood did score.
G. Fletcher. Christ's Triumph after Death.

BE-SORT, v. } To arrange, and dispose
BE-SORT, s. } into distinct classes or kinds. *Besort* seems to be used by Shakespeare as we now use *consort*, or assort.

——— Be then desir'd
By her, that else will take the thing she begges,
A little to disquantity your traine,
And the remainders that shall still depend,
To be such men as may *besort* your age,
Which know themselues and you.
Shakespeare. Lear, Act i. sc. 4.

——— [I] do vndertake
This present warres against the Ottamites.
Most humbly therefore bending to your state,
I crave fit disposition for my wife,
Due reference of place, and exibition,
With such accommodation and *besort*
As leuens with her breeding.—*Id. Othello*, Act i. sc. 3.

BE-SOT. } From *sodden*, *sod*, *sot*; one
BESO'TTEDLY. } who *soddens* himself, (sc.) with
BESO'TTEDNESS. } drinking. Such a man we also call *a soaker*. Thersites calls Ajax "a *soddenwitted* lord." See SODDEN, SOT.

What forste the foole to loue
His beastly vile lyfe?
Was cause that he *besotted* was
Of Agamemnons wyfe.
Turberville. The Louer to Cupid, &c.

They sought to apprehend Jesus: Why, who did hinder them? Was he not there among them? Was there not enough of them to do it? Yes, there was: but yet they only stand gazing at him, like men *besotted*, till he escaped away from them.—*Hopkins*, Ser. 9.

After ten or twelve years prosperous war and contestation with tyranny [they] basely and *besottedly* run their necks again into the yoke which they have broken, and prostrate all the fruits of their victory for naught at the feet of the vanquished.—*Milton. Free Commonwealth.*

For God, when men sin outragiously, and will not be admonish'd, gives over chastizing them, perhaps by pestilence, fire, sword, or famine, which may all turn out to their good, and takes up his severest punishments, hardness, *besottedness* of heart, and idolatry, to their final perdition.
Id. Of True Religion, &c.

Or fools *besotted* with their crimes,
That know not how to shift betimes,
That neither have the hearts to stay
Nor wit enough to run away.—*Hudibras*, pt. iii. c. 2.

Pyrrho, as he affected not to believe his senses, affected also to be free from all passions and emotions. for when Anaxarchus, his master and fellow-traveller, happened to fall into a ditch, that worthy sceptic passed on without once looking behind him: for which indifference his *besotted* master is said to have held him in great admiration.
Beattie. On Truth, pt. iii. c. 2.

BE-SOUR. To cause sourness, or acidity; to destroy the sweet taste or flavour.

How should we abhor, and loath, and detest this old leaven that so *besoures* all our actions; this heathenism of unregenerate carnal nature, which makes our best works so unchristian.—*Hammond. Works*, vol. iv. Ser. 15.

BE-SPA'NGLE. To cover, to array, with spangles, with any thing shining.

For now the last day's evening dew
Even to the full itself doth shew,
Each bough with pearl *bespangling*.
Drayton, Nymphal 8.

Thou ever glorious, most excellent,
God, various in names, in essence one,
High art installed on a golden throne,
Out-stretching heaven's wide *bespangled* vault,
Transcending all the circles of our thought.
Drummond. Flowers of Sion.

A sudden star, it shot through liquid air,
And drew behind a radiant trail of hair,
Not Berenice's locks first rose so bright,
The heaven *bespangling* with dishevell'd light.
Pope. The Rape of the Lock, c. 5.

Its [the Opah Dorée] general color was a vivid transparent scarlet varnish over burnished gold, *bespangled* with oval silver spots of various sizes.—*Pennant. British Zoology.*

BE-SPA'TTER. To spit, to spatter or sputter.

We may keep our consciences clear both from crimes and from faults also, while we labour to clense them from their defilements, and to rub out and wash away those spots with which at any time we are occasionally *bespatter'd*.
Hopkins, Ser. 26.

BE-SPA'TTLE. } To spit; to spattle; to
BE-SPAWL. } spaul.

They *bespatled* hym and *byspitted* him.
Bale. English Votaries, pt. ii.

Old Proteus hath been known to leave his finny herd,
And in their sight to spunge his foam-*bespawled* beard.
Drayton. Poly-Olbion, s. 2.

See how this remonstrant would invest himself conditionally with all the rheum of the town, that he might have sufficient to *bespaul* his brethren.
Milton. Animad. upon Remonst. Defence.

Well! (then) thou wilt *bespawle*, (and) bedribble the ashes of unhappy Rochell.—*Bp. Hall. To Pope Urban.*

BE-SPEAK. }
BESPE'AKER. }
BESPE'AKING, s. } To speak; to utter, or give utterance to words; to emit, to tell, to announce; to make known; to pronounce; to declare.

To speak, (sc.) a wish, an order; as to *bespeak* any thing of a tradesman. In this application Skinner calls it a most elegant word; and without parallel in any language known to him.

So that ther com out of an wode, as yt was *byspeke*,
An syx thousend of Brutons, her felawes vor to awreke.
R. Gloucester, p. 211.

And suththe he nom the thridde, best of ech on,
As it was er *bespeke*, to wuch he scolde truste.—*Id.* p. 554.

And whan that they have y etin
And washin have their hondes,
Tho thou shalt *bespeken* them all,
To bring the out of bondes.—*Chaucer. The Cokes Tale.*

This answer giuen, Argantes wilde drew nar,
Trembling for ire, and waxing pale for rage,
Nor could he hold, his wrathen creast so far,
But thus (inflam'd) *bespake* the captain sage:
Who scorneth peace, shall haue his fill of war
Fairefax. Godfrey of Boulogne, b. ii. s. 88

Bid yonder man come home to me and dine
(Quoth I) *bespeake* him reuerently (you see)
Scorne not his habit, little canst thou tell
How rich a mind in those meane rags doth dwell.
Mirrour for Magistrates, p. 536.

They mean not with love to the *bespeaker* of the work, but with a love and delight in the work itself
Reliquiæ Wottonianæ, p. 51.

What will you say to him in a dying hour, who scarce ever had one serious thought of him all your life? Can you have the face at that time to *bespeak* him in this manner? Lord, now the world and my lusts have left me, and I feel myself ready to sink into eternal perdition, I lay hold upon thy mercy to deliver my soul from going down into the pit.
Tillotson, vol. i. Ser. 34.

It has been my misfortune, Sir, very innocently to rejoice in a plentiful fortune, of which I am master, to *bespeak* a fine chariot, to give direction for two or three handsome snuff boxes, and as many suits of fine cloathes.
Spectator, No. 320

A preface, therefore, which is but a *bespeaking* of favour, is altogether useless.
Dryden. The Hind and the Panther, Pref

——— Ah, answer not the strain!
Thy wasted wealth, thy widow's sighs,
Thy half-repentant embassies
Bespeak thy cause unblest, thy councils vain.
Mason, Ode 9.

There dwelt a sage call'd Discipline. His head,
Not yet by time completely silver'd o'er,
Bespoke him past the bounds of freakish youth,
But strong for service still, and unimpair'd.
Cowper. Task, b. ii.

BE-SPE'CKLE. Dut. *Spickelen*; from *Spicken*, to spit. *Spot* is the matter *spitten*, spate or spitted. So *Speckle*, from the Dutch.

Her chaste and modest vail, surrounded with celestial beams, they over-laid with wanton tresses, and in a flaring tire *bespeckl'd* her with all the gaudy allurements of a whore
Milton. Of Reformation in England, b. i. c. 9.

BE-SPENT. *Spend*; past part. *spent*. From the Lat. *Pendere*, to weigh, (Wachter.)

To weigh out; to give out; to distribute; to bestow.

———No man nor God
Could let his eie on it: a sleight so odde
His art shewd in it. All his craft *bespent*
About the bed: he faind, as if he went
To well-built Lemnos.—*Chapman. Homer. Odyssey*, b. viii

BE-SPET. } To spit. See BESPATTLE, and
BESPI'T. } the example from Bale.

Than was his visage, that ought to be desired to be seen of all mankind (in which visage angels desiren to loke) vilainsly *bespet*.—*Chaucer. The Persones Tale.*

And they smyten his heed with a reed, and *bispatten* him and thei knelidon and worschipden him.—*Wiclif. Mark*, c. 15.

And they smote him on ye heade with a rede, and *spate* vpon him, and kneled downe and worshypped hym.
Bible, 1551. *Ib.*

And so therwith Jesus (at Pilates cõmaundement) cummeth furth as he was apparcled, bounde, scourged and beate, *bespitted*, crowned with a crowne of thorne, and wearyng the purple garment. And Pilate presented hym, saying. Beholde the man is here.—*Udal. John*, c. 19.

BE-SPICE. Spices are, says Wachter, various *species* (sc.) of aromatics. Junius and Skinner are to the same purport.

To scatter, to season, to flavour, with spice.

Sibylla out of her furious and enraged mouth, as Heraclitus saith, uttering forth and resounding words without mirth, and provoking no laughter, not gloriously painted and set out, nor pleasantly perfumed and *bespiced*, hath continued with her voice a thousand years, by the means of Apollo, speaking by her.—*Holland. Plutarch*, p. 969.

———And thou
His cup-bearer, whom I from meaner forme
Haue bench'd, and rear'd to worship, who mayst see
Plainely, as heauen sees earth, and earth sees heauen,
How I am gall'd, might'st *bespice* a cup,
To giue mine enemy a lasting winke.
Shakespeare. Winter Tale, Act i. sc. 2

BE-SPOT. *Spot*; i. e. the matter spitten, spate, spitted, is the past part. of *spit*; and upon it the verb, to *spot*, to *bespot*, is formed.

To cover, to sprinkle, to mark with spots, any thing small as, foul as, spots, or matter spitten. See Bespet.

Bespotted all with shields of red and black,
It sweepeth all the land behind him farre,
And of three furlongs does but little lack.
Spenser. Faerie Queene, b. i. c. 11.

Thy blameful lines, *bespotted* so with sin,
Mine eye would cleanse, ere they to read begin:
But I to wash an Indian go about,
For ill so hard set on is hard got out.
Drayton. Matilda to K. John.

BE-SPREAD. To extend or stretch out, to expand or lay open, to expose, to diffuse.

There came of armed knights such a rout
That they *bespread* the large field about
Chaucer. The Floure and the Leafe.

For he hir kirtell fonde also,
And eke her mantell both two
Bespred vpon the bed aloft.—*Gower. Con. A.* b. v.

At peep of day, when, in her crimson pride,
The morn *bespreads* with roses all the way,
Where Phœbus' couch, with radiant course must glide,
The hermit bends his humble knees to pray
Thomas Lodge. Ellis, vol. ii.

But oh! what terrors must distract the soul
Convicted of that mortal crime, a hole;
Or should one pound of powder less *bespread*
Those monkey-tails that wag behind their head!
Pope. Imit. of Donne, Sat. 4.

——The chief
In perturbation of indignant wrath
Was striding o'er the carpet, which *bespread*
His rich pavilion's floor. *Glover. Athenaid*, b. xxi.

BE-SPRENT. To besprinkle, (qv.)

The enchanteres seide, that me a childe sogte,
That were y gete with oute fader, & that me y^{t} thider brogte,
And slow y^{t}, and mid the blode *bisprenge* wel here ston.
R. Gloucester, p. 128.

[He] *bispreynde* bothe thilke book and al the peple & seide this is the blood of the testament that God commaundide to ghou. Also he *spreynde* with blood the tabernacle and alle the veasels of the seruyse in lyk maner.—*Wiclif. Ebrew.* c 9.

To pity ran I all *bespreint* with teares,
To prayen her on cruelty me awreake,
But or I might with any word out breake,
Or tell her any of my pains smart,
I found her dead, and buried in an herte
Chaucer. The Floure of Courtesie.

His eyes were red, and all forwacht;
His face *besprent* with teares:
It seemed unhap had him long hatcht,
In middes of his dispaires.
Uncertaine Auctors. Complaint of Phylida.

And first within the porch and lawes of hell
Sate deep remorse of conscience, all *besprent*
With teares. *Mirrour for Magistrates*, p. 26.

So fairest Phosphor, the bright morning star,
But newly wash'd in the green element,
Before the drowsey night is half aware,
Shooting his flaming locks with dew *besprent*,
Springs lively up into the orient.
G. Fletcher. Christ's Triumph after Death.

But who is he, in closet close y pent,
Of sober face, with learned dust *besprent*?
Right well mine eyes arede the myster wight,
On parchment scraps y-fed, and Wormius hight.
Pope. The Dunciad, b. iii.

They ceas'd: when on the tuneful stage
Advanc'd a bard, of aspect sage;
His silver tresses, thin *besprent*,
To age a graceful reverence lent
Warton. The Grave of King Arthur.

BE-SPRINKLE. To scatter, to asperse.

He with his handes strane to vnloose the knottes,
Whose sacred fillettes all *besprinkled* were
With filth of gory blod, and venim rank.
Surrey. Virgile. Æneis, b. ii.

This victorious horse man hath vpon his white vesture *besprinckled* with bloud, which is his innocent mãhood crucified.—*Bale. Image*, pt. iii.

Besides them both, vpon the soiled grass
The dead corse of an armed knight was spred,
Whose armour all with blood *besprinkled* was.
Spenser Faerie Queene, b. ii. c. 1.

And hauing cast herselfe about his necke embrued with blood, kept still the blood, and her apparell *besprinkled* with it, remaining a widow, drown'd in continuall griefe.
Greneway. Tacites, p. 242.

But in her temple's last recess enclos'd
On Duiness' lap th' anointed head repos'd,
Him close she curtains round with vapours blue,
And soft *besprinkles* with Cimmerian dew.
Pope. The Dunciad, b. iii.

And thou, sweet moon! canst tell a softer tale;
To thee the maid, thy likeness, fair and pale,
In pensive contemplation oft applies,
When parted from her lov'd and loving swain,
And looks on you with tear-*besprinkled* eyes.—*Jenyns. Ode.*

BE-SPURT. To spurt or sprout; to shoot or cast forth.

Now haply he had a fling at the Lacedæmonians and gave them a blur with his pen, because in the train and consequence of the story, they came so just under it, but the city of the Corinthians, which was clean out of his way, he hath notwithstanding taken it with him and *besparted* and dashed as he passed by, with a most grievous slander and heavy imputation.—*Holland. Plutarch*, p. 1004.

I suppose, and more than suppose, it will be nothing disagreeing from Christian meekness, to handle such a one in a rougher accent and to send home his haughtiness wel *bespurted* with his own holy water.
Milton. Animad. upon Remonst. Defence.

BEST, *adj.* Best, *ad.* Be'stness. } Goth. *Batista*; A. S. *Bet-est, Best*, the best, the choicest, the chiefest. From A. S. *Beterian, Betrian*, to excel, to surpass; and *Beterian*, from *Betan*, to beat, to make better, to correct, repair, amend. Dut. *Beste*; Ger. *Best*; Sw. *Betste*. Used as the superlative of *good*.

Most good; having the greatest, the highest degree of goodness; that has nothing better; exceeding or excelling all.

And he nom with hym tuelue men the *beste* that with hym were.—*R. Gloucester*, p. 14.

He byhet hem the *best* lawes, that euere were yfounde.
Id. p. 386.

——To gider gan thei mete,
A kyng & a soudan of alle the world the *beste*.
R. Brunne, p. 190.

Have here my trouth, to-morwe I will not faille,
Withouten wetting of any wight,
That here I wol be founden as a knight,
And bringen harneis right ynough for thee;
And chese the *beste*, and leve the *werste* for me.
Chaucer. The Knightes Tale, v. 1612.

Gret chere made oure hoste us everich on,
And to the souper sette he us anon;
And served us with vitaille of the *beste*.
Strong was the win, and wel to drinke us leste.
Id. Prologue to the Knightes Tale, v. 749.

Either he shall blind the eyes of your enemies and diminish theyr tyrannous power, or else when he hath suffred them to do their *best*, he shall cause euen the very earth to open her mouth, and swalow them up.—*Frith. Workes*, p. 82.

We tell thẽ also that al the *best* that the *best* man may do, is yet no more thã his duety, for euerye man is of his duetye bounden to labour for heauen, and to serue & please God as muche as he maye.—*Sir T. More. Workes*, p. 363.

Many from Harfleur carry'd sick and lame,
Fitter for spitals and the surgeons care,
Than with their swords on us to win them fame.
Unshod and without stockings are the *best*,
And those by winter miserably oppress.
Drayton. The Battle of Agincourt

Generally the *bestness* of a thing (that we may so call it) is *best* discerned by the necessary use.
Bp. Morton. Episcopacy Asserted, c. 4.

I argue thus the world agrees
That he writes well, who writes with ease
Then he, by sequel logical,
Writes *best*, who never thinks at all.
Prior. Epist. to F. Shepherd, Esq.

Eucrates is the *best* natur'd of all men; but that natural softness has effects quite contrary to itself; and for want of due bounds to his benevolence, while he has a will to be a friend to all, he has the power of being such to none.
Tatler, No. 176.

The lingering disorder of a friend of mine gave me occasion lately to reflect, that we are always in the *best* moral disposition, when afflicted with sickness.
Melmoth. Pliny, b. vii. Let. 26.

Now goes the nightly thief prowling abroad
For plunder, much solicitous how *best*
He may compensate for a day of sloth
By works of darkness and nocturnal wrong.
Cowper. Task, b. iv.

BE-STAIN. To tinge, to dye; to sully. See Distain.

And what maner of men were the Romans? in good faith no better but a sort of ragged shepherdes, which being not able to get thẽ wiues for the dishonesty of theyr beginning, were fain to rauish them by open force, and, to be short, which builded their city with most cruel and vnaturall murder, and *bestained* the foundations of theyr walles with brothers bloud.—*Golding. Justine*, p. 117.

The cause why thus I lead him in my hand,
His skin with blood and teares so sore *bestain'd*,
Is that thou maist the better vnderstand,
How hardly fortune hath for vs ordain'd,
In whom her loue and hate be whole contain'd.
Mirrour for Magistrates, p. 300.

Which made him rend his milk-white locks,
And tresses from his head,
And all with blood *bestain* his cheeks,
With age and honour spread.
King Lear, &c. Percy, vol. i.

BE-STEAD. To *be* in *stead*; to be in place; to be placed, disposed, situated, circumstanced; well or ill. To put or stand in *stead*, good or bad; to support, to assist, to serve.

The thrid eschele [division] fulle hard was *bistad*,
The templers lik a dele fained & thuen fled.
R. Brunne, p. 100

For were a manne for her *bestadde*
She would ben right sore adradde.
Chaucer. Rom. of the Rose

Have ye not seen somtime a pale face
(Among a prees) of him that hath ben lad
Toward his deth, wher as he geteth no grace,
And swiche a colour in his face hath had,
Then mighten know him that was so *bestad*.
Id. The Man of Lawes Tale, v. 5065.

She saith, that she shall not be glad,
Till that she se hym so *bestad*,
That he no more make auaunt.—*Gower. Con. A.* b. i.

For though I be my seluen strange,
Enuie maketh myn hert change,
That I am sorrowfully *bestadde*
Of that I see another gladde.—*Id. Ib.* b. ii.

Rowland, for shame, awake thy drowsy Muse,
Time plays the hunt's-up to thy sleepy head;
Why ly'st thou here, whilst we are ill *bested*,
Foul idle swain? *Drayton*, Ecl. 3.

In this ship was great store of dry Newland fish, commonly called with us Poore John, whereof afterwards (being thus found a lawfull prize) there was distribution made unto all the ships of the fleet, the same being so new and good as it did very greatly *bestead* us in the whole course of our voyage.—*Sir Francis Drake. West India Voyage.*

He who looks so deformedly and dismally, who to outward sight is so ill *bestead*, and so pitifully accoutred, hath latent in him much of admirable beauty and glory.
Barrow, vol. i. Ser. 31

BE'STIALIZE. Be'stial, *adj.* Be'stial, *n.* Be'stiality. Bestia'lity. } **To bring or reduce to the state or condition of a *beast*. See Brast.**

Lo here the case especiall
If a man be so *bestiall*
That he of no craft hath science
And nought desireth ignorence
Than may he go a begging yerne.
Chaucer. The Rom. of the Rose.

And eke of that thou herdest saie
To take a mans herte awele
And set there a *bestiall*,
So that he like an oxe shall
Pasture. *Gower. Con. A.* b. i.

Or art thou like an asse to the harpe
That hereth soun, whan men ye strings plye?
But in his minde, of that no melodie
May sinke him to gladen, for that he
So dull is, in his *bestialite*.—*Chaucer. Troilus*, b. i.

These liues bẽ thorow names departed in three maner of kinds as *bestialliche*, manlyche and reasonablliche, of which two beene vsed by fleshly body, and the thirde by his soul. *Bestial* among reasonables is forboden in euery lawe and euery sect, both in Christen and other.
Id. The Testament of Love, b. ii.

This kinde of folk is so far fallẽ not only frõ all Christẽ charitye, but also frõ all humanitie & feling of any good affeccio natural, and so chãged into a wild fierce cruel appetite more thã brutish & *bestial*, that they first wtout groud or cause take theyr frendes for their foes I atig ye church deadly, because it willeth their weale & laboureth to amẽd thẽ.—*Sir T. More. Workes*, p. 314.

Eyeing well the *beastiality* of the Flemynges his neighbours, how litle they understood the great weakning of their countrye by the losse of Calice, and that there was no new prouision made for the defence thereof more than was before.
Grafton. Queen Mary, an. 5.

For what did he who with his ten-tongu'd lute
Gave *beasts* and blocks an understanding ear?
Or rather into *bestial* minds and brute
Shed and infus'd the beams of reason clear.
Davies. On Dancing.

In all the true pleasures which ever fell to my lot, they [reason and reflection] had a considerable share; and where they are wanting, there is no such thing as pleasure of any kind for me, and humanity is debased and *bestialized* where it is otherwise.—*Phil. Letters on Physiognomy*, (1751,) p. 87.

On the other side, the sages figur'd lust in the form of a SATYR, of shape, part human, part *bestial*; to signify, that the followers of it prostitute the reason of a man to pursue the appetites of a *beast*.—*Tatler*, No. 49.

He that is the husband of a woman of honour, and comes home overloaded with wine, is still more contemptible, in proportion to the regard we have to the unhappy consort of his *beastiality*.—*Id* No. 241.

And what the joy this lore bestows?
Alas! no joy, no hope it knows
Above what *bestiale* claim:
To quench our noblest native fire,
That bids to nobler worlds aspire,
Is all its hope, its aim.—*Mickle*, Ode I.

Thus fornication, incest, rape, and even *bestiality*, were sanctified by the amours of Jupiter, Pan, Mars, Venus, and Apollo.—*Goldsmith*, Ess. II.

BE-STICK. To stick, pierce, or thrust through.

——— Truth shall retire
Bestuck with slandrous darts, and works of faith
Rarely be found: so shall the world go on,
To good malignant, to bad men benigne.
Milton. Paradise Lost, b. xii.

BE-STILLED. To make quiet, or still; to calm; to tranquillize.

The choral Muses droop! their harps unstrung,
The lutes and laurel wreaths neglected fall!
Commerce *bestill'd* her many-nation'd tongue,
Whilom so busy in her bustling hall.
Cunningham. An Elegiac Ode.

BE-STIR. To stir, to move.

Besturrith the, gode Adam, and
Ne letteth none yfle,
And we shall telle largily
How many here there be.
Chaucer. The Cokes Tale of Gamelyn.

So left he both sheilde and spere,
As he that might hym not *bestere*,
And heilde hym his chamber close.—*Gower. Con. A.* b. ii.

The first precedents of evil must be carefully avoided, if we care to keepe a constant order in good. Prudence cannot better *besture* it selfe, than in keeping mischiefe from home.
Bp. Hall. Cont. Ahasuerus Feasting.

A stupid butt is only fit for the conversation of ordinary people: men of wit require one that will give them play, and *bestir* himself in the absurd part of his behaviour.
Spectator, No. 47.

BE-STORM. Dut. *Bestormen*; Ger. *Besturmen*, Sw. *Bestorma*.
To toss or drive about; to agitate, to rage, to rave.

Yield not in *storms* of state to that dislike
Which from the people does to rulers grow;
Pow'r (fortune's sail) should not for threatnings strike,
In boats *bestorm'd* all check at those that row.
Davenant. Gondibert, b. iii. c. 6.

Religion! providence! an after-state!
Here is firm footing! here is solid rock!
This can support us; all is sea besides;
Sinks under us; *bestorms*, and then devours.
Young. Complaint, Night 4.

BE-STOW. } Dut. *Stouwen*; Sw. *Stufwa*;
BESTO'WING. } A. S. *Stow*, locus; "Whence,"
BESTO'WED. } says Lye, "to stow, or bestow; *collocare, sive in loco ponere.*" To the same purport, Somner.
To put, lay, or place; to confer, to give, to grant, to apply, to employ.

For by my trouth, I have on min array,
And not in waste, *bestowed* it every del,
And for I have *bestowed* it so wel
For your honour, for Goddes sake I say,
As beth not wrothe, but let us laugh and play
Chaucer. The Shipmannes Tale, v. 13,348.

The leed after Saturne groweth,
And Jupiter the brasse *bestoweth*.—*Gower. Con. A.* b. iv.

I will therefore *bestow* my labour & diligence, throw this little preface or prologue, to prepare a way in thereunto, so farre forth as God shall geue me grace.
Tyndall. Workes, p. 39.

If thou aske me what his commaûdementes are touching the *bestowing* of thy goodes? I answer his commaundements are that thou *bestowe* them in workes of mercye, and that shall he laye to thy charge at the daye of iudgement.
Frith. Workes, p. 89.

Ye ought not to esteme menne, that supply the Apostles office, but as reason would that stewardes and *bestowars* of other mennes goodes, should be regarded.
Udal Coriu. c. 4.

And then to when there be no mo poore men lefte that ye maye *bestow* your money vpon, go to then good Christians in Gods name and *bestowe* the remanaunt whereon ye will.
Sir T. More. Workes, p. 673.

Britons, you stay too long,
Quickly aboard *bestow* you,
And with a merry gale
Swell your stretch'd sail.
Drayton. Ode to the Virginian Voyage.

The several names of God, which the writer De Mundo instanceth in, to prove him Polyonymous, are first of all such as these; the Thunderer and Lightner, the Giver of Rain, the *Bestower* of Fruits.—*Cudworth. Intel. Syst.* p. 482.

Bell. Good Euphanes,
Where benefits
Are ill conferr'd, as to unworthy men,
That turn them to bad uses, the *bestower*
For wanting judgement how, and on whom to place them
Is partly guilty.
Beaum. & Fletch. Queen of Corinth, Act I. sc. 2.

Almighty God, though he really doth, and cannot otherwise doe, yet will not seem to *bestow* his favours altogether gratis, but to expect some competent return, some small use and income from them.—*Barrow*, vol. I. Ser. 8.

Nor frigid caution checks thy free design,
Nor stops thy stream of eloquence divine.
For thine the privilege, on *few bestow'd*,
To feel, to think, to speak, for public good.
Warton. On the Death of George II.

BE-STRAUGHT. Minshew has *Bestract*, from the Latin; distracted in mind. See DISTRACT and DISTRAUGHT.

In joy yt maks our mirthe abounde
In woe yt cheres our hevy sprites;
Be straughted hedes relyfe hath founde,
By musickes pleasaunte swete delightes
Song to the Lute. Percy, vol. I.

O Goddesse sonne, in such case canst thou slepe?
Ne yet, *bestraught*, the daungers doest foresee
That compasse thee? or hearst the faire windes blowe?
Surrey. Virgile. Æneas, b. iv.

Now teares had drowned further speech,
'Till she, as one *bestraught*,
Did crie that with a knife the babe
Should to her bed be brought.
Warner. Albion's England, b. I. c. 2.

Some among them, of the baser sort, having their wits and senses dulled by continuall drunkennesse (which Cato by his sentence hath defined to be a voluntarie kind of furie) are ravished and *bestraught* with wild and wandering cogitations.—*Holland. Ammianus*, p. 51.

The ordinary custome and behaviour of such foolish and *bestraught* persons sufficiently convinceth, that they are past themselves, and have lost the discourse of reason.
Id. Plutarch, p 783.

BE-STREAK. "*Strice*," says Somner, "a line, a stroke or streke with a pen or the like." Wachter, from the Ger. *Streichen*; (A. S. *Stican*, to *stretch*) because a line is the *production* of a point into length.
To strike, or draw, to mark with lines of various colour.

Besides, as presents for my soul's delight
Two beauteous kids I keep *bestreak'd* with white,
Nourish'd with care, nor purchased without pain,
An ewe's full udder twice a day they drain.
Beattie. Virgil, Past. 3.

BE-STREW. To stray, to scatter, to spread, to disperse.

——— There men of the toune
Slowe hom al to grounde, that there hii leie ther doun
So thicke *bestrete*, that reuthe it was to se.
R. Gloucester, p. 461.

Good-morning to this primrose too!
Good morrow to each maid,
That will with flowers the tomb *bestrew*
Wherein my love is laid.
Herrick. The Mad Maid's Song. Ellis, vol. iii.

It is not long, the way's *bestrew'd* with flow'rs,
With shouts to echoing heav'ns and mountains roll'd,
Since, as in triumph, I thee did behold
In royal pomp approach proud Sion's tow'rs.
Drummond. On the Virgin Mary.

——— The water odorous,
In which they washt, what to the rites was vow'd,
Aretus (in a caldron, all *bestrowd*
With herbes and flowres) seru'd in form th' holy roome
Where all were drest.—*Chapman, Homer. Odyssey*, b. iii.

When twice twelve times the reaper's sweeping hand,
With level'd harvests has *bestrown* the land;
On fam'd St Hubert's feast, his winding horn
Shall cheer the joyful hound, and wake the morn.
Gay. The Birth of the Squire.

Pale pansies o'er his corpse were plac'd,
Which pluck'd before their time,
Bestrew'd the boy, like him to waste
And wither in their prime. *Collins*, Son. 8.

BE-STRIDE. To spread abroad; to separate, to stretch asunder. Generally applied to the legs.

——— And lyarde he *by strydeth*
And rapede hym to ryde, the righte way to Jerim
Piers Ploughman, p. 325.

His goode stede he al *bestrode*.
Chaucer. The Rime of Sire Thopas, v. 13,831.

If sound of harp thyne ear delighted so
And causer was that he *bestrid* thy back,
Then doubtlesse thou moughst well on Brooke bestow
As good a tune to saue him from the wrack.
Turbervile. An Epitaph on Maistre Brooke.

Manhod I am—therefore I me delyght,
To hunt and hawke, to nourishe up and fede,
The grayhounde to the course, the hawke to the flyght,
And to *bestryde* a good and lusty stede.
Sir T. More. Workes, p. 3.

Bass. My birth is noble, though the popular blast
Of vanity, as giddy as thy youth,
Hath rear'd thy name up to *bestride* a cloud,
Or progress in the chariot of thy sun.
Ford. The Broken Heart, Act iii. sc. 2

Mean time refracted from yon eastern cloud,
Bestriding earth, the grand ethereal bow
Shoots up immense; and every hew unfolds,
In fair proportion running from the red,
To where the violet fades into the sky.—*Thomson. Spring*

Bring me the bells, the rattle bring,
And bring the hobby I *bestrode*;
When, pleas'd in many a sportive ring,
Around the room I jovial rode.
Shenstone. Ode to Memory

BE-STRUT. See ASTRUT.
Swelled out, distended; (sc.) so as to stand apart.

It chanced that a bitch wolfe having newly whelped her litter, and feeling her paps *bestrut* with milk, and so stiffe, by reason that her young ones were dead, that they aked again, and were ready to burst, seeking to be eased and to discharge her selfe thereof came gently to the babes, stooped down, and seemed to wind about them, put unto them her teats, desirous and labouring to be delivered of her milk, as if it had been a second litter.
Holland. Plutarch, p. 519

BE-STUD. A stud appears to be any thing *fixed*; from *Stod*, stud; the past part. of the verb *To stand*: applied to denote—
To cover with (e. g.) nails, or heads of nails, or similar ornament;—similar in form;—to bespot.

And when the golden glorious sun goes down,
Would she put on her *star-bestudded* crown
Drayton. John to Matilda

Then they decreed certaine presents, that the embassadours should carry unto the king: to wit, two purple souldiers cassocks, each of them with a claspe of golde; and as many rich coates embrodered and *bestudded* with purple.
Holland. Livie, p. 752.

BE-SWA'DDLED. Fastened together (with swathes, or ligatures.)

Hence cradles, see! with lisping statesmen spawn,
And infant limbs *beswaddled* in the lawn.
Whitehead. Epistle to Dr. Thomson.

BE-SWIKE. A. S. *Swican*, *Beswican*.
To betray, to deceive, to seduce, to offend. (Somner.)

Syre, he seyde, yeh was ysworе to hym ar to the,
And gyf yeh adde hym *byswyke*, the worе thou wost leue me
R. Gloucester, p. 272

Now is Edward left Berwik for to dike,
The Scottis er risen eft, Inglond to *biswike*.
R. Brunne, p. 273

In womens voice thei singe,
With notes of so great likyng,
Of suche measure, of such musike,
Whereof the shippes thei *beswike*
That passen by the costes there.—*Gower. Con. A.* b. i.

BE-SWYNKE. A. S. *Swincan*, to labour, to travell, to take paines. Hence with Chaucer, *Swinker*, for a labourer, (Somner.)

But loke whou this lorels laboren the erthe
But freten the fruyt that the folke ful lollich *beswynketh*.
Piers Ploughman. Crede.

That ilk voice, whiche men call
Of robbery, he taketh no honde
Of thyng, whiche other men *beswynke*,
He getteth hym clothe, mete, and drinke.
Gower. Con. A. b. v.

BET, *v.*
BET, *n.*
BE'TTING.
BE'TTOR.

Perhaps from the A. S. *Betan*, to better, to support, (sc.) to support an opinion by risking, staking, any thing upon it.

Shal. Dead? See, see: hee drew a good bow: and dead? hee shot a fine shoote. John of Gaunt loued him well, and *betted* much money on his head.
Shakespeare. 2 Part Hen. IV. Act iii. sc 2.

——— Thou play'st, he *bets* upon thy part,
Altho' thou lose, yet he will gain by thee.
Ford. The Witch of Edmonton, Act v. sc. 1.

Nym. You'l pay me the eight shillings
I won of you at *betting.—Shakes. Hen. V.* Act ii. sc 1.

Cle. Why what should a man doe?
Tru. Why, nothing: or that, which when 'tis done, is as idle. Harken after the next horse-race, or hunting match, lay wagers, &c.—visit my ladyes at night, and be able to give 'hem the character of every bowler or *bettor* o' the green.—*B. Jonson. The Silent Woman*, Act i. sc. 1.

The hoary fool, who many days
Has struggled with continued sorrow,
Renews his hope, and blindly lays
The desperate *bett* upon to morrow.
Prior. Ode to the Hon. C. Montague.

The god, unhappily engag'd,
By nature rash, by play enrag'd,
Complain'd, and sigh'd, and cried and fretted;
Lost every earthly thing he *betted*.
Id. Cupid & Ganymede.

Tho' age thy witherd front with wrinkles plough,
And blanch the hoary honours of thy brow;
Tho' sanguine gamesters *bett*, against thy life,
Thou unconcern'd shalt hear the wagering strife.
Cambridge. The Scribleriad, b. v.

The gamester too, whose wits all high or low
Oft risks his fortune on one desperate throw,
Comes here to saunter, having made his *bets*,
Finds his lost senses out, and pays his debts.
Goldsmith. Epilogue to the Gamester.

BE-TAG. To tack or tag. Fr. *Attacher*, to knit, bind, connect. For an example, see BESCUTCHEON.

BE-T'AILED. Tail is the part attached, appended to the end, the lower end of an animal; the lower or latter part or end; (to the head of a man.)

Thus *betailed* and bepowdered, the man of taste fancies he improves in beauty, dresses up his hard-featured face in smiles, and attempts to look hideously tender.
Goldsmith. Citizen of the World, Let. 3.

BE-TAKE.
BETA'UGHT.
BETO'KE.

Wiclif constantly renders the Latin *Trado*, bitake. "A. S. *Betæcan*, to impart, to deliver to, to commit upon trust, to put in trust with." See BETECHE.

To take to, commit to, deliver to, convert to; to take, resort, or recur to.

Alas! alas! of Engelond ne con ych none rede.
Vor gyf ych ym [it] *bytake* my soster sone Steuene de Bleya,
Vor he nys nogt rygt eyr, he ne worth neuere peys.
And gyf ych ym *bytake* the rygt eyr Henry, my dogter sone,
That nys nogt gut thre ger oud, yt worth hym sone by nom.
R. Gloucester, p. 443.

Of holy kirke's frute he gaf the kyng the tende
Gadrid with clerkis hand, and kept to that vnge,
Wendand to Scotland, *betechet* it the baronage,
The lond for to saue. *R. Brunne*, p. 299.

In his sextend gere Stuen that the lond auht,
Maid echo died here, hir soule to God *betauht.—Id.* p. 126.

Judas Scarioth wente forth to the princis of prestis, and seide to him what wolen ye give to me and I schal *bitake* him to you.—*Wiclif. Matt.* c. 26.

Now swiche a rime the devil I *betache*.
Chaucer. Prol. to Melibœus, v. 13,852.

And hem she yaf hire mebles and hire thing,
And to the Pope Urban *betoke* hem tho.
Chaucer. The Second Nonnes Tale, v. 16,009.

I hope I woll comforted be,
For loue, when he *betaught* her me,
Saied, that hope where I go,
Should aye be release to my wo.—*Id. Rom. of the Rose.*

The kynge assenteth well thereto,
With great honour and knight him maketh,
And great power to hym *betaketh*
And gan his iourney for to cast.—*Gower. Con. A.* b. iii.

I finde a tale written also,
Howe that a worthie prince is holde
The lawes of his londe to holde
Fyrst for the high goddes sake,
And eke for that him is *betake*
The people for to guide and lede.
Whiche is the charge of his kinge hede.—*Id. Ib.* b. vii.

And whenne the sayde Constantyne had all preparyd for his voyage, he *betoke* ye lande of Britayne vnto the sayd Octauius, and after sped hym vpon his journey.
Fabyan, c. 68.

Forsooth, mother, my ring is a goe,
My paramour to keepe I *betooke* it,
And it is lost, for which I am full woe,
Sorrow fully unto mine heart it sit.
Browne. The Shepheard's Pipe, Ecl. 1.

I observed to the windward of me a black cloud falling to the earth in long trails of rain, which made me *betake* myself for shelter to a house which I saw at a little distance from the place where I was walking.—*Tatler*, No. 218.

On the slightest loss they [the Britains] *betook* themselves to treaty and submission.
Burke. Abridg. of Eng. Hist. b. i. c. 1.

BE-TALK. To tell, to count, to give an account.

For their so valiant fight, that every free mans song,
Can *tell* you of the same, quoth she, *be-talk'd* on long.
Drayton. Poly-Olbion, s. 28.

BE-TA'LLOW. To cover with the mixture of fat greasy substances called tallow, (qv.)

I will slice out thy towels with thine own razor, *betallow* thy tweezes.
Ford. The Fancies, Chaste & Noble, Act i. sc. 2.

BE-TEAR. Junius thinks from the A. S. *Tæran*, to tear; because they *tear* or rush from the eyes, or rather, because they *tear* or lacerate the heart.

Alas, madam, answered Philoclea, I know not whether my tears become my eyes, but I am sure my eyes thus *beteared*, become my fortune.—*Sidney. Arcadia*, b. iii.

BE-TECHE.
BETAU'GHT.

Be-take and *Be-teche* are the same word differently applied. (See TAKE and TEACH.) "*Betecheth* the lore," i. e. "delivereth, conveyeth, imparteth the lore," "wisdom, which was him *betaught*," i. e. to him delivered, imparted. See BETAKE.

So as the philosophre *techeth*
To Alisander, and him *betecheth*
The lore, howe that he shall measure
His bodie, so that no measure
Of fleshly lust he shulde excede.—*Gower. Con. A.* b. vii.

So as the philosopher taught
To Alisander and it *betaught*
Whereof that he was fully taught
Of wisdom, which was him *betaught.—Id. Ib.*

BE-TEEM. Mr. Steevens produces in a note upon the passage from Hamlet quoted below, an usage of this word in Golding's *Ovid's Metamorphoses*, where from the corresponding Latin (sc. *dignetur*) he says it must necessarily signify, to vouchsafe, deign, permit or suffer. It is formed of the common prefix, *Be*, and the A. S. *Tamian*, *Temian*.

To tame, to subject, to submit or cause to submit, to suffer.

——— Yet could he not *beteeme*
The shape of anie other bird than egle for to seeme.
Golding. Ovid. Metam. b. x.

So excellent a king; this was, to this,
Hiperion to a satyre: so louing to my mother.
That he might not *beteene* [beteem] the windes of heaven
Visit her face too roughly.—*Shakes. Hamlet*, Act i. sc. 2.

Although he could have well *beteem'd* to have thank'd him of the ease he profer'd, yet loving his own handy-work, modestly refus'd him.
Milton. Animad. upon Remonst. Defence.

BE-TEEM. A. S. *Tym-an*, to teem, to pour forth; to produce, to bear or bring forth abundantly; to yield, to bestow.

So would I, said th' enchaunter, glad and faine,
Beteeme to you this sword, you to defend,
Or ought that els your honour might maintaine.
Spenser. Faerie Queene, b. ii. c 8.

Her. Belike for want of raine, which I could well
Beteeme them from the tempest of mine eyes.
Shakespeare. Midsummer Night's Dream, Act i. sc. 1.

BE-THINK. To *Think* is to have, or cause to have, sensations or ideas; to feel, to perceive, to observe, to consider, to reflect.

Tho the emperour herde this, he by gan hym *by thencke*.
And hys wraththe toward the kyng, for drede of the erl, quenche.—*R. Gloucester*, p. 58.

And some *bythogte*, and tolde wat the bytokne was,
That the dragon of by Weste bytokned th kyng Arture,
And the beore som foul geant; that me saolde of yhure
Id. p. 203

———Siehtes ich *by thenke*
Thauh ich sytte thys seven ger. ich sholde nat wol telle
The harme that ich have idon.—*Piers Ploughman*, p. 93.

But at the last his maister him *bethought*
Upon a day, whan he his paper sought,
Of a proverbe, that saith this same word;
Wel bet is roten appel out of hord,
Than that it rote alle the remenant.
Chaucer. The Cokes Tale, v. 4391.

But at the last as I *bethought*
Wheder I should passe or nought,
I sawe come with a gladde chere
To me, a lusty bachelere.—*Id. Rom. of the Rose.*

The iewe, whiche all vntrouth had,
And went vpon his fete beside
Bethought hym howe he might ride.—*Gower. Con. A.* b. vii.

Of which when as they had debated long,
Of Berkeley castle they themselves *bethought*,
A place by nature that was wond'rous strong,
And yet far stronger eas'ly might be wrought.
Drayton. The Barons' Wars, b. v.

Bethink yourselves beforehand what mercies you want, for which you should pray unto him; and what you have, for which you must praise God, as also how unworthy you are, either to retain what you have, or to receive what you want.—*Beveridge*, vol. ii. Ser. 145.

Ah! *bethink* how through thy regions
Midnight horrour fearful howl'd.
When, like wolves, the Danish legions
Through thy trembling forest prowl'd.—*Mickle*, Bal. 2.

BE-THRAL. To *enslave*; we now commonly use to *enthral*, (qv.)

For, shee it is that did my lord *bethrall*,
My dearest lord, and deep in dungeon lay,
Where he his better daies hath wasted all.
Spenser. Faerie Queene, b. i. c. 8.

BE-THROW. To throw, to cast, to cast down, to deject, to lay prostrate.

A holy fader all his trouthe
That ye may tell, I am be knowe,
That I with loue am so *bethrowe*,
And all my herte is so through sonke
That I am veriliche dronke.—*Gower. Con. A.* b. vi.

BE-THUMP. To beat, to strike; with heavy blows.

Zounds, I was neuer so *bethump't* with words,
Since I first called my brother's father dad.
Shakespeare. K. John, Act ii. sc. 2.

BE-TIDE. To come, to come to pass, to happen, to bechance, to fall to the lot of.—Spenser writes the past part. *betight*.

Ac after mete, tho he adde yete & ydronke wel,
He nom on of hys priues, that het Water Tyrel,
And a uewe othere of hys men, & nolde non lenger abyde,
That he nolde to hys game, *tyde* wat so *bytyde*.
R. Gloucester, p. 418.

& suore him in leaute, how so euer *betid*,
Norwyche he suld be Erabishop sacrid.
R. Brunne, p. 208.

Quath Conscience to the kynge. Crist to me for bade
Er ich wedde suche a wif. wo me *by tide*.
Piers Ploughman, p. 46.

I blame him thus, that he considered nought,
In time coming what might him *betide*,
But on his lust present was all his thought,
And for to hauke and hunt on every side.
Chaucer. The Clerkes Tale, v. 7954.

Lo this my sonne it maie the stere
Of sweuens for to take kepe.
For oft tyme a man aslepe
Maie se, what after shall *betide*.—*Gower. Con. A.* b. iv.

Wyllyam was throwen from his horse, and in great ieopardy of his lyfe, wherof his sone Robert beynge ware, was so moued with pytie that he rescowed his fader, and

delyured him fre from all danger of his enemyes: but how so it *betyde* of the kynge, trouth it is that many of his men were slayne, and his seconde sonne, Wyllyam the rede, sore hurte.—*Fabyan*, c. 222.

Why waile we then? why wearie we the gods with plaints,
As if some euill were to her *befight*?
Shee raignes a goddesse now among the saints,
That whilome was the saint of shepheard's light,
And is installed now in heauens hight.
Spenser. Shepheard's Calendar, November.

Ah hapleese boy, the fisher's joy and pride!
Ah, wo is us, we cannot help thy wo!
Our pity vain: ill may that swain *betide*
Whose undeserved spite hath wrong'd thee so.
P. Fletcher. Piscatory Eclogues, Ecl. 3.

Fair morning yet *betides* the Son of God,
After a dismal night: I heard the rack
As earth and sky would mingle.
Milton. Paradise Regained, b. iv.

——What should then *betide*
But that our charity be not too nice?
Come, let us those we can to real bliss entice.
Thomson. Castle of Indolence, c. 2.

Another lesson seek ye, other proof
Of vanity, and lamentable woe
Betiding man! *Jago. Edge-Hill*, b. iv.

BE-TIME. } By time; (sc.) good time, early
BETI'MES. } time.

Yebylle make the heymon, *by tyme* ychabbe ythogte,
That thou ne saalt vor thy lyflode neuere carye nogt.
R. Gloucester, p. 312.

If he *bi tyme* had gon thorh help of his Gascons,
Ther suld haf standen non, Philip no Charlons.
R. Brunne, p. 264.

This Pandare tooke the letter and *betime*
A morrow to his neecis pallaice stert,
And fast he swore, that it was passed prime.
Chaucer. Troilus, b. ii.

If thou wouldest nowe resorte vnto God *betymes* & make thine huble praier to the Almyghtye: yf thou wouldest lyue a pure and godlye life, shoulde he not wake vp vnto the immediately, & geue the, the bewtie of righteousness ageyne.—*Bible*, 1551. *Job*, c. 8.

If thou wouldest seek unto God *betimes*, and make thy supplication to the Almighty. If thou were pure and upright, surely now he would awake for thee and make the habitation of thy righteousness prosperous.
Bible. Modern Version. Ib.

He that goes out *betimes* in the morning, is more like to dispatch his journey, than he that lingers till the day bee spent.—*Bp. Hall. Cont. Christ among the Doctors.*

When the first rays their cheering crimson shed,
We'll rise *betimes* to see the vineyard spread.
Parnell. The Gift of Poetry. Solomon.

"I own, young woman," said I, "that there are some virtues upon that mind of your's; but there is still one which I do not see represented; I mean that of rising *betimes* in the morning."
Goldsmith. Citizen of the World, Let. 45.

BE-TOKEN. } To mark, to signify, to de-
BETO'KENING, s. } signate, to notify, to denote, to show, to declare; to *betake* or *beteach*, (qqv.)

See an example from R. Gloucester under BETHINK.

Such was the morthre of Elnesham (uor batalle non it nas)
& ther with Jesu Crist wel vuele ipaied was,
As he seewede *bitokninge* grisliche & gode.
R. Gloucester, p. 560.

For whilt In trowthe *bytokeneth*, clennes in soule.
Piers Ploukman. Crede.

This sacrament [matrimony] *betokeneth* the knitting together of Christ and holy chirche.
Chaucer. The Persones Tale.

How that this world shall torne and wende
To, it be fal vnto his ende:
Wherof the tale teil I shall,
In which is *betokened* all.—*Gower. Con. A. Prol.*

The angel which with both his handis lyfted vp into heaven swore by the lyuyng God was Cryst himself clothed in whight lynen which *betokened* that he shoulde in tyme to come be borne of the pure virgin Marie.
Joye. Expos. Daniel, c. 12.

For he maketh here as though he founde no fault, but in that the ministeractions of the sacraments be not opened and declared unto the people as though yf that were done he were content, and that he mocketh not the sacraments, but the mynysters openeth not the *betokeninges* thereof.
Sir T. More. Workes, p. 374.

And also set about my herse
Two lamps to burne and not to queint
Whom shal *betoken* and reherse,
That my goodwil was neuer spent.
Incertaine Auctors. The Testament of the Hawthorne.

We are agreed vpon this, that the woordes we speake be *tokens*. But a *token*, onlesse it *betoken* some thinge, is no *token*.—*Jewel. A Reply to M. Hardinge*, p. 172.

Also to tollerate those thinges, whiche doo seeme bytter or greuous (whereof there be many in the lyfe of man, and in fortune) in such wyse as thou depart not from the astate of nature, neyther from the worshyp perteyninge vnto a wyse man, *betokeneth* a good courage, and also moche constaunce.—*Sir T. Elyot. Governour*, b. iii. c. 14.

This rising fear *betokeneth* well thy mind,
Those arms are folded for thy Blouzelind,
Gay. The Shepherd's Week, Past. 1.

This, I say, being a current opinion, the wise men would be apt enough to conclude, that the present star *betokened* the birth of that prince, of whom (as they might easily have heard) it had been so very long foretold, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel."
Portens, Lect. 2.

BE-TORN. Pulled or rent asunder.

Or if nought els but death and bloud of man
Mought please thy lust, could none in Brittaine land,
Whose hart *beforne* out of his panting brest
With thine owne hand, or worke what death thou wouldst,
Suffice to make a sacrifice to peaze
That deadly minde and murderous thought in thee,
But he who in the selfesame wombe was wrapped,
Where thou in dismall bower receivedst life.
Sackville. Ferrex & Porrex, Act iv. sc. 1.

Dic. By my father's soule, Hodge, if I shulde now be sworne,
I cannot chuse but say thy breech is foule *betorne*.
Gammer Gurton's Needle, Act v. sc. 2.

BE-TOSS. Though the etymology is not ascertained, the meaning is plain.

To throw, to heave, to agitate See Toss.

Mercutius kinsman, noble Countie Paris,
What said my man, when my *betossed* soule
Did not attend him as he rode? I thinke
He tolde me Paris should haue married Juliet.
Shakespeare. Romeo & Juliet, Act v. sc. 3.

Sancho being laid in the midst of the blanket, they began to toss him aloft, and sport themselves with him, in the manner they were wont to use dogs at Shrove-tide. The outcries of the miserably *betossed* Squire were so many and so loud, as they arrived at last to his Lord's hearing, who standing awhile to listen attentively what it was, believed that some new adventure did approach, until he perceived at last that he which cried was his Squire.
Shelton. Don Quixote, b. iii. c. 3.

BE-TRAP. Ger. and Dut. *Betrappen.* See ATTRAP.

To catch, to apprehend, to over-reach.

So excellent a clarke as was he
And other mo that couden ful well preache
Betraped wer, for aught that they coud teach.
Chaucer. The Letter of Cupide.

And that was loue, as it is happed,
Whiche hath her hertes so *betrapped*,
That thei by all weies seche,
How that thei might winne a speche.—*Gower. Con. A.* b. iii.

And therefore Baldwine warne all states take heed,
How they conspire another to *betrap*,
Lest mischiefement, light in the miners lap.
Mirrour for Magistrates, p. 307.

When this was once noysed among the barons they were in great heauinesse, for they sawe themselues *betrapped* euery way, and to be in exceeding great daunger.
Grafton. King John, an. 15.

BE-TRAP. See ATTRAP.

To trap, to deck, to clothe.

After them followed two other chariots couered with red sattin, and the horses *betrapped* with the same.
Stowe. Queen Mary, an. 1553.

BE-TRA'SHED. Skinner says, *deceptus, prodítus*, deceived, *betrayed*; or, as R. Brunne writes, *betraist*, from the Ger. *Betriegen*; Dut. *Bedrieghen*. See BETRAY, and the quotation from R. Brunne.

And in the water anon was sene
His nose, his mouth, his eyen shene
And he thereof was all abashed
His owne shadow had him *betrashed*.—*Chaucer. R. of the R.*

BE-TRAY. } Ger. *Triegen, Betriegen*; Dut.
BETRA'YER. } *Driegen, Bedriegen*; Sw. *Be-*
BETRA'YING, s. } *draga*, decipere, fallere. Wach-
BETRA'YMENT. } ter considers the Ger. *Trug*, dolus, to be the root. Spelman (see in *Junius*) derives the word *betray* from the Fr. *Trahir*; Lat. *Tradere*. In the Vulgate, we find, Væ autem homini illi per quem filius hominis *tradetur*. (See the passage from Wiclif.) *Trado* is the word constantly used in such instances. See TRAITOR.

To deliver up, (sc.) any person or thing in our power upon trust; treacherously; to disclose (sc.) any thing trusted to us; to disclose, to discover; also to deceive, to delude.

For my fader Constantyn first he *bi trayde* amys,
That sauede hym & al that lond from the Pictes y wys.
Beththe my brother Constance he brogete hym to kynge
For he wolde hym *bi traise*, and to dethe brynge.
R. Gloucester, p. 135.

Listen me, Lord Knoute, if it be thi will,
How he *betraied* my lord, and my sonne fulle ille,
Whilom I lifred my lord he him *bitraist* to gew,
& my sonne Edmunde thorgh *treson* he slouh.
R. Brunne, p. 49.

And sothli mannes sone goith as it is writen of him, but wo to that man by whom mannis sone schal be *bitrayed* it were good to him if thilk man hadde not be borun.
Wiclif. Mark, c. 14.

The sonne of man goeth, as it is wrytten of him: but wo be to that mā by whome the sonne of man is *betraied*. Good were it for hym yf that man had never bene borne.
Bible, 1551. *Ib*

For who so doth, a *traytour* is certain:
And taketh kepe of that I shal you sain;
Of alle *treson*, soverayne pestilence
Is, whan a wight *betrayeth* innocence.
Chaucer. The Doctours Tale, v. 12 023.

Ye haue well heard of Theseus the gise,
In the *betrayinge* of faire Adriane,
That of her pite kept him fro his bane.
Chaucer. The Legend of Phillis.

And thus vpon her acquaintaunce
He tolde her plainly as it stode,
Of Rome howe that the gentill blode
In Barbarie was *betrased*.—*Gower. Con. A.* b. ii.

Whiche of the prophetes haue not your fathers persecuted? and they haue slayne thē, which shewed before of the coming of that Just, of whome ye are nowe the *betrayers* and murtherers.—*Geneva Bible. Acts*, vii. 52

A singular example of wickednesse, a kyng to be a forsaker of his own army, and a father to be a *betrayer* of his owne children.—*Goldyng. Justine*, p. 103.

And in the meane season, they disclose theyr vngracious conscience, confessing him to be innocent, whose *betrayment* they had bought.—*Udal. Mat.* c. 27.

Then loue is death, and driues the soule to dwell
In this *betraying* harbour, which like hell
Glose never backe her bootie, and containes
A thousand firebrands, whips, and restlesse paines
Beaumont. Against Abused Love.

Valerius Messella writeth, that hee never intertained any of his libertines at supper except Meanys, and him naturalized first, even after the *betraying* of Sex. Pompeius fleete.—*Holland. Suetonius*, p. 72.

There is nothing that more *betrays* a base, ungenerous spirit, than the giving of secret stabs to a man's reputation
Spectator, No. 23

Silence ensu'd: and Edwin raised his eyes
In tears, for grief lay heavy at his heart.
"And is it thus in courtly life," he cries,
"That man to man acts a *betrayer's* part?"
Beattie. The Minstrel, b. ii

BE-TRIM. To set in order, to arrange, to dispose, to deck.

Thy bankes with pioned, and twilled brims
Which spungie April, at thy best *betrims*.
Shakespeare. Tempest, Act iv. sc. 1.

BE-TROTH. } A.S. *Treowan*; Dut. *Trou-*
BETRO'THMENT. } *wen, Betrouwen*; Ger. *Trauen, Betrauen*, to trow.

To affiance, to pledge the troth or *truth*; to promise or vow to keep the *truth*, or to be *true* and faithful; to pledge or bind to the true and faithful performance of. Particularly applied to—

The promise to enter into the marriage contract.

And the *betrouthed* damsel cryed: but there was no man to succoure her.—*Bible*, 1551. *Deut.* c. 22.

There might I se how Ver had euery blossome hent:
And eke the new *betrothed* birdis ycoupled how they went.
And in their songes me-thought they thanked nature much.
Surrey. The Fruitfie, &c. of Beautie.

The day that David great Goliah slew,
Not great Goliah's sword was more his due
Than Merab, by Saul's public promise she
Was sold then and *betroth'd* to victory
Cowley. The Davideis, b. iii.

Sometimes setting out the speeches that pass between them, making as it were thereby the *betrothment*, otherwhiles declareing the mutual duties, one of them towards another, but especially that same great love of the bridegroom to his spouse.—*Exposition of the Canticles*, p. 5. (1585.)

'Tis better than their own *betrothing*,
Who often do't for worse than nothing.
Butler. The Lady's Answer to the Knight.

——— I leave
My Ariphilia, this my dear *betroth'd*,
To fight my country's battles; but return,
I trust in Mars, more worthy of her love.
Glover. Athenaid, b. ii.

BE-TRUST. In the example from Hall, *betrusted* appears to be used as we now use *betroth*; and no doubt they are from the same source. In the other examples, as we now use *entrust*.

To believe firmly, to rely thoroughly upon, to confide in, to have no fears, no suspicions of.

Thus poets, painters, and astronomers,
Haue giuen their gesse this subject to define,
Yet are those three, and with them trauellers
Not best *betrust* among the worthies nine,
Their woordes and workes are deemed not diuine.
Gascoigne. The Fruits of Warre.

The kyng by great aduice, refused and reuoked all thynges to bee doen for the more forwardnes of the sayde matrimony, and elected and chose the repayment all suche summes of money, as for the occasion of the sayde *betrusted* mariage was payd, and before hande contented & deliuered.
Hall. Edw. IV. an. 22.

As for learning was alike in both of them. The father was a man of more craft and policye, but the sonne was more to be *betrusted*.—*Goldyng. Justine*, p. 49.

This burges was put in feare of his lyfe; he desyred to be let passe for his ransome; how be it he was so handled one wayes and other, that he fell in a bargayn to betray the towne of Jugone, and to leaue opyn a certayn gate: for he was so well *betrusted* in the towne, that he kept the kayes whan he was ther.—*Berners. Froissart. Cronycle*, vol. I. c. 88.

BE'TTER, *v.*
BE'TTER, *n.*
BE'TTER, *adj.*
BE'TTER, *ad.*
BE'TTERING, *n.*
BE'TTERNESS.
} A. S. *Beterian*, *Betrian*; Dut. *Beteren*; Ger. *Bessern*, to excel, to surpass; and *Beterian*, from *Betan*, to beat, to make better.

To ameliorate; to excel or surpass, or cause to exceed, excel or surpass; to benefit, to correct, to repair, to amend, to improve.

The adjective is used as the irregular comparative of *good*. See BEST.

The adverb,—of *well*.

He niste to wether dogter *beter* truste tho,
And notheles he wende ageyn to the other with muche wo
And hopede for to fynde of here *beter* meuske and grace.
R. Gloucester, p. 33.

Better vs is to giue, and saue vs fro disceite,
Than with our fo men lyue in seruage so streite.
R. Brunne, vol. ii. p. 262.

Ys nauht a *betere* bande, by hym that me made
By twyne hevene and helle.—*Piers Ploughman*, p. 46.

And whoever schal sclaundre oon of these litel that bileven in me it were *betere* to him that a mylne stoon were doen about his necke and he were caste into the see.
Wiclif. Mark, c. 9.

A *better* preist I trowe that nowher non is,
He waited after no pompe ne reverence,
Ne maked him no spiced conscience,
But Cristes lore, and his apostles twelve,
He taught, but first he followed it himselve.
Chaucer. Prologue, v. 526.

Yet for as moch as ye, my lord so dere,
Han alway shewed me favour and grace,
I dare the *better* aske of you a space
Of audience, to shewen our request.
Id. The Clerkes Tale, v. 7977.

Fyrst the fetures of her face,
In which nature had all grace
Of womanlie beautee besette,
So that it might not be *bette*.—*Gower. Con. A.* b. vii.

Besides that thou shalt here at length see many come to the right way and helpe with thee, and many things that cannot be altogether mended, yet somewhat *bettered* and more tolerable, so that all righteousness shall not be quenched.
Tyndall. Workes, p. 192.

Christ on euery side fensing those that are his, turneth the deiuelishe attemptates of the others, to the profityng and *betteryng* of the porcion that is vncorupted.
Udal. Luke, c. 5.

O most truly beloved lady, to whom I desire for both our goods, that these may be my last words, give me your consent even out of that wisdom which must needs see, that, besides your unmatched *betterness*, which perchance you will not see, it is fitter one die than both.—*Sidney. Arcadia*, b. iv.

But blush not thou therefore, thy *betters* haue done so,
Who thought they had retainde a doue, when they but cought a crow.
Vncertaine Auctors. The Louer forsaketh, &c.

Thy brooch anon right wool I to thee fet
She brought it him, and charged him full deepe,
When he it tooke, and on his breast it set,
Bet than his ring he should it keepe
Lest he the losse bewaile should and weepe.
Browne. The Shepheard's Pipe, Ecl. 1.

But Jonathan, to whom both hearts were known,
With a concernment equal to their own
(Joyful that Heaven with his sworn love complyd
To draw that knot more fast which he had ty'd,)
With well tun'd zeal, and with an artful care,
Restor'd, and *better'd* soon, the nice affair.
Cowley. The Davideis, b. iii.

But you must know, that Grace is the improvement and *bettering* of nature; and Christian graces are the perfections of moral habits, and are but new circumstances, formalities, and degrees.—*Bp. Taylor*, vol. i. Ser. 7.

For either if they esteem their fellows and companions in government to be their equals, they begin themselves first to grow into terms of dissentions; or if they take them to be their *betters*, they fall to be envious; or else in case they hold them to be inferiour unto them in good parts, they dispise and contemne them.—*Holland. Plutarch*, p. 305.

Now compare this with Homers, but in my translation; and judge if to both their ends, there be any such *betterness* in Virgils.—*Chapman. Hom. Commentary on Iliad*, b. ii.

So that God by his commandments doth teach men wisdom, and makes them that keep them wiser than other people. Yea, the commandments themselves, by the grace of God, help towards the refining of our knowledge, and the *bettering* our understandings.—*Beveridge*, vol. i. Ser. 99.

Then why should you, whose miracle of art
Can life at pleasure to the dead impart,
Trouble in vain your *better-buried* head
T' observe what time they liv'd in, or were dead?
Butler. To the Hon. Edward Howard.

Truth! why, shall ev'ry wretch of letters
Dare to speak truth against his *betters*.
Churchill. The Ghost, b. iii.

The *better* hand, more busy, gives the nose
Its bergamot, or aids the indebted eye
With op'ra glass, to watch the moving scene,
And recognise the slow-retiring fair.—*Cowper. Task*, b. ii.

BE-TU'MBLED. To roll, turn about, toss about; throw into disorder, into confusion.

This said, from her *betumbled* couch she starteth,
To find some desperate instrument of death:
But this no slaughter house no tool imparteth,
To make more vent for passage of her breath.
Shakespeare. The Rape of Lucrece.

BE-TWE'EN.
BETWI'XT.
} *Between* (formerly written *twene*, *atweene*, *betweene*) is a dual preposition, to which the Greek, Latin, Italian, French, &c. have no word correspondent. It is the A. S. imper. *Be*, and *Twegen* or *Twain*. *Betwixt* is the imper. *Be*, and the Goth. *Twos*, or two, (*Tooke*, i. 405.) See ATWEENE.

Separating, dividing, into two; shared by two; two persons, two parties.

The yle of Man that me cleputh, *by twene* vs and Yrlonde.
R. Gloucester, p. 2.

Fulle oft biforhand *bituex* them was distance
For wynning of the land, that R. wan thorgh chance,
R. Brunne, p. 186.

A fair feld fol of folke, fonde ich thr *byturyne*
All maner of men, the mene & the ryche
Worchynge and wandrynge.—*Piers Ploughman*, p. 2.

The wiche is the holy gost, that out of hevene descendede
To make a ꝑpetuel pees *by twyne* the prince of hevene,
And alle manere men.—*Id.* p. 209.

And in alle these thingis a great derk place is establischid *bituixe* us and you, that thei that wolen fro henne passe to you moun not, neither fro thenne passe ouer hidur.
Wiclif. Luke, c. 16.

Beyond all thys, *betweene* you & vs there is a great space set, so that they which would goo from hence to you cannot: nether maye come from thence to vs.—*Bible*, 1551. *Ib.*

And though that chiding be a vilains thing *betwix* all maner folk, yet it is certes most uncovenable *betwene* a man and his wif, for ther is never rest.
Chaucer. The Persones Tale.

After his mother queene Eleyne
He sende, and so *betwene* hem *tweyne*
They treaten that the cites all
Was christned, and she foorth with all.
Gower. Con. A. b. ii.

And now it seemes, that shee suborned hath
This crafty messenger with letters vaine,
To worke new woe and improuided scath,
By breaking off the band *betwixt* vs *twaine*.
Spenser. Faerie Queene, b. i. c. 12.

Never two warriors such a battle struck,
That when the bloody dismal fight was done,
Here in one heap, there in another ruck,
Princes and peasants lay together mixt,
The English swords no difference knew *betwixt*.
Drayton. Battle of Agincourt.

But this new Jehu spurs the hot-mouth'd horse;
Instructs the beast to know his native force;
To take the bit *between* his teeth, and fly,
To the next headlong steep of anarchy.
Dryden. The Medal.

What I speak, my fair Cloe, and what I write, shows
The difference there is *betwixt* nature and art:
I court others in verse; but I love thee in prose:
And they have my whimsies, but thou hast my heart.
Prior. Answer to Chloe Jealous.

In all governments, there is a perpetual intestine struggle, open or secret, *between* authority and liberty; and neither of them can ever absolutely prevail in the contest.
Hume, Ess. 5.

BE'VEL, *n.*
BE'VEL, *v.*
BE'VEL, *adj.*
} Ger. *Bugel*, dim. of *Bug*, from *Bugen*, to bow, *flectere in angulum*.

That which forms or shapes angles, or by which angles are formed or made.

——— They that level
At my abuses, reckon up their own:
I may be straight, though they themselves be *bevel*;
By their rank thoughts my deeds must not be shown;
Unless this general evil they maintain,
All men are bad and in their badness reign.
Shakespeare, Sonnet 121

The same rings are also *bevelled* off at the upper and lower edges, the better to close upon one another, when the trachea is compressed or shortened.
Paley. Natural Theology, c. 10

BE'VER, *v.*
BE'VER, *n.*
BE'VERAGE.
} Fr. *Beuvrage*, *Breuvage*; It. *Beveraggio*, from the verb *Bevere*; Lat. *Bibere*. The afternoon and evening *compotations* (says Spelman) *in Academiarum jurisque collegiis*, are called *bevers*. *Beverage* is applied to—

Any drink; usually a pleasant *liquid* mixture: formerly to a *drink* given as a reward for labour; and even to the expected *reward* itself.

And there the quene folk the kyng Locryn alowe,
And muche of his folk eke bute hem that flowe.
So that a luther *beuerage* to here bi hof the thei browe.
R. Gloucester, p. 26.

The Saturday, in the Ester wouke, thys holy man hii slowe.
Ac vewe that were atte dede the *beuerege* bylowe.
Id. p. 299

Bargeynes and *bevereges*, by gunne to aryse.
Piers Ploughman, p. 107

The weather also continued so close, that our master sometimes in foure dayes together could see neither sunne nor starre, and all the *beuerage* we could make, with stinking water, dregs of beere, and lees of wine which remayned, was but three gallons, and therefore now we expected nothing but famine to perish at sea.
Hackluyt. Voyages, vol. iii. p. 286.

Thou bring'st me on my bare knees, wench, twice in every four and twenty hours, besides half turns instead of *bevers*.
Ford. Love's Sacrifice, Act I. sc. 2.

Your gallants never sup, breakfast or *beaver* without me.
Brewer. Lingua, Act ii. sc. 1.

Henceforth those fruitless studies spare,
Let's rather drink until we stare
Of this immortal juice of ours,
Which does in excellence precede
The *beverage* which Ganimede
Into the immortals' goblet pours.
Cotton. Ode Bacchique.

——— Which when fill'd
With the sweet liquor the clear spring distill'd,
He gently lifts it to his head, then sips,
Both bath and *beverage* to his looks and lips.
Sherburne. Salmacis

A pleasant *beverage* he prepared before
Of wine and honey, mix't with added store
Of opium; to his keeper this he brought,
Who swallow'd unaware the sleepy draught.
Dryden. Palamon & Arcite, b. ii.

——— Thine Pomona's choicest gift,
The tasteful apple, rich with racy juice,
Theme of thy envied song, Silurian bard:
Affording to the swains, in sparkling cups,
Delicious *bev'rage*. *Dodsley. Agriculture*, c. 3.

BE'VY. A word of unknown etymology. Skinner says, It. *Beva ; Perdicum turnix*, perhaps because they are accustomed to *drink* together, from the It. *Bevere ;* Lat. *Bibere*, to drink. In the gloss upon the passage quoted from Spenser, it is said, "A *beuie* of ladies, is spoken figuratively for a companie or a troup; the term is taken of larkes. For they say a *beuie* of larks, euen as a couey of partridges, or an eye of pheasants." Can it be from the verb To *Vie?*

Bevy, in the language of sportsmen, is now confined to quails.

And whither rennes this *beuie* of ladies bright,
raunged in a rowe?
They been all ladies of the lake behight,
that unto her goe.
Spenser. Shepherd's Calendar. April.

Come bright girls, come all together,
And bring all your off'rings hither,
Ye most brave and buxom *bevy*,
All your goodly graces levy. *Drayton*, Nymphal 8.

Fool, to whose care dost thou thy grief impart?
What dost thou talk, or know'st thou where thou art?
She, 'midst a dancing *bevy* of fair lights,
Trips it away, and thy misfortune slights.
Sherburne. Forsaken Lydia.

Rais'd altars shone with holy fires; the bride,
Lovely herself (and lovely by her side
A *bevy* of bright nymphs, with sober grace,)
Came glittering like a star, and took her place.
Dryden. Ovid's Metam. b. xii.

——— A meadow fresh in green,
Between the sea-beat margin and the walls,
Which bore the island's celebrated name,
Extended large; there oft the Attic fair
In *bevies* met. *Glover. The Athenaid* b. v.

BE-WA'IL, *v.* } To utter the *yell* of dis-
BEWA'ILING, *n.* } tress: to utter loudly, (sc.) grief, sorrow;
To complain, to lament, to moan, to deplore.

And whanne he came to the hous, he suffride no man to entre with him, but Petre, Jon, and James; and the fadir and modir of the damysel. And alle wepten and *bywaylden* her: and he seide, nyle ye wepe, for the damysel is not deed but slepeth.—*Wiclif. Luke*, c. 8.

Wel can Senek and many a philosophre
Bewailen tyme, more than goldin coffre.
For losse of catel may recovered be,
But losse of time shendeth us, quod he.
Chaucer. The Man of Lawes Prologue, v. 4445.

And thus in all the haste he maie
He toke his leue, and forth he sailleth.
Wepend and she herself *bewailleth*,
And torneth home there she cum fro.
Gower. Con. A. b. iv.

Sith that the way to welth is wo,
And after paine is pleasure prest
Why should I then despaire so,
Ay *bewailing* mine vnrest.
Vncertaine Auctors. The Louer thinks no Paine, &c.

He also made a treatyse about the same tyme, called planctus ammose virginitatis, a *bewaylyng* of maydenhede lost.—*Bale Votaries*, pt. ii.

Nor without reason is't (alas!) that I
To stars and sands *bewail* my misery;
For with my state they some proportion bear,
And numberless as are my woes appear.
Sherburne. Forsaken Lydia.

But afterwards one of his familiar friends who had seen and knowne Veturia there, mourning and *bewailing* exceedingly above the rest, as she stood betwixt her daughter in law and her little nephewes: If mine eies be matches (quoth hee) and deceive me not, here is your mother, your wife, and children.—*Holland. Livius*, p. 70.

Sir Richard [Grenvill] linger'd two or three days, and then died aboard the General, who greatly *bewailed* his loss.
Oldys. Life of Raleigh.

And, if I must *bewail* the blessing lost,
For which our Hampdens and our Sydneys bled,
I would at least *bewail* it under skies
Milder among a people less austere;
In scenes which, having never known me free,
Would not reproach me with the loss I felt.
Cowper. Task, b. v.

BE-WAKE. To wake or watch, to put upon the watch. See AWAKE.

I wote that night was well *bewaked*.
Gower. Con A. b. v.

Bi his rede hit was i-take,
To vii wise men to *biwake*.—*The Seuyn Sages. Weber*, vol. iii.

BE-WARE. To look at or after, to take heed, to be cautious, to be upon the guard, to guard against, to avoid, to shun.

Junius suggests that *ware* and *beware*, as used in the examples from the seventh book of Gower, and in the first from the Ancient Popular Poetry of Ritson, may be from *waeren*, to *guard* or *ward* with care, because *wares* (*mercimonia*) are anxiously *warded* or *guarded*. Ritson explains it, to expend, to lay out.

Git wild he not *be war* ther bi, so proude he was in herte,
Tille he was wonded the thrid tyme, and died also smerte.
R. Brunne, p. 8.

Holy writ bit men *be war*, and wisliche hem kepe
That no fals frere, thorw flatrynge hem bygyle.
Piers Ploughman, p. 246.

Whi undirstonden ye not for I seide not to you of breed: *be* ye *war* of the sour dough of Farisees and Saducels.
Wiclif. Matthew, c. 16.

Why perceaue ye not then, that I spake not vnto you of breade, when I sayde, *beware* of the leuen of the Pharisee and of the Saduces.—*Bible*, 1551. *Ib.*

Beware from ire that in thy bosom slepeth,
Ware fro the serpent, that so sly crepeth
Under the gras, and stingeth subtilly.
Beware, my sone, and herken patiently.
Chaucer. The Sompnoures Tale, v. 7575.

I finde a great experience,
Whereof to take an euidence
Good is, and to *beware* also
Of the perill or him be wo.—*Gower. Con. A.* b. i.

I shal the telle a redy tale,
Now herken, and *be ware* thereby,
For I will tell it openly. *Id. Ib.* b. v.

For who that hath his wit *bewared*
Upon a flatour to beleue,
Whan that he weneth best achieue
His good worlde, it is moste fro. *Id. Ib.* b. vii.

Dame, he seyde, be goddys are,
Hast any money thou woldyst *ware*.
How a Merchande, &c. Ritson, p. 70.

Dame, he seyde, be goddys are,
Here is thy penyworth of *ware*
If thou thynke hyt not wele besett,
Gyf hyt another can *be ware* hytt bett. *Id. Ib* p. 78.

For thi I rede, uch mon *be ware*,
And lete ur werk ur wordes preue,
So that no sinne ur soul forfare,
Whon that ur lyf hath taken his leue.
Ancient Songs. Id. p. 46.

As Charlys, not withstädynge this message of the duke, held on his iourney commynge nere vnto a woode, he was soleynly met of a man lyke vnto a beggar, which sayde vnto hym, "Whyther goest thou sir kynge? *be ware* thou goest no farther, for thou arte betrayed, and into the handys of thyne enemyes thyne owne meynye shall delyuer the."
Fabyan. Charles VII. an. 14.

Plato told to Dion that of all things in the world he should *beware* of that folly, by which men please themselves, and dispise a better judgment. Because that folly hath in it singularity, and is directly contrary to all capacities of a friendship, or the entertainments of necessary reproof.
Bp. Taylor, vol. i. ser. 25.

An honest man may take a knave's advice,
But idiots only may be cosen'd twice:
Once *warn'd* is well *bewar'd*, not flattering lies
Shall sooth me more to sing with winking eyes
And open mouth for fear of catching flies.
Dryden. The Cock and the Fox.

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should *beware*
Of lightness in his speech. *Cowper. Task*, b. ii.

BE-WEEP. A. S. *Wepan*, *Bewepan*.
To weep, to weep for, to bewail, to lament, to bemoan, to deplore. (Sommer.)
To shed tears.

A voice was herd, an high weepyng, and myche wailyng. Rachel *by weepyng* her sonnes and sche wolde not be comforted for thei ben not.—*Wiclif. Matthew*, c. 2.

On the hylles was a voice hearde, mournynge, *wepynge*, and greate lamētation; Rachel *wepynge* for her children and would not be comforted, because they were not.
Bible, 1551. *Ib.*

And therefore saith Job to God, suffer, Lord, that I may awhile bewaile and *bewepe*, er I go without returning to the derke londe, ycovered with the derkenesse of deth.
Chaucer. The Persones Tale.

So that all Rome his dethe *bewepte*.
Gower. Con. A. b. vii.

Robert Losaūge yt some tyme had ben abbot of Ramsey, and then byshop of Thetforde, by gyfte of a M h to the kynge, repented hym after, and *bewepte* yt vnskylfull dede, and toke his way to Rome, and dyd for it his enioyned penaunce.
Fabyan, c. 225

Mony he clevyd unto the sadel;
He it *byweop* that lay in cradel!
Kyng Alisaundre. Weber, vol. i.

That I alas in this calamitie
Alone was left, and to my selfe might plaine
This treason, and this wretched cowardie,
And eke with teares *beweepen* and complaine
My hatefull hap, still looking to be slaine.
Mirrour for Magistrates, p. 447.

Where prayers shall continually be made
By pilgrim lovers passing by that way,
With nymphs' and shepherds' early moan,
His timeless death *beweeping*.—*Drayton. Pastorals*, Ecl. 2

BE-WET. To wet, water, or moisten.

The beames brenende in loue, of their elen arn so *bewet*
Chaucer. Testament of Loue, b. i.

His napkin with her true tears all *bewet*,
Can do no service on her sorrowful cheekes.
Shakespeare. Titus Andronicus, Act iii. sc. 1.

The sun was set; the night came on apace,
And falling dews *bewet* around the place.
Gay. The Shepherd's Week, Past. 3.

While waddling on the margin of the main,
The crow *bewets* her, and prevents the rain.
Rowe. Lucan. Pharsalia, b. v.

BE-WHA'PED. To amaze or astonish. See AWHAPE.

And thus *bewhaped* in my thought,
Whan all was tourned into nought,
I stood amased for a while.—*Gower. Con. A.* b. viii.

BE-WHORE. "Hoor. I find this anciently written *hure*, and I find *hure* to be also used and written for the word *hyre*, and because that such incontinent women do commonly let their bodies to *hire*, this name was therefore aptly applied unto them." (*Verstegan*, c. 10.)

Emil. Alas (Iago) my lord hath so *bewhor'd* her,
Throwne such dispight, and heauy termes vpon her,
That true hearts cannot bear it.
Shakespeare. Othello, Act iv. sc. 2.

——— You are not quick to grief.
Your hearing's a dead sense. Were yours the loss,
Had you a daughter, perhaps *bewhor'd*,
(For to what other end should come the thief?)
You'ld play the miller then, be loud and high.
Beaum. & Fletch. The Maid in the Mill, Act iii. sc. 1.

BE-WI'VED. The Goth. *Bi-waibyan*, (*Luke*, xix. 43,) is rendered by Junius—*Coarctare:* and he observes, that as our clothes constrain and confine us all around, *Biwaibyan* began to be used for *Amicti*, to throw round. A. S. *Wefan*, *Weofan;* Dut. *Weeven;* Ger. *Weben*.
To clothe, to involve, to infold, to inwrap: and as it should seem from Fabyan, to entangle, to ensnare.

Hyre ryche clothes were of ydo, bote that heo was *bywened*
Hyre body wyth a mantel, a wympel aboute her heued.
R. Gloucester, p. 538

Biweued hii were bothe mid Welase mantles tuele.
Id. p. 539

The croune, of gold *bywoued*,
His fader praised his prowesse,
Of the croune and of the richesse.
Kyng Alisaunder. Weber, vol. i.

It is also rad of hym, that a colner bare a scroule wryten in Englysshe, thā vayd, and let it fall from hyr vpon the auter of seynt Petyr, in Rome, whereof the wordys were these; "At Clent i. Cowhaceh Kenelme Kenebern lyeth vnder thorne, hewyd, *bewound*:" which is to meane, in Englysshe, nowe vayd, at Clent in Cow vale, vnder a thorne, lyeth Kinelme, kedlen, slayne by fraude.—*Fabyan*, c. 158.

BE-WIELD. To manage, to sway; to bear or move with full command.

I could speak of Gerards staffe or lance, yet to be seene in Gerard's Hall at London, in Basing Lane, which is so great and long that no man can *bewield* it.
Harrison. Description of Britaine, c. 5

BE-WILDER. To be *bewildered* is to be in the state of one, who finds himself in a *wild* or *wilderness*; at a loss which way to go; puzzled, perplexed.

Much more sweet thy labouring steps to guide
To virtue's heights, with wisdom wed supply'd,
And all the magazines of learning fortify'd.
From thence to look below on human-kind,
Bewilder'd in the maze of life, and blind.
Dryden. Lucretius, b. ii.

The ways of heaven are dark and intricate;
Puzzled in mazes, and perplex'd with errours,
Our understanding traces them in vain,
Lost and *bewilder'd* in the fruitless search.
Addison. Cato, Act i. sc. 1.

First fear his hand, its skill to try,
Amid the chords *bewilder'd* laid,
And back recoil'd, he knew not why,
E'en at the sound himself had made.
Collins. Ode. The Passions.

They were *bewildered* by their passions, and by their want of knowledge, or want of consideration of the subject.
Burke. Observations on a late State of the Nation.

BE-WY'MPLED. Dut. *Wimpelen*, to veil, to cover with a veil, to infold, to involve. (Kilian.)

And sought about with his hondo
That other beddo tyll that he fonde,
Where lave *bewympled* a visage:
That was he glad in his courage.—*Gower. Con. A.* b. v.

BE-WI'NTER. To cause, to produce, the effects of winter.

Yet how do tears but from such vapours rise
Tears that *bewinter* all my year?
The fate of Egypt I sustain,
And never feel the dew of rain,
From clouds which in the head appear.—*Cowley. Sleep.*

BE-WITCH.
BEWI'TCHER.
BEWI'TCHERY.
BEWI'TCHFULL.
BEWI'TCHING, *s.*
BEWI'TCHINGLY.
BEWI'TCHMENT.
} To enchant; to use sorcery; to charm, to overpower by charms, to fascinate; to overpower, to prevail, by allurement or enticement.

When I record within my musing mind,
The noble names of wights *bewicht* in loue;
Such solace for myselfe therein I find
As nothing maye my fired fansie moue.
Gascoigne. The Louer encouraged.

There were ye triūphe the great feast and glory of Tindalles deuelishe prowde disputuous hearte, to delite and reioice in the effusion of auch peoples blood as hys poysoned bookes had miserably *bywitched*, and from trewe christen forke, turned into false wicked wretches.
Sir T. More. Workes, p. 354.

But to forsake the causes wherefore we liue her for the desier and loue to prolōg our life as it wer for thre dales in this deceatful world, and to be separated from God the author of lyfe, is such a *bewitching* and furiouse madnesa, that I know not with what wordes we ought to expresse and shew it.—*Calvin. Four Godlye Sermons*, Ser 2.

O folyshe Galathyans: who hathe *bewitched* you that ye shounde not beleue the truth, to whome Jesus Christ was discribed before the eyes, and among you crucifyed.
Bible, 1551. *Galathians*, c. 3.

O foolish Galatians, who hath *bewitched* you that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you!
Bible. Modern Version. Ib.

I will not here with an allegory applyed to oure tyme touche oure spirituall Magos and subtyle sorcerers (enchaunters) and *bewitchers*.—*Joye. Expos. of Daniel*, c. 5.

And honour, glory, praise, renowme and fame,
That men's proud hearts *bewitch* with tickling pleasure,
An eccho is, a shade, a dream, a flower
With each wind blasted, spoil'd with euery shower.
Fairefax Godfrey of Bullogne, b. xiv. s. 63.

Come, come away, fraile, silly, fleshly wight,
Ne let vaine words *bewitch* thy manly hart,
Ne diuelish thoughts dismay thy constant spright,
In heauenly mercies hast thou not a part!
Spenser. Faery Queene, b. i. c. 9.

I will counterfet the *bewitchment* of some popular man, and glue it bountifull to the desirers: Therefore beseech you, I may be consull.—*Shakes. Coriolanus*, Act ii. sc. 3.

There is on the other side both ill more *bewitchfull* to entice away, and natural yeares more swaying, and good more availeable to withdraw to that which you wish me.
Milton. Letter to a Friend.

All that time that his braine are turgid and full of this humour, he is wonderful eloquent, and *bewitchingly* taken.
Hollywell. Account of Familism, p. 106.

Do not suffer yourselves to be cheated and *bewitched* by sensual satisfactions, and to be destroyed by ease and prosperity.—*Tillotson*, vol. i. Ser. 54.

Beauty rests not in one fix'd place,
But seems to reign in every face;
'Tis nothing sure but fancy then,
In various forms, *bewitching* men.
Parnell. On the Number Three.

The truth is, he who shall duly consider these matters, will find that there is a certain *bewitchery*, or fascination in words, which makes them operate with a force beyond what we can naturally give an account of.
South, vol. ii. Ser. 9. p. 337.

Let me observe, that oblique vision, when natural, was anciently the mark of *bewitchery* and magical fascination, and to this day 'tis a malignant ill look.—*Spectator*, No. 250.

Death was his dread; nor was it in the pow'r
Of love's *bewitchment*, or in money'd show'r,
Of Venus, Jupiter, or all the fry
Of Homer's heav'n to hire the man to die.
Byrom. Critical Remarks on Horace.

BE-WO'NDER. To be surprised into a state of stupefaction.

And there we beheld one of the cruellest fights between two knights, that ever hath adorned the most martial story. So as I must confess, a while we stood *bewondered*, another while delighted with the rare beauty thereof; till seeing such streams of blood, as threatened a drowning life, we galloped toward them to part them.—*Sidney. Arcadia*, b. ii.

The other seeing his astonishment
How he *bewondered* was and how he fared,
And suddenly by name the prince gan call
By which awaked thus he spoke withall.
Fairefax. Godfrey of Bullogne, b. x. s. 17.

BE-WRAP. To involve, to infold; to enrap, (qv.)

This Miles, Forest and John Dighton aboute mydnight, the sely children lyinge in their beddes, came into ye chaubre and sodenli lapped them up amongest the cloathes and so *bewrapped* them and entangled them keping downe by force the fetherbed and pillowes harde vnto their mouthes that within a while thei smored & stifled them.
Hall. King Rich. III. an. 1.

There is no man of so lowe estate, that he careth not to couerre hys persone wyth some sorte of clothynge. And the nombre of them is infynyte, that for to gene it more grace & deckynge, be not contented or take it to be suffycyent to *bewrappe* it in golde, pourple & delicate silkes, except they travayle strange countres of the worlde, for to get stoanes, most rare and precyous, and employ them to the curiosite of theyr nyce trymmynge.—*Nicolls. Thucydides*, p. 5.

His sword that many a Pagan stout had shent,
Bewrapt with flowers, hung idle by his side,
So nicely decked, that it seem'd the knight
Wore it for fashion sake, but not to fight.
Fairefax. Godfrey of Bullogne, b. xvi. s. 36.

O wretched wight *bewrapt* in webs of woe,
That still in dread wast tost from place to place,
And neuer foundest meane to end thy race.
Mirrour for Magistrates, p. 32.

BE-WRAY, or BERAY. Serenius thinks from Isl. *Hrá*, *cadaver*, a corpse. Skinner says, perhaps, from the verb *array*, vestire, i. e. concacare, conforiare. It is probably from the A. S. *Wrigan*, to cover, (sc. with dirt, with filth.) And thus to signify—

To dirty, to befoul; to bespatter with dirt.

Let them that do so, vnderstand, that they *beray* & file their hands more, when they lay them on any other man than their owne husbandes than though they backed them in soote.—*Vives. Instruction of Christian Women*, b. i. c. 3.

But the event will shew that with many sluggish and ignoble vices he [Ethelred] quickly shamed his out-side; born and prolong'd a fatal mischief of the people, and the ruin of his country; whereof he gave early signs from his first infancy, *bewraying* the font and water while the bishop was baptizing him. Wherat Dunstan much troubled, for he stood by and saw it, to them next him broke into these words, "by God and God's mother, this boy will prove a sluggard."—*Milton. History of England*, b. vi.

Tentes they had none to couer them: nor medicaments to heale the wounded; and diuiding their meate partly stained with bloud or *berayed* with dirt, they bewailed that vnfortunate darknes, and that onely date left for so many thousands to liue.—*Grenewey. Tacitus, Annales*, p 27.

Being, as it were, in a small puddle of mire, she [the moon] is but a little sullied or *berayed* therewith, and so quickly getteth forth of it.—*Holland. Plutarch*, p. 956.

BE-WRAY.
BEWRA'YER.
BEWRA'YING, *s.*
} A. S. *Wregan*; Dut. *Wroeghen*, accusare, prodere, deferre, to accuse, to discover, to bewray, (Somner.) *Wreg-an* may be *wrig-an*, to act covertly.

To accuse; i. e. to inform or be an informer; a betrayer. Ritson supplies an example of the use of the simple word *wray*.

O messager, fulfilled of dronkenesse
Strong is thy breth, thy limmes faltren ay,
And thou *bewrayest* all secrenesse;
Thy mind is lorne, thou janglest as a jay.
Chaucer. The Man of Lawes Tale, v. 5181.

Now cometh *bewreying* of conseil, thorgh which a man is defamed; certis unnethe may he restore damage.
Id. The Persones Tale.

And thus whan loue is cuill wonne
Full oft it cometh to repentaile.
My fader that is no meruaile
Whan that the counseil is *bewrayed*.—*Gower. Con. A.* b. v

Nay mastres, as mote I thee,
Ye schall newyr *be wrayed* for me,
I had leu her dede to be
As here of to be knowe,
Good gosyp. *Ancient Songs. Ritson*, p. 78

Then I of force no longer may
In couert keepe my piersing flame,
Which euer doth itselfe *bewray*
But yeelde myself to fancies frame.
Turbervile. The Louer confesseth himselfe, &c

For when in sighs I spent the day,
And could not cloke my grief with game,
The boyling smoke did still *bewray*
The present heate of secret flame.
Surrey. The Restless State of a Louer.

I do not say yt thou shouldest *bewray* thyself publickly, neither that thou shouldest accuse thyselfe to others, but I would haue thee obey the prophet, saying: reuele thy waye vnto the Lord.—*Barnes. An Epitome of his Workes*, p. 307.

For the darkenes of this worlde doeth cōtinually striue against the lyght, wiche the worlde hateth as the *bewrayer* of his works, and that darkenes doth eyther quench or darken the beams of many, but against this lively and eternal lyghte it could nothing preuaile.—*Udal. John*, c. 1.

But know, Grimaldi, tho' (may be) thou art
My equal in thy blood, yet this *bewrays*
A lowness in thy mind
Ford. 'Tis Pity She's a Whore, Act i. sc. 2.

If you could mayntayne euery place, or manie of the places, I dare say you would, but surely I commende youre rhetorike. Those places that you would seeme to giue some countenaunce vnto, *bewray* your lacke of abilitie to defend eyther them, or the reste.—*Whitgift. Defence*, p. 61.

Besides, that when a friend is turned into an enemy, and (as the son of Sirach calls him) a *bewrayer* of secrets, the world is just enough to accuse the perfidiousness of the friend, rather than the indiscretion of the person who confided in him.—*Spectator*, No. 225.

BE-WREKE. To pursue, to persecute, to punish, to avenge, to revenge.

The strokes thou strook'st, hurt me not at all,
For why, thy strength was nothing in respect,
But thou hadst bath'd thy sword in poyson all,
Which did my wound, so deadly else infect.
Yet was I or I parted thence *bewreckt*,
I gate my sword from thee, for all thy fame:
And made thee flie, for fear to eate the same.
Mirrour for Magistrates, p. 120.

I wole me off hym so *bewreke*,
That al the world theroff schal speke.
Richard Coer de Lion. Weber, vol. ii.

He was ryght sore displeased, and had many a harde ymaginacyon agaynst the hostages of France, that were styll with him at Lodon. Howebeit he thought it shulde be a great cruelte, if he shulde *bewreke* his displeasur on them.—*Berners. Froissart. Cronycle*, vol. i. c. 247.

BE-WROUGHT. A. S. *Wyrcan*, to work: past part. *Worht*, and by transposition *Wroht*.

Where their maides, and their makes,
At dancings, and wakes,
Had their napkins, and posies,
And the wipers for their noses,
And their smocks all *be-wrought*
With his thred which they bought.
B. Jonson. The Masque of Owles.

BE-YETTE. Skinner says, "No *bit*, no whit." The meaning is probably this, the *beget*, the *get*, the gain, the possession, the advantage.

So that thei lost the *beyete*
Of worship, and of worldes pees.—*Gower. Con. A. Prol.*

The proude vice of vainglorie
Remembreth nought of purgatorie,
His worldes ioyes ben so great
Him thinketh of heuen no *beyete*.—*Id. Ib.* b. i.

BE-YOND. *Beyond* (in the A. S. *With-geondan*, *Bigeond*, *Begeond*) means *be passed*. It is the imper. *be*, compounded with the past part. *geond*, *geoned*, or *goned*, of the verb *gan*, *gangan*,

or *gongan*. To *go*, to *pass*. So that "*beyond* any place," means "*be passed* that place," or "*be* that place *passed*." (*Tooke*, i. 408.)

Beyond expectation; *be* expectation *passed*, *surpassed*, exceeded.

The kyng of Northumbarlonde kyng was ich vnderstonde
Of al the londe *bigonde* Homber anon in to Scotlonde.
R. Gloucester, p. 6.

Ion Mauncelle the clerke, & an erle Richere,
And other knyghtes inowe of *bigond* the se,
To the kyng drowe, auanced wild thei be.
R. Brunne, p. 214.

Yborne he was in fer contree,
In Flandres, al *beyonde* the see.
Chaucer. The Rime of Sire Thopas, v. 13,648.

[He] *beyonde* Athians the highe hille
These monsters sought.—*Gower. Con. A.* b. i.

There is a place *beyond* that flaming hill
From whence the stars their thin appearance shed,
A place *beyond* all place, where never ill,
Nor impure thought was ever harboured.
G. Fletcher. Christ's Victory and Triumph.

If we can find in our hearts to take our leave of sin, if we can disengage our selves from the witcheries of present amusement, if we can but get over the threshold of vertuous conversation, we shall find the *rest beyond* expectation smooth and expedite.—*Barrow*, vol. iii. Ser. 17.

And be it so. let those deplore their doom,
Whose hope still grovels in this dark sojourn:
But lofty souls, who look *beyond* the tomb,
Can smile at fate, and wonder how they mourn.
Beattie. The Minstrel, b. i.

BE'ZZLE, *n.* }
BE'ZZLE, *v.* }
BE'ZZLER. }
Skinner suggests, among other things, that it may be *Beastle*, to act the *beast*. Mr. Todd thinks it is the old Norman French, *Bezler*, *Besele*, *Besleez*, embezzled, (Kelham, *Norman Dict.*); and that thus *Bezler* is the parent of our modern word *Embezzle*. (See EMBEZZLE, and the quotations from Dryden and Sharpe.) But neither the Nor. Fr. nor the English are yet accounted for. To *bezzle*, seems generally to be applied to —*guzzling*—

To waste or squander in guzzling, or drinking; in riot or prodigality; (perhaps, money *embezzled* or purloined from others, or from better purposes.)

This walkes hee up and downe in his Majestie, taking a yard of ground at every step, and stampes on the earth so terrible, as if he ment to knock up a spirite, when (double-drunken *bezzles*) if an English-man set his little finger to him, he falls like a hogs-trough that is set on one end.
Pierce Pennilesse His Supplication to the Deuil, 1592.

Math. Yes, a foot, I wonder how the inside of a tavern looks now. Oh! when shall I *bezzle bezzle*?

Bel. Nay, see thou art thirsty still for poison; come, I will not have thee swagger.
Dekkar. The Honest Whore, Act i. sc. 1.

Mist. Mer. Thou art a wast thrift, and art run away from thy master, that lov'd thee well, and art come to me, and I have laid up a little for my younger son Michael, and thou thinkest to *bezle* that, but thou shalt never be able to do it.
Beaum. & Fletch. Knight of the Burn. Pestle, Act i. sc. 1.

O mee! what odds there seemeth 'twixt their chere
And the swolne *bezell* at an ale house fyre,
That tonnes in gamons to his bursten paunch
Whose stumy droughts his draught can never stanch.
Bp. Hall. Satires, b. v. Sat. 2.

Our great clerks think that these men, because they have a trade, (as Christ himself, and St. Paul had) cannot therefore attain to some good measure of knowledge, and to a censure of their actions, as well as they that spend their wealth in loitering, *bezzling*, and harlotting, their studies in unprofitable questions, and barbarous sophistry, their middle age in ambition and idleness, their old age in avarice, dotage, and diseases.—*Milton. Animad. upon Remonst. Def.*

——'Tis now become
The shewing horne *bezeler's* discourse.
Jack Drum's Entertainment, (1616,) Sig. A 3.

BIAS, *v.* }
BI'AS, *n.* }
BI'AS, *adj.* }
BI'AS, *ad.* }
BI'AS-DRAWING. }
Fr. *Biais* or *Bihay*, *Biaiser* or *Bi-hayser*. To crook, stand aslope, to fetch a compass, go away, make about, (Cotgrave.) Menage says from the It. *Bieco*, and the It. *Bieco* from *Biscoculus*. The editor of Menage, "that the old Gallic *Bihay* resembles the English *Bmay*." *Hayser* is probably *Hauser*, to *haust*, or raise (sc.) out of an horizontal position; turn out of a straight or right angle. It is used met. for—

To turn away, from a right, fair, impartial judgment.

Aloe is an hearbe which hath the resemblance of a sea onion, but that it is bigger and the leaves be more grosse and fat, chandfered or channelled *bias* all along.
Holland. Plinie, b. xxvii. c. 4.

Plato, Pythagoras, and Aristotle hold that this is occasioned by the obliquity of the zodiack circle thorow which the sun passes *biase*.—*Id. Plutarch*, p. 674.

We cannot allege her oblique and *byass* declination.
Id. Ib. p. 953.

In this extant moment, faith and troth,
Strain'd purely from all hollow *bias-drawing*
Bids thee with most divine integrite,
From heart of very heart, great Hector welcome.
Shakespeare. Troil. & Cress. Act iv. sc. 5.

Rhynsault, with no other real quality than courage, had dissimulation enough to pass upon his generous and unsuspicious master for a person of blunt honesty and fidelity, without any vice that could *bias* him from the execution of justice.—*Spectator*, No. 491.

When we determine amiss concerning the obligations incumbent upon us in respect of other men; 'tis by reason of that strong weight of self love, which like a *bias*, inclines, and secretly sways our minds towards that side on which our own interest lies.—*Atterbury*, vol. i. Ser. 9.

I am of opinion, there has not, for these many years, appeared any thing more finished of the kind: if, indeed, my great affection for him, and the praises he bestowed upon me, do not *bias* my judgment.
Melmoth. Pliny, b. iv. Let. 27.

If you suppose a dye to have any *bias*, however small, to a particular side, this *bias*, though, perhaps, it may not appear in a few throws, will certainly prevail in a great number, and will cast the balance entirely to that side.
Hume. The Rise of Arts, Ess. 14.

BIB, *n.* }
BIB, *v.* }
BI'BBER. }
BI'BBING, *n.* }
BI'BULOUS. }
From Lat. *Bibere*, to drink. A *Bib*, Skinner says, "is a cloth stretched over the breast of an infant, that it may *imbibe*, the overflowing liquid."

A man who drinks much, frequently, is called a *Bibber*, a tipler, a sot,

Bibulous, drinking, soaking, absorbing.

This miller hath so wisly *bibbed* ale,
That as an hors he snorteth in his slepe.
Chaucer. The Reves Tale, v. 4160.

And other abhoreth his brother because he is a great *bibber*, whereas he himself hath in his harte a number of murders and sorceries.—*Udal. Matt.* c. 7.

The Son of Man is come eating and drinking, and ye say, behold, a gluttonous man, and a wine-*bibber*, a friend to publicans and sinners.—*Bible. Luke*, vii. 34.

Demosthenes made his complaint unto him, that where he had taken more pains than all the orators besides, and had almost even worn himself to the bones with study, yet he could by no means devise to please the people: whereas other orators that did nothing but *bib* all the day long, and mariners that understood nothing, were quietly heard, and continually occupied the pulpit with orations.
North. Plutarch, p. 701.

Six legions he left in garrison among the Gauls, under the charge of one Varus, a companion of his that would drink lustily with him, and therefore in mockery was surnamed Cotylon, to wit, a *bibber*.—*Id. Ib.* p. 760.

We'll have a *bib*, for spoiling of thy doublet,
And a fring'd muckender hang at thy girdle,
I'll be thy nurse, and get a coral for thee,
And a fine ring of bells.
Beaum. & Fletch. The Captain, Act iii. sc. 5.

This person [J. Wagstaffe] died in a manner distracted, occasioned by a deep conceit of his own parts, and by a continual *bibbing* of strong and high tasted liquors.
Wood. Athenæ Oxon.

But only fools, and they of vast estate,
The extremity of modes will imitate,
The dangling knee fringe and the *bib cravat*.
Dryden. Prol. on Opening the New House.

Strow'd *bibulous* above I see the sands,
The pebbly gravel next, the layers then
Of mingled moulds, of more retentive earths.
Thomson. Autumn.

Ev'n misses, at whose age their mothers wore
The backstring and the *bib*, assume the dress
Of womanhood, fit pupils in the school
Of card-devoted time, and night by night
Plac'd at some vacant corner of the board,
Learn every trick, and soon play all the game.
Cowper. Task, b. iv.

BI'BBLE-BA'BBLE. Merely *Babble-babble*. See an instance from Sir Thomas More in BABBLE.

The errours committed in this kind have been the cause why there is found so little wit and understanding, and contrariwise so much tongue and *bibble-babble*, such vaine chattering about words in young men throughout the schooles.—*Holland. Plutarch*, p. 47.

Maluolio, Maluolio, thy wittes the heauens restore: endeauour thy selfe to sleepe, and leaue thy vaine *bibble-babble*.—*Shakespeare. Twelfth Night*, Act iv. sc. 2.

BI'BLE. }
BI'BLICAL. }
BIBLIOTHE'KE. }
BIBLIOTHE'CAL. }
BIBLIO'THECARY. }
BIBLIO'LATRY. }
Βυβλος sive Βιβλος, is an Egyptian plant, of which a material for writing upon was made. *Bible* is applied by pre-eminence to the holy scriptures. Chaucer furnishes usages of the word as applied to any book.

Bibliothecary. Fr. *Bibliotheque*; It. *Bibliotica*; Sp. *Bibliotheca*; Lat. *Bibliotheca*, from Gr. Βιβλιον, a Book, and Θηκη, a Depository: the store room or depository for *books*; now commonly called the library.

It sais in a storie, the *Bible* may not lie,
That God gaf the maistrie to the childre of Mathatie.
R. Brunne, p. 290.

Of his diete mesurable was he,
For it was of no superfluitee,
But of gret nourishing, and digestible.
His studie was but litel on the *Bible*.
Chaucer. The Prologue, v. 437.

But nought will I so mote I thriue
Be about to disserue
All these armes that they weren
That they thus on her coates weren
For to me were impossible
Men might make of hem a *Bible*.
Id. The House of Fame, b. iii.

Yet forgate I to maken rehersaile
Of waters corosif, &c.
* * * * *
To tell all, wold passen any *Bible*,
That o wher is.
Id. The Chanones Yemannes Tale, v. 16,322.

But what is this I see, Satan himselfe with a *bible* under his arme, with a text in his mouth, it is written, he shall give his angels charge over thee?
Bp. Hall. Cont. Christ Tempted.

What I said in my epistle to my reverend and worthy friend master Doctor James, the incomparably industrious and learned *Bibliothecary* of Oxford, I professe still, that I hold those Canons of the Apostles uncanonicall.
Id. Honour of the Maried Clergie, b. i. a. 28.

This invention of erecting libraries, especially here at Rome, came from Asinius Pollio, who by dedicating his *bibliotheque*, containing all the books that ever were written, was the first that made the wits and workes of learned men, a publicke matter and a benefit to a commonweale.
Holland. Plinie, b. xxxv. c. 1.

In every town where he came, [he] explained to them the contents of the *Bible*; declaring, that therein was set forth the true and only God, and his mighty works; that therein was contain'd the true doctrine of salvation through Christ, with many particulars of miracles and chief points of religion.—*Oldys. Life of Raleigh.*

I trust that the natural patrons of *biblical* learning, I mean, societies founded for the advancement of religious knowledge, and the higher ecclesiastics, will soon enable every scholar to command this inestimable treasure [the Syriac Milan MSS.].—*Newcombe. Minor Prophets*, Pref.

These, and a world of controversies more
Serve to enlarge the *bibliothecal* store,
While champions make antiquity their boast,
And all pretend to imitate it most.
Byrom. On Church Communion, pt. vi.

If to adore an image be idolatry,
To deify a book is *bibliolatry*.
Id. Upon the Bp. of Gloucester's Doctrine of Grace.

BICI'PITAL. }
BICI'PITOUS. }
Lat. *Biceps* (*Bis-ceps*), from *Bis*, *Binus*, two, and *Caput*; Gr. Κεφαλη, the head.

Two headed.

If by the art of Taliacotius, a permutation of flesh, or transmutation be made from one man's body into another, as if a piece of flesh be exchanged from the *bicipital* muscle of either parties arm, and about them both, an alphabet circumscribed, upon a time appointed as some conceptions affirm, they may communicate at what distance soever.
Brown. Vulgar Errours, b. ii. c. 3.

It is not denied there have been *bicipitous* serpents with the head at each extream, for an example hereof we finde in Aristotle.—*Id. Ib.* b. iii. c. 15.

BI'CKER. }
BI'CKERING. }
BI'CKERMENT. }
Skinner mentions the Welsh, *Bicre*, conflictus; but he is strongly inclined to believe it

of Anglo Saxon origin. He suggests the verb *pickeer*, to fight with *pikes*. In the A. S. *Pycan*; Dut. *Pichen* or *Bichen*, pickeren; Ger. *Bichen*, is to peck at: and *bicker* (*p* into *b*) may be—

To be always *perking* at, attacking, skirmishing; squabbling, or quarrelling with; also, to move unsteadily, to quiver.

Bituene the castel of Gloucestre and Brinefeld al so
Ther was ofte *biker* gut, and muche harm ido.
R. Gloucester, p. 538.

Tho the barons adde the toun, and the castel tho king,
Ther was ofte bituene hom gret *bikering*.—*Id.* p. 540.

Whan thou of thise ert sikere to the thorgh aliance,
Than is tyme to *bikere* with the kyng of France.
R. Brunne, p. 256.

And crye we on al the comune. that thei come to unite
Ther to abyde and *bykere* ageyns Bellales children.
Piers Ploughmen, p. 396.

Thus the Prenshemen lyinge before the towne, many frayes and *bykerynges* were made atwene the Flemynges and theym, to theyr both paynes.—*Fabyan*, an. 1307.

And at the field fought before Bebriacum, ere the battailes joyned, two eagles had a conflict, and *bickered* together in all their sights.—*Holland. Suetonius*, p. 243.

In this so terrible a *bickering*, the Prince of Wales being then but sixteenth yeeres old, shewed his wonderful towardnesse, laying on very hotely with speare and shielde.
Stowe. Edw. III. an. 1346.

Such *bickerings* to recount, met often in these our writers, what more worth is it then to chronicle the wars of kites or crows, flocking or fighting in the air?
Milton. History of England, b. iv.

So stood they both in readinesse thereby,
To ioyne the combate with cruell intent;
When Arthegall, arriuing happily,
Did stay awhile their greedy *bickerment*,
Till he had questioned the cause of their dissent.
Spenser. Faerie Queene, b. v. c. 4.

Meantime unnumber'd glittering streamlets play'd,
And hurled every where their waters about,
That, as they *bicker'd* through the sunny shade,
Though restless still themselves, a lulling murmur made.
Thomson. Castle of Indolence, c. 1.

And indeed several histories of these times make no secret of it, where they shew the *bickerings* between prince Henry and the aforesaid favourite Car, in regard to the countess of Essex, not to mention other motives.
Oldys. Life of Ralegh.

From which, meanwhile, disputes of ev'ry size,
That is to say, misunderstandings rise;
The springs of ill, from *bick'ring*, up to battle,
From wars and tumults, down to tittle tattle.
Byrom. The Three Black Crows.

BICO'RNED. } Lat. *Bis*, *Binus*, two, and
BICO'RNOUS. } *Cornu*, a horn.
Having two horns.

Your body being revers'd did represent
(Being forked) our *bicorned* government.
Brome. To a Potting Priest.

We should be too critical to question the letter Y, or *bicornous* element of Pythagoras, that is, the making of the horns equal.—*Brown. Vulgar Errours*, b. v. c. 19.

BID. } Goth. *Biudan*; A. S. *Biddan*;
BI'DDER. } Ger. *Bieten*; Dut. *Bidden*; Sw.
BI'DDEN. } *Bedja*. See BEAD, and the quo-
BI'DDING, *n.* } tation from Burnett. To bid, is—

To invite, to solicit, to request, to pray, to require, to demand, to command.

To require, or demand, (&c.) for a certain price; to offer, or propose to give.

To the eldest he seide first, "Dogter ich *bidde* the
"Sey me al clene thin herte, how muche thou louest me."
R. Gloucester, p. 29.

The fader was tho glad y now, and *bad* hire vnderstonde,
To whom heo wolde y maried be with the thride del ys londe.—*Id.* p. 30.

"Ther fore ich *bidde*, that ich mowe my stat holde thorg the,
"And that thou of hym Bretagne mowe wynne thorg me.
Id. p. 54.

And gut vor al ys sarewede, as yt ywryte ys.
Thatu *byddynge* of Seyn Dunston, ys soule com to blys.
Id. p. 280.

So ageyn Edward thei held it half a gere,
Thei sauh the sege so hard, thei sent a messengere,
Thei ilde forto gelde at his owen *biddyng*,
If he tham saue wilde ageyn Henry our kyng.
R. Brunne, p. 228.

Ac ich praye the quath Hunger er thow wende
Of beggers and of *bydares*, what best be to done
For ich wot wel be thow went, worche thei wolle ful ylle.
Piers Ploughman, p. 139.

And he sente hise servauntis for to clepe men that weren *bede* to the weddingis and thei wolden no come. Eftsoone he sende othere servauntis, and seide seye ye to the men that ben *beden* to the feeste, Lo, I have maad redy my mete, my bolis and my volatilis ben slayne, and alle thingis ben redy, come ye to the weddingis.—*Wiclif. Matt.* c. 22.

And [he] sent forth his servauntes, to call them that were *byd* to the weddynge, and they wouldo not come. Agayne he sent forth other servauntes, sayinge, tell them whiche are *bydden*: beholde, I haue prepared my dynner, myne oxen and my fatlinges are killed, and al thynges are redy, come vnto the mariage.—*Bible*, 1551. *Ib.*

This carpenter said his devotion,
And still he sit, and *biddeth* his praiere,
Awaiting on the rain, if he it here.
Chaucer. The Milleres Tale, v. 3641.

Or if you list to *bid* him thennes gon,
Trill this pin, and he wol vanish anon
Out of sight of every maner wight.
Id. The Squieres Tale, v. 10,611.

The sculle is fette, and whe therein,
Wherof he *badde* his wife beginne,
Drinke with thy father, dame he saide,
And she to his *byddyng* obeide,
And toke the sculle, and what hir liste
She drinketh, as she, whiche nothyng wist
What cup it was. *Gower. Con. A.* b. i.

Now nothyng lacketh but cunnning of the geastes, that the preparacion be not made in vaine. But they againe neglected the *bidder*. And whan the *bidders* called vpon them, euery man made his excuse.—*Udal. Matt.* c. 22.

The world is wondrous fearful nowe, for danger *bids* men doubt.
And aske how chanceth this? or what meanes all this meedu? *Gascoigne. A Glose, &c.*

A princess being born, and abbess, with those maids,
All noble like herself, in *bidding* of their beads
Their holiness bequeath'd upon her to descend
Which there should after live.
Drayton. Poly-Olbion, s. 13.

Adhelwolfe king of the Danes came vpon him with a great power, and *bade* him battell, wherein Cochricus and Adelwolfe, kings of the Pagans were slaine.
Stowe. The West Saxons, an. 860.

——— For myselfe, I was not injur'd so,
By any Troian, that my powers, should *bid* them any blowes;
In nothing beare they blame of me.
Chapman. Homer. Iliad, b. i.

Ye Prēshe kyng and his counsayle wrote agayne to ye kynge of Castel, *buddyng* hym to take no thought nor doubte, for within ye month of January he wolde gyne Englande so moche ado.—*Berners. Froissart. Cronycle*, vol. ii. c. 50.

Lep. Heere's more newes.
Mes. Thy *buddings* haue been done, and euerie houre
Most noble Cæsar, shalt thou haue report
How 'tis abroad.—*Shakes. Antony & Cleopatra*, Act i. sc. 4.

Of other care they little reckoning make,
Than how to scramble at the shearer's feast,
And shove away the worthy *bidden* guest.
Milton. Lycidas.

Having performed that with great dexterity, he [South] lays by the text for the present, and according to the ancient and laudable custom he addressed himself to the *Bid prayer*.
Wood. Athenæ Oxon.

Sir Roger, who is very well acquainted with my humour, lets me rise and go to bed when I please, dine at his own table or in my chamber as I think fit, sit still and say nothing without *bidding* me be merry.—*Spectator*, No. 106.

In the thirty sixth year of his age he repaired to Long-Lane, and looked upon several dresses which hung there deserted by their first masters and exposed to the purchase of the best *bidder*.—*Id.* No. 264.

Have I not said, not what I ought,
But what by earthly master taught?
Did I e'er weigh, through duty strong,
In thy great *biddings*, right and wrong?
Churchil. The Ghost, b. iv.

BIDE. } Dut. *Beyden*; A. S. *Bidan*, *Abi-*
BI'DING, *n.* } *dan*. To stay or remain. See ABIDE.

To tarry, to dwell, to continue, to wait, to expect; to stay under or support, to endure.

The next Letenes tide Sir Lowys went his way,
No langere wild he *bide*, for thing that men mot say.
R. Brunne, p. 227.

That of long time here haue I bene,
Within this yle *biding* as quene,
Liuing at ease, that neuer wight
More perfit joy haue ne might.—*Chaucer. Dream.*

Shame shall make him *bide* by his promise though he were such a man, that I could not compell him, if he would deny it.—*Tyndall. Workes*, p. 412.

We haue bene but yuell counsayled to take this way: yet it had bene better to haue gone by Saynt Omers than to *bide* in this danger.—*Berners. Froissart. Cronycle*, vol. i. c. 413.

They are in maruellous awe of the Spaniards, and very simple people, and liue maruellous sauagely: for they brought us to their *bidings* about two miles from the harborough, where wee saw their women and lodging, which is nothing but the skin of some beast layd vpon the ground.
Hackluyt. Voyages, vol. iii. p. 809.

Westm. Farwell faint-hearted and degenerate King,
In whose cold blood no sparke of honor *bides*.
Shakespeare. 3 Part K. Hen. VI. Act i. sc. 1.

No cruel guard of diligent cares, that keep
Crown'd woes awake, as things too wise for sleep:
But reverend discipline, and religious fear,
And soft obedience, find sweet *biding* here.
Crashaw. A Religious House.

And now too soon for us the circling hours
This dreaded time have compassed, wherein we
Must *bide* the stroak of that long threatn'd wound;
At least if so we can.—*Milton. Paradise Regained*, b. i.

For thou art not a God that takes
In wickedness delight;
Evil with thee no *biding* makes
Fools or mad men stand not within thy sight.
Id. Psalm 5

The wary Dutch this gathering storm foresaw,
And durst not *bide* it on the English coast.
Behind their treach'rous shallows they withdraw,
And lay their snares to catch the British hoast.
Dryden. Annus Mirabilis, s. 179.

BIDE'NTAL. } *Bis*, *binus*, two; and *dens*,
BIDE'NTATE. } a tooth.
Having two teeth, two prongs.

I desire you will tell her Grace, that ill management of forks is not to be helped when they are only *bidental*, which happens in all poor houses.
Swift to Gay, March 19, 1729.

[Oniscus.] With seven scales, the last *bidentate*.
Pennant. British Zoology.

BIDE'T. Fr. *Bidet*, of unknown etymology.
A little nag or curtall, (Cotgrave.)

I will returne to my selfe, mount my *bidet*, in a dance; and corvet upon my curtall.—*B. Jonson. Masque. Chloridia.*

BIE'NNIAL. *Bis*, and *annus*, a year.
Living, lasting or enduring, two years.

You can by no culture or art extend a fennel stalk to the stature and bigness of an oak: then, why should some be very long lived, others only annual or *biennial*?
Ray. On the Creation, pt i.

It [the Eastern Mullein] flourished in the physick garden very well two years, and flowerd extremely, but did not perfect seeds, and being a *biennial* plant, is since entirely decay'd.—*Miller. Gardener's Dictionary.*

BIER. } A. S. *Baran*, to bear; that
BIER-BALKS. } which *bears*. Usually applied to—

That which *bears* a corps to burial; by R. Gloucester.

That which *bears* a sick person; a litter.

Uter, the gode kynge, (of wham we speke by vore)
Was feble after that he was in horse *bere* y *bore*.
R. Gloucester, p. 165.

And he cam nygh and touchide the *beere*, and thei that baren, stoden. and he seyde yonge man Y seye to thee rise up.—*Wiclif. Luke*, c. 7.

Womā, saith he, make no more weping. And when he had so said, he came unto the *biere* whereon the dead mā was carried, and put his hand to it. And immediatly they whiche carryed the corpse stayed.—*Udal. Ib.*

It is a shame to behold the insatiablenesse of some covetous persons in their donges: that where their ancestours left of their land a broad and sufficient *beerebaik*, to carry the corps to the Christian sepulture, how men pinch at such *beerebalkis*, which by long use and custome ought to be inviolably kept for that purpose.
Homily for Rogation Weeke, pt. iv.

Truly so long as he [Strabo] lived, they feared his greatness obtained by arms, for indeed he was a noble captain: but being stricken with a thunderbolt, and dead, they took him from the *bier* whereon his body lay as they carried him to burial, and did thereto great villany.
North. Plutarch, p. 526.

But when Heliodorus, I wot not whether by sickneese or by some devised violence, was dead (both I am to say so much, would God the thing itselfe could not speak it!) when his corps was carryed forth to be buried by the *biere bearers*, many honourable personages went before it, as mourners in blacke.—*Holland. Ammianus*, p. 360.

———I know not why
I loue this youth, and I haue heard you say,
Loue's reason's without reason. The *beere* at doore,
And a demand who is't shall dye, I'd say
My father, not this youth.
Shakespeare. Cymbeline, Act iv. sc. 2.

——A *bier* is next prepared,
On which the lifeless body should be rear'd,
Covered with cloth of gold, on which was laid
The corps of Arcite, in like robes array'd.
Dryden. Palamon & Arcite, b. iii.

Hung'rio Grad, the fun'ral bell
Cal'd every friend to bid farewell.
I join'd the melancholy *bier*,
And dropp'd the unavailing tear.
Cotton. Fusion. The last Death.

BI-FID. *Bis* and *findo*. To cleave in two. Cleft in two: common in works on Natural History.

[Lobster.] With jointed body; legs eleven on each side; tail *bifid*, &c.—*Pennant. British Zoology.*

The characters [of the hemlock] are: the leaves cut into minute segments, the petals of the flowers *bifid*, &c.
Miller, in v. *Cicuta.*

BI-FOLD. Twofold. Thus, the quarto Shakespeare. The first folio reads *by foule*.

——O madnesse of discourse!
That cause sets vp, with, and against thyselfe—
Bi-fold authorities; where reason can reuolt
Without perdition, and loose assume all reason,
Without reuolt.—*Shakespeare. Troil. & Cress.* Act v. sc. 2.

BI-FORM. } *Bis* and *forma*; form or frame.
BIFO'RMITY. } Having two forms or shapes; double formed.

And, from whose monster teeming womb, the earth
Renew'd, what much it mourn'd, a *biform* birth.
Crowall. Ovid. Metam. b. viii.

Strange things he spake of the *biformity*
Of the Dæmons, what mongrel sort
Of living wights; how monstrous-shap'd they be;
And how that man and beast in one consort.
More. Song of the Soul, pt. i. c. 3. s. 70.

BI-FRONTED. *Bis* and *frons*; the front or forehead.
Having two fronts; doubled fronted.

——Tutors, pray him: doe.
And put a case of wizards o're his head,
That he may look *bi-fronted*, as he speake
B. Jonson. Poetaster, Act v. sc. 3.

——The condition
Of our affairs exacts a double care.
And, like *bifronted* Janus, we must look
Backward as forward.
Massinger. The Maid of Honour, Act ii. sc. 3.

BI-FURCATED. } *Bis*, two, and *furca*, a
BIFURCA'TION. } fork.
Separated, divided, cleft asunder, like a fork; bifurked.

The disciples of Antychriste with their *bifurked* ordinaries must violently pucke from the trewe Christen Church (whose kyngdome is not of this world) the eternal worde of the Lorde.
Bale. Image, pt. ii.

The first a Catechrestical and far derived similitude, it [the mandrake] hath with man, that is, in a *bifurcation* or division of the root into two parts, which some are content to call thighs.—*Browne. Vul. gar Errours*, b. ii. c. 6.

The mouth [of the lesser lamprey] is formed like that of the preceding, on the upper part is a large *bifurcated* tooth.
Pennant. British Zoology.

BIG, *v.* }
BI'GGEN, *adj.* }
BI'GGIN, *n.* }
BI'GGED. }
BI'GGEST. } Perhaps from the A. S. *Byegan*, *Biegan*; Sw. *Bygga*; Eng. to big, to build. *Ædificare, struere, adstruere*, to build, to pile or heap up; and thus to increase the bulk or size, to enlarge, to form into a large size, to magnify.

Dr. Jamieson says, "that a *biggin* is a house properly of a *larger* size, as opposed to a cottage." He also produces, from Ritson, some instances of the use of *bygly*, signifying habitable, commodious; and others where it may signify *big*, i. e. large. Ritson gives no explanation, but evidently considers them the same word differently applied.

Large, enlarged, great, ample; magnified, of great size, magnitude or extent; extended, distended; expanded; filled out in bulk, swoln, tumid.

Big is much used as a prefix.

A of Gryme a fissbere men redes git in rome,
That he *bigged* Grymesby Gryme that nix tome
R. Brunne, p. 26.

Kirkes & houses brent, nouht than wild be spare.
Ther the Inghs had *bigged*, he mad it wast & bare.
R. Brunne, p. 62.

But they can doublin their rentall
To *bigge* hem castles, and *bigge* hem hold.
Chaucer. The Ploukman's Tale.

But on a day well armed bright and shene
Hector and many a worthy knight out went
With speare in hond, & *bigge* bowes bent.
Id. Troilus, b. iv.

I beseech you lay no *bigger* burthen vpō vs then those faytheful fathers dyd which thought that sufficient.
Frith. Workes, p. 145.

He wyll dystroye thy *bygly* landys,
And slee all that before hym standys
And lose full many a lyfe
Le Bone Florence. Ritson, vol. iii.

Sche seyde, God, of myghtys moost,
Fadur and sone, and holy goost,
As y dud nevyr thys dede,
Yf y gyltles be of thys,
Brynge me to thy *bygly* blys,
For thy grete godhede.—*Id. Ib.*

The holy armyte brent he thare,
And lefte that *bygly* hows full bare,
That semely was to see.—*Id. Ib.*

Then came eon hyght Awdromoche,
The furste *bigger* of Anteoche,
And enhabyted euntreys elene.—*Id. Ib.*

And surely sauing that in that chapyter he brawleth *bigly*, and scoldeth strongelye and raileth ryallye, and lyeth pussauntlye els is all hys matter besyde maruelouse feable and weake.—*Sir T. More. Workes*, p. 701.

In the somer folowynge, about Mary Magdaleyne tyde fell hayle of suche *bygnesse* that it slewe both men and beestys.
Fabyan, vol. i. c. 238.

The elephantes of that countrey bee stronger then those that be made tame in Aphrike & their *bignes* do nunswer vnto their strēgth.—*Brende. Quintus Curtius*, p. 238.

[William Rufus] was of person a square man, red coloured, &c. . . . . not of any great stature, though somewhat *big bellied*.—*Stowe. William Rufus*, an. 1087.

And those which erewhile were so warie and wise, waxt forward enough after the euent, and grew to speake *bigly*.
Savile. Tacitus, p. 194.

Hence oftentimes authoritie
Lookes *bigger* than a bull,
With sutters poore too sternely quicke,
In heaping them too dull.
Warner. Albion's England, b. ix.

He look'd a lion with a gloomy stare,
And o'er his eyebrows hung his matted hair;
Imbon'd and large of limbs, with sinews strong,
Broad shoulder'd, and his arms were round and long.
Dryden. Palamon & Arcite, b. iii.

Mar. O Lucia, Lucia, might my *big-swoln* heart
Vent all its griefs, and give a loose to sorrow,
Marcia could answer thee in sighs, keep pace
With all thy woes, and count out tear for tear.
Addison. Cato, Act iv. sc. 1.

Now driven before him, through the arching rock,
Came tumbling, heaps on heaps, th' unnumber'd flock;
Big-udder'd ewes, and goats of female kind.
Pope. Odyssey, b. ix.

BI'GAM. } Gr. Δισγαμος, δις or *bis*, twice,
BI'GAMOUS. } and γαμ-εω, to unite in marriage.
BI'GAMIST. } A *bigame* is one twice married,
BI'GAMY. } whether the first spouse be living or not. A divorced woman who married again was also called a *bigame*.

——It is the kind of man,
Sith Lameth was, that is so long gone,
To be in loue as false as euer he can,
He was the first father that began
To louen two and was in *bigame*.
Chaucer. Of Queen Annelida, &c.

And therefore was it alleged against this goldsmyth that he was *bigamus*; this good woman perceyuing that her former marriages shoulde shorten her husbands dayes, came into the open courte before the judges and affyrmed by her othe contrarye to the truthe, that she was neuer maryed to no man other then to the sayde goldsmyth
Hall. Hen VIII. an. 35.

Which is a plain proofe yt eūcemig ye p̄hibiciō of any mā wiues then one & the forbiddig of *bigamy* by ye weddig of one wife after another, was the special ordināce of God & not of Sait Poule.—*Sir T. More. Workes*, p. 279.

Saint Chrysostome saithe, that S. Paule suffereth not them, that haue twise married, to atteine suiche a roume, By these woordes, saithe M. Hardinge, Chrysostome condemneth the impure *bigamie* of our holy gospellers.
Jewel. A Defence of the Apologie, p. 173.

Greater is the wonder of your strickt chastitie, than it would be a nouell to see you a *bigama*.
Warner. Albion's England, Addition to, b. ii.

Their false god Vulcan is not very hard to unmask, he was a mortal man, and one of the sons of the other Lamech, the prime *bigamist* and corrupter of marriage.
Donne. Hist. of the Septuagint, p. 202.

Bigamy, according to the canonists, consisted in marrying two virgins successively, one after the other, or once marrying a widow.—*Blackstone. Commentaries*, b. iv. c. 13. note b.

BI'GGIN. A kind of cap, Mr. Steevens says, at present worn only by children, but so called from the cap worn by the Beguins, an order of Nuns. "From the *biggen* to the nightcap;" Mr. Gifford interprets, "from infancy to age."

A *biggin* he had got about his brane,
For in his headpeece he felt a sore paine.
Spenser. Shepherd's Calender. May.

——Sleepe with it now,
Yet not so sound, and half so deepely sweete,
As hee whose brow (with homely *biggen* bound)
Snores out the watch of night.
Shakespeare. 2 Part Hen. IV. Act iv. sc. 4.

Here is nothing but a little fresh straw,
A petticoat for a coverlet, and that torn too,
An old woman's *biggen* for a night cap.
Massinger. The Picture, Act iv. sc. 2.

You that have suck'd the milk of the court, and from thence have been brought up to the very strong meats and wine of it; been a courtier from the *biggen* to the night cap: (as we may say) and you, to offend in such a high point of ceremony, as this! and let your nuptials want all marks of solemnity!—*B. Jonson. The Silent Woman*, Act iii. sc. 6.

BI'GOT, *adj.* }
BI'GOT, *n.* }
BI'GOTED. }
BIGO'TICK. }
BIGO'TICAL. }
BIGO'TICALLY. }
BI'GOTRY. } The French at this day apply the word *bigot*, to one superstitiously religious, not certainly from the oath *be-got*, as Menage thinks; but rather from the A. S. *Bigan*, colere; and hence also *begine*, a religious woman, (Wachter in v. *Bein-Gott.*) Cotgrave says, *bigot*, an old Norman word, (signifying as much as *de par Dieu*, or our—for God's sake) made good French, and signifying—

An hypocrite, or one that seemeth much more holy than he is: also a scrupulous, or superstitious fellow.

Speight says, "*Bigin, bigot*, superstitious hypocrite." Upon which Thynne remarks, "whiche sence I knowe yt maye somewhat beare, because yt sauorethe of the dispositione of those *Begins* or *Beguines*, for that ys the true wrytinge."

Wher findest thou a swinker of labour
Haue me to his confessour?
But Empresses, and Duchesses,
These Queenes, and eke Countesses,
These Abbesses, and eke *begins*.
Chaucer. Rom. of the Rose.

There came to him an English gentleman, who having run himself out of breath in the inns of court, had forsaken his country, and therewith his religion; and was turned both *bigot* and physitian, residing now in Bruxels.
Bp. Hall. Some Specialties in his Life.

The same fortune once happened to Mollere, on the occasion of his Tartuffe: which notwithstanding afterwards has seen the light, in a country more *bigot* than ours, and is accounted among the best pieces of that poet.
Dryden. Limberham, Epist. Ded.

This Proclus, though he were a superstitious Pagan, much addicted to the multiplying of gods, (subordinate to one supreme) or a *bigotick* polytheist, who had a humour of deifying almost every thing, and therefore would have this nature forsooth to be called a goddess too: yet does he declare it not to be properly such, but abusively only.
Cudworth. Intel. Syst. p. 686.

It hath been indeed of late confidently asserted by some, that never any of the ancient philosophers dream'd of any such thing as incorporeal substance, and therefore they would beat men in hand, that it was nothing but an upstart and new fangled invention of some *bigotical* religionists.
Id. Ib p. 18.

Because he [Julian] was an emperour, and had so great an animosity against Christianity, and was so superstitiously or *bigotically* zealous for the worship of the gods.
Id. Ib. p. 274.

It may be doubted, with good reason, whether there ever was in nature a more abject, slavish, and *bigotted* generation than the tribe of Beaux Esprits, at present so prevailing in this island.—*Spectator.* No. 234.

To take up half on trust, and half to try,
Name it not faith, but bungling *bigotry*.
Dryden. The Hind and the Panther, pt. i.

They are terribly afraid of being called *bigots* and enthusiasts; but think there is no danger of falling into the opposite extreme of lukewarmness and want of piety.

Portens, vol. i. Ser. 1.

Nor think the Muse, whose sober voice ye hear,
Contracts with *bigot* frown her sullen brow;
Casts round religion's orb the mists of fear,
Or shades with horrours, what with smiles should glow.

Mason. Elegy on the Death of a Lady.

A rich chain of great pearls and small vases, red and gold, are other ornaments to our *bigotted* sovereign.

Pennant. Journey from Chester.

I shall only in one word mention the horrid effects of *bigotry* and avarice, in the conquest of Spanish America; a conquest on a low estimation effected by the murder of ten millions of the species.—*Burke. Vindication of Nat. Society.*

BI'LANDER. Dut. *Be-landen*, to land; Fr. *Belandre*, a boat or vessel, fit only to keep close to *land*.

Why chuse we then like *bilanders* to creep
Along the coast, and *land* in view to keep,
When safely we may launch into the deep.

Dryden. The Hind & Panther, pt. i.

BI'LBO. } A kind of sword or rapier,
BI'LBOES. } and also of stocks for the feet;
BI'LBOESMITH. } so called because made at *Bilboa*.

Hauing once attempted to run away, I laid him in the *bylboes*, threatening to cut off his head.

Hackluyt. Voyages, vol. iii. p. 262.

I was also conueyed to their lodgings, which gathered tribute for the King of Denmarke, where I saw a pair of *bilbowes*; and I asked whether they were for the Lapptans, (if needs were) and they said no, but onely for their owne company if they should chance to be vnruly.

Id. Ib. vol. i. p. 295.

——— Tell that brave man of hope,
He shall the Mountford's find in th' head of all their troops,
To answer his proud braves; our *bilbows* be as good
As his, our arms as strong.—*Drayton. Poly-Olbion*, s. 22.

It was not so of old: men took up trades,
That knew the craft they had been bred in right,
An honest *bilbo-smith* would make good blades.

B. Jonson. To my faithful Servant.

BILE. A. S. *Bile*, ulcus; Dut. *Buyle*; Ger. *Buhel*; Sw. *Bald*. Junius says, "*Buyle* vel *puyle* est tuber, a puylen; protuberare, prominere." Wachter, that *Beul* is a stroke, a blow; the mark made by a blow; a tumour; from the A. S. *Bluan*, to give a blow, to strike; yet he doubts whether the signification can be transferred from a *tumour* (*a tuberculis*) to an *ulcer* (*ad ulcera*). See BOIL. Applied to—

An ulcerous tumour.

And there was a beggar Lazarus by name, that lay at hise gate ful of *bilis*, and coueytide to be fulfilid of the crummys that fellen doun fro the riche mannes boord, and no man gaf to him, but houndis camen and likkiden his *bylis*.—*Wiclif. Luke*, c. 16.

When there is a *byle* in the skynne of any mans flesh, and it is healed and after in the place of the *byle* there appeare a whyte rysing, either a shynynge white somewhat redysh, let him be sene of the preast.—*Bible*, 1551. *Lev.* c. 13.

BILE. } Fr. *Bile*; Lat. *Bilis*; from the
BI'LIOUS. } Gr. χολη, (Vossius). See the quotation from Arbuthnot. Used met. see the quotation from Prior.

But when once settled in the stomach, it excited vomitings, in which was thrown up all that matter which physicians call discharges of *bile*, attended with excessive torture.—*Smith. Thucydides*, b. ii.

The *bile* is of two sorts, the cystick, or that contained in the gall-bladder, which is a sort of repository for the gall; and the hepatick, or what flows immediately from the liver.

Arbuthnot. On Aliments, c. i.

The liver minds his own affair;
Kindly supplies our public uses,
And parts and strains the vital juices;
Still lays some useful *bile* aside,
To tinge the chyle's insipid tide;
Else we should want both gibe and satire;
And all be burst with pure good-nature.—*Prior. Alma*, c. i.

Some of them [voracious animals] have the *biliary* duct inserted into the pylorus.—*Arbuthnot. On Aliments*, c. i.

Why *bilious* juice a golden light puts on,
And floods of chyle in silver currents run.

Garth. Dispensary, c. i.

BILK. Mr. Gifford says, "Bilk seems to have become a cant word about this (Ben Jonson's) time, for the use of it is ridiculed by others, as well as Jonson. It is thus *explained* in Cole's *English Dictionary*, 'Bilk, nothing; also to deceive.'" Lye, from the Goth. *Bilaikan*, which properly signifies *insultando illudere*.

To cheat, to defraud, to elude.

Tub. Hee will ha' the last word, though he take *bilke* for't.
Hugh. *Bilke!* what's that?
Tub. Why nothing, a word signifying nothing; and borrow'd here to express nothing.

B. Jonson. Tale of a Tub, Act i. sc. 1.

[He] was then ordered to get into the coach, or behind it, for that he wanted no instructors; but be sure you dog you, says he, don't you *bilk* me.—*Spectator*, No. 498.

Patrons in days of yore, like patrons now,
Expected that the bard should make his bow
At coming in, and ev'ry now and then
Hint to the world that they were more than men;
But, like the patrons of the present day,
They never *bilk'd* the poet of his pay.

Churchill. Independence.

BI-LITERAL. Consisting of, formed by, two letters, (*literæ.*)

It is the genius of the Sanscrit, and other languages of the same stock, that the roots of the verbs be almost universally *biliteral*.—*Sir W. Jones. Fourth Anniversary Discourse.*

BILL, *v.* } A. S. *Bile*. Perhaps from the A. S.
BILL, *n.* } *Pullian*, to *pull*. The *beak*, that which *pecketh*; the *bill*, that which *pulleth*. So in Lat. *Vellicare*, (from *vellere*, to pull,) is to pull, as a bird does.

The bill, beak, or nib of a bird, the nose or snout of a beast or fish, the snout or beak of a ship, (Somner.)

To bill (met.), to fondle, to play the part of fond lovers.

And of a rauen, which was tolde,
Of nyne houdred wynter olde,
She toke the head, with all the *bille*.—*Gower. Con. A.* b. v.

No sooner had the bird the maiden eyde,
But, leaping on the rocke, downe from a bough
He takes a cherry up, (which he but now
Had hither brought, and in that place had laid
Till to the cleft his song had drawne the maid)
And flying with the small stem in his *bill*,
(A choicer fruit, than hangs on Bacchus' hill)
In fair Marina's bosom tooke his rest,
A heavenly seat fit for so sweet a guest:
Where Cytherea's doves might *billing* sit,
And gods and men with envy look on it.

Browne. British Pastorals, s. 3.

On whose [the cup's] swelling sides, four handles fixed were
And upon every handle sate, a pair of doves of gold;
Some *billing* and some pecking meat.

Chapman. Homer. Iliad, b. xi.

Forthwith from out the ark a raven flies
And after him, a surer messenger,
A dove sent forth once and again to spie
Green tree or ground whereon his foot may light.
The second time returning, in his *bill*
An olive leafe he brings, pacific signe.

Milton. Paradise Lost, b. xi.

On the other side, Tom Faddle and his pretty spouse, wherever they come, are *billing* at such a rate, as they think must do our hearts good who behold 'em.

Spectator, No. 300.

His eyes with milder beauties beam,
Than *billing* doves beside the stream.

Moore. Solomon, pt. iii.

O let them ne'er, with artificial note,
To please a tyrant, strain their little *bill*,
But sing what heaven inspires, and wander where they will.—*Beattie. The Minstrel*, b. i.

BILL. } A. S. *Bill*; Dut. *Byl*; Ger. *Beil*;
BI'LLETS. } which Skinner thinks is *Securis*
BI'LLMAN. } *rostrata*, a beaked axe, so called from its great resemblance to the *bill* of a bird. Junius thinks *billets* are pieces of wood cut with a *bill*.

A hooked tool or weapon, to cut, mow, hew.

Agayne loke how vncomely a thyng it were if a philosophier would with his cloke & long beard scip about the stage, & play a parte in an interlude: or els holde a *bill* & a net in his hande in the place where the swordplayers are wont to fyght at vtterraunce, and syng theyr accustomed song.

Udal. Mark, Pref.

For where before tymes there were sent ouer, for the ayde and tuicyon of the tounes, and citees, brought vnder the obeysaunce of the English nacion thousands of men, apte and mete for the warre, and defence: now were sent into Fraunce, hundreds, yea scores, some rascall, and some not able to drawe a bow or carry a *bill*.

Hall. Hen. VI. an. 14.

When that the stak of wood was reared vp
Under the ayre within the inward court
With clouen oke and *billets* made of fyrre,
With garlandes she doth all beset the place.

Surrey. Virgile. Æneis, b. iv.

He in the mornynge caused the Mayre of the citie to apparell in armure the beste and most coragious persones of the citie: whiche brought to him iii. m. archers and iii. m. *bilmen* besyde them that were deputed to defend the citie.

Hall. Hen. IV. an. 1.

The souldiers Englishmen were all asleep except the watch, the which was slender; and yet the shout arises, bowes and *bils*, bows and *bils*; which is a signification of extreme defence, to avoide the present danger in all towns of war.—*Knox. History of Reformation*, p. 91.

Coccelus Proculus a *bilman* of the garde had a suite with his neighbour about a small parcell of ground, which lay doubtfull betweene them, Otho with his owne money bought his neighbours whole ground, and freely bestowed it vpon him.—*Sacile. Tacitus. Historie*, p. 18.

Enuy, when it is once conceiued in a malicious heart, is like fire in *billets* of juniper, which (they say) continues more yeares than one.—*Bp. Hall. Cont. Anna & Peninna.*

Firing the wood cut in length like our *billets*, at the ends, and joyning them together so close, that though no flame or fire did appeare, yet the heat continued without intermission.

Sir F. Drake. Revived, p. 50.

Come, pierce your old hogsheads, ne'er stint us in sherry,
For this is the season to drink and be merry;
That, reviv'd by good liquor and *billets* together,
We may brave the loud storms, and defy the cold weather.

Fenton. Imit. of Horace, b. i. Ode 9.

The ranks of *bill-men* in order to battle are always environ'd with pike men; for the *bill-men* serve specially for execution if the enemy be overthrown.

Oldys. Life of Raleigh.

Though winter reigns, our labours never fail:
Then all day long we hear the sounding flail;
And oft the beetle's strenuous stroke descends,
That knotty block wood into *billets* rends.

Scott. Amœbean, Ecl. 2.

BILL, *v.* } Spelman, *Schedula, libellus, syn-
BILL, *n.* } *graphus*; A. S. *Bille* unde Græco
BI'LLET, *v.* } Barb. Βιλλος; Gal. and Bel. *Billet*.
BI'LLET, *n.* } The verb occurs in our old translators; *Conquirere milites*, in modern usage, to enlist, to enroll, to put or write upon the muster-roll; is rendered—to *bill* by Sir Henry Savile.

To *billet* a soldier or other person is by note, *bill*, or particular in writing, to appoint his quarters or lodgings.

A *bill* seems to be applied to a statement in writing of certain particular things, as a *bill* of indictment, a *bill* of costs, a *bill* of exchange; the first setting forth the particular offences charged; the second, the particular sums claimed; and the last, the particular sum to be paid, the time when, the place where, &c.

This salfe cherl came forth a ful gret pas,
And saide; lord, if that it be your will,
As doth me right upon this pitous *bill*,
In which I plaine upon Virginius,
And if that he wol sayn it is not thus,
I wol it prove, and finden good witnesse,
That soth is that my *bille* wol expresse.

Chaucer. The Doctoures Tale, v. 12,078

He desyred to haue a *bill* drawen of the sayde resygnacion, that he myght be perfyght in the rehersall thereof.

Fabyan, an. 1389.

This *bil* putteth he fourth in ye pore beggers name. But we verely thinke if them self haue as much wit as their proctour lacketh, they had leuer see their *bylmaker* burned, then their supplicacion spedde.

Sir T. More. Workes, p. 302.

Again, whereas divers of their neighbours, and of the Hotes themselves, (whom they had *billed* in their bands of soulders) stole away and ran to their enemies.

North. Plutarch, p. 522.

Pelopidas seeing every man afraid of this eclipse above, he would not compell the people to depart with this fear, nor with so ill hope to hazard the loss of seven thousand Thebans, being all *billed* to go this journey.—*Id. Ib.* p. 252.

Which being of itselfe a burdensome thing, was made much more insupportable, by the auarice and lewd disposition of the officers, who *billed* chiefly such as were old or impotent persons, and then for money released them.

Savile. Tacitus. Historie, p. 144.

The father of Alenas denied, and said that he had cast in no lot for him; and it seemd unto every man that there was some error in writing of those *billes* or names for the lottery.

Holland. Plutarch, p. 157.

Item, you haue caused the sixt of October last past, at Hampton Court for the defence of your owne cause, diuers seditious *bils* to bee written in counterfeited hands, and secretly to be throwne abroad in diuers partes of this realme.

Stowe. Edw. VI. an. 1540.

Thinkest thou that they be coblers, tapsters, or such like base mechanicall people, that write these *bils* and scrolls which are found daily in thy prætor's chair, and not the noblest men and best citizens that do it?

North. Plutarch, p. 820.

The peeres and captaines of Israel are driven manicled through the Assyrian streets, and *billeted* to the severall places of their perpetuall servitude.

Bp. Hall. Cont. The Utter Destruction of Israel.

Scilicet ever hath extremity of mischief seized, where easier *billets* have not been *billeted* before.

Id. Cont. Haman Disrespected.

Robin, you must know, is the best man in town for carrying a *billet*: the fellow has a thin body, swift step, demure look, prudent sense, and knows the town.

Spectator, No 498.

Our countrymen could not forbear laughing when they heard a lover chanting out a *billet-doux*, and even the superscription of a letter set to a tune.—*Id.* No. 29.

As he never said—no—to any request in his life, he has given them a *bill*, drawn by a friend of his upon a merchant in the city, which I am to get changed.

Goldsmith. The Good-natur'd Man, Act iii. sc. 1.

I write this, Eliza, at Mr. James's whilst he is dressing, and the dear girl, his wife, is writing beside me, to thee.—I got your melancholy *billet* before we sat down to dinner.

Sterne, Let. 84.

BI'LLOW, *v.* } Sw. Goth. *Bulg-ia*, to bulge, to *belly* out, to swell.
BI'LLOW, *n.* } To swell or heave; usually
BI'LLOWY. } applied to the swelling or heaving of the waves.

The mariner amidde the swelling seas,
Who seeth his barke with many a *billowe* beaten,
Now here, now there, as winds and waues best please,
When thundring Ioue with tempest list to threaten,
And greedines in deepest gulfe for to be eaten,
Yet learnes a meane by mere necessitie
To saue himselfe in such extremitie.

Gascoigne. Chorus to Jocasta, Act ii.

Within two dayes after, there arose another great storme, at the northeast, and we lay a trie, being driven far into the sea, and had much ado to keepe our barke from sinking, the billowe was so great.—*Hackluyt. Voyages*, vol. i. p. 334.

—— O, doe but thinke
You stand upon the riuage, and behold
A citie on th' inconstant *billowes* dauncing:
For so appeares the fleet maiesticall,
Holding due course to Harflew.

Shakespeare. Hen. V. Chorus 3.

But as a ship that vnder saile doth passe
The roaring *billowes* and the raging streames,
And drawing nigh the wished port assures,
Breaks on some hidden rocke her ribs and beames.

Fairefax. Godfrey of Bulloigne, b. ii. s. 84.

The beaten bark, her rudder lost,
Is on the rolling *billows* tost;
Her keel now ploughs the ooze, and soon
Her top-mast tilts against the moon.—*Cotton. Winter.*

—— No sleepe could seise
His eye-lids, he beheld the Pleiades;
The Beare, surnam'd the Waine, that round doth moue
About Orion, and keeps still aboue
The *billowie* ocean.—*Chapman. Homer. Odysses*, b. v

The *billowing* snow, and violence of the showre,
That from the lims disperse their dreadful store,
And o'er the vales collected ruin pour.

Prior. Solomon, b. iii.

—— Their legions roam without a guide,
Like vessels tost on ocean's *billowy* tide,
Whose course unsteer'd the winds and tempests sway,
And chance conducts them o'er the watry way.

Lewis. Statius, b. x.

Without this last [judgment] the vessel is tossed by every billow, and will find shipwreck in every breeze.

Goldsmith. Citizen of the World.

When first the kingdom to thy virtues due
Rose from the *billowy* deep in distant view;
When A[illegible] isle, o'ercame pe[illegible] pride,
Towered in imperial state above the tide.

Warton. On the Marriage of the King.

BIN. Skinner, and after him, Tooke, derive from the A. S. *Pindan*, to enclose, to pen, or pin; to *bin*, differing merely in the application, from to *pen* or *pin*.

Any thing that encloses, that confines; as a corn-*bin*, a wine-*bin*.

Wel coude he kepe a garner and a *binne*
Ther was non auditour coude on him winne.

Chaucer. The Prologue, v. 595.

You might haue seene them throng out of the town,
Like ants, when they do spoile the *bing* of corne,
For winters dread, which they beare to their den

Surrey. Virgile. Æneis, b. iv.

—— Oft I've seen,
Ev'n at her frown the bost'rous uproar cease,
And the mad pickers, tam'd to diligence,
Cull from the *bin* the sprawling sprigs, and leaves
That stain the sample, and its worth debase.

Smart. The Hop Garden, b. ii.

O'er twice three pickers, and no more, extend
The *binman's* sway. *Id. Ib.*

BI'NAL. } *Bis, Binus*, two.
BI'NARY. } Twofold, double.

Thor. I have 'em already, Somerton.
Somerton. Binal reverence and this.

Ford. Witch of Edmonton, Act iii. sc. 2.

Pythagorus affirmeth, that of the two first principles, unity was God, and the soveraign good, which is the very nature of one, and is understanding it selfe: but the infinite *binary*, is the devill and evill, about which is the multitude materiall, and the visible world.—*Holland. Plutarch*, p. 665.

So that this matter was rightly called heaven: and the union of the passive and active principle in the creation of this material heaven is the second day's work, and the *binarie* denotes the nature thereof.

More. The Philosophick Cabbala, c. l.

BIND, *v.* } Goth. and A. S. *Bindan*: Dut.
BIND, *n.* } and Ger. *Binden*; Sw. *Binda*. See
BI'NDER. } Bond.
BI'NDING. } To tie, to fasten, to knit, to connect, to confine, to put into confinement, under constraint or obligation; to constrain, to oblige.

—— Sir mercy, my life thou saue it me,
Do not that villany, lettred that I be,
In prison thou me do, but nought in *bondes bynde*,
I pray yow it be so, for schame of my kynde.

R. Brunne, p. 167.

And I pursuyde this wise tel to the deeth, *byndynge* and bytakyng into holdes men and wymmen.

Wiclif. Dedis, c. 23.

& I persecuted this way vnto the deathe *byndinge* and deliueryng into prison both men and women.

Bible, 1551. *Ib.*

Eroude had holden Jon, and *bounden* him, and puttide him into prisoun.—*Wiclif. Matt.* c. 14.

Now sith it may nat goodly be withstound
And is a thing so vertuous in kind
Refuseth nought to loue for to ben *bound*
Sith as him seluen list he may not *bind*.

Chaucer. Troilus, b. i.

And vnto thys your fathers set their hãdes & seales, *binding* them seluen to compell the king to keepe thys contracte.

Barnes. Works, p. 89.

The hunter seelynge both his eyen, and *byndinge* his [the lyon's] legges strongly together, fynally daunteth his fiercenesse, and maketh hym obediente to his ensygnes and tokens.

Sir T. Elyot. The Governor, b. ii. c. 14.

And likewyse they did calculate that whiche might transcende and be ouer the ioynters or *byndinge* togiders of the sayd briques.—*Nicolls. Thucydides*, p. 76.

—— Well Jessica goe in,
Perhaps I will returne immediately;
Doe as I bid you, shut doores after you, fast *binde* fast finde,
A prouerbe neuer stale in thriftie minde.

Shakespeare. Merchant of Venice, Act ii. sc. 5.

Euen in those actions whereby an offence may bee occasioned (though not giuen) charity *binder* us to cleare both our owne name, and the conscience of others.

Bp. Hall. Cont. Altar of the Reubenites.

For he knows, that we have no strength but what he gives us; and therefore, as he *binds* burdens upon our shoulders, so he gives us strength to bear them.

Bp. Taylor, vol. i. Ser. 11.

There grew by this a field of corne, high, ripe; where reapers wrought,
And let thicke handfuls fall to earth; for which, some other brought
Bands, and made sheaves. Three *binders* stood, and took the handfuls reapt
From boyes that gatherd quickly up; and by them armefuls heapt. *Chapman. Homer. Iliad*, b. xviii.

There too he form'd the likeness of a field
Crowded with corn, in which the reapers toil'd
Each with a sharp toothed sickle in his hand
Along the furrow here, the harvest fell
In frequent handfuls: there, they *bound* the sheaves.
Three *binders* of the sheaves their sultry task
All plied industrious, and behind them boys
Attended, filling with the corn their arms,
And off rang still their *bunches* to be *bound*.—*Cowper. Ib.*

We both are *bound* to follow heavens behests,
And tend our charges with obeisaunce meeke.

Spenser. Faerie Queene, b. iii. c. 6.

There goes through the whole length of it a spacious walk of the finest gravel, made to *bind* and unite so firmly, that it seems one contained stone.—*Tatler*, No. 179.

The law, by which all creatures else are *bound*,
Binds man the lord of all. *Cowper. Task*, b. i.

Where in the croft the russet hay rick stands,
The dext'rous *binder* twists the sedgy bands,
Across the stack his sharp-edg'd engine guides,
And the hard mass in many a truss divides.

Scott. Amaburan, Ecl 2.

BI-NO'MINOUS. *Bis, Binus*, two, and *Nomen*, a name.
Having two names.

Expect not I should reckon up their several names, because daily increasing, and many of them are *binominous*, or which, when they began to tire in sale, are quickned with a new name.—*Fuller. Worthies. Norwich.*

BIN-O'CULAR. *Bis, Binus*, two, and *Oculus*, an eye. See Ocular.
Having two eyes. When applied to a telescope;—allowing or requiring the use of both eyes.

So that as most animals are *binocular*, spiders for the most part octonocular, and some senocular; so flies, &c. are multocular, having as many eyes as there are perforations in their cornea.—*Derham. Phys. Theol.* b. viii. c. 3. note a.

As in certain circumstances we have only see one object appear double, so in others we as invariably see two objects unite into one, and, in appearance, lose their duplicity. This is evident in the appearance of the *binocular* telescope.

Reid. Inquiry, c. 6. s. 14.

BIO'GRAPHER. } From Βιος, life, and γραφω, to grave, to write.
BIO'GRAPHY. } A writer of the lives of
BIOGRA'PHICAL. } individuals.

The character of the author, that industrious and exact antiquary and *biographer*, Mr. Anthony Wood, is well known to the learned world.

Wood. Athenæ Oxon. Booksellers to the Reader.

But in that he came so late thither as this author mentions, and stayed so long there as three years, which he afterwards mentions, and as the *biographical* fry who follow have noted out of him,—they are all mistaken, for he will presently appear two years before that time amounts to, in the wars abroad.—*Oldys. Life of Raleigh.*

His *biographical* writings teach philosophy, at once by precept and by example. His morals and his characters mutually explain and give force to each other. His sentiments of the duty of a *biographer* were peculiarly just and delicate.—*Langhorne. Life of Plutarch.*

Those parallel circumstances and kindred images, to which we readily conform our minds, are, above all other writings, to be found in narratives of the lives of particular persons; and therefore, no species of writing seems more worthy of cultivation than *biography*, since none can be more delightful or more useful, none can more certainly enchain the heart by irresistible interest, or more widely diffuse instruction to every diversity of condition.

Johnson. Rambler, No. 60.

You cannot compare the history of the same events as delivered by any two historians, but you will meet with many circumstances which, though mentioned by one, are either wholly omitted, or differently related by the other; and this observation is peculiarly applicable to *biographical* writings.—*Watson. Apology for Christianity.*

BI-PA'RTITE. } *Bis*, two, and *Partiri, partitus*, to part.
BI'PARTED. } Shared, separated, divided, into two parts.

By our *by-parted* crowne, of which
The moyetie is mine,
By God, to whome my soule must passe,
And so in time may thine,
I pray thee. *Warner. Albion's England*, b. iv.

The divine fate is also *bipartite*; some theists supposing God, both to decree and to doe all things in us (evil as well as good) or by his immediate influence to determine all actions, and so make them alike necessary to us.

Cudworth. Intellectual System, Pref. p. 1.

BI-PED. Gr. Δικους; Lat. *Bipes*. *Bis*, two, and *pes*, a foot: in natural history as distinguished from *quadruped*.
Having two feet.

By which the man, when heav'nly life was ceas'd,
Became an helpless, naked, *biped* beast,
Fore'd, on a cursed earth, to fret and toil;
To brutes a native, him a foreign soil.

Byrom. An Epistle.

BI-PE'NNATED. *Bis*, two, and *Penna*, a wing.
Having two wings.

For the keeping the body steady, and upright in flight, it generaly holds true (if I mistake not) that a l *bipennated* insects have poises under the hinder parts of their wings, but such as have four wings or wings with elytra, none.
Derham. Phys. Theol. b. viii. c. 4.

BIRCH. } A. S. *Bire, Birce;* Dut. *Berke;*
Bi'rchen. } Ger. *Birke,* which Wachter thinks is from the verb *Brechen,* splendere, to be bright; so called from the brilliant whiteness of the *bark.* Pliny (xvi. 18,) speaks of the *mirabilis candor* of the *birch.* It showeth wonderful white, says Holland.

But how the fire was maked up on highte,
And eke the names how the trees highte,
As oke, fir, *birch.*—*Chaucer. The Knightes Tale,* v. 2921.

An allegory is as much as to say as straūge speakyng or borrowed speach. As whē we say of a wanton child, this sheepe hath magottes in his tayle, he must be annoynted with *byrchan* salue, which speach I borow of the shepheardes.
Tindall. Works, p. 166.

The eugh, obedient to the benders will,
The *birch* for shafts, the sallow for the mill.
Spenser. Faerie Queene, b. i. c. 1.

—— Now, as fond fathers,
Having bound vp the threatning twigs of *birch,*
Onely to sticke it in their children's sight,
For terror, not to vse, in time the rod
More mock'd, then fear'd.
Shakespeare. Meas. for Meas. Act i. sc. 4.

For though no more his brow severe, nor dread
Of *birchen* sceptre awes my riper age,
A sterner tyrant rises to my view,
With deadlier weapon arm'd.—*Jago. Edge-hill,* b. iii.

BIRD, *n.* } Anciently *Bridde;* from
Bird, *v.* } the A.S. *Brædan* to *broaden,*
Bi'rder. } to spread abroad. So called
Bi'rding, *adj.* } from the increased *breadth,*
Bi'rdlime. } when the wings are expanded or spread *abroad.*

Augurandi studium, is rendered by Goldyng, *Bird spelling.* See Spell, and Burbolts.

Ich wente forth wyde where, walkynge myn one
In a wylde wyldernesse, by a wone sydo
Bitaso of *briddes,* abyde me made.
Piers Ploughman, p 169.

The *birds* that han left her song
While they han suffred cold full strong
In wethers grille, and derke to sight
Ben in May for sunne bright
So glad, that they shew in singing
That in her hert is such liking
That they mote singen and ben light.
Chaucer. The Rom. of the Rose.

These louers know well inough, the vaineglorious mindes of many, which haue a great delight in their owne prayses wherewith they be caught like as the *byrder* beguyleth the *byrdes.*—*Vives. Instruct. of Christian Women,* b. i. c. 11.

The yonger sorte, come pyping on apace,
In whistles made of fine entycing wood,
Til they haue caught the *birds,* for whom they *brydel*
Gascoigne. Epit. to Steele Glas.

Thei should haue lacked leisure to haue separate the oyntmentes and swete spices from the bodye, seeyng they cleaued as fast thereto as *byrdelime.*—*Udal. John,* c. 20.

Another parte followynge the flighte of *byrdes* (for the Frenchmen are above all other nations cunninge in *bird spellinge,*) with muche slaughter of the barbarous nations pearsed vnto the coste of Sclavonie, and rested in Pannonie.—*Goldyng. Justine,* p. 108.

No tree, whose branches did not brauely spring;
No branch, whereon a fine *bird* did not sit:
No *bird,* but did her shrill notes sweetly sing:
No song but did containe a louely dit.
Spenser. Faerie Queene, b. ii. c. 6.

Jul. 'Tis almost morning, I would haue thee gone,
And yet no further then a wanton's *bird,*
That lets it hop a little from his hand,
Like a poore prisoner in his twisted gyues,
And with a silken thred plucks it back againe,
So louing jealous of his liberty.
Shakespeare. Romeo & Juliet, Act ii. sc. 2.

I do inuite you to morrow morning to my house to breakfast after we'll a *birding* together, I haue a fine hawke for the bush.—*Id. Merry Wives,* Act iii. sc. 3.

—— O that this young fellow,
Who, on my knowledge, is able to beat a man,
Should be baffled by this blind imagined boy,
Or fear his *bird-bolts.*
Massinger. The Guardian, Act iii. sc. 1.

As Cupid took his bow and bolt,
Some *birding* sport to find,
He chanced on a country swain,
Which was some yeoman's hind.
Cupid and the Clown. Uncertaine Auctors.

Now as touching *birdlime,* it is made of the berries of misselto, gathered in harvest time before they are ripe; for if they should tarie still to take showers of raine, well might they thrive and encrease in bignesse, but their strength and vertue would be gone cleane, for ever making any such glew or *birdlime* aforesaid.
Holland. Plinie, b. xvi. c. 4.

As there is a preparedness to good works, so there is a preparedness to evil; when the heart is thus *bird-limed,* then it cleaves to every thing it meets with.
Goodwin. A Christian's Growth, pt. ii. c. 3.

Sweet fellow-prisoners, 'twas a cruel art,
The first invention to restrain the wing,
To keep the inhabitants o' the air close captive,
That were created to sky freedom: surely
The merciless creditor took his first light,
And prisons their first models, from such *bird-loops.*
Shirley. The Bird in a Cage, Act iv. sc. 1.

Of *birds,* how each, according to her kind,
Proper materials for her nest can find,
And build a frame, which deepest thought in man
Would or amend or imitate in vain?—*Prior. Solomon,* b. i.

How oft your *birds* have undeserving bled,
Linnet, or warbling thrush, or moaning dove,
Pheasant with gaily-glistening wings,
Or early-mounting lark!—*Warton. Ode on Shooting.*

That government being so situated, as to have a large range of prospect, and as it were a *bird's eye* view of every thing, they might see distant dangers, and distant advantages, which were not so visible to those, who stood on the common level.—*Burke. Letter to Thomas Burgh, Esq.*

BIRTH. } The third person of the verb
Bi'rthday. } to *bear;* A.S. *Beorthe;* Ger.
Bi'rthnight. } *Burt,* from the verb *Bæren,*
Bi'rthplace. } That which *beareth;* any
Bi'rthright. } manner of action which *beareth;* that which any person or
Bi'rthtide. } thing *beareth;* (sc.) into life, into existence. Noble by *birth;* English by *birth;* i. e. by family, parentage, &c.

Birth is too established by usage, in composition with day, night, right, &c. to allow a separation.

And Jhesus passinge, sawgh a man blynd fro his *birthe;* and hise disciplis axiden hym, maister, what synnede this man, or hise eldris, that he schulde be *bowrn* blynd.
Wiclif. John, c. 9.

And as Jesus passed by, he saw a man which was blynd from his *byrth.* And hys dyscyples asked him, saying: master, who dyd sinne: this man, or his father and mother, yᵗ he was *borne* blind.—*Bible,* 1551. *Ib.*

And whanne a conuenable day was fallen Eroude in his *birth-day* made a soper to the princes and tribunes and to the grettist of Galilee.—*Wiclif. Mark,* c. 6.

But when a cõuenient day was come: Herode on his *birth-day* made a supper to ye lordes, captains & chief estates of Galile.—*Bible,* 1551. *Ib.*

On of the gretest adversitees of this world, is whan a free man by kinde, or of *birthe,* is constreined by poverte to eten the almesse of his enemie.—*Chaucer. The Tale of Melibeus.*

And Jacob sayd: sell me thys daye thy *byrthright.* And Esau answered: lo I am at the poynt to dye, and what profite shall this *byrthright* do me: and Jacob sayd: swere to me then this daye. And he swore to hī, and solde his *byrthright* vnto Jacob.—*Bible,* 1551. *Genesis,* c. 25.

Though we were exempted from the common condition of our *birth,* yet he would not deliver himselfe from those ordinary rites, that implied the weaknesse, and blemishes of humanity.—*Bp. Hall. Cont. The Purification.*

And so those od dayes the Egyptians do call at this present, the dayes of the Epact, celebrating and solemnizing them as the *birth-dayes* of their gods.
Holland. Plutarch, p. 1051.

Macd. Let vs rather
Hold fast the mortall sword: and like good men,
Bestride our downfall *birthdeme.*
Shakespeare. Macbeth, Act iv. sc. 3.

But howsoever it was, he [Polymnis] descended from one of the most noble and ancient houses of the Thebans, of whom they report this notable thing: that the most part of this noble lineage carried upon their body even for a naturall *birth-mark* from their mothers womb, a snake.
North. Plutarch, p. 917.

No ominous star did at thy *birthtide* shine,
That might of thy sad destiny divine.
Drayton. Dudley to Lady Jane Gray.

It is in effect therefore the *birth-day* of the world; the beginning of a new, better, eternal life to men, (offered to all, and effectually bestowed on those, who will embrace it,) which we now do celebrate.—*Barrow,* vol. iii. Ser. 43.

However it comes about, that now they celebrate Queen Elizabeth's *birthnight,* as that of their saint and patroness; yet then they were for doing the work of the Lord by arms against her.—*Dryden. Religio Laici,* Pref.

But why your wonder should I vainly raise?
My *birthplace* tell, and Ariadne's praise.
Fawkes. Argon. of Apollonius, b. iii.

An eminent person of later times, was reproached by one of better *birth,* though of meaner parts, for having formerly been a carrier. His answer, for his temper and excellent judgement in it, is not to be forgotten, which was, "that if he who reproached him had once been a carrier, he would have been a carrier still."—*Tatler,* No. 294.

Useful discoveries are sometimes indeed the effect of superior genius, but more frequently they are the *birth* of time and of accidents.—*Reid. Inquiry,* c. 1. s. 8.

Those barb'rous ages past, succeeded next
The *birthday* of invention; weak at first,
Dull in design, and clumsy to perform.
Cowper. Task, b. i.

The protection of the liberty of Britain is a duty which they owe to themselves, who enjoy it; to their ancestors, who transmitted it down; and to their posterity who will claim at their hands this, the best *birthright,* and noblest inheritance of mankind.—*Blackstone. Comment.* b. iv. c. 33.

BIS-CUIT. *Bis,* and *Coquere, Coctum,* twice baked.

The article of food, so called, is not uncommonly more than *twice* baked.

The Turke doth not amend his galeis, nor rigge out mō then fiftie. In Greece there is no *biscoct* in making, no preparacon of vitales, or other thing.
Lodge. Illustrat. of British History, vol. i. p. 169.

Besides this, these ioly gallauntes lefte behynd theim for haste, all their tentes, xiiii. greate gonnes and xl. barrelles of pouder, ccc. pipes of wyne, cc. pipes of *basket* and flour, cc. frayles of figges and resones, and v. c. barrelles of herrings.—*Holl. Hen. VI.* an. 4.

In this march a pair of shoos was sold for thirty shillings, and a *basket* cake for ten shillings; so great was our want both of cloathing and victuals.
Sir F. Drake. West Indian Voyage, p. 57.

Mr. Boreel told me, that the curious merchant used no other art, than the stowing of his *basket,* well baked, in casks exactly caulked.—*Boyle. Works,* vol. ii. p. 108.

The prattling about the rights of men will not be accepted in payment of a *biscuit* or a pound of gun powder.
Burke. Reflect. on the French Revolution.

BI-SECT. } *Bis,* twice; and *Secare, Sec-*
Bisections. } *tum,* to cut:—
To cut into two.

Any assigned arch or angle may be *bisected* by plain common Geometry.—*Barrow. Math. Lect.* 15.

BI'SHOP, *n.* } This word, upon the introBi'shop, *v.* } duction of Christianity, found
Bi'shopdom. } its way into all the European
Bi'shoping. } languages. A. S. *Biscop;*
Bi'shophood. } Dut. *Bischop;* Ger. *Bischof;*
Bi'shoply. } Sw. *Biskop;* Fr. *Evesque;*
Bi'shoprick. } It. *Vescovo;* Sp. *Obispo,* from the Gr. Επισκοπος, from Επι, and Σκοπ-εω, to look into. A bishop is literally—
An over-looker, an over-seer.

Milk, in Yorkshire, is said to be *bishoped,* when it is burnt. "Formerly, in days of superstition, whenever a Bishop passed through a town or village, all the inhabitants ran out in order to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, and gave origin to the above allusion." (Grose, *Prov. Gloss.*) Tindale seems to point to a more specious origin of this expression, in the rancour of the reformers, which ascribed every ill that might betide them to the popish bishops.

To bishop—to perform the church ceremony of *confirmation.* See the example from Sir Thomas More.

For that lond that bitwene Homber, & the water of Temese y wis
Ich wene in the *bischop riche* of Lyncolne ys.
R. Gloucester, p. 5.

The *bishop* of Canterbirie in comon alle o liche,
Schewed it in ilk schire, alle his *bisshop riche*.
R. Brunne, p. 301.

And by cam a man of a mayde. and metropolitanus,
And baptisede an *bisshoppede*, whit the blode of us herte
Alle that wilnede other wolde.—*Piers Ploughman*, p. 200.

Were the *bishop* blessid eth worth bothe h' eyen.
Hus sele sholde nogt be sent. in deceet of the puple.
Id. p. 4.

Therfore hooly britheren, and parteneris of heuenli clepyng, biholde the apostle and the *bischop* of oure confessioun, Jesu which is trewe to him that made him, as also moises in al the hous of hym.—*Wiclif. Ebrewis*, c. 3.

And it is writen in the book of Salmys, the habitacioun of hem be maad desert, and be there noon that dwellie in it, and another take his *bish pricke*.—*Wiclif. Dedis*, c. 1.

It is wrytten in the boke of Psalmes: hys habytacion be voyde, and noman be dwellynge therein; and hys *byshoprycke* let another take.—*Bible*, 1551. *Ib.*

That they call confirmacion, y^e people call *bishopping*. Then thinke that if the *bishop* butter y^e childe in the forhed, that then it is safe.—*Sir T. More. Workes*, p. 378.

When a thing spedeth not well, we borow speach and say, the *bishop* hath blessed it, because that nothing spedeth wel that they medle with all. If the porage be burned to, or the meate over rosted, we say, the *bishop* hath put his finste in the potte, or the *bishop* hath played the cooke, because the *bishops* burn who they lust, and whosoever displeaseth them.—*Tyndall. Workes*, p. 166.

Now doeth he rente his clothes, prophecying hereby, how it shall cum to passe, that the true *bishop* raygnynge the carnall and figuratiue *bishophode* shal be cleane abolished, and set aside.—*Udal. Mark*, c. 14.

Wherefore the *bishop* (saith he) reuerently, and accordinge to his *bishoply* office, after the holy praises of Goddes worthes, he excuseth himselfe, that he taketh vpon him to offer that healthful sacrifice.—*M. Hardinge. Jewell*, p. 367.

Why sent they it by Felton to
be *bishoped* at Paules?
Why feed they Fitz-Morrice, that
In Ireland marshal'd brawles?
Warner. Albion's England, b. x. c. 54.

In the person of a *bishop* there be three distinct faculties: his spiritual function, wherein he is a *bishop*; his legal ability, wherein he is a layman and hath liberty to contract, &c. and his temporal dignity, wherein he is a Baron and Peer of the Realm, and participateth their priviledges.
Spelman. Answer to Apologie, p. 115.

Answ. See the frowardness of this man, he would persuade us that the succession and divine right of *bishopdom* hath bin unquestionable through all ages.
Milton. Animad. upon Rem. Defence.

Shortly after all the *bishops* which had been deprived in the time of king Edward the sixt, were restored to their *bish-pricks*, and the other which were placed in King Edward's times removed.—*Stowe. Queene Mary*, an. 1553.

So Cymon, since his sire indulg'd his will,
Impetuous lov'd, and would be Cymon still;
Contemn'd he disown'd, and chose to bear
The name of fool contirm'd and *bishop'd* by the fair.
Dryden. Cymon & Iphigenia.

BIS-SE'XTILE. *Bis* and *Sextilis*, from *Sex*, six;—so called because the *sixth* of the calends of March was repeated; occurred *twice*.

Now, when it was observed by this reckoning, that the sunne had performed his revolution sooner than the year turned about, which before was wont to prevent the course of the sunne, this error was reformed, and after every fourth year expired, came about the *bissextile* aforesaid, and made all streight.—*Holland. Plinie*, b. xviii. c. 25.

The inconvenience attending the form of the year above mentioned was in a great measure remedied by the Romans in the time of Julius Cæsar, who added one day every fourth year, which (from the place of its insertion, viz. after the sixth of the calends of March,) was called *bissextile*, or leap year.—*Priestley. On History*, vol. i. Lect. 14.

BI'SSON. *Bisson* or *Beesen*, i. e. Blind. A word still in use in some parts of the north of England. Steevens; *Bizend*, *Beezen*, or *Bison*, blind, (Grose.) In A.S. *Bisen*, cæcus, blind.

Thys manne was not purblynde, or a little appayred, and dasayed in sight, but as *bysonne* as possible to be.
Udal. Marke, c. 8.

What harme can your *beesome* (sc. beesen) Conspectuities gleane out of his charracter, if I be knowne well enough too.
Shakespeare. Coriolanus, Act ii. sc. 1.

1 *Play.* But who, O who, had seen the mobled Queen,
Run barefoot vp and downe,
Threatning the flame
With *bisson* rheume. *Id. Hamlet*, Act ii. sc. 2.

BI-SU'LCOUS. *Bis* and *Sulcus*; Gr. Ὄλκος, tractus, from Ἕλκειν, to draw. Applied in natural history to—

Cloven footed animals.

Others there are which make good the paucity of their breed with the length and duration of their dayes, whereof there want not examples in animals uniparous, first, in *bisulcous* or cloven hooft, as camels and beeves, whereof there is above a million annually slain in England.
Brown. Vulgar Errours, b. vi. c. 6.

BITCH. Of uncertain etymology; applied to the female of the dog, and other animals; and also, opprobriously, to a woman.

He would set down in writing, and openly pronounce, that neither *bitches* loved their whelpes, nor mares their foles, hens their chickens, and other foules their little birds in respect of any reward, but freely, and by instinct of nature.—*Holland. Plutarch*, p. 150.

—— From below
By your true names of Stygian *bitches* you
I will call upp, and to the sunnes light leave.
May. Lucan, b. vi.

BITE, *v.*
BITE, *n.*
BI'TER.
BI'TING, *n.*
BI'TINGLY.
BIT, *v.*
BIT, *n.*
BI'TLESS.

A.S. *Bitan*; Dut. *Byten*; Ger. *Beissen*; Sw. *Bita*.

To pinch, to squeeze, to gripe, to crush; to pierce, to penetrate, to wound, to pain as a *bite*, or any thing which *biteth*;—literally and metaphorically.

A bit; a small piece; so much *bit* or bitten: as a *bit* of bread; a *bit* of a bridle.

To bit—to put the *bit* in the mouth, to cause to bite, gripe, or hold fast.

A *Bite*, (see the quotations from Swift and the *Spectator*,) applied met. from the simpleness, silliness, eagerness, with which fish *bite* or catch the *bait*,—to that unsuspecting credulity which seizes and swallows whatever is imposed upon it.

And ypyted hym thour out myd an yrene pyte
And rostede in thys grete fure, to abbe the folle *byte*.
R. Gloucester, p. 207.

Here now the grete dispute, & the vilenie
That to ther bak gan *bite* of Scotland the clergie.
R. Brunne, p. 335.

And if ghe *bite* and ete ech othir, se ghe lest ghe be wastid ech fro othir.—*Wiclif. Galatians*, c. 5.

If ye *bite* and devoure one another: take hede lest ye be consumed one of another.—*Bible*, 1551. *Ib.*

Right as a serpent hideth under floures,
Til he may see his time for to *bite*.
Chaucer. The Squieres Tale, v. 10,626.

What thing is than this power that may not done away the *bitings* of businesse, no eschew the pricks of dread.
Id. Boecius, b. iii.

Understandest thou not, that I am a philosopher. That other man answered again *bytingly* and said: I had wel vnderstand it, if thou hadst holden thy tongue stil.—*Id. Ib.*

Spite drane me into Horces raigne,
Where hory frostes the frutes do *bite*,
When hilles were spred and euery plaine
With stormy winters mantle white.
Surrey. The Constant Lover Lamenteth.

And the Lord sayd vnto Moses: make the a serpent and hang it vp for a sygne, and let as many as are *bitten*, loke vpon it and they shall liue.—*Bible*, 1551. Num. c. 21.

Whiche message he dissimulated as litle to regarde as the *bytyng* of a flee, as thoughe the Englishmen in the battaile, whiche he knewe to be at hande, could do no enterprice (as it happened indeed) either necessary to be feared, or worthy to be remembered.—*Hall. Hen. VII.* an. 3.

For whether the braue gennet be broken with the *bitte*, or with the snaffle, whether he be brought in awe with a spurre, or with a wand, all is one if hee prove readie and well mouthed.—*Gascoigne. Advert. of the Author.*

Here hath beene wt mee a poore woman weepyng, and waylyng, and crying out, howe you haue vndone her, her poore husband, and her miserable children, for all they haue not one *bitte* of bread, towardes their foode, neither is she able to labour.—*Barnes. Workes*, p. 208.

The pointed steele arriuing rudely theare,
His harder hide would neither pearce nor *bight*,
But glauncing by forth passed forward right.
Spenser. Faerie Queene, b. i. c. 11.

The oration thus framed to *bite* and to please the soldiers mindes, and the moderate severity vsed withall for onely on two iustice was done, were gratefully accepted.
Savile. Tacitus. Historie, p. 49.

They [the Brocke, &c.] will draw in their breath so hard, that their skin being stretched and puffed up withall, they will avoid the *biting* of the hound's tooth, and checke the wounding of the hunter; so as neither the one nor the other can take hold of them.—*Holland. Plinie*, b. viii. c. 38.

—— Of whose doore, her faire
And halfe transparent hand, receiu'd the key,
Bright, brazen; *bitted* passing curiously,
And at it hung a knob of ivory.
Chapman. Homer. Odysses, b. xxi.

Therefore that great Creator, well foreseeing
To what a monster she would soon be changing,
(Though lovely once, perfect and glorious being)
Curb'd with her iron *bit*, and held from ranging.
P. Fletcher. The Purple Island, c. 5.

—— All the abject sorts
Of sorrow, I have varied, tumbl'd in dust, and hid;
No *bit*, no drop of sustenance toucht.
Chapman. Homer. Iliad, b. xxiv.

—— There is an old poore man,
Who after me, hath many a weary steppe
Limpt in pure loue till he be first suffic'd,
Oppress with two weake evils, age, and hunger,
I will not touch a *bit*.
Shakespeare. As You Like It, Act ii. sc. ^.

A scoff and a jeer is many times more provoking than a blow; and nothing will sooner kindle the coals of contention than a *biting* taunt.—*Hopkins. Works*, p. 154.

Massylians, that without saddles ride,
And with a wand their *bittlesse* horses guide.
May. Lucan, b. iv.

You may easily imagine to yourself what appearance I made, who am pretty tall, ride well, and was very well dressed, at the head of a whole county, with musick before me, a feather in my hat, and my horse well *bitted*.
Spectator, No. 113.

If this doctrine be true, then all men's senses are deceived in a plain sensible matter, wherein tis as hard for them to be deceived as in any thing in the world: for two things can hardly be imagined more different, than a little *bit* of wafer and the whole body of a man.—*Tillotson*, vol. i. Ser. 11.

All is owing to the mercenary low humour of the times we live in, who, groveling in the baser methods of getting money by fraud and *bite*, by deceiving and over-reaching one another, scorn the glorious ways by which our ancestors grew rich, when they pursued, together with their private advantages, the honour and interest of their native country and of their posterity.—*Humourist*, vol. ii. p. 41.

I'll teach you a way to outwit Mrs. Johnson: it is a new-fashioned way of being witty, and they call it a *bite*. You must ask a bantering question, or tell some damned lye in a serious manner, and then she will answer or speak as if you were in earnest; then, cry you, Madam, there's a *bite*! you were in earnest; then, cry you, Madam, there's a *bite*!
Swift. To a Friend of Mrs. Johnson, 1703

A *biter* is one who tells you a thing you have no reason to disbelieve in itself; and perhaps has given you, before he *bit* you, no reason to disbelieve it for his saying it; and if you give him credit, laughs in your face, and triumphs that he has deceived you.—*Spectator*, No. 504.

Their field of vision is too contracted to take in the whole of any but minute objects; they view all nature *bit* by *bit*; now the proboscis, now the antennæ, now the pinnæ of—a flea.—*Goldsmith. Citizen of the World*, Let. 68.

When he was yet scarcely seven years old, being at dinner with the queen his mother, intending to give a *bit* of bread to a great dog he was fond of, this hungry animal snapt too greedily at the morsel, and *bit* his hand in a terrible manner.—*Id. The Bee*, No. 2.

All plants, of ev'ry leaf, that can endure
The Winter's frown, if screen'd from his shrewd *bite*,
Live there, and prosper. *Cooper. Task*, b. iii.

BI'TTER, *adj.*
BI'TTER, *n.*
BI'TTERFULL.
BI'TTERLY.
BI'TTERNESS.

A.S. Ger. Dut. and Sw. *Biter*; A.S. *Biterian*, from *Bitan*, to bite. Applied particularly to the *taste*.

Biting, piercing, penetrating, as any thing which *bites*; and thus, painful, hurtful, inflicting pain or distress, of mind or body: calamity, wretchedness.

The whyttlour that eny whight is. bote yf he worcke ther after
The *biterour* he shall a bygge.—*Piers Ploughman*, p. 378.

The *bitternesse* that thow hast browe, now brouk hit thy self.
That ert doctour of deth, drynk that thou madest.
Id. p. 361.

That if ye han *biter* envie, and stryvyngis ben in youre hertis, nyle ye haue glorie and be lieris agens the treuthe.
Wiclif. James, c. 3.

But if ye haue *bytter* enuyinge and strife in your hertes, reioyce not: neyther be against the trueth.—*Bible*, 1551. *Ib.*

And Petre bithoughte on the word of Jhesus, that he had seide, bifore the cok crow, thries thou schalt denye me, and he ghede out and wept *bitterly*.—*Wiclif. Matthew*, c. 26.

And Peter remembered the woordes of Jesu, whyche sayd vnto hym: before ye cocke crowe ye shalte denye me thryse: and went out at the dores and wept *bytterlye*.

Bible, 1551. *Ib.*

The mouth of whiche is full of cursyng and *bytternesse*, the feet of hem swifte to schedo blood.—*Wiclif. Rom.* c. 3.

Whose mouthes are full of cursynge and *bytternesse*, their fete are swifte to sheede bloude.—*Bible*, 1551. *Ib.*

Alone here I stand, full sorie and full sad,
Which hoped to haue seen my lord and king
Small cause haue I to be merry or glad
Remembring this *bitterfull* departing.

Chaucer. Lam. of M. Mag.

For all suche tyme of loue is lore,
And like vnto the *bitter* swete.
For though it thinke a man first swete.
He shall wel felen at laste,
That it is sower, and maie not laste.—*Gower. Con. A.* b viii.

As cruel waves fall oft be found,
Against the rockes to rore and cry;
So doth my hart full oft rebound,
Against my brest full *bitterly*

Surrey. The Constant Louer Lamenteth.

I haue sometimes passed the bounds of modestie (wherein I will neyther accuse, nor excuse myselfe) yet are my speaches in *bitternesse* farre inferiour to those opprobries, slanders, and dishonestfull wordes vttered either in the first or second admonition, or in your replie.

Whitgift. Defence, p. 20.

But wise words taught in numbers for to runne,
Recorded by the Muses, liue for aye,
Ne may with storming showers be washt away,
Ne *bitter* breathing windes with harmfull blast,
Nor age, nor enuie shall them euer wast.

Spenser. The Ruines of Time.

He that greedily puts his hand to a delicious table, shall weep *bitterly* when he suffers the convulsions and violence by the divided interests of such contrary juices

By Taylor, vol I. Ser. 16.

One draught of the river that makes glad the city of God above, can sweeten all the *bitterness* of the world.

Bates The Great Duty of Resignation, Direct. 1.

All men are agreed to call vinegar sour, honey sweet, and aloes *bitter*; and as they are all agreed in tracing these qualities in those objects, they do not in the least differ concerning their effects with regard to pleasure and pain. They all concur in calling sweetness pleasant, and sourness and *bitterness* unpleasant

Burke. Sublime and Beautiful. On Taste.

——— My sweets
And she that sweetens all my *bitters* too,
Nature, enchanting Nature, in whose form
And lineaments divine I trace a hand
That errs not, and finds raptures still renew'd,
Is free to all men—universal prize.—*Cowper. Task*, b. iii.

BI'TTERN. } Dut. *Butoor*; Fr. *Butor*; Sp. BI'TTOUR. } *Bitor*; It. *Bittore*. *Bos taurus*, or *Boatus taurinus*, from the noise it makes, when its head is immersed in the mire. "In the territory about Arelate, there is a bird called *Taurus*, because it loweth like a bull or cow, for otherwise a small bird it is," (*Plin.* x. 42.)

And as a *bitore bumbleth* in the mire,
She laid hire mouth unto the water doun.
Bewrey me not, thou water, with thy soun,
Quod she, to thee I tell it, and no mo,
Min husbond hath long asses eres two.

Chaucer. The Wif of Bathes Tale, v. 6514.

Then to the water's brink she laid her head,
And as a *bittour bumps* within a reed,
"To thee alone, O Lake," she said, "I tell,
(And as thy queen, command thee to conceal:)
Beneath his locks the king my husband wears
A goodly royal pair of asses ears."—*Dryden. Ib.*

That a *bittor* maketh that mugient noyse, or as we term it *bumping*, by putting its bill into a reed as most beleive, or as Bellonius and Aldrovandus conceive, by putting the same into water or mud, and after a while retaining the ayr by suddenly excluding it again, is not so easily made out.

Browne. Vulgar Errours, b. iii. c. 27.

Along thy glades, a solitary guest,
The hollow sounding *bittern* guards its nest.

Goldsmith. Deserted Village.

BITU'ME. } Lat. *Bitumen*; Gr. πίτυς, πίθος, πίθυς, from πιεῖν, premere, premendo, affigere, (Lennep,) to press, to fix, by pressure.
BITU'MED.
BITU'MEN.
BITU'MINATED.
BITU'MINOUS.

See the example from Goldyng.

The common noun is *Bitumen*; May use is *Bitume*.

She buylded Babilon and enclosed it with a wall of brieke enterlayed with sand and *tytumen*, which is a kynd of slimye mortar, yssuing out of the ground, in diuers places of that countrye.—*Goodyng. Justine*, p 2.

——— Mix with these
Idæan pitch, quick sulphur, silver's spume,
Sea onion, hellebore, and black *bitume*.—*May.*

Where is Marcus Scaurus Theater, the *bituminated* walls of Babylon? And how little rests of the Pyramids of Egypt.

Feltham, pt. i. Resolve 46.

2 *Sail.* Sir, we have a chest beneath the hatches, caulked and *bitumed* ready.

Per. I thank thee.—*Shakespeare. Pericles*, Act iii. sc. 1.

Hee with a crew, whom like ambition joyns
With him or under him to tyrannize,
Marching from Eden towards the west, shall finde
The plain, wherein a black *bituminous* gurge
Boiles out from under ground, the mouth of hell.

Milton. Paradise Lost, b. xii.

A worse knob remains to be planned, how they [the trees] are preserved sound so many ages, seeing moisture is the mother of corruption, and such the ground wherein they are found: except any will say there is clammy *bituminous* substance about them, which feeneth them from being corrupted.

Fuller. Worthies. Anglesey.

The fabric seem'd a wood of rising green,
With sulphur and *bitumen* cast between,
To feed the flames.—*Dryden. Palamon & Arcite*, b. iii.

The Maker! ample in his bounty, spread
The various strata of earth's genial bed,
Temper'd the subject mass with pregnant juice,
And subtile stores of deep and sacred use;
Salts, oils, and *bitumen*, and unctuous pitch,
With precious, though mysterious, influence rich.

Brooke. Universal Beauty, b. iii.

——— The light
Wood-nymphs; and those, who o'er the grots preside,
Whose stores *bituminous* with sparkling fires,
In summer's tedious absence, cheer the swains,
Long sitting at the loom.—*Dyer. The Fleece*, b. iii.

BI-VALVE, *adj.* } *Bis*, twice, and *Valvæ*, perhaps *Volvæ*, so called, because they *fold* inwards, (Vossius.) Applied in Natural History; as the examples sufficiently explain.
BI'VALVE, *n.*
BI'VALVED.
BIVA'LVULAR.

Bivalvular, or *bivalve* husk, is one that opens or gapes the whole length, like a door that opens in two parts.

Miller. Gardener's Dictionary.

Crabs, either of this kind, or allied to them, the antients believed to have been the concentaneous inmates of the pinnæ, and other *bivalves*.—*Pennant. British Zoology.*

With respect to the figure of shells, Aristotle has divided them into three kinds. There are first, the univalve, or turbinated, which consist of one piece, like the box of a snail; secondly, the *bivalve*, consisting of two pieces, united by a hinge, like an oyster.

Goldsmith. Animated Nature, vol. iv.

The muscle and the oyster appear to have but few distinctions, except in their shape and the power of motion in the former. Other *bivalved* shell-fish, such as the cockle, the scallop, and the razor-shell, have differences equally minute.

Id. Ib.

BI-VIOUS. *Bis*, twice, and *via*, a path or way. Having two paths or ways.

In *bivious* theorems, and Janus-faced doctrines, let virtuous considerations state the determination.

Brown. Christian Morals, vol. ii. p. 3.

BLAB, *v.* } Junius refers to *babbling*; in
BLAB, *n.* } Dut. *Labberen* (*be-labberen*);
BLA'BBER, *v.* } Ger. *Blapperen*; perhaps from
BLA'BBING, *n.* } *Labben*; A. S. *Lap-ian*, to lap or lip (differing indeed in the application). And thus we approach Skinner's explanation: *Labiis* quicquid occurrit *effutire*,—

To pour forth from the *lips* whatever occurs to us; to tell all that we know; to prate or talk thoughtlessly, carelessly, without reserve or discrimination.

——— I could almoste
A thousand olde stories thee aledge
Of women loste, through false & fooles boste:
Prouerbes canst thyself ynow, and woste
Ayenst that vice for to ben a *blabbe*.

Chaucer. Troilus, b. iii.

Thus the bishoppe wound hym self frō the duke when he had moste nede of his ayde, for if he had taried still ye duke had not made so many *blabbes* of his counsaill, nor put so muche confidens in the Welshmen, nor yet so temerariously set forwarde without knowledge of his frendes as he dyd, whiche thinges were his sodaine ouerthrowe as they that knew it dyd reporte.—*Hall. Rich. III.* an. 2.

But the mother agayne on her part forasmuche as she perceyued and founde a certayne power of the goddeheade to glitter and shewe furthe in hym, was well contente to

followe the minde and ordering of her sonne: and being myndfull of her owne wise and discrete sobrenesse, dyd as yet make no *blabbyng* out abroade of any thing.

Udal. Luke, c. 2.

Whan the tounge lyeth still, if the mynde be not occupyed well, it were less euil saue for worldlye rebuke, to *blabber* on trifles somewhat sottishlye, than whyle they seeme sage, in kepyng silence, secretely pardiuenture the meane whyle to fantasye wyth themself, fylthy sinful deuises

Sir T. More. Workes, p. 75.

Apel. (alone.) I fear me, Apelles, that thine eyes have *blabbed* that which thy tongue durst not.

Lyly. Alexander & Campaspe, Act. v. sc. 2.

Such be his chance that to his love doth wrong;
Unworthy he to have so worthy place,
That cannot hold his peace and *blabbing* tongue;
Light ioyes float on his lips, but rightly grace
Sinckes deepe, and th' heart's low center doth imbrace

Spenser. Britain's Ida, c. 6.

——— To have reveal'd
Secrets of men, the secrets of a friend,
How hainous had the fact been, how deserving
Contempt, and scorn of all, to be excluded
All friendship and avoided as a *blab*,
The mark of fool set on his front?

Milton. Samson Agonistes.

Loth to betray a husband and a prince,
But she must burst, or *blab*; and no pretence
Of honour ty'd her tongue from self defence.

Dryden. Wife of Bath's Tale.

Tell us, you dead; will none of you, in pity
To those you left behind, disclose the secret?
Oh! that some courteous ghost would *blab* it out,
What 'tis you are, and we must shortly be.—*Blair. Grave.*

BLACK, *v.* } Dut. & Ger. *Black*. Lye says, the A. S. *Blac*, *blace*, *bleek*, is tiger, *bleak*; that *Blac-ian*, is *pallere*, *nigrescere*, and *albescere*, to be pale, to grow or to become *black*; and also to grow or become *white*. That *Blac-an*, is PALLIDUM *colorem inducere*; *nigrescere*, *denigrare*, to *bleach*; to put on a *pale* colour, to grow or become *black*, to *blacken*; to *bleach*. And that *Blac-an*, *ablac-an*, is, *dealbare*, *fulgere*, *corruscare*; (*Blace*, *candidatus*,) to whiten or be white, to shine, to glitter. *Bleak* and *bleach*, are used by our elder writers in correspondence with *pale*; and they seem to be applied when, by some withering, *blighting* (*blicht*-ing), agency (e. g. of weather), a chill and sterile *paleness* is produced; but we should not and do not hesitate to apply *bleak*, to a chill, and sterile *blackness*, effected by a similar withering and *blighting* agency; when verdure or fruitfulness are withered away, blight-ed (or *blicht*-ed); where these genial appearances of nature are *lacking*; and hence it admits of conjecture that *Blac-an* and *Blic-an* owe their origin to some northern word still preserved in the Dut. *Leycken*, and Eng. *Lack*, to lessen, to decrease, to wane or be wanting, to fade, to decay; to wither, or waste away. The common prefix *Be*, would form *Beleyck-en*, *bleyck-en*, to *bleach*; *Bleyck*, *bleached* or *bleaked*, pale; and by a mere difference of vowel, *Blec*, *black*, — *bleaked* or *blacked*, dark; the application of *black* and *bleach* being to appearances differing in colour, though effected by the same or similar causes. See BLEACH, BLEAK, BLANCH, BLANK, BLENCH, BLINK.
BLA'CKEN.
BLA'CKING, *n.*
BLA'CKISH.
BLA'CKLY.
BLA'CKNESS.
BLA'CKGUARD.
BLA'CKMOOR.

To *blacken* (met.) is to darken, obscure, overcloud, (sc.) the fairness of a character or reputation; to pollute, or soil, or sully its purity, its integrity.

Black is applied to that which has the dismalness, the gloominess, the forbiddingness of darkness; to that which is dark, dismal, gloomy, forbidding, fearful, dreadful.

Blackguard.—"In all great houses, but particularly in the royal residences, there were a number of mean and dirty dependents, whose office it was to attend the wood-yard, scullieries, &c.; of these the most forlorn wretches seem to have been selected to carry coals to the kitchens, halls, &c. To this smutty regiment, who attended the progresses, and rode in the carts with the pots and kettles, the people, in derision, gave the name of *blackguards*." (*B. Jonson's Works, by Gifford*, ii. 169, note 5.)

His stede was *blak* as rauen, thei kald his name Feraunt
He rode vnto the hauen, and said he wold to Graunt.
R. Brunne, p 205.

Withoute the Cristen gan crie, allas! R. is taken,
Tho Normans were sorie, of countenance gan *blaken*.
Id. p 183.

Fe as may be, I wol hire not arcusen:
But on his bak this sherte he wered al naked,
Til that his flesh was for the venim *blaked*.
Chaucer. The Monkes Tale, v. 14,135.

And than I curse also the night,
With all the wil of my corrage,
And saie, away thou *blacke* image,
Wrothe of thy darke cloudie face,
Makest all the wordes light deface.—*Gower. Con. A.* b iv.

Then yf the soore be waxed *blackish*, and is not growen playne in the skinne, let the preast make him clene for it is but a skurfe.—*Bible*, 1551. *Lev.* c. 13.

The man of India that we speke of cã by no lerning know y^e course of the sonne wherby he should joyne the cause of his *blacknes*, but if it be by astronomy, which coming who can lerne that nothing will beine that semeth to hym selfe impossible.—*Sir T. More. Workes*, p. 126.

They haue their teeth *blacked* both men and women, for they say a dame hath his teeth white, therefore they will *blacke* theirs.—*Hackluyt. Voyages*, vol. ii. p. 262.

The Brames which be of the kings countrey (for the king is a brame) haue their legs or bodies, or some part of their body, as they thinke good themselues, made *black* with certaine things which they haue: they vse to pricke the skinne, and to put on it a kinde of anile or *blacking*, which doth continue alwayes.—*Id. Ib.*

The Romans vnderstanding of his (Tullus) death, shewed no other honour or manner, saying that they granted the ladies their request they made that they might mourn ten monethes for him, and that was the full time they used to wear *blacke* for the death of their fathers, brethren, or Husbands, according to Numa Pompilius order.
North. Plutarch, p. 201.

Shrunk neater earth, all *blacken'd* now and brown,
In mask of weeping clouds appears the moon.
Drummond. The Shadow of the Judgment.

Beyond the river Ganges, in that quarter and climate which lyeth southward, the people are caught with the sunne, and begin to be *blackish*: but yet not all out so sunburnt and *black* indeed as the Moores and Ethiopians.
Holland. Pliny, b. vi. c. 19.

Lastly stood warre in glittering armes yelad,
With visage grim, sterne looks, and *blackely* hewed.
Mirrour for Magistrates. Sackville's Induction.

They're darker now than *blackness*: none can know
Them by the face as through the streets they go.
For now their skin doth cleave unto their bone,
And withered is like to dry wood grown.
Donne. Lamentations of Jeremy, c. 4. v. 8.

And there was a Grecian woman, who having brought forth a *black* infant, and being troubled therefore, and iudiciously accused for adultery, as if she had been conceived by a *blacke moor*: shee pleaded and was found to be her selfe descended from an Aethiopian, in the fourth degree removed.
Holland. Plutarch, p 457.

Which I had no sooner done, but one o'the *blackguard* had his hand in my vestry, and was groping me as nimbly as the Christmas cut-purse.—*B. Jonson. Masque. Love Restored.*

A vile encomium doubly ridicules:
There's nothing *blackens* like the ink of fools.
Pope. Imitation of Horace, Epist. 1.

I have lately got the ingenious authors of *blacking* for threads, powder for colouring the hair, &c. to be your constant customers.—*Spectator*, No. 461.

The closet, spread too far, or rais'd too high,
Loses its real image to the eye;
Too little, it climbs the dazzled sight,
Becomes a mixt *blackness*, or unparted light.
Prior. Solomon, b. i.

Thou art some paltry, *blackguard* sprite,
Commanded to drudgery in the night;
Thou hast no work to do in th' house,
Not half penny to drop in shoes;
Without the raising of which sum
You dare not be so troublesome
To pinch the slatterns *black* and blue,
But leaving you their work to do.—*Hudibras*, pt. iii. c. 1.

There a deeper darkness prevailed than in the *blackest* night, which, however, was in some degree dissipated by torches and other lights of various kinds.
Melmoth. Pliny, b. vi. Let. 16.

To this system of literary monopoly was joined an unremitting industry to *blacken* and discredit in every way, and by every means, all those who did not hold to their faction.
Burke. On the French Revolution.

Blackness is but a partial darkness; and therefore it derives some of its powers from being mixed and surrounded with coloured bodies.
Id. On the Sublime and Beautiful, s. 17.

BLA'DDER, *v.* } A. S. *Bladr*; Ger. *Blatter*;
BLA'DDER, *n.* } Dut. *Bladder*; Sw. *Bladra*; from the A. S. *Bleed*, flatus; the past part. of the A. S. *Blaw-an*, to blow.

That which is blowed or blown, puffed or inflated; tumid.

For every mortal manner power n' is
But like a *bladder* ful of wind ywis:
For with a nedles point, whan it is blow,
May all the best of it be laid ful low.
Chaucer. The Second Nonnes Tale, v. 67,051.

Let neuer man presume on worldly wealth,
Let riches never breede a lofty minde,
Let no man boast too much of pretie health
Let natures gifts make no man ouer blinde
For these are all but *bladders* ful of winde.
Turbervile. Epitaph on Maister Tufton.

Only a garland of rose buds did play
About her locke, and in her hand she bore
A hollow globe of glass, that long before
She full of emptiness had *bladdered*,
And all the world therein depictured:
Whose colours, like the rainbow, ever vanished.
G. Fletcher. Christ's Triumph on Earth.

If you see him (a Dutchman) fat, he hath been rooting in a cabbage ground, and that *bladdered* him
Felltham. Character of the Low Countries.

What are they when they stand upon the highest pinacle of worldly dignities, but *bladders* swelled up with the breath of popular rout, nothings set a strut.
Hopkins. Works, p 32.

Stumbling from thought to thought it, falls headlong down
Into doubt's boundless sea, where, like to drown,
Books bear him up a while, and make him try
To swim with *bladders* of philosophy.
Rochester. Sat. against Mankind.

They affect greatness in all they write, but it is a *bladdered* greatness, like that of the vain man whom Seneca describes; an ill habit of body, full of humours, and swelled with dropsy.
Dryden. Discourse on Epick Poetry.

Thus sportive boys, around some basin's brim,
Behold the pipe-drawn *bladders* circling swim.
Churchill. The Rosciad.

BLADE. } "*Blad*, folium, frons. *Blat*, (says Becanus) is so called from
BLA'DING. } *Plat*; i. e. *latus, planus*," (Kilian.)
BLA'DED. } It is probably from A. S. *Bleed*;
BLA'DY. } past part. of the v. *Blaw-an*, to *blow*; to bud, to sprout: applied to—

Leaves of grass, to broad cutting leaves; to a weapon, to a bone, of similar shape. See BLADE, *infra*.

If it be grene, like to icke *blades*, thyn or blak it is to be fuged yll.—*Sir T. Elyot. Castel of Health*, p. 52.

Because it had not earthe ynoughe vnderneath it to gene it moystre to the full rypeneesse, anon after it was shot fourth aboue ground, it dryed vp and withered away as soone as any feruent heate of the sunne came to it, and so euen in the first *bladying* it perished.—*Udal. Luke*, c. 8.

That euen fro the *schulder-blade*
Into the brest the brond gan wade,
Thurchout his hert it ran.
Amis and Amiloun. Weber, vol. ii.

For it is a kinde of grasse with a stalke, as big as a great wheaten reed, which hath a *blade*, issuing from the top of it, on which, though the cattle feed, yet it groweth every day higher, untill the top be too high for an oxe to reach.
Sir F. Drake herived, p 55.

As sweet a plant, as fair a flower is faded
As ever in the Muses garden *bladed*.
P. Fletcher. Elisa, an Elegy.

Lys. Helen, to you our mindes we will vnfold,
To morrow night, when Phœbe doth behold
Her siluer visage, in the watry glasse,
Decking with liquid pearle the *bladed* grasse,
(A time that louers flights doth still conceale)
Through Athen's gates haue we deuis'd to steale.
Shakespeare. Midsummer Night's Dream, Act I. sc. 1.

Besides, what is she else, but a foul woosy marsh,
And that she calls her grass, so *blady* is, and harsh,
As cuts the cattel's mouths, constrain'd thereon to feed.
Drayton. Poly-Olbion, s. 25.

Blue, through the dusk, the smoking currents shine;
And from the *bladed* field the fearful hare
Limps, awkward. *Thomson. Summer.*

Dr. Swift somewhere says, that he who could make two *blades* of grass grow where but one grew before, was a greater benefactor to the human race than all the politicians that ever existed.—*Burke. On Mr. Fox's East India Bill.*

Say, is the Persian carpet, than the field's
Or meadow's mantle gay, more richly wov'n;
Or softer to the votaries of ease
Than *bladed* grass, perfum'd with dew-dropt flow'rs?
Warton. The Enthusiast.

BLADE, *v.* } Junius thinks that Chaucer,
BLADE, *n.* } when he wrote *platte* for *blade* (sc.) of a sword (*Squieres Tale*, v. 176) intimated his opinion of the origin of the word. *Plat*, Mr. Tyrwhitt says, is the Fr. *plat*, flat; and this Caseneuve deduces from the Gr. πλατος, enlarged, expanded. Skinner prefers the A. S. *Blad*, folium, because it (the blade of a sword, *lamina ensis*) lata est instar folii. *Blade* is applied (met.) to—

Any one who pretends to the sharpness, brightness of a sword *blade*.

Ay by his belt he bare a long pavade,
And of a sword ful trenchaunt was the *blade*
Chaucer. The Reves Tale, v. 3,928.

As she had said her damsells might perceive,
Her with these wordes ful pearced on a sword:
The *blade* embrued and hands besprent with gore.
Surrey. Virgile. Aeneis, b iv.

Thus speaking, in the midst thereof she left, and there withal
With breast on piercing sword her ladies saw where she did fall:
The *brade* in fomy blood, and hands abroad with sprawling throwne. *Phaer. Aeneis, Ib.*

As when an arming sword of proofe is made,
Both steele and iron must be tempred well
(For iron gives the strength unto the *blade*,
And steele, in edge doth cause it to excell)
As each good *blade-smith* by his art can tell.
Mir. for Mag. Newton to the Reader.

——— Atrides lance did gore
Pylemen's shoulder, in the *bladd*.
Chapman. Homer. Iliad, b v.

——— With dauntless hardihood,
And brandish'd *blade* rush on him, break his glass,
And shed the luscious liquor on the ground,
But seize his wand. *Milton. Comus.*

Oct. 21, 1671. Leaving Euston, I lodged this night at New market, where I found the jolly *blades* racing, dancing, feasting, and revelling, more resembling a luxurious and abandon'd rout, than a Christian court.
Evelyn. Memoirs, vol. i.

Cecyll, on the other side, play'd a smooth edge upon Raleigh throughout the trial, his *blade* seemed ever anointed with the balsam of compliment or apology, whereby he gave not such rough and smarting wounds, tho' they were as deep and fatal as the other.—*Oldys. Life of Raleigh.*

So fares it with those merry *blades*,
That frisk it under Pindus' shades.
In noble song, and lofty odes,
They tread on stars, and talk with gods.—*Prior. A Simile.*

Vanbruin dy'd—his son, we're told,
Succeeded to his father's gold,
Flush'd with his wealth, the thoughtless *blade*,
Despis'd frugality, and trade.—*Cotton. Death & the Rake.*

Again our trenchant *blades* aloft we heave,
Dauntless again the sever'd bodies cleave,
And triumph in the deed.—*Cambridge. Scribleriad*, b. ii.

BLAIN. A. S. *Blegene*; Dut. *Blayne*. Junius and Skinner say, perhaps from the A. S. *Blawan*, to blow. The latter adds, a *blain*, is—
A distention, tumor, or inflation of the skin.

For yf his fynger dooe but ake of an hoote *blaine*, a greate manye mennes mouthes blowyng out his prayse, wyll scantly doe him among them all, half so muche ease, as to haue one bole blow vpon his finger.
Sir T. More. Workes, p. 1224.

And there brake oute soores with *blaines* both in mã & beest, so that the sorcerers coulde not stande before Moses, for there were blotches vpon the enchaunters and vpon al the Egipcians.—*Bible*, 1551. *Exod.* c. 9.

——— Itches, *blaines*,
Sowe all th' Athenian bosomes, and their crop
Be generall leprosie.
Shakespeare. Timon of Athens, Act iv. sc. 1.

But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compelled by signes and judgements dire;
Botches and *blaines* must all his flesh imboss,
And all his people.—*Milton. Paradise Lost*, b. xii.

BLAME, *v.*
BLAME, *n.*
BLA'MABLE.
BLA'MABLENESS.
BLA'MABLY.
BLA'MEFULL.
BLA'MELESS.
BLA'MELESSLY.
BLA'MELESSNESS.
BLA'MER.
BLA'MING.

Dut. *Blamen*; Fr. *Blasmer*; It. *Biasimare*. Skinner and Junius coincide with Menage, that these words are, through the Bar. Lat. *Blasphemare*, from the Gr. Βλασφημειν, παρα το βαλλειν την φημην. Βαλλειν, i. e. petere, impetere; and φημη, fama;—

To attack, or assail, the

fame, character, or reputation; to find fault with; to pass an unfavourable judgment upon; to rebuke, to chide, to censure, to reprimand, to reprehend.

The phrase "*is to blame*," is a remnant of old English idiom. *Is to*, and *is to be*, are all we now have to supply the place of the Latin future participles, in *rus* and *dus*. *Culpaturus* and *culpandus*, would by Chaucer have been translated without distinction, *is to blame*. *Spernendus est*, he renders, *it is to despise*.

Tho ys moder y slaw was, me *blamede* hym ther fore.
R. Gloucester, p. 68.

Rather I thou wert *blame*, thou did ageyn resoun,
Certes thou has don schame alle alle that bere coroun.
R. Brunne, p. 173.

"Damascle," he seyde tho, "thy louerd ssal abbe an name
Vor hym, & vor hys eyrs, vayr wythout *blame*.
R. Gloucester, p. 432.

Ac neyther is al *blameles*, the bisshop ne the chapeleyn
For ignorantia non excusat. as ich have herd in bookes.
Piers Ploughman, p. 221.

And thei camen nygh and reisiden hym and seiden: comaundour we perischen, and he roos and *blamede* the wynd and the tempest of the watir, and it ceesside and pesiblete was maad.—*Wiclif. Luke*, c. 8.

This *blamyng* that is maad of manye, sufficith to him that is such oon.—*Id. 2 Corynth.* c. 2.

Men schulen be louynge hemself, coueitouse, high of berynge, proude, blasfemeris; not obedient to fadir and modir, unkynde, cursid withouten affeccioun, withouten pees, false *blameris*.—*Id. Tyte*, c. 3.

Immortal God, thou savedst Susanne
Fro false *blame*, and thou merciful mayde,
Mary I mene, doughter to seint Anne,
My socour be, or elles shall I die.
Chaucer. The Man of Lawes Tale, v. 5059.

He that is frous and wroth, as sayth Senek, he may not spike but *blameful* thinges, and with his vicious wordes he stirreth other folk to anger and to ire.
Id. The Tale of Melibeus.

This maie a kynge well vnderstonde,
Knighthode mite betake on honde
Whan that it stont vpon the nede,
He shall no rightfull cause dredo
No more of warre than of pees,
If he wyll stonde *blameless*.—*Gower. Con. A.* b. vii.

Now if we should for this matter breake the rule of charitie, and euery man hate his neighbour that would not thinke as he doth, then were we greatly to *blame* and in ieoperdie of condemnation.—*Frith. Workes*, p. 150.

If this is to be feared in such as shew thys prepostorous zeale agaynste that whiche is *blameworthy*, what shall we thinke of those that vnder the pretence of zeale deface the minister, and the word that he preacheth, for doing that which is lawfull, and the whiche of dueti he ought to do.
Whitgift. Defence, p. 200.

For throughout the whole world, in every place, at all times, and in all mens mouths, fortune alone is sought unto and called upon, she only is named and in request; shee alone is *blamed*, accused, and endited.
Holland. Plinie, b. ii. c. 12.

Nathlesse, he shortly shall againe be tryde,
And fairely quite him of th' imputed *blame*,
Else be ye sure, he dearely shall abide,
Or make you good amendment for the same.
Spenser. Faerie Queene, b. ii. c. 1.

If he had not freedom of will to determine himself towards good and evil, as he pleased, he must then be under a fatal necessity of doing whatsoever he should happen to do; and then as he could give no proof of his temper and inclination, so there could be no such thing as acceptableness to God when he did well, nor *blamableness* when he did otherwise.
Goodman. Winter Evening Conference, p. 3.

Neither can I see how it should be *blameless*, objecting such fancies and imaginations as it doth; which to withstand and resist were not *blamable*, but rather to give place and follow them.—*Holland. Plutarch*, p. 886.

For nature hath her sodias also, keeps her great annual circuit over human things, as truly as the sun and planets in the firmament; hath her anomalies, hath her obliquities in assentions and declinations, accesses and recesses, as *blamelessly* as they in heaven.—*Milton. Tetrachordon.*

There is another [difficulty] remaining in the thing itself, which is concerning the *blamelessness*, or being void of offence.—*Goodwin. Of Gospel Holiness*, b. i. c. 4.

To this we owe much of the innocency, and in some respects *blamelessness*, of our lives, that we have not been a scandal to the Gospel, a shame to the good, and a scorn to the bad.—*Hopkins. Works*, p. 292.

This Robert Crosted whose learning [in Hebrew, Greeke, Latine, and other languages,] ioined with vertue, and good life, wan to him perpetuall commendation, was a manifest *blamer* of the Pope, and king.—*Stowe. Hen. III.* an. 1253.

It is hard to say how far saints may fall, or how often into offence and *blameworthiness*.
Goodwin. Gospel of Holiness, b. i. c. 4.

But if we receive the grace of God in vain, and take no care to perform the condition, and do neglect to implore the grace and assistance of God's H. Spirit to that purpose, we have none to *blame* but ourselves.—*Tillotson*, vol. i. Ser. 16.

It is the excess, not the thing itself, that is *blameable*
Prior. Preface to Solomon.

Not simple Nature's unaffected sons,
The *blameless* Indians, round the forest cheer,
In sunny lawn or shady covert set,
Hold more unspotted converse.
Thomson. To the Memory of Lord Talbot.

We give to chance, blind chance, ourselves as blind,
The glory of thy work, which yet appears
Perfect and unimpeachable of *blame*,
Challenging human scrutiny, and prov'd
Then skilful most when most severely judg'd.
Cowper. Task, b. v.

I therefore took occasion to observe, that the world in general began to be *blameably* indifferent as to doctrinal matters, and followed human speculations too much.
Goldsmith. Vicar of Wakefield, c. 14.

—— Medon, live
To share that glory. Thee to perish here,
No law, no oracle enjoins. To die,
Uncall'd, is *blameful*. *Glover. Leonidas*, b. x.

Thrice happy land! though freezing on the verge
Of arctic skies; yet, *blameless* still of arts
That polish to deprave, each softer clime.
Mallet. Amyntor & Theodora, c. 1.

The disturbance and fear, which often follow upon a man's having done an injury, arise from a sense of his being *blameworthy*; otherwise there would, in many cases, be no ground of disturbance, nor any reason to fear resentment or shame.—*Butler. Analogy of Religion*, pt. i. c. 3.

A wise man may frequently neglect praise, even when he has best deserved it; but, in all matters of serious consequence, he will most carefully endeavour so to regulate his conduct as to avoid, not only *blameworthiness*, but, as much as possible, every probable imputation of *blame*.
Smith. Moral Sentiments, pt. iii. c. 2.

BLANCH, *v.* } Fr. *Blanc*; It. *Bianco*;
BLA'NCHER. } Sp. *Blanco*; A. S. *Blican*; Ger. *Blicken*, *blinken*, to shine, to glitter, to twinkle or blink; *lucere*, *coruscare*, *micare*; and by consequence, *dealbare*, to whiten; quia (*album*) prae reliquis coloribus copiosissimam lucem reflectit, (Skinner.)

Blanch, *blench*, and *blink*, are probably the same word differently written and applied. See also BLEACH.

To blanch; to brighten, to whiten, (*lucescere*, *dealbare*,) and thus—To give a fair appearance, a fair face to any thing; and also as, to *blench* or *blink*, (qv.)

To avoid or cause to avoid, to evade, escape, or shun, to shrink, or start away from, to startle.

Blancher, cited from Sidney, is used exactly as *blencher* in Beaum. and Fletch.

Wallnuttes, if they be *blanched*, are supposed to be good for the stomake.—*Sir. T. Elyot. Castel of Helth*, b. ii. c. 14.

And so many days were spent, and so many ways used, while Zelmane was like one that stood in a tree waiting a good occasion to shoot: and Gynecia a *blancher*, which kept the dearest deer from her.—*Sidney. Arcadia*, b. i.

Ah! now I see the sweetest dawn,
Thrice welcome to my longing sight!
Hail, divine beauty! heavenly light!
I see thee through yon cloud of lawn
Appear; and, as thy star does glide
Blanching with rays the east on every side.
Sherburne. Sun Rise.

To those choice waters, I most fitly may compare,
Wherewith nice women use to *blanch* their beauties rare
Drayton. Poly-Olbion, s. 21.

—— Hector, you know, applause
Of humour hath beene farre from me, nor fits it, or in warre
Or in affaires of court, a man, imfold in publick care,
To *blanch* things further than their truth, or flatter any powre. *Chapman. Homer. Iliad*, b. xii.

The judges of that time thought it was a dangerous thing to admit *Ifs* and *Ands* to qualify the words of treason, whereby every man might express his malice and *blanch* his danger.—*Bacon. Hen. VII.* p. 121.

Now, Sir, concerning your [Milton's] travels, wherein I may challenge a little more privilege of discourse with you. I suppose you will not *blanch* Paris in your way.
Reliquiæ Wottonianæ, p. 343.

This Spanish Inquisition is
A trappe, so slylie sett;
As into it wise, godly, rich,
By *blanchers* bace as [are] fett.
Warner. Albion's England, b. ix.

Men of wit and confidence will always make a shift to say something for any thing: and some way or other *blanch* over the blackest and most absurd things in the world.
Tillotson, vol. i. Ser. 30.

Then the sleek brightening lock, from hand to hand,
Renews its circling course: this feels the card;
That, in the comb, admires its growing length;
This, *blanch'd*, emerges from the oily wave;
And that, the amber tint, or ruby, drinks.
Dyer. The Fleece, b. ii.

BLAND, *adj.* } Lat. *Blandus*, soothing. Of uncertain etymology. Sir T. More and Hall write *blandiment*.
BLA'NDIMENT.
BLA'NDISH.
BLA'NDISHING, *n.*
BLA'NDISHMENT.
Soothing, mild, gentle, lulling, caressing, flattering.

If he flater or *blandise* more than him ought for any necessitee; (in certain he doth sinne)
Chaucer. The Persones Tale.

For thou wert wont to hurtelen and dispisen her with many words, whā she was *blandishing* and present, and persuadest her with sentences that were drawen out of mine entre, that is to say, of mine information.—*Id. Boecius*, b. ii.

If the worlde frowne vpon the: vnneth it mai be that thy vertue (which all hit vpwarde shounde have God alone to please) shal somewhat vnto the *blandishing* of the worlde & fauere of ye people reame.—*Sir T. More. Workes*, p. 16.

Womans *blandiments* he chaūged into the desire of heauenly ioyes and dispising ye blast of vaine glorie which he before desired, now with all his mind he began to seke the glore and profite of Christes churche.—*Id. Ib.* p. 4.

The Kyng aunswered her [Quene Anne] with fair wordes, and with dissimulynge *blandimentes* and flatterynge lesynges comforted her, and biddynge her to be of good comforte, for to his knowledge she shoulde haue none other cause.
Hall. Rich. III. an. 3.

—— The force of that fallacious fruit,
That with the exhilirating vapour *bland*
About their spirits had plaid, and inmost powers
Made erre, was now exhal'd.—*Milton. Par. Lost*, b. ix.

The rose yeelds her sweete *blandishment*,
Lost in the fold of lovers' wreathes,
The violet enchants the sent
When earely in the spring she breaths.
Habington. Castara, pt. ii.

Ah! could'st thou here thy humble mind content,
Lowly with me to live in country cell,
And learn suspect the courts' proud *blandishment*,
Here might we safe, here might we sweetly dwell.
P. Fletcher. To Mr. J. Tomkins.

Array'd in arms, and *bland* in voice and look,
Besides Hippomedon her stand she took;
Yet, while her artful tale the warrior heard,
He fear'd her looks, and wonder'd why he fear'd.
Lewis. Thebaid of Statius, b. ix.

In former days a country life,
For so time honour'd poets sing,
Free from anxiety and strife,
Was *blandish'd* by perpetual spring.
Cooper. The Retreat of Aristippus, Ep. 1.

So tranquil Nature's works appear,
It seems the sabbath all the year:
As if, the Summer's labour past, she chose
The season's sober calm for *blandishing* repose.
Pawke. An Autumnal Ode.

—— O could I steal
From Harmony her softest-warbled strain
Of melting air! or Zephyr's vernal voice!
Or Philomela's song, when love dissolves
To liquid *blandishment* his evening lay.
Mallet. Amyntor & Theodora, c. 3.

BLANK, *v.* } Skinner derives the Eng. *Blank*; Fr. *Blanc*; It. *Bianco*; Sp. *Blanco*, through the Ger. *Blinken*, from A. S. *Blican*. It is no doubt the same word as *Blanch*, (qv.) To *blank*, is—
BLANK, *n.*
BLANK, *adj.*
BLA'NKNESS.

To whiten, to make pale, to appal, or cause to look pale, to strike with the paleness; to have the paleness, (sc.) of disappointment, of astonishment, of dismay: and thus, to disappoint, astonish, or dismay. And more nearly to the usage of *blanch*;

To avoid, evade, escape, shun, or shrink, or start from, to startle.

A *blank*, (sc.) paper, is a *white* paper, with nothing distinguishable upon it, that destroys its entire whiteness: also, a *white* mark or spot at which to aim: and thus—

The aim, mark, or point aimed at—is so called.

These fellows being right glad that the Saducees were put to a foyle and *blanked*, and that Jesus had answered to their mindes, did lyke learned men propesne and putte forthe vnto him by one of the scribes, set vp for the nones to play this parte, a notable question out of the moste inward mysteries of the law.—*Udal. Mark*, c. 12.

Did not I even right nowe see the with mine eyes in the garden with Jesus? Peter beyng with this saying vtterly *blanke* and sore astonished, wished himselfe accursed yf euer he knew Jesus.—*Id. John*, c. 18.

These reasons did Sylla alledge against Pompey, and told him plainly, that if he were bent to stand in it, he would resist him. All this *blanked* not Pompey, who told him frankly again, how men did honour the rising, not the setting of the sun.—*North. Plutarch*, p. 531.

——— To the *blanc* moone
Her office they prescribd.—*Milton. Paradise Lost*, b. x.

As many affirme, a dead mans hand was made to subscribe one *blanke*, that they might write above what it pleased them best.—*Aucs. History of Reformation*, p. 34.

——— Men do not stand
In so ill case, that God hath with his hand
Sign'd kings *blank* charters, to kill whom they hate.
Donne, Sat. 3.

[It] betokeneth guilt of conscience, and a *blankneme* which a pale colour will bewray.
Holland. Ammianus, p. 439, Annotation.

It was the curiosity, delicacy, or niceness of his [Waller's] spirit, which did rather constrain him to *blank* his mental tables, than to leave there any records, that were not choice and sincere.
Bayle. Works, vol. iv. p. 333. *Letter from Mr. Beale.*

Now (shame to Fortune!) an ill run at play
Blank'd his bold visage, and a thin third day:
Swearing and supperless the hero sate,
Blasphem'd his gods, the dice, and damn'd his fate.
Pope. Dunciad, b. i.

When he would declare what he is unto us, he only saith, I AM, leaving us to make the application of him to ourselves, according to our several wants, capacities, or desires; he sets as it were his hand to a *blank*, that we may write underwhatsoever good thing we would have of him
Beveridge, vol. ii. Ser. 143.

Heart, nightly plung'd amid the sullen waves,
The frequent curse; while, on each other fix'd,
In mad presage, the *blank* assistants seem'd,
Silent, to ask, whom Fate would next demand.
Thomson. Summer.

That is, like many other thick wits,
He bought a score of lottery tickets,
And saw them rise in dreadful ranks
Converted to a score of *blanks*.—*Cowthorn. Lottery.*

There, touch'd by Reynolds, a dull *blank* becomes
A lucid mirror, in which Nature sees
All her reflected features.—*Cowper. Task*, b. i.

Proud royalty! how alter'd in thy looks!
How sunk thy features, and how wan thy hue!
Blair. Grave.

The Earl of Surrey is said to have translated one of Virgil's books without rhymes: and beside our tragedies, a few short poems had appeared in *blank* verse, particularly one seeming to reconcile the nation to Raleigh's wild attempt upon Guiana, and probably written by Raleigh himself.
Johnson. Life of Milton.

BLANKET, *v.* }
BLANKET, *n.* } Fr. *Blanchet*; It. *Bianchetta*, pannus albidus, (Skinner.) A white covering. (See BLANK.)
BLANKETING, *n.* }
It is applied (met.) by Shakespeare, from the verb, to *blanket*, as we might now use *blankness*.

To *blanket*; to cover with, to toss in, a blanket.

Your *blanket* in bus bed, no white bred by fore him.
Peers Ploughman, p. 106.

Wende he not weare that yt wer a sort of freres folowing and shuet of malyce in a christemas game yt wer pricked in *blanketes* and then should stand vp and preache vppon a stoole and make a mowying sermon.
Sir T. More. Works, p. 358.

——— My face I'll grime with filth,
Blanket my loins, elfe all my hairs in knots,
And with presented nakedness out-face
The winds, and persecutions of the sky.
Shakespeare. Lear, Act ii. sc. 3.

——— Come thick night,
And pall thee in the dunnest smoake of hell,
That my keene knife see not the wound it makes,
Nor heaven peepe through the *blanket* of the darke,
To cry, hold, hold.
Id. Macbeth, Act i. sc. 5.

——— But (maids) see
Ye bathe his feete and then with tapistry,
Best sheets, and *blanquets*, make his bed, and lay
Soft wascotes by him.—*Chapman. Homer. Odysses*, b. xix.

Per. Clarendore! worst of all: for him to know this,
Is a second *blanketting* to me.
Massinger. The Parliament of Love, Act iv. sc. 5.

Insomuch that I fancy, had Tully himself pronounced one of his orations with a *blanket* about his shoulders, more people would have laughed at his dress than have admired his eloquence.—*Spectator*, No. 150.

Himself among the story'd chiefs he spies,
As from the *blanket*, high in air he flies,
And oh! (he cry'd) what street, what lane, but knows
Our purgings, pumpings, *blanketings*, and blows!
Pope. Dunciad, b. ii.

Haste! far, O far, your infant throng remove:
Quick from your stables drag your steeds and mules:
With well-wet *blankets* guard your cypress roofs.
Grainger. The Sugar Cane, b. iii.

Let us leave this place, and endeavour to get a night's lodging in some house or other, where God grant there may be neither *blankets* nor *blanketeers*, nor phantoms, nor enchanted Moors.—*Smollet. Don Quixote*, pt. i. b. iii. c. 4.

Thou mayest depend upon it, that affair of the *blanketing* happened to thee, for the fault thou wast guilty of, in omitting to put me in mind of it, in time.—*Id. Ib.* b. iii. c. 5.

BLARE. Dut. *Blaeren*; Ger. *Blarren*, mugire. Mr. Grose says, *Blare* in the north is to roar and cry.

Linguam etiam ab irrisu exerentem, is rendered by Holland, "scornfully lolling and *blaring* out his tongue."

Being thus armed and set out, they bring him forth against this vainglorious Gaule, set all upon joy full foolishly, and (as the ancient writers have thought it worth the noting and remembrance) scornfully lolling and *blaring* out his tongue.—*Holland. Livie*, p. 255.

BLASPHE'ME. }
BLASPHE'MER. }
BLASPHE'MERESS. }
BLASPHE'MING, *n.* }
BLA'SPHEMY. }
BLA'SPHEMOUS. }
BLA'SPHEMOUSLY. }

Fr. *Blasphémer*; Sp. *Blasphemar*; Gr. Βλασφημειν, παρα το βαλλειν την φημην: βαλλειν, i. e. petere, and φημη, fama. To attack or assail, the fame, character, or reputation. See BLAME.

To attack, assail, insult, (the name, the attributes, the ordinances, the revelations, the will or government of God.)

Thanne the prince of prestis to rente hise clothis and seide, he hath *blasfemed*, what yit han we nede to witnessis? lo now ye han herd *blasfemie*.—*Wiclif. Matt.* c. 26.

Then the hye priest rent His clothes saying he hath *blasphemed*: what nede have we of anye moo wytnesses, behold now we haue heard his *blasphemy*.—*Bible*, 1551. *Ib.*

Men schulen be lonynge hemsilf, coueitouse, high of herynge, proude, *blasfemeris*, not obedient to fadir and modir, unkynde, cursid withouten affeccioun.
Wiclif. Tyte, c. 3.

Now cometh hasardrie with his apertenauntes, as tables and rafles, of which cometh deceit, false oathes, cridings, and all raving, *blaspheming*, and renoynge of God.
Chaucer. The Persones Tale.

Against whom (the confessions and assercions, maturely and deliberatly considered) the judges, doctors, and all other the parties aforesaid adiudged the same Jone, a superticious sorceresse, and a diabolical *blaspheme resse* of God, and of his saincte.—*Hall. Hen. VI.* an. 9.

Not long after Mr. Tyndall happened to be in the company of a certain diuine reconnted for a learned man, and in commoning and disputing with him, hee drove hym to that issue that the sayd great doctour burst out into these *blasphemous* words, and sayd, we were better to bee without God's laws than the Pope's.—*The Life of Tyndall*, b. i.

And more ouer (whiche is moch to be merualed at) he [Romulus] also prohybyted, that any thinge should be red or spoken, reprochable or *blasphemous* to God.
Sir T. Elyot. Governour, b. iii. c. 2.

The Romishe Nabugodonoser had by wrestynge and peruertyng the holy scriptures of God, to the establyshing and maintenaunce of his vsurped supremitte clymed so high: that he was not nowe content to sitte in the chair of Moses, but had most *blasphemously* exalted himselfe aboue all that is called God, that is to say, had made Goddes worde frustrate, that his moste corupte and moste pestilente doctrine myght take place.—*Udal. Pref. To the King's Majesty.*

Also in Aprill was a nunne called the holy mayde of Kente, twoo monkes, and twoo freres, hanged and beeded, for treason, *blasphemie*, and hypocracie.
Fabyan. Hen. VIII. an. 1534.

While 'gainst *blasphemers'* general sight
Our painful author striveth,
And happy spirits which live in heavenly light
On earth reviveth.—*Beaumont. On Drayton's Moses.*

With that, all mad and furious he grew,
Like a fell mastiffe through enraged heat,
And curst, and band, and *blasphemies* forth threw
Against the gods.—*Spenser. Faerie Queene*, b. v. c. 11.

Where though it followeth, the accuser neuer shewed signe of shame (the way to repetance) but terribly curseth, & *blasphemously* sweareth he neuer committed any such act, though the same be registred before the honorable, ye Queenes Maiesties high commissioners.
Stowe. Queene Mary, an. 1557.

How long, O Lord, holy and true, dost thou not judge and avenge thyself on all those who thus continually *blaspheme* thy great and all glorious name, and use it to palliate their most atrocious crimes and barbarous enormities?
Beveridge, vol. i. Ser 6.

The carnal conceit, that God will graciously receive sinners when the world has left them; that when by calamitous constraint they are at last brought to confess their wickedness, and are only sorrowful for the evil consequences of it, the conceit that they shall find mercy, is atheism of as *blasphemous* a nature as the denial of a God.
Bates. Danger of Prosperity.

I have not yet instanced in the grossest part of their superstition, not to say downright idolatry, in this kind; I mean in their extravagant worship of the blessed virgin and mother of our Lord; whom they *blasphemously* call the Queen of Heaven.—*Tillotson*, vol. i. Ser. 40.

He healed the man that was sick of the palsy, and forgave his sins: a plain proof of his divinity, because none but God has the power and prerogative of forgiving sins; and therefore the Jews accused him of *blasphemy* for pretending to this power.—*Porteus*, vol. i. Lect. 9.

Sceptics may wrangle, and mockers may *blaspheme*; but the pious man knows by evidence too sublime for their comprehension, that his affections are not misplaced, and that his hopes shall not be disappointed
Beattie. On Truth, pt. i. c. 2.

Much pains have been taken to poison the minds of all ranks of people, but especially the middling and the lower classes, by the most impious and *blasphemous* publications that ever disgraced any Christian country.
Porteus, vol. i. Lect. 1.

BLAST, *v.* }
BLAST, *n.* }
BLA'STER. }
BLA'STING, *n.* }
BLA'STMENT. }
BLA'STY. }

A. S. *Blæstan*; Ger. *Blasten*, to blow. Formed upon the past part. of *Blæsan*, to blaze, (qv.)

To strike as with a sudden gust or wind; as with an impetuous and destructive wind: to wither up, to desolate, to destroy, to annihilate.

It is used by Hall and Surrey for—to blow or sound a *blast*, to sound aloud, to proclaim, to blaze abroad.

But rede that boweth downe for euery *blast*—
Ful lightly ceese wind, it wol arise
But so nil not an oke, whan it is cast.
Chaucer. Troilus, b. ii.

Whan thei were in the sea amid,
Out of the north thei see a cloude,
The storm arose, the wyndes loude:
Thei blewen many a dredefull *blaste*.
Gower. Con. A. b. viii.

A myghty tre and of a noble heyght
Whose beaute *blasted* was with boystuos winde
His leaues loste, the sappe was from the rynde.
Skelton. The Crowne of Laurell.

Phyllip duke of Burgoyne, abydyng still in his high & warlike enterprise, assembled together of Flemynges Picardes, Hollanders, and Henowiers a greate army, to the nombre of xl. m. so well armed, so well vitailed, so well furnished with ordenaunce, and well garnished in all thynges, that they thoughte in their hartes, and *blasted* emongest theymselfes, that the Calcians would leaue the town desolate, & die for their sauegarde, hearynge onely the approachyng of the Gauntoys.—*Hall. Hen. VI* an. 14.

All thy trees and fruit of thy lande shall be marred with *blastynge*.—*Bible*, 1551. *Deut.* c. 28.

Nor *blasted* may thy name be by the mouth of those
Whom death hath shut in svlence, so that they may not disclose.—*Surrey. Psalm* 88.

After mydnight the trumpettes sounded in king Höryes hoost; than euery man made hym redy; at the seconde *blast* they drewe out of their lodgynges, and ordered thre batayls.—*Bernere. Froissart. Cronycle*, vol. i. c. 237.

And now were all the hopes of my future life upon *blasting*: the indentures were preparing; the time was set; my suites were addrest for the journey What was the issue? O God, thy Providence made and found it.
Bp. Hall. Specialties of his Life

Mich. I am no *blaster* of a ladies beauty,
Nor bold intruder on her special favours,
I know how tender reputation is,
And with what guards it ought to be preserv'd, lady.
Beaum. & Fletch. Rule a Wife, Act i. sc. 1.

Empe. Hang, ye rascals,
Ye *blasters* of my youth, if she be gone,
'Twere better ye had been your father's camels.
Id. Valentinian, Act iv. sc. 1.

In the morne and liquid dew of youth,
Contagious *blastments* are most imminent.
Shakspeare. Hamlet, Act i. sc 3.

But it may be noted, that the blossoms do not forthwith discover the *blast*; an old experienced countryman having once given me notice of a *blasty* noon, and within a day or two shewing the proof upon the cherry blossoms then flagging, but not much altering their colour till two days more were past.—*Boyle. Works*, vol. iii. p. 154.

He [the debaucher] *blasts* all the fruit he tastes, and where the brute has been devouring there is nothing left worthy the relish of the man.—*Spectator*, No. 139.

And see where surly winter passes off,
Far to the north, and calls his ruffian *blasts*:
His *blasts* obey, and quit the howling hill,
The shatter'd forest, and the ravag'd vale.
Thomson. Spring.

And though no gathering clouds the day control,
Through skies serene portentous thunders roll
Fierce *blasting* bolts from northern regions come,
And aim their vengeance at imperial Rome.
Rowe. Lucan. Pharsalia, b. i.

The secrets of th' abyss to spy,
He passed the flaming bounds of place and time:
The living throne, the sapphire blaze,
Where angels tremble, while they gaze,
He saw: but, *blasted* with excess of light,
Clos'd his eyes in endless night.
Gray. The Progress of Poesy.

Such is the disposition of mankind, if they cannot *blast* the action, they will censure the vanity.
Melmoth. Pliny, b. i. Let. 8.

Thus oft, reclin'd at ease, I lose an hour
At ev'ning, till at length the freezing *blast*,
That sweeps the hollow shutter, summons home
The recollected pow'rs. *Cowper. Task*, b. iv.

These armonious *blasters* maintained their delectable music, while the queen (Elizabeth) rode through the tilt yard, to the grand entrance of the castle, which was washed by the lake.
Langham. Gilpin. Tour to the Lakes, vol. i. p. 51.

BLA'TANT, *adj.* "I know not," says Skinner, "whether or not from the Lat. *Balatus*; (q. d.) *Balans vel balatans.*" See BLATTER.

But now I come vnto my course againe,
To his atchiuement of the *blatant* beast;
Who all this while at will did range and raine,
Whil'st none was him to stop, nor none him to restraine.
Spenser. Faerie Queene, b. vi. c. 12.

Our voyage is to the Ile of Dogges, there where the *blatant* beast doth rule and raigne rending the credit of whom it please.—*The Returne from Parnassus*, Act v. sc. 4.

Hind. The Panther's breath was ever fam'd for sweet;
But from the Wolf such wishes oft I meet
You learn'd this language from the *blatant* beast,
Or rather did not speak, but were possess'd.
Dryden. The Hind & Panther, pt. ii.

Led by the *blatant* voice along the skies,
He comes, where faction over cities flies,
A talking fiend, whom snaky locks disgrace,
And numerous mouths deform her dusky face.
Parnell. Queen Anne's Peace.

BLA'TTER. } Lat. *Blaterare*, from *Blatire*,
BLA'TTEROON. } which Vossius says you may derive from the Gr. Βλαστον, for βλητον, cast, thrown forth; απο του βαλλειν, to throw.

To throw out, (sc.) idle words, to speak foolishly, to babble, to blab.

For before it [the tongue] she hath set a pallisado of sharp teeth, to the end that if peradventure it will not obey reason, which within holdeth it back as if with a strong bridle, but it will *blatter* out and not tarry within, we might bite it until it bleed again, and so restrain the intemperance thereof.
Holland. Plutarch, p. 159.

She [a ship] roade at peace, through his onely paines and excellent indurance, how ever envy list to *blatter* against him.—*Spenser. On Ireland.*

I will endeavour to lose the memory of him, and that my thoughts may never run more upon the fashion of his face, which you know he hath no cause to brag of: I hate such *blateroons*.—*Howell*, b. ii. Let. 75.

BLAZE, *v.* } A. S. *Blæsan*, to blow. Past
BLAZE, *n.* } part. *Blazed*, *blas'd*, *blast*;
BLA'ZING, *n.* } Ger. *Blazen*; Dut. *Blaesen*;
BLA'ZER. } Suscitare ignem flatu, (Kilian.)
BLA'SURE. } To raise a flame by blowing.

More probably to emit a flame, like a *blast*.

To rush, issue, send forth or emit, like a *blast*, i. e. suddenly, widely, rapidly.

To spread or disperse, to divulge, to publish, to proclaim: also to display or set forth conspicuously, ostentatiously. And also restricted to the heraldic *blazonry* of arms.

This lady brought in her right hond
Of brenning fire a *blasing* brond
Whereof the flame and hete fire
Hath many a lady in desire
Of loue brought. *Chaucer. Rom. of the Rose.*

While I was glorious in worldly wolefulnesse, and had soche goodes in wealth, as maken manne rich, tho was I drawe into compaignies that loos, prise, and name weuen: tho louteden *blasours*, tho cufreden glosours, tho welcomeden flatterers, tho worshipped thilke, that now deinen not to looke.—*Id. The Testament of Love*, b. i.

Tho laye there certaine woodde cliffe
Of whiche the peces newe and efte
She made hem in the pittes wete,
And put hem in the firye hete,
And toke the brande, with all the *blaze*,
And thries she began to rase
About Eson. *Gower. Con. A.* b. v.

And there withall the *blazing* of her eyne,
Was like the beames of Titan, truth to tell,
Which glads vs all that in this world do dwell.
Gascoigne. Dan Bartholomew.

I can not tell you what was this knyghtes name, nor of what countie, but the *blasure* of his armes was goules, two fusses sable, a border sable.
Berners. Froissart. Cronycle, vol. i. c. 281.

So spake the Father: and, unfolding bright
Toward the right hand his glorie, on
Blaz'd forth unclouded Deitie the Son.
Milton. Paradise Lost, b. x.

And as it seemeth that the reverberation of a light doth more offence unto the feeble eyes; even so those reproches which are retorted and sent back again by the truth, upon a man that *blazed* them before are more offensive.
Holland. Plutarch, p. 197.

For when they hear so much evil *blazed* abroad in the world, and few or none escape without having some foul blot rubb'd upon him, and infamous crime reported of him, whether truly or falsly, they think that sin and wickedness is no such strange thing, and so embolden themselves to commit that which they hear is so common.
Hopkins. Works, p. 209.

A traine of powder was made, and set on fire, which gave to the blessed martyr of God, a *blaze*, and scorched his left hand and that side of his face, but neither kindled the wood nor yet the coales.—*Knox. Hist. of the Reform.* p. 6.

Vtterers of secrets he from thence debard,
Babblers of folly, and *blazers* of crime.
Spenser. Faerie Queene, b. ii. c. 9.

Large shells of nuts their covering helmet yield,
And o'er the region, with reflected rays,
Tall groves of needle for their lances *blaze*,
Dreadful in arms the marching mice appear.
Parnell. Battle of the Frogs and Mice, b. ii.

Others are of opinion that it foretells battell and bloodshed, and believe it of the same prognostication as the tail of a *blazing* star.—*Spectator*. No. 127.

But when their chains were cast aside,
See the glad scene unfolding wide,
Clap the glad wing, and tower away,
And mingle with the *blaze* of day.
Parnell. A Night Piece on Death.

Near, and more near, the swimming radiance roll'd;
Along the mountains stream the lingering fires,
Sublime the groves of Ida *blaze* with gold,
And all the heaven resounds with louder lyres.
Beattie. The Judgment of Paris.

If of Dryden's fire the *blaze* is brighter, of Pope's the heat is more regular and constant.—*Johnson. Life of Pope.*

BLA'ZON, *n.* } From *Blaze*. Fr. *Blasonner*, to blaze arms, (Cotgrave.)
BLA'ZON, *v.* } As to blaze, so to blazon is—
BLA'ZONER. } To spread or disperse, to
BLA'ZONRY. } divulge, to publish, to proclaim. Also to display or set forth conspicuously, ostentatiously.

I wot not what I say yet, although I know what I would saie, for I would rather *blazon* lowe with my tongue, without I were sore hurt in mine vnderstanding.
Golden Boke, c. 37.

But now friend Cornelius, sith I haue *blasened* his vaunt, hearken his vertue and worthinesse.—*Golden Boke*, Let. 2.

Well, if it were folie to bewaile things which are vnpossible to be recouered, sith Had I wist doth seldome serue as a *blason* of good understanding.
Gascoigne. Advertisement to the Reader.

Indeed a silence does that tomb befit,
Where is no herald left to *blazon* it.
Donne. Elegies upon the Authour.

The hag lay long revolving what might be,
The blest event of such an embassy:
Then *blazons* in dread smile her hideous form;
So lightning gilds the unrelenting storm.
Garth. The Dispensary, c. 2.

His whole mind was *blazoned* over with a variety of glittering images; coronets, escutcheons, &c.
Goldsmith. Citizen of the World, Let. 104.

My honourable friend has not brought down a spirited imp of chivalry to win the first achievement and *blazon* of arms on his milk-white shield in a field listed against him.
Burke. On the Duration of Parliament.

These historians, recorders, and *blazoners* of virtues and arms, differ wholly from that other description of historians, who never assign any act of politicians to a good motive.—*Id. A Letter to a Noble Lord.*

BLE. *Able*, *ible*; Lat. *Bilis*, from the Goth. *Abal*, strength, power, force. The Lat. termination in *Bilis* (with few exceptions) was used passively; (e. g.) *Arable*, that *may be* ered or ploughed; *Audible*, that may be heard; and the contraction into *ile*, *docile*, that may be taught: and was thus contradistinguished from the terminations, *ive* and *ic*, which were used actively; (e. g.) *Coercive*, that can or may coerce; *Didactic*, that can or may teach. In the decay of the Lat. language, adjectives terminating in *Bilis*, used with an *active* signification, were introduced in great numbers; and many transferred into our own English: thus, *Comfortable*, that can or may, that does *comfort*; *Conducible*, that can or may, that does, *conduce*. *Sensible*, we use, to denote—*full* of sense;—which *can* feel, which *may be* felt; he is a *sensible* man; very *sensible* of the cold; and of any *sensible* change of the weather. Many words of this description are considered by Tooke to have been received by us from French words in *Ble*, which were taken corruptly from Italian words in *Vole*. As It. *Confortevole*; Fr. *Comfortable*: It. *Capevole*; Fr. *Capable*. The abuse seems too firmly established, and too widely spread, to admit of any but a very partial remedy. See Ic, IVE.

BLEACH, *v.* } See BLACK. A. S. *Blican*, *ablican*, dealbare; Ger. *Bleichen*;
BLEACH, *n.* } Dut. *Bleycken*; Sw. *Bleka*.—
BLEACH, *adj.* } To whiten, to make pale, or
BLE'ACHER. } white.
BLE'ACHERY. }

Some one, for she is paie and *bleche*,
Some one, for she is soft of speche.—*Gower. Con. A.* b. v

When shepherds pipe on oaten strawes,
And merrie larkes are ploughmans clockes;
When turtles tread, and rookes and dawes,
And maidens *bleach* their summer smockes.
Shakespeare. Loue's Labour Lost, Act v. sc. 2.

After that, they be spred abroad and displaied open to the sunne, and left without dores to take all weathers both day and night, and to bee *bleached*, untill they be drie and white.
Holland. Pliny, b. xvi. c. 24.

There runneth likewise out of vines a certaine gum, which is passing good for the *bleach*, scabs, and scals in little children.—*Id. Ib.* b. xiii. c. 11.

Virgil, to give this thought likewise a cloathing of poetry, describes some spirits as *bleaching* in the winds.
Tatler, No. 154.

Immortal liberty, whose look sublime,
Hath *bleach'd* the tyrant's cheek in every varying clime.
Smollett. Ode to Independence.

In the price of linen we must add the wages of the flax-dresser, of the spinner, of the weaver, of the *bleacher*, &c. together with the profits of their respective employers.
Smith. Wealth of Nations, b. i. c. 6.

On the side of the great *Bleachery* are the public walls.
Pennant.

BLEAK. } A. S. *Blac*. The same word
BLE'AKNESS. } as *Bleach*, differently applied:
BLE'AKY. } as the earth, the herbage,
BLE'AKLY. } *bleached* or *bleaked*, *blighted* or *blacked*, by cold, piercing, withering winds; and

then applied to that which is exposed to cold, piercing winds; to that which is chill, dreary, desolate.

By the fourthe seale, the beast, the vovce, and the pale horse, mayest thou vnderstande the heretykes, whiche dyd dyuerse wayes and a long tyme vexe the holy churche with false doctrine. And haue made it, as it were pale & *bleaked* for very sorow & heuynes.—*Udal. Rev.* c. 6.

With *bleak* and with congealing winds
The earth in shining chains he binds;
And still as he doth farther pass,
Quarries his way with liquid glass.—*Cotton. Winter.*

Being shipped at Deepe, the sea vsed vs hardly · and, after a night and a great part of the day following, sent vs back well wind beaten to that *bleak* haven whence we set forth.—*Bp Hall. Some Specialties.*

——— Yett this dull earth
Vnto a few small herbes affoords a birth,
Which are the hardy Nasamonians fare
Neere the sea coast they *bleakely* seated are.
Moy. Lucan, b. ix.

Those limbs, in lawn and softest silk array'd,
From sun-beams guarded, and of winds afraid,
Can they bear angry Jove? can they resist
The parching dogstar, and the *bleak* north-east?
Prior. Henry & Emma.

The Inhabitants of Nova Zembla go naked, without complaining of the *bleakness* of the air: as the armies of the northern nations keep the field all winter.—*Addison.*

On shrubs they browze, and, on the *bleaky* top
Of rugged hills, the thorny bramble crop.
Dryden. Virgil, Geor. 3.

What should they do beset with dangers round,
No neighbouring dorp, no lodging to be found,
But *bleaky* plains, and bare unhospitable ground.
Id. The Hind & Panther, pt. iii.

For is there aught that Nature's hand has sown
To bloom and ripen in the hottest zone?
We raise it here, in storms of wind and hail,
On the *bleak* bosom of a sunless vale.
Cowthorn. Of Taste.

BLEAR, *v.* }
BLEAR, *adj.* }
BLE'ARNESS. }
BLEAREDNESS. } Skinner and Junius coincide with Minshew, that *Blear* is the Dut. *Blaer*, pustula; and Skinner adds that *Blaer* is from the Ger. *Blarn*, tumescere; from the A. S. *Blæs-an*, flare, inflare, (q.d.) cutis inflatio.

To blear the sight, (met.) is to dim, impede, or obstruct the sight, as if disordered with pustules or blains.

He bismedde hem wt hus bulles, & *bleredе* hure eye.
Piers Ploughman, p. 4.

Phebus, (quod he) for all thy worthinesse
For all thy bountee, and all thy gentillenesse,
For all thy song, and all thy minstralcie,
For all thy waiting *blered* is thin eye,
With oon of litel reputation.
Chaucer. The Manciples Tale, v. 17,198.

Fatising dames my patience still did proue,
And *bleard* mine eyes, till I became so blind
That seing not what furie brought mee foorth,
I followed most (alwayes) that least was worth.
Gascoigne. The Fruite of Fetters.

And leste thou shouldste suppose by space
my talke myghte ouergrow
In bulke the *bleareeyde* Crispine roole
whose tounge on pattens free
Dil reteblesse run, euen here I cease
not one word more of me.
Drant. Horace. The first Satyre.

The Jewe putteth awaye his wife for stench of breth, for *bleerace* of the eyes, or for any such like faultes, where as among christen men, there is but one cause onely whiche dissolueth wedlocke, and that is the breache of the fayth & promise of matrimony.—*Udal. Mark*, c. 10.

Thy bright eyes, *bleare* and wrinkle, and so change
Thy frame at all parts, that thou shalt be strange
To all the woocrs.—*Chapman. Homer. Odysses*, b. xlii.

But say the eyes bee enflamed and *bleered* onely, without any extraordinarie moisture appearing in them, the little muscles lying within the lowes of a swine, rosted and afterwards punned to a cataplasme, and so applied, do quite rid away the same *bleerednesse*.—*Holland. Plinie*, b. xxviii. c. 11.

They, who be loath and take heed to offend and hurt them that are *bleare-eyed* or otherwise given to the paine and inflammation of them, do mingle among the gallant and lively colours, some duskish shadows.—*Id. Plutarch*, p. 252.

Thro' which, by strength of hand, Alcides drew
Chain'd Cerberus, who lagg'd and restive grew,
With his *blear'd* eyes our brighter day to view.
Tate and Stonestreet. Ovid. Met. b. vii.

Is't not a pity now, that tickling rheums
Should ever tease the lungs and *blear* the sight
Of cracks like these? *Cowper. Task*, b. iii.

BLEAT, *v.* }
BLEAT, *n.* }
BLE'ATER. }
BLE'ATING, *n.* } A. S. *Blætan*; Dut. *Bleten*; Ger. *Bleken*; It. *Belare*; Fr. *Beler*; Sp. *Balar*; Lat. *Balare.*

Bleat is the cry of the sheep. See Ba, and the quotation below from Chapman.

Awe *bleteth* after lomb,
Lhouth after calue cu
Bullue sterteth
Bucke verteth
Murie sing cuccu. *Ancient Songs. Ritson.*

And Samuel answered: what meaneth thē the *bleatinge* of the shepe I myne eares, and the noyse of the oxē whiche I heare.—*Bible*, 1551. 1 *Sam.* c. 15.

Set in my ship, mine eare reacht, where we rod
The bellowing of oxen, and the *bleate*
Of fleecie sheepe. *Chapman. Homer. Odysses*, b. xii.

Then suddenly was heard along the main
To low the ox, to *bleat* the woolly train.—*Pope. Ib.*

Ere yet we reach'd the coast the *bleat* of sheep
And lowings loud of oxen in the stall,
Came o'er mine ear. *Cowper. Ib.*

The humble shepherd to his rays,
Having his rustic homage paid,
And to some cool retired shade
Driven his *bleating* flocks to graze;
Sits down delighted with the sight
Of that great lamp, so mild, so fair, so bright.
Sherburne. The Sun Eliz.

The Troians (like a sort of ewes pend in a rich man's fold, Close at his dore, till all be milkt; never *bleating* hold. Hearing the *bleating* of their lambs) did all their wide host fill
With shouts and clamours.
Chapman. Homer. Iliad, b. iv.

——— The wolf, who from the nightly fold,
Fierce drags the *bleating* prey, ne'er drunk her milk,
Nor wore her warming fleece. *Thomson. Spring.*

In time his [Shenstone's] expenses brought clamours about him, that overpowered the lamb's *bleat* and the linnet's song; and the groves were haunted by beings very different from fauns and fairies.—*Johnson. Life of Shenstone.*

In cold still soils the *bleaters* oft complain
Of gouty ails, by shepherds term'd the halt.
Those let the neighbouring fold or ready crook
Detain, and pour into their cloven feet
Corrosive drugs. *Dyer. The Fleece*, b. i.

BLEB. Skinner says, from the Ger. *Blæn*, tumescere, turgescere, to swell. See Blun.

"A blister; also a bubble in the water. North." (Grose.)

And were not the angels a great deal better employed in the beholding the worth of their Creatour, than to diminish their own happinesse, by attending those, whom nothing can make happie? looking on this troubled passing stream of the perishing generations of men, to as little purpose almost, as idle boys do on dancing *blebs* and bubbles in the water.—*More. Song of the Soul*, Conclusion.

BLEE. A. S. *Bleoh*, from *Bleowan*, efflorescere, to blow, to bloom. In Ritson's *Ancient Songs*, p. 27, "Hire *bleo* blykyeth so bright." Applied generally to—

The complexion, hue, colour.

Mine herte oppressed is so wonderfully,
Onely for him which is so bright of *blee*,
Alas I trowe I shal him neuer see.
Chaucer. Lamentations of Mary Magdalen.

There beth roris of red *ble*,
And lilie likful for to se.
Uncertaine Auctors. Hickes, vol. i. p 230.

Before him came a dwarffe full lowe,
That waited on his knee,
And at his backe five heads he bore,
All wan and pale of *blee*.—*Sir Cauline. Percy*, Poem 3.

Forth then hyed our king, I wisse,
And an angry man was hee;
And soone he found queene Elinore,
That bride so bright of *blee*. *Id. Ib.*

BLEED. }
BLE'EDING. } A. S. *Bleed-an*. Skinner prefers the Dut. *Bloesen*, rubescere; a *colore*, scilicet: to grow red; to blush, or bloom. To pour forth, to emit; to draw forth, blood: (met.) to feel the pains or agonies of bleeding. See Blood.

Of al that me him bilimede, hli ne *bledde* nozt, me sede.
[Belimbed, cut off the limbs.] *R. Gloucester*, p. 560.

Ich circumsayede myne sone, and al so for hus sake
My self and my meyne, and alle that maule (male) were
Bledden blod for that lordes love.—*Piers Ploughman*, p. 318.

Sire, he wold say, an emperour mote nede
Be vertuous, and haten tyrannie.
For which he made him in a bathe to *bleede*
On bothe his armes till he muste die.
Chaucer. The Monkes Tale, v. 14,423.

In this meane tyme in Englōde, ye Jewys in dyuerse places of the realme, as Lyncoln, Staumforde, & Lynne, were robbyd & spoyled; and at Yorke to the nombre of cccc. & xl.o, cutte theyr mayster veynes & *bled* to deth.
Fabyan. Rich. I. an. 1181.

And said whimple alas, there nis no more
But thou shalt fele as wel the *blode* of me
As thou hast felt the *bleding* of Tisbe
And with that word, he smote him to the hart.
The *blode* out of the wound as brode start
As water, whan the conduit broken is
Chaucer. Legend of Thisbe of Babilon.

Whereupon he [Cato] called for all his men, one after another, and very angerly asked them his sword, and gave one of them such a blow on his face, that his nose fell a *bleeding*, and his hand was all *bloody* withall
North. Plutarch, p. 660.

The lamb thy riot dooms to *bleed* to day,
Had he thy reason, would he skip and play?
Pleas'd to the last, he crops the flowery food,
And licks the hand just rais'd to shed his *blood*.
Pope. Essay on Man, Epist. i.

Patriots have toil'd, and in their country's cause
Bled nobly; and their deeds, as they deserve,
Receive proud recompense. We give in charge
Their names to the sweet lyre.—*Cowper. Task*, b v.

BLE'MISH, *v.* }
BLE'MISH, *n.* }
BLE'MISHLESS. }
BLE'MISHMENT. }
BLE'MISHING, *n.* } To *blemish*, is to affix some *blame*, some cause of *blame*; some stain, some spot, which sullies, taints or tarnishes the original soundness, fairness, or purity. And hence—

To taint, to tarnish, to sully; to deform, to disfigure.

And thus it sufficeth not onley, that they reuerence no manne me naught, but if thou of thy fre will, rather be *blemished* with mine offencion.—*Chaucer. Boecius*, b. i.

But whenne he [Chas. IX.] came to mennes astate he then was ryght sorry, and wolde saye full often, to his famyliers, a prince is greatly *blemyshed* whenne he lakketh conynge of lecture.—*Fabyan*, an. 1483.

For if ye do ye shall gretely abate the honoure of the lady, and also *blemyssheth* the honoure of the quene of Castell her doughter, for then ye sholde make her worse then a bastarde.
Bernere. Froissart. Cronycle, vol. ii. c. 43.

To see how Christ was propheeied and described therein, cōsider & marke, how that the kidde or lambe must be without spot or *blemish*, and so was Christ onely of all mankind, in the sight of God and of his lawe.
Tyndall. Workes, p. 439.

But now the Frenchemen haue fortified, victailed and manned their tounes, and we haue spent tyme and doon nothyng at all, lyngeryng for the kyng your master, to the losse of vs and greate *blemishyng* of our honours.
Hall. Hen. VIII. an. 4.

If any natural *blemish* blot our face,
You do protest, it gives our beauty grace.
Drayton. Mrs. Shore to Edw. IV.

Full many lords, and many knights her loued,
Yet she to none of them her liking lent,
Ne euer was with fond affection moued,
But rul'd her thoughts with goodly gouernement,
For dread of blame, and honours *blemishment*.
Spenser. Faerie Queene, b. iv. c. 2.

A life in all so *blemishlesse*, that we
Enoch's return may sooner hope, than he
Should be outshin'd by any.—*Feltham. Lesorts*, c. 37.

The earl thinking there might remain some grudge of the last years' falling out, caused Sir Walter Ralegh and Sir Francis Vere to shake hands; "which we did both," says he, "the more willingly, because there had nothing passed between us that might *blemish* reputation."
Oldys. Life of Ralegh.

The reliefs of an envious man are those little *blemishes* and imperfections that discover themselves in an illustrious character.—*Spectator*, No. 19.

They have possessed other beauties, which were conformable to just criticism; and the force of these beauties has been able to overpower censure, and give the mind a satisfaction superior to the disgust arising from the *blemishes*.
Hume, pt. i. Fas. 23.

BLENCH, *v.* }
BLENCH, *n.* }
BLE'NCHER. }
BLE'NCHING. } See to Blanch, and to Blink.

To blank (qv.)—to avoid, or cause to avoid, to evade, to escape, to elude, to shun, to start or shrink from, to startle.—And, by Gower, to blink.

Thenne shalt the *blench* at a bergh.
Piers Plouhman, p. 122.

And thus thinkende I stonde still
Without *blenchinge* of mine eie,
Right as me thought that I seie
Of paradis the most ioie.—*Gower. Con. A.* b. vi.

For now if ye so shuld haue answered him as I haue shewed you, thoughe ye shounde haue somwhat *blenched* him therwith, yet he nught & wold of likelyhod haue gone further with you & haue asked you whereby ye know yt ye shoulde beleue the churche.—*Sir T. More. Workes*, p. 205.

Lyke as the good husbande, when he hath sowen his grounde, setteth vp cloughtes or threds, whiche some call shades, some *blenchars*, or other lyke shewes, to feare away byrdes, whiche he foreseeth redye to deuoure and hurte his corne.—*Sir T. Elyot. The Governour*, b. i. c. 23.

Zanch. I feel the old man's master'd by such passion,
And too high rackt, which makes him overshoot all
His valour should direct at, and hurt those
That stand but by as *blenchers*.
Beaum. & Fletch. Love's Pilgrimage, Act ii. sc. 1.

Made old offences of affections new,
Most true it is, that I have look'd on truth
Askance and strangely; but, by all above,
These *blenches* gave my heart another youth,
And worse essays prov'd thee my best of love.
Shakespeare, Son. 110.

The noble lord who then conducted affairs, and his worthy colleagues, whilst they trembled at the prospect of such distresses as you have since brought upon yourselves, were not afraid steadily to look in the face that glaring and dazzling influence at which the eyes of eagles have *blenched*.
Burke. On American Taxation.

BLEND, *v.* } A. S. *Blendan*; Sw. *Blanda*,
BLENT, *part.* } perhaps from *Be-lienan: Blenan, blen-ed, blend*; and upon this past part. the verb, *Blend-an*. See To LEND.

To mix, to mingle; to confound, to give to each ingredient some quality or qualities of the other.

To see both *blended* in one flood,
The mother's milk, the children's blood,
Makes me doubt if Heaven will gather
Roses hence, or lilies rather.
Crashaw. Upon the Infant Martyr.

But not that matters wilde, and mylde
without reason should goo
Blended as one. *Drant. Horace. Art of Poetry.*

Nothing is a greater sacrilege than to prostitute the great name of God to the petulancy of an idle tongue, and *to end* it as an expletive, to fill up the emptiness of a weak discourse.—*Bp. Taylor*, vol. i. Ser. 2.

He mourned still, and wept ful sore
I sweare by the holy roode
The teares he for his master wept
Were *blent* water, and bloude.
Old Robin of Portugale. Percy.

Upon the spacious level's utmost bound,
The Cinga rolls his rapid waves around.
But soon in full Iberus' channel lost,
His *blended* waters seek Iberia's coast.
Rowe. Lucan. Pharsalia, b. iv.

The particulars in which an object continues the same, are often so *blended* with those in which it has become different, that we cannot find proper words for marking the distinction, and therefore must have recourse to obscure circumlocutions.—*Beattie. On Truth*, pt. i. c. 2.

BLENT, is the past tense and past part. *Blinned, blind, blint* or *blent*, from the A. S. *Blinnan*; to stop, (sc.) the sight, the vision. See BLIN.

Lucifer loke ne myghte. so lyght hym a *blent*.
Piers Ploughman, p. 359.

O sely preest, o sely innocent,
With covetise anon thou shalt be *blent*.
Chaucer. The Chanones Yemannes Tale, v. 16,544.

Lo Argus, which that had an hundred eyen,
For all that ever he conde pore or prien,
Yet was he *blent*, and, God wot, so ben mo,
That wenen wisly that it be not so.
Id. The Marchantes Tale, v. 9985.

He can so well his cause make,
And so well feigne, and so well glose,
That there ne shall no man suppose,
But that he were an innocent,
And thus a mans eie he *blent*.—*Gower. Con. A.* b. v.

BLENT, the past tense of *Blench*, shrinked, started aside, (Tyrwhitt.)

And therwithal he *blent* and cried, a!
As though he stongen were unto the herte.
Chaucer. The Knightes Tale, v. 1023.

Alas! alas! that I ne had *yblent*,
His hote love is cold, and all yqueint.
Chaucer. The Miller's Tale, v. 3751.

He *blent* away with a leap.
Richard Coer de Leon. Weber, vol. ii.

BLESS, or BLISS. BLE'SSED. BLE'SSEDLY. BLE'SSEDFUL. BLE'SSEDNESS. BLE'SSER. BLE'SSING. BLE'SSFULNESS. } A. S. *Bliss-ian, blessian, blithsian*, lætari, lætificare, to make blithe, (qv.) joyous or glad.—A. S. *Blithe, be-lithe; blissom, blithsome*; i. e. *Belissom, be-lithesome. Lithe, lithesome*, and *lissom*, are still used in the north, for quiet, still, gentle, pliant, flexible; from the A. S. *Lysan*, to loosen or slacken. And, hence, consequentially—

To loosen; or dissolve, to release, to relieve (sc.) the tightness, stiffness; to alleviate, to soothe or soften—the harshness; to mitigate, to assuage, to still, quiet or tranquillize—the violence or turbulence, the pain or anguish; to pacify, to please, to gratify; to communicate or confer ease, pleasure, joy, gladness, happiness, prosperity; to bestow a wish, a prayer, for happiness, or well being.

Bless you; may ease, pleasure, prosperity, happiness, be conferred upon you. *I bless you*; I (as far as my wishes and prayers are effectual to do so) confer prosperity, happiness upon you.

—— Hii *blessede* hem echon,
And toke hem al to God grace, & to batayle wende anon.
R. Gloucester, p. 406.

Theruore he gaf hym hys *blessynge*, & al hys tresour therto,
And he adde hys moder erytage al clene of gyfte al so.
Id. p. 421.

Thus gate was that werre pesed, withouten lore,
That nouther partie com nerre, I *blesse* Anselme therfore.
R. Brunne, p. 97.

Sonne, on my *blessyng* trowe thou not his sawe,
Bot late hem haf endyng, as a traytour thorgh lawe.
Id. p. 270.

That they ben cursed of Christ, I can hem wel proue
Withouten his *blessynge* bare beth thei in her werkes.
For Christ seyde hymselfe to swiche as hym folwede.
Y *blessed* moste they ben, that men ben in soule:
And alle power in gost, God hym selfe *blesseth*.
Piers Ploughman. Crede.

And all the wise that evere were, by ouht ich can aspie
Prisede poverte for beste, yf pacience hit folwe
And bothe betere and *blessedere*, by many folde than richesse. *Id.* p. 209.

Blesse ghe men that pursuen ghou, *blesse* ghe and nyle ghe curse.—*Wielif. Romayns*, c. 12.

Blesse them whiche persecute you: *blesse*, but curse not.
Bible, 1551. *Ib.*

Therfore I gesside necessarie to prie brethren that thei come bifore to ghou, and make redi this bifight *blessyng* to be redi so as *blessyng* and not as nuarice. for I seie this thing, he that sowith scarsli schal also repe scarsli, and he that sowith in *blessyngis* schal also repe of *blessyngis*.
Wielif. 2 Corynth, c. 9.

Wherefore I thought it necessary to exhort the bretheren, to come beforehand vnto you for to prepare youre good *blessing* promysed afore, that it might be ready: so that it be a *blessing*, and not a defraudyng. This yet remember, how that he which soweth lyttel, shall reape lytell, & he that soweth plenteously shall reape plenteously.—*Bible*, 1551. *Ib.*

O leve brother, quod this Arius,
Yeve me a plant of thilke *blessed* tree,
And in my gardin planted shal it be
Chaucer. The Wif of Bathes Prol. v. 6346.

Proserpina, whiche doughter was
Of Ceres, befell thilke cas,
While she was dwellyng in Cecile,
Hir mother in that like while
Upon her *blessynge*, and hir hest
Bad, that she shulde ben honest,
And lere for to weuue and spinne
And dwelle at home, and kepe her inne.
Gower. Con. A. b. v.

For the soule doeth not perishe whiche departeth from the bodye, nor the bodye doeth not altogether go to destruction, that in tyme to come shal liue more *blessedlye*, and be immortall.—*Udal. John*, c. 9.

For in this xxxi. Psalme discribeth he also this *blessedfull* state of man, declared now by the gospel, shewing that yt it is not giuē & receiued, as due vnto vs for the workes of Moses law, but by the fre goodness of God, wherby we are moued & drawen to beleue.—*Id. Romaines*, c. 4.

Moreouer Aristotle's felicitie and *blessednes* standeth in auoyding of all tribulatiõs, and in riches, health, honour, worship, frendes, and authoritie, which felicitie pleaseth our spiritualty well.—*Tyndall. Preface to the Reader*, p. 103.

Lo this is euen the vary grounde,
this is the perfytte cause,
That most mislyke themselues so mucho,
And can no reason pause
In *blessfulnes*. *Drant. Horace, Sat.* b. i. s. 1

Blessed, who walk'st not in the worldling's way;
Blessed, who with foul sinners wilt not stand:
Blessed, who with proud mockers dar'st not stay;
Nor sit thee down amongst that scornful band.
P. Fletcher, Psalm 1.

But since so it pleaseth him, whose wisdom and goodness guideth all, put thy confidence in Him, and one day we shall *blessedly* meet again, never to depart.
Sydney. Arcadia, b. iii.

The deeps and the snows, the hail and the rain, the birds of the air and fishes of the sea, they can and do glorify God, and give him praise in their capacity; and yet he gave them no speech, no reason, no immortal spirit, no capacity of eternal *blessedness*.—*Bp. Taylor*, vol. ii. Ser. 12.

When thou hast said or done any thing for which thou receivest praise or estimation, take it indifferently, and return it to God; reflecting upon him as the giver of the gift, or the *blesser* of the action, or the aid of the design.
Id. Holy Living, s. 4. *Of Humility.*

The assurance of a future *blessedness* is a cordial that will revive our spirits more in the day of adversity, than all the wise sayings and considerations of philosophy.
Tillotson, vol. i. Ser. 5.

I took up Homer, and dipped into that famous speech of Achilles to Priam, in which he tells him, that Jupiter has by him two great vessels, the one filled with *blessings*, and the other with misfortunes; out of which he mingles a composition for every man that comes into the world.
Tatler, No. 146.

—— The very babe
Knows this, and 'chance awak'd, his little hands
Lifts to the gods, and on his innocent couch
Calls down a *blessing*. *Mason. Caractacus.*

BLIGHT, *v.* } Perhaps from the A. S. *Lihtan*,
BLIGHT, *n.* } *behhtan*, to alight, to descend, to fall upon, to strike upon;—to strike, to blast, as *lightning*; and thus—

To destroy, to wither up, to desolate. See BLACK, BLEAK.

Blights are often caused by a continued dry easterly wind, for several days together, without the intervention of showers, or any morning dew, by which the perspiration in the tender blossoms is stopped, so that in a short time their colour is changed and they wither and decay.
Miller. Gardener's Dictionary.

Tho' they could not hinder brave and active spirits from budding out into noble beginnings, of most hopeful benefit to the common wealth; yet could [they] by stopping the channel of supplies or encouragements, *blite* them from advancing to any fruitful or prontable conclusions.
Quays. Life of Raleigh.

The Lady Blast, you must understand, has such a particular malignity in her whisper, that it *blights* like an easterly wind, and withers every reputation that it breathes upon
Spectator, No. 457.

Trust not, ye ladies, to your beauty's power,
For beauty withers like a shrivelled flower;
Yet those fair flowers, that Sylvia's temples bind,
Fade not with sudden *blights* or winter's wind.
Gay. Eclogues. The Ten-Table.

I suspect it will be found, that whenever the *blighting* wind and those frosts at blooming time have prevailed, the produce of the wheat crop will turn out very indifferently
Burke. On Scarcity.

The various seasons woven into one,
And that one season an eternal spring,
The garden fears no *blight*, and needs no fence.
Cowper. Task, b. vi

—— Ah, gracious heaven! attend
His fervent prayer; restrain the tempest's rage,
The dreadful *blight* disarm; nor in one blast
The products of the labouring year destroy!
Dodsley. Agriculture, c. 3.

BLIN, *v.* BLIND, *v.* BLIND, *n.* BLI'NDING, *n.* BLI'NDING, *adj.* BLI'NDLY. BLI'NDNESS. BLI'NDFOLD *v.* BLI'NDFOLD, *adj.* } A. S. *Blindan, blindian*; Ger. *Blinden*, or *blenden*; Dut. *Blinden*, from the A. S. *Blinnan*, to stop, (Junius, and after him Tooke.)

To stop or stay; to stop, impede, obstruct, prevent or hinder, (sc.) the sight, the vision, the perception, the understanding.

To *blind-fold*; to fold any thing over the eyes, the sight, the vision (lit. and met.) so as to *blin* or stop, prevent the sight, &c.

So longe hoin speddo baddelicke, that hii mizte as wel *blinne*.—*R. Gloucester*, p. 550.

Tho wende kyng Edmund to Londone myd ys route,
And al that fore of Denemarch destrude ther aboute,
And drof hem out of thys lond, & gut nolde he nogt *blynne*.—*R. Gloucester*, p. 302.

Knoute gadrid him an oste, on Edmunde he ran,
& bicom vnto hun ageyn, as a douhty man,
& tracched sore Knoute, neuer he *bisnne*.
R. Brunne, p. 48.

Iwis the king & the barons he swore on the boke,
That neuer Alfred his brother thorgh him was dede,
No *leynfed* no slayn, bot thorgh Haraldes rede.—*Id.* p. 54.

For if also oure gospel is kenered, in these that perischen it is kenered, in which God hath *oiend* the soules of unfeithful men of this world that the lightning of the gospel of the glorie of Crist which is the ymage of God schyne not.
Wiclif. 2 *Corynthians*, c. 4.

If our gospell bee yet hyd, it is hyd amonge them that are lost: in whom the God of thys world hath *blynded* the myndes of them which beleue not, least the light of the glorious gospel of Christ whiche is the ymage of God, shoulde shine vnto them.—*Bible*, 1551. *Ib.*

Therefore I sele and witnesse this thing in the Lord, that ye walk not now as heathnne men walken in the vanyte of her witt, that han understondyng derkned with derknessis, and ben alienned fro the lyf of God bi ignorannce that is in hem for the *blyndnesse* of her herte.—*Wiclif. Effesies*, c. 4.

Thus I say therefore and testify in the Lord that ye henceforth walke not as other Gentyles walke, in the vanytie of their myndes, *blyndeth* i their vnderstandyng, beynge straungers from the lyfe whych is in God thorow the ignorancye that is in them because of the *blyndnes* of theyr heartes.—*Bible*, 1551. *Ib.*

And the men that hadden him scorned him and smyten him. And they *blindfelden* him: and smyten his face.
Wiclif. Luke, c. 22.

And the men that stode about Jesus mocked him, and smote him, and *blynde-folded* him and smote his face.
Bible, 1551. *Ib.*

For he cam ther, him to begile he thought,
And so he did, or that they went atwin:
Til he had torned him, coud he not *blin*.
Chaucer. The Chanones Yemannes Tale, v. 16,610.

And neigh the castle swiche ther dwelten three:
That on of hem was *blind*, and might not see,
But it were with thilke eyen of his minde,
With which men mowen see whan they ben *blinde*.
Id. The Man of Lawes Tale, v. 4970.

What blisfull fortune may there been in the *blindnesse* of ignorance.—*Id. Boecius*, b. ii.

Lo thus *blindly* the world she demeth
In loues cause, as to me semeth.—*Gower. Con. A.* b. viii.

If ye will wincke in so open & cleare light and let yourselues be led *blindfolded*, and haue your part with the hypocrites in lyke sinne and mischief: be sure, ye shall haue your part with them in lyke wrath and vengeance that is like shortly to fall vpon them.—*Tyndall. Workes*, p. 311.

As it was readye at hande at one tyme by reason of the obscurunge and *blyndinge* of God's worde among ye Jewes throwe the cursed Talmud wherunto they gaue more faith and credence, and cleaued more earnestly vnto it than vnto the lawe of God and to the prophets.—*Tdal. Rev.* c. 13.

But now through their owne lacke of vnderstandinge, and through their owne *blyndenesse*, these menne haue them faste yoked, and in their daunger.—*Jewel. Apologie*, p. 697.

Men into stones there with he could transmew,
And stones to dust, and dust to nought at all;
And, when him list the proudest lookes subdew,
He would them gazing *blind*, or turn to other hew.
Spenser. Faerie Queene, b. I. c. 7.

God never gave a pow'r to one whole kind,
But most part of that kind did use the same:
Most eyes have perfect sight, though some be *blind*;
Most legs can nimbly run, though some be lame.
Davies. Immortality of the Soul, s. 30.

Those partiall judgements blindely ayme amisse,
At things which stand without our reach retir'd,
Which whilst not ours, as treasures we define,
But not the same whilst we the same enjoy.
Stirling. Alexandrean Tragedy, Chorus 5.

And even then he made shift to flie and escape through [illegible] and *blind lanes*.—*Holland. Suetonius*, p. 44.

He [Love] *blinds* the wise, gives eyesight to the *blind*,
And teaches and stains a new the lover's mind.
Dryden. Palamon & Arcite, b. ii.

[illegible] reign the atheist loudly owns,
And Providence blasphemously dethrones.
Id. Suum Cuique.

Invested in all the masks of night,
We left our champion on his flight,
At blindman's buff to grope his way,
In equal fear of night and day.—*Hudibras*, pt. iii. c. 3.

Thus husbands well his strength, (altho' he plays
With ire) and deals more sparingly his blows;
That, eager of revenge, himself neglects,
And rushes *blindly* on.—*Lewis. Thevard of Statius*, b. vi.

Thus the professors of wisdom, like the foolish Harpaste that Seneca speaks of, who insensible of her own *blindness* always complained the sun was down and the house dark, thought all things were left at random, in loose disorder, and confusion here below.
Bates. Spiritual Perfection Unfolded, c. 7.

His exhortation therefore was, "Repent ye," renounce those vices and abominations which at present *blind* your eyes and cloud your understandings, and then you will be able to see the truth and bear the light.
Porteus, vol i. Lect. 3.

If I have an ancient window overlooking my neighbour's ground, he may not erect any *blind* to obstruct the light.
Blackstone. Commentaries, b. ii. c. 26.

I never heard it prescribed as a recipe for strengthening the sight, to keep constantly *blindfolded* in the day time, and put on spectacles when we go to sleep.
Beattie. On Truth, pt. iii c. 1.

One month passes and another comes on; the year ends and then begins: but man is still unchanging in folly, still *blindly* continuing in prejudice.
Goldsmith. Citizen of the World, Let. 94.

BLINK, *v.*
BLINK, *n.*
BLI'NKARD.
BLI'NKER.
BLI'NKING, *n.*

To *blink*, A.S. *Bli-can*, coruscare, micare, is to give to the eye the twinkling motion or action of any thing glittering, e. g. a star; to twinkle, to wink; to look with the eye partially closed, to close the eye partially; and as this is frequently done to avoid any sudden action upon the eye; to *blench* (so Gower writes it) or *blink*, is consequentially—

To avoid, or cause to avoid, to evade, to escape, to elude, to shun, shrink or start from. See to BLANCH and to BLENCH.

A *blink*, a quick opening and shutting of the eye; a quick short sight or view; a glimpse, or glance, a wink, a twinkle.

Blinker, one who blinks; also that which screens, (sc.) to prevent *blinking*.

Than vpon him she kest vp bothe her eyne
And with a *blinke* it come in till his thought
That he somtime her face before had seen,
But she was in such plite he knew her nought,
Yet than her loke into his minde he brought,
The swete visage, and amorous *blenking*
Of faire Cresede, sometime his own darling.
Chaucer. The Complaint of Cresede.

Braynelce *blynkardes* that blowe at the cole.
Skelton. The Crowne of Laurell.

Remembre Batte the foolish *blink-eyed* boye
Which was at Rome, thou knowest whome I meane.
Gascoigne. Hearbes.

The amorous *blynckes* flee to and fro
With sugred wordes that make a show
That fansie is well pleasde withall
And findes itselfe content.
Turberville. The Lover obtaining his Wish, &c.

——The eyes yblent
Do *blink* even blind with objects vehement,
So that till they themselves do well recure
Lesse matters they no'te see.
More. On the Soul, pt. iii. c. 1. s. 32.

Lo, this is the first *blinke*, that ever I had of him.
Bp. Hall. Cont. Zaccheus.

Let rigid antiquaries such things write,
Who by a *blinking* lamp consume the night.
Cotton. An Epigram.

But chief he glory'd with licentious style
To lash the great, and monarchs to revile.
His figure such as might his soul proclaim;
One eye was *blinking*, and one leg was lame.
Pope. Homer. Iliad, b. ii.

This floor let not the vulgar tread,
Who worship only what they dread.
Nor bigots who but one way see
Through *blinkers* of authority.—*Green. The Grotto.*

On being pressed by her friends, sometime after the restoration, to go to court; "By no means," said she, [the Countess of Pembroke] "unless I may be allowed to wear *blinkers*."—*Gilpin. Tour to the Lakes*, vol. ii. p. 154.

BLISS, *v.*
BLISS, *n.*
BLI'SSFULL.
BLI'SSFULLY.
BLI'SSFULNESS.
BLI'SSLESS.
BLI'SSED.
BLI'SSEDLY.
BLI'SSEDNESS.

See to BLESS. The verb is now written *Bless*: the n. *Bliss* is—blessedness. Generally applied to—

Excessive pleasure, happiness, prosperity, good fortune, well-being; to full and complete happiness.

That such a man schulde in helle be, he caredc in hys thogte,
The soule thorth Gode's grace out of helle he frogte,
And to ys body hym joyned, & gef hym Christendom,
War with, as he worthi was, to *blesse* of heuen he coin.
R. Gloucester, p. 71.

Thorgh tithing brouht bitide the Scottis wist of this
Ek scotte on his side mad therof joy and *blis*.
R. Brunne, p. 297.

Alle these thingis I schewide to gliun, for so it behoueth men trauelynge to resseyue syke men, and to haue myndo of the word of the Lord Ihesu, for he seide, it is more *blisful* to ghyue than to resseyue.—*Wiclif. Dedis* c. 20.

Thise glade folk to dinner ben ysette,
In joy and *blisse* at mete I let hem dwell,
A thousand fold wel more than I can tell.
Chaucer. The Man of Lawes Tale, v. 5[illegible].

And sithen we know well, that mony a manne hath sought the fruict of *blisfulnesse*, not only with sufferyng of death, but eke with sufferyng of paynes and tourments: how might then this present life make men *blisful*, sens that thilke sele life ended, it ne maketh folk no wretches.
Id. Boecius, b. ii. p. 218.

But Christ answeared, Nale, *blessed* be they that heare the Woorde of God, and keepe the same.
Jewell. Replie to Hardinge, p. 690.

The nearenesse of mothers blonde should haue profited Christes mother nothinge at al, *onlesse* she had more *blessedly* carried Christe in her harte, then in her bodie.—*Id. Ib.*

For it ought not to seme vnto you a greate or grevous matter, though by aflictions and griefes that are but shorte and shall soone have an ende, you come to the *blessednesse* that neuer shall decaye.—*Tdal.* 1 *Pet.* c. 1.

But the death of christians is nothyng else but a slepe, from the whiche they shall awake ageyne at the commyng of Christ, to lyue a great deale more *blissfully*.
Id. Thess. c. 4.

For if it be so, that the heavens have at all time a measure of their wrathful harms, surely so many have come to my *blessed* lot, that the rest of the world hath too small a portion, to make with cause so wilful a lamentation.
Sidney. Arcadia, b. iii.

Of him she thinks she cannot think too much;
This honey tasted still is ever sweet;
The pleasure of her ravish'd thought is such,
As almost here she with her *bliss* doth meet.
Davies. The Immortality of the Soul, s. 30.

If Love's sweet music, and his *blissful* cheer,
Ever touched your hearts, or mollify'd your ear;
Tender the case, and evermore the wed
Shall praise your countenance both at board and bed.
Drayton. The Gul.

—— It had been
A fault of judgment in me, and a dulness
In my affections, not to weigh and thank
My better stars, that offer'd me the grace
Of so much *blissfulness*.
Ford. The Broken Heart, Act i. sc. 3.

Sometimes, with Scipio, the [Science] collects her sail,
And seeks the *blissful* shore of rural ease.
Thomson. Liberty, pt. v.

Being absolute master of his own actions, onely both lawgiver and counsellour to himself, all-sufficient, and incapable of admitting any accession to his perfect *blissfulness*.—*Barrow*, vol. I. Ser. 8.

'Twas then two swains the Dorie reed essay'd
To sing the praises of a peerless maid.
On Arden's *blissful* plain her seat she chose,
And hence her rural name Ardenna rose.
Jago. Ardenna.

BLIST, *v.* What Spenser meant by this word is not evident. Certainly not *wounded*, from Cotgrave's *Blesser*, to wound; for not a wound was given. It is written either with the *i* or *e*, and may be merely the verb.

To *blast*, to strike suddenly, violently; to strike, to hurt; or beat about.

The villaine, leauing him vnto his mate
To be captiu'd, and handled as he list,
Himselfe addrest vnto this new debate,
And with his club him all about so *blist*,
That he which way to turne him scarcely wist:
* * * * * * * *
At last, the eaytiue after long discourse,
When all his strokes he saw avoided quite, &c.
Spenser. Faerie Queene, b. vi. c. 8.

Their shining shieldes about their wrestes they tye,
And burning blades about their heades do *blesse*,
The instruments of wrath and heavinesse.
Id. Ib. b. i. c. 5.

They gave me no leisure, answered Sancho, to look to them so nearly, for scarce had I laid hand on my truncheon, when they *blest* my shoulders with their pines, in such sort as they wholly deprived me of my sight, and the force of my feet together.—*Skelton. Don Quixote*, b. iii. c. 1.

BLI'STER, *v.* } Dut. *Bluyster*; Sw. *Blasa.*
BLI'STER, *n.* } Perhaps no more than *Blast*, flatus, from *Blæstan*, to blow, to puff up; as—
A pustule or blain.

Mine opinion is yt he that will not fall among so manie stones, nor pricke him among so manie thornes, nor *bluster* him among so manie nettels, let him heare what I will sale, and do as he shall see.—*Golden Boke*, Let. 14.

In hote destillations the head is very hot in feilinge, the seume being in the mouth is thyn and warme, the tongue or chekes within *blustered*.
Sir T. Elyot. Castel of Helth, b. iv. c. 2.

Above all, it would be looked well unto, that they [grafles] be neat and bright, so as they shine againe; that no part of them be seene either scorched drie with the sunne, or cicatrized (as it were) and *blistered*.
Holland. Plinie, b. xvii. c. 14.

At length, being arrived at Glasgow, the *blisters* brake out, of a blewish colour, so the physitians presently knew the disease to come by poyson; he [the King] was brought so low that nothing but death was expected; yet the strength of his youth at last did surmount the poison.
Knox. History of Reformation, p. 438.

Blistering, cupping, bleeding are seldom of use but to the idle and intemperate; as all those inward applications which are so much in practise among us, are for the most part nothing else but expedients to make luxury consistent with health.—*Spectator*, No. 195.

I'd not complain tho' Phœbus burnt the lands,
And painful *blisters* swell'd my tender hands.
Grainger. Tibullus, b. ii. El. 3.

BLITHE. } See BLISS and LITHE. The
BLI'THELY. } A. S. *Blithe, be-lithe, be-lithe-*
BLI'THSOME. } *some, be-lissom*, is formed of the
BLI'THNESS. } prefix *Be* and *lithe*, thus—*Blithe, blithesome, blissom.*

Gentle, easy, pliant, flexible, easy to move or to be moved. And therefore—

Active, spritely, lively, joyous; having activity, liveliness, spriteliness, cheerfulness, gaiety: joy or gladness.

For habbe thou power y-now, thou mygt be glad & *blithe*.
R. Gloucester, p. 114.

William the Scottis kyng therfor was fulle *blithe*.
R. Brunne, p. 132.

He bare him so tille his barons, that nother gong no olde,
Wold vnto him bowe, ne *blithelt* of him holde.—*Id.* p. 9.

Thenne comen clerk to comfortye hure samen
And beden here be *blythe*. *Piers Ploughman*, p. 39.

The sothe is this, the cutte felle on the knight,
Of which ful *blith* and glad was every wight.
Chaucer. The Prologue, v. 860.

I shal right *blithly*, so God me saue
Holly with all the witte I haue
Here you as wel as I can. *Id. The Dreame.*

O soppe of sorowe sonken into care
O cattife Cresede now & euermare
Gon is thy ioy and al thy mirth in earth
Of all *blithnesse* now art thou blake and bare.
Id. The Complaint of Cresside.

And after, whan it was recorded
Unto the doughter, howe it stoode,
The yefte of all this worldes good
Ne should haue made hir halfe so *blithe*.
Gower. Con. A. b. viii.

Would'st see *blithe* looks, fresh cheeks, beguile
Age, would'st see December smile?
Crashaw. In Praise of Lessius.

Droope not for that (man) but unpleate thy browes,
And *blithly*, so, fold envies up in pleats:
For, fro' thy makings, milke and melly flowes,
To feed the songster-swaines with art's soot-meats
Browne. An Eclogue.

The delightfulness and *blithness* of their [poets] compositions, invites most men to be frequently conversant with them, either in songs, or upon the stage, or in other poems.
Digby. On the Soul, c. 3.

Short are our joys, and neighbouring griefs disturb
Our pleasant hours! inclement winter dwells
Contiguous; forthwith frosty blasts deface
The *blithsome* year. *Philips. Cider*, b. ii.

Then follows *blithe*, equipt with fork and rake,
In light array, the train of nymphs and swains.
Dodsley. Agriculture, c. 3.

Now the hill—the hedge—is green,
Now the Warbler's throat's in tune!
Blithsome is the verdant scene,
Brighten'd by the beams of noon.—*Cunningham. Noon.*

BLIVE. See BELIVE.

BLOAT, *v.* } Skinner; from Dut. *Blosen*,
BLOAT, *adj.* } to blush. It is very probably
BLO'ATEDNESS. } *Bloated, bloat, bloat*; i. e. blown, swelled, puffed out; meaning—
To blow out, swell, or puff out, be or become swollen or tumid.

Let the *bloat* king tempt you again to bed.
Shakespeare. Hamlet, Act iii. sc. 4.

Groome. Who you? you a masque! why you stinke like so many *bloat-herrings* newly taken out of the chimney!
B. Jonson. The Masque of Augures.

Then damn not, but indulge his rude essays,
Encourage him, and *bloat* him up with praise,
That he may get more bulk before he dies.
Dryden. Prologue to Circe.

Fast by her side a listless maiden pin'd,
With aching head, and squeamish heart-burnings;
Pale, *bloated*, cold, she seem'd to hate mankind,
Yet lov'd in secret, all forbidden things.
Thomson. Castle of Indolence, c. 1.

Paleness, weak pulse, &c., *bloatedness*, scorbutical spots, are symptoms of weak fibres.—*Arbuthnot. On Diet*, c. 2.

Smit by the rapture beaming eye,
Deep flushing through the midnight of their mind,
The sable bands combin'd,
Where fear's black banner *bloats* the troubled sky,
Appall'd retire. *Beattie. Ode to Hope.*

Ah! how, my friend, has foul gorg'd luxurie,
And *bloated* slumber on the slothful down,
From the dull world all manly virtue thrown,
And slav'd the age to custom's tyrannie.
Mickle. A Sonnet.

BLOBBER-LIPPED. See BLEB. Having *blobbed*, swelled lips. P. Plouhman writes *Babber-lipped.* See BEETLE.

A *blobber-lipped* shell, seemeth to be a kind of mussel.
Grew.

They make a wit of their insipid friend;
His *blobber-lips* and beetle-brows commend.
Dryden. Juvenal, Sat. 3.

BLOCK, *v.* } *Block* is, *be-lock, block*;
BLOCK, *n.* } from the A. S. *Lycan, be-*
BLOCKA'DE, *v.* } *lycan*; Dut. *Be-luycken*,
BLOCKA'DE, *n.* } claudere, concludere, occlu-
BLO'CKISH. } dere, obserare; to shut, to
BLO'CKISHLY. } close, to shut up, to *lock*,
BLO'CKISHNESS. } (Somner.) See LOCK.
BLO'CKHEAD. } A *block* of wood, or other
BLO'CKHEADED. } substance; i. e. a piece
BLO'CKHEADLY. } suited, fitted, to shut up, or
BLO'CKHEADISM. } close up, to include or exclude, to obstruct.

A *block*, as well as *blockhead*, is applied (met.) to any one who has the lumpishness, the heaviness, the dulness of a *block*; whose faculties seem *blocked* up; whose understanding is inaccessible.

To *blockade*; Fr. *Bloquer*. To shut in, or block up, to besiege, beset, or compass on all sides, (Cotgrave.)

This kynge the wether gan beholde,
And wist well, thei moten holde
Her cours endlonge the marche right,
And made vpon the darke night,
Of great shydes and of *blockes*,
Great fire ageln in the great rockes,
To shew vpon the billes high:
So that the flete of Grece it sigh.—*Gower. Con. A.* b. ii.

His brother the erle, [of Pembroke] when he should laye doune his hed on the *blocke* to suffer, said to Syr Jhon Conyers and Clappam, masters, let me dye for I am olde, but saue my brother, which is younge, lusty and hardye, mete and apte to serue the greatest prince of Christendo.
Hall. Edw. IV. an. 8.

I would not call it heresye, if one woulde translate *presbyteros* a *blocke*: but I would say he were a *blockhead*. And as very a *blockhead* were he, that would translate *presbyteros* an elder, instead of a priest, for that this English woorde elder, signifyeth no more a priests, then this Greke woorde *presbyteros* signifieth an elder stick.
Sir T. More. Workes, p. 425.

It shall suffice that the contentions passed in verse long sithens, between M. Churchyard and Camel, were by a *blockheaded* reader construed to be indeede a quarel between two neighbours, of whom one hauing a camel in keeping, and the other hauing the charge of the churchyard, it was supposed they had growen to debate, because the camel came into the churchyard.
Gascoigne. To the Youth of England.

And except he defende them by his aungels, in vayne gather they treasure, in vayne buylde they *blokhouses* and munitions.—*Joye. The Exposicion of Daniel*, c. 5.

I thincke not much that thinges are carpde
comde from a *blockyshe* pate.
But that those things are counted worse
which were commencde of late.
Drant. Horace, b. ii. Ep. 1.

But what man can bee so *blockishly* ignorant euer to expect place or honour from a forraine king, hauing no other argument or perswasion then his owne disloyaltie.
Hackluyt. Voyages, vol. ii. pt. ii. p. 174.

The common sort of strangers, and the off-skowring of mariners, hearing of this rare miracle of nature [Mount Heela] by an inbred and naturall *blockishnesse* are carried to this imagination of a prison of soules.
Id. Ib. vol. i. p. 559.

On the side of which port, trending in forme of an halfe moone, stand fiue *blockehouses* or small forts, wherein is some very good artillery, and the forts are kept with about an hundred Janisaries.—*Id. Ib.* vol. ii. p. 268.

After the sacking thereof they had in a greedie endevour burnt it quite, but that by *blocking* up the avenues they were driven backe, and so they made havocke of whatsoever could be found without the towne.
Holland. Ammianus, p. 66.

And beginning from the city of Cenereas unto the haven of Lecheum, they shut and *blocked* up all the ways from the one sea to the other, with mighty great pieces of timber across, and with a marvellous deep ditch.
North. Plutarch, p. 926.

How many princes of the blood (whereof some of them for age could hardly crawl towards the *block*,) with a world of others of all degrees (of whom our common chronicles have kept the account) did he [Henry VIII.] execute.
Ralegh. History of the World, Pref.

——— While passers by
Slightly look in your lovely face, where I
See beauteous heaven, whilst silly *blockheads*, they,
Like laden asses, plod upon their way,
And wonder not.
Drayton. Elegies. Of his Lady's not coming to London.

Like as temperance, a mediocrity between the *blockish* stupidity of the mind moved with no touch of pleasure, and an unbridled loosenesse whereby it is abandoned to all sensuality.—*Holland. Plutarch*, p. 57.

Only feare, which being no less void of audacity and boldnesse, than of reason; carrieth with it a certain *blockishnesse* or stupidity destitute of action.—*Id. Ib.* p. 214.

Am I twice sand blind? twice so near the blessing I would arrive at? and *block-like* never know it?
Beaum. & Fletch. The Pilgrim, Act iv. sc. 1.

With moles the opening flood he would restrain,
Would *block* the port, and intercept the main.
Rowe. Lucan. Pharsalia, b. ii.

He [Aristotle] tells us, that a statue lies hid in a *block* of marble, and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a *block* of marble, education is to an human soul.
Spectator, No. 215.

Last night arriv'd a mail from Lisbon, which gives a very pleasing account of the posture of affairs in that part of the world, the enemy having been necessitated wholly to abandon the *blockade* of Olivenza.—*Tatler*, No. 51.

Prompt at the call, around the goddess roll
Broad hats, and hoods, and caps, a sable shoal:
Thick and more thick the black *blockade* extends,
A hundred head of Aristotle's friends.
Pope. The Dunciad, b. iv.

A *block-head*, with melodious voice,
In boarding schools may have his choice;
And oft the dancing master's art
Climbs from the toe to touch the heart.
Swift. Cadenus & Vanessa.

Some fool, some mere elder brother, or some *blockheadly* hero,
Jove, I beseech thee, send her.
Dryden. Amphitryon, Act i. s. 2.

To these stones are added large *blocks*, which, when the whole shall be completed, will give it the appearance of an island just emerged from the ocean!
Melmoth. Pliny, b. vi. Let. 31.

He [Col. Briggs] mustered a party, which he thought sufficient, and went himself on the enterprise. How it was conducted, my authority does not inform us—whether he got together the navigation of the lake, and *blockaded* the place by sea; or whether, he landed, and carried on his approaches in form.—*Gilpin. Tour to the Lakes.*

One would think from the speech of this learned lord Mayor, that the Parisians, for this twelvemonth past, had been suffering the straits of some dreadful *blockade*.
Burke. On the French Revolution.

And yet, whatever the reader may think of himself, it is at least two to one but he is a greater *blockhead* than the most scribbling dunce he affects to despise.
Goldsmith. On Polite Learning, c. 10.

He may truly be said to have been alive, when animated by Atkinson and Steele, though now reduced to that state of *Stockheadism*, which is so conspicuous in his master

Smart. Notes to the Hilliad.

BLONKET. The Glossary says, "Blonket liveries are gray coats." They are *blank*, dismal Liveries.

Our *blanket* liueries been all too sad
For unlike same season, when all is velad
With pleasance.—*Spenser. The Shepherd's Calendar. May.*

BLOOD, *v.* } *Blood*, or as it was anciently written *Blod*. *Blode* is the past
BLOOD, *n.* } part. of the verb to *bleed*. See
BLOODY, *v.* } the quotations from Boyle and
BLOODY, *adj.* } Arbuthnot.
BLOODINESS. } *Blood* is applied, (met.) to—
BLOODILY. } Men of high spirit. See BLADE.
BLOODINESS. }

Blood, prefixed to other words, has given birth to expressions of very powerful import: (e. g.) blood-guilty, blood-thirsty.

To a noble lord he schulde come, & there all lord be,
And kynges come of hys *blod*, & that me schulde se.
R. Gloucester, p. 16.

He seiton ys *blode* sueord, and loude bygan to grede,
Lesse vese men, Englysse men, sleth anon yeh rede,
Vor Edmond vre kyng, to dethe ys ydo. *Id.* p. 304.

This lik thre barons, thergh descent of *blode*,
Haf right & reasons to the coroune fode gode.
R. Brunne, p. 249.

And a woumman hadde ben in the *blodi* flixe twelve yeer, and hadde resseyved many thingis of ful many leechis, and hadde spendid al hir good, and was nothing amendid but was rather the worse.—*Wicclf. Mark*, c. 5.

And there was a certayne woman, which was diseased of an issue of *blod* xii. yeares & had suffred many tormentes of many physicions, and had spent all yt she had, and felt none amendment at al, but waxed worse.—*Bible*, 1551. *Ib.*

And sawe her *blody* woundes wide and sore;
And eke she criden bothe lesse and more,
Have mercie, Lord, upon us wommen alle.
Chaucer. The Knightes Tale, v. 1757.

But Dido quaking fierce with frantike moode and grisly hue,
With trembling spotted cheeks, her huge attempting to pursue,
Besides her selfe for rage, and towards death with visage wan,
Her eyes about she rolld, as red as *blood* they looked than.
Phaer. Virgile. Eneidos, b. iv.

Why these caterpillers and *bloudily* beasts had undermined hers, they complayned agayn to their lord cardinal
The Life of Doctour Barnes.

For I se he, tendring my most humble sute,
The right, and faith, my Hector's *bloodlesse* corps
Restored, for to be layd in sepulture,
And sent me to my kingdome home againe.
Surrey. Virgile. Eneis, b. ii.

——— The Gods he feard
The lawes of nature and of nations heard.
He cleard my sorrows, and for sums of gold
The *bloodlesse* carcass of my Hector sold.
Payd the woes a parent underwent,
And sent me back in safety from his tent.—*Dryden. Ib.*

Which pettie once obtained thei sent out curriers into every parte, amongst whome Homfrey Cheny pleying the parte of a good *blood hounde*, faloed the track of the flyer so exactly by the sent, that he overtooke and apprehended hymn not far from Copeyn.—*Holl. hist. III.* an. 3.

Now shall thou dye, quod he, and with that word
At the altar him trembling gan he draw,
Wallowing through the *bloodshed* of his son.
Surrey. Virgile. Eneis, b. ii.

I am no butcherly murderer, no *bloodshedder* of innocence.—*Udal. John*, c. 19.

Lest if come these pestilences, famine, derth, destructions, burnings, and *blood shedings*.
Joye. Exposicion of Daniel, c. 5.

But trembling Dido eagerly now bent
Upon her sterne determination,
Her *bloodshed* eyes roling within her head;
Her quivering cheekes, marked with deadly staine,
Both pale and wan to think on death to come.
Surrey. Virgile. Eneis, b. iv.

Yet she . . . . .
Seemes not to be with guiltlesse *blood* defilde,
But taketh glory in her cruelnesse.
Prayer then fairest, let none euer say,
That ye were *blooded* in a yeelded fray.—*Spenser*, Son. 20.

Shortly after Peisistratus having wounded himself, and *bloodied* all his body over, caused his men to carry him in his coach into the market place.—*North. Plutarch*, p. 80.

They who taught first to dismember, and cut in pieces for meat a tame goose, a house dove and a familiar pigeon, a dunghill cock, or domestical hen of the roust, and that not for to satisfie and remedy the necessity of hunger, as do those wicked and cruel cats, but only for pleasure and to feed a dainty tooth, surely have confirmed and strengthened all that *bloodiness* and savage cruelty which was in our nature, and made it altogether inflexible and pitiless without any compassion.—*Holland. Plutarch*, p. 139.

They will extort by torture what
Upon the rest, and hast brought?
Then, mercie God, amongst these men
No mercie is at all:
A *bloodier* law vode *bloodierly*
Was never heard or read.
Warner. Albion's England, b. ix. c. 51.

And threw unmeasur'd cryes, about their wake,
So horrid that a *bloodlesse* feare surprade
My daunted spirits.—*Chapman. Homer. Odysses*, b. xi.

Ah! coward hand; affraid why shouldst thou be?
(Thou instrument of death, shame and despite)
Why schouldst thou feare, with sharp and trenchant knife
To cut the thread of this *blood guiltie* life?
Fairfax. Godfrey of Boulogne, b. xii.

He call'd no lightning from the clouds, or from
His dared eyes to flash on Jesus's face,
And stamp upon his lips that flowing doom
Which due to their *blood thirsty* flattery was.
Beaumont. Psyche, c. 11. s. 227.

——— A patriot's *blood*,
Well spent in such a strife, may earn indeed,
And for a time ensure, to his lov'd land
The sweets of liberty and equal laws.—*Cowper. Task*, b. v.

Meantime remember, lifeless drone!
I carry bucks and *bloods* alone.
Warton. The Phaeton & One Horse Chair.

Stay, *bloody* soldier, stay thy hand,
Nor take the shepherd's gentle breath:
Thy rage let innocence withstand;
Let music soothe the thirst of death.—*Langhorne*, Fab. 3.

When this great revolution was attempted in a more regular mode by government, it was opposed by jobs and sections of the people, when by popular efforts, it was repressed as rebellion by the hand of power, and *bloody* executions often *bloodily* retarded marked the whole of its progress through all its stages.—*Burke. Speech at bristol.*

Here may be seen in *bloody* pomp arrayed,
The pasteboard triumph and the cavalcade,
Processions form'd for piety and love,
A mistress or a saint in every grove.
Goldsmith. The Traveller.

The division that nature herself makes of human *blood*, when being let out of the veins it is suffered to refrigerate and settle, is into a fluid or serous, and a consistent or fibrous part.—*Boyle. Works*, vol. iv. p. 611.

Blood is the most universal juice in an animal body and from which all the rest are derived: the red part differs from the serum; the serum, from the lymph, the lymph, from the nervous juice, and that, from the several other humours that are separated in the glands.
Arbuthnot. On Aliments, c. 4.

The public mischief was his private gain,
Children their slaughter'd parent mourn'd in vain,
A brother here his poison'd brother wept,
Some *bloodless* dy'd, and some by opium slept.
Dryden. The Art of Poetry, c. 4.

BLOOM, *v.* } Goth. *Bloma*; A. S. *Blosm*, *blosmian*, Dut. *Bloeme*, Ger.
BLOOM, *n.* } *Blume*. Skinner thinks from
BLOOMING, *n.* } *Blasen*, tumescere; Wachter,
BLOOMY. } from *Blasen*, flare, spirare; quia spirat (sc. flos.) odorem. In P. Holland we find "the *Bloome-smelling*." Somner gives, "*Blotsmian*, florere, gemmare, germinare; to bud, to blossom, to bear flowers, to bloome, to flourish." See BLOW.

To *bloom* is to blow, to put forth, to throw forth flowers; to have the hue, the complexion, the sweetness, the freshness, of flowers just blown, or thrown forth: and thus—

To flourish; to be in full vigour; in the full vigour of health, beauty, reputation.

In that gere it was, the pape had grete despite
Though the Columpneis, continuallie of habite,
This were born in Rome alle the Columpneis,
That kynde bare the *bloome*, riche men & curteis.
R. Brunne, p. 322.

Well now I needs not feare, these posies here to praise,
Because I knew them every flower, and where they grew always:
And sure for my concert, even when they *bloomed* first
Methought they smelt not much amisse: no not the very worst.—*Gascoigne. Commendatory Verses.*

The boltes that now are hoare,
both bud and *bloume* I save;
I ware a garland of the bryer
that puts me now in awe.
Turbervile. The Lover exhorteth the Lady, &c.

We found it all full of goodly trees, meadowes, fields full of wild corne and peason *bloomed*, as thick, as ranke, and as faire as any can be seene in Britaine.
Hacluyt. Voyages, vol. iii. p. 205.

Men have devised also to make the females fruitfull, by casting upon them the *bloumes* and downe that the male carieth, sexual otherwise by strewing the powder which he yeeldeth upon them.—*Holland. Plinie*, b. xxi. c. 4.

Exceeding light it is, and apt to mount aloft with the smoake of the *bloume smithie*, very speedily, yea, and ready to fle out of the surface.—*Id.* b. xxxiv. c. 12.

The lively sap creeps up
Into the *blooming* thorn,
The flowers, which cold in prison kept,
Now laughs the frost to scorn.
R. Edwards. May. Eclog., vol. ii.

O nightingale, that on yon *bloomy* spray
Warblest at eve, when all the woods are still,
Thou with fresh hope the lover's heart dost fill,
While the jolly hours lead on propitious May.
Milton, Son. 1.

Thus did his adversaries reap dishonour and reproach in their victory, while he received triumphant applauses in his overthrow, like some flowers which are sweeter in their fall than others in their *bloom*.—*Oldys. Life of Ralegh.*

Ah me! the *blooming* pride of May,
And that of beauty, are but one;
At morn both flourish bright and gay;
Both fade at evening pale, and gone.
Prior. The Garland.

Swiftly it falls, and as it falls invades
The rising herb, or breaks the spreading blades.
Where infant flowers just reard their *bloomy* heads,
Crushed by its fury, sink into their beds.
Broome. Ecclesiasticus, c. 43.

Beyond the dim horizon far,
That bounds the mortal eye,
A better country *blooms* to view,
Beneath a brighter sky.—*Logan. A Tale.*

Some few there are of sordid mould,
Who barter youth and *bloom* for gold;
Careless with what or whom they mate,
Their ruling passion and for state.—*Cotton. Marriage.*

He ere one flowry season fades and dies,
Designs the *bloomy* wonders of the next.
Cowper, Task, b. vi.

But now the sounds of population fail,
No cheerful murmurs fluctuate in the gale,
No busy steps the grass-grown foot-way tread,
But all the *bloomy* flush of life is fled.
Goldsmith. Deserted Village.

BLORE. See BLARE. Dut. *Blaeren*; Ger. *Blerren*, to roar, to bellow. Applied—
To a roaring wind; a gale.

Heere flue at once round out with surging waters,
Stick fast in quicksands, sinking more and more,
There flue agayne the furious know batters,
Being hurried head long with the south west *blore*,
In thousand peeces gainst great Albion's shore.
Mirrour for Magistrates, p. 836.

——But when they joynd the dreadfull clamor rose
To such a height, as not the sea, when up, the north-spirit blows
Her raging bellows; bellows so, against the beaten shore
Nor such a rustling keeps a fire, driven with violent *blore*
Through woods that grow against a hill.
Chapman. Homer. Iliad, b. xiv.

He found him sitting in his cottage dore;
Where he had raisd to every ayry *blore*,
A front of great height.—*Id. Homer. Odysses*, b. xiv.

BLOSSOM, *v.* } See BLOOM. To *bloom* or *blossom* is to put forth, to
BLOSSOM, *n.* } throw forth the flowers; to
BLOSSOMED. } have the hue, the com-
BLOSSOMY. } plexion, the sweetness, the freshness of flowers just thrown forth.

The I be hoor, I fare as doth a tre,
That *blosmeth* er the fruit ywoxen be,
The *blosmy* tre n is neither drie nor ded.
I feel me no wher hoor but on my hed.
Chaucer. The Merchantes Tale, v. 9336.

——Some sonnen cleare
Lakes of love, that joy it was to here
In worshipping and praising of her make
And for the newe beautiful somers sake
Upon the braunches full of *blosmes* soft.
Id. The Leg. of Good Women. Prol.

Alone I went in my playing
The small foules song herkening
That pained hem full many a paire
To sing on bowes *blosmed* faire.—*Id. Rom. of the Rose.*

The fruites were faire, the which did grow
Within thy garden planted,
The leaues were greue of euery bough,
And moysture nothing wanted;
Yet or the *blossoms* gan to fail,
The caterpillar wasted all
Vncertaine Auctors. The Louer accusing his Loue, &c.

In my dreame me thought there stode a vyne before me, & in the vyne were three braunches, and it was as thoughe it budded, and her *blossoms* shotte forth: & the grapes thereof waxed rype.—*Bible*, 1551. *Genesis*, c. 11.

That a rod cut from the tree, should *blossome*, it was strange: but that in one night it should beare buds, *blossoms*, fruit, and that both ripe and hard, it is highly miraculous.
Bp. Hall. Cont. Aaron's Censer and Rod.

You naked trees, whose shadie leaues are lost,
Wherein the birds were wont to build their bowre,
And now are cloath'd with mosse and hoarie frost,
Instead of *blossoms*, wherewith your buds did flowre,
I see your teares —*Spenser. Shepherd's Calend. Januarie.*

So that the *blossom* of May is generally better than the *blossom* of March: and yet the best *blossom* of March is better than the best *blossom* of May.
Bacon. Colours of Good and Evil.

The *blossoms* will fall of themselves, when the root that nourishes them is destroyed.—*Spectator*, No. 16.

Beside yon straggling fence that skirts the way,
With *blossom'd furze*, unprofitably gay,
There, in his noisy mansion, skill'd to rule,
The village master taught his little school.
Goldsmith. Deserted Village.

On him fair Science dawn'd in happier hour,
Awakening into *bloom* young Fancy's flower:
But soon adversity with freezing blast
The *blossom* wither'd and the dawn o'ercast.
Falconer. Shipwreck, c. 1.

In such a palace poetry might place
The armory of winter, where his troops,
The gloomy clouds, find weapons; arrowy sleet,
Skin piercing volley, *hosom bruising* hail,
And snow that often blinds the traveller's course,
And wraps him in an unexpected tomb.
Cowper. Task, b. v.

BLOT, *v.* BLOT, *n.* BLO'TTING. } *Be-blod, be-blot*, is the regular past tense and past part. of *Be-blidan*, to cover; and has become our Eng. *Blot*.

A *blot* upon any thing extends just so far as that thing is *covered*, and no farther. See *Tooke*.

To blot out any thing written, is to cover it, and so make it illegible; to obliterate, to efface.

To *blot* (met.) is to cover (sc.) with disgrace; to fix some mark or stain of disgrace, of infamy.

Vpô this, armour and sworde was sought for this mayden, [of Orleans,] the whiche, as sayeth my sayd auctour, was foûdé myraculously; wherof the processe to me appereth so dark and fantastical, yt therewith me lyst not to *blot* my booke, but suffre it to passe by.—*Fabyan. Hen. VI.* an. 1423.

The briefe was writte and *blotted* all with gore,
And thus it sayde: Behold how stedfast loue,
Hath made me hardy (thankes haue he therefore)
To write these woroes thy doubtes for to remoue
With mine owne blood.—*Gascoigne. Dan Bartholomew.*

Fie faythlesse woman ie,
wilt thou condemne kinde
Bicause of just report of yll,
and *blot* of wauering minde —*Turberville. To his Friend.*

The which defacyng & *blottyng* of the beutye of that countrey, sometyme called the queene of ye earth and floure of the worlde, chaunced not of her awne self or her awne cause or desert, but the Italians her awne suckyng children opened the gappe and made the waye of her destruccion.
Hall. Hen. VII. an. 7.

But soon forgetting what she went about,
Poor queen, she fell to scribling to her lover:
Here she put in, and there she *blotted* out,
Her passion did so violently move her.
Drayton. The Baron's Wars, b. vi.

Thus having by the worthy manner of his death (being much more honourable by it, then blameable for any other of his actions) fully *blotted* out, whatever stain, his fault might seem to bring upon him.
Sir F. Drake. The World Encompassed, p. 33.

The moon, in all her brother's beams array'd
Was *blotted* by the earth's approaching shade.
Rowe. Lucan. Pharsalia, b. i.

——— Sunk in the quenching gloom,
Magnificent and vast, are heaven and earth.
Order confounded lies; all beauty void;
Distinction lost; and gay variety
One universal *blot*. *Thomson Winter.*

Nor shall the muse, (should fate ordain her rhymes,
Fond, pleasing thought! to live in after times)
With such a trifler's name her pages *blot*.
Churchill. The Rosciad.

For should I be reduced to use the coarse and spungy sort, [of parchment] I must either not write at all, or whatever I compose, whether good or bad, must necessarily undergo one general *blot!*—*Melmoth. Pliny*, b. viii. Let. 15.

BLOTCH, *v.* BLOTCH, *n.* } "*Blatchy*," Mr. Grose says, "is in Glouc. black or dirty." Skinner writes it *Bloach*, and suggests that it may be from the A. S. *Blodig*, bloody, (qd.) a bloody tumour; or from *Blase*, a blase, which it resembles in its fiery heat and redness. Harmar writes *Blatch*: it is (perhaps) a *Bloatch*, from *Bloat*.

A pustule; a tumour; a corrupt tumour; a spot of corruption, or defilement.

For costly garments fashion'd with device
To form each choice part curious eyes to please,
The sick man's gown is only now in price,
To give their *blotch'd* and blister'd bodies ease.
Drayton. Moses. His Birth and Miracles, b. ii.

If they [the Egyptians] looke upon themselves, they see themselves lothsome with lice, painful and deformed with scabs, biles and *blotches*.
Bp. Hall. Cont. The Plagues of Egypt.

If no man can like to be smutted and *blotched* in his face, let us learn much more to detest the spots and blots of the soul.—*Harmar. Trans. of Beza's Sermons*, p. 195.

The one might be employ'd in healing those *blotches* and tumours which break out in the body, while the other is sweetening the blood and rectifying the constitution.
Spectator, No. 16.

This o'er the threshold of their cottage hung,
No thieves break in; or, if they dare to steal,
Their feet in *blotches*, which admit no cure,
Burst loathsome out —*Grainger. The Sugar Cane*, b. iv.

BLOW, *v.* BLO'WER. BLO'WING. } A. S. *Blawan*, flare; Ger. *Blaen*. To blow is—

To send forth or emit wind, air, breath; to puff or swell out with wind; to inflate.

To blow always implies an *excess*, beyond the natural action of the lungs; beyond the breath or effect of that action.

He smote his hors with spors, & fleih fro that rascaile,
And commandid his trompors, to *blow* vnto bataile.
R. Brunne, p. 117.

The sailes, as men sais, som were blak & blo
Som wer rede & grene, the wynde about tham *bleuw*.
Id. p. 174.

And reyn cam doun, and flodis camen, and wyndis *bleuen*: and thei hurliden agen that hous and it felde doun, and the fallyng doun therof was greet.—*Wiclif. Matthew*, c. 7.

And aboundaunce of rain descended, and the fluddes came, and the wyndes *bleuw* and bet vpon the house, and it fel, and great was the fall of it.—*Bible*, 1551. *Ib.*

But Saul, ghit a *blower* of manasis and of betingis a-thens the disciplis of the Lord, cam to the prince of prestis and axide of hym lettris unto Damask to the synagogis.
Wiclif. Dedis, c. 9.

And whanne the schip was rauyschid and myghte not enforse aghens the wynd, whanne the schip was ghouun to the *blowyngis* of the wynd we weren borun with cours into an yle that is clepid Claudia —*Id. Ib.* c. 27.

What shulde I tellen of the realtee
Of this mariage, or which cours goth beforn,
Who *bloweth* in a tromp or in an horn!
Chaucer. The Man of Lawes Tale, v. 5123.

Som sayd it was long on the fire-making;
Som sayd nay, it was long on the *blowing*.
Id. The Chanones Yemannes Tale, v. 16,390.

The fourth sewende after this
Arcennium by name is hote,
With *blowyng* and with fires hot.—*Gower. Con. A.* b. iv.

Doth not this preaty pageant of purgatory signifie and prognosticate what tragedie they will play hereafter, when the word of God shall *blow* and scatter from the face of the earth the darke clouds and mists of mens inuentions.
Frith. Workes, p. 61.

By meanes where of when men make anye shoutinge or hallowinge, or when anye trompet is *blowen*, the sound beateth and reboundeth in suche wise vppon the stones from one to another, that the echo is heard double and treble, and the noyse resoundeth farre louder and greater then it went forth.—*Goldyng. Justine*, p. 110.

The pope which in sinnyng agaynst God and to quench the truth of his holy spirite, is euer chief captaine and trompet *blower*, to set other a worke, and seketh only his own fredome, libertie, priuiledge, wealth, prosperitie, pleasure, pastime, honour, and glory.—*Tyndal. Works*, p. 25.

And euery nyght the Scottis made great fyres, and great brute with showttyng and *blowyng* of hornes.
Berners. Froissart. Cronycle, vol. i. c. 18.

But prayer against his absolute decree
No more ava is then breath against the wind,
Blown stifling back on him that breathes it forth
Milton. Paradise Lost, b. xi.

——— Or if he might thence raise
At least distemper'd, discontented thoughts,
Vain hopes, vaine aimes, inordinate desires,
Blown up with high conceits engendring pride.
Id. Ib. b. iv.

Boy, *blow* the pipe until the bubble rise,
Then cast it off to float upon the skies;
Still swell its sides with breath—O beauteous frame!
It grows, it shines: be now the world thy name!
Parnell. The Gift of Poetry.

If I had found, on *blowing* up my fire this morning, that the flame was cold, and converted water into ice, I should have been much more astonished, than if I had detected a man reputed honest in the commission of an act of theft.
Beattie. Essays, pt. ii. c. 2.

BLOW, *v.* BLOW, *n.* BLOWTH, *n.* BLO'WERS. } "A. S. *Blowan*, to blow, to bloome, blossom, or bear flowers: to bud, to *burgeon*, to spring, to flourish," (Somner.) In Dut. *Bloeyen*; Ger. *Bluen*. See BLOOM and BLOSSOM, and also BLADE.

And bygynth to *blowe*, & suththe to bere frut.
R. Gloucester, p. 332.

This is a propre plante quath ich and pryveliche hit *bleweth*
And bryngeth forth fayre frut.—*Piers Ploughman*, p. 309.

——— Love is a gentle spirit
The wind that *blows* the April flowers not softer.
Beaum. & Fletch. The Lover's Progress, Act ii. sc. 1.

Iris there with humid bow
Waters the odorous banks, that *blow*
Flowers of more mingled hue
Than her purple scarf can shew. *Milton. Comus.*

As killing as the canker to the rose,—
Or frost to flow'rs, that their gay wardrobe wear,
When first the white thorn *blows*. *Id. Lycidas.*

The first age was by ancient historians called golden, ambition and covetousness being as then but green, and newly grown up, the seeds and effects whereof were as yet but potential, and in the *blouth* and bud.
Raleigh. History of the World, b. i. c. 9. s. 3.

This princess having beheld the child's form and beauty, though but yet in the *blouth*, so pierced her compassion, as she did not only preserve it, and cause it to be fostered; but commanded that it should be esteemed as her own.
Id. Ib. b. ii. c. 3. s. 3.

Although I have mention'd this mixture as the best for these flowers, yet you must not expect to *blow* your flowers every year equally large, in the same composition.
Miller. Gardener's Dictionary. Caryophillus.

Tulips are generally divided into three classes, according to their seasons of flowering. But there is no occasion for making any more distinctions than two, viz. early and late *blowers*.

The early *blowing* tulips are not near so fair, nor rise half so high as the late ones.—*Id. Ib.*

See, Sylvia, see, this new *blown* rose,
The image of thy blush,
Mark how it smiles upon the bush,
And triumphs as it grows! *Fenton. The Rose.*

The gentleman of the house told me, if I delighted in flowers, it would be worth my while, for that he believed he could show me such a *blow* of tulips as was not to be matched in the whole country.—*Tatler*, No. 218.

No flow'rs embalm'd the air, but one white rose,
Which on the tenth of June by instinct *blows*,
By instinct *blows* at morn, and, when the shades
Of drizzly eve prevail, by instinct fades.
Churchill. The Prophecy of Famine.

BLOW, *n.* Dut. *Blouwen*. To strike. Like the word *blast* it is applied—

To that which strikes; as a sudden, impetuous, and injurious *wind*: a hit, a knock, a stroke.

The Macedon perceiuing hurt, gan gnash,
But yet his mynde he bent, in any wise
Him to forbear: set spurre unto his stede,
And turnde away, lest anger of his smarte
Should cause reuenger hand deale balefull *blowes*.
Vncertaine Auctors. Death of Zoroas.

Tempt not too far, the lothest man to fight,
When he is forste, the lustiest *blowes* dooth smight.
Gascoigne. A Remembraunce.

Our Lord Jesus might bothe haue destroyed the wicked bishop, and also haue letted this *blowgeuer*.
Udal. John, c. 18

Hee [Sir J. Gates] desired the people of their charitie to praie vnto God with him for remission of his sinnes, and then refusing the kerchiefe layde downe his head, which was stricken off at three *blowes*.
Stowe. Queen Mary, an. 1553

Neither is vice a spirit, that will be conjured down by a charm, or with a presto driven away; it is not an adversary, that can be knocked down at a *blow*, or dispatched with a stab.—*Barrow*, vol. iii. Ser. 16.

Nor can it be meant, that if a man should actually strike us on one cheek, we should immediately turn to him the other, and desire the *blow* to be repeated.
Porteus, vol. i. Lect. 6.

For where is the necessity of censuring works without genius which must shortly sink of themselves? what is it, but among our unnecessary *blows* against a victim already under the hands of justice?
Goldsmith. The Good Natur'd Man.

BLO'UGHTY. Perhaps from *Bloated:* his swelled; his puffy volume. See BLUFF.

One dash of a penne might thus justly answer the most part of his *bloughtie* volume.
Bp. Hall. Honour of the Married Clergy, b. i. c. 2.

BLOWZE. } (Not in Skinner or Junius.)
BLO'WZED. } Ford and Burton write *Blowze.* Hall, *Blowesse.* Dut. *Bloos-en*, to blush, (qv.) It seems applied—

To one who has been well *blown* upon, who has been exposed to *blowing* winds; who has a coarse, ruddy bloom; a highly coloured *blush.*

I had rather marry a faire one, and put it to the hazard, than be troubled with a *blowse;* but doe thou as thou wilt, I speake onely of my selfe.—*Burton. Anat. of Mel.* p. 628.

Gos. Wench said ye? most mechanically! faugh!
Wench is your trull, your *blowze*, your dowdie.
Ford. The Lady's Trial, Act iii. sc. 1.

Sweet *blowse*, you are a beautious blossom sure.
Shakespeare. Titus Andronicus, Act iv. sc. 2.

Nor list I sonnet of my mistress' face,
To paint some *blowsse* with a borrowed grace.
Bp. Hall, b. i. Sat. 1.

I protest I don't like to see my daughters trudging up to their pew all *blowzed* and red with walking, and looking for all the world as if they had been winners at a smock race.
Goldsmith. Vicar of Wakefield, c. 10.

BLUB, v. See BLEB and BLUBBER. Ger. *Bleen*, tumescere, turgescere, to swell.

This vice and moe my life and me defaste,
My face was blowne and *blub'd* with dropsie wan,
And legs more like a monster than a man
Mirrour for Magistrates, p. 112.

BLU'BBER, v. } *Bleb, blob, blub, blubber,*
BLU'BBER, s. } and *blubber*, have, no doubt,
BLU'BBERING, s. } the same origin; and *Bleb*, Skinner says, is from the Ger. *Bleen*, to swell, to puff up. A *blubber* is used by Chaucer as we now use a *bleb. Blubber* of a whale, see the quotation from Ray.

To swell out, to distend, to puff out, to inflate, (&c.) with weeping or tears.

Shaking his brande, before Cupide he come,
With reed visage, and grisly glowing eien,
And at his mouth a *blubber* stode of fome
Like to a bore whetting his tuskes kene.
Chaucer. The Test. of Cresside.

Nor must we be so grosse to imagine, that Homer made Achilles or Diomed *blubber*, or sob, &c. but in the very point and sting of their invented anger, shed a few violent and seething-over teares.—*Chapman. Homer. Iliad*, b. i.

So when her teares were stopt from eyther eye
Her singults, *blubberings*, seem'd to make them flye
Out at her oyster-mouth and nose-thrils wide.
Browne. Britannia's Pastorals, b. ii. s. 1.

Straight again when he went from her [Cleopatra] she fell a weeping and *blubbering*, looking rufully on the matter, and still found the means that Antonius should oftentimes find her weeping.—*North. Plutarch*, p. 773.

He hath created variety of these cetaceous fishes, which converse chiefly in the northern seas, whose whole body being encompassed round with a copious fat *blubber*, (which, by reflecting and redoubling the internal heat, and keeping off the external cold, doth the same thing to them that clothes do to us) is enabled to abide the greatest cold of the sea water.—*Ray. On the Creation.*

Dear Chloe, how *blubber'd* is that pretty face!
Thy cheek all on fire, and thy hair all uncurl'd!
Prythee quit this caprice; and (as old Falstaff says)
Let us ev'n talk a little like folks of this world.
Prior. Answer to Chloe Jealous.

The mauling hero, like a puling boy
Sobbed of his play thing, on the plains of Troy,
Had never *blubber'd* at Patroclus' tomb.
Churchill. The Times.

BLUE, *adj.* } Dut. *Blauw*, (*Blouwen*, to
BLU'ELY. } blow;) Ger. *Blau*; Fr. *Bleu*;
BLU'ENESS. } Sp. *Bloo*; Sw. *Blaa*; A. S.
BLU'ISH. } *Bleo, bleoh, bleow, bleowan,*
BLU'ISHNESS. } flare, to blow. Skinner suggests, *flavus*, (i. e. yellow,) others the Gr. Πελος, niger, subniger. May not the *blue*, formerly *bleue* skye, be the *bleo*-en, or blown skye; the skye from which the clouds are *blown*, dispersed? Vossius derives *cæruleus* from *cælum.*

The word *blue* is of northern origin, and in these cloudy regions may have been applied to that (colour) which was produced or exposed to view by the *blowing* away, clearing away, dispersing of the clouds. *Bleoh* in A. S. *Blee*, in Eng. was also applied to the complexion, to the *air* of the countenance. A *blue* nose, *blue* cheeks; i. e. having a colour produced by the keen, *blowing* wind. In the same manner other colours, brown, yellow, &c. take their name from *that* by which they are produced. And see BLACK.

Among thes lettrede lordes, this Latyn ys to mene
That fur shal falle and for brenne, al to *bleue* ashes
The houses and the homes, of hem that taken gyftes.
Piers Ploughman, p. 44.

(Qd tho Creselde) wol ye done o thing
And ye therewith shal stinte all his disease
Haue here and here him this *bleu* ring
For there is nothing might him better plese
Saue I myselfe.—*Chaucer. Troilus*, b. iii.

And for they wolde haue the cytezyns knowen from other straũgers, therfore they ordeyned them hodys partyd of rede and *bleue.—Fabyan. King John*, an. 8.

Some sparkling fires on beau'ns bright visage shone,
His azure robe the orient *blewness* lost.
When she (whose wit and reason both were gone,)
Cal'd for a squire she lou'd and trusted most.
Fairfax. Tasso, b. vi. s. 90.

Her snowish necke with *bleuish* vaines
Stood bolt vpright vpon
Her portly shoulders.—*Warner. Albion's England*, b. iv.

A tell-tayle in theyre company
They never could endure,
And whoe so kept not secretly
Theyre mirth was punish'd sure;
It was a just and Christian deed,
To pinch such blacke and *blew.*
Corbet. The Faerye's Farewell.

First, a faire table she apposed, of which, the feet were grac't
With *bleuish* mettall, mixt with blacke: and on the same she put
A brasse fruit dish.—*Chapman. Homer. Iliad*, b. xi.

Men and women are there starched so *blew*, that if they once grow old, you would verily believe you saw winter walking up to the neck in a barrel of indigo: and therefore they rail at England for spending no more *blewing.*
Peltham. Character of the Low Countries, p. 54.

Why else this double object in our sight
Of light pursu'd in th' air and ore the ground
One way the self same hour? why in the east
Darkness ere dayes mid course, and morning light
More orient in yon western cloud that drawes
O'er the *blew* firmament a radiant white,
And slow descends, with something heav'nly fraught.
Milton. Paradise Lost, b. xi.

——— Their colours' changeable variety,
First clear and white, then yellow, after red.
Then *bluely* pale. *More. Infinity of Worlds*, s. 94.

Nor shall I stay to examine, whether this *blueness*, that has been observed in ice be always an inherent or permanent colour, or sometimes one of those, that are styled emphatical.—*Boyle. Works*, vol. ii. p. 579.

Upon casting salt petre on a glowing coal, or upon the casting of a glowing coal into melted salt petre, the nitre will immediately take fire, and flash out into *bluish* and halituous flames.—*Id. Ib.* vol. i. p. 367.

[The] colour, though it did not quite lose its wonted *blueishness*, seemed yet to have received a great and somewhat odd alteration.—*Id. Ib.* vol. iii. p. 575.

Remoter views insensibly decay,
And lights, and shadows sweetly drop away.
In *bluish* white the farthest mounts arise,
Steal from the eye, and melt into the skies.
Harte. An Essay on Painting.

Or have they deign'd to play,
Where Camus winds along his broider'd vale,
Feeding each *blue bell* pale, and daisie pied,
That fling their fragrance round his rushy side?
Mason. Musæus.

Then he perhaps, with moist and watery hand,
Shall fondly seem to press her shuddering cheek;
And with *blue-swoln* face before her stand,
And, shivering cold, these piteous accents speak.
Collins. On the Superstitions of the Highlands.

BLUFF. } This word is not found in our
BLU'FFNESS. } older Lexicographers: nor is it common in composition. It is applied to—

A bluntness, coarseness, roughness of manner.

A *bluff* point is a blunt, obtuse point: exposed to wind. The manner of one *blough* or bloated, with his own importance. See BLOUGHTY.

We plied up till near seven o'clock, when the tide being done, we anchored in nineteen fathoms, under the same shore as before. The north west part of it, forming a *bluff* point, bore north, 20° east, two leagues distant.
Cook. Voyage, b. iv. c. 6

A remarkable *bluffness* of face, a loud voice, and a masculine air.—*The World*, No. 88.

Zounds! shall a pert or *bluff* important wight,
Whose brain is fancyless, whose blood is white;
A mumbling ape of taste: prescribe us laws
To try the poets, for no better cause
Than that he boasts per ann. ten thousand clear,
Yelps in the house, or barely sits a peer?
Armstrong. Taste.

BLU'NDER, v. } A. S. *Blinnan*, to blin, to
BLU'NDER, s. } stop. *Blon* is the regular
BLU'NDERER. } past tense; by adding *ed*, we
BLU'NDERINGLY. } have *blon-ed, blon'd*, whence *blonder, blunder.* See BLENT.

To *blunder*, is to act like one, whose faculties cease, stop, halt, stumble: whose mind is *blunt*, dull, undistinguishing; who is apt to err, to mistake: also, to cause a blunder, error, or mistake; to mistake, to mislead.

We *blundren* ever, and poren in the fire,
And for all that we faille of our desire,
For ever we lacken our conclusion.
Chaucer. The Chanones Yemannes Prologue, v. 16,138.

What *blundrer* is yonder that playeth diddil
He fyndeth false mesures out of his fond fiddil.
Skelton. The Crowne of Lawrell.

And where the sayd Erasmus, for otherwise then a great nũbre of ye scholastical serte, & other vnlettered expositours of these last blind seasons, hath written these his paraphrases in as ornate a stile as he hath the most parte of hys other volumes: is not (as some barbarous *blounderers* haue for safegard & defence of their owne poore honesties alleged) a thing vnseming for bookes of holy scripture matters.
Udal. The Preface unto the Reader.

To shuffle and digress so as by any means whatsoever to *blunder* an adversary.—*Dillon. On the Resurrection*, p. 63.

Like drunken sots about the street we roam:
Well knows the sot he has a certain home;
Yet knows not how to find th' uncertain place,
And *blunders* on, and staggers every pace.
Dryden. Palamon & Arcite, b. i.

Dear Mat, hide the nakedness of thy country, and give the best turn thy fertile brain will furnish thee with to the *blunders* of thy countrymen, who are not much better politicians than the French are poets.
Bolingbroke. Letter to Prior.

I might here name another sort of judges, who will set themselves up to decide in favour of an author, or will pronounce him a mere *blunderer*, according to the company they have kept, and the judgment they have heard passed upon a book by others of their own stamp or size, though they have no knowledge or taste of the subject themselves.
Watts. Improvement of the Mind, pt. i. c. 3.

You observe of the easterns, that they have done what they did in that kind rather ignorantly, supinely or *blunderingly* than out of a premeditated design to cover falsehood, and blind and mislead their votaries: but, that, however, the practice is manifestly evil and absurd; condemned by scripture, and the plainest sense and reason.
Lewis. Transl. of the Bible, Diss.

For my part, as I was never distinguished for address, and have often even *blundered* in making my bow, such bodings as these had liked totally to have repressed my ambition.
Goldsmith. The Bee, No. 1.

We often meet with persons of great sagacity in most of the ordinary affairs of life, and very capable of accurate reasoning, who yet, without any bad intention, commit *blunders* in regard to decorum.—*Beattie. On Truth*, pt. i. c. 1.

BLU'NDERBUSS. In Dut. it is *Donder*, i. e. thunder-buss. For *Buss*, see ARQUEBUS. There does not appear much sense in supposing that *blunderbuss* is so called because it hits by *blunder*, not by skill in a direct aim:—*blunder* is perhaps formed from *blon*-ed, (see *ante*), and the name given from the *blunt*, form of the weapon compared with a musket. Used (met.) by Pope.

Jacob, the scourge of grammar, mark with awe,
Nor less revere him, *blunderbuss* of law.
Pope. Dunciad, b. iii.

With *blunderbusses*, taught to ride,
Like pocket-pistols, by his side,
In girdle stuck, he seemd to be
A little moving armory.—*Churchill. The Ghost*, b. iv.

BLUNT, *v.* }
BLUNT, *adj.* }
BLU'NTING, *n.* }
BLU'NTISHNESS. }
BLU'NTNESS. }
BLU'NTLY. }
Blunt is *blon-ed*, *blond*, *blent* or *blunt*: i. e. *stopped* in its decreasing progress towards a *point* or *edge*: the past part. of the A. S. *Blinnan*, to blin, to stop, (See *Tooke.*)
To deaden, to dull, to render obtuse; to have or cause to have no edge, point, sharpness; no polish, no keenness; no politeness. Hence the *adj* —
Unpolished, coarse, rude.
To *blunt* forth, (Sir T. More,) to utter *bluntly*, rudely.

Then cometh undevotion, thurgh which a man is so *blont*, as saith Seint Barnard, and hath swiche langour in his soule, that he may neyther rede ne singe in holy churche.
Chaucer. The Persones Tale.

Howbeit if thou can find no proper meane to breake the tale, than excepte thy bare authoritie suffice to commaund silence, it were paradventure good rather to keepe a good silence thyself, than *blunt* forth rudely, and prevte them to anger, which shal happely therefore not let to take on, but speake much the more, lest they should seme to leue at thy commaundment.—*Sir T. More. Workes*, p. 76.

But he that *bluntly* runnes on head,
And seeth not what the race shall be,
Is like to bring a fool to bed;
And thus ye get no more of me.
Incer. Auctors. The old Louer to a Young Gentlewoman.

The said cape is on the top of it *blunt pointed*, and also toward the sea it endeth in a point, wherefore wee named it The pointed Cape.—*Hackluyt. Voyages*, vol. iii. p. 204.

Not impediments or *bluntings*, but rather as whetstones, to set an edge on our desires after higher and more permanent beauty.—*Bp. Taylor. Artificial Handsomeness*, p. 73.

For in regard to the multitude of elements, and *bluntness* of angles, it is furthest off from direct and right lines.
Holland. Plutarch, p 368.

Frank. ——— Fathers are
Won by degrees, not *bluntly* as our masters
Or wronged friends are.
Ford. The Witch of Edmonton, Act i. sc 1.

The faculties of their soules, and the members of their bodies, that before were instruments of sin unto righteousness, are, it may be, *blunted* and become unserviceable, this maim of nature is far from regenerating grace, that doth not disable a man from the service of sin, but only sets him free from it.—*Hopkins. Works*, p 475.

Now push we on, disdain we now to fear,
A thousand wounds let every bosom bear,
Till the keen sword be *blunt*, he broke the pointed spear.
Rowe. Lucan. Pharsalia, b. vi.

Soon as the father saw the rosy morn,
And the moon shining with a *blunter* horn,
He bid the nimble Hours without delay,
Bring forth the steeds.—*Addison. Ovid. Metam.* b. ii.

His [Noy] apprehension (as 'tis said) was quick and clear, his judgment methodical and solid, his memory strong, his curiosity deep and searching, his temper patient and cautious, all tempered with an honest *bluntishness*, far from court insinuation.—*Wood. Athenæ Oxon.*

For what the bark is to the growing tree,
To human mind, that, patience seems to be;
They hold the principles of growth together,
And *blunt* the force of accident, and weather.
Byrom. An Epistle to his Sister.

——— The shrewd
Contriver who first sweated at the forge,
And forc'd the *blunt* and yet unbloodied steel
To a keen edge, and made it bright for war.
Cowper. Task, b. v.

Why really, Academicus, the main
Of all that Rusticus, so *bluntly* plain,
Has here been saying, though it seem so hard,
Hints truth enough to put you on your guard
Byrom. A Dialogue.

Good Jarvis, make no apologies for this honest *bluntness*. Fidelity, like yours, is the best excuse for every freedom.
Goldsmith. Good Natur'd Man.

BLUR, *v.* }
BLUR, *n.* }
Blare, *blore*, and *blurr*, have probably the same origin. (See BLARE, and BLORE.) *Blurr* may perhaps derive its usage from the Dut. *Blere*, (see BLADDER,) a pustule, or blain, or spot. See BLURT.
To spot, to smear, to blot; to mark with any spot, smear, or stain; to disfigure, to deface.

He that doeth wicked'ye, although he professe God in his wordes, yet he doeth not (for all that) see God truely: for he is sene with moste purely scowred eies of faith, which are *blurred* with the darkness of vices.
Udal. Third Epistle of John.

I wyll help to rid her, from the oppression of her adversarie, not for any good mynde that I beare her, but leste she wil els at length come againe, and being so many times shaken of, wil with her raillyng sette a greate *blurre* on myne honeste and good name.—*Id. Luke*, c. 18.

Wonder they moreover at Sergius, who, by report, was three and twentie times wounded in sundry foughten fields, whose noble and glorious praises Catiline, the last of that race, *blurred* with the blots of everlasting dishonour.
Holland. Ammianus, p 265.

This all riseth from some unmortified lust or other, which either leaves a deep *blur* upon their evidences for heaven, or else raiseth a thick mist before their eyes that they cannot read them—*Hopkins. Works*, p. 756.

But concerning innate principles, I desire these men to say, whether they can or cannot, by education and custom, be *blurr'd* and blotted out.
Locke. On Hum. Underst. b. i. c. 3. § 20.

We have not been drawn and trussed, in order that we may be filled, like stuffed birds in a museum, with chaff and rags and paltry *blurred* shreds of paper about the rights of man.—*Burke. On the French Revolution.*

BLURT, *n.* }
BLURT, *v.* }
Formed upon the past part. of *Blurr*; *blurred*, *blurr'd*, *blurt*.
To throw out a *blurr*; to throw out rudely, hastily, inconsiderately; without consideration or reflection.

That name to which every knee bows, both of things in heaven, and things on earth, and things under the earth, whether they be angels or devils, requires from you more respect and honour than to be idly *blurted* out with every rash and foolish expression.—*Hopkins. Works*, p 118.

Polyperchon who had the government of the king's person, meaning to give Cassander a slampant and *blurt*, sent letters patent unto the people at Athens, declaring how the young king did restore unto them their popular state again.
North. Plutarch, p. 633.

And yet the truth may lose its grace,
If *blurted* to a person's face;
Especially if what you speak
Should crimson o'er the glowing cheek.
Lloyd. The Nightingale, &c.

BLUSH, *v.* }
BLUSH, *n.* }
BLU'SHET. }
BLU'SHFUL. }
BLU'SHING. }
BLU'SHLESS. }
BLU'SHY. }
Dut. *Blozen*, *blose*, perhaps from *Blæsen*, flare, spirare; and so connected with *blossom*, *bloom*; (qqv.) applied, consequentially, to—
The colours of flowers blossoming or blooming.
To redden, to be or cause to be red, or rosy; blooming with redness or rosiness; to shame or ashame.
At the first blush; on the first complexion or appearance; at the first look.

Amphyon *blusht* as red
as any glowing flame:
And Orpheus durst not show his face
but hide his head for shame.
Turberville. The Louer that compared his Mistresse, &c.

Hearyng their inditement red how trayterously they had spoken against the kynges Majestie his crowne and dignitie, they neither *blushed* nor bashed.—*Hall. Hen. VIII.* an. 27.

This beast had 11. hornes like the lambe at a *blush*, but all counterfet & fals in very deede, for he spake as did the dragon, the hornes of Christ, are his high kingdom in the world.—*Bale. Image*, pt. ii.

Here's a light crimson, there a deeper one,
A maidens *blush*, here purples, there a white.
Then all commingled for our more delight.
Henry Peacham. Ellis, vol. ii.

If yet thine eyes (Great Henry) may endure
These tainted lines, drawn with a hand impure,
(Which fain would *blush*, but fear keeps *blushes* back,
And therefore suited in despairing black)
Let me for love's sake their acceptance crave.
Drayton. Rosamond to Henry II.

Hereupon the brigantine oppressed with famine, came to an anker at the mouth of the riuer of May, when at the fust *blush* we thought they had beene shippes come from France; which gaue vs occasion of great ioy.
Hackluyt. Voyages, vol. iii. p. 336.

In anger, the eyes wax red; and in *blushing*, not the eyes, but the ears, and the parts behind them.
Bacon. Natural History, § 872.

Chaste Lidia, the favours are so great
On me by you conferr'd, that to entreat
The least addition to them, in true sense
May argue me of *blushless* impudence.
Massinger. Duke of Florence, Act iv. sc. 1.

And now to kill hime, know you that affect to be the onely minions of Phebus, I am not so *blushlessly* ambitious as to hope to gaine any the least supreme eminencie amonge you.—*Marston. Parasitaster. To my equall Reader.*

Go to, little *blushet*, for this, anan,
You'le steale forth a laugh in the shade of your fan.
B. Jonson. Entertainments.

We find also, that blossoms of trees that are white, are commonly inodorate; as cherries, peares, plumbs: whereas those of apples, crabs, almonds, and peaches, are *blushy*, and smell sweet.—*Bacon. Nat. Hist.* § 507.

He that walketh uprightly is secure as to his honour and credit. He doth not *blush* at what he is doing, nor doth reproach himself for what he hath done.
Barrow, vol. i. Ser. 5.

Her name was Womanhood. On one side of her sat Shamefacedness, with *blushes* rising in her cheeks, and her eyes fixed upon the ground.—*Tatler*, No. 194.

While from his ardent look, the turning spring
Averts her *blushful* face; and earth and skies,
All smiling, to his hot dominion leaves
Thomson. Summer.

The pride of every grove I chose,
The violet sweet, and lily fair,
The dappled pink, and *blushing* rose,
To deck my charming Cloe's hair.—*Prior. The Garland.*

I envy not Arabia's odours, whilst that of this fresh *blusher* charms my sense; and I had my nose and eyes so ravishingly entertained here, that the bee extracts less sweetness out of flowers.—*Boyle. Occas. Reflec.* s. 5. Ref. 4.

——— He would stroke
The head of modest and ingenuous worth,
That *blush'd* at its own praise; and press the youth
Close to his side that pleas'd him.—*Cowper. Task*, b. ii.

When now the setting sun more fiercely burn'd,
Blue vapours rose along the mazy rills,
And light's last *blushes* ting'd the distant hills
Lyttelton. Uncertainty, Ecl. i.

——— By yon gracious moon,
That rising saw the deed, and instant hid
Her *blushing* face in twilight's dusky veil,
The flight was parricide.—*Mason. Caractacus*

Vice now, secure, her *blushless* front shall raise,
And all her triumph be thro' Britain borne;
Whose worthless sons from guilt shall purchase praise,
Nor dread the hand that pointed them to scorn
Dodsley. On the Death of Mr. Pope.

BLU'STER, *v.* }
BLU'STER, *n.* }
BLU'STERER. }
BLU'STERING, *n.* }
BLU'STEROUS. }
A. S. *Blæstan*; to blow, to puff, to inflate.
To be roaring, noisy, boisterous, as a loud, hard blowing wind:—to be boisterous or turbulent; to talk loudly, to threaten loudly; to boast noisily.

As ther was weye [wight] non so wys, that the way thider couthe
Bote *blostrede* forth as bestes.—*Piers Ploughman*, p. 119.

And I sodainly astonyed, there entered into the place there I was lodged, a ladie semelich and moste goodly to my sight, that euer to forne appeared to any creature, and truly in the *blustering* of her looke, shee yaue gladnes and comforte, sodainly to all my wittes, and right so she doeth to euery wight, that commeth in her presence.
Chaucer. Test. of Love

He bloweth and *blusereth* out at last his abhominable blasphemy against the blessed sacramentes of Christ.
Sir T. More. Workes, p. 374.

Home runneth he with open cry, that he cannot have justice in England, and you streight believe; and thereupon cometh these often *blusters*.
Burnet. Records, pt. ii. b. i. No. 39.

He is lyke to a prouydent and circumspect buylder, that buildeth his house not for a vaine braggue or shewe onelye, nor to serue hym for a short whyle and no longer: but for a firmenesse and stedfastenesse to stande and endure without perishynge agaynste any *blousterous* storme or tempeste to come.—*Udal. Luke*, c. 6.

Indeed it is the speech of the devil, but it is likewise in the hearts of men, when they storm and *bluster* at the difficulties of salvation and narrowness of the way, and straitness of the gate.—*Hopkins. Works*, p. 739.

Pilots and masters of ships have many devices and meanes to escape a *blusterous* and violent wind when it is aloft, but when the same is allaied and down, there is no man able to raise and set it up againe.—*Holland. Plutarch*, p. 576.

When I am angry, he cries prithee my dear be calm; when I chide one of my servants, prithee child, do not *bluster*.—*Spectator*, No. 211.

Your drums are the *blusterers* in conversation, that with a loud laugh, unnatural mirth, and a torrent of noise, domineer in public assemblies.—*Tatler*, No. 153.

As our heroes are generally lovers, their swelling and *blustering* upon the stage very much recommends them to the fair part of their audience.—*Spectator*, No. 11.

Your ministerial directors *blustered* like tragick tyrants here.—*Burke. On American Taxation.*

Well—now all ended—and my comrades gone,
Pray what becomes of mother's only son?
A hopeful trade!—in town I'll fix my station,
And try to make a *bluster* in the nation.
Cradock. Epilogue. She Stoops to Conquer.

BOAR. } A.S. *Bar*; Ger. *Eber*; Dut. Boa'rish. } *Beer*. *Becanus-beer* a *baeren* (to bear) dici ait, quod plurimos fœtus *gignit*. Wachter and Skinner agree that it may be from the Lat. *Aper*. But see Bear.

Boar, may be formed thus,—*Bay-er*, *baer*, *bár*, (pronounced *baer*,) boar; and the animal so named from its noise. See, also, Brute.

He vemde, [i. e. foamed] and grunte, and stond agen, as yt were a strong *bor*. *R. Gloucester*, p. 208.

And go houte hardiliche, to hares and to foxes
To *bores* and to bockes that breketh adoune menne hegges. *Piers Ploughman*, p. 129.

The *bores* heide that we bryng here,
Betokeneth a prince with owte pere,
Ys borne this day to bye vg dere.
A *bore* ys a soueraygne beste
And acceptable in euery feste
So mote thys lord be to moste & leste.
This *bores* heide we bryng wt song
In worchyp of hym that thus sprang
Of a virgine to reuresse all wrong.
A Christmas Caroll. Ritson on Warton.

The wylde *bore* out of the wod hath roted it up, and the beastes of the fielde haue deuoured it
Bible, 1551. *Psalm* 80.

Only let no man think it a light sin to keep open the passage, whereby the wild *boar* [of barbarism] enters the Lord's vineyard, and whereby God is deprived of the honour due to his name.—*Spelman. English Works*, p. 18.

Piscus found out the *bore-speare* and chasing staffe.
Holland. Pinie, b. viii. c. 56.

Reg. Wherefore to Douer?
Gon. Because I would not see thy cruell nailes
Pluck out his poore old eyes: nor thy fierce sister,
In his anointed flesh, sticke *boarish* phangs.
Shakespeare. Lear, Act iii. sc. 7.

Often our seers and poets have confest,
That music's force can tame the furious beast.
Can make the wolf, or foaming *boar* restrain
His rage, the lion drop his crested mane,
Attentive to the song. *Prior. Solomon*, b. ii.

Certainly you will laugh (and laugh you may) when I tell you, that your old acquaintance is turned sportsman, and has captured three noble *boars*. What! (you will say, with astonishment) Pliny! *Even he.*—*Melmoth. Pliny*, b. i. Let. 6.

BOARD, *v.* } Dut. *Bord*; Goth. *Baurds*, Board, *n.* } A. S. *Brade*. "*Board*, by metaBo'arder. } thesis of the letter *r*, is from Bo'arding. } *Broad*." Junius; and in this Tooke agrees. See Broad.

To *board* is to cover with *boards*, as a floor, a roof, &c. to go or get on *board* a ship, and consequentially to force a way on *board*; also to be or cause to be at the same *board* or table, and consequentially to take meals at the same *board*; to receive at the *board*, to supply the *board* with provisions.

Board, the noun, is the common word for *table* in our old writers. *Bordles*, i. e. *boardless*, is used by P. Ploughman; without a *board* or table.

Boarding-house; a house where a *board* or table is kept.

Board-wages; wages to supply the *board* or table.

Board is also applied to those who sit at the *board* or table: as the *Board* of Control, &c.

And tho he sey that thys Lof, thys traytor sat there,
He hupte hym vp fram the *bord*, in gret wraththe y nou,
And hente thys Lof by the top, fram the *borde* hym drou,
And defouled hym vnder hym myd honde and myd fote
R. Gloucester, p. 277.

I prave God if it were so I strangle of this brede
Ar putte a morsele in his mouth with that ilk worde,
Bifor the kyng & tham alle he strangled at the *borde*.
R. Brunne, p. 55.

Of gold ther is a *borde*, & tretels there bi [trestles]
Of siluer, other vesselle gilte fulle richeli
R. Brunne, p. 152.

And bad shippe hym a shup. of shides and of *bordes*.
Piers Ploughman, p. 177.

As a beggere *bordles* by myself upon the grounde.
Id. p. 237.

And sche seide, yhis lord, for whelpis eten of the crummes that fallen down fro the *boord* of her lordis.
Wiclif. Matt. c 15.

Now stood the lordes squier atte *borde*,
That carf his mete, and herde, word by word
Of all this thing, of all which I haue you sayd.
Chaucer. The Sompnoures Tale, v. 7524.

Whilom ther was dwelling in Oxenforde,
A rich gnof, that gestes heeld to *borde*,
And of his craft he was a carpenter
Id. The Millares Tale, v. 3188.

——— And of this couche
Within his chamber if I shall touche,
Of Hebenus that sleple tree
The *bordes* all aboute bee. *Gower. Con. A.* b. v.

To this thei saiden all yea
Anone as thei weren at the sea,
And all, as who saith, at one woorde
Thei gone within shippes *boorde*. *Id. Fb.*

But as the mouse, once caught in crafty trap
May bounce and beate against the *boarden* wall,
Till shee haue brought hir head in such mishap,
That doune to death her fainting lymbes must fall.
Gascoigne. Adventures of Jeronimi.

And the sayde Barlo set me to *boarde* in a skynners house that dwelled besyde the house of the Englishe nacion.
Hall. Hen. VII.

Sir Thomas Knevet whiche was ready to haue *boarded* the greate ship of Depe, saw that the soueraigne had passed the carick.—*Id. Hen. VIII.* an 4

Which the Turkes perceiuing, made the more haste to come *aboard* the shippe: which ere they could doe, many a Turke bought it deerely with the losse of their liues, yet was all in vaine, and *boarded* they were, where they found so hote a skirmish, that it had beene better they had not medled with the feast.—*Hacklugt. Voyages*, vol. ii. p. 131.

He aunswered, that when he beheld the *boorde* whereupon Darius was wont to eate employed to so base an vse, he could not beholde it withoute great greife.
Brende. Quintus Curtius, fol. 109.

But [we] received very heavie newes of the death of John Drake, our captain's brother, and another young man called Richard Allen, which were both slaine at one time, as they attempted the *boording* of a frigate within two dayes after our departing from them.—*Sir F. Drake Revived*, p. 45.

Where I, both weeds and wealthy couerings keepe,
For all my guests, nor shall fame euer say,
The deare sonne of the man Vlysses, lay
All night a ship *boord* here.
Chapman. Homer. Odysses, b. iii.

The English man defended himself with incredible bravery, and beat off the French, after having been *boarded* three or four times.—*Spectator*, No. 350.

The two captains, with some others, took their boat and row'd to land, and by their courteous carriage, soon prevail'd on the native to return with them on *board*, where they cloathed him, and gave him victuals, wine, and several little toys or utensils, which won the simple creature's heart.
Oldys. Life of Raleigh.

May every god his friendly aid afford,
Pan guard thy flock, and Ceres bless thy *board*.
Prior. To Mrs. E. Singer.

The wickedest of all men living, the abandon'd Decius, had opportunities of frequently seeing and entertaining me at a house where mix'd company *boarded*, and where he placed himself for the base intention which he has since brought to pass.—*Tatler*, No. 45.

When war was declared against the Dutch, he [Sheffield] went, at seventeen, on *board* the ship in which prince Rupert and the Duke of Albemarle sailed, with the command of the fleet.—*Johnson. Life of Sheffield.*

They do not appear (if we may judge from their letters to the *board*) to have possessed that peculiar sort of talents and qualifications, that facility and address in conveying religious truths, that unconquerable activity, patience, and perseverance, which the instruction of dull and uncultivated minds requires.—*Porteus. Civilization of Negroe Slaves.*

Nor does the *boarded* hovel better guard
The well-stack'd pile of riven logs and roots
From its pernicious force. *Cowper. Task*, b. iv.

The ancients talk so frequently of a fixed, stated portion of provisions assigned to each slave, that we are naturally led to conclude, that slaves lived almost all single, and received that portion as a kind of *board-wages*.
Hume, Ess. 2. pt. ii.

BOARD. See Aboard and Bourd.

BOAST, *v.* } The origin of this very com-
Boast, *n.* } mon word was unknown to our
Bo'aster. } Etymologists. It is, probably,
Bo'astfull. } from the Fr. *Bosse*; which Cot-
Bo'asting. } grave explains swollen, risen,
Boa'stingly. } puffed up. Eng. *Boss*; (q. v.)
Bo'astive. } and Dut. *Bosse*, umbo, tumulus;
Bo'astless. } as the *boss* of a shield. And Skinner observes that *umbo* and *tumulus* are merely things, (*quasi extumescentes et inflatæ*;) as it were swelling or tumid, and puffed out.

To *boast* then will mean; to puff out, to swell, to raise or exalt, to enlarge or magnify, to exaggerate, to display ostentatiously.

Vor an batayle at Etendone hil smyte myd her oet,
The kyng Bernulf was there bynethe & bynome al ys *bost*
And ys fole much aslawe, & he flen wyth muche wo.
R. Gloucester, p. 258.

Boste & deignouse pride & ille aviseinent
Mishapnes oftentide, and dos many be schent.
R. Brunne, p. 289.

Boastyng and braggynge, wyt meny bolde othes
Avauntyng up on my veine glorie.—*Piers Ploughman*, p. 88.

And buxūnesse and *bost*, aren ever more at wratthe
And aythers hateth other and mowen nat dwelle to gederes
Id p. 2[illegible]3

Where se ye one, that he hath lafte his lefe
Or been vnkind, or done her some mischefe
Or pilled her, or *boasted* of his dede
Ye may as well it seen, as ye may rede.
Chaucer. Of Dido Queene of Carthage.

He might for byrth haue *boasted* noble race
Yet were his manners meke and always milde,
Who gaue a gesse by gazing on his face,
And iudgde thereby, might quickly be beguilde.
Gascoigne. Epitaph upon Capt. Bourcher.

Though Jierome wer a great prater & *boaster* of virginitie, yet was he no virgine, but may be suspected of yl rule wᵗ ynge womē, for his to moche familiaritie wᵗ thē as apeareth by his epistles.—*Bale. Apology*, p. 13 Pref

The Frenche men be covetous.
When they sit at a taverne
There they be stout and stern
Boastful wordes for to crack.
Richard Cœur de Lion. Ellis. Rom

For yᵗ ye ought to saye: if the Lord wyl, and we lyue, let vs do this or that. But now ye reioyce in your *boastynges*, all such reioysyng is euill.—*Bible*, 1551. *St. Judas.*

For there are perilous times at hande (saith he) by reason of some, that vnder pretence of godlyness, turne true godlyness vp side downe and so prate *boastingly* of themselues as thoughe the Christian religion consisted in wordes, and not rather in pureness of herte.
Udal. 2 Tim. Argument.

His auncestours renowned in war and in peace, and [Classicus] himselfe *boasted* to be descended of enimies to the people of Rome, rather then friends.
Savile. Tacitus. Historie, p. 166.

The prince [the Black Prince] inclyned himselfe to the yerthe, honouryng the kyng his father: this night they thanked God for their good aduenture, and made no *boast* therof, for the kynge wolde that no manne ahuld be proude, or make *boost*, but euery man humbly to thanke God.
Berners. Froissart. Cronycle, vol. i. c. 131.

Sam. Cam'st thou for this, vain *boaster*, to survey me,
To discant on my strength, and give thy verdict?
Come nearer, part not hence so slight inform'd.
Milton. Samson Agonistes

Is it not then high time that the laws should provide by the most prudent and effectual means to curb these bold and insolent defiers of heaven, who take a pride in being monsters, and *boast* themselves in the follies and deformities of humane nature?—*Tillotson*, vol. i. Ser. 3.

But did this *boaster* threaten, did he pray,
Or by his own example urge their stay?
None, none of these, but ran himselfe away.
Dryden. Ovid. Metam. b. xiii

But to the generous still-improving mind,
That gives the hopeless heart to sing for joy,
Diffusing kind beneficence around,
Boastless, as now descends the silent dew.
Thomson. Summer

Who trust alone in beauty's feeble ray,
Boast but the worth Bassora's pearls display.
Drawn from the deep we own their surface bright,
But dark within, they drink no lustrous light
Such are the maids, and such the charms they *boast*,
By sense unaided or to virtue lost.—*Collins. Selim*, Ecl. i.

Reason and morals? and where live they most?
In Christian comfort, or in stoic *boast*?
Byron. Enthusiasm.

Honest, though poor, (and who shall dare
To disappoint my *boasting* there!)
Hardy and resolute, though weak,
The dictates of my heart to speak,
Willing I bend at satire's throne.
Churchill. The Ghost, b. iii.

What art thou, grandeur! with thy flatt'ring train,
Of pompous lies, and *boastful* promises!
Where are they now, and what's their mighty sum?
All, all are vanish'd! *Jago. Edge-hill*, b. ii.

But the right honourable gentleman has chosen to come forward with an uncalled-for declaration; he *boastingly* tells you, that he has seen, read, digested, compared every thing; and that if he has sinned, he has sinned with his eyes broad open.—*Burke. On the Nabob of Arcot's Debts.*

——— The scanty stream
Slow loitering in its channel, seems to vie
With Vaga's depth; but should the sedgy power,
Vain-glorious, empty his penurious urn
O'er the rough rock, how must his fellow stream,
Deride the tinklings of the *boastless* rill!
Shenstone. Economy.

BOAT. } A. S. *Bate, Bat*; Dut. *Boat*;
Bo'ATMAN. } Ger. *Bot*; Sw. *Barat*; Fr. *Bateau*; It. *Batello*. Wachter says,
Bo'ATSWAIN. } from Ger. *Batten*, (to beat,) *trudere, impellere*, to thrust, to dash or drive along. *Bat* dicitur de Cymba, quia Cymba est alveus *trusatilis*, qui remis *impellitur*.

A vessel forced along the water by the *beating* of the oars.

Boatswain; A. S. *Bat-swan*; Ger. *Batswein*; from *bat* or *boat*, and *swein*, a servant; formerly applied to—

The *rower* or manager of the oars.

Botes he toke & barges, the sides togidere knytte,
Ouer the water that lage [large] is fro bank to bank rauht itte. *R. Brunne*, p. 241.

——— So fareth hit by the ryghtful
Thauh he falle he falleth nat, bote as he full in a *bote*
That ay is saf and sounde, that suteth with ynne the *borde*.
Piers Ploughman, p. 168.

Therfor whanne thei hadden rowid as fyve and twenty furlongis, or thritti, thei seen Jhesus walkinge on the see, and to be nygh the *boot*: and thei dredden.
Wiclif. John, c. 6.

The wisest wny, thy *boate* in wane and wind to giue,
Is neither still the trade of middle streame to try,
Ne (warely shunning wrecke by wether) aye to nie,
To presse upon perilious shore.
Uncertaine Auctors. Of the Golden Meane.

Whom as the *boat-man* first, with eyes vpcast, in comming spied
To walke in silent woods, and how to shore their feete they plied;
He thus began to chafe, and towards them full lowd he cried. *Phaer. Virgile. Æneidos*, b. vi.

Now nearer to the Stygian lake they draw·
Whom from the shore, the surly *boatman* saw:
Observ'd their passage through the shady wood;
And mark'd their near approaches to the flood.
Then thus he call'd aloud, inflam'd with wrath.
Dryden. Ib.

You shall for the companies profite, and for the good husbanding of the victuals aboord, call upon the *boatswaine* and other of the company to vse such hookes and other engines as they haue aboord to take fish with.
Hackluyt. Voyages, vol. i. p. 273.

But you may intermeddle in the offices of maiors, baylifes, justices of peace, & indeede haue an oare in euery mans *boate*, and yet nothing hinder your pastoral office.
Whitgift. Defence, p. 760.

The swan by his great Maker taught this good,
T' avoid the fury of the falling flood,
His *boat-like* breast, his wings rais'd for his sail.
And oar like feet, him nothing to avail
Against the rain. *Drayton. Noah's Flood.*

But th' heedful *boateman* strongly forth did stretch
His brawnie armes, and all his body straine,
That th' vtmost sandy beach they shortly fetch,
Whiles the drad danger does behind remaine.
Spenser. Faerie Queene, b. ii. c. 12.

How would the wits of King Charles's time have laughed to have seen Nicolini exposed to a tempest in robes of ermin, and sailing in an open *boat* upon a sea of paste-board!
Spectator, No. 5.

——— Full bowls of milk are hung around,
From vessels *boat-wise* form'd, they pour a flood
Of milk yet smoking, mix'd with sable blood.
Lewis. Thebaid of Statius, b. vi.

You may frequently see one of the large islands sailing along with a lesser joined to it, like a ship with its long *boat*: or, perhaps, seeming to strive which shall out-swim the other.—*Melmoth. Pliny*, b. viii. Let. 20.

Amid this fearful trance, a thund'ring sound
He hears, and thrice the hollow decks rebound;
Upstarting from his couch on deck he sprung,
Thrice with shrill note the *boatswain's* whistle rung:
All hands unmoor! *Falconer. Shipwreck*, c. 1.

BOA'TION. Lat. *Boare, boatum*; from *Bovis*, the ancient Latins formed *bovare*; whence *boare*. *Boatus est Βοη του Βοος*.

The roar or bellow of an ox, anv roaring or bellowing.

For who but an intelligent being, what less than an omnipotent, and infinitely wise God could contrive, and make such a fine body, such a medium, so susceptible of every impression, that the sense of hearing hath occasion for, to empower all animals to express their sense and meaning to others; to make known their fears, their wants, their pains and sorrows in melancholic tones; their joys and pleasures in more harmonious notes; to send their mind at great distances, in a short time, in loud *boations*; or to express their thoughts near at hand with a gentle voice, or in secret whispers!—*Derham. Physico-Theology*, b. iv. c. 3.

BOB, v. } "That I *bobb'd* from him;
Bob, n. } that I fool'd him out of. A *bob*
Bo'BCHERRY. } formerly signified a mock, a jeer.
Bo'BTAIL. } Cole renders it in his *Dictionary*,
Bo'BWIG. } 1679, by *sanna*, and *bobb'd* by *illusus*. To *bob* for fish is likewise a technical term among those who delight in angling." So far Mr. Steevens. The Etymologists afford no insight into the origin of this word. It seems to be usually applied—

To some short, jerking action: as to *bob* in the face, to *bob* a curtesy; to play at *bob*-cherry; to *bob* for grig, when some part of the tackle *bobs* into the water;—

To something short, cropt, docked; as a *bob*-tail, a *bob*-wig, ear-*bobs*.

Whether to *bob*, to cheat, is so applied from some short, sharp, sudden act or trick, like those of a juggler, admits only of conjecture.

At length to marriage flat he fell,
when wedding day was doon
To play her prancks, and *bob* the foole
the shrowish wife begon.
Turberville. A Prette Epigram.

If any manne hapened by longe sitting to slepe, or by any other countenance, to shewe hym-selfe to be wery, he was sodeynely *bobbed* on the face by the seruantes of Nero for that purpose attendynge.
Sir T. Elyot. The Governour, b. i. c. 7.

For Lucius thinking to become a foule,
Became a fool, yea more than that, an asse,
A *bobbing* blocke, a beating stocke, an owle
Well woondred at in place where he did passe.
Gascoigne. David to Bersabe.

He maketh no nobbes,
But with his dialogues
To prove our prelates gods
And laymen very lobbs
Beating them with *bobbes*.
Skelton. The Image of Ypocrysye.

When fencers fees are like to apes rewards
A piece of breade, and therewithal a *bobbe*.
Gascoigne. The Steel Glas

Dor. ——— Your old love—disclaims ye
And utterly abjures your memory
Till time has manag'd ye—will ye command me?
Thom. What, *bobb'd* on all sides.
Beaum. & Fletch. Monsieur Thomas, Act ii. sc. 1.

Tho. ——— I will have her.—
I am resolv'd that, if she live above ground,
I'le not be *bob'd* in th' nose by every *bob-tail*.
Id. Ib. Act ii. sc. 2.

Now wight that acts on stage of Bull,
In skullers' bark does lie at Hull,
Which he for pennies two does rig,
All day on Thames to *bob* for grig.
Davenant. The long Vacation in London.

So long as they are secure of any feare and daunger, they go directly streight, letting down their horns at length along their sides, which naturally by themselves have a round point or *bob* at the end.—*Holland. Plinie*, b. ix. c. 30.

——— Auaunt you
Curres, be thy mouth or blacke or white:
Or *bobtaile* tight, or troudle taile,
Tom will make him weepe and waile.
Shakespeare. Lear, Act iii. sc. 6.

His angle-rod made of a sturdy oak,
His line a cable, which in storms ne'er broke,
His hook he baited with a dragon's tail,
And sat upon a rock, and *bobb'd* for whale.
King. Upon a Giant's angling.

We shall only instance one of the most useful and instructive, *bob-cherry*, which teaches at once two noble virtues, patience and constancy, the first in adhering to the pursuit of one end, the latter in bearing a disappointment
Pope. Martinus Scriblerus.

Upon our way from hence we saw a young fellow riding towards us full gallop, with a *bob-wig* and a black silken bag tied to it.—*Spectator*, No. 129.

When Tom to Cambridge first was sent,
A plain brown *bob* he wore;
Read much, and look'd as though he meant
To be a fop no more.—*Shenstone. Extent of Cookery.*

BOBA'NCE. Fr. *Bobancer*, to boast. *Bobance*, or *Bombance*; which Menage forms from *Pompa*: perhaps from *Bombasin*. See BOMBAST.

———Of my purveance
I spake to him, and said him how that he,
If I were widewe, shulde wedden me.
For certainly, I say for no *bobance*,
Yet was I never without purveance
Of mariage.—*Chaucer. Wif of Bathes Prol.* v. 26,149.

Now lete we be the werre of Fraunce,
And the Soudan with hys *bobaunce*,
And turne ayen to fayre Floraunce,
How that sche kam
For to dwelle, throughs Goddes grace and chaunce,
In Jerusalem.
Octouian Imperator, v. 1550. *Weber*, vol iii.

Yèelle ou for sothe, for al huere *bobaunce*,
Ne for the auowerie of the kyng of Fraunce,
Tuenti score and fyue haden ther mischaunce
By day and eke by nyht.
Ancient Songs. Ritson, p. 9. *A Ballad against the French*

BO'BBIN. Fr. "*Bobine*, a quil for a spinning wheel; also a skane of gold or silver thread," (Cotgrave.) Perhaps, *Bombine*. See *Menage* in v. BOBINE.

And some of them turned in manner of spindles or *bobins*, as folk spin or twist therewith, yet drawing a troubled and unequall course, and not able to direct and compose the motion straight.—*Holland. Plutarch*, p. 994.

I'm sure I always lov'd cousin Con's hazle eyes, and her pretty long fingers, that she twists this way and that, over the hazpicolls, like a parcel of *bobbins*.
Goldsmith. She Stoops to Conquer.

BODE, v. } Tooke considers the primitive
Bo'DEN, v. } word to be the A. S. *Boda*, the
Bode, n. } first *outward* extremity or border
Bo'DEWORD. } of any thing. A. S. *Bodian*;
Bo'DEMENT. } Ger. *Bieten*, to make known, to
Bo'DING. } manifest, to announce. The *bode* came to the King (in R. Brunne), is the news came; it was made known.

To *abode*, to *bode*, and to *forbode*, are used in the same manner; viz.

To see or discern, to shew or exhibit some external, superficial appearance, sign or token; from which we infer good or ill.

Thulke sterre ys selde ys eye, bote yt *beddynge* be.
R. Gloucester, p. 416

In the ger, that he was ynome, men yney ywys
The tayiede stirre, that gret *bodynge* ys.—*Id.* p. 428.

The *bode* com to the kyng, that soiorned ther in,
That the kyng Suane the toun wild he wyn.
R. Brunne, p. 43.

On the Wissonday at Burgh in Lyndesen
Com *bode* to the kyng, & thus gan thei sein,
That the duke Siwarde had taken in his baile
Machog, pe Scottes kyng. *Id.* p. 61.

———Whan *bodword* com tham tille
To London for to com, whan parlement shuld be,
Als custom was wonne, & tak ther his liuere.—*Id.* p. 146.

His spere was of fyn cypres,
That *bodeth* werre, and nothing pees
The hed ful sharpe yground.
Chaucer. The Rime of Sire Thopas, v. 13,810.

Alexander, who beinge desirous to vndoe the fatal knotte at Gordium a towne in Phrygia, hearinge that the empiere of the worlde was *boded* by an olde prophecie to him that coulde vnknitte it, not findinge out the endes of the stringes, not perceiuinge by what meanes he coulde doo it, drewe foorth his swoorde, and hewed it in pieces, supplyinge wante of skil, with wilful violence.—*Hardinge. Jewel*, p. 81.

One word presenteth unto them safetie, victorie, life and libertie. the other, I dread to *boden* what it may import.
Holland. Livie, p. 270.

Troy. This foolish, dreaming, superstitious girle,
Makes all these *bodements*.
Shakespeare. Troil. & Cress. Act v. sc. 3.

The strange overflowing of vice and wickedness in our land, and the prodigious increase and impudence of infidelity and impiety, hath of late years *boaded* very ill to us, and brought terrible judgments upon this city and nation.
Tillotson, vol. i. Ser. 20.

The maid from that ill omen turn'd her eyes,
And with loud shrieks and clamours rent the skies,
Nor knew what signify'd the *boding* sign,
But found the powers displeas'd, and fear'd the wrath divine.—*Dryden. Palamon & Arcite*, b. iii.

Jarvis. One who's voice is a passing bell.
Honeywood. Well, well, go, do.
Jarvis. A raven that *bodes* nothing but mischief.
Goldsmith. Good Natur'd Man.

So sad Apollo with a *boding* sigh,
Told his fond child the danger of the sky:
Careful the parent, such advice to give;
Could fate be chang'd, or headstrong youth believe!
Harte. Thebaid of Statius, b. vi.

BODGE, *v.* } "I find," says Mr. Malone,
BODGE, *n.* } "*bodgery*, used by Nash in his *Apologie of Pierce Penniless*, 1593, from *botchery*." And Mr. Steevens thinks that "we *bodg'd*," only means "we *boggled*, made bad or bungling work of our attempt to rally. A low unskilful tailor is often called a *botcher*."

To *bodge* and to *botch* seem nearly the same word differently written and pronounced. See BOGGLE.

Mr. Nares revives the conjecture of Johnson that we should read "*budge*," but the context is decidedly against it.

With this we charg'd againe: but out alas,
We *bodg'd* againe, as I haue seene a swan
With bootlesse labour swimme against the tyde,
And spend her strength with ouer-matching waues.
Shakespeare. 3 Part Hen. VI. Act i. sc. 4.

The poore artificer and householder, which tilleth no land, but laboring all the weeke to bute a bushell or two of graine on the market daie, can there haue none for his monie, because *badgers*, bolers, and common carriers of corne doo onlie bute vp all, but giue aboue the price, to be serued of great quantities.—*Harrison. Desc. of England*, c. 18.

They wage one poore man or other to become a *badger*, and thetto get him a licence upon some few forged surmise.
Id. Ib.

Because it followeth, in the same place, nor will it be a *badge* in this, I cannot omit the consequence of this disheartening lesche.
Whitlock. Manners of the English, p. 437.

BODICE. Something worn round the *body*.

And first she wet her comely cheiks,
And then her *boddice* green,
Her silken cordes of twirtle twist,
Well plett with silver sheen.
Hardycanute. Percy. Reliques.

But I who live, and have liv'd twentie yeare
Where I may handle silke, as free, and neere,
As any mercer; or the whale-bone man
That quints those *bodies* I have leave to span.
B. Jonson. An Elegie.

Her *bodice* half way she unlac'd;
About his arms she sisly cast
The silken bond, and held him fast
Prior. Love Disarmed.

When he [Pope] rose, he was invested in *bodice* made of stiff canvass, being scarcely able to hold himself erect, till they were laced.—*Johnson. Life of Pope.*

BODKIN. Skinner suggests that it may be a *bodkin*, a diminutive of *body*; on account of its thinness, its slenderness.

But on a time Brutus and Cassius,
That ever had of his high estat envie,
Full prively had made conspiracie
Agains this Julius in soth wise:
And cast the place, in which he shulde die
With *bodekins*, as I shal you devise
Chaucer. The Monkes Tale, v. 14,625.

At last with *bodkins* dubd and doust to death;
And all his [Cæsar's] glorie banisht with his breath
Gascoigne. The Fruits of Warre.

He sitteth in iudgement almost euery day. They vse no speech, but giue vp their supplications written in the leaues of a tree with the point of an yron bigger then a *bodkin*.
Hackluyt. Voyages, vol. ii. p. 260.

In the beginning of his empire his manner was to retire himselfe daily into a secret place for one hour, and there doe nothing else but catch flies, and with the sharp point of a *bodkin* or writing steel pricke thé through: in so much, as whé one enquired, whether any bodie were with Cæsar within? Vibius Crispus made answer not impertinently, no, not so much as a flie.—*Holland. Suetonius*, p. 261.

If I had stuck him with my *bodkin*, and behaved myself like a man, since he won't treat me like a woman, I had, I think, served him right.—*Spectator*, No. 508.

BODY, *v.* }
BODY, *n.* }
BO'DIED. }
BO'DILESS. }
BO'DILY, *adj.* }
BO'DILY, *ad.* }
BO'DY-GUARD. }

A word of very various applications. Skinner thinks that, when used as it is in Lincolnshire for the lower part, *inferiori corporis parte*, it is connected with the Ger. *Boden*, which, according to Wachter, means *fundus*, (i. e. bottom,) et quicquid natura pedibus nostris calcandum subjecit. Fr. *Beeld*, the Dut. have formed *Boude*, (see BOLD,) and from *Bild-en*, the Ger. may have formed *Bod-en*. *Body*, may be the *build*; the form, constructure, the consolidated mass.

It is applied to the *body*—of a man or other animal, as distinguished from the members; of a tree, as distinguished from the branches; of an army, as distinguished from van-guard, rear-guard, &c.; to material things, as distinguished from immaterial; to the main bulk, (the *build*,) the greater proportion, the united or collected mass.

To body, or to embody, is to put into bodily, corporeal, material or substantial shape or form.

To the eldest he seide first, "dogter ich bidde the
Sey me al clene thin herte, how muche thou louest me,
Min heye Godes," quoth this mayde, "to witnesse I take echon
That y loue more in myn herte thi leue *bodi* one
Than myn soule and my lif, that in my *bodi* ys."
R. Gloucester, p. 29.

Therfore I sey to you that ye be not besy to youre lyf, what ye schul ete, neither to your *bodi*, with what ye schul be clothid, whether lyf is not more than mete and the *body* more than the cloth?—*Wiclif. Matthew*, c. 6.

Therfore I say vnto you: be not carefull for your lyfe, what ye shall eate or what ye shall drinke, nor yet for your *body*, what ye shal put on. Is not the life more worthe then meate, and the *body* more of value thé raiment.
Bible, 1551. *Ib.*

He for despit, and for his tyrannie,
To don the ded *bodies* a vilanie,
Of alle our lordes, which that ben yslawe,
Hath alle the *bodies* on a hepe y drawe,
And will not suffren hem by non assent,
Neyther to ben yberied, ne yburnt,
But maketh houndes ete hem in dispite.
Chaucer. The Knightes Tale, v. 944.

Bodily manslaughter is whan thou sleest him with thy tonge in other maner, as whan thou commandest to sle a man, or elles yevest conseil to sle a man.
Id. The Persones Tale.

Firste for thy *bodyliche* kynde,
And for thy woeful soul also,
Thou shalt be hole of both two.—*Gower. Con. A.* b. ii.

Like to the aged boysteous *bodied* oke,
The which among the Aspes the northerne windes
Blowyng now from this quarter, now from that,
Betwixt them striue to ouerwhelme with blastes,
The whistlyng ayre among the braunches rores.
Surrey. Virgile. Aneis, b. iv.

The signification of baptism is described of Paule in the 6th of ye Romaines, that as we are plunged *bodily* into the water. Euen so we are dead & buried with Christ from sinne.—*Frith. Workes*, p. 33.

On Wednesday the Indians of the toune hauing hunted a doe, shee tooke soyle & came neer our ship, and putting off with our boat we tooke her, being like vnto our deere in England, not altogether so fat, but very good flesh and good *bodied*.—*Hackluyt. Voyages*, vol. ii. p. 695.

I shall rendre my brother into your handes, to do your pleasure with hym, without he woll obey as I woll haue him; so that ye promyse me by the fayth of your *body*, that ye shall do his person no *bodely* hurt.
Berners. Froissart. Cronycle, vol. i. c. 67.

The primary ideas we have peculiar to *body*, as contradistinguished to spirit, are the cohesion of solid, and consequently separable parts, and a power of communicating motion by impulse.—*Locke. Hum. Underst.* b. ii. c. 23.

For of all forms, she holds the first degree,
That are to grose material *bodies* knit;
Yet she herself is *bodyless* and free;
And, though confin'd, is almost infinite.
Davies. The Immortality of the Soul, s. 4.

Then the senate graunted out a decree, that the consul before he departed from the citie, should put up a bill or supplication unto the *bodie* of the people, that it would please them to elect a dictatour.—*Holland. Livie*, p. 629.

Idea is a *bodilesse* substance, which of itselfe hath no subsistence, but giveth figure and forme unto shapeless matters, and becommeth the very cause that bringeth them into shew and evidence.—*Holland. Plutarch*, p. 666.

Now I give up my shop, and dispose of all my poetical goods at once; I must therefore desire, that the public would please to take them in the gross; and that every *body* would turn over what he does not like.
Prior. Postscript to his Works.

The ancient sage, who did so long maintain
That *bodies* die, but souls return again,
With all the births and deaths he had in store,
Went out Pythagoras, and came no more.
Id. To the Memory of Villiers.

I am mightily surpris'd to see you so good a judge of our nature and circumstances, since you are a mere spirit, and have no knowledge of the *bodily* part of us.—*Tatler*, No. 15.

But how a *body* so fantastic, trim,
And quaint, in its deportment and attire,
Can lodge an heavenly mind—demands a doubt.
Cowper. Task, b. ii.

As men grew more and more acquainted with the motions and appearances of the heavenly *bodies*, they became more and more sensible, that the sun, earth, and planets, bear some very peculiar relation to one another.
Beattie. On Truth, pt. ii. c. 1.

But in reality it arose from very different causes: sometimes from *bodily* pain, which he often felt when he did not own it.—*Portens. Life of Abp. Secker.*

It is in the *body politic*, as in the natural, those disorders are most dangerous that flow from the head.
Melmoth. Pliny, b. iv. Let. 22.

BOG, *v.* }
BOG, *n.* }
BO'GGY. }
BO'GLAND. }
BO'GTROTTER. }

A.S. *Bug-an*, to bow; Dut. *Boogen*, flectere, quia (sc.) prementi cedit; because it gives way to pressure. See *Skinner*. Applied to—

Land, or ground, that *bows*, yields, gives way to pressure:—marshy, miry, land.

No part or corner man can looke upon.
But there are objects, bid him to be gone
As farre as he can flie, or follow day,
Rather than here so *bogg'd* in vices stay.
B. Jonson. Underwood. An Epistle to a Friend

Therefore of purpose he sometime brought them one way, other while another way, and at last brought them into a great *bog* or marish, full of deep holes and ditches, and where they must needs make many turns, and returns before they could get out again, and yet very hardly.
North. Plutarch, p. 480.

This prouince of Amapaia is a very low and a marish ground nere the riuer; and by reason of the red water which issueth out in small branches thorow the fenny and *boggy* ground, there breed diuers poisonfull wormes and serpents.
Hacluyt. Voyages, vol. iii. p. 635

Every *bog* hath most certainly a living spring in it. If possibly we could light on the head of that spring, or meet it higher than the place of the *bog*, and give it a clear passage, the nether *bog* will vanish.
Boyle. Works, vol. vi. p. 383

For he that is deeply engaged in vice is like a man laid fast in a *bogg*, who by a faint and lazy struggling to get out, does but spend his strength to no purpose, and sinks himself the deeper into it.—*Tillotson*, vol. i. Ser. 28.

Go, conquerors of your male and female foes;
Men without hearts, and women without hose.
Each bring his love a *bogland* captive home;
Such proper pages will long trains become.
Dryden. Prologue to the Prophetess.

While, at each step, his trembling rider quakes,
Appall'd with thoughts of *bog*, or cavern'd pit,
Or treach'rous earth, subsiding where they tread,
Tremendous passage to the realms of death!
Jago. Edge-Hill, b. iii.

For if I have been led into *bogs* and quagmires, by following an ignis fatuus, what can I do better, than to warn others to beware of it?—*Reid. Enquiry*, c. 1. s. 8.

It's a damn'd long, dark, *boggy*, dirty, dangerous way.
Goldsmith. She Stoops to Conquer.

BO'GGLE, *v.* }
BO'GGLER. }
BO'GGLING, *n.* }
BO'GGLISH. }

The diminutive of *Bog*; (q. d.) to stick in the mud, labouring in vain to disembarrass yourself, (Skinner.)

To stick or stay, as if sunk in a *bog*; unable, afraid, unwilling to proceed or advance, and thus—to hesitate.

Ros. My lord, I do confesse the ring was hers.
Kin. You *boggle* shrewdly, every feather starts you.
Is this the man you speake of?
Shakespeare. All's Well that Ends Well, Act. v. sc. 3.

Cleo. Good my lord.
Ant. You haue beene a *boggler* euer,
But when we in our vitiousnesse grow hard,
(Oh misery on't) the wise Gods seele our eyes.
Id. Antony & Cleopatra, Act iii. sc. 11

What wise man or woman doth not know, that nothing is more sly, touchy, and *boggish*, nothing more violent, rash, and various, than that opinion, prejudice, passion, and superstition of the many or common people!
Bp. Taylor. Artif Handsomeness, p. 172.

He [Edw. Bagshaw, jun.] fell to the old trade of conventicling and raising sedition, for which being ever and anon troubled, [he] had at length the oaths of allegiance and supremacy tendered to him, but he *boggling* at them at first, and afterwards denying to take them, was committed prisoner to Newgate.—*Wood. Athenæ Oxon.*

'Tis true indeed when a sinner is first tempted to the commission of a more gross and notorious sin, his conscience is apt to *boggle* and start at it, he doth it with great difficulty and regret.—*Tillotson*, vol. i. Ser. 10.

In fermentations we do generally see a circulation, or several kinds of *boglins*, as it were by a mixture of agitations, partly by spiral lines, partly by undulations, not mixt otherwise than in the motion of smoke
Boyle. Works, vol. vi. p. 426.

BOIL, *v.* Fr. *Bouillir*; It. *Bollire*; Sp. *Bullir*; Lat. *Bullire*; perhaps
BOIL, *n.* from the Gr. Βαλλειν, to throw, to
BO'ILING. throw forth; (sc.) from the sur-
BO'ILER. face. The noun, when applied to an ebullition or ejection from the surface of the skin, is written *Bile* by Wiclif and Tindall; and the opinion of etymologists, who consider it to be correctly so written, are given under BILE.

To *boil* is to throw, to cast up or forth, (sc.) some portions of a solid mass above or over the rest; and thus to fluctuate; to effervesce; to agitate or cause to be agitated; to be heated (as water by fire, till it throws itself or is thrown over, (sc.) the vessel.)

Met. to be warm, animated, ardent, eager.

Boiler is applied to the person who, and the vessel in which any thing, boils.

—— Roynouse scabbes
Bules and biotches, and brennyng agnwes
Frenesyes and foule uveles.—*Piers Ploughman*, p. 356.

For certes whan the pot *boileth* strongly, the best remedy is to withdraw the fire.—*Chaucer. The Persones Tale.*

The stomake koke is for the hall,
And *boyleth* meate for them all
To make hem mighte for to serue
The herte, that he shall not sterue.
Gower. Con. A. b. vi.

Then *boyld* my breast with flame and burning wrath,
To reuenge my town vnto such ruin brought
With worthy pains on her to work my will
Surrey. Virgile. Æneis, b. ii.

In this year [1542] the tēth daie of Marche, there was a maide *boiled* in Smithfielde for poisonyng diuers honest persons that she had dwelled with in the cite of London
Fabyan. Hen. VIII. an. 1542.

And whan the place was marked in Normandy, and dylygently sought out, the searchers beheldē a fearful fluttering and terybie *boylynge* in a serten water, an horyble stynkyng smoke arysynge thereof.—*Bale. Votaries*, pt. ii.

The spye entered downe into the dykes, where ther was no water, nor none coude abyde there, for it was all a quycke *boylyng* sande.
Berners. Froissart. Cronycle, vol. i. c. 321.

How happy were those, in very height
Of this great battle that had bravely dy'd!
When as their *boiling* bosome, in the fight,
Felt not the sharp steel thorough them to slide.
Drayton. The Battle of Agincourt.

And so the black-guard are pleased with any lease of life (for some 999) especially those o' the *boyling-house*: they are to have Medeas kettle hung up, that they may souse into it when they will, and come out renew'd like so many strip'd snakes at their pleasure.
B. Jonson. Masques. Mercurie Vindicated.

He can give you favour, when he pleaseth, in the sight of the worst enemies in the world, so as to make them your best friends; and how long soever he may suffer their choler to *boil* in their breasts, he can keep it from breaking forth either at their hands or tongues.
Beveridge, vol. ii. Ser. 123.

Soap is made up by the soap *boilers* of oil or grease, and salt, and water diligently incorporated together.
Boyle. Works, vol. i. p. 500.

The kettle *boil'd*, and all prepar'd
To give the morning treat,
When Dick, the country beau, appear'd,
And, bowing, took his seat
Cunningham. The Broken China.

O steep my senses in oblivion's balm,
And sooth my throbbing pulse with lenient hand:
Thy tempest of my *boiling blood* becalm!
Despair grows mild at thy supreme command.
Warton. Ode to Sleep.

—— [God] bids a plague
Kindle a fiery *boil* upon the skin,
And putrify the breath of blooming health.
Cowper. Task, b. ii.

BOIST. Fr. *Boiste*, a box. See Box.

I pray to God to save thy gentil corps
And every *boist* ful of thy letuarie.
Chaucer. The Pardoneres Tale, v. 12,239.

And there in was a vessell of gold, fulle of manna, and cloathanges and ournements and the tabernacle of Aaro, and the tabernacle square of geld, with 12 precyous stones, and a *boyst* of Jasper grene.
Maundevile. Voia. and Trav. p. 103.

BO'ISTEROUS. } Dut. *Büsen*; Ger. *Beisen*,
BO'ISTEROUSLY. } mordere. *Beiswind* is a
BO'ISTEROUSNESS. } keen biting wind; as the
BO'ISTOUS. } north wind. The Dut.
BO'ISTEOUSNESS. } *Büster* is furious, raging,
BO'ISTOUSLY. } turbulent. And from these *Boistous* and *Boisterous* may have been formed, and applied to any thing—

Turbulent, tempestuous, stormy, violent; to any thing coarse, rude, noisy.

And no man puttith a clout of *boistous* cloth into an old cloathing, for it doeth awey the fulnesse of the cloth and a worse brekyng is maad.—*Wiclif. Matthew*, c. 9.

I am a *boistous* man, right thus say I.
Chaucer. The Manciples Tale, v. 17,160.

He on a day in open audience
Ful *boistously* hath said hire this sentence.
Id. The Clerkes Tale, v. 8666.

Wherefore here of your gentilness
I you require my *boistousnesse*
Ye let passe, as thing rude
And heareth what I wend conclude
And of the enditing taketh no hed
Ye of the termes, so God you sped.—*Id. Dreame.*

When dreadful swelling seas, through *boysterous* windy blasts,
So tosse the ships that all for nought serves ancor, saile, and masts:
Who takes not pleasure then safely on shore to rest,
And see with drede and depe dispayre, how shipmen are distrest!
Uncertaine Auctore. Felicitie of a Minde, &c.

—— To the house top I climbe
And harkning stood I: like as when the flame
Lightes in the corn, by drift of *boisterous* winde:
The silly herdman all astonnied standes,
From the hye rock, while he doth here the sound.
Surrey. Virgile. Æneis, b. ii.

—— Vp the toure I climbe by staires on hie,
And layde mine eare, and still I stood about me round to spy.
And euen as fire in *boystrous* wind some country ripe of corne
Doth burne, • • • •
The plowman wayling from the rock beholds and heares the sound. *Phaer. Ib.*

These hast thou exhorted as a father, & proued them: but vnto the other ye haste bene a *boysterous* kynge, laied harde to their charge, & cōdēned them.
Bible, 1551. *B. of Wisdome*, c. 11.

She holds no longer hande,
But (tygerlike) she take
The little boy ful *boistrously*
Who now for terror quooke.
Gascoigne. Complaint of Phylomene.

Time makes the tender twig
to *boysterous* tree to grow
It makes the oke to overlooke
The slender shrubs bylow.
Turbervile. Time Conquereth all Things.

One is soft, meeke & gentle, as was Dauid, John, & Peter, an other is *boysterous*, harde, and vehement, as was Helias, Esay, & Paule.—*Bale. Image*, pt. ii.

A cruell sorte of false disciples and wicked bretheren arose vp fro among them, all earthly minded to couetusnesse, puffed vp with pride and ambition, inflamed also with anger, spight, & vengeaunce, they *boysteously* entred among the people, so mutable and fickle as the sea, which chaungeth with euery winde.—*Id. Ib.*

But whan he cast hys iyes a little from Jesus, and began to looke about him, and to considre the *boysteousnes* of the winde, the hurling of the waues and his owne feblenes, he was afrayed agayn, and began to sinke downe & be in danger of drowning.—*Udal. Matthew*, c. 14.

Or when with *boist'rous* rage the swelling main,
Puft up by mighty winds, does hoarsely roar;
And beating with his waves the trembling shore,
His sandy girdle scorns, and breaks earth's rampart door.
P. Fletcher. The Purple Island, c. 12.

For he [David] before had not been us'd to these,
Nor him at all their *boist rousness* can please,
His gorget gall'd his neck, his chin beneath.
And most extremely hinder'd him to breathe
Drayton. David & Goliah.

Spread then towards Vulcan's shores thy speedy wing,
Where round his anvils ceaseless hammers ring.
Bid him no more his *boisterous* bellows ply,
Till heaven-built Argo sail securely by.
Fawkes. Apollonius Rhodius, b. iv.

On the contrary he took the fact for granted, and so joined in with the cry, and hallooʼd it as *boisterously* as the rest
Sterne. Tristram Shandy, vol. iii. c. 20.

Lord Coningsby, Mr. Stanhope, and Mr. Lechmere were the principal interrogators; who, in this examination [of Prior] of which there is printed an account not unentertaining, behaved with the *boisterousness* of men elated by recent authority.—*Johnson. Life of Prior.*

BO'LARY, *adj.* Of or pertaining to the species of clayey earth, called *Bol-armoniac*. Lat. *Bolus Armenus*, a kind of earth found in Armenia, (Minshew.)

The *magnes carneus* is nothing else but a weak, an inanimate kind of loadstone, veined here and there with a few magnetical and ferreous lines, but chiefly consisting of a *bolary* and clammy substance, whereby it adheres like *hematites*, or *terra lemnia*, unto the lips
Brown. Vulgar Errours, b. ii. c. 3.

BOLD, *v.* Fr. *Baud*; It. *Baldo*; Dut.
BOLD, *adj.* *Boude*; A. S. *Bald*, *Bald*, *Ge-*
BO'LDEN. *bald*, audax. A. S. *Baldan*, to
BO'LDHEDE. build, to confirm, to establish, to
BO'LDLY. make firm, and sure and fast, to
BO'LDNESS. consolidate, to strengthen. And thus (adds Tooke) a man of *confirmed* courage; i. e. a confirmed heart, is properly said to be a *builded*, *built*, or *bold* man, who, in the A. S. is termed *bald*, *balded*, *ge-bald*, *ge-balded*, as well as *bald*. The A. S. words *Bold* and *Bolt*, i. e. builded, built, are both likewise used indifferently for what we now call a *building*, (i. e. *building*) or *strong* edifice, (*Tooke*, ii. 129.) See BOLD, *infra*.

To *bold* or *bolden*; is to confirm the courage, to give additional courage; or as we now say, to encourage or *embolden* (qv.)

Bold, the adj., is also applied to the extreme of courage, to that which is a daring, audacious, impudent: as well as to that which is—

Fearless, intrepid, dauntless, courageous. To that which is—

Well, firmly, *built*; strongly constructed, either in nature or art, as a *bold* coast; or, in painting or statuary, a *bold* figure.

Hony & mylk ther ys muche, mony folk & *bolde*.
This ys the stat of Yriond, as iche habbe y tolde.
R. Gloucester, p. 43.

Thise kynges nen dred, & alle the world tham knewe.
For alle ther grete *boldehed*, the dede git doun tham threwe.
R. Brunne, p. 340

Boldely thie camen, & schewed tham to his face
Fell it to gode or grame, thie did tham in his grace.
Id. p. 327

Now has Elfred nede of help & socoure,
For *boldnes* he wild him bynd to som berde in boure.
Id. p. 40.

Be ge nevere the *boldere* to breke the ten hestes.
Piers Ploughman, p. 164.

Anticrist thus sone hadde hundredes at hus baner
And pruyde bar thi baner *boldelsche* aboughte.—*Id.* p. 395.

For I preie ghou that lest I present be not *boold* bi the trist in which I am gessid to be *boold* into summe that demen us as if we wandren aftir the fleich.
Wiclif. 2 Corinthians, c. 10.

I beseech you that I nede not to be *bold* when I am present (with that same cōfydence, wherewith I am supposed to be *bolde*) agaynst some whyche repute vs as though we walked carnally.—*Bible*, 1551. *Ib.*

Swiche thinges maken children for to be
To sone ripe and *bold*, as men may see,
Which is ful perilous, and hath ben yore;
For al to sone may she lernen lore
Of *boldnesse*, whan she woxen is a wif.
Chaucer. Doctoures Tale v. 1201.

One beam of ruth is in her cloudy looke,
Which comfortes the mind, that erst for fear shooke;
That *bolded* straight the way then aske I how
To vtter forth the smart I byde within;
But such it is, I not how to begin.
Wyat. The Wauering Louer.

Alexaundre wel holy byholdith;
His Gregeys [i. e. Greeks] ful faire he *boldeth*,
With Antioche, and Mark of Rome,
That tho him to socoure come.
Kyng Alisaunder, v. 2467. *Weber*, vol. i.

The disciples beyng *boldened* with these sayinges begunne sumwhat to stande in their own conceite, and as though they had of their own strength been able to abide and beare their lordes death that was at hande, they answere on this wyse.
Udal. John, c. 16.

And he spoke *boldlier*: no, if I should dye with the, I will not deny the.—*Bible*, 1551. *Mark*, c. 14.

And this dare I *boldly* affirme, that they, whiche feare not God but for purgatoryes sake, shall neuer come in it no nor yet in heuen.—*Frith. Workes*, p. 25.

Hee was a *bold* Israelite that set the first foot into the channell of the sea and every step that they set in that moist way, was a new exercise of their faith.
Bp. Hall. Cont. Of the Plagues of Ægypt.

A christian so long as he preserves his integrity to God and to religion, is *bold* in all accidents, he dares die, and he dares be poor.—*Bp. Taylor*, vol. ii. Ser. 10.

But after, *bolden'd* with my first successe,
I durst essay the new-found paths, that led
To slavish Mosco's dullard sluggishnesse.
P. Fletcher, Ecl. 1. *The Argument.*

Sick-thoughted Venus makes amain unto him,
And like a *bold-face'd* suitor 'gins to woo him.
Shakespeare. Venus & Adonis.

They all approved wel of this speech of his, and willed him to speak *boldly* without bashful modestie in that case what he thought in equitie & reason the senat & people of Rome was to yeald unto him by the way of just recompense.
Holland. Livie, p. 975.

He [Romulus] had no sooner ended his prayer, but divers of his men that fled, began to be ashamed to fly before their king, and a sudden *boldnesse* came upon them, and their fear therewithall vanished away.—*North. Plutarch*, p. 24.

Bold is the critic who dares prove
These heroes were no friends to love;
And *bolder* he, who dares aver
That they were enemies to war. *Prior. Alma*, c. 1.

Among them there was one laden with withies, who being demanded, what he intended to have done with them? *Sandys* answer'd, to have hung up the English churls.
Oldys. Life of Raleigh

In every state and condition of life, we may with an humble *boldness* address ourselves to him as to our Father which is in heaven, and so always rest secure under his paternal care and conduct.—*Beveridge*, vol. i. Ser. 46.

It is a *bold* philosophy that rejects, without ceremony, principles which irresistibly govern the belief and the conduct of all mankind in the common concerns of life; and to which the philosopher himself must yield, after he imagines he hath confuted them.—*Reid. Enquiry*, c. 1. s. 5.

Ask an Englishman, however, whether he is afraid of death, and he *boldly* answers in the negative, but observe his behaviour in circumstances of approaching sickness, and you will find his actions give his assertions the lie.
Goldsmith. Citizen of the World, Let. 12

He well knew the savage and unrelenting temper of that sanguinary tyrant, he knew that this *boldness* of expostulation would sooner or later bring down upon him the whole weight of his resentment.—*Porteus*, vol. i. Lect. 3.

BOLD, from *Built*, *build-en*, or as we now say, *build-ing*. See BOLD above.

From Londone to Wynchestere he wende to se there
The tayre hale, & other *bold*, that hys fader let rere.
R. Gloucester, p. 383.

That ich ther vppe mowe a siker *bold* a rere.—*Id.* p. 116.

BOLL, *v.* } Ger. *Bol*; any thing which has
BOLL, *n.* } a round, globular, or spherical
BOLLINGS. } form or shape, from *Bolen*, vertere, volvere, rotare, (Waehter.) See BALL and BOWL.

To *boll*, is to round by circumvolution, by rotation; and then, generally, to round, to rise out in a round form or shape, to swell out.

Wiclif renders *inflationes*, *bolnings*.

Ghe ben *bolnen* with pride.—*Wiclif.* 1 *Corynth.* c. 5.

Lest perauenture stryuyngis, enuyes, sturdenessis, discencsions, and detraccouns, priuy spechis of discord, *bolnyngis* bi pride, debatis ben among ghou—*Id. Gal.* c. 12.

But this well toat I here reherse
So holsome was, that would aswaig
Bolien hartes, and venem peerce
Of pensifeheb, with all the cruel rage.
Chaucer. The Blacke Knight.

And by the *throte bolle* he caught Alein
And he him hent despitously again,
And on the nose he smote him with his fist.
Id. The Reves Tale, v. 4270.

If I were a fleshly felowe, & a preacher of lyes, and told them that they might syt bebbynge and *bollynge* & be dronckea: O that were a prophete for thys people.
Bible, 1551. *Micheas*, c. 2

The flaxe & the barly were smytten for the barly was shot vp and the flax was *boulted*; but the wheate and the rye were not smitten, for they ware late sowen.
Bible, 1551. *Exodus*, c. 9.

Drawn at a cart as he of late had be,
Distained with bloody dust, whose feete were *bounde*
With the streight cordes wherewith they haled him.
Surrey. Virgile. Æneis, b. ii.

But after that his bodye began to *bolne* wt strypes, and that he coulde not abide the scourges which pearced vnto ye bare bones.—*Brende. Quintus Curtius*, p. 108.

He thought it the acte of a wyse man in tyme to get him to a restyng place, and to leaue ye followyng of such a doubtfull captayne, which with a leaden sword would cut his own throte *bolle*.—*Hall. Hen. IV.*

——— The goodly *bole*, being got
To certaine cubits height, from every side
The boughes decline, which taking roote afresh,
Spring up new *boles*, and those spring new, and newer,
Till the whole tree become a *porticus*,
Or arched arbour, able to receive
A numerous troupe. *B. Jonson. Neptune's Triumph.*

All fell upon the high hair'd okes and doune their curled browes
Fell busling to the earth: and up went all the *boles* and bowes. *Chapman. Homer. Iliad*, b. xiii.

Yet Phœbus loves her still, and, casting round
Her *bole*, his arms, some little warmth he found.
Dryden. Ovid. Metam. b. i.

I lopp'd the branchy head; aloft in twain
Sever'd the *bole*, and smooth'd the shining grain;
Then posts, capacious of the frame I raise,
And bore it, regular, from space to space.
Pope. Homer. Odyssey, b. xxiii.

And severing near the root its solid *bole*,
I smooth'd the rugged stump, till it became
A pedestal, and, squaring it by line,
Fam'd next the shapely pillar. *Cowper. Ib.*

The pipe (for 'twas a pipe of soul)
Raising himself upon his *bole*,
In smoke, like oracle of old,
Did thus his sentiments unfold. *Smart*, Fab. 16.

BOLSTER, *v.* } A. S. *Bolster*, *bolstre*;
BOLSTER, *n.* } Dut. *Bolster*; Ger. *Polster*,
BOLSTERED. } from *Boll*. (See BOLL.)
BOLSTERER. } And *Ster*, or *Stre*, is perhaps
BOLSTERING. } A. S. *Stre*, straw. A *boll* or roll of *straw*.

To *bolster* is—to put or place a bolster; or any thing in shape or form of a bolster, (sc.) as a support; and thus, consequentially, to raise, to uphold, to sustain, or to support.

And in so great confusion emong sondry nacions, sondry sectis shal aryse *boulsred* vp by mans witte & reason concerning God's worship inuented by man and the justification by workes.—*Joye. Exposicion of Daniel*, Argum.

Ye saye, it is a perfight ymitatiō of Christ. What a shamelesse lye is thys, and what a bolde bragge to *bolster* out fylthynesse.—*Bale. Apology*, p. 134.

Wo be vnto you, that sowe pillowes vnder al arme hooles, and *bolsters* vnder the heads both of younge & olde, to catche soules withal.—*Bible*, 1551. *Ezek.* c. 13.

Which blyndnes it pleased God by his secrete counsel to suffer for a tyme, to thentent, that I being sodenly chaunged from so great a *bolsterer* of the lawe into a preacher of the gospel, myght by myne example drawe and prouoke many to Christe.—*Udal. Galath.* c. 2.

For who durst begyn suche a ryot, as to enterprise to ale the erles bayly, holdynge the erles baner in his handes, doying his office, without some *bolsterer* or cōforter in their dedo.—*Berners. Froissart. Cronycle*, vol. i. c. 350.

If this chaplayn had mynded the preferrements of a veryte, as he did the *bolsteryng* oute of a falshede, he had there more aduisedlye marked thys wurde *possunt*, whyche carryeth all the wayght of the whole matter.
Bale. Apology, fol. 41.

On the world's idols I do hate to smile,
Nor shall their names e'er in my page appear,
To *bolster* baseness I account it vile.
Drayton. Pastorals, Ecl. 5

The smell of wormewood procureth sleepe, or if it be laid under the pilow or *bolster*, provided alwaies that the patient be not ware of it.—*Holland. Plinie*, b. xxvii. c. 7

But when the eyes be dressed with this bloud, it would not be forgotten, that there bee a thin *bolster* boiled in honey, laid aloft, yea, and a locke of greasie woull upon it, which had been soaked either in oile or wine.
Id. Ib. b. xxix. c. 6

Corruption, springing from his canker'd breast,
Purs up the channel, and disturbs his rest,
With head propt up the *bolster'd* engine lies;
If pillow slipt aside, the monarch dies.
Dryden. Suum Cuique.

BOLT, *v.* } To bolt,—as to bolt the door, is
BOLT, *n.* } to fasten the door, to strengthen it; to throw to—a *bolt*, i. e. as now applied, to throw to—that by which a door, or shutter is fastened or strengthened; from the A. S. *Byldan*, to build, strengthen, or confirm. (See *Tooke*.) Also, simply—

To fasten; to make, to hold or keep, fast; to confine, to constrain.

In Dutch it is *Bout*, i. e. *Bould*, the past tense and past part. of *Bouwen*, to build.

He *bolteth* their arms with a paulsy, that they cannot lift their hands to their heads.—*Sir T. More. Workes*, p. 1246.

So that it was a breach of their Christian liberty belike, to have a lock or a *bolt* on a door, to keep peculiar possession of any thing from them.—*Spelman. On Tithes*, p. 157.

The *bolted* gates flew open at the blast,
The storm rush'd in, and Arcite stood aghast.
Dryden. Palamon & Arcite, b. iii.

Heav'ns! and are these the plagues that wait,
Around the hospitable gate!
Let tenfold iron *bolt* my door,
And the gaunt mastiff growl before.
Langhorn. To Lord Granby.

BOLT, *v.* } (Sc.) To bolt the bran; Dut.
BOULTER. } *Buyddelen*; Ger. *Beutelen*; Fr. *Bluter*; and this latter, Ferrarius derives from the Lat. *Aplauda*, (*Bran.*) And *Aplauda*, according to Wachter, a *plaudendo*, (whence our English, *to explode*.) See *Wachter* and *Menage*.

To force away, to drive out, to sift or separate; (sc.) the fine from the coarse, the good from the bad. See BOLT, *infra*.

But I ne cannot *boult* it to the bren,
As can the holy doctour Augustin.
Chaucer. The Nonnes Preestes Tale, v. 15,246.

For as a wynnower powereth the chaffe from the corn, and the *boulter* tryeth out the branne from the mele: so hath Erasmus scowered out of all the doctours and commentaries vpon scripture, the dregge which through the faute of the times or places in whiche those writers lyued, had setled itselfe amonge the pure & fine substaunce.
Udal. Preface to the King's Majesty.

The Bishop of Winchester had longe agoe throwely *boulted* this mater, euen vnto the branne.
Jewel. Defence of the Apologie, p. 731

Divers sorts of sieves and *boulters* there be. The saree made of haire, was a devise of the Frenchmen, the tamis raunger for course bread, as also the fine floure *boulter* for manchet (made both of linnen cloth) the Spaniards invented.
Holland. Plinie, b. xviii. c. 11.

For as a miller in his *boulting* hutch
Drives out the pure meale nearly, (as he can)
And in his sifter leaves the coarser bran.
So doth the canker of a poet's name
Let slip such lines as might inherit fame.
Browne. Britannia's Pastorals, b. ii. s. 2.

This day thou shalt have ingots: and to-morrow,
Give lords th' affront. Is it, my Zephyrus, right,
Blushes the *bolts-head*?
B. Jonson. Alchemist, Act ii. sc. 2

——She is not to be found i' the house
With all the hue and cry is made for her,
Through every roome the larder ha' beene search'd,
The bak-houses, and *boulting-tub*.
Id. Magnetick Lady, Act v. sc. 8.

This fierce inquisitor has chief
Dominion over men's belief
And manners, can pronounce a saint
Idolatrous or ignorant,
When supercilionsly he sifts
Through coarsest *boulter* other gifts.—*Hudibras*, pt. i. p. 3.

Above all, those judicious collectors of bright parts and flowers, and observanda's, are to be nicely dwelt on, by some called the sieves or *boulters of learning*; though it is left undetermined, whether they dealt in pearls or meal; and consequently, whether we are more to value, that which passed through, or what staid behind.

Swift. A Digression in praise of Digression.

In short one sentence may the whole discuss,
As we with truth, truth coincides with us:
This *boults* the matter fairly to the bran,
And nothing more, wits, bards, deans, doctors can.

Harte. An Essay on Reason.

The report of the committee was examined, and sifted and *bolted* to the bran, by a gentleman, whose keen and powerful talents I have ever admired.

Burke. On Regicide Peace, Let. 3.

BOLT, *v.* } Dut. *Bolt*; Ger. *Bolz*; from the
BOLT, *n.* } v. *Bolen*, to throw, which Wachter thinks is certainly from the Gr. Βαλλειν, to cast or throw. It admits of conjecture, that to *bolt* a door, to *bolt* bran, to *bolt* out, are usages of the same word, and denote:—to throw, to throw out, to expel, to eject.

To force out or away, to throw or drive out, to eject, to expel, to rush or cause to rush out, to start out.

The noun is applied, to an arrow from a bow; to a thunder-*bolt*, a bird-*bolt*. Upright as a *bolt*; upright as a dart, straight as an arrow.

Winsing she was, as is a joly colt,
Long as a mast, and upright as a *bolt*

Chaucer. The Millieres Tale, v. 3263.

Now seeing the blindnes of vs worldlye folke, how precisely we presume to shoote our folish *bolt* in those matters most, in whiche we least can skill.—*Sir T. More. Workes*, p. 73.

Or as the seely byrd, that with the *bolte* is brus'd,
And lieth aloofe among the leaues of al her pheares refus'd,
And heares them sing full shrill, yet cannot she reioyce,
Nor frame one warbling note to passe out of hir mournful voice.—*Gascoigne. The Lamentation of a Louer.*

The fore head and brest hath the sign of the crosse made vpon them, glorye is giuen to the Lorde downe to the grounde, euery man ariseth and standeth *bolt* vpright, the heades be bare, the eares attentife, the eyes full of reuerence.

Udal. John, Pref.

They chose a place where they erected a fort, and from thence they *bolted* like beasts of the forest, sometimes into the woods and fastnesses, and sometimes back again to their den.—*Bacon. Of a War with Spain.*

Hence had the huntress Dian her dread bow,
Fair silver shafted queen, for ever chaste,
Wherewith she tam'd the brinded lioness
And spotted mountain pard, but set at nought
The frivolous *bolt* of Cupid. *Milton. Comus.*

And so when thou rashly *bolted* out somewhat that is either doubtful or false, thou wilt seal it up and confirm it with an oath, before thou hast had time to consider what thou hast said, or what thou art swearing.

Hopkins. Works, p. 123.

With your kind work her drooping hopes revive;
You bid her read, repent, adore, and live;
You wrest the *bolt* from heaven's avenging hand;
Stop ready Death, and save a sinking land.

Prior. To Dr. Sherlock.

The man had no sooner set one foot within the vault, than the statue erecting itself from its leaning posture, stood *bolt-upright*.—*Spectator*, No. 379.

Sir, this vermin of court reporters, when they are forced into day upon one point, are sure to burrow in another; but they shall have no refuge: I will make them *bolt* out of all their holes.—*Burke. On American Taxation.*

The infidel has shot his *bolts* away,
Till, his exhausted quiver yielding none,
He gleans the blunted shafts that have recoil'd,
And aims them at the shield of truth again.

Cowper. Task, b. vi.

BOMB, *v.* }
BOMB, *n.* }
BOMBA'RD, *v.* }
BO'MBARD, *n.* }
BOMBARDI'ER. }
BOMBA'RDMENT. }
BOMBILA'TION. } Fr. *Bombarde*; It. *Bombarda*; Sp. *Bombarda*; Ger. *Bombe, bombert*; Dut. *Bommen, bombannen*; which Kilian thinks are words *a sono ficta*. Vossius thinks the same of the Gr. Βομβος, and the Lat. *Bombus*. *Bombarda*, (a new word, he remarks, for a new thing) a *bombo*, et *ardere*, so named because it vomits or throws forth iron balls with a noise and blazing fire,—cum sonitu et flamma. Laurentius Valla, who wrote in 1420, about forty years after the invention of these murthering pieces, as Cotgrave calls them, gives the same opinion.

Bomb; a loud humming noise or sound. *Bomb, bombard*; a gun or cannon, remarkable for its loud noise, when discharged.

Bombard-phrase is used by B. Jonson for *ampullax*; a phrase of more sound than sense;—sounding or noisy as a *bomb* or *bombard*.

A *bombard* of sack or beer; is a vessel, so called, perhaps, from some resemblance to the murthering piece.

A *bombard*-man, Mr. Gifford says, was one of the people who attended at the buttery-hatch, and carried the huge cans of beer to the different offices.

The capitaine with all his retinue departed leuyng behynd the ordinaunce of *bombardes*, curtawes & demy curtaux, slinges, canons, volgers, and other ordinaunce.

Hall. Hen. VIII. an. 15.

At the entrynge into the towne there were many slayne and hurte, mo than xl.: the men of the towne were aboue ouer the gate, and caste downe stones, and shotte out *bombardes*, so that the Englishemen durste aproche no nerer.—*Berners. Froissart. Cronycle*, vol. ii. c. 134.

In Saturn's name, the father of my lord!
What over-charged piece of melancholie
Is this, breakes in betweene my wishes thus,
With *bombing* sighs!

B. Jonson. Masques. The Fortunate Isles.

Why dost thou converse with that trunke of humours, that huge *bombard* of sacke

Shakespeare. 1 Part Hen. IV. Act ii. sc. 4.

I answered, we are all masques sometimes: with which they knock'd hypocrisie o' the pate, and made room for a *bombard* man, that brought bouge for a country lady or two, that fainted, he said, with fasting, for the fine sight since seven a clock i' the morning

B. Jonson. Masques. Love Restored.

Against which, one day I am to deliver the buttry in, so many firkins of *aurum potabile*, as it delivers out *bombards* of budge to them, between this and that.

Id. Mercurie Vindicated.

This [Charles Berkley] dying without issue, was succeeded in his honour and estate by his next brother John, afterwards an Admiral at sea, and the same, who with his fleet *bombarded* and burnt down Dieppe in France, and *bombarded* Havre de Grace, in the same country, in July, 1649

Wood. Athenæ Oxon.

—— Both Telephus,
And Peleus, if they seeke to heart-strike us
That are spectators, with their miserie,
When they are poore, and banish'd must throw by
Their *bombard-vnrase*, and foot, and half foot words.

B. Jonson. Horace. Art of Poetrie.

How to abate the vigor thereof, or silence its *bombulation*, a way is promised by Porta not onely in general terms by some fat bodies, but in particular by borax and butter mixed in a due proportion; which saith he, will so go off as scarce to be heard by the discharger, and indeed plentifully mixed, it will almost take off the report, and also the force of the charge.—*Brown. Vulgar Errours*, b. ii. c. 5.

Our king thus trembles at Namur;
Whilst Villeroy, who ne er afraid is,
To Bruxelles marches on secure,
To *bomb* the monks, and scare the ladies.

Prior. On taking Namur.

The *bombardier* tosses his balls sometimes into the midst of a city, with a design to fill all around him with terror and combustion. His chief aim is at several eminent stations, which he looks upon as the fairest marks, and uses all his skill to do execution upon those who possess them. Every man so situated, let his merit be never so great, is sure to undergo a *bombardment*. It is further observ'd, that the only way to be out of danger from the bursting of a *bomb*, is to be prostrate on the ground, a posture too abject for generous spirits.—*Tatler*, No. 88.

Nor could an ordinary fleet with *bomb-vessels*, hope to succeed against a place [Venice] that has always in its arsenal a considerable number of gallies and men of war ready to put to sea on a very short warning.

Addison. Remarks on Italy.

Of boasting more than of a *bomb* afraid,
A soldier should be modest as a maid.

Young. Love of Fame, Sat. 4.

It is known as a fact that she [France] proposes the ravage of the Ecclesiastical state, and the pillage of Rome, as her first object; that next she means to *bombard* Naples, to awe, to humble, and thus to command all Italy.

Burke. On the present State of Affairs.

From the earliest dawnings of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the first rude essays of clubs and stones, to the present perfection of gunnery, cannoneering, *bombarding*, mining, &c.

Id. A Vindication of Natural Society.

BOMBASI'N. Fr. *Bombasin*; It. *Bombagino*; Lat. *Bombyx*; Gr. Βομβυξ, a word, as Vossius thinks, of eastern origin. The ancients (says Skinner) so called—

Any soft or delicate wool adapted for weaving garments.

There is planted on the one side of the Casiques house a faire garden, with all herbes growing in it, and at the lower end a well of fresh water, and round about it are trees set, whereon *bombasin* cotton groweth, after this manner.

Hackluyt. Voyages, vol. iii. p. 813.

In six months after, come the silke worms (*bombyces.*) Silke worms spin and weave webs like to those of the spiders, and all to please our dainty dames, who thereof make their fine silkes and velvets, forme their costly garments and superfluous apparell, which are called *bombycina*.

Holland. Plinie, b. ii. c. 22.

BOMBA'ST, or
BUMBA'ST, *v.*
BO'MBAST, *n.*
BO'MBAST, *adj.*
BOMBA'STICK.
BOMBA'STRY. } Of the same origin as *Bombasin*, (qv.) *Bumbast*, Skinner says, is linen sewed together with flax between. Hence *bumbast* words or stile;—inflated, *et quasi stuppâ refertus*. See the example from Holland's *Plinie*.

To stuff out; to swell or cause to swell out, largely, excessively; hence the *n.* applied (met.) to tumid or inflated words, or language, exceeding the occasion, of more sound than sense.

Steph. Then for an earnest penie take this blow.
I shall *bumbast* you, you mocking knave.

Edwards. Damon & Pythias.

Need you any inke and *bombase*, [i. e. cotton to put into the inke.]—*Hollyband. Italian Schole Maister*, sig. E. 3.

My thighes are thin, my body lanck and leane,
It hath no *bumbast* now, but skin and bones.

Gascoigne. Bartholomew of Bath.

Lette none outlandishe taylour take disport,
To stuffe thy doublet full of such *bumbast*.

Id. Councell Giuen, &c.

Thy bodies bolstred out with *bumbast* and with bagges.

Id. Challenge to Beautie.

The foresaid merchants transport thither ermines and grey furres, with other rich and costly skinnes. Others carry cloathes made of cotton or *bombast*.

Hacluyt. Voyages, vol. i. p. 93.

This plant is but small, and bringeth forth a fruit resembling the bearded nut or filberd; out of the inner shell or husk whereof (called bombyx) (hereupon, Holland observes, *cotton* is called *bombace*,) there breaketh forth a *cotton* like unto down, so easie to be spun: and there is no flax in the world comparable to it for whiteness and softnesse.—*Holland. Plinie*, b. xix. c. 1.

Give me those lines (whose touch the skilful ear to please)
That gliding flow in state, like swelling Euphrates,
In which things natural be; and not in falsely wrong;
The sounds are fine and smooth, the sense is full and strong;
Not *bombasted* with words vain ticklish ears to feed,
But such as may content the perfect man to read.

Drayton. Poly-Olbion, s. 21.

Some braver brain in high heroic rhymes
Compileth worm-eaten stories of old times.
And he like some imperious Maronist,
Conjures the muses that they him assist.
Then strives he to *bombast* his feeble lines
With far-fetch'd phrase.—*Bp. Hall*, b. i. Sat. 4.

Tis not such lines as almost crack the stage
When Bajaset begins to rage;
Nor a tall metaphor in *bombast* way.

Cowley. Ode. Of Wit.

By his [Arthur Wilson] endeavouring too much to set out his bare collections in an affected and *bombastic* stile, they are much neglected.—*Wood. Athenæ Oxon.*

Yet noisy *bombast* carefully avoid,
Nor think to raise, though on Pharsalia's plain,
"Millions of mourning mountains of the slain."

Dryden. Art of Poetry, c. 1.

Bombastry and buffoonery, by nature lofty and light, soare highest of all, and would be lost in the roof, if the prudent architect had not with much foresight contrived for them a fourth place, called the twelve-penny gallery, and there planted a suitable colony, who greedily intercept them in their passage.—*Swift. Tale of a Tub*, s. 1.

Young had much of a sublime genius, though without common sense; so that his genius, having no guide, was perpetually liable to degenerate into *bombast*.

Pope, in Johnson's Life of Young.

A theatrical, *bombastick*, windy phraseology of heroick virtue, blended and mingled up with a worse dissoluteness, and joined to a murderous and savage ferocity, forms the tone and idiom of their language and their manners.

Burke. Letter on a Regicide Peace.

BOND, *n.* }
BOND, *adj.* } The past tense and past part. of the verb to *bind*, (qv.)
BO'NDAGE. } A *bond* is that which *binds*, fastens, or confines; or by which any thing is *bound*, fastened, or confined; which puts or keeps

in confinement, under constraint, under obligation; that which constrains or obliges, which forces or compels.

A *bond* man, maid, &c. is a *bound* man, &c. *bound* to servitude or obedience; the words are usually written affixed.

Me may se a *bonde mane's* sone other wyle knygt bi come,
And some gromes and squires, and seththe knygtes some.
R. Gloucester, p. 100.

For alle this thraldam, that now on Ingloud es,
Thorgh Normans it cam, *bondage* & destres,
And if thei now powere had of vs, wite ge wele
Streiter we suld be lad by the tend dele.
R. Brunne, p. 261.

He of *bond* was brouht for raunson that was riche.
Id. p. 201.

And anon hise eeris weren opened and the *bond* of his tunge was *unbounden* and he spak rightly.
Wiclif. Mark, c. 7.

And kyngis of the erthe and pryncee and tribunes and riche and stronge, and ech *boondman* and free man hidden hem in dennys and stoonys of hillis.—*Id. Apocalips*, c. 6.

And the kynges of the earth, and the great menne, and the ryche menne, and the chiefe captaynes, and the mighty men, and euery *bondmenne* and euery free manne hyd themselues in dennes, and in rockes of the hylles.
Bible, 1551. *Ib.*

No lasse flatering in her word
That purely her simple record
Was found as trew as any *bond*
Or trouth, of any mannes hond.—*Chaucer. The Dreame.*

And furtherever, ther as the lawe sayth, that temporel goodes or *bondfolk* ben the goodes of hir Lord.
Id. The Persones Tale.

This geaunt wote he maie not longe
Endure vnder so harde *bondes*,
And thought he wolde out of his hondes
By sleighte, in some maner escape.—*Gower. Con. A.* b. iv.

They therefore whiche gaue themselues vnto synne became *bondeslaues*, the fruite of that theyr *bondage* is death.
Udal. Romaines, c. 6.

If thou wilt mighty be, flee from the rage
Of cruell will, and see thou kepe the free
From the foul yoke of sensual *bondage*.
Wyat. He ruleth not, &c.

For Sina is a mountain in Arabia, whiche in the Chaldees language hath the name of the *bondmaiden* Agar, and bordereth upon the mountaine of Sion.—*Udal. Galathi*, c. 4.

Yet satest thou an idle looker on,
And gaid attendest which side won or lost
Now if thou be a *bondslaue* vile become
No wrong is that, but Gods most righteous doome.
Fairefax. Godfrey of Bullogne, b. i. s 51.

I tell you, master Thorney, I give no security *Bonds* and bills are but terriers to catch fools, and keep lazy knaves busy My security shall be present payment.
Ford. The Witch of Edmonton, Act i sc. 2.

And thus whilst all a mutual change desire,
The ancient *bonds* of their allegiance broke.
Resolv'd with blood their liberty to buy,
And in this quarrell vow'd to live and die.
Drayton. The Baron's Wars.

100 were Spaniards, every one well mounted upon his horse, the rest were Indians, running as dogs at their heels, all naked and in the most miserable *bondage*
Sir Francis Drake. The World Encompassed.

Mr Lambard therefore (to decline the misconceiving of the word villanus) doth render it in the Saxon lawe by Paganus, which signifieth the same that villanus doth, according to the French for a villager, but not according to our English for a *bondman*.
Spelman. On Feuds and Tenures, c. 7.

Others of some note,
As story tells, have trod this wilderness;
The fugitive *bond-woman* with her son
Outcast Nebaioth, yet found he relief
By a prouiding Angel.—*Milton. Par. Reg.* b. ii. l. 308.

When thick as Egypt's locusts on the sand,
Our tribes lay slaughter'd through the promis'd land
Whose few survivors with worse fate remain,
To drag the *bondage* of a tyrant's reign.
Dryden. Absalom & Achitophel, pt. ii.

——— Th' appointed time
With pious toil fulfil'd, the callow young,
Warm'd and expanded into perfect life,
Their brittle *bondage* break, and come to light.
Thomson. Spring.

I have struggled through much discouragement and much opposition; much obloquy, much calumny, for a people with whom I have no tie, but the common *bond* of mankind.
Burke. A Letter to Sir Hercules Langrishe.

Let them endeavour to wipe away the reproach of having delivered over so many of their innocent fellow-creatures to a most heavy temporal *bondage*, both by contributing to soothe and alleviate that as much as possible, and by endeavouring to rescue them from the still more cruel *bondage* of ignorance and sin.—*Portens*, vol. i. ser. 17.

BONE, v. **BONE**, s. **BO'NED. BO'NELESS. BO'NY.** A. S. *Ban*; Ger. *Bein*, Sw. and Dut. *Been*; Martinius, Wachter, Ihre, agree with other etymologists that the Northern *Ban* and the Gr. Βαινω, to go, to step forward, to proceed, *ire, gradi, incedere*, must have some affinity. "*Crura*," says Wachter, "*sunt naturalia* gradiendi *instrumenta*." And Martinius, "*Bein, Os, quia ossium virtute est το Βαινειν*." Quere? A. S. *Beon*, existere, extare. See the quotation from Ray.

Bone-lace, or *bone*-worked lace, is lace worked, made, or manufactured upon *bones*.

To make no *bones*, is to do—as willingly, as readily, as easily as a dog or other animal devours meat without *bones*; and thus—to invent no difficulties.

Bone-set, to set a dislocated or fractured *bone* into its place.

He smot to gronde, and lygtliche he ne gef strok non,
That he ne brak hed other arm, or som other *bon*.
R. Gloucester, p. 126.

Thycke man he was ynou, round & nogt wel long
Thoru out red, myd gred woumbe, wel *yboned* & strong.
Id. p. 414.

See ye my hondis and my feet: for I myself am, feele ye and see ye for a spirit hath no flesch and *boones* as ye see that I hauc.—*Wiclif. Luke*, c. 24.

Beholde my handes and my fete, that it is euen my selfe. Handle me and see, for spirites haue not fleshe and *bones*, as ye see me haue.—*Bible*, 1551. *Ib.*

The helmes they to-hewen, and to-shrede;
Out brest the blod, with sterne stremes rede.
With mighty maces the *bones* they to-breste
He thurgh the thickest of the throng gan threste.
Chaucer. The Knightes Tale, v. 1611.

The bathes weren than araied
With herbes tempred and assaied,
And Jason was vnarmed soone,
And did, as it befelle to doone,
Into his bathe he went anone,
And wisshe hym cleane as any *bone*.—*Gower. Con. A.* b. v.

Alas my Lord while I do muze hereon
And call to minde my youthfull years myspente,
They giue me suche a *bone* to gnawe vpon,
That all my sensis are in silence pent.
Gascoigne. Woodmanship.

For those pictures expresse only ye lothely figure of our dead *bony* bodies biten away ye flesh.
Sir T. More. Workes, p. 77.

This seemed to bee a *bone* cast betweene the nobles and the commons, to set them together at strife and contention.
Holland. Livius, p. 170.

I haue giuen sucke, and know
How tender 'tis to loue the babe that milkes me
I would, while it was smyling in my face,
Haue pluckt my nipple from his *boneless* gummes
And dasht the braines out, had I so sworne
As you haue done to this.
Shakespeare. Macbeth, Act i. sc. 7.

Thomas Wyat had on a shirt of maile, and on his head a faire hat of veluet, with broad *boneworke* lace about it.
Stowe. Queen Mary, an. 1554.

The artifice of nature is wonderful in the construction of the *bones*, that are to support the body, and to bear great burdens, or to be employed in strong exercises, they being made hollow, for lightness and stiffness.
Ray. On the Creation, pt. ii.

Like Æsop's hounds contending for the *bone*,
Each pleaded right, and would be lord alone.
The fruitless fight continued all the day;
A cur came by, and snatched the prize away.
Dryden. Palamon & Arcite, b. i.

I am not without hopes, because I am not like the tawdry gay things that are fit only to make *bone-lace*.
Tatler, No. 83.

Some have amus'd the dull, sad years of life
(Life spent in indolence, and therefore sad)
With schemes of monumental fame; and sought
By pyramids of Mausolean pomp,
Sort-liv'd themselves, t'immortalize their *bones*
Cowper. Task, b. v.

Unlike to living sounds it came,
Unmix'd, unmelodis'd with breath:
But, grinding through some scrannel frame,
Creak'd from the *bony* lungs of death.
Longhorne, Fab. 11.

BONECHIEF. Fr. *Bon*, good, and *chef*, the chief or head; opposed to *Mischief*. (Another example may be found under *Acheve*, (qv.)

As semeth wele by reson, who so can intend,
That o mann'ys wyt ne wyll may not comprehend
The *boncheff* and the myscheff as may many hedis
Chaucer. The Merchantes Second Tale.

BO'NER. Fr. *Bonnaire*, "gentle, courteous, affable, mild, without malice, faithful, sincere," (Cotgrave.)

Boner is still preserved in the compound *Debonair*.

He telleth a tale of the Patriarke of Constantinople that he should be *boner* and *buxom* to the bishop of Rome, and yet at that time, when, as he imagineth, this graunte was made, the cittie of Constantinople was not builded.
Jewel. Def. of the Apologie, p. 538.

Hath he be so *bonayre* and benynge,
And sewed me syth I was yynge
And redy with me in every nede.
The Squyr of Lowe Degre. Ritson. Rom. vol ii.

Of all thys deckdom feyr
That ylke lady ys eyr;
And come of knyghtes kenne,
Sche is meke and *boneyre*,
Therefore we beth in despeyre,
That sche be dyght to synne.
Lybeaus Disconus. Ib. vol ii.

BO'NFIRE. Hickes in his *Diction. Island.* says that *Bern-fyr*, whence our *Bone-fire*, by change of a letter of the same organic utterance (namely *l* into *n*) is from *Bal-fyr*, rogus; Sax. *Bæl*; Isl. *Baal*, incendium. The glossarist to G. Douglas adopts this opinion, and it is transcribed into Lye's edition of Junius, without comment. But Junius himself, in his *Gloss. Goth.* in v. *Baluyan*, torquere, (with which he considers the A. S. *Bæl* to be connected) intimates nothing of the kind. He indeed produces (in consistency with this connexion) instances of the usage of the A. S. *Bælfyr* and *Baellilyse* (i. e. *blaze*) in application to the fires lighted by Abraham, to burn his only son, and by Nabuchodonozor to burn the three young men.

There is no evidence that such a word as *Banfyr* ever existed. The etymology proposed by Skinner certainly accords better with our more common usage of the word, and is more simple in itself. "*Ignis festus*, q. d. *bonus*, *vel bene ominatus ignis*, i. e. Fr. G. *un bon feu*;"

A boon-fire, a fire of joy or gladness; generally, a fire voluntarily kindled as a token.

This moneth was reported all the realme ouer, that the quene was deliuered of a prince, for ioy whereof, in many places thei sang Te Deum, and made *bonefires*.
Fabyan. Quene Marie, an. 1555

When tidynges of this notable victory was blowen into Englande, solempne processions and other praysinges to Almightie God, with *bonefires* and dancis were ordeined in euery towne, citee and borough.—*Hall. Hen. V.* an. 3.

& so he died of euell diseases. But they made him no *bonefire*, like the *bonefires* of his fathers.
Bible, 1551. *2 Chron.* c. 21.

When hee beheld any *bonfires* made for ioy of his fathers victories, he would weepe, saying, my father will conquer all and leaue nothing for me to conquer.
Stowe. Memorable Antiquities. Alexander the Great.

I venture to assure you in the name of the whole neighbourhood, that we will at our next meeting hold a day of thanksgiving on that account, and conclude the evening with a *bonfire* of Dawk's, Dyer's, and Post-boys.
Tatler, No. 217.

Do you feel any, even the least, warmth, in the idea of a *bonfire*, a burning mountain, or the general conflagration?
Beattie. On Truth, pt. ii. c. 11.

BO'NGRACE. The Fr. *Bonne-grace*, Cotgrave says, is the uppermost flap of the downhanging tail of a French hood; and hence *detorto sensu*, according to Skinner our *Bongrace*, a frontal or covering for the foreheads of infants to defend them from injury, when they fall; so called because they seem *graceful* or becoming to them. Baret considers it to have been a mere umbrella or *umbraculum* "to keepe off the sunne."

———What can my face,
That is no better than a ragged map now
Of where I have march'd and travell'd, profit me:
Unless it be for ladies to abuse, and say
'Twas spoil'd for want of a *bongrace* when I was young.
Beaum. & Fletch. The Captain, Act ii. sc. 1.

BO'NIFY. } Fr. *Bonifier*, from the Lat.
Bo'NIFORM. } *Bonus*, and *fio*; to become, or cause to become, good; to do good, to benefit. Cudworth is sole authority.

This must be acknowledged to be the greatest of all arts, to *bonifie* evils, or tincture them with good.
Cudworth. Intellectual System, p. 221.

Knowledge and truth may likewise both be said to be *bonaform* things, and of kin to the chief good, but neither of them to be that chief good itself.—*Id. Ib.* p. 204.

BO'NNET, *v.* } Fr. *Bonnet*; Sp. *Bonete*;
Bo'NNET, *n.* } Dut. *Bonet*; Sw. *Bonad*. The Sw. *Bonad*, Ihre deduces from Sw. *Bo*, *boa*, to prepare, to provide. *Wal bodd*, he observes, is well clothed; i. e. well prepared or provided, (sc.) against the cold; and hence, *Bonad*, a clothing, a covering: *Hufvud bonad*, tegmen capitis;

A clothing or covering of the head.

Bonnet is also applied to certain small sails attached to the larger sails.

For though some be lidder, and list for to rayle,
Yet to he vpon me they can not preuayle.
Then let them vale a *bonet* of their proud sayle.
Skelton. Against Venemous Tongues.

Lete youre chaplayne auayle hys *bonet*, & receyue hym wyth reuerence, for here nowe he commeth.
Bale. Apology, fol 22.

They shall haue fayre lynnen *bonnettes* vpon their heades, and lynen breches vpon their loynes.
Bible, 1551. *Ezek.* c. 44.

This same day the Salamander being vnder both her corses and *bonnets*, happened to strike a great whale with her full stemme.—*Hackluyt. Voyages*, vol. iii. p. 77.

As for veiling *bonnet* before great rulers and magistrates, or within their sight, Varro saith, it was a fashion at first not commaunded for any reverence or honour thereby to be done unto governours, but for health sake; and namely, that men's heads might be more firme and hardie, by that ordinarie use and custome of being bare
Holland. Plinie, b. xxviii. c. 6.

Hee hath deserued worthily of his country, and his assent is not by such easie degrees as those, who hauing been supple and courteous to the people, *bonnetted*, without any further deed, to haue them at all into their estimation.
Shakespeare. Coriolanus, Act ii. sc. 2.

Thus the vast jetting coat and small *bonnet*, which was the habit in Harry the Seventh's time, is kept on in the yeomen of the guard, not without a good and politick view, because they look a foot taller, and a foot and an half broader.—*Spectator*, No. 109.

BO'NNY. } Not in our old lexicons. It is
Bo'NNILY. } common in our old ballads and
Bo'NNINESS. } romances. Fr. *Bon*, *bonne*, good; good, in any respect;

Having good features, good complexion, good form, well made; having good and manly dispositions. See BOON.

Their goynge out of Britanye was to be come honest Christen mennys wyues, and not to go on pylgrymage to Rome, and so become byshoppes *bonilasses* or prestes playferes.—*Bale. English Votaries*, pt. i.

And every little grass
Broad itself spreadeth,
Proud that this *bonny* lass
Upon it treadeth.—*Drayton. The Shepherd's Sirena.*

So blyth and *bonny* now the lads and lasses are,
That ever as anon the bag-pipe up doth blow,
Cast in a gallant round about the hearth they go.
Id. Poly-Olbion, s. 27.

We say, that Shore's wife hath a pretty foot,
A cherry lip, a *bonny* eye, a passing pleasing tongue:
And that the Queenes kindred are made gentle folkes.
Shakespeare. Rich. III. Act i. sc. 1.

O *bonnie bonnie* was her mouth,
And cherry were hir cheiks,
And clear clear was hir zellow hair,
Whereon the reid bluid dreipe.—*Edom of Gordon. Percy.*

He bad his folk fyghte harde,
With speare, mace, and sweord;
And he wolde, after fyght,
Bonie londis to heom dyght.
Kyng Alisaunder, l. 3903. *Weber*, vol. i.

Your *bonynes*, your bewtie bricht,
Your stately stature, trim and ticht,
Your properties dois all appeir.
My senses to illude. *Philotas. Jamieson, in v.*

BO'OBY. } Junius thinks that *Booby* has
Bo'OBYISH. } the same origin as the Scotch *Bowbard*; namely, the Gr. Βουβαρας, as heavy as an ox; or, as Hesychius interprets, a great, senseless fellow, (from Βους, an ox; and Βαρος, heaviness.) Ruddiman derives *Bowbard*, from the Lat. *Bubo*, an owl.

The Eng. *Booby* is probably no more than an emphatic repetition of *boy*, (sc.) *boy*, *boy*; a *boy* indeed, a mere *boy*, having none but *boyish*, childish qualities and dispositions; a simpleton.

The penguin is called *booby*, from its stupidity, when in danger of being killed.

In ancient Greece, she says, when Sappho writ,
By their applause the critics show'd their wit,
They tun'd their voices to her lyric string;
Though they could all do something more than sing.
But one exception to this fact we find,
That *booby* Phaon only was unkind.
Prior. Epilogue to Mr. Manley's Lucius.

The *booby*, when it comes to his turn, appears quite stupid and insensible. The company divert themselves with his confusion; and sneers, winks and whispers are circulated at his expense.—*Goldsmith. Citizen of the World*, Let. 82.

BOOK, *v.* }
Book, *n.* }
Bo'OKFUL. }
Bo'OKISH. }
Bo'OKISHLY. }
Bo'OKISHNESS. } Ger. *Buch*; Dut. *Boek*; Sw. *Book*; A. S. *Boc*, and also *Boc-ian*, to *book*. In A. S. *Boc* is also a *beech* tree. Hence it has been presumed by Skinner, amongst others, that our ancestors wrote upon the bark of the *beech* tree (*fagnis corticibus*, Skinner), and that the name thus originated. Wachter, supported by learned names, ascribes to it an origin similar to that of the Lat. *Volumen*, (from *Volvere*, to roll,) viz. from the Ger. *Bug-en*; A. S. *Bug-an*, flectere, convolvere; to bow, to bend, to fold.
Bo'OKLESS. }
Bo'OKMAN. }
Bo'OKWORM. }

To be well *booked*, in Gower, is to be well read in *books*; learned in *books*, *booklearned*:—bookman, a man who reads many books; learned in books. A *book*-worm, (met.) one who feeds on, delights in books.

To *book*, in modern usage, is to write into a *book*.

In bygynnynge of this *boc* me may rede, and nogt lye
Hou muche lond ech of hem adde to ys partye.
R. Gloucester, p. 227.

Thus my *boke* gan telle, scho tok grete vilanie
Of the Londreis alle, whan scho of London went.
R. Brunne, p. 216.

Wel may the barn blesse, that hym to *book* sette
That lyvynge after lettrure, savede hym lyf and soule.
Piers Ploughman, p. 236.

And if there any aske me
Whether that it be he or she,
Now this *booke*, which is here
Shall hite, that I rede you hire
It is the Romaunt of the Rose
In which all the art of loue I close.—*Chaucer. R. of the R.*

She was well kepte, she was well loked,
She was well taught, she was well *boked*:
So well she sped hir in hir youth,
That she of euery wysedome couth.—*Gower. Con. A.* b. viii.

As for the others which had not yet by baptisme *booked* themselues as souldiers, to fight vnder the baner of Christes capitayne, none durst company with them.—*Udal. Acts*, c. 5.

——— Lay adoune
Thy conference with *bokishe* muse,
and let the shrewe go frowne,
That thow maist feede yfeare, vpon
thy hardly purchasde praye.
Drant. Horace. Epistle to Lollius.

He also remembred this, that his pleasures in reading *books* were more frequent, while he remembred but little of yesterdays study, and to-morrow the *book* is new, and with its novelties gives him fresh entertainment, while the retaining brain lays the *book* aside, and is full already.
Bp. Taylor, vol. i. Ser. 22.

The young stripling, rather of nature addicted to valiantness than wedded to *bookishnesse*, choosed to be a traveller.
Hollinshed. Chronicles of Ireland, an. 1536.

What needes me care for anie *bookish* skill,
To blot white papers with my restless quill.
Bp. Hall, b. ii. s. 2.

Dul. You two are *book-men*: can you tell by your wit, what was a month old at Cain's birth, that's not fiue weekes old as yet?—*Shakespeare. Love's Labour Lost*, Act iv. sc. 1.

But of all *books*, the *book* of God was that, in which she was most delighted and employed; and which was never, for any considerable time, out of her hands.
Atterbury. Sermon on the Death of Lady Cutts.

The *bookful* blockhead, ignorantly read,
With loads of learned lumber in his head,
With his own tongue still edifies his ears
And always listening to himself appears.
Pope. Essay on Criticism, pt. i.

This Will. looks upon as the learning of a gentleman, and regards all other kinds of science as the accomplishments of one whom he calls a scholar, a *bookish* man, or a philosopher.
Spectator, No. 105.

These poring *bookworms* will run you a long detail of every injured prince and state that sued to the Roman Senate for protection, but know nothing of the four Indian Kings that were lately here.—*Tatler*, No. 278.

It is another advantage of reading, that we may review what we have read; we may consult the page again and again, and meditate on it at successive seasons in our serenest and retired hours, having the *book* always at hand.
Watts. Improvement of the Mind, pt. i. c. 2.

The number of manuscripts, far exceeding those of any other *book*, and their wide dispersion, afford an argument, in some measure to the senses, that the Scriptures anciently, in like manner as at this day, were more read and sought after than any other *books*, and that also in many different countries.—*Paley. Evidences*, pt. i. c. 9.

BOOM, *v.* Applied, as *bumble* by Chaucer, and *bump* by Dryden, to the noise of the bittern. See to BOMB, and BITTERN.

To *boom*, is also applied to the noise and the roar of the waves.

Philomel chants it whilst it bleeds,
The bittern *booms* it in the reeds;
And reynard ent'ring the back yard,
The Capitolian cry is heard.—*Cotton. Night Quatrains.*

With ceaseless hazard and fatigue oppress,
Dismay and anguish ev'ry heart possess;
For, while with sweeping inundation o'er
The sea beat ship the *booming* waters roar,
Displac'd beneath by her capacious womb,
They rage their ancient station to resume.
Falconer. Shipwreck.

BOOM. A long pole or beam; and to *boom* off, to keep, to push off with a *boom* or pole. Used (met.) by North.

This made the whole party engage, as *pro aris et focis*, with all the skill and interest they had, to *boom* off this fire ship, and save their friend, [Stephen Colledge.]
North. Examen.

BOON, *adj.* Fr. *Bon*, *bonne*. A *boon* blade or companion, a Fr. *Bon compagnon*. *Bonus* (l. e.) lepidus, facetus et hilaris socius, (Skinner.)

A pleasant, witty, merry companion. See BONNY.

A boon companion, to his liquor given,
Come thither with his neighbours to be shriven.
Uncertain Author. Ellis, vol. iii. *The Shrift.*

My darlinge goulde, my leauest gueste,
my solace and my glee,
He is the *bone* companion,
its he that cheares vp me.—*Drant. Horace*, Sat. 1.

This Tho. Chaloner was as far from a Puritan or Presbyterian, as the east is from the west; for he was a *boon* companion, was of Harry Marten's gang, was of the natural religion, and loved to enjoy the comfortable importances of this life without any regard of laying up for a wet day, which at his last he wanted.—*Wood. Athenæ Oxon.*

BOON, *s.* A. S. *Bene*; Sw. *Bon*. In *Luke*, i. 13, the Gr. δεησις, Lat. *deprecatio*, are in A. S. version rendered *bene*. It appears, Skinner thinks, to be from the Lat. *Bonum*; and is always applied to—

Some *good* or benefit either asked or granted.

To *boon* or *beun*, (Ray,) to do service to another as a landlord; and *boon* days, (Brocket,) those days which tenants are obliged to employ for the benefit of their lord, *gratis*, are from the Fr. *Abonnir* or *Abonner*, to make good or do good unto; to make good one thing with another; to compound with. See *Cotgrave.*

The kyng ne hulde that bute a lutel, he grantede hys *bone*.
R. Gloucester, p. 116.

The knyghtes wel yarmed weude hem out anon,
And, thoru *boue* of Seyn Wolston, & thoru God's grace,
Hii nowe & ouercome vyf thousend in the place.
R. Gloucester, p. 386.

Saturnus sayde: Daughter, hold thy pees.
Mars hath his wil, his knight hath all his *bone*.
Chaucer. The Knightes Tale, v. 2671.

Placebo came, and eke his frendes sone,
And ariderst he bade them all a *bone*
That non of hem non argumentes make
Agein the purpos that he hath ytake
Id. The Marchantes Tale, v. 9452.

Wherefore I come to seeke out care,
beseeching him of courtesie,
To cut the thread which cannot weare,
by panges of such perplexitie.
And but he graunt this *boone* of mine,
thus must I liue and euer pine
Gascoigne. Dan Bartholomew of Bathe.

Assisted by the former *bourne*
Persist, my muse, to tell
How by the Normane conquest here
Another world befell — *Warner Albion's England*, b. v.

And now when Elijah findes himselfe treading on his last earth he profers a munificent *boone* to his faithfull servant, Aske what I shall doe for thee before I am taken from thee.
Bp Hall. Cont. The Rapture of Elijah.

Most spoil the *boon* that nature a pleas'd t'impart,
By too much varnish, or by want of art.
Fenton. Epistle to Mr. Lambard.

He that freely offers a rich *boon* is no less to be accompted a benefactour and liberal, although his gift be refused, than if it were accepted.—*Barrow*, vol iii. Ser. 40.

——— Theirs is indeed
A teaching voice; but 'tis the praise of thine
That whom it teaches it makes prompt to learn,
And with the *boon* gives talents for its use.
Cowper. Task, b v.

If you mean to please any people, you must give them the *boon* which they ask, not what you may think better for them, but of a kind totally different.
Burke. On the Conciliation with America.

BOOR. Belgarsit. Belgarsitly. } A.S. *Buend*; Dut. *Boer*; Ger. *Bauer*. A.S. *Bure*, is found in composition as *Gebure*, a countryman, a tiller of the land, from the A.S. *Byan*; Dut. *Boer*, from *Bouwen*; Ger. *Bauer*, from *Bauen*, habitare, colere, incolere. See the example from Spelman.

A rustick, a clown; a rude, uncivilized, person.

Our Saxons otherwhile did term them, like the Dutchmen, *boors*, that is, such as live by *tilth* or grasing, and by works of husbandry —*Spelman. On Feuds and Tenures*, c. 7

Neere to the shore that bord'red on the rocke
No merry swaine was seene to feed his flocke,
No lusty neat-heard thither drove his kine,
No *boorish* hog-heard fed his rooting swine.
Browne. Britannia's Pastorals, b. ii. s. 1.

The people of Holland may be divided into these several classes: the clowns, or *boors* (as they call them) who cultivate the land: the mariners, &c.
Sir W. Temple. On the United Provinces, c. 4.

But though they make the greatest appearance in the field, and cry the loudest, the best on't is they are but a sort of French Huguenots, or Dutch *boors*, brought over in herds, but not naturalized —*Spectator*, No. 62.

A healthful body with such limbs I'd bear
As should it be graceful, well proportion'd, just,
And neither weak, nor *boorishly* robust
Fenton. Martial, b x. Ep 47

There sit, involv'd and lost in curling clouds,
Of Indian fume, and guzzling deep, the *boor*,
The lackey and the groom.—*Cowper. Task*, b iv

The *boorish* driver leaning o'er his team
Vocif'rous, and impatient of delay.—*Id. Ib.* b. i.

BOOT, v. Boot, s. Bootless. Bootlessly. Booty. } A.S. *Betan* or *Botan*; Dut. *Boeten*; Ger. *Batten*; Sw. *Bota*. To superadd, to substitute, to supply, to atone for, to compensate with, to remedy with, to make amends with, to add something *more* in order to make up a deficiency in something else. See *Tooke*, i. 291.

And more generally; to compensate, to reward, to bestow or confer some benefit or advantage upon, to serve or be of service to. To *boot* is the infinitive, and is equivalent to—*in addition*. What boots it? what profits, what benefit is it? what avails it? *Boot* and *booty* are the same; viz. acquisition, gain, profit, advantage; the latter applied to that which is *acquired* or *gained* from an enemy; as plunder, pillage. To play *booty*, is to play apparently to the *gain* or advantage of another.

Bootless,—profitless, useless.

If so be that they wolden yeve swiche pounsoned and dagged clothing to the poure peple, it is not convenient to were for hir estate, ne suffisant to *bote* hir necessitee, to keepe hem fro the distemperance of the firmament.
Chaucer. The Persones Tale.

The cause yknowe, and of his harm the rote,
Anon he gave to the sike man his *bote*
Id. Prologue, v. 425.

Nor that I may encresen hire honour,
For she hireselven is honour and rote
Of bountee, next hire sone, and soules *bote*.
Id. The Prioresses Tale, v. 1394

(Od Pandarus) alas what may this be
That thou dispared art, thus causeless,
What, lieth nat thy lady, benedicite,
Now wost thou so that thou art graceless
Such eual is not alway *boteless* *Id. Troilus*, b. i.

But netheles or he forthe went
A fyry darte me thought he sent
And threwe it through mine herte roote
In hym fonde I none other *boote*.—*Gower. Con. A* b. i.

Lyke as the larke within the Marliana foote
With piteous tunes doth chirp her yelden lay,
sing I now, seyng no other *boote*.
Incertaine Auctors. The Louer sheweth, &c.

(As Ofeil sayth) if thou percase
from one sinne wouldste be gone,
And therby happe into a worse,
that were a *bootlesse* case.—*Drant. Horace*, Sat 2.

Where mighty power, doth ouerrule the right,
Where iniuries, do foster secret grudge,
Where bloudy sword, makes euery *booty* prize,
Where banqueting, is compted comly cost.
Gascoigne The Steel Glas.

Then after counsail take he gaue them a penon of Sainct George and bad them aduenture (of which they were called aduenturers) and farther bad them that if they got any *botie* they should euer bryng it to tharmy, and thei should be payd to the vttermost —*Hall. Hen. VIII*, an. 14.

Straight, captiue kinges are hald in sight
with punyand armes behinde
The wagon, coche, horselitter, barge,
to followe are assinde
The captiue *booties* must be seene,
all things to please the eye.
Drant Horace, b. ii. *Epistle to Augustus.*

Why then doest thou, O Man, that of them all
Art Lord, and eke of nature soverains,
Wilfully make thyselfe a wretched thrall,
And waste thy ioyous howres in needeless paine,
Seeking for daunger and adventures vaine?
What *boots* it al to haue and nothing use?
Spenser. Faerie Queene, b ii c. 6

A man's heaviness is refreshed long before he comes to drunkenness; for when he arrives thither, he hath but changed his heaviness, and taken a crime to *boot*.
Bp. Taylor, vol. i. Ser. 16.

What *boots* it at one gate to make defence,
And at another to let in the foe
Effeminatly vanquisht? *Milton. Samson Agonistes*

And as soone as they [Romulus and Remus] grew once to some bignesse, it was no *boot* to keepe them within doores, nor to set them idle to tend the cattell, for they would use to hunt abroad in the forrest.—*Holland. Livie*, p. 5.

Seeing he would not have those about him who were cowardly affected, what *boot* was it to keep among his souldiers men suspected?—*Id. Plutarch*, p. 1009.

Whilest the one parte of their army went a foraging and *boote-haling* the other part stayed with Martheisia to safegard the country of Asia
Stowe. Memorable Antiquities. Amazones.

During which time her gentle wit she plyes,
To teach them truth; which worshipt her in vaine,
And made her th' Image of Idolatryes;
But, when their *bootlesse* zeale she did restrayne,
From her own worship, they her asse would worship fayn.
Spenser. Faerie Queene, b. i. c. 6.

Knowing it *bootlesse* to grieve at things past, and having learned by experience, that all safety in extremities consisteth in taking of time.—*Sir F. Drake Revived*, p. 60.

Good nymph, no more, why dost thou *bootlessly*
Stay thus tormenting both thyself and me?
Fanshawe Pastor fido, p. 133.

Which when the soldier finds his hopes in vain,
So rich a *booty* forced to forsake,
To put himself and pris'ner out of pain,
He on the sudden stabs him, and doth swear,
Would th'ave his ransom, they should take it there.
Drayton. The Battle of Agincourt.

No more could he endure covetousness: for if sometime he gave his men leave to go a *booting*, his meaning was, that whatsoever they got should be bestowed in furnishing of arms.—*North. Plutarch*, p. 927.

They saw the city open lay,
An easy and a *bootless* prey.—*Sprat. Plague of Athens*

——— Witness the toil,
The blood of ages, *bootless* to secure,
Beneath an empire's yoke, a stubborn isle,
Disputed hard, and never quite subdued
Thomson. Liberty, pt iv

The next, whose fate drew on, was Sir James Desmond, who, on the fourth of August in the above-mentioned year [1680], having made an inroad upon Muskerry, and taken a great *booty* from Sir Cormac Mac Teige, sheriff of Cork, the said sheriff making head against him, recovered the *booty*, wounded Sir James mortally, and took him prisoner.
Oldys. Life of Raleigh, p. 14.

I have set this argument in the best light I can, that the ladies may not think that I *write booty*.
Dryden. Discourse on Epick Poetry

If it be indeed an incendiary letter, what if you and I, Sir, go there; and, when the writer comes to be paid for his expected *booty*, seize him?
Goldsmith. The Good Natur'd Man.

BOOT, *n.* Boot, *v.* } Fr. *Boter*, to pull on boots, or put boots on, (Cotgrave.) Skinner prefers the A.S. *Abutan*, about, because *boots* go round or *about* the legs. It is more probably from A.S. *Botan*; Dut. *Boeten*, to boot, to superadd, to supply, to add something *more* in order to make up a deficiency in something less.

The *boot* of a coach is something superadded to the coach, to convey additional luggage, &c.

Boots for the legs are an *additional* covering or protection for the legs.

His *hotes* souple, his hors in gret estat,
Now certainly he was a fayre prelat.
Chaucer. The Prologue, v. 206

Either of them hauyng an hatchet in their handes, and *bootes* with pykes turned vp —*Hall. Hen. VIII.* an. 1

In the morenynge folowynge Charles came *boted* and spurred about viii. of the clocke, and asked if hys horse was sadelled.—*Id. Ib.* an. 6.

And bycause ye daye came on, we ordayned a hundred speares to abyde there to kepe oure horses and *bootes*, and the remynaunt of vs passed forthe foreby the Frenche bussshment.—*Berners. Froissart. Cronycle*, vol. ii. c. 29.

My selfe have seene one named Athanatus, do wonderfull straunge matters in the open shew and face of the world, namely, to walke his stations upon the stage with a currace of lead weighing 500 pound, *booted* besides with a paire of huskins or greaves about his legges that came to as much in weight.—*Holland Plinie*, b. vii c 20.

Bion. Oh sir, his lackey, for all the world caparison'd like the horse with a linnen stock on the leg, and a kersey *boot-hose* on the other, gartred with a red and blew list.
Shakespeare. Taming of the Shrew, Act iii sc. 2

The horses (being young) took some affrightment, and running away so furiously, that one of them tore all his belly open upon the corner of a beer-cart; my nephew (who in this mean while adventured to leap out) seemeth to have hung on one of the pins of the *boot*.
Reliquiæ Wottonianæ, p. 417

So he was put to the torture, which in Scotland they call the *boots*; for they put a pair of iron *boots* close on the leg, and drive wedges between these and the leg The common torture was only to drive these in the calf of the leg, but I have been told they were sometimes driven upon the shin bone.—*Burnet. Own Time*, an. 1666.

The smith, the sadler's journeyman, the cook at the inn, the ostler, and the *boot catcher*, ought all, by your means, to partake of your master's generosity; thus his fame will reach from one country to another.
Swift. Directions to Servants.

Go on, brave youths, till in some future age
Whips shall become the senatorial badge,
Till England see her thronging senators
Meet all at Westminster, in *boots* and spurs.
Warton. Newmarket.

However, both mulish, and well *booted* folks
Came safe to the mountain, and cut down its oaks.
Byrom, Epist. 3.

BOOTH. Dut. *Boede*; an abode; from the verb, *Beijden*; A.S. *Budan*, to abide; manere, morare; or more immediately from the Dut. *Bouwen*, to build, to construct, (Skinner.) More probably because made of that which *boweth* or *bougheth*. See the quotation from Tyndall.

Booth, an house made of *bowes*.—*Tyndall. Works*, p. 11.

And whanne Jhesus passide fro thannes he sigh a man Matheu bi name sittynge in a tol-*boothe*, and he seide to him, sue thou me, and he roos and folowide him.
Wiclif. Matthew, c. 9.

—— God wote the soothe
My feyre is not in suche a *boothe*.—*Gower. Con. A.* b. viii.

And Jacob toke his iourney towarde Sucoth, and bylt him an house, and made *boothes* for his cattle.
Bible, 1551. *Gen.* c. 33.

To behold these sights and shewes, such a number of people resorted from all parts, as most of the strangers either within the streetes of the cittie or in the high waies without, were faine to abide within *booths* pitched of purpose.
Holland. Suetonius, p. 17.

And even they also make no certaine place of abode and habitation, but are called Scenitæ, of their tabernacles and *booths* which they make of haire cloths, and encampe under them when and where they list.—*Id. Plinie*, b. vi. c. 28.

Booths sudden hide the Thames, long streets appear,
And numerous games proclaim the crowded fair.
Gay. Trivia, b. ii.

Does not the sweat of the mason and carpenter, who toil in order to partake the sweat of the peasant, flow as pleasantly and as salubriously, in the construction and repair of the majestick edifices of religion, as in the painted *booths* and sordid sties of vice and luxury?
Burke. On the French Revolution.

BOPE'EP. *Lusus puerilis*, says Skinner, the sport of children; or perhaps of parent and child, hiding and peeping.

He sayth that elles we make the aũgell a lyer, that sayde he is not here, and also that els we make as though Chrystes bodye in hys ascencion did not goe vppe in the cloude into heauen from the earthe, but onely hydde hymselfe in the cloude, and played *bo pepe*, and taryed beneath still.
Sir T. More. Workes, p. 841.

The woman wantonnesse, shee commes with ticing traine,
Pride in hir pocket places *bo peepe*, and bawdry in hir braine.
Gascoigne. Flowers.

(They) for sodaine ioy did weepe,
And I for sorrow sung,
That such a King should play *bo-peepe*,
And goe the foole among.
Shakespeare. K. Lear, Act i. sc. 4.

Your ancient conjurers were wont
To make her from her sphere dismount,
And to their incantation stoop;
They scorn'd to pore through telescope,
Or idly play at *bo-peep* with her.—*Hudibras*, pt. ii. c. 3.

Just so, in life, he runs about,
Plays at *bo-peep*, now in, now out,
But hurts no mortal creature.—*E. More. Ode to Garrick.*

BO'RDELL. } Ger. *Bordell*; Dut. *Bordeel*;
Bo'RDELLO. } Fr. *Bordeau*; It. *Bordello*;
Bo'RDELLER. } Sp. *Bordel*, a brothel-house. Menage thinks the Old Fr. *Bordeau* is compounded of *bord*, the border or edge, and *eau*, water; because such places were heretofore *au bord de l'eau*, on the edge of the water. Wachter says, that *Bordell*, lupanar, is the diminutive of the A. S. *Bord*, a house; and properly signifies *domuncula*, a small house. *Domuncula*, he considers to have been so called, because the places for luxurious indulgences among the ancients, were *tents* or *booths* stationed on the banks of rivers. This fact, he observes, Menage has proved from Cicero, *Orat.* x. *in Verrem*, and Suetonius *in Nerone*.

May not *bord*-ell, applied not merely to places, but to persons, be derived from *Bawd*? (qv.)

And the same shal the man tel plainly, with all the circumstances, and wheder he hath sinned with commun *bordel* women or non, or don his sinne in holy times or non.
Chaucer. The Persones Tale.

Or these that haunten simonie—
Or other baudes or *bordeliers*.—*Id. Rom. of the Rose.*

And he by name Bacchus hight,
Whiche afterwarde, whan that he might,
A waster was, and all his rent
In wyne and *bordell* he dispent.—*Gower. Con. A.* b. v.

One Leonin it herde telle,
Whiche maister of the *bordel* was,
And had hym go a redie pas
To fetchen hir: and forth he went,
And Thaise out of his barge he hent,
And to the *bordeler* hir solde. *Id. Ib.* b viii.

But Tyberius, Nero, Caligula, Heliogabalus, & other semblable monsters, exhausted and consumed infinite treasures in *bordell* houses, and places, where abominations were vsed.—*Elyot The Governour*, b. ii. c. 10.

From the *burdello* it might come as well
The spittle, or pict-hatch.
B. Jonson. Every Man in his Humour, Act i. sc. 2.

BO'RDER, *v.* } Fr. *Border*; Dut. *Boorden*,
Bo'RDER, *n.* } from *Board*, (qv. and also
Bo'RDERER. } *Aboard*,) in its consequential usage:—

To approach, to accost, or accoast. See the example from the *Book of Chronicles*.

To be or come near upon, close to, close to the edge or confines of; also to surround with an edge or border.

In the netherest hemme or *border* of these clothes, menne redde ywouen therein, a Greekish A. that signifieth the life actiue, and aboue that letter, in the hiest *bordure*, a Greekish L. that signifieth the life contemplatife.
Chaucer. Boecius, b. i.

And then there was appoyntmẽt made betwene the emperoures of Constantinople and of Rome and the places assigned how farre the *borders* of either empire shuld reach.
Tyndall. Workes, p. 349.

In the same yere, Kyng Henry, with a stroge hoste, yode to Scotlonde, and made so cruell warre vpon Wyllyam, kyng of that londe, yt lastly he was takyn, and dyd to the sayd Henry recompensacion, in yealdinge vnto hym ye cytie of Carlill, the castell of Baburghe, the newe Castell vpon Tyne, with dyuerse other holdys and great parte of Northuberlonde, the whiche he hadde wonne from the *borderers*.
Fabyan. Chronicle, c. 236.

And the Lord styrred vp agnynst Jehorã ye spirite of ye Philistines & ye Arabiãs yt *bordred* on ye blacke mor.
Bible, 1551. 2 *Chron.* c. 21.

They *bordered* vpon his countrey, and were wont to inuade ye same vpon euery occasion.
Brende. Quintus Curtius, fol. 12.

There were no lawes to binde men to their obedience: but the commaundementes of princes were insteade of lawes, whose custome was rather to defend than enlarge the *borders* of their kyngdomes.—*Goldyng. Justine*, p. 1.

Inarus sonne of Sannyticus kynge of Lybyans, that be *borderers* to the countreye of Egypte, hauynge assembled a mightye puyssaance in his citie, entred into the sayde countreye of Egypte.—*Nicolls. Thucydides*, p. 36.

About which lodgings, tow'rds the upper face,
Ran a fine *bordure* circularly led,
As equal 'twixt the highest point and the base,
That as a zone the waist ingirdled.
Drayton. The Baron's Wars.

But all that pass'd without with ease was seen,
As if nor fence nor tree was plac'd between.
'Twas *border'd* with a field; and some was plain
With grass, and some was sow'd with rising grain.
Dryden. The Flower & the Leaf.

Nay even the excess of knowledge and wisdom, especially if attended with pride, as too often it is, is very dangerous, and does many times *border* upon distraction and run into madness.—*Tillotson*, vol. i. Ser. 41.

It is most adviseable, when we are in the *borders* of death to provide for that state, which lieth just beyond it.
Barrow, vol. iii. Ser. 17.

Ralegh ask'd, if he thought the company he had with him were sufficient to take that town: the king thought they were, and proffer'd to assist him with all his *borderers*, if he would leave him a guard of fifty men upon his departure.
Oldys. Life of Ralegh.

—— Why to view
Would you thus cruelly those scenes unfold,
Which, without pain and horrour to behold,
Must speak me something more or less than man;
Which friends may pardon, but I never can!
Look back! a thought which *borders* on despair,
Which human nature must, yet cannot bear.
Churchill. The Conference.

—— They that dwell
Along the banks of Don's and Volga's streams;
And *borderers* of the Caspian, who renew
That ancient path to India's climes, which fill'd
With proudest affluence the Colchian state.
Dyer. The Fleece, b. iv.

BO'RDRAGINGS. Perhaps merely *raging* or ravaging the *border*.

Who hauing oft in battell vanquished
Those spoilefull Picts, and swarming Easterlings,
Long time in peace his realme established,
Yet oft annoyd with sundry *bordragings*
Of neighbour Scots, and forraine scatterlings.
Spenser. Faerie Queene, b. ii. c. 11.

BORE, *n.* Perhaps this noun *bore*, applied to the rapid and noisy influx of the tide into a river or strait, is *Baw-er*, *bawr*, *bore*, from the loud noise which accompanies it. See Boreal, and Baw.

Tumbling from the Gallick coast, the victorious tenth wave
Shall ride like the *bore* over all the rest.
Burke. On Regicide Peace, Let. 4.

If from internal causes, as well as the consequence of hostilities the tide ebbed in 1793, it rushed back again with a *bore* in the following year.—*Id. Ib.* Let. 3.

BORE, *v.* } A. S. *Bor-ian*; Ger. *Boren*;
Bore, *n.* } Dut. *Booren*; Sw. *Bora*. Wach-
Bo'RER. } ter and Skinner think the Gr. Περαν, transfigere, whence the Latin *forare*, is the parent of this word.

To pierce or penetrate through, to make a hole or cavity through, to perforate: (met.) to tease by ceaseless repetition;—like the unvaried continued action of a *borer*.

Lo sir ye make ymaginacions I can not tell you what. But here is a wharle and it is round as the world is, and we shal not neede to ymagin an hole *bored* thorow, for it hath an hole *bored* through indeede.—*Sir T. More. Workes*, p. 628.

Darrest thou drawe out Leuyathã with an angle, or bynde his touge with a snare, canst thou put a rynge in the nose of him, or *bore* his chaftes throw wyth a naule
Bible, 1551. *Job*, c. 41.

A peece as well renforst, as euer yet was wrought,
The brauest peece for breech and *bore*, that euer yet was bought.—*Gascoigne. Complaint of Greene Knight.*

The dreadfull blowe quite through his target droue,
And *bored* through his breastplate strong and thicke,
The tender skin it in his bosom roue,
The purple bloud out-streamed from the quicke.
Fairefax. Godfrey of Bullloigne, b. ii. s. 79.

Duc. I read in's looks
Matter against me, and his eye reuil'd
Me as his abject object, at this instant
He *bores* me with some tricke.
Shakespeare. Hen. VIII. Act i. sc. 1

This said, a worke not worthy him, he set to of both feete,
He *bor'd* the nerves through, from the heele, to the ankle, and then knit
Both to his chariot, with a thong of white leather; his head
Trailing the center.—*Chapman. Homer. Iliad*, b. xxii

(Unworthy of himself and of the dead)
The nervous ancles *bor'd*, his feet he bound
With thongs inverted through the double wound.
These fix'd up high behind the rolling wain,
His graceful head was trail'd along the plain.—*Pope. Ib.*

Del. I saw a Dutch man breake his pate once
For calling him pot gun, he made his head
Have a *boare* in't like a musket.
Webster. The Dutchesse of Malfy, Act iii. sc. 3

Some are celebrated for a happy dexterity in tipping the lion upon them; which is perform'd by squeezing the nose flat to the face, and *boring* out the eyes with their fingers.
Spectator, No. 324.

Our careful monarch stands in person by,
His new cast cannon's firmness to explore.
The strength of big-corn'd powder loves to try,
And ball and cartrage sorts for every *bore*
Dryden. Annus Mirabilis, s. 149.

Not such his ev'ning, who with shining face
Sweats in the crowded theatre, and, squeez'd
And *bor'd* with elbow points through both his sides,
Out scolds the ranting actor on the stage.
Cowper. Task, b. iv.

Another contrivance, equally mechanical, and equally clear, is the awl or *borer* fixed at the tails of various species of flies; and with which they pierce, in some cases, plants; in others, wood, in others, the skin and flesh of animals, in others, the coat of the chrysalis of insects of a different species from their own; and in others, even lime, mortar, and stone.—*Paley. Natural Theology*, c. 19.

BORE. } The past tense and past part. of
Born, or } the verb, *to bear*. *Borne* is—
Borne. } Borne, into life; brought forth, produced; into being, or existence.

For he was y*bore* at Rome, & of this londe's blod.
R. Gloucester, p. 90.

Therefore whanne Jhesus was *borun* in Bethleem of Juda in the daies of King Eroude, Lo astronomyens camen fro the eest to Jerusalem.—*Wiclif. Matthew*, c. 2.

Whẽ Jesus was *borne* at Bethleem in Jurie, in the tyme of Herode the kynge, beholde there came wise men frõ the east to Jerusalẽ.—*Bible*, 1551. *Ib.*

And he that wol han pris of his gentrie,
For he was *boren* of a gentil hous,
And had his eldres noble and vertuous,
And nil't himselven do no gentil dedes,
Ne folow his gentil auncestrie, that ded is,
He n' is gentil, be he duk or erl;
For vilains sinful dedes make a cherl.
Chaucer. The Wif of Bathes Tale, v. 1683

Togeder han thise three hir trouthes plight
To live and dien eche of hem for other,
As though he were his owen *boren* brother.
Chaucer. The Pardoneres Tale, v. 12,635.

Gregorie saith in his aprise,
It helpeth nought a man be *bore*,
If God's sonne were *unbore*.—*Gower. Con. A.* b. v.

Aristotle, we grete you well. Lettynge you wytte, that we haue a sonne *borne*, for the which we gyve due thankes vnto God not for that he is *borne* onely, but also for as moch as it happeneth hym to be *borne* you lyuinge.
Sir T. Elyot. The Governour, b. i. c. 9.

We may therefore now well consider him *born* to instruct us by his excellent doctrine, and to guide us by his perfect example; *born* to merit God's mercy and favour toward us by an entire submission to God's pleasure; in the whole course of his life, and in the final resignation of it; *born* to renew and sanctifie our nature, to support and strengthen us in obedience to God's commandments, to succour us in temptations, to comfort us in distresses by his grace; *born* to rear himself from the grave for confirming our faith, and ensuring our hopes of salvation; *born* to ascend up above all the heavens to God's right hand, there effectually to intercede for us, thence liberally to dispense all heavenly blessings to us.—*Barrow*, vol iii. Ser. 43.

BO'REAL. Lat. *Borealis*, from *Boreas*, the name given to the north wind, *απο της Βορης*,—from its bellowing, roaring noise. See *Vossius*. See BORE, *n.*

The earls of Marche and Warwycke determined first to trye to London, as the chefe keye, and common spectacle to the whole reame, thinking there to assure themself of the east and west parte of the kingdome, as Kyng Henry & his faction nesteled and strongheed him and his alyes, in the north regions and *boreal* plage.—*Hall. Hen. VI.* an. 39.

So from their own clear north, in radiant streams
Bright over Europe bursts the *boreal* morn.
Thomson. Autumn.

BO'ROUGH. Goth. *Bairgan*; A. S. *Beorgan*, *birgan*, *byrgan*: to bar, to defend, to fortify. See BURGH.

A Burg or Borough meant formerly a fortified town. (See *Tooke*, ii. 183.) And Verstegan says, "All places that in old time had among our ancestors the name of Bourroughs, were places one way or other fenced or fortified." (*Restitution of Decayed Intellegence*, c. 7.)

Generally—A place of defence or security. See BURROW.

This was eke four hundred yer, and four score, & throttene
Aftur that the *borg* of Rome first was mad iche wene.
R. Gloucester, p. 47.

Ne ys nogt semly forsoth in eyte ne in *borwton*
That usurers oth regratours, for eny kynne gestes
Be fraunchised for a free man, and have fulle name.
Piers Ploukman, p. 43.

Wherefore by secret meanys they apoynted a daye of assemble amonge theymselfe, & sodeynly well armyd entryd ye towne of Bruges, and slewe therein dyuers of ye cytys aduersaryes and some of the *borough* maisters of the sayde towne, such as they suspectyd to be of counceyll of the beuyinge of the sayde taske.—*Fabyan. Caroli V.* an. 1322.

The *borrow-masters* sonne told me, that he would go to Amsterdam with his lading of stockfish, who gaue me a barrel of strong beere, and brought it in aboord our ship himselfe.—*Hackluyt. Voyages*, vol i. p. 295.

The said king therefore built there a *borow*, by the which he also erected a pallace for himselfe, making the *burgesses* there as free as any other *burgesses* of ye realme were.
Stowe. Hen. I. an. 1017.

Now the thing that terrified us, was the full moone shining all night long, and the flat levell and plaine fields not able to afford us, if we had been distressed and put to our shifts, any *borough* to shelter us.
Holland. Ammianus, p 114.

No office-clerks with busy face,
To make fools wonder as they pass,
Whisper deal nothings in his ear,
Lest some rogue *borough monger* there.
Cooper. The Retreat of Aristippus, Epist 1.

A *borough* is now understood to be a town, either corporate or not, that sendeth *burgesses* to parliament.
Blackstone. Commentaries, Introd. § 4.

BO'RREL, *n.* } Mr. Tyrwhitt derives it from
BO'RREL, *adj.* } the Fr. *Bureau*, which, Cotgrave says, is a thick coarse cloth, of a brown russet, or dark mingled colour. It appears to have been also applied to those who wore such coarse garments; to laymen.

This is to say, if I be gay, sire shrewe,
I wol renne out, my *borel* for to shewe.
Sire olde fool, what helpeth thee to spien?
Chaucer. The Wif of Bathes Prol. v. 5938.

For, sire and dame, trusteth me right wel,
Our orisons ben more effectuel,
And more we seen of Cristes secree thinges,
Than *borel* folk, although that they be Kinges.
Id. The Sompnoures Tale, v. 7451.

Thus I whiche am a *borell* clerke,
Purpose for to write a booke
After the worlde that wholome toke
Louge time in olde daies passed.—*Gower. Con. A. Prol.*

Had they themselues but light to see the ropes
And snares of Hell which for their feete are drest,
Because they pill and pole, because they wrest,
Bycause they couet more than *borrell* men.
Gascoigne. The Fruites of Warre.

BO'RROW, *v.* }
BO'RROW, *n.* }
BO'RROWER. } A. S. *Beorgan*; Dut. *Borghen*; Ger. *Bergen*, to guard, to secure. (See BOROUGH.)
BO'RROWING. }
A *borowe* was formerly used for what we now call a security, any person or thing by which repayment is secured; and by which the lender is defended or guarded from the loss of his loan, (*Tooke*, ii. 185.) My faith to *borwe*; St. John to *borwe*; Mr. Tyrwhitt interprets,—My faith for a pledge; St. John, for a security. See the quotation from Spencer.

To borrow, in mercantile concerns, is to take or receive the money, or other property of another, upon a promise or *pledge*, or *security* given to repay or return it.

To take or receive without such a pledge;—a gentle term for—to steal, to thieve.

And *borwede* of hym thervppe an hundred thousend marc,
To wende wyth to the holy lond, & that was somdel starc
R. Gloucester, p. 393.

To binde him gode *borwes*, and sauf condut al so.
Id. p. 497.

Nien gere, sais my buke, lasted so grete sorrywe,
The bischop clerkes tuke, that lyues for to *borrowe*.
R. Brunne, p. 76.

Thow broughtest me *borwe*, my byddyng to fulfille
To lyve on me and lovye me, all thy lyve tyme.
Piers Ploukmon, p. 16.

This Palamon answerd, I grant it thee.
And thus they ben departed til a morwe,
Whan eche of hem hath laid his faith to *borwe*.
Chaucer. The Knightes Tale, v. 1622.

Maugre thin hed thou must for indigence
Or stele, or begge, or *borwe* thy dispence.
Id. The Man of Lawes Tale, v. 4524.

For which this marchant is to Paris gone
To *borwe* of certain frendes that he had
A certain franke, and som with him he ladde.
Id. The Shipmannes Tale, v. 13,262.

But loketh, for non negligence or slouth,
Ye tarie us here no lenger than to morwe.
Nay, quod this clerk, have here my faith to *borwe*.
Id. The Frankeleines Tale, v. 11,544.

Thus was he for the time in loye
Till that he shulde go to Troye:
But tho she made mochell sorowe
And he his trouth leyd to *borowe*
To come, and if that he line maie
Ageine, within a moneth daie.—*Gower. Con. A.* b. iv.

That other [Prodigality] all his owne and more,
Ayene the wise mannes lore,
Yeueth and dispendeth here and there,
So that hym recheth neuer where,
While he male *borowe*, he woll dispende,
Tyll at last he saith, I wende. *Id. Ib.* b. v.

For ye shall vnderstande that at those dayes, by lycence graunted vnto the Jewes of the kynge, they might take by vsury of eury man that of theym wolde *borowe* money, xii d for a li. for a weke lendynge, & so of gretter & of smaller sūmes after that rate.—*Fabyan. Hen. III.* an. 1263.

And she [our lady] was *borowe*, sayd Robyn,
Betwene a knight and me,
Of a lytell money that I hym lent,
Under the grene wode tree;
* * * * * * *
The Monke swore a full grete othe,
With a sory chere,
Of the *borowehode* thou spekest to me,
Herde I never ere.
A Lytell Geste of Robyn Hode. Ritson.

Concernyng merchaundise, & chapmen, the lesse *borowyng* were among them, the better should the common wealth be.
Tyndall. Workes, p 215.

And not onelye lette them cary and conuay out with them al theyr owne, but lent theym also so great substaunce of theirs, that the Hebrewes as the Scripture saith in their going with that plentuous *borowyng*, spoyled the Egyptions.
Sir T. More. Workes, p 1295

Borh, in old Saxon signifieth a pledge or surety, and yet it is so used with us in some speeches, as Chaucer saith St. John to *borrow*, that is, for assurance and warranty.
Spenser. On Ireland.

And now she wishes she could *borrow* Esau's tongue as well as his garments, that she might securely deceive all the senses of him, which had suffered himselfe more dangerously deceived with his affection
Bp. Hall Cont. Of Jacob and Esau.

As for his panegyrick oration, he was in penning it ten years, and by the report of some, fifteen, which he is thought to have translated and *borrowed* out of Gorgias the Leontine and Lysias.—*Holland. Plutarch*, p. 758.

As I have seene some infants of the sword
Well knowne, and practiz'd *borrowers* on their word,
Give thankes by stealth, and whispering in the eare,
For what they streight would to the world foreweare.
B. Jonson. Epistle to Sir E. Sacrville

Fear not, ye gentle tribes, 'tis not the knife
Of horrid slaughter that is o'er you wav'd;
No, 'tis the tender swain's weel guided shears,
Who having now, to pay his annual care,
Borrow'd your fleece, to you a cumbrous load,
Will send you bounding to your hills again.
Thomson. Summer

There is a poorer creature in the world than this, and he is a *borrower* of snuff; a fellow that keeps no box of his own, but is always asking others for a pinch.
Tatler, No 33

Besides, as the English and Norman languages were concurrently used by our ancestors for several centuries together, the two idioms have naturally assimilated, and mutually *borrowed* from each other.
Blackstone. Commentaries, b. iii. c. 21

Upon hiring or *borrowing*, the hirer or *borrower*, at the same time that he acquires a property in the thing lent, may also become indebted to the lender, upon his contract to restore the money *borrowed*, to pay the price or premium of the loan, the hire of the horse, or the like
Id Ib. b. ii. c 30.

BO'RSHOLDER, *n.* See the quotation from Blackstone.

So that tenne tythings make an hundred, and five made a lathe or wapentake, of which tenne, each one was bound for another, and the eldest or best of them, whom they called the Tythingman or *Borsolder*, that is, the eldest pledge became surety for all the rest.—*Spenser. On Ireland.*

One of the principal inhabitants of the tithing is annually appointed to preside over the rest, being called the tithingman, the headborough, and in some counties the *borsholder* or *borough's elder*, being supposed the discreetest man in the borough, town, or tithing.
Blackstone. Commentaries, vol. I. Introd. § 11

BO'SOM, *v.* }
BO'SOM, *n.* } A. S. *Bosme*; Dut. *Boesem*; Ger. *Busem*. Junius derives from Bo-an, Boorew, to feed, to nourish. Skinner; from the Fr. *Poser*, for *Reposer*, to rest, to lean upon; because infants *rest* and *repose* upon the *bosom*. Wachter says, those, whose ears are accustomed to the change of letters, will easily understand that *Bosm* may arise from *fathm*, and this *fathm*, from *fassen*, *fatten*, to seize, to embrace. In this uncertainty a new attempt to trace the word may be allowed.

In A. S. we have *Bug-an*, to bow; *Bugsum*, *buhsum*. Hence perhaps the A. S. *Bosme*. In Dut. *Boogen*, to bow; *Boogsaem*. Hence perhaps the Dut. *Boesem*. In Ger. *Beugen*, to bow; *Beug-sam*. And hence perhaps the Ger. *Busem*. In confirmation, it may be remarked, that the Lat. *Sinus* and the Gr. Κολπος, are the *bosom*, and also a bay or *bow*.

Bosom then may be so called from its form or shape; *bowing*, bending, curving, arching. It is also applied to that within or beneath the *bosom*; as the heart,—the feelings or passions, the affections, the desires of the heart. To *bosom*,—

To store, to treasure up in the bosom, to seat or fix deeply; to store or conceal, to shelter. See EMBOSOM.

A *bosom* friend; a friend of our affections; a friend affectionately, especially, beloved. And so of other compounds.

No man sigh euere God, no but the oon bigetun sone, that is in the *bosum* of the fadir, he hath teeld out.
Wiclif. John, c. 1.

No man hath sene God at any time The onely begotten sonne whiche is in the *bosome* of the father, he hath declared him —*Bible*, 1551. *Ib.*

O seruant traitour, false of holy hewe,
Like to the nedder in *bosom* slie untrewe,
God shelde us alle from your acquaintance!
Chaucer. The Merchantes Tale, v. 9659.

My fits are like the feuer ectick fits,
Which one daye quakes within and burnes without,
The next day heate within the *bosom* sits,
And shiuering colde the body goes about.
Gascoigne. The Passion of a Louer.

Thou wilt the wylie braine, that aught is bent
To fowle suspect and spot of fell destrust,
Perswade that here something of him was ment,
And jealous coales unto his *bosome* thrust.
Turbervile. To the Rayling Route, &c.

Reg. I am doubtful, that you have been conjunct
And *bosom'd* with her, as far as we call hers.
Shakespeare. Lear, Act v. sc. 1.

——*Bosome* vp my counsell,
You'l finde it wholesome —*Id. Hen. VIII.* Act i. sc. 1.

I do not think my sister so to seek,
Or so unprincipled in virtue's book,
And the sweet peace that goodness *bosoms* ever,
As that the single want of light and noise
Could stir the constant mood of her calm thoughts.
Milton. Comus, l. 368.

——If you can pace your wisdome
In that good path that I would wish it go,
And you shal haue your *bosome* on this wretch,
Grace of the Duke, reuenges to your heart
And general honor —*Shakes. Meas for Meas.* Act iv. sc. 3.

Now with your swords their traytors *bosoms* lance,
And with their blood wash out that ancient stain,
And make our earth drunk with the Englishh gore,
Which hath of ours oft surfeited before
Drayton. Battle of Agincourt.

King No more that Thane of Cawdor shall deceiue
Our *bosome-interest*: goe pronounce his present death,
And with his former title greet Macbeth.
Shakespeare. Macbeth, Act i. sc. 2.

There must be needs a like proportion
Of lyniaments, of manners, and of spirit;
Which makes me thinke that this Anthonio
Being the *bosome-louer* of my lord,
Must needs be like my lord.
Id. Merchant of Venice, Act iii. sc. 4.

The fourth privilege of friendship is that which is here specified in the text, a communication of secrets. A *bosom-secret* and a *bosom friend* are usually put together.
South, vol. ii. Ser. 2.

As long as they do what they have no great temptation to allure them from doing; or omit that sin to which they are under no strong bias; they foolishly imagine that inclination and bias to another sin will be excuse enough for their darling, and *bosom-vice*.—*Hoadly. Of Acceptance*, Ser. 7.

And such a gift, a vengeance so design'd
As suits the council of a god to find,
A pleasing *bosom-cheat*, a specious ill,
Which feel the curse, yet covets still to feel
Parnell. The Rise of Woman.

Let eastern tyrants, from the light of heaven
Seclude their *bosom-slaves*, meanly possess'd
Of a mere, lifeless, violated form.—*Thomson. Spring.*

Fain would I sing (much yet unsung remains)
What sweet delirium o'er his *bosom* stole.
When the great shepherd of the Mantuan plains
His deep majestick melody 'gan roll.
Beattie. The Minstrel, b. ii.

There is a certain pleasure in giving vent to one's grief; especially when we pour out our sorrow in the *bosom* of a friend, who will approve, or, at least, pardon our tears.
Melmoth. Pliny, b. viii. Let. 16.

Are there (still more amazing!) who resist
The rising thought? who smother, in its birth,
The glorious truth? who struggle to be brutes?
Who through this *bosom-barrier* burst their way,
And, with revers'd ambition, strive to sink?
Young, Night 8.

BOSKE. } Also written *Buske, busky.*
BO'SCAGE. } See BUSK.
BO'SKY, *adj.* } A bush.

The enemie which shall come this way to winne the citie, must come marching euer land a good way vpon a sandie banke or bay, where the sea lyeth on the one side, and a groue or *boske* of wood on the other side.
Hackluyt. Voyages, vol. iii. p. 550.

In the dawning of the next day, we might plainly discern that it was a land flat to our sight, and full of *boscage*, which made it shew the more dark.—*Bacon. New Atlantis.*

Cer. Haile, many-coloured messenger
Who with each end of thy blewe bowe do'st crowne
My *boskie* acres, and my vnshrub'd downe,
Rich scarph to my proud earth.
Shakespeare. Tempest, Act iv. sc. 1.

Com. I know each lane, and every alley green,
Dingle or bushy dell of this wild wood,
And every *hoary* bourne from side to side,
My daily walks and ancient neighbourhood.
Milton. Comus.

BOSS, *v.* } It. *Bozza.* "*Bosse*, Fr. from
Boss, *n.* } *Pusa*, which is formed from *Φυσα*,
BO'SSED. } *Φυσαω, inflo*; — *Φυσα, pusa, busa,*
BO'SSY. } *buxsa, bosse.* From *Pusa*, the Latins formed *Pusula, pustula* (a pustule)." Thus Menage. Kilian has *Bosse, bokeler*, umbo. Wachter explains *Bosseln, globis et cornu ludere*; but adds, that the proper meaning is *trudere, impellere, propulsare.* Skinner varies little from Menage; and adds that *Boss* is *res quasi extumescens*; any thing rising up. (See Exposs.) A *boss* is—

Any thing rising or raised up, swollen, projecting, thrusting or pushing forth.

Mr. Gifford, in a note on B. Jonson's *Time Vindicated*, observes that "*Boss* (The *Boss* of Billinsgate) is an head or reservoir of water. It frequently occurs in Stowe. 'The *bosses* of water at Belinsgate, by Powles Wharfe, and by St. Giles without Cripplegate, were made in the year 1423.' (*Survey of London.*)"

A broche she bare upon hire low colere,
As brode as is the *bosse* of a bokelere
Chaucer. The Miller's Tale, v. 3265.

The serpents twaine, with hasted traile they glide
To Pallas temple, and her toures of heighte.
Under the feete of which the goddess sterne,
Hidden behinde her targettes *bosse* they crept.
Surrey. Virgile. Æneis, b. ii

Ouer that was a worke of purple veluet, embroudered richely with golde, cutte in knottes or foldes fastened, so that it *bossed* out and frounced very stately to behold.
Hall. Hen. VIII. an. 16.

Which importeth as much, as if the night were nothing els, but when the sunne hideth itselfe behinde some mountaine or other, or els, that albeit the earth toward the middest was globose and *bossed*, yet was it toward the poles flattish and plaine.—*Saville. Tacitus. Historie*, p. 205.

The other piece he gaue to one William Wright a sailor, for an old knife: which pieces of siluer were in forme like vnto the *bosse* of a bridle.—*Hackluyt. Voy.* vol. iii. p 369.

The arched front did on vaste pillars fall;
Where all harmonious instruments they spie
Drawn out in *boase*: which from the astrigall
To the flat frise, in apt resemblance lie.
Davenant. Gondibert, b. ii. c. 6.

Oft, as with shining share he ploughs the field,
The swain astonish'd finds the massy shield,
On whose broad *boss*, and source of various woes,
He views engrav'd, the long-disputed rose
Fawkes. Bramham Park.

——— There they form'd
Their ardent virtues: in the *boasy* piles,
The proud triumphal arches: all their wars,
Their conquests, honours, in the sculptures live.
Dyer. Ruins of Rome.

BO'TANY. } Fr. *Botanique*; It. *Botanica*; Sp. *Botanico*; Gr.
BO'TANIST. } *Βοτανη*, a herb, herbage;
BOTA'NICK. } that which is fed upon;—
BOTA'NICAL. } from *Βοσκω*, to feed.
BOTANO'LOGER. }

Knowledge, science of herbs, of plants; of vegetable nature.

I have chosen to follow the methods of Tournefort and Boerhaave, who have written so well on the subject of *botany*, that their works are now generally read by every one who pursues that study.
Miller. Gardener's Dictionary, Pref.

Therefore were there some counterfeit writings obtruded also under that specious title; such as that ancient *botanick* book mentioned by Galen.—*Cudworth. Intel. Syst.* p. 326.

April 12, 1694. I went to visit Mr. Waller, an extraordinary young gentleman of greate accomplishments, an excellent *botanist*.—*Evelyn. Diary.*

Where, with bright marbles big and future pomp,
Hymettus spread, amid the scented sky,
His thymy treasures to the labouring bee,
And to *botanick* hand the stores of health.
Thomson. Liberty, pt. ii.

Then spring the living herbs, profusely wild,
O'er all the deep-green earth, beyond the power
Of *botanists* to number up their tribes.—*Thomson. Spring.*

Through *botany*, through every sylvan scene,
That various deck the vegetating plain,
Distinct, each species of peculiar frame,
Distinct, peculiar love and fondness claim
Brooke. Universal Beauty, b. iii.

Thus *botanists*, with eyes acute
To see prolific dust minute,
Taught by their learn'd northern Brahmen
To class by pistil and by stamen,
Produce from nature's rich dominion
Flow'rs polyandrian, monogynian,
Where embryon blossoms, fruits, and leaves
Twenty prepare, and one receives.
Jones. The Enchanted Fruit

Whether at least a like ordination [the quincunx] were not in the garden of Solomon, probability may contest, answerably unto the wisdom of that eminent *Botanologer*, and orderly disposer of all his other works.
Brown. Cyrus' Garden.

BOTCH, *v.* } Junius thinks that the Dut.
BOTCH, *n.* } *Boetsen*, to *bodge* or *botche*, is
BO'TCHER. } the frequentative of *boeten*, (see
BO'TCHY. } BOOT,) to amend, to repair.
BO'TCHILY. } *Botch*, the noun, he and Skinner suppose to be from the Fr. *Bosse*; It. *Bozza*; but there appears to be no reason for assigning a different origin to these words. As now used—

To *botch* is to amend or repair, in *patches*, in clumsy pieces; to *patch* together clumsily, unsuitably; with pieces of a different quality or colour. And thus the noun may be applied to discoloured, disfiguring spots, tumours or eruptions.

It was now the Sabboth daye and the people religiously and with great deuocion rested fro the workes forbidden, which yet of theselues were not euil as for exaumple to go a iourneye, to kindle a fyer, to grynde theyr corne, to presse theyr wynes, or to *botche* vp theyr garment beeyng broken or seamerent.—*Udal. Luke*, c. 4.

The Lord shal smyte the with a myscheuous *botche* in the knees and legges, so that thou canste not be healed, euen from the sole of the fote vnto the toppe of the heade.
Bible, 1551. *Deut.* c. 28

Also the commune experiēce teacheth, that no man wyl put his sonne to a *botcher* to lerne, or he bynde hym prentyse to a tailour — *Sir T. Elyot. Governour*, b. i. c. 15.

I, neighbour, quoth the tayler (then he bent
His pace to me, spruce like a Jacke of Lent)
Your judgement is not scatne rent when you spend it,
Nor is it *botching*, for I cannot mend it
Browne. Britannia's Pastorals, b. i. s. 4.

As Aaron grasping ashes in his hand,
Which scarcely cast into the open air,
But brings a murrain over all the land,
With scabs and *botches* such as never were
Drayton. Moses's Birth and Miracles, b. ii

And this conceit they feed with fond supposals that have not the least footing in Scripture: As that the Jews learnt this custom of divorce in Egypt, and therefore God would not unteach it them till Christ came, but let it stick as a notorious *botch* of deformity in the midst of his most perfect and severe law.—*Milton. Tetrachordon.*

Ther. And those byles did runne, say so; did not the General run, were not that a *botchy* core.
Shakespeare. Troil. & Cress. Act ii. sc. 1.

Thus patch they heaven more *botch'dly* then old cloths.
This prettie sport doth make my heart to tickle
With laughter, and mine eyes with merry tears to trickle.
More. Psychathanasia, b. iii. c. 2. s. 67.

Nor ought nature or the world to be supposed so imperfect, as if it must be bungled and *botched* up every where after this manner.—*Cudworth. Intellectual System*, p. 679.

I see, I see, 'tis counsel given in vain,
For treason *botch'd* in rhyme will be thy bane
Dryden. Absalom & Achitophel, pt. ii.

And nodes and *botches* in their rinds,
Have no effect to operate
Upon that duller block, your pate?
Hudibras to Sidrophel.

Why may we not inquire what is the most perfect of all, though the common *botched* and inaccurate governments seem to serve the purposes of society, and though it be not so easy to establish a new system of government, as to build a vessel upon a new construction?
Hume, pt. ii. Ess. 10.

Read over again my letter to the Lord Chancellor, and my last letter to yourself, and if they do not satisfy you that I am right in looking forward to a more substantial ecclesiastical reform, and in not promoting this *botchy* business, you must forgive me if I never say another word upon the business —*Anecdotes of Bp. Watson, June* 21, 1803

BOTH, *adj.* } Goth. *Ba, bai;* A. S. *Ba,*
BOTH, *conj.* } *batwa;* Ger. and Dut. *Beyde;* Swed. *Bade.* R. Gloucester writes *Beye* as well as *Bothe.* The origin of this word is unknown. Ihre thinks it is compounded of two synonymous words, *ba* two, and *twa* two. See *Ihre* in v. *Bade.*

Chaucer uses the expression, "your *bother* love," which Mr. Tyrwhitt observes might lead one to suspect that *bother* was the genitive of *both*, as *aller* of *alle.*

Aftur hys brother Camber hasteliche he sende,
And *bothe* with gret ost to ward the kyng wende.
R. Gloucester, p 23.

Now hadde kyng Lud, ys brother, gonge sones twei,
Androge and Tennant, that tho gonge were *beye.*—*Id.* p.47.

Whan he had hir wedded, he went also quik,
& oute of alle tho londes he kast the erle Edrik,
Of alle that tenement, that *bothe* the brethres ware
That longed to Sigiferd, & to Sir Morkare.
R. Brunne, p. 46.

And sith ys God of loue hath thee bestowed
In place digne vnto thy worthinesse
Stond fast, for to good port hast thou rowed;
And of thyself, for any heuinesse
Hope alway wel, for but if drerinesse
Or ouer hast our *both* labour shend
I hope of this to maken a good end.
Chaucer. Troilus, b. ii.

And ye shul *bothe* anon unto me swere,
That never mo ye shul my contree dere,
Ne maken werre upon me night ne day
But ben my frendes in alle that ye may.
Id. The Knightes Tale, v. 1823.

Loue him made al prest to done her bide
And rather dien, than she should go
But Reason said him on that other side
Withouten assent of her, do nat so
List for thy werke she wouldе be thy foe
And sain, that through thy medling is yblow
Your *bother* loue, ther it was erst know.
Id. Troilus, b. iii.

Thus was the wenche and he of on assent,
And he wold feeche a feined mandement;
And sompne hem to the chapitre *bothe two,*
And pill the man and let the wenche go.
Id. The Frere's Tale, v. 6943.

The king said, for your *bother* ease,
In hir land i sal hir sese,
And sho sal hald hir land of the
Iwaine & Gawin. Ritson. Rom. vol 1.

My Lorde (quod I) this lady here,
Whome I esteeme above the rest,
Doth knowe my guilte if any were.
Wherefore hir doome shall please me best
Let hir bee judge and jurour *bothe,*
To trye mee guiltless by myne oathe
Gascoigne. The Arraignment of a Louer.

BOTHER, *v.* } A word common in vulgar
BOTHER, *n.* } speech, but rare in writing. Perhaps the same as *pother.* Locke uses *pother* (qv.) exactly as Swift uses *bother.* And in the two quotations from Swift which follow, it matters not which way the words are written.

To *pother* is to make a *pudder* or rather a *putter;* (q.d.) a *pounder;* to raise a dust, as a horse running with speed, (Skinner.) Consequentially—

To be or cause to be as one involved in dust, in a cloud,—who cannot see his way; to perplex, to puzzle, to confound.

With ev'ry lady in the land
Soft Strephon kept a *pother;*
One year he languished for one hand,
And next year for another —*Swift. Strephon & Flavia.*

With the din of which tube my head you so *bother,*
That I scarce can distinguish my right ear from t'other.
Id. Ib.

BOTT. From the A. S. *Bitan*, to bite.

A grub that bites. See the quotation from Pliny.

If the same bee conveighed downe by a horne into the throat of horses and such like beasts, they will cure the wringing torments of the *botts* that fret and gnaw them in the bellies —*Holland. Plinie*, b. xxviii. c. 11.

His horse hip'd with an old mothy saddle, besides begnawne with the *bots* —*Shakes. Tam. of the Sh.* Act iii. sc 2.

At last a chapman approached, and, after he had for a good while examined the horse round, finding him blind of one eye, he would have nothing to say to him: a fourth knew by his eye that he had the *botts.*
Goldsmith. Vicar of Wakefield, c. 14

BOTTLE, *n.* Fr. *Botteau*, a bundle, or bottle, as of hay, (Cotgrave.) It is still common in the northern parts of England to call a truss or bundle of hay, *a bottle.* Skinner suggests that it may be a corruption of *bundle.*

Is that a coke of London, with meschance?
Do him come forth, he knoweth his penaunce;
For he shal tell a tale by my fey,
Altho it be not worth a *botel* hey.
Chaucer. The Manciples Prologue, v. 16,960.

BOTTLE, *v.* } Fr. *Bouteille;* It. *Botiglia;*
BOTTLE, *n.* } Sp. *Botija;* Low Lat. *Buticula;* Sw. *Buteljie.* Vossius
BOTTLED. } and Menage derive this word
BOTTLINGS. } from the Low Gr. BOUTTIS, which Skinner has no doubt is itself of northern origin. Lye and Serenius think that *bottle* is a diminutive of the A. S. *Bytta*, a *butt* or *cask.* See BUTT.

Bottle is the name of—

A vessel of various sizes, made of glass or other material, narrowing to a neck at the top, to receive the stopper.

——— And thus gate ich begge.
With oute bagge oth' *botel.*—*Piers Ploughman*, p. 77.

Neither men putten newe wyn in to olde *botels* allis the *botels* ben to broken and destryed, and the wyn ached out, but men putten newe wyn in to newe *botels*, and bothe ben kept.—*Wiclif. Matthew*, c. 9.

There came two sculdiours, whyche going before with suche as had taken vp ye campe, had found water, and were carying of it in *bottelles* vnto their sonnes, whiche were sore afflicted for want of drinke behynde in the armye.
Brende. Quintus Curtius, fol. 166.

And found it hath been by experience, that in Fraunce, the wine *bottles* made thereof [yugh] for wayfaring men and travellers, have poysoned and killed those that drunke out of them.—*Holland. Plinie*, b. xvi. c. 10.

Itha. Oh, mistress! I have the bravest, gravest, secret, subtitle,
Bottle-nosed knave to my master, that ever gentleman had.
Marlow. The Jew of Malta, Act iii.

They importun'd me to drink something before I went to bed, and upon my refusing, at last left a *bottle* of stingo as they called it, for fear I should wake and be thirsty in the night.—*Tatler*, No. 298.

Can they not juggle, and with slight
Conveyance play with wrong and right;
And sell their blasts of wind as dear
As Lapland witches *bottled* air?—*Hudibras*, pt. i. c. 2.

A good butler always breaks off the point of his *bottle*-screw in two days, by trying which is the hardest, the point of the screw, or the neck of the *bottle*
Swift. Directions to Servants.

In the *bottle*, discontent seeks for comfort, cowardice for courage, and bashfulness for confidence.
Johnson. Life of Addison.

When calm around the common room,
I puff'd my daily pipe's perfume!
Rode for a stomach, and inspected,
At annual *bottlings*, corks selected.
Warton. The Progress of Discontent.

BOTTOM, *v.* } Dut. *Bodem;* Ger. *Boden;*
BOTTOM, *n.* } Sw. *Botn.* Wachter refers
BOTTOM, *adj.* } to the Ger. *Pedden;* A. S.
BOTTOMED. } *Peththian*, (whence our *path;*)
BOTTOMLESS. } to trample or tread upon, to
BOTTOMRY. } bruise with the feet.

Bottom, the noun, is that upon which we tread, stand, walk, or go; the lowest part; the part at the lowest depth. That upon which any thing stands, rests: upon which it is sustained or supported; the foundation, the ground-work.

To venture in the same *bottom*, is (met.) to run the same risk as those who have ventured to embark themselves or property in the same ship's *bottom;* and *bottom* is applied to the whole ship. For *Bottomry*, see the quotation from Blackstone.

To *bottom* is to rest, place, or stand upon; to fix, found, or establish.

He sllly toke it out, this cursed heine,
(Unweting this preest of his false craft)
And in the pannes *botome* he it laft.
Chaucer. The Chanones Yemannes Tale, v. 16,787.

Unto the well than went I me
And downe I louted for to see
The clere water in the stone
And eke the gravel which that shone
Doune in the *botome*, as siluer fine.—*Id. Rom. of the Rose.*

But in her letter made she soch feasts
That wonder was & swore she loued him best
Of which he found but *bottomlesse* behestes
But Troilus thou maist now east and west
Pipe in an ivy leafe if that thee lest.—*Id. Troilus*, b. i

Por if a man wouldе in a bote
(Whiche is without *botome*) rowe,
He must nedes ouerthrowe. *Gower. Con. A.* b. i

They haue searched to come to the *bottome* of hys *bottomles* wisdome, and because they cánot attayne to that secrete and be to proude to let it alone, they go and set up freewill with the heathen philosophers.—*Tyndall. Works*, p. 19.

Wherefore their intent and purpose was, that the Duke of Parma in his small and flat-*bottomed* shippes, should as it were vnder the shadow and wings of the Spanish fleet, conuey over all his troupes, armour, and warlike prouision
Hackluyt. Voyages, vol i. p. 601

From Holland, Zealand, and from Flanders won
By weekly pay, three-score twelve *bottoms* came,
From fifty upward to five hundred ton,
For every use a mariner could name.
Drayton. The Battle of Agincourt.

To repeat God's judgments in particular, upon those of all degrees, which have played with his mercies, would require a volume apart. for the sea of examples hath no *bottom*
Raleigh. History of the World, Pref.

But this is certaine, that as he in heat of anger stepped hastily to the entrie or porch of the temple, and went a pace hee fell downe the staires, and so hurt his head that dashed against the *bottom* staire, that hee swooned withall, and lay for dead.—*Holland. Livie*, p. 284.

Yea such was the extremity of the tempest, that it appeared to us as if he had pronounced a sentence, not to stay his hand, nor to withdraw his judgment, till he had buried our bodies and ships also, in the *bottomlesse* depth of the raging sea.—*Sir F. Drake. The World Encompassed*, p 39

Within this limit is relief enough,
Sweet *bottom grass*, and high delightful plain,
Round rising hillocks, brakes obscure and rough,
To shelter thee from tempest and from rain.
Shakespeare. Venus & Adonis

——— This I have learnt
Tending my flocks hard i' th' hilly crofts,
That brow this *bottom-glade.*—*Milton. Comus.*

I mean, not barely comprehending what is affirmed or denied in each proposition (though that great readers do not always think themselves concern'd precisely to do) but to see and follow the train of his reasonings, observe the strength and clearness of their connection, and examine upon what they *bottom.*
Locke. Conduct of the Understanding, s 24

True or false, solid or sandy, the mind must have some foundation to rest itself upon, and, as I have remarked in another place, it no sooner entertains any proposition, but it presently hastens to some hypothesis to *bottom* it on; till then it is unquiet and unsettled.—*Id. Ib.* s. 6.

Besides, though slow of belief, he [Thomas the Apostle] was at the *bottom* honest and sincere, not led into those doubts which he entertained, by his lusts and vices.
Atterbury, vol. ii. Ser. 2

But now I come to look on death near at hand, and see beyond the grave, that is just under me, that *bottomless* gulf of eternity, methinks it a very hard thing to be sufficiently prepared for a change, that will transmit us to the barr of an omniscient judge, to be there doom'd to an endless state of either infinite happiness or misery —*Boyle*, s. 2. Med. 7.

We ought to be *bottomed* enough in principle not to be carried away upon the first prospect of any sinister advantage.—*Burke. On the Policy of the Allies.*

If those gentlemen stopped when they came to the brink of the gulph of guilt and public misery, that yawned before them in the abyss of these dark and *bottomless* speculations, I forgive their first errour.
Id. A Letter to a Member of the National Assembly

Bottomry, is in the nature of a mortgage of a ship: when the owner takes up money to enable him to carry on his voyage, and pledges the keel or *bottom* of the ship (partem pro toto) as a security for the repayment.
Blackstone. Commentaries, b. ii. c. 30.

BOUGE. To *bilge* or *bulge.* (See BULGE.) *Utres* is by Holland rendered *Bouges;* i. e. something swelling or bellying out.

Which ancor cast, we soone the same forsooke,
And cut it off, for feare least therevpon
Our shippes should *bouge.*
Gascoigne. Voyage into Holland.

But in the ende, by grace and great manhode of ye kynge, which there was sore woundyd, and by his great comforte the Prēshemen were chasyd, and many of theyr shyppys *bowyd* & taken with many prysoners in them.
Fabyan. Edw. III. an. 1340.

Sir Thomas Knevet which was ready to haue borded the greate ship of Depe, sawe that the souereigne had missed the Caricke, which Sir Anthony Oughtred chased hard at the starne, and *bowged* her in diuerse places.
Hall. Hen. VIII. an 4.

The barcke perceiuyng this small Craer to bee an Englisheman, shot at hym and *bouged* hym, wherfore the Craer drewe streight to the greate ship, and sixe or seuen of the men, leapt into the barke.—*Hall. Hen. VIII.* an. 37.

Thus they launching out into the maine sea be either drowned there, their shippe *bouged* for that purpose, or els doe cast themselues ouer-boord headlong into the sea.
Hackluyt. Voyages, vol. ii. p. 86.

The Spaniards made no more adoe, but fastning their apparrell to *bouges* of lether like bladders, full of wind, and laying their bucklers thereupon, sat aloft and passed over nimbly.—*Holland. Livius*, p. 408.

For it soundeth not like a truth, that horsemen with their armor and horses safe could overcome so great a rage of the river, although we should graunt that all the Spaniards gat over upon blown bladders and leathern *bouges*.—*Id. Ib.* p. 420.

BOUGE. Fr. "*Bouche*, a mouth; also, a passage, entry, entrance, or overturn into. *Avoir bouche à Court:* to eat and drink scot-free; to have budge-a-Court, to be in ordinary at Court," (Cotgrave.)

Mr. Gifford observes, that "*bouge* of Court was an allowance of meat-and-drink for the tables of the inferior officers, and others who were occasionally called to serve and entertain the Court." (B. Jonson's *Workes*, vol. vii. p. 228. n. 1.) See Bown, for other examples of *Bouge*.

It appears to have meant merely free entrance or access, ingress and egress.

I am an officer, groom of the revels, that is my place.
Not. To fetch *bouge* of court a parcell of invisible bread, and beere for the players (for they never see it.)
B. Jonson. Masque of Augures.

BOUGH, or Bow } A.S. *Bug-an*, to bow, (qv.) The *bow* of a tree is so called, because it *bows* or bends from the stem or trunk.

And see it by ensample of trees in somer tyme
Theer som *bowes* bereth leves, and some bereth none.
Piers Ploukman, p. 277.

There might men does and roes ysee
And of squirels full great plentie
From *bow* to *bow* alway leping.—*Chaucer. R. of the Rose.*

The boistrous winds oft theire high *bowes* do blast,
Hott sighes in me continually be shed,
Wilde beastes in them, fierce loue in me is fed:
Unmounable am I and they stedfast.
Wyat. The Lover's Life compared to the Alpes.

And after that goodly disport was passyd, the kyng cõmaunded his officers to bryngе the mayer and his company vnto a pleasaunt lodge made all of greene *bowys*, and garnished with tables and other thinges necessary.
Fabyan. Edw. V. an. 1482.

Take hede least whiles thou dost labour to attein to the top, thou failest with the *bowes* which thou doest embrace
Brende. Quintus Curtius, fol. 198.

Yet comfort comes againe, when from the roote
He sees a *bough* into the north to shoote,
Which, nourisht there, extends itself from thence,
And girds this iland with a firme defence.
Sir J. Beaumont. Bosworth Field.

I do not know whether I am singular in my opinion, but, for my own part, I would rather look upon a tree in all its luxuriancy and diffusion of *boughs* and branches, than when it is thus cut and trimmed into a mathematical figure.
Spectator, No. 414.

And burns Lorenzo still for the sublime
Of life? To hang his airy nest on high,
On the slight timber of the topmost *bough*,
Rockt at each breeze, and menacing a fall?
Young. Complaint, Night 5.

BOUGHT, or Bout. } From the A.S. *Bug-an*, to bow; to bend, to turn. See Bout.

The *bought* of a serpent; the flexures, bends, curves, folds or involutions.

The *bought* of the knee or elbow (in the north called *beight*) is the flexure or curvature of the knee or elbow. A winding *bout*;—an involution. Another *bout*;—another turn. The *bout* of a sling, is the *bent* leather upon which the stone or thing to be thrown is laid.

But bow all knees, now of her knees
My tongue doth tell what fancy sees
Whose *bought* inearv doth yield such sight,
Like cunning painter shadowed white.
Sidney. Arcadia, b. ii.

And, as shee lay vpon the durtie ground,
Her huge long taile her den all ouerspred,
Yet was in knots and many *boughtes* vpwound
Pointed with mortall sting.
Spenser. Faerie Queene, b. i. c. 1.

He passing by with rolling wreathed pace,
With brandisht tongue the emptie ayre did gride
And wrapt his scaly *boughts* with fell despight
That all things seem'd appalled at his sight.
Spenser. Virgile. Gnat.

Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God, and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. [The Margin says, Hebr. in the midst of the *bought* of a sling.]
Bible. 1 Sam. xxv. 29.

Lap me in soft Lydian airs
Married to immortal verse;
Such as the meeting soul may pierce,
In notes, with many a winding *bout*
Of linked sweetness long drawn out.—*Milton. L'Allegro.*

The different flexure and order of the joints might also countenance the same; being not disposed in the elephant, as they are in other quadrupeds, but carry a nearer conformity into those of man; that is, the *bought* of the foreleg, not directly backward, but laterally and somewhat inward; but the hough or suffraginous flexure behinde rather outward.—*Browne. Vulgar Errours*, b. iii. c. 1.

BOUGHT. The past tense and past part. of the verb, *to buy*, (qv.)

Wanne yt come byuore hym, he nolde therof nogt,
Nere yt no so lute worth, bote yt were dere *ybogt*.
R. Gloucester, p. 390.

O glotonie, full of cursednesse;
O cause first of our confusion,
O original of our damnation,
Till Crist had *bought* us with his blood again.
Chaucer. The Pardoneres Tale, v. 12,432.

The wrath (as I began you for to say)
Of Troilus, the Greeks *boughten* dere,
For thousandes his hondes maden dey.
Id. Troil. & Cres. b. v.

BOUN, or Bound. } Ray,—To *boun* or *unboun*, is to dress, and undress; perhaps from the Dut. *Bouwen*, to build, to manure. *Boon* days, are those days which the tenants are obliged to employ for the *benefit* of their lord, *gratis*.—*Boun* (*boun-ed*), *bound*, are, in Scotch, and also in northern parts of England, very common words: Whither are ye *bound?* I am *bound* for such a place; the Gloss. to G. Douglas interprets *Ready*, adopting the etymology of Skinner, the A. S. *Abund-en*, expeditus, from the verb *Bind-an*, to bind; and, agreeing with him that it is a metaphor from *military* service, in which the men, when prepared for *march*, have all their baggage *bound* up, (whence he adds the Lat. *accingi ad iter.*) Dr. Jamieson thinks the true origin is the Sw. *Boa*, to prepare. Ihre interprets *Rede-boen*, rite paratus, (i. e. ready boun,) ready or already prepared; *Far-boen*, *farda-boen*, prepared for a journey, prepared to go. *Ready boun* is a common Scotch phrase, (and see the quotation from Ipomydon, *infra.*) The Sw. *Boa* is the Dut. *Bouwen* (proposed by Ray); Ger. *Bauen*; A. S. *By-an*, to build:—consequentially, to construct, to contrive, to provide, to prepare, also to till; or, as Ray says, to manure, to dress the land. *Boun*, *bone*, or *boon*, (see the quotations from R. Brunne and Piers Ploughman,) then, is—

Prepared, or provided, dressed, ready: and to be bound to any place;

Prepared or provided, furnished or supplied (with freight or cargo, as a ship *bound* to Brazil.) I am *bound*, to go to such a place, to do such a thing; prepared, ready, to go; on the start, on the way; ready to do it, on the point of doing it. In Spenser: "The way that does to heaven *bound*;" i. e. prepare, fit, lead, guide: and, generally, to be bound is—

To be on the way or voyage, on the road, in the course.

The erle wist it sone, in him was no defaute,
The barons were alle *bone*, to mak the kyng assaute.
R. Brunne, p. 292.

Leulyn ageyn the kyng & Dauid were alle *bone*,
To maynten forth the werre, & susteyn ther treson.
Id. p. 240.

And bed hem all ben *boun*, beggeres and othere
To wenden wt hem to Westmynstere.—*P. Ploughman*, p. 33.

[He] of adventure happed hire to mete,
Amid the toun, right in the quikkest strete,
As she was *boun* to go the way forth right
Toward the garden.—*Chaucer. Frankeleine's Tale*, 11,807.

Ipomydon said, "I shall you tell
At this covenant would I dwell,
Full fain I would be *ready boun*
To lead your queen, both up and down,
Fro her chamber to her hall.
Ipomydon. Life. Ellis. Rom. vol. iii.

O holy sire, quoth he, how shall I quight
The many favours I with thee have found,
That hast my name and nation redd aright,
And taught the way that does to heaven *bound!*
Spenser. Faerie Queene, b. i. c. 11.

His be that care whom most it doth concerne,
Sayd he; but whither, with such hasty flight,
Art thou now *bound?* *Id. Ib.* b. ii. c. 4.

Jan. 31. 1577. We took a Portugall, laden the best part with wine, and much good cloth.—*bound* for Brasil.
Sir F. Drake. The World Encompassed.

Tell me, ye Trojans, for that name you own;
Nor is your course upon our coasts unknown:—
Say what you seek, and whither were you *bound?*
* * * * * *
Willing we sought your shores, and hither *bound*,
The port, so long desir'd, at length we found.
Dryden. Virgil. Æneis, b. vii.

This cape [Blanco] lies in the lat. of 4° 15' south, and is always made by ships *bound* either to windward or to leeward.—*Anson. Voyage*, b. ii. c. 7.

BOUNCE, *v.* Bounce, *n.* Bo'uncer. Bo'uncing, *n.* } *Vox a sono ficta*, says Skinner. Perhaps from *Bounds*, *bounts*, *bounce*. See Bound, *infra*, to which *bounce* is equivalent, and Scotch, to *bount*, in *Jamieson*.

Met. to boast; to crack.

This sodaine chaunge when he began to spye
And colde suspect into his minde had crept,
He *bounst* and bet his head tormentingly,
And from all company himself he kept.
Gascoyne. Dan Bartholomew of Bathe.

They waste their winde in sighes,
they bleare their eyes with brine:
They breake their bulcks with *bouncing* grief,
their harts with lingring pine.
Turbervile. Of the Torments, &c.

With that he gave her a *bounce*
Full vpon the gorge.—*Skelton. Ware the Hawke.*

Yet still he bet and *bounst* vpon the dore,
And thundred strokes thereon so hideously,
That all the peece he shaked from the flore,
And filled all the house with feare and great vp-rore.
Spenser. Faerie Queene, b. v. c. 2.

As savage beasts with keene and fell teeth kept up in grated cages, and made more fierce and cruell with their foule and filthie keeping, upon hope to get out, rush and *bounce* against the barres that turne and wind within their sockets.—*Holland. Ammianus*, p. 129.

Pel. —— To bestride
The frothy foams of Neptune's surging waves,
When blust'ring Boreas tosseth up the deep
And thumps a louder *bounce*.
Ford. The Lover's Melancholy, Act i. 1.

A sylvan life till then the natives led,
In the brown shades and green-wood forest lost,
All careless rambling where it lik'd them most;
Their wealth the wild-deer *bouncing* through the glade.
Thomson. Castle of Indolence, c. 2.

As I was sitting in my chamber, and thinking on a subject for my next Spectator, I heard two or three irregular *bounces* at my landlady's door, and upon the opening of it a loud chearful voice inquiring whether the philosopher was at home.—*Spectator*, No. 383.

The heroines undertook the task,
Through lanes unknown, o'er stiles they ventur'd,
Rap'd at the door, nor stay'd to ask,
But *bounce* into the parlour enter'd.—*Gray. Long Story.*

At this information I could instantly perceive the widow *bounce* from her seat; but correcting herself, she sat down again, repressed by motives of good breeding.
Goldsmith. Citizen of the World, Let. 70.

BOUND. See Bind, Bond.

BOUND, *v.* Bound, *n.* Bo'unding-stone. } To *bound*, Skinner says, is from the Fr. *Bondir*, to be struck back, to leap back, to be dashed back, from the Lat. *Undare. Abundare*, *Redundare*, because a ball, when struck back, *comment et remeat instar undarum*. But *Rebound*, (to which he refers, and which he explains to signify—to be driven back as a ball,) he derives from the It. *Rimbombare*, to resound as an echo, from the Gr. Βομβος, βομβειν, to bomb, or hum.

Fr. "*Bondir*, to bound, to rebound, to leap, jump, jert, skip, rise (suddenly and swiftly) upward," (Cotgrave.)

So dreadfully he towards him did pas,
Forelifting up aloft his speckled brest,
And often *bounding* on the bruised gras,
As for great joyance of his new come guest.
Spenser. The Faerie Queene, b. I. c. 11.

Imperiously he leaps, he neighs, he *bounds*,
And now his woven girts he breaks asunder,
The bearing earth with his hard hoof he wounds,
Whose hollow womb resounds like Heaven's thunder.
Shakespeare. Venus & Adonis.

'Tis strange! the pilot keeps his seat;
His *bounding* ship does so curvet,
Whilst the poor passengers are found,
In their own fears already drown'd.—*Cotton. Winter.*

——— This discourse did breath
The fiery *boundings* of his heart, that still
Lay in that gesture.—*Chapman. Homer. Odyssey*, b. xx.

For doe but note a wilde and wanton heard
Or race of youthful and vnhandled colts,
Fetching mad *bounds*, bellowing and neighing loud,
Which is the hot condition of their blood.
Shakespeare. Merchant of Venice, Act v. sc. 1.

I've seen a huntsman, active as the morn,
Salute her earliest blush with sounding horn;
Pursue the *bounding* stag with op'ning cries,
And slight the timid hare, his easy prize.
Then, with the setting sun, his hounds restrain;
Nor *bounding* stag, nor timid hare obtain.
Blacklock. Desiderium Lutetiæ.

BOUND, *v.*
BOUND, *n.*
BO'UNDARY.
BO'UNDER.
BO'UNDLESS.
BO'UNDLESSNESS.

Low Lat. *Bonna*, or *borna*, or *bunda*, bonnare; Fr. *Bonne*, or *borne*, *borner*. *Abonner*, *aborner*, to fix the *bourn* or *bound*; to include, or inclose within limits; to *bound*, or (with the mere difference of the interchangeable letters *b*, and *p*.) to *pound*, from the A. S. verb *Pynd-an*, to inclose.

To include or inclose, within limits or confines; to limit, to confine, to restrict or restrain; to determine or terminate.

First the nemnid alle the, • • •
That thorgh the reame suld go, the *boundes* forto stake.
R. Brunne, p. 309.

And every reaume went he far to see,
He was so strong that no man might him let;
At bothe wormes endes, with Trophee,
In stede of *boundes* he a pilar set
Chaucer. The Monkes Tale, v. 14,121.

Why doest thou rather put into his head howe farre he may extende the *boundes* of his dominions, then put him in remembraunce with howe narrowe lymites the seignorie, whiche he hath nowe at this present, was in old tyme *bounded*.—*Udal Mark*, Pref. p. x.

While Peire, and Plowmá hopes to picke a thãke,
By mouing *bounder*, (which got skarce graze his goose)
Gascoigne. The Fruits of Warre.

So maye the feare of infamy, dishonour and dyspraise, refreine and restrayne them fro euyl, and some tyme holesomely bridle and contein them within the limites & *boundes* of good and honorable order.
Sir T. More. Workes, p. 622.

For let vs first consider the breadth and bignesse of this burning zone, which as euery man man knoweth, is 47. degrees, each tropike, which are the *boundees* thereof, being 23 degrees and a halfe distant from the equinoctial.
Hackluyt. Voyages, vol. iii. p. 48.

Which to outbarre, with painefull pyonings
From sea to sea he heapt a mighty mound,
Which from Arduid to Panweit did that border *bound*.
Spenser. Faerie Queene, b. ii. c. 10.

Whose circled waters rapt with whirling away
Like to a restlesse wheele, still running round,
Did covet, as they passed by that way,
To draw their bote within the utmost *bound*
Of his wide Labyrinth. *Id. Ib.* b. ii. c. 12.

Besides her modest countenance he saw
So goodly grave, and full of princely aw
That it his ranging fancie did refraine,
And looser thoughts to lawful *bounds* withdraw.
Id. Ib. b. iv. c. 6.

Deep woes roll forward like a gentle flood,
Which, being stopp'd, the *bounding* banks o'erflows.
Grief counsell with nor law nor limit knows.
Shakespeare. Rape of Lucrece.

In his miracles, hee loves ever to meet nature in her *bounds*; and when shee hath done her best, to supply the rest by his overruling power.—*Bp. Hall. Cont. Simon called.*

And him, whom all the skill and power of armes did late attend,
Now like a man in counsell poore, that (trauelling) goes amisse,
And (hauing past a *boundlesse* plaine) not knowing where he is,
Comes on the sudden, where he sees a riuer rough.
Chapman. Homer. Iliad, b. v.

But, Sir with what possibilitie can your constitution be so *boundlessly* amorous as to affect all women of what degree, forme or complection soeuer?
Marston. The Fawne, D 43. (1606.)

———Ye good distrest!
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your *bounded* view, which only saw
A little part, deemed evil, is no more.—*Thomson. Winter.*

As in geometry, of all lines or surfaces contained within the same *bounds*, the streight line and the plain surface are the shortest: so it is also in morality by the right line of Justice, upon the plain ground of Vertue, a man soonest will arrive to any well-chosen end.—*Barrow*, vol. i. Ser 5.

Let active thought these close meanders trace,
Let human wit their dubious *boundaries* place,
Are all things miracle or nothing such?
Prior. Solomon, b. i.

God has given no man a body as strong as his appetites: but has corrected the *boundlessness* of his voluptuous desires, by stinting his strengths, and contracting his capacities.
South, vol. i. Ser. 1.

The world was ne'er design'd for thee:
You're like a passenger below,
That stays perhaps a night or so,
But still his native country lies
Beyond the *bound'ries* of the skies.
Cotton. Content, Vision 4.

Is there a temple of the deity,
Except earth, sea, and air, yon azure pole;
And chief, his holiest shrine, the virtuous soul?
Where'er the eye can pierce, the feet can move,
This wide, this *boundless* universe is Jove.
Lyttelton. Cato's Speech to Labienus.

BO'UNTY.
BO'UNTEOUS.
BO'UNTEOUSLY.
BO'UNTEOUSNESS.
BO'UNTIFUL.
BO'UNTIFULLY.
BO'UNTIFULNESS.
BO'UNTIHEAD.

Fr. *Bonté*; It. *Bontà*; Sp. *Bondad*; Lat. *Bonitas*, (of unsettled etymology,) is—

Goodness, kindness, beneficence, benevolence, munificence, liberality, generosity.

For God it wot, that children often been
Unlike hir worthy eldere hem before,
Bountee cometh al of God, not of the streen,
Of which they ben ygendred and ybore:
I trust in Goddes *bountee*, and therefore
My marriage, and min estat, and rest
I him betake, he may don as him lest.
Chaucer. The Clerkes Tale, v. 8032.

This maid, of which I tell my tale expresse,
She kept hireself, hire needed no maistresse;
For in hire living maidens mighten rede,
As in a book, every good word and deede,
That longeth to a maiden vertuous.
She was so prudent and so *bounteous*,
For which the fame outsprong on every side
Both of hire beautee and hire *bountee* wide.
Id. The Doctoures Tale, v. 12,039.

Nature set in hir at ones
Beautee with *bountee* so beseyn,
That I male well afferme and seyn,
I sawe yet neuer creature,
Of comly hede, and of feture,
In any kyynges region,
Be liche hir in comparison.—*Gower. Con. A.* b. v.

Hereby see we that dedes and works are but outward signes of the inward grace of the *bounteous* and plenteous mercy of God, frely receyued without all merites of dedes, ye and before all dedes.—*Tyndall. Workes*, p 66.

Wherfore he thanched the king with all his harte for his honorable present, promising to requite his *bounteous* liberalitye, by some good tourne that lay in his owne pryuate power to doo.—*Goldyng. Justine*, fol. 128.

Ye maye (sayde the kynge) *bounteously* rewarde me, if ye lende me the yonge man that daunced before your maiestie.
Sir T. Elyot. The Governour, b. i. c. 20.

A parte of ye cause was, yt the sayd Charlye after theyr thynkyng, had not so *bounteously* rewarded them as they had deseruyd.—*Fabyan. Ludowic XI.* an. 1465.

But this sudden pang, hauing first commended the *bounteousness* of his minde,—the L.L. of the senate staied;—affirming it to be the dissolution of the empire, if the reuenewes by which it was sustained should be diminished.
Greneway. Tacitus. Annales, p. 106.

Wherefore, he vsyng all lenitie, mercie, and *bounteousnesse* would not once touche or apprehende the body of king Henry, whome he might both haue slaine, and vtterly destroyed, considering that he had him in his warde and gouernance.—*Grafton. Hen. VI.* an. 33.

Rue on me, Lord, for thy goodnes and grace,
That of thy nature arte so *bountifull*;
For that goodness, that in the worlde dothe brace
Repugnant natures in quiet wonderfull.
Wyatt. Psalme 51.

Then the commons louyngly thãked the kyng and muche praised his witte that he had denyed it to them when they unworthely demaunded it, and had *bountifully* graunted it when he perceiued that they sorowed and lamented.
Hall. Hen. VIII. an. 22.

And in afflictions thorowe the help of God they be inuincible and if any prosperitie come vnto them, thei ascribe it wholly to the goodnes and *bountifulnes* of God.
Udal. Matthew, c. 4.

For that I may not remark the *bounties* of God running over the tables of the rich, God hath also made provisions for the poorest persons; so that if they can but rule their desires, they shall have their tables furnished.
Taylor, vol. ii Ser 26

Now gins this goodly frame of temperance
Fairely to rise, and her adorned hed
To prick of highest praise forth to aduance,
Formerly grounded, and fast settled
On firme foundation of true *vertuhed*.
Spenser. Faerie Queene, b. ii. c. 12.

If then he be as deceived and as absurd, who thinketh that the gods be mortal and corruptible, as he who is of opinion, that they bear no *bountiful* and loving affection toward men, Chrysippus is as far from the truth as Epicurus.
Holland. Plutarch, p. 881

Hath the kings *bountifulneese* giuen lands and possessions to Christian churches for this end? that Clarkes harlots should bee pampered with delicious dainties.
Stowe. The West Saxons, an. 974.

His honest friends, at thirsty hour of dusk,
Come unInvited, he with *bounteous* hand
Imparts his smacking vintage, sweet reward
Of his own industry. *Philips. Cyder*, b. ii

The duke turned to the lady, and told her, it now remaine for me to put you in quiet possession of what your husband has so *bountifully* bestowed on you, and ordered the immediate execution of Rhynsault.—*Spectator*, No. 491.

For Providence decrees, that we obtain
With toil each blessing destin'd to our use;
But means to teach us, that our toil is vain,
If he the *bounty* of his hand refuse.—*Scott*, Eleg. 3.

But oh thou *bounteous* giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away.
Cowper. Task, b. v.

To thy blest hand, and *bounteousness* of mind,
Has giv'n extensive powers unslacken'd rein;
To me a bartenness of wish assign'd,
That grieves itself to see another's pain.—*Hoyle. Ode.*

It is true, indeed, the direction of the public weal is in the hands of a single person, who, for the general good, takes upon himself to ease us of the whole care and weight of government; but still that *bountiful* source of power permits, by a very generous dispensation, some streams to flow down to us.—*Monmouth. Pliny*, b. iii. Let. 20.

If they are less *bountifully* provided than the rich, with the materials of happiness for the present life, let them however be thankful to Providence that they have fewer difficulties to contend with, fewer temptations to combat, and fewer obstacles to surmount, in their way to the life which is to come.—*Porteus*, vol. ii. Lect. 17.

BOURD, *v.*
BOURD, *n.*
BO'URDING.

Fr. *Bourde*, scoffs, jeasts, gibes, cuts, quips, (Cotgrave.) Dut. *Boerde*; Mid. Lat. *Burda*. Dr. Jamieson thinks that the Fr. *Bourd-er* is merely an abbreviation of *Be-hourdir*, *behourder*, to joust together with lances,—and that this being a species of mock fighting very common in former times, the idea has been transferred to talking in jest or mockery.

To *Bourd*, *bord* or *board*, seems merely to be—To abord or aboard, to accost, to approach; to accost in speech, to address; or direct the speech or discourse to: to attack in speech, sportively, jestingly; to jeer or jest, to banter.

Bretheren, quad he, take kepe what I shal say;
My wit is gret, though that I *bourde* and play.
Chaucer. The Pardoneres Tale, v. 12,710.

Yet had I lever payen for the mare,
Which he rit on then he should with me strive.
I wool not wrathen him so mote I thrive;
That that I spake, I sayd it in my *bourd*.
Id. The Manciples Prol. v. 17,026

Gamelyn satte him adoun
In the justic'is stede.
Herkeneth now of the *bourde*
That Gamelyn tho dede. *Id. The Plowmans Tale.*

With sugred wordes she wood and sparde no speech,
But *bourded* him with many a pleasant tale.
Turbervile. The Louer wisheth, &c.

At length her self *bordeth* Æneas thus,
Unfaithful wight, to cover such a fault,
Coldest thou hope? *Surrey. Virgile. Æneis*, b. iv

She smote her breast and rushing through the rout;
And her dieng she cleapes thus by her name.
Sister, for this with craft did you me *board*.
Surrey. Virgile. Æneis, b. iv.

Ye should not, sir, in a strange land,
Mock, nor yet be *ouer-bourdand*;
But, if ye will with *bourdings* deal,
Right cleanly than ye should them veil.
Sir Eger. Ellis. Rom. vol. iii.

They all agreed: so turning all to game
And pleasant *bord*, they past forth on their way:
And all that while, whereto they rode or came,
That masked mock knight was their sport and play.
Spenser. Faerie Queene, b. iv. c. 4.

Whom thus at gaze the Palmer gan to *bord*
With goodly reason, and thus fayre bespoke.
Id. Ib. b. ii. c. 2.

The next, the Stubborne Newre whose waters gray
By faire Kilkenny and Rosseponte *board*.
Id. Ib. b. iv. c. 11.

The wisard could no longer beare her *bord*
But, bursting forth in laughter, to her sayd.
Id. Ib. b. iii. c. 3.

I am wise enough to tell you I can *board* where I see occasion, or if you like my uncle's wit better than mine, you shall marry me.
Ford. 'Tis Pity She's a Whore, Act iii. sc. 5.

Gramercy, Borril, for thy company,
For all thy jests, and all thy merry *bourds*,
Upon thy judgment much I shall rely,
Because I find much wisdom in thy words.
Drayton Pastorals, Ecl. 7.

BO'URDON, *n.* Burden, or Burthen, (qqv.)

—— And there in mourning spend their time
With waitfull tunes, whiles wolves do howle and barke,
And seem to beare a *bourdon* to their plaint.
Spenser. On the Death of Sir Philip Sidney.

BO'URGEON, *v.* } *Sursum geminans* is rendered by Wiclif — *burionynge* upwards. Menage says the Fr. *Bourgeon* is from *Burrio*; and *Burrio* from *Burra*. Skinner, that it is from *Bourre*, soft down, because buds are generally soft and downy. But the origin of *Bourre* is still to seek.

Fr. *Bourgeonner*, to bud, to spring or sprout out, to put or shoot out, (Cotgrave.)

Biholde ghe that no man faile to the grace of God, that no roote of bittirnesse *burionynge* upward lette and manye be defoulid by it.—*Wiclif. Ebrewis*, c. 12.

Wost thou not well (qd. she) but euery tree in his seasonable time of *bourioning* shew his blomes from within, in signe of what fruite shoulde out of him spring, els the fruit for that yere men hait deliuered, be the ground neuer so good. And though the stock be mighty at ye full, & ye braunches seer & no *burions* shew, farwel ye gardiner, he may pipe with an yue leaf, his fruit is failed.
Chaucer. Testament of Loue, b. iii.

Good lady (qd. I than) it hath oft be seen, yt weathers & stormes so hurely haue fall in *burioning* time, & by perte duresse han beaten of the springs so clean, wherthrough ye fruit of thilk yere hath failed. It is a great grace whā *burions* han good wethers, their fruits foorth to bring.—*Id. Ib.*

By the flowres the fruites are knowen, and the vines in *burgenyng*.—*Golden Boke*, c. 42.

Thus Cham his broode did *burgeon* first,
And helde the worlde in awe.
Warner. Albion's England, b. i. c. 1.

Also they have deviseđ, that the said impe to be engrafted, be gathered from the tree when it beginneth to bud or *burgen*.
Holland. Pinie, b. i. c. 15.

Furthermore looke what is the nature that forked trees have in their boughes, the same hath the vine in her eyes and *burgeons*.—*Id. Ib.* b. xvi. c. 30.

When first on trees *burgen* the blossomes soft,
Prickt forward with the sting of fertile kinde,
Against the aire cast vp her head aloft,
And gath'reth seed so from the fruitfull winde.
Fairefax. Godfrey of Bulloigne, b. vii. s. 76.

O that I had the fruitful heads of Hydra,
That one might *bourgeon* where another fell.
Dryden. Don Sebastian, Act i. sc. 1.

BOURN. A. S. *Byrna*, *burn*; Dut. *Born*; Ger. *Born*, *brunn*; Sw. *Brunna*. A well, spring, fountain. Junius and Wachter think it is from the Gr. Βρυειν, to spring or flow forth. Ihre, from *Rinnan*, *be-rinnan*, *brinnan*, to run. See an example from Milton in v. Bosky. *Perilous bourne* in Spenser is, in st. 38 of the same Canto, called *perilous shard*: and T. Warton thinks that *Bourne* here, and perhaps always, means *boundary*: "streams of water" being "the most distinguishable aboriginal divisions of property." (See Bourn, *infra.*) The *Bourn* of Spenser is previously denoted a river, st. 2.

See the quotation from Stow.

Ne care ne feare I how the wind do blow
Or whether swift I wend or whether slow;
Both slow and swift alike do serve my tourne;
Ne swelling Neptune, ne lowd thundring Jove,
Can chaunge my cheare, or make me ever mourne;
My little boat can safely pass this *perilous bourne*.
Spenser. Faerie Queene, b. ii. c. 6. s. 10.

She Beverley salutes, whose beauties so delight,
The fair-enamour'd flood, as ravish'd with the sight,
That she could ever stay, that gorgeous phane to view,
But that the brooks and *bourns* so hotly her pursue.
Drayton. Poly-Olbion, s. 28.

Diuers *bournes* sodainly *brake out* of the hollowe places of the earth, and ouerflowed a great part of Canterbury cittie, the *streame* whereof was so swift and violent, that it bare downe buildings and houses, and drowned manie people.
Stow. Hen. III. an. 1271.

BOURN. Fr. *Bonne* or *Borne*, a bound, limit, meere, march; the end or furthest compass of a thing. (Cotgrave.)

For the etymology, see To bound or Inclose.

Ulys. I will not praise thy wisdom,
Which like a *bourn*, a pale, a shore, confines
Thy spacious and dilated parts.
Shakespeare. Troil. & Cress. Act ii. sc. 3.

Cleop. If it be love indeed, tell me how much.
Ant. There's beggary in the love that can be reckon'd.
Cleop. I'll set a *bourn*, how far to be belov'd.
Id. Antony & Cleopatra, Act i. sc. 1.

Death hath summon'd it to go
Pensive to the shades below:
Dismal regions! from whose *bourn*
No pale travellers return. *Fawke. The Sparrow.*

BOUSE. } The Dut. *Buyse* is, (according to Bo'usy. } Kilian,) a cup with two handles, which on account of its size is taken up and set down with both hands. *Buysen*, to drink out of such a cup, to drink largely. Skinner suggests from the Gr. Φυσειν, to blow. It seems plainly formed from the Fr. *Boire*, to drink, *beu*, drunken. To bouse is—

To drink largely, sottishly; to swill.

Her loathly leare
Is nothynge cleare
But vglye of cheare
Her face all *bousy*
Comelye crinkled
Wonderously wrynkled. *Skelton. Elinour Rumming.*

Still as he rode, he somewhat still did eate,
And in his hand did beare a *bouzing* can,
Of which he supt so oft, that on his seat
His drunken corse he scarce vpholden can.
Spenser. Faerie Queene, b. i. c. 4.

Now, though from the table he [Sylla] was commonly found both very active, painful, and severe; yet falling into such company, by drinking, *bousing*, and making good cheer, he suddenly became another manner of man.
North. Plutarch, p. 387.

The guests upon the day appointed came,
Each *bousy* farmer with his simpering dame.
King. The Old Cheese.

Rous'd at his name, up rose the *bousy* sire,
And shook from out his pipe the seeds of fire.
Pope. Dunciad, b. iv.

Let the men of all nations, but Italy, prove
The blessings that wait upon beauty and love
But in *boosing*, alas! one unfortunate bout
Will rob us of vigour, and leave us the gout.
Fawkes. Woman. A Ballad.

Where'er you see ungracious Ham,
Bent to disclose his father's shame,
And, spite of modest Shem and Japhet,
Persist the *boozy* sire to laugh at,
You aid the pious brother's cares:
Your delicacy suits with theirs.—*Cambridge. Painting.*

BOUT. See Bocht. One *bout*, one turn; another turn, another trial.

Here, tyrant, take a taste of my good will,
For thus I doe begin my bloody *bout*:
You cannot chuse but like the greeting ill;
It is not that same clubb will beare you out.
Guy & Amarant. Percy, vol. iii.

But leave we Hob to clamber out,
Queen Mab and all her fairy rout,
And come again to have a *bout*
With Oberon yet madding. *Drayton. Nymphidia.*

We'll see when 'tis enough, when both eyes out,
Or if it wants the nice concluding *bout*;
But, if it hes too long, the crackling's pall'd,
Not by the drugging-box to be recall'd.
King. The Art of Cookery.

The prince of * * * has taken me in his train, so that I am in no danger of starving for this *bout*.
Goldsmith. A Letter from a Traveller.

BO'UTEFEU. Fr. *Boute-feu*, a wilful or voluntary firer of houses; also a fire-brand of sedition, a kindler of strife and contention: one that loves to set, and see men together by the ears.

For an example, see the quotation from Hammond in v. Broil.

A charge was brought up from the House of Commons to the Lords, by Sir Henry Vane the Younger, a most notorious sectarist, an indefatigable *boutefeu*, and promoter of the discontents and rebellion that followed.
Wood. Athenæ Oxon. W. Laud.

When the Long Parliament began, he [Will. Strode] became an active and busy man, and a downright *boutefeu* therein against the king's prerogative.—*Id. Ib.*

BOW, *v.* }
Bow, *n.* }
Bo'wer. }
Bo'wyer. }
Bo'wing, *n.* }
Bo'wband. }
Bo'wman. }

A. S. *Byg-an*; Dut. *Buygen*; Ger. *Beugen*; Sw. *Boga*, to bow.

To bend, to curve, to crook, to arch, to incline, to decline.

Bow, the noun, whether applied to the inclination of the body in reverence; or to an engine of war; or an instrument of musick; or a particular kind of knot; or the curved part of a saddle, or of a ship; or to the *arc-en-ciel*, (rainbow;) or to bended legs; or to the branches of trees;—always means one and the same thing; viz. *bended* or *curved*; and is the past tense and past part. of the A. S. *Bygan*, flectere, incurvare. See *Tooke*, ii. 216.

Wiclif renders the Lat. *declinare*, *vitare*, (sc. to slip on one side, to escape,) by the English word, to *bow*. It is also used (consequentially) for—

To give way, to yield, to submit; to obey.

Canon *bowede* a doun to hym, & thonkede hym faste
And bi bet to serue hym trewliche, the while ye lyf laste.
R. Gloucester, p. 93.

The *bowiares* asoppe hii breke, & *bowe* nome ech on.
Id. p. 541.

Wilton had thei taken, Southampton also,
Cornwaile and Wales *bowed* tham vnto.
R. Brunne, p. 39.

And brynge alle men to *bowe*, with oute bitter wonde.
Piers Ploughman, p. 73.

And the day began to *bowe* doun, and the twelve camen and seiden to him, leeve the puple that thei go and turne into castels and tounes that ben aboute that thei fynde mete: for we ben here in a desert place.—*Wiclif. Luke*, c. 9.

But he that was maad hool, wiste not who it was: and Jhesus *bowide* awey fro the people that was set in the place.
Id. Jon. c. 5.

And I aȝigh, and lo a whyt hors, and he that sat on hym hadde a *bowe*, and a crowne was gouun to him and he wente out ouercomynge that he schulde ouercome.
Id. Apocalips, c. 6.

And beholde there was a whyte horsse, and he that sat on hym had a *bowe*, and a crowne was geuen vnto him, and he went forth cõquering and for to ouercome.—*Bible*, 1551. *Ib.*

Ther were also of Martes division,
Th' armerer, and the *bowyer*, and the smith,
That forgeth sharpe swerdes on his stith.
Chaucer. The Knightes Tale, v. 2026.

For euer his *bowe* is ready bent,
And whom he hit I tell hym shent.—*Gower. Con. A.* b. ii.

Amid the court vnder the heuen all bare
A great alter there stood, by which there grew
An old laurel tree *bowing* therunto,
Which with his shadow did embrace the gods.
Surrey. Virgile. Æneis, b. ii.

By worshippyng, whether it was in the olde testament, or newe, vnderstand the *bowing* of a mans self vpon the ground: as we ofte tymes, as we kneele to our prayers *bow* our selues, and lie on our armes & hands with our face to the ground.
Tyndal. Workes, p. 11.

Then all the gonnes seuered them selues into one place, the pykes in another, and the *bowmen* in another.
Hall. Hen. VIII. an. 31.

When the Turke was arriued, he bent his ordinance toward the towne and did no great harm, when he saw that the walles were of that defence that ordinaunce did litle harme, he caused all his pyoners to cast yearth one banke ouer another styl, tyll they came within a *bowshot* of the wall.—*Grafton. Hen. VIII.* an. 14.

They vse little drummes at their *sadle bowes*, by the sound whereof their horses vse to runne more swiftly.
Hackluyt. Voyages, vol. i. p. 314.

Wyllyam shot so wonderous well,
That hys arrowes were all agoe,
And the fyre so fast upon hym fell,
That hys *bowestryng* brent in two.—*Adam Bell. Percy.*

She sees her son, her God,
Bow with a load
Of borrow'd sins; and swim
In woes that were not made for him.
Crashaw. Sancta Maria Dolorum.

So fairely dight, when she in presence came,
She to her sire made humble reuerence,
And *bowed* lowe, that her right well became,
And added grace vnto her excellence.
Spenser. Faerie Queene, b. i. c. 12.

——When he came, he saw
Vlysses viewing, ere he tried to draw
The famous *bow*; which euery way he mou'd;
Vp, and downe turning it in which he prou'd
The knight it was in fearing chiefly, lest
The hornes were eate with wormes, in so long rest:
But what his thoughts intended, turning so;
And keeping such a search about the *bow*;
The wooers little knowing, feel to lest,
And said, past doubt, he is a man profest
In *bowyers* craft, and sees quite through the wood.
Chapman. Homer. Odyssey, b. xxi.

And now his well known *bow* the master bore,
Turn'd on all sides, and view'd it o'er and o'er:
Lest time or worms had done the weapon wrong,
Its owner absent and untry'd so long.
While some deriding—"How he turns the *bow!*
Some other like it sure the man must know,
Or else would copy; or in *bows* he deals;
Perhaps he makes them, or perhaps he steals."
Pope. Homer. Ib.

Atrides dart, of Helenus, the thrust out *bow-hand* strooke,
And through the hand, stucke in the *bow*.
Chapman. Homer. Iliad, b. xiii.

On his *bow-back* he hath a battle set
Of bristly pikes, that ever threat his foes.
Shakespeare. Venus & Adonis.

The *bow*-men (which no country hath the like)
With his sheaf arrow proveth by his might,
How many score off he his foe can strike,
Yet not to draw above his bosom's height.
Drayton. The Battle of Agincourt.

For once it was my dismal hap to hear
A Sibyl old, *bow-bent* with crooked age
That far events full wisely could presage,
And in time's long and dark prospective glass
Foresaw what future days should bring to pass.
Milton. Vacation Exercise.

——See, though from far,
His thousands, in what martial equipage
They issue forth, steel *bows*, and shafts their arms
Of equal dread in flight, or in pursuit.
Id. Paradise Regained, b. iii. l. 305.

But I shall instance only in the Greek and Syriack churches. in the Greek they have their ordinary *bowings*, which they properly call προσκυνηματα, worshippings; and their extraordinary which they call μετανοιαι; which are of two sorts the lesser and the greater; the lesser are, when they *bow* their heads only to the ground; the greater, when they lie prostrate upon it.—*Beveridge*, vol. i. Ser. 5.

For the string is always ready upon their *bow* to let fly this arrow [ill report] with an incredible swiftness, through city and country, for fear the innocent man's justification should overtake it.—*Tillotson*, vol. i. ser. 42.

Their instruments were various in their kind,
Some for the *bow*, and some for breathing wind.
Dryden. The Flower & the Leaf.

At this, resuming heart, the prophet said:
Nor hecatomb unslain, nor vows unpaid,
On Greeks, accurs'd, this dire contagion bring,
Or call for vengeance from the *bowyer* king.
Id. Homer. Iliad, b. i.

Doth not the ox obedient *bow*
His patient neck, and draw the plough.—*Cotton*, Fab. 1.

But pays his debts, and visit, when 't is due;
His character and gloves are ever clean,
And then he can out *bow* the *bowing* dean.
Young. Love of Fame, Sat. 4.

——There the sycophant and he
Who, with bare-headed and obsequious *bows*,
Begs a warm office, doom'd to a cold jail
And groat per diem, if his patron frown.
Cowper. Task, b. iii.

In Turkey, where the place, where the fortune, where the head itself, are so insecure, that scarcely any have died in their beds for ages; so that the *bow string* is the natural death of Bashaws, yet in no country is power and distinction (precarious enough, God knows, in all) sought for with such boundless avidity, as if the value of place was enhanced by the danger and insecurity of its tenure.
Burke. Speech on the Duration of Parliaments.

BO'WEL, *v.* **Bo'WEL**, *n.* **Bo'WELS.** **Bo'WELLESS.** Fr. *Boyau, boyaux*; It. *Budello*, which Menage derives from the Lat. *Botellus*. Junius observes, that the English word seems to be taken from *bow*, to bend, to wind, to twist: as the Gr. ενδινα, παρα το εντος δινεισθαι, on account of their folds or convolutions within us—quod intus convolvantur in gyrum. (Flexuosissimis orbibus, *Plin.* xi. 37.)

Bowels is used generally for the innermost, the vital parts, the seat of feeling, compassion, or sympathy.

To bowel, to take out the bowels, to eviscerate, to excavate. See DISBOWEL.

She toke hereafter the *bowels*
Of the see foule, and for the heie
Of Eson, withva thousand mo
Of thynges, that she had tho
In that caldron. *Gower. Con. A.* b. v.

But the auctor of Polycronycon sayth, he was *bowelled* at Crongthon Abbey and buryed at Worcetyr, in the myddle of the quer of mukis, when he had reygned xvi. yeres. vi. monethes. and iiii. dayes.—*Fabyan. K. John*, an. 1217.

Then was the bodye *bowelled*, embawmed, and *cered*, and secretly amongest other stuile conueyed to Newcastle.
Hall. Hen. VIII. an. 5

I therefore exhorte your excellent majestie in the *bowels* of Jesus Christ.—*Bale. Apology*, p. 61.

The angrie and outragious woman, [Q. Isabell] who commaunded the erle [Hugh Spenser] to be bound, and without question or answere to bee drawen & hanged in his armour, taken downe alive and *bowelled*, his *bowelles* burned, then his head smitten off, and his bodie hanged up againe, and after foure dayes to be cut all to peeces and cast to dogges to be eaten.—*Stow. Edw. II.* an. 1326.

And verily, Homer seemeth not to be ignorant of this difference whereof we speak, for of diviners and soothsayers, some he calleth οιωνοθοους, i. e. augurs, that is to say authours or observers of birds; others ιερεις, that is to say, *bowel priers*, that spie into the inwards of sacrifices.
Holland. Plutarch, p. 995.

And the *bowell-prying* soothsaier, (as it is reported) shewed to Decius the head of the liver on the inner side wounded (as it were) and cut off.—*Holland. Livie*, p. 287.

Not to the surface of enliven'd earth,
Graceful with hills and dales, and leafy woods,
Her liberal treasure, is thy force confin'd;
But to the *bowel'd* cavern darting deep,
The mineral kinds confess thy mighty power.
Thomson. Summer.

Miserable men commiserate not themselves; *bowel-less* unto others, and merciless unto their own *bowels*.
Browne. Christian Morals, i. 7.

She-wolf of France, with unrelenting fangs,
That tears the *bowels* of thy mangled mate,
From thee be born, who o'er thy country hangs
The scourge of heav'n *Gray. The Bard.*

BO'WER, *v.* **Bo'WER**, *n.* **Bo'WERY.** "A. S. *Bur, bure*, conclave, an inner chamber, a parlour, a bower," (Somner.) Dut. *Bure*, tugurium; Ger. *Bauer*, from Ger. *Bauen*; A. S. *Byan*; to inhabit, to indwell. Applied to—

A habitation, a dwelling, an apartment in a dwelling; now usually applied—to some shaded place of retirement formed of trees or the *bows* or branches of trees.

And Junius thinks *bower* is so called because formed of the *bows* or *boughs* of trees.

——Justices some
Buskede hem to the *boure*. ther this berde dwellyd
Confortynge hure as thei couthe.—*Piers Plowman*, p. 38.

So mote I thrive, I shal at cockes crow
Ful prively go knocke at his window,
That stant ful low upon his *bowres* wall
Chaucer. The Miller's Tale, v. 3674.

And in a launde, vpon an hill of floures
Was set this noble goddesse Nature,
Of branches were her halles and *bowres*
Ywrought, after her craft and her measure.
Id. The Assemblie of Foules.

Glue me my lute in bed now as I lie
And lock the doores of mine vnluckie *bower*:
So shall my voyce in mournfull verse discrie
The secrete smart which causeth me to lower.
Gascoigne. A Lady, &c. doth thus bewray her Grief.

The next day the lordes of Fraunce, who hadde lost their tentes and their prouisyons, thanne took counsayle to lodge in *bowers* of trees, more neret to the towne.
Berners. Froissart. Cronycle, vol. i. c. 80.

Thee lastly nuptial *bowre*, by me adornd
With what to sight or smell was sweet: from thee
How shall I part.—*Milton. Paradise Lost*, b. xi.

"Come, kinsman," said the little god,
"Put off your wings, lay by your rod;
Retire with me to yonder *bower*,
And rest yourself for half an hour."
Prior. Mercury & Cupid.

More happy! laid where trees with trees entwin'd
In *bowery* arches tremble to the wind,
With innocence and shade like Adam blest,
While a new Eden opens in the breast.
Broome. Epist. to Mr. E. Fenton

He keeps a garden where the spices breathe,
Its *bowering* borders kiss the vale beneath;
'Tis there he gathers lilies, there he dwells,
And binds his flowerets to unite their smells.
Parnell. The Gift of Poetry.

[He] plac'd thy green and grassy shrine,
With myrtle *bower'd* and jessamine.
Warton. Ode on the Approach of Summer.

Far happier thou, in this sequester'd *bower*,
To shroud thy poet, who, with fost'ring hand,
Here bade thee flourish, and with grateful strain
Now chants the praise of thy maturer bloom.
Mason. The English Garden, b. ii.

O! what descriptive eloquence can tell
The woods and winding walks of Boscobell?
The various vistas, and the grassy glades,
The *bowery* coverts in sequester'd shades!
Fawke. Bramham Park.

BOWL, *v.* **Bowl**, *n.* **Bo'WLER.** **Bo'WLING**, *n.* **Bo'WLING-GREEN.** Fr. *Boule*; It. *Balla, palla*; Sp. *Bolla*: Dut. *Bol*, Ger. *Bol*, from the Ger. *Bol-en*, to roll. *Bowl*, patera rotunda; A. S. *Bolla*; Ger *Bulle*, Wachter derives from the same verb, *Bol-en*, volvere, rotare. A *bowl* or *ball* is—

Any thing round or rolling; a round body to roll upon the ground; a round or circular body—hollow—to contain liquids; a round or circular hollow.

And whyle the kynge was shyppinge of his men, one broughte forthe a *bolle* full of mede or meth to drynke vpon bon vyage, and after that came *bowl* after *bowl*, so that after drynke came dronkennes, and after langelynge, and langelynge tourned into strife, and stryfe tourned into fyghtinge, where through many were slayne.
Fabyan. Edw. the Conf an. 1053

The *bowle* is round, and doth down slide,
Eche one thrusteth, none doth uphold,
A fall failes not, where blinde is guide,
The stay is gone, who can him hold?
Uncertaine Auctors. Totus Mundus, &c

A gentle state, where two such tenis *balles*
Are tossed still and better *bowles* let lie.
Gascoygne. Voyage into Holland.

Garlick indeed should not be suffered to *boll* and run up to seed, and therefore the blade thereof ought to be wreathed.
Holland. Pinie, b. xix. c. 6.

——While one doth bring
A carven *bowl* well wrought of beechen tree,
Praising it by the story, or the frame,
Or want of use, or skilful maker's name.
Bp. Hall. Defiance to Envy

A little *boll* or cup, to sacrifice and offer unto the gods withall.—*Holland. Livie*, p. 611.

Placed it [the obelisk] was in the middest of the shew-place, and upon it a *bowle* or globe of brasse set, glittering with thin plates of gold.—*Id. Ammianus*, p. 84.

He [Antigonus] espied upon a time within his camp, certaine common souldiers playing at the *ball* and *bowling*, having their corslets on their backs, and their morions upon their heads, he took a great pleasure therein.
Id. Plutarch, p. 341.

An. Alas I had rather be set quick i'th' earth,
And *bowl'd* to death with turnips.
Shakespeare. Merry Wives, Act iii. sc. 4.

Breake all the spokes and fellies from her wheele,
And *bowle* the round naue downe the hill of heauen,
As low as to the fiends. *Id. Hamlet*, Act ii. sc. 2.

The captains and commanders were then it seems at *bowls* upon the Hoe at Plymouth; and the tradition goes, that Drake would needs see the game up; but was soon prevail'd on to go and play out the rubbers with the Spaniards.
Oldys. Life of Raleigh

The right side of the pall old Egeus kept,
And on the left the royal Theseus wept;
Each bore a golden *bowl*, of work divine,
With honey fill'd, and milk, and mix'd with ruddy wine.
Dryden. Palamon & Arcite, pt iii

Another evil faculty he has, in making the *bowling-green* his daily residence, instead of his church, where his curate reads prayers every day.—*Tatler*, No. 71.

The midnight reveller's intemperate *bowl*,
To rage and riot fires his furious brain;
Remorse ensues, and agony of soul,
His future life condemn'd to ceaseless pain.
Dodsley. Pain & Patience.

BOX, *v.* } A. S. *Boxe*; Ger. *Buchs*: Lat.
Box, *n.* } *Buxus*, Gr. Πυξος, from πυκαζειν,
Bo'xen. } to thicken, to condense; the tree or wood being so called from its firm solidity. See the quotation from Pliny.

The most massie and fast wood, and therefore the weightiest of all other, by judgement of men, is that of the ebene and the *boxe*.—*Holland. Plinie*, b. xvi. c. 11.

He withers at his heart, and looks as wan
As the pale spectre of a murder'd man
That pale turns yellow, and his face receives
The faded hue of hapless *boxen leaves*.
Dryden. Palamon & Arcite, b. i.

A youth, once fowling in a shady grove,
On a tall *box-tree* spyd the god of love,
Perch'd like a beauteous bird, with sudden joy
At sight so noble leap'd the simple boy.
Fawkes. Bion, Idyl. 2.

BOX, *v.* } Ger. *Bux*; Dut. *Boss*, *buss*; It.
Box, *n.* } *Bosso*; Fr. *Boite*; so called because
Bo'xen. } made of the *box-us* or *box-tree*. Chaucer and Mandeville adopt the Fr. *Boist*, (qv.) See Box, *ante*.

Box is technically distinguished from chest, trunk, bin, &c.

And lo a synful woman that was in the cytee as sche knewe that Jhesus sat at the mete in the hous of the Farisee, she broughte an alabastre *box* of oynement; and sche stood bihinde bisidis hise feet; and began to moiste hise feet with teeris, and wypide with the heeris of her heed, and kiste hise feet, and anoyntide with oyntment.—*Wiclif. Luke*, c. 7.

And beholde a womā in that citie, whiche was a synner, as she knewe that Jesus sat at meate in ye Pharisees house, she brought an alabaster *boxe* of oyntment, and she stode at his fete behynde him wepinge, and began to wash his fete with teares, and dyd wype thē with ye heeres of her heade, and kissed his fete, and anoynted them with oyntment.
Bible, 1551. *Ib.*

That fond his maister wel in his chaffare,
For often time he fond his *box* ful bare.
Chaucer. The Cokes Tale, v. 4388.

This cursed man hath in his hond yhent
This poison in a *box*, and swithe he ran
Into the next strete. *Id.* v. 12,802.

And whan he had it thrice radde,
To open a *boxe* she him badde,
That she there toke hym in present,
And was full of suche oignement,
That there was fire ne venym none,
That shulde fastenen hym vpon,
Whan that he were anoynt withall.—*Gower. Con. A.* b. v.

In this meantime returned from France the Lord James, who beside his great expences, and the losse of a *box* wherein was his secret purse, escaped a desperate danger in Paris.
Knox. History of the Reformation, p. 293.

And when she could not prevail with them to stay, being but few in company, though the natives had no edge-tools of iron or steel, and had proffer'd a great *box* of pearl for some armour and a sword, she sent her women to watch them all night in their ships on the bank-side.
Oldys. Life of Raleigh.

Canst thou not find, among thy numerous race
Of kindred, one to tell thee that thy plays
Are laught at by the pit, *box*, gallerie, nay, stage!
Dorset. Epistle to Mr. E. Howard.

Those who sat in the *boxes* appeared in the most unhappy situation of all. The rest of the audience came merely for their own amusement; these rather to furnish out a part of the entertainment themselves.
Goldsmith. Citizen of the World, Let. 21.

Yet, since his neighbours give, the churl unlocks,
Damning the poor, his triple-bolted *box*.—*Warton. Fashion.*

I mention these particulars, to let you see how much he will be obliged to me, as I shall be to you, if you can help him to this convenient little *box*, at a price which he shall have no occasion to repent.—*Melmoth. Pliny*, b. i. Let. 24.

——— As sweetly he
Who quits the coach-*box* at the midnight hour
To sleep within the carriage more secure,
His legs depending at the open door.—*Cowper. Task*, b. i.

BOX, *v.* } Fr. *Buquer*, to knock or rapp,
Box, *n.* } (Cotgrave.) Ger. *Bocken* or
Bo'xer. } *Pocken*:—
Bo'xing, *n.* } To knock, to strike, to beat, to hit; to fight with the fists.

Cleopatra was in such a rage with him, that she flew upon him, and took him by the hair of the head, and *boxed* him well favouredly.—*North. Plutarch*, p. 783.

They cause a chambermaid to enter into her [Matata] temple, and there they *box* her about the ears.—*Id. Ib.* p. 115.

A. Gellius tells of a boy that would give every one that he met a *box* on the ear.—*Bp. Taylor*, vol. i. Ser. 24.

Faith, they may hang their harps upon the willows;
'Tis just like children when they *box* with pillows.
Dryden. Epilogue for the King's House.

Whether a man may put up a *box* on the ear received from a stranger in the dark? with several other subtilties of the like nature.—*Tatler*, No. 250.

Where Slack is made to *box* with Broughton,
I see the very stage they fought on.
Cambridge. A Dialogue.

A tilt or tournament, the martial diversions of our ancestors, was however an unlawful act; and so are *boxing* and sword playing, the succeeding amusement of their posterity.
Blackstone. Commentaries, b. iv. c. 14.

He grew one day very uneasy in bed, and a gentleman who watched him, desirous of covering him up close, received from the patient a violent *box* on his ear.
Goldsmith. Particulars relative to Charles XII.

Thrice with an arm, which might have made
The Theban *boxer* curse his trade,
The drone he shook, who rear'd the head,
And thrice fell backward on his bed.
Churchill. The Ghost, b. iv.

If *boxing* were ever to become a spectacle patronised by princes, and encouraged by a people, there would be reason to fear lest man, as man, had lost his value, lest life were estimated of little value; and lest the spirit of despotism were gradually insinuating itself into the community.
Anon. The Spirit of Despotism.

BOY, *v.* } Ger. *Bub*. Wachter observes,
Boy, *n.* } that the Lat. *Pupus* is a little *boy*;
Bo'yery. } and *Pupa*, a little girl. The Ger.
Bo'yish. } *Bub*, is perhaps formed from *Bubu*;
Bo'yism. } which Wachter calls the na-
Bo'yship. } tural voice of children, asking for drink. The Eng. *Babe*, (qv.) the Gr. Πα-ις, the Lat. *Pu-er*, *pu-pus*, *pupa*;—*Pa-pa*, common to so many tongues, all seem to derive their origin from the natural cry of children. The Lat. *Pupus* and *pupa*, receive a sexual distinction from their terminations. The Ger. *Bub*; Eng. *Boy*, are applied first to—

Male *infants*; then to male children, beyond the period of *infancy*. See Girl.

By Cryst quath Peers Plouhman tho, theese pybes wolle teh showe
To beggers and to *boyes*, that loth ben to worcke.
Piers Plouhman, p. 142.

Big laddes and strieplynges grou quite awaye from the pursues of babehood to *boyish* wantonnesse.
Udal. Luke, c. 8.

And all about her necke and shoulders flew
A flock of little loues, and sports, and ioyes,
With nimble wings of gold and purple hew;
Whose shapes seem'd not like to terrestriall *boyes*,
But like to angels playing heavenly toyes.
Spenser. Faerie Queene, b. iv. c. 10.

They called the children that were past infancy two years, Irene, and the greatest *boyes*, Melirenes: as who would say, ready to go out of *boyery*. This *boy* who was made overseer of them was commonly twenty years of age.
North. Plutarch, p. 42

Mount. And for the *boy*, the grave Gomera gave thee,
When she accepted thee her champion,
And in thy absence, like a valiant gentleman,
I well remember it:—he is too young,
Too *boyish*, and too tender, to adventure.
Mir. *Boy*, did he call me!
Gomera call me *boy*!
Beaum. & Fletch. Knight of Malta, Act ii. sc. 3.

Mir. 'Tis not thy cause,—
Thou hast no reputation wounded in't,
Thine's but a general zeal; 'death! I am tainted,
The dearest twyn to life, my credit's murder'd,—
Baffl'd and *boy'd*.—*Id. Ib.*

Is his a *boyish fault*, that you should deem
A *whipping*, meet and ample punishment.
Beaumont. Psyche, c. 13. s. 239.

And is pert *he* alone, said murmering they,
His father's lawfully-begotten child,
And we by-blows? Or must his *boyship* prey
On all our seniorities?—*Id. Ib.* c. 1. s. 85.

——— Nor can I think
He has forsaken her: say what she please,
I know his curious eye, or say he had,
Put case he could be so *boy-blind* and foolish,
Yet stil I fear she keeps the contract with her.
Beaum. & Fletch. Love's Pilgrimage, Act iii. sc. 2.

He [Ovid] had complain'd he was farther off from possession, by being so near, and a thousand such *boyisms*, which *Chaucer* rejected as below the dignity of the subject.
Dryden. Pref. to Fables.

One *boy* of ten, and another of nine years old, who had killed their companions, have been sentenced to death, and he of ten years actually hanged; because it appeared upon their trials, that the one hid himself, and the other hid the body he had killed, which hiding manifested a consciousness of guilt, and a discretion to discern between good and evil
Blackstone. Commentaries, b. iv. c. 2.

Then Milton had indeed a poet's charms:
New to my taste, his Paradise surpass'd
The struggling efforts of my *boyish* tongue
To speak its excellence.—*Cowper. Task*, b. iv.

BRA'BBLE, *v.* } To *Brabble* or *brawl*; In
Bra'bble, *n.* } Dut. *Brabbelen*, (*be-rabbelen*,
Bra'bblen. } see Rabble); Fr. *Brouiller*,
Bra'bbling. } (to embroil,) is—
Bra'bblingly. } To confound, to mingle,
Bra'bblement. } to disturb, to trouble, to disorder, to squabble, to rail.

Assuredly these callers make the blinde, more blind then he was before. But the Apostles obeying their maisters cōmaundment, called this man vnto Jesus, and so true is it, yᵗ they dyd not crie, & *brabble* against him, as the people did, that they put him (hauing good hope already) in more hope and comforte, saying, be of good chere, aryse Jesus calleth thee.—*Udal. Mark*, c. 10.

Emongst the poets new or ould,
where shall we place him (lo,)
Amongste good, or bad: in sadnes nowe
to exclude all *brabling* moode,
How many winters do you wene
will make a poet good.
Drant. Horace. Ep. b. ii. *To Augustus.*

Yf I canne entreat hym to heare and abide the *brablyng* of Tyndales tonge, as I trust yet to intreat hym hereafter.
Sir T. More. Workes, p. 410.

In hauing our wiues with vs still in companye, we should liue euer dying, for we should passe the nights in hearing their complaints and the daies in suffering their *brablings* [Ed. 1553, *brawlinges*] and childings.—*Golden Boke*, c. 19.

I do not warn the of these thinges without a cause, for there be many wayward persones *brablers* and deceyuers of mennes myndes.—*Udal. Titus*, c. 1.

And although S. Hierome would haue no body to be patient, when he is suspected of hereeie, yet we will deale herein neither bitterly nor *brablingly*, nor yet be carried away with anger & heate: though he ought to be reckened neither bitter, nor *brabler* yᵗ speaketh ye truth.
Jewel. Defence of the Apologie, p. 44.

Aron. ———Away I say.
Now by the Gods that warlike Gothes adore,
This pretty *brabble* will undoe us all.
Shakespeare. Titus Andronicus, Act ii. sc. 1.

In the execution whereof there fell out a *brabble* at the Lord Vaux his house in North-hamptonshire wherein there were some blowes exchanged.
Cabbala. Earl Carlile to the Duke, Nov. 20, 1625.

If they meet with one who can relate the order of a feast or great dinner, discourse from point to point of a solemne shew or pompe, tell a tale of some dreame, or make report of a quarrell and *brablement* between him and another, they harken with great silence, bid him say on, and will misse never a circumstance.—*Holland. Plutarch*, p. 44.

Dol. We hold our time too precious to be spent
With such a *brabler*.—*Shakespeare. K. John*, Act. v. sc. 1.

BRACE, *v.* } Lat. *Brachium*; It. *Braccio*;
Brace, *n.* } Fr. *Bras*, the arm; applied to
Bra'celet. } that which *embraceth*, or holds,
Bra'cer. } as the *arms* do.—*Bracelet*; Fr. *Bracelet*; It. *Braccialetto*.

To hold, bind, or tie together; to tighten, to strengthen, to fasten, to confine, to restrain.

A *brace* of dogs, as Skinner remarks, is a *couple* of dogs, dogs *braced* or coupled together: and, from usage, restricted in number to *two*. *Brace*, the *n.* and *bracelet* are applied, particularly, to armour, or ornaments *bracing* or binding the arm; *brace*, to a certain part of the rigging of a ship; to certain timbers which are to *brace* or hold together.

Upon his arm he bare a gaie *bracer*,
And by his side a swerde and a bokeler.
Chaucer. The Prologue, v. 111.

I spie a *bracelet* bounde about mine arme,
Which to my shaddowe seemeth thus to saye,
"Beleeue not me for I was but a charme,
To make the sleepe, when others went to playe."
Gascoigne. Dan Bartholomew of Bathe.

Wherewith he set his souldiers on suche a courage, that taking more thought for their burial thē for their lives, euery manne put aboute his righte arme a *braceiet* wherein was grauen his owne name, and the name of his father.

Goldyng. Iustine, fol. 24.

They carry also certaine little long bagges about an hand breade tyed to their left arme, which serue them also in stead of *brasers* for their bowes, full of the powder of a certaine bearbe whereof they make a certain beuerage.

Hackluyt. Voyages, vol. ii. p. 427.

Which York obeys; and up King Henry comes,
When for his guidance he had got him room;
The dreadful bellowing of whose straight *brac'd* drums,
To the French sounded like the dreadful doom.

Drayton. Battle of Agincourt.

——Do but start
An eccho with the clamor of thy drumme,
And euen at hand, a drumme is readie *brac'd*,
That shall reuerberate all, as loud as thine.

Shakespeare. King John, Act v. sc. 2.

In precious clothes his legs the chieftaine ties,
Nought could the man from bloud and fight debar,
A sturdie lance in his right hand he *braced*,
His shield he tooke, and on his helmet laced.

Fairefax. Godfrey of Boulogne, b. xi. s. 75.

——When we consider
Th' importancie of Cyprus to the Turke,
And let our selues againe but vnderstand,
That as it more concernes the Turke then Rhodes,
So may he with more facile question beare it,
For that it stands not in such warrelike *brace*,
But altogether lackes th' abilities that Rhodes is dress'd in.

Shakespeare. Othello, Act i. sc 3.

And when with little hands they stroke thy face
As in thy lap they sit (ah, careless!) playing,
And stammering ask a kiss, give them a *brace*,
The last from me. *P. Fletcher. Eliza, an Elegy.*

Meanwhile the combatants, of mind elate,
Drew on their hands the dreadful gloves of fate:
The leathern thongs that *brac'd* their shoulders round,
Firm to their arms the ponderous gauntlets bound.

Fawkes. Theocritus. Idyl. 22.

The K—g, who was then at Newmarket, heard of it, and was pleas'd mernly and graciously to say, he could not be there himself but he would send them a *brace* of bucks.

Spectator, No. 79.

But then—her voice! how fram'd t'endear!
The music of the gods to hear!
Wit that so pierc'd, without offence,
So *brac'd* by the strong nerves of sense.—*Smart*, Bal. 10

It could not fail if I carried the list. I'll undertake to set down a brace of dukes, two dozen lords, and half the lower house, at my own peril.

Goldsmith. The Good-Natur'd Man, Act iii.

She took, she kiss'd the present, and disguis'd
Her conscious trouble under busy care
To fix the *bracelet* in its lovely seat.

Glover. The Athenaid, b. xviii.

BRACH. Dut. *Brack*; Fr. *Braque*; It. *Bracco*. Cotgrave says, that the Fr. *Braque* is a kind of short-tailed setting-dog, ordinarily spotted or party coloured. The Scotch *Rach* (see *Jamieson*); Eng. *Brach*; are applied to a *hound*, canis venaticus; to a dog that scents out, or traces out by the scent; perhaps *rach* and *brach* are *ræcc*, *be-ræcc*, *brecc*, from the A. S. *Ræcc*, from *Reccan*, to reek, to send forth a fume or scent; Ger. *Ruechen*, *be-riechen*, to scent out, to trace by the scent or odour. (Odorem spirare et odorem percipere, Wachter.) *Rach* also occurs in the old romance of *Lybeaus Disconus*.

Mr. Steevens quotes the following passage from Sir Thomas More's *Comfort against Tribulation*, b. iii. c. 24:—

Here it must be known of some men that can skill of hunting, whether that we mistake not our terms, for then are we vtterly ashamed as ye wott well.—And I am so cunning, that I can not tell, whether among them a bitche be a bralde or no, but I remember she is no bitch but a *bracke*.

For as the dogs pursue the silly doe,
The *bracke* behind, the hounds on every side;
So trac'd they me among the mountains wide.

Phaer. Legend of Owen Glandower.

Young. He dy't: hark, hither, is that your brother!
Fl. Lo. Yes, have you lost your memory!
Young. As I live, he's a pretty fellow.
Yo. Lo. O this is a sweet *bracke*

Beaum. & Fletch. The Scornful Lady, Act i. sc. 1.

Eve still ye theefe, and heare the lady sing in Welsh.
Hots. I had rather heare (lady) my *brach* howle in Irish.

Shakespeare. 1 Pt. Hen. IV. Act iii. sc. 1.

As they ryde talkynge
A *rach* ther cum flyngynge
Overthwert the way
Thanne seyde old and yynge
From her ferst gynnynge
They ne sawe honde never so gay.

Lybeaus Disconus. Ritson. Rom. vol. ii.

BRACHY'GRAPHY. } From the Gr. Βραχυς, short, and γραφειν, to write.
BRACHY'GRAPHER. }

Writing in a short or small space: an abbreviate or epitome: also by "short marks," now called *short hand*.

Look upon all the sad moneful objects in the world, betwixt whom all our compassion is wont to be divided; first the bankrupt rotting in a gaol; secondly, the direful bloody spectacle of the soldier wounded by the sword of war; thirdly, the malefactor howling under the stone, or gasping upon the rack or wheel; and fourthly, the gallant person on the scaffold or gallows ready for execution; and the secure, senseless sinner is the *brachygraphy* of all these.

Hammond. Works, vol. iv. p. 530.

It may be all the certainty of those high pretenders to it (science) may be circumscrib'd by as small a circle as the creed, when *brachygraphy* had confined it within the compass of a penny.—*Glanvill. Van. of Dog.* c. 2.

He beheld himself, and sermon-writer; and did not know which most to wonder at, his own deafness, or the fellow's acuteness. At last he asked the *brachygrapher*, whether he wrote the notes of that sermon, or something of his own conception.—*Guyton. Notes on Don Quixote*, vol. i. p. 8.

BRACK. A breach, any thing broken; A. S. *Braecan*, to break.

Called I was William De la Poole,
Of Suffolke Duke in Queene Margarets daies,
That found the meane Duke Humfreys bloode to coole,
Whose worthie acts deserue eternall praise,
Whereby I note that fortune cannot raise
Any aloft, without some others wracke:
Flouds drowne no fields before they find a *bracke*.

Mirrour for Magistrates, p. 340.

You may find time out in eternity,
Decent and violence in heavenly justice,
Life in the grave, and death among the blessed,
Ere stain or *brack* in her sweet reputation.

Beaum. & Fletch. A Wife for a Month, Act i. sc. 1.

Let not a *brack* i'th' stuff, or here and there
The fading gloss, a general loss appear.

Id. Valentinian. Epilogue.

——A cord that would not slip
For knots and *bracks* about the mouth of it,
Made serue the turn—*Chapman. Homer. Odyssey*, b. xvii.

'Tis but my closer pressing to the fire
In th' euening's cold, because, my weeds, you know
Are passing thin: for I made bold to show
Their *brackes* to you, and pray'd your kinde supply.

Id. Ib. b. xvii.

BRACK, *n.* } *Brack*, Dut. *Salsus*, salt; a word still in use in Lincolnshire, says Skinner. He would derive it from the Dut. *Braecken*, vomere (prorumpere *in Vomitum*, Kilian,) because salt and salt water provoke vomition. (See PARBREAKE.) G. Douglas renders, extaque salsos Porriciam in fluctus.
BRA'CKISH. }
BRA'CKISHNESS. }
BRA'CKY. }

Brackish, impregnated with, tasting of, salt.

The entreilis eke fer in the fludis *brake*
——I shall slyng. *Æneados*, b. v.

But when I wake and finde away
that did delight me so,
Then in comes care to pleasure's place
that makes my limmes to quake,
That all besprent with *brackish* bryne
(O bed) I thee forsake.

Turberville. The Louer to his Careful Bed, &c.

Upon whose moisted skirt, with sea-weed fring'd about,
The bastard coral breeds, that, drawn out of the *brack*,
A brittle stalk becomes, from greenish turn'd to black.

Drayton. Poly-Olbion, s. 2.

A great number of them rebelling against Spartacus, went and camped themselves by the Lake of Lucania, which water by report hath this variable property, that at certain times it changeth and becometh very sweet, and at some other times again so salt and *brackish* as no man can drink it.

North. Plutarch, p. 471.

But the souldiers were driven to take sea weeds called Alga (washing away the *brackishness* thereof with fresh water, putting to it a little herb called Dogs-tooth) to eat it so to their horse to eat.—*Id. Ib.* p. 610.

And, what the famous flood far more than that enriches,
The *bracky* fountains are, those two renouned wyches,
The Nant-wych and the North.

Drayton. Poly-Olbion, s. 11.

Some are in a secret discontent at God's afflicting providence, and this raiseth the memory of former mercies, and takes away the relish of present mercies: as the sweet showers of heaven that fall into the sea are turned into its *brackish* taste: such neither enjoy God nor themselves.

Bates. The great Duty of Resignation.

Having long since written a short discourse of the Saltness of the Sea, I had been industrious to devise ways of comparing water in point of *brackishness*.

Boyle. Works, vol. iv. p. 394

BRA'CKET. A bracket or brace in *Printing*, is a certain mark *bracing* or confining words or lines together.

So much of the verse as is explained, is included in one, if it be from the beginning of the verse, or, if not, in two *brackets* [ ] so that the rest of the text, which is excluded by the *brackets*, may coherently be read with the paraphrase of that which is included, and the sense continue undisturbed by that means.—*Hammond. To the Reader.*

At the head of each article, I have referred, by figures included in *brackets*, to the page of Dr Lardner's volume, where the section, from which the abridgement is made, begins.—*Paley Evidences*, pt. ii. c. 6.

BRAG, *v.* } Dut. *Braggeren*; Fr. *Brague*. Junius observes that *Brag*, in Scotch, is *fear*, *terror*; and he quotes several instances from G. Douglas of the word so used. The Glossarist also remarks, that, *to boast and brag one*, is, to *threaten*, or sharply reprove one. And hence was deduced, as Junius believes, the English application of the word—to those, who endeavour to strike terror into their opponent by the *noisiness* of their threats. The word itself he refers to the A. S. *Breg-an*, terrere, to terrify. Skinner, on the other hand, says,—perhaps from the Lat. *Fragor*; *qui* (sc.) *fragorem magnum edit*. G. Douglas writes, "with *brask* and *bout*," which, as the Glossarist seems to consider, can be merely the word *Brag*, differently written: and this brings us to the A. S. *Bræc-an*, frangere, to break; *Bræg-an*, diripere, as the more probable etymology. *Breg-an*, terrere, is (there can scarcely be a doubt) *Brec-an*, frangere, contundere, to break or bruise, differently written and applied. Our older English writers, as well as modern speech, supply us with a word similar both in origin and usage: viz, to *crack*, a *crack*, (qv.) To *brag*, then, is—
BRA'GGER. }
BRA'GGERY. }
BRA'GGING, *n.* }
BRA'GGINGLY. }
BRA'GLESS. }
BRA'GLY. }
BRA'GGART, *n.* }
BRA'GGART, *adj.* }
BRA'GGADISM. }
BRAGGADO'CIO. }

To *break* or burst out, to *bray* out, (sc.) in noisy threats, or boastings; in clamorous pretensions; and thus to proclaim ostentatiously, (bravingly); to vaunt, to boast, to exaggerate. Bale uses the expression, "*Bragge boastynge*." See BRAVE, and BRAY.

An horne blew with many boustous *bragge*,
Which all this world with war hath made to wagge.

Chaucer. The Test. of Cresside

But did I then diuise with crueltie
(As tyrants do) to kill the yeelding pray?
Or did I *bragge* and boast triumphauntly
As who should saye the field were mine that day.

Gascoigne. Lookes of a Louer Forsaken.

May brainsick Bacchus *brag*
or boast himself as free!
Not I, but Aryadna's crowne
sherues him in loue to bee.

Turberville. To a late acquainted Friend.

Geue place, ye louers, here before,
That spent your boates and *braggs* in vain.
My ladies beawty passeth more,
The best of yours, I dare well sayen.

Surrey. A Warning to a Louer

The chefe cause of thys hath beene the cruell contempt of holye wedlocke, and the *bragge* boastynge out of their vnholye chastitie.—*Bale. Eng. Votaries*, pt i. *Conclusion.*

These vaunting verses with a many mo,
(To his mishap) haue come vnto my handes,
Whereof the rest (because he sailed so,
In *braggers* boate which set itselfe on sandes,
And brought him eke fast bound in follyes bandes,)
Of curtesie I keepe them from your sight,
Lest those suffice which of myselfe I write.

Gascoigne. Dan Bartholomew of Bath

All the nobles of the Frenche courte were in garmentes of many colours, so that they were not knowen from the *braggery*.—*Hall. Hen. VIII.* an. 12.

The French King did not only contemne his prowd wordes, and laughed at his manacyng and bolde *bragging*, but soberly answered, that without enfringyng of any league or treatie he lawfully might and woulde helpe his frendes.—*Id. Edw. IV.* an. 9.

None bewail more *braggingly* Germanicus death in outward show, then such as in their harts are most glad.
Greneway. Tacitus, Annales, p. 58.

The fox *bragged* what a number of shifts and devices he had to get from the hounds; and the cat said he had but one, which was to climbe a tree.
Bacon. Colours of Good and Evil.

Like as a ship, in which no balance lies,
Without a pilot on the sleeping waves,
Fairly along with wind and water flies,
And painted masts with silken sails *embraces*,
Till Neptune's self the *bragging* vessel saves,
To laugh a while at her so proud array.
G. Fletcher. Christ's Triumph on Earth.

Pro. Why Valentine, what *bragadisme* is this?
Val. Pardon me (Protheus) all I can is nothing,
To her, whose worth, make other worthies nothing,
Shee is alone.
Shakespeare. Two Gentlemen of Verona, Act ii. sc. 4.

Or shall I say, that I can scarce forbear
To class, when I a captain do meet there,
So lively in his own vain humour drest,
So *braggishly*, and like himself exprest,
That modern cowards, when they saw him plaid,
Saw, blusht, departed guilty, and betraied.
Maine. On Beaum. & Fletcher's Works.

Dio. The bruite is, Hector's slaine, and by Achilles.
Aia. If it be so, yet *bragliesse* let it be,
Great Hector was a man as good as he.
Shakespeare. Troyl. & Cress. Act v. sc. 10.

Seest not thilke same hawthorne studde,
How *bragly* it begins to budde,
And vtter his tender head?
Flora now calleth forth each flower,
And bids make ready Maia's bower
That now is uprist from bed.
Spenser. Shepherd's Calendar. March.

To the onely shadow of whose worth yet, I entitle not the bold rimes of euery aprish and impudent *braggart*, (though he dares assume any thing) such I turne over to the weauing of cobwebs.—*Chapman. Homer. Preface to the Reader.*

His steward was his kinsman, vain expence,
Who proudly strove in matters light, to show
Heroic mind in *braggart* affluence
P. Fletcher. The Purple Island, c. 8.

Craggs. Alas! if I am such a creature,
To grow the worse for growing greater,
Why faith, in spite of all my *brags*,
The Pope must be asham'd of Craggs.—*Pope. Dialogue.*

I left him well recruited in his strength: forewarning him again to trust such *braggers*.—*Wiseman. Surg.* b. ii. c. 5.

Up spring the tapers as before
The fairies *bragly* foot the floor,
And music fills the hall. *Parnell. Fairy Tale.*

Nor have I hazarded my art,
And neck, so long on the state's part,
To be expos'd, I'th' end to suffer
By such a *braggadocio* huffer. *Hudibras*, pt ii. c 3.

What if, when a pudding for dinner he lacks,
He cribs without scruple from other men's sacks,
In this right noble example he *brags*,
To borrow as freely from other men's bags.
Dodsley. Song. The Miller of Mansfield.

Immortal Guy! who near Wintonia's walls
With that gigantic *braggard* Colebrand fight!
For a long summer's day sole fight maintain'd,
But huge gigantic size, and *braggart* oaths,
And sword or massy club, dismay'd thee not.
Jago. Edge Hill, b. ii.

As yet, notwithstanding the strutting and lying independence of a *braggart* philosophy, nature maintains her rights, and great names have great prevalence.
Burke. Appeal to the Old Whigs.

BRA'GGET. Scotch, *Bragwort*. The etymology is unknown. A compound drink made of honey and spices, (Grose.) Whalley adds, ale. See the quotation from Hollinshed.

Thereto she coude skip, and make a game,
As any kid or calf folowing his dame.
His mouth was swete as *braket* or the meth,
Or hord of apples, laid in hay or heth
Chaucer. The Miller's Tale, v. 3261.

Captaine, if ever at the boxing ken,
You have in draught of Darby drilled your men;
And we haue seru'd there armed all in sle
With the browne bowle, and charg'd in *bragget* stale
B. Jonson. Masques. Gypsies Metamorphosed.

Before she [the Author's wife] putteth her first woort into the furnace, or mingleth it with the hops, she taketh out a vessel full of eight or nine gallons, which she shutteth up close, and suffereth no aire to come into it till it become yellow, and this she reserveth by itself unto further use, calling it *brackwoort*.—*Hollinshed. Desc. of England*, c. 6.

BRAID, *v.* } A. S. *Bræg-an, ge-brægan*, diBRAID, *n.* } ripere, eximere, stringere, to tear,
BRAID, *adj.* } or drag out, or away. *Bray, brayed, braid*: (See ABRAID and BRAY,) applied to any frequent or sudden and violent action or motion. The adjective, used by Shakespeare, seems to denote, sudden and violent.

To *break*, pull, drag, rend, or tear;—to start, leap or spring: to make an irruption, or eruption, or sally, assault, onset, insurrection, revolt. See *Dr. Jamieson* in v. *Brade*, who assigns (unnecessarily) various etymologies for various applications of the same word.

Mr. Tooke thinks that *Braide*, quoted below from Shakespeare, has the same meaning that it has in *Proverbs*; "Diana (he remarks) does not confine herself to his craft or deceit; but includes also all the other bad qualities of which she supposes Bertram to be compounded; and which would not depart from him, though *bray'd* in a mortar." Such an interpretation is scarcely intelligible. Diana has previously said,

"My mother told me just how he would woo,
As if she sate in's heart. She sayes, all men
Have the like oaths."

The word appears to refer to the *suddenness* and *violence* with which Bertram had wooed her.

A gret ok he wolde *breide* a doun, as smal gerde were,
And bere forth in his hond, that fole forte a fere.
R. Gloucester, p. 22.

When the day was ent, to rest men wer alle laid,
Isaac gan repent, that he to R[illegible] said.
Fulle stille away he went, that was a theues *braid*
R. Brunne, p. 164.

Iak brother had he slayn, the Waleis .nat is said,
The more Iak [illegible] fayn, to do William that *braid*.
Id. p. 329.

And whanne he cam nygh, the devel hurlede him doun and to *brayde* him.—*Wiclif. Luke*, c. 9.

And whan he saw how stille that I lay,
He was agast, and wold have fled away,
Til at the last out of my swough I *brayde*,
O, hast thou slain me, false theef! I sayde,
And for my lond thus hast thou mordred me.
Chaucer. The Wif of Bathes Prologue, v. 6381.

For fere almost out of his wit he *brayde*,
And to his goddes pitously preid
For socour. *Id. The Monkes Tale*, v. 14,456.

——— And solemnly
His swerde all naked out he *braide*
In his fooli hast, and thus he saide
I am cause of this felonie,
So it is reason, that I die *Gower. Con. A.* b. ii.

Fot Hercules bede of hym toke,
Til it was vnderne high and mo
And than he gan to sigh sore,
And solemnly he *brayde* of slepe. *Id. Ib.* b. v.

While in this sort he did his tale pronounce:
With waiward looke she gan him ay behold,
And roiling eies, that moued to and fro;
With silente looke discoursing ouer all
And foorth in rage at last thus gan she *brayde*.
Surrey. Virgile. Æneis, b. iv.

He brigeth to the matter after his twoo yeres musing thereupō, neither in sight of any substaunciall learning, nor yet anye proofe of reason or natural wytte, but onely a rashe malicious fráticke *braide*.—*Sir T. More. Workes*, p. 442.

Diana. Since Frenchmen are so *braide*
Marry that will, I liue and die a maid.
Shakespeare. All's Well that Ends Well, Act iv. sc. 2.

BRAID, OR BREID, *v.* } See BROID and EMBROIDER.
BRAID, *n.* } A. S. *Bredan*; Dut. *Breyden*.
BRA'IDED, *adj.* } To knit, to plight, to wreathe.
BRA'IDING, *n.* }

Whose apparell shall not be outward with *broided* heare, & hangings on of gold, either in putting on of gorgious apparell: but let the hid man of the hert be vncorupt, with a meke and quiet spirit, which spirit is before God a thinge much set by.—*Bible*, 1551. 1 *Peter*, c. 3.

Lykewyse also the wemen that they araye them selues in comlye apparell wyth shamefastnes and discrete behaueoure, not wyth *broyded* heere, other golde, or pearles, or costly araye.—*Id.* 1 *Timothy*, c. 2.

The single twyned cordes may no such stresse indure.
As cables *brayded* thre-fould may, together wrethed sure.
Surrey. Ecclesiastes.

S Peter saith: let not the outward apparell of women bee decked with the *brayding* of hir haire, not with wrapping of golde about it, or goodly cloathing, but the mind and the conscience, that is not seene with eyes, if it be pure & quiet, that is a godly thing and excellent afore God. And S. Paul saith; women in their array shoulde apparell themselues with shamefastnes and sobernes, and not with *braydes* of their haires, or golde, or pearles or precious clothing, but as women ought to doe, let them shew vertue by good workes.—*Vives. Instr. of a Christian Woman*, b. i. c. 9.

Behold, behold, they neuer stand content
With God, with kinde, with any help of arte,
But curle their locks, with bodkins and with *braids*,
But dye their heare, with sundry subtill sleights.
Gascoigne. Epilogue to the Steel Glass.

When he [Alexander] sawe he coulde not finde the end of the thonges, that wer hidden within the wrethes, constraining the oracle to the uttermooste. He cutte the wrethes a sonder with a swoorde, and so when he had loosed the wreathes, he found the ends of the knottes wythin the *braides*.—*Goldyng. Justine*, fol. 54.

Thy colours I devis'd with care,
Which were unknown before,
Which since that, in their *braided* hair
The Nymphs and Silvans wore.
Drayton. The Quest of Cynthia.

The richest colours, flowery Carmel wears,
Red fillets, cross'd with purple, *braid* thy hairs.
Parnell. The Gift of Poetry.

Fresh as the month, and as the morning fair;
Adown her shoulders fell her length of hair;
A ribband did the *braided* tresses bind,
The rest was loose, and wanton'd in the wind.
Dryden. Palamon & Arcite.

She was, it seems, a person of distinction, for she every day came to him in a different dress, of the most beautiful shells, bugles and *bredes*.—*Spectator*, No. 11.

O nymph reserv'd, while now the bright-hair'd Sun
Sits in yon western tent, whose cloudy skirts,
With *brede* ethereal wove,
O'erhang his wavy bed. *Collins. Ode to Evening*

All the shadowy tribes of mind
In *braided* dance their murmurs joind,
And all the bright uncounted powers,
Who feed on heaven's ambrosial flowers
Id. Ode on the Poetical Character

BRAIL, *v.* } The ropes used to truss up a
BRAIL, *n.* } sail to the yard or mast whereto it is attached, are, in a general sense, called *brails*. (Falconer, note 12 on *The Shipwreck*, c. 2.) Perhaps *Be-rail* or *Be-riggle*. See RAIL, RIG.

The main sail, by the squall so lately rent,
In streaming pendants flying is unbent:
With *brails* refix'd another soon prepar'd,
Ascending spreads along beneath the yard.
Falconer. Shipwreck, c 2.

Deep, on her side, the reeling vessel lies:
Brail up the mizen quick! the master cries.—*Id. Ib*

BRAIN, *v.* } A. S. *Bragen*; Dut. *Breyne*;
BRAIN, *n.* } Ger. *Breyne*. Wachter, Junius and Skinner concur in referring to the Gr. Βρεγμα,
BRA'INISH. } sinciput; quod est (Skinner
BRA'INLESS. } adds) *cerebri* sedes. Βρεγμα,
BRA'INSICK. } Eustathius says, (in *Il.* ε.
BRA'INSICKLY. } v. 586.) is so called απο του
BRA'INSICKNESS. } βρεχειν, to wet, to moisten;
BRA'INWORM. } because in infants that part is wet or moist? *Bragen* may be formed of *Be-ragn*, (*ber* pronounced *br.*) See RAIN.

To *brain*, is to deprive of the *brain*, to knock out the *brains*.

Brainsick,—sick in the head or *brain*; weak, ailing, addle, in the head or understanding.

Brain-worm,—one who has a *worm*, a *maggot*, in his head.

As the emperour mid his scheld the strok hente ynow,
And drow hys sword an hey, & to the gronde faste slow,
And smot Nennyn thorg the helm somdel toward the *bragn*.
R. Gloucester, p. 49.

The long day with speares sharp yground
With arowe, darts, swerds, and maces fel
They fight, & bringen horse & man to ground
And with hir axes out the *braines* quel.
Chaucer. Troilus, b. iv.

Yet haue I prooued them openly with the everlastynge worde of God and that not *wroonge*, nor *wrested* after my lyghte *brayne*, but after the exposition of clerkely doctours, yea and that of the oldest & of the best
Barnes. Workes, p 333

And in very deed it were better to be married vnto an image, or a picture, or vnto a painted table than to bee married to a vicious, or a foolish, or a *brainlesse* man.
Peres. Instr. of a Christian Woman, b. i. c. 16.

When rash vnbridled youth had run his reckleese race,
And caried me with careleese course to many a great disgrace,
Then riper mellowed yeares, thought good to turne their trade,
And bad repentance holde the reines, to rule the *brain-sicke* lade. *Gascoigne. Weedes.*

He sayd, this unement es so gode,
That if a man be *brayn-wode*,
And he war ones anoynt with yt,
Surely sone he have his wit.—*Ywaine & Gawin*, l. 1756.

Trin. They say there 's but five upon this isle: we are three of them; if th' other two be *brain'd* like us, the state totters.—*Shakespeare. Tempest*, Act iii. sc. 2.

Post. 'Tis still a dreame, or else such stuffe as madmen
Tongue, but *braine* not. *Id. Cymbeline*, Act v. sc. 4.

Hots. By this hand, if I were now by this rascall, I could *braine* him with his ladies' fan.
Id. 1 Part Hen. IV. Act ii. sc. 3.

"I did not read to the intent to be edified thereby nor to seeke the glorie of God: contrariwise, arrogantly to be seditious and to dispute thereof, and priuately to interpret it after my owne *brayne* and affection."
Stow. Q. Mary, an. 1553.

Because the work might in truth be judged *brainish*, if nothing but amorous humour were handled therein, I have interwoven matters historical, which unexplained, might defraud the mind of much content.
Drayton. To the Reader.

The old Earle of Kildare, deceased in the tower, wishing in his death bed, that either he had died before he had heard of the Rebellion, or that his *brainelesse* boy had never lived to raise the like commotion.
Hollinshed. Chron. of Ireland, an. 1539.

The upper part of this root (for it groweth double) stamped with frankincence and mixt with wine of equall weight, and so made into salve, draweth out the splits or broken skales in the *brain-pan* or scull.—*Holland. Plinie*, b. xxv. c. 11.

Whilst charming fancies moue me to reueale
The idle rauings of my *brain-sicke* youthe,
My heart doth pant within, to heare my mouth
Vnfold the follies which it would conceale
Stirling. Aurora, s. 1.

Lady. Who was it, that thus cry'd? why worthy Thane,
You doe vnbend your noble strength, to thinke
So *braine-sickly* of things: goe get some water,
And wash this filthie witnesse from your hand.
Shakespeare. Macbeth, Act ii. sc. 2.

Cowardise is nothing with them but heedful wariness: *brain-sickness* they entitle promptitude, quickness, and cesertie.—*Holland. Plutarch*, p. 77.

Whereas I briefly mentioned certain heads of discourse, which I refer'd to a place more proper according to my method to be treated there at full with all their reasons about them, this *brain-worm* against all the laws of dispute, will needs deal with them here.—*Milton. Colasterion.*

I stop a little at the *brain*, as the most considerable part of this part [the head] of the body, being the great instrument of life and motion of quadrupeds, as 'tis in man of that, as also in all probability, the chief seat of his immortal soul.—*Derham. Physico Theo.* b. vi. c. 2.

Let those who boast the uncommon gift of *brains*,
The laurel pluck, and wear it for their pains;
Fresh on their brows for ages let it bloom
And, ages past, still flourish round their tomb.
Churchill. The Candidate.

Ill fated youth! what stars malignant shed
Their baneful influence o'er thy *brainless* head,
Doom'd to be ever writing, never read.
P. Whitehead. State Dunces.

BRAKE. That which breaketh; (lit. and met.) sc. the strength, the spirit, the temper; that which, any thing, (bridle, frame, close or narrow place,) which restrains, holds, or keeps in, confines, curbs, tames, subdues. (See the Com. on Shakespeare, *Meas. for Meas.* Act ii. sc. 1; and Nare's *Gloss.*) Holland renders the Lat. *Ballista*, a brake.

But such as haue their stables full-fraught
With pampred jades, ought therewithal to wey,
What great excesse, vpon them may be spent.
How many poore, (which nede nor *brake* nor bit)
Might therewithal, in godly wise be fedde.
Gascoigne. The Steel Glass.

In her right hand (which to and fro did shake)
She bare a skourge, with many a knottie string,
And in her left, a snaffle bit or *brake*,
Inbost with gold, and many a gingling ring.—*Id. Ib.*

But the law had them in suche a *brake*, that they coulde not chuse, but graunt, that they had well deserued punishement, for so muche as it could not be denied, but that it was good and honeste, whiche was by the law commaunded.
Udal. Galathi, c. 3.

This Bucephal was a passing faire horse fierce & ful of courage, whiche Philip had bought of a Thessalie for thirteene talents & because of his fiercenesse, kepte him within a *brake* of iron barres.—*Brende. Quintus Curtius*, fol. 6.

Among engines of artillery, the Cretes invented the scorpion or crosse bow: the Syrians, the catapult: the Phenicians the balist or *brake*, and the sling.
Holland. Plinie, b. vii. c. 56.

Yet ceased not eyther the *brakes* or scorpions, wherof these discharged stones thicke, the other sent out darts as fast.—*Id. Ammianus*, b. xx. c. 8.

BRAKE. } *Brake* or *bracken* is perhaps so
BRA'KY. } called, says Skinner, quia fragilis est; easy to be *broken*. A *brake*, Junius refers to the same origin.

Any place covered with such undergrowth as *bracken*, briars, or brambles.

So sheepe with wool are clad,
their maisters haue the gaine,
So birds do build their neats on *brakes*
and put themselues to paine.
Turbervile. The Lover finding his Love.

Repaire to heare the wedded make
And late ycoupled in a knote,
The Philomele that sits in *brakes*,
And telles of Tereus truth by note.
Id. The Lover hoping Redress, &c.

Had I that honest blood in my veins again, Queen, that your feats, and these frights have drain'd from me, honour should pull hard, e'r it drew me into these *brakes*.
Beaum. & Fletch. Thierry & Theo. Act v. sc. 1.

The fields of combat here are beds of downe,
Or heaped lilies vnder shadie *brakes*;
But come and see our queene with golden crowne
That all her seruants blest & happie makes.
Fairefax. Godfrey of Bulloigne, b. xv. s. 64.

The nimble squirrel noting here,
Her mossy dray that makes;
And laugh to see the dusty deer
Come bounding o'er the *brakes*.
Drayton. The Quest of Cynthia.

Why kept he not amongst the fennes?
Or on the copses by,
Or in the woods, and *braky* glennes,
Where hawes and acorns lie.
Browne. The Shepheard's Pipe.

Fearne or *brake*, will die at the root in two yeares, if you will not suffer it to braunch, and grow above ground.
Holland. Plinie, b. xviii. c. 6.

——— The juicy groves
Put forth their buds, unfolding by degrees,
Till the whole leafy forest stands display'd,
In full luxuriance to the sighing gales,
Where the deer rustle through the twining *brake*,
And the birds sing concealed. *Thomson. Spring.*

Thus at the shut of ev'n, the weary bird
Leaves the wide air, and in some lonely *brake*
Cow'rs down, and dozes till the dawn of day,
Then claps her well-fledg'd wings and bears away.
Blair. The Grave.

BRA'MBLE, *n.* } Dut. *Braem*; A. S. *Bræm-bel*, *bremble*, which Skinner
BRA'MBLED. } derives from the A. S. *Bremel*,
BRA'MBLY. } angens, crucians; because it tears or lacerates the hands with its thorns. *Bremel* probably is from *Bremman*, furere. See BRIMME.

But he was chaste and no lechour,
And swete as is the *bramble* flour
That beareth the red hepe.
Chaucer. The Rime of Sir Thopas, v. 13,676.

None of you all there is, that is so madde
To seke for grapes on *brambles* or on bryers.
Wyat. Of the meane and sure Estate.

But in the one it bryngeth forth good corne & sweete frutes: and in the other it bryngeth forth nettles and *brambles*, that be nothing worth but to the fier.
Barnes. Workes, p. 261.

Whereupon is thought that he [Demosthenes] forsook his colours and fled; now as he made haste away, there chanced a *bramble* to take hold of his cassock beninde, whereat he turned back and said unto the *bramble*: Save my life and take my ransome.—*Holland. Plutarch*, p. 766.

Doth the *bramble* cumber a garden? It makes the better hedge: where if it chances to prick the owner, it will tear the thief.—*Grew. Cosmologia Sacra*, b. iii. c. 3.

Hark, how they warble in that *brambly* bush,
The gaudy goldfinch, and the speckly thrush.
A. Philips, Past. 4.

What tho' no native charms my person grace,
Nor beauty moulds my form, nor paints my face;
The sweetest fruit may often pall the taste,
While sloes and *brambles* yield a safe repast.
Blacklock. The Plaintive Shepherd.

Yet hence inthron'd in venerable state,
Proud hospitality dispens'd her store;
Ah, see, beneath yon tower's unvaulted gate,
Forlorn she sits upon the *brambled* floor
Warton, Ode 3.

BRAN. } Fr. *Bran*; It. *Brenna*. Somner
BRA'NNY. } thinks it is from the A. S. *Brun*, brown. Chaucer writes *Bren*. (See Junius and Menage.)

The *brown*, as contrasted with the white, (sc.) the white meal.

In schole is great altercation
In this matere, and grete disputation,
And hath ben of an hundred thousand men,
But I ne can not boulte it to the *bren*.
Chaucer. The Nonnes Preestes Tale, v. 15,177.

Ye shall, I warrant you, very well perceiue, that whē his wordes be well sifted, men shall find little fine flowre in the, but all very mustie *branne*, not worthy so much as to feue either horse or hogges.—*Sir T. More. Workes*, p. 649.

For that is meale with philosophers, is taken but for *bran* and chaffe with simple folke. And contrariwise, the meale of the simple is but *bran* and chaffe among wise men.
Golden Boke, c. 12.

Their common drinke is mead, the poorer sort vse water, and a third drinke called quasse, which is nothing else (as we say) but water turned out of his wits, with a little *branne* meashed with it.—*Hackluyt. Voyages*, vol. i. p. 469.

Otherwhiles there be certain *brannie* scales called dandruffe, which ouer-spread the head.
Holland. Plinie, b. xxix. c. 6

Feed him with herbs, whatever thou canst find,
Of generous warmth: and of salacious kind,
Then water him, and (drinking what he can)
Encourage him to thirst again with *bran*.
Dryden. Virgile, Geor. 3.

BRANCH, *v.* } Dut. *Branche*; Ger. *Rank*;
BRANCH, *n.* } Fr. *Branche*; It. *Branca*.
BRA'NCHER. } Kilian and Wachter, from
BRA'NCHING, *n.* } *Rank-en*, *recken*, to reach, to
BRA'NCHLESS. } extend. Others, from Lat. *Ra-*
BRA'NCHY. } *mus* or *Brachium*. More plainly from the A. S. *Be-wrenc-an*, or *be-wring-an*; Dut. *Be-wringhen*, *wroncken*; Ger. *Renk-en*, to wring, or wrench, or *raunch*, to *be-raunch*, to *braunch* or branch, to twist, to turn, to bend; and thus *branch*, the *n.* is nearly equivalent to *bough*; and to *branch*—

To bend, to turn, to incline, to diverge: and further—

To *branch*, is to reach or stretch out, or off, to extend, (sc.) as from the trunk, the main stem or material; the main road, course, or direction: to spread or shoot out.

Ther come in tueif olde men myd eueue pas there
Men of well vayr semblant, and *braunchye* hil here,
Of olyue, as in sygne that hil of pes were.
R. Gloucester, p. 193.

It it be so no *braunche* in wedlaike of tham be nomen,
It blanche ouer lyue Edward, &c.—*R. Brunne*, p. 254.

Ypocrisie is a *braunche* of pryde, and most among clarkes.
Piers Ploukman, p. 278.

And fulle mychē pepie spredden her clothis in the way, other kittiden *braunchis* of treese and strewiden in the weye.—*Wiclif. Matthew*, c. 21.

And many of the people spred their garmētes in ye way. Other cut downe *braunches* from the trees & strewed thē in the waye.—*Bible*, 1551. *Ib.*

This naked sword, that hangeth by my side,
Swiche vertue hath, that what man that it smite,
Thurghout his armure it wol kerve and bite
Were it as thicke as is a *braunched* oke.
Chaucer. The Squieres Tale, v. 10,473.

But ouer this nowe wolde I preye,
To witte what the *braunches* are
Of auarice, and howe thei fare,
Als wel in loue as otherwise. *Gower. Con. A.* b. v.

After masse the kyng departed out of the churche in the same estate, and went to his palays, and there was a fountayne that ran by dyuers *braunches* whyte wyne and red.
Berners. Froissart. Cronycle, c. 265.

If their child be not such a speedy spreader and *brancher*, like the vine, yet perchance he may prove *proles tarde crescentis Olivæ*: and yield, though with a little longer expectation, as useful, and more sober fruit than the other.
Reliquiæ Wottonianæ, p. 77.

It was but now they gathered blooming May,
And of his armes disrob'd the *branching* tree,
To strow with boughs and blossoms all thy way;
And now the *branchless* trunk a cross for thee,
And May, dismay'd, thy coronet must be.
G. Fletcher. Christ's Triumph over Death.

The *branches* of the oak endure all the seasons of the year, though its leaves fall off in autumn; and these too will be restored with the returning spring
Spectator, No. 173

Let your meditations run over the names of all the sciences, with their numerous *branchings*, and innumerable particular themes of knowledge: and then reflect how few of them you are acquainted with in a tolerable degree
Watts. Improvement of the Mind, pt. i. c. 1.

I might give another plain simile to confirm the truth of this, What horse or carriage can take up and bear away all the various rude and unwieldy loppings of a *branchy* tree at once!—*Id. Ib.* pt. i. c. 17.

Shall reptile sinners frowning justice fear,
And pageant titles privilege the peer?
So falls the humbler game in common fields
While the *branch'd* beast the royal forest shields
P. Whitehead. Honour. A Satire, 1747.

One principal *branch* of which is to distinguish merit in every degree, and so to gain the love of the lower rank, as to preserve at the same time, the affection of their superiors.
Melmoth. Pliny, b. ix. Let. 5.

In those trifling manufactures which are destined to supply the small wants of but a small number of people, the whole number of workmen must necessarily be small; and those employed in every different *branch* of the work can often be collected into the same workhouse, and placed at once under the view of the spectator.
Smith. Wealth of Nations, b. i. c. 1.

Quite round the pile, a row of reverend elms,
(Coeval near with that) all' rugged show,
Long lash'd by the rude winds, some rift half down
Their *branchless* trunks. *Blair. Grave.*

Beneath thy *branchy* bowers of thickest gloom
Much on th' imperfect state of man I've mus'd.
Scott. Amwell.

BRAND, *v.* }
BRAND, *n.* } A *brand*, torris ignitus. Dut. and Ger. *Brand*, from the Dut.
BRAND-NEW. } *Branden*; Ger. *Brennen*; A. S. *Brennan*, to burn.

To *brand* is to burn, (sc.) a spot or mark in token of infamy.

A *brand* is a burning stick or torch; a spot or mark *burned*.

A sword is also so called, because in motion it glitters like a *burning* torch, like a fire-*brand*, (Skinner.) But Hickes,—because the ancients in fabricating swords, endeavoured to give them the appearance of flaming *fire*.

Brand-new,—Dut. *Brandnieuw* (Skinner observes), is by an elegant metaphor deduced *e re fabrili*: new from the fire, from the forge.

Fire & *brondes* thei nam in houses of ther gatis,
& ouer the water suam, and set fire on the gatis.
R. Brunne, p. 295.

Therefore whanne Iudas hadde take a company of knyghtis and mynistris of the bischopis and of the Pariseis, he cam thider with lanternes and *brondis* and armeris
Wiclif. John, c. 18.

Judas then after he had receaued a bonde of men, and ministers of the hye preestes, and Pharisees, came thither with lanters and fyer *brandes* and wepens.—*Bible*, 1551. *Ib.*

And at the *brondes* ende outran anon
As it were blody dropes many on.
Chaucer. The Knightes Tale, v. 2342.

O suffer me among so many men,
To tread aright the traces of thy pen;
And light my link at thy eternal flame,
Till without it I *brand* everlasting shame,
On the world's forehead.
The Returne from Parnassus, Act i. sc. 1.

His black uncombed locks dishevell'd fell
About his face; through which, as *brands* of hell,
Sunk in his skull, his staring eyes did glow.
G. Fletcher. Christ's Triumph on Earth.

——— Waes me, I hae forgot,
With hast of coming aff, to fetch my coat.
What shall I do? it was almaist *brand new*,
'Tis but a hellier since't came aff the clew.
Ross. Helenore, in Jamieson.

All wit which borders upon prophaneness and makes bold with those things to which the greatest reverence is due deserves to be *branded* for folly.—*Tillotson*, vol. i. Ser. 2.

Yet since the effects of Providence we find
Are variously dispensed to human kind;
That vice triumphs, and virtue suffers here,
A *brand* that sovereign justice cannot bear;
Our reason prompts us to a future state.
Dryden. Religio Laici.

When in her faithful and immortal page,
They saw transmitted down from age to age
Recorded villains, and each spotted name
Branded with marks of everlasting shame,
Succeeding villains sought her as a friend,
And if not really mended, feign'd to mend.
Churchill. The Candidate.

Hence the school divines have *branded* the practice of taking interest, as being contrary to the divine law both natural and revealed.—*Blackstone. Com.* b. ii. c. 30.

Trample th' invader's lofty crest
And from his grasp the dagger wrest,
And desolating *brand*.
*Beattie. Ode on Lord H**'s Birth-day.*

BRA'NDISH, *v.* }
BRA'NDISH, *n.* } "From *Brand*, (see *ante*.) Anglicè, — to *brandish* a
BRA'NDISHER. } sword, gladium strictum vibrando corruscare facere," (Hickes, *Gram. A. S.* p. 192.) Junius also thinks that *brandish* was first applied to the motion of a *brand*, and then generally to denote—to wave, to shake. Fr. *Brandir*; (It. *Brandire*; which Menage derives from the Lat. *Vibrare*,) to shine or glister with a gentle shaking or soft moving, (Cotgrave.)

To wave, (sc. while held or grasped,) to move to and fro in attitude of defence or attack; to vibrate.

To the king again went he there,
And said, "Lief sir, I saw a hand;
Out of the water it came all bare,
And thrice it *brandished* that rich *brand*."
Morte Arthur. Ellis. Rom. vol. i.

So they set on, first discharging their arrowes, then dealing with their swordes, which they use in brauerie to shake, and *brandish* ouer their heads before they came to strokes.
Hackluyt. Voyages, vol. i. p. 484.

And as Jove *brandishing* a starre (which men a comet call)
Hurles out his curled haire abroad, that from his *brand* exales
A thousand sparkes.—*Chapman. Homer. Iliad*, b. iv.

Vpon the bridge appear'd a warlike swaine
From top to toe all clad in armour good,
Who *brandishing* a broad and cutting sword,
Thus threat'ned death with many an idle word.
Fairefax. Godfrey of Bovllogne, b. xvii. s. 31.

It is in vaine braue friends, to shew the right
Which we are forc'd to seeke by ciuill fight.
Your swords are *brandisht* in a noble cause,
To free your country from a tyrant's lawes.
Beaumont. Bosworth Field.

But their auxiliary bands, those *brandishers* of speares
From many cities drawn are they, that are our hinderers.
Not suffering well rays'd Troy to fall.
Chapman. Homer. Iliad, b. ii.

Dame Justice waits thee, well I ween,
Her sword is *brandish'd* high:
Naught can thee from her vengeance screen,
Nor canst thou from her fly.
Prior. The Viceroy. A Ballad.

But the most sonorous part of our consort, was a she drum, or (as the vulgar call it) a kettle drum, who accompanied her discourse with motions of the body, tosses of the head, and *brandishes* of the fan.—*Tatler*, No. 157.

With old Silenus reclining, through the crowd
Which gambols round him, in convulsions wild
Tossing their limbs, and *brandishing* in air
The ivy-mantled thyrsus.—*Akenside. Hymn to the Naiads.*

One hand secures his hat, save when with both
He *brandishes* his pliant length of whip,
Resounding oft, and never heard in vain.
Cowper. Task, b. iv.

BRA'NDLE. Fr. *Brandiller*. "To *brandle*, wag, shake, swing, totter," (Cotgrave.) Menage says from *Brandir*, to wave, to shake. (See BRANDISH.) Bp. Taylor writes *Brank*. See in v. ANTITYPE.

Princes cannot be too suspicious when their lives are sought, and subjects cannot be too curious when the state *brandies*.—*State Trials, 4th James I.* an. 1606.

BRA'NDY. Dut. *Brand-wijn*; Sw. *Braen-win*; Ger. *Brand-wein*. *Brand*, i. e. *burned*;—and *wine*, corrupted into *y* in English.

Ger. Buy any *brand wine*, buy any *brand wine*!
Beaum. & Fletch. Beggar's Bush, Act iii. sc. 1.

The Dutch their wine and all their *brandy* lose,
Disarm'd of that from which their courage grows:
While the glad English, to relieve their toil,
In healths to their great leader drink the spoil.
Waller. Instructions to a Painter.

Forgets his pomp, dead to ambitious fires,
And to some peaceful *brandy*-shop retires;
Where in full gills his anxious thoughts he drowns,
And quaffs away the care that waits on crowns.
Addison. The Play House.

Thus the wool of England used to be exchanged for the wines of France, and the fine cloths of Flanders; in the same manner, as the corn in Poland is at this day, exchanged for the wines and *brandies* of France, and for the silks and velvets of France and Italy.
Smith. Wealth of Nations, b. iii. c. 3.

BRA'NGLE. To *brangle* is interpreted by Lye,—to brandish, to shake. The Glossarist to G. Douglas thinks it is from the Fr. *Branler* or *Bransler*, to move, to shake. Dr. Jamieson coincides in this; and if they are right, *brangle* and *brandle* are merely different ways of writing the same word. (See BRANDLE and BRANSEL.) But *Brangle* is also interpreted *jurgari*, *altercari*, to *wrangle*; which Skinner and Junius agree is *wrongle*, a diminutive of *wrong*, the past part. of *wring*, to twist, to distort, to misrepresent; and thus—

To dispute, to squabble, to quarrel.

Be-wrangle, *berangle*, *brangle*, presents a common course of corruption.

Brangill and *Brangland* (i. e. *brangling*) occur in G. Douglas, *Æneados*, b. ii. p. 59. b. x. p. 334; applied to the motion of a tree and of a spear. In b. x. p. 347, Mezentius is said 'To go *brangland* through the field," and here Dr. Jamieson interprets it to denote—to menace; to make a threatening appearance.

This is "*durus sermo*," says some *brangling* parishioner, that fetches up his poor minister every term for trifles.
Bp. Hall. Rem. p. 81.

A fellow, whose father was a butcher, desiring a lawyer to be referee in some little *brangle* between him and his neighbour, complained that the lawyer excused himself.
Swift, vol. xxi. Let. 410.

Jealousies, quarrels, and other ruptures, are as frequent between neighbouring squires, and from the same motives: the former *brangling* about their mears and bounds, as the others do about their frontiers.—*Id. Ib.*

The payment of tythes in this kingdom is subject to so many frauds, *brangles*, and other difficulties, not only from papists and dissenters, but even from those who profess themselves protestants.—*Id. On settling the Tithe on Hemp.*

BRA'NSEL. Fr. *Branler* or *bransler*; to brandle. *Bransle* the *n.* Cotgrave says, is "a brandling, &c. Also, a brawl or dance, wherein many (men and women) holding by the hands, sometimes, in a ring, and otherwhiles at length, move altogether" G. Douglas, in the *Threttene Booke of Eneados* uses *brangill* for a dance.

And other-whiles, with amorous delights,
And pleasing toyes he would her entertaine
Now singing sweetly, to suprise her sprights,
Now making layes of loue and louer's paine,
Brauntes, ballads, virelayes, and verses vaine.
Spenser. Faerie Queene, b. iii. c. 10.

BRASS. }
BRA'SSY. } A. S. *Bræs*; whence perhaps (says Junius) the Fr. *Bronze*; It.
BRA'SIER. } and Sp. *Bronzo*: but Tooke is of opinion that these are from the old English to *bren* or *brin*; (A. S. *Bernan*, *brenn-an*;) i. e. to burn. The A. S. *Bræs*, brass, may have a similar origin, viz. A. S. *Brastlian*; Ger. *Brasen*, to burn; and the metal may be so called from its colour.

The Brutons made deol y nou tho he ded lay,
And made Kynge's fourme of *brass* al holu wythinne
Vpe an hors ryde of *bras*, & that body dude theryune.
R. Gloucester, p. 251.

———Reison me shewith
A belle to byggen of *bras*. other of brygt silver.
Piers Ploukman, p. 9.

If I speke with tungis of men and of aungels and I haue no charite, I am maad as *bras* sownyng, or a cymbal tynklynge.—*Wiclif. 1 Corynth*, c. 13.

Thoughe I spake w^e the tonges of men and angels, & yet had no loue. I were euen as soüdinge *brasse*: or as tikelynge cymball.—*Bible*, 1551. *Ib.*

Shee must needs forsooth make a *feast* for to shew this candlesticke to her guests, which cost her fiftee thousand sesterces. Now the founder or *brasier* that sold it her, was misshapen, and bunch-backt.—*Holland. Plinie*, b. xxxiv c 3.

——Losses
That hsue of late so hurled on his backe,
Know to presse a royall merchant downe;
And plucke commisseration of his state
From *brasse* bosomes and rough hearts of flinte.
Shakespeare. Merchant of Venice, Act iv. sc 1.

I could not but look upon these registers of existence, whether of *brass* or marble, as a kind of satyr upon the departed persons, who had left no other memorial of them, but that they were born and that they died.
Spectator, No 26.

His front, with ten fold plates of *brass*
Secur'd, shame never yet could pass,
Nor on the surface of his skin
Blush for that guilt which dwelt within.
Churchill. The Duellist, b iii.

BRAST. A. S. *Burstan*, to burst, to break out. See Burst.

The Sarazin so he smote in the hede with that treste
That brayn & blode alle hote & *sprew* alle out gan *brest*.
R. Brunne, p 229

No hart may thinke, ne tong sain
A quarter of my wo and pain
I might not with the anger last
Mine hart in poinct was for to *brast*.
Chaucer. R. of the Rose.

Peter *brast* fourth into teares, askyng nothing with his voice.—*Barnes. An Epitome of his Workes*, p 370.

Some of these that came hyther with the duke, not able to dissemble theyr sorow were faine at his backe to turne their face to the wall, while the doloure of their hearte *braste* oute at theyr *eyen*.—*Sir T. More. Workes*, p. 65.

BRAT. The past part. of the A. S. *Bred-an*, fovere.

Any thing nourished, cherished, fostered.

O Israell, O housholde of the Lorde,
O Abraham's *bratles*, O broode of blessed seede.
O chosen sheepe that loused the Lord in deede;
O hungry heartes, feed stil vpon his worde,
And put your trust in him with one accorde.
Gascoigne. De Profundis.

For thou of *Æols brats*,
thyself the woorst dost showe
And hauing no just cause to rage
to soone beginst to bowe.
Turberville. Pyndara's Answer, &c.

Here therefore these atheistick politicians, as they first of all slander human nature, and make a villain of it; so do they in the next place, reproach justice and civil sovereignty also, making it to be nothing but an ignoble and bastardly *brat* of fear.—*Cudworth. Intellectual System*, p. 891.

No parish, if they once adopt
The spurious *brats* by strolers dropt,
Leaves them, when grown up lustie fellows,
To the wide world, that is, the gallows.
Prior. To Fleetwood Shephard.

When the mad fit comes on, I seize the pen
Rough as they run, the rapid thoughts set down,
Rough as they run discharge them on the town
Hence rude unfinish'd *brats*, before their time,
Are borne into this idle world of rhyme.
Churchill. Gotham, b. ii.

BRATT. From the same source as the former Brat. Lye says, "*Bred-an, Wormian*," that is, to warm. A *bratt* then, is—

That which warmeth, a warm cloak or covering.

—— For ne had they but a shete
Which that they might wrappen hem in a-night.
And a *bratt* to warmen in by day-light.
Chaucer. The Chanones Yemannes Tale, v. 16,349.

BRAVE, *v.* Brave, *n.* Brave, *adj.* Brav'ing, *n.* Brav'ely. Brav'eness. Brav'ery. Brava'do. Bra'vo.

Fr. *Brave*; It and Sp. *Bravo*; Ger. *Braw*; Dut. *Brauwe*; Sw. *Braf*. Junius says, that it seems to be ἀπο του βραβειον, the reward of victory. Wachter derives it from the Lat. *Probus*: to this Ihre prefers, *Brage*, heros; A. S. *Brego*. But Duchat observes, that *brave*, in the application to finery, is the same thing as the ancient word *braggard*. (*g* into *v*.) And it is evident in many of the examples following, that *brave, bravery*, (applied either to person or thing,) and *bravado*, are used to express, loud, ostentatious *bragging*; a bragging, boastful, ostentatious display of finery, of dress, of pride, of power, of courage, of daring. (See the usages of *Brave* in *Jamieson*.) A *brave*, and to *brave*, are still so used; while *brave*, the *adj.* and *bravery*, the *n.* are employed to express—simply—courage. (See Brag, and the quotation from G. Fletcher; also, to Break.)

A *brag*, and a *brave*, denote the same thing.

To *brave* is to set boastfully at defiance; to challenge, in a boastful, *bragging*, daring manner. In *Taming of the Shrew*, to set off in finery.

He *braued* him vnder his nose and often compassed him about as if he had besieged him: till the Parthians not accustomed to endure such *bravadoes*, came about their King, and demanded battell.
Grenewey Tacitus Annales, p. 133.

Then who reioyst but I?
who thought himselfe yblest?
That was in Cupid's seruice plaste
as *brauely* as the best!
Turberville. An Answere in Dispraise of Wit, &c.

And she decked her selfe *brauely* to allure the eyes of all men that shoulde see her.—*Bible*, 1583. *Judeth* x 4.

Alas (quod she) behold eche pleasaunte greene,
Will now renew his sommers liuery.
The fragrant flowers, which haue not long bene sene,
Will flourish now, (ere long) in *brauery*.
Gascoigne. A Young Lady being Wounded, &c.

—— O Priam's sonne (said he)
How long the slaughter of your men, can ye sustaine to see,
Euen til they *braue* you at your gates?
Chapman. Homer. Iliad, b. v.

Gru. [*To the Tailor.*] Face not mee: thou hast *brau'd* manie men: *braue* not me; I will neither be fac'd nor *brau'd*.
Shakespeare. Taming of the Shrew, Act iv. sc. 3.

Spen. Were I King Edward, England's sovereign,
Son to the lovely Eleanor of Spain,
Great Edward Longshank's issue, would I bear
These *braues*? *Marlow. Edward II.*

As those *braue* Edwards, father and the son,
At conquer'd Cressy with successful luck.
Where first all France (as at one game) they won.
Drayton. Battle of Agincourt.

We may either alledge for excuse, necessity, or set against it the peril to which we exposed ourselves, the *brauenesse* of the exploit and the service so well performed, to make amends and recompence.—*Holland. Plutarch*, p 366.

From royall court I lately came (said he)
Where all the *braueries* that eye may see,
And all the happinesse that heart desire,
Is to be found. *Spenser. Mother Hubberds Tale.*

True. To refuse him at such a festival-time as this, being a *brauery*, and a wit too.
B. Jonson. The Silent Woman, Act I. sc. 2.

Know. Nor would I, you should melt away yourself
In flashing *brauery*, lest, while you affect
To make a blaze of gentry to the world
A little puff of scorn extinguish it.
Id. Every Man in his Humour, Act I. sc. 1.

Har. By Astaroth e're long thou shalt lament
These *braueries* in irons loaden on thee.
Milton. Samson Agonistes.

Like a stately ship
Of Tarsus, bound for th' Isles
Of Javan or Gadier
With all her *bravery* on, and tackle trim,
Sails fill'd, and streamers waving.—*Id. Ib.*

One Tait, a follower of Cesford, who as then was of the Lord's party, came forth in a *bravery* and called to the opposite party of horsemen, asking if any among them had courage to break a lance for his mistress.—*Spottiswoode. History of the Church of Scotland*, b. vi. an. 1578.

Minutius, general of his horsemen [Fabius] did trouble him much: for he being earnestly bent to fight without discretion, and *brauing* of a lusty courage, crept into opinion with the souldiers, by his hot fury, and desire to fight.
North. Plutarch, p. 152.

—— She [Penelope] told his foe
It was not faire nor equall t'ouercrow
The poorest guest her sonne pleas'd t'entertaine
In his free turrets; with so proud a straine
Of threats and *brauings*.
Chapman. Homer. Odyssey, b. xxi.

In their passage divers of the enemy, who had before *braued* them with the greatest insolence, came with white napkins at the end of staves, and voluntarily abused themselves to offices of the greatest servility.
Oldys. Life of Raleigh.

Who combats *bravely* is not therefore *brave*,
He dreads a death-bed like the meanest slave.
Pope. Moral Essay, Epist. I.

Certainly it denotes no great *bravery* of mind to be worked up to any noble action by so selfish a motive, and to do that out of a desire of fame, which we could not be prompted to by a disinterested love to mankind, or by a generous passion for glory of him that made us.—*Spectator*, No. 255.

Tho' I never was out of this dear town, and fifty miles about it, [I] have been three nights together dogged by *bravo's* for an intreague with a cardinal's mistress at Rome.
Spectator, No. 156

And like a lordly ship which *braves*
The roar of winds, and rush of waves,
Weather and storms, which jealous hate
Or frantic malice may create.—*Lloyd. Charity, a Pragment*

Unknown among the nations of the earth,
Or only known to raise contempt and mirth;
Long free, because the race of Roman *braves*
Thought it not worth their while to make us slaves.
Churchill. Prophesy of Famine

And every moralist will find
A ruling passion in the mind,
Which though pent up and barricado'd,
Like winds where Æolus *bravado'd*,
Like them will sally from their den,
And raise a tempest now and then.—*Lloyd. The Poet.*

Grant me thy strength, and in that needful hour,
(Should it e'er come) when law submits to pow'r,
With firm resolve my steady bosom steel,
Bravely to suffer, though I deeply feel.
Churchill. The Conference.

I'm told so. And own, it has often surprised me while we have had so many instances of *bravery* there, we have had so few of wit at home to praise it.
Goldsmith. The Good Natur'd Man, Act iii.

Conscious of guilt, and fearful of the light,
They lurk enshrouded in the vale of night,
Safe from detection, seize th'unwary prey,
And stab, like *braves*, all who come that way.
Churchill. The Apology.

BRAWL, *v.* Brawl, *n.* Brawler. Braw'ling. *Brawl* is contracted from *Brabble*, (qv.) And see Broil. As now applied it is—To squabble, to quarrel in a loud and noisy manner, to wrangle, to rail.

For *brawlers* and *brawling* in Piers Ploughman, see Backbite.

Let a man that is a man consider that he is a foole that *brawleth* openlie with his wife.—*Golden Boke*, c. 19.

Nor with such nightlie *brawles*
thy postern gate shall sounde,
Nor pace strewde afront thy dore
in dawning shall be founde.
Turberville. The Lover exhorteth his Ladie, &c.

And who soeuer imagineth any other fayth, deceueth himselfe, and is a vaine disputer and a *brawler* about wordes, and hath no feelyng in his hart.—*Tyndall. Workes*, p. 93.

Some as enemies of all peace and concorde, couet no thing but discorde, debate and *brallinge*. And there be some families wherein the man & wife do *braule* & striue like dogs and catts.—*Calisine. Poure Godlye Sermons*, Ser. 3.

Than ye Captall say'd, nay, I warrant you it is nat for our profyte, for tharchpreste is so great a *brauler*, yt if he come to vs he wyll but iangle.
Berners. Froissart. Cronycle, vol. I. c. 220

There is seldome any playinge at dyce, but therat is vehement chydyng and *braulynge*, horrible oathes, cruell, and some tyme mortall menaces.
Sir T. Elyot. Governour, b. I. c. 16.

I was here stunned with a mixed noise of clamour and jollity; on one side of me I heard singing and dancing; on the other, *brawles* and clashing of swords.—*Tatler*, No. 120.

Thou shalt be in as much danger in contending with a *brawler* in a private quarrel as in a battle, wherein thou may'st get honour to thyself and safety to thy prince and country; but, if thou be once engaged, carry thyself bravely that they may fear thee after.—*Oldys. Life of Raleigh*

Self is so mingled with the sentiments which we have chosen, and has such a tender feeling of all the opposition which is made to them, that personal *brawls* are very ready to come in as seconds, to succeed and finish the dispute of opinions.—*Watts. Improvement of the Mind*, pt. I. c. 10.

BRAWL. A dance. See Branrl.

They maye (celerity and slowness) be welle resembled to the *braule* in daunsynge (for in our Englyshe tonge we say men do *braule*), whan between them there is altercation in wordis.—*Sir T. Elyot. Governour*, b. I. c. 22.

And so haue I declared what utilitie may be taken of a *braule* in daunsynge.—*Id. Ib.*

And thence did Venus learn to lead
Th' Idalian *braules* and so tread
As if the wind, not she did walke,
Nor prest a flower, nor bow'd a stalke.
B Jonson. The Vision of Delight.

Full oft within the spacious walls,
When he had fifty winters o'er him,
My grave lord keeper led the *braule*;
The seal and maces danc'd before him.
Gray. A Long Story

BRAWN. } *Brawn* is *bar-en*, or *baur-en*.
BRA'WNED. } *Baw'rn* was the ancient adjec-
BRA'WNER. } tive of *Bar*, *baur*, and by the
BRA'WNY. } (common) transposition of *r*,
BRA'WNINESS. } *Baurn* has become *Brawn*; which is therefore an adjective, and means *Boar-en*, boar's (subaud.) flesh. See *Tooke*.

It is also applied to that which has the strength and vigour of a *boar*.

Brawn and blod of the goos. bacon and colhopes.
Piers Ploughman, p. 245.

His limmes gret, his *braunes* hard and stronge,
His shoulders brode, his armes round and longe.
Chaucer. The Knyghtes Tale, v. 2136.

Janus sit by the fire with double berd,
And drinketh of his bugle horn the wine:
Beforn him stant *braune* of the tusked swine.
Id. Frankeleines Tale, v. 11,566.

It was ordeined that murtherers should be brent on the *brawne* of the left hande with an hote iron signed with this lettre M, and theues in the same place wt this lettre T.
Hall. Hen. VII. an. 15.

Fyrst had we *brawne* from Lucanie
the father of the feast,
Saide he was slaine when southerne wind
his blustering blastes released.
Drant. Horace, b. ii. Sat. 8.

These arms quite *brawnsome* are with beating on my breast.—*Gascoigne. Anatomy of a Lover.*

Rusht in so close, that with his sword he on his shoulders laid
A blow, that his armes *brawne* cut off
Chapman. Homer. Iliad, b. v.

Moreover, the flesh of wild *bores* came to be in great request, and was much set by; in such sort, as Cato the censor in his invective orations challenged men for *brawne*.
Holland. Plinie, b. viii. c. 51.

His bodie was well *brawned*, musculous and strong.
Id. Ammianus, p. 397.

——— Yet he
(By Jove's high grace of Troy) is slaine, Mars started horribly
(As Juno knew he would) at this; beate, with his hurl'd out hands,
His *brawnie* thighes.—*Chapman. Homer. Iliad*, b. xv.

With greater might Alcides did not straine
The giant Antheus on the Libian sands,
On holdfast knots their *brawnie* armes they cast,
And whom he hateth most, each held embrast
Fairefax. Godfrey of Boulogne, b. xix. s. 17.

Their spirits [were] fatned and incrassated within them, stall'd up and fed to such a *brawniness*, that neither the understanding nor the affections were capable of any impression.—*Hammond. Works*, vol. iv. p. 651.

This *brawniness* and insensibility of mind is the best armour we can have against the common evils and accidents of life; and being a temper that is to be got by exercise and custom more than by any other way, the practice of it should be begun by times; and happy is he that is taught it early.—*Locke. On Education*, § 113.

Thy *brawn*-fall'n arms and thy declining back
To the sad burthen of thy years shall yeald.
Drayton. Pastorals, Ecl. 3.

But most their looke on the black monarch bend,
His rising muscles and his *brawn* commend.
Id. Palamon & Arcite.

Then if you would send up the *brawner's* head,
Sweet rosemary and bays around it spread:
His foaming tusks let some large pippin grace,
Or midst those thundering spears an orange place.
King. The Art of Cookery.

O'er a brown cassoc, which had once been black,
Which hung in tatters on his *brawny* back,
A sight most strange, and awkward to behold,
He threw a covering of blue and gold.
Churchill. Independence.

BRAY. (See BRAID.) Perhaps a consequential usage; Fr. *Brayer*, *broyer*—

To pound or beat to pieces: to separate or dissever by violent action upon the mass:—"to beat small, *break* into little pieces," (Cotgrave.)

Though thou shuldest *braye* a foole in a morter among the wheate *brayed* with a pestel, (yet) wil not his foolishnes depart from him.—*Gen. Bible*, 1561. *Prov.* xxvii. 22.

The Englysshmen were fayne to gather the thystelles in the feldes, and *braye* them in a morter, and tempre it with water, and mak therof a paaste, and so bake it to ete, suche pouertie they endured.
Bernes. Froissart. Cronycle, vol. ii. c. 72.

BRAY, *v.* } (See BRAG, BRAY, *supra*, and
BRAY, *s.* } BRAID.) Fr. *Brayer* or *braire*:
BRA'YER. } To *break* out into a loud noise
BRA'YING. } or clamour; to make an uproar; to utter aloud, harshly, dissonantly.

He kneleth in his wise, and *braieth*,
To seche mercy, and assaieth
His god, which made him nothing strāge,
Whan that he sawe his pride change.—*Gower. Con. A.* b. i.

Certainly there is not so crooked a hors, but yf he see a mare, he will *braie* once or twice.—*Golden Boke*, c. 55.

Thus with a *braying* sigh this noble tongue he stayde.
Gascoigne. A Deuise of a Maske.

Where yᵉ elephātes that had bodies of an vnreasonable greatenes stoode in their syght, being prouoked to *braye* of purpose, to thintent that with their terrible noyse, they should fil their enemies eares full of feare.
Brende. Quintus Curtius, fol. 245.

Then shrilling trompets loudly gan to *bray*,
And bad them leave their labours & long toyle
To ioyous feast and other gentle play.
Spenser. Faerie Queene, b. iv. c. 4.

——— The lance againe he [man] got,
But left the wound; that stung him so, he laid out such a throat,
As if nine or ten thousand men had *bray'd* out all their breath
In one confusion. *Chapman. Homer. Iliad*, b v.

The elephant there *brayes*, the camell cries;
The horses neigh as to and fro they passe:
Which seene and heard, he said within his thought,
Hither all Asia is, all Africke, brought.
Fairefax. Godfrey of Boulogne, b. xix. s. 58.

For if one of them [elephants] be overmatched and vanquished in fight, he will never after abide the voice and *braying* of the conqueror, but in token of submission giveth him a turf of earthe with vervaine or grasse upon it.
Holland. Plinie, b. viii. c. 5.

It was accorded, that the morning following these seven princes should mount on horseback; and on him the kingdom should be conferr'd, whose horse, after the sun-rising, should first neigh or *bray*. The horse whereon Darius was mounted was the first horse that *brayed*
Ralegh. History of the World, b. iii. c. 4. § 4.

Before proud gates attending asses *bray*,
Or arrogate with solemn pace the way;
These grave physicians with their milky cheer,
The love-sick maid and dwindling beau repair
Gay. Trivia, b. ii.

——— With pondrous clubs
As weak against the mountain heape they push
Their beating breast in vain, and piteous *bray*.
He lays them quivering on th' ensanguin'd snows.
Thomson. Winter.

"Hold," cry'd the queen, "A cat-call each shall win;
Equal your merits! equal as your din!
But that this well-disputed game may end.
Sound forth, my *brayers*, and the welkin rend"
Pope. The Dunciad, b ii.

Heard ye the din of battle *bray*,
Lance to lance, and horse to horse? *Gray. The Bard.*

What signifies a lion's skin,
If it conceal an ass within?
If thou'rt a lion, prithee roar;
If ass—*bray* once, and stalk no more.
Lloyd. Epistle to J. B. Esq.

BRAY. As *Bay* and *Bow* are the same word differently written and applied, so seem *Bray* and *brow*. A. S. *Brawe*, *bruwa*; Dut. *Brauwe* or *browe*; the edge, the brow. It appears to be applied—

To any thing which overhangs or overlooks, as a *bray* or *brow* of a hill; a part of a fortification raised so as to overlook. The Dutch have *Browieren*, speculari.

Then began the assaulte againe, and George Harbet and Willyam Kneuet, helde theim twoo within so harde, that thei could scant put their heddes ouer the *bray* or bulwerke.
Hall. Hen. VIII. an. 16.

The wynde then turneth agayne even as a vehement water doth against a rocke, or an hye *braye*.
Ascham. Toxophilus. Workes, p. 170.

For even as our men had given back, he and his company came to the head of the *bray* and did not onely stay the Frenchmen, but also some of ours brake upon their horsemen.—*Anon. History of the Reformation*, p. 215.

Push'd up the *bray*, indignantly they feel
The clanking lash, and the retorted steel;
Then down the steep with quick'ning rapture go
And stretch and sweat upon the plain below.
Brookes. The Fox-chase.

BRAZE, *v.* } Ger. *Brasen*, urere, to burn,
BRA'ZEN, *adj.* } to give a burnt or brown co-
BRA'ZENFACED. } lour. See BRASS.

To *braze*,—to work in brass, to cover with brass *Brazen*, (met.) is hardened, impudent, shameless. A face of glaring effrontery, or impudence.

Setteth bowes of brake, a *brasene* gonne
And sheteth out shot ynowh.—*Piers Ploughman*, p. 355.

And he made a *brasen* gredyron of net worke vnto the alter rounde aboute as lowe beneth vnder the compasse of the alter; so that it reached vnto halfe the altar, & cast foure rynges of *brasse* for the iiii endes of the gredyrē to put staues in.—*Bible*, 1551. *Exodus*, c. 38.

Not to be giltye or wax wan
at anye faite at all,
A bulwarke that, to beare all bruntes
to be the *brazen* wall.
Drant. Horace. Ep. To Maecenas.

And nowe they came not to him with entretance, and humble sute, as by the way of petition, but with fasing and *bracinge*. Bidding him finish his warres alone with his father Hammō, and then go set lighte by his souldioures
Goldyng. Justine, fol. 63.

——— Nor vngratifide
Will any one remit vs; some one thing
Will each present vs, that along may bring
Our passe with loue; and proue our vertues blaz'd
A caldron or a tripod, richly *braz'd*.
Chapman. Homer. Odyssey, b. xv.

For as the lovers of faire Danae,
When she was lockt up in a *brazen* tower,
Desired her more, and wax't outrageous,
So did it fare with me. *Marlow. Edw. II.*

——— She qualifies their zeal
With the cold epode of a graver note,
Thus high, thus low, as if her silver throat
Would reach the *brazen* voice of war's hoarse bird.
Crashaw. Musick's Duel.

Call'd with the shot from far, the legions join,
Their bucklers in the warlike shell combine,
Compact and close the *brazen* roof they bear,
And in just order to the town draw near.
Rowe. Lucan. Pharsalia, b iii.

The Grecian fleet, four hundred gallies, fill
The Salaminian straits; barbarian prows
In two divisions point to either mouth
Six hundred *brazen* beaks of tow'r like ships,
Unwieldy bulks. *Glover. The Athenaid*, b vi

Would honest Tom G—d get rid of a scold,
The torture, the plague of his life!
Pray tell him to take down his lion of gold
And hang up his *brazen-faced* wife.
Cunningham. To the Landlord of the Golden Lion.

BREACH. The past tense and past part. of the Goth. *Brican*; A. S. *Brecan*, *brǽcan*, to break.

A rupture; a way, passage, or opening,—*broken* through any thing.

(Met.) An infraction or violation of an agreement, of a duty; a destruction, a separation, a dissension.

Loke whether we be not more angry with our seruantes for the *breche* of one commaundment of our own, than for the *breche* of Gods al tenn.—*Sir T. More. Workes*, p. 87.

He is as hote as any man at spoile,
But at a *breach* he keepeth no such coyle.
Gascoigne. Fruits of Warre.

So fast I am in gyue
within your beauties gayle,
As thence to make a *breach*
no engine may preuayle.
Turbervile. The dispairing Louer craues, &c.

For the rotture or *breache* beganne on the bihalf of the Lacedemonians, for that, that the Thebains had inuaded Plates without breaking the appointement.
Nicolle. Thucydides, p. 179.

Like some just prince, who to establish laws
Suffers the *breach* at his best lov'd to strike,
To learn the vulgar to endure the like.
Drayton. Of Worldly Crosses.

For he that openeth the waters but a little, knoweth not how great a *breach* they will make at length.
Speiman. English Works, p. 12.

For should a void her monarchy invade,
Should in her works the smallest *breach* be made,
That *breach* the mighty fabric would dissolve,
And in immediate ruin all involve.
Blackmore. The Creation, b. v.

For though nothing less than sincere obedience to all the lawes of God can denominate a man to be righteous; the wilful *breach* of any one makes him to be a sinner.
Bp. Beveridge, vol. i. Ser. 64.

Men like these, united by one bond, pursuing one design, spend their labour and their lives in making their fellow-creatures happy, and in repairing the *breaches* caused by ambition.—*Goldsmith. On Polite Learning.*

This volume containing some letters from noblemen, Pope incited a prosecution against him in the House of Lords, for *breach* of privilege, and attended himself to stimulate the resentment of his friends.—*Johnson. Life of Pope.*

BREAD. BRE'ADEN. BRE'ADLESS. } Skinner believes that it is from the A.S. *Bread-an*, fovere, to nourish. Tooke, that *Bread* is *brayed* grain or corn; — the past tense and past part. of the verb, to *bray*, (Fr. *Broyer*) i. e. to pound, to beat to pieces, with a subaudition of corn, grain, or other similar substances. (Vol. ii. p. 46.)

Brayed corn is the first state of the process towards the *loaf*; the next is *dough*. See DOUGH, and LOAF.

Syre hyssop, wy ne gyfst us of thyne wyte *brede*,
That thou est the sulf at thy masse, in thyne vayre wede.
R. Gloucester, p. 238.

In tentis R. rested alle that ilk nyght,
His men wer wele gested with *brede*, wyne & light.
R. Brunne, p. 160.

But we denounceen to hem that ben suche men, and beseechen in the Lord Jesu Crist, that thei worche with silence, and eet her owne *breed*.—*Wiclif. 2 Tessal.* c. 3.

Them that are such, we commaunde and exorte by our Lord Jesu Christ, that they worke with quietness, and eate their owne *bread*.—*Bible*, 1551. *Ib.*

Of smale houndes hadde she, that she fedde
With roasted flesh, and milk, and wastel *brede*.
Chaucer. The Prologue, v. 147.

He consulted with the oracle of his *breaden* God, which because it answered not, he cast it into the fire.
Bp. Hall. The Honour of the Married Clergy.

That the same body should at once have quantity and extension in heaven, and no quantity nor extension in the host, as the papists affirm of their *breaden* God (are things contradictory.)
Hopkins. Catechistical Expos. of the Lord's Prayer.

I would therefore in a very particular manner recommend these my speculations to all well regulated families that set apart an hour in every morning for tea and *bread* and butter.
Spectator, No. 10.

Thro' the scarcity caused by regraters of *bread* corn (of which starch is made) and the gentry's immoderate frequenting the operas; the ladies, to save charges, have their heads washed at home, and the beaus put out their linen to common landresses.—*Tatler*, No. 118.

And see the good old seat, whose Gothic tow'rs
Awful emerge from yonder tufted bow'rs;
Whose rafter'd hall the crowding tenants fed,
And deant to age and want their daily *bread*.
Warton. Newmarket.

Dullness no more roosts only near the sky,
But senates, drawing-rooms with garrets vie;
Plump peers, and *breadless* bards alike are dull;
St James's and Rag-fair club fool for fool.
P. Whitehead. State Dunces.

BREADTH. BRE'ADTHLESS. } The third person singular *Bredeth*, (A. S.) of the indicative of *Brædan*, dilatare; to broaden, to expand, to dilate. See BROAD.

And robbed Wurcestre savre in lengthe & in *brede*,
And al the contreye aboute the toune ryst
R. Gloucester, p. 385.

Euane, the Danes kyng, was of so grete strength,
That he destroied this lond in *brede* & in length.
R. Brunne, p. 41.

And the citee was sett in a square & the lengthe of it so mych as mych as is the *brede*, and he mat the citee with the rohed by furlongis twelue thousyndis, and the highthe and the lengthe and *breede* of it ben euene.
Wiclif. Apocalips, c. 21.

And the cyty was bylt IIII. square & the lenght was as large as the *bredth* of it, and he measured the cytye wyth the rede XII M. furlongs & the leght and the *bredthe*, & the heygth of it wer equall.—*Bible*, 1551. *Ib.*

Why shulde I not as wel eke tell you all
The purtreiture, that was upon the wall
Within the temple of mighty Mars, the rede!
All peinted was the wall in length and *brede*.
Chaucer. The Knightes Tale, v. 1972.

On the Sonday in the mornyng there was suche a myst that a man myght nat se the *bredethe* of an acre of land fro hym.—*Bernere. Froissart. Cronycle*, vol i. c. 131.

The term of latitude is *breadthiesse* line.
More. Song on the Soul, b. ii. c. 2. s. 6.

3. That if the quantity of any man's nose be eminently miscalculated, whether as to length or *breadth*, he shall have a just pretence to be elected.—*Spectator*, No. 17.

Oft let the turf recede, and oft approach,
With varied *breadth*, now sink into the shade,
Now to the sun its verdant bosom bare.
Mason. The English Garden, b. ii.

BREAK, *v.* BREAK, *n.* BRE'AKER. BRE'AKING. BRE'AKFAST, *v.* BRE'AKFAST, *n.* } Goth. *Brican*; A. S. *Brecan*, *bræcan*, *breacan*; Dut. *Breken*; Ger. *Brechen*, Sw. *Bræcka*. To the A. S. *Brec-an*, *brag-han*, we owe the verbs to *break* or *broche*, to *brag*, or *brave*, to *bray*, to *braid*. See these words; see also BROKE, *v.* and BROK-EN.

To separate or divide into parts; to sunder, to rive, or burst asunder; to crack or split asunder—into parts or pieces—any thing united into one mass.

To make or cause a rupture or breach; a disruption, or breaking apart; an eruption, or breaking out; an irruption, or breaking in.

To separate, (met.) to disjoin, to dispart, to force apart; to dissever, to interrupt, to intercept.

To *break* down; to suppress, to subdue, to subject, to crush, to tame, to overpower, to bring or reduce to obedience,—to poverty,—to decay.

To *break* or infringe, to violate. Adultery, in our old writers, is called *spousebreach*.

To *break* one's mind, is to *break* (to *broche*) it open; to open it, to disclose it.

To *break* the fast, or to *break-fast*, is to separate the times of fasting, to interrupt the continuance of fasting, to discontinue fasting.

This word is of most universal application (met. or lit.) to any separation; particularly when made with suddenness, violence, injury.

Corineus tok hys bowe of hym, & smote hym a wonde
A bouen on the scolle with ys owne bowe a non,
That the scolle to *breke* in peses n ony on.
R. Gloucester, p. 16.

To *breke* ys trewe couenant, the kyng was loth therto,
And natheles ys conseyl hym gef, that he moste yt nede do.
Id. p. 259.

The Mortayn befor spoken, with his nevow Reynere,
The sege the wend haf *broken*, thei com with ther powere
R. Brunne, p. 100.

For Jhesus as a gyaunt, with a gyn cometh goende
To *breke* and to bete adoun, al that ben agayne hym
And to have out alle of hem that hym liketh.
Piers Ploughman, p. 353.

Therefore he that *brekith* oon of these leeste maundementis and techith thus men, schal be clepid the leest in the rewme of hevenes.—*Wiclif. Matthew*, c. 5.

Whosoeuer *breaketh* one of these commaundements, and teacheth men so, he shall be called the lest in the kyngdome of heauen.—*Bible*, 1551. *Ib.*

Whiche answerde and seide to hem, an yvel kyndrede and a spouse *breker* [Mod. Vers. *adulterous*] sekith a tokene, and a tokene schal not be geven to it: but the tokene of Jonas the profete.—*Wiclif. Matth.* c. 12.

No man sewith a pacche of new cloth to an old cloth, else he takith awey the new pacche fro the olde, and a more *brekyng* is maad.—*Id. Mark*, c. 2.

For, sith the day is come that I shal die
I make plainly my confession,
That I am thilke woful Palamon,
That hath thy prison *broken* wilfully
Chaucer. The Knightes Tale, v. 1737.

And *breakers* of the lawe, sothe to saine
And likerous folke, after that they been dede,
Shull whirle about ye world, alway in paine
Till many a world be passed.
Id. The Assembly of Foules.

Before the *breake* or dawning of the daye,
Before the light be seene in lofty skyes,
Before the Sunne appeare in pleasaunt wyse.
Gascoigne. De profundis

Whoe came directly againste them, for though in the nyght they were hydde in a place, yet alwayes they were in the moarnynge, at *breake* of daye, apparevuedde.
Nicolls. Thucydides, p. 66.

By vertue and tenor whereof all our aforesaid subiects, and euery one of them, shall both publikely and priuately vse and behaue themselues, to correct and punish the *breakers* of those lawes.—*Hackluyt. Voyages*, vol. ii. p. 159.

All the fleete are to follow and obserue the same without straying or *breaking* of company at any time vpon the penalty before specified.—*Hackluyt. Voyages*, vol. i. p. 454.

As thou seest blessynges, or cursynges followe the *breaking*, or keping of the law of Moyses: euen so naturally do the blessynges, or cursynges followe the *breakyng* or keeping of the law of nature, out of which spryng all our temporal laws.—*Tyndall. Workes*, p. 10.

Thus they stode styll all ye nyght armed, euery man vnder his owne stādard and baner: and in the *brekyng* of the daye 11. trompettis of Scotland mette with the Englishe scoutwatche.—*Berners. Froissart. Cronycle*, vol. i. c. 18.

Then sayde (he who called himself) Robyn hood, sir, outlawes *brekefastes* is venyson, and therefore you must be contente with suche fare as we vse. Then the kyng and quene sate doune, & were serued with venyson and wyne by Robyn hood and hys men, too theyr great contentacion.
Hall. Hen. VIII. an. 7.

And [I] deliberated with myselfe, that if it were possible, to find the meanes to *breake* off, I would neuer enter into the yoke with her.—*Stowe. Queen Mary*, an. 1554.

For the old Romans, howsoever they dined or *brake* their fast ordinarily by themselves alone, yet they supped ever with their friends about them.—*Holland. Plutarch*, p. 636.

They found him by a water side.
Where he *broke* the beast that tide,
That hart that was so wild.
Sir Triamour. Ellis, vol. iii.

Much did Sir Calidore admyre his speach,
Tempred so well, but more admyr'd the stroke
That through the mayles had made so strong a *break*
Into his hart, and had so sternely wroke
His wrath on him that first occasion *broke*.
Spenser. Faerie Queene, b. vi. c. 2.

——— The mules march all before
Vp hill, and downe hill; overthwartes, and *breake*-neck clifts they past.—*Chapman. Homer. Iliad*, b. xiii.

——— I must
Forsake the court: to do't, or no, is certain
To me a *breake-neck*.
Shakespeare. Winter's Tale, Act i. sc. 2.

In the mean time the king of France, sent Queen Elizabeth a message, assuring her, that the tempest, which had been long gathering in Spain for three years, would certainly *break* very speedily upon her kingdom.
Oldys. Life of Raleigh

He *break* my darts! or hurt my power!
His, Leda's swan and Danae's shower!
Go, bid him his wise tongue restrain,
And mind his thunder, and his rain.
Prior. Mercury & Cupid.

For the same reason I do not dislike the speeches in our English tragedy that close with abrupt pauses and *breakings* off in the middle of a verse, when they humour any passion that is expressed by it.—*Spectator*, No. 39.

——— Inprimis,
As soon as Phœbus' rays inspect us,
First, sir, I read, and then I *breakfast*.
Prior. An Epistle to F. Shephard.

I resolve not to believe my senses. I *break* my nose against a post that comes in my way. I step into a dirty kennel; and after twenty such wise and rational actions I am taken up and clapt into a mad house.
Reid. Enquiry, c. 6. s. 20.

In dire amazement rivetted they stand
And hear the *breakers* lash the rugged strand.
Falconer. Shipwreck, c. 3.

This duty being performed, my son and I went to pursue our usual industry abroad, while my wife and daughters employed themselves in providing *breakfast*, which was always ready at a certain time.
Goldsmith. Vicar of Wakefield, c. 4.

BREAST, *v.* BREAST, *n.* BRE'ASTPLATE. BRE'ASTLAP. } Goth. *Brusts*; A. S. *Breost*; Dut. *Borst*; Ger. *Brust*; Sw. *Borst*. Eccard (in Wachter) derives the Ger. *Brust*, from Ger. *Bersten*, *bresten*, (A. S. *Barstan*, *beorst-an*,) to, be *broken*, quia in pectore costæ, ac si *fractæ* essent, cocunt. Wachter thinks *Brechen*, and not *Bersten*, the parent of *Burst*. He remarks, (and the remark is as applicable to the etymology of Eccard, as to his own,) that no one will doubt the truth of this etymology, who is aware that it is the genius of our most ancient language; that the various parts of the body,—quas natura vel incisione vel *ruptura* aut alio divisionis genere notavit,—should from that receive their name.

To *breast*, is to act with the *breast*; to bear the *breast* against, to oppose the *breast*, to face, to front.

The *breast* is applied (met.) to that within or beneath the *breast*, to the heart; the feelings, passions or affections, the disposition of the heart

Perhaps also to the lungs; as a singer with strong power to emit his breath is said to be *well-breasted*.—to have a good *breast*. See the quotation from Tusfer.

So that thys Water Tyrel, that ther bysyde was ney
Wolde seete another hert, that, as he sede, he sey.
He seet the kyng in atte *breste*, that neuer eft he ne speke
R. Gloucester, p. 419.

And so whanne he hadde restid ageln on the *brest* of Jhesus, he saith to him, Lord, who is it?—*Wiclif. John*, c. 13.

He then as he leaned on Jesus *breste*, sayde vnto hym. Lord who is it?—*Bible*, 1551. *Ib.*

And on that other side a gaie daggere,
Harneised wel, and sharpe as point of spere;
A Cristofre on his *brest* of silver shene.
Chaucer. The Prologue, v. 113.

Me thought I sighe vpon a stage,
Where stoode a wonder strange image:
His head with all the neck also
They were of fine golde bothe two,
His *breaste*, his shoulders, and his armes
Were all of siluer. *Gower. Con. A. Prol.*

This kyng Edward was a manne of goodly personage, of stature high, and excedyng all other in countenaunce, welfauoured and comly, of lyc quicke and pleasaunt, brode *brested*, and well set, and other members doune to his feet, kepe iust proporcion with the bulke of his body.
Hall. Edw. IV. an. 23.

But let vs which are of the daye, be sober, armed with the *brest plate* of fayth and loue, and with hope of saluaciō as an helmet.—*Bible*, 1551. 1 *Thessalonians*, c. 5.

Breastlap, or *breast* flappe, is such a flap, as thou seest in the *brest* of a cope.—*Tyndall. Table for expound. Words.*

Meane time I wish a good renowne, that these deep-*brested* dames
Of Ilion and Dardania may, for th'extinguish't flames
Of their friends liues, with both their hands, wipe miserable teares
From their so curiously kept cheekes.
Chapman. Homer. Iliad, b. xviii.

——— Behold the threaden sayles,
Borne with th' inuisible and creeping wind,
Draw the huge bottomes through the furrowed sea,
Breasting the lofty surge.—*Shakespeare. Hen. V.* Chor. 3.

Giue sentence on this execrable wretch,
That hath beene breeder of these dire euents.
Luc. Set him *breast* deepe in earth, and famish him.
Id. Titus Andronicus, Act v. sc. 3.

Thence for my voice, I must (no choice)
Away of forse, like posting horse,
For sundry men had placards then
Such child to take.
The better *brest*, the lesser rest,
To serve the queene, now there, now here,
For time so spent, I may repent,
And sorrow make.—*Tusfer. Ritson*, Diss. p 194.

And as a lyon sculking all in night,
Farre off in pastures; and come home, all dight
In iawes and *breast-locks*, with an oxes blood,
New feasted on him.—*Chapman. Homer. Odyssey*, b. xxii.

The hide of his [the buffe] backe is so tough and hard that thereof they make *breast-plates*
Holland. Plinie, b. viii. c. 34.

Whether it be hierogliphical, or not, this difference in the Military or Civil List, but I have ever understood the fact to be, that the close minister is buttoned up, and the brave officer open-*breasted* on these occasions.—*Spectator*, No. 193.

But if we offend our consciences, by doing contrary to the clear dictate and conviction of them, we make the unhappiest breach in the world; we stir up a quarrell in our own *breasts*, and arme our minds against ourselves.
Tillotson, vol. i. Ser. 39.

The censor, finding some reasons to suspect (by the sturdiness of their behaviour) that they were not so very brave as they would have the court believe them, ordered them both to be searched by the grand jury, who found a *breast-plate* upon the one, and two quires of paper upon the other.
Tatler, No. 265.

——— Patience here,
Her meek hands folded on her modest *breast*,
In mute submission lifts th' adoring eye,
Ev'n to the storm that wrecks her.—*Mason. Caractacus.*

BREATHE, *v.* } A. S. *Brathe, breth.*
BREATH, *n.* }
BRE'ATHER. }
BRE'ATHING. }
BRE'ATHFULL. } To *breathe* is to draw in or drive out from, the *breast*, (sc.) the air by the action of the lungs; to inspire or inhale, to expire or exhale. Also—
BRE'ATHLESS. }
BRE'ATHLESSNESS. }

To send forth or emit, to eject, to utter, (sc.) an odour, a perfume, a vow, a prayer.

To *breathe* is also to take *breath*; to give *breath*; to put or keep the lungs in wholesome *breathing*; either by ceasing from too violent action; or by taking well regulated exercise.

For he ghyueth lyf to alle men, and *brething* and alle thingis, and made of oon al the kynde of men to enhabite on al the face of the earthe.—*Wiclif. Deeds*, c. 17.

Seyng he him selfe geueth lyfe and *breath* to all men euery where, and hathe made of one blonde all nacyons of menne for to dwell on all the face of the earth.
Bible, 1551. *Ib.*

Whan Zephirus eke with his sote *brethe*
Enspired hath in every holt and hethe
The tendre croppes, and the yonge sonne
Hath in the ram his halfe cours yronne.
Chaucer. The Prologue, v. 5.

Thē the Lorde God shope man, euen of the moulde of the erth, & *brethed* into hys face the *breth* of lyfe.
Bible, 1551. *Genesis*, c. 2.

Behold how greuouse and bitter it is for 3 or 4 yeares continually, & then after, how God remitteth it for as long a ceason agen to geue vs a place for a lytle ceason to rest vs, euen as it were the halcyon dayes to suffer his chirche to *breathe* a whyle that she may be the stronger ayenst the next storme & batail folowinge.
Joye. Exposicion of Daniel, c. 12.

Euery man made hym redy and laced on his basnet, and gyrte their horses, and set themselfe in good aray togyther, and rode forthe an easy passe to kepe their horses well *brethed*.—*Berners Froissart. Cronycle*, vol. ii. c. 136.

Therefore farewel, my life, my death,
My gaine, my losse, my salue, my sore
Farewell also, with all my *breath*,
For I am gone for evermore.
Wyat. The Louer suspected of Change.

When first the post arrived at my tent,
And brought the letters Rosamond had sent,
Think from his lips but what dear comfort came,
When to mine eare he softly *breath'd* thy name.
Drayton. Henry to Rosamond.

——— Yet reason dares her no,
For my authority beares of a credent bulke,
That no particular scandall once can touch
But it confounds the *breather*.
Shakespeare. Measure for Measure, Act iv. sc. 4.

Now this whole sea, Pontus, in all the circuit thereof flowing round about, is both cloudye and sweeter also than other seas, yea and full of shallowes, for that the ayre thickened oftentimes with the *breathing* up and elevation of moist vapours, congealeth.—*Holland. Ammianus*, p. 201.

For they for nought would from their work refraine,
Ne let his speeches come vnto their eare,
And eke the *breathfull* bellowes blew amaine;
Like to the northern wind, that none could heare.
Spenser. Faerie Queene, b. iv. c. 5.

And Hector came, where (seeing how bloud was spilt)
Andromache might see him come, who made as he would passe
The ports without saluting her, not knowing where she was:
She with his sight made *breathlesse* haste to meet him.
Chapman. Homer. Iliad, b. vi.

The nimble Dactils, striving to out go
The drawling Spondees, pacing it below
The limping Spondees, labouring to delay
The *breathlesse* Dactiles, with a sudden stay.
Bp. Hall, b. i. Sat. 6.

Me thinks I heare the soldiers and busie officers when they were roling that other weighty stone (for such we probably conceive) to the mouth of the vault with much toyle and sweat, and *breathlessnesse*, how they brag'd of the sureness of the place, and unremoveablenesse of that load.
Id. Cont. The Resurrection.

The divine Socrates is here represented in a figure worthy his great wisdom and philosophy, worthy the greatest mere man that ever *breath'd*.—*Spectator*, No. 146.

What is this mighty *breath*, ye sages, say,
That in a powerful language, felt, not heard,
Instructs the fowls of heaven, and through their breast
These arts of love diffuses? What but God?
Thomson. Spring.

Let us then begin heaven here, in the frame and temper of our minds, in our heavenly affections and conversation: in a due preparation for, and in earnest desires and *breathings* after that blessed state which we firmly believe and assuredly hope to be one day possessed of.—*Tillotson*, vol. i. Ser. 24.

I feel the gales that from ye blow,
A momentary bliss bestow,
As, waving fresh their gladsome wing,
My weary soul they seem to sooth,
And redolent of joy and youth
To *breathe* a second spring.
Gray. Prospect of Eton College.

He raised himself up, with the assistance of two of his servants, and instantly fell down dead: suffocated, I conjecture, by some gross and noxious vapour, as always having weak lungs, and being frequently subject to a difficulty of *breathing*.—*Melmoth. Pliny*, b. vi. Let. 16

Perhaps a friend, a father's dead,
Or the lov'd partner of thy bed!
Perhaps thy only son lies there,
Breathless upon the sable bier.—*Cowper. Estimate of Life.*

He ought, says this great political doctor, [Machiavel] to consider peace only as a *breathing-time*, which gives him leisure to contrive, and furnishes ability to execute military plans.—*Burke. A Vindication of Natural Society.*

BREDE. See BRAID.

BREECH, *v.* } The noun is the past part. of the verb *Brǽcan*, to break; and the verb is formed upon the noun.
BREECH, *n.* }
BRE'ECHES, *n.* }
BRE'ECHING, *n.* }

The *breech* is the part where the body is broken into two. And the *breeches* that which covers the part so *broken*, (*Tooke*, ii. 251.) See also *Skinner*, and the observation quoted from Wachter under the word BREAST.

To *breech* is to put on the, to cover or clothe with, breeches; also to beat or whip the *breech*.

Breech is applied to the hinder part generally, and *breeching* to that which covers it.

——— So longe yt [sc. the water] wax an hey,
That yt watte hys [Canute's] *brych* al aboute, & euere vpard yt stey.
R. Gloucester, p. 322.

Thou woldest make me kisse thin old *breech*,
And swere it were a relike of a seint.
Chaucer. The Pardoneres Tale, v. 12,882.

The cause (say some) consisteth in the locke,
Some other iudge, bicause they be so strong,
Renforced well, and *breeched* like a brocke,
Stiffe, straight, and stout, which though they be not long,
Yet spit they foorth their pellets such a pace,
And with such force, as seems a wondrous case.
Gascoigne. The Fruite of Feltes.

Then the eyes of them bothe were opened, and they knewe that they were naked: and they sewed fig tre leaues together, and made them seluce *breeches*.
Gen. Bible, 1570. *Genesis* iii. 7.

Feared am I more than loved—let me be feared;
And when I frown, make all the court look pale,
I view the prince with Aristarchus' eyes,
Whose looks were as a *breeching* to a boy.
Marlow. Edward II.

As Gammer Gurton, with manye a wyde stytche,
Sat pesyng and patching of Hodge her man's *breche*,
By chance or misfortune, as shee her geare tost,
In Hodge lether *brychas* her needle she lost.
Gammer Gurton's Needle. Prologue.

To-day to cherche y wolde have gon,
But me fawtede hosyn and schon,
Clenly *breech* and scherte.—*Launfal. Ritson. Rom.* pt. i.

So to her midnight-feasts the hag
Rides on a broomstick for a nag;
That rais'd by magic of her *breech*,
O'er sea and land conveys the witch.
Swift. The Magician's Rod.

From Sappho down through all succeeding ages,
And now on French or on Italian stages,
Rough satyrs, sly remarks, ill-natur'd speeches,
Are always aim'd at poets that wear *breeches*.
Prior. Epilogue to Mrs. Manley's Lucius.

Time was, when clothing sumptuous or for use,
Save their own painted skins, our sires had none.
As yet black *breeches* were not, satin smooth
Or velvet soft, or plush with shaggy pile.
Cowper. Task, b. i.

There was one who actually died in a stall that I had left, worth seven pounds seven shillings, and all in hard gold, which he had quilted into the waistband of his *breeches*.
Goldsmith. Citizen of the World, Let. 64.

BREED, *v.* } A. S. *Bredan*; Dut. *Broeden*; Ger. *Bruten*, to nourish, to cherish; (sc.) the fœtus in the womb; and then, to bear young, to be pregnant. See BROOD.
BRED, *n.* }
BRE'EDER. }
BRE'EDING. }
BRE'EDBATE. }

To nourish or cherish, (sc.) children, the minds of children, to bring them up, to train, to educate. And generally—

To produce or bring forth; to cause to be or to exist.

A man of *breeding* is (elliptically) a man of good breeding; well bred, well trained, well educated; (sc.) in good society.

A *breed-bate*, a breeder of debate or strife.

For in suche wise as auarice
Loseth for scarsenesse his good name;
Right so that other is to blame,
Which through his waste mesure excedeth,
For no man wote what harm it *bredeth*.
Gower. Con. A. b. v.

I fall and see mine own decay,
As one that beares flame in his breast
Forgets in paine to put away,
The thinge that *bredith* mine unrest.
Surrey. The Louer describes his restless State.

But here because of their voluptcous sensuall liuing, he vsed no familiaritie of carnall conuersacion emong them: (whiche familiaritie hath euermore been a *breder* of contépte, & hath vsed to make ménes authoritie the less regarded.)
Udal. Luke, c. 3.

To let them die upon their march abroad
And fowls upon their carcases to feed,
The heaps of them upon the common road
And great infection likely were to *breed*.
For our own safeties see them then bestowed.
Drayton. The Battle of Agincourt.

Towards the end of the yeere a quarrell of certaine consuls burst forth, which had been long time a *breeding*.
Grenewey Tacitus. Annales, p. 119.

In brief, must it not follow necessarily that the earth, which is the mother and *breeder* of men, of living creatures and all plants, shall perish and be wholly extinct.
Holland. Plutarch, p. 943.

An honest, willing, kinde fellow, as euer seruant shall come in house withall and I warrant you no tel-tale, nor no *breedebate*, his worst fault is that he is giuen to prayer.
Shakespeare. Merry Wives of Windsor, Act i. sc. 4.

He is a clergyman, a very philosophick man, of general learning, great sanctity of life, and the most exact good *breeding*.—*Spectator*, No. 2.

In the spring following, he [Thomas Churchyard] contrary to his former resolutions, went to the wars again, (in Flanders as it seems) had a command there, was wounded and taken prisoner; but shewing himself a person of bravery and *breeding*, was respected and well used by the enemy.
Wood. Athenæ Oxon.

It is certain that an unknown heap of trifles and impertinencies have been intermingled with these useful parts of learning, upon which account many persons in this polite age have made it a part of their *breeding* to throw a jest upon them.—*Watts. Improvement of the Mind*, pt i. c. 20.

When we observe men *bred* up in arms repeatedly spoken of in Scripture in such strong terms of commendation as those we have mentioned, we are authorized to conclude that the profession they are engaged in is not, as a mistaken sect of Christians amongst us profess to think, an unlawful one.
Porteus, vol. i. Lect. 8.

There was a time, indeed, when his family deserved their title, but they are long since degenerated, and his ancestors for more than a century have been more and more solicitous to keep up the *breed* of their dogs and horses, than that of their children.—*Goldsmith. Citizen of the World*, c. 31.

I shall also be bold enough to affirm, that among the ancients, there was not much delicacy of *breeding*, or that polite deference and respect, which civility obliges us either to express or counterfeit towards the persons with whom we converse.—*Hume. The Rise of Arts and Sciences*, Ess. 14.

I cannot deny, but that on this occasion there was displayed a great deal of good *breeding*, which consists in the accommodation of the entertainment to the relish of the guest.—*Burke. Letter to Thomas Burgh, Esq.*

BREESE, or Brize. } A. S. *Briosa, brimsa*; Ger. *Breme, bremse*; Dut. *Bremme, bremse*. Wachter thinks from the Ger. *Bremen*, pungere, to pierce, to prick; A. S. *Bremman*. It is probably the same word as the succeeding—differently applied. See the quotation from Dryden.

Till that a *brize*, a scorned little creature,
Through his faire hide his angry sting did threaten,
And vext so sore, that all his goodly feature,
And all his plentious pastur nought him pleased
So by the small the great is oft diseased.
Spenser. Visions of the World's Vanitie, vol. ii.

——— Yon ribaudred nagge of Egypt
(Whom leprosie o'er take) i'th' midst o'th' fight,
When vantage like a payre of twinnes appear'd
Both as the same, or rather ours the elder,
(The *breeze* vpon her) like a cow in June,
Hoists sailes, and flyes.
Shakespeare. Antony & Cleopatra, Act iii. sc. 8.

Ab Why, what's the matter among these maids?
Now benedicite, have we got the *breeze* there!
Beaum. & Fletch. Monsieur Thomas, Act v. sc. 6.

Having thus disfigur'd and made men beneath men, as Juno in the fable of Io, they deliver up the poor transform'd heifer of the commonwealth to be stung and vexed with the *breeze* and goad of oppression, under the custody of some Argus with a hundred eyes of jealousy
Milton. Of Reformation in England.

This flying plague (to mark its quality,)
Oestros the Grecians call Asylus, we:
A fierce loud buzzing *breez*, their stings draw blood,
And drive the cattel gadding through the wood.
Dryden. Virgil, Geor. b. iii.

BREEZE. Breʹezy. Breʹezeless. } Anciently written *Brize*, and perhaps derived immediately from the Fr. *Briser*, to burst, break, or rush forth. Applied to any thing,
A wind;—that rises or breaks forth suddenly.
See the quotation from Dampier.

By sea if any man inunde to the eastward, those to the west cannot in many monethe turne against the *brize* and eastern wind.—*Hacluyt. Voyages*, vol. iii. p. 661.

All necessary causes of our staying longer in this place being at last finished, our Generall prepared to be in a readinesse, to take the first advantage of the comming of a *brize* of winde which we expected.
Sir Francis Drake. The World encompassed.

Sea *breezes* commonly rise in the morning about nine o'clock. They first approach the shore so gently, as if they were afraid to come near it, and oft times they make some faint breathings, and as if not willing to offend, they make a halt, and seem ready to retire. It comes in a fine, small, black curle upon the water, whereas all the sea between it and the shore (not yet reached by it) is as smooth and even as glass in comparison.—*Dampier. Voyage*, vol ii pt. iii. c. 4.

The Orenoque was now swoln most dreadfully, so that it was impossible for him to return by the way he enter'd, for the river of Amana could not be sailed back by any means, the *breese* and current of the sea were so outrageous
Oudys. Life of Raleigh.

As soon as ever I pronounce—Flutter your fans,—the place is filled with so many Zephirs, and gentle *breezes* as are very refreshing in that season of the year, though they might be dangerous to ladies of a tender constitution in any other.—*Spectator*, No. 102.

Ye nightingales, ye twisting pines!
Ye swains that haunt the grove!
Ye gentle echoes, *breezy* winds!
Ye close retreats of love.
Parnell. Song. Love & Innocence.

While they thus formed a little concert, my wife and I would stroll down the sloping field that was embellished with blue bells and centuary, talk of our children with rapture, and enjoy the *breeze* that wafted both health and harmony.—*Goldsmith. Vicar of Wakefield*, c. 8.

But now 't is o'er, the dear delusion's o'er!
A stagnant *breezeless* air becalms my soul:
A fond aspiring candidate no more,
I scorn the palm before I reach the goal.
Shenstone. To Mr. Jago, Eleg. ii.

Thou oft art seen at early dawn,
Blow pacing o'er the *breezy* lawn.—*Mallet. A Fragment.*

BREME. Breʹmness. } A. S. *Bremman*, furere, fremere. Written *Brem, brim* or *brume*. See Brim.
Furious, violent, fierce, outrageous.
"The *breem* freezing air"—the fiercely, sharply, freezing air. See *Drayton, Poly-Olbion*, s. 11.

Whan the kyng herd say, that David werred on him,
To Wales he went his way full scharply & fulle *brem*.
R. Brunne, p 244.

And when this duk was comen to the launde,
Under the sonne he loked, and anon
He was ware of Arcite and Palamon,
That foughten *breme*, as it were bolles two.
Chaucer. The Knightes Tale, v 1701.

For quietnes is of more authoritie than hastie *bremnes*.
Vives. Instruction to a Christian Woman.

Let me, ah! let me in your foldes ye lock,
Ere the *breme* winter breede you greater grief.
Spenser. Shepherd's Calendar, December.

BREN, or Brinn, Brent. Breʹnning. Breʹnningly. } To burn, (qv.) A. S. *Bernan* or *brennan*: this transposition of vowel and consonant is common.

Whanne at an god mannes hous ye men were at inne,
Yorst hii wolde ete & drynke that hii found ther inne.
And suththe the louerd of the hous quelle and alle hys,
And suththe *brenne* al ys hous. *R. Gloucester*, p. 296.

He *brent* cites and tounes, ouer alle did he schame.
R. Brunne, p. 25.

I counsele thee to bie of me *brent* gold and preued, that thou be maad riche, and be clothid with white clothis
Wiclif. Apocalips, c. 3.

And they *brent* all the cornes in that lond,
And all hir oliveres, and vines eke
Chaucer. The Monkes Tale, v. 14 041

And over all this, to slen me utterly,
Love hath his fyry dart so *brenningly*
Yetiked thurgh my trewe careful hert
That shapen was my deth erst than my shert.
Id. The Knightes Tale, v. 1566

And as it queinte, it made a whistling,
As don these brondes wet in hir *brenning*.
Id. Ib. v. 2340

And as he was towarde his sayde journey, he sawe in his slepe, the sygne of the crosse shynynge in the fyrmament, as if it had been a *brennynge* lyghte of fyre, and an aungell standynge thereby.—*Fabyan*, vol. i. c. 68.

Well, quod the duke, and what shall I do then? shall I suffre myselfe to be inclosed in one of my townes, and in the mean tyme they shall *brynne* and exile my countrey?
Berners. Froissart. Cronycle, vol. ii. c. 136

The great heate and *brennynge* of the sonne dyd put the crysten men to great payne and traueyle, for whan they were in harnesse, by reason of the heate, it *brente* them within their armure.—*Id. Ib.* vol. ii. c 171.

Or consuming fire
Brent his shearing-house or stall,
Or a deluge drowned all?
Tell it me intire.—*Browne. The Shepheard's Pipe*, Ecl 3.

BRENT. (Of a hill.) Sw. *Bryn*, vertex montis. Ihre thinks *bryn* denotes that which stands above other things, or is preeminent beyond other things. Dr. Jamieson interprets *brent* to be—high, straight, upright. It is perhaps *be-rent*, brent: i. e. rent or riven, torn or sheared. See Scar.

Heich in the fore stam stand he micht be sene,
For his blyith browis *brent*, and athir ene
The fyre twinkling.
Douglas. Eneados, b. viii. l. 12, p. 268.

The grapes grow on the *brent* rocks so wonderfully, that ye will marvell how men dare climb up to them, and yet so plentifully, that it is not only a marvell where men dwell that drink it.—*Ascham. Letter to Mr. Raven.*

BRETFUL. Of *Bretful*, Mr. Tyrwhitt observes that the sense is much more clear than the etymology. The *breeds* of a hat in Gloucestershire, are the *brims* of a hat. *Breeds* may be that which *broden*, broads or broadens; and *bretful* may be full to the whole *breadth*, the whole extent or dimensions; brimful.

——— A frere on a bench
With a face so fat as a full bleddere,
Blowen *bretful* of breath.—*Piers Ploughman Crede.*

His wallet lay beforne him in his lappe,
Bretful of pardon come from Rome al hote.
Chaucer. The Prologue, v. 689

BREVE, *n.* Breve, *adj.* Breʹvely. Breʹviary. Breʹvity. Breʹviate. } Lat. *Brevis*; Gr. Βραχυς, short. See Brief, and Abbreviate.
A *breve*, *brief*, or *breviary*, is a short, concise, compendious writing; appointing or describing (something to be done) in a *brief* style, in a few words; or containing shortly or *briefly*, in an abridged or compendious form, the substance of something larger or more expanded.

For that on bereth bote a boxe, a *breuet* th' ynne
Ther the marchaunt ledeth a mule, with meny kynne thynges. *Piers Plouhman*, p 217.

Now woll I shortly here reherce
Of that I haue said in verse
All the sentence by and by
In wordes fewe compendiously
That thou the better maiest on hem thinke
Whetherso it be thou wake or winke
For the wordes little greue
A man to kepe, whan it is *breue*.—*Chaucer. R. of the Rose*

The more the said *breve* cometh unto light and knowledge the more falsities be deprehended therein.
Burnett. Records, vol. i. b. ii. No. 23.

This poetical schoolemayster, corector of *breues* and longes, caused Collyngborne to be *abbreuiate* shorter by the hed, and too bee deuyded into foure quarters.—*Hall. Rich. III.* an. 3

They determyned by some meanes easely to compasse that the duchy of Bryteyne should *breuely* come vndre their hure and subiecció.—*Id. Hen. VII.* an. 3.

Some time they can use such a compendious kynde of eloquence, that they conney and couche vp together, with a woonderful *breuitie*, fowre folies and fiue lyes in lesse than as many lynes.—*Sir T. More. Works*, p. 849.

And as touching the situations of the cities, townes, castles, and countreys, as well of Mahometans as also of Gentiles adioyning the same, whereby I passed from Moscow vnto Astracan, I omit in this *breuiat* to rehearse.
Hackluyt. Voyages, vol i p. 345.

Metrodorus in his booke entituled the abridgement or *breviarie* of those roots that are to be cut up or gathered, gave counsell to give this hearb to women.
Holland. Plinie, b. xx. c 20.

His tablet sent she, and therewith
This *breuiat*, by a page.
"Of you I aske not backe my loane,
But take it, and your gage."
Warner. Albion's England, b xii. c 77.

But as short things most vigour have, and we
Find force the recompence of *brevity*,
So was it here.—*Cartwright. On the Death of Lord Bayning.*

In speculation no man can be ignorant of human life's *brevity* and uncertainty, but most men are so negligent and stupid, as not to regard it sufficiently, not to employ this knowledge to any good purpose.—*Barrow*, vol. iii. Ser. 14.

Among a great number of Roman missals and *breviaries*, remarkable for the beauty of their cuts and illuminations, will be found the Mosarabic missal and *breviary*, that raised such commotions in the kingdom of Spain.
Johnson. Account of Harleian Library.

The same little *breviates* of infidelity have, to my knowledge, been published and dispersed with great activity, and at a considerable expense, among the middling and lower ranks of men in this country.
Porteus. Charge to the Diocese of London.

This argument is stated by Saint John with his usual elegant *brevity* and simplicity: "Beloved, if God so loved us, we ought also to love one another."
Id. The Religious Observance of Good Friday

BREW, *v.* }
BREW, *n.* }
BRE'WAGE. }
BRE'WER. }
BRE'WERY. }
BRE'WING, *n.* }
BRE'WSTER. }

A.S. *Briwan*; Dut. *Brouwen*; Ger. *Brauen*, coquere. *Broth* was in England anciently, and in Scotland still is, called *brewis*. *Brew* as now principally applied is—

To boil, seethe, ferment malt, and other ingredients, so as to produce *beer*; of apples and pears, to produce cyder or perry.

(Met.) To excite or raise any boiling, heating passion, as anger, jealousy; to excite or raise a ferment, storm, or plot.

& I salle telle that tale, or I ferrer go.
How faanes *brewes* bale with him, and many mo.
R. Brunne, p 55.

They wolde non halpeny ale, in none wyse drynke
Bote of the best and brounest that *brewesters* selleu.
Piers Ploughman, p. 347.

And who so wicked ale *breweth*,
Ful ofte he mote the worse drinke.—*Gower. Con. A* b 11

Let euery man of whatsoeuer craft or occupation he be of, whether *bruer*, baker, tayler, vitailer, marchaunt, or husbandman, referre his craft and occupation, vnto the commō wealth, and serue hys bretheren as he would doe Christe himselfe.—*Tyndall. Workes*, p. 86.

Whose pryde and riches be the spurres vnto all this tumult where in good studies and letters, gospell and Cryste shal be neglected & at last a new derkenes & fyercer furies withe the miserable mutacios of kingdoms nowe begune & in *brewing*.—*Joye. Exposicion of Daniel*, c. 11.

As if in *brewinge* spyced wynes
thou shouldst bestow muche paine,
And sauce thy meate with foystie oyles,
thy geese woulde the disdayne.
Drant. Horace, b. ii. Sat. 4.

He going to their stately place
Did finde in euery dish
Fat beefe and *brewis*, and great store
Of daintie fowle and fish.
Warner. Albion's England, b. v. c. 24.

Among whom was one William Murle a rich maultman, or *bruer* of Dunstaple, who had his two horses traped with golde following him, and a pair of gilt spurs in his bosome.
Stow. Hen. V. an. 1414.

Well; to shut up all, let them of their Bonner's "beef," and "broth," make what *brewesse* they please for their credulous guests.
Bp. Hall. Postscript to Defence of Humble Remon.

As for the rest within Languedoc and the province Narbon, I am not able to avouch any thing for certaintie, such a *brewing* and sophistication of them they make.
Holland. Plinie, b. xiv. c. 6.

And after the malmesey, or some well-spic'd *bruage*, and better breakfasted, than he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem; his religion walks abroad at eight, and leaves his kind entertainer in the shop trading all the day long without his religion.—*Milton. The Liberty of Unlicens'd Printing.*

Whilst black pots walk round with laughing ale
Surcharg'd; or *brew'd* in planetary hour,
When March weigh'd night and day in equal scale;
Or in October tunn'd, and mellow grown,
With seven revolving suns. *J. Philips. Cerealia.*

He was conveyed from the palace of contempt to the dungeon of horrour, and thence led by a *brewer* of his capital through the applauses of an hired, frantick, drunken multitude to lose his head upon a scaffold.
Burke. Remonstrance on the Policy of the Allies.

I anticipate the day of his [Santerre] arrival. He will make his public entry into London on one of those pale horses of his *brewery*.—*Id. On a Regicide Peace.*

BRIBE, *v.* }
BRIBE, *n.* }
BRI'BING. }
BRI'BER. }
BRI'BERY. }

The origin of this word remains yet unaccounted for. Nicol interprets a *bribe* to be *panis mendicatus*; and Cotgrave calls it "a peece, lump, or cantil of bread given to a beggar." Fr. *Briber*, to beg his bread; also to ravine, devour, eat greedily; Sp. *Bribar*, to beg.

Mr. Tyrwhitt says—To *briben*, is to beg, perhaps, to steal; and he cites from the Rolls of Parliament, the words "have stolen and *bribed* cygnets." In P. Ploughman, (p. 405) "*Briboures*, pilors, (i. e. pillers) and pikeharness," are classed together. In Lidgate (*Tragedy*, 152,) still more plainly—

"Who saveth a thefe when the rope is knet,
With some false turn the *bribour* will him quite."

Such seems indeed to have been the common usage. See especially the quotations from Froissart, Fabyan, and the Bible. From the common corruption of *Be-r* by hasty pronunciation into *Br*, a very satisfactory etymology presents itself. A *bribour* or *briber*, is a *be-reaver* or *be-river*, a *be-ribber* or *be-robber*; a *briber* or *robber*: and to *bribe* is to *rob*, or take away. *Bribery* (*Bible*, 1551) is in our common version *extortion*. *Bribe*, that which is taken or received, extorted or exacted; and consequ ntially that which is given: and *briber* has, by usage, been transferred, from the taker or extortioner, to the giver or payer; and the *v.* to *bribe*, has undergone a similar change. To *bribe*, then, is—

To give, or pay, a fee, a perquisite; to make a donation, (extorted, required, expected, or desired) usually as hire, for an undue or corrupt return, for undue services or favours, for undue influence, partiality, or preference; or otherwise, to obtain a right wrongfully withheld or denied; or an adjudication of such right.

Briboures, in the quotation from Chaucer, (*Freres Tale*,) Mr. Tyrwhitt thinks should perhaps be written *briberies*.

And for ther n' is no thefe without a louke,
That helpeth him to wasten and to souke
Of that he *bribes* can, or borwe may.
Chaucer. The Cokes Tale, v. 4415.

Certaine he knew of *bribours* many mo,
Than possible is to tell in yeres two.
Id. The Freres Tale, v. 6949.

And so befell, that ones on a day
This sompnour, waiting ever on his pray,
Rode forth to sompne a widewe, an old ribibe
Feining a cause, for he wold han a *bribe*.
Id. The Freres Tale, v. 6960.

And soone after the Jewys were thus punyshed, many houses of religion within the cytie and nere there aboute, were serched for goodes of alyaūtes and moche found; whereof a parte was brought vnto the lordes, but yᵉ more part was stolen & *brybed*.—*Fabyan*, an. 1263.

Within they are ful of *bribery* and excesse.
Bible, 1551. *Matt.* c. 23

A place where pride, oreruns the honest minde,
Where riche men joynes, to rob the shiftles wretch;
Where *bribing* mists, the judges eyes do blinde,
Where parasites, the fattest crummes do catch.
Gascoigne. A Remembraunce.

The Erle of Suffolke (I cannot sale) either corrupted with *bribes*, or to muche affectionate to this vnprofitable mariage, condiscended and agreed to their mocion.
Hall. Hen. VI. an. 22.

Suche knightes and squyers of Fraunce as were there, knewe nat wheder to sende their varlettes to forrage, they durst nat (without they went I great routes,) for the *bribours* of the countrey who watched for them at the passages, and often tymes slewe of them.
Berners. Froissart. Cronycle, vol. ii. c. 10.

Well, sayd yᵉ kynge, it is behoueable that yᵉ countrey be delyuered of them, and that they be payde as theues and *brybours* sholde be payde, yf I gete them, they shal be hanged.—*Berners. Froissart. Cronycle*, vol. ii. c. 61.

It was sinne to eate with vnwashed handes, or an vnwashed table, or out of an vnwashed dishe: but to eate of that purified dishe, that whiche came of *bribery*, theifte and extortion, was no sin at all.—*Tyndall. Workes*, p. 29.

There have been known great personages, who being once permitted to put forth their hands to take *bribes* and money unjustly, lost all the honour which they had won the rest of their life time.—*Holland. Plutarch*, p. 10.

Or now by this means there could no man rob nor steal, there was no *bribing* nor corruption by gifts, no man might defraud in contracts and bargains, nor embezzell any more.
Id. Ib. p. 381.

My charge is exceeding great, my *bribes* are very little, my bishoprick, deanery, and other commendams do not clear unto me above one thousand pounds a year at the uppermost.—*Cabbala. The Lord Keeper to the Duke*, p. 55.

It is no small happinesse to any state, where their Governours are chosen by worthiness, and such elections are ever from God, whereas the intrusions of *bribery* and unjust favour or violence, as they make the common-wealth miserable, so they come from him which is the author of confusion.
Bp. Hall. Cont. Of the Death of Moses

P. See, now I keep the secret and not you!
The *bribing* statesman—*F.* Hod, too high you go.
P. The *brib'd* elector—*F.* There you stoop too low
Pope. Epilogue to Satires.

The philosopher proceeds to show how the most vicious men might be devout, so far as victims could make him, but that his offerings were regarded by the gods as *bribes*, and his petitions as blasphemies.—*Spectator*, No 207.

Say, whence this change? less galling is the chain
Though Walpole, Carteret, or a Pelham reign?
If senates still the pois'nous bane imbibe,
And every palm grows callous with the *bribe*.
P. Whitehead. Honour. A Satyr.

Four wives, with liberty of changing them at pleasure, together with the persons of all his captives, was an irresistible *bribe* to an Arabian warrior.
Paley. Evidences, s. 3. pt. ii

The Roman law, though it contained many severe injunctions against *bribery*, as well as for selling a man's vote in the senate or other public assembly, as for the tattering of common justice, yet, by strange indulgence, in one instance, it tacitly encouraged this practice; allowing the magistrate to receive small presents, provided they did not in the whole exceed a hundred crowns in the year.
Blackstone. Commentaries, b. iv. c. 10.

BRICK, *v.* }
BRICK, *n.* }

Dut. *Briecke*; Fr. *Briquer*, to set or lay bricks; to work, build, or fortifie with bricks, (Cotgrave.) Low. Lat. *Brica*. Menage derives the word from the Lat. *Imbricare*; i. e. *imbricibus tegere*. *Imbrices* are also called, *ab* imbre, *quod accipiant arceantque* imbres, because they receive and keep off the rain. (Vossius.)

Brick is used prefixed to *layer*, *kiln*, &c.

So that ye gene the people no more strawe to make *brycke* wythall, as ye did in tyme passed: lette theym go and gather theym strawe theym selues and the nombre of *bricke* which they were wont to make in tyme passed, lye vnto their charges also, and mynyshe nothynge therof.
Bible, 1551. *Exodus*, c. 5.

& also made dyches, all alonge yᵉ said walle as well wtin as without, & with the earth, that they drewe out & cast vp, they made *brique*.—*Nicoll. Thucydides*, p. 64.

Being enterd the port, we found there three small barkes which we rifled and found in one of them 57 wedges of siluer, each of them weighing about 20 pound weight, and euery of these wedges were of the fashion and bignesse of a *brickbat*.—*Hackluyt. Voyages*, vol. iii. p. 735.

——— Will ye walk out, sir.
And if I do not beat thee presently
Into a sound belief, as sence can give thee,
Brick me into that wall there for a chimny piece,
And say I was one o'th' Cæsars, done by a seal-cutter.
Beaum. & Fletch. Rule a Wife and have a Wife, Act iv. sc. 1.

——— Then as if he would have sold
His tongue, he prais'd it, and such wonders told,
That I was fain to say, "If you had liv'd, sir,
Time enough to have been interpreter
To Babel's *bricklayers*, sure the tower had stood."
Donne, Sat. 4.

The Greekes have a kind of wall which they make of hard pebbles or flint couched even and laid in order by the line and levell, like as we do in *bricke-walls*.
Holland. Plinie, b. xxxvi. c. 22.

Frogs and toads that croak'd the Jews
From Pharoah and his *brick-kilns* loose.
Hudibras, pt. iii. c. 2.

The same observation might be made on the retailers of small cole, not to mention broken glass or *brick-dust*.
Spectator, No. 251.

The most unfurnish'd with the means of life,
And they that never pass their *brick-wall* bound,
To range the fields and treat their lungs with air,
Yet feel the burning instinct. *Cowper. Task*, b. iv.

BRI'CKLE. Dut. *Brokel; breke-lick*, from *breken*, to break.

That may be broken; fragile, frail, brittle; (which last is the word now used, and which is also from the same source.)

Suche as dridde their endevour to break his bondes, and to shake his yoke from them, those he shall spyte of their teeth rule with an yron rod, and as a *brickell* earthern pot in pieces al to frush them.—*Sir T. More. Workes*, p. 1598.

Whan this blessyd kynge Edwarde had receyued deuine monyssion that he should chaunge this transetory and *brychell* life for ye life euerlastynge, he sykened in the Cristenmas weke.—*Fabyan*, vol. i. c. 214.

Olde Ould will I reade,
whose pleasant wit doth passe
The reast, as far as stubborne steele
excells the *brickle* glasse.
Turbervile. The Lover to Cupid for Mercie.

For this man that of earthly matter maketh *brickle* vessels, and graven images, knoweth himself to offend above all others.—*Bible. Wisdom*, xv. 13.

BRIDE, *n.* }
BRIDE, *v.* }
BRI'DAL, *n.* }
BRI'DAL, *adj.* }
BRI'DALTY. }
BRIDE-GROOM. }

Mr. Tooke considers *bride* to be the past part. of the A. S. *Bredan*, fovere, to nourish, to cherish. The *bride* then is any one (sc. woman) *nourished, cherished*. Somner observes that Chaucer writes it *Brade*. *Bridegroom* is the person by whom the *nourished, cherished* one is attended, served, protected.

Groom, notwithstanding the introduction of the letter *r*, for which he cannot account, Tooke is persuaded, is the past part. of the A. S. verb *Gyman*, to take care of, to guide, to guard, to attend. In the A. S. we have *Bridgum*; Ger. *Brautigam*; Dut. *Bruede-gum*; Dan. *Breedgom*; Sw. *Brudgumme*: all without the *r*. See *Tooke*, and also *Somner*.

Bride, a woman newly placed under the protection of a husband, newly espoused or married; who has newly entered into the *nuptial* state.

Bridegroom, the (protecting) husband newly espoused to the bride.

Here now of Hardeknoute, how he ended his life.
Thi a duke of Danes he gaf his doubter to wife,
The *bridale* was holden at the maner of Lambithe.
R. Brunne, p. 86.

And ich sawe how mede was married. meting as it were
And al the riche retynaunce. that roteth hem on falsly-vynge,
Were byd to that *brudale*. *Piers Ploughman*, p. 27.

Whan thou art bedun to *bridalis*: sitte not at the mete in the first place, lest peraventure a worthier than thou be bedun of him.—*Wielif. Luke*, c. 14.

And Venus laugheth upon every wight
And with hire firebrond in hire hond aboute
Danceth before the *bride* and all the route.
Chaucer. The Marchantes Tale, v. 9602.

Thē deuised we some doctor to make a sermō at our masse in our mothes mind & preache to our prayse wt some fond fatasy deuised of our name & after masse muche feasting ryotous & costly, & finally like mad men, made mē meri at our deth, & take our burying for a *brideall*.
Sir T. More. Workes, p. 335.

For it chaunceth by many, that after the heat of loue is once past, their followeth great hate, which thing oft times maketh wonder & talke among the people, when they heare tell, how so great louers within 3 or 4 daies fal at debate, and begin to diuorce ere the *bride cake* be eatē.
Vives. Instruction of a Christen Woman, b. i. c. 16.

He yt hath the *bryde*, is the *brydegrome*. But the frende of the *brydegrome*, whyche standeth by and heareth him reioyseth greatly of the *bridegromes* voyce, Thys my ioye is fulfylled.—*Bible*, 1551. *John*, c. 3.

And when the golden glorious sun goes down
Would she put on her star-bestudded crown,
And in her masking suite, the spangled sky
Come forth to *bride* it in her revelry.
Drayton. K. John to Matilda.

When she will grace the *bridal* dignitie,
It will be soon to all young monarchs known,
Who then by posting through the world will trie
Who first can at her feet present his crown.
Davenant. Gondibert, b. iii. c. 4.

The swiftest of thy pinions take,
And hence a sudden journey make
To help 'em break their *bridal* cake.
T. Randolph. Ellis, vol. iii.

Acc. At Quintin, heo
In honour of this *bridaltee*,
Hath chalieng'd either wide countee.
B. Jonson. Love's Welcome.

Such various flowry wreaths th' assembly weare,
As shew'd them wisely proud of nature's pride;
Which so adorn'd them, that the coarsest here
Did seem a prosp'rous *bridegroom*, or a *bride*.
Davenant. Gondibert, b. ii. c. 6.

Alph. Come then, let 's in, and end this nuptial,
Then to our coronation with all speed:
My vertuous maid, this day I'le be your *bride-man*.
Beaum. & Fletch. A Wife for a Moneth, Act v. sc. 1.

Let 's sing about, and say, hey-trol,
Troll to me the *bridall* boll,
And divide the broad *bride-cake*
Round about the *brides-stake*.—*B. Jonson. Love's Welcome.*

How dar'st thou disobey, when I command?
Mind, mind her not, nor be disturb'd at tears,
A counterfeited qualm of *bridal* fears.
Lansdown. The British Enchantress, Act i. sc. 2.

He, only he, can tell, who match'd like me,
(If such another happy man there be)
Has by his own experience tried,
How much the wife is dearer than the *bride*.
Lyttelton. An irregular Ode.

So wept Aurelia, till the destin'd youth
Stepp'd in, with his receipt for making smiles,
And blanching sables into *bridal* bloom.
Young. Complaint, Night 5.

BRIDGE, *v.* }
BRIDGE, *n.* }

The origin of this word has not been sufficiently accounted for. Ihre considers the Sw. *Brygga* to be the diminutive of *Bro*, pons; properly denoting *aliquod stratum*, i. e. any thing strewed, spread, stretched. Spelman, that *brig* or *brug* is so called because it is usually constructed *e tabulis*; *brug* also signifying *tabulatum*. Skinner suggests, A. S. *Ofer*, over, and *Rige*, the back; or *ig*, water. It is (probably) the A. S. *Rige*, *hrieg*, and the common prefix *be*. In A. S. we find *Hrieg*, *brieg*; in Sw. *Rygg*, *brygga*; in Ger. *Ruck*, *bruck*; in Dut. *Rugge*, *brugge*; in Eng. *Ridge*, *bridge*.

Be-ridge, *bridge*, (*ber* contracted into *br*,) is—

That which *reaches*, stretches, or extends, (sc. from bank to bank, across a river, from side to side, point to point;) any thing, built, raised and stretched or extended across.

Bysyde Euerwyk hys ost agen hym he drow,
In stude, that me clupede Stamford *brugge* tho,
And now me clupeth yᵗ Bataile *brugge*, vor the bataile that was tho.—*R. Gloucester*, p. 305.

On the *brigge* were alle the vamward & the rere,
Under tham the *brigge* gan falle doun in to the riuere.
R. Brunne, p. 204.

Albeit it was a very hard matter to make a *bridge*, by reason of yᵉ brodenesse, swiftnesse, and depenesse of the streame, yet notwythstanding he thought eyther to goe that waye to worke, or els it was not for hym to passe at all wyth hys army.—*Golding. Cæsar*, fol. 94.

Though he found it very difficult to lay a *bridge* cross so broad, so deep, and rapid a river, yet he determined to attempt it, & if he failed, not to pass over at all.
Bladen. Ib. b. iv. *ut supra.*

Xerxes, the libertie of Greece to yoke,
From Susa his Memnonian palace high
Came to the sea, and over Hellespont
Bridging his way, Europe with Asia joyn'd.
Milton. Paradise Lost, b. x.

The former union now returnes againe,
This isle shall once more kisse the maine,
Joyn'd with a flowry *bridge* of loue on which the Graces dance.—*Beaumont. An Epithalamium.*

——— Why halt ye thus, ye Britons? Why
Decline the war? Shall a morass forbid
Your easy march? Advance; we'll *bridge* a way,
Safe of access. *J. Philips. Blenheim.*

Your greatest conquerors have burnt their ships or broke down the *bridges* behind them, as being determined either to succeed or die in the engagement.—*Spectator*, No. 295.

Stupendous task! in vain stood tow'ring hills
Oppos'd; in vain did ample Irwell pour
Her tide transverse: he pierc'd the tow'ring hill,
He *bridg'd* the ample tide, and high in air,
And deep through earth, his freighted barge he bore.
Mason. The English Garden, b. iii.

Descending now (but cautious, lest too fast)
A sudden steep, upon a rustic *bridge*
We pass a gulph, in which the willows dip
Their pendant boughs, stooping as if to drink.
Cowper. Task, b. i.

BRI'DLE, *v.* }
BRI'DLE, *n.* }
BRI'DLER. }
BRI'DLING. }

A. S. *Bridel*, *bridlian*; Dut. *Breydel*, *breydelen*; Fr. *Brider*; It. *Brigha*; Sp. *Brida*. Skinner, from the Dut. *Be-ryden*, *be-riddlen*, (A. S. *Be-ridan*,) to ride. *Brdle*, (*ber* into *br*,) then will merely be—

That with which we *ride*, (sc.) to guide or manage the horse.

To *bridle*, (lit. Gow.—met. Chaucer,) to hold in, to restrain, to moderate. It is also—

To hold up the head, as a horse when he feels the *bridle*; when pulled up by it.

If ony man offendith not in word, this is a parfyt man. For also he mai lede aboute al the bodi with a *bridel*: for if we putten *bridelis* into horses mouthis for to consente to us, and we leden aboute al the bodi of them.—*Wiclif. Jas.* c. 3.

Thou art at ease, & hold the well therin
For also sure as redde is euery fire
As great a craft is to kepe well as winne
Bridle alway well thy speach and thy desire
For worldly ioy holdeth not but by a wire.
Chaucer. Troilus, b. iii.

He loketh up and down, til he hath found
The clerks hors, there as he stood ybound
Behind the mille, under a leveselI
And to the hors he goth him faire and well,
And stripeth of the *bridel* right anon.
Id. The Reves Tale, v. 4061.

Where some plaide, and some songe,
And some gone and some ride,
And some pricke her horse side,
And *bridlen* them nowe in nowe out.—*Gower. Con. A.* b. i.

And if her list to riden oute
On pilgremage, or other stede,
I come, though I be not bede,
And take hir in myn arme alofte,
And set hir in hir sadle softe,
And so forth lede hir by the *bridell*.—*Id. B.* b. iv.

By the tyme that the chylde doth come to xvii. yeres of age, to the intent his courage be *brydled* with reason, it were nedefull to rede vnto hym some workes of philosophy.
Sir T. Elyot. Governour, b. i. c. 11.

For suche as haue had the rule aboute hym, haue nat doone their duetie, but haue suffred hym to rynne on the *bridell*, and to ryde nyght and daye excessyuely in traucylynge of his body out of measure.
Berners. Froissart. Cronycle, vol. ii. c. 189.

After this solempne feaste and glorious pompe he kepte greate counsailles there, as well for the orderynge of the countree in tyme to come, as for the *brydellynge* and punyshinge of suche as there had misgouerned them selfes.
Hall. Rich. III. an. 1.

When youth, not *bridled* with a guiding stay,
Is left to random of their owne delight,
And welds whole realmes by force of soveraign sway,
Great is the daunger of unmaistred might.
Sackville. Ferrex & Porrex, Act iii. sc. 1.

In the turning one might perceive the *bridle-hand* something gently stir: but indeed so gently, as it did rather distil virtue than use violence.—*Sidney. Arcadia*, b. ii.

The prelates which boast themselves the only *bridlers* of schism, God knows have been so cold and backward both there and with us to repress heresy and idolatry, that either through their carelessness or their craft all this mischief is befaln.—*Milton. The Reason of Church Government*, b. i. c. 7.

Fir'd with the name, which I so oft have found
The distant climes and different tongues resound,
I *bridle*-in my struggling muse with pain,
That longs to launch into a bolder strain.
Addison. A Letter from Italy.

This declaration gave great satisfaction to the whole assembly which immediately *bridled* up, and appeared in all its beauties.—*Tatler*, No. 102.

She showed a little dislike at my raillery; and by her *bridling* up, I perceived she expected to be treated hereafter not as Jenny Distaff but Mrs. Tranquillus.—*Id.* No. 104.

All the circumstances of the life of our Prince, seem to have conspired to make him the check and *bridle* of tyranny.
Spectator, No. 516.

He *bridles*-in the monsters of the deep:
The *bridled* monsters awful distance keep;
Forget their hunger, while they view their prey;
And guiltless gaze, and round the stranger play.
Young. The Last Day, b. i.

BRIEF, *n.* }
BRIEF, *adj.* }
BRI'EFLY. }
BRI'EFNESS. }

Dr. Jamieson gives instances of the use of *brief* as a verb. It is common among English lawyers as, to *brief* the pleadings.

See BRAVE.

A *brief*, *breve* or *breviary*, is a short, concise, compendious writing; appointing or describing something to be done—in a *brief* style, in a few words; or containing shortly or *briefly* in an abridged or compendious form, the substance of something larger or more expanded.

For whilom thou wrote him tille, & cald him in thi *breefe*,
Thi kynde, faythfulle & leale of Gascoyn noble duke,
Therto thou set thi seale.—*R. Brunne*, p. 259.

——And cam with hus letteres
Baldely to the bushope, and hus *breef* had
In countreyes thr cam confessions to hure.
Piers Ploughman, p. 403.

Besydis this it is yt very *breif* cõpendious some and rehercall of the storye of the hole worde, euen from the firste monarchye to the laste, setting before our eyes the cleare examples of the good and euil princes and rulers.
Joye. Expos. Daniel. Epist. Ded.

To bee *briefe*, my men became weake and sicke, and if we had stayed any longer time out, I doubt whether the greatest part of vs had euer come aboord againe.
Hackluyt. Voyages, vol. iii. p. 674.

He is on our syde, he holdeth with vs, hee speaketh for vs, hee excuseth vs, hee maketh our cause good. *briefly* hee obtayneth all thinges for vs.—*Barnes. Workes*, p. 347.

We hadde not requyred this audyence (lordes Lacedemonians) if this people here hadde answeredde *briefly* to the interrogation made vnto them.—*Nicolls. Thucydides*, fol. 86.

Takyng his enterannce at the first conception of Johan the Baptist, and makyng relacion of verye muche matter touchyng the natiuitie, and concernyng the babehoode, yea and certayne poyntes furthermore concernyng the childhood of Jesus, making also rehersall of many parables and miracles whiche the other euāgelistes for loue of *briefnes* had let passe no any thing spoken of.—*Udal. Pref. to Luke.*

To whom in *brief* thus Abdiel stern replied:
Apostat, still thou errst, nor end wilt find
Of erring. *Milton. Paradise Lost*, b. vi.

——Yee who appointed stand
Do as you have in charge, and *briefly* touch
What we propound, and loud that all may hear.—*Id. Ib.*

But Valla leaves it cleerly out and with his *briefnesse* utterly maimes the simile which, (to my understanding being so excellent) I could not but with thus much repetition and labour inculcate the sence of it.
Chapman. Homer. Iliad, b. xvii.

As for Tibullus's reports,
They never pass'd for law in courts;
For Cowley's *briefs*, and pleas of Waller,
Still their authority was smaller.
Swift. Cadenus & Vanessa.

Because I did more particularly design from the text to speak of the temporal benefits and advantages which redound to men from religion, therefore I shall content myself to shew very *briefly* how a religious and virtuous life doth conduce to our future happiness.—*Tillotson*, vol. i. Ser. 4.

Thomson, who had been rewarded for his attendance by the place of secretary of the *briefs*, pays in the initial lines a decent tribute to his memory.—*Johnson. Life of Thomson.*

We ought to be thankful to Providence even for that *brief* respite from the miseries and desolations of war.
Porteus. Charge to the Diocese of London.

In these prayers might be *briefly* expressed some of the principal duties of a christian life, which, by being constantly repeated would be insensibly and deeply impressed both upon their memory and their hearts.
Id. Civilization of Negro Slaves.

BRI'ER. } A. S. *Brer.* Benson gives the BRI'ERY. } A. S. *Abryran*, pungere, to prick. And Somner says *Abryrd*, (i. e. *abryr'ed*, the past part.) contrite, broken, bruised, pricked (as it were with *briers*.) Applied to—

The thorns or prickles; the plant itself.

But that that is brynginge forth thornes and *breris* is repreuable and next to curs, whos endyng schal be unto brennyng.—*Wiclif. Ebrewis*, c. 6.

But that grounde which beareth thornes and *bryers*, is reproued, and is nye vnto cursynge whose end is to be burned.—*Bible*, 1551. *Ib.*

Thise ben the new shepherdes, that let hir shepe wetingly go renne to the wolf, that is in the *breres* and do no force of hir owen governance.—*Chaucer. The Persones Tale.*

Thus still I toyle, to till the barraine land,
And grope for grappes among the bramble *briers*,
I striue to saile and yet I strike on sand,
I deeme to liue, yet drown in deepe desires.
Gascoigne. A Louer often warned.

It taketh no rote in a *briery* place, ne in marice, neither in the sande that flecteth awaye, but it requireth a pure, a trymme and a substauncial grounde.—*Udal. James*, c. 1.

I wonder he hath soff'red been
Upon our common heere,
His hogges doe root our younger treen,
And spoyle the smeeting *breere*.
Browne. The Shepheard's Pipe, Ecl. 2.

If we thought ye would through malice, conspiracie, or discention, leaue vs your friendes in the *briers* and betray vs, wee could as well sundry wayes foresee and prouide for our owne safegards, as any of you, by betraying vs can doe for yours.—*Stow. Edw. VI.* an. 1552.

How much more comfortable it is to walk in smooth and even paths, than to wander in rugged ways, overgrown with *briars*, obstructed with rubs and beset with snares.
Barrow, vol. i. Ser. 30.

But, Venus, quite abandon'd to despair,
Her locks dishevell'd and her feet all bare,
Flies through the thorny brake, and *briary* wood,
And stains the thicket with her sacred blood.
Fawkes. The Death of Adonis.

—— Some harsh, 'tis true,
Pick'd from the thorns and *briers* of reproof,
But wholesome, well-digested. *Cowper. Task*, b. vi.

BRIGA'DE, *v.* } It. *Brigata*; Fr. "*Brigader*; to accompany or associate one another; to troop, or keep company together," (Cotgrave.) See BRIGUE. Dachat thinks it is derived from the Ger. *Brecken*, to break.
BRIGA'DE, *n.*
BRI'GADIER.

The *brigade* supposes a great body of troops, from which *it* has been detached; *broken* away.

The verb is in use in common speech.

There stood a hill not far whose grisly top
Belch'd fire and rowling smoak:
—— Thither wing'd with speed
A numerous *brigad* hasten'd. *Milton. Par. Lost*, b. i.

Cupid, survey thy shining train around
Of favourite nymphs for conquest most renown'd,
Then say what beauteous general wilt thou choose,
To lead the fair *brigade* against thy rebel foes?
Hughes. Cupid's Review.

In the present state of the French army, is the crown responsible for the whole of it? Is there any general who can be responsible for the obedience of a *brigade*?
Burke. Sub. of Speech on the Army Estimates.

BRI'GAND. } Fr. *Brigand*, *brigandine*, *brigantine*; It. *Brigante*, *brigantino*; Sp. *Bregante*, *bergantin*. Skinner thinks with reason that, as soldiers were formerly called *brigans*, the true etymology is *brigade*, (qv.); and indeed, he adds, there is little difference between soldiers and robbers. *Brigades*, it may be added, were parties detached, *broken* away from the main body, partly for foraging and plundering. "In old time," says Cotgrave, "when those kind of soldiers marched, they held all to be good prize that they could purloin from the people; and thereupon this word now signifies also—
BRI'GANDAGE.
BRI'GANDER.
BRI'GANTINE.
BRI'GANDIER.

"A thief, purse-taker, highway robber."

Brigandine and *brigander*,—armour worn by the *brigands*, consisting of many jointed, scale-like plates, very pliant and easy for the body. Gower writes *Brigantaille*.

Brigantin or *brigandine*,—a vessel used by the *brigands* or pirates; a low, long, and swift vessel.

The churche laie in aduenture
Of armes and of *brigantaille*;
Stode no thyng then upon battaile;
To fight or for to make cheste
It thought them then not honeste.—*Gower. Con. A.*

And at their comming, himself wt the Duke of Bukingha, stode harnesed in old lifaring *brigãders*, such as no mã should wene yt thei wold vouchsafe to haue put vpõ their backes, except that some sodaine necessitie had cõstrained thẽ.
Sir T. More. Workes, p. 65.

He promysed with a fyve hundred speares, and a thousande *brigans* afote, to come into the fronter of Genes, and to passe ouer the ryuer, whether their ennemyes woldo or natte.—*Bernars. Froissart. Cronycle*, vol. ii. c. 177.

And so soon as Jak Cade had thus ouer cõmyn the Staffordes, he anone apparaylled hym with the knyghtes apparayll, and dyd on hym his *bryganders* set with gylt nayle, and hys salet and gylt sporis.—*Fabyan*, an. 1450.

In stede of a scepter they haue a crosyers staffe: they haue theyr *brigandyne*, theyr souldiers girdle, and to be shorte, al that complete harnes which that valiaunt warriour Saincte Paule describeth vnto them in sondry places.
Udal. Mark, Pref.

They haue also armed horses with their shoulders and breaste defenced, they haue helmets and *brigandines*.
Hackluyt. Voyages, vol. i. p. 62.

True it is that fiue or six & twenty that were in the *brigantine* discouered these ships when they were nere them, which seeing themselues pressed for want of leisure to weigh their anker, cut their cable.—*Hackluyt. Voy.* vol. ii. p. 805.

His vyage was with diligence and speede as appertained, not wastfully spent in riot and pleasures: himselfe with his iron *brigandine*, marching before the enseignes on foote, not decked, not trimmed, but soldier like, and vnlike the name that went of him.—*Savile. Tacitus. Historie*, p. 59.

Great Neptune grieued vnderneath the load
Of ships, hulkes, galbes, barks, and *brigandines*,
In all the mid-earth seas was left no road
Wherin the Pagan his bold sailes vntwines.
Fairefax. Godfrey of Borlogne, b. i. s 79.

What is then to be done? Shall we constraine our youth to go aboord unto the *brigantine* or barke of Epicurus, to saile away and flie from Poetry by plastring and stopping their eares with hard and strong waxe, as Ulysses sometimes served those of Ithaca.—*Holland. Plutarch*, p. 16.

[They] being better fitted to *brigandize* than open fight in the field, are weaponed with long pikes, and armed with habergeons made of shaved and smoothed hornes, which further-wise are wrought close into linnen jackes.
Id. Ammianus, p. 24.

The reason of such laws is evident, it was not at all for the publ[ic] good to suffer peasants and mechanics to neglect their occupations, and to run up and down the woods and forests, armed: which in time, through their libertines and domestic distresses, draws them on to robbery and *brigandage*, nor to permit the populace, in towns and cities, to have, and carry arms at their pleasure, which would give opportunity and encouragement to sedition and commotions.
Warburton. Alliance between Church and State, b. iii. c. 3.

BRIGHT. } Goth. *Bairhts*, *bairhtyan*; A.S. *Beorht*, *beorhtian*; manifestare, clarere, clarescere: to be or make clear.
BRI'GHTEN.
BRI'GHTLY.
BRI'GHTNESS.
BRI'GHTSOMENESS.

Evident, clear, manifest; luminous, shining, splendid, conspicuous, illustrious.

Bright is prefixed to many words; and may be so to more.

Att north gate of London heo buryede this gode knygt
And buryde with hym in hys cheest that swerd that was so *brygt*.
R. Gloucester, p. 50.

A *brightnesse* com fro heuen, & on Roberd light
Thre tymes alle euen, that alle seuh it with sight.
R. Brunne, p. 103.

Corsede caytyfs, knyght hode was hit nevere
To bete a body ybounde, with eny *brigth* wepne
Piers Ploughman, p. 214.

And ich shal letta this lorde, and hus light stoppe
As we thorw *bryghtnesse* be blent. *Id. Ib.* p. 354.

Therefore if al thi body shal be *bright*, and haue no part derknesis; it schal be al *bright*, and as a lanterne, of *brightnesse* it schal geue light to thee.—*Wiclif. Luke*, c. 11.

For yf all thy body shall be lyghte. But yet hauynge no parte darke: then shall all be full of lyght, euen as when a candell doeth lyght the with his *brightnes*.—*Bible*, 1551. *Ib.*

Til whan the shadow is ouerpassed,
She is illumined agein as fast,
Through the *brightnes* of sonne beames,
That yeueth to her againe her lemes.
Chaucer. The Rom. of the Rose.

The ground thereof was all gold and the flowers were al of sattyn sewer so that by the *brightsomeness* of the gold, the flowers appeared so freshly that they semed as they were growyng in dede.—*Hall. Hen. VIII.* an. 19.

There were two honors lost: yours, and your sonnes,
For yours; may heauenly glory *brighten* it.
Shakespeare. 2 Part Hen. IV. Act ii. sc. 3.

—— In solitude
What happiness, who can enjoy alone,
Or all enjoying, what contentment find?
Thus I presumptious; and the vision *bright*,
As with a smile more *bright'ned* thus replied.
Milton. Paradise Lost, b. viii.

—— Thus below
A well-joyn'd board he laide it, and close by,
The *brightly-headed* shaft.
Chapman. Homer. Odyssey, b. xxi.

But the cause why they shew lesse is their altitude: like as the fixed starres, which by reason of the sunnes *brightnesse* are not seene in the day time.
Holland. Plinie, b. ii. c. 14.

It happened to be a freezing night, which had purified the whole body of air into such a *bright* transparent ether as made every constellation visible; and at the same time gave such a particular glowing to the stars, that I thought it the richest sky I had ever seen.—*Tatler*, No. 100.

Thus, through what path soe'er of life we rove,
Rage companies our hate and grief our love,
Vex'd with the present moment's heavy gloom,
Why seek we *brightness* from the years to come?
Prior. Solomon, b. iii.

Let mighty Spenser raise his reverend head,
Cowley and Denham start up from the dead;
Waller his age renew, and offer'ngs bring,
Our monarch's praise let *bright-ey'd* virgins sing.
Dryden. Art of Poetry, c. 4.

Come then, my soul, be this thy guest,
And leave to knaves and fools the rest;
With this thou ever shalt be gay,
And night shall *brighten* into day.—*Cotton. Night Piece.*

However, this was only a transient cloud; they were hid but a moment; and their constellation blazed out with greater *brightness*, and a far more vigorous influence, some time after it was blown over.
Burke. On the Cause of the present Discontent.

BRIGUE. } Fr. *Brigue*; It. *Briga*, an alter-
BRIGU'ER. } cation; I believe, from A. S. *Brice*, a *rupture*—as we say, a *breach* of the peace, a *rupture* of friendship, (Skinner.) And, to *brigue*—
To contest or contend, to canvass, to strive.

Ye knowen wel that min adversaries han begonne this debat and *brige* by his outrage.—*Chaucer. Tale of Melibeus.*

Which two words, as conscious that they were very *brigue* and severe, (if too generally taken, therefore) he softens them in the next immediate words by an apology.
Fuller. Moderation of the Church of England, p. 324.

Our adversaries, by *briguing* and caballing, have caused so universal a defection from us, that the greatest part of our society hath already deserted to them.
Swift. Tale of a Tub, Introd.

BRILLIANCY. } Fr. "*Bril*, a glitter, sparkle, twinkle. *Briller*, to glitter, twinkle, sparkle as a star, or like a good diamond." Cotgrave should have said—like a *beryl*, (qv.)
BRI'LLIANT, *n.* }
BRI'LLIANT, *adj.* }
BRI'LLIANTLY. }

Brilliant, a glittering, splendid, sparkling stone; the *adj.* glittering, splendid, sparkling, shining, illustrious.

In deference to his virtues, I forbear
To show you what the rest in order were:
This *brilliant* is so spotless, and so bright;
He needs no foil, but shines by his own proper light.
Dryden. The Character of a good Parson.

This snuff box—on the hinge see *brilliants* shine!
This snuff box will I stake, the prize is mine.
Pope. The Basset Table. An Eclogue.

Some in a *brilliant* buckle bind her waist,
Some round her neck a circling light display.
Gay. Araminta. An Elegy.

One of these is most *brilliantly* displayed, and charged with Adam and Eve, the serpent with a human shape to the waist, the tree of life, the holy lamb, and a variety of symbolical ornaments.'
Warton. History of English Poetry, vol. ii.

A circumstance intervened, during the pendency of this negociation, to set off the good faith of the company with an additional *brilliancy*, and to make it sparkle and glow with a variety of splendid facts.—*Burke. On Fox's E. India Bill.*

In ev'ry eye ten thousand *brilliants* blaze,
And living pearls the vast horizon gaze.
Brooke. Universal Beauty, b. v.

—— Link'd in reins,
In traces *brilliant* overlaid with gems,
Fit for heroes more of that surpassing race
The precious burden drew.—*Glover. The Athenaid*, b. iv.

BRIM, *v.* }
BRIM, *n.* }
BRIM, *adj.* }
BRI'MFUL. }
BRI'MFULL. }
BRI'MFULNESS. }
BRI'MLESS. }
BRI'MMER. }

A. S. *Ryman*, *be-ryman*, dilatare, amplificare extendere; to extend, to amplify. *Brim* (sc. *Be-rim*) is the *extent* of the capacity of any vessel,—of any thing. (See *Tooke.*) It is applied generally to—

The edge, brink, or margin; the line at the utmost extent of continuity.

Whan hi beth fur from the albei,
Hi maketh ham nakid for to piei,
And gath dune in to the *brimme*
And doth ham sleomek for to swimme.
An old Satirical Poem. Hickes, vol. i. p. 233.

So losse of goodes shall neuer trouble me,
Since God which giues can take when pleaseth him;
Ne losse of fame or slaundred so to be,
That makes my wittes to break aboue their *brimme*,
And frettes my harte, and lames me every limme.
Gascoigne. The Fruits of Warre.

Then should I hereafter not once so much as dare to set pen to paper for feare of controlment and check, which howe grieuous it is to a yong man nowe (as it were) but tasting with him the liquor the *brim* of learninges fountaine, and saluting the Muses at the doore and threshold, neyther is our Ladyship ignorant, and I my selfe presume to know.
Turbervile. To Lady Warwick.

A bright tinne dish most pleased him, which hee presently tooke vp and clapt it before his breast; and after made a hole in the *brimme* thereof and hung it about his necke, making signes that it would defend him against his enemies arrowes.—*Hackluyt. Voyages*, vol. iii. p. 247.

For there shal be poured in your lappes backe againe a good measure *brimful*, a measure turned and shaken together euery where, that all the lappe may be full, and no corner thereof empty or voyde.—*Udal. Luke*, c. 6.

So are his branches seas, and in the rich Guiana,
A flood as proud as he, the broad *brim'd* Orellana.
Drayton. Poly-Olbion, s. 19.

Virgin, daughter of Locrine
Sprung of old Anchises line,
May thy *brimmed* waves for this
Their full tribute never miss
From a thousand petty rills,
That tremble down the snowy hills.—*Milton. Comus.*

Not to speake of the insulse, and ill-laid comparisons, this cited place lies upon the very *brim* of another corruption, which had they that quoted this passage, ventur'd to let us read, all men would have readily seen what upon the testimony had bin of, where it is said, that it is not lawful without a bishop to baptize, nor to offer, nor to do sacrifice.
Id. Of Prelatical Episcopacy.

Also in cups that are filled *brimful* the middle part in the top swell most.—*Holland. Plinie*, b. ii. c. 65.

O thou undaunted daughter of desires!
By all thy power of lights and fires;
By all thy *brimfill'd* bowls of fierce desire;—
* * * * * *
Leave nothing of myself in me.
Crashaw. The Flaming Heart.

—— The Scot, on his vnfurnisht kingdome
Came pouring like the tyde into a breach,
With ample, and *brim fulnesse* of his force,
Galling the gleaned land with hot assayes.
Shakespeare. Hen. V. Act I. sc. 2.

But where friends fail us we'll supply
Our friendships with our charity;
Men that remote in sorrows live,
Shall by our lusty *brimmers* thrive.—*Cotton. Wonder.*

In imitation hereof, the antient potters invented the *brimming* of their vessels, by turning over some of the ductile matter when the work was on the wheel.
Evelyn. On Architecture.

Thus said, a double wreath Evander twind:
And poplars black and white his temples bind,
Then *brims* his ample bowl: with like design
The rest invoke the gods, with sprinkled wine.
Dryden. Virgil. Æneis, b. viii.

Kneeling down upon the ground, he took up with his hat, which by cocking up the *brims* he turned into a kind of cup, such a proportion of water that he quenched his thirst with it.—*Boyle. Occasional Reflections*, s. 4. Dis. 11.

I have heard my father say, that a *broad brimm'd* hat, short hair, and an unfolded handkerchief, were in his time absolutely necessary to denote a notable man.
Spectator, No. 150.

Before the world or any part of it had being, God was *brimfull* of glory, infinitely happy in the enjoyment of himself, being all joy and bliss, all honour and glory, yea, all things desireable to himself.—*Bp Beveridge*, vol. i. Ser. 140.

They [the Jews] wear little black *brimless* caps, as the Moors red.—*Addison. State of the Jews.*

Fat Comus tost his *brimmers* o'er,
And always got the most;
Jocus took care to fill him more
Whene'er he miss'd the toast.—*Parnell. Anacreontic.*

Bacchus to arms! and to resist the dart,
Each with a faithful *brimmer* guard his heart.
Lansdowne. Bacchus disarmed.

But since, gay thron'd in fiery charlot sheen,
Summer has smote each dewy dappled dale;
She to the cave retires, high arch'd beneath
The fount that laves proud Isis' towery *brim*.
Warton, Son. 2.

BRIM, *v.* }
BRIM, *adj.* }
BRI'MMING, *n.* }

A. S. *Bremman*, furere, fremere. See BREME.

To be hot, furious, violent, fierce, outrageous: vehement, rampant, prevalent.

Thise thre kynges geynsaid it hym,
& Kynwolf to tho thre bare him so *brym*.—*R. Brunné*, p. 9.

Tancred went his way, & Richard was fulle *brim*.
Id. p. 154.

But thornes sharpe, mo than inow.
There were, and also thistles thicke,
And briers *brimme* for to pricke.—*Chaucer. Rom. of the R.*

The noise of people up start than atones,
As *brimme* as blaze of straw bet on bre.
Id. Troil. & Cres. b. iv.

The Gospell—at that tyme was so *brymme*, that it was tyme without all clokyng stedfastly to professe the same.
Udal. Galathians, c. 2.

I wis I am not (haggerly): yeat that thou
Deest holde me in disdaine
Is *brimme* abroad, and made a gybe
To all that keepe this playne.
Warner. Albion's England, b. iv.

They stand lightly to the first *brimming*, but by reason that they are subject to cast their pigs they had need to be *brimmed* a second time.—*Holland. Plinie*, b. viii. c. 51.

And for the same reason they take the sow to be a prophane and unclean beast for that ordinarily she goeth a *brimming* and admitteth the boar, when the moon is past the full: and look how many drink of her milk, they break out into a kinde of leaprosie or dry skirf all over their bodies.
Holland. Plutarch, p. 1[illegible]0.

BRIMSTONE. } *Brynston*, as written by
BRI'MSTONY. } Piers Ploughman. "Sulphur, (q.d.) *Brenne-stone*, lapis ardens;" *burning* stone, a stone that *burns*, because it is kindled by fire; (Gr. Πυρ.) *Sulfur* is also so called, *quia igne accenditur*. See *Vossius.*

Brymston boliaunt *breuning* out casteth bit
Al hot in hete hevedes, that entren in ny the walles.
Piers Ploughman, p. 334.

Loke how that fire of smal glades, that ben almost ded under the ashen, wol quicken ayen whan they ben touched with *brimstone*, right so ire wol evermore quicken ayen, whan it is touched with pride that is covered in manner herte.—*Chaucer. The Persones Tale.*

And hereupon it is (as I take it) that *brimstone* taketh the name in Greek θειον for the resemblance of that smell which those things yeeld that have been smitten with lightning: which no doubt have a fiery and piercing scent.
Holland. Plutarch, p. 578.

Dol. And so we may arrive by Talmud skill,
And profane Grecke, to raise the building up
Of Heben's house, against the Ismachite,
King of Thogarma, and his Habergions
Brimstony, blue, and fiery.
B. Jonson. The Alchemist, Act iv. sc. 5.

Most readers, I believe, are more charmed with Milton's description of Paradise, than of Hell; they are both, perhaps, equally perfect in their kind, but in the one the *brimstone* and sulphur are not so refreshing to the imagination, as the beds of flowers and the wilderness of sweets in the other.
Spectator, No. 418.

BRINDED. } Is not in our older lexicogra-
BRI'NDLED. } phers: probably it is *brenned*, or *browned*; marked or streaked with *brown*; and *brindled*, is the diminutive.

1. *W.* Thrice the *brinded* cat hath mew'd.
Shakespeare. Macbeth, Act iv. sc. 1.

—— Now half appeared
The tawnie lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his *brinded* mane.
Milton. Paradise Lost, b. vii.

The cattle in her homestead were three sows,
An ewe called Mable, and three *brinded* cows.
Dryden. The Cock & the Fox.

Her leafy jav'lin at her son she cast,
And cries, "The boar that laws our country waste!
The boar, my sisters! Arm the fatal dart,
And strike the *brindled* monster to the heart."
Addison. Ovid. Met. b. iii.

Or, growling horrid, as the *brindled* boar
Grins full destruction, to the monster's heart
Let the dart lighten from the nervous arm.
Thomson. Autumn.

Peace crown'd the olive, to her breast
Two smiling twin born infants prest;
At her feet couching, war was laid,
And with a *brinded* lion play'd.—*Churchill. Duellist*, b. ii.

BRINE. } Dut. *Bryn*; A. S. *Bryne*. Skinner
BRI'NISH. } thinks from *Brym* the salt sea. Ju-
BRI'NY. } nius says, perhaps so called, quasi *pyrina*, ἀπο του πυρος; quia nimia salsugo os, instar ignis, adurat. It may be so called because it burns or *brens*; and the A. S. *Brennan*; Old Eng. *Bren* or *Brin*; present an obvious etymology. Applied to—

A biting saltness; to the sea.

Thus day and night ytost with churlish gale
Of sighes, in sea of surging crime I hale,
Not knowing how to scape the scouring tide.
Turbervile. To his absent Friend, &c.

Love only, according to the temper of it, melting itself into those *briny* tokens [tears] of passion.
Sidney. Arcadia, b. iv.

And sighing so, he sate in solitarie wise,
Conueying flouds of *brynish* teares, by conduct of his eyes.
Gascoigne. The Complaint of the Green Knight.

Hee was besmeared and berayed all over with the *brine* and pickle of the beforesaid salt fish, which made him both hideous to see to, and also to stinke withall most strongly.
Holland. Plinie, b. ix. c. 30.

The flying navy Lydia so beheld,
Her eyes with tears, her heart with passion swell'd,
In sighs to these she gave continual vent,
And those in *brinish* streams profusely spent.
Sherburne. Forsaken Lydia.

And in the fountaine shall we gaze so long,
Till the fresh taste be taken from that cleerenesse,
And made a *brine pit* with our bitter teares.
Shakespeare. Titus Andronicus, Act iii. sc. 1.

Through the black night that sits immense around,
Lash'd into foam, the fierce conflicting *brine*
beems o'er a thousand raging waves to burn.
Thomson. Winter.

His [Duke of Bedford's] ribs, his fins, his whalebone, his blubber, the very spiracles through which he spouts a torrent of *brine* against his origin, and covers me all over with the spray,—every thing of him and about him is from the throne.
Burke. A Letter to a noble Lord.

BRING. BRI'NGER. BRI'NGING, n. } Goth. *Briggan*; A. S. *Bringan*; Dut. *Brenghen*; Ger. *Bringen*; Sw. *Bringa*.

To remove, or cause the removal of, any thing from one place to another, either by bearing or carrying, leading or drawing.

It is equivalent to the Lat. *ferre*, *vehere*, *trahere*, *ducere*, as, to *bring* or bear, to *bring* or carry, to *bring* or draw, to *bring* or lead. With English prepositions subjoined it is equivalent also to the compounds of those Latin words, many of which, particularly of the verb *ducere*, we have adopted in our own language. As—

To *abduce*, to bring or lead from.
To *adduce*, to bring or lead to.
To *conduce*, or *conduct*, to bring or lead with.
To *deduce*, to bring or lead down from.
To *educe*, and to *educate*, to bring or lead out.
To *induce*, to bring or lead into.
To *introduce*, to bring or lead within.
To *obduce*, to bring or lead over.
To *produce*, to bring or lead forth.
To *reduce*, to bring or lead back.
To *seduce*, to bring or lead away from.
To *traduce*, to bring or lead over or across.
Circumduction, a bringing or leading around; and *Diduction*, a bringing or leading asunder, are also found.

And as in the Latin the difference in the meaning depends upon the preposition prefixed, so in the English it depends upon the preposition subjoined. The English usage of the words borrowed from the Latin is almost wholly metaphorical.

Alas! alas! the luthur wate, that fylest me thus one,
That thus clene me *bryngust* a doun, wyder schal y be *brogt*.
R. Gloucester, p. 34.

With fulle riche offeryng he wirshipped S. Thomas,
His praier did him *bryng* out of his hard cas,
Thanked God & him so wele for him had schaped,
That his anguys grim so lightly was escaped.
R. Brunne, p. 201.

I have herd say, man sal take of twa thinges,
Slike as he findes, or alike as he *bringes*.
Chaucer. The Reves Tale, v. 4127.

Tho there was no *brocage* in londe,
Whiche nowe taketh euery cause on honde,
So may men knowe, how the floreyn
Was moder first of malangin
And *bringer* in of all werre.—*Gower. Con. A.* b. v.

When children were *broughte* vnto him [he] receiued them louingly, and embraced them in his armes, Mat. 9. and when his disciples blamed the *bringers*, he called them vnto hym, saying: suffer children to come vnto me, and forbid them not, for of such is the kingdom of heauen.
Frith. Workes, p. 93.

For ere the sixe yeares that he hath to spend
Can change their moones, and *bring* their times *about*,
My oyle-dride lampe, and time-bewasted light
Shall be extinct with age, and endlesse night.
Shakespeare. Rich. II. Act i. sc. 3.

My father, and the gent. are in sad talke, and we'll not trouble them: Come *bringe away* thy pack after me.
Id. Winter's Tale, Act iv. sc. 3.

And thence to France shall we conucy you safe,
And *bring* you backe: Charming the narrow seas
To giue you gentle passe.—*Shakespeare, Hen. V.* Ch. 2.

Nature should *bring forth*
Of it's owne kinde, all foyson, all abundance,
To feed my innocent people.—*Id. Tempest*, Act ii. sc. 1.

Now faire Hippolita, our nuptiall houre
Drawes on apace: foure happy daies *bring in*
Another moon: but, me thinkes how slow
This old moon wanes.
Id. Midsummer Night's Dreame, Act i. sc. 1.

Troy. Ajax hath tane Æneas; shall it be?
No by the flame of yonder glorious heauen,
He shall not carry him: Ile be tane too,
Or *bring* him *off*.—*Id. Troil. & Cres.* Act v. sc. 6.

Hel. Yet I pray you:
But with the word the time will *bring on* summer,
When briars shall have leaues as well as thornes,
And be as sweet as sharpe.
Id. All's Well that End's Well, Act iv. sc. 4.

Bast. What you haue charg'd me with,
That I haue done,
And more, much more, the time will *bring it out*.
Id. Lear, Act v. sc. 3.

The time was (Father) when you broke your word,
When you were more endear'd to it, then now,
When your owne Percy, when my heart deere-Harry,
Threw many a northward looke, to see his father
Bring vp his powres: but he did long in vaine.
Id. 2 Part Hen. IV. Act ii. sc. 3.

Ant. This was a venture, sir, that Jacob seru'd for;
A thing not in his power to *bring to passe*.
Id. Merchant of Venice, Act i. sc. 3.

Let him but be testimonied in his owne *bringings forth*, and he shall appeare to the enuious, a schollar, a statesman, and a soldier.—*Id. Measure for Measure*, Act iii. sc. 2.

Then would I soon *bring* downe their foes,
That now so proudly rise,
And turn my hands against all those
That are their enemies.—*Milton, Psalm* 81.

Thy sorrow I will greatly multiply
By thy conception; children thou shalt *bring*
In sorrow *forth*, and to thy husband's will
Thine shalt submit, he over thee shall rule.
Id. Paradise Lost, b. x.

Go therefore, half this day as friend with friend
Converse with Adam, in what bowre or shade
Thou find'st him from the heat of noon retir'd,
To respit his day labour with repast,
Or with repose; and such discourse *bring on*,
As may advise him of his happie state.—*Id. Ib.* b. v.

For once it was my dismal hap to hear
A Sybil old, bow-bent with crooked age,
That far events full wisely could presage,
And in Time's long and dark prospective glass
Foresaw what future days should *bring to pass*.
Id. Vacation Ex.

Henry himself, on the main battle *brings*,
Nor can these legions of the French affright
This Mars of men, this King of earthly Kings.
Drayton. Battle of Agincourt.

When Antony hadde gotten the supreme authority, he alewe alle his owne and his brothers *bringers vp* and instructors, for that they went about to reconcile thē.
Stow. The Romanes, an. 209.

Alas! when man is to influence man in order to *bring about* such mighty changes as these, the work goes on but slowly.—*Atterbury*, vol. i. Ser. 7.

I was ever of opinion, that the honest man, who married and *brought* up a large family, did more service than he who continued single and only talked of population.
Goldsmith. Vicar of Wakefield, c. 1.

A man *brought* into maturity, and placed in a desert island, would abandon himself to despair, when he first saw the sun set, and the night come on; for he could have no expectation that ever the day would be renewed.
Beattie. Essay, pt. i. c. 2.

BRINK. Sw. *Brink*. Lye suggests, and Ihre approves, from the Goth. *Brican*; A. S. *Brecan*, to break.

The part where the continuity is *broken*, where it ends; the brim, the edge, the margin.

The lady had defaute bothe of mete & drynk,
& acho dred ther assaute, hunger was at the *brynk*.
R. Brunne, p. 122.

And alle men with wyues and children ledden forth us withouten the citie, and we kneliden in the see *brinke* and we preieden.—*Wiclif. Dedis*, c. 21.

Another time wold she sit and thinke
And cast her eyen downward fro the *brink*,
But whan she saw the grisly rookes blake,
For veray fere so wold hire herte quake,
That on hire foet she might hire not sustene.
Chaucer. The Frankeleines Tale, v. 1169.

The wyne, whiche he was wonte to drinke
He toke then of the welles *brinke*.—*Gower. Con. A.* b. i.

But when they came to the sea side againe, they went vp a little hill standing hard by the *brinke*, whereon as they thought they sawe the hill of Jerusalem.
Hackluyt. Voyages, vol. ii. p. 105.

Into this wild abyss the warie fiend
Stood on the *brink* of Hell and look'd awhile
Pondering his voyage. *Milton. Paradise Lost*, b. ii.

And on the dark-green grass, beside the *brink*
Of haunted stream, that by the roots of oak
Rolls o'er the rocky channel, lie at large,
And sing the glories of the circling year.
Thomson. Summer.

If a man will throw himself in the way of danger, and venture to the very *brink* of vice, he must expect that the slightest temptations will get the better of his virtue, already half subdued.—*Portcus*, vol. i. Ser. 4.

How often has public calamity been arrested on the very *brink* of ruin by the seasonable energy of a single man. Have we no such man amongst us?
Burke. Letter to W. Elliot, Esq.

BRISK, *v.* BRISK, *adj.* BRI'SKLY. BRI'SKNESS. } Fr. *Brusque*; It. and Sp. *Brusco*. The Italians, says Menage, call sharp wine, *vino brusco*; whence M. Ferrari believes *Brusco* to have been formed from *Labrusca*, a wild vine. See BRUSK.

"*Brusque*, lively, quick. *Vin brusque*, wine of a quick, sharp, or smart taste," (Cotgrave.)

——— See, here be all the pleasures
That fancy can beget on youthful thoughts,
When the fresh blood glows lively, and returns
Brisk as the April buds in primrose season.
Milton. Comus

——— Half afraid he first
Against the window beats; then, *brisk*, alights
On the warm hearth; then hopping o'er the floor
Eyes all the smiling family askance.—*Thomson. Winter.*

Ralegh so spedily and effectually repaired his crazy mast, and so *briskly* ply'd his sails, that he overtook his consorts next day, and on the eighth of September they all made the Island of Tercera.—*Oldys. Life of Ralegh.*

It must be confessed there are some advantages to be attained by academical disputation. It gives vigour and *briskness* to the mind thus exercised, and relieves the langour of private study and meditation.
Watts. Improvement of the Mind, pt. i. c. 13.

Forth from his lips, prepar'd at all to rail,
Torrents of nonsense burst like bottled ale,
Though shallow, muddy; *brisk*, though mighty dull;
Fierce without strength; o'erflowing, though not full.
Jenyns. The Modern Fine Gentleman.

Come, bounteous May! in fullness of thy might,
Lead *briskly* on the mirth-infusing hours,
All-recent from the bosom of delight,
With nectar nurtur'd, and involv'd in flow'rs.
Thompson. A Hymn to May.

Nevertheless he could not or would not finish several subjects he undertook; which may be imputed either to the *briskness* of his fancy, still hunting after new matter, or to an occasional indolence, which spleen and lassitude brought upon him.—*Johnson. Life of Smith.*

First to the lively pipe, his hand addrest,
But soon he saw the *brisk-awakening* viol,
Whose sweet entrancing voice he lov'd the best.
Collins. The Passions.

BRI'SKET. Fr. *Bricket, brechet*, from *Breche* (a *brack* or *breach*) from *Brechen*, to break. See BREAST.

The breast.

Mar. He that undoes him [the deer]
Doth cleave the *brisket* bone.
B. Jonson. Sad Shepherd, Act i. sc. 2

The Black Prince was a professed lover of the *brisket*; not to mention the history of the sirloin, or the institution of the order of Beef-eaters, which are all so many evident and undeniable marks of the great respect, which our warlike predecessors have paid to this excellent food.
Tatler, No. 148.

BRI'STLE, *v.* BRI'STLE, *n.* BRI'STLY. } A. S. *Bryst*, diminutive, *Bristl*; Dut. *Borstel*; Ger. *Burst-haar*. Skinner suggests from the verb, to *brust* or *burst*; because the *bristle bursts* through the skin.

To *bristle*, is to rise up, stand up; stiff as a *bristle*.

Upon the cop right of his nose he hade
A wert, and theron stode a tufte of heres
Rede as the *brustles* of a sowe's eres.
Chaucer. The Prologue.

Then fume we and rage and set vp the *bristels*, & bend our selues to take vengeaunce.—*Tyndall. Workes*, p. 129.

And yet the wife maye not *bristle* against her husbande because he seeketh at her handes to be more loued than feared.
Udal. Ephesians, c. 5.

From thence were waylings heard and lions wrathful
low'd did grone,
Resisting in their bands, and neere to night they make
their mone,
Both *brustled* groining bores, and beares at mangers yelling yawle. *Phaer. Virgile. Æneidos*, b. viii.

From hence were heard, (rebellowing to the main,)
The roars of lyons that refuse the chain,
The grunts of *brustled* boars, and groans of bears.
Dryden. Virgil. Ib.

And lowring on me with the goggle eye,
The whetted tuske, and fur'wed forehead hie,
His crooked shoulder *brustlelike* set vp,
With frothie lawes, whose fome he chaw'd and sup'd
With angrie looks that flamed as the fire.
Mirrour for Magistrates, p. 427.

Is 't not enough that I must go
Into another clime,
Where feather-footed time
May turn my hopes into dispair,
My youthful dawn to *bristled* hair
But that you add this torment too?—*Cotton. The Picture.*

——— All his *brissels*, pusht
From forth his rough necke; and with flaming eyes
Stood close, and dar'd all.
Chapman. Homer. Odyssey, b. xix.

The *brisly* boar, who with his snout up plough'd
The spacious plains, and with his grunting loud,
Rais'd rattling echoes all the woods about,
Leaves his dark den. *Drayton. Noah's Flood.*

In Elis first I breath'd the living air,
The chace was all my pleasure, all my care.
None lov'd like me the forest to explore,
To pitch the toils, and drive the *brustled* boar.
Maynwaring. Ovid. Metam. b. v.

Crusted with pendants curling with the breeze,
The upright masts high *brustle* in the air,
Aloft exalting proud their gilded heads.
Glover. On Sir Isaac Newton.

In the stiff awkwardness of foolish pride,
The swelling turkey apes his stately step,
And coils the *brustling* feathers round his head.
Dodsley. Agriculture, c. 1.

While pent from mischief, far from sight remov'd,
The *brustly* herd, within their fatt'ning styes,
Remind him to prepare, in many a row,
The gaily blooming pea, the fragrant bean
And broad-leav'd cabbage, for the ploughman's feast.
Id. Ib.

BRITTLE, *adj.* } See Brickle. A. S. *Brytan*,
Brittleness. } frangere, comminuere:—
That may be (easily) broken; fragile, frail.

The bot ye lyckeneđe to our body that *brotel* ys of kynde.
Piers Ploughman, p. 163.

And we han this tresour in *brotil* vessels, that the worthynesse be of Goddis vertu and not of us.—*Wiclif. 2 Cor.* c. 4.

Bicause I know the great vnstablenesse
Brittle as glasse, vnto myselfe I saie
Trusting in other as great *brutelnesse*
As inconstant, and as vntrue of faie,
The some be true, I wot rigt few are they.
Chaucer. The Complaint of Creseide, p. 197.

I rede thē to breake their bondes, and to follow right by the plasne and open way, and to be content, and not too ambitious. for it is now euill climing, the boughes be *brittle*.
Tyndall. Workes, p. 376.

Neuertheleese, we remembrynge the *brytilness* of your prouyse and surpertynge though not wholy beleuyng so much vnstedfastness thought it right expedient and necessarie to put our saide realme in a redynes for resistyng of your sayde enterprises.—*Hall. Hen. VIII.* an. 5.

Farewell, thou pretty *brittle* piece
Of fine cut crystal, which one was,
Of all my fortune and my bliss,
The only glass. *Cotton. A Vindication.*

Fearing much by the fresh example they had of late, the fraultie and *brittleness* of high fortunes.
Holland. Ammianus, p. 286.

For no man takes or keeps a vow
But just as he sees others do;
Nor are they oblig'd to be so *brittle*,
As not to yield and bow a little.—*Hudibras*, pt. iii. c. 3.

So that unluckily striking his basket of *brittle* ware, which was the foundation of all his grandeur, he kicked his glasses to a great distance from him into the street, and broke them into ten thousand pieces.—*Spectator*, No. 585.

And now the best of *brittle* ware
His sumptuous table grac'd:
The gentle emblems of the fair,
In beauteous order plac'd.
Cunningham. The broken China.

A man who believes himself made of glass, shall yet reason very justly concerning the means of preserving the *brittleness* from flaws and fractures.
Beattie. On Truth, pt. I. c. 1.

BROACH, *v.* } A. S. *Breccan*, to break;
Broach, *s.* } Dut. *Breken*; It. *Brocciare*.
Bro'acher. } See *Junius* and *Tooke*. See also Abroach.

Broches, the *n.* is used in Piers Plouhman, as we now use *matches*, a bit of wood *broken* or split off. As a consequent application,—

A *broach* is any thing which (being so broken or split off) will pierce through, stick through, penetrate. Thus a *broach* of eels, is a *stick* of eels; so many eels *broched*, spitted or *stuck* through. A spit, a pin, are also so called:—that part of certain ornaments, by which it is *stuck* on; and subsequently the whole ornament.

"Fr. *Brocher*, to spit; to *broche* a horse is to spur him, to strike him with spurs, almost to stick him with spurring," (Cotgrave.)

To *broach* a vessel, is (*perforare*) to bore through, to *break* into, to pierce through.

To *broach* a doctrine is to *break* it, to *break* it open, to disclose, to publish it.

A *broche* of brennyng fure was putte thurghe an horne, that was putt into K. Edward Second a body.
R. Gloucester, v. *Glossary*, p. 628.

Vor *broches*, & ringes, & rimmes al so,
& the calis of the weued [altar] me seolde ther to.
Id. Ib. p. 489.

The Inglis armed stout toward the Scottis drouh,
Ther stedes *brocched* thei fast. *R. Brunne*, p. 277.

Ther lances all forth led, & ilk man *broched* his stede.
R. Brunne, p. 305.

Hewe fire at the flynt four hundred wynter,
But thou haue towe to take it, with tinder *broches*
All thy labour is loste. *Piers Ploughman.*

O Diomede thou hast both *broche* and belte
Which Troilus gaue me in tokening
Of his true loue.—*Chaucer. Complaint of Creseide.*

For he that rappes a royall on his cappe,
Before he put one penny in his purse,
Had neede turn quicke and *brock* a better tappe,
Or els his drinke may chance to grow the wurse.
Gascoigne. Memories.

[He] assembled together all his lordes and other of hys priuate counsayl, by whose myndes it was concluded and determined, that he shoulde manfully and courageously perceauer and procede in thys *broched* and begonne enterprice.
Hall. Hen. VII. an. 7.

I then well perceiued thabilliment royall of the Frenche kyng, his garment was a chemew, of clothe of siluer, cuipond with cloth of golde, of damaske cantell wise, and garded on the bordours with the burgon bendes, and ouer that a cloke of *brocked* satten.—*Id. Hen. VIII.* an. 12.

I found that absent Troylus was forgot,
When Dyomede had got both *brooch* and belt,
Both gloue and hand, yea harte and all God wat,
When absent Troylus did in sorrowes swelt.
Gascoigne. Dan Bartholomew of Bathe.

And some failed not to take the childe and bynde it to a *broch*, and lay it to the fyre to rost, the father & mother looking on.—*Sir T. More. Workes*, p. 259.

Hezekiah surely had more corruption twenty yeeres before his recovery out of sicknesse, then at that time, and yet it wrought not so, that we reade of, as it did then; not that the barrell was then fuller, but that now it was *broached* lower, and a greater vent given, and so it came more gushing out, dregs and all.—*Goodwin. Tryall of a Christian's Growth.*

But he will say, that all this old wine savours of the cask; therefore we will spend no more time in *broaching* of it. Taste of the new.—*Spelman. The Apology.*

And who so the *brooch* beareth on his breast,
It is eke of such virtue and such kind,
That thinke upon what thing him liketh best,
And he as blive shall it have and finde.
Browne. The Shepheard's Pipe, Ecl. 1.

There was never any heresy so damnable, nor schism so dangerous, ever brewed in hell, or *broached* on earth, but it hath been swallowed down by some or other only upon this account, because it hath been commended and presented to the world under the colour of piety and religion, whereof the *broachers* of it have been strict and zealous professors.
Bp. Beveridge, vol. ii. Ser. 136.

The youth approach'd the fire, and as it burn'd
On five sharp *broachers* rank'd, the roast they turn'd.
Dryden. Homer. Iliad, b. i.

Let no man therefore say, that the scripture is not plain in those things in which we pretend it is, because in those very things the church of God hath understood it one way, and Arius, Socinus, or some such *broacher* of heresy another.
Atterbury, vol. iii. Ser. 10.

But by reason of his nonconformity, and the many errors he [V. Power] had *broached*, his calling was question'd, and the orders being well scan'd, were found spurious and counterfeit.—*Wood. Athenæ Oxon.*

Yet when pale seasons rise, or winter rolls
His horrours o'er the world, thou may'st indulge
In feasts more genial, and impatient *broach*
The mellow cask.—*Armstrong. Of Preserving Health.*

My father was hugely pleased with this theory of John de la Casse, archbishop of Benevento; and (had it not cramped him a little in his creed) I believe would have given ten of the best [illegible] of the Shandy estate to have been the *broacher* of it.—*Sterne. Tristram Shandy*, vol. v. c. 18.

BROAD, *adj.* } Goth. *Braids*; A. S. *Bradan*,
Bro'aden. } to broaden, to expand, to dilate.
Bro'adly. } See Breadth.
Bro'adness. } Expanded, large, unlimited,
Bro'adside. } unrestricted, unreserved, unconcealed; and hence, (extending the met.) clear and open; gross and rude.

Broad is much used prefixed.

From south to north he ys long eigte hondred myle
And foure hondred myle *brod* from est to west to wende.
R. Gloucester, p. 1.

The brigge was *brode* & long, both of tre & stones.
R. Brunne, p. 204.

Thenne was ther a whight, with two *broad* eyen.
Piers Ploughman, p. 362.

Entre ye by the streit gate, for the gate that ledith to perdicioun is large, and the way is *brood*, and thei ben many that entren by it.—*Wiclif. Matthew*, c. 7.

Entre in at the strayte gate: for wide is the gate, and *broade* is the waie that leadeth to destruction, and many there be which go in thereat.—*Bible*, 1551. *Ib.*

And thei steiden upon the *broodnesse* of erthe, and enuyrownyde the castels of seyntis.—*Wiclif. Apocalips*, c. 20.

Hire mouth ful smale, and therto soft and red;
But sikerly she hadde a fayre forehead,
It was almoost a spanne *brode* I trowe.
Chaucer. Prologue, v. 155.

And thus tymeliche as I maie
Full ofte, whan it is *brode* daie,
I take of all these other leue,
And go my way. *Gower. Con. A.* b. iv.

It was no dream: for I lay *broade* awaking.
Wyat. The Lover sheweth how, &c.

Wyll. Content am I, for I am not malicious; but on this condition,
That you talk no more so *brode* of my master as here you have done.—*Edwards. Damon & Pithias.*

He was descended lineally, from great Alphæus floud,
That *broadly* flowes through Pylos fields.
Chapman. Homer. Iliad, b. v.

He take my father grossely, full of bread,
With all his crimes *broad blowne*, as fresh as May,
And how his audit stands, who knowes, saue heauen.
Shakespeare. Hamlet, Act iii. sc. 3.

If we that are the aids of Greece, would beat home those of Troy,
And hinder *broad-eyd* Jove's proud will, it would abate his joy.—*Chapman. Homer. Iliad*, b. viii.

But Phœbe lives from all, not only fault,
But as from thought, so from suspicion free.
"Thy presence *broad-eyes* our delights for pure,
"What's done in Cynthia's sight is done secure."
B. Jonson. Cynthia's Revels, Act v. sc. 3.

Whenever she [the mole] comes up into *broad* day she might be in danger of being taken, unless she were thus affected by a light striking upon her eye and immediately warning her to bury herself in her proper element.
Spectator, No. 121.

With *broaden'd* nostrils to the sky upturn'd,
The conscious heifer snuffs the stormy gale.
Thomson. Winter.

He would rather go sociably to hell, than in the uncomfortable solitude of precise singularity to heaven, the jollity of the company made him overlook the *broadness* and danger of the way.—*South*, vol. viii. Ser. 6.

From vaster hopes than his he seem'd to fall,
That durst attempt the British admiral,
From her *broadsides* a ruder flame is thrown
Than from the fiery chariot of the sun.
Waller. Instructions to a Painter.

To explore a road which is entirely unknown to us, by a feeble and dubious light is a totally different thing from endeavouring to trace it out again by the same light, after it has been once shown to us in *broad* and open day.
Portens, vol. I. Ser. 7.

Dumorier has dropped singular hints. Custine has spoken out more *broadly*.—*Burke. On the Present State of Affairs.*

BROCA'DE. } Sp. *Brocado*; It. *Brocato*;
BROCA'DED. } Fr. *Brocart*. Menage, calls it a stuff. Cotgrave, *brochée* d'or, d'argent, ou le soyé. See BROACH.
Satin striped or purfled with gold.

This day, black omens threat the brightest fair
That e'er deserv'd a watchful spirit's care;
Some dire disaster, or by force, or slight;
But what or where, the fates have wrapp'd in night,
Whether the nymph shall break Diana's law,
Or some frail China jar receive a flaw
Or stain her honour, or her new *brocade*:
Forget her prayers, or miss a masquerade
Pope. The Rape of the Lock, c. 2.

A furbelow of precious stones, and has buttoned with a diamond, *brocade* waistcoat or petticoat, are standing topicks.
Spectator, No. 15.

The silver knot o'erlooks the Mechlin lace,
And adds becoming beauties to her face;
Brocaded flowers o'er the gay mantua shine,
And the rich stays her taper shape confine
Gay. Elegies. Panthea.

Such seem to have been the ancient manufactures of silks, velvets, and *brocades*, which flourished in Lucca during the thirteenth century.—*Smith. Wealth of Nations*, b. iii. c. 3.

BROCK. } A. S. *Broc*, a badger. Skinner
BRO'CKISH. } suggests, from *to break*; because this animal *breaks* and bruises with most severe biting; whence we say, *to bite like a badger*.
Brockish, as used by Bale, seems formed from it to denote;—beastly, brutal.

But neyther of Paule not yet of Peter haue the fore warnynges auayeled, but those *brockishe* beores haue gone freely forewarde without checke thi nowe of late dayes.
Bale. English Votaryes, pt 1.

O *brockyshe* Comorreane, how darest thū presume to father thy filthynesse vpon the authour of all puryte, and vpon hys chosen vessell of electyon.—*Id. Apology*, p. 65.

Or with pretence of chasing thence the *brock*,
Send in a curre to worry the whole flock.
B. Jonson. The Sad Shepherd, Act I. sc. 4.

BROGUE. Dr. Jamieson says, a coarse and slight kind of shoe made of horse leather, much used by the Highlanders, and by those who go to shoot upon the hills; and he derives it from the Ir. Gael. *Brog*, a shoe. But whence *brog*?

His armes thus leagu'd I thought he slept, and put
My clowted *brogues* from off my feete, whose rudenesse
Answer'd my steps too lowd.
Shakespeare. Cymbeline, Act iv. sc. 2.

As for the threat of making us eat our *brogues*, we need not be in pain, for if his coin should pass, that unpolite covering for the feet would no longer be a national reproach; because then we should have neither shoe nor *brogue* left in the kingdom.—*Swift. Drapier's Letters*, Let. 4.

In Sky, I first observed the use of *brogues*, a kind of artless shoes stitched with thongs so loosely, that though they defend the foot from stones, they do not exclude water.
Johnson. Journey to the Western Isles.

BROGUE. A word in vulgar use, but of unknown origin. See the quotation from Swift.

There is an old provincial cant in most counties in England, sometimes not very pleasing to the ear: and the Scotch cadence, as well as expression, are offensive enough. But none of these defects derive contempt to the speaker; whereas, what we call the Irish *brogue* is no sooner discovered, than it makes the deliverer, in the last degree ridiculous and despised.
Swift. On Barbarous Denominations in Ireland.

Whether the muse—the style of Cambria's sons,
Or the rude gabble of the Huns,
Or the broader dialect
Of Caledonia she affect,
Or take, Hibernia, thy still ranker *brogue*?
Lloyd. Two Odes.

BROID, v. } See BRAID or BREID, and
BRO'IDER. } EMBROIDER.
BRO'IDERY. } To knit, to plight, to wreath,
BRO'IDERERS. } to interweave.

Hire yelwe here was *broided* in a tresse,
Behind hire back, a yerde long I gesse.
Chaucer. The Knightes Tale, v. 1052.

Of rubies, saphires, and of perles white
Were all his cothes *brouded* up and doun
For he in gemmes gritly gan delite.
Chaucer. The Monkes Tale, v. 14,386.

She rose vp from the place, where she had lien flat before the Lord; and called her mayde, &c. *broyded* and plated her heare.—*Bible*, 1551. *Judith*, c. 10.

A spoyle of diuers coloures for Sisara, a spoyle of dyuerse coloures wt *brodered* workes, dyuerse coloured *broudered* work for the necke for a praye.—*Id. Judges*, c. 5.

Then came in an other bende of horse men, freshly and well appareled in cloth of golde, in siluer, in goldsmithes worke, and *brouderie*, to the nomber of three score, with trappers accordyngly to their garmentes.
Hall. Hen. VIII. an. 1.

Some painters merily and in sport, but not seemly and with reuerence, depaint how he was in the royall palace and court of the Lydian Queen Omphale, in a yellow coat like a wench making wind with a fanne, and setting his mind with other Lydian damsels and waiting maids, to *braid* his haire and trick up himselfe.—*Holland. Plutarch*, p. 318.

The citizens to the number of 600 rode in one liuery of redde and white, with the cognisance of their mysteries *brodered* vpon their sleeues.—*Stow. Edw. I.* an. 1300.

The golden *broidery*, tender Milkah wove,
The breast, to Kinna sacred and to Love,
Lie rent and mangled: and the gaping wound
Pours out a flood of purple on the ground.
Tickell. Kensington Gardens.

Let others doat on meaner things,
On *brodered* stars and azure strings:
To claim thy sov'reign's love, be thou thy country's friend.
Mason. To the Hon. W. Pitt, Ode II.

And many a hand, guided by love,
O'er the stretch'd sampler's canvass plain,
In *broidery's* various colours strove
To raise his form to life again.—*Cooper. Ver Vert*, c. 4.

There mote he likewise see a ribbald train
Of dancers, *brouderers*, slaves of luxury,
Who cast o'er all those lords and ladies vain,
A veil of semblance fair, and richest dye,
That none their inward baseness mote descry.
West. On the Abuse of Travelling.

BROIL, v. } *Broil* or *brawl*. (See BRAWL
BROIL, s. } or BRABBLE.) Fr. *Brouiller*,
BRO'ILER. } *embrouiller*; It. *Imbrogliare*.
BRO'ILING, s. } To confound, to mingle, to disturb, to trouble, to disorder, to squabble, to quarrel, to wrangle, to rail.

To *broil*, (sc.) on a gridiron, Fr. *Bruler*; which Menage thinks is from the Gr. Βρυζειν, spumam ejicere, (formed apparently for the purpose of the etymology from Βρυαζειν,—Βρυειν, to shoot or spring forth,) through a supposed Lat. word also, *Brusare*, *brusulare*, *bruler*. Le Duchat writes *Peruro*, *perussi*, *perustum*, *perustare*, *perustulare*, *bruler*. Skinner thinks that *brouiller* is from *bruel*; but there appears not any reason to consider them (sc. *Broil*, *brawl*,) as two words.

Noise, agitation, and confusion, are included in all the applications of the word, however written.

He coude route, and sethe, and *broile*, and frie.
Chaucer. The Prologue, v. 386.

For God is iust vnto hym as vnto vs, and therefore would he purge hym as well as vs, & agayne he is as merryfull vnto vs as vnto him, and will as wel forgeue vs as hym, without *broyling* on the coales in purgatory.—*Frith. Workes*, p. 55.

If thy meat offring be a thing *broyled* vpon the gredyron, of floure myngled with oyle it shal be.
Bible, 1551. *Leviticus*, c. 2.

The barck that *broylde* in rough and churlish masse
At length doth reach a port and place of ease.
Turberville. After Misaduentures come Good Hope.

But that thou wilt in winter shippes prepare,
And trie the seas in *broile* of whorling windes.
Surrey.-Virgile. Æneis, b. iv.

The Britishe affaires in the meane season, because that all discorde was not pacified and appeased, beganne agayne nowe to flowe out and to trouble, and set all thynges in a newe *broyle* and busynes.—*Hall. Hen. VII.* an. 6.

They eate all thir meate *broyled* on the coales and dressed in the smoake.—*Hacluyt. Voyages*, vol. iii. p. 307.

Thus I thought good, according to my humble bounden dutie, and for the seruice of your maiestie and quietnesse of this realme, to certefie your maiestie the truth of the whole matter; hoping in a short time that your maiestie will send some good order to qualifie these *broyles*; for their is great hatred and malice among vs.—*Id. Ib.* vol. iii. p. 716.

So were the burgesses of Gaūt, suche as were there, who were righte gladde to move forthe the mater, so that there might be a newe *brewlynge* in Flanders.
Berners. Froissart. Cronycle, vol. I. c. 331.

Lette the other company drawe towards Newcastle vpon Tyne, and passe the ryuer: and enter into the Byssshoprike of Durham, and burne and exyle the countrey: we shall make a great *breuil* in Englande or our ennemyes be prouyded.—*Berners. Froissart. Cronycle*, vol. ii. c. 130.

Normandy is a patient sufferer of mischiefs, though it be no large region, it doth tolerate sedition very long, and by restoring of peace ariseth into a fertile state of substance, letting out the *broyle-maker* into France with a free passage.
Stow. Hen. I. an. 1104.

The clergyman that in such a time as this, when the mouth of hell is open against us, shall exasperate this raging humour, and give it true nourishment to feed on; what doth he but turn *broiler* and boutefeu, make new libels against the church, and by that means perswade credulous, seducible spectators, that all are true that have been made already.—*Hammond. Works*, vol. iv. p. 544.

Homer illustrates one of his heroes, tossing to and fro in his bed, and burning with resentment to [by] a piece of flesh *broiling* on the coals.—*Spectator*, No. 161.

There is no preserving peace, nor preventing *broils* and stirs, but by punctually observing that ordinary rule of equity, that in cases of doubtful debate and points of controverted practice, the fewest should yield to the most, the weakest yield to the strongest, and that to the greatest number should be allowed at least the greatest appearance of reason.—*Barrow*, vol. I. Ser. 29.

He [Bolingbroke] therefore at Pope's suggestion retired merely to be at leisure from the *broils* of opposition, for the calmer pleasures of philosophy.
Goldsmith. The Life of Bolingbroke.

I will own that there is a haughtiness, and fierceness in human nature which will cause innumerable *broils*, place men in what situation you please.
Burke. A Vindication of Natural Society.

BROKE, v. } Spelman seems to guide us
BRO'KAGE. } to the etymology of this word.
BRO'KER. } He calls *abrocamentum* (which
BRO'KERAGE. } may be rendered *brockerage*),
BRO'KERLY. } vox forensis, i. e. of the market,
BRO'KERY. } a mercantile word. He explains it to signify, "The buying of goods by wholesale, in whole bags or packages, before they are delivered or conveyed to the mart or market; and afterwards the separating (*distractio*) of the same into portions or allotments." If he had said *disruptio* instead of *distractio*, he would have led us immediately to the English word, to *break*, as the true etymology. Junius also thinks it worthy of consideration whether *broker* may not be so denominated from to *break*, as from A. S. *Bryttan*,—in exiguas partes dissecare,—*Brytta* was the name given to the person who distributed or divided into small parts.

The A. S. *Bric-an* or *Bruc-an*; *Bric-e*, the occupation or exercise of a thing; *Brucinge*, a function, the execution of some office or charge; Dut. *Bruycken*; Ger. *Brauchen*; Sw. *Bruka*, seem all to be consequential usages: but Wachter thinks the Ger. *Brauch* is formed from *Werk*, by a transposition of letters and change of labials. It might, by no unusual course of corruption, be formed thus: A. S. *Be-wyrc-an*, by transposition of letter *r*, *Be-wryc-an*, or *Be-ryc-an*, and (by the common hasty pronunciation of *Ber*) *Bryc-an*. But Spelman and Junius appear the sounder expositors.

A *broker*, one who *breaks* goods bought by wholesale or in large packages, who deals by retail, a *retailer* of goods *sent* or *consigned* to him by *wholesale* or in large packages; who sells as agent in parts or portions; an *agent*; one who acts between seller and buyer, who is employed by both parties, who makes his gains by so doing.

To *broke*, and a *broker*, were used in contempt, as to *trade*, and a *trader* are now. He is a mere *trader*, i. e. he regards merely his own interest; an usurious dealer, a guileful dealer or a bargainer.

Muche is such a mayde to love. here moder for saketh
More than that mayde is. that is ymaried by *brocage*
As by assent of sondry bodyes. and siluer to bote
More for coueitise of catel. than kynde loue of the mariage.
Piers Ploughman, p. 208.

He wooeth hire by menes and *brocage*,
And swore he wolde ben hire owen page.
Chaucer. The Miller's Tale, v. 3375

This much my desire shortly
I entremete me of *brocage*
I make peace, and marriage.—*Id. Rom. of the Rose.*

Brokers of loue, that deceiuen,
No wonder is though thei receiuen
After the wronge that thei diserten.—*Gower. Con. A.* b. v.

For as the soothe mote be knowe,
To Juno it was done vnderstonde,
In what manere hir husbonde
With false *brocage* has taken vsure
Of loue. *Id. Ib.*

And yet some there are who haue not spared to report that I receiued great summes of monie for the first printing of these posies, whereby (if it were true) I might seeme not onelie a craftie *broker* for the vtterance of gurish toies, but a corrupt marchaunt for the sale of deceitfull wares.
Gascoigne. To the Reuerende Deuines.

Some of the late doctours of the olde churche haue taught vs, that a man must make his confession by a bille of his handes and receive absolution by a trusheman, or by a *broker*.—*Jewel. A Defence of the Apologie*, p. 137.

Wid. He does indeede.
And *brokes* for all that can in such a suite
Corrupt the tender honour of a maide.
Shakespeare. All's Well, Act. III. sc. 5.

And should he know, (I shame he should)
Of this your *brokage* base,
He would acquaint you what it weare
Best soueraign to disgrace.
Warner. Albion's England, b. viii. c. 41.

Then after that was I an usurer,
And with extorting, cozening, forfeiting,
And tricks belonging unto *brokery*
I filled the jails with bankrupts in a year.
Marlow. The Jew of Malta.

We had determin'd, that thou shouldst ha' come,
In a Spanish suite, and ha' carried her so; and he
A *brokerly* slave, goes, puts it on himselfe.
B. Jonson. The Alchemist, Act iv. sc. 7.

My employment, which is that of a *broker*, leading me often into taverns about the Exchange has given me occasion to observe a certain enormity, which I shall here submit to your animadversion.—*Spectator*, No. 372.

One year the fraud succeeded; wealth immense
Flowed in upon him, and he blest his wiles;
The next, the *brokers* spurn'd th' adulterate mass,
Both on the Avon and the banks of Thame.
Grainger. The Sugar Cane, b. iii.

The compensation which they allow in this plan to their ministers for their *brokerage* is, that if (after deducting all the charges, which they impose) the amount of the sales should be found to exceed two shillings and twopence for the current rupee of the invoice account, it shall be taken by the Company.—*Burke. Rep. of a Com. on the Affairs of India.*

BROKEN. } The past tense and past part. of the verb, to *break*. Tindall
BROKENLY. } uses *broke* as a noun, where the
BROKENNESS. } modern version uses *breach*.

A tradesman is said to have *broke*, when he is a bank-*rupt*, or in the condition of a bank-*rupt*.

And thei token the relifs of *broken* metis twelve coffyns ful and of the fischis.—*Wiclif. Mark*, c. 6.

These shoulders they sustaine the yoake of heavy care
And on my brused *broken* backe, the burden must I beare.
Gascoigne. Anatomye of a Louer.

He singeth *brokking* as a nightingale.
Chaucer. The Miller's Tale, v. 3377.

If a man mayme his neighbour, as he hath done, so shal it be done to his neayne: *broke*, for *broke*, eye for eye, and tooth for tooth.—*Bible*, 1551. *Leuiticus*, c. 24.

And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him, *breach* for *breach*, eye for eye, tooth for tooth.—*Bible. Modern Version. Ib.*

The spirit of the Lord God [is] vpon me, therefore hathe the Lord anointed me: he hath sent me to preache good tidings vnto the poore, to bind vp the *broken hearted*, to preache liberte to the captives, and to them that are bounde, the opening of the prison.—*Geneva Bible*, 1561. *Isa.* lvi. 1.

Then first from her mad mouth the foaming runnes,
And in the horrid cave were heard at once
Broke winded murmurs, howlings, and sadd groanes.
May. Lucan, b. v.

The Pagans worship God not entirely altogether at once, as he is one most simple being unmixed with any thing, but as it were *brokenly*, and by piece-meals, as he is severally manifested in all the things of nature, and the parts of the world.—*Cudworth. Intellectual System*, p. 523.

Here in particular, it is the *brokenness*, the ungrammatical position, the total subversion of the period that charms me.
Gray. To Mason, Let. 27.

BRONZE, v. } Hicks, (*Gram. Franco Theo-*
BRONZE, n. } *tisca*, p. 93) and (after him) Tooke, think that the Italians have their *Bronzo*, and the French and English their *Bronze*, from the verb, to *bren* or *brin*; A. S. *Brennan*, to burn, (q. d.)—

Metal of a *burned*, brown, or *bronze* colour.

His peers shine round him with reflected grace,
Now edge their dulness, and now *bronze* their face.
Pope. Dunciad, b. ii.

Imbrown'd with native *bronze*, lo Henly stands,
Tuning his voice, and balancing his hands.—*Id. Ib.* b. iii.

The canker'd coin with verdigris incrust,
Or grace the polish'd *bronze* with reverend dust.
Cambridge. The Scribleriad.

BROOD, v. } A. S. *Brædan*, fovere. See
BROOD, n. } BREED.
BRO'ODY. }

A *brood*, — that which, the number which, is *bred* (at once), which is nourished, cherished, fostered.

To *brood*,—to nourish, to cherish, to foster; to watch over, to protect, to continue in a state of care and watchfulness, as a mother over her young.

My sonne this I finde writte,
There is yet one of thilke *brood*,
Whiche only for the worldes good,
To make a treasoure of money,
Put all conscience awaye.—*Gower. Con. A.* b. v.

Thou sickle foule what means this foolish paine,
To flie to Crickle, to hatch thy chickens there!
A mother thou mayst hap returne againe,
Medees will destroy thy *brood* I fear,
For she that spared not to spoile hir owne,
Will she stand friend to fowls that are unknown.
Turberville. Of a Nightingale, &c.

Come now, all ye terrours, sally,
Muster forth into the vally,
Where triumphant darkness hovers
With a sable wing, that covers
Brooding horrour.—*Crashaw. Steps to the Temple*, Ps. 23.

The thriftee earth that bringeth out
And *broodeth* vp her *breed*,
The shifting seas whose swelling waues
On shrinking shores do feede,
Shall fail, and faile, ere I be false.
Warner. Albion's England, b. ii. c. 11.

—— As about the flood
Caister, in an Asian meade, flockes of the airie *brood*
(Cranes, geese, or long-neckt swans) here, there, proud of their pinions, flie.—*Chapman. Homer. Iliad*, b. ii.

The peacocks will breake them (the eggs) if they can meet with them, because they cannot misse and spare the peahens companie whiles they are *broodie* and sitting.
Holland. Plinie, b. x. c. 60.

When we landed, we perceived the island to be strangely overcast with fogs, which no brightness could pierce, so that a kind of gloomy horror sat always *brooding* over it.
Spectator, No. 501.

As I was walking this morning in the great yard that belongs to my friend's country house, I was wonderfully pleased to see the different workings of instinct in a hen followed by a *brood* of ducks.—*Ib.* No. 121.

Fairest flower of Roderic's stem,
Gwyneth's shield, and Britain's gem,
He nor heaps his *brooded* stores,
Nor all profusely pours —*Gray. A Fragment.*

When Time was drown'd in sacred sleep,
And raven Darkness *brooded* o'er the deep,
Reposing on primeval pillows
Of tossing billows,
The forms of animated nature lay.
Jones. The Hymn to Bhavani.

But as human society is a perpetual flux, one man every hour going out of the world, another coming into it, it is necessary, in order to preserve stability in government, that the new *brood* should conform themselves to the established constitution, and nearly follow the path which their fathers, treading in the footsteps of theirs, had marked out to them.
Hume. Ess. Of the Original Contract.

BROOK, v. Dut. *Bruycken*; A. S. "*Brucan*, to enjoy, to use, to occupy; also to *brook*, to digest," (Somner.) Mr. Tyrwhitt says, to enjoy, to use. "*Broken* hole my tresses:" keep safe the tresses of my hair. See TO BROKE.

To *brook* is, to render or become submissive or subservient, (as a horse when *broken*, a *broken* spirit;) to yield or submit to, to bear or suffer; to subject, to tame; to subserve, (to preserve.)

For sin he said that we ben jangleresses,
As ever mote I *brouken* hole my tresses,
I shal not sparen for no curtesie
To speke him harm, that sayth us vilanie.
Chaucer. The Marchantes Tale, v. 10,182.

But for men speke of singing, I wol say,
So mote I *brouken* wel min eyen tway,
Save you, no herd I never man so sing,
As did your fader in the morwening.
Id. The Nonnes Prestes Tale, v. 15,366.

With fowles of baser sort
how can you *brooke* to flie,
That erst your nature did to hawkes
of stately kinde apply?
Turberville. To his Friend that refused, &c

Surely there cannot bee nothyng so bitter, but wysedome would *brooke* it for so great a profyte.
Sir T. More. Workes, p. 78.

And that the nymph Calypso (ouer-ronne
With his affection) kept him in her caues,
Where men, nor ship, of pow'r to *brook* the waues,
Were neere his conuoy to his countries shore.
Chapman. Homer. Odyssey, b. xvii.

For such a tempest of wind arose as ye like in many yeeres had not beene seene, whereby no shippe could *brooke* the sea.—*Stow. Queen Mary*, an. 1558.

Sweet Nell, ill can thy noble minde *abrooke*
The abiect people, gazing on thy face,
With enuious lookes laughing at thy shame,
That erst did follow thy prowd chariot-wheeles,
When thou didst ride in triumph through the streets.
Shakespeare. 2 Part Hen. VI. Act ii. sc. 4.

His opening and closing the debate, his taking on himself that great enterprize at the thought of which the whole infernal assembly trembled, his encountering the hideous phantom, who guarded the gates of hell, and appeared to him in all his terrors, are instances of that proud and daring mind which could not *brook* submission even to Omnipotence.—*Spectator*, No. 309.

Foe to restraint, unpractis'd in deceit,
Too resolute, from nature's active heat,
To *brook* affronts, and tamely pass them by.
Churchill. Night.

BROOK, n. } Dr. T. H., (in Skinner,) de-
BRO'OKY. } rives the A. S. *Broca*, from the verb, *Breacan*, frangere, to break; because the bubbling water *breaks* through the earth. (See *Tooke*, ii. 248.) See the quotation from Beaum. & Fletch.

Oth' go shulle ete barliche brede, and of the *brok* drynke.
Piers Ploughman, p. 155.

At Trompington, not far fro Cantebrigge,
Ther goth a *brook* and over that a brigge.
Upon the whiche *brook* there stant a melle:
And this is veray sothe, that I you telle.
Chaucer. The Reves Tale, v. 3920.

With knightly force and violence he entered the sayd cytie, and slewe the fore named Lucius Gallus neare vnto a *broke* there at that day rynnynge, and hym threwe into the sayde *broke*; by reason whereof, longe after it was called Gallus or Wallus *brooke*, and this daye the strete where sometime ran the sayde *brooke*, is now called Walbrooke.
Fabyan, c. 65.

Whilst from the most tempest'uous nooks,
The chilliest blasts our peace invade,
And by great rains our smallest *brooks*
Are almost navigable made. *Cotton. Eclogue.*

She cannot scape, for underneath the ground,
In a long hollow the clear spring is bound,
Till on your side where the morn's sun doth look,
The struggling water *breaks* out in a *brook*.
Beaum. & Fletch. Faithful Shepherdess, Act iii. sc. 1.

But see, the shepherds shun the noon day heat,
The lowing herds to murm'ring *brooks* retreat,
To closer shades the panting flocks remove;
Ye gods! and is there no relief for love.
Pope. Pastorals. Summer.

—— For purest wool
Phœnicia's hilly tracts were most renown'd,
And fertile Syria's and Judæa's land.
Hermon, and Seir, and Hebron's *brooky* sides.
Dyer. The Fleece, b. ii.

BROOM, n. } A. S. *Brom*; Dut. *Brem*. Per-
BRO'OMY. } haps from the Dut. *Brennen*, sonitum edere: because the seeds of this plant, when ripe, burst from the pods with a considerable noise. Applied to—

The plant, and the instrument made of its small branches.

There lacked no floure to my dome
Ne not so much as floure of *brome*.
Chaucer. The Rom. of the Rose.

And returning vnto the same, he founde it in dede sweped cleane with *bromes*, but altogether emptie.
Vdal. Luke, c. 11.

He made carpenters to make houses and lodgynges, of great tymbre, and set the houses lyke stretes, and couered them with rede and *brome* so that it was lyke a lyttell towne.—*Berners. Froissart. Cronycle*, vol. i. c. 133.

I am sent with *broome* before
To sweep the dust behind the doore.
Shakespeare. Midsummer Night's Dream, Act v. sc 2.

Straight a *broom-staff* was prepared,
Which Don Hill no little scar'd;
But he resolv'd, if Dick did baste him,
That his patience should out last him.
Cotton. Legend of the Guitar-master.

I found the husband changed colour at the question, and, before I could answer, asked me whether we did not call hops *broom* in our country.—*Tatler*, No. 150.

The youth with *broomy* stumps begin to trace
The kennels edge where wheels had worn the place.
Swift. The Morning.

In yonder green wood blows the *broom*:
Shepherds we'll trust our flocks to stray,
Court Nature in her sweetest bloom,
And steal from care one summer-day.
Langhorn. The Wilding and the Broom.

BROTH. "The third person singular of the indicative of *Briwan*, coquere. That which one *briweth*. Hence the old English saying of a man who has killed himself with drinking, he has fairly drunk up his *broth*. The It. *Brodo*, is the past part. of the same verb. That which is brewed, *brod*." (*Tooke*, ii. 420.) See BREW.

And the angell of God said vnto him: take the fleshe & the swete kakes, and put them vpō this rocke, & powre out the *broth*.—*Bible*, 1551. *Judges*, c. 6.

When they exceede, and haue varietie of dishes, the first are their baked meates (for roste metes they vse little) and then their *brothes* or pottage.
Hackluyt. Voyages, vol. i. p. 496.

I am sure by your unprejudiced discourses that you love *broth* better than soup.—*Spectator*, No. 308.

BRO'THEL. } From *Bordell*, or *Burdell*;
BRO'THELING. } by transposition of the letter *r*.
BRO'THELRY. } See BORDELL.

Both Simon Magus and his whore Selenes, whych at Cyrus a cytie of Phœnicee had maynteyned the *brothell* howse or steus, were admytted of the Romaines for their execrable sorceryes, to be worshypped for Goddis wyth yearely sacryfyces.—*Bale. Votaries*, pt. ii.

And the places dedicate to clennes & chastitie, lefte only to these apostates & *brothells* to liue there in lechery.
Sir T. More. Workes, p. 258.

He falle to the talke of as fyne *brothelry*, as anye craftes man in that art myght vtter.—*Bale. Votaries*, pt. ii.

They [the monkes] wrought off great wickednesse, and made those endwares little better than *brodelhouses*, especially where nunries were far off.
Hollinshed. Desc. of England, c. 13.

His owne souldier if he had any courage or edge,—it is dulled and worne away in tipling and *brotheling* houses and following the princes example.—*Savile. Tacitus. Hist.* p. 88.

An ancient fabric rais'd t' inform the sight,
There stood of yore, and Barbican it hight:
A watch-tower once; but now, so fate ordains,
Of all the pile an empty name remains:
From its old ruins *brothel-houses* rise,
Scenes of lewd loves, and of polluted joys.
Dryden Mac Flecknoe.

Ah! let not those the fatal sentence give,
Whom *brothels* blush to own, yet courts receive.
Whitehead. Ann Boleyn to Hen. VIII.

BRO'THER. } Goth. *Brother*; A. S. *Brother*; Dut. *Broeder*; Ger. *Bruder*; Sw. *Broder*. "I believe," says Skinner, "that all are derived from the verb *to breed*, *simul fotus*, (i. e.) *educatus*,—of the same *brood*."
BRE'THREN.
BRO'THERHOOD.
BRO'THERLESS.
BRO'THERLY, *adj.*
BRO'THERLY, *ad.*

Brothers or *brethren* are children *bred* from the same parents; more laxly, from the same stock or parentage originally. (See FRATERNAL.) Also applied to—

Those who are united or conjoined as closely as *brothers*; who are distinguished by the same characteristic qualities.

Edred was the kyng anon after Edmond ys *brother*,
Vor ys tueye sones so gonge were, that me ne mygte abbe non other.—*R. Gloucester*, p. 278.

Thys acord was vaste ymade thoru stronge treuthe ynou
Vaste yplygt ys eyther syde, that non ne wyth drou.
So that thys tueye *bretheren* gode frend were.—*Id.* p. 388.

The kyng & his *brother*, that hight Alfrede,
Gadred folk togider, ale men that had nede,
& com to the batalle with full egre herte.
R. Brunne, p. 21.

But of the charite of *britherhood* we hadden no nede to write to ghou, ghealif han lerned of God that ghe loue togidre, for ghe doen that unto alle *britheren* in alle Macedonye.—*Wiclif. Tessal.* c. 4.

But as touching *brotherly* loue ye nede not that I write vnto you, for ye are taught of God to loue one another. Yea, & that thyng verely ye do vnto alle the *bretheren* whyche are thorowe out al Macedonia.—*Bible*, 1551. *Ib.*

Thin is affection of holinesse,
And min is love, as to a creature:
For which I tolde thee min a venture
As to my cosin, and my *brother* sworne.
Chaucer. The Knightes Tale, v. 1160.

Rich. Welcome good Clarence, this is *brotherlike*.
Shakespeare. 3 Part Hen. VI. Act v. sc. 1.

I assure thee, (and almost with teares I speak it) there is not one so young, and so villanous this day liuing. I speake but *brotherly* of him.—*Id. As You like It.* Act i. sc. 1.

Once more my Lord of Winchester I charge you
Embrace, and loue this man.
Gard. With a true heart,
And *brother; loue* I doe it, i. e. brotherly love.
Id. Hen. VIII. Act v. sc. 1.

So weepe the wounded balsam; so
The holy frankincense doth flow.
The *brotherless* Heliades
Melt in such amber teares as these.
Marvell. The Nymph on the Death of her Fawn.

His younger son on the polluted ground
First fruit of death, lies plaintive of a wound
Given by a *brother's* hand.—*Prior. Solomon*, b. iii.

With what he begg'd his *brethren* he relieved;
And gave the charities himself receiv'd.
Dryden. The Character of a good Parson.

Your letter to us we have receiv'd as a signal mark of your favour and *brotherly* affection.—*Spectator*, No. 52.

All are not such. I had a *brother* once—
Peace to the mem'ry of a man of worth,
A man of letters, and of manners too!
Of manners sweet as virtue always wears,
When gay good-nature dresses her in smiles.
Cowper. Task, b. ii.

He is to be commended as having fewer artifices of disgust than most of his *brethren* of the blank song.
Johnson. Life of Akenside.

When such a questionable shape is to be admitted for the first time into the *brotherhood* of Christendom, it is not a mere matter of idle curiosity to consider how far it is in its nature alliable with the rest.
Burke. On Regicide Peace, Let. 2.

Her sighs were not for him: to her he was
Even as a *brother*—but no more; 'twas much,
For *brotherless* she was, save in the name
Her infant friendship had bestow'd on him.
Byron. The Dream.

[His letters represent in a very pleasing light] his zeal to promote the interests of religion in general, and the Church of England in particular; not by warm and violent counsels, but by methods of tenderness and *brotherly* kindness towards those who embraced a different interest.
Porteus. Life of Abp. Secker.

BROW, *v.* } A. S. *Bræwe*, *bruwa*; Dut. *Brauwe* or *browe*, the edge. It is applied to—
BROW, *n.* } Any thing which overhangs or overlooks: as the *brow* of a hill; the eye *brow*,—in Ger. *Aug-brauwe*.
BROW'LESS.
BRO'WBEAT, *v.*

To *brow-beat*, is to beat down or overawe with frowning, threatening, overhanging *brows*.

Browless, bare-faced.

And like a griffon loked he about,
With kemped heres on his *browes* stout.
Chaucer. The Knightes Tale, v. 2136.

Florent his wofull heede vplifte
And sawe this recke, where that she sit,
Which was the lothest wighte,
That euer man caste on his eie:
Hir nose baas, hir *browes* hie.—*Gower. Con. A.* b. i.

Alas! what stable frute may Adam's childeren fynde
In that they seke by sweate of *browes*, and travill of their mynde. *Surrey. Ecclesiastes.*

——— This have I learn't
Tending my flocks hard by i' th' hilly crofts
That *brow* this bottom glade. *Milton. Comus.*

And, harke! the high *brow'd* hills aloud begin to ring
With sound of things that forth prepared is to sing.
Drayton. Poly-Olbion, s. 29.

Cleare vp thy *browes*, and raise thy fainting eyes,
See how my glitt'ring palace open lies
For weary passengers, whose desp'rate case
I pitie and prouide a resting place.
Beaumont. The World, &c. A Dialogue.

And in very truth we must entertain our friends and guests with courtesie, mirth, a smiling countenance, and affectionate love: and not to *brow-beat* them, nor yet put the servitors in a fright, and make them quake and tremble with our frowning looks.—*Holland. Plutarch*, p. 107.

These will appear in a different light from others, who with rude and boisterous language abuse and revile the unfortune prisoner; who *browbeat* his witnesses as soon as they appear, though ever so willing to declare the whole truth.—*Emlyn. State Trials*, Pref.

——— In that dayes feates,
When he might act the woman in the scene,
He prou'd best man i' th' field, and for his meed
Was *brow-bound* with the oake.
Shakespeare. Coriolanus, Act ii. sc. 2.

Our wits were at an ebb, or very low,
And to say truth, I think they cannot flow,
But yet a gracious influence from you
May alter nature in our *brow-sick* crew.
Suckling. Prologue of the Authors.

At morn the nymph vouchsaf'd to place
Upon her *brow* the various wreath;
The flowers less blooming than her face,
The scent less fragrant than her breath.
Prior. The Garland.

——— The swain
Disaster'd stands; sees other hills ascend,
Of unknown joyless *brow*; and other scenes,
Of horrid prospect, shag the trackless plain.
Thomson. Winter.

So *browless* was this heretick that he was not ashamed to tell the world, that all he preached was sent him immediately from heaven.—*Addison. Life of Mahomet*, p. 84.

For one may see with half an eye,
That gravity can never lie;
And his arch'd *brow*, pull'd o'er his eyes,
With solemn proof proclaims him wise.
Churchill. The Ghost, b. ii.

You then, who are initiated into the mysteries of the blindfold goddess, inform me, whether I have a right to eat the bread I have earned by the hazard of my life, or the sweat of my *brow*.—*Burke Vindication of Natural Society.*

From Sion house, whose proud survey
Brow-beats your flood, look cross the way,
And view, from highest swell of tide,
The milder scenes of Surry side.—*Green. The Grotto.*

BROWN. } A. S. *Brun*; Dut. *Bruyn*; Ger. *Braun*, (from *Brennen*, to burn. Wachter.) Sw. *Brun*, (from *Brennan*, to burn. Serenius and Ihre.) Fr. *Brun*; It. *Bruno*; all from the A. S. *Brennan*, to burn. (See AUBURN.) And—
BRO'WNISH.
BRO'WNY.
BRO'WNESS.

Brown means *burned* (*subaud.* colour.) It is that colour which things have that have been *burned*.

Lengore man he was somdel, thanne hys bretheren were,
Vayr man & thyeke ynow, & *broune* here.
R. Gloucester, p. 429.

Normandie alle doun, mykelle ther of is brent
& slayn black & *broun* of alle that he mot hent.
R. Brunne, p. 197.

And next him daunced dame Fraunchise
Arayed in full noble gise,
She was not *browne* ne dunne of hewe
But white as snowe yfallen newe.
Chaucer. Rom. of the Rose.

To taste (sometimes) a baite of bytter gall,
To drinke a draught of sower ale (some season)
To eate *browne* bread with homely handes in hall,
Doth much encrease men's appetites by reason.
Gascoigne. Dan Bartholomew.

Now like I *brown* (O lovely *broun* thy hair)
Only in *brownness* beauty dwelleth there.
Drayton. King John to Matilda

His *browny* locks did hang in crooked curls;
And every light occasion of the wind
Upon his lips their silken parcels hurls.
Shakespeare. A Lover's Complaint.

I expect to see my lucubrations printed on *brownes* paper than they are at present; and if the humour continues, must be forced to retrench my expensive way of living, and not smoke above two pipes a day.—*Tatler*, No. 101.

A *brownish* grey iron-stone, lying in their strata is poor but runs freely.—*Woodward. On Fossils.*

A solemn darkness spreads the tomb,
But terrours haunt the midnight gloom;
Me thinks a *browner* horrour falls,
And silent spectres sweep the walls.
Cotton. The Night Piece.

BROWSE, *v.* } Minshew and others say from the Gr. Βρωσκειν, to feed. Skinner seems to consider the Fr. *Brouser*, and It. *Brucare* to be immediately from the Fr. *Brosse*, a bush; (q.d.) to nibble the *bushes*. It is probably no more than, to *bruise*, Fr. *Briser*, from the A. S. *Brisan*, conterere, to brise, or bruise (sc.) with the teeth: to browse
BROWSE, *n.*
BRO'WSING, *n.*

the bark of trees or shrubs, the young shoots, the herbage.

To crush, to fret, to chaw, to eat, to feed upon.

Clo. There is cold meat i' th' cave, we'l *browse* on that
Whilst what we have kil'd be cook'd.
Shakespeare. Cymbeline, Act iii sc. 6.

As in a forest well compleat with deere,
We see the hollyes, ashes, every where,
Rob'd of their cloathing by the *browsing* game.
Browne. Britannia's Pastorals, b ii. s. 1.

Greene must this *browse* be in any wise when it is gathered, and not seere or withered.
Holland. Plinie, b. xviii. c. 31.

The park for a cheerful rising ground, for groves and *brouzings* for the deer, for rivulets of water, may compare with any for its highness in the whole land.
Howell. Letters, b i. s. 2. Let. 8.

When they came to the north part of the island, where Governor Lane had built his fort, they found it razed, and the ground rooms of the dwelling houses, which had been also erected about it, inhabited by deer, and overgrown with melons, or such like sort of fruit, which those animals *brouz'd* upon.—*Oldys. Life of Raleigh.*

Sheep, goats, and oxen, and the nobler steed,
On *browse*, and corn, and flow'ry meadows feed.
Dryden. Ovid. Metam b xv.

At proper distance drive stiff oaken stakes,
Which interwove with boughs and flexile twigs,
Frustrate the nibbling flock or *browsing* herd.
Dodsley. Agriculture, c. 2.

The full lips, the rough tongue, the corrugated cartilaginous palate, the broad cutting teeth, of the ox, the deer, the horse, and the sheep, qualify this tribe for *browsing* upon their pasture either gathering large mouthfulls at once, where the grass is long, which is the case with the ox in particular, or biting close, where it is short, which the horse and the sheep are able to do, in a degree that one could hardly expect.—*Paley. Natural Theology*, c 2.

BRU'IN. A *Bear*, so called by Mr. Gayton, in his Notes upon *Don Quixote*, b. iv. c. 5, p. 196.—Probably from the Fr. *Bruire*, to roar, (Dr. Grey, *On Hudibras.*) See quotation following.

For as an Austrian archduke once
Had one ear . . . .
. . . . In battle par'd,
Close to his head: so *Bruin* far'd.—*Hudibras*, pt. i. c. 3.

So watchful *Bruin* forms, with plastick care,
Each growing lump, and brings it to a bear
Pope. Dunciad, b. i.

BRUISE, *v.* }
BRUISE, *n.* }
BRU'ISER. } Fr. *Briser*; Dut. *Bruzen*; A. S. *Brysan*, conterere, to *brise*, —as it was anciently written. See BROWSE.

To beat or press together, so as to destroy the continuity of the parts.

To *bray*, or pound; to crush.

And he that schal falle on this stoon schal be broken, but on whom it schal falle it schal also *brisen* him.
Wielif. Matt. c. 21.

A *bruysed* reed he schal not breke, and he schal not quench smokynge flax til he cast out doom to victorie.—*Id. Is.* c. 11.

A *bruised* reede shall he not breake, and flax that begynneth to burne, he shall not quenche, tyll he sende forth judgment vnto victorie.—*Bible*, 1551. *Is.*

After the whiche agremēt endyd and perfyghted with a shorte term, ye sayd Antulphus beyng in his disporte of huntyng, fell from his horse or with his horse, by vyolence whereof he was soo *brayseyd* that he dyed shortlye after, when he had rulyd the Longobardis, Lumbardis, or Italyons, viii yeres.—*Fabyan*, c. 153.

The number of which aduersities and troubles entring, and deepeve sinking into the kinges minde with his sore *bruse* and hurt ensuyng of the wound taken at the battaile beyde Merton, shortened his dayes, so that he dyed when he had reigned in great vexation and trouble of the Danes, viii yeres.—*Grafton*, an. 872.

I can march all day in massy steel,
Nor yet my arms unwieldy weight do feel.
Nor wak'd by night with *bruise* or bloody wound,
The tent my bed, no pillow but the ground.
Drayton. Henry to Rosamond.

——— Hast thou friends here
Able to quench my anger, or perswade me,
After I have beaten thee into one main *bruise*,
And made thee spend thy state in rotten apples,
Thou canst at length be quiet
Beaum. & Fletch. Love's Pilgrimage, Act iii. sc. 3.

The night fell out so very dark and tempestuous, and the ways were so full of hills and dales, rocks and precipices, that many of the soldiers were much *bruised* by falls, one of them so mortified, that he lost his life in the march
Oldys. Life of Raleigh.

This place was therefore called the Lovers Leap: and whether or no the fright they had been in, or the resolution that could push them to so dreadful a remedy, or the *bruises* which they often received in their fall, banished all the tender sentiments of love, and gave their spirits another turn; those who had taken this leap were observed never to relapse into that passion.—*Spectator*, No. 223.

The means, that simple nature has supplied them with, are by no means adequate to such an end, many scratches, many *bruises* undoubtedly would be received upon all hands, but only a few, a very few deaths.
Burke. Vindication of Natural Society.

This gauntlet, we understand,
From annals, time out of mind,
Have given due weight to each hand
Of the *bruisers* of mankind.—*Brookes*, Air 31.

Like a new *bruiser* on Broughtonic sand,
Amid the lists our hero takes his stand.
Warton. Newmarket. A Satire.

BRU'IT, *v.* }
BRUIT, *n.* }
BRU'ITER. } Fr. *Bruit*, from *Bruire*, (see BRUIS,) to make a noise; which Menage derives from the Lat. *Rugire*, to roar, to bellow. Ray says, to *Bruit*, (in Shropshire, *to brit*,) is to divulge, and spread abroad; and Tooke, that *Bruit* means (something) *spread abroad, divulged, dispersed*; from the A. S. *Bruttan*, to distribute:—but this is merely a consequential usage of the A. S. *Bruttan*, to break, to break to pieces, and hence to disperse. See BRUTE.

A *bruit*, a noise, spread, conveyed, reported; a report, a rumour, a fame.

By thys meanes the same was shortly *bruted* throughout all Irelande, and euery man was willynge to take his parte and submyt themselfes to him, callyng him of al handes kyng.—*Hall. Hen. VII.* an. 1.

Beholde, the noise of the *brute* is come, and a greate commotion out of the north countrey to make the cities of Judah desolate [and] a denne of dragons.
Geneva Bible, 1561. *Jeremiah*, x. 22.

When euery man was prest and ready to geue the assaute, a sodeyne rumoure roase in the army that a peace was by the commissioners taken and concluded, which *brute* as it was pleasaunte and mellifluous to the Frēchmen, so it was to the English nacio bitter, soure and dolorous.
Hall. Hen. VII. an. 6.

While that by fate his state in stay did stand,
And when his realm did flourish by advice,
Of glorie then we bare som fame and *brute*.
Surrey. Virgile. Eneis, b. ii.

For so muche as the people that heare speakynge of thynges passed (though that it be of their countreys and of their owne ancesters) they suffre the *brayte* to spreade abrode & ronne as one reporteth it vnto thē, wythoute enquyrynge any further of the trouthe.—*Nicolls. Thucydides*, p. 18.

Brulerers,—prophesiers or soothsayers.
Tyndall. An Exposicion of certayne Words.

Hee [Edgar] commaunded Ethelwold, an earle, and also his secretarie, to go looke upon her, and so to prouide, that if she were according to the common *bruted* fame, she mought bee his wife.—*Stow. The West Saxons*, an. 959.

Now, Sir, what think you of Mr. St. Johns trial in the Star chamber? I know that the *bruit* ran, that he was hardly dealt withall, because he was imprison'd in the Tower; seeing his disuasion from granting a benevolence to the king was warranted by law.—*Oldys. Life of Raleigh.*

Let it be *bruited* all about the town,
That he is coarse, indelicate, and brown.—*Churchill. Times.*

BRUMAL. Fr. *Brumal*; It. *Brumale*; Lat. *Bruma*; so called, *quod* brevissimus *tunc dies*; and thus formed, *Brevissimus, brevimus, brevima, brevma, bruma.* See *Vossius* and *Varro*, b. v.

G. Douglas says, "Thay short dayes, that clerkes clepe *brumale*," (*Virg.* b. viii. Prol.)

Winterly.

For at that time, which happeneth about the *brumal* solstice, it hath been observed even unto a proverb, that the sea is calm, and the winds do cease, till the young ones are excluded, and forsake their nest, which floateth upon the sea and by the roughness of winds might otherwise be overwhelmed.—*Brown. Vulgar Errours*, b. iii. c. 10.

BRUNT. *Brun-ed, brun'd, brunt*; i. e. burnt. To beare the first "*brunte* of the feelde," is to bear the *heat* of the feelde, the hot or *burnt* part of it. See Skinner and Tooke.

The lord admirall perceyuynge that, sent to hys father the erle of Surrey hys *Agnus dei* that honge at hys brest, that in all haste he woulde loyne battayle, euen wyth the *brunt* or brest of the vant garde.—*Hall. Hen. VIII.* an. 5.

The shote of arbiasters begā on both sydes, which ouer threwe many an horse and man, and specially ye fore rydars yt put themselfe in prese with theyr loge and sharp launcys to wynne the firste *brunte* of the feelde.
Fabyan, vol. i. c. 163.

He alleageth also against me, that I say M. More is sore deceaued, and set on the sand euen at the first *brunt*, and in the beginning of hys voyage, and that I would wish M. More a little more witte.—*Frith. Workes*, p. 67.

In daunger of distresse
this knight was euer woont
To yeelde himselfe to perils prest,
and bide the greatest *broont*.
Turbervile. An Epitaph and Woful Verse

He shewed vnto Meherdates that the first *brunt* of the barbarians was fierce and hote, but by delay and lingring became cold, or turned into treason.
Grenewey. Tacitus. Annales, p. 158.

——— His pupillage
Man-entred thus, he waxed like a sea,
And in the *brunt* of seuenteene battailes since,
He lurcht all swords of the garland.
Shakespeare. Coriolanus, Act ii. sc. 2.

The friendly rug preserv'd the ground,
And headlong knight, from bruise or wound,
Like feather bed betwixt a wall
And heavy *brunt* of cannon ball.—*Hudibras*, pt. i. c. 2.

So wing'd, in war, or darkness, on the deep,
Two ships adverse the mediate ocean sweep!
With horrid *brunt* joins each encount'ring prow;
Loud roars the rifled surge, and foams below.
Brooke. Constantia.

BRUNE'TT. Fr. *Brunet*, brownish — somewhat *brown*; a nut-brown girl, (Cotgrave.)

As you are by character a profest well-wisher to speculation, you will excuse a remark which this gentleman's passion for that *brunette* has suggested to a brother theorist.
Spectator, No. 396

BRU'SH, *v.* }
BRUSH, *n.* }
BRU'SHER. }
BRU'SHY. }
BRU'SHINESS. } Fr. *Brosse, brosser*, a bush, and also a brush; Ger. *Burste*, verricului setaceum; from *Borst*, seta, *a bristle*, Dut. *Borstel*, a *bristle*, and also a *brush*. See BRISTLE.

A *brush* is perhaps so called, because made of *brustles* or *bristles*.

To *brush* is to rub with a *brush*, to sweep with one; to rub or sweep.

And for so moche as they haue shaken so lowsy bagges of beggerye with so earneste a stomake, lete them not doubt of it, but the stinking dust therof shall be turned to them agayne, *brushe* it of their syde gownes if they can.
Bale. Apology, fol. 16.

And that shalt thou doe, in case thou *brushe* awaye the brambles of doubtefull questions, and deuide and dystribute the worde of God wyth vprighte iudgemente, propoundyng onely those thynges, that properlye belong to the matter of saluation and of godlines.—*Udal. 2 Timothy*, c. 2.

100. *brushes* for garments (none made of swine haire,) for gifts, and otherwise to be sold.
Hackluyt. Voyages, vol. i. p. 363.

Cal. As wicked dewe, as ere my mother *brush'd*,
With rauens feather from vnwholesome fen
Drop on you both. *Shakespeare. Tempest*, Act i. sc. 2.

They heard and yeelded willingly. *brusht off* the dunte and on
Put other vests. *Chapman. Homer. Iliad*, b. xxiii.

——— In heav'n the trees
Of life ambrosial fruitage bear, and vines
Yield nectar, though from off the boughs each morn
We *brush* mellifluous dewes, and find the ground
Cover'd with pearly grain.
Milton. Paradise Lost, b. iv. l. 429.

Yorke. Of Salisbury, who can report of him,
That winter lyon, who in rage forgets
Aged contusions, and all *brush* of time
And like a gallant, in the brow of youth
Repairs him with occasion.
Shakespeare. 2 Part Hen. VI. Act v. sc. 3.

Some spread their sailes, some with strong oars sweepe
The waters smooth, and *brush* the buxome waue,
Their breasts in sunder cleaue the yealding deepe,
The broken seas for anger foame and raue.
Fairefax. Godfrey of Bovlogne, b. xv. s. 12.

Sir Henry Wotton used to say, "That critics were like *brushers* of noblemen's cloathes."—*Bacon. Apophthegms.*

Considering the *brushiness* and angulosity of the parts of the air, a more than ordinary motion or compressive rest may very well prove painful to the soul, and disharmonious to her touch.—*H. More. Immort. of the Soul*, b iii. Ax 31.

As for the gentle whispers and touches of divine grace, the monitory dispensations of Providence, the good advices and wholesome reproofs of friends, with the like means of reclaiming sinners: these to persons *settled on their lees*, or fixed in bad custome, are but as gusts of wind *brushing* an old oak, or as waves dashing on a rock, without at all shaking or stirring it.—*Barrow*, vol. iii. Ser. 16.

Honeycomb seized all her gally-pots and washes, and carried off his handkerchief full of *brushes*, scraps of Spanish wool, and phials of unguents —*Spectator*, No. 41.

I concluding it to be blood, presently suspected, that it might have proceeded from some small unheeded drop of blood, wiped off by the *brushy* substance of the nerve, from the knife wherewith it was cut.

Boyle. Works, vol. iii. p. 343.

With vain traditions stop the gaping fence,
With every common hand pull'd up with ease:
What safety from such *brushwood*-helps as these?
If written words from time are not secur'd,
How can we think have oral sounds endur'd.

Dryden. Religio Laici.

Bound for holy Palestine,
Nimbly we *brush'd* the level brine
All in azure steel array'd. *Warton. The Crusade.*

So I with *brush* in hand and pallet spread,
With colours mix'd for a far diff'rent use,
Paint cards and dolls, and ev'ry idle thing
That fancy finds in her excursive flights.

Cowper. Task, b. iv.

The frugal housewife trembles, when she lights
Her scanty stock of *brush*-wood blazing clear,
But dying soon, like all terrestrial joys. *Id. Ib.* b. iv.

BRUSK. Is perhaps, *brisk*, lively, sharp, rough. See BRISK.

We are sorry to hear that the Spanish gentlemen, who have been lately sent to that king, found (as they say) but a *brusk* welcome; which makes all fear, that there may be a rebullition in that business.—*Reliquiæ Wottonianæ*, p. 382.

BRU'STLE. Skinner says, from the A. S. *Brastlian*, crepitare, from *Berstan*, to burst, quia disrupta crepant; or as Dr. T. H. ingeniously conjectures, (q. d.) to *bristle*, to erect the *bristles*.

Brastlian, crepitare, is probably *Be-rastlian*, to rustle, to make a rustling noise. Hackluyt uses "the *brustling* and the *bustling* of a tyde," as equivalent expressions. See BUSTLE.

When he is falle in suche a dreme,
Right as a ship against the streme
He routeth with a slepie noyse,
And *broustleth* as a monkes froyse,
When it is throwe into the panne.—*Gower. Con. A.* b. iv.

On the 19th of July we fell into a great whirling and *brustling* of a tyde, setting to the northwards: and sayling about half a league we came into a very calm sea which bent to the southwest.

Hackluyt. Voyages. John Davis, vol. iii. p. 99.

BRUTE, *n.* BRUTE, *adj.* BRU'TAL. BRU'TALLY. BRUTA'LITY. BRU'TALIZE. BRU'TELY. BRU'TENESS. BRU'TIFY. BRU'TISH. BRU'TISHLY. BRU'TISHNESS. } Lat. *Brutus*, of unsettled etymology. Vossius says it may be contracted from Προβατον, ovis, or απο της βαρυτητος, i. e. a gravitate. The root is apparently northern. The A. S. *Brytt-ian*, to *bruit*; the Lat. *Brutus*, as the Fr. *Brouter*, to *brutt* or *browse*, may have been originally applied to *browsing*, or grazing animals; the *brute* earth, the earth *bruted*, *brutted*, or grazed upon; or (as the Fr. *Bruit*, now is,) it may have been originally used to denote, when applied to animals, *noisy*; the *noisy*, *roaring*, *bellowing* class of animals: *dumb* only, as to articulate speech; *loud*, as to inarticulate utterance. (See BRUIN.) When applied to other things, (e. g. the earth,) it was used to denote some quality in common with these animals: their want of understanding, their stupidity, sluggishness, dulness, heaviness. And hence extended, both in ancient and modern usage, (met.) to that which has the distinguishing, characteristic, qualities of a *brute*.

To that which is stupid, irrational, ignorant, grossly sensual; to that which is inhuman, savage, cruel, ferocious.

Neuerthelesse man abydeth not in suche honoure, but is compared vnto the *brute* beastes, and becometh lyke vnto them.—*Bible*, 1551. *Psalm* 49.

And therefore he had yet another ferefull vision, which is here rehersed of himself, and he was punished, put out of his kingdome, lost his mynde, made lyke a *brute* beste.

Joy. Exposicion of Daniel, c. 4.

Are *brutal* things, transferred so to men?
Or men become more sauage than the beast?
We see the dogge, that kennels in his den,
(For onely foode) obey his lordes behest.

Gascoigne. Commendatory Verses.

O Rome, what dost thou? why regardest thou not these lawes of ye Lacedemonians, which with their friendly customes doth mocke thy *brutall* vices —*Golden Boke*, c. 23.

Judge, good Chrysten reader, whether it be possible that he be anye better then a beaste, out of whose *brutishe* beastely mouthe, cometh such a fylthie forme of blasphemys againste Christes holy cerimonies and blessed sacramentes, sent into his churche out of hys owne blessed bloudy syde.

Sir T. More. Workes, p. 402.

They haue few bookes and lesse learning, and are for the most part very *brutish* in all kind of good sciences, sauing in some kind of silke works, and in such things as pertaine to the furniture of horses, in the which they are passing good —*Hackluyt. Voyages*, vol. i. p. 359.

But thus much I say unto you magistrates: If you will not maintaine schooles and vniversities, yee shall have a *brutality*. Therefore now a sute againe to your highnesse. So order the matter that preaching may not decay. For surely if preaching decay, ignorance and *brutishnesse* will enter againe —*Latimer. Serm.* p. 113. an. 1550.

There wanted yet the master work, the end
Of all yet don; a creature who not prone
And *brute* as other creatures, but endu'd
With sanctitie of reason, might erect
His stature, and upright with front serene
Govern the rest. *Milton. Paradise Lost*, b. vii.

Redouble then this miracle, and say
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of *brutal* kind, that daily are in fight? *Id. Ib.* b. ix.

These Epicureans are not any way worthy the name of Philosophers, who contrariwise tread and trample under foot all the parts of true philosophy, discovering in their writings, as well as throughout all their lives, meer beastly *brutality* —*Holland. Plutarch*, p. 907.

Brutish that contest and foule
When reason hath to deal with force.

Milton. Paradise Lost, b. vi.

The vulgar expositor (as there is nothing more violent and boisterous than a reverend ignorance in fear to be contradicted) rushes *brutely* and impetuously against all the principles both of nature, piety, and moral goodness; and in the fury of his literal expounding overthrows them all.

Id. Tetrachordon.

——— Thou dotard vile
That with thy *brutenesse* spendst thy comely age,
Abandon soone, I read, the captive spoile
Of that same outcast carcas.

Spenser. Faerie Queene, b. ii. c. 8.

As the Syrians, were first blinded and then led into the midst of Samaria: so are the idolaters first bereaved of their wits and common sense, and afterwards are carried *brutishly* into all palpable impiety.—*Bp. Hall. Cont. Golden Calf.*

A *brute* arrives at a point of perfection that he can never pass. In a few years he has all the endowments he is capable of, and were he to live ten thousand more, would be the same thing he is at present.—*Spectator*, No. 111.

Now who can this surprising fact conceive,
Who this event fortuitous believe,
That the *brute* earth, unguided, should embrace
The only useful, only proper place,
Of all the millions in the empty space?

Blackmore. Creation, b. i.

And he, from whom the nations should receive
Justice and freedom, lies himself a slave,
Tortur'd by cruel change of wild desires,
Lash'd by mad rage, and scorch'd by *brutal* fires.

Prior. Solomon, b. ii.

A rich man had nothing to please him, but a new toy, a puff of applause, success at a horse-race, at bowls, at hunting; in some petty sport and pastime, which can yeild but a very thin and transitory satisfaction to any man not quite *brutified* and void of sense.—*Barrow*, vol. iii. Ser. 5.

Deaf to her fondest call, blind to her greatest charms,
And, sunk in pleasures, and in *brutish* ease,
They in their shipwreck'd state themselves obdurate please.—*Roscommon. Ode upon Solitude.*

If one be under a disease that wine inflames and increases, and the physician forbids it as deadly, yet the patient will judge only by his palate, whether wine be good for him; were it not a kind of *brutishness* worthy of the evil that attends it.—*Bates. The Danger of Prosperity.*

He turns his eyes upon his carnal frame,
And sees it, all, a seat of filth and shame;
Fellow'd with *brutes*, with *brutes* to take his bed,
Like *brutes* to propagate, be born, and fed.

Brooke. Redemption.

We cannot teach *brute* animals to use their eyes in any other way than in that which nature hath taught them; nor can we teach them to communicate to us the appearances, which visible objects make to them, either in ordinary or in extraordinary cases.—*Reid. Enquiry*, c. 6. s. 14.

The play [Mariamne] was acted at the other theatre; and the *brutal* petulance of Cibber was confuted, though perhaps not shamed, by general applause.—*Johnson. Life of Fenton.*

So much was he altered by a long succession of hardships, that he passed entirely without notice; and in the evening, when he was going up to the prætor's chair, he was *brutally* repulsed by the attending lictors.

Goldsmith. The Story of Alcander & Septimius.

In this kind of government human nature is not only abused, and insulted, but it is actually degraded, and sunk into a species of *brutality*.—*Burke. Vind. of Nat. Society.*

Strange! that a creature rational, and cast
In human mould, should *brutalize* by choice
His nature. *Cowper. Task*, b. i.

A plain historical account of some of our most fashionable duellists, gamblers, and adulterers (to name no more), would exhibit specimens of *brutish* barbarity and sottish infatuation, such as might vie with any that ever appeared in Kamschatka, California, or the land of Hottentots.

Beattie. On Truth, pt. iii. c. 3.

BRUTT. BRU'TTING, *n.* } Fr. *Brouter*, to *browse*, from the A. S. *Brytt-ian*, to *bruise*. See BRUTE.

To browse.

The virtue of the Cophee was discovered by marking what the goats so greedily *brutted* upon.—*Evelyn. Acetaria.*

Of all the foresters this [horn-beam] preserves itself best from the *bruttings* of the deer.—*Id.* b. i. c. 6. s. 2.

BUB, *v.* BUB, *n.* BU'BBY. } Dut. *Bobbelen*, bullire, ebullire. Dr. Jamieson would rather derive it from the Sw. *By*, a gust, a squall. The Gloss. to G. Douglas calls it, a word formed from the sound. See BUBBLE.

Double *bub*; strong, foaming, *bubbling* liquor.

Bubby, seems to be merely the cry, *Bu bu*, common to children when in need of their mother's milk. See BABE, and BOY.

We passed on so far forth till we saw
Rude Acheron, a lothsome lake to tell,
That boyles and *bubs* vp swelth as blacke as hell
Where grieslie Charon at their fixed tide
Still ferries ghosts vnto the farther side.

Mirrour for Magistrates, p. 268.

Or if it be his fate to meet
With folks who have more wealth than wit;
He loves cheap port, and double *bub*;
And settles in the hum-drum-club.—*Prior. Cameleon.*

Then soon he mends his own apparel,
Eats boil'd and roast, and taps his barrel;
Drinks double *bub*, with all his might.

Somerville, Fab. 14. c. 3.

BU'BBLE, *v.* BU'BBLE, *n.* BU'BBLER. BU'BBLY. } Dut. *Bobbelen*, bullire, ebullire, to rise in boils, blebs, or blobs. "The bairne has a *bubbley* nose," (Grose.)

A *bubble* is applied (met.) to that which will burst as easily as a bubble;—to a puff, (met.) and thus to a cheat, a delusion, a fraud. And hence, consequentially—

To *bubble* is to cheat, to delude, to defraud.

Which scriptures of God, whē as without blusteryng of worldly eloquence they issue furth caulmely and smothely, yet because they *bubbled* out of the priuy hid cause of godly wisedome, they haue heauenly violence to remoue the blyndnesse of mannes mynde, howe long soeuer it hath continued, and to open those lyes wherewith God is seen, whom to haue seen is felicitie.—*Udal. John*, c. 9.

How can your prayse decay, whose actes & monumentes are consecrated to immortalitie, as thinges not builded vpon the sand of ambicious seking nor (like *bubles* in the same water) puffed vp with an vncertain blast of worldly vanitie.

Id. Luke, Pref.

Like boyling liquour in a seething pot,
That fumeth, swelleth high, and *bubbleth* fast,
Till ore the brimmes among the embers hot,
Part of the broth and of the scum is cast.

Fairefax. Godfrey of Boulogne, b. viii. s. 74.

Broaching with bloody point his breast before;
Doun from the wound trickled the *bubbling* gore,
And bid pale death come in at that red gaping door.

P. Fletcher. The Purple Island, c. 11.

O worldly pompe, how contemptible art thou, because thou art euer vaine and slippery? Rightly thou mayest be compared to a *bubble* in the water, that in a moment so proudelie settest vp thyselfe, and sodainlie thou shalt be brought into nothing.—*Stow. Will. Conq.* an. 1087.

Why then doth flesh, a *bubble-glas* of breath,
Hunt after honour and aduancement vaine,
And reare a trophee for deuouring death,
With so great labour and long lasting paine,
As if his dayes for euer should remaine?

Spenser. The Ruins of Time.

——— Like boiling water
That foams and hisses o'er the crackling wood,
And *bubbles* to the brim; ev'n then most wasting
When the most it swells.
Smith. Phædra & Hippolitus, Act i. sc. 1.

Haste to thy Twickenham's safe retreat,
And mingle with the grumbling great:
There, half devour'd by spleen, you'll find
The rhyming *bubbler* of mankind.
Pope. Horace, b. i. Epist. 4.

For what are men who grasp at praise sublime,
But *bubbles* on the rapid stream of time,
That rise, and fall, that swell and are no more,
Born, and forgot, ten thousand in an hour.
Young. Love of Fame, Sat. 2.

All other professions and employments [besides stock-jobbing] were utterly neglected; and the people's attention wholly engrossed by this and other chimerical schemes, which were known by the denomination of *bubbles*.
Smollet. Hist. of England, an. 1720.

BU'BUKLES. This word is Shakespeare's, or rather Fluellyn's; used in describing Bardolph's nose.

One Bardolph, if your majestie know the man: his face is all *bubukles* and welkes and knobs.
Shakespeare. Hen. V. Act iii. sc. 6.

BU'CCANEER. Fr. "*Boucan*, a wooden grid-iron, whereon Cannibals broyle pieces of men and other flesh," (Cotgrave.) Menage considers the words *Boucan*, *Boucaner*, to be Carribbee Indian; and that hence *Boucanier* or *Buccanier*, applied to pirates or freebooters, living like wild Indian Cannibals, is derived.

Then many a painful step he takes
O'er hills and vales, through woods and brakes:
No sturdy desperate *buccaneer*
Ever suffered hardships more severe.
Somerville. Fables, c. 5.

BU'CK, *n.* } A. S. *Bucca*; Fr. *Bouc*; It. Buck, *v.* } *Becco*; Ger. Dut. and Sw. *Bock*, is an animal, striking, (*butting*) with the horns, from Ger. *Bocken*, to strike, (Wachter.) Martinius also mentions the Ger. *Bocken*; Fr. *Buquer*, among other conjectures. (In v. *Hircus*.)

The male of various animals, as, the deer, the rabbit, the goat.

For it is ympossible, that synnes be don awaye bi blood of bolis and of *buckis* of geet.—*Wielif. Ebrewis*, c. 10.

He priketh thurgh a fair forest,
Therein is many a wild best
Ye bothe *buck* and hare.
Chaucer. The Rime of Sire Thopas.

And many a hart and many an hinde
Was both before me and behind
Of fawnes, sowers, *bucks*, does,
Was full the wodde, and many rowes.—*Id. Dream.*

Somer is cume: for euery spray now springs,
The hart hath hong his old hed on the pale;
The *buck*, in brake his winter coate he flings;
The fabes flete with new repaired scale
Surrey. Description of Spring.

And alway the first *bucking tume* of the shepe, Jacob put the staues before the shepe in the gutters, that they mighte conceiue before the staues. But in the latter *buckynge tyme*, put them not there.—*Bible*, 1551. *Genesis*, c. 30.

Whiche thing doen, therle folowed at the back, the ragged route and mischeuous multitude, as a man, that draue the deare before hym into the *buckestall*, or the sely coneis into the secret hay.—*Hall. Hen. VI.* an. 12.

———The males he left without
His loftie roofes, that all bestrowd about
With rams, and *buck-goates* were.
Chapman. Homer. Odyssey, b. ix.

The swarthy smith spits in his *buck horne* fist,
And bids his men bring out the five-fold twist.
Browne. Britannia's Pastorals, b. i. s. 5.

He was never suffered to go abroad, for fear of catching cold, when he should have been hunting down a *buck*, he was by his mother's side learning how to season it, or put it in crust.—*Spectator*, No. 482.

We have two instances in the reign of Ed. IV. of persons executed for treasonable words; the one a gentleman, whose favourite *buck* the king killed in hunting, whereupon he washed it, hornes and all, in the king's belly.
Blackstone. Commentaries, b. iv. c. 6.

BU'CK, *v.* } Dut. *Buycken*; Ger. *Beuchen*;
Bu'CK, *n.* } Fr. *Burt*; all, says Wachter, (after
Bu'CKET. } Huet,) from the Lat. *Buo*. Spelman guides us to a less distant source; the A. S. *Bugan*; Ger. *Beugen*, to arch, to bend. He explains, *Baucca* quasi *buca*; Sax. *Buc*; which Somner interprets—

A vessel for the purpose of washing,—like a hollow semicircle. *Bucket* is the diminutive.

To *buck* is to use a *buck*, (sc.) for washing; and thus to wet, wash, or soak.

Buck the noun is applied by Shakespeare, both to things washed, and to the water, in which they are washed.

And *bouketh* hem at hus brest and beeteth hit ofte.
And whit warme water of hus eyen, worketh hit be white.
Piers Ploukman, p. 281.

Into a studie he fell sodenly,
As done these lovers in hir queinte geres,
Now in the crop, and now down in the breres,
Now up, now doun, as *boket* in a well.
Chaucer. The Knightes Tale, v. 1535.

But on the sudden stop'd and silent stood
As lovers often muse, and change their mind
Now high as heaven, and then as low as hell;
Now up, now down as *buckets* in a well.—*Dryden. Ib.*

Abowte the xviii. yere of the reygne of this Phylyp fell such plēte of water, yt the grouide was therwith so *bucked* and drowned, that corne and other frutes, by reason therof, greatly decayed and scanted.—*Fabyan*, vol. i. c. 243.

And vpon yt ensuyd such excessyues of rayne that corne was therewith drowned in y^e erthe, and so *bukkyd* with water, that the yere ensuynge whete was at xl *d.* a bussheli.
Id. an. 1369.

As in treasons or mutinies, wise states-men find it safest to kill the serpent in the egge; so in motions of spirituall alterations one spoonfull of water will quench the fire at the first, which afterwards whole *buckets* cannot abate.
Bp. Hall. Cont. The Altar of the Reubenites.

Fal. You shall heare. As good luck would haue it, comes in one Mist. Page, giues intelligence of Ford's approach: and in her inuention, and Ford's wiue's distraction, they conuey'd me into a *bucke-basket*.
Shakespeare. Merry Wives, Act iii. sc. 5.

———Whether beare you this?
Ser. To the landresse forsooth!
M. Ford. Why, what haue you to doe whether they beare it? You were best meddle with *buck-washing*.
Id. Ib. Act iii. sc. 3.

Nothing is stol'n: my muse, though mean
Draws from the spring she finds within;
Nor vainly buys what Gildon sells,
Poetic *buckets* for dry wells.—*Green. The Spleen.*

Defend me therefore, common sense, say I,
From reveries so airy, from the toil
Of dropping *buckets* into empty wells,
And growing old in drawing nothing up!
Cowper. Task, b. iii.

BU'CK, *n.* Perhaps no more than a corrupt English pronunciation of *beaux*. *Bucks* and belles, are *beaux* and belles.

What with ill-natured flings and rubs
From flippant *bucks*, and hackney scrubs,
His toils through dust, through dirt, through gravel,
Take off his appetite for travel
Lloyd. The Temple of Favour.

BU'CKLE, *v.* } Ger. *Buckel*; Dut. *Boec-*
Bu'CKLE, *n.* } *kel*; Fr. *Boucle*, from the Ger.
Bu'CKLING. } *Bug-en*; A. S. *Bug-an*, flectere, to bend; "*fibula enim* flexu *facilis est*," (Skinner.)

In the passage from Shakespeare, the verb *Buckle* is interpreted by the Commentators, "to bend, to yield to pressure."

To *buckle* is to fasten or close, as with a *buckle*; to keep close; to keep closely engaged in; to adhere to, as in close combat.

To be in *buckle*, (*Spectator*,) is to be close in stiff curl; met. (Churchill,) *stiff* as such curls.

Nailing the speres, and helmes *bokeling*.
Chaucer. The Knightes Tale.

Richesse a girdle had upon
The *bokell* of it was a stone
Of vertue great, and mokell of might.—*Id. R. of the R.*

Than on the left syde a shylde is *buckled*, to kepe of all arowe shot.—*Udal. Ephesians*, c. 6.

There came without any delai an houge army of men partely glad to helpe their price and to do him seruice, and partely to *buckle* with the Frenchmen, with whome the Englishmen very willingly desyre to cope and fight in ope battaill.—*Hall. Hen. VII.* an. 7.

If the vnaduysed wilfulnes and hastines of the soldiers be brideled by the captaine: if there be no *buckling* together of the two armies, sauing only by such souldiers and mē of armes as haue geuen their othe afore to do as they ought to do and none otherwise: nor without a signe to bee geuen by commaundment of the capytayne whan they shall *buccle* together in fight.—*Udal. Luke*, c. 3.

Saynt Pye strake him in the sight of the helme a soror stroke, so that therwith he was so vnhelmed, that y^e *bocle* behynde brake, and the helme fell to the groude.
Berners. Froissart. Cronycle, vol. ii. c. 168.

Notwithstandyng, I add thys muche more vnto it, that they made not buttons nor shoe *buckles* at those solempnytees.—*Bale. Apology*, fol. 61.

Others made readie their harnesse and *buckled* themselues to their weapons as though they were going to field.
Savile. Tacitus. Historie, p. 170.

And as the wretch, whose feauer-weakned joynts,
Like strengthlesse hinges, *buckle* vnder life,
Impatient of his fit, breakes like a fire
Out of his keepers armes: euen so, my limbes
(Weak'ned with greefe) being now inrag'd with greefe,
Are thrice themselues.
Shakespeare. 2 Pt. Hen. IV. Act i. sc. 1.

Wrestling may be compared with the violent *buckling* and conflict pell-mell in the medley.—*Holland. Plutarch*, p. 553.

Another informs me of a pair of silver garters *buckled* below the knee, that have been lately seen at the Rainbow Coffee-house in Fleet-street.—*Spectator*, No. 16.

The wearer of it [a wig] goes, it seems, in his own hair when he is at home, and lets his wig be in *buckle* for a whole half year, that he may put it on upon occasion to meet the judges in it.—*Id* No. 129.

——— Then advance
In garments *buckled* on their spacious chests,
A people destin'd in eternal verse
Ev'n thine sublime Mæonides to live.
Glover. Leonidas, b. iv

Should the prim plausible be seen,
Observe his stiff affected mien;
'Gainst nature, arm'd by gravity,
His features too in *buckle* see.—*Churchill. Ghost*, b. iii.

BU'CKLER, *v.* } Fr. *Boucher*; It. *Brocchiero*,
Bu'CKLER, *n.* } *Broccolero*; Dut. *Bokeler*. "All," says Skinner, "I believe to be from the word *buckle*, fibula, because the shield, *mediante fibula*, is bound and fastened to the arm." Kilian derives *Bokeler*, *bocken-leer*, from *Bock*, Eng. *Buck*, and *leer*, a contraction of Dut. *Leder*, Eng. *Leather*, (q.d.) *corium* sive pellis *hirci*, because shields are covered with the hides or skins of beasts, especially of *bucks*, (hædorum). The Latin *Scutum*, he observes, is, *απο του σκυτεος*, i. e. a *corio*, sive pelle. And the Gr. Θυρεος, is applied equally to a *hide* or a shield.

To *buckler* is to protect or cover with a buckler, to guard, to defend.

And by his side a sword and a *bokeler*.
Chaucer. Prologue, v. 112.

In these assaultes I feele my febled force
Begins to faint, thus, wered still in woes
And scarcely can my thus consumed corse,
Hold vp this *buckler* to beare of these blowes.
Gascoigne. Shield of Loue, &c.

Which in my mind I promise you how gayly so euer it glyter in ones eye for a florish, yet who fight therwith shal find it neither sharpe or sure, if it fall on a good *buckler* and not on a naked man.—*Sir T. More. Workes*, p. 206.

Warw. But that the guilt of murther *bucklers* thee,
And I should rob the deaths-man of his fee,
Quitting thee thereby of ten thousand shames,
And that my soueraignes presence makes me milde,
I would, false murd'rous coward, on thy knee
Make thee begge pardon for thy passed speech.
Shakespeare. 2 Part Hen. VI. Act iii. sc. 2

The *bucklers* were excogitated and divised, for the keeping off the blows and strokes, but the declining of strokes was before *bucklers*.—*Cudworth. Intel. Syst.* p. 677.

Let the reader only peruse the description of Minerva's ægis, or *buckler*, in the fifth book, with her spear, which could overturn whole squadrons, and her helmet, that was sufficient to cover an whole army drawn out of a thousand cities.—*Spectator*, No. 309.

Wilt thou not place me in that glorious hour
Close to thy *buckler*? Gratitude will brace
Thy pupil's arm to manifest the force
Of thy instruction. *Glover. Leonidas*, b. ii.

BU'CKRAM, *n.* } Fr. *Bourgrain*; It. *Buche-*
Bu'CKRAM, *adj.* } *rame*; Dut. *Bockerael*. Skinner thinks from Fr. *Bourre*, flocks of wool, hair, &c. and *grain*, wherewith cloth is died, as scarlet-grain: (met.)—
Stiff, starched.

Jam. ——— Nor thou honest:
One, that not long since was the *buckram* scribe
That would run on men's errands for an asper.
Beaum. & Fletch. The Spanish Curate, Act iii. sc. 3.

They vse neither cloakes, hattes, nor cappes. But they weare jackets framed after a strange manner, of *buckeram*, skarlet, or baldakins.—*Hackluyt. Voyages*, vol. i. p. 54.

Cade. Well, hee shall be beheaded for it ten times: Ah thou Say, thou Surge, nay thou *buckram* lord, now art thou within point-blanke of our jurisdiction regall.

Shakespeare. 2 Part Hen. VI. Act iii. sc. 4.

Why what unfashion'd stuff you tell us
Of *buckram* dames, and tip-toe fellows!
Go, child, and when you're grown maturer,
You'll shoot your next opinion surer.

Brooke. Love & Vanity.

BUCO'LICK, *n.* Buco'lick, *adj.* Buco'lical. } Fr. *Bucolic*; It. *Buccolico*; Sp. *Bucolica*; Lat. *Bucolicus*; Gr. βουκολος, a herdsman, from βους, an ox, and κολον, food.

Applied to Pastoral Poetry in general.

For what thing can be more familiar than his *bucolickes*? nor no warke soo nyghe approcheth to the cõmune dalyance & maners of chyldré, and the praty cõtrouersies of the simple shepeherdes therin contcyned, wonderfully reioyceth the chylde that hereth it wel declared, as I know by mine owne experience.—*Sir T. Elyot. Governour*, b. i. c. 10.

Parte of their names I thynke to specifie,
First olde Quintilion with his declamations,
Theocritus with his *bucolicall* relacions.

Skelton. The Crowne of Laurell.

The Pollio of Virgil, with all its elevation, is a composition truly *bucolick*, though rejected by the criticks; for all the images are either taken from the country, or from the religion of the age common to all parts of the empire.

Johnson. Rambler, No. 37.

BUD, *v.* Bud, *n.* Bu'dding, *n.* } Dut. *Botter*, trudere, trudere gemmas, gemmare. Fr. "*Bouter*, to thrust, put, force, push[forward," (Cotgrave.)

A *bud* is that which is thrust or pusht forth, (sc.) from the stem or branch.

To *bud* (met.) is to throw or thrust forth, the first emotions, the first risings, the first appearances.

To *bud*, in *Horticulture*, is to insert into one tree the *bud* of another.

Ye myght, quod I, vpõ good Friday euery yere this xl. c. yere tll within this v. yere, yᵗ the Turkes haue taken the towne, haue sene one of the thornes yᵗ was in Cristes crowne, *bud* and bring forth flowers in yᵉ seruice time, if ye would haue gone to the rodes.—*Sir T. More. Workes*, p. 133.

And beholde the rod of Arõ of the house of Leui was *budded*, and bare blossomes and almondes

Bible, 1551. *Numeri*, c. 17.

Wherefore King Henry foreselyng all these thinges concluded with the Frenche King, to the intent that he beyng delyuered of all outwarde enmitie, might the more quicklye prouide for the ciuile and domesticall commocions which he perceyued well to bee *buddyng* out.

Grafton. Hen. VII. an. 7.

Alas, (quod she) behold, each pleasaunt greene
Will now renew his sommers liuery,
The fragrant flowers, which haue not long bene seene,
Will flourish now, (ere long) in brauery:
The tender *buddes*, whom colde hath long kept in,
Will spring and sproute, as they do now begin.

Gascoigne. A Louing Lady beyng Wounded, &c.

The Bishops looked for nothing lesse, than for such answers from the Earle of Argyle; and therefore they made them for their extreme defence, that is, to corrupt, and by *buds* to stirre up the Queen Regent against us

Knox. History of the Reformation, p 118.

——— You intend not
To kick against the world, turn Cynic, Stoic,
Or read the logic lecture, or become
An Areopagite; and judge in cases
Touching the commonwealth; for as I take it,
The *budding* of your chin cannot prognosticate
So grave an honour.—*Ford. The Broken Heart*, Act i. sc. 1.

The usual way with the nursery gardeners, is to *bud* their stocks in summer; and such of them as miscarry, they graft the succeeding spring.

Miller. Gardener's Dictionary, in v. Cerasus.

Noble objects are to the mind, what sun-beams are to a *bud* or flower; they open and unfold, as it were, the leaves of it; put it upon exerting and spreading itself every way, and call forth all those powers, that lie hid and locked up in it.—*Atterbury*, vol. i. Ser. 1.

Let him [a teacher] with a discreet and gentle hand, nip or prune the irregular shoots, let him guard and encourage the tender *buddings* of the understanding, till they be raised to a blossom, and let him kindly cherish the younger fruits.

Watts. Improvement of the Mind, pt. ii. c. 1.

——— He that saw
His patrimonial timber cast its leaf,
Sells the last scantling, and transfers the price
To some shrewd sharper, ere it *buds* again.

Cowper. Task, b. iii.

These tender embryos [of leaves and flowers] are, in the first place, wrapped up with a compactness which no art can imitate: in which state they compose what we call the *bud*. This is not all. The *bud* itself is enclosed in scales, which scales are formed from the remains of past leaves, and the rudiments of future ones. Neither is this the whole. In the coldest climates a third preservative is added, by the *bud* having a coat of gum or rozin, which being congealed, resists the strongest frosts.—*Paley. Nat. Philosophy*, c. 20.

BU'DGE, *v.* Bu'dger. } Perhaps immediately from the Fr. "*Bouger*, to stir, flit, remove, part from," (Cotgrave.) *Bouger*, Skinner suggests, is from the It. *Volgere*, from the Lat. *Volvere*, to roll, or turn. Menage directs us to the Ger. *Wegen, be-wegen*, to move; A. S. *Wag-ian*, to wag.

To move, to stir, to trudge; to get out of the way.

The vice-admiral of the hulkes being a head, would neither strike flag nor saile, but passed on without *budging*, whereupon our admirall lent him a piece of ordinance, which they repayed double, so that we grew to some little quarrel.

Hackluyt. Voyages, vol. iii. p. 769.

Yet Percie, as he was a most courageous knight,
Ne'er *budg'd* till his last breath, but in the field was slain.

Drayton. Poly Olbion, s. 22.

Auffid. We hate alike:
Not Affricke ownes a serpent I abhorre
More then thy fame and envy: fix thy foot.
Mar. Let the first *budger* dye the others slaue,
And the gods doome him after.

Shakespeare. Coriolanus, Act i. sc. 8.

If the customers or guests are to be dunned, all the burden lies upon my back, he'd as lief eat that glass as *budge* after them himself.—*Goldsmith. The Vicar of Wakefield.*

BUDGE, *adj.* Bu'dgeness. } *Budge*, Mr. Warton says, is *fur*; and Serenius, *lambskin, pellis agnina*, perhaps from *Bock*, which in Ger is the name given to the *ram* as well as to the goat, deer, &c. The word appears to have been applied to the dress or habit of those, from whom was expected, or who professed to preserve, great austerity of life; and thus to have acquired its application, viz.—

Rigid, severe, harsh, austere.

Com. O foolishness of men! that lend their ears
To those *budge* doctors of the Stoic fur,
And fetch their precepts from the Cynic tub,
Praising the lean and sallow abstinence.—*Milton. Comus.*

If they mean, as more probably their meaning was, that rough garment spoken of Zach. xiii. 4, we may then behold the pitiful store of learning and theology, which these deceivers have thought sufficient to uphold their credit with the people, who, though the rancour that leavens them have somewhat quickened the common drawling of their pulpit elocution, yet for want of stock enough in scripture phrase to serve the necessary uses of their malice, they are become so liberal, as to part freely with their own *budge gowns* from off their backs, and bestow them on the magistrate as a rough garment to deceive.—*Id. Art. of Peace*, vol. i. p. 355.

A Sara for goodnesse, a great Bellona for *budgenesse*
For myldnesse Anna, for chastitye goodly Susanna.

Stanyhurst in Warton. English Poetry, vol. iii.

BU'DGET. Fr. *Bougette*; It. *Bolgia*; Dut. *Boegett, boegiet, boegie.* Vossius (*de Vitiis*, l. i, c. 2,) thinks it is from the Lat. *Bulga*. It is more probably from the Ger. *Bug-en, bog-en*; A. S. *Bug-an*, flectere in concavum vel convexum; to bow, to bow out, to hollow out. Cotgrave describes it to be—

"A little coffer or trunk of wood, covered with leather, wherewith the women of old time carried their jewels, attires, and trinkets, at their saddle bows, when they rode into the countrey: now the gentlemen call so both any such trunk, and the box or till of their cabinets, wherein they keep their money: also a little male, pouch, or budget."

Then if thou couet coyne enough to spend,
Learne first to spare thy *budget* at the brinke;
So shall the bottome be the faster bound.

Gascoigne. Memories.

This being espyed afarre off, our souldiors hot set upon their passage, stayed onely for this, that the masters of the works promised to frame bridges of *budgets* or bottles made of beasts hides that were slaine.—*Holland. Amm.* p. 274.

Diogenes, when he saw one make means to drink out of the ball of his hand, cast away the dish or cup that he carried in his *budget*.—*Id. Plutarch*, p. 207.

But oh th' important *budget!* usher'd in
With such heart-shaking music, who can say
What are its tidings? *Cowper. Task*, b. iv.

This day (Dec 7, 1796) Mr. Pitt produced his annual estimate of the public revenue and expenditure, with a demand of supplies, commonly called the *budget*.

Fox. Speeches, vol. vi. p. 237.

BUFF, *v.* Buff, *n.* Bu'ffet, *v.* Bu'ffet, *n.* Bu'ffeting, *n.* } Fr. *Buffe, buffeter*; It. *Boffetto*; Sp. *Bofetada*. Skinner and Junius think from *Puff*, to blow; in Fr. *Bouffer*. In Ger. *Puffen* is flare, flare cum sono, pulsare, facere ut sonet; whence, (Wachter continues,) *puff* is the sound from a blow, whether of a stick or fist. In Sw. *Puff* is a *blow*. Menage and Le Duchat observe, that *Soufflete* and *Buffete* are equivalent. "*Soufflete*, often puffed, or blown; also to cuff, box or clap on the ear," (Cotgrave.)

To strike, to beat, to thump.

He *boffatede* me aboute the mouthe.

Piers Ploughman, p. 402.

Whanne he hadde seid these thingis oon of the mynystris stondynge nygh gaf a *buffe* to Jhesus and seide, answerist thou so to the Bisschop.—*Wiclif. Jon* c. 28.

And leest the greetnesse of reuelaciouns entraunce me in pride, the pricke of my fleche an aungil of sathanas is ghoun to me that he *bufete* me.—*Id. Corynth.* c. 12.

And lest I should be exalted out of measure thorow yᵉ aboundaunce of reuelacions, ther was giuen vnto me vnquietnes of the fleshe, the messenger of Satan to *buffet* me.

Bible, 1551. *Ib*

Than thei spittin in his face, and smeten him with *buffetis*, othere gaven strokis with the pawme of her hondis in his face.—*Wiclif. Matthew*, c. 26.

Then spat they in his face and *buffeted* hym with fistes. And other smote hym with the palme of their handes on the face.—*Bible*, 1551. *Ib.*

For as sayth Seint Barnard, while that I live I shal have remembrance of the foule spitting that men spitten in his face, of the *buffettes* that men yave him.

Chaucer. The Persones Tale.

Moreouer comyng into a schole, and fynding not Homer's workes ther he gaue the master a *buffet* with his fyste.

Goudyng. Justine, Ded. l.

Fitz. Bavely run, Red hood,
There was a shock,
To have *buff'd* out the blood
From ought but a block.

B. Jonson. Loues Welcome at Welbeck.

Nathelesse so sore a *buff* to him it lent
That made him reele, and to his brest his bever bent.

Spenser. Faerie Queene, b. ii. c 5.

The 28th day of April, diuers yoong men of yᵉ citie picked quarrels to certaine strangers, as they passed by yᵉ streetes, some they did strike & *buffeted*, and some they threw into the chanel.—*Stow. Hen. VIII.* an. 1515.

By good right therefore, the fight with fists goeth first: wrestling followeth in the second place: and running commeth in the last for that *buffetting* representeth the charging of the enemy, and the avoiding of the recharge.

Holland. Plutarch, p. 553.

His wayward mates th' Æolian bag unbind,
Expecting treasures, but outrush'd a wind;
The sudden hurricane in thunder roars,
Buffets the bark, and whirls it from the shores.

Broome. Epistle to Fenton.

Those planks of tough and hardy oak, that used for years to brave the *buffets* of the Bay of Biscay, are now turned, with their warped grain, and empty trunnion holes, into very wretched pales for the enclosure of a wretched farmyard.—*Burke. Letter to Lord Auckland.*

BUFF, *n.* Buff, *adj.* Bu'ffalo. Bu'ffle. Bu'fflehead. } *Buff, buffle*, or *buffalo*. Fr. *Bufle*; It. and Sp. *Bufalo*; Dut. and Ger. *Buffel*; Lat. *Bubalus*; Gr. Βουβαλος. The Fr. *Bufle*, (*bœuf sauvage*,) is perhaps immediately from the Fr. *Bœuf*. See Beef.

Buff is also applied to a leather made of the skin of the animal; and to the colour of that leather. *Bufflehead*,—having the head of a buffle or buffalo, a large, thick, ill-formed head, (Skinner.)

To stand *buff*, is, perhaps, to stand sturdy as a buff or an ox.

I did see them farre off not able to discerne them perfectly, but their steps shewed that their feete were clouen, and bigger then feete of camels, I suppose them to be a kind of *buffes* which I read to bee in the countreyes adiacent, and very many in the firme land.

Hackluyt. Voyages, vol. iii. p. 133.

Item, ten or twelve good shirts of male being very good or else none, that may abide the shot of an arrow, and two *buff* jerkins.—*Hacluyt. Voyages*, vol. i. p. 362.

Neither had the Greeks any experience of those neat or *buffles* called Uri and Bisontes: & yet the forrest of India be full of wild *bulls* & kine.—*Holland. Plinie*, b. xxviii. c. 10.

So fell this *buffle*-headed giant by the hand of Don Quixote.
Gayton. Notes on Don Quixote, vol. iii. p. 3.

One thing, 'tis true, we ought to tell,
He liv'd and dy'd a colonel;
And for the good old cause stood *buff*,
'Gainst many a bitter kick and cuff.
Butler. Hudibras's Epitaph.

This goodly goose, all feather'd like a jay,
So gravely vain, and so demurely gay,
Last night t' adorn the court, did overload
Her bald *buff* forehead with a high commode.
Halifax. On the Countess Dowager of ———.

Far as the sickening eye can sweep around,
'Tis all one desert, desolate and grey,
Graz'd by the sullen *buffalo* alone.
Thomson. Liberty, pt. i.

The first, if I remember, is a sort of *buff* waistcoat, made antique fashion, very plain and without the least ornaments.
Goldsmith. Some Particulars relative to Charles XII.

A house there is (and that's enough)
From whence one fatal morning issues
A brace of warriors not in *buff*
But rustling in their silks and tissues.
Gray. A Long Story.

Though fools, like you, may think me rough,
And scorn me, 'cause I am in *buff*,
Yet your contempt I glad receive,
'Tis all the fame that you can give.—*Smart*, Fab. 16.

BUFFET, *n.* Hickes says, "*Bufet.* Gall. *Abacus*, in quo pocula et alia ad mensam reponuntur. Compositum est ex Francicis vel Sax. *Beod*, mensa; et *fat* vel *vat*; Sax. *Fat fat*, vas." Cotgrave calls it—

A high standing cupboard.

But hark! the charming clocks to dinner call,
A hundred footsteps scrape the marble hall:
The rich *buffet* well coloured serpents grace,
The gaping Tritons spew to wash your face.
Pope. The Use of Riches.

BUFFOON, *v.* }
BUFFOON, *n.* }
BUFFOONERY. }
BUFFOONING, *n.* }
BUFFOONLY. }

Fr. *Bouffon*; It. *Buffone*; Sp. *Buffon*. Wachter thinks from the Fr. *Bouffen*, Ger. *Puffen*, to *puff*, to blow. Salmasius, because they (*scurræ*) *puffed* out their cheeks *in mimo* to receive *buffs* or blows that they might sound the louder. Ferrarius, because they received the *buffs* or blows of others, (and for the amusement of others,) upon their cheeks *puffed* out. Du Cange, because they amused the spectators by *buffing* or cuffing each other. See *Wachter* in v. *Puffen*, and *Menage* in v. *Bouffon*.

Bouffoner, Cotgrave says, is to *buffoonize* it, to play the fool, jeaster, *buffoon*; basely to get a living by jests or jeasting.

A *buffoon*, Junius says, is a shrewd and crafty court fool, a fool of plesaunce, such as kings and great men love to entertain.

Who, in the great duke's court, *buffoons* his compliment,
According to the change of meats in season,
At every free lord's table
Ford. The Fancies Chaste and Noble, Act iii. sc. 1.

He giveth counsel unto Kings and Princes that be lovers and favourers of literature, to abide rather the reading and hearing of military narrations, and stratagems at their feasts and banquets, yea, and scurril talk of *buffoons*, pleasants, and jesters, then any questions propounded or discussed, as touching matters of poetry.—*Holland. Plutarch*, p. 487.

Such men become fit only for toys, and trifles, for apish tricks, and *buffoonly* discourse.
Goodman. Winter Evening's Conference, pt. i.

The first, are those *buffoons* that have a talent of mimicking the speech and behaviour of other persons, and turning all their patrons, friends, and acquaintance, into ridicule.
Tatler, No. 268.

Be pleased, therefore, once for all to let those gentlemen know, that there is neither mirth nor good humour in hooting a young fellow out of countenance, nor that it will ever constitute a wit, to conclude a tart piece of *buffoonery* with a *what makes you blush?—Spectator*, No. 443.

Amp. This must either be a dream, or drunkenness, or madness in thee: leave your *buffooning* and lying, I am not in the humour to bear it, sirrah.
Dryden. Amphitrion, Act iii.

But in the present state of men's minds and affairs do not flatter yourselves that they will piously look to the head of our church in the place of that pope, whom you make them forswear; and out of all reverence to whom you bully, and rail, and *buffoon* them.
Burke. Second Letter to Sir H. Langriche.

No more my titles shall my children tell,
The old *buffoon* will fit my name as well;
This day beyond its term my fate extends,
For life is ended when our honour ends.
Goldsmith. Prologue of Laberius.

They [pantomimes] were at first introduced upon the stage, as Scaliger supposes, to succeed the chorus and comedies, and divert the audience with *buffoon* postures and antic dances.—*Melmoth. Pliny*, b. vii. Let. 24.

BUG. }
BU'GBEAR. }
BU'GARO. }

In Sw. *Puke* is *diabolus*; Isl. *Puke, dæmon*. Scot. *Pouke*; Eng. *Pucke* or *Pug*, (See PUCK.) Applied to—

Some ugly object or spectre to terrify children, or any persons easily terrified or frightened.

He neither learneth, nor worketh any lõger for payne of ye rod or for fear of *bugges* or pleasure of apples, but doth all thynges of his oune courage.—*Tyndall. Workes*, p. 10.

Euen so veryly shall ye fulfill the law of Christ, and not with smyting your bretheren and putting stomblyng blockes before theyr weake feete, and killyng theyr consciences, and making them more afrayde of shadowes and *bugges*, then to breake theyr fathers commaundments, and to trust in wordes of winde and vanitie more then in theyr fathers promise.—*Id. Ib.* p. 186.

Matrimony hath euer been a blacke *bugge* in their sinagoge and churche.—*Bale. Votaryes*, Pref.

And here by the way it is to be noted that the taking of this carak wrought two extraordinary effects in England first that it taught others, that caracks were no such *bugs* but that they might be taken.
Hacluyt. Voyages, vol. ii. pt. ii. p. 123.

Yet were they but fooles and madde menne, to thinke, that either so mighty a prince could be feared with *bugges* and rattles.—*Jewel. Defence of the Apologie*, p. 733.

As silly children dare not bend their eye,
Where they are told strange *bug beares* haunt the place,
Or as new monsters while in bed they lie
Their fearefull thoughtes present before their face.
Fairefax. Godfrey of Bovlogne, b. xiii. s. 18.

There being nothing so extravagant and outrageously wild, which a mind once infected with atheistical sottishness and disbelief, will not rather greedily swallow down, than admit a Deity, which to such is the highest of all paradoxes imaginable, and the most affrightful *bug bear*.
Cudworth. Intellect. System, p. 106.

What has this *bugbear*, death, that's worth our care?
After a life in pain and sorrow past.
After deluding hope and dire despair,
Death only gives us quiet at the last.
Walsh. Sonnet. Death.

Jocky my love, nay don't you cry;
Take you abroad! indeed not I;
For all the *bugaboes* to fright ye—
Besides the naughty horse will bite ye.—*Lloyd. Chit-Chat.*

——— Then might the drunkard
Reel over his full bowl, and, when 'tis drain'd,
Fill up another to the brim, and laugh
At the poor *bugbear* death. *Blair. The Grave.*

BUG. *Big*, sometimes so written. Not an uncommon expression in the North. He is quite *bug*; i. e. great, proud, swaggering.

Hunt. Dainty sport toward Dalyell: sit, come, sit, sit and be quiet; here are kingly *bugs* words.
Ford. Perkin Warbeck, Act iii. sc. 2.

But when her circling nearer doun doth pull,
Then gins she swell, and waxen *bug* with horn,
But loose her light, parts clad with darknesse dull
She shows to us.
More. Song of the Soul, pt. ii. b. iii. c. 2. s. 63.

BU'GLE, or BU'LL. }
BU'GLE-HORN. }

See BULL. Mr. Tyrwhitt says, that *Bugle-horn* is a drinking-vessel made of horn, and that he has been told, that in some part of the North a *bull* is now called a *bugle*. (See the quotation from *Bible*.) Skinner thinks that *Bugle-horn* is *Buculæ cornu*. Lye, that *Bugle* is the *Bonasus*; and *Bugle-horn*, the horn of the *Bonasus*. Junius, that *Bugle-horn* may be derived from the English, *to bow*; A. S. *Bigan* or *Bugan*; (sc.)

A crooked horn.

Janus sits by the fire with double berd,
And drinketh of his *bugle* horn the wine.
Chaucer. The Frankeines Tale, v. 11,565.

These are the beastes which ye shall eat of oxen, shepe, & gootes, hert, roo, and *bugle*, wylde goote, vnicorne, &c.
Bible, 1551. *Deut.* c. 14.

Vulcan now makes his anvil ring,
Dick whistles loud, and Maud doth sing;
And Silvio, with his *bugle* horn,
Winds an imprime unto the morn.
Cotton. The Morning Quatrains

So stoutly Boreas his loud *bugle* blew
Doun to the dales the trembling deer withdrew.
Fawkes. Virgil. Æn. b. vii.

The *bugle-horn* inspire, whose clam'rous bray
Shall rouse from sleep the rebel rout, and tune
To temper fair the labours of the day.
Smart. The Hop Garden.

BUILD, *v.* }
BU'ILDER. }
BU'ILDING, *n.* }
BU'ILT, *n.* }

A. S. *Byldan*, is to confirm, to establish, to make firm, and sure, and fast; to consolidate, to strengthen; and is applicable to all other things as well as to dwelling places. Huts and hovels are merely things raised up *Buildings* should be confirmed, established, strengthened structures. See *Tooke*.

The Dut. *Beelden*; Ger. *Bilden*, are used somewhat more widely; viz. to form or fashion, to express or represent the form or image; the shape.

To *build* is used to denote—

To establish, to construct upon a basis or foundation; to base, to found; to construct (any edifice).

The Englysse and the Saxons, that alone tho were,
Grete townes and castles bygonne *builde* and rere,
That hil adde er yeast adoun. *R. Gloucester*, p. 256.

Nywe abbeyes he made vaste thys gode Athelstone,
And ther nas of olde house in the lond non,
That he ne amendede myd som lond, other myd *byldynge*.
Id. p. 271.

And yet these *bilderes* wiln beggen, a bagge ful of whete
Of a pure pore man, that may onethe paye
Half his rent in a yere, and half ben byhynde.
Piers Ploughman. Crede.

And I sey to thee thou art Peter and on this stoon I schal *bilde* my chirche and the gatis of helle schulen not have myght agens it.—*Wiclif. Matt.* c. 16.

Jhesus seith to hem redden ye nevere in scripturis, the stoon whiche the *bilderis* reproveden, this is maade into the heid of the cornere.—*Id. Ib.* c. 21.

Jesus sayde vnto them; did ye neuer reade in the scriptures: the stone which the *bylders* refused the same is set in the principal parte of the corner.—*Bible*, 1551. *Ib.*

And whanne he went out of the temple oon of hise disciplis seide to him maistir bihoold what maner of stoones and what maner *buildingis*. And Jesus answerde and seyde to him seest thou all these grete *byldingis* ther schal not be left a stoon on a stoon which schal not be distryed.
Wiclif. Mark, c. 13.

And as he went out of the temple, one of his disciplis sayd vnto hem, master, se what stones, and what *byldynges* are here. And Jesus answered and sayde vnto hym. Seyst thou these great *byldinges*. There shall not be lefte one stone vpon another, that shall not bee thrown downe.
Bible, 1551. *Ib.*

Thought I by saint Thomas of Kent
This were a feble foundement
To *builden* on a place hie
He ought him little to glorifie
That hereon *bilte*, God so me save.
Chaucer. The Third Book of Fame.

The bird that sometime *built* within my breast,
And there as then chiefe succour did receiue;
Hath now elsewhere *built* her another nest
And of the old hath taken quite her leave.
Vncer. Auctors. To his Loue hauing forsaken him, &c.

After that ye went to hym into the towne desyryng him to se your newe *buyldynges*, and he obeyed in euery thynge to you, and drank of your wyne: and is this ye grete loue that ye shewed him to put him to dethe?
Berners. Froissart. Cronycle, vol. ii. c. 84.

Hence it is that the *building* of our Sion rises no faster, because our tongues are divided; happy were the church of God, if we all speak but one language; whiles we differ, we can *build* nothing but Babel; difference of tongues caused their Babel to cease, but it *builds* ours.
Bp. Hall. Cont. Of Babel.

Thrason was the first *builder* of towne walls: of towers and fortresses, the Cyclopes, as Aristotle thinketh: but the Tyrinthians, according to Theophrastus.
Holland. Plinie, b. vii. c. 56.

And as the *built*, so different is the fight;
Their mounting shot is on our sails design'd:
Deep in their hulls our deadly bullets light
And through the yielding planks a passage find.
Dryden. Annus Mirabilis, s. 60.

To draw up stones of such prodigious weight,
And raise th' amazing heaps to such a height,
What huge machine, what forceful instrument
Did your blind *builder* of the world invent.
Blackmore. Creation, b. iv.

Odes, once printed cannot well be altered when the author has already said, that he expects his works should live for ever: and it had been very foolish in my friend Horace, if some years after his Exegi Monumentum, he should have desired to see his *building* taken down again.
Prior. Postscript.

The French *builders*, clearing away as mere rubbish whatever they found, and like their ornamental gardeners, forming every thing into an exact level, propose to rest the whole local and general legislature on three bases of three different kinds.—*Burke. On the French Revolution.*

BULB, *v.* BULB, *n.* BU'LBOUS. } Gr. Βολβος; Lat. *Bulbus*; Fr. *Bulbe*. Lennep doubts whether the Gr. Βολβος should be deduced (through βολος) from Βαλλειν, jacere, (to throw forth,) or from ολειν, (with β prefixed,) whence, he remarks, ολλυμι,—perdere, proprie volvendo, præcipitando,—and also the Lat. *volvere*. Ολω, he forms thus, Ολλυω, ολλω, ολω. The reason of the name, he is of opinion, must be sought *a rotunditate*, whether acquired *a volvendo*, or *a projiciendo*. (See also *Martinius* and *Vossius*.) A *bulb* is—

Any thing round; particularly applied to a round root.

A stone———
——— wherein are all
The mouldings of a round-turn'd pedestal,
Whence *bulbing* out in figure of a sphere,
The whole above is finish'd in a small
Pellucid spire crown'd with a crystal ball.
Cotton. Wonders of the Peake.

For this ridiculous round root [of the mushroom] called the *bulb*, which maketh us so good sport, and is grown into a by-word, little though it be, escapeth not by that meanes from thunder, but because it hath a property clean contrary unto it.—*Holland. Plutarch*, p. 577.

Garden plants and hearbes be not all commendable in one and the same respect. For of some the goodnesse lieth onely in their *bulbous* and round root: of others contrariwise in their head aloft.—*Id. Plinie*, b. xix. c. 4.

But these are things of most prodigious hopes,
They 're Jesuit *bulbs* tied up with ropes,
And these the devils, grafts for further popes.
King. Orpheus & Eurydice.

Or sow the *bulbous* turnip; this shall yield
Sweet pasture to the flocks or lowing herds,
And well prepare thy land for future crops.
Dodsley. Agriculture, c. 2.

BULGE, or BILGE, *v.* BULGE, *n.* } The glossarist to Gawin Douglas says: *Bilge*, now *Bulge*, the sides of a ship or any such like standing out, from Ger. *Buly* (*bulga*), or from *bauch* (*venter*). Dr. Jamieson says, it seems naturally allied to the Sw. Goth. *Buly-in*, to swell. (See BOWGE, and BULK.) *Bilge* is applied to—

That which *bulges* or *bellies* out; to the whole expanse, or *bulk* of the ship's bottom. A ship is said to *bilge*, when after striking upon a rock, &c. she opens her *bulge* or belly so as to admit the water.

But as we came out at the sayd Goldemore gate, the Trinitie came on ground on certain rockes, that lye to the northward of the said gate, and was like to be *bilged* and lost.—*Hacklugt. Voyages*, vol. i. p. 310.

There I went a land in our boat & found three or four fisher-boats, and brought one of them off. The rest *bulged* themselves.—*Id. Ib.* vol. iii. p. 579.

The next morning, at day-break, she [the Wager] struck on a sunken rock, and soon after *bilged*, and grounded between two small islands, at about a musquet-shot from the shore.—*Anson. Voyage round the World*, b. ii. c. 2.

The rest in storms of sounding whirlwinds fly,
Toss the wild waves, and battle in the sky;
Fatal to man! at once all ocean roars,
And scatter'd navies *bulge* on distant shores.
Broome. The Complaint.

——— Till borne adrift
Against some icy mountain's *bulging* sides
They reel and are no more.
Armstrong. Imitations of Shakespeare.

BULK. BU'LKY. BU'LKINESS. } R. Brunne (see in v. *Bull*) and Chaucer write it *Bouke*. Dark *bulk* in Surrey, is *bilgis* derne in G. Douglas. Dut. *Beuck*, venter, truncus corporis; Ger. *Bauch*; A. S. *Buce*, from A. S. *Bug-an*; Ger. *Bug-en*, to bow; arcuare in concavum vel convexum, to arch or bow either concavely or convexly. See BULGE.

That which bows, *bulges*, or bellies out; the greatest circumference, expanse, magnitude, size, mass or body.

The clotered blood, for any leche-craft,
Corrumpeth, and is in his *bouke* ylaft,
That neyther veine blood, ne ventousing,
Ne drinke of herbes may ben his helping.
Chaucer. The Knightes Tale, v. 2784.

In the dark *bulk* they closde bodies of men
Chosen by lot, and did enstuff by stealth
The hollow womb with armed soldiers.
Surrey. Virgile. Æneis, b. ii.

Vpon the whiche, after he hadde hangyd a shorte season, he was cutte down, beynge alyve, and his bowellys rypped out of his bely and cast into the fyre there by him, and lyued tyll the bowcher put his hande into the *bulke* of his body; insomuch that he sayd in the same instant, "O Lord Jhesu, yet more trouble," & so dyed to the great compassion of moche people.—*Fabyan*, p. 672.

Long stoode I in a dumpe,
my hart began to ake
My liver leapt within my *bulck*
my trembling hands did shake.
Turbervile. Pyndara's Answer, &c.

It so fortuned that he [the Duke of Burgundy] was walking late one night, he found a country fellow dead drunke, snorting on a *bulke*, he caused his followers to bring him to his palace, and there stripping him of his old cloathes, and attiring him after the court fashion, when he awaked, he and they were all ready to attend upon his excellency, persuading him he was some great duke.
Burton. Anatomy of Melancholy, p. 274.

Minerva made me so renowned; and that most tall strong peere
I slue, his bigge *bulke* lay on earth, extended here and there,
As it were covetous to spread the center every where.
Chapman. Homer. Iliad, b. vii.

But that which is devoid of *bulk* and magnitude, is likewise devoid of local motion.—*Cudworth. Intel. Syst.* p. 775.

Notwithstanding some papers may be made up with broken Lints and irregular sketches, it is often expected that every sheet should be a kind of treatise, and make out in thought what it wants in *bulk*.—*Spectator*, No. 124.

Oh! that such *bulky* bribes as all might see,
Still, as of old, encumber'd villainy!
Could France or Rome divert our brave designs
With all their brandies, or with all their wines.
Pope, Epist. 3.

Money is the best measure of the altered value of things in a few years: because its vent is the same, and its quantity alters slowly. But wheat, or any other grain, cannot serve instead of money; because of its *bulkiness*, and too quick change of its quality.
Locke. Considerations of Money, s. 15.

General reasonings seem intricate, merely because they are general; nor is it easy for the *bulk* of mankind to distinguish in a great number of particulars, that common circumstance in which they all agree, or to extract it, pure and unmixed, from the other superfluous circumstances.
Hume, pt. ii. Ess. 1.

It is well known, that an unbounded freedom is now indulged to the publication of the most licentious opinions; and that these are not, as formerly, confined to *bulky* volumes of infidelity, or to dull and phlegmatical reasoners.
Portens, vol. i. Ser. 8.

BULL. BU'LLARY. BU'LLIAN. BU'LLIST. BU'LLETIN. } Fr. *Bulle*; It. *Bulla*; Sp. *Bolla*; Mid. Lat. *Bulla*; Ger. and Dut. *Bulle*. It has its name, (says Wachter,) from its seal, which was of a round shape, in many cognate languages called *Boll*, (in English *Ball*,) from *Bol-en*, to roll, to turn. Meursius gives a barbarous Greek word, Βουλλα, sigillum, a seal. For the various kinds of *bulls* or seals, see *Spelman*, in v. *Bulla*, *Du Cange* and *Menage*.

A *bull* is also applied to that which expresses something in opposition to what is intended, wished, or felt; and so applied from the contrast of humble profession with despotic commands of Papal bulls. See the quotation from Milton.

Bulletin is a diminutive of *bull*.

The pape Celestyn, of none aviseinent,
With letter *bulled* fyn assoyled to Scotland sent.
R. Brunne, p. 265.

The pape his *bulle* sent hider vnto the legate,
& comanded him to preache thorgh alle the lond,
The Sarasens do grete wreche, the Cristen for to schond.
Id. p. 226.

The were merchauns murye, some wepte for loye
And preyde for Piers Ploughman, that purchas'd hem this *bulle*.—*Piers Ploughman*, p. 149.

So proued he his authority & not with a *bull* frō Peter sealed with cold lead, either with shadowes of the Old Testament falsly expounded.—*Tyndall. Workes*, p. 126.

Sir, we haue laboured so moche to thē of our craftes, that they be well enclyned to haue peace, so that our lorde the Duke of Burgyon wolde pardon them and to graunt vs our aūcyent fraunchesses according to the tenours of our charters and *bulles*.—*Berners. Froissart. Cronycle*, vol. ii. c. 15.

But that such a poem should be toothless, I still affirm it to be a *bull*, *taking away the essence of that which it calls itself*. For if it bite neither the persons nor the vices, how is it a satyr? and if it bite either, how is it toothless? so that toothless satyrs are as much as if he had said toothless teeth.
Milton. An Apology for Smectymnuus.

And wheras the Papist boasts himself to be a Roman Catholic, it is a mere contradiction, one of the Pope's *bulls*, as if he should say, Universal particular; a Catholic schismatick.—*Id. Of true Religion, &c.*

You love toothless satyrs; let me inform you, a toothless satyr is as improper as a toothless sleek-stone, and as *bullish*.
Id. Animad. upon the Remonst. Defence.

The whole *bull* is extant in the *bullery* of Laertius Cherubinus, tom. i. p. 12, printed at Rome, 1617.
South, vol. v. Ser. 5.

All things in this his fulminating *bull* are not of so innoxious a tendency. His doctrines affect our constitution in its vital parts.—*Burke. Reflect. on the French Revolution.*

The Pope was pleased with the narrative, and by a formal *bull*, conferred upon the crown of Portugal all the countries which should be discovered as far as India, together with India itself.—*Johnson. Introduction to the World Displayed.*

I am inclined to prefer the pithy and sententious brevity of these *bulletins* of ancient rebellion, before the loose and confused prolixity of the modern advertisements of constitutional information.
Burke. Appeal from the New to the Old Whigs.

BULL, *n.* BULL, *v.* BU'LCHIN. BU'LLOCK. } Dut. *Bolle*; Ger. *Boll*, from A. S. *Bellan*; Ger. *Bellen*, mugire, boare, to roar or bellow, as a bull, ox, or cow. (See *Somner*.) In A. S. *Bulgian*, is, to bellow; and Mr. Tyrwhitt remarks that a *bull* in some parts of the North is now called a *boogle*. (See BUGLE.) *Bull-beggar*, Dr. T. Hickes thinks, is *bold-beggar*.

Bull, used as a prefix, denotes great size or strength, large, ugly.

Hengist sende in to hys contre aftur more power sone
Tho carf he *bole hyde* smale al to a thong
Thoru out, wil he wolde laste, & tho was he soudel long.
R. Gloucester, p. 110.

For ten mark men sold a litille *bulchyn*,
Litille lesse men told a *bouke* of a mouton.
R. Brunne, p. 174.

For it is ympossible, that sinnes be don awei bi blood of *bolis* and of buckis of geet.—*Wiclif. Ebrewis*, c. 10.

Annibal perceluinge the daunger that he and his armye were in, commaunded in the deepe of the nyghte, wham nothyng was sterynge, to be brought before hym about two thousande great oxen and *bullies*, whiche a lyttel before his men had taken in foragynge, and caused fagottes made of dry sticks to be fastened vnto theyr hornes and set on fyre.
Sir T. Elyot. The Governour, b. iii. c. 10.

The wolfe and the lambe shall fede together, and the lyon shall eate hay like a *bullock*.—*Bible*, 1551. *Isa.* c. 45.

And to my lord for to bewray my minde,
Methinks they be a race of *bulbeefe* borne,
Whose hartes their butter mollyfieth by kinde.
And so the force of beefe is cleane outworne.
Gascoigne. Voyage into Hollande, an. 1572.

Kine commonly take at the first seasoning; but if it chance that they miss and stand not to it, the twentieth day after they seeke the fallow, and goe a *bulling* againe.
Holland. Plinie, b. viii. c. 45.

When I marked further what haste they made to go to the battle again I began to laugh at myself, and thought that the fear in which you put me was with a vizor only, which you had taken upon you, and so made me afraid, as children be afraid of *bear-bugs* and *bull-beggars*.
Strype. Life of Sir T. Smith, Appendix.

And better yet than this, a *bulchin* two years old,
A curl'd pate calf it is, and oft could have been sold.
Drayton. Poly-Olbion, s. 21.

The Baalites might lay ready their *bullock* upon the wood, and water in their trench; but they might sooner fetch the blood out of their bodies, and destroy themselves, than one flash out of heaven to consume the sacrifice.
Bp. Hall. Cont. Nadab & Abihu.

—— And him Merione
Charg'd with a glittering dart, that took his *bul-hide* orbic shield,
Yet pierc't it not, but, in the top, Itaclfe did peece-meale yeald. *Chapman. Homer. Iliad*, b. xiii.

And choose to sit and talk with thee
(As thy great orders may decree)
Of cocks and *bulls*, and flutes and fiddles,
Of idle tales and foolish riddles.
Prior. On Beauty. A Riddle.

There is to be a scene of Hockley in the Hole, in which is to be represented all the diversions of that place, the *bull-baiting* only excepted, which cannot possibly be exhibited in the theatre, by reason of the lowness of the roof.
Spectator, No. 31.

He said, and threw the trembling weapon pass'd
Through nine *bull-hides*, each under other plac'd,
On his broad shield, and stuck within the last.
Dryden. Ovid. Metam. b. xii.

Others are apt to think that these Mohocks are a kind of *bum-beggars*, first invented by prudent married men, and masters of families, in order to deter their wives and daughters from taking the air at unseasonable hours.
Spectator, No. 347.

Nor shall the rascal rabble here have place,
Whom kings no title gave, and God no grace;
Not *bull faced* Jonas, who could statutes draw
To mean rebellion, and make treason law.
Dryden. Absolom & Achitophel.

All the harmless part of him is no more than that of a *bull-dog*, they are tame no longer than they are not offended.
Spectator, No. 438.

BU'LLET. See BULL. Fr. *Boulet*. Something rounded; a small *boll* or ball.

Fansie (quoth he) farewell, which made me follow drommes,
Where powdered *bullets* serues for sauce to euery dish that comes.
Gascoigne. The Green Knight's Farewell to Fansie.

The strongest castle, tower, and town,
The golden *bullet* beats it down.
Shakespeare. The Passionate Pilgrim.

The 4th of Januarie, a ship before Greenwich (the court being there) shot off her ordinance, one piece being charged with a *bullet* of stone, which passed through the walles of the court and did no more hurt —*Stow. Q. Mary*, an. 1557.

Sir Arthur Georges had his left leg shot through with a musket ball, who, without remembring any pain it gave him observes the *bullet* burnt both his silk stocking and buskin.—*Oldys. Life of Raleigh.*

So when I throw a *bullet* into water, I find it sinks: and when I throw the same *bullet* into quicksilver, I see it swims: but if I beat out this *bullet* into a thin hollow shape like a dish, then it will swim in the water also.
Watts. Improvement of the Mind, pt. i. c. 2.

One observation was, that the wind of a common *bullet*, though flying never so near, is incapable of doing the least harm, and indeed, were it otherwise, no man above deck would escape —*Johnson. Life of Sheffield.*

BU'LLION. Fr. *Billon*. Junius calls it, *Ornamentum pectoris*. *Bullions* on bridles, *Bullæ in frænis*. Skelton speaks of them as ornaments to a book. Hall,—as ornaments of dress. And as applied to the metals, gold or silver, it seems merely to be a *ball*, mass, or lump—a piece uncoined. See also the quotation from Locke.

To beholde how it was garnisshed and bound,
Encouerde ouer with golde of tissue fine
The claspes and *bullions* were worthe a m. pounde.
Skelton. The Crown of Laurel.

After thé came vi. disguised in white satyne and greene embroudered and set with letters and castels of fine gold in *bullion* —*Hall. Hen. VIII.* an. 2.

Their apparell all tissue cloth of gold and silver, and goldsmith's worke, great chains of baldrickes of gold and belts of *bullion*.—*Id. Ib.* an. 5.

As yet we cannot tell what we should term our labours, from or *bullion*, only it belongeth to your majesty to make them fit either for the forge or the mint; current by the stamp or counterfeit by the anvil
Lyly. Alexander & Campaspe, Epilogue.

Bullion is silver whose workmanship has no value. And thus foreign coin hath no value here for its stamp, and our coin is *bullion* in foreign countries.
Locke. Further Considerations

The spangles of wit which he [Prior] could afford he knew how to polish, but he wanted the *bullion* of his master, [Butler]—*Johnson. Life of Prior.*

BULLITION. Lat. *Bullire, ebullire*; Fr. *Bouiller*, to boil. See BOIL, and EBULLITION.

There is to be observed in those dissolutions which will not easily incorporate, what the effects are as the *bullition*; the precipitation to the bottom.—*Bacon. Physiol. Remains.*

BU'LLY, *v.* }
BU'LLY, *n.* }
BU'LLYING, *n.* } Skinner has three conjectures, *Burly*, *Bulky*, and *Bull-eyed*. It is more probably from *Bulla*, the Pope's *Bull*.

To arrogate, to threaten, to domineer, to bluster; (sc.) as the Pope in his *Bulls*, or as those invested with authority by them.

I kisse the durtie shooe, and from my heart-string I loue the louely *bully* —*Shakespeare. Hen. V.* Act iv. sc. 1.

For the last fortnight, there have been prodigious shoals of volunteers gone over to *bully* the French, upon hearing the peace was just signing —*Tatler*, No. 26.

The blustering *bully*, in our neighbouring streets,
Scorns to attack the female whom he meets.
Prior. Epistle to Mrs. Manley's Lucius.

For this what wonders, goodness, have I wrought!
How *bully'd*, begg'd, how treated, and how fought.
P. Whitehead. State Dunces.

Be equally ashamed of dogmatical prejudice, and sceptical incredulity for both are as remote from the spirit of true philosophy, as *bullying* and cowardice from true valour.
Beattie. On Truth, pt. iii. c. 2.

I undertook the affair, disarmed my antagonist, and soon after had the pleasure of finding that the lady was only a woman of the town, and the fellow her *bully* and a sharper.
Goldsmith. Vicar of Wakefield.

BU'L-RUSH, a stronger and larger kind of *rush*.

His coat of goats haire, his girdel of *bulrushes*, and a wild eglentine in his hand.—*Golden Boke*, M. 3. 1.

The knotty *bulrush* next in order stood,
And all within the reeds a trembling wood.
Dryden. Meleager & Atalanta.

A slender fir, ten cubit length I found
Fall'n from a mould'ring bank and stript it round,
This for the mast, with *bulrush* ropes I ty'd;
A pole to steer the rudder's use supply'd.
Wilkie. The Epigoniad, b. iv.

BU'LWARK, *v.* }
BU'LWARK, *n.* } Fr. *Boulevart*; It. *Bolevardo*; Sp. *Baluarte*; Ger. and Dut. *Bolwerke*; Sw. *Bolwarke*. Wachter thinks that it is from *Bolen*, jaculari, to throw. Skinner thinks that it is from *Boll*, a globe, and *work*; (q. d.) a circular work. Junius observes that in Dutch there is *Bolwerck* or *Blockwerch*, and also *Block-huys*; as if originally constructed of blocks, i. e. trunks of trees, &c. A *bulwark*, is—

A work carried round, as a defence or fortification; a defence, protection, or security.

And made also by workmen that were true,
Barbicans, and *bulwerkes* strong and new.
Lidgate. The Story of Thebes, pt. iii.

The aungell of the Lorde *bulwerketh* rounde about ye godly.—*Joye. Exposicion of Daniel*, c. 4.

The armie to the nombre of xxx. of the ladies part, & xv. c. Englishmen passed through Brabant, & came the x daie of August beyng S. Laurẽce daie, before a little stádyng on the higher side of the riuer Muse called Brymuoyst strongly *bulwerked*.—*Hall. Hen. VIII.* an. 4.

Moch more my soule is troubled by the blastes
Of these assawtes, that come as thick as hayle,
Of worldly vanities that temptation castes
Agaynst the *bulwerke* of the fleshe frayle.—*Wyat. Ps.* 6.

Whan Kynge Edwarde herde of the pryde of the Scottes, and knew of their scornful ryme he was sore displeased and encouraged his knyghtes in suche wyse that they wanne the dyche of the town, and after in processe with greate labours and daunger the *bulwerkes*.—*Fabyan*, an. 1296.

Where those rough ireful tides, as in her streightes they meet,
With boist'rous shocks and roars each other rudely greet:
Which fiercely when they charge and sadly make retreat
Upon the *bulwarkt* forts of Hurst and Calshoot beat.
Drayton. Poly-Olbion, s. 2.

The Frenchmen within the towne, being dispoiled of these two places, yet spared not to shoote off from their wals and *bulwerkes*, doing what they could, and namely from the castle, and greene *bulwarke*, they did much hurte to the Englishmen with their shotte.—*Stow. Hen. VIII.* an. 1544.

And yet no *bulwark'd* town, nor distant coast,
Preserves the beauteous youth from being seen;
No mountains rise, nor oceans flow between.
Addison. Ovid. Metam. b. iii.

Prayers are the *bulwarks* of piety and good conscience, the which ought to be placed so as to flank and relieve one another, together with the interjacent spaces of our life.
Barrow, vol. i. Ser. 7.

—— Like the mural strength,
Of some proud city, *bulwark'd* round and arm'd
With rising tow'rs to guard her wealthy stores,
Immovable, impenetrable stood
Laconia's serry'd phalanx. *Glover. Leonidas*, b. viii.

BUM, *v.* }
BUM, *n.* }
BU'MBLE, *v.* }
BUMP, *n.* }
BUMP, *v.* } *Bum*, *bumble*, or *bump*, (see BOMB and BOOM.) Dut. *Bommen*, *bombannen*, resonare.

Applied to the noise of the bittern; of a bee; also to the noise which some things make when fallen, or struck upon, or against, another; to the blow or stroke; to the consequence of such fall, blow, or stroke; (sc.) a swelling or lump.

For an example of *Bumble* in Chaucer, and *Bump* in Brown and Dryden, see BITTERN.

For Tyndall dydde yet at the lastwyne make some *bumlyng* aboute a colour for the matter, with a long processe of historicall faith and feelynge faith
Sir T. More. Workes, p. 1058.

—— Fox furr'd Mecho—
Hath rak'd together some four thousand pound,
To make his smug girl bear a *bumming* sound
In a young merchant's ear.
Marston. Scourge of Villany, b. i. s. 4.

Which Archbishop being loath to remoove, the other sette his buttocke in his lappe, but hee haulde vnneth touched him with his *bumme*, when the bishops and other of the clergie and laitie stept to him, pulled him, threw him to the ground, and began to lay on him with fistes and battes.
Stow. Hen. II. an. 1176.

But the last and simplest of all lines is the right; for of the round line that part which is within, doth crook and curb hollow, the other without doth *bump* and bunch.
Holland. Plutarch, p. 836.

Nurse. Yes madam, yet I cannot chuse but laugh, to thinke it should leaue crying, & say I: and yet I warrant it had vpon it brow, a *bumpe* as big as a young cockrels stone.—*Shakespeare. Rom. & Jul.* Act i. sc. 3.

For if his holiness would thump
His reverend *bum* 'gainst horses rump,
He might b' equipt from his stable
With one more white, and eke more able.
Prior. An Ep. to F. Shepherd, Esq.

BUMBA'ILIFF. A *Bound-bailiff*. (See *Blackstone*, b. i. c. 9.)

Tw. Go Sir Andrew: scout mee for him at the corner of the orchard like a *bum-baylie*.
Shakespeare. Twelfth Night, Act iii. sc. 4.

Wit. The rogue has no manners at all, that I must own; —no more breeding than a *bum-bailiff*, that I grant you.
Congreve. Way of the World, Act i.

When we look into the true nature of his authority, he appears to be nothing more than a chief of *bumbailiffs*, sergeants at mace, catchpoles, jailors, and hangmen.
Burke. Reflections on the French Revolution.

BUMBA'ST. See BOMBAST.

BU'MPER. Perhaps *Bombard* or *bumbard*, (qv.)

They, whom such vast fatigues attend,
Want some soft minutes to unbend,
To show the world, that now and then
Great ministers are mortal men.
Then Rhenish rummers walk the round,
In *bumpers* every king is crown'd.
Dryden. Sir G. Etherege, Ep. 7.

Love is enjoin'd to name his favourite toast
And Hare's the goddess that delights him most,
Phœbus approves, and bids the trumpet sound,
And Bacchus in a *bumper* sends it round.
Lansdowne. Written on a Drinking Glass.

Pray get a pure snug room, and I hope next term to help fill your *bumper* with our people of the club.
Spectator, No. 264.

Let gen'rous Britons, brave and free,
Still boast their punch and honesty.
Life is a *bumper* fill'd by fate,
And we the guests, who share the treat.
Blacklock. Prologue to Hamlet.

BU'MPKIN. }
BU'MKINLY. } "I know not," says Skinner, "whether from the Dut. *Boomken*, arbuscula, the diminutive of *Boom*, arbor, a *beam*. A foolish fellow, in Latin," he adds, "is called a stock or a log, (*stipes et lignum.*)" Dr. T. H. thinks it is—*quasi pumpkin*; one who feeds on the vilest food, viz. *pumpkins*. It is applied to—

A clumsy, ignorant clown.

In his white cloak the magistrate appears:
The country *bumpkin* the same liv'ry wears.
But here, attir'd beyond our purse we go,
For useless ornament and flaunting show:
We take on trust, in purple robes to shine:
And poor, are yet ambitious to be fine.
Dryden. Juvenal, Sat. 3.

This *bumpkin* had it seems been told
The story of the cup of gold,
Which fame reports is to be found
Just where the rainbow meets the ground.
Winkle. The Boy & the Rainbow.

BUNCH, *v.* } Fr. *Bigne*, which Menage says
Bunch, *n.* } has been derived from the Gr.
Bu'nchy. } Βουνος, acervus, a heap. Serenius gives the Goth. *Bunke*, a heap: *Bunga ut*, to project, to be prominent. Perhaps the same word as *Bench*; any thing rising or protuberant. It is applied to—

A rising or swelling; to any things united or collected together so as to resemble a heap or cluster—as a bunch of grapes; a bunch of keys.

This leper loge take for thy goodly bour
And for thy bed, take now a *bunch* of stro.
Chaucer. The Complaint of Creseide.

And euer I think on Esop's tale, that whē the lion had proclaimed that on pain of deth there should none horned beast abide in that wood, one that had in his forehed a *bonch* of flesh, fled away a great pace.—*Sir T. More. Workes*, p. 71.

But he [Beckett] passed on vntil he came to the vttermost gate of the court, which being fast locked, there he had bene stayed: had not one of his servaunts called Peter, fynding there a *bunch* of keyes hanging first prouyng one key and then another, at last chaunced vpon the right key, and so opened the gate and let him out.
Grafton. Hen. II. an. 10.

Thus speaking an unshapen *bunchy* speare with bark unpilde,
Sir Pandare whirlyng threw.
Phaer. Virgile. Eneidos, b. ix.

Here hath M Hardinge wel multiplied, and encreased his lyes, and hathe brought vs foorthe a whole *bunche* of them altogether.—*Jewel. Defence of the Apologie*, p. 143.

And Arne, where the vine trees are with vigorous *bunches* bow'd. *Chapman. Homer. Iliad*, b. ii.

Qu. O thou did'st prophesie, the time would come,
That I should wish for thee to help me curse
That bottel'd spider, that foule *bunch-back'd* toad.
Shakespeare. Rich. III. Act iv. sc. 4.

It has the resemblance of a champignon before it is opened, *bunching* out into a large round knob at one end.
Woodward. On Fossils.

When one approach'd who bore much sober grace,
Order and ceremony in his face;
A threatening rod did his dread right hand poize,
A badge of rule and terrour o'er the boys:
His left a massy *bunch* of keys did sway,
Ready to open all to all that pay.—*Otway. Windsor Castle.*

He is more especially distinguished from other birds, by his *bunchy* tail, and the shortness of his legs.—*Gree. Museum.*

When Tom, an' please your honour, got to the shop, there was nobody in it but a poor negro girl, with a *bunch* of white feathers slightly tied to the end of a long cane flapping away flies—not killing them.
Sterne. Tristram Shandy, vol. ix. c. 6.

BU'NDLE, *v.* } A. S. *Byndel*; i. e. *Bondel*,
Bu'ndle, *n.* } *bond-dæl* is compounded of two participles, *bond* and *dæl*, (deal):—
A small part or portion bound up, (Tooke.)

And when Paul had gathered a *bondel of* styckes, and put them in the fyre, there came a vyper out of the heate and leapt on his hande.—*Bible*, 1551. *Acts*, c. 28.

And yf any man ryse to persecute the, and to seke thy soule, the soule of my lord be bounde in a *bondel* of life with the Lord thy God. And the soules of thine enemys be alonge in the mydel of a sling.—*Id.* 1551. 1 *Samuel*, c. 25.

Yet a man is risen to pursue thee and to seek thy soul, but the soul of my lord shall be bound in the *bundle* of life with the Lord thy God, and the souls of thine enemies them shall he sling out, as out of the middle of a sling.
Id. Modern Version. Ib.

I haue gathered as it were a little *bundle* of flowers to thētent, that such as haue learned Greeke might haue whereby to be admonished, and they which haue not learned Greeke, whereby to be instructed.—*Goldyng. Justine*, p. 9. *Pref.*

In the palace treasury at Westminster, I have seen a *bundle* of books, written as is supposed, by Dr. Cranmer, Archbishop of Canterbury, and this Dr. Clerk, Bishop of Bath and Wells.—*Wood. Athenæ Oxon.*

So closely treasur'd in the bosom lies
The *bundled* myrrh, so sweet the scented gale
Breathes all En-gedi's aromatic vale.
Parnell. The Gift of Poetry. Solomon.

Some ludicrous schoolmen have put the case, that if an ass were placed between two *bundles* of hay, which affected his senses equally on each side, and tempted him in the very same degree, whether it would be possible for him to eat of either.—*Spectator*, No. 191.

Down came my wife and daughters, drest out in all their former splendour: their hair plastered up with pomatum, their faces patched to taste, their trains *bundled* up in a heap behind, and rustling at every motion.
Goldsmith. Vicar of Wakefield, c. 4.

Every school boy can have recourse to the fable of the rods, which when united in a *bundle*, no strength could bend, but when separated into single twigs, a child could break with ease.—*Id.* Essay 9.

BUNG. } The Dut. *Bonde*, *bomme*; Fr.
Bu'nghole. } *Bonde*, *bondon*, may be from the A. S. *Bind-an*, to bind, to fasten, and thus to close or stop up. But the English *Bung* does not seem allied to them. Perhaps from the Fr. *Bigne*, a bump or knob.

Thus also ought the lids and *bungs* of the vessels to be ordered, with an addition besides of masticke and pitch.
Holland. Plinie, b. xiv. c. 21.

One of the pipes of sackes that is in the Swallow, which hath two round compasses vpon the *bung*, is to be presented to the Emperour: for it is special good.
Hacklugt. Voyages, vol. i. p. 309.

Ham. To what base vses we may returne Horatio. Why may not imagination trace the noble dust of Alexander, till he find it stopping a *bunghole*.
Shakespeare. Hamlet, Act v. sc. 1.

BU'NGLE, *v.* } Of unknown etymology.
Bu'ngle, *n.* } In Fr. *Bouganner*.
Bu'ngler. } To do or perform any thing
Bu'ngling. } imperfectly, awkwardly, clumsily, unskilfully.

I thought it rather better to seke the edification of the playne vnlearned by playne turnyng of wordes, then by tedious circumlocution to make a paraphrase vpon a paraphrase, and by that meanes, not oneive to leaue the simple vulgare people vntaught or neuer the better, but also in vayne sekynge after curiositie to be iustly laught to scorne, for *bungling* at the thyng that is farre aboue my capacitie.
Tdal. Prologue to Ephesians.

For if ye take heede vnto him, ye shall sone perceiue that he is eué but a very *bungler*.
Sir T. More. Workes, p. 1089.

Neither can there be any deed so perfect that could not be amended, when a blind *bungler* wondreth at his glorious woorkes, a cunning workman yt hath a cleare iudgement perceaueth that it is vnpossible to make a woorke that coulde not be made better.—*Tyndall. Workes*, p. 392.

What a disgrace it were *bungerlie* to botch vp a rub garment by clouting it with patches of sundrie colours.
Hollinshed. Chron. of Ireland, Epist. Ded.

Or being blind, (as fittest for the trade,)
Go hire thyself some *bungling* harper's boy.
Drayton, Idea 67.

This opinion is further confuted by those ἁμαρτήματα (as Aristotle calls them) those errors and *bungles* which are committed, when the matter is inept and contumacious.
Cudworth. Intellectual System, p. 150.

But how should any signpost dawber know
The worth of Titian or of Angelo?
Hard features every *bungler* can command;
To draw true beauty, shows a master's hand.
Dryden. To Mr. Lee on his Alexander.

For to denominate them even monsters, they must have had some rude kind of organical bodies; some stamina of life, though never so clumsy; some system of parts compounded of solids and liquids, that executed, though but *bunglingly*, their peculiar motions and functions.
Bentley, Ser. 8.

I would, however, earnestly exhort my friend, the metaphysician, to believe himself a free agent upon the bare authority of his own feelings, and not to imagine that nature is such a *bungler* in her trade, as first to intend to impose upon him, and then inadvertently give him sagacity to see through the imposture.—*Beattie. On Truth*, pt. ii. c. 2.

I always had an idea that it [the rising at Ravenna] would be *bungled*; but was willing to hope.
Byron. Diary, Feb. 24, 1821.

BUNN. Fr. "*Bignets*, little round loaves or lumps made of fine meal, oyl or butter, and raisins," (Cotgrave.) See Fr. *Bigne*, in v. Bunch.

Thy songs are sweeter to mine ear
Than to the thirsty cattle rivers clear:
Or winter porridge to the lab'ring youth
Or *bunne* and sugar to the damsel's tooth.
Gay. Pastorals.

BU'NNIANS. Fr. *Bigne*, a bump or swelling. Cotgrave interprets the adj. *Bigne*, club, or crump-footed.

What if from Van's dear arms I should retire,
And once more warm my *bunnions* at your fire.
If I to Bow-street should invite you home,
And set a bed up in my dining room,
Tell me, dear Mr. Congreve, would you come?
Rowe. An Imitation of Horace, b. iii. Ode 9.

BUNT. } *Bunts* are perhaps *bent* or broken
Bu'nter. } bits. And if this be correct, a *bunter* may have been originally applied—

To one who picks up bits of any thing about the streets or ways, and then to any low woman.

The *bunt* of a sail, *ni fallor*, says Skinner, is the *bent* of a sail, that part of the sail which is pregnant with wind, which receives the wind in its full bosom.

Having not flint evermore readie at hand to smite and kindle fire withall, they make shift for to rub and grate one wood against another, and by this attrition there flie out sparkles which lighting upon some timber, made either of drie rotten touchwood, or of *bunts* and withered leaves, very quickly catch fire, and burne not out.
Holland. Plinie, b. xvi. c. 40.

See how she's dressed, as fine as hands and pins can make her, while her two marriageable daughters, like *bunters* in stuff gowns, are now taking sixpennyworth of tea at the White Conduit-house.—*Goldsmith. The Bee*, No. 2. *On Dress.*

BUOY, *v.* } Dut. *Boeye*; Fr. *Bouée*; Sp.
Buoy, *n.* } *Boya*. Dr. T. H. derives it
Bu'oyant. } from the Fr. *Bois*, lignum; (sc.)
Bu'oyancy. } the wood or block floating above the anchor, and fastened to it by a cable. And thus, by consequence—

To *buoy* or *boy* is to float, to raise or rise up to the surface; to bear up, to support, to sustain, to elevate.

And when our boat returned to the ship, two of them leapt into the sea and swamme vnto the *buoy*, and beheld it a great while; then they tooke a cane of an arrow, and tyed to the sayd *boy* a very faire and shining sea-oyster of pearles, and then returned to the shore, neere to the watering place.—*Hacklugt. Voyages*, vol. iii. p. 411.

The sea, with such a storme as his bare head
In Heil-blacke-night indur'd, would haue *buoy'd* vp
And quench'd the stelled fires:
Yet poore old heart, he holpe the heauens to raine
Shakespeare. Lear, Act iii. sc. 7.

In his [Meric Casaubon] wonderful delivery from drowning, when overset in a boat on the Thames near London, two watermen being so drowned, and he *buoyed* up by the help of his priests coat.—*Wood. Athenæ Oxon.*

Ah, think not, mistress! more true dulness lies
In folly's cap, than wisdom's grave disguise:
Like *buoys* that never sink into the flood,
On learning's surface we but lie and nod.
Pope. Dunciad, b. iv.

Next plung'd a feeble, but a desperate pack,
With each a sickly brother at his back:
Sons of a day! just *buoyant* on the flood,
Then number'd with the puppies in the mud.
Id. Ib. b. ii.

Thus useful, thus necessary, is the air to the life of the animated creatures; and no less is it to the motion and conveyance of many of them. All the winged tribes owe their flight and *boyancy* to it.—*Derham. Phys. Theo.* b. i. c. 1.

When the great soul *buoys* up to this high point,
Leaving gross nature's sediments below,
Then, and then only, Adam's offspring quits
The sage and hero of the fields and woods,
Asserts his rank, and rises unto man.
Young. The Complaint, Night 8.

As when the merchant, to increase his store,
For dubious seas adventurous quits the shore;
Still anxious for his freight, he trembling sees
Rocks in each *buoy*, and tempests in each breeze.
P. Whitehead. An Occasional Prologue.

To those bright climes, awakening all her powers,
And spreading her unbounded wing, the muse
Ascending soars on, through the fluid space,
The *buoyant* atmosphere.—*Mallet. The Excursion*, c. 2.

BUR. Fr. *Bourre*, of unknown etymology. "The down or hairy coat, wherewith divers herbs, fruits, and flowers are covered," (Cotgrave.)

That which sticks or adheres, as such down, rough, or hairy coat does to any thing on which it falls.

For thorw smoke and smothre smerteth hus syghte
Tyl he be biereyde oth' blynde. and the *borre* in hus throte
Knoweth and corseth that crist gyue hym sorwe
That sholde brynge yn bettere wode. oth' blowe til hit brente. *Piers Ploukmon*, p. 337.

Hauing no hold but the very Scripture, whereunto they cleaue as *burres* so fast that they can not be pulled away saue with very syngyng them out.—*Tyndall. Workes*, p. 287.

I could not tell how to rid myselfe better of the troublesome *burre*, then by getting him into the discourse of hunting.—*The Returne from Parnassus*, Act ii. sc. 6.

By the rough *burbreeding* docks
Ranker than the oldest fox.
Drayton. The Muses Elysium, Nymphal 3.

Notable is the *bur* likewise and worthy to be observed, I meane that which sticketh to our clothes as we passe by, the flower lieth close and groweth within the said *bur*, and never appeareth without foorthe.
Holland. Plinie, b. xxi. c. 17.

But O! that hapless virgin, our lost sister,
Where may she wander now, whither betake her
From the chill dew, among rude *burs* and thistles?
Milton. Comus

Lord bless me, Mrs. Brown, your hand;
And you, my dear, take hold of hers,
For we must stick as close as *burrs*,
Or in this racket, noise, and pother,
We certainly shall lose each other.—*Lloyd. Chit Chat.*

BU'RBOLTS. i. e. Birdbolts. Mr. Gifford says;—blunt, pointless arrows; for with such birds were brought down.

Beat. He set up his bils here in Messina, and challeng'd Cupid at the flight: and my vncle's foole reading the challenge, subscribd for Cupid, and challeng'd him at the *burbolt*.—*Shakespeare. Much Ado about Nothing*, Act i. sc. 1.

I saw a little devil fly out of her eye like a *burbolt* which sticks at this hour up to the feathers of my heart.
Ford. The Witch of Edmonton, Act ii. sc. 1.

BU'RDEN, or
BU'RTHEN, v.
BU'RTHEN, s.
BU'RDENING, s.
BU'RDENOUS.
BU'RDENSOME.
BU'RDENSOMENESS.

A. S. *Byrden*, or *Byrthen*, from the A. S. *Byr-an*, to bear, to carry.

That which is *borne* or carried; the weight which is *borne* or carried, sustained or supported; the load (*borne*).

To *burden*, is to impose a weight or load; to load, to oppress.

Burden, in musick, Fr. *Bourdon*; It. *Bordone*.

He bar a *borden* ybounde. with a brod lyste.
Piers Ploughman, p. 119.

But that light thing of oure tribulacioun that lastith now but as it were bi a moment, worchith in us ouer measure an euerlastynge *burthen* into the highnesse of glorie.
Wiclif. 2 *Corynth.* c. 4.

Burdens that been importable;
On folkes shoulders thinge they couchen
That they nill with their fingers touchen
And why woll they not touche it whye
For hem ne liste nat sikerly
For sadde *burdons* that men taken
Make folkes shoulders aken.—*Chaucer. Rom. of the Rose.*

This sompnour bare to him a stiff *burdoun*.
Was neuer trompe of half so gret a soun.
Id. Prologue, v. 675.

His wife bare him a *burden* a ful strong,
Men might hir routing heren a furlong.
Id. The Reves Tale, v. 4163.

For as I can be content to confesse the lightness wherwith I haue bin in times past worthi to be *burdened*, so would I be gladde, if now when I am otherwise bent, my better endevors might be accepted.
Gascoigne. The Steele Glas, Prefatory Address.

He caused a proclamation to be made yt al souldiers should declare their debts (wherewyth he perceiued manye of them sore *burdened*) & though their debt did rise through theire oune disordre & excesse, yet he was determined to discharge euery man.—*Brende. Quintus Curtius*, fol. 293.

If that my booke be *burthenouse*
shift the of it betyme
Least thou ass-lyke vnloden the
with greater note of cryme.
Drant. Horace, b. i. *Ep. To Asella.*

There is buryed a bodye, which albeit were alyue, yet were it grosse and heauye, and by the reason of that *bourdayenouse* to the soule, gouernour of the same, but there shall ryse agayne not a naturall, but a spirituall bodye, which to the soule be no let, whither soeuer it moue.
Udal. 1 *Corinthians*, c. 15.

But I am farre from defending the multitude or *burdensomenesse* of ceremonies.—*Whitgift. The Defense*, p. 108.

Whilst in her cries, that fild the vale along
Still Celand was the *burthen* of her song.
Browne. Pastorals, b. i. s. 1.

Heavie *burdens* and loades be stirred and removed with more ease in water.—*Holland. Plinie*, b. ii. c. 103.

And like some boistrous wind arising from the north,
Came that unwieldy host; that, which way it did move,
The very *burthenous* earth before it seem'd to shove
And only meant to claim the universe its own.
Drayton. Poly-Olbion, s. 8.

Cæsar now by this time having giuen the head unto licenciousnes more and more, became *burdonous* and offencive to all good men.—*Holland. Amenianus*, p. 14.

He had built at his own expence, to prosecute them, a strong handsome ship, which was namid the Bark Ralegh, of two hundred ton *burden*.—*Oldys. Life of Ralegh.*

As exercise becomes tedious and painful when we make use of it only as the means of health, so reading is apt to grow uneasy and *burdensome* when we apply ourselves to it only for our improvement in virtue.—*Tatler*, No. 147.

Thus Demosthenes, finding that ship money was levied irregularly, and that the poor bore the same *burden* as the rich in equipping the galleys, corrected this inequality by a very useful law, which proportioned the expence to the revenue and income of each individual.
Hume. Of some remarkable Customs, Ess. 10.

The Druids were kept entirely distinct from the body of the people; and they were exempted from all the inferiour and *burthensome* offices of society, that they might be at leisure to attend the important duties of their own charge.
Burke. An Abridgement of English History, b. i. c. 2.

BU'RDEN. Fr. *Bourdon*; It. *Bordone*.
A club, a staff.

I found him [Daunger] cruell in his rage,
And in his hond a great *bourdoun*.—*Chaucer. R. of the R.*

Then Daunger on his feet gon stond'
And hent a *burdon* in his hond. *Id. Ib.*

The villaine wroth for greeting him so sore,
Gathered himselfe together soone againe,
And with his yron *batton* which he bore,
Let drive at him so dreadfully amaine,
That for his safety he did him constraine
To give him ground, and shift to every side,
Rather than once his *burden* to sustaine.
Spenser. Faerie Queene, b. vi. c. 7.

BU'REAU. Fr. "a thick and a coarse cloath, of a brown russet, or dark mingled colour; also the table that's within a court of audit, or of audience (belike, because 'tis usually) covered with a carpet of that cloath; also the court itself," (Cotgrave.)

For not the desk with silver nails,
Nor *bureau* of expence,
Nor standish well japann'd, avails,
To writing of good sense. *Swift.*

The second notification was that of the king's acceptance of the new constitution; accompanied with fanfaronades in the modern style of the French *bureaus*, things which have much more the air and character of the saucy declarations of their clubs, than the tone of regular office.
Burke. Thoughts on French Affairs.

BURG.
BUR'GAGE.
BU'RGESS.
BURGH.
BU'RGHER.
BU'RGHOLDER.
BU'RGHMOTE.
BU'RGHOMASTER.
BU'RGRAVE.

Goth. *Bairgan*; A. S. *Beorgan, boryan, byrgan*; to defend, to keep safe, to fortify, to strengthen. See BOROUGH, and BORSHOLDER.

A *burg* meant formerly a fortified town. And see the quotation from Harrison.

Somner calls it a city, a *fort*, a *fortresse*, a tower, a castle; and *Burh-bote*—A repairing, renewing or amending of cities, castles, forts, and the like.

Sone after the wyntere, whan the somer bigan,
The kyng & his meyne went to *burgh* Konan.
R. Brunne, p. 15.

Now thei saile & rowe to Wales to Lenlyns,
A *burgeis* of Bristowe charged was with wynes,
He ouertoke ther schip, & asked whether thei ware?
Id. p. 236.

Noth' in cote noth' in caytyf hous. was Crist ybore
Bote in a *burgeises* hous. the beste of all the toune.
Piers Ploughman, p. 234.

True *burghers* and bonde. to naught hue bringeth ofte
And all the comune in care and covety-ge. *Id.* p. 48.

A large man he was with eyen stepe,
A fairer *burgeis* is ther non in Chepe:
Bold of his speche, and wise and wel ytaught,
And of manhood him lacked righte naught.
Chaucer. The Prologue, v. 756.

The stiresman so well him ladde,
That thei be comen saufe to londe,
Where thei gone out vpon the stronde
In to the *burgh*, where that thei fonde
The kynge. *Gower. Con. A.* b. v.

By presumpcion wherof, he sent into al gode *burghes*, cyties, and townes of his lande, secrete and strayte comyssions, chargynge the rulers, that they, vpon a certayne day, that is to say, vpon the daye of Seynt Brice, at an houre assygned, in euery place of his lande, the Danys shulde be sodeynly slayne.—*Fabyan*, vol. i. c. 198.

Also that where before tymes the kynges of Englonde vsed to sende out commyssions vnto *burgeyses* of cities and townes, to chose of theyre fre lybertie such knyghtys of the shyre as they thought moste welefull for the cõmon weale of yᵉ sayd shyre & lande, nowe King Rycharde wolde appoynte yᵉ personys, and wyll them for to chose such as then he named, wherby his singular causys were preferryd & the comon causys put by.—*Fabyan*, an. 1398.

Who compt the quiet *burgher* but an asse,
That liues at ease contented with his owne,
Whiles they seeke more and yet are ouerthrown.
Gascoigne. Fruits of Warre.

After that, four dukes, four marquesses, four landgraues, four *burgraues*.—*Bale. Votaryes*, pt. ii. p. 13.

He sent vnto the Beotians withall diligence and commanded, that they shoulde come towardes hym incõtinently, with the greatest bende that they coulde vnto Tripodisque. Whiche is a *burgage* in the territory of Megare vnder the mountaigne of Geranis.—*Nicolls. Thucydides*, p. 112.

And albeit euery of the foresayd cities sent one of their *burgomasters* vnto the towne of Hague in Holland, to treat with the English ambassadours, it was in the end found out, that they had not any authority of negociating or concluding at al.—*Hackluyt. Voyages*, vol. i. p. 157.

The chiefe man likewise of euerie denarie or tithing was in those dates called a tithing man, in Latine *decurio*, but now in most places a *borsholder* or *burgholder*, as in Kent; where euerie tithing is moreouer named a *burgh* or *borrow*; although, &c.—*Harrison. Description of England*, c. 4.

The members [of Parliament] are of three sorts: First, &c. Thirdly, those of cities, *burroughs*, and towns, called *burgesses*.—*Spelman. Of Parliaments.*

—— Where's your faction!
Shrewdly the bishop guess'd of your adherents,
When not a petty *burgess* of some town,
No not a villager hath yet appear'd,
In your assistance.—*Ford. Perkin Warbeck*, Act iii. sc. 4.

As those great *burghers* of the forest wild
The hart, the goat, and he that slew the child
Of wanton Mirrah, in their strength do know
The due observance nature doth me owe.
Drayton. The Man in the Moon.

Protogenes, historians note,
Liv'd there a *burgess*, scot and lot,
And, as old Pliny's writings show,
Appelles did the same at Co.
Prior. Protogenes & Appelles.

A *borough*, as we have formerly seen, is usually distinguished from other towns by the right of sending members to parliament, and when the right of election is by *burgage* tenure, that alone is a proof of the antiquity of the *borough*.
Blackstone. Commentaries, b. ii. c. 6.

In vain an expiring interest in a *borough* calls for officers, or small livings, for the children of mayors, and aldermen, and capital *burgesses*. His court rival has them all.
Burke. Thoughts on the present Discontent.

Hence charter'd *boroughs* are such public plagues;
And *burghers*, men immaculate perhaps
In all their private functions, once combin'd,
Become a loathsome body only fit
For dissolution, hurtful to the main.—*Cowper. Task*, b. iv

The king sent a notification of these proceedings to each *burgmote*, when the people of the court also swore to the observance of them, and confederated, by means of mutual strength and common charge, to prosecute delinquents against them.—*Burke. Abridgement of Eng. Hist.* b. ii. c. 7.

BU'RGENET. Fr. *Bourguinette*, perhaps from the A. S. *Byrg-an*, to protect, to defend.

A defence or protection, (sc.) for the head; a helmet.

The glorious day that I thy rich glove wan,
And in my course a flame of light'ning beat,
Out of proud Hertford's high plum'd *burgonet*.—
Drayton. The Baron's Wars.

Then leauing talke, he by his weapon speakes,
And driues a blow, which Blackenbury breakes
By lifting vp his left hand, else the steele
Had piere'd his *burgonet*, and made him feel
The pangs of death. *Beaumont. Bosworth Field.*

BU'RGLARY.
BU'RGLAR.
BU'RGLARER.
BURGLA'RIOUS.

Formed from *Burgi latrocinium*; the robbing or plundering of a house. See the quotation from Blackstone.

Surely, neither charity, nor justice can dissuade me from resisting; the laws of God and man will allow me to defend my own; and if in this resistance the thief, or *burglayer* miscarry, his blood will be upon his own head.
Bp. Hall. Cases of Conscience.

In the same prince's reign, Sir William Brain was sent to the Tower, only for procuring the pope's bull against certain *burglarers* that robbed his own house.
State Trials. Garnet, an. 1606.

So that to break open the closet of a man's breast, to ransack his mind, to pilfer away his thoughts, his affections, his purposes, may well be deemed a worse sort of *burglary* or theft, than to break open doors, to rifle trunks, or to pick pockets.—*Barrow*, vol. i. Ser. 21.

Love is a *burglarer*, a felon
That at the windore eye does steal in
To rob the heart; and with his prey,
Steals out again a closer way. *Hudibras*, pt. ii. c. 1.

The definition of a *burglar*, as given us by Sir Edward Coke, is "he that by night breaketh and entereth into a mansion-house with intent to commit a felony."
Blackstone. Commentaries, b. iv. c. 24.

In *burglary* do they insist, that the jury have nothing to do but to find the taking of goods, and that if they do, they must necessarily find the party guilty, and leave the rest to the judge; and that they have nothing to do with the word felonie in the indictment?
Burke. Power of Juries in Prosecutions, &c.

As for the entry, any the least degree of it, with any part of the body, or with an instrument held in the hand, is sufficient; as, to step over the threshold, to put a hand or a hook in at a window to draw out goods, or a pistol to demand one's money, are all of them *burglarious* entries.
Blackstone. Commentaries, b. iv. c. 16.

BURL. } In Pliny, (b. xxv.) *mox desquamatur Cimolia*—is rendered by Holland,
Bu'rler. } "they fall anone to *burling* it with Cimolia." And see the quotation from Holland's *Plutarch*, in v. Beclaw. Skinner thinks it is from the Fr. *Bourre*. (See Bur.) To *burl* then will be—

To clear away or take off the *burrs*, the down or hairy coat, the shreds, knots, threads, &c.

To come then to the mysterie of fullers craft, first they wash and scoure a peece of cloth with the earth of Sardinia, then they perfume it with the smoke of brimstone, which done, they fall anone to *burling* it with Cimolia.
Holland. Plinie, b. xxxv. c. 17.

——— Then up-hung
On rugged tenters, to the fervid sun
Its level surface, reeking it expands;
Still brightening in each rigid discipline,
And gathering worth; as human life, in paine,
Conflicts, and troubles. Soon the clothier's shears,
And *burlers* thistle, skim the surface sheen.
Dyer. Fleece, b. iii.

BURLE'SQUE, *v.* } A word recently introduced into our country, (Skinner.) Fr. *Burlesque*; It. *Burlesco*;—from Fr. *Burler*; It. *Burlare*; Low Lat. *Burdare*. See Bourd.
Burle'sque, *n.*
Burle'sque, *adj.*

Cotgrave says, "burlesque; jesting, or in jest, not serious; also mocking, flouting." See the quotation from the *Spectator*.

And which is worst, the noblest sort on't,
And to the world the most important
Of th' whole poetical creation,
Burlesque, had never been in fashion.
Cotton. Upon the Great Frost.

The dull *burlesque* appear'd with impudence,
And plead by novelty in spite of sense.
Dryden. The Art of Poetry, c. 1.

Burlesque is therefore of two kinds, the first represents mean persons in the accontrements of heroes; the other describes great persons acting and speaking, like the basest among the people.—*Spectator*, No. 249.

It is a dispute among the criticks, whether *burlesque* poetry runs best in heroic verse, like that of the Dispensary; or in doggerel, like that of Hudibras.—*Id.* No. 249.

In which time he [Denham] did translate one of Virgil's Æneids and *burlesqu'd* it, but whether he ever published it I know not.—*Wood. Athenæ Oxon.*

They *burlesqued* the prophet Jeremiah's words, and turned the expression he used into ridicule.
Stillingfleet, vol. ii. Ser. 4.

Who is it that admires, and from the heart is attached to national representative assemblies, but must turn with horrour and disgust from such a profane *burlesque*, and abominable perversion of that sacred institute!
Burke. Reflections on the French Revolution.

I believe no man living could have imagined it possible, except for the sake of *burlesquing* a subject, to propose remedies, so ridiculously disproportionate to the evil, so full of uncertainty in their operation, and depending for their success in every step upon the happy event of so many new, dangerous, and visionary projects.
Id. On a late State of the Nation.

He has written some very agreeable pieces, of the *burlesque* kind, in Iambics, with much delicacy, wit, and humour, and I will add too, even eloquence; for every species of composition, which is perfect in its kind, may with propriety be termed eloquent.—*Melmoth. Pliny*, b. vi. Let. 21.

BURLETTA. From the It. *Burlare*. See Burlesque.

The new *burletta* 's now the thing
Pray did you never hear me sing?
"Never indeed." *Cambridge. Intruder.*

BU'RLY, *n.* } A *burly* man; a large, lusty man, (q.d.) a *boorlike* man: *agricolæ similis*. Applied to—
Bu'rly, *adj.*
Bu'rliness.

Any thing large, distended, unwieldy, clumsy, boisterous.

Thanne Jupiter right faire and amiable
God of the sterres in the firmament,
And norice to all thing generable,
Fro his father Saturne farre different
With *burly* face, and browes bright and brent.
Chaucer. Test. of Creseide.

He was of visage lovely, of bodye myghtie, strong and cleane made: howe be it in his latter dayes wyth ouer liberall dyet, somewhat corpulente and *boorely* and nathelesse not uncomelye.—*Sir T. More. Workes*, p. 36.

Againe they whiche troubled as yet with worldly lustes and desyres, cum rushing in with noyse & hurly *burly*, do greue and greatlye disquiet hym.—*Udal. Mark*, c. 3.

In allegynge Dauid, I approue a doctryne and no dyffynicyon, the grounde of a vow after the sacred Scriptures, and not the name of it, as it hath bene hurley *burlyed* in antichristes kyngdom.—*Bale. Apology*, fol. 48.

——— Deepe the Xanthus on his waves,
Shall hoyse thee bravely to a tombe, that in her *burly* breast,
The sea shall open, where great fish may keep thy funerall feast,
With thy white fat.—*Chapman. Homer. Iliad*, b. xxi.

Nor let the spacious mound of that great Mercian king,
(Into a lesser roomth thy *burliness* to bring)
Include thee. *Drayton. Poly-Olbion*, s. 8.

The girl, I found, had good sense, and told me with a smile, that notwithstanding it was her own petticoat, she should be very glad to see an example made of it; that she wore it for no other reason, but that she had a mind to look as big and *burly* as other persons of her quality.
Tatler, No. 116.

And some ascribe th' invention to a priest,
Burly and big, and studious of his ease.
Cowper. Task, b. i.

BURN, *v.* } Goth. *Brinnan*; A.S. *Bernan*, *byrnan*; Dut. *Bernen*, *burnen*; Ger. *Brennen*; Sw. *Brænna*. See To Bren.
Burn, *n.*
Bu'rner.
Bu'rning.

To be, or cause to be, on fire, destroyed by fire; heated, kindled.

(Met.) To be inflamed, with passion or desire; i. e. to feel the passion of anger, love, hate, &c. to a heating or burning excess.

He causeth th' one to rage with golden *burning* dart,
And doth slay with leaden colde again the others hart,
Whote glemes of *burning* fire, and easy sparkes of flame,
In balance of unegal weight he pondereth by aime.
Surrey. Description of the Fickle Affections, &c.

For with a beck you shall me call;
And if of one, that *burns* alway,
Ye haue pitie, or ruth at all,
Aunswere him faire with yea or nay.
Wyat. The Lady to answere directly with Yea or Nay.

Herewith I feele the droppes of sweltring sweate,
Which trickle downe my face enfureed so.
And in my body feele I lykewise beate,
A *burning* heart which tosses too and fro.
Gascoigne. Dan Bartholomew.

Nether was it a mystery, that the *burners* being without the ouen were *brent*, the good men being so safe in the middis of the fyre, for suche *burners* shall fede the fyre of hell, when thei whom thei *burned* shall reste in ioye.
Joye. Exposicion of Daniel, c. 3.

Notwithstandinge, it is not so longe sithence the selde reuerend fathers were themselues the *burners*, and persequutours of the Gospel—*Jewel. Defence of the Apologie*, p. 730.

So that it is unpossible to separate good workes from fayth, even as it is impossible to separate heat and *burning* from fire.—*Tyndall. Workes*, p. 42.

In yonder walls be mines of gold, quoth he!
He's a poor slave that thinks of any debts;
Harfleur shall pay for all, it ours shall be.
"This air of France doth like me wondrous well;
Let's *burn* our ships for here we mean to dwell."
Drayton. The Battle of Agincourt.

White beets only stamped, although there come no oile unto them, healeth any *burne* or scalding, if the place be therewith anointed.—*Holland. Plinie*, b. xx. c. 3.

The persuasion that health may thereby be recovered, engages a man not onely to take down the most unsavoury potions, but to endure cuttings and *burnings*.
Barrow, vol. ii. Ser. 4.

Cowley observing the cold regard of his mistress's eyes, and at the same time their power of producing love in him, considers them as *burning-glasses* made of ice.
Spectator, No. 62.

A child, who has been *burnt* with a red-hot coal, is careful to avoid touching the flame of a candle; for as the visible qualities of the latter are like to those of the former, he expects, with a very high degree of assurance, that the effects produced by the candle operating on his fingers, will be similar to those produced by the *burning* coal.
Beattie. On Truth, pt. i. c. 2. 7.

BURN, *v.* } Fr. *Brunir*, to burnish, to furbish, to polish, and also to make *brown*, (Cotgrave.) It. *Brunire*; Sp. *Brunir*; Dut. *Bruyneren*; infuscare, polire metalla. The Fr. *Brunir*, Junius says, is to make *brown*, (i. e. to give a *burned* colour. See Brown and Bronze.) Whence to *burnish* metal is to rub it till it has *fuscum nitorem*, till it is *brown* and bright. Skinner says, that *Brunir*, to polish (sc. armour) is, he believes, from the verb to *burn*, because arms carefully polished shine so intensely as to appear to *burn*. Gower and Chaucer write to *burn*.
Bu'rnish, *v.*
Bu'rnish, *n.*
Bu'rnisher.

To *burn* or *burnish* (generally) is—

To brighten or give brightness, to polish: to rub off the rust, to polish up for use: to be or become bright, splendid, conspicuous; to shine forth.

And downward from an hill under a bent,
Ther stood the temple of Mars armipotent
Wrought all of *burned* stele, of which th' entree
Was longe and streite, and gastly for to see.
Chaucer. The Knightes Tale, v. 1985.

And Phebus died hath hire tresses grete,
Like to the stremes of his *burned* hete.
Id. The Doctoures Tale, v. 11,972.

And euermore, as it is tolde,
An harnois as for a lustie knight,
Whiche *burned* was as siluer bright
Of swerde, of plate, and eke of maile,
As though he shulde do bataile,
He toke also with hym by ship.—*Gower. Con. A.* b. v.

There swam a shepe before her eyen,
Whose fleece of *burned* gold was all. *Id. Ib.*

Upon the top an ern ther stood,
Of *bourned* gold ryche and good,
Iflorysched with rich amail.
Launfal, in Ritson. Romances, v. 1.

Lyke as the larke vpon a somer's day,
Whan Titan radient *burnisheth* his bemes bright
Mounteth on hye, with hir melodius laye,
Of the sun shyne enchaufed with the lyght,
So am I suppryued with pleasure and delyght
To see this houre nowe, that I may saye
Howe ye are welcome to this court araye.
Skelton. The Crowne of Laurell.

His old rustic rules newe *burnished*, and his olde Romish rags new patched by a newly confyrmed auctoritie, must they embrace in paine of death.—*Bale. Image*, pt. ii.

Some had their armynge sweardes freshly *burnished* and some had the conningly varnyshed.—*Hall. Hen. IV.* an. 1.

As touching the legs of those which be whole houfed, they be all full as long when they first come into the world as ever they will be: well may they shoot out bigger and *burnish* afterward, but (to speak truly and properly) they grow no more in length.—*Holland. Plinie*, b. xi. c. 43.

The judge of torments and the king of teares,
He fills a *burnish'd* throne of quenchless fire:
And for his old faire robes of light, he weares
A gloomy mantle of dark flames.
Crashaw. Sospeto d'Herode, b. i.

Blushes, that bin
The *burnish* of no sin,
Nor flames of aught too hot within.
Id. Wishes to his (supposed) Mistress.

This our *burnisher* (another tool used by chalcographers) and polisher performes.—*Evelyn. Sculptura*, b. i. c. 1.

A slender poet must have time to grow,
And spread and *burnish* as his brothers do.
Dryden. Prol. to Circe.

Of Churchill's race perhaps some lovely boy,
Shall mark the *burnish'd* steel that hangs on high,
Shall gaze transported on its glittering charms,
And reach it struggling with unequal arms.
Tickell. On the Prospect of Peace.

On the heath the heifer strays
Free;—(the furrow'd task is done,)
Now the village windows blaze
Burnish'd by the setting sun.—*Cunningham. Evening.*

That our disgrace might want no sort of brightening and *Burnishing*; observe who they were that composed this famous embassy.
Burke. Speech at Bristol previous to the Election.

BU'RROW, *v.* } A. S. *Beorgan, byrgan*, to de-
Bu'rrow, *s.* } fend, to protect, to strengthen.
Bu'rrowy. } See Borough. See *Tooke.*

A defended or protected place, (for rabbits, &c.; to which *warren* is synonymous.)

To burrow, to form burrows or places of protection or security, (sc. under ground.)

Foxes han *borwis* or dennes, and briddis of the eir han nestis, but mannes sone hath not where he shal reste his hede.—*Wiclif. Matthew*, c. 8.

Also the fowls that were there, were very good meate and great store of them, they haue *burrowes* in the ground like conies, for they cannot flie.

Hacklugt. Voyages, vol. iii. p. 805.

—— As I have seen
A nimble tumbler on a *burrow'd* greene
Hend cleane awry his course, yet give a checke
And throw himselfe upon a rabbet's necke.

Browne. Pastorals, b. ii.

Sir, this vermin of court reporters, when they are forced into day upon one point, are sure to *burrow* in another; but they shall have no refuge; I will make them bolt out of all their holes.—*Burke. Speech on American Taxation.*

As when hawks, herons, or other birds build in my trees, or coneys or other creatures make their nests or *burrows* in my land, and have young ones there; I have a qualified property in those young ones till such time as they can fly or run away, and then my property expires.

Blackstone. Commentaries, b. ii. c. 25.

BURSE. } Dut. *Beurs*; Ger. *Borse*; Fr.
Bu'rsar. } *Bourse*; It. *Borsa*; Sp. *Bolsa*;
Bu'rsary. } Lat. *Bursa*; from the Gr. Βυρση,
Bu'rsarship. } corium, (Voss. *de Vit.* lib. ii. c. 2.) i. e. a hide or skin;—the material of which that now called a *purse* or *burse*, was made. Per synecdochen, (Wachter observes) materia pro forma. See also *Menage* in v. *Bourse.* Holland renders *vesica*, a *burse* or skin. It is also applied to—

A place for money or mercantile transactions. *Bursar*, i. e. Purser, (qv.)

Furthermore hee affirmeth, that they be not the right stones of a beuer, when they are seene without a twofold *burse* or skin, which no liuing creature hath besides.

Holland. Plinie, b. xxxii. c. 2.

Tattelius——
Tramping the *bourse's* marble twice a day,
Tells nothing but stark truths I dare well say.

Bp. Hall. b. vi. Sat. 1.

As for his [Hales] justness and uprightness in his dealings, all that knew, have avouched him to be incomparable; for when he was *bursar* of his Coll. and had received bad money, he would lay it aside, and put good of his own in the room of it to pay to others.—*Wood. Athenæ Oxon.*

Not the plotting of an headship, (for that is now become a court business) but the contriving of a *bursership* of twenty nobles a year, is many times done with as great a portion of suing, siding, &c.—*Hale. Remains*, p. 276.

It has been considered as of so much importance, that a proper number of young people should be educated for certain professions, that sometimes the public, and sometimes the piety of private founders, have established many pensions, scholarships, exhibitions, *bursaries*, &c. for this purpose.—*Smith. Wealth of Nations*, b. i. c. 10.

BURST, *v.* or } A. S. *Burstan, berstan,*
Burst. } *beorstan*, rumpere; Dut. *Bor-*
Burst, *s.* } *sten, bersten*; Ger. *Bresten,*
bersten; Sw. *Brista*, to break open or asunder. It seems to be peculiarly applied — when the thing broken incloses or surrounds something else; as to *burst* a bladder; the bottle *burst.* It is also used without any such restriction.

To break open or apart, to rush, to gush forth. Met. to *burst* with envy; the passions *burst* forth.

From the Lat. *Rumpere*, we have borrowed the compounds, *abrupt*, &c. *corrupt*, &c. *disruption, eruption, irruption*, and also the uncompounded *rupture*:—the disease peculiarly so called, Boyle denominates — "*burstness* or rupture," (*Works*, vol. vi. p. 376.)

Tho the smytyn of lance was ydo, to the suerde hii nome,
And slou to grounde vaste ynou, and *barste* mony a scelde
That longe yt was ar other alf mygte wynne feld.

R. Gloucester, p. 437.

An engyn had thei ther in, & profred for to kast,
The gerde *brast* in tuyn, to help mot it not last.

R. Brunne, p. 326.

And this Judas hadde a feeld of the hire of wickednesse, and he was hanged and to *brast* the myddil and alle hise entrails weren shed abrood.—*Wiclif. Acts*, c. 1.

And the same hath nowe possessed a plot of groũde with the rewarde of iniquitie, and when he was hanged *brast* asonder in the myddes and all hys bowels gushed out.

Bible, 1551. *Ib.*

And er that Arcite may take any kepe,
He pight him on the pomel of his hed.
That in the place he lay as he were ded,
His *brest* to *bresten* with his sadel bow.

Chaucer. The Knightes Tale, v. 2693.

In which ther ran a romble and a swough,
As though a storme shuld *bresten* every bough.

Id. Ib. v. 1982.

The sone with drewe his lyght, the erth trembled and quaked and the rocks *braste* in sonder.

Joye. Exposicion of Daniel, c. 5.

Whanne the kynge of Englande arryued in the Hogue Saynt Wast, the Kyng yssued out of his shyppe, and the first fote that he sette on the grounde, he fell so rudely, that ye blode *brast* out of his nose.

Bernars. Froissart. Cronycle, vol. i. c. 122.

Dion. —— O, the sacrifice
How ceremonious, solemne, and vn-earthly
It was i' th' offring!
Cleo. But of all, the *burst*
And the ear-deaf'ning voyce o' th' Oracle,
Kin to Ioue's thunder, so surpriz'd my sence,
That I was nothing.

Shakespeare. Winter's Tale, Act iii. sc. 1.

When the Cardinal reported this message to the Pope, he was struck with so sensible an affliction that he *burst* into tears.—*Tatler*, No. 5.

For this purpose we agreed to meet him with our usual smiles, to chat in the beginning with more than ordinary kindness, to amuse him a little; and then in the midst of the flattering calm to *burst* upon him like an earthquake, and overwhelm him with a sense of his own baseness.

Goldsmith. Vicar of Wakefield, c. 15.

—— Of grief
And indignation rival *bursts* I pour'd;
Half execration mingled with my prayer;
Kindled at man, while I his God ador'd.

Young. The Complaint, Night 3.

BU'RY. } Dut. *Berghen*; Ger. *Bergen*;
Bu'rial. } A. S. *Byrgan*, sepelire:—
Bu'rver. } To put into a place of protec-
Bu'rying. } tion, safety, or defence. Hence also—to hide, to secrete, to conceal; to put or keep in secresy, or concealment.

To *bury* the dead,—to place or deposit in a place of security; to inter; to place in a grave, in a sepulchre.

Burial, A. S. *Byrgel*, is the diminutive of *Byrig* or *Burgh*, a defended or fortified place, (Tooke.) See Burgh. Formerly applied to the place, now to the act, of burying.

The morwe after Seynte Marye day the latere ded was,
In the abbey of Cam *yboured* was, thys kyng.
And Henry, hys gonge sone, was at hys *buryng*.

R. Gloucester, p. 382.

An *buryels* al nywe ymad. *Id.* p. 204.

Whan he was asoyled of the pape Sergie,
He died and was *buried* in Rome solumplie.

R. Brunne, p. 1.

Ryght so by the rode quath ich. rouhte the nevere
Wher my body *yburied* were. by so ge hadde my goodes.

Piers Ploughman, p. 202.

Anothir of hise disciplis seide to him, Lord suffre me to go first, and *birie* my fadir: but Jhesus seide to him, sue thou me, and lete the dede men *birie* ther dede men.

Wiclif. Matthew, c. 8.

The earth schook, and stoones weren cloven, and *birials* weren opened, and many bodies of sayntes that hadden slept risen up.—*Id. Ib.* c. 27.

Cecil him toke and *buried* him anon
By Tiburce and Valerian softely,
Within his *burying* place, under the ston.

Chaucer. The Second Nonnes Tale, v. 15,877.

But sens thus sinfully ye me beguile
My bodie mote ye seen within a while
Right in the hauen of Athenes fletyng
Withouten sepultre and *burying*
Though ye ben harder then is any stone.

Id. Legend of Phillis.

Thus they suaged somwhat his yre, and so passed that night, and the next morwyng Richarde Staffordе was *buried* in the churche of the vyllage thereby, and at his *burying* were all those of his linage, barons, knightes, and squyers, that were in that armye.

Bernars. Froissart. Cronycle, vol. ii. c. 12.

They shal ordeyne mẽ also to be dead *buryers*, euer goyng thorowe the lande, and appoynte them certain places to *burye* those in, whiche remayne vpon the felde, that the land may be cleansed.—*Bible*, 1551. *Ezechiel*, c. 39.

—— O yet more miserable,
Myself my sepulcher, a moving grave,
Buried, yet not exempt
By priviledge of death and *burial*
From worst of other evils, pains and wrongs.

Milton. Samson Agonistes.

I observed, indeed, that the present war had filled the church with many of these uninhabited monuments, which had been erected to the memory of persons whose bodies were perhaps *buried* in the plains of Blenheim or in the bosom of the ocean.—*Spectator*, No. 26.

I have determined to revise my speeches, lest for the want of this remaining labour, all the pains they cost me should be thrown away, and they, with their author, be *buried* in oblivion.—*Melmoth. Pliny*, b. v. Let. 5.

BUSH. } Fr. *Bois*; It. *Bosco*; Sp.
Bu'shed. } *Bosque*; Ger. *Busch*; Dut.
Bu'shment. } *Bosch*; Sw. *Buske*, a wood.
Bu'shy. } From Boσκειν, to feed, because there cattle feed; as *nemus*, from *νεμειν*, (Wachter and Junius.) Skinner prefers to derive it from the Lat. *Arbuscula.* Formerly applied to—

A whole wood, (*sylva, nemus,*) but now to a low tree or shrub with thick, small bows or shoots: to any thing similar, as a *bushy* wig.

Bushment was used anciently as *ambush* and *ambushment* are now. See Ambush, and also Busk.

Bridden ich by beelde. in *bosshes* maden neestes.

Piers Ploughman, p. 223.

And of deed men that they rise agen han ye not red in the book of Moyses on the *bugsh* hou God spak to him and seye, Y am God of Abraham and God of Isaac and God of Jacob?—*Wiclif. Mark*, c. 12.

Ther as by aventure this Palamon
Was in a *bush*, that no man might se,
For sore afered of deth was he.

Chaucer. The Knightes Tale, v. 1519.

His heade is the most fine golde; the lockes of his here are *bushed*, browne as the evening.

Bible, 1551. *Ballettes*, c. 5.

His head is as the most fine gold, his locks are *bushie* and black as a raven.—*Id. Modern Version.*

To binde a *bushe* of thornes amongst sweete smelling floures,
May make the posie seeme the worse, and yet the fault is ours:
For throw away the thorne, and mark what will ensew?
The posie then will shew itselfe, sweete, faire and fresh of hew.—*Gascoigne. Councell to Duglasse Dixe.*

Tyl at last in the nether ende of the hal, a *bushement* of the Duke's seruantes and Nashefeldes and other longing to the Protectour, with some prentises and laudes that thrust into the hal amonge the prese, began sodaincly at meunes backes to crye owte as lowde as their throtes would giue: Kyng Rycharde, Kynge Rycharde and threwe vp their cappes in token of ioye.—*Sir T. More. Workes*, p. 64.

Fynally he concluded that he wolde make a *bushement* with a certayne nombre of knyghtes; and lye awayte to take the vytayle yt was brought to the hoost from ye porte of Russilian.—*Fabyan. Philippe III.* an. 1273.

Whereupon feyning a mistrust for the slaughter in the last ouerthrowe, she gaue backe so longe till she had brought Cyrus into a strayt, and there enuironing him with a *bushement* of souldiers layd before in the mountaynes for the same purpose, she slewe 200,000 Persians and the King himselfe.—*Goldyng. Justine*, fol. 6.

The feldes whist, beastes, and fowles of diuers hue
And what-so that in the brode lakes remainde,
Or yet among the *bushy* thickes of bryar,
Laide down to slepe by silence of the night
Gan swage their cares, mindlesse of trauels past.

Surrey. Virgile. Æneis, b. iv.

These blazing starres the Greeks call Cometas, our Romanes Crinitas: dreadfull to be seene, with bloudie haires, and all over rough and shagged in the top like the *bush* of haire upon the head.—*Holland. Plinie*, b. ii. c. 25.

Moreover a goodly broad *bushi* tail they [the squirrels] have, wherewith they cover their whole body.—*Id. Ib.* b. viii. c. 38.

Here (queen of forests all, that west of Sercrn ly)
Her broad and *bushy* top Dean holdeth up so high,
The lesser are not seen, she is so tall and large.

Drayton. Poly-Olbion, s. 7.

If Lindamor, you would take notice of those and some other toils and hardships that attend a gardener's trade, you would, I doubt not, confess, that his employments, like his *bushes*, bring him thorns as well as roses.

Boyle. Occas. Reflect. s. 5. Ref. 4.

As the two armies romped together on these occasions, the women complained of the thick *bushy* beards and long nails of their confederates, who immediately took care to prune themselves into such figures as were most pleasing to their friends and allies.—*Spectator*, No. 434.

Amid the falling gloom of night,
Her startling fancy found
In every *bush* his hovering shade,
His groan in every sound.—*Mallet. Edwin & Emma.*

Close unto the passage, op'ning into Greece,
That post committed to the Phocian guard,
O'erhangs a *bushy* cliff. *Glover. Leonidas*, b. x.

BU'SHEL. Fr. *Boisseau*; Mid. Lat. *Bussellus*. Menage derives (nescio quam bene, says Skinner,) from *Bosse*, tuber. See Bosse.

A measure of quantity, equal to eight gallons.

A *bousel* of bred corn. brouht was thr ynne
For ich wolle sowe hit myself.—*Piers Ploukman*, p. 131.

Whan that thou wendest homeward by the mell,
Right at the entree of the dore behind
Thou shalt a cake of half a *bushel* find,
That was ymaked of thin owen mele,
Which that I holpe my fader for to stele.
Chaucer. The Reves Tale, v. 4241.

For this I fynde of Haniball,
That he of Romaynes on a daie,
Whan he hem fonde out of araie,
So great a multitude alough,
That of golde rynges, whiche he drough
Of gentill handes, that ben deade,
Bushelles full three, I rede
He fylled. *Gower. Con. A.* b. v.

In the countrey wheat was solde for foure shillings the quarter, mault for four shillings and eyght pence, and in some place a *bushell* of rie for a pound of candles which was four pence.—*Stow. Queen Mary*, an. 1558.

Please to desire Mr. Morphew to send me in a *bushel* of coals on the credit of my answer to his Czarian majesty; for I design it shall be printed for Morphew, and the weather grows sharp.—*Tatler*, No. 232.

BU'SK. Now written *Bush*. See Boske.

Siirith, that I of told, that the lond had lorn,
That a suynhird slouth vnder a *busk* of thorn,
Had a kosyn, hight Egbriht. *R. Brunne*, p. 14.

For there is neither *buske* nor hay
In May, that it nill shrouded bene
And with the new leues wrene.—*Chaucer. Rom. of the R.*

BU'SK, *v.* } Dr. Jamieson thinks from the
Busk, *n.* } Ger. *Butzen*, *bussen*; Dut. *Boetsen*; Sw. *Puts-a*, ornare, decorare; and he observes that in Ger. *Butz frauw*, is a well dressed woman; and that hence it means—

1. To prepare, to make ready; 2. To tend, to direct one's course.

Bush, n. "Fr. *Busque* or *Buste*. The long, small (or sharp pointed), and hard quilted belly of a doublet." Also a piece of steel or other material to keep the dress of the body firm to the shape.

And many of the Danes princly were left,
And *busked* westward, for to robbe eft.—*R. Brunne*, p. 39.

Thy selve and thy sonnes three. and suthen goure wyves
Buske gow to that bot. a bydeth ther ynne
Tyl fourty dayes be fulfilled.—*Piers Ploukman*, p. 177.

Be we neuer so lef and dere,
Out of this world all schul we meue
And whon we *buske* vnto ur bere
Ageyn ur will we take ur leve.
Ritson. Ancient Songs, p. 45.

Ye might haue *busked* you to Huntly banks
Your pryde was pevysh to play suche prankes.
Skelton. Against the Scottes.

The commons renyed ther taxes to pay
Of them demaunded and asked by the Kynge
With one voice importune they plainly sayd nay
They *buskt* them on a *bushment* themselfe in baile to bring.—*Id. Dethe of Northumberlande.*

No fowler that had wylie witte
but will forsee such hap,
That birds will alway *buske* and bate
and scape the fowlers trap.
Turberville. Of the diuers Passions, &c.

Her face was maaked, her locks were curl'd,
Her bodie pent with *buske*,
And which was needless, she more sweet,
Her raiment scented muske.
Warner. Albion's England, b. vii.

——But heard you nam'd,
Till now of late *busks*, perrewigs,
Makes, plumes of feathers fram'd.—*Id. Ib.* b. ix.

Off with that happy *busk*, which I envy,
That still can be, and still can stand so nigh.
Donne, Elegy 19.

BU'SKIN. } Dut. *Broseken*, *broskin*; Fr.
Bu'skined. } *Botine*, *brodequin*; It. *Borzacchino*; Sp. *Borzegui*, *botin*. Kilian informs us that Le Duchat, in his notes on Rabelais, derives it from the Gr. Βυρσα, a hide or skin. (See Burse.) Skinner and Menage may be referred to, but to little advantage. The Fr. *Botine*; Sp. *Botin*, is a *small boot*; a summer boot, Cotgrave calls it. See the quotation from Melmoth.

Some cunning man maye teach thee for to ryde
And stufle thy saddle all with Spanishe wooll,
Or in thy stirrops haue a toye so tyde,
As both thy legges may swell thy *buskins* full.
Gascoigne. Councell to Mast. Bartholomew.

The lyons skyn about his backe was of cloth gold of damaske, wrought and fryzed with flatte golde of damaske for the heeres, and *buskyns* gold on his legges.
Hall. Hen. VIII. an. 12.

For writing of the Troiane warr
and Greekes fayre *buskinde* legge,
He doth not fetche his matter downe
from ladye Ledaes egge.
Drant. Horace. The Arte of Poetrye.

Now were the skies of storms and tempests cleared
Lord Æolus shut vp his windes in hold,
The siluer mantled morning fresh appeared,
With roses crown'd, and *buskin'd* high with gold.
Fairefax. Godfrey of Bovlogne, b. viii. s. 1.

His *buskins* (edg'd with silver) were of silke,
Whiche held a legge more white than mornings milke,
Those *buskins* he had got and brought away
For dancing best upon the revell day.
Brown. Pastorals, b. i. s. 1.

In happy chains our daring language bound
Shall sport no more in arbitrary sound,
But *buskin'd* bards henceforth shall wisely rage,
And Grecian plans reform Britannia's stage.
Tickell. On the Prospect of Peace.

The *buskin* was a kind of high shoe worn upon the stage by the actors of tragedy in order to give them a more heroical elevation of stature.—*Melmoth. Pliny*, b. ix. Let. 9.

BUSS, *v.* } It. *Basciare*; Fr. *Baiser*; Sp.
Buss, *n.* } *Besar*; Dut. *Boesen*; Lat. *Basiare*, of unknown etymology. Written by Chaucer and others *bass*.

To kiss; to touch with the lips.

For lippes thinne not fat, but euer lene,
Thei serue for naught, they be not worth a bene
For if the *basse* been full, there is a delit.
Chaucer. The Court of Loue.

Lende me youre praty mouth, madame,—
I wis dere hert to *basse* it swete,
A twyse or thryse or that Y die.
Ritson. From Harleian MS. Temp. Hen. V.

And thys good minde, good Lord, will I keepe styll and neuer let it fall out of my hart al the while that I lye *bassing* with Besse.— *Sir T. More. Workes*, p. 857.

He, little looking that she should complain,
Of that, whereto he fear'd she was inclin'd;
Bussing her oft, and in his heart full fain,
He did demand what remedy to find.
Sidney. Arcadia, b. iii.

But he that brings him home againe,
A *busse!* yet not a *busse* alone doubtlesse shall haue,
But lik a friend I will entreate him passing braue.
Turbervile. Of Ladie Venus, &c.

Come, grin on me, and I will thinke thou smil'st,
And *busse* thee as thy wife: Miseries loue,
O come to me.—*Shakespeare. King John*, Act iii. sc. 4.

After much *buss* and great grimace,
(Usual, you know, in such a case)
Much chat arose what had been done,
What might before next summer's sun.—*Prior. The Mice.*

BUSS. Mid. Lat. *Bussa*; Dut. *Buise*, a larger sort of ship after the likeness of a *box*, (which *Busse* also signifies) with wide hull and broad prow, (Spelman.) The name is still common in the north.

Herfor kyng Richard wrathes him & sais,
"Dight vs thider ward our *busses* & galais,
Mi sister I wille out wyn or I ferrer go."
R. Brunne, p. 149.

Two *busses* were forfaren, that in the tempest brak,
The godes attached waren to the kyng of Cipres Isaac.
Id. p. 158.

This mode of fishing (by *busses* or decked vessels from 20 to 80 tons burden) seems not so well adapted to the situation of Scotland as to that of Holland.
Smith. Wealth of Nations, b. iv. c. 5.

In the year 1759, when the duty was at fifty shillings the ton, the whole *buss*-fishery of Scotland, brought in only four barrels of sea sticks (i. e. herrings caught and cured at sea.)
Id. Ib.

BUST. } Fr. *Buste*. The whole bulk or body
Bu'sto. } of a man, from his face to his middle, (Cotgrave.)

But die, and she'll adore you—then the *bust*
And temple rise—then fall again to dust.
Pope. Moral Essays, Ep. 2.

With honour thus by Carolina plac'd,
How are these venerable *bustoes* grac'd!
O queen, with more than regal title crown'd
For love of arts and piety renown'd!
Swift. Epigram on the Busts at Richmond

Nature! 'tis thine with manly warmth to mourne
Expiring virtue, and the closing urn;
To teach, dear seraph! o'er the good and wise!
The dirge to murmur, and the *bust* to rise.
Cawthorn. Elegy to the Memory of Captain Hughes.

BU'STLE. } The old word to *Buskle* may
Bu'stler. } be from *Busk* in the second
Bu'stling, *n.* } usage given by Dr. Jamieson, (see Busk,) and *Bustle*, a different writing of it. Skinner thinks that *Bustle* or *Brustle* is from the A. S. *Brastlian*, crepitare; to rustle.

To be active, to make haste, to move or stir about in a hurry, tumult, or confusion.

Wherefore now began the bisshopes to *buskle* and bere rule both in the seculare pour & pompe ouer the peple and playd the kinges about 160 yere before Crystis birth.
Joye. Exposicion of Daniel, c. 2.

Now tel me thā if thou wer goynge out of an howse—whither arte thou goynge out—onely whā thy fote is on ye vttermost yuch of the threshold thy body half out of the doore, or else whan thou beginnest to set the firste foote forward to goe out, in what place of the house so euer ye stand whan ye *buskle* forward.—*Sir T. More. Workes*, p. 81.

If at day breake with candle lightes
thou *buskle* not at booke,
If thou to sum good exercyse,
or studie do not looke,
In loue or malice shalt thou plunge,
yea, thoughe thou be awake.
Drant. Horace. Epistle to Lollius.

And you shall passe by a *bustling* of a tyde that shoules out of the chanel that way, but you need not fear any thing for you shall have no lesse than eight fathom water, and being past the said *bustling* but a minion shot you shall loose the ground and be in the channel.
Hackluyt. Voyages, vol. iii. p. 625.

That as from hollow *bustling* winds, engendered stormes arise,
When dust doth chiefly clog the wayes, which up into the skies
The wanton tempest ravisheth; begetteth night of day;
So came together both the foes.
Chapman. Homer. Iliad, b. xiii.

And down he *busl'd*, like an oake, a poplar, or a pine,
Hewne downe for shipwood, and so lay. *Id. Ib.*

The good man *bustled* through the crowd accordingly, but when he came to the seats to which he was invited, the jest was to sit close, and expose him, as he stood out of countenance to the whole audience.—*Spectator*, No. 6.

The fight you must believe, brought doun the lady's coach door, and obliged her with her mask off to enquire into the *bustle*, when she sees the man she would avoid.—*Id.* No. 454.

While winding now, and intricate,
Now more develop'd, and in state,
Th' united stream, with rapid force,
Pursues amain its downward course,
Till, at your feet absorb'd, it hides
Beneath the ground its *bustling* tides.
Jago. Labour & Genius.

Forgive him, then, thou *bustler* in concerns
Of little worth, an idler in the best,
If, author of no mischief and some good,
He seek his proper happiness by means
That may advance, but cannot hinder, thine.
Cowper. Task, b. vi

BU'SY, *v.* }
Bu'sy, *adj.* }
Bu'siless. }
Bu'sily. }
Bu'siness. } Dut. *Besigh*; Fr. *Besogne*, *besogner*; It. *Bisogno*, *bisognare*. "A. S. *Bysgian*, occupare, to occupy or employ," (Somner.)

To be or cause to be busy—implies (by usage,) to be or cause to be fully occupied or employed; to be actively engaged; to be employed or engaged beyond due measure; to be too actively meddling.

And herof made he bokes
Ge *busilicke* bokes. *Piers Ploukman*, p. 191.

But I wole that ghe be without *bisynesse*, for he that is withoute wyf is *busi* what thingis ben of the Lord, hou he schal plese God, but he that is with a wyf is *bisi* what thingis ben of the world hou he schal plese the wyf, and he is departid.—*Wiclif. 1 Cor.* c. 7.

But whanne thou goist with thin aduersarye in the weye to the prince: do *busynesse* to be dyleuerid from him, leat peraventure he take thee to the domesman.

Wiclif. Luk, c. 12.

And he sente hem in to Bethleem: and seide go ye, and axe ye *busily* of the child and whanne ye han foundun telle ye it to me: that I also come and worschipe him.

Id. Matt. c. 2.

On euery bough the birdes heard I sing
With voice of angell, in her ermony
That *busied* him, her birds forth to bring.

Chaucer. The Assembly of Foules.

No wher so *besy* a man as he ther n'as,
And yet he semed *besier* than he was.

Id. The Prologue, v. 323.

Though I sekenesse haue vpon honde
And longe haue had, yet wolde I fonde
To write, and do my *besinesse*,
That in some partie so as I gesse,
The wise man maie be aduised. *Gower. Con. A.*

As at another time, when Christ was so feruently *busied* in healing the people, that he had no leisure to eat, they went out to hold him, supposing that he had bene beside himself.—*Tyndall. Workes*, p. 25.

This sayd Mömolus, with the forenamed Bladascus and other of that affynytie, shulde set a fyre an olde temple within the cytie, and when the people of the cytie were *besyed* to quench ye fyre, the sayd Momolus with his adherentes to open the gates, and so to let in Lyndegylaus and his knyghtes.—*Fabyan*, vol. i. c. 123

The Frenche kynge and his counsaille, and the duke of Normandy wer sore *besied*, what for the voyage of the Croysey that he had taken vpon hym, and for the warres that the kynge of Naueirre made in the realme.

Berners. Froissart. Cronycle, vol. i. c. 218.

Nor (be) such preaching of reformacion & amendmēt of ye world meete maters for him to meddle wt, which with opē heresies & plain pestilēt errours *busily* goeth aboute to poyso & infect the world.—*Sir T. More. Workes*, p 299.

The other may be better called a vacation from seryouse *busynesse*, whiche was some tyme embraced of wise men and vertuous.—*Sir T. Elyot. The Governour*, b. i. c. 26.

——— She, *busied*, heard the sound
Of rustling leaves: but minded not, as us'd
To such disport, before her, through the field,
From every beast. *Milton. Paradise Lost*, b. ix.

——— Despair
Tended the sick, *busiest* from couch to couch.—*Id. Ib.* b. xi.

——— I forget:
But these sweet thoughts, doe euen refresh my labours
Most *busie lest*, when I do it. [i. e. *busiless*]

Shakespeare. Tempest, Act iii. sc. i.

As for the greatest God, and the whole world, men should not *busily* & curiously search after the knowledge thereof, nor pragmatically enquire into the causes of things, it being not pious for them so to do.—*Cudworth. Intell. Syst.* p. 76.

She knows all that passes in every quarter, and is well acquainted with all the favourite servants, *busy-bodies*, dependants and poor relations of all persons of condition in the whole town.—*Spectator*, No. 437.

When a subject is proposed to your thoughts, consider whether it be knowable at all, or no; and then whether it be not above the reach of your enquiry and knowledge in the present state: and remember that it is a great waste of time, to *busy* yourselves too much amongst unsearchables.

Watts. Improvement of the Mind, pt. i. c. 18.

Let us look around us, and observe how the greater part of those we meet are employed. In what is it that their thoughts are *busied*?—*Porteus*, vol. i. Lect. 12.

The persons who have worked this engine the most *busily*, are those who have ended their panegyricks in dethroning his successor and descendant.

Burke. Reflections on the French Revolution.

It seldom happens that men of a studious turn acquire any degree of reputation for their knowledge of *business*.

Porteus. Tracts. Life of Abp. Secker.

BUT or Bŏt, i. e. *be-out*, distinguished from *būt*, to *boot*, though the different manner of writing the two words is not preserved in old writers. "A. S. *Butan*, *buton* are used precisely as S. *But*, without. "One of them shall not fall on the ground, *butan eowrun fæder*, *without* your father," (Matt. x. 29.) "Have ye not read how the priests in the temple profane the Sabbath, *and synt butan lahtre*, and are *without* blame," (Matt. xii. 5.) Even where rendered *besides*, it has properly the same meaning. "They that had eaten were about five thousand men, *butan wifum and cildum*, *besides* women and children;" (Matt. xiv. 21,) i. e. women and children being excepted, left out, or not included in the numeration," (Jamieson in v. *Bot.*)

Būt, says Mr. Tooke, is the imperative *Be-utan* of the A. S. *Beon-utan*, to be out. The meaning of this *but* and of *without* is exactly the same. Tooke observes, that not any one word in any language will answer to our English *but*; because a similar corruption in the same instance has not happened in any other language.

Mr. Steevens acknowledges the existence of the two words *but* and *bot*. *But*, he observes, is the A. S. *Butan*; *butan leas*, absque falso, without a lie. In ancient writings, he adds, this preposition is commonly distinguished from the adversative conjunction *but*; the latter being usually spelt *bot*.

Mr. Tyrwhitt observes, that this preposition occurs frequently in Gawin Douglas, but that he had not himself noticed it in Chaucer. He had overlooked it. In the examples from Chaucer, "I nam *but* a compilatour;" "That I may have *nat*, *but* my meate." Mr. Tooke remarks, that we should now say, "I am but a compilator;" "That I may have but my, &c." and this omission of the negation is, in his opinion, one of the most blameable and corrupt abbreviations of construction in our language. *But* denotes—

Be out, without, put or take out, except, unless.

Ther he rerede his heued toun, that London I clepud is:
Ac so ne clepude he yt *noig*, *bute* the Nowe Troi.

R. Gloucester, p. 23.

A moneth it was ther aftur, that Colo syk lay,
And deide, as God wolde, with inne the eigtethe day,
And other eir nadde he *non*, *bute* Seynt Helene the gode.

Id. p. 84.

And *alle* dukes of Bruteyne, & the Englyss kynges echone,
I come were to thys parlement, *bote* kyng Oswy one.

Id. p. 219.

Ne that no man ys wurthe to be yeluped kyng,
Bote the heye kyng of heuene, that wrogte al thyng,
That hath heste of water, and of erthe al so.—*Id.* p. 322.

He seid vnto tham alle, that purueied suld it be,
That in alle the loud suld be *no* kyng *bot* he.—*Id.* p. 26.

To Thomas the kyng bisouht, the bishop to assoill,
Bot Thomas wild *nouh*, *bot* thorgh grace of the apostoile.

R. Brunne, p. 26.

What therefore schulen we seie, the lawe is synne? God forbede, bŭt I know not synne, *but* bi lawe, for I wiste not that coueityng was synne, *but* for the lawe seide thou shalt not coueite.—*Wiclif. Romayns*, c. 7.

What shal we say then, is the lawe synne, God forbyd; bŭt I knewe not what synne meante *but* by the law, for I had not knowen that luste had meant, *except* the lawe had sayd, thou shalt not luste.—*Bible*, 1551. *Ib.*

Forsake I wol at home mine heritage,
And as I said, ben of your court a page,
If that ye vouchesafe that in this place,
Ye graunt me to haue such a grace,
That I may haue *nat but* my meat and drinke,
And for my sustinaunce yet wol I swinke

Chaucer. Legend. Of Ariadne.

I *nam but* a leude compilatour of the labour of old Astrologiers, and haue it translated in mine English only for thy doctrine: and with this sword shal I slene enuy.

Id. Of the Astrolable.

Ther was also a nonne, a prioresse
That of hire smiling was ful simple and coy;
Hire greatest othe *n'as but* Seynt Eloy.

Id. The Prologue, v. 120.

This golden cart with firy beames bright
Foure yoked stedes full different of hew,
But bait or tiring through the spheres drew.

Id. The Testament of Creseide.

But meat or drinke she dressed her to lie
In a darke corner of the hous alone,
And on this wise weping she made her mone. *Id. Ib.*

That she is deade thei speken all.
But plainly howe it is befall
The matter in so littell throwe,
In soothe there might no man knowe.
But thei that weren at the dede. *Gower. Con. A.* b. iii.

This Demephon and Anthemas,
Her purpose tolden, as it was,
Thei setten all still and herde,
Was none *but* Nestor him answerde. *Id. Ib.*

For thilke honour, which Aaron toke,
Shall none receue, as seith the boke,
But he be cleped, as he was. *Id. Ib.* b. ii.

Tulley before hym affyrmed, that a man may not be an orntour, heaped with praise, *but* if he haue gotten the knowledge of all thinges, and artes of greatest importance.

Sir T. Elyot. The Governour, b. i. c. 14.

Hail holy light, ofspring of heav'n first-born,
Or of th' eternal coeternal beam
May I express thee unblam'd? since God is light,
And never *but* in unapproached light,
Dwelt from eternity. *Milton. Paradise Lost*, b. iii.

BŬT, (*boot*,) is the imperative *bot*, of the A. S. *Botan*, to *boot*, i. e. to superadd, to supply, to substitute, to atone for, to compensate with, to remedy with, to make amends with, to add something more in order to make up a deficiency in something else. (See *Tooke*, vol. i.) Dr. Jamieson denies that there is any such word as *Bot-an*. The verb, he says, is *Bet-an*. But *Boetan*, or *Botan* exists with the usual prefix *ge*, (sc.) *ge-boetan*. (See to Boot.) In Luke viii. 9 and 14, Wiclif uses *but*, the Modern Version *and*. In the Version of the Psalms in the *Book of Common Prayer*, (Ps. cxv. 5, 6, 7,) *and* is the conjunction used; in the Bible Version *but*. *But* and *And* are here equivalent, and *but* denotes—

Add, superadd, subjoin: put, place, give, instead of, in lieu of.

Bote to segge asortlyche, ther nas ver ne ner,
Of prowesse ne of cortesye, in the worl ys per.

R. Gloucester, p. 281.

So that king Philip was annyd thor alle thing
That there was of him word non, *bote* al of Richard the king.—*Id.* p. 487.

Bot the most partie algate was slayn,
That with life fled I trowe thie were fulle fayn.

R. Brunne, p. 31.

An abbot of Glastebert, Edward his name is said,
He did make a toumbe, Edgar in to lay,
Bot it was ouer litelle, in all maner way. *Id.* p. 36.

Bot the fals Edrick hid his quaintise,
That Edmond with Knoute mette in non wyse.—*Id.* p. 47.

Bot of that wikkednes, that men suld haf wroken,
Was neither more nor lesse of ther penance spoken.

Id. p. 77.

The londes wild he nouht geld, that he of Roberd wan,
Bot haf tham he wilde, & hoide for any man.—*Id.* p. 99.

Bot thei be of thi faith, els do thei wrong,
Thei stand alle to gode graith, whan thou ert tham among.

Id. p. 193.

But hise disciplis axiden him what this parable was.

Wiclif. Luk, c. 8.

And his disciples asked him, saying, what might this parable be.—*Bible. Mod. Vers. Ib.*

But that, that fel among thornes ben these that herden, and of bisynessis and richessis & lustis of lyf thei gon forth and ben strangled: & bryngen forth no fruit.

Wiclif. Luk, c 8.

And that, which fell among thornes, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection.—*Bible. Mod. Vers. Ib.*

As lene was his hors as is a rake,
And he was not right fat, I undertake;
But loked holwe, and therto soberly.

Chaucer. Prologue, l. 291.

I woll not tellen eke how they all gon
Home til Athenes whan the play is don:
But shortly to the point now wol I wende,
And maken of my longe tale an ende.

Id. The Knightes Tale, l. 267.

Now harkeneth, quod the miller, all and some;
But first I make a protestatioun,
That I am dronke, I know it by my soun:
And therefore if that I mispeke or say,
Wite it the ale of Southwerk, I you pray.

Id. The Miller's Prologue, l. 3139.

But yet is a wonder thinge,
Whan that a riche worthie kynge,
Or lorde, what so he bee,
Woot aske and claime propertie
In thynge, to whiche he hath no right,
Būt onely of his great might. *Gower. Con. A.* b. iii.

That what I thought to speke or do
With tarying he held me so,
Til whan I wolde, and might nought,
I not what thyng was in my thought:
Or it was drede, or it was shame,
But euer in ernest or in game,
I wote there is long tyme passed,
But yet is not the loue lassed,
Whiche I vnto my lady haue.—*Gower. Con. A.* b. iv.

And now hee feasts them whom he formerly threatened, and turnes their fear into wonder; all unequall love is not partiall: all the bretheren are entertained bountifully, *but* Benjamin hath a five fold portion.—*Bp. Hall. Cont. Joseph.*

And yet there were in his time most famous and worthie painters whom he had advaunced, whose works when he beheld, he would praise them all, howbeit, not without a *but*, for his ordinarie phrase was this; here is an excellent picture *but* that it wanteth one thing.

Holland. Plinie, b. xxxv. c. 10.

If they [a man's vertues] be like a clear light, eminent, they will stab him with a *but* of detraction.

Feltham, pt. i. Res. 50.

2 *Phy.* Be of good comfort, souldier,
The prince hath sent us to you.
Leu. Do you think I may live?
2 *Phy.* He alters hourly, strangely.
1 *Phy.* Yes, you may live: *but*———,
Leo. Finely *butted*, doctor.
Beaum. & Fletch. Humorous Lieutenant, Act I. sc. 5.

As for oure God, he is in heauen, he doeth whatsoeuer it pleaseth hym.
Theyr images are *but* syluer and golde, euen the worcke of mens handes.
They haue mouthes, and speak not: eyes haue they, *but* they se not.
They haue eares, & heare not: noses have they, *but* they smell not.
They haue handes and handle not, fete haue they, *but* they cannot go, neither cā they speake thorow their throte.
They that made them, are lyke vnto them, and so are all suche as put theyr truste in them.—*Bible*, 1551. *Psalm* 115.

——— Thus with the year
Seasons return, *but* not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud in stead, and ever-during dark
Surrounds me. *Milton. Paradise Lost*, b. iii.

BUT. } To abut, (qv.) Mr. Tooke
BUTTING, *n.* } thinks is from the "A. S. *Boda*, the first outward extremity of any thing." The preposition, *utan*, *out*, with the prefix *be*, appears to lead more obviously to this "outward extremity." See BUTT, (as a ram.)

To *but* is—to be on, to touch on, the *outward* extremity; to be or touch upon the confines or borders; to border upon.

And Antioche is a citie whiche was in olde tyme of so great fame and power that so muche parte of all the country of Syria as reacheth vnto Cicilie & *butteth* upō it, had the name geuen it thereof.—*Udal. Luke*, Pref. p. 6.

The sea and land (quoth she) my sonnes you get,
You find a way how you may them divide:
The Pontique flood betweene you both is set,
For bounds of both it *buts* on either side.
Mirrour for Magistrates, p. 176.

And Barnsdale there doth *butt* on Don's well-water'd ground. *Drayton. Poly-Olbion*, s. 28.

Here are true riches, large possessions indeed; such as are not stinted to a little money, to a piece of ground, or to a kingdom, or territory upon earth, but extend themselves over the whole creation, without *buttings* or boundings on any side.—*Bp. Beveridge*, vol. i. Ser. 20.

BUT, *n.* or } (As a ram.) *Bout*, Spelman
BUTT. } says, is the end of a thing, and
BUT, *v.* } *Abbouter* is to thrust forth the end. (See ABUT and BUT, to abut.) Cotgrave, that the Fr. "*Bout* is the end, head, point, tip, or top, the extreme or utmost part (in length) of any thing; *bouter*, to thrust, put, force, push forward," (sc.) the end or head. It is applied to—

The action of the ram in thrusting or pushing forward; of the warlike engine, so called,—to any thing hard, knobby, or obtuse, like the head of a ram; thus the *but*-end, a *butt* or block. Also to—

Any thing projected; brought or placed forward, (sc.) as a mark; an object to aim at. Met. a *butt* for wit.

Butt's length,—the distance or shot between the *butts*: from the *butt*.

Round about the charet rode cccc. men of armes, all in blacke harneys & their horses barded blacke with the *but* of their speres vpward.—*Hall. Hen. V.* an. 10.

And for all his strength, [he] put hym by strong strokes from the barriers, and with the *but* end of the spere strake the Almaine that he staggared, but for all that the Almayne strake strōgly and hardly at the duke.—*Id. Hen. VIII.* an. 6.

Lalus. Sweete Lirope, I have a lamb
Newly weaned from the dam,
Of the right kind it is notted,
Naturally with purple spotted,
Into laughter 'twill put you
To see how prettily 't will *butt* you.
Drayton. The Muses Elysium. Nymphal.

At the last, when the skirmish was very hot, and evening now come on, one exceeding strong ram among other engines was brought forward which with pushes thick and threefold *butted* upon that round tower, at which in the former siege, I said, the citie by a breach was layed open.
Holland. Ammianus, p. 151.

Like to a ram that *buts* with horned head,
So spurr'd he forth his horse with desp'rate race.
Fairefax. Godfrey of Bovlogne, b. vii. s. 88.

They were never espied till that the foremost were within the outer court, and the whole company in the church-yard, not two pair of *buts* length distant from the town.
Knox. History of the Reformation, p. 90.

So as this regard be had of exchange, that the upper end of the bord, which grew to the head of the tree, bee fitted to the nether hinge or hooke of the dore; and contrariwise the *butt* end, serve the higher.—*Holland. Plinie*, b. xvi. c. 11.

But such as he beheld hang off from that increasing sight,
Such would he bitterly rebuke, and with disgrace excite,
Base Argives, blush ye not to stand, as made for *buts* to darts. *Chapman. Homer. Iliad*, b. iv.

It is commonly said, that trees in the forest fully growne, which have stood many a yeare, and namely such as are ready to be fallen and laid along for timber, prove harder to be hewed and sooner wax drie, if a man touch them with his hand before hee set the edge of the ax to their *butt*.
Holland. Plinie, b. xxiv. c. 1.

There are at this present time three hundred salters, and three salt springs, in the town of Wick, whereof the principal is within a *butshoot* of the right *ripe* (or banke) of the river.—*Hollinshed. Desc. of England*, c. 12.

I mean those honest gentlemen that are always exposed to the wit and raillery of their well wishers and companions, that are pelted by men, women, and children, friends and foes, and in a word, stand as *butts*.—*Spectator*, No. 47.

He sweeps the forest oft; and sobbing sees
The glades mild opening to the golden day;
Where, in kind contest, with his *butting* friends
He wont to struggle, or his loves enjoy.
Thomson. Autumn.

"Virtue and social love," he said,
And honour from the land were fled,
The patriots now like other folks,
Were made the *butt* of vulgar jokes.
E. Moor. The Trial of Selim.

BU'TCHER, *v.* } Fr. *Bouche*, from the Lat.
BU'TCHER, *n.* } *Bucca*, whence also *Boucher*
BU'TCHERING, *n.* } and *Boucherie*; *butchers*,
BU'TCHERLY. } those who prepare things
BU'TCHERY. } which serve ad *buccam* alendam. Of this opinion are Caseneuve and others. See in *Menage*, who himself seems to prefer *Buccea*, a morsel; but *Buccea* is itself from *Bucca*. To *butcher*, as now applied, is—

To slay or slaughter; to kill, to put to death, to murder.

To punyshen on pillories, and on pynyng stoles
As bakers and brewers, *bouchers* and cokes
For thoes men doth most harme, to the mene puple.
Piers Ploughman, p. 42.

Al thing that is seeld in the *bocherie* ete ghe axynge no thing for conscience.—*Wiclif.* 1 *Corynth.* c. 10.

And he lyued tyll the *bowcher* put his hande into the bulke of his body.—*Fabyan. Rich. III.* an. 1486.

The parson shereth, the vicare shaueth, the parish priest polleth, the frier scrapeth, and the pardoner pareth, we lacke but a *butcher* to pulle of the skinne.
Tyndall. Workes, p. 186.

He slewe with his owne handes King Henry the sixt being prisoner in the Tower, as menne constantly saye, and that without cōmaundement or knowledge of the Kyng, whiche would vndoubtedly yf he had entended that thinge, haue appointed that *boocherly* office to some other then his owne borne brother.—*Sir T. More. Workes*, p. 37.

He was firste hanged vpon a tree lyke as an oxe is hāged in the *bochery*, and there dismēbered.
Fabyan. Philippi de Valoys, an. 17.

——— A third murmur
Pierced mine unwilling eares.
Org. That Ithocles
Was murthered, rather *butchered*, had not bravery
Of an undaunted spirit, conquering terror,
Proclaimed his last act triumph over ruin.
Ford. The Broken Heart, Act v. sc. 2.

And therefore wonder not (I say) that now the devil rageth in his obedient servants, wily Winchester, dreaming Duresme, and bloody Bonner with the rest of their bloody *butchery* brood.—*Knox. History of the Reformation*, p. 55.

The second is a *butcher's* daughter, and sometimes brings a quarter of mutton from the slaughter-house over night against a market day, and once buried a bit of it in the ground, as a known receipt to cure warts on her hands.
Tatler, No. 21.

But among all our methods of moving pity or terrour, there is none so absurd and barbarous, and what more exposes us to the contempt and ridicule of our neighbours, than that dreadfull *butchering* of one another, which is so very frequent upon the English stage.—*Spectator*, No. 44.

I see ye come, and havock loose the reins,
A general groan the general anguish speaks,
The stately stag falls *butcher'd* on the plains,
The dew of death hangs clammy on his cheeks.
Lovibond. On Rural Sports.

The *butcheries* of Julius Cæsar alone, are calculated by somebody else; the numbers he has been a means of destroying have been reckoned at 1,200,000.
Burke. A Vindication of Natural Society.

BU'TLER. } Fr. *Boteillier*, a butler, a
BU'TLERAGE. } bottleman, a yeoman of the
BU'TLERESS. } *bottles*, a bottlemaker; Sp. *Botiller*, a bottler, (of wines or
BU'TLERSHIP. } other liquors.) Generally—
BU'TLERY. } One who has the care or management of wines and other liquors.

Bedwer the *botyler* kynge of Normandye,
Nom al so in ys half a nayr companye
Of on syuryte, verto seruy of the *botelerye*.
R. Gloucester, p. 101.

I am neither Enocke ne Hely
Ne Romulus ne Ganemede
That were bore vp as men rede
To heauen with dan Jupiter
And made the goddes *boteler*.
Chaucer. Second Books of Fame.

Cupide Is *botiler* of bothe;
Whiche to the leefe, and to the lothe,
Yeueth of the swete, and of the soure:
That some may laugh, and some loure.
Gower. Con. A. b. vi.

And restored the chiefe *buttelar* vnto hys *buttlarshyppe* agayne and he reached the cuppe into Pharaos hande.
Bible, 1551. *Genesis*, c. 40.

——— And then was spred
A table which the *butler* set with bread.
Chapman. Homer. Odyssey, b. vii.

And euery one, so kindly come, he gaue
His sweet wine cup; which none was let to haue
Before this leuenth yeare, landed him from Troy;
Which now the *butleresse* had leaue t'employ.
Id. Ib. b. iii.

This letter, notwithstanding the poor *butler's* manner of writing it, gave us such an idea of our good old friend, that upon the reading of it there was not a dry eye in the club.
Spectator, No. 517.

It seems my entertainer was all this while only the *butler*, who in his master's absence, had a mind to cut a figure, and to be for a while the gentleman himself, and to say the truth, he talked politics as well as most country gentlemen do.—*Goldsmith. Vicar of Wakefield*, c. 19.

Prizage, by charter of Edward I., was exchanged into a duty of 2*s.* for every ton imported by merchant-strangers, and called *butlerage*, because paid to the king's *butler*.
Blackstone. Commentaries, b. i. c. 8.

BUTT. A. S. *Butte*, *bytte*; Dut. *Botte*, *butte*; Ger. *Bütte*; Fr. *Botte*; It. *Botte*. In Barb. Lat. and Gr. *Butta* and BOYTTIS, vas vinarium, (Du Cange.) Wachter derives from the Ger. *Beit-en*, capere, to take or hold. See BOTTLE.

A vessel of large capacity; varying as to the exact number of gallons.

The kyng [Edw. IV.] much greued and troubled with his brother's querimonye, and continual exclamation caused hym [Clarence] to be apprehended, and caste into the Towre, where he being taken, and adiudged for a traytor, was priuely drouned in a *but* of Malueseye.—*Hall. Edw. IV.* an. 17.

BU'TTER, *v.* } Fr. *Beurre*; It. *Butirro*,
BU'TTER, *n.* } *burro*; Lat. *Butyrum*. Pliny
BU'TTERY, *adj.* } (xxviii. 9) says that *Butyrum*
BU'TTERY, *n.* } took its name *e bubulo*; the
BU'TTERFLY. } Gr. *Βουτυρον*, being compounded of *Βους*, bos, and *τυρος*, aliquid coagulatum; (sc.)

A coagulated substance procured from the milk of kine.

To *butter* is to cover, rub or spread over—this substance.

Butter-fly, (A. S. *Butter-flege*; Ger. *Butter-fliege*; Dut. *Butter-vliege*,) Junius thinks is so called from its *buttery* softness.

Buttery, Skinner thinks, may be the place where *butter* is kept: or generally, a repository or store-room, from the Fr. *Bouter*, to put. It seems to have been a store-room for *butter*, bread, and some few other articles, and to have been distinguished from pantry, larder, &c.

Bothe bred and ale *boiere melke* and chese.
Piers Ploughman, p. 112.

For when he speaketh of my lucre in good faith he maketh me laugh, and so I wene he maketh many mo too, that knowe well (God bee thanked) that I haue not so muche lucre thereby that I stande in so great peryll of chokyng with lucre, as Tyndall standeth in daunger of choking (God saue the man) with the bones of *buttred* beere.
Sir T. More. Workes, p. 423.

To hand the ball doth cause the coine to wast,
It melts as *butter* doth against the sunne:
Naught saue thy payne, when play doth cease, thou hast,
To study then is best when all is donne.
Turberville. To his Friend P. &c.

And the maior of Oxford kept the *buttery* barre, and Thomas Wiat was chiefe curer for Sir Henry Wiat his father.
Hall. Hen. VIII. an. 25.

I know what's what. I know on which side
My bread is *buttered*.
Gun. Buttered? Dutch again:
You come not with the intention to affront us.
Ford. The Lady's Trial, Act II. sc. 1.

It is said, that a certain dame or good wife of Lacedemon went upon a time to visit Berronice, the wife of Deiotarus, but when they approached near together, they turned away immediately one from the other: the one, as it should seem, abhorring the smel of rank *butter*, and the other offended with the perfume of a sweet oyntment or pomander.
Holland. Plutarch, p. 909.

Sub. Yes, in your master's house.
You, and the rats, here, keep possession.
Make it not strange. I know, yo' were one, could keepe
The *buttry hatch* still lock'd, and save the chippings.
B. Jonson. The Alchemist, Act I. sc. 1.

There is little reason to doubt, but that the same soul which before acted the body of the silkworm doth afterwards act that of the *butterfly*, upon which account it is, that this hath been made by Christian theologers an emblem of the resurrection.—*Cudworth. Intellectual System*, p. 868.

Being settled at Durham, he [Richard Fox] forthwith, out of a great vast hall in the castle there, did take as much away as made a faire *buttery* and a pantry, even to the pulpits or galleries on each side of the hall.
Wood. Athenæ Oxon.

This person [Hen Cornish] was an assistant to the butler to put on (or enter) *bottles* in the *buttery* book.
Id. Fasti, vol. II.

A pye which still retains his proper name,
Though common grown, yet, with white sugar strow'd,
And *butter'd* right its goodness is allow'd.
King. Art of Cookery.

These wise traders regulate their beauties as they do their *butter*, by the pound.—*Spectator*, No. 33.

My name in sure recording page
Shall time itself o'erpow'r,
If no rude mice, with envious rage,
The *buttery* books devour.
Smart. On taking a Batchelor's Degree.

On each side of the rump of birds is observed a small nipple, yielding upon pressure a *butter*like substance, which the bird extracts by pinching the pap with its bill.
Paley. Theology, c. 13.

A hairy caterpillar is transformed into a *butterfly*. Observe the change. We have four beautiful wings, where there were none before: a tubular proboscis, in the place of a mouth with jaws and teeth; six long legs, instead of fourteen feet.—*Id. Ib.* c. 19.

BU'TTOCK. Dr. T. H. derives from *Bout*, (see To But,) and A. S. *Hoh*; in Eng. *Hough* or *Hock*.

Skinner calls it, a remarkable projection of the muscles, subserving to an extension of the thigh.

Over the *buttok* to the haunch bon.
Chaucer. The Millers Tale, v. 3801.

Whereupon Hanon toke Dauid's seruantes & shaued thē, and cut of their cootes harde by their *buttockes* and sent them awaye.—*Bible*, 1551. 1 *Chronicle*, c. 19.

They of a third kind, besides that they be otherwise ill-favored ynough, carie a lothsome and odious smell with them: they are sharp rumped and pin *buttockt* also.
Holland. Plinie, b. xxix. c. 6.

The Troglodites, a people bounding upon Æthiopia, who live onely upon the venison of elephants flesh, use to clime trees that be neere their walke, and there take a stand: from thence (letting all the heard to passe quietly under the trees) they leape downe on the *buttockes* of the hindmost.
Id. Ib. b. viii. c. 8.

His body large and deep, his *buttocks* broad
Give indication of internal strength:
Be short his legs, yet active.—*Dodsley. Agriculture.*

BU'TTON, *v.* } Fr. *Bouton*; It. *Bottone*,
BU'TTON, *n.* } from Fr. *Bouter*; It. *Buttare*, to drive forth, to thrust forth, to protrude. See To But.) The noun is applied to—

The bud of a plant; that which is thrust forth, (sc.) from the stem or shoot; to any thing placed upon something else, and projecting or protruding from it—as a coat *button*, a door *button*, by which the door or coat is fastened or closed.

For in their sight, and woefull parents armes,
Behold a light out of the *button* sprang
That in tip of Iulus cap did stand.
Surrey. Virgile. Æneis, b. II.

——— His bonet *buttoned* with gold,
His comelie cape begarded all with gay,
His bumbast hose, with linings manifold.
Gascoigne. Woodmanship.

But the danger was, that if she should be admitted to her defence, yet the princess eares would be *buttoned* and deafe, altho she should confesse.
Greneway. Tacitus. Annales, p. 161.

——— For so the shaft she plies
That on the *buttons* made of gold which made his girdle fast,
And where his eurets double were, the fall of it she plac't.
Chapman. Homer. Iliad, b. iv.

He wore a garland of roses and myrtles on his head, and on his shoulders a robe like an imperial mantle, white and unspotted all over, excepting only, that where it was clasped at his breast, there were two golden turtle doves that *buttoned* it by their bills, which were wrought in rubies.
Tatler, No. 120.

At the same time we have a sett of gentlemen, who take the liberty to appear in all publick places without any *buttons* on their coats, which they supply with several little silver hasps; tho' our freshest advices from London make no mention of any such fashion; and we are something shy of affording matter to the *button-makers* for a second petition.—*Spectator*, No. 175.

When I ask, I'm not to be put off, madam, no, no, I take my friend by the *button*.—*Goldsmith. Good-natur'd Man.*

Men who all spirit, life and soul,
Neat butchers of a *button-hole*,
Having more skull, believe it true
That they must have more courage too.
Churchill. The Ghost, b. iv.

BU'TTRESS, *v.* } (See To Butt.) *A but-*
BU'TTRESS, *n.* } *tress*, says Lye, is nothing else than that which is erected on the outside of any thing, for the purpose of supporting it.

The kernels beth of Crystendome, that kynde to save.
And *boteraced* wit by levye. *Piers Ploughman*, p. 129.

Our papystes take thys xxx chaptre of Numeri for a myghty staye and most stronge *buttasse* of vpholdynge the fantasyed vowes of theyr monkerys and massynge prest hode.
Bale. Apology, p. 155.

And all the *buttercases* of stone, that held their towres upright;
They tore away, with crows of iron; and hop't to ruine all.
Chapman. Homer. Iliad, b. xii.

Who fears, in country towns a house's fall,
Or to be caught betwixt a riven wall?
But we inhabit a weak city, here;
Which *buttresses* and props but scarcely bear:
And 'tis the village masons daily calling,
To keep the world's metropolis from falling.
Dryden. Juvenal, Sat. 3.

Then another question arises, whether this house stands firm upon its ancient foundations, and is not, by time and accidents, so declined from its perpendicular as to want the hand of the wise and experienced architects of the day to set it upright again, and to prop and *buttress* it up for duration.—*Burke. Reform of Representation.*

After this are you surprised, that parliament is every day and every where losing (I feel it with sorrow, I utter it with reluctance) that reverential affection, which so endearing a name of authority ought ever to carry with it; that you are obeyed solely from respect to the bayonet; and that this house, the ground and pillar of freedom, is itself held up only by the treacherous underpinning and clumsy *buttresses* of arbitrary power.—*Id. On American Taxation.*

BU'XOM. } (See Bosom.) A. S. *Bog-som*,
BU'XOMLY. } *boc-sum*, *buh-sum*; in old English,
BU'XOMNESS. } *Bough-some*, i. e. easily *bended* or *bowed* to one's will; obedient. (See the quotation from Verstegan.) And further applied—

To that which is easily bended or bowed, obedient, compliant, yielding;—easily moved; that which is pliant, flexible, agile, brisk, lively, jolly.

For holy churche hoteth alle manere puple
Under obedience to bee, and *buxum* to the lawe.
Piers Ploughman, p. 158.

And natheles he hem en poynede *boxsomnesse* do
To the herchebyssop of Kanterbury.—*R. Gloucester*, p. 234.

And natheles he bygan yu herte to *boxsumnesse* amende,
And thogte on the vayre grace, that houre louerd hym sende. *Id.* p. 318.

They conne with their sweteneesse the cruell hart raulsh and make it mecke, *buxome*, and benigne, without violence meuing.—*Chaucer. The Testament of Love.*

And they with humble herte ful *buxumly*
Kneling upon hir knees ful reverently
Him thonken all.—*Id. The Clerkes Tale*, v. 9062.

For all reason wolde this,
That vnto him, which the head is
The membres *buxom* shall *bowe*. *Gower*, Prologue.

Achilles herd his moder telle,
And wist nought the cause why
And netheles full *buxomly*
He was redy to that she bad,
Wherof his moder was right glad.—*Ib. Con. A.* b. vii.

But on the other part, if thou by vertuous ruling and *buxumnes*, giue him cause to loue thee, thou shalt be mistresse in a merie house, thou shalt reioyce, thou shalt be glad, thou shalt blesse the day that thou wert maried vnto him, and all them that were helpyng thereunto.
Vives. Instruction of a Christian Woman, b. ii. c. 2.

For I assure you all, that beside her noble parentage of the whiche she is descended (as all you know) she is a woman of most gentlenes, of most humilitie, and *buxumnes*, yea and of al good qualities, appertainyng to nobilitie, she is without comparison.—*Hall. Hen. VIII.* an. 20.

For many han unto mischiefe fall,
And bene of ravenous wolves yrent
All for they nould be *buxome* & bent.
Spenser. Shepheard's Cal. Sept.

Buksomnesse or *boughsomnesse*. *Pliablenesse* or *bowsomenesse*, to wit, humbly stooping or *bowing* doune in sign of obedience. Chaucer writes it *buxomnesse*.
Verstegan. A Restitution of Decayed Intelligence.

The first I encounter'd were a parcel of *buxom* bonny dames, that were laughing, singing, dancing and as merry as the day was long.—*Tatler*, No. 273.

Their *buxom* health of rosy hue;
Wild wit, invention ever new,
And lively cheer of vigour born.
Gray. Ode on a Prospect of Eton College.

Thrice happy soil! where still serenely gay,
Indulgent Flora breath'd perpetual May;
Where *buxom* Ceres bade each fertile field
Spontaneous gifts in rich profusion yield.
Falconer. Shipwreck, c. 3.

BUY. } Goth. *Bugyan*; A. S. *Bycgan*, to
BU'YER. } *bigg* or *buy*, generally used where
BU'YING, *n.* } money or security for money is given in exchange for something else; and thus distinguished from bartering or exchanging goods for goods, wares for wares.

It is opposed also to the verb to *sell*; as to procure, acquire, or obtain by payment or purchase.

Wiclif uses the genuine English compounds *agenbier* and *agenbying*, for redeemer and redemption.

Thise sent this men & said, that ther conseile so chee,
Thei wild tille vs be laid, in gode lufe & pee,
That our merchants mot go forto *bie* & selle.
R. Brunne, p. 287.

——— Treuthe sent hym a lettere
And bad hym *byone* baldly, what him best lykede
And sitthen *sellen* hit a geyn, and save the wynnynges.
Piers Ploughman, p. 148.

And now he *buyeth* hit ful bitere.—*Id.* p. 259.

But whanne the even-tyde was come, his disciplis camen to him and seiden, the place is desert, and the time is now passed, let the puple go into townes to *bye* hem mete.
Wiclif. Matthew, c. 14.

When euen was come, hys dyscyples came to hym saying; this is a desert place, and ye day is spente: let the people departe, yt they may go into the townes, and *bye* them vytailes.—*Bible*, 1551. *Ib.*

And thei camen to Jerusalem, and whan he was entrid into the temple he bygan to caste out sellers and *biggers* in the temple.—*Wiclif. Mark*, c. 11.

And they came to Jerusalem. And Jesus went into the temple, and began to caste out the sellers and *byers* in the temple.—*Bible*, 1551. *Ib.*

This Moises whom thei denyeden scylinge, who ordeynyde thee prince and domesman on us, God sent this prince and aghen*bier* with the hond of the aungel that apperide to hym in the buysche.—*Wiclif. Dedis*, c. 7.

For there is no departyng, for alle men synnyden and han nede to the glorie of God, and ben iustifyed freely bi his grace bi the aghen*bigyng* that is in Christ Jesu.
Id. Romayns, c. 3.

But o thing or ye go, if it may be,
I wolde prayen you for to lene me
An hundred frankes for a weke or tweye
For certain bestes that I muste *beye*.
Chaucer. The Shipmannes Tale, v. 13,302.

Thus then the gouernours of the sayd citie, commaunded all the sayd ships to be sequestred into their owne hands, to the intent that they should not be sold, nor the couetous people to haue the aduauntage in the *buying* of them.
Golden Boke, l. c. 26.

Ye kinge calliyd a conuocacion of the temporalte & spiritualte at Paris, were to meynteyne his warrys, was grauntyd to hym of all thynge *boughi* & solde, except vytaile, the iiii. peny, so yt all thing that was solde by retayle, the *seller* should pay ye exaccion, & that which was solde by great, the *byer* shulde paye the sayde exaccion.—*Fabyan*, an. 1371.

When any generall dearth of victuals falleth out in England by reason of the scarcitie of corne, things necessary may there [in London] be prouided and bought with less paine vnto the sellers and with less hindrance and losse vnto the *buyers*, then in any other place of the realme.
Hackluyt. Voyages, vol. I. p. 127.

According to which manner and custome, all *buyings* and sellings at this day which passe with warrantise, are usually perfourmed by interposition of the ballance, which serveth to testifie the realitie of the contract and bargaine on both parts.
Holland. Plinie, b. xxxiii. c. 3.

Quoth Matthew, "I know, that, from Berwick to Dover,
You've sold all your premises over and over,
And now, if your *buyers* and sellers agree,
You may throw all your acres into the South Sea."
Prior. Down-Hall. A Ballad.

For the law presumes that he, who *buys* an office, will by bribery, extortion, or other unlawful means, make his purchase good, to the manifest detriment of the public.
Blackstone. Commentaries, b. ii. c. 3.

Such arts awhile, th' unweary may surprise,
And benefit th' impostor; but ere long,
The skilful *buyer* will the fraud detect
And with abhorrence reprobate the name.
Granger. The Sugar Cane, b. iii.

BUZZ, *v.* Buzz, *n.* Bu'zzer. Bu'zzing, *n.* } Skinner thinks *a sono fictum*. Junius, that it is from the Ger. *Biesen*, *busen*, fremere, stridere. To make a humming confused noise; to utter a low, continued, uninterrupted noise in the same elevation of sound: a murmuring whisper.

They should sit euen still sadlye, and gape by dal against y^e^ sunne, by night against the mone, till either some blind bettle, or some holy bubie bee come flye in at their mouthes, & *buzze* into their breastes an vnholesome hope of fleeblowen errours and mothe eaten heresies.
Sir T. More. Workes, p. 582.

And though the Jewes and the heathen were so foolishe thorough their vnbelief, to bable many words, yet were they neuer so madde, as to mumble and *buz* out woordes that they vnderstoode not.—*Tyndall. Workes*, p. 221.

In faith, quoth he, & some that say thē make me to doubt much, whether the bees in their hyues vsed to say matyns among thē. For euen such another *buzzing* thei make.
Sir T. More. Workes, p. 208.

The bee through flowry gardens goes
Buzzing to drink the morning's teares,
And from the early lily bears
A kiss, commended to the rose.—*Sherburne. Sun Rise.*

In the night they [bees] rest untill the morning, by which time, one of them awaketh and raiseth all the rest with two or three bigge hums or *buzzes* that it giveth, to warne them as it were with sound of trumpet.
Holland. Plinie, b. xi. c. 10.

Her brother is in secret come from France,
Keepes on his wonder, keepes himselfe in clouds,
And wants not *buzzers* to infect his eare
With pestilent speeches of his father's death.
Shakespeare. Hamlet, Act iv. sc. 5.

Happy, O gnat, though thus made nought,
We wretched lovers suffer more,
Our sonnets are thy *buzzings* thought,
And we destroy'd by what w' adore.
Carlwright. The Gnat.

In which time the king's desire still increasing for the change of his wife, it was *buzz'd* into his eares, that he should try the minds of all the chief persons in the nation how they stood affected to the change.
Wood. Athenæ Oxon. Reg. Pole.

Faint, underneath, the household fowls convene;
And, in a corner of the *buzzing* shade,
The house dog, with the vacant greyhound, lies,
Out-stretch'd and sleepy.
Thomson. Summer.

Cynthia, farewell—the pensive muse,
No more her feeble flight pursues,
But all unwilling takes her way
And mixes with the *buzz* of day.—*Lloyd. To the Moon.*

Thus perish the miserable inventions of the wretched runners of a wretched cause, which they have fly blown into every weak and rotten part of the country, in vain hopes that when their maggots had taken wing, their importunate *buzzing* might sound something like the publick voice.
Burke. On American Taxation.

BU'ZZARD, *n.* Bu'zzard, *adj.* } Lye thinks it is from the verb to *buzz*; from the *buzzing* noise it utters. The name of—
A common species of hawk.

Yea, and suche blynde *buzzardes* and beastes as wyll be able to abyde no truthe.—*Bale. Votaries*, pt. ii.

These beastly *buzzardes* are not ashamed both to say & write, y^t^ in their miters they beare the figure of both Testaments, whose veritie they impugne we tooth & nayle.
Id. Image, pt. ii.

Thus I reclaim'd my *buzard* love, to flie
At what, and when, and how, and where I chuse:
Now negligent of sport I lie
And now as other fawkners use,
I spring a mistresse. *Donne. Love's Diet.*

It is common to a proverb to call one who cannot be aught or who continues obstinately ignorant, a *buzzard*.
Goldsmith. Animated Nature, b. iii. c. 5.

BY. In A. S. *Be*, written also *Bi*, *big*; Goth. *Bi*; Ger. *Bei*, prepositio late dominans, (says Wachter:) so much so that according to him it is equivalent to almost every preposition in the Latin language. Skinner is satisfied with *prope*, *juxta*.

"By (in the A. S. written *Bi*, *be*, *big*) is the imperative *Byth*, of the A. S. verb *Beon*, to be. And our ancestors wrote it indifferently either *be* or *by*. 'Damville *be* right ought to have the leading of the army; but *by* cause they be cousin-germans to the admirall thei be mistrusted,' (1568. See Lodge's *Illustrations*, vol. ii. p. 9.) This preposition is frequently, but not always, used with an abbreviation of construction. *Subauditur*, instrument, cause, agent, &c.; whence the meaning of the omitted word has been improperly attributed to *by*. *With* (when it is the imperative of *weorthan*) is used indifferently for *by* (when it is the imperative of *beon*,) and with the same *subauditur* and imputed meaning. As 'he was slain *by* a sword; or he was slain *with* a sword.' *By* was used (and not improperly, nor with a different meaning) where we now employ other prepositions, such as *for*, *in*, *during*, *through*." (See *Tooke*, i. 403.) *Be-on*, and *by-an*, differ little in their pronunciation, and as little in their usage. See By, *infra*.

By days and *by* nights: i. e. *being*, biding, during days and nights.

By his first wife, his first wife *being* (the bearer, the mother of her five sons.)

Death was *by* man: man *being* the cause of death.

To slepe *by* the morwe or morning: morning *being*, being come.

We said our sentences *by* rowe: row *being* (sc.) the order of our sitting and saying.

By Mary of heaven: Mary of heaven *being* (witness.)

By aught that I can see: aught, any thing, that I can see, *being* (to cause me to think otherwise.)

I am well comforted *by that* ye are willing to go—i. e. ye are willing to go—that *being* (the case) I am well comforted.

In the expression, to pass *by*;—*by* seems superfluous, except for the sake of emphasis. *Mark* vi. 48, the Common Version reads—"He would have passed *by* them." Wiclif—"He wolde passe hem:"—*By* denotes more emphatically the especial persons *being*, or who were, passed.

The heye men of the lond schulle come *bi* fore the kyng
And alle the gonge men of the lond lete *bi* fore hym bryage.
The strengeste me schal *bi* choye and *bi* lot also
Chese out, and sende into other lond, here beste forto do.
R. Gloucester, p. 111.

Ther paullons had thi sette *beside* the water of Done,
Febright gadred partie, & gared him fulle sone.
Listen now, how Jhesu Criste, for his mykelle mercy
Agayn the fals paiens the Cristen stode he *by*.
R. Brunne, p. 16.

Furst religious of religion. here ruele to holde,
And under obedience to be. *by* dayes and *by* nyghtes.
Piers Ploughman, p. 158.

And hath fyve faire sones, *by* hus furste wyf.—*Id.* p. 173.

——— *By* Marie of hevene
Thou shalt fynde fortune. faile at thy moost neede.
Id. p. 193.

For deeth was *bi* a man, and *bi* a man is aghenrisyng fro deeth.—*Wiclif. 1 Corynth.* c. 15.

Awake thou coke, quod he, God yeve thee sorwe,
What aileth thee to slepen *by* the morwe?
Chaucer. The Manciples Prologue, v. 16,965.

But *by* my mother sainte Venus
And *by* her father Saturnus
That her engendred *by* his life.—*Id. Rom. of the Rose.*

Be doughty Artours dawes,
That held Englonde yn good lawes,
Ther fell a wondyr cas,
Of a ley that was yette,
That hyght Launval, and natte yette;
Now harkeneth how hit was.
Launfal. Ritson. Romances, vol. i.

Ten yere sech feat he helde,
In the worschepe of Marí myld,
And for hym that dyed on the rode.
Be that his good began to stake
For the gret festes that he dede make,
The knyght gentyll of blode.—*St. Cleges. Weber*, vol. i.

Hys name was called Geynleyn,
Beyete he was of syr Gaweyne,
Be a forest syde.
Lybeaus Disconus. Ritson. Romances, vol. ii.

Thanne seyde Artour the kyng,
Thys ys a wonder thyng,
Be god and seynt Denys,
Whanne he that wolde *be* a knyght,
Ne wat noght what he hyght,
And ys so fayr of vys.
Id. Ib.

But me thyngeth thou art to ying,
For to done a good fyghtynge,
Be awght that y can se.
Id. Ib.

Teandelayn was hys name,
Well swyde sprong hys fame,
Be north and *be* southe.
Id. Ib.

Ho that wyll wyth hym fyght,
Be hyt *be* day other nyght,
He doth hym lowe lowte.
Id. Ib.

Ther com a mayde ryde,
And a dwerk *be* here syde,
All beswette for hete.
Id. Ib.

Then sayde we our sentences *by* rowe as wee sat from the lowest vnto the highest in good order.
Sir T. More. Workes, p. 1221.

Sir, (quoth Sir Thomas) ye do me more honour than I am worthy, I shall gladly obey you as it is reason, and shall aquyte me in this vyage to the best of my power: than the lorde Neuell sayd, sir, I am well comforted *by* that ye ar wylling to go.—*Berners. Froissart. Cronycle*, vol. i. c. 338.

What words have past thy lips, Adam severe,
Imput'st thou that to my default, or will
Of wandring, as thou call'st it, which who knows
But might as ill have happ'ned thou being *by*.
Milton. Paradise Lost, b. ix.

BY. The preposition, supplies a few compounds, as *by*-past, *by*-gone, *by*-stander; i. e. past *by*, gone *by*, a stander *by*. We have however a long list of words compounded with *bye*, of which a different account must be given. Spelman, in his *Icenia*, or *Topographical Description of Norfolk*, supposes a certain district to have been colonized by the Danes; and one reason which he assigns is, that within the small compass of it, there are thirteen villages whose names end in *by*, a Danish word signifying villa, *seu habitatio*. Hence he adds our *by-law*, in Dan. *By-lage*, from *by*, villa, and *lage*, lex; in A. S. *Byan*, to inhabit, to dwell. A *bye*-law then is the law which each *bye* or villa may have established for itself,—for its own peculiar and especial regulation, independent of the general laws of the state or whole community. And thus *by* has become applied—

To any thing peculiar and especial; to any thing adapted or intended for private and partial ends or purposes; to any thing within our especial privity, knowledge, or possession; to any thing accessary or collateral, not in the direct and main way. See By the Bye.

——— O thinke what you haue done,
And then run mad indeed: starke-mad: for all
Thy *by-gone* fooleries were but spices of it.
Shakespeare. Winter's Tale, Act ii. sc. 3.

But I who ever shun'd by precedent
The destin'd ill she must herself assay?
Or forc'd examples 'gainst her own content,
To put the *by-past'd* perils in her way.
Id. A Lover's Complaint.

A man gives me a blow, and instantly I feel resentment; but a *bystander* informs me that the man is afflicted with the epilepsy, which deprives him of the power of managing his limbs.—*Beattie. On Truth*, pt. ii. c. 2, 3.

BY. In composition, denoting peculiar, private, &c.

——— —

And he with the esquires of his body and the bande of horsemen that they called Agama was guyded *by* another *by*-pathe farre off from the place where his enemys kept theire watche.—*Brende. Quintus Curtius*, fol. 116.

And she must recapitulate my shame,
And give a thousand *by*-words to my name.
Drayton. Elenor to Duke Humphrey.

Himselfe lay in a *by-room* farre above
His bed made by his barren wife, his love.
Chapman. Homer. Odyssey b. iii.

He would force the company to arise and depart with his unmeasureable prating of the battle of Leuctres, and the occurrents that ensued thereupon insomuch as he got himself a *by-name* and every man called him Epaminondas.
Holland. Plutarch, p. 170.

Because he would have it knowne that the sight was upon the said river, he devised another *by-worke* to expresse the same, which all the art of painting otherwise could not performe: for he painted an asse upon the banke, drinking at the river, and a crocodile lying in wait to catch him; whereby any man might soone know it was the river Nilus, and no other water.—*Holland. Plinie*, b. xxxv. c. 11.

And by a *by-glancing* at Claudius raigne, [he] cast vpon his mother all the lewd actions of his gouernment, affirming that she was dead for the common good of the estate.
Grenewey. Tacitus. Annales, p. 203.

Thinking that the revenge and exemplary punishment of him was but accessary and *by matter*.
Holland. Plutarch, p. 412.

What others now count qualities and parts
She thought but complements, and meer *by*-arts,
Yet did perform them with as perfect grace
As they who do arts among virtues place.
Carteright. On the Death of Mrs. Ashford.

Thus much we thought good to speak of him in *by-talk*, because an honest player of comedies should match with a shameless and impudent orator of the people.
North. Plutarch, p. 736.

Robert, eldest sonne to the Conquerour, vsed short hose, and thereupon was *surnamed* Court-hose, and shewed first the vse of them to the English.
Camden. Remains. On Apparell.

——These?
And your three motiues to the battaille? with
I know not how much more should be demanded
And all the other *by-dependancies*.
Shakespeare. Cymbeline, Act v. sc. 5.

You owe money here besides Sir John, for your diet, and *by-drinkings*, and money lent you, foure and twentie pounds.
Id. 1 Part Hen. IV. Act iii. sc. 3.

There was likewise a law to restraine the *by-lawes*, or ordinances of corporations, which many times were against the prerogative of the king, the common-law of the realme and the libertie of the subject, beeing fraternities in euil.
Bacon. Hen. VII. p. 215.

The archbishops and bishops, next under the king, have the government of the church and ecclesiastical affairs: be not you the mean to prefer any to those places for any *by-respects*; but only for their learning, gravity and worth: their lives and doctrine ought to be exemplary.
Id. Advice to Sir George Villiers.

The Aga speedily sent for [his disgrac'd slave] to him, and brought her to court, together with her pretty *by-blow*, the present Padre Ottomano.—*Evelyn. Hist. of Padre Ottomano.*

Our plays, besides the main design, have underplots or *by concernments* of less considerable persons and intrigues, which are carried on with the motion of the main plot.
Dryden. On Dramatic Poesy.

Neglected heaps we in *by-corners* lay
Where they become to worms and moths a prey;
Forgot, in dust and cobwebs let them rest,
Whilst we return from whence we first digrest.
Id. Art of Poetry. The Epic.

Custom likewise has obtained, that we must form an under-plot of second persons, which must be depending on the first, and their *by-walks* must be like those in a labyrinth, which all of them lead into the great parterre, or like so many several lodging chambers which have their outlets into the same gallery.—*Id. Preface to Œdipus.*

Which expressions import a most constant and carefull attendance upon the duty, that we do not make it *voopoyov*, or *by business* in our life (a matter of small consideration or indifference, of curiosity, of chance,) to be transacted drowsily or faintly, with a desultorious and slight endeavour, by fits as the humour taketh us.—*Barrow*, vol. ii. Ser. 6. p. 72.

I afterwards entered a *by-coffee house* that stood at the upper end of a narrow lane, where I met with a nonjuror, engaged very warmly with a laceman, who was the great support of a neighbouring conventicle.—*Spectator*, No 403.

The other day I took a walk a mile or two out of town, and, strolling wherever chance led me, I was insensibly carried into a *by-road*, along which was a very agreeable quickset of an extraordinary height which surrounded a very delicious seat and garden.—*Tatler*, No. 45.

For thus out of hope, by the light of understood Scriptures, to penetrate the sense of the obscurer ones, we occasionally so improve our knowledge and readiness in the clearer passages, that our *by-acquists* do richly recompence our frustrated (or rather unsucceeding) pains.
Boyle. Works, vol. ii. p. 268.

Let us rather mention with honour the names of as many of them, as we can reasonably suppose to have been led into this design by sincere motives of advancing the glory of God, and the salvation of souls, without aiming at *by ends* or any temporal advantages.—*Atterbury*, vol. i. Ser. 4. p. 169.

He will stand his ground against all the attacks that can be made upon his probity; no man's power shall scare him from doing his duty, no man's importunities shall weary him, no man's flattery shall bribe him, no *by-views* of his own shall mislead him.—*Id.* vol. ii. Ser. 3. p. 97.

At the same time we were crumbled into various factions, and parties; all aiming at *by-interests* without any sincere regard for the public good.—*Id.* vol. ii. Ser. 4. p. 130.

It is by no means an argument of the obscurity of the Scripture expression, unless we would know certainly, that these men were honest and upright in their searches, acted with no *by-designs*, had no vain end, which they proposed to themselves, of heading a party, or baffling received opinions.
Id. vol. iii. Ser. 10. p. 250.

I agree with him fully in the last; and if I were forced to allow the first, I should still think with our old coarse *bye-word*—that the same power, which, furnished all their restorateurs, sent also their present cooks.
Burke. On a Regicide Peace.

BY AND BY. No attempt has yet been made to account for this phrase.

In the first example, from R. Brunne,—"The chartre was read ilk point *bi* and *bi*;" the expression seems to be elliptical;—each point *by* (sub. point) and *by* (sub. point) *by* point and *by* point; each point *by* itself. In the second, "William had taken the homage of barons *bi* and *bi*:" of barons, *bi* baron, and *bi* baron; each baron *by* himself, distinctly, separately. So in the third example, "He assayed tham *bi* and *bi*, and retreied them ilk one." He, (P. Edward, son of Henry III. when planning his escape from Simon de Montford,) he assayed them (the horses) *by* one and *by* one; and tried each one again,—till they stood stone still, and were unable to pursue him, when he had mounted the last and fleetest of them. The same manner of explanation will apply to the quotations from Chaucer, and justify Mr. Tyrwhitt's interpretation "separately, distinctly," not only in the line "these were his words *by and by*," (*R. R.* 4581,) but also in the two passages from the *Canterbury Tales*, to which he refers.

By and by, then may be, *by* one and *by* one; *being* one,—separately or successively after the other; distinctly, apart, both in space and time.

In the quotation from Stow, we approach to our modern usage, for there it is clearly equivalent to the old word, *anon*; in one (sub. instant, moment, minute,) that is, immediately, instantly.

The chartre was red on hi, in Westmynstere & schewed,
Ilk poynt *bi and bi*, to lerid and to lewed.
R. Brunne, p. 301.

Whan William was coruned kyng so solemply
And had taken homage of barons *bi and bi*,
He turned ouer the se vnto Normandi.—*Id.* p. 73.

He assayed tham *bi and bi*, and retreied tham ilkone
And stoned tham alle wery, standand stille as stone.
Id. p. 219.

And so befell, that in the tas they found,
Thurgh girt with many a grevous blody wound,
Two yonge knightes ligging *by and by*,
Bothe in on armes, wrought ful richely.
Chaucer. The Knightes Tale, v. 1016.

His doughter had a bed all *by* hireselve,
Right in the same chambre *by and by*.
Id. The Reves Tale, v. 4141.

Now wool I shortly here reherce
Of that I have saied in verce
All the sentence *by and by*
In wordes fewe compendiously.—*Chaucer. Rom. of the R.*

Sir, we are all like to be vtterly undone and destroyed for your sake, our houses shall *by and by* be thrown downe vpon our heads, to the vtter spoyl of this borough with the shot of the tower all ready bent and charged towards us.
Stow. Queen Mary, an. 1554.

First we learn to bear it, then we come to like it, *by and by* we contract a friendship with it, then we dote upon it, at last we come enslaved to it in a bondage, which we shall hardly be able or willing to shake off.
Barrow, vol. iii. Ser. 16. p. 167.

BY THE BYE. In this expression the latter *bye* seems to be the same *bye* as in *by-law*, &c. and of course to admit a similar explanation. In Lord Bacon; "there is *upon* the *by* to be noted," i. e. upon the way, in passing, indirectly, this being a collateral and not the direct or main object of pursuit. In B. Jonson; "those who have saluted poetry on the *by*;" on their way, in passing; poetry being the collateral and not the direct or main object of their pursuit.

By the bye then is *by* the way, in passing, such being a collateral and not main object.

In this instance, there is (upon the *by*) to be noted, the percolation, or suing of the verjuyce through the wood
Bacon. Natural History, § 77.

Come, do you thank, I'ld walk in any plot,
Where Madame Sempronia should take place for me
And Fulvia come i' the reere, or o' the *by*?
That I would be her second, in a businesse,
Though it might vantage me all the Sun sees?
B. Jonson. Catiline, Act iii. sc 2.

Poetry in this latter age, hath prov'd but a meane mistresse, to such as have wholly addicted themselves to her: or given their names up to her family. They who have but saluted her on the *by*, and now and then tendred their visits, she hath done much for.—*Id. Discoveries.*

Mark the manner of it: Cobham had told this at least two months before to his Brother Brook, "You are fools, you are on the *bye*, Raleigh and I are on the main; we mean to take away the King and his cubs."
State Trials. James I. 1603. Sir W. Raleigh.

Speak modestly in mentioning my services:
And if ought fall out in the *by*, that must
Of meer necessity touch any act
Of my deserving praises, blush when you talk on't.
Beaum. & Fletch. The Laws of Candy, Act iii. sc. 1.

No man begins to make any tolerable figure till he sets out with the hopes of pleasing some one of us. No sooner he takes that in his head, but he pleases every one else *by the by*.—*Tatler*, No. 10.

The Pervigilium Veneris (which *by the bye*, does not belong to Catullus) is very well versified, and in general all Parnell's translations are excellent.
Goldsmith. Life of Dr. Parnell.

BYE. See ABIE. To buy or pay for, (sc.) dearly, cruelly, sorely.

——O hatefull wretch,
O henyous traitour both to heaven and earth,
Thou, Porrex, thou this damned dede hast wrought,
Thou, Porrex, thou, shalt dearly *bye* the same
Sackville. Ferrex & Porrex.

BYSS. } Gr. Βυσσος; Lat. *Byssus*; of
BY'SSINE. } eastern origin. See *Vossius*, and the quotation from Pliny.

Bisse, fine white, whether it be silk or lynen.
Tyndall. Table for expounding Wordes in Genesis.

And it is ghoun to hir that scho keuere hir with whyt *bisyn* schynynge, for whi [q. whyt] *bissen* is iustifyngis of seyntis.—*Wiclif. Apocalips*, c. 19.

The line called *byssus* [is] the fine lawne or tiffanie whereof our wiues and dames at home set so much store by for to trim and decke themselves.
Holland. Plinie, b. xix. c. 1

C

C, (says Ben Jonson) is a letter which our forefathers might very well have spared in our tongue. It has no sound peculiarly its own. It has the simple power of *K*, as in *cable*, *crust*; the simple power of *S*, as in *certain*, *cease*, whence; or the compound power of *Ts*, as in *chance*, *church*.

CAB. A Hebrew measure, about three pints.

In the famine of Samaria the fourth part of a *cab* of pigeon's dung was sold for five pieces of silver.
Brown. Vulgar Errours, b. iii. c. 3.

CABA'L, *n.*
CABA'L, *v.*
CA'BALA, *n.*
CA'BALISM.
CA'BALIST.
CABALI'STICAL.
CABALI'STICK.
CABALI'STICALLY.
CABA'LLER.

From the Hebrew. It. *Cabala*; Sp. *Cabala*; Fr. *Cabale*. "A hidden science of divine mysteries," says Cotgrave, "which the Rabbies affirm was revealed, and delivered together with the law unto Moses, and from him derived, by successive relation, unto posterity: (yet is it, in truth, no better than a vain rabble of their own traditions,) or, a crew of rogues."

To a crew of rogues, it appears to be applied, because they are united or associated for dark and mysterious purposes; with secret and concealed designs: persons, plotters, complotters.

Vigorous impressions of spirit, extasies, &c. *cabbalisms*.
Spenser. On Prodigies.

I am no *cabalist* to lodge by number,
Yet that this church is so with pillers fill'd,
It seemes to me to be the lesser wonder,
That Sarums church is every houre pill'd.
Sir J. Harington. Epigram. A Salisbury Tale.

Rabbi Elias, from the first chapter of Genesis, where the letter aleph is six times found, *cabalistically* concludes that the world shall endure just six thousand years: aleph in computation standing for a thousand.
Sir T. Herbert. Travels, p. 123.

I know no reason but that all well-willers to truth and godlinesse should heartily thank me for my present *cabbalistical* enterprize, I having so plainly therein vindicated the holy mystery of the Trinity from being (as a very bold sect would have it,) a mere pagan invention.
H. More. Conjectura Cabbalistica, Ep. Ded.

Base rivals, who true wit and merit hate,
Caballing still against it with the great,
Maliciously aspire to gain renown,
By standing up, and pulling others down.
Dryden. Art of Poetry, c. 4.

Lord Clifford was made lord treasurer; Lord Arlington and Lord Lauderdale had both of them the garter: and, as Arlington was made an earl, Lauderdale was made a duke: and this junta, together with the Duke of Buckingham, being called the *cabal*, it was observed, that *cabal* proved a technical word, every letter in it being the first letter of those five, Clifford, Ashby, Buckingham, Arlington, and Lauderdale.—*Burnet. Own Time*, an. 1672.

Add hereunto, that our Saviour spake this to the Jews; and that therefore the parable must be expounded agreeably to the ancient *cabala* or tradition received among them concerning the state of separate souls.—*Bp. Bull*, vol. i. Ser. 3

A wonder less to be admired, than the power expressed by God in so immense a work, [as the world] which nevertheless some modern philosophers (whose opinions I find some *cabalists* to countenance) suppose to be not the only production of God's omnipotence.
Boyle. Works, vol. ii. p. 20.

And it is plain to him that hath carefully read St. Paul's Epistles, and is acquainted also with the writings of Philo, that the holy apostle well understood that *cabalistical* theology of the Jews, and retained so much of it, as by the direction of the divine spirit in him, he found to be sound, good, and genuine.—*Bp. Bull*, vol. i. Ser. 10.

Then Drances took the word, who grudg'd long since,
The rising glories of the Daunian Prince,
Factious and rich, bold at the council board.
But cautious in the field, he shunn'd the sword;
A close *cabalier*, and tongue-valiant lord.
Dryden. Virgil. Æneis, b. ix.

At his request I sought for ancient city,
That lay conceal'd in *cabalistic* ditty;
So did we all—for when his letter came,
Some friends were chair'd around the focal flame.
Byron. Answer to a Letter.

CA'BALLINE. Gr. Καβαλλης, a name, says Vossius, applied to the meaner sort of horses, from the Doric Καββαλλειν, pro καταβαλλειν, to throw or cast down.

Lat. *Caballus*; It. *Cavallino*; Fr. *Cabalin*, of or belonging to a horse. Beaumont alludes to the fable of Pegasus.

The Muses would muse any should it misuse
For it makes them to sing like a nightingale,
With a le'tle trim note, having washed their throat
With the *caballine* spring of a pot of good ale.
F. Beaumont. The Ex-ale-tation of Ale.

CA'BBAGE, *n.*
CA'BBAGE, *v.*

"Dut. *Kabuys kool*; brassica capitata; Ger. *Kabis kraut*; Gal. *Chous cabus*; It. *Cabuzzo*," (Kilian.) Junius suggests the Gr. Κολον, cibus; Skinner and Lye, the Lat. *Caput*; and Tooke the Gr. Καβη, food. Skinner and Lye appear to be right. The name was probably given to particular kinds of *cole*, to distinguish them from others that do not cabbage or *head*. Fr. *Caboche*, the head, is also cabbage. It. *Capuccio*.

Cato highly commendeth the garden coules or *cabbages*, whereby we may know, that in his dayes gardens were in some respect.—*Holland. Plinie*, b. xix. c. 4.

He has receiv'd weekly intelligence,
Upon my knowledge out of the Low Countries,
(For all parts of the world) in *cabages*,
And those dispers'd againe, to ambassadours,
In oranges, musk melons, apricotes,
Limons, pome-citrons, and such like.
B. Jonson. The Fox, Act ii. sc. 1.

'Tis scarce an hundred years since we first had *cabbages* out of Holland, Sir Anth. Ashley, of Wiburg St Giles, in Dorsetshire, being (as I am told) the first who planted them in England.—*Evelyn. Acetaria*, § 11.

The learned Bartholinus, in the treatise we have often had occasion to take notice of, says, That the water, wherein *cabbage* had been decocted, will, when frozen, represent a *cabbage*; the vegetable spirits being, as he supposes, concentrated by the cold.—*Boyle. Works*, vol. ii. p. 651.

Altho' I before have advised the planting out of your *cabbages* for good in October, yet of *cabbage* the sugar loaf kind may be planted out in February, and will succeed as well as if planted earlier, with this difference only, that they will be later before they *cabbage*.—*Miller. Gardener's Dictionary.*

CA'BIN, *n.*
CA'BIN, *v.*
CA'BINED, *adj.*

Fr. *Cabane*; Sp. *Cabanna*; It. *Capanna*; Dut. *Kaban*; Mid. Lat. *Capanna*, tugurium. All, says Skinner, from the Lat. *Cavanna*, cavea, a hole or cavern. Salmasius and Menage contend for the Gr. Καυανη, a stable, *præsepe*; in the same application. Junius observes, as in Horace, (*Ep.* xv. l. i. v. 28.)

Scurra vagus, nec qui certum præsepe teneret.

But *præsepe* here seems applied to the *manger*; merely (i. e.) to be used satyrice *pro mensa*.

A *cabin* is any small chamber or apartment, on shipboard or elsewhere; any small place of dwelling, as a cot or tent.

This yonge ladie wepte and cride,
To whom no comforte might availe,
Of childe she began travaile
Where she laie in a *cabin* close.—*Gower. Con. A.* b. viii.

This Gabriel declared vnto me, that they had saued both the ankers and our hauser, and after we had thus communed, I caused 4 or 5 of them to goe into my *cabbin*, where I gaue them figs, and made them such cheere as I could.
Hackluyt. Voyages, vol. i. p. 277.

I'le make you feed on berries, and on roots,
And feed on curds and whay, and sucke the goate,
And *cabbin* in a caue, and bring you vp
To be a warriour, and command a campe.
Shakespeare. Titus Andronicus, Act iv. sc. 3.

Good night, good rest, Ah! neither be my share;
She bade good night, that kept my rest away;
And daft me to a *cabin* hang'd with care,
To descant on the doubts of my decay.
Id. The Passionate Pilgrim, st. xii.

Mor. And why he should delude you thus,
Unless he meant some villany? these ten weeks
He has had her at sea.
Lam. His *cabin-mate* I'll assure ye.
Beaum. & Fletch. The Sea Voyage, Act iv. sc. 1.

Lightning was all our light, and it rain'd more
Than if the sun had drunk the sea before,
Some coffin'd in their *cabins* lie, equally
Griev'd that they are not dead, and yet must die.
Donne. The Storm.

Ere the blabbing eastern scout,
The nice morn, on th' Indian steep
From her *cabin'd* loop-hole peep.
Milton. Comus.

[He] observed divers of them [divers for pearls] at their return to the boats, to be ready to shake with cold, and hasten to the fires that were kept ready for them in little *cabbins* upon the shore.—*Boyle. Works*, vol. iii. p. 346.

——— The plodding hind,
That homeward hies, kens not the chearing site
Of his calm *cabbin*, which a moment past,
Stream'd from its roof an azure curl of smoke,
Beneath the sheltering coppice, and gave sign
Of warm domestick welcome from his toil.
Mason. The English Garden, b. iii.

CA'BINET, *n.*
CA'BINET, *v.*

Fr. *Cabinet*: It. *Cabinetto*;—*Cabinet* is the diminutive of *cabin*, and is applied to—

A casket, for depositing jewels, coins, &c. as well as to a small cabin, closet, cot, room or apartment.

The persons who meet in a cabinet or chamber for council, are called *The Cabinet*.

When his friends about him, shewed him many uses whereof the said coffer or *cabinet* might bee put into, considering that Alexander himself could not away with those delicate perfumes, being a warriour, and alurred with bearing armes, and following warfare: when, I say, his gossipps about him could not resolve well what service to put it to: himselfe made no more adoe, but said thus, I will have it to serve for a case of Homer's bookes.
Holland. Plinie, b. vii. c. 29.

When from your well-wrought *cabinet* you take it,
And your bright looks awake it,
Ah! be not frighted if you see
The new soul'd picture gaze on thee,
And hear it breathe a sigh or two.—*Cowley. My Picture.*

This is the frame of most men's spirits in the world, to adore the casket, and contemn the jewell that is *cabinetted* in it.—*Henryt. Sermons*, p. 87.

And if all that will not serve our turn, but we must press into his *cabinet-secrets*, invade the book of life, and oversee, and divulge to all men *abscondita Domini Dei nostri*, them are God's mercies unworthily repaid by us, and those indulgences which were to bestow civility upon the world, have only taught us to be more rude.
Hammond. Works, vol. iv. p. 620.

If we were admitted to search the *cabinet* of the beauteous Narcissa, among heaps of epistles from admirers, which are there preserved with equal care, how few should we find, but would make any one sick in the reading, except her who is flattered by them?—*Spectator*, No 525.

You will then see, that the same extensive capacity, which could guide all the tumultuous scenes of the camp, knew how to direct, with equal skill, the calmer but more perplexing operations of the *cabinet*.
Mallet. To the Duke of Marlborough.

The *cabinet* council, as it is called, consists of those ministers of state, who are more immediately honoured with his majesty's confidence, and who are summoned to consult upon the important and arduous discharge of the executive authority.—*Blackstone. Com.* b. i. c. 5. Note by Editor.

CA'BLE, *n.*
CA'BLED, *adj.*

Fr. *Cable*; Dut. *Cabel*; Gr. Καμηλος or Καμιλος. Vossius observes that if Καμηλος, a camel, is used *pro rudente*, for a *cable*, it is either because a *cable* recalls to mind (*referat*) that huge and distorted animal; or because *cables* were formerly wrought of *camel's* hair;—but there is nothing satisfactory to be found upon the etymology of this word.

The large rope, to which the ship's anchor is affixed, is called the *cable*.

For first though thei beginne low
At ende thei be nought mouable,
But all to broke must and *cable*,
So that the ship with sodaine blaste
(What men leste wene) is ouercast.—*Gower. Con. A.* b. i.

—— Awake, get up, my men.
Aboord your shipa, and huyse vp sayl with speede.
A God me wills, sent from aboue againe,
To hast my flight, and writhen *cables* cut.
Surrey. Virgile. Æneis, b. iv.

Which thing is the cause that our Saulour Christ said it were as harde for the riche manne to come into heauen, as a great *cable* or a camel to go through a needle's eye. For it is not sinne to haue riches but to loue riches
Sir T. More. Workes, p. 92.

A beechen mast then in the hollow base
They put and hoisted; fixt it in its place
With *cables*. *Chapman. Homer. Odyssey*, b. ii.

When Chancellor was returned, and reported these things, and how dear the English clothes were sold in those parts, and how cheap hemp and flax for *cables*, wax and rich furrs were sold unto them, those merchants grew into a company or society, by the assent of Queen Mary, which we call the Moscovia Company.—*Camden. Elizabeth*, an. 1567.

From its (the American aloe) roots are likewise made the strongest ropes and *cables*.—*Derham. Phy. Theo.* b. x. note y.

While they, her flattering creeks and opening bowers
Cautious approaching, in Myrinna's port
Cast out the *cabled* stone upon the strand.
Dyer. The Fleece, b. ii.

Should we at last be driven by dire decree
Too near the fatal margin of the sea,
The hull dismasted there awhile may ride,
With lengthen'd *cables*, on the raging tide.
Falconer. The Shipwreck, c. 2.

CACHE'XY. Fr. *Cachexie*; It. *Cachesia*; Lat. *Cachexia*, Gr. Καχεξια, *κακος*, ill, and *εξις*, habit. *Cachexy* or—

Ill habit of body, a general word to express a great variety of symptoms; most commonly it denotes such a distemperature of the humours as hinders nutrition, and weakens the vital and animal functions, proceeding from the weakness of the fibres, and an abuse of non-naturals, and often from severe acute distempers. (Arbuthnot. *On Diet.*)

CA'CKLE, *n.* } Dut. *Kaeckelen*; Gr. Κακ-
CA'CKLE, *v.* } καζειν, which, according to
CA'CKLING, *n.* } Hesychius, is used to express—

The noise of a hen after laying her egg.

Absurd it is, and to no purpose, to give such carefull heed unto the crying wide throats of crows, or to the craing and *cackling* of hens, or to swine, when in a rage they tosse and fling straw about them (as Democritus saith) thereby to gather presages, and prognostications of wind, raine, and stormes, and in the meane time not to observe the motions, troubles, and fiering indispositions of our bodie.
Holland. Plutarch, p. 507.

Cal. Yes. 'Tis the same: I will take no notice of ye,
But if I do not fit ye, let me fry for't.
Is all this *cackling* for your egg?
Beaum. & Fletch. Humorous Lieutenant, Act I. sc. 1.

The farmer's goose, who in the stubble
Has fed without restraint or trouble,
Grown fat with corn, and sitting stull,
Can scarce get o'er the barn-door sill;
And hardly waddles forth to cool
Her belly in the neighbouring pool;
Near loudly *cackles* at the door;
For *cackling* shows the goose is poor.
Swift. The Progress of Poetry.

—— And there you might behold
The palace, thatch'd with straw, now roof'd with gold.
The silver goose before the shining gate
Tame fowl, and by her *cackle*, sav'd the state.
She told the Gauls approach.
Dryden. Virgil. Æneis, b. viii.

Homer compares the noise and clamour of the Trojans, advancing towards the enemy, to the *cackling* of cranes, when they invade an army of pigmies.—*Tatler*, No. 155.

CACODE'MON. } Gr. Κακος, evil, and δαιμων,
CACODE'MO'NIAL. } a demon.

An evil or mischievous demon or spirit.

Skelton, in his *Why come ye not to court*, uses the adj. *cacodemoniall*.

Nor was the dog a *cacodæmon*,
But a true dog, that would show tricks
For th' emperor, and leap o'er sticks.—*Hudibras*, pt. ii. c. 3.

CACOE'THES. Fr. *Cacoethe*; Lat. *Cacoethes*; Gr. Κακοηθεια, *κακος*, ill, and *ηθος*, habit.

A bad habit or custom.

Juvenal terms [this distemper] a *Cacoethes*, which is a hard word for a disease called in plain English, "The itch of writing." This *Cacoethes* is as epidemical as the small pox, there being very few who are not seized with it some time or other in their lives.—*Spectator*, No. 532.

CACO'PHONY. Gr. Κακοφωνια, *κακος*, ill, and *φωνη*, voice, sound. Sp. *Cacophonia*; It. *Cacofonia*; Fr. *Cacophonie*.

An ill, harsh, or unpleasing sound, (in speech, in the voice.)

But these things shall lie by, till you come to carp at 'em, and alter rhymes, and grammar, and triplets and *cacophonies* of all kinds.—*Pope. To Swift. April* 2, 1733.

CADA'VER. } Lat. *Cadaver*, from *Ca-*
CADA'VEROUS, *adj.* } *dere*, to fall: quia absque animâ corpus esse fulcire nequit, (Vossius.) And so the Gr. Πτωμα, from Πιπτειν, to fall, (immediately from the unused πτομω.) The *adj.* is in common use, the *n.* is not so.

A fallen body; a lifeless, inanimate carcass.

And here I shall not mention that moral influence of his resurrection upon ours; by the example of his powerful rising out of the grave, to preach to us the necessity of our shaking off the grave cloths, that *cadaverous*, chill, noisome state of sin, και συνεγειρεσθαι τω χριστω, to rise again with him.—*Hammond. Works*, vol. iv. p. 529.

Nor will others be fond of comming to him, when they shall find nothing but a *cadaverous* man, composed of diseases and complaints, that for want of knowledg hath not discourse to keep reason company.—*Feltham*, pt 2, Res. 31.

Since whilst a man is truly and properly said to live, many affections belong to his corporeal part, or are performed in it, or by it, that make this automaton called his body, much, and very advantageously, differing from a mere *cadaver*.
Boyle. Works, vol. vi. p. 718.

But scare away the vultures for an hour;
The scent *cadaverous* (for, oh! how rank
The stench of profligates!) soon lures them back.
Young. On Public Affairs.

CADE, *n.* Lat. *Cadus*; Gr. Καδος.
A hollow (sc.) vessel; a cask or barrel.

Cade. Woe John Cade, so term'd of our supposed father.
Bul. Or rather of stealing a *cade* of herrings.
Shakespeare. 2 Part Hen. VI. Act iv. sc. 2.

Soon as thy liquor from the narrow cells
Of close prest husks is freed, thou must refrain
Thy thirsty soul; let none persuade to broach
Thy thick, unwholesome, undigested *cades*.
J. Philips. Cider, b. ii.

The farmer's toil is done; his *cades* mature
Now call for vent. *Id. Ib.*

CA'DENCE, *n.* } Lat. *Cadere*, to fall, from
CA'DENCE, *v.* } Καταω, that is, *deorsum*,
CA'DENCY. } (Vossius.) Fr. *Cadence*, It.
CA'DENT. } *Cadenza*; Sp. *Cadencia*.

The Fr. *Cadence*, Cotgrave explains; a just falling, round going of words, a proportionable time, or even measure, in any action, or sound.

Cadence is applied by Milton to the going down, sinking or declining of the sun; by Hammond, to the manner in which Paul *falls* upon certain expressions,—into a certain train of thought.

And natheless hast set thy wit
Although in thy heed ful litel is
To make bookes, songes and dites
In rime or els in *cadence*
Chaucer. The Second Boke of Fame.

The *cadence*, or manner how Paul falls into those words, is worthy to be both observed and imitated: the chief and whole business of this verse being the truth, the acceptable truth of Christ's incarnation, with the end of it, the saving of sinners, he can no sooner name this word sinners, but his exceeding melting tenderness abruptly *falls off*, and subsumes, *Of all sinners, &c.*—*Hammond. Works*, vol. iv. p. 687.

Now was the sun in western *cadence* low
From noon, and gentle airs due at their hour
To fan the earth now wak'd, and usher in
The evening coole—*Milton. Paradise Lost*, b. x.

Let it stampe wrinkles in her brow of youth,
With *cadent* tears fret channels in her cheekes.
Shakespeare. Lear, Act I. sc. 4.

Accept this token, Carteret, of good will,
The voice of nature, undebas'd by skill,
These parting numbers, *cadenc'd* by my grief,
For thy lov'd sake, and for my own relief,
If aught, alas, thy absence may relieve,
Now I am left, perhaps, through life to grieve.
Philips. To Lord Carteret.

But Italy, reviving from the trance
Of Vandal, Goth, and Monkish ignorance,
With pauses, *cadence*, and well vowel'd words,
And all the graces a good ear affords,
Made rhyme an art.—*Dryden. Ep. To Roscommon.*

And St. Paul himself, though he hath no affected *cadencies*, and doth not strictly observe the rhetorician's rules in the choice and placing of his words, yet there is a great deal of height in his expressions, and force in his reasonings, and sometimes a very artificial way of insinuation into the minds of his hearers.—*Stillingfleet*, vol. iii. Ser. 12.

He had, indeed, a greater and a nobler work to perform; a single sentiment of moral or religious truth, a single image of life or nature, would have been cheaply lost for a thousand echoes of the *cadence* to the sense
Rambler, No. 94.

CADE'T, *n.* A younger brother among gentlemen. (Cotgrave.)

From *Capitetum*, that is, *petit chef*. Anciently written *Capdet*, (Menage and Du Cange.) Du Cange (in v. *Cadedus*,) observes that *les chefs de maison* were called *Capmas*; that is, *capita domus*, heads of the house.

Richard Zouche, or Zouchæus, as he sometimes writes himself, the *cadet* of an antient and noble family, was born of worthie parents in the parish of Ansley in Warwickshire.
Wood. Athenæ Oxon.

The prosecutor alledged, that he was the *cadet* of a very ancient family; and that, according to the principles of all the younger brothers of the said family, he had never sullied himself with business, but had chosen rather to starve like a man of honour, than do any thing beneath his quality.
Tatler, No. 205.

CADGE, *v.* } In Scot. *Cache*, *caich*, *cadge*, to
CA'DGER, *n.* } toss, to drive, to shog. The more modern orthography is *cadge*. Yorkshire id. to carry. Hearne explains *catches*, *cassith*, in R. Brunne, but it seems to signify *drives*. Hence Eng. *Cadger*, a huckster. The origin certainly is Teut. *Kats-en*, *kets-en*, cursare, cursitare, discurrere, to run, or cause to run about; Belg. *Een bal kaats-en*, to toss a ball, (Jamieson in v. *Cache*.)

Sir Edward herd wele telle of his grete misdede,
Ther power forto felle, it *catchis* him to spede.
R. Brunne, p. 240.

CA'DOWE, *n.* Holland calls the young of the crow by this name. Junius, the *daw*, and thinks the word compounded of *ca* and *daw* or *dow*. A. S. *Ceo*, cornix; Dut. *Ka*, *kae*, *kauwes*.

Moreover this bird [the crow] only feedeth her young *cadowes* for a good while after they are able to flie.
Holland. Pinie, b. x. c. 12.

CA'DUKE, *adj.* } Lat. *Caducus*, from *Cad-*
CADU'CITY. } *ere*, to fall; Fr. "*Caduque*, frail; *Caduke*, feeble, ruinous, ready to fall, unable to support itself. — *Caducité*, frailty, weakness, aged feebleness," (Cotgrave.)

Gibbon, and his castigator, Whitaker, have preserved *caducity*.

Every thing in this world is *caduke*, transitory, and momentary.—*Fisher. Seven Psalmes*, Ps. cxlii. pt ii.

On the third day, the weary troops beheld the sea, the solitary town of Rodosto, and their friends, who had landed from the Asiatic shore. They embraced, they wept; but they united their arms and counsels; and, in his brother's absence, Count Henry assumed the regency of the empire, at once in a state of childhood and *caducity*.
Gibbon. Roman Empire, c. 61.

This is worse than the worst of Johnson's sesquipedalian words. It is also absurd. *Caducity* forms no contrast to childhood. And *senility* should have been the latinized word.—*Whitaker. Review of Gibbon.*

CÆ'SURE. Lat. *Cæsura*, from *Cæs-um*, past part. of *Cædere*, to cut: applied to—

A section, or division of a verse; of a word: to the rest or pause upon the close of such section.

No accents are so pleasant now as those,
That are *cæsura'd* through the pastor's nose.
Brome. A Satire on the Rebellion.

Vulgar languages that want
Words and sweetnesse, and be scant
Of true measure,
Tyran rime hath so abused,
That they long since have refused
Other *ceasure*.
B. Jonson. A Fit of Rime against Rime

Nais. This presence delights me,
My freedom invites me,
The season excites me
In rhyme to be merry.
Cho. And I beyond measure,
Am ravish'd with pleasure,
To answer each *cesure*.
Until thou be'st weary.—*Drayton. Third Nymphal.*

CAGE, *v.* } Fr. *Cage*; It. *Gabbia*; which the
CAGE, *n.* } older etymologists, Menage, Junius, and Skinner derive from the Lat. *Cavea*. But all these, together with the ancient Lat. *Cavere*, (apud veteres — cohibere, retinere, compescere, Martin.) Tooke derives from the A. S. *Cæggian*, observare, to block up; and explains *cage* to be—

A place shut in and fastened—in which birds are confined. Also a place in which malefactors are confined.

Men loven of propre kind newe fangelnesse,
As briddes don, that men in *cages* fede.
Chaucer. The Squieres Tale, v. 10,925.

O pardon me, in that my boast is true,
The accident which brought me to her eye,
Upon the moment did her force subdue,
And now she would the *caged* cloister fly.
Shakespeare. A Lover's Complaint.

The woman seem'd some hundred yeares of age,
Her wither'd skin such store of wrinkles had,
And like an ape or monkie in a *cage*,
So looked she in this apparrell clad.
Harrington. Orlando, b. xx. s. 81.

Sir Paul Rycaut, says he, gives us an account of several well disposed Mahometans, that purchase the freedom of any little bird they see confin'd in a *cage*, and think they merit as much by it, as we should do here by ransoming any of our countrymen from their captivity at Algiers.
Spectator, No. 343.

But gaudy plumage, sprightly strain,
And form genteel, were all in vain,
And of a transient date;
For caught, and *cag'd* and starv'd to death
In dying sighs my little breath
Soon pass'd the wiry grate.—*Cowper. On a Goldfinch.*

Thus proud prerogative, not much reverd
Is seldom felt, though sometimes seen and heard,
And in his *cage*, like parrot fine and gay,
Is kept to strut, look big, and talk away.—*Id. Table Talk.*

CAJOLE, *v.* } Fr. *Cacoller*, *cageoller*, to court
CAJOLERY, *n.* } a lady in jest; to prattle or jangle, (like a jay in a *cage*;) to babble or prate much to little purpose,—Cotgrave; who also says that *Cageoleur* is one that (like a jay in a *cage*) jangles much, to no purpose. He evidently considers *cage* to be the root of *cageoler*, and in this he is supported by Menage.

To *cajole*, as now used, implies an intention to delude, to overreach, to entrap by flattery, soothing, coaxing.

But while the war went on, the Emperor [Charles] did *cajole* the King [Henry VIII] with the highest compliments possible, which always wrought much on him, and came in person into England to be enstalled Knight of the Garter.
Burnet. History of the Reformation, an. 1522.

Alexander the Great was constrained to heare one of those infamous *cajolleries*, when one of his court protested to him that the very flyes which sucked his blood became more valiant, and gave stings more courageously than other flies.
Evelyn. Of Liberty and Servitude, c. 4.

I task you for yourself, my friend,
A subject you can ne'er defend,
And you *cajole* me all the while
With dissertations upon style.
Lloyd. Dialogue between Author and Friend.

Besides I flatter myself, that a fair representation of the usage I have met with will be as a beacon, to caution other inexperienced authors against the insincerity of managers, to which they might otherwise become egregious dupes; and, after a *cajoling* dream of good fortune, wake in the aggravation of disappointment.—*Smollet. Regicide*, Pref.

Even if the Lord Mayor and Speaker mean to insinuate that this influence is to be obtained and held by flattering their people, by managing them, by skilfully adapting themselves to the humours and passions of those whom they would govern, he must be a very untoward critic who would cavil even at this use of the word, though such *cajoleries* would perhaps be more prudently practised than professed.
Burke. Letter to Richard Burke, Esq.

CAITIFF, *n.* }
CAITIFF, or **CAITIVE**, *adj.* }
CAITIVELY. }
CAITIVENESS. } Fr. *Chétif*; It. and Sp. *Cativo*; Dut. *Kattuff*. *Chétif* anciently signified *Captif*, (Menage.) From the Lat. *Captivus*. Junius observes that this word, in its first acceptation, denoted, *captive*, unhappy, wretched; and afterwards, bad, dishonest. Cotgrave fully details the various applications.

"*Chetiff*, caitive, wretched, miserable, unfortunate, forlorn. Also knavish, curst, shrewd, naughty, bad, lewd."

G. Douglas regularly forms *Caitifely*.

And sitthen thie chosen chile and *caytif* poverte
Let hem chewe as thie chosen.—*Piers Ploughman*, p. 404.

Caytiffyche, thow conscience consailedist the kyng leten,
In hus enemys honde, ys heritage of Fraunce.—*Id.* p. 50.

But to ech of us grace is ghouun bi the mesure of the ghyuyng of Crist. for which thing he seith, he stighynge an high ledde *caitiftie caitif*, he gaf ghiftis to men.
Wiclif. Effesies, c. 4.

Unto euery one of vs is geuen grace accordynge to the measure of the gyft of Chryst. Wherfore he sayth: he is gone vp on high, and hath led *captiuitie captiue*, and hath giuen gyftes vnto menne.—*Bible*, 1551. *Ib.*

And now I am so *caitif* and so thral,
That he that is my mortal enemy,
I serve him as his squier poure ly.
Chaucer. The Knightes Tale, v. 1553.

Ne of Turnus the hardy fiers corage,
The riche Cresus *caitif* in servage. *Id. Ib.* v. 1948.

Me seemed that I was so ferre fallen into miserie and wretched hid *caitifenesse*, that me should no precious thing neigh, and also that for my sorowe euery wight should been heaule, and wish my recouery.
Id. The Testament of Loue, b. i.

—— A *caytife* most of all,
Where was it euer or this befall,
That any Lokarde in this wise
Betoke his wife for couetise! *Gower. Con. A.* b. v.

Which I am sure you would ful sore repent,
If I to you her deeds should open make,
And that you should so greatly damage me,
For such a wicked *caitee* as is she.
Harrington. Orlando, b. xxi. s. 10.

Thenceforth, as *caytife* cast in dungeon deepe,
Where with fresh griefe my hart did hourely blede,
As Philomel that spends her time of slepe
In mournfull tunes —*Mirrour for Magistrates*, p. 614.

It is a strange *caitivenesse*, and basenesse of disposition, of men so furiously and unsatiably to run after perishing and uncertain interests, in defiance of all the reason and religion of the world, and yet to have no appetite to such excellencies.—*Bp. Taylor. Great Exemplar*, pt. i. Ad. s. 6.

Think ze na lak and schame into gour mynd,
To do sa grete outrage to strang Lucc,
In his absence thus *caitifely* to fle?
Douglas. Æneados, b. ix. p. 306.

Like *caitif* vile that for misdeed
Rides with his face to rump of steed.—*Hudibras*, pt. i. c. 3.

The sculking *caitiff*, who beneath the spread
Of fav'ring umbrage veil'd his luckless head,
Close at his ear believes the distant peals,
And a whole host of demons at his heels.
Brookes. The Fox-Chase.

CAKE, *v.* } Dut. *Koecke*; Ger. *Kuch*, which
CAKE, *n.* } Junius thinks may be from *Cochen*, *coquere*; and *Cochen*, Wachter considers to be from the Lat. *Coquere*, which itself is of unsettled etymology. See in *Vossius*.

To *cake* is to form into a solid mass; to clot together, to adhere closely in lumpish pieces.

A *cake* (met.) in vulgar speech, is one who has the heaviness, the lumpishness of a *cake*.

He eateth butter a Frydayes, without a dispensation of our holy father the Pope, yea & *cake-bread* made wyth milke and egges to.—*Tyndall. Workes*, p. 237.

Such as with oten *cakes* in poor estate abides,
Of care haue they no cure, the crab with myrth they rost.
Vncertaine Auctores. The Pore Estate Best.

For the brimstone, it would hold lighted, much about the same with the nitre; but then after a little while, it would harden and *cake*.—*Bacon. Natural History*, § 369.

Those hardned people the Jews, that they say, spit at the name of Christ,—Continually hardned more and more, *caked* in hardness this 1600 years, &c.
Goodwin. Works, vol. ii. pt. iv. p. 36.

Having at the same time, poured some of the liquor into a very shallow and wide-mouthed vessel, called in the shops a clear *caked* glass, it moved rather more than less nimbly and variously, than in the great earthen pot, (which yet was of the same shape,) and shewed us many of those vivid and self-dilating circles, that have been mentioned in the third number.—*Boyle. Works*, vol. v. p. 72.

The historian above-mentioned acquaints us, that a prophetess had foretold Æneas, that he should take his voyage westward, till his companions should eat their tables; and that accordingly, upon his landing in Italy, as they were eating their flesh upon *cakes* of bread, for want of other conveniencies, they afterwards fed on the *cakes* themselves, upon which one of the company said merrily, "we are eating our tables."—*Spectator*, No. 351.

It is to warm them thus I blow,
For they are froze as cold as snow.
And so inclement has it been,
I'm like a *cake* of ice within.—*Lloyd. The Satyr & Pedlar.*

CALAMANCO. In the Lat. of the mid. ages, are found *Camelaucum*, *calamaucus*, *calamaucum*; capitis integumentum, et pilei genus ex *camelorum* pilis *confectum*; a covering for the head, or kind of cap formed of *camel's* hair. Whence (sc. *camelus*) some consider the word to be derived. It is applied to—

A kind of stuff (originally of camel's hair) formed of various materials; silk, wool, goat's hair, &c.

The habit of a draper, when he is at home, is a light broad-cloth, with *calamanco*, or red waistcoat and breeches; and 'tis remarkable, that their wigs seldom hide the collar of their coats.—*Tatler*, No. 85.

He was of a bulk and stature larger than ordinary, had a red coat, flung open to show a gay *calamanco* waistcoat.
Id. No. 96.

CALAMISTRATE, *v.* } Fr. *Calamistrer*; to
CALAMISTRATION. } frizzle, curl, or crisp the hair, (Cotg.) Vibratos callido ferro, (*Æn.* xii. v. 100.) Vibratos is explained by Servius, crispatos *calamistro*. And *calamister* is a something, either made of, or in shape resembling a reed,—*calamus*—with which the hair was curled, and thence derived its name. See *Vossius*, *Martinius* and *Gesner*.

To turn the hair round a reed, rod, or similar material, and thus, to curl it.

Which belike makes our Venetian ladies at this day, to counterfeit yellow haire so much, great women to *calamistrate* and curle it up, to adorne their heads with spangles, pearles, and made flowres, and all courtiers to affect a pleasing grace in this kinde.
Burton. Anatomy of Melancholy, p. 460.

When those curious needle-workes, variety of colours, purest dyes, jewells, spangles, pendants, lawne, lace, taffanies, faire and fine linnen, embroideries, *calamistrations*, oyntments, &c shall be added, they will make the veriest dowdy otherwise, a goddesse, when nature shall be furthered by art.—*Id. Ib.* p. 460.

CALAMITY, *n.* } Fr. *Calamité*; It. *Cala-*
CALAMITOUS, *adj.* } *mità*; Lat. *Calamitas*, proprie *calamorum* imminutio. Donatus (on Terence, *Eun.* i. 1. 34,) observes, Proprie *calamitatem* rustici grandinem dicunt, quod comminuat *calamum*, (hoc est *culmum* ac segetem,) because it destroys the calamus or stalk.

A *calamity* then, primarily, is that which destroys the standing corn; then—any injury, hurt, mischief, damage, loss, misfortune. See the quotation from Bacon.

Now remaineth to declare plentifully, such promises, not that we wil sett forth euerie one exactli but to shewe the chefe and most excellent thing, wich God wold haue vs to hope for, to comforte vs in our *calamities*.
Calvine. Foure Godlye Sermons, Ser. 2.

Wych endowtydly shal folowe, yf ye optinde yowr benyvolens towards me, and men perceyve that by yowr wisdome and dexteritie I shal be relevyd, and in thys my *calamyte* holpen.—*Strype. Records*, No. 32. *Wolsey to Gardiner.*

Also here is to be noted another heuey thretening which precheth the *calamitous* afflictions of ye chirche.
Joye. Exposicion of Daniel, c. 7.

Another ill accident is, drouth, at the spindling of the corn; which with us is rare; but in hotter countries common: insomuch as the word *calamitas*, was first derived from *calamus*, when the corn could not get out of the stalke.
Bacon. Natural History, § 669.

He with my name that kindly did him greete,
Slowly cast vp his deadly mouing eye,
That long time had been fixed on his feete,
To looke no higher than his miserie,
Thanking him more *calamitie* did greete.
Mirrour for Magistrates, p. 536.

I am not mad: too well, too well I feele
The different plague of each *calamitie*.
Shakespeare. K. John, Act iii. sc. 4.

Man. His ransom, if my whole inheritance
May compass it, shall willingly be paid
And number'd down: much rather I shall chose
To live the poorest in my tribe, then richest,
And he in that *calamitous* prison left.
Milton. Samson Agonistes.

Even when they are in prosperity, they ever and anon feel many inward stings and lashes, but when any great affliction or *calamity* overtakes them, they are the most poor-spirited creatures in the whole world.
Tillotson, vol. i. Ser. 2.

For let such a one reflect upon the thousands, and the ten thousands of *calamitous* persons round about him, and tell me a reason why he should stand exempted from the same lot; why providence should be so fond of him, as to make him swim in pleasure, while others are sinking under their necessities!—*South*, vol. vii. Ser. 11.

To all that should improve his mind,
The voluntary dupe was blind.
Whatever *calamities* fell on him,
Distress was thrown away upon him.
Whitehead. The Goat's Beard.

CALA'SH, *n.* Fr. *Caleche. Carrus, carri, carruscus, carisca, caresca, calesca, caleche.* Thus Menage.

A carriage similar to the present *headed* chaise.

I endeavour to make the best use I can of every thing; and therefore, though I am in despair to be the wiser for these learned instructions, yet I hope I shall be the merrier for them, when you and I take the air in the *calash* together.
Locke. Letter to Anthony Collins, Esq.

I intend to come up at least a week before Michaelmas; for Sir Matthew is gone abroad, I suspect a wooing, and his *caleche* is gone with him.
Dryden. Letter to Mr. Jacob Tonson.

CALCA'RIOUS. } Lat. *Calx, calcis*, lime;
CA'LCULOUS. } lapis coctus, from Χαλιξ, which denotes a stone or the fragments of stones, from which a cement or mortar is made, (Vossius.) And Scheidius observes that from Κλα-ειν, frangere, κεκλωκα, is κλωκος, which might give the contracted κλαξ, and thence καλξ.

Stony, flinty; resembling the lime stone.

Thus the volatile salt or urine will coagulate aqua vitæ, or spirits of wine; and thus perhaps (as Helmont excellently declareth,) the stones or *calculous* concretions in kidney or bladder may be produced.
Brown. Vulgar Errours, b. ii. c. 4.

On the east side, in the most broken part of the precipices, is a stratum of bones of all sizes, belonging to various animals and fowls, enchased in an incrustation of a reddish *calcarious* rock.—*Swinburne. Spain*, Let. 29.

CA'LCINE, *v.* } Fr. *Calciner*; It. *Calcinare*; Sp. *Calcinar*—
CALX, *n.* }
CA'LCINATE, *v.* } To reduce to a *calx*, to burn
CALCINA'TION. } to a stone, to dust, to powder.
CA'LCINABLE. } See CALCARIOUS, and the quotations *infra* from Pliny and Boyle.

——— And of the care and wo
That we had in our materes subliming
And in amalgaming, and *calcining*
Of quicksilver, yeleped mercurie crude.
Chaucer. The Chanones Yemannes Tale, v. 16,239.

Our fournels eke of *calcination*. *Id. Ib.* v. 16,272.

And now by occasion of speech, know thus much for all, that all things which are to be *calcined* [comburi] require one and the same manner of burning; to wit, within a new earthen pot, never occupied before, well luted all over with strong clay, and so set into an oven or furnace untill such time as the contents be *calcined*.
Holland. Pinie, b. xxix. c. 5.

And in the former of these, which is the hardening by baking without melting, the heat hath three degrees; first, it inaurateth, and then maketh fragile; and lastly, it doth incinerate, and *calcinate*.—*Bacon. Natural History*, § 87.

This is the extracting of salt without *calcination*, which otherwise certainly must needs consume all the active powers of any vegetable, and leave nothing but a plastick and passive virtue.—*Reliquiæ Wottonianæ*, p. 455.

——— The essence pure
Of separate souls is of all living touch
Impassive here no gross material frame
We wear, with flesh encumber'd, nerves, and bone;
They 're *calcin'd* on the pile.
Fenton. Homer. Odyssey, b. xi.

The way, Pyrophilus, of producing whiteness by chymical precipitations is very well worth our observing; for thereby tinctures, of very differing colours as well as natures, though dissolved in several liquors, are all brought into *calces* or powders that are white.—*Boyle. Works*, vol. i. p. 719.

I dare not lay much weight on this observation, unless I know whether the bricks were sufficiently burned, and free from pebbles, *calcinable* by the heat that burned the bricks.
Id. Ib. vol. ii. p. 534.

CA'LCOGRAPHY, or } From Χαλκος, brass,
CHA'LCOGRAPHY. } and γραφειν, to grave.

Graving or writing on brass.

The histories of refining, of making copperas; of making alum, of *calcography*; of enamelling.
Sprat. History of Royal Society, p. 238.

CA'LCULE, *v.* } Fr. *Calculer*; It. *Calculare*;
CA'LCULE, *n.* } Sp. *Calcular*; Lat. *Calculus*,
CA'LCULATE, *v.* } from *Calx, calcis*, a stone.
CALCULA'TION. } (See CALCULOUS.) *Calculi*
CA'LCULATIVE. } were small stones used in
CALCULA'TOR. } counting, reckoning, and computing. Hence to *calcule*, or to *calculate*, is—

To count, to reckon, or compute.

Tyndall, and other old writers, use to *calk*, for to *calculate*.

Astronomyers al so. aren at ere whittes end
Of that was *calculed* of the clymat the contrarye they fyndeth. *Piers Ploughman*, p. 291.

Ful sotilly he *calculed* all this
Chaucer. The Frankeleines Tale, v. 11,596.

And at laste amonge the great
Thei fallen vnto his accorde
That Phorceus, of his recorde,
Whiche was an astronomien,
And eke a great magicien,
Shulde of his *calculacion*
Serche of constellacion
How thei the citee mighten gette.—*Gower. Con. A.* b. v.

And therto as the secrete communication went, which by many tokens thou mayst well conjecture and gather to be true, he *calked* the kinges natiuitie and byrth, which is a common practice among prelates in all landes, wherby he saw whereunto the kinges grace should be inclined all his lyfe, and what should be like to chaunce hym at all tymes.
Tyndall. Workes, p. 308.

A king he was, and to king Turnus deere he *calkinges* kest,
But not with *calking* craft could he his plague betwitch that day. *Phaer. Virgile. Æneidos*, b. ix.

Pyrst the elecyon of their monstrouse Pope, the next yeare after was taken clerely from the common people by the clergye, and gyuen to hys owne famylyars, which anon after were called the college of *calkers*, cardynalis I should saye.—*Bale. Votaries*, pt. ii. c. 2.

But Cæsar committing this matter unto the philosophers, and best expert mathematicians at that time, did set forth an excellent and perfect kalendar, more exactly *calculated*, than any other that was before the which the Romans do use untill this present day, and do nothing err as others, in the difference of time.—*North. Plutarch*, p. 612.

The cunning man, that meant the troth to show,
Doth *calculate*, to see how starres were bent,
And when that he the planets well had view'd,
That she had plaid the queen, he doth conclude.
Harrington. Orlando, b. xliii. s. 111.

Suf. Thy name affrights me, in whose sound is death:
A cunning man did *calculate* my birth,
And told me that by water I should dye.
Shakespeare. 2 Part Hen. VI. Act iv. sc. 1.

Two priests also, the one hight Bolenbroke,
The other Suthwel, clerkes in conjuration,
These two chaplaines were they that vndertooke
To cast and *calke* the king's true constellation
Mirrour for Magistrates, p. 320.

A strange natiuitie in *calculation*,
As all my liues course did after well declare,
Wherof in briefe to make relation,
That other by me may learne to beware.—*Id. Ib.* p. 353.

The same year was that miracle seen of the sun's going back; of which wonder (as I hear) one Bartholomew Scultet, who is much commended for his skill in astronomy, hath by *calculation* found the very day, which answered unto the twenty-fifth of April, in the Julian year, being then Thursday.—*Raleigh. History of the World*, b. iii. c. 25.

I fear this learned man may have been somewhat misinformed by the navigators he relies on, or else that the way of allowing for refractions is not yet reduced to a sufficient certainty; for I do not find by those who have purposely gone to the top of it, [Teneriffe] that the mountain is so high as his *calculation* makes it.
Boyle. Works, vol. iii. p. 226.

They must have observed very little, who have not remarked, that [persons bred to trade] have in general a much better idea, by long habits of *calculative* dealings, of the propriety of expending in order to acquire.
Burke. Tracts on the Popery Laws.

A seat in this house, for good purposes, for bad purposes, for no purposes at all, (except the mere consideration derived from being concerned in the publick councils,) will ever be a first-rate object of ambition in England. Ambition is no exact *calculator*. Avarice itself does not *calculate* strictly when it games.
Id. On Shortening the Duration of Parliaments.

CA'LDRON. Fr. *Chauldron*, from the Lat. *Caldarium*, from *Caldus*, the contraction of *Calidus*, hot. Menage remarks, that from the Gr. Θερμος, heat, is derived Θερμαστης, caldarium.

A vessel constructed to endure *heat*; to heat the contents.

Apointed in the newe moone,
Whan it was tyme for to doone,
She sat a *cauldron* on the fire
In which was all the hole atyre.—*Gower. Con. A.* b. v.

He caused hym to swere, that as soone as he were deed, that he shulde take his body, and boil it in a *caudron* tyl the flesshe departed clene fro the boones, and then to bury the flesshe, and kepe styll the boones.
Berners. Froissart. Cronycle, vol. i. c. 26.

After which victory as Ptolemy passed by the villages of the Jews, he slew all their women, and caused the young children to be sod in great *caldrons* that the rest of the Jews might thereby think that the Egyptians were grown to be men-eaters, and strike them with the greater terror.
Raleigh. History of the World, b. ii. c. 7.

But standing high aloft, low lay thine eare,
And there such ghastly noise of yron chaines,
And brazen *caudrons* thou shalt rombling heare,
Which thousand sprights with long enduring paines
Do tosse, that it will stonne thy feeble braines.
Spenser. Faerie Queene, b iii. c 3.

The devil himself would be but a contemptible adversary, were he not sure of a correspondent, and a party that held intelligence with him in our own breasts. All the blowing of the fire put under a *cauldron*, could never make it boil over, were there not a fulness of water within it.
South, vol. viii. Ser. 4.

CA'LEFY. } Lat. *Calefieri*, to be or become hot. *Calere*, Vossius
CALEFA'CTION. } deduces from the Doric Καλεος
CALI'DITY. } for Κηλεος, burning.
CA'LIDUCT. }

To heat, to be, become, or cause to be hot.

But crystal will *calefie* into electricity; that is, a power to attract straws or light bodies and convert the needle freely placed.—*Brown. Vulgar Errours*, b. ii. c. 1.

As [if] the remembrance of *calefaction* can warm a man in a cold frosty night.—*More. Philos. Poems*, c. 2. Pref.

But ice will dissolve in any way of heat; for it will dissolve with fire; it will colliquate in water, or warm oyl; nor doth it onely submit unto an actual heat, but not endure the potential *calidity* of many waters.
Brown. Vulgar Errours, b. ii. c. 1.

Since the subterranean *caliducts* have been introduced.
Evelyn.

CA'LENDS, *n.* } The first days of the
CA'LENDAR, *v.* } month were denominated
CA'LENDAR, *n.* } *Kalendæ*, because on those
CA'LENDOGRAPHER. } days, the nones of the month, whether they should be five or seven, (*Kalentur*,) are *called* or proclaimed, (Varro.) Interest on money was usually paid on the *Calends*, and the book in which was kept an account of the sums due, was called *Calendarium*. Now applied to—

A book, in which are stated the days, weeks, and months, with the feasts or festivals of the church, which occur during the year.

It is also used, generally, as a guide,—to the particular time, place, or manner, of doing any thing; as a register.

To *calendar* is used by Whitlock; i. e. to enter into, to record or register in, a *Calendar*.

This see clepe I the tempestuous matere
Of dispaire, that Troilus was in
But now of hope the *kalendes* begin
Chaucer. Troilus, b. ii.

Goth now your way, quod he, al stille and soft,
And let us dine as sone as that ye may,
For by my *kalender* it is prime of day.
Id. The Shipmannes Tale, v. 13,156.

He teacheth them that the ceremonies of Moses lawe are abolished, with diuers other thynges, as the reste of the sabboth day, the displeasure and paine of circumcision, the comyng about of the *calendes*, the holy dayes, whiche thrise yerely came againe.—*Udal. Ep. to the Romans. Argument.*

And wost wel that *kalender* is she
To any woman, that wol louer be.
Id. The Prologue of Cleopatra.

With respect to Images, I hold that they are no ingredient in the Christian belief, but, long after the publication of the faith of Christ, were introduced into the world, by the permission of the church, to be as a *calendar* to the laity and the ignorant, that by visible representation of the sufferings of Christ, and of the pious lives and martyrdoms of the saints, the remembrance of those things might the more easily be impressed on their minds.
State Trials, Hen. V. 1413. *Sir J. Oldcastle.*

Sylla writeth himself in his commentaries, that he took the city of Athens on the very self-day of the *calends* of March; which cometh to agree with the first day of the moneth, that we call Anthesterion, on the which day by chance many things are done at Athens, in memory of *Noes* Flood, and of the universall destruction of the whole world, that was in old time by rage of waters, falling out even in that very moneth.—*North. Plutarch*, p. 394.

But the ordinance of the *kalendar*, and reformation of the year, to take away all confusion of time, being exactly calculated by the Mathematitians, and brought to perfection, was a great commodity unto all men.—*Id. Ib.* p. 612.

Besides the usual or *calendary* moneth, there are but four considerable, the moneth of peragration, &c.
Brown. Vulgar Errours, b. iv. c. 12.

Often martyred names, as well as names are *calendar'd*.
Whitlock. Manners of the English, p. 21.

This is that eclipse which Dr. Pell sent word of to the society, that Eichstadius himself, and almost all *calendographers* had skipped over.—*Boyle. Works*, vol. vi. p. 154.

CA'LENDER, *n.* } Fr. *Calendrer*; Mid. Lat.
CA'LENDER, *v.* } *Calendra*. The origin of this word is Κυλινδρος, a cylinder, because the chief power of the *calendra* is placed in a cylinder. See *Du Cange*.

To roll upon or under a cylinder; and, consequentially—

To smoothen, to polish, to flatten the rough or rising surface.

Now Gilpin had a pleasant wit,
And lov'd a timely joke!
And thus unto the *calenderer*
In merry guise he spoke —*Cowper. Hist. of John Gilpin.*

CA'LENTURE, *n.* Lat. *Calere*; Sp. *Calentar*, to heat. *Calentura*, heat, a fever.

For some of the peculiar circumstances, which are said to attend this disease, see the examples from Dryden and Swift. It is applied (met.) to—

High, feverish, heat.

Yet since we must be old, and age endures
His torrid zone at court, and *calentures*
Of hot ambition, irreligion's ice,
Zeal's agues, and hydropic avarice,
Why didst thou not for these give medicines too,
And by thy doing tell us what to do?
Donne. On the Lord Harrington.

Many of them who had layn abroad in the open air were taken with a violent disease, called *calenture*, and died thereof: which disease is ordinary in that unwholesome air to strangers, that come there and lye abroad in the evening.
Camden. Elizabeth, an. 1585.

Charal. Thou dost strike
A deathful coldness to my heart a high heat,
And shrink at my liver like the *calenture*.
Massinger. The Fatal Dowry, Act iii. sc. 1.

'Tis but the raging *calenture* of love,
Like a distracted passenger you stand,
And see, in seas, imaginary land,
Cool groves, and flowry meads, and while you think
To wade, plunge in, and wonder that you sink.
Dryden. Conquest of Granada, Act ii.

For even the deep itself is not secure,
But belching subterraneous fires,
Increases still the scalding *calenture*,
Which neither earth, nor air, nor water, can endure.
Pomfret. On the general Conflagration.

So, by a *calenture* misled,
The mariner with rapture sees,
On the smooth ocean's azure bed,
Enamel'd fields and verdant trees.
With eager haste he longs to rove
In that fantastic scene, and thinks
It must be some enchanted grove.
And in he leaps, and down he sinks.
Swift. The South Sea Project.

CALF. See CALVE.

CA'LIBER, or } Fr. *Qualibre, Calibre*; Sp.
CA'LIVER, *n.* } *Calibre*. Skinner seems to
CA'LIBRE, *n.* } approve the etymology of
CA'LIBRE, *adj.* } Minshew, who derives *Caliber* from the Lat. *Æquilibrium*, i. e. he observes, "*equal waight*, a standing waight, or equal height; because the bore or hole of a peece must be even or equall or else the peece will breake, and thereupon the boare and *size* of a peece or gunne is called G. and Hisp. *calibre*." See EQUILIBRATE, and the quotations from Brown.

It is applied to the piece or gun itself; to the bore or hole of any thing; to the concave diameter, the concave size or dimensions of it; to the size or dimensions of the convex body; the ball or bullet, &c.

To *calibre* or *calibrate*. Fr. *Calibrer*; to form the *calibre*, the equal concave or convex size or dimensions, (met.)

To the quality, state, or degree; i. e. the size or dimensions of moral character, worth, or estimation.

Then the Negroes came to the rocks hard by vs, and discharged *calliuers* at vs, and againe the Portugales shot off their base twise more, and then our ship shot at them, but the rockes and hilles defended them.
Hackluyt. Voyages, vol. ii. pt. ii. p. 34.

They turned backe, and the master of the pinnesse did shoote of a *caliuer* to them the same time, but hurt none of them, for his meaning was onely to put them in feare.
Id. Ib. vol. iii. p. 110.

But that and the other Spanish colonie being both destroyed by famine, he said he had liued in an house by himselfe a long time, and relieued himselfe with his *calceuer* vntil our comming thither.—*Id. Ib.* vol. iii. p. 539.

I presse me none but good house-holders, yeomens sonnes: inquire me out contracted bachelers, such as had beene ask'd twice on the bones; such as feare the report of a *caliuer*, worse than a struck foole, or a hurt wilde-ducke.
Shakespeare. 1 Part Hen. IV. Act iv. sc. 2.

The rere-ward of the enemie in which was Tirrell, and all the Spanyards, stoode firme upon the bogge on the righte hande, vnto whome, within *caliuer* shot, the Lord Deputie had drawne vppe our rere.—*Stow. Queen Elizabeth*, an 1601.

It is easy for an ingenious philosopher to fit the *caliber* of those empty tubes to the diameter of the particles of light, so as they shall receive no grosser kind of matter.
Lord. Inquiry, c. 6. s. 19.

They could not but be convinced, that declamations of this kind would rouse him, that he must think, coming from men of their *calibre*, they were highly mischievous.
Burke. Appeal to the Old Whigs.

CA'LICO, *n.* So called, because first imported from *Calicut*.

If thou but please to walk into the pawn
To buy thee cambrick, *callico* or lawn,
If thou the whiteness of the same wouldst prove
From thy far whiter hand pluck off thy glove
Drayton. Edw. IV. to Mrs. Shore.

I wear the hooped petticoat, and am all in *callicoes* what the finest are in silks.—*Spectator*, No. 292.

As, suppose an ingenious gentleman should write a poem of advice to a *callico printer*, do you think there is a girl in England, that would wear any thing but the taking of Lisle, or the battle of Oudenarde?—*Tatler*, No. 3.

CALI'CULAR. From the Lat. *Calix*, a cup; (from the Gr. Κυλιξ παρα το κυλισθαι, to turn, to roll.) Brown has formed this adjective. See also in *v.* ABSTERSION.

Formed like a cup.

Even the autumnal buds, which await the return of the sun, do after the winter solstice multiply their *caliculat* leaves, making little rhombuses and net work figures, as in the sycamore and lilac.—*Brown. Vulgar Errours*, pt. ii. c. 3.

CALI'GINOUS. } Lat. *Caligare*, to darken,
CALIGA'TION. } Umbra est de spissitudine aeris effecta; et dicta *caligo*, quod maxime aeris *calore* gignatur. The shade formed by thickness of air, is called *Caligo*, because produced by the heat (*calore*) of the air. Isidorus; but see *Vossius* and *Martinius*.

Thickly, closely, clouded or shaded, dark.

Their punishment [that of the rebellious angels] was their dejection and detrusion into the *caliginous* regions of the air.—*Hallywell. Melampron*, p. 13.

It is filled with such a thick and *caliginous* air, that the ground cannot be seen.—*Ricaut. Greek Church*, p. 65.

Now instead of a diminution or imperfect vision in the mole, we affirm an abolition or total privation, instead of a *caligation* or dimness, we conclude a cecity or blindness.
Brown. Vulgar Errours, b. iii. c. 18.

CALI'GRAPHY. } From Καλος, beautiful,
CALIGRA'PHICK. } and Γραφ-ειν, to grave or write. See the quotation from Wood.

His [Peter Bale's] works are these,—the art of brachygraphy, that is, to write as fast as a man speaketh treatably. (Lond. 1597.) The order of orthography. The key of *caligraphy*; that is of fair writing.—*Wood. Athenæ Oxon.*

For the Chaldee character is one of the beautifullest, and the Samaritan the uncouthest, and the most uncapable of *caligraphy*, of all that have been used among the different nations of the world.—*Prideaux. Connection*, pt. i. b. v. a. 5.

At the end is the figure of the writer Cadwin, supposed to be a monk of Canterbury, holding a pen of metal, undoubtedly used in such sort of writing; with an inscription importing his name and excellence in the *caligraphic* art.
Warton. History of English Poetry, vol. i. Diss. 2.

CALK, *v.* } To *calk* a ship, *navem resarcire*,
CA'LKER, *n.* } from the Fr. *Calage*, (Skinner.)
CA'LKING, *n.* } "*Calage*, the *caulking* of a ship; also ockam or the towe, wherewith it is caulked," (Cotgrave.) Skinner doubts whether this *calage* may not be *a calce*, or rather *a calcando*, (i. e.) *inculcando*; cramming or stuffing in materials suited for excluding the water. Or more probably, he adds, from the A. S. *Cele*, the *keel*, (q.d.) *celage* or *kerlage*. Minshew says *a calx*; not certainly from the similarity of the materials, but of the use. Pliny describes the different sorts of *calx* or lime, good or bad for a *glutinous cement*. To *calk* is—

To cover or close the seam, to secure the bottom, of a ship from leaking, by rubbing it with a substance composed of strong, glutinous, cohesive materials.

The shippe of what burthen souer shee bee must giue a carena, as they call it in the Spanish tongue, which is in English, she must be thoroughly *calked*, and fortified, as well with carpenters to set knees into her, and any other tymbers appertaining to the strengthening of a shippe, as with *caulking*; which is to put oeeum into her sides.
Hackluyt. Voyages, vol. iii. p. 864.

The *caulking* of Seuill is so substantially done, that in one day one *caiker* doeth not thoroughly *caike* past one yarde and an halfe in one seame, or two yards at the most, and to that he doeth, the master *caiker* is at hand to ouersee him, and this done, the carenero doeth with this balast set her upright, and so shee begynneth to lade.—*Id. Ib.*

The ancients of Gabal, and the wise men thereof were in thee thy *calkers*, all the ships of the sea with their mariners were in thee to occupie thy merchandise.
Geneva Bible, 1561. *Ezek.* xxvii. 9.

So here, some pick out bullets from the sides,
Some drive old okum through each seam and rift:
Their left hand does the *calking iron* guide,
The ratling mallet with the right they lift.
Dryden. Annus Mirabilis, s. 146.

CA'LKING, *n.* Perhaps from the old Fr. *Caucher*, to tread. Lat. *Calcare*.

A sharpened part of a horse shoe, to secure the tread.

Causing a smith to shoo three horsses for him, contrarille with the *calking* forward, that it should not be perceiued which waie he had taken by the tract of the horsses, for that the ground at that time was couered with snowe; he [Robert Bruse] departed out of London about midnight.
Holinshed. Historie of Scotland, an. 1302.

CALL, *v.* }
CALL, *n.* }
CA'LLER, *n.* } Dut. *Kallen*; Gr. Καλε-ειν.
CA'LLING, *n.* } Hickes says, a Cimbrico, *at Calla*, vocare, nostrum, to call. Perhaps from the A. S. *Gyll-an*, to yell.

To make a noise, to speak or utter noisily, loudly, clamorously to proclaim.

To pronounce, to mark, signify, or denote, by name; to name, to denominate.

Used with English prepositions annexed, it is equivalent to certain Latin compounds.

To *call to*, or *upon*; to invoke, to appeal to.

To *call in*, or *together*; to convoke, to summon.

To *call back*; to revoke, to retract.

To *call forth*, is, consequentially, to cause to come forth, to cause to appear, to bring forth, to produce. and is well illustrated by the quotation from the *First Part of Henry IV.*

That which *calls* upon, demands, or requires, our care and industry is our *calling* or vocation, our trade or employment. "In the fyancells of Margaret, eldest daughter of King Henry VII. to James, King of Scotland, &c." preserved in Leland's *Collectanea*, *caller* is used as we now use *challenger*.

To *call* any one *out*, is still equivalent to, *to challenge*.

Whan Cadwaldre salle *calle* with him the kyng Konon,
What tyme it salle falle, git not wot no man.
R. Brunne, p. 7.

His cote was of a cloute that Cary was *yeaned*.
Piers Ploughman. Crede, p. 16.

Forsothe he was a worthy man withalle.
But soth to sayn, I no't how men him *calle*.
Chaucer. The Prologue, v. 286.

After this the king *called* them before hym, and demaunded them the cause of ther difference. The *Caller* sayd, Syre, he hath taken from me my Lady Paramour, whereof I was maurte of hyr by faith. The Defender answered, Syre, I schall defend me ageynst hym upon thye cas.
Leland. Collectanea, vol. iv. p. 268.

Glend. I can *call* spirits from the vastie deepe.
Hotsp. Why so can I, or so can any man:
But will they come when you doe *call* for them.
Shakespeare. 1 Part Hen. IV. Act iii. sc. 1.

It may be therefore a question, whether those operations of men are to bee counted voluntary, wherein that good which is sensible prouoketh appetite, and appetite causeth action, reason being neuer *called* to counsel; as when we eate or drinke, or betake ourselues vnto rest, and such like.
Hooker. Eccl. Polity, b. i. § 7.

—— But when he brings
Over the earth a cloud, will therein set
His triple colour'd bow, whereon to look
And *call* to mind his cov'nant day and night.
Milton. Paradise Lost, b. xi.

Sundry church-offices, dignities, and *callings*, for which they found no commandment in Scripture, they thought by the one onely stroke of that axiome to haue cut off.
Hooker. Eccl. Polite, b. iii. § 5.

If I were couetous, ambitious, or peruerse,
As he will have me: how am I so poore?
Or how haps it, I seeke not to aduance
Or rayse myself but keep my wonted *calling*.
Shakespeare. 1 Part Hen. VI. Act iii. sc. 1.

Orl. I am more proud to be Sir Roland's sonne,
His yongest sonne, and would not change that *calling*
To be adopted heire to Fredericke.
Id. As You Like It, Act i. sc. 2.

Neither yet need those, who are designed to divinity itself, fear to look into those studies, or think they will engross their whole time, and that no considerable progress can be made therein, unless men lay aside and neglect their ordinary courses and necessary employments.
Ray. On the Creation, pt. i.

There is a *call* upon mankind to value and esteem those who set a moderate price upon their own merit.
Spectator, No. 266.

How often have I stood,
And rais'd to the skies,
The *calls*, the tenders of a God,
And mercy's lowest cries.
Waits. Confession & Pardon.

CA'LLET, *v.* } Mulier impudica. "Per-
CA'LLET, *n.* } haps," says Skinner, "from Fr. *Calotte*;" which Cotgrave explains to be, "a *coife* or half kerchief for a woman; also a little light cap or night cap, worn under a hat." Perhaps, at some period, particularly used by low and mean, by lewd and riotous characters: and thus applied to such persons.

And eke a *calot* of leude demeaning.
Chaucer. Remedie of Loue.

Or see his wife at once
Branch his brow and breake his sconce,
Or to hear her in her spleen
Cauel like a butter queane!
Braithwait. Cures Cure. Elus.

Then Flatour sayd, ye *calletes*
I shall breake your palettes
Without ye nowe cease. *Skelton. Elinour Running.*

Contemptuous base-born *callot* as she is,
She vaunted 'mongst her minions t'other day,
The very traine of her worst wearing gowne,
Was better worth than all my father's lands,
Till Suffolk gaue two dukedoms for his daughter.
Shakespeare. 2 Part Hen. VI. Act i. sc. 3.

Leo. A *callet*
Of boundeless tongue, who late hath beat her husband,
And now bayts me. *Id. Winter's Tale*, Act ii. sc. 3.

Mes. What is the injurie, lady?
Lad. Why the *callet*,
You told me of, here I have tane disguis'd.
B. Jonson. The Fox, Act iv. sc. 3.

CALLI'DITY. Lat. *Callidus*; and this from *Callus*, from *Calx* or *Calcare*. *Callus* is properly that hardness of the foot which is caused by walking or treading. And *Callere* (met.) is to be wise, or skilful, or crafty by much practice or experience. "Callidos, quorum, tanquam manus opere, sic animus usu conculcatur," (Cic. *de Nat. Deorum*, iii. 10.) So far the Lat. etymologists. Tooke has no doubt that the A. S. *Sceylan*, to divide, to separate, to discern, to skill; is the true etymology. And hence *Callidity* is—

Discernment, discrimination, skill.

—— He an only daughter rear'd,
Roxena, matchless maid! nor rear'd in vain,
Her eagle-eyed *callidity*, direct,
And fairy fashion taught above her sex,
And furnished with a thousand various wiles.
Smart. The Hop Garden.

CALLOUS, *adj.* } Lat. *Callus*. (See CAL-
CA'LLOUSNESS. } LIDITY.) *Callousness* is—
CALLO'SITY. } That hardness, which is contracted *in calce* by walking or treading; afterwards extended to the hands or other parts of the body, (Vossius.) And then (met.) applied—

To the hardness, numbness, insensibility of the mind.

Moreover a common thing it is and ordinarie, to replant and recover many trees that have been blown downe and laid along for they will reuine, knit againe, and reuive, by meanes of the earth, even as a wound doth unite by the meane of a *callous* cicatrice.—*Holland. Plinie*, b. xvi. c. 31.

Sometimes also this oke engendereth certain hard *callosities* like pumish stones, yea and other round balls made of the leaves folded one within another.—*Id. Ib.* b. xvi. c. 7.

Tiberius, the Emperor, being troubled with a fellow that wittily and boldly pretended himself to be a prince, at last when he could not by questions, he discovered him to be a mean person by the rusticity and hardness of his body: not by a *callousness* of his feet or a wart upon his fingers, but his whole body was hard and servile, and so he was discovered.—*Bp. Taylor. On Repentance*, s. 7. c. 8.

If they let go their hope of everlasting life with willingness and joy, if they entertain the thoughts of final perdition with exultation and triumph, ought they not to be esteemed notorious fools, even destitute of common sense, and abandoned to a *callousness* and numness of soul?
Bentley, Ser. 1.

First of the train the patient rustic came,
Whose *callous* hand had form'd the scene,
Bending at once with sorrow and with age,
With many a tear, and many a sigh between.
Goldsmith. The Traveller Augustalis, pt. ii.

CA'LLOW, *adj.* A. S. "*Calo*, *cala*, calvus, *glaber*, *depilis*, bald. *Kilauuo*, *kael*, *kaelauue*, *kalauue*," (Somner.) Lye adds, *Callow*, usually applied to the smoothness and nakedness of unfeathered or unfledged birds. By Drayton—to the smoothness or softness of the down; and by Fletcher, (met.) to a wing newly fledged.

At every stroke (with his imperial wings)
The gentle air unto his feathers clings,
And through his soft and *callow* down doth flow
As loth so soon his presence to forego.—*Drayton. The Owl.*

Mean while the tepid caues, and fens, and shores,
Their brood as numerous hatch, from the egg that soon
Bursting with kindly rapture forth disclosd
Their *callow* young. *Milton. Paradise Lost*, b. vii.

My *callow* wing, that newly left the nest,
How can it make so high a towring flight?
O depth without a depth! in humble breast,
With praises I admire so wondrous height.
P. Fletcher. The Purple Island, c. 1.

A snake of size immense ascends a tree,
And in the leafy summit, spy'd a nest,
Which, o'er the *callow* young, a sparrow press'd.
Dryden. Ovid. Metam. b. xii.

A parent bird, in plaintive mood,
On yonder fruit tree sung,
And still the pendant nest she view'd,
That held her *callow* young.
Cunningham. Dodo. A Pastoral.

CALM, *adj.* } Fr. *Calme*; It. and Sp. *Calma*;
CALM, *v.* } Dut. *Kalm*. "When I was in the
CALM, *n.* } ship, and no wind blew; calamum vocant Kistri," J. Scaliger, quoted by Menage; who offers *malacus*, *calamus* by a transposition of letters, *calmus*, *calme*. Huet also derives the Fr. *Calm*, from Μαλακος, soft, gentle.
CA'LMER, *n.* }
CA'LMLY. }
CA'LMNESS. }
CA'LMY, *adj.* }

"*Calme*, still, quiet, peaceable, fair; gentle, unmoved; without storm, without surges." See BECALM.

For as the wylde wode rage
Of wyndes maketh the sea wrothe and wage,
And that was *cauline* bryngeth to nawe,
So for defaut and grace of lawe
The people is stered all at once.—*Gower. Con. A.* b. vii.

If he wyll saye that the fastyng serueth but to kepe the minde *calme* and quiet in prayer, from all motions of fleshly lustes, yet is might trouble the mynde. to this I say that the hunger itselfe may trouble the mynde & make it lesse quiete, then yf the flesh wer in temperate rest without it.
Sir T. More. Workes, p. 372.

And therefore the same sea that harboureth these fowles thus sitting vpon their egges wil be so *coarse* and still to her giftis for 14 dayes that men may sewrely sayl without perel vpon her.—*Joye. Exposicion of Daniel*, Ded. pt. ii.

We gaue the headland a birth of 3 miles, notwithstanding there lay two rockes two miles to sea boord of vs, so that we were inclosed with them, and sate vpon the lagest of them, but it pleased God to make it *calme* and giue vs the day also, or else we had miscarried.
Hackluyt. Voyages, vol. i. p. 366.

So often therefore as it shall fortune vs also to be in ieopardy, as often as Jesus sleepeth in our mides, let vs with godly desires pluck him by ye sleeue, let vs with our continual prayers awake him, and rouse him: & immediately shall the tempeste be tourned into *calmesse*.
Udal. Luke, c. 8.

Theres stormy warre, and *calmed* peace,
Whether prosperous as a blaste,
And flotynge on, in bryde successe)
who seeketh to make feaste,
Shall take in hande, an harde attempt.
Drant. Horace, b. ii. Sat. 3.

You heare this new alarme from yonder part,
That from the towne breakes out with so much rage,
Vs needeth much your valour and your art
To *calme* their fury, and their heat to swage.
Fairefax. Godfrey of Bulloigne, b. ix. s. 44.

A pilot's part in *calms* can not be spy'd,
In dangerous times true worth is onely tri'd.
Sterling. Doomes-day. The Fifth Houre.

Infernal ghosts, and hellish furies, round
Environ'd thee, some howl'd, some yell'd, some shriek'd,
Some bent at thee their fiery darts, while thou
Sat'st unappall'd in *calm* and sinless peace
Milton. Paradise Regained, b. iv.

He [Sir Hy Wotton] would say, "It was an employment for his idle time, which was not then idly spent:" for angling was, after tedious study, "a rest to his mind, a cheerer of his spirits, a diverter of sadness; a *calmer* of unquiet thoughts, a moderator of passions, a procurer of contentedness"—*Walton. Angler*, pt. i. c. 1.

Bishop Godwin saith, it doth not appear that he [Rd. Scroope] desireth to be tried by his peers; and I believe it will appear, that nothing was then *calmly* or judiciously transacted, but all being done in a hurry of heat, and by martiall authority.—*Fuller. Worthies. Yorkshire.*

But the Grecians, whom learning had made more substantial in their worship, required moreover an habituate temper of passions that the inward *calmness* and serenity of the affections might perform the promises of the outward purity.—*Hammond. Workes*, vol. iv. p. 619.

For Jove, who might have us'd his thundering power,
Chose to fall *calmly* in a golden shower!
Cowley. On the late Civil War.

The affairs of Turkey were thus in great disorder: the Grand Seignior died soon after and his successor in that empire gave his subjects such hopes of peace, that they were *calmed* for the present.—*Burnet. Own Time*, an. 1691.

The seventh [book P. L.] affects the imagination like the ocean in a *calm*, and fills the mind of the reader without producing in it any thing like tumult or agitation.
Spectator. No. 339.

For I cannot but think all controversies in matters of religion are then best handled, and with the greatest probability of success, when they are managed *calmly* without all particular resentments, and with all the tenderness that is possible towards those persons, whom we are endeavouring to reclaim into the way of truth.—*Nelson. Life of Bp. Bull.*

—— For sure the happiest meed,
To favour'd man by smiling heaven decreed,
Is, to reflect at ease on glorious pains,
And *calmly* to enjoy what virtue gains.
Lyttelton. To Mr. Poyntz.

Here greatness, wearied with its rooms of state,
Finds oft the secret charms of a retreat;
Within the soft recess reclines its head,
And feels the *calmness* of the peaceful shade.
Boyse. Nature.

CALORIFICK, *adj.* Lat. *Calor*, heat. See CALIDITY.

Able to make hot; having the power to heat.

If cold be not a positive quality, but the absence of heat, the removing of the *calorifick* agents will in many cases suffice to produce cold.—*Boyle. Works*, vol. ii. p. 594.

CA'LTROP, or } In A. S. the *Carduus stel-*
CA'LTHORP. } *latus*, or star-thistle, is called *Coltræppe*. The same plant in Fr. is *Chausse-trape*. (*Chausse*, the hose,) with a manifest reason for the denomination, says Junius. *Chausse-trape* is explained by Cotgrave also to be—

"*A caltrop*, or iron engine of war, made with four pricks or sharp points, whereof one, howsoever it is cast, ever stands upwards."

The Irishmen had strawed all alongest the shore a great number of *caltrops* of iron, with sharp pricks standing up to wound the Danes in the feet.
Holinshed. Chron. Inuasions of Ireland.

Lord, what a chaunge was here at Rome since the dayes of Cato the censor, who thought it meet and requisite, yea and gave advice that the said forum or great hall of common pleas should be paved and laid all over with *caltraps* under foot, to keep out lawyers and busie pleaders from thence.—*Holland. Plinie*, b. xix. c. 1.

CALVE, *v.* } In *Luke*, xv. 27. A. S. "Thin
CALF, *n.* } fæder of sloh an fætt *celf*;" in
CA'LVISH. } Wiclif, "Thi fadir slough a fatt
CA'LVING, *n.* } *calf*." A. S. *Cealf*, *celf*, *calf*, *cealfian*, *vitulum* parere. Somner explains *Calfian*;—fœtare, *vitulum* edere. Kilian;—the Dut. *Kalven*, fœtare, fœtum edere, fœtificare. Wachter,—the Ger. *Kalben*, fœtare, fœtificare; and remarks, that *fœtare*, (to bear or bring forth,) is the primary and general signification; other usages are

deduced from it. Milton uses the word in this general sense, for which he is ridiculed by Bentley, and justified by Pearce and Newton. See their notes on the passage quoted below. The *calf* of the leg, Skinner says, is *cruris vitulus*, i. e. *crus minus*, the smaller thigh. *Calf* is applied to—

The young of kine, and some other animals; as the elephant, the stag; (met.) to—

An ignorant, stupid, person.

And brynge ye a *fat calf* and sleygh ye: and eat we, and make we feeste.—*Wiclif. Luke*, c. 15.

And brynge hyther that fatted *caulfe*, and kyl hym, and lette vs eate and be merie.—*Bible*, 1551. *Ib.*

Thereto she coude skip, and make a game,
As any kid or *calf* folowing his dame.
Chaucer. The Miller's Tale, v 3269.

Ful longe were his legges, and ful leane,
Ylike a staff, there was no *calf* yseene.—*Id. Prol.* v. 594.

Their bullocke gendreth, and that not oute of tyme: their cowe *calueth*, and is not vnfruitfull.—*Bible*, 1551. *Job*, c. 21.

Like as an hynde, whose *calfe* is falne vnwares
Into some pit, where she him heares complaine,
An hundred times about the pit side fares,
Right sorrowfully mourning her bereaved cares.
Spenser. Faerie Queene, b. iv. c. 12.

——— When bright noone did flame
Forth from the sea, in sholes the sea *calues* came,
And orderly, at last, lay downe and slept
Along the sands. And then th' old sea god crept
Fourth from the deeps; and found his fat *calues* there.
Chapman. Homer. Odyssey, b. iv.

The cattel in the fields and meddowes green;
Those rare and solitarie, these in flocks
Pasturing at once, and in broad herds upsprung;
The grassie cloda now *calv'd*.—*Milton. Par. Lost*, b. vii.

I heard of late of a cow in Warwikshire, which in six yeeres had sixteen *calfes*; that is, foure at once in three *calvings*, and twise twins; which, unto mannie, may seeme a thing incredible.—*Holinshed. Descript. of Engl.* b. iii. c. 1.

You seem like to Waltham's *calf*, that went nine miles to suck a cow; and when he came hither, the cow proved a bull: perhaps in your *calvish* meditation you thought, for your pains in advertising the picture-mother, to have sucked her dug.—*Sheldon. Miracles of Antichrist.*

Then, while *calves* leather-binding beare the sway,
And sheep-skin to its sleeker gloss gives way;
So long shall live thy praise in books of fame,
And Tonson yield to Lintott's lofty name.—*Gay*, Ep. 14.

I hate sly, sneaking, worming souls,
Whom friendship scorns and fear controuls;
Who praise, support, and help by halves,
Like heifers, neither bulls nor *calues*.
Lloyd. Charity. A Fragment.

CA'LVER. Of unknown etymology. Mr. Gifford thinks *calvered* salmon differed little from what is now called *pickled* salmon, as the directions for preparing it are—"to boil it in vinegar with oil and spices."

My foot-boy shall eat pheasants, *calvered* salmons, knots, godwits, lampreys.—*B. Jonson. The Alchemist*, Act ii. sc. 2.

Gasp. Did I ever think
That my too curious appetite, that turn'd
At the sight of godwits, pheasant, partridge, quails,
Larks, woodcocks, *calver'd* salmon as coarse diet,
Would leap at a mouldy crust!
Massinger. The Maid of Honour, Act iii. sc. 1.

Pisc. Oh no! assure yourself a grayling is a winter-fish; but such a one as would deceive any but such as know him very well indeed: for his flesh, even in his worst of season, is so firm, and will so easily *calver*, that in plain truth he is very good meat at all times.—*Walton. Angler*, pt. ii. c. 6.

CA'LUMNY, *n.*
CALU'MNIATE, *v.*
CALUMNIA'TION.
CALU'MNIATOR.
CALU'MNIATORY.
CALU'MNIOUS.
CALU'MNIOUSLY.
CALU'MNIOUSNESS.

It. *Calumniare*; Sp. *Calumniar*; Fr. *Calomnier*; Lat. *Calumniari*, which Vossius affirms is from *Calutum*, the (unused) supine of *Calvor*; i. e. *frustrari aut decipere*, to frustrate or deceive. Of *Calvor* the etymology is unsettled. Cotgrave copiously sets forth the present usage—

To calumniate, to slander, detract from; to reproach unjustly, accuse falsely, charge maliciously, appeach wrongfully; to impeach the credit, blemish the fame, indanger the fortune of another, by forged imputations."

Christ could eate and drinke, but he was counted a frende to synners and publicans: so that hatred unto the trewth dyd alwayse falsly reporte, and *calumniate* all godly mens doinges.—*Strype. Records*, an. 1554, No. 24. *A breefe Treatise.*

Ye see them confounded in the bokes writen avenst them of the lerned, answering to their *calumpniouse* false lyes.
Joye. Exposicion of Daniel, c. 11.

The bitterness of my stile was plainness, not *calumniousness*.—*Bp. Morton. Discharge of Imputations, &c.* p. 159.

Leo. Prayse her but for this her without dore forme
(Which on my faith deserues high speech) and straight
The shrug, the hum, or ha those petty brands
That *calumnie* doth use; oh, I am out
That mercy do's, for *calumnie* will seare
Vertue it selfe) These shrugs, these hums, these ha's,
When you have said shee's goodly, come betweene,
Ere you can say shee's honest.
Shakespeare. Winter's Tale, Act iii. sc. 1.

———A man's tongue is voluble, and pours
Words out of all sorts, every way; such as you speake you heare,
What then need we vie *calumnies*, like women that will weare
Their tongues out.—*Chapman. Homer. Iliad*, b. xx.

Nor was it modest in thee to depart
To thy eternal home, where now thou art,
Ere thy reproach was ready; or to die
Ere custom had prepar'd thy *calumny*.
Corbet. Elegy on Baron Effingham.

Sith yet there is a credence in my heart,
An esperance so obstinately strong,
That doth inuert th' attest of eyes and eares;
As if those organs had deceptious functions,
Created only to *calumniate*.
Shakespeare. Troil. & Cress. Act v. sc. 2.

———For beautie, wit,
High birth, vigour of bone, desert in service,
Loue, friendship, charity, are subjects all
To enuious and *calumniating* time.—*Id. Ib.* Act iii. sc. 6.

The new regent with eight thousand souldiers arrived at Harfleur, and from thence marched to Roan; where he won the reputation of justice and uprightness, notwithstanding all the *calumniations* of the Duke of Somerset.
Baker. Chronicle, an. 1336.

[He is] interested, if desiring to carry an ill matter, and knowing that a bad cause will not bear a good speach, he go about to deter his opposers and hearers by a good *calumniation*.—*Hobbes. Thucydides*, b. iii.

Thinking, belike, that as the immediate invectives against her majesty, do best satisfy the malice of the foreigner, so the slander and *calumniation* of her principal counsellors agreed best with the humours of some male-contents within the realm.—*Bacon. Observations on a Libel*, 1592.

This by the *calumniators* of Epicurus's philosophy, was objected as one of the most scandalous of all their sayings; which, according to my charitable understanding, may admit a very virtuous sense, which is, that he thanked his own belly for that moderation, in the customary appetites of it which can only give a man liberty and happiness in this world.—*Cowley. Ess. on Liberty.*

Upon admission of this passage, as you yourselves have related it in your *calumniatory* information.
Mountagu. Appeal to Cæsar, p. 17.

For thither he assembl'd all his train,
Pretending so commanded to consult
About the great reception of thir king,
Thither to come and with *calumnious* art
Of counterfeted truth thus held their eares.
Milton. Paradise Lost, b. v.

The odious aspersion whereof, Binius, (from the false intelligence of some of our own,) *calumniously* throwes upon our Wickliffe, whom he slanders for his missing the Bishopricke of Worcester, to have fallen upon that successefule contradiction.—*Bp. Hall. The Peace Maker.*

This then seems to be our Saviour's sense; verily I say unto you, that for every slander or *calumny* that ye vent against any man, ye shall be called to a severe account; and, therefore, much more may ye expect to be so, when ye *calumniate* and slander the Holy Ghost, by ascribing his works to Beelzebub.—*Sharp*, vol. iii. Ser. 11.

Therefore, Sir, I hope you will allow a person, that is much more concerned to keep his religion, than himself, from being endangered by this accusation, to give you a righter apprehension than our *calumniators* have done of the innocentest, as well as the truest, religion in the world.
Boyle. Works, vol. v. p. 284.

When party rage shall droop through length of days,
And *calumny* be ripen'd into praise,
Then future times shall to thy worth allow
That fame, which envy would call flattery now.
Young. An Epistle to Sir Robert Walpole.

CA'MBRICK. So called from *Cambray*, famous for this kind of very fine white linen. Fr. *Toile de Cambray*; It. *Tela di Cambrai*, (Junius.) Dut. *Kammeruck*; Ger. *Kammerich.*

Val. Come, I would your *cambrick* were sensible as your finger, that you might leaue pricking it for pitie.
Shakespeare. Coriolanus, Act i. sc. 3.

Here you might see the finest laces held up by the fairest hands; and there, examined by the beauteous eyes of the buyers, the most delicate *cambricks*, muslins, and linens.
Spectator, No. 552.

Guard well thy pocket, for these Syrens stand
To aid the labours of the diving hand;
Confederate in the cheat, they draw the throng,
And *cambric* handkerchiefs reward the song.
Gay. Trivia, b iii. l. 83.

CA'MEL, *n.*
CA'MELOT, or CA'MLET, *n.*
CA'MLET, *v.*
CA'MLIN.

Fr. *Chameau*; It. *Camelo*; Sp. *Camello*; Sw. *Kamel*; Dut. *Kemel*; Gr. Καμηλος. *Camelus* suo nomine Syriaco in Latium venit, (Varro, *de Leg.* l. 4.)

Camelot, or *Cameline*; Fr. *Camelot*; It. *Ciambello*; Dut. *Kamelot*; Sw. *Kamlot*; vestis undulata. "A word," says Kilian, "common to the French, Italian, Spanish, and other nations; so called because it is made of the hair of the camel and the goat interwoven." For a consequent application of the word,—to any thing waved or undulated, see the example from Bacon.

And eftsoone I seye to you, it is lighter a *camel* to passe thorough a nedlis yghe than a riche man to entre into the kyngdom of heveues.—*Wiclif. Matt.* c. 19.

And moreouer I saye vnto you: it is easyer for a *camell* to go throughe the eye of a nedle, than for a riche manne to enter the kyngdome of God.—*Bible*, 1551. *Ib.*

Ye archewives, stondeth ay at defence,
Sin ye be strong, as is a great *camaile*,
No suffreth not that men do you offence.
Chaucer. The Clerkes Tale, v 9072.

Take on a robe of *cameline*. *Id. Rom. of the Rose.*

As for *camels*, they are nourished in the Levant, or east parts, among other heards of great cattaile. Two kinds there be of them, the Bactriane, and the Arabicke, and herein they differ: the Bactrians haue two bunches upon their backes; the other, but one apeece there, but they haue another upon their breast, whereupon they rest and lie.
Holland. Plinie, b. viii. c. 18.

The one [kind of beast] is called of the *Æthyopians*, the Nabis, necked like an horse, for legge and foot not vnlike the bœufe, headed for all the world as a *camell*, beset with white spots upon a red ground, whereupon it taketh the name of *Camelo pardalus*.—*Id. Ib.*

By miracle he may, reply'd the swain,
What other way I see not, for we here
Live on tough roots and stubs, to thirst inur'd
More than the *camel*.—*Milton. Par. Reg.* b. i. l. 340.

It seem'd like silver sprinkled here and theare
With glittering spangs that did like starres appeare,
And wav'd upon, like water *chamelot*.
Spenser. Faerie Queene, b. iv. c. 11.

The Turks have a pretty art of *chamoletting* of paper, which is not with us in use. They take divers oiled colours; and put them severally (in drops) upon water; and stirre the water lightly; and then wet their paper, (being of some thicknesse) with it; and the paper will be waved, and veined, like *chamolet*, or marble.—*Bacon. Nat. Hist.* § 741.

To morrow I shall be in your livery, and perhaps try whether your Brussels *camlet* will resist Irish rain, as I have known it to do that of Flanders.
Sir W. Temple. Works. Lett. from the D. of Ormond, vol. i.

Rather let him his active limbs display
In *camlet* thin, or glossy paduasoy,
Let no unwieldy pride his shoulders press,
But airy, light and easy be his dress.
Jenyns. The Art of Dancing, c. 1.

CA'MERADE. See COMRADE.

CAMERA'TION. See CONCAMERATE.
Forming or constructing an arch: arching.

Mensula, which, quasi *μεσα*, seems to be locked to the pennants in guise of a wedge, and therefore by our artists nam'd the key-stone: we have shewed their use where two arches intersect, which is the strongest manner of *cameration*.—*Evelyn. On Architecture.*

CA'MIS, or CA'MUS.

Fr. *Chemise*; It. *Camice*, *Camicia*; Sp. *Camisa*; Bar. Lat. *Camisia*. Who, (says Wachter,) that has ears accustomed to the change of letters, can doubt that the Bar. Lat. *Camisia* is formed from *Hemida*, vestis tunica, from Ger. *Heimen*; Dut. *Heymen*; Sw. *Hæmana*, to cover? The quotations describe the kind of covering to which the name is applied: and see CAMISADO.

All in a *camus* light of purple silke
Wouen vpon with siluer, subtly wrought,
And quilted vpon sattin white as milke
Trailed with ribbands diuersly distraught.
Spenser. Faerie Queene, b. v. c. 3. s. 2.

And was yclad, (for heat of scorching aire,)
All in a silken *camus*, lilly white,
Purfled vpon with many a folded plight.
Id. Ib. b. ii. c. 3. s. 26.

CAMISA'DO, *n.* Fr. *Chemise.* See CAMIS.

Fr. *Camisade*, a sudden assaulting or surprisal of the enemy, (so termed because the soldiers that execute it, most commonly wear *shirts* over their armour, or take their enemies in their shirts.) Cotgrave.

And who would not be affraide to see sutche an armie come againste him? How be it (gentle reader) be of good cheare. Al this is but a *camisado*, these be but visardes: they be no faces.—*Jewel. Replie to Hardinge*, p. 6.

Brute, for that he had not power sufficient to fight with the enemies in open field, ment to give them a *camisado* in the night season.

Holinshed. Chron. Hist. of England, b. ii. c. 1.

Some were for carrying on the work
Against the Pope, and some the Turk:
Some were engaging to suppress
The *camisado* of surplices,
That gifts and dispensations hinder'd,
And turn'd to th' outward man the inward.

Hudibras, pt. iii. c. 2.

CA'MOUS, *adj.* } Dut. *Camus*; It. *Camuso*;
CA'MOUSED, *adj.* } Fr. *Camuser*, to flatten, or
CA'MOUSLY. } quash down the nose, to break the bridge of the nose, to make flat-nosed, (Cotgrave.)

Skinner says, from the Lat. *Camurus*, incurvus; and this from the Gr. Καμπυλος, bent, and this from Καμπη, a bending, and καμπτειν, to bend.

Dr. Jamieson explains *camow-nosed*, hook-nosed.

Round was his face, and *camuse* was his nose.

Chaucer. The Reves Tale, v. 3932.

Her nose some dele h-ked
And *camusalye* croked. *Skelton. Elinour Rumming.*

Large herds, and pastures! Swine, and kie, mine owne!
And though my na'se be *camus'd*, my lipps thick,
And my chin bristled! Pan, great Pan, was such!
Who was the chiefe of hoards men, and our sire!

B. Jonson. The Sad Shepherd, Act ii. sc. 2.

CAMP, *v.* } A. S. *Campian*, prælliari, bellare, belligerare, castrametari;
CAMP, *n.* } to fight, to make or wage war;
CAMPA'IGN. } to encamp, (Somner.) Ger.
CA'MPER. } *Kampfen*; Dut. *Kampen*; Fr. *Camper*; It. *Campeggiare*, Sp. *Campar*. As in the Gr. (says Wachter,) Μαρναμαι, dimico, is formed from Μαρη, manus, and in Lat. *Pugnare*, from *Pugnus*; so in the Ger. from *Kam*, the hand or fist, is well deduced *Kampfen*, *pugnandi* et *certandi* significatu, in the signification of fighting or contending.

Ray says, *to camp*, is to play at football. Sax. *Camp* is *striving*, and *Campian*, to strive, to contend. This word for this exercise, he adds, extends over Essex, as well as Norfolk and Suffolk. And see Moor's *Suffolk Words*.

In A. S. is also found *Camp-stede*, castra, locus pugnæ, the place of encamping or fighting. Junius says, manifestly, and Skinner, perhaps, from the Lat. *Campus*. Vossius presents four different etymologies of *Campus*; three of which he rejects, and the fourth, which he adopts from Joseph Scaliger, is απο της καμψης, i. e. equorum *flexu*, whence the goals, *meta ipsa*, were called καμπτηρες. According to the etymology of Wachter, *Camp*, in its first step, from *Kam*, the hand, would be—

The fight, the battle itself; then, the *Camp-stede*, or place of fighting; then, (as Cotgrave expresses it,) an hoast or army lodged; (sc. prepared and awaiting the fight;) and now also, the mere lodgment itself. See ENCAMP, DECAMP.

Campaign,—the period of encampment or of lodgment in camp; of active operations (sc.) without quitting the field.

Camper,—see in *v.* COMBAT, the quotation from Verstegan.

In meadow or pasture (to grow the more fine)
Let *campers* be *camping* in any of thine;
Which if ye do suffer when sow is the spring,
You gain to yourself a commodious thing

Tusser. December's Husbandry.

For they departed from Raphidim and came to the desert of Sinai and *camped* in the wildernes,—euen there Israel *camped* before the mount.—*Geneva Bible*, 1561. *Exod* xix. 2.

It is very certain that the Spanyards have refused batel, and conveyed themself out of ther *camp* neerer unto Naples in the night, from the place where they were *encamped* within hauf a mile of tharmy of Mouns.

Strype. Records, No. 23. The King's Ambass. to Wolsey.

Had our great pallace the capacity
To *camp* this hoast, we all would sup together,
And drinke carowses to the next day's fate.

Shakespeare. Antony & Cleopatra, Act iv. c. 9.

Fabius *camped* always in the strong and high places of the mountains, out of all danger of his enemies horsemen, and coasted still after the enemy, so that when Hannibal stayed in any place, Fabius also stayed.—*North. Plutarch*, p. 152.

They by faint flashes of exhausted fires,
There spyde a *camp*, as if from danger farre,
Well serv'd with all to which rich peace aspires,
As if for pleasure coin'd, to sport with warre,
They softly lay, (as at adorn'd retires,)
Where, (all commodious,) nought their rest might marre.

Stirling. Jonathan, b. i.

The trials of *camp fight* were performed by single combat, in lists appointed for that purpose between the accuser and accused, and were usual in actions both real and criminal, where no evident proof of fact appeared from witnesses, or other circumstances: the victor was acquitted, and the vanquished, if not killed upon the field, was condemned.

Sir W. Temple. Introd. to the Hist. of England.

He sent every day very liberal supplies to the prisoners; which was indeed done by the whole town in so bountiful a manner, that many of them, who being shut up had neither air nor exercise, were in greater danger by their plenty, than they had been by all their unhappy *campaign*.

Burnet. Own Time, an. 1666.

The first time I saw him, (De Witt,) he told me I came upon a day he should always esteem very happy, both in respect of his Majesty's resolutions, which I brought, and of those which the States had taken about the disposal of the chief command in their army, by making Prince Maurice and Monsieur Wurtz *Camp masters* general.

Sir W. Temple. To Sir George Saville.

No more of victory the joyful fame
Shall from my *camp* to haughty Carthage fly;
Lost, lost are all the glories of her name!
With Asdrubal her hopes and fortunes die.

Lyttelton. Horace, b. iv.

Be wise, Vincenna, and the court forsake;
Our fortunes there, nor thou, nor I, shall make
Even men of merit, ere their point they gain,
In hardy service make a long *campaign*.

Young. The Love of Fame, Sat. 3.

CAMPA'IGN. See CHAMPAIN: also CAMP.

CA'MPHIRE, *v.* } Fr. *Camphre*; Lat. *Camphora*, which Vossius thinks
CA'MPHIRE, *n.* } is from the Hebrew: he
CA'MPHORATE, or } calls it—
CA'MPHORATED. }

The gum of an Indian tree, like a nut (*nuci similis.*)

And albeit the people are most lewd, yet the coûtry is exceeding good, abounding with all comodities, as flesh, corne, rice, silver, gold, wood of aloes, *camphire*, and many other things.—*Hackluyt. Voyages*, vol. ii. p. 56.

And eats chaste lettice, and drinks poppy-seed,
And smells at *camphire* fasting.—*Bp. Hall.* b. iv. s. 4.

Or live, like a Carthusian, on poor John,
Then bathe myself night by night in marble dew,
And use no soap but *camphire-balls*.

Massenger. The Guardian, Act iii. sc. 1.

Wash balls perfumed, *camphored*, and plain, shall restore complexions to that degree, that a country fox-hunter who uses them, shall in a week's time look with a courtly and affable paleness, without using the bagnio or cupping.

Tatler, No. 101.

Then having formerly tried that oil of vitriol would easily mix with common oil, we tried also, by shaking the saline and *camphorate* liquors together, to unite them, and easily confounded them into one high coloured liquor, which seemed very uniform, and continued so (at least as to sense) for many hours.—*Boyle. Works*, vol. i. p. 133.

Vin. Does every proud and self affecting dame
Camphire her face for this! and grieve her Maker
In sinful baths of milk, when many an infant starves,
For her superfluous outside, all for this (to become a bare skull,—*Tourneur. The Revenger's Tragedy.* Act iii.

CAN, *v.* Goth. *Kunnan*; A. S. *Can*, *cunnan*; Sw. G. *Kanna*; Dut. & Ger. *Kennen*. Ihre says, to experience by the senses, to feel; sensibus experiri, sentire: it is spoken of all the senses, *imprimis*, of the smell, as the Fr. *Sentir*. Wachter—first, *scire*, *nosse*, (to know, to understand,) sive intellectu, sive usu et experientiâ; second, *posse*, *valere*, to be able; a sense, (or signification,) he remarks, transferred from knowledge to power. See CUNNING.

In Scotch, to *ken* is still in common use. (See KEN.) In English, *can* is now used merely as a grammatical auxiliary.

To know, to feel, to see, to perceive; to understand; to know (sc.) how to do any thing; to be able, to have the ability or power.

Know hym wel yf thow *kanst*, and kep the fro hem alle
That lovyeth hure lordshipes.—*Piers Ploukman*, p. 26.

I can rimes of Robin Hood and Randal earl of Chester.

Id. In Ritson's Metrical Romances.

But Chaucer (though he *can* but lewedly
On metres and on rhyming craftily)
Hath sayd hem, in swiche English as he *can*,
Of olde time, as knoweth many a man.

Chaucer. The Man of Lawes Prologue, v. 4467.

Hir name is murmure and compleint,
There *can* no man hir chere peint,
To sette a glad semblant therin.—*Gower. Con. A.* b. i.

For this secrete yme lasteth euen tyl the worldes ende: and they also as helpers of Jesu Christe, be sowiers, sawe al onelye that they sowe not their owne sede, but suche as Christe deliuered vnto them. And because that sede is celestiall, it *can* in no wyse be ouerlayed or oppressed.

Udal. Mark, c. 4.

But than he speaketh so sauorlie thereof, that it well appereth of hys wyse wordes he neyther *canneth* anye skil thereof, nor neuer cae in the house.—*Sir T. More*, p. 301.

What knowest thou y^t we know not? What knowest thou but we *can* the same.—*Bible*, 1551. *Job*, c. 15.

The elf was so wanton and so wood,
(But now I trowe *can* better good,)
She mought no gang on the greene.

Spenser. Shepherd's Calendar. March, l. 56

Instead thereof he kist her wearie feet,
And lickt her lilly hands with fawning tongue,
As he her wronged innocence did weet.
O! how *can* beauty master the most strong,
And simple truth subdue avenging wrong.

Id. Faerie Queene, b. i. c. 3. s. 6.

In place, there is licence to do good and evil, whereof the latter is a curse; for in evil, the best condition is not to will, the second not to *can*.—*Bacon. Essays. Of Great Place.*

It is a contradiction to imagine that Omnipotence *can* do that, which if it could be done, would render all power insignificant.—*Tillotson*, vol. ii. Ser. 99.

To ascribe to God a power of doing what *can't* be done is not magnifying, but mocking his power. And the reason is plain because a power of causing a thing to be, at the same time that it is not, is only a power of doing that which is nothing, that is, no power at all.—*Clarke*, vol. i. Ser. 8.

And yf we put it in aduenture, though we fayle thereof, yet Kynge Edwarde, our mayster, well *canne* vs moche thanke therfore.—*Berners. Froissart. Cronycle*, vol. i. c. 87

And moreouer sayd, Sir, besyde God, I ought to *canne* you the moost thanke of any creature lyuyng.—*Id. Ib.* c. 226

CAN. Often used for *gan* or *began*, in old writers.

With gentle words he *can* her fairely greet,
And bad say on the secret of her hart
Then sighing soft, I learn that little sweet,
Oft tempred is (quoth she) with muchell smart.

Spenser. Faerie Queene, b. i. c. 4. s. 46.

Whom till to riper yeeres he *gan* [some ed. *can*] aspire,
Hee nursed vp in life and manners wilde,
Emongst wilde beasts and woods, from lawes of men exilde. *Id. Ib.* b. i. c. 6. s. 23

With faire adventure, when Cambello spide,
Full lightly, ere himselfe he could recouer
From dangers dread to ward his naked side,
He *can* let drive at him with all his power

Id. Ib. b. iv. c. 3. s. 20

And more than that, she promist that she would,
In case she might finde fauour, in his eye,
Deuize how to enlarge him out of holde.
The Fairy glad to gaine his liberty,
Can yeeld great thanks for such her curteis.

Id. Ib. b. v. c. 3. s. 55

CAN, *n.* or } A. S. *Canna*, *canne*, crater, a
CANN. } *can*, (Lye.) Fr. *Canne*; Mid. Lat.
CA'NAKIN. } *Canna*; Ger. & Dut. *Kanne*. Wachter quotes from Stillerus:—*Kan*, any thing hollow with some degree of length; and observes, if this be true, *can*, i. e. *vas oblongum*, may be well derived from it. Menage derives the word from the Gr. Κανα, a cane or reed, and the Gr. from the Heb.; and remarks that the word is common to the Eastern languages. Pliny records of the Indian reeds or *canes*, that "they be of such a length, that between every joint they will yeeld sufficient to make boats able for to receive three men apeece for to row at their ease." Less reeds or *canes*, then, may have furnished—

Drinking vessels, or vessels for liquors;—now made of different materials.

And there weren set sixe stoonen *cannes* aftir the clensing of the Jewis holdinge ech tweyne either thre metretis.
Wiclif Joh. c. 2.

To. A false conclusion: I hate it as an vnfilled *canne*. To be vp after midnight, and to go to bed then is early.
Shakespeare. Twelfth Night, Act ii. sc. 3.

——— For his discourse, 'twas ever
About his business, war, or mirth to make us
Relish a *cann* of wine well.
Beaum. & Fletch. Love's Pilgrimage, Act iii. sc. 3

And let me the *cannakin* clinke, clinke:
And let me the *cannakin* clinke.
A souldier's a man: Oh, man's life but a span,
Why then let a souldier drinke.
Shakespeare. Othello, Act ii. sc 3.

His empty *can*, with ears half worn away,
Was hung on high, to boast the triumph of the day.
Dryden. Virgil, Past. 6.

CANA'L. Fr. It. & Sp. *Canale*, Lat. *Canalis*. Virgil uses *canalis* for a *trough*. Properly, says Martinius, *Cannarum cavitates*, the hollowness of *canes*. Then—

Any thing hollowed out in similitude of a *cane*.

To consider the great rivers, and the strange number of *canals* that are found in this province, and do not only lead to every great town, but almost to every village, and every farm house in the country; and the infinity of sails that are seen every where coursing up and down upon them: one would imagine the water to have shared with the land, and the people that live in boats to hold some proportion with those that live in houses.
Sir W. Temple. Upon the United Provinces, c. 3.

What airy prospects! what romantic views!
Surprise the fancy, and inspire the muse.
Through the long vista, or the casual break
Glitter the blue *canal*, or silver lake
Boyse. The Triumphs of Nature.

CANA'RY, *n.* Wine, singing birds, and also a dance common in the Canary Isles, and thence introduced into this country.

And thus he was led in scorne, after the quenes rout throughout all the townes as they passed, with trumpes and *canaryes*, to do hym the greatter dispyte.
Berners. Froissart. Cronycle, vol i. c. 12.

And therein she entred, and all her cõpany, with gret noyse of trumpettes, and *canayre*—*Id. Ib.* vol. i. c. 80.

Boy. No my compleat master, but to ligge [jig] off a tune at the tongues end, *canarie* to it—with the feete, humour it with turning vp your eie.
Shakespeare. Love's Labour Lost, Act iii. sc. 1.

Then if thou'lt have me love a lass,
Let it be one that's kind,
Else I'm a servant to the glass
That's with *canary* lin'd.—*Brome. Resolves.*

The *canary* bird is now so common, and has continued so long in a domestick state, that its native habits as well as its native country, seem almost forgotten.
Goldsmith. Animated Nature, b. iv. c. 4

CA'NCEL, *v.* } Fr. *Canceler, cancellare*; It. *Scancellare*; Sp. *Cancelar*—
CA'NCELLATED, *adj.* }
CA'NCELLER, *n.* }

The Lat. *Cancellus*, Vossius derives from Κιγκλις, which is itself from κλειειν, *claudere*, obserare, to enclose, (sc.) with rails or bars. See the example from Blackstone for the present technical usage; and also CHANCELLOR.

To draw lines across, or over, to cross; to deface or efface, to erase, to obliterate, to blot out; and thus, to destroy or annul.

Canceleer appears to be applied by Drayton to the crossing, zig-zag, motion of a hawk, "when she turneth two or three times upon the wing, to recover herself before she seizeth her prey," (*Gent. Recreation*, quoted by Gifford.)

In that great booke of Joue's decrees in beau'n,
Compiled ere time had any wings to moue,
The wofull wight, to whom black fate is giuen,
To *cancell* it in vaine doth after proue;
No change of time can change the will of Joue.
Mirrour for Magistrates, p. 632.

Thou canst not think thy flower can always flourish
And that thy beauty will be still admired;
But that those rays which all these flames do nourish
Cancell'd with time, will have their date expir'd,
And men will scorn what now is so desir'd.
Daniel. Complaint of Rosamond.

Shake hands for ever, *cancel* all our vows,
And when we meet at any time again,
Be it not seen in either of our brows,
That we one jot of former love retain.—*Drayton*, Idea 61

Then making to the flood, to force the fowls to rise,
The fierce and eager hawks, down thrilling from the skies,
Make sundry *canceleers* e're they the fowl can reach,
Which then to save their lives, their wings do lively stretch.—*Drayton. Poly Olbion*, s. 20.

——— The partridge sprung,
He makes his stoop;—but wanting breath, is forced
To *canceliee*: then with such speed as if
He carried lightning in his wings, he strikes
The trembling bird, who even in death appears
Proud to be made his quarry.
Massinger. Guardian, Act i. sc. 1.

The tail of the castor is almost bald, though the beast is very hairy, and *cancellated*, with some resemblance to the scales of fishes.—*Grew. Museum.*

The hand writing against him may be *cancelled* in the court of heaven, and yet the enditement run on in the court of conscience.—*South*, vol. ii. Ser. 10.

Posterity, perhaps, may pay the debt,
That senates *cancel*, and that courts forget;
Yet ah! what boots it when our bards expire,
That earth's last ages hang upon the lyre!
Cawthorn. Vanity of Human Enjoyments.

A deed may be avoided, by delivering it up to be *cancelled*, that is, to have lines drawn over it in the form of lattice work or *cancelli*; though the phrase is now used figuratively for any manner of obliteration or defacing it.
Blackstone. Commentaries, b. ii. c. 20.

CA'NCERATE, *v.* } A. S. *Cancere*; Fr. *Cancre*, It. *Cancro*; Sp. *Cancer*; Dut. *Kancker*.
CA'NCER, *n.* }
CA'NCEROUS. }

So called because in its rise and progress it is said to have some supposed resemblance to the motion of the *cancer*; or in its appearance to the *cancer* itself; or when touched to the feel of the *cancer*. See the quotation from Wiseman.

Cancer is the name of a tumour arising (as it is thought) from an adust or atrabilious humour. It is round, unequally hard, and (if not inflamed) of a livid or brown colour, with exquisite pricking pain: the veins appear turgid in the skin upon the surface of the tumour.
Wiseman. Surgery, b. i. c. 21.

Here is a gentlewoman, who hath laboured with a *cancer* in her right breast these eight or nine years, in the use of variety of means to small purpose: at length nature seemed to make a separation between the *cancerated* and sound breast, such as you often see where a caustic hath been applied.—*Boyle. Works*, vol. vi. p. 647.

He adds, that the beginning of these *cancerous* sores is so small that what produces the pain scarce equals the bigness of a pea, and yet in a few days, nay sometimes in a few hours, it spreads so, as to destroy the whole part it invades.
Id. Ib. vol. ii. p. 609.

As when a *cancer* in the body feeds,
And gradual death from limb to limb proceeds,
So does the chillness to each vital part,
Spread by degrees and creeps into her heart.
Addison. Ovid. Met. b. ii.

CA'NDENT, *adj.* Lat. *Candere, candens*. Of unsettled etymology. See CANDLE.

Heating, burning.

If a wire be heated onely at one end, according as that end is cooled upward or downward, it respectively acquires a verticity; as we have declared in wires totally *candent*.
Brown. Vulgar Errours, b. ii. c. 2.

As soon as ever it was brought out of the *candent* vessel into the open air, the burning coals did hastily degenerate or fall asunder.—*Boyle. Works*, vol. i. p. 482.

CA'NDID, *adj.* } Fr. *Candide*; It. *Candida*; Sp. *Candido*; Lat. *Candidus*. *Candidus* differs from *albus*, inasmuch as it includes brightness; whence snow recently fallen, silver polished, are properly called *candida*. And *candidus*, Vossius thinks, is from *candere*, as *lucidus* from *lucere*. (See CANDLE.) *Candid*, in this primitive sense, is rare in English. (See the first quotation from Cowley.) It is applied (met.)—
CA'NDIDATE, *v.* }
CA'NDIDATE, *adj.* }
CA'NDIDATE, *n.* }
CA'NDIDLY. }
CA'NDIDNESS. }
CA'NDOUR. }

Having the purity of white;—untarnished, unspotted, unsullied, sincere, innocent, upright;—undesigning.

Candour is used by Brown literally to denote *whiteness*. Met. it is—

Purity, fairness, sincerity, in mind or deed; purity of character; honour.

A *Candidate* was so called, because, when soliciting for office or honour, he wore a garment "more white than ordinarie," (candida toga.) The Romans wore a white garment in common, (alba toga,) but, when seeking or standing for offices, it was usual "to weare it more white than ordinarie, and to refresh the bright hew of it." A law was made forbidding this practice, "ne cui *album* in vestimentum addere liceret," (Holland, *Livy*, p. 155.)

Ah mild and gall-less dove,
Which dost the pure and *candid* dwellings love,
Canst thou in Albion still delight?
Still canst thou think it white.
Cowley Upon His Majesty's Restoration

His *candid* style like a clean stream does slide
And his bright fancy, all the way,
Does, like the sun-shine, in it play
Id. To the Royal Society

Without quarrelling with Rome, we can allow this purgatory, to purify and cleanse us, that we may be better *candidated* for the court of heaven and glory.
Feltham, pt. ii. Resolve 57

Though there are some in your free state,
Some things in you, who're *candidate*,
That he who is, or loves himself, must hate;
Yet I'll not therefore slight you.
Brome. Song. The Indifferent.

Titus Andronicus, the people of Rome,
Whose friend in justice thou hast ever bene,
Send thee by me their tribune and their trust,
This palliament of *white and spotless* hue,
And name thee in election for the empire,
With those our late deceased Emperours sonnes—
Be *Candidatus* then and put it on,
And help to set a head on headless Rome.
Shakespeare. Titus Andronicus, Act i. sc. 2.

Most plants, though green above ground, maintain their original white below it, according to the *candour* of their seminal pulp, and the rudimental leaves do first appear in that colour.—*Brown. Cyrus' Garden*, c. 4.

Suppose the Spaniard for his advantage, treated of peace at Borbourg, not so fairly and *candidly* as he ought; we in like manner may now without hurt to ourselves treat with swords in our hands.—*Camden. Elizabeth*, an. 1598.

No man drench't in hate, can promise to himself the *candidness* of an upright judge: his hate will partialize his opinion.—*Feltham*, Resolve 62.

Writing thyselfe, or judging others writ,
I know not which th' hast most, *candour* or wit:
But both th' hast so, as who affects the state
Of the best writer, and judge, should emulate.
B. Jonson, Epigram 123.

——— Might I but persuade you to dispense
A little with your *candour*.
Massinger. The Parliament of Love, Act. iv. sc. 3.

For I'll be useful; and, ere I see thee perish,
Dispensing with my dignity and *candour*,
I will do something for thee, though it savour
Of the old squire of Troy.
Id. The Guardian, Act iii. sc. 1.

In 1560 he [John Rastell] left his Coll. (wherein he had always been accounted an excellent disputant,) his friends, and native country and went to Lovain, where and at Antwerp, he published certain books against B. Jewell, being then a *candidate* of the Fac. of Theology.
Wood. Athenæ Oxon.

Cato on the contrary told them, he presented himself as a *candidate*, because he knew the age was sunk in immorality and corruption: and that, if they would give him their votes, he would promise them to make use of such a strictness and severity of discipline, as should recover them out of it.—*Tatler*, No. 162.

It [conscience] presently sees the guilt and looks through all the flaws and blemishes of a sinful action: and on the other side, observes the *candidness* of a man's very principles, the sincerity of his intentions, and the whole carriage of every circumstance in a virtuous performance.—*South*, vol. ii. Ser. 12.

If our modern infidels considered these matters with that *candour* and seriousness which they deserve, we should not see them set with such a spirit of bitterness, arrogance, and malice.—*Spectator*, No. 187

Ye martial breasts! the pride of Scotia's plain!
On this your fair revolving annual day,
Candid receive the Muse's faithful strain,
Who thus her tribute to your worth would pay.
Boyse. On the Royal Company of Archers.

Here pause, my friend, and with due *candour* own
Affliction's cup not mixt for thee alone;
Others, like thee, its dire contents must drain,
And share their full inheritance of pain.
Blacklock. To the Rev. Mr. Jameson.

CA'NDLE, *n.* Fr. *Chandelle*; It. and Sp. *Candela*; Lat. *Candela*, from *Candere*, to burn, says Vossius, as *Suadela* from *Suadere*. But *Candere* is of unsettled etymology. *Candle*, in A. S. *Candel*, is in the ancient Danish language, *Kindil*. And

Thre, after noticing that some derive from the Latin and others from the Welsh, declares himself for the Isl. and Sw. Goth. *Kinda*, which at this day among our country people (he remarks) signifies, to *kindle*, *accendere* notat.

That which kindles, lights, takes or holds light. *Candle* is used—prefixed to light, stick, &c.

An honduol heo hente of *candlen* longe and grete,
R. Gloucester, p. 290.

And thorw a *candel* cloming. In a cursed place
I el a don and for brende. forth al the rewe.
Piers Ploughman, p. 43.

He is to gret a nigard that wol werne
A man to light a *candel* at his lanterne;
He shal have never the lesse light parde
Chaucer. The Wif of Bathes Prol. v. 5910.

Ne men light not a lanterne, and put it under a bushell, but sitten it upon a *candlestucke* to lighten the hous.
Id. The Persones Tale.

Neither do men lyghte a *candle*, and put it vnder a bushell, but on a *candlestucke*, and it lighteth al that are in the house.—*Bible*, 1551. *Mat.* c. 5.

But as touching the worshiping of images, setting up of *candles* before them or kneeling, &c. I assure you, I trust ye shal hear shortly in my poor diocee, that they shal know their former faults and leave it.
Strype. Records, No. 92. *Hen. VIII.*

If thou wouldest promise him to worship him with image service, that is to stick vp a *candle* before his image, or such an image as he appeared to thee in: He would answer that he were a spirite, and delighted in no *candlelight*, but would bid thee give a *candle* to thy neighbour that lacked, if thou hadst to many.—*Tyndall. Workes*, p. 401.

But every living thing——
Dem. 'Tis true—must perish;
Our lives are but our marches to our graves.
How dost thou now, Lieutenant?
Lieu. Faith 'tis true, Sir,
We are but spans, and *candles-ends*.
Beaum. & Fletch. Humourous Lieutenant, Act iii. sc. 5.

For I am prouerb'd with a grandsier phrase,
I le be a *candle holder* and looke on.
Shakespeare. Romeo & Juliet, Act i. sc. 4.

He was to weet a man of full ripe yeares,
That in his youth had been of mickle might,
And born great sway in armes among his peares,
But now weak age had dim'd his *candle-light*.
Spenser. Faerie Queene, b. vi. c. 3. s. 3.

The same [Maidenhaire] beeing incorporat with the fungous excrescence growing about the *candlenufe*, as also with the soot found sticking to the sockets of lampe and *candlesticks*, causeth the haire of the eyelids to come thicke.
Holland. Plinie, b. xxviii. c. 11.

Here we may take notice of the *candletree* of the West Indies, out of whose fruit, boiled to a thick fat consistence, are made very good *candles*.—*Ray. On the Creation*, pt. ii.

By *candle-light* we could see little in the bottom of these eyes but lucid objects, such as the flame of the *candle*, which appeared tremulous, though inverted, but by day-light we could manifestly discern in them, both the motions of every neighbouring object, and the more vivid of their colours.—*Boyle. Works*, vol. ii. p. 53.

When he is dress'd he goes to court, comes into the drawing room, and walking bolt upright under a branch of *candlesticks*, his wig is caught by one of them, and hangs dangling in the air.—*Spectator*, No. 77.

Tom, a pert waiter, smart and clever,
Adroit pretence he wanted never,
Curious to see what caus'd this rout,
And what the doctors were about,
Sally stepped in to snuff the *candles*,
And take whate'er they pleas'd to want else.
Cawthorn. The Antiquarians.

CA'NDY, *v.* Fr. "*Se candir*, to candy, to grow *candid*, as sugar after boiling." (Cotgrave.) The Italians, (says Menage) call *sugar-candy*, *Zucchero di Candia*, as if made and imported from Candia or Crete. If this be the origin, the usages by Drayton, Carew, and Browne, will be consequential.

To give certain appearances resembling those of *sugar-candy*; to form or congeal into (*white* or) glistening substances;—into icicles.

In Beaumont;—to cover over, to overspread; as with *sugar-candy*.

Since when those frosts that winter brings,
Which *candy* every green,
Renew us like the teeming springs,
And we thus fresh are seen.
Drayton. The Quest of Cynthia.

——Wild he,
When I am hoarse with praising his each cast,
Give me but toast againe, that I must waste
In sugar *candide*, or in butter'd beere,
For the recovery of my voice.
B. Jonson. Epistle to a Friend.

Now that the winter's gone, the earth hath lost
Her snow-white robes, and now no more the frost
Candies the grass, or casts an icy cream
Upon the silver lake or chrystal stream.
Carew. The Spring.

In winter's time when hardly fed the flockes,
And icicles hung dangling on the rockes;
When Hyems bound the floods, in silver chaines,
And hoary frosts had *candy'd* all the plaines.
Browne. Britannia's Pastorals, b. i. s. 4.

This solace's divine contagion spread
Upon all contraries its conquering might;
With honor, this disgrace, imbellished,
This *candied* bitterest tortures with delight.
Beaumont. Psyche, c. 16. s. 198.

Here I say nothing of Eringo roots growing in this county, the *candying* of them being become a staple commodity at Colchester. These are soveraign to strengthen the nerves; and pity it is, that any vigour acquired by them should be otherwise employed then to the glory of God!
Fuller. Worthies. Essex.

CANE, *v.* } Fr. *Canne*; It. and Sp. *Canna*;
CANE, *n.* } and Lat. *Canna*, which Menage
CA'NY. } derives from the Gr. Καννα, and the Gr. from the Heb.; and remarks that the word is common to the eastern languages. See CAN, *n.* See the quotation from Pliny.

To *cane*,—to make of, do any thing with, to strike or beat with, a *cane*.

Then they pricke him [the Elephant] with sharp *canes*, and cause him to go into a strait house, and there they put a rope about his middle and about his feet, and let him stand there three or foure dayes without eating or drinking; and then they bring a female to him with meat and drinke, and within few dayes he becommeth tame.
Hackluyt. Voyages, vol. ii. p. 259.

'Tis like light *canes*, that first rise big and brave,
Shoot forth in smooth and comely spaces; have
But few and faire divisions: but being got
Aloft, grow lease and straightned; full of knot,
And last, goe out in nothing.
B. Jonson. To Sir Ed. Sackville.

But yet ere long againe he doth returne,
And brings with him his iron *cane* and fire,
Wherewith he doth beate down and burne
All those whom he to mischiefe doth desire.
Harrington. Orlando, b. ix. s. 67.

As well reeds as *canes*, spread their leaves like wings round one after another, on either side upon the very joynts, and that in alternative course alwaie verie orderly, so as if one sheath come foorth of the right side, the other at the next knot or joynt above it putteth out on the left, and thus it doth throughout by turnes.—*Holland. Plinie*, b. xvi. c. 36.

I *caned* this fellow for ill work he had done for me, and he swore he would be revenged on me.
Parliamentary History, an. 1690.

But in his way lights on the barren plaines
Of Scricana, where Chineses drive
With sailes and wind their *canie* waggons light.
Milton. Paradise Lost, b. iii.

As the Roman censors used to punish knights or gentlemen of Rome, by taking away their horses from them, so I have seized the *canes* of many criminals of figure, whom I had just reason to animadvert upon.—*Tatler*, No. 162.

The great prince who, some years ago, *caned* a general officer at the head of his army, disgraced him irrecoverably. The punishment would have been much less had he shot him through the body. By the laws of honour, to strike with a *cane*, dishonours; to strike with a sword, does not
Smith. Moral Sentiments, pt. i. s. 2.

——Caspian ranks
From barren mountains, from the joyless coast
Around the stormy lake, whose name they bore,
Their scimitars upheld, and *cany* bows.
Glover. Leonidas, b. iv.

The first of these writers [Lucan] in enumerating Pompey's eastern auxiliaries, describes a nation who made use of the *cane-juice* as a drink.
——Indians
That sucke sweete liquor from their sugar *canes*.
May. Lucan, b. iii.
Grainger. Sugar Cane, b. i. note.

CANICULAR, *adj.* } Lat. *Canis*; Gr. Κυων,
CA'NINE. } κυνος; κυφω το κυειν, to kiss, to lick. See Vossius.

The *Canicular* days are the *dog*-days. *Canine*, of or pertaining to a dog.

Now as touching grape verjuice, it should be made of the vine Psythia or Amminea, and before the *canicular* dates, when as the grapes be but new knit, and no bigger than eich pease.—*Holland. Plinie*, b. xii. c. 27.

Some latitudes have no *canicular* days at all: as namely all those which have more than 73 degrees of northern elevation; as the territory of Nova Zemola, part of Greenland and Tartary, for unto that habitation the dog-star is invisible, and appeareth not above the horizon.
Brown. Vulgar Errours, b. iv. c. 13

A third kind of women were made up of *canine* particles; these are what we commonly call scolds, who imitate the animals out of which they were taken, that are always busy and barking; that snarl at every one who comes in their way; and live in perpetual clamour.—*Spectator*, No 209.

As churchmen wrangle not with jarring spite,
Nor statesmen-like caressing whom I bite,
View all the *canine* kind with equal eyes,
I dread no mastiff, and no cur despise.
Hamilton. On a Dog.

CA'NISTER, *n.* Lat. *Canistrum*, so called because made (originally) of split canes or reeds. See *Vossius*.

——Her princely guest
Was next her side, in order sate the rest,
Then *canisters* with bread are heap'd on high;
Th' attendants water for their hands supply.
Dryden. Virgil. Æneid, b. i.

Here loaves in *canisters* are pil'd on high,
And there in flames the slaughtered victims fly.
Pope. Thebais of Statius, b. i.

CA'NKER, *n.* } *Canker* is *Cancer* differently written; and—so
CA'NKER, *v.* } written—much more variously applied. *Malum in-*
CA'NKERED, *adj.* } *medicabile*, *cancer*. Ovid,
CA'NKERDLY. } *Met.* ii. 825, is rendered
CA'NCARDNESS. } *Cancer* by Addison, and
CA'NKEROUS, *adj.* } (See CANCER.) *Canker* is
CA'NKERY, *adj.* } applied—
Canker by Sandys.

To any thing that eats, gnaws, corrodes, consumes, devours, or destroys. To any thing that has the malignant, corrupt, infectious, virulent, envenomed qualities of a *cancer*.

Grose says that in Gloucestershire a poisonous fungus resembling a mushroom is called *canker*; in some counties the caterpillar; in Devonshire the dog-rose, the *canker*-rose; and in the North, *canker'd*, Scotch, *cankert*, is cross, ill-conditioned.

Canker is used prefixed to bloom, worm, &c.

Perilous is the *canker*, that catcheth the bone,
To late commeth the medicine, if thou let the sore
By long continuance encrease more and more.
Sir T. More. Workes, p. 24

That which is left of the palmer worme hathe the grashopper eaten, and the residue of the grashopper hathe the *canker worme* eaten, and the residue of the *canker-worme* hathe the caterpiller eaten.—*Geneva Bible*, 1561. *Joel*, i. 4.

What a *cankerd* mynd this heretike hath, there can I trowe no man doubte that heareth what foolish gaudes he deuiseth vpon it of his own franticke head.
Sir T. More. Workes, p. 393

It is now by ye eagre dulce sauce of the paraphrase made more liquide to runne pleasauntly in the mouth of any man whiche is not so muche infected with indurate blindnesse of herte, with malicious *cancerdnes*, and with to muche peruerse Judgmēt.—*Udal. Preface to Luke.*

And, as with age, his body uglier growes,
So his mind *cankers*.—*Shakespeare. Tempest*, Act iv. sc. 1

Caulis breake forth, enuie rous'd vp from hell,
Creepes into false King Philip's *cankred* brest,
Who with old hate of my good hap possest,
Doth by his plots the Austrian Duke excite,
To ioyne with him to worke us all dispight.
Mirrour for Magistrates, p. 471.

And as a *canker*, slighting helpfesse arts,
Creepe from th' infected to the sounder parts:
So by degrees the winter of wan death
Congeales the path of life and stops her breath
Sandys. Ovid. Metam. b. ii.

The Earl of Warwick was a pransing courser,
The hauty heart of his could beare no mate:
Our wealth through him waxt many a time the worser,
So *cankardly* he had our kin in hate.
Mirrour for Magistrates, p. 401

It [dissimulation] causeth him turne tyrant to his owne,
And to his state workes swift confusion,
Aboue his cedars top it high doth shoot,
And *canker-like* deuoures it to the root.—*Id. Ib.* p. 704.

First take the glass, the god replies;
Man views the world with partial eyes.
Good gods! exclaims the startled wight,
Defend me from this hideous sight!
Corruption with corrosive smart,
Lies *cankering* on his guilty heart.—*Gay*, pt. ii. Fable 7

The advancement to office of persons only for excelling in those qualities (virtue and learning) prevents the *cankers* of envy and faction, that corrupt and destroy so many other governments.—*Temple. Of Heroick Virtue.*

——— Outrageous mix'd with these
Another species of tyrannic rule,
Unknown before, whose *cancrous* shackles seiz'd
Th' envenom'd soul. *Thomson. Liberty*, pt. iv.

Thus blest with all that commerce could supply,
America regards with jealous eye
And *canker'd* heart, the parent, who so late
Had snatch'd her gasping from the jaws of fate.
Falconer. The Demagogue.

CA'NNIBAL, *n.* } Cotgrave, under the word
CA'NNIBAL, *adj.* } *Chien* (dog) has *appetit du*
CA'NNIBALLY. } *chien*; a most insatiate
CA'NNIBALISM. } appetite; a stomach, which though it lay in unto vomiting, still would have more. Perhaps a *canine* appetite, from Lat. *Canis*, a dog; though by some suspected to be a corruption of *Caribal*, from *Caribes*, the name of the people among whom *cannibalism* was (Hackluyt) *learned* to be practised.

This word is not in our older lexicographers, though used by so early a writer as Hackluyt. See the example.

The Caribes I learned to be men-eaters or *canibals*, and great enemies to the islanders of Trinidad.
Hackluyt. Voyages, vol. iii. p. 576.

For not the Christian, or the Jew alone,
The Persian or the Turk, acknowledge this;
This mystery to the wild Indian known,
And to the *cannibal* and Tartar is.
Davies. The Immortality of the Soul, s. 33.

But the case is much worse, for these *cannibals* too as well as the wild ones, not only dance about such a taken stranger, but at last devour him.—*Cowley*, Ess. 8.

And hee had bin *cannibally* giuen, hee might haue boyld and eaten him too.—*Shakespeare. Coriolanus*, Act iv. sc. 5.

For this reason I could not forbear communicating to you some imperfect information of a set of men (if you will allow them a place in that species of being) who have lately erected themselves into a nocturnal fraternity, under the title of The Mohock Club: a name borrowed it seems from a sort of *cannibals* in India, who subsist by plundering and devouring all the nations about them.—*Spectator*, No. 324.

Mr. Fannin [the master] who was with me, supposed it was dog's flesh, and I was of the same opinion, for I still doubted their being *cannibals*. But we were soon convinced by most horrid and undeniable proof.
Cook. Voyage, b. iv. c. 8.

Whilst the monarchies subsisted, this unprincipled cession was what the influence of the elder branch of the house of Bourbon never dared to attempt on the younger: but *cannibal* terrour has been more powerful than family influence.
Burke. On a Regicide Peace, Let. 2.

To all this let us join the practice of *cannibalism*, with which, in the proper terms, and with the greatest truth, their several factions accuse each other. By *cannibalism*, I mean their devouring, as a nutriment of their ferocity, some part of the bodies of those they have murdered; their drinking the blood of their victims, and forcing the victims themselves to drink the blood of their kindred slaughtered before their faces. By *cannibalism*, I mean also to signify all their nameless, unmanly, and abominable insults on the bodies of those they slaughtered.—*Id. Ib.* Let. 1.

CA'NNON. } Fr. *Cannon*; It. *Cannone*,
CANNONE'ER, *v.* } augmentative of *Canna*, (Me-
CANNONE'ER, *n.* } nage.)
CANNONA'DE, *v.* } Skinner — *Magna canna*,
CA'NNONING, *n.* } (i. e.) a great tube or pipe, from its similitude to a reed, or *cane*, or tube. (See CANON.) Cotgrave says—

The gun tearmed a *cannon*; also the barrel of any gun; (more generally) any instrument, or thing, that is long and hollow, as the barrel of a gun.

No rage of drenching sea, nor woodness of the wynde:
Nor *cannons* with their thundring cracks shall put her from my mind.
Vncertaine Auctors. The Complaint of a Louer, &c.

By and by he commanded his men to shoot off twelve *cannons* charged with bullets into the wood that was hard by those people and ships, at whose noyse they were greatly astonished and amazed, for they thought heaven had fallen vpon them, and put themselues to flight, howling, crying and shreeking, so that it seemed hell was broken loose.
Hackluyt. Voyages, vol. iii. p. 217.

The 9th of May, the Prince of Parma, wt others, came to view the town of Graue, which a *canne-neere* saw, and discharged his cannon, wherewith hee tooke away the hinder part of his horse, and missed the prince but a little, so that he brused him sore.—*Stow. Queen Elizabeth*, an. 1586.

The turret of my hope, which never failes,
Did at the first all Cupid's power dispise.
But it t' o'erthrow while as thou arm'd thine eyes,
Thy lookes were *cannons*, thy disdaines their balles
Stirling, Son. 32.

A bird that can but kill a fly,
Or prate, doth please his majesty,
'Tis known to euery one.
The Duke of Guise gave him a parret,
And he had twenty *cannons* for it
For his new galeon. *Corbet. Journey to France.*

Lin. May the loud *cannoning* of thunder-bolts,
Screeking of wolves, howling of tortured ghosts,
Pursue thee still, and fill thy amazed ears
With cold astonishment and horrid fears!
Brewer. Linguæ, Act I. sc. 1.

But Captain Beau, who at that time served as *cannoneer*, ours being shot, as I mentioned before, told him, that we were not at all affrighted at his menaces.
Ludlow. Memoirs, vol I. p. 64.

The Duke of Savoy lost no time, but continued *cannonading* the place, while the fleet came up to bombard it.
Burnet. Own Time, an. 1707.

The fixt stars are so remote from the earth, that, if a *cannon-bullet* should come from one of the fixt stars with as swift a motion as it hath when it is shot out of the mouth of a *cannon*, it would be 700,000 years in coming to the earth.—*Locke. Elements of Natural Philosophy*, c. 3.

But chiefly on the *cannon's* brazen orb
He [Death] sits triumphant, and with fatal aim
Involves whole squadrons in the sulph'rous storm.
Jago. Edge-Hill, b. iv.

From the earliest dawnings of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the first rude essays of clubs and stones, to the present perfection of gunnery, *cannoneering*, bombarding, mining.—*Burke. Vindic. of Natural Society.*

CANO'A. } A small boat. See CAN; and
CANO'E. } particularly the passage there quoted from Pliny.

In the meantime, nothing on earth could haue beene more welcome to vs, next vnto gold, then the great store of very excellent bread, which we found in these *canoes*; for now our men cried, Let vs go on, we care not how farre.
Hackluyt. Voyages, vol. iii. p. 646.

Vnto the rougher streame, the cruell swaine
Hurries the shepheardesse, where having layne
Her in a boate like the *cannoues* of Inde,
Some seely trough of wood, or some trees rinde,
Puts from the shoare.—*Browne. Brit. Pastorals*, b. i. s 2.

The manner of making a *canoa* is, after cutting down a large long tree, and squaring the uppermost side, and then turning it upon the flat side, to shape the opposite side for the bottom. Then again they turn her and dig the inside.
Dampier. Voyage, vol. I. c. 8.

The *canoes*, which these people use, are somewhat like those of the Friendly Isles; but the most heavy, clumsy vessels I ever saw; they are what I call double *canoes*, made out of two large trees, hollowed out.
Cook. Voyage, b. iii. c. 9.

CA'NON, *n.* } Gr. Κανων; Fr. *Canon*; It. *Canone*; Sp.
CA'NON, *adj.* } *Canon*. "The Gr. Κανων," Martinius says,
CA'NONESS, *n.* } "seems in the first place to be *virgula cannea*, a
CANO'NICAL, *adj.* } rod or *cane*, which is usually very straight;
CANO'NICALLY. } and its etymology, to be Κανη, canna, a *cane* or
CANO'NICALNESS. } reed." (See CANNON, *ante.*) And Vossius thinks
CANO'NICALS, *n.* } the reason plain why *Canon* should have its
CANONICA'TION. } name from *Canna*, and from its straightness be
CA'NONIST, *n.* } applied to *recti mensura*, a measure, a rule. And
CA'NONISTERS. } thus (met.)—
CANONI'STICK, *adj.* }
CANONIZA'TION, *n.* }
CA'NONIZER. }
CANONI'ZING, *n.* }
CA'NONRY, or }
CA'NONSHIP, *n.* }

A rule or law; any thing prescribed, laid down, as the rule or law for regulation, direction, government.

Canon is applied also to the person who uses such *canon* or rule, who lays it down, who conforms to it. Also—

1. To the *rule* and *law* of Ecclesiastical Polity.

2. To the catalogue of sacred books, by which all the doctrines of the Christian Church are to be *regulated*.

3. To the catalogue of Saints and Martyrs, whose memory was, by Ecclesiastical *canon* or *law*, preserved in the festivals of the Church. And from this last usage—

To *canonize* is to enroll among the saints and martyrs of the Church.

Canon bit,—a smooth round bit.

Caton counteth bit at nouht, and *canonistres* at lasse
Piers Ploughman, p. 163

And in my herte wondren I began
What that he was, til that I understond,
How that his cloke was sowed to his hode;
For which when I had long avised me,
I deemed him some *chanon* for to be.
Chaucer. The Chanones Yemannes Prologue, v. 16,141.

Also, if they should exercise this jurisdiction, it must be executed after the *canon* laws, which, with their author, are profligate out of this realm.
Strype. Records, No. 57. *Legh & Ap Rice to Cromwell.*

Unto Wickliffe himself he threatened the greater excommunication, and further imprisonment, and to all his fautors vnlesse that they after three dayes *canonicall* admonition or warning, or as they call it, peremptorie, did repent and amend.—*State Trials. Wiclif.* an. 1383.

The obedience of Frances was to Pope Innocent the Thyrde and to his successours, *canonicallye* admitted bysshoppes of Rome.—*Bale. Apology*, p 23.

Howe be it I doe ascribe this condemnation rather vnto the *canonists* than vnto deuines.—*Frith. Workes*, p. 79.

Why, quoth he, wherof so serueth *canonising* than; if this be trewe I am neuer aulsed to be *canonized* while I lyue. Ye do the better, quoth I, nor seuen yere after neither, for it would be but a busynes for you.
Sir T. More. Workes, p. 190.

Why may it be that the church be deceived in the *canonisation*: and yt they may for lack of true knowledge beleuinge untrewe mē, *canonise* for saites such folke sometime as be full far therefrom.—*Id. Ib.*

And for that cause it is not said amisse touching ecclesiasticall *canons*, that by instinct of the Holy Ghost they haue been made, and consecrated by the reuerend receptation of the world.—*Hooker. Ecclesiastical Politie*, b. iii s 6.

This is mere moral babble, and direct
Against the *canon* laws of our foundation.
Milton. Comus, l. 808.

A goodly person, and could manage faire
His stubborne steed with curbed *canon-bit*,
Who vnder him did trample as the aire,
And chauft, that any on his backe should sit.
Spenser. Faerie Queene, b. I. c. 7. s. 37.

And yet we do not so read his workes yt we beleue any thing to be true, because he saith it, but so far as we cā esteme, that yt which he saith, doth agree with the *canonicall* Scriptures.—*Whitgift. Defence*, p. 111.

How then is the Church an infallible keeper of the *canon* of Scripture, which hath suffered some books of *canonical* Scripture to be lost? and others to lose for a long time their being *canonical*, at least, the necessity of being so esteemed, and afterwards, as it were by the law of *Postliminium* hath restored their authority and *canonicalness* unto them.
Chillingworth. Religion of Protestants, pt. I. c. 3.

Diodorus Siculus, lib. 4, saith that Hercules being very well pleased with the kindness of the inhabitants of Palatium, foretold them, that after his *canonication*, those that would consecrate the tenth part of their substance unto Hercules, should be very fortunate and prosperous in the whole course of their life; which continued, saith Diodorus, a custom unto my time.—*Spelman. Works*, p. 122.

——— For whose sinful sake
Schoolmen new tenements in hell must make:
Whose strange sins *canonists* could hardly tell
In which commandment's large receit they dwell,
Donne, Sat. 2.

This permission is the very antartic pole against charity, nothing more adverse, ensnaring and ruining those that trust in it, or use it; so loud and criminous as never durst enter into the head of any politician, Jew, or proselyte till they became the apt scholars of this *canonistic* exposition.
Milton. Tetrachordon.

To him [St. David] our country calendars gave the first of Marche, but in the old martyrologies I find him not remembered: yet I read that Calixtus the Second, first *canonized* him.—*Drayton. Poly-Olbion. Illustrations*, s. 4.

By the *canonization* of saints, and declaring who are martyrs, they assure their power, in that they induce simple men into an obstinacy against the laws and commands of their civil sovereigns even unto death.
Hobbs. Leviathan, pt. iv. c. 47.

The *canonizing* of saints is another relic of Gentilism: it is neither a misunderstanding of Scripture, nor a new invention of the Roman Church, but a custom as antient as the Commonwealth of Rome itself.—*Id. Ib.* pt. iv. c. 45.

But quaint emblems and devices begg'd from the old pageantry of some Twelfe-nights entertainment at Whitehall, will do but ill to make a saint or martyr: and if the people resolve to take him sainted at the rate of such a *canonizing*, I shall suspect their calender more than the Gregorian.—*Milton. Answer to Eikon Basilike.*

But now the gravest and worthiest minister, a true bishop of his fold, shall be reviled and ruffled by an insulting and only *canon-wise* prelate, as if he were some slight paltry companion.—*Milton. Of Reformation in England*, b. i.

Add to this the *canons* of the Apostles, in the 68th of which we read the institution of the same; which *canons*, though they were not writ by the Apostles themselves, yet they are of great undoubted antiquity, and consequently of no less authority in the several ages of the church.
South, vol. ix. Ser. 5

There are in popish countries, women they call secular *canonesses*, living after the example of secular *canons*.
Ayliffe.

As for the books of the New Testament, we are sufficiently assured, that these and no other are the books which the antient church received for *canonical* and of divine authority, and though some of them were for a time controverted, yet upon farther enquiry and examination they were received.—*Tillotson*, Ser. 168.

So Whiston's affair sleeps, though he has published a large work in four volumes in octavo, justifying his doctrine, and maintaining the *canonicalness* of the Apostolical constitutions, preferring their authority not only to the epistles, but even to the gospels.
Burnet. Own Time, an. 1711.

To the making of a thing or place sacred, this surrender of it by its right owner is so necessary, that all the rites of consecration used upon a place against the owner's will, and without his giving up his property, make not that place sacred, for as much as the property of it is not hereby altered; and therefore, says the *canonist*, *Qui sine consultâ Domino consecrat, revera deseerat.*
South. A Consecration Sermon, vol. i.

But he dying, the chancellor in September, being then at Ely, wrote a letter to secretary Cecyl, that he would procure that *canonry* for Immanuel of the King.
Strype. Memoirs, an. 1552.

Nic Saunders saith that one Morwin, *Canon* of Saint Paul's Cathedral, London, was thrust out of his *canonry* in the beginning of the reign of Queen Elizabeth.
Wood. Athenæ Oxon.

He [Wm. Piers] had settled on him the rich rectory of Christian Malford, in Wilts, and a resid. *canonship* in the said ch. of Wells.—*Id. Fasti Oxon.*

The *Canon* Law is a body of Roman ecclesiastical law, relative to such matters as that church either has or pretends to have, the proper jurisdiction over.
Blackstone. Commentaries, Introd. § 3.

By the Stat. 2 Hen. 4. c. 3. All persons who accept any provision from the Pope, to be exempt from *canonical* obedience, to their proper ordinary, are subjected to the penalties of a præmunire.—*Id. Ib.* b. iv. c. 8.

Talk not to me of Popery and Rome,
Nor yet foretel its Babylonish doom;
Nor *canonize* reforming saints of old,
Because they held the doctrine that you hold;
For if they did, although of saint-like stem;
In this plain point we must reform from them.
Byrom. A Soliloquy.

CA'NOPY, *v.* CA'NOPY, *n.* CA'NOPIED, *adj.* } Fr. *Canapé*; Gr. Κωνωπειον, from Κωνωψ, a gnat, (*qui* conicos *oculos habet*. Lennep.) A veil or covering to exclude *gnats* from the face. Applied to—

A covering extended over a throne or chair of state; over the head; to any shade or covering.

Yea and euen Luther's image to burned they at Paulis crosse, with many Englishe testamentes; Thomas Wolsey the Cardinall present, solemply sitting vnder the goldin *canopye*.
Joye. Exposicion of Daniel, c. 12.

And alwaies, when he rides, there is a *canopie* or small tent carried ouer his head vpon the point of a launce.
Hackluyt. Voyages, vol. i. p. 65.

Then toke she hold of the heery lockes of his heade, and sayde strengthen me O Lord God in this houre; and with that, she gaue him two strokes vpon the necke, and smote of hys heade. Then toke she the *canopye* awaye, and rollid the dead body asyde.—*Bible*, 1551. *Judith*, c 13.

The birch, the myrtle, and the bay,
Like friends did all embrace:
And their large branches did display
To *canopy* the place.—*Drayton. The Quest of Cynthia.*

Her eyes like marigolds, had sheath'd their light,
And, *canopied* in darkness, sweetly lay,
Till they might open to adorn the day.
Shakespeare. Rape of Lucrece

—— Nor yet by all meanes knew
Wide throated Mars, his sonne was faine, but in Olympus top,
Sat *canopied* with golden clouds Joue's counsell had shut up
Both him and all the other gods.
Chapman. Homer. Iliad, b. xiii.

This evening late, by then the chewing flocks
Had ta'en their supper on the savoury herb
Of knot grass dew-besprent, and were in fold,
I sat me down to watch upon a bank
With ivy *canopied*, and interwove
With flaunting honey-suckle.—*Milton. Comus.*

Where ladies doff their champions' helmes,
And kisse their beauers hid,
And parlie vnder *canapies*,
How well or ill they did.—*Warner. Albion's England*, c. 9.

Then followed King Richard, in his robes of purple velvet, and over his head a *canopy*, born by four Barons of the Cinque-ports.—*Baker. Richard III.* an. 1483.

Round he surveys, and well might, where he stood
So high above the circling *canopie*
Of night's extended shade.—*Milton. Paradise Lost*, b. iii.

At a reasonable distance, on either hand of the cascade, the wall is hollowed into two spreading scallops, each of which receives a couch of green velvet, and forms at the same time a *canopy* over them.—*Tatler*, No. 179.

Wher'e'er the rude and moss green beech
O'er-*canopies* the glade,
Beside some water's rushy brink
With me the muse shall sit and think
(At ease reclin'd in rustic state.)
How vain the ardour of the crowd,
How low, how little are the proud,
How indigent the great.—*Gray. Ode on the Spring.*

CA'NOROUS, *adj.* Lat. *Canorus*; Fr. *Canore*, from *Can-ere*, to sound, to sing.

Sounding, (sc. musically, tunefully,) musical, tuneful.

But birds that are *canorous*, and whose notes we most commend, are of little throats and short necks, as nightingales, finches, linnets, canary birds and larks.
Brown. Vulgar Errours, b. vii. c. 14.

CANT. *v.* CANT, *n.* CA'NTER, *n.* CA'NTICLE. CA'NTINGLY. CA'NTION. CA'NTO, *n.* CA'NZON. CA'NZONET. } Dr. T. H. (in Skinner) derives *Cant, a cantando*, because vagrants seek their gains from the common people, *cantillando*, by *chanting*. Lye is of the same opinion. See CHANT.

It seems to have been applied to the—

Chant; i. e. the whining tone or modulation of voice adopted by beggars, with intent to coax, wheedle, or cajole, by pretensions of wretchedness; then to—

The language of any cajoler, or hypocritical pretender, (See Swift, *A Discourse on the Mechanical Operations of the Spirit*, s. 2. Also the quotation from *Spectator*.)

Canticle,—a little song, a sonnet; a portion of a poem.

Cantion, Canzon; It. *Canzone*. See CHANT, CHANSON.

Ray. Folly, sir! of what quality.
Fal. Quality! any quality in fashion: drinking, lying, cogging, *canting*, et cætera. Will you have any more.
Ford. The Sun's Darling, Act i. sc. 1.

To say the truth, he [Wm Erbury] had language at command, and could dissemble for matter of profit, or to avoid danger, and it was very well known he was only a meer *canter*.—*Wood. Athenæ Oxon.*

Who, whatsoeuer perill was prepared,
Both equal paines, and equal perill shared
The end whereof and dangerous euent
Shall for another *canticle* be spared.
Spenser. Faerie Queene, b. iv. c. 5.

He [Arion] stood upright on his feet in the poop close to the ship side, and after he had sounded a certain invocation or praiers to the sea-god, he *chanted* the *canticle* before said, (the Hymn to Apollo Pythius.)—*Holland. Plutarch*, p. 252.

I doubt whether by Cuddy be specified the authours selfe or some other; for in the eight aeglogue the same person was brought in, singing a *cantion* of Colins making as he saith.—*Spenser. Shepherd's Calendar, October.* Glosse.

Vio. Make me a willow cabine at your gate,
And call vpon my soule within the house,
Write loyall *cantons* of contemned loue,
And sing them lowd euen in the dead of night.
Shakespeare. Twelfth Night, Act i. sc. 5.

Both the great master of Italian rhymes, Petrarch, and our Chaucer, and other of the upper house of the Muses haue thought their *canzons* honoured in the title of a ballad.
Drayton. Odes. To the Reader.

And that French Muse's [Bartas] eagle eye and wing,
Hath soar'd to heaven, and there hath learn'd the art
To frame angelic straines, and *canzons* sing:
Too high and deep for every shallow heart.
P. Fletcher. Purple Island, c. 1.

Ped. You finde not the apostrophas and so misse the accent. Let me superuise the *canzonet* [cangenet.]
Shakespeare.—Love's Labour Lost, Act iv. sc. 2.

The busy, subtle, serpents of the law,
Did first my mind from true obedience draw:
While I did limits to the king prescribe,
And took for oracles that *canting* tribe,
I chang'd true freedom for the name of free,
And grew seditious for variety.
Roscommon. Ghost of the old House of Commons.

Others, I am afraid, may study the Scriptures, merely for the sake of the phrase and language they there meet with; which, when they are well acquainted with, they do so wretchedly misapply in their religious talk, that, in truth, what is admirable sense and reason in the holy books, is little better than jargon and *cant* when it comes out of their mouths.—*Sharp*, vol. vi. Ser. 17.

Cant is by some people derived from one Andrew Cant, who, they say, was a Presbyterian minister in some illiterate part of Scotland, who by exercise and use had obtained the faculty, alias gift, of talking, in the pulpit in such a dialect, that 'tis said he was understood by none but his own congregation, and not by all of them. Since Mas. *Cant's* time, it has been understood in a larger sense, and signifies all sudden exclamations, whinings, unusual tones, and in fine all praying and preaching like the unlearned of the Presbyterians.—*Spectator*, No. 147.

He rais'd his spouse ere matin-bell was rung,
And thus his morning *canticle* he sung,
"Awake, my love, disclose thy radiant eyes,
Arise, my wife, my beauteous lady, rise!"
Pope. January & May.

Just come from yonder wretched scene,
Where all is venal, false, and mean,
(Looking on London as he spoke,)
I marvel not at thy dull joke;
Nor, in such case, to hear thee vapour.
Mallet. Cupid & Hymen.

I dread nothing more than the false zeal of my friends, in a suffering hour, as he [Whitfield] *cantingly* expresses it.
Trial of Mr. Whitfield's Spirit, p. 40. (1740.)

CANT. It. *Incantare*; Fr. *Encant* or *incant*. An outrope or outcry of goods, (Cotgrave.) From *Cantare*—

To proclaim (a public sale, to sell.)

Is it not the general method of landlord, to wait the expiration of a lease, and then *cant* their lands to the highest bidder.—*Swift. Argument against the Power of Bishops.*

When two Monks were outvying each other in *canting* the price of an abbey, he observed a third at some distance, who never said a word, the King demanded why he would not offer: the Monk said he was poor, and besides, would give nothing if he were ever so rich; the King replyed, then you are the fittest person to have it, and immediately gave it to him.—*Id. History of William Rufus.*

Numbers of these tenants or their descendants, are now offering to sell their leases by *cant*, even those which were for lives.—*Id. Ib.*

CA'NTER, *v.* CA'NTER, *n.* CA'NTERBURY. } The verb and noun, *Canter*, though common in speech, have not been found, in any author, except in those on horsemanship. *Canterbury*, applied to a slow gallop, (from which *canter* appears to have been corrupted,) occurs in an old book called *Chtus's Whimsies*, and is likewise used so lately as by Dennis, *On the Prelim. to the Dunciad*; both produced by Mr. Nares.—Berenger, (a better horseman probably than etymologist,) is inclined to a doubt on the common reason given for the usage of this word; viz. that it is derived from the pilgrims riding at this pace to Canterbury; and he suggests the Lat. *Cantherius*, a gelding, (see the word in *Gesner*;) horses of that kind, from the calmness of their temper, performing this soft and easy pace (now called *canter*), with the greatest docility; and the appellation of the animal being transferred to the pace. (See Berenger, *On Horsemanship*, p. 71.)

CA'NTLE. *v.* CA'NTLE, *n.* CA'NTLET, *n.* CANT, *v.* CANT, *n.* } *Cantillum* velut *Quantillum*; id quod supra mensuram additum est, (Spelman.) Fr. *Eschanteler, eschantillon*. From the Fr. *Canton*; It. *Cantone*, angulus; Gr. Κανθος, the corner of the eye. Applied generally to—

The corner or edge, piece or portion, fragment or division.

Cantel, in Vives, seems to signify, (met.) to edge in; *canteled*, in Hall, edged, bordered; in Dryden, divided, apportioned. See CANTON.

To *cant*, among mechanics, is to raise on the edge or corner.

A *cantel* of kynde witt. here kynde to save.
Piers Plowman, p. 238.

For nature hath not taken his beginning
Of no partie ne *cantel* of a thing,
But of a thing that parfit is and stable,
Descending so til it be incorrumpable.
Chaucer. The Knightes Tale, v. 2985.

Every body taketh the matter with mirth and sport, who so *cantel* a thing most shamefull.
Vives. Instruction of a Christian Woman, b. i. c. 12.

His grace was appareiled in a garment of clothe of siluer of damaske, ribbed with clothe of golde, so thicke as might bee, the garment was large, and plited with verie thick and *canteled* of very good intaile.—*Hall. Hen. VIII.* an. 12.

Lend in no wise, for fear that thou do want
Unlesse it be, as to a carle a chese;
But if thou can be sure to win a *cant*
Of half at least. *Wyat. How to use the Court, &c.*

And some other haue thoughte it better to diuide & *cant* it among good poor husbandme, that shuld til the ground with theyr handes, and take the land for their labour, with diuers other diuises mo, euery mā after his own minde.
Sir T. More. Workes, p. 943.

And yet she broughte her fees
A *cantel* of Essex chese,
Was well a fote thicke
Full of maggottes quicke.—*Skelton. Elinour Rumming.*

I then well perceiued thabilliment royall of the French kyng, his garment was a chemew, of clothe of siluer, cuipond with clothe of golde, of damaske *cantell* wise, and garded on the bordours with the Burgon bendes, and ouer that a cloke of broched sattin.—*Hall. Hen. VIII.* an. 12.

Whereas the English, without all remorse,
(Looking like men that deeply were distraught)
Smoaking with sweat, besmear'd with dust and blood,
Cut into *cantels* all that them withstood.
Drayton. Battle of Agincourt.

Thus betaking your Lordship to God, I craue your attentiveness, in perusing a *cantell* or parcel of the Irish historie that heere issueth.
Stanihurst. Continuation of Chron. of Ireland, Ep. Ded.

Wrath bore the sway, both art and reason faile,
Fury new force, and courage new supplies,
Their armours forged were of mettall frale,
On euery side thereof, huge *cantels* flies,
The land was strewed all with plate and maile.
Fairefax. Godfrey of Boulogne, b. vi. s. 48.

Raging with high disdain, repeats his blows;
Nor shield, nor armour can their force oppose,
Huge *cantels* of his buckler strew the ground,
And no defence in his bor'd arme is found.
Dryden. Ovid. Metam. b. xii.

Ask, for what price thy venial tongue was sold;
A rusty gammon of some sev'n years old:
For four times talking, if one piece thou take,
That must be *cantled* and the judge go snack.
Id. Juvenal, Sat. 7.

CA'NTON, *v.*
CA'NTON, *n.*
CA'NTONIZE.
CA'NTONMENT.

Ger. *Kant*; Fr. & Sp. *Canton*; It. *Cantone*. (See CANTLE.) An angle or corner. The Swiss, says Skinner, so call their provinces or federate republic, (q.d.) *Regionis Anguli*. Ihre thinks the etymology of Wachter more probable; viz. that *Canton*, (as applied to a district) is used, pro pago ex *centum* villis composito; since we know, he adds, that Helvetia or Swisserland was divided into 100 villages. From Tacitus we also learn, (*de Mor. Ger.* c. 6,) that, in levying soldiers, 100 (*centeni*) were sent from every village, and (c. 12,) that 100 companions from the commonalty were assigned to each chief.

Cotgrave says, "*Se Cantonner*. To canton, or cantonize it; to sever themselves from the rest of their fellows, and from the body of the State; and fortifie, quarter, or erect a new State apart." To *canton* is now more commonly,—

To quarter soldiers for a time in different parts or divisions; to *canton* a town or district,—to proportion such parts or divisions; to part, to apportion, to allow.

The poor world seemeth like a ball, that lights
Betwixt the hands of powerful opposites:
Which, while they *cantonize* in their bold pride,
They but an immaterial point divide.
Sherburne. To the Eternal Wisdom.

The princes of the bloud, the great officers of the realm, the prelates, and a great number of the gentry, plotted with the governours of the provinces and cities to abandon me as a professed heretick, and to *cantonize* the provinces amongst them.—*Camden. Elizabeth*, an. 1593.

They converse but with one sort of men, they read but one sort of books, they will not come in the hearing of but one sort of notions: the truth is, they *canton* out to themselves a little Goshen in the intellectual world, where light shines, and, as they conclude, day blesses them; but the rest of that vast expansum they give up to night and darkness, and so avoid coming near it.
Locke. Conduct of the Underst. § 1.

The king of France, making great preparations for war, obtained a new levy of Switzers from the *cantons*, and procured £000 to be raised in England to be employed in his service.—*Ludlow. Memoirs*, vol. iii. p. 194.

There were no cities, no towns, no places of *cantonment* for soldiers: so that the Roman forces were obliged to come into the field late, and to leave it early in the season.
Burke. An Abridgment of English History, b. i. c. 3.

CA'NVASS. Lat. *Cannabis*; Fr. *Canevas*; It. *Canevaccio*; Sp. *Canevazo*; Dut. *Kanefas*; Sw. *Kanfasse*. All from the Gr. Κανναβις, flax, (Junius.)

A strong, coarse, kind of linen, or flaxen manufacture.

The mullok on an hepe ysweped was,
And on the flore yeast a *canevas*,
And all this mullok in a sive ythrowe,
And sifted, and ypricked many a throwe.
Chaucer. The Chanones Yeman, v. 16,460.

His bounty ample as the wind that blew,
Such barks for portage out of ev'ry bay,
In Holland, Zeeland, and in Flanders brings,
As spread the wide Sleeve with their *canvass* wings.
Drayton. Battle of Agincourt.

And, clasping to the mast, endur'd a sea
That almost burst the deck and from the ladder tackle
Wash'd off a *canvas-climber*.
Shakespeare. Pericles, Act iv. sc. 3.

Other say, that those tumblers and common players, which shewed sundry games and pastimes to win the favour of the people, were wont to cover that passage over with *canvas* clothes and vans.—*North. Plutarch*, p. 17.

Should he draw his hand over a picture, where all is smooth and uniform, he would never be able to imagine how the several prominences and depressions of the human body could be shown on a plain piece of *canvas*, that has in it no unevenness or irregularity.—*Spectator*, No. 416.

True poetry the painter's power displays,
True painting emulates the poet's lays;
The rival sisters, fond of equal fame,
Alternate change their office and their name;
Bid silent poetry the *canvas* warm,
The tuneful page with speaking picture charm.
Mason. Art of Painting.

The mountain pines assume new forms
Spread *canvas* wings, and fly through storms,
And ride o'er rocks, and dance on foaming waves.
Young. British Sailor's Exultation.

CA'NVASS, *v.*
CA'NVASS, *n.*
CA'NVASSER, *n.*
CA'NVASSING, *n.*

The Fr. *Cannabasser*, Cotgrave explains, "to *canvass*, or curiously to examine, search, or sift out, the depth of a matter." Skinner says perhaps a met. from shaking or beating *hemp*. See CANVASS, *ante*.

To discuss, to examine, to explore, to scrutinize, to search or seek after; to solicit.

The merits of our cause, and the demerits of his own, he had diligently *canvassed* and weighed, and so aggravated the wickedness of his error by his damnable obstinacy.
State Trials. Sir J. Oldcastle, an. 1413.

He that should give his voice unto Christ, because there was no body else to *canvass* for it, that if Mahomet had paid him first, would have had as much faith for the Alcoran, as he hath now for the Bible is, I confess, a Christian,—he may thank his stars for it.
Hammond. Works, vol. iv. p. 510.

Glost. Stand back thou manifest conspirator,
Thou that contriued'st to murther our dead lord,
Thou that giu st whores indulgences to sinne,
I'le *canuas* thee in thy broad cardinall's hat,
If thou proceed in this thy insolence.
Shakespeare. 1 Part Hen. VI. Act i. sc. 3.

There be that can pack the cards, and yet cannot play well: so there are some that are good in *canvasses* and factions, that are otherwise weak men.
Bacon. Essays. Of Cunning.

A hidden point, were worth the *canvassing*.
Beaum. & Fletch. The Spanish Curate, Act ii. sc. 1.

When knowledge, instead of being bound up in books, and kept in libraries and retirements, is thus obtruded upon the publick; when it is *canvassed* in every assembly, and exposed upon every table; I cannot forbear reflecting upon that passage in the Proverbs, "Wisdom cryeth without."
Spectator, No. 124.

The elections were *canvassing* for a new parliament, and I ordered my pretensions so as they came to fail.
Sir W. Temple. Memoirs, pt. iii.

I was brought here under the disadvantage of being unknown, even by sight, to any of you. No previous *canvass* was made for me.—*Burke. Speech at Bristol*, 3d Nov. 1774.

To enable them to perform the most arduous and most painful duty in the world with spirit, with efficiency, with independency, and with experience, as real publick counsellors, not as *canvassers* at a perpetual election.
Burke. On shortening the Duration of Parliaments.

Fame, the sovereign deity of proud ambition is not to be worshipped so: who seeks alone for living homage, stands a mean *canvasser* in her temple's porch, wooing promiscuously from the fickle breath of every wretch that passes, the brittle tribute of his praise.—*Sheridan. Pizarro*, Act iii. sc. 3.

CAP, *v.*
CAP, *n.*
CAPE.
CA'PPER.
CAP-A-PIE.

A. S. *Cappe*; Dut. and Ger. *Kappe*; Fr. *Cappe*; It. *Cappa*; Sp. *Capa*. A cap, cape, or *cope*. (qv.) From the Lat. *Caput*, in the opinion of Skinner; *Caput* from the Gr. Κεφαλη, (Vossius,) which Lennep thinks is from the obsolete Κεπειν, whence Σκεπειν, to cover.

Cap is a covering for the head; *cape* is the head or top of a garment; also a head-land; *cap-à-pié*, from head to foot.

To *cap* is to cover; to top, to over-top. Also—To touch the *cap*, to move or remove it, (more properly to *uncap*;) to lift up, to raise it.

A vernicle hadde he sewed upon his *cappe*,
His wallet lay before him in his lappe
Bretful of pardon come from Rome al hote.
Chaucer. The Prologue, v. 266.

When a mā at the receite of his princes letter putteth of his *cappe* and kisseth it, doth he this reuerence to the paper or to the prince.—*Sir T. More. Workes*, p. 117.

Like an Egyptian
Capped about,
Whan she goeth oute,
Her selfe for to shewe.—*Skelton. Elinour Rumming.*

And we met not with them againe, vntill the seuenth day, when we fell in with a *cape* or headland called Sivetinoz which is the entring into the bay of S. Nicholas.
Hacklugt. Voyages, vol. i. p. 311.

Orleance. I will neuer sayd well.
Const. I will *cap* the prouerbe with, there is flatterie in friendship.—*Shakespeare. Hen. V.* Act iii. sc. 7

Iago. Despise me
If I do not. Three great ones of the cittie,
(In personall suite to make me his lieutenant,)
Off *capt* to him. *Id. Othello*, Act i. sc. 1.

He [Agis] began to spurn against these womanish delights and pleasures, in making himself faire to be the better liked, and to be fine and trim in his apparell, and to cast upon him a Spanish *cape*, taking pleasure in the diet, bathes, and manner of the ancient Lacedæmonians life.
North. Plutarch, p. 663

——A figure like your father,
Arm'd in all points exactly *cap-a-pe*,
Appears before them, and with solemne march
Goes slow and stately.—*Shakes. Hamlet*, Act i. sc. 2.

The best *caps* were formerly made at Monmouth, where the *Carpers* Chappel doth still remain, being better carved and gilded than any other part of the church.
Fuller. Worthies. Monmouthshire.

It is worth our paine to observe the tenderness of our kings to preserve the trade of *cap-making*, and what long and strong struggling our state had to keep up the using thereof; so many thousands of people being maintained thereby in the land. *Capping* anciently set fifteen distinct callings on work.—*Id. Ib.*

When I was in Savoy, and the neighbouring countries, which have mountains almost perpetually *capped* with snow, I heard them often talk of a certain white kind of pheasants to be met with in the upper parts of the mountains, which for the excellency of their taste were accounted very great delicacies.—*Boyle. Experimental History of Cold*, Tit. 19

The same gold will also by common *aqua regia*, and (I speak knowingly,) by divers other menstruums be reduced into a seeming liquor, insomuch that the corpuscles of gold will, with those of the menstruum, pass through *cap paper*, and with them also coagulate into a crystalline salt
Id. The Sceptical Chymist, pt. i.

The mountain flower there shakes its milk white head,
Two stones, memorials of departed worth,
Uplift their moss-*cap'd* heads half-sunk in earth.
Jenyns. Passage in Ossian Versified.

Philander's temper's violent, not fits
The wond'rous waggishness of modern wits,
His *cap's* awry, all ragged is his gown,
And (wicked rogue!) he wears his stockings down.
Smart. The Horatian Canons of Friendship.

CAPABLE.
CAPABI'LITY.
CAPA'CIOUS.
CAPA'CIOUSNESS.
CAPA'CITATE, *v.*
CAPA'CITY, *n.*
CAPA'CITY, *v.*

Fr. *Capable*, *capacité*, It. *Capáce*, *capacità*; Sp. *Capáz*, *capacidád*; Lat. *Capax*, from *Capere*, to take, to hold. In our old writers *Capable* is used to signify *Capacious*, i. e.—

Able to take, to hold, to receive, to contain, to comprise, to comprehend. Now more emphatically—

Sufficiently able, able enough; able, (sc.) to perform or execute; to receive into the mind, to comprehend, to understand.

To *capacitate* or *capacify* is to enable or cause to be able; to enable to take, hold, receive, contain, comprise or comprehend.

Holye Scrypture, so deuysed and endyted by the hyghe wisedome of God, that it farre exceedeth in many places the *capacitie* and perceiuing of mã.—*Sir T. More. Workes*, p. 242.

In the foure first chapters he reherseth the benefits of God done vnto them, to prouoke them to loue, & his mighty dedes done aboue all natural *capacitie* of faith, that they might beleue God, and trust in him, and in his strength.
Tyndall. Workes, p. 21.

Having now finished the treatise of principles, elements, and such other matters, linked and concurring with them; I will turne my pen unto the discourse as touching their effects, and works composed of them, beginning first at that which is most spacious and *capable* of all things.
Holland. Plutarch, p. 670.

The convex or outbowed side of a vessel will hold nothing; it must be the hollow and depressed part, that is *capable* of any liquor.—*Bp. Hall.* Ser. 6. *A Holy Panegyric.*

Capable we are of God both by vnderstanding and will; by vnderstanding, as he is that soueraigne truth, which comprehendeth the rich treasures of all wisdome: by will, as he is the sea of goodnesse, whereof whoso tasteth shall thirst no more.—*Hooker. Eccl. Politie*, b. i. § 11.

Ham. On him, on him: look you how pale he glares,
His forme and cause conioyn'd, preaching to stones,
Would make them *capeable.*
Shakespeare. Hamlet, Act iii. sc. 4.

Achil. Come, thou shalt beare a letter to him straight.
Ther. Let me carry another to his horse; for that's the more *capable* creature.—*Id. Troil. & Cress.* Act iii. sc. 3.

Euen so my bloody thoughts, with violent pace
Shall neu'r looke backe, neu'r ebbe to humble loue,
Til that a *capeable*, and wide reuenge
Swallow them vp. *Id. Othello*, Act iii. sc. 3.

His violence thou fearst not, being such
As wee, not *capable* of death or pain,
Can either not receave, or can repell.
Milton. Paradise Lost, b. xi.

Sure, he that made us with such large discourse,
Looking before, and after, gave us not
That *capability* and godlike reason
To rust in us unus'd.—*Shakespeare. Hamlet*, Act iv. sc. 4.

Afterward discoursing of the arke and the *capability* thereof out of Buteo, (though indeed he name him not,) he makes Moses his cubit to be the same with ours.
Hakewill. Apologie, p. 223.

Therefore taking the kinds precisely of all creatures as they were by God created, or out of the earth by his ordinance produced, the ark after the measure of the common cubit, was sufficiently *capacious* to contain of all, according to the number of God appointed.
Raleigh. History of the World, b. i. c. 6.

If heaven to men such mighty thoughts would give,
What breast but thine *capacious* to receive
The vast infusion? or what soul but thine
Durst have believ'd that thought to be divine.
Cowley. The Davideis, b. iv.

Is it for that such outward ornament
Was lavish't on their sex, that inward gifts
Were left for haste unfinish't, judgment scant,
Capacity not rais'd to apprehend
Or value what is best
In choice, but oftest to affect the wrong?
Milton. Samson Agonistes.

God sets no other price upon heaven, glory, and immortality, nay, and upon himself too, but our love; there being nothing truly great and glorious, which a creature is *capable* of enjoying, but God is ready to give it a man in exchange for his heart.—*South*, vol. iv. Ser. 12.

We naturally are void of those good dispositions in understanding, will, and affection, which are needful to render us acceptable to God, fit to serve and please him, *capable* of any favour from him, of any true happiness in ourselves.
Barrow, vol. i. Ser. 34. *On the Creed.*

No figure is so *capacious* as this, [a sphere,] and consequently whose parts are so well compacted and united, and lie so near one to another for mutual strength.
Ray. On the Creation, pt. ii.

A concave measure of known and denominate *capacity*, serves to measure the *capaciousness* of any other vessel.
Holder. Discourse concerning Time.

In the deanery succeeded Richard Layton, or Leighton, LL. D on the 26th July the same year, who on the 31st June going before, was admitted to the said prebendship of Cumbrell, purposely to *capacitate* him for a deanery.
Wood. Fasti Oxon.

Having offered up himselfe as a sacrifice for our sins, and so undergone the punishment, which was due unto us for them, he is thereby fully *capacitated* and enabled to be our advocate with the father, to plead our cause, and to make effectual intercession with him, for those sins which we have committed, but for which he hath suffered.
Bp. Beveridge, vol. i. Ser. 69.

Is it not better to praise God in the land of the living, than to be in a state, wherein we can have no knowledge of God at all, nor be in any *capacity* of praising him?
Bp. Bull, vol. i. Ser. 3.

Wisdom begets a sound, healthful, and harmonious complexion of the soul; thereby *capacifying* us to enjoy pleasantly and innocently all those good things, the divine Goodness hath provided for, and consigned to us.
Barrow, vol. i. Ser. 1.

When a young Arabian has composed a good poem, all the neighbours pay their compliments to his family, and congratulate them upon having a relation *capable* of recording their actions, and of recommending their virtues to posterity.—*Jones. On Eastern Poetry*, Ess. 1.

[He,] leaving meaner joys to kings,
Soar'd high on contemplation's wings;
Rang'd the fair fields of nature o'er,
Where never mortal trod before:
Bacon! whose vast *capacious* plan
Bespoke him angel, more than man.
Cotton. Pleasure, Vision 2.

CAPA'RISON, *v.* } Fr. *Caparaçon*; from
CAPA'RISON, *s.* } *Cappa.* (See CAP.) Applied to—

The covering of a horse, or of a man; the trappings, decorations, with which he is covered.

Caparassoner,—to furnish with, provide with, dress, or attire in, or put on—a *caparison*, (Cotgrave.)

Also they brought many horses and mules vnto him furnished with trappers and *caparisons*, some being made of leather and some of iron.—*Hackluyt. Voyages*, vol. i. p. 69.

Good, my complection, dost thou think though I am *caparison'd* like a man, I haue a doublet and hose in my disposition?—*Shakespeare. As You Like It*, Act iii. sc. 2.

What recketh he his rider's angry stir,
His flattering hollo, or his stand I say?
What cares he now for curb, or pricking spur,
For rich *caparisons*, or trappings gay.
Id. Venus & Adonis.

After the same manner, they have taken up of late another custome, to aliver the trappings especially and *caparisons* of their horses of service, yea and the harnesse of coach-horses and draught-jades.—*Holland. Plinie*, p. 517.

What boots it, that my fortune decks me thus
With unsubstantial plumes, when my heart groanes
Beneath the gay *caparison*, and love
With unrequited passion wounds my soul!
Smollet. The Regicide, Act iii. sc. 4.

CA'PER, *v.* } Fr. *Capriole*; It. *Capriola*;
CA'PER, *s.* } Sp. *Cabriola*, *Capri saltus*; the
CA'PERER. } goat's leap;—a leap in which
CA'PREOL, *v.* } the feet are moved or shaken
CA'PRIOLE, *s.* } in the air,—so called from its imitating or resembling the leap of a goat, (Skinner.)

To leap, jump, skip, or dance; to move nimbly, wantonly, frolicksomely, *capriciously.* (See CAPRICE. Also the quotation below from Fuller.)

Hillocks, why *capreold* ye, as wanton by their dammes
We *capreoli* see the lusty lambs.—*Sir P. Sidney*, Ps. 114.

He *capers* nimbly in a lady's chamber,
To the lascivious pleasing of a lute.
Shakespeare. Rich. III. Act i. sc. 1.

But first she found how that the damsell faire,
The messenger that sup'd with her last night,
Was gone before, with purpose to repaire
To those three knights that lately felt her might,
When she did cause them *caper* in the aire.
Harrington. Orlando, b. xxxiii. s. 60.

To. What is thy excellence in a galliard, knight?
And. Faith I can cut a *caper.*
To. And I can cut the mutton too't.
Shakespeare. Twelfth Night, Act i. sc. 3.

Goats, in Lat. *Capri*, *a carpendo* from *cropping* (therefore forbidden to be kept in some places, because destructive to young woods) are when young most nimble and frisking, (whence our English word to *caper*) but afterwards put on great gravity.—*Fuller. Worthies. Wales General.*

Leo. Gentle sir.
Alph. I am not gentle sir, nor gentle will be,
Till I have my poor child restor'd,
Your *caper-cutting* boy has run away with?
Beaum. & Fletch. Love's Pilgrimage, Act ii. sc. 1.

Oft doth she make her body upward fine;
With lofty turns and *caprioles* in the air,
Which with the lusty tunes accordeth fair.
Davies. On Dancing

Epiphanius Ferdinandus himself not only tells us of a man of 94 years of age, and so weak, that he could not go, unless supported by his staff, who did, upon the hearing of music after he was bitten (by the Tarantula) immediately fall a dancing and *capering* like a kid.
Boyle. Works, vol. ii. p. 182.

A man may appear learned, without talking sentences; as in his ordinary gesture he discovers he can dance, tho' he does not cut *capers.*—*Spectator*, No. 4.

The tumbler's gambols some delight afford:
No less the nimble *caperer* on the cord.
But these are stall insipid stuff to thee,
Coop'd in a ship, and toss'd upon the sea.
Dryden. (*J. Juve.*) *Juvenal*, Sat. 14.

The *capriole* is the most violent of the high airs. To make it perfect the horse should raise his fore-parts and his hinder to an equal height—and when *he strikes out behind*, his croupe should be on a level with his withers.
Berenger. On Horsemanship, vol. i. c. 20.

Proud of thy spoils, O Italy and France!
The soft enervate strain, and *cap'ring* dance:
From Sequan's streams, and winding banks of Po,
He comes, ye Gods! an all accomplish'd beau.
P. Whitehead. Honour. A Satire

Careless he seems, yet vigilantly sly,
Woos the stray glance of ladies passing by,
While his off heel insidiously aside,
Provokes the *coper* which he seems to chide.
Sheridan. Prol. to Pizarro.

CA'PILLARY, *adj.* } Lat. *Capillus*, *quasi*
CA'PILLARY, *s.* } *capitis pilus*, (Vossius,
CAPI'LLAMENT. } after Isidorus.)

Hairy, resembling hair; having the fineness, smallness, delicacy of hair;—fine, small, delicate.

The vanes, the lightest part of the feathers, how curiously are they wrought with *capillary* filaments, neatly interwoven together, whereby they are not only light, but also sufficiently close and strong, to keep the body warm, and guard it against the injuries of weather.
Derham. Physico-Theology, b. iv. c. 12.

It should be considered that mere water only distends the vessels and thereby weakens their tone; and that mercury by its great momentum may justly be suspected of hurting the fine *capillaries.*—*Berkley. Siris*, s. 36.

Animal motion and sensation are also accounted for by the vibrating motions of this ætherial medium, propagated through the solid *capillaments* of the nerves.—*Id. Ib.* s. 224.

CA'PITAL, *s.* } Lat. *Capitalis*, from *Caput*,
CA'PITAL, *adj.* } the head. (See CAPE.) Dut.
CA'PITALIST. } *Kapitael*; Fr. *Cavedal*; the
CA'PITALLY. } capital or principal sum or
CAPITA'TION. } stock. Fr. *Chapiteau*; It. *Capitello*; the capital, head or top of a pillar.

Of or belonging or pertaining to, the head; the chief, the principal, the uppermost;—in size or situation, in rank, in degree, in importance, in consequence. As a *capital* city, a *capital* crime.

For vndoubtedly, both repletion and superfluous slepe be *capitall* enemies to studye as they be semblably to health of body and soule.—*Sir T. Elyot Governour*, b. i. c. 11.

Wherefore let them that bee *cappitall* enemies vnto his grace, both in heart and in deede, suspect that of his grace and moue him vnto it, for doubtless I will neuer doe it.
Barnes. Workes, p. 294.

Meanwhile the winged heralds by command
Of sovran power, with awful ceremony
And trumpet's sound, throughout the host proclaim
A solemn council forthwith to be held
At Pandæmonium, the high *capital*
Of Satan and his peers. *Milton. Paradise Lost*, b. i.

Needs must the serpent now his *capital* bruise
Expect with mortal pain. *Id. Ib.* b. xii.

Thus we have finished the *head* of our column, which being taken in general for all these members together, is commonly distinguished by the name of *capital.*
Evelyn. On Architecture.

Whether David were punished only for pride of heart in numbering the people, as most do hold, or whether as Josephus and many maintain he suffered also for not performing the commandment of God concerning *capitation*; that when the people were numbered, for every *head* they should pay unto God a shekel, we shall not here contend.
Brown. Vulgar Errours, b. vii. c. 11.

Who, that hears these words, would not wish to have been present at this astonishing scene; which represents the apostle of the Gentiles giving an account of his faith to Felix the Roman governor, in so moving and convincing a manner, with such a force and eloquence and strength of argument, that even he, before whom he stands *capitally*

accused, is struck, awed, confounded by his discourse, and the judge himself quakes at the voice of the prisoner.
South, vol. iv. Ser. 5.

I take the expenditure of the *capitalist*, not the value of the *capital*, as my standard, because it is the standard upon which amongst us, property as an object of taxation, is rated.
Burke. On a Regicide Peace, Let. 3.

Capitation taxes, if it is attempted to proportion them to the fortune or revenue of each contributor, become altogether arbitrary. If they are proportioned not to the supposed fortune, but to the rank of each contributor, become altogether unequal.—*Smith. Wealth of Nations*, b. v. c 2.

CAPI'TULATE, *v.* CAPI'TULAR, *n.* CAPI'TULARLY. CAPI'TULARY. CAPITULA'TION. CA'PITIL, *n.* } Lat. *Caput*, the head. (See CAP.) Fr. *Capituler*; It. *Capitolare*; Sp. *Capitular*.

To settle or arrange the *heads*, (sc.) of an agreement; to propose, to enter into articles of agreement; to agree, to accede, to concede, to terms or conditions, (of submission, surrender.)

Steevens interprets *capitulate* in *Henry IV.*—to make head; the common usage seems to express the speaker's intention.

Capitular, (person or thing,) of or belonging to the head, (sc.) of an ecclesiastical body. See CHAPTER.

The Lat. *Capitulum*; Gr. Κεφαλαιον, Wiclif renders *capitle*; Tyndall, *pyth*; Geneva and Modern Version, *sum*.

But a *capitle* on the thingis that ben seid.
Wiclif. Hebrewis, c. 8.

Of the thynges whiche we haue spoken, this is the *pyth*.
Bible, 1551. *Ib.*

Now of the things which we have spoken, (this is) the *summe.—Geneva Bible. Ib.*

Rather than to fall into the handes of the people, they determyned to lett the enemyes into Pyreus, but so that they shulde not haue nother shypps nor the fortresses in their handes, and to *capitulate* and conferre wyth them touchynge the estate of the cytie, the beste that they could, so that their parsones might be saued.—*Nicolls. Thucydides*, p. 219.

Sayinge, that in this confusion thingis shal procede, unles your gr. after your accustomed dexteritie, enterprise the direction thereof with the Fr k. and his counsail appoynteing by *capitulation* what the Pope's ho. shal do, and what the same shal trust unto therfore.
Strype. Records, No. 25. *Gardner to Wolsey.*

With speclal *capitulation*, that neither the Scots nor the French shall re-fortify, nor cause to be re fortified, in neither of those two places, with the like covenant for our part, if the French deputies do require it.
Burnet. Records, No. 50. b. i. pt. ii.

Many ways of composition between Duke William and King Harold were propounded, yet Harold would harken to none, as nothing doubting of success, and perhaps thinking it a disgrace to *capitulate* for that which was now his own.
Baker. Wm. I. an. 1066.

——— Percy, Northumberland,
The Archbishops Grace of Yorke, Douglas, Mortimer,
Capitulate against vs and are vp.
Shakespeare. 1 Part Hen. IV. Act iii. sc. 2.

——— Do not bid me
Dismisse my soldiers, or *capitulate*
Againe, with Rome's mechanicks
Id. Coriolanus, Act v. sc 3.

And verely in those *capitulations* of peace, which after the expulsion of the kings, Porsena, King of the Tuscans tendered unto the people of Rome, I find this express article and imposition, that they should not use yron, but onlye about tillage of the ground.—*Holland. Plinie*, b. xxxiv. c. 14.

But the *capitular* of Charles the Great joyne dieing and drunkenness together, as being usual companions, and forbids them both alike to bishops, priests, and deacons.
Bp. Taylor. Rule of Conscience, b. iv. c. 1.

Cromewell advanced to Edinburgh where he was received without any opposition: and the castle that made a long resistance did *capitulate.—Burnet. Own Time*, b. i.

The keeper alledged you could do nothing but when all three are *capitularly* met, as if you could never open but like a parish-chest, with the three keys together.
Swift. To St. John, May 11, 1711.

The dean of Strasburg, the prebendaries, the *capitulars*, and domiciliars, (*capitularly* assembled in the morning to consider the case of buttered buns) all wished they had followed the nuns of Saint Ursula's example.
Sterne. Tristram Shandy, vol. iv.

But in the register of the *capitulary* acts of York cathedral, it is ordered as an indispensable qualification, that the chorister, who is annually to be elected the boy-bishop should be *competenter corpore formosus*.
Warton. History of English Poetry, vol. iii. s. 35.

No joys to him pacific sceptres yield,
War sounds the trump, he rushes to the field.
Behold surrounding kings their pow'rs combine,
And one *capitulate*, and one resign.
Johnson. Vanity of Human Wishes.

CA'PON, *n.* CA'PONISE, *v.* } Fr. *Chapon*; Lat. *Capo*; Sw. *Kapun*; Dut. *Kap-hoen*; Ger. *Kapp-han*; A.S. *Capun*, gallus castratus. From the Dut. and Ger. *Kappen*; to chop or cut,—Wachter; who remarks that Martial (he believes) is the first author, who uses the word *capo*, and that Pliny apparently avoids it as barbarous. *Capus*, however, is mentioned by Varro, *de re Rustica*. See *Gessner* and *Vossius*.

And eke ther was a polkat in his hawe
That as he sayd, his *capons* had ystawe.
Chaucer. The Pardoneres Tale, v. 12,791.

He sawe hem, but he felt hem nought:
So that vpon his owne thought
He cheese the *capon*, and forsoke
That other, whiche his felawe toke.—*Gower. Con. A.* b. v.

Edward Plantagenet erle of Warwike, of whome ye haue heard before, beynge kept in the Towre almost frō his tender age, out of all cōpany of mē and sight of beastes, i so much that he coulde not decerne a goose from a *capon*.
Hall. Hen. VII. an. 15.

Yet must he haunt his greedy landlords hall
With often presents at each festivall.
With crammed *capons* every new yeares morne.
Bp. Hall, b. v. Sat 1.

And no one empty-handed to salute
Thy lord and lady, though they have no suite
Some bring a *capon*, some a rurall cake.
B. Jonson. To Penshurst.

I tried once an experiment, which might indeed have possibly made some alteration in the tone of a bird, from what it might have been when the animal was at its full growth, by procuring an operator who *caponised* a young black-bird of about six weeks old.
Barrington. On the Singing of Birds.

CAPOUCH, *n.* CAPU'CHED. *adj.* } Fr. *Capuchon*, (from *caput*)—

A monk's cowle or hood; also the hood of a clouk.

He (the youth, Dorothea) wore a little brown *capouch*, girt very near to his body with a white towel.
Shelton. Don Quixote, b. iv. c. 1.

Between the cicada and that we call a grasshopper, the differences are very many: for first, they are differently cuculiated or *capouched* upon the head and back, and in the cicada the eyes are more prominent.
Brown. Vulgar Errours, b. v. c. 3.

Capouch'd your rabbins of the synod,
And snapp'd their canons with a why-not.
Hudibras, pt. ii. c. 2.

CAPRI'CE, *n.* CAPRI'CHIO. CAPRI'CIOUS, *adj.* CAPRI'CIOUSLY. CAPRI'CIOUSNESS. } Fr. *Caprice*; It. *Capriccio*; Sp. *Capricho*; from the Lat. *Caper*, a goat; (q.d.) the wantonness, the whimsicalness of a goat. Skinner had seen the word only in the English Dictionary. It is in Sherwood, though *capriciousness* is not. He explains *caprichio*, (so he writes it,) a fantastical humour. See CAPER.

Fr. *Caprice* is thus explained by Cotgrave; "A humour, giddy thought, fantastical conceit, a sudden will, desire, or purpose to do a thing for which one hath no (apparent) reason."

But we are not to be guided in the sence we have of that book, either by the misreports of some antients, or the *capriccio's* of one or two neotericks.
Grew. Cosmologia, b. iv. c. 1.

It will, no doubt, be in a great measure excus'd by the consideration of what manner of times we have had to set forth: an interval of such wonders, such strange and *capricious* revolutions as are scarce to be paralell'd by any age or kingdom.—*Baker. Charles II.* an. 1661.

Others make all their knights, in fits
Of jealousy, to lose their wits;
Till, drawing blood o'th dames, like witches,
They're forthwith cur'd of their *capriches*.
Hudibras, pt. ii. c. 1.

And [I, Williams, the Lord Keeper] gaue (in three days conference) such reasons to the 2 embassadors, that (although it is no easie matter to satisfie the *caprichiousness* of the latter of them,) yet they were both content it should rest.
Cabbala. To the Duke, Aug. 30, 1623.

Upon his right hand was industry, with a lamp burning before her; and, on his left, *caprice*, with a monkey, sitting on her shoulder.—*Spectator*, No. 63.

These, long time ripening, oft as Titan's ray
Bright-burning blazes on the summer's day,
At length, emerging from the soil, repair,
And sport *capricious*, in the fields of air.
Pawkes. Will with a Wisp.

Should fortune *capriciously* cease to be coy,
And in torrents of plenty descend,
I doubtless, like others, should clasp her with joy,
And my wants and my wishes extend.
Whitehead. To the Rev. Mr. Wright, 1751.

Ausonius, who first mentions it, (the tench,) treats it with such disrespect, as evinces the great *capriciousness* of taste; for that fish, which at present is held in such good repute, was in his days the repast only of the Canaille.
Pennant. British Zoology, Class 4.

CA'PRICORN, *n.* Lat. *Capricornus*; *capri cornu*, the Goat's horn.

So the sun in his elevation when hee enters the tropick of cancer is in heate more recollected and vigorous; but when he falls off from the meridian, as in *Capricorne*, hee is more faint, yet more dispersed in his influence.
Bacon. On Learning, (*by Wats.*) b. iii. c. 4.

CAPRIFICA'TION. CAPRI'FICAL. } Lat. *Caprificus*, (perhaps *caper* and *ficus*,) the wild fig, which, Pliny says, never bringeth any fruit to maturity, but breedeth certain flies or gnats, which, having nothing to feed upon in the wild fig, fly unto the other kind, upon which they greedily nibble, and thereby let in the breath of the warm sun, and the air besides, which helps to ripen the fruit. Hence the device of bringing swarms of these gnats from the wild to the other sort of fig tree. See the quotations from Pliny.

The nature of dust is to drie and soke up the superfluous moisture of the milke within figges. And therefore when they are first dried, whether it be by the meanes of dust, or of the said flies feeding, which is called *caprification*, they fall not from the tree so easily.—*Holland. Plinie*, b. xv. c. 19.

The Athenians goe by this rule, and do observe duly the *caprificall* day, which is kept holye unto Vulcan; for then they ever begin to drive their hives for this kind of honey.—*Id. Ib.* b. xi. c. 16.

CA'PSTAN. Sp. *Cabestrante*; Fr. *Cabestante*. Applied to—

The cylindrical machine around which a *rope* or *cable* is wound: in raising anchors or other heavy bodies.

No more behold thee turn my watch's key,
As seamen at a *capstan* anchors weigh.
Gay. Lament. of Glumdalclitch.

CA'PSULE. CA'PSULAR, *adj.* CA'PSULARY, *adj.* CA'PSULATE, *adj.* CA'PSULATED, *adj.* } Lat. *Capsula*, diminutive of *Capsa*, *a capiendo*, (Vossius,) i. e. from holding or containing. In Suidas, Καψα; κιστη και θηκη, i. e. *cista et area*, which Schneidius thinks may have its name, *a cavitate*, from the hollowness in which any thing may be held.

A *little case* (in plants—which contain the seed.)

Capsulate pods are the little short seed-vessels of plants. *Capsulated*,—inclosed in any thing, as a walnut is in its green husk. (Miller, *Gardener's Dictionary.*)

The little cases or *capsules* which contain the seed in this species [the fern] of plants are less than half the size of a very small grane of dust; nay in certain kinds they do not exceed the third or fourth part of such a grain, and resemble little bladders bound about with spiral twisting rings or lilets.—*Derham. Physico-Theology*, b. x. Note I.

In man, and most other animals, the heart hath the guard of bones; but in the lamprey, which hath no bones, (no not so much as a back bone) the heart is very strangely secured, and lies immured, or *capsulated* in a cartilage, or gristly substance, which includes the heart, and its auricle, as the skull doth the brain in other animals.—*Id. Ib.* c. 7. Note 64.

When it [the wind pipe] ariseth from the lungs, it ascendeth out directly into the throat, but descending first into a *capsulary* reception of the breast bone.
Brown. Vulgar Errours, b. iii. c. 27.

This is also a way to separate seeds, whereof such as are corrupted and steril, swim: and this agreeth not onely unto the seed of plants lockt up and *capsulated* in their husks but also, &c.—*Id. Ib.* b. iv. c. 6.

CA'PTAIN, *n.* CA'PTAIN, *adj.* CA'PTAINLESS, *adj.* CA'PTAINRY. CA'PTAINSHIP. } Fr. *Capitaine*; It. *Capitano*; Sp. *Capitan* Dut. *Kapiten*; Mid. Lat. *Capitaneus*. From the Lat. *Caput*, i. e. (says

Skinner,) belli seu *militiæ caput*. And Kilian, *a capite*; for as the head governs the other members, so—

The *captain* governs soldiers, citizens, and others.

Ye looke for your Messias to be some *captain* whiche shall vsurpe vnto himselfe the kingdom of the world, and entre the possessiō therof with charyottes, horses, elephauntes, wild asses, and armed hostes of men, with gunnes, crosse bowes, ingiens, fyer, and swordes, and bloud.
Udal. Luke, c. 24.

Upon the Lord Conier's resignation, the *captainship* of the castle of Carlisle was appointed to Sir —— Gray, and the wardenship of the west Marshes to Sir Richard Musgrave.—*Burnett. Records. K. Edward's Journal*, pt. ii.

A wayuer or fuller, shuld be an vnmete *capitaine* of an armey, or in any office of a gouernour.
Sir T. Elyot. Gouernour, b. i. c. 1.

Like stones of worth they thinly placed are,
Or *captain* jewels in the Carcanet.—*Shakespeare*, Son. 52.

—— But *captainless*
Confusedly they deale,
And giue a wretched instant of
An headles common-weale.
Warner. Albion's England, b. iii. c. 19.

Sir Edmund Buller, in all things which tended to the queene's majestie's profit of commonwealth, was a principal against it, fearing that their *captainries* should be taken away & liuery abolished.
Holinshed. Chron. of Ireland, an. 1568.

This will prove more beneficial to you, if you be thrifty, than your *captainship*, and more natural.
Beaum. & Fletch. A King & No King, Act v.

Every boy is bound to have as good a memory as the *captain* of the form.—*Spectator*, No. 307.

He [the Earl of Marlborough] was declared *captain-general*, and the prince had the title of generalissimo of all the queen's forces by sea and land.
Burnet. Own Time, an. 1702.

CA'PTIOUS. CA'PTIOUSLY. CA'PTIOUSNESS. CA'PTION. } Lat. *Captiosus*; Fr. *Captieux*, from the Lat. *Capio, capere*, to take. The Scotch use *Catchy*.

Ready, prompt, quick, eager, to take offence, to take objection, to cavil, to quibble: and thus (according to the usage of the noun, *Caption*, by Chillingworth)—

To outwit, to deceive.

Caption,—a taking.

Wherefore they went vnto Jesus, and moued vnto him this *captious* question: why (quoth they) do John's disciples and the Pharisees ofttunes fast, and thy disciples not fast at alle.—*Udal. Mark*, c. 2.

They enquired divers questions of mee, whether my Lord Cardinall were myne ordinarye iudge or not, wyth other lyke *captious* interrogations!—*Barnes. Workes*, p. 223.

Then turning to the Archbishop and the Prelates sayde: that he was not well content with that clause of theirs, *salvo ordine suo*, which he sayde was *captious* and deceytfull, hauing some maner of venym lurcking vnder it.
Grafton. Hen. II. an. 9.

I know I loue in vaine, striue against hope:
Yet in this *captious* and intenible sieue,
I still pour in the waters of my loue
And lacke not to loose still.
Shakespeare. All's well that Ends well, Act i. sc. 3.

How *captiously* he derogates
From me and mine estate!
And arrogates vnto himselfe
To bring me so in hate.
Warner. Albion's England, b. iii. c. 16.

I beseech you, sir, to consider seriously, with what strange *captions* you have gone about to delude your king and your country, and if you be convinced they are so, give glory to God, and let the world know it by your deserting that religion, which stands upon such deceitful foundations.
Chillingworth, pt. i. c. 2.

What design can the wit of man pitch upon in a *captious* and suspitious age that will not meet with objections from those that have a mind to cavil.—*Stillingfleet*, vol. ii. Ser. 8.

Captiousness is another fault opposite to civility, not only because it often produces misbecoming and provoking expressions and carriage, but because it is a tacit accusation and reproach of some incivility, taken notice of in those whom we are angry with.—*Locke. Of Education*, s. 143—4.

Yet he, prime pattern of the *captious* art,
(But Tibbalding poor Tibbald, tops his part;
Holds high the scourge o'er each fam'd author's head,
Now are their graves a refuge for the dead.
Mallet. Verbal Criticism.

CA'PTIVE, *n.* CA'PTIVE, *v.* CAPTI'VITY. CA'PTIVANCE. CA'PTIVATE, *v.* CA'PTIVATE, *adj.* CAPTIVA'TION. CAPTA'TION. CA'PTION. CA'PTOR. CA'PTURE, *n.* CA'PTURE, *v.* } Lat. *Captivus*, from *Capere, captum*, to take.

To *captive*, appears to have been used, formerly, as to *captivate* (met.) is now; i. e.—

To take, (sc.) as a prisoner; (met.) to reduce to bondage, to subject, to subdue, to overpower, to enthral, to enslave; and as now used with a subaudition, first, of gentle, attractive, persuasive means or qualities; and secondly, sometimes of delusive or deceitful means or appearances.

Captation, in Skelton, is used with the first subaudition. "With propre *captations* of benevolence," (*Crowne of Laurell.*) And see CAITIFF.

The verb, to *capture*, now of so common use in public despatches, and in our Courts of law, appears to be quite of modern origin.

To take, (sc.) as a prize, as a prisoner.

Rather die I would, and determine
As thinketh me now, stocked in prison
In wretchednesse, in filth, and in vermine
Captife to cruell king Agamemnon.
Chaucer. Troilus, b. iv.

If thei maye not vpon the peryll of theyr soules, wittingly suffer among the people whom they haue in gouernaunce ani one to take awai another's horse, how maye thei without eternal damnation suffer other peple and specially infidels, to come in, spoyle, and robbe, and *captiue* them al.
Sir T. More. Workes, p. 279.

And if our English papists doe but looke into Portugall, against which they haue no pretence of religion, how the nobilitie are put to death, imprisoned, their rich men made a prave, and all sorts of people *captiued*: they shall finde that the obedience euen of the Turk is easy and a libertie, in respect of the slauerie and tyrannie of Spaine.
Hackluyt. Voyages, vol. ii. pt. ii. p. 174.

Loue, that liueth and raigneth in my thought,
That built his seat within my *captiue* brest,
Clad in the armes wherin with me he fought,
Oft in my face he doth his banner rest.
Surrey. The Complaint of a Louer Rebuked.

And departing out of the foresaid hauen, they caried two of the Prussian ship-masters with thē, as their *captiues* vnto an hauen of England called Sandwich.
Hackluyt. Voyages, vol. i. p. 149.

Which Infidels also have taken hir, [our said shipp,] and al the said goodes and merchaundises, with the residue of the people being in her, whom they have and detaigne in prison and *captivity*.
Strype. Records, No. 3. *Hen. VIII. to Sir. Ed. Ponynge.*

Her slippers raulshed hys eyes, her bewty *captyuated* his mynde, with the sworde smote she of his neck.
Bible, 1551. *Judith*, c. 16.

Let vs Christian men graunt nothing contrary to the Scripture, but euer *captiuate* our reason vnto that, for it is the infallible reasō and wisdome of God, and passeth our reason farre.—*Frith. Workes*, p. 18.

I beheld a face, a face more bright
Then glistering Phœbus, when the fields were fir'd:
Long time amaz'd rare beautie I admir'd,
The beames reflecting on my *captiued* sight.
Stirling. Aurora, s. 2.

Witnesse our too much memorable shame,
When Cressy battell fatally was strucke,
And all our princes *captiu'd* by the hand
Of that black name, Edward, black Prince of Wales.
Shakespeare. Hen. V. Act iii. sc. 4.

Come, sad *captiues*, leave your moans;
And your groans
Under Sion's ruins bury;
Tune your harps, and sing us layes
In the praise
Of your God and let's be merry. *Donne*, Psalm 137.

My self, my sepulcher, a moving grave,
Buried, yet not exempt
By priuiledge of death and burial
From worst of other evills, pains and wrongs,
But made hereby obnoxious more
To all the miseries of life,
Life in *captivity*
Among inhuman foes.—*Milton. Samson Agonistes.*

With that he gan at large to her dilate
The whole discourse of his *captiuance* sad,
In sort as ye haue heard the same of late.
Spenser. Faerie Queene, b. v. s. 17.

But after many fieldes, vnto
The foes continuall wracke,
The French king *captiuated* to
The English monarke, backe
His victor sayles, the prince of Wales,
Edward surnamed blacke.
Warner. Albion's England, b. v. c. 28.

How ill-beseeming is it in thy sex,
To triumph like an Amazonian trull
Vpon their woes, whom fortune *captiuates*?
Shakespeare. 3 Part Hen. VI. Act i. sc. 4.

And I will shayne these legges and armes of thine,
That hast by tyrannie these many yeeres
Wasted our countrey, slaine our citizens,
And sent our sonnes and husbands *captiuate*.
Id. Ib. 1 Part, Act ii. sc. 3.

Suf. Sweet Madam, giue me hearing in a cause.
Mar. Tush, women haue been *captiuate* ere now.
Id. Ib. Act v. sc. 3.

No small part of our servitude lyes in the *captivation* of our understanding: such as, that we cannot see ourselves *captive*.—*Bp. Hall. Remains.*

Aloud the fairest of the sex complain
Of *captives* lost, and loves invok'd in vain;
At her appearance all their glory ends,
And not a star, but sets when she ascends.
Lansdowne. Beauty & Law.

The lengthen'd night gave length of misery
Both to the *captive* lover and the free;
For Palamon in endless prison mourns,
And Arcite forfeits life if he returns:
The banish'd never hopes his love to see;
Nor hopes the *captive* lord his liberty.
Dryden. Palamon & Arcite.

Here are princesses more illustrious for the blood, that lightens in their cheeks, than for that, which runs in their veins, and who like victorious monarchs, can conquer at a distance, and *captivate* by proxy.
Boyle. Occasional Reflections, s. 6. Ref. 10.

I no sooner met it, [the widow's eye,] but I bowed like a great surprised booby, and knowing her cause to be the first which came on, I cry'd like a *captivated* calf as I was.—Make way for the defendant's witnesses.—*Spectator*, No. 113.

This was very happy for him, for in a very few years, being concerned in several *captures*, he brought home with him an estate of about twelve thousand pounds.
Guardian, No. 159.

—— If feelings, void of art,
Rouse the quick passions, and inflame the heart;
If music, sweetly breathing from the tongue,
Captives the ear, BARDS must not pass unsung.
Churchill. The Rosciad.

Yet, on a time, when vig'rous thoughts demand,
Indulge a warmth, and prompt the daring hand:
On purpose deviate from the laws of art,
And boldly dare to *captivate* the heart.
Harte. An Essay on Painting.

Which is agreeable to the law of nations, as understood in the time of Grotius, even with regard to *captures* made at sea; which were held to be the property of the *captors* after the possession of twenty-four hours; though the modern authorities require, that before the property can be changed, the goods must have been brought into port, and have continued a night *intra præsidia*, in a place of safe custody, so that all hope of recovering them was lost.
Blackstone. Commentaries, vol. ii. p. 401.

CA'PUCHIN. Capouch, (qv.)

CAR, *n.* Ger. *Karr*; Sw. *Karra*; Fr. *Char.* "*Car, cart, chariot*, and the Lat. *Carrus*, are the participle of the A. S. *Cyran, acyran*, to turn, to turn about, to turn backwards and forwards. This word was first introduced into the Roman language by Cæsar, who learned it in his wars with the Germans. Vossius mistakingly supposes it derived from *Currus*." (See *Tooke.*)

A vehicle that turns, or that moves by turning (sc.) on wheels.

O thou strong builder of the firmament,
Who placed'st Phœbus in his fiery *car*,
And for the planets wisely didst invent
Their sundry mansions, that they should not jar.
Drayton. Pastorals, Eclogue 1.

He came ever in the rear-ward of the fashion, and sung those tunes to the over-scutched huswives that he heard the *carmen* whistle, and sware they were his fancies, or his good-nights.—*Shakespeare.—2 Part Hen. IV.* Act iii. sc. 1.

O bear me to the paths of fair Pall-mall!
Safe are thy pavements, grateful is thy smell!
At distance rolls along the gilded coach,
Nor sturdy *carmen* on thy walks encroach.
Gay. Trivia, b. ii.

Behold, where Dryden's less presumptuous *car*,
Wide o'er the fields of glory bear
Two coursers of ethereal race
With necks in thunder cloth'd, and long resounding pace.
Gray. The Progress of Poesy, 3.

CA'RABINE, or CA'RBINE. } Fr. *Carabin*; It. *Carabina*; Sp. *Carabina*; Ger. *Karbiner*. Propriè est interfector, a slayer, and is derived from the A. S. *Cearfan*, interficere, to slay,

(Wachter.) In A. S. *Cearfan, ceorfan, aceorfan*, to carve, to cut, to cut to pieces, to slay, to kill.

A destructive kind of gun.

——— What though the German drum
Bellow for freedom and revenge? the noise
Concerns not us, nor should divert our joys;
Nor ought the thunder of their *carabins*
Drown the sweet airs of our tun'd violins.
Carew. On the Death of the King of Sweden.

I, hearing him give good words, thought he proposed to render himself to me; and therefore stopped my horse, that I might hear him more distinctly: but he, instead of that, made ready his *carabine* to fire at me.
Ludlow. Memoirs, vol. i. p. 132.

CA'RACK, *n.* Fr. *Carraque*; It. *Caracca*; Sp. *Caráca*. Vossius, a gravitate *capitis*, a καρα et βαρυς. Skinner, perhaps, from the Lat. *Carrus*; (q. d.) carrus marinus. Delphino calls it—

A great heavy sort of ship, the Portuguese formerly sailed in to the East Indies: it was also used by the Genoeses.

Carack and *Caravel* had probably one origin; and that origin the *cargo* with which they were loaded.

And now hath Sathanas, sayth he, a tayl
Broder than a *carrike* is the sayl.
Chaucer. The Sompnoures Prol. v. 7270.

And had prepared in certayne portes, such a nombre of vessels, shyppes, *carreckes*, and gayies, sufficient to passe ouer lx.m. men of armes, with all their purueaunces.
Berners. Froissart. Cronycle, vol. i. c. 27.

The other, [ship] wherein C. Cæsar had transported the second obeliske into the river, after it had been kept safe for certain yeares together to be seene, (for that it was the most admirable *carrick* that ever had been knowne to flote upon the sea,) Claudius Cæsar late Emperour of Rome, caused it to be brought to Ostia, where, for the safetie and securitie of the haven, he sunk it, and thereupon as a sure foundation, hee raised certaine piles or bastions, like turrets or skonces, with the sand of Puteoli.
Holland. Plinie, b. xxxvi. c. 9.

The fire refuses not, as well to warm the beggar as the prince; the water bears as well the *carrick* as the cork.
Feltham, Resolve 75.

CARAVA'N, *n.* } A Persian and Turkish
CARAVA'NSARY. } word. The Turks pronounce it *Kervan*, and it signifies a number of persons assembled to journey together. *Caravansera*,—from *Kervan*, and *serai*, a house; a house at which *caravans* sojourn, (Menage.)

Sir. What ill chance hath brought the to this place,
So far from path or road of men, who pass
In troop or *caravan*, for single none
Durst ever, who return'd, and dropt not here
His carcass, pin'd with hunger and with drought?
Milton. Paradise Regained, b. i.

Ah sir, said the Dervise, a house, that changes its inhabitants so often, and receives such perpetual succession of guests, is not a palace but a *caravansary*.
Spectator, No. 289.

———The wealthy marts
Of Ormus and Gombroon, whose streets are oft
With *caravans* and tawny merchants throng'd,
From neighbouring provinces and realmes afar.
Dyer. The Fleece, b. iv.

Obadiah, the son Abensina, left the *caravansara* early in the morning, and pursued his journey through the plains of Indostan.—*Rambler*, No. 65.

CA'RAVEL, or } Fr. *Caravelle*; It. *Cara-*
CA'RVEL. } *vella*; Sp. *Carabela*. Menage says from *Carabus*, (a crab.) *Caraba, carava, caravella, caravel.* See CARACK.

Hackluyt appears to have deemed it, comparatively, a large vessel. Delphino calls it—

A light, round, old-fashioned ship, with a square poop, rigged like a galley, formerly used in Spain and Portugal.

The next day being the 10th of May in the morning, there were come to aide the said Portugals, foure great armadas or *caruasls* more which made seuen, of which 4, three of them were at the least 100 tunnes a piece, and another not so bigge, but all well appointed and full of men.
Hackluyt. Voyages, vol. ii. pt. ii. p. 63.

Isab. Who I? I thank you, I am as haste ordain'd me, a thing slubber'd, my sister is a goodly portly lady, a woman of a presence, she spreads sattens, as the king's ships do canvas every where, she may spare me her musen, and her bonnets, strike her main petticoat, and yet out sail me. I am a *carvel* to her.
Beaum. & Fletch. Wit without Money, Act i. sc. 1.

CARBONA'DO, *v.* } Fr. *Carbonade*; It.
CARBONA'DO, *n.* } *Carbonata*; from the Lat. *Carbo, carbonis*, a coal.

Fr. *Carbonade*,—"a rasher on the *coals*; also a slash over the face, which fetcheth the flesh with it," (Cotgrave.)

To *carbonado*, is, to chop, cut, slice, or slash; as meat chopt or cut for cooking upon the *coals*.

Draw you rogue, or I'le so *carbonado* your flanks, draw you rascall, come your waies.—*Shakes. Lear*, Act ii. sc. 2.

An hundred thousand Turks, it is no vaunt,
Assail'd him; every one a termagaunt:
But what did he, then! with his keen-edged spear,
He cut and *carbonaded* them: here and there
Lay legs and arms.—*Massinger. The Picture*, Act ii. sc. 1.

Has he bespoke? what, will he have a brace,
Or but one partridge, or a short legg'd hen,
Daintyly *carbonado'd*.
Beaum. & Fletch. Love's Pilgrimage, Act i. sc. 1.

He was too hard for him directly, to say the truth o'nt before Corioles, he scotcht him, and notcht him like a *carbonado*.—*Shakespeare. Coriolanus*, Act iv. sc. 4.

Clab. Hunger shall force thee to cut off the brawns
From thy arms and thighs; then broil them on the *coals*
For *carbonadoes*.—*Massinger. The Bondman*, Act iii. sc. 3.

They make a general sally, and attack all that are so unfortunate as to walk the streets through which they patroll. Some are knocked down, others stabbed, others cut and *carbonadoed*.—*Spectator*, No. 324.

CA'RBUNCLE, *n.* } Fr. *Carbuncle*; It. *Car-*
CA'RBUNCLED, *adj.* } *boncolo*; Sp. *Carboncol*; Dut. *Karbunckel*; Lat. *Carbunculus*, diminutive of *Carbo, carbonis*, a coal; quod sit *ignitus* ut *carbo*.

Carbunculus, by Pliny, is applied to a disease that singes and burns the ellets of the burgeons or buds; he also speaks of "the hote earth, called *Carbunculus*, which used to burn the corne sowne thereupon," (Holland.)

A *Carbuncle* is a name given to a certain precious stone; and also to certain burning spots or tumours on the face; to both, from their shining or glittering like burning *coals*. See the example from Pliny.

Forth right he straught his finger out,
Upon the whiche he had a ryngc,
To seen it was a riche thyng,
A fine *carbuncle* for the nones
Most precious of all stones.—*Gower. Con. A.* b. v.

So harde is that *carbuncle*, catching ones a core, to be by any meane well and surely cured.
Sir T. More. Workes, p. 251.

And the goutes, *carbuncles*, kankers, lepryes, and other lyke sores and syeknesses, whiche do proceed of blode corrupted, be to al men detestable.
Sir T. Elyot. Gouernour, b. ii. c. 4.

The *carbuncle*
Which from it such a flaming light
And radiancy ejecteth,
That, in the very darkest night,
The eye to it directeth.—*Drayton*, Nymphal 9.

Among these red gems, the rubies, otherwise called *carbuncles*, challenge the principall place and are esteemed richest—*they have their name in Greeke of the likeneese unto fire*, and yet fire hath no power of them, which is the reason that some call them Apyroti.—*Holland. Plinie*, b. xxxvii. c. 7.

Drink, drink off your bowls,
We'll enrich both our heads and our soule
With canary.
A *carbuncled* face
Saves a tedious race,
For the Indias about us we carry.
Brome. The Good Fellow.

In our annals or cronicles we find upon record, that while Lucius Paulus and Q. Marcius were Censors of Rome, the pestilent *carbuncle* (a disease appropriat to Provance and Languedoc in France) came first into Italie.
Holland. Plinie, b. xxvi. c. 1.

I find, on the one side that a great many think it no rarity, upon a mistaken persuasion, that not only there are store of *carbuncles*, of which this is one; but that all diamonds, and other glittering jewels, shine in the dark. Whereas, on the other side, there are very learned men, who (plausibly enough) deny, that there are any *carbuncles* or shining stones at all.—*Boyle. Works*, vol. i. p. 790.

The infectious steams presently invaded the lower part of his leg, and produced a pungent pain and blister, which turned to a pestilential *carbuncle*, that could scarce be cured in a fortnight after.—*Id. Ib.* vol. iii. p. 576.

Therefore he would have it his way; and our friend is to drink till he is *carbuncled*, and tun-bellied; after which we will send him down to smoke, and be buried with his ancestors in Derbyshire.—*Tatler*, No. 66.

———From that scene
The gloomy night for ever to expel,
Imagination's wanton skill in chains
Of pearl throughout the visionary hall
Suspends *carbuncles*, gems of native light,
Emitting splendour, such as tales portray.
Glover. The Athenaid, b. iv.

CA'RCAN. } Fr. *Carcan*; Mid. Lat. *Carca-*
CA'RCANET. } *num*. Menage says from the Gr. Κιρκωσις, a kind of chain.

A kind of chain, (sc.) for the neck, or a necklace.

Unto which [Geometry and Astrology] who will thinke that the gorgeous trappings and caparisons, the brooches, collars, and *carkans* of riches are any waies comparable.
Holland. Plutarch, p. 177.

For, said they, they have the same bows, the same rich embroidered gowns, the same golden chains and *carcanets* of womanish persons, hanging on their cowardly bodies and faint hearts.—*North. Ib.* p. 280.

My wife is shrewish when I keep not howres;
Say that I lingered with you at your shop
To see the making of her *carkanet*,
And that tomorrow you will bring it home.
Shakespeare. Comedy of Errors, Act iii. sc. 1

About his necke a *carknell* rich he ware,
Of precious stones, all set in gold well tried,
His armes that erst all warlike weapons bare,
In golden bracelets wantonly were tied.
Harrington. Orlando Furioso, b. vii. s. 46.

CA'RCASS. } Fr. *Carquass*; Mid. Lat. *Car-*
CA'RCASLIKE. } *casium*. Perhaps immediately from the Fr. *Carquois*; It. *Carcasso*, a quiver, ob similitudinem cum *pharetra*; (sc.) with an empty *quiver*. (See *Junius, Menage, Du Cange*, and *Wachter.*) Applied to—

A dead body; any thing decayed; in a ruinous state; the mere shell; the skeleton; as the *carcass* of a house.

Howe cã I, quoth he, be sure therof. May ye taking vp of a mannes bones, & setting hys *carcas* in a gay shrine, & then kissing his bare scalpe, make a mã a saint.
Sir T. More. Works, p. 190.

He wouldo haue commaunded the *karkatlyke* syeke man to be had away, and then haue all to washed himselfe with water.—*Udal. Mark*, c. 2.

Thre times about the walls of Troy was Hector haled on ground
His *carcas* eke Archilles had for golde exchaunged round.
Phaer. Virgile. Æneidos, b. i.

But, for our burning of the dead, by all means I am wonne
To satisfie thy king therein, without the slenderest paine
Made of their spoyled *carkasses*; but freely (being slaine)
They shall be all consum'd with fire.
Chapman. Homer. Iliad, b. vii.

Bast. Heere's a stay,
That shakes the rotten *carkasse* of old death
Out of his rags.—*Shakespeare. King John*, Act ii. sc. 2.

——— The Red sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursu'd
The sojourners of Goshen, who beheld
From the safe shore their floating *carkases*
And broken chariot wheels.—*Milton. Par. Lost*, b. i.

He thinks that Providence fills his purse, and his barnes, only to pamper his owne *carcase*, to invite him to take his ease and his fill, that is, to serve his base appetites with all the occasions of sin.—*South*, vol. iv. Ser. 2.

Fast by the azure necks he held
And grip'd in either hand his scaly foes;
Till from their horrid *carcasses* expell'd
At length the poisonous soul unwilling flows.
West. First Nemean Ode.

CA'RCERAL. Lat. *Carcer*, a prison; a *coercendo*, quod exire prohibet, (Varro.) *Carceres* (the barriers or starting post) are so called because horses are restrained (*coercentur*) from going beyond them, before the signal is given. The Goth. *Karker*; A. S. *Carcern*; Dut. and Ger. *Kerker*: Wachter says it may be derived from the A. S. *Cark, cura*, care, (of which prisons are full.)

Notwithstanding through favour they were contented, that he should be released from his *carceral* in Lumbard, in case he would put in sufficient suretie in the kings chancerie, and sweare that he shall neuer holde or fauour any such opinions hereafter.—*Fox. Martyrs. Hen. VI.* an. 1.

CARD, *v.* } Fr. *Carte*; It. *Carta*: Sp. *Carta*; Lat. *Charta*, from Χαρτης, and that from Χαρασσειν, insculpere, to grave, to write.
CARD, *n.*
CA'RDER, *n.*
CA'RDING, *n.*

The shipman's *card* is his *chart*: "Mappes and *cardes*; are maps and *charts*," (See Steevens on *Hamlet*, act v. sc. 1.)

Carding,—playing games of hazard with *cards*.

Item, that no blaspheming of God, or detestable swearing be vsed in any ship, nor communication of ribaldrie, filthy tales, or vngodly talke to be suffred in the company of any ship, neither dicing, *carding*, tabling, nor other diuelish games to be frequented.—*Hackluyt. Voyages*, vol. i. p. 227.

Imprimis, to banish swearing, dice and *card-playing*, and filthy communication, and to serue God twice a day with the ordinary seruice usuall in churches of England.
Id. Ib. vol. iii. p. 75.

Playing at *cards* and tables is some what more tollerable, onely for as much as therein wytte is more vsed, and lesse truste is in fortune, all be it therin is neyther laudable study or exercise.—*Sir T. Elyot. The Gouernour*, b. i. c. 26.

Tra. A vengeance on your crafty withered hide,
Yet I haue fac'd it with a *card* of ten.
Shakespeare. Taming the Shrew, Act ii. sc. 1.

I my selfe haue all the other,
And the very ports they blow,
All the quarters that they know,
I' th' ship-man's *card*. *Id. Macbeth*, Act i. sc. 3.

And because the altars were not so easie to be repaired again, they prouided tables, whereof some before used to serue for drunkards, dicers, and *carders*, but they were holy enough for the priest and his pageant.
Knox. History of Reformation, p. 148.

Nay, be it that he should espy
False *carding*, what of it?
It shal be thought but ielousie
In him, or want of wit.—*Warner. Albion's England*, b. vi.

This year died Lanfrank, after he had been Archbishop of Canterbury eighteen years, who had brought the monks to some good order, that before his time followed hunting and hawking, dicing and *carding*, to the great discredit of their profession.—*Baker. William II.* an. 1087.

Some enquire whether the trade of *card-makers* and dice-makers be lawful: and the reason of their doubt is, because these things are vsed by the worst of men, and to very vile purposes, to which these arts do minister, and therefore are reasonably suspected as guilty of a participation of the consequent crimes.—*Bp. Taylor. Rule of Conse.* b. iv. c. 1.

I think it is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of *cards*, with no other conversation but what is made up of a few game phrases, or no other ideas, but those of black and red spots ranged together in different figures.—*Spectator*, No. 93.

My business has been to view, as opportunity was offered, every place in which mankind was to be seen, but at *card-tables*, however brilliant, I have always thought my visit lost, for I could know nothing of the company, but their clothes and their faces.—*Rambler*, No. 10.

E'en misses, at whose age their mothers wore
The back string and the bib, assume the dress
Of womanhood, fit pupils in the school
Of *card* devoted time, and night by night
Plac'd at some vacant corner of the board,
Learn every trick, and soon play all the game.
Cowper. Task, b. iv.

CARD, *v.* } Dut. *Kaerden*, obliquo lanam
CARD, *n.* } deducere ferro, (Kilian.) Fr. *Carder*; It. *Cardare*; Sp. *Cardar*; Lat. *Cardere*, from Κειρειν, *exapor*, to shear.
CA'RDER.

Mr. Steevens thinks, that the met. in Shakespeare's *Henry IV.* is taken from *mingling* coarse wool with fine, and *carding* them together, whereby the value of the latter is diminished. To *card*, he adds, is used by other writers, for to *mix*. In Ritson's opinion, the King means that his predecessor set his consequence to hazard, played it away, (as a man loses his fortune,) at *cards*. Dyer calls it—the *mingling card*. It seems to be used as equivalent to—to discard.

To *card* (e. g.) in Bacon and Beaum. & Fletch. is—

To mix, to mingle;—(also to clear or free from,) as by the operation of carding.

The skipping king hee ambled vp and downe
With shallow jesters, and rash bavin wits,
Soone kindled, and soone burnt, *carded* his state,
Mingled his royalt e with carping fooles, &c.
Shakespeare. 1 *Part Hen. IV.* Act iii. sc. 2.

It is an excellent drink for a consumption, to be drunk either alone, or *carded* with some other beer.
Bacon. Natural History, § 46.

Petru. But mine is such a drench of balderdash,
Such a strange *carded* cunningness, the rayne-bow
When she hangs bent in heaven, sheds not her colours
Quicker, and more, than this deceitful woman,
Weaves in her dyes of wickedness.
Beaum. & Fletch. The Tamer Tam'd, Act iv. sc. 4.

It is necessary that this book be *carded* and purged of certain base things that lurk among his high conceits.
Shelton. Don Quixote, b. i. c. 6.

——— Upon these taxations
The clothiers all not able to maintaine
The many to them longing, have put off
The spinsters, *carders*, fullers, weavers.
Shakespeare, Hen. VIII. Act i. sc. 2.

——— Go, *card* and spin:
And leave the business of the war to men.
Dryden, Ovid. Metam. b. xii.

——— With equal scale
Some deal abroad the well-assorted fleece,
These *card* the short, those comb the longer flake.
Dyer. The Fleece, b. iii.

Then the sleek brightening lock, from hand to hand,
Renews its circling course: this feels the *card*;
That, in the comb, admires its growing length. *Id. Ib.*

Behold the fleece beneath the spiky comb
Drop its long locks, or, from the mingling *card*,
Spread in soft flakes, and swell the whiten'd floor.—*Id. Ib.*

CA'RDIACK. } Fr. *Cardiaque*; It. and Sp.
CARDI'ACAL, *adj.* } *Cardiaco*; Gr. Καρδια, the
CA'RDIACLE, *n.* } heart.

Cardiacle is any thing which affects the *heart*;—either disease or cure. See CORDIAL.

But wel I wot, thou dost min herte to erme,
That I have almost caught a *cardiacle*.
Chaucer. The Pardoneres Prologue, v. 12,347.

Certes lady (q. I tho) so ye must needes, or els I had nigh caught such a *cardiacle* for sorrow, I wot it wel I should it neuer haue recouered.—*Id. Test. of Loue*, b. ii.

The leaf of balm, and of alleluia or wood sorrel, as also the roots of anthora, represent the heart in figure, and are *cardiacal*.—*H. More. Antidote against Atheism*, b. ii. c. 6.

CA'RDINAL, *n.* } Fr. *Cardinal*; It. *Cardinale*; Sp. *Cardenal*; Dut. *Kardinael*; Lat. *Cardinalis*, from *Cardo*, a hinge, "that on which the door is turned and returned;" from the A. S. *Cyran*, to turn. Du Cange quotes, among others, the following verses:
CA'RDINAL, *adj.*
CA'RDINALIZE.
CA'RDINALSHIP.

Porta suos postes sine *Cardine* claudere nescit,
Nec bene præter eos Pastor ovile regit.
Cardo tenet portam, nec quid valet illa remoto
Cardine, sic Papa nihil valet absque viris.

"A *Cardinal* is so stiled, because serviceable to the apostolick as an axle, or *hinge*, on which the whole government of the church *turns*; or as they have from the Pope's grant, the hinge and government of the Romish Church," (Ayliffe.)

Cardinal, adj.—pre-eminent, chief, principal.

The cloke was so called, because similar to that usually worn by *cardinals*.

Though Spelman seems to agree that the word is derived from the Lat. *Cardo*, he differs as to the cause of the application. (See his *Gloss. Arch.*, *Du Cange*, and *Menage*.)

So that tucie *cardinals* the pope him sende iwis,
& hit him asoilede of that was ido amis.
R. Gloucester, p. 476.

Now is peeres to the plouh. pruyde hit aspide
And gadered hym a gret ost. greven he thenketh
Conscience and alle cristene. and *cardinale* vertues.
Piers Ploukman, p. 383.

A *cardinall* was thilke tide,
Whiche the papate hath long desyred,
And therevpon gretly conspired,
But whan he sighe fortune is failed,
For whiche long time he hath trauailed:
That like fyre, whiche Ethna brenneth,
Through out his woefull herte renneth.
Gower. Con. A. b. ii.

They shoote all at one marke
At the *cardinal's* hat
They shoote all at that
Out of their stronge townes
They shote at him with crownes.
Skelton. Why come ye not to Court

For what other is all his doctrine then of benefites, promotions, dignities, byshoprikes, *cardinallshyps*.
Tyndall. Workes, p. 416.

For this believe, that impudence is now
A *cardinal* virtue, and men it allow
Reverence, nay more, men study and invent
New ways, nay glory to be impudent.
Drayton. Of the Evil Time.

He hath, above the worst of carnal popes, *cardinalized* divers to the bolstering up of the Borghesian faction.
Sheldon. Miracles of Antichrist, p. 306.

The colour of his face was as all generally agree, more fresh during the time of his *cardinalship*, than since.
Reliquiæ Wottonianæ, p. 656.

The story is famous of that *cardinal* (who flourished in the last age,) that said, that once indeed he had read the Bible, but if he were to do so again, it would lose him all his Latinity.—*Boyle. Works*, vol. ii. p. 295.

But we've no time, my dear, to waste,
Come, where's your *cardinal*, make haste.
Lloyd. Chit Chat.

CARE, *v.* } Goth. *Kara*; A. S. *Caru*, *cearu*. "*Carian*, to take
CARE, *n.* } care or heed, to regard, to
CA'REFUL, *adj.* } mind, to attend," (Somner.)
CA'REFULLY. } In A. S. are also found the
CA'REFULNESS. } compounds, *Carfull*, *carfullice*, *carfulnysse*, *carleas*. Junius thinks that the word may have some affinity with the Gr. Κηρ, the heart, because men take especial *care* of those things, quæ maximè ipsis *cordi* sunt. See CURE.
CA'RELESS. } To *care*, is generally used, as explained by
CA'RELESSLY. } Somner, i. e.—
CA'RELESSNESS. }

To heed, to mind, to regard, to be heedful, or mindful, regardful or anxious. Hence, as—

Care-ful, heedful, cautious. Also, full of care, trouble or distress.

In Ritson, (quoted below)—

To distress, to trouble, to vex, to harass, to afflict with *care*.

And the noun is common in both applications of the verb, viz.—

Heedfulness, mindfulness, regard, attention;—solicitude, anxiety, trouble.

Care, prefixed to various words, furnishes a few powerful expressions.

——— I *care* wel harde
For I can finden no man, that fulli beleueth
To techen me the high wais, and therefore I wept.
Piers Ploughman. Crede.

Sire for greate Godes loue, tha graith thou me tell,
Of what myddel erde man myght I best lerne
My crede, for I can it naught, my *kare* is the more.
Id. Ib.

And al they songen o songe, that sorwe was to heren,
They crieden alle o cry, a *karful* note. *Id. Ib.*

——— For drede gan ich quaken
And criede *carfully* to kynde. of *kare* me brynge.
Id. Vision, p. 402.

Be ay of chere as light as lefe on linde,
And let him *care*, and wepe, and wringe, and waille.
Chaucer. The Clerkes Tale, v. 9088

Men shulden wedden after hir estate,
For youthe and olde is often at debate.
But sithen he was fallen in the snare
He most endure (as other folk) his *care*.
Id. The Miller's Tale, v. 2232.

By the which desyre and earnest purpose he testifieth yt in all his welthe, pleasure, and quietnes, he *cared* for nothing more then that kynde of lyfe, and conversatiō, wherin he was like a shepe in the flocke of the faithfull.
Calvine. Foure Godlye Sermons, Ser. 3.

By the daily testimonie of our subiects which trafficke in your kingdoms and dominions, we are informed, that according to the dutie of a most worthy prince, so *carefully* and exactly you minister iustice vnto euery man, that all men most willingly repaire vnto your highnesse, with full trust to obtaine the same.—*Hackluyt. Voyages*, vol. ii. p. 97.

By suche manoure of figuratiue speakynges called of the Grekes hyperbole, his entente was to plucke oute of his disciples myndes (who were as yet grosse and rude,) all *carefulnesse* for those thynges that are wont to be an hinderaūce or let vnto the minde, whē it goeth about any heauenlye enterpryse.—*Udal. Mark*, c. 6.

Thē shall they be in *carefulnesse*, whyche nowe haue abused my wayes: and they that haue cast them oute dispytfullye, shal dwell in paynes.—*Bible*, 1551. *Esdras*, c. 9.

O Lord my hope behold, and for my helpe make haste
To pardon the forepassed race that *careless* I haue past.
Vncertaine Auctors. The repentant Sinner.

Therefore it stondeth you in hande by all meanes, that that daye fynde you not sluggishly napping, nor *carelessly* snourting by riot and sothfulnes.—*Coverd. 1 Peter*, c. 14.

Therfore euill mote she fare,
For euer she dyde the lytell boye *care*,
As forforth as she dorste.
The Frere & the Boye. Ritson. Anc. Pop. Poetry, p. 36.

His trust was with th' Eternal to be deem'd
Equal in strength, and rather than be less
Car'd not to be at all.—*Milton. Paradise Lost*, b. ii.

Hereupon I have chosen that kind of life which is most free from the troublesome *cares* of the world, that I might attend the service of God alone.—*Camden. Eliz.* an. 1559.

With as much *care* and little hurt, as doth a mother use,
And keepe off from her babe, when sleepe doth through his powers diffuse
His golden humour; and th' assaults of rude and busie flies,
She still checks with her *carefull* hand
Chapman. Homer. Iliad, b. iv.

My wife more *carefull* for the latter-borne,
Had fastned him vnto a small spare mast,
Such as sea faring men prouide for stormes
To him one of the other twins was bound,
Whilst I had beene like heedful of the others.
Shakespeare. Comedy of Errors, Act i. sc. 1.

And I would wish you to abstayne from iudging too farre, when you see a man that hath no liuings, vse himselfe vprightly and *carefully* in them all, and otherwyse profitably to the whole churche.—*Whitgift. Defence*, p. 247.

Jehoiada then occupied the priesthood, an honourable, wise and religious man. To his *carefulness* it may be ascribed, that the state of the church was in some sender sort upheld in those unhappy times.
Raleigh. History of the World, b. ii. c. 20. s. 4.

All thy fellow birds do sing,
Careless of thy sorrowing.
Even so, poor bird, like thee,
None alive will pity me.
Shakespeare. Passionate Pilgrim, s. 18.

Sweet blushing goddess of the golden morning,
Faire patronesse of all the world's affaires,
Thou art become so *careless* of my *cares*,
That I must name thee goddesse of my mourning.
Stirling, s. 12.

Others in virtue plac'd felicity,
But virtue joyn'd with riches and long life.
In corporal pleasure he, and *careless* ease.
Milton. Paradise Regained, b. iv.

At length, the foolish flie without foresight,
As he that did all daunger quite dispise,
Toward those parts came flying *carelessely*
Where hidden was his hatefull enemie.
Spenser. Muiopotmos.

O change beyond report, thought, or belief:
See how he lies at random *carelessly* diffus'd,
With languish't head unpropt,
As one past hope, abandon'd,
And by himself given over.—*Milton. Samson Agonistes.*

Therefore, for Coriolanus neyther to *care* whether they loue or hate him, manifests that true knowledge he has in their disposition, and out of his noble *carelessenesse* lets them plainly see it.—*Shakespeare. Coriolanus*, Act ii. sc. 2.

I *care* not, fortune, what you me deny:
You cannot rob me of free nature's grace;
You cannot shut the windows of the sky,
Through which Aurora shews her brightening face.
Thomson. Castle of Indolence, c. 2.

There arose a marvellous schism and variety of factions, in the celebrating the common service; some followed the king's proceedings; others admitted them, but did patchingly use but some part of the book. But many *carelessly* contemned all, and would exercise their old wonted popish mass.—*Strype. Memoirs. Edw. VI.* an. 1547.

I wish that might befall the French to temper a little such an overgrown greatness; but I doubt it much, from the present King's dispositions, among whose qualities those of *carelessness* or lavishing his treasures, I am afraid, are none.
Sir W. Temple. To Lord Arlington.

The priest, whose office is with zeal sincere
To watch the fountain and preserve it clear,
Carelessly nods and sleeps upon the brink
While others poison what the flock must drink.
Cowper. Expostulation.

CARE'EN. Fr. *Carene*; It. *Carena*; Sp. *Caréna, carena*; Lat. *Carina*, (a *currendo* dicta,) the keel of a ship.

To lay a vessel with her *keel* upwards, for the purpose of repairing, of calking her. See CALK.

We had no worms till we came to this place; for when we *careen'd* at the Marias, the worm had not touch'd us; nor at Guana, for there we scrubb'd.
Dampier. Voyages, vol. ii. c. 13.

The shore at this place seem'd to form several bays, into one of which I proposed to carry the ship, which was become very foul, in order to *careen* her, and at the same time repair some defects, and recruit our wood and water.
Cook. First Voyage, b. ii. c. 6.

CARE'ER, *v.* } Fr. *Carrière*; It. *Carriera*;
CARE'ER, *n.* } Sp. *Carrera*; from *Currere*, (Junius.) From—to carry, (Skinner.) Fr. *Carrière*, Cotgrave well explains—

"An highway, a road or street; also, a *career* on horseback; and, (more generally,) any exercise, or place for exercise, on horseback; as a horse-race, or a place for horses to run in; and their course, running, or full speed therein."

To *career*,—to move at full speed, swiftly;—also, as if in display of skill or grace.

——As with starrs thir bodies all
And wings were set with eyes, with eyes the wheels
Of beril, and *careering* fires between.
Milton. Paradise Lost, b. vi.

Lie. I am glad you are here; but they are all i' th' pound, sir,
They'l never ride o'er other men's corn again, I take it,
Such frisking, and such flaunting with their feathers,
And such *careering* with their master's favours.
Beaum. & Fletch. Humourous Lieutenant, Act ii. sc. 2.

He stops, when he should make a full *carere*,
He runs or trots, when he would have him rest.
At last to throw his rider in the mire,
He plungeth with his head beneath his breast.
Harrington. Orlando, b. ii. s. 7.

The Count de Alanson in a great rage cries out, On, on, let us make way upon the bellies of these Genoueses, who do but hinder us: and instantly pricks on with a full *career* through the midst of them.—*Baker. Edw. III.* an. 1346.

——On with speed we fare
Prosperous, and when the sun *careering* prone,
Sunk to the western isles, and dewy shade
Sabled the pole, we, tilting o'er the waves
On ocean's utmost bound, approach'd the realms
Unbless'd, where the Cimmerians darkling dwell.
Fenton. Homer. Odyssey, b. xi.

All to the heart return again;
From thence resume their new *career*,
But still return, and centre there;
So real happiness below
Must from the heart sincerely flow.—*Whitehead. Variety.*

CARE'NE. } Low Lat. *Carena, carentena*,
CA'RENTANE. } quasi, *quarentina*; a quarantine, (qv.) See in *Du Cange*.

A *Carene*, was a fast for *forty* days on bread and water. A *Carentane* or *quadragene*,—a Lent, or forty days of Lent; any space of forty days.

You have with much labour and some charge purchased to yourself so many *quadragenes* or lents of pardon: that is, you have bought off the penances of so many times forty days. It is well; but were you well advis'd? it may be your *Quadragenes* are not *Carenes*, that is, are not a quitting the severest penances of fasting so long on bread and water.
Bp. Taylor. Diss. from Popery, pt. i. s. 4.

In the church of Sancta Maria de Popolo there are for every day in the year 2800 years of pardon, besides 14 014 *Carentanes*, which in one year amount to more than 1,000,000.—*Id. Ib.* s. 3.

CARE'SS, *v.* } Fr. *Caresser*; It. *Carezzare*;
CARE'SS, *n.* } Sp. *Acariciar*. Not from Καρεζειν, to soothe, nor from Χαριεσθαι, but from the Lat. *Carus*; q. d. *Caritia, carities*, i. e. *Caritas*, and thence *Caritiare, caresser*, (Skinner.) And Menage says, *de carisciare*, formed from *carus*. *Carus, cari, cariscus, carisicus, carisciare*.

To touch, to treat with gentleness or fondness, to fondle; to treat endearingly, soothingly, flatteringly.

His business (was) about setling a peace with Tangier: much respected he was here, *caress'd* at court, and at both the Universities; and he seemed to express no less esteem for our nation.—*Baker. Charles II.* an. 1683.

——He, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal *caresses*: from his lip
Not words alone pleas'd her.—*Milton. Par. Lost*, b. viii.

Do not instantly upon your return from church, return also to the world, and secular thoughts and employments; but let the remaining part of that day be like a post-communion or an after-office, entertaining your blessed lord with all the *caresses* and sweetness of love and colloquies, and intercourses of duty and affection.
Bp. Taylor. Holy Living, s. 10. No. 14.

The King of France used him, [the Duke of Buckingham,] in so particular a manner, knowing his vanity, and *caressed* him to such a degree, that he went without reserve into the interests of France.—*Burnet. Own Time*, an. 1671.

Nay, I have known men, grossly injured in their affairs, depart pleased, at least silent, only because they were injured in good language, ruined in *caresses*, and kissed while they were struck under the fifth rib.
South, vol. viii. Ser. 7.

Thus must he steer through Fame's uncertain seas,
Now struck by censure, and now puff'd by praise;
Contempt with envy strangely mix'd endure,
Fear'd where *caress'd*, and jealous, though secure.
W. Whitehead. Danger of writing Verse.

CA'RGO. } Fr. *Cargaison*; Sp. *Carga-*
CA'RGASON, *n.* } *çon*; the freight or lading of a ship; Fr. *Carguer, charger*; It. *Caricare*, to lade or load. All (says Skinner) from the Lat. *Carrus*. (See CAR.) And Menage, *Charger*, from *Carricare*, formed from *Carricus*, the diminutive of *Carrus*. Sir Thomas North writes *Cargued*.

The load carried, the goods or wares carried, or conveyed.

The brokers came to the water side, and these merchants as soone as they are come on land, do giue the *cargason* of all their goods to that broker, that they will haue to do their business for them, with the marks of all the fardles and packs they haue.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 217.

Which did not hurt the Grecian galleys, being made low and snug, but greatly offended the Persian galleys, being high *cargued*, heavy, and not yare of steredge.
North. Plutarch, p. 105.

So in the mild contentions of the muse,
(The war which peace itself loves and pursues,)
So have you home to us in triumph brought
This *cargazon* of Spain with treasures fraught.
Cowley. The Adventures of Five Hours.

This gentleman was then a young adventurer in the republic of letters, and just fitted out for the University with a good *cargo* of Latin and Greek.—*Spectator*, No. 494.

To diff'rent lands for diff'rent sins we roam,
And, richly freighted, bring our *cargo* home,
Nobly industrious to make vice appear
In her full state, and perfect only here.
Churchill. The Times.

CARICATU'RE, *n.* }
CARICATU'RE, *v.* } It. *Caricatura*, from
CARICATU'RIST. } *Caricare*, to charge, to load. (See CARGO.)

These words are in common use.

To charge, to overcharge; to load, to overload; and thus, to colour too highly, to exaggerate, to distort.

From all these hands we have such draughts of mankind as are represented in those burlesque pictures, which the Italians call *caracaturas*; where the art consists in preserving, amidst distorted proportions and aggravated features, some distinguishing likeness of the person, but in such a manner as to transform the most agreeable beauty into the most odious monster.—*Spectator*, No. 537.

The painter exhibited a *caricature* of the writer. (Wilkes.) Churchill then wrote his epistle to Hogarth.—In revenge for this epistle, Hogarth *caricatured* Churchill under the form of a canonical bear, with a club, and a pot of beer.
Walpole. Anecdotes, vol. iv. c. 4.

CARK, *v.* }
CARK, *n.* } A. S. *Carc, caru, care*; *car-ian,*
CA'RKING. } *car-ic-an, carcan, be-carcan*, accurare, to carke, or care for, to take care of. *Cearig*, is full of care and fear; and also moaning, grieving, complaining, lamenting. (See *Somner.*) *Cark* is applied to—

Anxious care, anxiety, solicitude, trouble.

Shal noth' kyng ne knygt, constable ne meyre,
Over *cark* the comune.—*Piers Ploughman. Vision*, p. 62.

In house, for wife and child, there is but *cark* and care,
With trauel and with toyl ynough in fields we use to fare.
Vncertaine Auctors. Man's Life.

If thou dost meane to haue vs pen
  ayin clerklie worke in deede,
Worthie bir Phebe, and to put oute
  our bookes with better spede,
Cutte of the *carke* that nippes our harte.
Drant. Horace. Ep. b. ii. *To Augustus.*

Ryght semblablye, this *carkynge* kynde
  of men doe neuer eye
The route, that they haue ouerrun
  in goodes, but haste and hye
To retche the resydue. *Id. Ib.* Sat. 1.

What meane you, my masters, and whither run you headlong, *carking* and caring all that ever you can to gather goods and rake riches together as you do, whiles in the meane time you make little or no reckoning at all of your children, unto whom you are to leave all your wealth?
Holland. Plutarch, p. 5.

Waile we the wight, whose presence was our pride:
Waue we the wight, whose absence is our *cark*.
Spenser. Shepherd's Calendar, November.

Such is the thrift of that old *carking* hag,
Her houses fall she ventures, but to spare
The simple cost ev'n of a patch'd repair.
Beaumont. Psyche, c. 2. s. 53.

Would not common prudence teach you to take the surest way for your subsistance, and not to suffer yourselves to be tormented with needless fears, and *carking* cares, about that which God himself hath promised to provide for you: I know it would.—*Beveridge*, vol. ii. Ser. 131.

CARLE, *n.* CARLE, *v.* CA'RLISH, *adj.* CA'RLOT. } A.S. *Ceorle*; Ger. *Kerl*; Dut. *Kaerle. Carel, karl*, in the ancient language of Germany, signifies *robust* and *strong*, (Vossius.)

A *carle* is a robust, strong man; a rustick, labouring man; uncivilized, unpolished, rude, brutal. See CHURL.

The miller was a stout *carl* for the nones,
Full bigge he was of braun, and eke of bones.
Chaucer. Prologue, v. 547.

——— He woulde not seeme
Like one of *carlish* abiecte minde,
So vyle a thing t' esteme.—*Drant. Horace*, b. i. Sat. 2.

Full of ache, sorrow and griefe, children againe, dizards, they *carle* many times as they sit, and talke to themselves.
Burton. Anatomy of Melancholy, p. 60.

So vp he rose, and thence amounted streight,
Which when the *carle* beheld, and saw his guest
Would safe depart, for all his subtile sleight,
He chose an halter from among the rest,
And with it hung himselfe vnbid, vnblest.
Spenser. Faerie Queene, b. i. c. 10.

By whose brave carriage in so hard a thing,
He did well worthy of his trust appear;
Who in his castle, carelesly defended
That crafty *carlot* closely apprehended.
Drayton. The Baron's Wars, b. v.

What news, what news! thou noble king,
Howe, Arthur, hast thou sped!
Where hast thou hung the *carlish* knighte
And where bestow'd his head.
The Marriage of Sir Gawayne, pt. ii. *Percy.*

Sil. Not very well, but I haue met him oft,
And he that bought the cottage and the bounds
That the old *carlot* once was master of.
Shakespeare. As You like It, Act iii. sc. 5.

Coarse Bothnick locks are not devoid of use;
They clothe the mountain *carl* or mariner
Labouring at the wet shrouds, or stubborn helm,
While the loud billows dash the groaning deck
Dyer. Fleece, b. ii.

I deem that *carl*, by beauty's pow'r unmov'd,
Hated of heav'n, of none but hell approv'd.
O may he never love, O never be belov'd.
Thompson. Hymn to May.

CARMINATIVE. Fr. *Carminatif*; from Lat. *Carminare*, to cleanse from gross parts; or from *Carmen*; as if acting by *charm* or enchantment. Arbuthnot calls *carminatives*—expellers of wind; and further says:—

Carminative are such things as dilute and relax at the same time; because wind occasions a spasm or convulsion in some part. Whatever promotes insensible perspiration is *carminative.—On Aliments*, c. 5.

Carminative and diuretic
Will damp all passion sympathetick:
And love such nicety requires
One blast will put out all his fires.
Swift. Strephon & Chloe.

CA'RNALIZE, *v.* CA'RNAGE, *n.* CA'RNAL, *adj.* CA'RNALIST, *n.* CA'RNALITE, *n.* CARNA'LITY, *n.* CA'RNALLY. CA'RNALNESS. CA'RNEOUS. CA'RNOUS. CA'RNOSE. CARNO'SITY. CA'RNIFY. CARNI'VOROUS. } Lat. *Caro, carnis*, flesh, a *carendo*, eò quod *careat* animâ, because it is without life or *breath*. (See *Vossius.*) *Carnal*, as applied generally, is—

Of or pertaining to the flesh; to the lusts of the flesh; fleshly; opposed to spiritual.

Carnage,—the slaughter of flesh; flesh slain or slaughtered.

It is not unusual to write *carnal* prefixed to *minded* and *mindedness*.

Carneous,—fleshy, having qualities of, or resembling those of, flesh.

Carnify,—to cause to be or to become flesh, rests on the usage by Sir Mathew Hale who uses it more than once.

Carnivorous,—devouring flesh. See CARNIVAL, and INCARN.

The loue & amitie of christen folke should be rather ghostly fredship than bodily: with that all faithfull people are rather spirituall then *carnall*.—*Sir T. More. Workes*, p 1.

Nothynge so sharpely assaileth a man's minde, as doth *carnalle* affection, called (by the followers thereof) loue.
Sir T. Elyot. Gouernour, b. iii. c. 17.

Deliciouse delicates effeminate ryght strong men and miche the soner the soft Assyrios. By siche *carnalite* was Capua made a Canne to Hanibal.
Joye. Exposicion of Daniel, c. 5.

The Jewes loke for Christ, and he is come xv. hundred yeares agoe, and they not ware: we also haue loked for Antichrist, and he hath raigned as long, and we not ware: and that because either of vs looked *carnally* for hym and not in the places where we ought to haue sought.
Tyndall. Workes, p. 60.

But such as stubbernly maintaine Moses lawe literally & *carnally* understanden, excepte they forsaking the *carnalness* thereof, fal from it to the spirite, neither do please God nor can.—*Udal. Rom.* c. 8.

By which device they encountered and fought with even fronts, and on equall hand for number: so he put the enemies to flight, and with those few souldiers, which he had, he made great *carnage* of them.—*Holland. Plutarch*, p. 371.

The *carnage* and execution was no less after the conflict, then during the fight: for whereas there were many more of them slaine outright in the place than taken prisoners, those also that were prisoners, they spared not, but murdered every where as they went.—*Id. Livie*, p. 55.

There is no talking to such, no hope of their conversion, they are in a reprobate sense meere *carnalists*, fleshy minded men.—*Burton. Anatomy of Melancholy*, p. 685.

There he affirmeth of himselfe, that when he did behold the Christians in their torments and suffrings to be so constant in their profession, he [Justine] was therewith marvellouslie moved: after this maner reasoning with himselfe, that it was impossible for that kind of people to be subiect to anie vice or *carnalitie*, which vices of their owne nature are not able to sustaine anie sharpe aduersitie, much lesse the bitternes of death.
Fox. Martyrs. Persecutions of the Church.

God is on our side, and therfore we fear not what the Pope or any other *carnalite* can do against us.
Anderson. Expositon upon Benedictus, 1573, p. 76.

What concord can there be between a sensual and *carnalized* spirit that understands no other pleasures but only those of the flesh, and those pure and virgin-spirits, that neither eat nor drink, but live for ever upon wisdom and holiness, and love and contemplation?
Scott. Christian Life, pt. i. c. 2.

For sin wrought this concupiscence and *carnal-mindedness*; and this *carnal-mindedness* is such a propensity and desire to sin, and hath in it such eagerness to act, that it bringeth forth many sins, and they bring forth death; and therefore the Apostle says expressly φρονημα του σαρκος θανατος και εχθρα εις θεον this *carnal-mindedness* is death and enmity against God: this is that state, in which whosoever abides cannot please God.
Bp. Taylor. On Repentance, c. 3. s. 3.

At the same time I think, I deliberate, I propose, I command; in inferior faculties, I walk, I see, I hear, I digest, I sanguify, I *carnify*.—*Hale. Origin. of Mankind*, p. 31.

This oilie substance doth increase and augment within the olive, until the rising of the star Arcturus, to wit sixteen dayes before the calends of October; after which time, their stones and *carnous* matter about them doe rather thrive.—*Holland. Plinie*, b. xv. c. 3.

Yea, and otherwise it is good for the old maine bough to feed still and thrive in pulpe and *carnositie*, if we purpose that it should remaine and carry a length with it.
Id. Ib b. xvii. c. 23.

I would the consciences of men were such, as oyl and butter might supple them. But I see they are for the most part overgrown with so hard a *carnosity*, as it requireth strong and potent corrosives to make an entrance into them.
Spelman. English Works. An Epilogue, p. 18.

About an age ago it was the fashion in England, for every one that would be thought religious, to throw as much sanctity as possible into his face, and in particular to abstain from all appearances of mirth and pleasantry, which were looked upon as the marks of a *carnal* mind.
Spectator, No. 494.

If Godly, why do they wallow and steep in all the *carnalities* of the world, under pretence of Christian liberty?
South, vol. i. Ser. 10.

Lastly, that the apostle doth very fitly take the law either in one sense or in the other, either spiritually or *carnally*, according to the differing sentiments of those to whom he wrote the epistles.—*Nelson. Life of Bp. Bull.*

Gaspar Bartholine hath observed that where the gullet perforates the midriff, the *carneous* fibers of that muscular part are inflected and arcuate, as it were a sphincter, embracing and closing it fast.—*Ray. On the Creation*, pt. ii.

The muscle whereby he [the hedge-hog] is enabled to draw himself thus together, and gather up his whole body like a ball, the Parisian academists describe to be a distinct *carnose* muscle, extended from the ossa innominata, to the ear and nose, running along the back bone, without being fastened thereto.—*Id. Ib.* pt. ii.

Such birds as have crooked beaks and talons are all *carnivorous*; and so of quadrupeds, καρκαροδοντα, *carnivora omnia*. All that have serrate teeth are *carnivorous*.
Id. Ib. pt. i.

Our nobility was wont to applaud the Italians, as the best examples of elegancy: may we not with good pretences to sobriety, reduce our *carnivorous* tables to their patterns of salads.—*Boyle. Works*, vol. vi. p. 376. *Letter from J. Beale.*

But the practice of these [the dog and cat] is nothing, to what the animals of the forest endure. As these mostly live upon accidental *carnage*, so they are often known to remain without food for several weeks together.
Goldsmith. Animated Nature, pt. ii. c. 6.

But if in this inconsiderable part of the globe, such a *carnage* [2,000,000] has been made in two or three short reigns, and that this great *carnage*, great as it is, makes but a minute part of what the histories of that people inform us they suffered; what shall we judge of countries more extended, and which have waged wars far more considerable?
Burke. Vindication of Natural Society.

CARNA'TION, *n.* CARNA'TIONED. } Lat. *Caro, carnis*, flesh; Fr. *Incarnadine*; It. *Carnadino. Color carnis*, colour of flesh, (Skinner.)

Mr. Steevens says, *carnardine* is the old term for *carnation*. And quotes the old comedy as below. Hopkins uses *carnation* as *incarnation*, (qv.) See the quotation from Wilkins.

After the same manner are the several varieties of colours to be expressed; namely, by their resemblance to other things commonly known. So flesh-like is *carnation*.
Wilkins. Real Character, pt. iii. c. 7.

Court, gentle Zephyr, court and fan,
Her gentle breast's *carnationed* wan.
Lovelace. Lucasta at the Bath.

The brave *carnation*, then, with sweet and sovereign power,
(So of his colour call'd, although a July flower.)
With th' other of his kind, the speckled and the pale.
Drayton. Poly-Olbion, s. 13.

She here me first perceiv'd, and here a morn
Of bright *carnations* did o'erspread her face;
Here did she sigh, here first my hopes were born,
Here first I got a pledge of promis'd grace.
Drummond. Sonnets, &c. pt. i. s. 60.

Some profess'd florists make them their constant study and employment, and despise all fruit; and now and then a few fanciful people spend all their time in the cultivation of a single tulip, or a *carnation*.—*Spectator*, No. 455.

So, in a garden bath'd with genial show'rs,
A thousand sorts of variegated flow'rs,
Jonquils, *carnations*, pinks, and tulips rise,
And in a gay confusion charm our eyes.
Jenyns. Art of Dancing, c. 2.

Grograms, sattins, velvet fine,
The rosy coloured *carnardine*.
Any Thing for a Quiet Life.

What signature is there stamp'd upon any of the creatures of a Trinity in Unity, of the eternal generation, or temporal *carnation* of the Son of God.—*Hopkins. Workes*, p. 716.

CA'RNIVAL, *n.* Fr. *Carnaval*; It. *Carnovale.* Some Italian writers (says Du Cange) think *Carnovale* so called, as if *carne* or *caro, vale.* Du Cange, (in v. *Carnelevamen*,) himself thinks,—dies istos, seu potius Diem Martis, qui Quadragesimam antecedit,—that those days were, or rather the Tuesday preceding Lent, was called *caru-a-val*,—quod sonat, *Caro* abscedit, seu tempus *carnes* comedendi;—the days for eating flesh are passed.

The time or season in which it was lawful to eat flesh, was called in Mid. Lat. *Carnale*; in Fr. *Charnage.*

This festive season, which is particularly observed at Venice, continues from the Epiphany till the first day of Lent.

They had their Baccanalia; we had our wakes, answering to them: they their Saturnalia, and we our *Carnevals*, and Shrove-Tuesdays, liberty of servants.
Hobbes. Of the Kingdom of Darkness, c. 45.

The *carnival* of Venice is every where talked of. The great diversion of the place at that time, as well as on all other high occasions is masking. These disguises give occasion to abundance of love adventures; and I question not but the secret history of a *carnival* would make a collection of very diverting novels.—*Addison. On Italy. Venice.*

CARO'CHE, *n.* } Fr. *Carosse*; It. *Carozzo*;
CARO'CHED, *adj.* } Lat. *Carruca*, from *Carrus*. See CAR.

A kind of car or chariot.

Moreover, that during all the time of his empire, he neither tooke up any man to sit with him in his *carroch*, nor admitted any private person to be his companion in the honourable estate of consull, as princes have been wont to do.—*Holland. Ammianus*, p. 63.

Car. She, I assure you, madam,
Knows nothing but her will; must be allow'd
Her footmen, her *caroch*, her ushers, pages,
Her doctor, chaplains.—*Massinger. Renegado*, Act i. sc. 2.

Spun. Old honour goes on crutches, beggary rides *carocched*.—*Id. The Virgin Martyr*, Act iii. sc. 3.

All this, quoth Ralph, I did, 'tis true,
Not to preserve myself, but you:
You, who were damn'd to baser drubs
Than wretches feel in powdering tubs;
To mount two-wheel'd *caroches*, worse,
Than managing a wooden horse.—*Hudibras*, pt. iii. c. 2.

CA'ROL, *v.* } Fr. *Carolle*; It. *Carola*. Menage
CA'ROL, *n.* } says, *Chorcola*, a diminu-
CA'ROLING, *n.* } tive of *Chorea*. Somner produces the word *Kyrriole*, and thinks it probable that such a word may have been corrupted from Κυριε ελεησον, (Lord, have mercy,) so frequently repeated in morning prayers. And hence he conjectures our *carol* to be a hymn, (sc.) usually sung on the Nativity. In Fr. *Carolle* is the name of a kind of dance, and so it is used in Robert of Gloucester. See the quotation from Warton.

Aftur mete, as rygt was, the menstrales geode aboute,
And kuygtes and sweynes in *carole* gret route.
R. Gloucester, p 53.

What ladies fayrest ben or best dancing,
Or which of hem can *carole* best or sing,
Ne who most felingly speketh of loue;
Of all this now I make no mentioun.
Chaucer. The Knightes Tale, v. 2205.

And if so befalle amonge,
That she *carole* vpon a songe,
Whan I it here, I am so fedde,
That I am fro myselfe so ledde,
As though I were in Paradice.—*Gower. Con. A.* b. vi.

There was great myrth on all side,
Where as she passeth by the streate,
There was ful many a tymbre beate,
And many a maide *carolende*. *Id. Ib.*

And eke he can *carolles* make,
Roundel, balade, and vereiate. *Id. Ib.* b. i.

Ne nightingale in the seson of May
Was never non, that list better to sing
Ne lady lustier in *carolling*.
Chaucer. The Chanounes Yemannes Tale, v. 16,813.

The same season the princesse, mother to kyng Richarde, lay at Wynsore, and her doughter with her, my lady Maude, the fayrest lady in all Englande: theris of saynt Poule, and this yong lady, were in true amours togyder eche of other, and somtyme they met togyder at daunsynge and *carollyng*.
Berners. Froissart. Cronycle, c. 394.

There, on a day, as he persew'd the chace,
He chanc't to spy a sort of shepherd groomes,
Playing on pipes, and *caroling* apace,
The whiles their beastes there in the budded broomes
Beside them fed. *Spenser. Faerie Queene*, b. vi. c. 9.

Nor under every bank and every tree,
Speak rhymes unto my oaten minstralsie;
Nor *carol* out so pleasing lively laies
As mought the Graces move my mirth to praise.
Bp. Hall. Satires, b. i. Sat. 1.

They heare such notes, and heauenly *carolings*
Of God's high praise, that fills the brasen sky,
And feel such ioye and pleasure inwardly,
That maketh them all worldly cares forget,
And onely thinke on that before them set.
Spenser. Hymne of Heauenlie Beautie.

Why do the Delian palms incline their boughs,
Self mov'd? and hovering swans, their throats releas'd
From native silence, *carol* sounds harmonious.
Prior. Second Hymn to Callimachus.

Rise, sons of harmony, and hail the morn,
While warbling larks on russet pinions float;
Or seek at noon the woodland scene remote,
Where the gray linnets *carol* from the hill.
Beattie. The Minstrel, b. i.

In the year 1521 Wynkyn de Worde printed a set of Christmas *carols*: these were festal chansons for enlivening the merriment of the Christmas celebrity; and not such religious songs as are current at this day with the common people under the same title, and which were substituted by those enemies of innocent and useful mirth, the Puritans.
Warton. English Poetry, vol. iii. s. 26.

CAROUSE, *v.* } Fr. *Carousser*; Sp. *Ca-*
CARO'USE, *n.* } *rau*, from the Ger. *Gar*
CARO'USER. } *ausz*, empty it entirely,
CARO'USAL. } (prorsus deple vel exhauri,) in a word, *all out*, (Skinner.) Lye thinks it may be from *Reuse*, or *ruse*; and *Ruse*, Junius derives from the Dut. *Ruyschen*, strepere, perstrepere, sonore tumultuari, to make a roaring noise, an uproar. Menage is to the same purport as Skinner;—Ger. *Garauss*, which signifies *toute vuide*.

Mr. Gifford—without any authority—asserts, that *rouse* was a large *glass*, ("not past a pint," as Iago says,) in which a health was given, the *drinking* of which by the rest of the company formed a *carouse*. There could be no *rouse* or *carouse* unless the glass was *empty*. A *rouse* or two, in the language of the present day, would be a bumper or two." (See Gifford's *Massinger*, vol. i. p. 239, Note.) To *carouse* is—

To drink freely, copiously, with much jollity.

Carousel, (see the quotations from Dryden,) (Fr. *Carrousel*, from the It. *Carrosello*, Menage;) a pageant in which chariots (*carosses*) were much employed, is ascribed to a different source; viz. *Carosse*, a chariot.

Then drinke they all around both men and women: and sometimes they *carouse* for the victory very filthily and drunkenly.—*Hackluyt. Voyages*, vol. i. p. 96.

The tiplinge sottes at midnight which
to quaile *carouse* do vse,
Wil hate the if at any tyme
to pledge them thou refuse.—*Drant. Ep. to Lollius.*

He in that forrest did deaths cup *carouse*
Which fatal was vnto the conquerors house.
Mirrour for Magistrates, p. 646.

Plentie, the childe of peace, in euerie house,
Did furnish out the tables with her store,
Lyæus fruitful cup with full *carouse*
Went round about, mirth stood at euerie doore.
Id. Ib. p. 610.

When lately Pym descended into hell,
Ere he the cups of Lethe did *carouse*,
What place that was, he called loud to tell;
To whom a Devil—"This is the lower house."
Drummond, Epig. 8.

And that monarch, whom even a siege could not reduce below a condition of feasting, though he were *carousing* in the consecrated cups, had such a brimmer of trembling put into his hand, as both presaged, and, perchance, began, the destiny approaching him under the ensigns of the noble Cyrus.—*Boyle. Occasional Reflections*, s. 5. ref. 3.

As if he [Benhadad] had drawn together such a numerous and mighty army, headed by so many princes, only for the glorious and warlike expedition of *carousing* in their tents, or to fight it out hand to hand, in the cruel and bloody encounters of drinking healths.—*South*, vol vi. Ser. 10.

The bold *carouser* and advent'rous dame,
Nor fear the fever nor refuse the flame;
Safe in his skill, from all restraints set free,
But conscious shame, remorse or piety.
Lansdowne. To Dr. Garth in his Sickness.

But I have probable reasons, which induce me to believe, that some Italians having curiously observ'd the gallantries of the Spanish Moors at their Zambras or Royal feasts, where musick, songs, and dancing, were in perfection, together with their machines, which are usual at their Sortias, or running at the ring, and other solemnities, may possibly have retin'd upon these Moresque divertisements, and produc'd this delightful entertainment, by leaving out the warlike part of the *carousels*, and forming a poetical design for the use of the machines, the songs, and dances.
Dryden. Albion & Albanius, Pref.

This game, these *carousels* Ascanius taught,
And, building Alba, to the Latins brought.
Id. Virgil. Æneid, b. v.

The sun was set;—they had done their work; the nymphs had tied up their hair afresh,—and the swains were preparing for a *carousal*;—my mule made a dead point.
Sterne. Tristram Shandy, vol. vii. c. 43.

CARP, *v.* } Fr. *Charpir*; It. *Carpire*;
CA'RPER, *n.* } Lat. *Carpere*, to shear, to crop,
CA'RPING, *adj.* } to *carve*, (perhaps from the
CA'RPING, *n.* } A. S. *Ceorf-ian*, to *carve*,) to
CA'RPINGLY. } tear to pieces; and thus—

To pull or pluck out, to catch at, (sc. met.) small faults or errors; to find fault, to detect or expose faults, to cavil. In our old writers;—to hold up to ridicule, to jest, to scoff at.

And it appears also to have been used as Dr. Jamieson interprets it; 1. to speak, to talk, to relate verbally or in writing; 2. to sing. And he supposes the word to have been introduced from the Lat. *Carpere*, to cull, by the monkish writers. For *carping*, the Scotch also use *catchy*.

——To Conscience he tolde
And Conscience to the kyng. *carped* it after.
Piers Ploughman, p. 34.

By clothynge ne by *carpinge*. knowe shall thou hym nevere.
Id. p. 282.

In felawship wel coude she laughe and *carpe*
Of remedies of love she knew perchance,
For of that arte she coude the olde dance.
Chaucer. The Prologue, v. 476.

And whom it liketh for to *carp*
Prouerbes and demaunde she,
An other suche thei neuer sie,
Whiche that science so well taught.
Gower. Con. A. b. viii.

The one of these he *carped*, as a man of no witte and uerie meane learninge: the other for his verbositie and negligence in penning his history.—*Holland. Suetonius*, p. 139.

Then for his phrase he *carpeth* at it in infinite places, both for obscure and licentious.—*Hobbes. Life of Thucydides.*

As Britons, that so long
Have held this antique song,
And let all our *carpers*
Forbear their fame to wrong,
Th'are right skilful harpers.
Drayton. To Himself and the Harp.

Shame not these woods
By putting on the cunning of a *carper*,
Be thou a flatterer.
Shakespeare. Timon of Athens, Act iv. sc. 3.

The answere is fit for so friuolous an obiection; and a little true reason voyde of malicious *carping*, would haue taught you that this is rather a ciuill manner and custom to our country, than a ceremonie of the church.
Whitgift. Defence, p. 537.

But it is always thus with pedants, they will ever be *carping*, if a gentleman or man of honour puts a pen to paper.
Tatler, No. 17.

Lay aside, therefore, a *carping* spirit, and read even an adversary with attention and diligence, with an honest design to find out his true meaning, do not snatch at little lapses and appearances of mistake, in opposition to his declared and avowed meaning.
Watts. Improvement of the Mind, pt. i. c. 8.

CA'RPENTER, *n.* } Low. Lat. *Carpenta-*
CA'RPENTRY, *n.* } *rius*; Fr. *Charpentier*; It. *Carpentero*; Sp. *Carpintero*. Menage thinks from *Carpentum*; Vossius, quod ligna *carpit*, i. e. cædit, because he *cuts wood*. We must by no means omit, observes Junius, that Hesychius, Καρτειν exp. πληττειν, ferire, to strike. And Tooke remarks, that "the translation of the New Testament, which is ascribed to Wicliffe, (he alludes probably to his own MS.) proves to us that at that time, *smith*, (sc. one who *smiteth*,) and *carpenter* were synonymous."

A wright, or worker in wood.

And tho Sir Mael was inome, & hil withinne come,
An *carpenter*, that hil sede that seot the seute, hil nome,
And ladde him vpe the tour an hee, & made him huppe to grounde. [shot the shot.]—*R. Gloucester*, p. 537.

What is the wisdom that is goven to him, and siche vertues which ben maad by his hondes, wher this is not a *carpenter*. [a smith, ether, a *carpentere*, as quoted by Tooke,] the sone of Marye.—*Wiclif. Mark*, c. 6.

What wisdome is this that is giuen vnto him: and such virtues that are wrought by his handes. Is not this ye *carpenter* Maries sonne.—*Bible*, 1551. *Ib.*

Whereas the tenth day I sent our pinnesse on shoare to be mended because she was leaky and weake, with the *carpenter* and three more to help him, the weather chanced so, that it was Sunday before they could get aboord our ship.
Hackluyt. Voyages, vol. i. p. 276.

A firm house, though the *carpenter*
Perish, shall stand. *Donne. To Mr. J. W.*

O! to make boards to speak! there is a task!
Painting and *carpentry* are the soul of masque.
B. Jonson. An Expostulation with Inigo Jones.

CA'RPET, *n.* Dut. *Karpet*; It. *Carpetta*; "Fr. *Cairin*, a Turkie carpet; such a one as is brought from *Caire* in Egypt," (Colgrave.) Skinner suggests that the Italian *Carpetta* may be from *Cairo*, and *tapets*, (q. d.) tapes. *Carbasus* seu Memphiticus.

Carpets were formerly used as covers for tables. See the examples from B. Jonson, and Mr. Gifford's notes upon them. Now applied to—

A covering for the floor.

A *carpet knight*,—one that ever loves to be in women's chambers, (Cotgrave.) Others say, that they were men learned in arts and sciences, on whom *knighthood* was bestowed.

If before you returne you could procure a singular good workeman in the arte of Turkish *carpet* making, you should bringe the arte into this realme, and also thereby increase worke to your company.—*Hackluyt. Voyages*, vol. i. p. 423.

With whom was thon Duke of Burbon, and the Cardinall his brother, a prelate, more mete for a ladyes *carpet*, then for an ecclesiasticall pulpet.—*Hall. Edward IV.* p. 234.

There 's a *carpet* i'th' next room, put it on, with this scarfe over thy face, and a cushion o'thy head, and be ready when I call.—*B. Jonson. The Silent Woman*, Act i. sc. 5.

Reg. What, are those desks fit now? set forth the table,
The *carpet* and the chayre: where are the news
That were examin'd last?
Id. The Staple of News, Act i. sc. 4.

No *carpet* knight
That spent his youth in groves, or pleasant bowers;
Or streaching on a couch his lazy limbs,
Sung to his lute such soft and melting notes
As Ovid, nor Anacreon ever knew,
Could work on them, nor once bewitch their sense.
Beaum. & Fletch. Fair Maid of the Inn, Act i. sc. 1.

But then refreshed with thy fairy court
I look on Cynthia, and Sirenas sport,
As on two flow'ry *carpets* that did rise,
And with their grassy green restor'd mine eyes.
B. Jonson. Verses to Drayton.

Uber. I rejoice
Rare princess, that you are not to be won
By *carpet* courtship, but the sword.
Massinger. The Bashful Lover, Act i. sc. 1.

——— There sat the fair,
A glittering train on costly *carpets* rang'd,
A group of beauties all in youthful prime,
Of various feature, and of various grace:—*Scott. Amwell.*

CA'RRION, *n.* } Fr. *Caroyne, charongne*; It.
CA'RRION, *adj.* } *Carogna*; Sp. *Carnmna*. All, says Skinner, from the Lat. *Caro, carnis*, flesh. It is generally now applied to—

Putrified flesh; formerly to the mere carcass, or dead body.

A *carrion* crow preys upon the carcass, or *carrion*.

And ther, as ya vncle ded lay, ya foule *caroyne* he brogte,
And rygt ther by pece mele hakked yt al to nogte.
R. Gloucester, p. 216.

As curres from *caroyne*, that is cast in diches.
Piers Ploukman. Crede, p. 21.

Thilke mauere of folk ben the flies that folowen the hony, or elles the houndes that folowen the *carraine*.
Chaucer. The Persones Tale.

The lyfe and beautie of all good dedes is of God, and we are but the *carren* leaue, we are onelye the instrument whereby God worketh onely but the power is his.
Bible, 1551. *Prol. to Leuiticus.*

But we fare as doothe rauens and the *carein* crowes yt neuer medle with any quicke flesh.
Sir T. More. Workes, p. 213.

——— Their proud eyes do not see
The radiance of my helmet there, whose beames had instantly
Thrust backe, and all these ditches fild, with *carrion* of their flesh,
If Agamemnon had been kinder.
Chapman. Homer. Iliad, b. xvi.

And therewithall the sight did faile my dazeling eyne,
I nothing sawe saue sole *Despaire* bad me dispatch:
Whom I beheld, she caught the knife from me I weene,
And by her elbow *carian* death for me did watch.
Mirrour for Magistrates, p. 68.

But she that much disdain'd this homely fashion,
Doth staine her cheekes with red for very shame
To thrust back his *carren* corpe without compassion
Reuiling him with many a spiteful name
Harrington. Orlando, b. viii. s. 42.

Of the duties of which persons [formalists] I may say this, that if filth could be defiled, their prayers would defile their fastings, and their fastings their prayers: so that the joining of one to the other, would be nothing else, than the covering up of *carrion* with the fumes and incense of a dunghill.—*South*, vol. ix. Ser. 5.

CA'RROT, *n.* Fr. *Carote*; It. *Carota*; Dut. *Karote*. Of unknown etymology.

Their savoury parsnip next and *carrot*, pleasing food.
Drayton. Poly-Olbion, s. 20.

Like a bunch of ragged *carrots* stand
The short swoln fingers of thy mistress' hand.
Donne, Elegy 8.

On twigs of hawthorn he regal'd,
On pippin's russet peel,
And when his juicy salads fail'd,
Slic'd *carrot* pleas'd him well.
Cowper. Epitaph on a Hare.

CA'RRY, *v.* }
CA'RRIAGE, *n.* }
CA'RRIER. }
CA'RRYING, *n.* } Fr. *Charier*; Sp. *Acarrear*; Ger. *Karren*; A. S. *Cyran*, to turn. Menage derives the Fr. thus, Carrus, *carri, carricare, carriare, charier*. For the etymology of *Carrus*, see CAR.

To convey (sc.) on a turning, a wheeled vehicle; generally, to convey, to bear, to remove from one place to another by any means of conveyance or support; as distinguished from—to draw or drag; also simply, to support or sustain.

To bear, to deport, to conduct, to behave.

To *carry in* or *to*, is, to import; to *carry out*, to export; to *carry over* or *across*, to transport.

To *carry*, is frequently used with an ellipsis, as to *carry* (sub. into effect) is—to effect, to accomplish.

To *carry* a suit (sub. to a successful issue) is—to gain, to win it.

To *carry* a fort, is—to gain, to conquer it.

Carriage of the body or person,—deportment, manner of appearance in motion or rest; conduct, behaviour, management.

She lette no morsel from hire lippes falle,
Ne wette hire fingres in hire sauce depe,
Wel coude she *carie* a morsel, and wel kepe
Thatte no drope ne fell upon hire brest.
Chaucer. The Prologue, v. 130.

Here may ye seen, min owne dere brother,
The cherl spake o thing, but he thought another.
Let us go forth abouten our viage;
Here win I nothing upon this *caringe*.
Id. The Freres Tale, v. 7152.

Loe here bee the barelles of harneys that this traitours had priuelie conuayed in theyr *carriage* to destroy the noble lordes with all.—*Sir T. More. Workes*, p. 44.

Whensoeuer the said English merchants or any of their factours, shal be desirous to hire *carriers* to *carry* their wares to any place of our dominions or cities, it shall be at their choyse and pleasure to hire them the best way they can.—*Hackluyt. Voyages*, vol. i. p. 506.

Sir Fraunces Arragonnys hearyng of that chaunce, apparreled sixe strong men, lyke rusticall people with sackes and baskettes, as *carriers* of corne and victaile, and sent them to the castle of Cornyll.—*Hall. Hen. VI.* an. 19.

——— No one neglectine was
Of Hector's safetie; all their shields, they coucht about him close;
Rais'd him from earth, and (giving him, in their kind armes repose)
From off the labour, *carried* him, to his rich chariot
And bore him mourning towards Troy.
Chapman. Homer. Iliad, b. xiv.

Ulis. He doth rely on none,
But *carries* on the streame of his dispose
Without obseruance or respect of any.
Shakespeare. Troil. & Cres. Act ii. sc. 3.

Those men are happy
And so are all, are neere her.
I take it, she that *carries* vp the traine,
Is that old noble lady, Dutchesse of Norfolke.
Id. Henry VIII. Act v. sc. 2.

——— Thus oxen, mules, in chariots strait they put,
Went forth, and an unmeasur'd pile of sylvane matter cut,
Nine daies emploide in *cariage*.
Chapman. Homer. Iliad, b. xxiv.

His looks imperious, fore'd, yet milde, allur'd
The proud to bow, the humble to be bold:
What fit, reforming, marking every place;
His gallant *carriage* all the rest did grace.
Stirling. Jonathan.

The very *carrier* that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times over.—*Burton. Anat. of Melancholy*, p. 524.

Some *carry-tale*, some placeman, some slight zanie.
Shakespeare. Love's Labour Lost, Act v. sc. 2.

If these should not succeed, then he trusted to the frosts of the following winter, which seldom fail in that country to make all passable and safe for troops and *carriages* themselves, that in summer would be impassable, either from the waters or depth of soil.—*Sir W. Temple. Memoirs*, c. 1.

I am of Mr. Cowley's opinion, that so much of dancing at least as belongs to the behaviour and an handsome *carriage* of the body, is extremely useful, if not absolutely necessary.
Spectator, No. 67.

And is this all? Is this the end
To which these *carryings-on* did tend.—*Hudibras*, c. 2.

This being formed, he contrives such a design, or fable, as may be most suitable to the moral; after this he begins to think of the persons, whom he is to employ in *carrying* on his design; and gives them the manners which are most proper to their several characters
Dryden. Parallel of Poetry and Painting.

The Spaniards, though long accustomed to an arbitrary government, resented this proclamation with great spirit, as an infringement of the common rights of mankind, and made a vigorous struggle against its being *carried* into execution.—*Cook. Voyage*, vol. i. b. ii. c. 2.

I then affirm that, if in time of war our trade had the good fortune to increase, and at the same time a large, nay the largest proportion of *carriage* had been engrossed by neutral nations, it ought not in itself to have been considered as a circumstance of distress.—*Burke. Late State of the Nation.*

It is from their attachment to their native place, and particularly where they have brought up their young, that these birds [pigeons] are employed in several countries as the most expeditious *carriers*.—*Goldsmith. Animated Nature*, b iv c.8.

CART, *v.* }
CART, *n.* }
CA'RTAGE. }
CA'RTER. }
CA'RTFUL. }
CA'RTWRIGHT. } Lat. *Carrus*, from the A. S. *Cyran*; to turn or return.

Chaucer, (*Knight's Tale*, quoted hereafter,) and G. Douglas, use *cart* and *carter*, as chariot and charioteer.

A turning or wheeled vehicle, generally, employed for use in agriculture, or in matters of business, rather than of pleasure.

For ge ben men beter y tagt to schoule and to spade,
To *carteslaf* and to plowstaf, and a fischyng to wade,
To hamer and to nedle, and to marchandise al so,
Than with sword or hauberk eny batail to do.
R. Gloucester, p. 99.

——— Oure *cart* shal he drawe
And fetche forth oure victailes.—*Piers Ploukman*, p. 33.

Thei ben as foure wheels in the foure horsid *carte* of the lord that bereth him aboute bi prechyng of the Gospel.
Wiclif. Prologue on Matthew.

Behold my blody woundes, depe and wide,
Arise up erly in the morwe tide,
And at the west gate of the toun (quod he)
A *carte* ful of donge ther shalt thou see,
In which my body is hid priuily.
Do thilke *carte* arresten boldely.
Chaucer. The Nonnes Preestes Tale, v. 1524.

Awake and with the dawning day arise:
To take the western gate thy ready way,
For by that passage they my corps convey:
My corps is in a tumbril laid; among
The filth, and odour, and enclos'd with dung.
That *cart* arrest, and raise a common cry,
For sacred hunger of my gold I die;
Then shew'd his grisly wounds.
Dryden. The Cock and the Fox.

Nought was forgete by th' infortune of Marte
The *carter* overridden with his *carte*.
Under the wheel ful low he lay adoun.
Chaucer. The Knightes Tale, v. 2024.

My lord, quod he, whan that the weder is faire,
Withouten winde, or pertourbing of aire,
Let bring a *cart-wheele* here into this hall;
But loke that it have his spokes all;
Twelf spokes hath a *cart wheele* cummunly.
Id. The Sompnoures Tale, v. 7837.

He should beare a sicker eie,
That he to lowe, ne to hie
His *cart* drive at any throwe
Wherof that he might ouerthrowe.—*Gower. Con. A.* b. iv.

In the meane season by ye diligent labour of ye Lord Barnes, ye pece of ordinaunce was raysed & *caried*, and furthe was it caried, by this time the French army apered in sight.—*Hall. Hen. VIII.* an. 5.

Woe be vnto vayne persones, yt drawe wyckednes vnto thē, as it were wt a coorde: and synne, as it were with a *cart-rope*.—*Bible*, 1551. *Esay*, c. 5.

If either of you both loue Katherina,
Because I know you well, and loue you well,
Leaue shall you haue to court her at your pleasure.
Gre. To *cart* her rather. She's too rough for mee.
Shakespeare. Taming the Shrew, Act i. sc. 1.

But lest I set the horse behind the *cart*.
I mind to tell each thing in order so
As thou maist see and shew whence sprang my woe.
Mirrour for Magistrates, p. 60.

News is brought to the Regent, that the French by stratagem of a *carter*, that with a load of hay coming over the drawbridge, caused the axletree to break, and whilst the porter was ready to help the *carter*, the porter's braines were beaten out, the town of Ardes surprized, and the Lord Fawconbridge Captain thereof taken prisoner.
Baker. Hen. VI. an. 1449.

The king hath licenc'd certain victuals into the town, and wood upon intreaty of the Cardinal Gondi at twenty-five crowns the *cart-full*, and a cow eight.

Reliquiæ Wottonianæ, p. 614.

A sentence well couch'd, takes both the sence and the understanding. I love not those *cart-rope* speeches, that are longer then the memory of man can fathom.

Feltham, pt. i. Resolve 20.

After these locall names, the most names in number haue been deriued from occupations, or professions, as wright, *carturight*, shipwright, &c.—*Camden. Remains. Surnames.*

Another priest, called Sir Thomes Snowdel, whom they nick-named Parson Chicken, was *carted* through Cheapside for assoiling an old acquaintance of his in a ditch in Finsbury Field, and was at that riding saluted with chamber-pots and rotten eggs.—*Strype. Memoirs. Q. Mary*, an. 1553.

For though the motion of the *cart-wheel* is so obvious, and seems so plain a thing, that the *carman* himself never looks upon it with wonder; yet after Aristotle had taken notice of the difficulty, that occurred about it, this trivial phænomenon has perplexed divers great wits, not only schoolmen, but mathematicians; and continues yet to do so.

Boyle. Works, vol. iv. p. 413.

Milliners, summon'd from afar,
Arriv'd in shoals at Temple Bar,
Strictly commanded to import
Cart-loads of foppery from court.

Churchill. The Ghost, b. iv

CA'RTEL, *v.* } Fr. *Cartel, charta, chartella,*
CA'RTEL, *n.* } *chartellum*, (Menage.) It. *Cartello.* "A little paper of defiance or challenge for a single combat," (Cotgrave.) Applied to—

Any paper—expressing the terms or conditions upon which any thing is done.

To *chartel*, in Jonson, is, elliptically, to challenge.

Bob. By the foot of Pharoah, and 'twere my case now I should send him a *chartel* presently. The bastinado! A most proper and sufficient dependance, warranted by the great Caranza. Come hither. You shall *chartel* him.

B. Jonson. Every Man in his Humour, Act I. sc. 5.

He sware by Saint George they were valiant verses; and commanded them to be shot vpon an arrow into the cittie, as a *cartell* of challenge.—*Camden. Remains. Rythmes.*

Though by a *cartel* that had been settled between the two armies, all prisoners were to be redeemed at a set price, and within a limited time yet the French, having now so many men in their hands, did, without either colour or shame, give a new essay of their perfidiousness for they broke it upon this occasion, as they had often done at sea.

Burnet. Own Time, an. 1659.

CA'RTILAGE, *n.* } Simpliciter a *carne*
CARTILAGI'NEOUS, *adj.* } fit *carnulago*, hinc *cartilago*, (Vossius.) Fr.
CARTILA'GINOUS. } *Cartilage.*

A gristle or tendril of the ear or nose, or such a skin as is between the toes of geese or ducks, &c. (Cotgrave.)

In a pigeon, which hath a soft and low note, 'tis [i. e. the wind-pipe] partly *cartilaginous*, and partly membranous, viz. where the rings meet. In an owle, which hath a good audible note, 'tis more *cartilaginous*. But that of a jayes, hath hard bones, instead of *cartilages*: and so of a linnet.

Grew. Cosm. Sacra, b. i. c. 5.

The *cartilagineous* kind—which by what artifice they poize themselves, ascend and descend at pleasure, and continue in what depth of water they list, is yet unknown to us.

Ray. On the Creation, pt. i.

Though I have declared in the beginning of this work, that the means whereby *cartilaginous* fishes raise and sink themselves in the water, and rest and abide in what depth they please, is not yet certainly known; yet I shall propound a conjecture concerning it.—*Id. Ib.* pt. ii.

These eye-lids are of excellent use to the eye, serving both for curtains to keep out the light, when it is not desired; which the *cartilages* that strengthen their edges, and help them to shut very close, enable them the better to do, and to fence the eye from dust, and cold, and smoke, and other outward injuries.—*Boyle. Works*, vol. vi. p. 735.

Talicotius grafted a new one on the remaining part of the grisle or *cartilaginous* substance, which would sneeze, smell, take snuff, pronounce the letters M or N, in short, do all the functions of a natural nose.—*Tatler*, No. 260.

CARTOO'N. Fr. *Carton*; It. *Cartone*; from the Lat. *Charta*, paper. The thick paper, (says Cotgrave,) whereon painters draw sometimes. Applied emphatically to the famous *Cartoons* of Raphael.

There needs no other proof of this truth, than the testimony of every reasonable creature, who has seen the *cartons* in Her Majesty's Gallery at Hampton-Court, these are representations of no less actions than those of our blessed Saviour and his Apostles.—*Spectator*, No. 226.

The most considerable and the most esteemed works of Raffaelle are the *cartoons*, and his fresco works in the Vatican.—*Sir Joshua Reynolds*, Discourse II.

CA'RTRIDGE. Fr. *Cartoach*; It. *Scartoccio*; Lat. *Charta*, paper.

A charge made ready for any musket or ordinance, (Florio.) A full charge (says Cotgrave,) for a pistol (musket, &c.) put up within a little *paper*, to be the readier for use. See BORE, for an example from Dryden.

In them she [the bee] builds or forms her cylindrical nests or cases, resembling *cartridges*, or a very narrow thimble, only in proportion longer, of pieces of rose or other leaves.

Ray. On the Creation, pt. i.

CA'RUCATE. } Lat. *Caruca*; Fr. *Caruc*,
CA'RRUGAGE, or } (a plough,) from *Carrus*,
CRA'RUGAGE. } Vossius thinks. See CAR.

A *carrucate* of land, says Spelman, is that portion, which is marked out for the labour of one *plough*, a plough-land. It is also called a *Carue*, (qv.)

In this roll of Winchester, so most of all called, because it was made after the example of the other, were taxed and set downe, the earledoms, hundreds, tythings, woods, parks, and all farms, in euery territory, or precinct, how many *carucates* of lande, how many plough-lands, &c.

Stow. William the Conquerour, an. 1080.

Geffrey, Archbishop of York, would not permit the Sheriffe to leuie the dutie called *charuoage*, that was, three shillings of euerie plough-land within his diocesse.

Holinshed. Chronicle. K. John, an. 1200.

CARVE, *v.* } Dut. *Kerven*; Ger. *Kerben*;
CA'RVER. } A. S. *Ceorfan*, secare, scindere,
CA'RVING, *n.* } carpere—

To cut, (whether meat, or copper, or other substance;) to grave or engrave; to cut up in parts or portions, to distribute; to allot portions; also (met.) to cut (sc.) for ourselves, to choose our own portion.

Vor sir William Mautrauers (thonk nabbe he non)
Carf him of fet & hondc, & is limes mani on.

R. Gloucester, p. 560.

The pileres weren ypaint,
And queyntly *ycorven*, with curious knottes,
With wyndowes wel ywrought, wyde vp alofte.

Piers Ploughman. Crede.

Tho was he *corven* out of his harneis,
And in a bed ybrought ful fayre and blive,
For he was yet in memorie, and live,
And alway crying after Emelie.

Chaucer. The Knightes Tale, v. 2698.

For in the lond ther n'as no craftes man,
That geometric, or arsmetrike can,
Ne portreiour, ne *kervere* of images,
That Theseus ne yaf him mete and wages
The theatre for to maken and devise.—*Id. Ib.* v. 1901.

As well may the moste rude ymage and moste symply wrought, put vs in minde of Christ, & our ladv, and any other saint, as may the most costelve and moste curyous that anye payntour or *carver* can deuise.

Sir T. More. Workes, p. 116.

I us'de thee so, thou lovdst none else; nor any where woldst eate
Till I had crownd my knee with thee, and *carued* thee tendrest meate.—*Chapman. Homer. Iliad*, b. ix.

Or list us make two striving shepherds sing,
With costly wagers for the victory,
Under Menalcas judge; while one doth bring
A *carven* bowl wel wrought of beechen tree.

Bp. Hall. Defiance to Envy.

——But yet (Paulina)
Hermione was not so much wrinckled, nothing
So aged as this seemes.
Pol. Oh, not by much.
Paul. So much the more our *carver's* excellence.
Which lets goe-by some sixteen yeeres and makes her
As she liu'd now.—*Shakes. Winter's Tale*, Act v. sc. 3.

The inward spiritual or mystical sense is the gold more precious and more beautiful, that glisters through those cuttings and artificial *carvings* in the letter.

Henry More. Defence of Cabbala, Introd.

I asked a gentleman the other day that is famous for a good *carver* (at which acquisition he is out of countenance, imagining it may detract from some of his more essential qualifications) to help me to something that was near him; but he excused himself, and blushing told me, of all things he con'd never *carve* in his life; tho' it can be proved upon him, that he cuts up, disjoints, and uncases, with incomparable dexterity.—*Spectator*, No. 475.

Instead of fretting and complaining, that things succeeded otherwise than he expected, he resolves with himself, that that condition, whatever it be, in which he actually is, is indeed best for him, and that which he himself, were he to be the *carver* of his fortunes, supposing him but truly to understand his own concernments, would chuse for himself above all others.—*Sharp*, vol. i. Ser. 1.

Each day a sister-lamb is serv'd,
And at the glutton's table, *carv'd*;
The crashing bones he grinds for food,
And slakes his thirst with streaming blood.

Moore, Fable 6.

——Smooth linden best obeys
The *carver's* chissel; best his curious work
Displays in all its nicest touches.

Dodsley. Agriculture, c. 2.

CARVE. Fr. *Carue.* See CARUCATE.

He gave also to Saint Cedda (made by consent of him and King Oswy, Bishop of Lindisfarne) fifty hides of land (a hide, a plough-land, or a *carve*, I hold clearly equivalent) towards foundation of a monastery.

Drayton. Poly-Olbion, s. 11. Illustrations.

CASCA'DE, *n.* Fr. *Cascade*; It. *Cascata*, from the Lat. *Cadere, casum*, to fall.

A fall (sc.) of water; a waterfall.

Those only, who have endured a long series of thirst, and who can readily recal the desire and agitation which the ideas alone of springs and brooks have at that time raised in them, can judge of the emotion with which we eyed a large *cascade* of the most transparent water, which poured itself from a rock near a hundred feet high into the sea, at a small distance from the ship.—*Anson. Voyage*, b. ii. c. 1.

And streams, as if created for his use,
Pursue the track of his directing wand,
Sinuous or strait, now rapid and now slow,
Now murm'ring soft, now roaring in *cascades*—
Ev'n as he bids! Th' enraptur'd owner smiles.

Cowper. Task, b. iii.

CASE, *v.* } Fr. *Caisse*; It. *Cassa*;
CASE, *n.* } Sp. *Caxa*; Dut. *Kasse*,
CA'SING, *n.* } *kast*; Lat. *Capsa*; a capiendo, says Vossius; yet he
CASEHA'RDEN, *v.* } prefers the Gr. Καμψα, which in Lennep's opinion is pro Καψα, from Καπτω, the future of Καπτειν, cavitate, complecte, capere, to take, to hold. (See CAPSULE.)

That which takes, receives, holds, or contains, whether arrows, (as in Chaucer and G. Douglas, *Virgil*, b. i.) knives, books, watches, or any thing else. And thus, the skin.

To *caseharden*,—to harden the case, the outside, the skin, the surface.

To *case* is used, in Shakespeare, for—to *uncase*, to strip off the *case*:—"We'll make you some sport with the fox, ere we *case* him."—*All's Well that Ends Well*, Act iii. sc. 6.

And with that word, the armes in the *cas*,
Of the goddesse clatteren fast and ring.

Chaucer. The Knightes Tale, v. 2260.

And now my tongue's vse is to me no more,
Than an vnstringed vyall, or a harpe,
Or like a cunning instrument *cas'd* vp
Or being open, put into his hands
That knowes no touch to tune the harmony.

Shakespeare. Rich. II. Act i. sc. 3.

Nine great pieces of ordnance, mounted near the west gate thundered forth a continuall storm, not of single bullets, but of chain-shot and *case-shot*.

Camden. Elizabeth, an. 1601.

For generally, as with rich furred conies, their *cases* are farre better than their bodies, and like the bark of a cinnamon tree, which is dearer than the whole bulk, their outward accoutrements are far more pretious than their inward endowments.—*Burton. Anatomy of Melancholy*, p. 474.

Adding, that in several places the Portuguese kept their great guns *cased* over, that the dew might not fall upon them, and by its corrosiveness to rust them, as to be apt, after a while, to break in the discharge.

Boyle. Workes, vol. v. p. 634.

But if an hundred watches were to be made by an hundred men, the *cases* may be assigned to one, the dials to another, the wheels to another, the springs to another.

Spectator, No 232.

Adieu, old fellow, and let me give thee this advice at parting; e'en get thyself *case-hardened*; for though the very best steel may snap, yet old iron, you know, will rust.

Guardian, No. 95.

The poet, being resolved to save his heroine's honour, has so ordered it, that the king always acts with a great *case-knife* stuck in his girdle, which the lady snatches from him in the struggle, and so defends herself.

Addison. On Italy. Venice.

—— Like a dart,
Lanch'd from the sinews of a Parthian's arm,
Without reply th' inspired Caryatian flew,
Cas'd as he was in steel. *Glover. Athenaid*, b. xiii.

The outward *casings* [of the cathedral of Cadiz] are to be of white marble, the bars of the windows of bronze.
Swinburne. Spain, Let. 23.

CASE, *s.* } Lat. *Cadere*, *casum*, to fall; Fr. *Cas*; It. and Sp. *Caso*.
CA'SUAL, *adj.* } As it *fell* out, as it turned
CA'SUALLY. } out, as it happened, as it came
CA'SUALTY. } to pass,—are equivalent expressions.

The state or condition, in which any thing may *befal* or *happen* to be; the state or condition of circumstances, actual or possible.

Casual, i. e. accidental or incidental; unconnected with, independent of, plan, purpose, or design; not foreseen, premeditated or predetermined.

The tything to Rome com that he ysawe was,
That hem hadde ydo schame, heo were glad of that *cas*
R. Gloucester, p. 83.

And vpon *case* befel, that through a rout
His eye perced, and so depe it went
Til on Creseide it smote, and there it stent.
Chaucer. Troilus. b. i.

Thinke eke thyselfe to sauen art thou hold;
Such fire by processe, shall of kind cold,
For sens it is but *casuell* pleasaunce
Some *case* shal put it out of remembraunce.
Id. Ib b. iv.

But or that he had half his cours ysailed,
No I not why, ne what mischance it ailed,
But *casually* the shippes bottom rente.
Id. The Nonnes Preestes Tale, v. 1607.

But O most miserable *case*, that when the lighte of God doth shine vnto vs in these daies so bright as it did neuer shine in the remembrance of men, yet so litle zeale, fauor, and loue, should be founde.
Calvine. Foure Godlye Sermons, Ser. 2.

I put *case* the sea had promised the to be alway in suertie of hir, and the skie cleere wether, the sommer snowes, and the wynter flowers.—*Golden Boke*, Let. 3.

Not for that I meane
Such a *casualty* should be seene
Or suche *chaunce* should *fal*
Unto our cardinal.—*Skelton. Why come ye not to Court.*

Also age runneth on a pace which may euery day worse than other suffer displeasure, and is more feeble to sustaine the *casualties* chaunceing.
Vives. Instruction to Christian Women, b. ii. c. 12.

The law of God, and after it our own laws, and in effect the law of all nations, have made difference between slaughter *casual* and furious.—*Raleigh. Hist. of the World*, b. ii. c. 4.

The cause why the children of Israel tooke vnto one man many wiues, might be, least the *casualties* of warre should in any way hinder the promise of God concerning their multitude from taking effect in them.
Hooker. Ecclesiastical Politie, Pref.

—— But like the martlet
Builds in the weather on the outward wall,
Euen in the *force* and rode of *casualtie*.
Shakespeare. Merchant of Venice, Act ii. sc. 9.

Wilmot, about the time of his escape, had by force taken Muckron, his principall seat, as it was *casually* on fire.
Camden. Elizabeth, an. 1601.

He that is versed in making reflections upon what occurs to him; he that, (consequently,) has the works of nature, and the actions of men, and almost every *casualty* that falls under his notice, to set his thoughts on work, shall scarce want themes to employ them on.—*Boyle. Occas. Refl.* s. i. c. 2.

Had Dinocrates really carved Mount Athos into a statue of Alexander the Great, and had the memory of the fact been obliterated by some accident: who could afterwards have proved it impossible, but that it might *casually* have been formed so.—*Bentley*, Ser. 5.

Yet on his way, (no sign of grace
For feare in fear are apt to pray,)
To Phœbus he preferr'd his *case*
And begg'd his aid that dreadful day
Gray. A Long Story.

CA'SEMATE. Fr. *Casemate*; Sp. *Casamata*; It *Casamatta*, of uncertain etymology. See *Menage*.

Cotgrave calls it, a loop, or loophole in a fortified wall. And Skinner is to the same purport.

—— Secure your *casemates*,
Here Master Picklocke, sir, your man o' law,
And learn'd attorney, has sent you a bag of munition.
B. Jonson. Staple of News, Act i. sc. 3.

CA'SEMENT. From the It. *Casamenta*, a building, a small house, with a slight deviation from the meaning, (Skinner.) Junius says, it is also used for the Dut. *Kasseüne*, jugamentum fenestræ vel ostii; Fr. *Chassis de fenestre*, a case or frame for a window; and Menage derives *chassis* from *capsa*. And thus we are brought round to the English *case*, itself from *capsa*. See CASE.

—— And when you hear the drum
And the vile clamour of the wry-neckt fife,
Clamber you not up to the *casements* then,
Nor thrust your head into the publique streete,
To gaze on Christian fooles with varnisht faces.
Shakespeare. Merchant of Venice, Act ii. sc 5.

Bel. Who can be sad? out with these tragick lights,
And let the day possess her natural howres.
Teare down these blacks, cast ope the *casements* wide,
That we may jocondly behold the sunn.
Beaum. & Fletch. Queen of Corinth, Act iii. sc. 2.

For by these *casements* enter in adulterous thoughts in the mind as they did in David's; and likewise impure thoughts conceived in the heart may discover themselves by the motions of the eye —*Ray. On the Creation*, pt. ii.

Yet when the new light which we beg for, shines in upon us, there be who envy and oppose, if it come not first in at their *casements*.—*Milton. Of Unlicens'd Printing.*

CA'SEOUS. Lat. *Caseus*, a cheese; cheesy.

Dec. 24. This evening I perceived that the *caseous* part was severed from the butyrous, in the closed receivers as well as in the milk, which, at the same time, I had left exposed to the air.—*Boyle. Works*, vol. iv. p. 587.

CASH, *v.* } Fr. *Casse*, *caisse*; It. *Cassa*.
CASH, *n.* } Hence Fr. *Caissier*, *quaissier*;
CASHI'ER, *n.* } It. *Cassiere*, with us *cashier*; (q. d.) *capsarius*; i. e. qui *capsam* custodit; all from the Lat. *Capsa*. (Skinner and Menage.) See CASE.

Fr. *Casse*, Cotgrave says, is "a box, *case*, or chest; also a merchant's *cash* or counter." And Sherwood explains *cashier*, "Qui garde la *casse* de l'argent d'un merchand." And see the example from Sir William Temple.

Cash is now transferred by usage from the *case*, which holds the silver or gold, to the silver or gold itself.

Giue mee thy hand.
Nym. I shall haue my noble?
Pist. In *cash*, most justly payd.
Shakespeare. Henry V. Act ii. sc. 1

Or as a thief bent to unhoord the *cash*
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast fear no assault,
In at the window climes or o'er the tiles.
Milton. Paradise Lost, b iv.

Go take other men, though they be able to count and cast up these riches, yet they are but as *cash-keepers* for merchants that tell over other mens moneys; but for the heir, the possessor himself, for him to tell over all this, is all the while to study his own riches, and so his heart is comforted according to the value that is in them.
Goodwin. Works, vol. v. p. 38.

So as this bank is properly a general *cash*, where every man lodges his mony, because he esteems it safer, and easier paid in and out, than if it were in his coffers at home.
Sir W. Temple. On the United Provinces, c. 2.

At the new Exchange they are eloquent for want of *cash*, but in the city they ought with *cash* to supply their want of eloquence.—*Spectator*, No. 156.

I say this in answer to what Sir Roger is pleased to say, that little that is truly noble can be expected from one who is ever pouring on his *cash-book* or balancing his accompts.
Id. No. 174.

CASH, or } From the Lat. *Cassus*; (from
CASHI'ER, *v.* } *Careo* is *caritum*, whence, (as
CA'SSATE. } Priscian teaches, lib. xi.) *cassum*, in the same manner as from *defetiscor* instead of *defetiscitus*, we have *defessus*. Vossius.) From the Lat. *Cassus*, which signifies, vain, useless, good for nothing, says Casseneuve, has been formed the Bar. Lat. verb, *Casso*, *cassare*; and thence the Fr. *Casser*, "to *cass*, to *casseer*, discharge, turn out of service." It was written *cash*, as in Goldyng; *casseer*, as in Warner; and now to *quash*, (qv.)

To annul or annihilate; to render useless or unserviceable; to dismiss or discharge from service; to disband.

Thre and twenty thousand talents were bestowed here abouts. Furthermore he *cashed* the old souldiers and supplied their roumes with yong beginners. But such as wer reteined stil, grudging at the dismissing of the old souldiers, required to be *cashed* theselues also, biddinge him pay thé their wages and not to tell them of their yeres, for seing they wer chosen into warfare together, they thought it but right and duty to be discharged together.—*Goldyng. Justine*, fol. 63.

The ruffians among them, and soldiers *cashiered*, which be the chief doers, look for spoil: so that it seems no other thing but a plague and a fury among the vilest and worst sort of men.
Strype. The D. of Somerset to Sir P. Hoby, Sept. 1, 1549.

Moreouer, if the Tartars draw homeward, our men must not therefore depart and *cassier* their bandes, or seperate themselues asunder: because they doe this vpon policie, namely to haue our armie diuided, that they may more securely inuade and waste the countrey.
Hackluyt. Voyages, vol. i. p. 63.

After this Richard, the election of three archbis. was *cassate* at Rome.—*Fox. Martyrs*, Ed. 3.

He knows that abstinence from marriage was never commanded by any law of Moses, or Christ; and that that other from meats was now left free by Christ,—those special laws under Moses given to the Jews, being now *cassate* and cancelled by Christ.—*Hammond. Works*, vol. ii pt. ii. p 177

Certainly they did not think it so needful, as that they would have suspended or *cassated* the decree.
Bp. Taylor. Liberty of Prophesying, s. 6

And (for, perhaps, from such consort
The brutes *casseerd* will be,)
Three blended bloods of nations three,
Hath giuen vs natures three.
Warner. Albion's England, b. ix.

—— Cassio hath beaten thee,
And thou by that small hurt hath *cashier'd* Cassio
Shakespeare. Othello, Act ii. sc. 3

And so it is likewise with the sinner when once he has cast off the fear of God, and *cashiered* the sense of religion out of his mind, (which is the best security of mens innocency, and the most effectual curb to keep them from going astray) he presently flies out into all sorts of extravagancy and debauchery, as his temper and inclination does prompt him.
Sharp, vol. vi. Ser 3

All which passages, if we do not acknowledge to have been guided to their respective ends and effects, by the conduct of a superior, and a divine hand, we do by the same assertion *cashier* all Providence, strip the Almighty of his noblest prerogative, and make God not the governor, but the meer spectator of the world.—*South*, vol. iii. Ser. 11.

This opinion as I hinted before, supersedes and *cassates* the best medium we have to demonstrate the being of a Deity, leaving us no other demonstrative proof, but that taken from the innate idea.—*Ray. On the Creation*, pt. i.

Connexions form'd for interest, and endear'd
By selfish views, [are] censur'd and *cashier'd*.
Cowper. Tirocinium

CASK, *n.* } Fr. *Casque*, or *caque*; Sp.
CA'SKET, *v.* } *Casco*, Menage derives thus,
CA'SKET, *n.* } *Cadus*, *cadecus*, *cacus*, *caque*. Skinner says from the Lat. *Cadus*, (see CADE,) or from the Fr. *Casse*; It. *Cassa*, *capsa*, (q. d.) *Cassa*, *capsa*, *cassica*, vel *Capsica vini*. See CASE.

Casket is the diminutive of cask.

Certain vessels for wine and other liquors are called *casks*. But *caskets* are used for depositing letters, trinkets, jewels, &c.

New wine will search to find a vent,
Altho' the *cask* be sett so strong;
And wit wyll walke when wyll is bent,
Although the way be neuer so long.
Vncertaine Auctors. Where good Wyll is, &c.

And because we be not sure what timber they shall finde there to make *caske*, we haue laden in these ships 140 tunnes emptie *caske*, that is 94 tunnes shaken *caske*, and 46 tunnes whole, and ten thousand hoopes, and 480 wrethes of twigs.—*Hackluyt. Voyages*, vol. i. p. 300.

No alcumist dame Nature can displace,
Except that God doth giue abundant grace.
The *caske* will haue a taste for euermore,
With that wherewith it seasoned was before.
Mirrour for Magistrates, p. 193.

Ber. I haue writ my letters, *casketted* my treasure,
Giuen order for our horses.
Shakespeare. All's Well, Act ii. sc. 5.

A garter or a bracelet of hers is more precious than any Saints relique, he lays it up in his *casket*, (O blessed reliques) and every day will kisse it.—*Burton. Anat. of Melan.* p. 524.

Yet this notice of former superstitions was gained by this barbarity, that among a great number of rotten carcasses were found *caskets* full of pardons safely folded and lapt together in the bottom of their graves.
Strype. Edw. VI. an. 1549

——— With that
A German oft has swill'd his throat, and sworn,
Deluded, that imperial Rhine bestow'd
The generous rummer, whilst, the owner, pleas'd,
Laughs only at his guests, thus entertain'd
With foreign vintage from his cider *cask*.
Philips. Cider, b. ii.

——— Maid, farewell!
I leave the *casket* that thy virtue held,
To him whose breast sustains it; more belov'd,
Perhaps more worthy, yet not loving more,
Than did thy wretched Cleon.
Mason. The English Garden, b. iv.

CASK, *n.* } Fr. *Casque*; Sp. *Casco*. A hel-
CA'SQUET. } met, or head-piece. Menage and Skinner, from the Lat. *Cassis*, though the latter observes that in Sp. *Casco* (and also in Fr. *Casque*) testam notare; and what is *cassis*, but *capitis testa*? See the preceding CASK.

A *case* (sc.) for the head; an enclosure, cover or protection for the head.

——— Can this cock-pit hold
The vastie fielas of France! Or may we cramme
Within this woodden O, the very *caskes*
That did affright the ayre at Agincourt.
Shakespeare. Hen. V. Ch. 1.

Now with thick clouds th' enlighten'd pavement swarms,
The fireman sweats beneath his crooked arms,
A leathern *casque* his ventrous head defends,
Boldly he climbs where thickest smoke ascends;
Mov'd by the mother's streaming eyes and prayers,
The helpless infant through the flame he bears
Gay. Trivia, b. iii.

First at his foe Leophron aim'd a stroke;
But on his polish'd *casque*, the falchion broke:
From the smooth steel the shiver'd weapon sprung;
Aloft in air its hissing splinters sung
Wilkie. The Epigoniad, b. iii.

CA'SSOCK, *n.* Fr. *Jaque, casaque*; It. *Giacco, casacco*; Sp. *Jaca, casaca*; Ger. *Kasak, jacke*; Dut. *Kasacke, kajacke, jacke*; Eng. *Cassock* and *jack*. Junius adopts from Vossius, that the parent of all these words is the Gr. Κασα, whence the Lat. *Casa*, applied generally to any thing which covers, (sive domus est, sive vestis—Wachter); and that *jack* is corrupted from *kajacke*. (See Vossius *de Vitiis Ser.* 3. 3. in v. *Casabula*.) Vossius is supported by other learned names. (See *Menage* and *Wachter*.) Of *Jack, jaque*, &c. Skinner says, quod si omnia a Lat. *sagum*. Wachter prefers to deduce *jacke* from the Gr. Ιαγη, a covering. A *cassock*, tunica longior, is—

A long cloak or vestment; used by a soldier or clergyman.

——— But when Ulysses
Againe shall greet vs, he shall put thee on
Both coat and *cassocke*.—*Chapman. Homer. Odyssey*, b. xv.

I stretched forth mine arme at length, and swinging the skirt of my *cassocke* on high, round about my head, by this usual signe shewed, that the enemies were at hand: and so joyning with them, rode amaine, with my horse ready by this time to tyre.—*Holland. Ammianus*, p. 114.

Your broad-way sons would never be too nice
To close with Calvin, if he paid their price;
But rais'd three steeples higher, would change their note,
And quit the *cassock* for the canting coat.
Dryden. The Hind & Panther, pt. iii.

I put on a *cassaque* of one of the Marquis's guards, and with my page, the Duke of Nieuburg's guard, and Colonel Majette, a Flemish officer in the Munster service, I took horse at the back door of my inn.
Sir W. Temple. To Sir J. Temple.

It would be right too, let me tell you,
To buy a gown of new prunella;
And bid your maid, that art who knows,
Repair your *cassoc* at the elbows.
Cawthorn. A Letter to a Clergyman.

CAST, *v.* }
CAST, *n.* }
CA'STER, *n.* }
CA'STING, *n.* }
CA'STLING, *n.* }
CA'STAWAY, *n.* }
CA'STAWAY, *adj.* } Sw. *Kasta*; Dan. *Kaste*. Ihre thinks that we owe this word to the Normans, since he cannot discover that our ancestors, the A. S. ever used it. With English prepositions subjoined, it is equivalent to certain compounds of the Lat. *Jacere*, to throw.

Thrown or *cast* from or away from; *abject*.

Thrown or *cast* down, *dejected*, (met.)

To *cast* or throw out; to *eject*, to *expel*, (lit. and met.)

To *cast* or throw in; to *inject*, (lit. and met.)

To *cast* or throw against; to *object*, (lit. and met.)

To *cast* forth or forward; to *project*, (lit. and met.)

To *cast* back; *reject*, (met.)

To *cast* under; to *subject*, (met.)

It has many consequential usages, and is employed with various subauditions; some of the former are derived from *wrestling*, where the party *cast* or thrown, is the defeated, beaten, vanquished party: and thus to *cast*, is—

To defeat, to beat, to vanquish, to overcome, to overpower. And further—

To decide the victory, to determine it, to declare or pronounce to be defeated or overcome, to condemn. And thus generally—

To decide or determine; to condemn.

To *cast* an account,—from the old manner of calculating, (see to CALCULATE,)—is, to *tell* the sum, to reckon, to compute.

To *cast* (sc.) fused metal into a mould,—is to form or fashion the mould or model; to mould or model; to fix or settle the form, the features, the parts or proportions, and even the hue, or complexion.

To *cast* the mind, or thoughts,—is, to reflect, meditate, consider, contrive; to project.

Al in on company heo wenden worth ther
In the see with god wynd, so that at the laste
In to the on ende of Gasycone the wynd here schippes
caste. *R. Gloucester*, p. 15.

Somme wyth lance, some wyth suerd, wythoute vylenye
Wyth pleyynge at tables, other atte checkere,
Wyth *castynge* other wyth asetynge. *Id.* p. 192.

Ion answerede to him and seide, maister, we sighen oon *castynge* out feendis in thi name which sueth not us, and we have forbiden him.—*Wiclif. Mark*, c. 9.

John answered him, saying, master, we sawe one *castynge* out deuils in thy name, whiche foloweth not vs, and we forbad because he folowed vs not.—*Bible*, 1551. *Ib.*

That in these women men may all day find
There as they *cast* her hert there it dwelleth.
Chaucer. Legend of Lucrece.

And therefore, I pray you, that in this necessitee and in this nede ye *caste* you to overcome your herte.
Id. Tale of Melibeus.

This sely carpenter goth forth his way,
Ful oft he said alas, and wa la wa,
And to his wif he told his privetee,
And she was ware, and knew it bet than he
What all this queinte *cast* was for to sey.
Id. The Miller's Tale, v. 3610.

Min bin also the maladies colde,
The derke tresons, and *castes* olde
Id. The Knightes Tale, v. 2470.

This Acteon, as he well might
Aboue all other *cast* his chere.—*Gower. Con. A.* b. i

A worcke that is made with ye hande of ye craftesman and the *caster*, clothed with yelowe sylcke and scarlet.
Bible, 1551. *Jeremy*, c. 10.

But when they drawe nye vnto the mountaynes, the sling *casters* came out agaynst them.—*Id. Judith*, c. 6.

——— Apollo's powre prevail'd,
And rapt Agenor from his reach, whom quietly he plac't
Without the skirmish, *casting* mists to save from being chac't. *Chapman. Homer. Iliad*, b. xxi.

Of all his course when *casting* up the scroules,
They finde each moment did some harme conspire,
That, (even when dying,) he distress'd weake soules,
So that no end could mitigate his ire.
Stirling. Doomes-day. The tenth Houre.

Three ciuill broyles, bred of an ayery word,
By thee old Capulet and Mountague,
Haue thrice disturb'd the quiet of our streets,
And made Verona's ancient citizens
Cast by their graue beseeming ornaments
To wield old partizans.
Shakespeare. Romeo & Juliet, Act i. sc. 1.

And when the mind is quickned, out of doubt
The organs, though defunct and dead before,
Breake vp their drowsie graue, and newly moue
With *casted* slough, and fresh legeritie.—*Id. Hen. V.* Ch. 4.

Others there be who make their boast and report with joy unto others, how in the partition of their patrimony they have by cunning *caste* conny-catched their bretheren, and ouer-wrought them so by their cauteious circumvention, fine wit and alie policies, as that they have gone away with the better part by odds.—*Holland. Plutarch*, p. 149.

Boy. Why do you looke on vs, and shake your head,
And call vs orphans, wretches, *castawayes*.
Shakespeare. Rich. III. Act ii. sc. 2.

Where no good gifts haue place, nor bear the sway,
What are the men, but wilful *castaway*.
Mirrour for Magistrates, p. 112.

We have in one place a kind of earth, which is so fine to make moulds for goldsmiths, and *casters* of metall, that a load of it was worth fiue shillings thirtie yeares agone.
Holinshed. Desc. of England, c. 10.

We govern this war as an unskilful man does a *casting-net*: if he has not the right trick to *cast* the net off his shoulder, the leads will pull him into the river.
Selden. Table Talk. War.

That no person whatsoever shall be admitted without a visible quearity [queerness] in his aspect, or peculiar cast of countenance, of which the president and officers for the time being are to determine, and the president to have the *casting* voice.—*Spectator*, No. 17.

Observing one person behold another, who was an utter stranger to him, with a *cast* in his eye, which, methought, expressed an emotion of heart very different from what could be raised by an object so agreeable as the gentleman he looked at, I began to consider, not without some secret sorrow, the condition of an envious man.—*Id.* No. 19.

The business men are chiefly conversant in, does not only give a certain *cast* or turn to their minds, but is very often apparent in their outward behaviour, and some of the most indifferent actions of their lives.—*Id.* No. 197.

Nature herself has assigned, to every emotion of the soul, its particular *cast* of the countenance, tone of voice, and manner of gesture.—*Id.* No. 541.

Upon Cheke's learning also, he *casts* a blur, when he says, that for his other sufficiencies, besides skill in Latin and Greek, he was pedantic enough, as appears by his books.
Strype. Memoirs, b. ii. c. 28.

If he, whom the world judges a saint, may yet be in the gall of bitterness and a son of perdition, is it possible that such a one, whose actions proclaim him even to the world for a reprobate and a *cast-away*, should yet indeed be a pious and sincere person.—*South*, vol. xi. Ser. 13, 14.

As politic as those who, when the moon
As bright and glorious in a river shone,
Threw *casting-nets* with equal cunning at her,
To catch her with, and pull her out o' the water.
Butler. The Elephant in the Moon.

They have upon *casting* up their accounts found, that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed.
Stillingfleet, vol. i. Ser. 12.

All was pure within: no fell remorse,
Nor anxious *casting-up* of what might be,
Alarm'd his peaceful bosom. *Blair. Grave.*

CA'STIGATE, *v.* }
CASTIGA'TION. }
CA'STIGATOR. }
CA'STIGATORY. } Fr. *Chastier*; It. *Castigare*; Sp. *Castigar*; Dut. *Kastüden*. Perottus thinks the Lat. *Castigare*, to be composed of *Castum agere*;

To chasten, to purify, to amend, to correct, to chastise.

If thou didst put this sowre cold habit on
To *castigate* thy pride, 'twere well: but thou
Dost it enforcedly: thoud'st courtier be againe
Wert thou not beggar.
Shakespeare. Timon of Athens, Act iv. sc. 3.

Violent events do not always argue the anger of God: even death itselfe is, to his servants a fatherly *castigation*.
Bp. Hall. Cont. The Seduced Prophet.

What aselike impudence is it then, for any mere vainglorious, and selfe-loving puffe, that every where may read these inimitable touches of our Homer's mastery, any where to oppose his arrogant and ignorant *castigations*?
Chapman. Homer. Iliad, b. i.

In these and all other things whatsoever, when by nature and the laws we are quit from the empire of the father, and that power which is called *castigation*, or the power of command and coercion, we are still tied to fear him with a reverential fear, and to obey him with the readiness of piety in all things where reverence and piety are to have regard and prevail, that is wherever it is possible and reasonable to obey.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 5.

The Latin *castigator* hath observed, that the Dutch copy is corrupted and faulty here and in divers places elsewhere
Barnewell. Apologie, (with marginal *Castigations*, 1618.)

Aristophanes, in his Comedy of Peace, reckons the feast of Adonis among the chief festivals of the Athenians. The Syrians observed it with all the violence of grief, and the greatest cruelty of *self-castigation*.
Langhorne. The Death of Adonis, Note.

For which offence she (a common scold) may be indicted: and if convicted, shall be sentenced to be placed in a certain engine of correction called the trebucket, *castigatory*, or cucking stool, which in the Saxon language is said to signify the scolding stool.—*Blackstone. Commentaries*, b. iv. c. 13.

CA'STLE, *n.* } A.S. *Castel*; Fr. *Chateau*; It. *Castello*; Sp. *Castillo*.
CA'STELLAN.
CA'STLED.
CA'STLE-BUILDER.
CA'STLE-BUILDING, *n.* } *Castellum*, parvum *castrum*. *Castrum* a *casâ* (a cot, a hut) deducitur, quod sit *conjunctio* quædam *casarum*, (Perottus.) Eo *casæ* dictæ sunt olim in Romano exercitu, unde *castra*, (Scaliger.) *Chasteau*, Cotgrave says—

A *castle* is properly a house furnished with towers, encompassed by walls and ditches; and strengthened by a mount or donjon in the middest.

Castle-building,—met. (see the quotations from Burton and *Spectator*)—

Raising lofty structures, forming grand projects, with no foundation to rest them upon.

This rede folk of Trole ouer come were at the laste,
And flow into her *castles*.—*R. Gloucester*, p. 19.

And he commaundide knyghtis to go doun, and to take him fro the myddil of hem, and to lede hym into *casteis*.
Wiclif. Dedis, c. 23.

[And he] commaunded the souldiers to go doune, and to take him fromc amonge them and to bringe him into the *castell*.—*Bible*, 1551. *Ib.*

Pride of the table appeareth in excesse of divers meates and drinkes, and namely swiche maner bake metes and dishe metes brenning of wilde fire, and peinted and *castelled* with paper, and semblable wast, so that it is abusion to thinke.—*Chaucer. The Persones Tale.*

Of this *castell* was *castellayne*
I. la the kynges chamberlaine
A knightly man after his lawe.—*Gower. Con. A.* b. ii.

I build great *castles* in the skies,
Whose tender turrets, but of glasse,
Are straight oreturn'd with every wind,
And rear'd and raz'd, yet without hands.
Stirling. Sonnets, s. 6.

When I goe musing all alone,
Thinking of divers things fore-known,
When I build *castles* in the aire,
Void of sorrow and void of fear,
Pleasing myselfe with phantasmes sweet,
Me thinks the time runnes very fleet.
Burton. Anat. of Mel. The Author's Abstract.

It was my chance in walking all alone,
That ancient *castle-crowned* hill to scale,
Which proudly overlookes the lowly vale.
Mirrour for Magistrates, p. 776.

Seuen of the same against the *castle-gate*,
In strong intrenchments he did closely place,
Which with incessant force and endless hate,
They battered day and night, and entrance did awate.'
Spenser. Faerie Queene, b. ii. c. 11. s. 6.

The southern coast, with most of the inland parts thereunto adjacent, were wholly subdued and secured by fortifying camps, building *castles*, and planting many colonies.
Sir W. Temple. Introd. to Hist. of England.

I am unhappily far gone in building, and am one of that species of men who are properly denominated *castle-builders*, who scorn to be beholden to the earth for a foundation, or dig in the bowels of it for materials; but erect their structures in the most unstable of elements,—the air,—fancy alone laying the line, marking the extent, and shaping the model.—*Spectator*, No. 167.

A dissertation on *castle-building* may not only be serviceable to myself, but to all architects who display their skill in the thin element.—*Id. Ib.*

Through these a river rolls its winding flood,
Adorn'd with various tufts of rising wood.
Here half conceal'd in trees a cottage stands,
A *castle* there the opening plain commands.
Littleton. Jealousy, Ecl. 3.

——— Late may it there remain!
With promise fair, as now, (more fair what heart
Parental craves!) of long, transmissive worth,
Proud Warwick's name, with growing fame to grace,
And crown, with lasting joy, her *castled* hill.
Jago. Edge Hill. Noon, b. ii.

Regard, ye justices of peace!
The *castle barber's* piteous case
And kindly make some snug addition,
To better his distrest condition.
Warton. The Castle Barber's Soliloquy.

CASTRAMETA'TION. } *Castra*, metari; to measure out a camp.
CASTRE'NSIAL.

Sixty miles, is the measure of three daves journey, according unto military marches, or *castrensial* mansions.
Brown. Cyrus' Garden.

Between Chadlington and Sarsden is also an unmentioned camp, either Saxon or Danish, for both are concerned in this question, and their *castrametation*, even under the most practicable and commodious circumstances of ground, is sometimes ambiguous.—*Barton. Hist. of Kiddington*, p. 50.

CA'STRATE, *v.* } Varro thinks that *castrare* is manifestly from *castus*, quòd *castrando* vis libidinis extinguitur. Used metaphorically—
CASTRA'TION, *n.*

To cut out, to strike out, to exterminate, to expunge.

What I have here said is not only in regard to the publick, but with an eye to my particular correspondent, who has sent me the following letter, which I have *castrated* in some places upon these considerations.—*Spectator*, No. 179.

The argument then, in your form, will stand thus: Who can deny but that force, indirectly, and at a distance may, by *castration*, do some service towards bringing men to embrace that chastity, which otherwise they would never acquaint themselves with. Thus you see *castration* may, indirectly, and at a distance, be serviceable towards the salvation of men's souls.
Locke. Second Letter. On Toleration.

CA'STREL. See KESTREL.

CA'SUAL. See CASE.

CA'SUIST, *v.* } Fr. *Casuiste*; It. *Casuista*; Sp. *Casuista*. (See CASE.)
CA'SUIST, *n.*
CASUI'STICAL.
CA'SUISTRY. } A *casuist* is—
One learned, skilled in *cases*, (sc.) of conscience; dexterous, subtle in arguing upon them.

And where he sets us in a fair allowance of way, with honest liberty and prudence to our guard, we never leave subtilizing and *casuisting* till we have strained and pared that liberal path into a razor's edge to walk on, between a precipice of unnecessary mischief on either side; and starting at every false alarm, we do not know which way to set a foot forward with manly confidence and Christian resolution through the confused ringing in our ears of panic scruples and amazements.—*Milton. Doct. & Disc. of Div.* b. ii. c. 20.

Then subtile doctors Scriptures made their prize,
Casuists, like cocks, struck out each others eyes.
Denham. The Progress of Learning.

For that is a fixed rule among the *casuists*, that an infinite number of venial sins do not amount to one mortal, and consequently though they have obliquity in them, yet they do not put a man out of the favour of God.
Stillingfleet, vol. ii. Ser. 5.

The truth of this assertion depends upon that known rule of *casuistical* divinity, that it is a greater sin to omit a known duty altogether, than to perform that duty as well as we can, though with much unworthiness.—*Sharpe*, vol. ii. Ser. 6.

There is a generation of men, who have framed their *casuistical* divinity to a perfect compliance with all the corrupt affections of man's nature, and by that new invented engine of the doctrine of probability, will undertake to warrant and quiet the sinners conscience in the commission of any sin whatsoever, provided there be but the opinion of one learned man to vouch it.—*South*, vol. ii. Ser. 11.

However he [Jeremy Taylor] being a person of most wonderful parts, and like to be an ornament thereunto he was dispensed with, and thereby obtained in that house [All Souls] much of that learning, wherewith he was enabled to write *casuistically*.—*Wood. Athenæ Oxon.*

Thus at her felt approach, and secret might,
Art after art goes out, and all is night:
See skulking truth to her old cavern fled
Mountains of *casuistry* heap'd o'er her head.
Pope. Dunciad, b. iv.

Sift then yourself, I say, and sift again,
Glean the pernicious tares from out the grain;
And ask thy heart, if custom, nature's heir,
Hath sown no undiscover'd fern-seed there;
This be our standard then, on this we rest,
Nor search the *casuists* for another test.
Smart. The Horatian Canons of Friendship.

See vast Colmbria's comments pil'd on high;
In heaps Soncinas, Sotus, Sanchez lie;
For idle hours, Sa's idle *casuistry*.
Hart. An Essay on Satire.

CAT, *n.* } Fr. *Chat*; It. *Gatto*; Sp. *Gato*; Mid. Gr. Κατος; Mid. Lat. *Catus*, *catta*, *cattus*; A.S. *Cat*; Dut. *Kat*; Ger. *Katze*; Sw. *Katt*, *katta*. *Catta*, felis, a *cat*, is as old as Martial, (lib. xiii. ep. 69.) Wachter observes that this word is derived by many learned men from the Ger. *Wachten*, (also written *ge-wachten*,) to watch; whence the Fr. *Guetter*, to watch; and from *guetter*, he adds, Du Cange and Skinner have not hesitated to deduce *cat*. Others refer to the Lat. *Catus*, acutum videns, sharp-sighted.
CA'T'S-PAW.
CA'TEAL, *n.*
CA'TERWAUL.
CA'TISH, *adj.*
CA'TLING.

Cat's-paw,—(common in vulgar speech, but not in writing,)—the tool, the instrument; derived probably from the Fable, in which the Ape employs the *Cat* to pick the chestnuts from the hot coals with her paw, while he is quietly cracking them.

Catipan,—to turn *catipan*, Skinner interprets *deficere*, *transfugere*, *αποστατειν*, to fall off, to apostatize. But see the example from Bacon.

Cat-stick,—Mr. Gifford believes to be what is now called buck-*stick*, used by children in the game of *tip-cat* or *kit-cat*. See *Catipan* and *Cat-stick* in Nares.

Ich sigge it for me quath the mous:
Shal neuer the *cat* ne the kyton by my consail be grevede.
Piers Ploughman, p. 10.

Thou sayst also, I walk out like a *cat*;
For who so wolde senge the *cattes* skin,
Than wol the *cat* wel dwellen in hire in;
And if the *cattes* skin be sleke and gay,
She wol nat dwellen in hous half a day,
But forth she wol, or any day be dawed,
To shew her skin, and gon a *caterwawed*.
Chaucer. The Wif of Bathes Prologue, v. 5930

Ye save well quod he, but yet as women saye, somewhat it was alway that y^e *cat* winked whan her eye was oute.
Sir T. More. Workes, p. 241.

And vnto the *catte* of the mountain, [Daniel compareth the] vnstedfast kingdome of the Grekes.—*Bale. Image*, pt ii.

But, as an old booke saith, who will assay
About the *cats* necke to hang on a bell,
Had first need to cut the *cats* clawes away,
Lest if the *cat* be curst, and not tam'd well,
She with her nailes may claw him to the fell.
So putting the bell about the *cats* necke,
I vnadvised caught a cruell checke.
Mirrour for Magistrates, p. 283.

There is a cunning, which we in England call, the turning of the *cat in pan*; which is, when that which a man says to another, he lays it as if another had said it to him.
Bacon. Ess of Cunning

Goe charge my goblins that they grinde their joynts
With dry convulsions, shorten vp their sinewes
With aged cramps, and more pinch-spotted make them,
Then pard, or *cat o'mountaine*.
Shakespeare. Tempest, Act iv. sc. 1.

Mar. What a *caterwauling* do you keepe here! If my ladie haue not call'd vp her steward Maluolio, and bid him turne you out of doores, neuer trust me.
Id. Twelfth Night, Act ii. sc. 3.

———Vnder which bushes shade
A lyonnesse, with vdders all drawn drie,
Lay cowching head on ground, with *catlike* watch
When that the sleeping man should stirre.
Id. As You Like It, Act iv. sc. 3.

If any knowledge resteth after death
In ghosts of birds, when they have left to breathe,
My darling's ghost shall know in lower place
The vengeance falling on the *cattish* race.
For never *cat* nor *catling* I shall find,
But mew shall they in Pluto's palace blind.
Drummond. Phillis on the Death of her Sparrow.

Page. You, sirrah sheep's-head
With a face cut on a *cat-stick*, do you hear.
Messenger. The Maid of Honour, Act ii. sc. 2

———Some
Sovereign places held among the watry train,
Of *cat-tails* made them crowns, which from the sedge doth grow,
Which neatly woven were.—*Drayton. Poly-Olbion*, s. 20.

If *cat-ey'd*, then a Pallas is their love,
If freckled, she's a party colour'd dove.
Dryden. Lucretius, b. iv.

Our mountebank has laid a deeper train,
His cant, like merry Andrew's noble vein,
Cat-calls the sects to draw them in again.
Id. Prol. to the Pilgrim.

Another virtuoso of my acquaintance will not allow the *cat-call* to be older than Thespis, and is apt to think it appear'd in the world soon after the ancient comedy; for which reason it has still a place in our dramatick entertainments: nor must I here omit what a very curious gentleman, who is lately returned from his travels, has more than once assured me, namely, that there was lately dug up at Rome the statue of a Momus, who holds an instrument in his right hand, very much resembling our modern *cat-call*.
Spectator, No. 361.

You dread reformers of an impious age,
You awful *cat-o'-nine-tails* to the stage,
This once be just, and in our cause engage.
To gain your favour, we your rules obey,
And treat you with a moral piece to-day.
Vanburgh. Prologue to the False Friend.

It indeed appeared a little odd to me, to see so many persons of quality of both sexes, assembled together at a kind of *catter-wawling*, for I cannot look upon the performance to have been any thing better, whatever the musicians themselves might think of it.—*Spectator*, No. 361.

Your petitioner, [Job Chanticleer,] most earnestly implores your immediate protection from the insolence of the rabble, the batteries of *catsticks* and a painful lingering death.
Tatler, No. 134.

The hapless nymph with wonder saw:
A whisker first and then a claw,
With many an ardent wish,
She stretch'd in vain to reach the prize;
What female heart can gold despise?
What *cat's* averse to fish?
Gray. On the Death of a favourite Cat.

CATABA'PTIST. The quotation explains the word.

The name Anabaptist is derived from the preposition ανα, and βαπτιζω, and signifieth a re baptizer; or at least such an one who alloweth of, and maintaineth re baptizing, they are called also *Catabaptists*, from the preposition κατα, and βαπτιζω, signifying an abuser or prophaner of baptism. For indeed every Anabaptist is also a *Catabaptist*; the reiteration of that sacrament of our entrance into the church, and seal of our new birth in Christ, is a violation and depravation of that holy ordinance.—*Featly. Dippers Dipt*, p. 23.

CATACHRE'STICAL, *adj.* } Fr. *Catachrese, catachrestique*;
CATACHRE'STICALLY. } Gr. Καταχρασθαι, (from κατα and χρασθαι,) to use against or contrary, (sc.) to its purpose; to abuse.

Fr. *Catachrese*, "the abuse or necessary use of one word for lack of another more proper," (Cotgrave.)

The first a *catachrestical* and far derived similitude, it [the mandrake] holds with man, that is, in a bifurcation or division of the root into two parts, which some are content to call thighs.—*Brown. Vulgar Errours*, p. 105.

I ask you if one of them does not perpetually pay us with clenches upon words and a certain clownish kind of raillery? If now and then he does not offer at a *catecresis* or Cleveiandism, wresting and torturing a word into another meaning.—*Dryden. An Essay of Dramatick Poesie.*

Sin never thrives, unless it be in the most *catachrestical* and improper way of speaking in the world.
Bp. Taylor. Rule of Conscience, b. ii. c. 2.

Where, in divers places of holy writ, the denunciation against groves is so express, it is frequently to be taken but *catachrestically*.—*Evelyn*, b. iv. s. 4.

CA'TACLYSM. Gr. Κατακλυσμος, diluvium, from κατα, and κλυζειν, abluere, diluere, to wash away. A deluge.

The opinion that held these *cataclysms* and empyroses universal was such, as either held, that it put a total consummation unto things in this lower world, or, &c.
Hale. Origin. of Mankind, p. 217.

CA'TACOMBS, *n.* Fr. *Catacombes*; It. *Catacomba*; from κατα and κυμβος, a hollow.
See the quotation from Eustace.

On the other side of Naples are the *catacombs*. These must have been full of stench and loathsomeness, if the dead bodies that lay in them were left to rot in open niches, as an eminent author of our own country imagines. But upon examining them I find they were each of them stopp'd up; without doubt as soon as the corps was laid in it.
Addison. On Italy. Naples.

There has lately been found a human tooth in a *catacomb*, which has engaged a couple of convents in a law suit, each of them pretending that it belonged to the jaw bone of a saint, who was of their order.—*Tatler*, No. 129.

The *catacombs* are subterranean streets or galleries from four to eight feet in height, from two to five in breadth, extending to an immense and almost unknown length, and branching out into various walks. The *catacombs* were originally excavated in order to find that earth or sand called at present *puzzolana*, and supposed to form the best and most lasting cement. Such lone, unfrequented caverns, afforded a most commodious retreat to the Christians, during the persecutions of the three first centuries. In them therefore they held their assemblies, celebrated their holy mysteries, and deposited the remains of their martyred brethren. For the latter purpose they employed niches in the sides of the wall, placed there the body with a vial filled with the blood of the martyr, or perhaps with some of the instruments of his execution, and closed up the mouth of the niche with thin bricks or tiles.—*Eustace. Tour through Italy*, vol. ii. c. 3.

CA'TADUPE, *n.* Fr. *Cataduppe*; from κατα, and δουπος, sonitus rei allisæ, the sound of any thing *dashed*, (Lennep.) Used by Homer to express the crash of falling trees. Applied to certain—
Falls of the Nile; and also to those who live near them.

Here and there, and ever and anon hitting upon islands, and stirred as it were with so many provocations, and at last inclosed and shut within mountaines, and in no place carrieth he [the Nile] a rougher and swifter streame, whiles the water that he beareth, hasteneth to a place of the Æthyopians, called *Cataduppi*, where in the last fall amongst the rockes that stand in his way, he is supposed not to runne, but to *rush downe with a mightie noise*.
Holland. Plinie, b. v. c. 9.

Mem. Our ears are so well acquainted with the sound, that we never mark it. As I remember, the Egyptian *Catadupes* never heard the fall of Nilus, because the noise was so familiar to them.—*Brewer. Lingua*, Act iii. sc. 7.

CA'TALOGUE, *n.* } Gr. Καταλογος; Lat.
CA'TALOGUE, *v.* } *Catalogus*; Fr. *Catalogue*; It. and Sp. *Catalogo*, from κατα, and λεγειν, to gather, to collect.

To collect, (sc.) the names or descriptions, or both; to enumerate, to record them.

And because the name, office and dignitie of the masters general, or great masters of Prussia could otherwise have been vtterly darke and vnknown to the greater part of readers, I haue set downe immediately before the first Prussian ambassage, pagina 144, a brief and orderly *catalogue* of them all.—*Hackluyt. Voyages*, vol. i. To the Reader.

Beta the dream and Synod cites,
And *catalogues* the navall knights.
Chapman. Homer. Iliad. Argument to b. ii.

Saint Maud here not the least, though she be set the last,
And scarcely over-match'd by any that is past,
Whom likewise for a saint those reverend ayes chose
With whom we at this time our *catalogue* will close.
Drayton. Poly-Olbion, s. 24.

Every man is ready to give in a long *catalogue* of those virtues and good qualities he expects to find in the person of a friend, but very few of us are careful to cultivate them in ourselves.—*Spectator*, No. 385.

If religion is thrown into the quarrel, the most innocent acts are *catalogued* with sins.—*Walpole. Anecd.* vol. iii. c. 1.

CA'TAPHRACT. It. *Catapatta*; Sp. *Catapates*; Gr. Καταφρακτος, καταφρασσειν, from κατα, and φρασσειν, to block up, to protect, to fortify. Undique armis *munitus*. Horsemen, *cataphract*, are well described in the quotation from Ammianus.

And the men of armes [*cataphracti equites*] here and there entermingled on bard horses, whom the Persians use to call Calibinarii, harnessed all over with good corselets, and bard about with guards of steele; so as one would have taken them for images finely polished by the hand-worke of Praxiteles, and not for men indeed: about whom also there went thin plated hoopes, made fit and handsome for the bending of their bodies, and running all over their limmes; so that which way soever they had need to stirre and moove their joynts, the apparell or habilment would agree thereto, the joyning thereof was so meet, and served so well every way.—*Holland. Ammianus*, p. 63.

——— Immediately
Was Samson as a public servant brought,
In their state livery clad, before him pipes
And timbrels, on each side armed guards,
Both horse and foot, before him and behind
Archers and slingers, *cataphracts* and speares.
Milton. Samson Agonistes.

CA'TAPLASM, *n.* Fr. *Cataplasme*; It. *Cataplasma*; Sp. *Cataplasma*; Gr. Καταπλασμα, from κατα, and πλασσειν, to form or mould. Applied (medically)—
To substances *formed* or *moulded* into one mass; a poultice or plaster.

Hee writeth moreover that if they [turnips] be roasted or baked under the ashes and so incorporat with grease, they will make a notable good *cataplasm* for the gout and joynteach.—*Holland. Plinie*, b. xx. c. 3.

I bought an vnction of a mountebanke
So mortall, I but dipt a knife in it,
Where it drawes blood, no *cataplasm* so rare,
Collected from all simples that haue vertue
Vnder the moone, can saue the thing from death,
That is but scratcht withall.
Shakespeare. Hamlet, Act iv. sc. 7.

For (where he was the god of eloquence,
And subtiltie of metals) they dispence
His spirits, now in pills, and ecke in potions,
Suppositories, *cataplasms* and lotions.
B. Jonson. The Voyage Itself.

CA'TAPULT. Fr. *Catapulte*; It. *Catapulta*; Sp. *Catapulta*; Lat. *Catapulta*; Gr. Καταπελτης, from κατα, and παλλειν, to shake, to brandish, to hurl.

An engine from which, originally, darts (tela), subsequently stones and other hard and heavy missiles, were thrown.

The Syrians invented the *catapult*.
Holland. Plinie, b. vii. c. 56.

In the rifling of the campe, the Apollonians met with *catapults* and balists, and other engines provided for the assault of the citie.—*Id. Livie*, p. 537.

CA'TARACT, *n.* Fr. *Cataracte*; Sp. *Catarates*; Gr. Καταρακτη, præruptus, ac præceps in flumine locus, (Vossius.) Καταρασσειν, from κατα, and ῥασσειν, tundere, collidere, to beat or dash. Applied to—
The *dash* of a waterfall; to the waterfall itself. Also applied to a disease of the eye, (quasi καταρατταν, confounding the sight.)

——— Nor so much hereafter shall be spoke
Of that (but lately found) Guianian Oronoque,
Whose *cataract* a noise so horrible doth keep,
That it even Neptune frights.—*Drayton. Poly-Olbion*, s. 29.

They say also that this ceremonie would be precisely observed, that in the very place where this plant [the polium] is found, so soon as it is gathered it should be hanged presently about the neck of the partie, with a special care that it touch not the ground first, and then it is an excellent remedie for the *cataract* in the eye.
Holland. Plinie, b. xxi. c. 20.

Now this river Nilus running along by the parts of Æthiopia, having also gone through divers names, which many nations have given him, as he passeth along the earth, with a most rich exundation, commeth at length to the *cataracts*, that is to say certain steep and broken rocks, downe which as hee falleth, he seemeth to rush rather than to run.—*Id. Ammianus*, p. 211.

It is an old tradition, that those that dwell near the *cataracts* of Nilus, are strucken deaf: but we find no such effect, in canoniers nor millers, nor those that dwell upon bridges.—*Bacon. Naturall History*, s. 276.

A maid of about eighteen years of age, having by a couple of *cataracts*, that she brought with her into the world, lived absolutely blind from the moment of her birth; being brought to the free use of her eyes, was so ravished at the surprising spectacle of so many various objects, as presented themselves to her unacquainted sight, that almost every thing she saw transported her with such admiration and delight, that she was in danger to loose the eyes of her mind by those of her body, and expound that mystical Arabian proverb, which advises, to shut the window, that the house may be light.—*Boyle. Works*, vol. ii. p. 6.

But when o'er rugged cliffs and ways unev'n
In steepy *cataracts* thou 'rt headlong driv'n,
Thy rushing waves, resisted, fiercer fly,
And batter'd froth rebounding fills the sky;
The hills remurmur with the dashing sound,
Thy billows rude triumphant far around,
And rear their conquering heads with hoary honours crown'd.
Hughes. Lucan. Pharsalia, b. x.

CATA'RRH, *n.* } Fr. *Catarrhe*; It. *Catarro*;
CATA'RRHAL. } Sp. *Catarro*; Gr. Καταῤῥειν,
CATA'RRHOUS. } from κατα, and ῥεειν, to flow.
A defluxion.
The *adj.* are used by medical writers.

The spirite of gluttony, tryumphynge amonge vs in his glorious chariotte, callyd welfare, dryuynge vs afore hym, as his prisoners, into his dungeon of surfet, where we are tourmented with *catarrhs*, feuers, &c.
Sir T. Elyot. Castle of Helth, b. ii. c. 25.

A lazar-house it seem'd, wherein were laid
Numbers of all diseas'd, all maladies,
Convulsions, epilepsies, fierce *catarrhs*.
Milton. Paradise Lost, b. xi.

CATA'STROPHE, *n.* Fr. *Catastrophe*; It. *Catastrofe*; Sp. *Catastrophe*; Gr. Καταστροφη, from κατα, and στρεφειν, to turn.

A turning about; a revolution; generally applied to the final turn or change of events, the change which produces the final event.

For all mans life me seemes a tragedie,
Full of sad sights and [illegible] *catastrophees*;
First comming to the world with weeping eye,
Where all his dayes, like dolorous trophees,
Are heap'd with spoyles of fortune and of feare,
And he at last laid forth on balefull beare.
Spenser. The Teares of the Muses. Melpomene.

Dear friend, be silent and with patience see
What this mad times' *catastrophe* will be.
Drayton. To Mr. W. Browne.

At the Earl's end I was abroad, but when I came home, (though little was left for writers to glean after Judges,) yet I spent some curiosity to search what it might be that could precipitate him [the Earl of Essex] into such a prodigious *catastrophe*.—*Reliquiæ Wottonianæ*, p. 180.

At Abingdon he [the Prince of Orange] was surprised with the news of the strange *catastrophe* of affairs now at London, the king's desertion, and the disorders which the city and neighbourhood of London were fallen into.
Burnet. Own Time, an. 1688.

When a man with a steady faith looks back on the great *catastrophe* of this day, with what bleeding emotions of heart must he contemplate the life and sufferings of his deliverer!—*Spectator*, No. 356.

CATCH, *v.* } In Sw. *Katsa* is instrumentum piscatorium, (Ihre.) Junius says, *akin to* Dut. *Ketsen*, (to chase.) And he adds, Κατεχειν, (to detain, to obtain, to occupy,) borrows its tenses from the unused theme Κατασχεω, whence every body sees (nemo non videt) the English *Catch* has been contracted.
CATCH, *n.*
CA'TCHER, *n.*
CA'TCHPOLL.
CA'TCHWORD.

To *catch* seems to comprise the force of—to *stop* and to *hold*; it implies that the thing *caught* is in motion, and is not merely *stopt* but *held*. To *stop* a ball is not to *catch* it; though *stopped* it may not be *held*. To *hold* a ball is not to *catch* it; the motion of it is neither expressed nor implied.

To *catch*, (sub. in a trap or snare,) is to entrap, to ensnare.

To *catch hold* is a familiar expression, and implies that the thing *caught* is to be *held* from moving.

To *catch* may sometimes be supplied by—to seize, to grasp; and is sometimes used as equivalent to—merely, to overtake. Also to have or use the sudden motion of one, who *catches*, or tries to *catch* any thing; to snatch, to jerk.

——— So muche vyss [fish] hii asolde hym brynge
That ech man wendry saal of so gret *caccheyng*.
R. Gloucester, p. 265.

And clannesse shal *cacchen* hit and clerkes shullen hit fynde. *Piers Ploughman*, p. 254.

——— Retcheth thei nevere
Of the coun of the coun, so they *cacche* siluer.
Id. Ib. p. 75.

Quikliche cam a *catchepol*, and craked a two here legges,
And here armes after, of everiche of the theoves.
Id. Ib. p. 343.

Stryue thou a good stryf of feith, *cacche* euerlastinge lyf unto whiche thou art clepid.—*Wiclif. Tyme*, c. 6.

For the wisdom of this world is foli anentis God; for it is writun I schal *catche* wise men in her fel wisdom.
Id. 1 *Corynth.* c. 3.

And whanne dai was come the magestratis senten *cacchepollis* and seiden, delyuere thou the men.
Id. Dedis, c. 16.

Salomon saith, that the wordes of a flaterer is a snare to *cacchen* innocentes. He sayth also, he that speketh to his frend wordes of aweteness and of plesaunce, he setteth a net beforne his feet to *cacchen* him.
Chaucer. The Tale of Melibeus.

But other while whan so is,
That I male *catche* slepe on honde
Lyggend alone, than I fonde
To dremc a mery aweuen er daie.—*Gower. Con. A.* b. iv.

With that he sterte vp fro the mete,
And shoue the borde into the flore,
And *caught* a swerde anone and swore
That thei shulde of his hondes die.—*Id. Ib.* b. v.

When the boy saw that hys father was dead, and that the *catchpoles* began to snatch at him, he was sore dismayed, and thought that he should dye to. And when one of them apposed him, asking him how he beleeued, he answered, master I beleue euen as it pleaseth you.
Frith. Workes, p. 57.

Cal. Thou mak'st me merry: I am full of pleasure;
Let vs be iocond. Will you troule the *catch*.
Shakespeare. Tempest, Act iii. sc. 2.

For like as dropsie patients drink and still be drie,
Whose vnstanch'st greedie thirst no liquor can allay;
And drinke they nere so much, yet thirst they by and by;
So *catchers* and snatchers do toile both night and day,
Not needie, but greedie, still prolling for their prey.
Mirrour for Magistrates, p. 278.

Could never man work thee a worser shame,
Then once to minge thy father's odious name?
Whose mention were alike to thee as lieve
As a *catch poll's* fist into a bankrupt's sleeve.
Bp. Hall. Satires, b. iv. Sat. 2.

——— And as fields that have been long time cloide
With *catching* weather, when their corne lies on the gavill heape,
Are with a constant north wind dried, with which for comfort leape
Their hearts that sow'd them.
Chapman. Homer. Iliad, b. xxi.

Down fell both spear and shield, down they as fast,
And the dire hiss renew'd and the dire form
Catcht by contagion, like in punishment,
As in thir crime. *Milton. Paradise Lost*, b. x.

——— While we perhaps
Designing or exhorting glorious warr,
Caught in a fierie tempest shall be hurl'd
Each on his rock transfix'd, the sport and prey
Of racking whirlwinds. *Id. Ib.* b. ii.

So saying he *caught* him up, and without wing
Of Hippogrif bore through the air sublime
Over the wilderness and o'er the plain.
Id. Paradise Regained, b. iv.

He then called to me audibly, to step at least out of the path I was in, for if I staid there any longer, I was in danger to be *catched* in a great net that was just hanging over me, and ready to *catch* me up.—*Spectator*, No. 524.

A butterfly in one of its states is called an aurelia, which name for its sound, was chosen to distinguish the society of butterfly-*catchers* at Munster.
Cambridge. The Scribleriad, b. vi. Note 2.

It [profusion] is a hungry vice: it eats up all,
That gives society its beauty, strength,
Convenience, and security, and use:
Makes men mere vermin worthy to be trapp'd
And gibbeted, as fast as *catchpole* claws
Can seize the slipp'ry prey. *Cowper. Task*, b. ii.

Yet more demands the critic ear
Than the two *catch-words* in the rear
Which stand like watchmen in the close
To keep the verse from being prose.—*Lloyd. On Rhyme.*

CA'TECHISE, *v.* } Fr. *Catechiser*; It. *Catechizzare*; Sp. *Catechizar*; Gr Κατηχειν, sonare, insonare, from Κατα, and Ηχω, Echo, sonus repercussus, from Αγειν, frangere, (Lennep.)
CATECHISA'TION.
CA'TECHISER, *n.*
CA'TECHISING, *n.*
CA'TECHISM, *n.*
CA'TECHIST.
CATECHI'STICAL.
CATECHI'STICALLY.
CATECHE'TICK, *adj.*
CATECHE'TICAL.
CATECHU'MEN.
CATECHU'MENIST.

Catechumen, part. pass. Κατηχουμενος: one receiving oral instruction: instruction in the rudiments (of religion.)

To *catechise*, primarily, is to sound; (sc. against the ears of those whom we wish to teach; i. e. to teach or instruct orally, to give oral instruction.) It is then applied thus—

1. To teach that, which requires to be repeated again and again, to those who require to be taught again and again, to the very *echo*; to have their instruction sounded and resounded into their ears.

2. To teach the first elements or rudiments of any art or science, and particularly of the Christian religion.

3. To *catechise*, is, consequentially, to question, (as children usually are, when taught the *Catechism* of their religion,) to examine.

That children should be carefully *catechised*, and confirmed by the bishops, or in their absence by such as were employed in the visitation of churches.
Spotswood. History of the Church of Scotland, an. 1616.

In prohibiting that none should commune alone, in making the people whole communers, or in suffering them to commune under both kinds in the *catechization* of young chaplains in the rudiments of our faith, &c.
Burnet. Records, pt. ii. b. i. No. 53. *Oglethorp's Submission.*

Festus Hommius, amongst other things complain'd that through the negligence of the remonstrants, it came that *catechising* was so much decay'd; which words of his, it is thought, will be an occasion of some choler, though for the present they pass'd uncontroll'd.—*Hale. Let. from Dort.*

Catechisings are our best preachings, and by them we shall give the best account of our charges.
Bp. Taylor. On Confirmation.

This book I is a *catechism* to fight,
And will be bought of every lord and knight,
That can but read.—*B. Jonson. Verses on Drayton's Muse.*

To which [profession of faith] none (of years and knowledge) was ever admitted, who had not been sufficiently instructed by the *catechist* in every part of this foundation, (which to that end the *catechist* received from the Bishop with his short exposition of it,) and being so instructed made open confession of it, and moreover, by vow obliged himself there, to superstruct all Christian practice upon it.
Hammond. Of Fundamentals, c. 2.

We will therefore suppose a man of an ordinary stamp, not to have inculcated into him any principles of religion, or explicite or *catechistical* doctrine of a God, but to be of such a temper only (whether by nature or education, 'tis all one,) as to deem some things fit and right to be done, and others unfit and unjust.
H. More. App. to Antidote against Atheism, c. 9.

The question is, what is the signatum, the invisible and celestiall thing, which answers thereunto. In our *catecheticall* explications of this mystery, it is wont to be affirmed to be the bloud of Christ; namely, that as water washeth away the filth from the body, so the bloud of Christ cleanseth us from the guilt and pollution of sin.
Mede. Works, b. i. Disc 17.

To whom [Dr. Potter] among other fruits of his studies he communicated his practical *catechism*, which for his private use he had drawn up out of those materials which he had made use of in the *catechetick* institution of the youth of his parish.—*Fell. Life of Hammond.*

It was decreed that in every parish there should be two sermons every Sunday, of which that in the afternoon was to be *catecheticall*.—*Hale. Let. from Dort.*

He does the same thing in sacraments as he does in preaching. in both he declares the guilty person to be out of the way to heaven, to be obnoxious to the Divine anger, to be a debtor of repentance; and refusing to baptise an evil *catechumen* or to communicate an ill-living Christian, does but say the same
Bp. Taylor. Rule of Conscience, b. iii. c. 4.

Hence their forenamed authors assume, that the children of the faithfull dying without baptisme, may be thought to receive the baptisme of the Spirit, as well as those *catechumenists* spoken of.—*Bp. Morton. Cath. Appeale*, p. 248.

It is true, that the word κατηχειν from whence our word *catechism* doth come, is used in Scripture to signifie teaching in general: but it hath since by ecclesiastical writers been appropriated to that particular way of instruction, which hath been long in use in the Christian church, and is commonly called *catechising*.—*Tillotson*, vol. i. Ser. 52.

In 1550 he [Jewell] was admitted to the reading of the sentences, and during the reign of King Edward 6. became a zealous promoter of reformation and a preacher and *catechiser* at Sunningwell near to Arlington in Berks
Wood. Athenæ Oxon. vol. i. p. 169.

The principles of Christianity, briefly and *catechistically* taught them, is enough to save their souls.
South, vol. vii. Ser. 5

Those of riper years be encouraged and exhorted to be present at his *catechetical* performances, and who were too much ashamed of their ignorance to overcome it by any other methods.—*Nelson. Life of Bp. Bull.*

——— Pierce my vein,
Take of the crimson stream meand'ring there,
And *catechise* it well; apply thy glass,
Search it, and prove now if it be not blood
Congenial with thine own. *Cowper. Task*, b. iii

CA'TEGORY, *n.* } Gr. Κατηγορια, from Κατα, and αγειρειν, (from αγειν, ducere;) αγειρειν properly signifies — to bring together; to collect into one. For the application of the word see the example from Watts.
CATEGO'RICAL.
CATEGO'RICALLY.
CATEGO'RICALNESS.

So again, the distribution of things unto certain tribes, which we call *categories* or predicaments, are but cautions against the confusion of definitions and divisions.
Bacon. Advancement of Learning, b. ii.

They appointed that of the Synod two should be chosen delegates, who should immediately go to them, in the name of the Synod warn them to lay by all other answers, and at the next sessions *categorically* answer, whether they would exhibit their minds concerning the points in controversy, or no.—*Hale. Let. from Dort.*

The word of Mr. Bayes's that he has made notorious is *categoricalness*; and I observe that wheresoever there comes a word of that termination he shows it the same honour, as if he had a mind to make Bayes a collar of *nesses*.
Marvell. Works, vol. ii. p. 136

In these last sections we have briefly comprised the greatest part of what is necessary in the famous ten ranks of being, called the ten predicaments, or *categories* of Aristotle, on which there are endless volumes of discourses formed by several of his followers. But that the reader may not utterly be ignorant of them, let him know the names are these: substance, quantity, quality, relation, action, passion, where, when, situation, and cloathing.
Watts. Logic, pt. i. c. 2. s. 5

A single proposition (which is also called *categorical*) may be divided again into simple and complex.
Id. Ib. pt. ii. c. 2. s. 5.

CATENA'TION. Lat. *Catena*; Gr. Καθημα, monile descendens, Καθιημι, (κατα and ιημι,) demitto descendo. See CHAIN and CONCATENATION.
A conjunction or connexion; like that of the links of a chain.

There is one link and common connection, one general ligament, and necessary obligation of all whatever unto God Which *catenation* or conserving union, whenever his pleasure shall divide, let go, or separate; they shall fall from their existence, essence, and operations: in brief, they must retire into their primitive nothing, and shrink into their chaos again.—*Brown. Vulgar Errours*, b. v. c. 5.

CA'TER, *v.* } Dut. *Kater*. Skinner remarks that there are some who write *Acates*, (see ACHATES,) and if this, he adds, can be right, I should deduce the word from the Fr. *Achept*, *achet*, or *achapt*, emtio, from the verb *achapter*, *acheter*, emere. *Achepter*, however, he derives from the Mid. Lat. *Adcaptare*. But in A. S. *Ceapian*, *aceapian*, is, "emere vendere, mercaturam facere, to buy and sell, to traffick, whence our *cheapen*," (Somner.) To *cater*, generally—

To buy or sell, to purchase or provide; to furnish or supply, food, entertainment, &c.

Richely she feeds, and at the rich man's cost,
And for her meate she needes not crake or cry;
By sea, by land, of deineates the most
Her *cater* sekes, and spareth for no perell.
Wyatt. Of the meane and sure Estate.

Take that, and he that doth the rauens feede,
Yea providentially *caters* for the sparrow,
Be comfort to my age. here is the gold
Shakespeare. As You Like It, Act ii. sc. 3.

When the toll'd *cater* home them to the kitchen brings,
The cook doth cast them out as most unsavory things.
Drayton. Polly-Olbion, s 25.

Circe (obseruing, that I put no hand
To any banquet. hauing countermand
From weightier cares; the light *cates* could excuse,)
Bowing her neare me these wing'd words did vse.
Chapman. Homer. Odyssey, b. x.

The season hardly did afford
Coarse *cates* unto thy neighbour's board
Yet thou hadst dainties. *Carew. To Saxham*

The little fowls in the air have God for their provider and *caterer*.—*Shelton. Don Quixote*, vol. iii. b. ii. c. 33.

Impostor do not charge most innocent nature,
As if she would her children should be riotous
With her abundance. she good *cateress*,
Means her provision only to the good,
That live according to her sober laws,
And holy dictate of spare temperance.—*Milton. Comus.*

Yet to so ridiculous a height is this foolish custom grown, that even the Christmas pye, which in its very nature is a kind of consecrated *cate*, and a badge of distinction, is often forbidden to the Druid of the family.—*Tatler*, No. 255.

It is true, that some of these rules may seem more principally to respect the steward, clerk of the kitchen, *caterer*, or perhaps the butler.—*King. Art of Cookery.*

Androcles, after having sodden the flesh of it by the sun, subsisted upon it till the lion had supplied him with another. He lived many days in this frightful solitude, the lion *catering* for him with great assiduity.
Guardian, No. 139.

Hath any rival glutton got the start,
And beat him in his own luxurious art;
Bought *cates*, for which Apicius could not pay,
Or drest old dainties in a newer way.
Churchill. The Times.

CA'TER-COUSIN. Quatre cousin.

Gob. His maister and he (sauing your worship's reuerence) are scarce *catercousins*.—*Shakes. Mer. of Venice*, Act ii. sc. 2.

His mother was as honest a woman as ever broke bread; she and I have been *cater-cousins* in our youth.
Dryden. Limberham, Act iii. sc. 1.

CA'TERPILLAR. Junius writes *Cartepillar*, or *Cartlepillar*, perhaps from the Dut. *Kerten*, *kartelen*, circumtondere, quod herbas, et fruges, arrodendo *circumtondeat*, because they shear herbs and fruits, by eating or devouring. Dr. T. Hickes thinks it is *chair peleuse*, i. e. *caro pilosa*. Minshew and Skinner, *chatte-peleuse*, so called ab hirsutie istius animalis, felis simili. Under the word *Cater*, *cates*; Junius says, hence it is manifest why volvox vel convolvulus, is in English called caterpiller, because it destroys the food of man and beast, as it springs from the earth.

Caterpillers destroy the fruite, an hurtefull thing and well shyfted for, by a diligent ouerseer.
Sir John Cheke. The Hurt of Sedition.

The fruits were faire, the whiche did grow
Within thy garden planted.
The leaues were grene of euery bough,
And moysture nothing wanted,
Yet or the blossoms gan to fall,
The *caterpillar* wasted all.
Vncertaine Auctors. A Louer accusing his Loue, &c.

Those vast exotick animals, which the multitude flocks to see, and which men give money to be allowed to gaze on, have had many of them less of my admiration than the little *caterpillar* (as learned naturalists esteem it) to which we are beholden for silk.—*Boyle. Works*, vol. ii. p. 22.

CATHA'RTICAL. } Καθαιρειν, from κατα and
CATHA'RTICS. } αιρειν, tollere. Whence Καθαιρειν denotes plane tollere, nempe sordes, and thus to purge, to cleanse.

Purifying or purging, cleansing.

Scarce any elementary salt is in a small quantity *cathartical*.—*Boyle. Works*, vol. i. p. 557.

Thus Plato has called mathematical demonstrations the *cathartick* or purgatives of the soul, as being the most proper means to cleanse it from error, and to give it a reuish of truth, which is the natural food and nourishment of the understanding, as virtue is the perfection and happiness of the will.—*Spectator*, No 517.

Some men employ their health, an ugly trick,
In making known how oft they have been sick.
And give us in recitals of disease
A doctor's trouble, but without the fees
Relate how many weeks they kept their bed,
How an emetic or *cathartic* sped.—*Couper. Conversation.*

CATHE'DRAL, *n.* } Cathedral church, Fr.
CATHE'DRAL, *adj.* } *Eglise cathédrale*; It. *Chiesa catedrale*; Sp. *Yglesia catedral*; Dut. *Kathedrael kercke*, from the Gr. Καθεδρα, from κατα and εδρα, a seat, from εζειν, to sit. So called, says Junius, ab Episcopali *cathedrâ*; in the same sense in which the Saviour of the world employs it, (*Matt.* xxiii. 2,) "The Scribes and the Pharisees sit in Moses' *seat*," επι της Μωσεως καθεδρας.
CATHE'DRATED.

The seat; the seat of episcopal authority.

There be *cathedrall* churches into whiche the countre cõmeth wt processiõ at Whytsontyde, & the women folowing the crosse wyth many an vnwomanly songe.
Sir T. More. Works, p. 198.

Wherefore I determined to go vnto Sartach, & to deliuer vnto them yᵉ letters of my lord the king, wherein he admonisheth him concerning the good and commoditie of all Christendome. And they receiued vs with gladnes, and gaue vs entertainement in the *cathedrall* church.
Hacklugt. Voyages, vol i. p 94.

It was decreed, and straitely ordred in a councel holden at Gerunda in Spaine, that al litle churches in the countrie should conforme them selues vnto the greate *cathedral* churches that were in cities and townes, as well for order of the communion, as also for singinge, and other ministration.—*Jewel. A Replie to M. Hardinge*, p 71.

Her body [Mary of Scotland] was embalmed, and ordered with due and usuall rites: and afterwards interred with a royall funerall in the *cathedrall*-church of Peterborough.
Camden. Eliz. an. 1587.

If this reproof be private, or with the *cathedrated* authority of a prælector or public reader.
Whitelock. Manners of the English, p. 385

I began to consider with myself what innumerable multitudes of people lay confused together under the pavement of that antient *cathedral*; how men and women, friends and enemies, priests and soldiers, monks and prebendaries, were crumbled amongst one another, and blended together in the same common mass; how beauty, strength, and youth, with old age, weakness and deformity, lay undistinguished in the same promiscuous heap of matter.
Spectator, No. 26.

Two of the best voices came in time enough, and the service was performed *cathedral-wise*, tho' in a manner, to bare walls, with an anthem suitable to the day.
Guardian, No. 80.

CA'THOLICK, *n.* } Fr. *Catholique*; It. and
CA'THOLICK, *adj.* } Sp. *Catolico*; Dut. *Katholick*; Gr. Καθολικος,
CA'THOLICKLY. } from κατα and ὁλος, all,
CA'THOLICKNESS. } the whole, universal. For
CATHO'LICAL, *adj.* } the various applications
CATHO'LICISM, *n.* } of the word in the Christian Church, see the quotation from Dr. Clarke.

Catholick, — all, the whole, universal; less strictly, general, common.

Fr. *Catholizer*, Cotgrave says, is to *catholize* it, to play the Catholick, to become a Catholick.

Supposing that they might easily winne that riche and flourishing citie, being but meanely fortified and inhabitid with citizens not accustomed to the warres, who durst not withstand their first encounter, hoping moreouer to find many rebels against her maiestie and popish *catholiques*, or some fauourers of the Scottish queene, (which was not long before most iustly beheaded) who might be instruments of sedition.—*Hackluyt. Voyages*, vol. i. p. 597.

Also of what prowes he was in armes, and how valiaunt and good a capitayne in battayle, it may sufficiently appeare to them that wyll rede his noble actes and achieuaunces in the bokes before remembred, wherein no good *catholyke* man wyl any thing doubte, thoughe they be maruaylous
Sir T. Elyot. The Gouernour, b. iii. c. 22

The princes of Germanie were of two seuerall opinyons, and of seuerall names, the part that fauoured the pope and all things done by his authority were called *catholicall*, and the other part, which folowed and preached onely the Gospel of Christ were called euangelicall.
Grafton. Hen. VIII. an 22.

It might by degrees become universal that was not so at first; and therefore unless the whole present age do agree, that is, unless of all that are deemed orthodox there be a present consent, this broken consent is not an infallible testimony of the *catholicism* of the Doctrine.
Bp. Taylor. Dissuasive from Popery, pt. ii. Introd

—— His seed in none could fail to grow,
Fertile he found them all, or made them so,
No druggist of the soul bestow'd on all
So *catholicly* a curing cordial.
Donne. Elegy by Sir L. Carey.

Besides, that marriage is indissoluble, is not *catholicly* true; we know it dissoluble for adultery, and for desertion, by the verdict of all reformed churches.
Milton. Tetrachordon.

Thus one may judg of the *catholikness*, which Romanists brag of, and challenge on two accounts.
Brevint. Saul & Samuel at Endor, p. 10

Before I enter upon this task, I shall by way of preface or introduction say something concerning those systems which undertake to give an account of the formation of the universe by mechanical hypothesis of matter, mov'd either uncertainly, or according to some *catholick* laws, without the intervention and assistance of any superior immaterial agent.—*Ray. On the Creation*, pt. i

They teach (the) spirituous parts (of salt petre) to be the grand and *catholick* efficient of cold.
Boyle. Works, vol. ii. p. 596.

The 1st and largest sense of the term *Catholick* Church, is that which appears to be the most obvious and literal meaning of the words in the text, (Heb. xii. 23.) *The general assembly and church of the first-born which are written in heaven*; that is, the whole number of these who shall finally attain unto salvation.—2ndly, The *Catholick* or Universal Church, signifies in the next place, and indeed more frequently, the Christian Church only: the Christian Church, as distinguished from that of the Jews and patriarchs of old: the Church of Christ spread universally from our Saviour's days over all the world; in contradistinction to the Jewish Church, which was particularly confined to one nation or people.—3dly, The *Catholic* Church signifies very frequently, in a still more particular and restrained sense, that part of the Universal Church of Christ, which in the present age is now living upon earth; as distinguished from those which have been before, and shall come after.—4thly and lastly, The term *Catholick* Church signifies in the last place, and most frequently of all, that part of the Universal Church of Christ, which in the present generation is visible upon earth, in an outward profession of the belief of the Gospels, and in a visible external communion of the word and sacraments.—The Church of Rome pretends herself to be—This Whole *Catholick* Church, exclusive of all other societies of Christians.—*Clarke*, vol. i. Ser. 62.

I never could meet with any body that pretended to say what their private faith and religion might be; all the gipsies that I have conversed with assured me of their sound *catholicism*.—*Swinburne. Spain*, Let. 29.

CA'TTLE. In Dut. *Chattels*, bona mobilia, and *cattle*, pecus, are called by the same name, *Kateylen*, *kateelen*. Spelman says, all goods moveable or immoveable: yet properly that kind of goods which consists in *animals*, a quorum *capitibus*, res ipsæ, were at some times called *capita*, at others, *capitalia*; by syncope, *captalia* and *catalla*, whence our law term *catalla*, in Eng. *Chattels*. The early inhabitants of the earth, he adds, estimated their wealth from the number of their animals. Skinner derives from *capita*, (q.d.) *capitalia*, because they belong by law ad *caput*, i. e. personam. Now applied to—

Kine, horses, and some other animals, appropriated to the use of man.

They seeldin possessiouns and *catel* and departiden tho thinges to alle men as it was nede to ech.—*Wiclif. Dedis.*

His tithes paied he full fayre and wel
Both of his propre swinke, and his *catel*.
Chaucer. Prologue, v. 516

Th' ignoble never liv'd, they were awhile
Like swine, or other *cattell* here on earth!
Their names are not recorded on the file
Of life, that fail so.
B. Jonson. Underwood. Epithalamion.

Until the transportation of *cattle* into England was forbidden by the late act of parliament, the quickest trade for ready money here was driven by the sale of young bullocks, which, for four or five summer-months of the year, were carried over in very great numbers; and this made all the breeders in the kingdom turn their lands and stocks chiefly to that sort of *cattle*.
Sir W. Temple. Of Advancement of Trade in Ireland.

"Imitators are but a servile kind of *cattle*," says the poet or at best the keepers of *cattle* for other men; they have nothing which is properly their own, that is a sufficient mortification for me, while I am translating Virgil.
Dryden. Parallel between Poetry and Painting

CAVALCADE. Fr. *Cavalcade*; It. *Cavalcata*, from the Lat. *Caballus*; Gr. Καβαλλης, a name applied to the meaner sort of horses, from the Doric, Καββαλλειν, for καταβαλλειν, to throw or cast down, (Vossius.) A *cavalcade* is—

A number of persons proceeding together on horseback.

Many members of the House of Commons, especially those of London, went to Oxford, accompanied or attended with the ceremonious *caracoade* of a numerous train of friends.
Baker. Charles II. an. 1681.

Next after these, there rode the royal wife,
With Emily, the cause and the reward of strife.
The following *cavalcade*, by three and three,
Proceed by titles marshal'd in degree,
Thus through the southern gate they take their way,
And at the List arriv'd ere prime of day.
Dryden. Palamon & Arcite, b. iii.

Quick with the word his way the hero made,
Conducted by a glorious *cavalcade*;
Fert petulance the first attracts his eye,
And drowsy dulness slowly saunters by,
With mance old, and scandal ever new,
And natural nonsense, neither false nor true.
Smart. Hilliad.

CAVALI'ER, *n.* } Fr. *Chevalier*, *cavalier*; It. *Cavaliere*; Sp. *Caballero*; immediately from the Fr. *Cheval*; It. and Sp. *Cavalla*, from Lat. *Caballus*. See CAVALCADE.
CAVALI'ER, *adj.*
CAVALI'ERING, *adj.*
CAVALI'ERISH.
CAVALI'ERLY.
CAVALIER'O.
CAVALRY, *n.*

A horseman, one who rides or is on horseback. Then applied, consequentially, to—

One, who has the gallant spirit, and manners of men—having the rank of horseman. See also the quotation from Clarendon.

Cavalier, adj.—gallant, brave, high-spirited, haughty, disdainful.

Cavalry, n.—Fr. *Cavallerie*, horsemanship, also horsemen, (Cotgrave.) Applied to—military companies of horsemen.

It may perhaps seeme strange and incredible, that so many *caualleros* should all faine in this one attempt, since in many parts of the Indies, far smaller numbers in shorter time haue performed as great matters, and subdued mighty kingdomes.—*Hackluyt. Voyages*, vol. iii. p. 691.

Welcome, my little tyne theefe, and welcome indeed too: I'le drinke to M. Bardolfe, and to all the *caualeroes* about London.—*Shakespeare. 2 Part Henry IV.* Act v. sc. 3.

Nevertheless, because he would not sit still, nor be displeased for his wrath, he enforced Arberio and Agile with other captaines and officers of the *cauallerie*, to make haste with pursuant regiments under their conduct.
Holland. Ammianus, p. 181.

Many good welcomes, and much gratis cheere
Keepes he for every straggling *cavaliere*
Bp. Hall, b. iii. Sat. 7.

And from those contestations, the two terms of *Roundhead* and *Cavalier* grew to be receiv'd in discourse, and were afterwards continued for the most succinct distinction of affections throughout the quarrel: they who were looked upon as servants to the king, being then called *Cavaliers*; and the other of the rabble contemned and despised, under the name of *Roundhead*.
Clarendon. History of the Rebellion, b. iv.

I know all the sober gentry will close with you, if they may be tenderly and gently used; and I will so use them, as knowing it to be the common concern, to amplifie, and not to lessen our interest, and to be careful that neither the *cavaliers* nor phanatick party have yet a share in your civil or military power.—*Baxter. Monk. Speech to the House.*

Had he [Nedham] been constant to his *cavaleering* principles, he would have been beloved by and admired of all
Wood. Athenæ Oxon.

But notwithstanding all that could be said, the confederacy for them was strong enough to carry all before them; the *cavalierish* party, who were very numerous, joining with them, in expectation that it might prove a good step towards the return of the former peerage.
Ludlow. Memoirs, vol. ii. p. 105.

They sent away their *cavalry* with so much haste, and in so continued a march, that they were possessed of the path before the body the king had sent could reach it, whereby they gained their point, though their *cavalry* suffered much.
Burnet. Own Time, an. 1694.

My worthy friend Sir Roger, when we are talking of the malice of parties, very frequently tells us an accident, that happened to him when he was a school boy, which was at the time when the feuds ran high between the Round-heads and *Cavaliers*.—*Spectator*, No. 125.

He [Warburton] very *cavalierly* tells us, that these notes were among the amusements of his younger years.
Edwards. Canons of Criticism, Pref.

——— They could tell,
How their long matchless *cavalry*, so oft
O'er hills of slain by ardent Rupert led,
Whose dreaded standard Victory had wav'd,
Till then triumphant, there with noblest blood
From their gor'd squadrons dy'd the restive spear
Of London's firm militia, and resign'd
The well-disputed field.—*Glover. London.*

CA'UDAL, *adj.* } Lat. *Cauda*, a tail. Of unCA'UDATE. } known etymology.

Having a tail, or something terminating like, or otherwise resembling, a tail.

How Jove his thunder makes, and lightning new,
How with the bolt he strikes the earth below,
How comate, crinite, *caudate* stars are fram'd,
I knew, my skill with pride my heart enflam'd.
Fairefax. Godfrey of Bovlogne, b. xiv. s. 44.

The tail is slender, of the same length as the remainder of the body to the nose, and terminates in a small *caudal* fin.
Pennant. Zoology. The Cuvier Ray.

CA'UDLE, *v.* } Fr. *Chaudeau*, from *Chaud*;
CA'UDLE, *n.* } Lat. *Calidus*, warm; (q. d. Skinner)—

A warm drink; of eggs, wine, bread, sugar and spices.

He migte tho at is diner abbe bileued al so wel,
As me seith "wan ich am ded, make me a *caudel*."
R. Gloucester, p. 561.

——— Will the cold brooke
Candied with ice, *caudle* thy morning taste
To cure thy o're nights surfet.
Shakespeare. Timon of Athens, Act iv. sc. 3.

——— O tell me, good Dumaine;
And gentle Longauill, where lies thy paine?
And where my liedges? all about the breast:
A *caudle* hoa! *Id. Love's Labour Lost*, Act iv. sc. 3.

If a man laments in company, where the rest are in humour enough to enjoy themselves, he should not take it ill if a servant is order'd to present him with a porringer of *caudle* or posset drink, by way of admonition that he go home to bed.—*Spectator*, No. 143.

She's gone! but there's another in her stead,
For of a princess Charlotte's brought to bed:—
Oh! could I but have had one single sup,
One single sniff, at Charlotte's *caudle* cup!
Warton. The Oxford Newsman's Verse for 1767.

CAVE, *v.* } Fr. *Cave*; It. *Cava*; Sp.
CAVE, *n.* } *Cueva*, *cava*; Lat. *Cavus*.
CA'VERN, *n.* } Varro and Festus think a
CA'VERNED, *adj.* } *chao* dictum. *Chaos* is pro-
CA'VERNOUS. } perly a vast gap or opening,
CA'VITY, *n.* } (vastus hiatus) from the ancient Χασω for χαινω, to gape, to open, (Vossius.)

Any thing hollow; a hollow place, for men, or other animals, to take shelter or refuge.

Thei eriden in wildirnessis in mounteyns and dennys and *caues* of the erthe.—*Wiclif. Ebrewis*, c. 11.

They wandered in wilderness, in mountaynes, in dennes and *caues* of the earth.—*Bible*, 1551. *Ib.*

But or his here was clipped or yshave,
Ther was no bond with which men might him bind,
But now he is in prison in a *care*
Wherin they made him at the querne grinde.
Chaucer. The Monkes Tale, v. 14,071.

Under an hille there is a *caue*,
Whiche of the sonne maie not haue
So that no man maie knowe aright
The poynt betwene the daie and night.
Gower. Con. A. b. iv.

But greene wood like a garland growes, and hydes them al with shade,
And in the midds a pleasaunt *caue* there stants of nature made,
Where sits the nymphes among the springs in seats of mosse and stone. *Phaer. Virgil. Æneidos* b. i.

They spide a little cottage, like some poore man's nest,
Under a steepe hills side, it placed was,
There where the mouldred earth had *cav'd* the bank.
Spenser. Faerie Queene, b. iv. c. 5.

——— Although perhaps
It may be heard at court, that such as wee
Caue heere, hunt heere, are out lawes, and in time
May make some stronger head
Shakespeare. Cymbeline, Act iv. sc. 2.

In other places there he also *caues* and holes of a prophetick all power: by the exhalation of which, men are intoxicate, and as it were drunken, and so foretell things to come, as at Delphi, the most renowned oracle.—*Holland. Plin.* b. ii. c. 93.

The other errour may be, for that the object of sight doth strike upon the pupill of the eie, directly without any interception; whereas the *care* of the eare doth hold off the sound a little from the organ; and so nevertheless there is some distance required in both.—*Bacon. Nat. Hist.* § 272

For many a field-bredd herdsman, (vnheard still,)
Hast thou made drowne, the *cauernes* of the hill
Where his retreates lie, with his helplesse teares.
Chapman. Hymne to Hermes

The sea-nymphs that the watry *caverns* keep,
Have sent their pearls and rubies from the deep,
To deck thy love; and plac'd by thee they drew
More lustre to them, than where first they grew.
Watson. Upon Donne and his Poems

The fire of an oven is a fit similitude of a fire within, as into which fire is put to heat it, and the heat made more intense by the *cavity* or hollowness of the place.
Goodwin. Works, vol. iii. p. 565.

Those that descended into the *care* of Trophonius, were first to be tried by many sacrifices, whether they were fit to enter it or not, and they were to pray before an image of Dædalus's making, which none else were allowed to see, and then after other preparation they were let into that dreadful place, where they saw and heard strange things which they discovered to the priests when they came forth.
Stillingfleet, vol. iii. Ser. 12.

From out the rock's wide *caverns* deep below
The rushing ocean rises to its flow,
And, eddying, here retires; within its sides,
In roomy *cares* the god of sea resides.
Hughes. The Court of Neptune.

Now pass'd the rugged road, they journey'd down
The *cavern'd* way descending to the town,
Where, from the rock, with liquid lapse distils
A limpid fount. *Pope. Homer. Odyssey*, b. xvii.

But he, [Ulysses] deep musing, o'er the mountains stray'd
Through many thickets of the woodland shade,
And *cavern'd* ways the shaggy coast along,
With cliffs and nodding forest overhung.—*Id. Ib.* b. xiv.

Upon weighing the heart in my hand, I found it to be extremely light, and consequently very hollow, which I did not wonder at, when, upon looking inside of it, I saw multitudes of cells and *cavities* running one within another.
Spectator, No. 281

The first rude essay of nature had been so much improved by human labour, that the *care* contained several apartments appropriated to different uses, and often afforded lodging for travellers, whom darkness or tempests happened to overtake.—*Johnson. Rasselas*, c. 21.

I will teach you to pierce the bowels of the earth, and bring out from the *caverns* of the mountains metals which shall give strength to your hands, and security to your bodies.—*Id. Rambler*, No. 33.

Amid the fearful trance, a thund'ring sound
He hears, and thrice the hollow decks rebound;
Upstarting from his couch on deck he sprang,
Thrice with shrill note the boatswain's whistle rang,
All hands unmoor! proclaims the boatswain's cry,
All hands unmoor! the *cavern'd* rocks reply.
Falconer. Shipwreck, c. 1

The town and temple of Delphi were seated on a bare and *cavernous* rock; defended, on all sides, with precipices, instead of walls.—*Warburton. Julian*, b. ii. c. 6.

CA'VIL, *v.* } Fr. *Caviller*; It. *Cavillare*; Sp. *Cavilar*; Lat.
CA'VIL, *n.* } *Cavillor*, from *Cavere*.
CAVILLA'TION. } *Cavere* proprié est juris-
CAVILLA'TORY, *adj.* } consultorum. *Cavillari*
CA'VILLER. } est leguleiorum ac rabu-
CA'VILLING, *n.* } larum forensium, (Vos-
CA'VILLINGLY. } sius.) *Cavere* is, to be
CA'VILLOUS, *adj.* } wary, to be circumspect,
CA'VILLOUSLY. } to provide against risks or contingencies. *Cavillari*, to *cavil*, is—

To guard against imaginary or trifling risks or difficulties; to invent trifling difficulties, to raise captious objections; objections merely verbal;—to carp, to wrangle.

And in thin hond thou shalt it have anon,
On this condition, and other non,
That thou depart it so, my dere brother,
That every frere have as moch as other:
This shalt thou swere on thy profession
Withouten fraud or *cavilation*.
Chaucer. The Sompnoures Tale, v. 7718.

Finally yf you be voyde of beleſe in suche thynges as are spiritual, and pertaine unto the soule, wheras ye can not thwarte and *cauyll* in the thinges you see dooen before your iyes, then do you plainly declare your obstinate malice.
Udal. Mark, c. 2.

Eis hys pregnaunt wit could not haue passed it so cleane ouer, but would haue assayled it with some sophisticall *cauillation* which by hys painted poetrie he might so haue coloured, that at the last he might make ye ignoraunt some appearance of truth.—*Frith. Workes*, p. 108.

Indeede you almost in no place reason *ad idem*, which is a manifest argumente, that you are but a shifting *cauiller*.
Whitgift. Defence, p. 429.

Onlie among all, and of all Nero and Domitian being kindled by diuers naughtie and spiteful persons *cauillinglie* obiected against our doctrine, of whom this sicophantical slandering of us by naughtie custome first came and sprang up.—*Fox. Martyrs*, p. 46.

But Colotes, like a sychophant, *cavilling* at him, and catching at his words, without regard of the matter, not arguing against his reasons indeed, but in wordes onely, affirmeth flatly, that Parmenides overthroweth all things in one word, by supposing that all is one.—*Holland. Plutarch*, p. 913.

——— Inexplicable
Thy Justice seems; yet to say truth, too late,
I thus contest: then should have been refused
These terms whatever, when they were propos'd:
Thou didst accept them; wilt thou enjoy the good,
Then *cavil* the conditions.—*Milton. Paradise Lost*, b. x.

To preache by halfes is to be worse
Then those tongue-holly lauells,
That cite good words, but shift off works,
And discipline by *cauells*.
Warner. Albion's England, c. 39.

I might adde further for more full and complete answer, so much concerning the large oddes betweene the case of the oldest churches in regard of those heathens, and ours in respect of the Church of Rome, that very *cauillation* itselfe should bee satisfied, and haue no shift to flie vnto.
Hooker. Eccles. Politie, b. iv. § 8.

That ev'n th' ignorant may understand,
How that deceit is but a *caviller*,
And true unto itself can never stand,
But still must with her own conclusions war.
Daniel. Musophilus.

And therefore the Apostle in *Rom.* i. dealing with the Gentiles, mentions none of their carnal pleas, but when he comes to the Jews in chap. ii. he spends it in taking away their *cavillings*.—*Goodwin. Works*, vol. iii. pt. i. p. 309.

Those persons are said to be *cavillous* and unfaithful advocates, by whose fraud and iniquity, justice is destroy'd; and, therefore, they ought to be severely punish'd, as aforesaid.—*Ayliffe. Parergon. Jur. Canon.* p. 56.

Nay, by the covenant itself, since that so *cavillously* is urged against us, we are enjoined in the fourth article, with all faithfulness to endeavour the bringing all such to public trial and condign punishment, as shall divide one kingdom from another.—*Milton. Articles of Peace with the Irish.*

The first of these *cavillatory* objections against the parliament's proceeding is, that both houses, have without the king's consent, contrary to Magna Charta, the Petition of Right, &c. &c. by their ordinances onely imposed late taxes.
Prynne. Soveraigne Power of Parliaments, pt. iv. c. 2.

Since it seems they have wit and understanding enough to *carul* and find fault with these things, and upon that account to deny their obedience to those lawful powers which God hath set over them, one would think, they should, at the same time, have so much honesty, as seriously to endeavour to give themselves satisfaction as to those things they find fault with.—*Sharp*, vol. ii. *A Disc. of Conscience.*

In the first place, it should be considered, that those *cavillers* at the style of the Scripture, that you and I have hitherto met with, do (for want of skill in the original especially in the Hebrew) judge of it by the translations, wherein alone they read it.—*Boyle. Works*, vol. ii. p. 257.

'Tis I, quoth she, in every vale,
First hiss'd the noisy nightingale;
And boldly *cavill'd* at each note,
That twitter'd in the woodlark's throat.—*Smart*, Fable 14.

CAUL. Sherwood writes, *Caul* or *Kell*,—wherein the bowels are wrapped. Bullokar, *Kell*; the *caule* about the paunche of a hart or stagge. The Geneva Bible, *Hosea*, "I will break the *calfe* of their heart." Perhaps a misprint, as in ten other instances it is *Kall* or *Kal*, and once *Calle*. The Septuagint, Συγκλεισμος, from συν, and κλει-ειν, to shut up, to close, to inclose. The Latin Vulgate, *Interiora*. Junius says, perhaps the same with *Coule*, (qv.) Skinner, from the A.S. *Cylla*, uter, a bag. In Ger. *Kel-en* is *Cavare*, to hollow; which, Wachter thinks, is from the Gr. Κοιλος, hollow. *Caul* is applied as above;—

To that wherein the bowels are wrapped; (see the quotation from Paley,) and also to a part of the head-dress or cap, which incloses the head.

I wil mette thē, as a beare that is robbed of her whelpes, and I will breake the *calfe* of their heart, and there wil I deuoure them like a lion.—*Geneva Bible*, 1561. *Hosea*, xiii 8.

I will meet them as a bear that is bereaved of her whelps, and I will rent the *caul* of their heart, and there will I devour them like a lion.—*Bible, Modern Version.*

A quiuer on her shoulders smale he hanges with crooked bow
In steade of golden *caulle*, and mantel braue shulde hange below.—*Phaer. Virgile. Æneidos*, b. xi.

For I suppose that some of you have seen towels, napkins, nets, *caules*, kercheſes and coifes woven of such thread, which would not burn or consume in the fire, but when they were foul and soiled with occupying, folk flung them into the fire, and took them forth again clean and fair.
Holland. Plutarch, p. 1094.

After the manner of women he puts a *cawle* upon his head.—*Prynne. Histriomastrix*, pt. i. p. 197.

Some of our ancient ladies of the court exercise their fingers in the needle, other in *caulworke*, diuerse in spinning of silke.—*Holinshed. Desc. of England*, c. 15.

Her head with ringlets of her hair is crown'd
And in a golden *caul* the curls are bound.
Dryden. Virgile. Æneis, b. vii.

Why the fat is collected chiefly about some particular parts and vessels, and not others, as for example, the reins and the *caul*, I easily consent with Galen and others, the reason to be the cherishing and keeping warm of those parts upon which such vessels are spread; so the *caul* serves for the warming of the lower belly, like an apron or piece of woollen cloth.—*Ray. On the Creation*, pt. ii.

It is deemed lucky to be born with a *caul*, or membrane over the face. This *caul* is esteemed an infallible preservative against drowning. It is related that midwives used to sell this membrane to advocates, as an especial means of making them eloquent. According to Chrysostom, the midwives frequently sold it for magic uses.—*Grose. Superstitions*, p. 45.

The omentum, epiploon, or *caul*, is an apron, tucked up, or doubling upon itself, at its lower part. The upper edge is tied to the bottom of the stomach, to the spleen, as hath already been observed, and to part of the duodenum. The reflected edge, also, after forming the doubling, comes up behind the front flap, and is tied to the colon and adjoining viscera.—*Paley. Natural Theology*, c. 11.

CAU'PONIZE. Lat. *Caupo*, a suttler, a victualler.

To procure victuals, to provide and supply with articles of food, drink, &c.;—to act as suttler or victualler.

I call your virtues unaccountable, as I do the wealth of our rich rogues who *canponised* to the armies in Germany in this last war; who have raised our admiration, that they were able to plunder and pillage so mightily amidst an universal poverty.—*Warburton to Hurd*, Let. 171.

CAUSE, *v.*
CAUSE, *n.*
CAU'SABLE, *adj.*
CAU'SAL, *adj.*
CAUSA'LITY.
CAU'SALLY.
CAUSA'TION.
CAU'SATIVE.
CAU'SATOR.
CAU'SEFUL.
CAU'SELESS.
CAU'SELESSLY.
CAU'SELESSNESS.
CAU'SER.

Lat. *Causa*. Perottus, (see *Martin*, in v. *Causa*,) enumerates many proposed etymologies. 1. Some think it is so called, a *Chao*, detracta aspiratione, because *Chaos* was the first *cause* of all things. 2. Others from the Gr. Καυσις, which signifies *heat* or burning, because a *cause* is that which kindles and inflames us, (*accendit inflammatque*) to action. 3. Some, a *cavendo*, because it is that, *quæ cavet*, that any thing should be done or not be done. 4. Some, a *casu*;—and this Martinius himself prefers as the most simple, ut primo sit (*causa*, sc.) quod *contigit*, *accidit*. *Occasio*, (of obvious etymology,) he observes is also used pro *causâ* et origine. Isidorus says also, (see *Vossius*,) *caussa* sit, quicquid *cecidit*, id est, accidit. Vossius is in favour of *caiso*, seu *quaiso*, as the ancients wrote, for *quæso*. And αιτεω, he remarks, (whence αιτια, *causa*,) is nothing more than *quæsere*, seu petere. See *Martinius* and *Vossius*; and for the various usages of *causa*, see *Gesner*.

This word has puzzled the philosophers quite as much as it has the etymologists. See the examples following, particularly those from Locke, Edwards, Hume, and Scott.

To *cause*, as used by Spenser, is merely to *excuse* or make excuses. See EXCUSE.

Cause may be described to be—A general term, denoting the *case*, the state or condition, of circumstances, of things, preceding, prevening, premoving, pre-acting, to or towards, a change of *case*, state, or condition of circumstances: an acting, moving to, effecting, producing: an agent effecting: the feeling moving the agent: that which—the reason, the will, which—moves, induces, prevails, determines: the origin or source. The *cause* or *case* in law, the plaintiff's *case* or *cause*, are terms used indiscriminately. The *cause* of a person or party, is the *case*, the state or condition of things, or circumstances, in which he is, or endeavours to be.

For it is seyn to me withouten resoun to sende a bounden man, and not to signyfie the *cause* of him.
Wiclif. Dedis, c. 25.

For me thinketh it unreasonable for to send a prisoner, and not to shewe the *causes* whyche are layde against him.
Bible, an. 1551. *Ib.*

He knew the *cause* of every maladie,
Were it of cold, or hote, or moist, or drie.
Chaucer. Prologue, v. 421.

——— But grete God above,
That knoweth that none act is *causeles*,
He deme af all, for I wol hold my pees.
Id. The Marchantes Tale, v. 9348.

And nowe (men seyen) is other wise
Simon the *cause* hath vndertake,
The worldes swerde in hand is take.
Gower. Con. A. Prologue.

And by this skille a man maie knowe,
The more that thei stonden lowe,
The more ben the cercles lasse,
That *causeth* why that some passe
Her due cours to fore an other.—*Id. Con. A.* b. vi.

Then would ye sone perceyue the common wealthes hurt, not when other felt it who deserued it not, but when you smarted who *caused* it, and stoode not and looked upon other men's losses, which ye might pittie, but tormented with your owne, which ye would lament.
Sir J. Cheeke. The Hurt of Sedition.

The Lord for them with *causefull* ire
Shall use destroying power. *Sidney*, Psalm 21.

Forced she is to teares ay to returne,
With new requestes, to yeld her hart to loue:
And least she should before her *causelesse* death
Leaue any thing vntried. *Surrey. Virgile. Æneis*, b. iv.

Neyther doth this counsayle bind a man that he shal of necessitie against the comen nature suffer another manne *causelesse* to kyll hym, nor letteth not any manne frō the deffce of another, whom he seeth innocente and inuaded and oppressed by malice.—*Sir T. More. Workes*, p 278.

Daungerous delph, depe dungeon of disdaine,
Sacke of self-will, the chest of craft and change,
What *causeth* thee thus *causelesse* for to change!
Vncertaine Auctors. Against a cruel Woman

What word is that, that changeth not,
Though it be turnde and made in twaine?
It is mine Anna, God it wot,
The only *causer* of my paine;
My loue that medeth with disdaine.
Wyat. Of his Love called Anna.

My hart doth melt with meere compassion,
To think how *causelesse* of her own accord
This gentle Damzel, whom I write upon
Should plonged be in such affliction
Without all hope of comfort or reliefe.
Spenser. Faerie Queene, b. iii. c. 8

But he to shifte their curious request,
Gan *causen* why she could not come in place;
Her crased helth, her late recourse to rest
And humid evening ill for sicke folkes ence,
But none of those *excuses* could take place.
Id. Ib. b. iii. c. 9

Which not withstanding I will acknowledge to be iust and reasonable, if he or any other man living shall shew that I vse as much as the bare familiar companie but of one, who by word or deed hath euer giuen me *cause* to suspect or conjecture him, such as here they are termed, with whom complaint is made that I ioyne myselfe.
Hooker. Answer to Travers.

Saile by them therefore; thy companions
Before hand *causing* to stop euery eare
With sweete soft wax so close, that none may heare
A note of all their charmings.
Chapman. Homer. Odyssey, b. xii

—— In this pleasant soile
His farre more pleasant garden God ordain'd,
Out of the fertile ground he *caus'd* to grow
All trees of noblest kind for sight, smell, taste.
Milton. Paradise Lost, b. iv.

If it be in that all have sinned, as taking ἐφ ᾧ [in that] as a *causal* particle, yet still it implies that all have sinned, and were guilty of an act of sinning, as was argued.
Goodwin. Works, vol. iii. pt. i. p. 12.

Now if there be no spirit, matter must of necessity move itself, where you cannot imagine any activity or *causality*, but the bare essence of the matter from whence the motion comes.—*H. More. Immortality of the Soul*, b. i. c. 6.

If one sin would naturally and by physical *causality* destroy original righteousness, then every one sin in the regenerate can as well destroy habitual righteousness, because that and this differ not but in their principle, not in their nature and constitution.
Bp. Taylor. On Repentance, s. i. c. 6.

Now always God's word hath a *causation* with it,—he said to him, sit,—that is, he made him sit, or as it is here expressed, he made him sit with a mightie power.
Goodwin. Works, vol. i. pt. i. p. 406.

For the subject of it [mathematic] being quantity, not quantity indefinite, which is but relative, and belongeth to *philosophia prima*, as hath been said, but quantity determined or proportionable, it appeareth to be one of the essential forms of things, as that that is *causative* in nature of a number of effects.—*Bacon. On Learning*, b. i.

O sir, I said, the gods defend that I
Should *causelesse* kill a man in miserie,
Tell me thy name and place, then by and by
I will promise for thine adversarie.
Mirrour for Magistrates, p. 232.

Confession to a priest, the minister of pardon and reconciliation, the curate of souls, and the guide of consciences is of so great use and benefit to all that are heavy laden with their sins, that they who carelessly and *cautelously* neglect it, are neither lovers of the peace of consciences, nor are careful for the advantages of their souls.
Bp. Taylor. On Repentance, c. 10. s. 4.

If you do not please that there shall arise to me some fruit by all this by your discerning and acknowledging the *causelessness* of your exceptions, yet if you please let us put it to others to judge between us; for 'tis possible we may judge amiss of our own performances.
Hammond. Works, vol. i. p. 196.

I live in feare, I languish all in dread,
Wealth is my woe, the *causer* of my care.
Mirrour for Magistrates, p. 230.

To suppose an infinite succession of changeable and dependent beings produced one from another in an endless progression, without any original *cause* at all: is only a driving back from one question to another, and (as it were) removing out of sight the question concerning the ground or reason of the existence of things.
Clarke. On the Attributes, Prop. 2.

In the notice, that our senses take of the common vicissitude of things, we cannot but observe, that several particulars, both qualities and substances begin to exist, and that they receive this their existence, from the due application and operation of some other being. From this observation, we get our ideas of cause and effect. That which produces any simple or complex idea, we denote by the general name *cause*; and that which is produced, effect.—So that whatever is considered by us to conduce or operate, to the producing any particular simple idea, or collection of simple ideas, whether substance or mode, which did not before exist, hath thereby in our minds the relation of a *cause*, and so is denominated by us.
Locke. On Hum. Underst. b. ii. c. 26.

There may be veritable relations of some, who without a miracle, and by peculiarity of temper, have far out-fasted Elias. Which notwithstanding doth not take off the miracle; for that may be miraculously effected in one, which is naturally *causable* in the other.
Brown. Vulgar Errours, b. iii. c. 21.

And thus may it more *causally* be made out, what Hippocrates affirmeth of the Scythians, that using continual riding, they were generally molested with the sciatica or hip-gout.—*Id. Ib.* b. v. c. 13.

And therein though Socrates onely suffered, yet were Plato and Aristotle guilty of the same truth; who demonstratively understanding the simplicity of perfection, and the indivisible condition of the first *causator*, it was not in the power of earth, or Areopagy of hell to work them from it.—*Id. Ib.* b. i. c. 10.

I sometimes use the word *cause*, in this enquiry, to signify any antecedent, either natural or moral, positive or negative, on which an event, either a thing, or the manner and circumstance of a thing, so depends, that it is the ground and reason, either in whole, or in part, why it is, rather than not, or why it is as it is, rather than otherwise, or, in other words, any antecedent with which a consequent event is so connected, that it truly belongs to the reason why the proposition which affirms that event, is true; whether it has any positive influence, or not.
Jon. Edwards. On the Freedom of the Will, pt. ii. s. 3.

Similar objects are always conjoined with similar. Of this we have experience. Suitable to this experience, therefore, we may define a *cause* to be an object, followed by another, and where all the objects similar to the first, are followed by objects similar to the second. Or in other words, where, if the first object had not been, the second never had existed. The appearance of a *cause* always conveys the mind, by a customary transition, to the idea of the effect. Of this also we have experience. We may, therefore, suitably to this experience, form another definition of *cause*; and call it an object followed by another, and whose appearance always conveys the thought to that other.
Hume. On Hum. Underst. s. 7.

According to Aristotle, a *cause*, or τὸ αἴτιον is of four kinds, 1st, the material, which denotes the relation in which marble stands to the statue that is formed of it. 2nd, The formal, which denotes the *cause* of every thing being precisely what it is, according to the peripatetic doctrine, that every phenomena in nature is a consequence of the operation of the two principles, matter and form. 3d, The efficient, or that from which effects proceed; and 4th, The final, which expresses the purpose or object intended to be accomplished by these effects.—*Scott. Elements of Intell. Philosophy*, c. 1.

CA'USEY. } Dut. *Kautsije*, *kaussijde*. Via
CA'USEWAY. } strata, (Kilian.) Fr. *Chaussée*; It. *Calzata*; Sp. *Calçada*; Mid. Lat. *Calceata*. Via *calce* strata, (Skinner.) Spelman observes, every WAY—*calcata est*, but not *calceata*: is trodden, but not paved. It is not, therefore, called *a calcando*, but *a calceando*, because it is fortified with stones or some other hard substance, quasi *calceo*, against the injuries of waggons and passengers. Sommer, *a calce*, because they are rendered firm with stones, which the Fr. call *Chaux*, lime. It is applied to—

A way, a path, a road, prepared, hardened: formed of stones, or other consolidated substance.

And there was Peter de Boyse capitayne, who made good semblant to defende the Bridge, for he and his men were by the bridge on the *causey*, ravenging on bothe sydes.
Berners. Froissart. Cronycle, vol. i. c. 413.

So did they toyle as thereabout,
No *cause* was vnwrought,
Wherefore new labours for his men
The holie hermit sought.
Warner. Albion's England, b. v. c. 24.

The king of England came all along the *causey*, that I have spoken of well accompanied that he seemed well to be a king.—*Hall. Edw. IV.* an. 13.

—— Th' other way Satan went down,
The *causey* to hell gate. *Milton. Paradise Lost*, b. x.

And hail-stones, pattering from the chilling sky,
Hop'd on the thatch, and on the *causeway* by.
Fawkes. G. Douglas imitated.

Ten years were consumed in the hard labour of forming the road through which these stones (for the pyramid) were to be drawn; a work, in my estimation, of no less fatigue and difficulty than the pyramid itself. This *causeway* is five stadia in length, forty cubits wide, and its extreme heighth thirty-two cubits, the whole is of polished marble, adorned with the figures of animals.
Beloe. Herodotus. Euterpe, c. 124.

CA'USTICK. See *infra* CAUTERY.

CA'UTEL, *n.*
CA'UTELOUS, *adj.*
CA'UTELOUSLY.
CA'UTELOUSNESS.
CA'UTELTY.
} Fr. *Cauteller*, *cautelle*, *cauteleux*; from the Lat. *Cautus*; It. and Sp. *Cautela*, *cauteloso*. *Cautelous*, used as *cautious*;—

Provident, circumspect, wary, and then extended to,—cunning, crafty, subtle, insidious.

Warburton observes, that *cautel* signifies only "a prudent foresight, or caution, but passing through French hands, it lost its innocence, and now signifies, fraud, deceit." And Mr. Gifford, "our older writers seem to have included in this word not only the sense of *wariness*, but also something artful and insidious ingrafted upon it."

Whereof a man shall justifie
His wordes in disputesion,
And knitte vpon conclusion
His argument in suche a forme,
Which maie the pleyne trouth enforme,
And the subtile *cautele* abate
Whiche euery trewe man shall debate.
Gower. Con. A. b. vii.

And the Frenchmen founde *cautels* and subteltics by wrongefull wayes to renewe agayne ye warre, and thereby toke and usurped all the right that your predecessurs had in that quarell.—*Berners. Froissart. Cronycle*, vol. ii. c. 222.

By this praty *cautele* and slighte imposture, was the toune Poûtelarche takē and surprised, which toune was the kaye and passage ouer the riuer of Soame, frō Fraûce to Normandy.—*Hall. Henry VI.* an. 26.

In all which discourse you may note very many memorable things; as namely, first the wise, discreet, and *cautelous* dealing of the ambassadors and commissioners of both parts, then the wealth of the foresaid nations, and their manifold and most vsual kinds of wares vttered in those dayes, as likewise, &c.—*Hackluyt. Voyages*, vol. i. Pref.

But of such covered *cautelly*, being taken for good Catholic chastity, I have not to deal, referring that to him, which once I trust shall purge the church of such cloked hypocrisy.
Base in Strype. Memoirs of Q. Mary, an. 1554.

In him a plenitude of subtle matter,
Apply'd to *cautels*, all strange forms receives,
Of burning blushes, or of weeping water,
Or swooning paleness.—*Shakes. A Lover's Complaint*

—— Perhaps he loues you now,
And now no soyle nor *cautell* doth besmerch
The virtue of his feare.—*Id. Hamlet*, Act i. sc. 3.

Sweare priests and cowards, and men *cautelous*
Old feeble carrions, and such suffering soules
That welcome wrongs.—*Id. Julius Cæsar*, Act ii. sc. 1.

Beleeu't not lightly, though I go alone
Like to a lonely dragon, that his fenne
Makes feard, and talk'd of more then seen: your sonne
Will or exceed the common, or be caught
With *cautelous* baits and practice.
Id. Coriolanus, Act iv. sc. 1.

He had a mind, was of a large extent,
The sign thereof on his bold brow he bore;
Stern of behaviour, and of body strong;
Witty, well spoken, *cautelous*, tho' young.
Drayton. Miseries of Queen Margaret.

Over and besides, these Druidæ (as all the sort of these magicians bee passing *cautious* and cunning to hide and cover their deceitful fallacies) doe affirme, that there must be a certaine speciall time of the moone's age espied, when this businesse is to be gone about.
Holland. Plinie, b. xxix. c. 3.

We see, I say, that all pretorian courts, if any of the parties be entertained or laid asleep under pretence of arbitrement or accord, and that the other party, during that time, doth *cautelously* get the start and advantage at common law, though it be to judgment and execution; yet the pretorian court will set back all things *in statu quo prius*, no respect had to such eviction or dispossession.
Bacon. War with Spain.

Old men, saith our best natural master, by reason of the experience of their often mistakes, are hardly brought constantly to affirm any thing, they will always *cautelously* interline their speeches, with *it may bees* and *peradventures*, and other such particles of wariness and circumspection.
Hale. Remains, Ser. 1.

Now of these two, David here (like Mary in the Gospel) teacheth you to make choice of the better part. For let it not offend you, if I compare these two great Christian virtues,
{ *cautelousness* / repentance
and not only compare, but much prefer the one before the other. I know the doctrine of repentance is a worthy lesson, the joy and comfort of our souls, we drink it in with thirsty ears; yet let me tell you to be all for it, is some wrong and impeachment to this Christian *cautelousness* and wariness here commended.—*Id. Rem. Dixi Custod.* p. 322.

It is a good thing to seek what we have lost, and this repentance doth: but it is a thing of higher excellency not to be of the lacking hand, but to enjoy still what we have. And this the benefit of *cautelousness*.
Hale. Rem. Dixi Custodiam, p. 324.

CA'UTERIZE, *v.*
CA'UTERIZING, *n.*
CA'UTERY.
CAU'STICK, *adj.*
CAU'STICK, *n.*
CAU'STICAL.
} Gr. Καυστηριον, from Καιειν, to burn. Lat. *Cauterium*; Fr. *Cauterizer*; It. *Cauterizzare*; Sp. *Cauterizar*.

To sear, burn, or close up with fire, or fire hot instruments, irons, ointments, medicines, &c. (Cotgrave.)

Gr. Καυστικος, from Καιειν, to burn; Lat. *Causticus*; Fr. *Caustique*; It. *Caustico*; Sp. *Caustico*.

That which can or may burn; that has the power to burn.

The use hereof is to be ground into powder, and with vinegre to be reduced into a liniment, for to be applied unto those parts that are to bee *cauterized* or cut.
Holland. Plinie, b. xxxvi. c. 7.

Cauteries and hot irons are to be used in the suture of the crown, and the seared or ulcerated place, suffered to run a good while. 'Tis not amisse to bore the skull with an instrument, to let out the fuliginious vapours.
Burton. Anatomy of Melancholy, p. 384.

For each true word a blister, and each false
Be as a *cauterizing* to the root o' th' tongue,
Consuming it with speaking.
Shakespeare. Timon of Athens, Act v. sc. 2.

And to the torturers (her doctors) say,
Stick on your cupping-glasses, feare not, put
Your hottest *causticks* to, burne, lance, or cut:
'Tis but a body which you can torment,
And I, into this world, all soule was sent.
B. Jonson. Elegie on Lady Pawlet

Cald. You may
(And I must suffer it) like a rough surgeon,
Apply these burning *caustics* to my wounds
Already gangrened, when soft ungents would
Better express an uncle with some feeling
Of his nephew's torments.
Massinger. The Guardian, Act iii. sc. 2.

The ashes of any snails whatsoever, are astringent and hot, by reason of a certaine abstersive qualitie that they have, which is the reason that they enter into potential cauteries, or *causticke* and corrosive medicines.
Holland. Pinie, b. xxx. c. 4.

Such are these *caustick* plaisters preparatively to the incarnative, the knife and the launce that Hippoc. reckons among the μαλαχωτερον λεκιν, the mollifying preparations that the physician must always carry about with him.
Hammond. Works, vol. iv. p. 484.

As flesh that is *cauterized*, as the word signifies, or *seared with an hot iron*, at first feels great pain, but afterwards grows hard and senseless, feeling nothing that is put upon it; so the conscience, although at first it be very sensible of the evil and mischief of sin, yet being often enflamed and tormented with it, it afterwards grows dead and stupid, past all feeling, so that nothing will make any impression upon it.—*Bp. Beveridge*, Ser. 18.

I remember, that the limbs of soldiers, wounded with gunshot, to have been cut off by the advice of our European surgeons, both Dutch and Portuguese, those barbarous people the Indians, by recent juices, gums, and balsams to have freed them from knife and *cauteries*, and happily cured them.—*Boyle. Works*, vol. ii. p. 117.

This whole method, is like to applying of corrosives, and *caustricks*, and the most tormenting remedies, to remove the pain of a cut finger, or like the hating of armies to chase away flies.—*South*, vol. x. Ser. 9.

As some bold surgeon with inserted steel,
Probes deep the putrid sore, intent to heal,
So the rank ulcers that our patriot load,
Shall she with *caustick* healing fires corrode.
Falconer. The Demagogue.

CA'UTION, *v.*
CA'UTION, *n.*
CA'UTIONAL.
CA'UTIONARY.
CA'UTIOUS.
CAU'TIOUSLY.
CA'UTIOUSNESS.
CA'UTY, *adj.*

Lat. *Caveo, cautum;* It. and Sp. *Cauto.* Varro says, *a cavo*, and the reason seems to be, that men, in early ages, were said, *cavere* (to be *cautious* against) evils and dangers, heat and cold, &c. when they betook themselves in *cavos suos recessus et iis sese tuerentur*: into their hollow retreats, and secured or protected themselves there.

To *caution* another is,—to tell him to be *cautious*, provident, circumspect, wary; to tell him to secure himself, or to take measures for his security or safety. To apprise or warn him of his danger; and—simply—to give notice or warning; though with a subaudition of danger. See CAUTEL.

Wiclif renders (tuum scriptum) thy *caution*, i. e. thy written account, thy voucher in writing, as the Fr. *Caution*, thy surety or warrant.

The king anon vpe the boc and *caucion* vond god,
That he al clanliche to the pope's loking stod.
R. Gloucester, p. 506.

And he seide an hundrid barels of oyle, and he seide to him take thi *caucioun* [tuum scriptum] and sitte doone and wryte fifty.—*Wiclif. Luke*, c. 16.

Altho there be no express worde for euery thing in specialtie, yet there are general commandments of all things, to the end that euen such cases, as are not in Scripture particularly mentioned, might not be left to any to order at their pleasure, onely with *caution* that nothing be done against the Word of God.—*Hooker. Eccl. Polite*, b. iii. § 6.

If peace be made, the Queen must forsake the estates of Holland and Zeeland, and withall lose her money expended upon the war, or else deliver up the *cautionary* towns it to the enemy's hands.—*Camden. Q. Eliz.* an. 15[illegible].

I fox like lurking lay about the king,
Into the actions of the peeres I prie,
With *cautie* observation of each thing.
Mirrour for Magistrates, p. 754.

By night he fled, and at midnight return'd
From compassing the earth, *cautious* of day.
Milton. Paradise Lost, b. ix.

——— Yet remember
What I foretell thee, soon thou shalt have cause
To wish thou never hadst rejected thus
Nicely or *cautionly* my offer'd aid,
Which would have set thee in short time with ease
On David's throne.—*Id. Par. Regained*, b. iv.

For a *cautiousness* in any one, not to sin scandalously, or on the house top, take this by itself, abstracted from the sin it belongs to, and I cannot see why that should be either a part, or aggravation of a sin.
Hammond. Works, vol. iv. p. 609.

However, our doctor demeaned himself in his embassie with such *cautiousness*, that he not only escaped the Duke's fury, but also procured many privileges for our English merchants, exemplified in Mr. Hackluit.
Fuller. Worthies. Kent.

In reference to sensual pleasures it forbids all irregularity and excess, and strictly enjoins purity and temperance; *cautioning* us to take heed least we be overcharged with surfeiting and drunkenness.—*Tillotson*, vol. i. Ser. 5.

I must now close up what I have spoken upon this subject with this *cautional* observation.—*South*, vol. ix. Ser. 5.

I was now, methought, passing to the other side of the grove, when I met the ghost of Bickerstaff my predecessor, who, (in the manner that is reported of Musæus of old,) dictated to me many *cautionary* precepts for my future conduct, and with a smiling gravity, rallied me upon my too eager forwardness in advancing into his province.
Tatler, No. 273.

And yet these same *cautious* and quick-sighted gentlemen can wink and swallow down this sottish opinion about percipient stoma, which exceeds in credibility all the fictions of Æsop's fables.—*Bentley.* Ser. 2.

I have myself with pleasure, frequently seen some of this species of insects to carry ample provisions into their dry and barren cells, where they have sealed them carefully and *cautiously* up with their eggs, partly, it is like, for incubation-sake, and partly as an easy bed to lodge their young: but chiefly, for future provision for their young in their nympha-state, when they stand in need of food.
Derham. Physico Theology, b. iv. c. 15.

CAW, *v.* } Vox a sono ficta. Also written
CAW, *n.* } *Kaw*, (qv.)
The cry of the different species of crow.

As wild geese that the creeping fowler eye,
Or russet-pated choughes, many in sort,
(Rising and *cawing* at the gun's report,)
Never themselues, and madly sweepe the sky.
Shakespeare. Midsummer Night's Dream, Act iii. sc. 2.

Nor [thou] with an inward murmuring
Hoarsly crow-like *caw'st* out some idle thing,
I know not what. *Holliday. Persius*, Sat. 3.

He sees, that this great round-about,
The world, with all it's motley rout,
Church, army, physic, law,
Its customs, and its business,
Is no concern at all of his,
And says—what says he?—*caw.*—*Cowper. The Jackdaw.*

CEASE, *v.*
CEASE, *n.*
CE'ASELESS.
CE'ASELESSLY.
CE'ASING, *n.*

Fr. *Cesser*; It. *Cessare*; Sp. *Cesar*; Lat. *Cessare*, from *cedere*, or rather the supine, *cessum*. *Cessare* is, *cedere a labore*; to go away from labour.

To leave, to quit, to discontinue, to desist or forbear to do or from doing any thing; to leave or depart from; to end or put an end to, to stay, to stop or put a stop to.

Thei seide to hym softeliche, *cesse* shulle we nevé
Til mede be thy wedded wyf.—*Piers Ploughman*, p. 32.

Therfore I heerynge ghoure feith that is in Crist Iesus and the loue into alle seyntis, *ceesse* not to do thankyngis for ghou, makynge mynde of ghou in my preiers.
Wiclif. Effesies, c. 1.

Wherfore euen I (after that I heard of the fayth whiche ye haue in the Lorde Jesu & loue vnto al ye sainctes,) *cease* not to geue thankes for you makynge mencyon of you in my prayers.—*Bible*, 1551. *Ib.*

Fothly, a man may change his purpos and his conseil, if the cause *ceesith*, or whan a new cas betideth.
Chaucer. Tale of Melibeus.

And thus was *ceased* the debate
Of Loue. *Gower. Con. A.* b. iv.

What stirre and rule (quod order then) do these rude people make?
We hold her best that shall deserue a praise for vertue's sake.
This sentence was no sooner said, but beauty therwith blusht:
The noise did *cease*, the hal was still and eury thing was husht.—*Uncertaine Auctors. Praise of Mistres R.*

Their eternall death shall also be with corporal payne and torments of the bodye, euen with the whole felowship of the deuyll, and that without any ende or *ceasynge*.
Udal. Revelacions, c. 20.

Wid. I am her mother, sir, whose age and honour
Both suffer under this complaint we bring,
And both shall *cease* without your remorse.
Shakespeare. All's Well that Ends Well, Act v. sc. 3.

Ser. Get on your cloake, and hast you to Lord Timon,
Importune him for my moneyes, be not *ceast*
With slight denail.—*Id. Timon of Athens*, Act ii. sc. 1.

——— When I had subscrib'd
To mine owne fortune, and inform'd her fully,
I could not answer in that course of honour
As she had made the overture, she *ceast*
In heauie satisfaction, and would neuer
Receiue the ring againe.
Shakespeare. All's Well that Ends Well, Act v. sc. 3.

France. Take her, faire sonne, and from her blood raysc up
Issue to me, that the contending kingdomes
Of France and England, whose very shoares looke pale,
With enuy of each others happinesse,
May *cease* their hatred.—*Id. Henry V.* Act v. sc. 2.

Which persecution was both longer and also crueller than all the other—for whole tenne yeeres together it continued in burning the churches, in banishing the innocent, in murthering the martyrs and neuer *ceased*.
Stow. The Romanes.

——— Suppose there was defect
(Beyond all question) in our king, to wrong Æacides,
And he, for his particular wreake from all assistance *cease*,
We must not *cease* t' assist ourselves.
Chapman. Homer. Iliad, b. xvii.

——— About her middle round
A cry of hell hounds never *ceasing* bark'd
With wide Cerberian mouths full loud, and rung
A hideous peal.—*Milton. Paradise Lost*, b. ii.

——— But much more
That spirit, upon whose spirit depends and rests
The lives of many: the *cease* of majestie
Dies not alone, but like a gulfe doth draw
What's neere it, with it.—*Shakes. Hamlet*, Act iii. sc. 3.

Love, justice, honour, innocence renew,
Men's sprights with white simplicity indue;
Make all to leave in plenty's *ceaseless* store
With equal shares, none wishing to have more.
Drummond. The Speeches. Saturn.

Aire, and ye elements, the eldest birth
Of nature's wombe, that in quaternion run
Perpetual circle, multiform; and mix
And nourish all things, let your *ceasles* change
Varie to our great Maker still new praise.
Milton. Paradise Lost, b. v.

Rose-cheeked youth, who garlanded with flow'rs
Still blooming *ceaselessly*, unto thee pours
Immortal nectar in a cup of gold,
That by no darts of ages thou grow old.
Drummond. Hymn on the fairest Fair.

What mean despicable creatures do we make ourselves, when we forsake the paths of virtue and the commandments of our God! Alas, we *cease* to be men, and put ourselves upon the same level with the brutes.—*Sharp*, vol. vi. Ser. 2.

Smit with the glorious avarice of fame,
He claims no less than an immortal name;
Hence on his fancy just conception shines,
True judgment guides his hand, true taste refines;
Hence *ceaseless* toil, devotion to his art,
A docile temper, and a generous heart.
Mason. Fresnoy. Art of Painting.

Spencer, (says he,) is much misrepresented; he did not mean by abrogation a *ceasing*, but an alteration and abatement.—*Warburton. Remarks on Occas. Reflect.* pt. ii.

CEA'SURE. See CESURE.

CE'CITY } Fr. *Cécité*; Lat. *Cæcitas*, blind-
CECU'TIENCY. } ness; *Cæcus*, blind. Of uncertain etymology. Martinius observes, *cæca sane est ejus etymologia.*

In him [the Babylonian] unreasonable *cecity* and blindnesse trampled all lawes both of God and nature vnder feet: wilfulnesse tyrannized ouer reason, and brutish sensualitie ouer will.—*Hooker. Ser. On Pride.*

So that they [moles] are not blind, nor yet distinctly see; there is in them no *cecity*, yet more then a *cecutiency*; they have sight enough to discern the light, though not perhaps to distinguish of objects or colours; so are they not exactly blind, for light is one object of vision.
Brown. Vulgar Errours, b. iii. c. 18.

CE'DAR, *n.*
CE'DARLIKE.
CE'DARN.

Fr. *Cédre*; It. and Sp. *Cedro*; Dut. *Ceder-boom*; A. S. *Ceder-beam*; Lat. *Cedrus*; Gr. Κεδρος. Perhaps from κε-αω, urere, to burn, (Vossius and Martinius.)

Evelyn uses *cedry*, as the adjective, but Milton, *cedarn*. See the quotation from Pliny.

Chastitie, humilitie, and charitye or perfecte loue towarde all men, ben ornamentes a great dele more precious in the syght of God, then that other marble pillours, the garnishyng of vuerye, the tymbre woorke of *cedre* tre, the golde, the siluer, and the precious stones whereof the priestes and Pharisees made so muche great pryde and shewe.
Udal. Luke, c. 21.

And they of Tyrus broght much *cedre-wood* to David.
Geneva Bible, 1561. 1 *Chronicles*, xxii. 4.

As for *cedare*, the best simply be those that grow in Candie, Affricke, and Syria: this vertue hath the oile of *cedar*, that if any wood or timber be thoroughly anointed therewith, it is subject neither to worme nor moth, no yet to rottenness.—*Holland. Plinie*, b. xvi. c. 39.

The fume and smoke of the *cedar* and the citron trees only, the old Trojans were acquainted with when they offered sacrifice.—*Id. Ib.* b. xiii. c. 1.

By his prescript a sanctuary is fram'd
Of *cedar*, overlaid with gold, therein
An ark, and in the ark his testimony,
The records of his covenant.—*Milton. Par. Lost*, b xii.

——— It is not for his tall
And growing gravity, so *cedar-like*,
To be the second to an host in cuerpo,
That knows his own elegancies.
B. Jonson. New Inn, Act iii. sc. 1.

——— There eternal summer dwells,
And west-winds, with musky wing,
About the *cedarn* alleys fling
Nard and Cassia's balmy smells. *Milton. Comus.*

Pindus again shall hear, again rejoice,
And Hæmus too, as when th' enchanting voice
Of tuneful Orpheus charm'd the grove,
Taught oaks to dance, and made the *cedars* move.
Lansdowne. In praise of Myra.

CEDE, v. } Fr. *Céder*; It. *Cedere*; Sp. *Ceder*; Lat. *Ced-ere*, to go, to go away. Accede.
CE'SSION. } *Cede* appears to be of very
CE'SSIBLE. } modern introduction.
CESSIBI'LITY. }

To go away from, to quit or forsake, to yield or give up, to resign. *Cession*—

A going away from, quitting, or forsaking, yielding, giving up, resigning. Yielding or giving way, (sc.) to pressure, to any external force.

That it is the equal pressure of the air on all sides upon the bodies that are in it, which causeth the easy *cession* of its parts, may be argued from hence.
Boyle. Works, vol. i. p. 15

But lastly, if the parts of the strucken body be so easily *cessible*, as without difficulty the stroke can divide them, then it enters into such a body till it has spent its force.
Digby. On Bodies, c. 9.

There is to be further noted that, if the subject strucken be of a proportionate *cessibility*, it seems to dull and deaden the stroke; whereas if the thing strucken be hard, the stroke seems to lose no force, but to work a greater effect.
Id. Ib.

Your Lordship will find in Mr. Hyde's letter two points, upon which the Prince desired us to write this ordinary; one about the satisfaction of his debts from Spain by the *cession* of Maestricht, the other about the Princess's portion.
Sir W. Temple. To the Lord Treasurer, Sept. 1678.

My gallant fellow-citizens, you come
To learn the issue of this day's debate
In gen'ral council. Wisely did we *cede*
To Spartan Eurybiades command;
The different squadrons to their native ports
Had else deserted. *Glover. Athenaid*, b. iii.

After the treaty of Ryswick, indeed, some few of those among them, who had not obtained settlements in Martinico and Hispaniola, returned to St. Christopher: but the war of the partition soon after breaking out, they were finally expelled, and the whole island was *ceded* in sovereignty to the crown of Great Britain, by the treaty of Utrecht.
Grainger. Sugar Cane, b. i. Note

CE'DULE. Schedule, (qv.) Fr. *Cédule*; It. *Cedola*; Sp. *Cedula*.

A scrowl, handwriting, or private instrument in writing, (Cotgrave.)

Then Ilay deliuered to the Earle [of Surrey] a little *cedule*, wryten with the kynges secretaries hand unsigned.
Hall. Hen VIII. an. 5.

I have procured a royal *cedule* which I caus'd to be printed, and whereof I send you here inclos'd a copy, by which *cedule* I have power to arrest his very person [the Conde del Real]; and my lawyer tells me there was never such a *cedule* granted before.—*Howell*, b. i. s. 3. Let. 14.

CE'DUOUS. Lat. *Cæduus*, from *cæd-ere*, to cut, to cut down.

And first by Trees here, I consider principally for the genus *generalissimum*. These we shall divide into the greater and more *ceduous*, fructicant and shrubby.
Evelyn. Sylva, s. 3. Introd. ed. 1679.

CEIL, v. } In neither Skinner nor Junius.
CE'ILING. } Barrett has "*Sieling*, planking or boarding — also materiaria crustatio." In the *Bible*, 1551, it is written *Syll*; in the Geneva, 1561, *Sile*; (once in the margin *Cieled*, and in the text, *Cieling*;) in Barker, 1583, *Sid*. Minshew says, "to *side*, (v.) to wainscot." Somner, that the A.S. *Syl* is "*basis, limen*, the ground-post, a *sill*, sell or ground-sill. Also, *Columna*, a pillar. *Herculea sylla*, Hercules' pillars." In Sw. *Sylt*, according to Ihre, is—the foundation of any thing; whence he adds, in Ulphilas, *Sulan, gasulan*, fundare, to found, or lay the foundation. Junius, in his *Gloss. Goth.* suggests that *Syl* may be from the Gr. Ξυλον, lignum, or from ὑλη, any wooden material fit for building. In 2 *Chron.* iii. 5. quoted below, "he *syled* with fyre tree," is in the Septuagint, *εξυλωσε ξυλοις κεδρινοις*. In *Jer.* xxii. 14. "the *sylynges* maketh he of cedere," is, *εξυλωμενα εν κεδρω*. Dr. Jamieson suggests the Dut. *Siele*, indusium subuculum. The old English, (see the quotation from Leland,) he says, is a canopy. Though Cotgrave explains the Fr. *Ciel*, to signify heaven, and also a canopy, and the inner roof of a room of state, &c. he discountenances the supposition that they are the same word, by observing that they have different plurals; the first having *cieux*, and the second *ciels*. North writes *Seeling*. (See in v. FRET.)

Ceiling seems to have been applied, generally, to any work in wood or timber, whether roof, sides, or floor: it is still applied to the planking of a ship. More commonly, to—

The cover of the top of a room or apartment; beneath an upper flooring or outer roof.

And the greater house he *syled* with fyre tree and ouerlayde it wt good golde, and graued thereto paulmetrees and chaines.—*Bible*, 1551. 2 *Chron.* c. 3.

And the greater house he *ceiled* with fir tree, which he overlayd with fine gold, and set thereupon palm trees and chains.—*Bible. Modern Version. Ib.*

Then spake the lorde by the prophete Aggeus, and sayde: ye youre selves can finde tyme to dwel in *syled* houses, and shall thys house lye waste.—*Bible*, 1551. *Aggeus*, c. 1.

Then came the word of the Lord by Haggai the prophet, saying,
Is it time for you, O ye that dwell in your *ceiled* houses, and this house lie waste?—*Bible. Modern Version. Ib.*

The chammer was haunged of red and of blew, and in it was a *cyll* of cloth of gold; bot the king was not under for that sam day.—*Leland*, vol. iv. p. 295. *Fyancells of Mary, eldest Daughter of K. Hen. VII. to K. Jas. of Scotland.*

He causeth windowes to be hewen therein, and the *sylynges* and geastes maketh he of cedere, and paynteth theym with senober.—*Bible*, 1551. *Jeremy*, c. 22

And cutteth him out windows, and it is *ceiled* with cedar, and painted with vermilion.—*Bible. Modern Version. Ib.*

Mean while the south wind rose, and with black wings
Wide hovering, all the clouds together drove
From under heav'n; the hills to thir supply
Vapor, and exhalation dusk and moist,
Sent up amain; and now the thick ned sky
Like a dark *ceeling* stood.—*Milton. Paradise Lost*, b. xi.

I myself have, not without some wonder, observed how very long a plant of aloes torn from the ground, and hung in the air near the *ceiling* of my chamber, would continue succulent.—*Boyle. Works*, vol. iii. p. 124.

In this convent there is also a singular curiosity of another kind, a small chapel, the whole lining of which, both sides and *cieling*, is composed of human sculls and thigh bones: the thigh bones are laid across each other, and a scull is placed in each of the four angles.
Cook. Voyages, vol. i. b. i. c. 1.

——— But me perhaps
The glowing hearth may warmly awhile
With faint illumination, that uplifts
The shadows to the *cieling*, there by fits
Dancing uncouthly to the quivering flame.
Cowper. Task, b. iv.

CE'LATURE. *Calare, calatum, insculpere*, to cut, to carve, to grave, to engrave.

With crafty archys raysyd wonder clene,
Embowed over all the work to cure,
So marveylous was the *celature*.
Lydgate. Troye Boke, in Warton, vol. ii. p. 99.

These *celatures* in the drinking cups were so fram'd that they might put them on or take them off at pleasure, and were therefore called emblemata: such was that whereof the satyrist speaks.—*Hakewill. Apologie*, p. 372.

They admitted in the utensils of the church some *celatures* and engravings. Such was that Tertullian speaks of, the Good Shepherd in the Chalice.
Bp. Taylor. Great Exemplar, pt. ii. s. 10.

CE'LEBRATE, v. } Fr. *Célebrer*; It. *Celebrare*; Sp. *Celebrar*; Lat. *Celebrare, celebratum*; Gr. Κλεϵ-ειν, dicere, prædicare.
CE'LEBRATING, n.
CELEBRA'TION.
CE'LEBRA'TER.
CELE'BRIOUS.
CELE'BRITY.
CE'LEBRE, adj.
CELE'BRABLE.

To call, to declare, to proclaim, to make known or renowned; to spread the praise, fame, or reputation. Also—

To treat as worthy of honour, with public ceremony, with solemn rites.

Hercules is *celebrable* for his hard trauaile, he daunted the proud Centaurus, half horse, halfe man, & beraft the disporting frō yᵉ cruell lion, that is to saie, he slough the lion & beraft him his skin. *Chaucer. Boccius*, b. v.

As for those barking preachers so slaunderously defaming us in so *celebre* a place [they] ought rather to be called false prophets and sheep-cloathed wolves.
King Hen. VIII. to Wyatt, an. 30.

Wherby they have particularly acquired for theselfe eternal glory, and also right honorable burya'll, not onely to be therein ingraued, but that theire vertue and their glory, be in the same *celebrated* and magnefyed for euermore, whan tyme shal require to speake of their feates, or for to ymitate and followe them.—*Nicolls. Thucydides*, fol. 56.

And tho many, both bishops and kings, ignorant of true religion, judge otherwise of these deeds; yet godly men know they have more of true praise, than the most *celebrated* triumphs.—*Strype. Records. The D. of Saxony to Hen. VIII.* an. 1539.

Before this tyme, of whom tooke you the manner of *celebrating* the masse: not of the tradition of Jeames, for yᵗ was as yet vnknowen to the world, & now first of all was it by yᵗ Synode opened to the world.—*Barnes. Works*, p. 350.

And yet find we that feast [the Feast of the Dedicatiō] euer after continued and had in honour vntyll Christes owne dayes, and our Sauiour hymself went to the *celebration* of that same feast, as appeareth in the Ghospell of Sayut John.
Sir T. More. Works, p. 318.

I have sinned against the earth, which so long hath miserably wanted this sacrament against men, whom I have called from this supersubstantial morsel, the slayer of so many men as have perished for want of food. I have defrauded the souls of the dead of this daily and most *celebrious* sacrifice.
Strype. Memoirs Cranmer's Confession, an. 1553

——— With what eyes could we
Stand in his presence humble, and receive
Strict laws impos'd to *celebrate* his throne
With warbl'd hymns, and to his Godhead sing
Forc't Hallelutahs.—*Milton. Paradise Lost*, b. ii.

——— The citizens
I am sure have shewne at full their royall minds,
As let em have their rights they are ever forward—
In *celebration* of this day with shewes,
Pageants, and sights of honor.
Shakespeare. Hen. VIII Act iv. sc. 1.

In that sacred and *celebrious* assembly of all the states, addressing for the royal inauguration, he [Abp. Hubert] added to those lay peeres conditionals, his clergy-sophismes, and second seede plot of treasons
Speed. Hist. of G. Britaine, an. 1199.

Though you tell me not who objected against your writing Occasional Meditations, because you have named me, who encourage you to write more of them, I dare venture to lay my credit with you, that you yourself do thank your *celebrater* as competent a judge, in such cases, as your exceptionmaker.—*Boyle. Works*, vol. vi. *Letter from Lady Ranelagh.*

I am really more a well wisher to your felicity, than a *celebrater* of your beauty.
Pope to Mrs. A. Formor. On her Marriage.

The drowsy elements, arous'd by thee,
Roll to harmonious measures, active all!
Earth, water, air, and fire, with feeling glee,
Exult to *celebrate* thy festival.—*Thompson. Hymn to May.*

It may happen in the various combinations of life, that a good man may receive favours from one, who, notwithstanding his accidental beneficence, cannot be justly proposed to the imitation of others, and whom therefore he must find some other way of rewarding than by publick *celebrations*.—*Rambler*, No. 136.

Doctor Warburton had a name sufficient to confer *celebrity* on those who could exalt themselves into antagonists, and his notes have raised a clamour too loud to be distinct.
Johnson. Preface to Shakespeare.

CELE'RITY. Fr. *Célérité*; Lat. *Celer*, from Κελλ-ειν, impellere, to drive on, urge on, impel. Applied to the motion of any thing driven on, forced or struck on.

Speed, swiftness, velocity.

From this question his ho. descended to the maner of proceding of this mater, and how the same requyred *celerite*: and therupon called in doubt, whether your gr. shold be refused as suspecte.
Strype. No. 23. Records. The King's Ambassadors to Wolsey.

The horsemen made such diligence, and with such *celeritie* set forwarde their iourney, that nothyng was more likely then they to haue obtayned, ye and seased their praye.
Grafton. Rich. III. an. 3.

Even a small parcel of air, if put into a sufficiently brisk motion, may communicate a considerable motion to a solid body; whereof a notable instance (which depends chiefly upon the *celerity* of the springy corpuscles of the air) is afforded by the violent motion communicated to a bullet shot out of a good wind-gun.—*Boyle. Works*, vol. v p. 5.

Time, with all its *celerity*, moves slowly to him, whose whole employment is to watch its flight.—*Idler*, No. 21.

CELE'STIFY, *v.* } Fr. *Céleste, célestial*; It. and Sp. *Celeste, celestiale*; Lat. *Cælum*; Gr. Κοιλον, i. e. *cavum*, hollow, (Vossius.)
CELE'STIAL, *adj.*
CELE'STIAL, *n.*
CELE'STIOUS.

In application, equivalent to the English—
Heavenly; having the qualities of the heavens; of the inhabitants of heaven.

And yff we haue nede of prayers lyvyng in this worlde, moche more nede shall we haue in the other worlde, where we shall be lett from that *celestyal* syght.
Strype. Records. Dr. Crome's Declaration, &c No. 19.

It remaineth therefore, that as your lordship from time to time vnder her most gracious and excellent Maiestie, haue shewed your selfe a valient protectour, a carefull conseruer, and an happy enlarger of the honour and reputation of your country; so at length you may enjoy those *celestiall* blessings, which are prepared to suche as tread your steps, and seeke to aspire to such diuine and heroical vertues.
Hackluyt. Voyages. Epistle Dedicatoree, vol. i.

This end the talking had, King Ioue from golden throne vprose.
Whom home to heauenly court *celestials* garding al did close.—*Phaer. Virgil. Æneidos*, b. 10.

For though we should affirm that all things were in all things, that heaven were but earth *celestified*, and earth but heaven terrestrified, or that each part above had influence upon its divided affinity below: yet how to single out these relations, &c.—*Brown. Vulgar Errours*, b. iv. c. 13.

In the mean time your selves, Illustrious and most Excellent Lords, in whom this pious and noble sedulity, out of meer Evangelical affection, exerts itself to reconcile and pacify contending bretheren, as ye are worthy of all applause among men, so doubtless will ye obtain the *celestial* reward of peace makers with God; to whose supreme benignity and favour, we heartily recommend in our prayers both you and yours.—*Milton*, vol. ii. *Letter of State*, Oct. 1653.

But as poets and astronomers have fancied, among the *celestial* lights that adorn the firmament, bears, bulls, goats, dogs, scorpions, and other beasts; so our adversaries impute I know not what imaginary deformities to a book, ennobled by its author with many *celestious* lights fit to instruct the world, and discover to them the ways of truth and blessedness.—*Boyle. Works*, vol. ii. p. 257.

That mind will never be vacant, which is frequently recalled by stated duties to meditations on eternal interests; nor can any hour be long, which is spent in obtaining some new qualification for *celestial* happiness.—*Rambler*, No. 124.

No sooner were they of age to be received into the apartments of the other *celestials*, than Wit began to entertain Venus at her toilet by aping the solemnity of Learning, and Learning to divert Minerva at her loom, by exposing the blunders and ignorance of Wit.—*Id.* No. 22.

CE'LIBATE, *n.* } Fr. *Célibe, célibate*; It. and Sp. *Celibe, celibato*; from the Lat. *Cælebs*. A κοιτη, vel κοιτη, et λειπω, est κοιλψ, quia ei λειπει κοιτη γαμικη, deest lectus nuptialis, because the nuptial bed is wanting to him, (Vossius.) And to the same purport is Scaliger (*ad Festum.*) See *Martinius*. *Celibate* was applied as Celibacy now is, to—
CELI'BACY, *n.* }
The state of being unmarried; or of—
One who has not—one who is without—the nuptial bed; who is single, solitary, without a wife, unmarried. In English Law, the male is called, a bachelor; the female, a spinster.

Not discerning in the mean time that amongst those who pretended to the purities of *celibate*, some would yet bring woman into their houses.
Bp. Taylor. Rule of Conscience, b. iii. c. 4.

At length this most holy, zealous, mortified and seraphical Dr. Sherlock having spent all his time in holy and chaste *celibacy*, surrendered up his most pious soul to God in sixteen hundred eighty and nine, and was buried on the 25th of June within the chancel.—*Wood. Athenæ Oxon.*

The former could not be done, while the clergy gave hostages of their fidelity to the civil government by the interests of their families and children: therefore this Pope did most severely forbid all clergy-men's marrying, that as the old Roman soldiers were forbidden marriage while they received pay, lest their domestick interests should abate their courage; so the *celibate* of the clergy was strictly enjoyned, to make them more usefull and hearty for this design.
Stillingfleet, vol. ii. Ser. 2.

He, that said it was not good for man to be alone, placed the *celibate* amongst the inferior states of perfection.
Boyle. Works, vol. vi. p. 292. *Letter from Mr. Evelyn.*

This [the poverty of some of the clergy] is the only specious objection, which our Romish adversaries urge against the doctrine and practice of this church, in the point of *celibacy*, the only matter of just reproach, wherein they visibly triumph.—*Atterbury*, vol. ii. Ser. 8.

He [the Pope] was sensible, that so long as the monks were indulged in marriage, and were permitted to rear families, they never could be subjected to strict discipline, or reduced to that slavery under their superiors, which was requisite to procure to the mandates, issued from Rome, a ready and zealous obedience. *Celibacy*, therefore, began to be extolled, as the indispensable duty of priests.
Hume. Hist. of England, vol. i. c. 2.

CELL, *v.* } Fr. *Cellule*; It. *Cella*; Sp. *Celda*; Lat. *Cella*, a celendo. Festus,—*Cella*, quod ea *celantur*, quæ velimus esse occulta; because in it those things may be concealed, which we wish to be hidden; and *cellar* is now particularly applied to places appropriated to things of this description.
CELL, *n.*
CE'LLIAR, *n.*
CE'LLERAGE, *n.*
CE'LLARER, or CE'LLERER, *n*
CE'LLULAR, *adj.*

to be out of sight.

A place of concealment, of secrecy, of retirement, of seclusion, of store; a secret or retired apartment, or habitation or dwelling: a depository; a retreat.

And for chef charyte, we chargeden vs seluen
In amendyng of this men, we maden oure *celles*
To ben in cytes yuet. *Piers Ploughman. Crede.*

Biholde the crowis: for thei sowen not neither repen, to which is no *celer* ne berne, and God fedith them, how mych more ye ben of more prys than thei?—*Wiclif. Luke*, c. 12.

And if you list to herken hinderward,
I wol you sayn the lif of Seint Edward:
Or elles tragedies first I wol telle
Of which I have an hundred in my *cell*.
Chaucer. The Monkes Tale, v. 13,978.

Ther be other spices of pride that ben withouten: but natheles, that on of these spices of pride is signe of that other, right as the gay levesell at the taverne is sign of the win that is in the *celler*.—*Id. The Persones Tale.*

Upon my faith thou art some officer,
Some worthy sextein, or some *celerer*.
Id. The Monkes Tale, v. 13,942.

Minerue for the head thei soughten,
For she was wise, and of a man
The witte and reason which he can,
Is in the *celles* of the brayne.
Wherof thei made hir souereyn.—*Gower. Con. A.* b. v.

Myself a recluse from the world,
And *celled* under ground,
Lest that the gould, the precious stones,
And pleasures, here be found,
Might happen to corrupt my minde,
For blindness did I pray,
And so contemplatiuely heere,
I with contentment stay.
Warner. Albion's England, b. vii.

Sec. Br. 'Tis most true,
That musing meditation most affects
The pensive secrecy of the desert *cell*,
Far from the chearful haunt of men and herds,
And sits as safe as in a senate house.—*Milton. Comus.*

Which fume mounting into the head makes the enthusiast to admiration fluent and eloquent, he being as it were drunk with new wine drawn from that *cellar* of his own that lies in the lowest region of his body, though he be not aware of it, but takes it to be pure nectar, and those waters of life that spring from above.—*H. More. On Enthusiasm*, s. 18.

Hora. Ahah boy, sayest thou so. Art thou there, truepenny?
Come on, you here this fellow in the *selleredge*.
Shakespeare. Hamlet, Act i. sc. 5.

The soul contending to that light to fly
From her dark *cell*, we practice how to die:
Employing thus the poet's winged art
To reach this love, and grave it in our heart.
Waller. Of Divine Love, c. 6.

Thus, though in summer divers *cellars*, that are not deep, are perhaps no colder than the external air was (when it was judged but temperate) in the winter or the spring, yet it will seem very cold to us, that bring into it bodies heated by the summer sun, and accustomed to a warmer air.
Boyle. Works, vol. ii. p. 482.

On a bulk in a *cellar*, or in a glass house among thieves and beggars, was to be found the author of the Wanderer, the man of exalted sentiments, extensive views, and curious observations.—*Johnson. The Life of Savage.*

CE'LSITUDE. Fr. *Celsitude*, highness, excellency, (terms conferred on Princes,) Cotgrave. From the Lat. *Celsus*, high, lofty.

Honour to the celestiall and cleare,
Goddes of Loue, and to thy *celsitude*
That yeuest vs light, so fer downe frō thy spere
Persing our harts with thy pulcritude.
Chaucer. The Court of Love.

To the most excellent prince in Christ, &c William, &c. greeting in him by whom kings doe reigne and princes beare rule. Vnto your kingly *celsitude* [Ric. 2.] by the tenour of those presents we intimate that, &c.
Fox. Martyrs. Rich. II. an. 7.

CEME'NT, *v.* } Fr. *Cément* or *Ciment, cimenter*; It. *Cemento*; Lat. *Cementum*, so called because *cæsum*, i. e. *cut*, (sc.) from larger stones; and applied (see *Vossius*) to those small stones or pieces or fragments of stones, which were used for filling up, stowing, cramming together with other materials. See the quotation from Holland's *Livy*, where the word *morter* is improperly introduced.
CEME'NT, *n.*

An adhesive, sticking, fastening, binding compost, of sand, lime, or other materials.

Slyme was their morter, ch. ii. and slyme pittes, ch iv. that slyme was a fatnesse that issued out of the earth, like vnto tarre: and thou mayest call it *cement*, if thou wilt.
Tyndal. Works, p. 6.

Seperate the stoanes, and the wall openeth, and leat the *cement* faile, and the edifice falleth.—*The Golden Boke*, c. 17.

As flowers dead, lie wither'd on the ground,
As broken glass no *cement* can redress,
So beauty blemish'd once for ever's lost,
In spite of physic, painting, pain, and cost.
Shakespeare. The Passionate Pilgrim, s. 11.

And that was no hard matter to do, for that the *cement* or morter was not hardened and bound with lime, but tempered with earth and clay, after the old manner of building.
Holland. Livie, p. 400.

What strength have we now to oppose to these most pernicious enemies, [the lusts of the flesh] which are so closely *cemented*, and even incorporated within us, that they are become as it were flesh of our flesh, and bones of our bones!
Chillingworth, Ser. 9.

——— Indeed, they may
Appear too dearly bought, my falling glories
Being made up again, and *cemented*
With a son's blood.
Massinger. The Unnatural Combat, Act iii. sc. 1.

God indeed can *cement* the ruins, and heal the breaches of an apostate soul, but usually a shipwreck'd faith and a deflowr'd conscience admit of no repair.
South, vol. iii. Ser. 4.

And indeed by variety of *cements* we may be assisted to make divers experiments that we could not otherwise make so well, if at all; for which reason I have been somewhat curious about making a pretty number of such mixtures.
Boyle. Works, vol. iii. p. 463.

An harmony of mould, by nature mixt!
Not light as air, nor as a *cement* fix'd:
Just firm enough t' embrace the thriving root,
Yet give free expanse to the fibrous shoot.
Hart. Christ's Parable of the Sower.

CE'METERY, *n.* } Fr. *Cimitière*; It. *Cimitero*; Sp. *Cementario*; Lat. *Cæmenterium*. Κοιμητηριον, (q. d.) *dormitorium*, a place to sleep in, from κοιμαω, to sleep. Applied by Christians, to whom death itself is but a sleep, *dormitio*, (Vossius,) to—
CEMITE'RIAL. }
The place of burial.

Among Christians the honour, which is valued in the behalf of the dead, is, that they be buried in holy ground; that is, in appointed *cemeteries*, in places of religion, there where the field of God is sown with the seeds of the resurrection, that their bodies also may be among the Christians, with whom their hope and their portion is, and shall be for ever.—*Bp. Taylor. Holy Dying.* s. 8.

The *cemiterial* cels of ancient Christians and martyrs, were filled with draughts of Scripture stories.
Brown. Urn Burial, c. 3.

Though we decline the religious consideration, yet in *cemiterial* and narrower burying places, to avoid confusion and cross position, a certain posture were to be admitted.
Id. Ib.

It is for this reason (says Plato) that the souls of the dead appear frequently in *cæmeteria*, and hover about the places, where their bodies were buried, as still hankering after their old brutal pleasures, and desiring again to enter the body that gave them an opportunity of fulfilling them.
Spectator, No. 90.

CENA'TION. } Lat. *Cœna*, a supper; perCE'NATORY, *adj.* } haps from Gr. Κοινη, common, a common meal. "*Cenatory* convention."

A meeting for supping or taking supper *together*, or in *common*.

And concordant hereunto is the instruction of Columella, De positione villæ, which he contriveth into summer and winter habitations, the rooms of *cœnation* in the summer, he obverts into the winter ascent, that is south-east.
Brown. Vulgar Errours, b. v. c. 7.

Lastly if it be not fully conceded, that this gesture [discumbency] was used at the Passover, yet that it was observed at the last supper, seems almost incontrovertible, for at this feast of *cenatory* convention, learned men make more then one supper, or at least many parts thereof.—*Ib. Ib.* b. vi. c 6.

CE'NOBY, *n.* } Gr. Κοινοβιον, from Κοινος, CE'NOBITES. } common, and βιος, life.
CENOBI'TIC. } See the example from Gib-
CENOBI'TICAL. } bon.

His [John Bucke] armes are yet to be seene in the ruines of the hospitall of St. John's near Smithfield, and in the church of Alhadows at the upper end of Lumbard Street, which was repaired and enlarged with the stones brought from that demolished *cenoby*.
Sir G. Buck. History of Rich. III. p. 68.

Yet it is hard that any church should be charged with crime for not observing such rituals, because we see some of them which certainly did derive from the Apostles, are expired and gone out in a desuetude; such as are abstinence from blood, and from things strangled, the *cœnobitick* life of secular persons, &c.—*Bp. Taylor. Lib. of Prophesying*, s. 5.

They have multitudes of religious orders black and gray, eremitical and *cœnobitical*, and nuns.—*Stillingfleet.*

The monks were divided into two classes: the *cœnobites*, who lived under a common, and regular, discipline; and the anachorets, who indulged their unsocial, independent fanaticism.—*Gibbon. History*, c. 37.

CE'NOTAPH, *n.* Fr. *Cénotaphe*; Gr. Κενοταφιον, from Κενος, empty, and ταφος, a tomb.

An empty tomb;—erected in honour of one to whom the rites of burial had been performed elsewhere; or of one, to whom no rites of burial had been performed at all.

Hobeit the armie reared in honour of him an honorarie tombe or stately herse) (which the Greeks call *cenotaphium*, i. e. an empty tomb,) about the which every yeare afterwards upo a certain set day, the souldiers should runne at tilt, keepe jousting and turnament.—*Holland. Suetonius*, p. 153.

Priam, to whom the story was unknown
As dead, deplor'd his metamorphos'd son
A *cenotaph* his name and title kept
And Hector round the tomb, with all his brothers wept.
Dryden. Ovid. Met. b. xii.

The *cenotaph* is placed immediately under that of Milton, and represents, in alto relievo, a female figure with a lyre as emblematical of the higher kinds of poetry, pointing with one hand to the bust above, and supporting with the other a medallion.—*Mason. On Mr. Gray*, Note 2.

CENSE. } Fr. *Encens, encenser*; It. *Incenso*;
CE'NSING, *n.* } Sp. *Encienso*. Junius says, that
CE'NSER. } *Thus* was, by the writers of the middle age, called *Incensum*; Skinner adds, quia (sc.) *incenditur*, hoc est, adoletur; because it was burnt. See INCENSE.

Any thing *burned*; any perfumed, aromatick, odoriferous thing, *burned*, (sc.) in divine honour.

And anothere aungel cam and stood bifore the auter, and hadde a goldun *censer*, and manye *encensis* weren youun to him that he schulde ghyue of the preieris of alle seintis on the goldun auter that is bifore the trone of God.
Wiclif. Apocalipse, c. 8.

And another angel came & stod before ye aulter hauing a golde *senser*, & much of odoures was geue vnto hym, yt he shoul offer of ye praiers of all sainctes vpō the goldē aulter, which was before ye seat.—*Bible*, 1551. *Ib.*

This Absolon, that jo'y was and gay,
Goth with a *censer* on a holy day,
Censing the wives of the parish faste.
Chaucer. The Miller's Tale, v. 3341.

But with vs is the Lorde our God whome we haue not forsaken, and the priestes of the sonnes of Aaron ministrynge vnto the Lorde, & the Leuites in office, burning vnto the Lorde euery morninge & euery euen burnt offerynges and swete *cense*.—*Bible*, 1551. 2 *Chronicles*, c. 13.

And as for *censing* of them, and kneeling and offering unto them, with other like worshippings, although the same hath entred by devotion, and fallen to custom, yet the people ought to be diligently taught, that they in no ways do it.
Burnet. Records. Judicium. Of Images, vol. i.

He spake against invocation and praying to saints, and against *censing* in the church and other ceremonies.
Strype. Memoirs. Hen. VIII. an 1540.

Her thoughts are like the fume of *frankincence*
Which from a golden *censer*, forth doth rise,
And throwing forth sweet odours mount fro thence
In rolling globes up to the vauted skies.
Spenser. Colin Clout come home.

See, father, what first fruits on earth are sprung
From thy implanted grace in man, these sighs
And prayers, which in this golden *censer*, mixt
With *incence*, I thy priest before thee bring.
Milton. Paradise Lost, b. xi.

Lives there on earth to whom I am unknown,
Unconquerable queen of mighty woes!
Whom nor the fuming *censer* can appease,
Nor victim's blood on blazing altars pour'd.
West. Triumphs of the Soul.

CENSE. } From the Lat. *Censere*, of
CE'NSION. } unknown etymology. Festus,
CE'NSUAL, *adj.* } *censere*, nunc significat putare, nunc suadere, nunc decernere. And then, *censio*, estimatio. And Varro, *censor* ad cujus *censionem*, id est, arbitrium, *censeretur* populus. It is used as equivalent to—

Rate, tax, assessment. See quotation from Livy.

For he divised and ordained the *cense*, to wit, the assessing, and taxation of the citizens: a thing most profitable to that state and government, which was like in time to come, to grow so mightie. By which *cense*, the charges and contributions, either in war or peace, was not levied by the poll upon the citizens, as aforetime, but according to the valuation of their wealth and abilitie.—*Holland. Livie*, p. 30.

And though respect bee a part following this; yet now here, and still I must remember it, if you write to a man, whose estate and *cense* and senses, you are familiar with, you may the bolder, (to set a taske to his braine,) venter on a knot.—*B. Jonson. Discoveries*, p. 123.

God intended this *cension* onely for the blessed Virgin and her sonne, that Christ might be borne, where he should.
Bp. Hall. Cont. The Birth of Christ.

He [William the Conqueror] caused the whole realm to be described in a *censual* roll, (whereof he took a precedent from King Alfred,) so there was not one hyde of land, but both the yearly rent and the owner thereof was therein set down.—*Baker. William I.* an. 1079.

CE'NSOR. } Fr. *Censeur*; It. *Censore*;
CENSO'RIAL. } Sp. *Censor*. (See the exCENSO'RIAN. } ample from North's *Plu-*
CENSO'RIOUS. } *tarch*.) The popular usage
CENSO'RIOUSLY. } (of *censorious*) is deduced
CENSO'RIOUSNESS. } from that part of the cen-
CE'NSORSHIP. } sor's office, by which he
CE'NSURE, *n.* } "had authority to degrade
CE'NSURE, *v.* } any senator, who did not
CE'NSURABLE. } worthily behave himself,"
CE'NSURABLENESS. } See CENSURE.
CE'NSURER. } A *censorious* man is one
CE'NSURING, *n.* } disposed to detect, and expose faults; to pass severe judgments; to degrade.

Censure,—censoris officium, vel etiam opus; i. e. animadversio, reprehensio, (Gessner.) In our old writers, to *censure* is merely—

To think, to form an opinion, to judge, to adjudge. Now—

To judge unfavourably, to condemn, to reprehend, to blame.

Thou saiest in thy letter, that the *censores* are right rygorous in that realme; and therefore all that nacion hath yll-wyll with the senate.—*Golden Boke*, Let. 11.

If any one intend an inquisitive survey of my actions, I intreate him to judge favourably of mee, and not rashly to admit any *censorious* conceit.
State Trials. Anne Boleyn. From Harleian MS.

Wherefore to write my *censure* of this booke
This Glasse of Steele vnpartially doth shewe
Abuses all to such as in it looke
From prince to poore, from high estate to lowe,
As for the verse, who list like trade to trie,
I feare me much shall hardlie reach so high.
Gascoigne. The Steele Glas.

These are to will and command you to convent such obstinate persons before you, and then to admonish and command to keep the order prescribed in the same book; and if any shall refuse so to do, to punish them by suspension, excommunication, or other *censures* of the church.
Burnett. Records. Hen. VIII. an. 3. *The Bishops.*

For he that was *censor*, had authority to put any senator off the council, and so degrade him, if he did not worthily behave himself according to his place and calling: and might name and declare any one of the senate, whom he thought to be most honest and fittest for the place again. Moreover, they might by their authority take from licentious young men, their horse which was kept at the charge of the common weal. Furthermore, they be the censors of the people, and the muster-masters, keeping books of the number of persons at every mustering.—*North. Plutarch*, p. 221.

O strange alarme! what must this meeting prove
Where rume onely hath prepar'd the way?
All known when mustred (though not numbred) there,
A dreadfull *censor* no man's spot will spare.
Stirling. Dooms-Day. The Fourth Houre.

And as the Chancerie had the pretorian power of equitie; so the Star chamber had the *censorian* power for offences, vnder the degree of capitall.—*Bacon. Henry VII.* p. 64.

A third kind of pride is a supercilious affected hautiness, that men perhaps meekly enough disposed by nature, are fain to take upon them for some ends, a solemn *censorious* majestick garb, that may entitle them to be patriots of such or such a faction; to gain a good opinion with some, whose good opinion may be their gain.—*Hammond. Works*, vol iv. p. 614.

That brings me to the next thing proposed at first, the Pharisees *censoriousness* and insinuated accusations of all others.—*Id. Ib.*

But, when there was an assembly summoned for the choosing of *censors*, C. Martius Rutilus professing himselfe to stand for a *censorship*, even he that had been the first dictatour of the commons, troubled the peace and unity of the states of the citie.—*Holland. Livie*, p. 264.

——— Lidia, appear,
And feast an appetite almost pined to death
With longing expectation to behold
Thy excellencies: thou, as beauty's queen,
Shalt *censure* the detractors.
Massinger. Great Duke of Florence, Act v. sc. 2.

——— I know in this
That I am *censured* rugged and austere,
That will vouchsafe not one sad sigh or tear
Upon his slaughter'd body.—*Id. The Unnatural Combat.*

Upon this insolent answer, every one looked the king should have *censured* him to some terrible punishment; when contrary to all their expectations, in a high degree of charity, he not only freely forgave him but gave a special charge he should be set at liberty, and that no man should dare to do him the least hurt.—*Baker. Rich. I.* an. 1199.

Humf. Madam, the king is old enough himselfe
To glue his *censure*: these are no women's matters.
Shakespeare, 2 Part Hen. VI. Act i. sc. 3.

Glue euery man thine eare; but few thy voyce,
Take each man's *censure*, but reserve thy iudgment.
Id. Hamlet, Act i. sc. 3.

But where the sun's bright beams could not pierce into, I have to those *oscure grotte*, darke caves and vaults, brought candlelight, my own conceit and conjecture, which (as they are) I submit to the favourable *censure* of the more learned and juditious.—*Burton in Fuller. Worthies. Leicestershire.*

——— We must not stint
Our necessary actions, in the feare
To cope malicious *censurers*, which euer,
As rau'nous fishes doe a vessell follow
That is new trimm'd.—*Shakes. Hen. VIII.* Act i. sc. 2.

To say true, this and divers other are alike in their *censurableness*, by the unskilfull (be it divinity, physick, poetry, &c.) we may complain in a metaphor, (as painting can without) the blind world cannot judge of colours.
Whitlock. Manners of the English, p. 493.

He was not so *censorious* as to imagine, either that the authors of them do seek the praise of men more than the praise of God, or that they do, out of vanity, attempt to make up the real want of good sense, by a show of good words.—*Nelson. Life of Bp. Bull.*

I have of late years met with divers such vain pretenders, who speak arrogantly and *censoriously* both of God and men; whilst themselves oftentimes understand no tongue but their mother's.—*Boyle. Works*, vol. ii. p. 304.

They are both very requisite in a virtuous mind, to keep out melancholy for the many serious thoughts it is engaged in, and to hinder its natural hatred of vice from sow'ring into severity and *censoriousness*.—*Spectator*, No. 243.

When my great predecessor Cato the elder stood for the *censorship* of Rome, there were several other competitors who offered themselves, and to get an interest among the people, gave them great promises of the mild and gentle treatment, which they would use towards them in that office.—*Tatler*, No. 162.

Should I be troubled when the purblind knight,
Who squints more in his judgment than his sight
Picks silly faults, and *censures* what I write.
Rochester. An Allusion to Horace, b. i. Sat. 10.

I am sorry the first, and the worst of the two [trying a new experiment] is fallen to my share, by which all a man can hope is to avoid *censure*, and that is much harder than to gain applause, for this may be done by one great or wise action in an age; but to avoid *censure*, a man must pass his life without saying or doing one ill or foolish thing.
Sir W. Temple. Upon the Cure of the Gout.

Nay amongst Europeans themselves, Cicero hath found many *censurers*, and a book hath been published to prove, that Tully was not eloquent.—*Boyle. Works*, vol. ii. p. 299.

In all the hot debates in King Charles the First's reign, in which many resolutions taken in council were justly *censurable*, yet the passing any *censure* on them was never attempted by men, who were no way partial in favour of the prerogative.—*Burnet. Own Time*, an. 1711.

And then he adds, For if we should judge our selues, we should not be judged. *If we would judge our selues*, whether this be meant of the publick *censures* of the church, or our private *censuring* of our selves in order to our future amendment and reformation, is not certain.

Tillotson, vol. i. Ser. 25.

It is impossible for human purity not to betray to an eye, thus sharpened by malignity, some stains, which lay concealed and unregarded, while none thought it their interest to discover them; nor can the most circumspect attention, or steady rectitude, escape blame from *censors*, who have no inclination to approve.—*Rambler*, No. 172.

While this *censorial* power [of the press] is maintained, to speak in the words of a most ingenious foreigner, both minister and magistrate is compelled, in almost every instance, to choose between his duty and his reputation

Junius. Preface to Letters.

Of temper as envenom'd as an asp,
Censorious, and her ev'ry word a wasp;
In faithful mem'ry she records the crimes
Or real, or fictitious, of the times. *Couper. Truth.*

Of this delicacy Horace is the best master. He appears in good humour when he *censures*; and therefore his *censure* has the more weight as supposed to proceed from judgment, not from passion.—*Young. Love of Fame*, Pref.

There is no kind of impertinence more justly *censurable*, than his who is always labouring to level his thoughts to intellects higher than his own, who apologizes for every word which his own narrowness of converse inclines him to think unusual; keeps the exuberance of his faculties under visible restraint; is solicitous to anticipate enquiries by needless explanations; and endeavours to shade his own abilities, lest weak eyes should be dazzled with their lustre.

Rambler, No 173.

CE'NTAUR, *n.* / CE'NTAURY. } The *Centaurs*, says Vossius, were certain inhabitants of Thessaly,—the first people who were carried by Bulls; and because they were accustomed to *goad the bulls, κεντειν ταυρους*, they had their name thence. Palæphatus says that these Thessalians pursued on horseback certain wild bulls, and threw their spears or javelins at them; which gives the same etymology, though a different reason for it.

He, as if *centaur-like* he had been one piece with the horse, was no more moved than one is with the going of his own legs: and in effect so did he command him as his own limbs.—*Sidney. Arcadia*, b. ii.

The greater *centaurie* is that famous herb, wherewith Chiron, the *centaure*, (as the report goeth,) was cured, at what time as having entertained Hercules in his cabin, hee would needs be handling and tempering with the weapons of his said guest, so long until one of the arrows light upon his foot and wounded him dangerously.

Holland. Pliny, b. xxv. c. 6.

CE'NTENARY, *n.* / CENTE'NNIAL.. / CENTI'LOQUY. } Fr. *Centenaire*; It. *Centenario*; Sp. *Centenar*, Lat. *Centenarius*, from *Centum*, a hundred; Gr. Ἑκατον, from Ἑκας, *procul*, quasi dicas *remotissimum* calculum in numerando, (the farthest or last stone in calculating,) et inde eximie *Centum*, (Lennep.)

Centiloquy, from *Centum*, and *loqui*, to speak, to discourse. And see CENTURION.

A hundred; a hundredth.

If we should allow but one inch of decrease in the growth of men for every *centenary*, (and lesse cannot well bee imagined,) there would at this present be abated almost fiue foot in their ordinary stature, which notwithstanding was held the competent height of man above sixteen hundred yeares since, and so still continues.—*Hakewill. Apologie*, p. 45.

Ptolomeus, in his *centiloquie*, Hermes or whosoever else the author of that tract, attributes all those symptomes, which are in melancholy men, to celestiall influences.

Burton. Anatomy of Melancholy, p. 190.

To her alone I rais'd my strain,
On her *centennial* day,
Fearless that age should chill the vein
She nourish'd with her ray.—*Mason. Palinodia*, Ode 10.

CE'NTINEL, *v.* / CE'NTINEL, *n.* / CE'NTRY. } See SENTINEL. From the Fr. *Sentinelle*; It. *Sentinella*, excubitor, from the Lat. *Sentire*, ut qui observat et sentit, (sc.)—

One who observes, and perceives the approach of the enemy, (Skinner.) One who is set on watch for such purpose. A (military) watch.

Time's glory is to calm contending kings,
To unmask falsehood, and bring truth to light,
To stamp the seal of time on aged things,
To wake the morn, and *centinel* the night.
To wrong the wronger till he render right.

Shakespeare. Rape of Lucrece.

Whom lest some watchful *centinell* should spie,
And him into the garrison disclose,
His cowle about him carefully doth tie,
Creepes to the gate and closely thereat beate,
As one that entrance gladly would intreate.

Mirrour for Magistrates, p. 543.

Having set our *centinels*, I received a letter from Col. Norton, desiring me to send some horse to his assistance against some of the King's forces; which as I was reading, one of my *centinels* brought me word, that the enemy appeared at the town's end.—*Ludlow. Memoirs*, vol. i. p. 119.

At two places, the one at our first setting out on this expedition, and the other at the end of it, we saw a horseman set, as we supposed, as a *centinel*, to watch us.

Dampier. Voyages, vol. i. c. 9.

Yet there is a certain race of men that either imagine it their duty, or make it their amusement, to hinder the reception of every work of learning, or genius, who stand as *centinels* in the avenues of fame, and value themselves upon giving ignorance and envy the first notice of a prey.

Rambler, No. 3.

At the same time four or five of the natives stepped forward to see what we were about, and as we did not allow them to come within certain limits, unless to pass along the beach, the *centry* ordered them back, which they readily complied with.—*Cook. Voyage*, vol. iv. c. 5.

CE'NTO. Gr. Κεντρων, originally a needle, and in a secondary sense a garment of patchwork, (sewed together by *needles*;) hence the word is (met.) applied to a poem composed of verses or parts of verses taken and put together from other authors.

A *cento* primarily signifies a cloak made of patches. In poetry it denotes a work wholly composed of verses promiscuously taken from other authors only disposed in a new form or order, so as to compose a new work and a new meaning.—*Cambridge. Scribleriad*, Note 13.

From different nations next the *cento* crowd,
With borrow'd, patch'd, and motley ensigns proud
Not for the fame of warlike deeds they toil,
But their sole end the plunder and the spoil.—*Id. Ib.* b. ii.

CE'NTRE, *v.* / CE'NTRE, *n.* / CE'NTRAL. / CENTRA'LITY. / CE'NTRALLY. / CENTRA'TION. / CE'NTRICK. / CENTRI'CITY. / CENTRIFU'GAL. / CENTRIPE'TAL. } Fr. *Centre*; It. *Centro*, Sp. *Centro*; Gr. Κεντρον, a point, (sc.) in the middle of a sphere, globe, or circle.

That point, from which the circumference is every where equidistant.

Centri-fugal,—flying from the centre.

Centri-petal,—seeking or tending towards the centre.

His tables Toletanes forth he brought
Ful wel corrected,
As ben his *centres*, and his argumentes,
And his proportional convenientes
For his equatoms in every thing

Chaucer. The Frankeleine's Tale, v. 11,559.

We heare the law truely preached, how we ought to do whatsoeuer God boldeth, and abstetne from whatsoeuer God forbiddeth, with all loue and mekenes, with a feruent and a burnyng lust from the *center*.—*Tyndall. Works*, p. 382.

Yet strange it was, so many stars to see
Without a sun, to give their tapers light:
Yet strange it was not that it so should be:
For where the sun *centres* himself by right,
Her [Mercy] face, and locks did flame.

G. Fletcher. Christ's Victory in Heaven.

——— By him first
Men also, and by his suggestion taught,
Ransack'd the *center*, and with impious hands
Rifl'd the bowels of their mother Earth
For treasures better hid.—*Milton. Paradise Lost*, b. i.

Whereby we are well furnish'd with an answer to a further objection, that would insinuate that this emanation or effux of the secondary substance from the *central* is creation properly so called, which is deemed incompetible to any creature.—*H. More. Antidote against Atheism*, App. c. 8.

——— The sea cannot o're swell
Its just precincts; or rocky shores repell
Its foming force, or else its inward line
And *centrall* rams do hardly it compell
Within itself, and gently 'pease the strife.

More. On the Soul, pt. i. b. ii. s. 3.

Now if there be but one *centrality*
Of th' universall soul which doth invade
All humble shapes, how come these contradictions made.

Id. Ib. pt. iv. s. 15.

Sith all forms in our soul be comnite
And *centrality* be there.—*Id. Ib.* pt. iii. c. 2. s. 33.

What needs that numerous clos'd *centration*,
Like wastefull sand ytost with boisterous inundation?

Id. Ib. pt. ii. b. iii. c. 2. s. 8.

Now deem this universall round alone,
And rayes no rayes but a first all-spread light,
And *centrick* all like one pelucid sun

More. On the Soul, pt. i. b. ii. s. 16.

——— In every thing compost
Each part of th' essence its *centrosity*
Keeps to itself, it shrinks not to a nullity.

Id. Ib. pt. ii. b. iii. c. 2. s. 20.

Our requests for future, and even our acknowledgements of past mercies, *centre* purely in ourselves, our own interest is the direct sum of them. But praise is a generous and unmercenary principle.—*Atterbury*, vol. i. ser. 1.

If God would cause a body to move free in the æther round about a certain fixed *centre*, without any other creature acting upon it; I say, it could not be done without a miracle, since it cannot be explained by the nature of bodies.

Clarke. Mr. Leibnitz's Third Paper.

I pass cerulian gulphs, and now behold
New solid globes their weight, self balanc'd, bear,
And all, around the *central* sun in circling eddies roll'd.

Hughes. The Ecstacy.

First Ptolemy his scheme celestial wrought,
And of machines a wild provision brought.
Orbs *centric* and excentrick he prepares,
Cycles and epicycles, solid spheres,
In order plac'd. *Blackmore. Creation*, b. ii.

A real circular motion, for example, is always accompanied with a *centrifugal* force, arising from the tendency which a body always has to proceed in a right line.

Maclaurin. Philosophical Discoveries of Newton, b. ii. c. 1.

Though the gravity of bodies really arises from their gravitation towards the several parts of the earth, (as will appear afterwards,) yet because this power acts around in all parts, and its direction is nearly towards the *centre* of the earth, it is therefore called a *centripetal* force.—*Id. Ib.*

One rule remains. Nor shun nor court the great,
Your truest *centre* is that middle state
From whence with ease th' observing eye may go
To all which soars above, or sinks below.

Whitehead. A Charge to the Poets.

Father—Creator! who beholds thy works,
But catches inspiration? Thou the earth
On nothing hung, and balanc'd in the void
With a magnetic force, and *central* poise.

Thompson. Sickness, b. v.

CE'NTUPLE, *v.* / CE'NTUPLE, *adj.* / CENTU'PLICATE, *v.* } Lat. *Centuplex*, *centuplicatus*, from *Centum*, (see CENTENARY,) a hundred, and *plicare*, to fold.

To fold a hundred times; to repeat a hundred times.

——— Say but this once,
Thou hast not done what rashly I commanded.
And that Paulinus lives, and thy reward
For not performing that which I enjoin'd thee,
Shall *centuple* whatever yet thy duty
Or merit challenged from me.

Massinger. Emperor of the East, Act v. sc. 3.

Jac. If the contagion
Of my misfortunes had not spread itself
Upon my son, Ascanio, though my wants
Were *centupl'd* upon myself, I could be patient.

Beaum. & Fletch. The Spanish Curate, Act i. sc. 2.

I wish his strength were *centuple*, his skill equal
To my experience, that in his fall
He may not shame my victory!

Massinger. The Unnatural Combat, Act i. sc. 1.

I perform'd the civilities you enjoyn'd me to your friends here, who return you the like *centuplicated*, and so doth, &c.

Howell, b. iv. Let. 2.

CENTU'RION, *n.* / CE'NTURY. } Fr. *Centénier*, *centurie*; It. *Centurione*, *centuria*; Sp. *Centurion*, *centuria*; Lat. *Centurio*.

So called from the number of soldiers, (*centum*, a hundred,) over which he was appointed. North uses *centener* from the French.

A *century* is a hundred of years, of men, of any thing. See CENTENARY.

Centuriator and *centurist* were names given to historians, who arranged their narratives into periods of *centuries*, or a hundred years.

And the *centurion* answeride, and seide to him, Lord, I am not worthi that thou entre undir my roof, but oonly sey thou bi word, and my child schal be heelid.

Wiclif. Matthew, c. 8

I proceed now (as I promised) to shew, that there were such places, as I have described, appointed and set apart among Christians for their religious assemblies, and solemn addresse unto the divine majestie, through every one of the first three *centuries* particularly: and that therefore they assembled not promiscuously and at hap hazard, but in appropriate places, unless necessity sometimes forced them to doe otherwise.—*Mede. Works*, b. ii. Dis. 1

——— And when
With wild-wood leaues and weeds, I ha' strew'd his grave,
And on it said a *century* of prayers
(such as I can) twice o're, I'le weepe and sighe.
Shakespeare. Cymbeline, Act iv. sc. 2.

——— A *century* send forth,
Search every acre, in the high-growne field,
And bring him to our eye. *Id. Lear*, Act iv. sc. 4.

To hide his offence in some sort, he [Silvanus] would not or durst not return into the presence of Seneca, nor speak to him: but made one of his *centeners* go into the house, to declare the emperor's commandment, which was that Seneca should die.—*North. Life of Seneca.*

But how can he know former ages, unless, according to the opinion of Plato or Pythagoras, he might exist and be alive so many *centuries* before he was born.
South, vol. vii. Ser. 14.

The poet of whose works I have undertaken the revision, may now begin to assume the dignity of an ancient, and claim the privilege of established fame and prescriptive veneration. He has long outlived his *century*, the term commonly fixed as the test of literary merit.
Johnson. Preface to Shakespeare.

CEPHA'LICK. From Gr. Κεφαλη, the head. Fr. *Céphalique*, "good for the head; curing a diseased head; of or belonging to the head," (Cotgrave.)

That with which he cured himself [of phthisical consumption] and afterwards the generality of his chief patients, was principally sulphur melted and mingled in a certain proportion to make it fit to be taken, in a pipe, with beaten amber or a *cephalick* herb.—*Boyle. Works*, vol. ii. p. 189.

——— He the salubrious leaf
Of cordial sage, the purple flowering head
Of fragrant lavender, enlivening mint,
Valerian's fetid seed, endows benign
With their *cephalic* virtues.—*Dodsley. Agriculture*, c. 3.

CERE, *v.*
CE'REOUS.
CERE-CLOTH.
CE'REMENT.

Lat. *Cera*, wax; Gr. Κηρος, of uncertain etymology.

To *cere* is to wax, to smear or cover with wax.

Cere-cloth, also written *Sear-cloth*. In A. S. *Sare-cloth*, is "a *sore* cloth, a cloth to wind or bind up a *sore*," and *Ser-cloth*, is, "*ceratum*, a *Sear-cloth*," (Somner.) Lye thinks the former is the original word. Skinner gives both without deciding in favour of either. The Dutch call a *Sear-cloth*,—*Een wasche kleed*, a *wax* cloth. Junius calls it *medicamentum*, consisting of oils, gums, and liquid mixed with *wax*. The Fr. *Cerot*; (Gr. Κηρωτον; Lat. *Ceratum*,) Cotgrave calls "a *Sear-cloth* or plaister made of wax, gum or other cleaving simples." By *cerements*, Heath understands—the *waxed* winding sheet, in which the corpse was inclosed, and sown up in order to preserve it.

Then was the bodye bowelled, embawmed, and *cered*, and secretly amongest other stuffe conueyed to Newcastell.
Hall. Hen. VIII. an. 5.

And with that, out of his bosom he took a bag of a *cere-cloth* with writings therein.—*Wyatt. To the King*, 7 *Jan.* 1540.

At night he [the bee] stores up his dayes gatherings, and what is worth his observation goes into his *cerecloth* tables, and what is not passes away at supper for table-talke.
Gayton. Festivous Notes upon Don Quixote, b. ii. c. 5.

Is't like that lead containes her? 'twere damnation
To thinke so base a thought, it were too grose
To rib her *seare-cloath* in the obscure grave.
Shakespeare. Merchant of Venice, Act ii. sc. 7.

The ancient Egyptian mummies were shrouded in a number of folds of linnen, besmeared with gums, in manner of *sear-cloths*.—*Bacon. Natural History*, s. 771.

——— O answer me,
Let me not burst in ignorance; but tell
Why thy canonized bones, hearsed in death,
Have burst their *cerements*.—*Shakesp. Hamlet*, Act i. sc. 4.

The body of the Marquess of Dorset seemed sound and entire, namely *cere-clothed*, that after 78 years was found uncorrupted.—*Brown. Urne-Burial.*

CEREALIOUS. Lat. *Cerealis*, from *Ceres*; which Vossius thinks is from the ancient *Cereo*, quod *creo*, significabat. Quasi frugum *creatrix*, the Creator of the fruits of the earth. Varro and others, think—a gerendo; *g* changed into *c*.
Of or pertaining to corn.

The Greek word Spermata, generally expressing Seeds, may signifie any edulious or *cerealious* grains.
Brown. Miscellaneous Tracts, vol. i. p. 16.

CEREBEL, *n.* Lat. *Cerebellum*, from the Gr. Καρα, caput, the head; Fr. *Cérébelle*.

In the head of man, saith he, [Willis] the base of the brain, and *cerebell*, yea of the whole skull, is set parallel to the horizon; by which meanes there is the less danger of the two brains jogging, or slipping out of their place.
Derham. Physico-Theology, b. vi. c. 2.

CE'REMONY.
CEREMO'NIAL.
CEREMO'NIAL, *s.*
CEREMO'NIALLY.
CEREMO'NIALNESS.
CEREMO'NIOUS.
CEREMO'NIOUSLY.

Fr. *Cérémonie*; It. *Ceremonia*; Sp. *Ceremonia*; Lat. *Carimonia*, ritus sanctus. Of the various etymologies, which Vossius repeats, he thinks that of Scaliger, though not free from doubt, the most probable. Scaliger supposes the word to be so called from the ancient *Cerus*, that is, *Sanctus*; unde in Saliari carmine, *cerus* manus, i. e. *sanctus* bonusque. See also in Martinius—*cerus*, and *ceremonia*. *Ceremony* is now applied to—

A regular, orderly, fixed or settled form or manner of doing any thing;—in religious and sacred rites or observances; in social or civil intercourse. Also—to the religious, sacred, rite or observance itself.

"I never stood on *ceremonies*," in Shakespeare's *Julius Cæsar*, is explained by Mr. Steevens—"I never paid a *ceremonious* or superstitious regard to prodigies or omens." "Decked with *ceremonies*," i. e. ceremoniously, (sc.) with Cæsar's trophies.

Right so this god of loves hypocrite
Doth so his *ceremonies* and obeisance
And keepeth in semblaunt alle his observance
That souneth unto gentillesse of love.
Chaucer. The Squieres Tale, v. 10,829.

And I asked him, why therefore haue you not the crosse with the image of Jesus Christ thereupon: and he answered we haue no such custome. Whereupon I coniectured that they were indeede Christians: but for lacke of instruction they omitted the foresayde *ceremonie*.
Hackluyt. Voyages, vol. i. p. 114.

But then by what law I pray you, are they excluded? are they excluded by the olde *ceremonial* lawe of Moses? No not so, but by a newe lawe, suche as nothyng else requireth, but a lyuyng fayth in the sonne of God.—*Udal. Rom.* c. 3.

——— Disrobe the images
If you do finde them deckt with *ceremonies*.
Mur. May we do so?
You know it is the feast of Lupercall.
Fla. It is no matter, let no images
Be hung *with Cæsar's trophees*.
Shakespeare. Julius Cæsar, Act i. sc. 1.

For he is superstitious growne of late,
Quite from the maine opinion he held once,
Of fantasie, of dreames, and *ceremonies*.
Id. Ib. Act ii. sc. 1.

What man is there so much vnreasonable,
If you had pleas'd to haue defended it
With any termes of zeale: wanted the modestie,
To urge the thing held as a *ceremonie*.
Id. Merchant of Venice, Act v. sc. 1.

It seems swearing of fealty was with the Scots but a *ceremony* without substance, as good as nothing; for this is now the third time they swore fealty to King Edward: yet all did not serve to make them loyal.—*Baker. Edw. I.* an. 1283.

What is it here below that makes the Church one? One Lord, one Faith, one Baptisme. One Lord, so it is one in the head; one Faith, so it is one in the heart; one Baptisme, so it is one in the face; where these are truly professed to be, though there may be differences of administrations and *ceremonies*; though there may be differences in opinions, yet there is *Columbo una*; all those are but diversly coloured feathers of the same dove.
Bp. Hall. Ser. The Beauties &c. of the Church.

Not to use *ceremonies* at all, is to teach others not to use them again; and so diminish respect to himself: especially, they are not to be omitted to strangers and formal natures. But the dwelling upon them, and exalting them above the moon, is not only tedious, but doth diminish the faith and credit of him that speaks.
Bacon. Ess. Of Ceremonies and Respects.

But upon giving the apparatus of the *ceremonial*, he [Moses] was called up within the cloud, *Ex.* xxiv. 18, to signify that this law was intended to be a mystery unto the people.—*Grew. Cosmo. Sacra*, b. iv. c. 3.

Then again, there was their synagogical government, which seems to be differing from what either the priests had in the temple, in respect of persons clean or unclean *ceremonially*, or over one another; or from courts of judicature in their gates.—*Goodwin. Works*, vol. iv. pt. iv. p. 165.

The two sacraments of the Circumcision and the Passover, had assuredly, besides the *ceremonialness* annexed to them, the institution of typifying Christ to come.—*Id. Ib.* p. 166.

As the oath itself, when he [Eumenes] came to take it, he made show of dislike, in that it was not solemn enough for such personages as they were, who could not be too *ceremonious* in testifying their allegiance.
Raleigh. History of the World, b. iv. c. 3. s. 17.

The very river itself [Eulæus] is in much request, and the water thereof *ceremoniously* regarded: in such wise, as the kings drink of no other, and therefore they fetch it a great way into the countrey.—*Holland. Plinie*, b. vi. c. 27.

Nay, and the Heathens (many of them at least) when they were to sacrifice to their greatest, and most reverend deities, used, on the evening before, to have a certain preparative rite or *ceremony* called by them *Cœna pura*, that is, a supper, consisting of some peculiar meats, in which they imagined a kind of holiness, and, by eating of which they thought themselves sanctified, and fitted to officiate about the mysteries of the ensuing festival.—*South*, vol ii. Ser. 8.

I remember no other points of the *ceremonial*, that seem to have been established by the course of this assembly, unless it was one particular to ourselves, who declared that we would dine with no ambassador till the peace was concluded.
Sir W. Temple. Mem. from 1672 *to* 1679.

After this great work of reconciling the kingdom was done most *ceremoniously* in the Parliament, in December did another prelate, Bishop Gardner, the great Lord Chancellor of England, ascend the pulpit at Saint Paul's, and there made a sermon of the happy reconciliation of the kingdom.
Strype. Memoirs. Q. Mary, an. 1554.

All have free access to him, and speak to him whenever they see him, without the least *ceremony*: such is the easy freedom, which every individual of this happy isle enjoys.
Cook. Voyage, vol. iv. c. 13.

The next year saw me advanced to the trust and power of adjusting the *ceremonial* of an assembly. All received their partners from my hand, and to me every stranger applied for introduction.—*Rambler*, No. 109.

CE'RRIAL. Lat. *Cerrus*; Fr. *Cerre*. The unprofitable wild oake, termed the Holme Oake, (Cotgrave.) Of unknown etymology. Martinius asks,—An a duritie, κερας, cornu?

A coroune of a grene oke *cerial*
Upon his hed was set ful fayre and mete.
Chaucer. The Knightes Tale, v. 2292.

I sie come first of all in their clokes white,
A company that ware for their delite
Chapelets fresh of okes *serrial*,
Newly sprong. *Id. The Flower and the Leaf.*

——— Before the rest,
The trumpets issued, in white mantles dress'd:
A numerous troop, and all their heads around
With chaplets green of *cerr al* oak were crown'd.
Dryden. Ib.

Some in their hands, beside the lance and shield,
The boughs of woodbine or of hawthorn held,
Or branches for their mystic emblems took,
Of palm, of laurel, or of *cerrial* oak. *Id. Ib.*

CE'RTAIN, *adj.*
CE'RTAIN, *s.*
CE'RTAINLY.
CE'RTAINTY.
CE'RTES, *ad.*
CE'RTITUDE.

Fr. *Certain*; It. *Certo*; Sp. *Cierto*, from the Lat. *Cretus*, past part. of *Cernere*; Gr. Κριν-ειν, to separate, to distinguish, to decide. *Certum* proprie idem sit, quod *decretum* ac proinde *firmum*, (Vossius.) See ASCERTAIN.

Fixed firmly, steadily; within clear and precise limits; secure or securely settled or established; sure or assured; determined or decided; placed beyond all doubt or dispute, all question or denial.

Bytuene thys tueye kynges was a *certeyn* fourme ydo.
R. Gloucester, p. 309.

My brothr delyuer thou me, my neuow thou me grante,
& holde thi *certeynte*, & salle hold couenante.
R. Brunne, p. 69.

And britheren, I my silf am *certeyn* of thou, that also ghe ben ful of loue.—*Wiclif. Romaynes*, c. 20.

"Therfore moost *certeynli* wite al the hous of Israel, that God made hym both Lord and Crist, this Ihesu whom ghe crucifieden.—*Id. Dedis*, c. 2.

But wite ye this, that if the housbondeman wiste in what our the theef were to come, *certis* he wolde wake and suffre not his hous to be undirmyned.—*Id. Matthew*, c. 24.

This Nicholas answered: fetch me a drinke.
And after wol I speke in priveteе
Of *certain* thing that toucheth thee and mee.
I wol tell it non other man *certain*.
Chaucer. The Millieres Tale, v. 3492.

Of eche of thise of unces a *certain*
Not helpeth us, our labour is in vain.
Id. The Chanones Tale, v. 16,244.

Nature hath now no domination,
And *certainly* that nature wol not werche,
Farewel physicke; go bere the man to churche.
Id. The Knightes Tale, v. 2761.

And *certes* if it n'ere to long to here,
I wolde have told you fully the manere,
How wonnen was the regne of Feminie
By Theseus, and by his chevalrie. *Id. Ib.* v. 877.

For euery climat hath his dele,
After the tournyng of the whele,
Whiche blinde fortune ouerthroweth
Wherof the *certaine* no man knoweth.—*Gower. Prologue.*

For all must end as doth my tilsse
There is none other *certaintie*,
And at the end the worst is hys,
That most hath known prosperitie.
Uncertaine Auctors. The Louer here telleth, &c.

And one cried this, another yt amenge the people. And when he coulde not know the *certaintie* for the rage, he commaunded him to be carryed into the castell.
Bible, 1551. *Acts*, c. 21.

Thou saiest, thou sawest neuer *certitude* in the loue of a woma, nor end of her hate —*Golden Boke*, Let. 16.

He that is thy friend indeed,
He will help thee in thy need;
If thou sorrow he will weep,
If thou awake he cannot sleep,
Thus of every grief in hearte,
He with thee doth bear a part.
These are *certain* signs to know
Faithful friend from flattering foe.
Shakespeare. The Passionate Pilgrim, S. 18.

Certainly, if it were granted, that she [Athaliah] like a new Semiramis, did march in the head of her troop, yet it had been mere madness in her to enter the place alone, when her assistants were kept out.
Raleigh. History of the World, b. ii. c. 21. s. 7.

Whereof when the king was informed, he woulde thervnto geue no credite vntill he had sent thether, and receyued the *certaintie*.—*Grafton. Edw. I.* an. 8.

Ne *certes* can that friendship long endure,
However gay and goodly be the style,
That doth all cause or euill end ensure
For vertue is the band, that bindeth harts most sure.
Spenser. Faerie Queene, b. iv. c. 2.

That something therefore has really existed from eternity, is one of the *certainest* and most evident truths in the world; acknowledged by all men, and disputed by none.
Clarke. On the Being and Attributes of God.

What is the meaning that we are not to believe every spirit, but to try the spirits, whether they be of God. *Certainly* this; that we are not to believe every one that takes upon him to be an inspired man, or that would pretend to deliver doctrines to us, as the infallible truths of God: but we are to examine those that make this pretence, whether they can really produce their credentials that they come from God.—*Sharp*, vol. vii. Ser. 2.

But, I hope, before I have done, to make it evident, that this way of *certainty* by the knowledge of our own ideas, goes a little farther than bare imagination: and, I believe it will appear, that all the *certainty* of general truths a man has, lies in nothing else.
Locke. Of Human Understanding, b. iii. c. 4.

As when a current, from the ocean wide,
Rolls through the Cyclades, its angry tide:
Now here, now there, in circling eddies tost,
The *certain* tenour of its course is lost.
Each weary pilot for his safety fears
In mute suspense, and trembles as he steers.
Wilkie. The Epigoniad, b. i.

Such is the *certainty* of evil, that it is the duty of every man to furnish his mind with those principles, that may enable him to act under it with decency and propriety.
Rambler, No. 32.

CE'RTIFY, *v.* } Fr. *Certifier*, formed from
CERTI'FICATE, *v.* } the Lat. *Certum*, (see CER-
CERTI'FICATE, *n.* } TAIN,) and *fieri*, to cause
CERTIFICA'TION. } to be.

To be or cause to be surely or certainly known; to ascertain, to assure.

He is his lord and brother, he *certifies* that to the,
That no man in this werld he lufes so mykelle.
R. Brunne, p. 259.

This was *certified*, and sikere on ilk side.—*Id.* p. 249.

And whan I was *certified of* your name, the lenger I loked in you the more I you goodlie dradde.
Chaucer. The Testament of Love, b. i.

That thou with vs be not wroth.
Though we suche thyng, as is the loth
Upon our trouth *certifie*.—*Gower. Con. A.* b. ii.

Incontynent he sent messengers to Kyng Edwarde, recommendyng him to his grace with all his hert, counceilyng hym to come thyther and to passe the see, *certifyenge* him, how the Flemmynges greatly desyred to se hym.
Berners. Froisart. Cronycle, c. 32.

She wrote letters and sent messangers to the Frenche Kynge, desyringe him not to consente that the bastarde of Spaygne shulde make her any maner of warre, seyng, that her resorte was to the court of Fraunce, *certifyeng* him that moche yuell might ensue, and many inconuenyentes fall thereby.—*Id. Ib.* c. 239.

And after, that we al of our council here, and captains of the retinue, do send a *certificate* signed and subscribed with our names; declareing ourselves to be contented, and conformable to receive the payment in form afore rehearsed.
Strype. Records, No. 5. *Sir R. Jernegan to the Cardinal.*

Finally he teacheth vs here, yt the tradycion of the fathers, and the common obseruance and custome of the Catholike Churche, is for the *certificacion* of a trouth a sure vndoubted authoritie.—*Sir T. More. Works*, p. 801.

And thus as if he had beene wroth, he said to one of his clerkes, fetch hither quicklie, the *certification* that came to me from Shrewesbury vnder the bailiffes seale, witnessing the errors and heresies, which this losell [Thorpe] hath venimouslie sowne there.—*Fox. Martyrs. Hen. IV.*

He censures, and in censuring seems to hope it will be an ill omen, that they who build Jarusalem divide their tongues and hands. But his hope fail'd him with his example, for that there were divisions both of tongues and hands at the building of Jarusalem, the story would have *certify'd* him; and yet the work prosper'd.
Milton. Answer to Eikon Basilike.

Hereupon Periander commanded Georgius presently to arise to apprehend them and lay them up fast in close prison, where no person might have accesse unto them, or *certifie* that Arion was alive and safe.
Holland. Plutarch, p. 232.

About Playsance, is a towne situate vpon the hill named Vellemanum, wherein six men brought a *certificate* that they had liued one hundred and ten yeares apiece.
Holland. Apologie, p. 163.

The said secretary [Cromwell] *certified* him, [Pole,] that in case his learning and judgment did not stretch to the satisfying of the king's mind and desire, that then his return hither to his own country would be to the king's pleasure, and to his comfort and profit of his friends.
Strype. Memorials. Hen. VIII. an. 1535.

When the strangers go away, their Peuns desire them to give them their names in writing, with a *certificate* of their honest and diligent serving 'em: and these they show to the next comers, to get into business; some being able to produce a large scrowl of such *certificates*.
Dampier. Voyages, vol. i. c. 18.

CE'RULE, *adj.* } Lat. *Cæruleus*, quasi *cæ-*
CERU'LEAN. } *luleus*. For it is properly
CERU'LEOUS. } that colour of which the
CERULI'FICK, *adj.* } skye (*cælum*) appears to be,
(Vossius.) See BLUE. See the quotation from H. More.

Then gan the shepheard gather into one
His straggling goates, and draue them to a foord,
Whose *cærule* stream, rombling in pibble stone,
Crept vnder mosse as greene as any goord.
Spenser. Virgil. Gnat.

For the danger of these waters is apparent to the eye, this *ceruleous* or blue coloured sea, that overspreads the diaphanous firmament being easily discern'd through the body thereof.—*H. More. Litteral Cubbala*, c. 1. p. 7.

And, therefore, I allow myself to guess at the strength of the liquors examined by this experiment, by the quantity of them, which is sufficient to destroy or restore the *ceruleous* colour of our tincture.—*Boyle. Works*, vol. i. p. 734.

I say then, that while the several species of rays, as the rubifick, *cerulifick*, and others, are by refraction separated one from another; they retain those motions, which are proper to each of them.—*Grew. Cosmo. Sacra*, b. ii. c. 2.

——— Let the bulky wain
Through dusty roads roll nodding; or the bark
That silently adown the *cerule* stream
Glides with white sails, dispense the downy freight
To copsy villages on either side,
And spiry towns. *Dyer. The Fleece*, b. ii.

Behold yon steepy cliff; the modern pile
Perchance may now delight, while that rever'd
In ancient days, the page alone declares,
Or narrow coin through *cerulean* rust.
Id. The Ruins of Rome.

CE'RUSE, *n.* } Fr. *Cérusse*, *céruse*; It. *Ce-*
CE'RUSED. } *rusa*; Lat. *Cerussa*, a kind of paint or ointment, which females laid upon their faces to produce fairness. The name seems to denote that it had some similarity to wax, (Vossius.)

The preparation commonly called *white lead*, also bears the name of *ceruse*.

Ther n'ae quicksilver, litarge, ne brimston,
Boras, *ceruse*, ne oule of tartre non.
Chaucer. Prologue, v. 662.

And the breath stinketh, and the teeth rust, and an euill ayre all the body ouer, both by the reason of the *ceruse* and quicksiluer.—*Vives. Instruct. of Christian Women*, c. 4.

The college of physicians have not sat,
As they were used, in council, how to fill
The crannies in your cheeks, or raise a rampire
With mummy, *cerusses*, or infants' fat
To keep off age and time.
Massinger. The Bondman, Act iii. sc. 4.

——— I dare tell you,
To your new *cerus'd* face what I have spoken
Freely behind your back, what I think of you.
You are the proudest thing, and have the least
Reason to be so that I ever read of.
Beaum. & Fletch. Spanish Curate, Act v. sc. 4.

But, sister, whether it touch you or no, it touches your beauties, and I am sure they will abide the touch; an' they do not, a plague of all *cerusse*, say I.
B. Jonson. Every Man in his Humour, Act iv. sc. 8.

Others make posies of her cheeks,
Where red and whitest colours mix;
In which the lily and the rose
For Indian lake and *cerusse* goes.—*Hudibras*, pt. ii. c. 1.

CESS, *v.* } Junius thinks is a-kin to Bar. Lat.
CESS, *n.* } *Saisire*, to seize upon. It is pro-
CE'SSOR. } bably no other than *Sess* or *Assess*; from the It. *Assessare*, to impose a tax, (*assessio*,) which never is imposed unless by an *assize* (*nisi ab assessu*) of men appointed for that purpose. See ASSESS. See the two first quotations.

A subsidy we call that which is imposed upon every man, being *cessed* by the pole, man by man, according to the valuation of their goods and lands.—*Camden. Eliz.* an. 1563.

Eudox. But what is that which you call *cesse*? It is a word sure unusual among us here, therefore, (I pray you) expound the same.
Iren. Cesse is none other than that which yourselfe called imposition, but it is in a kind unacquainted perhaps unto you.—*Spenser. View of the State of Ireland*, p. 227.

To count the particular faults of private men, should be a worke too infinite; yet some there be of that nature, that though they be in private men, yet their evill reacheth to a generall hurt, as the extortion of sheriffs, and their subsheriffs, and bayliffes, the corruption of victuallers, *cessors*, &c.—*Id. Ib.* p. 230.

CESSE. Out of all *cesse*. Cotgrave says, *sans cesse*, ex-cess-ively, immoderate, out of all *cesse* and cry.

1 *Car.* I prethee Tom, beat Cut's saddle, put a few flockes in the point: the poore jade is wrung in the withers, out of all *cesse*.—*Shakespeare.* 1 *Part Hen. IV.* Act ii. sc. 1.

CESSA'TION. } Lat. *Cessare*, *cessatum*, to
CE'SSANT, *adj.* } cease, (qv.)

A leaving, quitting, or discontinuing; a desisting or forbearing to do, or from doing, any thing.

In this engaged estate of my life, God has been pleased, by a civil death, to contrive a justifiable intermission of secular duties, and by such a way, as renders even this *cessant* state in some sort active, and discharging my obligations.—*Mountague. Devout Essays*, Ep. Ded.

To whom Jack Cade gave very good language, but directly affirming no *cessation* of arms, unless the king in person would hear the grievances of the subject and pass his princely word for the reformation of their wrongs.
Baker. Hen. VI. an. 1450.

And therefore make Pythick truce, (as they say) for the while with vice and wickednesse, which you are ever wont to chastice and rebuke, in all your speeches, and come and sit down here by us again, that together with us you may search out some other cause of this general eclipse and *cessation* of oracles, which now is in question.
Holland. Plutarch, p. 1078.

A *cessation* of all hostilities was to begin within two months, and to continue till all was concluded by a complete treaty, and ratified: provided the Spanish monarchy was then entirely restored.—*Burnet. Own Time*, an. 1709.

I am far from supposing that the *cessation* of my performances will raise any enquiry, for I have never been much a favourite with the public, nor can boast that, in the progress of my undertaking, I have been animated by the rewards of the liberal, the caresses of the great, or the praises of the eminent.—*Rambler*, No. 208.

CE'SSION. See CEDE.

CEST, *n.* Lat. *Cestus*; Gr. Κεστος. Cingulum acu pictum, and so called a Κεντεω, i. e. pungere, quia *acûs compunctionibus* elaboratum; because worked by the prickings of a needle. *Cestus*, Lat. is most commonly used. Applied to—

The girdle or zone of Venus.

Young Fancy thus, to me divinest name,
To whom, prepar'd and bath'd in heaven,
The *cest* of amorous power is given,
To few the god-like gift assigns,
To gird their blest prophetic loins,
And gaze her visions wild, and feel unmixt her flame.
Collins. Ode on the Poetical Character.

CETA'CEOUS, *adj.* Lat. *Cete*, of uncertain origin: a whale;

Of the kind or class of whale.

In *cetaceous* fishes, or as the Latins call them, sea beasts, the tail hath a different position from what it hath in all other fishes, for whereas in these it is erected perpendicular to the horizon, in them it lies parallel thereto partly to supply the use of the hinder-pair of fins, which these creatures lack, and partly to raise and depress the body at pleasure.—*Ray. On the Creation*, pt. i.

Notwithstanding the many parts and properties which *cetaceous* fishes have in common with land animals, yet there still remain others, that in a natural arrangement of the animal kingdom, must determine us, after the example of the illustrious Ray, to place them in the rank of fishes; and for the same reasons, that first of systematic writers assigns.—*Pennant. Zoology*, Class 4. *Fishes.*

CHAFE, *v.* }
CHAFE, *n.* }
CHA'FER. }
CHA'FING, *n.* } Fr. *Chauffer*, from *Calfare*, formed by contraction from *Calfacere*, (Menage.) To warm, or cause to be warm. Skinner says, by rubbing or friction; and also, translato longius sensu;—to *chafe*, is used for to kindle with anger. And as now used it is—

To warm, heat, or inflame; to kindle, (sc.) with rubbing, friction, or attrition; (to rub,) and (met.) to warm, to kindle, with vexation, with anger.

Chafer is used by Baker simply for—

A vessel; a dish or bowl.

To *chafe* or warm, (sc.) perfumes; to incense; to perfume.

Medle we nat moche with hem. to meeven any wratthe
Leste cheste *chauſe* ous so.—*Piers Ploughman. Vision*, p 232.

Ne for no harme that men do me say, he ne *chafeth* not ayenst reson.—*Chaucer. The Persones Tale.*

All good smelles are more odoriferous, if they be well medled and *chaufed* togither.—*Golden Boke*, Let. 3.

The tyme went ouer forwarde and the sonne mounted, and the dayes *chafed* maruaylously, for it was aboute mydsomer, whan the sonne was in his strength, and specially in Spayne and Granada, and in the farre countreyes of Septentryon.—*Berners. Froissart. Cronycle*, vol ii. c. 103.

But when as her he by no means could find,
After long search and *chauff* he turned backe
Unto the place where me he left behind.
Spenser. Faerie Queene, b. vi. c. 2.

Heaven's sun, which stay'd so long from us this year,
Stay'd in your north (I think) for she was there,
And hither by kind nature drawn from thence,
Here rages, *chafes*, and threatens pestilence.
Donne. Letter to Mr. J. P.

Chor. His giantship is gone somewhat crest-fall'n
Stalking with less unconsci'nable strides,
And lower looks, but in a sultrie *chafe.*
Milton. Samson Agonistes.

Then the yeoman of the scullery, with a pan of fire to heat the irons, a *chafer* of water to cool the ends of the irons, and two forms for all officers to set their stuff on.
Baker. Hen. VIII. an. 1541.

Mingle the powder of these spices with it, and heat them in a platter upon a *chafing-dish* of coales together, stirring them well that they doe not burne.
Burton. Anatomy of Melancholy, p. 389.

I strok'd his neck and shoulders bare,
And squeez'd the water from his hair,
Then *chaf'd* his little hands in mine,
And cheer'd him with a draught of wine.
Hughes. Anacreon, Ode 3.

A strange and supernatural instance of which we have in our saviour, in the sad preliminaries of his passion. The inward *chafings* and agitations of his struggling soul forcing away through his body, by a sweat even of blood, and opening all his veins, by an inward sense of something sharper than the impression of any lance or spear from without.
South, vol. ix. Ser. 1.

——— Anon with helms,
With spears and bucklers, grating o'er the bed
Of loosen'd stone, with limbs and trunks of men,
The turbid current *chafes.*—*Glover. Athenaid*, b. xxii.

CHAFF. }
CHA'FFLESS. } A. S. *Ceaf*; Dut. *Kaf*; Ger. *Kaff.* Skinner and Lye think
CHA'FFY. } from the A. S. *Caf*, light, swift; because *chaff*, on account of its lightness, is moved swiftly in the air. Wachter prefers the Ger. *Kaw*, hollow, empty, light;—est enim folliculus sine grano.

See the quotation from Pliny.

For so the at the first, in poudre as dos the *chaf*,
Heand fast thei thrist, & fled bothe rif and raf.
R. Brunne, p. 277.

Me list not of the *chaf* ne of the stre
Maken so long a tale, as of the corn.
Chaucer. The Man of Lawes Tale, v. 5121.

——— It were a short bevete
To winne *chaffe*, and lese whete.—*Gower. Con. A.* b iv

How might I do to get a graffe
Of this vnspotted tree!
For all the rest are plaine but *chaffe*
Which seme good corne to bee.
Vncertaine Auctors. A Praise of his Lady.

For whose sake I let all go to losse, and count thē as *chaffe* or refuse (that is so say, as thinges which are purged out, and refused, when a thing is tried and made perfect) that I might win Christ.—*Tyndall. Workes*, p. 219.

If the eares be bolted by themselves alone for goldsmiths worke, the *chaffe* comming thereof is called in Latine, Acus; but if it be threshed and beaten upon a paved floore, eare, straw, and all together (as in most parts of the worlde they use to doe, for to fodder cattaile or give provender to horses) then it is tearmed Palea; but the refuse or *chaffe* remaining after that Panicke or Semama bee cleansed, they call in Latine Appluda, however in some counties it be otherwise named.—*Holland. Plinie*, b. xviii. c. 10.

——— The careful plowman doubting stands
Least on the threshing floore his hopeful sheaves
Prove *chaff.* *Milton. Paradise Lost*, b. iv.

——— The loue I beare him
Made me to fan you thus, but the gods made you
(Vnlike all others) *chaffelesse.* Pray your pardon.
Shakespeare. Cymbeline, Act I. sc 7.

The most slight and *chaffy* opinion, if at a great remove from the present age, contracts such an esteem and veneration, that it outweighs what is infinitely more ponderous and rational of a modern date.
Glanvill. Vanity of Dogmatizing, c. 15.

Some birds, you know, Lindamor, we usually beguile with *chaff*, and others are generally drawn in by appropriated baits, and by the mouth, not the eye.
Boyle. Occasional Reflections, Ref. 10.

And the poor husbandman, with folded arms,
Surveying his lost labours, and a heap
Of blasted *chaff*,—the product of the field
Whence he expected bread.
Akenside. Pleasures of Imagination, b. ii.

'Till swoln to tempests they outrage the thunder,
Winnow the *chaffy* snow, and mock the skies
Even with their own artillery retorted
Armstrong. Imitations of Shakespeare.

CHA'FFER, *v.* }
CHA'FFER, *n.* }
CHA'FFERING, *n.* }
CHA'FFERY. } Lye (in Junius) has no doubt,—from the Alam. *Chauphen*, *emere*. In Goth. *Kaupon*; A. S. *Ceapan*, *cypan*; Ger *Kauffen*, to traffick, to cheap, to buy or sell. In *Luke* xix. 13,—Goth. *Kaupoth*; A. S. *Ceapiath*; Wiclif,—*Chaffare ye.* As now used—

Those, who do not give the price asked, or who do not take that offered, but make repeated offers or repeated refusals, with a view to greater gains, are said to *chaffer.*

Mathew maketh mencion of a man that lente
Hus silver to thre menne. and menynge that thie sholde
Chaffare and cheve thr with. in chele and in hete
And he that best laboredē. best was alowede.
Piers Ploughman, p. 141.

And whanne hise ten seruantis weren cleped, he gaf to hem ten besauntis and seyde to hem, *chaffare* ye til I come.
Wiclif. Luke, c. 19.

He comaundede hise seruantis to be clepid to whiche he hadde gyue money; to wite how myche ech hadde wonne by *chaffarynge.*—*Id. Ib.*

Hir *chaffare* was so thrifty and so newe,
That every wight hath deintee to *chaffare*
With hem, and eke to sellen hem her ware.
Chaucer. The Man of Lawes Tale, v. 4557.

My gold is youre, whan that it you leste,
And not only my gold, but my *chaffare*:
Take what you lest, God shilde that ye spare.
Id. The Shipmannes Tale, v. 13,215.

But of this point, lo thus I fare,
As he that payeth for his *chaffare*,
And bieth it dere, and yet hath none:
So mote he nedes proue gone. *Gower. Con. A.* b. v.

From these to the Troglodites, in the south-west coast, is foure days journey, with whom they *chaffer* and trafficke onelye for a certaine precious stone or gem, which wee call a carbuncle, brought out of Æthyopia.
Holland. Plinie, b. xviii. c. 10.

Now, as the place whence he came was so dry, that, as Malmsbury saith, *miserabili commercio, ibi aqua veneat*; "by sad *chaffer* they were fain to give money for water;" so he removed to one so low and moist, men sometimes (upon my knowledge) would give money to be rid of water.
Fuller. Worthies. Wiltshire.

A thousand patrons thither ready bring
Their new-fain churches to the *chaffering*;
Stake three yeares' stipend; no man asketh more.
Bp. Hall, b. ii. Sat. 5.

Of the third [sort] is merchandise or *chafferie*, that is buying and selling.—*Spenser. On Ireland.*

——— For curate he had none.
Nor durst he trust another with his care;
Nor rode himself to Paul's, the public fair,
To *chaffer* for preferment with his gold.
Dryden. The Character of a good Parson.

CHAGRI'N, *v.* } Not in our old Dictionaries.
CHAGRI'N, *n.* } Fr. *Chagriner*, the origin of which Menage confesses to be entirely unknown to him; he suggests, however, *Carchinus*, qui signifie un cancer, mauvaise humeur, a *cancer* or ill humour. Cotgrave explains it;—

"To vex, disquiet, grieve, trouble, perplex, fill with care, heauinesse, melancholy, anguish."

Hear me, and touch Belinda with *chagrin.*
That single act gives half the world the spleen.
Pope. The Rape of the Lock, c. 4

But friends, and favourites, to *chagrin* them,
Find counties, countries, seas between them:
Meet once a year, then part, and then,
Retiring, wish to meet again.
Shenstone. The Progress of Taste, pt. i.

Oh! trifling head, and fickle heart
Chagrin'd at whatso'er thou art;
A dupe to follies yet untry'd,
And sick of pleasures, scarce enjoy'd!
Warton. The Progress of Discontent

The closest connection had been formed between him and Feenou, in testimony of which they had exchanged names; and therefore he was not a little *chagrined*, that another person now put in his claim to the honours, which his friend had hitherto enjoyed.—*Cook. Voyage*, vol. v. b. ii. c. 6.

I hid myself a fortnight in the country, that my *chagrin* might fume away without observation, and then returning to my shop began to listen after another lottery.
Rambler, No. 181.

CHAIN, *v.* }
CHAIN, *n.* } Fr. *Chain*; It. *Catena*; Sp. *Cadena*; Lat. *Catena*; Gr. Καθηνα, monile dependens, from Καθιεσθαι, demittere, descendere. Gesner explains,—*Catena*, vinculum ex ferreis annulis, a ligature of iron rings. Martinius,—connexus annulorum; i. e. a connected series of rings or links. Applied (met.)—

To a connexion of ideas or arguments; to any connected succession or series.

To *chain* is to fasten, bind, or confine with a *chain*; to reduce to the state or condition of those *chained*; and, hence, to enslave, to enthral.

Chain is written prefixed to—*shot, pump*, &c.

Thorgh Edward long trayne Gascoyn is born down,
Non defendes his *chayne*, but only Bayoun.
R. Brunne, p. 264.

Which man hadde hous in birielis and neither with *cheynes* now myghte ony mon bynde hym. For ofte tymes he was bounden in stokis and *cheynes*, and he hadde broke the *cheynes* and hadde broke the stockis to small gobetis.
Wiclif. Mark, c. 5.

Which [man] hadde his abydyng among yᵉ graues, and no man coulde bynde him: no not with *cheines* because yᵗ whē he was often bounde wᵗ fetters and *cheynes*, he plucked the *chaines* asundre and breke the fetters in peces.
Bible, 1551. *Ib.*

Before his triumphe walketh she [Zenobia]
With gilte *chaines* on hire necke honging,
Crouned she was, as after hire degree.
Chaucer. The Monkes Tale, v. 14,362

Lastly yᵉ kynge aduertysyng in his mynde, that he myght nothynge dere yᵉ Sarazeyns without he might passe that riuer of Thanoys, concluded by aduyce of his maryners, to make a brydge of shyppes, [so that finally he *cheyned* and fastened his shyppes,] togyder in such wyse, that a passage was made for his knightes.—*Fabyan*, an. 1273.

Our captaine and master perceiuing their pretence, caused our gunners to make all our ordinance readie with crosse barres, *chaineshotte* and haile shot.
Hackluyt. Voyages, vol. ii. pt ii. p. 63.

And he made two heed peces of molten brasse, to set on the toppes of the pyllars, of fyue cubytes long a pece, wᵗ garlandes of brodred worcke, and whopes of *chayne-worcke* for the heed peces that were on the pyllars, vii. for the one, and vii. for yᵉ other.—*Bible*, an. 1551. *3 Kinges*, c. 7.

What is this knowledge? but the sky-stoln fire,
For which the thief still *chain'd* in ice doth sit?
And which the poor, rude, satyr did admire,
And needs would kiss, but burnt his lips with it.
Davies. The Introduction.

In the entrance of philosophy, when the second causes, which are next unto the senses, do offer themselves to the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man passeth on farther, and seeth the dependence of causes, and the works

of providence; then, according to the allegory of the poets, he will easily believe that the highest link of nature's *chain* must needs be tied to the foot of Jupiter's chair.

Bacon. On Learning, b. i.

The melting voice through mazes running,
Untwisting all the *chains* that tie
The hidden soul of harmony.—*Milton. L'Allegro*, v. 143.

The standers by admire her passing forces,
And chiefe their wives that saw them killed so,
For as a *chain-shot* sweeps all in the way,
So with those nine Marasa then did play.

Harrington. Orlando, b. ix. s. 55.

When the rice is ripe and gathered in, they tread it out of the ear with buffaloes, in a large round place made with a hard floor fit for that purpose, where they *chain* three or four of these beasts, one at the tail of another, and driving them round in a ring, as in a horse mill, they so order it that the buffaloes may tread upon it all.

Dampier. Voyage, an. 1687.

For he that so breaketh one command is guilty of all, he breaks the *chain* in pieces, and shows contempt of the lawgiver, and want of inward sincerity towards God.

Stillingfleet, vol. iii. Ser. 2

An habitual sadness seizes upon the soul, and the faculties are *chained* to a single object, which can never be contemplated but with hopeless uneasiness.—*Rambler*, No. 47.

The sides of the bay are white cliffs of great height; the middle is low land, with hills gradually rising behind, one towering above another and terminating in a *chain* of mountains, which appear to be far inland.

Cook. Voyages, vol. i. b. ii. c. 1.

CHAIR, *n.* } From the A.S. *Cyran*, *acyran*,
CHAIR, *v.* } to turn, to turn about, to turn backwards and forwards. A *chair* is a species of seat. It is not a fixed, but a movable seat, turned about and returned at pleasure; and from that circumstance it has its denomination. It is a *chaer*-seat, (*Tooke*, ii. 190.)

Chair is used in old writers as we now use *car*, or chariot.

To *chair*, is a common expression used at elections for members of parliament, when the triumphant candidate is *carried* about in a *chair*.

As he wende aboute by the see, & such poer adde an honde,
Up *achaere* he sat adoun, al vp the see sonde,
An enresonede hys men, as hit byuore him stonde.

R. Gloucester, p. 321.

For the quene he sent & eche did dight hire *chare*.

R. Brunne, p 332.

——— Anon he ful of sorowe
Pro h' *chaire* thare he sat. & brak hus necke atweyne.

Piers Plowman, p. 6.

And thei loven the firste syttynge places in soperis, and the firste *chaieres* in sinagogis.—*Wiclif. Matthew*, c. 23.

And he turnyde aghen sittinge in his *chare* & redynge Isaie the prophete, and the spirite seide to Philip, neighe thou and loyne thee to this *chare*.—*Id. Dedis. Ib.* c. 8.

God daunted all his pride, and all his host,
For he so sore fell out of his *chare*,
That it his limmes and his skinne to tare,
So that he neither mighte go ne ride;
But in a *chaire* men about him bare.

Chaucer. Monkes Tale, v. 14,531.

He with great humilitee
Out of his *chare* to grounde lepte,
And them in both his armes clepte.—*Gower. Con. A.* b. i.

The Romaines maden a *chayere*.
And sette her emperour therein. *Id. Ib.* b. v.

The Scithes sware only by the *chayre* or throne of theyr kyng, which othe if they brake, they therefore suffer death.

Sir T. Elyot. Gouernour, c. 7.

And stroue to match, in royall rich array
Great Junoe's golden *chaire*, the which they say
The gods stand gazing on, when she does ride
To Joue's high house through heauen's brass paued way.

Spenser. Faerie Queene, b. i. c. 4.

At last agreed they call'd him by consent,
Before the queen and female parliament.
And the fair speaker rising from the *chair*
Did thus the judgment of the house declare

Dryden. The Wife of Bath.

To this end, it was agreed by Mr. Rouse, *chairman* to that assembly, and the rest of Cromwell's junto, to meet earlier in the house than was usual.—*Ludlow. Mem.* vol. ii. p. 32.

But, give him port and potent sack,
From milk-sop he starts up Mohack;
Holds that the happy know no hours;
So through the streets at midnight scowers,
Breaks watchmen's heads and *chairmen's* glasses,
And thence proceeds to nicking sashes.—*Prior. Alma*, c. 3.

But restless was the *chair*, the back erect
Distress'd the weary loins, that felt no ease
The slipp'ry seat betray'd the sliding part
That press'd it: and the feet hung dangling down,
Anxious in vain to find the distant floor.

Couper. Task, b i.

CHAISE. Fr. *Chaise*, for *Chaire*, says Duchat, by the change of *s* into *r*, common in our language. Applied to—

A light carriage drawn by one horse or more.

One question more comes into my mind to ask you, and that is, whether the back of those that fall down so flat, are so made that, when it is up, one may lean and loll against it at one's ease, as in a coach or chariot; for I am grown a very lazy fellow, and have now three *chairs* to lean and loll in, and would not be without that relief in my *chaise*.

Locke. To Anthony Collins.

Every body here hires a carriage, and Mr. Banks hired two. They are open *chaises*, made to hold two people, and driven by a man sitting on the coach-box; for each of these he paid two rix dollars a day.

Cook. Voyage, vol. ii. b. ii. c. 10.

CHA'LDRON. A large measure, particularly of coals, containing 2000 pounds. I know not whether from Fr. *Chauderon*, caldarium, so many coals as are sufficient for heating (*calfaciendo*) a large cauldron! (Skinner.)

Coals were bought at Newcastle for two shillings and two pence a *chaldron*, and sold again in France for thirteen nobles.—*Strype. Memoirs. Edw. VI.* an. 1552.

CHA'LICE, *n.* } Fr. *Calice*; Sp. *Caliz*; Lat.
CHA'LICED, *adj.* } *Calix*; Gr. Κυλιξ, and so called παρα το κυλισεθαι, from its roundness. Usually applied to—

A cup used in religious rites.

This is a fouler thefte than for to breke a chirche and steale away the *chalice*.—*Chaucer. The Persones Tale.*

And therefore he saith that in their time thei had treen *chalices* & golden prestes, and now haue we golden *chalices* and treen prestes.—*Sir T. More. Workes*, p. 114.

And the grave clergy had with them been set,
To warrant what they undertook was just,
And as for monies, that to be no let,
They bade the king, for that to them to trust
The church to pawn would see her *chalice* laid,
Ere she would leave one pioneer unpaid.

Drayton. The Battle of Agincourt.

Hearke, hearke, the larke at heauen's gate sings,
and Phœbus gins arise,
His steeds to water at those springs,
on *chalic'd* flowers that lyes.

Shakespeare. Cymbeline, Act ii. sc. 3.

Saying, that the lifting up of the host betokeneth nothing, but the sending down of the Son by the Father to suffer death for man: and the lifting up of the *chalice* signified, that the Father of heaven sent down his Son to shed his blood in earth for man's salvation.

Strype. Memoirs. Hen. VIII. an. 1556.

The same merry gentleman represented the office thus: "They get them a tankard (as though they refused the use of a *chalice*) and one saith, I drink, and I am thankful. The more joy of thee, saith the other."

Id. Memoirs. Q. Mary, an. 1554.

——— O'er the horns
Th' inverted *chalice*, foaming from the grape,
Discharg'd a rich libation.—*Glover. Leonidas*, b xii.

CHALK, *v.* } Lat. *Calx*, *calcis*, from Gr.
CHALK, *n.* } Χαλιξ, which denotes a stone
CHA'LKY. } or the fragments of stone, of
CHA'LKSTONE. } which cement or mortar is made. Scheidius observes, that from Κλασειν, frangere, (pp.) κεκλασκα, is κλασκος, which might give the contracted κλαξ, whence καλξ. See CALCAREOUS.

To *chalk*, is to cover, or spread over with *chalk*; to mark out a tract or course, as if with *chalk*.

He toke the *chalk*, and shope it in the wise
Of an ingot, as I shal you devise.

Chaucer. The Chanones Yemannes Tale, v. 16,690.

Lo how thei feignen *chalke* for cheese.

Gower. Con. A. Prologue.

For thys wyll not be allowed of them that know chese frō *chalke*, no, though they brynge with them thre Ambroses for their witnesse.—*Bale. Apology*, p. 71.

But whan they shoulde walke
Were fayne with a *chalke*
To score on the balke.—*Skelton. Why come ye not to Court?*

Else how should even tale be registred,
Or all thy draughts on the *chalk'd* barrel's head.

Bp. Hall, b. v. Sat. 2.

And accordingly he hath *chalked* out a new way of loving also; he gave his life for us; yea, himself, and all his glory; and so it follows that in John, xv. 12, Love one another, as I have loved you.—*Goodwin. Works*, vol. i. pt. i. p. 239.

The wheat of Campaine is reddir, but this of Pisa whiter, and more weightie it is, if it come from a *chalkie* ground, or have *chalk* mingled among.—*Holland. Plinie*, vol. i. p. 503.

Terrible apprehensions and answerable to their names, are raised of fayrie stones and elve's spurs found commonly with us, in stone, *chalk*, and marl-pits.

Brown. Vulgar Errours, b. ii. c. 4.

In that room, up one pair of stairs, which was hung with a rusty green, he found John Milton sitting in an elbow chair, black cloths and neat enough: pale but not cadaverous, his hands and fingers gouty, and with *chalk-stones*.

Richardson. Life of Milton.

When rusty weapons with *chalk'd* edges
Maintain'd our feeble privileges.—*Hudibras*, pt. iii. c 2

Cole, whose dark streams his flowery island lave;
And *chalky* Wey, that rolls a milky wave.

Pope. Windsor Forest

I shall pursue the plan I have *chalked* out in my letters that follow this.—*Burke. On a Regicide Peace*, Let. 1.

The calumny is fitter to be scrawled with the midnight *chalk* of incendiaries, with "no popery," on walls and doors of devoted houses, than to be mentioned in any civilized company.—*Id. Speech at Bristol previous to the Election.*

There is as much expression in the Susanna as perhaps can be given, preserving at the same time beauty; but the colour is inclinable to *chalk*, at least it appears so after looking at the warm splendid colours of Rubens: his fine and rich composition makes this look cold and scanty.

Sir Joshua Reynolds. Journey to Flanders, &c

Already British coasts appear to rise,
The *chalky* cliffs salute their longing eyes;
Each to his breast, where floods of rapture roll,
Embracing strains the mistress of his soul.

Falconer. Shipwreck, c. 1.

CHA'LLENGE, *v.* } Dut. *Kalangieren*; Fr.
CHA'LLENGE, *n.* } *Chalanger*, *calanger*. *Chalonger* or *chalenger*, Menage thinks is derived
CHA'LLENGABLE. } from *Calumnier*, from the Lat. *Calumniari*. Wiclif renders *calumniam sustineret*, he might be chalengid; *calumniantur*, *chalenge* falsli. *Neque calumniam faciatis*, nether make ye fals *chalenge*.
CHA'LLENGER.

"To claim, *challenge*, demand, make title unto; also to *challenge*, accuse, appeach, complain, charge with, call in question for an offence, crime, or trespass," (Cotgrave.)

The emperesse to Engelond com,
To *calangy* after hyre fader, by rygte the kynedom.

R. Gloucester, p. 451.

Grante him conquere his right Gascoyne and Normundie,
That the kyng of France *chalanges* falsly.

R. Brunne, p. 235.

And wele it was to witen no *chalange* ageyn.—*Id.* p. 87.

Somme serven the kynge. and hus silver tellen
In the chekkere and the chaunceirie. *chalengynge* hus dettes
Of wardes & of wardemotes.—*Piers Plowman*, p. 5.

A charter is *chalengable*, byfore a chief iustice.—*Id.* p. 221

For the tribune dredde lest the lewis wolde take him bi the wale and sle him, and afterwarde he myght be *chalengid* as he hadde take money.—*Wiclif. Dedis*, c. 23.

Hauynge good conscience, that in that thing that thei bachiten of you, thei ben confoundid which *chalenge* falsli youre good conuersacioun in Crist.—*Id. 1 Petir*, c. 3.

And he seide to hem, smyte ye no man wrongfully, nether make ye fals *challenge* and be ye a payed with your soudis.

Id. Luke, c. 3.

God oftentymes by clere examples and bodely delyueraunces *chalengeth* to himself the glorye of his owne name.

Joye. Exposicion of Daniel, c. 3.

Not that I *chalenge* any thing of right
Of you, my soveraine lady but of grace.

Chaucer. The Frankeleines Tale, v. 11,636.

Then the thirde daye came in an other knyght of Henaude as *chalenger*, to whom, as defendaût, came in sir John Cornewayll, knyght, and so well bare him, that he put the straunger to the worse.—*Fabyan*, an. 1509.

Antonius on the other side bravely sent him word againe, and *challenged* the combat of him, man for man, though he were the elder: and that if he refused him so, he would then fight a battle with him in the fields of Pharsalia, as Julius Cæsar and Pompey had done before.

North. Plutarch, p. 776.

To all yet, he his *challenge* made at every martiall feate,
And easily fould all since with him Minerva was so great.
Chapman. Homer. Iliad, b. iv.

Soon after this so fierce conflict was done,
Another *challenger* straight steppeth out,
With whom Martano was required to runne,
But he (whose heart was ever full of doubt)
With fonde excuses sought the same to shunne,
And shew'd himselfe a faint and dastard lout.
Harrington. Orlando, b. xvii. s. 63.

Now, at the time and in th' appointed place,
The *challenger* and *challeng'd*, face to face,
Approach; each other from afar they knew,
And from afar their hatred chang'd their hue.
Drayton. Palamon & Arcite.

This [duelling] seems to have begun upon the famous *challenge* that passed between Charles V. and Francis I. which though without effect, yet it is enough known and lamented, how much of the bravest blood in Christendom has been spilt by that example.
Sir W. Temple. Of Heroic Virtue.

My second excepted against it, and advised me to match my own, and send him the choice, which I obeyed; it being, you know, the *challenger's* privilege to elect his weapon.
Guardian, No. 133.

I claim, not the letter, but the spirit of the old English law, that is, to be tried by my peers. I decline his grace's jurisdiction as a judge. I *challenge* the Duke of Bedford, as a juror to pass upon the value of my services.
Burke. Letter to a Noble Lord.

When any of them chooses to wrestle, he gets up from one side of the ring, and crosses the ground in a sort of measured pace, clapping smartly on the elbow joint of one arm, which is bent, and produces a hollow sound that is considered the *challenge*.—*Cook. Voyage*, vol. v. b. ii. c. 7.

Yet I am far from thinking this tenderness universally necessary; for he that writes may be considered as a kind of general *challenger*, whom every one has a right to attack: since he quits the common rank of life, steps forward beyond the lists, and offers his merit to the public judgment.
Rambler, No. 93.

——— His hour is come.
The impious *challenger* of pow'r divine
Was new to learn, that heav'n, though slow to wrath,
Is never with impunity defied.—*Cowper. Task*, b. vi.

CHALY'BEAN. Fr. *Chalibe. Chalybs*, a kind of very hard iron, received its name from the Chalybians, a nation of Pontus or Scythia, (Vossius: and see Virg. *Geo.* i. 58.)

Who tore the lion as the lion tears the kid,
Ran on embattell'd armies clad in iron,
And weaponless himself,
Made arms ridiculous, useless the forgery
Of brazen shield and spear, the hammer'd cuirass,
Chalybean temper'd steel, and frock of mail—
Adamantean proof *Milton. Samson Agonistes*

CHA'MBER, *v.* }
CHA'MBER, *n.* }
CHA'MBERER. }
CHA'MBERING. }
CHA'MBERLAIN. }
CHA'MBERLAINSHIP. }

Fr. *Chambre*; It. and Sp. *Camera*, Ger. and Dut. *Kamer*; Lat. *Camera*; Gr. Καμαρα, fornix, tectum *arcuatum*, opus *fornicatum*, aut similis structura. An *arched* covering, a *vault*, or similar structure. This, says Wachter, is the first signification of the word, which afterwards was applied, privately, to all (enclosed) parts or apartments of a house, cellas, cœnacula, dormitoria, and publicly, ad conclavia rationum, et tribunalia principum.

To *chamber*, is merely, to enclose, shut up. A *chamberer* is applied by Shakespeare to those whose pleasures are in *chambers*; who are lascivious, wanton, intriguing. And so also *chambering* in the *Bible*. *Chamber* is much used—prefixed, as *chamber-maid*.

Any arch, or vault; any hollow, or cave or cavity a protected, or secluded, or retired room or apartment; whether for lodgment, or council, private deliberation or converse—as a *bed-chamber*, a *council-chamber*.

Powere man wel ofte into hyre *chambre* heo drou
Lotte meseles & other. *R. Gloucester*, p. 424

——— Wan ich ofte was
In *chambre* mid my felawes, ther com to me biras
Ane swythe fair mon with alle. *Id.* p. 129.

As hya *cuambericon* hym brogte, as he rose aday,
A morwe worte werye, a peyre hose of say,
He easte, "wat hii costened hi thre seyllyng" the other seyde. *Id.* p. 390.

Chambres with chymeneys, and chapeles gave.
Piers Ploughman. Crede.

And ye schulen seye to the housebondeman of the hous, the mayster seyth to thee, where is a *chamber* where I schal ete pask with my disciplis?—*Wiclif. Luke*, c. 22.

And say vnto ye good mā of the house. The master saieth vnto the: where is the gest *chamber*, where I shal eate myne ester lambe with my disciples?—*Bible*, 1551. *Ib.*

This miller to the toun his doughter send
For ale and bred, and rosted hem a goos,
And bond her hors, he shuld no more go loos:
And in his owen *chambre* hem made a belde
Chaucer. The Reves Tale, v. 4137.

And but thou do to my norice honour,
And to my *chamberere* within my bower.
Id. The Wif of Bathes Prologue, v. 5882.

And shortly of this matere for to sayn,
He fell in office with a *chamberlain*,
The which that dwelling was with Emelie.
Id. The Knightes Tale, v. 1420.

Elda come home the same night:
And stille with a preule light,
As he that wolde not awake
His wife, he hath his weye take
In to the *chambre*. *Gower. Con. A.* b. ii.

For there is none so litell page,
Ne yet so symple a *chamberere*,
That I ne make hem all chere. *Id. Ib.* b. iv.

Contecke, as the bokes saine,
Foole hast hath to his *chamberlaine*. *Id. Ib.* b. iii.

And soo she and he wente thyder all alone, and nother *chamberer* nor varlet entred with them, for the lady had noo mistrust in hym of ony dyshonoure.
Berners. Froissart. Cronycle, vol. ii. c. 61.

This Persuall came to Jhon Ward, a secrete *chamberer* to the Duke of Gloucester.—*Hall. Edw. V.*

Let vs walke honestly as it were in the day lyght not in eatyng and dryneckyng; neither in *chamburynge* and wantones.—*Bible*, 1551. *Romaynes*, c. 13.

The hard ground is his feather bed, and some block or stone his pillow; and as for his horse, he is as it were a *chamber-fellow* with his master, faring both alike.
Hackluyt. Voyages, vol. i. p. 250.

The Lord Lisle was made Earl of Warwick, and the Lord Great *Chamberlainship* was given to him; and the Lord Sudley made Admiral of England: all these things were done, the King being in the Tower.
Burnet. Records. K. Edward's Journal.

I interchangeably hurl down my gage
Vpon this ouer-weening traitor's foote
To prove myself a loyall gentleman,
Euen in the best blood *chamber'd* in his bosome.
Shakespeare. Richard II. Act i. sc. 1.

Nor in a secret cloister doth he keep
Those virgin-spirits, till their marriage day;
Nor locks them up in *chambers*, where they sleep,
Till they awake within these beds of clay.
Davies. Of the Creation of Souls.

——— Haply, for I am blacke,
And haue not those soft parts of conuersation
That *chamberers* haue.—*Shakespeare. Othello*, Act iii. sc. 3.

Nor in the house with *chamber-ambushes*
Close-banded durst attaque me, no not sleeping,
Till they had hir'd a woman with their gold
Breaking her marriage faith to circumvent me.
Milton. Samson Agonistes.

I grieve not court-ling thou art started up
A *chamber-critick* and dost dine and sup
At madam's table, where thou makst all wit
Goe high, or loe, as thou wilt value it.
B. Jonson. To Court-ling.

Maid. I'll conduct ye
Even to her *chamber-door*, and there commit ye.
Beaum. & Fletch. Mons. Thomas, Act iii. sc. 6.

——— Auerring notes
Of *chamber-hanging*, pictures, this her bracelet.
Shakespeare. Cymbeline, Act v. sc. 5.

And the said *chamberlains* and factors to be appointed by the Queene's Majestie, shall have sufficient power to intromit and uptake the fruits and profits aforesaid, in such fulnesse as if speciall letters of factory and *chamberlaincie* were granted to them thereupon.—*Knox. Hist. Reform.* p. 323.

Where yet there is not laid
Before a *chamber-maid*
Discourses so weigh'd as might have serv'd of old
For schools, when they of love and valour told.
B. Jonson. Answer to an Ode by O. Feltham.

And yet Appollo is much more ridiculous, if it be so, that he sits, giving answers and oracles as touching golden *chamber-pots*, gards and fringes of gold, yea, and tripping and stumbling of the foot.—*Holland. Plutarch*, p. 878.

But that in his *chamber-pray'rs*,
Persuade they would the multitude
This king too holy is and good.
Drummond. An Anti-Covenanter.

Satan may looke in at my doors by a tentation: but he shall not have so much as one *chamber-room* set apart for him to sojourne in.—*Bp. Hall. Medit. & Vows*, cent. i. § 5.

About twelve o'clock we went to take our places in the house; Mr. Lenthal our Speaker leading the way, and the officers of the army lining the rooms for us, as we passed through the painted *chamber*, the court of requests, and the lobby itself: the principal officers having placed themselves nearest to the door of the Parliament-house; every one seeming to rejoice at our restitution, and promising to live and die with us.—*Ludlow. Memoirs*, vol. ii. p. 165.

I shall say nothing of those silent and busy multitudes that are employed within doors, in the drawing up of writings and conveyances; nor of those greater numbers that palliate their want of business with a pretence to such *chamber practice*.—*Spectator*, No. 21.

I have upon my *chamber-walls*, drawn at full length, the figures of all sorts of men, from eight foot to three foot two inches.—*Tatler*, No. 93.

The day after, the Dutchess of Somerset was also sent to the Tower, with one Crane and his wife, that had been much about her, and two of her *chamber-women*.
Burnet. Hist. of the Reformation, b. i. pt. ii. an. 1551

With nobler gifts of native worth adorn'd,
The heroic maid her sex's softness scorn'd;
The silken indolence, and soft fatigue,
The *chamber'd* spleen and closeted intrigue
Brookes. Jerusalem Delivered, b. ii.

The most magnificent and costly dome
Is but an upper *chamber* to a tomb.—*Young. Last Day*, b. ii.

CHAME'LEON. Gr. Χαμαιλεων, from χαμαι, humi; and λεων, leo; humilis, sive pumilus leo: a low or little lion—creeping on the ground. Χαμαι, Vossius remarks, in composition, diminishes.

Plinie calls it a kind of crocodile. The modern animal is a kind of lizard of a very harmless character.

There is not a creature in the world thought more fearfull than it; which is the reason of that mutabilitie whereby it turneth into such variety of colours: howbeit of exceeding great power against all sorts of hawkes or birds of prey, for by report, let them flie and soare never so high over the *chamæleon*, there is an attractive vertue that will fetch them down.—*Holland. Plinie*, b. xxviii. c. 8.

Though the *camelion* loue can feed on the ayre, I am one that am nourish'd by my victuals and would faine haue meate.—*Shakes. Two Gentlemen of Verona*, Act ii. sc. 1.

He could frame altogether with [men's] manners and fashions of life, transforming himself more easily to all manner of shapes, then the *camelion*. For it is reported, that the *camelion* cannot take white colour, but Alcibiades could put upon him any manners, customs, or fashions, of what nation soever, and could follow, exercise, and counterfeit them when he would, as well the good as the bad.—*North. Plutarch*, p. 175.

Here in the court, *camelion like* I fare,
And as that creature, only feed on air.
Drayton. England's Heroical Epistles

As the *camelion*, who is known,
To have no colour of his own;
But borrows from his neighbour's hue
His white or black, his green or blue,
And struts as much in ready light
Which credit gives him upon sight,
As if the rainbow were in tail,
Settled on him and his heirs male;
So the young 'squire. *Prior. The Camelion.*

CHA'MFER, *v.* }
CHA'MFER, *n.* }

Fr. "*Chanfrain*. A channel, or a channel, furrow, hollow gutter, or streak, in stone-work," &c. (Cotgrave.) From the Fr. *Chambré*, *cambré*, *Curvatus*, *fornicatus*, *striatus*, *sulcatus*, curved, vaulted, furrowed, (Skinner.) And thus of the same origin as *chamber*, though so differently applied.

To form or cut furrows, grooves, channels, wrinkles; to furrow, to groove.

But eft, when ye count you freed from feare
Comes the breme Winter with *chamfered* browes,
Full of wrinckles and frosty furrowes.
Spenser. Shepherd's Calendar. February.

The cornell tree is of a deep yellow, whereof are made the faire bore-speare staves, which shine againe, and bee studded (as it were) with knots and *chamfred* betweene, both for decencie and handsomenesse.
Holland. Plinie, b. xvi. c. 38

CHA'MLET, *n.* }
CHA'MLETINGS. }

See CAMEL. A kind of stuff made of *camel's* hair; a stuff made to resemble it. *Chamletings*, is applied to the waving pattern or figures upon it.

All the strete of Saint Denyce was couered ouer with clothes of sylk and *chamlet*, suche plentie, as though suche clothes shulde cost nothing.
Berners. Froissart. Cronycle, vol. ii. c. 157

No man that is not worth 200*l.* or else 20*l.* in living certain, to wear any kind of *chamblet*.
Strype. Memorials Edw. VI. an. 1551.

That [vesture] seem'd like siluer sprinkled here and there
With glittering spangs, that did like starres appeare,
And wav'd vpon, like water *chamelot*,
To hide the metall, which yet euery where
Bewrayd itselfe.—*Spenser. Faerie Queene*, b. iv. c. 11.

The same *chameletings* and undulations we may observe from a like cause in the grains of timber, shapes of plants and flowers, variegations of stones, and some minerals
Boyle. Works, vol. vi. p. 401. *Beale to Mr. Boyle.*

CHAMM. }
CHA'MMING. } *Chamm* is merely *champ*.

And if we haue anye stronger meate, it must be *chammed* afore by the nurse, & so put into the babe's mouthe.
Sir T. More. Workes, p. 241.

But he that repenteth toward the lawe of God and at the sight of the sacrament, or of the breaking, feling, eating, *chamming* or drinking, &c.—*Tyndall. Workes*, p. 316.

CHAMOI'ZE. A word coined by Shelton. Made of the hair of the *Chamois*.

Don Quixote left his soft bed, and nothing lazy put on his *chamoiz'd* apparel, and his boots, to hide the hose in his stocking.—*Shelton. Don Quixote*, vol. iv. c. 5.

CHAMP, *v.* } I know not, says Skinner,
CHA'MPER. } whether from the Fr. *Champayer*, depascere, vel depasci, (as Cotgrave explains it, to run, feed, graze or pasture in *fields*,) or from the Gr. Καπτειν, to devour greedily.

To *champ* seems to be distinguished from to *chaw*; the latter being applied to the grinding action of the *chaws* or jaws; the former to the compression of the teeth, unaccompanied by the grinding motion of the jaw.

In chamber long she staies, and redy brydled best beseene
The palfrey standes in gold, attired riche, and feerce he stampes
For pride, and on the fomy bit of gold with teeth he *champes*.—*Phaer. Virgill. Æneidos*, b. iv.

After whose [Ialycus] example, Nealces, another painter, did the like, and sped as well in making froth failing naturally from the horses mouth; namely, by throwing his sponge against the table before him, at what time as he painted a horse-rider cheering and chirking his horse, yet reigning him hard as he *champed* upon his bit.
Holland. Plinie, b. xxxv. c. 10.

Psyche observ'd how they this serious bit
Into their mouths like sullen horses took;
How mutinously they foam'd and *champed* it,
And in their hearts the reins aforehand broke.
Beaumont. Psyche, c. 20. s. 249.

The courser paw'd the ground with restless feet,
And snorting foam'd, and *champ'd* the golden bit.
Dryden. Palamon & Arcite.

One day, playing with a tobacco pipe between my teeth, it happen'd to break in my mouth, and the spitting out the pieces left such a delicious roughness on my tongue, that I could not be satisfied till I had *champ'd* up the remaining part of the pipe.—*Spectator*, No. 431.

Now Mr. Spec. I desire you would find out some name for these craving damsels, whether dignified or distinguish'd under some or all the following denominations, (to wit) trash-eaters, oatmeal chewers, pipe *champers*.—*Id.*

—— In hue of snow
His horse, of all Nisæa's breed the choice,
Caparison'd in rubies, *champs* the gold,
Which rules his mouth.—*Glover. The Athenaid*, b. xxiii.

CHA'MPAIN, or CHA'MPAIGN, *n.* CHA'MPAIGN, *adj.* } *Champion* ground, says Skinner, from the Fr. *Champaigne*; It. *Campagna*, locus *campestris*, seu aperta planities; an open plain. From the Lat. *Campus*. See CAMP.

A plain field, large plain, wide and level piece of ground, (Cotgrave.)

Thus the fresh Clarion being readie dight,
Vnto his iourney did himself addresse,
And with good speed began to take his flight:
Ouer the fields in his franke lustinesse,
And all the *champaine* o're he soared light.
Spenser. Muiopotmos, s. 19.

But when th'approaching foes still following he perceives
That he his speed must trust, his usual walk he leaves:
And o'er the *champain* flies: which when th'assembly find,
Each follows, as his horse were footed with the wind.
Drayton. Poly-Olbion, s. 13.

All night the dreadless angel unpursu'd
Through heav'ns wide *champaign* held his way, till morn,
Wak't by the circling hours, with rosie hand
Unbarr'd the gates of light.—*Milton. Paradise Lost*, b. vi.

As you travel on the left hand of Arabia, (famous for plenty of sweet odours,) there lieth a *champaign* country placed between Tigris and Euphrates.
Raleigh. History of the World, b. i. c. 3. s. 12

—— Where delicious paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound the *champain* head
Of a steep wilderness, whose hairie sides
With thicket overgrown, grotesque and wilde
Access denid. *Milton. Paradise Lost*, b. iv.

So let them be, and, as I was saying,
They their live engines play'd, not staying
Until they reach'd the fatal *champaign*
Which th' enemy did then encamp on.—*Hudibras*, pt i. c 2.

——Far beyond
That Malian *champain*, stretching wide below,
Beyond the utmost measure of the sight
From this aspiring cliff, the hostile camp
Contains yet mightier numbers.—*Glover. Leonidas*, b. iii.

CHA'MPERTY. } Fr. *Cham-parter*, to *divide*
CHA'MPERTOR. } a *field* into even or due parts, (Cotgrave.) See the example from Blackstone, and an example from Milton under the word CHAPLAIN.

Thus may ye seen, that wisdom ne richesse,
Beaute ne sleighte, strengthe ne hardinesse,
Ne may with Venus holden *champartie*,
For as hire liste the world may she gie.
Chaucer. The Knightes Tale, v. 1951.

Champarty, campi-partitio, is a bargain with a plaintiff or defendant *campum partire*, to divide the land or other matter sued for between them, if they prevail at law; whereupon the *champertor* is to carry on the party's suit at his own expence.—*Blackstone*, b. iv. c. 10.

CHA'MPION, *v.* } Fr. *Champione*; It. *Cam-*
CHA'MPION, *n.* } *pione*. "One that fights
CHA'MPIONESS. } a publick combat in his own or another man's quarrel," (Cotgrave.) See CAMP.

To *champion*,—(Shakespeare,) to challenge.

For goure *champion* chivaler, chief knyght of gow alle
Yelt hym recreaunt. *Piers Ploughman*, p. 344.

Sothly, he that despeireth him, is like to the coward *champion* recreant, that flieth withouten nede.
Chaucer. The Persones Tale.

Of crueltee the felonie
Engendred is of tyrannie,
Ayene the whose condicion
God is hymselfe the *champion*.—*Gower. Con. A.* b. vii.

Then these two *champyons* were set one agaynst another, and so mounted on theyr horses, and behaued them nobly, for they knewe what perteyned to deades of armes.
Berners. Froissart. Cronycle, vol. ii. c. 61.

Rather then so, come fate into the lyst,
And *champion* me to th' vtterance.
Shakespeare. Macbeth, Act iii sc 1.

Dear country, O I have not hither brought
These arms to spoil, but for thy liberties;
The sin be on their head that this have wrought,
Who wrong'd me first, and thee do tyrannize,
I am thy *champion*, and I seek my right:
Provok d I am to this by others spite.
Daniel. Civil Wars, b i.

Then laid the noble *championesse* strong hond
Upon th' enchaunter, which had her distrest
So sore, and with foule outrages opprest.
Spenser. Faerie Queene, b. iii. c. 12.

Next march'd the brave Orsin, famous for
Wise conduct, and success in war;
A skilful leader, stout, severe,
Now marshal to the *champion* bear.—*Hudibras*, pt. i. c. 3.

When the tongue-battle was over, and the *championess* had harness'd her peacocks, to go for Samos, and hear the prayers that were made to her.
Dryden. Amphitryon, Act i. sc. 1.

In a battle, every man should fight as if he was the single *champion*; in preparations for war, every man should think as if the last event depended on his counsel.—*Idler*, No. 8.

CHANCE, *v.* } *Chance*, ("high Arbiter," as
CHANCE, *n.* } Milton calls him,) and his
CHANCE, *adj.* } twin brother "Accident," are
CHA'NCEABLE. } merely the participles of
CHA'NCEABLY. } *Echeoir*, *cheoir*, and *cadere*. To
CHA'NCEFUL. } say, "It befel me by *chance* or by *accident*," is absurdly saying, "It fell by falling." (See *Tooke*.)

See the quotation from Dr. Clarke, and Wilson's *Logick*.

G. Douglas renders "Zephyris felicibus," to the *chancy* windes.

Chance is used elliptically for *perchance*, or *by chance*.

Toward the south side turned thie thar fiete
Thar fader & thei a *chance* togider gan mete.
R. Brunne, p. 59.

Bote throw a charme hadde ich a *chaunce*. and my chief hele. *Piers Ploughman*, p. 91.

Seven is my *chance*, and thin is cink and treye.
Chaucer. The Pardoneres Tale, v. 12,587.

O thou Cupide, O thou Venus,
Fortuned by whose ordinance
Of loue, is euery man's *chance*
Ye knowen all myn hole herte.—*Gower. Con. A.* b. iv.

As they joygned themselfe togyders, they came to fyght hande to hande, and enforcedde themself to enter the one into the ships of the others, whyche thynge *chancedde* in many of them, for that the place was narrowe.
Nicolls. Thucydides, fol. 192.

Commonly one vnhappines *chaunceth* not, but another foloweth.—*The Golden Boke*, c. 27.

—— The floods fell from the hils:
Dido a den, the Troyan prince the same
Chaunced vpon. *Surrey. Virgile. Æneis*, b. iv.

For that is *chanceable* which happeneth; and if it happen, there was a time before it happened, when it might haue not happened or else it did not happen, and so if *chanceable*, not eternal.—*Sidney. Arcadia*, b. iii.

And he hath not appointed vs, an vncertaine and *chanceable* conflict, but doth promise such a reward, to the which we ought to confer all the counsells, studies, and desyres of our lyfe.—*Caluine. Foure Godlye Sermons*, Ser. 2.

For to put our lyfe in danger, without any cõsideratiõ vnadui sedly, and *chanceably*, is most against nature.—*Id. Ib.*

Those accidents are called things *chauncing*, which *chaunce* about a thing, so that whether these things *chaunce*, or no, the thing itselfe may be, or though the thing be not, these may so *chaunce* to be. As for example, paleness may *chaunce* before sickness, and the same also may *chaunce*, though a man be not sicke, and a man may be also sicke, and yet nothing pale at all.
Wilson. Logike. Things Chauncing called Contingentia.

Till on a day roaving the field, I *chanc'd*
A goodly tree farr distant to behold,
Loaden with fruit of fairest colours mixt,
Ruddie and gold. *Milton. Paradise Lost*, b. ix.

—— Chaos umpire sits,
And by decision more imbroiles the fray
By which he reigns: next him high arbiter
Chance governs all. *Id. Ib.* b. ii.

All which kinds [of lots] howsoever they may seem *chanceful*, are yet ordered by God, as in the Proverb: The lot is cast into the lap, but the whole disposition is of the Lord.
Raleigh. Hist. of the World, b ii. c. 16. s. 2.

About that time I *chanced* to go to the Prince after supper, and found him in the worst humour that I ever saw him
Sir W. Temple. Memoirs, 1672—79.

It is not, I say, merely in a pious manner of expression, that the Scripture thus ascribes every event to the providence of God; but it is strictly and philosophically true in nature and reason, that there is no such thing as *chance* or accident; it being evident that these words do not signify any thing really existing, any thing that is truly an agent or the cause of any event; but they signify merely men's ignorance of the real and immediate cause.
Clarke, vol. i. Ser. 98.

Yet besides *chance* ships of other nations, there come hither a Portuguese ship or two every year in their way to Brazil.—*Dampier. Voyages*, an. 1699.

A man that is out of humour when an unexpected guest breaks in upon him, and does not care for sacrificing an afternoon to every *chance* comer; that will be the master of his own time, and the pursuer of his own inclinations, makes but a very unsociable figure in this kind of life.
Spectator, No. 132.

If *chance*, by lonely contemplation led,
Some kindred spirit shall inquire thy fate.
Gray. Elegy in a Country Church-yard.

The superiority of which manner is never more striking, than when in a collection of pictures we *chance* to see a portrait of Titian's hanging by the side of a Flemish picture, (even though that should be of the hand of Vandyke,) which however admirable in other respects, becomes cold and gray in the comparison.—*Sir Joshua Reynolds*, Disc 8.

Our studies will be for ever, in a very great degree, under the direction of *chance*; like travellers we must take what we can get, and when we can get it.—*Id.* Disc. 12.

CHANCE-MEDLEY, *properly* CHAUD-MEDLEY. } Fr. *Chaudemelle*, *caude mellée*; Mid. Lat. *Calida mellata*. (See Du Cange.) *Chaude* or *Caude*, from *Calidus* or *Calidus*, hot, and *Mellée*, a squabble, a conflict, from *Meler*, to mix. See the quotation from Blackstone.

If the offence be committed vpon a prepensed minde, and wilfully, wee make much more adoe, than if it were *chaunce-medly*.—*Wilson. The Arte of Rhetorike*, p. 135.

Since that lov'd hand this mortal wound does give,
So handsomely the thing contrive,
That she may guiltless of it live;
So perish, that her killing thee
May a *chance-medley*, and no murder, be.
Cowley. The Concealment.

If such an one should have the ill hap at any time to strike a man dead with a smart saying, it ought, in all reason and conscience, to be judged but a *chance-medly*, the poor man (God knows) being no ways guilty of any design of wit.
South, vol. i. Ser. 9.

But the self-defence, which we are now speaking of, is that whereby a man may protect himself from an assault, or the like, in the course of a sudden brawl or quarrel, by killing him who assaults him. And this is what the law expresses by the word *chance-medley*, or, (as some rather choose to write it,) *chaud-medley*, the former of which in its etymology signifies a casual affray, the latter an *affray in the heat of blood or passion*; both of them of pretty much the same import.—*Blackstone. Commentaries*, b. iv. c. 14.

CHA'NCEL. From the Franco-Norman *Chancel*, from the Lat. *Cancelli*. (See CANCEL.)

A part of a church, so called, because formerly separated from the rest of the church *a cancellis*, by bars or lattice-work, (Skinner.)

And thus lith Alison, and Nicholas,
In the besinesse of mirthe and in solas,
Til that the bell of laudes gan to ring,
And freres in the *chancel* gon to sing.
Chaucer. The Milleres Tale, v. 3656.

From thence, into the sacred church he broke,
And rob'd the *chancell*, and the deskes downe threw,
And altars fouled, and blasphemy spoke;
And th' images, for all their goodly hew,
Did cast to the ground.
Spenser. Faerie Queene, b. vi. c. 12.

Now did Ridley, Bishop of London, by his injunctions, order the altars in his diocese to be taken down, as occasions of great superstition and error, and tables to be set in their room in some convenient places of the *chancel* or choir.
Strype. Memoirs. Edw. VI. an. 1550.

Whoever gives a pair of velvet shoes
To th' holy rood, or liberally allowes
But a new rope to ring the curfew bell,
But he desires that the great deed may dwell,
Or graven on the *chancel-window glasse*,
Or in the lasting tombe of plated brasse!—*Bp. Hall.* Sat. 4.

CHA'NCELLOR, *n.* } Sir Edward Coke says, he has his name
CHA'NCELLERY. } of *Chancellor* from the
CHA'NCELLORSHIP. } highest point of his
CHA'NCERY. } jurisdiction; viz. *a cancellando*; that is, from *cancelling* the King's letters patents, by drawing strokes through it like a *lattice*. But it is well known, as Hobbs observes, that *cancellarius* was a great officer under the Roman Empire, whereof this island was once a member, and that the office came into this kingdom, either with, or in imitation of, the Roman government. (Hobbs's *Dialogue on the Common Law of England.*) This officer appears at first to have been a mere clerk, appointed to receive petitions addressed to the Emperor, and to breviate the matter of them; and because he sat, (for whatever purpose,) within a room partitioned off by *certain bars or lattice-work, cancelli*, he was called *Cancellarius*. (See *Spelman* and *Menage*, *Junius* and *Skinner*.) *Chancery* seems to be an abbreviation of *chancellery*.

Somme serven the kynge, and hus selver tellen
In the chekkere and the *chaunceirie*, chalengynge hus dettes.—*Piers Ploughman*, p. 5.

I not what thinge it male amount,
Upon thilke ende of our accompte,
Whiche Christ hym selfe is auditour,
Whiche taketh none hede of vein honour,
The office of the *chancelleric*.—*Gower. Con. A.* b. v.

And he tolde me that it was wel and clerelye proued that the *chaunceler* and hys clerkes had kylled the man fyrst, and then hanged him after.—*Sir T. More. Workes*, p. 235.

In the tyme of hys hyghe *chauncellourshippe*, beynge but an alebruer's sonne of Londō, Johan Caygraue sayth, that he [Beckette] toke vpon him as he had ben a prince.
Bale. Votaries, pt. ii.

While these two kynges, theyr sonnes and counsailours were at Calais, there was dayly commonynge, and newe ordenances deuysed and conferined to ratifye the peace, nat lyttel nor brekynge the first letters: for they were euer made beynge one date, to be ye more suretie: of the whiche I haue sen the copy of the regestres in the *chauncerues* of both kynges.—*Bernes. Froissart. Cronycle*, vol. i. c. 213.

After which Dr. Warham, Archbishop of Canterbury, and Lord *Chancellor* of England, finding Wolsey, being no Cardinal, to meddle more in his office of *chancellourship*, than he could well suffer, resigned up the seal, which the King presently gave to Wolsey.—*Baker. Hen. VIII.* an. 1516.

For else how should his sonne maintained be
At inns of court or of the *chancery*:
There to learn law, and courtly carriage,
To make amends for his mean parentage.
Bp. Hall, b. iv. Sat. 2.

In April 1692, he [Treby] with others, being called to the degree of serjeants at law, were sworne at the *chancery-bar* on the 27th of the said month.—*Wood. Athenæ Oxon.*

The Lord Sommers was made a Baron of England; and as he was one of the ablest and most incorrupt judges that ever sat in *chancery*; so his great capacity for all affairs made the King consider him beyond all his ministers.
Burnet. Own Time, an. 1698.

He professed to speak from the records of *chancery*; and he added another very striking fact, that on the property actually paid into his court, (a very small part, indeed, of the whole property of the kingdom,) there had accrued in that year a net surplus of 800,000*l.* which was so much new capital.—*Burke. On a Regicide Peace*, Let. 3.

CHA'NDLER, *n.* } Fr. *Chandelier*, (q. d.
CHA'NDLERLY. } *Candelarius*. (Skinner.)
CHA'NDLERY. } "*Chandelier*, a candlestick;
CHA'NDRY, *n.* } also a chandler, a candle-maker," (Cotgrave.) "A chaundler,—a candlestick. Sheffield," (Ray.)

The word is not now limited to a maker and seller of *candles*, but is applied to dealers in various articles of household consumption. Also to dealers in corn, as a *corn-chandler*.

——— Oh—Ruby lips,
Love hath to you been like wine-vinegar,
Now you look wan and pale, lips ghosts ye are,
And my disgrace sharper than mustard seed.
Cra. How like a *chaundler* he does vent his passions.
Beaum. & Fletch. Queen of Corinth, Act iv. sc. 1.

They would bear us in hand that we must of duty still appear before them once a year in Jerusalem, like good circumcis'd males and females, to be tax'd by the poll, to be scor'd our head money, our two pences in their *chaundlerly* shop-book of Easter.—*Milton. Of Reformation in England.*

The serjeant of the *chandlery* was ready at the said chamber door to deliver the tapers.
Strype. Memorials. Edw. VI. an. 1557.

Forty other devices I had, of wyre-men and the *chaundrie*, and I know not what else, but all succeeded alike.
B. Jonson. Masques. Love freed, &c.

His [Col. Okey] parentage was as mean as his calling, having been originally as 'tis supposed to be a drayman, afterwards a stoaker in a brew-house at Islington, near London, and then a poor *chandler* near Lyon-key in Thames-street in London.—*Wood. Fasti Oxon.*

Such is the caprice of fortune, the grand-daughter of a man, who will be an everlasting glory to the nation, has now for some years with her husband, kept a little *chandler's* or grocer's shop, for their subsistence, lately at the lower Holloway, in the road between Highgate and London, and at present in Cock-lane, not far from Shoreditch-church.
Newton. Life of Milton.

CHANGE, *v.* } Fr. *Changer*; It. *Cangiare*; formed, says Menage, from *Cambiare*; and *Cambiare* from the Lat. *Cambire*, and this from the Gr. Καμπτειν, flectere, to bend.
CHA'NGE, *s.*
CHA'NGER.
CHA'NGEABLE.
CHA'NGEABLENESS.
CHA'NGING, *n.*
CHA'NGEFUL.
CHA'NGELESS.
CHA'NGELING, *n.*

To move from place to place; to cause to be otherwise or different from what it was; different in place, form, or colour; in any mode or manner; to alter, to vary; to exchange, or give one thing for another.

Changeling, n. See the quotation from Spenser for a particular application. An idiot is also so named. See the quotation from Locke.

Louerd, he seyde, that ech thyng madest queynte & sley,
And *changest* poer and kynedoms al at thy nowe rede,
And monne's sones wreche senst of her fader mys dede.
R. Gloucester, p. 350.

For fraith [fraught] with such frayltie is worldly prosperity,
That suddenly it slideth, *chaunging* as the moone.
Id. p. 579. Appendix.

Now he *changes* his weie, till Acres may be nought.
R. Brunne, p. 159.

And I wolde now be at ghou and *chaunge* my voie for I am confoundid among ghou.—*Wiclif. Galathies*, c. 4.

I would I were with you now, and could *chaunge* my voyce: for I stande in a doute of you.—*Bible*, 1551. *Gal.* c 4.

For what profiteth it to a man, if he wynne al the world and do peyrynge to his soule? Or what *chaunging* schal a man geve for his soule?—*Wiclif. Mark*, c. 8.

Therefore it behovede thee to bitake my money to encrees to *chaungeris* that whanne I cam I schuld reseeyve that that is myn with usuris.—*Id. Matthew*, c. 25.

Thou oughtest therefore to haue had my money to the *chaungers*, and then at my comynge shoulde I haue receaued myne owne with vauntage.—*Bible*, 1551. *Ib.*

For thilke time (I vnderstonde)
The lumbarde made non eschange
The bishopriches for to *change*.—*Gower. Con. A.* Prologue.

The spring is come, the goodly nimphes now
daunce in euery place,
Thus hath the yere most pleasauntly of late
ychaunged his face.
Vncertaine Auctors. All worldly Pleasures fade.

His fift head was lyke a leopardes head of many colours, full of fyckelenesse and *chaungeableneuse*.
Bale. Image, pt i.

Suche constaunte folke be better then
those *chaungynge* in and oute,
Who plunge in euery follye, whiche
theire heades can bringe aboute.
Drant. Horace, b. ii. Sat. 7

——— After which they [Castor and Pollux] found
Such grace with Joue, that both liu'd vnder ground,
By *change* of daies: life still did one sustaine
While the other died; the dead then liu'd againe,
The liuyng-dying. *Chapman. Homer. Iliad*, b. xi

Thrones and Imperial powers, off-spring of heaven,
Ethereal vertues, or these titles now
Must we renounce, and *changing* stile be call'd
Princes of hell. *Milton. Paradise Lost*, b. ii.

But of these things we need not here stand to argue, though such opinions be not unworthy the propounding, in this consideration, of an eternal and *unchangeable* cause, producing a *changeable* and temporal effect.
Raleigh. History of the World, Pref. 26

Vnto such lawes it is expresly sometimes added, how long they are to continue in force. If this be no where exprest, then haue we no light to direct our iudgments concerning the *changeableneese* or immutability of them, but by considering the nature and qualitie of such lawes.
Hooker. Ecclesiasticall Politie, b. iii. § 10

Besides, her face and countenance euery day
We *changed* see, and sundry formes partake,
Now horn'd, now round, now bright, now browne and gray;
So that as *changefull* as the moone men vse to say.
Spenser. Faerie Queene, b. vii. c. 7.

Troi. No, but something may be done that we will not,
And sometimes we are diuels to our selues,
When we will tempt the frailtie of our powers,
Presuming on their *changefull* potencie.
Shakespeare. Troilus & Cressida, Act iv. s. 4.

Vnto the cuckooe, ouerkindo
To broke eorluals, she
Adjudg'd a spring-time's *changeles* note,
And whilst his young ones be
By others hatcht, to name and shame
Himself in euery tree.
Warner. Albion's England, b. viii. c. 37.

From thence a faery thee unweeting reft,
There as thou slept'st in tender swadling band,
And her base elfin brood there for thee left:
Such, men do *chaungelings* call, so *chaung'd* by faries theft. *Spenser. Faerie Queene*, b. i. c. 10.

Changer of all things, yet immutable;
Before and after all, the first and last:
That moving all is yet immovable.
G. Fletcher. Christ's Triumph after Death.

Still, as you rise, the state exalted too,
Finds no distemper while 'tis *chang'd* by you;
Chang'd like the world's great scene! when without noise
The rising sun night's vulgar lights destroys.
Waller. To my Lord Protector.

Especially since most human acknowledgments, being of so *changeable*-coloured a complexion, that like pigeon's necks they have various representations, as they are variously looked on.—*Boyle. Works*, vol. i. p. 44.

I chuse to give an instance in the stuff I have been speaking of, because the mixture being more simple, the way whereby the *changeableness* is produced, may be the more easily apprehended.—*Id. Ib.* vol. i. p. 64.

What power but his can rule the *changeful* main,
And wake the sleeping storm, or its loud rage restrain.
Hughes. Ode to the Creator of the World.

Fairest, if, time and absence can incline
Your heart to wandering thoughts no more than mine:
Then shall my hand, as *changeless* as my mind,
From your glad eyes a kindly welcome find.
Buckinghamshire. A Letter from Sea.

Nay, some are so studiously *changeling* in that particular, they esteem an opinion as a diurnal, after a day or two scarce worth the keeping.—*Boyle. Works*, vol. i. p. 35.

It would possibly be thought a very bold paradox, if not a very dangerous falsehood, if I should say, that some *changelings*, who have lived forty years together without any appearance of reason, are something between a man and a beast.—*Locke. On Hum. Underst.* b. iv. c. 4.

I would not exclude alteration neither; but even when I *changed* it should be to preserve.

Burke. On the French Revolution.

We all know how often those masters, who sought after colouring, *changed* their manner, whilst others, merely from not seeing various modes, acquiesced all their lives in that which they set out with.

Sir J. Reynolds. Works. Life, lv.

I judged that it was high water at the full and *change*, about one o'clock; and that the tide rises and falls upon a perpendicular about four or five feet.

Cook. Voyages, vol. iv. b. iii. c. 11.

Such are the vicissitudes of the world, through all its parts, that day and night, labour and rest, hurry and retirement, endear each other, such are the *changes* that keep the mind in action, we desire, we pursue, we obtain, we are satiated, we desire something else, and begin a new pursuit.—*Rambler*, No. 6.

In groundless hope and causeless fear,
Unhappy man! behold thy doom,
Still *changing* with the *changeful* year,
The slave of sunshine and of gloom.

Johnson. The Winter's Walk.

CHA'NNEL, *v.* } Lat. *Canalis*. See CANAL,
CHA'NNEL, *n.* } and KENNEL.

To hollow out; to cut out hollow tracts or courses,—in the earth, in rocks, &c.

If that their water, in the poules
and cisternes closely standle
Or if it sweetly bubble throughe
the silver *channeld* sande

Drant. Horace. Epistle to Valla.

The floode that is in many *channels* take,
In eche of them shall feble streames make,
The lone that is deuided among many,
Unneth suffiseth that euery part haue any

Sir T. More. Workes, p 28.

And if it had not chanced that wee had fallen into a *channell* of deepe water, closer by the shoare then we accompted of, wee could neuer haue gone cleare of the poynt that lyeth to the southwards of Kenrick's mounte.

Hackluyt. Voyages, vol. iii. p. 293.

Sometimes likewise, but rarely, *channeled*, and a little slight sculpture about the hypotrachelion or neck, under the capital.—*Reliquiæ Wottonianæ*, p. 24.

Thus wonne he Troy, and sacked Troy
And *channels* flowed blood,
Nor did he breathe whilest any part
Of all the citie stood.

Warner. Albion's England, b. i. c. 5.

The 28 day of Aprill diuers young men of ye citie picked quarrels to certaine strangers, as they passed by the streetes, some they did strike and buffeted, and some they threw into the *channel*.—*Stow. Hen. VIII.* an. 1517.

The dart fell through his *channel* bone,
Pierc't through his shoulders upper part; and set his
spirit gone. *Chapman. Homer. Iliad*, b. xvii.

With all their mouths the nerves these spirits drink,
Which through the cells of the fine strainer sink;
These all the *channell'd* fibres every way,
For motion and sensation still convey.

Blackmore. The Creation, b. vi.

Thus was the world running apace into idolatry, and ready to lose the very notion of the true God, and his worship; had he not been pleased to interpose, and take effectual care to preserve these pure in some one nation; to be kept apart from the common contagion, and made, as it were, the repository of true religion, and a *channel* to convey it to the rest of mankind, as soon and in as high a degree, as they should become capable of receiving it.—*Law. Enquiry*, pt. ii.

While those, [Naiads] who love still visible to glad
The thirsty plains from never-ceasing urns,
Assume more awfull majesty, and pour
With force resistless, down the *channel'd* rocks.

Grainger. The Sugar Cane, b. i.

With this squadron, together with the St. Albans and the Lark, and the trade under their convoy, Mr. Anson, after weighing from St. Helena, tided it down the *channel* for the first forty eight hours, and on the 20 September 1740, in the morning, we discovered off the Ram-head the Dragon, Winchester, South-sea Castle, and the Rye, with a number of merchantmen under their convoy.

Anson. Voyage round the World, b. i. c. 2.

CHANT, *v.* }
CHANT, *n.* }
CHA'NTER. }
CHA'NTERSHIP. }
CHA'NTICLEER. } Fr. *Chanter*; Lat. *Cantare*, to sing.
CHA'NTMENT. }
CHA'NTRESS. }
CHA'NTRY. }
CHA'NSON. }

Chantry, — the place in which they *chant*. In Chaucer, an endowment for the payment of a priest, to sing mass agreeably to the appointment of the founder, (Tyrwhitt.)

Chant is more particularly applied to—

The musical modulation of voice in the recitation either of prose or verse, used in the cathedral service.

Chanticleer,—avis seu gallus clarum *canens*,—a bird that *chants* clearly, (Skinner.)

Chauntement,—(R. Gloucester and Chaucer,)—as we now use *incantation*. See CANT.

Merlyn with ys *chauntement*, and myd ys quoyntyse, ther Sette vp the stones rygt so, as heo stode in Yrlond er

R. Gloucester, p. 149.

The slacke skin about his necke shaketh,
While that he sang, so *chanteth* he and craketh.

Chaucer. The Merchantes Tale, v. 9754.

How (quod I) han men to forne this tyme, trusted in writtes and *chauntementes*, and in helpes of spirites, that dwellen in the aire.—*Id. Test. of Love*, b. i.

He sette not his benefice to hire,
And lette his shepe acombred in the mire,
And ran into London, unto Seint Poules,
To seken him a *chanterie* for soules.—*Id. Prologue*, v. 512.

In *diecant* and in *chant*, I streined many a yell,
But since musicians be so madde, fansie (quoth he) farewell.—*Gascoigne. Green Knightes Farewell to Fansie.*

I haue gotten (sayth he) ye great *chaunter*, and a good quere man to answere hym, in the same note, and here I delyuer them to you.—*Bale. English Votaries*, pt. ii.

By tale we say orysons, and
To words vnknowne Amen:
The quier doth *chaunt*, we knock our breasts,
We bow, and crosse vs then.

Warner. Albion's England, b. v. c. 23.

But cottage, herd or sheep-cote none he saw,
Only in a bottom saw a pleasant grove
With *chaunt* of tunefull birds resounding loud.

Milton. Paradise Regained, b. ii.

A shepherd sitting on a bank
Like *chanty-cleer* he crowed crank
And pip'd full merrily. *Drayton*, Ecl. 4.

Sweet bird, that shunn'st the noise of folly,
Most musical, most melancholy,
Thee *chauntress*, oft the woods among
I woo, to hear thy even-song.—*Milton. Il Penseroso.*

His chapel be a mournful cypruss shade,
And for a *chantry* Philomel's sweet lay,
Where prayers shall continually be made
By pilgrim lovers, passing by that way.—*Drayton*, Ecl. 2.

Fiue hundred poore I haue in yeerely pay,
Who twice a day their wither'd hands hold vp
Toward heauen, to pardon blood:
And I haue built two *chauntries*,
Where the sad and solemne priests sing still
For Richard's soule.—*Shakespeare. Hen. V.* Act iv. sc. 1.

Let us behind these myrtles' twining arms
Retire unseen; from thence survey her charms,
Wild as the *chanting* thrush upon the spray,
At man's approach, she swiftly flies away.

Gay. Dione, Act ii. sc 2.

He [Wettenhall] became first schoolmaster of the public school in Dublin, then curate of S. Warburgh's, and afterwards *chantor* of Christ church there.—*Wood. Athenæ Oxon.*

The *chanter* at his early matins yawns

Garth. The Dispensary, c. 5.

In 1334, he [Richard Langrigg or Langrish] became Archdeacon of Cleveland, in the place of Dr. Will. Clyffe, promoted to the *chauntorship* of York.—*Wood. Fasti Oxon.*

Within this homestead liv'd, without a peer,
For crowing loud, the noble *chanticleer*;
So light her cock, whose singing did surpass
The merry notes of organs at the mass

Dryden. The Cock and the Fox

These [Christmasse carolles] were festal *chansons* for enlivening the merriments of the Christmas celebrity; and not such religious songs as are current at this day with the common people under the same title, and which were substituted by those enemies of innocent and useful mirth, the Puritans.—*Warton. Hist. of England. Poetry*, vol. iii. s. 26.

We observed, that they used to be well pleased with hearing the *chant* of our two young new Zealanders, which consisted rather in mere strength, than in melody of expression.—*Cook. Voyage*, vol. iv. b. ii. c. 9.

——— Resume the lyre,
Chauntress divine, and every Briton call
Its melody to hear.

Lyttelton. On Reading Miss Carter's Poems.

O'er the sepulchre profound
E'en now, with arching sculpture crown'd,
He plans the *chantry's* coral shrine,
The daily dirge, and rites divine.

Warton. The Grave of King Arthur

CHA'OS. }
CHAO'TICK. } *Chaos*, properly, is a vast
CHA'OS-LIKE. } gap, *vastus hiatus*; but afterwards, *rudis indigestaque moles*, (see the quotation from Sandy's *Ovid*,) from the ancient Χα-ω, to gape, to open.

A huge, confused or disorderly heap; a measureless, shapeless mass.

They breaking forth with rude vnruliment,
From all foure parts of heauen, doe rage full sore,
And tosse the deepes, and teare the firmament,
And all the world confound with wilde vprore,
As if instead thereof they *chaos* would restore.

Spenser. Faerie Queene, b. v. c. 9

As yet this world was not, and *chaos* wild
Reign'd where these heav'ns now rowl, where earth now rests
Upon her center pois'd.—*Milton. Paradise Lost*, b. v

The sea, the earth, all-covering heaven unfram'd,
One face had nature, which they *chaos* nam'd:
An undigested lump, a barren load,
Where jarring seeds of things ill-joyn'd abode.

Sandys. Ovid. Metam. b. i.

At that time (whatever it was) when the terraqueous globe was in a *chaotick* state, and the earthy particles subsided, then those several beds were in all probability reposited in the earth, in that commodious order in which they now are found.—*Derham. Phys. Theol.* b. iii. c. 2.

Here hills and vales, the woodland and the plain;
Here earth and water seem to strive again;
Not *chaos-like* together crush'd and bruis'd,
But, as the world, harmoniously confused:
Where order in variety we see,
And where, though all things differ, all agree.

Pope. Windsor Forest.

Out of this *chaos* of mingled purposes and casualties, the ancient poets, according to the laws which custom had prescribed, selected, some the crimes of men, and some their absurdities; some the momentous vicissitudes of life, and some the lighter occurrences, some the terrours of distress, and some the gaieties of prosperity.

Johnson. Preface to Shakespeare

In these early and unrefined ages the jarring parts of a certain *chaotick* constitution supported their several pretensions by the sword.—*Burke. Vindication of Nat. Society.*

CHAP, *v.* }
CHAP, *n.* } From A.S. *Yppan*, *go-yppan*,
CHA'PLESS. } to open, to *gape*. *Gap* and *chap* vary only by pronouncing *ch* in the one and *g* in the other.

To *chap* is to open; and is applied, particularly, when the cold breaks the continuity of the skin; causes *gaps*, openings, or separations in it.

Chap, n.—Applied to those parts of the face, which, by their separation, open (sc.) the mouth. Also the *chops* or *chaps* of a river, of the British Channel, &c. where the mouth or entrance *opens* between the opposite banks or shores into the river or channel.

And when he gapes full gredilie
unthriftie thirst to slake,
The river wasteth speedilie,
and awaywarde goes the lake:
That all the licour from his lips
And dryed *chaps* away it slips.

Turberville. The Louer obtaining his Wish.

When the heat of lust hath shriveled up the conscience into wounds and clefts, (as rain on earth that's *chapp'd*) repentant tears will fill up all those chasms.

Feltham, pt. ii. Resolve 19

It cureth clifts and *chaps*.—*Holland. Plinie*, b. xxiii. c. 4.

And with my manies blood
Imbrud their fierce deuowring *chappes*,
And forced me to clime
This tree, where I (vnhappy man!)
On leaues haue fed long time.

Warner. Albion's England, b. i. c. 5.

While she thus musing sat, run from the wood
An angry lion to the crystal springs,
Near to that place; who coming from his food,
His *chaps* were all besmeard with crimson blood.

Cowley. Pyramus & Thisbe

Ham. Why e'en so: and now my Lady Wormes *chapless*, and knockt about the mazard with a sexton's spade.

Shakespeare. Hamlet, Act v. sc. 1.

Bel. Heaven further it:
For till they be key-cold dead, ther's no trusting of 'em.
Whate'r they seem, or howsoe'r they carry it,
Till they be *chap-fain*, and their tongues at peace.

Beaum. & Fletch. Wild Goose Chase, Act iv. sc. 3.

Refresh'd with heat, the ladies sought around
For virtuous herbs, which gather'd from the ground,
They squeez'd the juice and cooling ointment made,
Which on their sun-burnt cheeks, and their *chapt* skins
they laid. *Dryden. The Flower and the Leaf.*

As when th' impatient grey-hound, slipt from far,
Bounds o'er the glebe, to course the fearful hare,
She in her speed does all her safety lay;
And he with double speed pursues the prey;
O'er-runs her at the sitting turn, and licks
His *chaps* in vain, and blows upon the flix.
Dryden. Ovid. Metam. b. I.

The tumor reached to the neck, but did not seem much to swell under the *chap*, the epiglottis with the *rima lævigas*, which remained gaping, was protruded almost to the further end of the nether-*chap*.
Boyle. Workes, vol. iii. p. 357.

CHAPE, *n.* } Fr. *Chappe*, the *chape*, or
CHA'PEAU. } locket of a scabbard, (Cotgrave.)
CHA'PELESS. } Vaginæ mucro ferreus, (Skinner.) And the Fr. *Chapeau*, is a hat, hood, or bonnet, for the head. See CAP.

He had a page that rode behynde hym, bearynge on his heed a *chapeuce* of Montaban, bright and clere shynynge agaynst the sonne.—*Berners. Froissart. Cronycle*, c. 137.

On his hedde a *chapeau* Montabin with a rich coronall, the fold of the *chapeau* was lined with crimsen satten.
Grafton. Hen. VIII. an. 5.

This is Monsieur Parrolles, the gallant militarist, that was his own phrase—that had the whole theoricke of warre in the knot of his scarfe, and the practice in the *chape* of his dagger.—*Shakes. All's Well that Ends Well*, Act iv. sc. 3.

An olde rusty sword tane out of the town armory, with a broken hilt and *chapiease*.
Id. Taming of the Shrew, Act iii. sc. 2.

CHA'PEL, *v.* } Fr. *Chapelle*; It. *Capella*;
CHA'PEL, *n.* } Sp. *Capilla*; Dut. *Kapelle*.
CHA'PELRY. } Much has been written upon
CHA'PLAIN. } this word, especially by Du
CHA'PLAINCY. } Cange and Menage; but
CHA'PLAINSHIP. } Spelman appears to have
CHA'PLAINRIES. } traced it most satisfactorily.
CHA'PLET, *n.* } He derives it *a* Ciceroniano *capsâ*, (see CAPSULE,) *et* Pliniano *capsellâ*; S elimi-nato. Capella, pro cistâ, scrinio seu repositorio—A chest, a repository, (sc.) in which the reliques of the martyrs were preserved; then for any building, in which these *capellæ* of reliques were laid; and again, for any sacred place or place of prayer.

These, he adds, were first called *Capellani* or *Chaplains*, who had the care of these *capellæ* of reliques; then those, who had the care of the sacred place where these *capellæ* were placed or deposited; and at length, all who ministred in sacred offices; Clerici, nempe, et sacerdotes, (Spelman, *Gloss. Archaiol.*)

On slepe sone he felle, the sweuen bifor him ran,
Him thought in his *chapelle* he was withouten man,
Ne non he sauh no herd. *R. Brunne*, p. 93.

I seigh halles ful heygh and houses ful noble,
Chambres, chymeneys, and *chapeles* gay.
Piers Ploughman. Crede.

They shapen her *chapolories*. *Id. Ib.*

And whan he rode, men mighte his bridel here
Gingeling in a whistling wind as clere
And eke as loude, as doth the *chapell* belle.
Chaucer. The Prologue, v. 171.

Flaterers ben the devil's *chappeleines*, that ever singen Placebo.—*Id. Persones Tale.*

——— If I maie hir leds
Unto the *chapell*, and againe,
Than is not all my wey in vayne.—*Gower. Con. A.* b. iv.

He wold have ben right fayne
To haue ben a *chaplayn*.
Skelton. Why come ye not to Court?

Moreover, her Highnesse, with the advice of the Councill aforesaid, hath statuted and ordained, that annuells, marles, and duties within free burroughs, or other townes of this realme, as well pertaining to *chaplainries*, prebendaries, as to friers, &c.—*Hall. History of the Reformation*, p. 324.

Having conversed much with a stripling divine or two of these newly fledg'd probationers, that usually come scouting from the university, and lie here no lame legers to pop into the Bethesda of some knight's *chaplainship*, where they bring grace to his good cheer, but no peace or benediction rests to his house, these made the *champarty*, he contributed the law, and both joined in the divinity.
Milton. Colasterion.

Nay, as the grossest Idolatry, ye set up a *chapel* or shrine with an image in it, and that image the image of one of the Egyptian kings, under the title of Mars.
Hammond. Paraphrase. Acts, vii. 43.

Old Sir Harbotle Grimston lived still, to the great indignation of the court; when the fifth of November, being gunpowder treason day, came, in which we had always sermons at the *chapel* of the Rolls, I begged the master of the Rolls to excuse me then from preaching; for that day led one to preach against popery, and it was indecent not to do it.—*Burnet. Own Time*, an. 1684.

But Bishop Burnet, angry at this book, complains to the Bishop of London, that his *chaplain*, (R. Altham, lately Proctor of Oxon,) should license such a book full of scurrility, whereupon the said Mr. Altham was forced to make a submission or recantation.—*Wood. Athenæ Oxon.*

Before I went, Du Moulin met my *chaplain* in the Voorhout, and told him he was so ill, that he knew he had not long to live; and that he could not die in quiet without asking my pardon for so many false and injurious things as he confessed to have said of me, since my last embassy in Holland.—*Sir W. Temple. Memoirs from* 1672 *to* 1678.

Where yon old trees bend o'er a place of graves,
And, solemn, shade a *chapel's* sad remains,
Where yon scath'd poplar through the window waves,
And, twining round, the hoary arch sustains.
Mickle. Pollio. An Elegy.

After the restoration, he [Sprat] took orders, and by Cowley's recommendation was made *chaplain* to the Duke of Buckingham, whom he is said to have helped in writing The Rehearsal. He was also *chaplain* to the King.
Johnson. Life of Sprat.

CHA'PLET, *n.* Fr. *Chaplet*, from the Lat. *Caput*.
A garland or wreath for the head.

And where that suche one goth about
To fore the forest of the route,
Where as thei sitten all a rewe,
There wille he moste his body shewe,
His *croked* kempt, and therupon set
An ouche, with a *chapelet*. *Gower. Con. A.* b. v.

Cal. Christella, Philema, the *chaplet*! Ithocles,
Upon the wings of fame, the singular
And chosen fortune of an high attempt,
Is borne so past the view of common sight,
That I myself, with mine own hands have wrought,
To crown thy temples, this provincial garland;
Accept, wear, and enjoy it as our gift
Deserv'd, not purchas'd.
Ford. The Broken Heart, Act i. sc. 2.

——— Hoare-headed frosts
Fall in the fresh lap of the crimson rose,
And on old Hyems chinne and icie crowne,
An odorous *chaplet* of sweet sommer buds,
Is as in mockry set
Shakespeare. Midsummer Night's Dream, Act ii. sc. 2.

Attir'd in mantles all the knights are seen,
That gratify'd the view with cheerful green:
Their *chaplets* of their ladies colours were,
Compos'd of white and red, to shade their shining hair.
Dryden. The Flower and the Leaf.

Yet let not man too much presume,
Though grac'd with beauty's fairest bloom,
Though for superior strength renown'd
Though with triumphal *chaplets* crown'd.
West. The Eleventh Nemean Ode.

CHA'PMAN. } A. S. *Ceapman*; Dut.
CHA'PMAN-HOOD. } *Koopman*; Ger. *Kaufman*,
CHA'PWOMAN. } from A. S. *Cyppan*, to traffick, bargain, buy, or sell: and *man*. See CHEAP.
Any one, who trafficks, bargains, buys or sells.
Chap is sometimes in common speech used alone; and is also applied to one who is peculiar in his dealings, in his conduct.

Yus ones quath he ich was yherborwed, wt an hep of *chapmen*.
Ich aros and rifled here males.—*Piers Ploughman*, p. 99.

In Surrie [Syria] whilom dwelt a compagnie,
Of *chapmen* rich, and therto sad and trewe,
That wide were senten hir spicerie,
Clothes of gold, and satins riche of hewe.
Chaucer. The Man of Lawes Tale, v. 4535.

Now fell it, that the maisters of that fort
Han shapen hem from Rome for to wende,
Were it for *chapmanhood* or for disport.—*Id. Ib.* v. 4563.

——— And more yit
Of *chapmanhode* he fonde the waye,
And eke to coygne the money
Of sundrey metall. *Gower. Con. A.* b. iv.

——— But is there hope, Sir,
He has got me a good *chapwoman*.
Massinger. The Renegado, Act iii. sc. 2.

Through ev'ry climate, and to ev'ry gale,
They launch the cargo, and expand the sail:
Wide, with their name, their reputation grew,
And to their mart concurring *chapmen* drew.
Brooke. The Man of Lawes Tale

For you are to consider these critical *chaps*
Do not like to be snubb'd, you may venture perhaps,
An amendment, where they can see somewhat amiss,
But may raise their ill blood if you circulate this.
Byron. Critical Remarks, &c.

CHA'PTER, *v.* } Fr. *Chapitre*; It. *Capi-*
CHA'PTER, *n.* } *tolo*; Low Lat. *Capitulum*,
CHA'PTER-HOUSE. } from *Caput*, the head. (See CAPITULATE.) It is applied to—
The divisions of a book into *heads*, or principal subjects; to an assembly of *heads* or chiefs of the church.
The verb is used by Dryden as the Fr. *Chapitrer*, to school, to correct, to reprove; i. e. to act the part, to perform the part or office, of the *heads* or chiefs of the church.

And he wold feeche a feined mandement,
And sompne hem to the *chapitre* bothe two,
And pill the man, and let the wenche go.
Chaucer. The Freres Tale, v. 6943.

Vnto as little purpose he spēdeth an other peuyshe *chapiter* after, in whyche because he would yet faine have it seme necessary, that there should be such a feling faith, he telleth vs a long tale, that the faith which depēdeth vpon another man's mouth is weake.—*Sir T. More. Workes* p. 704

Also all through the storie of the Britons, wherein he followeth Geffrey of Monmouth, I haue caused his storie to be conferred with Gefferies, and noted in the *chapiters* in the margine, where out the matter is taken.—*Fabyan*, Pref

And syr Phelyp of Maysyeres, chauncellour to Peter of Lieseignen, kynge of Cyprea, wrote on his tombe as it foloweth, the copy wherof is in y^e *chaptre* house of the freer Celestynes in Paris.
Berners. Froissart. Cronycle, vol. ii. c. 40.

At Canterbury they bring him into the *chapter-house*, where the Earl of Gloucester standeth forth in the midst, calls out the Earl, not by the name of King, but Richard Earl of Cornwal, who in a reverend manner coming forth, taketh his oath in these words.—*Baker. Henry III.*

He more than once arraigns him for the inconstancy of his judgment, and *chapters* even his own Aratus on the same head; shewing by many examples, produced from their actions, how many miseries they had both occasioned to the Grecians.—*Dryden. The Character of Polybius.*

CHAR. } From A. S. *Cyran*, *acyran*, to
CHA'RCOAL. } turn, to turn about, turn backwards and forwards, (Tooke.) In Chapman's *Odyssey*, b. iii. p. 44, we find,

Then Nestor broil'd them on the *cole-turn'd* wood.

Char-coal is wood or other substance *turned* coal by fire.

The fault is hers that made me go astray;
He needs must wander that has lost his way:
Guiltless I am, she did this change provoke,
And made that *charcoal* which to her was oak.
Carew. The Spark

His profession being to make chymical medicines in quantity, obliges him to keep great and constant fires, and did put him upon finding a way of *charring* sea-coal, wherein it is in about three hours or less, without pots or vessels, brought to *charcoal*, of which having, for curiositie's sake, made him take out some pieces, and cool them in my presence, I found them upon breaking to appear well *charr'd*.
Boyle. Works, vol. ii. p. 141.

Love is a fire that burns and sparcles,
In man, as nat'rally as in *charcoals*,
Which sooty chymists stop in holes,
When out of wood they extract coals;
So lovers should their passions choke,
That though they burn they may not smoke.
Hudibras, pt. ii. c. 1.

CHA'RACTER, *v.* } Fr. *Charactère*; It.
CHA'RACTER, *n.* } *Carattere*; Sp. *Cha-*
CHA'RACTERISE. } or *Ca-racter*; Gr. Χαρακτηρ, a mark en-
CHA'RACTERISM. } graved or inscribed; from Χαρασσειν, to
CHA'RACTERIST. } engrave or inscribe. "Fr. *Character*. A
CHARACTERI'STICK, *adj.* } *character*, letter,
CHARACTERISTICK, *n.* } figure, or form of
CHARACTERI'STICAL, *adj.* } writing; also a mark,
CHA'RACTERISTICAL, *n.* } token, sign, seal, im-
CHARACTERI'STICALLY. } pression, or print in
CHA'RACTERLESS. } a thing," (Cotgrave.)
CHA'RACTERY. } To *character* or
CHARACTE'RICAL. } *characterise*, then is,—to engrave or inscribe. And
CHA- or CA'-RACT. } thus—
CHA'RACTURE, *n.* }

To engrave, inscribe, or describe, (sc.) the marks or notes which designate, distinguish, or represent, the qualities, whether good or bad, of any person or thing, whether virtues or vices, merits or demerits, effects or defects.

And he schal make alle, smale and greete, and riche and pore, and fre man and bonde man to have a *carecter* in her right hond, either in her forheedis, that no man bie either selle but ther han the *carecter* either the name of the beeste, either noumbre of his name.—*Wiclif. Apocalips*, c. 13.

——— And eke it was through writ
With names, whiche he shuld witte
As she hym taught tho to rede,
(She) bad hym as he wold spede,
Without rest of any while,
Whan he were londed in that ile,
He shuld make his sacrifice,
And rede his *carecte* in the wise,
As she hym taught.—*Gower. Con. A.* b. v.

They had wrytynge some Greke, some Ebrew,
Some Romayne letters as I vnderstode,
Some were olde written, some were writen new,
Some *carectis* of Caldy, some French was full good.
Skelton. The Crowne of Laurell.

Thy gift, thy tables, are within my brain
Full *character'd* with lasting memory!
Which shall above that idle rank remain,
Beyond all date, even to eternity.—*Shakes.* Son. 122.

——— Was every sin,
Character'd in his satires, made so foul
That some have fear'd their shapes, and kept their soul,
Safer by reading verse.—*Donne. Elegie on the Author.*

Yet there remains in them also a burden on it as heavy as the other two were disgraceful or superstitious, and of as much iniquity, crossing a law not only written by Moses, but *charactered* in us by nature, of more antiquity and deeper ground than marriage itself.
Milton. Doctrine &c. of Divorce, Pref.

He, I say, for that appears by the event, and the correspondencies of their sayings to his person: he was described by infallible *characterisms* which did fit him, and did never fit any but him.—*Bp. Taylor. Rule of Conscience*, b. i. c. 4.

Here I confidently deny the assumption. For it is not the *characteristicall* of a body to have dimensions, but to be impenetrable.—*More. Immortality of the Soul*, b. i. c. 10.

Mightie states *characterlesse* are grated
To dusty nothing.—*Shakes. Troil. & Cress.* Act iii. sc. 2.

A third sort in a mean course betwixt the two other, and compounded of them both, bestowed their time in drawing out the true lineaments of every virtue and vice, so lively, that who saw the medals might know the face: which art they significantly termed *characterie*.
Bp. Hall. Charact. of Vertues & Vices. A Premonition.

Fairies vse flowres for their *characterie*.
Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

——— Euen so may Angelo
In all his dressings, *caracts*, titles, formes,
Be an arch-villaine.—*Shakes. Meas. for Meas.* Act v. sc. 1.

Sweet brook in whose clear crystal I my eyes
Have oft seen great in labour of their tears;
Enamell'd bank, whose shining gravel bears
The sad *characteres* of my miseries.
Drummond. Sonnets, pt. i. s. 18.

Because some Protestants practise this and *characterical* cures (which notwithstanding are more frequent among Roman Catholics) he therefore calls them Magi-Calvinists, *characterists*, &c.—*Wood. Athenæ Oxon.* vol. i. p. 500.

He [Richard Martin] was worthily *characterized* by the virtuous and learned men of his time, to be *princeps amorum, principum amor, &c.*—*Id. Ib.*

From top of this there hung a rope,
To which he fasten'd telescope,
The spectacles with which the stars
He reads in smallest *characters*.—*Hudibras*, pt. ii. c. 2.

Of sensible substances there are two sorts; one of organized bodies, which are propagated by seed; and in these, the shape is that which to us is the leading quality and most *characteristical* part that determines the species.
Locke. On Hum. Underst. b. iii. c. 6.

You must know, Sir, I am one of that species of women, whom you have *characterized* under the name of Jilts.
Spectator, No. 401.

So far as they have some *characterising* marks in common, they may be judged by a common standard; but an allowance must always be made for the sentiments which are peculiar to the several *characters*.
Introd. to Fletcher's Piscatory Eclogues.

The levee swarms, as if in golden pomp
Were *character'd* on ev'ry statesman's door,
"Batter'd and bankrupt fortunes mended here."
Cowper. Task, b. iii.

Almost all the men had their names traced upon their arms in indelible *characters* of a black colour, and the women had a square ornament of flourished lines impressed in the same manner, just under the bend of the elbow.
Cook. Voyage, vol. ii. b. iii. c. 9.

He will represent to him as often, and with as much zeal, as you or I should, the virtues of his ancestors, and what a glorious weight of illustrious *characters* he has to support.
Melmoth. Pliny, b. iii. Let. 3.

In short, whatever partakes of fancy or caprice, goes under the denomination of picturesque, which (however it be admired in its proper place,) is incompatible with that sobriety and gravity, which is peculiarly the *characteristick* of this art, [sc. sculpture.]—*Sir Joshua Reynolds*, Disc. 10.

It has, indeed, been advanced by Addison, as one of the *characteristicks* of a true critic, that he points out beauties rather than faults.—*Rambler*, No. 132.

Such transitions often excite mirth, or other sudden or tumultuous passions; but not that sinking, that melting, that languor, which is the *characteristical* effect of the beautiful as it regards every sense.
Burke. On the Sublime and Beautiful, s. 25.

How *characteristically* does hope prolong her strain, repeat her soothing closes, call upon her associate echo for the same purposes, and display every pleasing grace peculiar to her!—*Langhorne. On Collins. Ode on the Passions.*

His next tragedy, (1702) was Tamerlane, in which under the name of Tamerlane, he intended to *characterize* King William, and Lewis the fourteenth under Bajazet.
Johnson. Life of Rowe.

CHARE, *v.*
CHARE, *n.*
CHARE-WOMAN.
CHARE-WORK.

From the A. S. *Cyran, acyran*, vertere, revertere, to turn, to turn about, to turn backwards and forwards.

A *char*, when used alone, means some single separate act, such as we likewise call a *turn* or *bout*.

A *char-woman*, then, is one who takes her *turn* or bout, at any work; who goes out for a day's *turn* at work; and not, surely, as Tooke asserts, so called, because she *returns* home to her own place of abode, and *returns* again to her work, when required.

A first *turn* boy, a second *turn* boy, &c. is a common name for drivers at inns.

His hands to woll, and arras worke,
And women's *chares* hee laide.
Warner. Albion's England, b. ii. c. 11.

Cleo. No more but in a woman, and commanded
By such poore passion as the maid that milkes,
And does the meanest *chares*.
Shakespeare. Antony & Cleopatra, Act iv. sc. 13.

And when thou hast done this *chare*, he gaue thee leaue
To play till Doomesday.—*Id. Ib.* Act v. sc. 2.

Bob. I approve
Your counsel, and will practise it; bazilee manos:
Here's two *chewres chew'd*.
Beaum. & Fletch. Loves Cure, Act iii. sc. 1.

Get three or four *chair-women* to attend you constantly in the kitchen, whom you pay at small charges, only with the broken meat, a few coals, and all the cinders.
Swift. Directions to Servants, c. 2.

Agree, that in harvest us'd to lease;
But harvest done, to *chare work* did aspire:
Meat, drink, and two pence, was her daily hire.
Dryden. Third Idyll of Theocritus.

Sent for the dame, who poor and willing,
Would take a job of *charing* work,
And sweat and toil like any Turk,
To earn a sixpence or a shilling.
Lloyd. The New River Head.

CHARGE, *v.*
CHARGE, *n.*
CHA'RGEABLE.
CHA'RGEABLENESS.
CHA'RGEFUL.
CHA'RGELESS.
CHA'RGEOUS.
CHA'RGER.

Fr. *Charger*; It. *Caricare*; Sp. *Cargar*; (Menage, Skinner and Junius agree,) from the semi-barbarous *Caricare*, (from *Carrus*,) pro onerare, ac proprie *carrum* onerare, (See Vossius *de Vit. Ser.* lib. iv. c. 3.) Hence also *cargo*, (qv.)

To load; to place, put or lay a load, or burthen; to impose a weight or burthen. And (met.)—

To impose a weight or burthen, (sc.) of an accusation or crime, a censure, a debt, or expense, a command or order; an injunction; a commission, trust or duty; a risk, a task; to lay on, impose or fix a price; and hence:—to accuse, to censure, to command, to commission, to entrust.

To *charge* the enemy,—is to bear upon them, make an onset or attack upon them, with all *weight*, force, or vigour.

To *charge* the jury,—is to lay before them the whole *weight* of the evidence of the case.

Charger, a dish,—*ab onere*, says Skinner because it can hold heavier or *weightier* loads or quantities. Also, a horse, on which his rider *charges* the enemy.

Heo *chargede* here schippes faste and wel with alle gode,
And wende uorth with god wynd & wel dryuyng flode
R. Gloucester, p. 20.

Some of ther heyres so hard *charged* wore,
& git many it peyres, & som has satled sore
R. Brunne, p. 225

And for chef charyte, we *chargeden* vs seluen
In amendyng of this men, we maden oure celles.
Piers Ploughman. Crede

Alle ye that traveilen and ben *chargid* come to me: and I schal fulfille you. Take ye my yok on you, and lerne ye of me, for I am mylde and meke in herte and ye schal fynde reste in your soulis for my yoke is softe and my *charge* light.
Wiclif. Matthew, c. 11.

For if any man hath madd me sorouful, he hath not madde me sorouful but a part—that I *charge* not you all.
Id. 2 Corinth. c. 2.

And whanne I was among ghou and hadde nede I was *chargeous* to no man.—*Id. Ib.* c. 11.

Who so shall tell a tale after a man,
He moste reherse, as nighe as ever he can,
Evrich word, if it be in his *charge*,
All speke he never so rudely and so large.
Chaucer. Prologue, v. 735.

For he taketh of nought els kepe
But for to fylle his bagges large:
And al is to hym but a *charge*.
For he ne parteth nought withall,
But keepeth it as seruaunt shall.—*Gower. Con. A.* b. v.

But for Charlys was at that tyme lettyd with *chargeable* busynesse, he therefore sent a noblaman agayne them called Comard, vnto the riuer of Sayne to wt stande ye said enemyes.—*Fabyan*, c. 165.

By reason wherof we be most notably *charged* with masses, sufferings, & other alms deeds, for his benefite to us most *chargeably* exhibit.
Strype. Records, No. 30. *Abbot of York to Wolsey.*

For lo (as Paul witnesseth afterwarde) whan he was full pore and nedy preaching among the people, he was not *chargeous* vnto them, but with his handes he traueled not only to get his owne lyuynge, but also the lyuyng of other poore and nedy creatures.
State Trials. Thorpe for Heresy, an. 1407.

Such plenty siluer plate behynd them left they glad did lose,
Good armour, *chardgers* great, and costly carpets tapistry gay.—*Phaer. Virgill. Æneidos*, b. ix.

The heralds then, he strait *charg'd* to consort
The curld-head Greeks, with lowd calls to a court.
Chapman. Homer, Odyssey, b. ii.

For never in any other warre afore, gave the Romanes a hotter *charge* upon the enemies: so much had they of the one side with spitefull taunts and reproaches netled them, and the consuls on the other side with their long delaies whet them on.—*Holland. Livie*, p. 75.

And all this tract that fronts the falling sun
A noble peer of mickle trust and power
Has in his *charge*, with temper'd awe to guide
An old and haughty nation proud in arms.—*Milton. Comus.*

Suppose we that God himselfe delighteth to dwell sumptuously, or taketh pleasure in *chargeable* pompe? No, then was the Lord most acceptably serued, when his temples were rooms borrowed within the houses of poor men.
Hooker. Ecclesiasticall Politie, b. v. § 15.

The Parliament voted, that it be referred to persons out of the House to take into consideration, what inconveniencies there are in the law, and how the mischiefs that grew from the delays, the *chargeableness*, and the irregularities in the proceedings of law, may be prevented.
Whitelock. Memoirs, an. 1651.

——— Here's the note
How much your chaine weighs to the vtmost charect,
The finenesse of the gold and *chargeful* fashion,
Which doth amount to three odd duckets more
Then I stand debted to this gentleman.
Shakespeare. Comedy of Errors, Act iv. sc. 1.

The first pretence was, that the committee, who now was at *charge* of an house to sit in, might make their dayly session there, being a place both more publick, roomy, and *chargeless*, the committee after many consultations resolved it convenient to move thither.—*Bp. Hall. Hard Measure.*

Men do not use to pick quarrels with their friends; and, therefore, when we find any *charging* the Scripture with obscurity and imperfection, we have reason to believe they hope for no comfort from it.—*Stillingfleet*, vol. ii. Ser. 2.

And now embark'd they seek the British isles.
Pleas'd with the *charge*, propitious ocean smiles
Hughes. The Triumph of Peace.

It seems to be with the devil in respect of the disorders of the soul, as it is with the spleen in respect of the distempers of the body, whatsoever is amiss, or indisposed, the *charge* is sure to lie there.—*South*, vol. viii. Ser. 4.

These being mighty scrupulous and precise in observing the traditions of their fathers and the little rites and ceremonies of their law, which were not very troublesome, or *chargeable*, they were esteemed very righteous, both by others and themselves too, altho in the meanwhile they neglected the weightier matters of the law, judgment, mercy, and faith, as our Saviour tells them to their faces.

Bp. Beveridge, vol. i. ser. 84.

—— Nor dare close their eyes,
Void of a bulky *charger* near their lips,
With which, in often interrupted sleep,
Their frying blood compels to irrigate
Their dry-furr'd tongues, else minutely to death
Obnoxious, dismal death, th' effect of drought.

J. Phillips. Cider, b. ii.

We took in 270 lbs. of fresh beef and a live bullock *charged* at 613 lbs.—*Cook. Voyages*, vol i. b. i. c. 1.

A musket was therefore fired over them, but finding it did them no harm, they seemed rather to be provoked than intimidated, and I therefore fired a four pounder *charged* with grape shot, wide of them.—*Id. Ib.* vol. i. b. ii. c. 2.

Those holy Beings, whose superior care
Guides erring mortals to the paths of virtue,
Affrighted at impiety like thine,
Resign their *charge* to baseness and to ruin.

Johnson. Irene, Act iii. sc. 8.

Of this interest, three hundred and eighty-three thousand two hundred pounds a year stood *chargeable* on the public revenues of the Carnatic.

Burke. On the Nabob of Arcot's Debts.

CHA'RIOT, *v.* }
CHA'RIOT, *n.* }
CHARIOTE'ER. } Fr. *Chariot, charette*; It. *Carretta*; Sp. *Carcta*. The past part. of the A.S. *Cyran*, to turn, turn about. See CHAIR.

A kind of *car* or carriage turning on wheels, (now used for comfort or pleasure rather than other purposes.)

To *chariot*, is to carry, or ride in, to drive, a chariot.

No; age forbids, and fixt within depe brest
H s countrey's loue, and falling Rome's ymage;
The *charret* turn, sayth he, let loose the raines,
Roun to the undeserved death.

Incertaine Auctors. Marcus Tullius Ciceros Death.

He had intended moreouer (since he was reputed to have equalled Apollo in singing and matched the sun in *chariotting*) to imitate also the worthie acts of Hercules.

Holland. Suetonius, p. 208.

O wherefore was my birth from Heaven foretold
Twice by an angel, who at last in sight
Of both my parents all in flames ascended
From off the altar, where an off'ring burn'd,
As in a fiery column *charioting*
His Godlike presence, and from some great act
Or benefit reveal'd to Abraham's race?

Milton. Samson Agonistes.

—— Forth rushd with whirlwind sound
The *chariot* of paternal Deitie,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but convoy'd
By four cherubic shapes.—*Id. Paradise Lost*, b. vi. l. 750.

Four nimble gnats the horses were.
Their harnesses of gossamere,
Fly Cranion, her *charioteer*,
Upon the coach-box getting.

Drayton. The Court of Fairy.

They raisde a huge pile, and to armes went every Myrmidon
Charg'd by Achillis; *chariots* and horse were harnessed,
Fighters and *charioteers* got up, and they, the sad march led:
A cloud of infinite foot behind.

Chapman. Homer. Iliad, b. xxiii.

—— Undelaying each
Complied, and in bright arms stood soon array'd,
Then mounted combatants and *charioteers*
First mov'd the *chariots*, after whom the foot
Dense as a cloud. *Cowper. Id. Ib.*

——All the ground
With shiver'd armour strown, and on a heap
Chariot and *charioter* lay overturn'd
And fierie foaming steeds.—*Milton. Paradise Lost*, b. vi.

With what a cheerly face the golden sun *chariots* thorow the rounding skie!—*Feltham*, Pt. i. Res. 18.

In pursuance of this resolution, I departed from London, accompanied with my wife, in a small *chariot* drawn by two horses, having sent two servants before, well mounted to attend me on the road, with a led horse for myself, if there should be occasion.—*Ludlow. Memoirs*, vol. ii. p. 371.

The said *chair* drawn by six *chariot* horses trapt with black velvet, upon every horse four escutcheons of the King's arms and Queen's, beaten in fine gold upon double sarsenet; and upon every horse's forehead a shaffron of the said arms.—*Strype. Memoirs. Edw. VI.* an. 1557.

—— But I disdain
The nauseous task to paint her as she is,
Cruel, abandon'd, glorying in her shame!
No.—let her pass, and, *chariotted* along
In guilty splendour, shake the public ways.

Cowper. Task, b. iii.

If Poussin, in imitation of the ancients, represents Apollo driving his *chariot* out of the sea, by way of representing the sun rising, if he personifies lakes and rivers, it is nowise offensive in him; but seems perfectly of a piece with the general air of the picture.—*Sir Joshua Reynolds*, Disc. 5.

CHA'RITY. }
CHA'RITABLE. }
CHA'RITABLENESS. }
CHA'RITABLY. }
CHA'RITATIVE. }
CHA'RITOUS. } Fr. *Charité*; It. *Carita*; Sp. *Caridad*; Lat. *Caritas*. *Carus*, (says Vossius,) properly signifies, *pretiosus*; and *Carus* (Perottus,) a *carendo*. When there is a *dearth* of food—*carent homines*, and then it is said to be *Cara*. And Scaliger is to the same effect.—Of similar origin and application is the English, *Dear*, (qv.) *Carus*, then, signifies—

Precious, valuable; and therefore valued, highly prized, much esteemed, much loved,—because the *dearth*, scarcity, or *want* of that, so valued, is hurtful or painful; attended with anxiety or care. And *charity* is applied to—

The feeling caused by the perception of the wants or sufferings of others;—to a desire to relieve them, to a love for our fellow creatures, or goodwill, benevolence; to acts for their relief, or beneficence. And see the example from Dr. S. Clarke.

But *charite* and chastite, beh chaced out clene.

Piers Ploughman. Crede.

Charite is pacient, it is benygne. *charite* enuyeth not, it doith not wickidli, it is not blowun, it is not coueitous, it sekith not the thingis that ben his owne, it is not stired to wraththe, it thenkith not yuel, it ioieth not on wickednesse, but it ioieth togidre in truethe. it suffrith alle thingis, it beleueth alle thingis, it hopith alle thingis, it susteyneth alle thingis. *charite* fallith neuere doun.—*Wiclif.* 1 *Cor.* c. 13.

But for to speken of hire conscience,
She was so *charitable* and so pitous,
She wolde wepe if that she saw a mous
Caught in a trappe, if it were ded or biedde.

Chaucer. The Prologue, v. 143.

But nowe hereafter thou shalt here
What God hath wrought in this matere,
As he that doothe all equitee
To him that wrought *charitee*,
He was ayneward *charitous*,
And to pitee he was pitous.—*Gower. Con. A.* b. ii.

After his connyng and power a priest sholde besy him to enfourme, and to reule whomesoeuer he myght *charitably*.

State Trials. Thorpe for Heresy, an. 1407.

It pleased my mynde exceedyngly, that your accustummed louynge *charitablenesse* toward me, (whiche was entermitted for a small space) encreased againe, and was as freshe as euer it was towardes me.—*Udal. Philippians*, c. 4.

And here I make a petition to you my friends, who would have bestowed any thing on me. I beseech you, for *charity sake* bestow it yearly on my wife, who hath four small children, and God hath now taken me away who was her staff and stay.—*State Trials. Dr. Story.* 14 *Elizab.* an. 1571.

Say, heav'nly powers, where shall we find such love,
Which of ye will be mortal to redeem
Man's mortal crime, and just th' unjust to save,
Dwells in all heaven *charitee* so deare?

Milton. Paradise Lost, b. iii.

I will be *charitably* jealous of those men, which from notorious lewdnesse leap at once into a sudden forwardnesse of profession. Holinesse, doth not, like Jonas gourd, grow up in a night.—*Bp. Hall. Meditations & Vows.*

For this *charitative* fraternal corruption then, which is not any man's peculiar province or inclosure, but the engagement and duty of every brother, or common Christian, it is the same thing (though belonging to us in another capacity) that the first admonition both *Matt.* xviii. & *Titus*, iii. was.

Hammond. Works, vol. i. p. 290.

To this immediately succeeded the Latine tract of confirmation, in answer to the exceptions of Mr. Daillée which was then prepar'd for the press, though detain'd much longer upon prudential or rather *charitative* considerations.

Fell. Life of Hammond, p. i.

From this passage [1 *Cor.* xiii. 2,] it appears that, the word *charity*, in the New Testament, does not signify (as we now use it) only alms to the poor; but that universal love and goodwill towards all men, which includes both it and all other virtues; the constant practice of which universal *charity*, is indeed worshipping God in spirit and in truth.

Clark, vol. i. Ser. 6.

The precepts of *charity* delivered by our Saviour and his apostles are so plain, so full, so many, so easie to be understood, and those precepts inforced by so just, and reasonable and pious considerations, with respect to God, to the world, to fellow Christians, to the honour of our religion, and lastly to ourselves, from the comfort that is in welldoing, and the reward that follows it; that a man must have great impudence to profess himself a Christian, and yet to think himself not obliged to do acts of *charity*.

Stillingfleet, vol. ii. Ser. 7.

But it matters not much which of them to pitch upon, for they all come to one sense; and that is this, That to be very *charitable* in this world, is a good means to secure to ourselves a little of eternal happiness in the next.

Sharp, vol. i. Ser. 4.

In fine, without any prejudice to this age be it said, he seemed to me, by his faith and by his *charitableness*, to include in his soul some grains of the golden age, and to be a relick of those times, when piety and miracles were sincere.

Boyle. Works, vol. i. p. ii.

He is no fool, who *charitably* gives
What he can only look at whilst he lives;
Sure as he is to find, when hence he goes,
A recompense which he can never loose.

Byrom. Miscellaneous Pieces.

Mr. Samuel Johnson (author of London, a Satire, and some other poetical pieces) is a native of this county, and much respected by some worthy gentlemen in the neighbourhood, who are trustees of a *charity-school* now vacant.

Lord Gower, in Murphy's Life of Dr. Johnson.

CHARK. To *Chark*, is to *Char*, (qv.)

There is no fyre there is no sparke,
There is no dore, whiche maie *charcke*.

Gower. Con. A. b iv.

When excess, either with an apoplexy, knocks a man on the head; or with a feaver, like fire in a strong-water shop burns him down to the ground. Or if it flames not out, *charks* him to a coal.—*Grew. Cosme. Sacra*, b. iii. c. 5.

Oh if this coale could be so *charcked* as to make iron melt out of the stone, as it maketh it in smiths forges to be wrought in the bars.—*Fuller. Worthies. Shropshire.*

But I will now describe to you the mystery of *charking* (whereof something was but touch'd in the process of extracting tar out of the pine) as I received it from a most industrious person.—*Evelyn. On Forest Trees*, c. 30.

CHA'RLATAN, *n.* }
CHARLATA'NICAL. } Fr. *Charlatan*; It. *Ciarlatano, cerretano*, from *Ciarlare*, to talk much, itself of uncertain etymology. See Menage, *Dict. Etymologique*, and *Le Origini della Lingua Italiana*.

"Fr. *Charlatan*, a mountebank, a cousening drugseller, a prattling quacksalver, a tatler, babler, foolish prater, or commender of trifles."

Ordinary quacks and *charlatans* are thoroughly sensible how necessary it is to support themselves by these collateral assistances, and therefore always lay their claim to some supernumerary accomplishments, which are wholly foreign to their profession.—*Tatler*, No. 240.

A cowardly soldier, and a *charlatanical* doctor, are the principal subjects of comedy.—*Cowley.*

CHARM, *v.* }
CHARM, *n.* }
CHA'RMED, *adj.* }
CHA'RMER. }
CHA'RMERESS. }
CHA'RMFUL. }
CHA'RMING, *adj.* }
CHA'RMINGLY. } "From the Fr. G. *Charme*; It. *Ciarma*, carmen; Fr. G. *Charmer*; It. *Ciarmare*, incantare; all from the Lat. *Carmen*, i. e. *carmen magicum*," (Skinner.) Of the Lat. *Carmen*, the etymology is unknown.

To *charm* is to act upon by *charms* or incantations.

To delight, to please in a high degree; to enchant, to enrapture; to enslave or enthral the affections,—with delight, with any subduing, overpowering influence,—so as to stun or palsy the faculties of the mind, to deprive them of action, of discrimination, or discernment.

Bote thorw *charme* hadde ich a chaunce and my cheif hele.

Piers Ploughman, p. 91.

There saw I—*charmeresses*,
Old witches, sorceresses,
That usen exorcisations.—*Chaucer. House of Fame*, b. iii.

And with spellyng, and hir *charmes*
She toke Eson in both hir armes,
And made hym for to slepe fast,
And hym vpon hir herbes cast.—*Gower. Con. A.* b. v.

He had as leue sande as holy saite, and be smered with vnholowed butter as anoynted wyth the holye chrisme, which he calleth *charmed* oyle.—*Sir T. More. Works*, p. 377.

Thou art conuersaunt with them that contrarye to theyr Christen profession support the execrable doctryne of that subtyle sothsayer & cursed *charmer* Balaam.

Bale. Image, pt. i.

And Gaal answered agayne, and sayde; see there come folcke doune by the myddle of the lande, and another companie come alonge by y^e *charmars* oeke.

Bible, 1551. *Judges*, c. 9.

And he at the voyce of Jesus, as thoughe it hadde bene one by some strong *charmyng* or enchauntemente elene chaunged into an other manner of man, ariseth vp, and all thynges leafte alone behynde him, euen as he was, he folowed the Lorde.—*Udal. Luke*, c. 5.

This word *charmes*, derived of *carmina*, serveth to shew the great reverence those wits are held in, and altogether not without ground, since both the oracles of Delphos and the Sybels prophesies were wholly delivered in verses; for that same exquisite observing of number and measure in the words, and that high-flying liberty of conceit proper to the poet, did seem to have some divine force in it.

Sydney. Defence of Poesy.

Apollo (angry at the sight) from top of Ilion cride,
Turne head, ye well route peeres of Troy, feed not the Grecians pride;
They are not *charm'd* against your points of steele, nor iron fram'd,
Nor fights the faire hair'd Thetis sonne, but sitts at fleet inflam'd.—*Chapman. Homer. Iliad*, b. iv.

Vain wisdom all, and false philosophie:
Yet with a pleasing sorcerie could *charm*
Pain for a while or anguish.—*Milton. Paradise Lost*, b. ii.

—— Who knows not Circe,
The daughter of the Sun, whose *charmed* cup
Whoever tasted, lost his upright shape,
And downward fell into a groveling swine?—*Id. Comus.*

He can requite thee, for he knows the *charms*
That call fame on such gentle acts as these,
And he can spread thy name o'er lands and sea,
Whatever clime the sun's bright circle warms.—*Id.* s. 8.

If you be gentle, and inclined
To let me taste the comfort of your wine:
Dissolue the *charmes*, that their forc't formes enchaine,
And shew me here, my honour'd friends, like men.

Chapman. Homer. Odyssey, b. x.

So that if (as hath been proved) their not acknowledging of the true God, was grounded upon a perverse resolution, not to change any custom of their fathers, either in opinion or practice, though never so absurd; then was the ignorance, (or as St Paul might have called it, the idolatry) of those times impious, affected, not a natural blindness, but a pertinacious winking, not a simple deafness, but a resolved stubbornness not to hear the voice of the *charmer*.

Hammond. Works, vol. iv. p. 643.

Whilst this great vision labours in his thought,
Lo! the short prophesy & effect is brought:
In treacherous haste he's sent for to the king,
And with him bid his *charmful* lyre to bring.

Cowley. Davideis, b. i.

Per. This is a most malestick vision, and
Harmonious *charmingly*; may I be bold
To thinke these spirits?—*Shakes. Tempest*, Act iv. sc. i.

Let any one read the fifth, sixth, and seventh chapters of St Matthew's gospel, and judge if they do not, as it were, set before his eyes such a lovely image and representation of the true vertue as Plato said could not but *charm* men with the strongest degree of love and admiration imaginable.

Clarke. On the Attributes, Prop. 10

Those who did not know him well, [Wm. III] and who imagined that a crown had *charms*, which human nature was not strong enough to resist, looked on all this as an affectation, and as a disguised threatening, which imported, that he would leave the nation to perish, unless his method of settling was followed.—*Burnet. Own Time*, an. 1689.

Sweet is the spring and gay the summer hours,
When balmy odours breathe from painted flowers;
But neither sweet the spring, nor summer gay,
When she I love, my *charmer* is away.

Broome. Daphnis & Lycidas.

So the sweet Thracian, with his *charming* lyre,
Into rude nature virtue did inspire;
So he the savage herd to reason drew,
Yet scarce so sweet, so *charmingly* as you.

Verses in Praise of Dryden.

I should be glad to see our supplant negotiator in the act of putting his feather to the ear of the directory, to make it unclench the fist; and by his tickling, to *charm* that rich prize out of the iron gripe of robbery and ambition!

Burke. On a Regicide Peace.

We see children perpetually running from place to place, to hunt out something new; they catch with great eagerness, and with little choice, at whatever comes before them; their attention is engaged by every thing, because every thing has, in this stage of life, the *charm* of novelty to recommend it.—*Id. Of the Sublime and Beautiful*, pt. i. s. 1.

—— She through all the herd
Proceeding, each anointed with a *charm*
Of other pow'rs, and at the wholesome touch
All shed the swinish bristles by the drug,
Dread Circe's former magic gift, produc'd.

Cowper. Odyssey, b. x.

CHA'RNEL, *adj.* } From the Lat. *Caro, carnis*, flesh.
CHA'RNEL, *n.* }

"Fr. *Charnier*,—a place wherein dead bodies are laid or their bones kept," (Cotgrave.)

Whose fugemēt semeth me somewhat like, as though mē should gesse y^e bewty of one longe before departed, by her scalpe taken out of the *charnell house*.

Sir T. More. Works, p. 57.

Such are those thick and gloomy shadows damp
Oft seen in *charnel* vaults, and sepulchres,
Ling'ring and sitting by the new made grave,
As loth to leave the body that it lov'd.—*Milton. Comus.*

When Antiochus was marching on furiously to turn Jerusalem into a *charnel*, a noisome disease did intercept his progress.—*Barrow*, vol. i. Ser. 11.

Now from yon black and funeral yew,
That bathes the *charnel-house* with dew
Methinks I heare a voice begin.

Parnell. A Night Piece on Death.

Let us with silent footsteps go
To *charnels* and the house of woe,
To gothic churches, vaults and tombs,
Where each sad night some virgin comes,
With throbbing breast and faded cheek,
Her prostrate bridegroom's urn to seek.

Dr. Burton. Ode to Fancy.

I see thee now, delusive as thou art,
Without one symbol to alarm the heart.
Not ev'n upon thy flowing vest is shown
An emblematic dart, or *charnel-bone*.

Hart. The Vision of Death.

CHART. } Fr. *Chartre*; Lat. *Charta*;
CHA'RTER, *v.* } Gr. Χαρτης, from Χαρασσειν,
CHA'RTER, *n.* } sculpere, inscribere, (Eustathius and Martinius.) And Χαρτης, id quod inscalpitur sive inscribitur; that which is written upon.

Maps or geographical delineations or descriptions are called *charts*. See CARD or CARTS.

A *charter* is that, on which any thing is written; more especially, by which any rights or privileges are affirmed or assured; by which any thing is given or granted, covenanted or agreed upon.

The King made ek is *chartre* to the court of Rome,
To become the Pope's man and homage him do

R. Gloucester, p. 506.

His other soune William Inglond assigned he,
And ase that of him cam with *chartre* mad he fre.

R. Brunne, p. 83.

—— And seide to here a *chartre*
That Gyle hath gyve to falsnesse.—*Piers Ploughman*, p. 27.

A mery child he was, so God me save.
Wel coud he leten blod and clippe, and shave
And make a *chartre* of lond, and aquitance.

Chaucer. The Millers Tale, v. 3227.

With that the kynge right in his place
Anon foorthe in that freshe hete,
An erledome, whiche than of eschete
Was late falle into his honde,
Unto this knight, with rent and londe,
Hath youe, and with his *chartre* seased.

Gower. Con. A. b. i.

Some shewed his safe conduct, some shewed his *chart*.

Skelton. The Crown of Laurell.

For in his books of the feats of war, and how battles should be ordered, he was not onely contented to see them drawn and set out in *charts* and maps, but would also put them in execution, in the places themselves as they were set out.

North. Plutarch, p. 307.

But in the first year of this King's reign, [William the Conqueror,] he granted to the city of London their first *charter* and liberties in as large form as they enjoyed them in the time of King Edward the Confessor, which he granted at the suit of William, a Norman Bishop of London; in grateful remembrance whereof the Lord Mayor and Aldermen, upon the solemn days of their resort to Pauls, do still use to walk to the grave stone where this Bishop lies interred.—*Baker. William I.* an. 1079.

Turne him to any cause or pollicy,
The Gordian knot of it he will vnloose,
Familiar as his garter: that when he speakes,
The ayre, a *charter'd* libertine, is still

Shakespeare. Hen. V. Act i. sc. 1.

Do we not see, among ourselves, the owner use his cattle as he pleases, employ them as he thinks fit, keep what he will alive, kill what he will, and in what manner he will; and all this without any injury to them, only by virtue of a grant and *charter* from both his and their maker?

South, vol viii. Ser. 11.

The foregoing account of these islands, in the order in which we explore them, not being particular enough either as to situation or description, it may not be improper now to give a more accurate view of them, which, with the annexed *chart*, will convey to the reader a better idea of the whole groupe.—*Cook. Voyages*, vol. iv. b. iii. c. 7.

The *charters*, which we call by distinction great, are publick instruments of this nature, (formal recognitions, by the sovereign power, of an original right in the subject, I mean in the *charters* of King John and King Henry the Third. The things secured by these instruments may, without any deceitful ambiguity, be very fitly called the *chartered* rights of men.—*Burke. On Mr. Fox's East India Bill.*

CHA'RY. } From the Eng. to *care*, (q.d.)
CHA'RILY. } *accuratus*, (Skinner.)
CHA'RINESS. } Careful, cautious, wary, circumspect.

Being al to ware, to wise, and to *charely* circumspecte.

Joye. Exposicion of Daniel, c. 11.

Didst not, O Pallas, thou to me, thy sier, thus promise make
That *charely* thou woldst thy self to cruel warre betake?

Phaer. Virgill. Æneidos, b. xi.

O therefore, love, be of thyself so wary,
As I not for myself, but for thee will;
Bearing thy heart, which I will keep so *chary*,
As tender nurse her babe from faring ill.

Shakespeare, Son. 22.

Mis. Ford. Nay I will consent to act any villany against him, that may not sully the *charinesse* of our honesty.

Id. Merry Wives, Act ii. sc. 1.

Earthly greatnesse is a nice thing, and requires so much *charinesse* in the managing, as the contentment of it cannot requite.—*Bp. Hall. Of Contentation.*

CHASE, *v.* See ENCHASE.

CHASE, *v.* } Fr. *Chasser*; It. *Cacciare*;
CHASE, *n.* } Sp. *Cazar*. Menage thinks
CHA'SABLE. } from the Lat. *Captare*, to
CHA'SER. } catch at.

To pursue, to follow, to hunt. *Chase*, the noun, is not only applied to—

The pursuit, but to that which is pursued; and to the place in which it is preserved, and hunted or pursued.

So gret treson worth among hem, that aftur the schal come,
As the Cornwaile's bor [boar] hem schal *chacie* some.

R. Gloucester, p. 134.

In the contre of Canterbury mest plente of syche ys.
And mest *chase* a boute Salesburi of wylde bestes ywys.

Id. p. 6.

We be comen alle of kynde of Germonie,
That *chaced* has the Bretons here of ther kythe.

R. Brunne, p. 2.

But charite and chastite, ben *chased* out clene.

Piers Ploughman. Crede.

O Sathan envious, sin thilke day
That thou were *chased* from our heritage,
Wel knowest thou to women the olde way.

Chaucer. The Man of Lawes Tale, v. 4786.

And shortly forth this tale for to *chace*.

Id. The Clerkes Tale, v. 8269.

From thennes forth the Jewes han conspired
This Innocent out of this world to *chace*.

Id. The Prioresses Tale, v. 13,496.

Like to the *chased* wilde bore
The houndes whan he feleth sore
To throwe, and goth forth his wey.—*Gower. Con. A.* b. vii.

And every man went on his side
Hym to pursewe, and I to ride
Began to *chase*, and sooth to saie
Within a while out of my waie
I rode. *Id. Ib.* b. v.

To make his huntyng, and his *chace*,
Where him best thought in every place
To find game in his waie. *Id. Ib.* b. i.

With arowes brode vnder the side,
And bow in honde, of whiche she slough
And toke, all that hir lyst enough
Of beastes, whiche ben *chaceable*. *Id. Ib.* b. v.

The *chased* dere hath soile,
To coole him in his heate;
The asse after his wery toil
In stable is vp set.

Vncertaine Auctore. That al Things, &c.

If thou, fighting 'gainst heaven's enemies,
Shalt flie away, abandoning the cross,
The ensign of thy holy general,
With shame thou justly shalt be rob'd of it,
Chas'd from our company, and cut away,
As an infectious, putrefied limb.

Beaum. & Fletch. The Knight of Malta, Act v. sc. 1.

—— Why (Peleus sonne
Pursue't thou being a man) a god? thy rage hath never done.
Acknowledge not thine eyes my state? esteems thy minde no more
Thy honour in the *chace* of Troy, but puts my *chace* before
Their utter conquest?—*Chapman. Homer. Iliad*, b. xxi.

Adam observ'd and with his eye the *chase*
Pursuing, not unmov'd to Eve thus spake.

Milton. Paradise Lost, b. xi.

—— Then beginne
A stop i' th' *chaser*; a retyre: anon
A rowt, confusion thicke.—*Shakes. Cymbeline*, Act v. sc. 3.

Yet had she oft been *chas'd* with horns and hounds,
And Scythian shafts; and many winged wounds
Aim'd at her heart, was often fore'd to fly,
And doom'd to death, though fated not to die.
Dryden. Hind & Panther.

The glare did not continue long before it rained again, and kept us from sight of each other but if they had seen and *chased* us we were resolved to run our bark and canoes ashore, and take ourselves to the mountains.
Dampier. Voyages, vol. i. c. 1.

——— Like some poor exil'd wretch,
The frighted *chase* leaves her late dear abodes,
Oer plains remote she stretches far away,
Ah! never to return! *Somervile. The Chase.*

I must have leave to be of opinion, that the agitation of that exercise (hunting), with the example and number of the *chasers*, not a little contribute to resist those checks, which compassion would naturally suggest in behalf of the animal pursued.—*Pope. Guardian*, No. 61.

Meantime the Belgians tack upon our rear,
And taking *chace-guns* through our sterns they send:
Close by, their fire-ships, like jackalls, appear,
Who on their lions for the prey attend
Dryden. Annus Mirabilis.

When we were got about two or three miles from the shore, we perceived some of the natives following us in a canoa with a sail; we did not, however, think it worth while to wait for her, and though she had passed the reef, she soon after gave over the *chace*.
Cook. Voyages, vol. i. b. i. c. 7.

CHASM, *s.* Gr. Χασμα, from Χαιν-ω, hiscore, to gape, to open.

Desire had now the goal in sight:
It was a tower of monstrous height,
Where on the summit fortune stands,
A crown and sceptre in her hands;
Beneath, a *chasm*, deep as hell,
Where many a bold adventurer fell.
Swift. Desire & Possession.

As the memory relieves the mind in her vacant moments, and fills up the *chasms* of thought with ideas of what is past, we have other faculties that agitate and employ her upon what is to come. These are the passions of hope and fear.
Spectator, No. 471.

Between the lowest positive existence and nothing, wherever we suppose positive existence to cease, is another *chasm* infinitely deep, where there is room again for endless orders of subordinate nature, continued for ever and for ever, and yet infinitely superior to non-existence.
Johnson. Review of a Free Enquiry.

CHASTE, *adj.*
CHA'STEN.
CHA'STENER.
CHA'STENING, *s.*
CHA'STELY.
CHA'STENESS.
CHA'STITY.
CHASTI'SER.
CHASTI'SEMENT.
CHASTI'SER.
CHASTI'SING, *s.*

Fr. *Chaste*; It. and Sp. *Casto*; Lat. *Castus*. Vossius thinks from Καζω, which signifies Κοσμεω, ornare, decorare; and thus, *Castus* will be quasi Κασνος, i.e. ornatus, decorus, adorned, decorated. As now applied it is—

Pure, uncorrupt, uncontaminated; not spotted, blemished, tarnished, or stained; by any action, passion, or affection, that can pollute either mind or body. Applied to style in composition—

Pure, free from false ornament, from bad taste, from licentiousness.

To *chasten*—to purify, to free from impurity, to free from spot or blemish, to remove a fault, to correct.

To *chastise*—to chasten, to purify, to amend, to correct, to castigate, (&c.) by punishment, and thus—to punish.

Cheste in Piers Plouhman, see CHEST.

The kyng it was herd, and *chastised* his meyne,
& other afterward left of ther nycete.—*R. Brunne*, p. 123.

Be as *chast* as a chyld, that noght chit ne fyghteth
Piers Plouhman, p. 21.

What cheste & mescheaunce, to children of Israel
Fyl on hem that free were, thorwe two false preestes.
Id. Ib. p. 6.

I loue ghou bi the loue of God for I haue spousid ghou to oon housbonde to gheldc a *chaast* virgyn to Christ.
Wiclif. 2 Cor. c. 11.

I am gelous ouer you with godly gelousy. For I coupled you to one man, to make you a *chaste* virgin to Christ.
Bible, 1551. *Ib.*

And while he disputide of rightwisenesse and *chastite*, and of doom to comynge, Felix was maad tremblynge.
Wiclif. Dedis, c. 24.

The Lord *chastiseth* him that he loueth, he beetith euery sone that he receyueth, abide ghe, stille in *chastysyng*, God profrith hym to ghou as to sones.—*Id. Hebrewis*, c. 11.

It is to sayn in English, Heven's lilie,
For pure *chastenesse* of virginitee.
Chaucer. The Second Nonnes Tale, v. 15,535.

For he fro vices wold him ay *chastise*
Discretely, as by word, and not by dede.
Id. The Monkes Tale, v. 13,123.

And they that han will to do wickednesse, restreinen hir wicked purpos, when they sen the punishing and the *chastising* of the trespassours.—*Id. The Tale of Melibeus.*

The kynge bethought himselfe tho,
Howe he his brother mote *chastie*.—*Gower. Con. A.* b. i.

So that with vaine honour deceiued
Thou haste the reuerence weiued
From hym, which is the kynge aboue,
That thou for drede ne for loue
Wolt nothynge knowen of thy God,
Whiche nowe for the hath made a rod,
Thy vain glorie, and thy fame,
With great perues to *chastie*. *Id. Ib.* b. i.

He that nowe beholdeth another mannes wife *chastely*, like as he looketh vpon his sister, or daughter, he hath well cast out his noysome eye, and taken for it the eye of a doue, a cleane and a single eye.—*Udal. Matthew*, c. 5.

Wherefore if they dedicate them selues vnto Christ, out of faith to liue purely, and *chastly*, then let them so remayne wythout any fable, and strongly, and stedfastly to abyde the reward of virginitie.—*Barnes. Works*, p. 318.

And sooth it is, she liude
in wiuely bond so well,
As she from Colatinus wife
of *chastice* bore the bell.—*Turbervile. To his Love, &c.*

But maisters, how was God mercifull to Pharoa, by softnesse and by sufferaunce, whome hee *chastened* so sore with ten plagues, and with such plagues as Moyses maruey'led of.
Barnes. Works, p. 281.

A solempe censor, and *chastner*
of euery younge man's sinne.
Drant. Horace. The Arte of Poetry.

Beholde happie is the man, whom God punisheth: therefore despice not thou the *chastenings* of the Almighty.
Bible, 1551. *Job*, c. 5.

My Ratcliff, when thy retchlesse youth offends,
Receue thy scourge by others *chastisement*,
For such calling, when it workes none amendes,
Then plages are sent without aduertisement.
Surrey. Exhortation to learne by others Trouble.

Oh! diverse are the *chastenings* of sinne
In meate, in drinke, in breathe, that man doth blowe,
In slepe, and watch in fretynge styl within.
That neuer suffer rest unto the myndc
Fulde wythe offence. *Wyat*, Psalm 32.

Her heart was that strange bush where sacred fire
Religion, did not consume, but inspire
Such piety, so *chaste* use of God's day,
That what we turn to feast, she turn'd to pray.
Donne, Elegie 11 *Death.*

Till (by thy promise grown secure)
That hope was to assurance brought,
My faith was such, so *chastely* pure,
I doubted not. *Cotton. A Valediction.*

The infant world great freedome d'd allow,
To these delights which people did the ground,
At least strict lawes did furnish none as now,
For any fault that did not wedlock wound,
And *chastenesse* then had beene a foolish vow,
When parents praise a populous ofspring crown'd
Stirling. Doomes day. The Ninth Houre.

——— Must she
Who hath preserved her spotless *chastity*
From all solicitation, now at last
By agues and diseases be embrac'd?
Forbid it holy Dian.—*Carew. Upon the Sickness of E. S.*

He *chastiseth* and corrects, as him seems best, in his deep, unsearchable, and secret judgment, and all for our good.
Burton. Anatomy of Melancholy, p. 329.

Then the nine tribunes, by setting down a decree between them, made an end of the strife: and pronounced by authority of their colledge, that they would assist C. Valerius the Cos. to award any penaltie, restreint, or *chastisement*, upon them that refused to be enrolled for warfare.
Holland. Livie, p. 173.

[There were] other imitators of his [Hercules] vertue, as Dio, Timolion, Aratus, Harmodius, Aristogiton, with other such honourable princes bearing titles of *chastisers*, and correctors of tyrants.—*Prynne. Sovereigne Power*, pt. iii. p. 22.

It is well known by the learned, that there was a temple upon Mount Ætna dedicated to Vulcan, which was guarded by dogs of so exquisite a smell, say the historians, that they could discern whether the persons who came thither were *chaste* or otherwise. These dogs were given to Vulcan by his sister Diana, the goddess of hunting and of *chastity*, having bred them out of some of her hounds, in which she had observed this natural instinct and sagacity.
Spectator, No. 579.

He [Dr. Sacheverel] resolved to force himself into popularity and preferment, by the most petulant railings at dissenters, and low churchmen, in several sermons and libels, wrote without either *chasteness* of style, or liveliness of expression: all was one unpractised strain of indecent and scurrilous language.—*Burnet. Own Time*, an. 1709.

He useth all means to prevent their falling into sin, and to keep them steadfast to their duty, he affords them all the means of grace and assists them in the use thereof. if notwithstanding they offend against his laws, he *chastiseth* them one way or other, not for his own pleasure, but for their profit, that they may partake of his holiness.
Bp. Beveridge, vol. i. Ser. 68.

If their enemies are afflicted, then God's judgments argue his hatred: but if themselves are brought low, judgments then are only *chastisements*, or at the most casual contingents.—*South*, vol. viii. Ser. 11.

I go farther: it must keep alive some part of that fire of jealousy eternally and *chastely* burning, or it cannot be the British constitution.—*Burke. On a Regicide Peace.*

It was then, that some gallant spirits, struck with a generous indignation at the tyranny of these miscreants, blessed solemnly by the bishop, and followed by the praises and vows of the people, sallied forth to vindicate the *chastity* of women, and to redress the wrongs of travellers and peaceable men.—*Id. Abridgement of English History.*

Oh! gently on thy suppliant's head,
Dread goddess, lay thy *chastening* hand!
Not in thy Gorgon terrours clad,
Nor circled with the vengeful band,
As by the impious thou art seen.—*Gray. Hymn to Adversity.*

A certain friend of mine lately *chastised* his son, in my presence, for being somewhat too expensive in the article of dogs and horses.—*Melmoth. Pliny*, b. ix. Let. 9.

Upon our complaint to one of them, of a theft that had been committed on board the ship by a man that came with him, he gave him several blows and kicks, which the other received as the *chastisement* of authority, against which no resistance was to be made, and which he had no right to resent.—*Cook. Voyage*, vol. ii. b. ii. c. 10.

If the enemy you have to deal with should appear, as France now appears, under the very name and title of the deliverer of the poor, and the *chastiser* of the rich, the former class would readily become, not an indifferent spectator of the war, but would be ready to enlist in the faction of the enemy.—*Burke. Obser. on the Conduct of the Minority.*

CHAT, *v.*
CHAT, *n.*
CHA'TTY.
CHA'TTER, *v.*
CHA'TTER, *s.*
CHA'TTERER.
CHA'TTERING, *s.*

"Fr. *Caqueter*, to tattle, babble, prattle, prate, use many words," (Cotgrave.) Dut. *Kouten*, fabulari, nugari, sermocinari, serere sermones, miscere verba. The Dut. *Citteren*, tremere; Eng. *Chytter*, and the Ger. *Zittern*, to *chatter*, are all, says Skinner, formed from the sound, which those who *shiver* make with their teeth. To *chatter*, as birds do, he considers also from the sound; probably from the resemblance of their noise, to that made by the teeth.

Chat, however, seems formed from the past part. *Chawed*, *chaw'd*, *chaut*, *chat*: we still use *jaw*, i. e. *chaw*, for *talk*, in vulgar language: Hold your *jaw*. *Chatter* is the dim. of *chat*.

Chat is small talk, easy, careless prattle. *Chatty*, too familiar to be common in writing.

And yf he chide other *chateres*, hym chyvyth the worse.
Piers Ploukman, p. 263.

The eridom of envye, and yre he hym graunteth
Wt the castell of thefte, and *chatering* out of reson.
Id. Ib. p. 28.

They mow wel *chateren*, as don thise fayes.
Chaucer. The Chanones Yemannes Tale, v. 16,865.

But whan the wodde is woxen grene,
And comen is the sommer tide,
Then fleeth she forth, and ginneth to chide,
And *chatereth* out in her langage,
What false hede is in mariage.—*Gower. Con. A.* b. v.

But yet whan he hire tonge reste,
A litell part thereof he leste:
But she withall no worde maie sowne
But *chatre*, as a byrde fargowne. *Id. Ib.*

Birds of the aire, perceiuing their young ones taken from their neast, *chitter* for a while in trees thereabout, and straight after they flye abroade and make no more adoe.
Wilson. The Arte of Rhetorike, p. 76.

But this sophism haue I writtē to stop the *chatteryngc* mouthes of the sophisters and to cast them a bone to gnaw vpon.—*Frith. Works*, p. 27.

They should vnderstand then, that when the men called thē mery conceited, they ment they were bablers and *chatterers*.—*Vives. Instruction of a Christian Woman*, b. i. c. 16

He pratlyng thus, a frende of mine,
one Fuscus Aristie,
Met me, who knew this *chatting* syr
almoste as well as I. *Drant. Horace*, b. i. Sat. 9.

In fine when Argus had his cunning showde,
And ech to other *chatted* had a space,
Of this and that as was befelne abrode,
Mercurius tooke his pipe from out his case
And thereon play'd hee so passing well,
As most of Argus eies to slumber fell.
Turbervile. Agaynst the lelous Heads, &c.

And sister-like they single oft,
And *chat* of manye things.
Warner. Albion's England, b. ii. c. 11.

The shepherds on the lawn,
Or e'er the point of dawn,
Sat simply *chatting* in a rustic row.
Milton. On the Nativity.

But if thee lust to holden *chat*
With seeley shepheardes swayne,
Come downe, and learne the little what,
That Thomalin can sayne.
Spenser. Shepherd's Calendar. July.

Yea, blessed be the Lord, who hath added this unto the load of his other mercies to his unworthie servant, that the same tongue, which was called, not long since, to *chatter* out our publike mournings, in the solemne fast of this place, is now imployed in a song of praise.
Bp. Hall. Sermons, Ps. lxviii. 19, 20.

He staid and trembled, and his teeth did *chatter* in his head.—*Chapman. Homer. Iliad*, b. x. p. 139.

The ape and monkey such a *chattering* keep
With their thin lips, which they so well express'd
As they would say, we hope to be releas'd.
Drayton. Noah's Flood.

They who by riches nought save pleasure sought,
And griev'd for nothing but when forc'd to dye,
To heaven (poore soules) as hardly can be brought,
As cable-ropes come through a needle's eye.
O what huge hosts even more than can be thought,
With shaking joints and *chattering* teeth I spie.
Sterling. Domes-day. The seventh Houre.

By thoughts, I meane those talkings of our middes with the things wee know, as the Scripture calls it (Prov. vi. 22,) those same parleys, enterviews, *chattings*, the mindo hath with the things wee feare, with the things wee love.
Goodwin. The Vanitie of Thoughts.

The mimic ape began his *chatter*,
How evil tongues his life bespatter:
Much of the censuring world complain'd,
Who said, his gravity was feigned.
Swift. The Beast's Confession to the Priest.

Another grins and leaps about,
And keeps a merry world of rout,
And talks impertinently free,
And twenty talk the same as he:
Chattering, idle, airy, kind:
These take the monkey's turn of mind.
Parnell. Bacchus.

And still returning to the neat,
In easy mirth we *chatted* o'er
The trifles of the day before.
Whitehead. Variety. A Tale for Married People.

She found as on a spray she sat
The little friends were deep in *chat*;
That virtue was their favourite theme,
And toil and probity their scheme.—*Cotton*, Fab. I.

——— This libel says
Some birds there are, who, prone to noise,
Are hir'd to silence Wisdom's voice,
And, skill'd to *chatter* out the hour,
Rise by their emptiness to pow'r. *E. Moore*, Fab. I.

A very beautiful bird was shot in the woods at Norton Sound, which, I am told, is sometimes found in England, and known by the name of *Chatterer*.
Cook. Voyage, vol. i. b. iv. c. 11.

CHA'TELAINE. } Fr. *Chastelet*, a little
CHA'TELET, *n.* } *castle*, fort, or hold.
Chastellanie,—the tenure or honour of a castleship, (Cotgrave.)

Therle of Salisbury was taken prisoner with the Erle of Suffolke, before Lyle in Flanders, as ye haue harde before, and was in prison as then in the *chatelet* of Parys.
Berners. Froissart. Cronycle, vol. i. c. 76.

Then therle of Mountfort entred into the castell with certayne nombre, and received the feaultie of all the men of that *chatelayne*.—*Id. Ib.* vol. i. c 65.

The town and *chatellanies* of this barrier always maintained their garrisons when they were in the hands of France.—*Swift. On the Barrier Treaty.*

CHATTELS. Fr. *Catcud*; Dut. *Chattels*, bona mobilia, and *Cattle*, pecus, are called by the same name, *Kateylen*, *kateelen*. See CATTLE. Spelman says—

All goods movable or immovable. See the quotation from Blackstone.

Ich gou myd me at holde, and in grete richesse gou do
Of gyftes, and of *chatews*, and of londes al so.
R. Gloucester, p. 113.

The saide officer or officers shall haue further power and authoritie for the default of payment, or for disobedience in this behalfe (if neede be) to set hands and arrest as well the bodie and bodies, as the goods and *chattels* of such offender and offenders, & transgressers, in euery place and places not franchised.—*Hackluyt. Voyages*, vol. i. p 271.

——— He 'ad got a hurt,
O' th' inside, of a deadlier sort,
By Cupid made, who took his stand
Upon a widow's jointure land,
(For he, in all his am'rous battles,
No 'dvantage finds like goods and *chattles*)
Hudibras, pt. i. c. 3.

Chattels, Sir Edward Coke says, is a French word, signifying goods. The appellation is in truth derived from the technical Latin, *catalla*; which primarily signified only beasts of husbandry, or (as we still call them) *cattle*, but in its secondary sense was applied to all moveables in general.
Blackstone. Commentaries, b. ii. c. 24.

CHAW, or CHEW, *v.* CHAW, or CHEW, *n.* CHEWING, *n.* } A.S. *Ceowan*, *ceowian*, mandere, mandicare; Dut. *Kauwen*; Ger. *Kauwen*, (which Wachter thinks is from Ke-ew, scindere.) *Chaw*, the noun, is now written *jaw*.

To *chaw*, or *chew*, is to compress, to crush, to grind with the *jaws*.

But first he *cheweth* grein and licorise,
To smellen sote.—*Chaucer. Miller's Tale*, v. 3690.

Thus thoughtful as I lay, I sawe my withered skin,
How it doth shew my dented *chewes* the flesh was worn so thyn,
And eke my totheless chaps, the gates of my right way,
That opes and shuttes as I do speake, doe thus vnto me say.
Surrey. How no Age is content with his owne Estate, &c.

The trampling steed with gold and purple trapt,
Chawing the foamie bit, there fiercely stood.
Id. Virgile. Æneis, b. iv.

When he stode musynge he would byte and *chaw* basely his nether lippe, as who sayd, that hys fyerce nature in his cruell bodye alwaies chafed, sturred and was euer vnquiete.
Hall. Rich. III. an. 3.

This with sharpe teeth the bramble leaves doth lop,
And *chew* the tender prickles in her cud.
Spenser. Virgil's Gnat, s. 11.

And they who write, because all write, have still
Th' excuse for writing, and for writing ill.
But he is worst, who (beggarly) doth *chaw*
Other wit's fruit. *Donne*, Sat. 2.

Like to the cur with anger well-near wood,
Who makes his kennell in the ox's stall,
And snarleth when he seeth him take his food,
And yet his chaps can *chew* no hay at all.
Drayton, Ecl. 7.

——— They fondly thinking to allay
Thir appetite with gust, instead of fruit
Chew'd bitter ashes, which th' offended taste
With spattering noise rejected.—*Milton. Par. Lost*, b. x.

The *chewing* of the quickest and most biting radishes, keepeth them awake that are given to overmuch drowsinesse, and enclined to the lethargie
Holland. Plinie, b xx. c. 4.

Hee called for a mirror, and commanded the haire of his head to bee combed and trimmed; his *chawes* also readie for weakenesse to hang or fall, to be composed and set straight.—*Id. Suetonius*, p. 84.

They use to seeth or stew it betweene two platters with salt and grease, wherewith they make a liniment or ointment to take down the swelling of the *chawes* and the nape of the necke.—*Id. Plinie*, b. xxiii. c. 2.

I wyl put an hoke in thy *chawes*, and hange al the fyshe in thy waters vpon thy scales.—*Bible*, 1551. *Ezechiel*, c. 29.

CHA'WCERS. In MS. version, preserved in the library of Bennet College, *Calceamentorum*, (*Mark* i. 7,) is rendered—of his *Chawcers*.

And he prechyde sayande, a stalworther thane I schal come eftar me, of whom I am not worthi downfallande or knelande to louse the thwonge of his *chawcers*.
Lewis. English Translations of the Bible.

CHAWME. *Chawmes* appears to be merely *chasms*. See CHASM.

Sherwood gives *Chawne* the verb, *Chawne* the noun, and *Chawned* the verb adjectived. Cotgrave, in v. *Tender*, has "full of *choanes*." *Chawn* is perhaps from the A. S. *Geonan*, hiare, oscitare, to *yawn*, to gape.

There be lands also that put forth after another manner, and all at once show on a sodaine in some sea: as if nature cryed quittance with herselfe, and made even, paying, one for another; namely, by giving againe that in one place, which those *chaumes* and *gaping* gulfes took away in another.—*Holland. Plinie*, b. ii. c. 86.

——— Oh, thou all bearing earth,
Which men do gape for, till thou cramm'st their mouths,
And choak'st their throats with dust: O *chawne* thy breast,
And let me sink into thee.—*Ant. & Mell.* Anc. Dr. ii. p 144.

CHEAP, *v.* CHEAP, *n.* CHEAP, *adj.* CHE'APEN, *v.* CHE'APENER. CHE'APLY. CHE'APNESS. } A.S. *Cyppan*, to traffick, bargain, buy, or sell; Dut. *Koopen*; Ger. *Kauffen*. See CHAPMAN.

"Good-cheap or bad-cheap; i. e. well or ill-bargained, bought or sold; such were formerly the modes of expression. The modern fashion uses the word only for good-cheap; and therefore omits the epithet *good* as unnecessary," (Tooke.) And thus—

To *cheap* or *cheapen*, is to buy or bargain (*subaud.*) well; to buy at a low price; at a lower price than first asked; to lower the price or value, to bid or offer a lower price than asked.

Cheaping: the place for buying and selling: the market or market place.

By that yt neihed harvest. and newe corne com to *chipynge*.
Piers Ploughman, p. 145.

And fro thenne whanne britheren hadden herd thei camen to us to the *cheping* of Appius, and to the three tauernys.
Wiclif. Dedis, c. 28

And if that she be foule, thou sayst, that she
Coveteth every man that she may see;
For as a spaniel, she wol on him lepe,
Til she may finden some men hire to *chepe*.
Chaucer. The Wif of Bathes Prologue, v. 5850.

Gret prees at market maketh dere ware,
And to gret *chepe* is holden at litel prise;
This knoweth every woman that is wise.—*Id. Ib.* v. 6105.

But man can loke before they leape,
And be at price for euery ware,
And penniworths cast to bye good *cheape*;
And in eche thing have eye and care.
Incertaine Auctors. An old Lover to a young Gentlewoman.

He, that is so respectlesse in his courses,
Oft sells his reputation, at *cheape* market.
B. Jonson. Every Man in his Humour, Act i. sc. 1

——— If there be love
Tis shew'd ye by so dark a light, to bear out
The bracks and old stains in it, that ye may purchase
French velvet better *cheap*.
Beaum. & Fletch. Love's Pilgrimage, Act ii. sc. 3.

——— Thus saying rose
The monarch, and prevented all reply,
Prudent, least from his resolution rais'd
Others among the chief might offer now
(Certain to be refus'd) what erst they fear'd;
And so refus'd might in opinion stand
His rivals, winning *cheap* the high repute
Which he through hazard huge must earn.
Milton. Paradise Lost, b. ii.

Bold was the wretch that *cheapen'd* thee;
Since Magus, none so bold as he:
Thou'rt so divine a thing, that thee to buy
Is to be counted simony. *Cowley. Love & Life.*

——— Did we not know
Thy mighty fate, and worth that makes it so,
We should not *cheaply* that dear blood expose,
Which we to mingle with our own had chose.
Id. The Davideis, b. iii.

And not only this, but most silk countries are stockt with great multitudes of poor people, who work *cheap* and live meanly on a little rice; which if not very *cheap* as it commonly is here, the poor people are not able to maintain themselves.—*Dampier. Voyages*, an. 1688.

The cause of this great *cheapness* of corn seems to be not so much a cause (q. course) of plentiful and seasonable years, as the general peace that has been in Europe since the year 59, or 60; by which so many men and so much land have turned to husbandry, that were before employ'd in wars, or lay wasted by them in all the frontier provinces.
Sir W. Temple. On the United Provinces, c. 6.

Harley, the nation's great support,
Returning home one day from court,
(His mind with public cares possess'd,
All Europe's business in his breast)
Observ'd a parson near Whitehall
Cheapening old authors on a stall.
Swift. Horace, b. i. Ep. 7.

She that has once demanded a settlement has allowed the importance of fortune, and when she cannot show pecuniary merit, why should she think her *cheapener* obliged to purchase!—*Rambler*, No. 75.

Now they devote their treasure to the seas:
Unload their shatter'd bark, though richly fraught
And think the hopes of life are *cheaply* bought
With gems and gold, but oh, the storm so high!
Nor gems nor gold the hopes of life can buy.
Young. Last Day, b. ii.

Whatever is found to gratify the publick, will be multiplied by the emulation of venders beyond necessity or use. This plenty, indeed, produces *cheapness*, but *cheapness* always ends in negligence and deprivation.—*Idler*, No. 7.

CHEAT, *v.*
CHEAT, *n.*
CHE'ATABLENESS.
CHE'ATER.

Escheats, (qv.) were a great source of power and revenue to our early kings; and *escheatours*, from the nature of their office, were exposed to many strong temptations; various acts of Parliament were passed to protect the people from their frauds and extortions; grievous complaints, it appears, having been made to the King of them and "their evill behaviour;"—many of them were said to "be insufficient and of light conscience, and to set their office to farm unto oppressors of the people." (See Rastall, *Collection of Statutes*—Eschetors.) Mr. Steevens, in a note upon *Henry IV.* (after quoting from *Mihil Mumchance*, and from Lord Coke's *Charge at Norwich*, 1607, certain passages to the purpose) observes, "hence perhaps the derivation of the verb, to *cheat*, which I do not recollect to have met with amongst our most ancient writers." See note 4, on 2 *Part Hen. IV.* Act ii. sc. 4.

To *cheat* is to defraud; to effect or obtain by out-witting, deceiving, deluding, or imposing upon.

She beares the purse too: she is a region in Guiana, all gold, and bountie: I will be *cheaters* to them both, and they shall be *exchequers* to mee.
Shakespeare. Merry Wives of Windsor, Act i. sc. 3.

Falst. Hee's no swaggerer (hostesse:) a tame *cheater* he.
Id. 2 Part Hen. IV. Act ii. sc. 4.

But since it is not so much worth our labour to know how deepe the pit is, into which we are fallen, as how to come out of it, heare rather (I beseech you) for a conclusion, how wee may avoid the danger of the deceit of heart: even just so as wee would prevent the nimble feats of some *cheating* Jugler; search him, watch him, trust him not.
Bp. Hall. The great Impostor.

——— Thus I hurl
My dazzling spells into the spungy air,
Of pow'r to *cheat* the eye with blear illusion,
And give it false presentments.—*Milton. Comus.*

And when himself [the devil] could not keep his kingdom any longer, as he had done, to be immediately worshipped, then he sets up the Pope, (the greatest *cheat* that ever was in the world) a son of his own raising, after whom the whole world ran a wondering.—*Goodman. Works*, vol. i. pt. ii. p. 41.

The calmest style I can speak in, is, that it is the believing of a lie, and so not faith, but folly, an easy *cheatableness* of heart, and not confidence, but presumption.
Hammond. Works, vol. iv. p. 554.

Sallust therefore, who was well acquainted with them both, and with many such like gentlemen of his time, says, "that it is the nature of ambition, to make men liars and *cheaters*; to hide the truth in their breasts, and show, like jugglers, nothing in their mouths."—*Cowley. On Liberty.*

No specious swell, no frothy pomp of words,
Fell on the *cheated* ear; no study'd maze
Of declamation, to perplex the right,
He darkning threw around.
Thomson. To the Memory of Lord Talbot.

The pretence of public good, is a *cheat* that will ever pass in the world;—though so often abused by ill men, that I wonder the good do not grow ashamed to use it any longer.
Sir W. Temple. Of the Cure of the Gout.

Unhappily the same care was not taken to prevent frauds, as had been taken before, so that the Indians, finding that they could *cheat* with impunity, grew insolent again, and proceeded to take great liberties.
Cook. Voyages, vol. i. b. ii. c. 3.

When publick villainy; too strong for justice,
Shews his bold front, the harbinger of ruin,
Can brave Leontius call for airy wonders,
Which *cheats* interpret, and which fools regard.
Johnson, Irene, Act i. sc. 1.

CHECK, *v.*
CHECK, *n.*
CHE'QUER, *v.*
CHE'QUER-CHAMBER.
CHE'QUER-MEN.
CHE'QUER-WISE.

Chess seems to have been immemorially known in Hindustan, by the name of *Chaturanga*, that is, the four *angas* or members of an army, (sc. elephants, horses, chariots, and foot soldiers.) *Chaturanga* was corrupted by the old Persians into *Chatrang*: the Arabs, who had neither the initial nor the final letter of that word, further altered it into *Shatranj*, which was adopted into the modern Persian, and at length into the dialects of India, and by successive changes has been transformed into *exedrez*, *shacchi*, *echecs*, *chess*, and by a whimsical concurrence of circumstances, has given birth to the English word *Check*, and even a name to the Exchequer of Great Britain. See Sir William Jones on the *Indian Game of Chess.*

To *check* or *chequer* is, consequentially, to form into parts or divisions of different colours, like those of a *chess* board; and thus literally and metaphorically—

To variegate, to diversify, to intermix.

The court of *Chequer* or Exchequer (*scaccharium*) is so called,—"from the *chequed* cloth resembling a *chess* board, which covers the table there; and on which, when certain of the King's accounts are made up, the sums are marked and scored with counters," (*Blackstone*, b. iii. c. 4.)

To *check* an account may be deduced immediately from the King's Court of Chequer or Exchequer, "the primary and original business of which is to *call* the King's debtors *to account*." And thus—

To *check* an account, is to examine it, to compare it with vouchers or documents.

Somme wyth lance some wyth suerd, wythoute vylenye
Wyth pleyynge at tables, other atte *chekere*.
R. Gloucester, p. 192.

——— Reson. thou shalt nat ryden hennes
Bote be my chef chaunceler. in *chekyr*. and in parlement.
Piers Ploukman, p. 73.

The wealthy spring yet never bore
That sweet, nor dainty flower,
That damask'd not the *chequer'd* floor
Of Cynthia's summer bower.
Drayton. The Quest of Cynthia.

Clear had the day been from the dawn,
All *checquer'd* was the sky,
Thin clouds like scarfs of cobweb lawn,
Veil'd Heaven's most gracious eye.—*Id.* Nymphal 6.

It seems that families sometimes are *checquered* as in brains, so in bulk, that no certainty can be concluded from such alterations.—*Fuller. Worthies. Rutlandshire.*

It was resolved by all the Judges in the *Chequer-chamber*, that the possession of the Crown takes away all defects; yet for honour's sake all records of his attainder were taken off the file.—*Baker. Hen. VII.* an. 1485.

This lord [Dorset] was of excellent parts, and in his place exceeding industrious; and I have heard many *chequer-men* say, there never was a better treasurer, both for the King's profit, and the good of the subject.—*Id. K. James*, an. 1608.

Of old time our countrie houses in steed of glasse did vse much lattise and that made either of wicker or fine rifts of oke in *checkerwise*.—*Harrison. Descr. of England*, b. ii. c. 12.

More like a prince than a prelate, attended with so many officers and servants, as is almost incredible, were not his [Wolsey's] *check-roll* yet to be seen.—*Speed*, b. ix. c. 21.

In our present condition, which is a middle state, our minds are, as it were, *chequered* with truth and falsehood; and as our faculties are narrow and our views imperfect, it is impossible but our curiosity must meet with many repulses.—*Spectator*, No. 237.

Why to the purpose—that you may not strike me upon the sore places; and that as he beat me last night cross-ways, so you would please to beat me long-ways, to make clean work on't, that at last my skin may look like *chequer-work*.—*Dryden. Amphitryon*, Act iii. sc. 1.

My friend took care to put me in mind of the pig the old King gave me in the morning; for which I now gave a *chequed* shirt and a piece of red cloth.
Cook. Voyages, vol. iii. b. ii. c. 2.

Of the finer sort [of cloth] they have some that is striped and *chequered*, and of other patterns differently coloured.
Id. Ib. vol. v. b. ii. c. 11.

Oft in the lone church yard at night I've seen,
By glimpse of moonshine *chequering* thro' the trees,
The school boy, with his satchel in his hand,
Whistling aloud to bear his courage up.—*Blair. Grave.*

CHECK, *v.*
CHECK, *n.*
CHE'CKFUL.
CHE'CKLESS.
CHECK-MATE, *v.*
CHECK-MATE, *n.*

See To CHECK, *ante.*

To *check* the course, career, or progress of any thing, is, to stop, repress, moderate, restrain it; as of a horse—by the bit; of our own passions—by self-command, self-government; of the passions of others—by reproof, by rebuke. And hence—

To repress, to rebuke.

This application seems derived from that move at the game of *chess*, by which the King is put in *check*. See the first quotations from Chaucer and Strype.

In Falconry, when the hawk *stops* his flight in pursuit of game to follow other prey, he is said—to *check*.

Right in alle this fare wex an euel *chek*.—*R. Brunne*, p. 225.

Therewith fortune said, *checke* here
And mate in the mid point of the *checkere*
With a paune errant, alas
Ful craftier to play she was
Than Athalus that made the game
First to the *chesse*, so was his name.—*Chaucer. Dreame.*

Shall no husband saine to me *checkemate*
For either they been full of ielousie
Or maisterfull, or louen noueine.—*Id. Troilus*, b. ii.

It was not meet, comely, nor fitting, that in our prayers we should make a God or Saviour of any saint in heaven, no not of our blessed Lady, neither was it meet to make them *check* with our Saviour Christ, much less to make them *check-mate*.—*Strype. Mem.* an. 1535. *K. Henry's Primar. Admon. to the Reader.*

The hauke may *check*, that now comes faire to fist.
Incertaine Auctors. The Lover to his Love, &c.

That is the reason that men commonly tarie the ende of a merie play, and cannot abide the halfe hearing of a sower *checking* sermon.—*Wilson. The Arte of Rhetorique*, p. 3.

There be two things in persecutions greuous tedious & intolrable to the flesh, whereof the one consisteth in the *checkes* and rebuks of men, the other in the payne & tormēt of the body.—*Coluine. Foure Godlye Sermons*, s. 2.

One of the bishoppes ministers that by chaunce stoode nexte him, not tarrying for any commaundement of his lorde, gaue Jesus a blow vpon the cheke, and such a *chekful* rebuke as was fit for suche a byshop, and suche a felow his seruant,—saying: aunswerest thou the byshop so.
Udal. John, c. 18.

For when the zealous anger of my friend
Checkes my unusuall sadnesse: I pretend
To study vertue, which indeede I doe,—
He must court vertue who aspires to you.
Habington. Castara. Vpon Disguising his Affection.

On the nineteenth of Aprill, an houre before sun-setting, he entred the harbour of Cales, & his fleete; there *checked* with him at the entring thwart the towne, sixe galles: but they in short time retired under their fortresses.
Stow. Q. Eliz. an. 1587.

Yet half his strength he put not forth but *check'd*
His thunder in mid volie, for he meant
Not to destroy, but root them out of Heav'n.
Milton. Paradise Lost, b. vi.

Though her feare made her false to him in his riddle, yet shee was true to his bed: that weake treachery was worthy of a *checke*, not a desertion.
Bp. Hall. Cont. Samson's Victory.

P. Jac. My cell 'tis, lady; where, instead of masks,
Music, tilts, tournies, and such court-like shows,
The hollow murmur of the *checkless* winds
Shall groan again.—*Marston. The Malcontent*, Act iv. sc. 5.

Pal. Good sir! 'tis not your active wit or language,
Nor your grave politic wisdoms, lords, shall dare
To *check-mate* and controul my just demands.
Ford. The Lover's Melancholy, Act iv. sc. 3.

And [Crumwell] writ him an angry letter: using many expressions therein, that did in no small measure afflict the bishop, even to teares, thus to be *checked* in the execution of his office in his own diocese.
Strype. Memoirs. Hen. VIII. an. 1535.

I thought not fit to communicate it to Monsr. de Witts till the day before the exchange was to be made, because I knew it could not escape him, and did it then only between ourselves: and he immediately *checked* when he came to the words *supra memoratum garantiam.*
Sir W. Temple. Letter to Sir John Trevor.

Do we not sometimes see, in persons of equal guilt and demerit, and of equal progress and advance in the ways of sin: some of them maturely diverted and took off, and others permitted to go on without *check* or controul, till they finish a sinful course in final perdition?—*South*, vol. ii. Ser. 10.

It [the air] certainly aggravated the diseases which we brought with us from Batavia, and particularly the flux, which was not in the least degree *checked* by any medicine, so that whoever was seized with it, considered himself as a dead man.—*Cook. Voyages*, vol. ii. b. iii. c. 14.

All the ancient, honest juridical principles and institutions of England are so many clogs to *check* and retard the headlong course of violence and oppression.
Burke. Letter to the Sheriffs of Bristol.

Heroes proceed! what bounds your pride shall hold!
What *check* restrain your thirst of pow'r and gold!
Johnson. London.

CHEEK.
CHE'EKED.

A.S. *Ceac*; Dut. *Kaetche.* A.S. *Ceac-ban*, cheek-bone. Junius suggests, from the Gr. Κεαζειν, findere, conterere, comminuere; since we crush and tear to pieces our food with our *cheeks*. It is perhaps formed of *Chaw* or *cheo*, and *ic* (i. e. eke,) thus—*Chewic*, *chewe*, *cheek*.

It is also applied to the opposite sides of a cavity or aperture, as the cheeks are of the mouth. Thus a door-*cheek*; the *cheeks* of a grate or stove.

So often away he was, & vmwhile *cheke* bil *cheke*.
R. Brunne, p. 223.

On bothen his *chekes*, and his chyn.
Piers Ploughman. Crede.

The bitter teres, that on my *chekes* fall.
Chaucer. The Knightes Tale, v. 2329.

But howe and euer that it be,
I thonke vnto the goddes all,
As yet for ought, that is befal
Mate no man do my *chekes* redde.—*Gower. Con. A.* b. iv.

You'll find your little officer
Ragged as his old colours are;
And naked, as he's discontent,
Standing at some poor sutler's tent,
With his pike *cheek'd*, to guard the tun,
He must not taste when he has done.
C. Cotton. Epistle to the Earl of ——.

A Tuscan soothsayer, as Paterculus tels the story, perceiving himself and Fulvius Flaccus his deare friende, now both caried to prison by Opimius, and in despaire of pardon, seeing the young man weepe, (said) *do as I doe*; and with that knocke out his braines against the moore *cheeke* as he was entring into prison, and so desperately died.
Burton. Anatomy of Melancholy, p. 694.

—— So much the more
His wonder was to find unwak'ned Eve
With tresses discompos'd and glowing *cheek*,
As through unquiet rest.—*Milton. Paradise Lost*, b. v.

Rise Lord, save me, my God, for thou
Hast smote ere now
On the *cheek bone* alle my foes,
Of men abhorr'd
Hast broke the teeth. *Id.* Psalm 3.

Why, we are your honest neighbors, the cobler, smith, and botcher, that have so often sate sweating *cheek by joll* with your signiorie, in rug at midnight.
Beaum. & Fletch. Love's Cure, Act ii. sc. 1.

A liberty might at least be left to the judges and the bench, according to the difference of persons, crimes, and circumstances, to inflict either death or some notorious mark, by slitting the nose or such brands upon the *cheeks* that can never be effaced by time or art.
Sir W. Temple. Of Popular Discontents.

The shape of the face is comely, the *cheek* bones are not high, neither are the eyes hollow, nor the brow prominent.
Cook. Voyages, vol. i. b. i. c. 17.

CHEER, *v.*
CHEER, *n.*
CHE'ERER.
CHE'ERFUL.
CHE'ERFULLY.
CHE'ERFULNESS.
CHE'ERILY.
CHE'ERISHNESS.
CHE'ERLESS.
CHE'ERLY, *adj.*
CHE'ERLY, *ad.*
CHE'ERLINESS.
CHE'ERY, *adj.*

Fr. *Chère*; It. *Cera*; Sp. *Xera*. Skinner and Junius think from the Gr. Χαιρειν, gaudere. Menage and Du Cange say, from *Cara*, the visage, which they suppose to be derived from the Gr. Καρα, caput. Hispani et provinciales nostri, (observes the latter,) even now use *Cara*, pro vultu et facie. Dante,—*Cera*. In ancient Flemish also *Carre*, vultus; to which the old Eng. *Cheere* seems perfectly similar.

The Fr. *Chère*, Cotgrave explains;—"the face, visage, countenance, favour, look, aspect." *Cheer* is now applied to—

That which acts, has an effect upon the face, the countenance;—which enlivens, gladdens, exhilarates, heartens;—which inspires with mirth or gaiety, with life, spirit, vivacity;—with courage, with fortitude: to vivacity, gladness, mirth, spirit, courage; to the countenance which manifests the inward feelings; to the food, or entertainment which causes them. See CHEERISH.

Hit hath hym were meet priue, asked wu yt were
The kyng tho he hem come, & wy he made such *chere*.
R. Gloucester, p. 332.

—— Opene the gates
And lat yn the frere and hus felawe, and make hem faire *chyre*.
Piers Ploughman, p. 410.

And as ich wente by the waye when ich was thus awakede
Hevy *chired* ich goode.
Id. p. 392.

For if ony man is an heerer of the word, and not a doer, this schal be likened to a man that biholdith the *cheer* of his birthe in a myrrour.—*Wiclif. James*, c. 1.

And doun he kneleth, and with humble *chere*
And herte sore, he sayde as ye shul here.
Chaucer. The Knightes Tale, v. 2221.

This marchant, whan that ended was the faire,
To Seint Denis he gan to repaire,
And with his wif he maketh feste and *chere*.
Id. The Shipmannes Tale, v. 13,257.

Welcome, quod she, my sister by the rode
She feasted her, that ioye it was to tell
The fare they had, they drank the wyne so clere.
And as to purpose now and then it fell
She *chered* her, with, how, sister, what *chere*?
Wyat. Of the meane and sure Estate to John Poinz.

The next part that he hath to play is to *chere* his geastes, and to make them take pleasure, with hearing of thinges wittely deuised and pleasauntly set foorth.
Wilson. The Art of Rhetorique, p. 3.

O that the raging surges great that lechers bane had wrought
When first with ship he forowed seas, and Lacedemon sought;
In desert bed my shiuering coarse then shold not haue sought rest
Nor take in grief the *chereful* sunne so slowly fall to west.
Vncertaine Auctors. Penelope to Vlisses.

Here the sayde captaine found a gret black island, whervnto hee had good liking, and certifying the company thereof, they were somewhat comforted, and with the good hope of his wordes rowed *cheerfully* vnto the place.
Hacklayt. Voyages, vol. iii. p. 88.

Yf any man shew mercy let him do it with *cherfulnes*.
Bible, 1551. *Romaynes*, c. 12.

Behold the flocke of sixe and sixe that yonder *cheerly* flies
Of swannes, whom late an egle fierce did chace through al the skies.
Phaer. Virgil. Aeneidos, b. i.

From man to man he steppes, and chafing vp their corage *cheeres*,
With loude exherting noise. Now now (quoth he) with might and maine,
Now *cheerely* stur your otes, now al your force do you constraine
Id. Ib. b. v.

Atrides, what I ever seem'd, the same at every part
This day shall shew me at the full, and I will fit thy heart.
But thou should'st rather *cheere* the rest, and tell them they in right
Of all good warre, must offer blowes, and should begin the fight.
Chapman. Homer. Iliad, b. iv.

—— But (father) follow mee.
That (*cheer'd* with wine and foode) you may disclose
From whence you truly are; and all the woes
Your age is subject to.
Id. Odyssey, b. xiv.

Thus their sport and pastime upon this sturre and fright, was marred, and the parents of the virgines fled away with heavie *cheere*, blaming them highly and complaining of their breach of hospitalitie.—*Holland. Livius*, p. 8.

He ended, and his words thir drooping *cheere*
Enlightened, and thir languisht hope reviv'd.
Milton. Paradise Lost, b. vi.

Her vine, the merry *cheerer* of the heart,
Vnpruned, dyes.
Shakespeare. Hen. V. Act v. sc. 2.

Rouse up thyselfe, my gentle muse,
Though now our greene conceits be gray,
And yet once more do not refuse
To take thy Phrygian harp, and play
In honour of this *cheerefull* day.
B. Jonson. On the King's Birthday.

Though wickedness be sugar in their mouthes, and wantonnesse as oyle to make them looke with *cheerefull* countenance, neuertheles if their hearts were disclosed, perhaps their glittering estate would not greatly bee enuied.
Hooker. Sermon. A Remedie against Sorrow.

For other things mild heav'n a time ordains,
And disapproves that care, though wise in show,
That with superfluous burden loads the day,
And, when God sends a *cheerful* hour, refrains.
Milton, Son. 21.

His nimble hands instinct then taught each string
A cap'ring *cheerfulness*, and made them sing
To their own dance.
Crashaw. Music's Duel.

That man neglects his living, is an asse;
Farewel, come *chearily* boyes, about our business.
Beaum. & Fletch. The Little French Lawyer, Act v. sc. 1.

So every true Christian in a higher order of priesthood is a person dedicate to joy and peace, offering himself a lively sacrifice of praise and thanksgiving, and there is no Christian duty that is not to be season'd and set off with *cheerfulness*.—*Milton. Doct. & Disc. of Divorce*, c. 7.

From heven high to chace the *chearlesse* darke
With merry note he lowd salutes the mounting larke.
Spenser. Faerie Queene, b. i. c. 12.

With wofull mind, with pale and *chearlesse* face,
With trembling voice, that came from bitter thought,
He said, he much desir'd to see this place,
Where such strange feats and miracles were wrought.
Harrington. Orlando, b. v. s. 41.

Their fellow traytor, and their fellow-son,
For from my body sprung both he and they?
Nor breeds their knawing more vexation
To generous Herod, than his smiles, away.
Fetch me his head that having blest'd mine eye
With that revenge, I may the *chearlyer* die.
Beaumont. Psyche, c. 8. s. 302.

They to the vulgar sort now pipe and sing,
And make them merrie with their fooleries;
They *cheerelie* chaunt, and rymes at random fling,
The fruitfull spawne of their rank fantasies.
Spenser. The Teares of the Muses. Terpsichore.

Oft list'ning how the hounds and horn
Cheerly rouse the slumb'ring morn,
From the side of some hoar hill,
Through the high wood echoing shrill.
Milton. L'Allegro.

And he beheld more sweetness in her eyes
And saw her more than she was yesterday.
A *cheerfulness* did with her hopes arise,
That lamped clearer than it did before,
And made her spir't and his affections more.
Daniel. Hist. of Civil War, b. viii.

He [the Christian] is justly *cheered* by the assurance he has, that there will come a time, when oppressed and disfigured innocency shall shine forth and triumph, and his good name, as well as his body, shall have a glorious resurrection, even in the sight of his accusers and enemies, and of all those, whom their slanders did either prevail with, or startle.—*Boyle. Works*, vol. v. p. 555.

And indeed the Tonquineers in general are very free to their visitants, treating them with the best *cheer* they are able to procure.—*Dampier. Voyage*, an. 1688. c. 4.

I would only take notice of such incitements to a *chearful* temper, as offer themselves to persons of all ranks and conditions, and which may authentically shew us that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should be involved in gloom and melancholy.—*Spectator*, No. 387.

An inward *chearfulness* is an implicit praise and thanksgiving to Providence under all its dispensation. It is a kind of acquiescence in the state wherein we are placed, and a secret approbation of the Divine will in its conduct towards man.—*Id.* No. 381.

Yet ev'n this season pleasance blithe affords,
Now the squeez'd press foams with our apple hoards.
Come, let us hie, and quaff a *cheery* bowl,
Let cyder new "wash sorrow from the soul."
Gay. Friday. Or the Dirge.

Men of rank and ability, with the spirit which ought to animate such men in a free state, while they decline the jurisdiction of dark cabal on their actions and their fortunes, will, for both, *chearfully* put themselves upon their country.
Burke. On the Cause of the present Discontents.

But, O, how alter'd was its sprightlier tone!
When *chearfulness*, a nymph of healthiest hue,
Her bow across her shoulder slung,
Her buskins gemm'd with morning dew,
Blew an inspiring air, that dale and thicket rung,
The hunters call to Faun and Dryad known.
Collins. The Passions.

Whoever has passed an evening with serious melancholy people, and has observed how suddenly the conversation was animated, and what sprightliness diffused itself over the countenance, discourse, and behaviour of every one, on the accession of a good humoured, lively companion; such a one will easily allow, that *cheerfulness* carries great merit with it, and naturally conciliates the goodwill of mankind.
Hume. Of Qualities agreeable to Ourselves, s. 7.

It is some consolation to me in the *cheerless* gloom which darkens the evening of my life, that with them I commenced my political career, and never for a moment in reality, nor in appearance, for any length of time, was separated from their good wishes and good opinion.—*Burke. To a Noble Lord.*

Hurdles to weave, and *cheerly* shelters raise,
Thy vacant hours require.
Dyer. The Fleece, b. i.

CHEESE. *n.*
CHE'ESE-CAKE.
CHE'ESY.

A. S. *Cyse*; It. *Cascio*; Sp. *Queso*; Lat. *Caseus*. Of the Lat. *Caseus*, various etymologies have been proposed. Varro;—*Caseus*, a *coacto* lacte, ut *coaxeus* dictus, (lib. iv.) And—sic e lacte *coacto* caseus nominatus, (lib. v.) Julius Scaliger;—a *casa*, (*De Caus.* lib. i. c. 34.) The language of Columella, (manu pressus) and Suetonius, and also of Virgil, (pressi copia lactis,) cited by Vossius, confirm the etymology of Varro. See the quotation from Holland's *Suetonius*; and that from Dodsley.

Cheese-cake, — a cake made of curds (as cheese is) and other ingredients.

Lend in no wise, for feare that thou do want,
Unlesse it be, as to a calfe a *chese*;
But if thou can be sure to win a cant
Or half at least.
Wyat. How to use the Court and Himselfe therein.

As touching diet (for I may not overpasse so much as this) hee was a man of verie little meate;—second breade and small fishes, *cheese* made of cowes milke, and the same pressed with the hand.—*Holland. Suetonius*, p. 72.

This too, the more is the pittie
Is of the breed, of the same citie,
A true owle of London
That gives out he is undone,
Being a *cheese-monger*,
By trusting two of the younger
Captaines.
B. Jonson. The Masque of Owles.

What I have to beg of you now is, to turn one speculation to the due regulation of female literature, so far at least as to make it consistent with the quiet of such, whose fate it is to be liable to its insults; and to tell us the difference between a gentleman that should make *cheese-cakes*, and raise paste, and a lady that reads Locke, and understands the mathematicks.—*Spectator*, No. 242.

Of milk, the *cheesy* part is separated and dissolved by the bile.—*Arbuthnot. On Aliments*, c. 6.

Is *cheese* her care? warm from the teat she pours
The milky flood. An acid juice infus'd,
From the dried stomach drawn of suckling calf,
Congulates the whole. Immediate now
Her spreading hands bear down the gathering curd,
Which hard and harder grows; till clear and thin,
The green whey rises separate.—*Dodsley. Agricult.* c. 3.

CHELE. A.S. *Celan*, to keel or cool; to *chill*.

Mathew maketh mencion of a man that lente
Hus silver to thre menne, and menynge that thei sholde
Chaffare and cheve ther with, in *chele* and in hete
And he that best laborede, best was alowede.
Piers Ploukman, p. 141.

And make vnto myselfe a whippe:
With whiche in many a *chele* and heate
My wofull herte is so to beate,
That all my wittes ben vnsafte.—*Gower. Con. A.* b. 8.

CHE'RISH, *v.* } From *Cheer*, (qv.) in its
CHE'RISHER. } consequential usage,—
CHE'RISHING, *n.* } To hearten, to encourage, to
CHE'RISHMENT. } foster, to nourish, to protect.
CHE'RISANCE. } Spenser writes *cherry*.

The first of them hight mylde Euphrosyne;
Next faire Aglaia; last Thalia merry);
Sweete goddesses all three, which me in mirth do *cherry!*
Spenser. Faerie Queene, b. vi. c. 6.

For I ne knew no *cherisaunce*.—*Chaucer. R. of the R.*

Thus was I in the court of the erle of Foix, well *cherysshed* and at my pleasure.—*Bernes. Froissart. Cronycle*, vol. ii. c. 21.

The *cherishing* and sufferance of the fathers and mothers hurteth much the children, that grueth them an vnbridled libertie vnto infinite vices, and specially the maides.
Vives. Instruction of Christian Women, b. i. c. 2.

No sumptuous chimney-piece of shining stone,
Invites the stranger's eye to gaze upon,
And coldly entertain his sight, but clear
And *cheerful* flames *cherish* and warm him here.
Carew. To my Friend G. N.

Hee that comforts my wife, is the *cherisher* of my flesh and blood.—*Shakes. All's Well that Ends Well*, Act i. sc. 3.

For what admir'st thou, what transports thee so,
An outside? fair no doubt, and worthy well
Thy *cherishing*, thy honouring, and thy love,
Not thy subjection. *Milton. Paradise Lost*, b. viii.

One onelie flues, her age's ornament,
And myrrour of her Maker's majestie,
That with rich bountie, and deare *cherishment*,
Supports the praise of noble poesie.
Spenser. Teares of the Muses. Polyhymnia.

In the infant state of the world, mankind were led, as it were, by the hand in matters of religion; directed by visible appearances, on every occasion, fed with a present portion of this world's goods, and *cherished* with temporal prospects.
Law. Theory of Religion, pt. ii.

It is better to *cherish* virtue and humanity, by leaving much to free will, even with some loss to the object, than to attempt to make men mere machines and instruments of a political benevolence.—*Burke. French Revolution.*

CHE'RRY, *n.* } Fr. *Cerise*, the fruit; *Ceri-*
CHE'RRY, *adj.* } *sier*, the tree. It. *Ciregia* and *Ciregio*; Lat. *Cerasum*, *cerasus*; Gr. Κεραος. Of uncertain origin. Lennep says, Nescio an a κειρειν, carpere, to pluck. See the quotation from Pliny.

Cherry is used prefixed, to denote the delicate rosiness of the cherry. As cherry-lip, cherry-cheek, &c.

Thei prechen vs in audience
That no man shall his soule empeire
For all is but a *cherse feire*.
This wordes good, so as thei tell.—*Gower. Con. A.* Prol.

And so hope cometh in at last,
When I none other foode knowe,
And that endureth but a throwe,
Right as it were a *cherse feste*. *Id. Ib.* b. vi.

Her lippes soft and mery
Enbloomed like the *cherry*.
Skelton. The Boke of Philip Sparow.

If fortune then would frowne
or sought me to disgrace:
The touching of hir *cherry* lip
such sorrowes would displace.
Turbervile. The Lover declareth, &c.

And after, pleasing gifts for her purvaid,
Queene apples and red *cherries* from the tree,
With which he her allured and betrayd,
To tell what time he might her lady see
When she her selfe did bathe that he might secret bee.
Spenser. Faerie Queene, b. ii. c. 6.

Before the time that L. Lucullus defeated King Mithridates, there were no *cherrie-trees* in Italie: but after that victory, (which was about the 680 yeare from the foundation of the city of Rome,) he was the man that first brought them out of Pontus, and furnished Italie so well with them, that within six and twentie yeares, other lands had part thereof, even as far as Britaine beyond the ocean.
Holland. Plinie, b. xv. c. 25.

I [Lord Falkland] see all parents labour to fix opinions into their children before they come to an age fit to judge of any greater doubts than what may happen at span-counter or *cherry-pit*; and they again seldom labour to set right, what education hath swayed.
Hammond. Works, vol. ii. p. 679.

The matron of the assembly of ladies, who was dressed in a *cherry-coloured* hood, commended the discretion of the writer for having thrown his filthy thoughts into Greek, which was likely to corrupt but few of his readers.
Spectator, No. 271.

But dull was that black laughing eye,
And pale those lips of *cherry-aye*
And set those teeth of ivory.
Warton. Maiden's Garland, or High-street Tragedy.

CHE'RSONESE. Gr. Χερρονησος, χερσονησος, from χερρος or χερσος, land, and νησος, an island. Insular land; or land in form or state of an island; but united by a narrow neck to the main land. A peninsula.

——— And thence
To Agra and Lahor of Great Mogul
Down to the Golden *Chersonese*.—*Milton. Par. Lost*, b. xi.

From India and the Golden *Chersonese*
And utmost Indian Isle Taprobane,
Dusk faces with white silken turbants wreath'd.
Id. Paradise Regained, b. iv.

CHE'RUB, *n.* } Fr. *Chérubin*; It. *Cheru-*
CHERU'BIC, or } *bino*; Sp. *Cherubin*, from the
CHERU'BICAL. } Heb. a celestial spirit, which,
CHE'RUBIS, *adj.* } in the Hierarchy, is the first
CHE'RUBIN, *n.* } after the Seraphims. (Menage.) *Cherub* is applied (hyperbolically) to—
An infant of exquisite beauty and innocence.

In which was a pott of gold hauinge manna, and the gherde of Aaron that florischide and the tablis of the testament, on which thingis weren *cherubyns* of glorie ouershadewynge the propiciatorie.—*Wiclif. Ebreis*, c. 8.

A sompnour was ther with us in that place,
That hadde a fire red *cherubinnes* face.
Chaucer. The Prologue, v. 626.

And he cast Adam out, and sette at the entering of the garden Eden, *cherubin* with a naked swerde mouynge in and oute, to kepe the waye to the tree of lyfe.
Bible, 1551. *Genesis*, c. 3.

Bid her that heart-confounding reason tell,
Why looks so sweet such cruel wiles disguise,
Why in a *cherub's* lips deceits should dwell,
Or murd'ring pitying from an angel's eyes.
P. Fletcher, Eclogue 3.

A throne of pure and solid splendor framed,
On which the Monarch of Immensity
With such intolerable brightness flamed
That none of all the purest standers by
Could, with *cherubic* or seraphic eyes,
His vast irradiations comprise.
Beaumont. Psyche, c. 24. s. 138.

Where the bright seraphim in burning row,
Their loud up-lifted angel-trumpets blow,
And the *cherubic* host in thousand quires
Touch their immortal harps of golden wires.
Milton. Ode at a Solemn Music.

Why did you not call to mind the *cherubical* angel, which in the form of crucifix spoke to St. Francis.
Sheldon. Miracles of Antichrist, p. 162.

Yet far more faire be those bright *cherubins*,
Which all with golden wings are ouer dight,
And those eternall burning seraphins,
Which from their faces dart out fierie light
Spenser. Hymne to Heavenlie Beautie, s. 11.

The helmed *cherubim*,
And sworded seraphim,
Are seen in glittering ranks with wings display'd,
Harping in loud and solemn quire,
With unexpressive notes to heaven's new born heir
Milton. Christ's Nativity. The Hymn, s. 11.

——— This fell whore of thine
Hath in her more destruction than thy sword,
For all her *cherubin* looke.
Shakespeare. Timon of Athens, Act iv. sc. 3.

That first between the *cherubs* bright
Between their wings outspread
Shine forth. *Milton*, Psalm 80.

Th' eternal heard, and from the heav'nly quire,
Chose out the *cherub* with the flaming sword;
And bade him swiftly drive th' approaching fire,
From where our naval magazines were stor'd.
Dryden. Annus Mirabilis.

The rising god forsakes the tomb,
Up to his father's court he flies,
Cherubic legions guard him home
And shout him welcome to the skies.
Watts. Looking Upward.

CHE'RUP, *v.* } Junius and Skinner both
CHE'RUP, *n.* } think,—a word formed from
CHE'RUPING. } the sound. See CHIRP.

And taught the byrdes, which in the lower spring
Did shroude in shady leaves from sunny rayes,
Frame to thy songe their cheerful *cherping*.
Spenser. Shepheard's Calendar. June.

And therefore the soules of Penelope's paramours conducted by Mercury *chirped* like bats, and those which followed Hercules made a noise, but like a flock of birds.
Brown. Urne Burial, c. 4.

The little bird, yet to salute the morn,
Upon the naked branches sets her foot,
The leaves then lying on the mossy root,
And there a silly *chirruping* doth keep,
As though she fain would sing, yet fain would weep.
Drayton. Q. Marg. to Duke of Suffolk.

Dumb o'er my pillow hung my watch unwound,
No ticking death-worm told a fancy'd doom,
Nor hidden cricket *chirrup'd* in the room.
Hughes. The Morning Apparition.

If chance at length he find a greensward smooth,
And faithful to the foot, his spirits rise,
He *chirrups* brisk his ear erecting steed,
And winds his way with pleasure and with ease.
Cowper. Task, b. iii.

But, with a *chirrup* clear and strong,
Dispersing all his dream,
I thence withdrew, and listen'd long
The windings of the stream.
Id. The Dog and Water Lilly.

CHESS, *n.* See CHECK. In some of our old authors written, *Cheste*.

The onely excuse of his foy is to say that he so much trusted fortune's flattering, that he thoughte neuer to see her chaunge, nor yet to haue at dice any euel chaunce, or at *chester* any checke mate.—*Hall. Edw. IV.* an. 9.

William the Conqueror in his younger yeares, playing at *chesse* with the prince of France (Dauphine was not annexed to that crown in those dayes) losing a mate, knocked the *chesse-board* about his pate, which was a cause afterward of much enmity betwixt them.
Burton. Anat. of Melancholy, p. 272.

This is the very assertion which Chrysippus holdeth: that wicked persons have no need, and yet are indigent, turbid, shifting, and transposing the common notions, like unto cockall bones or *chesse-men* upon the boord.
Holland. Plutarch, p. 893.

Thus a company of *chess-men* standing on the same squares of the *chess-board*, where we left them, we say they are all in the same place, or unmov'd; though perhaps the *chess-board* hath been in the mean time carry'd out of one room into another, because we compar'd them only to the parts of the *chess-board*, which kept the same distance one with another.—*Locke. On Hum. Underst.* b. ii. c. 13.

CHEST. Mr. Tyrwhitt interprets, *Debate*. In Cotgrave, *Chestiveté*: curstness, knavery, shrewdness, is from *Chestif*, or *Chétif*, i. e. *Caitif*, (qv.) and *chest* may have been adopted from *Chestif*. The editor of Piers Ploughman renders *Cheste*, *chastening*: it is more probably this word, denoting, generally—
Mischief.

And mad tille him feaute, withouten any *chest*.
R. Brunne, p. 19.

What *cheste* and meschaunce, to children of Israel
Pul on hem that free were, throwe two false preestes.
Piers Ploughman, p. 6.

Than stondeth the sinne of contumelie or strif and *cheste*, and battereth and forgeth by vilains reprevinges.
Chaucer. The Persones Tale.

By whiche she might haue be amoued,
And I of *cheste* also reproued. *Gower. Con. A.* b. iii.

CHEST, *v.* } Lat. *Cista*; Gr. Κιστη, so
CHE'STING, *n.* } called, says Lennep, a *cavitate*,
CHEST, *n.* } from Κιεω, movere in ambitu. Martinius thinks, παρα το κεισθαι, because any thing may be laid in it. But it is also found in the A.S. *Cyst*; in Sw. *Kista*; Ger. *Kaste*; of which the northern etymologists give no satisfactory account.
A coffin *was* so called: now usually applied to—

A larger bin or box; a collection of boxes (sc. drawers;) that part of the body that incases or incloses the lungs, the heart, &c.

I wol you tell a tale, which that I
Lerned at Padowe of a worthie clerk,
As preved by his wordes and his work.
He is now ded, and nailed in his *cheste*
I pray to God so yeve his soule reste.
Chaucer. The Clerkes Prologue, v. 7805.

What helpeth it of me to enquere and spien?
I trow thou woldest locke me in thy *cheste*.
Id. The Wif of Bathes Prologue, v. 5898.

After this batayle thus furnyshed, euery man retourned, and the erle Duglas deed body *chested* and layde in a chare, and with hym sir Robert Hart, and Symon Graudyn.
Berners. Froissart. Cronycle, vol. ii. c. 147.

If it be a foure square temple, in the midst of the temple towards the north side thereof, they take in one chamber in that place where the quire should stand. And within the said chamber they place a *chest* long and broad like vnto a cable, and behinde the same *chest* towards the south, stands their principall idole.
Hackluyt. Voyages, vol. i. p. 114.

The sum of their answer was, "that the boweling and *cering* was done in the best manner; the leading and *chesting* was preparing, not lacking any thing, and that it should be finished with all speed."
Strype. Memoirs. Hen. VIII. an. 1535.

Jefferey [Hudson] was born in the parish of Okenham, in this county, where his father was a very proper man, broad-shouldered and *chested*, though his sonne never arrived at a full ell in stature.—*Fuller. Worthies. Rutlandshire.*

There was found besides, a bigge *chest* full of diuers and sondry poisons, which, soon after being by Claudius drowned in the seas, infected and poisoned the same, not without the deadly bane of fishes killed therewith which the tide cast up to the next shores.—*Holland. Suetonius*, p. 146.

——— Once upon a time,
The two-shap'd Erichthonius had his birth
(Without a mother) from the teeming earth;
Minerva nurs'd him, and the infant laid
Within a *chest* of twining osiers made
Addison. The Story of Coronis.

Few bodies are there of that happy mould,
But some one part is weaker than the rest;
The legs perhaps, or arms refuse their load,
Or the *chest* labours.
Armstrong. The Art of Preserving Health, b. iii.

Yet I hear that the father of Ossian boasts of two *chests* more of ancient poetry, which he suppresses, because they are too good for the English.
Johnson. A Journey to the Western Islands.

CHE'STNUT, *n.* } Fr. *Chastaigne*; It. *Castagna*; Sp. *Castana*; Lat. *Castanea*. It is, says Vossius, from *Castana*, or *Castanea*, a city of Thessaly, where there is great abundance of them; but Pliny says, "the first *chestnuts* were knowne to grow about Sardis, and from thence were brought, and therefore the Greekes call them Sardinian nuts," (l. xv. c. 23.) It is frequently, but not so properly, written *Chesnut*: in *Golden Boke* the tree is called *Chestain*.
CHE'STNUT, *adj.* }

Of the trouth the *chestain* tres bryng forth the soft swete *chestnut* out of the sharp prickyng and hard huske.
Golden Boke, c. 9.

As for the thrise three-angled beech nut shell,
Or *chesnut's* armed huske, and hid kernell,
No squire durst touch, the law would not afford,
Kept for the court, and for the king's own board.
Bp. Hall, b. iii. Sat. 1.

——— I mean the roan, Sir,
And the brown bay: but for the *chesnut-colour'd*,
Though he be full of metal hot, and fiery,
He treads weak in his pasterns.
Massinger. Great Duke of Florence, Act iii. sc. 1.

It is first green, but when ripe it turns yellow: then the Indians, (whose manufacture it is, and who sell it cheap to the Spaniards,) gather it, and lay it in the sun, which makes it soft; then it changes to a *chesnut-colour*.
Dampier. Voyage, vol. i. c. 8. an. 1685.

The cunning old pug, ev'ry body remembers,
That when he saw *chesnuts* a roasting i' th' embers,
To save his own bacon, took puss's two foots,
And so out o' th' embers he tickled his nuts.
Byrom. A Letter to R. L. Esq.

CHEVALIER. } "Fr. *Chévalier*, signifies properly a horseman; one that rides, or is on horseback; but particularly, and most commonly, a knight or *cavalier*," (Cotgrave.) See CAVALIER and CHIVALRY.
CHE'VALROUS. }

Renowned Talbot doth expect my ayde,
And I am lowted by a traitor villaine
And cannot helpe the noble *chevalier*.
Shakespeare. 2 Part Hen. VI. Act iv. sc. 3.

For the memory and recordynge of theyr many and *chevalerous* feates dyd geue the more hardynes, than a aborte declaratyon, (though yt hadde bene well garnyshed wyth wordes,) coulde haue done.—*Nicolls. Thucydides*, fol. 148.

CHEVE, or } Fr. *Chever, achever*, to bring to a head, or an end. See ACHIEVE and CHIEF.
CHIEVE. }
CHE'VANCE. }
CHE'VISANCE. }

To bring to an end, to accomplish, to finish, and, consequentially, to acquire, to obtain; to procure, to gain.

To bring to an end or close; to finish, to end, to conclude: sc. an agreement, a bargain; to agree together, to combine, to accord.

Chevisaunce is used as equivalent to achievement; also to an agreement, a bargain, a purchase, a gain.

And so the schrewe robboures hadde here wille at stonde,
And *cheue* in here robberi, atte laste it goth to gronde.
R. Gloucester, p. 94.

The tother sorow of his lond mykelle gan it greue,
The Scottes and the Peihtes togider gan thei *cheue*,
To waste alle Northumberland. *R. Brunne*, p. 7.

Whan wrathed Steuen with Dauid of Scotland,
That wild not tille him *cheuen*, no bowe vnto his hand.
Ib. p. 111.

Whan Henry herd telle this of that gode *cheuysance*.
Id. p. 105.

Matheu makth mencion of a man that lente
Hus silver to thre manē men. and menynge that thei sholde
Chaffare and *chere* the with. in chele and in hete.
And he that best laborede. best was alowede.
Piers Ploughman, p. 141

That chaffared wt my *cheuesaunce*. *cheuede* selde after.
Id. p. 100

He telleth hire that chaffare is so dere,
That nedes muste he make a *cheuisance*,
For he was bonde in a recognisance,
To payen twenty thousand shildes anon.
Chaucer. The Shipmannes Tale, v. 13,259.

Right as a thefe maketh his *cheuesance*,
And robbeth men's goodes aboute,
In woodde and felde, where he goth oute.
Gower. Con. A. b. v.

And in Kyng Henry the Sixt dayes how raged they as fierce as Lion against good Duke Humfrey of Gloucester, the kynges vncle and protectour of the realme in the kynges youth and childhod, because that for him they myght not slea whom they would, and make what *cheuysaunce* they lusted.—*Tyndal. Workes*, p. 363.

For apparant it was, that if they *chieved* well in this enterprise, they would make foule worke, and commit some notable carnage among them.—*Holland. Ammianus*, p. 129.

There were also made good and politike lawes that Parliament against vsurie, which is the bastard vse of money; and against vnlawfull *cheuances* and exchanges, which is bastard vsurie.—*Bacon. Hen. VII.* p. 67.

But through this, and other their miscreaunce,
They maken many a wrong *cheuisance*,
Heaping vp waues of wealth and woe,
The flouds whereof shall them ouerflow.
Spenser. Shepheard's Calendar. May.

There was then neither sutche number of aultares, nor sutche *cheuisance* of masses, as hath beene sithence.
Jewell. A Replie to M. Harding, p. 89.

CHE'VEREL, *n.* Fr. *Chèvre*, capra; Fr. *Chevreux*; It. *Ciaverello*; Lat. *Capreolus*.

Thy *cheverill* conscience, i. e. stretching, pliant, like kid-leather.

He had a tongue for euery language fit,
A *cheverel* conscience, and a searching wit.
Drayton. The Owl.

Tuc. And the lesse arte, the better: besides, when it shall be in the power of thy *cheverill* conscience, to doe right, or wrong at thy pleasure, my pretty Alcibiades.
B. Jonson. Poetaster, Act i. sc. 2.

——— And which guifts
(Sauing your mincing) the capacity
Of your soft *cauerell* conscience, would receiue,
If you might please to stretch it.
Shakespeare. Hen. VIII. Act ii. sc. 3.

CHE'VRON, } Fr. *Chevron*, a kid, from
CHE'VRONED, *adj.* } *Chèvre*, capra.

A transverse beam or rafter of a house is so called from some likeness to a kid or goat; which I, says Skinner, am stupid enough not to understand.

Chevroned: transversed like beams or rafters.

The masquers were placed in a great concave shell, like mother of pearle, curiously made to move on those waters, and rise with the billow; the top thereof was stuck with a *cheuron* of lights, which, indented to the proportion of the shell, strook a glorious beame upon them, as they were seated, one before another.—*B Jonson. Masque of Blackness.*

Their labels were of white cloth of silver, laced, and wrought curiously between, suitable to the upper halfe of their sleeves; whose nether parts, with their bases, were of watchet cloth of silver, *chev'ron'd* all over with lace.
B. Jonson. Hymenæi, A Masque

CHEW, *v.* See CHAW.

CHICA'NE, *v.* }
CHICA'NE, *n.* }
CHICA'NER. }
CHICA'NERY. }
CHICA'NING, *n.* }

Fr. *Chicaner*. Menage, without deciding, produces the Gr. Σικανος, a Sicilian, and Δικανικος, litium sectator, a contriver of litigation. The former, because the Sicilians were notorious for their treachery, and skill in deception. Wachter gives the same origin, (sc. Σικανος,) to the Fr. *Sicaneur*, or, as they now write it, *chicaneur*; and to the Ger. *Schwicken*, decipere, deducere, depravare; A. S. *Swican*, to betray, to deceive, to seduce. The editor of Menage is inclined to consider the A. S. *Swican* as the just etymology. To *chicane* is used to denote—

To invent subterfuges, artful pretexts; to wrangle, or dispute sophistically, litigiously, with intent to evade or postpone a judgment or decision.

To all this, the court of France, after some delays, consented: but that spirit of *chicane* and injustice, that had reigned so long in that court, did still appear in every step that was made: for they made use of equivocal terms, in every paper that was offered in their name.
Burnet. Own Time, an. 1696.

These will not believe, that when all Christendom was at peace, such a war could be begun merely upon a *chicane*, about the loss of a ship or two so many years since.
Sir W. Temple. Letter to Sir John Temple.

His anger caused him to destroy the greatest part of these reports; and only to preserve such as discovered most of the *chicanery* and futility of the practice.—*Arbuthnot.*

My Lord, were I given to *chicaning* as you call my being stopt by faults of grammar that disturb the sense, and make the discourse incoherent and unintelligible, if we are to take it from the words as they are, I should not want matter enough for such an exercise of my pen.
Locke. Second Reply to the Bp. of Worcester.

There have been, Sir, and there are, many who choose to *chicane* with their situation, rather than be instructed by it.
Burke. On Economical Reform.

I am innocent, gentlemen, of the darkness and uncertainty of your science. I never darkened it with abused and contradictory notions, nor confounded it with *chicane* and sophistry.—*Id. A Vindication of Natural Society.*

Are they not the identical men, who, from the base and sordid vices which belonged to their original place and situation, aspired to the dignity of crimes; and from the dirtiest, lowest, most fraudulent, and most knavish of *chicaners*, ascended in the scale of robbery, sacrilege, and assassination in all its forms, till at last they had imbrued their impious hands in the blood of their sovereign?
Id. On a Regicide Peace, Let. 3.

CHICHE. }
CHINCHE. }
CHI'NCHY. }
CHI'NCHERY. }

Fr. *Chiche, chicherie*; which Duchat concludes to be from the Lat. *Sicus*, dry. It (*Chinche, chiche*) seems to be formed from the A. S. *Cinan*, to *chine* or chink, to open, to gape; and to be applied to—

Gaping greediness, or covetousness, hungriness, voracity; and hence to—

Niggardliness, pinching sparingness, or parsimony.

A *chichiface*,—(Fr. *Chiche-face*,) now written and pronounced *chitty-face*, is—

A niggard, one having a niggardly, pinched, starved face; a pined, puny face.

Liveth more at ease and more as rich
Than doeth he that is *chiche*.—*Chaucer. R. of the Rose.*

For *chinche* and feloun is richesse
That so can chase hem and dispise
And hem defoule in sundrie wise
They louen full bette, so God me spede
Than doeth the rich *chinchy* grede.—*Id. Ib.*

For right as men blamen an avaricious man, because of his scarcitee and *chincherie*, in the same wise is he to blame, that spendeth over largely.—*Id. The Tale of Melibeus.*

But suche an other *chinche* as hee
Men witen nought in all the londe.—*Gower. Con. A.* b. v.

I stole but a dirty pudding out of an alms basket to give my dog, when he was hungry, and the peaking *chitty-face* page hit me in the teeth with it.
Massinger. The Virgin Martyr, Act ii. sc. 1.

CHICK, *v.* } *Chuc*, (says Junius,) is the call
CHICK *n.* } of the *cock* to the hens, when he
CHI'CKEN. } has found a grain of corn. (See the example from Chaucer, *Nonnes Priestes Tale*, in v. *Chuck*.) Wachter also thinks the A. S. *Cicen*; Dut. *Kieken*; Ger. *Kuchlein*; and Eng. *Chicken*, are from the same source, viz. the call of the *cock*. The interchange of *c* or *k* and *ch*, is continual in our old language. *Chick* is applied to—

The young of various birds, (met.) to a young person.

Jerusalem, Jerusalem that sleest the prophetis and stonest hem, that ben sent to thee; hou ofte wolde I gedre togidere thi children as an henne gedereth here *chykens* under hir wyngis and thou woldest not!—*Wiclif. Matthew*, c. 23.

Jerusalem, Jerusalem which kyllest prophetes, and stonest them which are sent to the: how often would I haue gathered thy childrē together, as ye henne gathereth her *cuickens* vnder her wynges, but ye would not.
Bible, 1551. *Ib.*

Her flesh tender as is a *chick*.—*Chaucer. Rom. of the R.*

A coke they hadden with hem for the nones,
To boile the *chickens* and the marie bones.
Id. Prologue, v. 368.

By the twentie daie, (if the egs be stirred,) ye shall heare the *chicke* to peepe within the verie shell: from that time forward, it beginneth to plume and gather feathers; and in this maner lieth within the shell, the head resting upon the right foot, and the same head under the right wing.
Holland. Plinie, b. x. c. 53.

Letters came from Q. Minutius the Propretour out of the Bruttians countrey, that there was a colt foled with five feet, and three *chickens* hatched with three feet a peece.
Id. Livie, p. 810.

While men were hotly disputing whether the *chick* was first formed of the yolke or the white, our excellent Harvey made it evident, (which our own observations have confirmed to us,) that it is made of neither, but of the cicatricula or speck that appears on the coat of the yolk.
Boyle. Works, vol. iii. p. 471.

Scouring the watch grows out of fashion wit,
Now we set up for tilting in the pit.
Where tis agreed by bullies, *chicken-hearted*,
To fight the ladies first, and then be parted.
Dryden. Prologue to the Spanish Fryar.

The Druids, as well as the Etruscan and Roman priesthood, attended with diligence the flight of birds, the pecking of *chickens*, and the entrails of their animal sacrifices.
Burke. Abridg. of Eng. Hist. b. i. c. 2.

They form intrigues with no man's wife or daughter.
And live on pudding, *chicken broth* and water.
Jenyns. Hor. Ep. 1. b. ii. *imitated.*

CHIDE, *v.* } A. S. *Cidan*, contendere, rixari,
CHIDE, *n.* } objurgare, increpare, to contend,
CHI'DER. } to strive, to chide, to brawle,
CHI'DESTER. } (Somner.)
CHI'DERESS. } As now used it is—
CHI'DING, *n.* } To censure harshly, to rebuke,
CHI'DINGLY. } to reprove, to blame, to quarrel with. And also—

To make the noise of any one *chiding* or quarrelling.

Tho he to thys halle com, he *chydde* and made hym wroth.
R. Gloucester, p. 390.

And yf he *chide* other chatere. hym chyvyth the worsee.
Piers Ploughman, p. 263.

For in the dal suynge he apperide to hem *chidynge*, and he accordide hem in pees and sende, men ghe ben britheren, whi noyen ghe ech othure?—*Wiclif. Dedis*, c. 7.

Amoneste hem to be not ful of *chidyng*, but temporat, schewyng al myldnesse to alle men.—*Id. Filemon*, c. 3.

So fareth it by a *chiding* wif; if she *chide* him not in o place, she wol *chide* him in another; and therefore, better is a morsel of bred with joye, than an hous filled ful of delices with *chiding*, sayth Solomon.—*Chaucer. The Persones Tale.*

Men must enqueren, (this is min assent,)
Whether she be wise and sobre, or dronkelewe,
Or proud, or elles other waies a shrew,
A *chidester*, or a wastour of thy good.
Id. The Marchantes Tale, v. 9409.

If one be ful of wantonesse
Another is a *chideresse*.—*Id. Rom. of the Rose.*

For often tyme, of his *chidynge*,
He bringeth to hous suche tydinge
That maketh warre at beddes heade.—*Gower. Con. A.* b. iii.

Nor there is nothing that so soone casteth the mind of the husband from his wife, as doth much scolding and *chiding*, and her mischeuous tongue, which Solomon likeneth vnto a dropping and raining house roofe in the winter, because that both driueth ye man forthe at the dore.
Vives. Instruction of Christian Women, b. i. c. 5.

Tullie enueighing against Catiline that Romaine rebell, beginneth his oration *chidingly*, questioning with Catiline of this sorte.—*Wilson. The Arte of Rhetorique*, p. 187.

Petr. Not her that *chides*, Sir, at any hand I pray.
Tranio. I loue no *chiders*, sir.
Shakespeare. Taming of the Shrew, Act i. sc. 2.

God of our saving health and peace,
Turn us, and us restore,
Thine indignation cause to cease
Toward us, and *chide* no more.—*Milton*, Psalm 85.

This was both so illegal, and so inhuman, that it might have been expected that some notice would have been taken of it. But Kirk was only *chid* for it; and it was said that he had a particular order for some military executions; so that he could only be *chid* for the manner of it.
Burnet. Own Time, an. 1685.

These are not wanting: • • • • •
• • • • • • • nor the *chide* of streams
And hum of bees, inviting sleep sincere
Into the guiltless breast.—*Thomson. Winter.*

As children should be very seldom corrected by blows; so, I think, frequent, and especially, passionate *chiding* of almost as ill consequence. It lessens the authority of the parents, and the respect of the child.—*Locke. Of Education*, s. 77.

Oh! if my threatning sins were gone,
And death had lost his sting,
I could invite the angel on,
And *chide* his lazy wing.—*Watts. Welcome Messenger.*

Imagination lays him down—
Attentive in his airy mood,
To every murmur of the wood:
The bee in yonder flowery nook;
The *chidings* of the headlong brook.—*Mallet. A Fragment.*

CHIEF, *adj.* } Fr. *Chef*; It. *Capo*; Lat.
CHIEF, *n.* } *Caput*, the head. See CHEVE,
CHIEF, *ad.* } and ACHIEVE.
CHI'EFDOM. } Capital, principal: having
CHI'EFLESS. } the upper part, the eminent
CHI'EFLY. } or conspicuous station, the
CHI'EFSHIP. } overlooking, management,
CHI'EFTAIN. } guidance, or conduct.
CHI'EFTAINRY. } *Chief* is still used in com-
CHI'EFTAINSHIP. } position, in *Mischief*, and
CHI'EFTY. } formerly in *Bonchief*, (qv.)
CHI'EFFERY. }

The Romeyns were wythout *chef*, dyscomfortid hii were And to spradde hem her and ther.—*R. Gloucester*, p. 212.

Tho fond he thre damyseles, gent and fair ynowg,
That Homber with hym brogte, to the on ys herte drow,
That was of hem *cheuenteyn*, and the kynge's dogter was
Of Germanie. *Id.* p. 24.

And cleymed him for ther *chefe* of west and of est.
R. Brunne, p. 19.

Sitthen ich am goure alre hefd. ich am soure alre helo
And holy churches *chef* help. and *chefteyne* of the comune.
Piers Ploughman, p. 391.

And if so fall, the *chevetain* be take
On eyther side or elles aleth his make,
No longer shal the tourneynge ylast.
Chaucer. The Knightes Tale, v. 2557.

Now it is behovely to tellen whiche been dedly sinnes, that is to say *chefetaines* of sinnes.—*Id. The Persones Tale.*

Albeit that they kepte abstynence of warre in Grece, yet they made an armeye of two hundred shippes, as well of theyre, as of theyr compaygnyons, wherof Cymon was *chyef* capytayne.—*Nicolls. Thucydides*, fol. 57.

Animating beyde, those that were *cheffe* of my nerest kynne, to be constaunt in his servyce. Thys rebells be not wont to do.—*Burnet. Records. Pole to Cromwell, May*, 1537.

But *chiefely* women shoon,
and follow mine aduice,
If not, thou mayst perhaps in proufe
of follie beare the price.
Turbervile. Dispraise of Women that allure and love not.

He should haue remembred that S. Paules *chiefetie* amōgst the Apostles, consisted not in hauing any authoritie or dominion ouer the rest, but in labouring and suffering more than the rest, and in gifts more excellent than the rest.
T. C. in Whitgift, p. 458.

——— But, in *chief*, regard
Your owne deere safegard; whose state, study hard,
Lest sufferance seize you.
Chapman. Homer. Odyssey, b. xviii.

Be well aware, how ye the same (men's hearts) do vse,
That pride do not to tyranny you lift;
Least, if men you of cruelty accuse,
He from you take that *cheifedome* which ye do abuse.
Spenser. Faerie Queene, b. vi. c. 8.

And *chiefly* thou, O Spirit, that dost prefer
Before all temples th' upright heart and pure,
Instruct me, for thou know'st.—*Milton. Par. Lost*, b. i.

Rotherike with shame was driuen to retire out of the countrie, and to returne to his owne home: and left the *chefferie* which he demanded.
Holinshed. Conquest of Ireland, b. i. c. 11.

But then it ought nevertheless to be observed, that besides the seeds of natural religion sown in men's mind at the creation, he was also endowed with certain supernatural gifts and powers, in which his perfection *chiefly* consisted, and without which his natural powers were of themselves insufficient to the attainment of an heavenly immortality.
Bp. Bull, vol. ii. Disc. 5.

For by this time the routed bear,
Attack'd by th'enemy i th' rear,
Finding their number grew too great
For him to make a safe retreat,
Like a bold *chieftain* fac'd about.—*Hudibras*, pt. i. c. 3.

The vapour mild o'er each committee crept;
Unfinish'd treaties in each office slept;
And *chiefless* armies doz'd out the campaign!
And navies yawn'd for orders on the main.
Pope. The Dunciad, b. iv.

About the time of the Reformation, many Popish Bishops of this kingdom made long leases and fee-farms of great part of their lands, reserving very inconsiderable rents, sometimes only a *chiefry*.
Swift. Arguments against the Power of Bishops.

But *chief* by numbers of industrious hands
A nation's wealth is counted. numbers raise
Warm emulation: where that virtue dwells,
There will be traffic's seat.—*Dyer. The Fleece*, b. iii.

In the hour of danger it was shameful for the *chief* to be surpassed in valour by his companions; shameful for the companions not to equal the valour of the *chief*
Gibbon. History, c. 9.

It is by this principle [sympathy] *chiefly* that poetry, painting, and other affecting arts, transfuse their passions from one breast to another, and are often capable of grafting a delight on wretchedness, misery, and death itself.
Burke. On the Sublime and Beautiful.

It will be proper to state, that Mr. Nicholas Grueber, who preceded Mr. Barwell in *chiefship* of Dacca, in a letter dated 29th April 1775, declares that he paid to the committee of Circuit 12,000 rupees as their profit on a single salt farm.—*Id. On the Affairs of India.*

An old gentleman delighting himself with the recollection of better days, related, that forty years ago, a *chieftain* walked out attended by ten or twelve followers, with their arms rattling.—*Johnson. A Journey to the Western Islands.*

The laird of Raasa has sometimes disputed the *chieftainry* of the clan with Macleod of Skie.—*Id. Letter to Mrs. Thrale.*

The *chieftainship* of the highlandry is a very dangerous influence.—*Smollet.*

CHI'ERTEE, *n.* Charity, love. See CHARITY.

Yet tikeled I his herte for that he
Wend that I had of him so grct *chiertee*.
Chaucer. The Wif of Bathes Prologue, v. 5978.

CHI'LBLAIN, *v.* } *Chill* and *blain*. *Blains*,
CHI'LBLAIN, *n.* } (qv.) supposed to arise from *chill* or cold.

Being reduced into a cataplasm and so applied everie night and taken off in the day time, it [Sisymbrium,] healeth within four times laying on, the angrie *chilblaines* and bloudy-fals that trouble the feet in the night season.
Holland. Plinie, vol. ii. p. 16.

I remembred the cure of *chilblains*, when I was a boy, (which may be called the childrens gout,) by burning at the fire, or else by scalding brine, that has, (I suppose,) the same effect.—*Sir W. Temple. Of the Cure of the Gout.*

From the same cause, [the cold,] myself, as well as several of my people, had fingers and toes *chilblained*.
Cook. Voyages, vol. iii. b. i. c. 3.

CHILD, *v.* } A. S. *Cild*; Dut. and Ger.
CHILD, *n.* } *Kind*; from the past part.
CHI'LDAGE. } *Cenned*, natus, genitus, *born*,
CHI'LDING. } *begotten*. Of the A. S. *Cennan*; Ger. *Kennen*, parere,
CHI'LDHOOD. } gignere, to bear, *bring forth*,
CHI'LDISH. } *to beget*; Wachter observes
CHI'LDISHLY. } that *N in ore Saxonico* is
CHI'LDISHNESS. } easily changed into *L*; and
CHI'LDLESS. } concludes that *child*, (*ch* for
CHI'LDLY. } *k*,) and *kind* have the same
CHI'LDNESS. } origin.
CHI'LDRENLESS. }
CHI'LDER-MASS. }

Child,—any thing begotten, born, or brought forth; especially, of woman born; any one having the qualities of a *child*, (e. g.) its weakness, ignorance, innocence, docility;—offspring; descendants generally, in near or remote succession; (met.) offspring, produce.

Childer-mass,—In commemoration of the murder of the *children*, (the Innocents.)

Mr. Steevens, in his note on the Shepherd's exclamation in *Winter's Tale*, "a boy, or *child*, I wonder;" observes, "that in some of our inland counties, a *female infant*, in contradistinction to a *male one*, is still termed among the peasantry, a *child*." On the other hand, G. Douglas renders "*Puer* Ascanius, Ascaneus the *chylde*." Surrey,—"the *chylde* Iulus." And the word is applied in our old writers of Ballads or Romances to any *youth*, or *boy*, whether knight or squire, or page. In R. Gloucester, (p. 182,) "*Chyld* Waweyn, Lotys sone, thulke tyme was bote of twelf ger," is in Geoffry of Monmouth, (quoted in the notes,) "Walwanus, *filius* predicti Loth. xii. annorum juvenis." And it is added in R. Gloucester, "the pope him toke armes, and ys owe honde made hym *knyght*." In Chaucer, (*Flower & Leaf*,) the attendants upon the knights, "with crownes of laurer grene," are distinguished by the name of *childe*. "And euery *childe* ware of leaves grene, a fresh chapelet upon his haires bright." In Spenser, Prince Arthur, a knight complete, is called "the noble *childe*," (*Faerie Queene*, b. vi. c. 8. s. 15.)

Junius remarks, that the verb, *to child*, occurs *passim* in Wiclif's English version of the Bible, (i.e. O. T.) "And Eve *childed*," &c.

Child is much used prefixed to other words, as *child-birth*, *child-bed*, &c.

Tho schal hande bi gete a *child*, sayn he wolde y wyte,—
What non that *child* schulde be, that he hande y gete.
R. Gloucester, p. 10.

Home forto wend to *childe* and to wife,
To visitte ther londes, to solace ther lue.—*R. Brunne*, p. 1.

Fyue *childir* he had, knyghtes douhty of handes,
And alle were thei kyngee in diuers landes.—*Id.* p. 19.

Charitie is a *childish* thing, as holi churche witnesseth
Nisi efficiamini sicut parouli.—*Piers Ploughman*, p. 280.

Jhesus clepide togidere hem and seyde suffre ye *children* to come to me: and nyle ye forbede hem, for of siche is the kyngdom of heuenes. Treuly I seye to you: who euer schal not take the kyngdom of God as a *child*, he schal not entre into it.—*Wiclif. Luke*, c. 18.

Jesus called them vnto hym, and sayd: suffre *chyldren* to come vnto me, and forbydde them not. For of suche is the kingdom of God. Verely I say vnto you, whosoeuer receyueth not ye kingdom of God as a *chyld*, he shal not enter therin.—*Bible*, 1551. *Ib.*

Chosen of Joseph, whome he tocke to wiue
Unknowing him, *childing* by miracle.
Chaucer. A Balade of our Ladie.

As it by olde daies fille
I rede whilome that an Ile
Up in the londes of Archade
A wonder dredfull noyse it made.
For so it fil that ylke daie
This hille on his *childinge* laie.—*Gower. Con. A.* b. vii.

Is s by nyghte in prijutee
(Whiche of *childyng* is the goddesse)
Came for to help in that distresse.—*Id. Ib.* b. iv.

With that came in the norice,
Whiche fro *childhode* hir had kepte,
And aseketh, if she had slepte,
And why hir chere was vnglad.—*Id. Ib.* b. viii.

All freshe betwene the white and rede,
As he whiche tho was tender of age,
Stode the colour in his visage:
That for to loke vpon his cheke,
And seen his *childly* maner eke,
He was a woman to beholde.—*Id. Ib.* b. v.

And he sayde vnto me: aske the *childbed* of a womā, and saye vnto her: if thou bryngest forth *children*, why dost thou it not together, but one after another? Praye her therefore, to bryng forth x. *children* at once. And I sayd, she cannot, but must do it one after another.
Bible, 1551. *Esdras*, b. iv. c. 5.

They were two harlots, and dwelled together in one house, and it chanced within two daies they *childed* both.
Latimer. Second Sermon before King Edward.

For in your very *childage*, there appeared in you a certayne straunge and meruelous towardnes of suche prudencie, moderacion, mekenes, integritie, deuocion and godlines that euery man did hope that your grace wouldc be a wonderfull excellent prince in euery condicion perfite and absolute.
Udal. John, Pref.

These gentlewomen are exceeding fat, and the lesser their noses be, the fairer are they esteemed; they daube ouer their sweet faces with grease too shamefully; and they neuer lie in bed for their trauel in *childbirth*.
Hackluyt. Voyages, vol. I. p. 99.

For by reaō of such bringing vp: some after they become to sadder age, haue such *childish* and tender stomacks, that they can not abide to heare any thing of wisedom or sadnes, but delight altogether in bookes of peuish fables, which neither be true nor likely.
Vives. Instruction of Christian Women, b. II. c. 11.

In princes practices it is more *childishness* to tarry until the practices be set abrode: for then were it as good to tarry tin the trumpet sound wars.
Burnet. Records. A short Discussion, Aug. 1559.

These haue caryed awaye the deare beloued of my wyddowes, leauyng me alone, both desolate and *childelesse*.
Bible, 1551. *The Prophecie of Baruch*, c. 4.

If th' one be ryche, and *childrenles*,
though all the grounde of stryfe
Procede of him, sette thou in foote,
and pleade his cause for lyfe.—*Drant. Horace*, Sat. 5.

My liefe, said she, ye know, that long ygo,
Whilst yee in durance dweit, ye to me gaue
A little maid, the which ye *childed* tho:
The same againe if now ye list to haue,
The same is yonder lady, whom high God did saue.
Spenser. Faerie Queene, b. vi. c. 12.

Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death.—*Bacon. Ess. Of Parents.*

——— There was found
Among the gravest Rabbies disputant
On points and questions fitting Moses chair
Teaching not taught; the *childish* shewn the man
As morning shews the day.—*Milton. Paradise Lost*, b. iv.

O happe Henrie, who art lawfully borne,
Yet beautifi'st thy birth, by signs of worth.
And, though a *child*, all *childish* toys dost scorne,
To show the world thy virtues budding forth.
Stirling. A Paraenesis to Prince Henry.

Jail. I do not think she was very well, for now
You make me mind her, but this very day
I ask'd her questions, and she answer'd me
So far from what she was, so *childishly*,
So wilily, as if she were a fool,
An innocent, and I was very sorry.
Beaum. & Fletch. Two Noble Kinsmen, Act iv. sc. 1.

Then doth the soul want work, and idle sit,
And thus we *children* are and ideots call,
Yet hath she then a quick and active wit,
If she had sight and tools to work withal.
Davies. Immortality of the Soul, s. 32.

He makes a Julyes day, short as December,
And with his varying *childnesse*, cures in me
Thoughts, that would thick my blood.
Shakespeare. Winter's Tale, Act i. sc. 2.

Certainly the best works, and of greatest merit for the publick, have proceeded from the unmarried or *childless* men, which both in affection and meanes have married and endowed the publick.—*Bacon. Ess. Of Marriage.*

You that expect e'er long to be invested with all the bliss and happiness that a creature is capable of, is it a comely thing for you in the mean while to spend your time in running after shadows, and in playing with *childish* gewgaws? In raking in the dirt or treading in the mire.
Beveridge, vol. II. Ser. 137.

But to return to the business of rewards and punishments, all the actions of *childishness*, and unfashionable carriage, and what ever time and age will of itself be sure to reform, being, as I have said,) exempt from the discipline of the rod, there will not be so much need of beating *children*, as is generally made use of.—*Locke. Of Education*, s. 72.

Nor must I here omit my worthy friend, Mr. Honeycomb, who has often told us in the club, that, for twenty years successively, upon the death of a *childless* rich man, he immediately drew on his boots, called for his horse, and made up to the widow.—*Spectator*, No. 311.

Instead of supposing ourselves to be perfect patterns of wisdom and virtue, it seems to me more reasonable to treat ourselves, (as I am sure we must now and then treat others,) like humoursome *children*, whose fancies are often to be indulged in order to keep them in good humour with themselves and their pursuits.—*Sir Joshua Reynolds*, Disc. 12.

We cannot be so *childish* as to imagine, that ambition is local, and that no others can be infected with it, but those who rule within certain parallels of latitude and longitude.
Burke. Remarks on the Policy of the Allies.

Children occasion toil, and a *childless* life is a state of destitution: the time of youth is a time of folly, and gray hairs are loaded with infirmity.—*Adventurer*, No. 107.

CHI'LIAD, *n.* } Gr. Χιλιας, one thousand.
CHI'LIAST. } The Millenarians were also called *Chiliasts*. See the quotation from Bayle.

The world then in the seventh *chiliad* will be assumed up unto God, snatch'd up by his spirit, inacted by his power.
More. Defence of Moral Cabbala, c. 2.

Marcinus published a book, which he intituled *Chiliasmus enervatus*. He dedicated this book to his adversary, and prudently represented to him, that the doctrine of the *Chiliasts* rendered the reformed religion odious to the supreme powers; for since they pretend that the prosperity of the church depends upon the destruction of all temporal powers, they excite the people to insurrections that they may bring in the golden age of Christianity, or the reign of a *thousand* years.—*Bayle. Dictionary. Art. Marcinus*, n. 1.

CHILIFICATION. } From *Chyle*, (qv.) and *factus*, past part. of
CHILIFA'CTIVE. } *facere*, to make or cause
CHILIFA'CTORY. } to be.

The making or production of chyle.

Nor will we affirm that iron ingested, receiveth in the stomach of the ostrudge no alteration at all, but if any such there be, we suspect this effect rather from some corrosion, than any of digestion; not any liquid reduction or tendency to *chilifaction* by the power of natural heat, but rather some attraction from an acid and vitrious laudanity in the stomach, which may absterse and shave the scorious parts thereof.—*Browne. Vulgar Errours*, b. iii. c. 22.

Whether this be not effected by some way of corrosion, from sharp and dissolving humidities, rather than any proper digestion; *chilifactive* mutation, or elemental conversion, is with good reason doubted.—*Id. Ib.*

Wherein notwithstanding we should rather rely upon (if any such might be found) a *chilifactory* menstruum or digestive preparation drawn from species or individuals, whose stomachs peculiarly dissolve lapideous bodies.
Id. Ib. b. ii. c. 3.

CHILL, *v.* } A. S. *Celan*, algere, refrigerare, to *cool*, or cause to be
CHILL, *n.* } cold. (See COOL.) Met. it
CHILL, *adj.* } is—
CHI'LLY, *adj.* } To dispirit, to discourage, to
CHI'LLY, *ad.* } dishearten; to deject, to de-
CHI'LLINESS. } press, to damp.
CHI'LNESS. }

And sithen this chosen *chile* and caytif poverte
Let hem chewe as thei chosen.—*Piers Ploughman*, p. 404.

For from the twig that fyrst I brake and rootes I rent from ground,
The blacke blood out doth breake, and downe with trickling drops it trols,
Delaying feal the seyl, with that for fear my body *chilles*.
Phaer. Virgill. Aeneados, b. viii.

No fee of Apenynus top
my flaming fire may quent,
No heate of brightest Phœbus beames
may bate my *chillie* colde.
Turberville. The Louer to his carefull Bed, &c.

He said, and Priam's aged joynts with *chilled* feare did shake,
Yet instantly he bad his men, his chariot ready make.
Chapman. Homer. Iliad, b. i.

This said he paus'd not, but with ventrous arme
He pluckt, he tasted; mee damp horror *chil'd*
At such bold words vouchi with a deed so bold.
Milton. Paradise Lost, b. v. l. 65.

In urns and altars round,
A drear and dying sound
Affrights the Flamens at their service quaint:
And the *chill* marble seems to sweat,
While each peculiar pow'r forgoes his wonted seat.
Id. Odes. Christ's Nativity. Hymn, v. 21.

Yet for all this there comes another strange gardener that never knew the soil, never handled a dibble or spade to set the least pot-herb that grew there, much less had endur'd an hour's sweat or *chilness*, and yet challenges as his right the binding or unbinding of every flower, the clipping of every bush, the weeding and worming of every bed, both in that and all other gardens there about.
Id. Animadversions upon the Remon. Defence.

But muse, thou seem'st to leave the Morelands too too long,
Of whom report may speak (our mighty wastes among)
She from her *chilly* site, as from her barren feed,
For body, horn, and hair, as fair a beast doth breed
As scarcely this great isle can equal.
Drayton. Poly-Olbion, s. 12.

Envious, malicious, and revengeful thoughts fix the heart, and put it into a raging flame and fury; fearful, despairing, and mistrustful thoughts *chill* it, and make it so cold, stupid, and unactive, that it cannot exert itself, nor employ all its powers and faculties as it ought to do.
Bp. Beveridge, vol. II. Ser. 125.

——— It strikes an awe
And terror on my aching sight: the tombs
And monumental caves of death look cold,
And shoot a *chilness* to my trembling heart.
Congreve. The Mourning Bride, Act II.

Ah! waste no more that bounteous bloom,
On night's *chill* shade, that fragrant breath:
Let sun-beg suns those gems illume!
Fair flower, to live unseen is death.
Langhorn. The Evening Primrose.

The social hearth when autumn's treasure's store
Chill know the winds without, and through the bleak elm roar.
Id. Mirror's Epitaphium Damonis.

The midnight air falls chilly on my breast;
And now I shiver with a vague regret
Scorches my veins. *Horace. Carmenum*, Ode I.

CHIMERA, *n.* } Lat. *Chimæra*; Gr. Χιμαιρα, *adj.* } Χιμαιρα, from Χιμαρος, a goat. (See Pope, *Homer. Iliad*, b. vi.) Applied to—Any capricious fancy, any wild imagination.

For e'en at first reflection she (the soul) espies,
Such strange *chimeras*, and such monsters there,
Such toys, such antics, and such vanities,
As she retires, and shrinks for shame and fear.
Davies. The Immortality of the Soul, Introd.

That neglect has been the true cause of *chimeras*; such as are (for instance) an absolute real time or space, a vacuum, atoms, attraction in the scholastick sense, a physical influence of the soul over the body, and a thousand other fictions, either derived from erroneous opinions of the ancients, or lately invented by modern philosophers.
Clarke. Leibnitz's Fifth Paper.

An enlightened reader laughs at the inconsistent *chimera* of our author, of a people universally luxurious, and at the same time oppressed with taxes and decaying in trade.
Burke. Observations on a late State of the Nation.

They have annexed to every species of knowledge some *chimerical* character of terror and inhibition, which they transmit, without much reflection, from one to another: they first fright themselves, and then propagate the panick of their schools and acquaintance.—*Rambler*, No. 5.

CHIMERE. Fr. *Chamarre, cimarre*; It. *Zimarra*; Sp. *Chamarra*, or *chamarro*; Dut. *Samare*; Sw. *Samarra*. Dr. Jamieson suggests that this term had its origin from a superior kind of cloth, made of fine goat's wool, and called by the Latins *Cymatilis*, from Gr. Κυμα, a wave, because it was *scalloped*. See Cymar.

The Fr. *Chamarre* is said by Cotgrave to be "a loose and light gown (and less properly a cloak) that may be worn scarf-wise."

The *chimere* [is] the upper robe, to which the lawn sleeves are generally sewed; which before and after the Reformation, in queen Elizabeth's time was always of scarlet silk: but Bishop Hooper scraping first at the robe itself, and then at the cuffs of it, as too light and gaudy for the episcopal gravity, it was changed for a *chimere* of black satin.
Wheatly. Common Prayer, ii. c. 4.

CHIME, *v.* } Dr. T. H. happily and ingeniously, ut solet, says Skinner, derives from the It. *Chiamare*; (Lat. *Clamare*, to call,) because that sound (sc. the *chime of bells*) *calls* or summons to church. Junius suspects that the expression formerly was a *cimbal* or *cimble* of bells, (see Cymbal,) whence *cime* or *chime* was formed. To *chime*, as applied generally, is—

To be or cause to be in the same tone or tune; in unison, in consonance; to attune, to harmonize, to correspond or agree, or coincide with.

The streme of lif now droppeth on the *chimbe*.
The asy tonge may wel ringe and *chimbe*
Of wrecchednesse, that passed is ful yore:
With ode folk, save dotage, is no more.
Chaucer. The Reves Prologue, v. 3894.

——— And right for fere
They weren dombe, and dare not telle,
Without sowne, as dothe the belle,
Whiche hath no clapper for to *chyme*.—*Gower. Con. A.* b. iv.

After that she was passed Ludgate she proceeded towarde Fletestrete where the Conduict was newely painted, and all the armes and angels refreshed, and the *chyme* melodiously sowning.—*Hall. Hen. VIII.* an. 25.

Then in a rage I took,
And out at window threw
Ovid and Horace, all the *chiming* crew;
Homer himself went with them too.
Hardly escaped the sacred Mantuan book.
Cowley. Ode. Of Verses of my Lord Broghills.

The voyce so sweet, the words so faire,
As some soft *chime* had stroke the ayre,
And though the sound were parted thence
Still left an eccho in the sense.—*B. Jonson. The Mind.*

That we on earth with undiscording voice
May rightly answer that melodious noise,
As once we did, till disproportion'd sin
Jarr'd against nature's *chime*, and with harsh din
Broke the fair music that all creatures made
To their great Lord. *Milton. Ode at a Solemn Music.*

Father and son, husband and wife, and such other correlative terms, seem so nearly to belong one to another, and their custom do so readily *chime* and answer one another in peoples memories, that upon the naming of either of them, the thoughts are presently carry'd beyond the thing so named, and nobody overlooks or doubts of a relation, where it is so plainly intimated.—*Locke. Of Hum. Underst.* b. ii. c. 25.

Love first invented verse, and form'd the rhyme,
The motion measur'd, harmonized the *chime*.
Dryden. Cymon & Iphigenia.

The book [Piers Plowmans vision] is writ in metre, but much different from the manner of our modern verse, there being no rhymes or *chymano* of words, but the nature of the metre is that three words, at the least, of each verse begin with one and the same letter.
Strype. Memoirs. Edward VI. an. 1550.

Various of numbers, new in ev'ry strain;
Diffus'd, yet terse, poetical tho' plain;
Diversify'd, midst unison of *chime*;
Freer than air, yet manacled with rhyme!
Hurt. Introduction to Vision of Death.

Rhyme, eras the minstrel of primeval night,
And Chaos, anarch old, ere near their throne
Oft taught the rolling elements to *chime*
With tenfold din. *Mason. A Monody on Pope.*

CHIMNEY. } Fr. *Cheminée*; Sp. *Chimenea*; It. *Camino*; Lat. *Caminus*; Gr. Καμινος, απο του καιειν, to burn, or απο του καυματος, burning heat. *Caminus*, anciently denoted a furnace, but is now used pro *gula*, quæ fumum extra tectum emittit:—

CHIMNEY-LESS.

The gullet, which discharges the smoke above the roof: a pipe, or conduit.

I seigh halles ful heygh, and houses ful noble
Chambres with *chymeneys*, and chapels yaye.
Piers Ploughman. Crede.

And thei schulen sende hem into the *chymney* of fir, there schal be wepyng and betyng togidre of teeth.
Wiclif. Matthew, c. 13.

Forth with his chamberleine also
To counceile had both two,
And stood nigh by the *chymnee*
Together spekende all thre.—*Gower. Con. A.* b. vii.

Iach. The *chimney*
Is south the chamber, and the *chimney-piece*
Chaste Dian, bathing: never saw I figures
So likely to report themselves.
Shakespeare. Cymbeline, Act ii. sc. 4.

Tenements are divided into two or more tiling houses, and *chimneyless* barns used to that purpose.
Fuller. Worthies. Merionethshire.

Acute distempers frequently arise from a diminution of transpiration through the cutaneous *chimneys*, and some chronical ones from an augmentation.
Derham. Physico-Theology, b. v. c. 5.

Moliere, as we are told by Monsr. Boileau, used to read all his comedies to a little old woman, that was his housekeeper, as she sat with him at her work by the *chimney-corner*; and could foretell the success of his play in the theatre, from the reception it met with at the fire side.
Spectator, No. 10.

The King, as he had come through the western countries, from the first landing had been in many places moved to discharge the *chimney-money*: and had promised to recommend it to parliament.—*Burnet. Own Time*, an. 1689.

But there are huts or dwellings of only one story, inhabited by gentlemen, which have walls cemented with mortar, glass windows, and boarded floors, of these all have *chimneys*, and some *chimneys* have grates.
Johnson. Journey to the Western Islands.

CHIN. } Goth. *Kinnus*; A. S. *Cinne*; Dut. *Kinne*; Ger. *Kinn*, from the A. S. *Cinan*, (Ger. *Gienen*,) hiare, dehiscere, to *gape*, to chine, *chink*, or rive, (Somner.) So called, says Skinner, because when the *chin* is drawn down, the mouth is *opened*. It is applied to—

CHINNED.

The central part, or part below the mouth of the *opening* jaw, or jaw that descends to effect an opening or *yawning* of the mouth.

And as a letherene pors, lolled his chekus
Al sydder (longer) than ye *chyn*, ychiveled for elde.
Piers Ploughman, p. 97.

On bothen his chekes, and his *chyn*. *Id. Crede.*

And for to fasten his hood under his *chinne*,
He hadde of golde ywrought a curious pinne.
Chaucer. The Prologue, v. 195.

In hell thou shalt vnderstonde,
There is a flood of thilke office,
Whiche serueth all for suarice:
What man that stond shall therin
He stant vp euen to the *chinne*.—*Gower. Con. A.* b. v.

And whyles he pondreth these thinges in hys harte,
Hys knee, hys arme, hys hande susteyned hys *chinne*.
Wyat. The Auctor on Psalme 102.

——— Then like a faire yong prince,
First downe *chinn'd*, and of such a grace, as makes his lookes convince
Contending eyes to view him: forth he went to meet the king. *Chapman. Homer. Iliad*, b. xxiv.

I have observed that those little blemishes wear off very soon, but, when they disappear in any part of the face, they are very apt to break out in another, insomuch that I have seen a spot upon the forehead in the afternoon, which was upon the *chin* in the morning.—*Spectator*, No. 51.

The next in beauty, as in speed, appears
Fair Idas, in the strength of youthful years:
A party coloured down but just began
To shade his *chin*, the promise of a man.
Hurt. The Sixth Thebaid of Statius.

CHINCHE. See Chich.

CHINE, *v.* } Fr. *Echine*; It. *Schiéna*; CHINE, *s.* } the *chine*, back-bone, ridge of CHI'NED, *adj.* } the back. *Echiner*,—to *chine*, CHINE-BONE. } divide, or break the back of, (Cotgrave,) probably from the A. S. *Cinan*, to *chine*, chink or rive. Spenser has the expression, "it chyn'd his back."

And as for all their men, their pages and their swaynes,
They choke thé up with *chynes* of beefe, to multiply their gaines.—*Gascoigne. Flowres. A Gleeze upon this Text.*

——— No did it ever rest
Till on her horses hinder parte it fell;
Where biting deepe, so deadly it imprest,
That quite it *chyn'd* his backe behind the sell.
Spenser. Faerie Queene, b. iv. c. 6.

——— And he that did desire
To cheare the lords (come faint from fight) set on a blazing fire,
A great brasse pot, and into it a *chine* of mutton put,
And fat goates flesh.—*Chapman. Homer. Iliad*, b. ix.

——— Achilles, then, himself
Advancing near the fire an ample tray,
Spread goat's flesh on it, with the flesh of sheep,
And of a fatted brawn; of each a *chine*.—*Cowper. Id. Ib.*

These are they, these steel *chin'd* rascals that undo us all.
Beaum. & Fletch. The Scornful Lady, Act v. sc. 1.

His heart pierced and torn in divers lobes or pieces, three of his ribs broken, the *chine-bone* of his back cut almost in sunder, and under the point of the shoulder-blade, on the right side within the skin three bullets were found by the Lord Hunsdon.—*State Trials. 27 Eliz.* 1584. *Inquisition upon the Death of the Earl of Northumberland.*

I learned from him, that he had killed eight fat hogs for this season, that he had dealt about his *chines* very liberally among his neighbours, and that in particular he had sent a string of hogs puddings with a pack of cards to every poor family in the parish.—*Spectator*, No. 269.

He that in his day did *chine* the long rib'd Apennine.
Dryden.

CHINK, *v.* } The verb is not of common CHINK, *s.* } occurrence. A. S. *Cinan*; CHI'NKY. } To gape or chap, as the earth doth in dry weather; to chine, *chink*, or rive, (Somner.)

Rich beame of honour, shed your light
On these dark rymes; that my affection
May shine (through every *chincke*) to every sight
Graced by your reflection!
B. Jonson. Ode to James Earl of Desmond.

Those beams that irradiate only, and gild your honeysuckle fields, do scorch and parch this *chinky* gaping soil, and so put too many wrinkles upon the face of our common mother the earth.—*Howell*, b. i. s. 1. Let. 24.

——— Not in vain, th' industrious kind
With dawby wax and flow'rs, the *chinks* have lin'd,
And with their stores of gather'd glue, contrive
To stop the vents and crannies of their hive.
Dryden. Virgil, Geor. 4.

——— So poets sing
Grimalkin, to domestick vermin sworn
An everlasting foe, with watchful eye
Lies nightly brooding o'er a *chinky* gap,
Pretending her fell claws, to thoughtless mice
Sure ruin. *J. Philips. The Splendid Shilling.*

The fabrick of superstition has in this our age and nation received much ruder shocks than it had ever felt before; and through the *chinks* and breaches of our prison, we see such glimmerings of light, and feel such refreshing airs of liberty, as daily raise our ardour for more.
Burke. Vindication of Natural Society.

CHINK, *v.* } Tinnire, vox a sono ficta, (Skin-CHINK, *n.* } ner.) It seems to be formed from *chinch*, greediness, niggardliness, (see Chich,) and to be applied to that which the greedy or covetous are eager to get, and the niggardly to keep: to coin, or money; and thence to the sound of it in the bag, or when told: and further, to any sound similar to that of metallick pieces in collision.

Such is the worth of sack; I am (me thinks)
In the exchequer now; hark, how it *chinks*
And do esteme my venerable self
As brave a fellow, as if all the pelfe
Were sure my owne.—*T. Beaumont. Vertue of Sack.*

He *chinks* his purse, and takes his seat of state:
With ready quills the dedicators wait;
Now at his head the dextrous task commence,
And, instant, fancy feels th' imputed sense.
Pope. The Dunciad, b. iii. l. 107.

Not an extravagant young heir,
Beset with duns and in despair,
When joyful tidings reach the ear,
And dad retires by Heaven's commands,
To leave his *chink* to better hands;
E'er felt a joy in such excess,
As Frank reliev'd from this distress.
Somerville. Fables, c. 2.

At length the busy time begins,
"Come, neighbours, we must wag—"
The money *chinks*, down drop the chins,
Each lugging out his bag —*Cowper. Yearly Distress.*

Yon ancient prude, • • • •
With bony and unkerchief'd neck, defies
The rude inclemency of wintry skies,
And sails, with lappet head and mincing airs,
Duly, at *chink* of bell, to morning pray'rs.—*Id. Truth.*

The only comfort that I know
Is, that 't was said an age ago,
'Ere Milton soar'd in thoughts sublime,
'Ere Pope refin'd the *chink* of rhyme
Lloyd. An Epistle to Mr. Colman.

CHINTZ, *n.* A word of modern introduction into the English language from the Hindústanee; —written with *z* final, though *z* must be pronounced.

Chintzes are gaudy, and engage our eyes
Too much about the party-colour'd dyes.
Swift. Prol. to a Play for Benefit of Distressed Weavers.

And when she sees her friend in deep despair,
Observes how much a *chintz* exceeds mohair.
Pope. Moral Essays, Ep. 2.

The chamber in which they slept, breathes the richest and purest of all odours, unalloyed by the fumes, which cannot but arise, where the sleeper lies under two or three blankets and a quilt, for the bed covering here is nothing more than a single piece of fine *chintz*.
Cook. Voyages, vol. ii. b. iii. c. 12.

CHI'OPPINE, *n.* Sp. *Chapin*, which, Delpino says, is Arabic. Mr. Steevens (*Shakespeare*, vol. vii. p. 300,) calls it a high shoe, or rather a clog, worn by the Italians. Minshew,—a high cork shooe.

What, my young lady and mistress! by'r lady your ladyship is nearer heauen then when I saw you last, by the altitude of a *choppine*.—*Shakespeare. Hamlet*, Act ii. sc. 2.

I do wish myselfe one of my mistresse's *cioppini*. Another demands, why would he be one of his mistresse's *cioppini*? A third answers, because he woulde make her higher.
B. Jonson. Cynthia's Revels, Act ii. sc. 3.

The Venetian courtezan, after she has put off her lofty attire, and high *chippines*, almost pares away herself to nothing.—*Fuller. Worthies. Wales generally.*

CHIP, *v.* } Dut. and Ger. *Kappen*, cædere, secare, to chip or chop.
CHIP, *n.* } See To CHOP.
CHI'PPING, *n.* } To cut or hew into small
CHI'PPY. } pieces.

The *chip* falles in his ine.—*R. Brunne*, p. 91.

Right such thought is in mine heart, for commonly it is spoken, and for an olde prouerbe it is ledged: he that heweth to hie, with *chippes* he may lese his sight.
Chaucer. The Testament of Loue, b. i.

Their prymes and houres fal,
And lepe out of their lippes
Lyke sawdust or dry *chippes*.—*Skelton. Colyn Clout.*

Sol. Sirrah, what humor is the Prince of?
Fal. A good shallow young fellow he would haue made a good pantler, hee would haue *chipp'd* bread well.
Shakespeare. 2 Part Hen. IV. Act ii. sc. 4.

But he was also notoriously wanton, intolerably ambitious, a constant dissembler, prodigiously profuse, so that he had sunk his estate, had it not met with a seasonable support of abbey land, he being one of those who well warmed himself with the *chippe*, which fell from the felling of monasteries.
Fuller. Worthies. Staffordshire.

But. What are they, Andrew?
And. The one to blanch your bread from *chippings* base, and in a moment, as thou wouldst an almond; the sect of the Epicureans invented that.
Beaum. & Fletch. The Elder Brother, Act ii. sc. 3.

We always chuse to cut the old black-rined trees; for these have less sap, and require but little pains to *chip* or cut it.
Dampier. Voyage, an. 1676.

In front a parlour meets my ent'ring view;
Oppos'd, a room to sweet refection due.
Here my chill'd veins are warm'd by *chippy* fires,
Through the bor'd rock above, the smoke expires.
Savage. The Wanderer, c. 1.

From the marrowless bones of these skeleton establishments, by the use of every sort of cutting, and of every sort of fretting tool, he flatters himself that he may *chip* and rasp an empirical alimentary powder, to diet into some similitude of health and substance the languishing chimeras of fraudulent reformation —*Burke. On the Nabob of Arcot's Debts.*

CHIRK, *v.* } Dut. *Circken*, to chirp; "A. S.
CHI'RKING, *n.* } *Cearcian*, crepitare, garrire, to chatter; It. *Stridere*, to crash, to gnash, to *creak*, to make a noise, to charke, or, (as in Chaucer's language,) to *chirke*," (Somner.) See an example from Holland's *Plinie* under CHAMP.

And kisseth hire swete, and *chirketh* as a sparwe.
Chaucer. The Sompnoures Tale, v. 7386.

All full of *chirking* was that sory place.
Id. The Knightes Tale, v. 2006.

This hous was also ful of gigges
And also ful eke of *chirkinges*.—*Id. Third Book of Fame.*

CHIRM, *v.* } Junius has *Chirre*, *gemere* in-
CHIRM, *n.* } star turturum; and in the Dut. *Karien*, *korien*, *koerien*, is, *gemere* instar turturis sive columbæ, to *murmur* like a dove. A. S. *Cearian*, *ceorian*, queri, to complain. Dr. Jamieson refers to Dut. *Kermen*, lamentari; and observes, that applied to birds, it denotes the mournful sound emitted by them, especially when collected together before a storm: and also their *chirping*. In Hall, it seems to be applied to the low note of chawing with sensual gratification. *Chirk*, *chirm*, *chirp*, must have the same origin, and differ little in their application.

O Troian kyng, that secrets hie of great Gods canst discus,
Whom Phœbus token trees and starres of heauen hath taught to skrie,
Both *chirmyng* toongs of birdes, and wynges of foul that swift doth flie.—*Phaer. Virgill. Æneidos*, b. iii.

What tho' he *chires* on purer manchets crowne,
Whiles his kind client grindes on blacke and browne.
Bp. Hall, b. v. Sat. 2.

For hee [Perkin Werbeck] was conueighed leasurely on horsebacke, (but not in any ignominious fashion) through Cheapside and Cornewall to the Tower; and from thence backe againe vnto Westminster, *with the charme*, [in the Latin version, *cum choro*,] of a thousand taunts and reproches.—*Bacon. Hen. VII.* p. 186.

CHI'ROGRAPH. } From the Gr. Χειρ, the
CHIRO'GRAPHER. } hand, and γραφειν, to write.
A writing or graving with the hand. The words are confined almost entirely to legal usage.

CHI'ROMANCY. } From Χειρ, the hand,
CHI'ROMANCER. } and μαντευεσθαι, to fore-
CHIROMA'NTICAL. } tell.
Divination from inspection of the hands. See the quotation from Brown.

Chiromancy hath these aphorisms to foretell melancholy.
Burton. Anatomy of Melancholy, p. 59.

Nor do we observe it verified that there is much considerable in that doctrine of *chiromancy*, that spots in the top of the nails do signify things past; in the middle, things present; and at the bottom events to come. That white specks presage our felicity, blew ones our misfortunes. That those in the nail of the thumb have significations of honour, those in the fore-finger of riches, and so respectively in other fingers.—*Brown. Vulgar Errours*, b. v. c. 22.

With what equity *chiromantical* conjecturers decry these decussations in the lines and mounts of the hand!
Id. Cyrus Garden, c. 5.

The middle sort who have not much to spare,
To *chiromancers* cheaper art repair,
Who clap the pretty palm, to make the lines more fair.
Dryden. Juvenal, Sat. 6.

A pretence as groundless and silly, as the dreaming Oneirocriticks of their Artemidorus and Astrampsychus, or the modern *chiromancy* and divinations of gypsies.
Bentley, Ser. 4.

CHIRONO'MIC. Lat. *Chironomia*, the art of moving the hands (in oratory, dancing, &c.) Gr. Χειρονομ-ειν, to regulate the hands, from Χειρ, the hand, and νεμ-ειν, regere, to rule, to regulate. See the quotation.

In the original it is called *sellatio*, which means *a motion of the hands*, accommodated either to one's own or another's elocution. Our language does not supply a proper word for this gesture, as indeed we have too little occasion to find the want of it: *chironomic* art, so much studied by the antients, being in the number of those which have been so long since lost.—*Melmoth. Note on Pliny*, b. ix. Let. 34.

CHIRP, *v.* } Junius and Skinner think a
CHIRP, *n.* } sono ficta. Perhaps corrupted
CHI'RPING, *n.* } from *Chark*, (qv.) and *Chirm*.
The quotations sufficiently explain the usage.

Oft therefore have I chid my tender muse;
Oft my chill breast beats off her flutt'ring wing;
Yet when new spring her gentle rays infuse,
All storms are laid, again to *chirp* and sing
P. Fletcher. The Purple Island, c. 1.

As touching the manner of worshipping and adoring flashes of lightning, all nations with one accord and conformitie doe it with a kind of whistling or *chirping* with the lips.—*Holland. Plinie*, b. xxviii. c. 2.

No ill suspecting, fondly unawares,
Were all entangled in the fowler's snares:
Whose mournful *chirping* and their chattering cries,
Incites the owl before his hour to rise.
Drayton. The Owl.

Now the cold winds have blown themselves away
The frosts are melted into pearly dews,
The *chirping* birds each morning tell the news
Of cheerful spring and welcome day,
The tender lambs follow the bleating ewes.
Sir W. Temple. Horace, b. iii. Ode 29.

The yellow broom, where *chirp* the linnets gay,
Waves round the cave.—*Mickle. Sir Martin*, c. 2.

Sweet music went with us all the wood thro',
The lark, linnet, thrustle, and nightingale too;
Winds over us whisper'd, flocks by us did bleat,
And *chirp* went the grasshopper under our feet.
Byrom. A Pastoral.

CHIRU'RGEON. } Fr. *Chirurgien*; It. *Cirurgiano*; Sp. *Cirujano*;
CHIRU'RGEONLY. } Gr. Χειρουργος, from Χειρ,
CHIRU'RGERY. } the hand, and εργον, work.
CHIRU'RGICAL. }
Now written *Surgeon*.
One who works with the hand, performs manual operations (sc.) in the art of healing.

He died of a wound with an arrow in his arm, shot at him by one Bertrad or Peter Basile, which neglected at first, and suffered to rankle, or as other say, ill handled by an unskilful *chyrurgeon*, in four days brought him to his end.
Baker. Rich. I. an. 1199.

Gon. You rub the sore,
When you should bring the plaister.
Seb. Very well.
Ant. And most *chirurgeonly*.
Shakespeare. Tempest, Act ii. sc. 1.

Soon after coming to Oxon, he [Edmd Plowden] spent 4 yeares more in the same studies there, and in Novr an. 1552. he was admitted to practice *chirurgery* and physic by the Ven. Convoc. of the said University.
Wood. Athenæ Oxon.

Chastity makes no work for a *chirurgeon* nor ever ends in rottenness of bones.—*South*, vol. ii. Ser. 1.

But these are rather *chirurgical*, than medicinal cures.
Boyle. Works, vol. i. p. 27.

There are physicians in the islands, who, I believe, all practice *chirurgery*, and all compound their own medicines.
Johnson. A Journey to the Western Islands.

CHI'SEL, *v.* } Fr. *Cisaille*, *cizell*, *ciseau*;
CHI'SEL, *n.* } It. *Cisello*; Sp. *Sinzel*. Junius says, from Σχιζειν, scindere, to sever, or cut off; Skinner, from *Scindere*, scissio, (q.d.) scissellum. The tool in carpentry and masonry.

In the room of this we may put (as hath been before touched) a kind of tenderness, by the Italians termed Morbidezza, wherein the *chizel*, I must confess, hath more glory than the pencil; that being so hard an instrument, and working upon so unpliant stuff, can yet leave strokes of so gentle appearance.—*Reliquiæ Wottonianæ*, p. 53.

It was one man's work to be all day cutting out bars of iron into small pieces with a cold *chisel*. And these were for the great purchases of hogs and goats.
Dampier. Voyage, an. 1687.

With *chiseld* bill a spark ill-set
He loosen'd from the rest,
And swallow'd down to grind his meat,
The easier to digest.—*Green. The Sparrow & Diamond.*

——— Bacon there
Gives more than female beauty to a stone,
And Chatham's eloquence to marble lips.
Nor does the *chisel* occupy alone
The powers of sculpture, but the style as much;
Each province of her art her equal care
Cowper. Task, b. i.

CHIT. } Dr. T. H. (see *Skinner*) con-
Chi'tchat. } jectures *Chat* to be so named *quasi, kitten*, a little cat; and the expression—a little puss—applied to a lively, pert child, seems to be of similar import with—a little *chit*.

Chit-chat,—childish *chat* or prattle; small talk.

Here lies a creature of indulgent fate
From Tory Hyde rais'd to a *chit* of state.
Dryden, Ep. 15.

"These little *chits* would make one swear,"
Quoth Orpheus, 'twixt disdain and fear.
"And dare those urchins jeer my crosses
And laugh at mine and Dice's losses?"
King. Orpheus. Eurydice.

For poverty, that famish'd fiend!
Advanc'd into the miser's place,
And star'd the stripling in the face,
Whose lips grew pale, and cold as clay,
I thought the *chit* would swoon away.
Cotton. Marriage. Vision, 7.

Look'd—just as coxcombs look on earth:
Then rais'd his chin, then cock'd his hat,
To grace this common place *chit-chat*.
Mallet. Cupid & Hymen.

CHITTERLING. Skinner derives from Ger. *Kutteln, intestina.* Wachter interprets *Kutteln*, exta secare, to cut the *intestines*; and derives it from *Kutten*, secare, to cut.

—— These I scorned,
From their plentiful horn of abundance, though invited:
But now I could carry my own stool to a tripe
And call their *chitterlings* charity and bless the founder.
Massinger. The Maid of Honour, Act iii. sc. 1.

But honour now prescribes the law;
The tyrant keeps her wild in awe;
For charity forbid to roam,
And not a *chitterling* at home.—*Fenton. Widow's Will.*

CHITTY-FACE. See Chicks.

Chi'valry. } It. *Cavalleria*; Sp. *Caballeria*; Fr. *Chevalerie*, from
Chi'valrous. } *Cheval*, a horse. See Ca-
Chi'valrously. } valier and Chevalier.

Chevalier,—a horseman; consequentially,—a knight, (eques.)

Chevalerie,—knighthood; the rank or order of knights; the enterprizes, hazards, exploits, of knights; their valour, heroism, gallantry.

And held everych after other that born & that lond
Myd strengthe & god *chyualrye* in Crutene men hond.
R. Gloucester, p. 413.

He bigan to speke tille alle the *chiualrie*.—*R. Brunne*, p. 2.

A knight ther was, and that a worthy man,
That fro the time that he first began
To riden out, he loued *chiualrie*,
Trouthe and honour, freedom and curtesie.
Chaucer. The Prologue, v. 45.

This Diomede, as bokes vs declare,
Was in his nedes prest and courageous,
With sterne voice, and mighty lymmes square,
Hardie, testife, strong, and *chevalrous*.—*Id. Troilus*, b. v.

But all the marche of thoccident
Tourneth vnder his empire;
As he that was holle lorde and sire,
And helde through his *chevalrie*
Of all the worlde the monarchie.—*Gower. Con. A.* Prol.

But Mars, whiche of batailles is
The god, an eie had vnto this,
As he whiche was *chivalrous*,
It felle him to ben amorous. *Id. Ib.* b. v.

The Flemynges fought valyantly to defende the passage, and thegh assauted *chyualrously*.
Berners. Froissart. Cronycle, vol. i. c. 31.

So to his steed he got, and gan to ride
As one vnfit therefore, that all might see
He had not trained been in *chevalree*.
Spenser. Faerie Queene, b. ii. c. 3.

Old Nestor's sonne, Antilochus, was fourth for *chivalrie*
In this contention: his faire horses were of the Pylian breed,
And his olde father (coming neare) inform'd him (for good speed)
With good race notes: in which himselfe, could good instruction give.—*Chapman. Homer. Iliad*, b. xxiii.

For all so many weekes, as the yeare has,
So many children he did multiply:
Of which were twentie sonnes, which did apply
Their mindes to praise, and *chivalrous* deeds.
Spenser. Faerie Queene, b. ii. c. 10.

These, as you see, ride foremost in the field,
As they the foremost rank of honour held,
And all in deeds of *chivalry* excell'd;
Their temples wreath'd with leaves that still renew;
For deathless laurel is the victor's due.
Dryden. The Flower and the Leaf.

Return, and, to divert thy thoughts at home
There task thy maids, and exercise the loom;
Employ'd in works that woman kind become,
The toils of war and feats of *chivalry*
Belong to men, and most of all to me.
Dryden. Homer. Iliad, b. vi.

The feudal institutions, by raising the military tenants to a kind of sovereign dignity, by rendering personal strength and valour requisite, and by making every knight and baron his own protector and avenger, begot that martial pride and sense of honour, which, being cultivated and embellished by the poets and romance writers of the age, ended in *chivalry*.—*Hume. Hist. of England*, vol. ii. Appendix 2.

When the old feudal and *chivalrous* spirit of fealty, which, by freeing kings from fear, freed both kings and subjects from the precaution of tyranny, shall be extinct in the minds of men,—plots and assassinations will be anticipated by preventive murder and preventive confiscation.
Burke. Reflections on the French Revolution.

CHIVER, now written *shiver*. Ger. *Schauren; tremere* ex gelu vel metu.

To shudder, to tremble with cold or fear.

Now I *chiver*, for defaut of heat
And hote as glede, now sodainly I sweat.
Chaucer. The Blake Knight.

For then cometh the blanche feuer
With *chele*, and maketh me so to *cheuer*.
Gower. Con. A. b. vi.

CHOCK, *v.* Fr. *Chocquer*, to give a *Shock*, (qv.)

Now the churlish chaneil me do *chock*,
Now surging seas conspire to breede my carke,
Now fighting flouds enforce me to the rock,
Charybdis whelps and Scylla's dogs doe barke
Turbervile. Master Bin drowned in the Sea.

When the bells ring, the wood-work thereof [Ely Minster] shaketh and gapeth, (no defect, but perfection of structure,) and exactly *chocketh* into the joynts again, so that it may pass for the lively embleme of the sincere Christian, who, though he hath *motum trepidationis*, of fear and trembling, stands firmly fixt on the basis of a true faith.
Fuller. Worthies. Cambridgeshire.

CHO'CLEARY. Lat. *Cochlea*; Gr. Κοχλιας, a cockle; a word, says Vossius, which the author of *Etymologicon Magnum* supposes to be from Κοχλειν, i.e. γυριζειν, gyrare, to form gyres or circuits, because the shell of a *cockle* is *tortilis et turbinata*, is wreathed round.

For some [horns] are wreathed, some not: that famous one which is preserved at St. Dennis near Paris, hath wreathy spires, and *chocleary* turnings about it, which agreeth with the description of the Unicorn's horn in Ælian.
Brown. Vulgar Errours, b. iii. c. 23.

Cho'colate, *n.* } Fr. *Chocolat*; It. *Cioc-*
Cho'colate, *adj.* } *colato*, Sp. *Chocolate*. So called because made of the cacao-nut.

See the quotation from Dampier.

The Spaniards that live here, instead of parching them [the cacao-nuts,] to get off the shell before they pound or rub them to make *chocolate*, do in a manner burn 'em to dry up the oil; for else they say, it would fill them too full of blood, drinking *chocolate* as they do five or six times a day.
Dampier. Voyages, an. 1682.

I shall send my correspondent, for the embellishment of his book, the names and history of those who pass their lives without any incidents at all, and how they shift coffee-houses and *chocolate-houses* from hour to hour, to get over the insupportable labour of doing nothing.—*Spectator*, No. 54.

With the dirt they appear nearly as black as a Negroe; and according to our best discoveries, the skin itself is of the colour of wood-soot, or what is commonly called *chocolate* colour.—*Cook. Voyages*, vol. ii. b. iii. c. 6.

CHOICE. See Choose.

Choir. } Fr. *Chœur*; It. *Coro*; Sp.
Cho'rister. } *Choro*; Lat. *Chorus*; Gr.
Choir-service. } Χορος, a multitude of singers and dancers, and therefore of rejoicers, from Χαιρειν, to rejoice, (Martinius.) See Quire. Applied not only to—

The singers, but also to the part of the church in which they are placed.

These tunes of reason are Amphion's lyre,
Wherewith he did the Theban city found:
These are the notes wherewith the heavenly *choir*
The praise of him which made the heav'n doth sound.
Davies. Immortality of the Soul, s. 1.

And let the roring organs loudly play
The praises of the Lord in lively notes;
The whales, with hollow throates,
The *choristers* the joyous antheme sing,
That all the woods may answer, and their eccho ring.
Spenser. Epithalamion.

Dear *chorister*, who from those shadows sends,
Ere that the blushing morn dare show her light,
Such sad lamenting strains, that night attends
(Become all ear,) stars stay to hear thy plight.
Drummond, s. 33.

Now did Ridley, Bishop of London, by his injunctions, order the altars in his diocese to be taken down, as occasions of great superstition and error, and tables to be set in their room in some convenient places of the chancel or *choir*.
Strype. Edw. VI. an. 1550.

Hath it not made you ready to praise and magnify his name, and to join with the *choir* of heaven in singing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever." Rev. v. 13.—*Bp. Beveridge*, vol. i. Ser. 10.

And indeed for my part, Pyrophilus, I esteem the doctrine I have been pleading for of that importance, that I am persuaded, that he, that could bring philosophical devotion into the request it merits, would contribute as much to the solemnizing of God's praises, as the benefactors of *choristers* and founders of chaunteries.—*Boyle. Works*, vol. ii. p. 62.

Of the *choir* he was eminently careful: and, though he neither loved nor understood musick, took care that all the singers were well qualified, admitting none without the testimony of skilful judges.—*Johnson. Life of Swift.*

At a time when compositions in counterpoint were uncommon in the church, and when that part of our *choir-service* called the motet or anthem, which admits a more artificial display of harmony, and which is recommended and allowed in Queen Elizabeth's earliest ecclesiastical injunctions, was yet almost unknown, or but in a very imperfect state.—*Warton. Hist. of English Poetry*, s. 28.

CHOKE, *v.* Lye gives A. S. *Aecocan*, suffocare; he and Somner, *Aecocod*, suffocatus; but no authority. Skinner has no doubt that such a word formerly existed.

To suffocate, to strangle; to stop up the course or passage, to obstruct, or block up, so as to prevent the issue or progress, rise or growth.

And likewise here Christ sayd not this signifieth my body, but this is my body calling the sacrament, signe, token and memoriall of so great a thing, euen with the name of the very thing itself, thus doth S. Ambrose *choke* our sophisters.
Frith. Workes, p. 150.

Then, when he hath run out himselfe led forth
His desp'rate party with him; blown together
Aides of all kinds, both shipwrack'd minds and fortunes
Not only the grown evill, that now is sprung,
And sprouted forth, would be pluck'd up, and weeded;
But the stock, roote, and seed of all the mischiefs,
Choaking the Commonwealth.
B. Jonson. Catiline, Act iv.

Small Cock, a sullen brook, comes to her succour then,
Whose banks received the blood of many a thousand men,
On sad Palm Sunday slain, that Towton-field we call,
Whose channel quite was *chok'd* with those that there did fall.—*Drayton. Poly-Olbion*, s. 28.

—— My sweat streames, *choake* with mortalitie
Of men, slaine by thee. Carcasses so glut me, that I faile
To poure into the sacred sea, my waves.
Chapman. Homer. Iliad, b. xxi.

See! my *chok'd* streames no more their course can keep,
Nor roll their wonted tribute to the deep.—*Pope. Id. Ib.*

The place is so *chokingly* convictive that there can be no probable elusion of it.—*Bp. Hall. Ser. 2 Pet.* i. 10.

The Dutch speaking of the pains they were fain to take to dig away the snow, that covered the house, and *choaked* up their doors add, that in their laborious work "they were forced to use great speed, for they could not long endure without the house, because of the extreme cold, although they wore foxes skins about their heads, and double apparel upon their backs."—*Boyle. Works*, vol. ii. p. 617.

The inhabitants refusing to surrender them, retreated to a cavern, into which they thought their enemies unlikely to follow them. Macleod *choked* them with smoke, and left them lying dead by families as they stood.
Johnson. Journey to the Western Islands.

Cho'ler. } Fr. *Cholère*; It. and Sp.
Cho'lerick. } *Colera*; Lat. *Colera*; Gr.
Cho'lerickly. } Χολη, from the unused, χοειν, fundere.

The bile or *choler* is supposed to have an effect upon the temper. My *choler* rose, is equivalent to—My *anger*, wrath, indignation rose. And hence *choler* is applied to—

Angriness of mind; anger, wrath.

The reve was a slendre *colerike* man.
Chaucer. Prologue, v. 589.

Choler doth participate with natural heate as longe as it is in good temperaunce

Sir T. Elyot. Castel of Helth, b. i. c. 2.

Cholericke is hote and dry, in whome the fyre hath preeminence —*Id. Ib.*

Howsoever it cometh to pas I cannot tel, but of late your grace is grown in great *choleryk* fashions, whensoever you are contrained in that which you have conceived in your head.—*Strype. Origin Sir W. Paget. G. G. From May*, 1549.

His eyes did hurle forth sparkles fiery red,
And stared sterne on all that him beheld,
As ashes pale of hew and seeming dead:
And on his dagger still his hand he held,
Trembling through hasty rage, when *choler* in him swel'd.—*Spenser. Faerie Queene*, b. i. c. 4. s. 36.

Henry played with Lewis the heir of France at chess, and winning much money of him, Lewis grew *choleryck*, that he threw the chess men at Henry's face

Baker. Wm. I. an. 1087.

To this matter Sir John answered, he remembered not what speeches he then used, and said it might be he used some speeches *choleryckly*, as naturally he was wont to do, for it was his disposition.—*State Trials. Sir John Perrot*, an. 1592.

When *choler* overflows, then dreams are red
Of flames, and all the family of red,
Red dragons, and red beasts in sleep we view,
For humours are distinguished by their hue.

Dryden. The Cock and the Fox.

His [Boyle's] constitution indeed inclined him to be *choleric*; but he gained so perfect an ascendant over his passion, that it never appeared, except sometimes in his countenance upon a very high provocation.

Boyle. Works, vol. i. p. 142. *Life.*

He had not gone far, before a "malignant and a turbaned Turk" had his *choler* roused by the calmness and assurance with which this infidel strutted about in the metropolis of true believers.—*Burke. On a Regicide Peace.*

CHOOSE, or CHUSE. CHO'OSER. CHO'OSING. CHO'OSINGLY. CHOICE, *n.* CHOICE, *adj.* CHO'ICELESS. CHO'ICELY. CHO'ICENESS.

Fr. *Choisir*; Ger. and Dut. *Kiesen*; A. S. *Ceosan, cusan*, *eligere, to take out or elect.* Anciently written, to *chese*. *Choice*, anciently written, *chose*. To take, to take out, to pick out; to take, pick, or call out, one thing before another. **In preference to another**; to select or elect; to prefer.

Bruyt had Corineus for to *chese* of cele contre ywys,
Wuch hym were leuest to habbe to hym and to hys
Corneware hym likede best, therfore he *ches* them,
To hym and to hys ospryng. *R. Gloucester*, p. 21

The strengeste me schal bi *chese* and bi lot also
Chese out, and sende in to other lond, here leste for to do

Ib. p. 111.

I rede we *chese* a hede, that vs to werre kan beste,
And to that like hede, I rede we vs kynde.

R. Peenne, p. 2

And somme *chosen* chaffare, they *chesede* the bifore
An hat semeth to oure syght. *Piers Ploughman*, p. 2

God *chees* the feble thingis and dispisable thingis of the world to confounde the stronge thingis.—*Wiclif.* 1 *Cor.* c. 1.

But God hathe *chosen* the weake thynges of the worlde, to confounde thynges which are mightye.—*Bible*, 1551. *Ib.*

Heere ye my moost dereworthe brutherin, wether God *chees* not pore men in this world riche in feith, and eirs of the kyngdom that God bihigte to men that louen hym.

Wiclif. James, c. 2.

Harken my deare beloued bretheren. Hath not God *chosen* the poore of this world, which are ryche in fayeth, and heyres of the kingdome which he promised to them that loue him.—*Bible*, 1551. *Ib.*

And the word pleside bifore al the multitude, and thei *chesiden* Steuene a man full of the Holi Goost.

Wiclif. Dedis, c. 9.

For Goddes sake, thinke how I thee *chees*,
Not for no covetise douteles,
But only for the love I had to thee.

Chaucer. The Marchantes Tale, v. 10,039.

——— If free *chois* be granted me
To do that same thing, or do it noght.

Id. The Nonnes Preestes Tale, v. 15,252.

And that was in the month of Maie,
Whan euery bird had *chose* his mate.

Gower. Con. A. b. i.

Cadmus the letters of Gregois
First made vpon his owne *choise*. *Id. Ib.* b. iv.

For I can not my selfe guesse,
Whiche is the beste vnto my *choyce*. *Id. Ib.* b. i.

And by policie of the Bysshops of Almayne, and with corruptynge the electours or *chosers* of the Emperor with money, bryngeth to passe that such a one is euer *chosen* Emperour that is not able to make his parte good with the Pope.

Tyndall. Workes, p. 114.

For she is the scholemastresse of the nurtour of God, and the *choser* oute of hys workes.

Bible, 1551. *The Boke of Wisedome*, c. 8.

And then by litle and litle they enhaunced themselues, and with their power calmed vp and entitled them wt the *chusing* and confirming of ye Pope and all Byshops, &c.

Tyndall. Workes, p. 347.

And shall my faith haue such refuse
Indede and shall it so?
Is there no *chouse* for me to *chuse*
But must I leaue you so?

Vncertaine Auctors. The Ladie forsaken of her Lover, &c.

This posie is so pick, and *choysely* sorted throw,
There is no flower, herbe nor weede, but serues some purpose now.—*T. C. H. In Praise of Gascoigne's Posies.*

And as this wit should goodness truly know,
We have a will, which that true good should *choose*,
Though will do oft, (when wit false forms doth show,)
Take ill for good, and good for ill refuse.

Davies. The Immortality of the Soul, s. 27.

"Come all into this nut," quoth she,
"Come creepe in, be ruld by me,
Each one may here a *chooser* be,
For room ye need not wrestle"

Drayton. Nymphidia. The Court of Fairy.

If our end is to serve God *chusingly* and greedily out of pure conscience of our duty, it is better in itself, and more safe to us.—*Bp. Taylor. Holy Living*, c. 4. s. 7.

We scorne that wealth should be the finall end,
Whereto the heavenly Muse her course doth bend;
And rather had been pale with learned cares,
Than pamper'd with thy *coarse* of chang'd fares.

Bp Hall, b. ii. Sat. 2.

He that has pen but in that fountain dips,
How surely will the *chosen* phrases fly,
And shed forth streams of *choysest* rhetory,
Waking celestial torrents out of poesy!

G. Fletcher. Christ's Victory and Triumph.

Neither the weight of the matter, of which 'tis [the cylinder] made, nor the round, vacant form of it, (which two matters with a great force, or steep declivity do necessarily contribute the motion of it,) are any more imputable to that dead, *choiceless* creature, than the first motion of it was supposed to be.—*Hooker. Ecclesiastical Fundamentals*, c. 16.

It was a *chosen* plot of fertile land,
Pinond'st wild waues set like a little nest,
As if it had by nature's cunning hand,
Been *choysely* picked out from all the rest,
And layd forth for ensample of the best

Spenser. Faerie Queene, b. ii. c. 6.

Then make exact animadversion, where style hath degenerated, where flourish'd, and thriv'd in *choicenes* of phrase, round and cleane composition of sentence, &c.

B. Jonson. Discoveries.

For who is he, whose chin is but enrich't
With one appearing hayre, that will not follow
These cull'd and *choyce-drawn* cavaliers to France?

Shakespeare. Hen. V. c. 3

The necessity, I say, of continually *choosing* one of the two, either to act or to forbear acting, is not inconsistent with, or an argument against liberty, but is itself the very essence of liberty. *Clarke. On the Attributes*, Prop. 10.

Thus, I think, that so far as any one can, by the direction or *choice* of his mind, preferring the existence of any action to the non-existence of that action, and *vice versâ*, make it to exist or not exist, so far he is free.

Locke. Hum. Underst. b. ii. c. 21.

The body of the enemys army finding their van-guard, which consisted of their *choicest* men, thus driven back upon them, began to shift for themselves.

Ludlow. Memoirs, vol. i. p. 283.

Not the silver doves that fly,
Yok'd in Cytherea's car;
Are so *choicely* match'd a pair,
Or with more consent do move.

Waller. Sacharissa & Amoret.

In this specimen of the languages of places so near to each other, the names of different parts of the body are *chosen*, because they are easily obtained from people, whose language is utterly unknown, and because they are more likely to be part of the original stamen of the language, than any other, as types of the first objects, to which they would give names.—*Cook. Voyages*, vol. v. b. iii. c. 13.

I know not the origin of the House of Commons, but am very sure it did not create itself; the electors were prior to the elected: whose rights originated either from the people at large, or from some other form of legislature, which never could intend for the *chosen* a power of superseding the *choosers*.—*Burke. On the Motion on the Middlesex Election.*

When I contemplate the character of those, who require a husband of my *enquiry*, I know it is unnecessary to mention wealth; but when I reflect upon the prevailing manners of the age, and even the laws of Rome, which rank a man according to his possessions, it certainly claims some regard.

Melmoth. Pliny, b. i. Let. 14.

This might have been avoided by anchoring more to the west, but I made *choice* of my situation for two reasons; first, to be near the island we intended to land upon; and secondly, to be able to get to sea with any wind.

Cook. Voyages, vol. iv. b. iv. c. 3.

You too, O nymphs, and your unenvious aid
The rural powers confess: and still prepare
For you their *choicest* treasures.

Akenside. Hymn to the Naiads.

CHOP, *v.* CHOP, *n.* CHOP-HOUSE. } Dut. *Kappen*, concindere, concidere minutim, to cut into small pieces; Fr. *Chopper*, which Junius and others derive from Κοπτ-ειν, scindere, secare. Vossius from Mid. Lat. *Capulare*, to strike with a sword, to cut. *Capulare* from *Capulus*, the hilt or hold of a sword, *a capiendo, quia ibi capitur*, because by it the sword is held. To *chop* is—

To cut by blows, by striking, not by pressure, nor by drawing backwards and forwards, as with a saw; to cut into chips, bits or pieces.

Bote holy churche & charite, *chopped* a-den swich schryvers.

Piers Ploughman, p. 4.

Orestes ful of furies wood, all on aware, with knife
Him slew, and on his father's tombe him *chopt*, and tooke from lyfe.—*Phaer. Virgill. Æneidos*, b. iii.

——— Quite from shoulders at one *choppe*
His head with helmet fell. *Id. Ib.* b. ix.

Of some he caused their skinne to be plucked ouer their eares, *chopping* off their hands & feet.

Stow. The Danes, an. 1038.

Here comes the very person of Dametas. And so he did indeed, with a sword by his side, a forest bill on his neck, and a *chopping-knife* under his girdle.—*Sidney. Arcadia*, b. i.

I lost my place at the *chop-house*, where every man eats in publick a mess of broth, or *chop* of meat in silence.

Spectator.

Go, tempt some prig, pretending taste,
With hat new cock'd and newly lac'd,
O'er mutton *chops*, and scanty wine
At humble Dorchester to dine.

Warton. The Phaeton and the one Horse Chaise.

CHOP. CHOPS. CHOP-FALLEN. } i. e. Chaps and chap-fallen. See CHAP.

But mine loss consider'd, and what a fortune
I have had, as they say, snatch'd out of my *chops*,
Would make a man run mad

Massinger. The Renegado, Act iv. sc. 1.

The *chop fall'n* hounds mean time are heard no more,
But silent range along the winding shore,
Hopeless alike the hunters lag behind
And give all thoughts of Reynard to the wind.

Brooke. The Fox-chase.

CHOP, *v.* CHOP, *n.* } To *chop* in or out,—seems to be —to *strike* in or out—suddenly;—with the quickness, suddenness of a blow or stroke. In the first example from Wilson, by "*chop* in," he appears to mean; "take in with the *chops* or *chaps*."

Thus also to *chop* logic, "to answer a snappish *quid*, with a knappish *quo*," as Holinshed expresses it.

And in many places where the text seemeth at the first *choppe* harde to be understad, yet the circumstaunces before and after, and often reading together, make it [illegible]

Tyndall. Works. Prologue, p. [illegible].

Some repeate one worde so often, that if such wordes could be eaten, and *chopt* in so oft as they are uttered out, they would choke the widest throat in al England.

Wilson. Arte of Rhetorique, p. 160.

He that commeth lately out of Fraunce, will talke French English, and neuer blush at the matter. And I [illegible] *chops* in with English Italienated, and applieth the Italian phrase to our English speaking.—*Id. Ib.* p. 104.

And whereas you charge me with malapertnes, in that I presume to *chop* logike with you being gouernour, by answering your snappish *quid*, with a knappish *quo*, I would wish you to understand, now, that you put me in mind of the distinction, that I as a subiect honour your regall authoritie, but as a nobleman I despise your dunghill gentrie.

Holinshed. Desc. of Ireland, b. i. c. 6.

——— Who has brought
A merry tale about him, to raise a laughter
Amongst our wine? why, Strato, where art thou?
Thou wilt *chop out* with them, unseasonably
When I desire 'em not

Beaum. & Fletch. The Maid's Tragedy, Act iv.

I hope, my Lord, your countryman will not be displeas'd to have met with boots to *chop* logick with

Locke. Second Reply to Bp. of Worcester

As for the pleasantry of your countryman, I shall not pretend to meddle with that, since your Lordship who knows better than any body his way of carrying of locke was fain to give it off, because it was too rough. What work such a dangerous charge of locke would make with (such) an argument, who can tell?

Locke. Second Reply to Bp. of Worcester.

CHOP. } "To *chop*, and change," means
CHO'PPING. } "to bargain and change," from the A. S. *Ceapian*, to cheap, traffick, bargain, buy or sell.

A *chopping* wind or sea;—a *changing* wind or sea.

A simple change in faith it was
To leave the flower for the grasse,
Sith *chopping* will but make you bare
And spend your life in carck and care,
You might have taken better heede
Than left the grasse, and chose the weede.

Turberville. The Forsaken Lover.

Whereat full oft I amblde, to see how all these three,
From boy to man, from man to boy, would *chop* and change degree.—*Surrey. No Age content, &c.*

For we are not as many are whiche *choppe* and chaunge with the worde of God. But even oute of pureness, and by the power of God, and in the syghte of God, so spake we in Christe.—*Bible*, Tool. *2 Corinthians*, c. 2.

And that both these [their naturall returne and flowing] doo happen eft among, I refer me to such as haue not seldome observed it, as also the sensible *chopping* in of three or foure tides in one naturall daie, wherevof the vnskilfull do descant manie things.—*Holinshed. Desc. of Brit.* b. i. c. 11.

Long time you fought, redoubl'd battery bore,
But after all, against yourself you swore;
Your former self, for every hour your form
Is *chop'd* and chang'd like winds before a storm.

Dryden. The Hind and the Panther.

The wind was at south-east, south south-east, and south; which brought in a short, *chopping* sea.

Cook. Voyage, vol. vi. b. iii. c. 9.

CHO'PPING. A *chubby*, lusty, plump, fat child.

Why there's Lope Tocho, John Tocho's son, a sound *chopping* Lad, we know him well, and I know he casts a sheep's eye upon the wench, and 'tis good marrying her with this her equal.—*Shelton. Don Quixote*, vol. iii. p. 32.

With six *chopping* bastards, each as lusty as an infant Hercules, this delicate creature blushes at the sight of his new bridegroom.—*Burke. On the Nabob of Arcot's Debts.*

CHOPPED. } Chapped, chappy. See CHAP.
CHO'PPY. }

But when my glass shows me myself indeed,
Beated and *chopp'd* with tann'd antiquity,
Mine own self-love quite contrary I read,
Self so self-loving were iniquity.—*Shakes.* Son. 62.

——— You seeme to vnderstand me,
By each at once her *choppie* finger laying
Vpon her skinnie lipe.—*Id. Macbeth*, Act i. sc. 3.

CHORD, *n.* } Gr. Χορδη, intestinum, and
CHO'RD, *v.* } hence *Chorda*, i. e. fides, ex *intestino* contorto, et arefacto, (Lennep.) To the same purport is Vossius, (sc.) because they (the *chords* or strings of a musical instrument) were usually made of the smaller *intestines* of animals. Hence applied more generally. See CORD.

A musical instrument, the strings of which were made of dried and twisted *gut* or *intestine*.

After dynner a young man, an Italyen, played before the King on a *corde* very well.—*Leland. Fyancell of Margaret.*

The wiry *chords* now shake so wondrous clear
As one might think an angel's voice to hear
From every quaver, or some spirit had pent
Itself of purpose in the instrument.

Drayton. David & Goliah.

——— Others, [tents] whence the sound
Of instruments that made melodious chime,
Was heard, of harp and organ; and who moov'd
Their stops and *chords* was seen.

Milton. Paradise Lost, b. xi. l. 561.

And now laborious, with a weighty hand,
He strikes into the *chords* with solemn pace,
To give the swelling tones a bolder grace;
And now the left, and now by turns the right,
Each other chase, harmonious both in fight.

Philips. The Fifth Pastoral.

It might easily be shown, that a divine will not be the worse accomplished in his profession for an accurate knowledge of the proportions of architecture, or the divisions of the musical *chord*.—*Horsley. Charge*, 1796.

Now as I wander'd through the lonely grove,
Where tow'rs of state, and lowly cottage rise,
How shall I tune the *chord* of woe to love,
Or stay the gushing torrent from my eyes.

Chatterton. On the Death of Mr. Phillips.

While I with fond officious care
For you my *chorded* shell prepare,
And not unmindful frame an humble lay,
Where shall this verse my Cynthio find?

Warton. Ode to Superstition.

CHORO'GRAPHER, *n.* }
CHORO'GRAPHY. }
CHOROGRA'PHICAL. } Gr. Χωρα, spatium, a region or country; and γραφειν, to grave, to
CHOROGRA'PHICALLY. } delineate, to describe.

One who delineates or describes a region or country; a particular region.

That Italy was inhabited, appeareth from the Records of Livie, and Dionysius Halicarnasseus, the Story of Aeneas, Evander, and Janus, whom Annius of Viterbo, and the *chorographers* of Italy do make to be the same with Noah.

Brown. Vulgar Errours, b. vi. c. 6.

And now we are at Leister, where we shall
Escape ore six steeples, and one hospitall
Twice told, but those great land markes I referr
To Camden's eye, England's *chorographer*.

Corbet. Iter Boreale.

In this leaf following, I have added a *chorographical* description of the terrestrial Paradise, that the reader may thereby the better conceive the preceding discourse.

Raleigh. History of the World, b. i. c. 3. s. 15.

I hope that this foule frizeled treatise of mine will proove a spur to others better learned, more skilfull in *chorographie*, and of greater iudgement in choise of matter to handle the selfe same argument, if in my life time I doo not peruse it againe.—*Holinshed. Chronicle of England*, Ep. Ded.

I may perhaps be found fault withal, because I do not *chorographically* place the funeral monuments in this my book.—*Weever. Funeral Monuments.*

CHO'RUS. } (See CHOIR.) Gr. Χορος; Lat. *Chorus*. Applied to—
CHO'RAL. }
CHO'RALLY. } A number of singers, singing in concert. An harmonious company.

Choral is used by Fox as *choir* is commonly used.

Walter Wall, chaplaine of the said church of Hereford, being a vicar of the *chorall*, and certaine other worthie witnesses of credite, that were specially called and desired to the premisses.

Fox. Martyrs. Articles against Walter Brute, Ric. 2.

Speak yee who best can tell, ye sons of light,
Angels, for ye behold him, and with songs
And *choral* symphonies, day without night
Circle his throne rejoycing.—*Milton. Par. Lost*, b. v.

——— The harp
Had work and rested not, the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire
Temper'd soft tunings, intermixt with voice
Choral or unison. *Id. Ib.* b. vii.

Every fix'd star, in the now-received hypothesis, is a sun or sun-like body, and in like manner encircled with a *chorus* of planets moving about it.—*Ray. On the Creation*, pt. i.

And while in pomp at Cytherea's shrine,
With *choral* song and dance, our vows we join;
Her flaming altar with religious fear
I'll touch. *Fenton. Phaon & Sappho.*

For the difference which the use of *chorus* makes is this: the modern drama contents itself with a fact represented; the ancient requires it to be represented before spectators.

Mason. Elfrida, Let. 3.

When the words are attended to by the eye there is a plaintive cast in the strain which makes the well known anthem, "I call and cry," somewhat affecting; I think, however, a modern composer would judge ill if he chose to set the same words *chorally*.—*Id. Church Music*, p. 116.

CHOUGH, *n.* A. S. *Ceo*; Fr. *Chouca*, Skinner derives from the sound which the bird utters. It is the name by which the common Jackdaw (*Corvus monedula*) is sometimes called in England. The Cornish *Chough* is the Red-legged Crow, (*Corvus graculus.*)

Of his intemperate speech and railing upon Achilles, you may read Homer, *Iliad*, l. 3. That which Ammianus alludeth unto is, where he compareth his prating to the untunable chattering of *choughes* and dawes.

Holland. Ammianus. Annotations, p. 462.

If this Scotch garboils do not fudge to our minds, we will pell-mell run amongst the Cornish *choughs* presently, and in a trice.—*Ford. Perkin Warbeck*, Act iv. sc. 2.

CHOULE. Usually written *Jowl*, (qv.)

In [illegible] is one part omitted more remarkable than any other, that is the *chaule*, or crop adhering unto the lower side of the bill, and so descending by the throat: a bag or satchel very observable, and of a capacity almost beyond credit.—*Brown. Vulgar Errours*, b. v. c. 1.

CHOUSE, *v.* } Ihre and Serenius both refer
CHOUSE, *n.* } to the Sw. *Kusa*, which the first interprets *fascinare*, and the latter *nugari*. Skinner and Junius conceive, that *to chouse* and *to cozen* have the same origin. (See To COZEN.) They deduce *to cozen* from the Dut. *Kozen* or *koozen*, which Kilian interprets *blandiri, adulari*. Dr. T. H. (in Skinner) thinks the word is taken from the Turkish, *Chiaous*, a messenger of the Turkish Emperor; and Mr. Gifford confirms this conjecture. A messenger, or *chiaous*, (written by Hackluyt, *chaus*,) from the Grand Signior, in 1609, committed a gross fraud upon the Turkish and Persian merchants resident in England, by cheating them out of 4000*l*. Hence, from the notoriety of the circumstance to *chiaous, chause*, or *chouse*, was to do as this *chiaous* did; (sc.) to cheat, to defraud. (See Gifford's *B. Jonson*, iv. 27.) Buther, a man of undoubted learning, perhaps coined "*caldes'd*," in the passage quoted from him below, as a matchword to *chous'd*. *Chouse*, the noun, however, is applied not to him who *chouses*, but to him who is *choused*.

To deprive of by a trick, a cheat, a fraud.

Wherefore if your honor do not get out two letters of the Grand Signior as aforesayd, and send them hither with all speed by some one of your gentlemen, accompanied with a clause of the court, or some other of the Grand Signior's servants, it is impossible that our English ships can escape freely from these or the Christians.

Hackluyt. Voyages, vol. ii. pt. i. p. 174.

Ful. ——— Gulls or moguls
Tag, rag, or other, hoger-mogen, varden,
Skip-jacks, or *chouses*.—*Ford. Lady's Trial*, Act ii. sc. 2.

Dap. And will I tell, then? By this hand of flesh,
Would it might never write good court-hand more,
If I discover. What do you think of me,
That I am a *chiause*?

Face. What's that? *Dap.* The Turke, was here,
As one would say, doe you think I am a Turke?

B. Jonson. Alchemist, Act i. sc. 4.

He stole your cloak, and pick'd your pocket,
Chous'd and caldes'd ye like a blockhead:
And what you lost I can produce,
If you deny it, here i' th' house.—*Hudibras*, pt. ii. c. 3.

For which reason, however, they may pretend, to *chouse* one another, they make but very awkward rogues; and their dislike to each other is seldom so well dissembled but it is suspected.—*Tatler*, No. 213.

He that with injury is griev'd,
And goes to law to be reliev'd,
Is sillier than a scottish *chouse*,
Who, when a thief has robb'd his house,
Applies himself to cunning men,
To help him to his goods again. *Hudibras*, pt. iii. c. 3.

CHRISM, *n.* and *adj.* Variously written; *Chrisome, cresome, chrism*. Fr. *Chresme*; It. *Chresima*; Sp. *Crisma*; from the Gr. Χρισμα, an ointment, from χριειν, to anoint. Applied to—

The sacred oil, which was formerly used in the administration of baptism; also to the cloth, with which the infant was, at or immediately after baptism, covered. A *chrisome* child is a child in its *chrisome* cloth. See Steevens's *Shakespeare, Hen. V.* Act ii. sc. 3. n. 4.

He had as leue sande as holy salte, and be smered with vnhalowed butter as anoynted with the holye *chrisme*, whiche he calleth charmed oyle.—*Sir T. More. Workes*, p. 877.

I say moreouer that their annoynting is but a ceremonie borowed of the Jewes, though they haue somewhat altered the maner, and their shauing borowed of the heathen priestes, and that they be no more of their priesthood, than the oyle, salte, spittell, taper and *chrisme* clothe of the substaunce of baptisme.—*Tyndall. Workes*, p. 253.

After them the basonns, &c., then a rich *cresome*, which was pinnyde on the right brest of my Lady Anne, sister of the Quene, hanging on her left arme.

Leland. Christening of Prince Arthur, vol. iv. p. 205.

But this being but one act never to be repeated again, is not the thing that Christ's eternal priesthood (denoted especially by his unction or *chrism*) refers to.

Hammond. Practical Catechism. Works, vol. i. p. 7.

Spa. Truly, Secco, for the ancient good woman I dare swear point-blank, and the boy, surely, I ever said, was to any man's thinking, a very *chrisome* in the thing you wot.
Ford. The Fancies Chaste and Noble, Act iv. sc. 1.

This day is mine and yours, but ye know not what shall be on the morrow; and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence, deep as midnight, and undiscerned as are the phantasms that make a *chrisome* child to smile.
Bp. Taylor. Holy Dying, c. 1. s. 2.

CHRI'STEN, *v.* CHRI'STENDOM. CHRI'STĒNING, *n.* CHRI'STENING, *adj.* CHRI'STIAN, *adj.* CHRI'STIAN, *n.* CHRI'STIANISM. CHRISTIA'NITY. CHRI'STIANIZE, *v.* CHRI'STIANLY, *adj.* CHRI'STIANLY, *ad.* CHRI'STIANNESS, *n.* CHRISTIANO'GRAPHY. CHRI'STMAS, *n.* } It. *Cristiano, cristianita*; Sp. *Christiano, christianidad*, Fr. *Chrestien, chrestiente*; Lat. *Christianus*, from the Gr. Χριστος, the anointed. See CHRISM.

Fr. *Chrestienner*; (It. *Battezzare*; Sp. *Baptizar*,) to perform the rite or ceremony of baptizing.

Christendom is used by old writers as we now use *Christianity*, and *Christianity*, as *Christendom* now is, was applied to the *Christianized* portion of the globe.

And he answered: rather than I lese
Custance, I wol be *cristened* doutelee.
Chaucer. The Man of Lawes Tale, v. 4646.

Certes feith is the key of *cristendom*, and whan that key is broken and lorne, sotherley *christendom* is lorne, and stont vaine and without fruit.—*Id. The Persones Tale.*

To Wales fled the *cristianitee*
Of olde Bretons, dwelling in this ile,
Ther was hir refuge for the mene while.
Id. The Man of Lawes Tale, v. 4964.

There came a bisshop out of Wales
Hys Bangor and Lucye he hight,
Which throughe the grace of God Almight,
The king, with many other mo,
He *christned*. *Gower. Con. A.* b. ii.

And in the while it was begonne
A light, as though it was a sonne
From heauen into the place come,
Where that he toke his *christendome*. *Id. Ib.* b. iii.

But nowe to speke, in what estymation this virtue [faythe] was of olde tyme amonge Gentiles, whiche is now so neglected throughout *christendome*, that neyther regarde of religion or honour, solempne othes or terrible curses, can cause it to be obserued.—*Sir T. Elyot. Governour*, b. iii. c. 6.

The vii. daie of September beyng Sondaie, betwene thre and foure of the clocke at afternoone, the Quene was deliuered of a faire lady [ye Lady Elizabeth] which day the Duke of Norfolke came home to the *christenyng*.
Hall. Hen. VIII. an. 25.

So thus Kynge Dampeter dyde so moche that what of *christenmen* and of Sarazyns, he had to the nombre of xl. thousand men in the marchesse of Cyuyll.
Berners. Froissart. Cronycle, vol. i. c. 241.

It wolde not be forgotten, that the lytell boke of the moste excellent doctour Erasmus Roter, which boke is intituled *The Instruction of a Christen Prince*, wolde be as familiare alway with gentylmen, at al tymes and in euery age, as was Homere with the greate kynge Alexander.
Sir T. Elyot. Governour, b. i. c. 11.

For there is not a perfecter life in this world, both to the honor of God, and profite of his neighbour, nor yet a greater crosse, thē to rule *christianly*.—*Tyndall. Workes*, p. 8.

He was called Vrban the sixt of that name: the Romayns had great ioy: his creacyon was signifyed to all the churches of *christianitie*, and also to emperours, kynges, dukes, and erles.—*Berners. Froissart. Cronycle*, vol. i. c. 327.

Nero falsly accused and punished most grieuously certaine people, hated for their wickednes, which the common sort called *christians*. The author of that name was *Christ*, who in Tiberius raigne was put to death vnder Ponthus Pilat, Procurator of Judæa.
Grenewey. Tacitus. Annales, b. xv.

Queene Elizabeth his wife, almost desperate of all comfort, tooke sentuarie at Westminster, and there in great penury forsaken of all her friendes, was deliuered of a faire sonne called Edwarde, which was with small pompe, like a poore man's childe *christened* and baptised, the godfathers beyng the Abbot and Prior of Westminster, and the godmother, the Ladie Scrope.—*Grafton. Edw. IV.* an. 9.

And (which is monstrously too trew)
Religion is pretext,
Where through the Spanyard and the Pope,
All *christendome* laue vext.
Warner. Albion's England, c. 48.

One, were he well examined, and made looke
His name in his owne parish and church booke,
Could hardly prove his *christendome*.
Corbet. To the Lord Mordaunt.

The 18th of Januarie, William Lord Somerset, Earle of Worcester, began his iourney towards France, to the *christening* of ye king's daughter there, instead of the Queene's maiesty of England, who sent with him a font of golde for that purpose.—*Stow. Queen Elizabeth*, an. 1573.

In praying therfore, and in the outward work of deuotion, this king we see hath not at all exceeded the worst of kings before him. But herin the worst of kings, professing *Christianism*, have by far exceeded him.
Milton. Eiconoclastes, s. 1.

Saint Augustine was resolute in points of *christianitie* to credite none, how Godly and learned soeuer he were, vnlesse he confirmed his sentence by the Scriptures, or by some reason not contrarie to them.
Hooker. Ecclesiasticall Politie, b. ii. s. 4.

But till it be thus improv'd and built upon, till this excellent piece of philosophy be, as Clemens saith of the Pagan school τελειουμενη δια χριστου, baptized by that Baptist, *christianiz'd* by the addition of repentance, till the thorns that are now in the flesh, enter to the pricking and wounding of the heart.—*Hammond. Works*, vol. iv. p. 492.

Ric. A vertuous, and a *christian-like* conclusion
To pray for them that have done scath to us
Shakespeare. Rich. III. Act i. sc. 3.

Being rapt also in spirite, they sayde he beheldc the ioyes of heauen, and sorrowes of hell, for scant were there three in the realm, sayde he, that liued *christianly*.
Grafton. King John, an. 13.

And it is very irregular and unreasonable to measure any action by a rule that belongs not to it, to try the exactness of the circle by the square, which should be done by the compass, and in like manner to judge the *christianness* of an action, by the law of natural reason, which can only be judged by its conformity with the law of Christ, superiour to that of nature.—*Hammond. Works*, vol. i. p. 210.

Do but turn over that charitable and irrefragable discourse of *christianography*; let your eyes but walk over those ample territories and large regions which in most parts of the habitable world (but especially in Europe, Africa, and Asia) profess the blessed name of God our Redeemer, and look to be saved by his blood: and then ask your heart if you dare entertain so uncharitable a thought as to exclude so many millions of weak, but true believers out of the church below, or out of heaven above.
Bp. Hall. Christian Moderation, b. ii. s. 14.

An heir male [Edward VI.] being now happily given to the realm, after so many a long year's expectation, the *christening* was performed with the greater solemnity; which, since our historians are silent in, I shall set down at length.—*Strype. Memoirs. Edw. VI.* an. 1537.

But the *christian* doctrine differs from all these schemes in these particulars: 1. It proposes nothing like a state of happiness in this world, either in the goods of fortune or otherwise. 2. It offers the best arguments for patience in this world, and for happiness in another. 3. It makes our greatest happiness here to lie in dependence of God's providence and contentment in our conditions.
Stillingfleet, vol. iii. Ser. 10.

To show how late it was before *necessity* gained admittance in the church, and became as it were *christianized*, with respect to our present subject, I may observe that Archbishop Anselm, of the eleventh and twelfth century, yea and Alexander Hales of the thirteenth, were yet scrupulous of making use of the term.—*Law. Enquiry*, pt. ii. c. 1.

These short afflictions, as the apostle speaks, 2 *Cor.* iv. 10, which are but for a moment, will work for thee a far more exceeding and eternal weight of glory. This is, in some measure, true of all afflictions and sufferings of God's sending, that are patiently and *christianly* borne.
Sharp. Works, vol. vi. Ser. 14.

Some boys are rich by birth beyond all wants,
Belov'd by uncles and kind good old aunts;
When time comes round, a *christmas-box* they bear,
And one day makes them rich for all the year.
Gay. Tricia, b. ii.

I once met with a page of Mr. Baxter's under a *christmas-pye*. Whether or no the pastrycook had made use of it through chance, or waggery, for the defence of that superstitious viand, I know not; but, upon the perusal of it, I conceived so good an idea of the author's piety, that I bought the whole book.—*Spectator*, No. 85.

Joseph Addison was born on the 1st of May, 1672, at Milston, of which his father Launcelot Addison, was then rector, near Ambrosebury, in Wiltshire, and, appearing weak and unlikely to live, he was *christened* the same day.
Johnson. Life of Addison.

My thoughts no *christning* dinners crost,
No children cry'd for butter'd toast.
Warton. The Progress of Discontent.

I am persuaded that toleration, so far from being an attack upon *christianity*, becomes the best and surest support that possibly can be given to it. The *christian* religion itself arose without establishment, it arose even without toleration, and whilst its own principles were not tolerated, it conquered all the powers of darkness, it conquered all the powers of the world.
Burke. On a Bill for the Relief of Protestant Dissenters.

A *christian's* wit is inoffensive light,
A beam that aids, but never grieves the sight;
Vig'rous in age, as in the flush of youth,
'Tis always active on the side of truth;
Temp'rance and peace insure its healthful state,
And make it brightest at its latest date.
Cowper. Conversation.

CHROMA'TICK, *adj.* CHROMA'TICAL. } Gr. Χρωμα, colour. Applied in painting, and also in music. See the quotation from Dryden.

For never yet to this day did the tragedy use *chromatick* music nor rhyme, whereas the cithern or lute, which by many ages is more ancient than the tragedy, used it even from the very beginning. And evident it is that *chroma* is of greater antiquity than is harmony.
Holland. Plutarch, p. 1022.

Why among sundry kinds of musick, that which is called *chromatical* delighteth, enlargeth, and joyeth the heart, whereas the harmonical contracteth and draweth it in, making it sad and dumpish.—*Id. Ib.* p. 486.

But by the way repeated the oh-hones
Of his wild Irish and *chromatick* tones.
Butler. Prologue to the Queen of Arragon.

I am now come, though with the omission of many likenesses, to the third part of painting, which is called the *chromatique* or colouring. *Operum colores* is the very word which Horace uses to signify words and elegant expressions.
Dryden. Pref. to Parallel between Poetry and Painting.

CHRO'NIC. CHRO'NICAL. } Gr. Χρονος, time. Fr. *Chronique.* Temporary, or returning at a certain time.

The second aggravation [of the Atheists folly] is the continuance and duration of his fury, a lasting *chronical* passion, quite contrary to the nature of passions,—a flash of lightning lengthned out a whole day together.
Hammond. Works, vol. iv. p. 580.

The like mistake there is in a tradition of our dayes; men conceiving a peculiar danger in the beginning dayes of May, set out as a fatal period into consumptions and *chronical* diseases.—*Brown. Vulgar Errours*, b. iv. c. 12.

I thought to have presented you with some of my medicated bread by the return of Thomas Egerton, which I made with scurvy grass, sage, or any other herb, and find it very useful, and a good way to prevent and cure divers of the *chronical* diseases, that are common in this over humid island.—*Boyle. Works*, vol. vi. p. 321.

These *chronic* passions, while from real woes
They rise, and yet without the body's fault
Infest the soul, admit one only cure;
Diversion, hurry and a restless life.
Armstrong. Art of Preserving Health, b. iv.

It was a principle among the ancients, that acute diseases are from heaven, and *chronical* from ourselves.
Rambler, No. 85.

CHRO'NICLE, *v.* CHRO'NICLE, *n.* CHRO'NICLER. CHRO'NICLIST. } Gr. Χρονος, time; Sp. and It. *Cronica*; Fr. *Chroniques*; "General or yearly relations of the chief matters, acted or happening in a country," (Cotgrave.)

To *chronicle*, is—to arrange, to narrate,' to record, events, in the order of their succession, in the order of time.

And if a rethor coude faire endite,
He in a *chronicle* might it saufly write.
Chaucer. The Nonnes Preestes Tale, v. 15,214.

Ah, saynt Mary, sir, quod I, howe your wordes be to me right agreable, for it hath done me great pleasure, all that euer ye haue shewed me, whiche shall not be loste, for it shall be putte in remembraunce and *cronycled*, if God wyll sende me the grace to retourne to the towne of Valencenes, where I was borne.
Berners. Froissart. Cronycle, vol. ii. c. 25.

Yet surely this withouten bragge or boast.
Our English bloudes did there full many a dede,
Which may be *chronicled* in euery coaste.
Gascoigne. The Fruites of Warre.

England hath had alate some terrible examples of God's wrath, in sudden and strange deaths of such as join hand to field, and house to house. Great pity they were not *chronicled*, to the terror of others.
Gilpin. Ser. before the King, an. 1553. *In Strype.*

So, though the end of war be uncertain, yet this notwithstanding is most certain, that if it be thy chance to conquer, this benefit shalt thou reap of thy goodly conquest, to be *chronicled* the plague and destroyer of the country.
North. Plutarch, p. 102.

On the other part, the common opinion of our *chronicle* writers is, that the chiefe gouernement remained euer with the Britains.—*Holinshed. Historie of England*, b. iii. c. 17.

Cadmus, the Milesian wrote *chronicles*, and computed the first historie.—*Holland. Plinie*, b. vii. c. 56.

Whose *chronicle* thus writ, The man was noble
But with his last attempt, he wip'd it out.
Destroy'd his country, and his name remaines
To th insuing age abhorr'd.
Shakespeare. Coriolanus, Act v. sc. 3.

A *chronicler* should well in diuers tongues be seene,
And eke in all the arts he ought to haue a sight.
Whereby he might the truth of diuers actions deeme,
And both suppine the wants, correct that is not right.
He should haue eloquence, and full and fitly write,
Not mangle stories, snatching heere and there:
Nor glose to make a volume great appeare.

He should be of such countenance and wit,
As should giue witnesse to the histories he writes;
He should be able weil his reasons so to knit,
As should continue well the matter he recites:
He should not praise, dispraise, for fauour or despites,
But should so place each thing in order due
As might approue the stories to be true.
Mirrour for Magistrates, p. 183.

Kath. After my death, I wish no other herald,
No other speaker of my liuing actions,
To keepe mine honor from corruption,
But such an honest *chronicler* as Cromwell.
Shakespeare. Hen. VIII. Act iv. sc. 2.

All which noted by his *chronicler*, was strait written to the Duke, that with much desire expected it.
Shelton. Don Quixote, vol. iv. c. 4.

They made ready to walk the round; the steward, the secretary, and carver went with him, and the *chrono(s')clist*, that was careful to keep the register of his actions, together with constables and notaries.—*Id. Ib.* vol. iv. c. 8.

"Old *chronicle*," he said, "among the rest,
You might have nam'd Alcides at the least:
Is he not worth your praise?" the Pylian Prince
Sigh'd ere he spoke; then made this proud defence.
Dryden. Ovid. Met. b. xii.

But though this moral be incidentally enforced, Shakspeare has suffered the virtue of Cordelia to perish in a just cause, contrary to the natural ideas of justice, to the hope of the reader, and, what is yet more strange, to the faith of *chronicles*.—*Johnson. On King Lear.*

CHRO'NOGRAM, *n.* **CHRONOGRAMMA'TICAL. CHRONOGRA'MMATIST. CHRONO'GRAPHER. CHRONO'GRAPHY. CHRONO'LOGY. CHRONO'LOGER. CHRONOLO'GICK. CHRONOLO'GICAL. CHRONOLO'GICALLY. CHRONO'LOGIST. CHRONO'METER.** Fr. *Chronographie, chronologie*; It. *Cronologia*; Sp. *Chronographia, chronologia. Chronogram*, from Χρονος, time, and γραμμα, from γραφ-ειν, to write. *Chronology*, from Χρονος, and λεγ-ειν, to discourse. *Chronometer*, from Χρονος, and μετρ-ειν, to measure. *Chronology* and *Chronography* are equivalent.

Chronology,—a discourse on the knowledge or science of time; on the period, order, succession, of events, in time.

Chronometer,—an instrument to measure time; the minutes and hours of time.

Chronogram,—see the quotation from the *Spectator*.

What *chronographers* and hystoryanes I haue herin folowed for the tymes and ages of the Chrystan churche, besydes the Scryptures, it wyll euidentlye appere to the reader in the margente of this volume.—*Bale. Images*, Pref.

And to thentent he woulde steale on the Frenche kyng before he were ware of hym, he dispatched Antelop hys pursuiuant at armes with letters, the which the Frenche *cronographers* declare to be these.—*Hall. Hen. V.* an. 2.

For you must understande that these monasticall persones, lerned and vnliterate, better fed the taught, toke on the to wryte & register in the boke of fame, the noble actes, the wyse doynges, and politike gouernaunces of kynges and princes, in whiche *cronographye*, yf a kinge gaue to them possessions or graunted them liberties or exalted them to honor & worldly dignitie, he was called a saynct.
Id. Hen. IV. an. 1.

Bee content to spend this houre with me in the porches of Bethesda, and consider with me, the topography, the ætiology, the *chronography* of this miracle: these three limit our speech, and your patient attention. The *chronography* (which is first in place and time) offers us two heads, 1st. a feast of the Jews, 2nd. Christ going up to the feast.
Bp. Hall. Cont. The Poole of Bethesda.

Again ascend, and view *chronology*,
By (the skill pulling far history
Nearer; whose hand the piercing eagle's eye
Strengthens to bring remotest objects nigh.
Cranmer. On Isaacson's Chronology.

As these Christmas keepers did mistake the way of honouring Christ's birth, by this kinde of solemnity: so did they mistake the time of his birth: for the most exact *chronologers* tell us, that Christ was born in October, and not in December.—*Knox. History of Reformation*, Pref.

But I will not stand to dispute further of this: every man may follow his own opinion, and see mine more plainly in the *chronological* table drawn for these purposes.
Raleyh. History of the World, b. ii. c. 22. s. 11.

This passage seems to be intended rather materially to shew, what appertains to the sixth trumpet, then *chronologically* to shew the expiring of it.
Goodwyn. Works, vol. ii. pt. i. p. 181.

There is another—which is commonly called the *cronogram*: this kind of art appears very often on many modern medals, especially those of Germany, where they represent in the inscription *the year in which they were coined*.
Spectator, No. 60.

There are foreign universities, where, as you praise a man in England for being an excellent philosopher or poet, it is an ordinary character to be a great *chronogrammatist*.
Addison. On Medals.

These Elegies and Epitaphs [of Wm. Slatter] are printed in various forms, some like pillars, some circular, some *chrono-grammatically*.—*Wood. Athenæ Oxon.*

Unthinking man! to quit thy barren see,
And vain endeavours in *chronology*,
For the more fruitless care of royal charity.
Dryden. Suum Cuique.

I beseech you to favour me with the first notice, when those so much desired *chronological* labours of the late worthy Bishop of Armagh are come out of the press, that I may send a copy of them to the learned doctor at Leyden.
Boyle. Works, vol. vi. p. 616.

A learned *chronologist* is about proving what wood this staff was made of, whether of oak, ash, or crab-tree.
Tatler, No. 81.

It may be here remarked, that soon afterwards the monks began to apply themselves to astronomy and *chronology* from the disputes which were carried on with so much heat, and so little effect, concerning the proper time of celebrating Easter; and the English owed the cultivation of these noble sciences to one of the most trivial controversies of ecclesiastical discipline.
Burke. An Abridgement of English History, an. 669.

——— May *chronologic* spouts
Retain no cypher legible.
Warton. Epistle from Thomas Hearne.

When it happened that any author gave a definition of a term, or such an explanation as is equivalent to a definition, I have placed his authority as a supplement to my own, without regard to the *chronological* order, which is otherwise observed.—*Johnson. Preface to the Eng. Dictionary.*

Not thus the looser *chronograms* appear,
Careless their troops, undisciplin'd to war
With ranks irregular, confus'd they stand,
The chieftains mingling with the vulgar band.
Cambridge. Scribleriad, b. ii.

CHRY'SOLITE, from Χρυσεος, golden, and λιθος, a stone. See the quotation from Pliny.

The *golden* colour in the topaze, gave it the name of *chrysolith*.—*Holland. Plinie*, b. xxxvii. c. 11.

The *chrysolite* that doth resist
Thirst, proved never-failing.
Drayton. The Ninth Nymphal.

Whose native colours and pure lustre lent
Her eye, cheek, lip a dazzling ornament;
Whose rare and hidden virtues did express
Her inward beauties and mind's fairer dress;
The constant diamond, the wise *chrysolite*.
Carew. On the Lady S——, Wife to Sir W. S.

CHU'BBY. **CHUB-FACED.** Perhaps from *Chubb*, the fish, which Skinner thinks is so called from its head, (sc. the size of it;) in A. S. *Cop.* Large, plump, fat.

I never saw a fool lean; the *chub-faced* fop
Shines sleek with full-crammed fat of happiness.
Marston. Antonio's Revenge.

All the Americans that we have seen, since our arrival on that coast, were rather low of stature, with round *chubby* faces, and high cheek bones.—*Cook. Voy.* vol. vi. b. iv. c. 9.

CHUCK, *v.* **CHUCK**, *n.* **CHU'CKLE.** *Chuck*, says Junius, is the call of the cock to the hens, when he has found a grain of corn. (See CHICK.) He refers to the passage quoted from Chaucer,

To *chuck*, (if not to *chock*, qv.) is also to strike under the chin, so as to produce a sound from the collision of the upper and lower jaw, similar to that of the cock; to strike, to toss, to cast, to throw.

Also to make a *chucking* or *chuckling* noise; in derision, mockery or triumph. And thus we also use—*to crow over*.

And with that word he flew down fro the beme,
For it was day, and eke his hennes alle:
And with a *chuk* he gan hem for to calle
For he had found a corn, lay in the yerd.
Chaucer. The Nonnes Preestes Tale, v. 15,180.

Coris. Nay, good *chuck*.
Cleon. I've said it, stay at home:
I cannot brook your gadding.
Massinger. The Bondman, Act i. sc. 2.

But, bold fac'd Satyr, strain not over high,
But laugh and *chuck*, at meaner gullery.—*Marston*, Sat. 2.

He *chuck'd* again, when other corns he found,
And scarcely deign'd to set a foot to ground.
Dryden. The Cock and the Fox.

Who loves no hurries, routs or din,
But gently *chucks* her husband's chin.
Fawkes. The Vicar's Reply.

Her ladyship began to call,
For hartshorn, and her Abigail:
The servants *chuckled* at the door,
And all was clamour and uproar.
Somerville. The Officious Messenger.

What less than wit could be expected
From what a Selwyn's pen directed!
Whatever comes in such a guise,
Meets mirth on tiptoe in our eyes;
And fancy *chuckles* at the thought,
What such a signature has brought.
Cambridge. Poems. George Birch to Mr. C.

Labour stood still as he passed,—the bucket hung suspended in the middle of the well,—the spinning wheel forgot its round,—even *chuck farthing* and shuttle cap themselves stood gaping till he had got out of sight.
Sterne. Tristram Shandy, c. 10.

CHU'ET, *n.* Mr. Steevens in his note upon the expression of Prince Henry, "Peace, *chewet*, peace," observes that in an old Book of Cookery, printed in 1596, he found a receipt to make *chewets*, which, from their ingredients, seem to have been fat greasy puddings; and to these, he adds, it is highly probable that the Prince alludes. The word is probably from the verb, to *chew*.

As for *chewets*, which are likewise minced meat, instead of butter and fat, it were good to moisten them, partly with creame, or almond, or pistachomilk, or barley, or maize creame.—*Bacon. Nat. Hist.* § 64.

CHUFF, *n.* **CHU'FFY.** I know not, says Skinner, whether from the A. S. *Cyff*; the Ger. *Kuffe*, a cask or barrel, by a metaphor sufficiently elegant; particularly if, as I suspect, it was primarily spoken of a clown, large, and burly, given both to gluttony and drunkenness. And see the example from Massinger.

Chough seems to include within it the signification of *huff*, i.e. *heaved*, raised, swollen (sc.) with anger, vexation; from the A. S. *Heofan*, to raise: *heof*, with the usual prefix *ge*, would give *ge-heof*; and by the change of *g* into *c*, *ceof*, *cuff*, *cyf*, the large vessel; and by softening the *c* into *ch*, would be formed *chuff*, the burly, swollen man; swollen either with gluttony and guzzling, or with ill tempers. It is applied to—

A selfish, ill-humoured fellow.

The chiding *chuffe* began to chafe,
and (sparefull of his cheere)
Demaunded of the selly beast
and sayde what makste thou heere?
Turbervile. A Couetous Niggard and a Needy Mouse.

The wisshinge, and the tremblinge *chuffe*
his house and good doth please,
As portraytures the poreblind eyes,
as bathes, the gowtie ease.
Drant. Horace. Epistle to Lollius.

Med. I long to be at it;
To see these *chuffs*, who every day may spend
A soldier's entertainment for a year,
Yet make a third meal of a bunch of raisins.
Massinger. Duke of Milan, Act iii. sc. 1.

Generally, their [the Hunnes] lims be well knit and strong, and by reason of their fat *chuffe* necks, they are monstrously deformed.—*Holland. Ammianus*, p. 399.

The goddess drank, a *chuffy* lad was by,
Who saw the liquor with a grudging eye,
And grinning cries, she's greedy more than dry.
Mainwaring. Ovid. Met. b. v.

CHURCH, *v.* **CHURCH, *n.*** **CHU'RCHING, *n.*** **CHU'RCHLIKE.** **CHU'RCHDOM.** **CHU'RCHSHIP.** Dut. *Kercke*; Ger. *Kirch*; from Gr. Κυριακη, (sc.) οικια, *Dominica* domus, the house of *the Lord*. (See the example from Watts.)

The thanksgiving of women after child-birth is commonly called, the *churching* of women.

Church is much used in composition; and may be so adjectived, by apposition with any word that expresses ought which pertains to a church.

The kyng gef ys men grete giftes, and gret loue to him drow,
And let arere *churches* vp, that the schrewes adoun caste.
R. Gloucester, p. 122.

This world is now full tikel sikerly.
I saw to-day a corps yborne to *cherche*,
That now on Monday last I saw him werche.
Chaucer. The Millers Tale, v. 3430.

She was a worthy woman all her live,
Housbondes at the *cherche dore* she had five.
Id. Prologue, v. 463.

The thridde circumstance is the place, ther thou hast done sinne, whether in other mennes houses, or in thine owen, in feld, in *chirche*, or in *chirchhawe*, in *chirche* dedicate or non.
Id. The Persones Tale.

Which wordes whan they were blowen to Kynge Willyam's eryn, he was greuously discontent, and sayd whanne I am *churched* I shall offer to him a thousande candelesys lyght, with yᵉ whiche he shall holde hym smally contented.
Fabyan, vol. vi. c. 222.

And the Duke thought to returne to Tholouse, to se the good lady his wife, who was as thē newly *churched* of a fayre sonne, and he thought at her *churchyng* to kepe a great feest at Tholouse.—*Berners. Froissart. Cron* vol i. c. 322.

And the King feasted them right honorably, and so did the Queene, who was then newly *churched* of a sonne called Joan of Gaunt.—*Grafton. Edw. III.* an 15.

Nor shall proud Lancaster vsurpe my right,
Nor hold the scepter in his childish fist,
Nor weare the diademe vpon his heade,
Whose *churchlike* humors fits not for a crown.
Shakespeare. 2 Part Hen. VI. Act i. sc. 1.

Whatsoever *church* pretendeth to a new beginning, pretendeth at the same time to a new *churchdom*, and whatsoever is so new is none: so necessary it is to believe the holy catholick *church*.—*Pearson. On the Creed*, Art. 9.

They [the Jews] were his own also by the right of *churchship*, as selected and enclosed by God from amidst all other nations, to be the seat of his worship, and the great conservatory of all the sacred oracles and means of salvation.
South, vol. iii. Ser. 8

A *church* is a religious assembly, or the large fair building where they meet; and sometimes the same word means a synod of Bishops or Presbyters; and in some places it is the Pope and a General Council.—*Watts. Logic*, pt. i. c. 4. s. 6.

But the sound of the *church-going* bell
These vallies and rocks never heard;
Ne'er sigh'd at the sound of a knell,
Nor smil'd when a Sabbath appear'd.
Cowper. Alexander Selkirk.

CHURL. **CHU'RLISH.** **CHU'RLISHLY.** **CHU'RLISHNESS.** A. S. *Ceorle*; Ger. *Kerl*; Dut. *Kaerle*. *Carel* or *Karl*, in the ancient language of the Germans, signifies robust and strong.

A *churl* or *carl* is a robust, strong man; a rustick, labouring man; uncivilized, unpolished, rude, brutal, ill-humoured, selfish.

And goure fraunchises that free was, fallen is to thraldom
And alle goure children *chorles*.—*Piers Ploughman*, p. 345.

For may no *cheerl* a chartre make, hus catel selle
With oute leve of the lorde. *Id. Ib.* p. 204.

For vilains sinful deedes make a *cherl*.
Chaucer. The Wif of Bathes Tale, v. 6740.

And yet ne greveth me nothing so sore
As that the old *cherl*, with lokkes hore,
Blasphemed hath oure holy covent eke.
Id. The Sompnoures Tale, v. 7764.

And in his herte he caught of it gret routhe,
Considering the best on every side,
That fro his lust yet were him lever abide,
Than do so high a *cherlish* wretchednesse
Agein fraunchise and alle gentilesse.
Id. The Frankeleines Tale, v. 11,827.

The treason and eke tyme is shape,
So fell that this *churlishe* knape
Hath lad this maiden where he woulde
Vpon the stroud. *Gower. Con. A.* b. viii.

By the bere is signified the Persik kingdom, a beast lesse lently the the lyon and especially in his rede age when he is most *chorlyssche* greder to deuower and very false.
Joye. Exposicion of Daniel, c. 7.

Now ought not the cruelnesse and the *churlishnesse* of father and mother, of husband, master, lord or kyng, cause vs to hate the commaundement of our so kynde a Lord Christ.—*Tyndall. Workes*, p. 92.

Wrong not thy fair youth, nor the world deprive
Of these rare parts which nature hath thee lent,
'Twere pity thou by niggardise should'st thrive,
Whose wealth by waxing craveth to be spent;
For which, those of the wisest shall be shent,
Like to some rich *churl* hoarding up his pelf,
Both to wrong others, and to starve himself.
Drayton. The Legend of Matilda the Fair.

Churlish despite ne'er look'd from his calm eye,
Much less commanded in his gentle heart.
P. Fletcher. The Purple Island, c. 11.

But you are the first professour of the Gospell that euer I heard so *churlishly* to vse so reuerent, so learned, so paynfull, so sound a father, being also an earnest and zelous professour.—*Whitgift. Defence*, p. 522.

The third, [impediment is] when they [kingdoms] have conceived an apprehension of the difficulty and *churlishness* of the enterprise, and that it is not prepared to their hand.
Bacon. Upon the Motion of Subsidy.

To those whom thou hast or shalt permit to live to the age of a man, give competent strength and wisdome: take from them covetousness, *churlishness*, pride, and impatience.
Bp. Taylor. Holy Living. Prayers.

Thus, in a brute, their ancient honour ends,
And the fair mermaid in a fish descends
The line is gone: no longer duke or earl,
But by himself degraded, turns a *churl*
Dryden. The Wife of Bath's Tale.

And as for those operative minerals, quicksilver and antimony, long experience of their *churlish* and untractable nature has made many of the wariер physicians and chymists shy to meddle with either of them single.
Boyle. Works, vol. ii. p. 147.

Not the ruby faced sot that topes world without end,
Not the drone who can't relish his bottle and friend
Not the fool that's too fond, nor the *churl* that's unkind,
Neither this, that, nor t' other's the man to my mind.
Cunningham. A Man to my Mind.

Yet half mankind maintain a *churlish* strife
With him the donor of eternal life,
Because the deed by which his love confirms
The largess he bestows, prescribes the terms
Cowper. Hope.

CHURN, *v.* **CHURN, *n.*** **CHU'RNING, *n.*** From A. S. *Cyrran*, *cerran*; Ger. *Kehren*; Dut. *Keeren*; vertere, revertere, to move backwards and forwards; *Chyren*, *chyr'n*, *churn*, is the past part. of *Cyrran*; and so called (says Skinner) quia ad separandam butyrum clava huc illuc valide circumagitur: because to separate the butter, the staff is sharply turned about.

A vessel in which, by constant *turning* of milk, butter is made.

——— Are you not hee,
That frights the maidens of the villagree
Skim milke, and sometimes labour in the querne,
And bootlesse make the breathlesse huswife *churne*.
Shakespeare. Midsummer Night's Dream, Act ii. sc. 1.

In summer time there needs no more to do but to presse it [the butyr] forth from the milke after much shaking and often agitation in certain long vessels (called *cherns*) having in the very mouth a little narrow hole to receive the air and give vent to that within, or else otherwhiles stopped close, and bound up with some cloth.
Holland. Plinie, b. xxviii. c. 9.

This kind of *cherne-milke*, soure milke, or sulli-milk, call it what you will, is thought to be the most wholesome for the stomache.—*Id. Ib.*

Now in the *cherning*, they use to put thereto a little water, to the ende that the milke may soure the sooner.—*Id. Ib.*

A man may milk a beast till the blood come. *Churn* milk and it yeeldeth butter; but wring the nose and the blood followeth.—*B. Jonson. Discoveries.*

——— At early day,
Sweet slumber shaken from her opening lids,
My lovely Patty to her dairy hies:
There from the surface of expanded bowls
She skims the floating cream, and to her *churn*
Commits the rich consistence.—*Dodsley. Agriculture*, c. 3.

CHYLE. **CHY'LOUS.** It. *Chilo*; Sp. *Chylo*; Fr. *Chyle*, *chylose*; Lat. *Chylus*; Gr. Χυλος, from Χυ-ειν, to pour, because the moisture, which substances pour forth, whether it be by bruising, chopping or other means, is so called. From the same origin is *Chyme*, Gr. Χυμος, moisture or juice.

Cotgrave calls it, the white juice of digested meat: the matter whereof our blood is made. The word, he adds, originally signifies, a juice concocted by heat unto a consistence, that holds both of moisture and dryness.

Chilifaction, and *Chilifactive*, (see *ante*,) are used by medical writers; and Arbuthnot calls the vessels which make *chyle*—*chylopoetick*.

[We have] thus far pursued the food to the place, where, by its reduction into *chyle*, it becomes a proper aliment for the body.—*Derham. Phys. Theol.* b. iv. c. 11.

Milk, is the *chylous* part of an animal already prepared.
Arbuthnot. On Aliments, c. 6.

Whether the recipient dog [sc. of transfused blood] being before hungry, will not lose his appetite more than if the emittent dog's blood had not been so *chylous*.
Boyle. Works, vol. iii. p. 153.

We have now the aliment in the intestines converted into pulp; and, though lately consisting of ten different viands, reduced to nearly an uniform substance, and to a state fitted for yielding its essence, which is called *chyle*, but which is milk, or more nearly resembling milk than any other liquor with which it can be compared.—*Paley. Nat. Theol.* c. 10.

CHYMIST. **CHY'MISTRY.** **CHY'MICK, *adj.*** **CHY'MICK, *n.*** **CHY'MICAL.** **CHY'MICALLY.** **CHYMI'STICAL.** Fr. *Chymique*; It. *Chimico*; Sp. *Chymico*. Perhaps from Χυμα, from Χεειν, to pour; for he, says Vossius, who pours or mixes metals, changes them and converts the baser to the purer. See ALCHEMIST.

For she a *chymist* was and Nature's secrets knew,
And from amongst the lead, she antimony drew.
Drayton. Poly-Olbion, s. 26.

Is it to boast that verse has *chymick* power,
And that its rage (which is productive heat)
Can these receive as *chymists* raise a flow'r,
Whose scatter'd parts their glass presents compleat.
Davenant. Gondibert, b. i. c. 4.

Where, dreaming *chymics!* is your pain and cost?
How is your oil, how is your labour lost!
Our Charles, blest *alchymist* (though strange,
Believe it, future times!) did change
The iron age of old
Into an age of gold. *Cowley*, Ode 5.

Ernestus Burgravius a disciple of Paracelsus hath published a discourse, in which he specifies a lampe to bee made of mans bloud, *lucerna vitæ et mortis index*, so he termes it, which *chymically* prepared 40 dayes and afterward kept in a glasse shall shew all the accidents of this life.
Burton. Anatomy of Melancholy, p. 281.

Paracelsus and his *chymicall* followers, as so many Promethei, will fetch fire from heaven, will cure all manner of diseases with minerals, accounting them the only physick.
Id. Ib. p. 347.

The *chemists* [in China] apply themselves chiefly to the search of the universal medicine, for health and long life, pretending to make men immortal, if they can find it out.
Sir W. Temple. Of Heroic Virtue, s. 2.

Sometimes she flies like an industrious bee,
And robs the flowers by Nature's *chymistry*.
Dryden. The Art of Poetry. Ode, c. 2.

Yet Paracelsus, about two hundred years ago, endeavoured to overthrow the whole scheme of Galen, and introduce a new one of his own, as well as the use of *chymical* medicines; and has not wanted his followers and admirers ever since, who have, in some measure, compounded with the Galenists, and brought a mixed use of *chymical* medicines into the present practice.—*Sir W. Temple. Health & Long Life.*

Chymically analysed blood yields store of volatile sulphureous, but, (as far as our trials have hitherto informed us) no acid, saltness.—*Boyle. Works*, vol. ii. p. 79.

Contentment is the *chemic* power
Which makes trees bloom in half an hour,
And faster plants substantial joy
Than axe or hatchet can destroy.
Blackmore. An Answer to an Epistle.

As the first [the geometricians] set have an eye on his Grace's lands, the *chymists* are not less taken with his buildings. They consider mortar as a very ante-diluvian invention in its present state: but properly employed, an admirable material for overturning establishments. They have found that the gunpowder of ruin is far the fittest for making other ruins, and so *ad infinitum*.
Burke. To a Noble Lord.

Those who have attempted much, have seldom failed to perform more than those who never deviate from the common roads of action: many valuable preparations of *chymistry* are supposed to have arisen from unsuccessful inquiries after the grand elixir.—*Johnson. Adventurer*, No. 101.

CI'CATRICE, or Ci'catrix. Ci'catrize. Cicatriza'tion. Cicatri'zing, *n.* } Fr. and It. *Cicatrice.* Scheïlius thinks it may be from Gr. Κικαειν, the reduplicate form of καειν, whence καιειν, urere. Martinius, from Cæco, because the *cicatrix cæcat*, that is, closes the open wound.

For which [wounds] I have prepared this treatise, as a soveraigne balme, to incarne and *cicatrize* them, not ulcerate or inflame them.—*Prynne. On the Power of Parliaments. To the Reader*, pt iii.

Jul. I can hear no more.
This opens an old wound and makes a new one.
Would it were *cicatrized!*
Massinger. The Guardian, Act I. sc 1.

It [the wild lettuce] healeth all maladies which the eies be subject unto, as namely, it riddeth away the cloudie webs therin, the *cicatrices* and scarres.
Holland. Plinie, b xx. c 7.

The first stage of healing, or the discharge of matter, is called digestion: the second, or filling up with flesh, incarnation: and the last, or skinning over, *cicatrization.*
Sharp. Surgery.

I left it to the neighbouring chirurgeon: the *cicatrizing* of these being for the most part the work of my surgeon.
Wiseman. Chirurgical Treatises, b. v. c. 9.

CI'CERONE. It. A name given to a Guide to works of art, ruins, or antiquity:—
Quasi as eloquent on these subjects as *Cicero* himself could have been.

And here let me recommend to the traveller, to explore, when travelling, every recess, and visit every object, without relying too much on the representations of others as the common guides are lazy and interested, *ciceroni* are often ignorant, and writers as often wrong, through want of opportunity, of knowledge, or of exertion, and not unfrequently from too great an attachment to their own systems.
Eustace. Italy, Prel Dis.

CICERONIANISM. An imitation or servile following of the style or phraseology of *Cicero.*

So you can speak and write Latin, not barbarously, I never require great study in *ciceronianum*, the chief abuse of Oxford, *qui dum verba sectantur, res ipsas neglegunt.*
Sir P. Sidney. To his brother Robert

For had an angel bin his discipliner, unless it were for dwelling too much upon *ciceronianisms*, and had chastiz'd the reading, not the vanity, it had bin plainly partial.
Milton. Areopagitica.

CI'CURATE, *v.* Ci'curation. } Lat. *Cicur*; (of uncertain etymology,) tame.
To tame, to train.

And therefore that even after carnal conversion, poysons may yet retain some portion of their natures, yet are they so *refracted, cicurated*, and subdued, as not to make good their first and destructive malignities.
Brown. Vulgar Errours, b. vii. c. 17.

Wild medicines grow here in abundance, and why may not tame ones flourish, if *cicurated* by art?—*Fuller. Worthies. Kent.*

This holds not only in domestick and mansuete birds, for then it might be thought the effect of *cicuration* or institution, but also in the wild; for my honour'd Friend Dr. Martin Lister informed me, that of his own knowledge one and the same swallow, by subtracting daily of her eggs, proceeded to lay nineteen successively, and then gave over.
Ray. On the Creation, pt i.

CI'DER. The Lat. *Sicera*; Gr. Σικερα, is rendered by Wickf—*sydyr*; the A. S. Version—*beor*; and the Modern Version—*strong drink.*

Fr. *Cidre*; It. *Sicera*; Sp. *Cidra*; Dut. and Ger. *Seder*; Sw. *Cider.* Goldast (in Wachter) thinks from the Heb. *Sedar*, to inebriate. The Dut. and Ger. *Sieden*, bullire, ebullire, to boil, to bubble, seems to present another etymology; since from the bubbling, sparkling nature of the liquor, the application of the term is sufficiently accounted for.

For he schal be gret bifore the Lord: and he schal not drinke wyn ne *sydyr*, and he schal be fulfild with the Holy Goost yet of his modir wombe.—*Wickf. Luk*, c. i.

Spic'd syllibubs, and *cyder* of the best;
And to the same down solemnly they sit.
Drayton, Eclogue 9.

Meanwhile (although the Mussic grape delights,
Pregnant of racy juice, and Formian hills
Temper thy cups, yet wilt not thou reject
Thy native liquors: lo! for thee my mill
Now grinds choice apples, and the British vats
O'erflow with generous *cider.*—*J. Philips. Cider*, b. i.

CIERGE. Fr. *Cierge*, which Cotgrave calls, A big *waxe* candle; Mr. Tyrwhitt,—*wax*-tapers.

The xl. thousand maidens dere
That beren in hevin her *cierges* clere.
Chaucer. Rom of the Rose.

CILIARY. Lat. *Cilium*, the lid of the eye. It is probable that *cilia* are so called because they continually move, (*Cilient:—ciliare* antiquis sit *movere*, Vossius.) Applied also to the *hair* of the eye-lid, or the eye-lash.

Therefore the *ciliary* processes or rather the ligaments observed in the inside of the sclerotick tunicles of the eye, by a late ingenious anatomist, do serve instead of a muscle, by their contraction to alter the figure of the eye, and make it broader.—*Ray. On the Creation*, pt. ii.

CILICIOUS. In *Cilicia* a cloth was manufactured of goats' hair, called *cilicium.* Hence, *Cilicious*—
Hairy.

Mark 1. It is said, he was,—as the vulgar translation, that of Beza, that of Sixtus Quintus, and Clement the eighth hath rendered it, *Vestimentum habebat e pilis camelinis;* which is as ours transmuteth it, a garment of camel's hair; that is, made of some texture of that hair, a course garment; a *cilicious* or sack cloth habit.
Brown. Vulgar Errours, b v. c 15.

CIMETER. Fr. *Cimeterre*; Sp. *Cimatarra.* Cotgrave calls it "a *scymitar* or *smyter*; a kind of short and crooked sword, much in use among the Turks." Its crookedness consists in its being bent backwards. It is now more usually written *scymitar*, (qv.)

Their partisans are fine carved glass,
Fringed with the morning's spangled grass;
And pendant by their brawny thighs,
Hang *cimeters* of burnish'd ice.—*Cotton. Winter.*

CI'NCTURE, *n.* Lat. *Cingere, cinctum*, to gird. Any thing that girds, or surrounds, or encloses; a girdle, an enclosure.

Nor flower is so sweet,
In this large *cincture*,
But it upon her feet
Leaveth some tincture.—*Drayton. Shepherd's Serena.*

All Gods took pitie on him: onely he
That girds Earth in the *cincture* of the sea,
Divine Ulysses euer did enuie,
And made the fixt port of his birth to flie.
Chapman. Homer. Odyssey, b. i.

——— Such of late
Columbus found th' American so girt
With feathered *cincture*, naked else and wilde
Among the trees on isles and woodie shores.
Milton. Paradise Lost, b. ix.

The next declining is, when Law becomes now too strait for the secular manners, and those too loose for the *cincture* of the Law.—*Id. Tetrachordon.*

And oft beneath the odorous shade
Of Chili's boundless forests laid,
She deigns to hear the savage youth repeat,
In loose numbers wildly sweet,
Their *feather-cincture'd* chiefs, and dusky loves.
Gray. The Progress of Poesy.

To Dwaraca's rich tow'rs the pilgrim sped
Though bashful penury his hope depress'd;
A tattered *cincture* was his only vest,
And o'er his weaker shoulder loosely spread,
Floated the mystic thread.—*Jones. Hymn to Lacshmi.*

CI'NDER. Fr. *Cendre*; It. *Cenere*, from Lat. *Cinere*, the ablative of *Cinis*, (Menage.) Vossius and after him Scheidius think from Κονις, which not only is applied to dust, but also to ashes; and is so called, perhaps, a levitate qua *movetur*, from Κιειν, *κινειν*, *movere.* But Skinner prefers the A. S. *Sinder*, which Somner interprets *Sinders*, dross, the scumme of metal tried by the fire. And *Sinder*, Skinner adds, is perhaps derived from A. S. *Syndrian*, to sunder, to separate; because the dross is separated from the metal, and is, as it were, ejus recrementum, seu potius secrementum. Hence *cinders*, reliquiæ carbonis exusti,—parum deflexo sensu. Feltham uses *Cynder*, as a verb.

The reliques or refuse of burned coal; of any thing burnt.

Was it not graunted me from spousals free,
Like to wilde beastes, to liue without offence
Without taste of such cares! Is there no fayth
Preseru'd to the *cinders* of Sichee!
Surrey. Virgile. Æneis, b. iv.

But that which better is for you, and more delliteth me,
To saue you from the sodeyne wast, vain *cinders* to be.
Uncert Auctors. Answ. to the Complaint of a Hot Lover, &c.

Ye heauenly spirits, whose ashie *cinders* lie
Vnder deepe ruins, with huge walls oppreast,
But not your praise, the which shall neuer die
Through your fair verses, nie in ashes rest,
Spenser. Ruins of Rome, s. 1.

——— Oft they assayd,
Hunger and thirst constraining, drudg'd as oft,
With hatefullest disrelish writh'd their jaws
With soot and *cinders* fill'd.—*Milton. Paradise Lost*, b x.

Untold griefs chouk, *cinder* the heart; and, by
Restraint, their burning forces multiply
Feltham, pt. I. Resolve 36.

In the black form of *cinder-wench* she came,
When love, the hour, the place, had banish'd shame.
Gay. Trivia, b. iii.

Me oft has fancy ludicrous and wild
Sooth'd with a waking dream of houses, towers,
Trees, churches, and strange visages, expressed
In the red *cinders*, while with poring eye
I gazed, myself creating what I saw.—*Cowper. Task*, b iv.

CINE'REOUS. Cinera'tious. } Used in works of Natural History. Of an ashy colour; of an ashy substance. See Cinder.

The nerves arise from the glands of the *cinerilious* part of the brain, and are terminated in all parts of the body.
Cheyne.

Broken and burnt rocks, ruins of buildings, and *cinerations* earth.—*Delany. Rev. Exam* vol. ii. p. 226.

The hair is red at the tips, *cinereous* beneath.—*Pennant.*

CI'NNAMON. Gr. Κινναμωμον; Lat. *Cinnamomum*; Fr. *Cinnamome*; It. *Cinnamomo*; Sp. *Cinnamomo.* Vossius thinks so called, because it emits the odour of the *Amomum.*

What do ye honycomb, swete Alisoun?
My faire bird, my swete *sinamome*,
Awaketh, lemman min, and spekeith to me.
Chaucer. The Milleres Tale, v 3699.

Cinnamome or *canamon* groweth in Æthiopia.—As touching the plant that beareth *cinnamon* the tallest is not above two cubits high above ground, nor the lowest under one hand breadth or foure inches in compasse about foure fingers length, but it looketh as if it were dead and withered, whereas it is greene it yielded no smell at all.
Holland. Plinie, b. xii. c. 19.

The *cinnamon* tree of Ceylon; in whose parts there is a wonderful diversity; out of the root they get a sort of camphire, and its oil; out of the bark of the trunk, the true oil of *cinnamon*, from the leaves, an oil like that of cloves; out of the fruit a juniper oil, with a mixture of those of *cinnamon* and cloves, besides, they boil the berries into a sort of wax, out of which they make candles, plasters, unguents.—*Ray. On the Creation*, pt. ii.

CINQUE-PACE. Cinque-ports. } Fr. *Cinque*; Lat. *Quinque*, five.

Cinque-pace is the name of a dance, which Sir John Davies describes, and calls a *Galliard*: "a swift and wandering dance."

Five was the number of the musick's feet
Which still the dance did with *five* paces meet.
Davies. On Dancing.

For heare me, Hero, wooing, wedding, and repenting, is as a Scotch jigge, a measure and a *cinque pace*, the first suite is hot and hasty like a Scotch jigg (and full as fantasticall) the wedding mannerly modest, (as a measure) full of state and auncientry, and then comes repentance, and with his bad legs falls into the *cinque-pace* faster and faster, till he sinks into his grave.
Shakespeare. Much Ado about Nothing, Act II. sc. 1.

The *Cinque* ports, or five most important havens, as they formerly were esteemed in the kingdom, viz. Dover, Sandwich, Romney, Hastings, Hyde.—*Blackstone. Com.* b. III. c. 6.

CI'PHER, *v.* Ci'pher, *n.* Ci'pherhood. Ci'phering, *n.* } Fr. *Chifrer*; It. *Cifera*; Sp. *Cifrar.* Menage says—from the Hebrew.
To count, to reckon; to practise the rules of arithmetick. To practise calculation by figures. Also to write in fictitious characters; characters unknown to or concealed from others; and then—to characterise.

A *cipher*, (met.) is one of no value; no importance.

Barker was one of the Duke's secretaries, privy to his greatest affairs, the writer of his *ciphers*, the common carrier of *ciphered* and *deciphered* letters, the common conveyor and sender of his messages and letters between him and the Queen of Scots.—*State Trials. Duke of Norfolk*, an. 1571.

——— Let him know
No more than how to *cipher* well, or do
His tricks by the square root.
Massinger. The Guardian, Act I. sc. 1.

Eyes, hide my love and do not show
To any but to her my notes,
Who only doth that *cipher* know:
Wherewith we pass our secret thoughts.
Daniel. Song from Second Chorus.

Therefore God, to confute him, and to bring him to his native *cypherhood*, threatened to bring a sword against him and all his glory that should strip him of all his excellencies he valued himself by, and should slay him.
Goodwin. Works, vol. v. p. 443.

His father [Lord Clarendon] apprehending of what fatal consequences it would have been to the king's affairs, if his correspondence had been discovered by unfaithful secretaries, engaged him when very young to write all his letters to England in *cipher*; so that he was generally half the day writing in *cypher* or *decyphering*, and was so discreet, as well as faithful, that nothing was ever discovered by him.
Burnet. Own Time, an. 1667.

Yet he was kind, or, if severe in ought,
The love he bore to learning was in fault;
The village all declared how much he knew;
'Twas certain he could write and *cypher* too.
Goldsmith. Deserted Village.

Attend at councils which I must not weigh,
Do what they bid, and what they dictate say;
Enrob'd, and hoisted up into my chair,
Only to be a royal *cipher* there.—*Churchill. Gotham*, b. iii.

CIRC. } Lat. *Circus*; Fr. *Cirque*, a
CIRCE'NSIAN. } place in Rome, wherein the people sat to behold plays, games, and public exercises. Also applied, generally, to any space of a circular form. See CIRCLE.

He [Claudius] gave order that for his grandmother Livia, there should by decree be graunted divine honours; as also in the stately pompe of the *Cirque* solemnities, a chariot drawn with elephants, like unto that of Augustus: semblably; for the soules of his owne parents departed, dirges, and funerall feasts: and more than so, particularly in the honour of his father, *Cirque-plaies* and games every yeere upon his birth day: and in memoriall of his mother, a coach to be led and drawne along through the *cirque*: and the surname of Augusta, which by his grandmother was refused.
Holland. Suetonius, p. 158.

The poet says, that whiles the degenerating Romans had left one kind of baseness, they were fallen to another, a servile sloth: caring for no publick affairs, or the glory of their country; but, so they might have but victuals and pleasure, the pleasure of the *Circensian* shews, too basely they reckon d themselves in a happy case.
Holyday. Illust. of Juvenal, Sat. 10.

What injury did Neptune suffer, when he [Augustus] displaced his image in the *Circensian* games, because he had an ill voyage at sea.—*Stillingfleet*, vol. i. Ser. 10.

See the *Cirque* falls, th' unpillar'd temple nods,
Streets pav'd with heroes, Tyber choak'd with gods.
Till Peter's keys some christen'd Jove adorn,
And Pan to Moses lends his pagan horn.
Pope. Dunciad, b. iii.

Circs of the same sort [of rude stones] are still to be seen in Cornwall, so famous at this day for the athletic art.
Warton. Hist. of Eng. Poetry, Diss. 1.

CI'RCLE, *v.*
CI'RCLE, *n.*
CI'RCLED, *adj.*
CI'RCLER.
CI'RCLET.
CI'RCLING, *n.*
CI'RCULE, *v.*
CI'RCULATE, *v.*
CIRCULA'TION.
CI'RCULATORY.
CIRCULATO'RIOUS.
CI'RCULAR.
CI'RCULARY.
CIRCULA'RITY.
CI'RCULARLY.
CI'RCULINE.
CI'RCULING, *n.*

Fr. *Cercle, circuler*; It. *Circolo, circolare*; Sp. *Circulo, circular*; Lat. *Circulus*; Gr. Κυκλος; Lat. *Circus*; Gr. Κιρκος. Of uncertain origin. To *circle*, is—

To go round, to surround, to enclose, to encompass; to move round or about, so as to return to the point from which motion commenced. And thus (met.)—

To *circulate*, (sc.) a rumour, a report, is to carry it round or about, to spread it around or about; to disperse, to scatter.

The *cercles* of his eyen in his hed
They gloweden betwixen yelwe and red.
Chaucer. The Knightes Tale, v. 2133.

——— There as he slepte,
And efte with water, whiche she kepte.
She made a *circle* about hym thries,
And efte with fire of sulpher twies.—*Gower. Con. A.* b. v.

Whose heads forgrowen with pine, *circled* alway
With misty cloudes beaten with wind and storme.
Surrey. Virgile. Æneis, b. iv.

Wherefore in as moche as in an oratour is required to be a heape of all manner of lernynge, whiche of some is called the worlde of science, of other the *circle* of doctrine, whiche is in one worde of Greeke ENCYCLOPEDIA; therefore at this daye, may be founden but a very fewe oratours.
Sir T. Elyot. Governour, b. i. c. 13.

About my necke a *circulet*, like the riche rubye.
Skelton. Speake Parrot.

By the grieuous complayntes of our liege subiects concerning traffiques, as it were *circularwise* too and fro both our dominions, we have often beene aduertised that in regard of diuers iniuries and damages, &c.
Hackluyt. Voyages, vol. i. p. 159.

Thus, like Medea, sate she in her cell,
Which she had *circled* with her potent charmes,
From thence all hind'rance clearly to expel.
Drayton. The Baron's Wars, b. iii.

When Thirsil on a gentle rising hill
(Where all his flock he round might feeding view)
Sits down, and, *circled* with a lovely crew
Of nymphs and shepherd-boys, thus 'gan his song renew.
P. Fletcher. The Purple Island, c. 2.

Speak ye, who best can tell, ye sons of light
Angels, for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing —*Milton. Paradise Lost*, b. v.

Lo! there th' unthankful swallow takes her rest,
And fills the tunnell with her *circled* nest.
Bp. Hall, Sat. 2.

Nor so begin, as did that *circler* late,
I sing a noble warre and Priam's fate.
What doth this promiser such gaping worth
Afford?
B. Jonson. Horace. Art of Poetrie.

"Royally clad," quoth he, "in cloth of gold,
As meetest may beseeme a noble mayd:
Her faire lockes in rich *circlet* be enrold,
A fayrer wight did neuer Sunne behold."
Spenser. Faerie Queene, b. iii. c. 5.

Fairest of starrs, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crownst the smiling morn
With thy bright *circlet*, praise him in thy sphere
While day arises, that sweet hour of prime.
Milton. Paradise Lost, b. v.

——— And I had slaughter'd then
The two young boyes, Melanes, if their world *circling* sire,
(Great Neptune) had not saft their lives.
Chapman. Homer. Iliad, b. xi.

Our God, when heaven and earth he did create,
Form'd man, who should of both participate;
If our lives' motions theirs must imitate,
Our knowledge, like our blood, must *circulate*.
Denham. The Progress of Learning.

Sun, stars, and all on earth it hurrieth
To each point of itself so far as 't *circuleth*.
And where it lighteth on advantages,
Its *circulings* grow sensible.
More. On the Soul, b. iii. c. 1.

Her virtues do, as to their proper sphere,
Return to dwell with you, of whom they were:
As perfect motions are all *circular*;
So they to you, their sea, whence less streames are.
Donne. To the Lady Bedford.

Which rule must serve for the better vnderstanding of that which Damascene hath touching crosse and *circulatie* speeches, wherein there are attributed to God such things as belong to manhood, and to man such as properly concerne the Deitie of Christ Jesus, the cause whereof is the association of natures in one subject.—*Hooker. Eccles. Pol.* b. v.

And he that challenged the boldest hand unto the picture of an echo, must laugh at this attempt, not only in the description of invisibility, but circumscription of ubiquity, and fetching under lines incomprehensible *circularity*.
Brown. Vulgar Errours, b. v. c. 21.

The Burien trophy is nineteen stones, *circularly* disposed, and in the middle, one much exceeding the rest in greatness.—*Drayton. Poly-Olbion. Illustrations of Song* 1.

——— Varnish'd with the ray
Of that clear light, with motion *circuline*,
Let turn about and stir up sounds divine,
That sweetly may affect th' attentive eare.
More. On the Soul, b. iii. c. 2.

There is no place of public resort, wherein I do not often make my appearance; sometimes I am seen thrusting my head into a round of politicians at Will's, and listening with great attention to the narratives that are made in those little *circular* audiences.—*Spectator*, No. 1.

We may also with S. Irenæus observe that Jesus in performing his cures, and other miraculous works, did never use any profane, silly, phantastick ceremonies; any such unaccountable methods or instruments, as magicians, diviners, *circulatorious* jugglers, and such emissaries of the Devil, or self-seeking impostours are wont to use.
Barrow, vol. ii. Ser. 20.

They wear but few cloaths; their heads are *circled* with a short turban, fringed or laced at both ends; it goes once about the head, and is tied in a knot, the laced ends hanging down.—*Dampier. Voyages*, an. 1686.

Besides, whatever battles may cost, the resources of men are so great in Germany, that they can never fail whilst Spain and Holland can furnish the money, or the several *circles* of the empire continue animated in the quarrel.
Sir William Temple. Letters.

The lungs of vipers, and other creatures (whose hearts and whose blood, even whilst it *circulates*, we have always found, as to sense, actually cold) may give us just occasion to enquire a little more warily, whether the great use of respiration be to cool the heart.—*Boyle. Works*, vol. ii. p. 69.

When we hear the sound of a bell or cannon a great way off, the tremulous vibrations of the air, like the *circlings* of the water, when a stone is flung into it, are from thence continually propagated to our ears or acoustick nerves, the undulations still growing the wider and the weaker, the farther they go.—*Cudworth. Immutable Morality*, p. 77.

Others argued for it; that the credit it would have must increase trade and the *circulation* of money at least in bank notes.—*Burnet. Own Time*, an. 1693.

It is in the nature of things, that they who are in the centre of a *circle*, should appear directly opposed to those, who view them from any part of the circumference.
Burke. Appeal from the New to the Old Whigs.

For when thy folding star arising shows
His paly *circlet*, at his warning lamp
The fragrant hours, and elves,
Who slept in buds the day,
And many a nymph who wreathes her brows with sedge,
And sheds the freshening dew, and lovelier still,
The pensive pleasures sweet,
Prepare thy shadowy car. *Collins. Ode to Evening.*

As every one is pleased with the imagining that he knows something not yet commonly divulged, secret history easily gains credit; but it is for the most part believed only while it *circulates* in whispers, and when once it is openly told, is openly confuted.—*Rambler*, No. 144.

They may want address to watch the hints, which conversation offers for the display of their particular attainments, or they may be so much unfurnished with matter on common subjects, that discourse not professedly literary glides over them as heterogeneous bodies, without admitting their conceptions to mix in the *circulation*.—*Id.* No. 14.

Borde's *circulatory* peregrinations in the quality of a quack-doctor, might have furnished more ample materials for an English topography.
Warton. History of English Poetry, vol. iii. p. 76.

CI'RCUIT, *v.*
CI'RCUIT, *n.*
CIRCUITE'ER.
CIRCU'ITION.
CIRCU'ITOUS.
CIRCU'ITOUSLY.
CIRCUR, *v.*

Fr. *Circuir*; It. *Circuire*; Sp. *Circuir*; Lat. *Circuitus*; *Circumitus*, from *Circum*, and *itus*, past part. of *ire*, to go around, to move round or about.

Circuit is applied especially to the portion of the kingdom round or about which the judges go, at certain periods, to perform certain official functions.

Circuitous is opposed to—direct, straight.

He then vysyted and *circued* his lande I ministryng iustyces to all persones.—*Fabyan*, vol. i. c. 34.

The fyre that brenneth in mount Ethna, doth not so great damage to them that dwell in Scicile, as one yl woman dooeth in the *circuite* of Rome.—*Golden Boke*, c. 36.

Yf we suffre to be assayled, it is of trouth this towne is grete in *cyrcute* and of small defence, it wyl be harde for vs to attende to euery place.
Berners. Froissart. Cronycle, vol. ii. c. 52.

So the *circuit* or compasse of Ireland is 1800 miles, which is 200 lesse than Cæsar doth reckon or accompt.
Stow. A Description of England.

Whether the thieves condemned by any *circuiter* corrupted have done more villanies than their judge.
Whitelock. Manners of England, (1654,) p. 513.

If there be no injury that more exasperates than contempt, nor no contempt that more provokes than that which offends directly and immediately, (the affronters thereby proclaiming, that they are neither ashamed nor afraid of answering,) how provoking may we think that crime, which makes God the subject of our derision; and that with so little *circuition*, as to abuse that word, which he so solemnly declared his mind by to mankind.—*Boyle. Works*, vol. ii. p. 307.

But your *circuit* will at least procure you one of the greatest of temporal blessings, health. What an advantageous circumstance is it, for one that loves rambling so well, to be a grave and reputable rambler? While (like your fellow *circuiteer*, the sun) you travel the round of the earth, and behold all the iniquities under the heavens!
Pope. To Mr. ———. (On the Circuit.)

Upon this, the chief began to mutter something which I supposed was a prayer, and the two men, who carried the pigs, continued to walk round me all the time, making at least a dozen *circuits* before the other had finished his oration.—*Cook. Voyage*, vol. vi. b. iii. c. 11.

Citizens are in state of utter ignorance of the means by which they are to be fed, and they contribute little or nothing, except in an infinitely *circuitous* manner, to their own maintenance.—*Burke. Thoughts &c. on Scarcity*

With regard to Holland, and the ruling party there, I do not think it at all tainted, or likely to be so except by fear; or that it is likely to be misled, unless indirectly and *circuitously*.—*Burke. Thoughts on French Affairs.*

CIRCUMA'GITATE. *Circum*, and *agitare*, *agitatum*, to act frequently; from *Agere*, to drive.

To drive around with frequent and repeated motion; to shake, to whirl around.

But God who designed the heavens to be the causes of all changes and motions here below, hath placed his angels in their houses of light, and given to every one of his appointed officers a portion of the fiery matter to *circumagitate* and roll.—*Bp. Taylor*, vol. iii. Ser. 6.

CIRCUMA'MBIENT, *adj.* } Lat. *Circumambire*, pres. part. *Circumambiens*; from *Circum*, *ambi*, (Gr. Αμφι,) both signifying around, and *ire*, to go.
CIRCUMA'MBIENCY.
CIRCUM-A'MBULATE, v.

Going around, surrounding, encircling, encompassing.

Circum-ambulate,—*Circum*, and *ambulate*, (qv.)

What the instigation of Peristasie or *circumambient* inclosure can effect.
Bacon. On Learning, by G. Watts, b. iii. s. 4.

Ice receiveth its figure according unto the surface wherein it concreteth, or the *circumambiency* which conformeth it.
Brown. Vulgar Errours, b. ii. c. 1.

I shall only insist upon the excellent use of this noble *circum-ambient* companion of our globe, in respect of two of its meteors, the winds, and the clouds and rain.
Derham. Physico-Theology, b. i. c. 2.

Those that he employed for the geometrical part, were ordinary persons, that *circumambulated* with their box and needle, not knowing what they did; but our author [*Petty*] knew right well how to make use of their labours.
Wood. Athenæ Oxon.

Where should they fly? The *circumambient* heaven
Involv'd them still and every breeze was bane
Armstrong. The Art of Preserving Health, b. iv.

CIRCUMCEPT. Lat. *Circum*, around, and *Captum*, past part. of *Capere*, to take, to catch.

So that here we stande like shepe in a folde, *circumcepted* and cõpassed betwene our enemies and our doubtful frendes.
Hall. Rich. III. an. 3.

CIRCUMCISE, v. } Fr. *Circoncir*; It. *Circoncidere*; Sp. *Circuncidar*. Lat. *Circumcidere*; *circum*, and *cædere*, to cut around. Our old verb *circumcide* was formed immediately from the Latin present; its successor, *circumcise*, is formed from the past part.
CIRCUMCI'SER.
CIRCUMCI'SION.

(Met.) To admit to the covenant or faith.

Lo I Poul seie to ghou, that if ghe ben *circumcidid* Crist schal no thing profite to ghou. And I witnesse eftsoones to eche man that *circumcidith* himself, that he is dettour of all the lawe to be doon.—*Wiclif. Galathies*, c. 5.

Behold, I Paul say vnto you, that yf ye bee *circumcised*, Chryste shall profyte you nothynge at all. I testifie agayne to euery manne which is *circumcysed* that he is bound to kepe the whole lawe.—*Bible*, 1551. *Ib.*

For in Iesus Crist, neither *circumcisioun* is ony thing worth neither prepucie, but the bileue that worchith by charite.
Wiclif. Ib.

For in Jesu Chryste, neither is *circumcision* any thynge worth, neither yet vncircumcysion, but faythe which by loue is mighty in operacion.—*Bible*, 1551. *Ib.*

My name perhaps among the *circumcis'd*
In Dan, in Judah, and the bord'ring tribes
To all posterity may stand defam'd,
With malediction mention'd, and the blot
Of falshood most unconjugal traduct.
Milton. Samson Agonistes.

And Grotius adds, that this *conciding* punishment of *circumcisers*, became a penal law thereupon among the Visigoths.—*Id. Of Civil Power in Ecclesiastical Causes.*

—— So dy'd
Impenitent, and left a race behind
Like to themselves, distinguishable scarce
From Gentiles, but by *circumcision* vain,
And God with idols in their worship joyn'd.
Id. Paradise Regained, b. iii.

CIRCUMCURSA'TION. Lat. *Circumcursare*; from *circum*, and *cursare*, to run around, to run about.

A running around or about.

He allegeth the forementioned address of Felicissimus and Fortunatus to Pope Cornelius; the which was but a factious *circumcursation* of desperate wretches.
Barrow. Of the Pope's Supremacy.

CIRCUMDU'CT, v. } Lat. *Circumducere*, to lead around; from *circum*, and *ductum*, the past part. of *ducere*.
CIRCUMDU'CTION.

To lead round about, to lead or bring astray, to bring to nothing; and thus, in the civil law, to annul, to cancel.

Acts of judicature may be cancelled and *circumducted* by the will and direction of the judge, as also by the consent of the parties litigant, before the judge has pronounced and given sentence.—*Ayliffe. Parergon.*

Sayst thou so, Lucan? but thou scorn'st to stay
Under one title: thou hast made thy way
And flight above the isle, well near, by this
In thy admired Periegesis,
Or universal *circumduction*
Of all that read thy Poly-olbion.
B. Jonson. A Vision on the Muses of M. Drayton.

CIRCUMFERENCE, v. } Fr. *Circonférence*, It. *Circonferenza*; Sp. *Circunferencia*; Lat. *Circumferre*, to bear around; from *circum*, and *ferens*, the pres. part. of *ferre*, to bear. Montague uses the v. to *circumfer*.
CIRCU'MFERENCE, n.
CIRCUMFERE'NTIAL.

To bear, lead, move around, surround, encircle, encompass.

For then the charities which power hath *circumferred* to others doe all returne, and become her owne againe, in the perfection of charity.—*Montague. Dev. Ess.* Treat. 5. § 2.

But if you fondly passe our proffer'd offer,
'Tis not the rounder of your old fac'd walles,
Can hide you from our messengers of warre,
Though all the English, and their discipline
Were harbour'd in their rude *circumference*
Shakespeare. King John, Act ii. sc. 1.

O favourable spirit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to *circumference*, whereon
In contemplation of created things,
By steps we may ascend to God.
Milton. Paradise Lost, b. v.

Nor is the vigour of this great body included onely in itself, or *circumferenced* by its surface, but diffused at indeterminate distances through the air, water, and all bodies circumjacent.—*Brown. Vulgar Errours*, b. ii. c. 2.

If we believe and see, that the mind with ease, with pleasure, and without trouble, disposes and commands every motion and member, every muscle and nerve, every reserve and posture of our corporal frame: we may as well conceive, that infinite and incomprehensible spirit, may as easily dispose and order every particle and accident of this great and *circumferential* world.—*Feltham*, pt. ii. Resolve 71.

Whether we mean thereby [cosmos, the world] that one single vortex, to which our planetary earth belongs, or a system of as many vortices as we see fixed stars in the heavens, their central or *circumferential* planets moving round them respectively.
Cudworth. Immutable Morality, p. 171.

The skirt of your fashionable coats form as large a *circumference* as our petticoats; as these are set out with whalebone, so are those with wire, to encrease and sustain the bunch of fold that hangs down on each side: and the hat, I perceive, is decreased in just proportion to our head dresses.—*Spectator*, No. 145.

Whence it follows, that the best way to secure ourselves from thus perverting what is obscure in Scripture, is, first to render ourselves learned and stable in what is plain; and fixing that as our *center*, from whence we are not to be removed, we may extend our thoughts and opinions to what *circumference* we please.—*Atterbury*, vol. iii. Ser. 11.

At day-break, we discovered another island to the northward, which we judged to be about four miles in *circumference*.—*Cook. Voyage*, vol. i. b. i. c. 7.

CIRCUMFLEX, n. Fr. *Circonflex*; It. *Circonflesso*; Sp. *Circumflexo*; Lat. *Circumflectere*, to bend around; from *circum* and *flexus*, the past part. of *flectere*, to bend.

A bending (line).

The accents given to syllables, should have nothing to do with their measure, as short or long, but to denote their tune as grave or acute. And if accented with a *circumflex*, as both grave and acute, like the graces of some musical notes. And was, no doubt, the singing tone, which the native Greeks gave in their common talk to all such syllables. And is the reason why a *circumflex* must needs make a long syllable, a double note requiring a double time.
Grew. Cosmo. Sacra, b. ii. c. 6.

It was his sword tuck'd so high above his wast, and the *circumflex*, which persons of his profession take in their walking, made him appear at a distance wounded and falling.—*Tatler*, No. 7.

CIRCUMFLUENT. } Lat. *Circumfluere*, to flow around; from *circum* and *fluere*, to flow; pres. part. *fluens*, flowing.
CIRCU'MFLUOUS.

Flowing, floating, swimming around.

—— But the dignities
That decke a king, there are enough beside
In this *circumfluous* isle, that want no pride
To think them worthy of.—*Chapman. Hom. Odyss.* b. i.

—— For as earth, so he the world
Built on *circumfluous* waters calme, in wide
Crystallin ocean, and the loud misrule
Of Chaos farr remov'd.—*Milton. Par. Lost*, b. vii.

Matrons and men, raw youths and unripe maids;
And mighty heroes' more majestic shade;
And sons entomb'd before their parents face,
These the black waves of bounding Styx embrace,
Nine times *circumfluent*.
Buckinghamshire. Virgil. Georgic, b. iv.

Mentes my name: I rule the Taphian race
Whose bounds the deep *circumfluent* waves embrace.
Pope. Homer. Odyssey, b. i.

That chief, rejoin'd the God, his race derives
From Ithaca, and wondrous woes survives;
Laertes' son, girt with *circumfluous* tides,
He still calamitous constraint abides. *Id. Ib.* b. iv.

CIRCUMFORA'NEAN. } Lat. *Circumforaneus*; from *circum*, and *forum*, about the *forum* or market place.
CIRCUMFORA'NEOUS.

Going around the *forum* or market place;—any public place; vagrant, wandering.

Moreover, certain it is, that these jugglers and vagrant *circumforaneous* land-leapers, these practisers of *lopier de main*, these players at passe and repasse, with all the pack of vagabonds, ribauds, and jesters, who haunt the feasts of Cybele and Serapis, have greatly discredited and brought into obloquie the profession of poetry.—*Holland. Plut.* p. 978.

I mean those *circumforaneous* wits, whom every nation calls by the name of that dish of meat which it loves best. In Holland they are termed pickled herrings; in France, jean pottages; in Italy, macaronies, and in Great Britain, Jack puddings.—*Spectator*, No. 47.

CIRCUMFU'SE. } Lat. *Circumfundere*, to pour around; from *circum*, and *fusus*, the past part. of *fundere*, to pour.
CIRCUMFU'SION.
CIRCUMFU'SILE.

Poured around; spread or dispersed around.

And now, through *circumfused* light, she lookes
On nature's secrets there, as her owne books:
Speakes heaven's language! and discourseth free
To every order, ev'ry hierarchie!
B. Jonson. An Elegy on Lady Ann Pawlett.

Under whose conduct Michael soon reduced,
His armie, *circumfus'd* on either wing
Under their head imbodied all in one.
Milton. Paradise Lost, b. vi.

Artist divine whose skilful hands infold
The victim's horn with *circumfusile* gold.
Pope. Homer. Odyssey, b. iii.

Others of these professors, though agreeing in the main system, were yet more refined upon certain branches of it; and held, that the soul was the outward, and the body the inward clothing: that the latter was extraduce, but the former of daily creation and *circumfusion*.
Swift. Tale of a Tub.

CIRCUMGESTA'TION. Lat. *Circumgestare*, to bear about; from *circum*, and *gestare*, (formed from *gestus*, the past part. of *gerere*,) to bear or carry.

A bearing or carrying around.

Circumgestation of the Eucharist to be adored, is named as one of the many things in which the Church of Rome hath greatly turned aside from the doctrines of the Scripture, &c.—*Bp. Taylor. Dissuasive from Popery*, pt. i. s. 9.

CIRCU'MGYRATE, v. } Fr. *Circongirer*; Lat. from *circum*, and *gyrus*; Gr. Γυρος, from γυρ-ειν, incurvare, to bend, or arch.
CIRCUMGYRA'TION.
CIRCUMGY'RE.

To move round; to perform a rotatory or circular motion.

The soul about itself *circumgyrates*
Her various forms, and what she most doth love
She oft before herself stabilitates.
More. On the Soul, Poem 2. b. i. c. 2. s. 43.

For like as the turnings of bodies, which together with a circular motion, fall downward, are not firm and strong, but turning as they do round by force, and tending downward by nature, there is made of them both, a certain turbulent and irregular *circumgyration*.—*Holland. Plutarch*, p. 975.

A sweet river, which after twenty little miles *circumgyring*, or playing to and fro, discharges itself into the ocean.

Sir T. Herbert. Travels, p. 43.

Since that philosopher seems the rather to make the earth an animal and a God, because of its diurnal *circumagitation* upon its own axes, we may conclude that afterwards when in his old age, (as Plutarch records from Theophrastus) he gave entertainment also to that other part of the Pythagorick hypothesis, and attributed to the earth a planetary annual motion likewise about the sun.

Cudworth. Intellectual System, p. 235.

CIRCUMJA'CENT. Fr. *Circonjacent*; Lat. *Circumjacere*, to lie round about; from *circum*, and *jacens*, the pres. part. of *jacere*, to lie.

Lying, situate around.

When wood and many other bodies do petrifie either by the sea, other waters, or earths abounding in such spirits, we do not usually ascribe their induration to cold, but rather unto saltnous spirits, concretive juices, and cases *circumjacent*, which do assimilate all bodies, not prepared for their impressions.—*Brown. Vulgar Errours*, b. ii. c. 1.

Be this understood of the continual part of this shore, which otherwise hath wasted and shaven out of from the whole earth, and surrounded with the *circumjacent* countries, even some in Oxfordshire destroyed, by Gloucestershire interposed.—*Fuller. Worthies. Worcestershire.*

The partition of Poland offered an object of spoil, in which the parties might agree: they were *circumjacent*, and each might take a portion convenient to his own territory.

Burke. On a Regicide Peace, Let. 2.

CIRCUMJO'VIAL. The satellites or moons, which attend *around* the planet Jupiter.

This is well known among the *circumjovials* for instance, that they all have a slow and gradual progress first towards one, then back again towards the other pole of Jupiter.

Derham. Astro. Theol. b. iv. c. 5.

CIRCUMLOCU'TION. } Fr. *Circonlocution*; CIRCUMLO'CUTORY. } It. *Circonlocuzione*; Sp. *Circunlocucion*; Lat. *Circumloqui*, to speak *around*, *circuitously*, not straight forward, direct to the purpose; from *circum*, and *locutus*, past part. of *loqui*, to speak. *Circumlocution*, old G. Douglas calls—*aboutspeach*.

A circuitous speech or expression. See the quotation from Wilson.

Circumlocution is a large description, either to set forth a thing more gorgeously or els to hide it, if the eares can not beare the open speaking; or, when with fewe words we cannot open our meaninge, to speake it more largely.

Wilson. The Arte of Rhetorique, p. 178.

I thoughte it rather better to seke the edification of the playne vnlearned by playne ternyng of wordes, than by tedious *circumlocution* to make a paraphrase vpon paraphrase.—*Udal. Prologue to Ephesians.*

Indeed that most general one [proposition] *what is, is*, may serve sometimes to show a man the absurdity he is guilty of, when by *circumlocution*, or equivocal terms, he would in particular instances, deny the same thing of itself; because no body will so openly bid defiance to common sense, as to affirm visible and direct contradictions in plain words, or if he does, a man is excused, if he breaks off any further discourse with him.—*Locke. On Underst.* b. iv. c. 7.

Periphrase is another great aid to prolixity: being a diffused *circumlocutory* manner of expressing a known idea, which should be so mysteriously couched, as to give the reader the pleasure of guessing what it is, that the author can possibly mean, and a strange surprise when he finds it.

Pope. Martinus Scriblerus, c. 8.

The whole compass of the language is tried to find synonimes and *circumlocutions* for massacre and murder. Things are never called by their common names. Massacre is sometimes agitation, sometimes effervescence, sometimes excess, sometimes too continued an exercise of revolutionary power.

Burke. Pref. to M. Brissot's Address to his Constituents.

CIRCUMMU'RE. Lat. *Circum*, and *murus*, or *marus*, a walk. See IMMURE.

As used by Shakespeare it is equivalent to—walled around, surrounded by a wall.

Isab. He hath a garden *circummur'd* with bricke,
Whose western side is with a vineyard back't.

Shakespeare. Measure for Measure, Act iv. sc. 1.

CIRCUMNA'VIGATE. } Lat, *Circum*, and CIRCUMNAVIGA'BLE. } *navigare*, i. e. *navem* CIRCUMNAVIGA'TION. } *agere*. *Navis*, Gr. CIRCUMNA'VIGATOR. } *Naus*, that which floats or swims, from ναειν, to float or swim.

To go round in a floating vessel, in a ship; to sail around; or, as Warner expresses it, to *circumsail*, (qv.)

Thus having *circumnavigated* the whole earth, let the ship no longer be termed the Desire, but the Performance. He [Cavendish] was the third man, and second Englishman of such universal undertakings.—*Fuller. Worthies. Suffolk.*

Of how infinite advantage it hath been to these two or three last ages,—the resolving experimentally those ancient problems of the spherical roundness of the earth, of the being of antipodes, of the habitableness of the torrid zone, and the rendering the whole terraqueous globe *circumnavigable*, do abundantly demonstrate.—*Ray. On the Creation*, pt. i.

His [Magalhaens] ship, called the Victory, was the first that *circumnavigated* the globe, and the only one of his squadron that surmounted the dangers and distresses which attended his heroic enterprise.

Cook. Introd. to Second Voyage, vol. iii.

His [Howard's] plan is original: and it is as full of genius as it is of humanity. It was a voyage of discovery, a *circumnavigation* of charity.

Burke. Speech at Bristol previous to the Election.

They [the Spaniards] were the second nation that dared the extent of the Pacific Ocean, and the second *circumnavigators* of the globe.—*Johnson. Falkland Islands.*

CIRCUMPLE'XION. Lat. *Circumplecti*, to fold around, to enfold or embrace; from *circum*, and *plexus*, the past part. of *plectere*, (Gr. πλεκ-ειν,) to knit together, to connect, to clasp, to embrace.

I wot not what *circumplexions* and environments.

Holland. Plutarch, p. 827.

'Tis true it was after his fall, but before he was turned out of Paradise, that he made himself his fig-leaf *circumplexion*, which, being rough and fretting, was but a kind of gentler curricomb.—*Feltham*, pt. ii. Resolve 53.

CIRCUMPOSI'TION. Lat. *Circumponere*, to put or place around or about; *circum*, and *positus*, the past part. of *ponere*, to place or put.

A placing or putting round or about.

Now is your time for *circumposition* by tubs or baskets of earth, and for laying of branches to take root.

Evelyn. Kalendarium, February.

We see that the water may be easily deprived of its fluidity by the *circumposition* of snow and salt, and reduced to be fluid again by the sun.—*Boyle. Works*, vol. ii. p. 599.

CIRCUMROTA'TION. } Lat. *Circum*, and CIRCUMROTA'TORY. } *rota*, a wheel; which Vossius thinks is from Ῥοθεω, cum *impetu ferri*, to be forced along; to be whirled about.

A wheeling around.

The power of agitation upon the spirits is well known; every man has felt his heart lightened in a rapid vehicle, or on a galloping horse: and nothing is plainer than that he who towers to the fifth story, is whirled through more space by every *circumrotation*, than another that grovels upon the ground-floor.—*Rambler*, No. 117.

A great many tunes, by a variety of *circumrotatory* flourishes, put one in mind of a lark's descent to the ground.

Shenstone.

CIRCUMSA'ILED. Compounded of the Lat. *Circum*, and Eng. *Sail*.

To sail around, to circumnavigate.

But, moderns, yee (of whom are some
Have *circum sail'd* the earth)
Here pardon vs your sailes, and glue
Your proper praises bearth.

Warner. Albion's England, b. xi. c. 63.

CI'RCUMSCRIBE, v. } Fr. *Circonscrire*; CIRCUMSCRI'PTION. } It. *Circoscrivere*; Sp. CIRCUMSCRI'PTIVE. } *Circunscribir*; Lat. CIRCUMSCRI'PTIVELY. } *Circumscribere*, to *grave* around; from *circum*, and *scribere*, which Vossius thinks is from Γραφ-ειν, to grave.

To grave, or write around, (sc.) certain lines, limits, or bounds; and thus, to limit or bound, to confine.

For God is as myghtie in the stable as in the tẽple. And as he is not comprehensyble nor *circumscribed* no where, so is he present euery where.—*Sir T. More. Workes*, p. 121.

And where the one natiuitie and eke the other can not be in worde expressed, whether it be his eternall generatiõ of his father, whiche from euer was withoute *circumscription* of tyme, or that, &c.—*Udal. Acts*, c. 8.

Geat. How is the bodie of Christ in heauen, and how is the sacrament, whether *circumscriptiuely* or definitively?

Glen. The bodie of Christ is in heauen *circumscriptiuelie*, but not so in the sacrament.

Fox. Martyrs. A Disp. about the Sacrament, an. 1549.

Ar. They that before like gnats playd in his beames,
And throng'd to *circumscribe* him, now not see!
Nor deigne to hold a common seat with him.

B. Jonson. Sejanus, Act v.

Then staid the fervid wheels, and in his hand
He took the golden compasses prepar'd
In God's eternal store, to *circumscribe*
This universe, and all created things.

Milton. Paradise Lost, b. vii.

For the *circumscription* of a thing is nothing else but the determination or damming of its place, and so both the termes of distinction are the same.

More. Immortality of the Soul, b. i. c. 10.

In so much as Cyril can say, if the Deitie itselfe were capable of partition, it must be a bodie, and if it were a bodie, it must needs be in a place, and have quantitie and magnitude, and, thereupon, should not auoid *circumscription*.—*Bp Hall. The Old Religion*, pt. ii. s. 3.

When God speaks by his prophet, he never speaks in the first person, thereby signifying his Majesty and Omnipresence. He would have said, I hate putting away, saith the Lord; and not sent word by Malachi in a sudden fall in stile, The Lord God saith that he hateth putting away, that were a phrase to shrink the glorious Omnipresence of God speaking into a kind of *circumscripture* absence.

Milton. Tetrachordon.

These words, taken *circumscriptly*, without regard to any precedent law of Moses, or attestation of Christ himself, or without care to preserve those his fundamental and superior laws of nature and charity, to which all other ordinances give up their seals, are as much against plain equity and the mercy of religion as those words of Take, eat, this is my body, elementally understood, are against nature and sense.

Id. Doctrine of Divorce.

Nor were those blustering brethren left at large,
On seas and shores their fury to discharge:
Bound as they are, and *circumscribed*, in place,
They rend the world, resistless, where they pass.

Dryden. Ovid Metam. b. i.

However, if it be the office of those who are thus circumstanced, to take a decided part, it is no less their duty that it should be a sober one. It ought to be *circumscribed* by the same laws of decorum, and balanced by the same temper, which bound and regulate all the virtues.

Burke. Observations on a late State of the Nation.

If the spectator can be once persuaded that this old acquaintance are Alexander and Cæsar, that a room illuminated with candles is the plain of Pharsalia, or the banks of Granicus, he is in a state of elevation above the reach of reason, or of truth, and from the heights of empyrean poetry may despise the *circumscriptions* of terrestrial nature.

Johnson. Preface to Shakespeare.

CIRCUMSPE'CT. } Fr. *Circonspection*; CIRCUMSPE'CTION. } It. *Circospetto*, *circospezione*; Sp. *Circunspecto*; CIRCUMSPE'CTIVE. } Lat. *Circumspicere*, to CIRCUMSPE'CTIVELY. } look around; from *circum* and *spectus*, the past CIRCUMSPE'CTLY. } part. of *specere*, to see, CIRCUMSPE'CTNESS. } to look. CIRCUMSPE'CTIVE. }

To look around; to search around; and thus to examine, or observe, carefully, cautiously; to be watchful, vigilant, attentive. See the extract from Sir T. Elyot.

He is lyke to a prouydent and *circumspect* buylder, that buildeth his house not for a vaine braggue or shewe one yere, nor to serue hym for a short while and no longer, but for a firmenesse and stedfastnesse to stande and endure without perysshyng agaynste any blousterous storme or tempeste to come.—*Udal. Luke*, c. 6.

Why should they dispayre eyther of theyr own prowesse or his *circumspectnes*.—*Goldyng. Cæsar*, p. 31.

And that may be welle called *circumspection*, whiche sygnyfieth as moche, as beholdynge on euery part, what is well and sufficiente, what lacketh, howe, and from whens it may be prouided.—*Sir T. Elyot. Governour*, b. i. c. 23.

And this man vseth hymselfe in thys place therefore, verye *circumspectlye* for this poynt in this chapiter, whei he speaketh of heretikes after his fill. sortes of folke before.

Sir T. More. Workes, p. 941.

But I have learned that the body of Christ is in the sacrament, but not locallie nor *circumspectiuelie*, but after an vnspeakeable maner vnknowne to man.

Fox. Martyrs. A Disput. about the Sacrament, an. 1549.

His swelling blood exhales, and therefore hear
What gives my temperate brother cause to use
His readiest *circumspection*, and consult
For remedy against all his wicked purposes.

Beaum. & Fletch. The Bloody Brother, Act iii. sc. 1.

So all ere day-spring, under conscious night
Secret they finish'd, and in order set,
With silent *circumspection* unespi'd.

Milton. Paradise Lost, b. vi.

She so maturely and *circumspectly* opposed herself against the hostile designs of them and others, that from this time she was to her friends an admiration, and a terrour to her foes.—*Camden. Elizab.* an. 1. 9.

Travel is reputed a proper means to create men wise, and a possible to make them honest, because it forces *circumspectness* on those abroad, who at home are nursed in security.
Reliquiæ Wottonianæ, p. 90.

How can man think to act his ill unseen, when God shall, like the air, be *circumspicuous* round about him? it is not possible that such a Majesty should either not defend the innocent, or permit an ill unpunished.—*Feltham*, pt. i. Res 98.

However it happened, I found it agreed by all the most diligent and *circumspect* inquiries I could make, that in the years sixty-nine and seventy there was hardly any foreign trade among them, besides that of the Indies, by which the traders made the returns of their money without loss.
Sir W. Temple. On the United Provinces, c. 7.

Not one looks backward, onward still he goes,
Yet ne'er looks forward further than his nose.
Nor less alike the politic and wise:
All sly, slow things, with *circumspective* eyes,
Men in their loose unguarded hours they take,
Not that themselves are wise, but others weak.
Pope. Essay on Man, Ep. 4.

Now their authority weighs more with me, than the general vogue, or the concurrent suffrages of a thousand others who never examined the thing so carefully and *circumspectly* as they have done, but run away with the cry of the common herd of philosophers.—*Ray. On the Creation*, pt. ii.

Being at a great loss what conclusions to draw from this unaccountable behaviour, we continued our march toward the *ostrog*, with great *circumspection*, and when we had arrived within a quarter of a mile of it, we perceived a body of armed men marching toward us.
Cook. Voyages, vol. vii. b. vi. c. 1.

But let us try to clear our clouded brows,
And tell the horrid tale with cheerful face;
The stormy Sultan rages at our stay.
Frame your report with *circumspective* art.
Johnson. Irene, Act vi. sc. 10.

Then judge yourself and prove your man
As *circumspectly* as you can,
And, having made election,
Beware no negligence of yours,
Such as a friend but ill endures,
Infeeble his affection.—*Cowper. Friendship.*

CIRCUMSTANCE, *v.* Cı'RCUMSTANCE, *n.* Cı'RCUMSTANT, *adj.* CIRCUMSTA'NTIAL, *adj.* CIRCUMSTA'NTIAL, *n.* CIRCUMSTA'NTIALLY. CIRCUMSTA'NTIATE, *v.* CIRCUMSTA'NTIATE, *adj.* Cı'RCUMSTANTLY. } Fr. *Circonstance*; It. *Circostanza*; Sp. *Circunstancia*; Lat. *Circumstare*, to stand around; from *Circum*, and *stans*, the pres. part. of *stare*, to stand.

It is applied,—*individually*,—to any thing surrounding, or in any manner attending, accompanying, or connected with the main fact; *collectively*, in the plural, to the whole state, situation or condition of affairs, as formed, constituted, or composed by various separate particulars; the particulars. And—

To *circumstance*, and *circumstantiate*, are to cause to be, to put or place in such state, situation, or condition; to assure or confirm by *circumstances*.

Circumstantial is applied by Milton to *men* attentive to *circumstances*, to minute particulars.

Whan the orison was don of Palamon,
His sacrifice he did, and that anon,
Fulle pitously, with alle *circumstances*,
All teil I not as now his observances.
Chaucer. The Knyghtes Tale, v. 2202.

One Scripture will helpe to declare another. And the *circumstances*, that is to say, the places that go before and after, wil geue light vnto the midle text
Tyndall. Workes, p 142.

A gentylman, bareheaded, & set on knees, with a knife prepared properly to that use, also with certain jestures, cuttes a sunder certaine partes of the wild beast in a certain order very *circumstantly*.—*Chaloner. Prayse of Folie*, (1577.)

You have refin'd me, and to worthiest things,
Virtue, art, beauty, fortune, now I see
Rareness, or use, not nature, value brings;
And such, as they are *circumstanc'd*, they be.
Donne. To the Countess of Bedford.

Bian. 'Tis very good; I must be *circumstanc'd*.
Shakespeare. Othello, Act iii. sc. 4.

Which words being both noted and taken grievously that hee should so discourage the souldiers, hee was taken and carried to Skinke, who without any *circumstances* condemned him to be thrown off the great steeple of the towne into the Reine, which was accomplished.
Stow. Queen Elizabeth, an. 1586.

Man. No preface needs, thou seest we long to know.
Mess. It would burst forth, but I recover breath
And sense distract, to know well what I utter.
Man. Tell us the sum, the *circumstance* defer.
Milton. Samson Agonistes.

May it not be, for that the ayr of rivers being always gross and heavy, in winter is more inspissate by reason of the *circumstant* cold, and so is an hindrance to the course of ships.—*Holland. Plutarch*, p. 523.

——— This fierce abridgment,
Hath to it *circumstantiall* branches, which
Distinction should be rich in.
Shakespeare. Cymbeline, Act v. sc. 5.

[This] induces me to be of opinion, that every worthy man in parliament, for the word baron imports no more, might for the public good be thought a fit peer and judge of the king, without regard had to petty caveats and *circumstances*, the chief impediment in high affairs, and ever stood upon most by *circumstantial* men.
Milton. The Tenure of Kings and Magistrates.

This probleme in Christian Philosophy is yet more intelligible, and will be reduced to certain experience, if we consider good life in union and concretion, with particular, material, and *circumstantiate* actions of piety.
Bp. Taylor. Great Exemplar, pt. iii. Disc. 15.

My Lord Chancellor, I have (*informative* only) hinted a little at the main things which I am often charged with, my memory cannot fully reach all, neither will time permit to *circumstantiate* these particulars, which I have only touched in the general.—*State Trials. Marquis of Argyle*, an. 1661.

And in case *circumstances* should so conspire, as that youth and quality should be attended by such a plentiful fortune, as that after all, that either justice, prudence, or decency can challenge, there remains yet enough both to relieve the poor, and purchase rarities themselves; I will not be so severe as to condemn persons so *circumstanced*, nor fall out with those that are able to reconcile sumptuousness and charity.—*Boyle. Occasional Reflections*, s. 5. Ref. 9.

At the first exuction, which could not be supposed to have well emptied the internal glass, this vessel was, by a pressure of the superior air upon the *circumstant* water, broken into I know not how many pieces.
Id. Works, vol. iii. p. 640.

We must therefore distinguish between the essentials in religious worship, and external accidents that cloath it, between what enters the nature of the action, and what is merely *circumstantial*.—*Sharp*, vol. viii. Ser. 10.

And so we say, as to the fourth, the bodily rest that is there enjoined, and the precise day to which the commandment hath respect are by no means of the essence or substance of the commandment; but are to be accounted *circumstantials* added to it, the better to accommodate it to the state of the Jewish church that then was.
Id. Ib. vol. iv. Ser. 13.

I conceived myself obliged to set down somewhat *circumstantially* not only the events but the manner of my trials.
Boyle. Works, vol. ii. p. 470.

If ever there was a subordinate dominion pleasantly *circumstanced* to the superior power, it was this; a large rent or tribute, to the amount of 260,000*l.* a year, was paid in monthly instalments with the punctuality of a dividend at the Bank.—*Burke. Speech on Mr. Fox's East India Bill.*

We are now at the close of our review of the three simple forms of artificial society, and we have shown them, however they may differ in name, or in some slight *circumstances*, to be all alike in effect; in effect to be all tyrannies.
Id. A Vindication of Natural Society.

I shall now give a more full and *circumstantial* description of each, in which, if some things should happen to be repeated, the greater part will be found new.
Cook. Voyage, vol. ii. b. iii. c. 6.

CIRCUMTERRA'NEOUS. Lat. *Circum*, and *terra*, the earth.
Being or dwelling *around* the earth.

Celsus writes:—We ought to give credit to wise men, who affirm that most of these lower and *circumterraneous* demons delight in geniture, blood, &c. And Origen agrees with him.—*Hollywell. Melamp.* p. 101.

CIRCUMVALLA'TION. It. *Circonvallazione*; Sp. *Circunvalacion*; Lat. *Circumvallare*, to surround with a *vallum*, i.e. with a fortification, composed *ex vallis*, of stakes. Applied generally to—

The fortifications thrown *around* any place.

Buckingham fails to *circumvallation*, ordering the ships to encompass the island without, to hinder all provision and supply from Toiras.—*Baker. Charles I.* an. 1627.

The confederates, since the approach of the enemy, have added several new redoubts to their camp, and drawn the cannon out of the lines of *circumvallation* in a readiness for the batteries.—*Tatler*, No. 175.

CIRCUMVE'NT, *v.* CIRCUMVE'NTER. CIRCUMVE'NTION. CIRCUMVENTING, *n.* } Fr. *Circonvenir*; It. *Circonvenire*; Lat. *Circumvenire*, to come around; from *circum*, and *ventus*, the past part. of *venire*, to come.

To come around, (sc.) either by fraud or force; now used in general with a subaudition of fraud; and thus to—

Circumvent is—to surround or encompass with snares; to deceive, to delude, to cheat.

To *come around* any one, is still used in vulgar speech.

That subtill fraudelent foxe Antiochus craftely *circumvented* Egipte & Judeam.—*Joye. Daniel* c. 8.

Now because I had once submitted myselfe to the Vicechauncelour, and I was thereby *circumuented*: therefore, I thought I would not now bee so hasty in submitting myself.
Barnes. Works, p. 232.

Nevertheless your Majesty now of late hath found, and tried by a large number of witnesses, the said Thomas Cromwell, Earl of Essex, contrary to the singular trust and confidence which your Majesty had in him, to be the most false and corrupt traitour, deceiver, and *circumventor* against your most royal person, and the imperial crowne of this your realm.—*Burnett. Records*, b. iii. No. 18. *Attainder of T. Cromwell.*

She set upon me with the smoothest speech
That court and age could cunningly devise;
Th' one authentic, made her ht to teach,
The other learn'd her how to subtilize
Both were enough to *circumvent* the wise.
Daniel. The Complaint of Rosamond.

——— And somewhere nigh at hand;
Watches no doubt with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to *circumvent* us joynd.
Milton. Paradise Lost, b. ix.

What euer haue bin thought on in this state
That could be brought to bodily act ere Rome
Had *circumuention*.—*Shakespeare. Coriolanus*, Act I. sc 2.

They sit in the seat of judgment, but go seldom by the rule of right, neglecting and proudly overlooking the modest and harmless, but condemning the audacious, though guilty of abominable crimes, they still their prisons, but with men committed rather by *circumvention* than any just cause.—*Milton. History of England*, b. iii.

The secretary would not easily give way to any *circumventing* and unfair dealings with him.
Camden. Elizabeth, an. 1600.

'Twas harder yet to move the mother's mind,
And to this heavy task was I design'd:
Lessons against her love I knew were vain:
I *circumvented* whom I could not gain.
Dryden. Ovid. Metam. b. xiii.

Cunning is only the want of understanding; which, because it cannot compass its ends by direct ways, would do it by a trick, and *circumvention*.
Locke. Of Education, c. 140.

He then found that one Bush had persuaded the Earl that a clergyman was not a proper secretary, and had obtained the office for himself. In a man like Swift, such *circumvention* and inconstancy must have excited violent indignation.—*Johnson. Life of Swift.*

CIRCUMVE'RSION. Lat. *Circumvertere*; To turn around, or about.

For these are the ascensions of divers circles, the *circumversions* and turnings about, habitudes in references one to another, yea, and respective to us, which make most elegantly those orderly elevations and depressions in altitude, which appear in her [the Moon's] motion, yea, and her digressions in latitude, all jointly with that ordinary and direct revolution of hers in longitude.—*Holland. Plutarch*, p. 901.

CIRCUMVE'ST. Lat. *Circumvestire*; To clothe around.

For I would not be ignorant by long observation, both abroad and at home; that every where all greatness of power and favour is *circumvested* with much prejudice.
Reliquiæ Wottonianæ, p. 207.

Who on this base the earth didst firmly found,
And mad'st the deep to *circumvest* it round.
Id. Psalm 104

CIRCUMVO'LVE. CIRCUMVOLU'TION. } Fr. *Circonvolution*; It. *Circonvoluzione*; Lat. *Circumvolvere*; To roll around.

So that when e're we *circumvolve* our eyes;
Such rich, such fresh, such sweet varieties,
Ravish our spirits, that entranc't we see
None writes love's passion in the world like thee.
R. Herrick. On Fletcher's Incomparable Plays.

In the motion of thine heaven, though some starres have their owne peculiar, and contrary courses, yet all yield themselves to the sway of the main *circumvolution* of that first mover; so though I have a will of mine owne, yet let me give myself over to be ruled, and ordered by thy Spirit in all my wayes.—*Bp. Hall. Meditation upon the Heavens moving.*

CI'STERN. A *cistá* est *cisterna*, says Vossius. Fr. *Cestern*. The Lat. *Cista*; Gr. Κιστη, so called a *cavitate*, quâ veluti surgit, from Κι-ειν, *movere* in ambitum, to *move* in a circuit, (Lennep.)

Any thing hollow; (sc.) to receive and contain water or other liquid.

And he that first cam doun into the *cisterne*, after the mouynge of the water, was maad hool of what euer syknesse he was houldun.—*Wiclif. John*, c. 5.

Howbeit, for to keep good and cleare water, it were the better way to have alwaies two *cisterns* together, that in the former the water may settle and cast doun all the grounds to the bottome, and so the cleare water onely pass into the other, as if it were strained through a fine colandre.

Holland. Plinie, b. xxxvi. c. 23.

——— Neare which, were *cisterns* made,
All pav'd, and cleare, where Troian wives, and their faire daughters had
Laundrie for their fine linnen weeds, in times of cleanly peace.—*Chapman. Homer. Iliad*, b. xxii.

Each gushing font a marble *cistern* fills,
Whose polish'd bed receives the falling rills;
Where Trojan dames (ere yet alarmed by Greece)
Wash'd their fair garments in the days of Peace.

Pope. Ib.

Here blended swells with interfering rills;
And here the lake's capacious *cistern* fills.

Brooke. Universal Beauty, b. ii.

CIT. } Used contemptuously for *citizen*, or
CI'TESS. } the inhabitants of a *city*, especially the *City* of London.

Cits and *citesses*, raise a joyful strain,
'Tis a good omen to begin a reign.

Dryden. Prologue to Albion & Albanius.

Before their merriment is at an end, I am sick with disgust, and, perhaps, reproached with my sobriety, or by some sly insinuations insulted as a *cit*.

Johnson. Adventurer, No. 106.

CI'TADEL. Fr. *Citadelle*; It. *Citadella*, from *Citade*. Menage deduces it from *Civitas*. (See CITY.) Cotgrave says—

A strong fort or castle, that serves both to defend and to curb a *city*.

They (the bees) among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built *cittadel*,
Now rub'd with baum, expatiate and confer
Their state affairs. *Milton. Paradise Lost*, b. i.

Cromwell built three *citadels*, at Leith, Ayr, and Inverness, besides many little forts.—*Burnet. Own Time*, b. i.

I now recollect, British corn is there also taxed up to ten per cent. and this too in the very head quarters, the very *citadel* of smuggling, the Isle of Man.

Burke. On American Taxation.

CITE, *v.* } Fr. *Citer*; Lat. *Citare*, from
CI'TAL. } *Ciere*, idem quod *movere*, interdum etiam quod *vocare*, (Festus.)
CITA'TION. } Perhaps from Κι-ειν, ire.
CI'TATORY. }
CI'TER. } To call upon or require to come forward or appear; to summon. Also, to bring forward or produce; to quote.

The eigtethe was, that in the londe *citacion* non nere
Thoru bulle of the pope of Rome.—*R. Gloucester*, p. 473.

Than whā he was *cited* by ye pope's holynesse to appere, he appeled to ye nexte generall counsayle whych shoulde bee gathered in the Holy Ghost.—*Sir T. More. Workes*, p. 254.

The aduentures of men are so diuers, and the suspect fortune geueth so many ouerthwart turnes, that after that a great space she hath geuen great pleasures, incontinent we are *cyted* to hir subtyll trauailes of repentaunce.

Golden Boke, c. 25.

Whereupon the seyd John Butler toke the archebyshops sommener with hym, and went vnto the sayd Lord Cobham shewing him that it was the king's pleasure that he should obey that *citacyon*, and so *cited* him fraudulently.

State Trials. Sir John Oldcastle, an. 1413.

A synod was called by the Bishop of Winchester, the Pope's legate, to right the Bishop, where the King was *cited* to appear, who sending to know the cause, answer was made, that it was to answer for his imprisoning of bishops, and depriving them of their goods, which being a Christian king he ought not to do.—*Baker. Stephen*, an. 1154.

Ælian relateth (as Mr. Selden *citeth* him) that some kinds of beasts in Africa always divided their spoil into eleven parts, but would eat only the ten, leaving the eleventh as a kind of first-fruits, or tythe.—*Spelman. On Tythes*, p. 125.

——— Forthwith from all windes
The living, and forthwith the *cited* dead
Of all past ages to the general doom
Shall hast'n, such a peal shall rouse their sleep.

Milton. Paradise Lost, b. iii.

And which became him like a prince indeed,
He made a blushing *citati* of himselfe,
And chid his trewant youth with such a grace
As if he mastred there a double spirit
Of teaching, and of learning instantly.

Shakespeare. 1 Part Hen. IV. Act v. sc. 2.

The Præses signified that there had come unto him in the name of the remonstrants these fower, H. Leo, Niedius, Matthusius, and Pinakerus, to give notice that the remonstrants were ready according to their *citation*.

Hale. Letter from Synod of Dort, p. 24.

The former delegat replied, that the delegats were not to judge of their opinions, but the synod; and that in their letters *citatorie* they were warned to come and give an account to the synod of the doctrine which they had delivered in their schools and pulpits.

Dr. Balcanqual. Letter in Hale's Rem. p. 29.

A little after that the messenger came from Rome with a breve to the legates, requiring them to proceed no farther, and with an avocation of the cause to Rome; together with letters *citatory* to the king and queen to appear there in person, or by their proxies.

Burnet. Hist. of Reformation, an. 1529.

I shall trouble the reader with one *citation* more, out of Athenagoras; because the words of that ancient writer are very full and expressive.—*Atterbury. Sermons*, vol. ii. Pref.

I must desire the *citer* henceforward to inform us of his editions too.—*Id. Ib.*

This little song is not unlike a sonnet ascribed to Shakespear, which deserves to be *cited* here, as a proof that the eastern imagery is not so different from the European as we are apt to imagine.—*Jones. On Eastern Poetry*, Ess. i.

The reader will excuse the *citation* I make at length from his book; he out does himself upon this occasion.

Burke. On a late State of the Nation.

CI'THERN, *n.* Sw. *Zitra*; Fr. *Cistre, quitare*; It. *Citara, cetra, ghitara*; Sp. *Guitarra*; Lat. *Cithara*; Gr. Κιθαρα. In English also called a *guitar*.

Gnoth. And you have pipes in your consort too.
Draw And sack-buts too, sir.
But. But the heads of your instruments differ; yours are hogsheads, theirs *cittern* and *gittern* heads.
Bal. All wooden heads; there they meet again.

Massinger. The Old Law, Act iv. sc. 1.

Many rarities of living creatures I [Sir Henry Blount] saw in Grand Cairo, but the most ingenious was a nest of four-legged serpents, of two feet long, black and ugly, kept by a Frenchman, who, when he came to handle them, they would not endure him, but run and hid in their hole; then would he take his *cittern* and play upon it; they hearing his musick, came all crawling to his feet and began to climb up him, till he gave over playing, then away they run.

Boyle. Works, vol. v. p. 19.

CI'TOLE, *n.* Fr. *Citole*; Low Lat. *Citola*, a musical instrument. Sir J. Hawkins, in his very curious History of Music, supposes it to have been a sort of dulcimer, and that the name is a corruption of the Lat. *Cistella*, (Tyrwhitt.)

A *citole* in hire right hand hadde she.

Chaucer. The Knightes Tale, v. 1961.

He taught hir, till she was certeyne
Of harpe, *citole*, and of note,
With many a tewne, and many a note,
Vpon musike, vpon measure.—*Gower. Con. A.* b. viii.

For olde men, which sowned lowe
With harpe, and lute, and with *citole*,
The houe daunce, and the carole,
In suche a wise as loue hath bede,
A softe pase thei daunce and trede,
And with the women otherwhile
With sobre chere awonge thei smile.—*Id. Ib.*

CITY, *n.* } Fr. *Cité*; It. *Città, Citade*; Sp.
CI'TIZEN, *n.* } *Ciudad*; Lat. *Civitas*, from *Civis*; perhaps, says Vossius, from
CI'TIZEN, *adj.* } *Co-ivis*; and thus of the same
CI'TIZENSHIP. } origin as *Co-etus*; *coitus*, a
CI'TYCISM. } *coeundo*, coming together; in
CI'TIED. } unum *coeuntes* vivunt. Or from Κιειν, ire, vadere, because they come to the same society or assembly. Martinius prefers, *ciere*, that is, *vocare*, the word being applied to those, who are *called* to the same place.

Citizen,—It. *Cittadino*; Sp. *Ciudadano*; Fr. *Citoyen*.

An inhabitant of a *city*; one who dwells or inhabits in a *city*; one who possesses or enjoys certain privileges of a *city*; a freeman of a *city*; one who follows, pursues, or practises the trades or businesses of a *city*;—as opposed to those who do not.

For the legal application of the name *city*, see the quotation from Blackstone.

City is very much used, prefixed.

Stanihurst (*Description of Ireland*, c. 1.) affects to write *cuitie*; and Fuller, *city-nesse*, as distinguished from *church*, (*Devonshire.*)

Romulus and Remus the twie bretheren ywys
Bi gonne tho first Rome, that noble *cite* ys.

R. Gloucester, p. 38.

Castels and *citez* that he of Isaac held.

R. Brunne, p. 167.

But his *cyteseynes* hatiden him: and senten massanger after hym, and seiden, we wolen not that he regne on us.

Wiclif. Luke, c. 19.

But his *citezens* hated hym, and sente messengers after hym saying we wyll not haue this man to raygne ouer vs.

Bible, 1551. *Ib.*

And thus thei passen thurghout the *cite*,
And to the listes comen they be time.

Chaucer. Knightes Tale, v. 2576.

This kynge with noble puruciance
Hath for him selfe his chare araied,
Wherin he wolde ride amaied,
Out of the *cite* for to plaie. *Gower. Con. A.* b. i.

The thirde daie she goth to plaine
With many a worthie *citezaine*
And he with many a *citezeine*. *Id. Ib.*

Thei toke his handes betwene theirs, and if they felt theim softe and smothe, forthwith as an ydell vacabunde man they dispatched and sent him awaie: and if thei found his handes harde and ful of hard knottes, by and by they admitted hym a *citesen* and dweller in Rome.—*Golden Boke*, c. 25.

I do but return to that best and blessed *city* to which all her *citizens* (by the condition of death) shall repair. Therein is the only God, the most high and chief prince, who filleth or feedeth his *citizens* with a sweetness more than marvellous: in regard whereof this being, which others call a life, is rather to be accounted a death than a life.

Raleigh. History of the World, b. ii. c. 6. s. 6.

Whereas the hermit leads a sweet retired life,
From villages replete with ragg'd and sweating clowns
And from the loathsome airs of smoky *cited* towns.

Drayton. Poly-Olbion, s. 13.

Amphion was virtuous, wise, and eloquent; and by his prudence and sweete oratory, he brought sauage people vnto *ciuility*, and taught the ignorant knowledge, making them liue together in *cities* conformable vnto humaine lawes.—*Stow. Memorable Antiquities*, p. 19.

Imo. So sicke I am not, yet I am not well:
But not so *citizen* a wanton, as
To seeme to dye, ere sicke.

Shakespeare. Cymbeline, Act iv. sc. 2.

And I assure you, although no bred courtling, yet a most particular man, of goodly havings, well fashion'd 'haviour, and of as hard'ned and excellent a barke, as the most naturally-qualified amongst them, inform'd, reform'd, and transform'd, from his originall *citycisme*.

B. Jonson. Cynthia's Revels, Act v. sc. 4.

Though they are in the world, they are not of it, as a *citizen* of one *city* may live in another, and yet not be free of it, nor properly of it, but a mere stranger and a foreigner, as much as if he was not there, so the saints of the most high God, whilst they are in this world, they are only strangers and sojourners in it: the *city* which they belong to, and of which they are fellow-*citizens*, is above, quite out of sight to the men of this world.

Bp. Beveridge, vol. i. Ser. 48.

They, taking it otherwise, and refusing the good, through an implanted evil disposition, and always prone to mischief, have not only rejected the *citizenship*, as dishonourable, but also abhor both openly and secretly, the few among them who are well affected to us.

Bp. Wilson. Bible, 3 *Maccab.* iii. 16.

A *city* is a town incorporated, which is or has been the see of a bishop; and though the bishopricke has been dissolved, as at Westminster, yet still it remaineth a *city*.

Blackstone. Commentaries, Introd. § 4.

Our *citizenship*, as saith the apostle, is in heaven.

Bp. Horne. Occasional Sermons, p. 158.

CI'TRINE. } Of the colour of the *citron*,
CITRINA'TION. } or "a deep yellowe colour."

Citrinatione you do not expounde, being a terme of alchymie. Whiche *citrinatione* is both a color and parte of the philosopher's stone. For as the vrine of manne, whitysshe, sheweth imperfecte digestione; but when he hathe well rested, and slept after the same, and the digestione perfected, the vrine becomethe *citrine*, or of a deepe yellowe color; so ys yt in alchymie: which made Arnolde call this *citrinatione* perfect digestion, or the color provinge the philosopher's stone broughte almoste to the height of perfectione.—*Thynne. Animadversions. To Mast. T. Speghte.*

CI'VET. Fr. *Civett*; animal odoriferant, from Arab. *Zebed*; scum-froth, (Menage.)

Civet is an unctuous substance secreted in a bag near the tail of a fierce quadruped, the *Viverra zibetha* of Linnæus, a native of the Brazils, the Coast of Guinea, and the East Indies.

Asot. Lady, I would descend to kiss your hand,
But that 'tis gloved, and *civet* makes me sick.
Massinger. The Bondsman, Act I. sc. 2.

As some one *civet*-wit among you, that knows no other learning, than the price of satten and velvets; nor other perfection, than the wearing of a neat sute; and yet will censure as desperately as the most profess'd critique in the house: presuming his clothes should bear him out in 't.
B. Jonson. Cynthia's Revels. Induction.

Civet-cats must be fretted and vexed before the *civet* is taken out of the bag, for the more the animal is enraged, the musk is the better:—the only case, I think, wherein fretfulness and rage turn to account and improve things.
Horne. Essays & Thoughts, § 30.

CIVIC. } Lat. *Civicus*; from *Civis*; (See
CI'VICAL. } CITY.) Civic crowns.

Crowns for peaceful services to the *city* or state; opposed to military.

Augustus Cæsar gave unto him [Agrippa] a navall coronet for subduing the Sicilian pyrates: and himselfe received of mankind a *civicke* chaplet, for sparing the bloud, and saving the lives of so many citizens.
Holland. Plinie, b. xvi. c. 4.

The triumphal oval, and *civicall* crowns of laurel, oake, and myrtle, when fully made, were pleated after this order.
Brown. The Garden of Cyrus, c. 2.

The monarch, greatly conscious of his worth,
From books and his retirement call'd him forth;
Adorn'd the patriot with the *civic* crown,
The consul's fasces and patrician gown.—*Rowe. Mæcenas.*

[Cromwell] chose an Hale for his Chief Justice, though he absolutely refused to take his *civick* oaths, or to make any acknowledgment whatsoever of the legality of his government.—*Burke. To a Member of the National Assembly.*

CIVIL, *adj.* } Lat. *Civilis*, from *Civis*. (See
CIVI'LIAN. } CITY.)
CI'VILIAR, or } Of, or belonging, or pertaining to a *city*, or state; to
CI'VILIZE. } the policy or government of
CI'VILISER. } a *city* or state; having the
CIVILISA'TION. } habits, or manners, or dispositions acquired by living to-
CI'VILIST. } gether in the same *city* or
CIVI'LITY. } state. Urbane, polished or polite; humane, gentle,
CI'VILLY. } complying; politick; grave, serious. Opposed to those who live in a state of natural wildness and rudeness; also opposed to military; to ecclesiastical; and, in law, to criminal. *Civil* war is war between *citizens* or subjects of the same *city* or state.

Nay I am not come to sowe peace and concorde, but swearde and warre, and that inwarde and domesticall warre, and not *civile* warre onely.—*Udal. Matthew*, c. 10.

But surelye for my poore wytte, me thinketh it somewhat more *civilytye*, in some such pointes as this is, a litle merely to mok him, then with odious ernest argumentes, seriously to preace vpon him.—*Sir T. More. Workes*, p. 951.

Alasse ther be peple rude of ther owne nature, and the more sad nede to be loked to, for reteynyng those in quyet and *civilitie*
Burnet. Records. Abp. Parker to Cecil, pt. iii b. vi. No. 64.

In summe, a great alteration vniuersally in the gouernment followed, and yet all was done quietly, *ciuilly*, peaceably, without trouble to prince, or offence to the subject.
Hackluyt. Voyages, vol. i. p. 469.

O age inglorious, arms untimely borne,
When that approved and victorious shield
Must in this *ciuil* massacre be torne,
Bruis'd with the blows of many a foreign field.
Drayton. The Barons' Wars, b. ii.

——— Thou remembrest
Since once I sat vpon a promontory,
And heard a meare-maide on a dolphin's backe,
Vttering such dulcet and harmonious breath,
That the rude sea grew *ciuill* at her song.
Shakespeare. Midsummer Night's Dream, Act ii. sc. 2.

Ciuill society doth more content the nature of man, then any priuate kind of solitary liuing; because in society this good of mutuall participation is so much larger than otherwise.—*Hooker. Ecclesiasticall Politie*, b. i. s. 10.

Thus much Strabo witnesseth, men that are *ciuill*, do leade their liues after one common law appointing them what to doe for that other wise a multitude should, without harmonie amongst themselues, concurre in the doing of one thing (for this is *ciuilly* to liue,) or that they should in any sort menage communitie of life, it is not possible.
Id. Ib. b. i. s. 15.

In order to the *civilizing* of the Irishry, in the first year of his government, he [Sir A. Chichester] established two new circuits of assize.—*Fuller. Worthies. Devonshire.*

Museus first, then Orpheus *civilize*
Mankind, and gave the world their deities
To many gods they taught devotion,
Which were the distinct faculties of one.
Denham. The Progress of Learning.

Thus night oft see me in thy pale career,
Till *ciuil suited* morn appear. *Milton. Il Penseroso.*

The army, having resolved to finish the work, appointed a select number of persons, consisting for the most part of themselves and their creatures, to have the administration of *civil* affairs, calling them as I said before, a committee of safety.—*Ludlow. Memoirs*, vol. ii. p. 251.

About this time came forth a learned book, wrote by Doctor Ponet, or Poynet, now Bishop of Winchester, for the lawfulness of priests' marriage; which, in the year 1554, Dr. Martyn, the *civilian*, made an answer, such as it was, to.
Strype. Memoirs. Edw. VI. an. 1552.

Let due *civilities* be strictly paid:
The wall surrender to the hooded maid;
Nor let thy sturdy elbow's hasty rage
Jostle the feeble steps of trembling age.—*Gay. Trivia*, b. ii.

Her safety rescu'd Ireland to him owes;
And treacherous Scotland, to no interest true,
Yet blest that fate which did his arms dispose
Her land to *civilize*, as to subdue.
Dryden. On the Death of Oliver Cromwell.

When I consider, that the name of barbarians was given by the two noblest people of the earth, the Greeks and Romans, not only to all the rest of the world, but to one another, though both those nations were highly *civilized*, and the courtly Persians, and other voluptuous Asiaticks, were perhaps no less so than they; I doubt, that most nations in styling one another's manners extravagant and absurd, are guided more by education and partiality than by reason.
Boyle. Occasional Reflections, s. 6. Ref. 3.

And the very ingenious writer, as he passed through London, not only related it to me, but very *civilly* offered me farther satisfaction, if I could furnish him with a Romer, which I was very sorry, that where we then were, was not to be procured.—*Id. Works*, vol. v. p. 55.

O that unwelcome voice of heav'nly love,
Sad messenger of mercy from above!
How does it grate upon his thankless ear,
Crippling his pleasures with the cramp of fear!
His will and judgment at continual strife;
That *ciuil* war embitters all his life. *Cowper. Truth.*

If, therefore, as a religionist, he entered into society, it was for a reason different from that for which, as a *civilist*, he constituted a commonwealth; that is, it was not to guard himself against the malice of man.
Bp. Warburton. Alliance. Church & State, b. i. c. 5.

Nothing is more certain, than that our manners, our *civilization*, and all the good things which are connected with manners, and with *civilization*, have, in this European world of ours, depended for ages upon two principles, and were indeed the result of both combined; I mean the spirit of a gentleman, and the spirit of religion.
Burke. Reflections on the French Revolution.

Whatever England has been growing to by a progressive increase of improvement, brought in by varieties of people, by succession of *civilising* conquests and *civilizing* settlements in a series of seventeen hundred years, you shall see as much added to her by America in the course of a single life.—*Id. On Conciliation with America.*

But with respect to you, ye legislators, ye *civilisers* of mankind! ye Orpheuses, Moseses, Minoses, Solons, Theseuses, Lycurguses, Numas! with respect to you be it spoken, your regulations have done more mischief in cold blood, than all the rage of the fiercest animals in their greatest terrours, or furies, has ever done or ever could do.
Id. A Vindication of Natural Society.

The people behaved very *civilly*, shewing us every thing that we expressed a desire to see.
Cook. Voyages, vol. i. b. ii. c. 3.

CI'ZARED. Fr. *Ciseaux*; It. *Cesoie*. Variously written *cisars* or *scissars*; manifestly, says Junius, from *Cisum*, the past part. of *cædere* or *cidere*, to cut.

Cut or clipped.

——— Let me know,
Why mine own barber is unblest, with him
My poor chinn too, for 'tis not *cizard* just
To such a favorite's glass.
Beaum. & Fletch. The Two noble Kinsmen, Act i. sc. 1.

CIZE, *v.* } Now written *size*, (qv.)
CIZE, *n.* }

For the organizing of a body, these three things are required, and no more; viz. bulk, figure, and mixture; or, that the parts of the organ, be fitly *cized*, shaped, and set together.—*Grew. Cosmol. Sacra*, b. i. c. 1.

As the mixture of numbers, can beget nothing but numbers, so the mixture of *cize* and figure, can beget nothing but *cize* and figure.—*Id. Ib.*

CLACK, *v.* }
CLACK, *n.* }
CLA'CKER. } Fr. *Claquer* or *cliquer*; Ger. *Klatschen*; Dut. *Klacken*; to clack or click. Junius, Skinner, and Wachter, think all are formed from the sound. And see CLOCK.
CLA'CKING, *n.* }

To make a noise like that of a clock; a continued, monotonous noise; incessant talk.

A *clack* dish,—a dish with a *clacking* lid or cover.

Though Venus smile with yelding eyes,
And swete musike doth play and sing,
Yet doth my spretes feele none of these,
The *clacke* doth at mine eare so ring.
Uncertaine Auctors. The Louer shewing, &c.

There is a generation of men, whose unweighed custome makes them *clack* out any thing their heedlesse fancy springes; that are so habited in falsehood, that they can outlye an almanack.—*Feltham*, pt. i. Res. 4.

That I dare boldly justify, that he
Who but one hour her loud *clack* can endure,
May undisturbed, safely, and secure
Sleep under any bells, and never hear
Tho' they were rung, the *clappers* at his ear.
Drayton. The Moon Calf.

It is a pity that his masters, the Jesuits, have no more trees for him to set with their roots upward: any thing rather then to weary the world with his foolish *clacking*.
Bp. Hall. The Honour of the Married Clergie.

Luc. Who, not the duke? Yes, you beggar of fifty: and his use was, to put a ducket in her *clack-dish*; the duke had crotchets in him.—*Shakes. Meas. for Meas.* Act iii. sc. 2.

The *clack* of tongues, and confusion of voices, in this new assembly, was so very great, that the Goddess was forced to command silence several times, and with some severity before she could make them attentive to her edicts.
Tatler, No. 102.

This they find by the noise of those boat mills; their *clackers* beat much slower at those times than else.
Blount. Voyage into the Levant, (1650), p. 18.

You're fair without, but foul within
With shame impregnated, and sin;
To you each impious scandal's owing,
You set each gossip's *clack* agoing.
Smart. The Tea-pot and Scrubbing-brush.

CLAD. The A. S. *Claded*, *ge-claded*, i. e. Clothed. See TO CLOTHE.

Bartello he which writeth ryding tales,
Bringes in a knight which *cladde* was all in greene,
That sighed sore amidde his greeuous gales,
And was in hold as Bartholmew hath beene.
Gascoigne. Don Bartholmew of Bathe.

Out of whiche [goodly tower] sodaynly apperyd iii. ladyes richely *clad* in golde and sylke, with coronettes vpon theyr heddes: wherof the firste was named dame Nature, the second dame Grace, and the thirde dame Fortune.
Fabyan an. 1532.

——— Th' arch angel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A militarie vest of purple flow'd
Livelier than Meliboean, or the graine
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipt the woof.
Milton. Paradise Lost, b. xi.

Within her breat, though calm; her breat though pure,
Motherly cares and fears got head, and rais'd
Some troubl'd thoughts, which she in sighs, thus *clad*.
Id. Paradise Regained, b. ii.

Here he distinguishes those who were invited, into three sorts. . . . . 2. Those who came, but had not on a wedding garment, i. e. believed Jesus to be the Messiah, but were not new *clad* (as I may say) with a true repentance, and amendment of life.—*Locke. The Reasonableness of Christianity.*

When the Portuguese came to land, they increased the astonishment of the poor inhabitants, who saw them *clad* in iron, with thunder and lightning in their hands.
Johnson. Introduction to the World Displayed.

CLAIM, *v.* }
CLAIM, *n.* }
CLA'IMANT. } Our present usage, Skinner thinks, is, with a slightly varied
CLA'IMER. } signification, from the Lat. *Clamare*, i. e. to demand a right by *calling loudly* for it. *Clame*, in Spenser; *clamation*, in Browne; and *clamant* in Thomson, are more literally from the Latin. See CLAME.

Fr. *Clamer*,—to call, cry, speak aloud or out. Also, to *claim*, to make a *claim* to, or lay in a *claim* for; to challenge, demand, pretend a title unto. (Cotgrave.)

Than tok kyng Knoute alle his homages,
That *cleymed* to hold of him ther heritages.
R. Brunne, p. 49.

If thei at his auys bothe wild paid be,
Roberd salle *clayme* all quite to Henry bifor ve here.
R. Brunne. Id. p. 99.

For cristene and uncristene. *cleymen* it echeone.
Piers Ploughman, p. 17.

—— And ouer this thei tell,
Her childe shall not emonge hem dwell
To *clamen* any herytage.—*Gower. Con. A.* b. ii.

Oh common people *clayme* nothing but right,
And ceasse to seeke that you haue neuer lost,
Striue not for trifles: make not all your might
To put your neighbours purse to needless cost.
Gascoigne. The Fruites of Warre.

Richarde, Duke of Yorke, a noble manne and a mightie, began not by warre, but by lawe, to chadenge the crowne, puttynge his *claime* into the parliamente.
Sir T. More. Workes, p. 36.

—— Where there is then no good
For which to strive, no strife can grow up there
From faction; for none sure will *claim* in hell
Precedence, none, whose portion is so small
Of present pains, that with ambitious mind
Will covet more. *Milton. Paradise Lost*, b. ii.

Yet ought he not aduance himselfe aboue his height,
He ought not make a *claime* to that he hath no right.
Mirrour for Magistrates, p. 162.

As to the proving the property of such ships and goods as shall be cast ashore by shipwrack, the council deems it necessary that an oath be administered in those courts which are already, or shall hereafter be constituted, where the *claimers* may be severally heard.
Milton. Answer to Danish Embassadors.

The French pretended that the bare owning of this title, since they gave him no assistance to make good his *claim*, was not a breach of the treaty. But this could not pass on the world, since the owning his right was a plain declaration that they would assist him in *claiming* it, whensoever the state of their affairs should allow of it.
Burnet. Own Time, an. 1701.

We had scarcely begun to put this into execution, when the three Indian boys started suddenly from some bushes, where they had concealed themselves, and again *claimed* our protection.—*Cook. Voyage*, vol. i. b. ii. c. 1.

They were told, in answer to their *claim* to the bread earned with their blood, that their services had not been rendered to the country that now exists.
Burke. Reflections on the French Revolution.

The pretensions of the three contending parties were laid before the Pope, to whom such disputes were highly pleasing; as he knew that all *claimants* willingly conspire to flatter and aggrandize that authority, from which they expect a confirmation of their own.
Id. Abridgement of English History, an. 1203.

CLAM, or CLEM. CLA'MMY. } Dut. *Klam, clamp, tenax*; Ger. *Klammen, constringere*, to hold tight; A. S. *Clam*, a *band*, and the A. S. verb, *Clæmian*; linire, oblinire, to anoint, to smear over, to *clamme*. *Oblirmare*, to harden or stiffen, (Somner.) *Clamm'd*, in Gloucestershire, Mr. Grose says, means *to be choaked up*, as the mill is *clamm'd* up; and in the north, *starved*. Ray, "*Clem'd* or *clam'd*, starved; because by famine, the guts and bowels are, as it were, *clammed* or stuck together. Sometimes it signifies thirsty; and we know in thirst the mouth is very often *clammy*." Piers Ploughman applies it to the sensation of *cold*; and see the example from Massinger.

The origin is this:—the A. S. *Clæm-ian*, is formed from *Ge-laman, gliman*, and, by change of *g* into *c*, and of the vowel *i* into *e* or *æ*, *clæm-an, clæmian*; (See To Lime).

To stick, to fasten together; to make, keep, or hold fast or tight together; to constringe, or constrain, or constrict.

Clammy,—sticky, glutinous; of an adhesive dampness.

—— And eet this when the hungreth
Othr wonne thou *clomsest* for cold othr clyngest for drouthe.
Piers Ploukman, p. 256.

The meate whiche hath virtue to extenuate, or make humours subtylle, it openeth the poores, and bryngeth forthe that whiche is faste in the flesshe, it maketh that whiche is *clammye* subtilie.—*Sir T. Elyot. Castle of Health*, b. iv.

A ligament or sinew is of a nature between gristles and nerves, framed of a tough and *clammy* portion of seed, for knitting and holding the bones together, and fitting them for motion.—*P. Fletcher. The Purple Island*, c. 2. Note.

—— And yet I
Solicitous to increase it, when my intrails
Were *clemm'd* with keeping a perpetual fast,
Was deaf to their loud windy cries.
Massinger. The Roman Actor, Act ii. sc. 1.

Hard is the choice when the valiant must eat their armes, or *clem*.—*B. Jonson. Every Man out of his Hum.* Act iii. sc. 6.

I cannot eat stones and turfs, say, What, will he *clem* me, and my followers? Aske him, an' he will *clem* me. doe, goe.
Id. Poetaster, Act i. sc. 2.

Amph. A chilling sweat, a damp of jealousie,
Hangs on my brows, and *clams* upon my limbs.
Dryden. Amphitryon, Act iii.

When it is green or first gathered, the juice is white and *clammy*, and it will stick like glew.
Dampier. Voyage, an. 1685.

In some a gentle horror crept at first
O'er all the limbs; the sluices of the skin
Withheld their moisture, till by art provok'd
The sweats o'erflow'd; but in a *clammy* tide:
Now free and copious, now restrain'd and slow.
Armstrong. The Art of Preserving Health, b. iii.

CLA'MBER. Sw. *Clamra*; *clamber* or *clammer*, from the verb to *clamb*; the preterperfect of which was written *clam* and *clamben*. See To Climb.

And now he had recover'd so much force,
As what with hers, and with the shepheard's aid,
He *clamer'd* up upon the shepheard's horse.
Harrington. Orlando, b. xlx. s. 20.

Whereupon, by reason that they who were *climed* up to the highest rounds, could not gain the parapet and discharge the ladder, and yet some or other still *clambred* up after, the ladders being overcharged with the weight, brake in peeces.
Holland. Livie, p. 620.

They [cucumbers] love both alike for to creepe and crawle with their winding top-branches or tendrils, and gladly they would be *clambering* upon walls, and *climbing* up to the house roof, if they can meet with any rough places to take hold by.—*Id. Plinie*, b. xix. c. 5.

Hark! my beloved's voice! behold him too!
Behold him coming in the distant view:
No *clambering* mountains make my lover stay,
For what are mountains in a lover's way?
Parnell. The Gift of Poetry.

Their strength is proportionate to their size, but they are accustomed to run upon rough ground, and therefore can with great agility skip over the bog, or *clamber* the mountain.
Johnson. Journey to the Western Islands.

CLAME, *n.*
CLAMANT.
CLAMA'TION.
CLA'MOUR, *v.*
CLA'MOUR, *n.*
CLA'MOROUS.
CLA'MOROUSLY.
CLA'MOURER.
CLA'MOURING, *n.* } It. *Chiamare*; Sp. *Clamar, Llamar*; Fr. *Clamer, clameur*; from Lat. *Clamare*.

To call aloud, to call or cry out, aloud: to raise a noisy, continued or repeated call or cry.

Clamor, in Shakespeare's *Winter's Tale*, upon which the commentators are at variance, may have been formed from *clam*; to *clam*, choak up, as used, according to Mr. Grose, in Gloucestershire. See To Clam.

For thus the common *clamour* is
In euery londe, where people dwelleth.
Gower. Con. A. Prologue.

But when they *clamoured* agaynste hym, yea, in so much that they were not afrayde blasphemously and slanderously to speake agaynste Jesus and Paule, he, hauving in remembraunce what the Gospell in that case woulde hym to doe, strooke his lappe.—*Udal. Acts*, c. 18.

As, where of late I sent a servant home about certain business, immediately after his comyng, the bishop's officers sacyted him to appearance, ransacking his house, forced him to deliver such bookes as he had; violently withholding them with vehement reproches and *clamorouse* exclamations against heretikes.
Burnet. Records, pt. iii. *Letter to Cromwell*, No. 38.

And further, that such conclusions as were *clamorously*, by the advocates of the party adverse, alledged to be superfluous, his lordship in the disputation and trial thereof in the consistory, did manifestly perceive that it was not so.
Id. b. ii. *Bonner, Let. from Rome, April*, 1532, No. 44.

Wherefore Jesus teachyng vs that it becometh not suche menne as have once consecrated themselves vnto the Holy Ghoste to have any thyng at all to doue with wicked spirites: he rebuked their *clamouryng* and crying; and sore threatenings added he withall, to put them to silence.
Udal. Luke, c. 4.

I knockt, but no man answerd me by name;
I cald, but no man answerd to my *clame*,
Yet I perseuer'd still to knocke and call
Spenser. Faerie Queene, b. i. c. 10.

But their iterated *clamations* to excitate their dying or dead friends, or revoke them into life again, was a vanity of affection.—*Brown. Urne Burial*, c. 4.

'Tis well they are whispering: *clamor* your tongues, and not a word more.—*Shakespeare. Winter's Tale*, Act iv. sc. 3.

At sight of him the people with a shout
Rifted the air *clamouring* their god with praise,
Who had made their dreadful enemy their thrall.
Milton. Samson Agonister.

Greater crosses doe commonly swallow up the lesse; at least, lesser evils are either silent, or unheard, while the ear is filled with the *clamor* of the greater.
Bp. Hall. Cont. The Ark's Revenge.

The non-residence therefore of the minister, or even his neglects of duty, are a mere pretence set up against paying tithes; and I am afraid that if he would graciously remit his dues, too many of these *clamourers* would readily dispense with his residence.—*Abp. Hort. Charge.*

'Tis in this sense that I am poor,
And I'm afraid shall be so still,
Obstreperous creditors besiege my door,
And my whole house *clamorous* echoes fill.
Cotton. Poverty.

During these continual troubles in Mounster, the two lord justices which lay at Dublin were much eased from all martiall affaires elsewhere, and were troubled but with the *clamorings*, exclamations, and brabling of the Irish people, not worth the remembering.—*Holinshed. Ireland*, an. 1582.

Fled to some eminence, the husbandman
Helpless beholds the miserable wreck
Driving along; his drowning ox at once
Descending, with his labours scatter'd round,
He sees; and instant o'er his shivering thought
Comes winter unprovided, and a train
Of *clamant* children dear.—*Thomson. Autumn.*

We may much more easily think to *clamour* the sun and stars out of their courses, than to word the great Creator of them out of the steady purposes of his own will, by all the vehemence and loudness of our petitions.
South, vol. ii. Ser. 3.

The man resolv'd and steady to his trust,
Inflexible to ill, and obstinately just,
May the rude rabble's insolence despise,
Their senseless *clamours* and tumultuous cries.
Addison. Horace, b. iii. Ode 3.

In oozy beds profound the billows sleep.
No *clamorous* winds awake the silent deep;
Relax'd, they whisper in a gentle breeze,
And all around is universal peace.
Hughes. The Triumph of Peace.

But scarce the first sweet morsel Phineus took
When from the clouds with swift prevention broke,
Swift as the lightning's glance or stormy blast,
Whose rapid fury lays the forest waste,
Shrill *clamouring* for their prey the birds obscene.
West. The Story of Phineus.

When pain'd with hunger, the wild raven's brood
Loud calls on God, importunate for food:
Who hears their cry, who grants their hoarse request,
And stills the *clamour* of the craving nest!
Young. Paraphrase on part of the Book of Job.

Upon this, however, it was eagerly claimed by the right owners, who, supported by the other Indians, *clamorously* reproached him for invading their property, and prepared to take the canoe from him by force.
Cook. Voyage, vol. i. b. i. c. 13.

CLAMP. Dut. *Klampe*; formed from *To Clam*. To harden or stiffen; to tighten, to strengthen.

And they were joyned close both beneth, and also aboue with *clampes*.—*Bible*, 1551. *Exodus*, c. 36.

CLAN. CLA'NSHIP. } In Erse, a tribe or family, (Lye.) In Goth. *Klans*, parvulus; *Klanain*, parvuli, little children, (*Luke*, x. 21); Dut. *Klayn, kleyn*; Ger. *Klein*, parvus, small;—these seem to be words of the same origin, and to have been applied to the young, the children, offspring, progeny, descendants.

—— They around the flag
Of each his faction, in their several *clanns*,
Light arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous. *Milton. Paradise Lost*, b. ii.

Then exil'd crouds abjure their native home,
And sad, in search of foreign mansions roam;
A youthful empress guides their airy *clan*,
And wheels and shoots illustrious from the van
Brooke. Universal Beauty, b. vi.

The books, of which I'm chiefly fond,
Are such as you have whilom comm'd;
That treat of China's civil law,
And subjects' right in Golconda;
Of highway-elephants at Ceylon,
To rob in *clans*, like men o' th' Highland.
Prior. Another Epistle to F. Shepherd, Esq.

The mountains on the south are well planted, and finely cultivated, high up, interspersed with the habitations of the highlanders, not singly, but in groupes, as if they loved society or *clanship*.—*Pennant. Tour in Scotland.*

CLA'NCULAR. CLA'NCULARLY. CLANDE'STINE. CLANDE'STINELY. } Lat. *Clancularius*, and *Clandestinus*, formed from *Clam*; itself of uncertain origin.

Fr. *Clandestin*,—close, privy, secret, hidden.

For you to fasten peculiarly upon that one supernumerary answer of mine, and to make such shews of triumph, and impute *clancular* dealing to that author, and a great deal more, (on so no manner of grounds or probabilities, when all is laid together) is that, which you ought to lay to your heart, though you will not the sad story.

Hammond. Works, vol. i. p. 184.

I will leave it to such as are to claim after the issue of Henry VII. to inv in bar the poligamy of Charles Brandon the Duke of Suffolk; and also the vitiated and *clandestine* contract, (if it may be so called) having no witness nor solemnization of Christian matrimony, nor any lawful matching of the Earl of Hartford and the Lady Katherine.

Burnet. Records, b. iii. No. 30. *Lethington to Cecil*. Jan 1566.

To this my Lord Bishop replyed, that for the first, since they were members of the synod, they would not do any thing *clancularly*, without the consent and privity of the whole company.—*Hale's Let. from Dort*. Dec. 1618.

A certain prisoner, (in 1581) sent a letter to him [Bp. Aylmer] wherein was some signification of a liberal gratification offered for his favour, perhaps to procure him liberty some *clancular* way.—*Strype. Life of Aylmer*, c. 14.

They were not done *clancularly* in a blind corner, among rude and simple people, but openly and visibly, every where about Judæa, the most lightsome place for knowledge and goodness in the world.—*Barrow*, vol. ii. Ser. 20.

But it will be urged still, that civil assemblies are open, and free for any one to enter into; whereas religious conventicles are more private, and thereby give opportunity to *clandestine* machinations.—*Locke. Concerning Toleration.*

The Jews had time to make what interest they could to prevent it [Haman's conspiracy] or to provide for their defence or escape, or at least to prepare themselves for death; whereas this was carried on so *clandestinely* that it was not to be known till executed.

Beveridge. Sermon on the 5th of Nov. 1704.

And is it thus Demetrius meets his friend,
He! in the mean disguise of Turkish robes,
With servile secresy to lurk in shades,
And vent our suff'rings in *clandestine* groans.

Johnson. Irene, Act i. sc. 1.

When it was found that Pope had *clandestinely* printed an unauthorised number of the pamphlet, [*The Patriot*] Lord Bolingbroke, in a fit of useless fury, resolved to blast his memory, and employed Mallet [1749] as an executioner of his vengeance.—*Id. Life of Mallet.*

CLANG, *v.* CLANG, *n.* CLA'NGOUR. CLA'NGOUS. } Ger. *Klingen*, tinnire; *Klang*, tinnitus; Dut. *Klincken*, *klinglen*; Fr. *Clanger*; Lat. *Clangor*, from the Gr. Κλαγγεω, which Vossius thinks—a *sono* fictum. Applied to—

The noise of cranes and some other birds, of hounds, of armour, of an arrow from a bow, of the trumpet, &c. See CLANK.

Now clattering armes, now raging broyls of warre
Gan passe the noyes of dredfull trompetts *clang*,
Shrowded with shafts the heauen; with cloude of darts
Covered the ayre.—*Vncertaine Auctors. Death of Zorous.*

Haue I not in a pitched battell heard
Loud larums, neighing steeds, and trumpets *clangue*,
And do you tell me of a woman's tongue.

Shakespeare. Taming the Shrew, Act i. sc. 2.

——— But feather'd soon and fledge
They summ'd their penns, and soaring th' air sublime
With *clang* despis'd the ground; under a cloud
In prospect. *Milton. Paradise Lost*, b. vii.

——— Straight the air doth groan
With trumpets, which thrice louder sounds do yield
Than deafning thunders in the airy field.
Created nature at the *clangour* quakes.

Drummond. The Shadow of Judgment.

As for the musical advantage, although it seem more reasonable, yet do we not observe that cranes and birds of long necks have any musical, but harsh and *clangous* throats.

Brown. Vulgar Errours, b. vii. c. 14.

——— The hunter's shout,
The *clanging* horns swell their sweet winding notes.
The pack wide opening load the trembling air
With various melody. *Somerville. The Chase*, b. ii.

——— Thus arm'd, away they stalk
Undaunted: o'er their heads the martial maid
Bends on the right an heron; the ambient gloom
Conceals him from the view, but loud in air
They hear the *clangor* of his sounding wings.

Broome. The Tenth Iliad of Homer.

——— To that field I came,
Tre yet with ruthless joy the happy hound
Told hill and dale that reynard's track was found,
Or with the high-raised horn's melodious *clang*
All Kilwick and all Dinge derry rang

Cowper. The Needless Alarm.

CLANK, *v.* CLANK, *n.* } To *Clang*, (qv.) merely with the change of *g* into *k*.

'Twixt his right ribs deep pierc'd the furious blade,
And open'd wide those secret vessels, where
Life's light goes out, when first they let in air.
He falls! his armour *clanks* against the ground.

Cowley. The Davideis, b. iv.

What *clanks* were heard, in German skies afar,
Of arms and armies, rushing to the war.

Dryden. Virgil. Georgic, b. i.

The noise of stripes, the *clank* of chains, and the groans of the tortured, strike even the pious Æneas with a kind of horror.—*Tatler*, No. 154.

Now o'er the smoaking vale each gen'rous steed,
Relaxes from the fervour of his speed:
Push'd up the bray, indignantly they feel
The *clanking* lash, and the retorted steel.

Brooke. The Fox Chase.

Now is the the dreadful hour, now will our torches
Glare with more livid horrour, now our shrieks
And *clanking* arms will more appall the foe.

Mason. Caractacus.

CLAP, *v.* CLAP, *n.* CLA'PPER, *v.* CLA'PPER, *n.* CLAP-DISH, } Sw. *Klappa*; Dut. *Klappen*; Ger. *Klopfen*, pulsare, percutere, ferire. Sommer explains the A. S. *Clappan*, "palpitare, to *leap* as the hart doth, to move, to dance, to pant, to *clappe*." And it may have been formed by the common course of corruption, from the A. S. *Ge-hleap-an*, *gleapan*, and by change of *g* into *c*, and the omission of *e*, *clap-an*, or *clappan*.

It appears to have originally denoted some such quick and repeated motion, as the *leaping*, beating, or pulsation of the heart; and then, more generally, other quick motions or actions,—as to *clap* hands, to strike them quickly together; to applaud; to *clap* to a door, to shut it quickly; to *clap* up in prison, to shut up quickly, suddenly; to *clap* on, to put on, quickly; (met.) to *clap* up a marriage, to close or conclude it quickly, suddenly.

It is also applied to the sound which attends such quick and repeated motions or actions, as to *clap* at the door; knock, strike at it quickly.

Clap-dish,—see the quotation from Ray's *Proverbial Phrases*.

For eft it wille be wroken with a hardere *klap*.

R. Brunne, p. 116.

Many grete mishappes, many harde trauaile,
Haf comen vs hard *clappes* whan thei gan vs assaile.

Id. p. 175.

Ne every apple that is fare at eye,
Ne is not good, what so men *clap* or crie.

Chaucer. The Chanones Yemannes Tale, v. 16,433.

This sompnour *clappeth* at the widewes gate;
Come oute, he sayd, thou olde very trate;
I trow thou hast som frere or preest with thee.
Who *clappeth*? said this wif, benedicite,
God save you, sire, what is your swete will?

Id. The Freres Tale, v. 7163.

For certes, as saith Seint Jerome, the erth shal cast him out of it, and the see, and also the aire, that shal be ful of thonder *clappes* and lightninge.—*Id. The Persones Tale.*

O stormy peple, unsad and ever untrewe,
And undiscrete, and changing as a fane,
And ful of *clapping*. *Id. The Clerkes Tale*, v. 8875.

There male nothinge his tonge daunt,
That he ne *clappeth* as a belle. *Gower. Con. A.* b. i.

——— And right for fere
Thei waren dombe, and dare not telle,
Withouten sowne, as dothe the belle.
Whiche hath no *clapper* for to chyme. *Id. Ib.* b. iv.

Such kindly wages Cupide payes,
Where constant hearts cannot remaine,
I hope to see you in such bandes,
When I may laugh and *clappe* my handes.

Gascoigne. The Dole of Disdain.

They left me nothing but my clothes to put on my backe, and so brought mee to Tirwill to the captaine's house, where before I dyned, I had a payre of fetters *clapped* on my legges, wherewithall I sate vntil it was Munday in Easter weeke.—*Hacluyt. Voyages*, vol. i. pt. i. p. 304.

Foure dayes after this vncomfortable separation in the morning toward ten of the clocke we had a terrible *clap* of thunder, which slew foure of our men out right, their necks being wrung in sonder without speaking any word, and of 94 men there was not one vntouched.

Hacluyt. Voyages, vol. ii. pt. ii. p. 103.

Why my lord, saith he, doth your lordship make so great a matter of the bell that lacketh his *clapper*? Here is a bell (saith he) and pointed to the pulpit, that had lacked a *clapper* this twenty years. We have a parson that fetcheth out of his benefice fifty pound every yeere, but we never see him.—*Latimer. Sixth Sermon before King Edward.*

And forasmuch as thou art a Christen man, and rejoycest in Christ, I dare boldlye affirme for thee, that thou takest neyther pleasure nor ioye of that place, like as some persons do, which triumphed of late, and with much ioye and *clapping* of handes sent tidings into all partes, that purgatorie was founde agayne.—*Frith. Works*, p. 60.

So Phidias was *clapt* up in prison, and there died of a sickness, or else of poison (as some say)

North. Plutarch, p. 146.

So marcheth home, and by her takes the knight,
Whom all the people follow with great glee,
Shouting and *clapping* all their hands on light,
That all the aire it ilis, and flyes to heaven bright.

Spenser. Faerie Queene, b. I. c. 5.

And when thy noble body is in durance,
Thus do we *clap* our musty murrions on,
And trace the streets in terrour.

Beaum. & Fletch. Philaster, Act v. sc. i.

There is no way but to *clap* up a marriage in hugger-mugger.—*Ford. 'Tis Pity She's a Whore*, Act iii. sc. 2.

Now surely, shepherd, here's a goodly song,
Upon my word, I never heard a worse,
Away, old fool, and learn to use thy tongue,
I would thy *clap* were shut up in my purse.

Drayton, Ecl. 8.

And with the thunder *claps* of clashing armes
Made aire to sigh with sound of human armes.

Mirrour for Magistrates, p. 568.

At every time that he [Menenius] was named, the affectionate favour of the people that stood in the streets appeared, by *clapping* of hands and great applause.

Holland. Livie, p. 174.

——— And when trimm'd up
To the height, as thou imagin'st, in mine eyes,
A leper with a *clap-dish*, (to give notice
He is infectious,) in respect to thee,
Appears a young Adonis.

Massinger. The Parliament of Love, Act ii. sc. 2.

This chanticleer, of whom the story sings,
Stood high upon his toes, and *clapped* his wings;
Then stretched his neck, and wink'd with both his eyes,
Ambitious, as he sought th' Olympic prize.

Dryden. The Cock and the Fox.

It is not poetry that makes men poor;
For few do write that were not so before;
And those that have writ best, had they been rich,
Had never been *clapp'd* with a poetic itch.

Butler. Miscellaneous Thoughts.

If you fill not the vessel up to the top, but leave some space empty for the air to take up, and then *clap* your hand upon the mouth of the vessel, the fishes will presently contend which shall get uppermost in the water, that so they may enjoy the open air.—*Ray. On the Creation*, pt. i.

Whereupon Cromwell *clapping* him on the shoulder, said, "Get the gone for a mad fellow as thou art."

Ludlow. Memoirs, vol. ii. p. 127.

Nor needed she this whetting, having shown her zeal to religion, or her anger rather towards the professors of the true religion, by *clapping* up so many already as she had done.—*Strype. Memoirs. Q. Mary*, an. 1553.

The first of these are in the best state of the three, by having their minds yet in their perfect freedom and indifferency, the likelier to pursue truth the better, having no bias yet *clap'd* on to mislead them.

Locke. Conduct of the Understanding, s. 33.

As the audience is not a little abashed, if they find themselves betrayed into a *clap*, when their friend in the upper gallery does not come into it; so the actors do not value themselves upon the *clap*, but regard it as meer *bruteum fulmen*, or empty noise, when it has not the sound of the oaken plant in it.—*Spectator*, No. 235.

As soon as we came in the great hall, there stood many flaggons ready charged, the General called for wine to drink the King's health; they brought him a formal bell of silver gilt, that might hold about two quarts or more; he took it empty, pulled out the *clapper*, and gave it me, who he intended to drink to, then had the bell filled, drank it off to his Majesty's health, then asked me for the *clapper*, put it in, turned down the bell, and rung it out, to show he had played fair, and left nothing in it; took out the *clapper*, desired me to give it to whom I pleased, then gave his bell to be filled again, and brought it to me.

Sir W. Temple. Letter to Sir J. Temple.

He *claps* his dish at a wrong man's door.
Ray. Proverbial Phrases.

But they never changed the spot, as we do in dancing, and though their *feet* were not at rest, this exercise consisted more in moving the fingers very nimbly, at the same time holding the hands in a prone position near the face, and now and then *clapping* them together.
Cook. Voyage, vol. v. b. ii. c. 2.

A search was made, no pig was found—
With thund'ring *claps* the seats resound,
And pit, and box, and galleries roar,
With—O rare! bravo! and encore.
Smart. The Pig, Fab. 18.

CLA'PPER. Mid. Lat. *Claperia, claperius*; Fr. *Clapier*. Of uncertain etymology. (See *Menage* and *Du Cange*.) Cotgrave says, "*Clapier*, a *clapper* of conies; a heap of stones, whereinto they retire themselves; or, (as our *clapper*) a court walled about, and full of neasts of boords, or stones for tame conies." Barrett says it is also, a doue-cot.

Connies there was also playing,
That comen out of her *clapers*.—*Chaucer. Rom. of the R.*

CLA'PPERCLAW. Compounded of *clapper*, applied (met.) to the tongue, and *claw*, to scratch or tear.

Ther. Now they are *clapper-clawing* one another,
Ile goe looke on. *Shakes. Troil. & Cress.* Act v. sc. 4.

O Lord! this nasty thing will bite,
And scratch and *clapper-claw* and fight.
Smart. Madam & the Magpie.

CLA'RET. Fr. *Clairet*; Sp. *Clarete*; It. *Claretto*. "*Clairet est vin clair, rufum.*" See *Menage*. And see CLARRÉ.

A wine made of red and white grapes.

CLA'RIFY. CLA'RIFYING, *n.* CLARIFICA'TION. CLA'RITUDE. CLA'RITY. } Sp. *Clarificar*; Fr. *Clarifier*; Lat. *Clarificare*; *clarum reddere*. Lat. *Clarus*, clear, bright, and *fieri*, to make, or cause to be. The Gr. Δοξασον σου το ονομα, is in the Vulgate,—*Clarifica nomen tuum*; which is rendered by Wiclif—*Clarifie* thi name. The Modern Version has—*glorify*.

To make clear or bright, splendid, illustrious, famous.

It. *Chiarita*; Lat. *Claritas*; "Fr. *Clarté*; clearness, light, brightness, lustre, transparency," (Cotgrave.) *Clarity* appears to have been formerly a favourite word.

Now my soule is troublid, and what schal I seye, fadir, saue me fro this our: but therfor I cam into this our. Fadir, *clarifie* thi name. And a vois cam fro heuene and seide, and I haue *clarified*, and eft I schal *clarifie*.
Wiclif. John, c. 12.

And he took me up in spirit, into a greet hill and high, and he schewide to me the hoolie citee Jerusalem comynge doun fro heuene or God, hauynge the *cleerte* of God, and the light of it lyk a precious stoon as the stoon iaspis, as cristal.
Id. Apocalips, c. 21.

And whanne I sigh not for the *cleerte* of that light, I was led by the hond of felowis, and I cam to Damask.
Id. Dedis, c. 22.

The fire, which is the most pure of elementes, and also dothe *clarifie* the other inferioure elimētes, is deputed to the highest sphere or place.—*Sir T. Elyot. Governour*, b. i.

What thing a candle is to an yie well *clarified*, euen the like thing is the woorde of God to the folle beeyng well pourged throughe the singlenesse of feith, frō naughtie affeccions.—*Udal. Luke*, c. 11.

The four and twentieth of November the Bishop of Rochester preached at Pauls-Cross, and there shewed the blood of Haics, affirming it to be no blood, but honey *clarified* and coloured with saffron, as it had been evidently proved before the king and councel.—*Baker. Hen. VIII.* an. 1540.

Moreover that it is passing light of digestion, and *clarifieth* all the senses if it bee ordinarily eaten.
Holland. Plinie, b. xx. c. 9.

Those eyes, the Easts of gentle living light:
The diamond quivers of divinest love;
The wells of ever-springing joys; the bright
Mirrors of purer *claritudes* than move
About the silver heav'ns.—*Beaumont. Psyche*, c. 7. s. 166.

For the soules of men loving and fearing God receive influence from that divine light itself, whereof the sun's *clarity*, and that of the stars, is by Plato called but a shadow, *Lumen est umbra Dei et Deus est lumen luminis*, Light is the shadow of God's brightness, who is the light of light.
Raleigh. History of World, b. i. c. 1. s. 11.

But from the Evangelick fountains she
The readyest floods of holiness shall draw;
Floods, in whose more than crystal *clarity*
Innumerable virgin Graces row.
Beaumont. Psyche, c. 21. s. 44.

Friendship is the allay of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the *clarity* of our minds, the emission of our thoughts, the exercise and improvement of what we meditate.
Bp. Taylor. On Friendship, p. 39.

In the mean time the Christian prays for his conversion, and is at rest in the truth of Jesus, and hath certain unexpressible confidencies and internal lights, *clarities* of the holy Spirit of God, and loves to the holy Jesus produced in his soul.—*Id. Rule of Conscience*, b. i. c. 4.

It is a strange thing, that scholars, obscure men, that could receive no *clarity* but from the flame of the state, should be suffered to bring their unnecessary disputes, and, together with them, their quarrels out of the Universities into the commonwealth.—*Hobbs. Behemoth*, pt. ii.

Wherewith [almonds] they also besmear the mouth of the vessel; and so draw it off, after it hath rested some time. It were good to try this *clarifying* with almonds, in new beer, or must, to hasten and perfect the *clarifying*.
Bacon. Natural History, § 768.

All or most of these things you may also perform, if I mistake not, with *clarified* resin, though I am not sure it will do so well.—*Boyle. Works*, vol. iii. p. 304.

The apples being lightly expressed, the infusion was (with fresh sc. fruit) repeated once more, care being to be taken, that the infusion be not made too strong and thick, which may hinder the seasonable *clarification* of the liquor.
Id. Ib. vol. iii. p. 420.

To see worth and talents to office preferr'd;
The virtuous rewarded; the vicious deterr'd;
And the streams of pollution where people resort,
Now fed from the *clarify'd* springs of our court.
Brooke, Air 16.

CLA'RIONET. CLA'RIOUN. } It. *Chiarina*; Sp. *Clarion*; from the Lat. *Clarus*. Cotgrave calls the Fr. *Clairon* "a kind of small, straight-mouthed and shrill-sounding trumpet."

Pipes, trumpes, nakeres, and *clariounes*,
That in the batailie blowen blody sounes.
Chaucer. The Knightes Tale, v. 2513.

He would neuer come a lande, but kept styll his shypp, and kept alwaies his port and behauour with great tryumphe, with trumpettis, and *clarions*, as though he had been Kyng of Scottis himselfe.—*Berners. Froissart. Cronycle*, vol i. c. 20.

To your request we be well condescended,
Call forth, let see where is your *clarionar*
To blow a blaste with his longe breath extended;
Eolus, your trumpet, that knowen is so farre.
Skelton. The Crown of Laurel.

——— Others on the ground
Walk'd firm; the crested cock whose *clarion* sounds
The silent hours. *Milton. Paradise Lost*, b. vii.

But here no *clarion's* shrilling note
The Muse's green retreat can pierce;
The grove, from noisy camps remote,
Is only vocal with my verse.
Fenton. Ode. To Lord Gower.

CLARRÉ, *n.* "Wine mixed with honey and spices, and afterwards strained till it is *clear*," (Tyrwhitt.) See CLARET.

Now drinke I not this yere *clarre*
If that I lie, or forsworne be;
For of the Goddes the vsage is,
That who so him forsweareth amis
Shall that yere drinke no *clarre*.—*Chaucer. Rom. of the R.*

And out of this foūtayn there issued in great stremes punent and *clarre*. [Piment and claire.]
Berners. Froissart. Cronycle, c. 157.

CLA'RY, *v.* To *Clary*, from the Lat. *Clarus*, is to make a *clear*, distinct, noise; (q.d.) sounding his clarion.

The crane that goeth before, if aught be to be avoyded gives warning thereof by *clarying*.
Arthur Golding. Translation of Solinus.

CLASH, *v.* CLASH, *n.* CLA'SHING, *n.* } Dut. *Kletsen*; Ger. *Klatschen*; Gr. Κλαζειν; like *clack*; vox a *sono* ficta. (Met.)—

To be contrary, contradictory, or opposite to: to contradict or oppose; to strike oppositely, or against.

Togither all they rusht, and pluckt with ores conflicting *clasht*.—*Phaer. Virgill. Æneidos*, b. viii.

As they rode thus forth, the page that bare the speare, whether it were by neclygence, or that he fell aslepe, he lette the speare fall on the other page's heed that rode before hym, and the heed of the speare made a great *classhe* on the bright chapewe of stele.
Berners. Froissart. Cronycle, vol. ii. c. 186.

Some men wolde say, that in mediocritie, whiche I haue soo moche praysed in shootyng, why shuld not bouling, *claishe*, pynnes, and koytynge, be as moche commended?
Sir T. Elyot. Governour, b. i. c. 27.

——— Highly they raged
Against the Highest, and fierce with grasped arms,
Clash'd on their sounding shields the din of war,
Hurling defiance toward the vault of heav'n.
Milton. Paradise Lost, b. i.

Then from the *clashes* between popes and kings,
Debate, like sparks from flints' collision, springs.
Denham. The Progress of Learning.

To thee, thou brave Calliope, we come,
Thou that maintain'st the trumpet and the drum,
The neighing-steeds that lov'st to hear,
Clashing of arms doth please thine ear.
Drayton. The Muses' Elysium, Nymphal 3.

At length the nodding statue *clash'd* his arms,
And with a sullen sound and feeble cry,
Half sunk, and half pronounced the word of victory.
Dryden. Palamon & Arcite, b. iii.

If any law, or command of man do *clash* with any law of God; that is, if it be either evil in itself, or contradictory to the duty of Christians as laid in the Scriptures; in that case, that law, or command, by what human authority soever it was made or given, doth not bind our conscience, nor is any rule of our actions.
Sharp, vol. ii. Ser. 5. *A Discourse of Conscience*,

For what can be said more to such persons, that are either so disengenuous or so stupid, as to profess to believe that all the admirable endowments and capacities of human nature, which we sometimes see actually existent in one and the same person, can proceed from the blind shuffling and casual *clashing* of atoms.—*Bentley*, Ser. 2.

The fact notorious, nor obscure the cause,
We wear the chains of pleasure and of pride.
These share the man; and these distract him too;
Draw different ways, and *clash* in their command.
Young. Complaint, Night 5.

Next Anger rush'd, his eyes on fire,
In lightnings own'd his secret stings,
In one rude *clash* he struck the lyre,
And swept with hurried hand the strings.
Collins. Ode on the Passions.

CLASP, *v.* CLASP, *n.* CLA'SPER. CLA'SPING, *n.* } By Chaucer written *Clapse*; and Junius thinks it probable that the word was originally written *Clapsen* or *Clipsen*, from the A.S. *Clyppan*,—

To *clip*, to embrace; and thus—to hold fast, to fasten, to enclose.

His botes *clapsed* fayre and fetisly.
Chaucer. The Prologue, v. 275.

So wyde and large is the loue, whiche I beare towarde you, that I *claspe* and embrace you all together with my whole harte. Receiue ye me lykewise, as I am, into your hartes.
Udal. 2 Cor. c. 7.

Hee put in the ballast of the said ships, great store of beames of thicke planks, being hollow and beset with yron pikes beneath, but on each side full of *claspe* and hookes to loyne them together.—*Hacluyt. Voyages*, vol. i. p. 594.

Mens bodies dead he did deuise to loyne to bodies quick
In tortures, hands to hands, and mouthes to mouthes,
them binding thick,
(O plague most miserous) and them through filth and rotting cloied
In wretched *claspings* vyle.
Phaer. Virgill. Æneidos, b. viii. p. 192.

Forsake me not thus, Adam, witness Heav'n
What love sincere and reverence in my heart
I bear thee, and unweeting have offended,
Unhappily deceav'd; thy suppliant
I beg, and *clasp* thy knees.—*Milton. Paradise Lost*, b. x.

I am not of opinion to think the church a vine in this respect, because, as they take it, she cannot subsist without *clasping* about the elm of worldly strength and felicity, as if the heavenly city could not support itself without the props and buttresses of secular authority.
Id. Of Reformation in England.

——— Nothing but the round
Large *claspe* of nature, such a wit can bound.
B. Jonson. Epistle to Mr. John Selden.

Yet, here are no such trifles brought,
No cobweb cail's; no surcoates wrought
With gold, or *claspes*, which might be bought
On every stall. *Id. The Faire Fame.*

Claspers are of a compound nature between that of a root and a trunk. Their use is sometimes for support only; as in the *claspers* of vines, briony, &c. Those of briony have a retrograde motion about every third circle, in form of a double *clasp*, so that if they miss one way, they may catch the other.—Sometimes the use of *claspers* is also for a supply, as in the trunk roots of ivy;—sometimes also they serve for stabiliment, propagation, and shade.

Derham. Physico-Theology, b. x. Note 19.

Such strange events, such unexpected chances,
Beyond my warmest hope, or wildest wishes,
Concurr'd to give me to Aspasia's arms,
I stand amaz'd, and ask, if yet I *clasp* thee.

Johnson. Irene, Act iii. sc. 10.

CLASS, *v.*
CLASS, *n.*
CLA'SSICK, *adj.*
CLA'SSICK, *n.*
CLA'SSICAL.
CLA'SSICALLY.
CLASSIFICA'TION.

Sp. *Classe*; It. *Classe*; Fr. *Classe*; Lat. *Classis*, a *calando*, (Quint. l. 6. 23.) And Vossius has no doubt that *Classis* is either a *calando*, or from the Gr. Κλησις, ab eodem καλειν, to call. *Classis*, generally, is—*called*; a multitude *called* or convoked. Applied in Latin—

First, to ships and seamen *called* together. Then to the people *called* together into divisions. Then to any division, distribution, or arrangement into ranks or orders.

Classick or *classical*,—pertaining to divisions into ranks or orders; arranged in orders; orderly: and as those of the first *class*, (Aulus Gel. 7. 13,) were by eminence called *classici*; hence the application of the word *classick*, (Aul. Gel. 19. 9.) to—

Authors of the first rank or order of merit; and now particularly to those of Greece and Rome.

What a mad world would it be, that the ecclesiastical lawes of such a company should be, like those of the Medes and Persians, irrevocable? That there should be no appeal from them? for, as for *classes* and synods, they may advise in cases of doubt, but ouer-rule they may not.

Bp. Hall. Episcopacy by Divine Right, s. 6.

The reformed churches, in France, call it a presbytery; and the meeting of the elders over many congregations, that they call the *classis*. And what doth make a *classical* eldership to be a presbytery; but that materially there are elders that have relation to those congregations, and that formally they are united for acts in common.

Goodwin. Works, vol. iv. p. 114.

But there her girdle and her shoes she eats
For that acquaintance which they had of old
With beef and mutton and such *classick* meats.

Beaumont. Psyche, c. 11. s. 65.

The poet, as usual, expresses his own feeling, but he does more, he expresses it very *classically*.

Cowley. The Country Life, N. 3.

Now God Almighty by the inexhaustible fecundity of his creative power may have made innumerable orders and *classes* of rational minds; some in their natural perfections higher than human souls, others inferior.—*Bentley*, Ser. 8.

The other five parts were to be distributed equally among the officers and mariners of the ships, put in five different *classes*. all the *classes* that the merchants desired, to encourage privateers, were readily granted. and it was hoped that a great stock would be raised to carry on the private war.—*Burnet. Own Time*, an. 1708.

He [Richard Reeve] was accounted a perfect philologist, admirably well vers'd in all *classical* learning.

Wood. Athenæ Oxon.

These are often pretty *classical* scholars, and would think it an unpardonable sin to read Virgil or Martial with so little taste as they do divine service.—*Spectator*, No. 147.

——— Who but inflam'd
With *classic* zeal, these consecrated scenes
Of men and deeds to trace, unhappy land,
Would trust thy wilds, and cities loose of away.

Thomson. Liberty, pt. i.

But no such constancy can be expected in a people polished by arts, and *classed* by subordination, where one part of the community is sustained and accommodated by the labour of the other.—*Johnson. Preface to the English Dictionary.*

Those of our company, who had been here with the Dolphin, told us that none of the people, whom we had yet seen were of the first *class*.—*Cook. Voyage*, vol. i. b. i. c. 8.

Mr. Greaves (who, as Dr. Arbuthnot observes, may be justly reckoned a *classical* author upon the subject) has valued it (the denarius) at sevenpence three farthings.

Melmoth. Pliny, b. ii. Let. 11. n

Till late Corneille, with Lucan's spirit fir'd,
Breath'd the free strain, as Rome and he inspir'd;
And *classic* judgment gain'd to sweet Racine
The temperate strength of Maro's chaster line.

Colins. An Epistle. To Sir T. Hanmer.

Under the tuition of Mr. Reynolds he was for some time instructed in the *classicks*; but, at an early age, his inclination for that art, of which he afterwards became so illustrious a professor, began to display itself.

Malone. Life of Sir J. Reynolds.

It is for this reason that Montesquieu observed very justly, that in their *classification* of the citizens, the great legislators of antiquity made the greatest display of their powers and even soared above themselves.

Burke. On the French Revolution.

CLA'TTER, *v.*
CLA'TTER, *n.*
CLA'TTERER.
CLA'TTERING, *n.*

Dut. *Klateren*, strepere; A.S. *Clatrunge*, and "*Cleadur, crepitaculum*, a drumme or rattle. Whence happily our *clatter* or *clutter*, for—

A kind of rude and confused sound, or noise," (Somner.)

Ther every man cryeth and *clatereth* what him liketh.

Chaucer. The Tale of Melibeus.

And eke the dores *clattereden* ful faste,
Of which Arcita somwhat him agaste.

Id. The Knightes Tale, v. 2425.

But the mother agayne on her parte; being myndefull of her owne wise and discrete sobrenesse, dyd as yet make no babblyng out abrode of any thing (as other women vse to bee full of *clatteryng* and bablyng.)—*Udal. Luke*, c. 2.

Make noise ynoughe, for *clatterars* loue no peace.

Skelton. The Crowne of Laurel.

For pride first forced me my prince to flatter
So much, that whatsoeuer pleas'd his heart
Were't nere so ill, I thought a lawful matter;
Which caus'd the lords afresh against him *clatter*.

Mirrour for Magistrates, p. 288.

I only with an oak'n staff will meet thee,
And raise such out-cries on thy *clatter'd* iron,
Which long shall not withhold me from thy head.

Milton. Samson Agonistes.

——— There thou should'st be,—
By this great *clatter*, one of greatest note
Seemes bruited. *Shakespeare. Macbeth*, Act v. sc. 7.

What fulminations and *clattering* of clouds is there to be heard in that horizon!—*Hammond. Works*, vol. iv. p. 615.

At present therefore it will not be amiss to let you see that the *clattering* of weapons did not banish this magnanimous prince from the professing of piety, and the love of learning.—*Life of Charlemain. App. to North's Plutarch.*

Hail, and farewell they shouted out amain,
Thrice facing to the left, and thrice they turn'd again:
Still as they turn'd, they beat their *clattering* shields:
The women mix their cries; and clamour fills the fields.

Dryden. Palamon & Arcite, b. iii.

When in my gilded coach I ride,
My lady at his lordship's side,
How will I laugh at all I meet
Clatt'ring in pattens down the street.

Lloyd. The Milk Maid.

To inhabit a mansion remote,
From the *clatter* of street-pacing steeds,
And by Philomel's annual note
To measure the life that she leads.—*Cowper. Catherina.*

Bless me! what a *clattering* of white sticks and yellow sticks would be about his head.

Burke. On Œconomical Reform.

CLAUDICA'TION. Lat. *Claudicare*, from *claudere*, to close, to end.

To fall short, to be deficient, to halt.

I have lately contracted a very honest and undissembled *claudication* in my left foot, which will be a double affliction to me, if (according to your Tatler of this day) it must pass upon the world for a piece of singularity and affectation.

Tatler, No. 60.

CLA'VICLES. "It. *Clavicule*; Fr. *Clavicules*; the kannel bones, channel bones, neck bones, craw bones; extending (on each side-one) from the bottom of the throat unto the top of the shoulder," (Cotgrave.)

Such thereof [viviparous quadrupeds] as can bring their fore-feet and meat therein unto their mouths; as most can do that have *clavicles* or collar-bones.

Brown. Vulgar Errours, b. iii. c. 1.

CLAUSE, *n.* It. *Clausula*; Fr. *Clause*, from *Clausus*, the past part. of *claudere*, to *close*, shut up or fasten.

That which *closes* or *encloses*, that which comprises or contains: (met.) such a member, part or division of a sentence, paragraph, discourse or writing, as *encloses* or includes, comprises or contains, a full and complete sense or meaning.

To wise is he to doen so great a vice
Ne als I nil him neuer so cherice
That he shal make auaunt by iust cause
He shal me neuer bind in such a *clause*.

Chaucer. Troilus, b. ii.

Clerkus that were confessours coupled hem togederes
To construe this *clause*. *Piers Ploughman*, p. 71.

Which of what moment they be I have written my opynyon to your gr, & noted, in the margine of the commissions by them graunted, & asked by us, the considerations of every *clause* & word material.

Strype. Records. No. 24. Dr. Gardiner, &c. to the Cardinal.

They a bold power o'er sacred Scriptures take,
Blot out some *clauses*, and some new ones make.

Cowley. On the late Civil War.

Saturday, November 30, the King had two bills presented to him; one of which, viz. for exclusion of all popish members to sit in either house of parliament (with a *clause* in favour of the Duke of York) he pass'd.

Baker. Charles II. an. 1678.

In these words are two *clauses*, in the first whereof the Psalmist admires the multitude of God's works, How manifold are thy works, O Lord! In the second he celebrates his wisdom in the creation of them, In wisdom hast thou made them all.—*Ray. On the Creation*, pt. i

But it, [the act for triennial parliaments] was now given up without a struggle, or any *clauses* for a certainty of parliaments, besides a general one, that there should be a parliament called within three years after the dissolution of the present parliament, and so ever afterwards.

Burnet. Own Time, an. 1663.

To provide for these objects, and therefore to exclude for ever the old Jewry doctrine of "a right to choose our own governours," they follow with a *clause*, containing a most solemn pledge, taken from the preceding act of Queen Elizabeth,—as solemn a pledge as ever was or can be given in favour of an hereditary succession, and as solemn a renunciation as could be made of the principles by this society imputed to them.—*Burke. On the French Revolution.*

CLAW, *v.*
CLAW, *n.*
CLA'WED, *adj.*
CLA'WINGLY.
CLAW-BACK, *v.*
CLAW-BACK, *n.*
CLAW-BACK, *adj.*

A.S. *Clawan*; Dut. *Klauwen*; Ger. *Klauwen* or *Krauwen*; Sw. *Kla*, *scabere*, sculpere, unguibus, radere, to *claw* or scratch, scrape or tear with the *nails* or *talons*. As to *claw* is to *scratch*, and so to remove itching or irritation; it is, consequentially—

To remove uneasy feelings, to ease, to lull, to soothe,—by mean services; and (met.) to flatter; and a *claw-back*, a flatterer. Gower writes *Clees* as the plural of the noun, and B. Jonson, *Cleis*.

——— Power hym failleth.
To clutche other to *clawe*. *Piers Ploughman*, p. 329.

Whou thei curreth kynges, and her bak *claweth*.

Id. Crede.

But such an ease therwith they her wrought,
Right as a man is eased for to pelo
For ache of hedde, to *clawen* him on his hele.

Chaucer. Troilus, b. iv.

And as a catte wolde ete fishes
Without wetynge of his *clees*:
So wolde he do, but nethelea
He faileth ofte of that he wolde.—*Gower. Con. A.* b. iv.

A myghty tirrane it was, which, hauyng a trayne of an houge compaigny of souldiers to garde him, did ruffle and playe the king ouer al sortes of men, out of whose *clawes* it was not possible by any power of manne to recouer the deliueraunce of the Israelites.—*Udal. Luke*, c. 1.

Yea, I can tell them *clawyngly*
(but this is in their eare)
That those whiche haue disposde them thus,
are persecuters cleare *Drant. Horace*, b i. Sat. 5.

Clerkes must to be taught to *claw*, and not to clatter.

Mirrour for Magistrates, p. 455.

Rich men they *claw*, sooth up and flatter: the poor they contemn and despise.—*Holland. Plutarch*, p. 13.

Here it is not the style to *claw* and compliment with the King, or idolize him by sacred Sovereign, and most excellent Majesty; but the Spaniard, when he petitions to his King, gives no other character but Sir, and so relating his business, at the end doth ask and demand justice of him.

Howell, b. i. s. 3. Let. 10.

But her fierce servaunt, full of kingly awe
And high disdaine, when, as his soveraigne dame
So rudely handled by her foe he sawe,
With gaping iawes full greedy at him came;
And ramping on his shield, did weene the same
Have reft away with his sharp rending *clawes*.

Spenser. Faerie Queene, b. i. c. 3.

Sleepie or stupid nature, couldst thou part
With such a raritie, and not rowse art
With all her aydes, to save her from the seize
Of vulture death, and those relentless *clees*?

B. Jonson. An Elegie on my Muse

The ouer-weening of thy wits
Doth make thy foes to smile,
Thy friends to weepe and *claw-back* thee
With soothings to beguile.
Warner. Albion's England, b. v. c. 25.

And when she often used the saying, That most men neglected the setting sun, these flattering *claw backs* ceased not to beat into her ears, who will neglect the wholsome beams of the clear sunshine, to behold the pitifull and confused sparkling of the smaller stars rising together? For so they called the competitours.—*Camden. Elizab.* an. 1573.

But some one, like a *claw-back* parasite,
Pick'd mothes from his master's cloke in sight,
Whiles he could pick out both his eyes for need,
Mought they but stand him in some better stead.
Bp. Hall, b. vi. Sat. 1.

Among quadrupeds, of all the *clawed*, the lyon is the strongest.—*Grew. Cosmol. Sacra*, b. ii. c. 8.

The squash is a four-footed beast, bigger than a cat; its head is much like a foxe's, with short ears and a long nose. It has pretty short legs and sharp *claws*, by which it will run up trees like a cat.—*Dampier. Voyage*, an. 1678.

I do not see a variety of objects, reconciled in one consistent whole, but several contradictory principles reluctantly and irreconcileably brought and held together by you philosophers, like wild beasts shut up in a cage, to *claw* and bite each other to their mutual destruction.
Burke. On the French Revolution.

Mr. Banks tried to fish from the cabbin windows with hook and line: the water was too shallow for fish, but the ground was almost covered with crabs, which readily took the bait, and sometimes held it so fast in their *claws*, that they did not quit their hold till they were considerably above water.
Cook. Voyage, vol. ii. b. iii. c. 1.

CLAY, *v.*
CLAY, *n.*
CLA'EY.
CLA'YISH.

A. S. *Clag*; Dut. *Kley*, from the Ger. *Kleben*, *hærere*, adhærere, to *stick* or adhere. To *clay* (not common in writing) is—

To cover or smear over with *clay*; i. e. with earth of a sticky, clammy nature.

Whanne he haidde seid these thingis, he spitte into the eerthe, and made *clay* of the spitil, and anointed the *clay* on his yghen.—*Wiclif. John*, c. 9.

As sone as he had thus spoken, he spat on the grounde and made *clave* of the spetle, and rubbed the *clave* on the eies of the blynde.—*Bible*, 1551. *Ib.*

An evill man is *clay* to God, wax to the Devill. God may stampe him into powder, or temper him anew; but none of his meanes can melt him. Contrariwise, a good man is God's wax, and Satan's *clay*; he relents at every looke of God, but is not stirred at any tentation.
Bp. Hall. Meditations & Vows.

——— For now began
Night with her sullen wings to double shade
The desert, fowls in their *clay* nests were couch't.
Milton. Paradise Regained, b. i.

——— Some gentle taper,
Though a rush-candle, from the wicker hole
Of some *clay* habitation, visit us
With thy long-levelled rule of streaming light.—*Id. Comus.*

The purest soul that e'er was sent
Into a *clayey* tenement
Inform'd this dust: but the weak mould
Could the great guest no longer hold.
Carew. Epitaph on Lady M. Villers.

Small beer proves an unwholesome drink, perhaps by being brewed with thick, muddish, *clayish*, water.
Harvey. On Consumption.

Alas! we poor mortals upon earth, that ordinarily converse with nothing but dirt and *clay*, cannot here behold the glory that shines above yonder glorious sun.
Bp. Beveridge, vol. ii. Ser. 22.

There honour comes, a pilgrim grav,
To bless the turf that wraps their *clay*,
And freedom shall a while repair,
To dwell a weeping hermit there!
Collins. Ode, written in the Year 1746.

CLEAN, *v.*
CLEAN, *adj.*
CLEAN, *ad.*
CLE'ANER.
CLE'ANING, *n.*
CLE'ANLY, *adj.*
CLE'ANLY, *ad.*
CLE'ANLINESS.
CLE'ANNESS.
CLEANSE.
CLE'ANSER.
CLE'ANSING, *n.*

Ger. *Klein*; Dut. *Kleynsen*, *klensen*. A. S. *Clænan*, purificare. "*Clæne*, *purus*, mundus, castus, *pure*, clean, chaste, *it.* immunis, guiltless. *Clænsian*, *purgare*, mundare, purificare, lustrare; to *purge*, to *cleanse*, to purifie or make *clean*." (Somner.) To *clean* or *cleanse*, is—

To free from dirt or filth; from every mark, trace, or stain of dirt, filth, or pollution.

Any thing *cleanly* done, is so done as to show or leave no mark or trace; and thus a *clean* trick, is a clever, dexterous trick;—a trick cleverly, dexterously, skilfully, performed.

So *clene*, and fair, and purwyt, among other men beth,
That me knoweth hem in eche lond bi sygte, where me hem seth. *R. Gloucester*, p. 8.

Tho hadde Grecian this londe al *clenliche* on honde.
Id. p. 97.

Vor God, as hii seyde ofte, hii toke to wytnesse,
That bytuene hem neuere nas bote *clennesse*.—*Id.* p. 332.

For men, that ben venymond, thorg grases of Yrlond
Ydronke he beth y *clansed* sone, thorou Gode's sonde.
Id. p. 43.

At the last thei chaced out the Bretons so *clene*,
Away into Wales ther kynd is I wene.—*R. Brunne*, p. 7.

And comune wymmen convertede, and *clenside* hem of synne. *Piers Ploukman*, p. 312.

Hou they ben clothed in cloth, that *clennest* sheweth.
Id. Crede.

For whit in trowthe bytokeneth *clennes* in soule.—*Id. Ib.*

His cope that by clypped hym, wel *clene* was it folden
Of double worstede ydyght, down to the hele.
His kyrtel of *clene* whit, *clenlyche* ysewed. *Id. Ib.*

If we knowlechen oure synnes, he is faithful and iust that he forgyve to us oure synnes, and *clense* us fro al wickednesse.—*Wiclif.* 1 *Jon*, c. 1.

If we knowledge our synnes he is faythfull and iust to forgiue vs our synnes, and to *clense* vs from all vnrygh-teousnesse.—*Bible*, 1551. *Ib.*

Blynde lederis *clensynge* a gnatte but swolowynge a camel: woo to you Scribis and Pariseus ypocritis, that *clensen* the cuppe and the plater without forth, but withynne ye ben fulle of raveyn and uncleennesse.—*Wiclif. Matt.* c. 23.

Ye blynde gydes whyche *streyne out* a gnat and swalowe a cammell. Wo be to you Scribes and Pharisees ypocrites, whiche make *clene* the vtter side of the cuppe and of the platter: but within they are full of brybery & excesse.
Bible, 1551. *Ib.*

And kepe it al so *clenely* as thou may.
Chaucer. The Manciples Tale, v. 17,116.

The *clennesse* and the fasting of us freres,
Maketh that Crist accepteth our prieres.
Id. The Sompnoures Tale, v. 7466.

For the pure *cleane* witte of a sweete yonge babe is like the newest wax, most able to receive the best and fairest printing; and, like a new bright silver dishe never occupied, to receive and kepe *cleane* any good thyng that is put into it.
R. Ascham. The Schole Master, b. i.

But they that sticke vnto the Sonne of man are free, and *cleane* discharged in conscience, from any longer obseruing of suche Jewishe ceremonies.—*Udal. Mark*, c. 2.

And Christ rebuketh not the Phariseys for grosse synnes whiche the world sawe, but for those holy deedes whiche so blered the eies of the world, that they were taken as Gods: euen for long prayers, &c. for their *clennesse* in washyng before meate, &c.—*Tyndall. Workes*, p. 17.

This man therefore iudged of the pristes, and beyng fowle with the very lepry, durst yet com to Jesus, which is the purifier and *clenser* of all.—*Udal. Matth.* c. 8.

Of euery farme I then let fye a lease,
To feede the purse that payde for peculiahnesse,
Till rente and all were faine in suche disease
As scarse coulde serue to maintayne *clenlynesse*.
Gascoigne. Flowers.

The hens (to women) sanctity express,
Hallowing their eggs: the swallow *cleanliness*,
Sweeting her nest, and purging it of dung,
And every hour is picking of her young.—*Drayton. Owl.*

He, to recouer backe his ring,
Did vse the *clenly* sleight.
Warner. Albion's England, b. xii, c. 66.

Oft times even one word bewrayeth a whole pack of falshood, and though superstition be a *cleanly* counterfeit, yet some one slip of the tongue discovers it, as we say of devils, which though they put on faire formes, yet they are knowne by their cloven feet.—*Bp. Hall. Cont. Rem. of the Ark.*

Whereunto S. Peter (as it may be thought) alluding, hath said, that the baptisme which saueth vs, is not (as legall purification were) a *cleansing* of the flesh from outward impuritie, but ἐπερώτημα, an interrogative triall of a good conscience towarda God.—*Hooker. Eccles. Politie*, b. v. s. 63.

All the neap tides we lay wholly aground, for the sea did not come near us by about a hundred yards. We had therefore time enough to *clean* our ships bottom, which we did very well.—*Dampier. Voyage*, an. 1688.

Every sin, every moral irregularity, does as really imprint an indelible stain upon the soul, as a blot falling upon the *cleanest* paper. *South*, vol. viii. Ser. 6.

And it is not to be questioned, but that many thousands now in hell might have gone thither in a calmer and a more *cleanly* way at last, had they not been hurried and pushed on by impetuous temptations, by an ill constitution, and by such opportunities and circumstances of life, as mightily suited their corruption, and so draw it forth to a pitch of acting higher and more outrageous than ordinary.
South, vol. viii. Ser. 4.

The inhabitants of the higher part of the kingdom are not troubled with such inconveniences, but live more *cleanly* and comfortably, forasmuch as their land is not overflowed with water.—*Dampier. Voyage*, an. 1688.

And this hath so intoxicated some,
That (to appear incorrigibly mad)
They *cleanliness* and company renounce.
For lunacy beyond the cure of art,
With a long beard, and ten long dirty nails,
Pass current for Apollo's livery.
Roscommon. Horace. Art of Poetry.

I do not find that any of your critical essays are taken notice of in this paper, notwithstanding I look upon them to be excellent *cleansers* of the brain.—*Spectator*, No. 548

On the other side, Amsterdam will ever oppose the opening and *cleansing* of the old channel of the Rhine, which, they say, might easily be compassed, and by which the town of Leyden would grow maritime, and share a great part of the trade, now engrossed by Amsterdam.
Sir W. Temple. Obs. on the United Provinces, c. 3.

What remains of the body is taken down from the bier, and the bones having been scraped and washed very *clean*, are buried according to the rank of the person.
Cook. Voyage, vol. i. b. i. c. 19.

Whenever one sees a picture of Rubens that wants union, it may be justly suspected that it has been in the hand of some picture *cleaner*, by whom it has been retouched.
Sir J. Reynolds. Journey to Flanders.

So that we were obliged to take it [the biscuit] all on shore here, where it underwent another airing and *cleaning*, in which a good deal was found wholly rotten and unfit to be eaten.—*Cook. Voyage*, vol. v. b. ii. c. 2.

There is a kind of anxious *cleanliness* which I have always noted as the characteristick of a slattern. it is the superfluous scrupulosity of guilt, dreading discovery, and shunning suspicion: it is the violence of an effort against habit, which, being impelled by external motives, cannot stop at the middle point.—*Rambler*, No. 115.

Winds from all quarters agitate the air,
And fit the limpid element for use,
Else noxious, oceans, rivers, lakes and streams,
All feel the fresh'ning impulse, and are *cleans'd*
By restless undulation. *Cowper. Task*, b. i.

CLEAR, *v.*
CLEAR, *n.*
CLEAR, *adj.*
CLEAR, *ad.*
CLE'ARANCE.
CLE'ARER, *n.*
CLE'ARING, *n.*
CLE'ARLY.
CLE'ARNESS.

It. *Chiaro*; Sp. *Claro*; Fr. *Clair*; Lat. *Clarus*, quasi *calarus*, a *calando*, id est, *vocando*. Vossius and Scaliger agree that the word is borrowed *ab athletis*, who, when victorious, were *called* or proclaimed (*calabantur*) by the criers or heralds, *et ita clarabantur* (renowned.) Hence the expression of Horace, *clarabit pugilem*. See To CLARY.

So proclaim, (sc.) as victor, is thus the primary meaning. And thus to *clear*, is—

To make, or cause to be, known; to confer renown, render famous, illustrious or conspicuous; to withdraw or free from obscurity, secrecy, loneliness, darkness; to make or cause to be, plain, evident, perspicuous;—to free from disgrace or infamy, from imputation of crime; and thus to vindicate or justify; to show or prove to be fair, sincere, or honest;—to remove or free from any thing that overshades or overclouds, that hinders or stands in the way, obstructs or impedes, embarrasses or encumbers, or endangers; to free from loss, injury, or danger.

Vor ther come fraine hyre a leme suythe *cler* & bryyte,
As a tayl, other a lance, as me may y se.
R. Gloucester, p. 416

And Christ *clerly* forbad his Christene, &c.
Piers Ploukman. Crede.

And he answerede and seide to hem whanne the eventide is come ye seyn it schal be *cleer*, for heyene is redy
Wiclif. Matthew, c. 16.

And he beheld & seyde y se men as trees walkinge. Afterwarde eftsoones he sette hise hondis on hise yghen and he bigan to se, and he was restorid so that he sayyh *clerely* alle thingis.—*Id. Mark*, c. 8.

And he looked vp and said: I se the men: for I se thē walcke, as they were trees. After that he put his handes agayne vpō his eyes, and made him se. And he was restored to his sight, and saw euery mā *clerely*—*Bible*, 1551. *Ib.*

And thei felden doun in the sight of the trone on her faces, and worschipiden God and seiden, amen, blessyng and *clerenesse* and wisdom and doing of thankyngis and onour and vertue and strengthe to oure God into worldis of worldis, amen.—*Wielif. Apocalips*, c. 7.

Seke ye Scripturis, in whiche ye gessen to haue euerlastynge lyf, and tho it ben that beren witnessyng of me and ye wolen not come to me, that ye haue lyf. I take not *clerenesse* of men.—*Id. John*, c. 5.

The brenning of the fire of this world shal God yeve in helle to hem that ben dampned, but the light and *clerenesse* and he yeve in heven to his children.

Chaucer. The Persones Tale.

Right now the highe windes blowe:
And anon after thei ben lowe.
Now cloudie, and now *clere* it is.—*Gower. Con. A.* Prol.

The Foresight of the Queene's commaunded by M. Thomas Vauasor performed a very great fight, and stayed two houres as neere the Reuenge as the weather would permit him, not forsaking the fight, till he was like to be encompassed by the squadrons, and with great difficultie *cleared* himself

Hackuyt. Voyages, vol. ii. pt. ii. p. 173.

For I haue ouerlooked when that in these long stormes and tempestes of warres, there wounde some fayre wether or *clerenes* of peace shyne vpon vs out of one quarter of other.

Udal. Preface to Mark.

One way there is therefore, and but one way of safetye, even to make a brave sallie through and away. This must wee doe, either by day or by night. And that doubt is soon *cleared*.—*Holland. Livie*, p. 274.

And as from top of some steepe hill, the lightner strips a cloud,
And lets a great skie out from heaven, in whose delightsome light,
All prominent foreheads, fortrests, towres, and temples *cleare* the sight,
So *clear'd* these Greeks, this Trojan cloud.

Chapman. Homer. Iliad, b. xvi.

——— The birds
Who all things now behold more fresh and green
After a night of storm so ruinous,
Clear'd up their choicest notes in bush and spray
To gratulate the sweet return of morn.

Milton. Paradise Regained, b. iv.

When whose bright chariot stoopt to sea, and twilight hid the *cleare*,
All soundly on their cables slept.

Chapman. Homer. Iliad, b. i.

——— I thither went
With unexperienc't thought, and laid me downe
On the green bank, to look into the *clear*
Smooth lake, that to me seem'd another skie.

Milton. Paradise Lost, b. iv.

Fame is the spur that the *clear* spirit doth raise
(That last infirmity of noble mind)
To scorn delights, and live laborious days.—*Id. Lycidas.*

O prophet of glad tidings, finisher
Of utmost hope! now *clear* I understand
What oft my steddiest thoughts have searcht in vain;
Why our great expectation shoul'd be call'd
The seed of woman. *Id. Paradise Lost*, b. xii.

And the cause why the people did bear him such ill will, for the controversie they had with the nobility about *clearing* of debts, grew for that they knew well enough it was not for any gain or benefit he had gotten thereby, so much as it was for spite and displeasure he thought to do them.

North. Plutarch, p. 203.

Huge are the odles betwixt the best and bad;
Which darkely here, hence shall be *cleerely* view'd.
When of God's wrath the winde sifts soules at last,
They shall abide, you vanish at a blast.

Stirling. Dooms-Day. The First Houre.

And although the air which compasseth adversity, be very obscure, yet therein we better discern God, than in that shining light which environeth worldly glory; through which, for the *clearness* thereof, there is no vanity which escapeth our sight.—*Raleigh. Hist. of the World*, Pref. p. xx.

O potent sympathy! which canst beguile
An heart so pure and *clear-ey'd*, and degrade
Earth's monarch from his native pinnacle
Of innocence, as low as sin and hell.

Beaumont. Psyche, c. 6. s. 306.

But although innocency needs no defence as to itself, yet it is necessary for all the advantages it hath of doing good to mankind, that it appear to be what it really is; which cannot be done, unless its reputation be *cleared* from the malicious aspersions, which are cast upon it.

Stillingfleet, vol. i. Ser. 3.

Multitudes of words are neither an argument of *clear* ideas in the writer, nor a proper means of conveying *clear* notions to the reader.—*Dr. Clarke. Fifth Reply.*

Gold is a wonderful *clearer* of the understanding: it dispatches every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences the loud, and clamorous, and brings over the most obstinate and Lucretius.—*Spectator*, No. 239.

This proposition is so evident, that I need speak very few words towards the *clearing* of it.—*Sharp*, vol. iv. Ser. 5.

She [Mary] saw *clearly* in the Scriptures that she must work her own salvation with fear and trembling, and that she must not believe it by the faith of another, but according as things appeared to herself.—*Burnet. Own Time*, an. 1687.

But wise men, instead of looking above them, choose rather to look about them and within them, and by so doing keep their eyes always in their heads; and maintain a noble *clearness* in one and steadiness in the other.

South, vol. ii. Ser. 2.

The houses are all built in the wood between the sea and the mountains, and no more ground is *cleared* for each house, than just sufficient to prevent the dropping of the branches from rotting the thatch, with which they are covered.—*Cook. Voyage*, vol. i. b. i. c. 17.

When the smooth current of a limpid brook
The shepherd seeks, and plunging in its waves
The frighted innocents, their whitening robes
In the *clear* stream grow pure.—*Dodsley. Agriculture*, c. 3.

Every ship was subject to seizure for want of stamped *clearances.—Burke. On a late State of the Nation.*

We had scarcely trimmed our sails before it [the wind] came to east by north, which was right upon the reef, and consequently made our *clearing* it doubtful.

Cook. Voyage, vol. ii. b. iii. c. 8.

Others are furnished by criticism with a telescope. They see with great *clearness* whatever is too remote to be discovered by the rest of mankind, but are totally blind to all that lies immediately before them.—*Rambler*, No. 178.

CLEAVE, *v.* Dut. *Kleven*; Ger. *Kleiben, kleben*; A. S. *Clyfian, cleofian*, to stick to, to adhere.

To stick, or keep close or fast to; to adhere.

We wipen of agens you the poudir that *cleuyde* to us of youre cytee, natheles wite ye this thing: that the rewme of God schal come nygh.—*Wiclif. Luke*, c. 10.

Even the very dust, which *cleaueth* on vs of your citie, we wipe of against you: notwithstanding, mark this that ye kyngdome of God was come nye vpon you.

Bible, 1551. *Ib.*

For in the expres wil and word of God it hath no such root and ground, as to you it appeareth, following, and *cleauing* more to the consent of the church, than to the words of Scripture, or to any reason drawn out of the same.

Strype. Records. Storky to Pole, No. 80.

And think this slow-pac'd soul, which late did *cleave*
T' a body, and went but by the body's leave,
Twenty perchance or thirty miles a day,
Dispatches in a minute all the way
'Twixt heav'n and earth.—*Donne. Funeral Elegies.*

See how the willing earth gave way,
To take th' impression where she lay;
See! how the mould, as loth to leave
So sweet a burden, still doth *cleave*
Close to the nymph's stain'd garment!—*Waller. The Fall.*

As creeping ivy clings to wood or stone,
And hides the ruin that it feeds upon;
So sophistry *cleaves* close to and protects
Sin's rotten trunk, concealing its defects.

Cowper. Progress of Error.

CLEAVE, *v.* Cle'aver. Cle'vt, *n.* } Dut. *Kloven*; Ger. *Klobben*; Sw. *Klyfwa*; A. S. *Cleofan*, findere, secare, dissecare; To split; to separate by violence any united body; to separate or sunder (in strong or swift action or motion.)

Chaucer writes *Cliffe*, or *Clifts*—*Cleuis.* See Clift.

And seththe toward thilke stude he smot with more mayne,
To haue *y cleue* al that hed.—*R. Gloucester*, p. 49.

For the hye Holy Gost, shall hevene to *cleve*.

Piers Ploukman, p. 233.

The wal of the temple to *cleef*, evene a two pieces.

Id. p. 342.

Hipsiphile was gon in her playing
And roming on the *cleuis* by the see
Under a banke anone espied shee
Where lay the ship that Jason gan arine.

Chaucer. Of Hypsiphile & Medea.

And first from the sounding string along by heauen his arrow driues
Hippocon lusty Lid, and swift therewith the skies he *cleues*.

Phaer. Virgili. Æneidos, b. v.

Which when in vaine he tride with struggeling,
Inflam'd with wrath, his raging blade he heft,
And strooke so strongly, that the knotty sting
Of his huge taile he quite in sunder *cleft*.

Spenser. Faerie Queene, b. i. c. 11.

And another let fly at the Lord Stanley, which shrunke at the stroke, and fell under the table, or els his head had been *cleft* to the teeth; for as shortly as he shrank, yet came y° blood about his eares.—*Stow. Edward V.* an. 1483.

So men (they say) by Hell's delusions led,
Have ta'en a succubus to their bed;
Believe it fair, and themselves happy call,
Till the *cleft* foot discovers all.—*Cowley. Not Fair.*

Cleft-grafting, which is also called stock or slit grafting, is proper for trees or stocks of a lesser size, from an inch to two inches or more diameter.—*Miller. Gardener's Dict.*

Then cease, ye sons of harmony, to mourn;
Since Damon never can return.
See, see! he mounts, and *cleaves* the liquid way!
Bright choirs of angels, on the wing,
For the new guest's arrival stay,
And hymns of triumph sing.

Hughes. On the Death of a Friend.

Not all that force that makes thee proud,
Because by bullock ne'er withstood;
Though arm'd with all thy *cleavers*, knives,
And axes made to hew down lives,
Shall save or help thee to evade
The hand of justice, or this blade.—*Hudibras*, pt. i. c. 2.

A rock there lies, in depth of seas profound.
About its *clefts*, rich beds of pearl abound,
Where sportful nature, coveting her retreat
With flowing waters, holds her secret seat
In woods of coral. *Hughes. The Court of Neptune.*

Thus the rich vessel moves in trim array,
Like some fair virgin on her bridal day,
Thus like a swan, she *clear'd* the watry plain,
The pride and wonder of th' Ægean main.

Falconer. Shipwreck, c. 1.

Here Juliet listens to the gentle lark,
There in harsh chorus hungry bull-dogs bark;
Cleavers and scimitars give blow for blow,
And heroes bleed above, and sheep below!

Warton. Prol. on the Old Winchester Playhouse.

Then forests, or the savage rock may please,
That hides the seamew in his hollow *clefts*
Above the reach of man. *Cowper. The Task*, b. i.

CLE'MENCY. Cle'ment, *adj.* Cle'mently. } Fr. *Clément*; It. *Clemente*; Sp. *Clemente*. Of unsettled etymology. Lat. *Clemens* est qui *celat mentem*, (Donatus.) *Clemens* a claritate *mentis*, (Perottus.) Martinius thinks from Κλημα, κλιμα, inclinamentum, ut *clemens* sit, qui facile κλινεται, one who is easily *bent*, moved, inclined, (sc.) to pity, to mercy. It is equivalent to the French—

"*Clément*, gentle, mild, gracious, benign, humane; meek, merciful, easily pardoning, soon forgiving," (Cotgrave.)

But euen that mightye loue, of his great *clemencie*,
Hath giuen me grace at last to iudge, the truth from heresie;
I saye then and profesae, with free and faithful heart,
That womens vowes are nothing els but snares of secret smart.

Gascoigne. The Recantation of a Louer.

To the intente none of their louing subjects should by simplicitie be seduced and deceyed, through the develysche devices of the foresayed, or any other like traytors, their majesties, of their greate *clemencie* and tender zeale towardes theyr mayde subjects, have thoughte good to warne and admonish them of the premysses.

Strype. Records. No. 70. *Proclamation, April*, 1557.

I know you are more *clement* then vilde men,
Who of their broken debtors take a third,
A sixt, a tenth, letting them thrive againe
On their abatement; that's not my desire.

Shakespeare. Cymbeline, Act v. s. 4.

O Mary Magdalen, hear our prayers, which are full of praises, and most *clemently* reconcile this company unto Christ, that the fountain of supreme piety, who cleansed thee from thy sins, giving pardon, may cleanse us who are his servants and thine.

Bp. Taylor. A Dissuasive from Popery, pt. i. s. 9.

Julius with honour tam'd Rome's foreign foes;
But patriots fell, ere the dictator rose.
And while with *clemency* Augustus reign'd,
The monarch was ador'd; the city chain'd.

Prior. Carmen Seculare.

No patron! intercessor none! now past
The sweet, the *clement*, mediatorial hour!

Young. The Complaint, Night 9.

The variegated verdure of the fields and woods, the succession of grateful odours, the voice of pleasure pouring out its notes on every side with the gladness apparently conceived by every animal, from the growth of his food, and the *clemency* of the weather, throw over the whole earth an air of gaiety, significantly expressed by the smile of nature.

Rambler, No. 5.

CLEPE, Cle'ping, *n.* } A. S. *Cleopian, clypian*, vocare, invocare, clamare; To call, to call upon; to cry, to cry out.

Upon the pleyn of Salisbury that other wonder ys
That Stonhyngel ys *yclepud*, no more wonder nys.

R. Gloucester, p. 7.

And as the evangelist wytnesseth, whan we maken festes
We sholde nat *clepe* knyghtes thr to.
Piers Ploughman, p. 207.

Therefore I boundun for the Lord biseche ghou, that ghe walke worthili in the *clepyng* in which ghe ben *cleped* with al mekenesse and mylnenesse with patience supportinge ech othir in charite, busi to kepe unyte of spyryt in the boond of pees.—*Wiclif. Effesies*, c. 4.

And eke ye knowen wel, how that a jay
Can *clepen* watte, as wel as can the pope.
Chaucer. The Prologue, v. 645.

If she be fresshe, and well araid,
He saith hir baner is displaied
To *clepe* in guestes by the weie.—*Gower. Con. A.* b. iv.

Frome the water of Gerounde to the see of myddell erth, and to the montaygns called Montes Pereni or great hullys of Spayne, is *clepyd* Gallia Narbonensis, and nowe a parte thereof is called Gothia, and some Vasconia, whiche is to meane Gascoyne.—*Fabyan*, c. 77.

So let Medea accuse
the knight that wonne the flise,
Who forced naught at all in fine
hir *clepings* and hir cries.
Turbervile. The Louer roweth, &c.

The miser threw himselfe as an offall,
Straight at his foot in base humilitee
And *cleaped* him his liege, to hold of him in fee.
Spenser. Faerie Queene, b. ii. c. 3. s. 5.

Wandring in woe, and to the heauens on hie
Cleaping for vengeance of this treacherie.
Mirrour for Magistrates, p. 447.

CLE'RGY. } Lat. *Clericus*; Fr. *Clergie*; It. *Clero*; Sp. *Clericia*; from the Gr. Κληρος, a fragment, from Κλαειν, frangere. A *fragment* of any thing; (&c.) cast into the urn or vessel; and hence, a lot. And the *Clergy* are so called, from the manner in which Matthias "became numbered with the eleven apostles." Και εδωκαν κληρους αυτων και επεσεν ὁ κληρος επι Ματθιαν. "And thei ghauen *lottis* to hem, and the *lotte* felde on Mathi," (*Acts* i. 26.)—Μηδ' ὡς κατακυριευοντες των κληρων. Neque ut dominantes in *cleris*.—"Neithir as having Lordschip in the *clergie*," (*Wiclif*, 1 *Pet.* v. 3.)

CLE'RGYABLE.
CLY'RGIAL.
CLE'RGICAL.
CLE'RGIFY.

For the application of the word, see particularly the examples from Hooker, Mede, and Gibbon.

Clergyable is quite technical in its application. (See *Blackstone*, b. iv. c. 28.)

As if he had had men, as he wend, of renoun,
Thei suld haf venged hem of sulik a *clergioun*.
R. Brunne, p. 131.

Conscience to *cleregie*, and to the kyng saide.
Piers Ploughman, p. 8.

Ac ich can nouht constrye canon, ne *clergyalliche* reden.
Id. p. 111.

Among thise children was a widewe's sone
A little *clergion*, sevene yere of age.
Chaucer. The Prioresses Tale, v. 13,433.

But, dame, here as we riden by the way,
Us needeth not to speken but of game,
And let auctoritees in Goddes name
To preching and to scole eke of *clergie*.
Id. The Freres Prologue, v. 6859.

Whan we be ther as we shuln exercise
Our elvish craft, we semen wonder wise,
Our termes ben so *clergial* and queint.
Id. The Chanones Yemannes Tale, v. 16,620.

This is the cause (beleue me now my Lorde)
That realms do rewe, from high prosperity.
That *clergie* quayles, and hath smal reuerence.
Gascoigne. The Steele Glas.

And Saint Paul himselfe diuiding the body of the church of Christ into two moieties, nameth the one part *idiotas*, which is as much as to say, the order of the laitie, the opposite part whereunto we in like sort term the order of God's *clergie*, and the spiritual power which he hath giuen them, the power of their order, so farre as the same consisteth in the bare execution of holy things, called properly the affaires of God.
Hooker. Ecclesiasticall Politie, b. v. s. 77.

Constantine might have done more justly to have punish'd those *clergical* faults which he could not conceal, than to leave them unpunish'd, that they might remain conceal'd.
Milton. Animad. upon the Remonst. Defence.

And how our leisure fitted loue,
And let it fit (quoth she)
To such as lust for loue: sir clarke,
You *clergifie* not me.
Warner. Albion's England, b. vi. c. 31.

All ecclesiasticall persons or *clergy-men* may be considered in a three fold relation, first, to God; secondly, to the people; thirdly, one to another.

In respect to God, all are ministers, of what degree soever they be, because they do what they do by commission from him, either more or less immediate, in respect of the people all are bishops, that is, inspectors or overseers, as having charge to look unto them. But lastly, compared one to another, he whom we usually call bishop is only overseer of the rest.—*Mede. Works*, b. i. Disc. 5.

But give me leave to say, that, while so many orphans and widows of *clergymen* are destitute even of food and raiment, the eyes of the sons of the *clergy* should chiefly be turned on these objects, and the greatest share of their charity should flow in this channel.
Atterbury, vol. ii. Ser. 8.

The progress of the ecclesiastical authority gave birth to the memorable distinction of the laity and of the *clergy*, which had been unknown to the Greeks and Romans. The former of these appellations comprehended the body of the Christian people; the latter, according to the signification of the word, was appropriated to the chosen portion, that had been set apart for the service of religion.
Gibbon. Roman Empire, c. 15.

CLE'RICAL.
CLE'RICK, *adj.*
CLERK, *n.*
CLE'RKLY, *adj.*
CLE'RKLY, *ad.*
CLE'RKSHIP.

From the Lat. *Clericus*. Brunne and Chaucer write *Clergion*. See CLERGY.

Cotgrave explains "*Clergie*, —learning, skill, science, *clerkship*:" because the *clergy* were distinguished for their *learning*. Blackstone observes, "that the judges were usually created out of the sacred order; and all the inferior offices were supplied by the lower *clergy*, which has occasioned their successors to be denominated *clerks* to this day," (*Com.* i. 17.)

Clerk is applied, generally, to—

One who is employed in learning, in learned occupations or in doing that, performing those offices, which require some learning or scholarship.

A *clerk* thoru enchantement hym bi gan to telle,
That the schulde first fader and moder quelle.
R. Gloucester, p. 10.

This *clerk* was cleped hendy Nicholas;
Of derne love he coude and of solas;
And therto he was slie and ful prive,
And like a maiden meke for to se.
Chaucer. The Millers Tale, v. 3199.

O genius mine owne *clerke*
Come forth, and here this man's shrifte.
Gower. Con. A. b. i.

Thei liue longe, and well thei ferde,
And *clerkes*, that this chance herde,
Thei writen it in eudence. *Id. Ib.*

And long after the apostles' times, all the people present did answer the priest, (he speaking in a language that they did understande) like as the *clark* or boy doth now answer (as he is taught) in a language that he vnderstands not.
Burnet. Records, pt. ii. No. 25. *Questions, &c. of the Mass.*

But the most part of true gentlemen (I meane not these farming gentlemen, nor *clarking* knights) have little or nothing increased their rents.
Id. K. Edward's Remains, No. 2.

They set forwarde a certayne doctoure of lawe, whiche should goe vnto Jesus with a *clerkly* question, that eyther he myght reproue hym of ignoraunce, or els he hymselfe beare awaye the prayse of learnyng.—*Udal. Matt.* c. 22.

For it appeareth in Prosper, that four bishops were excommunicated, anno 392, for being accusers of Priscillian (the first heretic who was confuted by steel,) that age conceiving all tendency to cruelty utterly inconsistent with *clerical* profession.—*Fuller. Worthies. London Martyrs.*

I cannot therefore subscribe to the counsel of Leonardus Lessius (abetting some ancient casuist, and pretended to be countenanced by some fathers) that it were meet for *clericall* and religious persons, rather to suffer death, than to kill a murderer.—*Bp. Hall. Cases of Conscience.*

Some *clarks* doe doubt in their deuiceful art,
Whether this heauenly thing, whereof I treat,
To wooten mercy, be of justice part,
Or drawne forth from her by diuine extreat.
Spenser. Faerie Queene, b. v. c. 10. s. 1.

I think good thoughts, while others write good words,
And, like unletter'd *clerk*, still cry Amen,
To every hymn that able spirit affords,
In polish'd form of well-refined pen.—*Shakesp.* s. 86.

When thus unto his will he fitly them had won,
At her expected hour the queen brought forth a son,
And to this great design, all happ'ning as he would,
He (his intended course that *clerkly* manage could)
Thus quaintly traine us on.—*Drayton. Poly-Olbion*, s. 19.

On the day of prorogation the bill ought to have been offered to the king: but the *clerk* of the crown, by the king's particular order withdrew the bill: which was a high offence in the *clerk* of the crown.
Strype. Memoirs. Charles II. an. 1681.

Which Thomas [Talbot] being promoted to the *clerkship* of the records in the Tower of London, did at length, by the help of a good memory, become a most excellent genealogist, and a man of singular skill in our antiquities.
Wood. Athenæ Oxon.

It has been the custom of poor persons in Ireland, to pick up such knowledge of the Latin tongue as, under the general discouragements, and occasional pursuits of magistracy, they were able to acquire, and receiving orders at home, were sent abroad to obtain a *clerical* education.
Burke. On the Penal Laws against Irish Catholics.

It may be added with great truth, that what [means of making a provision for a family] the profession furnishes, the *cleric* who is the most intent upon its proper duties, the most addicted to a life of study and devotion, is the least qualified to improve.—*Horsley*, vol. iii. Ser. 35.

Clerk-ale occurs in Aubrey's manuscript History of Wiltshire: "In the Easter holidays was the *clerkes-ale*, for his private benefit and the solace of the neighbourhood." *MSS. Mss. Ashm. Oxon.*
Warton. History of English Poetry, vol. iii.

To play histories, or to exhibit a succession of events by action and dialogue, was a common entertainment among our rude ancestors upon great festivities. The parish *clerks* once performed at Clerkenwell a play, which lasted three days, containing The History of the World.
Johnson. Obs. on Hen. VIII.

CLE'VER, *adj.*
CLE'VERLY.
CLE'VERNESS.

Skinner conjectures from the Fr. *Leger*; Lat. *Leviter*. It may, by a common course of corruption, have been formed from the A. S. *Ge-leaf-an, gleaf- cleaf-an*, vivere, animare. Lye has *Geleffast*, animatus, *animated, lively*; and from this meaning, the word may have been applied to—

One who makes an active, alert, adroit, ready use of the means in his power; who handles his tools with skill, dexterity, and despatch. The word is not applied to the higher order of ability.

Cleverness is not uncommon in speech, but no instance has occurred in writing.

As *clever* Tom Clinch, while the rabble was bawling,
Rode stately through Holbourn to die in his calling,
He stop't at the George for a bottle of sack,
And promis'd to pay for it when he came back.
Swift. Clever Tom Clinch.

He [the Duke of Monmouth] gave the hangman but half the reward he intended; and said, if he cut off his head *cleverly*, and not so butcherly as he did Lord Russel's, his man should give him the rest.—*Burnet. Own Time*, an. 1685.

So I bought it, and paid for't, and boldly I say,
'Twas the best purchase made at Cadogan's that day.
The works the man wrote are the finest in nature,
And a most *clever* piece is his genuine portraiture.
Byron. On buying the Picture of Father Malebranche.

But no matter, I'll warrant we'll make up the party,
With two full as *clever*, and ten times as hearty.
Goldsmith. The Haunch of Venison.

Yet strange to tell! this wond'rous student lay
Snoring in bed for all the live long day;
Night was his time for labour—in a word,
Never was man so *cleverly* absurd.
Smart. The Horatian Canons of Friendship.

CLEW, *v.* } Dut. *Kloowen*, in globi formam
CLEW, *n.* } fila convolvere, to *roll up* (&c.) thread into a globular form, (Kilian.) A. S. *Cleowe, cliwe*, "Sphæra, any thing that is round, a sphear. It. *Glomus*, a *clew* or bottom of thread, a ball, pellet, or other like round thing," (Somner.) It is also written *clue*.

As the *clue* unwoven will serve for a *guide*, Beaumont and Fletcher have formed the verb, to *clue*; to guide, to direct.

But y^e comon fame tellyth y^t lastly the quene wane to her [Rosamond] by a *clewe* of threde, or sylke, and delte with her in suche maner, that she lyued not long after.
Fabyan, vol. i. c. 228.

What a fowle thing is it, to see a woman instead of her wool basket, to handle the table bourd, & for her spindle, the dice, for hir *clewe* or prayer booke, to turne the cards.
Vives. Instruction of a Christian Woman, b. i. c. 8.

If I were bashful, old, or dull, and sleepy
In love's allarmes, a woman might awake me,
Direct, and *clew* me out the way to happiness.
Beaum. & Fletch. Woman Pleased, Act ii. sc. 4.

Now therefore to wind up this *clew* of our discourse. If we be humble and meek-minded, if obedient to our spiritual guides, if charitable to our bretheren, if not too peremptory in our opinions, we have attained to a meet temper for the entertainment of Peace.—*Bp. Hall. The Peace Maker*, s. 13.

It suffices to have shown, that superficial and slight discoveries and observations that contain nothing of moment in themselves, nor serve as *clues* to lead us into farther knowledge, should not be thought worth our searching after.
Locke. Conduct of the Understanding, § 41.

This occasioned us to *clew* up our sails, and presently after six water-spouts were seen.—*Cook. Voyage*, b. i. c. 6.

The most skilful master can do little more than put the end of the *clue* into the hands of his scholar, by which he must conduct himself.—*Sir J. Reynolds*, Disc. 12.

CLICK, *v.* } CLI'CKET. } *Click*, Mr. Grose says, in Cumberland and Northumberland, is, to catch or snatch away. Lye, thinks from the A. S. *Ge-leccan*, prehendere, (whence to *latch*.) But *Click* and *Cluket* appear to have been merely applied to—

Any fastening, which was accompanied by a *clicking*, snapping noise. See To CLACK.

Hue hath a kaye and a *clyketl*. thauh the kynge slepe
And may lede yn wham hue loveth. as hure luf lyketh.
Piers Ploughman, p. 124.

So worth thow dryven out as deuh. (deul?) and the dore closed.
Ykeyed and *yclykeded*. *Id.* p. 123.

This freshe May, of which I spake of yore,
In warm wex hath enprented the *cliket*,
That January bare of the smal wiket,
By which into his gardin oft he went.
Chaucer. The Marchantes Tale, v. 9991.

Thy thoughts are ours, in all, and we but prov'd
Their voyce, in our designs, which by assenting
Hath more confirm'd us, than if heartning Jove
Had, from his hundred statues, bid us strike,
And at the stroke *clickt* all his marble thumbs.
B Jonson. Sejanus, Act ii.

——— Cannot you *cliket*
Without a fee, or when she has a suit
For you to grant?—*Massinger. The Picture*, Act iii. sc. 4.

The solemn death-watch *click'd* the hour she dy'd,
And shrilling crickets in the chimney cry'd.
Gay, Pastoral 5.

CLI'ENT, *n.* } CLIE'NTAL. } CLIE'NTELARY, *adj.* } CLI'ENTED, *adj.* } CLI'ENTELE, *n.* } CLI'ENTSHIP. } Fr. *Client*; It. and Sp. *Cliente*; Lat. *Cliens*; from Gr. Κλειειν, celebrare, honorare, because a *client* is one who *honours* another as his patron. Martinius. (Qui eum colebat.) "Fr. *Client*,—

A *client* or suitor; a nobleman's retainer or follower, the scope of whose attendance or duty is to be protected." It is now used as—

A correlative to counsellor, lawyer, or advocate; viz. as the suitor, who employs the counsellor, lawyer, or advocate.

How that *clyentes* a corde. Mede a counteth lytel.
Piers Ploughman, p. 58.

For whom that loue hath vnder cure,
As he is blynde hym selfe, right so
He maketh his *client* blynde also.—*Gower. Con. A.* b. iii.

Furthermore, he made a difference between the chiefer *citizens*, and the baser people, by calling the better sort *Patrons*, as much to say, as defenders: and the meanest sort *Clientes*, as you would say, followers, or men protected. The patrons did help the *clients* to their right.
North. Plutarch, p. 21.

The prince being at Bruxels, humbly besought hys majestie to pitie the miserie of hys poore subjects: who by his suite gat of the emperour, for his *clientes*, wordes without hope.—*R. Ascham. Works*, p. 21.

This due occasion of discouragement, the worst conditioned and least *clented* petitioners, do yet, vnder the sweet baite of revenge, convert to a more plentiful prosecution of actions.—*Carew. Survey of Cornwall*, fol. 4.

But to speak ingenuously, those of the Roman *clientele* are not more careful and punctual in seaning, and observing the rules and practice of their espousals, than ours here are incurious of both.—*Bp. Hall. Cases of Cons.* Dec. 4. Case 6.

Yet so as the *clientelary* right be alwayes retained.
Prynne. Power of Parliaments, Appendix, p. 167.

Never did any *client*, with so much scruple and solicitousness, enquire of his counsel about the strength or weakness of his title, when he was to go to law for all his estate, and to see his own fortune canvassed at the bar: as a man in this condition will dispute his title to heaven, and argue his several doubts and misgivings with his spiritual guide or confessor.—*South*, vol. viii. Ser. 3.

You are acquainted with the Roman history, and know without any information, that patronage and *clientship* always descended from the fathers to the sons; and that the same plebeian houses had recourse to the same patrician line, which had formerly protected them, and followed their principles and fortunes to the last; so that I am your lordship's by descent, and part of your inheritance.
Dryden. Virgil. Pastorals, Ded.

O that the voice of clamour and debate,
That pleads for peace till it disturbs the state,
Were hush'd in favour of thy generous plea,
The poor thy *clients*, and heav'n smile thy fee!
Cowper. Charity.

In the time of the commonwealth, those who lived in a dependent and *cliental* relation on the great men, used frequently to shew marks of acknowledgment by considerable bequests at their deaths.
Burke. Abridgement of English History, an. 51.

CLIFF, or CLIFT. } CLI'FFY. } CLI'FTED. } Dut. *Klif*; Ger. *Klippe, Kluft*; Sw. *Klift*. *Cliff* (also written *cleves* or *cleeves*, or *clives*,) is the past part. of the verb, to *cleave*, (qv.) See the quotation from Verstegan.

Cleaved, cleav'd, cleft, or clift.

This ladie rometh by the *cliffe* to plaie
With her meine.—*Chaucer. Of Hypsiphile & Medea.*

Whome foreeth he by surge of seas
Into Charybdis *clives*?
Or whome doth Neptune most disease?
Or whom to Scylla drives?
Turberville. A Myrrour of the Fall of Pride.

In our ancient language the cut off or broken mountaines on the sea sides, are more rightly, and properly called *cliffs*, than by the name of rocks or hils: that appellation being more fitting unto the inland mountaines—but the name of *cliff* comming from our verbe to *cleave*, is unto those more aptly given, for that they seeme unto our view as *cleft* or cloven, from the part that sometime belonged unto them.
Verstegan. Restitution of Decayed Intelligence, c. 4.

Some, his ill-season'd mouth that wisely understood,
Rob Dover's neighbouring *cleeves* of sampyre, to excite
His dull and sickly taste, and stir up appetite.
Drayton. Poly-Olbion, s. 18.

But what availes, to striue against the tide,
Or else to driue against the streame and winde?
What booteth it against the *clives* to ride,
Or else to worke against the course of kind?
Mirrour for Magistrates, p. 15.

Regard would be had in this case, as well that the *cleft* of the stocke gape not too much (as being over wide for the graffe;) as that it bee not too little and over-streight, for feare that either it flurt it out againe, or elaspe it and gird it so hard that it kill it quite.—*Holland. Plinie*, b. xvii. c. 14.

The rest was craggie *cliff*, that overhung
Still as it rose, impossible to climbe.
Milton. Paradise Lost, b. iv.

And opposite to famous Kent do lie
The pleasant fields of flow'ry Picardy,
Where our fair Calais, walled in her sands,
In kenning of the *cliffy* Dover stands.
Drayton. The French Queen to the Duke of Suffolk.

There lies a certain island in the sea,
'Twixt rockie Samos and rough Ithaca,
That *cliffie* is itselfe, and nothing great.
Chapman. Homer. Odyssey, b. iv.

As high steep *cliffs* bounding on the sea have this ill consequence, that they seldom afford anchoring: so they have this benefit, that we can see them far off, and sail close to them without danger; for which reason we call them Bold Shores.—*Dampier. Voyage*, an. 1687.

Gon. The swarming populace spread every wall,
And cling as if with claws they did enforce
Their hold thro' *clifted* stones.
Congreve. Mourning Bride, Act i.

Where he, who thinks, with rapture blind,
This hallow'd work for him design'd?
High on some *cliff*, to heaven up pil'd,
Of rude access, of prospect wild,
Where, tangled round the jealous steep,
Strange shades o'erbrow the valleys deep.
Collins. Ode on the Poetical Character.

It shews a steep rocky *cliff* next the sea, and off the very point there are some rocks like spires.
Cook. Voyage, vol. vi. c. 10.

O Solitude, romantic maid,
Whether by nodding towers you tread,
Or climb the Andes' *clifted* side,
Or by the Nile's coy source abide.
Grainger. Solitude. An Ode.

CLIMA'CTER, *n.* } CLIMA'CTER, *v.* } CLIMACTE'RICK, *adj.* } CLIMACTE'RICK, *n.* } CLIMACTE'RICAL. } It. *Climaterico*; Sp. *Climaterico*; Gr. Κλιμακτηρ, from Κλιμαξ, *scale, gradation*. Cotgrave says, "*Climactere*; every seventh, or ninth, or the sixty-third years of a man's life, all very dangerous, but the last, most." See the quotation from Plinie.

Death might have taken such, her end deferr'd,
Until the time she had been *climacter'd*.
When she would have been at threescore years and three,
Such as our best at three-and twenty be.
Drayton. On the Death of Lady Clifton.

Our lion's *climacteric* now is past,
And crown'd with bays he ramp'eth free at last
Drummond. The Speech of Caledonia.

Thus much they say, that the fewer sort of men live any long time; for that the greatest number by farre, have their nativitie incident and liable to the daungerous houres and times either of the moone's occurrence (as in her quadrature, opposition, and sextile aspect) or of daies according to the number of seven or nine (which are daily and nightly marked and observed) whereupon ensueth the rule of the dangerous *graduall* yeeres called *climactericke*.
Holland. Plinie, b. vii. c. 49.

——— I can tell him,
Truer than all the physicians in the world,
He cannot live out to-morrow; this
Is the most certain *climacterical* year—
'Tis past all danger, for there's no escaping it.
What age is your mother, sir?
Sim. Faith, near her days too;
Wants some two of threescore.
Massinger. The Old Law, Act i. sc. 1.

And therefore the consent of elder times, setling their conceits upon *climacters* not onely differing from this of ours but one another; though several nations and ages do fancy unto themselves different years of danger, yet every one expects the same event, and constant verity in each.
Brown. Vulgar Errours, b. iv. c. 12.

I have not known, and I am now past my grand *climacterick*, being sixty four years of age, according to my way of life, or rather (if you will allow punning in an old gentleman) according to my way of pastime; I say, as old as I am, I have not been acquainted with many of the *Greenhats*.
Tatler, No. 59.

He [Sir Thomas Smith] departed this mortal life in the *climacterical* year of his age, in the month of July 1577, and was buried in the church of Theydon Mount, or Theydon at Mount in Essex.—*Wood. Athenæ Oxon.*

The fear of death is truly wise,
Till wisdom can rise higher:
And, arm'd with pious fortitude,
Death, dreaded once, desire:
Grand *climacteric* vanities
The vainest will despise;
Shock'd, when beneath the snow of age
Man immaturely dies.—*Young. Resignation*, pt. ii.

These gentlemen deal in regeneration; but at any price I should hardly yield my rigid fibres to be regenerated by them; nor begin, in my grand *climacterick*, to squall in their new accents, or to stammer, in my second cradle, the elemental sounds of their barbarous metaphysicks.
Burke. Reflections on the French Revolution.

I never go home abruptly because a snake crosses my way, nor have any particular dread of a *climacterical* year: yet I confess that, with all my scorn of old women, and their tales, I consider it as an unhappy day, when I happen to be greeted in the morning, by Suspirius the screech owl.
Rambler, No. 139.

CLI'MATE, *v.* } CLI'MATE, *n.* } CLI'MATURE. } CLIME, *n.* } Fr. *Climat*; It. *Clima*; Sp. *Clima*; Gr. Κλιμα; Lat. *Clima, inclinatio*, seu *declinatio cœli*, from Κλινειν, to incline, or bend. Properly applied to—

Regions which differ in temperature from others. The verb is used in Shakespeare: "Whilst you do *climate* here," i. e. while you stay, remain or dwell in this *climate*.

Astronomyens al so aren at ere whittes end
Of that was calculed of the *clymat*. the contrarye the y fyndeth.
Piers Ploughman, p. 291.

For euery *climat* hath his dele
After the tournyng of the whele,
Whiche blinde fortune ouerthroweth,
Whereof the certaine no man knoweth.
Gower. Con. A. Prologue.

Whereby it seemeth this blackness proceedeth rather of some natural infection of that man, which was so strong, that neither the nature of the *clime*, neither the good complexion of the mother concurring, coulde any thinge alter, and therefore wee cannot impute it to the nature of the *clime*.—*Hackluyt. Voyages*, vol. iii. p. 52.

Leo. The blessed Gods
Purge all infection from our ayre, whilest you
Doe *clymate* here.—*Shakes. Winter's Tale*, Act v. sc. 1.

——— O flours,
That never will in other *climate* grow,
My early visitation, and my last
At ev'n, which I bred up with tender hand
From the first op'ning bud, and gave ye names.
Milton. Paradise Lost, b. xi.

—— It is the place
My fate appoints me; and the region where
I must, whatever happens, there embrace.
Disturbance, travail, labour, hope, and fear,
Are of that *clime*, engender'd in that place.
Daniel. The Civil Wars, b. viii.

—— (His spear)
He walkt with to support uneasie steps
Over the burning marle, not like those steps
On heavens azure, and the torrid *clime*
Smote on him sore besides, vaulted with fire.
Milton. Paradise Lost, b. i.

He said he thought that was the best *climate*, where he could be abroad in the air with pleasure, or at least without trouble or inconvenience, the most days of the year, and the most hours of the day; and this he thought he could be in England, more than any other country he knew of in Europe.—*Sir W. Temple. Of Gardening.*

A race unconquer'd, by their *clime* made bold,
The Caledonians, arm'd with want and cold,
Have, by a fate indulgent to your fame,
Been from all ages kept for you to tame.
Waller. To my Lord Protector.

By physical causes, I mean those qualities of the air and *climate*, which are supposed to work insensibly on the temper, by altering the tone and habit of the body, and giving a particular complexion which though reflection and reason may sometimes overcome it, will yet prevail among the generality of mankind, and have an influence on their manners.—*Hume. Ess. Of National Character.*

My soul, turn from them, turn we to survey
Where rougher *climes* a nobler race display,
Where the bleak Swiss their stormy mansions tread,
And force a churlish soil for scanty bread.
Goldsmith. The Traveller.

CLI'MAX. Gr. Κλιμαξ, scala, gradus, from Κλινειν, to bend, or incline. *Gradatio*, quæ dicitur *climax*, (*Quint.* ix. iii. 54.)

A scale, a gradation (sc.) of ascent. See the example from Blair.

Atheism therefore, that bugbear of women and fools, is the very top and perfection of free-thinking. It is the grand *arcanum* to which a true genius naturally riseth, by a certain *climax* or gradation of thought, and without which he can never possess his soul in absolute liberty and repose.
Bp. Berkeley. Minute Philosopher, Dial. 1.

A fourth rule, for constructing sentences with proper strength, is, to make the members of them go on rising and growing in their importance above one another. This sort of arrangement is called a *climax* and is always considered as a beauty in composition.
Blair. On Rhetoric and Belles Lettres, Lec. 12.

CLIMB, *v.* } A. S. *Climan*; Dut. *Klemmen, klimmen*; Ger. *Klimmen*, scandere. Wachter adds, perhaps from Κλιμα, gradus, vel hoc ab illo.
CLI'MBER, *v.*
CLI'MBER, *n.*
CLI'MBING, *n.*

To mount or ascend; and particularly, to ascend by clinging or holding fast.

Climber, the *v.* now written *Clamber*, (qv.)

And suththe he wende to Oxenford, to the abbeie of Oseneye,
And there clerkes made *climbe* scandel heye.
R. Gloucester, p. 527.

Anon he het elde. an hih for to *clymbe*
And shaken hit sharpliche, the ripen sholden falle;
Elde *clam* towarde the crop.—*Piers Ploughman*, p. 316.

And whan they were all on an hepe,
Tho behind gonne vp lepe
And *clambes* vp on other fast.
Chaucer. House of Fame, b. iii.

How that thei *clymbe* vpon the whele,
And whan they wene all shall be wele,
Thei ben downe throwe at laste.—*Gower. Con. A.* b. ii.

The vsurping of authoritie, and taking in hande of rule which is the sitting in God's seat of iustice, and a proude *clyming* vp into God's high throne, must needes be not onely cursed newly by him, but also hath bene often punished afore of him.—*Sir J. Cheke. The Hurt of Sedition.*

Beware how ye *climber* for breaking your neck.—*Tuster.*

For, both the boughes doe laughing blossome beare,
And with fresh colours deck the wanton prime,
And eke attonce the heavy trees they *clime*,
Which seeme to labour vnder their fruites lode.
Spenser. Faerie Queene, b. iii. c. 6.

So *clomb* this first grand thief into God's fould:
So since into his church lewd hirelings *climbe*.
Milton. Paradise Lost, b. iv.

That looking downe whence lately I was *cloame*,
Danger bid feare if further I should roame.
Mirrour for Magistrates, p. 534.

For now another springing pow'r is seen,
Whereto (as to the new arising sun)
All turn their faces, leaving those low rays
Of setting fortune, which no *climer* weighs.
Daniel. The Civil Wars, b. vii.

But heere now behold how steadie the state
Of *climbers* aloft is aboue their degree,
And how they do fall from fortune to fate,
Example are such as my fellow and me.
Mirrour for Magistrates, p. 82.

The hardy Switzer now so far was gone,
That halfe way vp with mickle paine he got,
A thousand weapons he sustain'd alone,
And his audacious *climbing* ceased not.
Fairefax. Godfrey of Bovlogne, b. xi. s. 35.

Its hooked form is of great use to the rapacious kind, in catching and holding their prey, and in the comminution thereof by tearing; to others it [the mouth] is no less serviceable to their *climbing*, as well as neat and nice comminution of their food.—*Derham. Physico-Theology*, c. 21.

—— Methinks I see him
Climb the aerial heights, and glide along
Athwart the sev'ring clouds: but the faint eye,
Flung backward in the chase, soon drops its hold,
Disabled quite, and jaded with pursuing.—*Blair. Grave.*

Mr. Banks and Doctor Solander were several times on shore, during the last two or three days, not without success, but greatly circumscribed in their walks by *climbers* of a most luxuriant growth, which were so interwoven together, as to fill up the space between the trees about which they grew, and render the woods altogether impassable.
Cook. Voyage, vol. i. b. ii. c. 6.

CLINCH, *v.* or CLENCH. } In Ger. *Lenken*, is, *flectere*, vertere; and in Lye is found A. S. *Ge-hlenced*, *tortus*; which by a common process of corruption would become, *glenced*, *clenced*, *clenched*.
CLINCH, *n.*
CLI'NCHER.

A nail is not *clenched*, unless it passes through, and is then bent, *turned* or twisted back.

To *clench* the hand is to *bend* the fingers inward to the palm. And, consequentially, to *clench* or *clinch* is—

To fasten or fix, to confirm, to strengthen, to corroborate.

Clench, the noun, is applied to a species of a wit; which Dryden perhaps intends to describe, "as wresting and torturing a word into another meaning."

With *clinching* clawes there came
and talents sharplie set,
A flock of greedie griping woes
my grunting heart to fret.—*Turberville. To his Love.*

Secondly, every predominant affection in mens soule, like the ivy, doth compasse and confine all humane actions and counsells; neither can you finde any thing so immaculate and inconcern'd, which affections have not tainted and *clinched* as it were with their tendrells.
Bacon. On Learning, by G. Wats, p. 129.

It is seldome seen, that the *clinch-fist* of logick (good to knock a man down at a blow) can so open itself as to smoth and stroak one with the palme thereof.
Fuller. Worthies. Chester.

Yet this I'll say, for th' honour of the place,
That, by God a extraordinary grace
(Which shows the people have judgment, if not wit,)
The land is undefil'd with *clinchers* yet.
Cowley. Answer to Verses sent me to Jersey.

And in an instant, upon some word of provocation [I saw him] throw off his hat and periwig, *clinch* his fist, and strike the fellow a slap in the face; at the same time calling him a rascal, and telling him he was a gentleman's son.
Tatler. No. 202.

But the council of Trent goes much farther, and *clincheth* the business as effectually as possible.—*South*, vol. vii. Ser. 7.

I ask you if one of them does not perpetually pay us with *clenches* upon words and a certain clownish kind of raillery? If now and then he does not offer at a catechresis or Clevelandism, wresting and torturing a word into another meaning.—*Dryden. Essay on Dramatic Poesie.*

I cannot say he [Shakespeare] is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid, his comick wit degenerating into *clenches*, his serious swelling into bombast.—*Id. Ib.*

To which (if you will pardon me a *clinch*) I shall add, as to the disease last named [the stone] so cruel in its tortures, and so fatal in its catastrophe, that they must have their hearts more hard than a very stone, that can refuse a sanative remedy for the stone.—*Boyle. Life. Let. to Mr. Hartlib.*

(The wimbles for the work Calypso found)
With those he pierc'd them, and with *clinchers* bound.
Pope. Homer. Odyssey, b. v.

This is one of his [Rubens's] most careful pictures; the characters are of a higher style of beauty than usual, particularly the Mary Magdalen, weeping, with her hand *clenched*.
Sir J. Reynolds. Journey to Flanders and Holland.

I wish the controversy to rest where it does, though I applaud Mr. Marsh's courage in professing his readiness to continue the combat, and am persuaded, that, if he is obliged to strike a last blow, it will be a *clincher*.
Anecdotes of Bp. Watson. Let. Oct. 1804.

CLING, *v.* A. S. "*Cling-an*, marcere, to wither, to pine, to faint; to *cling* or shrink up, (Somner.) Piers Ploughman says, "When thou *clingest* for droughth." (See in v. CLAM.) The more usual application now, is—

To *cling* or shrink up, as a loose vest, driven by the wind, round the limbs; to cleave or adhere, to hold fast round, to entwine, enfold, or embrace.

Mr. Steevens has furnished a number of passages, for the use, he says, of the future lexicographer, all of which come within the explanation of Somner, or the consequential—to entwine, enfold, embrace. And see *Clung*, in Dr. Jamieson.

All knew me; *cling'd* about me, and a cry
Of pleasing mourning, flew about so hie,
The horrid roofe resounded, and the queene
Herselfe, was mou'd, to see our kind so keene.
Chapman. Homer. Odyssey, b. x.

But I have better counsel to give the prelates, and far more acceptable to their ears; this advice for them in my opinion is fitter for them: *cling* fast to your pontifical sees, bate not, quit yourselves like barons, stand to the utmost for your haughty courts and votes in parliament.
Milton. The Reason of Church Government, b. i. c. 6.

The footmen then, wanting defence on their flanks, stood in plumps with their companies so thrust and thronged together, as if they had beene *clinged*, not one of them could either draw his sword or bring backe his hand.
Holland. Ammianus, p. 423.

Mach. —— If thou speak'st falce,
Upon the next tree shalt thou hang alive,
Till famine *cling* thee.—*Shakes. Macbeth*, Act v. sc. 3.

His visage drawn he felt to sharp and spare,
His armes *clung* to his ribs.—*Milton. Paradise Lost*, b. x.

As trees are by the bark embrac'd,
Love to my soul doth *cling*.—*Rochester. Alexis & Strephon.*

The disposing of the drapery, so as to appear to *cling* close round the limbs, is a kind of pedantry, which young painters are very apt to fall into, as it carries with it a relish of the learning acquired from the ancient statues; but they should recollect there is not the same necessity for this practice in painting as in sculpture.
Sir J. Reynolds, Note 30. *On the Art of Painting.*

Even dogs assail'd their masters, all save one,
And he was faithful to a corse, and kept
The birds and beasts and famish'd men at bay,
Till hunger *clung* them, or the dropping dead
Lured their lank jaws. *Lord Byron. Darkness.*

CLI'NICK, *adj.* } Gr. Κλιν-ειν, to bend, to
CLI'NICK, *s.* } lay down.

One who lies down; one confined to his bed. Applied, in ecclesiastical history, to—

Those who receive baptism on their death-beds.

And that this also descended lower, we have the testimony of S. James who advises the sick person to send for the Elders of the Church, that they may pray over him; that they may anoint him, that in that society there may be confession of sins by the *clinick* or sick person, and that after these preparatives, and in this ministry, his sins may be forgiven him.
Bp. Taylor. Sermons. Of the Office Ministerial.

[Prayers] are intended to be a suppletory to the imperfections of other acts; and by that reason are the proper and most pertinent imployment of a *clinic* or death bed penitent.
Id. Holy Dying, s. 6. c. 4.

CLINK, *v.* } Ger. *Klingen*; Dut. *Klinghen, klincken*, tinnire. See CLANG.
CLINK, *n.*
CLI'NCANT.

Clink, by Spenser, seems to be used as *clicket*, (qv.) *Clinquant*, in Shakespeare, for the *gingling* noise of the ornaments. And by Feltham, in the same manner.

And therfore, hoste, I warne the beforne,
My joly body shal a tale telle,
And I shal *clinken* you so mery a belle,
That I shal waken all this compagnie.
Chaucer. The Shipmannes Prologue, v. 12,[illegible]C.

For sikerly, n'ere *clinking* of your belles,
That on your bridel hange on every side,
By heven king, that for us alle dide,
I shuld er this have fallen doun for slepe.
Id. The Nonnes Preestes Tale, v. 14,500.

—— Such battering beating through the chinks
Far rendring answers ryng, & yngot gaddes with clashing *cinks*,
In blustrying forges blowne.
Phaer. Virgil. Æneidos, b. viii.

There tyrannise vpon the soules you finde
Condemn'd to woe, and double still their paines,
Where some complaine, where some their teeth doe grinde,
Some howle, some weepe, some *clinke* their iron chaines.
Fairefax. Godfrey of Boulogne, b. ix. s. 65.

Well heard Kiddie all this sore constraint:
And leng'd to know the cause of his complaint:
Tho' creeping close, behind the wicket's *clinke*,
Priuily he peeped out through a chinke:
Yet not so priuily but the fox him spied,
For deceitfull meaning is double-eyed.
Spenser. Shepherd's Calendar. May.

If therefore we did not believe, truth and honour and justice were to be preferr'd before this present life, and all those *elincant* sparlings, that dance and dangle in the rayes and jubilations of it, sure we should not be so sottish, as to chuse the first, and let the latter slip away disdained.
Feltham, pt. ii. Res. 56.

——— To day the French
All *clinquant*, all in gold, like heathen gods
Shone downe the English.—*Shakes. Hen. VIII.* Act i. sc. 1.

Good housewives all the winter's rage despise,
Defended by the riding-hood's disguise:
Or, underneath the umbrella's oily shed,
Safe through the wet on *clinking* pattens tread.
Gay. Trivia, b. i.

And when the measur'd couplets curse
The manacles of Gothic verse,
While the trim bard, in easy strains,
Talks much of fetters, clogs, and chains;
He only aims that you should think,
How charmingly he makes them *clink*.—*Lloyd. On Rhyme.*

CLIP, *v.* } "A. S. *Clyppan*, amplecti, complecti, to embrace, to *clipp*, to take and hug in his armes," (Somner.)
CLIP, *s.*
CLI'PPER.
CLI'PPING, *s.*

To embrace, surround, encircle; to hold tight, to nip; and thus, to sever, to shear or cut off.

Brut hire *cluppede* and cussede, and comfortede hire ynow.
R. Gloucester, p. 11.

At Southhamton he com up, and tho hyl to gadere come,
Thys tueye kyngys hil suste hem, and hit *clupte* hem yfome. *Id.* p. 170.

Of *clippers*, of roungers, of sulik takes he questis.
R. Brunne, p. 238.

Til aither *cliped* aither othere.—*Piers Ploukman*, p. 95.

To *cluppe* other to holde.—*Id.* p. 329.

He kisseth hire, and *clippeth* hire ful oft.
Chaucer. The Marchantes Tale, v. 10,287.

Neuertheless for this time you must sende them as you may get them if you couldo finde the meanes that the haire might bee *clipped* off them, they wouldo not take so much roome in the shippes as they doe.
Hackluyt. Voyages, vol. i. p. 306.

What misery was in the lyfe of Dyonise the tyrant of Cecile! who knowing, that his people desired his distruction, for his rau n and cruelte, wolde nat be of any man shaven, but strate caused his owne daughters to *cluppe* his bearde
Sir T. Elyot. Governor, b. ii. c. 9.

But [love] finding these north climes do coldly him embrace,
Not used to frozen *clips*, he strave to find some part,
Where, with most ease and warmth, he might employ his dart.—*Stanley. Astrophel & Stella.*

Then kissing may be plide
and *clipping* put in ure,
And lingred sores by Cupid's salues
aspire to quick recure.
Turbervile. The Ventrous Lover.

The trees grow up, and mix together freely,
The oaks not envious of the falling cedar,
The lustie vine not jealous of the ivie
Because she *clips* the elm.
Beaum. & Fletch. The Lover's Progress, Act i. sc. 1.

The coyne was so *clipped*, that it was thought good to change the same, and to make it baser.
Stow. Hen. III an. 1247.

The Hernike bring news that the Volscians and Aequians for all their wings were well *clipped*, and their forces greatly deceased, began to gather and leavie new armies.
Holland. Livie, p. 93.

So might the little baby *clip* the nurse,
And it content, she never a wit the worse.
Drayton. The French Queen. To the Duke of Suffolk.

Also about this time a parliament was holden at London, in the which it was ordered that the English grote should be coyned of certaine weight and of the one side the king's picture, and on the other side a crosse as large fully as the grote, to aduoyd *clippyng*.—*Grafton. Hen. III.* an. 11.

Yet surely it concerns us so to discourse of these points in general, as neither to *clip* the divine prerogative, nor yet, on the other hand, to tie up the creature, so as to undermine duty by taking away the energy of precepts, threatnings, and exhortations.—*South*, vol. v. Ser. 5.

Clipping by Englishmen is robbing the honest man who receives *clipp'd* money, and transferring the silver, i. e. the value is pared off from it into the *clipper's* pocket.
Locke. Farther Consid. concerning the Value of Money.

To *clip* our pinions let them try,
Not having heart themselves to fly.
Churchill. The Ghost, b. iii.

CLISH-CLASH. Clash-clash. See CLASH.

The drums went downe—dun downe, the flutes flt—flte—flt—flte,
The weapons *clish-clash* and the captaines now—now—now.—*Mirrour for Magistrates*, p. 481.

CLOAK, *v.* } Skinner supposes from the A. S. *Lack*, *clidamys*, a kind of garment. The A. S. *Ge-laccan* is, *comprehendere*, to contain; and may give, by corruption, *Ge-lacced*, *glacced*, *clacced*, *cloaked*, *cloak*.
CLOAK, *s.*
CLO'AKEDLY.
CLOAK-INGS.
CLOAK-LESS.

To enfold, to enwrap, and thus, (lit. and met.) to cover, to conceal.

Ful fetise was hire *cloke* as I was ware.
Chaucer. The Prologue, v. 157.

He [Erasmus] hath tryed oute the refuse that cleued in anye the woorkes of suche as wrote whan the doctrine beegaune by patchyng and *clokyng* to declyne to insyncerities.
Udal. Preface, p. 17.

The doctrine which we shal entreate in this place, is playne ynough and easie, sauing that the greatest parte of those that profess them selues to be Christians, do seke oute and bring, I can not tell what subtelties to *cloke* theyr euill withall.—*Calvine. Foure Godlye Sermons*, Ser. 1.

And for that there may be no such priuie person passe vnder the *cloke* and colour of mariner, you shall vpon the weighing of your ship's anker, call the master and the mariners within boord by their names.
Hackluyt. Voyages, vol. i. p. 273.

The French ambassador came to declare, first how the emperor wronged divers of his master's subjects and vassals; arrested also his merchants, and did *cloke-dy* begin war, for he besieged Mirandola round about with forces he had made in the French king's country
Burnet. Records. King Edward's Journal.

Suche men had nede to take hede of their dissemblings and *clokinge*; *for* it will once be espied. I meane, when our Christe shall come in his glorye, which I truste will be shortely.—*Strype. Rec.* No. 30. *Epistle by Mr. Latimer.*

The skies gan scowle, o'ercast with misty clowdes,
When (as I rode alone by London waye,
Clokelesse, vnclad) thus did I sing and say.
Gascoigne. Introd. to the Psalm De profundis.

There-to when needed, she would weepe and pray:
And when her listed, she could fawne and flatter;
Now smiling smoothly, like to sommer's day,
Now glooming sadly, so to *cloke* her matter.
Spenser. Faerie Queene, b. vi. c. 6.

And as to suffer your people to passe out of the citie through my campe, no, no, I will not so accomplishe your *cloked* request, but you shall kepe them still to spend your victualles.—*Grafton. Hen. V.* an. 7.

Of these two, I confesse it harder to manage prosperity, and to avoid hurt from good: strong and cold winds doe but make us gather up our *cloake* more round, more close: but to keep it about us in a hot sun-shine; to run, and not sweat; to sweat and not faint; how difficult it is!
Bp. Hall, Epistles. Dec. 4. Ep. 1.

In the mean time the drummer, the captain's equipage, was very loud, that none of the captain's things should be placed so as to be spoiled; upon which his *cloak-bag* was fixed in the seat of the coach.—*Spectator*, No. 132.

Amongst the articles, which they brought to barter this day, we could not help taking notice of a particular sort of *cloak* and cap, which, even in countries where dress is more particularly attended to, might be reckon'd elegant.
Cook. Voyage, vol. vi. b. iii. c. 11.

CLOCK, *v.* } "A. S. *Clocean*, glocire, glocitare, singultire, bombum sive sonitum edere.
CLOCK, *s.*
CLO'CKING, *s.*

To *clock* or *cluck* like a hen; to sigh, to sob, to give a sound like to that of a vessel with a narrow mouth," (Somner.) See CLACK and CLICK.

A *clock* is also a time-piece or chronometer, so called because it *clicketh*.

——— For ich am knowen,
Ther connynge clerkus. shalleth *clocke* by hynde.
Piers Ploukman, p. 39.

Wel sikerer was his crowing in his logge,
Than is a *clok*, or any abbey orloge.
Chaucer. The Nonnes Preestes Tale, v. 13,360.

The hen *clocketh* her chickens, feedeth them, and keepeth them from the kite. Women must *clocke* their children, bring them up well, and keepe them from euill happ.
Wilson. The Arte of Rhetorike, p. 194.

Others [chickens] they suffer to mount upon their backs, gently giving them leave to climbe and get up on every side, and this they do not without great joy and contentment, which they testifie by a kind of *clocking* and speciall noise that they make at such a time.
Holland. Plutarch, p. 180.

Of every tedious hour you have made two,
All this long winter here, by missing you:
Minutes are months, and when the hour is past,
A year is ended since the *clock* struck last.
Drayton. Of his Lady's not coming to London.

After him Saulanus succeeded being the 63 pope, he commaunded *clockes* & dyals to be set up in churches, to distinguish the houres of the day.
Stow. Brytaines & Saxons, an. 606.

The great engine to effect this, was by engaging men of several callings (and those the meaner still the better) to hold forth, and harangue the multitude, sometimes in streets, sometimes in churches, sometimes in barns, sometimes from pulpits, sometimes from tubs; and in a word, wheresoever, and howsoever they could *clock* the senseless and unthinking rabble about them.—*South*, vol. iv. Ser. 1.

The common hen, all the while she is broody, sits, and leads her chickens, uses a voice which we call *clocking*.
Ray. On the Creation, pt. i.

So, if unprejudic'd you scan
The goings of this *clock-work* man,
You find a hundred movements made
By fine devices in his head;
But 'tis the stomach's solid stroke
That tells his being what's *o'clock*.—*Prior. Alma*, c. 3.

By the slow *clock*, in stately measur'd chime,
That from the massy tower tremendous toll'd,
No more the plowman counts the tedious time,
Nor distant shepherd pens his twilight fold
Warton, Ode 3.

CLOD, *v.* } Dut. *Klotteren*, coagulare; *klotte*, gleba, massa. It is perhaps from the A. S. *Cleof-an*, to cleave; formed thus, past part. *Cloven*, *cloved*, *clov'd*, *clod*, or *clot*. See CLOT.
CLOD, *s.*
CLO'DDY.
CLOD-POLE, or
CLOT-POLE.

A lump or mass *cleaved*, or separated from a larger mass, or material substance.

To *clod*,—to form into lumps or masses—*cleaved* or separated from a larger mass: also, as in Holland, to break the clods or lumps.

A *clod-pole*,—a *block*-head; a lumpish head.

The grounde must be plowed, the *cloddes* must be broken with the harowe, the fellde must be dunged, the seede must be sowen, &c.—*Udal. John*, c. 4.

And sure they be that within short time doth shall stop theyr eares, and the *cloddes* keuer all the mouthes yt praise the.—*Sir T. More. Workes*, p. 83.

For this ghospel is the same treasur hidden under ye *cloddy* hard greunde in the field of the letter, which your grace after ye had found, did for loye sell all that ye had to bye that same fielde withall.—*Udal. Luke*, Pref.

After the second fallow called *stirring*, done with crosse and overthwart furrow to the first: then followeth *clodding*, if need be, either with rakes or great harrowes.
Holland. Plinie, b. xviii. c. 20.

Dread Lord of spirits, well thou didst devise
To fling the world's rude dunghill, and the dross
Of the old chaos, farthest from the skies,
And thine own seat, that here the child of loss,
Of all the lower heav'n, the curse, and cross,
That wretch, beast, captive, monster man, might spend,
(Proud of the mire in which his soul is pen'd)
Clodded in lumps of clay, his weary life to end.
G. Fletcher. Christ's Victory in Heaven.

That Christian theefe (quoth he) that was so bold
To combat me in hard and single fight,
Shall wounded fall inglorious on the mold,
His locks with *clods* of bloud and dust bedight.
Fairefax. Godfrey of Boulogne, b. vii. s. 54.

So a small seed that in the earth lies hid,
And dies, reviving bursts her *cloddy* side,
Adorn'd with yellow locks anew is born,
And doth become a mother great with corn.
Drummond. Flowers of Sion.

Gui. Where's my brother?
I have sent Cloten's *clot-pole* downe the streame
In embassie to his mother; his bodie's hostage
For his returne. *Shakespeare. Cymbeline*, Act iv. sc. 2.

And then reflect, that this is the glory, to which we *clods* of earth are called and invited, yea and (hear, O heaven; and give ear, O earth!) wooed to accept.
Bp. Bull, vol. i. Ser. 9.

How great (while yet we tread the kindred *clod*,
And every moment fear to sink beneath
The *clod* we tread: soon trodden by our sons)
How great, in the wild whirl of time's pursuits,
To stop and pause.—*Young. The Complaint*, Night 6.

CLOG, *v.* CLOG, *n.* CLO'GGING, *n.* CLO'GGY. } Skinner thinks, perhaps from *Log*, truncus. It may be from the Goth. *Lag-yan*; A. S. *Lecgan*, *ge-lecgan*, ponere, to lay. The past part. *lagged*, *ge-lagged*: *lag*, (a broad.) *ge-lag*, would give *log* and *gelog*, *glog*, *clog*; aliquid impositum, any thing *imposed*: as a *load*, (from the same A. S. verb,) *log*, or *clog*.

To *clog*, then, is to load, to burthen; and is so used without any subaudition by Ray. It is now generally used with a subaudition of hinderance or obstruction; and thus, consequentially, to *clog*, is—

To hinder, obstruct, impede, embarrass, or encumber.

The man for murther caught
and *clogde* with yron colde,
To sweare that he more happie is
than louers may be holde.
Turbervile. Of the Torments of Hell, &c.

And what shall ye be at length the better for this turmoyle, which beside diuers other incommodities rehearsed, shall be thus *clogged* with the vnsufferable burden of the martiall lawe.—*Sir J. Cheeke. The Hurt of Sedition.*

And of these newes I fele no weale nor woe;
Save that a *clogge* doth hang yet at my hele.
Wyat. Of the Courtier's Life.

He [St. Paul] meaneth nothing else, but considering the Gospel then required speedie preachers, and that it were a *clogge* to be maried, and somewhat an hinderaunce to those should trauaile, he thought it expedient to forbeare.
Wilson. The Arte of Logike.

Hence, I say, the habituate believer need not suspect his estate if he find not in himself such an extremity of violent grief and humiliation, as he observes in others, knowing, that in him such a measure of teares would both soil the face of his devotion, and *clog* the exercise of it.
Hammond. Works, vol. iv. p. 655.

I did but prompt the age to quit their *clogs*
By the known rules of antient liberty,
When strait a barbarous noise environs me
Of owls and cuckoos, asses, apes, and dogs.
Milton, Son. 12.

For there, they're mixt, soil'd and contaminate,
But truth doth clear, unweave, and simplifie,
Search, sever, pierce, open, and disgregate
All ascititious *cloggings*.—*More. On the Soul*, pt. ii. b. ii. c. 3.

We see clocks and jacks, though the teeth of the wheels and nuts be never so smooth and polished, yet if they be not oyl'd will hardly move, though you *clog* them with never so much weight.—*Ray. On the Creation*, pt. ii.

It was said, that the king was alienated from the Church of England, and weary of supporting episcopacy in Scotland; and so was resolved not to *clog* his government any longer with it.—*Burnet. Own Time*, an. 1670.

If any leisure time he had from power,
Because 'tis sin to misemploy an hour,
His business was, by writing to persuade
That kings were useless, and a *clog* to trade.
Dryden. Absalom & Achitophel.

[It is likely] that by additaments of some such nature, as that, some grosser and *cloggy* parts are retained, or else much subtilized and otherwise altered.
Boyle. Works, vol. i. p. 416.

All the ancient, honest juridical principles and institutions of England are so many *clogs* to check and retard the headlong course of violence and oppression.
Burke. To the Sheriffs of Bristol.

CLO'ISTER, *v.* CLO'ISTER, *n.* CLO'ISTERAL. CLO'ISTERED. CLO'ISTERER. CLO'ISTERESS. CLO'ISTERING, *n.* CLAU'STRAL. } Fr. *Cloistre*; It. *Chiostro*; Sp. *Claustro*; Lat. *Claustrum*; quo aliquid *clauditur*. Bale, writes *Claustral*. Applied to—

A place in which those, who devoted themselves to a life of religious observances, *enclosed* or shut themselves up. Also (as Cotgrave expresses it) to a round walk or *enclosure* covered over head, and environed with pillars.

A *closter* thei bigan, the bishop tho that wrought,
Hired ilk a man, & all paied & bought.—*R. Brunne*, p. 80.

And I shal kevery goure church, and goure *cloistre* makan.
Piers Ploukman, p. 41.

Then cam I to that *cloystre*, and gaped abouten,
Whough it was pilered and peynt.—*Piers Ploukman. Crede.*

What shulde he studie, and make himselven wood,
Upon a book in *cloustre* alway to pore.
Chaucer. The Prologue, v. 185.

Within the *cloystre* blisful of thy sides,
Toke mannes shape the eternal love and pees.
Id. The Second Nonnes Tale, v. 15,511.

For ther was he nat like a *cloisterere*,
With thread bare cope, as is a poure scolere,
But he was like a maister or a pope.—*Id. Prologue*, v. 201.

So that by their decree,
The youngest daughter fledde
Into the thicke, where couertly
A *cloister* life she ledde.
Gascoigne. The Complaint of Phylomela.

Signifying therby, that Christ, which is the High Priest, came from the secret bosom of his Father, and virginal *cloister* of his mother, into this world, to suffer sacrifice for man's redemption.—*Strype. Records*, No. 109.

He take thē for his prisoners, and left company to keepe theym, and then moūted agayne his horse and rode into the streates, and sawed many lyues of ladys, damosels and *cloysterers* fro defoulyng, for the soudyers were without mercy.
Berners. Froissart. Cronycle, vol. i. c. 124.

This Dunstane (as witnesseth Ioā Capgraue) was the first that in this realme compelled men and women to vowe chastyte and to kepe *claustrale* obedyence, agaynst the fre doctryne of Saynte Paule, 1 *Cor.* 7. and *Gal.* 5.
Bale. English Votaries, pt. i.

That all the sweetness of the world in one,
The youth and virtue that would taine wild tygers,
And wilder people, that have known no manners,
Should live thus *cloistered* up.
Beaum. & Fletch. A King and no King, Act iv.

Though I am a *cloystered* man in the condition of my present life, besides my confinement by infirmity, yet having spent so much of mine age among noise abroad, and seven years thereof in the court at home, there doth still hang upon me, I know not how, a certain concupiscence of novelties.—*Reliquiæ Wottonianæ*, p. 363.

Far from revenge; soon won; soon made content;
As fitter for a *cloister* than a crown:
Whose holy mind so much addicted is
On th' world to come, that he neglecteth this.
Daniel. The Civil Wars, b. v.

Yet is it in that kind, as best accords
With rural passions, which use not to reach
Beyond the groves, and woods, where they were bred;
And best become a *cloistral* exercise.
Id. Ded. Of the Queen's Arcadia.

A merrie mate amongst the rest,
Of *cloysterers* thus told,
"This *cloystring* and fat feeding of
Religious is not old,"
(Quoth he.) *Warner. Albion's England*, b. v. c. 25.

The element it selfe, till seuen yeares heate,
Shall not behold her face at ample view:
But like a *cloystresse* she will vailed walke,
And water once a day her chamber round
With eye-offending brine.
Shakespeare. Twelfth Night, Act i. s. 1.

None among them are thought worthy to be styled religious persons, but those that *cloyster* up themselves in a monastery.—*Sharp*, vol. i. Ser. 3.

For in what stupid age or nation
Was marriage ever out of fashion?
Unless among the Amazons,
Or *cloister'd* friars and vestal nuns.—*Hudibras*, pt. ii. c. 1.

Bale's pen indeed was sharp and foul enough sometimes, when he had such foul subjects to deal with, as the cruelties and uncleannesses of many of the popish priests and prelates, and *cloisterers*.—*Strype. Edw. VI.* an. 1547.

Nature shall smile to view the vanquish'd brood,
And none, but envy, riot unsubdued:
In *cloister'd* state let selfish sages dwell,
Proud that their heart is narrow as their cell.
Shenstone. The Judgment of Hercules.

CLOSE, *v.* CLOSE, *adj.* CLOSE, *n.* CLOSE, *ad.* CLO'SING, *n.* CLO'SELY. CLO'SENESS. CLO'SURE. } From Lat. *Clausus*, the past part. of *Claudere*; to be or cause to be so near as to touch. It. *Chiudere*; Fr. *Clorre*. The verb is formed upon the adj.

To bring as near as possible; to join together, to conjoin, to unite; to bring so near that no further approximation or progress can be made; to bring to an end; to end, to finish. To bring so near as to prevent ingress or egress; to confine, to keep confined or secret; to shut up, to block up.

A *close* is a piece of ground *enclosed* or surrounded by fence or hedge.

Close is much used, prefixed.

The kastelle did he wirke of his tresore alle,
And S. Cutberte's kirke *closed* with a walle.
R. Brunne, p. 79.

In the castel of Corf. ich shal do the *close*
Ther as an ancre. *Piers Ploukman*, p. 45.

But woo to you Scribes and Parisees ypocritis: that *closen* the kyngdom of hevenes bifore men, and ye entren not: neither suffren men entrynge to entre.—*Wiclif. Matt.* c. 23.

And whan thei hadden do this thing thei *closiden* togidere a greet multitude of fischis, and her net was brokun.
Id. Luke, c. 5.

He somtime is cause of all dammages that bestes do in the feld, that breketh the hedge of the *closure*, thurgh which he destroyeth that may not be restored.
Chaucer. The Persones Tale.

Thus Chaunteclere stood high upon his toos,
Stretching his necke, and held his eyen *cloos*.
Id. The Nonnes Preestes Tale, v. 15,358.

My sonne be thou ware thereby,
And holde thy tonge still *close*.
For who that hath his worde *disclose*
Er that he witte what he mene,
He is full ofte nighe his tene.—*Gower. Con. A.* b. iii.

Oh countrie clownes, your *closes* see you keepe
With hedge, and ditche, and mark your meadow with meares.—*Gascoigne. The Fruites of Warre.*

The Russie men are round of bodies, fully fac'd,
The greatest part with bellies bigge that ouerhang the waste,
Flat-headed for the most, with faces nothing faire,
But browne, by reason of the stone, and *closeness* of the aire.—*Turbervile, in Hackluyt*, vol. i. p. 387.

When the token of meting by the shot of the arteleric was knowen, the French kyng with xii. noblemen, entered the bridge, & came to the *closure*.—*Hall. Edw. IV.* p. 254.

The Lord himselfe hathe not disdayned so exactly to register in the Booke of Life, after what sort his seruants haue *closed* vp their dayes on earth, that he discendeth euen to their very meanest actions, what meate they haue longed for in their sicknesse, what they haue spoken vnto their children, kinsfolke, and friends, &c.
Hooker. Sermon. A Remedie against Sorrow and Feare.

Till the applause it brings
Wakes eccho from her seate,
The *closes* to repeate.
(*Ech.* The *closes* to repeate.)
B. Jonson. Shepherd's Holiday.

From a *close* bower this dainty musique flow'd
A bower appareld round with diuers roses,
Both red and white, which by their liveries show'd
Their mistris faire, that there herself reposes.
Spenser. Britain's Ida, c. 2.

This Taurea, when he had ridden all about the troups of his enemies, casting his eye every way, to see if he could espie Claudius Asellus, enquired at length *closely*, after silence made, where about he was.—*Holland. Livie*, p. 506.

Such is the care and *closeness*, wherewithal her parents, Morenco Corcuelo, and her mother Aldonca Nogales, have brought her up.—*Shelton. Don Quixote*, b. iii. c. 11.

That the Kirkmen were generally very zealous for the *closing* with their king, yet some of them averse to it, and praying against it.—*Whitelocke. Memorials*, an. 1650.

——— O thou bloody prison!
Fatall and ominous to noble peers:
Within the guiltie *closure* of thy walls,
Richard the Second here was hack'd to death.
Shakespeare. Rich. III. Act iii. sc. 3.

[We] will hand in hand all headlong cast vs downe,
And on the ragged stones beat forth his braines,
And make a mutuall *closure* of our house.
Id. Titus Andronicus, Act v. sc. 3.

The issue of the whole action, in the young man's not *closing* with Christ's proposals about eternal life, and his sorrowful departure thereupon, lays before us a full account of that misery, which attends a final dereliction of Christ.
South, vol. vi. Ser. 8.

We have it, it seems, in our power, by the exercise of one particular virtue, to secure a pardon to ourselves for neglecting all the rest, and can blot out the remembrance of an ill-spent life, by a few acts of charity at the *close* of it.
Atterbury, vol. i. Ser. 2.

But when any point of doctrine is handled in a *close* and argumentative manner, it appears flat and unsavory to them; has nothing in it of the life and power of godliness, and is all mere human reasoning.—*Id.* vol. iv. Ser. 5.

King Philip lost the best part of his cavalry in that action: upon which he retired towards Saragossa, but was *closely* followed by king Charles.
Burnet. Own Time. Anne, an. 1710.

The works of David Teniers, Jun. are worthy the *closest* attention of a painter, who desires to excel in the mechanical knowledge of his art.
Sir J. Reynolds. Journey to Flanders and Holland.

This immense field was composed of different kinds of ice, such as high hills, loose or broken pieces packed *close* together, and what, I think, Greenlandmen call field ice.
Cook. Voyage, vol. iii. b. i. c. 3.

In the general emulation of wit and genius, which the festivity of the Restoration produced, the poets shook off their constraint, and considered translation as no longer continued to servile *closeness*.—*Idler*, No. 69.

CLO'SET, *v.* } *Closet* is a diminutive of
CLO'SET, *n.* } *Close*, (qv.)
CLO'SELET. } A small *close* or *enclosure*; a small place (private apartment) closed;
And *Closulet*, a diminutive of *Closet*.

For in a *closet* faste by
The duke was hid so priuely,
That she him might not perceiue.—*Gower. Con. A.* b. i.

In the east church, the priest standeth, as it were, in a trevice, or *closet*, hang'd round about with curtains, or veils, apart from the people.
Burnet. Rec. pt. ii. b. iii. *Answer of Dr. Cole, &c.*

The louing mother, that nine moneths did beare,
In the deare *closet* of her painefull side,
Her tender babe, it seeing safe appeare,
Doth not so much reioyce, as she reioyced there.
Spenser. Faerie Queene, b. iii. c. 2. s. 11.

——— And now we learn
They're all retir'd to Flanders, to the dam
That nurs'd this eager whelp, Margaret of Burgundy.
But we will hunt him there too, we will hunt him,
Hunt him to death, even in the beldam's *closet*.
Ford. Perkin Warbeck, Act I. sc. 1.

So where the neatest badger most abides,
Deep in the earth she frames her pretty cell,
And into halls and *closulets* divides.
P. Fletcher. The Purple Island, c. 6.

About this time, I happened to be with my Lord Treasurer one evening in his *closet*, when a packet came to him from Mr Montague, ambassador at Paris, giving him an account of a large conference Monsieur de Louvois had lately had with him, by the king his master's order.
Sir W. Temple. Memoirs, 1672—9.

See Bedlam's *closetted* and hand-cuff'd charge
Surpass'd in frenzy by the mad at large.
Cowper. Tirocinium.

They well knew that he felt like other men: and of course he would think it mean and unworthy, to decline asserting in his place, and in the front of able adversaries, the principles of what he had penned in his *closet*, and without an opponent before him.
Burke. Appeal from the New to the Old Whigs.

CLOT, *v.* } To *clod* or *clot*; to form into
CLOT, *n.* } lumps or masses *cleaved*; (cloved, clov'd, clod, *clot*,) or separated from a larger mass, or
CLO'TTING, *n.* } material substance. See CLOD,
CLO'TTER, *v.* } and CLOUT. Generally—
CLO'TTY. }
CLOT-POLE. }
To form into lumps; to congulate; to be or become thick or gross.
Clot-pole, (met.) see CLOD-POLE.

The *clotered* blood, for any leche-craft,
Corrumpeth, and is in his bouke ylaft.
That neyther veine-blood, ne ventousing,
Ne drinke of herbes may ben his helping.
Chaucer. The Knightes Tale, v. 2747.

The ground also would now be broken up for a fallow against the next yeare, according to the mind and councell of Virgil especially, to the end that the sunne might thoroughly parch and concoct the *clots*, and thereby make it more mellow.—*Holland. Plinie*, b. xviii. c. 26.

——— But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,
The soul grows *clotted* by contagion.
Milton. Comus, l. 467.

The ploughman must beware that the *clots* ride not one upon another's back:—badly is that land ploughed, which after the corn is sowed, needs the great harrowes and *clotting*.—*Holland. Plinie*, b. xviii. c. 19.

Ther. I will see you hang'd like *clot-poles* ere
I come any more to your tents.
Shakespeare. Troil. & Cress. Act ii. sc. 1.

——— With his hand he lifted up the belt,
And wipt away that *clottered* blood, the fervent wound did melt.
Chapman. Homer. Iliad, b. v.

Where land is *clotty* and a shower of rain soaks through, you may make use of a roll to break it.—*Mortimer.*

A dungeon wide and horrible, the walls
On all the sides furr'd with mouldy damps, and hung
With *clots* of ropy gore, and human limbs,
His dire repast.—*Addison. Story out of Third Æneid.*

By continuing the affusion, you may bring the liquor to a kind of a crimson, and afterwards to a dark and opacous redness somewhat like that of *clotted* blood.
Boyle. Works, vol. i. p. 770.

Now dye: with that he drazg'd the trembling sire,
Slidd'ring through *clotter'd* blood, and holy mire.
Dryden. Virgil. Æneis, b. ii.

——— I see the car
Of fierce Achilles, see th' encumber'd wheels
O'er heroes driv'n, and *clotted* with their gore.
Glover. Leonidas, b. vi.

CLOTHE, *v.* or } The A. S. *Clauled*, *ge-clauled*,
CLOATH. } i. e. *clathed* or *clothed*,—the
CLOTH, *n.* } past part. has been preserved
CLO'THIER. } though the verb is lost.
CLO'THING, *n.* } Also, *Cloth*, pannus; *Clatha*, vestimenta; Sw. *Klæde*; Ger. *Kleid*; Dut. *Kleyde*, vestis; and also the Dut. *Kleyden*, vestire. See CLAD.

Cloathes (used only in the plural) is applied to the coverings or vestures, which are worn on the body. *Cloth*, to the material of which certain *cloathes* are usually made.

To *cloath* or *clothe* (met.) is used, when some purpose or design is meant to be *covered* or concealed: to dress, to invest.

And *clotheth* hym myd the best *cloth* that ge mowe y se,
And fourti knyghtes mid hym that of hys siwte be.
R. Gloucester, p. 36.

How they ben *clothed* in *cloth*, that clennest sheweth.
Piers Ploughman. Crede.

Be ye war of false prophetis, that comen to you in *clothingis* of scheep, but wythynne fourth they ben as wolves of raveyne.—*Wiclif. Matthew*, c. 7.

And the kyng entride to see men sittynge at the mete, and he sigh thire a man not *clothid* with bryde *cloth*. And he seide to hym, frend how entridist thou hidere without bryde *clothis*? and he was doumbe.—*Id. Ib.* c. 22.

And he seide to hem also a likenesse, for no man takith a piece fro a newe *clothe* and puttith it into an olde *clothing*, ellis bothe he brekith the new, and the peece of the newe acordith not to the olde.—*Id. Luke*, c. 5.

Of *cloth-making* she hadde swiche an haunt,
She passed hem of Ipres, and of Gaunt.
Chaucer. The Prologue, v. 44.

For as I left at home al my *clothing*
Whan I came first to you, right so (quod she)
Left I my will and al my libertie,
And toke your *clothing*.—*Id. The Clerkes Tale*, v. 8530.

And she mad Hercules so nice
Upon her loue, and so assote,
That he hym *clotheth* in hir cote:
And she in his was *cladde* full ofte.—*Gower. Con. A.* b. ii.

He [the hypocrite] *clotheth* riches (as men seyne)
Under the simplest of powerte,
And doth to seme of great deserte
Thynge, which is litteli worthe within.—*Id. Ib.* b. i.

Thei loken in, where as thei founde
A body deade, whiche was wounde
In *cloth* of golde, as I said ere.—*Id. Ib.* b. viii.

The grazier gets by feeding fatte his neate,
The *clothier* coyns by carding locks of wooll.
Gascoigne. The Fruites of Warre.

The kyng & the wiser sort considered that if he had warre with the emperor, that his marchauntes should lese muche, and if thei lost, the *clothyers* and the *cloth-workers*, of whiche were a great multitude should lese and be brought to extreme powertie.—*Hall. Hen. VIII.* an. 19.

——— And least cold
Or heat should injure us, his timely care
Hath unbesought provided, and his hands
Clath'd us unworthie, pitying while he judg'd.
Milton. Paradise Lost, b. x.

Thus Belial with words *clothed* in reason's garb
Counsel'd ignoble ease, and peaceful sloath,
Not peace. *Id. Ib.* b. ii.

For one night's revel silk and gold we choose,
But in long journies *cloth* and leather use.
Donne. The Anagram, Elegy 2.

Yes, but they gang in more secret wise,
And with sheepes *clothing* doen hem disguise.
Spenser. Shepherd's Calendar, September.

That they sent thither also great quantities of bull and cow hides, and brought from thence in exchange Europe commodities; as hats, linnen and woollen, wherewith they *clothed* themselves.—*Dampier. Voyage*, an. 1684.

One thing the mention of the girls brings into my mind, which must not be forgot; that is, that your son's *cloths* be never made strait, especially about the breast.
Locke. Of Education, s. 11.

Thus are men apt to play with their healths and their lives, as they do with their *cloaths*; which may be better excused, since both are so transitory, so subject to be spoiled with common use, to be torn by accidents, and at the best to be soon worn out.—*Sir W. Temple. Of Health & Long Life.*

The plague was so sunk in London, that the inhabitants began to return to it, and brought with them a great deal of manufacture, which was lying on the hands of the *clothiers* and others, now in the second year of the war, in which trade and all other consumptions were very low.
Burnet. Own Time, an. 1666.

Those that are citizens of the new Jerusalem, must have the *cloathing* and the garb of such citizens, even the long white robes of a pure, unspotted righteousness.
South, vol. vi. Ser. 12.

——— A dark hill, steep and high,
Holds and charms the wandering eye!
Deep are his feet in Towy's flood,
His sides are *cloth'd* with waving wood,
And ancient towers crown his brow.—*Dyer. Grongar Hill.*

He would not, however, part with it till he had the *cloth* in his possession, and as there could be no transfer of property, if with equal caution I had insisted upon the same condition, I ordered the *cloth* to be handed down to them, upon which, with amazing coolness, instead of sending up the skin, he began to pack up both that and the baize.
Cook. Voyage, vol. i. b. ii. c. 1.

With him, the *cloathing* is neither woollen, nor linnen, nor silk, satin, or velvet: it is drapery: it is nothing more.
Sir J. Reynolds, Disc. 4.

CLOUD, *v.* } Tooke thinks *Cloud* is formed
CLOUD, *n.* } thus, "*Ge-hlod*, *ge-hloud*, *gloud*,
CLO'UDY. } *cloud*; *Ge-hlod* is the regular
CLO'UDILY. } past tense, and past part. of
CLO'UDINESS. } *ge-hludan*, to hide, cover."
CLO'UDLESS. } "For the same reason," he adds, "the Latin word *nubes* was formed from *nubere*; which means to *cover*. 'Quia *cælum* nubit, i.e. operit, says Varro.'" He should have said *Vossius*, though Varro is to the same purport.

To cover; to throw into shade, gloom, obscurity, or darkness; to obscure, to darken.

Cloud is much used, prefixed.

Thanne alle kynredis of the eerthe schulen weyle, and thei schulen se mannes sone comynge in the *cloudis* of heuene with myche virtu and maieste.—*Wiclif. Matt.* c. 24.

And then shall all the kyndredes of the earth mourne, and they shall se the sonne of mã come in the *cloudes* of heauen with power and great glory.—*Bible*, 1551. *Ib.*

He spake, how fortune covered with a *cloude*,
I wote not what, and als of a tragedie
Right now ye herd.
Chaucer. The Nonnes Preestes Tale, v. 14,788.

Right now the highe windes blowe:
And anon after thei ben lowe.
Now *cloudie*, and now clere it is.—*Gower. Con. A.* Prol.

Likewise hee may bee called *cloudie*, for as the *cloudes* keep the sonne shining from vs, so doth his ignorauncе keepe him blindfolde from the true vnderstanding of thinges.
Wilson. The Arte of Rhetorike, p. 173.

Vntil the full age were come, that God would shew him openly vnto the whole worlde, and deliuer them from their shadowes and *cloudelight*, and the heathen out of their dead slepe, of starck blinde ignorancy.—*Tyndall. Workes*, p. 13.

And his next son for wealth and wisdom fam'd,
The *clouded* ark of God till then in tents
Wand'ring, shall in a glorious temple enshrine.
Milton. Paradise Lost, b. xii.

Was I deceiv'd, or did a sable *cloud*
Turn forth her silver lining on the night?
I did not err, there does a sable *cloud*
Turn forth her silver lining on the night,
And casts a gleam over this tufted grove.—*Id. Comus.*

Then with uplifted hands, and eyes devout,
Grateful to heav'n, over his head beholds
A dewy *cloud*, and in the *cloud* a bow
Conspicuous with three listed colours gay,
Betok'ning peace from God, and cov'nant new.
Id. Paradise Lost, b. xi.

The dragon likewise if he finde his eyes to be dim, clenseth, scoureth, and dispatcheth the *cloudinesse* thereof with fenel.—*Holland. Plutarch*, p. 793.

——— But as an eagle
His *cloudless* thunder bolted on their heads.
Milton. Samson Agonistes.

And pleasant spring appeareth.
The grasse now ginnes to be refresht:
The swallow peeps out of her nest,
And *cloudie* welkin cleareth.
Spenser. Shepherd's Calendar. March.

Now night her course began, and over heav'n
Inducing darkness, grateful truce impos'd,
And silence on the odious din of warr:
Under her *cloudie* covert both retir'd
Victor and vanquisht.—*Milton. Paradise Lost*, b. vi.

The *clouds* and rain we shall find to be no less useful meteors than the last mentioned; as is manifest in the refreshing pleasant shades, which the *clouds* afford, and the fertile dews and showers, which they pour down on the trees and plants, which would languish and die with perpetual drought, but are hereby made verdant and flourishing, gay and ornamental; so that (as the Psalmist saith, *Ps* lxv. 12, 13) the little hills rejoice on every side, and the valleys shout for joy, they also sing.

Derham. Physico-Theology, b. i. c. 8.

I bid him produce his cane in court, which he had left at the door, he did so, and I finding it to be very curiously *clouded*, with a transparent amber head, and a blue ribband to hang upon his wrist, I immediately ordered my clerk, Lillie, to lay it up, and deliver out to him a plain joint, headed with walnut.—*Tatler*, No. 103.

Let us remember, that in this state of imperfection, there is scarce any truth so bright and clear, but that an industrious stirrer up of doubts may do somewhat towards *clouding* and darkening it.—*Atterbury*, vol. iii. ser. 8.

The day before he [King William] set out, he called me into his closet: he seemed to have a great weight upon his spirits, from the state of his affairs, which was then very *cloudy*.—*Burnet. Own Time*, an. 1690.

But all this while we seem to be to seek, what the chief and highest good superiour to knowledge is, in which the essence of the Deity principally consists, and it cannot be denied, but that Plato sometimes talks too metaphysically and *cloudily* about it.—*Cudworth. Intellectual Syst.* p. 205.

The fool to native ignorance confin'd,
No beauty beaming on his *clouded* mind:
Untaught to relish, yet too proud to learn,
He scorns the grace his dulness can't discern.

Mason. The Art of Painting, v. 58.

The weather had for some time been very thick, with much rain, but this day was so favourable that not a *cloud* intervened during the whole transit.

Cook. Voyage, vol. i. b. ii. c. 3.

'Tis this [religion] that wards the blow, or stills the smart,
Disarms affliction, or repels its dart;
Within the breast bids purest rapture rise,
Bids smiling conscience spread her *cloudless* skies.

Cotton. To the Rev. J. Hervey, on his Meditations.

CLOVE, *n.* *Cloves* of garlick; from *Cleofian*, to cleave, (Lye.) See the quotations from Holland, Plinie, (*infra*,) and in v. *Cloven*.

The garlicke head is covered and clad all over with certain very fine and thin pellicles or membranes which may be *parted* and *divided* one from another; under which you will see it compact and joined (as it were) together of many *cloves* in manner of kernils, and those also enclosed each one apart within their several skins.—*Holland. Plinie*, b. xix. c. 6.

CLOVE. Fr. *Clou de Girofle*; It. *Chiodo di Girofano*; Sp. *Clavo de Especias*. So called from its manifest resemblance to a nail, (*Clavus*, q.d. *Clavus, Caryophylli.*) In Dut. it is called *Naeghel*, in Ger. *Nagel*. See the quotation from Pliny.

Over and besides, there is another fruit that commeth out of India, like unto pepper cornes, and it is called *cloves*, [Garyophyllon] but somewhat bigger and more brittle.

Holland. Plinie, b. xii. c. 7.

They have plenty of *clove*-bark, of which I saw a ship-load; and for *cloves*, Raja Laut, whom I shall have occasion to mention, told me, that if the English would settle there, they could order matters so in a little time, as to send a ship load of *cloves* from thence every year.

Dampier. Voyage, an. 1686.

Cloves, although they are said originally to have been the produce of Machian, or Bachian, a small island far to the eastward, and only fifteen miles to the northward of the line, and to have been from thence disseminated by the Dutch, at their first coming into these parts, over all the eastern islands, are now confined to Amboina, and the small isles that lie in its neighbourhood.—*Cook. Voy.* vol. ii. b. iii. c. 11.

CLOVEN. *Cloven*, is the past tense and past part. of *Cleave*, (qv.) It is used prefixed to foot, hoof, &c.

Ne how the fire was couched first with stre
And then with drie stickes *cloven* a thre.

Chaucer. The Knightes Tale, v. 2936.

For after the Romanes by fine force had broken and *cloven* the maine battalion of the enemie in the very middest, they turned about againe, and presented themselves behind.

Holland. Livius, p. 962.

The *cloven* onions and the scallions aforesaid are proper to make sauce of.—*Id. Plinie*, b. xix. c. 6.

The priest with holy hands was seen to tine
The *cloven* wood, and pour the ruddy wine.

Dryden. Homer. Iliad.

CLOVER. } Clover or claver. A. S. *Clafre*
CLO'VERED. } *wyrt*, trifolium. Sw. *Clofwen*; Dut. *Klaver*; Ger. *Klee*. "So called," says Ihre, "from the remarkable *cleff*, *cleft*, or *fissure* of the leaves." And (Wachter,) "quasi folium trisul-cum, a *kloben*, findere." A. S. *Cleof-an*, to *cleave*; Ger. *Klob-en*; Sw. *Clyfwa*.

So that my poorest trash, which mine call rush and reed,
For litter scarcely fit, that to the dung I throw,
Doth like the penny-grass, or the pure *clover* show
Compared with the best.—*Drayton. Poly-Olbion*, s. 25.

'Tis beauty all, and grateful song around,
Join'd to the low of kine, and numerous bleat
Of flocks, thick nibbling through the *clover'd* vale.

Thomson. Summer.

Cherwell, thy sedgy banks and glist'ring streams
All laugh and sing at mild approach of morn,
Thro' the deep groves I hear the chaunting birds,
And thro' the *clover'd* vale the various lowing herds.

Warton, Ode 8. *Morning.*

CLOUGH, *n.* The past part. of A. S. *Cleofian*, findere, to *cleave*, *clouve*, *clough*, cleaved or divided.

A *clough* or *clough*, is a kinde of *breach or valley* downe a slope from the side of a hill, where commonly shragges, and trees doe grow. It is the termination of Colclough or rather Colkclough, and some other sirnames.

Verstegan. Restitution of decayed Intelligence, c. 9.

CLOUT, *v.* } *Clout* (the noun) is the past
CLOUT, *s.* } part. of *Cleofian*, findere, to
CLO'UTED, *adj.* } cleave. Clouved, clouv'd,
CLO'UTERLY. } *clout*;—cleaved, or divided into small pieces. (See *Tooke*, ii. 178.) "*Clouted* cream," he adds, "is so called for the same reason." See also CLOD and CLOT.

To *clout*, is to put on or cover with, *clouts*, pieces or patches; to patch, to botch. Also—

To *clout*, or to give a *clout*,—to strike, to give a blow. The meaning perhaps is,—to strike or hit, as with a *clod* or *clot*, with any thing bumpish; or, according to the proverb cited in Beaum. & Fletch. to beat to *clouts*. We still have the expression,—to beat to *pieces*.

Clouted, in *Bible*, 1551, is in our common version, *wounded*.

Clouterly, perhaps, is like any thing *clouted*, patched or botched; i. e. clumsy: or otherwise, it may be *clowterly*; i. e. clownishly. See CLOWN.

Bothe to karde and to kembe. to *clouten* and to wasche.

Piers Ploughman, p. 151.

But se thi self in thi sight, whou somme of hem walketh
With *clouted* shon, and clothes ful feble.—*Id. Crede.*

And theron lay a lytel chylde lapped in *cloutes*.—*Id. Ib.*

And no man puttith a *clout* of bolstous cloth into an olde clothing, for it doith away the fulnesse of the cloth and a worse brekyng is maad.—*Wiclif. Matthew*, c. 9.

Than shew I forth my longe cristal stones,
Yrammed ful of *cloutes* and of bones,
Relikes they bin, as wenen they echon.

Chaucer. The Pardoneres Tale, v. 12,282.

Item, he said "We have a lyving Christ, and not a Christ of *clowts*." This I said, say, and will say; my Lord Jesu Christ is risen from the death, and lyveth, and reygneth Lord and King in the glory of his Father, world without end.

Strype. Rec. R. Wisdome. Vindication, No. 115.

Thus dooth hys owne alleged stories not helpe, but clerelye confounde hys *clouted* vp matter for monkes chastity.

Bale. Apology, fol. 32.

The doctryne, whyche is the stronger parte, endeth with the fyftene chaptre, and thys croked cloyner, *cloughteth* me in a patch of the lattre parte, which is the weaker.

Id. Ib. fol. 39.

I wasted them and so *clouted* them that they couldo not aryse, but fell under my feet.—*Bible*, 1551. 2 *Sam.* c. 22.

So, by what right or wrong so—care,
Spayne *clouteth* crownes together
And almeth, euen from Portugale,
As is supposed, hither.

Warner. Albion's England, b. ix. c. 48.

But if fond Bavius vent his *clouted* song,
Or Mævius chant his thoughts in brothel charm;
The witless vulgar, in a num'rous throng,
Like summer flies about their dunghill swarm.

P. Fletcher. The Purple Island, c. 1.

I could tell you how not long before her death, the late Queen of Spain took off one of her chapines, and *clouted* Olivares about the noddle with it.—*Howell*, b. ii. Let. 43.

If I were mad, I should forget my sonne,
Or madly thinke a babe of *clouts* were he.

Shakespeare. King John, Act iii. sc. 4.

Sole. ——— Here I bring that Knight,
He that Syenna's Duke, & all his louts
Beat (as the Proverb seemly saies) to *clouts*.

Beaum. & Fletch. Women Pleas'd, Act v. sc. 1.

Aym. What, he that wears a *clout* about his neck,
His cuffs in's pocket, and his heart in's mouth.

Massinger. Fatal Dowry, Act ii. sc. 2.

Going though an alley the other day I observed a noisy impudent beggar bawl out, that he was wounded in a merchantman. That he had lost his poor limbs, and show'd a leg *clouted* up.—*Tatler*, No. 68.

The men for the biggest part have only a small *clout* to cover their nakedness.—*Dampier. Voyage*, an. 1687.

New milk and *clouted* cream, mild cheese and curd,
With some remaining fruit of last year's herd,
Shall be our evening fare.—*A. Philips*, Pastoral 2.

The only incident is a very dirty one, which every one must wish had been omitted; that of a woman *clouting* a child.—*Sir J. Reynolds. Journey to Flanders, &c.*

CLOWN, *v.* } Skinner thinks, *Clown*,
CLOWN, *s.* } without doubt, contracted
CLO'WNAGE. } from *Colonus*. It is more
CLO'WNERY. } probably of the same origin
CLO'WNISH. } with *Lown* and *Lowt*. *Low*
CLO'WNISHNESS. } is the past part. of *lic-yan*, jacere, cubare; of which was formed the verb to *low*; or to make *low*; past part. *lowen*, *low'n*, *lown*; *low-ed*, *low'd*, *lowt*. *Ge-lic-yan*, gives regularly *ge-hlowen*, *gelown*, *glown*, *clown*.

A *clown*, lown or lowt,—a low-lived, rude, ill-bred churlish fellow. To *clown*, is to act like a *clown*.

When eche had other salued in his sort,
To brag vpon his pipe the *clowne* begoon,
And sayd, that for the noise and gallant sport
All other mirthes and maygames he wold shoon.
His onely ioy was on his pipe to play:
And then to blow the rustick did assay.

Turbervile. Ayaynst the Iclous Heads, &c.

A *clownish* club in hand he weld, he thronges in thickst of fight. *Phaer. Virgil. Eneados*, b. xi.

Savi. Beshrew mee, hee *clownes* it properly indeed.

B. Jonson. Every Man out of his Humour, Act v. sc. 2.

O vile ingratitude! a monstrous thing,
Not thinking how he strengthned had her sting:
She kil'd the courteous *clowne* by whom she liu'd

Stirling, son. 24.

And he to serve me thus! ingratitude.
Beyond the courtesies yet of any *clownage*.
Shewen to a lady! what now, is he stirring?

B. Jonson. Tale of a Tub, Act i. sc. 6.

Pride and stiff *clownage* mixt
To make up greatnesse.—*Id. Ep. to a Friend.*

As he the surface thus, so likewise will he show,
The *clownish* blazons, to each country long ago,
Which those unletter'd times, with blind devotion lent,
Before the learned maids our fountains did frequent,
To show the muse can shift her habit, and she now
Of Paladins that sung, can whistle to the plough:
And let the curious tax his *clownery*, with their skill
He recks not, but goes on, and say they what they will

Drayton. Poly-Olbion, s. 23.

Men are like wine, not good before the lees of *clownishness* be setled.—*Feltham*, pt. ii. Res. 69.

Oct. How now, slave!
Goth. I was fainting
A *clown-like* qualm seized on me; but I am
Recovered.—*Massinger. Bashful Lover*, Act iii. sc. 1.

His soul bely'd the features of his face;
Beauty was there, but beauty in disgrace.
A *clownish* mein, a voice with rustic sound,
And stupid eyes that ever lov'd the ground.

Dryden. Cymon & Iphigenia.

There is indeed sometimes a grossness and *clownishness* in Theocritus, which Virgil, who borrowed his greatest beauties from him, hath avoided.—*Guardian*, No. 28.

The *clown*, the child of nature, without guile,
Blest with an infant's ignorance of all
But his own simple pleasures; now and then
A wrestling match, a foot-race, or a fair;
Is balloted, and trembles at the news.—*Cowp. Task*, b. iv.

CLOY, *v.* } See ACCLOY. Fr. *Encloyer*,
CLO'YING, *s.* } to cloy, choak or *clog* up, (Cot-
CLO'YLESS. } grave.) Skinner thinks from
CLO'YMENT. } the Lat. *Claudere*, to close.

"*Cloys* his beak," (Shakespeare, *Cymbeline*); Tyrwhitt, Farmer, and Steevens, agree, means "*Claws* his beak."

To *cloy*, (in Speed,) is evidently to choak or *clog* up;—to *cloy*, as applied to the appetite, is to choak or clog up the active powers of the palate: to pall, to satiate, to glut or surfeit them. All the other usages seem deduced, consequentially, from to *clog*,—to glut or surfeit; as to *cloy* with tears,—to glut with, to steep in tears; to *cloy* with woes,—to glut or surfeit with woes.

Then bathe I bed with brine,
and *cloy* my couch with teares,
And mid my slepe thy gristly ghost
in straungle sort appeares
Turberville. To his Love long Absent.

A bearing wyfe with brats will *cloy* thee sore.
Id. To a Young Gentleman taking a Wyfe.

Where many dayes in mirth,
And lolytie they spent,
Both satisfied with deep delight,
And *cloyde* with al content.
Gascoigne. The Fable of Philomela.

Agayne as soone as they haue been well fedde, and after that helpe hath been done to the euils of a greate mayny, than, lest on the one side fammyaritye maye engendre contempte, or on the othersyde to muche presence may be a *cloying* to them, let him sequestre himself into his solitary cosette, to the ende that, &c.—*Udal. Luke*, c. 5.

The duke's purpose was to have *cloyed* the harbour by sinking ships laden with stones, and such like choaking materials.—*Speed. Hen. VI.* b. ix. c. 10. s. 30.

There now he liueth in eternall blisse,
Joying his Goddesse, and of her enjoyed:
Ne feareth he henceforth that foe of his,
Which with his cruell tuske him deadly *clyd*.
Spenser. Faerie Queene, b. iii. c. 6.

We, set in th' autumn, in the withering
And sullen season of a cold defect,
Must taste those sowre distastes the times do bring
Upon the fulness of a *cloy'd* neglect.
Daniel. Musophilus.

There was a nobleman said of a great counsellor, "That he would have made the worst farrier in the world: for he never shod horse but he *cloyed* him: for he never commended any man to the king for service, or upon occasion of suit, or otherwise, but that he would come in, in the end, with a *but*, and drive in a nail to his disadvantage."
Bacon. Apophthegms.

Is Christian piety so homely, and so unpleasant, and Christian men so *cloy'd* with her, as that none will study and teach her, but for lucre and preferment?
Milton. Animadv. upon the Remonst. Defence.

For *cloy'd* with woes and trouble store
Burchard my soul doth lie,
My life at death's uncheerfull door
Unto the grave draws nigh. *Id.* Psalm 88

Heav'n knows, with thee alone I sadly part:
All other earthly sweets have had their *cloying*
P. Fletcher. Elizo to Sir Anthony Irby.

Alas, their loue may be called appetite,
No motion of the liuer, but the palat,
That suffer surfet, *cloyment*, and reuolt;
But mine is all as hungry as the sea
And can digest as much.
Shakespeare. Twelfth Night, Act ii. sc. 4.

——— Epicurean cookes
Sharpen with *cloyless* sawce his appetite,
That sleepe and feeding may prorogue his honour,
Euen till a Lethied dulnesse.
Id. Antony & Cleopatra, Act ii. sc. 1.

This and some other innovations, in the measure of his (Milton) verse has varied his numbers in such a manner, as makes them incapable of satisfying the ear and *cloying* the reader, which the same uniform measure would certainly have done, and which the perpetual returns of rhime never fail to do in long narrative poeme.—*Spectator*, No. 285.

Yes, ye sweet fields, besides your osier'd stream,
Full many an Attic hour my youth enjoy'd;
Full many a friendship form'd life's happiest dream,
And treasur'd many a bliss, which never *cloy'd*.
Whitehead. To the Rev. Dr. Lowth.

CLUB, *v.* }
CLUB, *n.* }
CLU'BBED, *adj.* }
CLU'BBISH. }

Ger. *Kolb*; Sw. *Klubba*, which Wachter thinks is from the Ger. *Kloppen*, ferire, pulsare; A. S. *Clappan*. Ihre from *Klumpe*, massa. It is applied to—

A piece of wood or other substance, of sufficient dimensions for the hand to grasp at one end, and thickening at the other.

But they [her legges] were sturdy and stubbied
Mighty pestels and *clubbed*.—*Skelton. Eleanor Rumming.*

Wherin I mean to tell what race they ronne,
Who followe drummes before they know the dubbe,
And bragge of Mars before they feele his *clubbe*.
Gascoigne. The Fruits of Warre.

Then all the yoūg mē resisted the alderman, & toke him from maistr Mondy, and cryed prentyses and *clubbes*. Then out at euery doore came *clubbes* and weapos and the aldermen fled, and was in great daungier.—*Hall. Hen. VIII.* an. 9.

The first battell that ever was fought, was between the Africanes and Aegyptians; and the same performed by bastons, *clubs*, and coulstaves.
Holland. Pliny, b. vii. c. 56.

Next, Hercules his like ensample shewed,
Who all the west with equal conquest wonne,
And monstrous tyrants with his *club* subdewed:
The *club* of Justice dread, with kingly power endewed.
Spenser. Faerie Queene, b. v. c. 1.

The highest trees be soonest blowen downe:
Ten kings do die before one *clubbish* clowne
Mirrour for Magistrates, p. 231.

As logic is *club fisted* and crabbed, so she is terrible at first sight.—*Howell*, b. i. s. 5. Let. 9.

Æschines writeth, that Lysicles, a grasier, being before but a mean man, and of a *clubbish* nature, came to be the chief man of Athens, by frequenting the company of Aspasia, after the death of Pericles.—*North. Plutarch*, p. 143.

In its aurelia state, it hath quite a different body with a *club-head*.—But when it becomes a gnat, no finny tail, no *club-head*, but all is made in the most accurate manner for flight and motion in the air, as before it was for the waters.
Derham. Physico-Theology, b. viii. c. 6.

This man being pointed out to me, completely equipped in the war habit, with a *club* in each hand, as he seemed bent on mischief, I took those from him, broke them before his eyes, and with some difficulty, forced him to retire from the the place.—*Cook. Voyage*, vol. iii. c. 10.

CLUB, *v.* }
CLUB, *n.* }
CLU'BBIST. }

From the A. S. *Cleofan*, *cleafan*, findere, to divide; because the expenses are *divided* into shares or portions, (Skinner.) And thus—

To *club* is to contribute a share or portion.

A *club*,—an assembly of persons, contributing each his share or portion.

The word is not very old, but very common in the time of the *Spectator*, *Tatler*, &c.

I would ask you one civil question. What right has any man among you, or any association of men, (to come nearer to you) who out of Parliament cannot be considered in a publick capacity, to meet, as you daily do in factious *clubs*, to vilifie the Government in your discourses, and to libel it in all your writings?—*Dryden. Medal. Epis. to the Whigs.*

We were both going towards Westminster, and finding the streets were so crowded that we could not keep together, we were resolved to *club* for a coach.—*Tatler*, No 137.

We therefore proceeded to fit up the *club-room*, and provide conveniences for our accommodation.—*Guard.* No 91.

O mighty triumph! high renown!
Two Gods have brought one mortal down;
Have *club'd* their forces in a storm.
Mallet. Zephyr, or the Stratagem.

But I should question whether all this civick swearing, *clubbing* and feasting, would dispose them more than at present they are disposed, to an obedience to the officers.
Burke. Reflections on the French Revolution.

On Thursday night you know with how much sorrow,
I bid the *club* farewell—"I go to morrow—"
To morrow came, and so accordingly
Unto the place of rendezvous went I.
Byrom. Robbery of the Cambridge Coach.

CLUCK, *v.* Fr. *Clucher*, *clocher*. To *cluck*, is—To click, clock, or *cluck*. See CLOCK.

——— Thou hast never in thy life
Shew'd thy deere mother any curtesie,
When she (poore hen) fond of no second brood
Has *clock'd* thee to the warres: and safelie home
Loden with honor.—*Shakespeare. Coriolanus*, Act v. sc. 3.

So long doth the great brood-hen *cluck* her chickens, as she takes them to be hers; but if once they fly from the protection and safe defence of her wings, she leaveth them as a prey to the puttock.—*State Trials. Henry Garnet*, an. 1606.

CLUM. A. S. *Clumian*, mussitare, murmurare, to mutter or murmur; *it.* tegere, operire, to cover, to hide, to *keep* close or *secret*. Hence Chaucer uses *clum*, pro silentii notâ, (Somner.)

A note of silence.

Now, Pater noster, *clum*, said Nicholay,
And *clum* quod John, and *clum* said Allein.
Chaucer. The Milleres Tale, v. 3639.

CLUMP, *n.* }
CLU'MPER, *v.* }

Ger. *Klump*; Dut. *Klompe*, massa. Wachter thinks from *Kleben*, adhærere, or *Laben*, coagulari. From the A. S. *Ge-lim-an*, to connect, to keep or hold together; (by pronunciation of *gel*, as *gl*,) we have *Glum-an*, past part. *glum-ed*, (and by change of *g* into *c*,) *Clum-ed* or *clumb-ed*, *clumpt*, *clump*. A *clump* is now applied to—

A number or quantity, e. g. of trees placed or planted close together.

England, Scotland, Ireland, and our good confederates the United Provinces, be all in a *clump* together.
Bacon. Of a War with Spain.

Vapours which now themselves consort
In several parts, and closely do conspire,
Clumper'd in balls of clouds.—*More. Song of the Soul*

Where round the lawn might wind the varied way,
Now lost in gloom, and now with prospect gay;
Now screen'd with *clumps* of green, for wintry bow'rs,
Now edg'd with sunny banks for summer flow'rs.
Scott. The Garden, Fp. 1.

On the west end of the island is a large tree, or *clump* of trees, that in appearance resembles a tower.
Cook. Voyage, vol. i. b. i. c. 7.

CLU'MSY, *adj.* }
CLU'MSILY. }
CLU'MSINESS. }

Probably of the same origin as *clump*, and formed immediately from it. Mr. Grose says, *clumps*, *clumpet*, i. e. *clumsy*, idle, lazy, unhandy. And thus *clumsy* is—

Unhandy, awkward, heavy, massive, unwieldy.

In the greater bodies the forge was easy, the matter being ductile and sequacious, obedient to the hand and stroke of the artificer, apt to be drawn, formed or moulded into such shapes and machines even by *clumsy* fingers.
Ray. On the Creation, pt. ii.

The manufacture would be tedious, and at last but *clumsily* performed.—*Spectator*, No. 232.

Therefore this morning I'll begin,
Try how your *clumsiness* will spin.
King. Art of Love, pt. viii.

That pow'r is music: far beyond the stretch
Of those unmeaning warblers on our stage;
Those *clumsy* heroes, those fat-headed gods,
Who move no passion justly, but contempt.
Armstrong. The Art of Preserving Health, b. iv.

These canoes were of unequal sizes; some thirty feet long, two broad, and three deep; they are composed of several pieces of wood *clumsily* sewed together with bandages.
Cook. Voyage, vol. iv. b. iii. c. 6.

CLU'STER, *v.* }
CLU'STER, *n.* }

A. S. *Cluster* or *clyster*, racemus; Dut. *Kluster*, which Junius thinks is from the Dut. and Ger. *Kluven*, adhærere; to adhere or stick together; probably to *close* to be or become *close*.

To be, or cause to be *close* together; to keep close together; to assemble or collect close together.

As this grewe on, the priestes of the countrey *clustering* together, beganne to grudge, and storme against Tyndall, raylng at him, in houses and other meeting places.
Tyndall. Workes. Life, by Fox.

The mountaines were not rayde so quick
but down they fell as fast.
And giants in a *cluster* thick
to Tellus fell at last.
Turberville. A Myrrour of the Fall of Pride.

Also within the flappe of the lyft syde of his jacket, we fynde a greate *cluster* of blonde, and the jacket folden downe thereupon, whiche thyng the sayde Hun coulde neuer folde nor do after he was hanged.—*Hall. Hen. VIII.* an. 6.

Whiles in the ayre their *clust'ring* armie flies,
That as a cloud doth seem to dim the skies,
No man nor beast may rest, or take repast,
For their sharpe wounds, and noyous iniuries.
Spenser. Faerie Queene, b. ii. c. 9.

——— Hyacinthin locks
Round from his parted forlock manly hung
Clustring, but not beneath his shoulders broad.
Milton. Paradise Lost, b. iv.

Her deeds were like great *clusters* of ripe grapes,
Which lead the bunches of the fruitfull vine:
Offring to fall into each mouth that gapes,
And fill the same with store of timely wine.
Spenser. Colin Clouts come home againe.

I saw them under a green mantling vine,
That crawls along the side of yon small hill,
Plucking ripe *clusters* from the tender shoots.
Milton. Comus.

Of various states, the various bounds appear;
There wide Hispania, fruitful Gallia here;
Belgia's moist soil conspicuous from afar,
And Flandria, long the field of a destructive war.
Germania too, with *cluster'd* vines o'erspread.
Hughes. Triumph of Peace.

The most southerly of them is Nicobar itself, but all the *cluster* of islands, lying south of the Andeman Islands, are called by our seamen the Nicobar Islands.
Dampier. Voyage, an. 1688.

This charm to give, great Titian wisely made
The *cluster'd* grapes his rule of light and shade.
Mason. Dufresnoy. The Art of Painting.

CLUTCH, *v.* }
CLUTCH, *n.* }

Clutches, i. e. *clutchers*, (*gelatchers*,) the past part. of *Ge-læccan*, capere, arripere, to take, catch, or seize hold of. (See *Tooke*.) Upon this past part. the verb to *clutch* is formed.

To take, catch or seize, to grasp or gripe.

——— Power hym failleth
To *cluteke*, other to clawe.—*Piers Ploukman*, p. 320.

Thou shalt obey,
Come on thy way
I haue thee in my *clouche*,
Thou goest not hence,
For all the pense,
The mayre hath in his pouche.
Sir T. More. Works, p. ii.

Whilst they are wrestling, crossing thigh with thigh,
Their axes' pikes which soonest out should pluck,
They fall to ground, like in their casks to smother,
With their *clutcht* gauntlets cuffing one another.
Drayton. The Battle of Agincourt.

When he offereth injury as an enemy, when with the *clutched* fist, when upon the cheek, when upon the ear.
Holland. Plutarch. Demosthenes, p. 812.

But all in vaine, his woman was too wise,
Euer to come into his *clouch* againe.
Spenser. Faerie Qurene, b. iii. c. 10.

What was said to them of me, by some of my company that went on shore, I know not, but I was assured by a merchant there, that if they got me into their *clutches* (and it seems when I was ashore they had narrowly watched me) the governor himself could not release me.
Dampier. Voyage, an. 1699.

Should, when he pleases, and on whom he will
Wage war, with any or with no pretence
Of provocation giv'n, or wrong sustain'd,
And force the beggarly last doit, by means
That his own humour dictates, from the *clutch*
Of poverty!
Cowper. Task, b. v.

CLU'TTER, *v.* } Sometimes *clatter*, and some-
CLU'TTER, *n.* } times *clotter*, are so written. See CLATTER and CLOT.

He prates and he patters
He *clyters* and he clatters.—*Skelton. Boke of Colin Clout.*

If it be drunke in honyed wine, it dissolveth and consumeth the *clustered* bloud.—*Holland. Plinie*, b. xxi. c. 25.

It killith them that take it inwardly by congealing and *clustering* their bloud.—*Id. Ib.* b. xxv. c. 13.

The favourite child, that just begins to prattle,
And throws away his silver bells and rattle,
Is very humoursome, and makes great *clutter*,
Till he has windows on his bread and butter
King. To Dr. Lister.

CLY'STER, *n.* } Fr. *Clystère*, *clysteriser*; It.
CLY'STERIZE, *v.* } *Clistero*; Gr. Κλυστηρ, from Κλυζ-ειν, to wash or cleanse by washing. See the first quotation from Holland.

The like desire, namely of *clysters*, we learned first of a foule in Egypt, which is called the Ibis (or the blacke storke) This bird having a crooked and a hooked bill, useth it instead of a syringe or pipe, to squirt water into that part, whereby it is most kind and holsome to void the doung and excrements of meat, and so purgeth and cleanseth her body.
Holland. Plinie, b. viii. c. 27.

If kine or oxen be sicke, stampe it and poure it down their throats, or else *clysterize* them with it.
Id. Ib. b. xx. c. 5.

Thou stinking *clyster-pipe*, where's the god of rest,
Thy pills and base apothecary drugs
Threaten'd to bring unto me.
Massinger. The Virgin Martyr, Act iv. sc. 1.

But to return to our medicinal smokes, it is known, that some find more good against the fits of the colick, by the *clysters* of the smoke of tobacco, than by any other physic they take.—*Boyle. Works*, vol. ii. p. 178.

CO. Lat. *Con*, i. e. *Cum*; Gr. Συν; denotes junction, adjunction, union. We have many words from the Lat. with this prefix; and many of our own formation. The etymology of the word to which *co* is prefixed must (in general) be looked for under that word.

COA'CERVATE, *adj.* } Lat. *Con*, i. e.
COA'CERVATED. } *Cum*, and *acervus*;
COACERVA'TION. } perhaps from the Gr. Αγειρειν, adducere, cogere in unum, congregare. Sp. *Coacervar*; Fr. *Coacervation*. A heaping together, (Cotgrave.)

To bring together, to gather, to collect into one heap or mass.

For, if you could pry into my memory, you should discover there a huge magazine of your favours, you have been pleased to do me, present and absent, safely stored up and *coacervated* to preserve them from mouldring away in oblivion, for courtesies should be no perishable commodity.
Howell, b. i. s. 1. Let. 33.

So that the fixing of it. [gold] is not want of spirit to fly out, but the equal spreading of the tangible parts, and the close *coacervation* of them.—*Bacon. Nat. Hist.* s. 799.

Whereas our author pretends to prove, not only that there is no *concrete* vacuity in the space so often mentioned, but absolutely that there is none.
Boyle. Works, vol. i. p. 157.

COACH, *v.* } The Fr. have *Coche* and *Ca-*
COACH, *n.* } *rosse*; It. *Cocchio* and *Carozza*; Sp. *Cóche* and *Caroça*; Dut. *Koetse*, *koetsie*, *koetswagen*, and *Karosse*. Dr. T. H. derives *Coach*, from the Fr. *Carosse*; It. *Caroccia*, and these from the Lat. *Carruca*. (See CAROCHE.) Minshew and Menage from the Hungaric, *Kotczy*; Wachter from the obsolete Ger. *Kutten*, tegere, (q.d.) vehiculum *cameratum*. Lye observes that the ancient Dut. *Koetsen*, is *Cubare*, to *lie down*. *Coach*, and *Caroche*, are distinguished by Stow, (see the quotation from him,) as carriages—differing either in form or size, and are, no doubt, different words.

Coach and *Couch* are probably the same words; the former applied to a movable or wheeled carriage, adapted for a *lying* or recumbent position; the latter for a stationary *repository*.

It is for these that Fine man meets the street
Coach'd, or on foot-cloth, thrice chang'd every day,
To teach each suit, he has the ready way
From Hyde Parke to the stage, where at the last
His deare and borrow'd bravery he must cast
B. Jonson. To a Friend.

——— When I runne,
Ride, saile, am *coach'd*, know I how farre I have gone,
And my mind a motion not? or have I none
Id. To Sir E. Sackville.

And in her *coach* fair Cypria set above,
Drawn with a swan, a sparrow, and a dove.
Drayton, Eclogue 7.

My swains do draw in silken geeres,
My wheeles be shod with downe,
No hardines is in beauties' *coach*.
Warner. Albion's England, b. vi. c. 30.

In the yeere 1564. Guylliam Boonen, a Dutchman, became the queene's *coachmanne* and was the first that brought the use of *coaches* into England. And after a while, divers great ladies, with as great jealousie of the queene's displeasure, made them *coaches*, and rid in them up and downe the countries, to the great admiration of all the beholders, but then by little and little, they grew vsuall among the nobilitie, and others of sort, & within twenty yeeres became a great trade of *coach-making*.—Lastly, even at this time, 1605, began the ordinary use of *carroaches*.
Stow. King James, 1605.

Under the first are comprehended all those who are carried down in *coach-fulls* to Westminster-hall every morning in term-time.—*Spectator*, No. 21.

Here comes the coach, so very slow
As if it ne'er was made to go,
In all the gingerbread of state,
And staggering under its own weight.—*Lloyd. Chit-Chat.*

Of thief like, or *coach-driver*, no notice was needed, because the primitives contain the meaning of the compounds.
Johnson. Preface to the English Dictionary.

CO-ACT, *v.* } Lat. *Coactus*, past part. of
COA'CTED, *adj.* } *Cogere*, i. e. *Co-agere*. Pro-
COA'CTION. } pria notio quærenda est in
COA'CTIVE. } *motu* rei impulsæ, et ita motæ,
COA'CTIVELY, } ex uno loco in alium, (Lennep.)
COACTI'VITY. }

To drive together, to compel, to constrain, to force.

Coactive, in Shakespeare, is—*acting* together or in union: so also *Coactivity* in More.

But that was to theyr harme, for they lost the feeld, and were *coacted* to flee.—*Fabyan*, vol. i. c. 140.

But in conclusion bothe garisons and the inhabitantes, oppressed with much penurye & extreme famyne were *coacted* to render the cytie vpon reasonable condicions, to them by the Frenche kyng sent and oblated.
Hall. Hen. VI. an. 31.

He neuer cõmaunded nor yet exacted the vow of virginity in all his whole Gospel, but left all men in liberty to mary if they list, forbidding al men fyrmely, to make any law of *coaction* or of separatiõ, wher God hathe set fredome in mariage.—*Bale. English Votaries*, pt. i.

In whose syghte nothing is acceptable, that is counterfayetly done, or els by *coaccion*.—*Udal. Ephes.* c. 6.

After the king [Ethelbert] was thus conuerted innumerable other daily came & were adioined to the church of Christ, whome the king did specialile imbrace but compelled none; for so he had learned, that the faith and seruice of Christ ought to be voluntarie and not *coacted*.
Fox. Martyrs, p. 103.

Feed the flocke of God which is amongst you, hauing care and sight ouer it not of a *coaction* as compelled against your wils, but willinglie of your owne accord, not for filthie lucre sake, but freelie and heartilie.
Fox. Martyrs, p. 257. *To Gregory the 9th.*

Epi. Speak to him, fellow, speak to him. I'll have none of this *coacted*, unnatural dumbnesse in my house, in a family where I governe.
B. Jonson. The Silent Woman, Act iii. sc. 4.

It is worthy to be noted, that we finde three examples of such a kind of *coactive* jurisdiction, (if I may so term it) exercised either by our Saviour, when he was here on earth, or by his Apostles; and all three for the profanation of that which was sacred.—*Mede. Works*, b. i. Dis. 26.

Thou [affection] dost make possible things not so held,
Communicatest with dreames. * * *
With what's vnreal thou *coactive* art,
And fellow'st nothing.—*Shakes. Winter's Tale*, Act I. sc. 2.

And aske those that say it [a spirit] is neither as a mathematical point, nor totally present, nor extended, whether they conceive it any thing more capable thereby of that vital sympathy and *coactivity*, that transmits objects in their exact circumstances to the common percipient.
More. Philosophical Writings, Pref.

In all that a servant does he is scarce a voluntary agent, but when he serves himself: all his services otherwise, not flowing naturally from propensity and inclination, but being drawn and forced from him by terror and *coaction*.
South. Serm. vol. ii. Ser. 2.

It follows that this independent religious society hath not, in and of itself any *coactive* power of the civil kind its inherent jurisdiction being in its nature and use, entirely different from that of the state.
Warburton. Divine Legation of Moses, b. ii. s. 5.

CO-A'DJUTANT. } Fr. *Coadjuteur*; It.
COADJU'TING. } *Coadjutore*; Sp. *Coad-*
COADJU'TIVE. } *jutor*. From *Co*, *ad*, and
COADJU'TOR. } *jutus*, the past part. of
COADJU'TORSHIP. } *juvare*, to help, aid, or
COADJU'TRIX. } assist, in one common
COADJU'VANCY. } labour.

One who helps, aids, or assists, another;—which other is himself merely a helper, aider, or assistant. Generally;—a helpmate, an assistant.

Onely they that be called beneficiall, and do vse the vertue of beneficence, whiche consisteth in counsaylyng, and helpynge other with any assistence in tyme of nede, shall alwaye fynde *coadiutours* & supportours of their gentyll courage.
Sir T. Elyot. Governor, b. ii. c. 10.

For without delay Richard Lord Riuers, & Sir Anthony Wooduile, his valiaunt sonne, which after was Lord Scales, accompanied with foure hundred warlike persones, were appoynted to passe the seas, and to be *coadiutors* to the Duke of Somerset.—*Hall. Hen. VI.* an. 38.

The emperor himself, who hath now, as it is thought, changed his purpose, neither seeking dominion over them, alteration of religion, nor promotion of his son to the co-*adjutorship*, should be glad to have such an one joined with him, as may both rid the Germans of suspicion, and also be a continual stay for his house.
Strype. Memorials, Opinions, &c. Edw. VI. an. 1552.

Whose [King Henry VIII.] good happe it was, so apt'y to choose suche an one as shoulde afterwarde be a faithful and continuall *coadiutrice* vnto hym in all hys moste deuote and Godly proceedinges concerning the knowledge of God and his worde to bee sett foorth to the people.
Udal. To Queen Catherine, vol. i.

There is no mischief that we fall into, but that we ourselves are at least a *coadjutive* cause, and do help to further the thing.—*Feltham*, pt. i. Res. 66.

Whereas those higher hills to view fair Tone that stand,
Her *coadjuting* springs much more content behold.
Drayton. Poly-Olbion, s. 3.

Heare all men, that I Richard Earle of Cornwall sweare vpon the holy Gospels, to be faithfull and forward to reforme with you the kingdome of England, hitherto by the counsell of wicked men too much deformed. And I will be an effectuall *coadiutor* to expell the rebels and troublers of the realme, from out the same.—*Speed. Hen. III.* an. 1259.

He was ignorant that the sun would not passe the bounds and limits appointed unto him; for otherwise the Furies and cursed tongues which are the ministresses and *coadjutresses* of justice would find him out.—*Holland. Plutarch*, p. 1063.

It [crystal] is a mineral body in the difference of stones, and reduced by some into that subdivision, which comprehendeth gemms, transparent and resembling glass or ice, made of a leutous percolation of earth, drawn from the most pure and limpid juice thereof, owing unto the coldness of the earth some concurrence or *coadjuvancy*, but not immediate determination and efficiency.
Brown. Vulgar Errours, b. ii. c. 1.

——— Caps aloof,
Quadrate and circular, confus'dly fly,
The sport of fierce Norwegian tempests, toss
By Thracia's *coadjutant*, and the roar
Of loud Euroclydon's tumultuous gusts.
J. Philips. Cerealia.

The plebeian ædiles were chosen out of the commons; and were in some respects a sort of *coadjutors* to the tribunes.—*Melmoth. Cicero*, b. iii. Let. 32, Note.

CO-ADVE'NTURER. *Co*, *ad*, and *venturus*, the part. future of *venire*, to come.

He who, (with one or more,) tries, risks, hazards, braves, what may or is about to come or to happen.

There is a worthy captain in this town, who was a *coadventurer* in that expedition, who, upon the storming of St. Thomas, heard young Mr. Raiegh encouraging his men in these words: "Come on my noble hearts, this is the mine we come for, and they who think there is any other are fools."—*Howell*, b. ii. *Let.* 61.

CO-ADUNA'TION, or Coadun'tion. } Fr. *Coadunation*; *Co*, *ad*, and *unus*. A compound used, emphatically, for the simple word, *Union*.

Unless men could be members, and parts, and sons of a church, whereof there is no *coadunation*, no authority, no governour.—*J. Taylor. Episcopacy Asserted*, s. 3.

He that erects another œconomy, than what the master of the family hath ordained, destroys all those relations of mutual dependence which Christ hath made for the *coadunation of* all the parts of it, and so destroys it in the formality of a Christian congregation or family.—*Id. Ib.* s. 22.

Bodies seem to have an intrinsick principle of, or corruption from the *coadunation* of particles endued with contrary qualities.—*Hale. Origin. of Mankind.*

CO-Æ'VAL, or Coe'val, *adj.* Coe'val, *n.* Coe'vity. Coe'vous. } From *Co*, and *ævum*; Gr. Αιων *v* inserto, more Æolum. Αιων, quasi *aει ov*, semper existens, (Vossius.) Of the same duration in time, of the same age: co-existent.

Even Tully himselfe, the patterne of eloquence to all succeeding ages, and one of the most absolute, and eminent in his profession, that ever the world yeelded, was notwithstanding sharply censured, and taunted at by his *coevals*, as swelling after the Asiatique manner, too redundant and frequent in repetitions, in jests sometime too cold, and in the composure of his matter broken and effeminate.
Hakewill. Apologie, p. 29.

Our misery is not of yesterday, but as antient as the first criminal, and the ignorance we are involved in almost *coeval* with the humane nature.
Glanvill. The Vanity of Dogmatizing, c. 1.

They who conceived the world to have had a temporary beginning or creation, held the *co-evity* of all souls with it.
Cudworth. Intellectual System, p. 39.

I remember Pliny tells us of some oaks growing in his time in the Hercynian forest, which were thought *coevous* with the world itself.—*Evelyn. Sylva*, c. 29.

The history of Redemption is *coeval* with that of the globe itself, has run through every stage of its existence, and will outlast its utmost duration.—*Hurd. Serm. Feb.* 1781.

O my *coevals!* remnants of yourselves!
Poor human ruins, tottering o'er the grave!
Shall we, shall aged men, like aged trees,
Strike deeper their vile root, and closer cling,
Still more enamour'd of this wretched soil!
Young. Complaint, Night 4.

CO-AFFO'REST. See Afforest.

Henry Fitz Empresse [viz. the Second] did *coaforest* much land, which continued all his reign, though much complained of.—*Howell*, b. iv. *Let.* 16.

CO-A'GENT, *n.* *Co*, and *agens*, pres. part. of *agere*. See Coact.

One who *acts* with, in union or conjunction, or co-operation with, another (agent.)

This crew of ribalds, villainous and nought
With their *co-agents* in this damned thing,
To noble Leicester their commission brought,
Commanding the deliv'ry of the King.
Drayton. The Barons' Wars, b. v.

L. Lucy. One thing I had forgot; your rigour to
His decay'd brother, in which your flatteries,
Or sorceries, made him a *co-agent* with you,
Wrought not the least impression.
Massinger. City Madam, Act iii. sc. 2.

CO-A'GMENT. See Co-augment.

CO-A'GULATE, *v.* Coa'gulable. Coagula'tion. Coa'gulative. Coagula'tor. Coagula'tory. Coa'gulum. } It. *Coagulare*; Sp. *Co-agular*. From *Co-agulatus*, the past part. of *Co-agulare*, itself from *Co-agere*. See Co-act. Fr. *Co-aguler*, to curd or congeal into a curd, to joyn together, to make to joyn, (Cotgrave.)

The player in *Hamlet* uses *coagulate* as an adjective, (Act ii. sc. 2.) "And thus o're-sized with *coagulate* gore."

And indeed it stands to very good reason that the bodies of devils, being nothing but *coagulated* aire, should be cold, as well as *coagulated* water, which is snow or ice; and that it should have a more keen and piercing cold, it consisting of more subtile particles, than those of water, and therefore more fit to insinuate, and more accurately and stingingly to affect and touch the nerves.
More. Antidote against Atheism, c. 12. p. 125.

And experiments, purposely made, have shown, that, if some acids be conveyed immediately into the mass of blood, they will *coagulate* even that liquor, whilst it continues in the vessels of the yet living animals.
Boyle. Works, vol. v. p. 90.

He knows that the serum, that swims upon the blood out of the body, is by a gentle heat immediately *coagulable* into a thick white substance, not unlike a custard.
Id. Ib. vol. ii. p. 79.

But of the *coagulation* of distilled liquors, such as even chymists themselves are not wont to look upon as at all disposed to *coagulation*, I may elsewhere have a better opportunity to entertain you, and therefore I shall forbear to do it now.—*Id. Ib.* vol. i. p. 333.

I remember then, that I, divers years ago, prepared a salt, which either was, or at least answered well to the qualities ascribed to that which is now called *Glauberus's sal mirabilis*, which seemed to have in it a *coagulative* power, in reference to common water.—*Id. Ib.* vol. i. p. 423.

Sometimes a specific medicine may mortify the over acid or other immoderate particles, that infest the mass of the blood, and destroy their *coagulatory* or other effects.
Id. Ib. vol. v. p. 87.

The women of an advanced age, had their hair cropped short; and many were cut, in oblique lines, all over the fore part of the body; and some of the wounds, which formed rhomboidal figures, had been so lately inflicted, that the *coagulated* blood still remained in them.
Cook. Voyage, vol. vi. b. ii. c. 2.

COAL, *n.* Coal, *v.* Co'aly. } Of unsettled etymology. A. S. *Col*; Ger. and Dut. *Kole*; Sw. *Kol*. Vossius derives from the Gr. Καλεος pro κηλεος, *ignis* epitheton. Wachter from Κηλοειν, *comburere*. Ihre seems to decide for the Sw. *Quilla*; Westro-Goth. *Kylla*, accendere ignem, to kindle a fire.

To *coal* (Camden) is to mark with *coal*, generally, do any thing with *coal*.

As blake he lay as any *cole* or crow,
So was the blood yronnen in his face.
Chaucer. The Knightes Tale, v. 2694.

Instede of cote-armure on his harneis,
With nayles yelwe, and bright as any gold,
He hadde a bere's skin, *cole-blake* for old.—*Id. Ib.* v. 2144.

Their few parcels [of copse] yet preserued are principally imployed to *coaling*, for blowyng of tynne. This lacke they supply, either by stone *cole*, fetched out of Wales, or by dried turfes, some of which are also conuerted into *coale* to serue the tynners turne.—*Carew. Survey of Cornwall*, p. 21.

And he made all the vessels of the altar: the cauldons, shouels, basyns, fleshhokes and *colepannes* all of brass.
Bible, 1551. *Exodus*, c. 38.

Dan Elingham, a monke of Linton of Saint Benedict's order, comming to the White-friers in Nottingham, found there John Baptist painted in a white friars weed, whereat marualling, hee *coled* out these rymes vpon the wall nere to the picture.—*Camden. Remains. Rythmes.*

The wood cut, and set out ready for the *coaling*, &c.
Evelyn. Sylva, c. 30.

The eagle in Æsop, seeing a piece of flesh, now ready to be sacrificed, swept it away with her clawes, and carried it to her nest; but there was a burning *coale* stuck to it by chance, which unawares consumed her, young ones, nest and altogether.—*Burton. Anatomy of Melancholy*, p. 138.

And thou, poor earth, whom fortune doth attaint,
In nature's name to suffer such a harm,
As for to lose thy gem, and such a saint,
Upon thy face let *coaly* ravens swarm.
Sidney. Arcadia, b. iv.

Or rocky Avon, or of sedgy Lee,
Or *coaly* Tine, or ancient hallow'd Dee.
Milton. Vac. Ex. l. 98.

Then Nestor broil'd them on the *coal-turned* wood,
Powr'd blacke wine on; and by him yong men stood.
Chapman. Homer. Odyssey, b. iii.

What Cato taught, Heaven sure cannot deny,
Bereav'd of all, we still have pow'r to die,
Then down her throat the burning *coal* conveyed,
"Go now, ye fools, and hide your swords," she said.
Smart. Martial, b. i. Ep. 26.

CO-ALE'SCE. Coale'scence. Coale'scent. Coali'te, *v.* Coali'tion. } From *Co-aleo*; and this from con, and the obsolete *aleo* for *alo*; and—ab *alendo*, *alescere*, id est crescere. (See Vossius.) Fr. *Coalescer*,—To close, joyn, or grow together again, (Cotgrave); to unite, to associate, to confederate.

As a whole Christ is made Mediator, and that he might be a fit one, it was requisite that he should partake of the natures of the persons between whom he was constituted Mediator, and yet both of them should *coalesce* into one person, but without confounding them together.
Goodwin. Works, vol. iii. pt. iii. p. 345.

This, I say, will not heal the breach that this hypothesis makes upon the Divine Wisdom; it tacitely reflecting a shameful oversight upon Omniscience, that he should not be aware of the future *coalescence* of these bodies into one, when he made souls for them.
Glanvill. Pre-existence of Souls, c. 2.

One heart, one way, was the motto of the prophet, when he foretels the future *coalition* of God's people, and one mind, one mouth, was the Apostle's to his Romans.
Bp. Hall. Christian Moderation, s. 12.

Perhaps, if the degree of fire were much increased, a more vehement agitation would surmount this cohesion, and dissipate again these clusters of *coalescent* corpuscles.
Boyle. Works, vol. iv. p. 308.

But however, say they, body in general, the common basis and matter of all worlds and beings, is self existent and eternal; which being naturally divided into innumerable little particles or atoms, eternally endued with an ingenit and inseparable power of motion, by their omnifarious concursions and combinations, and *coalitions*, produce successively (or at once, if matter be infinite) an infinite number of worlds; and amongst the rest there arose this visible complex system of heaven and earth.—*Bentley*, Ser. 6.

——— He answer'd not
But, with a grateful and assenting clasp,
Confirm'd me to his bosom—while our souls,
Mingling their friendships, *coalesced* together.
Brooke. Conrade.

Let the friends of liberty lay aside the groundless distinctions, which are employed to amuse and betray them; let them continue to *coalite*.—*Bolingbroke. On Parties*, Let. 19.

Time has by degrees in all other places and periods blended and *coalited* the conquered with the conquerors.
Burke. To Sir H. Langrishe.

But for the same person, in the same circumstances, to be at once the speaker, and the party addressed, this is impossible; and so therefore is the *coalescence* of the first and second person.—*Harris. Hermes*, b. i. c. 5.

No *coalition*, which, under the specious name of independency, carries in its bosom the unreconciled principles of the original discord of parties, ever was, or will be an healing *coalition*.—*Burke. On a late State of the Nation.*

CO-ALLY'. *Co* and *ally*; from *ad*, and *ligare*, to bind. See Ally.

To bind or unite, to join or associate together.

Such civil society can never decently or honorably act with a total disregard to that *co-allied* religion, which they profess to believe, and of which, under another consideration, they compose the body.
Warburton. Divine Legation. Ded. [1740] *to the Jews.*

CO-APPREHE'ND. *Co*, and *apprehendere*, to take hold of.

To take or seize, to catch or hold, (sc.) the meaning of any thing.

They assumed the shapes of animals common unto all eyes; and by their conjunctions and compositions were able to communicate their conceptions, unto any that *co-apprehended* the syntaxis of their natures.
Brown. Vulgar Errours, b. v. c. 20.

CO-APTA'TION. *Co*, and *aptare*, (Gr. Αρτ-ειν,) to join; to fit, or suit. See Apt, and Adapt.

Thus in a clock, the hand is moved upon the dial, the bell is struck, and the other actions belonging to the engine are performed, not because the wheels are of brass or iron, or part of one metal and part of another, or because the weights are of lead; but by virtue of the size, shape, bigness, and *coaptation* of the several parts.—*Boyle. Works*, vol. i. p. 559.

As a man, that sees a screwed gun shot off, though he may not be able to describe the number, bigness, shape, and *co-aptation* of all the pieces of the lock, stock, and barrel, yet he may readily conceive, that the effects of the gun, how wonderful soever they may seem, may be performed by certain pieces of steel, of iron, and some parcels of wood, of gunpowder, and of lead.—*Id. Ib.* vol. ii. p. 47.

CO-A'RCT, *v.* CoA'RCTATE. CoARCTA'TION. CoA'RCTING, *n.* } Fr. *Coarcter*; It. *Coartare*; Lat. *Coarctare*. See *Artus*, in Vossius.

To strain, press, or thrust hard together; restrain or bring within a narrow compass, (Cotgrave.)

Notwithstandynge, rancour *coarcted* and longe deteyned in a narowe roume, at the last brasteth out, with intollerable vyolence, and bryngeth all to confusion.

Sir T. Elyot. The Governour, b. i. c. 2.

It seems the wind, finding this room in form of a trunk, and *coarctated* therein, forced the stones of the first window, like pellets, clean through it.—*Fuller. Worthies. Essex.*

If you straiten the artery never so much, provided the sides of it do not quite meet, and stop all passage of the blood, the vessel will notwithstanding continue still to beat below or beyond the *coarctation*.—*Ray. The Creation*, pt. ii.

Also in the first year of his reign [Hen. IV.] an act was made, That no person of what degree soeuer, should after that day alledge for his excuse any constraint or *coarcting* of his prince for doing of any unlawful act.

Baker. Hen. IV. an. 1412.

COARSE, *adj.* Co'ARSELY. Co'ARSENESS. } Anciently written *course* or *cours*. *Course* stitch may be running stitch: from the Lat. *Cursus*; Fr. *Course*. Junius suggests—*cursarily*; *cursim*, obiter; ut proprie denotet panum *festinanter* et minore cum curâ elaboratum; cloth wrought *hastily*, in *running* stitch, and with little care. It is used as equivalent to—

Rough, rude, gross.

Yea though the threeds be *course*, and such as others lothe
Yet must I wrap always therein, my bones and body both.

Gascoigne. The Complaint of the Green Knight.

They that come out of Persia, namely from Shamacki, doe bring sowing silkes which is the *coarsest* that they vse in Russeland.—*Hackluyt. Voyages*, vol. i. p. 326.

Let *coarse* bold hands from slimy nest
The bedded fish in banks out wrest,
Or curious traitors sleave silk flies,
Bewitch poor fishes' wand'ring eyes.—*Donne. The Bait.*

——— Though no Omphale,
Nor you a second Hercules, as I take it,
As you spin wool at my command, and please me,
Your wages, in the *coarsest* bread and water,
Shall be proportionable.

Massinger. The Picture, Act iv. sc 2.

Prophaning of Scripture, and making too cheap of it, was never so ordinary; that holy volume was never so violently and *coarsly* handled, even ravished and defloured by unhallowed lips—*Hammond. Works*, vol. iv. p. 606.

For habit, it was anciently sackcloth and ashes: by the *coarseness* of the sackcloth they ranked themselves, as it were, amongst the meanest and lowest condition of men; by ashes, and sometimes earth, upon their heads, they made themselves lower than the lowest of the creatures of God.

Mede. Works, b. i. Disc. 41.

Slave to those tyrant lords, whose yokes we bore,
And serv'd so base a bondage to before;
Yet 'twas our curse, that blessings flow'd too fast,
Or we had appetites too *coarse* to taste.

Otway. Windsor Castle.

And it seems to me the more probable opinion, that he [Ennius] rather imitated the fine railleries of the Greeks, which he saw in the pieces of Andronicus, than the *coarseness* of his own countrymen in their clownish extemporary way of jeering.—*Dryden. Origin and Progress of Satire.*

Under leaves to hide one's head,
Slightly shelter'd, *coarsely* fed:
Now my better lot bestows
Sweet repast and soft repose.—*Johnson. Anacreon*, Ode 9.

Already there appears a poverty of conception, a *coarseness* and vulgarity in all the proceedings of the assembly, and of all their instructors—*Burke. French Revolution.*

COAST, *v.* Co'AST, *n.* Co'ASTER. } Sp. and It. *Costa*; Fr. *Coste*; Lat. *Costa*. See ACCOAST, or ACCOST.

To go near to, to the side of, to approach.

To go, or continue in motion by or upon the side of, the edge, or margin, the border, limit or boundary.

And the noun is applied to—

The side, the edge, or margin, border, limit or boundary; a district. B. Jonson uses *coste* or *coasts* for the ribs of a ship.

Yf thei knew eny contriee, other *costes* aboute
Wher that Dowel dwelleth, dere frendes telleth me.

Piers Ploughman, p. 166.

Sodom and Gomorre and the nyg *coastid* citees that in lyk maner dien fornicacyoun and yeden awei aftir othire fleische, and ben maad ensaumple, suffrynge peyne of euerlasting fier.—*Wiclif. Judas*, c. 1.

And lo all the citee wente out aghens Jhesus, and whanne thei hadden seyn him, thei preieden that he wolde passe fro her *coostis*.—*Id. Matthew*, c. 8.

And beholde al the cytye came out and met Jesus and when they sawe him, they besought hym to depart out of theur *coastes*.—*Bible*, 1551. *Ib.*

In womens voice thei singe,
With notes of so great likynge,
Of suche measure, of such musike,
Whereof the shippes thei leswike
That passen by the *costes* there. *Gower. Con. A.* b. i.

So it fortuned that the lorde John Chādos rode the same day *coostyng* the French host; and in like maner the lorde of Clermont, one of the French marshalles, had ryden forthe and auiewed the state of the Englysshe hoost.

Berners. Froissart. Cronycle, vol. i. c. 161.

Thus as the lorde James of Bourbon, and the other lordes, with theyr baners and penons before them, approached and *costedde* the sayde mountayne, the worste armed of the companyons coste styll contignewally stones at theym, in suche wyse, that the hardyest of them was dryuen abacke.

Id. Ib. c. 215.

Then he folowed with his footemen, the wynges of horsemen *coastynge* and rangynge on euery syde.

Hall. Rich. III. an. 3.

Soone after they perceiued how both parts of the army *coasted* the hilles side, the one towards the other.

Fox. Martyrs. Hen. VIII. p. 881.

Departing from thence, I had not sayled three leagues vp the riuer still being followed by the Indians, which *coasted* me along the riuer, crying still, Amy, Amy, that is to say friende, friende.—*Hackluyt. Voyages*, vol. iii. p. 322.

Therefore when the rumour was spread abrode, that Jesus was present, whose fame increasing by litle and litle went beyond the *coastes* of the Jewes a certayne woman of Canaan cumming out of her *coastes* durst not come nere to Jesus, lest she beyng unclean might seme to defile him

Udal. Matthew, c. 16.

In that same wynter, the Athenyans that were in Sycille, landed and entred into Himerreus on the sea syde, and the Sycilyans on the *coste* of the mountaignes.

Nicolls. Thucydides, p. 97.

This discouery was at the first thought very profitable vnto the Spaniards, but of late it hath prooued very hurtfull vnto them by means of certaine *coasters* which haue sayled the self-same course.—*Hackluyt. Voyages*, vol. iii. p. 789.

This climate of Gaule, by reason of the high and difficult risings of mountains, and those always covered over with hideous heapes of snow, before time unknowne almost to the inhabitants of all the world beside, unlesse it be where it *coasteth* upon the sea, is enclosed on every side with fences that environ it naturally as it were by arte of man.

Holland. Ammianus, p. 47.

When Gabriel to his next in power thus spake,
Uzziel, half these draw off, and *coast* the south
With strictest watch. *Milton. Paradise Lost*, b. iv.

——— Intermit no watch
Against a wakeful foe, while I abroad
Through all the *coasts* of dark destruction seek
Deliverance for us all. *Id. Ib.* b. ii.

Drawing your city mapp with *coasters* care;
Not onely marking where safe channels run,
But where the shelves, and rocks, and dangers are,
To teach weak strangers what they ought to shun.

Davenant. Gondibert, b. iii. c. 6.

When we came in sight of the island Hispaniola, and were *coasting* along the south side of it by the little isles of Vacca and Ash, I observed Captain Knapman was more vigilant than ordinary, keeping at a good distance off shoar, for fear of coming too near those small low islands.

Dampier. Voyage, an. 1679.

So we th' Arabian *coast* do know
At distance, when the spices blow;
By the rich odour taught to steer,
Though neither day nor stars appear.

Waller. The Night Piece.

Which is, as if a *coaster*, who had gone from port to port only, should pretend to give a better description of the inland parts of a country, than those who have travelled it all over.—*Atterbury*, vol. i. Ser. 5.

The body thus renew'd, the conscious soul,—
Or rather *coasted* on her final state,
And fear'd, or wish'd for, her appointed fate.

Young. The Last Day, b. ii.

Wou'd you, my friend, true bliss obtain?
Nor prese the *coast*, nor tempt the main.
In open seas loud tempests roar,
And treacherous rocks beguil the shore.

Cotton. Horace, b. ii. Ode 10.

COAT, *v.* COAT, *n.* CoA'TING, *n.* } Fr. *Cotte*; It. *Cotta*; and Ger. *Kutt*; which Wachter derives from *Kutten*, tegere. Scaliger and Menage think *coat* corrupted from Lat. *Crocota*; Gr. Κροκωτος, which Gesner says, was, vestis muliebris *crocei* coloris.

Coat, then, according to Wachter, is,—that which *covers* the human, or any other body; as the *coat* of a horse, a *coat* of manure, a *coat* of plaster. See COT.

Court-cards, vulgarly so called, are properly *coat-cards*. Massinger, indeed, uses *coats*, with a subaudition of *cards*.

And al so glad of a goune, of a gray russet
As of a *cote* of cammoka, other clene scarlett.

Piers Ploughman, p. 250.

And to him that strayve with thee in doom, and take away the *coote*, leeve thou also to him thi mantel.

Wiclif. Matthew, c. 5.

And if any mā wyl sue the at the lawe, and take away thy *cote* let him haue thy cloke also.—*Bible*, 1551. *Ib.*

He rode but homely in a medlee *cote*,
Girt with a point of silk with barres small;
Of his array tell I no longer tale:

Chaucer. The Prologue, v. 130.

But by hir *cote-armure*, and hir gere
The heraudes knew him wel.

Id. The Knightes Tale, v. 1029.

For he that thinckes to *coate* all men
and all to overgoe,
In runnyng shall sum richer fynde
who still will bid him hoe. *Drant*, b. i. Sat. 1.

But on the breast to bear the brunt
and keepe them from the hart
A sure and prime *cote* is worne
repelling pellets smart—*Turberville. A Comparis. &c.*

I knowe the ladie very well,
But worthless of such praises,
The neatresse sayd and muse I do,
A shepheard thus should blaze
The *coate* of beautie. *Warner. Albion's England.*

Yea, there be somme also whiche cause horses trapped in blacke to be brought into this pompous shewe, to cary the deade mannes flagge and *coote-armoure*, and with theyr downe lokyng (for theyr neckes are fast bounde vnto theyr legges) to make as though they sought for their maister that descended and gone downe to hell—*Udal. Mark*, c. 5.

But here nowe commeth in Sir Thomas More *trumping* in our wete, with his painted card, and wouide needes take vppe this Thomas Bilney from vs, and make him a conuert after his sect. Thus these *coated-cardes*, though they could not by plain Scriptures conuince him being alive, yet now after his death by false plaie they will make him theires whether he will or no.—*Fox. Martyrs*, p. 919.

In deliuering the which *cards* (as is above said) he made the heart to be *triumph*, [we should now say, *trump*] exhortling and inuiting all men thereby to serve the Lorde with inward heart and true affection, and not with outward ceremonies, adding moreouer to the praise of that triumph, that though it were neuer so small, yet it wonde make vp the best *cote-cards* beside in the bunch, yea though it were the king of clubs, &c.—*Bp. Latimer, in Fox's Martyrs*, p. 1571.

Cook. Oh, Gnotha, how is't? here's a trick of discarded cards of us! we were rank'd with *coats*, as long as old master lived.—*Massinger. The Old Law*, Act iii. sc. 1.

——— Part single or with mate
Graze the sea weed their pasture, and through groves
Of coral stray, or sporting with quick glance
Show to the sun their way'd *coats* dropt with gold.

Milton. Paradise Lost, b. vii.

This was that Richard Gilpin, who slew the wild bore, that raging in the mountains adjoyning, much indamaged the country people, whence it is, that the Gilpins in their *coate-armes* give the bore.—*Fuller. Worthies. Westmoreland.*

Many haue bene deriued from birdes, as Corbet, that is, Rauen, Arondell, that is, Swallow the gentlemen of which name, do beare those birds in their *coat armours*

Camden. Remains. Surnames.

Furthermore he cast his *coat-armour* (which was wonderful rich and sumptuous) upon Brutus body, and gave commandment to one of his slaves infranchised, to defray the charge of his burial—*Sir T. North*, fol. 761.

For he that has been used to have his will in every thing, as long as he was in *coats*, why should we think it strange, that he should desire it, and contend for it still, when he is in breeches.—*Locke. On Education*, s 35.

Her coach the curate and the tradesmen meet,
Great *coated* tenants her arrival greet,
And boys with stubble bonfires light the street.

Jevons. The Modern fine Lady.

The bottoms of all boats therefore which are sent into this country should be painted like that of the pinnace, and the ships should be supplied with good stock, in order to give them a new *coating* when it should be found necessary.

Cook. Voyage, vol. i. c. 12.

CO-AUGME'NT. } Also written *Coagment.*
Coaugmenta'tion. } Fr. *Coagumenté.*

To enlarge, to increase, to make greater, to grow or become greater.

——— Come then, take armes, and let our kinde assay,
Joyne both our forces; though but two, yet being both combinde,
The work of many single handa, we may performe; we finde
That virtue *coaugmented* thrives, in men of little minde.
Chapman. Homer. Iliad, b. xiii.

Had the worlde been *coagmented* from that supposed fortuitous jumble; this hypothesis had been tolerable.
Glanvill. The Vanity of Dogmatising, c. 18.

Unto this in great part true the reason of Kircherus may be added, that this variation proceedeth not only from terrestrious eminences, and magnetical veins of earth, laterally respecting the needle, but the different *coagmentation* of the earth disposed unto the poles, lying under the sea and waters.—*Brown. Vulgar Errours*, b. ii. c. 2.

All systems and compages of it, all *συγκρίματα* and *ἀθροίσματα*, all concretions and *coagmentations*, of matter divided by motion, together with the quantities resulting from them, are corruptible and destroyable.
Cudworth. Intellectual System, p 75.

COAX, v. } *Corcio, cogcio, cotio*; Spelman
Coax, n. } says, were a kind of beggars, who
Co'axer. } by their cries, tears and similar impostures, extorted alms. It appears from some old statutes made against vagabonds, &c. "that shipmen pretending losses of their shippes, &c." were no uncommon class of beggars, practising (see *Lye* in *Junius*) the arts ascribed by Spelman to the *Cogciones*. These *Cogciones* were no doubt the *Cogmen*, who navigated a kind of small ship called Cogs (*cogones*), common upon the coast of Yorkshire. "*Cogge*, if I conjecture rightly," Lye subjoins, "has been changed by the moderns into *cokes*." See Coc.

To *coax*, then, is to practise the arts of the *Cogciones*, or *Cogs-men*;—to persuade by fictitious appeals to humanity or kindness; by ascribing—to those to whom they address themselves—extreme humanity or kindness; by false pretences of need: to persuade by arts of flattery.

"A *Cokes*," Mr. Gifford says, "is taken by all our old writers for a simpleton, a noddy, an easy gull." (See Gifford's *Ben Jonson*, iv. 428, and vi. 401.) A *Cokes*, is one who has been *coaxed*, or who is easily *coaxed* or gulled, or deluded. *Coaxer*, though common in familiar speech, is not so in writing.

Princes may give a good poet such convenient countenaunce and also benefite, as are due to an excellent artificer, though they neither kiss nor *coke* them.
Puttenham. Art of Poetrie, p. 15.

——— Now, if you
Will be a true, right, delicate sweet mistresse,
Why, we will make a *coke* of this wise master.
We will, my mistresse, an absolute fine *cokes*,
And mock to ayre, all the deepe differences
Of such a solemne, and effectuall asse.
B. Jonson. The Devill is an Asse, Act ii. sc. 2.

Old K. Go you're a brainless *coax*; a toy, a fop.
Beaum. & Fletch. Wit at several Weapons, Act iii. sc. 1.

See. You are a scurvy fellow, and I am made a *coke*, an ass; and this same filthy crone's a flirt.
Ford. The Fancies Chaste & Noble, Act iii. sc. 3.

But if by magic this oppose
The valley of your verse and prose;
I'll be your 'squire, and firm ally,
Write, crimp, and *coax* him up to buy.
Fenton. Letter to the Knight of the Sable Shield.

COB, n. } "*Cob*, (Belg. *Kop*,) is head.
Co'bwer, n. } Our old writers used the word
Co'bwer, *adj.* } as a distinctive mark of bulk;
Co'bwebbed. } thus *cob*-loaf was the largest loaf of the batch, *cob*-apple, *cob*-nut, &c. were respectively the largest apples and nuts of the crop. But *cob* was more commonly applied to fishes, and of these chiefly to the red and white Herring, whence it became a cant term for the whole fish," (Gifford, *B. Jonson*, vol. i. p. 28.) *Cob*-swan is simply a swan of the largest size, (*Id.* iv. 236.) It is applied by Udal and Fox to those, who were distinguished for the *largeness* of their possessions—of their wealth.

From the Dut. *Kop-webbe*, we have Eng. *Cob-web*. *Kop*, in Dutch, being the name given to the spider; perhaps, says Skinner, from the A. S. *Coppe*, apex, fastigium, culmen, because they build and weave in *culminibus ædium*. More probably from their shape resembling the head—

Any thing round; a round stone.

In A. S. the spider is called *Atter-coppa*, (q. d.) poison-head. "*Cob*-coals, large pit-coals; *cob*-stones, large stones," (Grose.)

Cobby, or *coppy*, Brocket says, is "stout, hearty, lively;" it is also *headv* or headstrong.

A *cob*,—a horse who has his *cobs*.

The poore cottager contenteth himselfe with cob for his wals, and thatch for his covering.
Carew. Survey of Cornwall, fol. 53.

The floodgate will hold water best if his sides be walled vp with *cob*.—*Id. Ib.* fol. 104.

And truely nothyng dooeth better make a teacher of the Ghospell hearty, quicke, and freashe to the office of preachyng, as dooeth often goyng from al company of men into places solitary, not to yellenes, not to gamyng, or to other sensuall pleasures, (of whych sorte the reposyng of the rich *cobbes* of this world is whan they sequestre themselfes from the resorte of men for the most part are)—*Udal. Luke*, c. 5.

For that he [Thomas Holmes] was heard to saie these words after the great abiuration, when he had abiured yt y^e greatest *cobs* were yet behinde.—*Fox. Martyrs*, an. 1521.

The emperour of Rome is like to a spyder, that is in the myddes of hir webbe. For if the saied *copwebbe* be touched with the poinct of a nedell, the spider feleth it.
Golden Boke, c. 17.

Upon whom doubtles the common good order & manner would take punishment, saving that the lawes, as the wise saide, be like the *coppe-webes*, that take all the little beasts, & let the great alone.—*Frees. Christian Woman*, b. iii. c. 6.

Cob. The first red herring that was broil'd in Adam and Eve's kitchen, doe I fetch my pedigree from, by the Harrot's (i. e. herald's) book. His *cob* was my great—great—mighty—great grandfather.
B. Jonson. Every Man in his Humour, Act i. sc. 3.

For such lawes, said he [Anacharsis] do rightly resemble the spiders *cobwebs*: because they take hold of the little flies and gnats which fall into them, but the rich and mighty will break and run through them at their will.
North. Plutarch, p. 68.

The *cobweb'd* cottage, with its ragged wall
Of mouldering mud, is royalty to me!
The spider's most attenuated thread
Is cord, is cable, to man's tender tie
On earthly bliss. *Young. The Complaint*, Night i.

For this same decency is made
Only for bunglers in the trade,
And, like the *cobweb* laws, is still
Broke through by great ones when they will.
Churchill. The Ghost, b. ii.

COBBLE, v. } Skinner thinks from the
Co'bble, n. } Ger. and Dut. *Koppelen, copulare*, nectere, to join or knit
Co'bbler. } together. Hence also, he adds,
Co'bbling, n. } the Dan. *Kobler*, calceos resarcio. It is usually applied to—

Coarse and clumsy work; to coarse mending.

His Latin tounge doth hobbyl
He doth but *clout* and *cobbel*.
Skelton. Why come ye not to Court?

Then learne to *clout*, thine old cast *cobled* shoes,
And rather bide at home with barly bread
Than learne to spoyle, as thou hast seen some do.
Gascoigne. The Steele Glas.

As good is the prayer of a *cobler*, as of a cardinall.
Tyndall. Workes, p. 145.

And thus my very good L. may se how *cobler-like* I haue *clouted* a new patch to an old sole, beginning this complainte of Philomene, in Aprill, 1562, continuing it a littel furder in Aprill 1575, and now thus finished this thirde day of Aprill 1576.—*Gascoigne. Com. of Philomene*, Postscript.

A *cobler* and a curat once disputed
Afore a judge, about the queene's iniunctions,
And sith that still the curat was confuted,
One said 'twas fit that they two changed functions,
Nay said the judge, that motion much I lothe,
But if you will, weell make them *coblers* both.
Harrington, Epigram 66.

Some wits have wonder'd what analogy
There is 'twixt *cobbling* and astrology;
How Partridge made his optics rise,
From a shoe sole to reach the skies.
Swift. On the supposed Death of Partridge.

Had preaching been made, and reckoned a matter of solid and true learning, of theological knowledge, and long and severe study (as the nature of it required it to be) assuredly, no preaching *cobler* amongst them all, would ever have ventured so far beyond his last, as to undertake it.
South, vol. iv. Ser. 1.

Cobblers will go beyond their last,
And so I'm told will authors too,
—But that's a point I leave to you;
Cobbling extends a thousand ways,
Some *cobble* shoes, some *cobble* plays,
Some—but this jingle's vastly clever,
It makes a body write for ever.
Lloyd. The Cobbler of Tenterton.

CO'BBLE. A round stone, from *Cob*, (*ut supra.*) Mr. Grose says, "*Cobble*, a pebble; to *cobble* with stones, to throw stones at any thing. Northumb. Also, round coals. Derb." Also, a kind of boat.

Their hands shook swordes, their slings held *cobbles* round.
Fairefax. Godfrey of Bovloyne, b. ii. s. 29.

CO'CHLEARY. } Lat. *Cochlea*, a snail, from
Co'chleous. } Κοχλεὺς, that is γυρίζειν, gyrare, quia *cochlea* testa est tortilis turbinataque, (Vossius.)

Spiral; in the form of a screw.

For some [hornes] are wreathed, some not: that famous one which is preserved at St. Dennis near Paris, hath wreathy spires, and *chocleary* turnings about it, which agreeth with the description of the unicorn's horn in Ælian.
Brown. Vulgar Errours, b. iii. c. 23.

I might farther view the exquisite structure of the parts ministering to all these delicate offices of nature, particularly the artificial conformation of the intestines might deserve a special enquiry, their tunicks, glands, fibres traversing one another, and peristaltick motion in all creatures; and their *cochleous* passage to retard the motion of the chyle, and to make amends for the shortness of the intestines, in such who have but one gut.
Derham. Physico-Theology, b. iv. c. 11.

COCK, v. } A. S. *Kocc*; Dut. *Kock*. In
Cock, n. } Goth. *Hana*; A. S. and Ger.
Co'ckish. } *Han*, (whence English *hen*,) is
Co'ckishly. } applied to the *cock*. Some de-
Cocka'de. } rive from the Gr. Κοκκύειν,
Co'cking, n. } *cantare* ut Gallus. But most
Co'ckbird. } probably, as Skinner and Lye
Co'ckal. } think, so called a *sono* seu cantu,
Co'ckerel. } quem edit. And see the ex-
Cock-sure. } amples from Chaucer and Dryden. The name is given to—

The males of various kinds of birds; especially to the male of the domestic fowl: in its met. application—to any person or thing having any distinguishing quality of that bird; any designed or accidental resemblance to him; viz. his daringness or quarrelsomeness; his self-sufficiency and rashness; his bold and erect attitude; his position or action of offence or defence; of challenge or defiance, of exultation or triumph. Thus the *cock* of the club, in the *Spectator*, by preeminence; *cock* being commonly used, as Skinner remarks, pro *Victore*. The *cock* of the conduit, because, says Skinner, it used to be constructed in formâ Cristæ Galli. So also the weather-*cock*; the *cock* of a hat, the *cock* of a gun. And further—*cock-ade*. *Talis* is rendered by Holland, "with *cocnal* bones;" but why they are so called is not ascertained. See *Skinner*, *Nares*, &c.

Cock-shut time is supposed by Whalley and Mr. Gifford to be twilight; from the method practised to catch woodcocks at the time of twilight, in a net called a *cock-shut*. Minshew, (in ed. 1617,) has twi-light or *cock-shut* time; but omits it ed. 1627. Other commentators differ. See their notes on the quotation from *Richard III.*

And the Lord turnyde agen and bihelde Petre, and Petre hadde mynde on the word of Iesus as he hadde seide, for bifore that the *cok* crowe thries thou shalt denye me.
Wiclif. Luke, c. 22.

And so befell that as he cast his eye
Among the wortes on a boterflie,
He was ware of this fox that lay ful low.
Nothing ne list him thanne for to crow,
But cried anon *cok*, *cok*, and up he sterte
As man that was affraied in his herte.
Chaucer. The Nonnes Prestes Tale, v. 15,279.

And so befel, that as he cast his eye,
Among the Colworts on a butterfly,
He saw false reynard where he lay full low;
I need not swear he had no list to crow;
But cry'd *cock*, *cock*, and gave a sudden start
As sore dismaid and frighted at his heart.
Dryden. The Cock and the Fox.

Whan that the first *cock* hath crowe, anon
Up rise this joly lover Absolon,
And him arayeth gay, at point devise.
Chaucer. The Millers Tale, v. 3687.

So mote I thrive, I shal at *cockes* crow
Ful prively go knocke at his window,
That stant ful low upon his boures wall.—*Id. Ib.* v. 3675.

There is no *cocke* to crowe dale.—*Gower. Con. A.* b. v.

This mellyng is but mockyng,
Thou mayst give up thy *cocking*
Gyue it up and cry creke.
Skelton. Duke of Albany and the Scottes.

When they enter into their kiack, that is to say, their holy place or temple, at the doore there is a great larre of water with a *cocke* or ladle in it, and there they wash their feet.—*Hackluyt. Voyages*, vol. iii. pt. i. p. 26.

Notwithstanding I trust M. Cope that your dirtie pen with your *cockish* brags hath not so bedaubed and spotted me, [Lord Cobham] nor yet conuicted me to be such a deprauer of histories, but I hope to sponge it out.—*Fox. Mart.* p. 632.

The same helps likewise both in your Fabian & in your Edward Hall were to be required, but especialiie in you [M. Cope] your self, which take vpon you so *cockishlie* (rather then wiselie) to be a controller and maister moderatour of other mens matters.—*Id. Ib.*

The chickens in sommer specially if they be *cockrelles* are very conuenient for a weake stomake, and nourisheth a lytell.—*Sir T. Elyot. Castle of Health*, b. ii.

For this is the light and *cockbrained* fashion of the common multitude, that suche persones as they have a speciall mynde and regard unto, they sette more pryce by, then there is cause or reason why: and suche as they beare hatred agaynst, suche do they mooste slaunderously report, finding faulte with all things in the.—*Udal. Luke*, c. 3.

As we yode softly on, a youngster gent,
With bever *cocht* and arm set on one side
Full fiercely pricked on in madcap pride.
More. Song of the Soul, Song 1. b. i. s. 38.

Not he that flies the court for want of clothes,
Cries out 'gainst *cocking*, since he cannot bet;
With me can merit.
B. Jonson. Epigram. To Sir R. Shelton.

While the *cock* with lively din
Scatters the rear of darkness thin,
And to the stack, or the barn door,
Stoutly struts his dames before.—*Milton. L'Allegro.*

For his recreation and pastime, his manner was sometime to angle or fish with the hook, otherwiles to play with *cockall* bones.—*Holland. Suetonius*, p. 75.

Page. Let me fight for my mistress.
Serv. 'Tis in vain,
Little *cockerel* of the kind.
Massinger. Unnatural Combat, Act v. sc. 1.

Democrites Lacedæmonian being a banished man out of his countrey, answered, if thou hast any thing to do against the Lacedæmonians, thou hadst needs make haste, before this young *cockrell* have on his spure.
North. Plutarch, p. 669.

Often 'tis when they were disposed to see *cock fight*, or quails that were taught to fight one with another, Cæsar's *cocks* or quails did ever overcome.—*Id. Ib.* p 705.

Rat. Thomas the Earle of Surrey, and himselfe,
Much about *cockshut* time, from troope to troope
Went through the army, cheering vp the souldiers.
Shakespeare. Rich. III. Act v. sc. 3.

But now this parting such a penance seem'd,
As I indeed could by no means endure,
Not that my deare wife I ought misdeem'd,
For her of all the rest I thought *cocksure*.
Harrington. Orlando, b. xliii. s. 31.

Dick, who thus long had passive sat,
Here strok'd his chin, and *cock'd* his hat;
Then slapp'd his hand upon the board,
And thus the youth put in his word.—*Prior. Alma*, c. 1.

O pamper'd spendthrift, whose fantastic air,
Well fashion'd figure, and *cockaded* brow,
He took in change, and underneath the pride,
Of costly linen, tuck'd his filthy shroud.
Young. Complaint, Night 5.

Their old vanity was led by art to take another turn: it was dazzled and seduced by military liveries and *cockades*, and epaulets, until the French populace was led to become the willing, but still the proud and thoughtless instrument and victim of another domination.
Burke. Appeal from New to Old Whigs.

COCK (*of hay.*) }
Co'CKED. }
Co'CKER. } Dr. T. H., in Skinner, thinks is a *cop* of hay; by which name (he observes) it is still called in Kent.

——— Thus reson me aratede
Canstow [canst thou] sewen he seide, oth^r syngen in a churche
Oth^r loke for my *cokers*. oth^r to the carte pitche
Mowe oth^r mowen. *Piers Ploughman*, p. 75.

Bee it also prouided, that this act, nor any thing therein contained doe, in any wise extende to any *cockers* of haruest folkes that trauaile into anie countrie of this realme for haruest worke, either corne haruest, or hay haruest, if they doe worke and labour accordingly.
Rastall. Statutes. Vagabonds, Beggars, &c. p. 474.

But would that he should beleue only that as a beast scattereth a *cocke* of hay with his hornes so shuld Achab scatter the host of the Assyrians with his host.
Tyndall. Workes, p. 450.

But yet the *cocks* of hay nor swaths of new-shorn grass,
Strew'd not the meads so thick, as mangled bodies there,
When nothing could be seen, but horrour every where.
Drayton. Poly-Olbion, s. 22.

Like myrth in May is meetest for to make,
Or sommer shade, vnder the *cocked* hay.
Spenser. Shepherd's Calendar. November.

But to let you see that the contrary to this often happens, I must acquaint you, that the highest and most extravagant heap of towers in the universe, which is in this neighbourhood, stand still undefaced, while a *cock* of barley in our next field has been consumed to ashes.
Pope. Letters. Mr. Gay to Mr. F—.

COCK. }
Cock-boat. } Fr. *Coquet*; It. *Cocca*. *Cock*-boat is *Cog*-boat, (Junius;)—and *Cock*-swain, a
Cock-swain. } petty officer in a *cog*. See Coo.

The captaine of the same barke with small fighte entered into the duke's shippe, and perceiuynge his person present, brought him to Dover rode, & there on the one syde of a *cocke-bote* caused his heade to be striken of, and left hys body with the heade vpon the sands of Dover.
Hall. Hen. VI. an. 28.

The fishermen that walk'd vpon the beach
Appeare like mice: and yond tall anchoring barke
Diminish'd to her *cocke*; her *cocke*, a buoy
Almost too small for sight.—*Shakes. Lear*, Act iv. sc. 6.

It is a duty of Christian prudence to pursue his great end with apt means and instruments in proportion to that end. No wise man will sail to Ormus in a *cock-boat*, or use a child for an interpreter.—*Bp. Taylor*, pt. ii. Ser. 20.

The boat's crew which Mr. Anson proposed to take with him, were clothed in an uniform dress, resembling that of the watermen on the Thames, they were in number eighteen and the *cockswain*.—*Anson. Voy. round the World*, b. iii. c. 9.

At this they stopped and looked round them, but in a few minutes renewed the pursuit, brandishing their lances in a threatening manner: the *cockswain* then fired a second musquet over their heads, but of this they took no notice; and one of them lifting up his spear to dart it at the boat, another piece was fired which shot him dead.
Cook. Voyage, vol. i. b. ii. c. 1.

COCKATRICE. Fr. *Coquatrix*; Dut. *Kockatriis*; from *Kock*, (the bird,) and A. S. *Atter*, an adder; from the fabled generation of this serpent from the egg of a cock.

I saw how enuy it did raine, and bear the greatest price,
Ye greater poyson is not found within the *cockatrice*.
Vncertaine Auctore. Of the Mutabilitie of the Worlde.

If thou be strong with conscience of sinne, & the *cockatrice* of thy poysoned nature, hath beheld her selfe in the glasse of the righteous law of God, there is none other salue for remedie, thē to run to Christ immediately.
Tyndall. Workes, p. 440.

Which if it be true as Steuen Gardiner himselfe reporteth, why then doth this glorious *cockatrice* crowe so much against Barnes afterward and casting him in the teeth bearing all the world in hand, that Barnes was his scholler.
Fox. Martyrs, p. 1093.

Then not on him that neuer thought you ill,
But bend your force against your enemyes:
Let them feel the utmost of your cruelty es;
And kill with looks as *cockatrices* do.—*Spenser*, S. 49.

So sure, that if you please venture yourself
I'll shew him, and his *cockatrice* together
And you shall hear 'em talk.
Beaum. & Fletch. Martial Maid, Act iii. sc. 4.

CO'CKER, *v.* }
Co'CKERING, *n.* } The Dut. have, as Junius has noticed, *Kokerillen*, celebrare hilaria; they have also *Kokelen*, nutrire, ceu fovere culina, formed from their verb, *Koken*, coquere. To *cocker* may, then, have been primarily applied to the indulgence of the appetite. And thus, generally, to *cocker*, is—

To pamper, to indulge, cherish, make much of; and, as in Gray, to encourage, to inspirit.

They wold not have patience to lodge themself, taking it for shame so much to *cocker* themself.
Nicolt. Thucydides, fol. 65.

Furthermore, after the birth of every boy, the father was no more master of him, to *cocker* and bring him up after his will.—*North. Plutarch*, p. 41.

His own son was a little too sawcy with his mother, and with him also, bearing himself over-boldly of her good will, by means of her *cockering* of him.—*Id. Themistocles*, p. 107.

Care must be taken that this evil be no more *cockered*, nor the humour of it fed.—*State Trials. Case of Duels*, an. 1615.

——— Thou art content
With what heaven gave thee with a sparing hand,
More blessed in thy brest than land,
To keepe but nature even and upright,
To quench not *cocker* appetite.—*Corbet. Country Life.*

But what discipline is this, Paræus, to nourish violent affections in youth, by *cockering* and wanton indulgences, and to chastise them in mature age, with a boyish rod of correction!—*Milton. Doctrine, &c. of Divorce.*

And blame me not for disrespect,
If I the flatterer's style reject;
With that, by menial tongues supply'd,
You're daily *cocker'd* up in pride.—*Gay*, Fab. 9. pt. ii.

When I arrived in London I found Professor Turner had been dead above a fortnight; and being *cockered* and spirited up by some friends (though it was rather the latest) I got my name suggested to Lord Bute.
Gray, Let. 43. *To Dr. Warton.*

COCKLE, (*in Corn.*) A. S. *Coccel*, which Skinner thinks is from *Cocan*, to choke, because it *chokes* the corn.

He wolde sowen some difficultee,
Or springen *cockle* in our clene corne.
Chaucer. The Shipmannes Tale, v. 12,923.

The husbandeman had not so soone thrown seede in the grounde, but steppeth vp the enemie and he soweth *cockle* to.
Sir J. Cheke. The Hurt of Sedition.

For lightly neithir is *cockle* woont to growe without the wheate, nor yet the chaffe without the corne.
Bp. Jewell. Defence of the Apologie, p. 334.

CO'CKLE, *v.* }
Co'CKLE, *n.* }
Co'CKLED, *adj.* }
Co'CKLER. }
Co'CKLING, *adj.* } Lat. *Cochlea*. See Cochleary.
To be or cause to be in a winding or spiral form; in a wreathed, curled, ruffled, form: to curl, to ruffle, or rumple. And see the example from Dampier.

With Afrike *cocles* or with shrimpes,
he that is cloyed may
Be freshe again.—*Drant. Horace*, Sat. 4.

This pink, this painted foist, this *cockle-boat*,
To hang her fights out, and defie me, friends,
A well known man of war!
Beaum. & Fletch. The Tamer Tam'd, Act ii. sc. 3.

Loue's feeling is more soft and sensible,
Then are the tender hornes of *cockled* snayles.
Shakespeare. Love's Labour Lost, Act iv. sc. 3.

The emblem of a little boy attempting to lade all the water out of the sea with a *cockle-shell* doth fit T. H. as exactly as if it had been shaped for him who thinketh to measure the profound and inscrutable mysteries of religion, by his own silly, shallow conceits.—*Hobbs. Answer to Bp. Bramhall*, c. 1.

If such a ship can such a burthen bear,
What might the ark do, which doth so excell
That ship, as that ship doth a *cockle-shell*.
Drayton. Noah's Flood.

It made such a short *cockling* sea, as if it had been in a race, or place where two tides met; for it ran every way, sometimes breaking over our waste, sometimes over our poop, sometimes over our bow: and the ship tossed like an egg-shell, so that I never felt such uncertain jerks in a ship.
Dampier. Voyage, an. 1683.

In this passage between the said islands we find strange ripling and *cockling* seas, ready to leap on the ship's deck.
Id. Ib. vol. ii. pt. iii. c. 5.

The Frieze's spungy nap is soak'd with rain,
And showers soon drench the camlets *cockled* grain.
Gay. Trivia, b. i.

As he is a fool indeed, you'll say, that thinks a bead better than a pearl, and prefers a *cockle-shell* before a crown, such a fool is every sinner.—*Beveridge*, vol. ii. ser. 98.

This was another hair's breadth escape, for it was near high water, and there run a short *cockling* sea, which must very soon have bulged the ship if she had struck.
Cook. Voyage, vol. i. b. iii. c. 7.

An old fisherman mending his nets (while I enquired about the danger in passing these sands,) told me in his dialect, a moving story: how a brother of the trade, a *cockler*, as he styled him, driving a little cart with two daughters (women grown) in it, and his wife on horseback following, set out one day to pass the seven-mile sands.
Gray. Letter to Dr. Warton.

CO'CKNEY, *n.* }
Co'CKNEY, *adj.* } A great deal to little purpose has been written about this word. Hall uses it as a verb. See the quotation from him and from Fuller. Dr. T. H. sagaciously as he is wont, Skinner observes, derives

from the Fr. *Accoquiner*. Cotgrave says *s'Accoquiner*, to wax as lazie, become as idle, grow as slothful as a beggar," (*coquin.*) *Coquin* is perhaps of the same origin as *Cocionus*. See COAX.

And when this jape is tald another day,
I shall be halden a daffe *cokenay*:
I wol arise, and auntre it by my fay:
Unhardy is unsely, thus men say.
Chaucer. The Reves Tale, v. 4206.

I speake not this in dispraise of the faukons, but of them whiche kepeth them lyke *cokneyes*.
Sir T. Elyot. The Governour, b. i. c. 13.

And with a valiant hand from of his neck his gorget teare
Of that same *cocknie* Phrygian knight, and drench in dust his heare. *Phaer. Virgill. Æneados*, b. xii.

I meet with a double sense of this word *cockney*, some taking it for,

1st, One *coaks'd* or *cockered*, made a wanton or nestle-cock of, delicately bred and brought up, so that when grown men or women, they can endure no hardship, nor comport with pains-taking.

2nd, One utterly ignorant of husbandry and housewifery, such as is practised in the country, so that they may be persuaded any thing about rural commodities, and the original thereof, and the tale of the citizen's son, who knew not the language of a *cock*, but call'd it *neighing*, is commonly known.—*Fuller. Worthies. London.*

Some again are in the other extreme, and draw this mischief on their heads by too ceremonious and strict diet, being over precise, *cockney like*, and curious in their observation of meats.—*Burton. Anat. of Melancholy*, p. 75.

The wise justice of the Almighty meant not to *cockney* us up with meere dainties with a loose indulgence, but hath thought fit to temper our sweets with tartnesse.
Bp. Hall, Ser. 29. *Jan.* 1625.

CO'CTION. *Coquere*, *coctum*, to boil.

Whose power [butter] to preserve meat buried in it, after due *coction*, hath been confirm'd to me upon their own observation, by an experienced officer of the English fleet that had the oversight of the provisions, and by others that had opportunity to observe it.—*Boyle. Works*, vol. ii. p. 109.

——— And though all thy mills,
Crackling o'erflow with a redundant juice;
Poor tastes the liquor; *coction* long demands,
And highest temper, ere it saccharine.
Grainger. Sugar Cane, b. i.

COD, *v.* }
COD, *n.* }
CO'DDERS. }
CO'DDER. } A.S. *Codde*; Dut. *Kodde*; Ger. *Koden*; Sw. *Kudde*. Perhaps from Ger. *Kutten*, claudere. Somner says, "*Codde*, pera, marsupium, mantica, a bagge, a wallett, a pock, *it.* testiculorum saccus, et testiculus ipse." (*Matt.* x. 10. *Mark*, vi. 8. *et al.* Πηρα, is in the A.S. version of the Gospels *Codd*, in Eng. *Scrip*. Skinner thinks the fish is so called—ab aliquâ *pera* seu marsupii similitudine, from some resemblance to a *bag* or pouch.

The shell, the case, of the pea and other seeds, &c,

Codger; may be, a bagger; one who labours to fill his bag or purse.

A pillow or cushion is so called in the North of England, (Brockett.)

Bot thou haf help of God thorgh praiere of some sayut,
I telle not worthe a *cod* for alle thi faire is fayut.
R. Brunne, p. 289.

Of the partridge and fezants we killed great store with bow and arrowes: In this place at the Harborough mouth we found great store of *cod*.
Hackluyt. Voyages, vol. iii. p. 107.

This forrage was made of beane stalkes cut downe greene as it stood before it was joynted and *codded*.
Holland. Plinie, b. xviii. c. 16.

He also vsed a *pease-cod* branch with the *cods* open, but the pease out, as it is vpon his robe in his monument at Westminster.—*Camden. Remains. Impreses.*

Yet menacing words passed from eyther, Morris threatning to bee euen wyth Lloyd's bald pate, and Lloyde would try acquittance with the others *cods heade*; so that they parted with tearmes of enmity.
State Trials. Robert Drewris, an. 1607.

The seeds of harts-tongue is slung or shot away by the curious contrivance of the seed-case, as in *codded* arsmart, only there the spring moves and curls inward, but here outward.—*Derham. Physico-Theology*, b. x. Note 15.

CODE, *n.* }
CO'DICIL. }
CO'DIX. } Lat. *Caulex*, formed from *Caudex*, the trunk of a tree; and *Caudex* from *cædere*, to cut, to hew; quia in plures *secaretur* tabulas crassas, because *cut* into many thick tables or tablets. Seneca, (*de Brevitate Vitæ*, c. xiii.)—Plurium tabularum contextus, *Caudex* apud antiquos vocabatur, unde publicæ tabulæ *codices* dicuntur. And thus applied to—

A collection of the various tables of the law, and to a digested body of law.

Then having learned the Hebrew tongue, and procured a copy of the Hebrew *code*, he added two more columns; in one the Hebrew text and letters; in the other, the same text, in Greek letters; and this he called hexapla.
Grew. Cosmo. Sacra, b. iv. c. 1.

Lop. Certain
H as set his chimnies o' fire, or the Devil roares there.
Det. The *codizes* o' th' law are broke loose gentlemen.
Beaum. & Fletch. Spanish Curate, Act iii. sc. 7.

Then strongly fencing ill-got wealth by law,
Indentures, covenants, articles they draw,
Large as the fields themselves, and larger far
Than civil *codes*, with all their glories are.
Pope. Imit. of Donne, Sat. 2.

The new *code* of Justinian was honoured with his name, and confirmed by his royal signature: authentic transcripts were multiplied by the pens of notaries and scribes: they were transmitted to the magistrates of the European, the Asiatic, and afterwards to the African provinces; and the law of the empire was proclaimed on solemn festivals at the doors of churches.—*Gibbon. Rom. Emp.* vol. viii. c. 44.

This lady appears not to have forgotten that she had been celebrated for her beauty; for she directed, by a *codicil* to her will, that her effigies as well done in wax as could be, and dressed in coronation robes and coronet, should be placed in a case with clear crown glass before it, and should be set up in Westminster Abbey.
Malone. Life of Dryden. Additions & Emend.

Why Pliny said, this wood-writing was not an epistle, but a *codicil*, was because small leaves of wood covered with wax, when written on were called by his countrymen *codicilli*.—*Warburton. Divine Legation*, b. iv. Note 22.

CO'DLE, *v.* Probably *Caudle*. Fr. *Chaudeau*, from *Chaud*, in Lat. *Calidus*, warm. The old Fr. *Cadeler*, to cocker, pamper, fedle, cherish, make much of, (Cotgrave,) is perhaps of the same origin. Skinner says, *coddle*, (q.d.) coctulare.

To warm, to entender by warmth, by nourishing or nursing; to keep warm or in a state of warmth.

——— Dear Prince Pippin
Down with your noble bloud, or as I live,
I'll have you *codled*.
Beaum. & Fletch. Philaster, Act v. sc. 1.

Spa. [*aside.*] Fairest fair quoth'a'. So is an old rotten *codded* mungrell.
Ford. Fancies Chaste and Noble, Act i. sc. 2.

It [the gauva-fruit] bakes as well as a pear, and it may be *coddled*, and it makes good pies.
Dampier. Voyage, vol. i. c. 8.

CO'DLING. Skinner thinks that *codling* was a kind of early sour apple, which required *codling* before it could be eaten. In A.S. *Cod-æppel* is said by Somner to be a quince or quince-pear. Mr. Gifford,—that *codling* is a mere diminutive of *cod*, and means an involucrum or kele, and was used by our old writers for that early state of vegetation, when the fruit, after shaking off the blossom, began to assume a globular or determinate form. *Codlings*, in Ford, he says, were *hot peas*, (Gifford, *B. Jonson*, iv. 24.)

Mal. Not yet old enough for a man, nor young enough for a boy; as a squash is before 'tis a *peascod*, or a *codling* when 'tis almost an apple.
Shakespeare. Twelfth Night, Act i. sc. 5.

Fol. Scorn! If I be not deceived I ha' seen Summer go up and down with hot *codlings*.
Ford. The Sun's Darling, Act iii. sc. 3.

CO-E'FFICACY. }
COEFFI'CIENCY. }
COEFFI'CIENT. } Sp. *Coeficiente*. *Co*, and *efficax*. See EFFICACIOUS. United or adjoined—ability to *effect*, ability or power or strength to do, or make; to bring to pass or to an end; to accomplish, achieve, complete, consummate.

From whence notwithstanding we cannot infer the general efficacy of these stars, or *co-efficacy* particular in medications.
Brown. Vulgar Errours, b. iv. c. 13.

Now the managing and carrying on of this work, by the spirit's instrumental *co-efficiency*, requires, that they be kept together without distraction or dissipation; that so they may be ready to receive and execute the orders and commissions of the commanding faculty.
Glanvill. Vanity of Dogmatizing, c. 12.

CO-E'LDER. *Co*, and *elder*; A.S. *Ældi*, *aldor*—A fellow-elder.

The *elders* which are among you I exhort, who also am an *elder*, (1 Pet. v. 1.) He exhorts, not commands; he also is an *elder*, i.e. as others are. In the original it is συμπρεσβυτερος, *coelder*.—*Trapp. Popery truly Stated*, pt. i. s. 5.

CO-ELE'CTION. *Co*, and *electio*; from *eligere*, (*e*, and *legere*,) to take out, pick out, choose.

The bishops sent at the same time their procurators also, to plead their right of *coelection*, so as, foure obstacles stood at once in the pope's way, (the two elections of the monks, and the two claims of the king and prelates, hee for his royal assent, they for theyr ioynt consent in the choyse) which all must be dasht and voyded before the pope can haue his full forth.— *Speed. King John*, b. ix. c. 8. s. 32.

CO-E'MPTION. *Co*, and *emptio*; from *emere*, to buy or purchase.

See the quotation from Chaucer.

Co-empcion is to say, comen achale or buying togither.
Chaucer. Boecius, b. i.

Monopolies and *coemptions* of wares for resale, where they are not restrained, are great means to enrich, especially if the party have intelligence, what things are likely to come into request, and to store himself before hand.
Bacon. Essay. Of Riches.

CO-ENGA'GE. } To bind or oblige, to lay
CO-ENGA'GERS. } under, to impose upon; (sc.) a bond or obligation: in junction with, unitedly or joinedly, or in common.

I was promised by Benson, that if Sir John Gell, and their pretended friends of the country, did *co-engage*, I should be *disengaged*.—*State Trials. Colonel Andrewe*, an. 1650.

The oath of secrecy hath relation only to the not discovering the *co-engagers* in that resolution, and the resolution itself being not treason, the oath of keeping secret that resolution is not greater than the thing resolved.—*Id. Ib.*

CO-ENJOY. *Co*, *in*, or *en*, and *joy*. To have, to possess, use with pleasure or delight; to take delight, feel pleasure, (sc.) joinedly or unitedly, or in common with others.

Such was the gentleness of his disposition, his unwearied course in actions of virtue, that I wish my soul no other felicity, when she hath shaken off these rags of flesh, than to ascend to his, and *co-enjoy* the same bliss.
Howell, b. i. s. 6. Let. 7.

CO-E'QUAL, *adj.* }
COE'QUAL, *n.* }
CO'EQUAL, *v.* }
COEQUA'LITY. }
COEQUA'TION. } Having the same measure of quantity or quality; the same level, or evenness.

God's cou'nant with the patriarchs, and
Extending to the seede,
Vs gentiles to *coequall* is
A primate in our creed.
Warner. Albion's England, b. ix. c. 32.

If now, clear Po, that pittie be not spent,
Which for to quench his flames did once thee moue,
When the great thunderer thundred from aboue,
And to thy siluer bosome burning sent,
To pitie his *coequall* be content. *Stirling*, s. 53.

If he only talk of essences and existences, hypostases and personalities, distinctions without differences, and priority in *coequalities*, and unity in pluralities, and of superior prædicates of no greater extent than the inferior subjects, he may amuse himself, and find his understanding will be like St. Peter's upon the Mount of Tabor at the transfiguration.
Bp. Taylor, vol. iii. Ser. 6.

Ineffable, *coequal* three,
Who from non-entity gave birth
To angels and to men, to heaven and to earth,
Yet always wast thyself, and will for ever be.
Pomfret. On the General Conflagration.

And if all the extant parts of a [physical] superficies be so depressed to a level with the rest, that there is a *coæquation*, if I may so speak, made of all the superficial parts of a body; this is sufficient to deprive it of former roughness, and give it that contrary equality we call smoothness.
Boyle. Works, vol. iii. p. 302.

In the Nestorian controversy, the contending parties seem to have been all of one opinion as to the doctrine of the Trinity, in opposition to the Arians, and to have held the consubstantiality, coeternity, and natural *coequality* of the three divine persons or hypostases.
Jortin. Ecclesiastical History, an. 428.

CO-ERCE, *v.* }
COE'RCION. }
COE'RCIVE. }
COE'RCIVELY. }
COE'RCITIVE. } Lat. *Coercere*, from *con*, and *arcere*, from the Gr. Αρκε-ειν, which (Lennep) properly denotes vel aliis septo, et munimento sum vel mihi.

To keep within bounds, under restraint; to restrain, to compel.

But veryly myne intente and meanynge is onelye, that a noble chylde, by his owne natural disposition, and not by *coertion*, may be induced to receive perfect instruction in these sciences.—*Sir T. Elyot. The Governor*, b. i. c. 8.

They were gentle and remisse to a great number, and specially to such as offended by *cohercion* and feare, rather then of malicious heart or cnuious minde.
Grafton. Hen. VII. an. 14.

Besides that all great examples have in them something of iniquity; it were not easie to have discipline in private governments, or *coercitive* power in lawes, if in some cases some evil were not to be permitted to be done for the procuring some good.—*Bp. Taylor. Rule of Cons.* b. i. c. 5.

The power of the magistrate in punishing the transgressors of their laws of peace, and order and interest, is infinitely just; for without a *coercitive* power there can be no government, and without government there can be no communities of men.—*Id. Ib.* b. iii. c. 2.

But when there shall be such power, *coercive* over both parties, as shall deprive them of their private judgments in this point, then may such covenants be effectual, seeing he that performeth first, shall have no reasonable cause to doubt the performance of the other that may be compelled thereunto.—*Hobbs. De Corpore Politico*, pt. i. c. 2.

Next comedy appeared with great applause,
Till her licentious and abusive tongue
Waken'd the magistrate's *coercive* power,
And forc'd it to suppress her insolence.
Roscommon. Horace. Art of Poetry.

Therefore the debtor is ordered, on a supposition of ability and fraud, to be *coerced* his liberty until he makes payment.—*Burke. Speech at Bristol previous to the Election.*

Thus in the case before us, *coercive* power can only influence us to outward practice: by outward practice only is the good, which civil society aims at, immediately effected, therefore is *coercive* power peculiarly fitted to civil society.
Warburton. Alliance between Church & State, b. i.

The power of the government can with no appearance of reason go further *coercively*, than to bind and hold down those, who have once consented to their opinions.
Burke. Tracts on the Popery Laws.

CO-ESSE'NTIAL. **CORSSENTIA'LITY.** } Fr. *Coessentiel*; Sp. *Coessencial*; from Lat. *Co*, and *essentia*. Essence in its primary notation, says Locke, signifies *being*.

Essential,—contributing to, requisite or necessary to, the *essence* or being, unitedly, or in common with other.

All was peace with thee; thou wert one with thy coeternall and *coessentiall* father; all the angels worshipt thee; all the powers of heaven and earth awfully acknowledged thine infinitenesse.—*Bp. Hall. Cont. The Agonie.*

The Arian and Socinian are charged to dispute against the Trinity: they affirm to believe the Father, Son, and Holy Ghost, according to Scripture and the Apostolic creed; as for terms of Trinity, Triniunity, *Coessentiality*, Tripersonality, and the like, they reject them as scholastic notions, not to be found in Scripture.—*Milton. True Religion, &c.*

There would have been nothing at all wanting to the Platonick Trinity, for an absolute agreement of it with the Christian, had they but accommodated the right notion of *co-essentiality* or consubstantiality to their three hypostases.
Cudworth. Intellectual System, p. 805.

So it appeareth, that the Son of God (co-eternal and *co-essential* with his father) became the Son of Man; truly and entirely partaking of the nature and substance of man.
Barrow, vol. ii. Ser. 23.

Thou sole prerogative, supreme of right,
Deep source of principle, and light of light,
Whose is will be, whose will be ever was,
Of self essential *co-essential* cause!
Brooke. Universal Beauty, b. iv.

CO-ESTA'BLISHMENT. Establishment, in common or in union with other establishment.

The tithes in Ireland should remain in the possession of the Protestant clergy; but a kind of *co-establishment* of the Catholick clergy should be admitted: for it appears to me an act of great oppression that the Catholics, who constitute a great majority of the nation, should be compelled to maintain not only their own teachers, but the teachers also of a small minority of the country.
Anecdotes of Bp. Watson, vol. ii. p. 177.

CO-ETA'NEAN, n. **CORTA'NEOUS.** } It. *Coetaneo*; Sp. *Coetaneo*. *Con*, and *ætaneous*, of modern formation, from Lat. *Ætas*. See COÆVAL.

That oath that is *coetaneous*, and coessential to all reasonable natures, and engages them μη παρα-βαινειν, &c. not to transgress the laws that are set them.
Hammond. Works, vol. iv. p. 562.

And if the usual compute will hold, that men are of the same age which are born within compass of the same year, Eve was as old as her husband and parent Adam, and Cain their son *coetaneous* unto both.
Brown. Vulgar Errours, b. vii. c. 3.

Old Major Stansby, of Hants, a most intimate friend and neighbour, and *coetanean* of the late Earle of Southampton.
Aubrey. Anecdotes of Sir Walter Raleigh, vol. ii. p. 526.

CO-ETE'RNAL. **CORTE'RNALLY.** **CORTE'RNITY.** } Fr. *Coëternel*; It. and Sp. *Coeterno*; Lat. *Co*, and *æternus*. See ETERNAL.
Eternal, or having duration or time without either beginning or end; in union or in common with other.

Giving all praise and honour, and glory, and immortality to thee, O blessed Father, our Creator; to thee, O blessed and *coeternal* Son, our Redeemer, to thee O blessed and *co-essentiall* Spirit, our Sanctifier, one infinite God, in three most glorious and incomprehensible persons now and evermore.—*Bp. Hall. Ser.* Ps. cxiv. 3.

Hail, holy light, offspring of heav'n first-born,
Or of th' eternal *coeternal* beam,
May I express thee unblam'd!—*Milton. Par. Lost*, b. iii.

Whose first mists when the Light of the Nicen Councell had dispeld, it was not long ere Macedonius transferred unto God's most holy spirit the same blasphemie, wherewith Arius had already dishonoured his *coeternally* begotten Sonne.—*Hooker. Ecclesiasticall Politie*, b. v. s. 52.

23. In his prayer for his disciples, *John* xvii. he professeth to his Father, this is life eternal, to know thee, the only true God. But as this was meant in opposition to polytheism, so in this prayer to ver. 5. he declares his own *coeternity* with the Father.—*Grew. Cosmo. Sacra*, b. v. c. 4.

Space is not the place of all things, for it is not the place of God. Otherwise there would be a thing *coeternal* with God, and independent upon him, nay, he himself would depend upon it, if he had need of place.
Clark. Leibnitz's Fifth Paper.

Yet it is apparent that the Nicene fathers owned the *coeternity* of the Son, from the anathema annexed to their creed, wherein they condemn those who said of the Son, "that there was a time when he was not."—*Bp. Bull*, vol. ii. Disc. 4.

Of reason thou the *coeternal* cause,
Thyself all reason, and thy will all laws;
All reasoning will with pow'rful wisdom fraught.
Brooke. Universal Beauty, b. vi.

CO-E'VAL. See COÆVAL.

CO-EXI'ST, v. **COEXI'STENT.** **COEXI'STENCE.** **COEXI'STENCY.** } Lat. *Con*, and *existere*, (*ex*, and *sistere*,) to stand out, (oriri atque emergere, Vossius.) To stand out or *exist* together; to live together.

Yet neither can they have a separate, tho' a distinct existence, no more than the ideas of our own mind can have any separate existence from the mind, but have a *coexistence* therein.—*Grew. Cosmo. Sacra*, b. i. c. 1.

Though in a subject so disposed they say the sacrament by its own virtue does it; but this opinion says it does it of itself, without the help, or so much as the *coexistence* of any condition but the mere reception.
Bp. Taylor. The Anabaptists' Opinions considered, s. 18.

Thus he [the devil] endeavours to propagate the unbelief of witches, whose concession infers it a *coexistency*.
Brown. Vulgar Errours, b. i. c. 10.

Whereby it appears, that to the measuring the duration of any thing by time, it is not requisite that that thing should be *coexistent* to the motion we measure by, or any other periodical revolution; but it suffices to this purpose, that we have the idea of the length of any regular periodical appearances, which we can in our minds apply to duration, with which the motion or appearance never *coexisted*.
Locke. Hum. Underst. b. ii. c. 14.

I have said more than once, that I hold space to be something merely relative, as time is, that I hold it to be an order of *coexistences*, as time is an order of successions.
Clarke. Leibnitz's Third Paper.

But do they not know that Christ's sitting at God's right hand is not taken in a metaphysical sense, for his *co-existence* with it? but is only a phrase, importing God's advancing him to high distinguished honour, as princes used to place their favourites at their right hand.
South, vol. viii. Ser. 21.

Sure I am, all history doth not afford another instance of so much purity and integrity in one part, *coexisting* with so much decay and so many infirmities in the rest.
Warburton. The Dedication to Lord Mansfield.

CO-EXTE'ND, v. **COEXTE'NSION.** **COEXTE'NSIVE.** } Sp. *Co-extendere*; Lat. *Co*, and *extendere*, to stretch, to reach to.
To stretch out, as far in time or space as something else.

Unless, I say, this be said, I see not how that absurdity will be avoided, whereunto that Stoical notion of mixtion was liable, according to which the least body may be *coextended* with the greatest.—*Boyle. Works*, vol. i. p. 503.

Though it [the soul] be a spirit, yet I find it is no inconvenience to have some analogy, at least of *co-extension*, with my body.—*Hale. Origination of Mankind*, p. 23.

The noblest beauties of art are those of which the effect is *coextended* with rational nature, or at least with the whole circle of polished life; what is less than this can be only pretty, the plaything of fashion, and the amusement of a day.—*Johnson. Life of West.*

This account of the six Indian seasons, each of which is *coextensive* with two signs, or four lunar stations and a half, places the solstitial points, as Vahara has asserted, in the first degree of Dhanishtha'.
Sir W. Jones. On Indian Chronology, Supplement.

COFFEE, n. Fr. *Caffé*; It. *Caffè*; Sp. *Café*. *Cahoueh*, according to Galand, is to *loathe*; this originally is applied to wine, an excess of which produces *loathing*; afterwards to other liquors. Dr. Douglass gives another etymology. The original Arabic, he says, is *Cahouah*, pronounced *Cahoeh*, from *Cohaut*, strength or vigour. It was formerly written *Coffa*, and *Cauphe*.

They have in Turkey, a drink called *coffa*, made of a berry of the same name, as black as soot, and of a strong scent, but not aromatical; which they take beaten into powder, in water as hot as they can drink it: and they take it, and sit at it in their *coffa-houses*, which are like our taverns.
Bacon. Natural History, s. 738.

He [the Turk] hath a drink called *cauphe*, which is made of a brown berry, and it may be called their clubbing drink between meals.—*Howell*, b. ii. Let. 54.

An. 1637, 1638.—He [Nath. Conopios] was the first I ever saw drink *coffee*, which custom came not into England till 30 years after.—*Evelyn. Memoirs.*

The heroe of the tragedy I saw was a journeyman-taylor, and his first minister of state a *coffee-man*.—*Tatler*, No. 20.

One of these witlings elevated his crest, by asking me in a full *coffee-house* the price of patches, and another whispered, that he wondered why Miss Frisk did not keep me that afternoon to watch her squirrel.—*Rambler*, No. 169.

COFFER, n. **COFFER, v.** **COFFERER.** } Fr. *Coffre*; Sp. *Cofre*. *Coffer* and *coffin*, though so differently applied, are the same word, differently written. (See COFFIN.) *Coffer* is now chiefly confined in its application to the—
Chest or box, in which gold, jewels, or other precious things are preserved or kept.

And the *cofres* of christendom, and the keie hethen,
And the lock of lyeue, lieth loken in her hondes.
Piers Ploughman. Crede.

He wyl kepen it hem self, and *cofrene* it faste.—*Id. Ib.*

But all be that he was a philosophere
Yet hadde he but litel gold in *cofre*,
But al that he might of his freinds hente,
On bokes and on lerning he it spente.
Chaucer. Prologue, v. 300.

The s'rong *cofre* hath all devoured,
Under the keie of avarice
The treasour of the benefice,
Whereof the poure shulden clothe,
And ete, and drinke, and house bothe.
Gower. Con. A. Prologue.

Whan they of the towne had hard that erye, they receyued the Englysshmen into their houses, and made them good chere: and some opeyned their *coffers*, and bade them take what them lyst, so they might be assured of thir lyues.
Berners. Froissart. Cronycle, vol. i. c. 124.

Afterwards, euery lignage of the towne or tribe had a great *cofer* of cypres. Into whiche they did putt the bonnes of them, that were dead of that tribe, and they dyd cary that same *cofer* vpon a charratt.—*Nicolt. Thucydides*, fol. 54.

My hautie buildings huge to see,
my turrets and my traine,
My horse, my hounds, my *cofred* coine
for others doe remain.—*Turbervile. Epicure's Counsel.*

And in his rage he instantly commands
That every English should his pris'ner kill,
Except some few in some great captain's hands,
Whose ransom might his empty *coffers* fill.
Drayton. The Barons' Wars, b. i.

He commanded one day his *cofferer* that kept his money, to give a friend of his five and twenty myryades, which the Romans call in their tongue decies, his *cofferer* marvelled at it, and being angry withall in his mind, brought him all this money in a heap together, to shew him what a marvelous mass of money it was. Antonius seeing it as he went by, asked what it was: the *cofferer* answered him, it was the money he willed him to give unto his friend.
North. Plutarch, p. 755.

The last care of the children of this world is, after all their labours to die rich. Though the thoughts of death are not very agreeable to them, yet as they must die, it is at least some consolation, if they can leave their *coffers* full behind them.—*Gilpin*, vol. iii. Ser. 4.

The *cofferer* and the treasurer of the chamber receive and pay great sums, which it is not at all necessary they should either receive or pay.—*Burke. Speech on Econom. Reform.*

COFFIN, *n.* } Fr. *Coffin.* In Scotch, *caip* is
Co'FFIN, *v.* } a *coffin.* Knox repeatedly uses a *cope* of lead for a leaden *coffin*, which, Dr. Jamieson remarks, seems to confirm Skinner's etymon of the English *coffin*, from the A. S. *Cofe, cofa*, cavea; but, he adds, it appears doubtful whether both *cope* and *caip* do not simply signify a *covering*, from A. S. *Coppe*, the top of any thing. (See Cope.) To this it may be added, that Wiclif renders the Lat. *Cophinos, coffyns.* In the Modern Version it is *baskets*; Gr. Κοφινοι.

Coffin was also applied to "the raised crust, or *cantles* of pies." See the annotations upon the passages quoted from Ben Jonson and Shakespeare. *Coffin* is now applied to—

A chest or box, constructed for the reception of the dead.

And alle eeten and weren fulfild. And thei token the relifs of broken metis twelve *coffyns* ful and of the fischis.
Wiclif. Mark, c. 6.

And all the time which they mourne they keep the dead in the house, the bowels being taken out and filled with chownam or lime, and *coffined*, and when the time is expired they carry them out playing and piping and burn them.
Hackluyt. Voyages, vol. ii. pt. i. p. 263.

There is one vse and custome amongst them, which is strange and rare, but yet it is very ridiculous, and that is this: when any man dyeth amongst them, they take the dead body, and put it in a *coffine* or chest, and in the hand of the corps they put a little scroule, & in the same there are these wordes written, that the same man died a Russe of Russes hauing receiued the faith, and died in the same.
Id. Ib. vol. i. p. 254.

Not a flower, not a flower sweet,
On my black *coffin* let there be thrown,
Not a friend, not a friend greet
My poor corpse, where my bones shall be throwne.
Shakespeare. Song in Twelfth Night.

A reverend painted lady was brought,
And *coffin'd* in crust till now she was hoary.
B. Jonson. The Gipsies Metamorphosed.

——— If you spend
The red deere pyes i' your house, or sell 'hem forth, sir,
Cast so, that I may haue their *coffins* all,
Return'd here, and pil'd vp.
Id. Staple of Newes, Act ii. sc. 2.

Pet. Why thou saist true, it is a paltrie cap,
A custard *coffin*, a bauble, a silken pie.
Shakespeare. Taming of the Shrew, Act iv. sc. 3.

It [verse] hath no power. For mine from his black herse
Redeemes not Talbot, who, cold as the breath
Of winter, *coffin'd* lies.—*Habington. Castara*, pt. ii. El. 6.

Through yielding planks the angry bullets fly,
And of one wound, hundreds together die:
Born under different stars, one fate they have,
The ship their *coffin*, and the sea their grave.
Waller. Of our late War with Spain, (1651.)

When his majesty was beheaded on a scaffold joyning to the Banquetting-house at Whitehall, and his corps thereupon immediately *coffin'd* and cover'd with a black velvet pall.
Wood. Fasti.

Be not dismayed at the approach of pain and sickness; let not the coffin and the shroud terrify you.
Bp. Horne. The World Incarnate, Dis. 7.

CO-FOU'NDER. A fellow founder; *co*, and *found*, Lat. *Fundare.*

Doctor Caius, a learned physition of Cambridge, and a *co-founder* of Gunwell and Caius Colledge, hath onely on his monument there: *FVI CAIVS.*
Camden. Remains. Epitaphes.

COG, *n.* Sw. *Kogg*; Dut. *Kogghe.* The Ger. *Kaucht*, Wachter says, is a hollow vessel of whatever use or kind. In Scotch, *Cog, coag, coig, coque.* The English *Keg*, (in which fish or liquors are shut in and confined,) is no doubt the same word; from the A. S. *Ceogan*, to shut in or confine, to keep or hold within it, to *contain.* See Coax.

A small boat, constructed to hold or contain (fish within it.)

This messenger adoune him gan to hie
And found Jason and Hercules also
That in a *coupe* to londe were ygo
Hem to refreshen, and to take the aire.
Chaucer. Of Hypsiphile & Medeā. Legend.

COG, *v.* } Ihre suspects *Kuqq* (i. e. *Kegg,*) and *Kogg* as above, and
Co'GGERY. } also *Kugg*, (i. e. the *cog* of a
Co'GGING, *n.* } wheel,) to be from the same root.

The *cog*, or tooth of a wheel, is that which fastens or secures it; (sc.) in its regular motion. To *cog* a wheel is to fix such *cogs*; to *cog* a die is to load it so as to *secure* its fall; and hence, (or perhaps from the frauds of *cogmen*, see Cog, *ante*, and Coax,) to *cog* is, (met.)—

To defraud, to delude, to deceive, to falsify.

To shake the bones and *cog* the cruſtie dice,
To carde in care of sodaine losse of pence
Unseemely is, and taken for a vice:
Unlawful play can haue no good pretence.
Turberville. To his Friend P. Of Courting.

Lo here good reader, another manifest example of the vnhonest dealing and false *cogging* of these men.
Fox. Martyrs, p. 1143.

And scorn the crowd of such as *cog* for pence,
And waste their wealth in sinful bravery.—*Drayton*, Ecl. 7.

Round, and like a wry *cog* in the wheel; yet now, he is streighted, and set again in his way, as if he had never been out.—*Feltham*, pt. i. Resolve 89.

There is much cosenage of the poore people by *cogged* miracles, saith Cardinal Lyranus; these holy frauds could not gull men if they did not judge according to appearance.
Bp. Hall. Serm. John vii. 24.

Ray. Folly, sir! of what quality?
Fal. Quality! any quality in fashion: drinking, lying, *cogging*, canting, et cætera. Will you have any more?
Ford. The Sun's Darling, Act i. sc. 1.

This is a second false surmise or *coggerie* of the Jesuits to keep the ignorant in error.—*Watson. Quodlibets of Religion and State*, (1602,) p. 195.

"Why, Pan," (says she) "what's all this rant!
'Tis every country-bubble's cant.
Am I the patroness of vice!
Is't I who *cog* or palm the dice."—*Gay*, pt. ii. Fab. 12.

He heard there was a club of cheats,
Who had contrived a thousand feats;
Could change the stock, or *cog* a dye,
And thus deceive the sharpest eye.
Swift. The Beast's Confession to the Priest.

CO-GE'NIAL. See Congenial.

Coccaie is often cited by Rabelais, a writer of a *cogenial* cast.—*Warton. Hist. of English Poetry*, vol. ii. p. 357.

"*Cogenial.*" Let me recommend *congenial* to your next edition; you can use words, Mr. Warton, better than you can make them.—*Ritson. Observations on Warton's History.*

CO'GENT. } Lat. *Cogens*, from *Cogere*,
Co'GENTLY, } (*co-agere,*) to drive together, to
Co'GENCY. } compel.

Having the force of things brought together or collected, of things united; having united strength; powerful, forcible, compulsive.

Met. in argument or reasoning; convincing.

No better nor more *cogent* reason can be given of any thing, than that it implies a contradiction to be otherwise.
More. Immortality of the Soul, b. i. c. 4.

Which living and understanding substances, as they make incomparably the most considerable and noble part of the naturally known and visible creation: so they do the most clearly and *cogently* demonstrate to philosophical enquirers the necessary self-existence, and omnipotent power, and unsearchable wisdom, and boundless beneficence of their maker.—*Bentley*, Ser. 8.

What I have said there, I presume is enough to let others see, that I have not neglected to declare my poor sense about self-evident propositions, and the *cogency* and evidence of demonstrative or probable deductions of reason.
Locke. Second Reply to the Bp. of Worcester.

All those who have affections which lead them to the conservation of civil order would recognize, even in its cradle, the child as legitimate, which has been produced from those principles of *cogent* expediency to which all just governments owe their birth, and on which they justify their continuance.
Burke. Reflections on the French Revolution.

It is one thing, to discover a principle, and another, to argue justly and *cogently* from it.
Hurd. On the Prophecies, Ser. 2. *True Idea of Prophecy.*

The critick, eager to establish his superiority, triumphing in every discovery of failure, and zealous to impress the *cogency* of his arguments, pursues him [the author] from line to line without cessation or remorse.—*Rambler*, No. 176.

CO'GITATE, *v.* } Sp. *Cogitar*; It. *Cogitare*;
Cogita'tion. } Lat. *Cogitare*, a *cogendo* dic-
Co'gitative. } tum. Mens plura in *unum*
Co'gitable. } *cogit*, unde deligere possit:
Cogitabi'lity. } the mind *brings or gathers* many things, whence it may select. (Varro.) And Vossius, *Cogitatio*, nihil aliud est, quam curarum *congregatio*, sive rerum in animo nostro *agitatio* ac *comparatio.*

Fr. *Cogiter*,—"to think much, imagine, consider, contemplate, *cast in the mind*, study on, advise himself, devise with himself, intend, purpose, determine, mind," (Cotgrave.)

Vehemence of words full often helpe the matter forwardes when more is gathered by *cogitation*, then if the thing had bene spoken in pointe wordes.—*Wilson. Rhetoricke*, p. 130.

And as for them which were with Master Chancelor in his shippe, they had great cause of discomfort by the losse of their companie, (whom the foresaid tempest had separated from them,) and were not a little troubled with *cogitations* and perturbations of minde, in respect of their doubtfull course.—*Hackluyt. Voyages*, vol. i. p. 246.

He which hath so aduanced vs, is our witnes, how we both day and night reuoluing in our minds, did *cogitate* nothing more, than how to satisfie the partes of a good pastour, in attending the health and cure of the flocke.
Fox. Martyrs, p. 780. an. 1521.

For he that calleth a thing into his mind, whether by impression or recordation, *cogitateth* and considereth; and he that employeth the faculty of his phansie also *cogitateth*; and he that reasoneth, doth in like manner *cogitate* or devise.
Bacon. On Learning, by G. Wats, b. ii. c. 13.

Heauenly *cogitations* were in him, who onely figured a man kneeling, with his hands lifted up to the heauens, with this inscribed: SVPREMA OPTIMA MVNDI.
Camden. Remains. Impreses.

An extreme desire did lately assail me to entertain between my other private studies, some such discourse as might work upon mine own mind, and at last abstract awhile if not elevate my *cogitations* above all earthly objects.
Reliquiæ Wottonianæ. To Sir Edm. Bacon.

Wherefore one of the moderne very ingeniously hath reduced all the power of the soule into motion; noteing the misprision and precipitancy of some of the ancients, who fixing their eyes and thoughts with unadvised hast upon memory, imagination, and reason, have past over the *cogitative* faculty untoucht; which hath a chief part in the order of conception.
Bacon. On Learning, by G. Wats, b. ii. c. 13.

For it is not at all conceivable, that ever there was a time when there was no intelligible nature of a triangle, nor any such thing *cogitable* at all.—*Cudworth. Morality*, b. iv. c. 4.

It [cognoscitive power of the soul] is enabled as occasion serves and outward objects invite, gradually and successively to unfold and display itself in a vital manner, by framing intelligible ideas or conceptions within itself of whatsoever hath any entity or *cogitability.*—*Id. Ib.* b. iv. c. 1.

A man has little reason, God knows, to fancy the *suppositum* of his life, sense, and *cogitative* faculties to be an independent being, when he considers how transitory and uncertain at best his life and all his enjoyments are.
Wollaston. Religion of Nature, s. 5. § 15.

First: 'tis possible to infinite power to create an immaterial *cogitative* substance. That there can be such a thing as a *cogitative* substance, that is, a substance endued with consciousness and thought, is granted by all; because every man's own experience convinces him that he himself is such a substance.—*Clark. Of the Being & Attrib. of God.*

If on these subjects their discourse leads them to inculcate doctrines, which not only exceed the power of speech, but even human ideas and *cogitations*, they then fly to allusions, similitudes, and figures.
Warburton. The Divine Legation, b. iii. s. 2.

CO'GNATE. } Fr. *Cognation*; It. *Cogna-*
Cognation. } *zione*; Sp. *Cognacion*; Lat. *Natus*, past part. of *nasci*, (for *Gnasci* from Gr. Γενα-ειν. Vossius.)

Born together (sc.) of the same family, or kind; akin, allied, pertaining to; partaking of the same kind.

Which atoms are still hovering up and down, and never rest till they meet with some pores proportionable and *cognate* to their figures, where they acquiesce.
Howell, b. iv. Let. 50.

It is true which is affirmed in the law, *in pari cognationis gradu, par idemque jus statuatur*: when the *cognation* is the same, the law is so too: that is, if it be measured in the same kind of *cognation.*—*Bp. Taylor. Rule of Conscience*, b. ii. c. 2.

The wet parts of the adventitious liquor mollifie the sides of the body already baked; and, both of them being in a like temper and *cognation*, they easily stick and grow together.
Digby. Of Bodies, c. 14.

Two of which [vices] I shall mention, as being of near *cognation* to it [ingratitude] and constant coherence with it. The first of which is pride. And the second hard-heartedness, or want of compassion.—*South*, vol. i. Ser. 11.

COGNI'TION. } It. *Cognizione, cognoscibile;* Sp. *Cognicion, cognoible,* Fr. *Connoitre, connoissance, connoissable;* Lat. *Cognitus,* past part. of *Cognoscere; Con,* and *noscere,* from the Gr. Γινωσκειν, eximiè notat *judicare, censere, existimare.*
CO'GNITIVE.
CO'GNIZABLE.
CO'GNIZANCE.
COGNO'SCENCE.
COGNO'SCIBLE.
COGNOSCIBI'LITY.
COGNO'SCITIVE.

Fr. *Cognoisance,*—knowledge, acquaintance, familiarity with; skill, cunning, experience in; a notice or notion, an intelligence, understanding, apprehension of, (Cotgrave.)

Cognizance, in our older writers, is, that by which any one may be known. See the examples from Sir T. More and Froissart.

Cognizable,—that may be known; may be noticed, censured, judged of.

Cognizor and *cognizee,* are common legal appellations.

For thus fortune that I of tell
With men whan her lust to dwell,
Maketh hem to lese her *connisaunce*
And nourisheth hem in ignorsunce.—*Chaucer. R. of the R.*

And man knoweth nothing, saue only by reason,
And reason in man, is diuerse of operation;
How can then man be parfite of *cognicion,*
For reason shall so reason that somtyme among
A man by information may ryghte wisely do wrong.
Skelton. A Treatise betwene Trouth and Information.

A worke of great erudition and elegant, and stuffed with the *cognicion* of many thinges worthy to be learned.
Sir T. More. Workes, p. 4.

And forasmuch as the protector gaue the bore for his *cognisaunce,* this dreme made so fereful an impressio in his hart, yt he was thoroughly determined no leger to tary.
Id. Ib. p. 54.

And all these cariagis were sette in voyde granges and barnes, in savegarde, and on euery manne's cariage his owne *cognisaunce* or armes, wherby euery mā myght knowe his owne.—*Berners. Froissart. Cronycle,* vol. I. c. 16.

For which cause, men imagined, that he gaue the sunne in his full brightnes for his *cognisaunce* or badge.
Hall. Hen. VI. an. 39.

Part hereof hath been discovered by himself, and some by humane indagation: which, though magnified as fresh inventions unto us, are stale unto his *cognition.*
Brown. Vulgar Errours, b. I. c. 10.

This imagery and representation of the qualities of the things without, is that we call our conception, imagination, ideas, notice or knowledge of them; and the faculty or power, by which we are capable of such knowledge, is that I here call *cognitive* power, or conceptive, the power of knowing or conceiving.—*Hobbs. Human Nature,* c. 1.

And in this you must consider, first God's covenant made with the Gentiles, or the receiving them into the Church, deduced out of those words, (*Acts* xvii. 30.) But now commands, for all to whom God makes known his commands, are by that very *cognisance* known to be parts of his Church,
Hammond. Works, vol. iv. p. 646.

For to what purpose is an authority of taking *cognizance,* if they have no power of giving sentence, unless it were to defer it to a superior judge, which in this case cannot be supposed!—*Bp. Taylor. Liberty of Prophesying,* § 6.

The high scope I drove at was, by the method I have taken, to recover to their *cognoscence* that noble part of their Cabbala which was lost, and yet which Pythagoras once had from their forefathers, as is abundantly testified by the suffrages of historians.
More. Appendix to Def. Philosophick Cabbala, c. 6.

Besides, there being that communication betwixt the earth and the aire, that at least the fame of things will arrive to their *cognoscence* that have left this life, the after ill success of their wicked enterprises and unreasonable transactions may arm their tormenting conscience with new whips and stings.—*Id. Immortality of the Soul,* b. iii. c. 11.

And if this were not true, it were vain that the Apostle commands us to avoid an heretick: for no external act can pass upon a man for a crime that is not *cognoscible.*
Bp. Taylor. Liberty of Prophesying, § 2.

Where there is more light, there is more visibility: so where there is more of entity, reality, and perfection, there is there more of conceptibility and *cognoscibility.*
Cudworth. Intellectual System, p. 639.

Knowledge is infinite, and out of this infinity every one snatches some things real, and some images of things; and there are many *cognoscitive* faculties above and below, and powers ministering to knowledge, and all these have many ways of being absurd, or hindered, and of being imperfect.
Bp. Taylor. Rule of Conscience, b. i. c. 2.

Wherefore it must of necessity be granted, that besides passion from corporeal things, or the passive perception of sense, there is in the souls of men another more active principle, or an innate *cognoscitive* power, whereby they are enabled to understand or judge of what is received from without by sense.—*Cudworth. Morality,* b. iv. c. 1.

I last winter erected a court of justice for the correcting of several enormities in dress and behaviour, which are not *cognizable* in any other courts in this realm.—*Tatler,* No. 250.

Of crimes that are *cognizable* by courts of judicature, how few would fall under their sentence, were it not for the obligation which religion lays upon those persons to speak the truth, by whose evidence the facts in question must be proved and ascertained!
Bp. Horne. Influence of Christianity, Disc. 31.

The government claims to be strictly theocratical, and the people to be governed by it were to be made sensible, at every step, that it was so. Therefore the interesting events in their civil history were to be regarded by them as coming within the *cognisance,* and lying under the controul of their divine governor.—*Hurd. Conclusions from the true Idea of Prophesy.*

COGNOMINA'TION. } Lat. *Cognomen; Con,* and *nomen;* a
COGNO'MINAL. } name. See DENOMINATE.

Cognomen is a *name* added to another *name* of a family or people, which is generally bestowed upon some individual ab *eventu aliquo,* and by him transmitted to his posterity, (Gesner.) And see the example from Bp. Taylor.

For therefore Christ gave him the *cognomination* of Cephas, απο της κεφαλης, to show that St. Peter was the visible *head* of the Catholick Church.
Bp. Taylor. Liberty of Prophesying, § 7.

And therefore, altho' it denied that some in the water do carry a justifiable resemblance to some at land, yet are the major part which bear their names unlike; nor do they otherwise resemble the creatures on earth, then they on earth the constellations which pass under animal names in heaven: nor the dog fish at sea much more make out the dog of the land, then that his *cognominal* or namesake in the heavens.—*Brown. Vulgar Errours,* b. iii. c. 24.

CO-GOVERNOR. Fr. *Gouverneur;* It. *Governatore;* Sp. *Gobernador;* Lat. *Gubernator,* from *Gubernare, atum,* to rule, guide, order, or direct.

For which cause they are called not only by Maximus Tyrius, συναρχοντες θεω, co rulers with God, but also by Plato himself, τω μεγιστω δαιμονι συναρχοντες, the *co-governours* and co-reigners with the Supreme God..
Cudworth. Intel. System, p. 246.

CO-HA'BIT, v. } Lat. *Con,* and *habitare,*
COHA'BITANT. } (from *Habere,* to have or
COHABITA'TION. } hold; *habere,* (sc.) domi-
COHA'BITER. } cilium.)

To have, hold, or keep, a dwelling or abiding place; to dwell or abide, together with.

Whosoeuer therfore shall bee founde able of the order of deacon, subdeacon, or priesthoode, wee wyll that no such men bee prohibited to ascende the dignities aforesayd, for the *cohabitation* of their wyues.—*Barnes. Workes,* p. 322.

For he was heard in threatning wise to utter these words, I will remove and translate thee [Jupiter Capitolinus] into the lande of the Greeks until such time as being intreated (according as he told the tale himselfe) and inuited first by him for to *cohabite,* he made a bridge over the temple of Augustus of sacred memorie, and so joyned the palatium and capitol together.—*Holland. Suetonius,* p. 132.

So their disagreeable qualities, both ill and good, being reduced into one mild temper, no small number of the Danes became peaceable *cohabitants* with the Saxons in England, where great slaughter had made large room.
Raleigh. Hist. of the World, b. iii. c. 28. s. 3.

For it is no dishonour to be overcome kinsmen of kinsmen, one Dorain of another Dorain, and one Chalcidean of another of his own race; or, in sum, any one by another of us, being neighbours, and *cohabiters* of the same region.
Hobbs. Thucydides, b. iv.

Something I must like and love but nothing so violently as to undo myself with wanting it. If I should ever be intangled in that snare I will yet cast the worst, and prepare as well for a parting journey as *cohabitation.*
Feltham, pt. I. Res. 31.

That is, their portion shall be shame and an eternal prison, αφορλτωδες ρευμα, a flood of brimstone, and a *cohabitation* with devils to eternal ages.—*Bp. Taylor,* Ser. I. pt. iii.

And, on the contrary, if a Christian woman had an infidel for her husband, she should not depart from him as long as he was wiling to *cohabit* with her.
Sharp. Works, vol. v. Dis. 4.

All *cohabitants* in general run into this unhappy fault: men and their wives break into reflections which are like so much Arabic to the rest of the company; sisters and brothers often make the like figure from the same unjust sense of the art of being intimate and familiar.—*Tatler,* No. 225.

Wit *cohabiting* with Malice, had a son named Satyr, who followed him, carrying a quiver filled with poisoned arrows, which, where they once drew blood, could by no skill ever be extracted.—*Rambler,* No. 22.

A senator could not marry a freed woman: a free man could not marry a slave: and the *cohabitation* of slaves was not called by the name of marriage.
Jortin. Remarks on Eccles. Hist.

CO-HEIR. } One who *inherits* in conjunction
COHE'IRESS. } with another or others; one who in such conjunction takes, or is entitled to take, property of a person deceased; one, in the words of Blackstone, upon whom the law casts the estate immediately on the death of the ancestor, (*Com.* ii. 201.)

And then if we be the sonnes, then be we heires, heires of God, *co-heires* of Christ.—*Sir T. More. Workes,* p. 700.

They have annulled the will of Tiberius, who in his testament had adioyned *coheire* unto him another of his nephewe under age.—*Holland. Suetonius,* p. 127.

He hath delivered us from the hands of Satan, hath conquered death for us, hath taken the sting out, and made it harmless and medicinal, and proclaimed us heirs of heaven and *co-heires* with the eternal Jesus.
Bp. Taylor, vol. ii. Ser. 12.

They are all heirs, and they are all heirs of God, and all joint heirs with Christ; not properly with one another; for if they were joint or *co-heirs* with one another, they must share the inheritance between them, every one taking his only proportion; whereas the inheritance of the sons of God is never divided.—*Bp. Beveridge,* Ser. 81.

My parents had no other child, I was therefore not browbeaten by a saucy brother, or lost in a multitude of *co-heiresses,* whose fortunes being equal, would probably have conferred equal merit, and procured equal regard.
Rambler, No. 62.

CO-HE'LPER. A.S. *Helpan;* Dut. *Helpen;* Ger. *Helffen;* to aid, succour, or assist.
A fellow-helper or assister.

To bee short, he was now come to age, he was an old man, an impotent man, not able to goe from place to place to minister justice; hee chose two suffragans, two coadiutors, two *cohelpers.—Latimer. Fifth Ser. before* King Edw.

CO-HERE, v. } Lat. *Con,* and *herere;* (See
COHE'RENCE. } ADHERE)—
COHE'RENCY. } To hold or keep close or
COHE'RENT. } tight together, in close con-
COHE'SION. } nexion or dependency, in close succession; to stick together.

I will not speak of the *coherence* of these words [*Isa* lv. 7] for they are an entire sense of themselves, and contain in them two parts; first, the conversion of a sinner; secondly, the condition of one so converted.—*Mede. Works,* b. I. Dis. 34.

The cause of the *coherence* or consequence of one conception to another, is their first *coherence* or consequence at that time when they are produced by sense, as for example, from Saint Andrew the mind runneth to Saint Peter, because their names are read together; from Saint Peter to a stone, from the same cause; from stone to foundation, because we see them together; and for the same cause, from foundation to church, and from church to people, and from people to tumult: and, according to this example, the mind may run almost from any thing to any thing.
Hobbs. Of Human Nature, c. 4.

I verily believe you would not find any contradiction in his words, but confess them as *coherent* and consonant as any in your book.
Chillingworth. Rel. of Protestant Church, pt. I. c. 4.

Farther, if he says he knows not how he thinks; I answer, neither knows he how he is extended; how the solid parts of the body are united, or *cohere* together to make extension.
Locke. On Hum. Underst. b. ii. c. 23.

If yet a just *coherence* be not made
Between each thought, and the whole model laid
So right, that every line may higher rise,
Like goodly mountains, till they reach the skies:
Such trifles may, perhaps, of late have past,
And may be lik'd awhile, but never last.
Buckinghamshire. Essay on Poetry.

Their dark and involved sentences; their figurative and parabolical discourses; their neglect of connecting transitions, which often leaves us at a loss for the method and *coherency* of what they write; are qualities that our rhetoricians do not more generally dislike, than their practice.
Bayle. Works, vol. ii. p. 290.

And, while we ravish'd gaze on Nature's face,
Remark her order, and her motions trace,
The long *coherent* chain of things we find,
Leads to a cause supreme, a wise creating mind.
Blackmore. Creation, b. iii.

If pondrous atoms are so much in love
With this one point, that all will thither move,
Give them the situation they desire;
But let us then, ye sages, next enquire,
What cause of their *cohesion* can you find?
Blackmore. Creation, b. I.

Of all things, there is the greatest difficulty in retaining numbers. They are like grains of sand, which will not *cohere* in the order in which we place them; but by transmuting figures into letters, which easily *cohere*, in every form of combination, we fix and retain numbers in the mind with the same ease and certainty with which we remember words.—*Priestley. On History*, b. iv. Lect. 17.

COHIBITOR. Fr. *Cohiber*; Sp. *Cohibir*; Lat. *Cohibere*, to hold or keep together: to withhold; to restrain.

These ii persons were ever *cohibetors* and refreiners of the kinges wilfull skope and full libertye.
Hall. Hen. VII. an. 18.

COHOBATE. } Fr. *Cohober*, perhaps formed
COHOBA'TION. } from the Gr. Χοεω, to pour.
Cohobation, (says Locke,) is the pouring of the liquor distilled from any thing back upon the remaining matter, and distilling it again.

When it was *cohobated* eight or ten times the spirit was turned into an insipid phlegm. But we went on with our *cohobations* forty times, to see whether it would make any alteration.—*Boyle. Works*, vol. vi. p. 612. *Let. from Avery.*

So that the juices of an animal are as it were *cohobated*, being excreted and admitted again into the blood with the fresh aliment.—*Arbuthnot. On Aliments*, c. 1. Prop. 7.

CO-HORT. Fr. *Cohorte*; It. *Coorte*; Sp. *Cohorte*. Vossius and others say, from Gr. Χορτος, septum; *sepire*, to enclose or enfold.
A band, or united body of soldiers.

Whole bands or *cohorts*, if any of them gave ground and reculed, he tithed, that is to say, executed every tenth man of them: and the rest, he allowed barly instead of wheat to feede upon.—*Holland. Suetonius*, p. 47.

Eight *cohorts* by themselves consisting of four hundred in a band were enrolled, even the most able and choice men of all others.—*Id. Livius*, p. 254.

Hence to the gates cast round thine eyes, and see
What conflux issuing forth, or entering in,—
Legions, and *cohorts*, turmes of horse, and wings.
Milton. Paradise Regained, b. iv.

COIF, *v.* } See Quoif. Fr. *Coife*; It.
COIF, *n.* } *Coffia*; Mid. Lat. *Cuphia*; Dut.
COI'FED. } *Huve*; Ger. *Haube*. Vossius, (*de*
COI'FFURE. } *Vitiis*,) from Ger. *Heben*, levare, tollere in altum, to *heave*, to raise on high. Wachter gives, *Haube*, crista, which was subsequently applied *ad mitras*, and to other coverings of the head. *Belgæ*, he adds, dicunt *huif* and *kuif* promiscuè; for *h* and *k* are interchangeable in all dialects. The Fr. *Couvrir*, to *cover*, presents a very simple etymology.
A *coife*,—a cover for the head: for part of the head (the shaven part).
See *Blackstone*, Introd. § 1. Note *t*.

Wherefore first I dyd throwe away my quylted cappe, and my other close bonnettes, and onely dyd lye in a thynne *coyfe*, whiche I haue euer sens vsed both wynter and somer.
Sir T. Elyot. Castel of Helth, b. iv.

Judges of the kinge's lawes
He countes them foles and dawse,
Sergeauntes of the *coyfe* eke,
He sayeth they are to seke.
Skelton. Why come ye not to Court?

Ouer that her cappe, (made after the *coife* fashion of cloth of gold) called Shapka Zemska, edged with some riche furre, and set with pearle and stone.
Hackluyt. Voyages, vol. i. p. 497.

Then after the said Archbishop had blessed the Quene's corone, [Queen of Hen. VII.] seing, *Oremus Deus fuorum*, he sett the crowne uppon her hede, whereupon was a *coyff*, put by my said lady for the conservation of the holy unction, whiche is afterwarde to be delyverede unto the saide Archebishop.—*Leland. Collectanea*, vol. iv. p. 224. *Coronation of Lady Elizabeth.*

I must therefore repeat it, that I am pleased with the *coiffure* now in fashion, and think it shews the good sense which at present very much reigns among the valuable part of the sex.—*Spectator*, No. 98.

And when th' invidious hand of time
By stealth shall silver o'er my head,
Still pleasure's rosy walks I'll tread,
Still with the jocund Muses rhyme,
And haunt the green Idalian bow'rs,
Whilst wanton boys of Paphos' court
In myrtles hide my staff for sport,
And *coife* me, where I'm bald, with flow'rs.
Cooper. The Call of Aristippus, Epis. 4.

At once, in bright procession spied,
The female world was at my side.
From point, and saucy ermine, down
To the plain *coif*, and russet gown.
Brooke. The Temple of Hymen.

COIGN, or } Also written QUOIGNE. Fr.
COIN, *n.* } *Coing*; Lat. *Cuneus*, a wedge. See COIN.
An angle, a nook or corner.

Menc. See you yond *coin* o' th' Capitol, yond corner stone?
Sicin. Why what of that?
Menc. If it be possible for you to displace it with your little finger, there is some hope the ladies of Rome, especially his mother, may prevaile with him.
Shakespeare. Coriolanus, Act v. sc. 4.

——— No lutty frieze,
Buttrice, nor *coigne* of vantage, but this bird
Hath made his pendant bed.—*Id. Macbeth*, Act I. sc. 6.

With his hands and feet fast hurling down
The *coins* and beams compacted, lays the town
Part open. *Lewis. Statius. Thebaid*, b. x.

COIL, *v.* The Fr. *Cuellir*; It. *Cogliere*, to gather: from the Lat. *Colligere*, is the common etymology. It may be connected with, to *coll*, to embrace.
To gather together; to twine or roll into spires or circles, into rings.

2 *Sold.* We have seen the fight, sir,
Nov. Yes: *coil'd* up in a cable, like salt eels.
Beaum. & Fletch. The Knight of Malta, Act II. sc. 1.

——— Mazy still
We trod through dusky bowels of a rock,
While our conductor gather'd, as he stepp'd,
A clue, which careful in his hand he *coil'd*.
Glover. Athenaid b. xix.

COIL, *v.* } The Ger. *Kollern*, seu *kolleren*,
COIL, *n.* } increpare, objurgare; and this from the noun *koller*, (q.d.) to seize any one by the *collar*, is the etymology usually accepted from Skinner. Lye thinks the noun *coil* may be from the preceding verb; and applied a *strepitu*, qui fit *glomerando*.—The Dut. and Ger. *Quellen*, and *wellen*, (A. S. *Weallan*, *weallian*, and Eng. *Well*,) are *ebullire*, to spring out as a *well* or spring; and then æstuare, fervere. Somner says, "*Weallan*, to be very angry, to be rough, and troublous, to rage; *it.* to breake or burst out, to seethe, to boil." The consequential usage (placed first by Somner) is obvious from the primitive, and very well accounts for *quoile*, (as Lye in Junius writes the verb) *coyle* or *coil*, as applied in English, (sc.)—
To make any bubbling, bustling, confused, stir, or noise.

For whan they hadde sore *coyled* hym and had reuiled hym with muche despyteous language, they sent hym also empty home to hys lorde.—*Udal. Luke*, c. 20.

He is as hote as any man at spoile,
But at a breache he keepeth no such *coyle*.
Gascoigne. The Fruites of Warre.

He challeng'd me; and heere began the broile:
He thought with banding braue to keep the *coile*,
And that because mens iudgment fauour'd me.
Mirrour for Magistrates, p. 127.

Hales, set by himself, most gravely did smile,
To see them about nothing keep such a *coil*:
Apollo had spied him, but, knowing his mind,
Passt by and call'd Faulkland, that sat just behind.
Suckling. A Sessions of the Poets.

And now and then sweet Philomel would wail,
Or stock-doves plain amid the forest deep,
That drowsy rustled to the sighing gale;
And still a *coil* the grasshopper did keep;
Yet all these sounds yblent inclined all to sleep.
Thomson. The Castle of Indolence, c. 1.

To tame each hydra of the soul,
Each lurking pest, which mocks its birth,
And ties its spirit down to earth,
Immers'd in mortal *coil*. *Whitehead* Ode 6.

COIN, *v.* } Fr. *Coigner*; It. *Cuniare*; Sp.
COIN, *n.* } *Cunar*, *acuñar*, to wedge, and also
CO'INAGE. } to *coin*. Menage and Spelman
CO'INER. } agree from the Lat. *Cuneus*.
CO'INING, *n.* } "*Cuneus*; sigillum ferreum, quo nummus *cuditur*; a forma dictum: atque inde *coin* quasi *cune* pro monetâ. An iron seal with which metal is stamped; so called from the shape. And hence money is called *coin* (q. *cune*, wedge.) Spelman.
To *coin* (met.) is to forge, to invent.

The kynge's side salle be the hede & his name writen,
The croyce side what cite it was in *coyned* & smitten.
R. Brunne, p 239.

And everich of thise riotours ran,
Til they came to the tree, and ther they found
Of Florens fine of gold *ycoined* round,
Wel nigh an eighte bushels, as hem thought.
Chaucer. The Pardoneres Tale, v. 12,704.

——— And more yet
Of chapmenhode he fonde the weye,
And eke to *coygne* the money
Of sondry metall. *Gower. Con. A.* b. iv.

In this viii. yere, the kynge caused, in siluer, the halfepeny to be *coygned*, where, before tyme other *coygnes* of other metall ranne amonge the people to theyr great noyaunce and losse; and farthingis of syluer were also *coygned* the selfe same tyme.—*Fabyan*, an. 1280.

False forgers of money for *coynage* atteynted.
Skelton. The Crowne of Laurel.

We likewise of our goodness, have licensed the English merchants in our townes of Mosco, Nouogorod the great, and Plesko, that the *coiners* of the said townes shall melt dollers, and *coine* money for them.
Hackluyt. Voyages, vol. i. p. 381.

With them march'd sunk (in deep security)
Profaneness, to be fear'd, for never fearing:
And by him, new oaths *coining*, Blasphemy,
Who names not God, but in a curse, or swearing.
P. Fletcher. The Purple Island, c. 7.

A man *coins* not a new word without some peril and less fruit: for if it happen to be received, the praise is but moderate; if refused, the scorn is assured.
B. Jonson. Discoveries.

Sam. Your coming, friends, revives me, for I learn
Now of my own experience, not by talk,
How counterfeit a *coin* they are who friends
Bear in their superscription (of the most
I would be understood.) in prosperous days
They swarm, but in adverse withdraw their head,
Not to be found, though sought.—*Milton. Samson Agon.*

Bard. This bottle makes an angell.
Fast. And if it doe, take it for thy labour: and if it make twentie, take them all. I'le answere the *coynage*.
Shakespeare. 1 Part Hen. IV. Act iv. sc. 2.

And being of uncouth termes a senslesse *coyner*,
Thou cal'st thyselfe unproperly a loyner,
Whose verse hath quite disserv'd rime and reason.
Harrington. Orlando, Epigram 43.

The Image on the medal plac'd
With its bright round of titles grac'd,
And stampt on British *coins* shall live,
To richest ores the value give,
Or, wrought within the curious mold,
Shape and adorn the running gold.
Addison. To Sir G. Kneller. On his Picture of the King.

Cheapness of *coinage* in England, where it costs nothing, will indeed make money be sooner brought to the mint, than any where else; because there I have the convenience of having it made into money for nothing.
Locke. Considerations of Interest, &c.

For though the schools have introduc'd *animalitas*, *humanitas*, *corporietas*, and some others, yet they hold no proportion with that infinite number of names of substances, to which they never were ridiculous enough to attempt the *coining* of abstract ones.—*Id. Hum. Underst.* b. iii. c. 8.

It may not be improper to prefix an explanation of some uncommon terms, which I shall be obliged to use, as well as others which I have been under the necessity of *coining*.
Barrington. To Dr. Maty. On Singing Birds.

COINCI'DE, *v.* } Lat. *Con*, and *incidere*, (*in*,
COI'NCIDENT. } and *cadere*,) to fall into or
COI'NCIDENCE. } upon; with any thing else.
COI'NCIDENCY. } To fall upon the same
COINCI'DER. } point, the same line, the same superficial space; to be equivalent to, to agree with, to concur.

Imitation supposes a copy, and those are two terms of a relation, and cannot be *coincident*, as, like is not the same.
Bp. Taylor. On Repentance, c. 7. s. 5.

I cannot forbear to denote the strange *coincidence* that there is between Scripture expressions in this matter, some main strokes of the orthodox doctrine, and this philosophical conjecture of the state and place of the wicked
Glanvill. The Pre-existence of Souls.

XII. If a rational being, as such, is under an obligation to obey reason, and this obedience or practice of reason, *coincides* with the observation of truth, these things plainly follow.—*Wollaston. Religion of Nature*, s. 3.

Those who discourse metaphysically of the nature of truth, as to the reality of the thing, affirm a perfect *coincidence* between truth and goodness; and I believe it might be easily made out, that there is nothing in nature perfectly true but what is also really good.—*South*, vol. vii. Ser. 5.

The latter of these may be owing to the will or efficacy of a prior cause, but the *former* cannot, except we shall maintain with our author, that cause and effect may be co-eval, i. e. *co-incident*, or the very same thing.—*Law. Enquiry*, c 5.

To support this, a view is given to the universal dispensation of God to man as a religious agent: and the *coincidency* and dependence of his several revelations to him are explained and illustrated.

Warburton. App. to the first Edit. of the Alliance, (1736.)

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof,
That he is honest in the sacred cause.—*Coup. Task*, b. ii.

From its [the verb's] readiness *συμβαινειν*, to *co-incide* with its noun in completing the sentence, they called it Συμβαμα, a *co-incider*.—*Harris. Hermes*, b. i. c. 9. Notes.

CO-INHA'BITANT. See Cohabit.
One who dwells or abides with one or more, with others.

Our being *co-inhabitants* of the same element, the earth, proves nothing: for by the same reason, worms and fleas should live out of their bodies, and fishes should not.

More. Immortality of the Soul, b. ii. c. 17.

CO-INHE'RITANCE. } See Coheir.
Co-inhe'ritor. } One who inherits, who is heir with, one or more, others.

Which [the day of judgment] shal be for the accomplishment of glory both to them and to all other elect of God to be his children and *coinheritors* with Christ.

Fox. Martyrs. Answere of John Lambert, p. 1013.

For by one spirit we are all baptized into one body, that is, the Spirit of God moves upon the water of baptism, and in that sacrement adopts us into the mysticall body of Christ, and gives us a title to a *coinheritance* with him.

Bp. Taylor. The Liberty of Prophesying, s. 18.

CO-INQUINATE. Lat. *Con*, and *inquinare*; Fr. *Coinquiner*, —to *coinquinate*, pollute, soyle, defile; also to defame, (Cotgrave.)
To make common.

—— Halfe heretikes
That wold intoxicate
That wold *coinquinate*.—*Skelton. Duke of Colin Clout.*

CO-JOIN. *Conjoin*, so written in Shakespeare.

—— Then 'twas very credent,
Thou may'st *co-joyne* with something.

Shakespeare. Winter's Tale, Act i. sc. 2.

CO'ISTRELL. A *Kestrel* or *kastrel*, (qv.) so written in Shakespeare.

He's a coward and a *coystrell* that will not drinke to my neece, till his brains turne o' th' toe, like a parish top.

Shakespeare. Twelfth Night, Act i. sc. 3.

COIT, *v.* } See Quoit. Dr. Jamieson
Coit, *n.* } thinks that to *coit*, is to butt, to
Coi'ting. } justle; and derives the word from the Isl. *Kueita*, violentor *jactare*. The primitive meaning, then, will be—
To toss, to throw, to cast. And a *coit* or *quoit*—
Any thing tossed, thrown, or cast.
But more probably this is merely consequential usage.
The word *Coit* or *Quoit* seems to be to *hit* or *cut*; the object of the *thrower* being to *cut* into the ground as close to the pin as he can.

I am called Chyldhod, in play is all my minde,
To cast a *coyte*, a cockstele, and a ball.

Sir T. More. Workes.

Some men wolde say, that in a mediocritie, which I have so muche praised in shootynge, why should not bowling, cloishe, pynnes, and *kaylynge*, be as muche commended?

Sir T. Elyot. The Governour, b. i. c. 27.

Hum. My waiters *coited* off by you, you flea them!

Ford. The Sun's Darling, Act iii. sc. 1.

Pist. Thrust him down stayres!
Fals. Quoit him downe (Bardolph).

Shakespeare. 2 Part Hen. IV. Act ii. sc. 4.

Another kind of them [blazing starres,] named Discus (resembling a dish or *coit*, whereof it beareth the name, but in colour like to amber) putteth forth here and there (raies or beames) out of the brimmes and edges thereof

Holland. Pinie, b. ii. c. 25.

COITURE. } Lat. *Co*, and *ire*, *itum*, to go
Coi'tion. } together, to move in unison. *Coiture* occurs several times in Warner's *Albion's England*.

I will not speak of *coiture*,
Nor of conception, naither
It fits I should, for never made
I grandsier of my father.

Warner. Albion's England, b. v. c. 27.

Now on this side of the equator, that extream which is next to the earth is animated into the north, and the contrary into the south; so that in *coition* it applies itself quite oppositely, the *coition* or attraction being contrary to the vertuity or direction.—*Brown. Vulgar Errours*, b. ii. c. 2.

CO-JU'ROR. A fellow juror, or swearer. The example sufficiently explains the usage.

The solemn forms of oaths: of a compurgator, or *conjuror*, which kind of oath was very much used by the Anglo-Saxons. The form of this oath is this, "I swear by God, that the oath which N. swore was honest and true"

Wotton. View of Hickes's Thesaurus, by Shelton, p. 50.

CO'LANDER, or } Fr. *Coulair*; It. *Colatojo*;
Co'llender. } Sp. *Coladero*; from the Lat. *Colare*, to strain. Fr. *Colature*, a strainer; used in English by Evelyn.
See the quotation from Plutarch.

Whereas contrariwise, many men do let their fortunes run (as it were) through a *colander* or strainer, wherein the worst stick and remaine in the way behind, whiles the better do passe and run out.—*Holland. Plutarch*, p. 223.

I am a witnesse that in the late war his [Lord Sandwich's] owne ship was pierc'd like a *cullendar*

Evelyn. Mem. March 31, 1672.

The virtue thereof may be derived to it through a *colature* of natural earth.—*Id.*

—— For first an ozier *colendar* provide
Of twigs thick wrought, (such toiling peasants twine,
When thro' streight passages they strain their wine.)

Dryden. Virgil, Geor. 2.

COLD, *adj.* } The past part. from A. S.
Cold, *n.* } *Kel-an*, to *keel* or *cool*, *colad*, *cal'd*,
Co'ldly. } *cold*; Dut. *Kel-en*; Ger. *Kuhlen*, frigescere, to *stiffen*.
Co'ldness. }
It is applied (met.) to the passions. See To Cool.

He ne durste tho carye nogt of the wynter *couce*.

R. Gloucester, p. 313.

The slowe cavtyf for *colde*, wolde ne corn tulye
In sonne for hus slewthe, he shal have defaut

Piers Ploughman, p 141.

What is this world? what axen men to have?
Now in his love, now in his *cold* grave
Alone withouten any compagnie.

Chaucer. The Knightes Tale, v. 2780.

And with that word his speche faille began,
For from his feet up to his brest was come
The *cold* of deth, that had him overnome.—*Id. Ib.* v. 2802.

In frostie weather I was warme
and burning whot,
But when the bees and birds did swarme,
full *cold* God wot.

Turberville. Of the Time he first began to Loue, &c.

Couldise, and to to tymerous
his sentence he doth geue.

Drant. Horace. The Arte of Poetrye.

For also they thought that he hadde bene negligent in causyng the confederates to assemble, and that he had *coldly* encouraged the armye.—*Nicoll. Thucydides*, fol. 31.

Either we must think him [Adam] worse provided for by his Maker, or else that Paradice should have ever been in such a celestial serenity, that there would have been no need of any thing to defend him against the hard and sharp, the heat and *cold*, of the air and changing season

Feltham, pt. ii. Resolve 52.

When thou impressest, what are precepts worth
Of stale example? when thou wilt inflame,
How *coldly* those impediments stand forth
Of wealth, of filial fear, law, kindred, fame.

Shakespeare. A Lover's Complaint.

Those glances worke on me like the weake shine
The frosty sun throws on the Appennine,
When the hills active *coldnesse* doth go neere
To freeze the glimmering taper to his sphеare.

F. Beaumont. The Glance.

—— Thou *cold blooded* slaue,
Hast thou not spoke like thunder on my side?
Beene sworne my souldier, bidding me depend
Vpon thy starres, thy fortune, and thy strength,
And dost thou now fall ouer to my foes?

Shakespeare. King John, Act iii. sc. 1.

Down he descended from his snow-soft chair,
But all unwares with his *cold kind* embrace
Unhous'd thy virgin soul from her fair biding place.

Milton. Ode. On the Death of a Fair Infant, l. 20.

This unequalness in acting, these heats and these *colds* in religion, when once they appear, (and how can they chuse but appear some time or other?) will draw upon a man the suspicion of hypocrisy and dissimulation.

Atterbury, vol. iv. Ser. 11.

We may take it for granted, that we are not so disposed as we ought to be towards them [spiritual interests] if we can forget them for any long time, or reflect on them with indifference and *coldness*.—*Id.* vol. ii. Ser. 1.

When strength decays, and optics fail,
And *cold* and penury prevail,
Our labours spare the matron's sight,
We ask but faint supplies of light.—*Cotton. Riddles.*

It is in vain that we would *coldly* gaze
On such as smile upon us; the heart must
Leap kindly back to kindness, though disgust
Hath wean'd it from all worldlings.

Lord Byron. Childe Harold's Pilgrimage, c. 1. s. 53.

CO'LICK, s. } Lat. *Colicus*; Sp. *Colica*; It.
Co'lick, *adj.* } *Colica*; Fr. *Colique*; Gr. Κωλικος, from κωλον, alvus, itself from κοιλον, cavum, hollow.
A painful windiness in the stomach or entrails.

Let the hop be their bane,
And a rope be their shame,
Let the gout and *collick* pine 'um,
That offer to shrink
In taking their drink,
Seu Græcum, seu Latinum.

F. Beaumont. In the Praise of Sack.

To come now to millet, it is a graine, which being torrified aforehand for the purpose, stoppeth the laske, and dispatcheth all *collicke* pames and torments of the belhe.

Holland. Plinie, b. xxii. c 25.

See *colic*, gout, and stone, a cruel train,
Oppos'd by all the healing race in vain;
Hear various racks and hugering plagues employ,
Relieve each other, and by turns annoy.

Blackmore. The Creation, b v.

The must of pallid hue declares the soil
Devoid of spirit; wretched he that quaffs
Such wheyish liquors; oft with *colic* pangs,
With pungent *colic* pangs distress'd he'll roar,
And toss and turn, and curse th' unwholesome draught.

Philips. Cider, b. i.

He soon fell into his distemper, an habitual *colick*, and languished, though with many intervals of ease and cheerfulness, till a violent fit at last seized him, and hurried him to his grave, as Arbuthnot reported, with more precipitance than he had ever known.—*Johnson. Life of Gay.*

COLL, *v.* } Fr. *Colleter*, *accoller*, to em-
Co'lling, *n.* } brace, *coll* or clip about the neck,
Co'llingly. } (Cotgrave.) Lat. *Collum*, (q.d.) *collare*, (i.e.) *collum* brachiis ligare, seu vincire, (Skinner.) It is also written *accoll*, (qv.) See Collar.
To embrace the neck.

Proverbes of Salomon also openly teacheth, how sometime an innocent walked by the way in blindness of a darke night, whom met a woman (if it be lefely to say) as a strumpet arraied,—saying in this wise, Come and be we dronke of our sweet paps, use we coueitous *collings*.

Chaucer. Testament of Love, b. ii.

We *coll*, we chip,
We kisse with lip,
Delighted,
Requighted,
And merely spend the day.

Turberville. The Louer obtaining his Wish.

It is said that in Croydon there did sometyme dwell,
A *collier* that did al other *colliers* excel.
For his riches thys *collier* might have been a knight,
But in the order of knighthood he had no delight.
Would God al our knights did mind *coling* no more,
Then this *collyer* did knighting, as is sayd before.

The Collier of Croydon.

Yea Philomene set forth
The force of his request,
And craude (with sighes) hir father's leaue
To be hir sister's guest.
And hoong about his necke,
And *collingly* him kist.

Gascoigne. The Complaint of Philomene.

To kisse and *coll*, hang about her neck, protest, sweare, and wish, are but ordinary symptomes.

Burton. Anatomy of Melancholy, p 495.

He making much of her, asked her why she wept: the poor girle answered, *colling* him about the neck, and kissing him, alas father, wot you wot! our Persius is dead.

North. Plutarch, p. 209.

So having said, her twixt her armes twaine,
She straightly strayn'd and *colled* tenderly;
And every trembling joynt and every vaine
She softly felt, and rubbed busily,
To do the frozen cold away to fly.

Spenser. Faerie Queene, b. iii. c 2.

Yet they wipe their mouths and simper
Coll, kiss, and cry *sweetheart*.

Ford. The Broken Heart, Act ii. sc. 1.

COLLA'PSE. } Lat. *Con*, and *lapsus*; past
Colla'psed. } part. of *labere*, to fall.
To fall together: generally applied when things so fall through disease. And then (met.)—
To decay, to fall into ruin, to wither.

Then did he seeke to reerect againe
The ruines of his crowne's *collapsed* state.

Mirrour for Magistrates, p. 388.

What else do our papists, but, by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of legends, and such like fabulous narrations? Whom do they begin with but *collapsed* ladies, some few tradesmen, superstitious old folks, illiterate persons, weak women, &c.—*Burton. Anat. of Mel.* p 655.

Will not a brave golden shower of cordials dispel persons, raise a *collapsed* habit of soul, infuse a new stock of spirits, more probably far than a course of steel or quicksilver?

Hammond. Works, vol. iv. p. 485.

COLLAR, *v.* Co'LLAR, *n.* Co'LLARED, *adj.* } Sp. *Collar, cuello*; It. *Collare, collo*; Fr. *Collier, col*; from Lat. *Collum*; of which the Latin etymologists give no satisfactory account. Ihre considers it akin to the A.S. Ger. Dut. and Sw. *Hals*; Alem. *Halsian*; Dut. and Ger. *Halsen*, amplecti, to embrace; Fr. *Colleter*, to embrace about the neck. See Coll.

To *collar*, is to seize by the collar (&c.) of the coat, &c. i. e. the part which is round, or which surrounds the neck; to roll up—into the shape of the neck.

And *colers* of crafty werke.—*Piers Ploughman*, p. 9.

Twenty and mo, [dogs] as gret as any stere,
To hunten at the leon or the dere,
And folwed him, with mosel fast ybound,
Colered with gold, and torettes filed round.

Chaucer. The Knightes Tale, v. 2154.

The kyng entendinge to stoppe two gappes with one bushe, sent Syr Gylbert Talbot and the other two ambassadours, principally to Bishop July, and by theim sent also to the Duke Urbyne, the whole habite and *collar* of the noble ordre of the garter.—*Hall. Hen. VII.* an. 22.

Such therefore as can bring their fore feet and most therein into their mouths, as most can do that have the clavicles or *collar-bones*.—*Brown. Vulgar Errours*, b. iii. c. 1.

The invention was this: A post was set up by the standard in Cheap, to which he was tied, with a *collar* of iron about his neck, fastened to a chain, and that chain fastened to a post, and two men, with two whips, whipping him about the said post.—*Stryps. Memoirs. Edw. VI.* an. 1553.

When Ceres' ripen'd fruits abound,
And plenty waves her sheaves around;
True to my *collar*, home I bear
The treasures of the fruitful year.—*Cotton*, Fable 6.

Mem. To send me in return some *collared* eel, which I know both the old lady, and Miss are fond of.—*Idler*, No. 33.

They conducted us to a house, where we found a man who had been shot through the shoulder, but not dangerously, as the ball had entered a little above the inner part of the *collar-bone*, and passed out obliquely backward.

Cook. Voyage, vol. v. b. ii. c. 8.

COLLA'TE, *v.* Colla'ting, *n.* Colla'tive, Colla'tor. Colla'tion. } Lat. *Collatus*, past part. of *Conferre*, (*latum*, from *tolo, tolatum, tlatum, latum*. Voss. *de Anal.* c. 37.) Fr. *Collationner*; It. *Collazionare*, to collate (a book).

To bring together, to bring into a state for examination and comparison, and thus to compare; also to bring together or collect,—to confer.

Philosophy (says Cicero) consists *ex collatione rationum*, (*Tusc.* iv. 38,) and by our early writers, *collation* is applied to—

Discourses, comparing or examining one thing by another,—to a conference. See also the usage explained by Blackstone, in the example quoted below.

A collection of various articles for repast or refreshment is also called a *collation*. Also when each individual confers or *collates* his share. See the quotation from Udal.

Than wol I, quod this markis softely,
That in thy chamber, I, and thou, and she,
Have a *collation*, and wost thou why?

Chaucer. The Clerkes Tale, v. 8201.

The vice of supplantation,
With many a fals *collacion*,
Which he conspireth all vnknowe,
Full ofte tyme hath overthrowe
The worship of another man.—*Gower. Con. A.* b. ii.

Here haue ye hard good deuout Christen people, a pece of Tyndale's deuote godly *collacion*, in which the man is not so farre fallen into deuocion, but he is much forther fallē from his wit.—*Sir T. More. Works*, p. 529.

And such banketes are called *collacions*, a *collatum, tu*, That is of *laying together* every one his porcion.

Udal. Flowers, p. 75.

And the archebysshoppe of Canterbury sang the masse; and after masse, ye bisshoppe made a *collacyon*.

Berners. Froissart. Cronycle, c. 101.

Than he thynkynge this reporte to be true, anon with great deuocion began there a *colecion*, and therof when he came to the ende, the stonys by dyuyne power, in lykenes of a great multitude of people, sayd, "Amen."—*Fabyan*, c. 169.

Tenthlie, for mandats granted by the pope to ordinaries, whereof euery ordinarie, if he haue the *collation* or presentation of ten, maie receiue one mandat.—*Fox. Martyrs*, p. 3.

Thou wilt not alter the foundation
Thy ancestors have laid, of this estate,
Nor grieve thy land with innovation,
Nor take from us more than thou will *collate*.

Daniel. Panegyrick to the King.

Because those heretical bishops being deposed and reduced into lay-communion, could not therefore *collate* baptism for their want of holy orders, as appears in S. Basil's Canonical Epistle to Amphilochius, where he relates their reason, and refutes it not.—*Bp. Taylor. The Office Ministerial.*

But, alas! he had been fasted
With a spiritual *collation*,
By our frugal mayor,
Who can dine on a prayer,
And sup on an exhortation.—*Denham. News from Colch.*

1658. May 20. I went to see a coach race in Hide Park, and *collation'd* in Spring Garden.—*Evelyn. Memoirs.*

After his [Henry Bagshaw] return, he was made chaplain to Rich. Archbishop of York, was *collated* to the Prebendary of Barnby in the cathedral church there, on the death of Robert Banning, the 12th of Aug. 1667.—*Wood. Athen Oxon.*

So such passages, as I am speaking of, in the law, the prophets, and the gospel, at first survey appear very distinct things, but upon a second inspection, and the access of more light, from an attentive *collation* of things, they do all, as it were, vanish into Christ; of whom (to use an Apostle's terms) Moses in the law and the prophets did write, and at whom those types, and those predictions pointed.

Boyle. Works, vol. ii. p. 278.

Survivances and reservations in bulls were never to be admitted; only one benefice might be reserved from a *collator* of ten, and two from one of fifty.

Burnet. History of Reformation, an. 1536.

In this way, indeed, the materials will be ready prepared to my hands, but the *collating* of the several historians will be a work of great labour.—*Melmoth. Pliny*, b. v. Let. 8.

From this time Pope became an enemy to editors, *collators*, commentators, and verbal criticks; and hoped to persuade the world, that he miscarried in this undertaking only by having a mind too great for such minute employment.—*Johnson. Life of Pope.*

When the ordinary is also the patron, and *confers* the living, the presentation and institution are one and the same act, and are called a *collation* to a benefice.

Blackstone. Commentaries, b. i. c. 11.

An advowson *collative* is where the bishop and patron are one and the same person; in which case the bishop cannot present to himself; but he does by one act of *collation* or *conferring* the benefice the whole that is done in common cases, by both presentation and institution.—*Id. ib.* b. ii. c. 3.

COLLA'TERAL, *adj.* Colla'teral, *n.* Colla'terally. } Lat. *Con*, and *latus, lateris*, the side. Fr. *Collateral*, not direct, It. *Collaterale*; Sp. *Colateral*.

Not immediately dependent upon, or derived from, but so connected, or conjoined, as to give and confer additional force, strength, or security. Connected, conjoined, concurrent.

And a *collateral* comfort.—*Piers Ploughman*, p. 270.

With many a blustering blast he seemed to have beene tossed, which painted an horizon with all the cardinall and *collaterall* windes blowing, and in the middes *RAPIUNTQUE PERUNTQUE*.—*Camden. Remains. Impreses.*

And in a word, all, or most of the kings have their beginnings placed in some other year of their *collaterals* than the Scriptures have determined.

Raleigh. History of the World, b. ii. c. 20. s. 6.

But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplie,
In unity defective, which requires
Collateral love, and dearest amity.

Milton. Paradise Lost, b. viii.

But I said, conscience relies not upon the will [directly] yet it cannot be denied, but the will hath force upon the conscience *collaterally* and indirectly.

Bp. Taylor. Rule of Conscience, b. i. c. 1.

The chancellor, [Hyde] who had procured his daughter to be married to the Duke of York, and was therefore suspected of having made the match with the Infanta of Portugal, that he might make way for the succession of the *collateral* line, sent for the Duke of Richmond.

Ludlow. Memoirs, vol. iii. p. 169.

Add to this, that when words denote time, not *collaterally*, but principally, they cease to be verbs, and become either adjectives or substantives.—*Harris. Hermes*, b. i. c. 6.

COLLA'UD, *v.* Fr. *Collauder*; Lat. *Collaudare, con*, and *laudo*, from *laus, laudis*; for which the Latin etymologists offer three unsatisfactory etymologies. Tooke thinks *laus* is A.S. *Hlios*, the past part. of *hliosan*, celebrare, to *celebrate*.

To *laud* or praise in unison with others.

For though we live among the tongues of praise,
All troops of smoothing people that *collaud*
All that we do: yet 'tis within our hearts
Th' ambushment lies, that evermore betrays
Our judgments, when ourselves become t' applaud
Our own ability, and our owne parts.

Daniel. To Lady Anne Clifford.

Let all thy fragrant flowers
Grow sweeter by this air;
Thy tallest trees and bowers
Bud forth and blossom fair;
Beasts wild and tame
whom lodgings yield
house, dens or field,
Collaud his name.

Hewett. Letters, b. i. s. 5. *A Gradual Hymn*, &c.

COLLE'AGUE, *n.* Colle'ague, *v.* Co'lleagueship. } Fr. *Collègue*; It. *Collega*; Sp. *Colega*; Lat. *Collegæ*, quod una *lecti* sint, id est, creati. Malim tamen a *com* et *lex*, quod iisdem *legibus* aliquid agant, (Martinius;) because chosen or elected together, or rather because they act under the same *laws* (*legrs*).

One *chosen* to act in unison with another; or, one acting under the same *laws*; the same rules or orders, in the same service, office, or employment with another.

They would geue no more place to the fruites of infidelitie then S. Paule gaue to Peter hys *colleague*, when he left the table of the Gentiles and went to the Jews.

Frith. Workes, p. 61.

The king's pleasure is, that ye then proceed to the protestations mentioned in the first instructions given to Mr Stevins, for you and the residue of your *colleagues*.

Burnet. Records, b. ii. No. 22. *Concerning Divorce.*

Colleagued with a dreame of his aduantage;
He hath not fayl'd to pester vs with message
Importing the surrender of those lands
Lost by his father.—*Shakespeare. Hamlet*, Act i. sc. 2.

Hence like a lusty flood, most absolutely free,
None mixing then with me, as I do mix with none,
But scorning a *colleague*, nor near me any one,
To Neptune's court I come.—*Drayton. Poly-Olbion*, s. 29.

These great saints [Paul and Barnabas] joined by nature, friendship, religion, high providence, and revelation, could not so govern a casual difference, a sudden passion, but must in wisdom divide from the outward duties of a friendship, or a *colleagueship* in the same family, or in the same journey, lest it should grow to a worse division.

Milton. Of Nullities in Marriage.

Being yet very young, (says Plutarch,) I was joined in commission with another in an embassy to the Proconsul, and my *colleague*, falling sick, was forced to stay behind; so that the whole business was transacted by me alone.

Dryden. The Life of Plutarch.

—— Pisander; who in days of yore
From old Amyclæ to the Lesbian shore
And Tenedos, *colleagued* in high command
With great Orestes, led th' Æolian band.

West. The Eleventh Nemean Ode.

COLLE'CT, *v.* Co'llect, *n.* Colle'ctedly. Colle'ctedness. Colle'ctible. Colle'ction. Colle'ctive. Colle'ctively. Colle'ctor. Colle'ctory. Colle'ctorship. } Fr. *Colliger, collecte, collection*; It. *Colletta, collezione*; Sp. *Colegar, colecta, coleccion*; Lat. *Collectum*, past part. of *colligere*; from *con*, and *legere*, (Gr. Λεγειν,) to gather.

To gather, or put together; to bring, or bear into one place; one mass, or heap, or sum.

To gather, or bring together, things dispersed; (met.) as to *collect* the thoughts; resume command over them; to *collect* one thought from or in consequence of another; to infer one from another; to confer, to compare.

For *Church Collects*, see the example from Comber.

As we haue take in hand to *collect* and set forth his whole workes togither, so we thought it not vnconuenient, to *collects* likewise some briefe notes concerning the order of his lyfe and godly conuersation.—*Tyndall. Life, by Fox.*

It is also ordened that the *collects* for the preservation of the King and Queen by name, be from henceforth comunely and usuallie used and sayed in every cathedrall churche, &c.—*Burnet. Records. An Order for Preaching, and Bidding of the Beades.*

And against the next day of *collection* [the parish clerk] shall hang up somewhere in the church in open place, to the intent the poor having knowledge therby, by whose charity and alms they be relieved, may pray for the increase and prosperity of the same.—*Burnet. Records. Injunctions given by the King's Majesty's Visitors, &c.*

But wee saye, There is no case in religion so darke, and doubtefull, but it maie necessarily be either proued or reproued by *collection*, and conference of the Scriptures.
Jewell. Defence of the Apologie, p. 58.

Nowe I pray you iudge of the sequele of these reasons; and compare them with T. C. his waywarde *collection*, and tell me truely whether he dealeth simply or no.
Whitgift. Defence of the Answer, p. 28.

These payd the pence gathered to the bp; and the bp payd to the *collector*, and had his acquietance, by the name of Peter-pence.
Strype. Mem. Instruct. to Ld. Privy Seal, &c. No. 79.

Therefore I watch'd thy footsteps from that hour,
And follow'd thee still on this vast wild;
Where by all best conjectures I *collect*
Thou art to be my fatal enemy.—*Milton. Par. Reg.* b. iv.

The whole evolution of times and ages, from everlasting to everlasting, is *collectedly* and presentifickly represented to God at once, as if all things and actions were at this very instant, really present and existent before him.—*More.*

The soul is of such subtlety,
And close *collectedneese.*
Id. Song of the Soul, pt. iv. c. 3. s. 17.

If he be much our superior; tis good to do it sometimes in parables; as Nathan did to David. So let him by *collection*, give himself the censure.
Feltham, pt. I. Res. 8. *Reprehension.*

But the place is very obscure, and whether thereby be not meant the river Euphrates, is not without good controversie, as is *collectible* from the subsequent words.
Brown. Vulgar Errours, b. vi. c. 8.

The difference of their concretion is *collectible* from their dissolution, which being many wayes performable in ice, is few ways effected in crystal.—*Id. Ib.* b. ii. c. 1.

But he that after a patient continuance in well doing, adds charity or martyrdome to the *collective* body of his other graces, he hath made them perfect with this kind of perfection.—*Bp. Taylor. On Repentance*, c. 1. s 3.

Of this oak, or rather *collectively Quercetum* or oaken-holt of Sichem, is twice mention made elsewhere in Scripture.
Mede. Works, b. i. Disc. 18.

To these eight or any five of them was intrusted the full and free administration of the whole rents and duties pertaining to the officers of controllery and *collectory*, resigned and committed by the four officers in his majesty's hands.
Spotswood. Church of Scotland, an. 1595.

For it is easy to be *collected*, from what has been said, that confessing our sins, in this manner, is, in the reason of the thing, a point so necessary, that we are no ways qualified for the obtaining forgiveness of them without it.
Sharp. Ser. vol. v. Disc. 6.

[They] are generally so exactly suted to them [the epistle and gospel] that some think they take their name from being *collected* out of those parts of Holy Writ. But the use of the word in the Bible and the Fathers, being applied to denote *the gathering* together of the people in religious assemblies, thence some ritualists say, The *collects* are prayers made among the people *collected* or gathered together. Others think they are named *collects* because of their comprehensive brevity, because the priest in them sums up the desires of the people in a little room. I may add, in this variety, my own conjecture, that these prayers have been named *collects* from their being used so near the time of making the *collection* before the Holy Communion.
Comber. A Companion to the Temple, pt. I s. 20.

And Thomas Sternhold, one of the King's servants set forth his Psalms; being a *collection* of some of David's Psalms.—*Strype. Memoirs. Edw. VI.* an. 1553.

You will find that no law can restrain or tie up the supreme authority of a nation, but what ought to restrain and tie up the whole *collective* body, supposing it possible for that whole body to meet, and hear, and determine the same causes, before one written or customary law in being; because the body representative is in effect that body *collective* as to its powers and privileges.
Hoadly. Works. Political Pieces, vol. iii. p. 116.

But then, tho' these names being put in the singular number, seem to denote some single evil spirit, that bears ill-will to mankind; yet we are always to remember, that they are to be expounded *collectively*, that is to say, to signify the whole body of these apostate spirits, of which there are a vast number.—*Sharp*, vol. iii. Ser. 4.

But the King of Great Britain obeys no other person; all other persons are individually, and *collectively* too, under him, and owe to him a legal obedience.
Burke. On the French Revolution.

Not that I shall make a merit with you in having perused these barbarous volumes myself; much less would I impose the ungrateful task upon you. Thanks to the curiosity of certain painful *collectors*, this knowledge may be obtained at a cheaper rate.
Hurd. Works. On Chivalry and Romance, Let. 4.

In one *collectorship* out of twenty-four, and that by no means the largest or best cultivated, there have lately been found, by an actual enumeration, a million and three hundred thousand native inhabitants; whence it should seem that in all India there cannot now be fewer than thirty millions of black British subjects.
Sir W. Jones. Tenth Anniversary Discourse.

COʹLLEGE. } It. *Collegio*; Sp. *Colegio*; Fr. *Collége*. As *Colleague* (qv.) is applied
COLLEʹGIAN. } individually, so *College* is
COLLEʹGIATE, *adj.* } collectively, to—
COLLEʹGIATE, *n.* }

A number of persons acting or living under the same laws, the same rules or orders; applied more especially to those who devote themselves to learning or religion.

Collegian is written by Bale—*Colligener.*

Brother Skelton your endeuorment
So haue ye done, that meretoriously
Ye haue deserued to haue an empeirment
In our *collage* aboue the sterry skye.
Skelton. The Crown of Laurell.

For what thou makest an hospitall, that will he shortly make a *colledge* of priestes, or a place of religion, or what he lusteth.—*Tyndall. Workes*, p. 359.

Next vnto that, they enacted, that no archdeacō, (they spake of no bishoppes,) priest, deacon, subdeacon, *colligener*, nor canon, shoulde from thence fourthe marry a wife.
Bale. English Votaries, pt. iii.

King Richard the III. endowed this *colledge* [Saint Margaret and Saint Barnard, commonly called Queen's] with 500 markes the yeere lands.—*Stow. Vniuersitie*, p. 954.

On barbed steeds they rode in proud array,
Thick as the *college* of the bees in May,
When swarming o'er the dusky fields they fly,
New to the flowers and intercept the sky.
Dryden. The Flower and the Leaf.

Dr. Haywood was buried in the *collegiate* church of S. Peter at Westminster, near to the bottom of the stairs leading up to the pulpit.—*Wood. Athenæ Oxon.*

If we consult the *collegiates* of Morefields, we shall find most of them are beholden to their pride for their introduction into that magnificent palace.—*Tatler*, No. 127.

When we consider the greatness of our wants in this kind, we should be tempted to wish for a *college*, destined for the supplial of a sufficient number of able missionaries in constant succession, brought up from their early youth in such a discipline as may be judged best fitted for such a service.
Warburton, vol. x. Ser. 20.

See on each page her beauteous volume bear
The golden characters of good and fair.
All human knowledge (blush *collegiate* pride!)
Flows from her works, to none that reads denied.
Langhorn. Enlargement of the Mind, Ep. 1.

COʹLLET, *n.* Mid. Lat. *Colletus, collare*, (Du Cange.) Fr. *Collet*, "the throat or fore part of the neck; also the *collar* of a jerkin," &c. (Cotgrave.) From the Lat. *Collum*, the neck. Minshew says, "The *collet* or beazil of a ring. It seems to have the name (q.) *Collar*; for as the *collar* doth compasse the necke, so doth the *collet* the stone in the ring."

Also the small *collar* or band worn by the inferior Romish Clergy.

How loaded hives are with their honey fill'd,
From divers flowers by chymic bees distill'd!
How full the *collet* with his jewel is,
Which, that it cannot take by love, doth kiss.
Cowley. Upon the Blessed Virgin.

A great genius must tread in unbeaten paths, and deviate from the common road of life: otherwise, surely a diamond of so much lustre (Stella) might have been publickly produced, although it had been fixed within the *collet* of matrimony.—*Orrery. On Swift*, Let. 2.

COLLIʹDE. } Fr. *Collision*; Lat. *Collidere*,
COLLIʹSION. } (from *con*, and *lædere*)—
To dash, or strike against.

The outward [ayre] being strucke or *collided* by a solid body, still strikes the next ayre.
Burton. Anatomy of Melancholy, p. 274.

To the sound, which is a *collision* of the ayre, three things are required; a body to strike, as the hand of a musician; the body strucken, which must be solid and able to resist; as a bell, lute string; nor wooll, or spunge, the medium, the ayre.—*Id. Ib.*

So may wee truly say, before Luther arose and awakened the world, divines spoke and wrote more loosely than since they haue done: the sparks of truth being forced out of contention, as the sparks of fire are out of the *collision* of the flint and steele.—*Hakewill. Apologie*, p. 237.

—— The flints that hide
The seeds of fire, thus tost'd in air *collide.*
Dryden. Ovid. Metam. b. xv.

Such were Cyanean isles, when Typhis steer'd,
Betwixt their straits, and their *collision* fear'd.—*Id. Ib.*

The alliance between church and state; in which we pretend to have discovered a plain and simple truth, of the highest concernment to civil society, long lost and hid under the learned obscurity arising from the *collision* of contrary false principles.—*Warburton. Divine Legation*, b. ii.

COʹLLIER, *n.* } See Coal.
COʹLLIERY. } A worker or labourer among *coals*; a dealer in them; also, a vessel that conveys or carries them.

As the sayinge is, lyke wyl to lyke, as the deuyl fyndeth out the *colyer.*—*Bale. Apology*, p. 93.

So broad her mouth was: as she stood and cride,
She tore her elvish knots of hayre, as blacke
And full of dust as any *collyer's* sacke.
Browne. Britannia's Pastorals, b. ii. s. 1.

Letters, that 100 *colliers* were gone with a convoy to London.—*Whitelock. Memoirs*, an. 1652, *September.*

He could transform himself in colour
As like the devil as a *collier*;
As like as hypocrites, in show,
Are to true saints, or crow to crow.—*Hudibras*, pt. i. c. 2.

The *collieries* on the Tyne lay exposed for several miles, and could not be preserved at a great charge, and with a great force.—*Burnet. Own Time*, an. 1707.

Consult his person, dress and air,
He seems, which strangers well might swear,
The master, or by courtesy
The captain of a *colliery.*—*Churchill. Duellist*, b. iii.

COʹLLIGATE. } Lat. *Colligare*, (*con* and
COLLIGAʹTION. } *ligare*, Gr. Λεγ-ειν, to bind.)
To bind together.

All the members of their church are so *colligated* and bound together in a kind of subjection and subordination to one head, that you shall seldom hear of any contention among them that ever breaks out into open flames
Gaelch. Church Customs vindicated, (1636,) p. 8.

These therefore the midwife cutteth off, contriving them into a knot close under the body of the infant; from whence ensueth that tortuosity or complicated nodosity we usually call the navel; occasioned by the *colligation* of vessels before mentioned.—*Brown. Vulgar Errours*, b. v. c. 5.

The more blessed *colligation* of the kingdoms, than that of the roses, we owe to the happiness of your father, who even for that alone were to be remembered ever with highest veneration.—*Reliquiæ Wottonianæ*, p. 143.

COʹLLINE. Lat. *Collis*; Fr. *Colline.* A little hill.
A small hill; a mount.

Near to that sweet and odoriferous clime,
Where the all-cheering emperor of time
Makes spring the cassia, nard, and fragrant balme,
And every hill and *collin* crowns with palms.
Drummond. The Shadow of the Judgment.

It [Audley End] has also a bowling alley, a nobly wall'd, wooded, and water'd park, full of fine *collines* and ponds.—*Evelyn. Memoirs. September*, 1654.

COʹLLIQUATE, *v.* } Lat. *Colliquere*, (*con*,
COLLIʹQUABLE. } and *liquere*, to melt.)
COLLIQUAʹTION. } To melt together; to
COLLIʹQUATIVE. } melt or dissolve. Fr.
COLLIQUEFAʹCTION. } *Colliquation*,—
A consumption of the radical humour, or substance of the body. Also a melting, resolving, or dissolving.

But ice will dissolve in any way of heat; for it will dissolve with fire; it will *colliquate* in water, or warme oyl.
Brown. Vulgar Errours, b. ii. c. 1.

For simply all goods are not common amonge all friends, but those only who being severed apart in body, conjoyn and *colliquate* as it were per force, their souls together, neither willing nor beleeving that they should be twain but one.
Holland. Plutarch, p. 941.

That which is congulated by a fiery siccity, will suffer *colliquation* from an aqueous humidity.
Brown. Vulgar Errours, b. ii c. 1.

Such a broth or sipping is this, as there is not in the world a more soveraigne restorative for all *colliquations* and consumptions whatsoever, nor that will sooner set upon their feet againe those who be farre gone and spent that way.
Holland. Pliny, b. xxii. c. 25.

The getting forth, or spreading of the spirits, (which is a degree of getting forth) hath five differing operations. If the spirits be detained within the body, and move more violently, there followeth *colliquation*: as in metals, &c
Bacon. Natural History, § 328.

After the incorporation of metals by simple *colliquefaction*, for the better discovery of the nature and consents and dissents of metals, it should be likewise tried by incorporating of their dissolutions.—*Bacon. Physiological Remains.*

And thus Agricola in divers places informs us, when copper, or the ore of it is *colliquated* by the violence of the fire with calmia, the sparks, that in great multitudes do fly upwards, do some of them stick to the vaulted roofs of the furnaces, in the form of little and (for the most part) white bubbles.—*Boyle. Works*, vol. i. p. 481.

The tender consistence renders it more *colliquable* and consumptive.—*Harvey. On Consumptions.*

And so when sand and ashes are well melted together and suffered to cool, there is generated by the *colliquation* that sort of concretion we call glass.—*Boyle. Works*, vol. iii. p. 32.

A *colliquative* fever is such as is attended with a diarrhœa, or sweats, from too lax a contexture of the fluids.—*Quincy.*

COʹLLOCATE, *v.* } Fr. *Colloquer, Collocation;* It. *Collocazione;* Lat. *Collocatus*, past part. of *Collocare*, (from *con*, and *locare*)—
CoʹLLOCATE, *adj.*
CoLLOCAʹTION.

To place together; to put, set, station together.

In which doing beside the laud and praise that ye shall consecute thereby of all good men, we shall so have your acquitals in our remembrance, as ye shall have cause to think your travels, pains and studies herein in the best wise *collocate* and employed — *Burnet. Records*, b. ii. No. 28. *The King, to his Ambassadors*, 1529.

When he had perfighte knowledge where the earle with his armye was sotournevnge, he hauynge continuall repaire of his subiectes to hym, beganne incontynently withoute delaie to marshall and *collocate* in order his battailes (lyke a valyaunt capteine and politique leader)
Hall. Rich. III. an. 3.

They supposed their Gods by the power of spells and magical consecrations to be retained and shut up in their temples, as birds in a cage, or the devil in a circle, that so their suppliants might know where to have them when they had occasion to seeke unto them; and that, for such retaining or circumscribing of them in a certain place, an idol was necessary as the centre of their *collocation*.
Mede. Works. Objections Answered, b. ii.

We have not this assistance as to the accusative, which in modern languages (a few instances excepted) is only known from its position, that is to say, it being subsequent to its verb, in the *collocation* of the words.
Harris. Hermes, b. ii. c. 4.

With respect to your style, if elegance consists in the choice and *collocation* of words, you have a most indubitable title to it, for you have on all occasions selected the most appropriate expressions, and have given to them the most beautiful arrangement: and this is almost the greatest praise, which a composition can claim.
Sir W. Jones. To R. Orme.

COLLOʹGUE, *v.* } Fr. *Colloque;* It. *Colloquio;* Sp. *Coloquio;* Lat. *Colloqui*, to speak together, to parley; *con*, and *loqui*, to speak, (is *loquitur*, qui suo *loco* quodque verbum sciens ponit, *Varro*, lib. v.) As generally applied, to *colloque* is—
CoLLOʹGUING, *adj.*
CoLLOʹQUY.
CoLLOʹQUIAL.
CoʹLLOQUIST.
CoʹLLOCUTOR.

To confer, or converse; with deceitful or delusive designs.

Colloquy,—a conference, conversation, or discourse together.

If [a mistaken notion of Divine goodness meets] with more soft and timerous natures, men of base and slavish minds, it puts such men on to flatter and *collogue* with him [the Deity] and to propitiate his favour by their zeal in lesser matters.—*Bp. Wilkins. Of Natural Relig.* b. i. c. 14.

Such base flattery, stupend parasiticall fawning and *collogueing*, &c. brawles, conflicts, desires, contentions, it would aske an expert Vesalius to anatomize every member.
Burton. Anatomy of Melancholy, p. 74.

It is a good mark of a spurious epistle (whereof we have good store, devised by *collogueing* knaves, and fathered on the first popes) when any of them talketh in an imperious strain, or arrogateth such a power to himself.
Barrow. Of the Pope's Supremacy, s. 19.

In 1540 he [Symon Gryne] was joined, as an assistant, to Ph. Melancthon, Mart. Bucer, Jo. Calvin, &c. when they went to Wormes, to the *colloquy* there about religion.
Wood. Athenæ Oxon.

In the midst of this divine *colloquy* he was commanded to look down on the plain below.—*Spectator*, No. 237.

And in his book *de Legibus* Cicero brings in his *collocutor*, saying, *Sit igitur hoc a principio persuasum*, &c. i. e. Let this be what every member of the commonwealth is fully convinced of from the beginning, that the Gods are lords and governours of all things, &c.
Derham. Astro-Theology, b. viii. c. 3.

He has taught Samson the tales of Circe, and the Syrens, at which he apparently hints in his *colloquy* with Delilah.
Rambler, No. 140.

Ye powers who rule the tongue, if such there are,
And make *colloquial* happiness your care,
Preserve me from the thing I dread and hate,
A duel in the form of a debate.—*Cowper. Conversation.*

The *colloquists* in this dialogue being all real persons, though concealed under feigned names, as Dryden has hinted in the introduction, we are prompted by that curiosity which delights in the investigation and discovery of literary secrets, to try whether by some circumstance or other the persons whom he had here in contemplation, may not be ascertained.
Malone. Life of Dryden.

COʹLLOP, *n.* The Fr. *Charbonnée* is a *carbonado* (qv.) or *collop*. *Charbonner*, is to *collow*, or make black with a *coal*, (Cotgrave.) As *carbonado*, from *charbonnée*, so *collop* (by corruption) from the obsolete *collow*, to *colly*, (qv.) or make black with a *coal*. And then applied to—

Any thing of similar form and shape to a *collop*; i. e. a piece (to be dressed on the *coals*).

Bust. Safe? do you hear? take notice what plight you find me in, if there want but a *collop* or a steek o'me, look to't.—*Beaum. & Fletch. Maid of the Mill*, Act iv. sc. 1.

They were driven to use great extremity to the poor souldiers (which had travelled sore and taken great pains in the wars) to make them restore back such a *collop* out of their gain, and the rather, because many of them had already spent it every peny.—*North. Plutarch*, p. 116.

I heare also that some other flitches haue foregone the like *collops*, but let such matters be scanned by men of more discretion.—*Holinshed. Description of England*, c. 2.

Because he hathe covered his face with his fatnes, and hathe *collopes* in [his] flanke.—*Geneva Bible. Job*, xv. 27.

T'involve the lean in cauls, and mend the lard;
Sweet-breads and *collops* were with skewers prick'd
About the sides; imbibing what they deck'd.
Dryden. Homer. Iliad.

COLLUCTAʹTION. Lat. *Colluctatus*, past part. of *Colluctari*, (*con*, and *luctari*; of uncertain etymology,) to struggle, to wrestle.

A struggle, a conflict.

Phlegm transforms her [the phansie] into water and fishes; and the shadowy melancholy intangles her in the *colluctation* with old hags and hobgoblins, and frights her with dead men's faces in the dark.
H. More. Antidote against Atheism, b. ii. c. 9.

Unless peradventure it may seem still easier, if we superadde also, That the being assimilated to these cherubick orders is not without considerable *colluctation* and conflict, the soul not being able to approach the angelical nature in her inward advances but with pain and agonie.
Id. Appendix to Defence, c. 11.

COLLUʹDE, *v.* } Fr. *Colluder, collusion;* It. *Collusione;* Lat. *Colludere; con*, and *ludere*; (*ludere*, a *Ludis*, who first introduced them (*luds*) into Hetruria, whence the Romans received them.)
CoLLUʹDER, *n.*
CoLLUʹDING, *n.*
CoLLUʹSION.
CoLLUʹSIVE.
CoLLUʹSIVELY.

To play together, to game together; to unite in the same play, game, or trick; and thus, to unite for purposes of fraud or deception.

If fals fickil tunges, suche cloked *collusion*
Hath brought nobil princes to extreme confusion.
Skelton. The Crowne of Laurel.

Well let vs now leue the cloked *collusion*, that remayned in Fraunce, and returne to the open dissimulacion, which now appeared in Englande.—*Hall. Hen. VI.* an. 36.

Colluders yourselves, as violent to this law of God by your unmerciful binding, as the Pharisees by their unbounded loosening.—*Milton. Tetrachordon.*

Your goodly glosings and time-serving *colludings* with the state, are but like watermen upon the Thames, looking one way, rowing another way.
Mountagu. Appeale to Cæsar, p. 43.

This notwithstanding, yᵉ reasons, that M. Hardinge hath here founde out, are so sclender & so simple, & so guilefully, & vntruely gathered, that his frendes of yᵗ side may happily suspecte, he had vsed some *collusion* to betraie their cause.
Jewell. Replie to M. Hardinge, p. 602.

For if they would simplie and heartelie search for the truth, they would not vse these craftie *collusions* and deceitful lugglings.—*Fox. Martyrs*, p. 1071.

This would authorize marriage in both parties after divorce for adulterie, which is a matter not fully resolved on among diuines, and may breed *collusive* divorces or willfull breache of wedlock, to the intent to marye elsewhere.
Strype. Life of Bp. Whitgift. Records, b. iii. No. 17.

A second character is, that they [miracles] be done publickly in the face of the world, that there may be no room to suspect artifice and *collusion*.—*Atterbury*, vol. iii. Ser. 11.

If they let things take their course, they will be represented as *colluding* with sedition, or at least tacitly encouraging it. If they remonstrate against persecution, they propagate rebellion.—*Burke. Let. on the Affairs of Ireland.*

But the gentlemen on the other side of the house know as well as I do, and they dare not contradict me, that the nabob of Arcot and his creditors are not adversaries, but *collusive* parties, and that the whole transaction is under a false colour and false names.—*Id. Nabob of Arcot's Debts.*

If this had been permitted, the land might have been alienated *collusively* without the consent of the superior.
Blackstone.

COLLUSTRAʹTION. Lat. *Collustrare*, to enlighten together. (See ILLUSTRATE.) The quotation explains the word.

Neither yet [is the moon illuminated] by a certain *collustration*, and *mutual conjunction of lights* as torches which being set a burning together, do augment the light.
Holland. Plutarch, p. 953.

COLLUʹTION. Lat. *Colluere; con*, and *luere*, *lutum*, to wash.

A wash; or, as it is now called, a *Lotion*.

If the teeth be ill affected, a *collution* made with goat's milke, or bull's gall is thought to be a remedie of great efficacie.—*Holland. Plinie*, b. xxviii. c. 12.

COʹLLY, *n.* } On *Midsummer's Night's Dream*,
CoʹLLY, *v.* } Act i. sc. 1, "Brief as the lightning in the *collied* night," Mr. Steevens remarks: "*Collied*, i. e. black, smutted with *coal*; a word still used in the Midland counties." So in B. Jonson's *Poetaster*, "Thou hast not *collied* thy face enough." (*Shakespeare*, v. 184.) See COLLOP.

To blacken, to darken, to obscure.

Oth. Now by heaven,
My blood begins my safer guides to rule,
And passion (having my best judgment *collied*)
Assays to leade the way.—*Shakes. Othello*, Act ii. sc. 3.

Suppose thou saw her in a base beggar's weed, or else dressed in some old hirsute attires out of fashion, fowle linnen, course raiment besmeared with soot, *colly*, &c.
Burton. Anatomy of Melancholy, p. 554.

COʹLLYBIST. Gr. Κολλυβος, genus nummi, παρα το κολλασθαι βουν, quod æri illi quasi *agglutinatus* esset *bos*, id est, imago bovis incusa:—

A species of small brazen coin, used for change, upon which the image of an ox was impressed, (Hesychius. See also *Martinius.*) And hence applied to the exchange of money, (Vossius.)

Κολλυβιστης,—a money changer; one who changes money of greater value into that of less, (Parkhurst.)

See now how his eyes sparkle with holy anger, and dart forth beams of indignation, in the faces of these guilty *collybists*; see how his hands deale strokes and ruin!
Bp. Hall. Cont. Christ's Procession to the Temple.

COʹLOCYNTH. Gr. Κολυνθις; Fr. *Colocynthe, coloquinthe.* See the quotation from Pliny.

There is another wild gourd called *colocynthus* but that is full within and lesse than that of the garden.
Holland. Plinie, b. xx. c. 3.

The bigots of the Roman Church have but too manifestly declared to all the world, that if they were *rerum potiti*, masters of our affairs, they would suffer nothing to grow but their own *colocynths* or gourds.
Bp. Taylor. Dis. from Popery, Introd.

COʹLONEL, } Also anciently written *Coronel*.
CoʹLONELSHIP. } (qv.) Fr. *Colonel*; It. *Colonello*; Sp. *Coronel*; Dut. *Kolonel, koronel*; Mid. Lat. *Coronellus.* So called, says Minshew, because he is exercitus *columna*, the pillar of the army. Junius derives from *columella*, a name given to certain domestic servants; because on them, veluti in *columellas*, the weight of domestic management was reposed. A colonel is—

The commanding officer of a regiment.

Captain or *colonel*, or knight in arms
Whose chance on these defenceless doors may seise,
If deed of honour did thee ever please,
Guard them, and him within protect from harms.
Milton, son. 8.

Spite of his lordship, and his *colonelship*,
Or the judge's favour, I will make him render
A bloody and a strict accompt.
Massinger. A New Way to Pay Old Debts, Act iii. sc. 2.

When he forsook the peaceful dwelling,
And out he went a *colonelling*,
Strange hopes and fears possest the nation,
How he could manage that vocation,
Until he show'd it to a wonder,
How nobly he could fight and plunder.—*Hudibras*. Elegy.

He now supports, by scores, and dozens,
His very honourable cousins,
And entertains, with wine and cards,
Half the gay *colonels* of the guards
Cawthorn. The Temple of Hymen.

CO'LONY. Co'loner, *n.* Colo'nial. Colo'nical. Co'lonize, *v.* Co'lonist: Colonization. Co'lonizing, *n.* } Fr. *Colonie*; It. and Sp. *Colonia*; Lat. *Colonus*. So called *a colendo*, because—The persons of which it (sc. the *colony*) consisted removed from one country and settled in another, for the purpose of *cultivating* the latter.

At our first cõming to anker on this shore we saw a great smoke rise in the Isle Raonoak neere the place where I left our *colony* in the yeere 1587, which smoke put us in good hope that some of the *colony* were there expecting my return out of England.—*Hackluyt. Voyages*, vol. iii. p. 291.

They that would thus *colonize* the stars with inhabitants, do place in the body of the sun, as was said before, the purest, the most immaterial, and refined intellectual creatures, whence the Almighty calls those he will have to be immediately about his persons, and to be admitted to the hierarchy of angels.—*Howell*, b. iii. s. 1. Let. 9.

For there was never an hand drawn, that did double the rest of the habitable world, before this; for so a man may truly term it, if he shall put to account, as well that that is, as that which may be hereafter, by the farther occupation and *colonizing* of those countries, [America]—*Bacon. Holy War.*

When they had registered and placed the *coloners*, they remained still themselves in the same *colonie*, which they had as witness of their innocence, and just dealings.
Holland. Livius, p. 147.

Colonical services were those which were done by the Ceorls and Socmen, (that is husbandmen) to their lords [the King and Thanes] of all sorts, for some portions also of their outlands.—*Spelman. On Feuds & Tenures*, c. 25.

As when some great and gracious monarch dies,
Soft whispers first, and, mournful murmurs rise
Among the sad attendants; then the sound
Soon gathers voice, and spreads the news around,
Through town and country, till the dreadful blast
Is blown to distant *colonies* at last.—*Dryden. Eleonora.*

Can ye lead out to distant *colonies*,
Th' outflowings of a people of your wrong'd
Brethren, by impious persecution driven,
And arm their breasts with fortitude to try
New regions. *Dyer. The Fleece*, b. iii.

This furnished an opportunity for examining into the value of the French constitution, either considered as applicable to *colonial* government or in its own nature.
Burke. Appeal from the New to the Old Whigs.

From the free, I come now to the barbarians in bonds. By these I mean the vast multitudes stolen yearly from the opposite continent, and sacrificed by the *colonists* to their great idol, the God of Gain.
Warburton. Works, vol. x. Ser. 20.

Our ministers are of opinion that the increase of our trade and manufactures, that our growth by *colonization*, by conquest, have concurred to accumulate immense wealth in the hands of some individuals.—*Burke. The Present Discontents.*

If the dominions of Spain in the New World had been of such moderate extent, as bore a due proportion to the present state, the progress of her *colonizing* might have been attended with the same benefit as that of other nations.
Robertson. America, vol. iv. b. viii.

COLONNADE. It. *Colonnata, colonna*; Fr. *Colonne*; Lat. *Columna*. See Column.
A range of columns.

The sun shines, broken, through yon arch that rears
This once-round fabric, half deprived by years,
Which rose a stately *colonnade*, and crown'd
Encircling pillars now unfaithful found;
In fragments, these the fall of those forbode,
Which, nodding, just un-heave their crumbling load.
Savage. The Wanderer, c. 4.

COLOSS, *n.* Colo'ssus. Colo'ssal. Colo'ssean. Colo'ssick. } Fr. *Colosse*; It. and Sp. *Colosso*; Lat. *Colossus*; Gr. Κολοσσος; ad verbum sonat *frangeoculum*, (says Vossius,) παρα το κολουειν τα οσσα; because, on account of its immense height, *oculorum aciem frustraretur*. See *Martinius* and *Vossius*.
A statue of great height and size.

But the *coloss* of the sun, which stood at Rhodes, and was wrought by Chares of Lyndes, apprentice to the above-named Lysippus, was above all others most admirable; for it carried seventie cubits in height: well, as mightie an image as it was, it stood not on end above threescore years and six; for in an earthquake that then happened it was overthrowne: but lying as it doth along, a wonderfull and prodigious thing it is to view and behold.
Holland. Plinie, b. xxxiv. c. 7.

Who, rapt with wonder of their famous praise
Admire their statues, their *colossues* great;
Their rich triumphal arcks which they did raise,
Their huge pyramids, which do heaven threat.
Spenser. On Scandenberg, son. 3.

——— Men merely great
Think they bear all the kingdom's worth before them;
Yet differ not from those *colossick* statues,
Which, with heroick forms without o'erspread,
Within are nought but mortar, flint, and lead.
Chapman. Trag. of Byron D'Ambois.

K. Henry. ——— First Ireland,
The common stage of novelty, presented
This gew-gaw to oppose us: there the Geraldines
And Butlers once again stood in support
Of this *colossic* statue.—*Ford. Perkin Warbeck*, Act I. sc. 1.

Though Britain's genius the wide wave bestrides,
And like a vast *colossus* towering stands
With one foot planted on the continent:
Yet be not wholly wrapp'd in public cares.
Young. On the Situation of the Kingdom.

——— Credulous, the train,
Surrounding, in religious rapture see
The *colossean* image of their god
Smile on the hero, meriting the smiles
Of deities and mortals. *Glover. The Athenaid*, b. x.

The great hall, with the flight of steps at the upper end, in which he [Kent] proposed to place a *colossal* Jupiter was a noble idea.—*Walpole. Architects in the Reign of Geo. II.*

CO'LOUR, *v.* Co'lour, *n.* Co'lourable. Co'lourableness. Co'lourably. Co'lourate, *adj.* Colora'tion. Colori'fick. Co'louring, *n.* Co'lourist. Co'lourless. Co'lourlessness. Co'loubly. Co'lourishing, *n.* } Fr. *Couleur*; It. *Colore*; Sp. *Colór*; Dut. *Koleur*; Lat. *Color*. Of uncertain etymology. Vossius suggests the Gr. Χροννυειν, *colorare*, by metathesis, and the change of *n* into *l*. Scheidius thinks from κολαω, (quod idem ac κειλω, vel κελλω, tundendo percutio,) and that *color* is—*percussio*, species *oculos percellens*.
To *colour* was used early in our language, (met.)—
To give a fair or specious appearance, (sc.) for purposes of deception, of delusion; to remove unpleasing, offensive appearances; to render pleasing and agreeable, worthy of favour or approbation.

——— As hym thought, in the world here nas,
So whit, ne of such *colour*, ny in eche maner so gent.
R. Gloucester, p. 24.

King Knout thogte how he mygte best herof do
To bynyme hem her erytage, he adde some *colour* of rygte.
Id. p. 313.

Eche man seteleth aleithe. synne to huyde,
And *colereth* hit for a connynge.—*Piers Ploughman*, p. 390.

Thei hadden sent a litil boat in the sea undir *colour* as thei schuiden bigynne to streeche forth their ancris fro the former part of the schip, Poule seide to the centurien and to the knyghtis, but these men dwellen in the schip ghe moun not be maad saaf.—*Wiclif. Dedis*, c. 27.

And had let downe the bote into the sea, vnder the *colours* as thoughe they wolde haue cast ankere out of the fore ship; Paul said unto the vnder captayne and the souldiers, excepte these abyde in the shyp, ye cannot be safe.
Bible, 1551. *Ib.*

For with the rose *colour* strof hire hewe;
I n'ot which was the finer of hem two.
Chaucer. The Knightes Tale, v. 1042.

Min English eke is unsufficient,
It muste ben a Rethor excellent,
That coude his *colours* longing for that art,
If he shuld hire descriven ony part.
Id. The Squieres Tale, v. 10,353.

——— And this malice
Under the *colour* of justice
Is hid. *Gower. Con. A.* b. i.

Like vnto the camelion,
Whiche vpon euery sondrie hewe,
That he beholt, he mote newe
His *colour*. *Id. Ib.*

Specially sir Wyllyam of Dormans preched the sayd quarell fro cite to cite, and fro towne to towne, so wysely and so notably, that all that harde hym lent themselfe to his opinion, so that the businesse of the realme was by him and by his wordes so *coloured* that it was marueile to speke therof.
Bernes. Froissart. Cronycle, vol. i. c. 268.

In *coloryng* the warre betwene lordes, to make their warre the fayrer, the prince of Wales, father to kyng Richarde of Englande, it was sayd, he consented to the takyng of the lady of Burbone, mother to the French quene.
Bernes. Froissart. Cronycle, c. 389.

But lastly by *colours* or fleynge backe, they brought Edfryde into a streite amang hyllys and mountaynes, and slewe hym there with a great parte of his people.
Fabyan, vol. i. c. 35.

It is a *colour* of rhetorike, and is called Anæntopodosis, that is to saye, an answer to an objection that a man might haue here made, on this maner.—*Frith. Workes*, p. 84.

It appereth, what manifest injurie and dishonour they did to the queen's majesty, to assign the arms of England and Ireland to the French queene, and that in all their pageants: and being admonished thereof by the ambassador, would neither make *colourable* excuse, nor leave it.
Burnet. Records, b. vi. No. 54. *A short Discussion, Aug* 1559.

In publishing this treatise, my labor principally tendeth to this end; to remoue all fig-leaues from our vnbelefe, that either it may haue cause to shake off the *colourable* pretences of ignorance: or if we will not be perswaded; that our selfe-will may rest inexcusable.
Hackluyt. Voyages, vol. iii. p. 767.

The prophet Jeremie forbiddeth the Jewes captiues to come neare the abhominacions of the Chaldeans, or *colourably* and femedly to geue anye consent to them.
Calvine. Foure Godlie Sermons, Ser. 1.

He wil geue you his good thinges frely, if your yl thinges displease you hartily. Onely he willeth yt there be no *colourings*, which shall preuail nothing we him
Udal. Matthew, c. 3.

But when this vsuall practise of the papistes was once accomplished, there wanted then no secret shifts, no worldlie wyles for the craftie *colouring* of this mischief
Fox. Martyrs. Richard Hunne, p. 737.

But I wyll tell you, maistre persone. *Mentiri spiritui sancto*, is to face downe the Holy Ghoste wyth a lye, to seke to deceyue God by a falsehede, *colourly* and slyely to dyssemble.—*Bale. Apology*, fol. 117.

Such end had the kidd, for he nould warned be
Of craft, *coloured* with simplicitie.
Spenser. Shepherd's Calendar. May.

Then did I see a bridge made all of gold
Ouer the sea, from one to other side,
Without a prop or pillour it t' vphold,
But like a *coloured* rainbowe arched wide.
Id. The Ruins of Time.

But say what mean those *colour'd* streaks in heaven,
Distended as the brow of God appeas'd,
Or serve they as a flowrie verge to bind
The fluid skirts of that same watrie cloud
Least it againe dissolve and show'r the earth?
Milton. Paradise Lost, b. xi.

I took it for a faery vision
Of some gay creatures of the element,
That in the *colours* of the rainbow live.—*Id. Comus.*

Let them be well assured that the honie which they eate with fraude, shall turne in the end into true gall, for as much as lawes are the sacred image of his wisdom, who most seuerely punisheth those *colourable* and subtle crimes that seldome are taken within the walke of humaine justice.
Hooker. Ecclesiasticall Politie, b. v. p. 193.

You oppose figure to plainness and *colourableness*.
Fulke against Allen, p. 83.

Amongst curiosities, I shall place *colouration*, though it be somewhat better: for beauty in flowers is their prominence.—*Bacon. Natural History*, s. 606.

For had the tunicles and humours of the eye, all or any of them been *colorate*, many of the rays proceeding from the visible object would have been stopt and suffocated before they could come to the bottom of the eye, where the formal organ of vision is situate.—*Ray. On the Creation*, pt. ii.

Would truth dispense, we could be content, with Plato, that knowledge were but remembrance, that intellectual acquisition were but reminiscential evocation, and new impressions but the *colouring* of old stamps which stood pale in the soul before.—*Brown. Vulg. Err.* To the Reader.

In this composition of white, the several rays do not suffer any change in their *colorifick* qualities by acting upon one another; but are only mixed, and by a mixture of their colours produce white.—*Newton. Optics.*

That then God should visit him [man] by sending his son into the world that the world through him might be saved, this is so far above our imaginations as well as deserts, that it seems to be the most *colourable* pretence for infidelity, that it is too great a thing for mankind to believe.
Stillingfleet, vol. iv. Ser. 9.

The queen was not yet of age; and in her minority, they pretended that the government of the kingdom belonged to the states: and therefore they gathered together many of her mal-administrations, for which they might the more *colourably* put her out of the government.
Burnet. History of the Reformation, an. 1559.

Such were Titian, Paul Veronese, Tintoret, Rubens, Van Dyck, and the rest of the good *colourists*, who have come nearest to the truth of nature.—*Dryden. Dufresnoy*, N. 200.

Nay, I would not have our experimenter employ none but vegetable substances about his *colorations*, but sometimes make use of animal ones, and (more often) of minerals.
Boyle. Works, vol. iv. p. 807.

But the next time I came, though it were upon appointment, his metal proved again unserviceable, and instead of being *colorless*, when it was cold, looked as if it had been stained with blue and yellow, and was besides brittler than it ought to have been.—*Id. Ib.* vol. i. p. 389.

And I thought, that, if opportunity had not been wanting, this salt would have appeared purgative, as some factitious salts, that resemble it in transparency, *colourlessness*, and figure, have been observed to be.—*Id. Ib.* vol. iv. p. 816.

Vain is the hope by *colouring* to display
The bright effulgence of the noontide ray,
Or paint the full orb'd ruler of the skies,
With pencils dipt in dull terrestrial dyes.
Mason. Fresnoy's Art of Painting.

Shortly before the first edition of these works was published, some hopes were entertained that the process employed by the great *colourists* of former times had been preserved; and I was furnished by an eminent artist with an account of the manner in which it had been discovered.
Malone. Life of Sir Joshua Reynolds.

Water, when simple, is insipid, inodorous, *colourless*, and smooth.—*Burke. On the Sublime and Beautiful.*

COLT, *v.* / COLT, *n.* / CO'LTISH. / CO'LTISHLY. There seems to consider the A. S. and Eng. *Colt*, the Sw. *Kult*, and Eng. *Child*, A. S. *Cild*, i. e. any thing borne or begotten, to be the same word differently written and applied. See CHILD.

The young male of the horse is called a *colt*; and it is, consequentially, applied to—

That which has the frolicksomeness, wantonness, wildness, or other distinguishing quality of that animal.

"From Decker's *Bellman's Night Walks*, &c. 1616, it appears (Mr. Steevens says) that the technical term for any innkeeper or hackney-man who had been cheated of horses, was a *colt*." Hence to *colt*, is—

To befool, to trick.

And selde to hem, go ye into the castel that is agens you, and anoon ye schulen fynde an asse tied and a *colt* with hir, untye ye, and bryngith to me.—*Wiclif. Matthew*, c. 21.

Go into the towne that lyeth ouer against you, and anone ye shal fynde an asse bound, and her *colte* with her; loose them & bring them vnto me.—*Bible*, 1551. *Ib.*

And yet have I alway a *coltes* tothe,
As many a yere as it is passed henne,
Sin that my tappe of lif began to renne.
Chaucer. The Reves Prologue, v. 3886.

He was al *coltish*, full of raperie.
Id. The Marchantes Tale, v. 2521.

But there was Cicero finely *colted*, as old as he was, by a young man, when he was contented to sue for the consulship in his behalf, and to make the senate agreeable to it.
North. Plutarch, p. 728.

What bootes it to breake a *colte*, and to let him straight runne loose at randome. Being straight left unto themselves, and their owne inordinate life and manners they oftentimes forgot what before they were taught, and so soone as they were out of sight, by themselves shooke off their bridles, and beganne to *colte* anew, more licenciously than before.—*Spenser. View of the State of Ireland.*

Pegasus still reares himself on high,
And *coltishly* doth kick the cloudes in sky.
Certain Deuises, &c. presented to her Majesty, 1587.

L. Cham. Well said Lord Sands,
Your *coat's* tooth is not cast yet!
Shakespeare. Hen. VIII. Act i. sc. 3.

The pamper'd *colt* will discipline disdain
Impatient of the lash, and restiff to the rein.
Dryden. Virgil, Geor. b. iii.

His free born vigour yet unbroke
To lordly man's usurping yoke,
The bounding *colt* forgets to play,
Basking beneath the noon tide ray,
And stretch'd among the daisies pied
Of a green dingle's sloping side
Warton, Ode 10. *The First of April*

Plants raised with tenderness are seldom strong,
Man's *coltish* disposition asks the thong,
And without discipline the fav rite child,
Like a neglected forester runs wild.
Cowper. Progress of Error.

COLU'MBARIE. Lat. *Columbaria*, (sc.) domus.—The bird is said to be called *Columba*, from its swimming or floating motion, (Gr. Κολυμβαν, to swim.)

A place, a house for doves or pigeons.

For that it containeth very much salt; as beside the effects before expressed, is discernable by taste; and the earth of *columbaries* or dove-houses, so much desired in the artifice of salt-petre.—*Brown. Vulgar Errours*, b. iii. c. 3.

COLUMBINE. Fr. *Columbin*; so called, says Skinner, because the flowers appear to represent the form or figure (*columbarum*) of doves.

Come forth now with thin eyen *columbine*.
Chaucer. The Marchantes Tale, v. 10,015.

COLUMN, *n.* / COLU'MNAR. / COLU'MNARY. / CO'LUMNED. Fr. *Colonne*; It. *Colonna*; Sp. *Columna*; Lat. *Columna*, so called because they are supports (*culmina*) to the top or roof, (Festus.) And *culmina*, so called because the ancients covered their buildings with straw or thatch, (*culmo.*) See the example from Wotton.

It is also applied to any thing which stands as *columns* do;—firmly, regularly, side by side, as the *columns* of a page, a *column* of troops.

Pillars which we may likewise call *columnes*, for the word among artificers is almost naturalized, I could distinguish into simple and compounded.—*Wotton. Elem. of Architect.*

Then having learned the Hebrew tongue, and procured a copy of the Hebrew code, he added two more *columns*; in one, the Hebrew text and letters, in the other, the same text, in Grecke letters. and this he called hexapla.
Grew. Cosmo. Sacra, b. iv. c. 1.

Which is in some way not beyond the contrivance of art, in submersions and inlava, inverting the extremes of the plant, and fetching the root from the top, and also imitated in handsome *columnary* work in the inversion of the extremes.—*Brown. Cyrus' Garden*, c. 3.

O'er this a vocal organ mounted high
On marble *columns*, strikes the wond'ring eye,
And feeds at once two senses with delight,
Sweet to the ear, and splendid to the sight.
Hughes. The Triumph of Peace.

Here *columns* heap'd on prostrate *columns* torn
From their firm base, increase the mould ring mass,
Far as the sight can pierce, appear the spoils
Of sunk magnificence.—*Warton. Pleas. of Melancholy.*

His floating robe around him folding,
Slow sweeps he through the *column'd* aisle;
With dread behold, with gloom beholding
The rites that sanctify the pile.—*Lord Byron. Giaour.*

CO'LURES, *n.* Lat. *Coluri*; Gr. Κολουροι, *curtailed.* Circles drawn through the poles, cutting the equinoctial into equal parts, the zodiack into unequal; called Κολουροι, (Vossius,) as if κολοι την ουραν, *caudâ mutili*; because part of them is invisible to us, and of such part they seem to be (*mutili*) deprived or destitute.

——— Thence full of anguish driven
The space of seven continu'd nights he rode
With darkness, thrice the equinoctial line
He circl'd, four times cross'd the car of night
From pole to pole, traversing each *colure*.
Milton. Paradise Lost, b. ix.

Correct old time alludes to that great man's Grecian Chronology, which he reformed on those two sublime conceptions, the difference between the reigns of kings, and the generations of men, and the positions of the *colures* of the equinox and solstices, at the time of the Argonautic expedition.—*Warburton. Commentary on the Essay on Man.*

CO'MART, *n.* Is the reading of the quarto, 1604. The folio (as quoted below) *cou'nant*, which has been rejected by the editors, because it "makes a tautology;" though *comart* is confessedly a word not found elsewhere. It is probably merely a misprint of the folio.

——— Which had return'd
To the inheritance of Fortenbras,
Had he bin vanquisher, as by the same *cou'nant*
And carriage of the article design'd,
His fell to Hamlet. *Shakespeare. Hamlet*, Act i. sc. 1.

CO-MATE, *n.* *Co*, and *mate*, (qv.); which Skinner derives from the A. S. *Metan*, to meet; invenire, occurrere; because *like* is easily associated with *like.*

Duc. Sen. Now my *co-mates*, and brothers in exile,
Hath not old custome made this life more sweete,
Then that of painted pompe.
Shakespeare. As You Like It, Act ii. sc. 1.

CO'MATE. Hairy. Lat. *Coma*, the hair; perhaps from the Gr. Κοσμειν, to ornament, to adorn. The example has been already quoted under CAUDATE, (q v.)

COMB, *v.* / COMB, *n.* / CO'MBER. / CO'MBING, *n.* / CO'MBLESS. A. S. *Camb*, pecten; Dut. *Kammen*, *kemmen*; Ger. *Kammen*, pectinare; Dut. and Dan. *Kam*; Ger. *Kamm*, pecten. Junius thinks that *camb* (crista avium) is so called, a καμπη, *flexus*, curvatura; and that *comb*, for the hair, is so used from its likeness, dentatæ serratæque *cristæ* gallinaceæ. Wachter, that the ancient Ger. *Kam*, manus, (whence *ham*, and then *hand*,) was the primitive word, and has remained to us,—applied to things, which have incisions (*incisuras*) similar to the hand, *pectini*, *cristæ*, &c.

To *comb* (or *kemb*) is to draw a *comb* through the hair or wool, so as to separate, and disentangle it.

Up riseth Damian the nexte morwe,
Al passed was his sicknesse and his sorwe.
He *kembeth* him, he prouneth hem & piketh,
He doth al that his lady lust and liketh.
Chaucer. The Marchantes Tale, v. 9885

She had bathe, she had reste,
And was arrayed to the beste.
But with no craft of *combes* brode
Thei might hir hore lockes shode.—*Gower. Con. A.* b. i.

Yet he *kembyng* his olde white heares, one of the teeth of the *combe* entered into his hed, wherby grew an impostume, by occasion wherof, he ended his honorable life for so small a case.—*Golden Boke*, Let. 4.

They would bryng our men earthen pottes of the quantitie of two gallons, full of hony and hony *combes* for 100 shilles.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 129.

So after that repentaunce hath cast down our *combe*, and hath well shaken our disease, whã baptisme hath scoured or pourged vs and made vs emptie and voyde from al synnes, there bee suche thinges ministred, and geuen to vs as maye holsomlye replenish the soule agayne beeyng now well clensede and made voyde.—*Udal. Luke*, Pref.

For Livia tooke closely an egge from under an hen that was sitting, and kept it warme sometime in her owne, otherwhiles in her woman's hands by turns one after another, so long, untill there was hatched a cock chicken with a notable *combe* upon the head.—*Holland. Suetonius*, p. 95.

But now in her owne fountaine bathes her faire
And shapefull, now *kembs* her golden haire.
Sandys. Ovid. Met. b. iv.

But oft would bathe her in the crystal tide,
Oft with a *comb* her dewy locks divide. *Ensden. Ib.*

And Clemens Alexandrinus is as severe against old men that with black lead *combes* put a lie upon their heads, and so disgrace their old age, which ought to be relied upon, believ'd and reverenced for truth
Bp. Taylor. Rule of Conscience, b. iii. c. 2.

And fair Ligea's golden *comb*,
Wherewith she sits on diamond rocks
Sleeking her soft alluring locks. *Milton. Comus.*

Combers of wooll, made use hereof [spermaceti] and country people for cuts, aches and hard tumours.
Brown. Vulgar Errours, b. iii. c. 24.

The baldness, thinness, and (as both men and women think) the deformity of the hair is usually supplied by borders and *combings*; also by whole perukes, like artificial sculls, fitted to their head.
Bp. Taylor. Artificial Handsomeness, p. 44.

Kate. What is your crest, *a coxcombe?*
Pet. A *comblesse* cocke, so Kate will be my hen.
Shakespeare. Taming a Shrew, Act ii. sc. 1.

From their o'erflowing *combs* you'll often press
Pure luscious sweets, that, mingling in the glass,
Correct the harshness of the racy juice,
And a rich flavour thro' the wine diffuse.
Addison. Virgil, Geor 4.

Demaratus informed him, that it was a custom among the Spartans to *comb* down and adjust their hair, when they were determined to fight till the last extremity.
Glover. Leonidas, Preface.

Behold the fleece beneath the spiky *comb*
Drop its long locks, or from the mingling card,
Spread in soft flakes and swell the whiten'd floor.
Dyer. The Fleece, b. iii.

If any wool peculiar to our Isle
Is given by nature 'tis the *combers* lock,
The soft, the snow-white and the long-grown flake.
Id. Ib. b. ii.

COMB. Fr. *Combe*; A. S. *Comb*; a valley enclosed on either side with hills, (Somner.)

And then to Ina call'd: O if the roomes,
The walks and arbours in their fruitful *coombes*,
Have famous been through all the westerne plaines,
In being guiltlesse of the lasting staines
Pour'd on by lust and murther: keepe them free!
Browne. Britannia's Pastorals, b. ii

No small delight the shepheards take to see
A *coombe* so dight in Flora's livery,
Where faire Feronia honour'd in the woods,
And all the deities that haunt the floods,
With powerful nature strove to frame a plot,
Whose like the sweet Arcadia yielded not.
Browne. Britannia's Pastorals, b. ii. s. 2.

CO'MBAT, *v.* Co'MBAT, *n.* Co'MBATANT, *n.* Co'MBATANT, *adj.* Co'MBATER. COMBA'TERIE. Co'MBACY. Fr. *Combat, combattre*; It. *Combattere*; from *con*, and *batuere*, (says Skinner,) to fight, to strike; and *batuere*, from A. S. *Batte*, fustis, (Spelman.) Of this, the A. S. *Beat-an*, to beat, supplies the root. See BATTLE.

To fight, to battle; to be or cause to be in fight or battle; to engage in battle, to strive, to struggle with or against, to contend, or contest, to conflict.

There came an holy man, termed Haucoir-Hamsho, a kinseman to one of the sophies, who mounted the sayd hill, and *combating* with the sayd giant, did binde not onely him in chaines but also his woman called Lamis ache, with his son named After.—*Hackluyt. Voyages*, vol i. p. 347

Then darts we gan to sling
In wide and weightless skies,
And then the fiercest fight of all
and *combat* did arise.
Turbervile. The Lover to Cupid for Mercie.

In the which *combatterie* were taken two nobles of France.
Strype. Records, No. 11. *Pace to the Emperor.*

——— What had I
To oppose against such powerful arguments?
Only my love of thee held long debate:
And *combated* in silence all these reasons
With hard contest.—*Milton. Samson Agonistes.*

(O sacred Muse) my hauty thoughts inspire
And make a trumpet of my slender quill
To thunder out this furious *combat* shrill.
Fairefax. Godfrey of Bovlogne, b. vi. s. 39.

And valient Essex this bold challenge sent,
As *combatant* in his great soueraigne's name,
To know, who durst of noble borne descent,
Stand forth amongst the rest to fight for fame.
Mirrour for Magistrates, p. 846.

It may be too, I' the ordinance of nature,
Their valours are not yet so *combatant*,
Or truly antagonistick, as to fight.
B. Jonson. The Magnetick Lady, Act iii. sc. 8.

And the Sicambri (which are now the people of Geldria) seem rightly in their owne German language to have been Sighcampers, that is, *combattors* or fighters for victory, for that *sigh*, in the ancient Teutonicke, is victory, and a *camper*, a *combater*.—*Vestegan. Restitution*, &c. p. 14.

This sayd, the kinge did marke and make
A pront of the same,
And did conclude by *combacy*
To winne or loose the game.
Warner. Albion's England, b. iv. c. 22.

Or if *combattensie* not please,
The land is rich and large,
And they copernicers may live,
And vs of death discharge.—*Id. Ib.*

God himself (as I may so speak) undertook the quarrell and fought his battles, and that brought him [Paul] off not only safe, but triumphant, which surely was as much more honourable than to have the *combat* ended by parting the *combatants*, as it is for a generous and brave enemy to have his quarrel decided by the verdict of a victorious sword, than took up and compromised by the mean expedients of reference and arbitration.—*South*, vol. vi. Ser. 8.

Plato, *combating* the atheistical objections about the origin of evil, employs this argument in defence of Providence; "That amongst an infinite number of possible worlds in God's idea, this which he hath created, and brought into being, and admits of a mixture of evil is the best."
Warburton. Pope. Essay on Man.

The tide of nature returning strongly on both, the father in his turn embraced his son, and bathed him with his tears; whilst the *combatants* on either side, astonished at so unusual a spectacle, suspended the fight, applauded this striking act of filial piety and paternal tenderness, and pressed that it might become the prelude of a lasting peace.
Burke. An Abridg. of Eng. Hist. an. 1083.

CO'MBER, or Co'MBER, *v.* Co'MBER, *n.* Co'MBRANCE. Co'MBERMENT. Co'MBROUS. Co'MBERSOME. Co'MBERSOMELY. Sw. *Kymmer*; Dut. *Kommeren, komberen*; Ger. *Kummern*; Fr. *Encombrer*; It. *Ingombrare*, q. d. (Skinner thinks) *incumulare*, that is *cumulo* rerum *impedire*. See To ENCUMBER.

To overload, to oppress with a load or burthen, with toil or trouble, with vexation; to embarrass, to harass.

By his craft thei comen in, to *combren* the chirche.
Piers Ploukman. Crede.

——— And ge that hothr wolde,
Is cause of all *combraunce*. *Piers Ploukman*, p. 85.

Why ne haddest thou my father king of Troy
Biraft the life, or done my brethren die
Or slain myself, that thus complaine and crie,
I *combre* world, that may of nothing serue
But euer die, and neuer fully sterue.
Chaucer. Troilus, b. iv.

But and if these humane lawes loke to destroye the Crysten lybertie, to *combre* mes consciences and to oppresse the glory of Cryste.—*Joye. Exposicion of Daniel*, c. 6.

For if thou were not brought sometime into *combraunce* whence God onely could deliuer thee, thou shouldst neuer see thy fayth.—*Tyndall. Workes*, p. 117.

But this, after he was admytted, was so proude & so *combrous*, yᵗ he rulyd all by wyll & nothyng by ryght or goodlye ordre of reason or conscience.—*Fabyan. Caroli VI.* an. 14.

Wherefore they were afrayed lest his Innocēt blode wold be auenged and required at their handis, & therfore to be defended, they (as now do all siche lyke *combrouse* consienced *clerkis* and bushopes) be setting vp of these their baners and images of the emprours and kinges contend and stewe to gette their fauour, but all was in vayne.
Joye. Exposicion of Daniel c. 9.

Which Arthegal perceuing, strooke no more,
But losing soone his shield, did it forego,
And whiles he *combred* was therewith so sore,
He gan at him let drive more fiercely then afore.
Spenser. Faerie Queene, b. v. c. 12.

Howbeit some seeking out the troth more eagerly, did *cumber* sore and trouble the Patricians, accusing them, that they abused the common people with vain and fond perswasions, whilst themselves in the mean time had murdered the king with their own hands.—*North. Plutarch*, p. 29.

I pray then let me only by this bearer know it, that I may provide you some fit lodgings at a good distance from Whitehall, for the preservation of blessed liberty, and avoidance of the *cumber* of kindness; which in troth (as we have privately discoursed) is no small one.—*Reliq. Wotton.* p. 429.

For if my lord of Suffolk should remove from the king's privacy to a place of much distraction and *cumber*, without leaving a friend in his room, he might peradventure take cold at his back.—*Id.* p. 437.

A *cumber world* yet in the world am left,
A fruitless plot with brambles overgrown:
Of all those joys that pleas'd my youth bereft,
And now too late my folly but bemoan.—*Drayton*, Ecl. 2.

There is no facilitie or wealth in this mortall world so perfite, which is not darkened with some cloude of *combrance* and aduersitie.—*Grafton. Hen. II.* an. 33.

For this great bus'ness eas'ly setting out,
By due proportion measuring ev'ry pace,
T' avoid the *cumbrance* of each hindering doubt.
Drayton. The Barons' Wars.

And as they stand in desp'rate *comberment*,
Environ'd round with horrour, blood and shame;
Cross'd of their course, dispairing of th' event,
A pardon (that smooth bait for baseness) came.
Daniel. Civil Wars, b. vi

Looke as a well growne stately headed bucke,
But lately by the woodman's arrow strucke,
Runs gadding o'er the lawnes, or nimbly strayes
Among the *combrous* brakes a thousand wayes.
Browne. Britannia's Pastorals, b. v. s. 4.

——— Then Corin up doth take
The giant 'twixt the grains; and voiding of his hold,
(Before his *cumberous* feet he well recover could)
Pitch'd headlong from the hill.—*Drayton. Poly-Olbion*, s. 1.

The working about the frames called Vines, and the raising of mounts (considering other urgent occasions) was most laborious, painfull and *combersome*.
Holland. Ammianus, p. 245.

The worde of God is a two-edged sword: as for the weapons of naturall reason, they are as the armour of Saul, rather *cumbersome* about the souldier of Christ then needfull.
Hooker. Ecclesiasticall Politie, b. iii. s. 8.

And yet by the knowledge of the double progression, beginning from the unit as 1, 2, 4, 8, a great deal of *cumber*, and sometimes of charge may be saved.
Boyle. Works, vol. iii. p. 428.

Whereas humane art acts upon the matter from without *cumbersomely* and molimmously, with tumult and hurlyburly; Nature acting upon it more commandingly, doth its work easily, cleaverly, and silently.
Cudworth. Intellectual System, p. 179.

This it is to soar above the rest of mankind; and this representation I lay before you, that I may be informed how to divest myself of the laurels which are so *cumbersome* to the wearer, and descend to the enjoyment of that quiet, from which I find a writer of the first class so fatally debarred.—*Rambler*, No. 17.

I am afraid that whether married or unmarried, we shall find the vesture of terrestrial existence more heavy and *cumbrous*, the longer it is worn.—*Id.* No. 45.

COMBI'NE, *v.* COMBI'NABLE. CO'MBINATE, *adj.* COMBINA'TION. Fr. *Combiner*; It. *Combinare*; Sp. *Combinar*; Lat. *Combinare*, barbarum pro jungere, connectere, (Vossius, *de Vitiis*, iv. 4.) "*Bina* jumenta *jungere*," (See *Martin.*) "*Combinage*," Cotgrave says, "is a coupling, uniting, or joining of *pairs*."

To *combine*, then, was to join, unite, connect, or fasten *two* together, as we now use the word *to couple*. It is now applied, generally,—

To join, to connect, to counite, to coalesce.

Adew myne owne dere spouse my worthy lorde
The faithful lone, that dyd vs both *combyne*,
In mariage and peasable concorde,
Into your handes here I cleane resyne.
To be bestowed vpon your children and myne.
Sir T. More. A ruful Lamentation.

——— Old duke Cedicus (men say) whan he furst did *combyne*
In absence freendly league with Remulus of Tyburt coast:
He sent that present then, for he of wealth had ryches moast. *Phaer. Virgill. Æneidos*, b. ix.

We must our patience exercise, and worke, ourselves with them,
Jove in our births *combin'd* such care, to either diadem.
Chapman. Homer. Iliad, b. x.

Let us not then suspect our happy state
Left so imperfect by the Maker wise
As not secure to single or *combin'd*:
Frail is our happiness, if this be so.
Milton. Paradise Lost, b. ix.

There she lost a noble and renowned brother, in his loue toward her, euer most kind and naturall, with him the portion and sinew of her fortune, her marriage dowry: with both her *combynate-husband*, this well-seeming Angelo.
Shakespeare. Meas. for Meas. Act iii. sc. 1.

The impediments were, First the negligence of the pastors; secondly *combinations*, that is, *double* benefices, when men having *two* cures could not sufficiently attend both.
Hales. Let. from Dort.

These two fair isles distinct in their creation,
Yet one extracted from the other's side,
Are oft made one by love's firm *combination*.
P. Fletcher. The Purple Island, c. 3.

Ordain we then two sorrows to *combine*,
And in one point th' extremes of grief to join;
That thence resulting joy may be renew'd,
As jarring notes in harmony conclude.
Dryden. Palamon & Arcite.

Since to your uncompounded atoms you
Figures in number infinite allow,
From which by various *combination*, springs
This unconfined diversity of things;
Are not, in this, design and counsel clear?
Blackmore. The Creation, b. iv.

Few painters have obliged us with finer scenes, or have possessed the art of *combining* woods, lakes, and rocks, into more agreeable pictures, than G. Poussin.
Hurd. On Horace. Art of Poetry, N.

Pleasures are very *combinable* both with business and study.—*Chesterfield.*

Can I doubt, that he who had the courage to withstand a *combination* of the most powerful men in Rome, who had conspired my ruin, will not be able to beat down the envious and malignant efforts of a little contemptible party, that may endeavour to oppose my honours.
Melmoth. Cicero, b. ii. Let. 12.

CO'MBURGER. COMBU'RGERSHIP. A fellow burgher. See BURGH.

If Jaffa merchants, now *comburgers* seem
With Portugal's and Portugal's with them.
Du Bartas. The Fifth Day of the First Week.

The canton of Bernes espoused their concern with a spirit and zeal, that was not expected from them: they declared, they were in a *comburgership* with them; and upon that, they sent a body of 3000 men to defend them.
Burnet. Own Time, an. 1707.

COMBU'STIBLE, *adj.* COMBU'STIBLE, *n.* COMBUSTIBI'LITY. COMBU'STION. COMBU'ST. Et *uro* et *buro* dixere, says Vossius. *Buro*, he derives from the Gr. Πυρ, and *uro*, from the Hebrew. A *combustible* is—

Any thing that may be burnt; generally applied to things easily ignited or set on fire; and which also spread their fire so as to communicate it rapidly to other materials.

Combustion—to the heat, noise, and confusion of a fire or conflagration; (met.) to the heat, noise, and confusion of violent passions.

And if I had, O Venus ful of mirth,
Aspects badde of Mars or of Saturne
Or thou *combust*. *Chaucer, Troilus*, b. iii.

Faith hath alwai good hope & charitie with it, and cannot but worke well, no more than the fire can be wt out heate and light and burne al *combustible* thinges that it may touch and tary with.—*Sir T. More. Workes*, p. 264.

Guianerius had a patient could make Latin verses when the moon was *combust*, otherwise illiterate.
Burton. Anatomy of Melancholy, p. 192.

It [love] shall be cause of war, and dire events,
And set dissention 'twixt the son and sire;
Subject and servile to all discontents,
As dry *combustious* matter is to fire.
Shakespeare. Venus & Adonis.

All those other smaller fires, which are lodg'd in several parts of the lower regions joyning themselves with this mighty flame, shall prey upon whatever is *combustible*, and so rage first within the bowels of the earth, beginning the tragick execution upon those damned spirits that are there confined.—*Glanvill. Pre-existence of Souls*, c. 14.

Yellow amber, jet, and the like; all which are all of a bituminous unctuous nature; as appears by their easie *combustibility* and smell when they are burned.
Digby. Of Bodies, c. 19.

For noble descriptions there are hereof in the Grecian funerall of Homer. In the formal obsequies of Patroclus, and Achilles; and somewhat elder in the Theban war, and solemn *combustion* of Menoeceus, and Archemorus, contemporary unto Jair the eighth judge of Israel.
Brown. Urne Burial, c. 1.

They burnt not children before their teeth appeared, as apprehending their bodies too tender a morsell for fire, and that their gristly bones would scarce leave separable relicks after the pyral *combustion*.—*Id. Ib.* c. 4.

There [were] great *combustions* and divisions among the heads of the university in preparation to the commencement.
Mede. Life, p. 34.

It is here just as if any *combustible* matter, which is set on fire; if we take the flame presently, it is soon extinguished; but give it a little scope, and it proves often beyond your power to quench it, till it hath done mischief.
Sharp, vol. v. Disc. 5.

What may we conceive the inward disturbance is, where the outward shew (which usually dissembles the inward passion,) betrayed so much rage and disorder; for when such flames break out, what *combustion* may we conceive within.—*Stillingfleet*, vol. i. Ser. 10.

The suddenness, horror, and universality of their destruction are set forth by the similitude of a "fire" consuming the dry trees in a "forest," or some *combustible* matter on the "mountains."—*Horne. On the Psalms*, Ps. 83.

First through the shoulders, or whatever part
Was seiz'd the first, a fervid vapour sprung.
With rash *combustion* thence, the quivering spark
Shot to the heart, and kindled all within;
And soon the surface caught the spreading fires.
Armstrong. The Art of preserving Health, b. iii.

COME, *v.* } A. S. *Coman*; Dut. *Komen*; Ger. *Kommen*; Sw. *Komma*.
COME, *n.* }
CO'MER. }
CO'MING, *n.* }
CO'MMING, *n.* }

Come is a complex term, expressing a particular *species* of *motion*. We see a thing in *motion*; the distance lessens, the thing approaches, and it *comes*: if the distance increases, the thing departs, and it *goes*. Such is the broad distinction between to *come* and to *go*.

To *come* is usually interpreted in conjunction with prepositions, and even with other words connected with it; but the signification of the expression is entirely consequential, and must be deduced from the context. He *came* to me; he *came* to the block: in these instances *came* means literally the same; the consequences to the moving body were different, and are by usage implied.

And (met.) The reckoning *came* to a pound; i.e. amounted. He *came* to his senses; i.e. he regained or recovered them. In these expressions, *amount*, and *regain*, are by usage denoted.

To *come off*,—to escape, to evade, to elude.

Comelyng in R. G. and Wiclif,—*comers* (sc.) from foreign places; foreigners, strangers.

For ther nys in thi kyndam so wys mon ywys,
To segge soth of thinges, that to *commene* beth.
R. Gloucester, p. 145.

Ther duelled he no more, till Acres went our kyng.
The Cristen that ther were wer fayn of his *comyng*.
R. Brunne, p. 227.

——— Thou hast now forsake
My dogter, that schulde be thi wif, and to a *kemelyng* take?
R. Gloucester, p. 25.

For Godes loue, staleworthe men, armeth you faste
To ale these *komelynges*. *Id.* p. 18.

For knowing his *comers*.—*Piers Ploukman*, p. 36.

But wite ye this, that if the housebondeman wiste in what our the theef were to *come*, certis he wolde wake and suffre not his hous to be undermyned.—*Wiclif. Matthew*, c. 24.

Of this be sure, that yf the good man of ye house knewe what houre the these would *come*, he would surely watche, and not suffre his house to be broken vp.—*Bible*, 1551. *Ib.*

I comaunde to thee before God that quickeneth alle thyngis & bifore Crist Jesu that gheldide a witnessyng undir Pilat of Pounce a good confessioun that thou kepe the comaundement without wemme without repreef into the *comyng* of oure Lord Jesu Crist whom the blessid and aloone myghti Kyng of Kyngis and Lord of Lordis schal schew in hise tymes.—*Wiclif.* 1 *Tim.* c. 6.

I giue the charge in ye sight of God, whych quyckeneth all thynges, & before Jesu Christ, which vnder Pocius Pilate wytnissed a good wytnessyng that thou kepe the commaundmente, and be wythout spot & vnrebukeable, vntyl the appearynge of our Lord Jesus Christ, which appearynge (whē the tyme is *come*) he shall shewe that is blessed and myghtye onelye, Kyng of Kinges, and Lord of Lordes, which only hath immortalitye.—*Bible*, 1551. *Ib.*

Moost dere I biseche you as *comelingis* and pilgryms to absteine you fro fleishli desires that fighten agens the soul.
Wiclif. 1 *Pet.* c. 2.

At night was *come* into their hostelrie
Wel nine and twenty in a compagnie
Of sondry folk, by aventure yfalle
In felawship, and pilgrimes were they alle,
That toward Canterbury wolden ride.
Chaucer. The Prologue, v. 23.

And for *comers* hereafter shullen fully all the sothe knowe of these thinges in acte, but as they werne, I haue put it in Scripture, in perpetual remembraunce of true meaning.
Id. The Testament of Love, b. i.

But she, whiche knewe to fore the honde
The circumstance of all this thynge,
Ageyn the *comyng* of the kynge
Into the temple, hath shape so, &c.—*Gower. Con. A.* b. v.

There they assembled by great companyes, the whiche were called the late *commers* bicause they hadde as than but lyttel pylled in the realme of France.
Berners. Froissart. Cronycle, vol. i. c. 214.

And he still on was led, but with such thoughts
Accompanied of things past and to *come*,
Lodg'd in his brest as well might recommend
Such solitude before choicest society.
Milton. Paradise Regained, b. i.

Man. Come, come no time for lamentation now;
Nor much more cause; Samson hath quit himself
Like Samson, and heroicly hath finish'd
A life heroic. *Id. Samson Agonistes.*

So with the squire, th' admirer of his might,
He marched forth towards that castle wall,
Whose gates he found fast shut, no living wight
To ward the same, nor answer *commer's* call.
Spenser. Faerie Queene, b. i. c. 8.

This kingdom's angel I, who since that day
That ruthless fate thy parent reft away,
And made a star, appear'd not any where
To gratulate thy *coming*, *come* am here.
Drummond. The Speech of Caledonia.

Afterward they take it out, [the malt] and laieng it vpon the cleane floore on a round heap, it resteth so vntill it be readie to shoote at the root end, which maisters call *comming*.
Holinshed. Description of England, b. ii. c. 6.

And this I dare confidently averre, that there are no such enemies to the king's prerogative as those who, advancing it beyond due bounds, do necessarily draw it into dispute, in which it commonly *comes off* with losse and diminution in the end, as in the late cases of loanes, ship-money, and the like.—*Prynne. The Soveraigne Power*, pt. i. p. 103.

But suppose David himself suborned Joab to do what he did, that he might have a fair *come off*, and manifest his love to his son. If David had done so; why God himself did so.—*Goodwin. Works*, vol. i. pt. ii. p. 135

——— To attain
The highth and depth of thy eternal wayes
All human thoughts *come short*, Supreme of things.
Milton. Paradise Lost, b. viii.

This will not only make you beloved and esteemed by the present age, but this will endear your memories to posterity, and make ages to *come* rise up and call this a happy session.
Stillingfleet, vol. ii. Ser. 4.

The trumpets, next the gate, in order plac'd,
Attend the sign to sound the martial blast;
The palace yard is fill'd with floating tides,
And the last *comers* bear the former to the sides.
Dryden. Palamon & Arcite, b. iii.

Dodona's oaks, inspir'd by Jove,
A learned and prophetic grove,
Turn'd vegetable necromancers,
And to all *comers* gave their answers.
Churchill. The Ghost, b. i.

CO'MEDY. } Fr. *Comédie*; It. *Commedia*; Sp. *Comedia*; Lat. *Comœdia*; Gr. Κωμωδια; according to Festus, from Κωμη, i. e. vicus, a village, and ωδη, cantus, a song; a *village song*; because these plays (ludi) were usually performed in villages before they were introduced into cities, (urbes.)
COME'DIAN.
CO'MICK, *adj.*
CO'MICAL, *adj.*
CO'MICALLY.

Comick,—having the qualities of *Comedy*:—Mirthful, lively, facetious, witty, ridiculous, droll.

A *comical* poet, in Holland, is a *Comick* poet, a writer of *Comedies*.

A *commodie* is thought to be
a thinge of lesser payne,
Because out of our dayly deedes
the most therof is tayne.
A *commodie* is so much more
of great, and weightie charge,
Because her libertie is strayte,
at least not very large.
Drant. Horace. Epistle to Augustus.

Aulus Gellius that noble historiar,
Orace also with his newe poetry.
Maister Terence the famous *comicar*.
Skelton. The Crown of Laurel.

Archilogus did for Iambles passe.
For *commicke* verse stil Plautus peereles was.
Gascoigne. R. N. on his Works.

Clion in solem songs reneweth all day
With present yeres conjoyning age bypast,
Delightful talke loues *comical* Thaley,
In fresh grene youth who doth lyke lawrel last.
Vncertaine Auctors. Songes to the Nine Muses.

One may not thinke things *comicall*
in tragike blasts to blowe.
Drant. Horace. The Arte of Poetry.

As for that part of poetry which dealeth in representation of personages in places upon a stage, so small account they made at Athens of the *comedians* and their profession; nay, they disdained and scorned it so much, that a law there was enacted, forbidding expresly that no senatour of the counsell Areopagus might make a *comedy*: contrariwise, the tragedy flourished, and was in much request.
Holland. Plutarch, p. 807.

I cannot for the stage a drama lay,
Tragick, or *comick*, but thou writ'st the play
B. Jonson. Epigrames. To a weake Gamester in Poetry.

He was so mocked and flouted by the *comicall* poets, that he grew to be of no reckoning and reputation, but incurred an ill and odious name.—*Holland. Plutarch*, p. 807.

Hee seemed when he presumed of himselfe, to cracke and vaunt in a loftie tragicall note, and whensoeuer he feared, to debase himselfe lower than a *comicall* actor.
Id. Ammianus, p. 321.

It is a *comicall* subject, in sober sadnesse to crave pardon of what is amisse, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least, but if thou likest, speake well of it, and wish me good success.
Burton. Anatomy of Melancholy, p. 407.

I am resolved howsoever in this tragi-comedy of loue, to act severall parts, some satyrically, some *comically*, some in a mixt tone, as the subject I haue in hand giues occasion, and present scene shall require or offer itself.—*Id. Ib.*

As that Syracusian in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, flung his wife into the sea. But this I confesse is *comically* spoken and so I pray you take it.—*Id. Ib.* p. 562.

The great success which tragic writers found,
In Athens first the *comedy* renown'd;
Th' abusive Grecian there by pleasing ways,
Dispers'd his natural malice in his plays.
Dryden. The Art of Poetry.

He [Daniel Whitby] was suspended, and at length made a pretended recantation, which cost him nothing but the pleasure of outwitting his governors, by a part acted in a *comicall* way.—*Wood. Athenæ Oxon.*

When I first designed this play I found, or thought I found, somewhat so moving in the serious part of it, and so pleasant in the *comick*, as might deserve a more ordinary care in both.—*Dryden. Spanish Friar*, Dedication.

Among the causes which he pleaded before his quæstorship, was that of the famous *comedian* Roscius, whom a singular merit in his art had recommended to the familiarity and friendship of the greatest men in Rome.
Middleton. Life of Cicero, s. i.

Whenever Aristotle speaks of *comedy*, we must remember that he speaks of the old, or middle *comedy*, which was no other than what we should call farce, and to which his definition of *comedy* was adapted: μιμησις φαυλοτερων; that is, as he explains himself, "an imitation of ridiculous characters."—*Twining. Aristotle. Poetics*, vol. i. Note 28.

For it [the metre] can plainly be no other than a careless and looser Iambic, such as our language naturally runs into, even in conversation, and of which we are not without examples, in our old and best writers for the comic stage.
Hurd. On the Idea of Universal Poetry.

That our three heroes should advance,
And read their *comical* romance,
How rich a feast, what royal fare,
We for our readers might prepare.—*Churchill. Ghost*, b.iii.

CO'MELY, *adj.* } Junius and Skinner agree
Co'MELY, *ad.* } from *Become*, in its conse-
Co'MELILY. } quential usage; viz.
Co'MELINESS. } Becoming, fitting, decent, appropriate, suitable; graceful, handsome, of good appearance. And see the examples, from Davies on Dancing, and Strype.

A *comely* creature.—*Piers Plouhman*, p. 345.

Though he kilde a *comly* knyght.—*Id. Crede.*

How so his mouthe be *comely*,
His worde sitte euermore a wrie,
And saith the worste that he maie.—*Gower. Con. A.* b.ii.

Wel shaped were her lims, ful *comly* was her face,
Eche little vain most lively couch't, eche part had semely grace.—*Vncertaine Auctors. Tale of Pygmalion, &c.*

Wherein surely hee noted wel the *comelynes* of apparel to be, when it was fashioned like the bodie, and grete folie, when a square cappe was set upon a round head.
Strype. Records, No. 25. *Life of Abp. Parker.*

Sicin. This is a happier and more *comely* time
Then when these fellowes ran about the streets,
Crying confusion.—*Shakespeare. Coriolanus*, Act iv. sc. 6.

Chor. O how *comely* it is, and how reviving
To the spirits of just men long oppress't!
When God into the hands of thir deliverer
Puts invincible might
To quell the mighty of the earth, th' oppressour.
Milton. Samson Agonistes.

How fought great Rupert, with what rage and skill!
Enough to have conquer'd, had his cause been ill!
Comely young man! and yet his dreadful sight
The rebels blood to their faint hearts does fright
Cowley. On the late Civil War.

I see him through an adverse battle thrust,
Bedeck'd with noble sweat and *comely* dust.
Id. Upon the happie Birth of the Duke.

So slides he down upon his grained bat,
And *comely distant* sits he by her side;
When he again desires her, being sat,
Her grievance with his hearing to divide.
Shakespeare. A Lover's Complaint.

It was then that the simple and beautiful young shepherdesses went without other apparel than that which was requisite to cover *comelily*, that which modesty wills and ever would have concealed.—*Shelton. Don Quix.* b. ii c. 3.

For *comeliness* is a disposing fair
Of things and actions in fit time and place.
Davies. On Dancing.

Never made body such haste to confess
What a soul was; all former *comeliness*
Fled in a minute when the soul was gone,
And, having lost that beauty, would have none.
Donne. Hymn. To the Saints.

——— On either side,
The bright attendants, rang'd with *comely* pride
Advance in just array, and grace the pompous tide.
Hughes. The Court of Neptune.

But this [decency] shews virtue in her first original form, adds a *comeliness* to religion, and gives its professors the justest title to the beauty of holiness.—*Spectator*, No. 292.

G. Douglas left behind him great approbation of his virtues, and love of his person, in the hearts of all good men; for besides the nobility of his birth, the dignity and *comeliness* of his personage, he was learned, temperate, and of singular moderation of mind.
Hume. History of the Douglasses, p. 220.

COMESSA'TION. Lat. *Comessatio, comissari*; from the Gr. Κωμος, (Varro.) And Κωμος, (Lennep,) quasi *conventus*, concio, et in primis hominum *ebriorum*, noctu vagantium cum cantu; an assembly of men, drunk, and roving in the night with song. *Comessatio*, in Suetonius, (*Vit. Domitiani*, c. 21,) Holland renders "Reare banquets:" and the word was applied to—

A convivial banquet, which, after supper, was prolonged far into the night.

Is it a small benefit that I am placed?—Where I see no drunken *comessations*, no rebellious routs, no violent oppressions, no obscene rejoicings, nor ought else that might either vex or affright my soul.—*Bp. Hall. The Free Prisoner*, s. 8.

COME'STIBLE. Lat. *Comedere*; *com*, and *edere, estum*, to eat. Fr. *Comestible*,—
That may be eaten.

Albeit some herbes are most *comestible*, and do lasse harme vnto nature, & moderately vsid maketh metely good blud.—*Sir T. Elyot. The Castel of Helth*, b. ii. c. 15.

His moneys were the purest and least corrupted within the Italian bounds; and his markets the best ordered for prices of *comestible* ware; where, in all his townes, a man might have sent out a child for any fish, or flesh, at a rated price every morning.—*Reliquiæ Wottonianæ*, p. 246.

CO'MET, *n.* } Gr. Κομητης; Lat. *Cometa*,
Co'METARY. } stella *crinita*; It. and Sp.
COMETO'GRAPHY. } *Cometa*; Fr. *Comète*; Dut. and Ger. *Kometæ*, from the Lat. *Coma*, the hair. See the quotation from Pliny.

Vor a sterre with a launce, that *comete* ielupid is,
Aros tho aze dai, [those days] biuore the son iwis,
Fram seinte Margarete tid, vort Misseimasse net
That ech man miste wondri, that the sterre iset.
R. Gloucester, p. 548.

Clerkes knewen the *comete*, and comen with here presentes.—*Piers Plouhman*, p. 234.

In the yeere 1098, the Abbey of St. Maries at Cistertium was founded. In the same yeere also Antiochiæ was taken by the Christians, and a *comet* appeared.
Hackluyt. Voyages, vol. I. p. 11.

These blazing starres the Greekes call *cometas* our Romanes *crinitas*, dreadful to be seene, with *bloudie haires*, and all over rough and shagged in the top, like the bush of haire upon the head.—*Holland. Plinie*, b. ii. c. 25.

——— On th' other side
Incens'd with indignation Satan stood
Unterrifi'd, and like a *comet* burn'd,
That fires the length of Ophiucus huge
In th' artick sky, and from his horrid *hair*
Shakes pestilence and war.—*Milton. Paradise Lost*, b. ii.

Refractions of light are in the planetary and *cometary* regions, as on our globe.—*Cheyne. Philosoph. Principles.*

From Dantzick, I understand by a letter of Mr. Hevelius, that his *cometography* is very near finished; and that he intends very shortly to send me by sea some exemplars thereof.—*Boyle. Works*, vol. vi. p. 249. *Letter from H. Oldenburgh.*

Her *comet* eyes she darts on every grace;
And takes a fatal liking to his face.
Dryden. Juvenal, Sat. 10.

There stood a tow'r, whose vast stupendous size
Rear'd its huge mast, and seem'd to gore the skies,
From which a bloody pendant stretch'd afar
Its *comet*-tail, denouncing ample war.
Falconer. Description of a Ninety-Gun Ship.

CO'MFIT, *v.* } Also written *confit* (qv.)
Co'MFIT, *n.* } Fr. *Confitures*; It. *Confettura*;
Co'MFITURE. } Sp. *Confiture*. All (says Skinner) from the Lat. *Confectio*, from *conficere, confectum*, to make up together. Caseneuve observes, that the Apothecary was called *Confectionarius*; and Medicine, *Confectio*. See CONFECTION.

The ladies defended the castle with rose-water and *comfites*, and the lordes threwe in oranges and dates.
Hall Hen. VIII an 14.

And at night to banquet with dew (as they say) of all maner of fruits and *confections*, marmeind, succad, grene-gynger, *comfettes*, sugerplate, &c.—*Tyndall. Workes*, p. 229.

The fruit which does so quickly waste,
Men scarce can see it, much less taste,
Thou *comfitest* in sweets to make it last.—*Cowley. Muse.*

Plato and Xenophon have made a note of the delicate viands, pastry works, *comfitures* and junckets, served up in Callias or Agathus houses.—*Holland. Plutarch*, p. 596.

Only let me love none, no not the sport
From country grass to *comfitures* of court
Or city, quelque choses, let not report
My mind transport. *Donne. Love's Usury.*

CO'MFORT, *v.* } Also written *Confort*,
Co'MFORT, *n.* } (qv.) Mid. Lat. *Confortare*;
Co'MFORTABLE. } Fr. *Conforter*.
Co'MFORTABLENESS. } Cotgrave, in his in-
Co'MFORTABLY. } terpretation, has put that
Co'MFORTATIVE. } last which should have
Co'MFORTER. } been first; inasmuch as
Co'MFORTLESS. } *fortis*, strong, anciently
Co'MFORTMENT. } *forctis*, (from the Gr.
Co'MFORTRESS. } Ερκτος, itself from εργειν, sepire, Vossius,) is the true etymology of the word.

"To *comfort*, solace, recreate; to encourage or cheer up; also to confirm, help, strengthen, reinforce." To *comfort* is—

To strengthen, to invigorate, (sc. the spirits;) to encourage, to inspirit, to animate, to enliven; to cheer, to console.

Comfortable is used very variously:—That may be *comforted* (*As you like it*;) capable of *comfort*, or of being *comforted*; feeling, receiving or taking *comfort*: also, that can or may *comfort*; able to *comfort*; giving or bestowing *comfort*, cheering or cheerful.

The kyng Aurely ys felawes *comforted* wel to fygte,
And al ys hope in Godesone dude & al ys mygte.
R. Gloucester, p. 139.

In woth [weeping] & sorwe & deol inow, & *comfort* non him nas,
Ac euere on the holi man criede Sein Tomas.—*Id.* p. 476.

Aurell *comfortede* the Cristenemen a boute,
And Hengist in his half the hethene mennes route.
Id. p. 139.

Neither bi north ne bi south com him neuer help,
Wo was alle his *comforth*, of sorow mot he gelp [yelp]
R. Brunne, p. 41.

For clergie is Cristes vikery, to *comforte* and to curen
Piers Plouhman, p. 233.

In a walnote. with oute ys a byter barke,
And after that biter barke; be the shale awtye
Ys a curnel of *comfort*. *Id.* p. 209.

Hereaftirward, bretheren be ghe *comfortid* in the Lord and in the myght of his vertu.—*Wiclif. Effesies*, c. 6.

These thingis I haue spoken to ghou dwellynge among ghou, but thilk Hooli Goost the *comfortour*, whom the Fadir schal sende in my name, he schal teche ghou alle thingis, and schal schewe to ghou alle thingis whateuere thingis I schall seie to ghou.—*Id. John*, c. 14.

Thys haue I spoken vnto you beynge yet present with you. But that *comforter* which is the Holy Goost (whome my father wyl sende in my name) he shal teache you all thynges, and brynge all thynges to your remembraunce what so euer I have told you.—*Bible*, 1551. *Ib.*

Thys *comforte* shalle thou euermore fynde in the playne texte and lytteral sense. Neyther is there anye storye so homelye, so rude: yea, or so vyle (as it semeth outwarde) wherin is not exceadynge great *comforte*.
Tyndall. Workes, p. 3.

For vnto the right beleuyng shal all thinges be *comfortable*, and vnto consolation, at that terrible day.—*Id. Ib.* p. 68.

But Edmond therof beynge warned, sped him towarde that parte of the felde, and behaued hym so *comfortably* amonges his men, that by his knyghtly courage his people recouered that they before had loste, and contynued the batayll tyll nyght.—*Fabyan*, vol. i. c. 204.

Honey is walowelsh and ouer casteth the stomake, if it be plenteously taken by itselfe alone: but if with vinegre it be made eagredoulce, than is it not onely delectable and plesaunt of relish, but also *comfortatiue* and holsome too.
Udal. Preface to the Kinges Maiestie.

And as I haue my tale thus told,
Steps vnto me with countenance bold
A stedfast frend, a councellour,
And named is Hope my *comfortour*.
Vncertaine Auctors. The Louer describeth, &c.

Quiet I aske, and a time of delay,
And respite eke my fury to assuage,
Till my mishap teach me, all *comfortesse*,
How for to wayle my grief.—*Surrey. Virgile. Æneis*, b. iv.

The same merchants with all celeritie and expedition, obteined the queene's maiestie's most gracious and favourable letters to the ladie dowager, and lordes of the councell of Scotland for the gentle *comfortment* and entertainment of the saide ambassadour, his traine and companie, with preseruation and restitution of his goods.
Hackluyt. Voyages, vol. i. p. 286.

The king him hartily thanked, and was well reuiued and *comforted* with his wordes, and so he with all his company were set on laude, and well refreshed.
Grafton. Edw. IV. an. 9.

——— 'Tis besides as *comfortable*
To die upon th' embroidery of the grass
Unminded, as to set a world at gaze,
Whilst from a pinnacle I stumble down
And break my neck, to be talk'd of and wonder'd at
Ford. The Sun's Darling, Act i. sc. 1.

Ori. Thy conceite is neerer death, than thy powers.
For my sake be *comfortable*, hold death a while
At the armes end.—*Shakes. As You Like It*, Act ii. sc. 6.

Ro. Be *comfortable* to my mother, your
Mistris, and make much of her.
Id. All's Well, Act i. sc. 1.

We know a playing wit can praise the discretion of an asse, the *comfortableness* of being in debt, and the jolly commodities of being sick of the plague.—*Sidney. Defence of Poesy.*

Cyprian hearing thereof, *wrote comfortably* vnto him and willed him in any wise to proceed.
Whitgift. Defence, p. 355.

But hard (God knows) with sorrow doth it go,
When woe becomes a *comforter* to woe
Drayton. England's Heroical Epistles.

Be sure they will, said th' Angel; but from heav'n
He to his own a *comforter* will send,
The promise of the Father, who shall dwell
His spirit within them, and the law of faith
Working through love, upon their hearts shall write,
To guide them in all truth.—*Milton. Par. Lost*, b. xii.

Ay dooing things, that to his fame redownd,
Defending ladies cause, and orphans right,
Whereon he heares, that any doth confownd
Them *comfortlesse* through tyranny or might;
So is his soveraine honour raisde to heucns hight.
Spenser. Faerie Queene, b. iii. c. 2. s. 14.

Mos. To be your *comfortresse*, and to preserve you.
Volp. Alasse, I am past already! pray you thank him,
For his good care, and promptnesse; but for that,
'Tis a vaine labour, e'ene to fight, gainst heaven.
B. Jonson. The Fox, Act iii. sc. 7.

Now all the remedy that is to be had in such an exigence as this, is to have the next preacher sent for, who must instil a little *comfortable* divinity into him, to make him sleep, and so his soul departs the Lord knows whither.
Chillingworth, Ser. 6.

Which [talents] if he do but carefully manage, and improve to the uses they were given for, he will for ever preserve to himself the love, and favour, and kindness of his heavenly Father, and shall not fail both of living happily and *comfortably* here, and arriving also to a glorious state of immortality hereafter.—*Sharp*, vol. vi. Ser. 3.

Thou only *comforter* of minds oppresst,
The port where wearied spirits are at rest;
Conductor of Elysium, take my life,
My breast I offer to thy sacred knife.
Buckinghamshire. The Temple of Death.

Such is the condition of our life here! Either, not to have our most passionate wishes granted us; which is present unhappiness, or if we have them granted, to find, by a *comfortless* experiment, that we have sought misery instead of happiness and embrace a vain shadow, where we expected a substantial good.—*Hoadley*, vol. iii. Ser. 15.

Consolation, or *comfort* are words which, in their proper acceptation, signify some alleviation to that pain to which it is not in our power to afford the proper and adequate remedy; they imply rather an augmentation of the power of bearing, than a diminution of the burthen. To that grief which arises from a great loss, he only brings the true remedy who makes his friend's condition the same as before; but he may be properly termed a *comforter*, who by persuasion extenuates the pain of poverty, and shows in the style of Hesiod, that half is more than the whole.
Rambler, No. 32.

CO'MICK. See COMEDY.

COMI'TIAL. Lat. *Comitialis* ab antiquo *comire*, for *coire*, to come together, to assemble.

Paulus Manutius is of opinion, that there were certain days on which the senate might regularly be assembled, and others, on which it could not: and that these last were called *comitial* days, and marked under that name in the kalendars, as days wholly destined and set apart by law, for the assemblies of the people.
Middleton. On the Roman Senate, pt. ii. s. 4.

CO'MMA. } Gr. Κομμα, incisum, from Ke-
CO'MMATISM. } κομμενος, past part. of Κοπτειν, incidere, to cut into. From *Commaticus*, which St. Jerome applies to *Hosea*, "Osee *commaticus* est," Horsley appears to have adopted *commatism*.

You search verie narowly when you misse not a comma, but you knowe what *negator* signifieth.
Whitgift. Defence, p. 341.

I will produce a verse and half of his, in one of his eclogues to justify my opinion; and with *commas after every word* to shew that he has given almost as many lashes, as he has written syllables.—*Dryden. Origin and Progress of Satire.*

The parallelism in many parts of Hosea is imperfect, interrupted and obscure; an effect perhaps of the *commatism* of the style.—*Bp. Horsley. Hosea*, p. 43.

COMMA'ND, *v.*
COMMA'ND, *n.*
COMMA'NDABLE.
COMMA'NDATORY.
COMMA'NDED, *adj.*
COMMA'NDRESS.
COMMA'NDER.
COMMA'NDING, *n.*
COMMA'NDINGLY.
COMMA'NDMENT.
COMMA'NDRESS.

Fr. *Commander*; It. *Comandare*, jubere, imperare; from the Lat. *Con*, and *mandare*, (q. d.) in *manus dare*; so Gr. Εγχειριζειν, in *manus dare*, tradere, committere.

To give (any thing) into the hands of another; to put or place under, to deliver, to commit to, the care of another, (sc.) for some expressed purpose, with directions, with orders for a particular expressed purpose. And thus—

To have or keep under direction or government, power or authority, dominion or subjection; to order, to govern, to direct, to control.

Said Rauf tille likon, or thei ta batalle went
Of the bisshop Thurston haf I comaundment,
The clerkes for to tech. *R. Brunne*, p. 115.

And he seyde to hem, where is youre feith? whiche dredynge wondriden: and seiden togider, who gessist thou is this? for he *comaundith* to the wyndis and to the see: and thei obeyen to him.—*Wiclif. Luke*, c. 8.

And he sayde vnto thē: where is youre fayth? they feared and wondred saying one to another: what felow is this, for he *commaundeth* bothe the windes and water, & they obey him.—*Bible*, 1551. *Ib.*

And thei axiden him and seiden, *commaundour* whanne schulen these thingis be?—*Wiclif. Luke*, c 21.

Be ghe my folowers as I am of Crist. And britheren I preise ghou that bi alle thingis ghe be myndeful of me, and as I bitook to ghou my *comaundementis* ghe holden.
Id. Corynth. c. 11.

I mote his louen till I dye.
And thus I breke as by that wey
His hestes, and her *commandynges*;
But truly in none other thynges.—*Gower. Con. A.* b. i.

And lastly, what great exploits they performed vnder the conduct of Hubert of Burrough, as likewise against the Welshmen, vpon 200 French ships, and vnder the *comaund* of Captaine Henry Pay.—*Hackluyt. Voyages*, vol. i. Pref.

But finally he wēt into the Isle of Crete, where he continued and dyed, *commaundynge* at his death, that his bones shulde be cast in to the see, leaste if they were broughte to Lacedemonia his countrye, the people shulde thynke them scife of theyr othe and promise dyscharged.
Sir T. Elyot. Governour, b. ii. c. 9.

Why doothe hee excommunicate, and *commaunde* to be taken as a Heathen and a Pagan, any Christian prince, that renounceth his authority.—*Jewell. Def. of the Apol.* p. 395.

With their lawes, and executions, their promotions and preferments their biddings; and *commandings*; threatnings and revengings, &c.—*Fox. Martyrs*, p. 17.

They that wyll leue the *comaundements* of God undon, and wyll followe and doe voluntarie dedys, which were neither *commaunded* by God, nor yet by the churche, are greatlie to be blamyd and are to be punyshed.
Strype. Records, No. 10. *Dr. Crome's Declaration.*

Though his valour might perhaps have given a just pretension to one of the first charges in an army, it could not certainly be a sufficient ground for a title to the *command* of three nations.—*Cowley. Government of Oliver Cromwell.*

How *commandatory* the apostolical authority was, is best discernible by the Apostle's mandates unto the churches upon several occasions, as to the Thessalonians,—*We command* the brethren.—*Bp. Morton. Episcopacy Asserted*, p. 73.

"Ah! yet," said he, "yet, stubborn king! repent,
Whilst thus unarmed I stand.
Ere the keen sword of God fill my *commanded* hand;
Suffer but yet thyself, and thine to live."
Cowley. The Plagues of Egypt.

If it were true, which is here said by the distribist, that the leviticalness or ceremoniality of the offerings seems to lie here, viz. in the *uncommandedness* or freedom to offer or not to offer,—then sure the leviticalness, &c. would not extend to the *commandedness* of the other offerings, and consequently the *commanded* offerings under the law would not be levitical: which is palpably false.
Hammond. Works, vol. ii. p. 195.

Seeing then that God alone is Lord of the soul and spirit, he alone can bind them by *commandment*; seeing God alone can take notice of the sins of the heart, and is onely able to inflict the punishment, namely, everlasting death and damnation, the proper punishment which the conscience feareth he alone may *command* upon pain of eternal damnation.
Mede. Works, b. i. Dis. 34.

Who sees an army all in rank advance,
But deems a wise *commander* is in place
Which leadeth on that brave victorious dance.
Davies. On Dancing.

Which is not easily performed by man; it requireth not only a broad foot, but a pliable flexure of joints and *commandible* disposure of all parts of progression.
Brown. Vulgar Errours, b. iii. c. 1.

Every spectator must learn of him, as it is his profession, he sets up school for it, his practices are so *commandingly* exemplary, that they do even force and ravish the most maidenly tender conscience.
Hammond. Works, vol. iv. p. 506.

For the performing of these workes, he had given *commandement* that all prisoners whersoever should be transported into Italie: and that no person attaint and convict of ante wicked act, should be condemned otherwise, but to worke thereat.—*Holland. Suetonius*, p. 194.

Thou great *commandress*, that dost move
Thy sceptre o'er the crown of love,
And through his empire, with the awe
Of thy chaste beams, dost give the law.
Carew. A New Year's Gift to the Queen.

The goddess we adore *Dea Moneta*, Queen money, to whom we daily sacrifice, which steers our hearts, hands, affections, all: the most powerful goddesse, by whom we are reared, depressed, elevated, esteemed, the sole *commandresse* of our actions.
Burton. Anat. of Melan. To the Reader, p. 37.

Whereas humane art acts upon the matter from without cumbersomely and molimmously, with tumult and hurliburly, nature acting on it from without more *commandingly*, doth its work easily, cleaverly, and silently.
Cudworth. Intel. System, p. 179.

Where there is a sincere and honest endeavour to please God and keep his *commandments*, although persons fail in the manner of doing it, God will accept of such as righteous.
Stillingfleet, vol. iv. ser. 3.

O! sovereign of the willing soul,
Parent of sweet and solemn-breathing airs,
Enchanting shell! the sullen cares,
And frantic passions, hear thy soft control:
On Thracia's hills the Lord of war
Has curb'd the fury of his car,
And dropp'd his thirsty lance at thy *command*.
Gray. The Progress of Poesy.

In his profession, Sir Sidney Smith might be considered as a distinguished person, if any person could well be distinguished in a service in which scarce a *commander* can be named without putting you in mind of some action of intrepidity, skill, and vigilance, that has given them a fair title to contend with any man in any age.
Burke. On a Regicide Peace, Let. 3.

CO'MMARK. *Commarchia*, confine, limes, the confine, the limit. Gallis, frontiere, *comarque*, (Du Cange.) *Marches*, from the A. S. *Meare*, signum, limitaneum, terminus, a bound; from A. S. *Mearc-an*, to mark. See MARCHES.

A mark or march; a bound or confine.

Sir Knight, the boy which I chastise, is mine own servant, and keepeth for me a flock of sheep in this *commark*.
Shelton. Don Quixote, b. i. c. 4.

And the best of it is, that it is publickly bruted about this *commarke*, that those which surprised us, were galley slaves.
Id. Ib. b. iv. c. 2.

COMMATE'RIAL. Of the same *matter*. See MATTER.

The instances that give any likelihood of restoring teeth in age, are the late comming of teeth in some: and the renewing of the beaks in birds, which are *commaterial* with teeth.—*Bacon. Natural History*, § 757.

COMME'ASURABLE. The common word now is *Commensurable*, (qv.)

She being now removed by death a *commeasurable* grief took a full possession of him as joy had done.
Walton. Life of Donne.

COMME'MORATE, *v.*
COMME'MORABLE.
COMMEMORA'TION.
COMME'MORATIVE.
COMME'MORATIVELY.
COMME'MORATORY.

Lat. *Con*, and *memor*, from *Memini*, preterperf. of the obsolete *meneo*, or *meno*, and *meno*, the Gr. Μενειν, manere, to *stay* or *remain*. See MEMORABLE.

To stay, or cause to stay, to keep or preserve, (sc.) in the mind; to manifest, show or declare that we keep or preserve in the mind; by some public act—to solemnize or celebrate any thing preserved in the mind.

The lambe or feaste is called the Lorde's passeouer; and yet was neither the lambe nor the feaste his passyng ouer, but the sign and *commemoration* of his passyng by.
Tyndall. Works, p. 169.

All these testimonies have been expres for our purpose, That the thankagivinge and prayers of the church in the Christian sacrifice were offered unto the Divine majestie through Christ *commemorated* in the symbols of bread and wine, as by a medium whereby we find acceptance.
Mede. Works, b. ii. c. 6.

After whose death [Metrodorus] making in one of his letters a kind *commemoration* of the happiness which they two had enjoyed together, he adds at last, that he thought it no disparagement to those great felicities of their life that, in the midst of the most talked-of and talking country in the world, they had lived so long, not only without fame, but almost without being heard of.—*Cowley. Ess. Obscurity.*

That rest which God superadded, being only *commemorative* of their deliverance from the Egyptian servitude, was not moral, not perpetual.—*Bp. Taylor. Rule of Con.* b. ii. c. 2.

The breaking and eating of the bread is a communication of the body of Christ, a sacrifice *commemoratiue* of Christ's offering up his body for us, and making us partakers, or communicating to us the benefits of that bread of life, strengthening, and giving us grace.
Hammond. Works, vol. i. p. 129.

The sixth and last thing to be proved was, That Christ is offered in this sacrifice *commemoratively* only, and not otherwise.—*Mede. Works*, b. ii. c. 9.

The succeeding paschal sacrifices, though *commemoratory* of the first, yet varied something from it.
Hooper. On Lent, p. 271.

We are called upon to *commemorate* a revolution, as surprising in its manner, as happy in its *consequences*, as full every way of wonder, and of all the marks of a Divine contrivance, as any age or country can shew.
Atterbury, vol. i. Ser. 7.

So that this sacrament was designed to be a standing *commemoration* of the death and passion of our Lord till he should come to judgment; and consequently the obligation that lies upon Christians to the observation of it is perpetual, and shall never cease to the end of the world.
Tillotson, vol. i. Ser. 25.

All legal sacrifices being only types of his, and therefore to have an end, and expire together with him, our Lord was pleased to institute this, not for a propitiatory sacrifice, as the Papists absurdly imagine, but as a *commemorative* sacrifice, to put his church always in mind of that which he then offered, by that one oblation of himself for the sins of mankind.—*Beveridge*, vol. i. Ser. 34.

You will pardon me, I hope, for speaking in this advantageous manner of my own conduct; but as you advise me to allevaate my present uneasiness by a retrospect of my past actions, I will confess, that, in thus *commemorating* them, I find great consolation.—*Melmoth. Cicero*, b. ii. Let. 5.

The commonwealth which acts uniformly upon those principles; and which after abolishing every festival of religion, chooses the most flagrant act of murderous regicide treason for a feast of eternal *commemoration*, and which forces all her people to observe it—This I call regicide by establishment.—*Burke. On a Regicide Peace*, Let. 2.

COMME/NCE, *v.* } Fr. *Commencer*; Sp. *Co-*
COMME/NCEMENT. } *menzar*; It. *Cominciare*; traced thus by Menage, *con initiare, cominitiare, comintiare, cominciare.*

To make the first motion; to take the first step, to begin.

But the demaunds of any man whatsoeuer propounded in this regard, are and ought to be altogether frustrate and voide, and all actions which may or shall be *commenced* by occasion of the sayd goods arrested, are to be extinct and of none effect.—*Hackluyt. Voyages*, vol. i. p. 151.

We said in general, that if his ho. continued his good mynd towards the finishing & perfiting of that college, as his ho. hath to the beginning and *commencement*, your gr. had so disposed al things there, as it shuld schortely be brought to the desired perfitnes, althow the same is & shal be to your gr. inestimable charge.
Strype. Records, No. 23. *The King's Anbass. to Wolsey.*

Here the authem doth *commence*:—
Love and constancy is dead;
Phenix and the turtle fled
In a mutual flame from hence.
Shakespeare. The Passionate Pilgrim, s. 20.

Being honourably brought into the Forum, the day of his first plea and *commencement*, hee promised publiquely for the people a congiarie, and donative for the souldiours.
Holland. Suetonius, p. 182.

On the 29th, the queen removed to St. James's, passing through the Park, and took her barge at Whitehall, and so to Richmond, in order to her progress; which was chiefly *commenced* to meet her beloved, the prince of Spain.
Strype. Memoirs. Queen Mary, an. 1554.

In the last lecture the nature and origin of the Hebrew elegy was explained; the form and *commencement* of that species of poetry was traced into the solemn dirges which are chanted at funerals by the professed mourners.
Lowth. On the Poetry of the Hebrews, Lect. 23.

COMME/ND, *v.*
COMME'ND, *s.*
COMME'NDABLE.
COMME'NDABLENESS.
COMME'NDABLY.
COMMENDA'TION.
COMME'NDATOR.
COMME'NDATORY, *adj.*
COMME'NDATORY, *s.*
COMME'NDER.
COMME'NDMENT.
} (See COMMAND and RECOMMEND.) It. *Commendare*; Sp. *Comendar*; Lat. *Commendare.*

To *give* any thing into the *hands* of another; to deliver or commit to the care; and thus,—to intrust and to declare trustworthy; worthy of approbation, of high esteem, of favourable attention.

Commendator,—the holder of a benefice, *commended* to his care, till a regular incumbent is provided.

He that glorieth have glorie in the Lord, for not he that *commendith* hymself is preued, but whom God *commendith.*
Wiclif. 2 Cor. c. 10.

For he that wit and reason can,
It sit hym wel, that he trauail
Upon suche thyng, which might auaile,
For idelship is nought *commended.*—*Gower. Con. A.* b. iv.

The sonne in lawe his stepdame being dead,
Began her heiree with garlands to *commend.*
Turbervile. Of the Cruell Hatred of Step-mothers.

A man may, as it were on moütayne or place of espiall, beholde on euery syde farre of, measuryuge and estemyng euery thyng: and eyther pursewe it if it be *commendable*, or eschewe it yf it be noyful.
Sir T. Elyot. The Governour, b. i. c. 23.

Wherfore suche printers in my mynde are not to be defrauded of their due *commendation*, who in pretermitting other light trifiyng pamfiets of matter vnneedful, and impertinent, litle seruing to purpose, less to necessitie, do employe their endeuour and workemanship chiefly to restore the fruitful workes and monumentes of auncient writers, and blessed martyrs.—*Tyndall. Workes*, p. 1. Pref

And amongest all other articles this was concluded and appoynted, that no Englishman should enter into Scotland, without letters *commendatory* of theyr awne souereigne lorde, or saue conduyte of his warden of the marches.
Grafton. Hen. VIII. an. 17.

To him my muse made haste with every strain,
Whilst it was new and warm yet from the brain:
He lov'd my worthless rhymes, and, like a friend
Would find out something to *commend.*
Cowley. On the Death of Mr. Wm. Hervey.

1 *Lord.* He had need mean better than his outward show
Can any way speak in his just *commend*
For by his rusty outside, he appears
To have practis'd more the whipstock, than the lance.
Shakespeare. Pericles, Act ii. sc. 2.

After our harty *commendations.* Whereas, by occasion of some matter of that church lately opened before us, we have understood there is lack of an ordinary reader, very requisite and *commendable* in al cathedral churches, both for the instruction of others, and conference among themselves, and good example to the rest of the diocees. (Dated, 7. Jan. 1582.)—*Strype. Life of Whitgift. Records*, No. 5.

Neither have there beene wanting such as haue written, and that very *commendably* the liues of particular men, eminent for vertue, or learning, or place.
Hakewill. Apologie, p. 252.

——— I hear of
Your visits, and your loving *commendation*
To your heart's saint, Cleophila, a virgin
Of a rare excellence.—*Ford. Lover's Melanch.* Act. i. sc. 3.

Vaine *commendations* derogate from truth, & we thinke in conclusion ill of both, the *commender* and *commended.*
Burton. Anatomy of Melancholy, p. 140.

I doe ensure your ladishipe, he is a gentleman of a very worthy desert, and of a most bountifull nature.—You must shew and insinuate yourselfe responsible, and equivalent now to my *commendment.*
B. Jonson. Cynthia's Revels, Act iv. sc. 3.

It would be a work truly worthy of a British parliament, to begin this *commendable* undertaking, [the reduction of the National debt] and to make such a progress therein, as, with a strict regard to public faith, and private property, may pave the way to this great and desireable end.
Hoadly. Letters signed Britannicus, Let. 72.

He [the King] considers very graciously the *commendableness* of your submission in these circumstances, which is indeed worthy of you. (Dated, July, 1698.)
Bp. Burnet. Life. Letter from Tennison.

The other [surrender] was of Bushlisham, or Bishtam, in Berkshire, made by Barlow, Bp. of St. David's, that was *commendator* of it, and a great promoter of the Reformation.
Id. History of the Reformation, an. 1537.

All churches did maintain intercourse and commerce with each other, by formed, communicatory, pacificatory, *commendatory*, synodical epistles.—*Barrow. Unity of the Church.*

Whatever did but bear upon the image of God, and the superscription of the holy Jesus would need no other *commendatories* to our affection, but would upon that account alone be infinitely dear and precious to us.
Sharp, vol. i. Ser. 1.

To sooth and flatter such persons, would be just as if Cicero had spoke *commendatories* of Anthony, or made panegyricks upon Catiline.—*South*, vol. viii. Ser. 7.

Even my pen would refuse to be employed in such trash, were it not to chastise our writer's confidence; who, unqualified to understand one single page of Cicero, presumes to set up for his *commender* and patron.
Bentley. Of Free-Thinking.

I would rather be *commended* to posterity by the elegant and amiable Muses, than by the satyric sister, politely called by an eminent author, "the least engaging of the Nine."
Smart. Letter to a Friend at Cambridge.

He who, though undeservedly, hath lost his reputation, hath lost many opportunities of doing service to mankind: what comes from him though *commendable* and profitable in itself, is often suspected, slighted, and ill-received.
Jortin. On the Christian Religion, Disc. 2.

COMME/NSAL.
COMMENSA'LITY.
COMMENSA'TION.
} *Con*, and *mensa*; Sp. *Comensal*; "Fr. *Commensal*, a companion at table," (Cotgrave.)

O where haste thou be so long *commensal*, that haste so mikel esten of the potages of foryetfulnesse and dronken so of ignorance that the olde souking, which thou haddest of me arne amaistred and lorne fro all maner of knowinge.
Chaucer. The Testament of Love, b. i.

Especially thereby to avoid community with the Gentiles upon promiscous *commensality*. or to divert them from the idolatry of Ægypt, whence they came, they were enjoyned to eat the gods of Ægypt in the food of sheep and oxen.
Brown. Vulgar Errours, b. iii. c. 25.

When Daniel would pollute himself with the diet of the Babylonians, he probably declined Pagan *commensation* or to eat of meats forbidden to the Jews.
Id. Miscellaneous Tracts, p. 15.

COMME/NSURATE, *v.*
COMME'NSURATE, *adj.*
COMME'NSURATELY.
COMMENSURA'TION.
COMME'NSURABLE.
COMME'NSURABLENESS.
COMMENSURABI'LITY.
} It. *Commensurare*; Sp. *Commensurar*; Fr. *Commensuration. Con*, and *mensura.* He is said to *measure*, who examines what may be the *magnitude* of any thing, (Vossius.)

To be, or cause to be, of the same or equal measure, or dimensions; of the same or equal capacity; proportioned, or equivalent, or adequate to.

How fitly and suitably *commensurated* and proportioned each to other are these two.
Goodwin. Works, vol. ii. pt. iii. p. 81.

Yet can we not thus *commensurate* the sphere of *Trismegistus*, or sum up the unsuccessive and stable duration of God.—*Brown. Vulgar Errours*, b. vii. c. 3.

O let us be sure then, our confidence, our claims to heaven, improve not above their proportion, that we preserve this symmetry of the parts of grace, that our hope be but *commensurate* to our sincerity, our daringness to our duty.
Hammond. Works, vol. iv. p. 554.

For the law of sin and the law of the mind, that is, grace in us, and sin in us, are adequately and *commensurately* opposite, and contrary in every soul in which grace is wrought.—*Goodwin. Works*, vol. ii. pt. iv. p. 277.

A strait and a curve line may perhaps be brought by immediate *commensuration*, nearer to equality than any given difference; but the equality can never be brought to a point.
Grew. Cosmo. Sacra, b. i. c. 3.

Though God is not bettered by any thing we can give or do, all our services being to him as nothing; yet he is pleased to esteem them by their *commensuration* to us, if in respect of our abilities they are the best.
Wilkins. On the Gift of Prayer, c. 2.

Their poems were made at first with intention to have them sung, as well epic as dramatic, (which custom hath been long time laid aside, but began to be revived in part of late years in Italy) and could not be made *commensurable* to the voice or instruments in prose.
Hobbs. On Davenant's Preface.

To make the *commensurableness* yet nearer as in the matter of promulgation, the people of all other churches, have but a promulgation at second hand by hearsay; and have no interest of presence at all; so answerably let these elders of other churches, have but the like share in that power, and the controversie is at an end.
Goodwin. Works, vol. iv. pt. iv. p. 127.

We can, I think, have no positive idea of any space or duration which is not made up, and *commensurate* to repeated numbers of feet or yards, or days, and years, which are the common measures, whereof we have the ideas in our minds, and whereby we judge of the greatness of these sort of quantities.—*Locke. Hum. Underst.* b. i. c. 17.

It confounds the greatest subtilties of speculation, with the riddles of God's omnipresence; that can spread a single individual substance through all spaces, and yet without any *commensuration* of parts to any, or circumscription within any, though totally in every one.—*South*, vol i. Ser. 1.

If such a supply should be productive, in a degree *commensurate* to its object, it must also be productive of much vexation, and much oppression.—*Burke. Rey. Peace*, Let. 3.

If we say, the diameter of the square is *incommensurable* with its side, we do not intend by (*is*) that it is *incommensurable* now, having been formerly *commensurable*, or being to become so hereafter.—*Harris. Hermes*, b. i. c. 6.

CO'MMENT, *v.*
CO'MMENT, *n.*
CO'MMENTARY.
CO'MMENTATOR.
CO'MMENTER.
COMMENTI'TIOUS.

Lat. *Comminisci*: dictum a *con* and *mente*; cum finguntur in *mente* quæ non sunt, (*Varro*, lib. v.) To *comment*, then, is—

To find out, (sc.) the *meaning* of any doctrine; to explain it: to find out, examine and explain the *meaning* of another: to write notes, remarks, or observations upon any thing,—for the purpose of explaining.

For first for as the *commentours* yt ye speake of, either theyr *commentes* tell vs the same tale yt the texte dothe, or else another. If thei tell me the same I beleue them onely because ye text saith ye same. And if thei tel me another, than beleue I thē not at all, nor nought I should, except I should beleue menne better than God.
Sir T. More. Workes, p. 152.

Of these *commentaries* haue I taken both example to do thys thynge, and also counsell to vnderstande the texte, to none of them wholly addyct, but as I perseyued them alwayes agreynge to the scripture.—*Bale. Image*, pt. i

My first writing, whom I lyttle thought to fynd so studiouse *commentours* in ye generacio, ye dyliget reader shal alwayes fynd vndre this wurde *Cesura*—*Id. Apology*, fol. 18.

[They] would soon forget God's very name or attributes, did they not daily repeat them over, (as school-boys their parts) and often *comment* on them by oaths and prophanations: and these are ἄθεοι, in the apostle's phrase, without God in the world.—*Hammond. Works*, vol. iv. p. 606.

They have so disguised his philosophy by obscuring *comments*, that his [Aristotle] revived self would not own it.
Glanvill. Vanity of Dogmatizing, c. 17.

Every thing, saith Epictetus, hath two handles, the one to be held by, the other not, 'tis in our choice to take and leave whether we will (all which Simplicius, his *commentator*, hath illustrated by many examples) and 'tis in our own power, as they say, to make or marre ourselves.
Burton. Anatomy of Melancholy, p. 332.

——— Slily, as any *commenter* goes by
Hard words or sense. *Donne*, Sat. 2.

In which, though there were many notable passages that might give much light to our history; yet so many *commentitious* fables were inserted, that they rendered even what truths he writ suspected.
Baker. Chronicle. The first known Times of this Island.

[Our adversaries] willingly pass by that which is orthodoxal in them, and studiously cull out that which is *commentitious*, and best for their turns, not weighing the fathers in the balance of scripture, but scripture in the balance of the fathers.—*Milton. Of Prelatical Episcopacy.*

That learned person was led into [it] by a former explication he had made of a parallel place in St. James; which I shall crave leave to produce at length, and to *comment* upon.
Atterbury, vol. i. Ser 2.

Poor Alma sits down between two stools;
The more she reads, the more perplext,
The *comment* running the text.—*Prior. Alma*, c. 1.

And if the sense of any obscure passage in those holy books, be more cleared, or better ascertained to us than they were formerly, next to the blessing of God, we are obliged for it to the learning and industry of fallible *commentators*.
Sharp. Works, vol. vii. Ser. 3.

Whose conduct is a *comment* to thy tongue,
So clear, the dullest cannot take it wrong.—*Young*, Sat. 3.

And that the coherence of the several parts may be the more distinctly seen, the *commentary* is rendered as concise as possible; some of the finer and less obvious connexions being more carefully observed and drawn out in the notes.
Hurd. On Epistolary Writing, Introd.

Yet, on these equal terms, it can be no discredit to have aimed at some resemblance of one of the least of those merits, which shed their united honours on the name of the illustrious friend and *commentator* of Mr. Pope.—*Id. Ib.*

The Catholics have laboured most in countries civilized; but, giving a *commentitious* system for the gospel of Christ, it is no wonder the Pagans should not be greatly disposed to change old fables for new.
Warburton. Divine Legation, b. ii. s. 6.

COMMERCE, *v.*
CO'MMERCE, *n.*
COMME'RCIAL.
COMME'RCIALLY.
COMME'RCIALE, *v.*

Fr. *Commerce*; It. *Commercio*; Sp. *Comerciar, comercio*; Lat. *Commercium. Con*, and *merx*, which Vossius derives from the Hebrew, and Martinius from Μερ-ειν, *partiri*, dividere, to *part*, separate or divide.

To divide or share, (sc.) mutually, each—a part of his own for part of another's; to exchange, (see the example from A. Smith,) to bargain and sell; to trade or traffic; to have intercourse for purposes of trade or traffic; to have or hold intercourse—generally.

Always beware you *commerce* not with bankrupts
B. Jonson. Every Man out of his Humour, Act i. sc. 2.

Blest marble giue me leaue t' approach and weepe,
These vowes to thee! for since great Talbot's gone
Down to thy silence, I *commerce* with none
But thy pale people.—*Habington. Castara*, pt. ii. El. 2.

Come, but keep thy wonted state,
With even step, and musing gait;
And looks *commercing* with the skies:
Thy rapt soul sitting in thine eyes.—*Milton. Il Penseroso.*

There must of necessity be some free intercourse with all men, otherwise the passages of publick *commerce* were quite cut of, and the common law of nations must needs fall.
Hale. Remains. Ser. Rom. xiv. 1.

In stead of all these perillous *commerces* of our love, I will prefer so secure an object to it, as Saint Augustine saith of it, Love but, and do what you will
Montagu. Devout Essayes, pt. i. p. 179.

If this *commerce* 'twixt heav'n and earth were not
Embarr'd, and all this traffick quite forgot,
She, for whose loss we have lamented thus,
Would work more fully and pow'rfully on us.
Donne. An Anatomy of the World.

Great orator! deare Talbot! still, to thee
May I an auditor attentive be:
And piously maintaine the same *commerce*
We had before.—*Habington. Castara*, pt. ii. El. 2.

He [Sir Andrew] is acquainted with *commerce* in all its parts, and will tell you that it is a stupid and barbarous way to extend dominion by arms, for true power is to be got by arts and industry.—*Spectator*, No. 2.

It seems highly probable, that all finite created spirits have, and must have material vehicles of purity and fineness in proportion to their natural and moral powers conjunctly not only to limit and direct their energy and efficiency, but to *commensurate* with other animals and inanimat created natures.—*Cheyne. On Regimen*, Disc. I.

The greatness of a state, and the happiness of its subjects, how dependent soever they may be supposed in some respects, are commonly allowed to be inseparable with regard to *commerce*; and as private men receive greater security, in the possession of their trade and riches from the power of the public, so the public becomes powerful in proportion to the opulence and extensive *commerce* of private men.
Hume. Ess. Of Commerce.

To view these animals in a *commercial* light, we must add, that the English were late before they engaged in the whale fishery: it appears by a set of queries, proposed by an honest merchant in the year 1575, in order to get information in the business, that we were at that time totally ignorant of it.—*Pennant. British Zoology. The Common Whale.*

Every man thus lives by exchanging, or becomes in some measure a merchant, and the society itself grows to be what is properly a *commercial* society.
A. Smith. Wealth of Nations, b. i. c. 4.

If you think that this participation was a loss, *commercially* considered, but that it has been compensated by the share which Scotland has taken in defraying the publick charge—I believe you have not very carefully looked at the publick accounts.—*Burke. Two Letters to Gentlemen at Bristol.*

COMMIGRA'TION. Lat. *Con*, and *migrare*, locum mutare, to change place.

To change place, to move or pass from one place to another, in union or in company with others.

And it is a true observation which Ramus to this purpose hath, wee reade of diverse *commigrations* or removalls of nations, and surely no lesse of arts and sciences might be obserued.—*Hakewill. Apologie*, p. 38.

COMMI'LITANT. Lat. *Con*, and *miles*, (q.d.) unus ex *mille*. One of a thousand.

A fellow soldier.

Sir Roger Williams next (of both which Wales might vaunt)
His martial compeer then, and brave *commilitant*;
Whose conflicts, with the French and Spanish manly fought
Much honour to their names, and to the Britons brought.
Drayton. Poly-Olbion, s. 18.

COMMINA'TION.
COMMINA'TORY.

Fr. and Sp. *Commination*; Lat. *Minor, minatus.*

To threaten.

A denunciation of future ill; a threatening of punishment or vengeance. The *Commination* in the *Book of Common Prayer*, is entitled, "A *Commination*, or *denouncing of* God's *anger* and judgment against Sinners."

He will not faile to make fall vpon them the terrible *commination* and threate that the spirit speaketh of in the Apocalyps vnto the byshope of Ephesy. I wil come and remoue thy candlestycke oute of hys place.
Sir T. More. Workes, p. 827.

They which were not resident should giue the one half of their goods, and that for the space of three yeers together: with terrible *comminations* to all them that did resist.
Fox. Martyrs, p. 264. *The Pope's Precept*, an. 1216.

Ouer and besides diuers other threatnings and *comminatory* wordes by you pronounced and vttered vnseemly, and by far vnmeet to proceede out of the mouth of you that are in such roome & place as ye be in.
Id. Ib. p. 1265. *Bonner's Recusation against Sir T. Smith*

Jeroboham well saw that the throne and the altar must stand, or fall together, that a son of David could not have such power over the altar without an utter subversion of the government, of the succession; therefore is he thus galled with this *comminatory* prediction.
Bp. Hall. Cont. Jeroboham.

The French king might perceive after what good manner and fashion the king's grace had in a letter exhorted the emperor, allecting him first by doulce and pleasant introductions, adding afterwards matter sounding perfectly to sharpness and *commination*, to descend to the king's desire.
Strype. Memoirs. Hen. VIII. an. 1526.

COMMI'NGLE. Lat. *Com*, and *mingle*, from A. S. *Mæng-an, mengan*—

To mix, to blend, together.

——— And blest are those,
Whose blood and judgment are so well *co-mingled*,
That they are not a pipe for fortune's finger,
To sound what stop she please.
Shakespeare. Hamlet, Act iii. sc. 2.

COMMI'NUTE, *v.*
COMMINU'TION.
COMMI'NUTIBLE.
COMMI'NUATE, *v.*

Fr. *Comminuer*; Lat. *Comminuere, comminutum*, to lessen. "Verbum fuit antiquum μίω, unde μινύω, μινυθω: Lat. *Minuo, minuor, minutus*," (Scheidius.) As now applied, it seems to signify—

To break or destroy the continuity; to separate into small parts; to crush or grind with the teeth or mandibles.

The more solid food which needs greater manducation, cannot be sufficiently *comminuated* for chyle, or ground low enough for the stomach, until these teeth have done this work upon it.—*Smith. Portraiture of Old Age*, p. 104.

So that there are three causes of fixation; the even spreading both of the spirits and tangible parts; the closenesse of the tangible parts; and the jejunenesse, or extream *commination* of spirits.—*Bacon. Natural History*, s. 799.

By which account, a diamond steeped in goat's blood, rather increaseth in hardness, than acquireth any softness by the infusion; for the best we have are *comminuble* without it.—*Brown. Vulgar Errours*, b. ii. c. 5.

We see likewise, that fusion makes metals fluid, and in fusion there is manifestly a *comminution* of the melted body.
Boyle. Works, vol. i. p. 38.

So that this smiting of the steel with the flint doth only make a *comminution*, and a very rapid whirling and melting of some particles: but that idea of flame is wholly in us.
Bentley, Ser. 2.

Those that form this genus [gilt head,] as well as the following, feed chiefly on shell fish, which they *comminute* with their teeth before they swallow them.
Pennant. British Zoology. The Gilt Head.

The superior quantity of shell-fish, which may more frequently call for the use of its *comminuting* powers than those of our trouts, might occasion this difference.
Id. Ib. River Trout Salmon

COMMI'SERATE, *v.*
COMMISERA'TION.
COMMISERA'TIVELY.
COMMI'SERABLE.
COMMI'SERATOR.

Lat. *Con*, and *miser*. See MISERY.

To feel pain for, or on account of, the pain felt by others; to sympathize or compassionate.

Certainly we seem not to remember what a gentle and *commiserating* judge God is, or that ourselves are men, and have to deal with humane frailty, and man's *miserable* condition, which we ought to behold with pity, and not handle with bitterness.—*Mede. Works*, b. i. Disc. 37.

If any one do pity our offence,
Let him be sure that he be far from hence:
Here is no place for any one that shall
So much as once *commiserate* our fall.
Drayton. Dudley, to Lady Jane Grey.

In Kent, Ethelbert or Pren, by some meane having usurp'd regal power, after two year's reign contending with Kenulph the Mercian, was by him taken prisoner and soon after out of pious *commiseration* let go.
Milton. History of England, b. iv.

It is the sinfullest thing in the world to forsake or *destitute* a plantation once in forwardness, for besides the dishonour, it is guiltiness of blood of many *commiserable* persons.
Bacon. Ess. Of Plantations (of Colonies.)

This was the end not onely of this noble and *commiserable* person Edward the Earle of Warwicke, e'dest sonne of the Duke of Clarence, but likewise of the line male of the Plantagenets.—*Id. Hen. VII.* p. 195.

He hath divided his soul from the case of his soul, whose weakness he assists no otherwise than *commiseratively*, not that it *is his*, but that it *is*.—*Overbury. Characters.*

Deaf unto the thunder of the laws, and rocks unto the cries of charitable *commiserators*.—*Brown. Christ. Morals.*

There is one kind of virtue which is inborn in the nobility, and indeed in most of the antient families of this nation; they are not apt to insult on the misfortunes of their countrymen. But you, sir, I may tell it you without flattery, have grafted on this natural *commiseration*, and raised it to a nobler virtue.—*Dryden. Dedication to Amphitryon.*

Where neither the parent reason, nor her stern progeny, the laws, will *commiserate* discordancy of temper, or distress of circumstances; but with relentless rigour, combine to fasten that fatal yoke, which those victims of their cruel policy must submit to wear, till as merciless a deliverer sets them free.—*Warburton. Works*, Ser. 22.

Who can peruse the relation of the last moments of Epaminondas, at the battle of Mantinea, without finding himself touched with a pleasing *commiseration?*
Melmoth. Cicero, b. i. Let. 20.

COMMI'SSURE, *n.* Fr. *Commissure*; Lat. *Commissura, junctura*, et compages eorum, quæ *committuntur*, (Gesner.)

Fr. *Commissure*,—"a *commissure* or seam in a bone, (as in the skull;) also any neer, closing, joyning, or couching of things together," (Cotgr.)

Yet in the setting on of some flowers, and seeds in their sockets, and the lineall *commissure* of the pulp of severall seeds may be observed some shadow of the harmony.
Brown. Cyrus' Garden, c. 3.

Which [armadillo] is covered on its back and sides with a strong scaly crust or shell, or a hard or bony substance, jointed like armour, or the scales of the tail of a lobster, by four transverse *commissures* in the middle of the body, connected by tough membranes.—*Ray On the Creation*, pt. ii.

And then for the greater security, the whole pipe, especially at the *commissures*, was diligently cased over with our close black cement, upon which plaster of Paris was strewed to keep it from sticking to their hands or cloths that should manage the pipe.—*Boyle. Works*, vol. iii. p. 205.

COMMI'T, *v.* COMMI'TTER. COMMI'TTERSHIP. COMMI'TTER. COMMI'TTIBLE. COMMI'TMENT. COMMI'TTED. CO'MMISSARY. CO'MMISSARYSHIP. COMMI'SSION, *v.* COMMI'SSION, *s.* COMMI'SSIONARY. COMMI'SSIONATE, *v.* COMMI'SSIONER.

It. *Commettere*; Sp. *Cometer*; Fr. *Commetre*; Lat. *Con*, and *mittere*, i. e. *facere ut eat*; to cause to go, to send. *Mitto*, Vossius thinks, is from *μεθίω*, seu *μεθίημι*, *mitto, missum facio, dimitto. Committere*, (Festus) is properly *insimul mittere*, aut conjungere; though now used both for *facere* and *incipere*.

To cause to go, to put, place, or remove into the hands, or under the care or custody, of another; to deliver, consign, or intrust to another. Also to put or place in opposition; and simply, *to do*, as to *commit* a crime.

Commissary,—One to whom any thing is *committed*.

So also *committee*,—One to whom, a number of persons to whom, any person or thing is *committed*.

Commission,—To *commit*, deliver, consign, or entrust; to appoint or empower.

Now, sire, then shuln ye *committe* the keping of your persone to your trewe frendes, that ben approved and yknowe, and of hem shuln ye axen helpe, youre persone for to kepe.
Chaucer. Tale of Melibeus.

Discrete he [the Serjeant] was, and of gret reverence:
He semed swiche, his wordes were so wise,
Justice he was ful often in assise,
By patent, and by pleine *commissioun*.
Id. Prologue, v. 317.

And thereto the emperour named his companyons, the tyme, place, and order of all the conspiracy, and also to whom the sword was *committed*.—*Sir T. Elyot. Governour*, b. ii. c. 7.

But peraduenture thou that knowest Christ wilt say, (as many doe) that Christes death and redemtiõ serueth thee but for original sinne, or at most for those sinnes that thou *committedst* before baptisme.—*Frith. Works*, p. 16.

Howbeit, the singuler great loue and affection that he bare unto the said Eastrilde could not yet out of his minde & be forgotten, wherefore he made a caue vnder ground in the city of Troynouaunt and enclosed her therein, *committing* her vnto the custody of his most neere and familyer friends.
Grafton. Chronicle. First Age, pt. iv.

The *committers* of which sinne he burnt at a stake among the Turkes, as Moses also commaundeth in hys lawe.
Tyndall. Works, p. 267.

Then the sayd knight counsailed with other barons and knyghtis, and so reported theyr opinyons, and whiche was, how they had well deserued deth for dyuers horryble dedis, the which they had *commyted*.
Berners. Froissart. Cronycle, vol. i. c. 12.

After most hartie commendations, I [John Masone] haue sent to my lords at this present the emperor's *commissaries* answere made at the dietl, to a letter lately sent from the French king to the said dietl, of the circulls of Germanie assembled at Francfort.—*Burnet. Rec.* pt. ii. b. v. No. 32.

At whose hands, after long attendance giuen he was discharged, and so returned home againe, being also dismissed of his *commissarishp*.—*Fox. Martyrs*, p. 1117. an. 1544.

For the ful confirmation and strengthening of all the sayde premisses, the three foresayd honourable and religious personages being by the said right reuered lord the master general appointed as *commissioners* to deale in the above written ordination and composition, haue caused their seals vnto these presents to be put.—*Hacklugt. Voy.* vol. i. p. 152.

Let gastly shadows his lewd eyes affright;
And the dire thought of his *committed* evil
Shape every bush a hideous shapeless devil.
Shakespeare. Rape of Lucrece.

All things *committed* to thy trust conceal,
Nor what's forbid by any means reveal.—*Denham. Justice.*

Mr. Pym being speaker of the *committee* of the commons that were appointed to prosecute, gave in the articles of impeachment.—*Baker. Charles I.* an. 1640.

Gregorie the seuenth, Pope, excommunicated all *committers* of simonie, and remooued marryed priestes from executing diuine seruice, whereof rose great troubles in England.
Stow. William the Conqueror, an. 1075.

Wherein indeed Bodine hath attempted a particular enumeration, but (besides the mistakes *committible* in the solary compute of years) the difference of chronologie disturbs the satisfaction and quiet of his computes.
Brown. Vulgar Errours, b. iv. c. 12.

The lords were discontented at the *commitment* of the Earl of Arundel, about his son's marriage with the Duchess of Lennox his sister.—*Whitelock. Memoirs*, an. 1626.

In this world's warfare they, whom rugged fate,
(God's *commissary*) doth so thoroughly hate,
As in th' court's squadron to marshal their state.
If they stand arm'd with silly honesty,
With wishing, prayers, and neat integrity,
Like Indians gainst Spanish hosts they be.
Donne. To Sir H. Wotton.

As who would make a steersman to a barge
Of one blind born, who can no danger see,
If that ship drown, forsooth I say for me,
Who gave the steersman such *commission*,
Should of the ship make restitution.—*P. Fletcher*, Ecl. 4.

Neither is this onely by way of bare verbal declaration (which might proceed from any other lips,) but in the way of an operative and effectual application, by virtue of that delegate, or *commissionary* authority, which is by Christ entrusted with them.—*Bp. Hall. Cases of Conscience*, c. 9.

For it is well known that God revealed his will in those days by prophets particularly called, and *commissionated* to that purpose.—*Hammond. Works*, vol. iii. p. 8.

Not long after these arrived a messenger from the French king with letters to the nobility, desiring t[he] * the marriage should be consummated betwixt the young Queen and the Dauphin his son, and that certain *commissioners* should be sent to assist the solemnity.
Spotiswood. Church of Scotland, b. ii. an. 1558.

He himself prayed for them that crucified him; some of which were, without doubt, those very Pharisees, whom he had before charged with *committing* the sin against the Holy Ghost, in the twelfth chapter of Matthew.
Sharp, vol. iii. Ser. 16.

In this sense, therefore, it may be, and is probably true, that charity shall cover many sins, even of the first magnitude; i. e. it shall prevent the temporal inflictions due to them, and often even after pardon obtained, pursuing the *committers* of them.—*Atterbury*, vol. i. Ser. 9.

Concerning which, I shall premise this in general, That there is no sin *committable* by man, as to the kind of it, but by circumstances is capable of being made a sin of presumption.—*South*, vol. vii. Ser. 11.

He [Sir A. Cooper] persisting obstinately silent was bid to withdraw, and those, who had depended upon his discovery, being defeated, and consequently very much displeas'd, mov'd warmly for his *commitment*; of which he, waiting in the lobby, having notice, unmov'd expected his doom.
Locke. Memoirs of the Earl of Shaftsbury.

But the house of commons, made an address to the queen, in which they thanked her for the peace she had concluded, and for the foundation laid for settling our commerce; and prayed her to name *commissaries* to regulate and finish that matter.—*Burnet. Own Time*, an. 1713.

We are to deny the supposition, that he [Moses] was a private person at that time, [of killing the Egyptian] but that he was even then *commissioned* by God governor of Israel, and consequently in the right of a governor, might revenge the wrong done to his subjects.—*South*, vol. v. S. 8.

But still there is a great difference between pursuing the things of the spirit, with the reluctancy of the flesh, and pursuing the things of the flesh, with the reluctancy of the spirit, the former shows only the motions of the flesh, which being subdued are but infirmities; but the latter do not cease to be wilful sins, tho' there be inward struggling in the *commission* of them.—*Stillingfleet*, vol. iv. Ser. 11.

As if he should have said, I have now all power over all things in the world conferred upon me; by virtue whereof I command, empower, and *commissionate* you to enlarge, settle, and govern the church that I have founded.
Bp. Beveridge, vol. i. Ser. 1.

If upon this enquiry it manifestly appears, that either, no such crime was *committed*, or that the suspicion entertained of the prisoner was wholly groundless, in such cases only it was lawful totally to discharge him. Otherwise he must either be *committed* to prison, or give bail: that is, put in security for his appearance, to answer the charge against him.—*Blackstone. Commentary*, b. iv. c. 22.

In this dubious interval between the *commitment* and trial, a prisoner ought to be used with the utmost humanity; and neither be loaded with needless fetters, or subjected to other hardships than such as are absolutely requisite for the purpose of confinement only.—*Id. Ib.*

The Lord Chancellor, upon petition or information, grants a *commission* to enquire into the party's state of mind; and if he be found *non compos*, he usually *commits* the care of his person, with a suitable allowance for his maintenance, to some friend who is then called his *committee*.
Id. Ib. b. i. c. 8.

Being asked, Whether he was ever in the Murawar country? he said, yes, he was *commissary* to the army in that expedition.—*Burke. App. to Sp. on Nabob of Arcot's Debts.*

From him, [Jesus Christ] and those *commissioned* by him, we learn what the wisest men, and even angels had desired to look into, and could at most discern but imperfectly through the types and shadows of the patriarchal and Mosaic dispensations.—*Hurd. Works*, Ser. 30.

Yet this uncandid Junius would insinuate, that the dignity of the commander in chief is depraved into the base office of a *commission-broker*; that is, Lord Granby bargains for the sale of *commissions*.—*Junius*, Let. 2.

COMMI'X, *v.* COMMI'XION. COMMI'XTION. COMMI'XTURE.

Lat. *Com*, and *mix*; A. S. *Misc-an, misc-ere*, to mix, or mingle; omitting the termination *an*, we have *misc*; and this by a common transposition became *mics*, i. e. *mix*, (*Tooke*, ii. 298.) Vossius derives *misc-ere* from the Heb.; Tooke from the above A. S. *Misc-an*.

To *co-mingle*; or to *mingle* or blend together.

His lot is next to rise, and next in world his head shall reare,
Of Troyan and Italian blood *commixt*, thy worthy ehilde
Thy Silulus, borne after thy decease in forest-wylde.
Phaer. Virgill, Eneidos, b. vi.

This stock that of Ausonian blood *commixt* shall shortly rise
In vertue men shall passe, and passe the goddes that dwell in skies.
Id. Ib. b. xii.

Howbeit, the emperour abydeth styll in his Cryuell lawe and all is by reason of *commyction* of this maryage
Berners. Froissart, Cronycle, vol. ii. c. 40.

Or, self conceited, play the humourous Platonist,
Which boldly dares affirm, that spirits themselves supply
With bodies, to *commix* with frail mortalitie.
Drayton. Poly-Olbion, s. 3.

Yet with his admirable streame, doth not his waues *commix*,
But glides aloft on it like oyle.—*Chapman. Hom. Il.* b. ii.

Were thy *commixion*, Greeke and Troian so
That thou could'st say, this hand is Grecian all,
And this is Troian; by Joue multipotent,
Thou should'st not beare from me a Greekish member
Wherein my sword had not impressure made
Of our ranke feud.—*Shakes. Troil. & Cress.* Act iv. sc. 5.

In him that shape, in her there was that sweetness,
Might make him lik'd, or hir to be belov'd;
As this *commixtion*, so their married mind
Their good corrected, or their ill relievd,
As truly loving, as discreetly kind,
Mutually joy'd, as mutually griev'd.
Drayton. Moses, his Birth and Miracles, b. i.

For though some species there be of middle and participating natures, that is, of bird and beast, as bats and some

few others yet are their parts so conformed and set together, that we cannot define the beginning of or end of either; there being a *commixtion* of both in the whole, rather than an adaptation or cement of the one unto the other.—*Brown. Vulgar Errours*, b. iii. c. 11.

I am modestly confident my humble language shall be accepted, because I shall present all readers with a *commixture* of truth, and Sir Henry Wotton's merits.

Walton. Life of Sir Henry Wotton.

Indeed, as the flocks of Jacob were distanced "three days journeys from those of Laban," so (to prevent voluntary or casuall *commixtures*) our styles are set more than a month's journey asunder.—*Fuller. Worthies, Ches-shire.*

Nor do they much help the matter, who say, that those frogs that appear sometimes in great multitudes after a shower, are not indeed engendered in the clouds, but coagulated from a certain sort of dust *commixed* and fermented with rain-water.—*Ray. On the Creation*, pt. ii.

If it be not a good yellow, but pale, (which usually happens for want of an exact *commixtion* of the ingredients) it may be returned to the residue, mingled better with it again, and sublimed once more.—*Boyle. Works*, vol. ii. p. 136.

This spirit I therefore ascribe to the salt of the husks altered by their *commixture* with the copper.

Id. Ib. vol. i. p. 582.

From ocean's verge, if not too far remov'd,
Its shelly sands convey a warm compost,
From land and wave *commixt*, with richness fraught.

Dodsley. Agriculture, c. 2.

But in the Jewish republic, where the church and state were incorporated, this *commixture* made no other confusion than what arises from the mistakes of men, ignorant of the nature of that sacred economy.

Warburton. The Divine Legation, b. ix. Note.

COMMO'DE. See COMMODIOUS.

COMMO'DIOUS. **COMMO'DIOUSLY.** **COMMO'DIOUSNESS.** **COMMO'DITY.** **COMMO'DE, n.** } Fr. *Commode*; It. *Comodo*; Sp. *Cómodo*; Lat. *Commodus*; (Gr. Συμμετρος,) whence (Vossius) the adverbs *commodum*, as if *cum modo*, with *measure*, with *moderation*; and whatever is so, is *commodious*, and useful. *Modus*, he derives, from the Heb., and considers the meaning to be,—to mete, or measure, *metiri*, *mensurare*.

Commensurate or proportioned to, fitting, suiting, (sc.) a particular use or purpose; convenient, serviceable, useful, beneficial.

But yet men delityngе in vertue moughte with cardes and tables deuyse games, wherein mought be moch solace and also study *commodiousе*, as deuising a bataile, or contentiō betwene vertue and vice, or other like pleasant and honest inuention.—*Sir T. Elyot. Governour*, p. 92.

Thus hath thy loue been vnto me
As pleasant and *commodious*,
As was the fire made on the sea
By Naulus hate so odious,
Therwith to trayne the Grekish host
From Troyes return, where they were lost.

Uncertaine Auctors. The Louer accusing his Loue.

And Master Merchant, he whose travail ought
Commodiously to doe his country good,
And by his toyle, the same for to enriche,
Can finde the meane, to make monopolyes
Of every ware, that is accompted strange.

Gascoigne. The Steele Glas.

Item. That ye shall provide on this side of the feast of ——— next coming, one book of the whole Bible of the largest volume in English, and the same set up in some convenient place within the said Church that ye have cure of, whereas your parishioners may most *commodiously* resort to the same and read it.—*Burnet. Records*, No. 11. *Injunctions to the Clergy by Cromwell.*

But now see how that not onely these vnlooked for mischiefs, have heauily growne on ye, but also those *commodities* which ye thought to haue holpen your selues and others by, be not onely hindered but also hurt thereby.

Sir J. Cheke. The Hurt of Sedition.

And euen as our heauenly father gaue his Christ vnto us not for any profit that he should haue thereby, but onely for our profite, likewise ye shouldest do all thy good workes not hauing respect what *commodities* thou shalt haue of it, but euer attendyng through charitie, the wealth and profite of thy neighbour.—*Frith. Workes*, p. 28.

For water, it [Britain] is walled and garded with the ocean most *commodious* for traffieke to all parts of the world.

Camden. Remains.

At the largest foot of a fair hollow tree,
Close to plough'd ground, seated *commodiously*,
His ancient and hereditary house,
There dwelt a good substantial mouse.

Cowley. The Country Mouse.

Whither also, a little after the prince of Wales, together with his princess came to dwell, making it his chief residence, both by reason of the *commodiousness* of the place and its strength.—*North. Life of Edw. the Black Prince.*

It is content alone that makes
Our pilgrimage a pleasure here;
And who buys sorrow cheapest, takes
An ill *commodity* too dear. *Cotton. Melancholy.*

A marshy ground *commodiously* was near,
Thither she ran, and held her breath for fear,
Lest if a word she spoke of any thing,
That word might be the secret of the king.

Dryden. Wife of Bath's Tale.

If a traveller being in some ill-inhabited eastern country, should come to a large and fair building, such as one of the most stately of those they call caravanzeras though he would esteem and be delighted with the magnificence of the structure, and the *commodiousness* of the apartments, yet, supposing it to have been erected but for the honour or the pleasure of the founder, he would commend so stately a fabric, without thanking him for it.

Boyle. Works, vol. v. p. 419.

The *commode* is described to have been a kind of head dress, worn by the ladies at the beginning of the XVIIIth century, which by means of wire bore up the hair and forepart of the cap, consisting of folds of fine lace, to a great height.—*Spectator*, No. 98. Notes, oct.

A famous monk, Thomas Connecte by name, attacked it with great zeal and resolution. This holy man travelled from place to place to preach down this monstrous *commode*; and succeeded so well in it, that as the Magicians sacrificed their books to the flames upon the preaching of an apostle, many of the women threw down their head dresses in the middle of his sermon, and made a bonfire of them within sight of the pulpit.—*Id. Ib.*

It [Old Aberdeen] has the appearance of a town in decay, having been situated, in times when commerce was yet unstudied, with very little attention to the *commodiousness* of the harbour.—*Johnson. Journey to the Western Isles.*

Now, to a people, thus circumstanced, unfurnished, in a good degree, with arts and manufactures, and but slenderly provided with the means of exchange for the *commodities* they produce; management, thrift, and what we call good husbandry, must have been a capital virtue.

Hurd. Works, Ser. 1.

COMMODORE. Perhaps from the Sp. *Comendador*, a commander.

Whatever depended on the *commodore*, was soon so far advanced, that he conceived the ships might be capable of putting to sea the instant he should receive his final orders, of which he was in daily expectation.

Anson. Voyage round the World, b. i. c. 1.

COMMODULA'TION. Lat. *Con*, and *modulatio*, from *modus*, measure. See COMMODIOUS.

So that if they hold that symmetrie and *commodulation*, (as Vitruvius calls it) which they ought, from the proportion of the head, the hand, the cubit, the foote, the finger, nay the tooth, or the least bone may the dimensions of the whole body be infallibly collected.—*Hakewill. Apol.* p. 190.

COMMOLI'TION. Lat. *Con*, and *mola*, (see the quotation,) a grinding stone.

And whether these fragments of iron and hard substances swallowed by the ostridge, have not also that use in their stomachs, which they have in other birds; that is, in some way to supply the use of teeth, by *commolition*, *grinding and compressing* of their proper aliment, upon the action of the strongly conformed muscles of the stomach, as the honour'd Dr. Harvey discourseth, may also be considered.

Brown. Vulgar Errours, b. iii. c. 22.

COMMON, n. **CO'MMON, n.** **CO'MMON, *adj.*** **CO'MMONABLE.** **CO'MMONAGE.** **CO'MMONALITY.** **CO'MMONALTY.** **CO'MMONER.** **CO'MMONING, n.** **CO'MMONLY.** **CO'MMONNESS.** **CO'MMONWEAL.** **CO'MMONWEALTH.** } Fr. *Commun*; It. *Comune*; Sp. *Comun*; Lat. *Communis*, a word (Vossius) which properly applies to those things, which are not private, but which pertain, ad multorum *munia* seu *munus*. Varro, (lib. iv.) and Scaliger, (*De Causis*, c. 31.) differ about the etymology of *munus*, and Vossius from both.

Belonging or pertaining to one as well as another; to many; to the public in general.

Frequently met with, and therefore easily obtained: and thus of little or no value, no rank or distinction.

To *common*, now written *commune*, is to be or cause to be *common*; to make *common*, (sc.) our thoughts, &c.; and thus to converse, to discourse, to confer, to combine together.

Commons, the provision which each member in a society takes at the *common* meal.

All the *comons* of the lond with letter tham bond
And ilkon sette his seale therto with his owne bond.

R. Brunne, p. 45.

And suthe he consailed the kyng, hue *comune* to lovye
For the coroune ys the kynge's tresour. Conscience wat wil
And also quath Reson. ich rede gow, riche
And *comuners* to a corden. *Piers Ploughman*, p. 85.

For troste wel that *communly* these counseillours ben flaterers.—*Chaucer. The Tale of Melibeus.*

He brought them all in good accorde,
So that the *common* with the lorde,
And lorde with the *common* also,
He sette in loue both two,
And put awaie melancholie.—*Gower. Con. A.* Prologue

But thei that passen [surpass] the *commune*,
With suche hym lyketh to *commune*.—*Id. Ib.*

And *commonliche* in euery nede
The werst speche is rathest herde,
And loued, till it be answerde.—*Id. Ib.* b. iii.

We haue heard before how, the duke of Yorke, as heire to Lionell duke of Clarence, pretended priuily, a tytle to the croune, and howe his friendes *commoned* secretly, with diuerse persons of that matter, and excited them to set forwarde, and auaunce that parte to the vttermoste.

Hall. Hen. VI. an. 20.

For thoughe wee *commoned* of sorowe and heauinesse, yet was the thynge that wee chiefly thoughte vpon, not the trybulacion itselfe, but the cumforte that may growe thereon.

Sir T. More. Workes, p. 1169.

And when al this was concluded, then the kyng's counsayle *comoned* amongе themselfe for a maryage for theyr kynge, for it was tyme.

Berners. Froissart. Cronycle, vol. ii. c. 51.

Wherefore leste in repeting a thing so frequent and *commune*, my boke shulde be as fastidious or fulsome to the readers, as suche marchaunt preachers be nowe to their customers, I wylle reuerently take my leaue of diuines.

Sir T. Elyot. Governour, b. i. c. 21.

And I say agayne, that as the priestes doe nowe vse to consecrate it, it helpeth not the poore *comens* of a rishe.

Frith. Works, p. 153.

Then gan I thus resolue: more pleasant is the lyef
Of fayethefull frends, that spend their goods in *commone* without stryef
For as the tender frend appeaseth euery gryef;
So yf he falle that lieuee alone, who shall be his relyef.

Surrey. Ecclesiastes, c. 4.

I wolde therefore declare also this your vertewe vnto the students, exhorting them to loue &d reuerēce godly princes, and in their praiers commende them with their *comens* vnto God.—*Joye. Exposicion of Daniel*, Ep. Ded.

In the countrey, at a sessions, or other assembly, if no gentyll men be there at, the sayinge is, that there was none but the *communalitye*, which proueth, in myne opinion, that *plebs* in Latine, is in Englishe *comunalitie*; and *plebeii* be *communers*.—*Sir T. Elyot. Governour*, b. i. c. 1.

But whatsoeuer semblant the prouost, and they of Paris made to the kyng of Nauer, for all that, the lorde Philippe of Nauer wolde neuer trust the, nor wold nat come to Paris, for he alwayes sayd, that in a *comynaltie* ther was neuer no certentie, but finally, shame, rebuke, and dyshonour.

Berners. Froissart. Cronycle, vol. i. c. 181.

For he was so much esteemed, both of the nobility & *commonalty*, for his liberality, clemency, integrity, and courage that above all others, he was extolled & praised to the very heauen.—*Grafton. Hen. VI.* an. 39.

Also the vi. Arfacidauell the inuincible king of Parthes, not onely was depriued, but also banished out of his realme, because he dined at a knighte's brydale, and would not eate at the bridale of a *communer*.—*Golden Boke*, c. 17.

But sir, since Chrysostom saith, that priests are the stomack of the people, it is needfull in preaching, and also in *commoning*, to be the most busie about the priesthood.

Foxe. Martyrs. Examination of W. Thorpe, p. 495.

All that wynter the kynge lay styll at the siege, and thought and ymagined euer to kepe ye *commentie* of Flaunders in frendshyppe, for he thought by their meanes the soner to cōe to his entent.

Berners. Froissart. Cronycle, vol. i. c. 111.

But ye ende of theyr debate and question, & of the effect of theyr victorye, was to enterpryse all cruell thynges, the one againste the other, by violence or by forme of justice, and wyth punishmente, not hauinge regarde to the *comonweale* nor to that, which justice required.

Nicolls. Thucydides, fol. 91.

Euen so the preachers of the truth which rebuke sinne are not the troublers of realmes and *commonwealths*, but they that do wickedly, and namely high prelates and mighty princes, which walk without the feare of God and liue abhominably corrupting the *common* people with their example.—*Tyndall. Works*, p. 341.

Wherevpon ambassadours were sent vppon both parties, and dyuers meanes of intreatie were *commoned* of, but in the ende, it came all to none effect.

Grafton. Edw. III. an. 44.

Against the nobles he vphild
Innoble, and his peeres
And *commons* went alike to wracke,
Nor God nor man he feares.
Warner. Albion's England, b. v. c. 28.

Much good land might be gained from forests and chases more remote from the king's access, and from other *commonable* places, so as always there be a due care taken, that the poor *commoners* have no injury by such improvement.
Bacon. Advice to Sir G. Villiers.

In this hospitall which they builded, was to be relieved, a gentleman three dayes, bread, wine, and waxe, a *commoner* eight dayes and nights, meate, drinke and lodging.
Stow. Hen. IV. an. 1407.

When they [the Gauls] saw the *commoners'* houses fast shut and locked to, and contrariwise the stately palaces of noblemen and cheefe senators standing wide open, they were at a stand, and doubted more in a manner to enter upon the open places, than the shut.—*Holland. Livie*, p. 306.

It may be he went yesterday to a wedding, merry and brisk, and there he felt his sentence, that he must return home and die, (for men very *commonly* enter into the snare singing, and consider not whither their fate leads them.)
Bp. Taylor. Holy Dying, c. 4. s. 1.

Com. He is a lawyer, and must speak for his fee,
Against his father, and mother, all his kindred;
His brothers, or his sisters, no exception
Lies at the *common-law*.
B. Jonson. The Magnetick Lady, Act ii. sc. 3.

A second collection which appertains to a ready provision, or preparatory store, is that which Cicero intimates, where he gives it in precept, that we have *common-places* in ready preparation argued and handled *pro* and *contra*.
Bacon. On Learning, by G. Wats, b. vi. c. 3.

Some say the senses receive the species of things, and deliver them to the *common-sense*; and the *common-sense* delivers them over to the fancy, and the fancy to the memory, and the memory to the judgment, like handling of things from one to another, with many words, making nothing understood.—*Hobbs. Of Man*, pt. i. c. 2.

The latter is that which we call the law *of common-wealth*, the very soule of a politique body, the parts whereof are by law animated, held together, and set on worke in such actions as the *common* good requireth.
Hooker. Ecclesiasticall Politie, b. i. § 10.

The *commonwealth*, yet panting, underneath
The stripes, and wounds of a late civill warre,
Gasping for life, and scarce restor'd to hope;
To seeke t' oppresse her, with new cruelties,
And utterly extinguish her long name,
With so prodigious, and unheard of fiercenesse.
B. Jonson. Catiline, Act iii.

The *commonness*, and the general or long reception of a doctrine, is not a sufficient argument of the truth of it.
South. Ser. vol. vii. p. 132.

If I would put any thing in my *common-place-book*, I find out a head to which I may refer it. Each head ought to be some important and essential word to the matter in hand, and in that word regard is to be had to the first letter and the vowel that follows it; for upon these two letters depend all the use of the index.
Locke. A new Method of a Common-place-book.

At the bottom of the title of which is thus written by Dr. Burges. This is one of the very first books *of Common-prayer* in the beginning of Edward VI. which book, at the request of Archb. Cranmer was reviewed and censured by Martin Bucer, and then reformed accordingly in the 5th of Edward VI. which latter is the book still in force by the statute of 1 Elizabeth, and this [meaning the *Common-prayer-book* printed 1549] is repealed.
Wood. Athenæ Oxon. (*Burges.*)

Common appendant is a right belonging to the owners or occupiers of arable land, to put *commonable* beasts upon the lord's waste, and upon the lands of other persons within the same manor.—*Blackstone. Commentaries*, b. ii. c. 3.

The deer were suffered to run loose upon their lands, and many oppressions were used with relation to the claim of *commonage*, which the people had in most of the forests.
Burke. An Abridg. of Eng. Hist. b. iii. c. 8.

The *commonalty*, like the nobility, are divided into several degrees; and as the lords though different in rank, yet all of them are peers in respect to their nobility, so the *commoners*, though some are greatly superior to others, yet all are in law peers, in respect to their want of nobility.
Blackstone. Commentaries, b. i. c. 12.

Speculations of this sort, says he, do not bestow genius on those who have it not, they do not perhaps, afford any great assistance to those who have, and most *commonly* the men of genius are even incapable of being assisted by speculation.
Hurd. On the Provinces of the Drama.

That men should prey on men, when they cannot live without mutual assistance, would be wonderful if the *commonness* of it did not make it so familiar.
Gilpin, vol. i. Ser. 9.

I say that a little more reflection and a great deal less reading, a little more attention to *common-sense*, and less blind prejudice for his Greek commentators, would have made Mr. Harris a much better grammarian, if not perhaps a philosopher.—*Tooke. Diversions of Purley*, vol. i.

COMMO'NITORY. Lat. *Commonere, monitum*; to call to mind, to call the attention to, to warn. See COMMEMORATE, and MONITORY.

The care of the church of Canturburie, whervnto God hath presentlie appointed vs (albeit vnworthie) you being king, dooth specialie constreine me (in that as yet we are detained in exile) to write vnto your maiestie letters *commonitorie*, exhortatorie, and of correction.
Fox. Martyrs. Becket's Let. to the King.

COMMORANT. } Lat. *Commorari, commo-*
COMMORANCY. } *rans*, (*con*, and *morare*,)—
Tarrying, staying, delaying.

All freeholders within the precinct are obliged to attend them, and all persons *commorant* therein, which *commorancy* consists in usually lying there; a regulation which owes its original to the laws of king Canute.
Blackstone. Commentaries, b. iv. c. 19.

COMMORIENT. Fr. *Commourir*; Lat. *Commoriri, commoriens*—
Dying together.

To which may be added equal and common constellations, the same compatient and *commorient* fates and times; and then there is reason and natural cause they might both die of like diseases and infirmity.
Sir G. Buck. History of Richard III. p. 86.

COMMORSE. Lat. *Commordere, commorsum*, (*con*, and *mordere*, to bite.) Applied (met.) by Daniel, as *remorse* (qv.), from *remordere*.

Yet must we think, that some which saw the course,
(The better few, whom passion made not blind)
Stood careful lookers on, with sad *commorse*,
Amaz'd to see what headlong rage design'd.
Daniel. Civil Wars, b. ii.

COMMOVE. } Lat. *Commovere*, (*con*, and
COMMO'TION. } *movere*, to move,) to move to-
COMMO'TIONER. } gether. The noun *commotion* continues in common use, and is applied, (met.)—
To any disturbance, riot, or tumult; to agitation of mind.

But Jupiter the glorious
Which was *commoued* of this thynge,
Uengeance upon this cruel kynge
So toke, that he from mannes forme
Into a wolfe he let transforme.—*Gower. Con. A.* b. vii.

But because that commonlye whan God's iugementes begynne to waxe knowen all thinges are *commoued* & troubled therfore it is sayd here consequetly that the temple was full of smoke, by reason of the magestie of God and of his glorious power.—*Bale. Image*, pt. ii.

Then was there great *commocyon* and murmure as well in other places about, as especially in the city, the people diuerselye diuining vpon this dealinge.
Sir T. More, Works, p. 43.

Who can perswade where treason is aboue reason, and might ruleth right, and it is had for lawfull whatsoeuer is lustfull, and *commotioners* is better than commissioners and common we is named common wealth.
Sir J. Cheke. Hurt of Sedition.

John Knox finding the paper, and taking it to be a memorial for recommending some sick persons in his prayers, after he had read the same laid it by, nothing as it seemed *commoved* therewith.—*Spotswood. Ch. of Scotland*, an. 1569.

For pacifying the present *commotions*, and removing some differences fallen out amongst the nobilitie, his majesty had thought it expedient to interpose himself a mediator.
Id. Ib. an. 1582.

Thomas Brook, lord Cobham, who being a *commotioner* in the reign of queen Mary, lost his head.—*Wood. Athenæ Oxon.*

——— Straight the sands,
Commov'd around, in gathering eddies play.
Thomson. Summer.

The perceptions of these inward *commotions* are uniformly the same in all, and draw along with them the same, or similar sentiments and reflections.
Hurd. Discourse on Poetical Imitation.

COMMU'NE, *v.*
COMMU'NIALTY.
COMMU'NICABLE.
COMMU'NICABLENESS.
COMMUNICABI'LITY.
COMMU'NICANT.
COMMU'NICATE, *v.*
COMMU'NICATE, *adj.*
COMMUNICA'TION.
COMMU'NICATIVE.
COMMU'NICATIVELY.
COMMU'NICATIVENESS.
COMMU'NICATOR.
COMMU'NICATORY.
COMMU'NION.
COMMU'NITY.

It. *Comune, comunicare*; Sp. *Comun, comunicar*; Fr. *Communier*, to communicate. Formerly written to *common*, i. e. to make *common*, (sc.) our thoughts, &c.; to make a mutual disclosure of thoughts. (See COMMON.) And thus,—
To converse, to discourse, to confer. Also to hold converse with ourselves; to meditate.
To *communicate* is,—to make *common* to others, to confer, to bestow, to impart, to share, or participate; to publish, or reveal; to disclose, or discover. Also to have a *common* opening, or passage, intercourse, or connexion.

A *Comyner* in Wiclif, is, in Modern Version, a *partaker*; in Wiclif, (*Philippians*,) *comynyng*, in Modern Version, *fellowship*; in *Hebrews*, it is, in Modern Version, *communicating*; in Wiclif, *comyn*, in Modern Version, to be *partakers*.

The *communion* of sayntes for soth I to the sayn.
Piers Ploukman. Crede.

And nyle ghe forghete wel doinge and *comynynge* for bi suche sacrifices God is deserued.—*Wiclif. Ebrewis*, c. 13.

I do thankyngis to my God in alle mynde of ghou euermore in alle my preieris for ghou alle with ioie, and make a biseching on ghoure *comynyng* in the gospel of Christ fro the firste daie til now.—*Id. Filipensis*, c. 1.

Therefore I an eiuene eldre man, and a witnesse of Christis passiouns, which also am a *comyner* of that glorie that schal be schewid in tyme to comynge, biseche ye the eldre men that ben among you.—*Id. 1 Petir*, c. 5.

Therefore for children *comynyden* to fleische and blood, and he also took part of the same, that bi deeth he schulde distrie hym that hadde lordschip of deeth, that is to seie the deuel.—*Id. Ebrewis*, c. 2.

And he had lever talken with a page,
Than to *commune* with any gentil wight,
Ther he might leren gentillesse aright.
Chaucer. The Frankeleines Prologue, v. 11,005.

Yemen on foot, and *communes* many on
With shorte staves, thicke as they may gon.
Id. The Knightes Tale, v. 2511.

In prohibiting that none shall *commune* alone, in making the people whole *communers*, or in suffering them to *commune* under both kinds, &c.—*Burnet. Rec.* pt. ii. b. i. No. 53.

Whether any sister of this house hath been taken and found with any such accustomably so *communing*, and could not show any reasonable cause why they so did.
Id. Ib. b. iii. No. 1. *Instruct. for Visit. of Monast.*

O firy sentence, inflamed with all grace
Enkyndeling hertes, with brandes charitable
The endlesse rewarde of pleasure and solace
To the Father, and the Son, thou art *communicable*
In vnitate, whiche is inseperable.
Skelton. A Prayer to the Holy Ghost.

If henceforth ye shal finde any that shall presume to *communicate* with any of them, or else to defend or fauour any such fauorers, receiuers, *communicants* and defendours, within seauen daies after the same shall appeare and be manifest vnto you, to banish and expell them.
Fox. Martyrs. Rich. II. to the Vice-Chancellor.

And I [Wm. Hastleyn] sayd, if it were duely ministred according to Christe's institution, that then I did beleeue that the faithfull *communicants* in receiuing that blessed sacrament, did receiue into their inward man, or soule, the very body and bloud of our Sauiour Jesus Christ.—*Id. Ib.* p. 1935.

For we are not taught of God onely for ourselues, but that euery man after the measure of his faith, should be brotherly *communicat* with his neighbors, and distribute vnto them that thing he hath learned and knowen in God's schole.
Calaine. Foure Godly Sermons, Ser. 1.

Euen so the marchants and leige people of our soueraigne lord the king and of his kingdomes peaceably frequenting your parts, either in regarde of traffique or of any other iust occasion, may there in like manner friendly bee vsed, and with your marchants and subiects suffered to *communicate* and to haue intercourse of traffique, enioying the commodities of the ancient league.—*Hackluyt. Voyages*, vol. i. p. 159.

So passed we forth into the forsayd place,
With such *communication* as came to our mynde,
And then she sayd, whyles we haue time and space
To walke where we lyst, let vs somewhat finde
To passe the time with.—*Skelton. Crown of Laurel.*

The pope's ho. althow it was night, haning plesure in *communication* of this realm, introduced of himself *communication* of your gr. college, and began to tell the cardinalls De Monte and Sanctorum quatuor, what a meritorious act your gr. had begonne in that realm, and enquired of us, how the building proceeded.

Strype. Memorials, No. 23. *King's Ambass. to Wolsey.*

Wherefore we believe thys article by fayth, that holy church is a *communion* or felowship of holy men, and know it not by seeyng or feelyng, as wee doe the felowship of drapers or mercers, for then were it none article of the faith.

Barnes. Workes, p. 248.

They mock the rehearsal of God's commandments, and of the epistles and gospels in our *communion*, and say, they are misplaced, they blaspheme our *communion*, calling it a popish mass, and say, that it hath a popish face, with other fierce dispraings, and cursed speakings.

Strype. Rec. Q. Mary, No. 39. *J. Bale to Ashley.*

Thou sorye to be shewed to fue
communitie dost praise:
Not so instructed Booke of me,
go fly thy fancyed waies.—*Drant. Horace, to his Booke.*

After the dinner, incontyment the minstrells of the Chamber begon to play, and then daunced. And thys don, they past the tyme at games, and in *commonyng*.—*Leland. The Fyuncells of Margaret, Daughter of Henry VIII.*

Of this attachement was much *commonyng* amongst the common people, wherefore manye were glad, for surely he [Cardinal Wolsey] was not in the fauor of the *commonalitie*.

Grafton. Hen. VIII. an. 22.

That by them a place should be halowed and consecrate there, wherein the consuls might duly *commune* and conferre with the people, concerning all matters, according to the flight of birdes.—*Holland. Livius*, p. 102.

It was the hour of the night, when thus the Son
Commun'd in silent walk, then laid him down
Under the hospitable covert nigh
Of trees thick interwoven.—*Milton. Paradise Reg.* b. ii.

He that would enter into the house of holiness must be like *Humilitas*, an humble man; and he that conscientiously passe into the *communitality* of the impostuous Duessa, must be a very *Ignaro*.—*H. More. Appendix to Defence*, c. 11.

It is therefore as natural for every wise man to enquire, Whether there is not a Supreme Being, who is supremely good, and *communicable* to us; in the enjoyment of whom, our chief happiness must consist.

Grew. Cosmo. Sacra. b. I. c. 1.

And reason; since his word all things produc'd,
Though chiefly not for glory as prime end,
But to show forth his goodness and impart
His good *communicable* to every soul
Freely. *Milton. Paradise Regained*, b. iii.

Insomuch that, as I said before, the antient Hebrew had the same fortune that the Greek and Latin tongues had, to fall from being naturally spoken any where, to lose their general *communicableness* and vulgarity, and to be only school and book languages.—*Howell*, b. ii. Let. 60.

But in the mean time, such of the nobility as had possessed the Evangell of Christ, and had *communicate* with the bretheren at the Lord's table were ever longer the more suspected by the queen.—*Knox. Hist. of Reformation*, p. 425.

He [God] made him [Virgil] one of the best philosophers, and the best husbandmen; and, to adorn and *communicate* both those faculties, the best poet.

Cowley, Ess. 4. *Of Agriculture.*

Cardinall Wolsey in his ambassage into Fraunce, commanded all his seruants to vse no French, but meere English to the French, in all *communication* whatsoeuer.

Camden. Remains. Languages.

For the Father and Spirit do dwell in his human nature, as he is now become one of the persons; the man, God's fellow, in their *communicative* society together.

Goodwin. Works, vol. i. pt. iii. p. 35.

It is true indeed, God's essential glory cannot be added unto us, but the manifestation of his glory shall arise to us, we shall have it *communicatively*, as when you see the sun reflect upon the waters, though you see not the sun itself, yet you see as perfect a manifestation of it, as if you should see the sun itself.—*Id. Ib.* vol. iii. pt. iii. p. 115.

With this account of Peter's they were satisfied, and blessed God, for that *communicativeness* of his goodness, that he had offered the same mercy to the Gentiles, as to the Jews, that if they will return, and amend, and receive Christ, they shall be saved, and that he had given them the grace to do so.—*Hammond. Paraphrase. Acts*, xi. 18.

This was that Tetractys which is called Κοσμος or the Universe, by the first *communicatour* of which mystery both Pythagoras himself and the succeeding Pythagoreans so religiously swore.—*H. More. App. to Defence*, c. 4.

On flours repos'd, and with fresh flouretz crown'd
They eate, they drink, and in *communion* sweet
Quaff immortalitie and joy.—*Milton. Paradise Lost*, b. v.

Necessity, which oftimes made the primitive church to sell her sacred utensils, even to the *communion-chalice*.

Id. Answer to Eikon Basilike, s. 25.

This [true love] beares no brands, nor darts,
To murther different hearts,
But in a calme, and God like unitie,
Preserves *communitie*.—*B. Jonson. The Forrest*, Epode 11.

But such knowledge is too wonderful for us; neither is it *communicable* to any creature, it being his great prerogative, who can say, wheresoever any thing is, there I am, that I am.

Beveridge, vol. i. Ser. 13.

As the inquisitive, in my opinion, are such meerly from a vacancy in their own imaginations, there is nothing, methinks, so dangerous as to *communicate* secrets to them; for the same temper of inquiry makes them as impertinently *communicative*.—*Spectator*, No. 228.

For, though some kind of *communicativeness* be essential to his goodness, yet his extension of it without himself, and his vouchsafing it to this or that particular person, are purely arbitrary.—*Boyle. Works*, vol. i. p. 269.

My justice to the *communicator* who made a great and deserved benefit of the laudanum, made me take that care to conceal some circumstances, that men may easily be much more confident than sure, that they have the right way of making the medicine.—*Id. Ib.* vol. iv. p. 149.

Siricius, who is our companion and fellow labourer, with whom the whole world by mutual commerce of canonical or *communicatory* letters agree together with us in one common society.

Barrow. Discourse concerning the Unity of the Church.

That that which we call mass, or *missa* in Latin, is the *communion-office*; and it was therefore call'd *missa* or mass by the ancients, because when that came to be said, all those that did not intend to partake of the sacrament, were *dismiss'd* the congregation: the deacon told them they were to be gone.—*Sharp*, vol. vii. Ser. 10.

And thus the *communitie* perpetually retains a supream power of saving themselves from the attempts and designs of any body, even of their legislator, whenever they shall be so foolish, or so wicked, as to lay and carry on designs against the liberties and properties of the subject.

Locke. Of Civil Government, c. 13.

Impatient reptile, Reason cry'd;
Arraign thy passion and thy pride.
Retire and *commune* with thy heart,
Ask, whence thou cam'st, and what thou art.

Cotton. Death. Vision the last.

What need you nothings thus to save?
Why place the dial in the grave?
A fig for wit and reputation,
Which sneaks from all *communication*.

Lloyd. A familiar Epistle to J. B.

Mr. Boswell's frankness and gaiety made every body *communicative*; and we heard many tales of these airy shows, with more or less evidence and distinctness.

Johnson. Journey to the Western Islands.

But were I entirely void of all personal connections with this *community*, I should, nevertheless, merely from my great affection towards yourself, and in return to that which I am sensible you equally bear for me, most earnestly recommend them to your protection.

Melmoth. Cicero, b. xi. Let. 16.

COMMU'TE, *v.*
COMMU'TABLE.
COMMUTA'TION.
COMMU'TATIVE.
COMMU'TATIVELY.
COMMU'TUAL.

Fr. *Commutatif*; It. *Commutare*; Sp. *Comutar*, *commutation*; Lat. *Commutare*, (*con*, and *mutare*,) verbum a *motu*, id est *motare*, (Vossius,) to move or remove, (sc. the possession.)

To give one thing and receive another for it; to interchange, to exchange, to purchase, redeem, or ransom.

Commutative,—the quotations explain the usage.

Thinking, that the same is not onely good and expedient for example to be followed, and observed of other, but also gretly meritorious towards God wel justifying & mayntening the *commutation* & alteration of these religious places, wherof only did arise *scandalum religionis*.

Strype. Records, No. 23. *The King's Ambass. to Wolsey.*

Justice, all though it be but one entyir vertue, yet is it described in two kinds or spyces, the one is named justyce distrybutyue, whiche is in dystrybution of honour, money, benefite, or other thynge semblable: the other is called *commutative* or by exchaunge.

Sir T. Elyot. The Governour, b. iii. c. 1.

Vitellescus vows to fast upon the last of February, but changing his mind, believes he may *commute* his fasting for alms: he resolves to break his fast and to give a ducket to the poor. But when he had new dined, he discourses the question again, and thinks it unlawful to *commute*, and that he is bound to pay his vow in kind: but the fast is broken, and yet if he refuses upon this new inquest to pay his *commutation* he is a deceiver of his own soul.

Bp. Taylor. Rule of Conscience, b. i. c. 4.

There is so free a concession of indulgences appendant to all these, and a thousand fine devices to take away the fear of purgatory, to *commute* or expiate penances, that in no sect of men do they with more ease and cheapneste reconcile a wicked life with the hopes of heaven then in a Roman communion.—*Bp. Taylor. Liberty of Prophesying*, s. 19.

Every thing which is used in religion is not matter of precise duty, but there are some things, which indeed are pious and religious, but, dispensable, voluntary and *commutable*; such are voluntary fasts, &c.

Id. Great Exemplar, pt. iii. Dis. 17.

Justice of actions, is by writers divided into *commutative* and distributive: and the former they say consisteth in proportion, arithmetical; the latter in proportion, geometrical. *Commutative* therefore, they place in the equality of value of things contracted for; and distributive, in the distribution of equal benefit to men of equal merit.

Hobbs. Of Man, pt. i. c. 15.

[Whatsoever ye would that men should do to you, even so do to them.] This is the measure of *commutative* justice, or of that justice which supposes exchange of things profitable for things profitable: that as I supply your need, you may supply mine; as I do a benefit to you, I may receive one by you.—*Bp. Taylor. Holy Living*, c. 3. s. 1.

Be not stoically mistaken in the equality of sins, nor *commutatively* iniquous in the valuation of transgressions: but weigh them in the scales of heaven, and by the weights of righteous reason.—*Brown. Christian Morals.*

And thirtie dozen moones with borrowed sheene,
About the world haue times twelue thirties beene,
Since loue our hearts, and Hymen did our hands
Vnite *commutuall*, in most sacred bands.

Shakespeare. Hamlet, Act iii. sc. 2.

O cheat the gibbet of a sign,
And with his head *commute* for mine.

Fenton. To the Knight of the Sable Shield.

One of the most learned of them, even Aberbinal, saith expressly, that if the high-priest sinned through ignorance against any of God's commandments it was but just that he should be punished with death, and his body burnt; but the law required, that he shall bring a young bullock, instead of himself, and shall lay his hands upon him, to signify that this is his substitute, his *commutation*, or in his place.

Beveridge, vol. xi. Ser. 69.

According to the common division of justice into *commutative* and distributive, that which is called *commutative* is employed only about the strict value of things, according to an arithmetical proportion (as the schools speak) which admits of no degrees.—*South*, vol. v. Ser. 1.

Thus the sounds, water, and fire, being once annexed to those two elements, it was certainly more natural to call beings participating of the first, watery, and the last fiery, than to *commute* the terms and call them by the reverse.

Harris. Hermes, b. iii. c. 3.

Rich traders, from their success, are presumed to have sharp and vigorous understandings, and to possess the virtues of diligence, order, constancy, and regularity, and to have cultivated an habitual regard to *commutative* justice.

Burke. Appeal from the New to the Old Whigs.

COMPA'CT, *v.*
COMPA'CT, *adj.*
CO'MPACT, *n.*
COMPA'CTEDLY.
COMPA'CTEDNESS.
COMPA'CTNESS.
COMPA'CTURE.

Fr. *Compacte*, *compacture*; Lat. *Compingere*, *compactum*. *Pang-ere*, formerly *pag-ere*; Gr. Πηγειν; Dor. pro Πηγειν, whence πηγνυειν seu πηγνυσθαι, which denotes as well to *fix*, as to *compose*, to *co-augment*, to cause to grow together, (Vossius;) who also observes that the Latins use the expression *pangere fœdus*, to *fix a league* or covenant.

To put together, to join, unite, knit, connect, fix or fasten together; to consolidate, to condense.

A *compact*, (met.) is a *confirmed* union, league, treaty, or agreement.

Of clouen firre *compacted* were his ribbs.

Surrey. Virgile Æneis, b. ii.

Their houses wherein they sleepe, they ground vpon a round foundation of wickers artificially wrought and *compacted* together.—*Hackluyt. Voyages*, vol. i. p. 95.

Throughoute all the worlde shulde be founden in no commune weale more noble counsaylours, our lawes not only comprehendynge moste excellent reasons, but also beyng gathered and *compacte* (as I mought say) of the pure meale or floure, sifted out of the best lawes in all other countreys.—*Sir T. Elyot. Governour*, b. i. c. 14.

In as muche as from hym, the spirite of lyfe floweth into all the whole bodye, beyng *compacte* and set together of sondrie membres ioyned ordrely one to another, and pearcyng throughe euery ioynt of the limmes.—*Udal. Eph.* c. 4.

And so always, that such their acts statutes and ordinances bee not contrarie to any *compacts*, treaties or leagues, by vs or any our progenitours heretofore had or made.

Hackluyt. Voyages, vol. i. p. 270.

It is a fort impregnable by warre,
Compacted all of mettall shining cleare.

Harrington. Orlando, b. ii. s. 42.

For Christ is the head, whereby the whole bodie being *compacted* and coupled by euery joynt of gouernment, dothe according to the operation in the measure of euery member increase to a perfect bodie.—*Whitgift. Def.* p. 469.

Wherevpon writing to Eusebius bishop of Nicomedia in a speciall letter he [Constantinus] willeth him with all diligence to procure fiftie volumes of parchment well bound and *compacted*.—*Fox. Martyrs*, p. 94.

Many of them in their own high towring conceits deeme themselves almost Omniscients, and wiser than an hundred parliaments *compacted* into one.
Prynne. Soveraigne Power of Parliaments, pt. ii. Pref.

Love is a spirit all *compact* of fire,
Not gross to sink, but light and will aspire.
Shakespeare. Venus & Adonis.

And now in deserts waste and wilde arriued,
Far from the campe, far from resort and sight
Vafrine began, gainst Godfrey's liue contriued,
The false *compacts* and traines vnfold aright.
Fairefax. Godfrey of Bovlogne, b. xix. s. 86.

Tis an abstract of all volumes,
A pillaster of all columnes
Fancy e're rear'd to wit, to be
The smallest God's epitome,
And so *compactedly* express
All lovers pleasing wretchedness. *Lovelace. Lucasta.*

And over it a faire portcullis hong,
Which to the gate directly did meame,
With comly compasse, and *compacture* strong,
Neither vnseemely short, nor yet exceeding long
Spenser. Faerie Queene, b ii. c. 9.

If the inhabitants are guarded against this eruption, yet they have the uncomfortable knowledge that there is a mass of destruction *compacted* and pent up for them in the bowels of the earth.—*Houdly. Letters signed Britannicus*, Let. 20.

The judicious reader may perceive such a reserve (tho' it ly in ambuscade, & is *compacted* in a narow compass) as may easily rout those troops, which began too soon to cry Victoria.—*Wood. Athenæ Oxon.* (*Bp. Taylor.*)

And first, let us weigh gravity against density or sticking together of parts; which sticking or *compactedness*, being natural to density, requires some excess of gravity in proportion to the density, or some outward violence, to break it.
Digby. On Bodies, c. 4.

The closeness and *compactness* of the parts resting together, doth much confer to the strength of the union.
Glanvill. Vanity of Dogmatizing, c. 5.

That men should keep their *compacts*, is certainly a great and undeniable rule in morality: but yet, if a Christian, who has the view of happiness and misery in another life, be ask'd why a man must keep his word, he will give this as a reason, because God, who has the power of eternal life and death, requires it of us.—*Locke. Hum. Underst.* b. i. c. 3.

In examining whether cold might be diffused through all mediums indefinitely, notwithstanding their *compactness*, or the closeness of their texture, we must have a care not to make our trial with mediums of too great thickness.
Boyle. Works, vol. ii. p. 568.

A different spinning every different web
Asks from your glowing fingers; some require
The more *compact*, and some the looser wreath.
Dyer. The Fleece, b. iii.

This very thing, says Theophylact, gives a stronger proof of the integrity of the evangelists, that they have not agreed in all points: for otherwise, they might have been suspected to have written by *compact*.
Middleton. On the Variations among the Evangelists.

Nothing so much breaks in upon, and destroys this *compactness*, as that mode of composition which cuts in the middle the figures on the foreground, though it was frequently the practice of the greatest painters, even of the best age.—*Sir J. Reynolds. Art of Painting*, N. 27.

COMPA'GES. } Sp. *Compage*; It. *Compage*;
COMPA'GINATE. } Lat. *Compago, aginis.* (See
COMPAGINA'TION. } COMPACT.) To *compaginate*—

To put or set together.

That soul and life that is now fled and gone, from a lifeless carcase, is only a loss to that particular body or *compages* of matter, which by means thereof is now disanimated; but it is no loss to the whole, it being but transposed in the universe, and lodged somewhere else.
Cudworth. Intellectual System, p. 38.

Thus have I set before you Christian charity in the form of Jacob's ladder, on which our love must ascend to him who rests upon the top of it, and in this similitude mercenary love seemeth to answer well to the lower rounds neerest the earth, on which our infirme nature is allowed to set her first steps, and so to rise by degrees to the uppermost marches which touch heaven, to the which none reacheth but filiall love, and our fraternall charities seeme to be the side pieces which combine and *compaginate* the whole frame; so that these three concurrences do compleat the meanes of our soules re ascent to her Creator.
Mountague. Devout Essayes, Tr. 14. s. 5.

For this is that which the apostle calls, the body of sin, a *compagination* of many parts and members; just as among the lawyers, a flock, a people, a legion are called bodies.
Bp. Taylor. On Repentance, c. 5. s. 3.

The latter part of which passage may confirm what we formerly delivered in another section, concerning the unequal *compagination* of icy islands.
Boyle. Works, vol. ii. p. 576.

COMPANY, *v.* } Old Fr. *Compain*;
COMPANY, *n.* } Fr. *Compagnon*; It.
COMPANYING, *n.* } *Compagnia, compagno*; Sp. *Compania,*
COMPANABLE. } *compañon*; Sw. *Kompan*; Dut. *Kompaen*;
COMPANABLENESS. } Ger. *Compan*. Wachter says, it may, (as
COMPA'NIABLE. } H. Stephens thinks)
COMPA'NIABLENESS. } signify *combenno*, from
COMPA'NION, *n.* } *benna*, a Gallic car-
COMPA'NIONABLE. } riage, i.e. one who rides in the same *benna*; or, if
COMPA'NIONABLENESS. } derived from A. S. *Camp*, (see CAMP,) a fellow-
COMPA'NIONSHIP. } soldier; or if (as Menage thinks) the name be taken *a communi pane*, a messmate. See ACCOMPANY.

Fr. *compagnon*,—an associate, fellow mate, colleague, partner or co-partner. *Compagnonner*,—to accompany, associate, consort, be familiar, joyn in fellowship, walk together, (Cotgrave.)

An stede he gan prikie wel vor the maistrie,
And with him adde of knizten a vair *compainie*.
R. Gloucester, p. 553.

He bitok him Sir Henri is sone, to be is *companioun*,
With him to wende aboute, to sywe him vp & doun.
Id. p. 552.

Dam Helienore quene was eche, eche bare him *company*.
R. Brunne, p. 73.

He is the muriest of mouthe, at metes ther he suteth
And *companable* in *companye*, as Crist hymself techeth.
Piers Ploughman, p. 282.

Lo Judas oon of the twelve cam, and with him a greet *cumpany* with swerdis and battis sente fro the princis of the preatis and fro the eldre men of the puple.
Wiclif. Matthew, c. 26.

At night was come into the hostelrie
Well nine and twentie in a *compagnie*
Of soundry folk, by aventure yfalle
In felawship, and pilgrimes were they alle,
And toward Canterbury wolden ride.
Chaucer. The Prologue, v. 24.

A wif he had of excellent beautee,
And *compaignable*, and revelous was she.
Id. The Shipmannes Tale, v. 12,934.

I will not rehearse here her great chastity & holines of liuing For I speake but of the loue of a good wife: which neuer lightly goeth alone, but euer coupled, & *companied* with all other vertues.
Vives. Instruction of a Christian Woman, b. ii. c. 4.

For albeit the mā would not take the payne to read the Greeke, yet if he had but once looked vpon the translation of his old friend and *companion* Erasmus, it would haue taught him to haue sayd, *solutus doloribus mortis*, that is, dissoluing the paynes of death.—*Frith. Workes*, p. 42.

As there is an exact *companionship* of power betweene my father and me; so there is a full consent of will.
Udal. John, c. 10.

Euery societie or *companying* together is delightful & wished for by nature of al mē, for as much as nature hath ordeined vs to be sociable, friendly, & louing together.
Wilson. The Arte of Rhetorike, p. 56.

Euen so these menne, insteede of Goddes holy majesties, *companienge* with their owne light, and clowdy fantasses, haue brought foorthe these strange, ougle, deformed shapes in religion, lothesome to remember, and monstreous to behold.
Jewell. A Replie to M. Hardinge, p. 626.

As he thereon stood gazing, he might see
The blessed angels to and fro descend
From highest heauen, in gladsome *companee*
And with great joy into that citie wend,
As commonly as friend does with his friend.
Spenser. Faerie Queene, b. i. c. 10.

His eyes full of merry simplicity, his words of hearty *companableness*: and such an one, whose head one would not think so stayed as to think mischievously.
Sidney. Arcadia, b. ii.

Towards his queene he was nothing uxorious, nor scarce indulgent, but *companiable*, and respective, and without jealousie.—*Bacon. Hen. VII.* p. 241.

What a busie life was this of Christ's? He spent the night in the mount of Olives, the day in the Temple; whereas the night is for a retired repose, the day for *companie*; his retirednesse was for prayer; his *companiableness* was for preaching.—*Bp. Hall. Cont. The Woman taken in Adultrie.*

Hee [Richard III.] was close and secret, a deepe dissembler, lowly of countenance, arrogant of heart, outwardly *companable* where he inwardly hated, not letting to kisse whom he thought to kill.—*Stow. Edw. V.* an. 1483.

First sweare by thy best love here, in earnest,
(If thou, which lov'st all, canst love any best)
Thou wilt not leave me in the middle street
Though some more spruce *companion* thou dost meet
Donne, Sat. 1.

And no state that ever yet I read of, but held such unworthy of life, and so not fit for any conversation of men, as having forfeited in that, all which makes one man *companionable* to another.—*Feltham*, pt. ii. Res. 18.

Yet he [Sir Joseph Wagstaff] had a great *companionableness* in his nature, which exceedingly prevailed with those who, in the intermission of fighting, loved to spend their time in jollity and mirth.—*Clarendon. Hist. Rebell.* b. xiv.

Volum. If it be honor in your warres, to seeme
The same you are not, which for your best ends
You adopt your policy: how is it lesse or worse
That it shall hold *companionship* in peace
With honour, as in warre.
Shakespeare. Coriolanus, Act iii. sc. 2.

Their love in early infancy began,
And rose as childhood ripen'd into man:
Companions of the war, and lov'd so well,
That when one dy'd, as ancient stories tell,
His fellow to redeem him went to hell.
Dryden. Palamon & Arcite.

Then when at eve, the star of love
Glows with soft radiance from above,
And each *companionable* guest
Withdraws, replenish'd, not oppress,
Let each well-pleas'd, at parting say
"My life be such a wedding-day!"
Mallet. Cupid & Hymen.

COMPA'RE, *v.* } Fr. *Comparer*; It. *Comparare*; Sp. *Comparar*.
COMPA'RE, *n.* } Lat. *Compar*, (*con*, and
COMPARABLE. } *par*,) whence (says Vossius) perhaps *comparare*.
COMPARABLY. } To search into or examine; to ascertain or
COMPA'RATIVE. } determine, (&c.) the likeness or unlikeness, similarity or dissimilarity,
COMPA'RATIVELY. } equality or difference.
COMPA'RATURE. } Chaucer and Wiclif use the verb, to *comparison*.
COMPA'RER. } Spenser uses the verb, to *compare*, from the Lat.
COMPA'RING, *n.* } *Comparere*, to procure.
COMPA'RISON, *v.* }
COMPA'RISON, *n.* }

And he seide, to what thing schulen we likne the kyngdom of God: or to what parable schulen we *comparisoune* it?
Wiclif. Mark, c. 4.

And he sayd: where vnto shall we lyken the kyngdom of God: with what *comparison* shall we *compare* it.
Bible, 1551. *Ib.*

My conning is thinne, my witte is exiled, like to a foole naturall, am I *comparisoned*.—*Chaucer. Test. of Love*, b. i.

I heard a herdsman once *compare*,
That quiet nights he had mo slept
And had more merry dates to spare
Than he which ought the beastes he kept.
Uncertaine Auctore. They of mean Estate happiest.

For what be goodes in *comparison* of health, libertie, and strength, which be all setled and fastened in the body.
Sir J. Cheke. Hurt of Sedition.

And as for hys honourable behauor, and princely maiestie: fewe princes of ful & ripe age, be to hym *comparable*, or equinollent.—*Hall. Hen. VI.* an. 10.

With whether of the two, I pray you, is it most like that her majesty shall lead her life most quietly, most joyfully, and most to her heart's contentation, most agreeing to the nature of her country, stature, and *comparature* of his body, such as herself being judge cannot be dispraised.
Strype. Sir T. Smith. On the Queen's Marriage.

What can be *compared* to the order of the heauens, and to the motion of the starres in their severall revolutions, which move most exactly as it were by rule and square, by line and levell, from one generation to another.
Hakewill. Apologie, p. 89.

Ne scarce good morsell all his life did taste,
But both from back and belly still did spare,
To fill his bagges, and riches to *compare*.
Spenser. Faerie Queene, b. i. c. 4.

And ouer him, art striuing to *compaire*
With nature, did an arbour greene dispred
Framed of wonton ivie, flowering faire,
Through which the fragrant eglantine did spred
His prickling armes. *Id. Ib.* b. ii. c. 5

Is not this certain, was not she a chaste one,
And such a one, that no *compare* dwelt with her.
Beaum. & Fletch. Valentinian, Act iii. sc. 3.

—— Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread commander.—*Milton. Paradise Lost*, b. i.

For as far as I may conjecture by our master's text, there could no form for such a royal use be *comparably* imagined like that of the foresaid nation, which I shall adventure to explain.—*Reliquiæ Wottonianæ*, p. 45.

The half hat, the whole hat, the half smile, the whole smile, the nod, the embrace, the positive parting with a little bow, the *comparature* at the middle of the room, the superlative at the door.—*Cowley. Ess. Of Liberty.*

The images of objects are very smal and inconsiderable in our brains *comparatively* to the vastness of the things which they represent.—*Glanvill. Van. of Dogm.* pt. ii. c. 3.

And accordingly we see, that we cannot *compare* black to white, or an horse to an oxe; unless we take together the properties, by which black differs from white, or an oxe from an horse; and consequently they must remain unmingled and without confusion, precisely what in themselves they are, and be indifferent in the sight of the *comparer*.—*Digby. On the Soul*, c. i.

There is not in this world, either perfect misery, or perfect happinesse. *Comparison*, more than reality, makes men happy and can make them wretched.
Feltham, pt. i. Res. 72.

What Theseus did, or Theban Hercules,
Holds no *compare* with this victorious peace,
Which on the Turks shall greater honour gain,
Than all their giants and their monsters slain
Waller. The Defeat of the Turks, 1685.

But let me have affirm'd our knowledge to be *comparatively* very little: how, I beseech your lordship, does that any way prove, that this proposition, "knowledge consists in the perception of the agreement or disagreement of our ideas," any way tends to scepticism.
Locke. Second Reply to the Bp. of Worcester.

The *comparing* them [ideas] one with another, in respect of extent, degrees, time, place, or any other circumstances, is another operation of the mind about its ideas, and is that upon which depends all the large tribe of ideas, comprehended under relation.—*Id. Hum. Und.* b. ii. c. 11. s. 4.

The first, [Origen] minding his adversary [Celsus] of the difference between the future life promised in the Gospel, and that taught in Paganism, bids him *compare* the Christian doctrine with what all the sects of philosophy, and all the mysteries among Greeks and barbarians, taught concerning it.—*Warburton. The Divine Legation*, b. ii. s. 4.

Cicero, in his first book of Divination, where he laboured to assert the reality of such a power in the Pagan world, was able to produce nothing equal, or *comparable* to them.
Hurd. Works, vol. v. Ser. 4.

The *comparative* anatomy of brute animals has indeed been cultivated with some attention; and has been the source of the most useful discoveries in the anatomy of the human body. But the *comparative* animal economy of mankind and other animals, and *comparative* views of their states and manner of life, have been little regarded.
Gregory. Comparative View, &c. s. 1.

The author of the Epistle to the Hebrews shows at large that the Christian institution ought to take place of the Mosaic, upon account of the *comparative* weakness and unprofitableness of the first covenant.
Jortin. On the Christian Religion, Disc. 4.

COMPART, *v.* Co'MPART, *s.* COMPARTI'TION. COMPA'RTIMENT. COMPA'RTMENT. COMPA'RTNER. COMPA'RTNERSHIP. } Fr. *Compartir*; It. *Compartere*; Sp. *Comparter*; Lat. *Compartire*, (*con*, and *partiri*,) to part, or divide into parts.

To arrange, or apportion, the parts, apartments, or divisions.

Compartition,—see the quotation from Wotton.

Compartner,—see COPARTNER.

But as it happened, they not agreeing, Gardner and his *compartners* sought by all subtile meanes how to entangle and intrappe them into farther daunger, whiche not long after was brought to passe.—*Barnes. Life.*

I am now come to the casting and contexture (in some edition, *comparting*,) of the whole work, comprehended under the term of *compartition*. By which the authors of this art do understand a graceful, and useful distribution of the whole ground-plot, both for rooms of office, and of reception or entertainment.—*Wotton. Elements of Architecture.*

Wherein since they are so bold as to venture upon three stages, we might examine their artifice in the contignations, the rule and order in the *compartitions*.
Brown. Cyrus' Garden, c. 3.

In the midst was placed a large *compartment*, composed of grotesque work, wherein were harpies with wings and lion's claws, and their hinder parts converted into leaves and branches.—*Carew. A Masque at Whitehall*, an. 1633.

—— But, oh Prion!
When I bring into count with my disasters,
My wife's *compartnership*, my Kate's, my life's,
Then, then my frailty feels an earthquake.
Ford. Perkin Warbeck, Act iv. sc. 3.

Allowing four feet diameter to the whole, [shield] each of the twelve *compartiments* may be of ten or eleven inches in depth, which will be enough to contain, without any confusion, all the objects which Homer mentions.
Pope. On the Shield of Achilles.

The rules of painting are exactly preserved: we have not only a contrast of passions in different persons, but variety of place in each distinct *compartment*.
Hart. Statius. Thebaid, b. vi. N. 20.

The crystal surface is *comparted* all,
In niches verg'd with rubies.—*Glover. Athenaid*, b. iv.

In every part of the human figure, when not spoiled by too great corpulency, will be found this distinctness, the parts never appearing uncertain or confused, or as a musician would say, slurred; and all those smaller parts which are comprehended in the larger *compartment* are still to be there, however tenderly marked.
Sir J. Reynolds. On the Art of Painting, N. 56.

COMPASS, *v.* Co'MPASS, *s.* Co'MPASSING. Co'MPASSMENT. } Fr. *Compasser*; It. *Compassare*; Sp. *Compassar*; Dut. *Compassen. Ambire*, passibus *circuire*, *circumeingere*; Dut. and Ger. *Passen*, to pass. In Mid. Lat. *Compassare*.

To *compass*, in Chaucer and others, seems equivalent to,—to contrive, (Tyrwhitt.)

To pass, move or go around, to surround or encircle, to gird around, to circumscribe, to circumvent;—to stretch, reach or extend around, or enclose within; and thus to have in the power, to attain or obtain.

Bi feith thei passiden the Reed See as bi drye londe, which thing Egiptians assayinge weren deuoured. Bi feith the wallis of Jerico feliden doun by *compassing* of seuene daies.—*Wiclif. Ebrewis*, c. 11.

So that fro Iernsalem bi *compas* to the Illyryk See I have fillid the gospel of Crist.—*Id. Romaynes*, c. 15.

Now maugre Juno, Eneas
For all her sleight and her *compas*
Atcheiued all his auenture.
Chaucer. House of Fame, b. i.

And in his wit a night *compassed* he
How Jason might best destroyed be,
Withouten slander of his *compassment*,
And at the last he toke auisement,
That to senden him into some farre countre,
There as this Jason may destroyed be
Id. Of Hypsiphile & Medea.

Ther saw I first the derke imagining,
Of felonie, and alle *compassing*.—*Id. Knightes Tale*, v. 1998.

It stant not in my suffisance
So great thinges to *compasse*:
But I mote lette it ouerpasse
And treaten vpon other things. *Gower. Con. A.* b. i.

And also there ben signes twelue,
Whiche haue her circles by hem selue,
Compassed in the Zodiake. *Id. Ib.* b. vi.

—— Supplantarie:
Through whose *compassement* and gile
Ful many hath loste his while
In loue, as well as other wise. *Id. Ib.* b. iii.

For with her false *compassement*
Full often thei haue made me shent.—*Id. Ib.* b. iii.

Queen Juno then thus tooke her tale againe:
This trauaile be it mine: but by what meane
Marke, in fewe wordes I shal thee learne eftsoones,
This worke in hand may now be *compassed*.
Surrey. Virgile. Æneis, b. iv.

And when he shulde haue bene *compassed* with his armed host he sate drinking and eating excessiuely among his vayne flatterers and soft herlets.—*Joye. Expos. of Dan.* c. 8.

But euen by and by in his presence, they picked a quarrell to the Lorde Richard Graye, the kynge's other brother by his mother, sayinge that hee with the Lorde Marquas his brother and the Lorde Riuers his vncle, had *compassed* to rule the kinge and the realme, and to sette variaunce among the states, and to subdewe and distroye the noble blood of the realme.—*Sir T. More. Workes*, p. 42.

For out of Spaine they haue discouered all the Indies and seas occidental, and out of Portingall all the Indies and seas orientall: so that by this part of the orient & occident, they haue *compassed* the world.
Hackluyt. Voyages, vol. i. p. 213.

Now to know in what longitude any land is, your lordship must take a ruler or a *compasse*, and set one foot of the *compasse* vpon the land or coast whose longitude you would know, and extend the other foot of the *compasse* to the next part of one of the transuersall lines in the orientall or occidentall part.—*Hackluyt. Voyages*, vol. i. p. 215.

In whose prospect in dolfull wise,
My tacle faide, my *cumpasse* brake,
Through hote desires such stormes did rise,
That stern and top went all to wrake.
Uncertaine Auctore. A Complaint of the Losse of Liberty.

Thus talked he, whan from the tombe at secret caue by Iowe
A serpent great did slyde, with circles seuen of mighty size
Along the graue he drew with foldings seuen in *compaswyse*. *Phaer. Virgill. Æneidos*, b. v.

The greater Sirts (that sailers often cast
In perill great of death and losse extreame)
They *compast* round about, and safely past,
Then Cape Judeca and floud Magras streame.
Patrefax. Godfrey of Bovlogne, b. xv. s. 18.

—— Ere the yeere his course had *compassed*,
Three hundred pledges for my good desarts,
And thrice three hundred thanks for my good parts
I with me brought, and did to her present.
Spenser. Faerie Queene, b. iii. c. 7.

Tytius I saw: to whom the glorious earth
Opened her wombe, and gaue vnhappie birth;
Vpwards, and flat vpon the pauement lay
His ample limbs; that spread in their display
Nine acres *compasse*.—*Chapman. Homer. Odyssey*, b. xi.

To be short, the ends men aim at in the commission of sin are those two bastard goods, *utile* and *jucundum*, worldly profit and carnall pleasure. Within the *compas* of which two fall all those kinds of false happiness whereabout the philosophers were so divided.—*Medc. Works.* 1vs. 30.

It [charity] will not be frightened from making attempts even on those of the first rank in wickedness, the worst and most hardened of men, because it knows, that their revolt from sin to virtue (if it can be *compassed*) will be of mighty consequence to religion, and will probably draw whole troops of common sinners along with it.—*Atterbury*, vol. i. Ser. 2.

I have added in a few notes, the most remarkable passages I had an eye to in the Holy Scriptures, and in the writings of the primitive fathers; they being the only *compass* and charts which I have made use of in my navigation.
Hart. Religious Poems, Pref.

COMPA'SSION, *v.* COMPA'SSION, *s.* COMPA'SSIONABLE. COMPA'SSIONATE, *v.* COMPA'SSIONATE, *adj.* COMPA'SSIONATELY. } Mid. Lat. *Compatiri*; Fr. *Compassioner*; It. *Compassionare*; Sp. *Compadicer*. Lat. *Con*, and *patiri*, *passus*, from the Gr. Πάθειν, to feel.

Equivalent to *compassion* is sympathy, συμπάθεια. See the quotation from Cogan.

To sympathize; to feel as others feel; to share, or participate the (painful) feelings of others; to pity, or commiserate.

For also to boundun men ghe hadden *compassioun*, and ghe resseyuyden with ioie the robbyng of ghoure goodis, knowynge that ghe han a better and a dwellinge substaunce.
Wiclif. Ebrewis, c. 10.

And if so be our destinee be shape
By eterne word to dien in prison,
Of our lignage have som *compassion*
That is so low ybrought by tyrannie.
Chaucer. The Knightes Tale, v. 1112

And I wonder that M. More can laugh at it, and not rather weepe for *compassion*, to see the soules for which Christ shed his bloud to perish.—*Tyndall. Workes*, p. 300.

Instead of *compassionating* and relieving the loss and miseries of our distressed bretheren, every man is ready to run upon the spoils, and, as if it were from some plundered enemy is eagerly busie in carrying away what riches soever come to hand.—*Bp. Hall. Cases of Conscience*, Dec. 1. c. 9.

For this Senecio I have no *compassion*, because he was taken, as we say, in *ipso facto*, still labouring in the work of avarice; but the poor rich man in Saint Luke (whose case was not like this) I could pity methinks if the Scripture would permit me.—*Cowley. Shortness of Life*, Ess. 9.

Fiue moones were in heau'ns concaue nightly seene,
As if that heau'n vpon our state below,
Foreseeing our harmes *compassionate* had been,
And had foresent them with their shine to show
To purblind England her approaching woe.
Mirrour for Magistrates, p. 687.

So the fines imposed there were the more questioned, and repined against, because they were assigned to the rebuilding and repairing St. Paul's Church; and thought therefore to be the more severely imposed, and the less *compassionately* reduced and excused.—*Clarendon. History*, vol. i. p. 94.

This ought carefully to be watched, and early remedied, so as to settle and cherish the contrary, and more natural temper of benignity and *compassion* in the room of it.
Locke. Of Education, s. 117.

Out of humanity he [a good judge] should desire, that no man may incurr the blemish of guilt or pain of suffering; he should tender the partie's case as *compassionable*, and desire that he may be delivered from the evil threatening him.
Barrow, vol. i. Ser. 20.

Then with a kind *compassionating* look,
And sighs, bespeaking pity ere he spoke,
Few words he said; but easy those and fit,
More slow than Hybla-drops, and far more sweet.
Dryden. Absalom & Achitophel.

The more they have the better humour'd they should be taught to be, and the more *compassionate*, and gentle to those of their brethren, who are placed lower, and have scantier portions.—*Locke. Of Education*, s. 117.

How kindly and *compassionately* soever, we, as private Christians, are to treat those that differ from us, and pursue a wrong way out of conscience; yet this doth not hinder, but that both wholesome laws may be made, for the restraining the exorbitancies of mistaken zeal; and, when these laws are made, that they may be put in execution.
Sharp, vol. i. Ser. 10.

Wisdom and worth are sacred names; rever'd,
Where not embrac'd, applauded! deified!
Why not *compassioned* too?—*Young. Complaint*, Night 7.

Compassion is that species of affection, which is excited, either by the actual distress of its object, or by some impending calamity which appears inevitable. The etymology of the word expresses this idea with strict propriety; as it signifies *suffering* with the object.
Cogan. On the Passions, s. 3.

And can either of these objects be indifferent to us? Be it but the latter of the two, [keeping up and promoting the faith in professed Christians] it must deeply affect a good and *compassionate* mind.—*Hurd. Ser. Feb.* 16, 1781.

COMPA'TIBLE. } Mid. Lat. *Compatiri*, which
COMPATIBI'LITY. } Vossius, (*de Vitiis*,) says is sometimes used for *convenire*. Fr. *Compatible*; It. *Compatevole*, *compatibile*; Sp. *Compatible*;—*concurrable*, which can abide or agree together, or endure or bear with one another. Fr. *Compatir*, to suffer, endure, abide or bear with one another, to agree or accord together. Of the same origin as *Compassion*, (qv.)

It is also written *competible* in our old writers; perhaps from a supposed connexion with *competent*. See COMPETE.

Agreeable, according, suitable, consistent.

But the churche both knoweth & confesseth, that wedlocke & priesthod be not repugnant but *compatible* of their nature, and that wedded men haue been made priestes and keep styll theyr wyues.—*Sir T. More. Workes*, p. 485.

But those formes which are so distincted, that they be not contrarie but dissimilar: are *compatible* in one subiect, as quantitie and qualitie, which being distincted in respect to their *genus generalissimum*, yet may be in one person.
Fox. Martyrs, p. 328. *Prelats Answere.*

At which time the prince's electors sent to signify, that they had chosen him King of the Romans, but the king refuseth to accept it, as being an honour out of his way, and scarce *compatible* with his state at home.
Baker. Edw. III. an. 1347.

Much to the same purpose hath holy Maximus in those admirable sections περι αγαπης, where most of the restraints he speaks of are *competible* to the unregenerate, φοβος ανθρωπων, &c. 1. Fear of men. 2. Denunciation of judgments from heaven. 3. Temperance and moral vertues.
Hammond. Works, vol. iv. p. 62.

That this great extent of the senses horizon was a perfection easily *competible* to sinless humanity, will appear by the improvement of the following principles.
Glanvill. The Vanity of Dogmatizing, c. 1.

And this is the second ground of infidelity amongst Christians, the *competibility* of knowledge, and incompetibility of true faith, with carnall desires.
Hammond. Works, vol. iv. p. 604.

I add, that these men's incredulity is hence more inexcusable, because the possibility of such a being, its existence, the *compatibility* and concurrence of such properties in one thing, is (as we otherwhere have largely showed) by a very plain instance declared, even by that being within every man, which in a degree partakes of all those properties.
Barrow, vol. ii. Ser. 9.

We have not only all the proofs of the genuineness of those writings, that can be given for any other writings, which are the most unquestionable in the world; but this over and above, which is *compatible* to none but these, namely, that the matter of these writings is of such a nature, that all mankind were concerned to detect the fraud and the forgery of them, if there had been any.
Sharp, vol. ii. Ser. 3.

Let us not encourage that fastidious disposition which is discontented with every thing short of perfection, and unreasonably require, as we sometimes do, a union of excellencies, not quite *compatible* with each other.
Sir J. Reynolds, Dis. 14.

COMPA'TIENT. See COMPASSION.

The same *compatient* and commorient fates and times.
Sir G. Buck. Hist. of King Richard III.

COMPA'TRIOT, *n.* } Fr. *Compatriote*; one's
COMPA'TRIOT, *adj.* } countryman, (Cotgrave.) Mid. Lat. *Compatriare*, pro eodem solo natum esse. *Compatriota*, barb. for *sumpatriota*, (Vossius, *de Vitiis.*) See PATRIOT.

On the contrary, no words can express the horrible cruelties and injustice that is wont to be done in this kind, not only on our shores, but in other nations also, upon the shipwrecked goods both of strangers, and our own *compatriots*.
Bp. Hall. Cases of Conscience, D. 1. c. 9.

There is also here St. Oen, the greatest sanctuary in the city, founded by one of our *compatriots*, as the name imports.
Howell, b. i. s. 1. Let. 15.

For Stephen Langton with the BB. of London and Ely, (thirsting after revenge, though with the destruction of their country, and bloud shed of innumerable their *compatriots*) going, &c.—*Speed. King John*, c. 8. s. 46.

She [Britain] rears to freedom an undaunted race;
Compatriot, zealous, hospitable, kind,
Her's the warm Cambrian; her's the lofty Scot.
Thomson. Liberty, pt. v.

If you would inspire this *compatriot* of ours with pity or regard, for one of these; would you not hide that distinction?
Burke. Vindication of Natural Society.

——— Praise enough
To fill the ambition of a private man,
That Chatham's language was his mother's tongue,
And Wolf's great name *compatriot* with his own.
Cowper. Task, b. ii.

How happened it that he did not employ hero-worship to this purpose (so natural a superstition that it became universal) rather than the whimsical and monstrous practice of brute worship, not symbolical, when direct hero-worship would have served his purpose so much better; religious zeal for the exclusive honour of a dead citizen being likely to rise much higher than reverence to a *compatriot* animal.
Warburton. The Divine Legation, b. iv. s. 4.

COMPE'ER, *v.* } Fr. *Compère*, n.; Lat.
COMPE'ER, *n.* } *Compar.* See COMPARE.

An equal, a fellow, an associate or companion upon equal terms.

With him ther rode a gentil Pardonere
Of Rouncevall, his friend and his *compere*,
That strait was comen from the court of Rome.
Chaucer. The Prologue, v. 672.

Wherfore I pray both him and his *compeere*,
To beare with that which I have written heere.
Gascoigne. The Fruits of Warre.

And therefore sending for therle of Salisbury his felow and *compere* in all his doynges, counsailes, and fortunes, (after long communicació had, of the quene's misgouernaunce, and how she without their assent, did all thynges at her wyll and pleasure) determined to raise a greate army and by fine force, either to die or win their purpose.
Hall. Hen. VI. an. 37.

Gon. Not so hot:
In his own grace he doth exalt himself,
More than in your addition.
Reg. In my rights,
By me invested, he *compeers* the best.
Shakespeare. Lear, Act v. sc. 3

For let the king know, gentle heralds, truly,
How his descent from his great throne, to honour
A stranger subject with so high a title,
As his *compeer* in arms, hath conquer'd more
Than any sword could do.
Ford. Perkin Warbeck, Act v. sc. 1.

Now, while the drowsy world lies lost in sleep,
Let me associate with the serious night,
And contemplation her sedate *compeer*.—*Thomson. Winter.*

Thy arduous task is now begun,
And, starting from a nobler goal,
Heroes and kings of ages past,
Are thy *compeers*. *Whitehead*, Ode 6.

COMPE'NABLE. Companionable; fit for *company*. See COMPANY.

He is the muriest of mouthe, at metes ther he suteth
And *compenable* in *companye*, as Crist hym self techeth.
Piers Ploukman, p. 282.

He [God] thought it vnconuenient to leaue him all alone, and so joyned to him a liuing creature, most like vnto him of minde and shape: with whose conuersation and *compenable* wordes, he might sweetly spend his time.
Vives. Instruction of a Christian Woman, b. ii. c. 2.

COMPE'L, *v.* } Fr. *Compulser*; Sp.
COMPE'LLABLE. } *Compeler*; Lat. *Com-*
COMPE'LLER. } *pellere*, (*con*, and *pellere*,)
COMPU'LSION. } Gr. Πελαω, *movere*, to
COMPU'LSIVE. } move.
COMPU'LSIVELY. } To move or cause to
COMPU'LSATORY, *adj.* } move together; to drive
COMPU'LSORY, *adj.* } together; and then,
COMPU'LSORY, *n.* } generally—
COMPU'LSORILY. } To force, to oblige, to constrain, to overpower.

In *Hamlet*, the first folio reads *compulsative*; the 4to. 1604, *compulsatory*.

And anoon Jhesus *compellide* the disciplis to go up into a boot and go bifore him ouer the see while he left the peple.
Wiclif. Matthew, c. 14.

Finally, what doth thy *compulsion* and violence? Verily nothing but make a starke hypocrite, for no man can *compel* the hart to beleue a thing except it see euidence and sufficiente profe.—*Frith. Works*, p. 57.

He now that is renewed in Christ, keepeth the law without any law written or *compulsion* of any ruler or officer, saue by the leadyng of the spirite onely.—*Tyndall. Workes*, p. 114.

But when he saw yt he myght not reconsyle them by fayre meanys, he then vsed *compulsaress*, & denouced them accursed, but if they restored the goodes of the churche by a serteyn day.—*Fabyan*, vol. i. c. 237.

They that of theyr owne good wyll do these, haue no nede to be pricked foorth with *compulsories* of the lawe, for them theyr owne innocencie maketh free from it.—*Udal. Gal.* c. 5.

The Booke of Common Prayer doth greatly commend, and like the receyuing of the whole church together, but if that can not be obteyned (as it cannot, and they will not haue men *compelled* vnto it) it secludeth not those that be well disposed; so they be a competent number.
Whitgift. Defence, p. 530.

Now in the state of Israel under kings, was there any earthly power by which those kings were *compellable* to any thing, or any subject allowed to resist them in any case whatsoever.—*Hobbs. De Corpore Politico*, pt. ii. p. 79.

And if it were done, what pleasure shall the *compelled* party have of the *compeller*, or what trust can the *compeller* have of the *compelled*?
Strype. Life of Sir T. Smith. On the Queen's Marriage.

If it be obscure, then she [the church] sees it obscurely, for she sees it as it is, or else she sees it not at all: and therefore must declare it to be so: that is, probably, obscurely, peradventure: but not evidently, *compellingly*, necessarily.—*Bp. Taylor. On the Real Presence*, s. 2.

That there ought to be no *compulsion* vsed in matters of religion and fayth, and that none should be punished for their conscience.—*Whitgift. Defence*, p. 50.

——— Which is no other
(And it doth well appeare vnto our state)
But to recouer of vs by strong hand
And terms *compulsative*, those foresaid lands
So by his father lost.—*Shakespeare. Hamlet*, Act i. sc. 1.

After waiting and voiding, he thinks to void my second argument, and the contradictions that will follow both in the law and gospel, if the Mosaic law were abrogated by our Saviour, and a *compulsive* prohibition fix'd instead.
Milton. Doctrine, &c. of Divorce.

If therefore divorce may be so natural, and that law and nature are not to go contrary; then to forbid divorce *compulsively*, is not only against nature, but against law.
Id. Ib.

Truly I have nothing but a piece of unlegible parchment, which cannot satisfy my understanding of the legalness of my convention before you: but being I am not able to dispute that power that *compulsively* brought me, but here I am.
State Trials. Lieut. Col. J. Lilburn, an. 1649.

By what *compulsory* can the ecclesiastick state inforce him? If you threaten to drive him from the communion, he hath prevented you; he never comes at it. If from prayers, you do him a kindness: for he loves them not. If from sermons, then he will enjoy his lust without controlment.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 4.

That the other apostles were by a personal privilege as infallible as himself, is no reason to hinder the exercise of jurisdiction or any *compulsory* power over them; for though in faith they were infallible, yet in manners and matter of fact as likely to erre as St. Peter himself was.
Id. Liberty of Prophesying, s. 7.

To say that the more capable, or the better deserver, hath such a right to govern, as he may *compulsorily* bring under the less worthy, is idle.—*Bacon. Of an Holy War.*

These powers infold the Greek and Trojan train
In war and discord's adamantine chain,
Indissolubly strong; the fatal tye
Is stretch'd on both, and close *compell'd* they die.
Pope. Homer. Iliad, b. xiii.

But some of us with our swords forced them to retire for the present; and the house resolved to rise without giving any answer, judging it below them to do any thing by *compulsion*.—*Ludlow. Memoirs*, vol. i. p. 178.

Religion is in its nature a trial or probation of men's hearts; and is therefore essentially inconsistent with all *compulsive* motives, with such motives as destroy the nature of a trial or probation.—*Sharp*, vol. iv. Ser. 6.

These phenomena ought the more to be acquiesced in, because they may safely be looked upon as genuine declarations, which nature makes of her own accord, and not as confessions extorted from her by artificial and *compulsory* experiments.—*Boyle. Works*, vol. ii. p. 660.

Before the sun has gilt the skies,
Returning labour bids me rise
Obedient to the hunter's horn,
He quits his couch at early morn,
By want *compell'd*, I dig the soil,
His is a voluntary toil.—*Cotton*, Fab. 5.

What at last is the difference between him that is taxed by *compulsion* without representation, and him that is represented by *compulsion* in order to be taxed?
Johnson. Taxation no Tyranny.

He [the debtor] is impoverished by *compulsive* traffick, and at last overwhelmed, in the common receptacles of misery, by debts, which without his own consent were accumulated on his head.—*Idler*, No. 22.

This contribution threatening to fall infinitely short of their hopes they soon made it *compulsory* both in the rate and in the levy, beginning in fraud and ending as all the frauds of power end, in plain violence.
Burke. Regicide Peace, Let. 3.

COMPELLA'TION, *n.* Lat. *Compellare*, (*con*, and *pellare*.) *Pellare est voce citare, ut quis adsit et prope nos veniat*, (Martinius.)

Compellation seems to be used simply for *name*; language of address. See APPELLANT.

Like that of the thrush and swallow in Æsope, instead of mutual love, kind *compellations*, whore and thiefe is heard, they fling stools at one another's heads.
Burton. Anatomy of Melancholy, p. 69.

The king took very little time to consider who should be his successor, but the very next time the Bishop of London (who was longer on his way home than the king had been) came to him, his majesty entertained him very chearfully with his *compellation*, My Lord's Grace of Canterbury, you are very welcome.—*Clarendon. Hist. of Rebellion*, b. i. p. 89.

How familiarly doth Moses heare of his end! It is no more betwixt God and Moses, but, Goe up and dye. If he had invited him to a meale, it could not have been in a more sociable *compellation*.—*Bp. Hall. Cont. The Death of Moses.*

He useth this endearing *compellation*, my little children, the better to shew the great care and love he had for them: such as a father hath for his little children, that they might be the more ready to hearken to that fatherly advice he was now to give them.—*Bp. Beveridge*, vol. i. Ser. 69.

In that *compellation* wherewith our Lord begins his prayer, *Our Father which art in heaven*; the word, heaven, when thus applied to God does not signify literally a particular place, in point of situation; but figuratively, a state of highest dignity and supreme dominion.—*Clarke*, vol. i. S. 15.

COMPEND, *n.* } Lat. *Compendium*, quod
COMPE'NDIOUS. } cum *compenditur* una sit,
COMPE'NDIOUSLY. } (*Varro*, lib. iv.) *Con*, and
COMPE'NDIOUSNESS. } *pendere*, to *weigh*; because
COMPE'NDIUM. } those things which are *weighed* together, *facilius expediantur*. Sp. and It. *Compendio*; It. *Compendiare*; and Sp. *Compendiar*, to weigh together; and thus to collect or gather into a compact or compressed form; to collect the sum, value, or amount of. And a *compendium*, is—

That which is collected or gathered into a compact or compressed form; the amount, sum, or summary; an abridgement, an epitome.

Now will I shortly here reherce
Of that I have said in verce
All the sentence by and by
In wordes fewe *compendiously*.—*Chaucer. Rom. of the R.*

Moreouer, towarde the acquiring of maiestie, thre thinges be required in the oration of a man hauyng autorite, that it be *compendious*, sententious, and delectable.
Sir T. Elyot. Governorr, b. ii. c. 2.

Saint Paule therefore Inspyred wyth the spirit of God, *compendiously* toucheth in very few wordes, both these two pointes at ones, where he wryteth vnto Titus: That man that is an heretike after ones or twise warning: voide & eschewe him.—*Sir T. More. Workes*, p. 1036.

Trie therefore all doctrine. Wherewith shall we trie it: with the doctrine of the apostles, and with the Scripture which is the touchstone, ye and because ye loue *compendiousnesse*, ye shall haue a short rule to trie them withall.
Tyndall. Workes, p. 414.

Now my Lord, to write a history of Dr. Goad his journey and mine own, between Rotterdam and Dort that night on which we came from your L. would move too much pity, especially if you should make relation of the same to my lady: the *compend* of it is this.
Balcanqual to Sir D. Carleton, April, 1619.

So that our Saviour's expression in my text is to be construed as a *compendious* speech or figure, wherein together with the duty of forgiveness of injuries he teacheth us from whom the reconcilement or overture thereof is to begin; namely, from him who hath done the wrong.
Mede. Works, Dis. 46.

And if it be sufficient for a man at least to cry for pardon for having all his life time neither regarded laws nor conscience, certainly they have found out a better *compendium* of religion, and need not be troubled with variety of rules and cautions of carefulness and a lasting holiness.
Bp. Taylor. On Repentance, Pref.

And verily, wise Lycurgus framed and exercised his citizens immediately from their childhood by keeping them down at the first with silence to this short and sententious kind of speech, whereby they spake alwaies *compendiously*, and knit up much in a little.—*Holland. Plutarch*, p. 167.

It is a *compend* and recapitulation of the Mosaical law, and that was all that was imported by the word Deuteronomy.—*Burnet. Hist. of the Reformation*, an. 1527.

Who then can admire, if the inviting easiness and *compendiousness* of this assertion should so dazle the eyes of our atheist, that he overlooks those gross absurdities, that are so conspicuous in it!—*Bentley*, Ser. 9.

The faith, then, whereby all those excellent persons, of whose acts and sufferings we have a *compendium* or abridgment in this chapter, came unto God, i. e. devoted themselves to his worship and service, and in so doing pleased him,—was a faith respecting God as the μισθαποδοτης, the rewarder of all his faithful servants.—*Bp. Bull*, vol. i. Ser. 14.

"We should live soberly, righteously," or justly; that is, according to the proper and original meaning of the word, [δικαιως] giving to all their due. What that due is, the gospel hath ascertained, not, like the mere moralists, by a system of rules only, but by infusing a principle which reduces the law to a *compend*, and teaches the whole at once, in its utmost extent.—*Bp. Horne. Infl. of Christianity*, Dis. 31.

The text of the beloved John
Has all, that words can say in one;
For God is love—*compendious* whole
Of all the blessings of a soul.—*Byrom. Love of God.*

How much more *compendiously* and commodiously has the new historian of Great Britain enforced the same charge against Christianity.—*Warburton. Church & State*, b. ii.

COMPE'NSATE, *v.* } Fr. *Compenser*; It.
COMPENSA'TION. } *Compensare*; Sp. *Com-*
COMPE'NSATIVE. } *pensar*; Lat. *Compen-*
COMPE'NSATORY. } *sare, compensatum*, to
COMPE'NSABLE. } weigh together with.
COMPE'NSE, *v.* } To weigh one thing, with or against another, in opposite scales; to balance,—to put in, to give, weight for weight; and also value for value, measure for measure;—to give or return an equivalent.

But for he had golde enough
To yeue, his sinne was dispensed
With golde, wherof it was *compensed*.—*Gower. Con. A.* b. iii.

The joyes and feasts of the two marriages were *compensed* with the mournings, and funerals of Prince Arthur (of whom we haue spoken) and of Queene Elizabeth, who dyed in childbed in the Tower, and the child liued not long after.
Bacon. Hen. VII. p. 208.

There is in the elements a notable *compensation* of their fourefold qualities, dispencing themselves by even turnes and just measures.—*Hakewill. Apologie*, p. 113.

This rule requires that the authority be supreme, that the cause be just, that the end be publick, that the good be general, that the people receive advantage. Which is to be understood of tribute which is not penal, nor *compensatory*.
Bp. Taylor. Rule of Conscience, b. iii. c. 2.

This they knew was the most effectual course to render them odious to all governours, who are apt to suspect all new things as dangerous, and think no truth can *compensate* the hazard of alterations.—*Stillingfleet*, vol. ii. Ser. 1.

Not having any certain knowledge of a future state of reward, (though the wisest of them did indeed hope for it, and think it highly probable;) they were forced, that they might be consistent with their own principles, to suppose the practise of virtue a sufficient reward to itself in all cases, and a full *compensation* for all the sufferings of the world.
Clarke. On the Attributes.

——— Are they not all proofs,
That man, immur'd in cities, still retains
His inborn inextinguishable thirst
Of rural scenes, *compensating* his loss
By supplemental shifts the best he may?
Cowper. The Task, b. iv.

COMPE'RE, *v.* } Lat. *Comparere*. "Fr. *Com-*
CO'MPERANCE. } *parence, comparoir*, to appear, to present, to show himself," (Cotgrave.) See APPEAR.

Thereupon Mr. John Graham was summoned to answer for the scandal raised upon one of their members. He *comperuna*, answered, That he would prove what he had alleged before the judge competent.
Spotswood. Church of Scotland, an. 1591.

Kings joyn'd with subjects to be judg'd, come in;
No deputies, in person all *compeere*,
No greatnesse guilds their guilt, no guards guard sinne;
No majestie save one breeds reverence here.
Stirling. Doomes-day. The Seventh Houre.

——— But what shall steer
The erring senses? where shall they *compear*
In controversie?—*More. On the Soul*, pt. ii. c. 2. s. 28.

The president telleth us that the Campenses remonstrants, who had been lately peremptorily cited to *compeare* before the Synod were not come, but that they had sent three others in their place to plead their cause.
Dr. Balcanqual. To Sir D. Carleton, Feb. 1619.

To the second, that they were coming, but were hindered by the people, it was answered that a seditious tumultuary concourse of people, ought not to hinder any man from *comparence* before a judge, especially since it is known that this seditious conflux was procured by the citati.—*Id. Ib.*

COMPE'TE, *v.* } Fr. *Compéter*; Sp. *Com-*
CO'MPETENT. } *peter, competir*; It. *Compe-*
CO'MPETENTLY. } *tere*; Lat. *Competere*, (*con*,
CO'MPETENCE. } and *petere*;) obsolete Gr.
CO'MPETENCY. } Πετεω; which Perizonius,
COMPETI'TION, } (*ad Sanctii Miner.* iv. 4. 46.)
COMPE'TITOR. } thinks, signifies *actionem ci-*
COMPE'TITRIX, or } *tatissimo impetu* seu motu
COMPE'TITRESS. } ruentem. Scheidius, *Pan-*
dere, expandere; to spread, stretch, or reach after. *Competere* est una *petere*; simul *petere*; and hence *concurrere, convenire*, to run, to come, together. And hence—

To *compete* is—to seek after, or strive, or endeavour to attain, that which another is seeking after or striving to attain, (sc.) in rivalry, in emulation: and, in Shakespeare, simply in society with, as an associate, as a confederate.

"Venir en *compétence* avec un autre,—to strive, or contend for, to make equal claim to a thing with another; to challenge, covet, or sue for a thing, as well as another; also to paragon, or compare himself, or to be laid in equal balance with another; to make or hold himself every way as good as another." And, consequentially—

Competent is—convenient, meet, fit, or suitable, or adapted; sufficient, adequate, or proportioned to.

Competible,—see COMPATIBLE.

To *compete* is, now, not uncommon in speech.

The ignorant ministers being charitably amoued from their ecclesiasticall cures hauyng *competent* in other trades of lyfe to rest vpon, and reasonable necessarie prouision for the honest mayntenaunce of learnyng & good ministers beyng had, &c.—*Udal. The Prologue to the Ephesians.*

The thynges wherewith the body is nourished and fostred vp, ought to be desyred but *competently*; and yet the common sorte are sore turmoyled with care for them.
Id. Paraphrase on Matthew, c. 5.

Also they, hauynge of theyr owne reuennues certayne, wherby they haue *competente* substaunce to lyue withoute takynge rewardes: it is lykely, that they wyll not be so desirous of lucre (wherof may be engendred corruption) as they, whiche haue very lyttell or nothynge so certayne.
Sir T. Elyot. Governorr, p. 14.

And therfore to a hole man it were better, to fede at one meale *competently* on very grosse meate only, so that it be swete, and his nature do not abhorre it, than on diuers fyne meates, of sondry substance and qualities.
Id. Castel of Helth, b. ii.

But the Socinians who concluded that this was not thus, because they knew not how it could be thus, are highly to be reproved for their excess in the inquiries of reason, not where she is not a *competent* judge, but where she is not *competently* instructed.—*Bp. Taylor. Rule of Cons.* b. i. c. 2.

When this Leyr or Leyth, after some writers, was fallen into *competent* age, being desirous to know the minde of his three daughters, he first demaunded of Gonorilla the eldest how well she loued him.—*Grafton. Leyr*, pt. i.

For it is not true that whatsoever is taught us by natural reason is bound upon us by a natural law; which proposition, although I have already prov'd *competently*, yet I shall not omit to add some things here to the illustration of it.
Id. Ib. b. ii. c. 3.

——— Liberty
To all such as desire to make return
Into their countries; and, unto those that stay
A *competence* of land freely allotted
To each man's proper use, no lord acknowledged.
Massinger. The Bondman, Act iv. sc. 2.

Now for the right understanding of this sufficiency we are to pray for, we must know, that a *competency* is twofold: either in regard of nature, which sufficeth to support a man in his natural life and health: or secondly, a *competency* in regard of a man's condition, which is sufficient to support and maintain that condition, order, degree, and calling, wherein God hath placed him.—*Mede. Works*, Dis. 28.

Here our great senate's orders I may quote,
The first in age is still the first in vote,
Nor honour, nor high birth, nor great command
In *competition* with great years may stand.
Denham. Of Old Age, pt. iii.

Competition of riches, honour, command, or other power, inclineth to contention, enmity, and war; because the way of one *competitor* to the attaining of his desire, is to kill, subdue, supplant, or repell the other. Particularly, *competition* of praise, inclineth to a reverence of antiquity.
Hobbs. Of Man, c. 11.

Boyet. Nauar had notice of youre faire approach;
And he, and his *competitors* in oath,
Were all addrest to meete you, gentle lady,
Before I came.—*Shakes. Love's Labour Lost*, Act ii. sc. 1.

The two famous flourishing universities, Oxford and Cambridge; with whom the Grecian Athens itself was no fit *competitress.—Heraogonist. or Corah's Doom*, (1672), p. 136.

Queen Anne, being now without *competitris* for her title thought herself secure.—*Ld. Herbert. Hist. of Hen. VIII.*

When any person pretends a divine commission to publish a new doctrine; in order to procure its reception, 'tis requisite he should be furnished with some *competent* motives of credibility.—*Atterbury*, vol. iii. Ser. 8.

When we have proved, for instance, that there is an intelligent, eternal, self-existent being (one or more,) which is most easily proved from our own existence; we have then *competently* proved, that there is a God, tho' we have not yet proved, or considered every attribute that belongs to him.
Law. Enquiry, pt. ii. c. 1.

Preserve, Almighty Providence!
Just what you gave me, *competence*;
And let me in those shades compose
Something in verse as true as prose;
Remov'd from all th' ambitious scene,
Nor puff'd by pride, nor sunk by spleen.
Swift. Horace, b. ii. Sat. 6.

But they ought to consider, that when these two parts of religion come in *competition*, devotion is to give way to charity, mercy being better than sacrifice.—*Tillotson*, vol. i. Ser. 18.

It is to be noted, that at the election of Hatton, Robert, Earl of Essex, a popular and ambitious person, was his *competitor.—Wood. Fasti Oxon.*

My son, give me thy heart, says God; that is, come to me with a sincere and unfeigned design of serving me, surrender up all to me, all thy inclinations and affections without reserve; and give me possession of thy soul, without any rival or *competitor.—Atterbury*, vol. iv. Ser. 11.

There are, who deaf to mad ambition's call,
Would shrink to hear th' obstreperous trump of Fame;
Supremely blest, if to their portion fall
Health, *competence*, and peace.
Beattie. The Progress of Genius, b. i.

In the first place, the loan demonstrates, in regard to instrumental resources, the *competency* of this kingdom to the assertion of the common cause, and to the maintenance and superintendance of that, which it is its duty, and its glory to hold, and to watch over the balance of power throughout the Christian world.—*Burke. On a Regicide Peace*, Let. i.

There is I think not one of the liberal arts which may not be *competently* learned in the English language.
Idler, No. 19.

Humility is among the greatest of Christian virtues. But amidst the variety of *competitions*, with which the world abounds, it is a difficult matter to guard against pride and self-consequence.—*Gilpin*, vol. i. *Hints for Sermons*, p. 13.

How when *competitors* like these contend,
Can surly virtue hope to fix a friend;
Slaves that with serious impudence beguile,
And lie without a blush, without a smile.
Johnson. London.

COMPI'LE, *v.* } Lat. *Compilare*; Fr. *Compiler*; It. *Compilare*; Sp. *Compilar*. From the Gr. Πιλεῖν, *densare*, constipare, cogere in unum; to *stow thick* or *close*, to collect or gather into one.
COMPI'LEMENT.
COMPI'LER.
COMPILA'TION.
COMPILA'TOR.
COMPILA'TING.
COMPI'LING, *n.*

To collect or gather together from different parts; to construct, to put together a structure or edifice; to heap or put together, to arrange; to compose, to settle.

Therfore this Henry is cald a *compiloure*
He wrote the Englis gestes whilom of honoure.
R. Brunne, p. 6.

I nam but a lewde *compilatour* of the labour of old astrologiens, and haue it translated in mine English only for thy doctrine.—*Chaucer. Of the Astrolabie.*

As I fynde in a boke *compiled*
Lo this matere an olde histoure,
The whuche comth nowe to my memorie.
Gower. Con. A. b. vi.

Of this I haue *compiled* an whole booke, which if God haue appoynted me to finish it, and set it forthe, shal be a rule of more perfection vnto our religious, then any that haue been vsed this hundreth yeare.—*Frith. Workes*, p. 89.

In the circumstances of thys longe dyffynycyon, haue I smelled out this chaplayne of yours, the *compylar* of this matter, by these fyne rhetoryckes of monkery.
Bale. Apology, fol. 35.

And the *compiler* of the councell, gaue this note in the margine touching the same.
Jewell. A Replie to M. Hardinge, p. 237.

But louing Eustace, that with ielous eie
Beheld the worth of Sophia's noble childe,
And his faire shape did secretly envie,
Beside the vertues in his breast *compilde*,
(And for in loue he would no companie)
He stor'd his mouth with speeches smoothly filde.
Fairefax. Godfrey of Bovlogne, b. v. s. 8.

——— A little while
Before that Merlin dyde, he did intend,
A brasen wall in compass to *compile*
About Carmardin.—*Spenser. Faerie Queene*, b. iii. c. 3.

Shee sitting by him, as on ground he lay,
Her mournfull notes full pittiously did frame,
And thereof made a lamentable lay,
So sensibly *compyl'd*, that in the same
He seemed oft he heard his owne right name.
Id. Ib. b. iv. c. 8.

——— The prince had perfectly *compiled*
These pattes of friends in peace and settled rest
Id. Ib. b. iv. c. 9.

First, that by such a gentle drying [of brick] much time will be lost, which might otherwise be employed in *compiling.—Reliquiæ Wottonianæ*, p. 13.

When I came home and was again resolved unto mine owne simplicity, I found it fitter for my pen (at least in this first publick adventure) to deal with these plain *compilements*, and tractable materials, than with the labyrinths and mysteries of courts and states.—*Id.* p. 4.

Such is the idea of a being absolutely perfect, no arbitrarious or fortuitous figment, or forced *complement* of notions that jarre one with another, or may be justly suspected, if not demonstrated, to be incoherent and repugnant.
H. More. App. to Antidote, c. 8.

Now who could know this better than Eusebius, who had searched into and perused all the writings and monuments of Christian antiquity then extant, for the *compiling* of his Ecclesiastical History, and his Commentaries of the Acts of Martyrs now perished.—*Mede. Works*, b. ii. *Dis. on Churches.*

That they cannot be meant of Christ's natural body and blood, every one, who knows the principles of the *compilers* of the catechism and doctrine of our church, not only allows, but contends.—*Hoadly. Of the Sacrament.*

They have often no other task than to lay two books before them, out of which they *compile* a third, without any new materials of their own, and with very little application of judgment to those which former authors have supplied.—That all *compilations* are useless, I do not assert; particles of science are often very widely scattered.—*Idler*, No. 85.

COMPI'NGE. Lat. *Compingere*, (*con*, and *pangere*.) See COMPACT.

To put together, to join, unite, knit, or connect together.

The Patriarchs and their families, the Israelites a handfull in respect, Christ and his apostles, and not all of them, neither, into what straights hath it beene *compinged*,—a little flock.—*Burton. Anatomy of Melancholy*, p. 640.

COMPLA'CENT. } It. *Compiacenza*; Sp. *Complacencia*; Lat. *Complacens*, pres. part. from *Complacere*, (*con*, and *placere*,) to please. See the quotations from Cogan.
COMPLACE'NTIAL.
COMPLA'CENCE.
COMPLA'CENCY.

Pleasing, gratifying, agreeable; having a desire or disposition to please, to gratify. See COMPLAISANT.

The great galees of Venice and Florence
Be well laden with thinges of *complacence.*
Hackluyt. Voyages, vol. i. p. 193.

O thou in heav'n and earth the only peace
Found out for mankind under wrauth, O thou
My sole *complacence.—Milton. Paradise Lost*, b. iii.

I by conversing cannot these erect
From prone, nor in their wayes *complacence* find.
Id. Ib. b. viii.

Out of the sense of this happy union ariseth an unspeakable *complacency* and delight of the soul in that God and Saviour, who is thus inseparably ours, and by whose union we are blessed.—*Bp. Hall. The Devout Soul.*

The inward *complacence* we find in acting reasonably and virtuously, and the disquiet we feel from vicious choices and pursuits, is protracted beyond the acts themselves, from whence it arose; and renewed often upon our souls by distant reflexions.—*Atterbury*, vol. iv. Ser. 4.

The Pharisee, who was no scandalous sinner, but framed his outward conversation according to the precepts of the law, yet because he thought too high of himself, was not sensible of his defects, but took a vain *complacency* in the goodness of his own performances, and despised others; this man and his prayer were rejected.
Sharp. Works, vol. iv. Ser. 3.

Nor such thy lot, O Bourton; nor from sight
Retirest thou, but, with *complacent* smile,
Thy social aspect courts the distant eye.
Jago. Edge-Hill. Evening, b. iv.

In strict propriety of language, *complacency* is alone applicable to that species of good, which originates from some mental or moral excellence.—*Cogan. On the Passions*, s. 3.

They [our affections] may be placed upon objects whose situations do not require either our sympathetick joys or sorrows. These are most properly expressed by *complacential* regards; for they consist both in the approbation of the mind and feelings of the heart.—*Id. Ib.*

COMPLA'IN, *v.* } Fr. *Complaindre*; It. *Compiagnere*; Lat. *Con*, and *plangere*, which (Vossius) properly is *verberare*, to beat: *plangere*, from *plagere*; and *plagere*, from the ancient
COMPLA'INABLE.
COMPLA'INANT, *n.*
COMPLA'INER.
COMPLA'INING, *n.*
COMPLA'INT, *n.*
Gr. Πλαγειν, to strike. *Plangere*, (Vossius) began to denote especially,—prae *dolore* caput aut pectus *percutere*; i. e. *through*, or on account of, *grief*, to *strike* the head or breast. And as subsequently applied,—loudly or clamorously to express, declare, or manifest grief. As now used, to *complain*, is—

To utter grief, sorrow, or discontent; to deplore, to bewail, to lament; to express, declare, or proclaim dissatisfaction or uneasiness; to allege cause of disapprobation or censure.

Yet saw I woodnesse laughing in his rage.
Armed *complaint.—Chaucer. The Knightes Tale*, v. 2015.

And in a lettre wrote he all his sorwe,
In manere of a *complaint* or a lay,
Unto his faire freshe lady May.
Id. The Marchantes Tale, v. 9756.

He was dispeired, nothing dorst he say,
Sauf in his songes somwhat wold he wray
His wo, as in a general *complaining*;
He said, he loved, and was beloved nothing.
Id. The Frankeleines Tale, v. 11,257.

Without any semblant feigned,
She hath her loue's death *compleined.—Gower. Con. A.* b. ii.

The Frenchmen hated him bycause they doubted hym: yet I herde his dethe greatly *complayned* among right noble and valyant knyghtes of France, saying, that it was a great dommage of his dethe.
Bernes. Froissart. Cronycle, vol. ii. c. 270.

They crie their gods for aide, and to the kynge their case *complayne.* *Phaer. Virgill. Æneidos*, b. viii.

And the *complaynour* has been founde in his *complayninge* so verye shameless false, that he hathe been answered that he was to easely dealt with, and hadde wrong that he was no worse serued.—*Sir T. More. Workes*, p. 906.

These are murmurers, *complainers*, walkynge after theyr owne lusts, whose mouthes speak proude thynges
Bible, 1551. *Judas.*

By all our country rights in Rome maintained,
And by chaste Lucrece' soul that late *complained*
Her wrongs to us, and by this bloody knife,
We will revenge the death of this true wife
Shakespeare. Rape of Lucrece.

Yet sometime doth the comedie excite
Her voyce and angry Chremes chafes out right
With swelling throat: and oft the tragick wight
Complains in humble phrase.
B. Jonson. Horace. The Art of Poetrie.

Sometimes he [the profane man] mocks at that, which for its relation to the Deity, and its service, should never but with reverence be look'd upon: so that, though both be blameable, yet superstition is less *complainable*
Feltham, pt. i. Res. 36.

Christ is left alone: alone in respect of these *complaynants*; not alone in respect of the multitude.
Bp. Hall. Cont. The Woman taken in Adultery.

She quickly rose, and ready now to go,
"Remember measure in your griefs *complaining*,
His last, his dying words command you so"
P. Fletcher. Eliza.

Jehovah to my words give ear,
My meditation weigh,
The voice of my *complaining* hear
My King, my God; for unto thee I pray.—*Milton*, Ps. 5.

Sadly he [Mars] went and sate by Jove, shew'd his immortal bloud,
That from a mortall-man-made-wound powr'd such an impious floud,
And (weeping) powr'd out these *complaints*; O Father, storm st thou not
To see us take these wrongs from men.
Chapman. Homer. Iliad, b. v.

To say, That if we know the real essences or internal constitutions of those beings, some of whose properties we know, we should have much more certain knowledg concerning those things and their properties, I am sure is true, and I think no fault*y complaining*; and if it be, I must own myself to your lordship to be one of those *complainers*.
Locke. Letter to the Bp. of Worcester.

That in those days they had frequent intercourse with the Deity, and were made sensible of his peculiar presence in some places, appears farther, from his discourse with Cain, both before and after the murder of his brother; as also from Cain's *complaint* of being hid from his face, and his going out from the presence of the Lord.
Law. Theory of Religion, pt. ii.

But if pity inspire thee, renew the sad lay,
Mourn, sweetest *complainer*, man calls thee to mourn!
O soothe him, whose pleasures like thine pass away—
Full quickly they pass—but they never return.
Beattie. Hermit.

Is this the land where Gray's unlabour'd art
Soothes, melts, alarms, and ravishes the heart
Where the lone wanderer's sweet *complainings* flow
In simple majesty of manly woe.
Id. On a Supposed Monument to Churchill.

I wrote merely for myself, as a friend of the dead, and to ease my full soul by breathing out my own *complaints*.
Watts. On the Death of Thomas Gunston, Esq.

COMPLAISA'NT. } Fr. *Complaisant, complaisance.*
COMPLAISA'NTLY,
COMPLAISA'NCE.

Complaisance and *Complaisant*, are but the French manner of writing *complacent* and *complacence*. See them above; and also the example from Hobbs, below. *Complaisant* is—

Desirous, wishing to please or gratify, to oblige, to conciliate (others).

Complaisant nymph! who dost thou kindly share
In griefs whose cause thou dost not know,
Hadst thou but eyes, as well as tongue and ear,
How much compassion wouldst thou show!
Cowley. Echo.

While then I simply walkt, nor heed could take
Of *complacence*, that sly deceitful snake.
Beaumont. In Desolation.

A fifth law of nature is *complaisance*; that is to say, That every man strive to accommodate himself to the rest.
Hobbs. Of Man, pt. i. c. 15.

As for our Saviour he was a person so far from being morose or reserved in his carriage, or a lover of singularity, so far from setting up a way of conversation of his own making, distinct from the way he found in the world, that he was the most free, obliging, and civil, and, if I durst use the word, I would say, the most *complaisant* person, that ever perhaps appeared in the world.—*Sharp*, vol. v. Dis. 8.

One who thought to outshine the whole court, carried his head so over *complaisantly*, that this martial prince [Alexander the Great] gave him so great a box on the ear, as set all the heads of the court upright.—*Tatler*, No. 77.

Then, for th' encouragement and propagation
Of such a great concernment to the nation,
All people were so full of *complaisance*
And civil duty of the public sense
They had no name t' express a cuckold then,
But that which signifies all married men
Butler. Satire upon Marriage.

Fair Venus wept the sad disaster
Of having lost her favourite dove,
In *complaisance* poor Cupid mourn'd;
His grief reliev'd his mother's pain.—*Prior. The Dove.*

It was Cipius, I think, that formerly said, "I am not asleep for every man," neither am I, my dear Gallus, so uncomplaisant *complaisant* as to be the humble servant of every opinion.—*Melmoth. Cicero*, b. ix. Let. 19.

The Chinese *complaisantly* takes his bed
With his big wife, and is with caudle fed.
Warton. Fashion, a Satire.

They strive with their own hearts, and keep them down
In *complaisance* to all the fools in town.
O how they tremble at the name of prude!
And die with shame at thought of being good!
Young. Love of Fame, Sat. 6.

COMPLANATE, *v.* Lat. *Complanare, atum*, (*planus*,)—

To make even or level.

The vertebræ of the neck and back bone made short and *complanated*, and firmly braced with muscles and tendons, for easy incurvations of the body, but withal for greater strength, to support the body's own weight, together with other additional weights it may have occasion to bear.
Derham. Physico-Theology, b. v. c. 2.

COMPLEMENT, *n.* } Sp. *Complemento*; It. *Compimento*; Lat. *Complementum*. That which is added for the sake of finishing, or *filling*, (Gesner,) from *com*, and *plere*, to *fill*. Minshew and Lye consider *comple-* and *compli-ment*, (anciently written without discrimination,) to be the same word. Minshew calls *complements*,—"Ceremonies, accomplishments, *making that perfect* which was wanting." Lye,—inania quædam verba, et quasi *complementa* orationis. (See COMPLETE.) Skinner suggests that *compliment* is from *comply*, (q. d.) *complyments*. (See COMPLIMENTS.) *Complement* is now restricted to—
COMPLE'MENTAL.

The whole, full, and entire number or quantity: the filling up so as to make the entire number or quantity.

This woorde [therfore] whiche signifyeth for the same cause, hath here in his last clause no necessarye place to the *complement* of the sentence following.
Sir T. More. Workes, p. 954.

In consideration wherof being vehemently moued by the damnified parties, he humbly besought your highness by his messengers and letters, for *complement* and execution of justice.—*Hackluyt. Voyages*, vol. i. p. 153.

During which time came letters from the lords of the councell, straightly commaunding our generall, not to exceede his *complement* and number appointed him, which was, one hundred and twenty persons.—*Id. Ib.* vol iii p 61.

And all her sister nymphes with one consent,
Supplide her sobbing breaches with sad *complement*.
Spenser. Faerie Queene, b. iii. c. 4.

These three on men all gracious gifts bestowe,
Which decke the body and adorne the minde,
To make them louely or well fauoured showe
As comely carriage, entertainment kind,
Sweet semblant, friendly offices that binde,
And all the *complements* of courtesie.—*Id. Ib.* b. vi. c. 10.

One, who the musicke of his owne vaine tongue,
Doth raunish like inchanting harmonie;
A man of *complements* whom right and wrong
Haue chose as vmpire of their mutinie.
Shakespeare. Love's Labour Lost, Act I sc. 1.

Then doubtlesse they, [the people] and not kings are the chiefe soveraigne legislators, and their royall assents to lawes, are no wayes essentiall to the very being of lawes, but rather a *complementall* ceremony.
Prynne. Soveraigne Power of Parliaments, pt. i.

COMPLE'TE, *v.* } Sp. *Completar*; It. *Compiere, compire*; Fr. *Completer*; Lat. *Complere, completum*, to fill up, to fulfil; *con*, and *pleo*, from the obsolete Gr. Πλω, whence πληθω.
COMPLE'TE, *adj.*
COMPLE'TELY.
COMPLE'TEMENT.
COMPLE'TENESS.
COMPLE'TION.
COMPLE'TIVE.
COMPLE'TORY, *adj.*
COMPLE'TORY, *n.*

To fill, fulfil or accomplish; to perfect, to perform fully, wholly, without omissions or deficiencies.

Completory, (Burnet,)—see COMPLINE.

The fourthe day *complete* fro none to none,
Whan that the highe messe was ydone
In halle sat this January and May.
Chaucer. The Marchantes Tale, v. 9767.

The whiche guyded ye lande full wysely by the tyme or space of v. yeres *complete*.—*Fabyan*, vol. i. c. 16.

Inwardly bewailing, that I did not performe and finally cõsummat, such pollitique diuises, and good and Godly ordinaunces, in my long life and pacifique prosperitie, whiche then I fully determined to haue begonne, set forwarde & *completely* to haue finished.—*Hall. Edw. IV.* an. 23.

And likewise every holy day, at even songe, between even songe and *completorie*, shall rehers the tenne commaundments, every one by it selfe and so cause his parochians to rehers after him every one by it selfe.
Burnet. Records, pt. iii. b. iii. No. 57. *Injunctions.*

——— Here, here, remains
Dust far more precious than in India's veins:
Within these cold embraces, ravish'd, lies
That which *completes* the age's tyrannies.
Denham. On the Death of Lord Hastings.

The royall bodie yet he left unspoild, religion charm'd
The act of spoyle; and all in fire, he burn'd him *complete* arm'd.
Chapman. Homer. Iliad, b. vi.

Completely shiftless was thy native plight
And no self-succour would to thee allow;
Naked thou wert of every help beside
As well's of clothes, thy woful shame to hide.
Beaumont. Psyche, c. 19. s. 5.

It is as plainly declared to be a vengeance of fire that abides them, as a *compleatment* of their torments.
Glanvill. Pre-existence of Souls, c. 14.

Then it may be, they sadly reflect on their own folly, in that they have preferred the deluging scenes and pompous shews of worldly greatness, before the *compleat* and endless felicity of another life.—*Stillingfleet*, vol. ii. Ser. 3.

Then since no state's *completely* blest,
Let's learn the bitter to allay
With gentle mirth, and wisely gay
Enjoy at least the present day.
Hughes. Horace, Ode. 16. b. ii.

And allow me your patience, if it be not already tir'd with this long epistle, to give you from the best authors, the origine, the antiquity, the growth, the change, and the *compleatment* of satire among the Romans.
Dryden. Juvenal, Dedication.

It was attested by miracles of all sorts, done in great variety and number, by the visible centering of the old prophecies in the person of Christ, and by the *completion* of those prophecies since, which he himself uttered
Atterbury, vol. ii. Ser. 11.

I shall not so much generally consider the death and passion of our Lord, as the particular manner and kind thereof, by crucifixion; the which we may contemplate, as qualified with divers notable adjuncts; namely, as *completory* of ancient presignifications and predictions.
Barrow, vol. ii. Ser. 25.

When the prisoner, who was King Richard, heard the song he knew that Blondel must be the singer; and when Blondel paused about the middle, the king began the remainder, and *completed* it.—*Warton*, Ode 12. Advertisement.

For how can I think of you without being pierced with grief in the reflection, that I have made those *completely* miserable whom I ought and wished to have rendered perfectly happy!—*Melmoth. Cicero. To Terentia*, b. i. Let 7.

These discourses which I have written concerning perception, judgment, reasoning, and disposition, are the four integral parts of logic. This sort of parts goes to make up the *completeness* of any subject.—*Watts. Logic*, pt. i. c. 6. s. 7.

But the minds of the Apostles, full of the greatest ideas, and swelling with the suggestions of the Holy Spirit, which in no scanty measure was imparted to them, perpetually overflow, as it were, the subject of their discourse, and expatiate into other larger views, than seem necessary to the *completion* of the argument immediately presented to them.—*Hurd. Sermon*, Feb. 16, 1781.

And the three last, [tenses] the *completive* present, and *completive* past, and the *completive* future.
Harris. Hermes, b. i. c. 7.

COMPLEX, *adj.* } Sp. *Complexo*; It. *Complesso*; Fr. *Complexe*; Lat. *Complecti*, simul et totum *plectere*, (*con*, and *plectere*;) Gr. Πλεκ-ειν, to knit, or intertwine. (And see COMPLICE.) *Complexus*, as opposed to *simplex*, was probably introduced by the writers on Logic in the mid-ages. See also COMPLEXION, and COMPLICATE.
CO'MPLEX, *n.*
CO'MPLEXED, *adj.*
COMPLE'XEDNESS.
COMPLE'XITY.
COMPLE'XLY.
COMPLE'XNESS.
COMPLE'XURE, *n.*

Knit, or connected together, interwoven, involved, intricate.

Although there were more things in nature then words which did express them; yet even in these mute and silent discourses, to express *complexed*-significations, they took a liberty to compound and piece together creatures of allowable forms into mixtures inexistent.
Brown. Vulgar Errours, b. v. c. 20.

I do not restrain it purely and only to what corruption of nature you had at first, but withall as it is increased and so *complexly* corruption of nature as it now is grown up in us; for in-dwelling sin, in Paul's sence, is the whole stock of it, new and old.—*Goodwin. Works*, vol. iii. pt. i. p. 382.

The opposition of our bodyes in this disinterested love [of God] is counted to us an endearement of our hearts, when in this reluctancy of one halfe, we reduce our love to that degree of implicity which is compatible with this our *complexure*.—*Mountague. Devout Essayes*, pt. i. Treat. 14. § 3.

As these simple ideas are observed to exist in several combinations united together; so the mind has a power to consider several of them united together, as one idea; and that not only as they are united in external objects, but as it self has joined them. Ideas thus made up of several simple ones put together, I call *complex*; such as are beauty, gratitude, a man, an army, the universe; which though *complicated* of various simple ideas, or *complex* ideas, made up of simple ones, yet are, when the mind pleases, considered each by itself as one entire thing, and signified by one name.—*Locke. Of Hum. Und.* b. ii. c. 12.

Secondly, From the *complexedness* of these moral ideas there follows another inconvenience, (viz.) that the mind cannot easily retain those precise combinations so exactly and perfectly, as is necessary in the examination of the habitudes and correspondencies, agreements or disagreements, of several of them one with another.

Locke. Of Hum. Underst. b. iv. c. 3.

Instead of *nature* in the sixth sense of the word [for, an aggregate of the powers belonging to a body, especially a living one] we may employ the constitution, temperament, or the mechanism, or the *complex* of the essential properties or qualities.—*Boyle. Works*, vol. v. p. 169.

Nor to this evanescent speck of earth
Poorly confin'd, the radiant tracts on high
Are her exalted range; intent to gaze
Creation through; and from that full *complex*
Of never-ending wonders, to conceive
Of the sole Being right, who spake the word,
And nature mov'd complete. *Thomson. Summer.*

And amongst many other things I think he [Locke] would not have talked of the composition of ideas; but would have seen that it was merely a contrivance of language: and that the only composition was in the terms; and consequently that it was as improper to speak of a *complex* idea, as it would be to call a constellation a *complex* star: and that they are not ideas, but merely terms, which are general and abstract.—*Tooke. Diversions of Purley*, vol. i. p. 37.

Men are every now and then put, by *complexity* of human affairs, into strange situations; but justice is the same, let the judge be in what situation he will

Burke. On Conciliation with America.

New establishments, civil and judicial, were therefore formed at a very great expense, and with much *complexity* of constitution.—*Id. Rep. of a Com. on Affairs of India.*

Taking tragedies *complexly*, I am fully persuaded, that the impressions left by them upon the mind, are, on the whole, favourable to virtue and good dispositions

Blair, vol. iii. Lect. 45.

If the declensions of the ancient languages are so very *complex*, their conjugations are infinitely more so. And the *complexness* of the one, is founded upon the same principle with that of the other, the difficulty of forming, in the beginnings of language, abstract and general terms

Smith. On the Formation of Languages.

COMPLE'XION. } Fr. *Complexion*; It. *Complessione*; Sp. *Complexion, complession*; Lat. *Complexio*, from *Complecti, complexus*, quia *complexio, complectitur* totum statum corporis, et omnes facultates ejus, (Minshew.)
COMPLE'XIONAL.
COMPLE'XIONALLY.
COMPLE'XIONARY.
COMPLE'XIONED.

The whole connexion of the parts; the whole composition, the compass, or comprehension of parts; the frame or texture; the temperament or disposition. Also applied, merely, to—

The general appearance, hue, or colour.

Watts uses *complexion* as equivalent to *complexity*.

A Frankelein was in this compagnie;
White was his berd as is the dayesie
Of his *complexion* he was sanguin.—*Chaucer. Prol.* v. 335.

Three men vpon election
Of age, and of *complexion*
Liche to hym selfe by all wale,
He toke towardes hym to plale,
And eate and dranke as well as hee.—*Gower. Con. A.* b. vi.

And also obserue, that she [the nourise] be of mature or ripe age, not vnder xx. yeres, or above xxx. her body also beynge clene from all sykenes, or deformitye, and hauing her *complection* mooste of the ryghte and pure sanguine.

Sir T. Elyot. Governour, b. i. c. 4.

But I must be all way ready to cut of whatsoeuer I perceiue to strēgth the flesh against the spirit. And I must haue a diligent eye to the flesh and his *complexion*.

Tyndall. Workes, p. 228.

This was a man of feble *complexion* and sickly, and endured moche payne more than any other.

Berners. Froissart. Cronycle, vol. i. c. 326.

There is therefore a twofold beatitude or blessedness: The one is perfect and consummate, the other initial and incompleat. The former is the *complection* of all good perfective of our natures, and our entire and satisfying enjoyment of it.—*Hopkins. Works*, p. 344. Ser. 3.

There might no other speech be had amongst the streams,
But only of this nymph, sweet Wandal, what she wore;
Of her *complexion*, grace, and how herself she bore.

Drayton. Poly-Olbion, s. 17.

For whatsoever is taught to them at first they believe infinitely, for they know nothing to the contrary, they have had no other masters whose theorems might abate the strength of their first persuasions, and it is a great advantage in those cases to get possession; and before their first principles can be dislodged, they are made habitual and *complexional*.—*Bp. Taylor. Liberty of Prophesying*, s. 11.

Scarce ended they this song, but Avon's winding stream,
By Warwick, entertains the high-*complexion'd* Leam.

Drayton. Poly-Olbion, s. 13.

A flower is the best *complexioned* grass (as a pearl is the best-coloured clay,) and daily it weareth God's livery, for "He cloatheth the grass in the field."

Fuller. Worthies. Norwich.

The Greek churches generally, and most of the Latin casuists, as I have heard from learned men and travellers, do allow even this *complexionary* art and use of adorning, by some light tincture, the looks of a woman eminent for virtue, modesty, piety, and charity.

Bp. Taylor. Artificial Handsomeness, p. 38.

For from all tempers he could service draw;
The worth of each, with its alloy he knew,
And as the confidant of nature saw
How she *complexions* did divide and brew.

Dryden. On the Death of Oliver Cromwell.

Instead of going out of our own *complexional* nature, unto that of others, 'twere a better and more laudable industry to improve our own, and instead of a miserable copy become a good original.—*Spectator*, No. 237.

His skin was of a dead white, without the least appearance of what is called *complexion*, though some parts of his body were in a small degree less white than others.

Cook. Voyage, vol. i. c. 10.

Where are the jesters now? the men of health,
Complectionally pleasant? *Blair. Grave.*

The melancholic fiend (that worst despair
Of physic) hence the rust-*complexion'd* man
Pursues, whose blood is dry, whose fibres gain
Too stretch'd a tone.

Armstrong. The Art of Preserving Health, b. i.

Though the terms of propositions may be complex, yet where the composition of the whole argument is thus plain, simple, and regular, it is properly called a simple syllogism, since the *complexion*, does not belong to the syllogistic form of it.—*Watts. Logic*, pt. iii. c. 2. s. 2.

COMPLICATE, *v.* } Sp. *Complicar*; Fr. *Complication*; Lat. *Complicare, atum*, Gr. Πλεκειν, to knit, to intertwine. *Complex, icis*, the noun, seems to have been introduced into the Latin *apud posterioris ævi scriptores*, and from it the French, Italian, Spanish, and also our own language have adopted *complice,—socius sceleris.* See ACCOMPLICE.
COMPLICATE, *adj.*
COMPLICATED, *adj.*
COMPLICATELY.
COMPLICATENESS.
COMPLICA'TION.
COMPLICE, *n.*

To intertwine, to interweave, to involve.

Complice,—one who is knitted, joined, or united with another; who co-operates with, aids or assists another.

After whose comynge, vpon a daye, he beynge in a churche, & herynge his deuine seruyce, was slayne of the sayd prouoste & his *complyces.—Fabyan*, vol. i. c. 231.

Item, in the yeere of our Lord 1396 one John Van Derlowe, Hans van Gelder, and other their *complices* of the Hans vilainously and vnlustly tooke a shippe of William Terry of Hull called the Cogge, with thirtie woollen broad cloathes and a thousand narrow clothes to the value of 200 pounds.

Hacklugt. Voyages, vol. i. p. 167.

For the particular actions of war, though they are *complicate* in fact, yet are they separate and distinct in right; like to cross suits in civil pleas, which are sometimes both just.

Bacon. Of a War with Spain.

——— Dreadful was the din
Of hissing through the hall, thick swarming now
With *complicated* monsters head and taile.

Milton. Paradise Lost, b. x.

Whereas notwithstanding they are, oft times three, and when but two, [the division of the root] commonly so *complicated* and crossed, that men for this deceit are fain to effect their design in other parts.—*Brown. Vulg. Err.* b. ii. c. 6.

For our hearts deceive us, our purposes are *complicated*, and we know not which end is principally intended, nor by what argument amongst many, we are finally determin'd.

Bp. Taylor. On Repentance, c. 3. s. 5.

There is a great variety of intelligibles in the world, much objected to our senses, much deducible from them by ratiocination and discourse, and every several object full of subdivided multiplicity and *complicateness.*

Hale. Origin. of Mankind, p. 3.

The duke of Yorke, that did not idle stand,
(But seeks to work on all advantages)
Had likewise in this course a secret hand,
And hearten'd on their chiefest *'complices.*

Daniel. Civil Wars, b. v.

Avarice and luxury very often become one *complicated* principle of action, in those whose hearts are wholly set upon ease, magnificence and pleasure.—*Spectator*, No. 55.

Or yet for the mnemonical aid, otherwise than *complicatedly*, so as the one may suborn aid to the other, and both may invigorate the activity of the mind to a very useful promptness.—*Boyle. Works*, vol. vi. p. 359. *Let. from J. Beale.*

But lest you should mistake his meaning, you must take notice, that by sinning, he doth not mean any one particular sin, but a *complication* of sins, like that whereby the angels fell.—*Bp. Beveridge*, vol. ii. Ser. 63.

The prince had procured him to be sent over, on purpose to satisfy himself (and thereby his *complices* for the peace) that the king's intentions were determined to enter into the war, which his highness thought the only means to prevent the peace.—*Sir Wm. Temple. Memoirs*, pt. ii.

How poor, how rich, how abject, how august,
How *complicate*, how wonderful, is man!
How passing wonder he, who made him such!

Young. The Complaint, Night i.

See with what strength his harden'd loins are bound,
All over proof and shut against a wound.
How like a mountain cedar moves his tail!
Nor can his *complicated* sinews fail.

Id. Paraphrase on part of Job.

For by these very means have we seen one of the brightest stars in the firmament of the church (oh lamentable and heart breaking sight!) falling from the heaven of Christianity, into the sink and *complication* of Paganism, Quakerism, and Socinianism, mix'd up with chemistry and astrology, by a professed cobbler.—*Bp. Horne. To the Readers of Mr. Law.*

COMPLIMENT, *v.* } See COMPLE-MENT, and COMPLY. Mr. Steevens and Mr. Tyrwhitt think that "*To comply*" in Shakespeare's *Hamlet*, (Act ii. sc. 2, and Act v. sc. 2,) is used in the sense of "*To compliment*;" and Mr. Malone produces from an old poem, called "*A Fig for Fortune*," the verb to *recomplie*, (q.d.) to *return a compliment*; and thus they sanction the etymology of Skinner: as if *Compliment* were—
COMPLIMENT, *n.*
COMPLIME'NTAL.
COMPLIME'NTALLY.
COMPLIME'NTALNESS.
COMPLIME'NTARY, *adj.*
COMPLIME'NTARY, *n.*

The kind *compliance* with the will of another; an act of such *compliance*, a verbal declaration of it;—a *compliance* or acquiescence, or assent, beyond what may appear necessary; viz. with an intent to please or flatter any weakness, any prepossession or prejudice.

See the quotations from Hammond.

And he that call'd Arsinoe Ioue's violet, kept all the letters of the name right, and *complimented* the lady ingeniously.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 2.

Yet not to be exact in the phrase of *complement*, or gestures of courtesie, the indifferent do pardon to those who have been otherwise busied.—*Reliquiæ Wottonianæ*, p. 90.

True it is notwithstanding (omitting the old distinction) that there is great difference between these mannerly and *complimental* lies, with those which are sometime perswaded by necessity upon breach of promise; and those which men use out of cowardice and fear.

Raleigh. History of the World, b. v. c. 3. s. 2.

Complementalness, as opposed to plainness, must signifie giving titles of civility, that really do not belong to those, to whom they are thus given.—*Hammond. Works*, vol. ii. p. 292.

It is a great weakness, in understanding the nature of words, not to advert, that the vogue of the world altering from plainness to *complementalness*, as it doth still daily, the same word may be used without fear of pride at one time, which could not at another.—*Id. Ib.*

Amo. Is hee a master?
Cri. That, sir, he has to shew here; and confirmed under the hands of the most skilfull, and cunning *complementarians* alive, please you reade, sir.

B. Jonson. Cynthia's Revels, Act v. sc. 4.

[When ye come to church] ye must not stand looking about, and *complementing* with one another: nor suffer so much as your thoughts to be running after your worldly affairs.—*Bp. Beveridge*, vol. ii. Ser. 118.

As on one hand he [the upright man] is careful not to ruin himself into inconveniences by his good nature; so on the other hand, the kindness and good-will he possesseth to all about him, is more than a *compliment*, or the semblance of his countenance.—*Sharp*, vol. i. Ser. 5.

After some *complimental* talk,
Time met them, bow'd and join'd their walk.
Their chat on various subjects ran
But most what each had done for man.

Gay. Plutus, Cupid, & Time, Fable 13.

He has had the good fortune to make some discoveries, and the honour to have them publickly, and but too *complimentally*, taken notice of by the virtuosi.

Boyle. Works, vol. iv. p. 3.

Le Clerc himself fared no better than Moyle, and "Heretic" and "Free-thinker" were *compliments* often paid to him, and to which he was accustomed; which made him the more disposed to defend his fellow sufferers.
Jortin. Remarks on Ecclesiastical History.

I made *complimentary* verses on the great lords and ladies of the court, with as much simplicity and as little meaning as my bows in the drawing room, and thought it a fine thing to be taken notice of, as a wit, in the fashionable circles.
Hurd. Dialogue. Dr. H. More & Waller.

COMPLINE. Fr. *Complie;* Mid. Lat. *Completa, completorum, complendæ.* That ecclesiastical office which *complet s* (*complet*) and closes the Offices of the day.

He poketh John, and sayd: sleepst thou?
Herdest thou ever slike a song er now?
Lo whilke a *comelin* is ymell him alle.
Chaucer. The Reves Tale, v. 4169.

Men may also refreine and put away venial sinne by receiving, &c.: by general confession of *confiteor* at masse, and at prime, and at *compline.*—*Id. The Persones Tale.*

The custom of Godly men hath been to shut up the evening with a *compline* or prayer at nine of the night.
Hammond. Practical Catechism, b. III. s. 2.

COMPLISH, *v.* } See ACCOMPLISH. Lat. *Complere*, to fill, to fulfil.
COMPLISHMENT. } To fulfil; to perform, to execute, fully.

Heare my prayer, O Lord; heare my requeste,
Complysche my boone: answer to my desyre.
Wyat, Psalm 143.

He answered "After the *complishment*
Of his behests," and so her told what hests he meant.
More. Song of the Soul, s. 1. b. iii. s. 46.

COMPLOT, *v.* } Fr. *Comploter.* "Plot, i. e. *plighted.* A *plighted* agreement; any agreement to the performance of which the parties have *plighted* their faith to each other; from the A. S. verb *Plihtan*, exponere, vel objicere periculo, spondere, oppignerare," (*Tooke*, ii. 129.)
COMPLOTMENT.
COMPLOTTER.
COMPLOTTING, *n.*

To *plot* or *plight* together, (sc.) for any common purpose, for the execution of some design; in any conspiracy or confederacy: and thus—
To conspire, to confederate, to combine.

And *complotted* it was, that both hee in forraine parts abroade and himselfe also at Rome should at once make an insurrection for to alter the state.—*Holland. Suetonius*, p. 4.

And what are courts, but camps of misery?
That do beseige men's states, and still are press'd
T' assail, prevent, *complot*, and fortify;
In hope t' attain, in fear to be suppress'd.
Daniel. Civil Wars, b. viii.

We have since received intelligence of a dangerous matter discovered at Gratz, where a massacre of the Lutherans should have been committed, and the *complot* written in ten sheets of paper.—*Reliquiæ Wottonianæ*, p. 649.

When open Fame gives out intelligence
Of these bad *complots* of his enemies.
Daniel. Civil Wars, b. v.

The worst *complots* oft lie close smothered.—*Id. Ib.*

——— He
By his *complotters* was pretenst'e
Duke Clarence sonne to be.
Warner. Albion's England, b. vii. c. 35.

Still he wolde have maintained that priesthoode, and not the treacherous *complotting* and practises of priestes, in his understanding, was to bee held for treason.
State Trials. Robert Drewrie, an. 1607.

What was the cause of their multiplied, variated *complotments* against her like the monsters in Africk, every day almost a new conspiracy!—*Dean King. Ser. 5 Nov.* 1608.

It pleased God, (if we may dare to judge of his secret providence,) to cut off that king in the flower of his youth, to beast his successor in his undertakings, to raise against him the Duke of Guise, the *complotter* and executioner of that inhuman action.—*Dryden. Vindication of the Duke of Guise.*

COMPLY', *v.* } Skinner says, either from the Fr. *Complaire;* It. *Compiacere*, (q.d.) *complacere*, vel a *complicare*, i.e. *alieno* ingenio se *accommodare.* To *ply*, however, is a common English word, and, according to Tooke and Junius, is no other than the A. S. *Pleggan*, incumbere. Ac *plegge* on his boccum: sed libris incumbat. Let him *plie* his books; let him bend, lean, or incline
COMPLIABLE.
COMPLIANCE.
COMPLIANT.
COMPLIANTLY.
COMPLIER.

his mind to them; *apply* to them. And thus to *comply* will be, (as commonly used,)—
To bend, lean or incline to, to yield or assent to; to give up, grant or concede, (sc.) to the wishes of another; to accommodate.

Unmov'd by all their fury, kept your ground,
Fix'd as the poles, whiles they kept twirling round:
Submitted to all rage, and lost your all,
Yet ne'er *comply'd* with, or low'd knee to Baal.
Brome. To his Rev. Friend, Dr S.

And that therefore if such theorems as the Pythagoreans held be found suitable and *compliable* with Moses his text, it is a shrewd presumption that that is the right philosophick cabbala thereof.—*H. More. Philosophick Cabbala*, c. 1.

It extendeth to enemies: If you see thine enemy's ox going astray, thou shalt bring it to him, *Exodus* xxiii. 4. Yet this might be done without love only in external *compliance* with the law.—*Grew. Cosmo. Sacra*, b. v. c. 5.

If we look on her as a wife, she was chaste and loving, fruitful and discreet, humble and pleasant, witty and *complyant*, rich and fair; and wanted nothing to the making her a principal and precedent to the best wives of the world, but a long life and a full age.—*Bp. Taylor*, vol. iii. Ser. 8.

——— To thir supper fruits they fell,
Nectarine fruits which the *compliant* boughes
Yielded them.—*Milton. Paradise Lost*, b. iv.

Finally, that in the changes of religion he was a *complier.*
Strype. Life of Sir T. Smith, c. 18.

He that *complies* against his will
Is of his own opinion still!
Which he may adhere to, yet disown,
For reasons to himself best known.—*Hudibras*, pt. iii. c. 3.

That so by this means and method he might wean them by degrees from their gross conceptions of things, and rectify more easily their wrong apprehensions by gratifying them in some measure, and in a gracious *compliance* with our weakness by bending and accommodating the way and method of our salvation to our weak capacity, and imperfect conception of things.—*Tillotson*, vol. i. Ser 46.

The Earl of Surrey (afterwards Duke of Norfolk) to shew how *compliant* he was to the humours of the prince whom he served, did as dexterously *comply* with his prodigality, as he had done formerly with his father's sparingness.
Burnet. History of Reformation, an. 1509.

They had no notion of refusing to *comply* with established rites under pretence of conscience.
Jortin. On the Christ. Relig. Dis. 1.

The Jews, by their own interpretations, had made their religion *compliable*, and accommodated to their passions.
Id. Ib.

But should want of leisure (for it would be an injustice to our friendship to suppose it can be want of inclination,) should your occupations then prevent your *compliance* with this my request; I may, perhaps be obliged to take a method, which, though often condemned, is supported, nevertheless, by several considerable examples: I mean to be the historian of my own transactions.
Melmoth. Cicero. To Lucceius, b. I. Let. 20.

COMPONE, *v.* } Sp. *Componer;* It. *Comporre;* Lat. *Componere*, (*con*, and *ponere*, of uncertain origin,) to put, place, or set together. See COMPOSE, (the word now in use.)
COMPONENT, *n.*
COMPONENT, *adj.*
COMPONENCY.

To put, place, or set together, (sc.) in order, form, or method; and thus, to arrange, settle, or adjust; also, to put together—in union or conjunction; and thus, to combine, or mix, or mingle.

The enemies then being of the church reformed, returned, and restored to the unity of the same, and peace over all *composed* and concluded, &c.
Burnet. Records, b. ii. No. 31. Act 26. *Hen. VIII.* an. 21.

We desired his ho. to devise what cardinal should be most convenyent to be sent as legate in that mater, to procede jointly or severally with your gr. who might have a good pretence for *componyng* pence betwen princes.
Strype. Records, No. 23. *The King's Ambassadors to Wolsey.*

Discourse being but the falling into it, [knowledge] judgment the principles of it, and single apprehensions the *components* of judgments.—*Digby. Of Man's Soul*, c. 10.

Compounded or double words I have seldom noted, except when they obtain a signification different from that which the *components* have in their simple state.
Johnson. Pref. to the English Dictionary.

What I have to say being only this, 1. that the two or three dreadful explosions perfectly agree with what hath been observed of the *componency* of that lightning which produces such an effect; namely, that it abounded with nitrous and fixed salts.
Warburton. Julian's Attempt to Rebuild the Temple, b. ii.

COMPORT, *v.* } Fr. *Comporter;* Lat. *Comportare;* (*con*, and *portare*, to carry; Gr. Φερειν, Vossius.) *Comport* is generally used of the conduct or behaviour, the carriage of a person; thus, *Se comporter*, to carry, bear, behave, maintain or sustain, himself, (Cotgrave.)
COMPORT, *n.*
COMPORTABLE.
COMPORTANCE.
COMPORTATION.
COMPORTMENT.

To carry or bear with; to move or act in unison; to suit, to agree, to be consistent with.

Is it not more pleasing to nature, that desires a certainty, and *comports* not with what is infinite? to have these closes, rather than not to know where to end, or how far to go.
Daniel. A Defence of Rhyme.

Or what respects he the negociating
Matters *comporting* empire and state.
Drayton. Moses, his Birth and Miracles, b. i.

And from thence it came to pass, that he was also a very wise statesman, and a person withal of most unalterable integrity and justice, (which he made his politics to *comport* with).—*Strype. Life of Smith*, Ep. Ded.

The other logical, by casting the rules and cautions of this art into some *comportable* method, whereof I have made choice, not only as the shortest and most elemental, but indeed the soundest.—*Reliquiæ Wottonianæ*, p. 5.

I shall account concerning the rules and manners of *deportment* in the receiving; our *comport* and conversation in and after it.—*Bp. Taylor. Worthy Communicant.*

So been they both attone, and doon vpreare
Their beuers bright each other for to greet;
Goodly *comportance* each to other beare,
And entertaine themselues with court'sies meet.
Spenser. Faerie Queene, b. ii. c. 1.

Here is a collection and *comportation* of Agur's wise sayings.—*Bp. Richardson. On the Old Test.* (1655,) p. 303.

If we should derive our warranties from the examples of the Old Testament, it were all one as if from the licences of war we should take pattern of our *comportment* in the days of peace and laws, or from children learn what were the measures of a man.—*Bp. Taylor. Rule of Cons.* b. ii. c. 2.

In foul weather, it would not be amiss for them to learn to dance, that is, to learn just so much (for all beyond is superfluous, if not worse) as may give them a graceful *comportment* of their bodies.—*Cowley. Essay. The School.*

The examination therefore proposed was no other but an examination of their manner of eating the Lord's supper by Christ's institution, to see how their behaviour herein *comported* with the institution, and the end for which it was instituted.—*Locke. Notes on St. Paul, to the Cor.* c. 8.

To remedy their disorders herein, he sets before them Christ's institution of this sacrament; that in it they might see the manner and end of its institution, and by that every one might examine his own *comportment* herein, whether it were conformable to that institution, and suited to that end.
Id. Ib.

Your letter which was afterwards read in the senate, seemed by no means to *comport* with those sentiments our friend had thus represented you as entertaining.
Melmoth. Cicero, b. xiii. Let. 13.

And the life of Tully, and the *D. L.* will be a rule, which few have set us and perhaps few will follow, how men, who esteem the love of each other, should *comport* themselves when they differ in opinion.
Warburton. Life. Letter to Middleton.

COMPOSE, *v.* } Fr. *Composer;* Sp. *Composicion.* (See COMPONE, from which *Compose* varies but little in its applications.) From *Compositum*, past part. of *Componere*—
COMPOSED, *adj.*
COMPOSEDLY.
COMPOSEDNESS.
COMPOSER.
COMPOSING, *n.*
COMPOSITE, *adj.*
COMPOSITAL.
COMPOSITION.
COMPOSITOR.
COMPOSURE.

To put, place, or set, together; sc. (1), in order, form, or method; and thus, to arrange, settle, or adjust; also (2), in union or unity, in concord, peace, quietude, or tranquillity; and thus, to quiet, calm, or tranquillize; also (3), in union or conjunction; and thus, to combine, mix, or mingle.

The sothe is this, the cutte felle on the knight,
Of which ful blith and glad was every wight;
And tell he must his tale as was reson,
But forward, and by *composition*,
As ye han herd. *Chaucer. Prologue*, v. 850.

His hardy herte might him helpen naught,
He moste abiden, whan that he was caught,
By force, and eke by *composition*.
Id. The Knightes Tale, v. 2653.

Thei token the possession
After the *composicion*
Amonge themselfe.—*Gower. Con. A.* Prologue.

The inscription doth not so much declare the authors as ye chief musicians appointed to sing ye psalme. Howbeit it might come to passe yt some man of that stocke beyng a leude did *compose* it.

Calvine. A short Declaration upon the 87 Psalm.

And for the more strengthe of the sayde *composicion*, the kynge of the Scottys came after to kynge Henrye's parlament holden at Northampton, and another season into Normandy.—*Fabyan*, vol. i. c. 238.

Then the kynge was counsayled to take them to mercy, so that amonge them they shoulde gyue to the kyng lx. thousande frankes towarde his charges, and thethy all theyr catayls, and other thynges that they had abrode in the feldes, shulde be saued, and nat brent nor destroyed: of the which *composicion* they were ryght gladde and thanked the kyng and his counsayle that they were so skaped.

Berners. Froissart. Cronycle, vol. i. c. 417.

Whereby it is manyfest, that the appeasing and *composing* of controversies and heresies, was not then thought to be most fitte to be in one bishop's hande: but in as many as could be conuenyently assemble together, according to the daunger of the heresie which sprange, or depe roote which it had taken or was like to take.—*Whitgift. Defence*, p. 364.

His face and visage being naturally sterne and grim, hee [Caligula] made of purpose more crabbed and hideous by *composing* and dressing it at a looking glasse, all manner of waies to seem more terrible and to strike greater feare.

Holland. Suetonius, p. 146.

In the first frost, upon a snow I have seen the like prismes, so piled one upon another, and joined end to end, and equally increased in their length, as to *compose* a sexangular and inverted pyramid, somewhat like the bowl of a funnel.

Grew. Cosmo. Sacra, b. i. c. 3.

First tell me (sweet) whose words were those?
For though your voice the air did break,
Yet did my soul the sense *compose*,
And through your lips my heart did speake.

Carew. An Hymenial Dialogue.

——— All things invite
To peaceful counsels and the settl'd state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are and were, dismissing quite
All thoughts of warr.—*Milton. Paradise Lost*, b. ii.

——— On th' other side up rose
Belial, in act more graceful and humane.
A fairer person lost not heav'n, he seem'd
For dignity *compos'd* and high exploit
But all was false and hollow. *Id. Ib.*

In this hurry, one running one way, another running another way, a man was seen walking before the door very *composedly* without a hat, whereupon one crying out, here is the fellow that kill'd the duke, upon which others run thither, every body asking, which is he? which is he? to which the man without the hat very *composedly* answered I am he.—*Clarendon. Rebellion*, vol. i. b. i. p. 29.

Even such a one is he that learns theology in the school of Nature, if he seem to participate of any settledness or *composedness* of conscience.—*Hales. Rem. Ser. 2 Pet.* iii. 15.

He hath rifled Epicurus of his ἀοχλησια, tranquility or calm of mind, to the acquiring of which all his philosophy was designed, a thing so hugely pleasurable, that he has been taken for a carnal voluptuous swine ever since, upon no other merit but for seeking out these great *composers* of the soul, so much beyond all other sensuality.

Hammond. Works, vol. iv. p. 479.

The ways and motions whereof [prose] are so uncertain and undistinguished, like the way and motion of a ship in the sea, as not only to *discompose* the best *composers*, but also to disappoint sometimes the most attentive reader, and put him to hunt counter for the sense.

Hobbs. On Sir W. D'Avenant's Preface.

——— Lives centrall
Can frame themselves a right *compositall*,
While as they sitten soft in the sweet nyn
Or vitall vest of the lives generall.

More. On the Soul, pt. ii. c. 4. s. 9.

——— Whence woe
To entertain them fair with open front
And brest (what could we more?) propounded terms
Of composition, strait they chang'd thir minds
Flew off, and into strange vagaries fell,
As they would dance.—*Milton. Paradise Lost*, b. ii.

In these months of my silence, I have been busie (if any work of my brain may be termed a business) about certain *compositions* of mine own, partly imposed and partly voluntary; whereof some would fain be struggling into the light; but I do check their forwardness, because I am afraid they will be borne before their time.—*Reliquiæ Wottonianæ*, p. 356.

Though I am not fond enough to phancy any art or ornament in the *composure* to recommend it; yet I know the essay is seasonable, and contains thinges which relate to our biggest interests.—*Glanvill. Witchcraft*, Epis. Ded.

As he that useth a prayer *composed* by another, prayeth; and that according to the spirit of him who *composed* it: so he that praiseth God with these spiritual and prophetical *composures* may be said to prophesy according to that spirit which speaketh in him.—*Mede. Works*, b. i. Dis. 16.

So perfectly celestial was that fire
Bestow'd in the *composure* of his mind,
To that high pitch as raised his desire
Above the usual compass of his kind.

Drayton. The Legend of Robt. D. of Normandy.

But now 'tis done, O let me know
Where these immortal colours grow,
That could this deathless piece *compose*?
In lines? or the fading rose?—*Waller. To Vandyke.*

But the last means he contrived for the *composing* [of] these differences, was, that if they could not make them up by themselves, then to refer the matter to the judgment of some chosen men.—*Strype. Memorials*, an. 1555.

And it is no easie matter to keep our minds *composed* and fit to converse with God in prayer, and other solemn duties of religion.—*Stillingfleet*, vol. iv. Ser. 3.

I concluded that he, who could hear and speak of it often, in the course of the trial, so sedately and *composedly*, only as a matter of fact, or a note of chronology; or as he might have done of Harlequin's broken leg; could never have received any stop from the thing itself in any of his great designs, but only what common decency required for his own sake.—*Hoadly. Letters signed Britannicus*, Let. 51.

All philosophers have agreed in this, that inward serenity and *composedness* of mind is the proper reward of moral virtue.—*Wilkins. Natural Religion*, b. ii. c. 7.

Ye shady woods where once I us'd to rove,
Alike indulgent to the muse and love.
Ye murmuring streams that in meanders roll,
The sweet *composers* of the pensive soul!
Farewell. *Gay. The Fan.*

By his [Wolsey's] preferment, all differences among Christian princes would be in such a fair way of *composition*, that they might be at leisure to undertake one of the greatest and most notable expeditions against the Turks.

Strype. Memorials. Hen. VIII. an. 1530.

A very proud, or a very suspicious temper; false wit, or a melancholy, and these are the chief and prevailing ingredients in the *composition* of that man, whom we call a scorner.

Atterbury, vol. iii. Ser. 3.

Each feature, emulous of pleasing most,
Does justly some peculiar sweetness boast;
And her *composure's* of so fine a frame,
Pride cannot hope to mend, nor envy blame.

Pomfret. Strephon's Love for Delia.

We generally, I fear, consult the Scriptures too negligently, and reflect on them too superficially, with no greater degree of attention and care, than we employ in perusing mere human *composures*.—*Atterbury*, vol. iii. Ser. 2.

A long and bloody war, that had well nigh exhausted the strength and vitals of this country, was at length *composed* by the fortunate successes of Bosworth-field.

Hurd. On the English Government, Dial. 3.

The *composer* will do well to have an eye to these distinctions, as mere description, or the introductory narrative will admit of a different kind of recitative from the conversation part.—*Jago. To the Composer.*

In this we shall follow the order, that we have above laid down, first dividing speech, as a whole, into its constituent parts; then resolving it as a *composite*, into its matter and form.—*Harris. Hermes*, b. i. c. 1.

For the name of poem will belong to every *composition* whose primary end is to please, provided it be so constructed as to admit all the pleasure, which its kind or sort will permit.—*Hurd. On the Idea of Universal Poetry*

The cloth was of the same materials as that which is worn in the other islands, and most of that which was seen by our people was dyed of a bright but deep yellow, and covered on the outside with a *composition* like varnish, which was rather red or of a dark lead colour.

Cook. Voyage, vol. i. b. i. c. 20.

The jailer, struck with the *composure* of the apostle, in a moment of such alarm, and with the dignified manner in which he spoke, seems to have felt that instantaneous conviction, which hardened sinners sometimes feel.

Gilpin, vol. i. Ser. 10.

COMPO'SSIBLE. Consisting of united *possibilities*; of parts, each of which can or may be.

But they which are unwilling to believe nonsence themselves, or persuade others to do so, it is but reason they should make the faith wherewith they believe, an intelligible, *compossible*, consistent thing, and not define it by repugnances.—*Chillingworth. Rel. Prot.* pt. i. c. 6.

CO'MPOST, *v.* Co'MPOST, *n.* Co'MPOST, *adj.* COMPO'STURE. } Composed, Compos'd, Compost, past part. of the verb *Compose*. See COMPOSE. To put, place or set together; to combine or mix.

Than al the princely youth, and temple preest from the altar barres
Contending bring their meates, entrayels of bulls, and seruice rost,
And bread in basketts lade, and wynes they skinke with cakes *compost*.—*Phaer. Virgill. Æneidos*, b. viii.

Finding the most pleasurable sin such a sad γλυκυπικρον, *compost* of more bitter than sweet at the very instant, we should never be such blind votaries of Satan as to go on in such chargeable ways of sin.

Hammond. Works, vol. iv. p. 534.

——— In every thing *compost*
Each part of th' essence its entirety
Keeps to itself, it shrinks not to a nullity.

More. Song of the Soul, pt. ii. b. iii. c. 2.

And it seems it hath been taken indifferently, whether you call them the one or the other, both for similitude of delineaments and *composture*.—*Drayton. Polyolb.* s. 11. N.

Plants for want of culture, degenerate to be baser in the same kind. Removing into worse earth, or forbearing to *compost* the earth maketh them degenerate.

Bacon. Nat. Hist. s. 518.

Of *compota* shall the Muse descend to sing,
Nor soil her heavenly plumes? The sacred Muse
Naught sordid deems, but what is base, nought fair
Unless true virtue stamp it with her seal

Grainger. Sugar Cane, b. i.

It was made in order to give a colour to an exorbitant increase of the civil list, and in the same act to bring a new accession to the loaded *compost* heap of corrupt influence.

Burke. On Economical Reform.

COMPOTA'TION. } Gr. Συμποσιον; Lat. Co'MPOTATOR, } *Compotatio*, (*con*, and *potare*,) *potatum*, to drink. Gr. Πινω, the obsolete theme of πωσω.

A drinking together.

Which feasts convivial meetings we did name:
Not like the ancient Greeks, who, to their shame,
Call'd it a *compotation*, not a feast,
Declaring the worst part of it the best.

Denham. Old Age, pt. ii.

And is also tolerable, if by desiring a secrecy in words spoke under the rose, we only meane in societs and *compotations*, from the ancient custom in sympostick meetings, to wear chaplets of roses about their heads: and so we condemn not the Germane custom, which over the table describeth a rose in the ceiling.—*Brown. Vul. Err.* b. v. c. 21.

——— If thou wilt prolong
Dire *compotation*, forthwith reason quits
Her empire to confusion, and misrule,
And vain debates. *J. Philips. Cider*, b. ii.

I shall yet think it a diminution to my happiness, to miss of half our companions and *compotators* of syllabub, &c.

Pope. Letter to Mr. Knight.

In the latter [the Greek] they are called by a word which signifies *compotations*, whereas, in ours, [the Latin] they are more emphatically styled convivial meetings, intimating that it is in a communication of this nature that life is most truly enjoyed.—*Melmoth. Cicero*, b. xiii. Let. 9.

COMPO'UND, *v.* Co'MPOUND, *n.* Co'MPOUND, *adj.* COMPO'UNDED. COMPO'UNDER. COMPO'UNDING, *n.* } Lat. *Componere*, to put, place, or set together. See COMPONE and COMPOSE. To put, place, or set together, (sc.) In order, form, or method; and thus, to arrange, settle, or adjust; also, to put together, in union or conjunction; and thus, to combine, mix, or mingle. And, generally,—

To come to an arrangement, settlement or adjustment.

What (qd. I,) the great sowne
(Qd. he) that rombleth vp and downe
In Fame's house ful of tidings,
Both of faire speech and chidings
And of false, and soth *compounded*.

Chaucer. House of Fame, b. ii.

Phisicions haue in store
Their simples to *compound*
and match in mixture so,
As ech disease from sickly corse
they can enforce to go.

Turbervile. That all Hurts & Losses are to be recured, &c.

Ladyes and auncyent knyghtes remembringe the traneyle of their bodyes, and not vnapte nor vnable to endure suche payne, *compounded* and payed at the wyll of the duke.

Berners. Froissart. Cronycle, vol. i. c. 206.

The *compounde* hath that goes thereto,
Constantinople bryne,
Herbes shred, and minced very thicke,
some kynde of *compounde* wyne.

Drant. Horace, b. ii. Sat. 4

For if the bishops were diuided among themselues, & at variance, and had no superiour—who should *compounde* the controuersies?—*Whitgift. Defence*, p. 364.

——— Therein he found
Fountains of gold and silver to abound,
Of which the matter of his huge desire
And pompous pride eftsoones he did *compound*

Spenser. Faerie Queene, b. ii. c. 7.

O if, I say, you look upon this verse
When I perhaps *compounded* am with clay,
Do not so much as my poor name rehearse,
But let your love even with my life decay.
Shakespeare, Son. 71.

The last is the *compounded* order. His name being a brief of his nature. For this pillar is nothing in effect, but a medly, or an amasse of all the precedent ornaments, making a new kind, by stealth.—*Bp. Hall's Hard Texts*, p. 25.

Mahometans are a *compound* of Gentiles, Jewes, and Christians, and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them.
Burton. Anatomy of Melancholy, p. 670.

But the opinion of Buchanan is more probable that the town now called Dundy is a *compound* word of Down and Tay.—*Spotswood. Church of Scotland*, an. 1188.

Fitzjames, Dean of Wells, was adorned with the degree of B A., wearing then the gown and habit of a *commounder*; that is, one who *compounds*, or pays double or treble fees for his degree, which is usually done by rich dignitaries.
Wood. Fasti, an. 1544.

In like manner, if, by knowing that colours are nothing else but various mixtures of light and of darkness in bodies, our discourse assures us, that, by several *compoundings* of these extreams, reds, blews, yellows, greens, and all other intermediate colours may be generated.
Digby. Of Man's Soul, c. 3.

Perceives the crowd's unstable zeal decay,
Lest their recanting chief the cause betray,
Who on a Father's grace his hopes may ground,
And for his pardon with their heads *compound*.
Dryden. Absalom & Achitophel.

Our holiest actions have been
Th' effects of wickedness and sin;
Religious houses made *compounders*,
For th' horrid actions of their founders.
Butler. The Weakness and Misery of Man.

There was likeness enough in the features of each manner, to favour Lucian's attempt in *compounding* his new dialogue.
Hurd. Preface to the Manner of writing Dialogues.

It [Priscillianism] was a monstrous *compound* of the grossest and lothest errors, collecting into itself all the stinking odour dispersed throughout other heresies.
Jortin. Remarks on Ecclesiastical History.

They seem rather such as ought to be expected from those grand *compounders* in politicks, who shorten the road to their degrees in the state, and have a certain inward fanatical assurance and illumination upon all subjects.
Burke. On the French Revolution.

COMPREHE'ND, v. } Fr. *Comprendre*; It. *Comprendere*; Sp. *Comprehender*; Lat. *Comprehendere*, — simul capere; *com*, *pre*, and *hendere*, (which (*hendere*) the Lat. has only in composition; and Tooke supposes to be) from the A. S. *Hentan*, capere, to take hold of.
COMPREHE'NDER.
COMPREHE'NSIBLE.
COMPREHE'NSION.
COMPREHE'NSIVE.
COMPREHE'NSIVELY.
COMPREHE'NSIVENESS.
COMPREHE'NSOR.

To take within, to hold within, to contain, to embrace, to enclose, to grasp.

(Met.) To take *within* the mind; to conceive; to grasp or embrace *within* the powers of the understanding; and thus, to understand.

See To Apprehend, To Comprise, and Prise.

Not that now I have taken, or now am perfyt, but I sue if I may in any maner I *comprehende* in which thing also I am *comprehended* of Crist Iesus. Brethren, I deme me not that I have *comprehendid* but oo thing.—*Wiclif. Filipensis*, c. 3.

Of sondry doutes thus they jangle and trete,
As lewed peple demen comunly
Of thinges that ben made more subtilly
Than they can in hir lewednesse *comprehend*,
They demen gladly to the badder ende.
Chaucer. The Squieres Tale, v. 10,537.

For heaué he measureth wyth his spanne, and the whole worlde he *comprehendeth* under his thre fingers.
Bale. Image, pt. I.

Finally soo large is the compase of that, whiche is named historie, that it *comprehendeth* all thynge that is necessarye to be put in memory.—*Sir T. Elyot. Governour*, b. iii. c. 24.

For God is as myghtie in the stable as in the temple. And as he is not *comprehensible* nor circumscribed no where; so is he present euery where.
Sir T. More. Workes, p. 121.

To the intent that his inconstant, disloyal and dishonourable demeanure, being to theym perfitely knowen, they may order theym self unto hym, as wel according to the article of their *comprehension*, contayned in the said treatie of London as by their letters patent accepted, as, &c.
Strype. Rec. No. 23. *Instruct. by the King for Mr. Pace.*

The virtues required in the heroic poem (and indeed in all writings published) are *comprehended* all in this one word, Discretion.—*Howes. Virtues for an Heroic Poem.*

I see what crosses my attempt will bring;
I know what thorns the growing rose defends
I think the honey guarded with a sting;
All this, beforehand, counsel *comprehends*:
But will is deaf, and hears no heedful friends.
Shakespeare. Rape of Lucrece.

Truth is bigger than our minds, and we are not the *same* with it, but have a lower participation, only of the intellectual nature, and are rather apprehenders than *comprehenders* thereof.—*Cudworth. Intellectual System*, b. I. c. 5.

But after that, Plato was offended with them, and maintained against them, that they did utterly corrupt and disgrace the worthiness and excellency of geometry, making it to descend from things not *comprehensible*, and without body, unto things sensible and materiall.
North. Plutarch, p. 261.

D. Potter in this very place hath subjoyned, though not a catalogue of fundamentals, yet such a *comprehension* of them as may serve every one that will make a conscionable use of it instead of a catalogue.
Chillingworth. Relig. of Protest. Church, pt. I. c. 4.

If in the measures of life and death which are described in large characters, there be any lines so indefinite, and *comprehensive*, that they who preach and declare the doctrines, do not fully take in all that God intends, upon the account of our weakness and ignorance, there may be some little rushes and twigs to support their sinking hopes.
Bp. Taylor. On Repentance, c. 3. s. 6.

As pictures represent but the outward lineaments, so this but the letter of the law; not the law itself *comprehensively* taken, but *τα των νομων*, some things about the law, outward acts.—*Goodwin. Works*, vol. iii. pt. I. p. 90.

There are these three senses and interpretations of it; and I love to take (especially where there is a *comprehensiveness*, as here there is of all) all in.—*Id. Ib.* vol. I. pt. I. p. 136.

When I have the word of a God, for my assurance, farewell reason, and welcome faith; as when I shall have dispatcht this weary pilgrimage, and from a traveller shall come to be a *comprehensor*, farewell faith, and welcome vision.
Bp. Hall. Satan's Fiery Darts, Dec. 1.

This is life eternal, says he, to know thee the only true God; and him whom thou hast sent, Jesus Christ, that is, to be rightly instructed in the knowledge of the only true God, and of his Son Jesus Christ our Lord? Under which two general heads are *comprehended* all the necessary principles both of the natural and of the Christian religion.
Tillotson, vol. I. Ser. 34.

And how much soever any truths may seem above our understanding and *comprehension*, yet if they come attested by his divine infallible authority, we have infinitely more ground to be persuaded of them than we are of any thing that we ourselves may seem to *comprehend* or understand.
Beveridge, vol. I. Ser. 34.

'Tis chicanery in the word: a free-thinker, in this self-evident proposition, is any man that uses his understanding, that is, that thinks at all: a very *comprehensive* definition.
Bentley. Of Free-Thinking.

And here I shall not restrain righteousness to the particular virtue of justice but enlarge it according to the genius and straine of the book of the Proverbs, in which the words wisdom and righteousness are commonly used very *comprehensively* so as to signify all religion and virtue.
Tillotson, vol. I. Ser. 3.

Though it be an ordinary saying among us, do as you would be done by, yet I fear it is not so generally and truly understood as it ought to be, nor so easy to be explain'd, as it may seem at first sight by reason of its extent and *comprehensiveness*.—*Beveridge*, vol. ii. Ser. 129.

Lastly, though St. Paul were an excellent apostle, yet he was still but a man, and a man on earth not yet in heaven, a viator, not a *comprehensor*, or a proficient, not yet fully perfect, or so immutably confirmed in virtue as to be out of all danger of the sin of pride, which even the angels of heaven fell into.—*Bp. Bull*, vol. I. Ser. 5.

Alas! by different steps and ways
Our modern critics aim at praise,
And rashly in the learned arts,
They judge by prejudice and parts,
For crampt by a contracted soul,
How should they *comprehend* the whole!—*Smart*, Fab. 1.

But no figure I think more beautifully and more *comprehensively* describes it [life] than that of a journey, to which it is compared by the apostle in the text.—*Gilpin*, vol. I. Ser. 8.

Whether then composed or only applied, thus much must be admitted, that in learning, sense, energy, and *comprehensiveness*, it is fully equal to all the modern dissertations on the equality of mankind, and it has one advantage over them,—that it is in rhyme.
Burke. Appeal from the New to the Old Whigs.

COMPRESBYTE'RIAL, *adj. Com*, and *presbyterial*, (qv.) from Gr. Πρεσβυς, senex, an elder.

He that, enabled with gifts from God, and the lawful and primitive choice of the church assembled in convenient number, faithfully from that time forward feeds his parochial flock, has his coequal and *compresbyterial* power to ordain ministers and deacons by publick prayer, and vote of Christ's congregation in like sort as he himself was ord'in'd, and is a true apostolick bishop.—*Milton. Reform. in England*, b. I.

COMPRE'SS, v. } Sp. *Comprimir*, *compression*; It. *Comprimere*; Fr. *Comprimer*; Lat. *Comprimere*, *compressum*, (*con*, and *premere*,) which, Vossius thinks, may be from Gr. Βαρυμα, pondus; because *premere*, as Perottus says, is properly to lean against any thing *cum pondere*. See To Press.
COMPRE'SS, *n.*
COMPRE'SSIBLE.
COMPRESSIBI'LITY.
COMPRE'SSION.
COMPRE'SSIVE.
COMPRE'SSURE.

To *press* two or more bodies together, seems always to imply that the bodies are in contact before the act of *pressing* commences. To *compress* is, as the—

Fr. *Comprimer*,—to *press*, to squeeze, to thrust, close or strain together, (Cotgrave.)

To *press*,—implies that the motion or action is *from* the agent; to *pull*,—that it is *to* or *towards* the agent.

The bashfull maide, as she went vp, into the higher roome
The warre-god secretly *compressd*.
Chapman. Homer. Iliad, b. II.

For shall we say he [the Devil] caused sometimes thunders, lightnings, and tempests; and can inflict the air, as well as move it or *compress* it; who knows not that these things are also natural?
Raleigh. History of the World, b. I. c. 2. s. 7.

For, although this solution of continuity may seem to be a dilation, yet in truth it is a *compression* in the part where the evil is; which happens to it in the same manner as we shew'd (when we spoke of the motion of restitution) it doth to stiff bodies, that by violence are *compress'd* and drawn into a less capacious figure, than their nature affects; and return into their own state, as soon as the mastring violence leaves them at liberty.—*Digby. Of Bodies*, c. 35.

Considering the brushiness and angulosity of the parts of the air, a more than ordinary motion or *compressive* rest may very well prove painful to the soul, and disharmonious to her touch.—*More. Immortality of the Soul*, b. iii. c. 1.

According as the superficies of the same body is better or worse disposed to reflection of light, by polishing, or by *compressure* together, or the like; so, the same body remaining the same in substance, will show it self of a different colour.
Digby. Of Bodies, c. 29.

We may compare the soul to a force, which has at one and the same time a tendency many ways, but acts on that part only where it finds the greatest ease, or the least resistance. For example: Air strongly *compressed* in a glass receiver, will break the glass to get out. It *presses* upon every part, but at last makes its way where the glass is weakest.
Clarke. Leibnitz Appendix, No. 3.

Perhaps, it will not be necessary to conclude that the air is so much more rarefiable than *compressible*, as most readers will be prone to infer, by comparing the greatest *compression* and expansion of it that are mentioned in these experiments.
Boyle. Works, vol. iii. p. 508.

And yet our experiment will be a considerable instance of the great *compressibility*, if I may so speak of the air.
Id. Ib. vol. iii. p. 507.

The same strength of expression, though more *compressed*, runs through his historical harangues, which so eminently distinguishes and adorns his public orations.
Melmoth. Pliny, b. I. Let. 16.

They who can form parallels, discover consequences, and multiply conclusions, are best pleased with involution of argument and *compression* of thought; they desire only to receive the seeds of knowledge, which they may branch out by their own powers, to have the way of truth pointed out, which they can then follow without a guide.—*Idler*, No. 70.

COMPRIEST. Lat. *Con*, and *priest*.
A fellow priest.

What will he then praise them for? not for any thing doing, but for deferring to do, for deferring to chastise his lewd and insolent *compriests*.
Milton. An Apology for Smectymnuus.

COMPRI'SE, v. } Fr. *Comprins*, *compris*, past
COMPRI'SAL, *n.* } part. of *comprendre*. See To Comprehend, and Prise.

To take within, to hold within; to contain, to enclose, to embrace, to grasp.

There be many mo wordes spoken, whiche I purposelye omytte to translate, not with standynge the substaunce of the holy sentence is herein *comprised*.
Sir T. Elyot. The Governour, b. I. c. 13.

Before that tyme, in the yeare of our Lorde a thousande thre hūdred lxxv. there was done a cruell iustice in the cityo of Burdeaux, done and *comprised* by Sir Thomas Pheiton, lieutenant to the king of Englande, in the marches of Burdeux.—*Berners. Froissart. Cronycle*, vol. I. c. 318.

Seven hundred horsemen sent from the kyng of Romane, hath now attaynid our camp; which I esteme so strong and potent, that hyt were able in my judgment, to discomfit the Turque and his armie, *comprizing* an hundred thousand of as gud fyghtyng men as ever hee was capiten of.

Strype. Records, No. 11. *Pace, to the Emperor.*

But for England an old epigrammatist made these [verses] with a prosopopœia of nature, the indulgent mother to England, which doth *comprize* as much as the best wittes can now conceiue in that behalfe.—*Camden. Remains. Britain.*

——— This said; th' heroicke sire
Gaue him his mother, whose faire eyes, fresh streames of loue's salt fire,
Billow'd on her soft cheeks, to heare, the last of Hector's speech,
In which his vows *compriude* the summe, of all she did beseech
In her wisht comfort. *Chapman. Homer. Iliad*, b. vi.

I observed to you, that all four might be *comprized* in this one general proposition, viz. that it is required of Christians, who have been wilful sinners, sincerely to endeavour for the future to practice the whole will of God, any ways made known to them; and that, without this amendment, and sincere, universal obedience, the gospel gives them no ground of hopes of pardon and acceptance, and eternal life.

Hoadly. Works, vol. iii. Ser. 4.

It [slander] is a complication, a *comprisal*, a collection and summe of all wickedness.—*Barrow*, vol. i. Ser. 18.

Whatever was by them decreed, either in the declaration of Christian belief, or refutation of heresy, may all be *comprised*, as judicious Hooker well noteth, in four words, "truly, perfectly, indivisibly, distinctly," truly God, perfectly man, indivisibly one person, distinctly two natures.

Bp. Horne. Works, vol. iv. Dis. 7.

COMPROBATE, *v.* } It. *Comprobazione*; Sp. *Comprobar, comprobacion*; Lat. *Comprobare, comprobatum*, (*con*, and *probare*,) which Tooke derives from the A. S. *Prof-ian*, to prove.
CO'MPROBATE, *adj.*
COMPROBA'TION.

To prove conjointly; to form a joint *proof*. The noun seems also applied in the same manner as *approbation*. See APPROBATE.

For as well that sentence, as al other before rehersed, doo *comprobate* with holy Scripture, that God is the fountain of sapience, lyke as he is the souerayne begynnyng of all generation.—*Sir T. Elyot. Governour*, b. iii. c. 22.

Nor besides this haue I nothing spoken of the general counsails, condempning your part by good and substantial auctborite, *comprobate* and corroborate by ye whole body of Christêdom.—*Sir T. More. Workes*, p. 187.

As we trust ye that be the heads and rulers [of the University of Oxford] for the *comprobation* and declaration of particular good minds, ye will not faile to do accordingly, and so by your diligence to be shew'd hereafter, to redeem the errors and delaies past.

Burnet. Rec. b. iii. pt. iii. No. 17. *Let. of Hen. VIII.*

He [King Henry VIII.] proueth and defendeth his mariage with Queene Anne, to be iust and lawfull, both by the authority of God's word, and the *comprobation* of the best and most famous learned men and vniuersities, and also by the assent of the whole realme.—*Fox. Martyrs*, p. 951.

COMPRODU'CTION, *n.* Lat. *Con, pro*, and *ducere, ctum*, to lead, draw, or bring; *producere*, to bring forth.

He that obserueth the rudimental spring of seeds, shall find strict rule, altho' not after this order, How little is required unto effectual generation, and in what diminutives the plastic principle lodgeth, is exemplified in seeds, wherein the greater mass affords so little *comproduction*.

Brown. Cyrus' Garden, c. 3.

COMPROMISE, *v.* } Lat. *Compromittere, issum*; Fr. *Compromettre*; It. *Compromettere*; Sp. *Comprometer*. Cotgrave
CO'MPROMISE, *n.*
COMPROMI'SSION.
CO'MPROMIT, *v.*

explains the Fr. noun, *Compromis*; "a mutual *promise* of adversaries to refer their differences unto arbitrement." To *compromise* is, also—

To arrange, adjust, or settle, without the intervention of arbiters; usually attended with mutual concessions.

Antenor would haue *compromize*
to cut awaye the same.—*Drant. Horace Ep. to Lollius.*

Also I do send herewith in French, how King Edward the First was received and taken to be supream Lord in Scotland, by all those that pretended title to the crown of Scotland, as next heirs to the king, that was then dead without issue, and the *compromise* of them all made unto the said King Edward the First to stand to his judgment, which of all them that did claim should have the Crown of Scotland.

Burnet. Records, No. 9. *Bp. Tonstal's Letter.*

In witnesse of the whiche thyng, to this present *compromise*, my said lorde of Gloucester, hath subscribed his name with his awne hande—Humfrey Gloucester.

Hall. Hen. VI. an. 4.

Also the same lord cardinal, at many times when any houses of religion have been void, he hath sent his officers thither, and with crafty persuasions hath induced them to *compromit* their election in him.

State Trials. Cardinal Wolsey, an. 1529.

Compromyttynge them selfes in the name of all theyr countrey, to abyde and performe all suche sentence and award as shulde by hym be gyuen.

Sir T. Elyot. Governor, b. iii. c. 4.

And the thirde is a *compromyssion* to be made of such partys, as either themperour or the Frenche kyng have in the Duchie of Mylain, into the Poope's hands *per viam depositi.*—*Strype. Records*, No. 12. *Wolsey, to See. Pace.*

The controversie may easily be *compromized* by this distinction.—*Fuller. General Worthies*, c. 6.

Yet by mediation of his friends, the matter came to a *compromise*, and the land to be divided betwixt the father and sonne, but with such partiality that the better part westward was allotted to Ethelbald.

Speed. Ethelwolfe, an. 838.

For there being so many ways of making great sins little, and little sins none at all, found out by the folly of men and the craft of the devil, a great portion of God's right, and the duty we owe to him, is by way of *compromise* and agreement left as a portion to carelessness and folly.

Bp. Taylor. On Repentance, c. 3. s. 4.

For Christians to prosecute one another before the tribunals of infidels, for those injuries, which they might fairly *compromise* by the arbitration and decision of persons of their own body, was a thing that reflected an high disgrace, and left a great scandal on the Christian religion.

South, vol. x. Ser. 8.

The circumstances to which you are reduced, will not admit of a *compromise* with the English nation.

Junius, Let. 35.

COMPROVINCIAL. Lat. *Con*, and *provincialis*. *Provinces* are so called, because the Roman people *eas provicit*, i. e. *ante vicit*, (Festus.)

Of the same *province*.

He the six islands *comprouinciall*
In auncient times vnto great Britannee,
Shall to the same reduce, and to him call
Their sundry kings to do their homage seuerall.

Spenser. Faerie Queene, b. iii. c. 3.

COMPT, *v.* } Fr. *Compter*; It. *Contare*; Lat. *Computare*, from *con*, and *putare*, of unsettled etymology. See ACCOMPT.
COMPT, or COUNT, *n.*
CO'MPTER, or CO'UNTER.
CO'MPTABLE, or CO'UNTABLE.
CO'MPTLESS, or CO'UNTLESS.

To reckon, to number, to calculate, to tell.

Countour, in Chaucer, is *counting-house*; also *arithmetician*.

Counter,—the coin; also, that upon which the coin is *counted*.

Comptable,—that may be *compted*. Also *accountable* (actively),—that can, or may, or will *account*; or render an *account*; submit, or concede.

Caton *counteth* bit nought, and canonistres at lesse.

Piers Ploughman, p. 163.

For present time abideth nought
It is more swift than any thought.
So little while it doth endure
That there nis *compt* ne measure.—*Chaucer. R. of the R.*

The gretest clerkes ben not the wisest men,
As whilom to the wolf thus spake the mare:
Of all hir art ne *counte* I not a tare.

Id. The Reves Tale, v. 4054.

Up to hire husbond is this wyf ygon,
And knocketh at his *countour* boldely.

Id. The Shipmannes Tale, v. 13,143.

That though Argus the noble *countour*
Sate to reken in his *countour*,
Yet should he faile to reken euen
The wonders me met in my sweuen.—*Id. Dreame.*

Florent behight hir good enough,
Of londe, of rent, of parke, of plough:
But all that *counteth* she at nought.—*Gower. Con. A.* b. i.

For if our stories certein be and iust
There were that saw such mischief should be done,
And warning gaue, which *compted* were in sort
As sad deuines in matter but of sport.

Vncertaine Auctors. Of the troubled Commonwealth, &c.

Let Creside be in *compt*
and number of the mo
Who for her lightnesse may presume
with falsest on the row.

Turberville. Dispraise of Woman, &c.

Curyously he can both *counter* and knak.

Skelton. Againste a comely Coystrowne.

There was *counteryng* of carols in meter and in verse
So many, that long it were to reherce.

Skelton. The Crowne of Laurell.

He hath abundance of gold and siluer in his owne landes or treasurie: but the most part of his know not a crowne from a *counter*, nor gold from copper.

Hackluyt. Voyages, vol. i. p. 320

That the same governors take the keys from the proctors and other officers; and to govern the house, and to receive all rents, and make all payments, and to be *countable* to the king's grace thereof.

Strype. Memorials. Hen. VIII. an. 1535.

Our Roman youths they learne the subtle wayes
How to divide into a hundred parts,
A pound, or piece, by their long *compting* arts.

B. Jonson. Horace. Arte of Poetrie

Row. And your money,
Which since you are so stubborn, if I forfeit,
Make me a Jack o'Lent, and break my shins
For untag'd points and *compters*.

Beaum. & Fletch. Woman's Prize, Act iv. sc. 3.

Whereat the archbishop making delayes, not well contented at the matter, he was so called vpon, that eyther he should be *comptable* to the king for the money, or else he should incurre present daunger.—*Grafton. Hen. II.* an. 9.

Good beauties, let mee sustaine no scorne, I am very *comptible*, euen to the least sinister usage

Shakespeare. Twelfth Night, Act i. sc. 5.

Let, with her staffe, my yet youth govern well
In pastures fair the flock of [Israel]
A *compt-less* flock, a flock so great (indeed)
As of a Shepheard sent from heav'n had need

Du Bartas. The Magnificence, b. ii.

But these fancies are now so generally cried downe that to reuiue them would be *counted* no lesse then folly, and to defend them absurdity.—*Hakewill. Apology*, p. 265

Iren. Sure Eudox. The evils which you desire to be *recounted* are very many, and almost *countable* with those which were hidden in the basket of Pandora

Spenser. On Ireland, vol. viii. p. 300.

Nature itself cannot err: and as men abound in copiousness of language; so they become more wise or more mad than ordinary. For words are wise men's *counters*, they do but reckon by them: but they are the money of fools, that value them by authority of an Aristotle, a Cicero, or a Thomas, or any other doctor whatsoever, if but a man.

Hobbs. Of Man, pt i.

But, oh! her mind, that Orcus, which includes
Legions of mischief, *countless* multitudes
Of former curses, projects unmade up,
Abuses yet unfashion'd. *Donne. Julia*, Elegy 15.

——— This *counter-caster*,
He (in good time) must his lieutenant be,
And I (blesse the marke) his Mooreship's auntient.

Shakespeare. Othello, Act i. sc. 1.

Then from the *compter* he takes down the file
And with prescriptions lights the solemn pile.

Garth. The Dispensary, c. 3.

For then to sacrifice a bullock,
Or, now and then a child, to Moloch,
They count a vile abomination,
But not to slaughter a whole nation.—*Hudibras*, pt. i. c. 3.

Besides they loll upon their *counters* half an hour longer than they need, to drive away other customers who are to share their impertinences with the milliner, or go to another shop.—*Spectator*, No. 156.

I never game, and rarely bet,
Am loth to lend, or run in debt,
No *compter-wrets* me agitate. *Green. The Spleen.*

There is no equality among us; we are not fellow-citizens, if the mariner who lands on the quay, does not rest on as firm legal ground as the merchant who sits in his *compting-house*.—*Burke. To the Sheriffs of Bristol.*

I would not be that guilty man,
With all his golden store;
Nor change my lot with any wretch,
That *counts* his thousands o'er. *Logan. A Tale.*

——— He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as *countless* as the sea-side sands,
The forms with which he sprinkles all the earth.

Cowper. Task, b. vi.

COMPTROL, *v.* See CONTROL.

COMPU'LSION. See COMPEL.

COMPU'NCT, *v.* } Fr. *Compunction*; It. *Compugnere, compuntione*; Sp. *Compungir, compuncion*; Lat. *Compungere, ctum*, (*con*, and *pungere*,) to prick. *Laterum compunctiones*, in *Pliny*, (xxi. 19,) is rendered by
COMPU'NCT, *adj.*
COMPU'NCTED, *adj.*
COMPU'NCTION.
COMPU'NCTIOUS.
COMPU'NCTIVE.

Holland, "The stitches of the side." In English, *Compunct*, the verb, is out of use. *Compunction*, (met.) is applied to—

The stings, stitches, or pricks of conscience; to the pangs attending guilt, or the recollection of guilt; remorse, contrition. And see the example from Mede.

Whanne thei herden these thingis thei weren *compunct* in herte, and thei seiden to Petir and to othire apostles, britheren, what shulen we don?—*Wiclif. Dedis*, c. 2.

God ghaf to him a spyryt of *compunccioun*, ighen that thei se not, and eeris that thei heere not into this dai.
Id. Romaynes, c. 11.

And contrarywise they whom it behoued moste of all to vnderstand, that these thynges wer promysed by the holy sayynges of the prophetes, and who also seemed to be ye very pillours of al deuout holines, haue vtterly refused the bounteous goodnes of God, beyng offred vnto them, and haue felt no maner *compunccion*, to repentaunce or amendment, neither at John's preachyng, nor yet at mine.
Udal. Luke, c. 7.

The Englishman's custome was, that he that should be consecrated to lawfull warfare, should the euening before the day of his consecration, to some bishoppe, abbott, monke, or priest, contrite and *compunct*, make confession of his sinnes, and absolued, should continue all night in the church, and giue himselfe to prayers, deuotions, and afflictions.—*Stow. William the Conqueror*, an. 1086.

The king [Edgar] terrified with these thundering words of Dunstan and *compuncted* with inward repentance of his sinne perpetrated, fell downe with weeping at the feet of Dunstan.—*Fox. Martyrs*, p. 111.

But he being greatly *compuncted* and troubled in his conscience for disembling with the truth and called afterwarde before the lord chief iudge answered so directly, that he was condemned for the same, and burned in Prouince.
Id. Ib. p 825.

But shame forbids me for to tell the rest,
It me abhors to shew what did ensue:
And yet because it moueth in my breast
Compunction still, and was God wot too true,
I'll farther tell whence my destruction grue.
Mirrour for Magistrates, p. 51.

Compunction is a turning in the affections and passions of the mind; and that not one passion only, but of every passion wherewith we abhor and flye a thing vsefull; as fear, grief and hate; for we must turn with our whole hearts.
Mede. Works, b. i. Dis. 25.

Stop vp th' accesse, and passage to remorse,
That no *compunctious* visitings of nature
Shake my fell purpose, nor keepe peace betweene
Th' effect, and it.—*Shakespeare. Macbeth*, Act i. sc. 5.

O give me all faith, and all charity, and a spirit highly *compunctive*, highly industrious, passionate, prudent, and indefatigable in holy services.
Bp. Taylor. On Repentance. A Prayer, c. 5. s. 6.

Repentance, extorted from us by the prospect of death, can be only a sorrow for sin; perhaps rendered more passionate by our present fears. And this being only sorrow, and *compunction*, and perhaps a good resolution; it is plain that still these are only the steps in the repentance of a sinner: and not complete repentance, in all its parts.
Hoadly. Works, vol. iii. Ser. 15.

Add to all this the *compunction*, which such a man feels, when he is obliged to discountenance in others, perhaps, by his station, to punish, those crimes in which he had so long and so freely indulged himself: and how uneasy the very discharge of his duty is thus rendered to him.
Hurd. Works, vol. vi. Ser. 27.

COMPU'PIL, *n.* Lat. *Con, pupillus* a *pupus*, hoc est, *puer*, (Vossius,)
A fellow pupil.

Donne, and his sometime *compupil* in Cambridge, that married him, namely, Samuel Brook.
Walton. Life of Donne.

COMPURGA'TION, *n.* } Lat. *Compurgare*,
COMPURGA'TOR. } *atum*, (*con*, and *purgare*,) to cleanse; It. *Compurgatore*; Sp. *Compurgar, compurgador*. See the example from Priestley; and, under Co-JURATION, the form of the oath.

"Fr. *Compurgateur*,—one who by oath justifies the (innocency) report or oath of another," (Cotgrave.)

He putteth him to no farther busines at al, but also yf it be not so fully cleared, but that there remaine some tokens of suspicion, of whiche he think it good to *purge* him by the othe of himself & some other *compurgatours* with him, he putteth him after the *purgation* vnto no penaunce neither.
Sir T. More. Workes, p. 986.

In the same day and place, did Margery Bowgas also *purge* herself with diuers *compurgators*.—*Strype. Mem.* an. 1527.

Neither doubt I but all they who know me, and amongst them many persons of place and quality, will say they have reason in this matter to be my *compurgators*.
Chillingworth. Rel. of Prot. Pref.

The oath of *purgation* was substituted in the place of battle, the defendant bringing along with him into the court certain persons called *compurgators*, who after he had sworn to his own innocence, all swore that his oath was true.—Lastly, the oath of *compurgation* gave place to juries.
Priestley. Lectures on History, pt. v. Lect. 18.

COMPU'TE, *v.* } See COUNT. It. *Computare*; Sp. *Computar*; Fr.
COMPU'TER. } *Computaste*; Lat. *Computare*,
COMPU'TIST. } (*con*, and *putare*.)
COMPU'TABLE. } To number, to reckon, to
COMPUTA'TION. } calculate.

So great hase and fogge did hang vpon the coast, as neither we mighte discerne the land well, nor take the sun's height, but by our best *computation* we were then in the fifty one degrees of latitude.—*Hackluyt. Voyages*, vol. iii. p. 140.

Wherevpon some haue been so bold as to tell vs, that the yeares Moses there speakes of, are not to be *computed* as ours, but were somewhat aboue the monethly yeare containing in them thirty-six dayes which is a number quadrate, being made vp of six times six.
Hakewill. Apologie, p. 156.

Thirdly; the *compute* may be unjust not only in the strict acception, of a few daies or hours, but in the latitude also of some years, and this may happen from the different *compute* of years in divers nations, and even such as did maintain the most probable way of account.
Brown. Vulgar Errours, b. iv. c. 12.

For mine own part, I am not at all affraid to be called to so strict an account, and do not doubt but that I shall be gainer upon the whole *compute*.
More. Appendix to the Defence, c. 3.

Now it is manifest, and most men likewise know, that the calenders of these *computers*, and the accounts of these dayes are very different, the Greeks dissenting from the Latines, and the Latines from each other.
Brown. Vulgar Errours, b. vi. c. 6.

Thus while we conceive we have the account of a year in 365 days, exact enquirers and *computists* will tell us, that we escape six houres, that is a quarter of a day.
Id. Ib. b. vi. c. 8.

Our forefathers attaining unto 8 or 900 yeares, had not their climacters *computable* by digits, or as we do account them.—*Id. Ib.* b. iv. c. 12.

Now to the end that the *computation* of the times to come, might from the new kalends of Januarie agree the better, betweene November and December, he put two other moneths. So as, that yeare wherein all this was ordained, had fifteen moneths, reckoning the ordinarie interlaced moneth, which by course and custome fell just upon the said yeare.—*Holland. Suetonius*, p. 17.

I could demonstrate every pore,
Where memory lays up all her store;
And to an inch *compute* the station
'Twixt judgment and imagination.—*Prior. Alma*, c. 3.

According to the observations of Mersennus, a bullet shot out of a great gun, flies ninety-two fathoms in a second of time, which is equal to 589½ feet English: and according to the *computation* of Mr. Huygens, it would be twenty-five years in passing from the earth to the sun.
Derham. Physico-Theology, b. i. c. 4. n. 4.

In which case his [Childers] fleetness is to that of the swiftest barb, as four to three: the former, according to Dr. Maty's *computation*, covering at every bound a space of ground equal in length to twenty-three feet royal,—the latter only that of eighteen feet and a half royal.
Pennant. British Zoology. The Horse.

Of time, on all occasions, he [Swift] was an excellent *computer*, and knew the minutes required to every common operation.—*Johnson. Life of Swift.*

COMRADE. Sp. *Camerada*; It. *Camerata*; Fr. *Camerade*; "A *camerade*, or chamber-fellow; a company that belongs to, or is ever lodged in, one chamber, tent, or cabin," (Cotgrave.) From *Camera*, a chamber; Gr. Καμαρα, tectum arcuatum. Generally a *camerade* or *comrade*, is—

A companion or associate, a fellow, (sc.) servant, soldier, &c.

Then make provision for your slavering hounds,
When you come drunk from an alehouse, after hunting,
With your clowns and *comrades*, as if all were yours,
You the lord paramount, and I the drudge.
Massinger. The City Madam, Act ii. sc. 2.

These are the particular idioms and graceful confidences now in use; introduced, I conceive, at first by some *camerades* one with another: but is mean and rude.
Evelyn. Character of England.

He doth affirm of his own experience, that trying this feat upon some of his *comerades* when he was young, one that had gormundized much beef upon taking the potion, strongly imagined himself to be surrounded with bulls, that would be ever and anon running upon him with their horns.
More. Of Enthusiasm, s. 9.

——— God permitted them
To put out both thine eyes, and fetter'd send thee
Into the common prison, there to grind
Among the slaves and asses thy *comrades*,
As good for nothing else.—*Milton. Samson Agonistes.*

In the mean time the other two squadrons, were calm spectators of the rout of their *comrades*; for they were drawn up at a great distance behind, out of the reach of our shot, having halted on our first approach, and never advancing a step afterwards.—*Anson. Voy. Ro. the World*, b. ii. c. 12.

COM-ROGUE. *Rogue* from A. S. *Wriq-an*, to cover, to cloak. One who cloaks or covers, (sc.) his fraudulent designs, under fair pretences.
A fellow-rogue.

Hold. No don pimp, you may seek them
In Bridewell, or the hole; here are none of your *comrogues*.
Massinger. City Madam, Act iv. sc. 1.

But by what name so ever you call it, here will be a masque, and shall be a masque, when you and the rest of your *comrogues* shall sit disguis'd in the stocks.
B. Jonson. The Masque of Augures.

CON, *v.* } Goth. *Cunnan*; A. S. *Cennan, cunnan*; Dut. and Ger. *Kennen, konnen, kunnen*; Sw. *Kanna, sensibus* experiri, *sentire*, to experience by the senses, to feel.
CO'NNER.
CO'NNING, *n.*
CO'NNINGLY.

To feel or cause to feel; to see or perceive, or cause to see or perceive; to know or make known; to acknowledge; to learn, or teach. To *ken* is still in common use in the North. See CAN, and CUNNY.

I *conn* you thanks, Skinner says, is altogether in the Gr. idiom, as χαριν οιδα; χαριν γινεσκω. To *con thank*, Mr. Tyrwhitt says, is to be pleased, to be obliged; *Sçavoir gré,—to con maugre*; to be displeased.—*Sçavoir mal gré.*

Conning, (now written *cunning*,) is knowledge, science. See CUNNING.

Elfred sent tille Ingland Sir Edward his sonne
With his letter sealed, and thanke wild he tham *conne*,
And blithely tille Ingland wild he com ageyn,
If he myght on tham troste that thei were certayn.
R. Brunne, p. 45.

Now failleth this folke, bothe sowers and shupman
Nothr thei knoweth ne *conneth*, o cours by a nother.
Piers Ploughman, p. 291.

Whough shulde thei techen the Gol, that *con* non hemselue.
Id. Crede.

Then said Melibee; I shall not *conne* answere unto so many faire resons as ye putten to me, and shewen.
Chaucer. Tale of Melibeus.

Should I therefore *conne* him maugre
Nay certainly, it shall not be.—*Id. Rom. of the Rose.*

And she, whiche couth of curteisie
All that a good wife should *conne*,
Was inly gladde, that she hath wonne
The folowship of so good one.—*Gower. Con. A.* b. ii.

This welle of mercie, Criste's moder swete
I loved alway, as after my *conning*.
Chaucer. The Prioresses Tale, v. 13,567.

Astronomie is the science
Of wisdome and of high *conninge*,
Which maketh a man of knowleching.
Of starres in the firmament.—*Gower. Con. A.* b. vi.

For it were not possible for a man to vtter neither more *conning*, nor more *congngly*.—*Sir T. More. Workes*, p. 5.

Notwithstandyng, for as moche as the sayd warkes be very longe, and do require therefore a great tyme to be all learned and *konned*: some Latine auctour wolde be therfore myxt, and specially Virgile.
Sir T. Elyot. Governour, b. i. c. 10.

Solon could not bear this open shame, and seeing the most part of the lustiest youths desirous still of war, though their tongues were tied for fear of the proclamation, he fained himself to be out of his wits, and caused it to be given out that Solon was become a fool: and secretly he had made certain lamentable verses, which he had *conned* without book to sing abroad the city.—*North. Plutarch*, p. 69.

Our creed leads us on to a belief and acknowledgment of the Holy Ghost; and 'tis well we have all *conn'd* his name there, for otherwise I should much fear that it would be said of many nominal Christians, what is reported of the Ephesian disciples, *Acts*, xix. 2. They have not so much as heard whether there be an Holy Ghost or no.
Hammond. Works, vol. iv. p. 678.

Out of the yeares alternate course this lesson I did *con*
In things on earth of most unsure assurance there was none
Mirrour for Magistrates, p. 526.

But shall I tell thee a tale of truth
Which I *cond* of Tityrus in my youth,
Keeping his sheepe on the hilles in Kent.
Spenser. Shepherd's Calendar. February.

But ah! too well I wote my humble vayne,
And how my rimes bene rugged and vnkempt:
Yet as I *conne*, my *conning* I will strayne —*Ib. Nov.*

For, at every law-day or mote of the hale,
One is sworne to serve our soverain me the king,
In the ancient office of a *conner* of ale.
F. Beaumont. The Ex ale tation of Ale.

Besides the consternation that all men must needs be in at such a time, especially if the ship, by any unforeseen accident, should prove unruly, as by the mistake of the man at helm, or he that *conns*, or by her broaching to against all endeavours, which often happens when a fierce gust comes
Dampier. Voyages. On the Trade Winds.

The books, of which I'm chiefly fond,
Are such as you have whilom *conn'd*.
Prior. Another Epistle to F. Shepherd, Esq.

In ancient times, as bards indite,
(If clerks have *conn'd* the records right)
A peacock reign'd, whose glorious sway
His subjects with delight obey.
Swift. The Pheasant and the Lark

Judge for yourself; nor wait with timid phlegm
Till some illustrious pedant hum or hem.
The lords who starv'd old Ben were learn'dly fond
Of Chaucer, whom with bungling toil they conn'd.
Armstrong. An Epistle to a young Critic.

CONCA'MERATE, *v.* } Lat. *Concamerare,*
CONCAMERA'TION. } *atum,* (*con,* and *camerare,*) *camera;* Gr. Καμαρα, fornix, tectum arcuatum. See CHAMBER, and COMRADE.

To hollow out, to arch, to make, form, or shape, into a concave or convex form.

Of the upper beak, an inch and a half consisteth of the one *concamerated* bone, bended downwards, and toothed as the other.—*Grew. Museum.*

Now this pliableness belongs more to rare then to dense things: and accordingly, we see fire more easily bend, by the *concameration* of an oven, than a stone can be reduced into due figure by hewing.—*Digby Of Bodies*, c. 4.

WORM-SHELL. Of three irregular volutions, and numerous dissimilar *concamerations.*—*Pennant. British Zoology.*

CONCA'TENATE. } Fr. *Concathener,* con-
CONCATENA'TION. } *catenation;* It. *Concatenare;* Lat. *Catena;* Gr. Καθηνα, monile *dependens,* from Καθιεσθαι, *descendere,* demittere, to *let* or drop *down.* Gesner explains *Catena,* a ligature of iron rings. Martinius, a connected series of rings or links. See CHAIN, and CATENATION.

To link or chain, to tye as with links or chains together.

This all things friendly will *concatenate:*
But let more hardy wits that truth determinate.
More. On the Soul, pt. ii. b. iii. c. 4. a. 7.

Those long and subordinate *concatenations* of instrumental serviceableness of such things, say they, is but our fancy, no design of any first cause
More. App. to Antid. against Atheism, c. 11.

This it makes out more distinctly, by enumerating several faculties and functions of the rational soul: such as —— to conceive and demonstrate, that there are incommensurable lines, and surd numbers; to make ratiocinations and both cogent and *concatenated* inferences about these things.
Boyle. Works, vol. v. p. 517.

There is that *concatenation* and dependence of one Christian virtue upon another, that they can never be parted, but all go together.—*Bp. Beveridge*, vol. i. Ser. 35.

He who has ordained that all parts of the universe should have a mutual dependence on each other, and operate regularly, by a due *concatenation* of causes and effects, has likewise ordained that the course of human affairs should have its progression and proportion.
Bp. Horne. Works, vol. v. Dis. 33.

CO'NCAVE, *adj.* } Fr. *Concave;* It. and
CO'NCAVE, *s.* } Sp. *Concavo;* Lat. *Conca-*
CONCA'VITY. } *vus,* (*con,* and *cavus.*) See
CO'NCAVOUS. } CAVE.
CO'NCAVOUSLY. } Hollow; the inner surface of a bowl is called *concave,* the outer *convex.*

The earth as if afraid of blood and wounds,
Trembles in terrour of these fellest blows;
The hollow *concaves* give out groaning sounds
And sighing murmurs, to lament our woes
Daniel. Civil Wars, b. i.

—— Som times
He scours the right hand coast, som times the left,
Now shaves with level wings the deep, then soars
Up to the fiery *concave* tow'ring high.
Milton. Paradise Lost, b. ii.

From off a hill, whose *concave* womb re-worded
A plaintful story from a sistering vale,
My spirits to attend this double voice accorded,
And down I lay to list the sad-tun'd tale.
Shakespeare. A Lover's Complaint.

The element of water being of a liquid and flowing nature, ran downward to hollow places lying low, which were able to receive and hold them, or else the water of it selfe where it stayed and rested made *concavities* and hollow places underneath.—*Holland. Plutarch*, p. 662.

Yet the dolphin that carrieth Arion is *concavously* inverted, and hath its spine depressed
Brown. Vulgar Errours, b. v. c. 2.

Look upon the outside of a dome, your eye half surrounds it, look up into the inside, and at one glance you have all the prospect of it, the entire *concavity* falls into your eye at once.—*Spectator*, No. 315.

The *concavous* part of the liver was called *aversa*, i. e. belonging to the family, because the signs observed there concerned themselves and their friends.
Potter. Antiquities of Greece, b. ii. c. 14.

CO'NCAUSE, *s.* A cause acting in unison with another cause. See CAUSE.

The power of all these he ascribes unto the efficient, making it in effect the only true cause of all the rest; and all the rest to be rather as instruments unto it, than *concauses* with it.—*Fotherby. Atheom.* p. 223.

CONCE'AL, *v.* } Lat. *Con,* and *celare,*
CONCE'ALABLE. } (which Vossius and Mar-
CONCE'ALED, *adj.* } tinius derive from the Chal-
CONCE'ALEDLY. } dalc.) Fr. *Céler.*
CONCE'ALER. } To hide, keep secret
CONCE'ALING, *s.* } cover, cloak, dissemble,
CONCE'ALMENT. } (Cotgrave.)

Thorgh fals *concelement* William did his wille,
Our castels has he brent, our men slayn fulle ille.
R. Brunne, p. 297.

Nor wyde ope eares the thinges of trust
can well *conceale* at all,
And word once scapde, away 'tis gone
And none can it recall
Drant. Horace. Epistle to Lollius.

Wherefore all things passed in his name: and the ambassadour not seene in any thing but rather *concealed*, and yet did all, because of his tongue and good inditing in that language.—*Hackluyt. Voyages*, vol. ii. p. 166.

And the sayd John Fysher Bishop of Rochester did nevertheless make *concelement* thereof, and vttered not the same to our sayd soueraigne lorde, nor any of his honorable counsell against their duelies and alegeaunce in that behalfe
Hist. Hen. VIII. an. 25.

There he was endited of high treason for certain words spoken by the same duke in Lincolnshyre to the Lord Abergany, and the same lorde was attached for *conselement*, and so was the Lorde Mountague the kinge's cosyn, and both ledde to the tower.—*Grafton. Hen. VIII.* an. 13.

An oven that is stopp'd, or river stay'd,
Burneth more hotly, swelleth with more rage;
So of *concealed* sorrow may be said.
Shakespeare. Venus & Adonis.

For returning a lie unto his Maker, and presuming in this manner to put off the Searcher of hearts, he [Cain] denied the omniscency of God, whereunto there is nothing *concealable*.—*Brown. Vulgar Errours*, b. i. c. 2.

Fifthly, That they [demons] knew all secret things, whether hidden books or monies: which men doe too, if they could stand by *concealedly* from them that hide them.
More. Immortality of the Soul, b. iii. c. 17.

And when as the consul had propounded rewards to them that would tell him of them, and punishments to the *concealers*; he took it ill that none were discovered, as if the army did defend them —*Usher. Annals*, an. 3961.

All ingenious *concealings*, or amendings, of what is originally or casually amiss, or seems so, in our bodies and outsides.—*Bp. Taylor. Artificial Handsomeness*, p. 163.

The next ground, upon which such as are wont to promise themselves security, both from the discovery and punishment of their sins, is the opinion which they have of their own singular art and cunning to *conceal* them from the knowledge; or, at least, of their power to rescue them from the jurisdiction of any earthly judge.—*South*, vol. iv. Ser. 4.

O! where where is my sweet brother? (For she [Ann Boleyn] feared the king's displeasure against her would reach unto all her relations.) Kyngston replyed I left him at York Place thinking it convenient to *conceal* it from her, though he was committed the same day.
Strype. Memorials. Hen. VIII. an. 1536.

Some to the rude protection of the thorn
Commit their feeble offspring: the cleft tree
Offers its kind *concealment* to a few,
Their food its insects, and its moss their nests.
Thomson. Spring.

But these were not the only considerations that attached me to your interests. I was drawn by others of a higher and more prevailing influence with me by a similitude of taste and studies, by the pleasing habitudes of familiar intercourse, and by the same common researches into the most *concealed* and unfrequented paths of philosophy.
Melmoth. Cicero, b. vi. Let. 1.

CONCE'DE, *v.* } Fr. *Concéder;* Sp. *Con-*
CONCE'SSION, *s.* } *ceder;* It. *Concedere;* Lat.
CONCE'SSIVE. } *Concedere, concessum,* (*con,*
CONCE'SSIVELY. } and *cedere,* to go, to go
CONCE'SSORY. } away.) See TO CEDE.

To go away from; to quit or forsake; to yield, give up, or resign; to grant, admit, or allow.

The first is, *petitio principii*, which fallacie is committed, where that is assumed as a principle, to prove another thing, which is not *conceded* as true itself.
Brown. Vulgar Errours, b. i. c. 4.

Thus much by way of *concession* of the same difficulty to the carnal man in taking up Christ's yoke, the minute of the new creation.—*Hammond. Works*, vol. iv. p. 478

For these laws are not prohibitive, but *concessory*.
Bp. Taylor. Rule of Conscience, b. iii. c. 2.

Some have written rhetorically, and *concessively*, not controverting but assuming the question, which taken as granted, advantaged the illation.
Brown. Vulgar Errours, b. iii. c. 12.

This is therefore a *concession*, that he doth in his own conscience believe the Scriptures to be sufficiently plain, at least in all necessary points, even to ordinary understandings.—*Sharpe*, vol. viii. Ser. 4.

I was an Irishman in the Irish business, just as much as I was an American, when on the same principles I wished you to *concede* to America, at a time when she prayed *concession* at our feet
Burke. Speech at Bristol previous to the Election.

Hypothetical, conditional, *concessive*, and expective conjunctions, seem in general to require the subjunctive mode after them.—*Lowth. Grammar*, p. 116.

CONCE'IVE, *v.* } It. *Concepere, concetto, concepimento;* Sp. *Con-*
CONCE'IVER. } *cebir, concebo, concepcion;*
CONCE'IVING, *s.* } Fr. *Concevoir, conçeu, conception;* Lat. *Concipere, conceptum, conceptio,*
CONCE'IVABLE. } (*con,* and *capere,* to take.)
CONCE'IVABLY. } *Concipere,* is *simul capere* vel *intra se capere.* (Gesner.) To *conceive,* or, as formerly used, to *conceit,* is—
CONCE'IT, *v.* } To take or hold within,
CONCE'IT, *s.* } (met.) the mind or under-
CONCE'ITED, *adj.* } standing; to apprehend
CONCE'ITEDLY. } or comprehend, or em-
CONCE'ITEDNESS. } brace within the mind;
CONCE'ITFUL. } to understand, to imagine,
CONCE'ITING, *s.* } to fancy, to think.
CONCE'ITLESS. } A *conceited* person is a
CONCE'ITIVE. } man filled with his own *conceits* or thoughts; big
CONCE'PTION. } with them, puffed up with them; full or big with
CONCE'PTIBLE. } *conceits* or thoughts of himself.
CONCEPTIBI'LITY. } *Conceit,* (n.) is now usually applied to mere
CONCE'PTIOUS. } fancies or phantasies.
CONCE'PTIVE. } *Conception,*—a taking or holding within, (met.)
CONCE'PTUALIST. } within the mind or understanding; the apprehension or comprehension; understanding, thought, sentiment, fancy. See the quotations from Hobbs.

Conceptualist,—see the quotation from Stewart.

And aftir these dayes Elizabeth his wif *conceyvede* and hadd hir fyve monethis and xxvie. For so the Lord dide to me in the dayes to whiche he lokede to take away my reproef among men.—*Wiclif. Luke*, c. 1.

And after those days, his wife Elizabeth *conceaued*, and hid herselfe fyue monethes saying: This wyse hath God dealte with me in the dayes when he loked on me, to take from me the reproche yt I suffred amonge men.
Bible, 1551. *Ib.*

The worke was like to the *conceite*
Without semblant of deceite. *Gower. Con. A.* Prol.

For I myself, lo! thynge most vnstable,
Harmed in offence, *conceaued* in lyke case,
And noughte but synne from my natyuyte.—*Wyat*, Ps. 51.

And these foure barownes of Bretaygne representynge the duke, *conceyued* well all this businesse, and lavde forthe all these doutes, and specially shewed it to the Duke of Anuowe, who ladde the sou mayne gouernynge of the realme of Fraunce at that tyme.—*Berners. Froissart. Cronycle*, vol. i. c. 374.

Thus in the net of my *conceit*,
I masked still among the sort
Of such as fed vpon the bayte,
That Cupide lade for his disport.
Incertaine Auctors. Louer that once disdained Loue.

If he were in *conceite* wyth the kynge's grace, then he flattered and perswaded, & corrupt some with giftes, and sent some ambassadours.—*Tyndall. Workes*, p. 308.

He wolde gladlye se *conceytes* and fantesies at his table, and when he had sene it, then he wolde sende it to the other tables.—*Berners. Froissart. Cronycle*, vol. ii. c. 20.

But it may be you wil thinke me herein either to much partionated of the voyage, or *conceited* of the commanders, yt labouring thus earnestly to aduance the opinion of them both, haue not so much as touched any part of the misorders, weaknesse & wants that haue been amongst vs, wherof they that returned did plentifully report.
Hackluyt. Voyages, vol. ii. pt. ii. p. 136.

The same yere, the vygill of the *conception* of our lady, the kyng gaue the duchy of Normandy to Charles, dolphyn of Vyennoys, his eldest son, and the next day he made his homage.—*Berners. Froissart. Cronycle*, vol. i. c. 155.

My substance, which from nothing did begin,
Is worse then nothing by the weight of sin
I see myselfe in such a wretched state,
As neither thoughts *conceiue*, or words relate.
Beaumont. In Desolation.

——— That so he [Paris] might have thowne
(More like a man) some sence of griefe, for both my shame and his,
But he is senslesse nor *conceiues*, what any manhood is.
Chapman. Homer. Iliad, b. vi.

For though hereof prudent symbols and pious allegories be made by wiser *conceiuers*; yet common heads will flie into superstitious applications, and hardly void miraculous or magicall expectations.—*Brown. Vulg. Errours*, b. vii. c. 1.

——— The younger brother Cadwall,
Once Aruiragus, in as like a figure
Strikes life into my speech, and shewes much more
His owne *conceiuing*.—*Shakes. Cymbeline*, Act iii. s. 3.

For the idea of God swallows up into itself all power and perfection *concerivable*, and therefore necessarily implies that whatever hath any being derives it from him.
More. Antidote against Atheism, p. 24.

And therefore being the rule, he cannot be irregular; nor being truth itself, *conceiuably* admit the impossible society of error.—*Brown. Vulgar Errours*, b. i. c. 1.

I'le tell you but the death, and the disease
Of the Sicilian poet Empedocles;
He, while he labour'd to be thought a god
Immortall, tooke a melancholique, odde
Conceipt, and into burning Aetna leap'd.
B. Jonson. Horace. Art of Poetrie.

When most men marvailed that they went so cheape, Cicero most pleasantly and *conceitedly*, That ye may know (quoth hee) shee hath the better pennyworth in the purchase, *Tertia deducta est.*—*Holland. Suetonius*, p. 21.

Which well aw'aring, streight she gan to cast
In her *conceiptfull* mynd, that this faire mayd,
Was that same infant, which so long since past
Shee in the open fields had loosely laid
To fortunes spoile, vnable it to ayd.
Spenser. Faerie Queene, b. vi. c. 12.

As one of the Antigones that was called Doson, to say, the giver: who was ever promising, and never giving. And one of the Ptolomees was called Lamyros: to say, *conceitive*.
North. Plutarch, p. 189.

He thus departeth as God would harmlesse,
And forth on a venture his way he is went,
But witherward he draw, he *conceiueth* nesse
Was, he nat knew to what place he was bent.
Browne. The Shepheard's Pipe, Eel. 1.

Whil'st false *conceptions* do abuse the braine,
Oft monstrous broods have all the world appall'd,
Even when apostles did themselves explaine,
Some strangely strai'd yet scorn'd to be recall'd.
Stirling. Doome-day. The seventh Houre.

——— In a moment up they turn'd
Wide the celestial soil, and saw beneath
Th' originals of nature in their crude
Conception. *Milton. Paradise Lost*, b. vi.

This imagery and representation of the qualities of the things without, is that we call our *conception*, imagination, sense, notice or knowledge of them; and the faculty or power by which we are capable of such knowledge, is that I here call cognitive power or *conceptive*, the power of knowing or *conceiving*.—*Hobbs. Human Nature*, c. 1.

By sight, we have a *conception* or image composed of colour and figure, which is all the notice and knowledge the object imparteth to us of its nature by the eye. By hearing, we have a *conception* called sound, which is all the knowledge we have of the quality of the object from the ear. And so the rest of the senses are also *conceptions* of several qualities or natures of their objects.—*Id. Ib.* c. 2.

All evidence is *conception* and all *conception* is imagination, and proceedeth from sense. And spirits we suppose to be those substances which work not upon the sense; and therefore not *conceptible*.—*Id. Ib.* c. 11.

Where there is more of light, there is more of visibility, so where there is more of entity, reality, and perfection, there is there more of *conceptibility* and cognoscibility.
Cudworth. Intellectual System, p. 609.

——— Common mother,
Ensnare thy fertile and *conceptious* wombe,
Let it no more bring out ungratefull man.
Shakespeare. Timon of Athens, Act iv. s. 3.

He is of opinion that by the coldness hereof they may be reduced into a *conceptive* constitution.
Brown. Vulgar Errours, b. vii. c. 7.

A man reconciled to the profession of popery, upon the principles of atheism, or a total disbelief of a God or a future state, this I can also *conceive*, because, I fear, it is too often seen and felt.—*Hoadley. Letters signed Britannicus*, Let. 62.

A man, turned from popery to deism, and sometimes to atheism, by such a way of representing the gospel, as a dispensation of light perfected by darkness; as requiring an annihilation of our understanding, and all our ideas; joyned with the unhappiness of living where no other gospel is preached or heard of; This again is *conceivable*: and I wish, I could not say, to the grief of all good men, too natural and frequent.—*Id. Ib.*

Such mistaken subtelties arise out of our unwary *conceiting* that things are in their own natures after the same fashion as we consider them in our understanding.
Digby. Of Bodies, c. 1.

That groom, that *conceited* himself an emperour, thought all as irrational as disloyal, that did not acknowledge him.
Glanvill. Vanity of Dogmatizing, c. 11.

If any of you entertain such *conceits* as these, I confess you are a great deal more righteous than I thought you had been.—*Chillingworth*, Ser. 9.

[Tasso] is full of *conceipts*, points of epigram and witticisms; all which are not only below the dignity of heroic verse, but contrary to its nature: Virgil and Homer have not one of them.—*Dryden. On Origin & Progress of Satire.*

As arrogance, and *conceitedness* of our own abilities are very shocking and offensive to men of sense and virtue, we may be sure they are highly displeasing to that Being, who delights in an humble mind, and by several of his dispensations seems purposely to shew us, that our own schemes or prudence, have no share in our advancement.
Spectator, No. 293.

Well, I will never more complain,
Or call the fates unkind;
Alas! how fond it is, how vain!
But self-*conceitedness* does reign
In every mortal mind. *Prior*, s. 34.

For heat and moisture when in bodies join'd,
The temper that results from either kind
Conception makes; and fighting, till they mix,
Their mingled atoms in each other fix.
Dryden. Ovid. Met. b. i.

It was among the ruins of the Capitol that I first *conceived* the idea of a work which has amused and exercised near twenty years of my life; and which, however inadequate to my own wishes, I finally deliver to the curiosity and candour of the public.—*Gibbon. Roman Empire*, c. 71.

It is even very *conceivable*, that, if God be the dispenser of prophesy, and not man; all that seems great and illustrious in human affairs may to his all-judging eye appear small and contemptible; and, on the other hand, what we account as nothing, may for infinite reasons, unknown to us, but so far as he is pleased to discover them, be of that importance as to merit the attention of all his prophets from the foundation of the world.—*Hurd. Works*, vol. v. S. 1.

The lord of the mansion most rightly *conceiting*,
His guests lov'd good prayers much less than good eating.
P. Whitehead. On converting the Chapel to a Kitchen.

Plum'd with *conceit* he calls aloud.
And thus bespeaks the purblind crowd;
"Say not, that man alone's a poet.
Poets are owls—my verse shall show it."—*Cotton. Fable.*

But a religion, whose object was the truth, was at this time so unknown a thing, that a Pagan magistrate could have no *conception* of it, but as a new sect of philosophy.
Warburton. Works, vol. ix. Ser. 1.

In the very slight sketch which I have given of the controversy between the Nominalists and the Realists about the existence of Universals, I have taken no notice of an intermediate sect, called the *Conceptualists*; whose distinguishing tenet is said to have been, that the mind has a power of forming general *conceptions*.
Stewart. Of the Human Mind, vol. i. c. 4. s. 3.

CONCE'NT, *v.*
CONCE'NT, *n.*
CONCE'NTFUL.
CONCE'NTED, *adj.*

It. and Sp. *Concento*; Lat. *Concentus*: *Concinere*, *concentum*, simul *canere*, to sing together. *Can-ere*, perhaps from Χαν-αν, *hiare*, *hiantem* ore vocem *edere*, to gape or open, to utter or speak, with open mouth, (Lennep).

To sing together in union, in harmony, in concord.

Or such as that celestiall Psalmist was,
That when the wicked fiend his lord tormented,
With heavenly notes that did all other pass,
The outrage of his furious fit relented.
Such musick is wise words with time *concented*,
To moderate stile musicks, dispos'd to striue.
Spenser. Faerie Queene, b. iv. c. 2.

A dreadfull thunder-clap at last he heard,
The aged trees and plants well nigh that rent;
Yet heard the nymphs and syrens afterward,
Birds, winds, and waters, sing with sweet *concent*.
Fairefax. Godfrey of Bovlogne, b. xviii. s. 19.

With that, a ioyous fellowship issew'd
Of minstrals, making goodly meriment,
With wanton bards, and rhymers impudent;
All which together sung full cheerfully
A lay of loue's delight, with sweet *concent*.
Spenser. Faerie Queene, b. iii. c. 12.

And to our high-rais'd phantasy present
That undisturbed song of pure *concent*,
Ay, sung before the saphir-coloured throne
To him that sits thereon,
With saintly shout, and solemn jubilee.
Milton. Odes. At a Solemn Music

When look'd the yeare; at best,
So like a feast?
Or were affaires in tune,
By all the spheares *consent*, so in the heart of June?
B. Jonson. Epithalamion.

It is to be considered, that whatsoever vertue is in numbers, for conducing to *concent* of notes, is rather to be ascribed to the ante-number than to the entire number; As namely, that the sound returneth after six, or after twelve.
Bacon. Natural History, s. 100.

Geometry, in giving unto every one his proper form and figure; and music, in joining them in so *concentful* an harmony, each of them with one another.
Fotherby. Atheom. p. 295.

CONCE'NTRE, *v.*
CONCE'NTRATE.
CONCENTRA'TION.
CONCE'NTRICK, *adj.*
CONCE'NTRICK, *n.*
CONCE'NTRICAL.
CONCE'NTRICALLY.

See CENTRE. Fr. *Concentre*; Gr. Κεντρον, a point, (sc.) in the middle of a sphere, globe or circle; that point from which the circumference is every where equi-distant.

To *concentre*, is to move, or cause to move, towards the same *centre*; to meet, or cause to meet, join or unite, in the same *centre*.

For the bricks, having first been formed in a circular mould, and then cut before their burning into four quarters or more, the sides afterwards join so closely, and the points *concentre* so exactly, that the pillars appear one entire piece.
Reliquiæ Wottonianæ, p. 28.

For what power of human understanding could have found out the incarnation of a God; that two natures [a finite, and an infinite] could have been *concentred* into one hypostasis (one person.)—*Bp. Taylor*, vol. ii. Ser. 1.

We know our places here, wee mingle not
One in another's sphere, but all moue orderly,
In our owne orbes, yet we are all *concentricks*.
B. Jonson. Staple of News, Act ii. sc. 2.

Especially where th' action will allow
Apparency; or that it hath a course
Concentric, with the universal frame
Of men combin'd. *Daniel. To Lord Henry Howard.*

If, as in water stirr'd more circles be
Produc'd by one, love such additions take,
Those, like so many spheres, but one heaven make,
For they are all *concentrise* unto thee.
Donne. Love's Growth.

Hence, in the next place, whatsoever perfections or properties (except such as be purely personal) are attributed to any of these divine persons, are the same in all, and may equally be attributed to every one, they being all and every one the same God, in whom all perfections *concenter*, or rather, who is all perfection itself.—*Beveridge*, vol. i. Ser. 12.

The event was, that, though the air had been pumped out, the *concentred* beams of the sun made the *aurum fulminans* go off, and violently scatter about the cavity of the receiver a yellowish dust or powder.
Boyle. Works, vol. iii. p. 572.

But notwithstanding my care to make my trials in clear weather, when the moon was about the full, and, if I mis-remember not, with a weather-glass, I could not perceive by any *concentration* of the lunar beams, no not upon a black object, that her light did produce any sensible degree, either of cold or heat.—*Boyle. Works*, vol. ii. p. 650.

The yoke itself though we saw no distinct particles of ice in it, was grown so hard, that it cut just like the yoke of an egg over-boiled, and being cut quite through, shewed us certain *concentrical* circles of somewhat differing colours.
Id. Ib. vol. ii. p. 527.

The sea replenish'd traffics as before,
And back to earth returns the fruitful store,
To earth! for here *concentring*, air, and fire,
And flood, in mutual triple league conspire.
Brooke. Universal Beauty, b. ii.

Each virtue, in its perfection, is exemplified in its own knight; they are all, in a due degree, *concentrated* in prince Arthur.—*Hurd. Works. Letters on Chivalry*, Let. 8.

Gloom and silence produce composure of mind and *concentration* of ideas; and the privation of external pleasure naturally causes an effort to find entertainment within.
Rambler, No. 80.

Shell oblong, flat, thin, glossy, white, considerably attenuated at one end, obsoletely striated *concentrically*.
Pennant. British Zoology. Spoon-hinge Shell.

Burst into song, ye spheres;
A greater light proclaim
And hymn, *concentrick* orbs! with nev'n fold chime,
The god with many a name.—*Jones. Hymn to Surya.*

CONCE'RN, *v.*
CONCE'RN, *n.*
CONCE'RNANCE.
CONCE'RNEDLY.
CONCE'RNEDNESS.
CONCE'RNING, *adj.*
CONCE'RNING, *n.*
CONCE'RNING, *prep.*
CONCE'RNMENT.

Sp. *Concernir*; It. *Concernere*; Fr. *Concerner*; Mid. Lat. *Concernere*, ad aliquid *attinere*, spectare, (Du Cange.) *Concernunt* ista me barbarum est, pro *ad me pertinent*, (Vossius, *De Vitiis.*) Formed of *con*, and *cernere*. See DISCERN.

Fr. *Concerner*,—to touch, import, appertain, or belong to, (Cotgrave.)

Concern is used emphatically,—to have respect or regard, deeply, anxiously; to appertain or affect anxiously; with strong or warm feeling.

Esay sayth, shall we go from the quick vnto the dead? that is, shall we enquire of the dead and beleue them in such pointes as *concerne* our wealth.—*Frith. Works*, p. 46.

And if any rebell, or other malycious persone distourbed the lande, or brake the kynge's peas, they shulde cause hym to be taken, and sent vnto the kyng: with many other articles *concernynge* theyr allegeaunce, the whiche full falsly they brake and contraryed shortly after.
Fabyan, vol. ii. an. 1306.

But the king him stayed and sayde: Brother Charles, sith you haue spoken at leysure, what you would, you must and shall heere again what you would not: And first, as *concernyng* our entrie into Fraunce, no man liuing knoweth that occasion, neither so well, nor hath cause half so wel to remember it as you.—*Grafton. Edw. IV.* an. 13.

Officious fool! that needs must meddling be
In business, that *concerns* not thee!
For when to future years thou extend'st thy cares
Thou deal'st in other men's affairs.
Cowley. The Shortness of Life, &c.

Let early care thy main *concerns* secure,
Things of less moment may delays endure.
Denham. Of Prudence.

Frequent coming to God in prayer, acknowledged by Christ, and with the *concernance* of those things which we may ask and obtain by prayer, &c.
Hammond. Works, vol. i. p. 74.

——— 'Twere good you let him know,
For who that's but a queene, faire, sober, wise,
Would from a paddocke, from a bat, a gibbe,
Suche deere *concernings* hide.
Shakespeare. Hamlet, Act iii. sc. 4.

A man cannot chuse well even in things belonging to this life, without the Divine assistance. And therefore in things of great *concernment* we pray to God to conduct and direct our choice.—*Bp. Taylor. Rule of Conscience*, b. i. c. 1.

For since God will be justified with a free obedience, and there is an obedience of understanding as well as of will and affection, it is of great *concernment*, as to be willing to believe whatever God says, so also to enquire diligently whether the will of God be so as is pretended.
Id. The Liberty of Prophesying, s. 10.

Whence you may easily gather, that if we mean to copy out our Saviour's example and to be devout as he was, it will *concern* us to take all opportunities, that our occasions will allow us, of worshipping God in public, and not think it sufficient to say our prayers in private.
Sharp, vol. v. Ser. 3.

So the last sun, while least by us enjoy'd,
Is the whole night for our *concerns* employ'd,
Her precious spices, fruit, and precious gums,
Which from remotest regions hither comes.
Waller. Upon his Majesty's Happy Return.

Those discourses, together with a little book newly printed at Paris, according to the license of that nation, of the amours of Hen. 4 which was by them presented to him, [were] too *concernedly* read by him.
Clarendon. Life of Lord, vol. iii. p. 322.

O let us then and there pour out our souls to him with all humility, acknowledging our own vileness, and representing to him our various wants and necessities, and begging a supply of them from his infinite bounty, with as much earnestness and *concernedness* as an hungry beggar begs alms at our doors.—*Sharp*, vol. vi. Ser. 11.

Since conscience is nothing else but a man's judgment *concerning* actions, as good, or bad, or indifferent, it is certain, that a man must have some measures to proceed by, in order to the framing such a judgment about actions, that is to say, there must be something distinct from the man himself, that makes actions to be good, or bad, or indifferent.—*Id.* vol. ii. *A Discourse of Conscience.*

God direct and assist us all in so *concerning* a work, [the sacrament.]—*South*, vol. ii. Ser. 8.

I made it one of my motives to go into Ireland, and one of my *concerningest* businesses there, to get this lease assigned over in trust to yourself and Roger Hall.
Boyle. Life. Works, vol. i. p. 53.

But while they are so eager to destroy the fame of others, their ambition is manifest in their *concernment*; some poem of their own is to be produced, and the slaves are to be laid flat with their faces on the ground, that the monarch may appear in the greater majesty.—*Dryden. All for Love*, Pref.

It much *concerns* a preacher first to learn
The genius of his audience, and their turn.
Dodsley. The Art of Preaching.

The fall of a cottage, by the accidents of time and weather, is almost unheeded, while the ruin of a tower which the neighbourhood hath gazed at for ages with admiration, strikes all observers with *concern*.
Hurd. On the Province of the Drama.

As not taking the true scope of the Æneis, hath occasioned mistakes, to Virgil's disadvantage, *concerning* the plan and conduct of the poem; so hath it likewise, *concerning* the characters.—*Warburton. The Divine Legation*, b. ii. s. 4.

As to the bad indeed, if it [consecration to the service of heaven] does not aggravate their crimes, at least it renders them more scandalous: and, in general, when the matter is of high *concernment*, the passions both of good and bad are always, from the common importance of our nature, proportionably inflamed.—*Id. Works*, vol. ix. Ser. 1.

CO'NCERT, or CO'NSORT, *v.*
CO'NCERT, or CO'NSORT, *n.*
CONSO'RTABLE.
CONSO'RTER, *n.*
CONSO'RTION.
CO'NSORTSHIP.

It. *Concertare*; Sp. *Concertar*; Fr. *Concerter*; to *consort* or agree together. *Concert de Musique*,—a *consort* of music, (Cotgrave.) This manner of writing the word (sc. *Concert*) has been adopted in English from the French, though their etymologists can give no account of its origin. Some think from *concentus*; some from *concertare*, because the different persons *contend* against each other; and some from *consertum*, because *wrought* and *composed* of various sounds. *Consort* is probably the correct writing, formed from the Lat. *Consors*. (See ASSORT.)

A *consort*,—that which is *united* to share the same lot with another,—as a *consort* in marriage; a ship's *consort*,—a comrade, an associate, a companion.

A *consort*, or *concert*, in music,—in which a number of persons or instruments, or both, are *united* in the same performance; unison, harmony.

To *consort*, or as more commonly written, to *concert*, is,—to join or *unite* for the same purpose; to form or unite in the same design or counsel, the same plan, plot, or contrivance; to plan, to contrive; to join or unite in the same company: and, simply, to associate with, to accompany.

In *consort* of the comune.—*Piers Ploughman*, p. 79.

All these *consorted* to goe to Goa together, and I determined to goe with them.
Hackluyt. Voyages, vol. i. pt. i. p. 222.

And by these presents do give full power and authority unto you, and three of you, to enquire, &c. of all and every their coadjutors, counsellors, *consorters*, procurers, abetters, and maintainers.—*Burnet. Records*, pt. ii. b. ii. No. 32. *A Commission, &c. against Hereticks.*

There are commonly about 17 or 18 fleete of them, of great large boates, which diuide themselues into diuers companies, five or sixe boates in a *consort*.
Hackluyt. Voyages, vol. i. p. 478.

And the last great voyage of M. Ralph Fitch, who with M. John Newbury and two other *consorts* departed from London with her maiesties letters written effectually in their fauour to the kings of Cambaia and China in the yere 1583.—*Hackluyt*, vol. ii. p. 4. Ep. Ded.

Right hard it was for wight which did it heare,
To read what manner musick that mote bee:
For all that pleasing is to liuing eare,
Was there *consorted* in one harmonee,
Birdes, voices, instruments, windes, waters, all agree.
Spenser. Faerie Queene, b. ii. c. 12.

Away, thou changeling motley humourist,
Leave me, and in this standing wooden chest,
Consorted with these few books, let me lie
In prison, and here be coffin'd, when I die.
Donne, Sat. 1

——— He with his *consorted* Eve
The storie heard attentive, and was fill'd
With admiration, and deep muse to heare
Of things so high and strange.—*Milton. Par. Lost*, b. viii.

——— But man, the abstract
Of all perfection, which the workmanship
Of heaven hath modell'd, in himself contains
Passions of sev'ral qualities; the music
Of man's fair composition best accords
When 'tis in *consort*, not in single strains.
Ford. The Lover's Melancholy, Act iv. sc. 3

And all the while, sweet birds thereto applie
Their dainty layes and dulcet melody,
Ay caroling of loue and iolitie,
That wonder was to heare their trim *consort*.
Spenser. Faerie Queene, b. iii. c. 1.

The lesser brooks as they did bubbling goe,
Did keep a *consort* to the publike woe.
Drummond. On the Death of Marlindes.

——— For though the foyle were mine,
Conquest brings forth her wreaths by turnes, stay then this last of thine,
But till I arme: and I am made a *consort* for thee straight,
Or goe I'le overtake thy haste.
Chapman. Homer. Iliad, b. vi.

O may we soon again renew that song,
And keep in tune with heav'n, till God ere long
To his celestial *concert* us unite,
To live with him, and sing in endless morn of light.
Milton. Solemn Music.

Therein I must confess, much more *consortable* to Charles Brandon under Henry the Eight, who was equal to him in both.—*Reliquiæ Wottonianæ*, p. 173.

After whom came Uzzia, or Azaria, in the 27 year of Jeroboam, king of Israel, reckoning from the time that he began to reign in *consortship* with his father, as before, in the year of the world, 3168, was said; and he reigned 52 years in Jerusalem.—*Usher. Annals*, an. 3194.

But I shall not contend on such deep points as these, let but [*pari consortio*] signify equal *consortship*, and I demand no more; for then, they that receive at the same time with him honour and power in equal *consortship*, will not easily be imagined so unequal, as are that one monarch, and all his subjects.—*Hammond. Works*, vol. ii. p. 349.

It was *concerted* to begin the siege in March, for they knew that if they began it so early, our fleet could not come in time to relieve it.—*Burnet. Own Time*, an. 1706.

Yet there are men, even the bishops and dignitaries not excepted, scandalously addicted to uncleanness, and the loose women they *consorted* with well known.
Strype. Memorials. Queen Mary, an. 1555.

And while he struggles on the stormy main,
Invokes his father, and his wife, in vain;
But yet his *consort* is his greater care;
Alcyone he names amidst his prayer,
Names as a charm against the waves, and wind;
Most in his mouth, and ever in his mind.
Dryden. Ovid. Met. Ceyx & Alcyone.

While others are curious in the choise of good air, and chiefly solicitous for healthful habitations, study thou conversation, and be critical in thy *consortion*.
Brown. Christian Morals, vol. ii. p. 9.

A gentleman who has prepared his way to it by writing and voting, and speaking vehemently, in exact *concert* with the tone of voice of popular discontents, resolves to shew the strength of the popularity he has attained, in this very spot of ground.—*Hoadly. Letters signed Britannicus*, Let. 5.

Furious in their adversity, tyrannical in their successes, a commander had more trouble to *concert* his defence before the people, than to plan the operations of the campaign.
Burke. Vindication of Natural Society.

I am sorry you accepted Lyso's invitation to his *concert*, least your going abroad so soon should occasion a relapse in the fourth critical week.
Monmouth. Cicero. To Tiro, b. vi. Let. 24.

If he have such a regard, he will naturally desire, not only to *consort* with those who are like himself, but one should hope, would wish to make all like himself with whom he *consorts*.—*Gilpin*, vol. iii. Ser. 10.

Ye towers of Julius, London's lasting shame,
With many a foul and midnight murther fed,
Revere his *consort's* faith, his father's fame,
And spare the meek usurper's holy head.—*Gray. Bard.*

CONCERTA'TION. Lat. *Concertare, atum,* (*con,* and *certare,*) to strive or struggle together, to contend with.

After the *concertation* when they could not agree, the king [Hen. II.] comming betweene them both, called awaie the bishops from the monks, supposing by separating one from the other to draw both parties to his sentence.
Fox. Martyrs, p. 215.

And I find that Christ in his *concertations* with the carnal Jew, professeth in preaching the Gospel, which seem'd new to them, to witness and preach none other things, than those, which Moses particularly, and the prophets did say.
Goodwin. Works, vol. ii. pt. ii. p. 4.

It is also a rule fetcht from the law of arms and *concertations* in games or the like; that if a man strive for masteries he is not crowned (and so is not reckoned to overcome) unless he strive lawfully, 2 *Tim.* ii. 5.
Id. Ib. vol. iii. pt. ii. p. 303.

CONCH, *n.* Fr. *Conche*, It. *Conca*; Sp. *Concha*; Lat. *Concha*, a shell; Gr. Κογχη, which Lennep thinks is formed from Εχεσθαι, *adhærere*, from its adhering to rocks; and Scheidius from Κο-ειν, the obsolete Greek primitive of the Lat. *Cavare*, to hollow; and observes that the cavities or hollows in which the eyes lie, were called κογχαι.

He furnishes her closet first and fills
The crowded shelves with rarities of shells,
Adds orient pearls which from the *conchs* he drew,
And all the sparkling stones of various hue.
Dryden. Ovid. Met. b. x.

——— But when the earth
Hath made her annual progress round the sun,
What time the *conch* or bell resounds, they may
All to the cane ground, with thy gang repair.
Grainger. The Sugar Cane, b. iv.

One of them kept blowing a large *conch-shell*, to which a reed of two feet long was fixed: at first, with a continued tone of the same kind, but he, afterward, converted it into a kind of musical instrument, perpetually repeating two or three notes, with the same strength.
Cook. Voyage, vol. vi. b. iii. c. 1.

CONCI'LIAR. CONCI'LIARY, *adj.* CONCI'LIARLY. } See COUNCIL, and CONCILIATE. Of, pertaining or belonging to, a *council.*

But they have kept the bridle in their own hands, and made a reserve of their own power, that if need be, they may make new pretensions, or not be put to it to justifie the old by the engagement of a *conciliary* declaration.
Bp. Taylor. Liberty of Prophesying, s. 5.

In effect the emperor was president, though not as a judge in spiritual matters, yet as an orderer of the *conciliar* transactions.—*Barrow. Of the Pope's Supremacy.*

Our most holy lord the Pope said in answer thereunto, that he would maintain and inviolably observe all and every of those things that were *conciliarly* determined, concluded and decreed by the present *council* in matters of faith.
Id. Ib.

CONCI'LIATE. CONCILIA'TING, *n.* CONCILIA'TION. CONCI'LIATORY. CONCI'LIABLE, *adj.* CONCI'LIABLE, *n.* } Fr. *Concilier*; It. *Conciliare*; Sp. *Conciliar*; Lat. *Conciliare*, Martinius says, seems properly *convocare* in *concilium*, and then *uniri*. And Vossius,—from *concilium* is *conciliare*; which is—Amicum reddere animisque conjungere. See COUNCIL, and RECONCILE.

To unite, or conjoin; to win or gain, (sc.) to some common purpose or design. To win or gain, (sc.) the affections, the favour, the good-will.

"Fr. *Concilier*,—to attone, to reconcile, accord or make friends together; to join or knit in love one with another," (Cotgrave.)

Conciliables, in Fox and Bacon, is immediately from the "Fr. *Conciliabule*, a conventicle; a small or private assembly," (Cotgrave.)

It is not long agoo sence some kinges gaue their daughters to forein kinges in maryage to *conciliate* amitie, and what succeeded therof? thei neuer sence agreed well.
Joye. Expostcion of Daniel, c. 11.

That the *conciliable* or assembly indicted heretofore by the said Bishop, should now be kept at Vicenza, the first of May next ensuing.
Wyatt. Works. Ap. No. 9. *By the King,* an. 29.

[You] plainly shew the whole world, that by these your *conciliables*, your hutter mutter in corners, you take away all hope of a lawful Catholike and general councell
Fox. Martyrs, p. 989. *Hen. VIII.*

Nor doth he put away adulterously who complains of causes rooted in immutable nature, utter unfitness, utter disconformity, not *conciliable*, because not to be amended without a miracle.—*Milton. Nullities in Marriage.*

Thus have we read and seen to be fulfilled that which followeth, *Ecce in deserto, ecce in penetralibus:* while some have sought the truth in the conventicles and *conciliables* of heretics and sectaries; others in the external face and representation of the church, and both sorts have been seduced.—*Bacon. Church Controversies.*

And first for the explanation, Thus saith the Lord. A solemn preface of God's holy prophets to *conciliate* authority, and to excite the reverent attention of their hearers to what they are about to say.—*Bp. Bull,* vol. ii. Ser. 18.

Which moveth us, with the advice of our nobility and council, to offer to our said good brother the ministry and office of you, our ambassadors, to remain there, and proceed in the former commission, for *conciliation* of some good between our said good brother and the French king.
Strype. Memorials. Q. Mary, an. 1553.

It were to be supposed, though Eusebius had not said it, that these evangelists and apostolical men, and founders of uncorrupted Christianity in various places, had the power of working miracles, to introduce themselves to strangers, and to *conciliate* their regard and respect.
Jortin. Rem. on Ecclesiastical History.

The house has gone farther; it has declared *conciliation* admissible, previous to any submission on the part of America.—*Burke. On Conciliation with America.*

Then I considered within myself the bad policy, in such a conjuncture of Cato and Brutus and easily approved in my own mind the more pliant and *conciliating* method of Cicero.—*Hurd. On Sincerity in the Commerce. World,* Dial. 1.

We are taught to believe, that a desire of domineering over our countrymen is love to our country; that those who hate civil war abet rebellion, and that the amiable, *conciliatory* virtues of lenity, moderation, and tenderness to the privileges of those, who depend on this kingdom, are a sort of treason to the state.—*Burke. Let. to the Sheriffs of Bristol.*

Thus we have heard the heroes of old times
Applauded, who, though furiously incens'd,
Were yet obedient to the gentle sway
Of reason and *conciliatory* gifts.—*Cowper. Hom. It.* b. ix.

CONCI'NNATE, *v.* CONCI'NNATE, *adj.* CONCINNITY. } Lat. *Concinnare*, (a *concinendo*,) est *aptè componere*, (Festus.) Varro observes, *Concinnè* loqui dictum a *concinno*, ubi inter se *conveniunt* partes et inter se *respondent* aliud alii. And Joseph Scaliger, *Concinnè* loqui dictum *a concinere*; and Julius Scaliger, *a canendo*, (See *Martinius.*) Vossius does not coincide; he thinks that *concinnere* is from *concinnus*; but whence *concinnus?* he adds, Non æquè paret.

To place fitly together, suitably, becomingly, decently, neatly; to make neat or clear; to clear or purify.

The manne (Adrian of Castella) was of profounde learninge and knowlege, not vulgare, but straunge, newe and difficile, and in especial he was a manne of ripe iudgement in electinge and choosynge *concinnate* termes, and apte and eloquente woordes.—*Hall. Hen. VII.* an. 8.

Cato setteth down a receit to trim and *concinnate* wine (for that is the very tearm which he useth—sc. *concinnari,*) in this manner.—*Holland. Plinie,* b. xiv. c. 20.

I am the more perswaded of the *concinnity* of this notion, when I consider the uncouth harshness either of the way of actuall concreated knowledge, or of infant growing faculties.
Glanvill. Vanity of Dogmatizing, c. 1.

And thus much in answer of the two principal foundations whereon this opinion is built. As for the *concinnity* and coherence which it hath within itself, I easily allow it.
Raleigh. History of the World, b. iii. c. 1. s. 5.

That which afforded me most entertainment in those Miscellanies, was Dr. Henry King's Poems, wherein I find not only heat and strength, but also an exact *concinnity* and evenness of fancy.—*Howell,* b. ii. Let. 16.

CONCI'SE, *adj.* CONCI'SELY. CONCI'SENESS. CONCI'SION. } Fr. *Concis*; It. and Sp. *Conciso*; Lat. *Concidere, concisum*, (*con*, and *cædere*, to cut.) Cut into parts or portions; severed, separated, curtailed, lessened, or diminished; shortened, abbreviated, or abridged; short or brief.

Lest too *concise* injuriously we wrong
Things that such state and fearfulness impart,
Or led by zeal irregularly long
Infringe the curious liberties of art.
Drayton. Moses, his Birth and Miracles, b. ii.

A sage Laconic, truly wise,
Whose conversation was *concise*,
Train'd up in rigid schools;
Once when a single word would do,
Had lavishly made use of two,
In high contempt of rules. *Yalden,* Fab. 16.

He expresses himself so *concisely*, employs words so sparingly, that whoever will possess his ideas, must dig for them, and oftentimes pretty far below the surface.
Richardson. Life of Milton

But to return from this digression, though it was almost necessary, all the rules of painting are methodically, *concisely*, and yet clearly delivered in this present treatise which I have translated.
Dryden. A Parallel between Poetry and Painting

Tasso tells us in his letters, that Sperone Speroni, a great Italian wit, who was his contemporary, observed of Virgil and Tully, that the Latin orator endeavoured to imitate the *copiousness* of Homer, the Greek poet, and that the Latin poet made it his business to reach the *conciseness* of Demosthenes, the Greek orator
Id. Preface to the Second Miscellany.

And being so, I think, those of the *concision* who made it [the division] would do well to consider, whether that which our Saviour assures us will destroy a kingdom, be the likeliest way to settle and support a church.
South, vol. iii. Ep. Ded.

To tell you the truth, I was once inclined to be somewhat angry at the shortness of your letters, but I am now so well reconciled to your *concise* manner, that I condemn my own as downright loquacity, and shall make your epistles the models of mine.—*Melmoth. Cicero,* b. xv. Let. 11.

For these reasons, we sometimes, perhaps find ourselves disposed to lament the *conciseness* and obscurity of that account which Moses hath left us of man's primeval estate in paradise.—*Bp. Horne,* vol. iv. Dis. 2. *Garden of Eden.*

CONCITA'TION. Fr. *Concitation*; It. *Concitazione*; Sp. *Concitacion*; Lat. *Concitare, atum,* (*con*, and *cito*, from *Cieo.*) See CITE.

A moving or causing to move; a raising or causing to rise.

For the revelations of heaven are conveied by new impresions, and the immediate illumination of the soul, whereas the deceiving spirit, by *concitation* of humours, produceth his concieted phantasms, or by compounding the species already reading, doth make up words which mentally speak his intentions.—*Brown. Vul. Errours,* b. i. c. 10.

CONCI'TIZEN. Fr. *Concitoyen*, a fellow-citizen. See CITIZEN.

For what is it to me by whom I suffer evil of one and the same kinde and degree, whether it be by a neighbour, or a stranger, or a foreigner or a *con-citizen.*
Knox. History of Reformation, Pref

This moues me, my distress
And sorrowes sometime to conceale,
Lest that the torments which I feele
Might likewise my *con-citizens* annoy.
Stirling. Aurora, s. 2.

CONCLAMA'TION. Lat. *Conclamare, atum,* (*con*, and *clamare, voce contendere.*) *Clamare—simplicis oris* est; *conclamare*, cum aliis. (See *Martinius.*) See CLAMOUR.

A calling or shouting out together.

But whether that mournful burthen and treble calling out after Absalom, had any reference to the last *conclamation*, and triple valediction, used by other nations, we hold but a wavering conjecture.—*Browne. Urne Burial,* c. 1.

Mute is their sorrow; such a silent woe
A dying man's amazed houshold show,
Before his funerall *conclamation*,
Before the mother's lamentation
Call on the seruants weeping.—*May. Lucan,* b. ii.

CO'NCLAVE, *n.* Lat. *Con*, and *clavis*, a key; It. Sp. and Fr. *Conclave*; seldom used, says Cotgrave, except to express that *secret or private roome*, wherein the Cardinals (qui unam habent *clavem* communem, Minshew,) assemble about the election of a Pope. Also applied to—

The Assembly itself.

And thus whan that he passed was,
The cardinals that wolden saue
The form of lawe in the *conclaue*,
Gon for to chese a new Pope.—*Gower. Con. A.* b. ii.

This shall be onely to advertise your highness, that after great and long altercations and contrariety which hath depended between the cardinalls in the *conclave*, they at last fully resolved and determined (the faction of France abandoned) to elect and choose either my Lord Cardinal de Medici, or me.
Burnet. Records, pt. iii. b. i. No. 9. *Wolsey to the King*

At Caer-leon, in Monmouth, after his victories, a pompous celebration was at Whitsuntide, whither were invited divers kings and princes of the neighbouring coasts: he with them, and his queen Guinever, with the ladies, keeping those solemnities in their several *conclaves*
Selden. Illust. of Drayton's Poly Olbion, s. 4

And if they saw the adverse party too strong in the *conclave*, so that they could carry nothing, then Gardiner was to draw a protestation, which should be made in the name of the two crowns; and that being made, all the cardinals of their faction were to leave the *conclave*.

Burnet. History of the Reformation, an. 1529.

And, in its secret *conclave*, as it feels
The body's woes and joys, thus ruling power
Wields at its will the dull material world,
And is the body's health or malady.

Armstrong. The Art of Preserving Health.

CONCLU'DE, *v.* **CONCLU'DENT. CONCLU'DENCY. CONCLU'DER. CONCLU'DINGLY. CONCLU'SIBLE. CONCLU'SION. CONCLU'SIONAL. CONCLU'SIVE. CONCLU'SIVELY. CONCLU'SIVENESS.** Fr. *Conclure*; Sp. *Concluir*; It. *Concludere*; Lat. *Concludere*, (*con*, and *claudere*.) See CLOSE.

To bring close together; to bring to the same point or end; to end, to finish, to determine.

To bring close together in the same place; to comprise, or comprehend.

(Met.) To determine, to decide; to form a fixed, or settled judgment.

And shortly to *concluden* all his wo,
So mochel sorwe hadde never creature,
That is or shall be, while the world may dure.

Chaucer. The Knightes Tale, v. 1360.

Now here folowythe another answere, and yt ys the last and *concludythe* all.

Strype. Memorials. Dr. Crome's Declaration, an. 1530.

Wherein, notwithstandinge he vse large discourses, and make great shew, yet in the ende as it shal appeare, he *concludeth* nothinge.—*Jewell. Replie to M. Hardinge*, p. 496.

This also is a *conclusion*, nothyng more certayne, or more proued by the testimony, and ensamples of the Scripture.

Tyndall. Workes, p. 34.

And for *conclusyon* it is a thynge impossyble and without raysone to thinke, that whan humayne nature is pricked and sturred by a vehement inclination to do any thinge, he canne be wythdrawen from it by force of lawes or by any other dyfficulty.—*Nicoll. Thucydides*, fol. 82.

Yet vnder a certayne protestation, namely, if both parties should agree vnto that form of satisfaccion, and if they should think good finally and *conclusively* to yeeld their consent vnto it.—*Hackluyt. Voyages*, vol. i. p. 179.

The fourth point is concerning the communicating of the authority of the chancellor too far and making, upon the matter, too many chancellors, by relying too much upon the reports of the masters of the chancery, as *concludent*.

Bacon. Speech on taking his place in Chancery.

And thus we are at last driven to resort to those, though more obscure, yet more *concludent*, arguments against the eternity of the world, which are mentioned in the beginning of this chapter.—*Hale. Origination of Mankind*, p. 97.

Though these may be allays and abatements that may take away a necessary or infallible *concludency* in these evidences of fact, yet it is sufficient that they be probable and indicative of credibility, though not of science or infallibility.

Id. Ib. p. 132.

I may adde thereunto, Or the cautelousnes of suspenders and not forward *concluders* in these times.

Mountagus. Appeale to Cæsar, p. 146.

Examine whether the opinion you meet with repugnant to what you were formerly embued with, be *concludingly* demonstrated or not.—*Digby.*

The utmost that that infers is only this, That those particular suits at law, that were then among the Corinthians, were all unlawful, but it is not *concludible* from thence, that all other men's suits are so, because possibly not of the same nature as theirs were.—*Hammond. Works*, vol. i. p. 54.

And which of these it is in my author, is not *concludible* from the nature or use of the word.—*Id. Ib.* vol. ii. p. 96.

Now these senses of faith, if they be applied to that *conclusion* of St. Paul, we are justified by faith, come all to one pass, for in effect it is all one, to say, We are justified by our obedience, or righteousness of faith, and to say, We are justified by the Gospel, which prescribes that obedience.

Chillingworth, Ser. 8.

Such separations of initiatory dedications, as well as *conclusional* separations, are made with wine.

Hooper. On Lent, p. 278.

But this objection, when thoroughly examined, will not be found by any means so pressing or *concludent* as at first sight it seems.—*Hobbs. Life*, p. 27.

Deliberation [is] a staid and attentive consideration of things to be known, and their media, and of their several weights, *conclusiveness* or evidence.

Hale. Origination of Mankind, p. 57.

What angels are, when we desire to know,
We form a thought by such as she below,
And thence *conclude* they're bright beyond compare,
Compos'd of all that's good, and all that's fair.

Hughes. Greenwich Park.

Nor, indeed, do I know a text in the Bible, that I could more willingly pitch upon to leave with you as the last advice I would give you, and as the sum and *conclusion* of my preaching among you: than these words of St. Paul, I have now read to you. [*Philippians*, iv 8.]

Sharp. Works, vol. i. Ser. 9.

If the world be finite in dimensions, it is movable by the power of God; and therefore my argument drawn from that moveableness, is *conclusive*.

Dr. Clarke. Fourth Reply to Leibnitz.

Let this I say, be clearly and *conclusively* made out and the business is done.—*South*, vol. iv. Ser. 7.

In defence of the divinity and eternity of the Son, he [Alexander] uses arguments, which are not all of them *conclusive*, and brings texts of Scripture, of which some are, and others are not, to the purpose.

Jortin. Remarks on Ecclesiastical History.

The question has been most ably and *conclusively* cleared up in one of the Reports of the Select Committee, and an answer of the court of directors to an extraordinary publication against them by their servant, Mr. Hastings.

Burke. On Mr. Fox's East India Bill.

CON-COA'GULATE. **CONCOAGULA'TION.** See CO-AGULATE. To curd, or congeal into a curd; to join together, to make to join. The words are common in Boyle.

For some solutions require more, others less spirit of wine to *concoagulate* adequately with them.

Boyle. Works, vol. i. p. 442.

I considered that vitriol being but a magistery, made by a *concoagulation* of the corpuscles of a dissolved metal with those of the menstruum, the magisteries of other metals might, without inconvenience be added.

Id. Ib. vol. iii. p. 58.

CONCO'CT, *v.* **CONCO'CTER. CONCO'CTION. CONCO'CTIVE.** Lat. *Con*, and *coquere*, *coctum*. (See COCTION.) Cotgrave says, "Fr. *Concoction*,—a boyling, or seething of meat in the stomach."

To boil, or seethe together; and thus, to dissolve, or reduce into a state of nourishment, or growth. (Met.) to digest, to mature; to ripen. And see the quotation from Bacon.

For cold maketh appetite, but naturall heate *concocteth* or boyleth.—*Sir T. Elyot. Castel of Helth*, b. ii.

The meates and drynkes receyued into the body, if the stomake and lyuer doo their naturall office, be altered by *concoction* and digestiõ in suche wise that the best part therof goth in the nourishment of the body.—*Id. Ib.* b. iii.

The word *Concoction*, or digestion, is chiefly taken into use from living creatures and their organs; and from thence extended to liquors and fruits, &c.; therefore they speak of meat *concocted*, &c. The constantest notion of *concoction* is, that it should signifie the degrees of alteration, of one body into another, from crudity to perfect *concoction*, which is the ultimity of that action or process

Bacon. Nat. Hist. § 838.

For as Arrian saith of those, who read many books and digest none, so is it most true of those who do not *concoct* their πολυμαθειαν and turn it into spiritual nourishment of the soul, εμουσοι και ανωφελεστατοι they vomit it up again, and are never the better for it.

Hammond. Works, vol. iv. p. 650.

And can this private *concocter* of malecontent, at the very instant when he pretends to extol the parlament, afford thus to blur over, rather than to mention that public triumph of their justice and constancy so high, so glorious, so reviving to the fainted commonwealth.

Milton. An Apology for Smectymnuus.

Whenever any of them is resolved, it appears to be compounded of some of these five, to wit, the attractive, the retentive, the secretive, the *concoctive*, and the expulsive faculty.

Digby. Of Bodies, c. 14.

Besides, as she takes the child out of mere necessity, her food will be accordingly, or else very coarse at best; whence proceeds an ill *concocted* and coarse food for the child; for as the blood, so is the milk.—*Spectator*, No. 246.

This was an errour in the first *concoction*, and therefore never to be mended in the second or the third.

Dryden. Preface to Œdipus.

For him the cane with little labour grows;
Spite of the dog star, shoots long yellow joints;
Concocts rich juice, though deluges descend.

Grainger. The Sugar Cane, b. i.

Hence the *concoctive* powers, with various art,
Subdue the cruder aliments to chyle.

Armstrong. The Art of Preserving Health.

CONCO'LOUR, *adj.* It. *Concolore*. Having one, or being of one and the same, *colour*. See COLOUR.

Thus in *concolour* animals, and such as are confined unto one colour, we measure not their beauty thereby; for if a crow or black bird grow white, we generally account it more pretty.—*Brown. Vulgar Errours*, b. vi. c. 11.

CONCO'MITATE, *v.* **CONCO'MITANT**, *adj.* **CONCO'MITANT**, *n.* **CONCO'MITANCE. CONCO'MITANCY. CONCO'MITANTLY. CONCOMITA'TION.** Lat. *Con*, and *comitans*, pres. part. of *Comitare*, from *Comire*, (*cum*, and *ire*,) to go with. *Comitans*, one who goes with, or accompanies another, or others; the reduplication *con*, is merely emphatical.

To go with, to accompany, attend upon, to be associated or connected with.

My second cause why I was condemned an heretike is, that I denied transubstantiation and *concomitation*, two lurking words of the papists, by the which they doe beleeue, and will compell all other to beleeue, that Christ's naturall bodie is made of bread, and the Godhead by and by to bee ioyned thereunto.—*Fox. Martyrs. Dr. Taylor defendeth Priests' Marriage*, p. 1383.

This simple bloody spectation of the lungs, is differenced from that which *concomitates* a pleurisy.

Harvey. On Consumption.

So that every thing for want of it [faith] is turned into sin, and thereby depopulating the whole man, making him nothing in the world but ruins and noysomness, a confluence of all manner of sins, without any *concomitant* degree of duty or obedience.—*Hammond. Works*, vol. iv. p. 657.

He made him the chief *concomitant* of his heir apparent, and only son, our dear soveraign now being on a journey of much adventure.—*Reliquiæ Wottonianæ*, p. 212.

And so compared, this first work, and the *concomitants* of it at first, have some things therein which may and should cause us to look upon it as a most abounding mercy.

Goodwin. Works, vol. v. pt. i. p. 374.

And therefore the dream of the Church of Rome that he that receives the body receives also the blood, because by *concomitance*, the blood is received in the body, is neither true nor pertinent to this question.

Bp. Taylor. Rule of Conscience, b. ii. c. 3.

The pretence of *concomitancie* is so poore a shift, that it hurts them rather, for if by virtue thereof the body of Christ is no lesse in the wine, than the blood is in the bread, it will necessarily follow, that they might as wel hold back the bread, and give the cup: as hold back the cup, and give the bread.—*Bp. Hall. The Old Religion.*

Some previous, as well as *concomitant* qualifications are requisite to the due exercise, and influence of it [Christianity].—*Law. Theory of Religion*, pt. i.

And being grown rich with trade, they fell to all manner of looseness and debauchery; the usual *concomitant* of wealth, and as commonly the fore runner of ruin.

Dampier. Voyage, an. 1688.

This apostle most expresaly declaring that a man is justified ἐξ ἔργων, by works, the particle ἐξ, by, or out of, must manifestly denote somewhat more than an idle *concomitance*.—*Nelson. Life of Bull.*

In the same sense, therefore, that the wicked may be said to repent, they may be said to haue their prayers and services accepted; that is, the wicked antecedently so taken, and (as they speak, *in sensu diviso*) to wit, before the instant of their repentance, not *concomitantly*, and in *sensu composito*: the wicked, as such, and while he is such, can neither repent nor pray, nor have any audience or acceptance at a throne of grace.—*South*, vol. ix. Ser. 10.

In contemplation, therefore, of these benefits, I recommend this mode of catechising, and of expounding the catechism in occasional *concomitant* discourses, to all my brethren very particularly.—*Hurd. Charge to the Clergy of Worcester*, 1809.

That all motion is in time, and therefore, wherever it exists, implies time as its *concomitant*, is evident to all, and requires no proving.—*Harris. Hermes*, b. i. c. 6.

The length of this account I flatter myself will be excused, as it contains a few curious particulars, which are not foreign to the subject, and which *concomitantly* illustrate the history of the arts.—*Walpole. Life of Vertue.*

CO'NCORD, *v.* **CO'NCORD**, *n.* **CONCO'RDABLE. CONCO'RDANT**, *adj.* **CONCO'RDANT**, *n.* **CONCO'RDANCE. CONCO'RDANCY. CONCO'RDANTLY. CONCO'RDATE. CONCO'RDLY.** Fr. *Concorder*; Lat. *Concors*, (*con*, and *cor*, the heart;) Gr. Κεαρ, of uncertain etymology.

To be of one and the same heart, or mind; to have the same will or inclination, the same wish or desire; to be in union, harmony, agreement; to be unanimous, to agree, to harmonize.

"*A Concordance* is a Dictionary or Index to

the Bible, wherein all the words used through the inspired writers are arranged alphabetically, and the various places where they occur are referred to, to assist us in finding out passages, and comparing the several significations of the same word." (Cruden.)

For in cronike of time ago
I fynde a tale *concordable*.—*Gower. Con. A.* b. ii.

But vnderstandinge that it was *concorded* and concludde, he forthwith retourned to the sayde place of Amphipolis by the commaundemente of the Lacedemonyans.
Nicoll. Thucydides, fol. 132.

At musicke's sacred sounde my fansies eft begonne
In *concordes, discordes*, notes and cliffes, in tunes of unisonne.—*Gascoigne. Vpon the Fruit of Letters.*

After whiche *concord* made, the cardinall and the archebishop of Yorke, did many thynges without the consent of the kynge or the duke.—*Hall. Hen. VI.* an. 19.

They crie out vpon us at this present euerie where that we are al heritiques, and haue forsaken the faith & haue with newe persuasions, & wicked learning vtterly dissolued the *concorde* of the church.—*Jewell. Def. of the Apol.* p. 10.

Thus whenne Brute had deuyded this Isle of Brytayne, as before is shewed, in thre parts, & had holden ye principate therof nobly by the terme of xxxiiii yeres, after most *concordaunce* of wryters, he dyed.—*Fayban*, vol. i. c. 4.

Let them forethinke and deliberat togither prudentlie, and what they deliberat wiselie, let them accomplish *concordlie*, not iarring nor swarming one from the other.
Fox. Martyrs. Epistle of Gregorie, p. 106.

Be it knowne to your discretion or kinglye prudence, that forasmuch as this erection of Stephen Langton hath orderlie & *concordlie* thus proceeded without fraud or deceit, vpon a person meet for the same, therefore we will not for no man's pleasure, neither may we without danger of fame and of conscience, defer or protract ame longer the consummation of the said erection.—*Id. Ib. Pope Innoc. to the King*, p. 228.

If the true *concorde* of well tuned sounds
By vnions married, do offend thine ear,
They do but sweetly chide thee who confounds
In singleness the parts that thou should'st bear.
Shakespeare, s. 8.

Concord's true picture shineth in this art,
Where divers men and women ranked be;
And every one doth dance a several part,
Yet all as one, in measure do agree
Observing perfect uniformity.—*Davies. On Dancing.*

And all the quire that wont with her to bear a part and sing *Concordant* discords in sweet straine for welcome of the spring,
Sate silent on the frostie bow, and shuddering all for cold,
Did shroud the head beneath the wing.
Mirrour for Magistrates, p. 556.

Neither their acts were notable in the age wherein they lived, nor the length of their reigns any way helpful to the *concordance* of times, foregoing or succeeding.
Raleigh. History of the World, b. iii. c. 1. s. 4.

Be pleased to consider, That the very word faith is in Scripture infinitely ambiguous, insomuch that in the Latine *concordances* of S. Hierom's Bible, published by Robert Stephens, you may see no less than twenty two several senses and acceptations of the word faith, set down with the several places of Scripture referring to them.
Bp. Taylor, vol. iii. Ser. 3.

Why I did thinke so, I gave my reasons by speciall reciting many *concordants* inter partes.
R. Mountagu. Appeale to Cæsar, p. 84.

Whereupon we may say, that they who treate this accommodation [divine love, and humane passion,] are of Micha's disciples who hope to lodge *concordantly* together an idol, and an ephod, making only as it were a cell apart for God, and expect as he did, to prosper in this *concordancy*.
W. Mountague. Devoute Essayes, Treat. 13. s. 7.

Till Edgar grateful (as to those who pine
A dismal half year night, the orient beam
Of Pandion's lamp arose, and into one
Cemented all the long contending powers,
Pacific monarch, then her lovely head
Concord rear'd high, and all around diffus'd
The spirit of love. *J. Philips. Cider*, b. ii.

But however the matter of this letter being such a *concordance* with those instructions, bearing date November 19, and the letter of Cromwell, January 7.
Strype. Memorials, an. 1538.

How comes he to number the want of synods in the Gallican church among the grievances of that *concordate*.—*Swift.*

Silent as evening, lo the list'ning throng,
While from his lips the glowing periods fall,
Drink sweet persuasion streaming from his tongue
And the firm chain of *concord* binds them all.
Fawkes. Aurelius.

CON-CO'RPORATE, *v.* } Lat. *Con*, and
CONCORPORA'TION. } *corpus*, body. See CORPORAL.

To unite into one body; to embody.

Of Eucharistia, (I find in the Scripture) in which we be *concorporated* into Christ, and made lively members of his body, nourished and fed to the everlasting life, if we receive it as we ought to do, and else it is to us rather death than life.—*Burnet. Rec.* b. iii. n. 21. *Of the Sacrament*, Q. 7.

Even as if he [the flatterer] went about in some great pasture to make toward one beast, whom he purposeth to tame and bring to hand, by little and little joyning close unto him, as it were to be *concorporated* in the same studies and exercises, in the same affections, employments and course of life.—*Holland. Plutarch*, p. 73.

For as the excessive humiditie of the one looseneth the rind, so the want of vitall moisture in the other, will not suffer it to unite and *concorporate*.—*Id. Plinie*, b. xvii. c. 14.

That one centre, which the soul is hight,
Which knows this world by the close unitie,
Concorporation with the mundane spright.
More. On the Soul, b. ii. c. 1. s. 26.

And the word, which St. James pronounces able to save our souls, he describes as a graff, which must not only be closely embraced by that, wherein it is to fructify, but must continue there, to bring the stock and graff to (if I may so speak) *concorporate*.—*Boyle. Works*, vol. ii. p. 293.

Saint John scruples not to affirm, that "if a man say I love God, and hateth his brother, he is a liar;" as *concorporating* things inconsistent, and uniting things distanter than the two poles of heaven.—*Id. Ib.* vol. vi. p. 28.

CON-COURSE, *n.* Fr. *Concours*; It. and Sp. *Concurso*, (*con*, and *currere*, *cursum*, to run.) See To CONCUR.

A running or flocking together; a meeting, an assembly, a conjunction; a *concurrence*.

For this myracle great *concourse* of people yerely in the vi. kalendis of Marche cõmith with great deuocion vnto the sayd monastery, there makyng theyr oblacions, fermly beleuyng yt sayd churche was halowed with Crystis own hande.
Fabyan, vol. i. c. 132.

Whan sodenly Aeneas seeth great *concourse* to throng
Both mighty Anteas and Serestus, and Cloanthus strong.
Phaer. Virgil. Æneidos, b. i.

The host all readie to depart away,
Intending first in funerall flames to burne
Her fatal pride, and all her pomp o'erturne,
Did in thicke *concourse* cluster to confound
Her high top towers and eu'n them with the ground.
Mirrour for Magistrates, p. 868.

——— Thus, ruling, he restrain'd
The host from flight, and then again the councell was maintained
With such a *concourse*, that the shore rung with the tumult made. *Chapman. Homer. Iliad*, b. ii.

He that aims at a good end, and knows he uses the proper means to attain it, why should he despair of success, since effects naturally follow their causes, and the divine providence is wont to afford its *concourse* to such proceedings.—*Barrow*, vol. i. Ser. 1.

Nay, the machine of God's making, is so imperfect, according to these gentlemen, that he is obliged to clean it now and then by an extraordinary *concourse*, and even to mend it, as a clock maker mends his work.
Clarke. Leibnitz's First Paper.

Hence were formed colleges or sodalities of men of letters, who taught arts and sciences, and drew together a *concourse* of youths desirous of instruction, and thus by degrees those larger schools were erected, which in the next age were called Universities.—*Jortin. Rem. on Eccles. Hist.* an. 1101.

CON-CREA'TE. *Con*, and *creare*, *creatum*. (See CREATE.) Fr. *Concréer*,—

To breed, compose, make, or *create* together, (Cotgrave.)

For some men finding reason to be that guide, which God hath given us, and *concreated* with us, know that religion which is superinduc'd and comes after it, cannot prejudice that noblest part of this *creation*.
Bp. Taylor. Rule of Conscience, b. i. c. 2.

I am the more perswaded of the concinnity of this notion, when I consider the uncouth harshness either of the way of actuall *concreated* knowledge, or of infant growing faculties.—*Glanvill. The Vanity of Dogmatizing*, c. 1.

For if it be not, then neither we nor Adam could by nature do things above nature; and if God did *concreate* grace with Adam, that grace was nevertheless grace, for being given him as soon as he was made.
Bp. Taylor. On Repentance, c. 6. s. 4.

CON-CRE'DIT. Lat. *Concredere*, (*con*, and *credere*, *itum*.) Vossius prefers from Gr. Χρηζειν, id est, *mutuum dare*. See CREDIT.

To deliver, commit, or consign to the trust; to intrust.

The which reason may well be applied to excuse every Christian from it (swearing), who is a priest to the most high God, and hath most celestial and important matters *concreated* to him, in comparison to which all other matters are very mean and inconsiderable.—*Barrow*, vol. i. Ser. 15.

CONCRE'TE, *v.* }
CO'NCRETE, *adj.* }
CO'NCRETE, *n.* }
CONCRE'TELY. }
CONCRE'TION, *n.* } Fr. *Concret*, Sp. and It. *Concreto*; Lat. *Concretus*, past part. of *Concresc-ere*, (*con*, and *crescere*.) Sic *crescere*, est *creascere*, id est, accipere augmentum in carne: *παρα το κρεας*, (Scaliger, *De Causis*, c. 123.)
CONCRE'TIVE. }
CONCRE'TIVELY. }
CONCRE'SCENCE. }
CO'NCREMENT. }

To grow together, to grow or unite together, to coalesce, to cohere, to coagulate, to congeal.

For the logical use, see the example from Locke.

Those same vapours being lette to evaporate or passe forth out of the head therfore be *concrete* or gathered into humour superfluous.—*Sir T. Elyot. Castel of Helth*, b. iv.

And on that sleue these wordes were wrete
A false abstracte cometh from a false *concrete*.
Skelton. The Bowge of Courte.

For all coral is not hard, and in many *concreted* parts some parts remain unpetrified, that is, the quick and the liveller parts remain as wood, and were never yet converted.
Brown. Vulgar Errours, b. ii. c. 5.

Who came close on, and with his dart strooke Duke Apisaon
Whose surname was Phæsiades, even to the *concrete* blood
That makes the liver, on the earth, out gusht his vital bloud. *Chapman. Homer. Iliad*, b. xi.

I desire, that in the text this difference may be observed, between the things that Christ hath done for the effecting and accomplishment of that peace.
1st, What was transacted and done simply and abstractedly in his own person alone, for the procurement of it, on the cross.
2d, What he works efficiently in us, (tho' *concretely*, in himself, upon us) by his spirit, and through providences, to full accomplishment thereof.
Goodwin. Works, vol. i. pt. iii. p. 11.

When these greedy flames shall have devoured whatever was combustible and converted into a smoak and vapour all grosser *concretions*, that great orb of fire that the Cartesian philosophy supposeth to constitute the centre of this globe, shall perfectly have recovered its pristine nature.
Glanvill. Pre-existence of Souls, p. 178.

That little stony plant which Johnson nameth, *Hippuris Caroliniana*, and Gesner *Folia manum Arenosa*, we have found in fresh water, which is the less *concrete* portion of that element.—*Brown. Vulgar Errours*, b. ii. c. 5.

Let me request you to weigh that of St. Paul, *Ephesians* v. 5, which are urged by some ancients: and to remember how often he calls concupiscence sin; whereby it is urged, that although baptism take away the guilt as *concretely* redounding to the person, yet the simple abstracted guilt, as to the nature remains; for sacraments are administered to persons, not to natures.
Bp. Taylor. Polem. Disc. p. 907. *Bp. Rochester's Let.*

And seeing it is neither a substance perfect, nor a substance inchoate, or in any way of perfection, how any other substance should thence take *concrescence*, it hath not been taught.—*Raleigh. History of the World*, b. i. c. 1. s. 10.

There is the conjunction and cohesion of the matter into a more loose or indigested or softer consistency, like mortar or clay, and thereby it is prepared to the *concrement* of a pebble or flint.—*Hale. Origin. of Mankind*, p. 76.

[They say] this destroyeth my own foundation, which supposeth a creation or *concrement* of those very bodies, which I suppose to be mixed.—*Id. Ib.* p. 77.

This distinction of names shews us also the difference of our ideas: For if we observe them, we shall find that our simple ideas have all abstract, as well as *concrete* names; the one whereof is (to speak the language of grammarians) a substantive, the other an adjective; as whiteness, white, sweetness, sweet.—*Locke. Hum. Underst.* b. iii. c. 3. s. 1.

The particles of tinging substances and salts dissolved in water do not of their own accord *concrete* and fall to the bottom, but diffuse themselves all over the liquor, and expand still more if you add more liquor to them.
Boyle. Life. Works, vol. i. p. 114. *Letter of Sir I. Newton.*

I have not yet found by what I have heard of those artists, that though they pretend to bring the several substances, into which the fire has divided the *concrete*, to an exquisite simplicity, they pretend also to be able by the fire to divide all *concretes*, minerals, and others, into the same number of distinct substances.—*Id. Ib.* vol. i. p. 544.

The latter of which is a thing, which men have been necessitated to, in order to the computation or reckoning of the properties of bodies, the comparing of them with one

another, the adding, suntracting, multiplying, and dividing of them, which could not be done, so long as they are taken *concretely* together with their subjects.

Cudworth. Intellectual System, p. 67.

That there does also intervene a various local motion of such small bodies, will scarce be denied; whether we choose to grant the origin of *concretions* assigned by Epicurus, or that related by Moses.—*Boyle. Works*, vol. I. p. 474.

How, for example, could there be such a science as optics, were we necessitated to contemplate colour *concreted* with figure, two attributes which the eye can never view, but associated!—*Harris. Hermes*, b. iii. c. 4.

In a fabulous age every odd substance that was flung ashore received that name: [halcyon's nest] a species of tubular coral, a sponge, a zoophyte, and a miscellaneous *concrete* having by the ancients been dignified with that title from their imaginary origin.—*Pennant. Brit. Zool. Kingfisher.*

He relates, that it [the halcyon's nest] resembled those *concretions* that are formed by the sea water.—*Id. Ib.*

CONCRE'W, *v.* Lat. *Concrescere*, to grow together. See above, CONCRETE.

And his faire locks, that wont with oyntment sweet
To be embaulm'd, and sweat out dainty dew,
He let to growe, and grisely to *concrew*,
Vncomb'd, vncurl'd, and carelesly vnshed

Spenser. Faerie Queene, b. iv. c. 7.

CO'NCUBINE, *n.* CONCU'BINACY. CONCU'BINATE, *n.* CONCU'BINAGE. CONCU'BINARY, *adj.* CONCU'BINARY, *n.* } Fr. *Concubine*; It. and Sp. *Concubina*; Lat. *Concubina. Concumbere, concubitum*, (*con*, and *cumbere*,) to lie together. See the quotation from Hobbs

He wolde suffre for a quart of wine,
A good felaw to haue his *concubine*
A twelve month, and excuse him at the full.

Chaucer. Prologue, v. 652.

He the mightie God forsoke
Ageyn the lawe whan hee toke
His wyues and the *concubines*
Of hem that were Sarasines.—*Gower. Con. A.* b. vii.

And moreouer they saide, it should be a great shame for theym, that such a duchesse, come of so base a blode (and *concubine* to the duke in his other wyfe's dayes) shulde go and haue the preemynence before them.

Berners. Froissart. Cronycle, vol. ii. c. 210.

That is, take from the church honourable marriage and the bed vndefiled, shalt thou not replenishe it with *concubinaries*, with incestuous persons, sodomiticall vices, and finally with al kinde of beastly filthinesse.—*Fox. Martyrs. Allegations against Sixe Articles.* (*Hen. VIII*.) p. 1064.

In this constitution, if the Lorde Cromwell and other good men of the parliament might haue had their will, there is no doubt, but the first crime of these *concubinarie* priests, as well as the second had had the same penalty, as the other six articles had, and should haue bin punished with death.—*Id. Ib.* p. 1074.

And covenants of cohabitation are either for society of bed or for society of all things; if for society of bed only, then the woman is called a *concubine*. And here also the child shall be his or hers, as they shall agree particularly by covenant. For although for the most part, a *concubine* is supposed to yield up the right of her children to the father, yet doth not *concubinage* enforce so much.

Hobbs. De Corpore Politico, pt. ii. c. 4.

It is but reasonable to believe, that the Holy Ghost will not descend upon the simonical unchaste *concubinaries*, schismaticks and scandalous priests, and excommunicate.

Bp. Taylor, vol. I. Ser. 6.

Amongst the ancients, and for a long time in the civil law, such marriages [against the consent of parents] were esteem'd illegitimate, and no better than a mere *concubinate*.

Id. Rule of Conscience, b. iii. c. 5.

Then the marriage of the priests should be in the Pope's hands, who might admit the same; and the *concubinate* of many should be forgiven, for we see few chaste.

Strype. Memorials. Edw. VI. an. 1539.

Also their country was very infamous for *concubinacy*, adultery, and incest: some kept four *concubines* together.

Id. Ib. an. 1549.

The bad tendency of Mr. Pope's Eloisa to Abelard is remarked by Sir John Hawkins, in his *History of Music*, vol. ii. p. 33, as depreciating matrimony, and justifying *concubinage*. This is founded on a false fact; Abelard was married.—*Bp. Horne. Essays & Thoughts.*

CONCU'LCATE, *v.* Fr. *Conculquer*; Sp. *Conculcar*; It. *Conculcare*; Lat. *Conculcare, atum*, (*con*, and *calcare*,) *calcibus* premere; to press with the heels.

To tread, or trample upon.

Doe not thou *conculcate* thyselfe, and man ouercometh thee not.—*State Trials. The Protestation of J. Wiclif.*

But he (that notwithstanding) groweth from evil to worse, oppressing and *conculcating* the church and sanctuary of of God.—*Fox. Martyrs. Becket's Letter to the Pope*, p. 197.

And to conclude, as in effect, in despite of God, *conculcating* and trampling under foot whatsoever is named God, [Mahomet] advanceth his own (blasphemous reprobate and forlorne miscreant as he is) divine power and authority forsooth in the Divel's name above all things whatsoever in heaven and earth.—*Mountayn. Appeale to Cæsar*, p. 153.

CONCU'PISCENCE. CONCU'PISCIBLE. } Fr. *Concupiscence*; It. *Concupiscenza*, Sp. *Concupiscentia*; Lat. *Concupiscere*, (*con*, and *cupere*.) *Cupere* est magis quam velle, (Vossius.) And *concupiscere* is more still:—

To wish for, or desire ardently; to lust after.

For *concupiscible* in *Measure for Measure*, the modern editors, as Mr. Steevens observes, unauthoritatively substitute *concupiscent*.

But as they were the children of God, which were inwardly circumcised, euen so they that are washed inwardly from the *concupiscens* of thys worlde, are the members of Christ, whom Paule affirmeth so to be purged through his bloud.—*Frith. Workes*, p. 71

That other dotes, and drineth forth his dayes
In vaine delight, and foul *concupiscence*,
When works of weight, might occupie his hedde.

Gascoigne. The Steele Glass.

Which lust or evil *concupiscence* he at last defines to be an insatiable intemperance of the appetite, never filled with a desire, never ceasing in the persecution of evil; and again he calls it, our birth and nativity derived to us by our parents, i. e. an evil affection hereditary to us, and delivered to us as a legacy at our birth and nativity.

Hammond. Works, vol. iv. p. 689.

Perturbations and passions, which trouble the phantasie, though they dwell betweene the confines of sense and reason, yet they are drowned in corporeall organs of sense, they are commonly reduced into two inclinations, irascible and *concupiscible*.—*Burton. Anatomy of Melancholy*, p. 97.

The Stoicks and Epicureans hold, that they [plants] have no soule or life at all; for of animall creatures some have the appetitive and *concupiscible* soule, others the reasonable: but plants grow after a sort casually of their owne accord, and not by the means of any soule.

Holland. Plutarch, p. 694.

she would not but by gift of my chaste body
To his *concupiscible* intemperate lust,
Release my brother.—*Shakes. Meas. for Meas.* Act v. sc. 1.

There is in every man a certain propensity to vice, or a corrupt principle more or less disposing him to evil, which principle is sometimes called the flesh, sometimes *concupiscence*, and sometimes sensuality, and makes one part of that, which we call original sin.—*South*, vol. v. Ser. I.

Now there being a double object for the will of man to work upon, good and evil, there is likewise a double faculty considerable in it; the one we call a *concupiscible*, the other an irascible faculty; by the one we follow that which is good, by the other we run from that which is evil.

Bp. Beveridge, vol. ii. Ser. 137.

Avarice and ambition are abroad watching for her in the day, while *concupiscence*, like a pestilence, walketh in darkness.—*Bp. Horne. On the Psalms*, Ps. 91.

CONCU'R, *v.* CONCU'RRENT, *adj.* CONCU'RRENT, *n.* CONCU'RRENTLY. CONCU'RRENCE. CONCU'RRENCY. CONCU'RSION. } Fr. *Concourir*; It. *Concorrere*; Sp. *Concurrir*; Lat. *Concurrere*, (*con*, and *currere*,) to run together. See CONCOURSE.

To run together or in unison, by agreement, with one will, to one goal or end; to conjoin or combine, to meet together, to unite, to agree or assent to.

And here is it diligently to be noted: that in all such rites, ceremonies, or sacramentes of God thus instituted: these two thinges (that is to witte, the thyng signified, and the signe, that signifieth) be *concurrraunt* and inseparable.

Tyndall. Workes, p. 468.

But of these spiritual lawes yt were made for ye repressing of heresies, with which our tēporal lawes are so conformable and *concurrant*; (these am I boūd to medle with.)

Sir T. More. Workes, p. 1015.

Saint Paul, *Tom.* iii. and *Tit.* i. sheweth what qualities a bishop or a pastor ought to haue: but he doth not say, that if none can be founde, or not a sufficient number, in whom all these qualities do *concurre*, that then the church shal rather be destitute of ministers, than have such.

Whitgift. Defence, p. 253.

How was this goodly architecture wrought?
Or by what meane were they together brought?
They err, that say they did *concur* by chance,
Love made them meet in a well-ordered dance.

Davies. On Dancing. The Orchestra.

So all the labours that I long have lost,
As one that was but wrestling with the winds,
May once in end *concurre* to blesse my state.

Stirling. Aurora, s. 1.

——— No decree of mine
Concurring to necessitate his fall.—*Milton. Par. Lost*, b x.

Whereupon in the bill newly passed this session for a triennial parliament, for time to come, there is special provision made how the parliament shall be summoned and convented by the lords, commons, and great officers of the realme, themselves, without the king's *concurrent* assent (though by his writ and in his name) in case of his neglect or wilfull refusall to summon one within that time.

Prynne. Treachery and Disloyalty of Papists.

As for the Mirmillones, hee deprived them of their armour. One of them named Columbus, fortuned to foile his *concurrent*, howbeit hee had gotten before some small hurt.—*Holland. Suetonius*, p. 149.

How long this Tibni, the new competitor of Omri held out, I do not find, only it appears that his side was decay'd, and so he died, leaving no other successor than his *concurrent*.—*Raleigh. History of the World*, b. ii. c. 19. s. 5.

Those things which are made of God himselfe immediately by himselfe, without the *concurrence* of second causes, cannot be vnmade by any inferiour cause, but by him alone by whom they were first made.—*Hakewill. Apologie*, p. 18.

That height of fortune either is control'd
By some more pow'rful overlooking eye,
(That doth the fulness of thy grace withhold)
Or countercheck'd with some *concurrency*,
That it doth cost far more adoe to hold
The height attain'd, than was to get so high.

Daniel. Chorus in Philotas.

All of them (the last excepted) were dejected by King James without any *concurrency* of the Duke.

Cabbala. To his Sacred Majestie

As in thy pictures light consents with shade,
And each to other is subservient made,
Judgment and genius so *concur* in thee,
And both unite in perfect harmony.

Congreve. To Sir Godfrey Kneller.

With mortal hatred I pursu'd his life,
Nor he, nor you, were guilty of the strife;
Nor I, but as I lov'd, yet all combin'd,
Your beauty, and my impotence of mind,
And his *concurrent* flame, that blew my fire;
For still our kindred souls had one desire.

Dryden. Palamon & Arcite

So noble and so disinterested doth Divine love make ours, that there is nothing besides the object of that love, that we love more than our *concurrents* in it, perchance out of a gratitude to their assisting us, to pay a debt (of love and praise) for which, alas! we find our single selves but too insolvent.—*Boyle. Works*, vol. I. p. 277.

In like manner, those three hypostacies, the Father, Son, and Holy Ghost, are not only, congenerous and coessential, as having all the essence of the Godhead alike in them, but also as *concurrently* making one entire Divinity.

Cudworth. Intellectual System, p. 619

[This] so afflicted her [Cromwell's daughter] that it was reported to have been one cause of her death, which happened soon after, with the *concurrence* of an ulcer in her womb.—*Ludlow. Memoirs*, vol. ii. p. 149.

We are to trust firmly in the Deity, but so as not to forget that he commonly works by second causes, and admits of our endeavours with his *concurrence*.

Dryden. Dedication of the Duke of Guise.

But however, say they, body in general, the common basis and matter of all worlds and beings, is self-existent and eternal; which being naturally divided into innumerable little particles or atoms, eternally endued with an ingenit and inseparable power of motion, by their omnifarious *concursions* and combinations and coalitions, produce successively (or at once, if matter be infinite) an infinite number of worlds; and amongst the rest there arose this visible complex system of heaven and earth.—*Bentley*, Ser. 6.

However the love of letters growing every day stronger in him, it was found advisable to give way to his inclination of taking orders: the rather, as the seriousness of his temper and purity of his morals *concurred* with his unappeasable thirst of knowledge, to give the presages of future eminence in that profession.—*Hurd. Life of Warburton.*

The Egyptians, as we are assured by the *concurrent* testimony of antiquity, were amongst the first who taught that the soul surviv'd the body, and was immortal.

Warburton. Divine Legation, b. iii. s. 4.

The delight we have in such things, hinders us from shunning scenes of misery; and the pain we feel, prompts us to relieve ourselves in relieving those who suffer; and all this antecedent to any reasoning, by an instinct that works us to its own purposes without our *concurrence*.

Burke. On the Sublime and Beautiful, s. 15.

CONCU'SS. CONCU'SSION, *n.* CONCUSSA'TION. } Lat. *Concutere, ussum*, (*con*, and *quatere*,) to shake together.

To shake or agitate, to cause to quake or tremble.

Now when we see the most combining band,
The strongest fast'ning of society,
Law, whereon all this frame of men doth stand
Remain *concussed* with uncertainty.
Daniel. To Sir Thomas Egerton.

Upon every great agitation or *concussion* of the brain (as happeneth from a stroke, especially if the stroke be upon the eye) whereby the optic nerve suffereth any great violence, there appeareth before the eyes a certain light, which light is nothing without, but an apparition only, all that is real being the *concussion* or motion of the parts of that nerve, from which experience we may conclude, that apparition of light is nothing but motion within.
Hobbs. Human Nature, c. 2.

Like ships in a storm, every one alone hath enough to do to out-ride it; but when they meet, besides the evils of the storm, they find the intolerable calamity of their mutual *concussion*.—*Bp. Taylor. On Original Sin. Deus Justificatus.*

Envy in the bosom is like a subterraneous fire shut up in the bowels of the earth, which after some astonishing *concussation* breaks furiously out with noise and horrour.
Bp. Hall. The Peacemaker, s 8.

How can that *concussion* of atoms be capable of begetting those internal and vital affections, that self-consciousness and those other powers and energies that we feel in our minds, seeing they only strike upon the outward surfaces, they cannot inwardly pervade one another, they cannot have any penetration of dimensions and conjunction of substance.—*Bentley*, Ser. 2.

The islands are almost every where surrounded by reefs, which appear to be rude and broken, as some violent *concussion* would naturally leave the solid substance of the earth.—*Cook. Voyage*, vol. i. b. i. c. 16.

CONDE'MN, *v.*
CONDE'MNABLE.
CONDEMNA'TION.
CONDE'MNATORY.
CONDE'MNEDLY.
CONDE'MNER.
CONDE'MNING, *n.*

Fr. *Condemner*; It. *Condannare*; Sp. *Condenar*, (*con*, and *damnare*.) Vossius says from *Damnum*, and *damnum* from Δαπανη, sumptus, impendium. — Varro, (lib. iv.) *Damnum*, a *demtione*. Quinctilian, however, remarks;—*Damnum* esse *amissionem* eorum, quæ habueris; and further;—mihi ex hoc, quod plerisque criminibus *pecuniæ pœna* imponebatur, appellatio etiam *Damnatio* videtur, (See Vossius.) The root, as Tooke is of opinion, is the A. S. *Deman*, to deem; (*dema*, judex, *demm*, *damnatio*, *doom*.) In *Matt.* v. 21, the Gr. Κρισις, Lat. *Judicium*; A. S. and Eng. *Dome* or *doom*, are used emphatically. Ὁς δ' αν φονευση, ενοχος εσται τη κρισει, "Thou shalt not kill, and whoever shall kill shall be in danger of the *judgment*;" the *damnum*, the doom, the judgment; the loss or punishment (Quinct. *pœna*) to which any one is judged, sentenced, doomed, or *damned*.

To *condemn*,—is to deem, think, or judge, (se.) any one to be guilty, to be criminal; to give judgment or sentence, or *doom*, of guilt; to adjudge or declare the penalty or punishment; to censure, blame, reprehend, reprove.

And if ye wisten what it is I wole mersy and not sacrifice: ye schulden never have *condempned* ynocentis.
Wiclif. Matthew, c. 12.

Wherefore if ye had wist what this saying meaneth: I require mercye & not sacrifice: ye would neuer haue *condemned* innocents.—*Bible*, 1551. *Ib.*

Therefore as bi the gift of oon into alle men into *condempnacioun*, so bi the rightwysnesse of oon into alle men into iustifiyng of lyf.—*Wiclif. Romayns*, c. 5.

After many examinations, at last they *condemned* him [Tyndall] by virtue of the emperour's decree made in the assembly at Ausbrough, and shortly after brought him forth to the place of execution, and there tyed him to a stake, where with a feruent zeale and a loud voice he cried, Lord, open the eyes of the King of England.—*Tyndall. Life by Fox.*

The *condempnation* or punishment, is either to reduce hym that erreth into the traine of vertue, or to preserue a multitude fro domage, by puttynge men in feare, that be prone to offende, dreding the sharpe correctiō, that they behold another to suffer.—*Sir T. Elyot. Governour*, b. ii. c. 9.

What then shall I thinke to be the cause why they proceeded against me with this their bull *condemnatorie*, so vaine, so ridiculous, so trifling, but only their meere blockishnesse, whereby they seeing my allegations to be true and not able to abide, nor yet to confute the same, thought to terrifie me with their vain railing of their rotten parchment.
Fox. Martyrs. Answere of Luther to the Pope's Bull, p. 1170.

Then she the senses checks, which oft do err,
And even against their false reports decrees;
And oft she doth *condemn* what they prefer;
For with a pow'r above the sense she sees.
Davies. Immortality of the Soul, s. 1.

My lord the king salutes you, and commands
That to his ayde you bring your ready bands,
Or else he sweares by him that sits on high,
Before the armies ioyne, your sonne shall die.
At this the lord stood like a man that heares
The judge's voice, that *condemnation* bears.
Beaumont. Bosworth Field.

The Bishop of Carlile neuerthelesse was by the king's clemency preserued alive after the *condemnatory* sentence.
Speed. Hen. IV. an. 1400.

He that hath wisdome to be truly religious, cannot be *condemnedly* a fool.—*Feltham*, pt. i. Res. 49.

Dal. Since thou determinest weakness for no plea
In man or woman, though to thy own *condemning*,
Hear what assaults I had, what snares besides,
What sieges girt me round ere I consented.
Milton. Samson Agonistes.

If no liberty were allowed under pain of death for any to say, that they were sent from God, how was it possible for the Messias ever to appear, and not to be *condemned*? for the expectation of him was, that he should be a great person immediately sent from God, for the delivery of his people.
Stillingfleet, vol. i. Ser. 6.

And there is no reason why it should be allowable to eat broth, for instance, in a consumption, and be *condemnable* to feed upon it to maintain health.
Boyle. Works, s. 6. Ref. 3.

For a life led in opposition to the plain practical rules of Christianity, or without that fruit, which Christianity requires, are either of them a sufficient cause of our *condemnation*.—*Atterbury*, vol. iii Ser. 11.

Which reply [Jer. xl. 5.] being made by him of his own accord, and without any command; shows plainly that the word [Amen] ought not there to have been rendered, as in the form of a severe *condemnatory* prayer, So be it; but, as a form of acquiescence only in God's righteous sentence, Even so O Lord, righteous and true are thy judgments.
Clarke, vol. ii. Ser. 173.

A foolish thing it is indeed to be one's own accuser and *condemner*, yet such a fool is every swearer: insomuch that I do not think myself bound to believe any thing that such a man swears: for he that will swear, he sure will lie.
Beveridge, vol. ii. Ser. 97.

When Christ asked the woman, "Hath no man *condemned* thee?" he certainly spoke, and was understood by the woman to speak, of a legal and judicial *condemnation*; otherwise, her answer, "No man, Lord," was not true. In every other sense of *condemnation*, as blame, censure, reproof, private judgment, and the like, many had *condemned* her, all those indeed who brought her to Jesus.
Paley. Moral Philosophy, b. iii. pt. iii.

CONDE'NSE, *v.*
CONDE'NSE, *adj.*
CONDE'NSATE, *v.*
CONDE'NSATE, *adj.*
CONDENSA'TION.
CONDE'NSABLE.

Fr. *Condenser*; Sp. *Condensar*; It. *Condensare*; Lat. *Condensare*, (*con*, and *densus*.) See DENSE.

To thicken, to compress or compact into a close mass; into a smaller space.

With flame *condens'd* thou dost thy jewels fix
And solid colours in it mix,
Flora herself envies to see
Flowers fairer than her own, and durable as she.
Cowley. Hymn to Light.

——— In what shape they choose,
Dilated or *condens'd*, bright or obscure,
Can execute their aerie purposes,
And works of love or enmity fulfill.
Milton. Paradise Lost, b. i.

For the waters above the firmament, are the waters in the air above us, where the same is more solid and *condense*, which God separated from the neather waters by a firmament, that is, by an extended distance and vast space.
Raleigh. History of the World, b. i. c. 1. s. 8.

In brief, 'tis the small measure, and this, only of aiery, emptie piety, that hath puft up the man. As they say a little critical learning makes one proud; if there were more, it would *condensate* and compact itself into less room.
Hammond. Works, vol. iv. p. 611.

Anaximenes supposeth that the rainbow is occasioned by the sun shining full against a grosse, thick, and black cloud, in such sort, as his beams be not able to pierce and strike thorow, by reason that they turn again upon it and become *condensate*.—*Holland. Plutarch*, p. 678.

The element of the fire, I make no doubt, but by *condensation* it sometimes loses to the aire, & the aire again by rarefaction to it.—*Hakewill. Apologie*, p. 31.

Now, this agent meeting with resistance in the moveable, and not being in the utmost extremity of density, but *condensable* yet further, the parts of the mover, that are to

overcome this resistance in the moveable, must (to work that effect) be *condens'd*, and brought together as close as is needful.—*Digby. Of Bodies*, c. 9.

When the cold approacheth, and by *condensing*, drives the vapours into clouds or drops, then is way made for the sunbeams, till the same vapours, being by further *condensation*, formed into rain, fall down in drops.
Derham. Physico-Theology, c. 3. Note 1.

When from his lips the fatal name burst out,
A sudden pause th' imperfect sense suspended,
Like the dread stillness of *condensing* storms.
Johnson. Irene, Act ii. sc 3.

For this reason I never think myself qualified to judge decisively of any man's faculties, whom I have only known in one degree of elevation; but take some opportunity of attending him from the cellar to the garret, and try upon him all the various degrees of rarefaction and *condensation*, tension and laxity.—*Rambler*, No. 117.

CONDESCE'ND, *v.*
CONDE'SCENT, *n.*
CONDE'SCENCE.
CONDESCE'NDENCY.
CONDESCE'NDING, *n.*
CONDESCE'NDINGLY.
CONDESCE'NSION.
CONDESCE'NSIVE.

Fr. *Condescendre*; It. *Condescendere*; Barb. Lat. *Condescendere*, (*con*, *de*, and *scandere*, to climb.) *Deorsum* a se *scandere*, vel a vigore propositi *desistere*, *mitigari*. See Du Cange.

To come down, or *descend* from any station or rank, eminence, or superiority; to come down or *descend* to a level, to an equality with another; to submit or yield; to assent or agree; to comply, to acquiesce. In Scotch, it is equivalent to the vulgar English expression,—to light upon, to pitch upon.

And whan that he on hire was *condescended*,
Him thought his chois it might not bin amended.
Chaucer. The Marchantes Tale, v. 9479.

And by that same reson thinketh me
I shuld unto the knotte *condescend*,
And maken of hire walking sone an ende.
Id. The Squieres Tale, v. 10,721.

Vpō the euyn of All Seyntes, or the last day of October, it was *condyscendid* by the lordis spirituall & tēporall, & by ye hole auctorytie of the sayd parliamēt, yt Kyng Hēry shuld contynue & reygne as kynge durynge his naturall lyfe.
Fabyan, an. 1361.

Hereupon he went aboord the other ship to make peace, but they would hear no reason, neither yet *condescend* to restore any thing else which they had of ours.
Hackluyt. Voyages, vol. iii. p. 198.

All parties willingly *condiscended* hereunto, & it hath euer sithence beene accordingly obserued.
Carew. Survey of Cornwall, fol. 88.

But if ye please that I your cause decide,
Perhaps I may all further quarrell end,
So ye will sweare my judgment to abide.
Thereto they both did franckly *condiscend*
And to his doome with listfull eares did both attend.
Spenser. Faerie Queene, b. v. c. 1

Then (after needfulnesse of food) I first of all disclos'd
The royall cause of our repaire; mou'd you and your great friend,
To *consort* our renown'd designs; both straight did *condescend*.
Chapman. Homer. Iliad, b. xi.

'Tis true indeed what Aristotle observes in his μηχανικα, that the every-day wonders are the greatest, the perfectest miracles those that by commonness have lost all their veneration; and yet this queen [the seventh day] of most familiar *condescendings*, is content to be oure very week's prospect.
Hammond. Works, vol. iv. p. 525.

And asking therefore of himself *wee de swetuke*, how then seems he to have commanded it, he answers συγκαταβασιν, by *condescending* only, and submitting himself into humane infirmity, now this συγκαταβασις, this *condescending* of God, wherein it consisted, Oecumenius opens.
Hales. Rem. Ser. John, xviii. 36

——— Yet he
Though by this *condescent* new raies he set
In nature's crown, still thought himself in debt.
Beaumont. Psyche, c. 12. s. 161.

If wee be poore in spirit, God is rich in mercy; hee cannot send us away empty; yet he will not alwaies let us feele his *condescent*; crossing us in our will that he may advance our benefit.—*Bp. Hall. Cont. The Faithful Canaanite.*

Upon the comfortable feeling of a gracious *condescent*, follows an happy fruition of God in all his favours.
Id. The Devout Soul, s. 20.

If she [virtue] step out into zeal, satirical rebuke, and contestation, it is a *condescent* and debasement for the present.—*H. More. Defence of the Moral Cabbala*, c. 3.

Which passage I find cited by Crepie's answer to Dr Pierce, adding thus, See the *condescence* of this great king
Puller. Moderation of the Church of England

The excellency of these precepts is very apparent, in the greatness of their *condescention*, the spiritualty of their nature, the majesty of the rewards annexed to them, and as Christ hath recommended them to us by his own example.
Grew. Cosmo. Sacra, b. v. c. 5.

Not starting of high and intricate questions, and concluding them by subtle arguments, but familiarly and *condescendingly* setting out the creation according to the most easie and obvious conceits, they themselves had of those things they saw in the world
H. More. The Defence of Cabbala, Introd. § 5.

Go heav'nly guest, ethereal messenger,
Sent from whose sovran goodness I adore,
Gentle to me and affable hath been
Thy *condescention*, and shall be honour'd ever
With grateful memory. *Milton. Par. Lost*, b. viii.

The respect and *condescendency* which you have already shown me is that, for which I can never make any suitable return.—*Boyle. Works*, vol. vi. p. 610. *Let. from Dr. Avery.*

Was it not an astonishing *condescension* for the greatest prince in the world to make his first entrance upon earth in no nobler a guise and appearance, than as the son of a poor maid espoused to a carpenter, and to take up his first lodging in no better a place than a manger?—*Sharp*, vol v. Ser. 4.

There is not the least of the Divine favours, which, if we consider the *condescension* tenderness, the clear intention, the undeserved frankness, the cheerful debonairity expressed therein, hath not dimensions larger than our comprehension, colours too fair, and lineaments too comely for our weak sight thoroughly to discern.—*Barrow*, vol. i. Ser. 8.

They were offended, some of them at least, because he did not live in a way more austere, and in their opinion more becoming the dignity, which he assumed, because he *condescended* to converse with people of bad reputation, with publicans and sinners.—*Jortin. On the Christ. Relig.* Dis. 1.

We love virtue;—because of the amiableness and *condescendency* of such a disposition and inclination of heart.
Edwards. On the Will, pt. iv. s. 1.

We should often consider (what few of us do consider) that we have wrongnesses in our own dispositions, and that if we are displeased with an opposition to our humours, we ought to shew a *condescension* to the humours of others
Gurnall, vol i. ser 9.

CONDI'GN, *adj.* } Fr. *Condigne*; It. *Condegno*; Sp. *Condigno*; Lat. *Condignus*, (*con*, and *dignus*.) See DIGNITY.
CONDI'GNLY.
CONDI'GNITY.

Deserved, (as equivalent) whether punishment or reward; worthy, meritorious; merited, earned.

But so true is it that her godly endeuoyre (which you speake & murmour against) shal not lacke *condygne* and woorthye prayse, that when my deathe shall by preachyng of the gospell, be renowned and spoken of throughout all the whole world, she shall likewise be remembred and spoké of, because she honoured it with suche a gyft and present before I dyed.—*Udal. Mark*, c. 14.

And after it was vsed that kynges of Englande whanne they were crowned, sente, for an offerynge, their crownes vnto Seynt Edmûde's shryne, and redemed theym afterwardes with a *condygne* pryce.—*Fabyan*, vol. i. c. 200.

God must then of his righteousnes ordeine a place of purgatory, wher his soule shall haue a further punishment to make a *condigne* and full satisfaction for that sinne, and so to bee purged and purified before it shal be able and woorthy to be admitted to receaue the eternall ioye in heauen.
Rastell, in Frith. Workes, p. 16.

For he that for euery lyttel occasion is moued with compassion, and beholdynge a man punyshed *condygnely* for his offence, lamenteth or waylethe, is called pitiouse, which is a sycknesse of the mynde.
Sir T. Elyot. Governour, b. ii. c. 7.

In this case of the Abbot of Rywax, the other commissioners proceeded according to the law, and your credence by me to them related; and *condignly* have removed from the rule of his abbacy, and administration of the same.
Strype. Memorials. Legh to Cromwell, an. 1536.

And herein they so enwrap themselves with their termes of the first grace, the second grace, grace precedent, grace concomitant, grace following, with merit of congruence and merit of *condignity*; that they neither understand the true justification, neither can other men understand what they do mean by their justification.
Id. Records, No. 18. *A Letter by T. Sampson.*

Herselfe of all that rule she deemed most *condigne*.
Spenser. Faerie Queene, b. vii. c. 6.

It is as strange that those of your side should aver that the good works of those that are remote, should out of *condignity* merit heaven (which is far beyond all that this world can administer) and yet give it under their own hands that they are not worthy governments terrene and finite.
Feltham. On the Low Countries, Let. 17.

And since that neither wealth nor want
To goodness may thee win,
A grievous death, *condignly* shall
Cut off thy grounded sinne.
Warner. Albion's England, b. ii. c. 11.

The mouths of the common people were now full of murmurings upon the king's continual wasting sickness, and many forbare not to talk broadly against some, of using unfair ways for dispatching the king out of the world, on whom *condign* vengeance was taken
Strype. Memorials. Edw. VI an. 1553.

Though there be nothing of casuality, nothing of *condignity*, nothing of merit in it; yet there is such a congruity and fitness in it to qualify a man for pardon, for God hath appointed it as the only means whereby to obtain it
Bp Beveridge, vol. ii. Ser. 87.

It is his majesty's express will and pleasure, that you do take every step authorized by law to bring all such heinous offenders to the most exemplary and *condign* punishment.—*Mr. Secretary Pitt. To the Governors, &c. in North America, Aug.* 24, 1760.

CONDIMENT. } It. *Condire, condimento*; Lat. *Condire*; compounded of *con*, and the ancient *duo*, for *do*. It properly, therefore, is res plures in *unum dare*; and so to mix them as to make them savoury. (Vossius.)
CO'NDITE, *v.*
CO'NDITE, *adj.*
CO'NDITING, *n.*

So to mix as to savour or sweeten; to preserve in a savoury or sweet state.

The tyndes, [oranges] taken in a lyttel quantitie do comfort the stomache, where it digesteth, specially *condite* with sugar and taken fastynge in a small quantitie
Sir T. Elyot. Castel of Helth, b. ii.

For many things are swallowed by animals, rather for *condiment*, gust or medicament, than any substantial nutriment.—*Brown. Vulgar Errours*, b. iii. c. 22.

Crato prescribes the *condite* fruit of wild rose, to a nobleman his patient, to be taken before dinner or supper, to the quantitie of a chestnut.—*Burton. Anat. of Melancholy*, p. 393.

Much after the same manner as the sugar doth in the *conditing* of pears, quinces, and the like.—*Grew. Museum.*

Having ascertained the rates of purchase and sale, the length of the way, the expences of food and of *condiments*, &c.; let the king oblige traders to pay taxes on their saleable commodities.—*Sir W. Jones. Institutes of Hindù Law.*

CONDISCI'PLE. Fr. A school-fellow, or fellow-*disciple*, (Cotgrave.) Lat. *Condiscipulus*, (*con*, and *discipulus*, from *discere*, to learn.)

To the right dearly beloved brethren and *condisciples* dwelling together.
Martin. On the Marriage of Priests, an. 1554.

CO'NDISE. *Conduit*, (qv.)

But I ne can the nombre tell
Of stremes small that by deuise
Mirth hath done come through *condise*.
Chaucer. Rom. of the Rose.

CONDI'TION, *v.* } Fr. *Condition*, It. *Conditione*; Sp. *Condicion*; Lat. *Conditio*, from *condere*, *conditum*, (*con*, and *do*.) *Conditio*, proprie est actio *condendi*. Deinde est passio, quâ *quid conditur*, (Martinius.) *Conditio*, ferè sumitur pro qualitate quâ *quid condi*, id est *fieri*, (Vossius.)
CONDI'TION, *n.*
CONDI'TIONAL, *adj.*
CONDI'TIONAL, *n.*
CONDITIONA'LITY.
CONDI'TIONALLY.
CONDI'TIONARY.
CONDI'TIONATE, *v.*
CONDI'TIONATE, *adj.*
CONDI'TIONED.

The state in which things are put or placed together; the qualities or attributes, or properties, of persons or things, whether good or bad, general or particular, accidental or inherent, physical or moral; the whole or partial circumstances, under which any thing is done or required to be done; is agreed or covenanted, bargained or stipulated to be done.

Conditional,—under the power or force of *conditions*, or of things or circumstances to be done or required to be done; of terms stipulated or agreed upon; governed, regulated, limited, qualified; by such circumstances or terms.

I rede in a cronicle thus
Of Galba, and of Vitellius,
The whiche of Spayne both were
The greatest of all other there,
And both of a *condicion*
After the disposicion
Of glotony and dronkship. *Gower. Con. A.* b. vi.

And yet we maye vowe (saith he) to do a thynge but for one tyme, and upon a *condycyon* also. Here he tymeth and *condycyoneth* with God whiche approueth nothyng.
Bale. Apologie, fol. 69.

Let euery man haue his wyfe, and thinke her the fayrest and the best *conditioned*, and euery woman her husband so to.—*Tyndall. Works*, p. 205.

Diuers not beyng of good order and policie, we haue seene conuersant a great while in Rome onely for beyng ill-*conditioned*.—*Golden Boke*, c. 14.

There bee certaine men like *conditioned* to dogges, if there bee any man that is not their countryman, or that they loue not, or know not, say any thing agaynst them, then cry they, an heretycke, an heretycke.—*Barnes. Workes*, p. 207.

The traine oyles which you laded this yeere came well *conditioned*, and the caske was good and of a good size.
Hackluyt. Voyages, vol. i. p. 306.

He by his procurement of his friendes returned home againe to his awne: but the nobles of the realme *condicioned* with him that he should reforme his olde maners.
Grafton. Egeldred. Danes.

And it is oftentymes seen that dyuers, whiche before they came in autorite, were of good & virtuous *condicions*, being in their prosperitie were vtterly changed, and despising their olde frendes, set all their study and pleasure on their new acquaintance.—*Sir T. Elyot. Governour*, b. ii. c. 11.

And this noble knight, Sir Johan Chandos, lyued nat after his hurte past a day and a nyght, but so dyed, God haue mercy on his soule: for in a hundred yere after, there was nat a more curteose, nor more fuller of noble vertues, and good *condycions* amonge the Inglyssshmen than he was
Berners. Froissart. Cronycle, vol. i. c. 270

Nothwithstanding one thing I must put you in remembraunce, that you haue falsly translated the text, for the text hath not that *conditional*, although I was contented to take it at your handes to see what you could proue.
Frith, Workes, p. 71.

Likewise person for person, number for number, and interrogatiõ for a *conditionall*, and such lyke is with the Hebrues a common vsage.—*Tyndall. Workes*, p. 32.

But this offre was *conditionally*, so that the whole agreement toke effecte, or else not.—*Hall. Hen. VIII.* an. 17.

Small towns which stand stiff, till great shot
Enforce them, by war's law *condition* not.
Donne. Love's Exchange.

It may be that consideration of tyme, place, state, *condition*, and other circumstances, hath altered some of them in some poynts, as wise (and yet will'all) men in such matters by such circumstances be oftentimes altered.
Whitgift. Defence, p. 780.

Fond man, that looks on earth for happiness,
And here long seeks what here is never found,
For all our good we hold from heaven by lease,
With many forfeits and *conditions* bound.
P. Fletcher. The Purple Island, c. 7.

And, oh, what man's *condition* can be worse
Than his whom plenty starves and blessings curse?
The beggars but a common fate deplore,
The rich poor man's emphatically poor.
Cowley. Ess. Of Avarice.

Hee [Sir William Stanley] had said; that if hee were sure, that young man were king Edward's sonne, he would neuer beare armes against him. This case seemes somewhat an hard case, both in respect of the *conditionall*, and in respect of the other wordes. But for the *conditionall* it seemeth the iudges of that time (who were learned men, and the three chief of them of the priuy councell) thought it was a dangerous thing to admit *ifs* and *ands*, to qualifie words of treason; whereby euery man might expresse his malice, and blanch his danger.—*Bacon. Hen. VII.* p. 134.

And as this clear proposal of the promises may inspirit our endeavours, so is the *conditionality* most efficacious to necessitate and engage them.—*Decay of Piety.*

Do they ever expect this beloved remission by performing the *condition* of repentance? Do we ever go about to make ourselves capable of receiving this mercy *conditionally* offer'd us?—*Hammond. Works*, vol. iv. p. 673.

Yet some write, that King William granted Cumberland to Malcolme King of Scots, to hold from him *conditionally*, that the Scots should not attempt any thing prejudicial to the crown of England, for which grant King Malcolme did him homage.—*Baker. William I.* an. 1076.

So is it usual amongst us to qualifie and *conditionate* the twelve months of the year answerably unto the temper of the twelve days in Christmas.—*Brown. Vul. Err.* b. vi. c. 4.

Deborah had been no prophetesse, if she durst have sent in her own name; her message is from him that sent herselfe, Hath not the Lord God of Israel commanded? Barac's answer is faithfull, though *conditionate*, and doth not so much intend a refusal to goe without her, as a necessary bond of her presence with him.
Bp. Hall. Cont. Josi & Sacra.

To which purpose you must again remember, that God's promises being the ground of hope, and those promises being but seldom absolute, most what *conditionate*, the hope (if it be Christian grace of hope) must be proportioned and attemperate to the promise.—*Hammond. Works*, vol. i. p. 17.

The other, with much face and little shame, saith both of Martyr and Bucer, that at their first coming into England, they were *conditioned* with to teach the religion, whatsoever it were, that should be established in the parliament approaching.—*Strype. Memorials. Edw. VI.* an. 1548.

So gentle of *condition* was he known,
That through the court his courtesy was blown:
All think him worthy of a greater place,
And recommend him to the royal grace;
That exercis'd within a higher sphere,
His virtues more conspicuous might appear.
Dryden. Palamon & Arcite.

But the Ninevites did not reason thus, but urged after another manner; who can tell, say they, but God will return and repent, and turn away from his fierce anger, that we perish not [*Jonah*] ch. iii. v. 9 they believed God's decree to be *conditional*.—*Sharp Works*, vol. vi. Ser. 5.

Would God in mercy dispense with it as a *conditionary*, yet we could not be happy without it, as a natural qualification for heaven.—*Norris.*

Whilst the church of Christ was subject to insults and persecution from the Pagan powers, and in a low and distressed *condition*, the Christians assembled together as often as they could, and took all possible care to instruct, and animate, and comfort, and relieve one another.
Jortin. Remarks on Ecclesiastical History.

Every covenant of God with man, on the system of God's revealed will, is a covenant of grace or favour; which therefore may be justly made (as in fact it is made) with this *conditional* punishment annexed and declared.
Warburton. Works, vol. ix. Ser. 7.

The loss, indeed, was immense; but to the loser no wrong was done: and of him who recalled the free gift *conditionally* bestowed, and justly forfeited, no complaint, in reason, can be made.—*Hurd. Works*, vol. vii. ser. 30.

CONDO'LE, *v.* } Fr. *Condouloir*; Sp. *Condoler*; It. *Condolere*; Lat. *Condolere*, (*con*, i. e. *una cum*, et *dolere*, to grieve,) (Minshew.)
CONDO'LEMENT.
CONDO'LENT, *adj.*
CONDO'LENCE.
CONDO'LING, *n.*

To lament or bewail, to sorrow or bemoan, or grieve, in sympathy with the grief or pain of another; to profess sympathy.

——— Leaue the same
To our deare sister and Melpomene,
That she her sweet pathetick voice may frame
In doleful dittie to *condole* the same.
Mirrour for Magistrates, p 783.

Her. I come not, Samson, to *condole* thy chance
As these perhaps, yet wish it had not been,
Though for no friendly intent.—*Milton. Samson Agonist.*

——— But to persever
In obstinate *condolement*, is a course
Of impious stubbornesse. 'Tis vnmanly greefe,
It shewes a will most incorrect to heauen.
Shakespeare. Hamlet, Act i. sc. 2.

Like that doubty Centurion Afranius in Lucian; who, to imitate the noble Pericles in his Epitaphian Speech, stepping up after to bewail the slain Severanus, falls into a pitiful *condolement* to think of those costly suppers, and drinking banquets which he must now taste no more.
Milton. Animad. upon Remonstrants' Defence.

Thy blessed mother, and those other zealous associates of her owne sexe, were most passionate in their wailings; and why should I think, that all that devout multitude, which so lately cried Hosanna in the streets did not also beare their part in these publique *condolings*?
Bp. Hall Cont. The Crucifixion.

He [Sir W. Raleigh] was abiding in the Temple in Apr. 1576, at which time his vein for ditty and amorous ode was esteemed most lofty, *condolent* and passionate.
Wood. Athenæ Oxon.

Their songs are very melancholy and *doleful*, so is their musick but whether it be natural to the Indians to be thus melancholy, or the effect of their slavery, I am not certain: but I have always been prone to believe, that they are then only *condoling* their miserable state, the loss of their country and liberties.—*Dampier. Voyage*, an 1684.

Her congratulation and *condoleances* are equally words of course, and one would be thought wonderful ill bred, that should build upon such expressions as encouragements, to expect from them any instance of friendship
Tatler, No. 109.

To Thebes the neighb'ring princes all repair,
And with *condolence* the misfortune share.
Croxall. Ovid. Metam.

——— By his side fast laid,
I press'd his hand in mine, and on it dropp'd
The tear of sad *condolence*. *Brooke. Conrade.*

CONDONATION. Lat. *Condonare*, *atum*, which signifies, says Gesner, the same as *donare*, with some augmentation; sometimes also *remittere*, *non exigere*, *quod debetur*; and thus—
To forgive, to pardon.

Now I professed at first, to take justification only in this acceptation, and inferred thereupon against the gagger, no more than was enough to confute him and his, and we teach and believe, that when sinnes are pardoned by God, God doth not change the mind of the sinner, neyther yet destroyeth in him the blot and body of sinne, but that the same, remaining in the soule of man, in like maner as it did before *condonation*, is only taken away by a not imputation of the guilt.—*Mountagu. Appeale to Cæsar*, p. 163.

CONDU'CE, *v.* } Fr. *Conduire*; It. *Condurre*; Sp. *Conduir*; Lat. *Conducere*, (*con*, and *ducere*, to lead.)
CONDU'CEMENT.
CONDU'CENT.
CONDU'CIBLE.
CONDUCIBI'LITY.
CONDU'CIBLENESS.
CONDUCING, *n.*
CONDU'CIVE.
CONDU'CIVENESS.
CONDU'CT, *v.*
CO'NDUCT, *n.*
CONDU'CTING, *n.*
CONDU'CTION.
CONDU'CTOR.
CONDU'CTRESS.
CONDUCTI'TIOUS.
CO'NDUIT, *n.*

To lead, draw, or bring together; to guide or direct, (&c.) to the same end or purpose; to tend, subserve or contribute.

Conduce is used by our old writers as we now use *conduct*; i. e.—

To lead, draw or bring together; to accompany as leader or guide; and thus, to guide, direct or manage.

Conductitious,—brought together, (&c.) by hire; and, thus, hired.

Conduit is sometimes written *conduct*,—that by or through which any thing is *conducted*; particularly to *conducts*, for water, wine, &c.

Feltham writes *conduit*, as a verb.

Ther was sent unto my lodging the cardinall of Bourbon, &c. to *conduce* me to my ladies presence.
State Papers. Wolsey to Hen. VIII. an. 1527.

I have taken [muche travaile] for the *conducing* and setting forthe of good amitie & peace betweene your highnes and her son.—*Id. Ib.*

The Kyng of Scottes our nephieu and neighbour, whom we in his youth and tender age preserued, and maintained from the great daunger of other, and by our authoritie and power *conduced* him safely in the reall possession of his estate, he now compelleth and forceth vs for preseruation of our honor and right to vse our puissance & power against him.
Hall. Hen. VIII. an. 34.

They take it for an ornature of learning and for a thyng very *conducible* to the vnderstandynge of the Scriptures, to define and diuyde all thynges, as did the Peripatetyckes or natural philosophers of Aristotle's secte, and so to proue them by naturall demonstracyons.—*Bale. Votaries*, pt ii.

Here certayne poste horses and three Tartars were appointed for vs, to *conduct* vs from hence with al spede vnto duke Bathy.—*Hacluyt. Voyages*, vol. i. p. 66.

You are to vnderstand, that it is our pleasure, that all merchants of what nation soeuer, shall haue safe *conduct* to passe and repasse with their merchandize into England.
Id. Ib. vol. i. p. 129.

Likewise by the sayd cisterne there is drinke conueyed thorow certaine pipes and *conducts*, such as vseth to be drunke in the emperor's court, vpon the which are also there hang many vessels of golde, wherein, whosoeuer will may drinke of the sayd licour.—*Id. Ib.* vol. ii. pt. i. p. 61.

He [Xenophon] leaueth to the readers therof an incomparable swetenes and example of lyuynge, specyally for the *conductynge* and wel orderyng of hostes or armies.
Sir T. Elyot. The Governour, b. i. c. 11.

But it is necessarye that euery one of vs as well captayne as *conductor* and souldyer be always in feare to fall into any danger throughe his faulte.—*Nicoll. Thucydides*, fol. 49.

Likewise the dukes assigne places vnto euery Millenarie, or *conductor* of a thousand souldiers, the Millenaries vnto each captain of an 100.—*Hacluyt. Voyages*, vol. i. p. 60.

Your arriuall on the farther side is entertayned by an open greene of some largenesse, which finishing where the hill beginneth leaues you to the *conduction* of a winding or craggy path.—*Carew. Survey of Cornwall*, fol. 154.

Wherfore as before I haue vsed and done to gyue thanke to the most blessyd Virgyne our lady, Saynt Mary, as farthester and *conductrice* of thys worke; so here agayne I salute and hayle to the vi. ioye of ye forenamed vii. ioyes.
Fabyan, vol. i. c. 218.

By valyaunt motion of the spirites, all things superfluous be expelled, and the *conduitts* of the body cleansed; wherefore this parte of phisike is not to be contempned or neglected in the education of chyldren, and specially from the age of xiiii. yeres vppwarde, in which tyme strength, and courage increaseth.—*Sir T. Elyot. Governour*, b. viii. c. 16.

And this yere, were proclamacyons made in London, and thoroughe Englande, that all straungers shuld auoyde ye lande by Mychelmasse next folowynge, excepte suche as came with marchaundyse, and to make sale of them vnder the kynge's saufe *conduyt*.—*Fabyan*, vol. ii. an. 1221.

They that infect a prince or king with wicked counsail, are not they more wicked enchaunters, considering thei do as much, as if one should poyson a *conduite* head, or a river from whence all men fetch their water.
Wilson. Arte of Rhetorike, p. 127.

As if works could no way *conduce* into the attaining of salvation but by way of merit and desert, and not by way of grace and favour of God in Christ.
Mede. Works, b. i. Dis. 40.

And yet, for all this, shee shall go; if more *conducible*
That course be, than her holding here. I rather wish the weale
Of my lov'd armie then the death.
Chapman. Homer. Iliad, b. i.

Which two contemplations are not inferiour to any for either pleasantness in themselves or *conducibleness* for the finding out of the right frame of nature.
More. Song of the Soul, Pref.

At Jove's broad beech these godheads met, and first Jove's aonne objects,
Why, burning in contention thus, doe thy extreame affects
Conduct thee from our peaceful hill? Is it to oversway
The doubtful victory of fight, and give the Greeks the day?
Chapman. Homer. Iliad, b. viii.

Through little vents and crannies of the place
The wind wars with his torch, to make him stay,
And blows the smoke of it into his face,
Extinguishing his *conduct* in this case.
Shakespeare. Rape of Lucrece.

Then grew the fame of Sertorius to be so great, that even in Rome itself he was thought to be the noblest captain, and of best *conduction* of any man in his time.
North. Plutarch, p. 493.

Hobb the son of Raguel the Midianite who assisted the Israelites, in their *conduction* into the wilderness of Pharan
Raleigh. History of the World, b. i. c. 8 s. 12.

The persons were neither titularies nor perpetual curates but entirely *conductitious*, and removeable at pleasure.
Ayliffe.

Be strong in faith, for now the time is nigh,
That from the *conduits* of the lofty sky
The flood shall fall. *Drayton. Noah's Flood.*

And thus they wooed fond man: who taken with the subtil cozenages of vice, yeelded to lye with her, where he had his nature so impoysoned, that his seed was all contaminated, and his corruption even to this day, is still *conduited* to his undone posterity.—*Feltham*, pt i. Res. 9.

Duties, as deriving their obligation from their *conducibility* to the promoting of our chief end and moral, as depending upon motives.—*Wilkins Of Nat. Relig.* b. i. c. 11.

X. That the practical duties which the Christian religion enjoyns, are all such, as are most agreeable to our natural notions of God, and most perfective of the nature, and *conducive* to the happiness and well-being of men.
Clarke. On the Attributes.

A man that should meet with a palace beset with pleasant gardens, adorned with stately avenues, furnished with well-contrived aqueducts, cascades, and all other appendages, *conducing* to convenience or pleasure, would easily imagine, that proportionable architecture and magnificence were within.—*Derham. Physico-Theology*, b. i. c. 6.

The *conducement* of all this is but cabalistical
Gregory. Works, p. 68.

I give you free and full power to move the heads, or to do any other act fitting or *conducent* to the good success of this business.—*Abp. Laud. Hist. of his Chanc. at Oxford*, p. 131.

A general has full power to draw out as much, or as little of his army to fight as he shall judge most *conducible* for the success.—*South*, vol. x. Ser. 7.

Open and bare-faced knavery, rarely serves a man's turn in this world; but it is under the mask of virtue and honesty that it usually performs those feats it doth; which is no less than a demonstration of the *conduciveness* of those things, to promote our temporal interests.—*Sharp*, vol. i. Ser. 8.

Did my return bring comfort to her sorrow?
Then haste, *conduct* me to the lovely mourner.
Smith. Phædra & Hippolitus.

Many other instances, like these, there are, wherein I say, we shall never be able to give ourselves a satisfactory account of the Divine *conduct*, as it appears to us at present, without drawing our arguments and reflexions from a future state, and forming such a scheme of things, as shall at once take in both time and eternity.—*Atterbury*, vol. ii. Ser. 10.

The Holy Spirit is described in the New Testament, as the immediate author and worker of all miracles, even of those done by our Lord himself; and as the *conducter* of Christ in all the actions of his life, during his state of humiliation here upon earth.—*Clarke. On the Trinity*, s. 28.

God is the fountain of honour, and the *conduct*, by which he conveys it to the sons of men, are virtuous and generous practices.—*South*, vol i. Ser. 5.

All agree, that Moses' main end was the abolition of idolatry, and preservation of the unity. The institution of the sabbath is shewn by Spenser and others to be, of all the ceremonial, the very rite most *conducive* to this end.
Warburton. To Dr. Middleton. Sept. 1736.

I [will] endeavour to recommend the virtue of moderation; 1. from its *conduceveness* to the practice of our duty.
Secker, vol. iv. Ser. 17.

The idea of an alliance was conceived, in preference to any other mode of *conducting* the argument, because the theory of civil government had been formed on the like notion of a contract between prince and people.
Warburton. Life by Hurd.

If the Jews, under his *conduct* should endeavour to recover their liberties, and fail in it, they knew that the nation would be severely punished by the Romans.
Jortin. Discourses on Christian Religion.

A favour'd goat, *conductor* of my herd,
Stray'd to a dale, whose outlet is the post
To Phocians left, and penetrates to Greece.
Glover. Leonidas, b. x.

This is the fountain of all those bitter waters of which, through an hundred different *conduits*, we have drunk until we are ready to burst.—*Burke. On the present Discontents.*

CONE. **CO'NICK.** **CO'NICAL.** **CO'NICALLY.** **CO'NOID.** Fr. *Cone*; It. and Sp. *Cono*; Lat. *Conus*; Gr. Κωνος.
A solid body, having a circular base, and gradually decreasing to a point or end.

Now had night measur'd with her shadowie *cone*
Half way up hill this vast sublunar vault.
Milton. Paradise Lost, b. iv.

As therefore each side of an arch descendeth alike from the *coane* or top point; so both the parts of that their government was alike deduced from the king, each of them holding correspondency one with the other (like two loving sisters) both in aspect, and in lineaments.
Spelman. Of the Ancient Government of England.

Foure grisly blacksmiths stoutly did their task
Upon an anvile form'd in *conick* wise.
They neither minded who, nor what I ask,
But with stern grimy look do still avise
Upon their works.—*More. On the Soul*, pt. I. b. iii. c. 6.

But the illiterate people troubled themselves with no such curiosities, nor easily conceived any such difference betwixt that determinate *conical* shadow of the earth, which is night, and that infinite primitive darkness that had no bounds before there was any light.
Id. Defence of the Literal Cabbala, c. 1.

Say, Aleiphron, are the lakes, the rivers, or the ocean bounded by straight lines? Are the hills and mountains exact *cones* or pyramids?
Berkeley. The Minute Philosopher, Dial. 7.

Upon this plug we placed an almost *conically* shaped weight of lead.—*Boyle. Works*, vol. iii. p. 641.

Cheyne, who with the desire inherent in mathematicians to reduce every thing to mathematical images, considers all existence as a *cone*, allows that the basis is at an infinite distance from the body.—*Johnson. Rec. of Jenyns. Free Inq.*

A man may seem still farther from this study of divinity when he is learning the elements of the *conic* sections; but he is learning that without which he never will be a proficient in natural philosophy; and without some good proficiency in natural philosophy, he will be an incompetent expositor of many parts of the Bible.
Bp. Horsley. Charge, 1796.

And almost all of them had a white wrapper about their heads, not much unlike a turban; or in some other instances like a high *conical* cap.—*Cook. Voyage*, vol. v. b. ii. c. 1.

CONFA'BULATE, *v.* **CONFABULA'TION.** **CONFA'BULATORY.** Lat. *Fabula*, from the verb, *fari*, (Varro.) Nothing more clear, says Vossius, than that *Fable* is *spoken* as well of that which is *true*, as that which is *false*. And hence *Confabulandi vox*,
To talk or prattle together.

All adversity finds ease in complaining (as Isidore holds) and 'tis a solace to relate it,
Αγαθὸν δὲ παραμυθία ἐστὶν ἑταίρου.
Friends' *confabulations* are comfortable at all times, as fire in winter, shade in summer, *quasi sopor fessis in gramine*, meat and drinke to him that is hungry or athirst.
Burton. Anatomy of Melancholy, p. 89.

Upon one Peter Jones, a doctor and a parson, there is a *confabulatorie* epitaph.—*Weever. Funeral Mon.* p. 577.

I shall not ask Jean Jaques Rousseau
If birds *confabulate* or no:
'Tis clear, that they were always able
To hold discourse, at least in fable.
Cowper. Pairing Time Anticipated.

CONFAMI'LIAR. Lat. *Con*, and *familiaris*. See FAMILY.
Allied, related, connected.

And though the imployments, pleasures, and exercises of our former life were without question very different from those in the present estate; yet 'tis no doubt but that some of them were more *confamiliar* and analogous to some of our transactions, than others.
Glanvill. Pre-existence of Souls, c. 10.

CONFARREA'TION. Lat. *Confarreatio*, (*con*, and *far*.)

Confarreatio, was when a man and woman were joined in marriage by the Pontifex Maximus, or Flamen Dialis, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called *FAR*, or *Panis Farreus vel Farreum libum*; which was offered with a sheep in sacrifice to the gods.
Adam. Roman Antiquities.

Whether I have hit upon your fancy, or fitted your mistress, I know not, I pray let me hear what success they have. So wishing you your heart's desire, and, if you have her, a happy *confarreation*, I rest in verse and prose.
Howell, b. i. s. 5. Let. 22.

CONFA'TED. Lat. *Con*, and *fatum*, past part. of *fari*, to speak.
Declared, published, determined or decreed, at the same time, or in connexion, with some thing else.

In like manner his brother Stoic, Chrysippus, insists in Tully, *De Fato*, ch. xiii. that when a sick man is *fated* to recover, it is *confated* that he shall send for a physician.
Search. Light of Nature, vol. ii. pt. iii. c. 26.

CONFECT, *v.* **CO'NFECT**, *n.* **CONFE'CTION.** **CONFE'CTIONED.** **CONFE'CTIONARY**, *adj.* **CONFE'CTIONARY.** **CONFE'CTIONER**, *n.* **CONFE'CTORY**, *adj.* **CONFE'CTURE**, *n.* Fr. *Confection*; It. *Confezione*; Sp. *Confection*, Lat. *Confic're*, *confectum*, (*con*, and *facere*, to make.)
To make up together, to mix or mingle, to compose or put together.

Minshew says, "A *confection* or mingling of divers things together; a making and *conditing* of conserves and sweetmeats." See CONFIT.

In all this world ther n'is no creature,
That ete or drank hath of this *confecture*,
Not but the mountance of a corne of whete
That he ne shal his life anon forlete.
Chaucer. The Pardoneres Tale, v. 12,796.

For who that loketh on the bokes
It seith, *confection* of cookes,
A man hym shulde well aulse,
How he it take; and in what wise.—*Gower. Con. A.* b. vi.

But of the phisicke and medicine euangeticall, there is but onely one receipte, which ought of no mortall creature to bee either corrupted or altered. And finally to conclude it is *confect* of no mo but one simple.—*Udal. Luke*, Preface.

Also the indico that doeth come from thence to dis blew, is a certayne herb that groweth in the wild fieldes, and is gathered at one time of the yere, and burnt, and of the ashes thereof with other *confections* put thereunto, the said indico is made.—*Hackluyt. Voyages*, vol. iii. p. 454.

Being grene, or well *confectioned* in syrope, it [ginger] comforteth moche the stomake and head, and quyckeneth remembrance, if it be taken in the morowe fastynge.
Sir T. Elyot. Castel of Helth, b. ii.

And he will take your daughters to be *confectionaries*, and to be cooks and to be bakers.—*Bible*, 1 *Sam.* c. 8.

And had the helpe of heauen not been in place,
The roiall Virgin in a moment's space
In stead of that, which should haue life protected,
Had tasted death in poison strong *confected*.
Mirrour for Magistrates, p. 858.

And yet those dainties of my joyes,
Are still *confected* with some feares,
That well accustom'd with my cruel fate
Can neuer trust the gift th' enemie giues.
Stirling. Aurora, s. 6.

My onely sorrow is that ere I dide
My sacrifice was not in full perfection.
And that thy wicked sire and more beside,
Did not with thee, taste of that strong *confection*.
Harrington. Orlando, b. xxxvii. s. 61.

——— And [though] most of the shops
Of the best *confectioners* in London ransack'd,
To furnish out a banquet: yet my lady
Call'd me penurious rascal, and cried out,
There was nothing worth the eating.
Massinger. City Madam, Act ii. sc. 1.

——— In which the wanton might
Of *confectory* art endeavour'd how
To charm all tastes to their sweet overthrow.
Beaumont. Psyche, c. 4. s. 147.

At supper eat a pippin roasted, and sweeten'd with sugar of roses and carraway *confects*.—*Harvey. On Consumptions.*

These arts (to divide them not accurately, but popularly) do serve either to relieve man's necessities, as physick and husbandry; or for his accommodation, as the trades of shoemakers, dyers, tanners, &c.; or for his delight, as the trades of painters, *confectioners*, perfumers, &c.
Boyle. Works, vol. ii. p. 66.

Thy nightly visits to my chamber made,
That thou might'st know me safe and warmly laid:
Thy morning bounties ere I left my home,
The biscuit, or *confectionary* plum.
Cowper. My Mother's Picture.

CONFE'DER, *v.* **CONFE'DERATE**, *v.* **CONFE'DERATE**, *adj.* **CONFE'DERATE**, *n.* **CONFE'DERATING**, *n.* **CONFEDERA'TION.** **CONFE'DERATOR.** **CONFE'DERACY.** **CONFE'DERATIF.** Fr. *Confédérer*; It. *Confederare*; Sp. *Confederár*, Lat. *Con*, and *fœdus*. Of the various etymologies, which he has collected, Vossius prefers *a fide*.
To make a league, treaty or alliance together; to engage, to combine, unite, associate or agree together, — as fellows, comrades or colleagues.

And where thou didst see the yerne mixt with bakt erth, it signifieth these diuided kingdoms to be loyned together among themselues and *confedered* by bloude in marriages, but yet shall not one agre long with another, their *confederacies* shall not stonde nor holde no more then may yerne be mixed and messed together with bakt erthe.
Joye. Exposicion of Daniel, c. 2.

Item, to sende exploratours and espies into Scotland; and to see and perceyve their practices, and what they intend there, and whether they will *confeder* themselfs with any other outward prynce.
Burnet. Rec. No. 31. *Prop. to the King's Council.*

The same nature wrought in their harts such a mutuall affection that theyr wylles and appetites daily more and more *confederated* them selues, that it seemed none other, whan theyr names were declared, but that they had only chaunged theyr places.—*Sir T. Elyot. Governour*, b. ii. c. 12.

But when he considered, that by the wordes of Sosuola, so greatte a nombre of yonge men of semblable prowesse, were *confederate* to his distruction, so that or all they coude be apprehended, his lyfe shulde be alwaye in ieoperdye, he dyspayrynge of wynnynge the cytie of Home, raysed his seige, and departed.—*Id. Ib.* b. iii. c. 8.

For this cause all the *confederates* beynge assembled by the Lacedemonyans for thys matter, they were contente that the peace should be concluded.—*Nicoll. Thucydides*, fol. 131.

For hereupon sone after began the conspiracy or rather good *confederacyon*, betweene ye Duke of Buckingham and many other gentlemen against him.
Sir T. More. Works, p. 69.

Whyle this was in doyng, he sent certayne persones into Scicile, to see ye state of the countre; the whiche made *confederacon* wt dyuers great men of Scicilliens.
Fabyan. Philippi. 3. an. 1271.

They arrived at the said Milet a lytel before Stronbichildes and Thrasicleas, who were sente thider by the Athenyans wyth xx. shippes, and caused the towne incontynently to tourne to their *confederatie*.—*Nicoll. Thucydides*, fol. 201.

That for the defence of the league, the king shall pay one hundred thousand crownes, whereof the one haife the *confederatours* shall and maye employ when needs shall require, and the rest of their charges to be borne of their awne money, which they shall contribute among them.
Grafton. Hen. VIII. an. 26.

So for purpose she thought it very good
With former foes in friendship to *confeder*.
Mirrour for Magistrates, p. 337.

It was thought and spoken also abroad, but the first author would not be known, That they had conspired together, not for the present time onely to doe wrong and injurie, but also were *confedered* betweene themselves privily, yea and had bound it with an oath, to call no assembly at all for the electing of newe magistrates.—*Holland. Livie*, p. 112

Edward [son of Hen. III.] being thus escaped, gathereth an armie, *confederateth* and submitteth to him the countries of Hereford, Worcester, Salop, and Chester.
Stow. Hen. III. an. 1265.

Whereat Coute all appalled, answered, And thou shalt die for thy desert, when as thou art a traitour to God and me, in killing thy king, and my *confederate* brother.
Camden. Remains. Wise Speeches.

Beside his pris'ner Mortimer he gain'd,
From being a foe, to be his *confederate*;
A man the king much fear'd—and well he might,
Lest he should look whether his crown stood right.
Daniel. Civil Wars, b. iv.

It is not a single star, but like a constellation, and particularly as the Pleiades, where one of the seven hath almost no light or visibility, though knit in the same *confederation* with those which half the world do at one time see.
Bp. Taylor. Rule of Conscience, b. iii. c. 6.

Northumberland recover'd still outstands;
The principal of this great family
And faction: having Berwick in his hands,
With other holds: strong by *confed'racy*
With Scotland, mighty by his own command.
Daniel. Civil Wars, b

There went a talk, that the emperor would forget and forgive all unto Marquis Albright (who was the chief of the German Protestants that *confederated* with France, and made havoc in the emperor's countries) and rather reward him with good livings besides, to win him from the French king's devotion.—*Strype. Memorials. Edw. VI.* an. 1552.

Thus man innumerous engines forms, t'assail
The savage kind, but most the docile horse,
Swift and *confederate* with man, annoys
His brethren of the plains.—*Somervile. Chace.*

It is a *confederating* with him to whom the sacrifice is offered.—*Atterbury.*

We find nothing like a combination among the apostles, as to matters of doctrine; and if there had been it would have rendered the faith they delivered more suspicious, in that they durst not trust particular persons with delivery of it, without an antecedent *confederacy* among themselves.
Stillingfleet, vol. iv. Ser. 2.

To him therefore she applieth, terrified by the tumultuous noise of *confederated* nations, roaring against her like the roaring of the sea, and "lifting up their heads," as so many monsters of the deep to devour her at once.
Bp. Horne. On the Psalms, Ps. 83.

He is the freeman, whom the truth makes free,
And all are slaves beside. There's not a chain,
That hellish foes *confed'rate* for his harm
Can wind around him but he casts it off,
With as much ease as Samson his green withes.
Cowper. Task, b. v.

When afterwards the Greeks, by frequent *confederations* against the Persians, the common enemy of their liberties, began to consider themselves as one people and community, the mysteries were extended to all who spoke the Greek language.—*Warburton. Divine Legation*, b. ii. s. 4.

The Grecian Commonwealth, while they maintained their liberty, were the most heroic *confederacy* that ever existed, they were the politest, the bravest, and the wisest of men.
Harris. Hermes, b. iii. c. 5.

CONFER', *v.*
CO'NFERENCY.
CONFE'RRER.
CONFE'RRING, *n.*

Fr. *Conférer*; Lat. *Conferre*, to bring together, (*con*, and *ferre*;) Gr. Φερ-ειν, to bear.

To bear or bring together, (sc.) to bring into a state for examination, for comparison; and thus, to compare, (to collate.)

To bring together—for a communion of thought; and thus, to talk or discourse together, to converse.

To bring together—for a common benefit; and thus, to give or bestow; to contribute, to conduce.

He that hath store of them, & shall diligētly serche thē ouer *conferryng* the one with the other, tyme with tyme, & age with age shal perceyue most wonderful causes.
Bale. Image, Pref.

The captaine generall assembling the masters together once euery week (if winde and weather shall serue) to *conferre* all the obseruations, and notes of the said ships, to the intent it may appeare wherein the notes do agree, and wherein they dissent.—*Hackluyt. Voyages*, vol. i. p. 226.

Wherefore I *conferred* with the emperour himselfe and the pope, and with the other princes, who were there present concerning the necessities of all my subiects both Englishmen and Danes.—*Id. Ib.* vol. i. p. 127.

If authority would serue vnder the king, the counsayle haue greatest authoritie, if knowledge of the common welth could helpe, they must by dayly *conference* of matters vnderstande it best.—*Sir J. Cheeke. The Hurt of Sedition.*

9. Item whether she hath been present at anie time at the readings or *conferrings* betweene Thurstane Littlepage and other conuictes!
Fox. Martyrs. Articles administ. to A. Wellis, an. 1521.

Wake, wake thy long, thy too long sleeping Muse
And thank them with a song, as is the use:
Such honour, thus *conferr'd*, thou mayst not well refuse.
P. Fletcher. The Purple Island, c. 1.

Onely I draw out certain diversities of readings, and many corrections by *conferring* the old written copies with the printed books: which have stood me in great stead of the understanding of many hard places.
North. Plutarch, Pref. p. 6.

Conferre the debt and the paiment, Christ and Adam, sin and the cure of it, the disease and the medicine.
Burton. Anatomy of Melancholy, p. 708.

Their counsels therefore and *conferences* about this matter, which heretofore they held dispersed here and there, and projected oftentimes by two and three in a company, they now complotted altogether.—*Holland. Suetonius*, p. 31.

You have not any where answered directly to any of this, and to the most of it, and diuer other things included betwixt the 151 page and 171. you haue not answered one woorde which the reader by *conference* may vnderstand.
Whitgift. Defence, p. 715.

Thus physically quencht they thirst, and then their spirits revived
With pleasant *conference*.—*Chapman. Homer. Iliad*, b. xi.

Thus when with meats and drinks they had suffic'd,
Not burthen'd nature, sudden mind arose
In Adam, not to let th' occasion pass
Given him by this great *conference* to know
Of things above this world.—*Milton. Paradise Lost*, b. v.

When we are upon the receipt of commendations from kind *conferrers* of them, we must be advised in taking somewhat lesse of them upon the account of our benefe, then is offered us.—*Mountague. Devout Ess.* Tr. 10. § 4.

The common method of God's providence is to suffer all his creatures to act according to the powers, which he hath *conferred* upon their natures, and accordingly having endued mankind with liberty and choice, so as that they may do well or do ill, he permits them to exercise those powers, though oftentimes they employ them to ill purposes.
Sharp, vol. vi. Ser. 1.

A free *conference* is indeed the only fair trial of skill between reason and sophistry; it is a sort of Cornish wrestling; the competitors grapple upon even terms, and without compliment, they exchange the close hug as soon as possible, and the victory is visible to all the spectators.
Hoadly. Letters signed Britannicus, Let. 59.

I esteem the encomiums you *conferred* upon me in the senate, together with your congratulatory letter, as a distinction of the highest and most illustrious kind.
Melmoth. Cicero, b. vi. Let. 10.

But this important enterprise demands
More secret *conference*.—*Smollet. Regicide*, Act ii. sc. 7.

CONFE'SS, *n.*
CONFE'SSED, or CONFE'ST.
CONFE'SSEDLY.
CONFE'SSION.
CONFE'SSIONAL.
CONFE'SSIONIST.
CONFE'SSOR.
CO'NFITENT, *n.*

Fr. *Confesser*; Sp. *Confesar*; It. *Confessare*; Lat. *Confitere*, *confessus*; *con*, and *fat-eri*, from Φαος, i.e. *fatus*, from Φα-ειν, animi *cogitata in lucem proferre*, to bring into light (the thoughts of the mind,) Lennep.

To declare or reveal, to disclose or discover, to show or manifest; to acknowledge, to admit, to shrieve.

They coueten *confessiones* to kachen some hyre.
Piers Ploukman. Crede.

Then com tht *confessour*, coped as a frere.—*Id.* p. 30.

While that I have a leiser and a space,
Min harme I wol *confessen* er I pace.
Chaucer. The Squieres Tale, v. 10,808.

For he had power of *confession*
As saide himselfe more than a curat,
For of his ordre he was licenciat.
Ful sweetely herde he *confession*
And pleasant was his absolution.—*Id. The Prologue*, v. 218.

But she hir wolde not *confesse*,
Whan thei hir asken, what she was.—*Gower. Con. A.* b. ii.

Our foes themselues *confest* they bought full deere,
The hote pursute which they attempted there.
Gascoigne. The Fruites of Warre.

Then aboute mydnight he layde hym downe to rest, and in the mornynge he rose betymes, and harde masse, and the prince his sonne with hym, and the most part of his company were *confessed* and houseled.
Berners. Froissart. Cronycle, vol. i. c. 128.

They haue fained *confession* for the same purpose to stablish theyr kyngdom with all. All secrets know they thereby. The bishop knoweth the *confession* of whom he lusteth throughout all his dioces.—*Tyndall. Workes*, p. 180.

It is true, quod the kynge; name them that be mete to go on that voyage. Sir, quod they, sende your *confessour*, frere Fernādo of Farre, and the byshoppe of Geghene, who was sometyme *confessour* to the kynge your father, and Peter Gardelopes, who is well languaged.
Berners. Froissart. Cronycle, vol. ii. c. 129.

Her breath so sweetly smell'd,
The violets, as excell'd,
To looke down were compell'd:
And so *confest* what foile they did receaue.
Sterling. Aurora, s. 7.

Much haue we sinned, to our shame:
But spare us, who our sins *confess*;
And for the glory of thy name
To our sick souls afford redress.
Drummond. Upon the Sundays in Lent. Hymn.

In probabilities, I prefer that which is the more reasonable, and never allowing to any one a leave of choosing that which is *confessedly* the less reasonable in the whole conjunction of circumstances and relative considerations.
Bp. Taylor. Rule of Conscience, Pref.

And this *confession* flew from every voyce,
Never had land more reason to rejoyce,
Nor to her blisse, could ought new added bee,
Save that she might the same perpetuall see.
B. Jonson. A Panegyre on King James, an. 1603.

What should I speake here of my dailie reuenues, of my first fruites, annates, palles, indulgences, bulls, *confessionals*, and such like, which come to no small masse of money.
Fox. Martyrs. Hen. VII. Cases Papal, p. 738.

By a missive, from a papist I am sure, and I suppose from a priest, I was not long since forced upon the controversies of these times, betweene the Protestant and Romish *confessionists*.—*Mountagu. Appeale to Cæsar*, Epist. Ded.

——— With him we likewise seat
The sumptuous shrined king, good Edward from the rest
Of that renowned name, by *Confessor* express'd.
Drayton. Poly-Olbion, s. 24.

For can any thing be said to have so much as a shew of wisdom or piety in respect of will-worship in it, if that will-worship thus pretended, pass *confestly* either for foolish or impious?—*Hammond. Works*, vol. i. p 283.

Which by the way lays a very ill character upon those, who by pretence of Christianity or piety, seek or claim to themselves any other liberty than what by the laws under which they are born, doth *confestly* belong unto them.
Id. Ib. p. 332.

To *confess* our sins, is to own with shame and confusion of face, that we have transgressed the righteous laws of God, and deserved his wrath and displeasure, and so far to dislike, to disapprove, and to detest our own actions, that we severely purpose never to be guilty of the like again.
Sharp, vol. v. Ser. 6.

I *confess* it raises my scorn and indignation at this mushroome scribbler; to see him by and by with an air of superiority prescribing to the whole body of your clergy, the true method of quoting Cicero.—*Bentley. Of Free-thinking.*

The temperate and moderate enjoyment of all the good things of this present world, and of the pleasures of life, according to the measures of right reason and simple nature; is plainly and *confessedly* the certainest and most direct method, to preserve the health and strength of the body.
Clarke. On Nat. and Rev. Religion, Prop. 4.

There is a wide difference between a mere *confitent* and a true penitent.—*Decay of Piety.*

When we speak of *confession* of our sins as a means of obtaining pardon for them, we mean by it such an actual attention to our sins, and to our guilt, and such an hearty acknowledgment thereof to God Almighty, as includes in it both shame and sorrow for what we have done, and likewise steadfast purpose of heart to do so no more.
Sharp, vol. v. Ser. 6.

To this sagacious *confessour* [his wife] he went
And told her what a gift the gods had sent;
But told it under matrimonial seal,
With strict injunctions never to reveal.
Dryden. The Wife of Bath's Tale.

Josephus says that Antiochus Epiphanes, as he was dying *confessed* that he suffered for the injuries which he had done to the Jews.—*Jortin. On the Christian Religion*, Dis. 1.

In Peru I [Acosta] have seen an Indian bring to the *confessorni* a *confession* of all his sins written in the same way, by picture and characters, portraying every one of the ten commandments after a certain manner.
Warburton. The Divine Legation, b. iv. s. 4.

Such is my name, and such my tale.
Confessor! to thy secret ear,
I breathe the sorrows I bewail,
And thank thee for the generous tear
This glazing eye could never shed.
Lord Byron. The Giaour.

CONFI'DE, *v.*
CO'NFIDENCE.
CO'NFIDENT, *adj.*
CO'NFIDENT, *n.*
CONFIDE'NTIAL.
CONFIDE'NTIALLY.
CO'NFIDENTLY.
CONFI'DER.
CONFI'DANT, *n.*

Fr. *Confier*; It. *Confidarsi*; Sp. *Confiarse*; Lat. *Confidere*, (*con*, and *fidere*, to have *fay-eth* or *faith*, to trust.)

To have or place faith or trust in; to credit or give credit; to trust or believe, to be secure or assured, to rely or depend upon; to be firmly, boldly secure.

Who can haue *confidens* in him which putteth *diffidens* in all mē.—*Hall. Rich. III.* an. 3.

The duke although, that he had small *confidence*, but rather great *diffidence*, in the othe and promise of Monsire de Vaudere: thought it necessary to knowe, in what case Calcis stede, & what mutacions wer there.
Id. Edw. IV. an. 9.

And these last wordes he would often repeate, with demonstration of great feruencie of mind, being himself very *confident*, and setled in beliefe of inestimable good by this voyage.—*Hackluyt. Voyages*, vol. iii. p. 159.

——— Yet not terrible,
That I should fear, nor sociably mild,
As Raphael, that I should much *confide*,
But solemn, whom not to offend,
With reverence I must meet, and thou retire.
Milton. Paradise Lost, b. xi.

Yet because outward storms the strongest break,
And strength itself by *confidence* grows weak,
This new world may be safer, being told
The dangers and diseases of the old
Donne. Anatomy of the World. First Anniversary.

When such an opinion makes a sect, and this sect gets firm *confidents* and zealous defenders, in a little time it will dwell upon the conscience as if it were a native there, whereas it is but a pitiful inmate and ought to be turned out of doors.—*Bp. Taylor. Rule of Conscience*, b. ii. c. 2.

Tell me then, if whatsoever, ire
Suggests, in hurt of me, to him, thy valour will prevent?
Achilles answered; all thou knowest, speake and be *confident*. *Chapman. Homer. Iliad*, b. i.

After hee had made choise of a companie very lightly appointed, such as for lively vigour and delivernesse of bodie surpassed all others, with them he went forth, hoping *confidently* for greater matters.—*Holland. Ammianus*, p. 117.

We shal be the less frighted when with the apostles we are going into the cloud, remembring the reproach God maketh to tottering *confiders*, Am *I* onely a God at near hand, and not the same at distance?
Mountayne. Devoute Essayes. Treat. 16. s. 5.

May she [Rome] no more *confide* in friends,
Who nothing farther understood,
Than only, for their private ends,
To waste her wealth, and spill her blood
Buckinghamshire. Chorusses in Marcus Brutus, c. 1.

But surely modesty never hurt any cause, and the *confidence* of man seems to me to be much like the wrath of man, which St. James tells us, worketh not the righteousness of God; that is, it never does any good, it never serves any wise and real purpose of religion.—*Tillotson*, vol. i. Ser. 44.

I dare *confidently* pronounce, that you will, in one month, find more joy, more peace, more content, to arise in your spirits from the sense that you have resisted the temptations of evil, and done what was your duty to do, than in many years spent in vanity and a licentious course of living.
Sharp, vol. i. Ser. 2.

Hobby being a *confidant* of the Protector's, he may be supposed to have written as he was directed by him.
Burnet. History of Reformation, an. 1547.

Thanks to the lovely fair ones, types of heaven,
Who raise and beautify the bounty given:
But chief to him in whom distress *confides*
Who o'er this noble plan so graciously presides.
Smart. Epilogue to the Conscious Lovers.

Secure of all thy love, and all thy prudence,
Returning *confidence* has arm'd my soul
For this dread meeting, resting on thy truth
I go— *Mason. Elfrida.*

Nor is it unlikely but they might get further intelligence from something drop by his *confidents*, the sophists, a people vain and talkative, and at no time renowned for secrecy.
Warburton. Of Julian's Attempt to rebuild the Temple.

Against all rules, after we had met nothing but rebuffs in return to all our proposals, we made two *confidential* communications to those in whom we had no *confidence*, and who reposed no *confidence* in us.—*Burke. Reg. Peace.* Let. 3.

What hath been said, I suppose, will tend to give us a different and higher notion of this extraordinary work: and lessen our surprise at the author's presumption, in so *confidently* predicting immortality to his performance.
Warburton. Divine Legation, b. iii. s. 3.

In this conjuncture, the nutrix, who is not drawn, as in modern tragedy, an unmeaning *confidante*, the mere depositary of the poet's secrets, but has real manners assigned to her, endeavours, with the highest beauty of character, to divert these horrid intentions.—*Hurd. Notes on Art of Poet.*

CONFI'GURE. } Fr. *Configuration*; Sp. *Configuracion*; Lat. *Con*, and *figura*. *Fictor* ut dicit *fingo*, *figuram* imponit, (Varro, lib. v.)
CONFIGURA'TE. }
CONFIGURA'TION. }
To put or place into form or shape.

In comely architecture it may be
Knowne by the name of uniformitie;
Where pyramids to pyramids relate,
And the whole fabrick doth *configurate*.
Jordan. Poems before 1650.

Thus the different effects, which fire and water have on us, which we call heat and cold, result from the so differing *configuration* and agitation of their particles.
Glanvill. Vanity of Dogmatizing, p. 88.

[It was the] opinion of the great Empedocles; That mother earth first brought forth vast numbers of legs, and arms, and heads, and other members of the body, scattered and distinct, and all at their full growth; which coming together and cementing (as the pieces of snakes and lizards are said to do if one cuts them asunder) and so *configuring* themselves into human shape, made lusty, proper men of thirty years age in an instant.—*Bentley*, Ser. 4.

I shall not, contrary to the design of this essay, set myself to enquire philosophically into the peculiar constitution of bodies and the *configuration* of parts; whereby they have the power to produce in us the ideas of their sensible qualities.—*Locke. Hum. Underst.* b. ii. c. 21.

It is the variety of *configurations* [of the mouth] in these openings only, which gives birth and origin to the several vowels, and hence it is they derive their name by being thus eminently vocal and easy to be sounded of themselves alone.
Harris. Hermes, b. iii. c. 2.

CONFI'NE, *v.* } Fr. *Confiner*; It. *Confinare*; Sp. *Confinár*; Lat. *Con*, and *finis*, perhaps, as Julius Scaliger thinks, from the verb *fio*; *Finis* est cujus gratiâ aliquid *fit*. To *confine* is—
CO'NFINE, *n.*
CONFI'NEDNESS.
CONFI'NELESS.
CONFI'NEMENT.
CONFI'NER.
CONFI'NABLE.
To end, terminate or determine; to bound or border upon; to limit, to inclose or inscribe, to keep within certain bounds or limits, to restrain, to keep close, to shut up, to fasten in.

Confiner, (see *Wotton* and *Hobbs*)—a borderer.

His kingdom *confineth* with the Red Sea, and reacheth far into Afrike towards Aegypt and Barbarie. Southward, it *confineth* with the sea towards the Cape de Bona Speranza.
Hacklugt. Voyages, vol. ii. pt. ii. p. 10.

I haue trauelled through all the ample dominions of the emperour of Russia and Moscouia, which extends from the North Sea and the *confines* of Norway and Lapland, even to the Mare Caspium.—*Id. Ib.* vol. i. p. 412.

This region confronteth the Arabians Canchlei on the east side, and the Cedrei southwards, and they both *confine* together afterwards upon the Nabathaei.
Holland. Plinie, b. v. c. 11.

And then the soul a substance hath alone
Besides the body in which she's *confin'd*;
So hath she not a body of her own,
But is a spirit, and immaterial mind
Davies. Immortality of the Soul, s. 4.

Nought save the soule which doth from God proceed,
Over death triumphs, and still is pleas'd, as pynes,
Death not mar's essence, but his sinne did breed,
And it with it, the end of time *confines*.
Sterling. Doomes day. The Third Houre.

But Terme which signifieth bounds is the god of *confines* or borders, unto whom they do sacrifice both publickly and privately, upon the limits of inheritance, and now they sacrifice unto him live beasts.—*North. Plutarch*, p. 59.

There is infinite virtue in the Almighty not *confinable* to any limits.—*Bp. Hall. Rem.* p. 99.

—— Blacke Macbeth
Will seeme as pure as snow; and the poor state
Esteem him as a lambe, being compar'd
With my *confineless* harmes.
Shakespeare. Macbeth, Act iv. sc. 3.

And that kind laughter's treachery,
By which some virgin, closely laid
In dark *confinement*, is betray'd.—*Sherburne. Horat.*

Happy *confiners* you of other lands,
That shift your soil, and oft 'scape tyrants hands.
Daniel. Civil Wars, b. i.

And with such an impression of his first tincture (as falleth out naturally in all things else) that he always maintained a great interest in the Roman court; as indeed was necessary for a near and jealous *confiner*.—*Reliquiæ Wottonianæ*, p. 244.

As for cities such as are of late foundation, and since the increase of navigation, in as much as they have had since more plenty of riches, have been walled about and built upon the shore; and have taken up Isthmi (that is to say, necks of land between sea and sea) both for merchandize, and for the better strength against *confiners*.
Hobbs. Thucydides, b. i.

For, where 'tis of itself inclin'd,
It breaks loose when it is *confin'd*,
And like the soul, its harbourer,
Debarr'd from freedom of the air,
Disdains against its will to stay,
But struggles out, and flies away.—*Hudibras*, pt. iii. c. 1.

Before we take into consideration the epistle to the Romans, in particular, it may not be amiss to premise,—the miraculous birth, life, death, resurrection and ascension of our Lord Jesus Christ, were all events that came to pass within the *confines* of Judea.—*Locke. On Romans. Synopsis.*

We may not affirm, that ruptures are *confinable* unto one side, as the peritoneum or rim of the belly may be broke, or its perforations relaxed in either.—*Brown. Vulgar Errours.*

That man can do wrong, arises from a weakness and not a superiour strength in him; from the imperfection of his views, and the *confinedness* of his powers.
Hoadly. Letters signed Britannicus, Let. 53.

We find three incompliant prelates more this year under *confinement* in the Tower, Gardiner, Bishop of Winchester, Heath of Worcester, and Day of Chichester.
Strype. Memorials. Edw. VI. an. 1550.

Nor yet *confin'd* to tragic walks alone,
The comic Muse too claims thee for her own,
With each delightful requisite to please,
Taste, spirit, judgment, elegance and ease.
Lloyd. The Actor.

Near to the *confines* of th' infernal den,
Deep in a hollow cave's profound recess,
Her courts she holds, and to the sons of men
Sends out the ministers of dire distress.
Dodsley. Pain & Patience.

I thank the Almighty, I am now all collected in myself; and, though my person is in *confinement*, my mind can expatiate on ample and useful subjects with all the freedom imaginable.—*Johnson. Life of Savage.*

CONFI'RM, *v.* } Fr. *Confirmer*; Sp. *Confirmar*; It. *Confermare*; Lat. *Confirmare*. *Firmus*, hoc est, *stabilis*, constans, a *ferendo* dictus quod constanter omnia *ferat*, (Perottus.) See *Martinius*, and *Vossius*.
CONFI'RMABLE.
CONFI'RMANCE.
CONFIRMA'TION.
CONFI'RMATOR.
CONFI'RMATORY.
CONFI'RMEDNESS.
CONFI'RMER.
CONFI'RMINGLY.
To strengthen, to give strength or support to, to fix steadily, to secure, to assure, to establish, (to affirm.)

And thanne, wan he were ichose in his chapele rigt there
Homage he solde him do, as he *conformed* were.
R. Gloucester, p. 473.

He made ac [eke] *conferment* to Westmynstre of eche thynge,
That thoru hym hem ygyue was, other thoru eny other kynge.—*Id.* p. 349.

The chartre of franchise *conferm* it gow he salle.
R. Brunne, p. 301.

Thise monkes were dismaied for Steuen of Langton
Tha pape ther of was paied, mad the *confirmacion*.
Id. p. 209.

For in alle thingis ghe ben maad riche in him in eche word and in each kunnyng as the witnessyng of Crist is *confirmed* in gow, so that no thing fail in ghou in ony grace that abiden the schewyng of our Lord Jesus Crist.
Wiclif. 1 Corynth. c. 1.

In all thynges ye are made ryche by hym, in all lernynge and in all knowledge euen as the testimonye of Jesus Christ was *confirmed* in you, so that ye are behynde in no gyfte, and wayte for the appearynge of our Lord Jesus Christ.
Bible, 1551. *Ib.*

And after wan ye han examined youre counsel as I have said before, and knowen wel that ye moun performe your emprise, *conferme* it than sadly til it be at an ende.
Chaucer. The Tale of Melibeus.

And when the lawe was *confirmed*
In due forme, and all affermed,
This innocent, which was deceiued,
His papacie anon hath weiued,
Renounced and resigned eke.—*Gower. Con. A.* b. ii.

And in his *confirmation*,
Upon the fortune of his grace
His name was cleped Boniface.—*Id. Ib.* b. ii.

That is to say, he [the pope] coulde not bee lord ouer the worlde, and cause emperours and kynges to fetche their *confirmation* of him, and to kneele downe and kisse his feete.—*Barnes. Workes*, p. 195.

—— I am *confirm'd*, the lady
By this time proves his scorn as well as laughter.
Ford. The Fancies, Act i. sc. 1.

—— But on I must:
Fate leads me: I will follow—There you read
What may *confirm* you.
Id. The Witch of Edmonton, Act i. sc. 2.

In vain I rail at opportunity,
At time, at Tarquin, and unchearful night;
In vain I cavil with mine infamy,
In vain I spurn at my *confirmed* dispite:
This hopeless smoke of words doth me no right.
Shakespeare. Rape of Lucrece.

For their *confirmance*, I will therefore now
Slepe in our black barke.—*Chapman. Homer. Odyss.* b. iii.

Whether *confirmation* be a sacrament or not, it is of no use to dispute; and if it be disputed, it can never be proved to be so as baptism and the Lord's supper, that is, as generally necessary to salvation: though it be no sacrament, it cannot follow that it is not of very great use and holiness.
Bp. Taylor. On Confirmation, s. 1.

It is not improbable, that they [the disciples] had in their eye the *confirmatory* usage in the synagogues, to which none were admitted, before they were of age to undertake for themselves.—*Bp. Compton. Episcopalia*, (1686) p. 35.

The oath of a louer is no stronger than the word of a tapster, they are both the *confirmers of* false reckonings.
Shakespeare. As You Like it, Act iii. sc. 4.

And that shee [the moone] was called Anna, *Gaia mensibus implent* annum, Ovid. ibid. To which, the vow that they used in her rites, somewhat *confirmingly* alludes.
B. Jonson. Part of the King's Entertainment.

We have a religion that leaves us not uncertain guesses and conjectures about a future salvation, but has given us God's express word and promise for it, sealed by the blood of his own son, and *confirmed* by his resurrection from the dead, and taking possession of the kingdome of heaven in our behalf.—*Sharp*, vol. vi. Ser. 9.

One in his father's councils and his own
Long exercis'd, and grey in business grown;
Whose *confirm'd* judgment and sagacious wit
Knew all the sands on which rash monarchs split.
Duke. The Review.

That the practice of burning was of great antiquity is *confirmable* also among the Trojans, from the funeral pyre of Hector burnt before the gates of Troy.
Brown. Urne Burial, c. 1.

Touching the *confirmation* of the treaty that was first made between the emperor and King Henry VIII. and not ratified by the present king, the emperor thought that he had most cause to require the same.
Strype. Memorials. Edw. VI. an. 1549.

There wants herein the definitive *confirmator*, and test of things uncertain, that is the sense of man.
Brown. Vulgar Errours, b. iii. c. 12.

To each of these reasons he subjoine ample and learned illustrations and *confirmatory* proofs.
Bp. Barlow. Rem. p. 453.

If the difficulty arise from the *confirmedness* of habit, every resistance weakens the habit, abates the difficulty.
Decay of Piety.

According to the politician's creed, religion being useful to the state, and yet only a well invented fiction, all experiments, that is, all inquiries into its truth, naturally tend, not to *confirm*, but to unsettle, this necessary support of civil government.—*Warburton. Works*, vol. ix. Ser. 1.

As to mine, I told them, if my estate should be forfeited, I would give them their freedom, provided I could obtain the *confirmation* of that grant.—*Melmoth. Cicero*, b. i. Let. 6.

CONFI'SK, *v.* } Fr. *Confisquer*; Sp. *Confiscar*; It. *Confiscare*; Lat. *Confiscare*; Gr. Φισκος, (Δημοσιον ταμιον πολυχρημον, Hesychius;) Lat. *Fiscus*; Fr. *Fisque*, a bag or purse. *Confiscaria* bona dicuntur, quæ in *fiscum* coguntur, (Menage.) To *confiscate*, (written by some old writers *confisk*,) is—
CONFI'SCATE, *v.*
CONFI'SCATE, *adj.*
CONFISCA'TION.
CO'NFISCATOR.
CONFI'SCATORY.

To forfeit, to seize as forfeited, unto the prince's or common treasury, (Cotgrave.)

Thy goodes are *confisked*, and thy children banished.
Golden Boke, Let 4.

Ye put yourselfe than in aduēture that all the hole hoost shulde ryse on you and slee you, or els that the kyng shulde repute you for traytours, and strike off your heedes, and *confyske* all your landes.—*Bernere. Froissart. Cron.* vol. ii. p. 34.

And all their landes, goodes and possessions were *confiscate* and seased to ye kynge's vse.—*Hall. Rich. III.* an. 3.

I knowe by thy letter, how thou art banished from Rome, and all thy goods *confiscate*, and that for pure beaunesse thou arte sicke in the body.—*Golden Boke*, Let 3.

Where our sayd progenitour accepted the same, and then caused himselfe to be crowned kyng of Scotland, and for a tyme entertayned it, and enioyed it, as very proprietary and owner of the realme, as on thone partie by *confiscation* acquired, & on the other part by free will surrendred vnto him.—*Hall. Hen. VIII.* an. 34.

But the king commanding him to be kept from sustenance, hunger at last enforced him to render himself to the king's mercy: all his goods which were very great, *confiscate*.
Baker. Hen. III. an. 1235.

Having espied two wealthy gentlemē of Rome passing by, he commanded them to be apprehended incontinently, and condemned in the *confiscation* of their goods.
Holland. Suetonius, p. 143.

The English and Dutch are never permitted, though under the greatest distress of weather, or want of provisions, to put into any of those ports; but their ships, if they come in, are constantly *confiscated*: and upon this very account, that, if once entrance were permitted the traffic could not but follow.—*Hoadly. An Enq. into the Cond. of Gt. Britain.*

But, doubtless, an innocent posterity were sometimes punished, according to the denunciation of this law, for the crimes of their wicked fathers; as is done by modern states, in attaint of blood and *confiscation*: and this with the highest equity in both cases.—*Warburton. Div. Leg.* b. v. s. 5.

The *confiscators* truly have made some allowance to their victims from the scraps and fragments of their own tables, from which they have been so harshly driven, and which have been so bountifully spread for a feast to the harpies of usury.—*Burke. On the French Revolution.*

After what has passed in 1782, one would not think that decorum, to say nothing of policy, would permit them to call up, by magick charms, the grounds, reasons, and principles of those terrible, *confiscatory* and exterminatory periods.
Id. Letter to Richard Burke, Esq.

CO'NFIT, *n.* } Fr. *Confiture*. See COMFITS,
CO'NFITURE. } and CONFECT.

A confecting, preserving, steeping, soaking, sawcing, seasoning; also, a confection, condiment, preserve, (Cotgrave.)

Would you not use me scurvily again, and give me possets with purging *confits* in't?
Beaum. & Fletch. The Scornful Lady, Act iv. sc. 1.

And in this house we contain also a *confiture-house*; where we make all sweet-meats dry and moist.
Bacon. New Atalantis.

CONFI'X, *v.* } Lat. *Configere, confixum*, (*con*, and *figere*.)
CONFI'XURE. }

To *fix* or fasten to.

——— As this is true,
Let me in safety raise me from my knees
Or else for ever be *confixed* here
A marble monument.—*Shakes. Meas. for Meas.* Act v. sc. 1.

For even with the help of all the thornes in our sides or before our eyes, to wit our own paine or the pressures of others; how subject are we to embrace this earth, ev'n while it wounds by this *confixure* of ourselves to it?
Montague. Devoute Essayes, Treat. 4. pt. ii. s. 1.

CONFLA'GRANT, *adj.* } Fr. *Conflagration*; It. *Conflagrazione*; Sp. *Conflagracion*; Lat. *Conflagrans*, pres. part. of *Conflagrare*, (*con*, and *flagr-are*; Gr. Φλεγ-ειν, to burn.)
CONFLAGRA'TION. }

See the example from Hammond.

——— Then raise
From the *conflagrant* mass, purg'd and refin'd,
New heavens, new earth. *Milton. Par. Lost*, b. xii.

And what may that signifie to us? Why, fire you know is the emblem of a civil war, which is called a *vopoxos*, a combustion, or being farther broken out into flames, a *conflagration*; and I conceive should be so rendred in that place of St. Peter, where we read—the fiery trial.
Hammond. Works, vol. iv. p. 593.

As for unbelievers, and wicked livers and impenitents, they are immediately, upon their death, put into a miserable condition, and so shall continue for ever; though perhaps their misery will not have its consummation and extremity till the day of judgment, and the general *conflagration* of the world, as neither the other had their happiness compleated till that time.—*Sharp*, vol. vii. Ser. 8.

For *conflagrations*, fierce and strong,
Are fatal still, but never long.—*Blacklock. Hor.* b. i. Ode 13.

CONFLA'TE, *adj.* } Lat. *Conflare, atum*; *con*, and *flare*, to blow; which, with Gr. Φλαω, Vossius thinks a *sono fictum*. *Conflation* is—
CONFLA'TION. }

A blowing together, or at the same time.

Methought no ladie else so high renownd
That might haue causde me change my *conflate* minde,
So was I caught by snares of Cupid blind.
Mirrour for Magistrates, p. 24.

The sweetest and best harmony is, when every part or instrument is not heard by itself, but a *conflation* of them all.—*Bacon. Natural History*, § 225.

CONFLI'CT, *v.* } Lat. *Confligere, conflictum*; *con*, and *fligere*, to dash. See AFFLICT, and PROFLIGATE.
CO'NFLICT, *n.*
CONFLICTA'TION. }

To dash together, to strive or struggle against or with, to combat, to encounter; to contend or contest.

Also where there is lack of order, nedes muste be perpetuall *conflycte*.—*Sir T. Elyot. The Governour*, b. i. c. 1.

And ouer & besyde these foure pryncipall bataylles, Vortimerus had wt the Saxons dyuers other *conflictis*, as in Kent, at Thetfoorde in Northfolke, & in Essex, neare vnto Colchestre.—*Fabyan*, vol. i. c. 88.

Tary (quoth he) in this place whiles I goe into my accustomed place, and praye there. For he durst not make them priuie of his *conflicte*, sith they were yet but weake.
Odal. Math. c. 26.

First when to get Marfisa he had thought,
He had *conflicted* more then twice or thrise,
And now with tother quarrelled for nought,
About a bird or some such fond devise.
Harrington. Orlando, b. xxvi. s. 74.

——— The starrie cope
Of heav'n perhaps, or all the elements
At least had gon to rack, disturb'd and torne
With violence of this *conflict*.—*Milton. Par. Lost*, b. iv.

——— And sturdy *conflictation*
Of struggling winds, when they have fiercely strove,
Phœbus fair golden locks would rudely move,
Out of their place.—*More. On the Soul*, pt. ii. b. iii. c. 2.

And this consideration doth so effectually support him under all the difficulties that he hath to *conflict* with, that he not only sits down easily and quietly, but is very well pleased with the dispensations of the Divine providence towards him, how ingrateful soever they may be to flesh and blood.—*Sharp*, vol. i. Ser. 5.

Even when I do not suppose good men to be under a state of persecution, yet still I suppose them to live in a state of mortification and self denial, to be under a perpetual *conflict* with their bodily appetites and inclinations, and struggling to get the mastery over them.
Atterbury. Sermons, vol. ii. Pref.

On the other hand, Electra borne with sundry *conflicting* passions, is most apparently, and in the properest notion of the word, uniform.—*Hurd. Notes on the Art of Poetry.*

——— Then let me dare
This *conflict*, in the dusty lists to share;
And prosper thou my glowing wheels.
Philips. Olympionique of Pindar.

CONFLOW, *v.* } Fr. *Confluence*; It. *Confluenza*; Sp. *Confluencia*; Lat. *Confluere, confluxus*, (*con*, and *flu-ere*,) which Vossius considers to be of the same origin with *plu-ere*, that is the Gr. Βλυ-ειν, *manare*, scaturire. Tooke,—the A. S. *Fleowan*. *Confluxe*, must, however, be from the Latin past part. Holland alone has supplied examples of the verb to *conflow*.
CO'NFLUENT, *adj.*
CO'NFLUENT, *n.*
CO'NFLUENCE.
CO'NFLUX, *n.*
CONFLU'XION.
CONFLUXIBI'LITY.

To *flow* together, to unite or join in one stream, current, or channel; to go, move, pass along in the same stream or concourse; to flock together.

(He) was with much honour and high entertainement, in sight of a great *confluence* of people, lordes and ladies assoones remitted by water to his former lodging.
Hacklyt. Voyages, vol. i. p. 287.

Now, beeing much delighted with the Alexandrines' praises in print song, who newly in a second voiage had with their fleet *conflowed* to Naples, he sent for more of them out of Alexandria.—*Holland. Suetonius*, p. 187.

After this, there offered themselves of their owne accord a mightie number of nations and kings *conflowing* together in troops and companies.—*Id. Ammianus*, p. 97.

The morrow next ensuing he departed from thence by the very edge of the river bankes, where the streame was big by occasion of other brookes *conflowing* thither on every side.—*Id. Ib.* p. 221.

Where since these *confluent* floods, so fit for hawking, lie,
And store of fowl entice skill'd falconers there to fly.
Drayton. Poly-Olbion, s. 20.

When Fidene had thus openly revolted. Tullius sent for Metius and his power from Alba, and setteth forward against his enemies: and passing over the river Anio, encamped neere the *confluent*, where both streames meet together.
Holland. Livius, p. 21.

But nothing in the world gives Moreland such content
As her own darling Dove his *confluence* to behold
Of floods in sundry straine.—*Id. Ib.* s. 12.

In this *confluence* of so many prosperous successes, in the strength also of his yeares and perfect health, hee had a full purpose sodainly to retire himselfe and remoove out of the way as farre as hee could.—*Holland. Suetonius*, p. 92.

Thence to the gates cast round thine eye and see
What *confluxe* issuing forth, or entring in,
Prætors, proconsuls to thir provinces
Hasting or on return.—*Milton. Paradise Regained*, b. iv.

As when some one peculiar quality
Doth so possess a man, that it doth draw
All his affects, his spirits and his powers,
In their *confluxions*, all to run one way,
This may be truly said to be a humour.
B. Jonson. Every Man out of his Humour, Introd.

There appeared no *confluxe* of men in obedience to the proclamation; the arme and ammunition were not yet come from York, and a general sadness cover'd the whole town.
Clarendon. Hist. of the Rebellion, vol. i. p. 720.

The vilest cockle, gaping on the coast
That rounds the ample seas, as well may boast,
The craggy rock projects above the sky,
That he in safety at its foot may lie;
And the whole ocean's *confluent* waters swell,
Only to quench his thirst, or move and blanch his shell.
Prior. Solomon. Knowledge.

I answer, the same way that the water doth: which I suppose to be by its upper superficies; the water descending by pores and passages that there it finds into chinks and veins, and by a *confluence* of many of them by degrees swelling into a stream, the air accompanies and follows it by a constant succession.—*Ray. On the Creation*, pt. i.

But notwithstanding all this guard a little before the Duke [of Somerset] died, there happened on a sudden a rumbling noise, as though it had been gunne shooting off and

great horses coming; which produced a very great terror among the people, of whom there was a greater *confusion* than ever had been observed before on such an occasion, notwithstanding it was so early.—*Strype. Mem. Edw. VI.* an. 1551.

And even without any design of hers, not to say without her existence, a vacuity will be so much opposed as we really find it to be, by the gravity of most, if not of all bodies here below, and the *confusibility* of liquors and other fluids.
Boyle. Works, vol. v. p. 228.

Subsiding lungs their labouring vessels press,
Affected mutual with severe distress,
While towards the left their *confluent* torrents gush,
And on the heart's sinister cavern rush.
Brooke. Universal Beauty, b. iv.

Beyond this it was perfectly fresh, and formed of a fine running stream, along the side of which I walked till I came to the *conflux* of two small rivulets, that branched off to the right and left of a remarkably steep and romantick mountain.—*Cook. Voyage*, vol. vii. b. v. c. 1.

CONFORM, *v.* CONFO'RM, *adj.* CONFO'RMABLE. CONFO'RMABLY. CONFORMA'TION. CONFO'RMER. CONFO'RMIST. CONFO'RMITY. } Fr. *Conformer*; Sp. *Conformár*; It. *Conformare*; Lat. *Conformare*, (*con*, and *formare*,) q. eandem *formam* rei alicui imponere, to impose the same *form* upon any thing, (Minshew.) See FORM.

Fr. *Conformer*,—to *conform*, fit with, fashion as, make apt for, like to, proportionable unto; also, (simply) to make, frame, fashion or proportion, (Cotgrave.) And the English verb—

To be or cause to be of the same *form* as another, to be *uniform*; to comply with, yield, or assent to, (sc.) a set *form* of words or actions: generally, to comply, to consent, or assent, to yield, to agree or act agreeably to.

Sholde *conformye* to on Kynde on holy church to by leyve.
Piers Ploughman, p. 58.

And nyle ghe be *conformed* to this world, but be ghe *reformed* in newnesse of ghoure will that ghe preve which is the will of God good and wel plesyng and perfit.
Wiclif. Romaynes, c. 12.

And be not *conformed* to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.
Modern Version. Ib.

But nathless she neither wept ne siked;
Conforming hire to that the marken liked.
Chaucer. The Clerkes Tale, v. 8423.

And whan he sigh time and space,
Through the discrete of his magike,
He put hym out of mans like,
And of a dragon toke the forme,
As he, whiche wolde hym all *conforme*
To that she saw in sweuen at thin.—*Gower. Con. A.* b. vi.

But it is of an other *forme*
Wherof, if that I shall *conforme*
The figure vnto that it is,
These olde clerkes tallen this
That it is like a gote skipende. *Id. Ib.*

For in ye Scriptures is no confuse ordre, but a *conforme* & cleanlie ordre, one chaptre alwaies approuyng & declarynge an other.—*Bale. Apologie*, fol. 55.

Yet the good emperour, not beyng contented with this, commanded that these maisters should be lodged in his palais, and ente in his presence, and accompany his persone, to see if their life were *conformable* to their science, and whether their pleasant and well couched wordes agreed in effect with their workes.—*Golden Boke*, c. 7.

And that Godde helpeth vs forward not without our own *conformable* wil, appereth plaine by diere textes of Scripture. I wene no then an hundred.—*Sir T. More, Workes*, p. 695.

The sentence geven *conformable* thereunto, shal be confirmed.—*Strype. Rec.* No. 23. *The King's Ambas. to Wolsey.*

I haue such confidence in your Christen brest, as in my iudgment ye will *conformably* and gladly, both heare that may be *reformed* in you, and also (as it is worthy) so knowledge and confesse the same.
Foxe, Martyrs. A Let. of Latimer to Sir Ed. Boynton.

Wherefore the prelacy of the londe assymyled them in counceyll, and by a full & hoole auctoryte, seinge they might not enduce the kynge to noone *conformytie* or agremēt, to resume his lawfull wyfe, and to refuse that other, they denoūsed hym and his realme accursed.—*Fabyan*, c. 243.

We should never therefore use, behold or look upon any one of our fellow creatures, but we should be raised by them unto God, invited to devotion, and spurred to *conform* our wills and affections to the pattern of that eternal will, which they any way express.—*Mede, Works*, b. i. Dis. 35

Our purer essence then will overcome
Their noxious vapour, or enur'd not feel,
Or chang'd at length, and to the place *conform'd*
In temper and in nature, will receive
Familiar the fierce heat, and void of pain.
Milton. Paradise Lost, b. ii.

May her gay mouth, which she no time may close,
So wide be, that the moon may turn therein.
May eyes and teeth be made *conform* to those;
Eyes set by chance and white, teeth black and thin.
Drummond. Tygris in Despraise of Beauty.

And we find that with these circumstances, their salts are always so figured, and always *conformable* to themselves. The figures whereof are very numerous, but all agree in being rectilinear, and composed of proportional sides and angles.—*Grew. Cosmo. Sacra*, b. i. c. 3.

Beloved, did we verily believe, that God could and would make us perfectly happy, if we serve him, though all the world conspire to make us miserable, and that he could and would make us miserable if we serve him not, though all the world should conspire to make us happy, how were it possible that to such a faith our lives should not be *conformable*.—*Chillingworth*, Ser. I.

Fresenbald, as he earnestly beheld this ragged striveling, who was not so disguised in his tattered attire, but that his countenance gave signification of much towardnes and vertue in him, with *conformity* of manners agreeing to the same, being moved with pity demanded of what country he was, and where he was borne.—*Hakewill. Apologie*, p. 456.

Because of this his raging, she could not hide,
By all her paintings any one *deformitie*
He saw most plainly that in her did bide,
Unto her former beauties no *conformity*.
Harrington. Orlando, b. xxii. s. 61.

You, it seemeth, are none of those we he speaketh of: for he meant it of the publick authorised doctrine of the Church of England, and of *conformers* unto the said doctrine of that Church.—*Mountagu. An Appeale to Cæsar*, c. 7.

I think those who make laws, and use force, to bring men to *church-conformity* in religion, seek only the compliance, but concern themselves not for the conviction of those they punish; and so never use force to convince. For, pray tell me, when any dissenter *conforms*, and enters into the Church-communion, is he ever examined to see whether he does it upon reason, and conviction, and such grounds as would become a Christian concerned for religion?
Locke. Second Letter concerning Toleration.

True holiness, we must know, is seated only in the soul, and is indeed nothing else but the right disposition of the several faculties of the soul, and their acting *conformably* to the law and nature of God.—*Bp. Beveridge*, vol. i. Ser. 39.

If the compact about matters of religion, be that those should be punished in their temporal, who neglect or despise their eternal interest, who, I beseech you, is by this agreement rather to be punished, a sober dissenter, who appears concerned for religion and his salvation, or an irreligious, prophane or debauched *conformist*?
Locke. Third Letter for Toleration.

In the Hebrew poetry, as I before remarked, there may be observed a certain *conformation* of the sentences, the nature of which is, that a complete sense is almost equally infused into every component part, and that every member constitutes an entire verse.—*Lowth*, pt. i. Lect. 3.

The case is the same, if the husband should be the *conformist*; though how the law is to operate in this case I do not see: for the act expressly says, that the child shall be taken from such Popish parent.—*Burke. On the Popery Laws.*

In *conformity*, indeed, to the unfeigned friendship which had so long been cemented between us, I rejoice in every advantage that can attend you, be it ever so inconsiderable, much more, therefore, in one so important to your happiness.—*Melmoth. Cicero*, b. xii. Let. 11.

CONFORT. CONFORTA'TION. CONFO'RTATIVE. CONFO'RTATORY. } See COMFORT. Fr. *Conforter*: To confirm, help, strengthen, reinforce; to encourage, cheer up; to solace, to recreate.

——— The sonne of al hevene
Conforteth him in her continence.—*Piers Ploughman*, p. 308.

Or if he take *confortatiues*
to helpe hym at his neede.
Drant. Horace, b. ii. Sat. 2.

For life, and limmes *confortatiues*.—*Id. Ib. Ep. to Lollius.*

It is evident that his full and fervent aim is, in this close of his epistle, to leave behind him a strengthening *confortatory* unto the whole Church of the New Testament then in the world, and in them unto the whole Catholick to succeed to the end of the world, against the fears of falling away.
Goodwin. Works, vol. ii. pt. iv. p. 239.

For corroboration and *confortation* [some editions, *confortation*,] take such bodies as are of astringent quality, without manifest cold.—*Bacon, Nat. Hist.* § 962.

CONFO'UND, *v.* CONFO'UNDED, *adj.* CONFO'UNDEDLY. CONFO'UNDEDNESS. CONFO'UNDER. } Fr. *Confondre*; It. *Confondere*; Sp. *Confundir*; Lat. *Confundere*; *con*, and *fundere*, to pour. *Fundere* est in *fundum* jacere. (Vossius.) But *fundus* is of uncertain etymology. See CONFUSE.

To pour together, to mix or mingle, to blend; to cause to be indistinct or indeterminate, perplexed or intricate, or involved; to deprive of the quality or power of distinction or discernment, of activity or presence of mind; and thus—

To perplex, to disorder, to amaze, to astonish, to stupify.

Thoos so moke, I the bleke, on enioie that was wonded,
Grant me that bone, the Scottes sone alle be *confounded*.
R. Brunne, p. 253.

For whi? Scripture seith, ech that beleueth in hiur schal not be *confounded*.—*Wiclif. Romaynes*, c. 10.

O holy saint Prosperous, how mightely, with the Scripture of Paul diddest thou *confound* this heresie, twelve hundred yeares agoe or thereupon.—*Tyndall. Workes*, p. 41

That he for the perfighte loue whiche he bare to the noble feates of chyualrie and marciall actes, in auoidyng the slowe worme and deadly dormouse called idleness, the ruine of realmes and *confounder* of nobilitie, &c.—*Hall. H. IV.* an. 4.

I denie that any such perswasion is nourished in them, by suffering three or foure to communicate, but the contrarie rather, for the Godly example of these fewe may cyther prouoke the rest to the like diligence, or else *confounde* them and make them ashamed.—*Whitgift. Defence*, p. 533.

Whereat amaz'd, as one that unaware
Hath dropp'd a precious jewel in the flood,
Or 'stonish'd as night-wanderers often are,
Their light blown out in some mistrustful wood:
Even so *confounded* in the dark she lay.
Shakespeare. Venus & Adonis.

Remont. Of the same strain is their witty desert of my *confoundedness*.
Anne. Speak no more of it, it was a fatal word that God put into your mouth, when you began to speak for Episcopacy, as boding *confusion* to it.
Milton. Animadversion upon Remonstrants' Defence.

Hateful *confounders* both of blood and laws,
Vile orators of shame, that plead delight
Ungracious agents in a wicked cause,
Factors for darkness, messengers of night.
Daniel. The Complaint of Rosamond.

Nov. Jun. Tell you! why, sir, are you my confessour?
Rom. I will be your *confounder* if you do not.
[*Draws a pocket dag.*
Stir not, nor spend your voice.
Massinger. The Fatal Dowry, Act iv. sc. 1.

For the new world her silver and her gold
Came, like a tempest, to *confound* the old.
Waller. On a War with Spain.

It was upon this very account that Christians took the pains to translate and publish them [Scriptures], not to *confound* religion but to confirm it.—*Bentley. Free thinking*

Our critic *confounds* the nature and order of things to make Paganism passive and unprovoked at a principle, which subverted the whole system of their religion, namely, the unsociability of the Christian faith, and yet mortally offended with a practice the most sacred and universal in Paganism, namely, mysterious and nocturnal rites.
Warburton. The Divine Legation, Preface.

With no reason on earth to go out of his way,
He [Garrick] turn'd and he varied full ten times a day.
Though secure of our hearts, yet *confoundedly* sick,
If they were not his own by finessing and trick.
Goldsmith. Retaliation.

CONFRA'CT. CONFRAGOSE. } Lat. *Confractum*, the past part. of *Confringere*; *con*, and *frangere*, to break. See FRACTION. Broken, cleft, craggy.

The body being into dust *confract*,
The spright dilute'd, spread by dispersion.
More. On the Soul, pt. iii. c. 3. s. 9.

But what was most stupendious to me was the rock of St Vincent, a little distance from ye towne, the precipice whereoff is equal to ye most *confragose* cataracts of the Alpes, the river gliding betweene them at an extraordinary depth.—*Evelyn. Memoirs. June* 27, 1654.

CONFRATE'RNITY. Lat. *Con*, and *frater*, a brother. (See *Vossius*, and *Scheidius* in *Lemnius*.) *Frater* may have passed from the Northern word, (the Goth. *Brother*,) by change first of *h* into *p*, and then of *p* into *f*. Verstegan uses *Confrater*. See CONFRIER.

A brotherhood, a society of brethren.

And all these live in one society, & *confraternity*, and by the name of brethren.—*Stow. Of Universities*, c. 10. p. 611.

And shall Patæcian, the notorious thiefe, be in better state after this life when he is once dispatched, only because he was entred and professed in the orders of this *confraternity*, than good Epaminondas!—*Holland. Plutarch*, p. 23.

The *confraternities* are in the Roman Church, what corporations are in a commonwealth, to wit, companies and societies, both of monks and other devout catholics, united together by free consent, and encouraged by great indulgences and spiritual privileges, toward the undertaking of some special piece of Roman devotion.

Brerwd. Saul & Samuel, p. 264.

To day I am just come from paying my adoration at St. Peter's to three extraordinary relics, which are exposed to public view only on these two days in the whole year, at which time all the *confraternities* in the city come in procession to see them.—*Gray. To his Mother*, Let. 19.

CONFRICA'TION. Lat. *Confricare, atum*; *con*, and *fricare*, to rub together. See FRICTION.

For sometyme the fyer toke by itself in the woodes by the mountaynes, through the vehemente *confrication*, frotynge and gatheringe by the trees, whyche happened by force of wynde, whereby arose a greater fyer & flame.

Nicoll. Thucydides, fol. 64.

It hath been reported, though it be scarce credible, that ivy hath grown out of a stag's-horne; which they suppose did rather come from a *confrication* of the horne upon the ivy, than from the horne itself.—*Bacon. Nat. Hist.* s. 550.

CONFRER. Fr. *Confrères*. See CONFRATERNITY.

Fellows of one and the same company or society, (Cotgrave.)

Gild-brother, a *confrater*, one that is a brother or *confrere* of the gild.—*Verstegan. Rest. of Decayed Intelligence*, c. 7.

It was enacted, that none of the brethren or *confreres* of the said religion within this realm of England, and land of Ireland, should be called Knights of Rhodes.—*Hearne*.

CONFRO'NT, *v.* CONFRONTA'TION. CONFRO'NTER. } Fr. *Confronter*; It. *Confrontare*; Sp. *Confrontar*; q. *frontem fronti, objicere*; to place *front* to *front*, (Skinner.) See AFFRONT.

To stand or cause to stand *front* to *front*, face to face; opposite, in opposition.

When on the fishie Seuerne's bordering coste
Oppos'd for fight, the battels ranged were,
A noble knight *confronting* both the hoste,
Did boldly in the midst aduance his speare.

Mirrour for Magistrates, p. 507.

Thus briefly I haue set you downe his deuise, which albeit sound and reason seemed to countenance, yet that tyranne custome hath so *confronted*, that it will neuer be admitted.

Camden. Remains. Languages

While continence a precious liquor pour'd
Into the wound, and stopped tenderly
Then binding up the gaping orifice
Reviv'd the spirits, that now she 'gan to rise
And with new life *confront* her heartless enemies.

P. Fletcher. The Purple Island, c. 11.

And if the word [for the barbarians] or [by the barbarians] be also in the Hebrew text, it is no less manifest, that the most barbarous Arabians of the desert were and are the *confronting*, and next people of all other unto it.

Raleigh. Hist. of the World, b. i. c. 10 s. 3.

[Bastanus] could not endure an equal (much less a *confronter*) in authority.—*Speed. The Romans*, b. vi. c. 20.

Some gloss'd, how love and wisdom were at strife
And brought my proverbs to *confront* my life.

Prior. Solomon, Pleasure.

It is therefore fitter for such finite, weak, ignorant beings as we, to be humble and meek and conscious of our ignorance, and jealous of our own judgment, when it thus *confronteth* infinite wisdom.

Derham. Physico-Theology, b. iii. c. 4.

(His) [Epicurus] monstrous errors he [Gassendi] all along strives to palliate, by *confronting* them with others as bad, amongst the Theistic sects of philosophy.

Warburton. The Divine Legation, b. iii. s. 4.

The argument would require a great number of comparisons, *confrontations*, and combinations, to find out the connection between the two manners [of architecture].

Swinburne. Spain, Let. 44.

CONFU'SE, *v.* CONFU'SED, *adj.* CONFU'SEDLY. CONFU'SEDNESS. CONFU'SELY. CONFU'SION. CONFU'SIVE. } Fr. *Confus, confusion*; It. *Confuso, confusione*; Sp. *Confuso, confusion*; Lat. *Confusus*, the past part. of *confundere*, to confound, (qv.) The verb, to *confuse*, does not imply *a degree* equal to the verb, to *confound*; but the difference is in *usage* only.

Confusion (met.) arises from astonishment; springing from a sense of inferiority, of error, of guilt: a perplexity, a disorder.

Whiche warne ioye was proposed to hym he suffride the cross and dispisede *confusioun* and sittith on the right half of the seete of God.—*Wicliff. Hebrews*, c. 12.

And in the erthe ouerlayinge of folkis, for *confusioun* of soun of the see and floodis.—*Id. Luke*, c. 21.

Alas! I ne have no language to tell
The effectes, ne the torment of min hell
Mine herte may mine harmes not bewrey;
I am so *confuse*, that I cannot say.

Chaucer. The Knightes Tale, v. 2232.

The kynge somdele had an enuie
And thought he wolde his wittis plie
To set some conclusion,
Whiche shulde be *confusion*
Vnto this knight.

Gower. Conf. A. b. i.

And assone as he was come, he sente to defye the Frenche kyng, who was at Compyengne; whereof Loys, of Trauchen, who had alwayes before excused the duke, was so *confused*, that he wold no more returne agayne into Brabant, but dyed of sorowe in France.—*Berners. Froiss. Cron.* vol. i. c. 38.

Being willing to retire in that order, as the L. Baglione had prescribed vnto them, and could not, they cast themselves at the last into a *confuse* order, and retired, they being mingled amongst the Turks.

Hackluyt. Voyages, vol. ii. pt. i. p. 125.

And so when the most gracious Lord Jesus came forth, & saw a very great, but a *confuse* rabblement of all sortes of people (for there were men, women, and children) he was moued with compassion.—*Udal. Mark*, c. 6.

They vse both the Olde and Newe Testament, and reade both in their owne language, but so *confusedly*, that they themselues that doe reade, vnderstand not what themselues doe say.—*Hackluyt. Voyages*, vol. i. p 253.

Ye shall not only endevour your selfe, and employ your most diligence, to enquire and fynde out such cankerd parsons, vicars, curats, which do not truely and substantially declare our said injunctions, and the very word of God, but mumble *confusedly*, saying that they be compelled to read them.—*Burnet. Rec.* No. 63. *Original Letter of the King.*

Thus haue I geuen you here the labours of a meany of Nérothes builders in the settynge vp this their great castel of *confusyon*.—*Bale. Apologie*, fol. 22.

The most *confuse* and licentious manor of beholding such spectacles, hee reformed and brought into order.

Holland. Suetonius, p. 59.

——— Into this wilde abyss,
The womb of Nature and perhaps her grave,
Of neither sea nor shore, nor air, nor fire,
But all these in their pregnant causes mixt
Confusedly. *Milton. Paradise Lost*, b. ii.

Till I saw those eyes, I was but a lump, a chaos of *confusedness* dwelt in me.

Beaum. & Fletch. The Elder Brother, Act iii. sc. 5.

As when a name lodg'd in the memory,
But yet through time almost obliterate,
Confusely hovers near the phantasie.

More. On the Soul, pt. ii. b. ii. c. 3. s. 11.

The retrait of the sunne had made a publicke and noted change, in the frame of nature; this particular alteration of the shadow in places limited, might satisfy no lesse, without a *confusive* mutation in the face of the world.

Bp. Hall. Cont. Hezekiah Sick, Recovered, Visited.

Amphion so made stones and timber leap
Into fair figures, from a *confus'd* heap:
And in the symmetry of her parts is found,
A power, like that of harmony in sound.

Waller. At Penshurst.

So that we have no kind of thing in the world, but our sins and follies that we can call our own; and those, God knows are so far from affording matter of boasting to us, that they ought to fill us with shame and *confusion*.

Sharp, vol. iv. Ser. 3.

But as he wrote at second hand and from hearsay only of things, which he himself had not seen, he is observed to have jumbled his facts together more *confusedly*, and described them more inaccurately, than the rest, who related them from their own knowledge.

Middleton. On the Variations in the Four Evangelists.

——— If we, unbroke,
Sustain their onset; little skill'd in war
To wheel, to rally and renew the charge,
Confusion, havock, and dismay will seize
The astonish'd rout.—*Smollett. The Regicide*, Act ii.

When lo! ere yet I gain'd its lofty brow,
The sound of dashing floods, and dashing arms,
And neighing steeds, *confusive* struck mine ear.

Warton, Ecl. 4.

CONFU'TE, *v.* CONFU'TER, *n.* CONFU'TEMENT. CONFU'TER. CONFU'TABLE. CONFU'TANT. CONFUTA'TION. CONFU'TATIVE. } Fr. *Confuter*; Sp. *Confutar*; It. *Confutare*; Lat. *Confutare*, (*con*, and ancient *futare*, which Festus explains, *arguere*.) But this acceptation, Vossius remarks, is metaphorical. He adds, est enim *futare*, a *futo* vase, quia ut *futo* fervens aqua, ita oratione com-

pescantur adversarii. And Varro says, vas aquarium vocant *futum*, quo in triclinio allatum aquam *infundebant*.

Confutare, in its primary application, then, is to pour cold into hot water; to allay the fervour, to repress the ardour. And thus, (met.)—

To abate the force of argument; to resist, to repel it, to show its weakness, to prove its fallaciousness; to convict or convince of error, to disprove.

If his reasons bee light, and more good may be done in *confuting* him, than in confirming our owne; it were best of all to set vpon him, and put away by art, all that he hath fondly said without wit.—*Wilson. Art of Rhetorike*, p. 111.

I was of one poynt very fast & sure, that suche thynges as I write are consonant vnto the comon Catholike fayth and determinacions of Christe's Catholike Churche, and are clear *confutacions* of false blasphemous heresies by Tyndall and Barnes putte forthe vnto the countrey.

Sir T. More. Workes, p. 845.

Some men may be *confuted* in their errors, and persuaded out of them, but no man's error can be *confuted*, who together with his error doth not believe and grant some true principle that contradicts his error; for nothing can be proved to him who grants nothing, neither can there be (as all men know) any rational discourse, but out of grounds agreed upon by both parts.

Chillingworth. Rel. of Protestant Church, pt. i. c. 4.

It [is] generally known, how and by whom ye have been instigated to a hard censure of that former book entitled *The Doctrine and Discipline of Divorce*, an opinion held by some of the best among reformed writers without scandal or *confutement*, tho' now thought new and dangerous by some of our severe gnostics.

Milton. Tetrachordon. To the Parliament.

For error is no good *confuter* of error, as it is no good conversion that reforms one vice with another.

Bp. Taylor. On Repentance, c. 6. s. 5.

Now against the rancour of an evil tongue, from which I never thought so absurdly, as that I of all men should be exempt, I must be forc'd to proceed from the unfeigned and diligent inquiry of mine own conscience at home (for better way I know not Readers) to give a more true account of myself abroad than this modest *confuter* as he calls himself, hath given of me.—*Milton. Apology for Smectymnuus.*

Now that the *confutant* may also know as he desires, what force of teaching there is sometimes in laughter; I shall return him in short, that laughter being one way of answering a fool according to his folly, teaches two sorts of persons.—*Id. Ib.*

When a gentleman was commending Dr. Fisher, Bishop of Rochester, his great paines in the *confutation* of Luther's books, the wise prelate said heartily, that he wish'd he had spent all that time in prayer and meditation which he threw away upon such useless wranglings.

Bp. Taylor. Rule of Conscience, Pref

For when disputes are weary'd out,
'Tis interest still resolves the doubt:
But since no reason can *confute* ye,
Ill try to force you to your duty.—*Hudibras*, pt. ii. c. 2.

The third affirmeth that the roots of mandrakes do make a noise, or give a shreek upon eradication, which is indeed ridiculous and false below *confute*.—*Brown. Vul. Err.* b. ii. c. 6.

Which conceit being already convicted, not only by Scaliger, Bjolanus, and others; but daily *confutable* almost every where out of England; we shall not further *refute*.

Id. Ib. b. iii. c. 8.

A conceit not only injurious unto truth, and *confutable* by daily experience, but somewhat derogatory unto the Providence of God.—*Id. Ib.* b. ii. c. 6.

Our author knows he has all the common people on his side, and they only read the Gazettes of their own writers; so that every thing which is called an answer, is with them a *confutation*.—*Dryden. The D. of York's Papers Defended.*

He [our Saviour] foresaw that the great and popular objections to him would be that he was a magician: and therefore he *confuted* it before hand, and ejected evil spirits, to show that he was in no confederacy with them.

Jortin. Remarks on Ecclesiastical History.

He reckons Damasus and Ambrose amongst the most strenuous defenders of the faith, and *confuters* of heretics.

Id. Ib.

In the mean time, while affliction presseth hard upon us, while our deliverance is deferred, and the enemy is suffered to reproach and blaspheme; our prayer must be, that God would give us courage and utterance, still to confess him before men, and boldly to speak "his word of truth" for the edification of some and the *confutation* of others.

Bp. Horne. On the Psalms, Ps. 119.

Albinus, in his fifth section, divides Plato's Dialogues into classes. Not into two general ones of exoteric and esoteric; but into the more minute, and different, of natural, moral, dialectic, *confutative*, civil, explorative, obstetrick, and subversive.—*Warburton. P. S. to Remarks on Tillard.*

CONGE, *v.* } Fr. *Congé*; It. *Congedo*; Mid. CONGE, *n.* } Lat. *Commeatus*. The etymology, Menage, Skinner, and Du Cange, agree to be from the Lat. *Commeatus*. The Italian Menage traces thus:—*Commeatus*, It. *Commiato*, *comiato*, *comjato*, *congedo*. The French, thus:—*Commeatus*, *commiatus*, *comjatus*, *congé*. In as far, says Skinner, as *Commeatus* signifies the liberty of going here and there, *Congy* is applied by us to the respectful bending of the body towards our friend, as if beseeching *leave* or liberty to depart. In correspondence with this, is the English expression, To take leave.

"Fr. *Congédier*,—to dismiss, discharge licence, give leave unto, permit to go, suffer to depart," (Cotgrave.)

For conscience accuseth the. to *conge* the for evere.
Piers Ploughman, p. 49.

The kynge comaunded conscience. tho to *congie* alle hus officers —*Id.* p. 74.

Howe Laomedon the king of Troie,
Whiche ought well haue made him ioie,
Whan thei to rest a while hym preyde
Out of his londe he them *congeyde*.—*Gower. Con. A.* b. v.

Wherfore the kynge being with the delayes discontented. sodely with his wyfe departed, without takynge of theym any *congie* or leue.—*Fabyan*, c. 244.

The said Lord of Northumberlaund maid his devor at the departynge, of Gumbada and Leppa, as did likewise the Lord Scrop the father, and many others that retorned ageyn, in takynge their *congie*.
Leland. Fyancells of Margaret, Daughter of Hen. VII.

I haue *congied* with the duke, done my adieu with his nearest.—*Shakespeare. All's Well*, Act iv. sc. 3.

Fit time for him thence to depart it found,
To follow that, which he did long propound;
And vnto her his *congee* came to take.
Spenser. Faerie Queene, b. iv. c. 6.

Vpon a brace of milke white steedes
The two viragoes meete;
The knights, and each the other did
With curtes *congies* greete.
Warner, Albion's England, b. ii. c. 7.

With *congees* all salute him as he past,
And upon him their gracious glances cast.
Drayton. David & Goliah.

The humble insect humbly bow'd,
And all his lowest *congees* paid,
Of an alliance woundrous proud
To such a huffing tearing blade.
Somervile. The Ant & the Fly, Fab. 3.

CONGE'AL, *v.* } Fr. *Congéler*; Sp. *Congelar*; It. *Congelare*; Lat. CONGE'ALMENT. CONGE'ALABLE. CONGE'ALABLENESS. CONGEALA'TION. } *Congelare*, (*con*, and *gelare*;) perhaps Γελ-αω, splendere, to shine.

To bind a fluid or liquid substance into a solid by cold, by frost—as water into ice; to freeze: to bind, fix, or fasten, (met.) as if by cold; to concrete, to coagulate.

This precious Margarite that thou seruest, sheweth it self discended by nobley of vertue, from his heauenliche dewe. nourished and *congeled* in mekenesse, that mother of all vertues.—*Chaucer. Testament of Love*, b. ii.

If a thing be engendred in good matter, commonlie and for the more part it followeth after the *congelement* vertue of the first matter, and it be not corrupte with vices, to proceede with encrease of good virtues: eke right so it fareth of badde.—*Id. Ib.*

Asaph, he saith, is thilke same
For whiche in sondrie place is founde,
Whan it is fall downe to grounde
So as the fire it hath aneled,
Like vnto slime, whiche is *congeled*.—*Gower. Con. A.* b. vii.

Blacke or deepe redde wynes and thicke, do bind and *congele* that which they doo fynd in the body.
Sir T. Elyot. Castel of Helth, b. ii.

He who told one who then was Fortune's childe,
As if with horrour to *congeale* his bloud:
That Caius Marius farre from Rome exil'd,
Wretch'd on the ruines of great Carthage stood,
Though long both plagu'd by greefe, and by disgrace,
The consul-ship regaind, and dy'd in peace.
Stirling. Chorasses in Julius Cæsar, ch. 5.

And therefore waters frozen in pans, and open glasses, after their dissolution do commonly leave a froth and spume upon them; which are caused by the airy parts diffused in the *congealable* mixture.—*Brown. Vul. Err.* b. ii. c. 1.

But I am not so uncharitable to think that all our thoughts of kindness to death are the *congelation* of such black melancholick vapours; 'tis, I hope, in some an obedience to Plato's precept, the προμελετᾶν ευχημοσυνην, the endeavouring to behave one's self comely in whatever fortune.
Hammond. Works, vol. iv. p. 492.

Enter the citty, clip your wiues, your friends,
Tell them your feats, whilst they with ioyfull teares
Wash the *congealement* from your wounds, and kisse
The honour'd gashes whole
Shakespeare. Antony & Cleopatra, Act iv. sc. 8.

It [the island of Sal] hath its name from the abundance of salt that is naturally *congealed* there, the whole island being full of large salt ponds.—*Dampier. Voyage*, an. 1683.

And yet this hot and subtile liquor I have found upon trial, purposely made, to be more easily *congealable* (in the sense freshly explained) by cold than even common water.
Boyle. Works, vol. ii. p. 493.

Not here to repeat what we formerly delivered of the easy *congealableness* of oil of aniseeds, we have (as we elsewhere note to another purpose) distilled a substance from benzoin, which becomes a fluid, a consistent body.—*Id. Ib.* vol. ii. p. 497.

Near them little plates of sugar plumbs, disposed like so many heaps of hail stones, with a multitude of *congelations* in jellies of various colours.—*Tatler*, No. 148.

When Priam strains his aged arm, to throw
His unavailing jav'lin at the foe;
(His blood *congeal'd* and every nerve unstrung)
Then with the theme complies the artful song;
Like him the solitary numbers flow,
Weak, trembling, melancholy, stiff and slow.
Pitt. Vida's Art of Poetry.

GONGE'NERATE, *v.* } Lat. *Congenerare*, CONGE'NERACY. GONGE'NEROUS. CONGE'NEROUSNESS. } *atum*; *con*, and *generare*, formed from Gr. Γεν-αω, to beget, or bear. See CONGENITE, *infra*.

That they are ranged neither according to merit, nor *congeneracy*, of their conditions.—*More. Expos. Seven Ch.* p. 172.

And therefore as this number ten (according as I noted before) was called κοσμος, for the comprehensiveness of the title; so, I conceive, *congenerous* to this are those names of [illegible], &c. these all of them being of a comprehensive signification.—*More. App. to Def. of Phil. Cabbala*, p. 119.

Rational means, and persuasive arguments, whose force and strength must lie in their *congenerousness* and suitableness with the ancient ideas and inscriptions of truth upon our souls.—*Hollywell. Saviour of Souls.*

Then these things being carried respectively, sight to the eyes, and whiteness to the object, which did actively beget it, the eye becomes full of sight, and sees, and is not made sight in the abstract, but an eye seeing; and that which did *congenerate* the colour, is fitted with whiteness, and is made, not whiteness in the abstract, but a thing white, whether wood or stone.—*Cudworth. Morality*, b. i. c. 3.

In this place we should introduce the wolf, a *congenerous* animal, if we had not fortunately a just right to omit it in a history of British quadrupeds.
Pennant. British Zoology. The Wolf.

CONGE'NITE, *adj.* } Lat. *Con*, and *genitus*, past part. of *Geno*; CONGE'NIAL. CONGENIA'LITY. CONGE'NIOUS. } Gr. Γεν-αω, *ειν*, to beget, to bear.

Begotten or born together; produced in union with something else; *connate*.

Congenial,—of or pertaining to the same kind, suited or adapted to the kind, nature or disposition.

From an inclination it came to a firm persuasion and so to a law. God, in this, ruling in our hearts something after the manner by which he reigns in Heaven, even by significations of what is fit, by inspirations and *congenite* notices, by natural necessities.—*Bp. Taylor. Rule of Cons.* b. ii. c. 1.

But, as two voyces in one song embrace,
Fletcher's keen tribble, and deep Beaumont's base,
Two, full, *congenial* souls; still both prevail'd;
His muse and thine were quarter'd, not impal'd.
Berkenhead. On the Collection of Fletcher's Works.

Even the pride that I take in a certain *congeniality* (as I may term it) with your lordship's studies, will scant let me cease.—*Reliquiæ Wottonianæ*, p. 299.

In the blood thus dropp'd there remains a spirit of life *congenious* to that in the body.—*Hale's Remains*, p. 288.

Superstructing almost their whole physics upon abstracted reason; by which I mean the rational faculty, endowed but with its own *congenit*, or common notions and ideas.
Boyle. Works, vol. v. p. 513.

Some here restrain that maxim ("whatsoever is sinful, is also voluntary,") only to sinful actions; but it may be as true of sinful habits, which, though *congenit* with our natures, may be yet said to be free and voluntary.
South, vol. viii. Ser. 13.

For models, made to mend our kind,
To no one clime should be confin'd:
And manly virtue, like the sun,
His course of glorious toils should run;
Alike diffusing in his sight
Congenial joy, and life, and light.
Swift. The Birth of Manly Virtue.

That approbation which the world has uniformly given, I have endeavoured to justify by such proofs as questions of this kind will admit; by the analogy, which painting holds with the sister arts, and consequently by the common *congeniality*, which they all bear to our nature.
Sir J. Reynolds, Dis. 15.

CONGERIES. Lat. *Congerere*, to heap together; *con*, and *gerere*, which Vossius interprets *manum administrare*, formed from Χερ-ος, oblique case, from Χειρ, the hand. Pliny mentions a crow, which in time of drought was seen—lapides *congerentem* in situlam monimenti, "casting stones into the bucket of a sepulcre," till by heaping up (*tali congerie*) many stones, he brought the water to rise so high, that he could drink with ease.

A number of separate particles, or distinct bodies heaped, piled or collected together into one mass; a collection.

A cherry, I say, is nothing but a *congeries* of sensible impressions, or ideas perceived by various senses: which ideas are united into one thing (or have one name given them) by the mind; because they are observed to attend each other.
Berkeley, Dial. 3.

Their most remote account reaches to Tatuma and Tapuppa, male and female stones or rocks, who support the *congeries* of land and water, of our globe underneath.
Cook. Voyage, vol. vi. b. iii. c. 9.

CONGE'ST, *v.* } Lat. *Congerere*, *congestum*, CONGE'STION. } to heap together. See above CONGERIES.

To heap or pile up together; to collect or gather into one mass, to amass. See an additional example in v. CONJECT.

I strong o'er them, and you o'er me being strong,
Must for your victory us all *congest*,
As compound love to physic your cold breast.
Shakespeare. A Lover's Complaint.

——In whose minde
Worlds of heroick vertues are *congested*
To make him up a worthy.
Nabbes. Hannibal & Scipio, D 2.

So is the opinion of some divines, that, until after the Flood, were no mountains, but that by *congestion* of sand, earth, and such stuff as we now see hills strangely fraughted with, in the waters they were first cast up.
Drayton. Poly-Olbion. Illustrations on, s. 9.

I observed that the church yards (at Norwich) were filled up with earth, or rather the *congestion* of dead bodys, one upon another for want of earth.
Evelyn. Memoirs, 17 Oct. 1671.

But 'midst thy boundless joys, unbridled youth,
Remember still this sad, but certain truth,
That thou at last severely must account;
To what will thy *congested* guilt amount?
Blackmore. Creation, b. vii.

CONGIARY. Lat. *Congiarium*, from *Congius*, the name of a measure; perhaps from *Concha*, a shell. See the quotations.

How be it, himselfe when he returned out of Asia, in a *congiarie* or largesse, that hee gave unto the people, made a dole and distribution of more than an hundred thousand measures of gallons apiece.—*Holland*, b. xiv. c. 14.

To this man last rehersed the peoples favour and affection most inclined, by reason of many *congiaries* and largesses, which he had given amongst them in publick, by meanes whereof many a man was obliged and bound unto him.
Id. Livius, p. 980.

He gave *congiaries* often times to the people, but lightly they were of diuerse summes, one while 100, another while 300, and some times 200 and fiftie sesterces, and he left not so much as boyes under age, whereas they had not wont to receive such *congiaries*, unlesse they were above eleuen yeares olde.—*Id. Suetonius. Augustus*, p. 57.

CONGLA'CIATE. } Lat. *Conglaciare*, *atum*, CONGLACIA'TION. } (*con*, and *glaciare*.) in *glacies* convertere, to convert into ice, (Gesner.) A *gelando est glacies*, quasi *gelacies*, (Vossius.) And *Gel-are*, perhaps from Gr. Γελ-αω, splendere, to shine.

To bind or fix a fluid or liquid into a solid by cold, by frost, as water into ice; to congeal; to freeze.

For water commonly concreteth first in its surface, and so *congluciates* downwards.—*Brown. Vulgar Errours*, b. ii. c. 1.

Predictions may be made of future comets, which as we conjecture may be foretold; and of all sorts of meteors, of deluges, draughts, heates; *conglaciations*, &c.
Bacon. On Learning, by G. Wats.

CONGLO'BE, *v.* CONGLO'BATE, *v.* CONGLO'BATE, *adj.* CONGLOBA'TION. CONGLO'BULATE. Lat. *Conglobare*; *con*, and *globus*, a ball. See GLOBE, and CONGLOMERATE, *infra*. To gather, collect, or coalesce into a *globe*, or ball, or sphere.

So high as heav'n the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters; thither they
Hasted with glad precipitance, uprowl'd
As drops on dust *conglobing* from the drie.
Milton. Paradise Lost, b. vii.

This may after *conglobate* into the form of an egg.
Brown. Vulgar Errours, b. iii. c. 7.

In this spawn of a lentous and transparent body, are to be discerned many specks, or little *conglobations*, which in a small time become of deep black.—*Id. Ib.* b. iii. c. 14.

'Tis clear, that it is not done by meer *conglobation*.
Digby. On the Soul, c. 2.

——— Along their face
The big round drops course down with silent pace,
Conglobing on the gust.—*Pope. Homer, Iliad*, b. xvii.

None want a place, for all their centre found.
Hung to the goddess and coher'd around.
Not closer, orb in orb, *conglob'd* are seen
The buzzing bees about their dusky queen.
Id. Dunciad, b. iv.

Heaven's gifts, which do like falling stars appear
Scatter'd in ether; all, as in their sphere,
Were fix'd, *conglobate* in his soul; and thence
Shone through his body, with sweet influence.
Dryden. Upon the Death of Lord Hastings.

——— When the trumpet's call,
As sounding brass, collects us round heaven's throne
Conglob'd, we bask in everlasting day,
(Paternal splendour!) and adhere for ever.
Young. Complaint, Night 7.

Matter being supposed eternal, there never was a time, when it could be diffused before its *conglobation*, or *conglobated* before its diffusion.
Johnson. Review of Four Letters from Sir I. Newton.

Swallows certainly sleep all the winter. A number of them *conglobulate* together, by flying round and round, and then all in a heap throw themselves under water, and lie in the bed of a river.—*Id. Boswell's Life of Johnson.*

CONGLOMERATE, *v.* CONGLO'MERATE, *adj.* CONGLOMERA'TION. Lat. *Conglomerare, atum*, to wind up into bottoms, i. e. balls, (Minshew.) *Con*, and *glomerare*. To wind or roll up into balls; to collect or gather up into masses—by weaving or spinning; and thus, to interweave.

The beams of light, when they are multiplied and *conglomerate*, generate heat.—*Bacon. Natural History.*

This suggests to the spider the fancy of spinning and weaving her web, and to the bee of the framing of her honey combs, but especially to the silk-worm of *conglomerating* her both funeral and natal clue.
More. Immortality of the Soul, b. iii. c. 13.

And yet there is a great affinity betwixt the nidifications of birds, and these *conglomerations* of the threads of the silk worm.—*Id. Ib.*

Proceeding very warily in the breaking one of these stones, we found that in the centre of it there lay a soft and oval stone, as it were the kernel of those *conglomerated* shells.—*Boyle. Works*, vol. ii. p. 81.

Eternal damps, and deadly humours drawn
In poisonous exhalations from the deep,
Conglomerated into sooty night,
And darkness, almost to be felt, forbid
The sun, with cheerful beams, to purge the air.
Thomson. Sickness, b. ii.

CONGLUTINATE, *v.* CONGLU'TINATE, *adj.* CONGLUTINA'TION. Fr. *Conglutiner*; Sp. *Conglutinar*, It. *Conglutinare*; Lat. *Conglutinare*, (*con*, and *glutinare*,) to glue together. To *glue* together; to stick fast; to adhere, (sc.) as if by some viscous or *glutinous* substance.

Also by reason of the affinitie, whiche it hath with mylke, it is convertible into bloud and fleshe, specially in those persons, whiche do inhabyte the northe partes, in whom natural heat is *conglutinate*.
Sir T. Elyot. Castel of Helth, b. ii.

But for as muche as the whole bodye is perfectly *conglutinate* in itself, it commeth to passe, that the spirite of Christe practiseth his efficacie in euerye member accordyng to their seueral capacitie and ordre.—*Udal. Ephesians*, c. 4.

All these together *conglutinate* and effectually executed, maketh a perfect definition of iustice.
Sir T. Elyot. Governour, b. iii. c. 1.

It is said moreover, that the white of an egg is very good to *conglutinate* or sowder any wound.
Holland. Pinie, b. xxix. c. 3.

For generative seed is the superfluous excrement of that nourishment which is *conglutinate* to the substantial parts of the body.—*Id. Plutarch*, p. 850.

His is no mixion nor *conglutination*, but a certaine troublesome striving and combate.—*Id. Ib.* p. 911.

Mathulus relates that in many the bones having been very well set (which circumstance, he requires as necessary) have had their broken parts *conglutinated* within three or four days.—*Boyle. Works*, vol. ii. p. 136.

When the callus is making, and the broken parts of the bone begin to be *conglutinated* together, a portion of that blood, which had flowed to the part affected, is carried to the skin, and permeates that.—*Id. Ib.* vol. iv. p. 772.

CONGRATULATE, *v.* CONGRATULA'TION. CONGRA'TULATOR. CONGRATULA'TORY. CONGRA'TULANT, *adj.* Fr. *Congratuler*; Sp. *Congratular*; It. *Congratulare*; Lat. *Congratulari*; qui *gratulatur*, alienam felicitatem sibi *gratam* et jucundam esse verbis ostendit. See GRATEFUL.

To express our sympathy in the good fortune or happiness of another; that such good fortune is *grateful*, agreeable, pleasing to us; that we rejoice in his joy; share or partake in it.

The inhabitants of Burdeaux hearing of the erle's arrival, sent to him messengers in the darke night thâking and *congratulating* for his thither commyng.—*Hall. Hen. VI.* an. 36.

I answered, that your maiestie had sent messengers to Ken Can, and that you would not haue sent messengers vnto him, or letters vnto Sartach, had not your highness bene perswaded that they were become Christians because you sent not vnto them for any feare, but onely for *congratulation*, and curtesie's sake, in regard that you heard that they were conuerted to Christianitie.
Hackluyt. Voyages, vol. i. p. 109.

The custome was, one primacye to haue to doe with an other by *congratulatorye* letters soone after the certaintee of their election was knowne, to keepe the unitie of the church.
Fox. Martyrs. Tonstall and Stokesley to Pole.

He that in glory of his fortune sat,
Admiring what he thought could never be,
Did feel his blood within salute his state,
And lift up his rejoicing soul, to see
So many hands and hearts *congratulate*
Th' advancement of his long-desir'd degree.
Daniel. Civil Wars, b. ii.

Nor was this shew of love dissimulation,
But true unfained kindnesse, and good faith,
But yet Gradasso's faint *congratulation*
Makes men surmise he thinks not as he saith.
Harrington. Orlando, b. xxx. s. 68.

And certainly, as an accumulation of paternal honour in deeming us worthy to succeed him, nothing more noble, more illustrious, could befall us than the judgment of such a prince, nothing more fortunately auspicious could happen to us at our first entrance upon the government, than such a *congratulator*.—*Milton. Letters. Cromwell to Gustavus.*

The lords desired the concurrence of the commons to a *congratulatory* declaration from the houses to the army, and to a letter to the general.—*Whitelock. Mem.* an. 1647.

Forth rush'd in haste the great consulting peers,
Rais'd from their dark divan, and with like joy
Congratulant approach'd him, who with hand
Silence, and with these words attention won.
Milton. Paradise Lost, b. x.

Men met each other with erected look
The steps were higher that they took,
Friends to *congratulate* their friends made haste;
And long inveterate foes saluted as they past.
Dryden. Threnodia Augustalis.

My *congratulations* keep their distance, and pass no farther than my heart. There it is that I have all the joy imaginable when I see true worth rewarded, and virtue uppermost in the world.—*Id. Dedication of Troil. & Cress.*

He [Edward VI.] both wooed for his uncle, recommending him unto the queen [Katherine Par] and after the marriage wrote her a *congratulatory* letter.
Strype. Memorials. Edw. VI. an. 1548.

You *congratulate* me on the prosperous situation of my affairs in general, and particularly on the friendship of Milo, together with the vain and ineffectual schemes of the worthless Clodius.—*Melmoth., Cicero*, b. ii. Let. 2.

Still Cali lives; and must he live to morrow?
That fawning villain's forc'd *congratulations*
Will cloud my triumphs and pollute the day.
Johnson. Irene, Act iv. sc. 6.

CONGRE'E, *v.* To *agree* together. See AGREE.

For government, though high, and low, and lower,
Put into parts, doth keepe in one consent,
Congreeing in a full and and naturall close,
Like musicke. *Shakespeare. Hen. V.* Act i. sc. 2.

CONGRE'ET, *v.* A. S. *Gret-an*; Dut. *Groet-en*; Ger. *Gruss-en*. "*Gret-an, gretan sendan*, salutare, salutem dicere; to salute, to *greet*, to send *greeting*," (Somner.)

Since then my office hath so farre preuayl'd,
That face to face, and royal eye to eye,
You haue *congreeted*.—*Shakespeare. Hen. V.* Act v. sc. 2.

CO'NGREGATE, *v.* CONGRE'GATE, *adj.* CONGREGA'TION. CONGREGA'TIONAL. CONGREGA'TIONALISTS. Fr. *Congréger*; Sp. *Congregar*; It. *Congregare*; Lat. *Congregare*, (*con*, and *grex*, a flock;) from Αγειρ-ειν, and that from Αγ-ειν, *cogere* in unum: to drive into one, (sc.) flock, herd, &c.

To flock together, to herd together; to come, or cause to come, together in a flock or herd; to collect, gather, or assemble.

In the mean season caused they their hyred seruantes to blowe it forth abroade throughoute all the hole realme, that they were there *congregated* for an wholesome unite and reformacion of the church of Ingland, to stoppe so the mouthes of the comen people.
State Trials. Sir John Oldcastle, an. 1413.

The Duke of Somerset and other, whiche narrowly escaped, fled with the Queene and Prince Edward, into the bishoprucke of Durhame, in which place they determined to *congregate* and gather a new armye and power, and if no hope were of recouery, they then agreed to fly into Scotland.
Hall. Hen. VI. an. 38.

Thē ye kyng beyng warned of ye *congregacions* yt this Wyllyam made, commanded hem to cease of such doyngys, yt the people myght exercyse theyr artis & occupacios.
Fabyan, vol. ii. an. 1198.

Into their secretes come not my soule, and into their *congregacion* be my honour not coupled.
Bible, 1551. *Exod.* c. 49.

In this parliament it was first concluded; that deposed King Richard should continue in a large prison, and be plenteously served of all things necessary both for viand and apparell, and if any persons should presume to reare warre or *congregate* a multitude to deliver him out of prison, that then he should be the first that should die for that seditious commotion.—*Prynne. Soveraigne Power of Parl.* pt. i. p. 95.

The heauens herald staid not to reply,
But past away, his doings to relate
Vnto his Lord; who now in th' highest sky,
Was placed in his principall estate,
With all the Gods about him *congregate*.
Spenser. Faerie Queene, b. vii. c. 6.

But from this *congregation* hee sequestered and removed the base multitude of mechanicall labourers and slaves.
Holland. Suetonius, p. 165.

Then, with a breath, he gave the winds to blow;
And bade the *congregated* waters flow.
Dryden. Ovid. Metamorphoses, b. i.

But suppose the first churches were barely *congregational*, by reason of the small number of believers at that time, yet what obligation lies upon us to disturb the peace of the church we live in, to reduce churches to their infant state?
Stillingfleet, vol. ii. Ser. 6.

Whether to genial dews above
You melt the *congregated* skies,
Or teach the torrent streams below
To wake the verdure of the vale.
Whitehead. The New Year, Ode 2.

With farther preparation, and a little more experience, he preached in a more public pulpit, before one of the largest and most polite *congregations* at London.
Dr. Horne. Life by Jones.

But may he not think too ill of their spirit? I verily believe he doeth; or if he doeth not, is there not an equal share of the same spirit in too many of the presbyterians and *congregationalists* there.
Abp. Secker. Answer to Dr. Mayhew's Observations.

CONGRESS. CONGRE'SSION. CONGRE'SSIVE. Lat. *Congredi, congressus*, to go, meet or assemble together; *con*, and *grad-i*. See GRADE.

A meeting or coming together, an assembly, a concourse, a communication.

It follows not that all such approaches were unlawful: as appears in the case of a leprous wife, with whom that it is lawful to have *congress* is so certain, that it is told as an heroick story of Dominicus Catalucius, a Prince of Lesbos, that he did usually converse with his wife that was a leper, as still knowing it to be his own flesh, which no man hates.
Bp. Taylor. Rule of Conscience, b. ii. c. 2.

All which I have meant hitherto in reference to their visible *congresses* one with another.
More. Immortality of the Soul, b. iii. c. 7.

And if the danger be an excuse and can legitimate the *congression* even where there is hazard to have a diseased child begotten, in one case, then so it is in the other.
Bp. Taylor. Rule of Conscience, b. ii. c. 2.

For if that be male which generates in another, that female which procreates in itself, if it be understood of sexes conjoyned, all plants are female; and if of disjoyned and *congressive* generation, there is no male or female in them at all.
Brown. Vulgar Errours, b. ii. c. 6.

Hereupon the *congress* grew wholly desperate, and all parties prepared for the field without any other view for the three months following the first rise of this pretension.
Sir W. Temple. Memoirs, 1672 to 79.

——— Alas! the thoughts
Of that sweet *congress*, the preceding night,
Soften'd my dreams, and all my senses lull'd;
And with more joyful heart at morn I rose.
Warton, Eclogue 3.

CONGRU'E, v. / CONGRU'E, *adj.* / CO'NGRUENT. / CO'NGRUENCE. / CO'NGRUENCY. / CO'NGRUENTLY. / CONGRU'ITY. / CO'NGRUELY. / CO'NGRUOUS. / CO'NGRUOUSLY. } Lat. *Congruere, a gruibus*, (cranes) which never separate, either when flying or feeding, (Festus.) The Lat. *Grus*, contracted from Gr. Γερ-ανος, of unknown etymology.

To flock or come together; to convene or concur; to be convenient, or consistent, suitable or agreeable, fit or proper.

The scholastic distinction between merit of *congruity* and merit of *condignity*, seems well explained by Hobbs, thus:—

But there is between these two sorts of merit, this difference, that in contract I merit by virtue of my own power, and the contractor's need; but in this case of free gift, I am enabled to merit only by the benignity of the giver. In contract, I merit at the contractor's hand that he should depart with his right; in case of gift, I merit not that the giver should part with his right, but that when he has parted with it, it should be mine, rather than another's. And this I think to be the meaning of that distinction of the schools, between *meritum congrui*, and *meritum condigni*. For God Almighty, having promised Paradise to those men (hoodwinked with carnal desires) that can walk through this world according to the precepts and limits prescribed by him; they say, he that shall so walk, shall merit Paradise *ex congruo*. But because no man can demand a right to it by his own righteousness, or any other power in himself, but by the free grace of God only; they say, no man can merit Paradise *ex condigno*.—*Hobbs. Of Man*, pt. i. c. 14.

Grammar, first hath for to teche
To speake vpon *congruites*.—*Gower. Con. A.* b. vii.

I professe and denounce in like manner, that neither haue you any iust *congrue* occasion in my book so to iudge, muche lesse to raile of me.—*Fox. Martyrs. Alanus Copus the Sycophant, answered*, p. 645.

I cal not them gramariens, whiche onely can teache or make rules, wherby a childe shal onelye lerne to speake *congrue* Latine, or to make axe versis standynge in one fote, wherin perchance shall be neyther sentence nor eloquence.
Sir T. Elyot. Governour, b. i. c. 15.

It is therefore *congruent*, and accordynge, that as one excelleth another, in that influence, as thereby beinge nexte to the similitude of his Maker, so shulde the estate of his person be anaunced in degree, or place, where vnderstandynge maye profyt.—*Id. Ib.* b. i. c. 1.

Infidels may haue this attrition (for you graunt, that it cõmeth of naturall strength) and yet shall it not folowe of *congruence*, that they must receiue grace, and also remissiõ of their sinnes.—*Barnes. Workes*, p. 273.

But in conclusion the Frenshe kynge so entreated theym, that they agreed to rest there styll, and that of a *congruency*, for they might dwell in no lãde where they shulde more surely be defended.—*Fabyan*, vol. ii. an. 1273.

But this we maie see, what it is to haue a prince learned himselfe, who feeling and tasting the price and value of science and knowledge, is thereby not onelie the more apt to rule, but also to instruct and frame his subjects, from a rude barbaritie, to a more ciuil *congruencie* of life, and to a better understanding of things.
Fox. Martyrs. King Alfred religious & learned p. 130.

And as for the bishoprike of Durham, to say the very truth, he could not of good *congruity* but reward his old chapmane.—*Tyndall. Workes*, p. 374.

And seuing for yᵗ point which is no smal mater, elles as for his rules of rhetorike or grãmaticall *congruitie* either, or ouersight in reasoning, as thinges of no great weight, I would not much vouchsafe to touche.—*Sir T. More. Workes*, p. 875.

I might conclude that his [Henry VII.] actes passed all the noble acts of his noble progenitours syne the Conquest, and may most *congruly* alsone erthly prynces be lykenyd vnto Salamon Kynge of the Israelytes, and be called the seconde Salamon.—*Fabyan*, an. 1485.

Our saied lorde the Kyng to hym whom that suche maner of houses, edefices or places of ground longeth or appertaineth shal satisfie & of other houses & edefices or places *congruely* shall recompence.—*Hall. Hen. V.* an. 6.

——— Right convenently
And full *congruently*
As nature could diuise.—*Skelton. Bake of Philip Sparow.*

Of good *congruence* all subjects become most bound to their soveraigne and princes, and them ought most faithfully to love, honour, obey, serve and dread.
Strype. Memorials. Hen. VIII. Discourse, an. 1533.

The *congruent* and harmonious fitting of parts in a sentence hath almost the fastening and force of knitting and connection; as in stones well squared, which will rise strong a great way without mortar.—*B. Jonson. Discoveries.*

By her meanes winding himself into the favour of Nero, he easily obtained the chief place among his minions and favourites (such was the *congruence* of their humours and dispositions.)—*Holland. Suetonius*, p. 223.

The *congruity* of things is their suitablenesse to such or such a state or condition, and 'tis a great law in the Divine and first constitutions, that things should incline and move to what is suitable to their natures.
Glanvill. Pre-existence of Souls, c. 13.

This of hope is a middle temper, and so a little more *congruous* and apportion'd to the middle state, more ingenuous than fear, and not so elevated as love.
Hammond. Works, vol. iv. p. 505.

We cannot but conclude from such a train of causes so fitly and *congruously* complying together, That it was really the counsel of an Universal and Eternal Mind, that hath the overseeing and guidance of the whole frame of nature.
More. Antidote against Atheism, c. 4.

Thus by man's referring the knowledge of the creature to the Creator's glory, it becomes in some sense, and *congruously* to its own nature, the praiser of its Maker.
Boyle. Works, vol. ii. p. 33.

Though these [the discourses and instructions of Mentor] were well suited to the main design of the author, which was to form the mind of a young prince, yet they seem not *congruous* to the nature of epic poetry.—*Blair*, Lect. 44.

The point lies here, to wit, whether it be so *congruous* to God to reward the obedience, and good actions of men, that it is *incongruous* to his nature not to do it. And this I utterly deny.—*South*, vol. iii. Ser. 1.

CONJE'CT, v. / CONJE'CTOR. / CONJE'CTURE, v. / CONJE'CTURE, n. / CONJE'CTURER. / CONJE'CTURAL. / CONJE'CTURALLY. / CONJECTURA'LITY. } Lat. *Conjicere, conjectum*, to throw together, (*con*, and *jacere*, to throw;) Fr. *Conjecturer*; Sp. *Conjeturar*; It. *Conghietturare, congetturare. Conjicere* proprie est res plures in unum *jacere* locum. Hinc ad mentem transfertur. (To throw or cast many things together: hence, transferred to the mind.) Nec tamen tam signat multa in mente *conjungere*, quam, ubi *junxeris*, unum pluribus consideratis *colligere*. (Vossius.)

To throw together, (met.) the thoughts; to throw, cast, or take out; to pick out or select from thoughts so thrown together; to guess, to divine. See the quotations from the *Governour* and Hobbs.

In Shakespeare, (*Othello*, Act iii. sc. 3,) the Commentators have altered *conceits*, in the first folio, to *conjects*.

Him that one hateth, hate we all
And *conject* how to doen him fall.—*Chaucer. Rom. of the R.*

——— They but dorst han swore
That to Jamele, of which I spake before,
She doughter n'as, for as by *conjecture*
Hem thoughte she was another creature.
Id. The Clerkes Tale, v. 8759

That whych is presently doon we perceyue, that whyche is to come, we *conject* or dyuyne.
Sir T. Elyot. Governour, b. iii. c. 22.

Moreouer after the thinges be inuẽted, *conjected*, perceyued, and by long tyme and often consydered, and that the mynd dysposeth herselfe to executiõ or actual operation: thanne the vertue, named prudence, first putteth her selfe forwardes.
Id. Ib. b. iii. c. 23.

When thou hast tolde thy tale
which is but short and sweet
Then let my lone *conject* the reast
till she and I do meete.
Turbervile. To his Ring given to his Ladie, &c.

Neither shall oure delyuerance come so to pass, nor by sicke meanes as we *conjecter*.—*Joye. Exposicion of Daniel*, c. 10.

You shal perceiue the treasons false of Greeks, and of this one
Conjecture all. *Phaer. Virgill. Eneidos*, b. ii.

But without doubt (by all *conjectures* of reason) the said islands fall all without the limitation of Portingal, and pertaine to Spayne.—*Hackluyt. Voyages*, vol. i. p. 215.

The oration *conjecturall* is when matters bee examined, and tried out by suspitions gathered, and some likelihood of thing appearing.—*Wilson. The Arte of Rhetorike*, p. 92.

So shall the weight of these *conjectural* gheasses, and the face of M. Hardinge's truthe, whiche he so muche magnifieth without cause, the better appeare.
Jewell. Defence of the Apologie, p. 263.

Nor [do] these men cast on mee particular calumnies but *per satyram* congested and *conjected* at a mass upon the Church of England in pretence of mee.
Mountagu. An Appeale to Cæsar, p. 298.

Because he pretends to be a great *conjector* at other men by their writings, I will not fail to give ye readers, a present taste of him from his title, hung out like a toling signpost to call passengers.—*Milton. An Apology for Smectymnuus.*

I will set downe the Lord's prayer as it was translated in sondrie ages, that you may see by what degrees our tongue is risen, and thereby *conjecture* how in time it may alter and fall againe.—*Camden. Remains. Languages.*

If a man seeth in present, that which he hath seen before, he thinks that that which was antecedent to that which he saw before, is also antecedent to that he presently seeth: As for example, he that hath seen the ashes remain after the fire, and now again seeth ashes, concludeth again there hath been fire: and this is called again *conjecture* of the past, or presumption of the fact.—*Hobbs. Hum. Nat.* c. 5.

By his natural prudence, without the help of instruction before or after, he [Themistocles] was both of extemporary matters upon short deliberation, the best discerner, and also of what for the most part would be their issue the best *conjecturer*.—*Id. Tuscanes*, b. i. p. 74.

But for old English names which here are the scope of my care, I must set them as I may out of old English Saxon treatises, as I have happened upon here and there, and some *conjecturally*, referring all to the judgment of such, as shall be more happy in finding out the truth.
Camden. Remains. Names.

Who [Aristotle] in matters of difficulty, and such which were not without abstrusities conceived it sufficient to deliver *conjecturalities*.—*Brown. Vulgar Errours*, b. vii. c. 14.

What those things were which some among the Corinthians built upon the foundation of Christianity, whereby they endanger'd their salvation, we may probably *conjecture* by what the apostle reproves in his epistle, as the tolerating of incestuous marriages, communicating in idol feasts, &c.
Tillotson, vol. i. Ser. 9.

If this be a good objection, it will at all times equally hinder us from abounding in the offices of charity since there is no time, when we may not entertain such *conjectures* as these, and alarm ourselves with such fears and forebodings.—*Atterbury*, vol. ii. Ser. 7.

But because these *conjecturers* do not allow glass to be pervious to common air, we shall at present press them with this experiment, which we have divers times made.
Boyle. Works, vol. ii. p. 543.

I would beseech my readers not to look upon any thing as my opinion or assertion, that is not delivered in the future series of my own words; lest a transcriber should make me deliver those things resolutely and dogmatically, which I deliver but hesitantly and *conjecturally*.—*Id. Ib.* vol. i. p. 314.

When men had nothing to trust to, in their predictions, but their own ingenuity, they did well to deal in equivocal or enigmatic expression, and might leave it to chance, or to the passions of their votaries, to find an application for their random *conjectures*.—*Hurd. Works*, vol. v. Ser. 1.

Certainly such a religion (though accompanied with some degree of superstition, together with a belief of the *heathen* and the *turpe*, and with a tolerable system of morals, and with some *conjectural* hopes of a life after this, is far preferable to atheism.—*Jortin. On Eccles. Hist.*

CONIFEROUS. Bearing fruit in shape of a *cone*, (qv.)

In transplanting of these resinacious and *coniferous* trees you must never diminish their heads, nor be at all busy with their roots, which pierce deep, and is all their foundation.
Evelyn. On Forest Trees, c. 21.

CONJOIN, *v.* Conjo'ining, *n.* Conjo'int, *adj.* Conjoi'ntly. Conju'nct, *adj.* Conju'nction. Conju'nctive. Conju'nctively. Conju'nctly. Conju'ncture. Fr. *Conjoindre*; Sp. *Conjuntar*; Lat. *Conjungere*, to put, place or bring together; *con*, and *jungere*, quasi *in unum agere*, to join or unite together. See Join.

"Fr. *Conjoindre*,—to conjoin, (connect,) combine, couple, co-unite; to joyn, associate; fasten, knit; marry, make sure with or together," (Cotgrave.)

Conjuncture is now used emphatically, for a combination of *important, critical* circumstances.

But oft hir wittes ben made blynde,
Ad oneliche of this ake poynte,
That hir abydyng is *conioynte*
Forth with the body for to dwell.—*Gower. Con. A.* b. vii.

He loketh the *coniunccions*,
He loketh the recepcions,
His signe, his houre, his ascendent. *Id. Ib.* b. vi.

And the cause, why the poete *conioyneth* experience and memorye together (as it were in a lefulle matrimonye, experience begettynge, and memorie alwaye producynge that incomparable fruite, called sapience) is, for that memorie in her operation properlye succedeth experience.
Sir T. Elyot. The Governour, b. ii. c. 22.

In such wyse temperyng and qualifying his infinite power and vertue to the measure and capacitie of manne's nature, that it mai be hable to abyde the metyng together & *conioynyng* therof.—*Udall. Luke*, c. 1.

All that he had done with King Lewys in his ambusade for the *coniogning* of this new affinitie, was both frustrate and vaine.—*Grafton. Edw. IV.* an. 4.

Therefore no man can defile his owne bodye with any maner of superstition, but he doth separat himself, from that *conionction* and vnió wherby we ar made the members of the Sonne of God.—*Calvine. Foure Godlie Sermons*, S. 1.

Wherin Saint Hierome was rather contente to loyn the latine *coniunction* with the Greke woorde, and call it compresbiter, thē to chaunge that woorde signifying the office into seniores and consenior, signifying but the age.
Sir T. More. Workes, p. 426.

The emperor like a wise prince, seying then the aspect of the planet *reygned* contrary to hys purpose, ceased for to talke of that matter any more till an other daye when the *coniunccion* should be in more meker signes stirynge to peace.—*Hall. Hen. IV.* an. 4.

These broiles haue oft my cheekes with teares bedew'd,
My heart is rent, my hope bereau'd, my ioys are gone,
My life is lost, if you *confoune* not both in one.
Mirrour for Magistrates, p. 93.

Some traditions rely but upon single testimony at first, and yet descending upon others, come to be attested by many, whose testimony though *conjunct*, yet in value is but single, because it relies upon the first single relator, and so can have no greater authority, or certainty, than they derive from the single person.
Bp. Taylor. Liberty of Prophesying, s. 5.

Nestorius teaching rightly that God and man are distinct natures, did thereupon misinferre that in Christ those natures can by no *coniunction* make one person.
Hooker. Eccles. Politie, b. v. § 52.

And indeed I am induc'd fully to this understanding of St. Paul's words by the *conjunctive* particle [δὲ] which he uses.—*Bp. Taylor*, vol. i. Ser. 23.

Let them be considered, root and branch, first severally, then *conjunctively*.—*Fuller. Worthies. Oxfordshire.*

Their office is as well severally as *conjunctly* to watch with diligence over the flock committed to their charge, both publickly and privately, that no corruption of religion or manners grow amongst them.
Spotswood. Church of Scotland, an. 1575.

You see now what power was acquir'd in civil matters by the *conjuncture* of philosophy and divinity.
Hobbs. Behemoth, pt. ii.

I considered that also the actions of men, which singly are inconsiderable, after many *conjunctures*, grow at last either into one great protecting power, or into two great destroying factions.—*Id. On Sir W. D'Avenant's Preface.*

Thus the feet of the otter are made, the toes being all *conjoyned* with membranes as the feet of geese and ducks are.—*Derham. Physico-Theology*, b. vi. c. 1. Note 3.

Hence, v. 8, he exhorts them to be united in friendship one to another, that with one heart and one voice they might *conjointly* glorify God, and receive one another with the same good will that Christ has received the Jews.
Locke. On Romans, s. 13. c. 14. Note 7.

So they made no advances till the Duke of Marlborough came back, who carried over Lord Viscount Townsend, to be *conjunct* plenipotentiary with himself, reckoning the load too great to bear it wholly on himself.
Burnet. Own Time, an. 1709.

Heaven (that hath plac'd this island to give law
To balance Europe, and her states to awe)
In this *conjunction* doth on Britain smile,
The greatest lender, and the greatest isle.
Waller. A Panegyric to my Lord Protector.

They must be understood *conjunctly*, so as always to go together, ask so as to seek, seek so as to knock: that is, as St. Paul expresseth it, a man must continue instant in prayer.—*Bp. Beveridge*, vol. i. Ser. 31.

——— Who from our looms
Take largely for themselves, and for those tribes
Of Indians, ancient tenants of the land,
In amity *conjoin'd*, of civil life
The comforts taught, and various new desires,
Which kindle arts, and occupy the poor.
Dyer. The Fleece, b iv.

She and the sun with influence *conjoint*
Wield the huge axle of the whirling earth,
And from their just direction turn the poles,
Slow urging on the progress of the years.
Glover. On Sir Isaac Newton.

I'll try to come with my supplies;
To muster up my sober aid,
What time your lively pow'rs invade;
To act *conjointly* in the war
On dulness, whom we both abhor.
Smart. Reason & Imagination.

Finding King James irremediably excluded, he voted for the *conjunctive* sovereignty, upon this principle, that he thought the title of the prince and his consort equal, and it would please the prince their protector to have a share in the sovereignty.—*Johnson. Life of Sheffield.*

But I will neither ostentatiously display my own endeavours to assist you in this *conjuncture* nor dwell upon the unworthy treatment you have received from others.
Melmoth. Cicero, b. i. Let. 16.

CO'NJUGATE, *v.* Co'njugate, *n.* Conjuga'tion, Co'njugal. Conjuga'lity. Co'njugally. Lat. *Conjugare*, (*con*, and *jugum*.) See Conjoin, and Join.

To put, place or bring under the same *yoke*; to join, couple, or unite.

Conjugal is applied to the union—by marriage; connubial, matrimonial.

"*Conjugation* doth as it were *yoake*, and couple verbs together with their moods, tenses, and declinings, under one and the same theme," (Minshew.)

Can skantly the tensis of his *conjugations*.
Skelton. Speak Parrot.

I was neuer discontented with your former allegacion out of Saynte Augustyne, concernyng vowes singular, *quod alius vouit castitatem coniugalem*, that some men voweth *coniugall* chastyte, or faythfull clennesse in marryage.
Bale. Apology, fol. 64.

He shall set naught by ye God of his fathers, neither shall he regarde the *coniugale* sone in wedlock, nor sette awght by any God at all, for he shall exalt himself aboue all thinges.
Joye. Exposicion of Daniel, c. 12.

For those drawing as well marriage as wardship, gave him both power and occasion to *conjugate* at pleasure the Norman and the Saxon houses, which by degrees might prove a second conquest of affections, harder than the first.
Reliquiæ Wottonianæ, p. 101.

But now it is no new wonder but a pursuance of the same *conjugation* of great and divine things, that the fame and religion of Jesus was with so incredible swiftness scattered over the face of the habitable world, from one end of the earth unto the other.—*Bp. Taylor. Rule of Conse.* b. i. c. 4.

But I must also observe other great *conjugations* of mercy; for he that is to pass through an infinite, must not dwell upon every little line of life.—*Id.* vol. ii. Ser. 26.

Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love, then which perhaps no bliss
Enjoy'd by us excites his envy more:
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
Milton. Paradise Lost, b. ix.

And if it be true both in divinity and law, that consent alone, though copulation never follow, makes a marriage, how can they dissolve it for the want of that which made it not, and not dissolve it for that not continuing which made it, and should preserve it in love and reason, and difference it from a brute *conjugality*.—*Id. Tetrachordon.*

Such a hater looses by the due punishment that privilege, *Deut.* xxiv. 1, to divorce for a natural dislike; which, though it could not love *conjugally*, yet sent away civilly, and with just conditions.—*Id. Colasterion.*

All the various mixtures and *conjugations* of atoms do beget nothing but new inward texture and alteration of surface.—*Bentley*, Ser. 2.

I do not wonder at your lordship's being terrified with the account that has been given you of the number of *conjugations* in the Greek language; but I hope you will instantly recover your spirits upon being told, that, instead of thirteen, they are but two.—*Sharpe. Of the Greek Tongue*, Let. 7.

Whenever an action is good and virtuous, it is not only natural, but carries with it a felicity flowing from and essential to the very nature of it. Paternal, *conjugal*, filial affection, are they not full of delights?
Hoadly. Letters signed Britannicus, Let. 94.

In lifeless strains let vulgar satire tell
That marriage oft is mixt with heav'n and hell;
That *conjugal* delight is sour'd with spleen,
And peace and war compose the varied scene:
My Muse a truth sublimer can assert,
And sing the triumphs of a mutual heart.
Blackmore. Extempore Verses.

CONJU'NCTION. See Conjoin.

CONJU'RE, *v.* Conju're, *n.* Co'njurer. Co'njuring, *n.* Conju'rement. Conjura'tion. Conju'rator. Fr. *Conjurer*; Sp. *Conjurar*; It. *Congiurare*; Lat. *Conjurare*; simul *jurare*, et alterum alteri promittere fidem; to *swear together*, and each to pledge his fidelity to the other: (*con*, and *jurare*, to swear.) See Jury.

To swear together; to bind themselves by an oath to some common purpose; to complot, to conspire, to confederate, to combine.

To call upon with the solemnity of an oath; with zeal, with fervour; to beg or beseech, to supplicate or entreat earnestly.

"The *conjurer*," says Minshew, "seemeth by praiers and invocation of God's powerful names to compel the devil to say or doe what he commandeth him."

But Ihesus was stille and the prince of prestis seide to him, I *conjure* thi bi the lyvinge God that thou seye to us if thou art Crist the Sone of God.—*Wiclif. Matthew*, c. 26

This abbot, which was an holy man,
As monkes ben, or elles ought to be,
This yonge childe to *conjure* he began
Chaucer. The Prioresses Tale.

And thervpon he gan *conjure*,
So that through his enchantement
This ladie, which was innocent,
And wiste nothynge of this guile,
Mette. (i. e. dreamt.) *Gower. Con. A.* b. vi.

And gan out of hir cofer take
Hym thought an heuenly figure,
Whiche all by charme, and by *conjure*
Was wrought. *Id. Ib.* b. v.

And in lyke manner of the leapers thou canst proue nothing: thou canst neuer *conjure* out confession thence, howbeit thou hast an handsome example there.
Tyndall. Workes, p. 15.

And in the end he repeteth how he *conjured* God in Horeb, and overcame him with prayer, where thou mayest learne the right maner to pray.—*Id. Ib.* p. 22.

——— And first the watch is slain
Then gates vnfold to let their fellows in.
They bind themselves with the *conjured* bands.
Surrey. Virgile. Æneis, b. ii.

Whē such an image or idolous prince is thus vp set or constituted by authoritie (this oath once made that he shall alwayes defende them) he maye in no wyse speake, but oute of that spirit yt their *coniures*, cōfessours I should say, haue put into him.—*Bale. Image*, pt. i.

In *coniuring* of holy water they pray, that whosoeuer be sprinckled therewith may receaue health as well of body as of soule, and likewise in makyng holy bread and so forth in the *coniurations* of other ceremonies.
Tyndall. Workes, p. 156.

I cal him a good counsaylor, which (as Cæsar sayth in the *conjuration* of Catiline) whiles he counselleth in doubtfull matters, is voyde of all hate, friendshyppe, displeasure, or pitie.—*Sir T. Elyot. Governour*, b. iii. c. 28.

And by that meanes searche foorth and investigate, the whole intent of their *coniuration*, and after what waye they intended to proceede in the same.—*Hall. Hen. VII.* an. 9.

Both these Williams before rehersed were rather taken of suspicion and ielowsie, because they were nere of bloud to the *coniurators*, then for any proued offence or crime.
Grafton. Hen. VII. an. 29.

For it was not very easye to vnderstand, who were the *coniuratours* and complices or partakers in that same sect.
Nicoll. Thucydides, fol. 212.

He [Pausanias] fled vnto the city of Heraclea, where there was a temple that *conjured* dead spirits, and there was the spirit of Cleomenes *conjured* to pray her to be contented.
North. Plutarch. p. 412.

——— And in proud rebellious arms
Drew after him the third part of heav'ns sons
Conjur'd against the highest.—*Milton. Par. Lost*, b. ii.

As for science, or certain rules of their actions, they are so far from it, that they know not what it is. Geometry they have thought *conjuring*.—*Hobbs. Of Man*, pt. i. c. 5.

If ever we could have hoped to have been informed of the reason of the present advantages allowed to the wicked, it should have been when the prophet Jeremy (one sanctified even in his mother's womb) did so earnestly ask God this question, with a *conjuration* upon his justice, saying, Lord, thou art just when I argue with thee; yet let me talk with thee of thy judgments: wherefore doth the way of the wicked prosper? wherefore are all they happy that deal treacherously?—*Mountagne. Devoute Essayes*, Treat. 16.

Whilst in this mill wee labour and turne round
As in a *conjurer's* circle, William found
A meanes for our deliverance: "Turn your cloakes"
Quoth he, "for Puck is busy in these oakes."
Corbet. Iter Boreale.

Nevertheless, to write now the reforming of education, though it be one of the greatest and noblest designs that can be thought on, and for the want whereof this nation perishes, I had not yet at this time been induced, but by your earnest entreaties, and serious *conjurements*.—*Milton. Of Education.*

In this month of May, certain persons, no good friends, as it seems to Queen Mary, had meetings together, to calculate what should befall the queen (perhaps) and her issue and used unlawful arts of *conjuring* and witchcraft.
Strype. Memorials. Queen Mary, an. 1555.

And hereupon certain men, June 5, were commissionated to proceed to further examination of these *conjurours* upon such points as they should gather out of their former confessions touching their lewd and vain practices.—*Id. Ib.*

My little fields within doors, though by their novelty they appear too extravagant to you to subsist even in a regular imagination, are in the effect things that require no *conjuration*.—*Tatler*, No. 203.

As the Druid worship paid the highest respect to the elements of fire and water, it was very natural that they, who abounded with so many *conjurations* for the discovery of doubtful facts or future events, should make use of these elements in their divination.
Burke. Abridg. of English History, b. ii. c. 7.

CONNA'TE, *adj.*
CONN'ASCENCE.
CON-NA'TURALIZE, *v.*
CONNA'TURAL, *s.*
CONNA'TURAL, *adj.*
CONNATURA'LITY.
CONNA'TURALLY.
CONNA'TURALNESS.

Lat. *Nasci, natus*; It. *Connaturale*; Sp. *Connatural*; Fr. *Connaturél*; *natural* unto all alike; also agreeable to *nature*, (Cotgrave.)

To cause to be, or make *natural*; agreeable to *nature*; to the same *nature*.

Connate.—Born together, or at the same time with.

First in man's life we find an appetite
To learn and know the truth of ev'ry thing,
Which is *co-natural*, and born with it,
And from the essence of the soul doth spring.
Davies. Immortality of the Soul, R. 1. s. 30.

I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our *connatural* dust?
Milton. Paradise Lost, b. xi.

Iron in a particular sympathie moves to the loadstone, but yet if it exceed a certain quantitie, it forsakes those affections, and like a good citizen & a true patriot, moves to the earth, which is the region and country of its *connaturalis*.—*Bacon. On Learning, by G. Wats*, b. vii. c. 1.

There are also some principles which are indeed *naturally* known, that is, by principles of *natural* reason: but because they are not the immediate principles of our creation and proper being, they have the same truth, and the same seat, and the same certainty; but not the same prime evidence, and *connaturality* to the soul.
Bp. Taylor. Rule of Conscience, b. i. c. 1.

Though there is no commensurableness between this object and a created understanding, yet there is a congruity and *connaturality* between them.
Hale. Origination of Mankind, p 12.

These and some such common notions seem *connaturally* engraven in the soul, antecedently to discursive ratiocination.—*Id. Ib.* p. 61.

Yet there was in Sir Henry such a propensity and *connaturalness* to the Italian language, and those studies, whereof Gentilis was a great master, that this friendship between them did dayly increase.—*Walton. Life of Sir H. Wotton.*

But they made a shift to gather up her [Truth] scattered limbs, which as soon as they came together, by a strange sympathy and *connaturalness*, presently united into a lovely and beautiful body.—*Bust. Funeral Sermon. On Bp. Taylor.*

How often have you been forced to swallow sickness, to drink dead palsies and foaming epilepsies, to render your intemperances familiar to you—before ever you could *connaturalize* your midnight revels to your temper.
Scott. Christ. Life, vol. I. p. 4.

And this the practice of Christians hath acknowledged, who have baptized these geminous births and double *connascencies* with several names.
Brown. Vulgar Errours, b. iii. c. 15.

'Tis [as it were] the first dawning of the spirit upon the soul, in those *connate* principles born with us into the world, and discovering, though very imperfectly, some general truths.—*South*, vol. ii. Ser. 10.

The very sound of his [Virgil] words has often somewhat that is *connatural* to the subject.
Dryden. Annus Mirabilis. Account of the Poem.

If this be true, it is impossible the nature of such beings should be expressed, or the least essential property be any way imitated, while between the medium and themselves there is nothing *connatural*.—*Harris. Hermes*, b. iii. c. 3.

CONNE'CT, *v.*
CONNE'CTION.
CONNE'CTIVE, *adj.*
CONNE'CTIVE, *s.*
CONNE'X, *adj.*
CONNE'X, *s.*
CONNE'X, *v.*
CONNE'XION, *s.*
CONNE'XION.
CONNE'XIVE, *adj.*

Lat. *Connectere*, (*con*, and *nectere*, to knit together;) A.S. *Cnitt-an*, or *nict-an*, nectere; the A.S. thus supplying the root, (*Tooke*, ii. 300.) Our older writers use the verb *conner*, (qv.) formed from the past part. of *Connectere*. "*Nectere* proprié sit *nendo* conjungere, (to conjoin by spinning;) sed generatim sumitur pro *vinculo aliquo jungere*, ac colligare," (Vossius.)

To knit, enwrap, or enfold; to unite; to link or join; to tie or fasten together.

The high and mightie Prince Humphrey, Duke of Gloucester, &c. agreed him to put and putteth all maner matters and quarrells in deede, with all their incidentes circumstaunces, dependentes and *connexes*, that touchen hym and hys persone.—*Hall. Hen. VI.* an. 4.

All my thought, care & study is (you noble princes and men of high honor) to inuent the meane, study & way, how both my kyngdomes by the benefite of Almightie God enlarged & amplified, by the *connexyng* & ioyngyng the one to the other may be left to my posteritie cleane & pure with out domestical dissencion or ciuile discord.
Id. Hen. V. an. 8.

For as it is an aphorism most true, so is it also very closely *conner* with piety and religion; and such a philosophy we are to expect from so holy a man as Moses.
More. Philosophick Cabbala, App. c. 8.

But above all, let this be observed (which is the grace and spirit of civile history,) that the causes and consultations be *connexed*, with the events.
Bacon. On Learning, by G. Wats, b. ii. c. 4.

——— My heart divin'd,
My heart, which by a secret harmonie
Still moues with thine, join'd in *connexion* sweet.
Milton. Paradise Lost, b. x.

But the most noble and profitable invention of all other, was that of speech, consisting of names and appellations, and their *connexion*, whereby men register their thoughts; recal them when they are past; and also declare them one to another for mutual utility and conversation.
Hobbs. Of Man, c. 4.

The consectary which flows from thence, and altogether depends thereon, is manifestly brought in by this *connexive* particle *Therefore*, (Gen. ii. 24.)—*Milton. Tetrachordon.*

What other cause the frame could so contrive,
That when tempestuous winds the ocean drive
They cannot break the tie, nor disunite
The waves which roll *connected* in their flight?
Blackmore. The Creation, b. i.

So much good method and *connection* may
Improve the common and the plainest things.
Roscommon. Horace. Art of Poetry.

This history [Milton's] when it first came abroad, had only the reputation of the putting of our old authors neatly together in a *connex'd* story, not abstaining from some lashes at the ignorance, or I know not what, of those times
Wood. Fasti Oxon.

——— Intermixt with these
Large globous irons fly, of dreadful hiss,
Singing the air and from long distance bring
Surprising slaughter; on each side they fly
By chains *connext*, and with destructive sweep
Behead whole troops at once. *J. Philips. Blenheim.*

The *connex* way of reasoning is, saith Simplicius, when two things are joined together, as antecedent and consequent, so that by the position of the antecedent the consequent follows, and by taking away the consequent, the antecedent is taken away.—*Stillingfleet*, vol. iii. Ser. 12.

We may, therefore, surely conclude, that there must be a future state, wherein those rewards shall be bestowed, and this love of God to good men made to appear, and the eternal and inseparable *connexion* between virtue and happiness manifested, in the sight of angels and men.
Atterbury, vol. ii. Ser. 1.

I call him ours; for, be assured, I cannot separate myself from any thing with which you are *connected*.
Melmoth. Cicero, b. xii. Let. 11.

For 'tis not hers by false *connections* drawn
At splendid slavery's sordid shrine to fawn.
Warton. On the Death of King George II.

As in the drama all events should tend
In course unbroken to the purpos'd end;
So must the picture's business still maintain
The same *connective* unity of train.—*Scott. On Painting.*

If to many words at once, then as they [accessories] serve to no other purpose than to *connect*, they are called for that reason *connectives*.—*Harris. Hermes*, b. i. c. 3.

As there must needs be a *connexion*, so that *connexion* will best answer its end and the purpose of the writer, which, whilst it leads, by a sure train of thinking, to the conclusion in view, conceals itself all the while, and leaves to the reader the satisfaction of supplying the intermediate links, and joining together, in his own mind, what is left in a seeming posture of neglect and *inconnexion*.
Hurd. Commen. on Horace, Introd.

CONNI'VE, *v.*
CONNI'VENT, *adj.*
CONNI'VENCE, or
CONNI'VANCE.
CONNI'VENCY.
CONNI'VER.

It. *Connivenza*; Sp. *Connivencia*; Fr. *Conniver*, *connivence*; Lat. *Connivere*, (*con*, and *nivere*, to wink.)

To wink at; to suffer, to tolerate; to allow, to forbear opposition or dissent, or prevention, (sc.) to that which we feel ought to be opposed or prevented.

"To see and not to see, to make us though he neither saw nor knew ought of the matter."

Alg. I have *connic'd* at this, your friend, and you;
But what is got by this *connivency*.
Beaum. & Fletch. Love's Cure, Act iii. sc. 1.

And therefore laws are not made with exact and purest measures, but in compliance and by necessity, not always as well as they should, but as well as they may: and therefore the civil power is forc'd sometimes to *connive* at what it does not approve.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 3.

His [God] legal justice cannot be so fickle and so variable, sometimes like a devouring fire, and by and by *connivent* in the embers, or if I may so say, oscitant and supine.
Miltop. Doctrine, &c. of Divorce, b. ii. c. 4.

After this division, and translation of the empire unto Charles the Great, the Roman empire for a time, by permission and *connivence* of the French and German states, went by succession till Charles the Grosse.
Prynne. The Soveraign Power, &c. App. to pt. iv. p. 9.

Those [the Protestants] of Swithland (having lately provoked the Pope) had no other hope of peace; those of France of the exercise of their religion; those of the Palatinate, and adjoining countries of the least *connivencie* to say their prayers, then by the earnest meditation of our gracious master.—*Cabbala. The Lord Keeper to the Lord Visc. Anan.*

——— And hast thou undone us?
By thy *connivance*, nodding in a corner.
B. Jonson. The Magnetick Lady, Act iv. sc. 4.

Heresie, conscious of her owne injustice, could be content to goe away with a leg, or an arme of sound principles, as hoping to make up the rest with her owne mixtures. Truth cannot abide to part with a joynt, and will rather endure to leese all by violence, than a piece through a willing *connivency*.—*Bp. Hall. Cont. Salomon's Choice.*

All sins which we give allowance to, being committed, or not hindered by us if we may, are ours, as if we committed them; first commanders, abettors, counsellours, consenters, commenders, *connivers*, concealers; not hinderers; each of these will be found guilty before God's tribunal.
Junius. Sin. Stigm. (1639.) p. 825.

Do not think that Christ will patronise or *connive* at any of your sins which you live in; or that he will save you, whether you repent or no.—*Bp. Beveridge*, vol. ii. Ser. 89.

The rest of the vices in St. Paul's black list, which were not warm'd at their altars, and fostered in their temples, were yet by the *connivance* of the law cherish'd in their private houses, and made a part of the uncondemned actions of common life.—*Locke. Rom.* c. 5. s. 5. Note.

Now the earth being such a one, and all its parts having an equal propension, or *connivency* to the centre, they must needs be in greatest rest, and most immoveable when they are all equi-distant from it.—*Ray. On the Creation*, pt. ii.

In many of them, the directors were heartily concurring, in most of them, they were encouraging, and sometimes commanding; in all they were *conniving*.
Burke. On Mr. Fox's East India Bill.

Government will not perhaps soon arrive at such purity and excellence, but that some *connivance* at least will be indulged to the triumphant robber and successful cheat.

Johnson. The Falkland Islands.

CONNOISSE'UR. } Fr. *Cognoistre*, to know.
CONNOISSE'URSHIP. } See COGNITION. *Connoisseur* is generally applied to—

One who has skill and judgment in the arts; in matters of taste.

These arts of speech the guides and marshals are;
But logic leadeth reason in a dance,
Reason the *connoisseur* and bright load star,
In this world's sea t' avoid the rock of chance.

Davies. On Dancing.

Your lesson learn'd you'll be secure
To get the name of *connoisseur*;
And when your merits once are known,
Procure disciples of your own. *Swift. On Poetry.*

If therefore, in the course of this inquiry, we can shew that there are rules for the conduct of the artist, which are fixed and invariable, it follows of course, that the art of the *connoisseur*, or, in other words, taste, has likewise invariable principles.—*Sir J. Reynolds*, Dis. 7.

I leave to learned fingers, and wise hands,
The artist and his ape, to teach and tell
How well his *connoisseurship* understands
The graceful bend, and the voluptuous swell:
Let these describe the undescribable.

Lord Byron. Childe Harold, c. 4. s. 53.

CO'NNOTE, *v.* } Lat. *Con*, and *notare*, to
CO'NNOTATE. } mark. *Notare*, from *notum*,
CONNOTA'TION. } known. See NOTE.

To mark, signify or designate one thing in conjunction with another; to co-signify; and (as is now more commonly used) to denote, (qv.)

Then saye I nowe that in Englād this woorde congregacyon didde neuer signifie the noumber of Christen people, as Christen people with a *connotacyon* or consyderacyon of theyr fayth or Chrystendome.—*Sir T. More. Workes*, p. 417.

The very metaphor used by the apostle, and chose out here as *ex proposito* to express himself by, viz. Not to be found naked, doth secretly, and yet most elegantly *connotate* (together with, and over and above all that else hath been spoken of the import of it) the very separate state of an ungodly soul, now come out of the body, to be the very subject he is a speaking of.—*Goodwin. Works*, vol. v. pt. iii. p. 43.

It is inferred that therefore his repentance was withall significantly *connotated* thereby.—*Id. Ib.* vol. iii pt. i. p. 456.

[This faith] doth also *connote*, and imply (indeed comprehend according to the meaning of those who use the word) such acts of will, as, supposing those persuasions to be real and complete, are naturally consequent upon them, and are in a manner necessarily coherent with them.

Barrow, vol. ii. Ser. 4.

CONNU'BIAL. Lat. *Connubialis*; *con*, and *nubere*, id est, *operire*, to cover. *Nubis* instar velare ac tegere, (Vossius.) See NUPTIAL.

Perfaining to the state of matrimony, marriage or wedlock; matrimonial, conjugal.

——— Into thir inmost bowre
Handed they went: and eas'd the putting off
These troublesom disguises which we wear,
Strait side beside, were laid, nor turnd I weene
Adam from his fair spouse, nor Eve the rites
Mysterious of *connubial* love refus'd.

Milton. Paradise Lost, b. iv.

——— Long *connubial* joys
He promis'd to himself, allow'd by fair
Elfrida's beauty; but deluded, dy'd
In height of hopes. *Philips. Cider*, b. i.

There is at least this reason, why we should be less deceived in our *connubial* hopes than many, who enter into the same state, that we have allowed our minds to form no unreasonable expectations, nor vitiated our fancies, in the soft hours of courtship, with visions of felicity, which human power cannot bestow.—*Rambler*, No. 167.

CONNUMERA'TION. Lat. *Con*, and *numerare*, *atum*, to count. See NUMBER.

A counting together.

How could he otherwise have missed the opportunity of insisting upon the *connumeration* of the three persons, the assertion of their joint testimony and of their unity.

Person. To Travis, p. 225.

CO'NQUER, *v.* } Formerly written *Conquire*.
CO'NQUEROR. } (See ACQUIRE.) Lat. *Con-*
CO'NQUERESS. } *quir-ere*, (*con*, and *quær-ere*,)
CO'NQUERABLE. } ipsum *quærere*, ab eo quod
CO'NQUERMENT. } *quæ res* ut recuperaretur
CO'NQUEST. } (reciperetur, Vossius,) datur
CO'NQUESTOR. } opera. Varro. As now generally applied, to *conquire*, or conquer, is—

To acquire or gain by force; to take by force, to vanquish, to subvert, to overcome.

See the quotation from Blackstone.

Now is Robert Christen, he dightes his naule,
And ferde ouer the see, and *conquered* Normandie.
Duke than was he cald, thorgh *conquest* of hond,
Alfrid he left still here in Inglond.—*R. Brunne*, p. 25.

All Cristen folk ben fled fro that contree
Thurgh payenes, that *conquereden* all aboute,
The plages of the north by lond and see.

Chaucer. The Man of Lawes Tale, v. 4962.

And that passinge al thinge to ben mayster of Fraunce by might, there as the noble gracious Edwarde the Thirde for all his great prowesse in victories ne might al yet *conquere*.

Id. Testament of Love, b. i.

And all aboue depeinted in a tour
Saw I *Conquest*, sitting in gret honour,
With thilke sharpe sword over his head
Yhanging by a subtil twined thred.

Id. The Knightes Tale, v. 2030.

Loue asketh pees and euer shall:
And who that fighteth most withall,
Shall lest *conquere* of his emprise.—*Gower. Con. A.* b. iii.

In Indee the superiour
Whan that he was full *conquerour*,
And had his wilfull purpose wonne,
Of all this earth vnder the sonne. *Id. Ib.*

Thē *conquired* Greate Alexander the Medis & begane ye third monarchie, called the empire of the Grekis, which stod 260 yeris.—*Joye. Exposicion of Daniel*, Argument.

This vision was shewed him, to thentent he shuld teche his chirche how that both vnder the Medis and Perses the *conquirers* of Babylon, and also vnder Alexander the *conquirer* of the Persies, and at last vnder Antiochus, that Antiecryst and skourge of the Jewes, shoulde be persecuted and plaged.—*Id. Ib.* c. 8.

What way she *conqueresse* doth returne, and foote from foes doth bend:
That way the youth by stealth his nimble reignes about doth wend.—*Phaer. Virgill. Æneidos*, b. ii.

He sette his sonnes to scole, and his doughters he sette to woll werk, takyng example of Charlys the *conquestour*.

Fabyan, vol. i. c. 179.

As the torture doth not make a martyr, so doth not the *conquest*, but the justnesse of the cause, make a valiant man, if the Romanes then cannot shew us by what right they *conquered* the world, we will never call their strength in *conquering* it, fortitude, or crown it with the name of vertue.—*Hakewill. Apologie*, p. 451.

But the English Saxon *conquerours*, altred the tongue, which they found here, wholly; so that no British words; or prouincial Latine appeared therein at the first.

Camden. Remains. Languages.

And now by this the noble *conqueresse*
Her selfe came in her glory to partake.

Spenser. Faerie Queene, b. v. c. 7.

Shall women be condemn'd for excellency? Let sore eyes sooner brand the sun for brightness. Is it not proof enough of man's weakness to be overcome, but when he is captiv'd he must revile his *conqueress*?

Feltham. On Luke, xiv. 20.

Yet for all that, how stifly struts he by,
All trapped in the new-found braverie.
The nuns of new-won Cales his bonnet lent
In lieu of their so kind a *conquerment*.

Bp. Hall, b. iii. Sat. 7.

It has been observed of Greece, that when it was subdued by the Romans, itself subdued its *conquerors*, softened their savage temper and refined their manners; and afterwards of the Romans themselves, that wherever they *conquered*, they in some degree civilized the world.

Law. Theory of Religion, p. 95.

Let a man apply to this work, by frequent returns, and short intervals, while the heap is small, and the particulars few, and he will find it easy and *conquerable*.

South, vol. ii. Ser. 11.

Revenge is one of the most importunate and violent [passions] that are incident to human nature; which yet we are sure is *conquerable* under all the strongest temptations to it, that can well be conceived, from the account of good David.

Atterbury, vol. iii. Ser. 4.

O Queen, have mercy! freely we acknowledge
That, nor our ointment, nor ought else on earth,
Thy unresisted fury can restrain,
O mighty *conqueress* of human kind!

West. Triumphs of the Gout.

One thing however is clear. There were *conquerors*, and *conquests* in those days; and consequently, all that devastation, by which they are formed, and all that oppression, by which they are maintained.

Burke. A Vindication of Natural Society.

What we call purchase, *perquisitio*, the feudists called *conquest*, *conquæstus*, or *conquisitio*: both denoting any means of acquiring an estate out of the common course of inheritance. And this is still the proper phrase in the law of Scotland: as it was among the Norman jurists, who styled the first purchaser (that is he who brought the estate into the family who at present owns it) the *conqueror* or *conquereur*. Which seems to be all that was meant by the appellation which was given to William the Norman.

Blackstone. Commentaries, b. ii. c. 15.

CONSANGUI'NEOUS. } Lat. *Consanguineous*, (*con*, and *sanguis*.)
CONSANGUI'NITY. }

Of the same blood.

They shall seke confederacions and affinities by bloud, *consanguinitie* in maryages, and all in vayne.

Joye. Exposicion of Daniel, c. 2.

They keepe the first and second degrees of *consanguinitie* inuiolable as we do: but they haue no regard to the degrees of affinity: for they will marrie together or by succession, two sisters.—*Hackluyt. Voyages*, vol. i. p. 99.

Am not I *consanguinious*? Am not I of her blood?

Shakespeare. Twelfth Night, Act ii. sc. 3.

They [the Jewish Church] accounted a proselyte to be, to all intents and purposes, so new born, that they judged him, from henceforward a perfect stranger to all his natural relations, even to that degree, that he might lawfully marry with such persons as, before his being a proselyte, he could not, by reason of *consanguinity* or affinity, contract matrimony with.

Sharp, vol. iii. Ser. 13.

Her have I known indulging grief,
And shunning company's relief,
Unveil her face, and looking round,
Own, by neglecting sorrow's wound,
The *consanguinity* of sound. *Green. The Spleen.*

CO'NSCIENCE, *n.* } Fr. *Conscience*; It. *Conscienza*; Sp. *Consciencia*; Lat. *Conscientia*; vel *scientia communis* cum alio, vel *certa* apud animum nostrum, *nostrorum factorum scientia*, (Gesner.) *Con*, and *sci-re*. See SCIENCE.
CO'NSCIENCED, *adj.*
CO'NSCIENCELESS.
CONSCIE'NTIOUS.
CONSCIE'NTIOUSLY.
CONSCIE'NTIOUSNESS.
CO'NSCIONABLE.
CO'NSCIONABLENESS.
CO'NSCIONABLY.
CO'NSCIONARY.
CO'NSCIOUS.
CO'NSCIOUSLY.
CO'NSCIOUSNESS.

Conscience is the name given to that, (*sc.* faculty or power, feeling or sentiment,) by which we see, look, within ourselves; by which we see, look, or examine into our thoughts; by which we distinguish, discern, ascertain, assure ourselves of, know,—right from wrong.

A *conscientious* man is one who is guided and directed by a well-meaning, a good *conscience*. See particularly the examples from Taylor, South, and Sharp.

For oure glorie is this, the witnessyng of oure *conscience*, that in symplenesse and clennesse of God and not in fleischli wisdom but in the grace of God we lyuyden in this world, but more plenteousli to ghou.—*Wiclif. 2 Corynth.* c. 1.

But sore wept she if on of hem [his small houndes] were dede,
Or if men smote it with a yerde smert:
And all was *conscience* and tendre herte.—*Chaucer. Prol.*

[Cordelilla] sayd, most reuerent Fader where my ii susters haue disxymulyd with the, with theyr plesaunt wordes fruteles, I knowynge ye great loue and faderly zele that towarde me euer before this tyme thou hast borne, (for which I may not speke to ye otherwyse than my cōscyence ledyth me) Therefore I say to the, fader, I haue loued the euer as my fader, and shall cōtinuelly, whyle I lyue, loue ye as my naturall fader.—*Fabyan*, vol. i. c. 14.

Wherefore they were afrayd lest his innocēt blode wolde be auenged and required at their handis, & therefore to be defended, they (as now do all sicke) lyke combrouse *conscienced* clerkis and bishopes, be settinge vp of these their baners and images of the emprours and kinges contend and stewe to gette their fauour, but all was in vayne.

Joye. Exposition of Daniel, c. 9.

So they play the dissemblers with the church of God by their facte, offending the godly, whome eyther they prouoke to fall with them, or make more carelesse and *conscienceless* if they be fallen.—*Fox. Martyrs. Bradford's Letter.*

He [God] hath given us *conscience* to be in God's stead to us, to give us laws, and to exact obedience of those laws, to punish them, that prevaricate, and to reward the obedient. And therefore *conscience* is called the Household Guardian, the Domestick God, the Spirit or Angel of the place: and when we call God to witness, we only mean, that our *conscience* is right, and that God and God's vicar, our *conscience*, knows it.—*Bp. Taylor. Rule of Conscience*, b. i. c. 1.

Else, what could a handful of gummers have done in the sight of a hecatombe? or, how might I appeare at this altar, except with those affections, that no lesse love the light and witnesse, than they have the *conscience* of your vertue?

B. Jonson. The Alchemist. To the Lady Wroth.

Yet with his forraign hearte she does begin
To treat of love her most unstudy'd theame,
And like young *conscienc'd* casuists, thinks that sin,
Which will by talk and practice lawfull seeme.
Davenant. Gondibert, b. ii. c. 7.

One thousand pounds well nigh were due to him [Dr. Hammond] at his death; yet there appeared neither specialty nor any man's hand amongst his writings; so confident he was that his *conscientious* debtors would faithfully pay what was freely lent them.—*Fuller. Worthies. Surrey.*

He considered that vengeance belonged to God, which concluded him *conscientiously* obliged not to take it into his own hands.—*Hammond. Works*, vol. iv. p. 181.

Indeed if the minister's part be rightly discharg'd, it renders the people more *conscionable*, quiet and easy to be govern'd, if otherwise, his life and doctrine will declare him.
Milton. Reformation in England, b. ii.

See, sir, your mortgage which I only took,
In case you and your son had in the wars
Miscarried I yield it up again; 'tis yours.
Cas. Are you so *conscionable!*
Beaum. & Fletch. The Lawes of Candy, Act i. sc. 1.

So that let him beare himselfe in his chronicle as vprightlie and as *conscionablie* as he may possible, yet he shall be sure to find them that will be more prest to blab foorth his pellish faults, than they will be readie to blaze out his good deserts.
Holinshed. Ireland. Stanihurst to Sir Henry Sidnese.

6. There be four things a minister should be at, the *conscionary* part, Ecclesiastical story, school divinity, and the casuists.
1st, In the *conscionary* part, he must read all the chief fathers, both Latin and Greek wholly.—*Selden. Table Talk.*

We see in Augustus Cæsar, who was rather diverse from his uncle, than inferior in virtue, how when he died, he desired his friends about him to give him a *plaudite*, as if he were *conscious* to himself that he had played his part well upon the stage.—*Bacon. Advancement of Learning*, b. ii.

Whereas suspition is as oft begot out of *conscioussnesse* in ourselves either of what we have done or would practise, as it was from the sense of other men's failinge.
Feltham, pt. i. Res. 42.

Conscience is a Latin word (though with an English termination) and, according to the very notation of it, imports a double or joint knowledge; to wit, one of a Divine law or rule, and the other of a man's own action: and so is properly the application of a general law, to a particular instance of practice.—*South*, vol. ii. Ser. 12.

Conscience, taken in general, is nothing else but a man's judgment or persuasion concerning moral good or evil, or concerning what he ought to do, and what he ought not to do, and what he lawfully may do.—*Sharp*, vol. iii. Ser. 16.

But besides the future reward of a holy and *conscientious* course, which is unspeakable and full of glory; it hath also this present fruit, this earnest, as I may say, and ready money in hand, the peace and satisfaction of our own minds, which is more valuable than thousands of gold and silver.
Tillotson, vol. i. Ser. 38.

Nor can force be lawfully used upon your principles, to bring any man to either of them, because such things are required to their communion, which not being requisite to salvation, men may seriously and *conscientiously* differ, and be in doubt about, without endangering their souls.
Locke. A third Letter of Toleration.

'Twill be a wonderful *conscientiousness* in them, no where, that I know to be parallel'd, if they will content themselves with less profit than they can make.
Id. Further Considerations on the Value of Money.

So there be a devout, industrious, and modest search after the truths of Scripture proportionably to the abilities and opportunities that God vouchsafes, and a *conscionable* conforming of our lives to our discoveries, it is much to be hoped, that we may miss a great many theological truths without missing salvation.—*Boyle. Works*, vol. i. p. 48. *Life.*

The experience of the primitive and heroical ages of the church does gloriously manifest, that the inducements and dissuasives held forth in the Bible, though destitute of those embellishments and advantages, where they are *conscionably* entertained, and seriously pondered, are sufficient to raise virtue to a pitch philosophy durst scarcely aim at.
Id. Ib. vol. ii. p. 268.

As many months as I sustain'd her hate,
So many years is she condemn'd by fate
To daily death; and every several place,
Conscious of her disdain and my disgrace,
Must witness her just punishment; and be
A scene of triumph and revenge to me.
Dryden. Theodore & Honoria.

But it is farther enquir'd, whether it be the same identical substance? This few would think they had reason to doubt of, if these perceptions, with their *consciousness*, always remain'd present in the mind, whereby the same thinking thing would be always *consciously* present, and, as would be thought, evidently the same to itself.
Locke. Of Human Understanding, b. ii. c. 27.

Consciousness is the perception of what passes in a man's own mind.—*Id. Ib.* b. ii. c. 1.

Let us consider the world therefore as God's great family; and ourselves as servants in that family, as acting immediately, whatever our situations are, under our great master; and of discharging the several offices, which he hath assigned, with a *conscientious* regard to our duty.
Gilpin, vol. i. Ser. 5.

But still many may be of a different opinion, who may *conscientiously* believe the doctrines, and practise the duties of the gospel, whether they see them shadowed out in the Psalms or not.—*Bp. Horne. On the Psalms*, Pref.

The *conscionsness* of your merit must always incline you to believe, it is envy alone can be silent in your praise; as on the other side you cannot imagine me so weak, as to desire to be transmitted to posterity by any hand, which could not secure to himself the same glory it bestowed.
Melmoth. Cicero, b. i. Let. 20.

CONSCRIBE, *v.* Co'nscript, *n.* Co'nscript, *adj.* Conscri'ption. } Fr. *Conscrit*; It. *Conscritto*; Sp. *Conscripto*; Lat. *Conscribere*, *conscriptum*, (*con*, and *scribere*, to write.) Verbum militare cum novi milites *scribuntur*; et in decurias *describuntur*, (Ernest.)

To write, (sc.) upon tables—the name of those, who were chosen to serve as soldiers; and thus, to enroll, to enlist; and, in old English to *bill*, (qv.) And see the quotation from Adam.

Conscript and *conscription* have become words of common use.

This armie (whiche was not smalle) was *conscribed* and come together to Harfleete, at the mouth of the riuer of Seyne, expecting wind and weather.—*Hall. Edw. IV.* an. 9.

He *conscribed* and prepared a new host, and with all the studye and industrye, that he could practise, or vse, he hnagened how to compasse Thomas Lord Stanley, which had maryed his syster, that he might be one of the confederacy and *coniuracion*.— *Id. Ib.* an. 9.

And so in doyng his errand in the name of all that prouince, he sayed these wordes, O fathers *conscripte*, O happie people.—*Golden Boke*, Let. 11.

Not having any gallies there but three, which lay on dry land unrigged, as they have done a long time past, none assembly of the states of that land, none order, provision of victual, towardness in *conscription* of men of war, or appearance of such thing.
Burnet. Rec. b. ii. No. 23. *The Cardinal. On Divorce.*

Such as were chosen into the senate by Brutus, after the expulsion of Tarquin the Proud, to supply the place of those whom that king had slain were called *Conscripti*, i. e. persons *scribes* or enrolled together with the old senators, who alone were properly styled *patres*.—*Adam. Rom. Antiq.*

CO'NSECRATE, *v.* Co'nsecrate, *adj.* Consecra'tion. Co'nsecrator. Co'nsecratory. } Fr. *Consacrer*; It. *Consagrare*; Sp. *Consagrar*; Lat. *Consecrare*, (*con*, and *sacrare*, q. *sacrum facere*,) to make, or cause to be, holy or *sacred*.

To hallow, to dedicate, to devote unto, to set apart for the service or honour of. See the quotation from Hobbs.

And therefore hee decreed, that the byshops should *consecrate* no sub deacon, except hee woulde first vow chastitie. This is openly in the Pope's lawe.—*Barnes. Workes*, p. 331.

Being a mã of the laitee he entred into the temple of God, nor was any thing afeard to eat the *consecrate* loaues.
Udal. Luke, c. 6.

Dyuerse of them asked hym in great anger, Whether it were meteriall breade after the *consecracyon* or not? Then loked the Lord Cobham earnestly vppon the archbishop, and sayde, "I beleue, surely that it is Chryste's bodye in fourme of breade; sir, beleue not you thus?" And the archbisshoppe sayd, "Yes mary do I."
State Trials. Sir John Oldcastle, an. 1463.

To *consecrate*, is in Scripture, to offer, give, or dedicate, in pious and decent language and gesture, a man, or any other thing, to God, by separating it from common use; that is to say, to sanctify and make it God's, and to be used only by those, whom God hath appointed to be his public ministers, and thereby to change, not the thing *consecrated*, but only the use of it, from being profane and common, to be holy and peculiar to God's service.
Hobbs. Leviathan, pt. iv. c. 44.

All things are God's already, we can give him no right by *consecrating* any, that he had not before, only we set it apart to his service.—*Selden. Table Talk.*

Next morn the bishops twaine, the heremite,
And all the clarks and priests of lesse estate,
Did in the middest of the campe vnite
Within a place for prayer *consecrate*.
Fairefax. Godfrey of Boulogne, b. xi. s. 4.

And therefore Moses *consecrated* Aaron, *agitatus a deo consecrationis principe*, saith Dionysius, Moses performed the external rites of designation, but God was the *consecrator*.—*Bp. Taylor. The Office Ministerial*, s. 6.

Think with yourselves, whether it is not really a great mercy and kindness to all of us, that one day in the week is, by a public law, *consecrated* to a holy rest.
Sharp, vol. iv. Ser 14.

But when the state should hap to reel,
'Twas to submit to fatal steel,
And fall, as it was *consecrate*,
A sacrifice to fall of state.—*Hudibras*, pt. i. c. 1.

But that no designs might be carried on, which they should not understand, never was there such an invention to that purpose, as auricular confession: and yet that the people may have greater reverence to their priests, they are told, that they can make their God at any time by pronouncing the five words of *consecration*.
Stillingfleet, vol. ii. Ser. 2.

To this [the prayer for the state of Christ's church,] the *consecratory* prayer which we now use was joined as a part of it,—And it was ordered, that the whole office of the communion, except the *consecratory* prayer, should be used on all holy-days, when there was no *communion*, to put the people in mind of it, and of the sufferings of Christ
Burnet. History of Reformation, an. 1548.

That sense [continued sense of mankind] not only, like a wise architect, hath built up the august fabrick of states, but like a provident proprietor, to preserve the structure from prophanation and ruin, as a sacred temple, purged from all the impurities of fraud, and violence, and injustice, and tyranny, hath solemnly and for ever *consecrated* the commonwealth, and all that obtains in it.
Burke. On the French Revolution.

This *consecration* is made, that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy notions of their function and destination.—*Id. Ib.*

CONSE'CTARY, *adj.* Conse'ctary, *n.* } Lat. *Consequi*, (*con*, and *sequi*, to follow.) See below Consecute.

Following, consequent.

Of which the natural *consectary* is, that to resolve a phænomenon into sympathy, is not always to take sanctuary in the Asylum of Fools.—*H. More. The Preface general*, p. 14.

No argument but causes enter the definition; a *consectary* is but the effect of those causes.—*Milton. Tetrachordon.*

Thus he endeavours to entangle truths: and when he cannot possibly destroy its substance, he cunningly confounds its apprehensions; that from the inconsistent and contrary determinations thereof, *consectary* impieties, and hopeful conclusions may arise, there's no such thing at all.
Brown. Vulgar Errours, b. i. c. 10.

CO'NSECUTE. Conscu'tion. Conse'cutive. Conse'cutively. } Fr. *Consécutif*, *consécution*; It. *Conseguire*; Sp. *Conseguir*, *consecutivo*; Lat. *Consequi*, *consecutus*, (*con*, and *sequi*, to follow.) Cominus *sequi* dum attingas; to follow so as to overtake; and is so used (met.) in the example from Burnet. See another in v. Collocate. And see Consequence.

To follow close after, to pursue, to overtake, to come up with, to reach, to attain, to gain.

Fr. *Consécution*,—a consequence or consequent; an order, succession, following; a necessary issue or ensuing, (Cotgrave.)

Which his grace accepteth, as touching your merits and acquittal in no less good and thankful part, than if ye finding the disposition of things in more direct state, had *consecuted* all your pursuits and desires.—*Burnet. Records*, b. ii. No. 25. *Cardinal concerning the Divorce.*

But on the tother side likewise as this argumẽt or *consecution* is trew, God saith yᵗ who so believe not hys church, is to be taken as a painim, *ergo* that thing is trew; so is this *consecution* trew, Chryste's church sayth yᵗ who so breake hys vow of chastyte sinneth deadly, and who so holdeth it for lefull holdeth an hereste, *ergo* these twoo thinges be trewe.
Sir T. More. Workes, p. 434.

For the force of *consecutions* is many times very deceitfull, and such as may easily betray our discourse.
Bp. Hall. Christian Moderation, b. ii. s. 11.

I shall only advertise the reader of two things; the one, that the Dutch did, indeed, make three *consecutive* voyages to Nova Zembla.—*Boyle. Works*, vol. ii. p. 477.

But, having for this purpose exposed some serum of human blood to cold air, *consecutively*, the serum was not found to congeal, though some grumous parts of the same blood did, as has formerly been noted.—*Id. Ib.* vol iv. p 751.

In the structure and order of the poem, not only the greater parts are properly *consecutive*, but the didactic and illustrative paragraphs are so happily mingled, that labour is relieved by pleasure, and the attention is led on through a long succession of varied excellence to the original position, the fundamental principle of wisdom and virtue.
Johnson. Life of Blackmore.

CONSE'NSE, *n.*
CONSE'NSION.
CONSE'NT, *v.*
CONSE'NT, *n.*
CONSE'NTER.
CONSE'NTING, *n.*
CONSE'NTINGLY.
CONSE'NTIENT.
CONSENTA'NEOUS.
CONSENTA'NEOUSLY.
CONSE'NTMENT.

Fr. *Consentir*; It. *Consentire*: Sp. *Consentir*; Lat. *Consentire*, *consensum*; *con*, and *sentire*, to think or feel.

To think and feel as others think and feel; to be of the same mind, opinion, thoughts or sentiments; to accord, to concord, to harmonize, to agree; and thus—to accede, to concur, to allow to admit, to grant, to concede, to yield.

Consense,—a sense or feeling in union, combination or association with some other sense or feeling.

The next gere folowand of Edward coronment,
Leulyn of Walisland into France he sent,
The Mountfort douhter to weddu, hir frendes alle *consent*.
R. Brunne, p. 236.

And what *consent* to the temple of God with mawmetis.
Wiclif. 2 Corynth. c. 6.

Here now ye sen, that dedly sinne hath first suggestion of the fende, as sheweth here by the adder, and afterward the delit of the flesh, as sheweth here by Eve; and after that the *consenting* of reson, as sheweth by Adam.
Chaucer. The Persones Tale.

There is an olde sayed saw, that a man entēding to auoyde the smoke, falleth into the fyre. So here, the quene myndyng to preserue her husbad in honour, & herselfe in authorite procured & *consented* to the death of this nobleman, [the D of Glocester] whose onely deathe brought to passe that thynge, which she wolde most fayne haue eschewed, and toke from her that iewell, whiche she moste desired.
Hall. Hen. VI. an. 25.

Socrates,—nat only by the aunswere of Apollo, but also by the *consente* of all excellente writers that folowed hym, and the vniuersall renoume of all people, was approued to be the wyseste man of all Grece.
Sir T. Elyot. Governour, b. iii. c. 21.

But whosoeuer was the manqueller of this holy man, it shall appere, that both the murtherer, and the *consenter*, had condigne and not vndeserved punishment, for their bloudye stroke, and butcherly act.—*Hall. Edw. IV.* an. 10.

The techeth he on the tother side yt whosoeuer after his baptisme had, & the story sayth, that is (sayth he) the fayth with which we beleue the articles of the fayth as men beleue a story or a cronicle, doe any deadly sin of purpose, that it is to wit as he sayth, not of weaknesse or frailty, but of malice or wyllingly with a *consenting* to yt sinne that a man shall neuer after be forgiuen in this worlde nor in none other.—*Sir T. More. Workes*, p. 542.

For he sayde that nouther he nor all the lordes that were there of Englande coulde nat conclude fermely on no peace, without the generall *consentment* of the people of England.
Berners. Froissart. Cronycle, vol. ii. c. 213.

And as reason is essential unto law; so likewise unto human lawes, common *consent*.
Grew. Cosmo. Sacra, b. iii. c. 6.

When the wills of many concur to one and the same action and effect; this concourse of their wills is called *consent*, by which we must not understand one will of many men (for every man hath his several will) but many wills to the producing of one effect.—*Hobbs. Human Nature*, c. 12.

I say again, that he who denies there are such spirits, shews that he himselfe hath a spirit of contradiction in him, opposing the current and *consentient* opinion of all ant quity.
Howell, b. iii. Let. 23.

But if by concupiscence, we mean the second acts of it, that is, avoidable *consentings*, and deliberate elections, then let it be as much condemned as the apostle and all the church after him hath sentenced it; but then it is not Adam's sin, but our own by which we are condemned; for it is not his fault that we chuse.
Bp. Taylor. Answer to a Letter concerning Original Sin.

They doing it [making a contract] without witnesses, may recede from it, either *consentingly*, or against the will of one of them.—*Id. Rule of Conscience*, b. ii. c. 1.

Moreover, in coupling women by way of matrimony, it would be a good law, and *consentaneous* to reason, if out of all dowrests exceeding £100. there should be two out of every cent. deducted and put into a common treasury for the putting off hard favour'd and poor maids.
Howell, b. iv. Let. 7.

Whereof Thales being the head, he is *consentaneously* thereunto by Aristotle, made to be αρχηγος της τοιαυτης φιλοσοφιας, the prince and leader of this kind of atheistical philosophy, he deriving all things whatsoever, as Homer had done before him, from water, and acknowledging no other principle but the fluid matter.
Cudworth. Intellectual System, p. 123.

There may be a simple internal energy or vital autokinesie, which is without that duplication, that is included in the nature of *συναισθησις*, *con-sense* and consciousness, which makes a being to be present with itself, attentive to its own actions, or animadversive of them, to perceive itself, to do or suffer, and to have a fruition or enjoyment of it self.
Cudworth. Intellectual System, p. 159.

A great number of such living and thinking particles could not possibly by their mutual contact and pressing and striking compose one greater individual animal, with one mind and understanding, and a vital *consension* of the whole body: any more than a swarm of bees, or a crowd of men and women can be conceived to make up one particular living creature compounded and constituted of the aggregate of them all.—*Bentley*, Ser. 2.

He was asked, why he did contrary to the king's authority within his kingdom, dissuade many, that they should not *consent* to the opinion of the king and parliament.
Strype. Memorials. Hen. VIII. an. 1536.

Now I do affirm the *consentient* and constant doctrine of the primitive church to be this;—that the souls of all the faithful, immediately after death, enter into a place and state of bliss, far exceeding all the felicities of this world, though short of that most consummate perfect beatitude of the kingdom of heaven, with which they are to be crowned and rewarded in the resurrection: and so on the contrary, that the souls of all the wicked are presently after death in a state of very great misery, and yet dreading a far greater misery at the day of judgment.—*Bp. Bull*, vol. i. Ser. 3.

It is by means of this communication of the nerves, that whatever affects the soul, is demonstrated (whether we will or no) by a *consentaneous* disposition of the præcordia within, and a suitable configuration of the muscles and parts of the face without.—*Derham. Physico-Theology*, b. v. c. 8.

But if Paracelsus did always write so *consentaneously* to himself, that his opinion were confidently to be collected from every place of his writings, where he seems to express it, I might, &c.—*Boyle. Works*, vol. i. p. 542.

To reconcile this, the ancient Christian writers generally agree, that their *consent* ought not to be slighted.
Jortin. On the Christian Religion, Dis. i.

It follows from what has been said, that such as cannot honestly assent to this formulary, must (if they aspire to be public teachers of religion) unite themselves with some other *consentient* church.
Hurd. Charge to the Clergy of Lichfield.

CONSEQUENCE.
CO'NSEQUENCING.
CO'NSEQUENCY.
CO'NSEQUENT, *adj.*
CO'NSEQUENT, *n.*
CO'NSEQUENTLY.
CONSEQUE'NTIAL.
CONSEQUE'NTIALLY.
CO'NSEQUENTNESS.

Fr. *Conséquence*; It. *Consequenza*; Sp. *Consequencia*; Lat. *Consequi*, pres. part. *consequens*, following with. See CONSECUTE.

That which follows, comes next in order, in succession, in connexion; (met.) the event, the effect, the result; the inference, the deduction.

It is also applied emphatically; as a matter of *consequence*; i. e. of great, serious, important *consequence*. And thus, *consequential*, (in Fr. *Conséquentieux*,) as applied to any person; thinking, conceiting himself to be of great, serious, important, *consequence*.

Men shall thinke it a good *consequent*.
Frith. Workes, p. 68.

These were the allyes and *consequentes*, and also the preparations of the one partye, and of the other.
Nicoll. Thucydides, fol. 49.

Whether it suffer not detriment, by attributing lesse then of right belongeth; the iudgement be theirs, that vprightly and indifferently shall weigh the *consequences* of their euil purpose, who in seeking to detract from the author of these discoueries, doe so much as in them lieth, wound, deface, and tread vnder foot the thing itselfe.
Hackluyt. Voyages, vol. iii. p. 666.

And *consequently*, to say that the Pope cā deliuer any soule out of purgatory, (if there were but one) is but a vaine lie, except he can proue that he goeth down vnto them, and preacheth vnto them the woorde of God, (which is the salt that must season them, and key that must let them out) for other loosing there is none.—*Frith. Workes*, p. 59.

Phil. Likewise of *consequencie*, you (master doctor) must needs denie, which you haue said, that these wordes, This is my body, being only spoken, be sufficient to make the body and bloud of Christ in the sacrament, as you haue vntruely said.—*Foxe. Martyrs. Sixth Exam. of J. Philpot.*

There are disputes in Christendome concerning matters of greater concernment, then most of those opinions that distinguish sects and make factions; and yet because men are permitted to differ in those great matters, such evils are not *consequent* to such differences, as are to the uncharitable managing of smaller and more inconsiderable questions.
Bp. Taylor. Liberty of Prophesying, Introd.

When a man hath so often observed like antecedents to be followed by like *consequents*, that whensoever he seeth the antecedent, he looketh again for the *consequent*: or when he seeth the *consequent*, maketh account there hath been the like antecedent, then he calleth both the antecedent and the *consequent*, signs one of another, as clouds are signs of rain to come and rain of clouds past.
Hobbs. Human Nature, c. 4.

But if they demand it, they are not to be denied, only let the minister in general represent the evil *consequents* of an unworthy participation.—*Bp. Taylor. Holy Dying*, s. 4.

There are, indeed, such *consequences* as are plainly necessary, and those which in their first sight carry in them no lesse certainty, then the principles from which they were immediately derived. Of this nature are they which are reciprocally deduced from their certain and intrinsicall causes to their effects.—*Bp. Hall. Christian Moderation*, b. ii. s. 11.

Moses, as if fore-seeing the miserable work that man's ignorance and pusillanimity would make in this matrimonious business, and endeavouring his utmost to prevent it, condescends in this place to such a methodical and school-like way of defining and *consequencing* as in no place of the whole law more. *Gen.* ii. 24.—*Milton. Tetrachordon.*

Which doctrine savoureth very strongly of anabaptisme, and doth deprive those of the effectes and fruites of the sacramentes, which haue been partakers of them without the worde preached when they were ministred, and so *consequently* euen yourselfe, for it is not like that there was a sermon at your christening.—*Whitgift. Defence*, p. 366.

Let them draw the entire thrid through their fingers, and examine the *consequentness* of the whole body of the doctrine I deliver.—*Digby. Of Bodies*, Ded. B.

For Gildas tells us the decay of it [British nation] began by civil wars among themselves, and high discontents remaining as the *consequents* of them.—*Stillingfleet*, vol. i. 8.1.

I think them [the papists] the less dangerous, at least in appearance, to our present state; for not only the penal laws are in force against them, and their number is contemptible; but also their peers and commons are excluded from parliament, and *consequently* those laws in no probability of being repealed.—*Dryden. Religio Laici*, Pref.

All that is revealed in Scripture has a *consequential* necessity of being believed by all those, to whom it is proposed; because it is of Divine authority, one part as much as another.—*Locke. Second Vind. of the Reas. of Christianity.*

No body writes a book without meaning something, though he may not have the faculty of writing *consequentially*, and expressing his meaning.—*Addison. Whig Examiner*, No. 4.

Wherefore they who affirm, that to serve God in hope of the reward which he hath promised, is a slavish and sinful obedience, do *consequentially*, cast a very foul slur upon all those eminent patterns and examples of virtue, which the Holy Ghost here sets forth and propounds to our imitation.
Bp. Bull, vol. i. Ser. 14.

The estimation in which we stand in respect to our neighbours, will be in proportion to the degree in which we excel or are inferior to them in the acquisition of intellectual excellence, of which trade and its *consequential* riches must be acknowledged to give the means.—*Sir J. Reynolds*, Dis. 9.

Can you then assume any more evident principle, from which the truth of these axioms [that a whole is greater than a part] may be *consequentially* inferred?
Beattie. On Truth, pt. i. c. 2. s. 1.

CONSE'RTION. Fr. *Consertion*; a joyning, coupling; interlacing, intermingling, (Cotgrave.) Some editions of Young read *conception*.

What order, beauty, motion, distance, size!
Consertion of design, how exquisite!
How complicate, in their Divine police.
Young. Complaint, Night 9.

CONSE'RVE, *v.*
CONSE'RVE, *n.*
CONSE'RVER.
CONSE'RVANT.
CONSERVA'TION.
CONSE'RVATIVE, *adj.*
CONSE'RVATIVE, *n.*
CONSE'RVATOR.
CONSE'RVATORY, *n.*
CONSE'RVANCY.

Fr. *Conserver*; Sp. *Conservar*; It. *Conservare*; Lat. *Conservare*, (*con*, and *servare*, from the Gr. Ερυ-ειν, to draw;) to withdraw, (sc.) from harm or danger. See *Lennep*.

To withdraw or shelter from harm, or danger, or injury; to protect, to keep safe, to guard, to defend.

Minshew says, *conserves*, or *conserve*, things *conserved* or condited, as grapes, cherries, plummes, &c.

Conservatory,—a place for *conserving* or sheltering plants, &c. which require such shelter from the weather.

Remembreth you that Jesus Syrak sayth: a man that is joyous and glad in herte, it him *conserveth* flourishing in his age: but sothely a sorweful herte maketh his bones drie.
Chaucer. The Tale of Melibeus.

It was *conserved* with the shade.—*Id. House of Fame*, b. iii.

And yet phisike of his *conserve*
Maketh many a restauracion
Unto his recreation.—*Gower. Con. A.* b. vi.

Our generall vsed him singularly well, banqueted him most royally with the choyce of many and sundry *conserves*, wines both sweete and other, and caused his musicians to make him musike.—*Hackluyt. Voyages*, vol. iii. p. 821.

It remaineth therefore, that as your lordship from time to time under her most gracious and excellent maiestie, haue shewed yourself a valient protectour, a careful *conseruer*, and an happy enlarger of the honour and reputation of your country; so at length you may enioy those celestial blessings, which are prepared for such as tread your steps, and seeke to aspire to such divine and heroical virtues.
Id. Ib. Ep. Ded.

A certain heathen man could vse this saying, that it was a miserable thing to forsake & betray the causes why we live for ye *conservation* of life.
Calvine. Foure Godlie Sermons, Ser. 2.

Vpō this became he, not only hys chief coūsailour, but also the high bishop of his soule, and *conseruatour* of his body, the preseruation of hys whole health & life to him committed, onely.—*Bale. Image*, pt. ii.

The schools say, heavy bodies fall downwards, out of an appetite to rest, and to *conserve* their nature in that place which is most proper for them; ascribing appetite, and knowledge of what is good for their *conservation* (which is more than man has) to things inanimate, absurdly.
Hobbs. Leviathan, c. 3.

They'll fetch you *conserve* from the hip
And lay it softly on your lip,
Through their nibbling bills they'l chirup
And fluttering feed you with the sirup.
Drayton, Nymphal 2.

But good *conservative* is no other than the reception and fruition of things agreeable to our nature; and this good, though it bee most simple and native; yet it seemes to be of all other kinds of good, the softest and lowest.
Bacon. On Learning, by G. Wats, b. vii. c. 2.

The Holy Spirit is the great *conservative* of the new life; only keep the keeper, take care that the spirit of God do not depart from you.—*Bp. Taylor. Of Confirmation.*

By how much they should be more intent than others, upon the fair dispensation of law and liberty (as such who were not the *conservators* and assertors of their own liberty onely, but of the rest of the Grecians) by so much ought they more diligently to observe and provide, to their uttermost endeavours, for themselves against them, whose mind and counsels were contrarily inclined.
Usher. Annals, an. 3833.

Adam's sin was punished by an expulsion out of Paradise, in which was a tree appointed to be the cure of diseases, and a *conservatory* of life.
Bp. Taylor. On Repentance, c. 6. s. 1.

For the amity which, on their parts, as they sent them word, they meant to *conserve* and maintain with the emperor.—*Strype. Memorials. Q. Mary I.* an. 1553.

So, my life, from this moment, I shall read all the learned cooks who have ever writ, study broths, plaisters, and *conserves*, till from a fine lady I become a notable woman.
Tatler, No. 53.

If we take the angel of the waters to be the guardian or *conserver* of them, perhaps as the Romans (in whose empire St. John wrote) had special officers to look to their aqueducts and other waters; it may not be amiss to observe upon the by, that he is introduced praising his and his fellow-spirits' great Creator.—*Boyle. Works*, vol. v. p. 173.

The papacy, as it hath been usurped in our native country, was either the procreant or *conservant* cause, or both procreant and *conservant*, of all the ecclesiastical controversies in the Christian world.
Fuller. Moderation of the Church of England, p. 493.

There is another thing that doth farther demonstrate the superintendence of the great Creator and *conservator* of the world; and that is, that things of great and absolutely necessary use, have soon and easily occurred to the invention of man; but things of little use, or very dangerous use, are rarely and slowly discovered, or still utterly undiscovered.—*Derham. Physico-Theology*, b. v. c. 1.

How safe and agreeable a *conservatory* the earth is to vegetables more than any other, is manifest from their rooting, drying, or being rendered infecund in the waters, or the air; but in the earth their vigour is long preserved.
Id. Ib. b. x. Note 11.

All your sophisters cannot produce any thing better adapted to preserve a rational and manly freedom than the course that we have pursued, who have chosen our nature rather than our speculations, our breasts rather than our inventions, for the great *conservatories* and magazines of our rights and privileges.—*Burke. On the French Revolution.*

CONSI'DER, *v.* } Fr. *Considérer*; Sp. *Considerár*; It. *Considerare*; Lat. *Considerare*, a contemplatione *siderum* videtur appellari, (Festus;) i. e. from the contemplation of *the stars*; in vulgar English, from *Star-gazing*.
CONSI'DERABLE, *adj.*
CONSI'DERABLE, *n.*
CONSI'DERABLENESS.
CONSI'DERABLY.
CONSI'DERANCE.
CONSI'DERATE, *adj.*
CONSI'DERATELY.
CONSIDERA'TION.
CONSI'DERATIVE.
CONSIDERA'TOR.
CONSI'DERER.
CONSI'DERING, *n.*
CONSI'DERINGLY.

To view with care, with attention; to look into or inspect, to examine; to think of, to study, to reflect, to meditate upon carefully, attentively; to weigh well or deliberate upon, to pause, to hesitate, to have respect or regard to, to respect or regard; and thus—

Considerable is,—to be *considered*; worthy of *consideration*, respect, or regard.

But mercy, lady bright, that knowest wele
My thought, and seest what harmes that I fele,
Consider all this, and rue upon my sore.
Chaucer. The Knightes Tale, v. 2335.

But if we *consider* what wars they be that haue made their name so terrible, we shal find them to haue ben none other then against the barbarous Moores, the naked Indians, and the vnarmed Netherlanders, whose yeelding rather to the name thē act of the Spaniards, hath put them into such a conceit of their mightines, as they haue *considerately* vndertaken the conquest of our monarchie, consisting of a people vnited & alwayes held sufficiently warlike.
Hackluyt. Voyages, vol. ii. pt. ii. p. 135.

This aduertisement of Dryander, Fraunces didde willinglie accept, promising hereafter to moderate himselfe more *consideratelie*.—*Fox. Martyrs. The Spanish Martyrs*, p. 848.

Where is Uriell the angell, which came to me at the fyrst? for he hath caused me to come in many *consyderacyons* and hye thoughtes, and myne ende is turned to corrupcyon, and my prayer to rebuke.—*Bible*, 1551. *Esdras*, c. 10.

Consider whose thou art: and who; a princess,
A princess of the royal blood of Scotland,
In the full spring of youth, and fresh in beauty.
Ford. Perkin Warbeck, Act i. sc. 2.

For the sense there are two *considerables*: the motion made on the brain, and the soul's act consequent thereupon, which we call animadversion.—*Glanvill. Van. of Dogm.* c 8.

The assembly shall lay a *considerable* pecuniary mulct upon any one who shall be proved to have entered so far into a quarrel as to give uncivil language to his brother-professour. *Cowley. Essay. The College.*

Nor doth all the glory that riseth out of them, to him, rise up to a *considerableness* in comparison of what shall, and doth, out of us; and especially out of this our union with him.—*Goodwin. Works*, vol. ii. pt. iv. p. 95.

Behold yourselfe, so by a sonne disdained:
And then imagine me, taking your part,
And in your power, soft silencing your sonne:
After this cold *considerance*, sentence me.
Shakespeare. 2 Part Hen. IV. Act v. sc. 2.

——— Care
Sat on his faded cheek, but under brows,
Of dauntless courage, and *considerate* pride
Waiting revenge. *Milton. Paradise Lost*, b. i.

——— Yea, at that very moment,
Consideration like an angell came,
And whipt the offending Adam out of him;
Leauing his body as a paradise,
T' inuelop and containe celestial spirits.
Shakespeare. Hen. V. Act i. sc. 1.

Fear makes a Christian circumspect and *considerative* with himself, how he may keep from miscarriages in the performance of his great work.—*Hopkins*, Ser. 24.

I'lle not dissemble, sir, where'er I come,
I love to be *considerative*.—*B. Jonson. The Fox*, Act iv. sc. 1.

It could not escape a typical thought of Christ, from mystical *considerators*.—*Brown. Cyrus' Garden.*

Yea, with a spitting power, and made to tremble
The region of my breast, which forc'd such way,
That many mas'd *considerings*, did throng
And preast in with this caution.
Shakespeare. Hen. VIII. Act ii. sc. 4.

Nothing he could now do would signify much toward the common safety, unless England could grow into a posture of being more united at home, and more *considered* abroad, than they seemed likely to be by the present course of our affairs.—*Sir W. Temple. To the Lord Treasurer, Feb.* 21, 1678.

The said trustees being desired to have regard in the distribution to the piety and orthodoxness of the parsons, to their pains and faithfulness in performing the work of their ministry, to the smallness of the worth of their livings, and to the *considerableness* of income they yield the impropriation.—*Boyle. Works*, vol. i. p. 168. *App. to the Life.*

The choicest books that Rome or Greece have known,
Her excellent translators made her own:
And Europe still *considerably* gains
Both by their good example and their pains.
Roscommon. Essay on Translated Verse.

Nay, we see the wisest and most *considerate* men in the world, after all their enquiries and speculations before our Saviour's time, did but very little towards convincing mankind of the certainty of those things, how firmly soever they might believe them themselves.—*Sharp*, vol. vi. Ser. 7.

Having at first entertained a suspicion, that the vulgar principles were less general and comprehensive, or less *considerately* deduced from chymical operations, than was believed.—*Boyle. Works*, vol. i. p. 463.

Moses, having his mind fixed upon him who is invisible, acted more from the *consideration* of him whom he could not see, than of him whom he saw to be highly displeased with him: not fearing the wrath of the king; for he saw him who is invisible.—*Stillingfleet*, vol. iii. Ser. 1.

He requires no more from men, but what every *considerate* man knows is fitting to be done, whenever he reflects upon his actions.—*Id.* vol. i. Ser. 3.

The king expressed no more to them, than "That being a matter of so great importance, and having so near relation to the civil government and laws of England, they would not be competent *considerers* of it."
Clarendon. History, vol. ii. p. 190.

Such as hath been the brood of Epicurism and profane *considerers* in all times, who have earnestly plodded, and strained their wits, to exclude God from any inspection or influence upon our affairs.—*Barrow*, vol. i. Ser. 11.

The use of this catalogue of sins is this: Upon days of humiliation, especially before the sacrament, read them *consideringly* over, and at every particular ask thine own heart am I guilty of this?—*The Whole Duty of Man*, p. 109.

At the same time for the encouragement of our Negroes, of which we had a *considerable* number on board, we promised them that on their good behaviour they should have their freedom.—*Anson. Voyage round the World*, b. ii. c. 11.

This, with the other explanations, has made the work *considerably* larger; and by increasing its bulk has I am afraid, added to its faults.—*Burke. On the Sublime*, Pref.

We apply it [enthusiasm] through an indolent custom to sober and *considerate* assertors of important truths, as readily as to wild and extravagant contenders about them.
Byron. Enthusiasm.

CONSI'GN, *v.* } Fr. *Consigner*; It. *Consegnare*; Sp. *Consignar*; Lat. *Consignare*, (*con*, and *signare*, from *Signum*, a mark or *sign*.) Of unsettled origin. Minshew says, *Consignation* is a *signing* or setting his hand to, with others; a sealing:—Fr. *Consignation*; Sp. *Consignacion*. *Consigned*, in Shakespeare, (*Troilus and Cressida*,) is explained by the commentators, *sealed*. *Consigning*, in *Hen. IV.*, seems equivalent to *sanctioning*, giving *sanction* to. *Consignare*, in Low Lat., is to imprint the *sign* of the cross in oil on the forehead of the baptized. See the examples from Tindall and Strype, and also Bp. Taylor.
CONSIGNA'TION.
CONSI'GNMENT.

To *sign*,—to give, grant, or deliver any thing formally *signed*, to the care, custody, charge, or use of another; and thus, simply to give, grant, or deliver; to commit, to intrust.

O closet garden all void of weedes wicke
Cristallen well, of clerenesse clere *consigned*.
Chaucer. A Balade to our Ladie.

For my father hath *consigned* and confirmed me with his assured testimonie, to bee that assured sauyng health and earnest peny of euerlastyng life.—*Tyndall. Workes*, p. 457.

To the intent that they laying their hands upon them, and *consigning* them with holy chrism, should pray for them, that they might be *confirmed* in the Holy Ghost.
Strype. Records, No. 88. *Judgment of Buckmaster.*

To this I answer, that the words, "*Signo te signo sanctæ crucis, et confirmo te*," &c. with the *consignation*, with the cream, imposition of hands of the prelats, be the signes.
Id. Ib. Judgment of Stokesly.

All lovers young, all lovers must
Consign to thee and come to dust.
Shakespeare. Song in Cymbeline.

Our coronation done, we will accite
(As I before remembred) all our state.
And heauen (*consigning* to my good intents)
No prince, nor peere, shall have iust cause to say,
Heaven shorten Harrie's happy life, one day.
Id. 2 Part Hen. IV. Act v. sc. 2.

As many farwels as be stars in heauen,
With distinct breath, and *consign'd* kisses to them,
He [time] fumbles vp into a loose adiew.
Id. Troyl. & Cress. Act iv. sc. 4.

In baptism we are admitted to the kingdom of Christ, presented unto him, *consigned* with his sacrament.
Bp. Taylor. Great Exemplar, pt. i. Dis. 6.

By baptism we are *consigned* to the mercies of God and the graces of his gospel.—*Id. Ib.*

To circumcision baptism does succeed in the *consignation* of the same covenant and the same spiritual promises.
Id. Ib.

We then grieve the Holy Spirit, when, having taken upon ourselves the covenant of baptism, and thereby consecrated and *consigned* ourselves to God, we either refuse to admit the spirit to take possession of us, or having admitted him, do not shew that respect, nor observe that decency, nor express that kindness, that is due to so worthy a guest.
Sharp. Works, vol. v. Dis 3.

But I assured him at the same time, that though I were agreed with Sweden and Holland to make him an offer of the concert, yet we would not do any thing towards it till he had powers to *consign* the money immediately, without any new dispatches and difficulties from Brussels.
Sir W. Temple. To Sir J. Trevor.

Many Mahommedan doctors teach that believers shall all enter into a state of happiness after the resurrection, some immediately, others after certain punishments; but that infidels shall be *consigned* over to eternal misery.
Jortin. On the Christian Religion, Dis. 1.

We have not the least doubt of your being thereby enabled to increase your *consignments* of this valuable branch of national commerce, even to the utmost of your wishes.
Burke. Report of a Com. on the Affairs of India.

CONSI'GNIFY. } Lat. *Con*, and *significare* q. *signum facere*, to make a *sign* or mark.
CONSIGNIFI'CANT.
CONSIGNIFICA'TION.

To mark out, denote, one thing in addition to or combination with another.

But I find not one of those words or any *consignificant* or equivalent to them, in all our Saxon laws.
Spelman. Of Feuds and Tenures, pt. ii. p. 7.

The cypher, which has no value of itself, and only serves (if I may use the language of grammarians) to connote and *consignify*, and to change the value of the figures, is not several and various, but uniformly one and the same.
Tooke. Diversions of Purley, vol. i. p. 305.

He calls the additional denoting of time, by a truely philosophic word, a *consignification*.—*Harris. Philolog. Inquir.*

CONSI'MILARY. } Lat. *Con*, and *similis*; Gr. Ὁμαλος, even.
CONSIMI'LITY.

Like, having like appearances, like qualities.

Nor yet inadequate their congruous use
Of mucilages, lymph, and lacteal juice;
The flood *consimilary* ducts receive,
And glands refine the separated wave.
Brooke. Universal Beauty, b. iii.

By which means, and their *consimility* of disposition, there was a very conjunct friendship between the two brothers and him.—*Aubrey. Anec. of Sir W. Raleigh*, vol. ii. p. 511.

But there was no relation at all between them, [Drs. Samuel and Seth Ward] only the *consimility* of their dispositions, which made a greater tye of friendship than blood perhaps could do.—*Wood. Athenæ Oxon.*

CONSI'ST, *v.* } Fr. *Consister*; Sp. *Consister*; It. *Consistere*; Lat. *Consistere*, (*con*, and *sistere*, to stand;) to stand or stay together; Gr. Ιστασθαι.
CONSI'STENCE.
CONSI'STENCY.
CONSI'STENT.
CONSI'STENTLY.

To be, stand or stay together,—in one body, in one mass; to be, rest, reside, remain, abide or continue, in one fixed or solid state,—in uniformity, congruity, or agreement; to be uniform with, agreeable or suitable, fit or proper, connected with, concurrent to; and, emphatically, to be.

Sith that in change her choise doth chief *consist*
The hauke may check, that now comes faire to fist.
Vncertaine Auctore. To his Loue hauing forsaken Him.

For an answer understand, right honorable, that winter here mentioned *consisteth* not in cold weather, short days, and long nights, but in cold zeal and affection, and in short devotion towards God, and in cold love and charity towards our neighbours.
Strype, No. 81. *A Sermon at the Funeral of Q. Mary.*

——— Tho' the use
Of such set entertainments more *consists*
In custom, than in course; yet reverend sir,
I am still made your servant by your presence.
Ford. 'Tis Pity She's a Whore, Act v. sc. 6.

——— Nigh founder'd on he fares,
Treading the crude *consistence*, half on foot,
Half flying. *Milton. Paradise Lost*, b. ii.

We are as water, weak, and of no *consistence*, always descending, abiding in no certain place, unless we are detained with violence; and every little breath of wind makes us rough and tempestuous, and troubles our faces.
Bp. Taylor, vol. iii. Ser. 8.

Thus also in practical philosophy there be some *præambulæ operationis*, some common precepts which must be instilled into us, to work a *consistency* in our tempers, firm enough for the undertaking and performing all moral tasks.
Hammond. Works, vol. iv. p 618.

Though constant and *consistent* now it be,
Yet, when kind beams appear,
It melts, and glides apace into the sea
And loses itself there. *Cowley. Coldness.*

If the union of the parts *consist* only in rest; it would seem that a bagg of dust would be of as firm a *consistence* as that of marble or adamant.—*Glanvill. Van. of Dog.* c. 5.

The one inward in our minds, which is that we properly call repentance, (μετανοια,) and that *consists* in such a sense of our sins, and hatred of them, as makes us heartily sorrow for them and resolve to commit them no more. And the other is outward, and shews itself in our lives, and that *consists* in the actual forsaking those sins which we so resolved against.—*Sharp*. vol. iii. Ser. 8.

I shall handle them in their due extent, by shewing that no one kind of true peace is *consistent* with any sort of prevailing wickedness; whether by peace we mean the peace a man hath with himself in the tranquility of his mind; or the peace which men have in society with one another.
Stillingfleet, vol. i. Ser. 10.

To fancy that God originally created a certain quantity of matter and motion, and left them to frame a world at adventures, without any determinate and particular view, design or direction; this can no way be defended *consistently*, but must of necessity recur to downright Atheism.
Clarke. On Natural and Revealed Religion.

I am coming to consider the most material point you mentioned, when you recommended, in so high a tone, the *consistency* of popery, with the civil and religious liberties of this nation, from the temper and example of the archbishop of Cambray.
Hoadly. Letters signed Britannicus, Let. 64.

From all this it appears, that their defection from the God of Israel, wicked and abominable as it was, did not however *consist* in the rejecting him as a false God, or in renouncing the law of Moses as a false religion; but only, in joining foreign worship and idolatrous ceremonies to the ritual of the true God.
Warburton. The Divine Legation, b. v. s. 2.

And what sure mark distinguishes the wise?
Consistent wisdom ever wills the same;
Thy fickle wish is ever on the wing.
Young. The Complaint, Night 8.

I found it next to impracticable, to deliver short, unadorned, didactical sentences, *consistently* with the copiousness, irregularity, and enthusiasm peculiar to ode-writing.
Hart. Thomas a Kempis. To the Reader.

——— At early day,
Sweet slumber shaken from her opening lids,
My lovely Patty to her dairy hies.
There from the surface of expanded bowls
She skims the floating cream, and to her churn
Commits the rich *consistence*.—*Dodsley. Agriculture*, c. 3.

[They come] from one who wishes to preserve *consistency*; but who would preserve *consistency* by varying his means to secure the unity of his end.
Burke. Reflections on the French Revolution.

CO'NSISTORY, *adj.* } Fr. *Consistoire*, It. and Sp. *Consistorio*; Lat. *Consistorium*, from *consistere*,—Locus ubi circa principem *consistunt* amici illius et consiliarii, (Gesner.) See CONSIST.
CO'NSISTORY, *n.*
CONSISTO'RIAL.
CONSISTO'RIAN, *adj.*
CONSISTO'RIAN, *n.*

The place where any number of individuals (*consistunt*) stay, remain, or abide together.

And in *consistorie* atte courte, do calle goure names.
Piers Ploughman, p. 39.

And so befell, sone after on a day
This false judge, as telleth us the storie,
As he was wont, sat in his *consistorie*
And yaf his domes upon sondry cas.
Chaucer. The Doctoures Tale, v. 12,095.

And [I denounce and show for accursed] al those that let prelates or ordynaries for to holde *consystory* sessyon, or chapytres, for to enquyre of synnes, and of excesse, in good amendment of mannes soul.
Strype. Memorials. The general Sentence, or Curse.

Paul the Fourth was sworn at his election to the papacy to make but four cardinalls, which oath he presently broke, in open *consistory* maintaining it is an article of faith, that the pope cannot be bound, much lesse can bind himself.
Feltham. On the Low Countries, pt. ii.

Answere was returned from the said churches, That they had heard alreadie of those *consistoriall* lawes, and did acknowledge them to be Godly ordinances, drawing towards the prescript of the Word of God.
Hooker. Ecclesiasticall Politie, Pref.

You fall next on the *consistorian* schismaticks; for so you call Presbyterians, pag. 40, and judge them to have enervated the king's supremacy by their opinions and practise, differing in many things only in terms from popery.
Milton. Brief Notes on Dr. Griffith's Sermon.

For all the treasure and other princely ensigns and imperiall ornaments, together with the præfect and the *consistorians*, were inclosed within the compass of the wals.
Holland. Ammianus, p. 422.

He knew, when he told you this story, that he did not appeal from the sentence given in the court in Jersey, to any *consistorial* court of the bishop of Winchester.
Hoadly. Letter to Clement Chevallier, Esq.

CONSO'CIATE, *v.* } Lat. *Consociare, atum*; *con*, and *socius*, a follower, from *sequi*, to follow, (Vossius.)
CONSO'CIATE, *n.*
CONSOCIA'TION.

To follow with, to join as follower or companion, to accompany, to unite with, to coalesce, to combine, to confederate.

I am yet willing to grant, that generally in nature the best outward shapes are also the likeliest to be *consociated* with good inward faculties.—*Reliquiæ Wottonianæ*, p. 79.

If that gracious hand will exempt us from the common judgment of our consorts in evil, we have cause to bless his mercy; but if his just hand shall sweep us away in the company of our wicked *consociates*, we have reason to thank none but ourselves for our sufferings.
Bp. Hall. Select Thoughts.

It [a duel] is a *consociation* of many the worst acts that a person ordinarily can be guilty of: it is want of charity, of justice, of humility, of trust in God's providence.
Bp. Taylor. Great Exemplar, pt. ii. Dis. 11.

Because the soul joyned to the body draws from the society of the flesh incentives and arguments to sin; therefore both of them are punished, as being guilty of *consociation*.
Id. On Repentance, c. 7. s. 1.

He will rather conclude that those few that should happen to clash, might rebound after the collision; or if they cohered, yet by the next conflict with other atoms might be separated again, and so on in an eternal vicissitude of fast and loose, without ever *consociating* into the huge condense bodies of planets.—*Bentley*, Ser. 7.

The 3d relates to a man, as he is a being integrated by a human mind and living body, strictly *associated* by certain laws of union or *consociation* established by God in this monadical creature.—*Boyle. Works*, vol. vi. p. 731.

With every wind to waft large commerce on,
Join pole to pole, *consociate* sever'd worlds
And link in bonds of intercourse and love
Earth's universal family.—*Mallet. Amyntor & Theodora.*

Thus Epictetus, a thorough Stoic, if ever there was any, speaking of death says, But whither do you go? no where to your hurt: you return from whence you came, to a friendly *consociation* with your kindred elements.
Warburton. The Divine Legation, b. iii. s. 2.

CONSO'LE, *v.* } Fr. *Consoler*; It. *Consolare*; Sp. *Consolár*; Lat. *Consolari*; *con*, and *solari*, from *solus*. See SOLACE.
CONSO'LER.
CONSO'LATE, *v.*
CONSOLA'TION.
CONSOLA'TOR.
CONSO'LATORY, *adj.*
CONSO'LATORY, *n.*
CONSO'LATRESS.

To soothe by converse the minds or feelings of the *solitary*; to comfort, to *solace*, to cheer, to encourage, the lonely, the forsaken, abandoned, or deserted.

She requyred him to goo to quene Elizabeth not as a messenger, but as one that came frendelie to visite and *consolate* her.—*Hall. Rich. III.* an. 2.

Thynkest thou it a small thynge of the *consolacions* of God? and are they wyth thee a lyinge worde.
Bible, 1551. *Job*, c. 15.

And in yeldynge graces to oure moste *consolatrice*, that moste blessyd virgyn our lady saynt Mary: ye virgyne, here I agayne salute with thee seconde of the foresay'd vii. joyes.
Fabyan, c. 49.

He also commaunded his glorious apostles to preach it, and confirmed it with so many myracles, and did also geeue to the confirming and writing of it, the glorious *consolatour* of the Holy Ghost.—*Barnes. Workes*, p. 293.

Wherin he reporteth of the coragious
Wordes, that were moche *consolatory*
By Eschines rehersed, to the great glory
Of Demosthenes, that was his utter fo,
Fewe shall ye fynde or none that will do so.
Skelton. The Crowne of Laurell.

——— I will begone,
That pittifull rumour may report my flight
To *consolate* thine ear.—*Shakesp. All's Well*, Act iii. sc. 2.

Consolatories writ
With studied argument, and much perswasion sought
Lenient of grief and anxious thought:
But to th' afflicted in his pangs their sound
Little prevails, or rather seems a tune
Harsh, and of dissonant mood from his complaint;
Unless he feel within
Some source of *consolation* from above.
Milton. Samson Agonistes.

Fortune forotun'd the dying notes of Rome,
Till I, thy consul sole, *consol'd* thy doom.
Dryden. Juvenal, s. 10.

But, what may somewhat *consolate* all men that honour vertue, we do not discover the latter scene of his [Belisarius] misery in authors of antiquity, or such as have expressly delivered the story of those times.
Brown. Vulgar Errours, b. vii. c. 17.

This excellent young woman has nothing to *consolate* herself with but the reflection that her sufferings are not the effect of any guilt or misconduct, and has for her protection the influence of a power which, amidst the unjust reproach of all mankind, can give not only patience, but pleasure to innocence in distress.—*Tatler*, No. 199.

But that what we ask in the name of Jesus Christ, he will do it, we have his own word; and that to, not only once, but again, that we might have strong *consolation*, and be the more fully assured of it.—*Bp. Beveridge*, vol. i. Ser. 31.

My present employment is the reviewing some *consolatory* thoughts on the loss of friends, which my poor Lady Susan's death obliged me to entertain myself with, and which I am now recruiting.—*Boyle. Works*, vol. vi. p. 48.

Mr. Pope retired with some chagrin to Twickenham, but *consoled* himself and his friend with this sarcastic reflexion —"We shall take our degree together in fame, whatever we do at the university."—*Warburton. Life, by Hurd.*

In this season, therefore, of dejection, occasioned by the indisposition of my wife, the dangerous sickness of some of my servants, and the death of others, I have recourse to my books, as to the sovereign *consolers* of my sorrows.
Melmoth. Pliny, b. viii. Let. 19.

However, it affords me a very sensible *consolation*, that there is strong reason to hope the prudence of your friends will be able to elude the force of those iniquitous schemes which have been projected to your prejudice.
Id. Cicero, b. i. Let. 19.

The punishment of real tyrants is a noble and awful act of justice: and it has with truth been said to be *consolatory* to the human mind.—*Burke. On the French Revolution.*

CONSO'LIDATE, *v.* **CONSO'LIDATE**, *adj.* **CONSOLIDA'TION.** } Fr. *Consolider*; Sp. *Consolidar*; It. *Consolidare*; Lat. *Consolidare*, to fix into one whole, one mass, (*con*, and *solidus*. See SOLID.)

To form, fix or fasten, to conjoin, to close, to unite, into one whole, one mass; to render firm, hard, compact, confirmed. See TO SOULDER.

In so moche that it seemeth, that no operation or affairs may be perfecte, nor no science or arte complete, except experience be there vnto added, wherby knowledge is ratyfied, and (as I mought saye) *consolidate*.
Sir T. Elyot. Governor, b. iii. c. 25.

Consyderynge the vtilitie in rydynge great horses, it shall be necessary (as I haue sayde) that a gentylman do lerne to ryde a great and fierce horse whyles he is tender, and the braunes and sinewes of his thighes not fully *consolidate*.
Id. Ib. b. i. c. 17.

Sometimes, they find the mines not yet *consolidated* and digested throughly into metal; when, by their experience knowing after how many years they will be ripe, they shut them up again till then.—*Digby. Of Bodies*, c. 14.

Take a wanton garish loose spirit, let him be but in the presence of a superior whom he fears and reverenceth, and it *consolidates* him.—*Goodwin. Vanity of Thoughts*, p. 46.

We are divided between good and evil; and all our good or bad is but a disposition towards either, but then the sin is arrived to its state and manhood, when the joynts are grown stiff and firm by the *consolidation* of a habit.
Bp. Taylor. On Repentance, c. 5. s. 3.

And yet when that was done, would he be far enough from making the extension of body (which is the *cohesion* of its *solid* parts) intelligible, till he could shew wherein *consisted* the union or *consolidation* of the part of those bonds or of that cement, or of the least particle of matter that exists.—*Locke. On Hum. Underst.* b. ii. c. 23.

The last thing considered by the board of controul among the debts of the Carnatick, was that arising to the East-India Company, which after the provision for the cavalry, and the *consolidation* of 1777, was to divide the residue of the fund of 480,000*l.* a year with the lenders of 1767.
Burke. Speech on the Nabob of Arcot's Debts.

CO'NSONANT, *adj.* **CO'NSONANT**, *s.* **CO'NSONANCE.** **CO'NSONANCY.** **CO'NSONANTLY.** } Fr. *Consonance*; It. *Consonanza*; Sp. *Consonancia*; Lat. *Consonare*, (*con*, and *sonare*, perhaps from *tonare*, and this from Τανο-ειν, intendere, et speciatim vocem vel *sonum* intendere,) Vossius. See the quotation from Wilkins.

Sounding together, sounding in unison, uniting in sound, symphonious, harmonious, concordant; and thus, agreeing, consisting with.

For in ye Scriptures is no cõfuse ordre, but a cõfourme & *consonant* ordre, one chaptre alwais approuyng & declaryngc an other.—*Bale. Apologie*, fol. 55.

Yet I think that confession is not necessarily deduced of Scripture, nor commanded as a necessary prescript of Scripture, and yet it is much *consonant* to the law of God, as a thing willed, not commanded.—*Burnet. Records*, b. iii. No. 21. *Concerning the Sacraments*, Quest. 15.

For wheras all ye olde holy doctours & saintes of euery age, write so full & so whole, & so *consonantly* togither against al kindes of scismes & heresies, &c.
Sir T. More. Workes, p. 829.

The British language, which our vowels wants,
And jars so much upon harsh *consonants*,
Comes with such grace from thy melnfluous tongue,
As do the sweet notes of a well set song.
Drayton. Queen Catherine to Owen Tudor.

As in every thing else, beauty and favour is composed and framed (as it were) of many members meeting and concurring in one, and all together at the same time, and that by a certaine simmetry, *consonance*, and harmony.
Holland. Plutarch, p. 50.

Which could we suppose in a single instance: yet a multitude of musical *consonancies* would be as impossible, as to play a thousand tunes upon a lute at once.
Glanvil. The Vanity of Dogmatizing, c. 4.

If I may have leave to do *consonantly* to what I am taught to believe, I must confess myself to be under the dominion of sin, and therefore must obey.
Bp. Taylor. On Repentance, Pref.

Give me leave to present you [Lord Carbery] with her [Lady Carbery's] picture, drawn in little and in water-colours, suited indeed with tears, and the abrupt accents of a real and *consonant* sorrow.—*Id. Funeral Sermon.* (*Lady Carbery*)

They all plead Scripture for what they say; and each one pretends, that his opinion, be it ever so absurd and ridiculous, is *consonant* to the words there used.
Bp. Beveridge, vol. i. Ser. 6.

Those letters are styled *consonants*, in the pronouncing of which the breath is intercepted by some collision or closure, amongst the instruments of speech.
Wilkins. On a Real Character, pt. iii. c. 12.

Soft sigh'd the flute; the tender voice was heard,
Warbling the varied heart; the woodlands round
Apply'd their quire, and winds and waters flow'd
In *consonance*.
Thomson. Spring.

Sin discomposeth all the *consonancy* in man, making a discord between flesh and blood, which is the cause of all evil, and finally of the last of all *dissonancies*, which is death.
Tatler, No. 274.

And therefore I shall rather observe, that *consonantly* thereunto God was pleased to consider man, so much the more than the creatures made for him, that he made the sun itself stand still, and at another time to go back, and divers times made part of the universe forget their nature, or act contrary to it.—*Boyle. Works*, vol. ii. p. 17.

This severe vengeance on enormous offenders was believed, not only *consonant* to the rules of human, but to be the object, and to make the especial care of the Divine justice.—*Hurd. Notes on the Art of Poetry.*

His stanzas are too long, especially his epodes; the ode is finished before the ear has learned its measures, and consequently before it can receive pleasure from their *consonance* and recurrence.—*Johnson. Life of Gray.*

Though these *consonancies* chyming in the writer's head, he might not always be aware of the imitation.
Hurd. On the Marks of Imitation.

CONSO'PITE, *v.* **CONSO'PITE**, *adj.* **CONSOPIA'TION.** } Lat. *Consopire*, *itum*, i. e. *somnum inducere*. To bring on sleep, to lull to sleep.

Wherefore Divine providence brought it to passe for the good of the man, and that he might more vigorously and fully be enriched with delight, that the operations of the masculine faculties of the soul were for a while well slaked and *consopited*. *Henry More. Moral Cabbala*, c. 2.

Both will and intellect that worketh best,
When sense and appetite be *consopite*,
And grosser phansie lull'd in silent rest.
More. On the Soul, pt. iii. c. 1. s. 20.

And thus now the body is gotten uppermost, the lower qualities have greater exercise and command then the higher, those being very vigorously awakened, and these proportionably shrunk up, and *consopited*.
Glanvill. Pre-existence of Souls, c. 14.

One of his lordship's maxims is, that a total abstinence from intemperance or business, is no more philosophy, than a total *consopiation* of the senses in repose.
Pope. To Mr. Digby, Let. 16.

CONSORT. See CONCERT.

CONSPI'CUOUS. **CONSPI'CUOUSLY.** **CONSPI'CUOUSNESS.** **CONSPICU'ITY.** **CONSPECTU'ITY.** } It. *Cospicuo*; Lat. *Conspicuus*, (quod ab omnibus *conspiciitur*, that which is visible by all,) from *conspicere*, *conspectum*; *con*, and *specere*, to see, to look.

That may be seen; seen plainly, clearly; from its situation; and thus, eminent; from its appearance, and thus, bright: and thus, generally—

Eminent, remarkable, distinguished, bright, brilliant, famous, celebrated, renowned.

Their modesty likewise, whether with respect to themselves, or others, is *conspicuous*. In enumerating the apostles, Mark and Luke put Matthew before Thomas, but Matthew gives him the precedency to himself.
Grew. Cosmo. Sacra, b. v. c. 2.

——— In those vacant rooms
First you succeed, and of the wheeling orb,
In the most eminent and *conspicuous* point
With dazzling beams and spreading magnitude
Shine the bright pole-star of this hemisphere.
Carew. A Masque at Whitehall, an. 1633.

To walk, that is to go about *conspicuously* in the sight of all men, breaking forth into works, (as the sun after the dispersions of a mist or cloud) whereby all men see and acknowledge his faith and obedience.
Hammond. Works, vol. iv. p. 666.

I answer; 1. All that St. Austin says, is not true. 2. Though this were true, it were nothing to your purpose, unless you will conceive it all one, not to be, and not to be *conspicuously* visible.
Chillingworth. Religion of Protestants, c. 5. pt i.

——— A matchlesse sepulchre,
The sacred boast of the Achæians raisd
Vpon the Hellespont; where most it seisd
(For height, and *conspicuity*) the eies
Of liuing men, and their posterities.
Chapman. Homer. Odyssey, b. xxiii.

Men. What harme can your beesome [bisson] *conspectuities* gleane out of this character; if I be knowne well enough.—*Shakespeare. Coriolanus*, Act ii. sc. 1.

A man I thought deserving to be crown'd,
First by my father pointed to my sight,
Nor less *conspicuous* by his native light.
Dryden. Sigismonda & Guiscardo.

If there be not now such a power actually and *conspicuously* exercised in the world, then, &c.
Clarke. On Natural and Revealed Religion, Prop. 14.

The *conspicuousness* of which quality [inoffensiveness] in pigeons hath made them though erroneously, be supposed to have no gall.—*Boyle. Works*, vol. ii. p. 20.

They affect singularity, for want of any thing else that is singular; and finding in themselves strong desires of *conspicuousness*, with small abilities to attain it, they are resolved with Erostatus, that fired Diana's temple to be talked of for having done so, to acquire that considerableness by their sacrilege, which they must despair of from their own parts.—*Id. Ib.* vol. ii. p. 303.

You have not the least reason to doubt of my zeal to serve you: of which I have given many *conspicuous* testimonies in this province, as well as at Rome.
Melmoth. Cicero, b. vi. Let. 1.

CONSPI'RE, *v.* **CONSPI'RER.** **CONSPI'RANT**, *adj.* **CONSPIRA'TION.** **CONSPI'RATOR.** **CONSPI'RACY.** **CONSPI'REMENT.** **CONSPI'RINGLY.** } Fr. *Conspirer*; Sp. *Conspirar*; It. *Conspirare*; Lat. *Conspirare*, (*con*, and *spirare*, to breathe;) as it were to breathe together in one action, to agree or consent with one breath, (Minshew.) Tooke derives *Spirare* from the A. S. *Spiri-an*, (Ger. *Speiren*; Dut. *Spuren*;) Scotch, to *speir* or *spire*. "To search out by the track, or trace; to inquire, and make diligent search," (Somner.) For *Speir* see Dr. Jamieson; and see ASPIRE, and SPIRIT.

To *conspire*, then, will be to search or seek after, or pursue eagerly, ambitiously, in union with others; to join, unite, agree, combine, concert, complot, confederate, in the same pursuit; for the attainment or acquisition of the same end or object.

From thennes forth the Jewes han *conspired*
This innocent out of this world to chace.
Chaucer. The Prioresses Tale, v. 13,495

Whan shapen was all hir *conspiracie*
Fro point to point, how that his lecherie
Parformed shulde be ful sotilly,
As ye shul here it after openly,
Home goeth this cherl that highte Claudius.
Chaucer. The Doctoures Tale, v. 12,681.

Symon, which was made their esple
Within Troie, as was *conspired*,
Whan tyme was, a token fired.—*Gower. Con. A.* b. i.

But suche a false *conspirement*
Though it be priue for a throwe,
God wolde not it were vnknowe. *Id. Ib.* b. ii.

Go sister, and go tel my wordes to my disdainfull foo:
I was not she that did *conspire* with Greekes to Troy to goo.—*Phaer. Virgill. Æneidos*, b. iv.

For we see such miseries, hange ouer the whole state of common wealth, through the great misorder of your sedicion, that it maketh vs much to reioyce that we haue bene neither parteners of your doings nor *conspirers* of your counsayles.
Sir J. Cheke. Hurt of Sedition.

But as soon as it was day, certaine Jewes made a *conspiracion*, and cursed themselues to the deuyll and to damnacion yf they did eyther eate or drynke, before they had slayne Paule.—*Udal. Actes*, c. 23.

And finally those of the people were strongest at the gates, so that they wold not suffre them to be openedde. In such sorte, that the *conspyratours* could not execute their trahisone.—*Ascoll. Thucydides*, fol. 111.

But the serpent Idre of enuy and false *conspyracy*, whiche euer burned in the harte of Edricus, was kyndeled so sore, that of pure force it must breke out vpon a lyght flambe.
Fabyan, vol. I. c. 204.

It hath bene the vsuall practise of all sectaries and especiallie Anabaptists, who count them all as wicked, and vngodlie, as vvorldlinges, and men pleasers, as idle and slouthfull, that *conspire* not vvith them in their confused platforme.
Whitgift. Defence, Pref. p. 5.

Stand ye secure ye safer shrubs below,
In humble dales, whom heav'ns do not dispight;
Nor angry clouds *conspire* your overthrow
Envying at your too disdainful height.
Bp. Hall. Satires. A Defiance to Envy.

He fell againe into another newe trouble and daunger; being called into question as one of Catalines *conspiracie*, both before the questor Novivs Niger in his house, and that by L. Vettivs who approached him; and also in the senate, by P. Cvrivs unto whom for that he detected first the plots and designments of the *conspiratours*, were rewards appointed by the state.—*Holland. Suetonius*, p. 7.

——— Thou art a traitor;
False to thy gods, thy brother, and thy father,
Conspirant 'gainst this high illustrious prince.
Shakespeare. Lear, Act v. sc. 3.

Twere now time to reduce this operation to practice, and shew you, 1. What directions conscience is able to afford from every of those laws for the ruling of all actions of that kind: and secondly, what an harmony and *conspiration* there is betwixt all these laws, one mutually aiding and assisting the other, and not violating and destroying.
Hammond. Works, vol. i. p. 210.

But these *conspirers* couched all so clene
Through close demeanour, that their wiles did weane
My heart from doubts, so many a false deuice
They forged fresh, to hide their enterprise.
Mirrour for Magistrates, p. 406.

Whosoever shall put away, either violently without mutual consent for urgent reasons, or *conspiringly* by plot of lust, or cunning malice, shall put away for any sudden mood, or contingency of disagreement, which is not daily practice but may blow soon over, and be reconcil'd, except it be fornication; that man, or that pair, commit adultery.
Milton. Tetrachordon.

Roaring she tears the air with such a noise
As well resembled the *conspiring* voice
Of routed armies, when the field is won;
To reach the ears of her escaped son.
Waller. Battle of the Summer Islands, c. 3.

I know thou'lt say, my passion's out of season,
That Cato's great example and misfortunes
Should both *conspire* to drive it from my thoughts.
Addison. Cato, Act iii. sc. 1.

That those three [the Holy Spirit, the Father, and Son] joyned and confederated (as it were) are *conspiringly* propitious and favourable to us.—*Barrow*, vol. ii. Ser. 34.

Then shalt thou find, whilst friends with foes *conspire*
To give more proof than virtue would desire,
Thy danger chiefly lies in acting well;
No crime's so great as daring to excel.
Churchill. Epistle to W. Hogarth.

Is it alien to the office of a good member of parliament, when such practises increase and when the audacity of the *conspirators* grows with their impunity, to point out in his place their evil tendency to the happy constitution which he is chosen to guard?
Burke. Appeal from the New to the Old Whigs.

I shall here, with the utmost veracity, give a short account of Catiline's *conspiracy*: a memorable attempt, both for the enormous wickedness of it, and the danger it threatened.
Rose. Sallust. The Conspiracy of Catiline.

CONSPISSA'TION. Lat. *Conspissare*, (*con*, and *spissare*, to thicken;) *spissus*, a σπιδνος, quod est densus, obscurus.

Denseness, thickness.

For body's but this spirit, fixt, gross by *conspissation*.
More. Infinity of Worlds, s. 13.

CO'NSTABLE, *n.* } Fr. *Connétable*; It. *Conestabile*; Sp. *Condestable*. Verstegan and Sir T. Smith think that this word might more rightly be *kingstable*, (*King* in A. S. *Cuning*.) *Columen regis*, the support or stay of the king. (See the quotation from Sir T. Smith.) Spelman, Menage, Du Cange, Vossius, and Skinner, agree that it is a corruption of *comes stabuli*, "an officer," as Blackstone observes, "well known in the empire; so called, because like the Lord High Constable of England, he was to regulate all matters of chivalry, tilts, tournaments, and feats of arms, which were performed on horseback," (*Com.* i. 355.)
Co'NSTABLESS.
CONSTA'BLERIE.
Co'NSTABLESHIP.
CONSTA'BULATORY.

Manie flowe to churche, & the *constable* vnnethe
Atarnde (return'd) allue, & manie were ibrogt to dethe.
R. Gloucester, p. 539.

The *constable* and dame Hermegild his wif
Were payenes, and that contree every wher;
But Hermegild loved Custance as hire lif;
And Custance hath so long sojourned ther
In orisons, with many a bitter tere,
Til Jesu hath converted thurgh his grace
Dame Hermegild, *constablesse* of that place.
Chaucer. The Man of Lawes Tale, v. 4953.

Than drede had in her bailly
The keeping of the *constablery*
Toward the north I vnderstond.—*Id. Rom. of the Rose.*

Than the *constable* went forthe, and then cam in diuerse seculers and they scorned me on euery syde, and manassed me greatly.—*State Trials. W. Thorpe*, an. 1407.

Bicause he had nat the Martell, whiche is the token of the offyce of the *constablery* as he was sommoned to do, therefore the offyce was vacant and voyde
Berners. Froissart. Cronycle, vol. ii. c. 193.

——— The same thing
In a low *constable* and in the king
I reverence. *Donne. To the Countesse of Salisbury.*

This king granted unto the church of Canterbury, and to William and his successors, the custody of *constableship* of the castle of Rochester for ever.—*Baker. Chron. Hen. I.*

Constable seemeth to me to come of our old English worde *Kinning*, which is *Kinning-stable*, as yee would say, a man established by the king for such thinges as appertaine to pleas of the crowne, and conseruation of the kinges peace.
Sir T. Smith. The Commonwealth, b. ii. c. 25.

The *Connestable* is the chief, superiour and Generalissimo over the Armies of France.—*Evelyn. State of France.*

Which office and *constableship* were granted upon his decease, to Sir William Pickering, Knt. a worthy and honorable gentleman, and employed much in embassies, with all the fees and profits thereunto accustomably arising, together with the herbage and panage of the park thereto belonging.
Strype. Memorials. Edw. VI. an. 1709.

A great deal was said, both at the bar by lawyers, and at the debate of the house, upon the point of jurisdiction and of the exemption of a *constabulatory*.
Burnet. Own Time, an. 1709.

CO'NSTANT, *adj.* } Fr. *Constant*; It. *Constante*, Sp. *Constante*; Lat. *Constans*, pres. part. of *constare*, to stand together, (*con*, and *stare*, to stand.)
Co'NSTANTLY.
Co'NSTANCE.
Co'NSTANCY.
Co'NSTANTNESS.

Standing together, (&c.) firmly, fixedly, steadily, without change or variation; and thus, firm, fixed, steady, unchanging, unvarying.

No more of this make now I mentioun,
But to Grisilde agen I wol me dresse,
And telle hire *constance*, and hire besinesse.
Chaucer. The Clerkes Tale, v. 3884.

And last of all he was called before the bishoppes in a common assemblye at London, where he so *constantly* defended himselfe that he had preuailed, if he might haue bene heard, as indeed he was not.—*Frith. Workes. Life*, p. 3.

The fire it cannot frese,
For it is not his kinde;
Nor true love cannot lese
The *constance* of the minde.
Surrey. The Louer excuseth Himself, &c.

These things we [Saxony and Hesse] now repeat, that a testimony might remain with the king, signed by us: that he might not doubt of our *constancy*.
Strype. Records, No. 103. *To the King.*

And all these before named albeit they haue not yet obteyned the rewarde promised them for their godly lyuynge, whiche reward shal be geuen them at the general resurrection of the bodyes: yet haue they deserued perpetuall prayse for the *constantnesse* of theyr fayth.—*Udal. Heb.* c. 11.

The ancient churches in the time of the first persecutions, cannot shewe a more famous, whether wee doe behold the force of his faith, his firme and stedfast *constantnesse*, the inuincible strength of his spirit, or the cruel and horrible tormentes.—*Fox. Martyrs. W. Gardiner*, p. 1211.

But, like a *constant* and confirmed devil,
He entertain'd a show so seeming just,
And therein so ensconc'd his secret evil,
That jealousy itself could not mistrust.
Shakespeare. Rape of Lucrece.

Yet that every individuall should necessarily yeeld weaker and worser seede for the propagation of the species then itself was generated of, that I *constantly* beleeve can never be proved.—*Hakewill. Apologie*, p 223

——— Using all his skill,
By his black hellish ministers to vex
All worthy men, and strangely to perplex
Their *constancy*, thereby them so to fright,
That they should yield them wholly to his might.
Drayton. To Mr. W. Brown.

Proud of her birth (for equal she had none)
The rest she scorn'd, but hated him alone;
His gifts, his *constant* courtship, nothing gain'd;
For she, the more he lov'd, the more disdain'd.
Dryden. Theodore & Honoria.

Thus the wise nightingale, that leaves her home,
Her native wood, when storms and winter come,
Pursuing *constantly* the cheerful spring,
To foreign groves does her old music bring
Waller. To Sir W. D'Avenant.

Why have not I this *constancy* of mind,
Who have so many griefs to try its force.
Addison. Cato, Act i. sc. 3.

Honourable indeed is that approbation which is bestowed by those who have themselves been the *constant* object of universal applause.—*Melmoth. Cicero*, b. vi. Let. 10.

Let temp'rance *constantly* preside
Our best physician, friend, and guide!
Cotton. Health, Vision 3

This Divine favour was not confined to the three first centuries: it hath been extended to multitudes, who since that time have fallen innocent victims to Antichristian tyranny, and have laid down their lives for their religion with as much *constancy* as the ancient Christians.
Jortin. Remarks on Ecclesiastical History.

CONSTE'LLATE, *v.* } Fr. *Constellation*; It. *Constellazione*; Sp. *Constellacion*; the Lat. *Constellatus* and *constellatio*, (*con*, and *stella*, a star,) are not of classical authority. *Constellatio* is used by Ammianus. (See the quotation from Holland's translation.) *Constellatus*, by Trebellius Pollio. A *constellation* is—
CONSTRELLA'TION.

An assembly or collection of many stars; of the light, of the brilliancy of many stars; of light and brilliancy.

To be bore othr bygete, in suche *constellacion*.
Piers Ploughman, p. 230.

Som wikke aspect or disposition
Of Saturne, by som *constellation*,
Hath yeven us this.—*Chaucer. The Knightes Tale*, v. 1090.

And nethles yet some men write
And sayn fortune is to wite:
And some men holde opinion,
That it is *constellacion*,
Whiche causeth all that a man doothe
Gower. Con A Prol

He cursed his fate or *constellation*, and wished that he had never comen to Athenes.
Sir T. Elyot. Governour, b. ii. c. 12

So these scattered perfections which are divided among the several cantons of created beings, were, as it were, *constellated* and summ'd up in this epitome of the greater world, Man.—*Glanvill. Vanity of Dogmatizing*, c. 1.

What artist now dares boast that he can bring
Heav'n hither, or *constellate* any thing,
So as the influence of those stars may be
Imprison'd in a herb, or charm, or tree,
And do by touch all which those stars could do?
Donne. An Anatomy of the World.

Up, up, fair bride, and call
Thy stars from out their several boxes, take
Thy rubies, pearls, and diamonds forth and make
Thyself a *constellation* of them all.—*Id. Epithalamium.*

Among the papers, there was found the horoscope of one *Fulens*, and when he was charged often thus farre, namely why he had calculated the *constellation* of the prince [Valens], he promised to shew by good and evident proofes, that it was his own brother Valens.—*Holland. Ammianus*, p 362

And you will not much wonder, that I place this virtue among those that *constellate*, if I may so speak, an heroic mind.—*Boyle. Works*, vol. v. p. 561.

There is extant in the scripture, to them who know how to *constellate* those lights, a very excellent body of moral precepts.—*Id. Ib.* vol. ii. p. 285.

These are the single stars which are sprinkled through the Æneis; but there are whole *constellations* of them in the fifth book.—*Dryden. Discourse on Epick Poetry.*

He who is solicitous for his own improvement must not be limited by local reputation, but select from every tribe of mortals their characteristical virtues, and *constellate* in himself the scattered graces which shine single in other men.—*Rambler*, No. 201.

He [Locke] would have seen that the only composition was in the terms; and consequently, that it was as improper to speak of a complex idea, as it would be to call a *constellation* a complex star.—*Tooke. Div. of Purley*, pt. i. c. 2.

CONSTERNA'TION. Fr. *Consternation*; Lat. *Consternare*, of the same origin as *Consternere*. *Sterno* from *storno*, by syncope from στορεννυω, and that from στορεω; στορ-ειν, to throw or lay flat.

Consternation is applied to that dejection, that *prostration*, that inert helplessness of mind, which is caused by fear, by astonishment; to that stupor of the faculties, which is caused by surprise, amazement or wonder. And thus, to the fear itself, to astonishment, surprise, amazement, wonder.

When accidents like thieves, unthought on, set upon us; the *consternation* gives the deeper wound.—*Feltham*, pt. i. Res. 5.

This increased the *consternation* and belief in every body, that there was nothing but immediate death to be expected which made all endeavour, might and main, to escape away.
Strype. Memorials. Edw. VI. an. 1551.

We now thought all danger was over, but about an hour afterwards, just as the man in the chains had cried "seventeen fathom" the ship struck. The shock threw us all into the utmost *consternation*.—*Cook. Voyage*, vol. i. b. ii. c. 4.

Consternation: this species of fear is a strong forboding of tremendous evils, which are likely to follow misfortunes that have already taken place.—*Cogan. On the Passions*, c. 2. s. 3.

CO'NSTIPATE, *v.* } Lat. *Constipare, atum*,
CONSTIPA'TION. } (*con*, and *stipare*;) a στειβ-ειν, fortasse Græco verbo, (Varro, lib. iv.) Στειβ-ειν, calcare, to tread or trample upon: calcando comprimere, et condensare;

To compress, to condense, to thicken, to cram or squeeze close, to close or stop up.

It helpeth squynances, or quyncis in the throte, and dissolueth the *constipations* or stoppinges made of all places, if the places be scarified.—*Sir T. Elyot. Castel of Helth*, b. iii.

Hard and vehement friction doth *constipat* the body.
Holland. Plinie, b. xxviii. c. 4.

As Themison, and his old sect of methodists resolv'd, that the laxum and strictum, the immoderate dissolution or *constipation* were the principles and originals of all diseases in the world, so it will be likely to prove in our spiritual estate also.—*Hammond. Works*, vol. iv. p. 577.

And thus it is in the lowest and densest region of the air near the surface of the earth, where the whole mass of air is in a state of violent compression, the inferior being press'd and *constipated* by the weight of all the incumbent.
Bentley, Ser. 7.

The reason of which is manifest from what hath been said, viz. in spring, when the earth and waters are loosed from the brumal *constipations*, the vapours arise in great plenty.
Derham. Physico-Theology, b. i. c. 3. N. (a.)

CO'NSTITUTE, *v.* } Fr. *Constituer*; It. *Costituire*; Sp. *Constituir*; Lat. *Constituere, utum*; to put, place, or cause to be or stand together, (*con*, and *statuere*, from *statum*, past part. of *stare*, to stand,) To *constitute*, as applied in English, is—
CO'NSTITUTE, *n.*
CO'NSTITUTER.
CONSTITU'TION.
CONSTITU'TIONED.
CONSTITU'TIONAL.
CONSTITU'TIONALIST.
CONSTITU'TIONALLY.
CONSTITU'TIONIST.
CO'NSTITUTING, *n.*
CONSTITU'TIVE.
CONST'TUENT, *adj.*
CONST'TUENT, *n.*

To cause or make to be, to fix, settle, establish or confirm; to ordain, decree, appoint or determine.

Skelton writes *Constitue*.

Constitution is applied to the whole state or condition of bodily strength or health; to that also of the mind; to the whole established state or condition of the laws.

The said noble Osrike, by councell of Boseli,
(Which was the first bishop of Worcester diocese)
Did put in here nuns, to enhabite and dwell,
And Kingburge his sister did *constitute* abbesse.
R. Gloucester, p. 579. App.

The grounde my sonne for to seche
Upon this diffinicion,
The worldes *constitucion*
Hath set the name of gentillnesse
Vpon the fortune of richesse.—*Gower. Con. A.* b. iv.

Wherefore I shall specyfye vnto you the condycyons of the envyous, who that hodeth hym of the subgectes of enuye, she *constytueth* to deuoure, and byte euery bodye.
Skelton. The Boke of Three Fooles.

Wherefore if men wil be wyse and warned in tyme, let them fere God *constituting* heithen kinges, as was Nebuchadnecer, and now is the Turke, to punisshe sinne.
Joye. Exposicion of Daniel, c. 1.

Than seas fayth is the foundation of justice, whiche is the chiefe *constitutour* and maker of a publyke weale and by the afore mencioned auctoritie, conseruatour of the same, I maye well conclude, that fayth is bothe the originall, and (as it were) principal *constitutour* and conseruatour of the publyke weale.—*Sir T. Elyot. Governour*, b. iii. c. 7.

And yet were they themselues for blynde zeale of their owne *constitutions*, as redy as their fathers to slea whosoeuer testified vnto them, the same truth which, the prophets testified vnto their fathers.—*Tyndall. Workes*, p. 30.

This Brutus had three sonnes, who *constituted* three kingdoms.—*Stow. Memorable Antiquities.*

For enfranchised Latines, the freedome of Romane citizens, and for womē, the priviledge and benefit of those that had four children, which *constitutions* stand in force and be observed at this day.—*Holland. Suetonius*, p. 163.

But equity that beare an even rein
Upon the present courses, holds in awe
By giving hand a little, and doth gain
By a gentle relaxation of the law:
And yet inviolable doth maintain
The end whereto all *constitutions* drawe,
Which is the welfare of society,
Consisting of an upright policy.
Daniel. To Sir Thomas Egerton.

For the law and the covenant were the *constitutive* parts of that whole entercourse; they were the whole relation, and this is that which St. John said, The law came by Moses, but grace and truth came by Jesus Christ.
Bp. Taylor. Rule of Conscience, b. ii. c. 2.

For some things there are no certain measures, and there are very many *constituent* or intervening things and circumstances of things by which it is made impossible to give a certain judgment of the whole.
Id. On Repentance, c. 1. s. 2.

A man that will not obey the king's *constitute*.
Preston. Tragedy of Cambyses, (about 1561.)

That which *constitutes* the nature of man, and doth formally difference and distinguish him from all other animals, is, not so much the power of reason, as the capacity of being religious.—*Sharp*, vol. i. Ser. 15.

If this [the freedom and independency of parliament] be shaken, our *constitution* totters. If it be quite removed,—our *constitution* falls into ruin. That noble fabric, the pride of Britain, the envy of her neighbours, raised by the labour of so many centuries, repaired at the expense of so many millions, and cemented by such a profusion of blood; that noble fabric, I say, which was able to resist the united efforts of so many races of giants, may be demolished by a race of pigmies.—*Bolingbroke. Dissertation upon Parties.*

Besides, I would fain ask these tender-*constitution'd* ladies, why they should require more cooling than their mothers before them.—*Spectator*, No. 127.

Let us hope, and endeavour by all possible means, that it may not be felt too late; and to encourage the *constitutionists*, or the country-party, in this attempt, let us consider from whom an opposition to it is to be expected.
Bolingbroke. Dissertation upon Parties.

It is not more necessary to the *constituting* of a man that a human soul inhabit in a human body, than it is to the being a true Christian, that the Holy Spirit of God inhabit in the soul and body of the man.
Sharp. Works, vol. v. Dis. 3.

But not that the *constitutive* essences of all individual created beings were eternal and uncreated, as if God in creating of the world, did nothing else, but as some sarcastically express it, *Sartoris instar Rerum Essentias vestire Existentia*, only clothed the eternal, increated, and antecedent essences of things with a new outside garment of existence, and not created the whole of them.
Cudworth. Immutable Morality, b. iv. c. 6.

And for the more clear and regular proceeding on this copious subject, I shall distribute the globe into its own grand *constituent* parts.
1st, The earth and its appurtenances.
2d, The waters and theirs.
Derham. Physico-Theology, b. iii. Introd.

Men, who their duties know,
But know their rights, and knowing, dare maintain.
Prevent the long-aim'd blow,
And crush the tyrant while they rend the chain:
These *constitute* a state.—*Jones. Ode in imit. of Alcæus.*

If an honest, and I may truly affirm, a laborious zeal for the public service, has given me any weight in your esteem, let me exhort and conjure you, never to suffer an invasion of your political *constitution*, however minute the instance may appear, to pass by, without a determined, persevering resistance.—*Junius*, Ded.

Theories on government, when framed by sober and thinking men, cannot but be of great importance, as serving to remind both the governors and governed of their respective interests and duties; nay, and as tending ultimately to improve establishments themselves; but by degrees only, and by *constitutional* means.
Hurd. Sermon before the House of Lords.

Virgil only knew the horrour of the times before him. Had he lived to see the revolutionists and *constitutionalists* of France, he would have had more horrid and disgusting features of his Harpies to describe, and more frequent failures in the attempt to describe them.
Burke. To a Noble Lord.

Others may be more *constitutionally* dull hearted, and cannot raise their thoughts in so elevated a degree; and yet may still be pious Christians.—*Gilpin*, vol. i. Ser. 23.

If there is a doubt whether the house of commons represents perfectly the whole commons of Great Britain, (I think there is none,) there can be no question but that the lords and the commons together represent the sense of the whole people to the crown, and to the world. Thus it is when we speak legally and *constitutionally*.
Burke. On a Regicide Peace, Let. 3.

It was an artifice sometimes practised by the candidates for offices, in order to recommend themselves to the good graces of their *constituents*, to pretend a kindred to which they had no right, by assuming the name of some favourite and popular family.—*Melmoth. Cicero*, b. xii. Let. 10. Note.

CONSTRA'IN, *v.* } Fr. *Constraindre*; Sp. *Constrénir*; It. *Costrignere*; Lat. *Constringere*, to press close or tight together, (*con*, and *stringere*.)
CONSTRA'INABLE.
CONSTRA'INEDLY.
CONSTRA'INER,
CONSTRA'INT, *n.*
CONSTRA'INTIVE, *adj.*

To press tight or close together; to compress; to draw together or contract; to bind together; to compel or force together; to compel, to force.

Constrain is formed immediately from the Fr. *Constringe*, *Constrict* (qqv.), from the Lat.

Men sholde *constreyne* no clerke to knavene werkes.
Piers Ploughman, p. 78.

And the lord seide to the seruant, go out into weyes and heggis: and *constreyne* men to entre: that myn hous be fulfild.—*Wiclif. Luke*, c. 14.

Fede ye the flok of God that is among you, purueie ye not as *constreyned*, but wilfulli bi God.—*Id. 1 Petir*, c. 5.

Women of kind desiren libertie,
And not to be *constreined* as a thral;
And so don men, if sothly I say shal.
Chaucer. The Frankeleines Tale, v. 11,081.

He was with loue vnwise *constreigned*,
And she with reason was restreigned.
Gower. Con. A. b. iv.

As ye will not doe of yourselves, ye must be compelled to do by others, and that ye refuse to doe willingly, thinke ye must be drawn to doe the same *constrainedly*.
Sir John Cheke. The Hurt of Sedition.

And that ye may well perceiue that his calling is no *constraint* of necessity, many whom he calleth, doe willingly for al his calling perish.—*Sir T. More. Workes*, p. 1075.

[They haue] (not through any *constraynyng* necessitie or *constraintiue* vowe) but on a voluntarye choyce made their elder brothers mansion a colledge of single liuing.
Carew. Survey of Cornwall, fol. 127.

O! what strange things by deare experience past,
Could this man tell, amazement to *constraine!*
Who saw the world first full, then all turn'd waste
Yet liv'd himselfe to people it again.
Stirling. Doome-day. The eighth Houre.

O foule descent; that I who erst contended
With Gods to sit the highest, am now *constrain'd*
Into a beast, and mixt with bestial slime.
Milton. Paradise Lost, b. ix.

What should he do? leane on the naked sand
This woefull ladie, half alive, halfe dead?
Kindnesse forbod, pittie did that withstand;
But hard *constraint* (alas) did thence him lead.
Fairefax. Godfrey of Boulogne, b. xvi. s. 61.

Cle. Yet there were some,
That in their sullen looks, rather confess'd
A forced *constraint* to serve her, than a will
To be at her devotion.
Massinger. The Emperor of the East, Act i. sc. 1.

For whereas men before stood bound in conscience to doe as the law of reason teacheth; they are now by vertue of humane law become *constrainable*, and if they outwardly transgresse, punishable.—*Hooker. Eccles. Politie*, b. i. § 10

As when sharp frosts had long *constrain'd* the earth,
A kindly thaw unlocks it with mild rain;
And first the tender blade peeps up to birth,
And straight the green fields laugh with promis'd grain.
Dryden. Annus Mirabilis, s. 284.

In this choice the age and inclination of the person is to be considered, and *constraint* always to be avoided in bringing him to it.—*Locke. Of Education*, s. 202.

Creon himself, unwilling quits the field,
Enrag'd, defeated, and *constrayn'd* to yield.
Wilkes. The Epigoniad, b. viii.

While some on earnest business bent
Their murmuring labours ply
'Gainst graver hours, that bring *constraint*,
To sweeten liberty.
Gray. Ode. On a distant Prospect of Eton College.

CONSTRI'NGE. } Lat. *Constringere*, past part. *Constrictus*. See CONSTRAIN.
CONSTRI'NGENT.
CONSTRI'CT, *v.*
CONSTRI'CTIVE.
CONSTRI'CTION.

To press tight or close together, to compress, to contract or draw, or bring close together.

Medlars ar cold and dry *costrictife* or stratninge to the stomake, and therefore they may be eaten after meles as a medycine.—*Sir T. Elyot. Castel of Helth*, b. ii.

—— Not the dreadful spout,
Which shipmen doe the hurricano call,
Constring'd in masse by the Almighty Fenno, [sun?]
Shall dizzie with more clamour Neptune's ear
In his descent; then shall my prompted sword
Falling on Diomed.—*Shakes. Troil. & Cress.* Act iii. sc. 2.

But what we would intimate is only this, that their bodies being nothing but coagulated or *constringed* aire, when they (the devils) put them in such posture as to *constringe* their vehicles in a greater measure by far than agitate the single particles of it, that it will then seem not only cold as congealed water does, but more pierringly and stingingly cold, by reason of the subtilty of the parts.
More. App. to Antidote against Atheism, c. 13.

Tough or muscular fibres, intended not only to protect them, as hath hitherto been thought, but also by a due *constriction* to assist them, in straining of their several contents.—*Grew. Cosmo. Sacra*, b. i. c. 5.

Close crowds the shining atmosphere; and binds
Our strengthen'd bodies in its cold embrace,
Constringent.
Thomson. Winter.

Such things as *constrict* the fibres and strengthen the solid.—*Arbuthnot. On Diet.*

He was called to a lusty young woman, who, upon an accidental but violent cold, was suddenly taken with such a *constriction* of the parts inservient to speech and deglutition, as made her altogether unable either to speak or to swallow any thing at all.—*Boyle. Works*, vol. ii. p. 343.

You will in one of the following papers find mention of a learned physician of my acquaintance, that, upon diving leisurely, perceived a *constriction* to be made of his thorax by the action of the surrounding sea water.
Id. Ib. vol. iii. p. 619.

Of tea what have I said? That I have drunk it twenty years without hurt, and therefore believe it not to be poison; that if it dries the fibres, it cannot soften them; that if it *constringes*, it cannot relax.
Johnson. Reply to a Paper in the Gazetteer

CONSTRU'E, *v.* } Lat. *Construere*, *constructum*, (*con*, and *struere*,) which Vossius suspects is from Στερε-οεω, i. e. firmum solidumque reddere; and thus equivalent to the English verb, to *Build*, (qv.) and to *Construct*.
CONSTRU'CT, *v.*
CONSTRU'CTER.
CONSTRU'CTION.
CONSTRU'CTIONAL.
CONSTRU'CTIVE.
CONSTRU'CTIVELY.
CONSTRU'CTURE.

To build or put, place, fix or fasten, firmly, strongly together; (met.) to put or place or dispose words together in a sentence.

Construction is applied not only to the putting or placing, the disposition or arrangement of words together; but to the whole when so put together; (sc.) the signification, or meaning, the explanation or interpretation.

Construe, v.—Fr. *Construire*; Sp. *Construir*; It. *Costruire*,—is used (met.)—

To put or place, (sc.) the words of one language into the order required by the usages of another; and thus, generally, to show the signification or meaning, the explanation or interpretation; to explain, to interpret.

Lete thy confessour syre kyng *construe* this in English.
Piers Ploughman, p. 71

Clerkus that were confessours, couple hem togeders
To *construe* this clause.—*Piers Ploughman*, p. 71

This prayde he him to *construe* and declare,
Ful often time upon his knees bare.
Chaucer. The Prioresses Tale, v. 13,458.

And then against them al he *construeth* that ghospell so folishely, that afore God a man would wene almost that a gosling had as much witte as he.—*Sir T. More. Works*, p. 392.

For as much as it shal not be taken as the party mēt it, but as it pleaseth yᵗ prince to *conster* it.—*Id. Ib.* p. 70.

But geue me leaue to *conster* you this laste verse.
Joye. Exposicion of Daniel, c. 9.

Conster what this is, and tel not;
For I am fast sworne, I may not.
Wyat. A Riddle of a Gift given by a Ladie.

For (besides the diuersitie betweene *construction* and trāslation) you know there be many misticall secretes in this writer, which vttered in English would shewe litle pleasour.
Phaer. Virgill. Conclusion.

If therefore you shall impart the same to one, and he to another, and so it pass through my hands, I know not what *constructions* would be made thereof to my prejudice; for that the hares eares may happily be taken for hornes.
Hackluyt. Voyages, vol. ii. p. 2.

D. Cole referreth him selfe vnto the *construction* of the close there written.—*Jewell. Replie to M. Hardinge*, p. 140.

Mal. My lord you use a borrow'd bravery,
Not suiting fair *constructions*.
Ford. The Lady's Trial, Act v. sc. 2.

In which, [Collins' Navigation,] besides projections of the sphere, there are *constructions* for many astronomical problems and spherical propositions.
Wood. Fasti Oxon, an. 1658.

A proud man *constructively* puts himself out of the number of God's creatures, and deserves to be excluded from his tender providence.—*Bates. Scriptural Perfection*, c. 3.

Ye sons of art one curious piece devise
From whose *constructure* motions shall arise.
Blackmore. Creation, b. i.

They who represent the commons of Great Britain, could not but have some fear, that it might justly be *construed* as an inexcusable breach of duty towards those whom they represent, and a sort of sharing in the guilt of the present conspiracy itself.—*Hoadly. Let. signed Britannicus*, Let. 15.

The Jews *construed* those passages of a temporal deliverance from the Roman yoke, and a temporal reign in Palestine. But did they *construe* them right?
Bp. Horne. Works, vol. iv. *The Case of the Jews*, Dis. 8.

And yet, by the antient common law, there was a great latitude left in the breast of the judges to determine what was treason, or not so: whereby the creatures of tyrannical princes had opportunity to create abundance of *constructive* treasons; that is, to raise, by forced and arbitrary *constructions*, offences unto the crime and punishment of treason, which never were suspected to be such.
Blackstone. Commentaries, b. iv. c. 6.

As if the original grant express either an estate of inheritance, or for life; or no estate at all, which is *constructively* an estate for life.—*Id. Ib.* b. ii. c. 10.

The necessity of doing something, and the fear of undertaking much, sinks the historian to a genealogist, the philosopher to a journalist of the weather, and the mathematician to a *constructor* of dials.—*Rambler*, No. 103.

CONSTUPRATE. } Fr. *Constuprer*; Sp. *Construpar*; Lat. *Stuprum*.
CONSTUPRA'TION.

To constuprate, ravish, deflower, defile, a woman.

The good gostlye father that *constuprated* ii. hundred nonnes in his tyme.—*Bale. On the Revelat.* (1553.) P. iii.

Their wives and lovliest daughters *constuprated* by every base cullion.—*Burton. Anatomy of Melancholy*, p. 105.

The first are eyes full of adulteries; every glance whereof is an act of beastliness: the very sight is a kind of *constupration*.—*Bp. Hall. Ser. The Fashions of the World.*

CONSU'BJECT, *v.* Lat. *Con*, and *subjicere*, *subjectum*; to throw or cast under, to place under. To *consubject* is—

To become *subjects* in union with others; to submit to the same government with others.

But after the destruction of their six first kings which died in the reign of Aes, (they) admitted a seventh of a new family rather then they would *consubject* themselves with those of Juda and Benjamin, under a more honourable but more heavy yoak.—*Raleigh. Hist. of the World*, b. ii. c. 19. s. 6.

CONSU'BSIST, *v.* Lat. *Con*, and *subsistere*, to stand or stay under, (*sub*, and *sistere*, to stand or stay.) See CONSIST.

To *subsist* with, in union or together with.

There are some who hold two *consubsisting* wills, an active and an elective, the latter continually directing the former, how truly, I shall not examine.
Search. Light of Nature, vol. ii. pt. iii. c. 26.

CON-SUBSTA'NTIATE, *v.* } Fr. *Consubstantial*; It. *Consustanziale*; Sp. *Consubstancial*.
CONSUBSTA'NTIATE, *adj.*
CONSUBSTANTIA'TION.
CONSUBSTA'NTIAL.
CONSUBSTA'NTIALIST.
CONSUBSTANTIA'LITY.

To unite or co-exist in the same *substance*; to share or partake of the same nature.

This our Inheritour Christ Jesus, God with God, light of light, coeternall and *consubstantiall* with the Father and with the Holie Ghost, to the end that he might become our husband (because the husband & the wife must be one bodie & one flesh.)
Foxe. Martyrs. Letter of M. John Bradford, p. 1053.

And how is it like that Marcellinus which died in the twentith yeare of Diocletian, could write of *consubstantialitie* of the diuine persons when that controuersie & terme of *consubstantialitie* was not herd of in the Church before Nicene councell, which was twentie-three yeares after him.
Id. Ib. The ten first Persecutions, p. 86.

He that means to learn the secrets of God's wisdom must be, as Plato says, τον λογισμον ζωον ουσιωσεσθαι, his soul must be *consubstantiated* with reason, not invested with passion, to him that is otherwise, things are but in the dark, his notion is obscure, and his sight troubled.
Bp Taylor, pt iii. Ser. 6.

And then since all love strictly examined arises out of love to ourselves, 'tis no wonder that we must love her, that is thus *consubstantiate* with us.—*Feltham. Lake*, xiv. 20.

Or as in spring-time from one sappy twig,
There sprouts another *consubstantiall* sprig.
Du Bartas. The sixth Day of the first Week.

The Lutheran holds *consubstantiation* an error indeed, but not mortal.—*Milton. Of True Religion.*

But all your several churches disagree,
The *consubstantiating* church and priest
Refuse communion to the Calvinist.
Dryden. The Hind & the Panther.

A Papist shall say 'tis dangerous, because, perhaps, it agrees not so well with *transubstantiation*; and a Lutheran, because his *consubstantiation* is in hazard, but neither consider, whether *transubstantiation* or *consubstantiation* be true or false, but taking it for granted that they are true, or at least gainful, whatever hits not with it, or is against it, must be dangerous.—*Locke. Molyneux to Locke.*

Athanasius writing to Epictetus concerning those who held Christ's body to be *consubstantial* with his divinity, tells him this was so gross a conceit that it needed no solicitous confutation; but that it would be a sufficient answer to say in general the orthodox church was not of that mind, our fathers did not think so.
Tillotson. Rule of Faith, pt. iv. s. 1.

It may serve to guard us from divers errours, such as are that of the Lutheran *consubstantiators*, and of the Roman *transubstantiators*, who affirm that the body of our Lord is here upon earth at once present in many places, (namely in every place, where the host is kept, or the Eucharist is celebrated.)—*Barrow*, vol. ii. Ser. 31.

To settle the controversial bounds between the Arians, and Semiarians, and the Athanasians or *consubstantialists* of those days, and to determine how far they agreed, and how far they differed, and how far they were or were not consistent with themselves, is, if not an impossibility, yet certainly a very difficult task.—*Jortin. On Eccles. Hist.*

Had those Platonists been authors, they would not have delivered the doctrine of the soul's *consubstantiality* with the Deity, and its refusion into him, in the gross manner in which we find it in the books of Trismegist.
Warburton. Divine Legation, b. iii. s. 4.

CONSU'ETUDE. Lat. *Con*, and *suere*, to accustom. See DESUETUDE.

Custom.

Wherfore to say yt it is sacrilege, or unlawfull to observe this *consuetude* or law must bee iudged erronious
Barnes. Workes, p. 301

CO'NSUL, *n.* } It. *Console*; Fr. Sp. and Lat. *Consul*; from *Consul-ere*, to consult, (qv.) See the quotation from Holland.
CO'NSULAR.
CO'NSULARY.
CO'NSULATE.
CO'NSULSHIP.

The Venetians have a *consul* themselues. But all other nations goe to the French nation's *consul*, who will giue you a chamber for yourselues apart, if you will so haue it.
Hackluyt. Voyages, vol. ii. p. 176.

Juli Cesar first beig *consular* & eft sone the first emprowr of Rome weh raigned 4 yers & 7 monethes.
Joye. Exposicion of Daniel. A Brief Supputacion.

Thou shalte cum home and helpe to drinke
a cup of wine with me.
Wine, prest in Taurus *consulship*.
Drant. Horace. Epistle to Torquatus.

Consul.—One of the soveraigne yeerely magistrates in Rome succeeding in the place of KK. so named a *consulendo* either of asking *counsel* of the people and senat in state matters and withall giving his own advise, and providing for the good of the weale-publicke; or else of judging, for so *consulere* signifieth.
Holland. Livie. Exposition of Tearmes.

While the Fecial priests were contending with the senate, for his being delivered to them, he [Fabius] fled for protection, to the people. And so was not only not given, nor punish'd, but by their means, was made a tribune with *consular* power.—*Grew. Cosmo. Sacra*, b. iii. c. 3

The beginning of this freedome you must account in regard hereof, That the *consulare* regiment was annuall, and from yeare to yeare, rather than that the roiall power and jurisdiction that the kings had, was any wit abated and diminished.—*Holland. Livie*, p. 44.

Answerable whereunto we observe the decussated characters in many *consulary* coynes, and even in those of Constantine and his sons, which pretend their pattern in the sky.—*Brown. Cyrus' Garden*, c. 1.

Bearing the honorable offices of preture and *consulate* he produced upon the stage, to act a comicall and wanton enterlude, the gentlemen and dames of Rome.
Holland. Suetonius, p. 180.

You hear not in Polybius, that it rained blood or stones; that a bull had spoken, or a thousand such impossibilities, with which Livy perpetually crowds the calends of almost every *consulship*.—*Dryden. Character of Polybius.*

Nevertheless, (and I am sure you are no stranger to the truth I am going to say,) upon laying down my *consular* office, he prevented me from making the usual speech to the people: and thus, what had never been denied to the lowest and most worthless of our magistrates, he most injuriously refused to a *consul* who had preserved the liberties of his country.—*Melmoth. Cicero*, b. i. Let. 3.

Had I not acted then with spirit in opposition to his ill-considered measures, would not the world have thought (and thought too with reason) that the courage I exerted in my *consulate* was merely accidental, and not the result of a steady and rational fortitude.—*Id. Ib.*

CONSU'LT, *v.*
CONSU'LT, *n.*
CONSULTA'TION.
CONSU'LTATIVE.
CONSU'LTER.
CONSU'LTIVE.

Fr. *Consulter*; Sp. *Consultar*; It. *Consultare*; Lat. *Consul-ere, consultum*, to hold council; to advise with. Of uncertain origin. Martinius says, *a con* and *salio*. *Qui consulunt* rationibus in unam sententiam, quasi *saliunt*.

To confer thoughts or opinions, to deliberate upon them, to weigh, to examine, them; to seek or require the opinions, thoughts, advice, of another; to advise, to devise; to confer or refer to the thoughts, opinions, knowledge, of others.

Wherfore we pray you, that if we speake a lytle more longe, ye take it not to euill intent and thinke not, that in shewing you, that you shulde mynde to aduyse & *consult* well of the matter, wherof is question: that we go about to teache you what you haue to do, as though we repute you ignorāt people.—*Nicolls. Thucydides*, fol. 101.

Against which treatie the vnited prouinces making open protestation, vsed all meanes possible to hinder it, alleaging that it was more requisite to *consult* how the enemie now pressing vpon them might be repelled from off their frontiers.
Hackluyt. Voyages, vol. i. p. 595.

And they were all called, and had theyr voyce in the common *consultacyons* that were made for the feates of warre.
Nicolls. Thucydides, fol. 35.

And a day and place being appointed, where the *consultation* should bee kept, in the mean time those miscreants conspired together about the murthering of the king.
Hackluyt. Voyages, vol. i. p. 12.

That the law hath been fined by grave and learned men, meaning the professors of the law, is manifestly untrue; for all the laws of England have been made by the kings of England, *consulting* with the nobility and commons in parliament, of which not one in twenty was a learned lawyer.
Hobbs. Of the Common Laws of England.

In the Lord Cobham's and Sir Walter Ralegh's case, a conspiracy, *consult* and agreement to promote an insurrection, and procure an invasion, was held an overt-act, 1 Jac. I. and their meeting, *consulting* and agreeing, was laid as an overt-act, though discovered before the thing took effect.
State Trials. Lord W. Russell, an. 1683.

——— After short silence then
And summons read, the great *consult* began.
Milton. Paradise Lost, b. i.

To this the king of men replied: O father, all the sonnes
Of Greece thou conquerst, in the strife of *consultations*.
Chapman. Homer. Iliad, b. ii.

——— If other hidden cause
Left them superiour, while we can preserve
Unhurt our minds, and understandings sound,
Due search and *consultation* will disclose.
Milton. Paradise Lost, b. vi.

Those who sacrifised their children as the Phœnicians did for a remedy against the plague; as also diviners, observers of times, enchanters, whitches, charmers, *consulters* with familiar spirits, wizards, and necromancers
Grew. Cosmo. Sacra, b. iv. c. 8.

If it be but *consultive* to the magistrate, then they say no more than we.—*Goodwin. Works*, vol. iv. pt. iv. p. 158.

He therefore hath been most *consultive* about the effecting of this and for the bringing it to its performance according to his own desire.—*Id. Ib.* vol. v. pt. i. p. 109.

None of them elect or choose the emperour, but only those six princes who have a *consultative*, deliberative, and determinative power in his election.
Bp. Bramwell against Hobbes, p. 27.

And, Indeed, Cranmer, Ridley, and Cox, were the chief that managed that affair [the review of that communion book]; though they *consulted* with Bucer and Peter Martyr.
Strype. Memorials. Q. Mary. an. 1554.

When you have gain'd that pass, divide your force;
Your self in person head one chosen half,
And march t' oppose the faction in *consult*
With dying Dorax.—*Dryden. Don Sebastian*, Act iv. sc. 1.

A *consult* of coquettes below
Was call'd, to rig him out a beau.—*Swift. Death & Daphne.*

By the *consultation* of books, whether of dead or living authors, many temptations to petulance and opposition, which occur in oral conferences, are avoided
Rambler, No. 87.

The *consulters* [of the oracles] sometimes wrote their requests, and received answers in writing.
Jortin. On Ecclesiastical History.

CONSU'ME, *v.*
CONSU'MABLE.
CONSU'MER.
CONSU'MINGLY.
CONSU'MPTION.
CONSU'MPTIVE.

Fr. *Consumer*; Sp. *Consumir*; It. *Consumare*; Lat. *Consumere*, (*con*, and *sumere*;) totum *sumere*, in nihilum redigere, to take all, reduce to nothing; i.e. *sub*, and *em-ere*; which according to Festus signifies, *toll-ere*, (to till,) to lift up, to take up.

To take the whole; to reduce to nothing, to leave nothing; to devour, waste, or destroy.

Fuller (*Worthies, Kent,*) coins for himself the adj. *Consumptionish*.

Behold my picture here wel portrayed for the nones
With hart *consumed* and falling flesh, behold the very bones.—*Uncertaine Auctors. Picture of a Lover*

So fine was never yet the cloth,
No smith so hard his yron did beate,
But those *consumed* was with moth
Together with canker all to freate.
Id. That eche Thing is hurte of itselfe.

Now let vs see what help we may haue of this medicin against the sickness of ðuy, which is vndoubtedly both a sore tormēt & a very *consumpcion*.—*Sir T. More. Works*, p. 85.

I dye, though not incontinent;
By processe yet *consumingly*;
As wast of fire, which doth relent.
Wyat. The Lover lamenteth his Estate, &c.

And all members of the body conspired against the stomacke as against the swallowing gulf of all their labours; for whereas the eyes beheld, the ears heard, the hands laboured, the feet travailed, the tongue spake, and all parts performed their functions, onely the stomache lay idle and *consumed* all.—*Camden Remains. Wise Speeches.*

Beastly *consumer!* not content to eat
The wholesome quarters destin'd for men's meat.
Cotton. On the Great Eater of Gray's Inn.

Another argument drawne from reason, for the world's decay, is, that all the parts of it decay and by degrees grow to dissolution, which should likewise argue a wasting and lingering *consumption* in the whole.—*Hakewill. Apol.* p. 55.

By which we are at last brought to this truth—that it was taught by God to Adam, and by him taught to his posterity, that they should in their several manners worship God by giving to him something of all that he had given us: and therefore something of our time, and something of our goods: and as that was to be spent in praises and celebration of his name, so these were to be given in *consumptive* offerings.—*Bp. Taylor. Rule of Conscience*, b. ii. c. 3.

Our coin and treasure will be both ways equally diminished, and can be restor'd only by an over-balance of our whole exportation, to our whole importation of *consumable* commodities.—*Locke. Further Considerations on Money.*

When once the necessity appears of paying the duties, and of leaving off the clandestine trade, the price to the *consumer* must of consequence be immediately advanced.
Hoadly. Letters signed Britannicus, &c. Let. 89.

War, our *consumption*, was their gainful trade:
We inward bled, whilst they prolong'd our pain:
He fought to end our fighting, and essay'd
To stanch the blood by breathing of the vein.
Dryden. On the Death of Oliver Cromwell.

It [prayer] is not at all *consumptive* of our time. For we may attend this work, when we are doing other business.
Sharp. Works, vol. i. Ser. 15.

Every new advance of the price to the *consumer* is a new incentive to him to retrench the quality of his *consumption*; and if, upon the whole, he pays the same, his property computed by the standard of what he voluntarily pays, must remain the same.—*Burke. On a Regicide Peace*, Let. 3.

It is as if the dead could feel
The icy worm around them steal,
And shudder as the reptiles creep,
To revel o'er their rotting sleep,
Without the power to scare away
The cold *consumers* of their clay.—*Ld. Byron. Giaour.*

The healing art calls in the snails in *consumptive* cases.
Pennant. Zoology. Worms, c. 6.

CONSU'MMATE, *v.*
CONSU'MMATE, *adj.*
CONSU'MMATELY.
CONSUMMA'TION.

Fr. *Consommer*; Sp. *Consumir*; It. *Consommare*; Lat. *Con*, and *summus*, (superrimus, supremus, summus, from *supra*, above.)

To reach the top or summit, the highest or utmost point aimed at or aspired after; to attain, to finish, perfect, fulfil, complete, or accomplish.

There is not a blessing upon earth, that can any way hope or seem to parallel a sober well grounded assurance here, that in time we shall be saints in heaven, 'tis such a paradise upon earth, that heaven itself seems but a second part of it, differing from it rather in degrees and external accomplishments, than in any distinct specifical kind of happiness; (the Lord of heaven by his mighty working, when it shall please him, begin and *consummate* it in us)
Hammond. Works, vol. iv. p. 565.

Thus broke she off her speech, when as the Muse awhile,
Desirous to repose, and rest her with the Isle,
Here *consummates* her song, and doth fresh courage take,
With war, in the next book, the Muses to awake.
Drayton. Poly-Olbion, s. 22

That all the angels and ætherial powers,
They now, and men hereafter, may discern,
From whose *consummate* vertue I have chose
This perfect man, by merit call'd my Son,
To earn salvation for the sons of men.
Milton. Paradise Regained, b. i.

I will shut up this reason with my witty epigram made vpon one who in his writings vndertooke to foretell the very yeare of the world's *consummation*.—*Hakewill. Apol.* p. 23.

And therefore, so long as God is angry with thee, however rich and happy thou mayst think thyself, thou art in hell though thou knowest it not; and there is nothing wanting to *consummate* thy misery, but the apprehension of thy sad condition.—*Bp. Beveridge*, vol. ii. Ser. 85.

But he, *consummate* master, knew
When to recede, and where pursue:
His noble negligences teach
What other's toils despair to reach.—*Prior. Alma*, c. 2.

Of this match the queen, who had lost so much time, was very fond, and earnestly desirous of the *consummation* of it; though afterwards she had but little comfort therein.
Strype. Memorials. Queen Mary, an. 1554.

[They] under the conduct of Felix Rogusinus, a Dalmatian, *consummately* learned in the Greek, Chaldaic, and Arabic languages, and an elegant designer and painter of ornaments on vellum, attended incessantly to the business of transcription and decoration.
Warton. Hist. of English Poetry, vol. ii. s. 16.

When it is said that of his [Christ's] kingdom there shall be no end, the meaning is that it shall not pass away like other kingdoms, and that there shall be no end of it, till the *consummation* of all things.
Jortin. On the Christian Religion, Dis. 3.

CON-TA'BULATE. Lat. *Con.* and *tabula*, a table, (qv.)

To board; to strengthen as with boards.

Bedcords and boards are the best flesh-formers, consolidating, and *contabulating* his body of errantry into a gum or moving mummia.
Gayton. Notes on Don Quixote, vol. iii. p. 2.

CO'NTACT, *n.*
CONTA'CTION.
CONTA'GION.
CONTA'GIOUS.
CONTA'GIOUSNESS.

Lat. *Conting-ere, actum*, to touch together; (*con*, and *tangere*, from Gr. Θιγ-εω, or θιγγαν-εω, to touch.) *Cont-ages, -agio, -agium*,

morbus *contactu* inficiens, (Vossius.) Fr. *Contagion*; It. *Contagione*.

Contact is simply touch. *Contagion* is applied to—

Disease, infecting or communicating itself by *contact* or touch; but the application of this word is much extended by medical writers. See CONTAMINATE. It is used (met.) for—

Any spreading evil or mischief.

This is a very true saying and maketh welt agaynst his owne purpose, for in deede this *contagion* began to spring euen in St. Paule's tyme —*Frith. Workes*, p. 115.

After the whiche reyne ensued so great excedynge nombre and multytude of flyes, the whiche were to the people so noyous and *contageous*, that they slewe moche people.
Fabyan, vol. i. c. 19.

He thought it best to make a peregrinaciō & take his progresse into the other quarters of his realm yᵗ he might wede, extirpate and purdge the myndes of mē spotted & cōtaminate with the *cōtagious* smoke of dissencion & preuy factions.—*Hall. Hen. VII.* an. 1.

Neuertheless I wist neuer none that right said, that any while were enuenomed with your *contagiousnesse*, that is, *contaminated* and spotted doctrine.
Fox. Martyrs. The Examin. of W. Thorp, an. 1407.

Now that deleterious it [the basiliak] may be at some distance and destructive with corporeal *contaction*, what uncertainty soever there be in the effect, there is no high improbability in the relation.—*Brown. Vul. Err.* b. iii. c. 7.

Why, Mary, could not thine omnipotent Saviour, as well in absence have commanded Lazarus to live? Is his hand so short, that he can do nothing but by *contaction*.
Bp. Hall. Cont. Lazarus Raised.

Such is the powre of that same fruit, that naught
The fell *contagion* may thereof restraine;
Ne within reason's rule, her madding mood containe.
Spenser. Faerie Queene, b. v. c. 7.

For what is this *contagious* sin of kind,
But a privation of that grace within,
And of that great rich dowry of the mind
Which all had had, but for the first man's sin?
Davies. Immortality of the Soul, s. 8.

Which noysome and pestilent vapor arising forth of a certaine deepe pit, when it once passed the wide mouth thereof, before it was walmed up higher, caused (through the *contagiousnesse* thereof) the grounds lying round about it to be uninhabitable —*Holland. Ammianus*, p. 229.

Swell'd by *contact* of such a fulsome toad,
He lugg'd about the matrimonial load;
Till fortune, blindly kind as well as he,
Has ill restor'd him to his liberty.—*Dryden. Ess. on Satire.*

He sees the dire *contagion* spread so fast,
That where it seizes all relief is vain.
And therefore must unwillingly lay waste
That country, which would, else, the foe maintain.
Id. Annus Mirabilis, s. 244.

But first, by ardent prayer, and clear lustration,
Purge the *contagious* spots of human weakness.
Impure no mortal can behold Apollo.
Prior. Second Hymn of Callimachus.

Those corpuscles, that impregnate the Egyptian air upon the swelling of the Nile, are able to put a speedy stop, not only to the *contagiousness*, but to the malignity of the plague, even when it is assisted by the summer heat, which at Grand Cairo is wont to be excessive.—*Boyle. Works*, vol. v. p. 66.

They [the barking shark] will permit a boat to follow them, without accelerating their motion till it comes almost within *contact*.—*Pennant. British Zoology. Barking Shark.*

Their propensity to recount the wonderful exceeds all imagination. Neither their learning, judgment, nor integrity, could secure them against the general *contagion*.
Warburton. Introduction to Julian.

——— Fierce the struggles; while the rout
Of Medes and Cassians carry to the camp
Contagious terrour. *Glover. Leonidas*, b. v.

CONTA'IN, *v.* CONTA'INABLE. CONTA'INER. CONTE'NT, *s.* CO'NTINENT, *adj.* CO'NTINENT, *s.* CONTINE'NTAL. CO'NTINENTLY. CO'NTINENCE. CO'NTINENCY. } Fr. *Contenir*; Sp. *Contener*; It. *Contenere*; Lat. *Continere*, (*con*, and *ten-ere*, to hold or keep.)

To hold or keep within; to comprehend, to comprise, to embrace.

Fr. *Continent*; It. and Sp. *Continente*; Lat. *Continens*, pres. part. of *Contin-ere*.

Holding or keeping within, comprehending or comprising, keeping together, connecting: (met.) keeping or holding, (sc.) the passions within; within due bounds, in subjection, in subservience; temperate, moderate, chastened, restrained, forbearing.

Continent,—that which contains or holds. See the quotations from Grafton and Chapman.

For it bihoueth a bischop to be without crime &c. beynge prudent, sobre, iust, hooli, *contynent*.—*Wiclif. Tyte*, c. 1.

But the fruit of the spyrit is charite, ioie, pees, pacience, long abidyng, benygnyte, goodnesse, myldenesse, feith, temperaunce, *contynence*, chastite.—*Id. Galathies*, c. 5.

Also thei sain good is to saue
With penance, and with abstinence,
Of chastitee the *continence*.—*Gower. Con. A.* Prol.

There are also manye other thynges whyche Jesus dyd: the whiche yf they should be wrytten euery one I suppose the worlde could not *contayne* the bokes that should be wrytten.—*Bible*, 1551. *John*, c. 21.

Whereas also we euidently gathered out of the *contents* of your letter, that you are in like sort readie and willing to put all things in practice, which are by you and your subiects louingly to be performed.—*Hackluyt. Voyages*, vol. i. p. 141.

And for this cause as a godly *continent* prince, cleane and faultlesse of hym selfe, sent out of heauen into thys vicious worlde, for the amendement of men's maners, he caused the byshop of London to putte her [Jane Shore] to open penaunce, goyng before a crosse one Sondaye at procession with a taper in her hand.—*Hall. Edw. V.*

And some also thinke it was called Anglia of Angulus, which is in English a corner, for that it is but a corner in respect of the mayne and *continent* land of the whole world.
Grafton. Briteyn, pt. iv.

The variable humours of all sortes of people [in France] might haue had very ample and manifold occasions of good and honest employment abroad in that large and fruitful *continent* of the West Indies.
Hackluyt. Voyages, vol. ii. Epist. Ded.

And then *cōtinently* folowing, to thētent that we should se that it is not with oute necessitye, that the pauyce (i. e. the shield) of God should compasse vs about vpon euerye syde he sheweth, &c.—*Sir T. More. Workes*, p. 1180.

He that cannot otherwise liue *continently*, let him marrie.
Fox. Martyrs. Marage of Preests defended, p. 159.

But nowe Christen men be as euill or woorse then heretikes or Gentiles, yea & greater *continencie* is found among thē than among Christen men.—*Sir T. More. Workes*, p. 755.

You, who prepare to reade graue Beaumont's verse,
And at your entrance view my lowly straines,
Expect no flatt'ring prayses to reherse,
The rare perfections, which this booke *contains*.
Beaumont. To my deare Father Sir J. Beaumont.

And you, fair eyes, *containers* of my bliss,
Motives of love, born to be matched never,
Entombed in your sweet circles, sleep for ever.
Daniel. Complaint of Rosamond.

To whom thus Belial in like gamesome mood,
Leader, the terms we sent, were terms of weight,
Of hard *contents*, and full of force urg'd home,
Such as we might perceive amus'd them all,
And stumbl'd many.—*Milton. Paradise Lost*, b. vi.

——— In particular then
I told our pylot, that past other men
He most must beare firme spirits; since he swaid
The *continent* that all our spirits conuaid
In his whole guide of her.—*Chapman. Hom. Odus* b. xii.

He [Xerxes] commanded a passage for gallies to be cut behind mount Athos, making the same (with the half island or headland, where it stood) to be an entire island, sundering thereby from the *continent* of Thrace, five cities, besides the mountain and the Chersonesus or neck of land itself.
Raleigh. Hist. of the World, b. iii. c. 5. s. 2.

A rare example, that lust, fired by youth, power and opportunity, and enflamed by beauty, should be abated into *continence*, by only meeting with a native modesty.
Felthem, pt. i. Res. 16.

The valorous Persian, who not once but gaz'd
On faire Panthea's face to ease his toyle;
His glory, by that *continency*, rais'd
More than by Babylon's and Lydia's spoyle.
Stirling. A Paræneus to Prince Henry.

And when he [Cranmer] came to the last part of his task, he boldly owned his books, avowing the truths in them *contained*, and disclaimed the Roman doctrine.
Strype. Memorials. Queen Mary, an. 1555.

The air *containable* within the cavity of the scolipile, amounted to eleven grains, and somewhat more.
Boyle. Works, vol. i. p. 85.

Because no humane inventions were to be allowed about the worship of God, he had cut out of his Bible the *contents* of the chapters, and titles of the leaves, and so left the bare text, without binding or covers.—*Stillingfleet*, vol. ii. Ser. 1.

Tyrannic force is that which least you fear;
The sound is frightful in a Christian's ear:
Avert it, heaven! nor let that plague be sent
To us from the dispeopled *continent*.
Dryden. The Hind & the Panther.

The intimation to Adam—that the seed of the woman should bruise the serpent's head was undoubtedly very obscure. But yet it *contained* some foundation for a hope, that the great evil, introduced by the fall of man, should hereafter be repaired.—*Gilpin*, vol. i. Ser. 1.

Among artificial substances the ship [nafis, navis] is feminine, as being so eminently a receiver and *container* of various things, of men, arms, provisions, goods, &c.
Harris. Hermes, b. i. c. 4.

Scarce had he gone when a young lad came by,
And, as the purse lay just before his eye,
He took it up; and finding its *content*,
Secur'd the treasure, and away he went.
Byrom. Moses's Vision.

No *continental* power was willing to lose any of its *continental* objects for the increase of the naval power of Great Britain; and Great Britain would not give up any of the objects she sought for as the means of an increase to her naval power to further their aggrandizement.
Burke. Regicide Peace, Let. 2

As then the church had also a great number of persons of both sexes, who consecrated themselves to God by a perfect *continence*, nothing was more reasonable than to choose its principal ministers out of this upper part of the flock.
Jortin. Remarks on Ecclesiastical History.

When a young fellow, just come from the play of Cleomenes, told Mr. Dryden, in raillery against the *continency* of his principal character, "If I had been alone with a lady, I should not have passed my time like your Spartan." "That may be," answered the bard with a very grave face: "but give me leave to tell you, sir, you are no hero."
Cambridge. Scribleriad, b. vi.

CONTA'MINATE, *v.* CONTA'MINATE, *adj.* CONTAMINA'TION. } Fr. *Contaminer*; Sp. *Contaminar*; It. *Contaminare*; Lat. *Contamin-are*, *atum*; *con*, and the obsolete *tamin-are*, which Vossius thinks is from the Hebrew. Lennep supposes that *tagimen*, *contractè tamen*, (from *tag-ere*, whence *tang-ere*,) gave birth to the verb *tamino*, and the compound *contamino*; and thus, *contaminatio* and *contagio* will have the same origin, and have, with very little difference, the same application. *Contagion* is more particularly limited to the spreading of disease by *contact*. *Contamination* to that of any other defilement.

To stain, to distain, to defile, to pollute; to corrupt, (sc.) the purity, the integrity.

Idoles ar so to be detested of the faithful & godly man, that they should not be in his mouthe or tonge, least yᵉ talke had of thē should seme to *cōtaminat* and defile him.
Calvine. Foure Godlie Sermons, Ser. 1.

I am glad you shall come home; and would wish you were at home, out of that country so *contaminate* with innocent blood, that the sun cannot look upon it but to prognosticate the wrath and vengeance of God.
Strype. Life of Sir T. Smith, c. 13. an. 1572.

He could finde in his heart to be killed instantly, least if he live longer, some sorrow or sickness should *contaminate* his joyes.—*Burton. Anatomy of Melancholy*, p. 507.

That bird and beast incontinently fly,
From the detested and *contagious* stink,
And rather choose by cruel thirst to die,
Then once to taste of this *contaminate* drink.
Drayton. Moses his Birth & Miracles, b. ii.

We take what he gives: no man's mouth shall condemne my refuter but his owne. What was he that accused marriage of vnholinesse, out of *sancti estote*, of uncleannesse, out of *omnia munda mundis*, of *contamination* with carnal concupiscence? Was it not his owne Pope Innocentius?
Bp. Hall. Honour of the Maried Clergie.

There is a poison behind, which will *contaminate* and eat through all this happiness.
Hoadly. Letters of Britannicus, Let. 65.

Even when the nobility, which represented the more permanent landed interest, united themselves by marriage (which sometimes was the case) with the other description, the wealth, which saved the family from ruin, was supposed to *contaminate* and degrade it.
Burke. Reflections on the French Revolution.

CONTE'CK. Mr. Tyrwhitt says, is Saxon. Skinner,—a corruption of *contest*.

Conteke with blody knif, and sharp manace.
Chaucer. The Knightes Tale, v. 2005.

Thou shalt be softe in companie,
Without *conteckе* or foolhast.—*Gower. Con. A.* b. iv

—— I found some *contecke* and debate,
In regiment where I was woont to rule.
Gascoigne. The Fruits of Warre.

Let not mislike of that may not be amended.
So *conteck*, soone by concord, mought be ended.
Spenser. Shepherd's Calendar. May.

But kindle coals of *conteck* and yre,
Wherewith they set all the world on fire.
Id. Ib. September.

CONTE'CTION. Lat. *Contey-ere, ctum*, (*con*, and *tegere*, to cover.)
A covering.

Fig-leaves were aptly formed for such *contection* of those parts.—*Brown. Miscellaneous Tracts*, p. 15.

CONTE'MN, *v.* CONTE'MNER. CONTE'MNING, *n.* CONTE'MPT, *n.* CONTE'MPTFUL. CONTE'MPTIBLE. CONTE'MPTIBLENESS. CONTE'MPTIBLY. CONTEMPTIBI'LITY. CONTE'MPTUOUS. CONTE'MPTUOUSLY. CONTE'MPTUOUSNESS. Fr. *Contemner, contempteur, contemptible*; Lat. *Contemnere*, (*con*, and *temn-ere*,) from the Gr. Τεμν-ειν, *secare, abscindere*, quia *quod aspernamur*, hoc amputamus atque *abscindimus*, to cut, because that which we despise, we cut away, (Perottus.) And Vossius, (in v. *Sperno*, which he derives from Σπειρ-ειν, spargere, to scatter, to toss away,) observes,—Ita proprie *sperni* dicetur; quod per viam *spargitur*, ut *temni*, quod *abscinditur*. Of similar consequential application is the word ANJECT. And see CONTEMPLATE.

To throw or toss aside, (sc.) as of no value; to abject, to spurn, to disdain, to despise, to neglect.

Therfore if ghe han worldli domes, ordeyne ghe tho *contemptible* men that ben in the churche to deme.
Wiclif. 1 Corynth. c. 6.

A visage sterne, and milde: where both did growe,
Vice to *contemne*, in vertue to rejoyce:
Amid great stormes, whom grace assured so,
To liue vpright, and smile at fortunes choyce.
Surrey. On the Death of Sir T. W.

He was I heard say a seditious man, a *contemner* of common prayer, I wold there were no mo in England: wel he is gone. I wold he had lefte none behind him.
Latimer. Seventh Serm. before King Edward.

Yet his highnes is advertised and informed, that diuers of his subjects be not only to al these more slow and negligent, but rather *contemners* and despisers of such good and godly acts and deeds.—*Strype. Originals. Procl. Ed. VI.* an. 1.

For these are the rules wherein we must exercise our self, that we may be confirmed in the faith, in ye feare of God, in humes, finally in *contempte* of the world and loue of the heauenly life.—*Calvine. Foure Godlie Sermons*, Ser. 3.

Upon your information to us thereof, we shal so aid and assist you in the execution of justice and punishment of al such *contemptuous* offenders, as the same shall be example to others.—*Strype. Orig. The Ld. Protect. to the Justices.*

And is not the abbot now worthy to be corrected, which al this notwithstanding, hath caused the monk *contemptuously* stil to continue his lecture? Had not I been worthy correction, if I had *contemptuously* disobeyed your letter lately addressed unto me, having the equivalency of a inhibition?—*Id. Ib.* No. 61. *Shackston, Bp. Salisb. to Cromwel.*

True fame is ever likened to our shade,
He soonest misseth her, that most [haste] hath made
To overtake her; whoso takes his wing,
Regardlesse of her, she'll be following:
Her true proprietie she thus discovers,
"Loves her *contemners*, and *contemns* her lovers."
Browne. Britannia's Pastorals, b. ii. s. 2.

Security is the bane of good successe; it is no *contemning* of a foyled enemy: the shame of a former disgrace and miscarriage, whets his valor & sharpens it to revenge: no power is so dreadfull, as that which is recollected from an overthrow.—*Bp. Hall. Cont. Ahab & Benhadad.*

Men so the world shall love, religion hate,
That all true zeal shall in *contempt* be brought,
The spirituall lights' eclipse shall grow so great,
That lyes the truth, truth shall a lie be thought
Stirling. Doome-Day. The Second Houre.

And should we hear a continued oration, upon such a subject as the stage treats on, in such words as we hear some sermons; I am confident, it would not only be far more tedious, but nauseous and *contemptful*.
Feltham, pt. I. Resolve 20.

A Nazarite in place abominable,
Vaunting my strength in honour to their Dagon?
Besides, how vile, *contemptible*, ridiculous;
What act more execrably unclean, prophane?
Milton. Samson Agonistes, l. 1361.

Zacharie telleth Boniface, that it is according to the old canons, that Bishops should not be placed in such smal cities, but in more ample and large cities, bycause the *contemptiblenesse* of the place, dothe oftentimes bring *contempt* to the person, and a bvshop ought to be esteemed and reuerenced.—*Whitgift. Defence*, p. 443.

The *contemptibility* and vanity of this effeminate argument detains vs longer, then for the quality thereof were fitting, did not so much mischiefe issue out of it.
Speed. Edward II. b. ix. c. 11.

Detesting the rude spoils, done by the armed throng,
The mad tumultuous world *contemptibly* forsook,
And to his quiet cell by Crowland him betook.
Drayton. Poly-Olbion, s. 24.

Not as our English, he stood and prayed thus with himself, but as the words will likewise bear it, he stood by himself thus, this posture signifying a proud *contemptuous* behaviour, whilst the publican stood crouching humbly, tremblingly behind.—*Hammond. Works*, vol. iv. p. 607.

And thou, the queen of isles Great Britain why do ye
Your grandsire's godlike name (with a neglectful ear)
In so reproachful terms and ignominy bear,
By every one of late *contemptuously* disgraced.
Drayton. Poly-Olbion, s. 10.

[This] temper they learnt of their lord and master, who complyed with many things, that others might not take advantage by his omission of them, to slight and *contemn* them.—*Stillingfleet*, vol. ii. Ser. 1.

I am ridiculously enough accused to be a *contemner* of universities, that is, in other words, an enemy of learning, without the foundation of which I am sure no man can pretend to be a poet.—*Dryden. Dedication of the Assignation.*

After my fancy had run over the most obvious and common calamities which men of mean fortunes are liable to, it descended to these little insults and *contempts*, which, tho' they may seem to dwindle into nothing, when a man offers to describe them, are perhaps in themselves more cutting and insupportable than the former.—*Spectator*, No. 150.

That the interest of Christianity may not suffer by my silence, nor the *contemptibleness* of his treatise afford him matter of triumph amongst those who lay any weight on such boasting, 'tis fit it should be shewn what an arguer he is, and how well he deserves for his performance to be dubb'd by himself irrefragable.
Locke. Second Vind. of the Reason. of Christianity.

For I hope you do not think, how *contemptibly* soever you speak of the venerable mob, as you are pleased to dignifie them, that the bulk of mankind, or in your phrase, the rabble are not concerned in religion, or ought to understand it in order to their salvation.—*Id. Ib.*

If the devil should have a mind to tempt, by suggesting of thoughts, he would tempt a proud man, by filling his mind with foolish and vain conceits of himself, and *contemptuous* thoughts of other men.—*Sharp*, vol. iii. Ser. 5.

I follow trembling: for the cliffs are high,
And hov'ring round them watchful harpies fly,
To snatch the poet's wreath with envious claws,
And hiss *contempt* for merited applause.
Wilkie. Epigoniad, b. I.

Next, when the mother abbess came,
With an authoritative look,
The feather'd libertine to blame,
Contemptuously his tail he shook.—*Coop. Ver-Vert*, c. 4.

CON-TE'MPER, *v.* CONTE'MPERATE, *v.* CONTEMPERA'TION. CONTE'MPERATURE. CONTE'MPERAMENT. CONTE'MPERING, *n.* Lat. *Con*, and *temperare*, from *Tempus*, time, habere rationem *temporis*; to have regard, to take account of time. See TEMPER, and TEMPORISE. To time, to season, to suit to the time or season, to adapt, to regulate, to bring within order or measure, to moderate, (sc.) by intermixture;—and thus, to intermix; to qualify or mitigate the qualities; and thus, to diminish, to dilute.

It is moderation, by which this inferior world stands: since that wise and great God, who hath ordained the continuance of it, hath decreed so to *contemper* all the parts thereof, that none of them should exceed the bounds of their own proportion and degree, to the prejudice of the other.
Bp. Hall. Christian Moderation, b. I. Introd.

As for the condition he interposeth, that I must shew this before the *contemperation* of affairs to the civil constitutions of cities and provinces, I confess that to be a rigourous condition.—*Hammond. Works*, vol. ii. p. 59.

But that all the gods who were before at discord and debate, by reason of their dissimilitude, and whatsoever else jarred, grew to accord and consonance one with another, whereof the cause was the *contemperature*, moderation and order of number and harmony, the very poets were not ignorant of.—*Holland. Plutarch*, p. 857.

As therefore dead flies corrupt the ointment of the apothecary, or as poison vitiates holsome food: so the *contempering* of some inferior virtues with more transcendant vices in our stage players, doth either turn these virtues into poyson, or else deprive them of their efficacie.
Prynne. Histrio Mastix, pt. I. p. 97

It is a manifest sign of the Creator's management and care, in placing the terraqueous globe at that very distance it is from the sun; and *contempering* our own bodies, and all other things, so duly to that distance.
Derham. Physico-Theology, b. ii. c. 5. Note a.

The mighty Nile and Niger; which do not only moisten and *contemperate* the air by their exhalations, but refresh and humectate the earth by their annual inundations.
Brown. Vulgar Errours, b. vi. c. 10.

I would further know, why this *contemperation* of light and shade, that is made, for example, by the skin of a ripe cherry, should exhibit a red, and not a green, and the leaf of the same tree should exhibit a green, rather than a red.
Boyle. Works, vol. I. p. 695.

From which observation it appears, that there is pretty nearly an equal *contemperament* of the warmth of our bodies, to that of the hottest part of the atmosphere inhabited by us.—*Derham. Physico-Theology*, b. i. c. 2. Note 3.

I conceive very great hopes of Mr. Parker, but I do always wish, that such juvenile felicities could receive a *contemperament* for their conduct from some that are better seasoned by longer time.—*Boyle. Works*, vol. vi. p. 418.

What am I altered, whether colour be a quality emergent from the different *contemperatures* of the elements, or whether it be only the reflection of the light upon the different situation of the parts of the body.—*South*, vol. ix. Ser. 9.

CONTE'MPLATE, *v.* CONTEMPLA'TION. CONTE'MPLATIVE. CONTE'MPLATIVELY. CONTE'MPLATOR. Fr. *Contempler*; Sp. *Contemplar*; It. *Contemplare*; Lat. *Contemplare*, (*con*, and *templum*,) which, J. Scaliger thinks, is from Gr. Τεμενος, (from τεμν-ειν, secare, abscindere,) q. a place cut off, separated, set apart, (see CONTEMN;) and thus—

Consecrated,—Deo alicui vel heroi; and as these places were so chosen that the structure raised upon them might be seen, viewed, observed from all sides;—hence, to *contemplate* is—

To view, to behold, to observe, to consider, mark, gaze upon, (sc.) as an object of attention; to muse, to meditate upon, think of, reflect upon, study.

—— Freres go to scole
And lerne logyk and lawe, and eke *contemplation*.
Piers Ploughman, p. 406.

My minde is rapte in *contemplation*,
Wherein my dazeled eyes onely beholde,
The blacke houre of my constellation,
Which framed me so luckelesse on the molde.
Gascoigne. Hearbes.

But the Psalmes and *contemplatife* meditacions, on which your highnesse, in the lieu and place of vayne courtely pastimes and gaming, doeth bestow your night and daies studie, and whiche, &c.—*Udal. Luke*, Pref.

Will puts in practice what the wit deviseth;
Will ever acts, and wit *contemplates* still;
And as from wit the pow'r of wisdom riseth,
All other virtues daughters are of will.
Davies. Immortality of the Soul. s. 27.

To it he sung the glorious deeds, of great heroes dead,
And his true minde, that practice fulfil'd, sweet *contemplation* fed.—*Chapman. Homer. Iliad*, b. ix

Since neither wealth, nor honour, arms nor arts,
Kingdom nor empire pleases thee, nor aught
By me propos'd in life *contemplative*,
Or active, tended on by glory, or fame,
What dost thou in this world.—*Milton. Par. Reg.* b. iv.

And so *contemplatively* heere
I with contentment stay.—*Warner. Albion's Eng* b. vii. c. 37.

Some few others sought after him [God] but as Aristotle saith the Geometer doth, after a right line only, ὁ ἕνεκα τοῦ ἀληθοῦς, as a *contemplator* of truth, but not as the knowledge of it is any way useful or conducible to the ordering, or bettering of their lives.
Hammond. Works, vol. iv. p. 642

Come, see thy friend retir'd without regret,
Forgetting care, or striving to forget;
In easy *contemplation* soothing time
With morals much, and now and then with rhyme.
Congreve. Letter to Lord Cobham.

A proper and effectual remedy for this wandering of thoughts I would be glad to find. He, that shall propose such an one, would do great service to the studious and *contemplative* part of mankind, and perhaps help unthinking men to become thinking.—*Locke. On Hum. Underst.* s. 39.

It is very possible (to add that upon the bye) that after the light of the moon has (according to what I lately noted) represented to our *contemplator* the qualifications of a preacher, it may also put him in mind of the duty of a hearer.
Boyle. Works, vol. ii. p. 462.

To *Contemplation's* sober eye
Such is the race of man:
And they that creep, and they that fly,
Shall end where they began.—*Gray. Ode on Spring.*

Pliny may be considered in these letters as writing his own memoirs; every epistle is a kind of historical sketch, wherein we have a view of him in some striking attitude, either of active or *contemplative* life.
Melmoth. Pliny, Preface, p. 5.

CON-TE'MPORISE.
CONTE'MPORARY, *n.*
CONTE'MPORARY, *adj.*
CONTE'MPORARINESS.
CONTEMPORA'NEOUS.
CONTEMPORA'NEITY.

Lat. *Con*, and *tempus*, time, perhaps from Τεμν-ειν, secare, to cut. See TEMPORISE. *Contemporise* is peculiar to Sir T. Brown.

Con, or *co-temporaries*, are—
Those who live at the same time.

Yet do they sometimes admit a respect therein; and even in their naturals, the indifferency of their existencies *contemporized* in our actions, admits a farther consideration.
Brown. Vulgar Errours, b. i. c. 11.

He measures time by land-marks, and has found
For the whole day the dial of his ground.
A neighbouring wood, born with himself, he sees,
And loves his old *contemporary* trees.
Cowley. Claudian's Old Man of Verona.

The series of the matter, the epoch of the times, and regular succession and *contemporariness* of princes.
Howell. Instructions for Foreign Travel, p. 39.

In the third volume of Thurlow's State Papers are several letters and other documents relative to this and the *contemporaneous* insurrections
State Trials. Col. J. Penruddock, an. 1655.

This King [Henry VIII.] was *contemporary* with the greatest monarchs of Europe, viz. the Emperor, the Kings of Spain and France.—*Strype. Mem. Hen. VIII.* an. 1546.

It would mortify an Englishman to consider, that from the time of Boccace and of Petrarch, the Italian has varied very little; and that the English of Chaucer, their *contemporary*, is not to be understood without the help of an old dictionary.—*Dryden. Ded. of Troil. & Cress.*

Michael Drayton, *contemporary* with Shakspeare, sings their [horse] excellence in the sixth part of his Poly-olbion.
Pennant. British Zoology. The Horse.

It might perhaps be obviated by supposing, That the little book [in *Revelations*] contains the xi. chapter, only, being a compendium of the third division, and inserted in this place to show the *contemporaneity* of the two last and principal parts.—*Hurd. Works*, vol. v. Ser. 10. N. x.

CONTE'ND, *v.*
CONTE'NDENT.
CONTE'NDER.
CONTE'NDING, *n.*
CONTE'NTION.
CONTE'NTIOUS.
CONTE'NTIOUSLY.
CONTE'NTIOUSNESS.

Fr. *Contendre*; Sp. *Contender*; It. *Contendere*; Lat. *Contendere*, (*con*, and *tendere*;) to stretch, to strive; and *tendere*, from the Æolic Τεννειν, for τεινειν. The ancient Latins used *tenno*, (Vossius.)

To stretch, strive, or struggle with; (met.) to dispute, to debate, to litigate. See the quotation from Hobbs.

The all-of gold-made-laughter-louing dame,
Left odorous Cyprus; and for Troy became
A swift *contendress.—Chapman. Homer. Hymn to Venus.*

Which thing was of all the Russes in the rest of their journey so willingly done, that they began to quarrell, yea, and to fight also in striuing and *contending* which of them should put their post horses to the sledde.
Hackluyt. Voyages, vol. i. p. 247.

These men go on both sides *contentiously* to obtaine their minds, *contending* whether this image or that image hath byn offered vnto, kissed, censed, or otherwise abused.
Fox. Martyrs. Letter for Abolishing Images.

Methinks those grave *contenders* about opinionative trifles, look like aged Socrates upon his boy's hobby horse, or like something more ludicrous: since they make things their aeria, which are scarce tolerable in their sportful intervals.
Glanvill. The Vanity of Dogmatizing, c. 23.

For let me tell you, salvation will not be obtained at such a rate as this; no, there must be great strugglings and labour, with earnest *contendings*, if ever you intend to be saved.
Hopkins, Ser. 24.

But when the wills of divers men produce such actions as are reciprocally resistant one to the other, this is called *contention.—Hobbs. Human Nature*, c. 12.

O goodly vsage of those antique times!
In which the sword was seruant vnto right;
When not for malice and *contentious* crimes,
But all for praise, and proof of manly might,
The martiall brood accustomed to fight.
Spenser. Faerie Queene, b. iii. c. 1.

It is very strange that those, who *contend* so much for the Scriptures being a perfect rule of all things pertaining to worship and discipline, should be able to produce nothing in so necessary a point.—*Stillingfleet*, vol. ii. Ser. 6.

In all notable changes and revolutions, the *contendents* have been still made a prey to the third party.—*L'Estrange.*

Those who see least into things are usually the fiercest *contenders* about them: and such eager disputants are fitter to make quarrels than to end them; for they can be *contentious* for peace sake, and make new differences about the ways of vanity.—*Stillingfleet*, vol. ii. Ser. 6.

But when your troubled country call'd you forth,
Your flaming courage and your matchless worth,
Dazzling the eyes of all that did pretend,
To fierce *contention* gave a prosperous end.
Waller. A Panegyric to my Lord Protector.

The justices were to apprehend and take all such as did *contentiously* and tumultuously, with companies or routs, dispute, argue or reason, maintain or define the questions before mentioned.—*Strype. Memorials. Edw. VI.* an. 1548.

Do not *contentiousness* and cruelty and study of revenge seldom fail of retaliation?—*Bentley*, Ser. 1.

For all things, so as may please God, without *contentiousness* and with truth being examined, ought so to be established by our religiousness.
Barrow. Of the Pope's Supremacy, pt. ii.

Hail, ye who share the stern Minerva's power;
Who arm the hand of liberty for war:
And give to the renown'd Britannic name
To awe *contending* monarchs.
Akenside. Hymn to the Naiads.

It is sometimes of service, that our examples should be near us; and such as raise a reverence, sufficient to induce us carefully to observe them, yet not so great as to prevent us from engaging with them in something like generous *contention.—Sir J. Reynolds*, Dis. 14.

——— The Muse's haunt,
The marble porch, where wisdom went to talk
With Socrates or Tully, hears no more,
Save the hoarse jargon of *contentious* monks,
Or female superstition's midnight prayer.
Akenside. The Pleasures of Imagination, b. ii.

CONTE'NT, *v.*
CONTE'NT, *adj.*
CONTE'NT, *n.*
CONTENTA'TION.
CONTE'NTION.
CONTE'NTED, *adj.*
CONTE'NTEDLY.
CONTE'NTEDNESS.
CONTE'NTFUL.
CONTE'NTLESS.
CONTE'NTLY.
CONTE'NTMENT.

Fr. *Contenter*, *content*; It. *Contentare*, *contento*; Sp. *Contentar*, *contento*; Lat. *Contentus*, qui *continet*, quod animo satisfaciat. And thus—

Satisfied, having enough, sufficient, having no wish for ought more or different; pleased or gratified with what we have. See the quotation from Cogan.

Why do not we then being poore beare it wisely, rather then by lusts seeke riches vniustly, and shewe our selues *contented* with God's ordinance.—*Sir J. Cheke. Hurt of Sedition.*

Whan the seneshall of Guyngnape and the other knightes sawe these socours cõmyng, tha they sayd to the byshoppe, sir, ye may well leaue your treaty: for they sayd, they were not cõtent as than to folow his counsayle.
Bernere. Froissart. Cronycle, vol. i. c. 81.

And that done, he cõmaunded inquyry to be made of his accessaryes of ye whiche he punyshed by dyuers maner of turmẽtys and dethes, to the great cõtentacion of the countrey.
Fabyan, vol. i. c. 230.

We bode behind, four monethe or little lesse,
But wherevpon that God he knowes—not I,
Yet if I might be bold to giue a guess,
Then would I say it was for to eaple,
What raunsome we would pay *contentedly*.
Gascoigne. The Fruites of Warre.

All being sayd and done (as appeared) to his *contentment*, he licenced me and my whole company to depart, who were all in his presence, and were saluted by him with a nod of his head.—*Hackluyt. Voyages*, vol. i. p. 377.

O welcome easie yoke, sweet bondage come,
I seek not from thy toiles for to be shielded,
But I am well *content* to be o'ercome,
Since that I must commaund when I haue yielded.
Stirling. Aurora, s. 10.

If there be any happinesse to be found upon earth, it is in that which we call *contentation*: this is a flower that grows not in every garden: the great Doctor of the Gentiles tells us that he had it; I have learned (saith he) in what estate soever I am, therewith to be *content*.
Bp. Hall. Of Contentation.

Wishing me like to one more rich in hope,
Featur'd like him, like him with friends possess'd,
Desiring this man's art, and that man's scope,
With that I most enjoy *contented* least.—*Shakes. Son.* 29.

And there with moderate meat, and wine, and fire,
Have pass'd the hours *contentedly* with chat,
Now talk'd of this, and then discours'd of that,
Spoke our own verses 'twixt ourselves, if not
Other men's lines. *Drayton. Of Poets & Poesy.*

This question requireth a long answer, and specially unto such men as place felicity in riches, in possessions, and in the greatness of empire, rather than in the quiet safety, peace, and concord of a commonweal, and in clemency and justice, joyned with *contention.—North. Plutarch*, p. 65.

Miracles, which when they met with a passive willingness, a *contentedness* in the patient to receive and believe them, were then the ordinary instruments of faith and conversion, would have been but cast away upon obdurate hearts.
Hammond. Works, vol. iv. p. 622

Parnassus him containes, plast in the quire
With poets: what then can we more desire
To haue of him? perhaps an empty voyce,
While him we wrong with our *contentlesse* choyce
Beaumont. A Congratulation to the Muses

Leon. Come, we'l away unto your country house,
And there we'l learn to live *contently*.
Beaum. & Fletch. Rule a Wife, &c. Act iv. sc. 1

For who did ever yet, in honour, wealth,
Or pleasure of the sense, *contentment* find?
Who ever ceas'd to wish, when he had health,
Or, having wisdom, was not vex'd in mind?
Davies. The Immortality of the Soul, s. 30

O the base degenerate spirits of mankind! that they should be *contented* to lead the life of brutes (and it would be well if they could die like them too) when it is in their power to live like angels, and God himself.—*Sharp*, vol. ii. Ser. 5.

A wise *content* his even mind secur'd,
By want not shaken, nor by wealth allur'd.
Smith. In Memory of Mr. John Philips.

And thus saying, and thinking, we may bear the heaviest load that can be laid upon us, with *contentedness*, at least, if not with cheerfulness.—*Atterbury*, vol. ii. Ser. 1.

Now by *contentfull* submission to God's disposal of things, we do worthily express our due regard to both these, avowing his right, and approving his exercise thereof; but by *discontent* and regret at what happeneth, we do in effect injure God in both these respects, disavowing his right, and impeaching his management.—*Barrow*, vol. iii. Ser. 6.

In coverts, (where the few frequent)
If virtue deigns to dwell:
'Tis thus, the little lamp *content*,
Gives lustre to her cell.—*Cunningham. Contemplation.*

Many would *contentedly* suffer the consequences of their own mistakes, rather than the insolence of him who triumps as their deliverer.—*Rambler*, No. 87.

Contentment expresses the acquiescence of the mind in the portion of good we possess.—*Cogan. On the Passions*, c. 2.

CON-TE'RMINATE, *adj.*
CONTE'RMINOUS.
CONTE'RMINABLE.

Lat. *Con*, and *terminus*; Gr. Τερμων, *ονος*, a bound or limit.

Having the same bounds or limits.

Ethiopia being the *conterminate* region of Egypt, and not divided so much as by a river.
Raleigh. Hist. of the World, b. i. c. 8. s. 10.

There succeeded in the same place the departure of my no less dear niece, your long, and I dare say, your still beloved consort, (for love and life are not *conterminable*.)
Reliquiæ Wottonianæ, p. 477.

This conformed so many of them as were *conterminous* to the colonies and garrisons to the Roman laws.—*Hale.*

CON-TERRA'NEAN. Lat. *Con*, and *terraneus*; *terra*, the land. See TER.

Of the same land, earth, or country.

I hold also that of the orator to be a wild extravagant speech, when he said, that if women were not *conterranean* and mingled with men, angels would descend and dwell among us.—*Howell*, b. iv. Let. 6.

CON-TESSARA'TION. Lat. *Tessara*; Gr. Τεσσαρα, that is, four; Fr. *Tessere*; squared, or made four-square, like a die; and thus—checked or chequered, variegated.

A variety, an assemblage of various appearances.

The first shall be the agreement and *contesseration*, both in judgment and practice with the primitive church: to whose example doubtless, the nearer we draw, the more we shall approach towards purity and perfection.
Bp. Hall. Imposition of Hands.

By instituting it after supper, *Luke*, xxii. 20. Christ was pleased to signify to us, that it should be a *contesseration* of charity among all Christians.
Hammond. Works, vol. i. p. 124.

The holy symbols of the eucharist were intended to be a *contesseration*, and an union of Christian societies to God, and with one another.—*Bp. Taylor. Real Presence*, s. 1.

CONTE'ST, *v.*
CO'NTEST, *n.*
CONTESTA'TION.
CONTE'STINGLY.
CONTE'STLESS.

Fr. *Contester*; Sp. *Contestar*; It. *Contestare*; Lat. *Contestari*, (*con*, and *testari*,) to witness together. See ATTEST.

To call or take to *witness*; to bring forward or produce *witnesses* on each side; to try by *witnesses* on each side; and then simply to contend, to dispute, to debate, to litigate.

Contestation is used by Barrow simply for,—proof by *witnesses*, testimony.

The protector, whether thinking to speed better by submission than by *contesting*, or perhaps finding himself not altogether innocent, subscribed an acknowledgment with his own hand.—*Stow. Edward VI.* an. 1550.

——— Inexplicable
Thy justice seems; yet to say truth, too late,
I thus *contest*; then should have been refus'd
These terms whatever, when they were propos'd.
Milton. Paradise Lost, b. x.

Though this of old no less *contest* did move,
Than when for Homer's birth, seven cities strove.
Denham Cooper's Hill.

In confidence whereof, the said Jesus bearing himself bold; first fell into *contestation*, and afterward into an open brawle with his brother in the very temple; and therein provoked him so far that his brother slew him on the place.
Usher. Annals, an. 3602.

And the more *contestingly* they set their reason to explain them, the more intricate they, perhaps, will find them at that conjuncture.—*Mountague. Devout Ess.* Treat. 19. s. 8.

And therefore he that will look into the history of England, will find, the prerogative was always largest in the hands of our wisest and best princes: because the people observing the whole tendency of their actions to be the publick good, *contested* not what was done without law to that end.—*Locke Of Civil Government*, c. 14.

Every man, who is read in church history, knows that belief was drawn up after a long *contestation* with Arius, concerning the divinity of our blessed Saviour, and his being one substance with the Father.
Dryden. Religio Laici, Pref

We as well are baptised into the name of the Holy Spirit as of the Father and Son, wherein is signified and by a solemn *contestation* ratified, on the part of God, that those three joyned and confederated (as it were) are conspiringly propitious and favourable to us.—*Barrow*, vol. ii. Ser. 34.

The excellence of Christian morality will not be *contested* by fair and candid adversaries; and the few objections which may be made to it are grounded on passages not rightly understood, nor justly interpreted.
Jortin. Remarks on Ecclesiastical History.

And whenever the patrons of liberty shall give this advantage to the enemies of it, as much of that popularity which the first lose, the other will gain; and so, the *contest* becoming more equal, force alone must decide.
Warburton. Works vol. x. Ser. 19.

——— Modest sense
Of my unequal worth compell'd some doubting,
But now 'tis truth *contestless*. *Aaron Hill*

CONTE'X, *v.*
CONTE'XT, *v.*
CONTE'XT, *adj.*
CO'NTEXT, *n.*
CONTE'XTURE.
CONTE'XTURAL.

Fr. *Contexte*; It. *Contesto*; Sp. *Contexto*; Lat. *Contextum*, past part. of *Contex-ere*, to enfold, enwrap, or weave together; *con*, and *tex-ere*, q. *tego-ere*, from *tegere*, to cover. Invicem *teginus* tramam et stramen, (Cæsar Scaliger.)

Fr. *Contexte* is well explained by Cotgrave. A whole web, composition, work, or an interlacing, joyning or weaving together; also the form or stile of a process, book, or discourse.

If the subject be history, or *contexted* fable, then I hold it better put in prose, or blanks: for ordinary discourse, never shows so well in meter, as in the straine that it may seem to be spoken in.—*Feltham*, pt. i. Resolve 71.

If there be not then, what matters it, what in other places it signify, whensoever the adjuncts or *context* so determine it, unless it do (or can be pretended to do) so here?
Hammond. Works, vol. ii. p. 182.

In a *contexture* where one part does not always depend upon another, where things of different natures intervene and interrupt the first intentions, there it is not always very probable to expound Scripture, and take its meaning by its proportion to the neighbouring words.
Bp. Taylor. Liberty of Prophesying, s. 4.

That understanding, which is peculiar to man, is the understanding not only his will, but the framing his conceptions and thoughts, by the sequel and *contexture* of the names of things into affirmations, negations, and other forms of speech.—*Hobbs. Leviathan*, pt. i. c. 2.

Yet it is evident, that either by the plastic principle alone, or that and heat together, or by some other cause capable to *contex* the matter, it is yet possible, that the matter may be anew contrived into such bodies.
Boyle. Works, vol. ii. p. 529.

Its humours, and its inward tunicks, are indeed tender, proportionate to their tender, curious uses: but the coats, without, are *context* and callous, firm and strong.
Derham. Physico-Theology, b. iv. c. 3.

To this I answer plainly according to all the light that the *contexts* afford in this matter; to eat Christ's flesh and to drinke his blood (as our Saviour speaks of it in this chapter) is no more than to come to him, or to believe in him.
Sharp. Works, vol. vii. Ser. 15.

God Almighty, in the fabric of the universe, first contemplated himself, and reflected on his own excellencies, from which he drew and constituted those first forms which are called ideas; so that every species which was afterwards expressed, was produced from that first idea, forming that wonderful *contexture* of all created beings.
Dryden. A Parallel of Poetry and Painting.

The sense is fine, and easily apprehended by the *context*: the words are obscure to a fault, and the transition too sudden and violent.—*Hart. Thebaid of Statius*, b. 6. N.

Collateral events are so artfully woven into the *contexture* of his [Knolles] principal story, that they cannot be disjoined without leaving it lacerated and broken.
Rambler, No. 122.

CONTIGNA'TION. Lat. *Contignatio*, trabium *tignorumque* textura: *tignum* a *tegendo*.
A contexture or connexion of beams.

That where more of these orders than one, shall be set in several stories or *contignations*, there must be an exquisite care to place the columnes precisely one over another, that so the solid may answer the solid, and the vacuities to the vacuities, as well for the beauty as strength of the fabrick.
Reliquiæ Wottonianæ, p. 26.

If their desires cannot be bounded, yet their motions must, when they have the full sight of heaven above them they cannot climb up into it, they cannot possibly see that whole glorious *contignation*; and when the whole earth lies open before them, they can measure but some small peeces of it.—*Bp. Hall. The Free Prisoner.*

CONTI'GUOUS, *adj.*
CONTI'GUOUSLY.
CONTI'GUOUSNESS.
CONTI'GUATE, *adj.*
CONTIGU'ITY.

Fr. *Contigu*; Lat. *Contiguus*, from *Contingere*, (*con*, and *tangere*, to touch.) See CONTINGENT.

Touching one another, close together, neighbouring, bordering or adjoining.

The favours of our benificent Saviour were at the least *contiguous*. No sooner hath hee raised the centurion's servant from his bed, then hee raises the widowe's son from his beere.—*Bp. Hall. Cont. The Widowe's Sonne Raised.*

The suspicious houses, as if afraid to be infected with more misery than they have already, by *contiguousness* to others, keep off at a distance, having many waste places betwixt them.—*Fuller. Holy War*, p. 276.

The earth also by being *contiguate*, and mixt with waters (participating the same divine virtue) brought forth the herb that seedeth seed, &c.
Raleigh. History of the World, b. i. c. i. s. 7.

Neither is it possible that it should be so, considering that the two extremities are *contiguate*, yea and *continuate*.
Holland. Plutarch, p. 817.

——— Th' Herefordian plant
Caresses freely the *contiguous* peach,
Hazel, and weight resisting palm, and likes
T' approach the quince, and the elder's pithy stem.
J. Philips. Cider, b. i.

Thus disembroil'd, they take their proper place
The next of kin *contiguously* embrace:
And foes are sundered by a larger space.
Dryden. Ovid. Metam. b. i.

Does it [matter] always act by being really and substantially present to the thing acted on? And how can it be really and substantially present to any thing, but by the *contiguity* of its parts.—*Law. Enquiry*, c. 3.

But the fancy is determined by habit to pass from the idea of fire to that of melted lead, on account of our having always perceived them *contiguous* and successive: and this is the whole matter.—*Beattie. Essay on Truth*, pt. ii. c. 2. s. 3.

To me there appear to be only three principles of connection among ideas, namely resemblance, *contiguity* in time or place, and cause or effect.
Hume. On Human Understanding, s. 3.

CONTI'NGENT, *adj.*
CONTI'NGENT, *n.*
CONTI'NGENTLY.
CONTI'NGENCE.
CONTI'NGENCY.

Fr. *Contingent*; It. and Sp. *Contingente*; Lat. *Contingens*, prés. part. of *Conting-ere*; *con*, and *tangere*, to touch. (See CONTACT.) Gr. Θιγ-ειν, θιγγαν-ειν, to touch.

Touching upon, reaching or adjoining to, falling together with, happening in connexion with, incidental, casual, fortuitous, falling to the lot, or share of.

God forbid that nise vnthrift! thought shoulde come in thy mynde thy wittes to trouble, sithen euery thynge in commynge is *contingent*.—*Chaucer. Testament of Loue*, b. i.

We see, indeed many things to be, and to come to pass, which seem to be *contingent*, or without any end at all.
Grew. Cosmo. Sacra, b iii. c. 2.

Perhaps the beauty of the world requireth, (though we know it not) that some agents should work without deliberation (which his lordship calls necessary agents) and some agents with deliberation, (and those both he and I call free agents,) and that some agents should work, and we not know how (and their effect we call *contingents*)
Hobbs. Liberty & Necessity.

And first, the being of prophesies, supposes the non-being of *contingents*. That is to say, that albeit there are many things, which seem unto us to be *contingents*, yet were they so indeed, there could have been no prophecy; but only predictions, which were *contingently* true or false.
Grew. Cosmo. Sacra, b. iv. c. 6.

Presuming perhaps upon like kindness, as we read of 'twixt the Trojans and Romans, in their wars with Antiochus (which was loving respect through *contingence* of blood) upon like cause remembered to them by tradition.
Drayton. Poly Olbion, s. 1. *Selden's Notes.*

What is therefore delivered in favour thereof, by authors ancient or modern, must have its root in tradition, imposture, far derived similitude, or casual and rare *contingency*.—*Brown. Vulgar Errours*, b. ii. c. 6

It is certain he must not mean that it is in his own nature venial, but damnable as any other: but it is venial, that is, prepared for pardon upon other *contingencies* and causes, of which I shall afterwards account.
Bp. Taylor. On Repentance, c. 3. s. 3

Yet it would puzzle the greatest philosopher that ever was, to give any tolerable account, how any knowledge whatsoever can certainly and infallibly foresee an event through uncertain and *contingent* causes.—*Tillotson*, S. 48.

Hypothetical necessity is that, which the supposition or hypothesis of God's foresight and pre-ordination lays upon future *contingents*.—*Clarke. Mr. Leibnitz's Fifth Paper.*

For as Aristotle says, we are not to expect demonstrations in ethicks, in politicks, nor to build certain rules upon the *contingency* of human actions.—*South*, vol. i. Ser. 1

No theatrick audience in Athens would bear what has been borne, in the midst of the real tragedy of this triumphal day; a principal actor weighing, as it were in scales hung up in a shop of horrours,—so much actual crime against so much *contingent* advantage, and after putting in and out weights, declaring that the balance was on the side of the advantages.—*Burke. On the French Revolution.*

Mr. Hume allows, that, on the principles of those who deny liberty and *contingence*, it is impossible for natural reason to vindicate the divine character.
Beattie. On Truth, pt. ii. c. 2. s. 3.

Long may the beauteous fabric rise,
Unite all hearts and charm all eyes,
Above *contingency* and time,
Stable as earth, as heaven sublime.
Blacklock. To Doctor Donaldson.

CONTI'NUE, *v.*
CONTI'NUER.
CONTI'NUATE, *v.*
CONTI'NUATE, *adj.*
CONTI'NUATENESS.
CONTI'NUATELY.
CONTI'NUAL.
CONTI'NUALLY.
CONTI'NUALNESS.
CONTI'NUANCE.
CONTINUA'TION.
CONTI'NUATIVE, *n.*
CONTI'NUATOR.
CONTI'NUEDLY.
CONTI'NUINGLY.
CONTINUI'TY.
CONTI'NUOUS.
CONTI'NUOUSLY.

Fr. *Continuer*; Sp. *Continuar*; It. *Continuare*. Lat *Continuare*. *Continuus*, from *Continere*. (See To CONTAIN.) *Continuum, est, quod communi termino continetur*, (Vossius.)

To keep or hold together; (sc.) without stop or break; to conjoin, to connect, to add to the dimensions; to prolong, to draw out in length; to keep with, to remain, to be permanent, incessant or without ceasing, to persevere, to perpetuate; also, to last, to endure, to tarry, to loiter, to delay.

And thei *contynueden* with grete voicis axinge that he schulde be crucified.—*Wiclif. Luk*, c. 23.

I seie treuthe in Crist Iesus I lie not, for my conscience berith witnessyng to me in the Hooly Goost, for great heuynesse is to me and *contynuel* sorowe to myn herte.
Id. Romaynes, c. 9.

I saye the treuth in Christ, & lye not, in that where of my conscyence beareth me wytness in the Holy Ghoste, that I haue greate heuynes & *continual* sorow in my hearte.
Bible, 1551. *Ib.*

But as men seyne, that frele is youth,
With leiser and *continuance*;
This mayde fell vpon a chance,
That loue hath made hym a quarele
Ageyne hir youth freshe and frele.—*Gower. Con. A.* b.viii.

What? do they hope that beauties glasse
will still *continue* bright?
Nay, when the day is gone and past
by course appeeres the night.
Turbervile. Of the diuers and contrarie Passions.

He imagined in hymselfe that he now obteynyng the crowne of the realme, yf he wer therin a long *continuer*, wouldo remoue the great beame that then greued his eyes and pricked hys conscience.—*Hall. Hen. IV.* an. 5.

For lo hereby all men and women may, if they will, be sufficiently touchte to know and to kepe the commaundementis of God, and to hate and to flie *continewally* all occasion of synne.—*State Trials. W. Thorpe*, an. 1407.

Lo thus are al my ioyes quite gone,
And I am brought from happinesse
Continually to waile and mone;
Lo, such is fortune's stableness.
Uncertaine Auctors. The Louer lamenteth his diuers Ioyes.

Continuance, is a stedfast and constaunt abiding in a purposed and well aduised matter, not yeelding to any man in quarell of the right.—*Wilson. The Arte of Rhetorike*, p. 36.

They themselues, or some other perhaps to be appointed in this behalfe shall vpon the first day of the moneth of May next to come, with the *continuation* of the dayes following, competently satisfie, and performe conuenient recompence vnto the saide common society.
Hackluyt. Voyages, vol. i. p. 165.

He sayth that the sayd vii. slepers were closed in that caue, the first yere of Decius, and so sleped *contynuynely* to the laste tyme or yeres of Theodocius the yonger, then emperour.—*Fabyan*, vol. i. c. 214.

Whom Matthew Paris his *continuer*, for this service stiles, the Zelots of English Republicke.
Prynne. The Treachery, &c. of Papists, pt. i. p. 20.

Whose fixd and flying parts are so co-joyned, whose sulpher and *continuating* principle is so united unto the salt, that some may be hoped to remain to hinder fragility after vitrification.—*Brown. Vulgar Errours*, b. ii. c. 5.

And thus they are effected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse, and laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the maladie be inveterate, and then 'tis more frequent, vehement, and *continuate*.
Burton. Anatomy of Melancholy, p. 203.

Now this swiftness of motion will cause so great a difference betwixt them, that one of these little streams may spend more water in the fall, than a stream six times bigger in the ascent, though we should suppose both of them to be *continuate*.—*Wilkins. Dædalus*, c. 15.

The water ascends gently, and by intermissions, but it fal's *continuately*, and with force.—*Id. Archimedes*, c. 15.

Sometimes leaping with great jumps hither and thither, before they [the hares] betake themselves to their rest, that so the *contenuateness* of the scent may not lead doggs to their form.—*Digby. On Bodies*, c. 36.

Besides another motive—power doth 'rise
Out of the heart, from whose pure blood doth spring
The vital spirits: which, born in arteries,
Continual motion to all parts do bring.
Davies. Immortality of the Soul, s. 22.

Whil'st in his hand the bolts of death he beares,
Still watching soules the crafty hunter lyes
With inward fancies, and with outward feares,
Whom he may tempt, *continually* he tryes.
Stirling. Dooms-Day. The Second Houre.

So then though sleep partake not of our devotion, yet this hinders not the *continuatness* of it.
Hales. Remains. Ser. Luke, xviii. 1.

Have not I lands of faire inheritance,
Deriv'd by right of long *contenuance*,
To first born males, so list the law to grace
Nature's first fruits in an eternal race?
Bp. Hall, b. ii. Sat. 2.

And it is no wonder, if the *continuation* and natural composure of the spirits be rest and ease to the soul, that a violent disjoyning and bruising of them, and baring the soul of them, as I may speak, should cause a very harsh and torturous sense in the centre of perception.
More. Immortality of the Soul, b. ii. c. 10.

He [Nicholas] went beyond the sea again, but upon what account I know not, though I am apt to think not upon any design of turning Mahometan, as N. Saunders or rather his *continuator* Rishton, is pleased to tell us.
Wood. Athenæ Oxon.

Thus you see *continuedly*, that the property of the number set off the nature of the work of every day, according to those mysteries that the Pythagoreans have observed in them.
More. Philosophick Cabbala, c. 1.

But in all there is a deformity, not only in the motion of the fibres, but also of the principles whereof they consist. Either by a solution of their *continuity*, as in burning, cutting, contusions, or by any great tendency to that solution, as in convulsions, or straines.
Grew. Cosmo. Sacra, b. ii. c. 2.

[Something] which restores flesh that was lost, consolidates dissolved *continuities*, incorporates the newly received nourishment, and joins it *continuously* with the preexistent parts of flesh and bone.—*Cudworth. Intel. System*, p. 167.

The same dull sights in the same landscape mixt,
Scenes of still life, and points for ever fix'd
A tedious pleasure in the mind bestow,
And pall the sense with one *continued* show.
Addison. Epilogue to Lansdowne's British Enchanters.

After this he sends prophets in a *continual* succession for several ages, who do more clearly discover God's will to them.—*Sharp. Works*, vol. i. Ser. 11.

But, alas! the honey-moon of a new ministry is always of a short *continuance* in England.
Hoadly. Letters signed Britannicus, Let. 3.

The great wisdom of the divine Creator appears, in that there is pleasure annexed to those actions, that are necessary for the support and preservation of the individuum and the *continuation* and propagation of the species; and not only so, but pain to the neglect or forbearance of them.
Ray. On the Creation, pt. ii.

Fire will live in it [the vapour of the grotto del Cani] no longer than in water, because it wraps itself in the same manner about the flame, and by its *continuity* hinders any quantity of air and nitre from coming to its succour.
Addison. Italy.

O memory! thou soul of joy and pain!
Thou actor of our passions o'er again!
Why dost thou aggravate the wretch's woe?
Why add *continuous* smart to every blow!
Savage. The Bastard.

Contract your sails; life nothing can bestow
By long *continuance*, but *continued* woe;
The wretched privilege daily to deplore
The fun'rals of our friends who go before.
Jenyns. Immortality of the Soul, b. i.

Continuatives, on the contrary by a more intimate connection, consolidate sentences into one *continuous* whole, and are therefore applicable only to subjects, which have an essential coincidence.—*Harris. Hermes*, b. ii.

CONTO'RT, *v.* } Fr. *Contorsion*; Lat. *Con-*
CONTO'RTION. } *tortum*, past part. of *contorquere*; *con*, and *torquere*, to wring.

To wring, to wrest, to wreathe; to draw or pull awry.

Then came the Furies with their bosoms bare,
Save somewhat cover'd with their snaky haire,
In wreathes *contorted*, mumbling hellish charms,
Up to the elbowes naked were their arms.
Drayton. The Moon-Calf.

Harp. Fling them away, I'll take thee else, and hang thee
In a *contorted* chain of isicles,
In the frigid zone: down with them!
Massinger. The Virgin Martyr, Act v. sc. 1.

What meanders and *contortions* of vessels in the organs of separation.—*Derham. Physico-Theology*, b. v. c. 3.

The same thing therefore happens here as in strong and healthy bodys, which are debar'd their natural exercise, and confin'd in a narrow space. They are forc'd to use odd gestures and *contortions*.
Shaftsbury. Wit and Humour, pt. i. s. 4.

Some with erect pagodas vie,
Some nod, like Pisa's tow'r, awry,
Medusa's snakes, with Pallas' crest
Convolv'd, *contorted*, and compress'd.—*Whitehead. Variety.*

Perhaps now and then a merry being may place himself in such a situation as to enjoy at once all the varieties of an epidemical disease, or amuse his leisure with the tossings and *contortions* of every possible pain exhibited together.
Johnson. Review of a Free Enquiry, &c.

CONTRA. Lat. preposition, pro *contera*, ut supera pro supra, intra pro intera, is much used in composition, to denote *opposition*, resistance. As *contra*-natural, *contra*-position,—remonstrant,—resistance,—vallation, &c. And see COUNTER.

CO'NTRABAND, *n.* } It. *Controbando*; Fr.
CO'NTRABAND, *adj.* } *Contrebande*. *Contre* le défense, le ban,—against *ban*, (qv.) Merchandise de contraband,—merchandise that is forbidden, (by proclamation, &c.) Cotgrave.

And concerning pitch and tar, and hemp and flax, to be *contraband* goods during the war with Spain, the secretary held it reasonable, but I differ'd from him therein.
Whitelock. Memoirs, an. 1656

To say nothing of many false helps, and *contraband* wares of beauty, which are daily vended in this great mart, there is not a maiden gentlewoman, of a good family in any county of South Britain, who has not heard of the virtues of May dew, or is unfurnished with some receipt or other in favour of her complexion.—*Spectator*, No. 33.

We both are to make use of the articles between France and this state for *contraband* goods till such time as we can agree of one [treaty] between ourselves.
Sir W. Temple. Letter from Lord Coventry.

What certainly can be expected, when every nation is at liberty to change its usages, to modify its conventions, to emarge the list of articles esteemed *contraband* of war, till by prohibiting a commerce in corn and Peruvian bark, it suffers millions of innocent persons to perish by famine or by pestilence.—*Watson. Anecdotes*, vol. ii. p. 382.

CONTRA'CT, *v.* } Fr. *Contracter*; It. *Con-*
CONTRA'CT, *adj.* } *trattare*; Sp. *Contratar*;
CO'NTRACT, *n.* } Lat. *Contrah-ere*, *contrac-*
CONTRACTA'TION. } *tum*, to draw together;
CONTRA'CTEDLY. } *con*, and *trahere*, formed
CONTRA'CTEDNESS. } of *trans*, and *vehere*, q.
CONTRA'CTIBLE. } *traveh-ere*, to carry over.
CONTRA'CTILE. } See DRAW.
CONTRA'CTION. }
CONTRA'CTIVE. }
CONTRA'CTOR. }

To draw or bring together; to draw into a narrower space or compass; to narrow, to straiten, to confine.

To draw or bring to itself; and thus, to get, to obtain.

To draw or bring together, to come together, to meet together; (sc.) drawn by some common motive: and thus, to agree, to agree upon the terms of a compact or bargain, as of sale, or marriage; and thus, to covenant, to bargain, to affiance, to betroth.

Of thilke Adam take we thilke sinne original; from him fleshly discended be we all and engendred of vile and corrupt matere: and when the soule is put in our bodies, right anon is *contract* original sinne.—*Chaucer. The Persones Tale.*

We haue *contracted* an inviolable amitie, peace and league with the aforesaid queene.
Hackluyt. Voyages, vol. ii. pt. i. p. 149.

In *contracts* between manne and man it is communely called credence.—*Sir T. Elyot. The Governour*, p. 172.

In euery ship euery man's name is taken, and if he haue any marke in the face, or hand, or arme, it is written by a notarie (as well as his name) appertaining to the *contractation* house, appointed for these causes.
Hackluyt. Voyages, vol. iii. p. 863.

May it seem good vnto your discretion, as it seemeth expedient vnto us, that some messengers of yours sufficiently authorised to parle, agree and conclude with our deputy, about the mutual *contraction* of a perpetuall league and confirmation of friendship, may with all conuenient speede be sent vnto our presence.—*Id. Ib.* vol. i. p. 180.

Item, yf durynge this amitie, and truce, any of the subiectes of either prince do presume or attempt to aide, helpe, mainteine or serue ani other prince againste any of the saide *contractours*.—*Hall. Rich. III.* an. 3.

For although the princes be named, as chiefe *contractors* in euery treatie and amitie concluded, yet the countries are bounden, and the subiectes shall make recompence, if anye thing be altred wrongfully out of his course.
Grafton. Edw. IV. an. 9

Yet if affliction once her wars begin,
And threat the feebler sense with sword and fire,
The mind *contracts* herself; and shrinketh in,
And to herself she gladly doth retire.
Davies. Of the Soul of Man.

The value of all things *contracted* for, is measured by the appetite of the *contractors*; and therefore the just value is that which they be contented to give.
Hobbs. Leviathan, pt. i. c. 15

When a man transferreth his right upon consideration of reciprocal benefit, this is not free gift, but mutual donation, and is called *contract*.—*Id. De Corpore Politico*, pt. i. c. 2.

——— Jupiter, with a *contracted* brow
Thus answer'd Mars: Thou many minds, inconstant changling thou:
Sit not complaining thus by me; whom most of all the Gods
(Inhabiting the starrie hill) I hate.
Chapman. Homer. Iliad, b. v

For such as think that the sense is deceived, for they see contrary events and passions do proceed from the same objects, they pacifie again, and salve this objection, by teaching, that whereas all things be mingled and confounded together, yet nevertheless this is more sortable and fitting to one, and that to another; whereby there is not the *contractation* and apprehension of one and the same quality.
Holland. Plutarch, p. 909.

——— Unarm'd, they might
Have easy, as spirits, evaded swift
By quick *contraction* or remove.—*Milton. Par. Lost*, b. vi.

Many persons, who were persuaded that the law canonical had no longer place in this realm, had *contracted* marriage within the degrees of consanguinity and affinity, prohibited by law.—*Strype. Memorials. Queen Mary*, an. 1554.

A pillar of state; pillar is to be pronounced *contractedly*; as of one syllable, or two short ones.
Bp. Newton. Note on Paradise Lost, b. ii.

The third argument for brevity, or *contractedness* of speech in prayer, shall be taken from the very nature and condition of the person who prays; which makes it impossible for him to keep up the same fervour and attention in a long prayer, that he may in a short.—*South*, vol. ii. Ser. 4.

Which membranes are muscular, compounded of straight and circular fibres, for the more effectual *contraction* of the wind pipe in any strong or violent expiration or coughing.
Ray. On the Creation, pt. ii.

This is but a *contraction* of the king's mandate to the archbishop. The whole may be found among the collection of records in the *History of the Reformation* by Bishop Burnett.—*Strype. Memorials. Hen. VIII.* an. 1543.

The heart, as said, from its *contractive* cave
On the left side, ejects the bounding wave;
Expioded thus, as splitting channels lead,
Upward it springs, or downward is convey'd.
Blackmore. The Creation, b. vi.

They [the house of peers] debated, "whether there were an original *contract* between king and people?" and the affirmative was carried fifty-three against forty-six; a proof that the tories were already losing ground. The next question was, "Whether King James had broken that original *contract?*" and, after a slight opposition, the affirmative prevailed.—*Hume. Hist. of England. King James*, an. 1689.

And breathing lungs imbibe th' ethereal mass;
Whence, their licentious ducts diation claim,
And open obvious to the welcome stream,
Which silent, through the heart's *contractile* force,
Expulsive springs its recontinual course.
Brookes. Universal Beauty, b. iv.

——— Thy revolt,
The stern *contraction* of thy sullen brow,
And this disguise, apostate! speak thee bent
On fatal errand. *Smollett. The Regicide*, Act i. sc. 7.

Gen'rals, and admirals, and Jews,
Contractors, printers, men of news;
All thrive by war, and line their pockets,
And leave the works of peace to blockheads.
Warton. For the Year 1771

CONTRADI'CT, *v.*
CONTRADI'CT-ER, -OR.
CONTRADI'CTION.
CONTRADI'CTIONAL.
CONTRADI'CTIOUS.
CONTRADI'CTIOUSNESS.
CONTRADI'CTIVE.
CONTRADI'CTORY, *adj.*
CONTRADI'CTORY, *s.*
CONTRADI'CTORILY.
CONTRADI'CTORINESS.
CONTRADICTO'RIOUS.
CONTRADICTO'RIOUSLY.

Fr. *Contre-dire*; It. *Contraddere*; Sp. *Contradecir*; Lat. *Contradicere, dictum*, (*contrà*, and *dicere.*)

To say or speak the *contrary*, to affirm or assert in opposition, in negation, (sc.) to what another has said; to deny, to gainsay, to oppose, to refuse.

But if there be any Englishman found, who shall rashly *contradict* or contemne the composition of the foresayd ambassadours; then the sayd ambassadours are to bring the forenamed Prussian plaintifes before the presence of the king's maiestie.—*Hackluyt. Voyages*, vol. i. p. 152.

The occasion of this errour riseth, for not knowing what is *contradiction*. *Contradiction* therefore, is a repugnauncie of one and the same not substaunce onely, nor yet name onely, but of the substaunce, and name both together.
Wilson. The Arte of Logike, fol. 82.

Hath maister Masker cast me downe so depe with prouing me that some merueyled not, where I sayd many did? Be these two propositiõs so sore repugnant and so playn *contradictory*.—*Sir T. More. Workes*, p. 1109.

But who, alas, can *contradict* the doome
Of wilful fate when time prefix'd is come?
Mirrour for Magistrates, p. 850.

——— Awake, thou Roman dame,
And entertain my love; else lasting shame
On thee and thine this night I will inflict,
If thou my love's desire do *contradict*.
Shakespeare. The Rape of Lucrece.

He commanded them all in publike, to renew the said sentence against all *contradictors* of the sayd charter, so that if he himselfe, through any conceived rancour, had not peradventure observed it, he might more grievously relapse into the sad denounced sentence.
Prynne. The Soveraigne Power of Parliaments, pt. ii. p. 36.

That which taketh away the reputation of wisdom, in him that formeth a religion, or addeth to it, when it is already formed, is the enjoining of a belief of *contradictories*: for both parts of a *contradiction* cannot possibly be true: and therefore to enjoin the belief of them, is an argument of ignorance.—*Hobbs. Leviathan*, pt. i. c. 12.

We have tryed already, and miserably felt what ambition, worldly glory, and immoderate wealth can do, what the boisterous and *contradictional* hand of a temporal, earthly, and corporeal spirituality can avail to the edifying of Christ's holy church.—*Milton. Of Reformation*, b. ii.

All which is no more, than is generally acknowledged by theologers, when they affirm that God Almighty himself cannot do things *contradictious*; there being no other reason for this assertion, but only this, because *contradictiousness* is repugnant to conception.—*Cudworth. Intel. Syst.* p. 719.

It is not possible to perform a worship without some natural or instituted ceremony, and while they are not *contradictive* to the canon, I cannot think, God will be angry with me for obeying them.—*Feltham*, pt. ii. Res. 73.

Beza would seem to shun the *contradictory*, by telling us that the Lord spake it not in person as he did the former precept.—*Milton. Tetrachordon.*

And what if they in their *contradictory* opinions pretend both to relie upon the truth of God, doth this make their *contradictions* ever a whit the more repugnant?
Chillingworth. Rel. of Prot. c. 4. pt. i.

Moreover, such as have naturally discoursed hereon, have so diversly, contrarily, or *contradictorily* delivered themselves, that no affirmative from thence can reasonably be deduced.—*Brown. Vulgar Errours*, b. iii. c. 12.

This is therefore a *contradictorious* humour in you to decry the parliament in 1649, that you may extoll the parliament in 1641.
State Trials. Lieut. Col. J. Lilburne, an. 1649.

One soul in both doth thus philosophize,
Concludes at once *contradictoriously*
To her own self.—*More. On the Soul*, pt. iii. s. 14. p. 38.

We must ask them, Whether natural religion speaks so plainly in any one point of religion, but that some perverse man or other has *contradicted* it?—*Atterbury*, vol. iii. Ser. 2.

All the injuries, reproaches, false accusations, all the cruelties, indignities, and violence, which were offered him, from the time of his publick appearance to his expiring upon the cross, being undergone by him, by the malice of unreasonable men, may be called the *contradiction* of sinners: for the sense of this word extends as well to actions as words.—*Stillingfleet*, vol. i. Ser. 6.

What is the result of these doctrines, but the necessary introducing of Atheism, and the banishing religion from among men. It being upon these principles, not only a needless, impertinent, but an absurd *contradictious* thing.
Sharp. Works, vol. ii. Ser. 1.

If a gentleman happen to be a little more sincere in his representations, besides being looked on as not well affected, he is sure to have a dozen *contradictors* at his elbow.—*Swift. A Short View of the State of Ireland.*

Whosoever in any case acts *contradictorily* to the person he sustains, or unsuitably to the profession he makes, doth act absurdly and ridiculously; for he destroys the propriety, and confounds the relation of things.
Sharp, vol. vi. Ser. 9.

(The two *contradictories* of acting and not acting, being always necessarily before him) [a free agent] he must of necessity, and essentially to his being a free agent, perpetually will one of these two things, either to act or to forbear acting.—*Clarke. On the Attributes*, Prop. 10.

Or since the pulpit is a sacred place,
Where none dare *contradict* you to your face,
Will you presume to tell a thousand lies?
If so, we may forgive, but must despise.
Dodsley. Art of Preaching.

We state our experience, and then we come to a manly resolution of acting in *contradiction* to it.
Burke. On a Regicide Peace, Let. 2.

[He] who cannot arrange his own thoughts with precision, who is perpetually recoiling from the very line, which he has prescribed to his own motions, and confounding himself by the *contradictoriness* of his own ideas.
Whitaker. On Gibbon, c. 60.

CONTRADISTI'NGUISH, *v.*
CONTRADISTI'NCT, *adj.*
CONTRADISTI'NCTION.
CONTRADISTI'NCTIVE.

Lat. *Contrà*, and *distinguere, distinctum*. See To DISTINGUISH.

To fix a mark or note, marks or notes, so that the difference or opposition of qualities may be evident; to show or declare the notes or marks of opposite qualities; to show or declare the opposite qualities themselves.

Calvin himself, and Chamier, and Moulin, (and who not?) do every where *contra-distinguish* their pastors to their ruling elders.—*Bp. Hall. Episcopacy by Divine Right*, pt. iii. s. 2.

And further, he, in his speech, useth it as a *contra-distinct* term to house or family, of which he had said before into what house ye enter, so now into what *city*.
Goodwin. Works, vol. iv. pt. iv. p. 81.

If the wisdom of this world, and of the princes of this world, be to be understood of the wisdom and learning of the world in general, as *contra-distinguished* to the doctrine of the gospel, then the words are added, to shew what folly it is for them to glory as they do in their teachers.
Locke. On 1 *Corinthians*, Note.

Our author himself has said enough in his advice to an author, particularly where he treats of the simple style in *contra-distinction* to the learned, the formal, and methodick.
Shaftsbury. Miscel. Reflect. Misc. 1. c. 3.

In the former part of the verse, he speaks of the law being dead; and here, of its being revived again with a new spirit, in *contra-distinction* to the oldness of the letter.
Warburton. Remarks. Occas. Reflections, pt. i. Post.

This diversity between the *contradistinctive* pronouns, and the enclitic, is not unknown even to the English tongue.
Harris. Hermes, b. i. c. 5.

CONTRAHE'NTS, *s.* Lat. *Contrahens*, pres. part. of *contrahere*, (See CONTRACT.) Not an uncommon word in diplomatic documents of the time of Hen. VIII.

Contracting, covenanting, agreeing.

For the resistance whereof the king's highness was compelled after the universal peace, by the great study, labour, and travel of his grace conduced, and the same by some of the *contrahents* newly violate and infringed; in shewing the form of the treatise thereupon made, again to take armour.
Burnet. Rec. Act 26. *Hen. VIII.* an. 21.

And specially now of late upon the treatise concluded at London, betwixt the king's highness the emperour, and the French king, as princes *contrahents*.
Strype. Rec. No. 12. *Instructions by the King.*

The mentioning of a seal here, implies a bill of contract; for bills of contract had their seals appendant to them: each side whereof had his motto, the one suiting with the one party *contrahent*, the other with the other.
Aleds. Works, b. i. Dis. 22.

CONTRAINDICATE, *v.*
CONTRAI'NDICANT.
CONTRAINDICA'TION.

Lat. *Contrà, indicare*, (*in*, and *dicare.*) *Indicare* quasi *dicendo* significare, vel denunciare; to signify, declare or denote by speech. And, generally,—

To signify or designate, to point out, to give, show, or be a sign, note, mark, or token, contrary to, forbidding or prohibiting, (sc.) in diseases, some usual or peculiar manner of treatment.

Vomits have their use in this malady; but the age and sex of the patient, or other urgent or *contraindicating* symptoms must be observed.—*Harvey. On Consumptions.*

I endeavour to give the most simple idea of the distemper, and the proper diet, abstracting from the complications of the first, or the *contraindications* to the second.
Arbuthnot. On Aliments.

Throughout it was full of *contraindicants.—Burke.*

CONTRANA'TURAL. Lat. *Contrà*, and *natura*, from *natus*, past part. of *nasci*. See CONNATE.

Against or opposed to nature.

'Tis the perfection of every being to act according to the principle of its own *nature*, and it is the *nature* of an arbitrarious principle to act or not, to do or undo, upon no account but its own will and pleasure; to be determined and tied up, either by itself, or from abroad, is violent and *contranatural*.—*Bp. Rust. Discourse on Truth*, s. 6.

CONTRAPOSI'TION. It. *Contrapposizzione*; Sp. *Contraposicion*; Lat. *Contrà*, and *positio*, from *Ponere, positum*, to put or place.

Putting or placing against, in opposition, or contrary to.

A conuersion by *contraposition* is, whē the former part of the sentēce, is turned into the last rehearsed part, and the last rehearsed part, turned into the former part of the sentēce, both the propositions being uniuersall, and affirmatiue, sauing that in the second propositiō, there be certaine negatiues enterlaced.—*Wilson. Arte of Logike*, fol. 21.

CONTRAPU'NTIST. One skilled in *counterpoint*, which Cotgrave calls, "A ground or plain song in musick."

Counterpoint is certainly so much an art, that to be what they call, a learned *contrapuntist*, is with harmonists a title of no small excellence.—*Mason. On Church Musick*, p. 209.

CONTRA-REGULA'RITY. Lat. *Contrà*, and *regula*, a rule, from *Reg-ere*, to rule.

Opposition or contrariety to rule or order.

It is not only its not promoting, but its opposing, or at least its natural aptness to oppose the greatest and best ends: so that it is not so properly an irregularity as a *contra-regularity*.—*Norris*.

CONTRA-REMO'NSTRANT. Lat. *Contrà*, *re*, and *monstrans*, pres. part. of *monstrare*, (from *monere*,) to show. Fr. *Remonstrer*,—to warn, admonish again: to advise a reconsideration.

One who *remonstrates*, in opposition or answer to a *remonstrant*.

As for their plea, that they came to defend their opinion no otherwise then the *contra-remonstrants* did for theirs, it was replyed, first that they did the synod wrong to make this distinction of *contra-remonstrants* and remonstrants; for in the synod there was no *contra-remonstrant*, and no man was call'd thither under that name, whereas they in their letters came under the name of remonstrants.

Hales. To Sir D. Carlton, (1618.)

CONTRA-ROTA'TION. Lat. *Contrà*, and *rota*, a wheel; which Vossius thinks is from *ῥοθεω*, cum impetu ferri, to be forced or carried along, to be whirled around.

Some have thought, that, by the contrariety of the strophé and antistrophé, they intended to represent the *contrarotation* of the *primum mobile*, in respect of the *secunda mobilia*; and that, by their standing still at the epode, they meant to signify the stability of the earth.

Congreve. A Discourse on the Pindaric Ode.

CO'NTRARY, *v.*
CO'NTRARY, *n.*
CO'NTRARY, *adj.*
CONTRA'RIANT, *adj.*
CONTRARI'ETY
CONTRA'RILY.
CONTRA'RIOUS.
CONTRA'RIOUSLY.
CONTRA'RIOUSTIE.
CONTRA'RIWISE, *ad.*

Fr. *Contraire*; It. *Contrario*; Sp. *Contrario*. Formerly also pronounced *Contráry*.

"Fr. *Contrairer*,—to cross, thwart, impugne, resist, withstand, strive, or be against," (Cotgrave.)

To oppose, or be adverse to.

The verb *was* in much more common use than it *now is*.

——— Ich took ful good hede
How thow *contrariedest* clergie.—*Piers Ploughman*, p. 234.

And he sygh hem travelinge in rowinge for the wynd was *contrarie* to hem, and aboute the fourthe waking of the night on the see come to hem and wolde passe hem.

Wiclif. Mark, c. 6.

And he sawe them troubled in rowing, for the wynde was *contrary* unto theym. And about the fourth quarter of ye night, he came vnto them walkyng vpon the see and wouldе haue passed by thē.—*Bible*, 1551. *Ib.*

Gladly, sire hoste, quad he, I wol obey
Unto your will; now harkeneth what I say;
I wol you not *contráricn* in no wise,
As fer as that my wittes may suffice.

Chaucer. The Frankeleines Prologue, v. 11,017.

In all the court ne was ther wif ne maide,
Ne widewe, that *contráried* that he saide,
But said, he was worthy to han his lif.

Chaucer. The Wif of Bathes Tale, v. 6626.

——— Whether he or thou
May with his hundred, as I spake of now,
Slē his *contrary*, or out of listes drive,
Him shall I yeven Emelie to wive,
To whom that fortune yeveth so fayr a grace.

Id. The Knightes Tale, v. 1861.

Is not euery thing good that is *contrariant*, and distroleng yuel. *Id. Test. of Loue*, b. ii.

The children of Mercury and Venus
Ben in hir working ful *contrárious*.

Id. Wif of Bathes Prologue, v. 6280.

This eyre by his heate *contrarieth* water that is cold, but thilke *contrariousliye* is oned by moisture, for both be they moist.—*Id. Test. of Loue*, b. ii.

But forsoothe in kindly law nothing is commended, but soche as Goddes wil hath confirmed, ne nothinge denied but *contraryousli* of Goddes will in heuen.—*Id. Ib.* b. iii.

Behold the people of Israel,
For euer, while thei didden well,
Fortune was them debonaire:
And when thei didden the *contráire*
Fortune was *contrariende*. *Gower. Con. A.* Prol.

There are infinite other thynges wherein hee *contrarieth* Christ, insomuch that if it be diligētly examined, I think there is no word that Christ spake, but the other hath taught or made a law agaynst it.—*Frith. Workes*, p. 106.

For Christ did set these *contraryes* one against an other to declare ech other.—*Tyndall. Workes*, p. 471.

Ye would haue riches, I thinke, at God's hand who giveth all riches, and yet ye take the way cleane *contrarie* to riches

Sir J. Cheke. Hurt of Sedition.

For euery persone considered his owne parte, that either with holdynge with the one side, or being *contrariant* to the other, or medeling with no part he should incurre indignacion or displeasure.—*Hall. Hen. VI.* an. 33.

This is a streight argument, my lord, if it were as you say: but byeause you show not wherein the councel of Nice ordained the *contrary*, I can say no more, but deny the same, until the time that you show the place of this *contrariety*, which I know you shal never.

Strype. Records, No. 83. *Pole, to the Bp. of Durham.*

There is nothing that man can easelyer do, than speake: and *contrariye*, there is no thing so harde as to perfourme what is spoke.—*Udal. Mark*, c. 2.

Thus break vp that iorney, wherby the Duke of Bretayne coude haue no comforte of the Englyshemen, whiche was ryght *contrarycus* to hym.

Bernes. Froissart. Cronycle, vol. ii. c. 356.

But, in short processe after, he demeanyd hym so ille and so *contrarycusliye* vnto the weale & good ordre of ye cytie that he was dyschargyd of his aldermanshyp.

Fabyan, vol. ii. an. 1241.

There is no power giuen by any example, either by Christ or by his apostle, to excommunicate any subiect, specially for denying of any temporalties, but rather *contrariwise*.

State Trials. The Conclusions of John Wiclif.

Whom when the Lady saw so faire a wight
All ignorant of her *contrárу* sex,
(For she her weend a freah and lusty knight,)
She greatly gan enamoured to wex.

Spenser. Faerie Queene, b. iii c 1.

'Twere vaine he thought to ask me of my sire,
(Zerbin a Christen, I a Saracine)
Our country law *contrárí'd* that desire,
To which our loves so wholly did incline.

Harrington. Orlando, b xiii. s. 9.

But if the body's death the soul should kill,
Then death must needs against her nature be;
And were it so, all souls would fly it still,
For nature hates and shuns her *contrary*

Davies. Immortality of the Soul, s. 30.

——— But I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of *contraries*.—*Milton. Paradise Lost*, b. ix.

And indeed if man would consider things upon their true grounds, the church of Rome should be more reproved upon doctrines that infer ill life, then upon such as are *contrariant* to faith.—*Bp. Taylor. Liberty of Prophesying*, s 20.

I am sure, there is no more *contrariety* to any of the Divine attributes in this supposition, then there is in that, which makes God to have sent a pure spirit, which he had just made, into such a body.

Glanvill. Pre-existence of Souls, c. 5.

When every man wept and cried out for sorrow, which could not help, and that all the world was so troubled that there was no order taken for any thing: he [Fabius] *contrarily* went alone up and down the city very modestly, with a bold constant countenance, speaking courteously to every one, and did appease their womanish cries and lamentations.—*North. Plutarch*, p. 158.

God of our fathers, what is man!
That thou towards him with hand so various,
Or might I say *contrarious*,
Temp'rest thy providence through his short course.

Milton. Samson Agonistes.

——— Many things, having full reference
To one consent, may work *contrariously*,
As many arrowes loosed seuerall wayes
Come to one marke.—*Shakespeare. Hen. V.* Act i. sc. 2.

There was little else to enable a man to answer them [the speculative objections against religion] but a willingness of mind to have them answered, and that we have no interest and inclination to the *contrary*.—*Tillotson*, vol. i. Ser. 28.

And yet oftener, if I please, can I with those two *contrariant* liquors recall and disperse the colour.

Boyle. Works, vol. i. p. 764.

If therefore the raising the denomination did in reality bring silver into the realm, it cannot be thought that they would at any time sink the denomination, which by the rule of *contraries* should be at least suspected to drive, or keep it out.—*Locke. Further Consid. on Value of Money.*

Much less, among so many variations,
Of different maladies and complications,
Make all the *contrarieties* in nature
Submit themselves t'an equal moderator.

Butler. Miscellaneous Thoughts

The bones being about 300, are form'd of various sizes and shapes, so situate and connected, as to be subservient to many hundred intentions and uses, and many of them conspire to one and the same action, and all this *contrarily* to the laws of specifick gravity, in whatever posture the body be form'd.

Ray. On the Creation, pt. i.

Mark when the different notes agree
In friendly *contrariety*,
How passion's well accorded strife
Gives all the harmony of life.—*Johnson. To Miss* • • • •

Till it be allowed there was design in our production, it can never be shown that one appetite is righter than another, though they be *contrarious* and inconsistent.

Warburton. The Divine Legation, b. i. c. 4.

CO'NTRAST, *v.* } Fr. *Contraster*; It. *Con-*
CO'NTRAST, *n.* } *trastare*; Sp. *Contrastar*. Either from the Fr. *Contr'estre*, or the Lat. *Contrà*, and *stare*, (Junius.) Cotgrave has both *Contraster*, and *Contr'estre*, with little variation in the explanation: the *former*,—to strive, withstand, contend against; the *latter*.—to withstand, resist, contend with; to repugne. In English, to *contrast*, is—

To be or cause to be, to put or place in opposition; so that the dissimilarity or unlikeness may be the more clearly or distinctly seen.

Du Fresnoy tells us, "That the figures of the groups must not be all on a side, that is with their face and bodies all turned the same way; but must *contrast* each other by their several positions."

Dryden. A Parallel of Poetry & Painting.

This mixture of so various, and seemingly opposite qualities, which constituted the foregoing *contrast*, did not proceed from any variation in his temper; but wholly in that of those among whom he conversed.

Law. Life & Character of Christ.

Should we the portrait with the sex compare,
'Twould add new honours to the northern fair;
Their merit, by the foil, conspicuous made,
And they seen brighter from *contrasting* shade.

Cunningham. A Prologue to Rule a Wife.

Mr. Collins; a writer, whose dexterity in the arts of controversy was so remarkably *contrasted* by his abilities in reasoning and literature, as to be ever putting one in mind of what travellers tell us of the genius of the proper Indians, who although the veriest bunglers in all the fine arts of manual operation, yet excell every body in slight of hand and the delusive feats of activity.

Warburton. The Divine Legation, b. vi. s. 6.

Contrast to figure, motion, life and light,
There may'st thou vent thy spite:
For ever cursing, and for ever curs'd,
Of all th' infernal crew the worst.

Smart. On Ill Nature, Ode 6.

CONTRATE'NOR. Fr. *Contretenеur*. The *tenor* in singing is so called, says Minshew, a *tenendâ* cantilenâ. *Contra-tenor* is against or above the *tenor*.

In his [Dr. Croft's] time there was a very fine *contratenor* in the Royal Chapel, called Elford, to whom, in the preface to his anthems, he gives great, and I suppose deserved applause, and for whose voice he purposely set several solos.

Mason. On Church Musick, p. 136.

CONTRAVALLA'TION. Lat. *Contrà*, and *vallum*, i. e. a fortification, composed *ex vallis*, of stakes. See CIRCUMVALLATION.

A fortification against or opposed to the assailants.

It is reported concerning the late Czar of Muscovy, that when he first acquainted himself with mathematical learning, he practised all the rules of *circumvallation* and *contravallation*, at the siege of a town in Livonia: and by the length of those formalities he lost the opportunity of taking the town.—*Watts. Logic*, pt. ii. c. 2.

CONTRAVE'NE, *v.* } Fr. *Contrevenir*; It
CONTRAVE'NER. } *Contravvenire*; Sp. *Con-*
CONTRAVE'NING, *n.* } *travenir*; Lat. *Contra-*
CONTRAVE'NTION. } *venire*, (*contrà*, and *venire*;) to come against, *contrary* or in opposition to.

To oppose, to hinder, to obstruct.

With certification of those that *contravened*, that they should be called and severely punished as seditious persons and wilful contemners of his majestie's most just and lawful government.—*Spotswood. Church of Scotland*, an 1605 b. vi.

The course of all his majesty's life and reign hath manifested how unwilling he hath ever been to use the severity of the laws against those who have said and heard mass, and otherwise *contravened* the acts of parliament made against idolatrous papistry, and practisers thereof within this kingdom.—*State Trials. John Ogilvie*, an. 1615.

If the consequential impugning of the authority of the estates of parliament by *contravening* of its acts of parliament, should fall under the compass of the said act 1584, treason should be too frequent, in regard the *contravener* of any act of parliament does in consequence impugn the authority of the estates.—*Id. Sir Robert Spotswood*, an. 1645.

The *contravening* of an act of parliament, or the accepting of an office not conform to an act of parliament, is not a direct impugning of the authority of the estates of parliament, but a null act.—*Id. Ib.*

They shall voluntarily accept the condition and fulmination of the said censures in case of *contravention*.
Lord Herbert. Hist. of Hen. VIII. p. 191.

My argument is, that [to kill one's self] is plainly repugnant to the will of God, and the schemes of his Providence; it is to *contravene*, to thwart, and overthrow, what in us lies, his manifest purposes; and as such it cannot but be highly affronting to him.
Hoadly. Letters signed Britannicus, &c. Let. 94.

Laws that place the subjects in such a state, *contravene* the first principles of the compact of authority: they exact obedience, and yield no protection.
Johnson. Journey to the Western Islands.

CONTRA-VE'RSION. Lat. *Contrà*, and *vertere*, *versum*, to turn. See CONTROVERSE.

A turning in opposition or *contrariety* to another turn.

The second stanza was called the antistrophé, from the *contraversion* of the chorus; the singers, in performing that, *turning from* the left hand to the right *contrary* always to their motion in the strophé.
Congreve. Discourse on the Pindaric Ode.

CONTRE'MBLING. Lat. *Con*, and *trembling*, from the Lat. *tremere*, to quake, shake, or shiver.

Shaking together.

And from all grounds the scyle *contrembling* shook, than lofty ayre.
Than winds layd down their noyse, and calme sea surges setled faire.—*Phaer. Virgill. Æneidos*, b. x. p. 227.

CONTRI'BUTE, *v.* CONTRIBU'TION. CONTRI'BUTIVE. CONTRI'BUT-ER, -OR. CONTRI'BUTORY, *adj.* CONTRI'BUTORY, *s.* } Fr. *Contribuer*; It. *Contribuire*; Sp. *Contribuir*; Lat. *Contribuere*, *utum*, to give or pay together; (it imports, says Minshew, a pluralitie of givers or gifts,) *con*, and *tribuere*, *utum*, from *tribus*, tribute, the money paid in the *tribes* at Rome, according or in proportion to the value of the estate of each person. See TRIBUTE. And thus, to *contribute* is,—

To give or pay a portion towards one whole; to give or bestow or supply a share or part; to have or bear a part, portion or share, towards some common purpose, design, or effect.

Item, That it may please the king's majesty, for the defence of the league, and cause of religion, to *contribute* and put in, and under sureties deposit, with the said princes, 100,000 crownes.
Strype. Records, No. 64. *Prop. of the Duke of Saxony.*

Seeing no notable taxe, or *contribution* publike is historically mentioned to haue been for the charges leuied.
Hackluyt. Voyages, vol. i. p. 7.

And furthere, ouere and aboue thys that they haue in the countrey: I vnderstande that certayn barbarous or estrangers, be *contrybutours* vnto the Syracusians.
Nicoll. Thucydides, fol. 155.

This woman besyde her variable garments, hath also taken vpon her (for to set furth her pryde, dignitie, and estimacion withall) to rule ouer all Christien kynges and princes, whiche she hath brought vnder her, and made subject and *contributorys* vnto her with falsehede and lyes, vtterly against the doctrine of the holy gospell.—*Udal. Rev.* c. 16.

To assess every one of them to be *contributories* according to their goods and landa, towards the building of two fortresses.—*Strype. Memorials. Commission dated May*, 1551.

For such vast room in nature unpossest
By living soule, desert and desolate,
Onely to shine, yet scarce to *contribute*
Each orb a glimps of light, convey'd so farr
Down to this habitable, which returnes
Light back to them, is obvious to dispute.
Milton. Paradise Lost, b. viii.

Hence it was, that the noble Valerius Publicola was buried by a *contribution* of money gathered for him.
Holland. Ammianus, p. 11.

The same phrases he used to his patients; and seeing conceit is very *contributive* to the well working of physick, their fancy, or faith natural, was much advanced by his elevated expressions.—*Fuller. Worthies. Kent.*

He himself ordained, that those houses which had paid *tribute* before unto the King of Creta, should now yearly thenceforth become *contributaries* towards the charges of a solemn sacrifice, which should be done in the honour of him.
North. Plutarch, p. 9.

So will it fully convince all foreign princes, that the advice or intention of your majesty were no way *contributory* to this prodigious violence, whatever inflam'd your ministers and officers to promote it.
Milton. Cromwell to Lewis King of France.

Quoth she, I grant it is in vain
For one that's basted to feel pain,
Because the pange his bones endure,
Contribute nothing to the cure.—*Hudibras*, pt. ii. c. 1.

We are here so many brethren met together to rejoice and do good; and to do good not only by increasing our friendship and mutual correspondence, but by joining together in a cheerful *contribution* to those our countrymen that need our charity.—*Sharp*, vol. i. Ser. 3.

Art thou a true lover of thy country? zealous for its religious and civil interests? and a cheerful *contributer* to all those public expenses which have been thought necessary to secure them, against the attempts of the common enemy and oppressor?—*Atterbury*, vol. ii. Ser. 7.

They put all that was bought of one kind, as plantains, or cocoa-nuts, together, and when we had agreed for the heap, they divided the money that was paid for it, among those of whose separate property it consisted, in a proportion corresponding with their *contributions*.
Cook. Voyage, vol. ii. b. ii. c. 13.

Let therefore the next friendly *contributor*, whosoever he be, observe the cautions of Swift, and write secretly in his own chamber, without communicating his design to his nearest friend, for the nearest friend will be pleased with an opportunity of laughing.—*Rambler*, No. 56.

CONTRI'STATE, *v.* CONTRISTA'TION. } Fr. *Contrister*; It. *Contristare*; Sp. *Contristar*; Lat. *Contristare*, *atum*; *con*, and *tristis*, which Vossius has no doubt is from Gr. Τρεστης, which Hesychius explains δειλος, i. e. timidus, from τρε-ειν, tremere, to tremble.

To trouble, to afflict, to distress.

But blacknesse, and darknesse, are indeed but privations: and therefore have little or no activity. Somewhat they doe *contristate*, but very little.—*Bacon. Nat. Hist.* s. 873.

Incense, and nidorous smells (such as were at sacrifices) were thought to intoxicate the brain, and to dispose men to devotion: which they may do by a kind of sadness and *contristation* of spirits; and partly also by heating, and exalting them.—*Id. Ib.* s. 932.

CO'NTRITE. CONTRI'TION. } Fr. *Contrit*; It. and Sp. *Contrito*; Lat. *Conterere*, *tritum*; *con*, and *terere*, to bruise, or crush. (See ATTRITION, from which *Contrition* is distinguished by school divines; and see, *infra*, the quotations from Bps. Taylor and Horne.) Gr. Τερ-ειν, perforare, (Vossius.) From Τερ-ειν, comes τριβ-ειν, and the compound συντριβειν, conterere. Συντριβεσθαι, conteri—to be *crushed*. It is particularly and most emphatically used in the Holy Scriptures.—Συντετριμμενους την καρδιαν, the broken-hearted. Vulgate, *Contritos corde*, (*Luke*, iv. 8;) and also by the Septuagint translators. Brown uses *contrition* literally. See CONTRIVE, *infra*.

Bruised, crushed, broken, broken-hearted, broken or subdued in spirit: (sc.) oppressed or overpowered by a sense of sin or guilt; and thus, penitent or repentant. See the quotation from Chaucer.

Ac free wil & free wit, folweth a man evere
To repenten and ryse, and rowen out of synne
To *contrition*, to confession, till he come to hus ende.
Piers Ploughman, p. 168.

He sente me to preche to pore men to heele *contryt* men in herte.—*Wiclif. Luc*, c. 4.

In this penance or *contrition* man shal understond foure thingis: that is to say, what is *contrition*; and which ben the causes that moven a man to *contrition*; and how he shuld be *contrite*; and what *contrition* availeth to the soule. Then is it thus, that *contrition* is the veray sorwe that a man receiveth in his herte for his sinnes, with sad purpos to shriven him, and to do penance, and never more done sinne.—*Chaucer. The Persones Tale.*

And with that worde I gan downe fall
On knees with good deuocion
And with full great *contricion*
I said than *Gower. Con. A.* b. i.

More shall thy pennytent sighes his endles mercy please
Then their importune suits, which dreame, that words God's wrath appease;
For hart *contrite* of fault, is gladsome recompence;
And praier fruict of faith, wherby God doth with synne dispense *Surrey. Ecclesiastes*, c. 5.

As for the sacrament of penaunce, I beleue that it is needfull to all them that shall be saued, to forsake theyr sinne, and to do penaunce for it wyth true *contricion* to God, confession of their fautes, and dewe satisfactyon in Christe, lyke as God's lawe limiteth and teacheth, else can they haue no saluation.—*State Trials. Sir J. Oldcastle*, an. 1413.

He that is *attrite* leaves his sin; but he that is *contrite* obeys God, and pursues the interests and acquists of vertue: so that *contrition* is not only a sorrow for having offended God, whom the penitent loves; that is but one act or effect of *contrition*, but *contrition* loves God and hates sin, it leaves this, and adheres to him, abstains from evil and does good; dies to sin and lives to righteousness, and is a state of pardon and acceptable services.
Bp. Taylor. On Repentance, c. 10 s. 3

[Chrystal] is not only triturable, and reduceable into powder, by *contrition*, but will subsist in a violent fire and endure a vitrification.—*Brown. Vulgar Errours*, b. ii. c. 1.

The prophets exhorted sinners in general to return to God, and declared that a broken and *contrite* heart God would not reject nor despise, even where no sacrifices had been appointed, or would be accepted by him. But that repentance shall open a way for us to eternal life, is clearly taught only in the gospel.—*Jortin. On the Christ. Relig.* Dis. 7.

If the sorrow arise merely from the fear of punishment, it is called in the language of the schools *attrition*, and is deemed the lowest and least honourable species of repentance; if from a desire to please God, and a tender sense of having offended so good a father, it is stiled *contrition*, and is of a more generous and noble kind.
Bp. Horne. Works, vol. v. Dis. 16.

CONTRI'VE. Lat. *Conterere*, *contrivi*; totum hunc *contrivi* diem, (Ter. *Hec.* 5, 3, 17.) See CONTRITE.

To wear, to while away, to spend.

Not that sage Pylian sire, which did survive,
Three ages, such as mortall men *contrive*,
By whose advise old Priam's cittie fell,
With these in praise of policies mote strive.
Spenser. Faerie Queene, b. ii. c. 9.

Trenio. Sir, I shal not be slacke, in signe whereof,
Please ye we may *contrive* this afternoone,
And quaffe carowses to our mistresse health.
Shakespeare. Taming the Shrew, Act i. sc. 2.

In travelyng countryes, we three have *contrived*,
Full many a yeare *Edwards. Damon & Pithias.*

CONTRI'VE, *v.* CONTRI'VER. CONTRI'VEMENT. CONTRI'VANCE. CONTRI'VABLE. CONTRI'VING, *s.* } Written *Controve*, by Brunne, Chaucer, Gower, &c. Fr. *Controuver*; Lat. *Con*, and *trouver*; It. *Trovare*, to find, from the Germ. *Treffen*, invenire, (Wachter, and Skinner.) See TROVER.

To find, to invent, to scheme, to design, to devise, to plan, to plot; to invent, or discover a means.

The kyng *controued* ther ouer, a brigge for to make.
R. Brunne, p. 240.

Here now a *controuore*, thorgh Roberde's avis
Abouen ther armore did serkis & surplis. *Id.* p. 334.

Of that fals *controueyng* raf thei jugement,
Depriued thei our kyng of alle the tenement
Of londes of Gascoyn. *Id.* p. 353.

Of alle kyne craftes, ich *controuede* here tooles.
Piers Ploughman, p. 189.

For I dare saine, that reason demeth
It is not al soth thing that semeth
And it is sin to *controue*
Thing that is to reproue.—*Chaucer. Rom. of the Rose.*

For of his owne *controuynge*
He find magik, and taught it forth.—*Gower. Con A.* b. vi

And this was afterwarde well proued
In him, whiche hath the death *controued*
Of that his brother was slayne. *Id. Ib.* b. ii

——— Do not falter
In your discovery, but as you covet
A liberal grace, and pardon for your follies,
So labour to deserve it, by laying open
All plots, all persons, that *contrive* against it.
Ford. Perkin Warbeck, Act i. sc. 3

This deliberate walking in the wayes, and with the companions and *contrivers* of ungodliness, this partaking and prosecutting of the counsels; the enjoying this familiarity with sin proves a strong engagement to continue and preserve, and delight in its acquaintance.
Hammond. Works, vol. iv. p. 677.

[This] was taken by many as a presage that his glorious memory, fame, and posterity, should recover and continue, maugre all the designs and *contrivements* of his and their implacable enemies.—*Baker. Charles II.* an. 1650.

The story of the world and of the creation of it, what a glorious *contrivement* was it, taken simply alone in itself, and how wonderfully did these visible things shew forth the invisible things of God.—*Goodwin. Works*, vol ii pt.iii. p.83.

It is an old guise of the Devil, to impute the cause of God's people's sufferings, to be *contrivements* against the state, when in truth it is their religion and conscience they are persecuted for.—*State Trials. Christian Love*, an. 1651.

They are the Autumn fruits, that we must thrive and live by; the sage sayings, the rare examples, the noble enterprises, the handsome *contrivances*, the success of good and bad actions, the elevations of the Deity, the motives and incitements to vertue, and the like; are those that must build us up to the gallantry and perfection of man.
Feltham, pt. ii. Res. 27.

These things considered together, it will hence appear, how a perpetual motion may seem easily *contrivable*.
Wilkins. Dædalus, c. 15.

Ineffable, all pow'rfull God, all free
Thou only liv'st, and each thing lives by thee;
No joy, no, nor perfection to thee came
By the *contriving* of this world's great frame.
Drummond. Hymn. Flowers of Sion.

In wisdom hast thou made them all; in discoursing hereof, I shall endeavour to make out in particulars what the Psalmist here asserts in general, concerning the works of God, that they are all very wisely *contriv'd*, and adapted to ends both particular and general.—*Ray. Creation*, pt. i.

I have in my survey of the heavens shewed what admirable *contrivances* the infinitely wise Creator hath for the affording this noble, glorious, and comfortable benefit [of light] to other globes, as well as ours; the provision he hath made by moons, as well as by the sun, for the communication of it.—*Derham. Physico-Theology*, b. i. c. 4.

The machine which we are inspecting, demonstrates, by its construction, *contrivance* and design. *Contrivance* must have had a *contriver*; design, a designer; whether the machine immediately proceeded from another machine or not.
Paley. Natural Theology, c. 2.

CONTRO'L, *v.* Also written COMPTROL. Cotgrave says, *Controlle* or *countre-rolle*. P. Plouhman writes *Conteroler*, and Bacon, *Counterrolment*. A *controlement* or *contrarolment*, a copy of a *role* of accounts.
CONTRO'LLER. CONTRO'LLING, *n.* CONTRO'LMENT.

A *Controlleur*,—properly an officer that takes notes, or keeps a *role*, of another officer's accounts, thereby to discover if he do amiss. And thus, to *control*, or *comptrol*, is,—

To observe, or overlook, to superintend; and further, to check, to regulate, to restrain.

Selde falleth the servant. so deepe in arrirages
As doth the reyve othr the *conterroler*. that rekene mot and a counte
Of al that thei haven hadd. *Piers Ploukman*, p. 199.

But my sillogisme is thys. Euerye Christen man refusing to heare, beleue, & obay the church, is to bee taken as an heretike and an heathē. But so it is that Tyndall being a Christen man, and taking vpon him the vnderstanding of Scripture, to *controule* and condempne the churche, refuseth to here, beleue, and obay the church: *ergo* Tyndall is to bee taken as an heathen man & an heretyke.
Sir T. More. Workes, p. 504.

But fayne would I know of them all, who hath deposed any king syth Christe's passion, sauing they onelye? who will bee kinge's felowes, yea and *controulers*, sauing they only?—*Barnes. Workes*, p. 186.

Also it was ordayned that no knight or squyer of Fraunce shuld go by night tyme without torch or torches, and that the Englysshmen shulde go at their pleasure without any *controlement*.—*Berners. Froissart. Cronycle*, vol. ii. c. 184.

For at the two monethes ende he wolde change and put other two into that offyce, and one that he trusted best shulde be his *comptroller*, and to hym all othir shulde *accompt*, and the *comptroller* shulde *accopt* to hym by *rolles* and bokes written, and *thaccoyle* to remayne styll with therle.—*Id. Ib.* vol. ii. c. 26.

When he had so sayde ye king was greatly dismayed and greued, that he shoulde be partaker in that greueous offence consideryng first that he had the gouernaunce of his chambre, and the charge and *comptrolment* of all suche as were next to hys bodye.—*Hall. Hen. VII.* an. 9.

But her proud hart doe thou a little shake,
And that high looke, with which she doth *controll*
All this worldes pride, bow to a baser make,
And all her faults in thy blacke-booke *enroll*.
Spenser, Son. 10.

Perhaps thy fortune doth *controll* the winde,
Doth loose or binde their blasts in secret caue,
The sea (pardie) cruell and deafe by kinde,
Will heare thy call, and still her raging waue.
Fairefax. Godfrey of Boulogne, b. ii. s. 76.

That which is held, not onely by the multitude, but by the learned, passing smoothly for the most part without any checke or *controle*.—*Hakewill. Apologie*, p. 1.

This present manner of exercising this office hath many testimonies, interchangeable warrants, and *counterrolments*, &c.—*Bacon. Of the Office of Alienations.*

Shall the *controller* of proud Nemesis
In lawelesse rage upbraid each other's vice,
While no man seeketh to reflect the wrong,
And curb the raunge of his misruly tongue?
Bp. Hall, b. vi. Sat. 1.

At court she [the Lady Mary] alighted, and Mr. Wyngfield, *comptroller* of the king's house, and many lords and knights brought her through the hall into the chamber of presence: and there she tarried two hours, being treated at a goodly banquet.—*Strype. Memorials*, an. 1550.

The savage, though she saw her plea *controll'd*
Yet would not wholly seem to quit her hold,
But offer'd fairly to compound the strife,
And judge conversion by the convert's life.
Dryden. Hind & Panther.

For some, and those the acutest of them, have left unto us many things of falsity, *controulable*, not only by critical and collective reason, but common and country observation.
Brown. Vulgar Errours, b. i. c. 6.

Such a strange, sacred, and inviolable majesty has God imprinted upon this faculty; not, indeed, as upon an absolute independent sovereign; but yet with so great a communication of something next to sovereignty, that while it keeps within its proper compass, it is *controllable* by no mortal power upon earth.—*South*, vol. ii Ser. 12.

If poverty be my upbraided crime,
And you believe in heaven—there was a time
When he the great *controller* of our fate,
Deign'd to be man, and liv'd in low estate.
Dryden. The Wife of Bath's Tale.

If the seeds of piety and virtue be but carefully sown at first, very much may be done by this means, even in the most depraved natures towards the altering and changing of them; however, to the checking and *controuling* of our vicious inclinations.—*Tillotson*, vol. i Ser. 28.

It is to suppose custom instantaneously *controllable* by reason, and to endeavour to communicate, by precept, that which only time and habit can bestow.—*Rambler*, No. 159.

Happy the bard (though few such bards we find)
Who 'bove *controlment*, dares to speak his mind;
Dares unabash'd in every place appear,
And nothing fears, but what he ought to fear.
Churchill. Independence.

CO'NTROVERSE, *v.* Fr. *Controverse*, It. *Controversia*; Sp. *Controverter*, *controversia*; Lat. *Controversus*; (*controvertor* parùm Latinum est. Vossius.) *Contrà*, and *vertere*, *versum*, to turn. See CONTRAVERSION.
CO'NTROVERSE-ER, -OR. CO'NTROVERSY, *n.* CONTROVE'RSAL. CONTROVE'RSIAL. CONTROVE'RSIALIST. CONTROVE'RSION. CO'NTROVERT, *v.* CO'NTROVERTER. CONTROVE'RTIBLE. CO'NTROVERTIST.

To turn against, (met.) in dispute or debate, in strife, in litigation; and thus, to dispute, or debate, to strive, to litigate.

The common verb now is, to *controvert*, (not written as it should be, *contravert*.)

About ye feest of Mary Magdaleyne, in ye moneth of Julii, *controversy* and varyaūce began to aryse amonge ye personys assygned for the iii. astatys.—*Fabyan. King John*, an. 7.

For which cause he desired no innovation should be made on things had been so long in *controversy* by handstrokes, but rather by commissioners' talk.
Burnet. Records. King Edward's Journal.

Neither wish wee that men should do any thing which in their hearts they are persuaded they ought not to doe; but this perswasion ought (we say) to be fully settled in their hearts, that in litidious [litigious] and *controuersed* causes of such quality, the will of God is to haue them to doe whatsoeuer the sentence of judiciall and finall decision shall determine, yea, though it seem, in the private opinion, to swarue vtterly from that which is right.—*Hooker*, Pref. p. 28.

What hope have we to know ourselves, when we
Know not the least things, which for our use be?
We see in authors, too stiff to recant,
An hundred *controverses* of an ant.
Donne. Of the Progress of the Soul.

The Temple of Janus, with his two *controversal* faces, might now not unsignificantly be set open.
Milton. Liberty of Unlicensed Printing.

And the signs of two opinions contradictory one to another, namely affirmation and negation of the same thing, is called *controversy*: but both affirmations, or both negations, consent in opinion.—*Hobbs. Human Nature*, c. 13.

And these in these things I understand for the doctrine of our church: which are so well vindicated by men so infinitely above my abilities as in my reason I am so well satisfied, as I desire not to be further *controversial*.
Feltham. On the Low Countries.

Yet they who were trusted during the interreign did, by their mediation work them to a compromise, and to remit the decision of the *controversion* to King Edward I. of England, a prince of long experience, and much respected in that time.—*Spotswood. Church of Scotland*, b. ii. an. 1279.

In which place (boulted before to the bran by many *controverters*) mine adversarie hath learned of his Bellarmine, to triumph above measure.
Bp. Hall. The Honour of the Maried Clergie.

Sine Dei gratia, Nulla possunt esse liberi arbitrii bona merita, saith the *controversor*.
Mountagu. Appeale to Cæsar, p. 91.

But whichsoever of these two sisters have prerogative of primogeniture (a matter too much *controverted* betwixt them) none can give them less attribute, than to be two radiant eyes fixed in this island, as the beauteous face of the earth's body.—*Selden. On Drayton's Poly-Olbion*, s. 11.

——— Or in divinity
As *controverters* in vouch'd texts leave out
Shrew'd words, which might against them clear the doubt.
Donne, Sat. 2.

Some *controverters* in divinity are like swaggerers in the taverne, that catch that which stands next them, the candlesticke, or pots; turne every thing into a weapon; oft times they fight blindfolde; and both beate the ayre.
B. Jonson. Discoveries.

All which, notwithstanding, upon a strict enquiry, we find the matter *controvertible*, and with much more reason denied then is as yet affirmed.
Brown. Vulgar Errours, b. ii c. 1.

And made the stoutest yield to mercy
When he engag'd in *controversy*:
Not by the force of carnal reason,
But indefatigable teazing. *Hudibras*, pt. iii. c. 2.

Polemical or *controversial* divinity is *theologia armata*, or that part of divinity, which instructs and furnisheth a man with necessary weapons to defend the truth against its enemies.—*Bp. Bull*, vol. i. p. 150. Ser. 6.

This was the great proposition that was then *controverted* concerning Jesus of Nazareth, whether he was the Messiah or no; and the assent to that, was that which distinguished believers from unbelievers.
Locke. The Reasonableness of Christianity.

Almost every new acquired territory is in some degree *controvertible*, and till the *controversy* is decided, a term very difficult to be fixed, all that can be had is real possession and actual dominion.—*Johnson. Falkland Islands.*

This rash and wild *controversialist* [Marcion] published a recension or chastised edition of Saint Luke's Gospel, containing the leading facts, and all which is necessary to authenticate the religion.—*Paley. Evidences*, pt. i. c. 9. s. 7.

What an Aceldama, what a field of blood Sicily has been in ancient times, whilst the mode of its government was *controverted* between the republican and tyrannical parties, and the possession struggled for by the natives, the Greeks, the Carthaginians, and the Romans, your lordship will easily recollect.—*Burke. A Vindication of Natural Society.*

What right hath a modern *controvertist* to require more from a Jew than Justin Martyr required from Trypho?
Jortin. Remarks on Ecclesiastical History.

CONTRU'SION. Lat. *Contrudere*, *usum*, (*con*, and *trudere*,) to thrust, or squeeze together.

The doctor tells us that the cause of the incolumity of the tadpole is, that the pressure or *contrusion* of the particles of the water against one another is hindered or frustrated by the *principium hylarchicum*.—*Boyle. Works*, vol. iii. p. 617.

CONTU'MACY, *n.* Fr. *Contumace*; It. and Sp. *Contumacia*; Lat. *Contumacia*; so called, a *contemnere*, quod est super alios aspernari; or rather a *tumore*, (Voss.) The French have the verb, *Contumacer*; thus fully explained by Cotgrave:—
CONTU'MACIOUS. CONTUMA'CIOUSLY. CONTUMA'CIOUSNESS.

To deal stubbornly, be perverse, follow his own will; disobey or rebel against his superiors; to make a contempt.

Ne in enquestes to come. ne *contumax* thaugh he worthe
Piers Ploukmon, p. 219

It is affirmyd of some auctours, that the Prenshe kyng made his warre vpon Kynge John, by excytynge of the pope for his *contumacy* agayne the churche.—*Fabyan*, an. 1207.

But the more, sir, that ye besy you for to drawe hym toward you, the more *contumax* he is made and the ferder from you.—*State Trials. William Thorpe*, an. 1407.

Being often commanded to swear, and still refusing, the bishop commanded him [Pykas] to be committed to Lollard's tower, and to be thrust into the stocks, for his manifest and manifold *contumacy*.—*Strype. Memor. Hen. VIII.* an. 1527.

As if he had most *contumaciously* contemned quietnesse, by their relations they incensed the pope, (too proclive of himselfe to set forth his owne greatnesse) to put on him a farre more indignous wrong and *contumely* then interdiction, by absoluing all kings and people, poore and rich, hauing dependance on him, from all fealty and subjection to him.—*Speed*, b. ix. c. 8. s. 44.

Even pardon of sin, and eternal salvation, may be the return of the brethren's prayers, 1 *John*, v. 16. for him that sinneth not unto death, i. e who although he hath fallen into God's displeasure for his sin, quench'd that grace in him, which was necessary to bring him back to life, hath yet in case of fraternal correption behaved himself meekly, not *contumaciously* against it.

Hammond. Works, vol. i. p. 293.

Now these courts being thus established in the church, when any offender is presented into any of them, he is cited to appear there, which if he neglect or refuse to do, he is pronounced *contumacious*.—*Beveridge*, vol. i. Ser. 4.

I would have him sent in chains to my prætorian prefects; for only to remand him back to a punishment which he has *contumaciously* eluded will by no means be a sufficient chastisement.—*Melmoth. Trajan to Pliny*, b. x. Let. 45.

It [Elephantiasis] is known by the description I have given of it, and from thence a judgement may be given of the difficulty and *contumaciousness* of cure.

Wiseman. Surgery, b. i. c. 25.

CONTUMELY, *n.* } Fr. *Contumelie*; It. *Contumelia*; Lat. *Contumelia*, either a *contemnendo*, (to contemn, qv.) quasi *contemnelia*; or a *contumere*, (to swell;) est enim injuria profecta ab animo, qui fastu *tumeat*, ac turgeat, (Vossius.) Seneca countenances the former. Qui *contumeliâ* afficitur, *contemtum* se judicat, (*De Tranq. Vit.* c. 10.)

CONTUME'LIOUS.
CONTUME'LIOUSLY.
CONTUME'LIOUSNESS.

Scorn, disdain, disgrace, despight, reproach; contemptuous neglect.

Augustine sayth, Our holy mother the churche throughout all the world scattered far and long, in her trew head Christ Jesus taught, hath learned not to feare the *contumelyes* of the crosse nor yet the death.—*Barnes. Workes*, p. 360.

The patrones and others, that have the rule and gouernaunce of the said galeys, so inhumanely and ungodly demeaned theymselff, by excessive demaundes, with exclamations and other *contumelious* words, that the king, being otherwise purveyed, thought more expedient to forbere the use of theym, than to be in their daungiers.

Strype. Rec. No. 13. *Instruct. by the King for Pace.*

For you were sumtyme heathens, after the corporall distinction of kynred, whome the nacyon of the Jewes, bragging of their carnal circumcision that is done with handes, name *contumeliously* vncircumcised.—*Udal. Ephesians*, c. 2.

I number these as being of the chore
Of *contumelie*, and urge a good man more
Then sword, or fire, or what is of the race
To carry noble danger in the face.—*B. Jonson. An Elegie.*

They sent him also many other *contumelious* messages and petitions, after his coming to York.

Hobbs. Behemoth, pt. ii.

Past measure *contumeliously*, this crew
Fare through thy house.—*Chapman. Homer. Odyssey*, b. i.

If as I did not make my evidence good, so he did not evince it bad, (which yet certainly he hath not) there could yet be no place for his *contumelies*, according to his own grounds of the dueness of them, nor consequently for retortion of the charge of *contumeliousness* on me.

Hammond. Works, vol. ii. p. 173.

The apostles were pinched with all kinds of want, harrassed with all sorts of toil, exposed to all manner of hazards, persecuted with all variety of *contumelies*, and pains that can be imagined.—*Barrow*, vol. iii. Ser. 8.

But there are some expositors who understand the word βλασφημοι here in a milder sense, and with reference to men, as it denotes such as by *contumelious* speeches, maliciously injure the fame and reputation of others, especially their superiors, and those that are in authority over them.

Bp. Bull, vol. ii. Ser. 15.

Nothing aggravates tyranny so much as *contumely*. *Quicquid superbia in contumeliis* was charged by a great man of antiquity, as a principal head of offence against the governour general of that day.—*Burke. On Mr. Fox's East India Bill.*

Yet oft his courtesies are smoother wronge;
Pride brandishes the favours he confers,
And *contumelious* his humanity.—*Young. Compl.* Night 3.

CONTU'ND, *v.* } Fr. *Contundre*; Lat. *Contundere, tusum*, (*con*, and *tundere*;) to beat or bruise.

CONTU'SE, *v.*
CONTU'SION.

To beat or bruise together, to pound or bray together.

His muscles were so extended and *contunded*, that he was not *corpus mobile*.—*Gayton. Notes on DonQuixote*, vol. iii. p. 2.

It is reported that—Of the roots, barks, and seeds, (of forraine herbs,) *contused* together, and mingled with other earth, and well watred with warm water, there came forth herbs much like the other.—*Bacon. Natural History*, s. 574.

If they bee stamped and spread upon a linnen rag and so applied, they will heal the eares if they be hurt by any bruise or *contusion*.—*Holland. Pliny*, b. xxix. c. 6.

And it is agreeable to what has been formerly shewn, to conceive that in congelation there seems to happen an almost innumerable multitude of little *contusions*, made by the fluid parts hardened and expanded by frost.

Boyle. Works, vol. ii. p. 650.

Then each might show, to his admiring friends,
In honourable bumps his rich amends,
And carry, in *contusions* of his skull
A satisfactory receipt in full.—*Cowper. Conversation.*

CONTURBA'TION. Lat. *Con*, and *turba*; Gr. Τυρβη. See to DISTURB.

Instead of naming dolour and fear directly, [they] come in with (I wot not what) pretty devised termes of morsures, contractions, or *conturbations*.—*Holland. Plutarch*, p. 62.

CONVA'INQUISH. Adopted by Sir T. Wyatt from the Fr. *Convaincre*, to convict.

But besides this, his other great conspiracies which are not in my knowledge, hath made him *convainquished* in whole parliament.—*Sir T. Wyatt*, Let. 30. *To the King.*

CONVALE'SCE. } Lat. *Convalescere*, (*con*, and *valescere*,) to become whole, or in health; from *Val-ere*; Gr. Ουλ-ειν, from Ionic Ουλ-ος, for ολ-ος, entire, sound, whole.

CONVALE'SCENT.
CONVALE'SCENCE.

To grow or become whole, or healthy, in a sound state or condition.

The king being advertised, rid post from Stirlin to Jedburgh, where he found the queen somewhat *convalesced*, but she would scarce speak to him, and hardly give him presence or a good word.—*Knox. Hist. of Reformation*, b. v. an. 1566.

She [the queen] was within little more than one month of her time; and being in a place out of the reach of any alarm, she recover'd her spirits to a reasonable *convalescence*.

Clarendon. History, vol. ii. p. 278.

——— Him with stately grace
She raises, then addresses; "Glad I see
Thy *convalescence*; to impart my help
Became a duty."—*Glover. The Athenaid*, b. xvi.

——— Sandauce they approach,
Sandauce late in *convalescent* charms
Fresh as a May-blown rose, by pallid fear
Now languid as a lilly beat with rain.—*Id. Ib.* b. xxv.

CONVE'NE, *v.* } Fr. *Convenir*; It. *Convenire*; Sp. *Convenir*; Lat. *Conven-ire*, to come together, (*con*, and *ven-ire*.)

CONVE'NER.
CONVE'NABLE.
CONVE'NIENT.
CONVE'NIENTLY.
CONVE'NIENTNESS.
CONVE'NIENCE.
CONVE'NIENCY.
CONVE'NING, *n.*
CONVE'NT, *v.*
CO'NVENT, *n.*
CONVE'NTICLE, *v.*
CONVE'NTICLE, *n.*
CONVE'NTICLER.
CONVE'NTION.
CONVE'NTIONAL.
CONVE'NTIONARY, *adj.*
CONVE'NTIONIST.
CONVE'NTMENT.
CONVE'NTUAL, *adj.*
CONVE'NTUAL, *n.*

To come and meet, or cause to come and meet, together; to assemble, to unite or associate, to call or summons together, to convoke.

The Fr. Sp. and It. are also equivalent to the English,—to be *convenient* or becoming. See BECOME.

Coming together, (sc.) to the same place, with the same design, at the same time; concurring, agreeing, according, fitting, suiting, being decent or appropriate to: commodious, easy, without difficulty or trouble.

To *convent*, formed upon the past part. is not uncommon in our old writers.

A *convent*, or *covent*, is applied to an assembly of religious persons, monks or nuns. Fr. *Convent de Moynes*; It. *Convento di Monachi*; Sp. *Convento de Monges*; a *conventicle*,—Fr. *Conventicle*; It. *Conventicola*; Sp. *Conventiculo*, to—

A minor assembly of religious persons separating themselves from the parent assembly:—formerly not so restricted. See the examples from Hall and Hackluyt.

Convenable, also written *Covenable*, (qv.)

And yet ne greueth me nothing so sore,
As that the olde cherl, with lokkes hore,
Blaspheme hath oure holy *covent* eke.

Chaucer. The Sompnoures Tale, v. 7765.

Nowe let us come to more particular thynges. Regard as now, what thinge is most *conuenable* for my sonne whiche as a yong colte would go play in the grene meadowes.

Golden Boke, c 9.

So that atwene hym and theym were foughten many and sundry bataylles, whereof nouther of place, nor of tyme is lafte any *conuenyent* memory, nor yet of the names of the saide two sonnes.—*Fabyan*, vol. i. c. 107.

The Kerlis and the Lapplans are not to be trusted, for they will steale as well as the Russes, if they may *conueniently* come by any thing.—*Hackluyt. Voyages*, vol. i. p. 295.

But more to the *conueniency* of tyme and agreement of other cronyclers, accordynge to the sayinge of the forenamed olde auctour, he reygned by the terme of xlix. yeres.

Fabyan, vol. i. c. 21.

The mandate of the Archbishop William Courtney (sent abroad for the *conuenting* together of this councell) here followeth vnder written, truely copied out of his owne registers.—*State Trials. The Conclusion of John Wickliffe.*

Then the abbot and all the *conuent* toke his counsayle, though he ment well, in grete dyspyte and displeasure, sayenge, Syr Symon, wyll ye depose your chyrche fro our sygnory?—*Berners. Froissart. Cronycle*, vol. i. c. 55.

All streytes passages & by pathes were kept & searched, so that no man vnhapprehended could passe to the sea coaste, nor make auy *conuenticle* or assemble without he were espyed and taken.—*Hall. Hen. VII.* an. 8.

No it was for her sake I first tooke armes, and for her sake I will handle them so long as I shall be able to vse them: not regarding how some men in priuate *conuenticles* doe measure men's estimations by their own humors: nor how euery popular person doeth giue sentence on euery man's actions by the worst accidents.

Hackluyt. Voyages, vol. ii. pt. ii. p. 154

After his arriuall in Fraunce, he came to the Duke of Burgoyne, his especiall frende, gratifynge and thankynge him for his libertie and deliuerannce, and accordyng to his promes and *conuention*, maried the faire lady in the toune of Samet Omers.—*Hall. Hen. VI.* an. 18.

It shall not be prejudicial or hurtful to our ancient amities and *conventments* already concluded, but these ancient amities and pacts shall still stand firm and stable to all intents

Sir T. Wyatt, App. No. 9. *By the King*

And some questiõ hath arise in the order of Saint Francise, betweene the obseruautes and y^e *conventuelles*.

Sir T. More. Workes, p. 875.

Jan. 19. The king was brought from Windsor to Saint James's House, and all things were prepared for his fatal tragedy, in which the commons proceeded, notwithstanding the dissent of the house of lords, and the remonstrance of the parliament of Scotland, now *convened* against it.

Baker. Charles I. an. 1648.

And indeed I doe reverence the *conuenors* for their places, worth, and learning.—*Mountagu. Appeale to Cæsar*, p. 69.

He is so meeke, wise, and merciable,
And with his word his worke is *conuenable*.

Spenser. Shepherd's Calendar. September.

If by my honour'd brother's hand, be Alexander slaine,
The Troians then, shall his forc't queene, with all her wealth restore,
And pay *conuenient* fine to us, and ours for euermore.

Chapman. Homer. Iliad, b. iii.

He that devises not how to cast off the burthen of his sin, though it pains him, but how to carry it more handsomely and *conuenientlie*, by qualifications, distinctions, and the like, he is perhaps heavy laden, for he feels his shoulders pincht; but he is not wearie of carrying.—*Medc. Works*, b. i. Dis. 31.

So these delighting more in their dishes, than mistrusting their enimies, remembered to take the vse of any pleasure that the *conuenientnesse* of this present time might proffer.

Holinshed. Hen. II. an. 1175.

In Wells (with the assistance of Dean Woolman) he built a stately covered crosse in the market-place, for the glory of God, and *conveniency* of the poor people, to secure them from the weather.—*Fuller. Worthies. London.*

By secret messengers I did *conuent*
The English chieftaines all, whom I did find
In heart so well inclin'd, that all were bent
With readie hands to strengthen my intent.

Mirrour for Magistrates, p. 620.

The fond schismatick and heretick fry
Flatter their *conventicling* cells in vain,
As if the sneaking arms of privacy
The great and catholick spirit could contain.
Beaumont. Psyche, c. 16. s. 80.

Oftentimes, the threatning the church with schism, or a heresy, was a design to get a bishoprick: and Socrates reports of Asterius, that he did frequent the *conventicles* of the Arians.—*Bp. Taylor. Liberty of Prophesying*, s. 12.

To win the love of the people yet more, he set himself to the making of good laws. In a grand *convention* of his nobles which he held at Oxford.—*Baker. Cronicle. Canutus.*

The ordinary *couenants* of the most *conuentionary* tenants are, to pay due capon and doe haruest iournyes.
Carew. Survey of Cornwall, fol. 38.

By the procurement of Stephen Langton, Archbishop of Canterbury, licence was granted to the *conuentuall* churches in England to celebrate diuine seruice once euery week.
Stow. King John, an. 1209.

And they wisely resolved, upon this, that all religion was, like theirs, a *convenient* trick and pretence only; invented by cunning men to keep silly people in awe, to make princes reign safely, and the priesthood live easily.
Atterbury, vol. i. Ser. 5.

For he that strains too far a vow,
Will break it, like an o'er-bent bow;
And he that made, and forc'd it, broke it,
Not he that for *convenience* took it.—*Hudibras*, pt. ii. c. 2.

Speech itself is one of the peculiar excellencies of human nature; and the great *conveniency* of civil society.
Stillingfleet, vol. iii. Ser. 12.

[The lord chancellor] left the rest of this bloody work to Bishop Bonner; and those six before mentioned he began with: who having been *conuented* before him but the day before, were condemned this very next day.
Strype. Memorials. Q. Mary, an. 1554.

This being resolved upon, he thought good to make one work of it, and to have all *conuents* and religious societies besides visited also.—*Id. Ib. Hen. VIII.* an. 1535.

That you would employ the utmost of this your power and interest, both with the king and parliament, to suppress, utterly to suppress and extinguish those private, blind, *conventicling* schools or academies of grammar and philosophy, set up and taught secretly by fanaticks, here and there, all the kingdom over.—*South*, vol. v. Ser. 1.

Some of them were taken, and brought to Edinburg and pressed to name as many as they knew of their fellow *conventiclers*: but they refused to do it.
Burnet. Own Time, an. 1670.

In this case the generality of mankind would leave the school-doctors to dispute, whether being a factitious body (as made by the chymist's art) it have the substantial form of gold, and would upon the account of the *convention* of the freshly mentioned accidents, let it pass current amongst them.—*Boyle. Works*, vol. iii. p. 28.

[Theodosius] was so far concealed in a long beard, a shaved head, and a religious habit, that it was impossible to discover the man of the world in the venerable *conventual*.
Spectator, No. 165.

But Cato and Caninius absolutely refused to suffer any decree to pass, till a general assembly of the people should be *convened*.—*Melmoth. Cicero*, b. i. Let. 16.

The synod which was assembled to examine the affair of Paul of Samosata, consisted of all the bishops, presbyters, and deacons, who could *conveniently* meet together. None were excluded.—*Jortin. Remarks on Eccles. Hist.*

He might have understood, that the first Christians under the habitual guidance of the Holy Spirit, could never have recourse to nocturnal or clandestine *conventicles*, till driven to them by the violence of persecution.
Warburton. Div. Leg. Pref. to ed. of 1758.

On the first news of this attempt on their liberty, a *convention*, composed of deputies from the several states of Greece was immediately held at the isthmus of Corinth to consult on proper measures for the public safety.
Glover. Leonidas, Pref.

Poetry and elocution of every sort make use of signs, but those signs are arbitrary and *conventional*.
Sir J. Reynolds, Dis. 10.

It must needs be a hostile kind of a world when the buyer (if it be but a sorry post chaise) cannot go forth with the seller thereof into the street, to terminate the difference betwixt them, but he instantly falls into the same frame of mind, and views his *conventionist* with the same sort of eye, as if he was going along with him to Hyde Park Corner to fight a duel.—*Sterne. Sentimental Journey. The Monk.*

CONVE'RGE, *v.*
CONVE'RGENT.
CONVE'RGENCY.
CONVE'RGING, *adj.*

Lat. *Con*, and *vergere*, (from *Vertere*, Vossius,) to turn.

To turn together, (sc.) to the same point; to bear or direct the course to the same point, the same mark, or object.

Oft in this season, silent from the north
A blaze of meteors shoots: ensweeping first
The lower skies, they all at once *converge*
High to the crown of heaven. *Thomson. Autumn.*

And by how much the greater is the *convergency*, or *divergency* of the rays falling on the pupil, by so much the farther will the point of their reunion be from the retina, either before or behind it.
Bp. Berkeley. A new Theory of Vision, § 35.

As birds and fishes are in divers things conformable, so in some sort they are in their eye; to enable it to correspond to all the *convergencies* and *divergencies* of the rays, which the variation of each of the mediums may produce.
Derham. Physico-Theology, b. iv. c. 2. Note 28.

It was fit that the chrystalline humour of fishes should be very globous, that by the help of their figure, the beams, already refracted by the water, should be yet so much refracted and made *convergent*, as to paint the images so near as upon the bottom of the eye.
Boyle. Works, vol. v. p. 407.

[These] to mention now no other adjuvant causes, concur to take in as many rays of light, as conveniently can be let in, and made *convergent*.—*Id. Ib.* vol. vi. p. 737.

Reason would make one think, that object should appear, at yet a greater distance, which is seen by *converging* rays.
Bp. Berkeley. A new Theory of Vision, § 29.

——— Colours mingle, features join,
And lines *converge*: the fainter parts retire;
The fairer eminent in light advance;
And every image on its neighbour smiles.
Akenside. Pleasures of Imagination, b. iii.

CONVE'RSE, *v.*
CO'NVERSE, *s.*
CONVE'RSIVE.
CONVE'RSABLE.
CO'NVERSANT.
CONVERSA'TION.
CONVERSA'TIONED, *adj.*
CONVE'RSATIVE.

Fr. *Converser*; It. *Conversare*; Sp. *Conversar*; Lat. *Conversari*, (cum aliquo vivere aut *versari*,) *con*, and *versari*, formed from *Versum*, past part. of *Vertere*, to turn. See CONVERT.

To turn with, be with, employed or engaged with, to have intercourse or familiarity with, to be familiar or well acquainted with.

To have or hold intercourse or interchange of ideas; and thus, to talk, to discourse together.

For ghe han herd my *conuersacioun* sumtyme in the iewerie that I pursuide passyngli the chirche of God and faught aghen it.—*Wiclif. Galathies*, c. 1

For ye haue hearde my *conuersacion* in tyme past, in the Jewes wayes, how that beyond measure I persecuted the congregacyon of God and spoyled it.—*Bible*, 1551. *Ib.*

If so be that he falle into thy compaignie peradventure withouten thin assent, enquere then as subtilly as thou maist, of his *conversation* and of his lif beforne.
Chaucer. Tale of Melibeus.

Your subiects by our realms may peaceably & securely trauel, & according to their wonted maner, they may friendly *conuerse* & exercise mutual traffick together.
Hackluyt. Voyages, vol. i. p. 159.

But that the said English merchants should bee altogether excluded from all traffike and mutuall *conuersation* among them, by denouncing and inflicting grieuous penalties of money as well vpon cities as other places.
Id. Ib. vol. i. p. 174.

For in this city, which sometime was the most renowned & glorious city of the Gentiles, and chief of the kingdom of the Persians, shal antichrist be born: and in the cities Bethsaida & Corozaim, must he be brought up & be *conuersaunt*.
Strype. Rec. No. 45. *A Popish Discourse of Antichrist.*

While others are not hind'red from their ends,
Delighting to *converse* with books or friends,
And liuing thus retir'd, obtain th' pow'r
To reigne as kings, of euery sliding houre.
Beaumont. Of True Liberty.

——— For with thee
Certain my resolution is to die;
How can I live without thee, how forgoe
Thy sweet *converse* and love so dearly joyn'd,
To live again in these wilde woods forlorn?
Milton. Paradise Lost, b. ix.

Nor is there any people, either in the island or on the continent, that speaks it [the pristine Greek] *conversably*.
Howell, b. i. s. 1. Let. 27.

——— Who is he (but Ajax) that can vant
The fitting my brest with his armes? and he is *conuersant*
Amongst the first in use of his, and rampiers of the foe
(Slaine near Patroclus) builds to him.
Chapman. Homer. Iliad, b. xviii.

So smooth he daub'd his vice with shew of virtue,
That his apparent open guilt omitted,
I meane, his *conuersation* with Shore's wife,
He liu'd from all attainder of suspects.
Shakespeare. Rich. III. Act iii. sc. 5.

Pred. Tell her this,
Till she be better *conversation'd*
And leave her walking by herself, and whining
To her old melancholy lute. I'le keep
As far from her as the gallows.
Beaum. & Fletch. The Captain, Act i. sc. 1.

But finding him (as it should seem) by nature little studious and contemplative, she [his mother] chose rather to endue him with *conversative* qualities and ornaments of youth, as dancing, fencing, and the like.
Reliquiæ Wottonianæ, p. 209.

Prayer is the wing of our souls, whereby we raise up ourselves above this lower world to the God above, and with whom while we therein *converse*, we become more and more transformed to his nature.—*Sharp*, vol. iv. Ser. 2.

Such was the sweet *converse* 'twixt her and you,
As that she holds with her associates now.
Waller. Upon the Death of my Lady Rich

Your intervals of time to spend
With so *conversable* a friend,
It would not signify a pin,
Whatever climate you were in.
Swift. Reason for not Building at Drapier's Hall.

What I pretend by this dedication, is an honour which I do myself to posterity by acquainting them, that I have been *conversant* with the first persons of the age in which I lived; and thereby perpetuate my prose, when my verses may possibly be forgotten, or obscured by the fame of future poets.—*Dryden. Dedication to King Arthur.*

So wise and useful was the *conversation* of him [Haddon] and his fellow, [Martyr,] the king's professor of Oxford, that a man in those days of great fame and learning, and virtue, who was acquainted with them both, called them, "That golden couple of fathers."
Strype. Memorials. Edw. VI. an. 1550.

There oft thou listen'st to the wild uproar
Of fleets encount'ring, that in whispers low
Ascends the rocky summit, where thou dwell'st;
Remote from man, *conversing* with the spheres.
Warton. Pleasures of Melancholy.

But when the sun deserts the skies,
And the dull winter evenings rise,
Then for the husband's social pow'r
To form the calm, *converse* hour.—*Cotton*, Vis. *I. Mar.*

But *conversation*, choose what theme you may,
And chiefly when religion leads the way,
Should flow, like waters after summer show'rs,
Not as if rais'd by mere mechanic pow'rs.
Cowper. Conversation.

CONVE'RT, *v.*
CO'NVERT, *s.*
CO'NVERT, *adj.*
CONVE'RTER.
CONVE'RTIBLE.
CONVERTIBI'LITY.
CONVE'RTIBLY.
CONVE'RTITE, *s.*
CO'NVERSE.
CONVE'RSELY.
CONVE'RSIBLE.
CONVE'RSION.

Fr. and Sp. *Convertir*; It. *Convertire*; Lat. *Convertere*, (*con*, and *vertere*, to turn.)

To turn together; to turn to or towards another; to turn and transform to some common use; to turn or change to some way of acting or thinking.

B. Jonson uses it as equivalent to *translate*, (q.) to turn from one language to another.

Therefore be ye repentaunt and be ghe *conuertid*, that ghour synnes be don awei.—*Wiclif. Dedis*, c. 3.

And for this miracle, in conclusion,
And by Custance's mediation,
The king and many other in that place,
Converted was, thanked be Criste's grace.
Chaucer. The Man of Lawes Tale, v. 5166.

——— [Constance] was so full of faith,
That the greatest of Barbarie
Of hem, whiche vse marchandie
She hath *conuerted*, as thei come
To hir vpon a tyme in Rome. *Gower. Con. A.* b. ii.

——— That pleasaunt taste of ioy
That he endured had in Troy,
From sweetes to sower did *conuart*
When Cresida did thence depart.
Turbervile. The Louer in vtter Dispaire.

[Howbeit] after this Jeroboam *conuerted* not frō his wicked way.—*Bible*, 1583. 1 *Kings*, xiii. 33.

But lette our couetous *conuertors* choppe and chaunge bread and wyne till we there feele, see, & taste neither bread nor wine, and then will we beliue them, so they bryng for them the word of God.—*Tyndall. Workes*, p. 474.

Also by reason of the affinitie, whiche it hath with mylke, it is *conuertible* into bloude and flesh.
Sir T. Elyot. The Castel of Helth, b. ii.

And after they were brought on their waye by the congregacyon, they passed ouer Phenices and Samaria, declaringe ye *conuersyon* of the Gentyls, and they broughte greate ioye unto all the bretherē.—*Bible*, 1551. *Acts*, c. 15.

Conversion is the changing or altering of words in a proposition, when the former part (whereof any thing is rehearsed) and the hinder parte (which is rehearsed of the former) are chaunged, the one into the other a place.

Wilson. The Arte of Logike, fol. 21.

Wonder not then, what God for you saw good
If I refuse not, but *convert* as you,
To proper substance. *Milton. Paradise Lost*, b. v.

O which way shall I first *convert* myself?

B. Jonson. Cynthia's Revels, Act I. sc. 1.

Which story [Berenice] then presently celebrated by Callimachus, in a most elegant poeme, Catullus more elegantly *converted*.—*Id. The Masque of Queenes.*

The chaste shall follow the lamb, and the virgins sing there where the mother of God shall reign; and the zealous *converters* of soules, and labourers in God's vine-yard, shall worship eternally.—*Bp. Taylor*, vol. i. Ser. 1.

Nor would I be a *convertite* so cold,
As not to tell it; if this be too bold,
Pardons are in this market cheaply sold.

Donne. A Letter to the Lady Carey.

Pand It was my breath that blew this tempest vp,
Vpon your stubbourne vsage of the pope.
But since you are a gentle *convertite*,
My tongue shall hush againe this storme of warre.

Shakespeare. King John, Act v. sc. 1.

So that this *convertible* retrogradous sorites may shut up all.—*Hammond*, vol. iv. p. 603.

——— He oft
Frequented their assemblies, wherso met,
Triumphs or festivals; and to them preach'd
Conversion and repentance, as to soule
In prison, under judgments imminent.

Milton. Paradise Lost, b. xi.

The rest, too solid to receive a bent,
Converts to bones; and what was once a vein,
Its former name and nature did retain.—*Dryden. Ovid. Met.*

Of what other use his mentioning this of Titus here can be, but to shew to the Galatians that what he preach'd contain'd nothing of circumcising the *convert* Gentiles, it is hard to find.—*Locke. Galatians*, c. 2. Note 2.

As he is no wise man that doth not fear God, so neither can he be said to fear God that doth not keep his commandments,—fearing God and keeping his commandments being indeed equivalent and *convertible* terms.

Beveridge, vol. ii. Ser. 99.

So that you may rest upon this as a proposition of an eternal, unfailing faith, that there neither is, nor ever was any person remarkably ungrateful, who was not also unsufferably proud; nor *convertibly* any one proud, who was not equally ungrateful.—*South*, vol. i. Ser. 11.

Hence the distance of meridians at two places, measured upon the equator, or the difference of longitude, being known, it is easy to compute how much the hours at one place precede the same hours at the other, by allowing four minutes of time for each degree of that distance; and *conversely*, the difference of time being given, the difference of longitude is computed by allowing one degree for each four minutes of time, and proportionably in greater or lesser differences.—*Maclaurin. Newton. Phil. Dis.* b. iii. c. 1.

"Now, whether I should beforehand,
Swear he robb'd me?" "I understand."
"Or bring my action of *conversion*
And trover for my goods?"—*Hudibras*, pt. iii. c. 3.

For never yet might any monarch dare,
Who liv'd to truth, and breath'd a Christian air,
Pretend that Christ (who came, we all agree,
To bless his people, and to set them free)
To make a *convert* ever one law gave,
By which *converters* made him first a slave.

Churchill. Gotham, b. i.

So that the law, and the opinion of the judge, are not always *convertible* terms, or one and the same thing; since it sometimes may happen that the judge may mistake the law.—*Blackstone. Commentaries*, vol. i. Introd. § 3.

By the ancient usages which prevailed in that kingdom, the general circulation of property, and in particular the mutual *convertibility* of land into money, and of money into land had always been a matter of difficulty.

Burke Reflections on the French Revolution.

It is not true (says he,) but the *converse* of the proposition is true in the utmost latitude, viz. that they met with molestation from the civil power, because their assemblies were nocturnal.—*Warburton. Div. Leg.* Pref. to ed. of 1758.

Saint Paul was called miraculously; and by the glorious manifestation of Christ himself, and he was instructed by the same Divine master; such will perhaps be the *conversion* and illumination of the Jews.

Jortin. Remarks on Ecclesiastical History.

CO'NVEX, *adj.* }
CO'NVEX, *n.* }
CONVE'XED, *adj.* }
CONVE'XEDLY. }
CONVE'XITY. }
CONVE'XLY. }

Fr. *Convex*; It. *Convesso*; Sp. *Convexo*; Lat. *Convexus*, (*con*, and *vehere*,) to carry. *Convexum* est id quod supra concavum *convehitur*. See CONCAVE.

The exterior of a bowl is the *convex* or out-bowed side; the interior is the *concave*. See the quotation from Hall.

The *convex* or *out-bowed* side of a vessell will hold nothing: it must be the hollow and depressed part that is capable of any liquor.—*Bp. Hall. An Holy Panegyricke.*

An I only looking on the moon, might occasion, as it were by a proportion converse, the thought of a burning *concave*. The moon being a *convex*, by which the sun-beams are scattered, and the nocturnal air, thereby rendered the more cool.—*Grew. Cosmo. Sacra*, b. ii. c. 6.

Notwithstanding, to speak strictly, in their natural figure they [dolphins] are straight, nor have their spine *convexed*, or more considerably *embowed* then sharks, porposes, whales, and other cetaceous animals.—*Brown. Vulg. Err.* b. v. c. 2.

For though they be drawn repandous, or *convexedly* crooked in one piece, yet the dolphin that carrieth Arion is *concavously* inverted, and hath its spine depressed in another.—*Id. Ib*

Let it be inquired what is the terme of levitie, for sure their meaning (who made the centre of the earth, the centre of gravitie) is not that the ultimate *convexity* of heaven should be the stint and limits of levitie.

Bacon. On Learning, by G. Wats, b. v.

So to the *convex* glass embody'd run,
Drawn to a point, the glories of the sun;
At once the gathering beams intensely glow,
And through the strengthen d circle fiercely flow.

Pitt. On the King's Return.

She found the polish'd glass, whose small *convex*
Enlarges to ten millions of degrees
The mute, invisible else, of Nature's hand
Least animal. *J. Philips. Cider*, b. i.

Who would part with these solid and substantial blessings for the little fantastical pleasantness of a smooth uniform *convexity* and rotundity of a globe.—*Bentley*, Ser. 8.

Oh, no. To distant climes, a dreary scene,
Where half the *convex* world intrudes between,
Through torrid tracts with fainting steps they go,
Where wild Altama murmurs to their woe.

Goldsmith. Deserted Village.

For this daring assertion he made way by the intermediate paragraphs; in which he observes, that the *convexity* of a semi-ellipsis may be increased at will to any degree that strength may require; which is, that an elliptical arch may be made less elliptical, to be made less weak.

Johnson. Plans for Blackfriars Bridge, Let. 3.

Buckler fleshy above, formed *convexly*; flat beneath.

Pennant. Zoology. The Slug.

CONVEY', *v.* }
CONVEY'ANCE. }
CONVEY'ANCER. }
CONVEY'ER. }

Lat. *Convehere*, (comportari *vehiculis*, Gesner,) *con*, and *vehere*, to carry. See CONVOY.

To carry; to remove by carriage, to transmit or transfer by carriage; and, generally, to bring or bear, to import, export, or transport; to introduce or import, to conduce or conduct; to take to or from; to impart, to communicate; and also applied to secret or private removal of any thing; and thus, to thieve, to steal; to remove by sleight of hand; to play any juggling trick.

nd trewely, as to my jugement,
Me thinketh it a thing impertinent,
Save that he wol *conveyen* his nature.

Chaucer. The Clerkes Tale. Prologue, v. 7931.

——— And tho began to blowe
Wynde meuable fro the loude
And thus the mighty God's houde
His hath *conueighed*, and defended.—*Gower. Con. A.* b. ii.

This yere the citizens of Lödon leuied in the citee two liftenes, for the *conueighaunce* of more water to the citee.

Fabyan, vol. ii. an. 1547.

So that it is no new inuention that they now do, but euen an olde practice though they haue done theyr busie care to hide the sciece, that their *conueyaunce* should not be espyed.

Tyndall. Workes, p. 363.

Which thing hys deuice and *conueiance* wel declareth, although he forbere expressely to saye so farre.

Sir T. More. Workes, p. 307.

Mark this *conueiance* for your learning. If this were not knauerye, where shal we find knauerye. Yet was this gentleman *conueyer* admytted a sayne, because he builded a college at Rippon.—*Bale. Votories*, pt. i.

What say ye of this crafty *conueyer*? would he spare, suppose ye to alleage & to wreat other doctours pestilently, which feareth not for to lurde wyth ye Holy Scripture of God.—*Tyndall. Workes*, p. 128.

Shouldst thou but dreame, what marriage were,
Thou would'st not line a maid:
One hearte of two, two soules to one
By wedlock is *conueid*.

Warner. Albion's England, b. v. c. 24.

The godly ill, the wicked good may have,
And both may be whilst here, pleas'd or annoy'd.
But as they are, all make what they receive,
Not reale of itselfe but as imploy'd;
Those temporal treasures monuments do leave,
As by a blessing, or a curse *conveyd*.

Sterling. Dooms-day. The First Houre.

The day following [Jan. 29, 1645] we were faine to hire a strong *convey* of about 30 firelocks to guard us through the Cork woods.—*Evelyn. Memoirs.*

And all this peace and glory shall arise from the subversion of Rome and Antichrist, and his adherents, so evidently described in the 14th, and 18th, and the 19th of the *Revelation*, that the very Jesuites themselves, Ribera and Vegas, cannot possibly devise any jugling *conveyance* how to shift it off.—*Hakewill. Apologie*, p. 475.

That all sheriffs, justices of the peace, &c. within one hundred and fifty miles of York, make stay of all arms and ammunition carrying to York, and apprehend the *conveyers*.

Whitelock. Memoirs. Charles I. an. 1642.

Had it been so, we should naturally have betaken ourselves to prayer, and breathed out our desires in that form, wherein they are most properly *conveyed*.

Atterbury, vol. i. Ser. 1.

For, what is become of that tradition? if it be lost, then it follows that tradition is no infallible way of *conveyance*, and therefore we have no reason to adhear to a written word.

Stillingfleet, vol. iv. Ser. 2.

Honest Coupler the conveniencer [*conveyancer*] says he can distinguish upon sight of the parties, before they have opened any point of their business, which of the two has the daughter to sell.—*Tatler*, No. 199.

But that which Mr. Locke, according to his usual modesty, would not determine, was whether "Rest be any more a privation than motion," in those organs of the body which are the immediate *conveyers* of all our ideas.

Law. Enquiry, c. 1

While evening, veil'd in shadows brown,
Puts her matron mantle on,
And mists in spreading streams *convey*
More fresh the fumes of new-shorn hay;
Then Goddess, guide my pilgrim feet.

Warton. On the Approach of Summer, Ode II.

Proverbial speeches, before the general use of recording abstract names and things by writing, being the best and safest *conveyance* of the memory of events to posterity.

Warburton. Divine Legation, b. vi. § 5

CONVI'CIATE, *v.* }
CONVI'CIOUS. }

Fr. *Convicieux*; Lat. *Convicior, atum*, (a voce est, Vossius.) "*Convicium* seems to be the *clamour* of many, or of one repeated, as if it were *convocium*," Gesner.

To clamour, to raise a clamour or outcry; to rail, to revile, to reproach.

I recollected myself and humbly desired of the Lords two things: "One, that they would expect proof, before they gave up their belief to these loud, but loose assertions, especially since it is an easy thing for men so resolved, to *convicciate*, instead of accusing."

State Trials. Abp. Laud, an. 1640-44.

The queene's majesty commaundeth all maner her subjects to forbeare all vaine contentious disputations in matters of religion, and not to use in despite or rebuke of any person these *convicious* words,—papist, or papistical, heretike, schismatike, or sacramentarie, or any such like words of reproche.—*Queen Elizabeth. Injunctions, &c.* an. 1559.

CONVICI'NITY. Lat. *Con*, and *vicinus*, from *vicus*, which Vossius believes is from the Gr. Οικ-ος, a house, home or dwelling-place.

The nearness or neighbourhood.

The bishop having first stated the *convicinity* and contiguity of the two parishes.—*Warton. Hist. of Keddington*, p. 18.

CONVI'NCE, *v.* }
CONVI'NCEMENT. }
CONVI'NCER. }
CONVI'NCIBLE. }
CONVI'NCIBLY. }
CONVI'CT, *v.* }
CONVI'CT, *adj.* }
CO'NVICT, *n.* }
CONVI'CTION. }
CONVI'CTIVE. }
CONVI'CTIVELY. }

Fr. *Convaincre*; It. *Convincere*; Sp. *Convencer*, Lat. *Convincere, -ctum*, (*con*, and *vinc-ere*,) which Vossius thinks may be formed from νικ-αω, by a transposition of the two first letters, and prefixing *v*. To *convince* or *convict*, is—

To subdue, to overpower, to conquer, (lit. and also met. sc.) in argument, and thus, to confute or refute; prove to the satisfaction of another;—also, upon trial; and thus, to prove or find guilty, to adjudge or sentence to be guilty.

Whom he no sooner sawe
(I meane the Thracian prince)
But streight therewith his fancies fume
All reason did *convince*.

Gascoigne. The Fable of Philomela.

With a texte of Holy Scripture rightly alleged, he *convinced* the texte of Scripture whiche Satan had falsely cyted, as if one shoulde have dryuen out one nayle with another in a bourde.—*Udal. Luke*, c. 3.

At this sayde courte these Judeus punyshed sore baylyes and other officers that before hym were *convycte* for dyuerse trespacys, and specyallye for takynge of mercenamentys otherwise then the lawe them commaundyde.

Fabyan, vol. ii. an. 1258.

Because that of nature we are evil, therefore we both thinke and do evil and are vnder vengeance vnder the law, *convict* to eternal damnation by the law, and are contrary to the will of God in all our will, and in all thynges consent to the will of the fende.—*Tyndall. Workes*, p. 380.

You wonder how they that have seen the king set upon his throne, at a session of parliament (*sub aureo et serico Cælo*, under a golden and silken heaven) under a canopy of state, should so much as make a question whether the majesty resided in him, or in the parliament? They are certainly hard of belief, whom so lucid an argument, coming down from heaven, cannot *convince*.

Milton. Defence of the People of England, &c.

Others, which is their courtesy, confess that wit and parts may do much to make that seem true, which is not, (as was objected to Socrates by them who could not resist his efficacy, that he ever made the worst cause seem the better,) and thus thinking themselves discharg'd of the difficulty, love not to wade further into the fear of a *convincement*.

Id. Tetrachordon.

For the Divine Light now was only a *convincer* of his miscarriages, but administered nothing of the divine love and power, as it does to them that are obedient and sincere followers of its precepts, and therefore Adam could no more endure the presence of it then sore eyes the sun or candle light.—*More. Moral Cabbala*, c. 3.

Upon what uncertainties, and also *convincible* falsities they often erected such emblems, we have elsewhere delivered.—*Brown. Vulgar Errours*, b. iii. c. 9.

But of this I have spoke so fully and *convincingly* in the second book of my Antidote, that it will be but a needless repetition to proceed any further on this subject.

More. Immortality of the Soul, b. i. c. 12.

When they [passages of Holy Writ] are proposed to us *convincingly* as such, may not be disbelieved.

Hammond. Works, vol. i. p. 545.

Craving neither gold nor silver, which long agoe we might not have, nor so much as once see; so denied it was us, as if we had been *convicted* to have undertaken so many tollefull paines and perels even against the state and commonweale.—*Holland. Ammianus*, p. 91.

Laws were also given for regulating the courts of justice. No man was to be judged *convict* of any offence, small or great, not of murther, nor of idolatry itself, without two or three witnesses of the fact.—*Grew. Cosmo. Sacra*, b. iv. c. 8.

Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd,
Those two; the third best absent is condemned,
Convict by flight, and rebel to all law.
Conviction to the serpent none belongs

Milton. Paradise Lost, b. x.

And thus we shou'd be disfurnish't of the best and most *convincing* argument, that we have, to prove that a principle of exactest wisdom hath made and ordered all things.

Glanvill. The Pre-existence of Souls. The fifth Pillar.

When I speak of demonstrating there is a God, I would not be suspected of so much vanity and ostentation, as to be thought I mean to bring no arguments but such as are so *convincing* that a man's understanding shall be forced to confesse that it is impossible to be otherwise then I have concluded.—*More. Antidote against Atheism*, c. 2. p. 10

The truth of the gospel had clearly shined in the simplicity thereof, and so *convincingly* against all the follies and impostures of the former ages.—*Id. Expos. Seven Ch.* p. 141.

They doubted the truth of his resurrection; and therefore he stayed to give them such *convincing* proofs, and assurances of it, as might enable them to *convince* others, and become authentic witnesses of that great matter of fact, upon which, as upon a chief corner stone, the whole frame of his religion is to be founded.—*Atterbury*, vol. iii. Ser. 7.

Much she reproach'd, and many things she said,
To cure the madness of th' unhappy maid—
In vain: for Myrrha stood *convict* of ill;
Her reason vanquish'd, but unchang'd her will.

Dryden. Ovid. Metam. Cinyras & Myrrha, b. 10.

Its garrison (being) in great measure unarmed, it was impossible that it could have opposed our force, or that its half-starved inhabitants, most of whom are *convicts* banished thither from other parts, could have had any other thoughts than that of submitting.

Anson. Voyage round the World, b. ii. c. 14.

And, when a friend in kindness tries
To show you where your error lies,
Conviction does but more incense,
Perverseness is your whole defence.

Swift. To Stella, 1720.

These sort of things are indeed very difficult to express, and not easie to be conceived but by very attentive minds: but to such as can and will attend, nothing (I think) is more demonstrably *convincive*. *Clarke. Answer to the first Letter.*

They [wise men] desire to see the several parts of it so far cleared up, and made consistent with each other, and, upon the whole, to discover such evident marks of a superior wisdom, power, and goodness in the frame and texture of it, as may *convince* them that it is truly divine, and worthy of the Supreme mind, to whom we ascribe it.

Hurd. Works, vol. vi. Ser. 2.

But if the jury find him [the prisoner] guilty, he is then said to be *convicted* of the crime whereof he is indicted. Which *conviction* may accrue two ways: either by his confessing the offence and pleading guilty; or by his being found so by the verdict of his country.

Blackstone. Commentaries, b. iv. c. 27.

CONVI'VE, *v.*
CO'NVIVE, *n.*
CONVI'VAL.
CONVI'VIAL.
CONVIVIA'LITY.

"This word," says Steevens, "is not peculiar to Shakespeare. I find it several times used in the *History of Helyas Knight of the Swanne*, b. l. no date."

Lat. *Convivere*; con, and *vivere*, to live.

To live together, to feed, to feast together; to provide or partake of a festal, social meal, or *compotation*, (qv.) See the quotation from Denham.

Aga. First all your peers of Greece go to my tent,
There in full *convive* you.

Shakespeare. Troil. & Cress. Act iv. sc. 3.

A feast, which though with pleasures complement
The ravish'd *convives* tongues it courted; yet
Unto the palates of their soule it sent
More courteous salutes.—*Beaumont. Psyche*, c. 10. s. 211.

And though this may only seem an adventure of northern stomachs, yet as Herodotus tells us, in the better clime of Persia, the same was a *convival* dish, [horse flesh] and solemnly eaten at the feasts of their nativities.

Brown. Vulgar Errours, b. iii. c. 25.

When Questor, to the Gods, in public calls
I was the first who set up festivals.
Not with high tastes our appetites did force,
But fill'd with conversation and discourse,
Which feasts *convivial* meetings we did name.

Denham. Of Old Age, pt. iii.

While in smooth dance the light-winged Hours
Led round his lyre its patron powers,
Kind laughter and *convivial* joy.

Akenside, b. i. Ode 13

These extemporaneous entertainments were often productive of greater *conviviality* than more formal and premeditated invitations.—*Malone. Life of Sir Josh. Reynolds*, p. 81.

CONVO'KE, *v.*
CO'NVOCATE, *v.*
CONVOCA'TION.

Fr. *Convocation*; It. *Convocare, -azione*; Sp. *Convocacion*; Lat. *Convocare*, to call together; *con*, and *vocare*, to call.

To call, to summon together; to convene or assemble by calling.

But even as this primacy, for an order of synods & councils among us, was by man deuised; so was the primacy of Rome by a man ordered & invented at such time as a councel general of al Christian nations was first *conuocate* and assembled.—*Strype. Records*, No. 81. *Starky to Pole.*

At the lawfull denouncement and request of our universall clergy in the seyd *conuocation*, we proceded against him according to the lawe (God to witnes) with all the fauer possible.—*State Trials*, an. 1413. *Sir John Oldcastle.*

And it will not be sufficient to say they were not lawful councils: for they were convened by that authority, which all the world knows did at that time *convocate* councils.

Bp. Taylor. The Liberty of Prophesying, s. 6.

At this time, the cardinal by his power legatine, dissolved his *convocation* at Paule, *convoked* by the Archbishop of Canterbury, calling him and all the clergy to the *convocation* at Westminster.—*Baker. Hen. VIII.* an. 1523.

For extraordinary occasions they are *convoked* by a council called the Gecommitteer de Readen, or the commissioned counsellors, who are properly a council of state of the province, composed of several deputies.

Sir Wm. Temple. On the United Provinces, c. 2.

——— The hall scarce kept awake,
The *convocation* gap'd, but could not speak.

Pope. The Dunciad, b. iv.

CONVO'LVE, *v.*
CO'NVOLUTED.
CONVOLU'TION.

Lat. *Convolvere*, to roll together, (*con*, and *volvere*, to roll; A. S. *Wealow-ian*, Tooke.)

To roll, enfold, or entwine together; to join or unite by rolling together.

——— Then Satan first knew pain
And writh'd him to and fro *convolv'd*.

Milton. Paradise Lost, b. vi.

Each of these least, and almost invisible glands, consisteth of the same sort of *convolved* fibres of vessels. Their *convolution* being contrived, for the better separation of the several parts of the blood.—*Grew. Cosmo. Sacra*, b. i. c. 5

——— He wreath'd him to and fro
Convolv'd, yet thus distress'd, intrepid bore
His hilts aloft, and guarded well his head.

Somervile. Hobbinol.

From which, by numerous *convolutions* wound
Wrapt with th' attending nerve, and twisted round
The complicated knots and kernels rise,
Of various figures, and of various size.

Blackmore. The Creation, b. vi.

The frantic crowd as if with wine possest,
And the strong spirit of the flaming grape,
To and fro reel, and stagger to and fro,
In dithyrambic measures, wild *convolv'd*.

Thompson. Coresus & Callirhoe.

Beaks recurved and *convoluted* like a ram's horn.

Pennant. British Zoology. Chama.

CONVOY, *v.*
CO'NVOY, *n.*
CONVO'YING, *n.*

Fr. *Convoyer*; It. *Convogliare*; Sp. *Convoyar*; is merely to convey. See the quotation from Evelyn in v. CONVEY. As now used—

To accompany in the *conveyance*; as a guide, protection, or defence; and thus, to conduct, to protect, to guard, to defend.

It was concluded, perceiuing the weknesse of their shippes and the danger of the Englishmen, that they would send their shippes emptie with souldiers to *conuey* them, either to Sruil or Lisbon, where they could first arriue, with aduice vnto his maiestie of all that had past, and that he would giue order to fetch the siuer with good and safe *conroy*

Hacluyt. Voyages, vol. ii. pt. ii. p. 181.

Whilst angels him *convoy*, and saints attend
(The heavens as smoke all fled before his face)
Christ through the clouds with glory doth descend
With majestie and terrour, power and grace

Sterling. Dooms-Day. The Third Houre.

I shall likewise assay those wily arbitresses [i. e. the affections and desires] who in most men have, as was heard, the sole ushering of truth and falsehood between the sense and the soul, with what loyalty they will use me in *conveying* this truth of my understanding.

Milton. Reason of Church Government.

Laer. My necessaries are imbark't; farewell
And sister, as the winds giue benefit,
And *conuoy* is assistant; doe not sleepe,
But let me heare from you.—*Shakes. Hamlet*, Act i. sc. 3.

Therefore, when any favour'd of high Jove
Chances to pass through this advent'rous glade
Swift as the sparkle of a glancing star
I shoot from heav'n, to give him safe *convoy*.

Milton. Comus.

I aim at the *conroying* of you up to your Eton.

Reliquiæ Wottonianæ, p. 453.

But now, had not God set a very peculiar value upon the service paid him in his temple, surely he would not have thus (as it were) made himself his people's *convoy*, and exerted a supernatural work to secure them in their passage to it.—*South*, vol. i. Ser. 8.

Thus as *convoy-ships* either accompany or should accompany their merchants till they may prosecute the rest of their voyage without danger, so Philostratus has brought me thus far on my way, and I can now sail on without him.

Dryden. A Parallel of Poetry and Painting.

But if you are more inclined to defer your voyage till your recovery shall be more confirmed, let me entreat you to be very careful in choosing a safe ship; and that you would neither sail at an improper season nor without *convoy*.

Melmoth. Cicero, b. vi. Let. 17

CONVU'LSE, *v.*
CONVU'LSION.
CONVU'LSIVE.

Lat. *Convellere, vulsum*; *con*, and *vellere*, to tear.

To tear or rend; to pull or pluck together; to draw together, sharply, violently. Cotgrave calls *convulsion*—

A plucking up or shrinking of the sinews, as in the cramp. It is also applied to any irregular violent motion; as, to a commotion in the State.

For then, th' unmeasurable earth had not so thicke beene gnawne,
(In death's *convulsions*) by our friends.

Chapman. Homer. Iliad, b. xix.

——— Those two massive pillars
With horrible *convulsion* to and fro,
He tugg'd, he shook, till down they came and drew
The whole roof after them, with burst of thunder
Upon the heads of all who sat beneath.

Milton. Samson Agonistes.

If a man views himself, in his own imagination, ruined in his fortunes and undone by knaves; struggling to no purpose; *conculed* and agonizing under the knife of some truculent ruffian, &c.—*Wollaston. Religion of Nature*, s. 6.

A general shout succeeds, as when on high
Exploded thunder rends the vaulted sky;
A short *convulsion* shakes the solid shore,
And rocks th' adjacent deep, unmov'd before.
Hughes. The Triumph of Peace.

'Tis said with ease, but, oh, how hardly try'd!
By haughty souls to human honour ty'd!
O sharp *convulsive* pangs of agonizing pride.
Dryden. Hind & Panther.

First, know my friend, I do not mean
To write a treatise on the Spleen;
Nor to prescribe when nerves *convulse*;
Nor mind th' alarum watch, your pulse.—*Green. The Spleen.*

Again when we hear the voice of this Almighty God, in storms—in thunder—in earthquakes, do we stand in awe of that being, in whose hands are all these vast *convulsions* of nature?—*Gilpin*, vol. ii. Ser. 26.

An irregular, *convulsive* movement may be necessary to throw off an irregular *convulsive* disease.
Burke. On the French Revolution.

CO'NY, *n.* } Fr. *Connil*; It. *Coniglio*;
Co'NYCATCH, *v.* } Sp. *Conejo*; Dut. *Konijn*; Ger.
Co'NYCATCHER. } *Kunele*; Sw. *Kaning*; Lat. *Cuniculus.*

Pliny (see the quotation from Holland's Translation) and Varro, (*De R. R.*) think they are so called, because they are accustomed to make *holes* for themselves under ground; sub terra *cuniculos.*

Cony-catch,—to catch *conys*—simple animals—by gins or snares; and thus, to deceive, to delude, to entrap, (sc.) any simpleton. A society of sharpers (says Archdeacon Nares) was called a *warren*; and hence also many of their terms were derived. (See Decker's *English Villainies*; and D'Israeli's *Curiosities of Literature*, iii. 78.)

Nowe meaning falsely thus, he vseth yet in his speach a foolishe wilinesse, as doth a *conye* that coureth her hed, and weneth all were well, when all her loynes be open.
Sir T. More. Workes, p. 588.

Ferrets are in great account for chasing and hunting of these *connies*. The manner is to put them into their earths, which within the ground have many waies and holes like mines, and thereupon these creatures are called *cuniculi*.
Holland. Plinie, b. viii. c. 55.

I am the more willing to shew the originall all one; and properly signifying to *shroud* or hide, which may also appear by our calling in some parts of England, the places made for *conies* to hide, and shroud themselves in: *cony vories*, or *cony-buries*, and in other parts of England *cony-burrowes*.
Verstegan. Restitution of Decayed Intelligence, c. 7.

At what time began this custom I cannot tell; but I am sure it is more antient than the city of Salisbury; because there come two burgesses to parliament for a place near to it, called old Sarum, which (as I rid in sight of it) if I should tell a stanger that knew not what the word burgess meant, he would think were a couple of rabbets, the place looketh so like a *coney-borough*.
Hobbs. A Dialogue of the Common Laws of England.

Others there be who make their boast and report with joy unto others, how in the partition of their patrimony they have by cunning casts *conny-catched* their bretheren, and over-wrought them so by their cautelous circumvention, fine wit and slie policies, as that they have gone away with the better part by odds.—*Holland. Plutarch*, p. 149.

He drew me from my house with his *coney-catching*, promising me an island, which I yet hope for.
Shelton. Don Quixote, vol. iii. b. ii. c. 2.

Tat. Marry, I would ha' the old *conicatcher* coosen'd of all he has, i' the young heyre's defence, by his learned counsell, Mr. Picklock.
B. Jonson. Staple of Newes. After the 4th Act.

——— All's come out, sir,
We are smoak'd for being *coney-catchers:* my master
Is put in prison.—*Massinger. The Renegado*, Act iv. sc. 1.

——— Not permit
The unexperienc'd younker, immature,
Alone to range the woods, or haunt the brakes
Where dodging *conies* sport.—*Somervile. The Chase*, b. v.

COO, *v.* } Formed from the sound. See the
Coo'ING, *n.* } example from Pennant.

A word used to represent and denote the sound uttered by the dove or pigeon.

See!—gurgling from a top, a spring distils!
In mournful measures wind the dripping rills;
Soft *coos* of distant doves, receiv'd around
In soothing mixture, swell the watry sound.
Savage. The Wanderer, c. 1.

In the beginning of winter they assemble in great flocks, and leave off *cooing*, which they begin in March, when they pair.—*Pennant. British Zoology. The Ring Dove.*

Let not the *coosings* of the world allure thee,
Which of her lovers ever found her true?
Young. The Complaint, Night 8.

Whilst wheeling round in airy wanton flights,
The glossy pigeons chase their sportive loves,
Or in soft *coosings* tell their amorous tale.
Dodsley. Agriculture, c. 1.

COOK, *v.* } Fr. *Cuisinier*; Sp. *Cozinero*; It.
Cook, *n.* } *Cuoco*; Lat. *Coquus*, from *coquere*,
Coo'KERY. } of uncertain origin. (And see
Coo'KLY. } COCTION.) A. S. *Coc*; Ger. *Koch*; Dut. and Sw. *Kock*. A word (says Ihre) not long heard on our shores; but introduced from abroad, (cum aliis gulæ illecebris,) with other temptations to gluttony.

To dress or prepare by heat animal or vegetable substances for food; and, sometimes, generally, to dress or prepare.

Thenne cam contrition, that hadde *coked* for hem alle
And brought forth a pitaunce.—*Piers Ploughman*, p. 245.

Wo was his *coke*, but if his sauce were
Poinant and sharpe, and redy all his gere.
Chaucer. The Prologue, v. 353.

The blacke wether tho she toke,
And hewe the fleshe, as doth the *cooke*.
Gower. Con. A. b. v.

Hereonius of *coketie*,
First made the delicacie. *Id. Ib.* b iv.

And though that Tabaim, be taken for *cookes* in many places, (for the *cookes* did slaye the beastes themselues in those dayes) yet it may be taken for them that put men to execution also.—*Tyndall. Workes*, p. 6.

Furn. Other kickshaws
Besides, there came last night from the forest of Sherwood,
The fattest stag I ever *cook'd*.
Massinger. A New Way to pay Old Debts, Act i. sc. 3.

——— For this to me
Shall be a second marriage: send for musique,
And will the *cooks* to use their best of cunning
To please the palat.
Beaum. & Fletch. Love's Cure, Act i. sc. 2.

——— His friends skils did dispose
The fleaing, cutting of it up, and *cookely* spitted it;
Roasted, and drew it artfully.
Chapman. Homer. Iliad, b. xxiv.

——— Right glad, when she
By lucky search atchieves so rare a dish,
Which needs, being reeking hot, no *cookery*.
Beaumont. Psyche, c. 9. s. 67.

As politick news is not the principal subject on which we treat, we are so happy as to have no occasion for that art of *cookery*, which our brother newsmongers so much excell in.
Tatler, No. 11.

Bread-fruit is sometimes *cooked* in an oven of the same kind, which renders it soft, and something like a boiled potatoe.—*Cook. Voyage*, vol. i. b. i. c. 17.

The man who deals so largely in the funds is a clerk of a broker in Change-alley; the lady who so carefully concealed her quality, keeps a *cook's-shop* behind the Exchange!
Johnson. The Adventurer, No. 84.

COOL, *v.* }
Cool, *adj.* }
Cool, *n.* }
Co'OLER, *n.* }
Co'OLISH. }
Co'OLLY, *adj.* }
Co'OLLY, *adv.* }
Co'OLNESS. } A. S. *Cel-an*, to *kele* or *cool*. (See KELE, and COLD.) Ger. *Kul-en*; Dut. *Koel-en*; Sw. *Kol-a*; (met.)—

To allay, to appease, to damp, to calm, to moderate, to assuage, to temper.

A *cooling* card, Mr. Nares thinks, is a phrase borrowed from Primero, or some other game, in which money was staked upon a card; a card so decisive as to *cool* the courage of the adversary.

The wynde stode than nought amis,
But euery topsaile *coole* it blewe
Till Ulysses the marches knewe
Where Lichomede his reigne had.—*Gower. Con. A.* b. v.

You haue youre physicions with you, that sometyme cure and heale you: no physick wil help our pain, nor no playster *coole* our heate.—*Sir T. More. Workes*, p. 337.

The Yorke shire menne, beyng glad of this small victory, were well *cooled* and went no farther southward, but took their waie towarde Warwike.—*Holl. Edw. IV.* an. 8.

His certain life that never can deceive him,
Is full of thousand sweets, and rich content:
The smooth-leav'd beeches in the field receive him
With *coolest* shades, till noontide's rage is spent.
P. Fletcher. Purple Island, c. 12.

——— Carry her to her chamber:
Be that her prison, till in *cooler* blood
I shall determine of her.
Massinger. The Roman Actor, Act iv. sc. 2.

Origen speaks of that text, Many that are first, shall be last, &c. Which he applies as a *cooling*-card to the children of Christian parents.—*Bp. Hall. Honour of the Mar. Clerg.*

One day (quoth he) I sate (as was my trade)
Under the foote of Mole, that mountaine hore,
Keeping my sheepe amongst the *cooly* shade
Of the greene alders by the Mulaes shore.
Spenser. Colin Clout's come Home again.

The aire (my rival aire) did *coolly* glide
Through every part.—*P. Fletcher*, Ecl. 7. *The Prize.*

Philander was here enjoying the *cool* of the morning, among the dews that lay on every thing about him, and that gave the air such a freshness, as is not a little agreeable in the hot part of the year.—*Addison. Medals*, Dial. 3.

If acid things were used only as *coolers* they would not be so proper in this case.—*Arbuthnot. On Aliments*, c. 6.

This project [bringing the New River into the house] as I have since heard, is postponed 'till summer season; when it is thought the *coolness* that proceeds from fountains and cascades will be more acceptable and refreshing to people of quality.—*Spectator*, No. 5.

These mountains, [the Andes] by intercepting great part of the Eastern winds, which generally blow over the continent of South America, and by *cooling* that part of the air, which forces its way over their tops, and by keeping besides a large portion of the atmosphere perpetually *cool*, from its contiguity to the snows with which they are covered; these hills, thus spreading the influence of their frozen crests to the neighbouring coasts and seas of Peru, are doubtless the cause of the temperature and equability, which constantly prevail there.—*Anson. Voyage Round the World*, b. ii. c. 5.

In some of the mountainous parts of Scotland and Ireland, the milk is made into whey, which has done wonders in this and other cases, where *coolers* and restoratives are necessary.—*Pennant. Zoology. The Goat.*

And at length resolving to break the charm myself, and overcome their extreme diffidence, for to this I imputed their silence; I rubbed my hands, and looking as wise as possible, observed that the nights began to grow a little *coolish* at this time of the year.—*Goldsmith*, Ess. 1.

To say the truth, when the matter comes to be considered impartially and *coolly*, their faults, of whatever kind, will admit of much alleviation.
Hurd. On the Uses of Foreign Travel, Dial. 8.

Not that I had reason to expect my solicitations would have much weight with you, but as being unwilling it should appear to those who might apply for them, that any *coolness* had arisen between us.
Melmoth. Cicero, b. i. Let. 4.

COOP, *v.* }
Coop, *n.* }
Co'OPER. }
Co'OPERAGE. }
Co'OPERIE. } Probably — merely to *keep*, (Skinner.) A. S. *Kep-an*, *cep-an*; Dut. *Kep-en*, to keep, hold, or contain.

Ray says, "A *coop*, a muck-*coop*, a lime-*coop*; a cart or wain made *close* with boards, to carry any thing that otherwise would fall out."

"A fish-*coop* is likewise a great hollow vessel made of twigs. A *coop* is generally used for a vessel, or place to pen up, or enclose any thing; as that wherein poultry are shut up to be fed is called a *coop*." To *coop*, then, is—

To *keep*, hold, or contain; to confine, to shut up, inclose, or incage.

The haberdasher heapeth wealth by hattes,
The barber lives by handling of his hail,
The *couper's* house is heelde by hooping fattes.
Gascoigne. The Frustes of Warre.

The water is easily *cooped* up in a glass or bucket, where there are boundaries to keep it in.
Hammond. Works, vol. iv. p. 677.

The way to make it, is to steepe the wheat within certaine *cooperie* vessels made of wood, in fresh water so much as will cover it well.—*Holland. Plinie*, b. xviii. c. 7.

He pretends by the words of consecration (which are but five) to bring down Christ's body, and soul, and Deity, and all from the right hand of God in heaven; and to *coop* them up in the narrow quantity of a wafer and little wine, where he is forced to lodge so long as that wafer is in being, and cannot in the least help himself or get out of it.
Sharp, vol. vii. Ser. 11.

There are others, who affect a very slow time, and are in my opinion much more tuneable than the former, the *cooper* in particular swells his last note in a hollow voice, that is not without its harmony.—*Spectator*, No. 251.

——— Staves that nor shrink nor swell,
The *cooper's* close wrought cask to chesnut owes.
Dodsley. Agriculture, c. 2

CO-O'PERATE, *v.* **Coopera'tion. Coo'perative. Coo'perator. Coo'perant.** } Fr. *Coopérer*; Sp. *Cooperar*, It. *Cooperare*; Lat. *Cooperare*, (*co*, and *operari*, to work.) See Operate.

To work or labour together with, in union or combination with; to aid or assist in; to contribute exertions or endeavours for some common purpose.

To the infoûding whereof [of faith] ye sacrament doth nothing worke, nor is no cause therof nor *cooperũt* therto, nor meane nor instrument therin, but only a bare signyther & a shewer therof.—*Sir T. More. Workes*, p 383.

—— Bring all the pow'rs of praise
Your provinces of well-united worlds can raise.
Bring all your lutes and harps of heav'n and earth;
Whate'er *cooperates* to the common mirth.
Crashaw. The Name above every Name.

He will, I say, over and above, see the original of all his wealth, all that is worthy to be called such, either immediately or mediately from God; immediately, without any *cooperation* of ours, as that which is left us by inheritance from honest parents (our fortunes and our Christianity together,) mediately, as that which our lawful labour, our planting and watering, hath brought down upon us
Hammond. Works, vol. iv. Ser. 5.

Wherein I will not deny, and who is there but must confesse, therefore did concur
Both boldness stout and fortitude,
with martial discipline,
In war which are *co-operant*
with virtue doth combine,
according as Timotheus the poet writeth?
Holland. Plutarch, p. 322.

And yet these affections and passions which of necessity nature hath need of, the same hath reason made so agreeable, so obeysant, so frendly and *co-operative*, yea, and ready to second all good intentions and purposes ready to be executed.—*Id. Ib* p. 53.

And the success will invite perhaps many more than your own company to be *co-operators* with the truth, and contributors to the enlarging the pale of the Christian Church
Boyle. Works, vol. i. p. 109. *Life.*

Yet is not there so much as intimated, that they were *co-operators* with their Maker, in the framing of the world, of which they are represented as spectators and applauders, but not so much as instruments.—*Id. Ib.* vol. v. p. 178.

CO-OPTA'TION. Cockeram has *Co-optate*, to choose. See Option.

A choice or choosing, a taking, a selection.

I confess this is true in the first election and *co-optation* of a friend, to come to the true knowledge of him by queries and doubts; but when there's a perfect contract made, confirm'd by experience, and a long tract of time, distrust then is mere poison to friendship.—*Howell*, b. i. s. 5. Let 20.

CO-ORDA'IN. Coo'rdinate, *adj.* **Coo'rdinately. Coordina'tion.** } Lat. *Con*, and *ordinare*, to ordain, (qv.)

To keep in the same bounds or limits, in the same class, under the same rules; to hold or cause to hold the same rank or station. *Co*-ordinate is opposed to *sub*-ordinate.

For the heir is the end of the inheritance, as well as he is the lord of it And so must Christ be of all the creatures appointed and *co-ordained* with him.
Goodwin. Works, vol. ii. pt. ii. p. 114.

Especially, since one of the three estates is lesser than the three estates together; who in parliament, by the fundamental constitutions of the realme, are not *subordinate*, but *co-ordinate* parts of the same great common-councell of the kingdome.—*Prynne. Treachery, &c. of Papists*, pt. i. p. 41.

Parlaments, which by the law of this land are his bridle: in vain his bridle, if not also his rider. and therefore hath not only *co-ordination* with him, which you falsely call seditions, but hath superiority above him, and that neither against religion nor right reason.
Milton. Brief Notes on Dr. Griffith's Sermon.

Now these were they who principally insisted upon the absolute co-equality and independent *co-ordination*, of the three hypostases or persons in the Trinity, as compared with one another.—*Cudworth. Intellectual System*, b. i. c. 4.

How many of these superior powers there might be, or how far their influence might reach, they know not: uncertain whether there was one Supreme Governor of the whole world or many *co-ordinate* powers, presiding over each country, climate, or particular place.
Law. Theory of Religion, pt. ii.

For they all with one consent have taught, that the divine nature and perfections do agree to the Father and Son, not collaterally or *co-ordinately*, but *subordinately*.
Nelson. Life of Bp. Bull, s. 57.

If legislative powers are not *co-ordinate*, they cease, in part, to be legislative; and if they be *co-ordinate*, they are unaccountable, for to whom must that power account which has no superiour?—The house of commons is indeed dissoluble by the king, as the nation has of late been very clamorously told; but, while it subsists, it is *co-ordinate* with the other powers, and this *co-ordination* ceases only when the house by dissolution ceases to subsist.
Johnson. The False Alarm.

CO-PA'RCENER. Copa'rcenary. Copa'rtner. Copa'rtnership. } *Coparcener* is the same as *Copartner*. Fr. *Personnier* for *Pertionnier*, (Huet in Menage.) Lat. *Portio*, from *pars*, a part or share.

One who has part or share with others; a sharer. See the example from Blackstone.

Or if combattensie not please,
The land is rich and large,
And thy *coparceners* may lue,
And vs of death discharge.
Warner. Albion's England, b. iv. c. 22.

This gentleman had issue two daughters, the one of them was espoused to Denne, the other married to Archdeacon, or Mackodo, whose heirs haue at this dale the towne betweene them in *coparcenarie*.—*Stanihurst. Ireland*, an. 1254.

Being therefore *copartner* with the soul in creation, redemption, sanctification, there is good reason that the body should be comely and respectfully bestowed.
Bp. Hall. Sermon preached at Exeter.

The other laden with herrings, in *copartnership* with one Peter Heinberg, sail'd away for Stettin in Pomerania which is under your jurisdiction, there to unlade her freight.
Milton. R. Cromwell to C. Gustauus.

An estate held in *coparcenary* is where lands of inheritance descend from the ancestor to two or more persons.—And these coheirs are then called *coparceners*; or, for brevity, parceners only.—*Blackstone. Commentaries*, b. ii. c. 12.

The verdant crowns, the proud reward
Of victory, his brother shar'd,
Copartner in immortal praise.—*West. Odes*, Antist. 3.

The noble lord insists on very little more than on the excellence of their constitution, the hope of their dwindling into little republicks, and this close *copartnership* in government.—*Burke. On a Regicide Peace*, Let 4.

CO-PA'RTMENT. See Compart.

In a *copartment*, towards the head, and under the semicircle, of the letter, are his initials T. N. [Thomas Newton.]
Warton. Hist. of Eng. Poetry, vol. iii. p. 391.

COP. Cope, *v.* **Cope**, *n.* **Co'ping**, *n.* **Co'pple**, *n.* **Co'ppled.** } See Cap. A.S. *Cop*, a garment that monks used. Apex, culmen, fastigium,—the top, *cop* or head of any thing. (Somner.) High crowns were anciently called *copitan* hats, (Steevens.) *Copp'd* hills, he also says, are hills rising to a *top* or head. The upper tire of masonry, that covers a wall, is still called the *copping* or *coping*.

To cap, or cover: to rise or raise to a top or summit.

Copple is the dim. of *cop*.

His *cope* that by clipped hym. wel clene was it folden
Of double worstede ydyght doun to the hele.
Piers Ploughman. Crede.

Thei *copyd* hym as a frere. *Id.* p. 36.

Ich knew such an one, nat eyhte wynter passede
Cam yn thus y *copede*. at a court there ich dwellede.
Id. p. 409.

And thei risun up and drouen him withouten the cytee, and ledden him to the *coppe* of the hil. on which her citee was budid to cast him doun. But Jhesus passede.
Wicif. Luke, c 4.

Upon the *cop* right of his nose he hade
A wert, and theron stode a tufte of heres,
Rede as the bristles of a sowes eres.
Chaucer. The Prologue, v. 556.

Tho gan I on this hill to gone
And founde on the *coppe* a wone
That all the men that been on liue
Ne han the conning to discriue
The beautie of that like place.—*Id. House of Fame*, b. iii.

Where was a lytle *coppyd* hyll, to ye heyght wherof whan Gundoalde was comyn, the sayd Boson hym sodeynly threwe downe, and as he was rollyng down the hyll, with a great stoone he strake hym on the hede, by vyolence wherof he was forthwith slayne or dede.—*Fabyan*, vol. i. c. 123.

With Spanish spangs, and ruffes fet out of France,
With high *cops* hattes, and feathers flaunt a flaunt.
Gascoigne. The Steele Glas.

The Cape de la Vela lieth with a redde shewe not very high; and without this cape about a league there is a little *coppled* rocke.—*Hackluyt. Voyages*, vol. iii. p. 606.

And then presently thou shalt see the Cape del Aguja: the marks thereof are these: it is a low Cape, and vpon it is a *coppie* not very high, and there beginneth the high land of the Sierras Nevadas, or snowy mountains.
Hackluyt. Voyages, vol. iii. p. 606.

So, with a friend withdrawne, we way-laide him,
When gloomy night, the *cope* of heauen did dim;
And no man knew.—*Chapman. Homer. Odyssey*, b xiii.

So numberless were those bad angels seen
Hovering on wing under the *cope* of hell
'Twixt upper, nether, and surrounding fires.
Milton. Paradise Lost, b. i.

Some bending downe and *coping* toward the earth, others standing upright.—*Holland. Pliny*, b. xxv. c. 13.

—— The blind mole casts
Copp'd hills towards heaven, to tell, the earth is wrong'd
By man's oppression.—*Shakespeare. Pericles*, Act i. sc. 1.

Where died the Danish King Hubba, whose corps being there interred vnder a great heape of *copped* stones, gave name to the place, and was called Hubbiestone.
Speed. Elfred, an. 879.

—— So school boys do aspire,
With *coppe'd* hat to quelm the bee all arm'd with ire.
More. On the Soul, pt. i. b. i. s 25.

There went first a hundred and sixty priests, all in their *copes*, eight bishops next, and last of all came Bonner himself, carrying the host, to thank God for reconciling them again to his church.—*Burnet. Hist of Reform.* an. 1554.

—— Her smiles
Expansive cheer'd the undetermin'd tracts
Of all creation, from th'ethereal *cope*
August with moving fires, down to the shades
Infernal, and the reign of darkness drear.
Thompson. Sickness, b. iv.

COPE, *v.* **Cope**, *n.* } Mid. Lat. *Colpus*; It. *Colpo*; Fr. *Coup*; formerly *Coulp*; Sp. *Golpe*: which some derive, through the Lat. *Colaphus*; Gr. Κολαφος, from Κολαπτ-ειν, tundere, to bruise, (Menage.) But Wachter considers the Ger. *Klopfen*, (litera L natura mobilis, e sede nativâ transposita,) pulsare, percutere, ferire, to beat, to strike,—to be the root. In the quotation from Lord Berners's translation of *Froissart*, given to illustrate the noun "Cope," it appears that the original Fr. is *Coup*; which Cotgrave explains,—a blow, stroake, &c.: also a Vennie in Fencing. Similar to this is the usage by Shakespeare. And thus the application of the word may have been extended generally to—

A fight, encounter, battle, contest.

Junius, however, thinks it is from the A. S. *Ceap-an*, to traffick, to exchange; to buy or sell; (to pay,—*Mer. of V.*) and that it may have been extended to any kind of exchange: and thus, to *cope* with any one in fight is to *interchange* blows. We still say,—to *deal* with any person, to *deal* a blow. To *cope*, as now used, is equivalent to—

To contend, to encounter, to struggle, strive or contend with; to engage.

But the Scottysh king not regardyng his offres, not performyng his great crakes & boastes, beyng afraid to *cope* with the Englishe nacion, shamefully & sodeinly fled in the night season with all his powre & company.
Hall. Hen. VII. an. 13.

By whiche occasion, he neither would nor durst once medle or *coupe* with the earl's naule.—*Id. Hen. VI.* an. 38.

This course was greatly praysed, the seconde course they met without any hurte doynge: and the thyrde course their horses refused and wolde not *cope*.
Berners. Froissart. Cronycle, vol. ii. c. 168.

Then Sir Raynolde du Roy ran first; they came togider with good aduysemẽt; howbeit, the first course they fayled, for theyr horses refused at the *cope*, wherwith they were sore displeased.—*Id. Ib.*

These northern lords and other that were with the queene made forwarde and entring into Saint Alban's, meant to passe through the towne, and so *cope* with their enemies.
Stow. Hen. VI. an. 1461.

Mes. They say he yesterday *cop'd* Hector in the battell and stroke him downe, the disdaine & shame whereof, hath euer since kept Hector fasting and waking.
Shakespeare. Troil. & Cress. Act i. sc. 2

Bass. Most worthy gentleman, I and my friend,
Haue by your wisdome beene this day acquitted
Of grieuous penalties, in lieu whereof
Three thousand ducats due vnto the Jew
We freely *cope* your courteous paine withall.
Id. Merchant of Venice, Act iv. sc. 1.

Du. Sen. Show me the place
I loue to *cope* him in these sullen fits
For then he's full of matter.
Shakespeare. As You Like It, Act iii. sc. 1.

—— But Eve was Eve,
This far his over-match, who self deceiv'd
And rash, before-hand had no better weigh'd
The strength he was to *cope* with, or his own.
Milton. Paradise Regained, b. iv.

Can such an one be a fit person to step into the throne of David to redeem Israel, and to *cope* with all the Roman power.—*South*, vol. iii. Ser. 8.

If we preserve a communication with him by prayer, for the assistance of his Holy Spirit, we are in constant danger of a relapse. Our own powers cannot *cope* with the subtleties of the world.—*Gilpin*, vol. i. Ser. 13.

CO'PEMAN. } A. S. *Ceapman*, a chapman.
CO'PESMATE. } *Copesmate*,—a chapmate.

For this we now say, *chapman*—which is as much to say, as a merchant or *cope-man*.
Verstegan. Restit. of decayed Intelligence, c. 7.

Assure thee, Celia, he that would sell thee,
Only for hope of gaine, and that uncertaine,
He would have sold his part of paradise
For ready money, had he met a *cope-man*.
B. Jonson. The Fox, Act iii. sc. 7.

Was ever such a tatter'd rag of man's flesh
Patch'd up for *copes-mate* to my niece's daughter.
Ford. The Lady's Trial, Act v. sc. 1.

Els my conclusion is,
" If not of worth, by force perforce,
To winne her from you all,
Yea though our banisht *copes-mate* could
His British succours call."—*Warner. Albion's England.*

CO'PIE. } Lat. *Copia*, contracted from *Co-opis*; quasi cum *ope*, (Varro and Vossius.) The noun *copie*, (from the Lat. *Copia*,) adopted through the French by old writers, and among them by B. Jonson, is now obsolete.
Co'PIOUS. } Enough or more than enough, sufficiency, plenty, abundance, fulness, satiety.
Co'PIOUSLY. }
Co'PIOUSNESS. }

And also the chanoyn of Robersart, who had always ben before a good Frenche man, at the renewyng of this warre he became Englysshe and dyd fayth and homage to the kyng of Englande, who was right gladde of his seruice. Thus the knyghtes and squyers turned theyr *copies* on both parties.
Berners. Froissart. Cronycle, vol. i. c. 299.

After wee enterid the said king's londes we found all kindes of vitell plentie, and food for horse in great *copie*, as otherwyse in our other passages before made, store of gudlie rivers to drink.—*Strype. Rec. Pace, to the Emperor.*

Crying ofte that he shall not haue tyme ynough to prosecute this matter, that his audience is not receyuable of so high misteries, that he is drowned with *copie* of matier, and standeth in doubte where he may best begin.
Udal. Mark, c. 8.

He shal not onely attevne *plentie* of the tonges called *copie*, but also encrease and nourishe remembrãce wonderfully.
Sir T. Elyot. Governour, b. i. c. 10.

Besides that Paul seemeth not a little to boast himselfe, if men looke on it with a carnall eye, for he saith, that he thinketh not himself inferiour vnto the hyest apostles: and sayth agayne, that if they glory to be the ministers of Christ (though he speak vnwisely) he is more *copious* in labours, in stripes aboue measure.—*Frith. Works*, p. 64.

My censurer blames me for not opening more *copiously* what the opinions of the Lollards and the Wicklifists were.
Burnet. Records. A Letter to Mr. Anscut.

The Lacons could abide no length; the Sophistes of Greece coulde through their *copiousnes* make an elephaunt of a flye, and a mountayne of a mole-hill.—*Udal. Luke*, Pref.

I marle in what dull cold nooke he found this lady out? that (being a woman) she was blest with no more *copie* of wit, but to serve his humour thus.
B. Jonson. Every Man out of his Humour, Act ii. sc. 3.

Those who have gone afore me in that argument have made so *copious* a harvest, that the issue of my gatherings must needs have been but small, except I had with Ruth glean'd out of their sheaves.
Hales. Remains. Ser. 2 Pet. iii. 16.

If our barren wits were dried up, they might be *copiously* irrigated from those fruitful well-springs.
Burton. Anatomy of Melancholy, p. 303.

But I must now enter into the large field of our tonge *copiousnesse*, and perhaps long wander vp and downe without finding easie way of issue, and yet leaue many parts thereof vnsurueied.—*Camden. Remains. The Eng. Tongue.*

Nature itself cannot err, and as men abound in *copiousness* of language; so they become more wise, or more mad than ordinary.—*Hobbs. Of Man*, pt. i. c. 4.

The subject [doing good] is so *copious*, that the study of a whole life cannot exhaust it.—*Sharp. Works*, vol. i. Ser. 3.

I could account for his [Oree] improving in health as he grew older, only from his drinking less *copiously* of the ova in his present station as a private gentleman, than he had been accustomed to do when he was regent.
Cook. Voyage, vol. vi. b. iii. c. 7.

The sense of the laws, I am sure, is on my side, which are by no means sparing of the orator's time, it is not brevity, but *copiousness*, a full representation of every circumstance, which they recommend.—*Melmoth. Pliny*, b. i. Let. 20.

CO-PLANT. Lat. *Planto*.
To *plant* with something else, at the same time, in the same place.

Now France being a passable and plain pervious continent, the Romans quickly diffus'd and rooted themselves in every part thereof, and so *co-planted* their language, which in a short revolution of time came to be call'd Romand.
Howell, b. iv. Let. 19.

CO-PO'RTION. Lat. *Portio*, from *Pars*, a part or share. See COPARCINER.

Faire lady, let it not you seeme disgrace
To beare this burden on your dainty backe;
Myselfe will bear a part, *co-portion* of your packe.
Spenser. Faerie Queene, b. vi. c. 2.

CO'PPER, *n.* } Fr. *Cuyvre*; Sp. *Cobre*; A. S. *Cyper*; Dut. *Koper*; Ger. *Kopfer*; Lat. *Cuprum*, i. e. *ex Cyprium*; *Cyprian* brass. *Cuprum* is not found in any writer earlier than Spartianus.
Co'PPER, *adj.* }
Co'PPER, *v.* }
Co'PPERAS. }
Co'PPERISH. }
Co'PPEROSE. }
Co'PPERY. }

For lyke as to a true syluer grote a false *coper* grote is neuer the lesse contrary though it be quick syluered ouer, but so muche the more false in how much it is counterfeited the more lyke to the trouth, so, &c.
Sir T. More. Workes, p. 220.

His sawcy *coppered* nose, and fierce staring eyes,
His common slanderous tales, which he did in this world devise,
Made Pluto stand in dread. *North. Plutarch*, p. 288.

For brass, no original, but a compound metall, is made of this stone [*lapis calaminaris*] and *copper*; and becometh more hard than *copper* alone, and therefore the more serviceable for many other purposes.
Fuller. Worthies. Somersetshire.

Divers witnesses were produced, *viva voce*, who proved the death of several of the parliament party before Colchester, the shooting of poisoned bullets loaded in *copperas* from the town.—*Whitelock. Memorials*, an. 1648.

In this fell there is a large vein of *copperish* sulphur.
Robinson. Nat. Hist. of Cumberland & Westm. 1709.

Although it may be question, whether in this operation, the iron or *coperose* be transmuted, as may be doubted from the cognation of *coperose* with *copper*; and the quantity of iron, remaining after the conversion.
Brown. Vulgar Errours, b. ii. c. 2.

Some springs in Hungary highly impregnated with vitriolick salts, dissolve the body of iron put into the spring and deposite in lieu of the *irony* particles carried off, *coppery* particles brought with the waters out of the neighbouring *copper mines*.—*Woodward. On Fossils.*

But as a poor pretending beau,
Because he fain would make a show,
Nor can arrive at silver lace,
Takes up with *copper* in the place.—*Swift. To Mr. Delany.*

I also left with him the inscription plate he had before in keeping, and another small *copper-plate*, on which were engraved these words: "Anchored here, His Britannic Majesty's ships, Resolution and Adventure, Sept. 1773.
Cook. Voyage, vol. iii. b. i. c. 12.

CO'PPICE, or } A little wood (says Minshew); from Fr. *Couper*, i. e. scindere, to *cut down*; because it is underwood not appointed to grow to great trees, but to *be cut downe*. Junius thinks, manifestly, from the Gr. Κοπτειν, to cut. Κοπαδες, in Hesychius, is arbores cæduæ. May it not be wood *copped* or lopt, headed down; polled?
COPSE, *n.* }
COPSE, *v.* }
Co'PSY. }

O that thy name were carv'd on every tree,
That as these plants still great, and greater grow,
Thy name, dear nymph, might be enlarged so,
That every grove and *coppice* might speak thee.
Drayton. The Muses' Elysium, Nymph. 4.

By *coping* the starveling in the places where they are new sown, [you may] cause them sometimes to overtake even their untouch'd contemporaries.—*Evelyn. Forest Trees*, c. 3.

Why kept he not amongst the fennes?
Or in the *copses* by,
Or in the woods and braky glennes,
Where hawes and acorns lie?
Browne. The Shepheard's Pipe, Ecl. 2.

But lo, from forth a *copse* that neighbours by,
A breeding jennet, lusty, young and proud,
Adonis' trampling courser doth espy
And forth he rushes, snorts, and neighs aloud.
Shakespeare. Venus & Adonis.

Generally *copse-wood* should be cut close, and at intervals as the growth requires.—*Evelyn. Forest Trees*, c. 3. s. 16.

When the French advanced, our men fired upon them, both in front and from the *coppices*, with that fury, and with such success that they began to run.
Burnet. Own Time, an. 1708.

Try we thy candour farther: higher art
And more luxurious, haply too, more vain,
Adorns yon southern *coppice*.—*Mason. English Garden.*

The tardy loiterers of his dwindling copse.
Dodsley. Agriculture, c. 2

—— Let the bulky wain
Through dusty roads roll nodding; or the bark
That silently adown the cerule stream
Guides with white sails, dispense the downy freight
To *copsy* villages on either side,
And spiry towns. *Dyer. The Fleece*, b. ii.

CO'PTANK. The same as *Copatan*. (See COP.)
Mr. Nares produces an instance of it written *coppletank*; and another—*coppin-tank*. Other examples are given by Mr. Steevens, in his Note on *Copetan*.

Ulysses revileth not Thersites with these termes. Thou halting and lame squire, thou bald pate, thou *coptank*; thou art camel backt, crump shouldered: but rather reproacheth him with his vaine babbling and indiscreet language.
Holland. Plutarch, p. 39.

For he went not without breeches, nor did wear a long gown trayling on the ground, nor a high *coptanct* hat, but took a mean apparel between the Medes and the Persians
North. Plutarch, p. 578.

CO'PULATE, *v.* } Lat. *Copulare*, *atum*. Vossius,—Συμπλοκη, from πλοκη, sive πλοκα, (from πλεκ-ειν, plect-ere, nect-ere,) and by metathesis *copla*: or it may be from the Hebrew.—Scheidius thinks *copula* is *coapula*, from *apere*, i. e. *nectere*.
CO'PULATE, *adj.* }
COPULA'TION. }
Co'PULATIVE, *adj.* }
Co'PULATIVE, *s.* }
Co'PULATIVELY. }
To connect, to conjoin, to unite; and sometimes restricted, as *couple* is, to the conjunction or union of *two* only. See To BRACE.

He shal be born by the *copulation* of the father and mother, as other men not, as some say, of a lone virgin.
Strype. Mem. A Popish Discourse of Antichrist.

This man is so cunning in his inclusiues & exclusiues, that he discerneth nothing betwene *copulatiues* and disiunctiues.—*Sir T. More. Workes*, p. 943.

Great feasts were made in Holland, and great sport,
Because of this new match of *copulation*,
But greater shall in Zeland by report,
For which there was great care and preparation.
Harrington. Orlando, b. ix. s. 87.

For the conjunction και is not to be taken here for a *copulative*, but, as και is frequently in the Hebrew, for a conjunction casual.—*Mede. Works*, b. i. Dis. 24.

But if the force of custom, simple and separate, be great, the force of custom *copulate*, and conjoyned, and collegiate, is far greater.—*Bacon. Ess. Of Custom and Education.*

By this rule it is also, that words are taken and construed, sometimes by extension, sometimes by restriction; sometimes by implication: sometimes a disjunctiue for a *copulatiue*; a *copulatiue* for a disjunctiue.
State Trials. The Case of the Postnati, an. 1608.

Then the promise in the same tenour *copulatively*. And will give unto thee (still with the same specialty) the keys, &c. and whatsoever thou, &c.
Hammond. Works, vol. ii. p. 384.

But, I suppose, we owe this benefit wholly to the growth and progress of Christianity in the North, by which early and undistinguished *copulation*, or multitude of wives, were either restrained or abrogated.
Sir W. Temple. On the United Provinces, c. 1.

And for the same reason I understand the Israel of God, to be the same with those who walk by this rule, though joined with them by the *copulative* και, and; no very unusual way of speaking.—*Locke. Gal* vi. 11—18. N. 16.

Like land animals they have warm blood, *copulate*, bring forth, and suckle their young, shewing a strong attachment to them.—*Pennant. British Zoology. Cetaceous Fishes.*

The other season in which it is dangerous to come in their [bears] way, is at the time of their *copulation*, which is generally about this time of the year.

Cook. Voyage, vol. vii. b. v. c. 5.

CO'PY, *v.* / Co'PY, *n.* / Co'PYING, *n.* / Co'PIER, or Co'PYER. / Co'PYIST, or Co'PIST. } Fr. *Copier*; It. *Copiare*; Sp. *Copiar*; Dut. *Kopieren*. *Copiam dare*, *copiam facere exscribendi, describendi*. (See Junius, Skinner, and Menage.) To *copy* is—

To multiply writings; i. e. to write from another writing what is there written; to write, to transcribe, describe or delineate from any pattern, model or example; to describe or delineate in imitation or resemblance; to imitate; to strive to resemble,—to follow an example.

Copy-hold, — see the quotation from Blackstone.

But neither I, neither all the frēdes I could make, might attaine any *copie*, but onely one written *copie*, whiche as it seemed was drawen out in great hast: notwithstandyng I can not well ✱dge what the cause should bee, that his boke is kept so secret.—*Prith. Workes*, p. 108.

Then with relaxed rein admonishing
Her smoaking steeds, they snatch'd her coach away
With sparkling, foaming fervor, *copying*
Her hasty indignation.—*Beaumont. Psyche*, c. 5. s. 250.

These, and a thousand more, the fane adorne;
Their fates were painted, ere the men were born,
All *copied* from the heavens, and ruling force
Of the red star, in his revolving course.

Dryden. Palamon & Arcite.

This order has produced great numbers of tolerable *copyers* in painting, good chimers in poetry, and harmless projectors in poeticks.—*Tatler*, No. 166.

I need not enlarge on this relation. It is evident from hence, that the Sorbonists were the original, and our schismaticks in England were the *copiers* of rebellion; that Paris began, and London followed.

Dryden. Vindication of the Duke of Guise.

This person suddenly going for Africk before the transcript had been examined, and not taking care to leave all the first *copy*, the author found one or two [blanks] where he was not able to repair the *copist's* omissions.

Boyle. Works, vol. ii. p. 467. *The Publisher to the Reader.*

Now whether the writer be poet, philosopher, or whatever kind; he is in truth no other than a *copist* after nature.

Shaftsbury. Advice to an Author, pt. iii. s. 3.

This primary or original *copying*, which in the ideas of Philosophy is imitation, is, in the language of criticism, called invention.—*Hurd. Poetical Imitation*, s. 1.

But as all these *copyists* were not equally dexterous in effacing and cleaning these manuscripts, I have seen some in which a part at least of the former writing might be read.

Jortin. Remarks on Ecclesiastical History.

As such tenants had nothing to shew for their estates but these customs, and admissions in pursuance of them, entered on those rolls, or the *copies* of such entries witnessed by the steward, they now began to be called tenants by *copy* of court roll, and their tenure itself a *copyhold*.

Blackstone. Commentaries, b. ii. c. 6.

COQUE'TTE, or / Coque't, *n. v. adj.* / Co'QUETRY. / Co'QUETTISH. } *Cocket*, brisk, apish, pert, (North, Grose.) Perhaps, as Skinner thinks, from the Fr. "*Coqueter*, i.e. to chuck, as a *cock* among hens; also to strowt it, like a *cock* on his own dunghill," Cotgrave; who in v. *Coquardise*, uses *cocketness*, as its English equivalent. *Coquetry* is applied to—

Assumed, pretended, affected, forced liveliness, vivacity, or cheerfulness; to insincere attempts to please or be pleasing, to be agreeable, attractive or alluring.

Phillis, who but a month ago
Was marry'd to the Tunbridge beau,
I saw *coquetting* t' other night
In public with that odious knight.

Swift. Cadenus & Vanessa.

The *coquet* is in particular a great mistress of that part of oratory which is called action, and indeed seems to speak for no other purpose, but as it gives her an opportunity of stirring a limb, or varying a feature, of glancing her eyes, or playing with her fan.—*Spectator*, No. 247.

Coquet and coy at once her air,
Both study'd, though both seem neglected;
Careless she is with artful care,
Affecting to seem unaffected. *Congreve. Amoret*

If a man considers that all his heavy complaints of wounds and deaths rise from some little affectations of *coquettry*, which are improved into charms by his own fond imagination, the very laying before himself the cause of his distemper, may be sufficient to effect the cure of it

Spectator, No. 377.

The most steady foresight and predisposing order to have every body and every thing ready in its place, and prepared to take advantage of the fortunate figurative moment in this *coquetting* climate of ours.—*Burke. On Scarcity.*

Leviculus discovered that this coarseness was nothing more than the *coquetry* of Cornhill, and the next day returned to the attack.—*Rambler*, No. 182.

So you with coy *coquettish* art
Play wanton round your lover's heart
Invisible and free:
Love's balmy blessing would you try,
No longer sport a butterfly
But imitate the bee.—*P. Whitehead. Butterfly & Bee.*

CO'RAL, *n.* / Co'RAL, *adj.* / Co'RALLINE. / Co'RALLOID, *adj.* / CORALLO'IDAL. } Fr. *Corail*; It. *Corallo*; Sp. *Coral*; Lat. *Corallium*; Gr. Κοραλλιον; of unsettled etymology. Vossius produces various conjectures, and among them, that contained in the passage quoted from Holland's translation of *Pliny*, (qv.)

Of small *corall* about hire arm she bare
A pair of bedes, gauded all with grene;
And theron hong a broche of gold ful shene.

Chaucer. Prologue, v. 138.

A little mouth with decent chin,
a *corall* lip of hue,
With teethe as white as whale his bone
ech one in order due.—*Turberville. Praise of his Love.*

It is said that this plant [*corall*] whilst it groweth and is alive, if a man touch it never so little, becomes as hard immediatly as a stone. The fishers therefore to prevent that inconvenience (as knowing the nature thereof) either pluck it up with their nets, or cut it with some sharpe edged yron tooles: which is the cause that it is commonly called *curalium*, as some make interpretation of the word, (ὁτι *εν ὰλι κορεννται*, because it is *cut* and shorne (as it were) *in the sea*.)

Holland. Pliny, b. xxxii. c. 2.

Besides which fuel, the Dr. tells me, he observed vessels and seed in *coralloid* shrubs.

Derham. Physico-Theology, b. x. Note (p)

Now that plants and ligneous bodies may endurate under water without approachment of air, we have experiment in *coralline*, with many *coralloidal* concretions.

Brown. Vulgar Errours, b. ii. c. 5.

It is a tradition amongst naturalists that *coral* grows soft at the bottom of the sea, but when it is brought up into the open air, though it retains its bulk and figure, it hardens into a stony concretion.—*Boyle. Works*, vol. i. p. 114.

The weather being equally, with rain, I anchored, at the approach of night, in fifteen fathoms' deep water, over a bottom of *coral-sand*, and shells.

Cook. Voyage, vol. v. b. ii. c. 3.

CORA'NTO, or / Corra'nto. } Fr. *Courante*; It. *Corrente*; a swift and lively dance. See the quotation from Sir John Davies, in *v.* CURRENT.

CORB, *n.* / Corb, *adj.* } "Fr. *Courbe*, curvus, curva, curba," (Menage.) "Fr. *Courbe*, adj.

Crooked, bowed, vaulted, arched, bent, archwise," (Cotgrave.)

Hir front was narowe, hir lockes hore,
She loketh foorth, as doth a more: [Moor]
Hir necke is short, hir shulders *courbe*,
That might a man's luste distourbe.—*Gower. Con. A.* b. i.

It was a bridge ybuilt in goodly wise
With curious *corbes*, and pendants grauen faire.

Spenser. Faerie Queene, b. iv. c. 10.

Or siker thy head very tottie is,
So on thy *corbe* shoulder it leanes amisse.

Id. Shepherd's Calendar. February.

CORD, *v.* / Cord, *n.* / Co'RDAGE. / Co'RDED, *adj.* } Fr. *Corde*; It. *Corda*; Sp. *Cuerda*; Dut. *Korde*; Gr. Χορδη, intestinum; and hence *Chorda*, i. e. fides ex *intestino* contorto et arefacto; applied to the strings of a musical instrument, because they are made of the cords or *intestines* of animals, (Lennep and Vossius.) And thence applied, says Junius, ad *funem* simili ratione *contortum*. Applied to—

A string or rope wreathed or twisted.

Thanne knyghtes kittiden awei the *coordis* of the litil boot, and suffriden it to salle awei.—*Wiclif. Dedis*, c. 27.

He set him up withouten wordes mo,
And with his axe he smote the *cord* atwo;
And doun goth all.—*Chaucer. The Milleres Tale*, v. 3818.

——— And thervpon
Downe goth the *corde* into the pit,
To whiche he hath at ende knit
A staffe, wherby he saide, he wolde,
That Adrian hym shulde holde.—*Gower. Con. A.* b. v.

Of the same wool, being mixed with one third part of horse haire they make all their *cordage*.

Hacklugt. Voyages, vol. i. p. 89.

I willingly on some conditions come
Into their hands, and they as gladly yield me
To the uncircumcis'd a welcom prey,
Bound with two *cords*; but *cords* to me were threds
Toucht with the flame. *Milton. Samson Agonistes.*

From this self same tree [the palm tree] there is drawn a kind of fine flax, of which people make their garments, and with which in the East India they prepare the *cordage* for their ships.—*Raleigh. History of the World*, b. i. c. 2. s. 12.

His *corded* ladders readily prepar'd.

Drayton. The Barons' Wars, b. iii.

Pro. Know (noble lord) they haue deuis'd a meane
How he her chamber window will ascend,
And with a *corded* ladder fetch her downe.

Shakespeare. Two Gentlemen of Verona, Act iii. sc. 1.

It is very observable, that the same word which in the Greek text is rendered by ωδινας, and in the English by pains, in the Hebrew signifies not only pain, but also a *cord* or band, according to which it is very easy and proper to *conceive*, that the resurrection discharged Christ from the *bands* of death.—*South*, vol. iii. Ser. 8.

There is no country has better land or water for flax and hemp; and I do verily believe, the navy may be provided here [in Ireland] with sailing and *cordage* cheaper by far than in England.—*Locke. Works. Molyneux to Locke.*

Of the leaves of these plants, with very little preparation, they make all their common apparel; and of these they make also their strings, lines, and *cordage* for every purpose, which are so much stronger than any thing we can make with hemp, that they will not bear a comparison.

Cook. Voyage, vol. ii. b. ii. c. 8.

CO'RDATE. Heart-shaped; from *Cor*, *cordis*, the heart.

The young birds vary in having on their breasts transverse bars instead of *cordated* spots.

Pennant. British Zoology. Genus Falcon.

The belly with *cordated* spots.—*Id. Ib. The Jack Snipe.*

CORDELI'ER. A grey frier, says Minshew, of the order of St. Francis, so called because he weares a *coard* about his middle full of twisted knots.

'Twas there then in civil respect to harsh laws,
And for want of false witness to back a bad cause,
A Norman, though late, was oblig'd to appear,
And who to assist, but a grave *cordelier*!

Prior. The Thief and the Cordelier.

CO'RDIAL, *adj.* / Co'RDIAL, *n.* / Co'RDIALLY. / CORDIA'LITY. / Co'RDIAL-WISE. / Co'RDIAL-WATER. } Fr. *Cordial*; It. *Cordiale*; Sp. *Cordial*; Lat. *Cor*, *cordis*, a general name given to those medicines, which purge not, but only comfort the *heart*, and the bodie decayed, (Minshew.) And see the quotation from Sir T. Elyot. Applied (met.) to—

Any thing that comforts, or cheers the spirits.

Cordial, the *adj.*—hearty.

For gold in phisike is a *cordial*;
Therfore he loved gold in special.

Chaucer. The Prologue, v. 445.

Al things whiche be *cordiall*, that is to say, which do in any wise *comfort the heart*, do resist pestilence, vehement anger, or heauinesse, &c.—*Sir T. Elyot. The Castel of Helth.*

The first doth encourage my fainting *harte*, and the seconde doth begin (already) to employ my vnderstanding, for (alas my good lord) were not the *cordial* of these two precious spiceries, the corosyue of care would quickely confound me.—*Gascoigne. The Steele Glas.*

And first behold this *cordial* julep here
That flames, and dances in his crystal bounds,
With spirits of balm and fragrant syrups mix'd;
Not that Nepenthes, which the wife of Thone
In Egypt gave to Jove-born Helena,
Is of such pow'r to stir up joy as this,
To life so friendly, or so cool to thirst.

Milton. Comus, l. 672.

Many restoratiues, of vertues rare,
And costly *cordialles* shee did apply,
To mitigate his stubborne malady,
But that sweete *cordiall*, which can restore
A loue-sick hart, she did to him envy.

Spenser. Faerie Queene, b. iii. c. 5.

But pitying Magd'lens honest sorrow, He
Whose angle potent word all clouds can clear,
In love's mid tone, the only musick she
Could *cordially* relish, treats her ear.
Beaumont. Psyche, c. 16. s. 164.

That the practice of the ancients had any respect of *cordiality* or reference unto the *heart*, will much be doubted, if we consider their rings were made of iron.
Brown. Vulgar Errours, b. iv. c. 4.

For highest *cordials* all their virtue lose,
By a too frequent and too bold a use;
And what would cheer the spirits in distress,
Ruins our health when taken to excess.
Pomfret. The Choice.

It must indeed be owned that, the greater the number of John's disciples had been, the greater influence it would have had upon the cause of the Messiah, if all of them had *cordially* received their master's testimony concerning Him.
Hoadly. Works, vol. iii. Ser. 11.

That our most bitter foes (so much depends
On men of name) are turned to *cordial* friends.
Churchill. The Candidate.

And when disease assaults the heart,
When sickness triumphs over art,
Reflections on a life well past,
Shall prove a *cordial* to the last.—*Cotton. Visions in Verse.*

Then would Britain and Ireland have but one interest; and it is rank absurdity in politics to expect any *cordiality* between them, whilst their interests are separate.
Anecdotes of the Life of Bp. Watson, vol. i. p. 212.

CORDOVA'N, *n.* }
CORDOVA'N-SKIN. }
CO'RDWAIN, *n.* }
CO'RDWAINER. }
Cordovan or *cordwaine*, variously written; sometimes following the Fr. and Sp. *Cordovan* and sometimes the Dut. *Kordewaine*; It. *Cordovano*. Leather, so called from *Corduba* in Spain, (Junius and Menage.)

His here, his berde, was like safroun.
That to his girdle raught adoun,
His shoon of *cordewane*.
Chaucer. Rime of Sir Thopas, v. 13,662.

Cordowes skinnes tanned white, to be made blacke, of them great quantity, and also course wooll to make beds.
Hackluyt. Voyages, vol. ii. pt. i. p. 127.

For as a poore man is as well of y^e churche as is the pope, so is a *cordewer* as wel an English man or a French man, as is the kinge of either countrye.—*Sir T. More. Workes*, p. 772.

In this yere was also an act made by auctoritie of the comen codsayll of Ladon, that vpon y^e Sondaye should no maner of thynge within the fraunchise of y^e cytee be bought or solde, nother vytayl nor other thyng, nor none artificer should brynge his ware to any man to be worne or occupyed that day, as taylliours' garmentes or *cordwaynors'* shoys.—*Fabyan. Hen. VI.* an. 1545.

Buskins he wore of costliest *cordwaine*,
Pinkt vpon gold, and paled part per part,
As then the guize was for each gentle swaine.
Spenser. Faerie Queene, b. vi. c. 2.

The shepherd wore a sheep-gray cloak,
Which was of the finest lock,
That could be cut with sheer,
His mittens were of bawzons' skin,
His cockers were of *cordiwin*.—*Drayton*, Ecl. 4. *Pastorals.*

Ano. You musk cat,
Cordevant skin, we will not take your answer.
Beaum. & Fletch. Loyal Subject, Act iii. sc. 6.

CORE, *n.* Fr. *Cœur*; It. *Cuore*; from the Lat. *Cor*, q. *cor* fructus, (the *heart* of the fruit,) quoniam instar *cordis* in medio situm est. Seeing that like the *heart* it is placed in the centre, (sc.) of fruit, vegetables, &c.

Core is used emphatically with the heart, as *My heart's core*,—the utmost part or recess of the heart. And see the usage in *Piers Plouhman*.

Knowst thow a *core* seynt quath ich that men clepeth treuthe.—*Piers Ploughman*, p. 120.

And saith, dede flesh must nedes
Be cut out of the *core*;
For rotten wither'd wedes
Can heale no greuous sore.
Incertaine Auctore. The Louer lamenteth, &c.

The *core* of rebellion, as you have seen by this, and read of other rebellions, are the universities, which nevertheless are not to be cast away, but to be better disciplined.
Hobbs. Behemoth, pt. i.

Such fruit, I ween, did once deceive
The common parent of mankind,
And made transgress our mother Eve:
Poison its *core*, though fair its rind.—*Prior. Nonpareil.*

For oft engender'd by the hazy north,
Myriads on myriads, insect armies waft
Keen in the poison'd breeze; and wasteful eat,
Through buds and bark, into the blacken'd *core*,
Their eager way. *Thomson. Spring.*

CO-RE'IGNERS. *Reigners* or rulers or governours, in union or conjunction with others. See To GOVERN, and To REIGN.

For which cause they are called not only by Maximus Tyrius συναρχοντες θεω, *co-rulers* with God, but also by Plato himself, τω μεγιστω δαιμονι συναρχοντες, the *co-governours* and *co-reigners* with the Supreme God.
Cudworth. Intellectual System, p. 246.

CO-RI'VAL, or }
CORRI'VAL, *v.* }
CORI'VAL, *n.* }
CORI'VAL, *adj.* }
CO-RI'VALRY. }
CO-RI'VALTY. }
CO-RI'VALSHIP. }
Lat. *Rivalis*, from *Rivus*, a river. Simplicius est *rivales* dici, quia ut agricolæ *rivum* habentes communem, de usu aquæ, ut de aquæ ductu, et aliis, sæpe contendunt. ita, &c. (Vossius.) And in Ulpian, quoted by Gesner, it is said, "Si inter *rivales*, id est, qui per eundem *rivum* aquam ducunt, fit *contentio* de usu aquæ, &c." And then applied, generally, to those—

Who contend or strive for the same object; competitors.

Warner uses *Co-rive*.

It lesser greeueth he should grudge
That I with him *co-riue*,
Than his so presumptorie speach
In your dispite to wiue.
Warner. Albion's England, b. iii. c. 15.

Then Scotland warr'd on England, and
In that same warre did end
The knight that had *corvued*; so
The ladie lost each frende. *Id. Ib.* b. vii. c. 36.

——— Where's then the sawcy boate,
Whose weake vntimber'd sides but euen now
Co-riual'd greatnesse? Either to harbour fled,
Or made a toste for Neptune.
Shakespeare. Troil. & Cress. Act i. sc. 3.

About this time Cardinal Pool, sent for by the king and queen, came over into England: and had come sooner, but that the emperor, fearing he might prove a *corrival* with his son Philip, had used means to stop his passage.
Baker. Q. Mary, an. 1555.

And as the title and right to the crowne of England, and the jurisdiction thereof hath thus from time to time beene decided and setled in and by our parliaments, so hath the title and jurisdiction of the crowne of Scotland, beene frequently discussed and setled in our parliaments, upon appeales made to them by the kings of Scotland, and their *corrivals* to that crowne.
Prynne. Soveraigne Power of Parliaments, pt. i. p. 98.

To reproach the Roman Church for this idolatrous *corrivalry*, or rather prelation of the virgin in religious worship before Christ.
More. Expos. of the Seven Churches, (1669.) Pref.

By the *corrivalship* of Shagad his false friend, Rustan was destroyed.—*Sir T. Herbert. Travels*, p. 149.

It is cleare that our Saviour never meant to compare one tradition with another, as approving some, rejecting others, but with indignation cõplains, that traditions were obtruded to God's people, in a *corrivaltie* with the written word.
Bp. Hall. The Old Religion, c. 16. s. 9.

CORK, *v.* }
CORK, *n.* }
CO'RKY. }
Dut. *Kork*; Ger. *Corck*; Sp. *Corcho*. All, by contraction, from the Lat. *Cortex*, the bark; for it is in truth the (*cortex* arboris) *bark* of a tree, (Skinner.) Cortex ex *corium* et *tego*, quia quasi *corium tegat*, (Isidorus.)

Corky,—of or pertaining to, having the qualities of a *cork*; light as a *cork*.

Now concerning *corke*, the woodie substance of the tree is very small, the mast as bad, hollow, spongeous, and good for nothing; the barke only serveth for many purposes.
Holland. Plinie, b. xvi. c. 8.

Tyr'd with pinn'd ruffs and fans and partlet strips,
And busks and verdingales about their hips:
And tread on *corked* stilts a prisoner's pace.
Bp. Hall, b. iv. Sat. 6.

The swelling sea seethes in his angry waves,
And smites the earth that dares the traitors nourish:
Yet oft his thunder their light *cork* outbraves,
Mowing the mountains, on whose temples flourish
Whole woods of garlands.
P. Fletcher. Christ's Victory in Heaven.

For 'tis impossible for him, who hath fully valued the weight of his general guilts, each of which hath lead enough to sink the most *corky*, vain, fluctuating, proud, stubborn heart in the world; 'tis impossible, I say, for him either wilfully to run into any actual sins, or insolently to hold up his head in the pride of his integrity.
Hammond. Works, vol. iv. p. 644.

When you fish, thus,—use a large *cork-float*, and lead your line about nine inches from the bottom, otherwise the minnow will come to the top of the water.
Walton. Angler, pt. i. c. 12.

After this a canoe was left fixed to a grapnel in the middle of the harbour, with a bottle in it well *corked*, inclosing a letter to Mr. Hughes.—*Anson. Voy. Ro. the Wo.* b. ii. c. 13.

Or haply on some river's cooling bank,
Patiently musing, all content I stand
To hook the scaly glutton. See! down sinks
My *cork*, that fearful monitor.—*Somervile. Field Sports.*

They twist each easy fool about,
Nor let them in nor let them out,
But keep them twirling on the fire
Of apprehension and desire,
As cock-chafers with *corking-pin*
The school boy stabs to make them spin.
Lloyd. A Familiar Letter of Rhymes.

CO'RMORANT, *n.* }
CO'RMORANT-LIKE. }
Corvus marinus, mergus, the sea-crow. "Fr. *Cormoran*; It. *Corvo marino*; Sp. *Cuervo marino*; ob notabilem *voracitatem*," (Junius.) See CORVORANT.

See the quotation from Dampier.

Cormorants are just like young ducks in shape, having such feet and bills, they are black with white breasts, and live on small fish, which they take near the shore, or on worms, which they get out of the mud at low water, they taste very fishy, yet are indifferent good meat, they being very fat.—*Dampier. Voyage*, an. 1676.

A shag, or *cormorant*, flew several times round the ship. As these birds are seldom, if ever, known to fly far out of sight of land, I judged that some was not far distant.
Cook. Voyage, vol. vi. b. v. c. 12.

CORN, *v.* }
CORN, *n.* }
CO'RNY. }
Goth. *Kaurn*; A.S. *Corn*; Dut. *Koren*; Ger. *Kern*. Martinius thinks from the Lat. *Granum*, (a gerendo, Varro,) by metathesis; "And with him," says Skinner, "I fully agree." Junius,—fortasse a κορεω vel κορεννυμι, satio, saturo.

Corned-meat,—A. S. *Ge-cornad*, sale conditus.

To *corn*,—to form into *corns* or grains.

Corn is much used prefixed, as *corn*-fed, *corn*-floor, &c.

That water suththe heve aros, & muche is lond asenete,
And mo then ten thousend men wonderliche adrenete
The thridde time, tho grene *corn* in somer asolde *curne*,
To foule wormes muchedel the eres gonne turne.
R. Gloucester, p. 48, 91.

Thanne he seide to hise disciplis, sothely ther is mychc ripe *corn* but fewe work men. Therfore preye ye lord of the ripe *corn* that he sende work-men into his ripe *corn*.
Wiclif. Matthew, c. 9.

Vpon the wardein besily they crie,
To yeve him leve but a litel stound,
To gon to mille, and seen his *corn* yground.
And hardily they dorsten lay hir necke,
The miller should not stele hem half a pecke
Of *corn* by sleighte, ne by force hem reve.
Chaucer. The Reves Tale, v. 4006, 4009.

Now I have dronke a draught of *corny* ale,
By God I hope I shal you tell a thing,
That shal by reson ben at your liking.
Id. The Pardoneres Tale, v. 12,390.

The summer's *corny* crowne,
The winter's frosty gowne,
Nought but thy badge, thy tyvery are.
Sir P. Sidney, Ps. 74.

The wylie labourer in one yere laboureth to geat *cornes* togither, and in an other yere he soweth and gathereth.
Golden Boke, c. 43.

When in one night, ere glimpse of morn
His shadowy flail had thrash'd the *corn*.
Milton. L'Allegro

——— And, these scarce blown,
Forth flourish't thick the clustring vine, forth crept
The smelling gourd, up stood the *corny* reed
Embattell'd in her field. *Id. Paradise Lost*, b. vii.

He brought me sulpher and salt-petre, and I weighed a portion of each of these, and of coals I gathered up in the hearth, and beat to powder. While his man mixed these in a little engine, I made a small sieve of parchment, which I pricked full of holes with a small iron made hot, and this was to *corn* it.—*Dampier. Voyage*, an. 1688.

His angel 'twas, that did before you go,
Tam'd savage hearts, and made affections yield
Like ears of *corn* when wind assaults the field.
Waller. To the King. On his happy Return.

——— And bringing home the *corny* ear,
By what instruction does she bite the grain,
Lest, hid in earth, and taking root again,
It might elude the foresight of her care.
Prior. Solomon. Knowledge

CORN.
CO'RNAGE.
CO'RNEOUS.
CORNI'GEROUS.
CO'RNICLE.
CORNI'CULATE.

Corns on the feet, so called because hard, like *horn*, (instar *cornu*, Skinner.) *Cornua* a *curvore* dicta, quod pleraque *curvantur*, (Varro.)

For such as have *corneous* or horny eyes, as lobsters and crustaceous animals, are generally dim-sighted.
Brown. Vulgar Errours, b. iii. c. 18.

If they be dextrously dissected, there will be found on either side two black filaments or membranous strings, which extend into the long and shorter *cornicle* upon protrusion.—*Id. Ib.* b. iii. c. 20.

By the same trick it hath been clearly shown,
That Venus moon-like grows *corniculate*
What time her face with flusher light is blown.
More. On the Soul, pt. ii. b. iii. c. 3. s. 62.

That therefore the deer is no short-lived animal, we will acknowledge: that comparatively, and in some sense long-liv'd we will concede; and thus much we shall grant if we commonly account its dayes by thirty six or forty; for thereby it will exceed all other *cornigerous* animals.
Brown. Vulgar Errours, b. iii. c. 9.

And therefore we observe, that nature in other *cornigerous* animals, hath placed the *horns* higher and reclining, as in bucks.—*Id. Ib.* b. v. c. 29.

But in *cornigerous* animals, which chew the cudd, there are no lesse then four divisions of distinct position and office [in the ventricle]—*Id. Cyrus' Garden*, c. 3.

I committed him into the hands of Dr. Thomas Smith in King street (my own *corn-cutter*) who attended in an outer room, and wrought so speedy a cure upon him, that I thought fit to send him also away without his cane.
Tatler, No. 103.

Tenure by *cornage*, which was to wind a *horn* when the Scots or other enemies entered the land, in order to warn the king's subjects, was (like other services of the same nature) a species of grand sergeantry.
Blackstone. Commentaries, b. ii. c. 5.

CO'RNEMUSE, or CO'RNAMUTE. It. *Cornimusa*. A bag-pipe.

The hoby, sagbot deepe, recorder, and the flute;
Even from the shrillest shawme unto the *cornamute*.
Drayton. Poly-Olbion, s. 4.

CO'RNER. CO'RNERED. CO'RNERLESS. "Fr. *Cornière*, angulus; anguli enim instar *cornuum* protuberant," (Skinner.) Of similar origin is *angulus*. See ANGLE.

The part inclosed by the intersection of lines produced; consequentially—

A confined or narrow place, a secret or concealed place.

——— And belly chere y cornen
With crochetes on *corneres*.—*Piers Ploughman. Crede.*

But he biheelde hem and seide, what thanne is this that is wrytun, the stoon which men bildinge repreueden this is madd into the heed of the *corner*?—*Wiclif. Luke*, c. 20.

And he beheide them and sayde: what meaneth thys then that is wrytten: the stone that the bylders refused, the same is made the head *corner-stone*.—*Bible*, 1551. *Ib.*

This plaine lyes quite vnknown, and *corners* saulf to lurck within,
Whether on the left hand, or the right the battayle you begin.—*Phaer. Virgill. Æneidos*, b. xi.

Every hedde of college to weare when they goo abrode, longe gownes, of bodes, or typetts, and square or four *cornered* cappe, as the lawdable custome hathe bene heretofore.—*Strype. Life of Parker*, App. No. 40.

But thee alone (Bartoldoes noble sonne)
This little *corner* keepes, exiled farre
From all the world, buried in sloth and shame,
A carpet champion for a wanton dame.
Fairefax. Godfrey of Boulogne, b. xvi. s. 32.

Eternal God, (for whom whoever dare
Seek new expressions, do the circle square,
And thrust into straight *corners* of poor wit
Thee, who art *cornerless* and infinite)
I would but bless thy name, not name thee now.
Donne. Upon the Translation of the Psalms.

[He] may doubt whether spider-catcher, *corner-creeper* C. E. pseudo-catholike priest, wrote a scurrilous letter of above two quire of paper, in a twelve years' answer to three leaves of J. H.—*Bp. Hall. Honour of the Married Clergy.*

We learn from hence, what is the true use and end of miracles: They are not private, but public proofs; not things to be done in a *corner*, for the sake of single persons, but before multitudes, and in the face of the sun.
Atterbury, vol. ii. Ser. 2.

He answered me, that he always found those [rough diamonds] that had any constant (or, as he meant regular) figure, to be, in his own expression, six *cornered*.
Boyle. Works, vol. v. p. 577.

Who laid foundations for the spacious earth?
Who on its surface did extend the line,
Its form determine, and its bulk confine?
Who fix'd the *corner-stone*?
Young. A Paraphrase on part of Job.

CO'RNET, *n.* CO'RNETCY. CO'RNETTER. Fr. *Cornet*; It. *Cornetto*, buccina. From *Cornus*, (q. d.) *cornulus*, (a little horn;) i. e. *cornus* instrumentum musicum.

A *cornet* of horse, (sc.) the number of horse accompanied by a *cornet*, the instrument: then, applied to the officer commanding them; also, to the flag or ensign borne by him.

A *cornet* of paper,—in which a grocer (says Cotgrave) makes up his parcels of spice, &c.; so called from the shape into which it is *twisted*. And, for the same reason,—a *cornet* of bread. Also applied to a doctor's tippet; and to a head-dress used in old time, and at this day by some old women, (Cotgrave.)

He taketh the assay with *cornetts* of trencher bread of his owne cuttyng, and that is thus. He taketh a *cornet* of bread in his hande, and toucheth three partes of the dyshe, and maketh a flourishe over it, and giveth it to the aforenamed persons to eat, and of every stewed meate, rosted, boylde, or broyled, beyng fyshe or fleshe, he cutteth a little thereof &c.
Leland. Inthronization of Abp. Nevill, vol. vi. p. 9.

I never sawe my lady laye apart,
Her *cornet* blacke, in cold nor yet in heate,
Sith fyrst she knew my griefe was growen so greate
Surrey. Complaint that his Lady, &c.

They altogether wente from thence tylle before Syracuse; hauynge their shyppes in order in fourme of a *cornette*, whereof they sente teune bifore towardes the greate porte.
Nicoll. Thucydides, fol. 162.

Fol. The way is windy and narrow: for, look you, I do but wind this *cornet*, and if another answer it, she comes
Ford. The Sun's Darling, Act ii. sc. 1.

Nymphs. Euterpe, next to thee we will proceed,
That first found'st out the music on the reed,
With breath and fingers giving life
To the shrill *cornet* and the fife.
Drayton. The Muses' Elysium, Nymph. 3.

It was the goodliest shew and the fullest of solicitous curiosity, that you might know a God was to be buried, so great was the rabble of trumpetters, *cornetters* and other musitians, that even Claudius himself might haue heard them.—*Hakewill. Apologie*, p. 429

These brigands, then having espied our armie afarre off, and heard the trumpettiers and *cornettiers* sound, stayed their march, and stood still a prety while.
Holland. Ammianus, p. 6.

And after them upon a nag,
That might pass for a forehand stag,
A *cornet* rode, and on his staff
A smock display'd did proudly wave.—*Hudibras*, pt. ii. c. 2.

CO'RNICE. Fr. *Corniche*; It. *Cornice*; Sp. *Cornija*; and these, says Skinner, from *Corniculum*, quia instar *corniculorum* prominent.

The brow of a wall, pillar or other piece of building.

——— Nor did there want
Cornice or freeze, with bossy sculptures grav'n.
Milton. Paradise Lost, b. i.

And particularly observing that it [a fire] was then running along a wooden *cornice*, which blazed fiercely, and would immediately communicate the flame to a great distance, he ordered his people to begin with tearing away that *cornice*.
Anson. Voyage round the World, b. iii. c. 10.

Among the ladies who please themselves with splendid furniture, or elegant entertainments, it is a practice very common to ask every guest how he likes the carved work of the *cornice*, or the figures of the tapestry.—*Rambler*, No. 126.

CORNUCO'PIA. The horn of Plenty.

First Ceres, in her chariot seated high,
By harness'd dragons drawn along the sky;
A *cornucopia* fill'd her weaker hand,
Charg'd with the various offspring of the land,
Fruit, flowers, and corn.—*Hughes. The Triumph of Peace.*

Casaubon finds little light from antiquity of these beginnings of poetry amongst the Grecians, but only these representations of Satyrs, who carried canisters and *cornucopias* full of several fruits in their hands, and danced with them at their public feasts.
Dryden. Origin & Progress of Satire.

CORNU'TE. CORNU'TED. CORNU'TO. CORNU'TOR. Lat. *Cornutus*, horned or having horns; Fr. *Cornard*, a cuckold, or horned beast. For various conjectures respecting the origin of this application of the word, see *Menage*, in v. *Cornard*.

Horned, having or wearing *horns*.

A lawyer's wife in Aristænetus, because her husband was negligent in his businesse, *quando lecto dando operæ*, threatned to *cornute* him.—*Burton. Anat. of Mel.* p. 601.

Fal. No, (M. Broom) but the peaking *cornuto* her husband (M. Broom) dwelling in a continual larum of ielousie, comes in the instant of our encounter.
Shakespeare. Merry Wives of Windsor, Act iii. sc. 5.

He that thinks every man is his wife's suitor
Defiles his bed, and proves his own *cornutor*.
Jordan. Poems, b. i.

Of every sect, whigs, papists, and high-flyers,
Cornuted aldermen, and hen peck'd squires
Somervile. The Bowling-Green.

CO'ROLLARY, *n.* Lat. *Corollarium*, est additum præterquam quod debitum: ejus vocabulum fictum a *corollis*, (garlands or chaplets,) quod hæ, cum placuerunt actores, in scenâ dari solitæ, (Varro.) And see the example from Chaucer. Fr. *Coroluire*,—

Surplusage, overplus, addition to; and it is thus used by Shakespeare, (*Tempest.*) As now generally applied it is—

That which follows over and above the proposition demonstrated.

Upon these thinges then (q^d she) right as these geometriciens, when they haue shewed their propositions, been wonte to bringen in thinges, that they cleapen porrismes, or declarations of foresaide thinges right so wol I yeue thee here, as a *corollarie* or a mede of crowne.
Chaucer. Boecius, b iii.

For a *corollary*, in this not unfit place, I will transcribe a piece of the gloss out of an old copy, speaking thus upon a passage in the prophesy.
Drayton. Poly-Olbion, s. 2. *Selden*, Note.

Pro. Well.
Now come my Ariell, bring a *corolary*,
Rather than want a spirit; appear, and pertly.
Shakespeare. Tempest, Act iv. sc. 1.

Sure I am, if his assertion be true, as I believe it is, a *corollary* may presently be deduced from it, which, if it were embraced, cannot, in all reason, but do infinite service both to the truth of Christ, and the peace of Christendom.
Chillingworth. Rel. of Prot. pt. i. c. 4.

Let me only add one *corollary* to our believing adversaries, as a farther support of this part of the proposition.
Warburton. Divine Legation, b. iv. s. 6.

CO'RONAL, *adj.* CO'RONALLY. CO'RONAL, *n.* CO'RONARY. CORONA'TION. CO'RONER. CO'RONET, *n.* CO'RONE, *n.* CORO'NE. *v.* CO'RONEMENT. Fr. and Sp. *Coronel*; Lat. *Corona*. Veteres *chorona* dixere a χορος, quod ipsum est a χορος, quia *coronati choreas* agerent χορευται, sive saltatores scenici, (Vossius.) See CHORUS.

"*Commissure coronate*, — the *coronal* suture or seame, which compasses the forehead, or forepart of the skull, in form of a half circle," (Cotgrave.)

A *coronal*—

A garland, wreath, or chaplet. See CROWN.

Coroner;—see the quotation from Smith.

Wharfor the barons granted him ilkone,
Knoute to be *corouned*, & haf it alone.—*R. Brunne*, p. 40.

The next gere there after his *coronment*,
The Walsh men, that luf no pes, on him ran & brent.
Id. p. 28.

He was purfild wit peloure, non purer in erthe
And *coroneds* in a *corone*.—*Piers Ploughman*, p. 24.

The day was taken for his *coronacyon* on Saynt Edwardes day the Monday the 13 day of Octobre: at which tyme, the Saturday before his *coronacyon*, he [Hen IV.] departed fro Westmynster, & rode to the towre of London with great nombre.—*Berners. Froissart. Cronycle*, vol. ii. c. 245.

The king [Hen VII.] & the quene were *coronned*. And my lady the king's moder had on a riche *coronall*.
Leland. Feast, &c. Third Year of Hen. VII.

Coroner is one chosen by the prince of the meaner sort of gentlemen, and for the most part a man seene in the lawes of the realme.—I take that this name commeth, because that the death of euery subiect by violence is accounted to touch the *crowne* of the prince, and to be a detriment unto it.—*Smith. Commonwealth*, b. ii. c. 24.

Out of whiche [a goodly tower] sodaynly apperyd iii. ladyes rychely clad in gold and sylke, with *coronettes* vpon theyr heddes: wherof the first was named dame Nature, the seconde dame Grace, and the third dame Fortune
Fabyan, vol. ii. an. 1533.

And hark, how merrily they sing,
That makes the neighbouring meadows ring.
And Beta comes before alone, clad in a purple pall
And as the queen of all the rest, doth wear a *coronal*
Drayton. Pastorals, Ecl. 2.

As the oyle was poured *coronally* or circularly upon the head of kings, so the high priest was anointed decussatively, or in the form of a X.—*Brown. Cyrus' Garden*, c. 1.

Upon my often calling to have the oaths at the *coronation* of King James and King Charles compared, some of them repaired again to my study at Lambeth, to search for all such copies of *coronation-books* as could there be found.
State Trials. Abp. Laud, an. 1644.

The people of Norwich obtained of the king to have *coroners* and bailiffes: for before that time, they had no other officer, but a serjeant for the king that kept courts.
Stow. King Stephen, an. 1142.

He ordained moreover, in the honour of Jupiter Capitolinus, quinquennial games of three fold masteries, musike, horse-riding and gymnicke exercises, and in the same, rewarding victours with *coronets*.—*Holland. Suetonius*, p. 212.

But here again the substance of the heart itself is most certainly made and nourished by the blood which is conveyed to it by the *coronary* arteries.—*Bentley*, Ser. 4.

Your may pole deck with flow'ry *coronal*;
Sprinkle the flow'ry *coronal* with wine;
And in the nimble footed gallyard, all,
Shepherds and shepherdesses, lively join.
Thompson. An Hymn to May.

Insomuch that he [the King of England] is bound by oath at his *coronation* to the observance and keeping his own laws.—*Blackstone. Commentaries*, vol. i. p. 241.

CO'RONEL. Colonel, so written. See COLONEL.

Hengist and Horsus, were appointed with the British commissaries for a certeine summe of monie to take vp their prescribed number of men, and to receive charge of them as *coronels*, as well for their conueie ouer into Britaine, as also for their seruice there, after their arriual.
Holinshed. History of Scotland. Donyald.

Thus Annæus Serenus, captaine of the Emperour Nero his guard, came by his death, with diuers *coronels* and centurions, at one dinner.—*Holland. Pliny*, b. xxii. c. 23.

On the 4th of March the Lieutenant saw the Earl of Essex *coronel*, and Sir William Russell *coronel*, muster and trayne by Harlem to the number of 200 horse.
Stow. Queen Elizabeth, an. 1586.

CO'RPORAL. Fr. *Caporal*, It. *Caporale*; Sp. *Caboral*. Junius and Skinner think from *Caput*, the head; *caput* decuriæ militaris. But Menage says the old French word was *Corporal*; and this Junius thinks was derived from a *body* of soldiers, living in the same tent, sub uno decurione. *Concorporales*, used by Ammianus, is rendered by Holland, fellow-soldiers, (pp. 179, 344.)

Likewise the dukes assigne pieces unto every millenarie, or conducter of a thousand soldiers, the millenaries unto each captaine of 100, the captaines unto euery *corporall* of ten.—*Hacluyt. Voyages*, vol. i. p. 60.

A *corporal* fierce, a nurse, and child that cried,
And a fat landlord fill'd the other side.
Fawkes. The Stage Coach.

CORPS, n.
CO'RPORAL, *adj.*
CO'RPORAL, n.
CORPORA'LITY.
CO'RPORALLY.
CO'RPORAS.
CORPO'REAL.
CORPO'REALIST.
CORPO'REALLY.
CO'RPORATE, *v.*
CO'RPORATE, *adj.*
CO'RPORATELY.
CORPORA'TION.
CO'RPORATURE.
CORPO'REOUS.
CORPORE'ITY.
CORPO'RIFY, *v.*
CO'RPULENT.
CO'RPULENCE.
CO'RPULENCY.
CO'RPUSCLE.
CORPU'SCULAR.
CORPU'SCULARY.
CORPUSCULA'RIAN.

Fr. *Corporel*; It. *Corporale*; Sp. *Corporal*; Lat. *Corporalis*, from *Corpus*, body. Vossius has various conjectures. Martinius decides,—*corpus* est, quod *carpi* potest in partes. Scheidius,—*corpus*, quod *carpitur*, depascitur, opp. ad mentem, quod *manet*.

Stow uses the verb *Corporate*, as we now use incorporate;—to embody.

Bodily, pertaining to the body; opposed to — spiritual or mental.

Corporale, quo domini *corpus*, i. panem consecratum, tegebant, (Junius.) Hence "*Corporal* oath," from the custom of touching this *corporal*; which is also sometimes called *corporas*.

To *corporify*,—to embody, to bring to a bodily state.

Corpulence,—largeness, bigness, grossness, of body; fatness.

Corps or *Corpse*, also written *Corse*, (qv.) a body, a mere body, i. e. a lifeless, a dead body, a carcass. Also applied, to a body of men; of soldiers; (of laws, Bacon,) who also writes *Core*. See the quotation from his *Historie of Hen. VII.*

On a tombe is all the faire above,
And under is the *corps*, swiche as ye wote;
Swiche was this hypocrite both cold and hote.
Chaucer. The Squieres Tale, v. 10,823.

If thou be fat, other *corpulent*,
I han wot them say thou art a great glotten.
Ludgate. Ballade of Good Counsaile.

Julus eke ravyshed out of his armes,
Driuen to cal for helpe, that he may see
The giltlesse *corpses* of his folke lie dead.
Surrey. Virgile. Æneis, b. iv.

Than they departed and went into the feldes, and this squier had with hym the patent and *corporal*.
Berners. Froissart. Cronycle, vol. i. c. 200.

All *corporall* domages, that chaunce to mortall men, are by medicines healed, or by reason remedied, or by length of time cured, or els by deth ended.—*Golden Boke*, c. 3.

And nowe wyth this I shall make an ende, shewynge you in that, how you maye see, and folowe Christe no lesse at this present tyme, than yf he were *corporallye* walkynge afore you, as Andrewe sawe him, whiche is to folowe his commandements.
Strype. Orig. No. 68. *Pole's Speech to the Citizens.*

To that face [of a popish mass] belongeth a superaltare, a chalice, a cover, a cake, a *corporas*, cruats, candlesticks, censers, and lights: which we have none.
Id. Ib. No. 39. *Bale from Basil, to Mr. Ashley.*

Now also to the preiudice of the *corporation* of the maior, communalties and citizens of our citie of London, now to the preiudice of any person or persons, body politique, or *corporate*, or *incorporate*.—*Hackluyt. Voyages*, vol. i. p. 270.

Also aboute the same tyme he [kynge Stephen] founded the abbey of Feuersham in Kent, where he nowe *corporally* restyth.—*Fabyan*, vol. i. c. 233.

They prouided mee alwayes of a strong horse, because I was very *corpulent* and heauy; but whether he ambled a gentle pace or no, I durst not make any question.
Hackluyt. Voyages, vol. i. p. 112.

But hee [Hen. VII.] was more doubtfull of the raysing of forces to resist the rebels, than of the resistance itselfe; for that he was in a *core* of people, whose affections he suspected.—*Bacon. Hen. VII.* p. 17.

And we see what disputation and argument the alteration of some one law doth cause and bring forth, how much more the alteration of the whole *corps* of the law?
It. Union of England & Scotland.

——— That he should
Yield his free-living youth a captive for
The freedom of his aged father's *corpse*,
And rather choose to want Life's necessaries,
Liberty, hope of fortune, than it should
In death be kept from Christian ceremony.
Massinger. The Fatal Dowry, Act ii. sc. 1.

First, God in thee a liuing soule inspires,
Whose glorious beames hath made thee farre more bright,
Than is the sunne, the spring of *corp'rall* light.
Beaumont. On Ascension Day.

While she so many strokes heaps in excesse,
That fond grosse phansie quite for to suppresse
Of the soule's *corporality*.
More. On the Soul, pt. ii. b. ii. c. 3. s. 29.

Whence may be guess'd what their function was: was it to go about circled with a band of rooking officials, with cloak-bags full of citations, and processes to be serv'd by a *corporality* of griffin-like promoters and apparitors?
Milton. Of Reformation.

Psellus a Christian, sometimes tutor (saith Cuspinian) to Michael Parapinatius, emperour of Greece, a great observer of the nature of devils, holds they are *corporall*, and have aerial bodies, that they are mortall, live and dye.
Burton. Anatomy of Melancholy, p. 40.

Of such small qualities as God hath endued mee withall, I render to his goodnes my most humble thankes, intending with all my witte and diligence to get and acquire to me such notable vertues and princely qualities as you haue alleaged to be *corporated* in my person.
Stow. Hen. VIII. an. 1545.

Of this we find some footsteps in our law,
Which doth her root from God and nature take;
Ten thousand men she doth together draw,
And of them all one *corporation* make.
Davies. Immortality of the Soul, s. 8.

For whose *corporature*, lineaments of body, behaviour of manners, and conditions of mind, she must trust to others, and put in hazard and adventure, whether after she shall like them or not.—*Strype. Life of Sir T. Smith*, App. No. 4.

The affections being more gross and *corporeous* (from thence called the beds of the soul) and so easily chained and fettered.—*Hammond. Works*, vol. iv. p. 630.

A second hindrance was the grossness and earthiness of their fancy, which was not able to conceive God to be any thing but a *corporeous* substance.—*Id. Ib.* p. 641.

When I consider how deeply in this state we are immersed in the *body*, I can methinks scarce imagine, that presently upon the quitting on't, we shall be stript of all *corporeity*, for this would be such a jump as is seldome or ever made in nature.—*Glanvill. Pre-existence of Souls*, c. 13.

——— Not all
Minims of Nature; some of serpent kinde
Wond'rous in length and *corpulence* involv'd
Their snakie folds, and add'ed wings.
Milton. Paradise Lost, b. vii.

Men naturally cannot understand any thing but by phantasms, and those still mixing in the contemplation of God, make men phansie God μετ' ὄγκου with matter and *corpulency*; and the mathematicks are a necessary means to help us to abstract from that. I would to God we had some such engine, or crane, or pully to elevate our fancies, to make it possible to think any thing pleasure, which is not *corpulent* and carnal.—*Hammond. Works*, vol. iv. Ser. 7.

The hall is heap'd with *corps*; the sprinkled gore
Besmears the walls, and flotes the marble floor.
Dryden. Cymon & Iphigenia.

But the most absurd pretence of this kind and the most opposite to the doctrine delivered, is, that famous miracle of the *corporal* presence in the eucharist; which is done so much in the dark, that nobody ever did or can see it, either before or after it was done, or even while it is doing; no not the doer himself, as loudly as he may boast of it.
Atterbury, vol. iii. Ser. 1.

Lest any man should mistake my words, and think that I mean, that altho' Christ be not *corporally* in the outward and visible signs, yet he is *corporally* in the persons that duly receive them; this is to advertise the reader, that I mean no such thing.—*Sharp*, vol. vii. Ser. 16.

Poor heart, no more the spring of vital heat!
Curs'd be the hands that tore thee from thy seat!
The course is finish'd which thy fates decreed,
And thou from thy *corporeal* prison freed.
Dryden. Theodore & Honoria.

The first poets and theologers of Greece and the east considered the generation of things, as ascribed rather to a divine cause, but the Physici to natural causes subordinate to, and directed still by a divine; except some *corporealists* and mechanics who vainly pretend to make a world without a God.—*Berkley. Works. Siris*, s. 259.

[Spring water] seems to contain in it besides the steams of several bodies wandering in the air, which may be supposed to impregnate it, a certain spirituous substance, which may be extracted out of it, and is by some mistaken for the spirit of the world *corporified*, upon what grounds, and with what probability, I may elsewhere, perchance, but must not now, discourse to you.—*Boyle. Works*, vol. i. p. 495.

You'll find your rhyming kinsman well in case,
For ever fix'd to the delicious place,
Tho' not like I—with *corpulence* o'ergrown,
For he has twenty cares, and I but one.
Pitt. Epistle to J. Pitt, Esq.

And therefore almost the whole musculous flesh of the body is bestowed upon the back, and serves for the vibration of the tail, the heaviness and *corpulency* of the water, requiring a great force to divide it.—*Ray. On the Creation*, pt. i.

From some such commotions of the air I imagine it is, that at Grand Cairo the plague immediately ceases as soon as the Nile begins to overflow, although Mr. Boyle attributes it to nitrous *corpuscles*.
Derham. Physico-Theology, b. i. c. 2. Note 2.

The mechanical or *corpuscular* philosophy, though peradventure the oldest, as well as the best in the world, hath lain buried for many ages in contempt and oblivion; till it was happily restor'd and cultivated anew by some excellent wits of the present age.—*Bentley*, Ser. 7.

I writ [to Pyrophilus] some kind of introduction to the principles of the mechanical philosophy, by expounding to him as far as my thoughts and experiments enabled me to do, in a few words, what, according to the *corpuscularian* notions, may be thought of the nature and origin of qualities and forms.—*Boyle. Works*, vol. iii. p. 4.

But we cannot so certainly and positively tell what kind of spirituality that of the angels is, whether it be void of all manner of *corporeity*, as modern divines generally hold, or joined with some certain *corporeity*, not of the grosser sort.
Bp. Bull. The Existence of Angels and their Nature.

For truth, the greatest of intellectual goods is the produce of undisturbed reason; and health, the greatest of the *corporeal*, is the blooming fruit of temperance; and yet we can be content to be deprived of both, for the sordid pleasure of a riotous, unmeaning jollity.
Warburton. Works, vol. x. Ser. 22.

The municipal or *corporate* towns in Italy were governed by magistrates of their own, who probably made much the same sort of figure in their rural senate as our burgesses in their town hall.—*Melmoth. Cicero*, b. ii. Let. 5. N. 9.

They heard Jesus use a word in their vulgar idiom which signified to see *corporeally*; and common sense led them to conclude he used it in the vulgar meaning.
Warburton. Occasional Reflections, pt. ii. Rem. 5.

The day following I received an express from Pansa, to attend him at Bononia; but in my way thither, being informed of his death, I immediately returned back to join my little *corps*.—*Melmoth*, b. xiv. Let. 17.

Some labour fasting, or but slightly fed
To lull the grinding stomach's hungry rage:
Where nature feeds too *corpulent* a frame
'Tis wisely done.
Armstrong. The Art of Preserving Health, b. iii.

My mother conjured me to make my escape at any rate, which, as I was young, I might easily effect; as for herself, she said, her age and *corpulency* rendered all attempts of that sort impossible.
Melmoth. Pliny to Tacitus, b. vi. Let. 20.

COR-RADIA'TION. Lat. *Radius*; Gr. Ῥαβδος, a rod; from ῥασσ-ειν, amputare, abscindere, to cut off. See Radiant.

A union, combination or convergence of rays.

It seemeth that the impression of colour is so weak, as it worketh not but by a cone of direct beames, or right lines; whereof the basis is in the object, and the verticall point in the eie; so as there is a *corradiation* and conjunction of beames.—*Bacon. Natural History*, s 277.

Plato attributeth it to the *corradiation* or conjunction of light, for that the light of the eyes reacheth a good way within the aire of like nature, and the light likewise issuing from the visible bodies, cutteth the aire between, which of itselfe is liquid and mutable, and so extendeth it together with that fiery power of the eye, and this is it which is called the conjunct light or *corradiation* of the Platonicks.
Holland. Plutarch, p 6.

CORRE'CT, *v.* CORRE'CT, *adj.* CORRE'CTABLE, CORRE'CTION, CORRE'CTIONER, CORRE'CTIVE, *adj.* CORRE'CTIVE, *n.* CORRE'CTLY. CORRE'CTNESS. CORRE'CTOR. CORRE'CTORY, *adj.* CO'RRIGIBLE. Fr. *Corriger*; It. *Correggere*; Sp. *Corregir*; Lat. *Corrigere*, *correctum*; (*con*, and *regere*, to rule or order.)

To make or fashion according, or conformable, to rule or order; to bring within, or reduce to, rule or order; to reform; to free from error, from faults; to improve, to amend, (sc.) by chastisement, by punishment; and thus, to chastise, to punish.

Chaucer uses *corrige*, immediately from the Fr. *Corriger*.

Eschewe thou a man eretike after con and the secounde *correccioun*, witynge that he that is such a maner is subvertid and trespasith, and is dampned by his owne doom.
Wiclif. 2 Tyte, c. 3.

Any man myght thinke that the maners of shrewes ben *corrued* and chastised by vengeaunce, and that they be brought to the right way by the drede of tourment.
Chaucer. Boecius, b. iv.

But all for nought, I sette not an hawe
Of his proverbes, ne of his olde sawe;
Ne I wold not of him *corrected* be.
Id. The Wif of Bathes Prologue, v. 6244.

Then had he thurgh his jurisdiction
Power to don on hem *correction*.
Id. The Freres Tale, v. 6904.

Under what maner therefore should I now submit this booke to be *corrected* and amended of them, whiche can suffer nothyng to bee well.—*Tyndall. Workes*, p. 237.

And thus (vnder *correction* bee it tolde)
Hath Gascoigne gathered in his garden molde.
Gascoigne. Hearbes.

And of Aristotel it is named in Greke Diorthotice, which is in Englishe *corrective*.—*Sir T. Elyot. Governour*, b. iii. c. 1.

And when he once became the kinges *corrector* & master, ye rather hys king & emprour (saith the text) by her meanes he was elected bishop of Winchestre after the decease of Elphegus.—*Bale. English Votaries*, pt. i. c. 1.

Peter Chapot first was a *corrector* to a printer in Paris, after he had been at Geneva, to doe good to the church of Christ like a good man, hee came with bookes of holie Scripture into France and dispersed thē abroad vnto the faithfull.
Fox. Table of French Martyrs, p. 822.

Considering therefore, that he is not *corrigible*, we are driuen to the verie extremitie of the lawe, and with great heauinesse of heart wee now proceede to the publication of the sentence definitiue, against him.
Id. Martyrs. The Lord Cobham's Condemnation.

In answer St Austin himself granted that those among them, who sought the truth, being ready, when they found it, to *correct* their error, were not heretucks, and therefore notwithstanding their error, might be saved.
Chillingworth. Rel. of Prot. pt. i. c. 7.

Some maintain, that the coldness and windinesse (easily *correctable* with spice) is recompensed by temperate looseness, caused by the moderate drinking thereof.
Fuller. Worthies. Gloucestershire.

Hee [Caligula] could not forbeare so much as in the publike theaters and shew places, but that he would both fall a singing with the tragedian as he pronounced, and also counterfaite and openly imitate the gesture of the player, as it were by way of praise or *correction*.
Holland. Suetonius, p. 148.

You filthy famish'd *correctioner*, if you be not swing'd, I'le forsweare halfe Kirtles.
Shakespeare. 2 Part Hen. IV. Act v. sc. 4.

If it [knowledge] be taken without the true *corrective* thereof, (it) hath in it some nature of malignity, or venome full of flatuous symptomes. This antidote, or *corrective* spice, the mixture whereof tempers knowledge and makes it so soveraigne, is charity.
Bacon. On Learning, by G. Wats, b. i. c. 1.

Things odious and *correctory* are called *strictæ* in the law, and that which is favourable is called *res ampla*, because as the matter of that is to be made as little as it may be, so the matter of this may be enlarged.
Bp. Taylor. Rule of Conscience, b. iii. c. 6.

But there are in nature some things which are the instruments of vertue and vice too, some things, which of themselves indeed are culpable, but yet such which do minister to glorious events, and such which as they are not easily *corrigible*, so they are not safe to be done away.
Id. On Repentance, c 8 s. 8.

"I here send you a few observations concerning some plants, seldom used in medicine, being esteemed poisonous, which if truly *corrected* or exactly dosed, may perhaps prove the most powerful and effectual medicines yet known." Having then given an account of some of their *correctives*, he gives the following examples.
Derham. Physico-Theology, b. ii. c. 6.

As to the bishops, though some of them were learned and conscientious, yet the rest, and the greater part, were such that there could be no good discipline exercised, for the restraint of sin, and for the due *correction* of swearing, rioting, neglect of God's word, and other scandalous vices.
Strype. Memorials. Edw. VI. an 1553.

But in such lays as neither ebb nor flow,
Correctly cold, and regularly low,
That, shunning faults, one quiet temper keep,
We cannot blame indeed, but we may sleep.
Pope. Essay on Criticism.

If it blows a happy gale, we must set up all our sails, though in so doing it sometimes happens that we follow those motions where our natural heat is more powerful than our care and *correctness*.—*Dryden. On Dufresnoy*, Note 60.

You see fire, life, and spirit run through the whole, and at the same time *correctness*, which shows he is used to writing.—*Tatler*, No. 91.

Fifthly, nor can they (he says) be assured that the transcribers, and printers, and *correctors* of the press have carefully and faithfully done their part, in transcribing and printing the several copies and translations of Scripture aright.—*Tillotson. Rule of Faith*, pt. ii. s. 3.

A satyr should expose nothing, but what is *corrigible*, and make a due discrimination between those who are, and those who are not, the proper objects of it.—*Spectator*, No. 209.

It was his manner to intermix his literary pursuits in such sort as to make the lighter relieve the more serious; and those again, in their turn, temper and *correct* the other.
Warburton. Life by Hurd.

Along with much evil, there is some good in monarchy itself; and some *correctives* to its evil from religion, from laws, from manners, from opinions, the French monarchy must have received.—*Burke. On the French Revolution.*

CO'R-RELATE, *n.* CORRELA'TION. CORRE'LATIVE, *adj.* CORRE'LATIVE, *n.* CORRE'LATIVELY. Lat. *Con*, and past part. *relatus*; (*re*, and *latus*, raised.)

For the particular kind of *relation*, or mutual and reciprocal *relation* to which this word is applied, see especially the examples from Clarke and Hume.

This conclusion is *correlative* with the first article of our faith, I beleeue in God the Father Almighty, &c.
State Trials. Protestation of John Wiclif.

For the signe & the thinge signified bee *correlatiues*, one answering the tother or els must it be but a false and a dyssymbling signe which these papistis so stoughtly defende with fyre and fagots.—*Joye. Exposicion of Daniel*, c. 3.

We confess the name [merit] might be admitted, if taken in the large and more general sense, for any work having *relation* to a reward to follow it; or whereby a reward is *quocunque modo* obtained; in a word, as the *correlate* indifferent either to *merces gratiæ* or *justitiæ*, the reward of grace or of justice.—*Mede. Works*, b. i. Dis. 27.

Spiritual things and spiritual men are *correlatives*, and cannot in reason be divorced.—*Spelman. On Tythes*, p. 141.

Our Saviour is a king three manner of wayes, and so *correlatively* hath three distinct several kingdoms.
Hales. Rem. Ser. Joan, xviii. 36

But, that any thing is, and that there is a real reason in nature why it is, rather than is not; these two are as necessarily connected as any two *correlates* whatever, as light and depth, &c.—*Clarke. On the Evidences. Ans. to Sixth Let.*

Concubine is, no doubt a *relative* name, as well as wife, but in languages where this, and the like words, have not a *correlative* term, these people are not so apt to take them to be so, as wanting that evident mark of *relation*, which is between *correlatives*, which seems to explain one another, and not to be able to exist, but together.
Locke. Hum. Underst. b. ii. c. 25.

For *giving* being a *relative* action, (and so requiring a *correlative* to answer it) *Giving* on one part transfers no property unless there be an *accepting* on the other.
South, vol. i. Ser. 7.

It is an universal observation, which we may form upon language, that where two *relative* parts of a whole bear any proportion to each other, in numbers, rank, or consideration, there are always *correlative* terms invented, which answer to both the parts, and express their mutual *relation*.—Thus man and woman, master and servant, father and son, prince and subject, stranger and citizen, are *correlative* terms.—*Hume. Essay* 11. Note 10.

Between two *correlative* terms, it is totally indifferent to the meaning which of the two *correlations* is expressed.
Tooke. Div. of Purley, vol. i. c. 9. Note.

CORRE'PTION. Lat. *Corripere*, *reptum*; (*con*, and *rapere*, to seize, *apprehendere*, and met. *reprehendere*.)

Reprehension, reproof, chiding, admonition.

Meaning that all contumacious sinners, that upon admonition and ecclesiastical *correption*, refuse to repent, are to be accounted enemies and strangers to the rights and promises of the Gospel, enemies to the religion, and separate from God, and given over to a reprobate sence.
Bp. Taylor. Rule of Conscience, b. iii. c. 4.

'Twill not be amiss to premise that there is a double *correption* or admonition; the former, paternal or authoritative; the latter, fraternal or charitative.
Hammond. Works, vol. i. p. 291.

COR-RESPO'ND, *v.* CORRESPO'NDENT, *adj.* CORRESPO'NDENT, *n.* CORRESPO'NDENCE. CORRESPO'NDENCY. CORRESPO'NDENTLY. CORRESPO'NDING. CORRESPO'NSIVE. Fr. *Correspondre*, Sp. *Corresponder*; It. *Corrispondere*; Lat. *Co*, and *respondere*, to answer. See Respond and Sponsor.

To correspond, generally, is—

To answer one to another; to have or hold an interchange, or intercourse, in answer one to another; to be or act in answer or return; to answer or be answerable to; suitable, or agreeable to, according with; and thus,—to suit, to fit, to be adapted or proportioned to.

Ye will now so acquit your self, as shall *correspond* to the perfect expectation, and firm opinion that we have of you.
Burnet. Records, No. 2. *The King to his Ambassadors.*

Not doubting but that ye will now above all other things, look vigilantly hereunto, and so acquit yourself in the same, as it may well appear that your acts shall be *correspondent* to our firm trust and expectation.—*Id. Ib.*

Whose maners also and conuersation being *correspondent* to the same, were such that all they which knewe him, reputed, and esteemed him to bee a man of most vertuous disposition, and of a life vnspotted.—*Tyndall. Life by Fox.*

Thirdly these kiges shuld geue vnto these chosen & lerned men their new names *correspōding* their vertewe and offices.—*Joye. Exposicion of Daniel*, c. 1.

——— Self-knowing, and from thence
Magnanimous to *correspond* with heav'n,
But grateful to acknowledge whence his good
Descends. *Milton. Paradise Lost*, b. vii

——— There placed is
Mischief's old Master! close about him clings
A curl'd knot of embracing snakes, that kiss
His *correspondent* cheeks.
Crashaw. Sospetto d'Herode, b. i.

——— He holds
That *correspondence*, there, with all that are
Neere about Cæsar, as no thought can passe
Without his knowledge.—*B. Jonson. Sejanus*, Act. iv.

Vpon the tombe of D. John Beckingale sometime Bishop of Chichester this is engrauen, which I set here for rare *correspondency* of the rime.—*Camden. Remains. Epitaphes.*

And he was to sanctifie others of mankind, and this he had not so fitly and *correspondently* according to the law of nature done, had not both they and he been all of one.
Goodwin. Works, vol. iii. pt. iii. p. 56.

—— Priam's six-gated city
Darden and Timbia, Helias, Chetas, Troien,
And Antenonides with massie staples
And *corresponsive* and fulfilling bolts
Stirre [sperr?] vp the sonnes of Troy.
Shakspeare. Troyl. & Cress. Prol.

Each object must be fix'd in the due place,
And differing parts have *corresponding* grace:
Till, by a curious art disposed we find
One perfect whole of all the pieces join'd.
Dryden. The Art of Poetry.

They who have skill to compare, in the original, certain passages in the Books of Chronicles, with the *correspondent* places in the Book of Kings, will be able to find instances of these things, and very often also to see plainly how and whence they happened.—*Clark. On the Evidences*, Prop. 14.

The *correspondencies* of types and antitypes, though they are not themselves proper proofs of the truth of a doctrine, yet they may be very reasonable confirmations of the foreknowledge of God; of the uniform view of Providence under different dispensations, of the analogy, harmony, and agreement between the Old Testament and the New.—*Id. Ib.*

The practice of benignity, of courtesie, of clemency do at first sight, without aid of any discursive reflection, obtain approbation and applause from men; and *correspondently* uncharitable dispositions and practices (malignity, harshness, cruelty) do offend the mind with a disgustful resentment of them.—*Barrow*, vol. i. Ser. 28.

—— There to perform
Their various motions, *corresponding* all
To one harmonious plan, which fablers feign
The mystic music of the distant spheres.
Cooper. The Harmony of Music, Poetry, &c.

You accuse me, then, of being a negligent *correspondent*: but, believe me, I have never once omitted writing, whenever any of your family gave me notice that a courier was setting out to you.—*Melmoth. Cicero*, b. xi. Let. 26.

Having no general apostolical mission, being a citizen of a peculiar state, and being bound up in a considerable degree by its public will, I should think it at least improper and irregular for me to open a formal publick *correspondence* with the actual government of a foreign nation, without the express authority of the government under which I live.
Burke. On the French Revolution.

I make bold to tell him, that a similitude and *correspondency* between the event and the transaction which prefigured it, is not enough to shew this dependency, to the satisfaction of unbelievers
Warburton. The Divine Legation, b. vi. Note K.

CORRI'VAL. See CORIVAL.

CO'RRIVATE, *v.* } Lat. *Con*, and *rivus*;
CORRIVA'TION. } Gr. Ῥε-ειν, to flow.
To flow or cause to flow together; to conflow, (qv.)

And rare devises to *corrivate* waters.
Burton. Anatomy of Melancholy, p. 276.

Admirable cost and charge is bestowed in the low countries on this behalfe, in the Dutchy of Milan, territory of Padua, in France, Italy, China, and so likewise about *corrivations* of waters to moisten and refresh barren grounds, to drean fennes, bogges, and moores.
Id. Ib. Democritus to the Reader, p. 57.

COR-RO'BORATE, *v.* } Fr. *Corroborer*; Sp. *Corroborar*; It. *Corroborare*; Lat. *Corroborare*, (*con*, and *robur*, strength.)
CORRO'BORATE, *adj.*
CORRO'BORANT, *adj.*
CORROBORA'TION.
CORRO'BORATIVE, *n.*
CORRO'BORATIVE, *adj.*
To strengthen, to confirm, to establish; to make strong, firm, stable, or steadfast.

Then Barnes answered, I spake nothing but the truth out of the Scriptures, according to my cõcience, and according to the olde doctours, and then he deliuered him vi. sheetes of paper written, to confirme and *corroborate* his sayinges.
Barnes. Works. Life, p. 3.

This, with all other such matter as may serve to the purpose ye shall extend as well as ye can, and by that meanes get and attain as much to your purpose for the *corroboration* and surety of all things to be done here as is possible.
Burnet. Rec. b. ii. No. 23. *Dispatch to the Cardinal.*

Our Saviour himself when in his agony was *corroborated* by an angel.—*Grew. Cosmo. Sacra*, b. v. c. 4.

A decoction thereof doth *corroborat* any member or part of the bodie which groweth to bee sencelesse or benummed, if the same be fomented therewith.
Holland. Plinie, b. xxiv. c. 4.

And therefore as Machiavel well noteth (though in an ill-favoured instance) there is no trusting to the force of nature, nor to the bravery of words, except it be *corroborate* by custom.—*Bacon. Ess. Of Custom and Education.*

There be divers sorts of bracelets fit to comfort the spirits: and they be of three intentions; refrigerant: *corroborant*; and aperient. For *corroboration* and comfortation, take such bodies as are of astringent quality, without manifest cold.—*Bacon. Naturall History*, § 961 2.

Nay what shall the Scripture itselfe? Which is like an apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordialls, alteratives, *corroboratives*, lenitives, &c.—*Burton. Anat. of Melancholy*, p. 250.

Besides its medicinal virtues, it [silphium] was a wonderful *corroborater* of the stomach.—*Evelyn. Acetaria.*

And this shall suffice for an example of the errors which are brought into the church, from the entities and essences of Aristotle: which it may be he knew to be false philosophy, but writ it as a thing consonant to and *corroborative* to their religion; and fearing the fate of Socrates.
Hobbs. Leviathan, pt. iv. c 46.

The absence of such assurances [of innocence] at a time when a person is laying his heart open to his friends, and professedly shewing them where the strength of his defence must lie, is undeniably a *corroborating* evidence, and a very strong one, of his own consciousness that the accusation against him is true.
Hoadly. Letters signed Britannicus, Let. 32.

We shall endeavour to make appear: 1st, that wit and humour are *corroborative* of religion, and promotive to true faith.—*Shaftesbury. Characteristics*, vol. iii. Misc. 2.

Joy amidst ills *corroborates*, exalts;
'Tis joy and conquest, joy and virtue too.
Young. The Complaint, Night 9.

Having considered the evidence given by the plays themselves, and found it in their favour, let us now enquire what *corroboration* can be gained from other testimony.
Johnson. Gen. Obs. on Shakspeare's Plays.

CORRO'DE, *v.* } Fr. *Corroder*; It. *Corrodere*; Sp. *Corroer*; Lat. *Corrod-ere*, (*con*, and *rodere*, to gnaw.)
CORRO'DENT, *n.*
CORRO'DIATE, *v.*
CORRO'DIBLE.
CORRO'SIBLE.
CORROSIBI'LITY.
CORRO'SIBLENESS.
CORRO'SIVE, *v.*
CORRO'SIVE, *adj.*
CORRO'SIVE, *n.*
CORR'OSIVELY.
CORRO'SIVENESS.
CORRO'SION, *n.*
To gnaw, or eat into; to prey upon, wear away, consume or waste away, by gnawing, fretting, or eating.

Corrosive appears to have been strangely corrupted by our old writers: *corsie, corosie, corsive, corasive, corrasive, corrosive.*

Now he that goeth about to quiet his conscience, and to iustifie him selfe with the law: doth but heale hys woundes with freatyng *corosyes.*—*Tyndall. Workes*, p. 10.

The law drieth out the disease, and maketh it appeare, and is a sharpe salue, and a freatyng *corsey.*—*Id. Ib.* p. 383.

For so he might procure
wealepublick by his paine:
It was no *corsie* to this knight
long trauaile to sustaine.
Turbervile. Of the Death of Sir John Tregonwell.

Wote you not why 1 *corrosyue* style,
is *corsey* to the eye. *Drant. Horace*, b. i. Sat. 4.

Statesmen purge vice with vice, and may *corrode*
The bad with bad, a spider with a toad.
Donne. To the Countess of Bedford.

Those evil lucks in numbere many are,
That to thy footsteps do themselves apply;
And still thy conscience *corrosiv'd* with grief,
Thou but pursu'st thyself, both robb'd and thief.
Drayton. The Barons' Wars.

And more than all the rest, this griev'd him chief,
And to his heart a *corsive* was eternall,
To think that Avarice should her entice,
Vpon her chastity to set a price.
Harrington. Orlando, b. xliii. s. 83.

—— The soft delicious air
To heal the scarr of these *corrosive* fires
Shall breathe her balme.—*Milton. Paradise Lost*, b. ii.

The physick of the good Samaritan in the Gospel, wherein there was a *corrodent* and a lenient compunction, and consolation.—*Bp. of London. Vine Palatine*, (1614,) p. 17.

Styx is a fountain of Arcadia, whose waters are so deadly, that they presently kill whatsoever drinks thereof; so *corrodiating* that they can only be contained in the hoof of a mule.—*Sandys. Christ's Passion.* Notes, p. 95.

And this is that the chymists mainly drive at in the attempt of their *aurum potabile*; that is, to reduce that indigestible substance into such a form as may not be ejected by siege, but enter the cavities, and less accessible parts of the body, without *corrosion.*
Brown. Vulgar Errours, b. iii. c. 22.

How much *corrosive* salts may dulcify themselves by *corroding* some bodies, you may easily try, by pouring distilled vinegar, or moderate spirit of vitriol, upon a competent proportion of corals, or crabs' eyes, or pearls.
Boyle. Works, vol. i. p 374.

The second qualification of a *corrodible* body is, that its consistent corpuscles be of such a bulk and solidity, as does not render them incapable of being disjoined by the action of the insinuating corpuscles of the menstruum.
Boyle. Works, vol. iv. p. 324.

Salad-oil is generally reputed to consist of fat and unctious particles, and therefore to be a greater resister of *corrosion.*
Id. Ib. vol. ii. p. 188.

Corrosibility being the quality, that answers *corrosiveness*, he that has taken notice of the advertisement I formerly gave about the use of the term *corrosiveness*, in these notes, may easily judge in what sense I employ the name of the other quality.—*Id. Ib.*

Though at first it tasted somewhat *corrosively* (perhaps because the proportion betwixt the nitrous spirit and the pot-ashes was not duly observed) yet after it had a while remained upon the tongue, the taste of it much emulated that of saltpetre.—*Id. Ib.* vol. i. p. 363.

I presume to employ *corrosiveness* in a greater latitude, so as to make it almost equivalent to the solutive power of liquors, referring other menstruums to those, that are *corrosive* or fretting, (though not always as to the most proper, yet) as to the principal and best-known species.
Id. Ib. vol. iv. p 314.

I have seen men between twenty and thirty, whose fore teeth have been consumed almost down to the gums, though no two of them were exactly of the same length and thickness, but irregularly *corroded* like iron by rust.
Cook. Voyage, vol. ii. b. iii. c. 9.

Though it [peevishness] breaks not out in paroxysms of outrage, nor bursts into clamour, turbulence, and bloodshed, it wears out happiness by slow *corrosion*, and small injuries incessantly repeated.—*Rambler*, No. 74.

The rough file grates; yet useful is its touch,
As sharp *corrosives* to the schirrous flesh,
Or to the stubborn temper, keen rebuke.
Jago. Edge-Hill, b. iii.

CO'RRUGATE, *v.* } Fr. *Corrugation*; a wrinkling or furrowing of the skin. (Cotgrave.)
CO'RRUGATE, *adj.*
CORRUGA'TION.
Lat. *Corrugare*, (*con*, and *rugare*, from *ruga*, a wrinkle;) which Vossius thinks is from Ῥυ-ειν, *epu-ein*, trahere; for *ruga* is nothing more than the skin *contracted* into *wrinkles* or furrows.

To wrinkle or furrow; to draw or contract into wrinkles or furrows.

Cockeram has, "*Corruge*,—to frown, to wrinkle."

The cramp (no doubt) commeth of the contraction of sinewes: which is manifest in that it commeth either by cold, or drinesse; as after consumptions, and long agues; for cold and drinesse do (both of them) contract and *corrugate*
Bacon. Natural History, s. 964.

And this rising of it is also further'd by the wrinkling up and shortning of the upper part of the stomach; which still returns into its natural *corrugation*, as the masse of liquid meat leave soaking it.—*Digby. Of Bodies*, c. 34.

Extended views a narrow mind extend;
Push out its *corrugate*, expansive make,
Which, ere long, more than planets shall embrace
Young. Complaint, Night 9

The full lips, the rough tongue, the *corrugated* cartilaginous palate, the broad cutting teeth of the ox, the deer, the horse, and the sheep, qualify this tribe for browsing upon their pasture.—*Paley. Natural Theology*, c 12.

COR-RU'PT, *v.* } Fr. *Corrompre*; It. *Corrompere*; Sp. *Corrompir*; Old Eng. *Corrump*; Lat. *Corrumpere*, *ruptum*, (*con*, and *rump-ere*, to break;) to break or destroy. *Corrupt*, from the past part.—
CORRU'PT, *adj.*
CORRU'PTER, or CORRU'PTOR.
CORRU'PTFUL.
CORRU'PTIBLE.
CORRUPTIBI'LITY.
CORRU'PTIBLY.
CORRU'PTING, *n.*
CORRU'PTION.
CORRU'PTIVE, *adj.*
CORRU'PTLESS.
CORRU'PTLY.
CORRU'PTRESS.
CORRU'PTRICE.
To destroy, (sc.) the soundness, the integrity, the purity; to deprave, to vitiate, to spoil, to putrify; be, or cause to be or become, putrid or rotten, to rot; (met.)—
To destroy or deprave, or vitiate, (sc.) soundness of mind, purity of heart; to beguile, to be, or cause to be, beguiled, wicked or vicious.

Wiclif and Chaucer write *Corrump*, immediately from the French.

To distrie hem that *corrumpiden* the erthe.
Wiclif. Apocalips, c 11.

But these men blasfemen whateuer thingis thei knowen not, for whateuer thingis thei knowe kyndeli as coumbe beestis in these thei ben *corrupt.*—*Id. First Ep. Jonas*, c 1.

But these speake euil of those thinges which they know not: and what thyng they know naturally: as beastes whyche are wythout reasó, in thõ thinges thei *corrupt* thẽ selues
Bible, 1551. *Ib.*

For it bihoueth this *corruptible* thing to clothe *incorruption*, and this deedli thing to put awei undeedliness.
Wiclif. 1 *Corinthians*, c. 15.

For thys *corruptyble* must put on *incorruptibilyte*: and thys mortall must putte on immortalyte.—*Bible*, 1551. *Ib.*

For he that sowith in his fleisch, of the fleisch he schal repe *corruption*, but he that sowith it in the spyryt, of the spyryt he schal repe euerlastynge lyf.—*Wiclif. Gal.* c. 6.

He that soweth in his fleshe, shall of the flesh reepe *corruption*. But he that soweth in the spirite, shall of the spirite reepe life euerlastynge.—*Bible*, 1551. *Ib.*

The clotered blood, for any leche-craft,
Corrumpeth, and is in his bouke ylaft,
That neyther veine-blood, ne ventousing,
Ne drinke of herbes may ben his helping.
Chaucer. The Knightes Tale, v. 2749.

For nature hath not taken his beginning
Of no partie ne cantel of a thing,
But of a thing that parfit is and stable,
Descending so, til it be *corrumpable*.—*Id. Ib.* v. 3012.

Corrupt was all this world for glotonie.
Id. The Pardoneres Tale, v. 12,438.

The pipes of his longes gan to swell,
And every lacerte in his brest adoun
Is shent with venime and *corruptioun*.
Id. The Knightes Tale, v. 2756.

For the elementes ben scrutinable
To man, and ofte of accidence,
As men male see the experience,
Thei ben *corrupt* by sondrie weye.—*Gower. Con. A.* b. v.

Nay that is not faith, but rather a folish blind opinion springing of their owne *corrupt* nature, and is not giue them of the spirite of God, but rather the spirite of the deuill.
Tyndall. Workes, p. 379.

She should haue bene broght into an high mountaine, & there tarone down headlõges, her *corruptour* being biheaded.—*Bale. English Votaries*, pt. i.

As though all the false religion that ever was amonge the heathen, was not a *corrupting* & deprauation of the true religiõ of God.—*Calvine. Foure Godlye Sermons*, Ser. 1.

Alas! Master Pole, what lack of learning & prudence was this, so *corruptly* to judg the matter; without al respect of time & person, so foolishly it to handle!
Strype. Rec. No. 8. *Starky to Pole.*

Hight Lopes he, that was for physick's skill,
Highly respected in the princes grace,
Corrupted was her loued life to spill.
Mirrour for Magistrates, p. 858.

No, doubtless: for the mind can backward cast
Upon herself, her understanding's light;
But she is so *corrupt*, and so defac'd
As her own image doth herself affright.
Davies. Immortality of the Soul, Introd.

They knew them to be the main *corruptors* at the king's elbow; they knew the king to have been always their most attentive scholar and imitator, and of a child to have suck'd from them and their closet-work all the impotent principles of tyranny and superstition.—*Milton. Ans. to Eikon Basilike.*

Yet can I not my loue haue nathemore:
For, she by force is still from me detayned,
And with *corruptfull* bribes is to untruth mistrayned.
Spenser. Faerie Queene, b. v. c. 11.

No dare looke up with *corruptible* eye,
On the dread face of that great DEITIE.
Spenser. Hymn of Heauenly Beautie.

Hen. It is too late, the life of all his blood
Is touch'd, *corruptibly*.—*Shakes. King John*, Act v. sc. 7.

But besides their innumerable *corruptings* of the fathers' writings; their thrusting in that which was spurious, and like Pharaoh, killing the legitimate sons of Israel, though in this, &c.—*Bp. Taylor. A Dissuasive from Popery*, c. i. s. i.

The enducing and accelerating of putrefaction, is a subject of a very universall enquiry: for *corruption* is a reciprocall to generation, and they two, are as natures two terms or boundaries; and the guides to life and death.
Bacon. Natural History, § 328.

Whosoever is found variable, and changeth manifestly, without manifest cause, giveth suspicion of *corruption*.
Id. Ess. Of Great Place.

Which is so far from being verefied of animals in their *corruptive* mutations into plants, that they maintain not their similitude in their nearer translation into animals.
Brown. Vulgar Errours, b. ii. c. 6.

In good sooth, this is no true dealing. No maruell it is that you haue not sette downe my booke, seeing you deale thus *corruptely* with it.—*Whitgift. Defence*, p. 89.

And considering thus with myselfe that the end of a lawfull and righteous government, is the profit and welfare of obedient subjects, I have beene evermore, as ye know, inclined to peece and quietnesse, banishing from mine acts and proceedings all licentious libertie, the *corruptrice* of states, and manners both.—*Holland. Ammianus*, p. 306.

He [Cato the Elder] procured in the senate, that Carneades the Academic, and Diogenes the Stoic, embassadors from Athens, should immediately be dismiss'd, that they might not *corrupt* the youth.—*Bentley. Free-thinking.*

Want of exercise is a great prejudice to their health, and a *corrupter* of their minds, by raising vapours and melancholy, that fills many with dark thoughts, rendering religion, which affords the truest joy, a burthen to them, and making them even a burthen to themselves.
Burnet. Own Time, vol. iv. Conclusion.

Or (darker prospect! scarre one gleam behind
Disclosing) should the broad *corruptive* plague
Breathe from the city to the furthest hut,
That sits serene within the forest shade.
Thomson. Liberty, pt. v.

——— Then with the spoil
Of cassia, cynamon, and stems of nard,
(For softness strew'd beneath) his funeral bed is rear'd:
The borders with *corruptless* myrrh are crown'd.
Dryden. Ovid. Metam. b. xv.

A reward, which nothing but that necessity which the consumption of my little estate in these wild pursuits had brought upon me, hindered me from throwing back in the face of my *corruptor*.—*Rambler*, No. 28.

They systematically *corrupt* a very *corruptible* race (for some time a growing nuisance amongst you) a set of pert petulant literators, to whom instead of their proper, but severe, unostentatious duties, they assign the brilliant part of men of wit and pleasure, of gay, young, military sparks, and danglers at toilets.
Burke. To a Member of the National Assembly.

That the frequency of elections proposed by this bill has a tendency to increase the power and consideration of the electors, not lessen *corruptibility*, I do most readily allow; so far it is desirable.—*Id. Duration of Parliaments.*

CO'RSAIR. "Fr. *Corsaire* or *coursaire*; a *courser*, a rover, a pyrate, a sea-thief." (Cotgrave.)

A course not without danger, as well in respect of the Turks' *corsaires*, as likewise smallness of the vessels prepar'd for transport of passengers.
Reliquiæ Wottonianæ, p. 652.

Long mourn'd his band, whom none could mourn beside;
And fair the monument they gave his bride:
For him they raise not the recording stone—
His death yet dubious, deeds too widely known;
He left a *corsair's* name to other times,
Link'd with one virtue, and a thousand crimes.
Ld. Byron. Corsair, c. 3. s. 24.

CORSE, *n.* }
Co'RSELET, *v.* }
Co'RSELET, *n.* } Or Corps, (qv.) A body, a mere body; i. e. a lifeless, a dead body or carcass.

Corselet,—to cover the body.

For *Corse-present*, see the quotation from Blackstone.

That ye sayd li. deed *corses* were drawē downe the steyers without pytie, and layed in ye court that all men myght beholde that myserable spectacle.—*Fabyan. K. John*, an. 8.

The 20. day we manned our fiue boats, and also a great boat of the Frenchmen's with our men and the admirals, 12 of them in their murrains and *corselets*, and the rest all well appoynted.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 39.

Soone as the royall virgin he did spy,
With gaping mouth at her ran greedily,
To haue attonce deuour' her tender *corse*.
Spenser. Faerie Queene, b. i. c. 3.

1 Qu. The more proclaiming
Our suit shall be neglected, when her arms,
Able to knock Jove from a synod, shall
By warranting moon-light *corslet* thee.
Beaum. & Fletch. Two Noble Kinsmen, Act i. sc. 1.

Oh, it was a noble sight to behold the tent of Timoleon the general, how they environed it all about with heaps of spoiles of every sort: among which there were a thousand brave *corselets* gilt and graven with marvellous curious works, and they brought thither with them also ten thousand targets.—*North. Plutarch*, p. 233.

——— From his void embrace,
Mysterious heaven! that moment, to the ground,
A blacken'd *corse*, was struck the beauteous maid.
Thomson. Summer.

He said, and pois'd in air the javelin sent,
Through Paris' shield the forceful weapon went,
His *corselet* pierces, and his garment rends,
And, glancing downward, near his flank descends.
Pope. Homer. Iliad, b. iii.

It was anciently usual in this kingdom to bring the mortuary to church along with the *corpse*, when it came to be buried; and hence it is sometimes called a *corse-present*; a term which bespeaks it to have been once a voluntary donation.—*Blackstone. Commentaries*, vol. ii. p. 425.

CO'RSNED. "A. S. *Corsned*; offa execrata, alias, judicialis; from *Cors*, (curse,) execratio, maledictio, and *sned* vel *snid*, offa, bolus. A piece of bread, first by the priest execrated, and then offered to the suspected, guilty person, to be swallowed in a way of purgation." (Somner.) But this bread was also called *Ned-bread*, i. e. *need-bread*; the bread which it was *needful* for the suspected person to take, which he was compelled to take. The form of the *Exorcismus* may be seen in Spelman's *Glossarium*, p. 439.

Another species of purgation, somewhat similar to the former, but probably sprung from a presumptuous abuse of revelation in the ages of dark superstition, was the *corsned* or morsel of execration: being a piece of cheese or bread, of about an ounce in weight, which was consecrated with a form of exorcism: desiring of the Almighty that it might cause convulsions and paleness, and find no passage if the man was really guilty; but might turn to health and nourishment, if he was innocent.
Blackstone. Commentaries, vol. iv. p. 345.

CO'RTEX. }
Co'RTICAL. }
Co'RTICATED. } Lat. *Cortex*, ex *corium* et *tego*; quia quasi *corium tegat*; because it *covers* like a *hide*. See Vossius.

The bark or rind, the outward covering, (the cork, qv.)

It being necessary for them that they be furnished not only with what preparations were required in the other, but also with a special hardiness of enduring to see the *cortex* of the Mosaick letter, as it were to break in pieces, to render up thus recondite kernal for them to feed upon.
More. Philosophic Cabbala, App. c. 6.

Much after the same manner, as they have been observed, in the *cortical* and medullary parts of the brain.
Grew. Cosmo. Sacra, b. i. c. 5.

Which [the salamander] is a kind of lizard, a quadruped *corticated* and depilous, that is, without wool, fur or hair.
Brown. Vulgar Errours, b. iii. c. 14

This tree grows on the tops of hills, as well as in valleys; its hard *cortical* part makes very durable laths for houses.
Granger. The Sugar Cane, b. iv. v. 523. Note.

CO'RVEN. See Carve.

CO'RVORANT. The *Cormorant*, (qv.) so called. *Corvus marinus.*

We know that the otter, the *corvorant*, and the grebes, soon perish, if caught under ice, or entangled in nets.
Pennant. British Zoology. Swallows.

And the two last also frequent the sound. They are of the common sorts; the shags being our *corvorant* or watercrow.—*Cooke. Voyage*, vol. vi. b. iv. c. 2.

CO'RUSCATE, *v.* }
Co'RUSCANT, *adj.* }
Coruscа'tion. } Lat. *Coruscare*, *atum*, to glitter. Martinius thinks from Gr. Κορυς, galea, *a helmet*, quæ *splendida* erat.

To glitter, to flash, dart, throw forth or emit, rays or sparks of light.

His praises are like those *coruscant* beams
Which Phœbus on high rocks of cristal streames.
Howell, b. iv. Let. 49.

That if burning-glasses could be brought to great strength, (as they talk generally of burning-glasses that are able to burn a navy,) the percussion of the air alone, by such a burning-glass, would make no noise; no more than is found in *coruscations*, and lightnings without thunders.
Bacon. Naturall History, § 121.

As flaming fire was more *coruscating* and enlightening than any other matter, they invented lamps to hang in the sepulchres of the rich, which would burn perpetually.
Greenhill. Art of Embalming, p. 331.

But if I did press hard upon it with my finger, at the very instant that I drew it briskly off, it would disclose a very vivid, but exceeding short livid splendor, not to call it a little *coruscation*.—*Boyle. Works*, vol. i. p. 798.

Should any man pursue his acquaintances to their retreats, he would find few of them listening to Philomel, loitering in woods, or plucking daisies, catching the healthy gale of the morning, or watching the gentle *coruscations* of declining day.—*Rambler*, No. 135.

COSCINOMANCY. Gr. Κοσκινο-μαντις; "She who tells fortunes with the sieve and shears." Fawkes, (*Theocritus, Id.* iii.) from κοσκινον, a sieve, and μαντις, a diviner.

See the quotation.

And that ordinary way of divination, which they call *coskinomancy*, or finding who stole or spoiled this or that thing by the *sieve and shears*, Pictorius Vigilianus professeth he made use of thrice, and it was with success.
More. Antidote against Atheism, b. ii. c. 2

COSME'TICK, *adj.* } Gr. Κοσμος, ornatus, adorned. Gr. Κοσμητης; Lat. *Cometa*, (which in *Juvenal*, vi. 477, is rendered by Holliday, "The tiring maids.")

That which can or may, that which is used to, adorn, deck, beautify.

Evelyn (*Fop. Dict.*) says,—here used for any effeminate ornament. Also, artificial complexions and perfumes.

The learned Vossius says, his barber us'd to comb his head in lambicks. And indeed in all ages, one of this useful profession, this order of *cosmetick* philosophers, has been celebrated by the most eminent hands.—*Tatler*, No. 34.

No better *cosmeticks* than a severe temperance and purity, a real and unaffected modesty and humility, a gracious temper and calmness of spirit, a sincere and universal charity. No true beauty without the signatures of these graces in the very countenance.—*Ray. On the Creation*, pt ii.

Sir, may I be so happy as to see again some lines from your hands, to continue or rather begin a correspondence, as to the *cosmetical* (but to my mine truly vital, parts of it.
Boyle. Works, vol. vi. p. 77. *From Hartwell*, an. 1647.

I was never permitted to sleep till I had passed through the *cosmetick* discipline, part of which was a regular lustration performed with bean flower water and May-dews.
Rambler, No. 130.

This oil [of the cashew] is used as a *cosmetick* by the ladies to remove freckles and sun burning; but the pain they necessarily suffer makes its use not very frequent.
Granger. The Sugar Cane, Note on v. 137.

CO'SMICAL, *adj.* } Gr. Κοσμος, the world. See the quotation from Holland's *Pliny*.
Co'smically.
Cosmo'gony.
Cosmo'gonist.
Cosmo'grapher.
Cosmogra'phical.
Cosmogra'phically.
Cosmo'graphy.
Cosmo'latry
Cosmo'logist.
Cosmopla'stick, *adj.*
Cosmo'polite.
Cosmopoli'tical.

Of or pertaining to the world.

Cosmogony; Gr. Κοσμος, and γενεσθαι, gigni, nasci, to beget.

The generation, production, creation of the world.

Cosmography; Gr. Κοσμος, and γραφειν, to write, to describe.

A description of the world.

Cudworth coins the compound *Cosmolatry*, to denote—world-idolatry.

For, the world, which the Greekes by the name of ornament, called κοσμος, wee for the perfect neatnesse and absolute elevancie thereof, have tearmed *Mundus*.
Holland. Pliny, b. ii. c. 4.

First, your lordship knoweth that the *cosmographers* haue dlunded the earth by 360 degrees of latitude, and as many in longitude, vnder the which is comprehended all the roundnes of the earth.—*Hacklugt. Voyages*, vol. i. p. 215.

I and my partener haue one thousand foure hundred duckets that we employed in the sayde fleete, principally for that two English men friends of mine, which are somewhat learned in *cosmographie*, should goe in the same shippes, to bring me certaine relation of the situation of the country, and to be expert in the naugation of those seas.—*Id. Ib.*

I haue often times (sayd he) and many wayes looked into the state of earthly kingdomes, generally the whole world over, (as farre as it may be yet knowen to Christian men commonly) being a studie of no great difficultie, but rather a purpose somewhat answerable to a perfect *cosmographer*, to finde himselfe *cosmopolites*, a citizen and member of the whole and onely one mysticall citie universall, and so consequently to meditate of the *cosmopolitical* gouernment thereof, vnder the King almightie, passing on very swiftly toward the most dreadful and most comfortable terme prefixed.—*Id. Ib.* vol. i. p. 6.

If therefore the dog-star had this effectuall heat which is ascribed unto it, it would afford best evidence thereof and the season would be most fervent, when it ariseth in the probablest place of its activity, that is, the *cosmical* ascent; for therein it ariseth with the sun, and is included in the same irradiation.—*Brown. Vulgar Errours*, b. iv. c. 13.

This name hath bene taken vp in honour of Saint Swithin, the holie bishop of Winchester about the yeare 860, and called the Weeping Saint Swithin, for that about his feast Præsepe and Aselli, rainie constellations do arise *cosmically*, and commonly cause raine.—*Camden. Remaines. Names.*

It was a most ancient and in a manner universally received tradition amongst the Pagans, as hath often been intimated, that the *cosmogonia* or generation of the world took its first beginning from a chaos, (the divine *cosmogonists* agreeing herein with the Atheistick ones;) this tradition having been delivered down from Orpheus and Linus (among the Greeks) by Hesiod, and Homer, and others.
Cudworth. Intellectual System, p. 248.

——— *Cosmographers*,
By charts and maps exactly that have shown,
All of this earth that ever can be known.
Drayton. To the Noble Lady. The Lady J. S.

I would correct those errors in navigation, reforme *cosmographicall* charters, and rectifie longitudes, if it were possible.—*Burton. Anatomy of Melancholy*, p. 244.

And this [is] no more than what it doth upon the loadstone, and that more plainly upon the terrella or spherical magnet *cosmographically* set out with circles of the globe.
Brown. Vulgar Errours, b. ii. c. 2.

Besides I came tumbling out into the world a pure cadet, a true *cosmopolite*; not born to land, lease, house, or office.
Howell, b. i. s. 6. Let. 60.

We insist largely, upon an artificial, regular, and plastick nature, devoid of express knowledge and understanding, as subordinate to the Deity: chiefly in way of confutation, of those *cosmoplastick*, and hylozoick atheisms.
Cudworth. Intellectual System, Pref. p. 10

I shall express what I call general nature by *cosmical* mechanism, that is, a comprisal of all the mechanical affections (figure, size, motion, &c.) that belong to the matter of the great system of the universe.—*Boyle. Works*, vol. v. p. 178.

We shall pass by what a *cosmographer* would perhaps except against in his doctrine about the generation and motion of the wind upon the surface of the earth, and shall only take notice in the remaining part of that section of thus much.—*Id. Ib.* vol. ii. p. 693.

Now the proper introduction, as well as foundation and support, of this kind of history, is a theistical *cosmogony*.
Warburton. The Divine Legation, b. iii. s. 3.

Certain it is, that, according to the Hebrew *cosmologist*, the earth was, before the six days' creation, a desolate waste.
Geddes. Translation of the Bible, vol. i. Pref.

CO'SSET, *n.* A *cosset* is said, in the Glosse to the *Shepheard's Calendar, November*, to be "a lambe brought up without the dam." Florio has "*Casiccio, cassiccio*, a tame lamb bred up by hand in a *house*." (*Casa*, a cottage.) To the same purport are Ray and Grose. Moor (*Suffolk Words and Phrases*) adds, that the term is extended to a much indulged child. "'Twas *cossetted* too much by half."

The fairest May she was that euer went,
Her like she has not left behind I weene.
And if thou wilt bewail my wofull teene,
I shall thee giue yond *cosset* for thy paine.
Spenser. Shepheard's Calendar. November.

COST, *v.* } Ger. and Dut. *Kost*; Ger. *Kosten*; Sw. *Kosta*; Fr. *Coustes*; It. *Costare*, which the etymologists, with the exception of Junius, derive from the Lat. *Constare*. Junius thinks the A. S. *Cyste*, arca, a chest, is the primitive word; quod majores impensas facturi opus habeant *arcâ*, eâque bene instructâ. In Scotch, to *cose*, or to *coss*, Dr. Jamieson says, is to exchange, to barter; and this Ruddiman, in his *Glossary* to G. Douglas, derives from the A. S. *Ceosan*; Eng. *To choose*, to take; and thus—
Co'stage.
Co'stious.
Co'stless.
Co'stly.
Co'stliness.

Cost, n. will be equivalent to *Price*, (qv.) that which is *taken*; (sc.) taken by one, and given or paid by another. *Ceos-an, ceos-ed, cos-ed, cost*, follow in a regular course of corruption, and present an obvious etymology.

The *cost* is the *price* or value given or paid; the sum expended; the expense, or expenditure. *Cost* is used emphatically, for *great-cost*, high price or value.

To wyine so gret *cost*, and be of so gret mood!
R. Gloucester, p. 33.

And made hym obligacyon, & *costage* hym gan sende.
Id. p. 391.

He easte, "What hil *costende*? Thre seyllyng," the other seyde
"Fy a debles," quath the kyng, "wo acy so vyl dede,
Kyng to werye eny cloth, bote yt *costenede* more!"
Id. p. 390.

He said for the barons, that non of ther homage
Suld passe for somons, bot at ge kyng's *costage*.
R. Brunne, p. 292.

What thanne is my meede? that I prechynge the gospel putte the gospel withoute otheris *cost*, that I use not my power in the gospel.—*Wiclif. 1 Corynth.* c. 9.

And which of you that bereth him best of alle,
That is to sayn, that telleth in this cas
Tales of best sentence and most solas,
Shal have a souper at youre aller *cost*.
Chaucer. Prologue, v. 801.

And of a mirthe I am right now bethought,
To don you ese, and it shall *coste* you nought.
Chaucer. Prologue, v. 770

For more solempne in every mannes sight
This feste was, and greter of *costage*,
Than was the revel of hire marriage.
Id. The Clerkes Tale, v. 8980

Alas! may not a man see as in our daies, the sinneful *costlewe* array of clothing, and namely in to moche superfluitee, or elles into disordinate scantnesse?
Id. The Persones Tale.

That other point I understode,
Whiche most is worth, and most is good,
And *costeth* least a man to kepe:
My lorde, if ye woll take keepe,
I saie it is humilitee.—*Gower. Con. A.*

The seconde is, what most is worth,
And of *costage*, is least put foorth.—*Id. Ib.*

Some law would bee made, such as the lawe was in Rome called Oppius lawe, to bridle and measure women's *costlinesse*.—*Vives. Instruction of a Christian Woman*, T. 8.

Nor in *costlynesse* pearles in their copes, and chysibylles, when they be in theyr prelately pompouse sacrifices.
Bale. Image, b. v. pt iii.

The whiche Marquys of Suffolke soon after, with his wyfe and other honourable personages, as well of men as of women, wt great apparayll of chayris and other *costlynesse* ordenaunce for to conueye the forenamed Lady Margarete into Englande, sayled into Fraūce.—*Fabyan*, an. 1563.

Miserable was Hermon, who, when he had onely dreamed that he had disbursed money, died for woe: likewise Phedon, who wept not for that he should dye, but that his burriall would *cost* four shillings.—*Camden. Remaines. Epitaphs.*

——— I know thy traine
Though dearly to my *cost*, thy gions, and toyls.
Milton. Samson Agonistes

What! had he nought whereby he might be knowne,
But *costly* pilements of some curious stone.
Bp. Hall, b. iii. Sat. 2.

Indeed those who were content to live among the Jews, and enjoy their priviledges and immunities, were bound to undergo the burden and *costliness* of the offerings and sacrifices which, as St Paul saith, was so great, that they were both to themselves and their forefathers intolerable.
Chillingworth, Ser 3.

Glad that so little loyal blood it *cost*,
He grieves so many Britons should be lost:
Taking more pains, when he beheld them yield,
To save the flyers, then to win the field.
Waller. Duke of Monmouth's Expedition

But as he got it freely, so
He spent it frank and freely too;
For saints themselves will sometimes be,
Of gifts that *cost* them nothing, free.—*Hudibras*, pt. i. c. 1.

I have known many (saith Saint Basil) who have fasted, and prayed, and groaned, and expressed all kind of *costless* piety who yet would not part with one doit to the afflicted
Barrow, vol. i. ser 31.

After we had awhile enjoyed this *costless*, and yet excellent musick, both Eusebius and I, chancing to cast our eyes towards Eugenius, observed, that his eye did very attentively wait upon the motions of a lark.
Boyle. Occasional Reflections, Dis. 2. s. 4.

Sir John Gates, vice chamberlain to the king, who was now grown into great favour, obtained another part for the king gave him all the duke's rich furs, and much of his *costly* household stuff.—*Strype. Mem. Edw. VI.* an. 1551.

The real price of every thing, what every thing really *costs* to the man, who wants to acquire it, is the toil and trouble of acquiring it.—*Smith. Wealth of Nations*, b. i. c. 5.

COST. } Lat. *Costa*. See Coast.
Co'stal. } B. Jonson uses *costs* or *coasts* for the *ribs* of a ship.

——— Has a nimble taile
Made like an auger, with which taile she wriges
Betwixt the *coasts* of a ship, and sinks it streight.
B. Jonson. Staple of Newes, Act iii. sc. 2.

Whereby are excluded all cetaceous and cartilagineous fishes; many pectinal, whose ribs are rectilineal; many *costal*, which have their ribs embowed; all spinal, or such as have no ribs, but onely a back bone.
Brown. Vulgar Errours, b. iv. c. 10.

CO'STARD, *n.* } A *costard* is said by the old lexicons to be a kind of apple. Drayton (*Poly-Olbion*, s. 18) mentions it among the sundry fruits, "That have their sundry names in sundry countries plac'd." And it is classed by Evelyn among those in prime in October. *Coster* or *costard-monger*, is explained to be a fruiterer in general. Skinner derives *costard* from *coster*, a head; but there is no authority for such a word. Honeywood (in Skinner) from Dut. *Kost*, cibus, and
Co'stard-monger.
Co'ster-monger.

aerd, natura, (q.d.) cibus naturalis; springing spontaneously from the earth. *Pomarius*, is rendered by Drant, *Costerdmonger*.

The prodigall, by witte worde hath
ten talentes: in his heste,
He biddes the *costerdmongers*, and
thappothycaries neate.—*Drant. Horace*, b. ii. Sat. 3.

Nay, come not neere th' old man: keepe out, che vor'ye, or ice try whither your *costard*, or my ballow be the harder.
Shakespeare. Lear, Act iv. sc. 6.

Fol. Upon my life he means to turn *costermonger*, and is projecting how to forestall the market; I shall cry pippins rarely.—*Ford. The Sun's Darling*, Act iv. sc. 1.

Lady. Pray sister do not laugh, you'll anger him,
And then he'll rail like a rude *costermonger*.
Beaum. & Fletch. The Scornful Lady, Act iv. sc. 1.

COSTIVE, *adj.* } Probably a corruption of
COSTIVENESS. } the Fr. *Constipe*; It. *Costipare*, *costipato*, *constipated*, (qv.)
Close or closed, stopped.

Egges longe and white, be nutritiue,
much better then the round:
Egges roasted hard be *costiue*, yea
vnholsome and vnsounde.—*Drant. Horace*, b. ii. Sat. 4.

I would she should knowe remedies for such diseases as come often, as the cough, the murre, and gnawing in the bellie, the laske, *costifnes*, the wormes, the head ache, &c.
Vives. Instruction of a Christian Woman, b. ii. c. 10.

He that courts others eare, may use designs,
Be coy and *costive*; but my harmless lines,
If they produce a laughter, are well crown'd.
Brome. Epistles.

But, trow, is he loose, or *costive* of laughter?
I'ld know, to fill him his glasse, thereafter.
B. Jonson. The Penates.

While faster than his *costive* brain indites,
Philo's quick hand in flowing letters writes;
His case appears to me like honest Teague's,
When he was run away with by his legs.—*Prior. Epigrams.*

There is reason to suspect, that children being usually intent on their play, and very heedless of any thing else, often let pass those motions of nature, when she calls them but gently; and so they, neglecting the seasonable offices, do by degrees bring themselves into an habitual *costiveness*.
Locke. Of Education, s. 27.

Tis true, sometimes to *costive* brains
A couplet costs exceeding pains.—*Lloyd. On Rhyme.*

COSTU'ME. Fr. *Coutume*, custom.
Habit, manner; continual fashion or order.

Sergius Paulus wears a crown of laurel; this is hardly reconcileable to strict propriety, and the *costume* of which Raffaele was in general a good observer.
Sir J. Reynolds, Dis. 13.

CO-SU'FFERER. A fellow-*sufferer*.

For those who yet write on our poet's fate,
Should as *co-sufferers* commiserate.
Wycherly. Prologue to Love in a Wood.

CO-SUPRE'ME. A fellow-*supreme*.

Whereupon it made this threne,
To the phenix and the dove,
Co-supremes and stars of love;
As chorus to their tragic scene.
Shakespeare. Passionate Pilgrim.

COTE. To *cite*, now written to *quote*, (qv.)

But as touching the labour nowe lastly bestowed on thys present woorke, thou shalt vnderstande most ientle reader, that the text is throughout *coted* in the margin with much more diligence and treuth, than I haue yet seen in any Newe Testament hitherto sette forth in any tongue.
Udal, Pref.

COTE, *v.*
COTE, *n.*
COT, *n.*
COTSWOLD.
COTTAGE, *n.*
COTTAGED, *adj.*
COTTAGELY.
COTTAGER.
COTTER, or
COTTIER. } "A. S. *Cote*, domuncula, casa, tugurium, a *cote*, a *cottage*; such as that we call a sheep-*cote*, or the like, forensi nostratium latinitate *cota*, *cotta*, *cottagium*, it. spelunca, cubile, sella. A denne, a cave, a bed, a couch, a nest," (Somner.) In A. S. it is also written *Cyte*. Spelman says, primarie a Graeco κοιτη, cubile, lustrum ferarum. Verstegan (see the quotation from him) seems to think that *cote* (*coat*), a garment, may have been transferred from *cot* = as to the little house or *cote* of the body. The common origin may be the Ger. *Kutten*, tegere, to cover, to protect; and thus, *cot*, *cote*, or *coat*, may mean—

Any thing which covers, shelters or protects the human or any other body,—whether applied to a small place for men to dwell or rest in, or for the shelter and protection of sheep, pigeons, or other animals.

Bothe princes paleis. and poure menne *cotes*.
Piers Ploukman, p. 166.

For hire hadde a childe in the chapon *cote* [capon or fowl-house]—*Id.* p. 94.

To comforte suche *colzers*.—*Id.* p. 152.

——— It ne semeth not by likeliness
That she was borne and fed in rudenesse,
As in a *cote*, or in an oxes stall,
But nourished in an emperoures hall.
Chaucer. The Clerkes Tale, v. 8274.

——— The foming flood—
Whoes rage of waters bearse away what heapes
Stand in his way, the *coates*, and eke the herdes.
Surrey. Virgile. Æneis, b. ii.

At the concludyng of whiche amitie he granted lycence and libertie for certayn *cotteshold* shepe to be transported into the countie of Spayne (as people report) which haue so there multiplied and encreased that it hath turned y^e commoditie of England, moche to the Spanish profit, & to no small hynderance of the luere and gayne whiche was beforetymes in England, raysed of wolle and fell.
Hall. Edw. IV. an. 4.

Moche rather is that servaunt to be commended, whiche haulinge a lyttell reward of his mayster, wyll in a small *cotage* make hym hartye chere, with moche humble reuerence.—*Sir T. Elyot. Governour*, b. iii. c. 2.

And albeit a *cote* in our language is a little slight built country habitation (such as after the French we call a *cottage*) yet as all things begin little, so that which first bore the name of a *cote*, might afterwards come to be the habitation of a worshipfull family, and yet retaine the name of *cote* still, which being no other originally in itselfe than is aforesaid, yet carrieth it honour in the antiquity thereof. We also use this word *cote*, for a garment, but it seemith to have been at first metaphorically brought in use, in regard of being *shrouded* therein, as in the little house or *cote* of the body, but anciently we so used it not, for our ancient word for a *cote* in this sence, was a reaf.
Verstegan. Restitution of Decayed Intelligence, c. 8.

Diuerse discourses in their way they spent;
Mongst which Cymochles of her questioned,
Both what she was, and what that vsage ment,
Which in her *cote* she daily practiced.
Spenser. Faerie Queene, b. ii. c. 6.

——— As when a prowling wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eeve
In hurdl'd *cotes* amid the field secure,
Leaps o'er the fence with ease into the fould.
Milton. Paradise Lost, b. iv.

But if to my *cottage* thou wilt resort
So as I can, I will thee comfort.
Spenser. Shepheard's Calendar. Sept.

They envy others whatever they enjoy of estates, houses, or ornaments of life, beyond their tenuity or *cottagely* obscurity.—*Bp. Taylor. Artificial Handsomeness*, p. 172.

Himself goes patched like some bare *cottyer*
Lest he might ought the future stocke appeyre.
Bp. Hall, b. iv. Sat. 2.

But what plain fare her *cottage* did afford,
A hearty welcome at a humble board,
Was freely hers; and to supply the rest,
An honest meaning, and an open breast.
Dryden. Hind & Panther.

Hail independence—never may my *cot*
Till I forget thee, be by thee forgot.
Churchill. Independence.

There through the dusk but dimly seen,
Sweet evening objects intervene:
His wattled *cotes* the shepherd plants,
Beneath her elm the milk-maid chants.—*Warton*, Ode II.

Where'er from time thou court'st relief,
The muse shall still, with social grief,
Her gentlest promise keep:
Ev'n humble Harting's *cottag'd* vale,
Shall learn the sad repeated tale,
And bid her shepherds weep.
Collins. On the Death of Col. Ross.

Resolve me, why the *cottager* and king,
He whom sea-sever'd realms obey, and he
Who steals his own dominions from the waste,
Repelling winter blasts with mud and straw,
Disquieted alike, draw sigh for sigh,
In fate so distant, in complaint so near?
Young. Complaint, Night 7.

COTE. "To *cote*, is to *overtake*. In the laws of coursing, Mr. Tollett says, 'To *cote* is when a greyhound goes endways by the side of his fellow, and gives the hare a turn.' This quotation seems to point out the etymology of the verb to be from the Fr. *Côté*, the side," (Steevens.)

"Fr. *Coste a coste*,—equally, in even rank, *side by side*, cheek by jowl," (Cotgrave.)

She, of the gods and goddesses
Before the wanton noted,
Was of the gods and goddesses
For wantonnesse out *coted*.
Warner. Albion's England, b. vi. c. 30.

Æthe, Agamemnonides that was so richly maind,
Gat strength still, as she spent; which words, her worth had proud with deeds,
Had more ground beene allow'd the race, and *coted* farre his steeds
No question leaving for the prise.
Chapman. Homer. Iliad, b. xxiii.

Rosin. To thinke, my lord, if you delight not in man, what lenton entertainment the players shall receive from you: we *coted* them on the way, and hither are they comming to offer you service.—*Shakespeare. Hamlet*, Act ii. sc. 2.

COTERIE. Fr. *Coterie*, company, society, association of people. Menage writes *Cotereux*, *coterie*; Mid. Lat. *Coterellus*; and this he, with Spelman, thinks is from the Low Lat. *Cota*, a *cot*; *cotæ* seu tugurii *habitator*. (See Menage, Du Cange, Spelman, and Vossius, *de Vitus*.) Skinner has "*Cottarelli*, clientes seu beneficiarii omnium vilissimi, a nostro *cote*." See also *Cotterie* in Cotgrave, for the earlier usage of the word.

Fine B—— observes no other rules
Than those the *coterie* prise;
She thinks, whilst lords continue fools
'Tis vulgar to be wise.—*Lovibond. On a very fine Lady.*

COTQUEAN. Mr. Gifford says, is a corruption of *Cuck-quean*, (qv.) a woman whose husband is unfaithful to her bed. But in Hall it is evidently applied as explained in Philips's *New World of Words*, quoted by the editor of Hall's works: viz. "A man that is too busy in meddling with women's affairs." See also the citation below from the *Spectator*.

Scold like a *cot-queane*, that's your profession.
Ford. 'Tis Pity She's a Whore, Act i. sc. 2.

Nur. Go you *cot-queane* go,
Get you to bed, faith you'll be sicke to-morrow
For this night's watching.
Shakespeare. Romeo & Juliet, Act iv. sc. 4.

Whose mannish hus-wives like their refuse state
And make a drudge of their uxorious mate,
Who, like a *cot-quene*, freezeth at the rocke,
Whiles his breech't dame doth man the forrein stock.
Hall, b. iv. Sat. 6.

Orid. We tell thee thou anger'st us, *cot-queane*; and we will thunder thee in peeces, for thy *cot-queanship*.
B. Jonson. Poetaster, Act iv. sc. 4.

You have given us a lively picture of that kind of husband who comes under the denomination of hen-pecked, but I do not remember you have ever touched upon one that is of the quite different character, and who, in several places of England, goes by the name of a *cott-quean*.
Spectator, No. 482.

COTTON, *v.*
COTTON, *n.*
COTTON, *adj.*
COTTONOUS.
COTTONY. } Fr. *Cottoner*, *cotton*; It. *Cottone*; Sp. *Coton*; Dut. *Kottoen*. Skinner says, so called from its similitude to the down which adheres to the quince, *malus cydonius*, which the Italians call *cotogni*; and *cotogni*, manifestly *a cydonio*.—To *cotton*,—consentire, quadrare, congruere, mallem a Lat. *Coadunare*, (Skinner.) It is, perhaps, merely—

To be, or cause to be, like *cotton*; as soft, as easy, as yielding as *cotton*; and thus, to take any thing easily, or quietly; to soothe or soften, to assuage, to mitigate, to yield, to accede or agree to, (qv.)

So feyneth he, things true and false
so alwayes mingleth he
That first with midst, and midst with laste
maye *cotten*, and agree.
Drant. Horace. The Arte of Poetry.

The poorer sort do line their clothes with *cotto*-cloth, which is made of the finest wool they can pick out, & of the courser part of the said wool, they make felt to couer their houses and their chests, and for bedding also.
Hackluyt. Voyages. The Tartars, vol. i. p. 58.

King Juba saith that this *cotton* groweth about the braunches of the said trees, (called Gossampines) and that the linnens thereof be farre better than those of the Indians.
Holland. Pliny, b. xii. c. 11.

He meanes whatever horseman next he spide,
To take his horse of frend or else a foe.
At this is Discord pleas'd, and said to Pride
That she was glad their busines *cotned* so
Harrington. Orlando, b. xvii. s. 17.

William *Cotton* (of another family) was made bishop of Exeter: the queen merily saying (alluding to the plenty of clothing in those parts) "that she hoped that she had well *cottened* the west."—*Fuller. Worthies. Hant-shire.*

Oaks bear also a knur, full of a *cottony* matter, of which they antiently made wick for their lamps and candles.
Evelyn. On Forest Trees, c. 3.

There is a salix near Darking in Surrey, in which the juius bears a thick *cottonous* substance.
Id. Ib. vol. i. p. 19. s. 8.

There are two sorts of *cotton-trees* [on the river St Jago], one is called the red, the other the white *cotton-tree*; the white *cotton-tree* grows like an oak, but generaly much bigger and taller than our oaks. The red *cotton-tree* is like the other, but hardly so big.—*Dampier. Voyage*, an. 1684.

And every sultry clime [yields] the snowy down
Of *cotton* bursting from its stubborn shell
To gleam amid the verdure of the grove.
Dyer. The Fleece, b. ii.

COU'CH, *v.*
COUCH, *n.*
CO'UCHANT, *adj.*
CO'UCHED.
CO'UCHER.
CO'UCHER.
CO'UCHING, *n.*

Dut. *Koetsen*; Ger. *Kutschen*; Fr. *Coucher*, which latter Junius thinks is from the It. *Colcare*, pro *collocare*; for *colcarsi* Italis est *conferre* se in *cubitum*, *collocare* se in *lecto*. And see a collection of similar usages of the verb, *collocare*, in Menage. Vossius (*de Vitiis*) says, *Culea*, pro quo nunc eliso L, pronuntiant, *couche*. And see COACH.

The Dut. and Ger. are derived by Wachter from *Kutten*, to cover (see COT); for what, he asks, is *kutsche*, (a *coach*, qv.) but a covered vehicle or carriage? To *couch* and to *cower* have similar applications, and probably the same origin. (See COWER, and COVE.) To *Couch* is—

To lay, or lye, down; to lower, to stoop, to bend down; to set, or put or place, to press low, down, flat; to deject, to depress; to depose, to repose;—to lie or lay hidden; to lurk; to hide, to cover, to cloak, to clothe, to invest.

Coucher,—one who *couches*; one who lies, (sc.) in wait, or on watch, or on duty. The word in the latter usage occurs in Stat. 37 Edw. III. c. 16. (See in *Rastal*, fol. 535.)

"*Couched* with perles,—laid or trimmed with perles," (Tyrwhitt.)

Couch is used, by Wiclif, as equivalent to *chamber*. (or *cot*.)

To *couch* the lance,—to lay or place it in the rest.

Couching, in surgery,—the operation by which a cataract is *depressed*.

But whanne thou schalt prei, entre into the *couche*, and whanne the dore is schitt, prei thi fadir in hidlis, and thi fadir that seeth in hidlis schal yelde to thee.
Wiclif. Matthew, c. 6.

Thei broughten our syke men into stretis, and leiden in litel beddis and *couchis*.—*Id. Dedis*, c. 5.

In jealousie I rede eke thou him binde,
And thou shalt make him *couche* as doth a quaille.
Chaucer. The Clerkes Tale, v. 9082.

His coat armure was of a cloth of Tars,
Couched with perles, white, and round, and grete.
Id. The Knightes Tale, v. 2163.

Now how the fire was *couched* first with stre,
And then with drie stickes cloven a-three.—*Id. Ib.* v. 2936.

His almagest, and bokes gret and smale,
His astrelabre longing for his art,
His augrim stones, layen faire apart
On shelves *couched* at his beddes hed.
Id. The Milleres Tale, v. 3211.

He meant as in his bed or in his *couch*.
Id. The Wif of Bathes Prologue, v. 5670.

My father ye shall well beleue
The yonge whelpe, which is affaited
Hath not his maister better awaitted
To *couche*, when he saith go lowe
Than I anone. *Gower. Con. A.* b. i.

The memorie therefore must be cherished, the which is a fast holding both of matter and words *couched* together to confirm any cause.—*Wilson. The Arte of Rhetorique*, p. 6.

And this I sing, in corner closely *couchi*
Like Philomene since that the stately courts,
Are now no place, for such poor byrds as I.
Gascoigne. The Steele Glas.

Whan Palinurus quick from *couche* himself to stere begonne
To feele the winde, and quarters all with eares attentif harks. *Phaer. Virgill. Æneidos*, b. iii.

Her *couched* harth she steeres [stirs.]—*Id. Ib.* b. viii.

——— Than Juno Queene
Enforst with furious rage vprose: why dost thou me constraine,
Deepe silence now to breake, and to disclose my *couched* paine. *Id. Ib.* b. x.

These things she spake, but he remembring Joue's commandment still.
Dyd stand with fixed eyes, and *couchyd* care his hart dyd fill. *Id. Ib.* b. iv.

She with well sett and *couched* wordes, declared and accumylated the grete benefites and gratuities, whiche your highnes in her perplexitie, hevenes, and adversite had exhibite and shewed to her.
State Papers. Wolsey to Hen. VIII. 1527.

And there was a squyer called Albert of Colayne, he turned and *couched* the spere in the rest, and came rennying agaynst the lorde of Poytrell, and gaue him suche a stroke on the targe that the spere flewe all to peaces.
Berners. Froissart. Cronycle, vol. i. c. 48.

In these woordes M. Harding hath priuily *couched* sundrie arguments, which of what value or force they be, I pray thee (gentle reader) to vnderstande.
Jewell. Replie to M. Hardinge, p. 101.

——— Great towers of stone strongly *couched*
Haue beaute falls when they be vndermin'd.
Mirrour for Magistrates, p. 327.

One that distinctly obaerves the watry humour of the eye; is so much wiser than one who obaerves it not; as to know where a cataract is bred, and that by *couching* it, the sight may be restored.—*Grew. Cosmo. Sacra*, b. v. c. 5.

The emperor's ban was already formally *couched*, and ready to put to the print.—*Reliquiæ Wottonianæ*, p. 521.

——— Gan eft-soones prepare
Himselfe to battell with his *couched* speare.
Loth was that other, and did faint through feare
To test th' vntryed dint of deadly steele.
Spenser. Faerie Queene, b. i. c. 8.

Mean while in Rome (the Mistris once
Of all the world) they view
Such wonders *couch't* in ruins, as
Vnseene might seem vntrew.
Warner. Albion's England, b. ii. c. 14.

This said, he shakes aloft his Roman blade,
Which like a falcon tow'ring in the skies,
Coucheth the fowl below with his wings shade,
Whose crooked beak threats, if he mount, he dies.
Shakespeare. Rape of Lucrece.

1 Qu. ——— Oh, if thou *couch*
But one night with her, ev'ry hour in't will
Take hostage of thee for a hundred.
Beaum. & Fletch. Two Noble Kinsmen, Act i. sc. 1.

——— As through fallow fields,
Blake oxen draw a well-joynd plough, and either evenly yeelds
His thriftie labour; all heads *couchi* so close to earth they plow
The fallow with their hornes, till out the sweate begins to flow.—*Chapman. Homer. Iliad*, b. xiii.

But when the purple morning night bereaues
Of late vsurped rule on lands and seas,
His loathed *couch* each wakeful hermit leaues.
Fairefax. Godfrey of Bovlogne, b. viii. s. 42.

His crest was couered with a *couchant* hound,
And all his armour seem'd of antique mold.
Spenser. Faerie Queene, b. iii. c. 2.

Cas. I must preuent thee, Cymber,
These *couchinge* and these lowly courtesies
Might fire the blood of ordinary men.
Shakespeare. Julius Cæsar, Act iii. sc. 1.

Wherefore, by the immediately proceeding consequence, we find that 125,000 parts of flame may be *couched* in the room of one least part of gunpowder.—*Digby. Of Bodies*, c. 8.

When to the heavens her spacious front she rais'd
And bellow'd thrice, then backward turning gaz'd
On those behind, till on the destin'd place
She stoop'd, and *couch'd* amid the rising grass.
Addison. Ovid. Metam. b. iii.

His cataracts are *couch'd*, and then he has the ideas (which he remembers not) of colours, *de novo*, by his restor'd sight convey'd to his mind, and that without any consciousness of a former acquaintance: and these now he can revive, and call to mind in the dark.
Locke. On Hum. Underst. b. i. c. 4.

We have the strength of the apostle's argument to prove the truth of this mysterious doctrine of the resurrection; although artificially *couch'd* by way of insinuation and address.—*Stillingfleet*, vol. iv. Ser. 12.

When the sultan visits his friends, he is carried in a small *couch* on four men's shoulders, with eight or ten armed men to guard him.—*Dampier. Voyage*, an. 1686.

Oh then when pious consuls bore the sway!
When *couchant* vice all pale and trembling lay!
Our censors then were subject to the law,
E'en pow'r itself of justice stood in awe.
Dryden. Juvenal, Sat. II.

The king had scarce company about him to entertain him, when the duke's levees and *couchees* were so crowded that the antechambers were full.—*Burnet. Own Time*, an. 1684.

You wish my subject I wou'd wave,
The preface is so very grave.
Come then, my friend, I'll change my style,
And *couch* instruction with a smile.
Cotton. Death and the Rake.

Like some dread Herald, tigers I'll compel
In the same field with stags in peace to dwell,
The rampant lion now erect shall stand,
Now *couchant* at my feet shall he depress'd.—*Jenyns. Ode.*

COVE, *v.*
COVE, *n.*

Fr. *Couver*; It. *Covare*; Lat. *Cubare*,—to brood, sit on, *coure* over. Holland renders, in secretis *recessibus*, within secret *coves* or noukes.

A *cove*,—a nest or nook; a place so sheltered as to supply a secure nest; and thus applied to,—small bays or inlets.

For a fortnight about the shortest day in the yeare, (to wit, during the time that the foules halcyones do lay, *couve*, and hatch their eggs in the sea) the winds lie, and the weather is more mild and temperate.
Holland. Plinie, b. xviii. c. 26.

But being not able to *cove* or sit upon them, nor to remain herself upon the land out of the sea any long time, she [the tortoise] bestoweth them in the gravel, and afterwards covereth them with the lightest and finest sand that she can get.—*Id. Plutarch*, p. 800.

To the end, that embarking himselfe into those vessels which were in readinesse for him within secret *coves* and noukes, against all doubtfull accidents that mought befall him, he might escape.—*Id. Ammianus*, p. 77.

When we had been here about a week, we hal'd our ship into a small sandy *cove*, at a spring tide, as far as she would float.—*Dampier. Voyages*, an. 1688.

The watering place, which was in a small *cove* a little within the south point of the bay, bore south by east, distant about a mile.—*Cook. Voyages*, vol. i. b. ii. c. 2.

The mosques and other buildings of the Arabians, are rounded into domes and *coved* roofs, with now and then a slender square minaret terminating in a ball or pine-apple.
Swinburne. Travels through Spain, Let. 44.

COVENABLE.
COVENABLY.

"Fr. *Convenable*; convenient, apt, fit, meet for; agreeable, suitable, according to; proper, comely, decent, beseeming, seemly," (Cotgrave.) See CONVENE, and COVENANT.

"The witnessingis weren not *covenable*," in Wiclif, is, in *Bible* 1551, "their witness agreed not together." "Be thou bisi *covenabli* withouten rest," in Wiclif, is, in *Bible* 1551, "*in season*."

For many seiden false witnessing agens him, and the witnessingis weren not *covenable*.—*Wiclif. Mark*, c. 14.

Be thou bisi *couenabli* withouten rest.—*Id.* 2 *Tim.* c. 4.

Dame, quod he, as yet unto this time ye han wel and *covenably* taught me, as in general, how I shal governe me in the chesing and in the withholding of my conseillours.
Chaucer. The Tale of Melibeus.

Then they agreed that the prelates shuld chose out twelfe persones amonge theym, who shulde haue power by theym; and by all the clergy, to ordayne and to deuise all thynges *couenable* to be done.—*Berners. Frois. Cron.* vol. i. c. 170.

So that if he and you togyther myght *couenably* and reasonably be conioyned, and meanes found to haue a conclusyon of peace, he wolde be therof right ioyfull.
Id. Ib. vol. ii. c. 175.

That Christe might vnite euery one of vs within our selues, and with God, although we be distant bothe in bodie and also in soule, yet he hath deuised a meane *couenable* to the counsel of the Father, and to his owne wisdome.
Jewell. A Replie to M. Hardinge, p. 55.

And, like as your grace thinketh the Earl of Essex to be *covenable* and proper for that room, so am I of semblable opinion.—*Strype. Memorials. Hen. VIII.* an. 1524.

However, in case the infant may assure this lady a *covenable* dower, we will not let to stretch ourselves to twice as much as her father left her by his testament, peradventure to an 100,000 crowns.—*Id. Edw. VI.* an. 1549.

COVENANT, *v.*
COVENANT, *n.*
COVENANTER.
COVENANTER.
COVENT.

Fr. *Convenant*, *convenir*; Lat. *Convenire*, (*con*, and *venire*,) to come together, (sc.) for some common purpose; and thus,—

To agree, to contract, to enter into an agreement, compact or contract.

Con-vent is, in old writers, written *Co-vent*. And see To Convene.

Tho the Brutons seye thys, hii vor here vnnethe
That hii ne breke the *couenant*.—*R. Gloucester*, p. 165.

Vor he ys byuore the heye woned alter ybured there ywys,
And of the hous of Teuksbury thulke *couent* ys.
Id. p. 433.

To Gorke the com ageyn & wrought ther worschiply
Cloistre with *couent* pleyn a kirk of our lady.
R. Brunne, p. 81.

A Carm [Carmelite] me hath y *couenant*.
Piers Ploughman. Crede.

And he wente and spak with the princis of prestis, and with the magistrates how he schulde bitraye hem to hem. And thei joyeden and maden *couenant* to gyue him money.
Wiclif. Luke, c. 22.

His lordes shepe, his net, and his deirie,
His swine, his hors, his store, and his pultrie,
Were holly in this reves governing,
And by his *couenant* yave he rekening,
Sin that his lord was twenty yere of age:
Ther coude no man bring him in arerage.
Chaucer. The Prologue, v. 602.

Hold ye than me, or elles our *couent*,
To pray for you ben insufficient?
Id. The Sompnoures Tale, v. 300.

This *couenant* woll I alowe
She saith, if any other thynge,
But that thou hast of my teachyng,
Fro deth thy body mate respite,
I wol the of thy trouth acquite.—*Gower. Con. A.* b. i.

Whanne these thynges were knowen, there was thanne no longer delay, but these maryages were sworne and *couenaunted*, that Willyam of Haynault shulde haue in maryage Margaret of Burgoyne, and Johan of Burgoyne to haue to hus wyfe Margarete of Haynault.
Berners. Froissart. Cronycle, vol. i. c. 449.

In token and remembrance wherof, vpon our earnest request to the same John Fox, he hath left here an old sworde wherewith he slewe the keeper of the prison: which sworde we doe as a monument and memoriall of so worthy a deede, hang up in the chiefe place of our *couent*-house.
Hackluyt. Voyages, vol. ii. pt. i. p. 135.

It was *couenaunted* that the Romane shoulde præfixe Sabine names before their owne, and likewise the Sabines Roman names.—*Camden. Remaines. Surnames.*

A *covenant* to do any action at a certain time or place is then dissolved by the *covenanter*, when that time cometh, either by the performance or by the violation.
Hobbes. De Corpore Politico, pt. i. c. 2.

All *covenants* are dischargeable by the *covenantee*, to whose benefit, and by whose right, he that maketh the *covenant* is obliged. This right, therefore, of the *covenantee* relinquished, is a release of the *covenant*.—*Id. Ib.*

I am sorry to hear of new oathes in Scotland between the *covenanters*, who they say will have none but Jesus Christ to reign over them; a sacred cover of the deepest impiety.
Reliquiæ Wottonianæ, p. 580.

Whereof the number in any one house is or of late hath been less than a *covent*, that is to say, under thirteen persons.—*Strype. Memorials. Hen. VIII.* an. 1536.

At least such subtle *covenants* shall be made,
Till peace itself is war in masquerade.
Dryden. Absalom & Achitophel.

We must first, by our holy lives, make ourselves objects of his mercy; if we do that, Christ will save us. But without our own endeavours, the gospel *covenant* is of no effect.
Gilpin, vol. i. Ser. 1.

CO'VER, *v.* **Co'VER**, *s.* **Co'VERCLE.** **Co'VERER.** **Co'VERING**, *s.* **Co'VERLET.** **Co'VERT**, *s.* **Co'VERT**, *adj.* **Co'VERTLESS.** **Co'VERTLY.** **Co'VERTURE.** Fr. *Couvrir*; It. *Coprire*; Sp. *Cubrir*. Manifestly, says Junius, from *Co-operire*, (*con*, and *operire*, from *ob*, and *parere*.) The origin, perhaps, is the A. S. *Ge-uf-an*, *ge-uf-er*—over; to put or place *over*.

To put, place, or lay *over*, on, against; to *overlay*, (sc.) so as to hide or conceal, to shelter or protect; and thus, consequentially, to hide, to cloak, to secrete, to conceal, to shelter, to protect.

Gower uses *covereth*, (met.) as equivalent to *re*-covereth.

Coverlit,—Fr. *Couvre-lict*; It. *Copraletto*; so called a *cooperiendo lectum*; from *covering* the bed, or couch.

Cover-chief, contracted into *kerchief*, (qv.)

Coverture is technically applied to the connubial or *nuptial* state of a female, because under *cover* or protection of her husband. See Connubial and Nuptial.

The kyng controued ther ouer, a brigge forto make,
And of Loulyn to *couere*, Snowdoun forto take.
R. Brunne, p. 240.

Other catel other cloth. to *couere* with oure bones.
Piers Ploughman. Crede.

And Constantyn shal be here cook. and *couerer* of here churche. *Id.* p. 84.

——— If that thou
Threw in a water now a stone,
Wel wost thou it wil make anone
A litel roundel as a cercle
Paraventure, as brode as a *couercle*.
Chaucer. House of Fame, b. ii.

Whan that my fourthe husbonde was on bere,
I wept algate and made a sory chere,
As wives moten, for it is the usage;
And with my *couerchefe covered* my visage.
Id. The Wif of Bathes Prologue, v. 6171.

Religious folke ben full *couert*
Seculer folke been more appert.—*Id. Rom. of the Rose.*

But he (which wisdome and prowesse
Hath of the god and the godesse)
The sheilde of Pallas gan embrace,
With which he *couereth* sause his face.
Gower. Con. A. b. i.

This maister hath hir euery ioynte,
With certein oyle and balsam anoynte,
And put a licour in hir mouthe
Whiche to fewe clerkes couthe,
So that she *couereth* at laste.—*Id. Ib.* b. viii.

Where for to kepe hem in *couert*,
The daies when the sonne brent,
A large cloude hem ouerwent.—*Id. Id.* b. v.

Thei londe, and faile of that thei seche
By *couerture* and slight of speche.—*Id. Ib.* b. viii.

Thinke that the hurtful hooke
Is *couered* with such baite:
And that in such a pleasant plot
The serpent lurkes in waite.
Turbervile. An Answer in Disprayse of Wit.

This apparell is not the *couering* of our Lorde it is the *couer* of antichrist.—*Vives. Instruct. of Christen Women*, b. i. c. 9.

And the wyfe toke and spread a *coverlet* on the top of the well, and strawed theron steaped barley to drye.
Bible, 1551. *2 Kings*, c. 17.

For these places be nothing ele but *couerts* or boroughes, wherein if any one search diligently, he may find game at pleasure.—*Wilson. The Arte of Logic*, fol. 37.

You may be sure that the kyng of Englande would not have suffered the French kyng to haue buylded such a *couert* nest so nere his town of Calice, and the territories of the same, except hys league had bound him.
Grafton. Edw. IV. an. 17.

They which were next about the king, did subborn his foole, to insinuate the vnderstanding thereof by subtilties of *covert* words which was thus.
Fox. Martyrs, p. 347. *Edw. III.*

All to be *covered* with a *couer-pane* of diaper of fyne sylke.
Leland. The Intheronizacion of Abp. Nevill.

All which time wee could no where set foot on shore, but rested day and night wet and weatherbeaten in our *couert leese* boate, which was sometimes ready to sinke vnder vs.
Hackluyt. Voyages, vol. iii. p. 674.

I long for Phœbus glade and going down,
My drearie teares more *couertly* to shed.
Turbervile. To his absent Friend, &c.

But yet al ye abominaciõe yt euer were I ye world haue been cloked with a beutiful title of God himself, and the *couerture* of his religion.
Calvine. Foure Godlie Sermons, Ser. 1.

Still does he glance the fortune of that day
When, drown'd in his own blood Goliah lay,
And *cover'd* half the plain; still hears the sound,
How that vast monster fell, and struck the ground.
Cowley. The Davideis, b. ii.

And the better to shew, that this body was model'd in heauen: albeit the several parts of the furniture, viz. the ark, altar, table, and candlestick, had so many several sorts of *covers*.—*Grew. Cosmo. Sacra*, b. iv. c. 3.

——— Those leaves
They gatherd, broad as Amazonian targe,
And with what skill they had, together sowd,
To gird thir waste, vain *covering* if to hide
Thir guilt and dreaded shame.—*Milton. Par. Lost*, b. ix.

Without the bed her other fair hand was,
On the green *coverlet*; whose perfect white
Show'd like an April daisy on the grass,
With pearly sweat, resembling dew of night.
Shakespeare. Rape of Lucrece.

Enforc't to seeke some *covert* nigh at hand.
A shady grove not farre away they spide,
That promist ayde the tempest to withstand.
Spenser. Faerie Queene, b. I. c. I.

Look, sweetest Doris, on my love-sick heart;
In that true mirror see how fair thou art;
There by love's never-erring pencil drawn,
Shalt thou behold thy face, like th' early dawn,
Shoot through the shady *covert* of thy hair.
Carew. To A. D.

Himself [York] is made protector of the land
A title found, which *covertly* did bear
All-working pow'r under another style;
And yet the sov'reign part doth act the while
Daniel. Civil Wars, b. vi

That all which did such strangeness in him see,
By secret meanes gan of his state enquire,
And priuely his seruant thereto hire
Who, throughly arm'd against such *coverture*,
Reported vnto all, that he was sure
A noble gentleman of high regard.
Spenser. Mother Hubberd's Tale.

Hee, after Eve seduc't, unminded slunk
Into the wood fast by, and changing shape
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband, saw their shame that sought
Vain *coverture*. *Milton. Paradise Lost*, b. x

In a word, it is love that sanctifies all the actions of our duty, and makes them of a sweet-smelling savour to God, and it is love that will be the best *cover*, and make the best apology, for the worst of our errors.
Sharp. Works, vol. iv. Ser. 9

This done the host produced the genial bed,
Sallow the foot, the borders and the sted,
Which with no costly *coverlet* they spread,
But course old garments.—*Dryden. Ovid. Metam.* b. viii

Obscure in *coverts* lie his dreaming hounds
And bay the fancy'd boar with feeble sounds.
Smith. Phædra & Hippolitus, Act ii.

As to what you write in your friend's name perhaps I shall not mistake, if I guess, that, when he seems but to propose a question, he means an objection; and *covertly* intimates, that I, among many others, am reduced to that pass, that to embrace our religion, we must renounce our reason.
Boyle. Works, vol. iv. p. 137.

And for such as dare not to expose themselves, with what safety are they preserved under the *coverture* of the earth, in their root, seed, or fruit, till invited out by the kindly warmth of the spring.—*Derham. Physico-Theology*, b. x.

For under the *cover* of this word, [simple citizen,] which conveys the idea of a person in lower life, we think very little of the dignity of a free citizen of Corinth.
Hurd. On the Provinces of the Drama.

All sewing is performed by the women, they are the taylors, shoe-makers, boat-builders, or boat-*coverers*.
Cook. Voyage, vol. vi. b. iv. c. 9.

Nor beauteous *covering* was withheld, for straight,
At the divine command, the verd'rous grass
Upsprang unsown, with every seedful herb,
Fruit, plant, or tree, pregnant with future store.
Jago. Edge-Hill, b. i

It's [elder down] remarkably light, elastic, and warm qualities, make it highly esteemed for stuffing *coverlets*, by such whom age or infirmities render unable to support the weight of common blankets.
Pennant. British Zoology. The Eider Duck.

Vice peoples it [the world] in all its variety of shapes—and in all its variety of guilt—open, and *covert*, from the profligate man of pleasure, who glories in his shame, to the sly and knave, who has nothing but softness on his tongue, and nothing in his heart but a design to cheat you.
Gilpin, vol. i. Ser. 5.

In short, both the notoriously wicked man and the decent man, are equally men of the world, and alike intent to impose on the simplicity of others: the one only acts more *covertly* than the other.—*Id. Ib. Ser. 5.*

CO'VET, *v.* **Co'VETING**, *s.* **Co'VETINGLY.** **Co'VETISE**, *v.* **Co'VETOUS.** **Co'VETOUSLY.** **Co'VETOUSNESS.** Fr. *Convoiter*. Menage, Skinner, and Junius, agree from the semi-barbarous *convotare*; *votem facere*, (Menage.) Omnibus *votis* prosequi, (Skinner.) Miro desiderio æstuare, atque omnibus *votis* aliquid concupiscere, (Junius.)

To devote the mind, thoughts, wishes, to the pursuit or attainment of; to seek, to desire, with eager wishes, ardent longings; to wish for eagerly, to desire ardently, to long for.

And ofte wo so *couyeyteth* al, al leseth ywys.
R. Gloucester, p. 306

Cassibel, Kyng of Breyteyne, to Julv sendeth gretyng.
Wonder it ys sire emperour that noble gentrise
That is so noble & eke y fuld with so fyl *couetyse*,
That worlde's nobleye hast so muche, of eche mon mest,
That for *couetise* art y come so far fro the est,
To wilne oure lutel god. *R. Gloucester*, p. 46.

Bothe riche & pouere he gemed in euenhede,
Non suld do other wrong for *coutise* no drede.
R. Brunne, p. 37.

They *couetes* confessiones to kachen some hyre.
Piers Plouhman. Crede.

For Mede hath knyt clerkes. and *covetyce* togeders.
Id. p. 48.

Fucombred wt *coretyse*. thei conne nat out crepe
So harde hath averyce hasped hem to geders.—*Id.* p. 22.

For I wiste not that *couetyng* was synne, but for the lawe seide thou schalt not *couete*. And thorugh occasioun taken, synne bi the maundement hath wrought in me al *couetise*.
Wiclif. Romayns, c. 7.

But the Farisees that weren *couetous*, herden alle these thingis . and thei scorneden him.—*Id. Luke*, c. 16.

All these thinges heard the Pharisees also which were *couetous*, and thei mocked hym.—*Bible*, 1551. *Ib.*

The difference betwene avarice and *couetise* is this: *couetise* is for to *coueit* swiche thinges as thou hast not; and avarice is to withholde and keep swiche thinges as thou hast, without rightful nede.—*Chaucer. The Persones Tale.*

For ye ben riche ynough, and had no nede of other mennes good: and ye might lightly in this wise gete you a *couetous* name: whiche is a vicious thing, and ought to ben eschewed of every good man: for after the sawe of the apostle, *couetise* is rote of alle harmes.—*Id. Tale of Melibeus.*

Right so full ofte it stant by loue,
Though thou *coueyte* it euermore,
Thou shalte haue no dele the more.—*Gower. Con. A.* b. v.

The *couetous* was wonder gladde,
And to that other man he badde,
And seith, that he first axe shulde
For he supposeth, that he wolde
Make his axing of worldes good. *Id. Ib.* b. ii.

But is this strange? when lords, when knights and squires,
(Which ought defende the state of common welth)
Are not afraid to *couet* like a king?
O blind desire: oh high aspiring harts.
Gascoyne. The Steele Glas.

The *couetyng* of the goodes, doth nought but dull the sprete,
And some men chaunce to taste the sower, that gropeth for the sweet.
Incertaine Auctors. Discription of an Vngodly Worlde.

So was he faine
From thence agayne,
To put it in a cup,
And by and by,
Couetously,
He supped it fayre vp.
Sir. T. More. Works, pt. i. *A merry Iest.*

Mammon, said he, thy godhead's vaunt is vane,
And idle offers of thy golden fee;
To them that *couet* such eye-glutting gaine,
Proffer thy gifts, and fitter seruants entertaine.
Spenser. Faerie Queene, b. ii. c. 7.

Sharp, assaulting, piercing weapons, found out and forg'd by the passions and wits of men, to arm their rage, to satisfye their *couetings* and ambitions, to manage all their quarrels that the carnal or diabolical affections of men have commenc'd or inflam'd through the world.
Hammond. Works, vol. iv. p. 469.

And in their raging surquedry disdayn'd
That the fnat earth affronted them so sore,
And their deuouring *couetise* restrayn'd,
Thereat she sigh'd deepe, and after thus complayn'd.
Spenser. Faerie Queene, b. iii. c. 4.

Let us make the assay vpon him, if he care not for't, he will supply vs easily: if he *couetously* reserue it, how shall's get it?—*Shakespeare. Timon of Athens*, Act iv. sc. 3.

In like manner the more the *coretous* man increaseth his estate, the more his desires are enlarged and extended, and he finds continually new occasions and new necessities; and every day as he grows richer, he discovers new wants: and a new poverty to be provided against, which he did not think of before, comes into his mind: *et minus hæc optat, qui non habet*: and he that is without these things *coveis* them less than he that hath them.—*Tillotson*, vol. ii. Ser. 37.

Now riches were an admirable thing indeed, and worth our *coveting*, if they would help to cure these distempers of our minds, but they are the least fitted for such a purpose of any thing in the world; for not he that hath the greatest estate, but he that hath the fewest and most reasonable desires, and the best governed passions and the most virtuous inclinations, is the happiest man, and dwells nearest to satisfaction.—*Id. Ib.* Ser. 33.

The word in Greek is πλεονεξία, which properly signifies *covetousness*, or an intemperate ungovern'd love of riches.
Locke. Ephes. v. 3—20. Note.

Comedy makes all its characters general; tragedy, particular. The *Acare* of Moliere is not so properly the picture of a *covetous* man, as of *covetousness* itself.
Hurd. On the Provinces of the Drama.

COVEY, *n.* Fr. *Couvée*; It. *Covata*; Sp. *Covada*. "A brood, or hatching of chickens; as many as come of one sitting," (Cotgrave.) It is now chiefly applied to partridges. See Cove.

All this doth she to amuse the fowler after her, until she have trained him a certain way from the *covy*.
Holland. Plinie, b. x. c. 33.

Who are they in the corner? As I live, a *covy* of fidlers.
Beaum. & Fletch. The Elder Brother, Act iv. sc. 3.

See how the well taught pointer leads the way:
The scent grows warm; he stops: he springs the prey;
The fluttering *covey* from the stubble rise,
And on swift wing divide the sounding skies.
Gay. Rural Sports, c. 2.

A partridge followed by a large *covey* of young birds, was surprised by a violent shower of rain. She collected them under her, and to secure them farther, spread her wings to prevent every injury. In vain!
Pennant. British Zoology. The Partridge.

COUGH, *v.* } "*A. vet.* Belg. *Kugh*, so called
COUGH, *n.* } from the sound, *cugh, cugh*," (Minshew.) Skinner agrees that it is a *sono* fictum; Dut. *Kuchen*, tussire. Ger. *Keuch-en.*

The harbinger of death,
To me I see him ride,
The *cough*, the colde, the gasping breath,
Doth bid me to prouyde.
Vncertaine Auctors. The Aged Louer renounceth Loue, &c.

Thou hadst four teeth, good Elia heretofore,
But one *cough* spit out two, and one two more:
Now thou mayst *cough* all day, and safely too,
There's nothing left for the third *cough* to do.
Carterright. Si Memini Fuerunt.

When all aloud the wind doth blow,
And *coughing* drowns the parson's saw,
And birds sit brooding in the snow,
And Marian's nose looks red and raw.
Shakespeare. Songs. Winter.

She from More fields, breathless and lame
To see her graceless godson came.
The salutations being past,
Coughing and out of wind, at last
In his great chair she took her place
"How does your brother?"
Somervile, Fab. 14. *The Fortune Hunter.*

If such authorities prevail,
To varnish o'er this petty sin,
I plead a pardon for my tale,
And having hemm'd and *cough'd* – begin.
Lloyd. The New River Head.

—— Thee, confus'd,
Slow Febris creeps from; thee, the meagre fiend,
Consumption flies, and checks his rattling *coughs*.
Whitehead. To the Nymph of Bristol Spring.

COVIN, or } "Deceit or collusion. Fr.
COVINE, *n.* & *v.* } *Couvine*, a *convenire*. It is a
COVINOUS. } deceitful assent or agreement, (or *covenant*,) between two or more to the prejudice or hurt of a third, (Minshew.) See Covenant.

Ther n' as baillif, ne herde, ne other hine,
That he ne knew his sleight and his *covine*
They were adradde of hem, as of the deth.
Chaucer. The Prologue, v. 606.

—— Thei treate
With faire behestes and yeftes greate
Of golde, that thei than haue engined
To gether, and whan thei be *couined*
Thei feignen for to make peace.—*Gower. Con. A.* b. i.

When purveyours, prouide not for themselues;
When takers, take no brybes, nor vse no brags;
When customers, conceale no *covine* vsde
Gascoigne. The Steele Glas.

He, because he would not kick against the pricke, framed himselfe to give fairer words and gentler language, yea and confessed the debt which by *covin* and cautelous packing was turned over, as due to the prince's treasurie.
Holland. Ammianus, p. 110.

The lawes ouerlashed with *covine* and craft,
And we that did gouerne did wink at this geare:
The worser thereby, our faithful friends were.
Mirrour for Magistrates, p. 84.

I wish likewise, first, that some good means were devised for the restraint of making those inordinate and *covenous* leases of lands, holden in chief for hundreds and thousands of years.—*Bacon. Of Alienations.*

COULD. See Couth.

COULTER, or } Fr. *Coultre*; It. *Coltro*;
CU'LTER, *n.* } A.S. *Cultor*; Dut. *Kultor*; Lat. *Culter*; of uncertain origin.
See the quotation from Pliny.

To come now unto our ploughs. Of sheares, there be many sorts; first, there is that instrument called a *culter*, which serveth to make way before, cutting and cleaving the hard and thicke ground as it goeth, before it be broken up and turned at one side: this sheweth by the slits and insicions that it maketh (as it were by a true line drawn) how the furrowes shall go.—*Holland. Plinie*, b. xviii. c. 18.

—— While that the *culture* rusts
That should deracinate such sauagery.
Shakespeare. Hen. V. Act v. sc. 2.

Vpon a dreadfull scorpion he did ride,
The same which by Dianaes doom vnjust,
Slew great Orion: and eke by his side
He had his ploughing share, and *coulter* ready tyde.
Spenser. Faerie Queene, b. vii. c. 7.

He wets the rusty *coulter* now,
He binds his oxen to the plough
And wide his future harvest throws.—*Akenside*, Ode 12.

COUNCIL. } Fr. *Concille*; It. and Sp. *Concilio*; Lat. *Concilium*. Vossius doubts not *a consulendo*; and *consulo*, from *con*, and *salio*; and Martinius,—Qui *consulunt*, rationibus in unam sententiam quasi *saliunt*.
COUNCILIST.
COUNSEL, *v.*
COUNSEL, *n.*
COUNSELLABLE.
COUNSELFULL.
COUNSELLING, *n.*
COUNSELLOR.
COUNSELLORSHIP.

Council appears to be now restricted in its application to a body or assembly of persons met together, to consult, advise or deliberate. Our older writers wrote the word variously, *Council, councel, counsel.*

Council is used in composition as—*council-board, council-chamber.*

Counsel is applied to advice, consultation, deliberation, design, plan or purpose; and also (elliptically) to him, who is of *counsel*, who gives *counsel* or advice, who aids or assists in consultation or deliberation, in forming plans or designs; to the *counsellor* or adviser; and, technically, to the pleader or advocate. And see the quotation from Hobbes.

And in fourty nyght hy byluede there aboute
And *conseylde* of batayle, & ordeynede her route.
R. Gloucester, p. 359.

And as he and ye *counseil* stable *counceil* nome,
These letres sende to July the emperour of Rome.
Id. p. 54.

The barons thider cam & *counseild* that beste felle.
R. Brunne, p 248

His barons gaf him *conseile* for to take a wyfe
Elfled the faire. *Id.* p. 35.

For sothe the prince of prestis and the eldre men *counceilden* the puple that they schulden axe Barabas, but thei schulden distrie Jhesus.—*Wiclif. Matthew*, c 27.

For whi, who knew the witt of the Lord? or who was his *counsellor*.—*Id. Romaynes*, c. 11.

Sothely Fariseis geden out anoon and maden a *counsyl* with Herodians agens him hou thei schulden leese him.
Id. Mark, c. 3.

And the Pharisees departed and streyght way gathered a *counsell*, with the that beloged to Herod, against him, that they might destroy him.—*Bible*, 1551. *Ib.*

I purpose not (quod he) to werken by thy *conseil*, for many causes and resons: for certes every wight wold hold me then a fool: this is to sayn, if I for thy *counsilling* wolde change thinges, that ben ordeined and affirmed by so many wise men.—*Chaucer. The Tale of Melibeus.*

I loved hire first, and told thee my wo
As to my *conseil* and my brother sworne
To forther me, as I have told beforne.
Id. The Knightes Tale, v. 1149

A ful gret fool is any *conseillour*
That serveth any lord of high honour,
That dare presume or ones thinken it,
That his *conseil* shuld passe his lordes wit.
Id. The Marchantes Tale, v. 9375.

The kynge *counseiled* in the case
By Antenor and Æneas,
Therto hath youen his assent.—*Gower. Con. A.* b. i.

What is his name? It is *daunger*
Which is my ladis *counsellor*.—*Id. Ib.* b. iii.

Beware therefore of men, for they shall deliuer you vp to their *counseils*, and they shall scourge you in their sinagoges or *counseil-houses*.—*Tyndall. Workes*, p. 214.

In the name of the Lord so be it. There was put forth before us the deane and college of the right *counsailful* facultie of decrees of the vniuersitie of Parys this question.
Hall. Hen. VIII. an. 8.

I have not therefore, I confess, read more of the *councils* save here and there; I should be sorry to have been such a prodigal in my time: if ye provoke me (for at no hand else will I undertake such a frivolous labour) I will in three months be an expert *councilist*.
Milton. Apology for Smectymnuus.

Sitting in *councell* with his companions in the *councell-house* at Athens about the dispatch of certain causes, he [Nicias] spake unto Sophocles the poet, then present among them, and bad him speak first and say his opinion, being the oldest man of the whole company.—*North. Plutarch*, p. 458.

In matters of spiritual joy and sorrow, I will if I can, be *counseled* by a heart which once was broken, that I may see how he recovered, and repair my breaches by a pattern.
Hammond. Works, vol. iv. p. 628.

Counsel, is where a man saith, Do, or do not, this, and deduceth his reasons from the benefit that arriveth by it to him to whom he saith it.—*Hobbs. Commonwealth*, c. 25.

He [the Earl of Strafford] moved the lords to have *counsel* allowed him, which was much opposed by the commons, but his accusation having much in it of matter of law, he had permission to have *counsel*.—*Baker. Charles I.* an. 1646.

I would to Jove, Athenia, and Phoebus, I could make
(Of all) but ten such *counsellors*; then instantly would shake
King Priam's city, by our hands laid hold on, and laid waste. *Chapman. Homer. Iliad*, b. ii.

For the great offices and officers of the kingdom, I shall say little; for the most part of them are such as cannot well be severed from the *counsellorship*; and therefore the same rule is to be observed for both, in the choice of them.
Bacon. Advice to Sir George Villars.

To prevent which outrage, by gentle messages intreating of the barons a place and day of meeting, who thereto designed Running-mead (since called *Counsell-mead*, for such consultations of state.)—*Speed. K. John*, b. ix. c. 8.

Orange, with youth experience has;
In action young, in *counsel* old:
Orange is what Augustus was,
Brave, wary, provident and bold.
Waller. Of the Lady Mary Princess of Orange.

Not Lemuel's mother with more care,
Did *counsel* or instruct her heir;
Or teach with more success her son
The vices of the times to shun.
Id. Epitaph on Sir George Speke.

The danger of their marching in his rear, and carrying as great an addition of strength to the enemy, as General Goring could carry to the king, except he carried with him the forces of several garrisons, which were then joyn'd to him, made it very *counsellable* to suspend a present obedience to those orders, till his majesty might receive the full and true state of his affairs in those parts.
Clarendon. History, vol. ii. p. 662.

Very few men of so great parts were, upon all occasions, more *counsellable* than he [Lord Digby]; so that he would seldom be in danger of running into great errors, if he would communicate and expose all his own thoughts and inclinations to such a disquisition.—*Id. Ib.* vol. i. p. 344.

Mr. Hyde asked me one day in the *council-chamber* why I came so seldom in the house of *council*; I told him, it was upon Solomon's advice, neither to oppose the mighty, nor go about to stop the current of a river.
Sir W. Temple. Memoirs, an. 1679.

As if it were not more advantageous to mankind to be instructed in wisdom and virtue, than in politicks; and to be made good fathers, husbands, and sons, than *counsellours* and statesmen.—*Spectator*, No. 124.

When wide example bids me be unjust,
False to my word—or faithless to my trust;
Bid me the banefull errour, *counsell'd* see,
And shun the world, to find repose with thee.
Boyse. Address to Poverty.

CO-UNDERSTA'NDING. A mutual or reciprocal understanding.

I cannot yet get that grammar, which was made for the constable of Castile, who you know was born dumb; wherein an art is invented to speak with hands only, to carry the alphabet upon ones joints and at his fingers ends, which may be learned without any great difficulty by any mean capacity, and whereby one may discourse and deliver the conceptions of his mind without ever wagging of his tongue, provided there be reciprocal knowledge, and *co-understanding* of the art twixt the parties, and it is a very ingenious piece of invention.—*Howell*, b. ii. Let. 71

CO-UNE, v. } Lat. *Co*, and *unus*, one. See
Co-UNI'TE, v. } UNITE.
Co-UNI'TE, *adj.* Conjoined, combined, united. See ATONE.

These three are Ahad, Æon, Vranove:
Ahad these three in one doth *co-unite*.
More. On the Soul, b. i. c. 39.

——— Our souls be *co-unite*
With the world's spright and body, with these herself she has dight.—*More. On the Soul*, pt. ii. b. iii. c. 2. s. 44.

Not that man hath three distinct souls: for the intellectual in man, containeth the other two: and what are different in plants, beasts and man; are in man *one*, and *co-un'd* together.—*Feltham*, pt. i. Res. 95.

COUNT. } Fr. *Comté*, It. *Conte*; Sp. *Conde*;
Co'UNTESS. } Lat. *Comes*. In imperio *comites*
Co'UNTY. } olim vocabant, quotquot e *comitatu* principis erat, (Spelman, *Gloss. Arch.*) See the quotations from Blackstone and Gibbon.

County, was the ancient general term for a nobleman. A goodly *count-comfect*, i. e. a specious nobleman made out of sugar, (Steevens.)

Beat. Princes and *counties!* surelie a princely testimonie, a goodly *count*-comfect, a sweet gallant surelie, O that I were a man for his sake.
Shakespeare. Much Ado about Nothing, Act iv. sc. 1.

Ner. Then is there the *countie* Palintine.
Por. He doth nothing but frowne; as who should say, 'An you will not have me, choose:' he heares merrie tales, and smiles not. I feare hee will proue the weeping philosopher when he growes old, being so full of vnmannerly sadnesse in his youth.—*Id. Merchant of Venice*, Act i. sc. 2.

I take it, she that carries vp the traine,
Is that old noble lady, Dutchesse of Norfolke.
1. It is, and all the rest are *countesses*.
2. Their coronets say so.—*Id. Hen. VIII.* Act iv. sc. 1.

Each [division] contained a hundred freemen, who were subject to an officer called the *centenarius*; a number of which *centenarii* were themselves subject to a superior officer, called the *count* or *comes*.—Shire is a Saxon word, signifying a division: but a *county*, *comitatus*, is plainly derived from *comes*, the *count* of the Franks; that is the earl, or alderman (as the Saxons called him) of the shire, to whom the government of it was intrusted.
Blackstone Commentaries, Introd. s. 4

All these provincial generals were dukes; but no more than ten among them were dignified with the rank of *counts*, or *companions*, a title of honour or rather of favour, which had been recently invented in the court of Constantine.
Gibbon. Roman Empire, c. 17

CO'UNTENANCE, s. } Fr. *Contenance*, *contenancer*. Vultus, aspectus, gestus, (q.d.)
Co'UNTENANCE, v. } *continentia*, (sc.) *vultus*; a risu aut minus severis gestibus et motibus.
Co'UNTENANCER. } *Contenancer*, favere, *vultu*, (sc.) *propitio* et favorabili *inturri*, (Skinner.)
Co'UNTENANCING, s. }

The *continence*, keeping or composure of the features of the face; the composure or settledness of face, looks or aspect; generally, the look, or aspect: further, the firm or fixed aspect of confidence, of assurance, of courage, of encouragement; and thus applied to—

Encouragement, support, power, patronage. And, to *countenance*—

To encourage, to support, to favour, to patronise.

In *Every Man out of his Humour*, upon the expression, 'I'll give you more than *countenance*," Mr. Gifford has this note. "*Countenance* is a law term, from the Fr. *Contenement*, or the Lat. *Contenementum*, and denotes the credit and reputation which a person hath by reason of his freehold; and most commonly what is necessary for his support and maintenance according to his condition of life." (*Observations on the more Ancient Statutes*, p. 11.)

Amiddes of the temple sate Mischance,
With discomfort and sory *contenance*.
Chaucer. The Knightes Tale, v. 2012.

The kynge his hardie *countenance*
Beholde: and his wordes wise,
And saide vnto hym in this wise.—*Gower. Con. A.* b. iii.

Wherof first he made *countenaunce* as thoughe he had ben in doute whether it hadde ben the ii. bretherne of Constant or none.—*Fabyan*, vol. i. c. 62.

It makes mee laugh agood to see thee lowre
and long to loken sad:
For when thy crabbed *countenance* is so sowre,
thou art to seeming glad.
Turbervile. Straunge Countenance of an Aged Gentlewoman.

So from himself impiety hath wrought,
That for his prey to pray he doth begin,
As if the heavens should *countenance* his sin.
Shakespeare. The Rape of Lucrece.

He would have pardoned him, [the Earl of Strafford] if it could have preserved him against the tumult raised and *countenanced* by the Parliament itself, for the terrifying of those they thought might favour him.
Hobbs. Behemoth, pt. ii.

Rhe. Agelastus, so surnamed for his gravity, was a very wise fellow, kept his *countenance* all days of his life, as demurely as a judge that pronounceth sentence of death on a poor rogue, for stealing a piece of bacon as would serve at a meal with a calf's head
Massinger. The Lover's Melancholy, Act i. sc. 2.

When Cain, upon the non-acceptance of his offering, was out of *countenance*: God tells him, *Gen.* iv. 7, If thou dost not well, *ἁμαρτία* say the Septuagint, Not rightly, or as I have prescribed: Sin lieth at the door: that is, thou art to be dealt with as a contemner of my law.
Grew. Cosmo. Sacra, b. iv. c. 3.

Orl. Are you her grace's *countenancer*, lady.
Beaum. & Fletch. The Honest Man's Fortune, Act iv. sc. 1.

But as to the civil religion, Socrates never opposed it, but always *countenanced* it both by discourse and example.
Bentley. Of Free Thinking, § 45.

——— Nor with a troubled look,
Or trembling hand, the funeral present took,
Ev'n kept her *countenance* when the lid remov'd
Disclos'd the heart, unfortunately lov'd.
Dryden. Sigismonda & Guiscardo.

He [Anthimus] had wound himself into favour with the Empress Theodora, a *countenancer* of the Eutychian sect.
Barrow. Of the Pope's Supremacy.

The *countenancing* of the rich man against the poor, was occasioned partly from the servants of the king's great officers, who did use to commit the hearing and examining of causes to them.—*Strype. Memorials. Edw. VI.* an. 1553.

You cannot imagine, as you have not been long enough in your post to know it by your own observation, how great an advantage it is to a man to have the *countenance* of the governor of his province.—*Melmoth. Cicero.* b. i. Let. 13.

CO'UNTER, *ad.* Fr. *Contre*; Lat. *Contra*. Against, in opposition, in resistance, contrariwise.

A hound that runs *counter*, and yet draws dryfoot well.
Shakespeare. Comedy of Errors, Act iv. sc. 2.

For that punishment follows not in this life, the breach of this rule, and consequently that it has not the force of a law in countries, where the generally allow'd practice runs *counter* to it, is in itself evident.—*Locke. Hum. Und.* b. i. c. 3.

CO'UNTER,—Is very much used (as the Lat. *Contra*, qv.) in composition; and it may be so used, either adverbially or adjectively, with any word, when contrariety or opposition is intended. For many of our own compounds we are perhaps indebted to the French. e.g. *Contre-ballancer*, *-changer*, *-chanter*, *-gage*, *-garde*, *-mander*, *-miner*, *-peser*, *-poison*, *-scarpe*, *-signer*, *-sceller*. An instance or two will be subjoined; and from them, all that may at any time occur will receive a formula of explanation. When *Counter* stands before a noun sub., whether separate or prefixed, it is in its manner of signification an adjective; before a verb or adjective it is an adverb. A *Counter-poise*, is a poise or weight; *counter*, opposed to, put or set against, an other weight. To *counter-poise*, is to poise or weigh oppositely or against an other weight. Some words have received a usage consequential upon the effect of the contrariety or opposition, as in the instances following of *Counteract* and *Counterfeit*.

COUNTERA'CT, v. } Smith writes, *Contra-*
COUNTERA'CTION. } *act*.

To act *contrary*, in opposition, in resistance, in hinderance or prevention. And thus—

To hinder, to prevent

These have no antagonist grinders, nor *contra-acting* milstones.—*Smith. Portraiture of Old Age*, p. 53.

But in this case we can find no principle within him strong enough to *counteract* that principle, and to relieve him.
South, vol. ii. Ser. 10.

Liberal, not lavish, is kind Nature's hand;
Nor was perfection made for man below,
Yet all her schemes with nicest art are plann'd.
Good *counteracting* ill, and gladness woe.
Beattie. The Minstrel, b. i

The physician who undertakes to cure a disease, must of course, while he administers proper medicines, enjoin his patient to abstain from every thing (however pleasing and agreeable) which may, in any degree, *counteract* those medicines, and nourish the disease.
Bp. Horne. Works, vol. v. Dis. 1

They [the beauties of writing] are wholly subject to the imagination, and do not force their effects upon a mind preoccupied by unfavourable sentiments, nor overcome the *counteraction* of a false principle or of stubborn partiality.
Rambler, No. 93.

CO'UNTERFEIT, *v.* Co'UNTERFEIT, *adj.* Co'UNTERFEIT, *n.* Co'UNTERFEITER. Co'UNTERFEITRESS. Co'UNTERFEITING, *n.* COUNTERFE'ITINGLY. Co'UNTERFEITLY. COUNTERFE'ITNESS. } Fr. *Contrefaire*; It. *Contrafare*; Lat. *Contra*, and *facere*. Menage says, *Contre fait*, contrafactus, *factus contra* quam oportuit. From this etymology, to *counterfeit* is—

To form or make any thing wrongfully; as, to forge the legal coin of the realm: and then, more generally—

To assume or pretend to a sameness, similarity or likeness; to copy, to imitate, to resemble; to follow in imitation; to follow as an example.

This messenger drank sadly ale and wine,
And stolen were his letters prively
Out of his box, while he slept as a swine:
And *contrefeted* was full subtilly
Another lettre.—*Chaucer. Man of Lawes Tale*, v. 5467.

This letter, as thou haste herde deuise
Was *counterfete* in such a wise
That no man shulde it apperceiue.—*Gower. Con. A.* b. ii.

And as in ye begynning he had put forth Christ as the cause, and author of our righteousness and saluation, euen so here setteth he hym forth, as an ensample to *counterfate*, that as he hath done to vs euē so should we do one to another.—*Tyndall. Workes*, p. 49.

Euery Christian mā ought to haue Christ alwayes before his eyes, as an ensample to *counterfate* and follow, and to do to his neighbour as Christ hath done to him.—*Id. Ib.* p. 83.

And sprincles eke the water *counterfet*
Like vnto blacke Auernus lake in hell.
Surrey. Virgile. Æneis, b. iv.

She had of mine (whereof few folkes did knowe)
A *counterfayte*, a thing to me deare bought,
Which thing to haue I many times had sought,
And when she knew how much I did esteeme it
Shee vowde that none but I should thence redeem it
Gascoigne. The Fruites of Warre.

The deuyll, whiche is a *counterfetter* of God's workes imagineth by all meanes that he can, to set vp and stablyshe all maner of intolerable errours, and to augment his kyngdome.—*Udal. Reuelacion*, c. 8.

The Frēch kyng fayning that he was thicke of hearyng, caused him to repete his saiyng agayn whiche so *counterfeited* the very guesture of the duke's angry countenance and roryng voyce, that no man hath sene a better *counterfaytor* or player in any comedie or tragedie.—*Hall. Edw. IV.* an. 14.

Lying and *counterfeiting* my soul abhorreth; for I [Essex] am not desperate nor void of grace, now to speak falsely.
State Trials. Earle of Essex & Southampton, an. 1600.

Neither is Thomas Cardinal's life any thyng save a *counterfaytyng* of Saint Thomas of Canterbury.
Tyndall. Workes, p. 361.

In whose [Christ] syghte nothing is acceptable, that is *counterfaytely* done or els by *coaction*.—*Udal. Eph.* c. 6.

But for that dame nature, the *counterfaitresse* of the celestiall workemen, eftsoones breedeth barnacles, therefore their brood is accompted more maruellous than to be maruelled, more woonderfull than woondered.
Holinshed. Ireland, c. 2.

The prating parrot comes to them abroad,
And is not heard to *counterfeit* a word.
Drayton. Noah's Flood.

And when at euen he came to the flock,
Fast in the folds he did them locke,
And tooke out the woolfe in his *counterfeit* cote,
And let out the sheepes blood at his throte.
Spenser. Shepheard's Calender. Sept.

Extreme was his audacity,
Little his skill that finish'd thee;
I am asham'd and sorry
So dull her *counterfeit* should be,
And she so full of glory. *Davies, The Picture.*

Counterfeiters of money be punished with pulling out their eyes.—*Baker. Hen. I.* an. 1112.

And since the wisedome of their choice is rather to haue my hat than my heart, I will practice the insinuating nod, and be off to them most *counterfeitly*.
Shakespeare. Coriolanus, Act ii. sc. 3.

Such then (said Vna) as she seemeth here,
Such is the face of falshood, such the sight
Of foule Duessa, when her borrowed light
Is layd away, and *counterfesaunce* knowe.
Spenser. Faerie Queene, b. i. c. 9.

Him needed not instruct, which way were best
Himselfe to fashion likest Florimel,
Ne how to speake, ne how to vse his geat:
For he in *counterfesaance* did excell;
And all the wyles of wemen's wits knew passing well.
Spenser. Faerie Queene, b. iii. c. 8.

This proclamation also took notice, how persons beyond sea had of late attempted to *counterfeit* testons, shillings, groats, and other the king's coin of silver, and in great multitudes brought them into the realm; such *counterfeits* were to forfeit their lives and lands, goods, and chattels.
Strype. Memorials. Edw. VI. an. 1548.

Think freely on all the various pretenses to Revelation: compare the *counterfeit* Scriptures with the true; and see the divine lustre of the one, to which all others serve as a foil.—*Bentley. On Free Thinking*, § 22.

Hark, from afar, the feather'd matron [the hen turkey] screams,
And all her brood alarms, the docile crew
Accept the signal one and all, expert
In th' art of nature and unlearned deceit:
Along the sod, in *counterfeited* death,
Mute, motionless they lie; full well appriz'd,
That the rapacious adversary's near.
Smart. Omniscience of the Supreme Being.

CO'UNTERPANE. "One part," Cole says, "of a pair of deeds or indentures." It is the legal term, *Counter-pana* indentura, (Gifford.)

"*Contreschedule*, the *counterpane* of a schedule," (Cotgrave.)

Contra-schedula forte, (q.d.) *contra pannus; pannus*, by an easy metaphor, began in succession of time to signify *parchment*; and hence, the "Fr. *Panne*, skin or hide," (Skinner.)

Thys Duke of Aumerle went before from Westminster to see his father the Duke of Yorke, and sittynge at dyner had his *counterpaine* of the endenture of the confederacye wherof I spake before in his bosome.—*Hall. Hen. IV.* an. 1.

Read, scribe; give me the *counter-pane*.
B. Jonson. Bartholomew Fair. The Induction.

Which the Apostle having perfected, he proceeds in the first seven verses of this chapter to finish the *counterpane* or second draught, the antitype, which answereth to this original.—*Goodwin. Works*, pt. ii. p. 2. Ser. 2.

CO'UNTERPOINT, or Co'UNTERPANE. } Fr. *Contrepoint*; It. *Contrapunto*, instratum, stragulum, (q.d.) *contrariis* seu se invicem decussantibus *suturis compunctum* seu consutum.

"Fr. *Contrepoinct*,—the back stitch, or quilting stitch; also, a quilt, *counterpoint*, (quilted,) covering; also, a crossing, difference, opposition; also, a ground, or plain song, (in musick,)" Cotgrave.

Here M. Hardinge by *counterpointes*, and by sundrie circumstances of difference, compareth the state of the primitiue churche, and his churche of Rome together.
Jewell. A Replie to M. Hardinge, p. 203.

On which a tissue *counterpane* was cast,
Arachne's web the same did not surpass,
Wherein the story of his fortunes past,
In lively pictures neatly handled was.
Drayton. The Barons' Wars, b. vi.

For no man is so madly disposed or simple witted, as to bring into so poor and mean houses, bedsteads with silver feet, imbroidered coverlets, or *counterpoints* of purple silk.
North. Plutarch, p. 39.

He shrunk down into his bed all cvered with the clothes and hid with the sheets and *counterpoint*.
Shelton. Don Quixote, vol. iv. c. 29.

A tester of scarlet, embroidered with a *counterpoint* of silke ay belonging to the same, and curtains of crimson taffata, two *counterpoints* of imagery for the nurse's bed.
Strype. Memorials. Edw. VI. an 1548.

Where the voices join they move exactly together in plain *counterpoint*, which shows little more than a single air.
Malone. Life of Dryden. Hughes to Steele.

Pray hand him in and let him stain
Each curtain, and each *counterpane*;
Yes, he shall roost upon my toilet,
Or on my pillow, he can't spoil it.
Smart. Fables. Madam and the Magpie.

COUNTRY. Co'UNTRIFY. } Fr. *Contrée*; It. and Sp. *Contrada*; Dut. *Kontreye*. Spelman,—*Contrata*. Patria, Italic. a *con*, id est, simul, et *strada*, via, quasi regio vel tractus in quem plures congrediuntur. Skinner. Q.d. Lat. *Conterrata*, i. e. tractus *terrarum* proximè invicem sitarum, vel, ut nos loquimur, *adjacentium*. *Contrata*, in Low Lat. appears to have been a common word. Others say from *Contracta* (See *Menage*, and *Du Cange*.) But may it not owe its origin, to the A. S. *Cunn-an*, parere, to bear or bring forth; and denote—

The land that bears the paternal land, (*patria*)?

A space, a tract, a region of land; applied also, to the inhabitants collectively. Opposed to the town; also, to the court.

It is much used in composition,—as *country*-man, *country*-house.

Ful wel beloved, and familier was he
With frankeleins over all in his *contree*.
Chaucer. Prologue, v. 216.

In *countries* some must rule, some must obey, euery man may not beare lyke stroke, for euerye man is not lyke wise.
Sir J. Cheke. The Hurt of Sedition.

Wherefore the gouernours, in the stede of physitions attendynge on their cure, oughte to knowe the causes of the decay of theyr publike weale, whiche is the healthe of theyr *countrey* or cytie, and than with expedition to procede to the mooste spedy and sure remedy.
Sir T. Elyot. Governour, b. iii. c. 25.

I might haue learn'd this by my last exile
That change of *countries* cannot change my state;
Where euer that my bodie seeke a seate,
I leaue my heart in Albion's glorious yle.
Sterling. Aurora, s. 56.

And you! brave Cobham, to the latest breath,
Shall feel your ruling passion strong in death.
Such in those moments, as in all the past,
"Oh, save my *country*, heaven," shall be your last.
Pope. Moral Essays, Epis. 1.

God made the *country*, and man made the town.
What wonder then that health and virtue, gifts,
That can alone make sweet the bitter draught,
That life holds out to all, should most abound
And least be threaten'd in the fields and groves.
Cowper. Task, b. ii.

Well to be sure it must be own'd
It is a charming spot of ground;
So sweet a distance for a ride,
And all about so *countrified*.—*Lloyd. The Cit's Country Box.*

But though she ne'er adorn'd his brows,
She had a vast contempt for spouse,
As being one who took no pride,
And was a deal too *countrified*.—*Id. Temple of Favour*

CO'UPLE, *v.* Co'UPLE, *n.* Co'UPLEMENT. Co'UPLET, *n.* Co'UPLING, *n.* } Fr. *Coupler*, *accoupler*; It. *Accopiare*; Lat. *Copulare*, *atum*, to brace together. Vossius says, Συμπλοκη, a πλεκω, sive πλοκα, (from πλεκ-ειν, plect-ere, nect-ere, to knit together,) and by metathesis, *copla*; or, he adds, it may be from the Heb. Scheidius thinks, *copula* is *co-apula*, from *apere*, i. e. *nectere*.

To connect, to conjoin, to combine, to brace; generally restricted to the conjunction or union of *two* only. See BRACE.

The Bible bereth witnesse, a book of the olde lawe
That a corsede alle *couples* that no kynde forth brouhte.
Piers Ploughman, p. 316.

I have a wif, the werste that may be,
For though the fend to hire *ycoupled* were,
She wolde him overmatche I dare wel swere
Chaucer. The Marchantes Prologue, v. 9095.

——— The great Antiochus,
Of whom that Antioche toke
His firste name, as saith the boke,
Was *coupled* to a noble quene.—*Gower. Con. A.* b. viii.

And to masons and carpēters to bye hewed stone, & tymbre for to make *couples* and beames for the houses which the kynges of Juda had destroyed.—*Bible*, 1551. 2 *Chro.* xxiv. 11.

Even to the artificers and builders gave they it, to buy hewen stone, and timber for *couplings*, and to floor the houses, which the kings of Juda had destroyed.
Bible. Modern Version. Ib.

For he desiryng nothing more than to pass ouer the remnāt of his life in peace, rest, and tranquilitie, imagined in himselfe that by thys conjunction and *couplement* of matrimonie, no warre or hostilitie hereafter should be attempted eyther against him or his dominions.
Grafton. Hen. VII. an. 27.

The fier and ayre agreed, and to this *coupling* gaue their light
In signe of ioye, and ouer head the mountain fairies shright. *Phaer. Virgill. Æneidos*, b. iv.

When one saith, a man is a body, he intendeth that the name of body is necessarily consequent to the name of man; as being but several names of the same thing, Man; which consequence is signified by *coupling* them together with the word *is*.—*Hobbs. Kingdom of Darkness*, c. 46

For Christ is the head, whereby the whole bodie being compacted and *coupled* by euery ioynt of gouernment, dothe according to the operation in the measure of euery member, increase to a perfect bodie.—*Whitgift. Defence*, p. 469.

One I could bear appointing with his sweeting
A place convenient for their secret meeting:
Others when winter shortly should decline,
How they would *couple* at Saint Valentine.
Drayton. The Owl.

And with all remember that Hierapolis was the city of Magog, which also is seated directly north from Judea: with whom also Ezekiel *coupleth* Gomer and all his bands of the north quarters.—*Raleigh. Hist. of the World*, b.i. c 8. s.4.

The hardy *couple* on their way forth wend,
And met an host that on them rore and gape,
Of sauage beasts, tofore vnseene, vnkend,
Differing in voyce, in semblance, and in shape.
Fairefax. Godfrey of Bovlogne, b. xv. s. 51.

Where making loyous feasts, their dayes they spent,
In perfect loue, deuoid of hateful strife
Allide with bands of mutuall *couplement*.
Spenser. Faerie Queene, b. iv. c. 2.

Anon as patient as the female doue,
When that her golden *couplets* are disclos'd;
His silence will sit drooping.—*Shakes. Ham.* Act v. sc. 1.

Some independent ideas, of no alliance to one another, are by education, custom, and the constant din of their party, so *coupled* in their minds, that they always appear there together.—*Locke. On Hum. Underst.* b. ii. s. 18.

But in this necessity of our rhymes, I have always found the *couplet* verse most easy, (though not so proper for this occasion,) for there the work is sooner at an end, every two lines concluding the labour of the poet.
Dryden. Annus Mirabilis. Account of the Poem.

The noble hater of degenerate rhyme
Shook off the chains and built his verse sublime
A monument too high for *coupled* sounds to climb.
Watts. The Adventurous Muse.

Such were our *couple*, man and wife,
Such were their means and ways of life.
Lloyd. The Spirit of Contradiction.

COURAGE, *v.*
CO'URAGE, *n.*
CO'URAGE, *adj.*
COURA'GEOUS.
COURA'GEOUSLY.
COURA'GEOUSNESS.

Fr. *Courage*, It. *Coraggio*; Sp. *Corage*. *Cordis actio*, says Minshew. Q.d. *coratio* seu *cordatio*, i. e. *cordis robur* et erectio, (Skinner.)

Courage, the verb, is used in our old writers as we use *encourage*; and the noun, as *encouragement*. (See ENCOURAGE.) *Courage*, the noun, is applied to—

A hearty desire, a hearty devotedness, a deep fixed resolution: as distinguished from fortitude, it is applied to express a more active spirit of bravery, of boldness, daring, or hardihood.

Dr. Cogan observes, "*Courage* is active fortitude. It meets dangers, and attempts to repel them." And see the quotation from Hobbes.

Harald, a man wyth grete herte *corageus* y non.
R. Gloucester, p. 359.

But though this mayden tendre were of age,
Yet in the brest of hire virginitee
There was enclosed sad and ripe *corage*.
Chaucer. The Clerkes Tale, v. 8096.

Befelle, that, in that seson on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrimage
To Canterbury with deuot *corage*.—*Id. The Prol.* v. 22

Were it for holinesse or for dotage,
I cannot sain, but swiche a gret *corage*
Hadde this knight to ben a wedded man,
That day and night he doth all that he can
To espien, wher that he might wedded be.
Id. The Marchantes Tale, v. 9130.

Of man's herte the *courage*
Was shewed then in the visage.—*Gower. Con. A.* Prol.

Thou mayst see how diligently (as a mother careth for her child if it be in perill) Paule writeth vnto Timothy to instruct him, to teach hym, to exhort, to *courage* hym, to stirre him vp, to be wise, sober, diligent, circumspect, sad, humble, and meeke.—*Tyndall. Workes*, p. 252.

Moreouer charge Josua, and *courage* him & bolden him
Bible, 1551. *Deuteronomie*, c. 3.

Thus the warre was renewed, wherby many great myschyefes haue fallen, to the distruction of moche people and countreys, and the faythe of Christ so febled and decayed, and the enemyes of God rysen and *corraged*.
Berners. Froissart. Cronycle, vol. ii. c. 204.

Likewise as of men, he who so is most like stomacked vnto a woman, nor lusty *couraged*, wil remember iniurie longest, and seeke for vengeance most violently, nor can be content with a meane reuenge vsaunced.
Vives. Instruction of a Christian Woman, b. iii. c. 5.

And alas my lord this is a piteous case, that having so much business as ye have, these inward disorders should be added unto them to the *courage* of such as would this realm any ways evil.—*State Trials. Bp. Gardiner*, an. 1551.

O most *couragious* youth, how much the more thou dost receede
In valient herte: so much the more 'tis meete I shuide indeede
Giue graue aduice, and charely for chaunces all prouide.
Phaer. Virgill. Æneidos, b. xii.

Then the Bretons closed togyder with grete *courage*, and pytched theyr speres and glayues in the erthe, and helde strongly theyr place, and fought *couragyously*.
Berners. Froissart. Cronycle, vol. ii. c. 47.

This Henry yet, as wytnessyth Ranulfe, was not all bareyn of vertues, for he was of so great *courageousness*, yt he wolde often saye yt all the worlde suffyseyth not to a *coragyous* harte.—*Fabyan*, vol. i. c. 236.

Thou shalt warne the elders of the people that they be sobre, watchful and diligent to all godly workes. And that they ouercome the vnlustyness of their age with the *courageousness* of faith.—*Udal. Titus*, c. 2.

For thy great wonder were it, if such shame
Should euer enter in his bounteous thought,
Or euer doe that mote deseruen blame:
The noble *courage* neuer weeneth ought,
That may vnworthy of it selfe be thought.
Spenser. Faerie Queene, b. iii. c. 2.

——— Theire discipline,
(Now mingled with their *courages*) will make knowne
To their approuers, they are people, such
That mend vpon the world.—*Shakes. Cymb.* Act ii. sc. 4.

Sam. Be of good *courage*, I begin to feel
Some rouzing motions in me which dispose
Of something extraordinary my thoughts.
Milton. Samson Agonistes.

Courage, in a large signification, is the absence of fear in the presence of any evil whatsoever; but in a strict and more common meaning, it is contempt of wounds and death, when they oppose a man in a way to his end.
Hobbes. Humane Nature, c. 9.

With this victory the women became most *courageous* and proud, and the men waxed as disgracefull, fearefull, & desperate.—*Stow. The West Saxons.*

Yet since that other men's iniquity
Calls on the sword of wrath against my will,
And that themselves exact this cruelty,
And I constrained am this blood to spill:
Then on, brave followers; on *courageously*.
Daniel. History of Civil War, b. iv.

The self-same individuals that
Did run, as mice do from a cat,
When we *courageously* did wield
Our martial weapons in the field.—*Hudibras*, pt. i. c. 3.

To secure the honours which are bestowed upon *courage* by custom, it is indeed necessary that this danger should be voluntary: for a *courageous* resistance of dangers to which we are necessarily exposed by our station, is considered merely as the discharge of our duty, and brings only a negative reward, exemption from infamy.—*Adventurer*, No. 1.

Wouldst thou then raise thy patriot office higher,
To something more than magistrate aspire?
And left each poorer, pettier chace behind.
Step nobly forth, the friend of human kind?
The game I start *courageously* pursue.
Langhorne. The Country Justice.

COURIER. Fr. *Courier*; It. *Corriere*; Sp. *Correo*, from the Lat. *Currere*, to run.

A runner; a running messenger; generally, a messenger; also, a message.

The same Saturdaye the prince and his cõpany dyalaged fro a lyttell vyllage therby, and sent before hym certayn *currours* to se if they myght fynde any aduẽture, and to here where the Frẽchmen were
Berners. Froissart. Cronycle, vol. i. c. 159.

But finding his defeat, his enterprize so lost,
He his swift *couriers* sends, to will his valiant brother,
And Oxford, in command being equal to the other,
To charge with the right wing who bravely up do bear.
Drayton. Poly-Olbion, s. 22.

Whereupon, he addressed aforehand his letters and *courriers* to the chiefe of the Barchine faction, to frame and prepare the minds of that side, so as they of the other part might not gratifie, or do any thing in favour of the Romanes
Holland. Livius, p. 398.

The court was resolved to expedite the passes in the very same form with that agreed upon by the confederates: and were absolutely of opinion, that the clause for liberty of *couriers* was necessary, and particularly as to themselves
Sir W. Temple. To Sir J. Williamson, Feb. 1676.

The most celebrated of these is the *carrier*, which from the superior attachment that pigeon shews to its native place is employed in many countries as the most expeditious *courier*: the letters are tied under its wings, it is let loose, and in a very short space of time returns to the home it was brought from with its advices.
Pennant. British Zoology. The Common Pigeon.

COURSE, *v.*
COURSE, *n.*
CO'URSER.
CO'URSING, *n.*
CO'URSITOR.

Fr. *Course*; Lat. *Cursus*, from *Currere*, *cursum*, to run. See CURRENT.

A race or running, pursuing; pursuit; invasion or incursion; also, the space run over, passed over; the passage or progress; the way, the manner or method, the order or series of proceeding or succeeding; the order or train, (sc.) of events:—a sequence of discourses; and—

A *courser*, (Wood,—a *discourser*),—one who prosecutes or pursues a treatise.

To *course*, is,—to run, to run after, to pursue.

Right welcome be thou faire freshe May,
I hope that I some grene here getten may.
And from his *courser*, with a lusty herte
Into the grove ful hastily he sterte.
Chaucer. The Knightes Tale, v. 1516.

So beslly vpon the note
Thei herken, and in such wise assote,
That thei their right *cours* and weie
Foryete, and to their eare obeie.—*Gower. Con. A.* b. iv.

And to that one the same tide
A *courser*, that he should ride
Into the felde anon he badde,
Wherof this man was wonder gladde.—*Id. Ib.* b. vi.

But when we came en shore, and had *coursed* them twice about the Island, they tooke the sea and swamme towards Islands distant from that three leagues.
Hackluyt. Voyages, vol. iii. p. 114.

Also wheras they haue desyred for the *course* of marchaundyse, we haue obserued that they haue all theyr auncyent *courses*, payeng custome of olde tyme contynewed.
Berners. Froissart. Cronycle, vol. ii. c. 30

Morice sent [to King John] a *cursore* well trappid to Baldwines castel.
Leland. Collectanea, vol. i. p. 262. *Thinges excerptid, &c.*

Caius Cesar beyng yong, fleyng the company of Sylla, bicause he was perteignyng to Marius, he being among the Rhodiens, wan his meate with *courseyng* and runnyng of horses, with his handes bound behind him.
Golden Boke, Let. 10.

And somouche the more, that the armye by sea, the whiche was at Ye, hauyng takene the poorte and soiourne at Epidaure, made manye *coursynges* and pillages, in the lande of Egyne.—*Nicoll. Thucydides*, fol. 219.

And euery while, that mighty yron man,
With his strange weapon, neuer wont in warre,
Them sorely vext, and *courst*, and ouer-ran,
And brake their boawes.—*Spenser. Faerie Queene*, b.v. c 4.

They so framed the mouable roofes of their dining roomes that one face succeedes another, which they vary as often as they serue in a new *course*.—*Hakewill. Apologie*, p. 407

Therefore this sin of kind not personal
But real and hereditary was;
The guilt thereof, and punishment to all
By *course* of nature and of law doth pass.
Davies. The Immortality of the Soul, s. 8

Methinks your years should promise no ill meaning.
Fath. I am no bawd, no cheater, nor a *courser*
Of broken-winded women.
Beaum. & Fletch. The Captain, Act v. sc. 1.

It would be tried also in flying of hawks, or in *coursing* of a deer, or hart, with greyhounds.—*Bacon. Naturall History.*

Mercvrie, Lat. *Quasi* medius currens *inter Deos et homines*, as the grammarians etymologize it, a mediate *courser* be tweene Gods and men.—*Camden. Remaines. Names.*

Now turning from the wintry signs, the sun
His *course* exalted through the ram had run,
And, whirling up the skies, his charriot drove
Through Taurus and the lightsome realms of love.
Dryden. The Flower & the Leaf.

Through the wide caves the blast is heard afar
With speed two more provide his azure car,
A concave shell; two the finn'd *coursers* join:
All wait officious round, and own the accustom'd sign.
Hughes. The Court of Neptune

The same horse [Childers] has also run the round *course* at Newmarket, (which is about 400 yards less than four miles) in six minutes and forty seconds.
Pennant. British Zoology. The Horse

A valiant son springs from a valiant sire,
Their race by mettle sprightly *coursers* prove;
Nor can the warlike eagle's active fire
Degenerate to form the timorous dove.
Lyttelton. Horace, b. iv. Ode 4.

COURT, *v.*
COURT, *s.*
CO'URTEOUS.
CO'URTEOUSLY.
CO'URTEOUSNESS.
CO'URTESY *v.*
CO'URTESY, *s.*
CO'URTEZAN.
CO'URTIER.
CO'URTIERY.
CO'URTING, *s.*
CO'URTLY, *adj.*
CO'URTLY, *ad.*
CO'URTLINESS.
CO'URTLING, *s.*
CO'URTSHIP.

Courteous, courtesy, &c. are not uncommonly written *curt. Court; area* circà ædes: from Lat. *Cohors* or *cors.* (See COHORT.) Spelman says, As bands or troops of soldiers were called *cohorts*, ab avium *cohorte*; so more modernly, the family or *company* of princes was called *cors*, and *curs*; Gall. *Court*; It. and Sp. *Corte.*

Court is also applied to—the assembly of judges or ministers of justice, to the place of assembling.

In Low Lat. *Curtisanus*, was one who followed the *court*, now *courtier*; and thus *courtman* in Chaucer.

Courtezan, — Fr. *Courtisane*; It. *Cortegiana*; q. d. *Aulica*, more commonly applied to *harlots*, quia tales urbanæ plerumque et ad *aulicos* mores compositæ sunt, (Skinner.)

A *courtesy*, a *courteous* act of demeanour, as applied to the act of bending the knees; it is usually written *curtsey.*

To *court*, is,—to practise the art of a *courtier*, or of attendants upon *courts*; to endeavour to please, or to gain or win favour; to woo.

Court is much used in *composition*: as *court*-day, *court*-favour.

At the last he com & mad the kyng homage
Egbright for his *curteisie* gave him his heritage.
R. Brunne, p. 15.

If Demetrie and the werkmen that ben with hym han cause aghen ony man, there ben *courtis* and domes & lagis, accuse thei ech othire.—*Wiclif. Dedis*, c. 19.

It peined hire to contrefeten chere
Of *court*, and ben estatelich of manere.
And to ben holden digne to reverence.
Chaucer. The Prologue, v. 140.

He on his courser sterting as the fire
Is ridden to the feldes him to play,
Out of the *court*, were it a mile or twey.
Id. The Knightes Tale, v. 1506.

Curteis he was, lowly, and servisable,
And carf before his fader at the table.
Id. The Prologue, v. 99.

And thus the *curteis* lord Jesu Christ, ne will that no good werke that men don be loste, for in som what it shal availe.—*Id. The Persones Tale.*

For, brother min, take of me this motif,
I have now ben a *court-man* all my lif.
Id. The Marchantes Tale, v. 9366.

A knight ther was and that a worthy man,
That fro the time that he firste began
To riden out, he loved chivalrie,
Trouthe and honour, freedom and *curtesie*
Id. The Prologue, v. 46.

There was whylom by dales olde
A worthy knight, as men tolde;
He was newew to the emperour,
And of his *court* a *courteour.—Gower. Con. A.* b. i

Wherein I see, a corps of comely shape
(And such as might beseeme the *courte* full wel)
Is cast at heele by *courting* al to soone.
Gascoigne. The Steele Glas.

But still the *court* must not be fild with wordes, and vayne report
Which in abundance great from thee do file.
Phaer. Virgil. Æneidos, b. xi.

This good emperour was strong in vertue, meke in woordes, attemperate in his exercises, homely with euery man, sad among sad men, hasty among hasty men, mery with mery men, and wise among wise men, as it is couenable for a *curtious* prince to be.—*Golden Boke*, c. 15.

Yet fearing that by the castynge out of mo deuils they might afterwards happely lese mo of theire hoggos, they prayed hym *courteisely* to geate hym quickly thense.
Sir T. More. Workes, p 340.

It is the parte of godly menne vtterly to endeavour themselues, that they be at debate with no man, whether they be good or euill: they muste moue and allure all menne with *courtiousnesse*, lentlenesse and beneficialnesse as muche as maye be to loue and to concorde.—*Udal. Matthew*, c. 5.

Ile wayte my opportunitie.
to meete him in the waye,
To leade him home, to *curtsey* him,
and cap him when he stayes.—*Drant. Horace*, b.i. Sat.9.

Yet *courtsye* him and worshipp him,
and if he would it so,
Thou maist not staye to wayte on him
in place where he shal go.—*Ib. Id.* b. ii. Sat. 5.

But now let no man require of me that I should (vnto such an abhominable & detestable deuill, as hath brought in this wicked and shamefull learnying and maners) put off my cappe, & make low *curteise*, and geue fayre wordes, and say. God geue you good morow, syr deuill, how fare you.
Barnes. Workes, p. 193.

And he saith also that hys belief is so necessary to saluacion, yt the contrary beliefe is damnable, for elles he woulde not of hys *courteise* cry oute sore vpon the clergye for teaching ye contrary.—*Sir T. More. Workes*, p. 389

And being come near to Greenwich (where the *court* then lay) presently vpon the newes thereof, the *courtiers* came running out, and the common people flockt together, standing very thicke vpon the shoare.
Hackluyt. Voyages, vol. i. p. 245.

And *courtlike* life is thought another heauen.
Gascoigne. The Steele Glas.

His youth, his sport, his pleasant chere,
His *courtly* state and company,
In him so strangely alterd were.
Vncertaine Auctors. A Comparison of his Loue, &c.

Thus left by thee, and by him *courted* still,
Thy grace with-drawn, his favours mustred faire,
How could poor wretches wrestle with self-will
But soone be catch'd by such a subtle snare.
Sterling. Doomes-Day. The Tenth Houre.

Of *court*, it seemes, men *courteise* do call
For that it there most vseth to abound;
And well beseemeth, that in princes hall
That vertue should be plentifully found,
Which of all goodly manners is the ground
And root of ciuil conversation.
Spenser. Faerie Queene, b. vi. c. 1.

The *court's* a school indeed, in whiche some few
Learn vertuous principles but most forget
What ever they brought thither good and honest.
Trifling is there in practice, serious actions
Are obsolete and out of use.
Beaum. & Fletch. Custom of the Country, Act ii. sc. 1.

Vpon her front her lockes were curled new,
Her eies were *courteous*, full of peace and loue;
In look a saint, an angell bright in shew,
So in her visage grace and vertue stroue.
Fairefax. Godfrey of Boulogne, b. xiv. s. 4.

Whence softly sallying out as loth the place to leave
She Sence a pretty rill doth *courteously* receive
Drayton. Poly-Olbion, s. 26.

Mal. Toby approaches; *curtsies* there to me.
To. Shall this fellow liue!
Shakespeare. Twelfth Night, Act ii. sc. 5.

The homely villaine *curt'sies* to her low.
Id. Rape of Lucrece.

——Old Nestor seeing it,
Rose, and receiv'd him by the hand, and faine would have him set;
He set that *curteisie* aside, excusing it with haste.
Chapman. Homer. Iliad, b. ii.

That so knowledge may not be a *courtezane* for pleasure, or as a bondwoman for gaine; but as a spouse for generation, fruit, and honest solace.
Bacon. On Learning, by G. Wats, b. i. c. 5.

Lad. Shepherd, I take thy word.
And trust thy honest offer'd *courtesy*,
Which oft is sooner found in lowly sheds
With smoaky rafters, than in tap'stry halls
In *courts* of princes, where it first was nam'd
And yet is most pretended. *Milton. Comus*, l. 323.

But tydings there is none I you assure,
Saue that which common is, and known to all,
That *courtiers* as the tide doe rise and fall
Spenser. Mother Hubberd's Tale.

Cause he is no common strainer.
After painted nymphs for favours,
Or that in the garb he savours
Little of the nicety,
In the sprucer *courtiery*. *B. Jonson. The Satyr.*

For he is practis'd well in policie
And thereto doth his *courting* most apply:
To learne the enterdeale of princes strange,
To marke th' intent of counsells, and the change
Of states, and eke of priuate men some-while
Supplanted by fine falshood and faire guile.
Spenser. Mother Hubberd's Tale.

Cri. Indeed, I must declare myselfe to you no profest *courtling*; nor to have any excellent stroke, at your subtle weapons.—*B. Jonson. Cynthia's Revels*, Act v. sc. 4.

Daw. On what *courtly* lap hast thou late slept, to come forth so sudden and absolute a *courtling?*
Id. The Silent Woman, Act iv. sc. 1.

The French are passing *courtly*, ripe of wit,
Kind, but extreme dissemblers.
Ford. Love's Sacrifice, Act i. sc. 1.

Needs a shipwreck'd seaman be *courted* to come to shore, or a weary traveller to a place of rest?
Bp. Beveridge, vol. ii. Ser. 116.

In that sweet Isle where Venus keeps her *court*
And every Grace and all the Loves resort.
Dryden. Cymon & Iphigenia.

We cannot omit to observe this *courtly*, (shall I call it?) or good quality in him; that he was *courteous*, and did seem to study to oblige.—*Strype. Mem. Hen. VIII.* an. 1530.

I endeavoured to clothe virtue, though not in a gaudy, in a fashionable habit, and divesting her not only of her sackcloth, but her backs, where I saw she appeared in them with disadvantage, I endeavoured to give her as much of the modern ornaments of a fine lady, as I could, without danger of being accused to have dressed her like a *courtezan.*
Boyle. Occas. Reflections. Last Section, Reflect. 1.

Courtesy and condescension is another happy quality, which never fails to make its way into the good opinion, and into the very hearts of those who are under the good magistrate's inspection.—*Atterbury*, vol. ii. Ser. 3.

Now, Proteus! now (to truth compell'd)
Speak and confess thy art excell'd.
Use strength, surprise, or what you will,
The *courtier* finds evasion still;
Not to be bound by any ties,
And never forc'd to leave his lyes.
Gay, Fab. 33. *The Courtier & Proteus.*

The day would fail me, should I reckon o'er
The sighs they lavish'd, and the oths they swore
In words so melting, that compar'd with those
The nicest *courtship* of terrestrial beaux
Would sound like compliments from country clowns
To red cheek'd sweet-hearts in their home-spun gowns.
Tickell. Kensington Gardens.

They *courteously* invited him ashore, and conversed with him by signs, but very little of the meaning of either party could be understood by the other.
Cook. Voyage, vol. ii. b. iii. c 8.

One [historian] relates that Robert Bruce was (in chacing these animals) preserved from the rage of a wild bull by the intrepidity of one of his *courtiers*, from which he and his lineage acquired the name of *Turn-bull.*
Pennant. British Zoology. The Ox.

For, with all the *courtliness* and gallantry you make me master of, I never intended by the good company, I mentioned with so much respect, either those foolish men, or women, who prefer the forward assurance of their boys to every other consideration.
Hurd. On the Use of Foreign Travel, Dial. 3.

The patience of their pride seems to have been worn out with the importunity of our *courtship.*
Burke. On a Regicide Peace, Let. 1.

CO'USIN, *s.*
CO'USIN, *adj.*
CO'USINAGE.

Fr. *Cousin*; It. *Cugino*; Belg. *Kosun.* Cognatus, alii a *consanguineus*, alii a *congenius* deflectunt, (Skinner.)

The word was anciently applied to a *kinsman* generally; and *cousinage*, for *kin.*

This kyng was enticed so, that he nom atte laste
Ys ost, and vp hys *cosyn* bi gan to werre faste.
R. Gloucester, p. 38.

Oon of the blaschopis seruauntis, *cosyn* of him whos eere Petir kitte of, seide, sigh I thee not in the gherd with him?
Wiclif. John, c. 18

For I myself desiride to be departid fro Crist for my britheren that ben my *cosyns* after the fleesch that ben men of Israel.—*Id. Romaynes*, c. 9.

Eke Plato sayeth, who so can him rede,
The wordes moste ben *cosin* to the dede.
Chaucer. Prologue, v. 719

And for as mochel as this goode man
And eke this monk, of which that I began,
Were both two yborne in o village
The monk him clameth, as for *cosinage.*
Id. The Shipmannes Tale, v. 12,160.

And he resigned in this cas
Thempire of Rome vnto Louis
His *cosin*, whiche a Lombarde is.—*Gower. Con. A.* Prol

——— But remembrance,
That thei toke of his worthines,
Of knighthode, and of gentines,
And how he stode of *cosinage*
To themperour, made them assuage,
And durst not sloune hym for fear.—*Id. Ib.* b. i.

For the benefites of God are not giuen for the respecte of kynred, but for the good herte of a man: not to the *cosynage* of the fleashe, but to the promptnesse of the spirite: not to the nacion, but to the feyth.—*Udal. Luke*, c. 4.

And her neighboures & her *cosins* hearde tel how ye Lord had shewed greate mercy vpon her, and they reioysed with her.—*Bible*, 1551. *Ib* c. 1.

And then his grace did aske how our queenes grace did, calling her *cousin*, saying that he was glad that wee were come in health into his realme.
Hackluyt. Voyages, vol. i. p 263.

Egbert his son succeeded, whose quiet government for a long season was afterwards defaced by the cruel murther of Ealbert and Egilbright his *cousins* Germans.
Stow. Kentish Saxons, an. 66.

Her dolour soone she ceast, and on her dight
Her helmet, to her courser mounting light:
Her former sorrowe into suddaine wrath,
Both *cousen* passions of distroubled spright,
Converting forth she beates the dusty path.
Spenser. Faerie Queene, b. iii. c. 4.

To make his character entire,
He weis a *cousin* of the squire,
Not over weighty in the purse,
But many doctors have done worse;
And tho' she boasts no charm divine,
Yet she can carve, and make birch wine.
Warton. Progress of Discontent.

COUTH, or } Past part. of *conne*; to know,
COULD. } to understand, to be able. See CAN.

Could is now used merely as a grammatical auxiliary.

This clerk was cleped hendy Nicholas;
Of secret loue he *conde* and of solas,
And therto he was slie and ful prive,
And like a mayden meke for to se.
Chaucer. The Millieres Tale, v. 3200.

[The Pater Noster] It is more digne than any other prayer; for that Jesu Crist himself made it and it is short for it should be *conde* the more lightly.—*Id. The Persones Tale.*

To daunceu well *couthe* they the guise.—*Id. R. of the R.*

This kynge had in subiection
Jude, and of affection
Aboven all other one Daniell
He loueth, for he *couth* well
Diuine, that none other *couthe*,
To hym were all thinges *couthe*,
As he it had of God's grace.—*Gower. Con. A.* b. i

But whē the kyng had abused her, anon her husband beyng an honest manne and one that *could* his good, not presuming to touch a kynges concubyne, [Jane Shore] left her vp to hym altogether.—*Hall. Edw. V.*

When a simple man saw him, that *could* no skill of service, he said, Good Gods! how every thing becometh noble men.—*North. Plutarch*, p. 554.

All as the sheepe, such was the shepheard's looke
For pale and wanne he was, (alas the while!)
May seeme he lov'd, or else some care he took,
Well *couth* hee tune his pipe and frame his stile.
Spenser. The Shepheard's Calendar. January.

COW, *v.* "*Cow* a person, imbellem et timidum reddere; to render a man peaceful and timid. Sw. *Kufna*, from Isl. *Kuga*, to suppress, to subjugate. I know not whether I may not refer hither, *coward*, imbellis, meticulosus," (Addenda to *Junius.*)

To *cow*, may merely be to cause to *cower*, (qv.)

—— I do shame
To think of what a noble train you are,
And of how *cow'd* a spirit.
Shakespeare. Pericles, Act iv. sc. 4.

I believe it is not in the power of Plowden to dastardize or *cow* your spirits, until you have overcome him, at least-wise have so much of him as will serve your turn.
Howell, b. i. s. 1. Let. 9.

I would dye with you, but first I would so torture ye,
And *cow* you in your end, so despise you;
For a weak and wretched *coward*, you must end sure:
Still make ye fear, and shake, despised, still laugh at ye.
Beaum. & Fletch. A Wife for a Moneth, Act v. sc. 1.

Low in pocket, *cow'd* in courage,
Safely glad to sup their porridge.—*Swift. Helter Skelter.*

I would have you take notice, I am not only able to vanquish a people already *cowed*, and accustomed to flight; but I could Almanzor-like drive the British general from the head, were I less a Protestant or had ever been affronted by the confederates.—*Spectator*, No. 167.

COW, *n.* }
CO'WHEARD. }
CO'WHEARDESS. } (*Vacca.*) A. S. *Ku*; Dut. *Koe*; Ger. *Kuhe*; Sw. *Ko*.
CO'WSLIP. } The etymologists incline to the Gr. Κυε-ειν, κυ-ειν, uterum gestare. One reason (Ihre says) is that this name is not given to the animal till it has brought forth. But if our ancestors had resorted to the Greek for a name for this animal, they would most probably have taken the Greek name itself.

"*Cowslip*,—A. S. *Cuslippe*; flowers so called, because *cows* delight in them, or, as others think, from their similitude or likeness to the lips of a *cow*. Dr. T. H. thinks from their scent, rivalling the sweet breath of the *cow*; such a scent as *cows* breathe, from their mouth and lips," (Skinner.)

Ther ne was *kew* ne *cowkynde*.—*Piers Ploughman*, p. 223.

—— The goddesse
Of Io torned the likenesse
In to a *cowe* to go there oute
The large feldes all aboute.—*Gower. Con. A.* b. iv.

To work hir will and all his fraud to find,
She craude the *cow* in gift at Ioue his hande,
Who could not well his sister's suite withstande
Turbervile. Against the ielous Heads, &c.

How often would she flowers twine?
How often garlants make
Of *cowslips* and of columbine
And al for Corin's sake.
Uncertaine Auctors. Of the Mutabilitie of the Worlde.

Mirth I—my gossip Tattle knew what fine slips grew in Gardiner's Lane; who kist the butcher's wife with the *cowes* breath; what matches were made in the Bowling Alley, and what bettes wonne and lost.
B. Jonson. Staple of Newes, Act iii. sc. 3.

An example of rising from so meane or meaner estate may appeare in Earle Goodwin, who being at the first but the sonne of a *cowheard*, came to be (as I take it) the greatest subject that England ever had.
Verstegan. Restitution of Decayed Intelligence, c. 10

The *cowheardesse* comming in, and seeing him mind more his bow then his bread, in a great fury cast away both his bow and arrowes, and checking him [King Elfred] as her groom, said, Thou fellow, doest thou see the bread burne before thy face, and wilt not turne it? and yet art thou glad to eate it before it be halfe baked? Little suspecting him to be the man that had beene serued with farre more delicate cates
Speed. Elfred, an. 876.

At midnight the appointed hour,
And for the queen a fitting bow'r,
Quoth he, is that fair *cowslip-flower*,
On Hipent-hills that groweth
Drayton. The Court of Fairy.

Whilst from off the waters fleet,
Thus I set my printless feet
O'er the *cowslip's* velvet head,
That bends not as I tread.—*Milton. Comus.*

So fine a gown, a band so clean,
As well become St. Patrick's dean,
Such reverential awe express,
That *cow-boys* know you by your dress.
Swift. A Panegyric on the Dean.

—— Oh! when my friend and I
In some thick wood have wander'd heedless on,
Hid from the vulgar eye, and sat us down
Upon the sloping *cowslip-cover'd* bank.—*Blair. Grave.*

Near some *cowslip-painted* mead,
There let me doze out the dull hours,
And under me let Flora spread
A sofa of her softest flow'rs.—*Smart. Idleness*, Ode 1.

CO'WARD, *v.* }
CO'WARD, *n.* }
CO'WARD, *adj.* }
CO'WARDICK. }
CO'WARDIZE. }
CO'WARDLIKE. } Fr. *Couard*; Sp. *Cobarde*; It. *Codardo*. "*Coward*, i.e. *cowred*, *cowered*, *cower'd*. One who has *cower'd* before an enemy. It is of the same import as *supplex*. *Coward* is the past part. of the verb, to *cowre*, or to *cower*, a word formerly in common use." (See *Tooke.*) See the first example from Chaucer; and To Cow, and To COWER.
CO'WARDLY, *adj.* }
CO'WARDLINESS. }
CO'WARDSHIP. }
CO'WARDNESS. }

To *cower*, is—to stoop, to submit: and a *coward*, one who stoops, submits, yields, (sc.) through fear; one who avoids or evades, shuns, risk or hazard or danger; one who dreads or fears harm or injury, excessively, needlessly, with little or no cause. See the quotation from Cogan.

But natheles, I say not thou shalt be so *coward*, that thou doute wher as is no drede.—*Chaucer. The Tale of Melibeus.*

Ther may no man clepen it *cowardise*.
Id. The Knightes Tale, v. 2732.

Thine hert full sore thou wolt dispise
And eke repreue of *cowardise*,
That thou so dull in euery thing
Were domme for drede, without speaking.
Id. Rom. of the Rose.

A nyce herte, fie for shame.
A *cowarde* herte of loue vnlered,
Wherof arte thou so sore afered —*Gower. Con. A* b. iv.

Lo thus vpon the worldes fame
Knighthode hath euer yet beset,
Whiche with no *cowardis* is let. *Id. Ib.*

This sleep betokens that which *cowardeth* a man's heart from ghostly comfort, and to stand in the same through a deceivable sleepe is this that lets a man of the blisse of heauen.—*Fox. Martyrs. Letter of Wm. Swinderby.*

I canne make no warrauntise of my selfe, seyinge that Sainte Peter so sodaynely faynted at a womannes woorde, and so *cowardlye* forsooke his maister, for whom he had so boldlye foughte within so fewe houres before
Sir T. More. Workes, p. 1235.

And as, syr, I knowe well that many men and women shoulde be therthrowe greatly troubled and sclaunderid, and as I said syr to you before, for myne untrewthe and false *cowardness* many a one sholde be put into full greate repreue.
State Trials. Wm. Thorpe, an. 14.

Yf he be so good a man, and so valyant in armes as it is sayde, he wyll nat refuse it for his ladyes sake: yf he do, it shall tourne hym to moche blame, for I shall repute wheresoeuer I go, that for *cowardnesse* he hath refused to ryn with me one course with a spere.
Berners. Froissart. Cronycle, vol. i. c. 324.

Truly I think, ne vain is my beleefe,
Of Goddish race some ofspring should he be:
Cowardry notes hartes swarued out of kind.
Surrey. Virgile. Æneis, b. iv.

Therefore he that professed himselfe chiefe prelate of religion, being more wicked than all other, blameth the *cowardship* of them that with deliberate counsell, did further debate the matter, whether Jesus were to be put to death or nay
Udal. John, c. 11.

They went about with impudent words to smother his vertues, railing at him as a slow-backe and *coward*, and delicate carpet knight, and one that knew how with trim words to set out deedes that were amiss.
Holland. Ammianus, p. 93.

Why do I name the lordly creature man?
The weak, the mild, the *coward* woman can,
When to a crown she cuts her sacred way,
All that oppose with manlike courage slay.
Cowley. On the Government of Oliver Cromwell.

And seeing none behold us, there will be much less any one to take notice of our *cowardize*: the rather, because I heard oft-times the curate of our village, whom you know very well, preach, That he which seeks the danger, perisheth therein.—*Skelton. Don Quixote*, b. iii. c. 6.

Thou, that in counsels dost abound, O Laertiades,
Why stayst thou? why thus *cowardlike*, shunst thou the honour'd presse;
Take heed thy backe take not a dart.
Chapman. Homer. Iliad, b. viii.

So those men that are prodigal of their lives in base quarrels, peradventure would be *cowardly* enough; if either public service, or religion did call for their help; I scarcely believe any of them would die martyrs, if the times so required it.—*Hales. Rem. Ser. On Duels.*

He saw that, by the drowning of the master, (whom he himself treacherously knocked on the head, as he was swimming for his life) by the flight and dispersion of others, and *cowardly* patience of the remaining company, all was abandoned to his pleasure.
Cowley. On the Government of Oliver Cromwell.

One of the souldiers when Harold was slaine did cut him in the legge with a sword, for the which deede Duke William, blaming him for his *cowardlinesse* and shameful act, put him out of the wars.—*Stow. Harold*, an. 1016.

Sir To. His dishonesty appeares, in leauing his friend heare in necessity, and denying him, and for his *cowardship* sake Fabian.
Fab. A *coward*, a most deuout *coward*, religious in it.
Shakespeare. Twelfth Night, Act iii. sc. 4.

Griev'd to behold his bear pursued,
So basely by a multitude,
And likely to fall not by the prowess,
But numbers of his *coward* foes.—*Hudibras*, pt. i. c. 3.

Now, pusillanimous, deprest with fear,
He checks his virtue in the mid career:
And of his strength distrusted, *coward* flies
The contest, though impow'rd to gain the prize.
West. Nemean Odes, Ode 11

Cowardice, considered as distinct from occasional panic, is that habitual temper and disposition, which disqualifies from opposing the dangers and difficulties, which it is our duty or interest to combat. Every indication of *cowardice* is an indication of culpable and unmanly fear.
Cogan. On the Passions, c. 2. s. 3

To which the loose improvidence, the *cowardly* rashness, of those who dare not look danger in the face, so as to provide against it in time, and therefore throw themselves headlong into the midst of it, have exposed this degraded nation, beat down and prostrate on the earth, unsheltered, unarmed, unresisting.
Burke. Speech at Bristol previous to the Election

CO'WER, *v.* Fr. *Couver*; (It. *Covare*; Sp. *Cobar*; Lat. *Cubare*;) to brood, sit on or *cowre* over. See COVE.

To stoop or bend down, to stoop or shrink from.

—— Vp in an balke
There lurked, and there *coured* she
For poore thing where so it be
Is shamefast. *Chaucer. The Rom. of the Rose.*

They were compelled to lie many together, smothered vp in little tents and cabines, remaining there all day long, *couering* downwards, and doing nothing, where before they lived in the country in a fresh open air and at liberty.
North. Plutarch, p. 147.

As thus he spake, each bird and beast behold
Approaching two and two, these *cowering* low
With blandishment, each bird stoop'd on his wing.
Milton. Paradise Lost, b. viii.

—— See there with countenance blithe
And with a courtly grin the fawning hound
Salutes thee *cow'ring*, his wide opening nose
Upward he curls, and his large sloe-black eyes
Melt in soft blandishments, and humble joy.
Somervile. The Chase.

Pride rears her giant form aloft and treads
Injurious o'er the *cow'ring* gazers heads.
Cambridge. The Scribleriad.

COWL, *n.* } "*Cagoule*, a monk's hood or
COWL, *v.* } *cowle*," (Norman. Cotgrave.)
CO'WLED, *adj.* } It. *Cuculla*; Sp. *Coqulla*; Lat. *Cucullus*; (Gr. Κυκλος, circulus,—Vossius.) A. S. *Cugle*. Pars vestis a tergo pendentis,—

Part of the vest hanging down the back, with which the head was covered against the weather.

Cowl-staff.—See an example from Holland's *Pliny*, in *v.* CLUB. Mr. Malone says, that in Essex, *cowl* is used for *tub*; and hence, that *cowl-staff* is a staff to carry *tubs* or baskets by the handles. Holland renders *Fustes*,—*bastons*, *clubs*, and *coul-staves*.

And therefore all our monkes, whose profession was neuer to eate fleshe, set vp the Pope & tooke dispensations, both for the fast, and also for their straite rules, & made their straite rules as wide as ye hoodes of their *cowles*.
Tyndall. Workes, p. 230.

Who coming young to reign protected by the peers
Until his non-age out: and grown to riper years,
Prov'd upright, soft and meek, in nowise loving war;
But fitter for a *cowl*, than for a crown by far.
Drayton. Poly-Olbion, s. 17.

For so did two of their kings, Ethelrald and Kenred; the one *cowled* in Bradney and the other in Rome.
Speed. The Saxon Kings of Mercia, an. 583.

Our *cowle-man's* foresay'd actor so
Preuailed that the fryer
In pulpets durst affirme him king,
And aids for him requier.
Warner. Albion's England, b. viii. c. 38.

Take vp these clothes heere, quickly: wher's the *cowle-staffe*.—*Shakespeare. Merry Wives*, Act iii. sc. 3.

In vain the solemn *cowl* surrounds her face,
Vain all her bigot cant, her sour grimace.
Brown. Essay on Satire, pt. ii.

They will tell you that they see no difference between the idler with a hat and a national cockade, and an idler in a *cowl* or in a rochet.—*Burke. On the French Revolution.*

CO-WORK, *v.* } A fellow-worker, a fellow-
CO-WO'RKER. } labourer.

I will answer thee speaking to this objection, so far as it relateth to the point in hand, viz. the power of God *co-working* within us.—*Goodwin. Works*, vol. iv. pt. iii. p. 113.

When we consider this, it will be then plain to us, that God doth nothing without an *vs:* and that his Son was an original *co-worker* with him in all things; which he accordingly sheweth unto him: for it follows, That doth the Son likewise.—*Id. Ib.* vol. ii. pt. ii. p. 7.

For God is the principal agent, who first moves us, and then we act and move, and are said to be *co-workers* with God: and so are these words to be understood.
South, vol. vi. Ser. 12.

Again, the state of religion under the Gospel is the Kingdom of Heaven; Christ our Lord is the King of the Church: it he visibly governeth and ordereth by the spiritual governors as his substitutes and lieutenants, whence they peculiarly are styled his ministers, his officers, his stewards, his legates, his *co-workers*.—*Barrow*, vol. iii. Ser. 25.

COXCOMB. } "A *cock's-comb* or *cox-*
CO'XCOMBLY. } *comb*, because it groweth
COXCO'MICAL. } gagged like the teeth of a
COXCO'MICALLY. } *combe*. Englishmen used to call vain and proud braggers, and men of mean discretion and judgement, *Coxcombes*. Because natural idiots and fooles haue and still do accustome themselves to weare in their cappes, *cockes* feathers, or a hat with a necke and head of a *cock* on the top, and a bell thereon, &c. and thinke themselves finely fitted and proudly attired therewith," (Minshew.) See COCK. It is also applied—To the head or skull alone.

Well geue him cloth and let the foole
goe like a *cockescome* still.
Drant. Horace. Ep. b. i. *To Scæua.*

A collier being drunk jostled a knight into the kennel, and cried, 'Twas his humour: the knight broke his *coxcomb*, and that was his humour.
Ford. The Sun's Darling, Act iii. sc. 1.

Her. Nay, who can say any citizen is an ass for loading his own back with money till his soul cracks again, only to leave his son like a gilded *coxcomb* behind him.
Massinger. The Virgin Martyr, Act ii. sc. 3.

Cal. My looks terrifie them, you *coxcombly* ass you! I'le be judged by the company whether thou hast not a worse face than I.
Beaum. & Fletch. The Maid's Tragedy, Act i. sc. 1.

It is so far otherwise that a general fame for falsehood in this kind is a recommendation; and the *coxcomb* loaded with favours of many others, is received like a victor that disdains his trophies to be a victim to the present charmer.
Spectator, No. 157.

For though hereditary wealth, and the rank which goes with it are too much idolized by creeping sycophants, and the blind abject admirers of power, they are too rashly slighted in the shallow speculations of the petulant, assuming, short-sighted *coxcombs* of philosophy.
Burke. On the French Revolution.

But this *coxcombically* mingling
Of rhymes, unrhyming, interjingling,
For numbers genuinely British
Is quite too finical and skittish.—*Byrom. Remarks.*

COY, *v.* } Fr. *Coy*, or *Quoy*, corrupted from
COY, *adj.* } the Lat. *Quietus*; It. *Cheto*; Sp.
CO'YING. } *Quedo*.
CO'YISH. } "Fr. *Quoy*,—quiet, still, peace-
CO'YLY. } able, restful, ease-affecting, husht,
CO'YNESS. } calm," (Cotgrave;) to which may be added—

Affecting ease, affecting indifference, affecting reserve.

To *coy*,—to quiet, to still, to soothe, to calm, to assuage, to appease, to caress, to allure, to entice, to *decoy*.

Coy, in Chaucer, frequently, says Junius, is,—Silent, quiet, modest, bashful; to *coie*,—to play the demure and modest man; also, to assuage, to appease. See ACOY.

Cambinhoy beres him *coy*, that fendes whelp,
Ther with craft he has tham raft, it may not help.
R. Brunne, p. 281.

Ther was also a Nonne, a Prioresse
Of her smiling she was simple and *coy*.
Chaucer. Prologue, v. 119.

Ye ride as still and *coye*, as doth a maide
That were new spoused, sitting at the borde.
Id. Clerk of Oxenford's Prologue.

Jason is as *coye* as is a maide,
He loketh pitously, but naught he saied.
Id. Legend of Hypsipyle.

He kept him *coye* and eke prive,
Lest that in him she hadde se
Any lite foly continuance.
For she knew all the olde daunce.—*Id. Rom. of the Rose.*

In worde nor dede nedeth him not to *coie*
Id. Prologue, v. 71.

He nist how best her hart for to *acoie*.—*Id. Troil.* b. v.

How busie (if I loue) eke must I be
To pleasen hem, that iangle of loue, & demen
And *coyen* hem that they say no harme of me.—*Id. Ib.* b. ii.

And oft eke him, that doth the heauens gide,
Hath loue transformed to shapes for him to base:
Transmuted thus, sometime a swan is he,
Leda to *coy*: and eft Europe to please.
Vncertaine Auctors. Power of Loue ouer Gods themselues.

Some other when a bull,
some other time a showre
Of golden drops: as when he *coyde*
the closed nunne in towre.
Turbervile. To a late acquainted Friend

But Phillida was al to *coye*,
For Harpalus to winne:
For Corin was her only joye
Who forst her not a pinne.
Vncertaine Auctors. Harpalus. Comp. of Phylida.

So fares it, with oure fondlyng (lo)
though he desyres to go
And wolde this *coyishe* paramour,
vnbodden wende vnto.—*Drant. Horace*, b. ii. Sat. 3.

Who shall now lead ye fortunate? whose valor
Preserve ye to the glory of your country?
Who shall march out before ye, *coy'd* and courted
By all the mistresses of war.
Beaum. & Fletch. Bonduca, Act iv. sc. 3.

Pleasure is like a dog which being *coyed* and stroaked, follows us at the heels, but if rated and beaten off is driven away from us with ease.—*Bp. Hall. Of Contentation*, s. 23.

I argue not of her estate,
But set my rest on this,
That opportunitie can win
The *coyest* she that is.—*Warner. Albion's Eng.* b. ii.

The mother's o'erjoying
Makes by much *coying*
The child so untoward.—*Drayton. Ode to Cupid.*

A yeare was past, and I past hope
Through *coyish* chaste denyall,
And yeat I could but not persist
In quest of further tryall.
Warner. Albion's England, b. vi. c. 31.

Then while ye *coyley* stand
To hide me from those eyes,
Sweet, I would you advise
To choose some other fan than that white hand.
Drummond. Love suffers no Parasol

By differing means both sexes grace their state,
I scorne men's *coyneese*, women's stoutneese hate.
Stirling. Doomes-day. The Sixth Houre.

As Eske her farth'st, so first, a *coy-bred* Cumbrian lass,
Who cometh to her road, renowned Ravenglass.
Drayton. Poly Olbion, s. 30

That smooth deceiving tongue of his can charm,
The *coyest* ear, the roughest pride disarm.
Fenton. Sappho to Phaon.

How long must Peneus chide in vain
His daughter's *coyness* and disdain?
Hughes. Apollo & Daphne

Though, various as the flowers which paint the year,
In rainbow charms the changeful Nine appear,
The different beauties *coyly* they admit,
And to one standard would confine our wit.
Whitehead. A Charge to the Poets.

Though my opinion of your grace's integrity, was but very little affected by the *coyness* with which you received Mr. Vaughan's proposals, I confess I gave you some credit for your discretion.—*Junius*, Let. 33.

COZ. A contraction of *Cousin*, (qv.)

Go now and seek the crowner, and lett him sitte o' my *coz*; for he's in the third degree of drink; hees drown'd: go looke after him.—*Shakes. Twelfth Night*, Act i. sc. 5.

And though, dear coz, no folke of taste
Their idle hours with you will waste,
Yet many a grist comes to your mill
Which helps your master's bags to fill.
Iago. Labour & Genius

COZEN, *v.* } Minshew derives this verb from
CO'ZENAGE. } the noun *cousin*, (q.d.) to deceive
CO'ZENER. } any one *per speciem affinitatis*.
CO'ZENING. } Junius notices this etymology, but prefers the Dut. *Koosen*, *lief koosen*, blandiri, adulari, to fawn upon, soothe, or flatter. The primitive probably is the A. S. *Costnian*, to try, to tempt; *costning*, trial, temptation. "And ne geladde thu us on *costnung*;"—And lead us not into *temptation*.

To entice, to allure, delude, deceive, defraud, cheat, (to chouse, qv.)

Whereupon when he had played the *cozening* mate with others, (for oftentimes deceit and lying are joyned together, and he hath sufficiently proued himselfe to be a liar, by this triall of his wit,) peraduenture himselfe was beguiled by them whom he beforetime had defrauded.
Hackluyt. Voyages, vol. i. p. 586.

And therefore let me beseech you to represent this condition to yourselves, and not any longer be flattered or *cozened* in a slow security; To day if you will hear his voice, harden not your hearts.—*Hammond. Works*, vol. iv. p. 559.

If you stir far in this I'le have you whipt, your ears nail'd for intelligencing o' the pillory, and your goods forfeit: you are a stale *cozener*, leave my house.
Beaum. & Fletch. The Scornful Lady, Act iii. sc. 1.

The number of concealers are indeed a number of *cozeners* which the law may easily correct.
Hobbs. Dialogue on the Common Law.

It is true, he delivered it [the staff] into his hand, desiring that he would hold it till he had sworn: but that artifice was a plain *cozenage*, and it was prettily discovered, for the injured person, in indignation at the perjury, smote the staff on the ground, and broke it, and espied the money
Bp. Taylor. Rule of Conscience, b. iii. c. 2.

In doctrine, and in discipline,
Rome hath, and now doth guilde,
With still prouisoes from the late
The Scriptures' light to hide,
Least should (as would, and cleerely doth)
Their *cosning* be espide.
Warner. Albion's England, b. ix. c. 1.

All eyes were *cozen'd* by the borrow'd vest,
And Ajax (never wiser than the rest,)
Found no Pelides there; at length I came
With proffer'd wares to this pretended dame.
Dryden. Ovid. Met. b. xiii.

But Christ was to be a light to the Gentiles, and there is no *cozenage* in the light, no fallacy in the day; wheresoever he shines, mists presently vanish, and delusions disappear.
South, vol. xi. Ser. 3.

So some of these *cozeners* of the king in their officers under him, were so touched in conscience, that they, privately some, and some openly, made restitution to him.
Stryps. Memorials. Edw. VI. an. 1553.

——— Great Xerxes on the stage
Of glorious war, amid the din of arms,
Can hear thy *coz'ning* artifice no more.
Glover. Athenaid, b. iv.

CRAB, *v.*
CRAB, *n.*
CRA'BBED, *adj.*
CRA'BBEDLY.
CRA'BBEDNESS.
CRA'BBY.

A. S. *Crabba*; Dut. *Krabbe*; Ger. *Krabbe, krebs*; Fr. *Ecrevisse*. Wachter thinks, from the Ger. *Krupen*; A. S. *Creopan*, reptare, to *creep*. Other etymologists, from the Gr. Καραβος; Lat. *Carabus, cancri* genus. Junius thinks, that from this unpleasant little animal (animalculo inamœno, horrente, minaci,) various things bitter, difficult, rough, grim or gloomy, are in English called *crabbes* or *crabbed*, e. g. a kind of bitter and unpleasant apple; a *crabbed* look, a grim or gloomy look. Skinner derives the apple, *pomum sylvestre*, from the Dut. *Schrabben, schrappen*, to scrape, to bite; from its biting, sharp and rough taste; and *crabbed*, (met.) either from the hardness of the wood, or harsh taste of the fruit. See the quotations from Holland. To *crab*, is—

To embitter or cause to be bitter; to be or cause to be difficult, harsh, sour, morose.

Ne drede hem not, doth hem no reverence,
For though thin husbond armed be in maille,
The arwes of thy *crabbed* eloquence
Shal perce his brest.—*Chaucer. The Clerkes Tale*, v. 979.

Thou nedest not to wrest good woorkes out of hym, as a man would wryng vertuce out of *crabbes*. Nay they flowe naturally out of hym, as springes out of rockes.
Tyndall. Workes, p. 10.

For whyles the hope of mine vnyolden herte
In endlesse toyles did labor for reliefe,
Came *crabbed* Chance and marrde my merry marte.
Gascoigne. Weedes. The Fruite of Fetters.

And 'tis easie to observe how age or sicknesse sowers and *crabbes* our natures.—*Glanvill. Pre-existence of Souls*, c. 4.

Crabs delight in soft and delicate places In winter they seeke after the warme or sun shine shore: but when summer is come, they retire into the coole and deepe holes in the shade.—*Holland. Plinie*, b. ix. c. 31.

As for wildings and *crabs*, little they be all the sort of them in comparison: their tast is well enough liked, and they carie with them a quick and sharp smell howbeit this gift they haue for their harsh sournesse, that they haue many a foule word and shrewd curse given them.
Id. Ib. b. xv c. 14.

Methinks there is a kind of moral influence from faith on any wise and prudent heart, enough to enliven, and animate, and give it spirit against the force and threatnings of any the strongest temptation, and to encourage him in the most *crabbed*, uncouth, disconsolate undertakings of goodly obedience.—*Hammond. Works*, vol. iv. p. 564.

But in our dales they haue so acquainted themselues with the Irish, as they haue made a mingle mangle or gallimaufrie of both the languages, and haue in such medleie or checkerwise so *crabbedlie* iumbled them both togither, as commonlie the inhabitants of the meaner sort speak neither good English nor good Irish.—*Holinshed. Ireland*, c. 1.

He [Appius Claudius] kept the same sower countenance still, the very same forwardnesse and *crabbedness* of visage, the same spirit of boldnesse in his apologie and defence.
Holland. Livius, p. 85.

The mathematics with their *crabbedness* and intricacy, could not deter you, but that you waded through the very midst of them, and arriv'd to so excellent a perfection.
Howell, b. i. s. 1. Let. 9.

Persius is *crabby*, because antient; and his jerks, being particularly given to private customs of his time, dusky.
Marston. Scourge of Villainy.

Your *crabbed* rogues, that read Lucretius,
Are against Gods, you know; and teach us,
The Gods make not the poet; but
The thesis, *vice versa* put,
Should Hebrew wise be understood;
And means, the poet makes the God.
Prior. Epis. to Fleetwood Shepherd, Esq.

As when the hungry *crab* in India's main,
Whose body two unequal legs sustain,
Intent some oyster's op'ning shell to spoil,
Moves to the gaping prey with awkward toil.
Cambridge. The Scribleriad, b. iv.

What might have been well enough, and have been received with a veneration mixed with awe and terrour, from an old, severe, *crabbed* Cato, would have wanted something of propriety in the young Scipios, the ornament of the Roman nobility, in the flower of their life.
Burke. To a Noble Lord.

This storm, which no soul can endure,
Requires a very different cure;
For such sour verjuice dispositions,
Your *crabsticks* are the best physicians.
Smart. Madam and the Magpie, Fab. 10.

CRACK, or CRAKE, *v.*
CRACK, *n.*
CRA'CKER.
CRA'CKLE.
CRA'CKLING, *n.*
CRA'CKNEL.

Dut. *Kracken*; Ger. *Krachen*; Fr. *Craquer*; It. *Crocchiare*; Sp. *Cruxir*; all formed from the sound, (Skinner.) A source of etymology, Wachter observes, not to be resorted to without necessity: and in this instance perhaps it is so. The A. S. *Hrac-od*, with the prefix *ge*, would give *ge-hracod*, and by a common course of corruption, *grac*, or *crac*, *crack*—from the verb *Wræc-an*, affligere, to dash against. See RACK.

Crack is applied to the noise made, when any thing brittle partially bursts or breaks asunder; also, to the breach or separation itself; also, (met.) to bragging, i. e. *breaking* or bursting out, (sc.) in noisy threats or boastings, in clamorous pretensions. (See To BRAG.) And thus to *crack*, is—

To break or burst asunder partially; and, consequentially, (met.) to weaken, to injure, to destroy.

To send forth, utter or emit a sharp and sudden sound.

To brag or boast; in older authors written *crake*. Bale uses the expression *brag boasting*; and Chaucer, He *cracked bost*. See BRAG.

Crackle is a dim. and freq. of *crack*.

Cracknel, a kind of cake, which, when broken, *edit crepitum*, sends forth a *crack*.

For which the wardein chidde and made fare,
But thereof set the miller not a tare;
He *cracked bost*, and swore it n'as not so.
Chaucer. The Reves Tale, v. 3999.

It thinketh me, I sing as wel as thou,
For my song is both true and plaine,
And though I cannot *crakel* so in vaine
As thou doest in thy throte, I wat neuer how
Id. The Cuckow & Nightingale.

——— Mynos hath assignde
Prometheus to the rack,
With hand and foote yatrecht awide
till all his limmes doe *crack*.
Turbervile. Of the Torments of Hell.

Then cease for shame to vaunt,
and crowe in *craking* wise
Of her that least deserues to haue
her beauties fame arise.
Id. The Louer against one that compared, &c.

These proud *crakes* can not there excuse you, nor yet help you.—*Barnes. Workes*, p. 307.

If this be so, (as it is) then answere thou me, which art a Jewe, where be thy *crakes* become? They are vndoubtedly taken from the, and dispatched arte thou of them, synce the tyme that it hath pleased God, in the gospel of Christ to make all nacions equal.—*Udal. Romaines*, c. 3

When cutlers leaue, to sel old rustie blades,
And hide no *crackes*, with soder nor deceit.
Gascoigne. The Steele Glas.

He says we are but *crakers*
He calleth vs England men
Strong harted lyke an hen.
Skelton. Why come ye not to Court?

If *crackling* cartes, if tauernes noyse,
if stifling dust disease the:
Auoyde the towne, and goe abrode.
Drant. Horace. Epistle to Scæua.

And fast some water fetch, some *cracklinge* fier brynge in their hand.—*Phaer. Virgil. Æneidos*, b. xii.

And whan the plate is hote, they caste of the thyn paste thereon, and so make a lytle cake in maner of a *crakenell*, or bysket, and that they eate to comfort with all theyr stomakis.—*Bernere. Froissart. Cronycle*, vol. i. c. 17.

I need not of honor or dignitie boast,
Or tell of my triumphes, or *crake* of my crowne:
The vaunt of vsurpers is void of renowne.
Mirrour for Magistrates, p. 83

Well, let all pass, and trust him who nor *cracks*
The bruised reed, nor quencheth smoking flax.
Donne. Letter to B. Jonson.

In the meane time the stout bragges that are vsed by some, might well be spared: but we haue oftentimes seene greate clouds and small rayne, and heard great *crackes* of thunder, and (thanks be unto God) small harme done.
Whitgift. Defence, p. 44.

On the other, Rinaldo was a franke natured man, valiant and courteous; Ferraw stout but too full of *cracking*, and thereby procuring himselfe enemies.
Harrington. Allegorie of Orlando Furioso, p. 413.

In the meane season, yea and at all times, let us learne to know ourselves, our frailty and weaknesse, without any *craking* or boasting of our own good deeds and merits.
Homilies. Of the Misery of Man, pt. ii.

He was a man of *crack'd brain*, great grand-son of Richard Fienes, of the ancient family of the earls of Rononia.
Camden. Elizabeth, an. 1594.

As for the *crackers* of the brain, and tongue-squibs, they will die alone, if I shall not revive them.
Peltham, pt. i. Res. 2.

'Twill heat the braine, kindle my imagination, I shall talke nothing but *crackers*, and fire-worke, to night.
B. Jonson. Every Man out of his Humour, Act. v. sc. 4.

These barking whelps were never good biters,
Ne yet great *crakers* were ever great fighters.
Edwards. Damon & Pithias.

Such short composures as are these at best, are but as fire-works at tryumphs. They *crackle*, shine and offer at heaven itself, but in a moment they fall and are extinct unprofitably.—*Feltham*, pt. ii. Let. 9.

I do not meane that mysterious, extraordinary (and of late so much studied) book, called the Revelation, and which, perhaps, the more it is studied the less 'tis understood, as generally either finding a man *crack'd*, or making him so; but I mean those other writings of the prophets and apostles, which exhibit to us a plain, sure, perfect, and intelligible rule.—*South*, vol. ii. Ser. 11.

I remember, in particular, after having read over a poem of an eminent author, on a victory, I met with several fragments of it upon the next rejoicing-day, which had been employed in squibs and *crackers*, and by that means celebrated its subject in a double capacity.—*Spectator*, No. 85.

For lo! the board with cups and spoons is crown'd,
The berries *crackle*, and the mill turns round.
Pope. The Rape of the Lock.

In vengeance rous'd the soldier fills his hand
With sword and fire, and ravages the land,
A thousand villages to ashes turns,
In *crackling* flames a thousand harvests burns.
Addison. The Campaign.

We'll see when 'tis enough, when both eyes out,
Or if it wants the nice concluding bout;
But, if it lies too long, the *crackling's* pall'd,
Not by the drudging box to be recall'd.
King. Art of Cookery.

To which I may likewise add all those little *cracklings* of mirth and folly that are apter to betray virtue than support it.—*Spectator*, No. 352.

I have in store a pint or two of wine,
Some *cracknels*, and the remnant of a chine.
Swift. A Town Eclogue, 1710.

Then, as many of them as could get round me began to squeeze me with both hands, from head to foot, but more particularly on the parts where the pain was lodged, till they made my bones *crack*, and my flesh become a perfect mummy.—*Cook. Voyage*, vol. vi. b. iii. c. 3.

He [the Chief] was grave, but not sullen; would *crack* a joke, talk on different subjects, and endeavour to understand us and to be understood himself.
Id. Ib. vol. iii. b. ii. c. 2.

It has a method of obtaining its food by putting the point of its bill into a *crack* or the limb of a large tree, and making a quick tremulous motion with its head, it occasions a sound as if the tree was splitting, which alarms the insects and induces them to quit their recess.
Pennant. British Zoology. The Woodpecker.

Freedom—at that most hallow'd name
My spirits mount into a flame,
Each pulse beats high, and each nerve strains,
Even to the *cracking*. *Churchill. The Ghost*, b. iv.

CRA'DLE, *v.* } A. S. *Cradele*; Lye thinks
CRA'DLE, *n.* } it a diminutive of *Cræt*. Skinner is more decided: *Cræt*, carrus, additâ terminatione diminutivâ; (q.d.) *carrulus*, i.e. vehiculum infantile. *Cræt* or *cart*, (by transposition) from the A. S. *Cyrran*, to turn. See CART.

To place, to lay, to repose, to nurse — in a cradle; and generally, (and met.) to lay, to repose, to nurse.

And ys twei brethren were brogt out of *cradel* vnnethe.
R. Gloucester, p. 107

In her *cradille* ging telle Inglond scho game
R. Brunne, p. 243.

—— To rocke the *cradel*.—*Piers Ploughman*, p. 151.

And up he rose, and softely he went
Unto the *cradel*, and in his hand it hent,
And bare it soft unto his beddes fete.
Chaucer. The Reves Tale, v. 4210.

Fabius Quintilian in his booke where he doth instruct and teach an orator, willeth his beginning and entrance to be taken from the *cradle*
Vives. Instruction of a Christian Woman, b. i. c. 1.

And so her *cradled* child the moist-red eyes
Had never shut, nor slept, since it saw light.
Donne. The Progress of the Soul.

For from my *cradle* (you must know that) I
Was still inclin'd to noble poesy.
Drayton. Elegies. To Henry Reynolds.

Hercules: whose famous acts
We orderly shall tell,
Whereof the first but not the least,
In *cradle-time* befell.
Warner. Albion's England, b. i. c. 3.

See how he feeds th' Iberian with delays,
To render us his timely friendship vain:
And, while his secret soul on Flanders preys,
He rocks the *cradle* of the babe of Spain.
Dryden. Annus Mirabilis.

The bed of sickness (after cares and strife)
Is weak man's *cradle* for a second life:
Death's but a moment; and before we die,
We touch the threshold of eternity!
Harte. Religious Melancholy.

—— Foster'd thus
The *cradled* hero gains from female care
His future vigour; but, that vigour felt,
He springs indignant from his nurse's arms.
Mason. The English Garden, b. i.

CRA'ER. See CRAYER.

CRAFT, *v.* }
CRAFT, *n.* }
CRA'FTILY. }
CRA'FTINESS. }
CRA'FTLESS. }
CRA'FTY. }
CRA'FTSMAN. }
CRA'FTSMASTER. } A. S. *Craft*; Ger. and Sw. *Kraft*; power, strength. Wachter thinks the word was originally *Krat*, from the Gr. Κρατος. Of this Ihre doubts. Junius observes that *craft* is frequently used by Chaucer for *strength*; transferred from bodily strength to mental; and thus applied, to—

Art, to science, to any trade, requiring art or dexterity; and (by the fault of those possessed of this mental power) applied to the power of deceiving, to artifice, to fraud. And see the quotation from Hobbs.

Craft will form regularly from the verb, To *crave*; *Craved*, *crav'd*, *craft*. To *crave* is, to beg, to require, to seek; and, hence, to inquire; and the past part. consequentially,—taught, learned, skilled.

Somner,—*Craft*, Ars, scientia, peritia, artificium, *craft*, art, science, skill, cunning; though now adayes it have almost lost the primitive signification, and for the most part is taken for fraud or deceit. *Cræftig*, crafty; *cræft-lease*, i. e. craftless; *cræftlic*, craftely. *Craftes-man*, in Chaucer, a skilful man.

"Trade or *Craft*" is a common legal and mercantile expression; and certain small vessels employed in *trade* are called *Craft*; i. e. *crafters* or *traders*; for by this latter name they are also signified.

"Cujus *artifex* et conditor est Deus," is rendered by Wiclif, "Whose *crafti* man and maker is God."

—— My werkes were the beste
And konnyngest of my *craft*.—*Piers Ploughman*, p. 89
And colers of *crafty* werke.—*Id.* p. 9

For he abood a citee hauynge foundamentis whos *craftī* man and maker is God.—*Wiclif. Hebrewis*, c. 11.

The voice of harperis and of men, of musik and syngynge with pipe and trump schal no more be herd in it. And ech *craftie* man and ech *craft* schal no more be sounden in it.
Id. Apocalips, c. 18.

And the voyce of harpers, and musicions, and of pypers, and trumpetters, shal be herde no more in thee, and no *craftesman*, of whatsoeuer *craft* he be, shal be founde any more in the.—*Bible*, 1551. *Ib.*

But of his *craft*, fro Berwike unto Ware,
Ne was ther swiche an other pardonere.
Chaucer. The Prologue, v. 694.

Than I anon did all my *craft*
For to ydrawen out the shaft.—*Id. Rom. of the Rose.*

—— Sire, trusteth me,
And ye him know al so wel as do I,
Ye wolden wondre how wel and *craftily*
He coude werk, and that in sondry wise.
Id. The Chanones Yemannes Tale, v. 16,071.

For in the lond ther n'as no *craftesman*,
That geometrie, or arsmetrike can,
Ne portreiour, ne kerver of images,
That Theseus ne yaf him mete and wages
The theatre for to maken and devise.
Id. The Knightes Tale, v. 1899.

This Dedalus, whiche fro his youthe
Was taught, and many *crafties* couthe,
Of fethers, and of other thynges
Hath made to flee diuers wynges
For hym, and for his sonne also.—*Gower. Con. A.* b. iv.

Now iudge good reader, whether I haue rayled, or sayde the trueth, but all this doth Rastell leaue out full *craftely*: he reciteth full diligently both the head and tayle, but the middle, which expoundeth the matter wil he not let you see.
Frith. Workes, p. 67.

That we hence forth be no more chyldren, wauerynge and caryed wyth euery wynde of doctrine, by the wylynes of men and *craftynes*, whereby they laye awayte for vs to deceiue vs.
Bible, 1551. *Ephesians*, c. 4.

Craftesmen, for gettinge of theyr lyvinge, very muche leysure have not.—*Ascham. Works*, p. 79.

—— You haue made faire hands,
You and your *crafts*, you haue *crafted* faire.
Shakespeare. Coriolanus, Act iv. sc. 6.

To prudence if you add the use of unjust or dishonest means, such as usually are prompted to men by fear or want; you have that crooked wisdom, which is called *craft*: which is a sign of pusillanimity.—*Hobbs. Of Man*, pt. i. c. 6.

—— And straight her tongue had teeth in it that wrought
This sharp invective: who was that (thou *craftiest* counsellor
Of all the Gods) that so apart, some secret did implore?
Chapman. Homer. Iliad, b. i.

For thus, the king violated that oath which he ought most religiously to have sworn to, but that he might not seem openly and publicly to violate it, he *craftily* adulterated and corrupted it; and lest he himself should be accounted perjur'd, he turn'd the very oath into a perjury.
Milton. Ans. to Salmasius's Defence of the King.

The LL. of the senate and people set all other matters aside, and had a principall care above all things, to create consuls as soone as possibly they could; and such, especially, whose vertue and valour should be thought secured and safe enough, from Punicke *craftinesse* and deceitfull traines.
Holland. Livius, p. 658.

It [covetousness] devours young heirs, and grinds the face of the poor, and undoes those who specially belong to God's protection, helpless, *craftless*, and innocent people.
Bp. Taylor. Holy Living. Of Covetousness, s. 6.

This [damnation] is certain and this is more then all the torments, paine and miseries that this world hath, though Phalaris and his *craftsmaster* were alive againe to invent new ones.—*Mede. Works*, b. i. Dis. 44.

Right against the bay, where the Dutch fort stands, there is a navigable river for small *craft*.
Dampier. Voyage, an. 1688.

And does not Christ himself call Herod, that murdered John Baptist, fox! a beast notable for his *craft*, as well as for sucking of blood.—*South*, vol. ii. Ser. 2.

This was necessary caution in those days and so it is in ours, there being as much slight and cunning *craftiness* used now, to pervert and draw men from the church, if not much more than ever.—*Bp. Beveridge*, vol. i. Ser. 51.

They judged that the tide arose about four or five feet, and that boats and such *craft* might at high water enter the river, which seem'd to be pretty deep and broad within.
Cook. Voyage, vol. iv. b. iii. c. 7.

The light of the truth indeed is sure to expose the vanity of all those popular systems and prejudices, which are to be found in every country; derived originally from error, fraud and superstition; and *craftily* imposed upon the many, to serve the interest of a few.
Middleton. On the Miraculous Powers, Pref

CRAG, *n.* }
CRA'GGED, *adj.* }
CRA'GGEDNESS. }
CRA'GGINESS. }
CRA'GGY. } Minshew, from Cam. Br. *Cracg*, rupes. Skinner derives both from Ger. and Dut. *Kraeghe*, jugulus, cervix, (the *neck*,) ut summitas montium, quæ sæpius *præruptis* rupibus obsita est.

It is probably the same word as *Crack*, and applied to the *cracked*, broken, rough or rugged, jagged, points or projections of a rock; it is also applied to—

The neck; to a part of a neck of mutton.

Upon the which also stode
Of squared stone, a sturdy wall
Which on a *cragge* was founded all.
Chaucer. Rom. of the Rose.

Takynge of vthers oute of our realme, prisoned and cheined [ed] by the *cragges* in your cõtre.
Hall. Hen. VIII. an. 6. *Letter of the Kyng of Scottes.*

Now being come to the watering place the sayde Wednesday by breake of day we tooke the fort of the fountaine which were certaine *craggie* or rocks hanging ouer the same, betweene which there was an opening or deepe valley through which this water runneth.
Hackluyt. Voyages, vol. iii. p. 412.

My sortes are such, that waying well my trueth,
They might prouoke the *craggy* rocks to rueth
And moue these walles with teares for to lament,
The lothsome life wherein my youth is spent.
Gascoigne. A Lady wronged, &c.

That skip from *crag* to *crag*, and leap from rock to rock.
Drayton. Poly-Olbion, s. 30.

—— On a huge hill,
Cragged and steep, Truth stands, and he that will
Reach her, about must and about it go;
And what the hill's suddennesse resists, win so.
Donne, Sat. 3.

That *craggedness* or steepness of that mountain, maketh many parts of it in a manner inaccessible.
Brerewood. On Lang. p. 176.

Besides, they may often seeme broken, when they are not, because they are formed *craggy* by nature, or the wind, and the raine having long since beaten away the earth from them, may thus have left them to appeare the very true anatomies of themselves.
Verstegan. Restitution of Decayed Intelligence, c. 4.

The *cragginess* and steepiness of places up and down is a great advantage to the dwellers, and makes them inaccessible.—*Howell. Instruction for Travellers*, p. 132.

The island being generally mountainous, steep, and *craggy*, full of risings and fallings; 'tis very troublesome travelling up and down in it, unless in the cool of the mornings and evenings.—*Dampier. Voyage*, an. 1699.

We had, as at all other places, some difficulty in landing. The *crags* were irregularly broken, and a false step would have been very mischievous.
Johnson. Journey to the Western Islands.

At last through many a bog and lake,
Rough *craggy* road and thorny brake,
It led the easy fool, till night
Approach'd, then vanish'd in his sight.
Wilkie. The Boy and the Rainbow.

CRAKE. See CRACK.

CRAM. "A. S. *Cramman*, farcire, infarcire, densare, constipare, to stuff or *cramme*," (Somner.) It is formed from the verb, *Hremman*, to *ram*, (qv.) *Ge-hremm*, *grem* or *gram*, *cram*. See CRAMP.

To stuff or stow, to pack or press, or squeeze close; to stuff or stow, (sc.) the stomach with excess of food; to compress, to constrict.

Yet they which *cram* them so with worldly pappe,
And neuer care to giue them heauenly crummes,
Shall see them starue, when happe of hunger comes.
Gascoigne. Glasse of Gouernment, Chor. to Act i.

But whā we be cõfaūiled to liue tẽperately, & forbere our delicates & our glotonye, yᵗ will we not here of: but fain wold we haue sõe medicines, as purgacions & vomites, to pul doun & auoid yᵗ we *cram* in too much.
Sir T. More. Workes, p. 100.

Cel. Spur bravely
Your firie courser, beat the troops before ye,
And *cramb* the mouth of death with executions.
Beaum. & Fletch. Humorous Lieutenant, Act i. sc. 2.

For pigeons flesh he seems not much to care;
Cramm'd chickens are a more delicious fare.
Dryden. The Hind and the Panther.

Those endless readers may *cram* themselves in vain with intellectual food, and without real improvement of their minds, for want of digesting it by proper reflections.
Watts. Of Books and Reading, pt. i. c. 4.

CRAMBE. Mr. Gifford quotes, in explanation, "A play at short verses, in which the word is given, and the parties contend who can find most rhymes to it." Perhaps, *cram*, *stuff*, or *stow in*—the most rhymes. Strutt (*Sports and Pastimes*, iv. 4,) explains *crambo* similarly.

So that nobody hath reason to call it a *crambe*, who considers, that there are multitudes, even of scholars that have never seen or heard of any thing of this nature.
Glanvill. Pre-existence of Souls, b. iv. Pref.

Where every jovial tinker, for his chink,
May cry, mine host, to *crambe!* Give us drink.
B. Jonson. The New Inn, Act i. sc. 1.

His smiles in order set,
And every *crambo* he could get,
Had gone through all the common places,
Worn out by wits, who rhyme on faces.—*Swift. To Stella.*

Or (if he strives true patriots to disgrace,)
May at the second table get a place,
With somewhat greater slaves allow'd to dine,
And play at *crambo* o'er a gill of wine.
Churchill. Independence.

Whether ye guide the poet's hand
To easy diction or the grand,
Forbid the Gallic namby pamby
Here to repeat its crazy *crambe.*
Byron. Remarks on a Pamphlet, &c.

CRAMP, *v.* CRAMP, *n.* CRAMP, *adj.* } Ger. *Krumpen*, contrahi, h. e. per lineam curvam *in se retrahi*; Sw. *Krympa*, *krumpna*; Dut. *Krimp*, indigence, narrow or contracted circumstances; *krimping*, contraction; *kramp*, spasm, because it contracts, (Wachter.) It seems formed upon the verb To *Cram*, to press or compress, to constrict. And see CRIMP, and CRUMP.

To contract or draw together, to constrain, to confine, restrain or restrict; to hold or keep in confinement, bonds or fetters; to bind or fetter.

Cramp, the adj.—crabbed, difficult.

For *cramp*, the spasmodic disease, see the quotations from Holland's *Pliny*, and from Bacon.

Chaucer writes *crampish*.

Ich catche the *crampe*.—*Piers Ploukman*, p. 91.

To ground dead she falleth as a stone,
Crampisheth her limmes crokedly.
Chaucer. Of Queene Annelida.

And many a sodayn *crampe* my hart hath pinched so,
That for the time my senees all, felt nether weale nor wo.
Uncertaine Auctors. Complaint of a Lover, &c.

The *crampe* dyuers nightes grypeth hym in hys legges.
Sir T. More. Workes, p. 1434.

Hunt. ——— Pish! then I see
Thou dost not know the flexible condition
Of my apt nature; I can laugh, laugh heartily
When the gout *cramps* my joints
Ford. Perkin Warbeck, Act iii. sc. 2.

The *cramp* (no doubt) cometh of *contraction* of sinews; which is manifest in that it cometh either by cold, or dryesse; as after consumptions and long agues, for cold and dryesse do both of them) contract and corrugate. We see also, that chafing a little above the place in pain, easeth the *cramp*, which is wrought by the dilatation of the contracted sinews by heat.—*Bacon. Naturall History*, s. 964.

Say the *crampe* take either feet or legges, plucking and stretching the sinews when one is in bed, the next way to be used, is to set the feet upon the floore or the ground where the bed standeth or put case the *crampe* take the left side, then be sure with the right hand to catch hold of the great toe of the left foot; and contrariwise, if the *crampe* come to the right leg, do the like by the right foot.
Holland. Plinie, b xxviii. c 6.

I lived in the same house with a learned and judicious person, that was subject to be paralytic, who being frequently tortured by violent *cramps* was ordinarily and speedily relieved by wearing or handling the tooth of a true hippopotamus or river horse.—*Boyle. Works*, vol, v. p. 104.

Admire the magic of his [Dryden] song.
See how his numbers roll along,
With ease and strength and varied pause,
Nor *cramp'd* by sound, nor metre's laws.
Lloyd. On Rhyming.

The flesh of this bird [Grebe] is excessively rank; but the fat is said to be of great virtue in rheumatic pains, *cramps*, and paralytic contractions.
Pennant. British Zoology. The Great Crested Grebe.

The diversified but connected fabrick of universal justice is well *cramped* and bolted together in all its parts: and, depend upon it, I never have employed, and I never shall employ, any engine of power, which may come into my hands, to wrench it asunder.—*Burke. Speech at Bristol*, 1780.

CRANE, *n.* CRANE, *v.* CRA'NAGE, CRA'NELING. } A. S. *Cran*; Dut. *Kraene*; Ger. *Kran*, Gr. Γερανος, grus *animal*, and grus *machina*. Γερανος aiunt, quia γην ερευνα, *terram scrutatur*, semina in arvis satis legens, est enim ex *σπερμολογους*, aut quia *cinereo* et *cano* est colore, tanquam senex, γερων, (Martinius.)

Applied to a machine for raising weights, as well as to the bird, both in the ancient and modern languages.

The king not being risen out of his bed, did give one commandement that I should ride on hawking with many gentlemen of his court, and that they should shew me so much game and pastime as might be which was done, and many *cranes* killed.—*Hackluyt. Voyages*, vol. i. p. 346.

These pretie people [the Pygmies] Homer hath reported to be much troubled and annoied by *cranes*. The speech goeth, that in the spring downe to the sea side they march, where they make foule worke among the egges and young *cranelings* newe hatched, which they destroy without all pitie.—*Holland. Plinie*, b. vii. c. 2.

Other [gallies] being hoised up by the prooce with hands of iron, and hooks made like *cranes* bils, plunged their poups into the sea.—*North. Plutarch*, p. 201.

An upstart, *craned* up to the height he has.
Massinger. Fatal Dowry, Act iii sc. 1.

To this objection it might serve for a full answer, that there are other duties then customs and subsidies due upon the landing of wares, for example, wharfage, *cranage*, scavage, and such like.
State Trials. The great Cause of Impositions, an. 1606.

What engines, what instruments are used in *craning* up a soul sunk below the centre to the highest heaven.
Bates, vol. iv. Ser. 9.

CRANK, *v.* CRANK, *n.* CRANK, *adj.* CRA'NKLE. CRA'NKLING. } Dut. *Kranck-en*, *krenck-en*, debilitare, to debilitate or weaken, (Kilian.) Ger. *Kranken*, aegrotare, (Wachter.) Sw. *Kraenca*, deteriorem reddere, to deteriorate or cause to be worse. Howell (see the example from him) considers the Eng. *Crank*, though used in a directly opposite signification, to be the Dutch word. Skinner dislikes such antiphrases; and prefers *un* or *onkranck*, *non ager*, the initial syllable being lost through the ravages of time. Warton, (on Milton,) considers the word to be unexplained, and that we are to understand by it, *cross-purposes*. Minshew calls it an old word, and still in use among country people for "*lustie*, *couragious*, *spiritful*." He adopts the antiphrases rejected by Skinner.

Crank is, in Dutch, *Kronckelen*, to wring or *wrench*, to bend: and *kronkelen* is composed of the prefix *ghe* or *ke*, and *wronkelen*, to *wring* or *wrench*, to bend. The union of the prefix, *g*, *k*, or *c* hard, with the subsequent liquid, is of constant occurrence: *ke-wronkelen*, dropping the *e* and *w* in hasty pronunciation, becomes *kronckelen*. The consequential usages may be deduced with as little difficulty as those of *buxom* or *boughsome*, from the verb to *bow*, i. e. bend. See CRINKLE.

Crank, is—wrenched, twisted, bent. To *crank*,—to bend, to wind, to turn. A *crank*,—a bending, a winding course or way; any thing bent or turned; a course out of a straight line, crossing. In Milton (met.) a twist, a jerk; or, as Warton calls it, a "cross purpose." In Burton,—a *wrong* doer, a cheat. A ship is *crank* when she cannot keep a steady course; consequentially, *crank* is—

Pliant, agile, brisk, lively, jolly; and (as in Minshew) "lustie, courageous, spiritful." See BUXOM.

He, who was a litle before bedred and caried lyke a dead karkas on fower mannes shoulders, was now *cranke* and lustie.—*Udal. Mark*, c. 2.

Remoome thy peeocks plumes
thou *cranck* and curious dame:
To other trulls of tender yeares
resigne the flagge of fame
Turbervile. To an olde Gentlewoman that painted her Face.

For prince's favors often make
The favored to *cranke*.—*Warner. Albion's Eng* b vii. c. 37.

And when thou hast on foot the purblind hare,
Mark the poor wretch to overshut his troubles,
How he out runs the wind, and with what care
He *cranks* and crosses, with a thousand doubles.
Shakespeare. Venus & Adonis.

See, how this river comes me *cranking* in
And cuts me from the best of all my land.
A huge halfe moone, a monstrous cantle out.
Shakespeare. 1 Part Hen. IV. Act iii. sc. 1.

——— But, if you do remember,
I send it through the rivers of your blood
Euen to the court, the heart, to th' seate o' th' braine,
And through the *cranckes* and offices of men.
Id. Coriolanus, Act i. sc. 1.

Jodocus Damhoderius, a lawyer of Bruges, hath some notable examples of such counterfeit *cranks*, and every village almost will yeeld abundant testimonies amongst us, we have Dummerers, Abraham-men, &c.
Burton. Anatomy of Melancholy, p. 150.

We use the Dutch word *crank* in English to be ill *dispos'd*, which in the original signifieth to be *sick*
Howell, b. iv. Let 6

She lodg'd him neere her bower, whence
He loued not to gad,
But waxed *cranke* for why! no heart,
A sweeter layer had.—*Warner. Albion's Eng* b vii c 36

Now on along the *crankling* path do keep,
Then by a rock turns up another way,
Rising tow'rds day, then falling tow'rds the deep,
On a smooth level then itself doth lay.
Drayton. The Barons' Wars, b. vi.

Meander, who is said so intricate to be,
Hath not so many turns, nor *crankling* nooks as she *
* Wye or Gwy, so called (in the British) of her sinuosity, or turning.—*Drayton. Poly-Olbion*, s. 7.

——— Old Vaga's stream,
Forc'd by the sudden shock, her wonted track
Forsook, and drew her humid train aslope,
Cranking her banks. *Philips. Cider*, b. i.

In plying down the river, the Resolution was found to be very *crank*, which made it necessary to put into Sheerness in order to remove this evil, by making some alteration in her upper works.—*Cook. Voyage*, vol. iii. b. i. c. 1.

CRA'NNY. CRA'NNIED. } A *Crannie*, craine or cleft. Fr. *Cren*, *cran*; It. *Crena*; Lat. *Crena*; perhaps from the Gr. Κρηνη, L. fons, (sc.) a fissure or chink, through which water may pass or issue, (Minshew.) Skinner prefers the old Fr. *Creneau*, though to this he assigns the same origin, the Lat. *Crena*.

A small crack, cleft, or fissure.

I call you once, I call you twice;
I beat you againe, if you stay my thrice:
Through these *crannyes*, where I peepe,
I'le let in light to see you sleepe.
B. Jonson. Witches' Charme, Char 6.

Ye work and work like moles, blind in the paths
That are bor'd thro' the *crannies* of the earth,
To charge your hungry souls with such full surfeits,
As, being gorg'd once, make ye lean with plenty.
Ford. The Lover's Melancholy, Act ii. sc. 2

As towards Craven hills, I many have of those
Amongst the *crannyd* cleves, that through the cavern creep.
Drayton. Poly-Olbion, s. 28.

Revealing day through every *cranny* spies,
And seems to point her out where she sits weeping.
Shakespeare. Rape of Lucrece.

And therefore beat and laid about
To find a *cranny* to creep out.—*Hudibras*, pt. iii c. 1.

A bee of most discerning taste
Perceiv'd the fragrance as he past'd,
On eager wing the spoiler came,
And search'd for *crannies* in the frame.
Cowper. The Pine-Apple and the Bee.

CRANTS. Dut. *Krants*; Ger. *Kranz*; Sw. *Krans*, corona, corolla; a crown or garland. See *Cranse*, in Jamieson.

Mr. Malone says, that in the first folio of Shakespeare, *Rites* was substituted by the editor for *Crants*, the reading of the 4to. 1604.

——— For charitable prayers
Shards, flints and pebbles should be thrown on her,
Yet here she is allow'd her virgin *crants*, [Rites]
Her maiden strewments, and the bringing home
Of bell and burial.—*Shakespeare. Hamlet*, Act v. sc. 1.

CRAPE. Fr. *Crespe*, *cre'pe*; It. *Crespo*, Lat. *Crispus*, crisp. So called from its *crisp* texture.

Round a young vestal's blooming face
Plain *crape* or other simple stuff
With happy negligence enough.—*Cooper. Ver-Vert*, c 1.

The *crape-clad* hermit, and the rich rob'd king,
Levell'd, he mix'd, promiscuous in the tomb
Cunningham. On a Pile of Ruins.

CRA'PLE, or GRA'PPLE, *n.* & *v.* } From the A.S. *Grip-an*, to gripe, prehendere. See GRIPE, and GRAPPLE.

But sodainly the Regent *crappeled* with her along boord, and when thei of the Carike perceiued that thei could not depart, thei let slip an anere, and so with the streme the shippes turned.—*Hall. Hen. VIII.* an. 4.

Soone as they did the monstrous scorpion view,
With ugly *craples* crawling in their way,
The dreadfull sight did them so sore affray,
That their wel knowen courses they forewent.
Spenser. Faerie Queene, b. v. c. 8.

CRA'PULA. Lat. *Crapula*; Gr. Κραιπαλη, παρα το καρα παλλειν, dolor caput vibrans—
A giddiness of the head.

The drunkard now supinely snores,
His load of ale sweats through his pores,
Yet, when he wakes, the swine shall find
A *crapula* remains behind.—*Cotton. Night. Quatrains.*

CRASH, *v.* } Lat. *Dentibus stridere*, per-
CRASH, *n.* } haps from the Dut. *Schrantsen*, to break with the teeth,
CRA'SHING, *n.* } to comminute, (to *crush*;) or
CRA'SHING, *adj.* } rather from the Fr. *Escraser*, to bruise, *croissir*, *croquer*, crepitare. Minshew, from the Ger. *Rauschen*, strepitum edere, to send forth a noise. All, Skinner adds, from the sound. It appears to be the same word as *Crush*, though usually applied to the *sound* caused by the act of crushing. See To CRUSH.

Weepe if thou canst a litle *crashe*,
dissemble al thy toy,
Uppon his toumbe in hansome cost
and laboure eeke employ.—*Drant. Horace*, b. II. Sat. 5.

Their ores with *crashing* breake, & keele on ground with danger strikes.—*Phaer. Virgill. Æneidos*, b. v.

The prince, (whose lookes his disdainfull anger show,)
Now meant to vse his puissance euery deele,
He shak't his head, and *crasht* his teeth for ire,
His lips breath'd wrath, eyes sparkled shining fire.
Fairefax. Godfrey of Boulogne, b. viii. s. 42.

——— Atrides on his brow
(Above on th' extreme part of the nose) laid such a heauie blow,
That all the bones *crasht* under it, and out his eyes did drop
Before his feet, in bloudy dust.
Chapman. Homer. Iliad, b. xiii.

By the violent force whereof, the mountaines were so beaten upon, that they groned againe, and there was heard the *crashing* noise of the sea shore dashed violently upon.
Holland. Ammianus, p. 88.

——— Downe th' extensive seat
Of this fair city, down her buildings sink!
Sinks the full pride her ample walls enclos'd
In one wild havoc *crash'd*, with burst beyond
Heavens loudest thunder.—*Mallet. Excursion.*

The gilded roofs and towers of stone
Now instant all around
With sudden *crash* and dreadful groan
Rush thund'ring to the ground.
Mickle. On his Brother's Death.

We shall, if it be our lot to meet that great day of his coming, foretold by our sacred oracles, not only stand, with the man of morals, serene and fearless amidst the *crash* of falling worlds, but, with the religious man, become partaker of the glories of the Lamb, rise triumphant over them in those happier regions of perpetual stability and peace.
Warburton. Works, vol. x. Ser. 18.

——— Mountainous in bulk
They roll to Delphi with a *crashing* sound,
Like thunder nigh, whose burst of ruin strikes
The shatter'd ear with horrour.—*Glover. Athenaid*, b. i.

CRA'SIS. Gr. Κρασις, *mixtura*, temperamentum corporis. Applied to—
The temper or temperature, produced by the *mixture* of various qualities.

I answer that then among many other great priviledges, he had transmitted downwards, by way of naturall generation, that excellent and blessed and happy temper of body, which should haue been like his own happy *crasis*.
Glanvill. Pre-existence of Souls, c. 4.

CRASS, *adj.* } Lat. *Crassus*, a multâ *carne*,
CRA'SSIMENT. } quasi *carassus* vel *creassus*, a
CRA'SSITUDE. } *caro* vel κρεας, flesh, (Vossius.)
CRA'SSNESS. } Gross, heavy, thick, dull, stupid.

He was a man of stature conuenient, of countenaunce amiable and louely, of body somewhat *crasse* and corpulèt, quycke wytted, bold and hardy stomaked.
Hall. Hen. VII. an. 21.

Now, as the bones are principally here intended, so also all the other solid parts of the body, that are made of the same *crassament* of seed, may be here included.
Smith. Portraiture of Old Age, p. 179.

For whatsoever is *crass* and external leaves stronger impress upon the phansie, and the remembrance of it strikes the mind with more efficacy.
More. Antidote against Atheism, b. iii. c. 6.

And must needs be therefore as a void solitude and empty space, a mere vacuum as to the search of any created sense, which roving up and down could finde no *crassitude* any where but what these perfect Parvitudes have.
Id. Appendix to Defence of the Cabbala, c. 9.

But when the passive affections of the soul are looked upon not as things really existing without the mind, but only as pictures of sensible things in the mind, or more *crasse* or corporeal cogitations, then they are called phantasms or imaginations.—*Cudworth. Immutable Morality*, b. iv. c. 1.

Scaliger finding a defect in the reason of Aristotle, introduceth one of no less deficiency himself; *Ratio materiatis* (saith he) *sanguinis, crassitudo simul et multitudo*; that is, the reason of the vigour of this side, is the *crassitude* and plenty of blood, but this is not sufficient; for the *crassitude* or thickness of blood affordeth no reason why one arm should be enabled before the other, and the plenty thereof, why both not enabled equally.
Brown. Vulgar Errours, b. iv. c. 5.

For the ætherial body contracts *crassness* and impurity, by the same degrees as the immaterial faculties abate in their exercise.—*Glanvill. Pre-existence of Souls*, p. 150.

CRATCH. i. e. *Scratch* sculpere, insculpere. See *Scratch*, (Junius.)

So gret a weping was ther non certain,
Whan Hector was ybrought, all fresh yslain
To Troy, alas! the pitee that was there,
Cratching of chekes, rending eke of here.
Chaucer. The Knightes Tale, v. 2836.

CRATCH. Unless I am deceived, says Skinner, from the Lat. *Cratica, cratucula, crates*; a hurdle. See CRATE, *infra*.

Fr. *Creiche, cresche*; a rack, ox-stall, or crib, (Cotgrave.)

And sche baar her firste borun sone, and wlappide him in clothis, and leyde him in a *cracche* for ther was no place to him in no chaumbir.—*Wiclif. Luke*, c. 2.

But the Lorde answerde to him and seyde, Ypocrite, wher ech of you untieth not in the saboth his oxe or asse fro the *cracche* and ledith to watir?—*Id. Ib.* c. 13.

Begin from first, where he encradled was,
In simple *cratch*, wrapt in a wad of hay
Between the toyleful oxe and humble asse.
Spenser. Of Heauenly Loue.

Shine happy star; ye angels sing
Glory on high to heaven's king
Run shepherds, leave your nightly watch,
See heaven comes down to Bethleem's *cratch*.
Bp. Hall. Anthems. Christmas-day.

The shepherds and the *cratch* accorded well; yet even they saw nothing which they might not contemne; neither was there any of those shepherds that seemed not more like a king, then that king whom they came to see.
Id. Cont. The Sages and the Starre.

CRATE, *n.* Lat. *Crates*, ἀπο του κρατειν, quia lignum unum alterum tenet, (Vossius.)
Crate is now chiefly used for the open wicker or wooden case in which earthenware is packed.

I have seen a horse carrying home the harvest on a *crate*. Under his taile was a stick for a crupper, held at the two ends by twists of straw.
Johnson. Journey to the Western Islands.

CRAVA'T. Skinner writes it *crabbat*, or rather *crabat*, a word then recently introduced into this country: collare *Croaticum*, because the *Croats* first used this kind of collar or neck-cloth. Menage says, the *Croats* were commonly called *cravates*; and he names the year 1636 for the time of the introduction of this article of dress into France, about twenty-seven years before Butler published the three first cantos of his *Hudibras*. Ihre has no doubt the word is of Gothic origin, compounded of *craw*, the neck, and *wad*, cloth.

The handkerchief about his neck
Canonical *crabat* of Smeck,
From whom the institution came,
When church and state they set on flame,
And worn by them as badges then
Of spiritual warfaring men.—*Hudibras*, pt. I. c. 3.

Smectymnuus was a club of five parliamentary holders-forth; they wore handkerchiefs about their necks for a note of distinction, (as the officers of the parliament army then did,) which afterwards degenerated into carnal *cravats*.
Grey. Hudibras. Note on the above.

His sword-knot this, his *cravat* that design'd;
And this the yard long snake he twirls behind.
Dryden, Ep. 7.

CRAVE, *v.* } Sw. *Kraef-wa*; A.S. *Craf-ian*,
CRA'VER. } rogare, petere, implorare, to ask,
CRA'VING, *n.* } to beg, to desire, (Sonner.) Junius says—
To beg with all eagerness, to beg again and again; to beg, ask, seek or require—earnestly, vehemently, incessantly; to importune.

And non so bold beggar, to bydden an *crave*.
Piers Ploughman, p. 89.

——— For ich barwe nevere
Ne *crave* of my commune. *Id.* p. 391.

He had that one of hem shuld saine,
What thing is him levest to *craue*,
And he it shall of yefte haue.—*Gower. Con. A.* b. i.

She geues no gift, but *craues* as fast;
She soone repentes a thankful dede
She turneth after euery hast;
She helpes them oft, that haue no nede.
Incertaine Auctors. Of Fortune & Fame.

Whereupon I cūming backe myselfe againe vnto Basile, was in suche wise on eche side continually called vpon of my masters the Germaines, beeing *craners* not of y^e lest importune sort, that because I would in ani wise discharge both his promise, and mine own honestie to, I finished vp the worke with litle more thē a monethes labour.
Vnat. Matthew, Pref.

All what ye *crav'd* was compast by my care,
Who onely labour'd to content your mind;
There wanted not a creature that was fayre,
When curious thoughts to wantonnesse inclin'd.
Stirling. Doomes-day. The eleventh Houre.

Per. I did but *crave*.
2 Fish. But *crave*? Then I'll turn *craver* too, and so I shall 'scape whipping.—*Shakespeare. Pericles*, Act iii. sc. 1.

He knew well, that hee had to deale with so wise and mercifull a physitian, as that the opening of the maladie was a *craving* of cure. If our spirituall miseries bee but confessed, they cannot faile of redresse.
Bp. Hall. Cont. The Good Centurion.

Hither th' oppressed shall henceforth resort
Justice to *crave*, the succour of your court;
And then your highness, not for ours alone
But for the world's protector shall be known.
Waller. A Panegyric. To my Lord Protector.

If any of you propose to eat upon another's account: to satisfy your bodily appetites, and the *cravings* of hunger, this is not the place for it, where you assemble in a body for a religious purpose.
Hoadly. Of the Sacrament of the Lord's Supper.

Plac'd above want, shall abject thirst of wealth
So fiercely war 'gainst my soul's dearest health,
That, as a boon, I should base shackles *crave*,
And, born to freedom, make myself a slave.
Churchill. The Conference.

CRA'VEN, *adj.* } Of the noun, Skinner says,
CRA'VEN, *n.* } I would rather derive it from
CRA'VEN, *v.* } the verb, to *crave*, quia statim, (sc.) ab hoste veniam *petit*. "*Craven*—is one who has *craved* or *craven* his life from his antagonist, dextramque precantem protendens," (*Tooke*, ii. 71.)
Upon this noun, Shakespeare has formed the verb, to *craven*,—to deprive of strength or courage.

For cowards such of *craven* kind
like hinds are not to drink,
Nor wash in fair Eurotas stream
their bodies as I think.—*Holland. Plutarch*, p. 395.

Affirming in good earnest, it were better both for herselfe to be a widow, and for him to live single, and without a wife, than so to be mismatched as they were, and through the *craven* cowardise of others to languish and come to nothing.—*Id. Livie*, p. 33.

Vas. Come, sir, stand to your tackling, if you prove *craven*, I'll make you run quickly.
Ford. 'Tis Pity she's a Whore, Act I. sc. 2

——— Against self-slaughter
There is a prohibition so diuine
That *cravens* my weake hand.
Shakespeare. Cymbeline, Act. iii. sc. 4.

CRAUNCH. Dut. *Schrantsen*, frangere, rumpere, laniare, frendere, et mandere, dentibus frangere, (Kilian.)
Cranch, (in various parts pronounced *schranch*,) appears formed of the common prefix ce, (i. e. *ke*,) and *ranch*, to tear. See RANCH.
To *crash*, (qv.) crush, or bruise, with the teeth.

——— Yet sholde th' come another [eat]
To *craunchen* ous and al our kynde.—*Piers Ploukman*, p. 10

But Not very well; she cannot shoot at buts,
Or manage a great horse, but she can *craunch*
A sack of small coale! eat you lime and haire,
Soap-ashes, loame, and has a dainty spice
O' the greene sicknesse.
B. Jonson. The Magnetick Lady, Act I. s. 3.

She would *craunch* the wing of a lark, bones and all, between her teeth, although it were nine times as large as that of a full-grown turkey.—*Swift. Voyage to Brobdignag.*

CRAW, *n.* The crop or gorge of a bird; (from the Dut. *Kraeghe, jugulus*, the fore part of the neck, *ingluvies*, which Vossius calls the *sinus interior circa guttur*;) into which birds receive their food, before they pass it into their stomach. Ger. *Kragen*; Sw. *Krage*. See *Minshew*, and *Ihre*.

In birds, there is no mastication or comminution of the meat in the mouth; but in such as are not carnivorous, it is immediately swallow'd into the crop or *craw*, or at least into a kind of antestomach.—*Ray. On the Creation*, pt. I.

We have seen some [buzzards,] whose breast and belly are brown, and only marked across the *craw* with a large white crescent.—*Pennant. British Zoology. The Common Buzzard.*

CRAWL, *v.* }
CRA'WLER. }
CRA'WLING, *adj.* } Lat. *Repere*, to creep, *serpere*, to draw or draw along on the belly. Dut. *Krielen*, scatere, præsertim ut vermibus, (Skinner.)

To *creep* and to *crawl*, may admit the same distinction as the Lat. *Repere*, and *Serpere* do. The first being applied to express the motion of a short-legged animal; the second, the motion of animals upon their bellies, as the worm, the slug, the serpent.

—— An endles gulf down reatching deepe,
Shuld fowle apear, and *crauling* soules at light shuld
quaking creepe.—*Phaer. Virgill. Æneidos*, b. viii.

Beyng *crailed* in the deuilles snares.—*Udal. Tim.* c. 3.

He wonneth in the land of Fayeree,
Yet is no Fary borne, ne sib at all
To Elfes, but sprong of seed terrestriall,
And whylome by false faeries stolne away,
Whiles yet in infant cradle he did *crall*.
Spenser. Faerie Queene, b. iii. c. 3.

My comforts for heaven shall (I trust) never fail me; but for the present world, it shall be well for me, if I can without too much difficulty scramble out of the necessary miseries of this life, and without too much sorrow *crawl* to my grave.—*Bp. Hall. Select Thoughts*, § 24.

Unarm'd of wings and scaly oare,
Unhappy *crawler* on the land —*Lovelace. Lucasta.*

How hints, like spawn, scarce quick in embryo lie,
How new-born nonsense first is taught to cry,
Maggots, half-formed, in rhyme exactly meet,
And learn to *crawl* upon poetic feet.
Pope. The Dunciad, b. i.

Sometimes he'd scow'r along the streets like wind,
As if some fifty bailiffs were behind.
At other times he'd sadly saunt'ring *crawl*,
As though he led the hearse, or held the sable pall.
Smart. The Horatian Canons of Friendship.

CRAY. }
CRA'YER, or } Carpentier, (*Supplement of Old French Words,*) to Ducange,
CRARE. } says, "Sorte de *vaisseau* de guerre." And in his *Latin Supplement*, "*Craiera*,—Navis species, adde navis piratica, nostris etiam *Craier*."

See the quotation from Hackluyt.

Your barke or *craer* made here for the riuer of Volga and the Caspian sea is very litle, of the burthen of 30 tonnes at the most. It is handsomly made after the English fashion: but I thinke it too litle for your goods and prouision of victuals.—*Hackluyt. Voyages*, vol. I. p. 351.

Item, in the yeere of our Lord 1398, about the feast of S. Michael the Archangel, the foresaid Godekin & Stertebeker, with other their cõfederats of the Hans, took at Langsound in Norway a certain *crayer* of one Thomas Motte of Cley, called the Peter, (wherein Thomas Smith was master,) & the *crayer* they wickedly and unjustly carried away being worth 280 nobles.—*Id. Ib.* vol. I. p. 168.

—— Oh, melancholy!
Who ever yet could sound thy bottom? finde
The ooze, to shew what coast thy sluggish care (*crare*)
Might'st easiliest harbour in?—*Shakes. Cymb.* Act iv. sc. 2.

As often ye behold the tempests rough and proud
O'ertaken with a storm, some shell or little *cray*,
Hard labouring for the land, on the high working sea.
Drayton. Poly-Olbion, s. 22.

And this his maiestie's realm hath more plenty of ships, boats, *crayes* and other vessels, by reason of those, which by hope of lucre do follow that trade of living.
Strype. Originals, N. A Proclamation, Edw. VI. an. 1.

For skiffs, *crays*, shallops, and the like, why these
From ev'ry small creek cover'd all the seas
Drayton. Battle of Agincourt.

Nevertheless, Timoleon without, gave them all the aid he could possible: sending them corn from Catana, in the fisher boats and small *crayers*, which got into the castle many times.—*North. Plutarch*, p. 228.

CRAY-FISH, or } Minshew writes *craie-fish*
CRAW-FISH. } or *craivish*. Skinner, *cray-fish* potius *crevice*; both say, from the Fr. *Escrevice*; which Wachter derives from the Ger. *Krebs*. See CRAB.

Nor of the *cray-fish* here which creeps amongst my stones,
From all the rest alone, whose shell is all his bones.
Drayton. Poly-Olbion, s. 26.

The shell-fish are, muscles, cockles, scallops, *cray fish*, and many other sorts, all such as are to be found in every other part of the coast.—*Cook. Voyage*, vol. iii. b. I. c. 5.

CRA'YON, *v.* }
CRA'YON, *n.* } From *Craye*, chalk. Fr. *Crayonner*; to paint or draw in *dry* colours; also, to draw first lines, or make the first draught of a picture, (Cotgrave.)

Thy conscious pallet ne'er its hues should spare
To draw a sportsman's hound or racer's mare,
Nor thy reluctant *crayon* stoop to trace
A fool's dull eye or villain's ill mark'd face.
Scott. Essay on Painting.

And I wonder how any one can read the king's speech at the opening of that session, without seeing in that speech both the repeal and the declaratory act very sufficiently *crayoned* out.—*Burke. On American Taxation.*

He soon afterwards composed that discourse conformably to the plan which he had *crayoned* out, and sent it to me for such remarks on the language of it as should occur to me.—*Malone. Life of Sir Joshua Reynolds*, Note.

CRAZE, *v.* }
CRA'ZEDNESS. }
CRA'ZINESS. }
CRA'ZY. } Ihre, Lye, and Skinner, from the Fr. *Ecraser*, to crush, to break. See the first example from Chaucer. Minshew, from the Gr. Κρασις, temperamentum. (See CRASIS.) He who labours under any disease, is said to be *crasie*, propter *δυσκρασιαν*, or a bad temperature of body. (See DYSCRASY.) To *craze*, as generally applied, is—

To weaken, to debilitate, to impair, to deprive of natural strength, to bring to a state of imbecility.

I am right siker, that the pot was *crased*,
Be as be may, be ye no thing amased.
Chaucer. The Chanones Yemannes Tale, v. 16,402.

Upon her whan I gased
Me thought mine hart was *crased*.
Skelton. The Boke of Philip Sparow.

Downe mine eyes the stroke
descended to the harte,
Which Cupid neuer *craside* before
by force of golden darte.
Turbervile. The Lover declareth how first he was taken.

And on they come, as doth a rolling tide
Forc'd by a wind, that shoves it forth so fast,
Till it choke up some channel side to side.
And the *craz'd* banks doth down before it cast.
Drayton. Battle of Agincourt.

For no *craz'd* brain could ever yet propound,
Touching the soul, so vain and fond a thought;
But some among the masters have been found
Which in their schools the self-same thing have taught.
Davies. The Immortality of the Soul.

And Phœbus to invade it [the field] with his shield
Recovering Hector's brooside, and *crased* powres.
Chapman. Homer. Iliad, b. xv.

—— Till length of years
And sedentary numness *craze* my limbs
To a contemptible old age obscure.
Milton. Samson Agonistes.

And the nature, as of men that have sick bodies, so likewise of the people in the *crasedness* of their minds poseet with dislike and discontentment at things present, is to imagine that any thing (the virtue whereof they have commended) would helpe them; but that most, which they least have tried.—*Hooker. Ecclesiasticall Politie*, Pref.

Or be the shepherds which doe serue her lassie?
That they list not their mery pipes apply,
Or be their pipes vntunable and *crasie*,
That they cannot her honour worthily?
Spenser. Colin Clout's come Home againe.

Yea though the cause we maintain be never so good, yet the issue of diseas'd and *crazie* proofs brought to maintain it, must neede be the same.—*Hales. Rem. Ser.* 2 *Pet.* iii. 16.

Whereas the Atheists, thus impute to the generality of mankind not only light-minded credulity, and phantastry, but also such an excess of fear as differs nothing at all from *crazedness* and distraction or madness.
Cudworth. Intellectual System, p 658.

There is no *crasinesse* we feel, that is not a record of God's having been offended by our nature; and every little ach about us is a thorn or briar springing out of that offensive earth, whereof we are composed.
Mountague. Devoute Essayes, pt II. Treat. 10. s. 2.

The sight of an old man, poor and destitute, *crazy* and scorned, unable to help himself, or to buy the help of others, is a shrewd argument to recommend covetousness to one even in his greenest years, and to make the very youngest and jolliest sparks, in their most flourishing age, look about them.—*South*, vol. iv. Ser. 10.

Pray let me ask of you, could not the great God who grasps and surveys all future and distant things in one single view, could not he from the beginning foresee your morning prayer for his protection, and appoint all second causes to concur for the support of that *crazy* bridge, or to make that old tower stand firm till you had escaped the danger.
Watts. On the Mind, pt. I. c. 10.

CREAK, *v.* }
CREAK, *n.* }
CRE'AKING, *n.* } Dut. *Kricken*; Fr. *Criquer*. All from the sound. *Creak* is applied to the noise emitted by ice when trodden upon, before the *crack*: to the noise of dry shoes, of a door opening, &c. It may be considered as the diminutive of *Crack*, (qv. and *Croak*.)

Kreke, as used by Fabyan, is now written *croak*.

He cryeth and he *crekeih*.—*Skelton. Boke of Colin Clout.*

A crowe that she hadde lykyngly fed and brought vp, *kreked* louder than he was accustomed to do.
Fabyan, vol. I. c. 213.

Forsooth because it goeth, as it were, reculing backward, it pierceth and boreth an hole into the ground, and never ceaseth all night long to *creake* very shrill.
Holland. Plinie, b. xxix. c. 6.

Here neither Chorus wafts you o'er the seas;
Nor *creaking* throne comes downe, the boyes to please.
B. Jonson. Every Man in his Humour, Prol.

Let not the *creaking* of shooes, nor the rustling of silkes, betray thy poore heart to woman.
Shakespeare. Lear, Act iii. sc. 4.

For like as when we heare the grunting of a swine, the *creaking* of a cart wheele, or pully, the whistling noise of the wind, or roaring of the sea, we take no pleasure therein, but are troubled and discontented.—*Holland. Plutarch*, p. 19.

At length some pity warm'd the master's breast
('Twas then his threshold first received a guest)
Slow *creeking* turns the door with jealous care,
And half he welcomes in the shivering pair.
Parnell. The Hermit.

Unlike to living sounds it came,
Unmix'd, unmelodis'd with breath:
But, grinding through some scrannel frame,
Creak'd from the bony lungs of death.
Langhorn. The Mistletoe and the Passion-Flower.

CREAM, *v.* }
CREAM, *n.* }
CRE'AMY. } Fr. *Crème*; It. *Crema*; A. S. *Ream*; Dut. *Room*; Ger. *Ram*. All, says Skinner, from the Lat. *Cremor*, supple, *lactis*. *Cremor*, Vossius derives from *Cerno-ere*, because it is that fatness, which is separated (*secernitur*) from the milk. Scaliger, (see in Menage, v. *Creme*,) thinks *Cremor* an old French word, signifying the juice expressed from any grain or seed.

In Devon, Lye says, *Ream* is still used. In A. S. we find *Milc rem*, in Ger. *Milchraum*. A. S. *Hrim*, is *Pruina*, the superficial hoar, or whiteness of frost, the *Rime*, (qv.) *Cream* is applied, (met.)—

To the richest portion of any thing.—To *cream*,

To rise to the surface, as *cream* does; to take or skim off the *cream* or richest portion.

Poure folke for fere tho. fedde Hunger gerne
With *creym* and with croddes.—*Piers Ploughman*, p. 145.

There will no man deny but that baptisme was as full & as good as ours, & yet was there neither foute nor holy water, candle, *creame*, oyle, salt, godfather, or godmothers, or any other, popatrie.—*Frith. Workes*, p. 95.

There are a sort of men, whose visages
Do *creame* and mantle like a standing pond,
And do a wilfull stillnesse entertaine,
With purpose to be dreet in an opinion
Of wisedome, grauity, profound conceit.
Shakespeare. Merchant of Venice, Act I. sc. 1.

The poore old couple wish't their bread
Were wheat, their whig were perry,
Their bacon beefe, their milk and curd
Weare *creame*, to make him mery
Warner. Albions England, b. viii. c. 42.

In an instant, all the leads of the courts and entries were thronged with men and maid-servants of the duke's, who cried aloud, Welcome, Oh flower and *cream* of knights-errant —*Shelton. Don Quixote*, b. ii. c 31.

The. Your *creamy* words but cozen . how durst you
Intercept me so lately to my mother?
Beaum. & Fletch. Queen of Corinth, Act iii. sc. 1.

He observed the offer of alliance came to me in a letter of his majesty's own hand , but that about the terms of a peace, from the secretary only that it was in a style as if he thought him a child, or to be fed with whipped *cream*
Sir W. Temple. Memoirs, 1672-79.

In vain she tries her pastes and *creams*
To smooth her skin, or hide its seams,
Her country beaux and city cousins,
Lovers no more, flew off by dozens.
Goldsmith. The Double Transformation.

There each trim lass that skims the milky store
To the swart tribes, their *creamy* bowls allots,
By night they sip it round the cottage door
While airy minstrels warble jocund notes
Collins. Superstitions of the Highlands of Scotland.

CRE'ANCE, *v.* } *Creance*, n. Fr. Faith, be-
CRE'ANCE, *n.* } lief. *Creance*, v. to borrow, (Tyrwhitt.) "Fr. *Creanser*, to promise, to assure by his promise; to undertake upon his word," (Cotgrave.) It is—generally—
To deal upon credit.

A theef, that had reneyed our *creance*,
Came into the ship alone.
Chaucer. The Man of Lawes Tale, v. 5335.

We moun *creancen* while we han a name,
But goodles for to ben it is no game.
Id. The Shipmannes Tale, v. 13,219.

Through grace of God's puruiance
This maiden taught the *creance*
Unto this wife so perfectly —*Gower. Con. A.* b. ii.

The heyre is kept vnder with feare, and ruled as other men wyll, passyng that tyme vnder *creansers* & gouernours, untyl he be growen vp to that rypenes, whiche either the lawe or his father hath appointed.—*Udal. Galatians*, c. 4.

CREASE, *v.* } This word, so common in
CREASE, *n.* } speech, is rare in writing. Robert of Gloucester writes Crusade or Croisade, *Creyserie*, and Crossed, *Creysed*; whence, says Mr. Hearne, I think came the common word, *Crossed* or *Creased*. Skinner thinks from the Lat. *Creta*, *chalk*, inasmuch as it is a line or mark drawn by *chalk*; or from the Ger. *Kreiss*, circulus. Mr. Hearne's etymology appears the more rational.

Mom. The *creses* here are excellent good: the proportion of the chin good; the little aptness of it to stick out good.
Sir Gyles Goosecappe, (1606,) Act ii. sc. 1.

Men of great parts are unfortunate in business, because they go out of the common road by the quickness of their imagination. This I once said to my Lord Bolingbroke, and desired he would observe, that the clerks in his office used a sort of ivory knife, with a blunt edge, to divide a sheet of paper, which never failed to cut it even, only requiring a strong hand; whereas if they should make use of a sharp penknife, the sharpness would make it go often out of the *crease*, and disfigure the paper.
Swift. Thoughts on Various Subjects.

Under a tea-cup he might lie,
Or *creas'd*, like dog's ears, in a folio.—*Gray. Long Story.*

CREA'TE, *v.*
CREA'TE, *adj.*
CREA'TING, *n.*
CREA'TION.
CREA'TIVE.
CREA'TOR.
CREA'TRESS.
CREA'TRIX.
CRE'ATURE.
CRE'ATURAL.
CRE'ATURELESS.
CRE'ATURELY.
CRE'ATURESHIP.
CRE'ATURIZE.
CRE'ATURIZING, *n.*
} Fr. *Créer*, *créateur*, *créature*; It. *Creare*, *creatore*, *creatura*; Sp. *Crear*, *criar*, *criador*; Lat. *Creatum*, past part. of *Creare*; Gr. Κραιν-ειν, efficere, perficere, to *effect*, to perfect. To *create*, is used to denote—

To cause to be, or exist, to give being or existence to, to originate, or give origin or rise; to beget; to form or frame, to fashion; to make, to effect, to produce. See the quotation from Locke.

Whan thei had sene that sight, thei come & teld our kyng, *Creature* non myght be fayrer be no thing.
R. Brunne, p. 253.

For the unvysible thingis of him that ben undirstondun ben biholdun of the *creature* of the world bi tho thingis that ben maad, ghe and the euerlastinge vertue of him and the Godheed, so that thei moun not be excusid.
Wicif. Romaynes, c. 1.

So that hys inuisible thynges that is to saye, hys eternall power and Godhead are vnderstanded and sene, by the workes from the *creacion* of the worlde. So that they are without excuse.—*Bible*, 1551. *Ib.*

Therefore if ony newe *creature* is in Crist, the oold thingis be passid, and lo alle thingis ben in God.
Wiclif. 2 Corynth c. 5.

Therfore if any man be in Christ he is a new *creature*, olde thinges are passed away, behold al thinges are become new.
Bible, 1551. *Ib.*

—— And thou, virgine wemmeles,
Bare of thy body (and dwellest maiden pure)
The *creatour* of every *creature*.
Chaucer. The Second Nonnes Tale, v. 15,517.

But swiche a cry and swiche a wo they make
That in this world n'is *creature* living,
That ever herd swiche another waimenting.
Id. The Knightes Tale, v. 878.

In Joue his mighty name, this eight and twentith day,
Of frosted bearded Januar, the enemy to May:
Since Adam was *create*, fiue thousand yeeres I gesse,
Fiue hundreth, forty more and fiue as stories do expresse.
Gascoigne. Dan Bartholomew of Bathe. His last will, &c.

This therefore was the first time, when we entred into the emperour's tent in his presence, after he was *created* emperour.—*Hackluyt. Voyages.* vol. i. p. 69.

As though he would sai, sith the bondman is no better then hys lorde, and I that am your *creatour*, am more highly lorde ouer you that are my *creatures*, than any earthly lorde is ouer his bondman, how should you disdayne to wash your felowes feete when I your highe lorde haue not disdained, to wash yours.—*Sir T. More. Workes*, p. 1317.

As then Almighty God *created* all things of nothing by the power of his word. So doth hee still vphold them and will till the dissolution of all things in their essenses, faculties and operations, by the words of his power, reaching from one end to the other mightily, and disposing all things sweetely.—*Hakewill. Apology*, p. 18.

To the best bride-bed will we,
Which by vs shall blessed be:
And the issue there *create*,
Euer shall be fortunate.
Shakespeare. Midsummer's Night's Dream, Act v. sc. 2.

For Chaos heard his voice; him al his traine
Followed in bright procession to behold
Creation, and the wonders of his might.
Milton. Paradise Lost, b. vii.

All and every title, every stroke, is no other than an inward living disposition of heart, like unto the divine life and nature of Christ, the son of the living God; and therefore requires the living power of the spirit of the living God, (as he is there styled,) to concur to the *creating* of it.
Goodwin. Works, vol. v. pt. i. p. 114.

But to begin that which never was, whereof there was no example, whereto there was no inclination, wherein there was no possibility of that which it should be, is proper onely to such power as thine; the infinite power of an infinite *creator*.—*Bp. Hall. Cont. The Creation.*

Yet still with gentle countenance retained,
Enough to hold a foole in vaine delight:
Him long she so with shadowes entertained,
As her *creatresse* had in charge to her ordained.
Spenser. Faerie Queene, b. iii. c. 8.

Ah! who would loue a *creature*? who would place
His heart, his treasure, in a thing so base?
Which time consuming, like a moth destroyes,
And stealing Death will rob him of his joyes.
Beaumont. Against Inordinate Loue of Creatures.

Self-moving substance, that be th' definition
Of soule, that longs to them in generall:
This well expresseth that common condition
Of every vitall centre *creaturall*.
More. On the Soul, pt. ii. b. i. s. 25.

This sisterly relation and consanguinity betwixt them, would of the two, rather degrade and *creatureize* that mundane soul, which is their third God or divine hypostasis, than advance and deifie those particular created souls.
Cudworth. Intellectual System, p. 594.

So was it a monstrous degradation of that third hypostasis of their Trinity, and little other than an absolute *creaturizing* of the same.—*Id. Ib.*

—— God was alone
And *creatureless* at first.
Donne. To the Countess of Bedford.

The state of elect and non-elect, afore or without the consideration of the fall, is that of *creatureship* simply and absolutely considered.—*Goodwin. Works*, vol. ii. pt. iv. p. 134.

But not only Timæus Locrus, but also Plato himself, calls it, θειον γεννητον, that is, a created God, the word γεννητον being here put for that, which after it once was not, is brought into being; which is the proper notion of a *creature*. So that the animated world is by Plato made to be only the chief of all the γεννητα θεοι, that is, the *creature-gods*.
Cudworth. Intellectual System, p. 551.

Whether this portion of the world were rent,
By the rude ocean, from the continent,
Or thus *created*; it was sure design'd
To be the sacred refuge of mankind.
Waller. To my Lord Protector.

By the poorest and most entire communication of being, God did not only produce, but *create* man. He gave him an existence out of nothing, and while he was yet but a mere idea or possibility in the mind of his eternal maker.
South, vol. iii. Ser. 1.

The bad treatment of those, who are suffered still to live in a society, is the *creating* of so many malcontents, who at some time or other may make those, who treat them ill, feel their revenge —*Burnet. Own Time*, Conclusion.

And thus has this poor impotent *creature* been perpetually hanging upon the bounty of his great *creator*, and by a daily preservation of his precarious being, stands obliged to him under the growing renewed title of a continual *creation*.
South, vol iii. Ser. 1.

The mind finds no great difficulty, to distinguish the several originals of things into two sorts: First, When the thing is wholly made new, so that no part thereof did ever exist before, as when a new particle of matter doth begin to exist, *in rerum natura*, which had before no being; and this we call *creation*.—*Locke. Hum. Underst.* b. ii. c. 26.

Notwithstanding there is such infinite room between man and his maker for the *creature* power to exert itself in, it is impossible that it should ever be filled up, since there will be still an infinite gap of distance between the highest *created* being, and the power which produced him.
Spectator, No 519.

[This] is apparently *creatrix* of the wound made by the fly, when she puts her eggs there.
Derham. Physico-Theology, b. iv. c. 13. Note m.

Another practice Gainsborough had, which is worth mentioning, as it is certainly worthy of imitation; I mean his manner of forming all the parts of his picture together: the whole going on at the same time, in the same manner, as nature *creates* her works.—*Sir Joshua Reynolds*, Dis. 14.

When man was first formed, *creation* was his book, and God his preceptor. The elements were so many letters, by means of which, when rightly understood and put together, the wisdom, power, and goodness of the great *creator* became legible to him.—*Bp. Horne. Works*, vol. iv. Dis. 30.

—— *Creative* bard, [Spenser]
Thy springs unlock, expand thy fairy scenes,
Thy unexhausted stores of fancy spread,
And with thy images enrich my song.
Thompson. Sickness, b. i.

The goodness supernatural, above
All utt'rance, flowing from the god of love;
Seeking the *creature* only and human will
To free it from captivity to ill.
Byrom. A Poetical Version of a Letter.

CRE'BROUS. Lat. *Creber*, equivalent to,—Often; numerous.

Which indeed supposeth (as their principles do) an imperfect inchoate power already in man's will to act graciously, which through assisting grace stirred up by *crebrous* and frequent acts, grows up into an habit or facility of working.
Goodwin. Works, vol. v. pt. i. p. 175.

CRE'DIT, *v.*
CRE'DIT, *n.*
CRE'DITABLE.
CRE'DITABLENESS.
CRE'DITABLY.
CRE'DITOR.
CRE'DITRIX.
CRE'DULENCY.
CREDU'LITY.
CRE'DULOUS.
CRE'DULOUSLY.
CRE'DULOUSNESS.
} Lat. *Credere*, *itum*; of uncertain origin. Vossius prefers the Gr. Χραζειν, *mutuo dare*; ibi (he observes) mutuum damus, cum quid de meo fit tuum, aut de tuo meum; an explanation which does not throw much light upon his etymology. See BELIEVE.

To believe; to trust, to confide; to put or place, to repose trust or confidence; to have faith or affiance, to rely, (sc. on the honour, the fidelity;) to be sure, assured, or secure; to place to the *credit*; to confer *credit*.

Credit, n.—faith reposed, conferred or bestowed; trust, confidence in, reliance on, (sc.) the honour or fidelity; reputed integrity or fidelity; repute or reputation.

Creditor,—one who believes, a believer; one who trusts, &c.

Credulity is now, though not formerly, restricted by usage, to what Minshew calls, Lightnesse of belief. Fr. *Crédulité*; It. *Credulità*; Lat. *Credulitas*.

The weightinesse thereof, and the expectation of others, seemeth of due and right to claime something too bee sayde by mee, whome your especiall trust and fauour hath *credited* and graced with this employment

Hackluyt. Voyages, vol. iii. p. 653.

Two eares that trust no trifling tales
nor *credit* blazing brute:
Yet such againe as readie are
to heare the humble suit.

Turberville. In Prayse of Lady P.

If a vagabond would do what him lust, and call himselfe your seruante, and execute such offices of trust, whether ye would or no, as ye haue committed to another man's *credit*, what would euery one of you say or doe herein? Would ye suffer it?—*Sir John Cheke. The Hurt of Sedition.*

By such like wiles of Sinon the forsworne
His tale with us did purchace *credit*: some
Trapt by deceite, some forced by his teres.

Surrey. Virgile. Æneis, b. ii.

Watte Tyler answered hym and sayd, Frende, appease yourse fe, thou shalte be well payed or this day be ended; kepe the nere me, I shall be thy *credytour*.

Berners Froissart. Cronycle, vol. i. c. 384.

The spirite of God with man's owne towardnesse and good endeavour, woorketh in man the *credulitie* and belief, by which we both beleeue the church in teaching vs which is the scripture, and also by which we beleeue the thyngis that are written in the scripture.—*Sir T. More. Workes*, p. 579.

Saint Augustine was resolute in points of Christianitie to *credite* none, how godly and learned soeuer he were, vnlesse he confirmed his sentence by the scriptures, or by some reason not contrarie to them.

Hooker. Ecclesiasticall Politie, b. ii. § 4.

Mingle no matter of doubtful *credit*, with the simplicity of truth.—*B. Jonson. Discoveries.*

John. ——— O Sir, slow *credit*
Is the best child of knowledge.

Beaum. & Fletch. The Chances, Act v. sc. 1.

And there is an instance yet behinde, which is more *creditable* than either, and gives probability to them all.

Glanvill. Vanity of Dogmatizing, c. 21.

Leaving also the more common and ordinary measure and proportions of beneficence, wherein the better sort think they quit themselves like Christians, and come off fair and *creditably*; he chose the more excellent way, and he devoted unto God and set apart the tenth of his yearly incomes for charitable and pious uses.—*Mede. Works. Life*, p. 42.

Yet so great was this execrable deed,
As men would scarce therein believe their eyes
Much less their ears: and many sought to feed
The easy *creditors* of novelties,
By voicing him alive. *Daniel. Civil Wars*, b. iii.

But should we signify no more than only this to your highnesses, that she is a widow, that she is in great want, the mother of many small children, which her *creditor* endeavours to deprive of almost all that little support they have in this world, we cannot believe we need make use of any greater arguments to your lordships.

Milton. R. Cromwell. To the States of West Friezland.

For were thy selfe iuror and iudge of the most offensiue, my *credulencie*, or thine inconstancie, the iuror could not but giue verdict for Elisa and the iudge sentence against Æneas.—*Warner. Albion's England*, Addition to b. ii.

Devotion (mother of obedience)
Bears such a hand on their *credulity*,
That it abates the spirit of eminence,
And busies them with humble piety.

Daniel. Civil Wars, b. vi.

Had Argiue Hellen knowne *credulitie*
Would bring such plagues with it; and her againe
(As auctheresse of them all) with that foule staine
To her, and to her countrey; she had staid
Her lotie and mixture from a stranger's bed

Chapman. Homer. Odyssey, b. xxiii.

I will not foul my mouth to speak the sorceries
Of your seducer, his base birth, his whoredoms,
His strange impostures; nor deliver how
He taught a pigeon to feed in his ear,
Then made his *credulous* followers believe
It was an angel that instructed him
In the framing of his Alcoran.

Massinger. The Renegado, Act ii. sc. 3.

The city of York had too *credulously* believed King Edward's oath, not to disturb King Henry.

Baker. Edw. IV. an. 1471.

If the gospel and the apostles may be *credited*, no man can be a Christian without charity, and without that faith which works, not by force, but by love.

Locke. Letter concerning Toleration.

Though divers *creditable* witnesses deposed, that Gregory Bandan, who was common hangman, had confessed and owned to have executed the king, yet the jury found him [Captain William Howlet] guilty of the indictment.

Ludlow. Memoirs, vol. iii. p. 74.

Among all these snares, there is none more entangling than the *creditableness* and repute of customary vices.

Decay of Piety.

He who would act the destroyer, if he would do it effectually, should put on the reformer; and he who would be *creditably*, and successfully a villain, let him go whining, praying, and preaching to his work, let him knock his breast, and his hollow heart, and pretend to lie in the dust before God, before he can be able to lay others there.

South, vol. v. Ser. 5.

Many there are of the same wretched kind,
Whom their despairing *creditors* may find
Lurking in shambles; where with borrow'd coin,
They buy choice meats, and in cheap plenty dine.

Congreve. Juvenal, Sat. 11.

'Tis no less a truth than a paradox. That there are no greater fools than atheistical wits, and none so *credulous* as infidels.—*Bentley*, Ser. 2.

Beyond all *credulity* therefore is the *credulousness* of atheists, whose belief is so absurdly strong, as to believe that chance could make the world, when it cannot build a house: that chance should produce all plants, when it cannot paint one landskip, that chance should form all animals, when it cannot so much as make a lifeless watch.

Clarke, vol. i. Ser. 1.

Cicero in his letters to Atticus often mentions the difficulty of penetrating into Pompey's real designs; but if Cæsius may be *credited*, he was, it seems, one of those over refined dissemblers, who, as our British Horace observes, are
" ——— So very close they're hid from none." *Pope.*

Melmoth. Cicero, b. iii. Let. 2. N. 9

——— Th' unthrifty maid
Too *credulously* fond! who gave away
Her heart so lavishly, deserves to wed
The woes that from her indiscretion flow!

Smollet. The Regicide, Act i. sc. 6.

CREED.
CRE'DENT.
CRE'DENCE, *n.*
CRE'DENCE, *v.*
CREDE'NTIAL, *adj.*
CREDE'NTIAL, *n.*
CRE'DIBLE.
CREDIBI'LITY.
CRE'DIBLENESS.
CRE'DIBLY.

} "The *creed* or *beleefe*, a Lat. *Credo*, i. to believe, quod sit articulorum fidei nostræ symbolum; Gall. *Le Credo*, le symbole des Apostres; It. *Il Credo*, il symbole de gli Apostoli; Sp. *El Credo*, o symbolo des los Apostoles. Symbolum, i. collatio Apostolorum," (Minshew.) See CREDIT, and BELIEF.

Credence is as common among our old writers as *credit*.

Shelton uses *credence* as a verb. And Warner, —*creed*.

Credential,—that which gives or confers *credence* or *credit*.

This letter of *credence* thei schewed in his present,
Here now the acordance, ther sayng ment.

R. Brunne, p. 258.

Trouth is a thing that I wol ever kepe
Unto the day in which that I shal crepe
Into my grave, and elles God forbede:
Beleveth this as siker as your *crede*.

Chaucer. The Chanones Yemannes Tale, v. 16,515.

Salomon sayth, leveth me, and yeveth *credence* to that that I shall say.—*Id. The Tale of Melibeus.*

For er I singe suche a *crede*,
I had leuer to be lewed. *Gower. Con. A.* b. iii.

Then is he swiftest to begyle
The woman, whiche that like whyle
Set vpon hym feith of *credence*. *Id. Ib.* b. i.

Who promised alwayes to be our wall,
And badde vs trust as truely as our *creedes*,
That all good wordes should be perform'd with deedes.

Gascoigne. The Fruites of Warre.

But well I wote that the redde worm and the menow ben good bayten for him [the carp] at all tymes, as I have herd saye of persones *credyble*, and also founde wryten in bokes of *credence*.—*The Boke of St. Albans*, an. 1496.

So he dothe vndermynde
And such sleightes dothe fynde,
That the kynges mynde
By him is subuerted,
And so streitly courted
In *credensing* his tales,
That al is but nut shales.

Skelton. Why come ye not to Court?

Pursie, after the king's cordial recommendation, and deliverance of his letters *credentials*, the king's said secretary shal say, that the king's hignes, calling to his remembraunce, &c.—*Strype. Records. Instruct. by the King, for Mr. Pace.*

But when any man speaketh with aduisement and deliberation, the wordes are thē more *credible*; but yet if he sweare, it confirmeth the thing more.

Tyndall. Workes, p. 442.

And also I reporte me to all knyghtes and squyers of honour, bothe of Fraunce and of Englande, *credably* enfourmed of the hole mater

Berners. Froissart. Cronycle, vol. ii. c. 161.

Doubtlesse, they worshipped Juppitter and Mercurie, that were the Goddes of the Greekes, and had the Greeke sacrifice, as it manifestly appeareth by the woordes of St. Luke and it may be *credibly* gathered, that Paule and Barnabas spake to them in Greeke

Jewell. Replie to M. Hardinge, p. 161

Nor *exceeded* be this love tale of
This lady and this knight.

Warner. Albion's England, b. xi. c. 76

With letters then of *credence* for
Himselfe, and marte for them.
He puts to sea for England, whome
The yse about did hem. *Id. Ib.* b. xi. c. 65.

Lending soft audience to my sweet design,
And *credent* soul to that strong bonded oath,
That shall prefer and undertake my troth.

Shakespeare. A Lover's Complaint.

——— Then 'tis very *credent*
Thou may'st co-ioyne with something.

Id. Winter's Tale. Act i. sc. 2

And yet those very assemblies of bishops had no authority by their decrees to make a divine faith, or to constitute new objects of necessary *credence*.

Bp. Taylor. Liberty of Prophesying, s. 6.

Having now shewed their *credential* letters on both sides, the Spaniards excepted in those of the queen's against the epithete of most illustrious in the archduke's title.

Camden. Elizabeth, an. 1600.

The committee of estates excepted against the *credentials* of the English commissioners, because they were directed to the parliament of Scotland, which did not then sit, but only the committee of estates.

Whitelock. Memoirs. Charles I. an. 1647.

Whereunto we answere, that albeit the name of faith being properly and strictly taken, it must needs haue reference vnto some vttered word, as the object of belief: neuerthelesse with the ground of *credit* is *credibilitie* of things *credited*: and things are made *credible*, eyther by the knowne condition of the vtterer, or by the manifest likelihood of truth which they have in themselues; hereupon it riseth, that whatsoeuer wee are perswaded of, the same wee are generally said to beleeue.

Hooker. Ecclesiasticall Politie, b. ii. § 4.

But this *creed-maker* is cautious, beyond any of his predecessors: hee will not be so caught by his own argument; and therefore is very shy to give you the precise articles that every sincere Christian is necessarily and indispensably oblig'd to understand, and give his assent to.

Locke. Second Vindic. of the Reason. of Christianity.

The first is a faith of simple *credence*, or bare assent, acknowledging and assenting to the historical truth of every thing delivered in God's word.—*South*, vol. viii. Ser. 2.

He some time since had left his frock for a petticoat, and insinuated himself so far in the Swedish court as to procure a commission (or *credence* at least) for a certain petty agency in England.—*Sir W. Temple. Memoirs*, an. 1672 9.

And for this great dominion here,
Which over other beasts we claim,
Reason our best *credential* does appear,
By which indeed we dominier,
But how absurdly we may see with shame.

Buckinghamshire. Ode on Brutus.

One Mr. Benjamin Barker, a man that I have been long well acquainted with, and know him to be a very diligent and observing person, and likewise very sober and *credible*, told this Mr. Hill.—*Dampier. Voyage*, an. 1683.

No article of religion, though as demonstrable as the nature of the thing can admit hath *credibility* enough for them.

Bentley, Ser. 2.

The present question, concerning the reality of the miraculous powers of the primitive church, depends on the joint *credibility* of the facts, pretended to have been produced by those powers, and of the witnesses, who attest them.—The *credibility* of facts lies open to the trial of our reason and senses, but the *credibility* of witnesses depends on a variety of principles, wholly concealed from us, and tho', in many cases, it may reasonably be presumed, yet in none, can it certainly be known.

Middleton. On the Miraculous Powers, Pref. 9

The *credibleness* of a good part of these narratives has been confirmed to me by a practiser of physic in the East Indies.—*Boyle. Works*, vol. i. p. 435.

However, the preliminary ground of *credence* was the same, in both; namely, that the doctrines they taught were worthy of God. This worth consists in their truth, and in their importance.—*Warburton*, vol. ix. Ser. 5.

He goes out the declared emissary of a faithless ministry. He has perfidy for his *credentials*.

Burke. On a Regicide Peace, Let. i.

They lay five or six large eggs, of a dirty whitish hue, sprinkled all over with minute deep rust color spots; and we have been *credibly* informed that they will sometimes lay fourteen and more.

Pennant. British Zoology. The Common Coot.

CREEK, *v.* CREEK, *n.* CRE'EKY. } Minshew thinks from the verb, to *creak*, from the noise made by the waters in so confined a spot.

Skinner prefers the Ger. *Kriechen*, repere, serpere, to creep, to crawl; quia, (sc.) mare seu fluvius inter littus *proserpit*, eique se ingerit. Minshew calls it—

A nook or corner in a haven or river.

It is probably the same word as *Crook*, (qv.)

He knew wel alle the havens, as they were,
Fro Gotland, to the Cape de Finestere,
And every *creke* in Bretagne and in Spaine:
His barge ycleped was the Magdelaine
Chaucer. The Prologue, v. 411.

But when they could not get into the *creeke*, as they had purposed, but by violence of the wyndes wer driuē into a place yt hong a great way into the sea, there they pytched in the ship.—*Udal. Acts*, c. 27.

As streams, which with their winding banks do play,
Stopp'd by their *creeks*, run softly through the plain,
So in th' ear's labyrinth the voice doth stray,
And doth with easy motion touch the brain.
Davies. Immortality of the Soul.

Willibourne (by the old name the author calls her Willy) derived from near Selwood by Warminster, with her *creeky* passage crossing to Wilton naming both that town and the shire.—*Selden. Illust. of Drayton. Poly-Olbion*, s. 3.

They are the subsidings of valleys or low lands, that make dents in the shore and *creeks*, small bays, and harbours, or little coves, &c which afford good anchoring, the surface of the earth being there lodged deep under water.
Dampier. Voyage, an. 1687.

When the master returned, he reported that there was no passage into the lake by the *creek* which was fifty fathoms wide at the entrance, and thirty deep; farther in, thirty wide and twelve deep; that the bottom was every where rocky, and the sides bounded by a wall of coral rocks.
Cook. Voyage, vol. iii. b. ii. c. 11.

CREEP, *v.* CRE'EPER. CRE'EPINGLY. } A.S. *Creopan*; Dut. *Kruypen*, repere; applied to the slow motion of a short-legged animal, as the lizard. See To CRAWL, from which, (met.) it is scarcely distinguishable.

To move with a slow and low pace, sluggishly, lazily, lurkingly.

So thycke hii come, that the lond ouer al hii gonne fulle,
As thycke as ameten [i. e. emmets] *crepeth* in an amete hulle.—*R. Gloucester*, p. 296.

Into which I lookyng biheelde and sighe foure footid beestis of the erthe and beestis and *crepinge* beestis and volatilis of heuene.—*Wiclif. Dedis*, c. 11.

To-morowe at night, whan men ben all aslepe,
Into our kneding tubbes wol we *crepe*
And sitten ther, abiding Goddes grace.
Chaucer. The Milleres Tale, v. 3594.

Amonge thy plaining wordes, me thought thou allegeste thinges to be letting of thine helping, and thy grace to hinder, wherthrough me thinketh that wanhope is *crepe* through thine herte.—*Id. The Testament of Loue*, b. i.

Yee that in waters glide, and yee that walk
The earth, and stately tread, or lowly *creep*;
Witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade
Made vocal by my song, and taught his praise.
Milton. Paradise Lost, b. v.

For many a time the fishers twitch up their hookes, and see a number of these skippers and *creepers* settled thicke about their baits which they laid for fishes.
Holland. Plinie, b. ix. c. 47.

The soul of a righteous man is vexed and afflicted with the inroads of his unavoidable calamities, the armies of Egypt, the lice and flies, his insinuating *creeping* infirmities.
Bp. Taylor. On Repentance, c. 3. s. 3.

Sad Cupid now despairs of conquering hearts,
Throws by his empty quiver, breaks his darts;
Eases his useless bows from idle strings
Not flies, but humbly *creeps* with flagging wings.
Sidney. Elegy upon the Death of Tibullus.

We see, that as fish do live in the waters, (salt and fresh) so do many animals live in the earth, or under ground; not only worms and serpents, toads, frogs, and efts, but an innumerable host of *creepers*.—*Boyle. Works*, vol. vi. p. 382.

How slily and *creepingly* did he address himself to our first parents! which surely his pride would never have let him do, could he have effected their downfall by force, without temptation.—*South*, vol. viii. Ser. 4.

The entrance is made indifferently in the end or side, and is an oblong hole, so low, that one must rather *creep* than walk in.—*Cook. Voyage*, vol. vi. b. iii. c. 12.

CREMA'TION. Lat. *Cremare, atum*, to burn.

And the Chinois without *cremation* or urnal interment of their bodies, make use of trees and much burning, while they plant a pine-tree by their grave.
Brown. Urn Burial, c. 1.

CREPU'SCULINE. CREPU'SCULOUS. } Fr. *Crepuscle*; Lat. *Crepusculum*; of uncertain origin.

The twilight.

He has made apertures to take in more or less light as the observer pleases, by opening and shutting like the eye, the better to fit glasses to *crepusculine* observations.
Sprat. History of the Royal Society, p. 314.

And if we consider the magnalities of generation in some things, we shall not controvert its possibilities in others: not easily question that great work whose wonders are only second unto those of the creation, and a close apprehension of the one might perhaps afford a glimmering light, and *crepusculous* glance of the other.
Brown. Vulgar Errours, b. vii. c. 2.

The beginnings of philosophy were in a *crepusculous* obscurity; and its yet scarse past the dawn.
Glanvill. Vanity of Dogmatizing, c. 19.

CRE'SCENT, *adj.* CRE'SCENT, *n.* CRE'SCENT, *v.* CRE'SCENCE. CRE'SCIVE. } Fr. *Croistre, croissant*; It. *Crescere, crescente*; Sp. *Crecer, creciente*; Lat. *Crescens*, pres. part. of *crescere*, to grow, (perhaps *creas-ere*, from *cre-are*.)

Growing, enlarging. The noun is applied to the moon in her state of growth, till she shows one half of her enlightened side; to any thing formed or shaped like the moon in that state of growth.

The Christian crew came on in forme of battayle pight,
And like a *crescent* cast themselues preparing for to fight.
Gascoigne. Flowers.

This *cressant* was couered with frettes and knottes made of iue bushes and boxe braunches, and other thynges that longest would be green for pleasure.—*Hall. Hen. VIII.* an. 12.

As lusty youths of *crescive* age
doe flourishe freshe and grow.
Drant. Horace. The Arte of Poesy.

——— With these in troop,
Came Astoreth, whom the Phœnicians call'd
Astarte, Queen of Heav'n, with *crescent* horns.
Milton. Paradise Lost, b. i.

With these of Dartmouth, seven good ships there were,
The golden *crescent* in their tops that bear.
Drayton. The Battle of Agincourt.

And so the prince obscur'd his contemplation
Vnder the veyle of wildenesse, which (no doubt)
Grew like the summer grasse, fastest by night,
Vnseene yet *crescive* in his facultie.
Shakespeare. Hen. V. Act i. sc. 1.

And I doubt we shall never leave off the rank humour of adding even to the oracles of God, till the *crescent* sword makes us more humble, and more reasonable.
Boyle. Works, vol. vi. p. 340.

For me imagination's power
Leads off insensibly my way,
To where, at midnight's silent hour,
The *crescent* moon's slow-westering ray
Pours full on Redcliff's lofty tow'r,
And gilds with yellow light its walls of grey
Scott, Ode 21.

The winds were pillow'd on the waves;
The banners droop'd along their staves,
And, as they fell around them furling,
Above them shone the *crescent* curling.
Lord Byron. The Siege of Corinth.

To these adverse, the lunar sects dissent,
With convolution of opposed bent:
From west to east by equal influence tend,
And towards the moon's attractive *crescence* bend.
Brookes. Universal Beauty, b. iii.

CRE'SSES. A.S. *Carse*, or *cerse*; Dut. *Kerse*; Ger. *Kresse*; Sw. *Krassa*; It. *Crescione*; Fr. *Cresson*. So called, says Menage, a *crescendo*. Anciently written, *Kerse*, (qv.)

As for *cresses*, they coole and dull the heat of the flesh, howsoever otherwise they give an edge to wit and understanding.—*Holland. Plinie*, b. xx. c. 13.

He can suffer his day's labour, and recompence it with unsavory herbs, and potent garlick, with water *cresses*, and bread colour'd like the ashes that gave it hardness.
Bp. Taylor, vol. i. Ser. 15.

CRESSET, *n.* Minshew calls it an old word used for a lanterne, or burning beacon; from the Dut. *Kerse*, candela. Skinner prefers the Fr. *Croisart*, a little cross, because the sign of the *cross* was usually placed upon beacons.

The litell people, whiche he brought
Was none of hem that he ne hath
A potte of arthe whiche he tath
A light brennying in a *cresset*.—*Gower. Con. A.* b. vii.

The continuall light of lampes before the high aulters, the burninge *cressettes* at triumphes in the night.
Bale. Image, pt. ii.

Than the knight retourned to therle as fast as he might, who was comyng out of his lodgynge a horseback with a great nobre of *cressettes* and lightes with hym, and was going to the market place.—*Berners. Froissart. Cronycle*, vol. i. c 400.

That [*sc.* the music of the nightingale] (with the repercussion of the air)
Shook the great eagle sitting in his chair,
Which from the mountain (with a radiant eye)
Brav'd the bright *cressit* of the glorious sky.
Drayton. The Man in the Moon.

——— From the arched roof
Pendant by subtle magic many a row
Of starry lamps and blazing *cressets*, fed
With naphtha and asphaltus, yielded light
As from a sky.—*Milton. Paradise Lost*, b. i.

CREST, *v.* CREST, *n.* CRE'STED, *adj.* CRE'STLESS. } Fr. *Creste*; It. and Sp. *Cresta*; Lat. *Crista*; of uncertain etymology. "Fr. *Creste*; a *crest*, cop, comb; also a tuft or little plume, standing at the top of," (Cotgrave.) And see the example from Camden.

To *crest*,—to wear a *crest*; to adorn with a *crest*; to serve for, stand in the place or stead of, a *crest*.

Crest-fallen,—(met.) dejected, humbled, dispirited.

And on his heed there stont vp right
A *crest* in token of a knight.—*Gower. Con. A.* b. v.

——— Turnus bright,
Displaies himself in armes, aboue all men with head vpright,
Whose triple crowned *creast*, and helmet his, with vgly pawes
Chimera monster holdes, and sparkling flames she spoutes at fawes.—*Phaer. Virgill. Æneidos*, b. vii.

——— Ech one his hundred souldiers led
Carnation *creastid* youth in burnisht gold gay glittering red.—*Id. Ib.* b. ix.

Like as the shining sky in summer's night,
What time the dayes with scorching heat abound,
Is *creasted* all with lines of firie light,
That it prodigious seems in common people's sight.
Spenser. Faerie Queene, b. iv. c. 1

Cleo. His legges bestrid the ocean, his rear'd arme
Crested the world.
Shakespeare. Anthony & Cleopatra, Act v. sc. 2.

Creasts being the ornaments set on the eminent toppe of the healme, and called *tymbres* by the French, I know not why, were vsed auntiently to terrifie the enemy, and therefore were strange deuises or figures of terrible shapes.
Camden. Remaines. Armories.

The first Christians vsed no other blason in their shields then the name of Christ, & a *crosse* for their *creast*,—Wherevpon many yeares were these *creasts* arbitrarie, taken vp at euery man's pleasure, after they beganne to be hereditarie, and appropriated to families.—*Id. Ib.*

Much he [Papirius] spake also as touching the present preparation and magnificent furniture of the enemies, more brave & goodly for shew and ostentation, than effectual and of importance in the end: For they are not the plumed *creats* (quoth he) that give the deadly wounds, but the Romanes speare and launce it is, that is able to pierce their guilded and damasked shields.—*Holland. Livie*, p. 381.

His grandfather was Lyonel Duke of Clarence,
Third sonne of the third Edward King of England:
Spring *crestless* yeomen from so deep a root?
Shakespeare. 1 Part Hen. VI. Act ii. sc. 4.

Thus when the *crest-fain* Israelites were to be redeemed from an Ægypt to a Canaan they cry out upon Moses and Aaron, *Exod.* 5, chide with their Saviours, abomine with their deliverers.—*Hammond. Works*, vol. iv. p. 515.

And on both sides marched a double ranke of armed men, with targuets and *crested* helmets, sending rales and beames from them of brandishing light, wearing upon them fine habergeons.—*Holland. Ammianus*, p. 63.

The time shall come when Chanticleer shall wish
His words unsaid, and hate his boasted bliss:
The *crested* bird shall by experience know,
Jove made not him his master-piece below;
And learn the latter end of joy is woe.
Dryden. Cock & Fox.

But if the poem suffers from delay,
Let the lines fly precipitate away,
And when the viper issues from the brake,
Be quick; with stones, and brands, and fire attack
His rising *crest*, and drive the serpent back.
Pitt. Vida. Art of Poetry.

—— No foe to man
Lurks in the serpent now: the mother sees,
And smiles to see, her infant's playful hand
Stretch'd forth to dally with the *crested* worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
Cowper. Task, b. vi.

CRETA'CEOUS. Lat. *Creta*, chalk. Chalky.

Nor from the sable ground expect success,
Nor from *cretaceous*, stubborn, and jejune.
J. Philips. Cider, b. i.

CRE'VICE, *v.* } Skinner says, *Crevasse*, or
CRE'VICE, *n.* } *crevis*, from the Fr. *Crevasse*, rima, a chink, from the Lat. *Crepare*, i. e. dissilire, dehiscere, to leap asunder, to yawn or gape. It. *Crepatura*. The French have the verb—

"*Crevasser*,—to chop, chawn, chap, chink, rive or cleave asunder," (Cotgrave.)

Or but it might out there passe
It gan out crepe at some *crevasse*
And flew forth fast for the nones.
Chaucer. The House of Fame, b. iii.

Because so laid, they are more apt in swagging down, to pierce with their points, than in the jacent posture, and so to *crevice* the wall.—*Reliquiæ Wottonianæ*, p. 20.

As the pulse declareth how the heart doth worke, so the verye thoughts and cogitations of man's mind, be they good or bad, doe no where sooner bewray themselues, then through the *crevasses* of that wall, wherewith nature hath compassed the cels and closets of fancy.—*Hooker. Eccl. Pol.* b. v. §65.

I thought it no breach of good manners to peep at a *crevice* and look in at people so well employed; but who should I see there but the most artful procuress in the town, examining a most beautiful country-girl, who had come up in the same waggon with my things.—*Spectator*, No. 266.

Trickling through the *crevic'd* rock,
Where the limpid stream distils,
Sweet refreshment waits the flock
When 'tis sun-drove from the hills.
Cunningham. Day. A Pastoral.

Eyeless a huge and starv'd toad sat
In corner murk aloof,
And many a snake and famish'd bat
Clung to the *crevic'd* roof.—*Mickle*, Ballad 3.

Enchanting novelty, that moon at full,
That finds out ev'ry *crevice* of the head,
That is not sound and perfect, hath in theirs
Wrought this disturbance.—*Cowper. Task*, b. vi.

CREW, *n.* Written by some of our old writers *Crue*, and said by Minshew, (in his first edition,) to be the Fr. *Accrue*, (or *crue*,) i. e. a growth, rising or augmentation. (See ACCREW.) Skinner prefers the Dut. *Kroegh-en*, cauponari, potare, inebriare; to carouse, to drink; and thus to denote,—an assembly or company of drinking, or jovial fellows. In A. S. *Cread, cruth*, is a *crew*, or *crowd*. (See CROWN.) The word is applied to—

A collected, mixed, number or assembly of persons; a *crew* of noble knights; a ship's *crew*.

Aske Julius Cæsar if this tale be true.
The man that conquer'd all the world so wide,
Whose onely worde commaunded all the *crue*
Of Romayne knights at many a time and tide,
Whose pompe was thought so great it could not glide.
Gascoigne. The Fruites of Warre.

If she be one of Creslid's *crue*
and swerue her former heet,
No Lucrece must I tearme hir then,
for that were but a iest.
Turbervile. His Loue fitted from wonted Troth.

The King's owne troupe came next, a chosen *crew*,
Of all the campe the strength, the crowne, the flowre,
Wherein each soldiour had with honours dew
Rewarded beene, for seruice ere that howre.
Fairefax. Godfrey of Boulogne, b. xvii. s. 29.

Being sufficiently weary of this mad *crew*, we were willing to give them the slip at any place from whence we might hope to get a passage to an English factory.
Dampier. Voyage, an. 1687.

What passions reign among thy *crew*, Leontius?
Does cheerless diffidence oppress their hearts?
Or sprightly hope exalt their kindling spirits?
Do they with pain repress the struggling shout,
And listen eager to the rising wind.
Johnson. Irene, Act. ii. sc. 4.

CRE'WEL, *n.* } *Crewell* or *cruel*. Skinner
CRE'WEL, *adj.* } thinks from the Ger. *Klawel, klewel*; Dut. *Kloven*, glomerare filum. (See CLEW.) And *klawel*, he believes to be a contraction, or corruption of the Lat. *Globulus*; Wachter adds, or the Gr. Κυκλειν, volvere, to roll. It is the name of—

A kind of fine worsted.

As a piece of arras is composed of severall parcels, some wroght of silke, some of gold, silver, *crewell* of divers colours, all to serve for the exornation of the whole.
Burton. Anatomy of Melancholy, p. 332.

And may Don Provost ride a feasting long
In his old velvet jirkin, and stain'd scarfes,
(My noble soveraigne, and worthy generall)
Ere we contribute a new *crewell* garter
To his most worsted worship.
B. Jonson. The Alchemist, Act i. sc. 1.

—— The rest whom fate had plac'd
In honest mediocrity, content
With base materials, sat on well tann'd hides,
Obdurate and unyielding, glassy smooth,
With here and there a tuft of crimson yarn,
Or scarlet *cruel* in the cushion fix'd —*Cowper. Task.* b. i.

CRIB, *n.* A. S. *Cribbe*; Dut. *Krippe, krebbe*; Ger. *Krippe, kruppe*. Somner explains A. S. *Cribbe*, a couch or bed, a stall or stable; a manger or *cribbe*. Junius says, he has never found the word in A. S. records, and thinks it was taken, in honorem beati salvatoris, from κραβατος, lectus, a bed. Wachter considers the primitive to be *Krippe*, pecten, a comb; deriving its application from the form of the bars or lattice-work, within which the fodder was placed.

To *cribb*,—to put, place, enclose, confine, as in a *cribb* or any small place.

To *cribb*, is a common word for—to take, to steal, to purloin; and is probably formed from the verb to *rive*, or *reave*, with the prefix ce, (i. e. *ke*.) See BRIBE.

Where no oxen are, there the *cribbe* is emptye: but where the oxen labboure there is muche frute.
Bible, 1551. *Proverbs*, c. 14.

Let a beast be lord of beasts, and his *crib* shall stand at the king's mosse —*Shakespeare. Hamlet*, Act v. sc. 2.

Neuer to seeke after God, sauing onely when either the *crib* or the whip doth constraine, were brutish seruilitie
Hooker. Ecclesiasticall Politie, b. v. p. 248.

But go to the *crib* thou glutton, and there it will be found that when the charger is cleane, yet nature's rules were not prevaricated: the beast eats up all his provisions because they are natural and simple or if he leaves any, it is because he desires no more than till his needs be served.
Bp. Taylor, vol. i. Ser. 16.

Will the tall steer, which knows no lord but me,
Low at the *crib*, and ask an alms of thee?
Young. On Part of the Book of Job.

CRICK. } *Crick* or *creek* in the neck, Junius
CRI'CKET. } thinks, is from the A. S. *Cricce*, (Eng. *Crutch*.) a staffe; because the neck of one so afflicted is as stiff and immovable as a *staff*. Skinner, that it may be—to *creak* or *crack*, because the neck feels as if it would *crack* or burst asunder. In Sir John Davies, it seems to be no other than *creek*, (qv.) a nook or corner.

Cricket, the insect,—certainly from the noise or sound it utters.

Cricket, the game,—from A. S. *Cricce*, a staff, (*cricce, ce-ricce*;) with which the balls were struck. See RACKET.

The *cryket* by kynde of fur, [i. e. fire]
Piers Ploughman, p. 255.

Forsooth because it goeth as it were reculing backward, it pierceth and boreth an hole into the ground, and never ceaseth all night long to *creake* very shrill. They take a flie and tie it about the middest at the end of a long haire of one's head, and so put the said flie into the mouth of the *cricket's* hole; but first they blow the dust away with their mouth, for feare lest the flie should hide herselfe therein. the *cricket* spies the silie flie, seaseth upon her presently, and claspeth her round, and so they are both drawne foorth together by the said haire —*Holland. Plinie*, b. xxix. c. 6.

Of all their ways, I love Meander's path,
Which to the tune of dying swans doth dance,
Such winding slights, such turns and *cricks* he hath,
Such *creaks*, such wrenches, and such dalliance.
Davies. On Dancing.

With water he giveth it for the dropsie; to those also that with a *cricke* or crampe have their necks drawne backward.
Holland. Plinie, b. xx. c. 5.

A screech owl at midnight has alarmed a family more than a band of robbers; nay the voice of a *cricket* hath struck more terrour than the roaring of a lion.—*Spectator*, No. 7.

—— Far remote
From Mirth's mad shouts, that thro' th' illumin'd roof
Resound with festive echo, let me sit
Blest with the lowly *cricket's* drowsy dirge.
Warton. Pleasures of Melancholy.

As much as I delight in the honest country folks, they do now and then throw a pot of ale at my head, and sometimes an unlucky boy will drive his *cricket-ball* full in my face.
Rambler, No. 30.

England, when once of peace and wealth possess'd,
Began to think frugality a jest,
So grew polite, hence all her well bred heirs
Gamesters and jockies turn'd, and *cricket players*.
Jenyns. Horatii. Epist. i. *Lib.* 2. *imitated.*

CRIME, *n.* } Fr. *Crime*; It. *Crimine*, Sp. *Crimen*; Lat. *Crimen*. Quia, (says Vossius,) qui judicat, is litem *separat*, ac verum, a falso *distinguit*, hinc factum est, ut κρινω, (i. e. dirimo, sejungo, separo,) secundario ponatur pro *judicare*, a quâ significatione est Græcum κριμα, pro judicio, et Latinum *crimen* pro *delicto*, quia ob *crimen*, aliquis *judicatur* ac *damnatur*. (See DISCRIMINATE.) For the common legal application, see the examples from Blackstone.
CRI'MEFUL.
CRI'MELESS.
CRI'MINAL, *adj.*
CRI'MINAL, *n.*
CRIMINA'LITY.
CRI'MINALLY.
CRI'MINALNESS.
CRI'MINATE, *v.*
CRIMINA'TION.
CRI'MINOUS.
CRI'MINOUSLY.
CRI'MINOUSNESS.

An act contrary to some law, human or divine; a failure in the performance of that which is ordered; an opposition or resistance to an offence against that which is ordered; a doing of that which is ordered not to be done: (sc.) ordered by human or divine authority.

Crime is also applied both to the cause, the source or origin, the temptation to the *criminal* act; and to the effect; the guilt, the infamy, the reproach.

Therfore he seide, thei that in ghou ben myghti come down togidre, and if ony *cryme* is in the man accuse thei hym.—*Wiclif. Dedis*, c. 25.

I shal him tellen which a gret honour
It is to be a flatering limitour,
And eke of many another maner *crime*,
Which nedeth not rehersen at this time.
Chaucer. The Frere's Prologue, v. 6877.

Also thirdly it is agreed that whosoeuer of Prussia is determined *criminally* to propound his *criminal* complaints in England namely that his brother or kinsman hath beene slaine, wounded, or maimed by Englishmen, the same partie is to repayre vnto the citie of London in England.
Hackluyt. Voyages, vol. i. p. 151.

Consider also, good readers, that by the lawes afore made, there was not only foreboden to beare witnes, he that appeared to be once forsworn, but also many other maner of *crymynous* persons, for the general presumpcion that they wer vnwoorthy credence.—*Sir T. More. Workes.* p. 1003.

Item, that an order may be taken for the bringing up of youth in good learning and vertue; and that the schoolmasters of this realm may be Catholick men, and all other to be removed that are sacramentaries, or hereticks, or otherwise notable *crimynous* persons.—*Burnet. Rec.* b. ii. pt. ii. No. 16. *Lower House of Convocation to the Upper.*

Great God it planted in that blessed sted
With his almighty hand, and did it call
The tree of life, the *crime* of our first father's fall.
Spenser. Faerie Queene, b. i. c. 2.

—— But tell me,
Why you proceeded not against these feates,
So *crimefull*, and so capitall in nature.
Shakespeare. Hamlet, Act iv. sc. 7.

And had I twentie times so many foes,
And each of them had twentie times their power,
All these could not procure me any scathe
So long as I am loyall, true, and *crimeless*.
Id. 1 Part Hen. VI. Act ii. sc. 4.

The ends [of drink] are digestion of our meat, cheerfulness and refreshment of our spirits, or any end of health; besides which if we go at any time beyond it, it is inordinate, and *criminal*, it is the vice of drunkenness.
Bp. Taylor. Holy Living, c. i. s. 2.

The highest danger is not in every sin; offences and *crimes* must be distinguished carefully: for the same severe impositions are not indifferently to be laid upon *criminals*, and those whose guilt is in such instances from which no man is free.—*Id. On Repentance*, c. 3. s. 5.

Providing always, that this be not prejuditiall to the ordinary jurisdiction of judges; but that men may pursue their actions by order of law, civilly or *criminally*, as it pleaseth them.—*Knox. History of Reformation*, an. 1560.

It being no undertaking of ours to confess first, and then excuse our schism, or avert the *criminalness* of it.
Hammond. Works, vol. ii. p. 131.

As there is nothing that raises so deadly hostilitie as religion, so no *criminations* are so rife, or so havnous, as those which are mutually cast upon the abettors of contrary opinions.—*Bp. Hall. Christian Moderation*, b. ii. s. 10.

He perceived him to be more estranged than before time through the slaunders and *criminous* imputations which M. Lollius, companion and governour to the saide Caius, had put into his head.—*Holland. Suetonius*, p. 94.

For it seemed by their distemperature that it sounded very *criminously* on their trial, and therefore utterly denying all that was alledged, they protested themselves true and faithful subjects.
State Trials. E. Campion and others, an. 1581.

And to this I that did not really adhear to that, will not be so far concerned in it, as to make any reply, or at all to endeavour to defend it, or to add of it further than this, that the bare possibility that it might so signifie, supersedes all demonstrativeness of proof from this text, for the *criminousness* of will worship.—*Hammond. Works*, vol. ii. p. 178.

There are numberless little *crimes* which children take no notice of while they are doing, which, upon reflection when they shall themselves become fathers, they will look upon with the utmost sorrow and contrition, that they did not regard, before those whom they offended were to be no more seen.—*Spectator*, No. 203.

Suppose a civil magistrate should have a *criminal* brought before him, accused, for instance, of murder, burglary, or the like, and the fact is proved, would you not have him in that case to pronounce the sentence that the law has awarded to all such malefactors.—*Sharp*, vol. vi. ser. 6.

Being accused in the House of Commons, though they thought not convenient to proceed against him *criminally*; yet upon this, and divers other considerations, they removed him.—*Ludlow. Memoirs*, vol. iii. p. 110.

There is a great deal of difference as to the *criminalness* of false persuasions upon this account; the same error which one person may hold very pardonably, may be extremely dangerous in other persons that have better parts, and have had a better education, and enjoy more opportunities of informing themselves right in those points.
Sharp, vol iii. Ser. 16.

From the (not long since mentioned) frequent repetitions to be met with in the Scripture, and from the unusual method, wherein the author of it has thought fit, that the divine truths and precepts should be extant there, divers have been pleased to take occasion to *criminate* the Bible, as if, its bulk considered, it were but a barren book.
Boyle. Works, vol ii p. 283.

The prophet Nathan scrupled not to deceive David, that he might reclaim him, and surprise him into a confession of the *criminousness* of his fault.—*Id. Ib.* vol. ii. p 334.

A *crime* or misdemesnor, is an act committed or omitted, in violation of a public law, either forbidding or commanding it.—*Blackstone. Commentaries*, b. iv. c. 1.

The discussion and admeasurement of which (the general nature of *crimes* and their punishment,) forms in every country the code of *criminal* law.—*Id. Ib.*

When you have collected your audience, just at the moment when their minds are erect with expectation, let it be reported that a state *criminal* of high rank, is on the point of being executed in the adjoining square; in a moment the emptiness of the theatre would demonstrate the comparative weakness of the imitative arts, and proclaim the triumph of real sympathy.—*Burke. Sublime and Beautiful*, s. 15.

Lord Coke, the oracle of the English law, conforms to that general sense, where he says, that "those things which are of the highest *criminality*, may be of the least disgrace."
Id. Letter to the Sheriffs of Bristol.

It is no slight authority which shall persuade us (by receiving as proofs of loyalty the mistaken principles lightly taken up in these addresses) obliquely to *criminate*, with the heavy and ungrounded charge of disloyalty and disaffection, an uncorrupt, independent, and reforming parliament.
Id. Relative to the Speech from the Throne.

CRIMP, *v.* } Ger. *Krumpen*; Dut. *Krimpen*;
CRIMP, *adj.* } Sw. *Krimpa*; to *cramp* or *crump*,
CRI'MPLE. } (qv.); contrahere, arctare, coarctare.

To contract or draw together, to confine tightly or closely, and thus to wrinkle; and also to crisp, or cause to be crisp. See CRAMP.

Lye has *Ge-crympt*, crimped. *Calamistratus.*

Crimple or *crumple* is the diminutive. See CRUMP.

——— Now the fowler, warn'd
By these good omens, with swift early steps
Treads the *crimp* earth, ranging through fields and glades,
Offensive to the birds. *J. Philips. Cider*, b. ii.

He passed the cautery through them, and accordingly *crimpled* them up.—*Wiseman. Surgery.*

"To let your ladyship into a secret," said Mr. Barnet, "my brother Temple, although he is fond of fish, never will taste any thing that has been *crimp'd* alive; he insists upon it that all animals that are killed for our use, ought to be killed with the least pain possible, and for the same reason he will allow no eels at his table, but such as have not been skinn'd till they were dead.—*Dr. Moore. Edward.*

CRI'MSON, *v.* } Fr. *Cramoisi*; It. *Cremisi*;
CRI'MSON, *n.* } Sp. *Carmesi*; Dut. *Karmesiin*;
CRI'MSON, *adj.* } Arab. *Kermez*. Commonly called *Carmesinum*, because made from a *worm* which, in the Phœnician tongue, is called *carmen*, (Kilian.)

For God made neither purple nor *crimson* sheepe, nor taught to die with the iuyce of hearbs
Vives. Instruction of a Christian Woman, b. i. c. 9.

Than they passed furthe and came to the bridge of Parys, whiche was couered and richely besene, the countynge of grene and *crimasyn* full of starres, and the stretes hanged to our ladyes churche.
Berners. Froissart. Chronycle, vol ii. c. 157.

Pardon me, Julius! heere wast thou bay'd, braue hart;
Heere did'st thou fall, and heere thy hunter's stand,
Sign'd in thy spoyle, and *crimson'd* in thy Lethe.
Shakespeare. Julius Cæsar, Act iii. sc. 1.

With his rude touch my veil disorder'd then
My face discovering, my delicious cheek
Tincted with *crimson*, faded soon again,
With such a sweetness as made death seem meek.
Drayton. The Legend of Matilda the Fair.

And as a *crimson* poppie flower, surcharged with his seed
And vernall humoure falling thicke, declines his heavie brow;
So, of one side, his helmet's weight, his fainting head did bow. *Chapman. Homer. Iliad*, b. viii.

——— Mean-while the moon
Full orbed, and breaking through the scattered clouds
Shows her broad visage in the *crimson'd* east.
Thomson. Autumn.

(Weave the *crimson* web of war)
Let us go and let us fly,
Where our friends the conflict share,
Where they triumph, where they die.
Gray. The Fatal Sisters.

CRINGE, *v.* } Demisso corpore serviliter devenerari, (Lye;) who resorts to the Hebrew. Skinner says,—Perhaps from the Ger. *Kriechen*, to creep or crawl.
CRINGE, *n.* }
CRI'NGING, *n.* }

To *cringe* is formed from *Ge* or *ce* (*c* hard) *cring-an*, to twist, to bend. See To CRANK.

To bend or bow; to do or perform any act of servile submission or obedience; any fawning, flattering courtesy or compliance.

I went from England into France,
Nor yet to learn to *cringe* nor dance,
Nor yet to ride or fence.—*Corbet. Journey into France.*

Mir. Thou art not worth my anger, th'art a boy, a lump o'thy father's lightness, made of nothing but antick cloathes and *cringes*.—*Beaum. & Fletch. Elder Brother*, Act iii. sc. 3.

Hee is the now court-god; and well applyed
With sacrifice of knees, of crooks, and *cringe*.
B. Jonson. Sejanus, Act i.

A small matter it was which turn'd him [Jehoash] from following the ways of God, in which he had made so good a beginning, he was moved only by the flatteries, bowings, and *cringings* of his wicked courtiers to him.
Goodwin. Works, vol. iii. pt. i. p. 193.

The pope *cringed* (pulled downe his head to his shoulders after the Italian fashion, see Records, v. 3. p. 50) in the Italian way, but said, he had not time then to hear those papers.—*Burnet. Hist. of the Reformation*, an. 1531.

For my kneeling down at my entrance, to begin with prayer, and after to proceed with reverence, I did but my duty in that; let him scoffingly call it *cringing*, or ducking, or what he please.—*State Trials. Abp. Laud*, an. 1644.

Knowing how to mask concerted guile
With a false *cringe* or undermining smile;
His manners pure, from affectation free,
And prudence shines through clear simplicity.
Fenton. To Thomas Lambard, Esq.

You can be honest; but you cannot bow,
And *cringe*, beneath a supercilious brow:
You cannot fawn; your stubborn soul recoils
At baseness; and your blood too highly boils.
Philips. Epistle from Holland to a Friend in England.

——— She that asks
Her dear five hundred friends, contemns them all,
And hates their coming. They (what can they less?)
Make just reprisals: and with *cringe* and shrug,
And bow obsequious, hide their hate of her.
Cowper. Task, b. ii.

CRI'NITE, *n.* } Lat. *Crinitus*, *crinis*, a lock of hair, from the Gr. Κριν-ειν, cernere, to separate; from the custom of *separating* the hair into locks. See *Vossius.*
CRI'NET. }

Crinet, is used by Gascoigne for *a lock of hair.* See CAUDATE.

First for hir head, the heeres were not of gold
But of some other metall farre more fine,
Whereof eache *crinet* seemed to behold,
Like glistring wiers against the sunne that shine.
Gascoigne. Dan Bartholomew of Bathe

How comate, *crinite*, caudate, stars are formed.
Fairefax. Godfrey of Bovlogne, b. xiv. s. 44.

CRI'NKLE, *v.* } Is the dim. of *Cringe.*
CRI'NKLE, *n.* } To wrench, wring, or
CRI'NKLING, *adj.* } wrinkle; to bend, to bow, to
CRI'NKLING, *n.* } wind.

And for the house is *crenceled* to and fro,
And hath so queinte waies for to go,
For it is shapen as the mase is wrought,
Thereto haue I a remedy in my thought,
That by a clewe of twine, as he hath gon
The same way he may returne anon.
Chaucer. Legend of Ariadne.

Her face all bowsy
Comely *crinckled*
Wonderously *wrynkled.* *Skelton. Elinour Rumming.*

Her legs are two faint *crinkling* props, her feet
Already mouldring haste their grave to meet.
Beaumont. Psyche, c. 9. s. 30.

We come next of all vnto the Wiuer, than the which I read of no riuer in England that fetcheth more or halfe so many windlesses and *crinklings*, before it come to the sea.
Holinshed. Desc. of Britaine, c. 15.

Unless some sweetness at the bottom lie,
Who cares for all the *crinkling* of the pye?
King. Art of Cookery

It is the *crinkles* in this glass making objects appear double, and representing each individual as two distinct things, which produces that distinction urged by some people between human prescience and divine, as if one might be compatible with human liberty, though the other were repugnant.—*Search. Light of Nature*, pt. iii. c. 26.

CRI'PPLE, *v.* } Dut. *Krapel*, from *Krepen*,
CRI'PPLE, *n.* } serpere, to creep; qui, manibus pro pedibus utens, humi
CRI'PPLE, *adj.* } serpit, (*creeps*,) Skinner. Written *Crepil* and *Creeple* in old writers.

To cause to *creep*; and thus,—to lame; to injure or destroy the power of motion; to deprive of the use of the limbs.

It is full hard to halten vnespied
Before a *crepil*, for he can the crafte.
Chaucer. Troilus, b. iv.

As you see yourself so shamefully halt, that neuer lame *cripple* that lay impotēt by the walles in *creping* oute vnto a dole, halted half so sore.—*Sir T. More. Workes*, p. 1125.

I counsaile thus that may thee best aduise,
For that myselfe did serue a cruell dame;
The blinde recurde can iudge of bleared eies,
The *creple* heaide, knowes how to heale the lame
Turbervile. To his Friend T.

——— Thou cold Sciatica
Cripple our senators, that their limbes may halt
As lamely as their manners.
Shakespeare. Timon of Athens, Act iv. sc. 1.

He who says that night is night,
That *cripple* folk walk not upright,
Believe him not, although he swear.
Drummond. The Character of an Anti-covenanter, &c.

The souls of women are so small,
That some believe they've none at all;
Or if they have, like *cripples*, still
They've but one faculty, the will.
Butler. Miscellaneous Thoughts.

That with their shoulders strove to squeeze,
And rather save a *crippled* piece
Of all their crush'd and broken members,
Than have them grillied on the embers.
Hudibras, pt. iii. c. 3.

"Epictetus, who lies here, was a slave and a *cripple*, poor as the beggar in the proverb, and the favourite of heaven."
Johnson. Ess. on Epitaphs

A merry, gay, jocose companion boon,
Round whom the noisy crowd incessant laugh,
As to the bath the *crippled* wretch is borne
West. Triumph of the Gout.

CRI'SIS, *n.* Fr. *Crise*; It. *Crisi*; Sp. *Crisis*; Lat. *Crisis*; Gr. Κρισις, from Κρι-ειν, to decide,

to judge. Dies *critici*; i. e. dies judiciales, days for judgment, for decision. (See in v. CRITICK the quotations from Pliny.) And thus, *crisis*—

The point, the moment or time of decision, of determination.

I understand by your last kind lines that you were to be at court as to morrow; so as I hope by your next foot post to hear the *crisis* of that day.—*Reliquiæ Wottonianæ*, p.574.

It is observed in all those actions or passages, which cause any great and notable change, either in the mind or life of man, that they do not constantly operate at the same rate of efficacy, but that there is a certain *crisis*, or particular season, which strangely provokes and draws forth the activity and force of every agent, raising it to effects much greater and higher than the common measure of its actings is observed to carry it to —*South*, vol vi. Ser. 7.

First, I observe, that *crisises*, properly so called, do very seldom happen in other than fevers, and the like acute diseases, where according to the common course of things, the malady is terminated, in no long time, either by recovery or death, or a change into some other disease.

Boyle. Works, vol. v. p. 211.

CRISP, *v.* CRISP, *adj.* CRISPA'TION. CRI'SPED. } Fr. *Crespe*; It. and Sp. *Crespo*; Lat. *Crispus*, which Tooke considers to be from the A. S. *Cirpsian, crispare*, torquere, to twist:—formerly written *cirps*.

To twist, to curl, to wind about or along.

To twist, (sc.) into a state of stiffness; into fixed curls; to curl; to cause to be stiff or unbending: and thus, consequentially, to be frangible; brittle.

Her heere that was owndie [waving] and *crips*
As burned gold it shone to see.

Chaucer. The House of Fame, b. iii.

His *crispe* heere like ringes was yronne,
And that was yelwe, and glitered as the sonne.

Id. The Knightes Tale, v. 2167.

His mane then vp he liftes aloft and wanton runnes his way,
The *crispinge* curlinge lockes vpon his neck, and shoulders play.—*Phaer. Virgill. Æneidos*, b. xi.

The costelie apparel and the vailes, and the wimpels, and the *crisping* pinnes.—*Geneva Bible. Isaiah*, iii. 22.

Our Lord hath made bald the heads of the daughters of Syon, and instead of the ornamēt they shall haue shame & for their *crispe* haire they shall haue baid pates.

Vives. Instruction of a Christian Woman, b. i. c. 9.

The sign of peace who first displays,
The olive wreath possesses;
The lover with the myrtle sprays
Adorns his *crisped* tresses.—*Drayton*, Nymphal 5.

So are those *crisped* snaikie golden locks
Which makes such wanton gambols with the winde.

Shakespeare. Merchant of Venice, Act iii. sc. 2.

But rather to tell how, if art could tell,
How from that saphire fount the *crisped* brooks,
Rouling on orient pearl and sands of gold
With mazie error under pendant shades
Ran nectar. *Milton. Paradise Lost*, b. iv.

Heat causeth pilosity and *crispation*, and so likewise beards in men.—*Bacon. Naturall History*, § 872.

——— Huge columns on their heads
The *crisped* foliage of Acanthus bore.

Glover. The Athenaid, b. ii.

——— At the awful sound
The terrace sinks spontaneous; on the green
Broider'd with *crisped* knots, the tonsile yews
Wither and fall —*Mason. The English Garden*, b. ii.

The general colours of it are black and brown, growing to a tolerable length and very *crisp* and curly.

Cook. Voyage, vol. iv. b. iii. c. 5.

If the cakes at tea eat short and *crisp* they were made by Olivia.—*Goldsmith. Vicar of Wakefield*, c. 16.

CRITERION. Gr. Κριτηριον, from Κρινειν, to discern, to decide, to judge.

That by or from which a decision or judgment is to be made.

Our knowledge therefore is real, only so far as there is a conformity between our ideas and the reality of things. But what shall be the *criterion?* How shall the mind, when it perceives nothing but its own ideas, know that they agree with things themselves?—*Locke. Hum. Underst.* b. iii. c. 4.

Their fortitude and philosophy I will not dispute, but humane, I am sure they are not; for it is the very *criterion* of true manhood to feel those impressions of sorrow which it endeavours to resist; and to admit, not to be above the want of consolation.—*Melmoth. Pliny*, b. viii. Let. 16.

CRI'TICK, *adj.* CRI'TICK, *n.* CRI'TICK, *v.* CRI'TICAL. CRI'TICALLY. CRI'TICISE, *v.* CRI'TICISER. CRI'TICISM. CRITI'QUE, *n.* } Gr. Κριτικος, from Κρινειν, to discern, to decide, to judge.

One who is able to discern, to distinguish, to decide, to judge.

To *criticise*,—to examine, investigate, or inquire into; to pass sentence, to give opinion upon, as a *critick*; i. e. as one able to discern, to distinguish, to decide, to judge.

Appe. Nay, if you begin to *critic* once, we shall never have done.—*Brewer. Lingua*, Act iv. sc 9.

But, some will say, *criticks* are a kind of tinkers; that make more faults then they mend ordinarily.

B. Jonson. Discoveries.

And therefore I am in good hope, that though the musick I have made be but dull and flat, and even downright plainsong, yeen your curious and *critical* ears shall discover no discord in it.—*Chillingworth. Rel. of Prot.* c. 6. p. 1.

Then bee the foure decretorie or *criticall* daies, that give the dome of olive trees, either to good or bad this is the southerly point of filthie, foule and glowmie weather, whereof wee have spoken before.

Holland. Plinie, b. xvii. c. 2.

Herein exact and *critical* trial should be made by publike enjoinment: whereby determination might be setled beyond debate.—*Brown. Vulgar Errours*, b. ii. c. 5.

And therefore whatever we want of either outward or inward accomplishments, secular or spiritual good successes, prosperities of kingdoms or soules, would we but look *critically* into ourselves, we should go near to find imputable to the want in us of one or both these ascending aspects.

Hammond. Works, vol iv. p. 498.

This I take to be the true and genuine meaning of this passage, upon which no charge of Pelagianisme can be fastened; nor needeth it any spinous *criticisms* for its explication.—*Mede. Works*, b. i. Dis. 4.

I thought at first he would have plaid the ignorant *critique* with every thing, along as he had gone.

B. Jonson. Cynthia's Revells.

In poets, as true genius is but rare,
True taste as seldom is the *critic's* share.

Pope. Essay on Criticism.

Like a confident dunce at school, that is highly pleased with mean performances of his own; but a true modest scholar, who knows better what he is to do, and understands the *critical* niceties of learning, is hardly satisfied with any thing that he does.—*Stillingfleet*, vol. iii. ser. 3.

These probationers are first appointed to preach practically on a text assigned them; next, *critically* upon another, the sense of which is controverted, and then a mixed sermon, of *criticism* on the text, and practical inferences from it is expected from them.—*Burnet. Life*, p. 8.

Nor shall I look upon it as any breach of charity to *criticise* the author, so long as I keep clear of the person.

Spectator, No. 262.

Others took upon them to be pert *criticisers* and saucy correctors of the original before them.

Blackwall. Sacred Classicks, vol. ii. p. 263.

The *criticisms* which I have hitherto published have been made with an intention rather to discover beauties and excellencies in the writers of my own time, than to publish any of their faults and imperfections —*Spectator*. No. 262.

Be silent always, when you doubt your sense,
And speak, though sure, with seeming diffidence:
Some positive, persisting fops we know,
Who, if once wrong, will needs be always so;
But you with pleasure, own your errors past,
And make each day a *critique* on the last.

Pope. Essay on Criticism.

We owe few of the rules of writing to the acuteness of *criticks*, who have generally no other merit than that, having read the works of great authors with attention, they have observed the arrangement of their matter, or the graces of their expression, and then expected honour and reverence for precepts which they never could have invented.—*Rambler*, No. 158.

Poets, and orators, and painters, and those who cultivate other branches of the liberal arts, have without this *critical* knowledge succeeded well in their several provinces and will succeed.—*Burke. On the Sublime and Beautiful.*

Our circumstances are indeed *critical*; but then they are the *critical* circumstances of a strong and mighty nation.

Id. On a late State of the Nation.

They soon after, with great joy, saw the snow fall in large flakes from the trees, a certain sign of an approaching thaw; they now examined more *critically* the state of their invalids.—*Cook. Voyage*, vol. i. b. i. c. 4.

Criticism, though dignified from the earliest ages by the labours of men eminent for knowledge and sagacity, and since the revival of polite literature the favourite study of European scholars, has not yet attained the certainty and stability of science.—*Rambler*, No. 158.

If I have been rather long upon this head, it is because I conceive this *critique* on the Hippolytus will let the reader, at once, into the true character of Seneca; which, he now sees, is that of a mere declamatory moralist.

Hurd. Notes on the Art of Poetry.

CROAK, *v.* CROAK, *n.* CRO'AKING, *n.* CRO'AKING, *adj.* } A. S. *Cracettan, crocitare*, to *croke* like a crow, (Somner.) Fr. *Croasser, croaquer*; It. *Crocitare*; Lat. *Crocire*, Gr. Κρωζ-ειν.

To *croak* like a frog,—Fr. *Croasser*; Lat. *Coaxare*; Gr. Κοαξ-ειν. All said to be from the sound. But see To CREAK.

As the raven's *croak* is thought to forbode ill luck, to *croak* is used to denote—

To forbode, to prognosticate, ill luck; discontentedly; in a spirit of discontent.

Thou donghill crow, that *crockest* against the raine,
Home to thy hole, brag not with Phœbe again.

Uncertaine Auctors. Against him that had slaundered, &c.

Ne let th' vnpleasant quyre of frogs still *croking*
Make vs to wishe their choking.
Let none of these their drery accents sing,
Ne let the woods them answer nor their eccho ring.

Spenser. Epithalamion.

Till flocks of ravens them with noise awake,
Over the army like a cloud that hung;
Which greater haste enforceth them to make,
When with their *croaking* all the country rung,
Which boded slaughter, as the most do say.

Drayton. Battle of Agincourt.

They [frogs] let down their nether lip somewhat under the water, that they gargle with their tongue levell to the water, which they received into their throate: and so while the tongue quivereth withall they make that *croking* above said.

Holland. Plinie, b. xi. c. 37.

Rebels were sainted, forsigners did reign,
Outlaws return'd, preferment did obtain,
With frogs and toads, and all their *crooking* train.

Dryden. Tarquin & Tulia.

Their understandings are but little instructed when all their whole time and pains is laid out to still the *croaking* of their own bellies, or the cries of their children.

Locke. On Humane Understanding, b. iv. c. 20.

From night to night she [Care] watches at his bed,
Now, as one mop'd, still brooding o'er his head,
Anon she starts, and borne on raven's wings,
Croaks forth aloud—" Sleep was not made for kings "

Churchill. Gotham, b. iii

The hoarse, deep, periodical *croak* of the corvorants serves as a base to the rest —*Pennant. Zoology. Puffin Auk.*

The notes of all birds of a superior size, being either screaming, *croaking*, or chattering, the pigeon kind excepted, whose slow plaintive continued monotone has something sweetly soothing in it.—*Id. Ib. The Missel Thrush.*

CROCK, *n.* CRO'CKERY, *n.* } A. S. *Crocca*; Dut. *Kruycke*; Ger. *Krug*. Of uncertain etymology. Perhaps so called from its brittleness or liability to *crack*.

A vessel made of clay, and dried by heat.

And when that dronken all was in the *crooke*,
To bedde went the doughter right anon,
To bedde goth Alein, and to bedde goth John.

Chaucer. The Reves Tale, v. 4154.

Strive not as doth a *crock* against a wall,
Deme first thyself, that demest others dede;
And truth shall thee deliver it is no drede.

Uncertaine Auctors. To reade a Virtuous and Honest Life.

Therefore the vulgar did about him flock,
And cluster thick vnto his leasings vaine;
Like foolish flies about an honey *crock*.

Spenser. Faerie Queene, b. v. c. 2

As she was hurrying him away, his spurs takes hold of her petticoat, his whip throws down a cabinet of china: He cries, what! are your *crocks* rotten?—*Tatler*, No. 37.

I then enquired for the person that belonged to the petticoat; and to my great surprise, was directed to a very beautiful young damsel, with so pretty a face and shape, that I bid her come out of the crowd, and seated her upon a little *crock* at my left hand.—*Id.* No. 116

As he began to twist and sprawl,
The loosen'd stones break from the wall;
Down drops the rake upon the spot,
And after him an earthen pot;
Reeling he rose, and gaz'd around,
And saw the *crock* lie on the ground.

Somervile. The Happy Disappointment

CROCODILE, *n.* Fr. *Crocodile*; It. and Sp. *Crocodilo*; Lat. *Crocodilus*; Gr. Κροκοδειλος, from Κροκος, and δειλος, quia κροκον δειλια, crocum metuit; because it fears or dislikes the *crocus* or

saffron: whence the Egyptians place saffron before their beehives, to protect their honey from this animal. (See *Vossius.*) Pliny throws no light upon this etymology; and Herodotus says, the name of *Crocodile* was first imposed by the Ionians, from their resemblance to lizards, (so named by them,) which are produced in the hedges, (*Euterpe*, c. 69.) See the example from Fuller.

As cursed *crocodile* most cruelly can tole
With truthlesse teares unto his death the silly pitieng soule.—*Vncert. Auctors. Louer dreadding to mone.*

The river Nilus nourisheth the *crocodile*; a venomous creature, foure footed, as daungerous upon water as land. This beast alone, of all other that keepe the land, hath no use of a tongue. He only moveth the upper jaw or mandible, wherewith he biteth hard.—*Holland. Plinie*, b. viii. c. 25.

——— Ambiguous between sea and land
The river horse, the scaile *crocodile*.
Milton. Paradise Lost, b. vii.

In a word, the soverain power of genuine saffron is plainly proved by the antipathy of the *crocodiles* thereunto, for the *crocodile's* tears are never true, save when he is forced (where saffron groweth, whence he hath the name of κροκο-δειλος, or the saffron-fearer,) knowing himself to be all poison, and it all antidote.—*Fuller. Worthies. Essex.*

The alligator is a creature so well known every where, that I should not describe it were it not to give an account of the difference between it and the *crocodile*; for they resemble each other so nearly in their shape and bulk, as also in their natures, that they are generally mistaken for the same species.—*Dampier. Voyage*, an. 1676.

At Arsinoe the *crocodile* was adored; because having no tongue it was made in hieroglyphic writing the symbol of the divinity, elsewhere it was had in horror, as being made in the same writing the symbol of Typhon.
Warburton. The Divine Legation, b. i. s. 4.

CRO'CUS. } Of uncertain origin. See the
CRO'KERS. } example from Holinshed.

A certaine young gentleman, called *Crocus*, went to plaie at *coits* in the field with Mercurie, and being heedlesse of himselfe, Mercurie's coit happened by mishap to hit him on the head, whereby he receiued a wound that yer long killed him altogither, to the great discomfort of his friends. Finallie, in the place where he bled, saffron was after found to grow, wherevpon the people seeing the colour of the chiue as it stood, (although I doubt not but it grew there long before,) adiudged it to come of the blood of *Crocus*, and therefore they gaue it his name.—*Holinshed. England*, c. 8.

——— Under foot the violet,
Crocus, and hyacinth with rich inlay
Broider'd the ground, more colour'd then with stone,
Of costliest emblem. *Milton. Paradise Lost*, b. iv.

The *crokers* or saffron-men do vse an obseruation a little before the comming vp of the floure, and sometime in the taking vp at Midsummer-tide, by opening the heads to iudge of plentie and scarcitie of the commoditie to come.
Holinshed. England, c. 8.

CROFT, *n.* A. S. *Croft*; a little farm, a close or little field enclosed, (Somner,) Spelman (in v. *Croftum*,) thinks from the Gr. Κρυπτ-ειν, tegere, to cover, to protect; in which he is followed by other etymologists. Minshew says, a *croft* is a little close joyning to a house, that sometimes is used for a *hempe-plot*, sometime for *corne*, and sometime for *pasture*, as the owner listeth. It seemeth to come of the old English word *Creaft*, signifying *handicraft*; because such grounds are for the most part extraordinarily dressed and trimmed by the labour and skill of the owner.

For thei comen to my *croft*, my corn to defoule.
Piers Ploughman, p. 129.

Thre hundred they do adde, all issued out with one good will,
Such as Cerites house did keepe, or Mymon *croftes* did till.
Phaer. Virgill. Æneidos, b. x.

A *croft* we esteem some little plot of ground, and both the name and the thing are yet in ordinary knowledge.
Verstegan. Restitution of Decayed Intelligence, c. 9.

——— This have I learnt
Tending my flocks hard by i' th' hilly *crofts*,
That brow this bottom-glade. *Milton. Comus.*

And Leinster's *crofts* beneath the pheasant's brake,
Long lay unnoted. *Dyer. The Fleece*, b. ii.

CROISA'DE, or CRUSA'DE, *v.* & *n.* CROISA'DO, CRO'ISEZ. } Fr. *Croisade*; It. *Crociata*; Sp. *Cruzada*, from Lat. *Crux*, a cross. "An expedition of Christians assembled out of divers countreys (by preachings and the Pope's bulls,) against the Turks and other infidels; tearmed so, because every one of them, when he undertakes his journey, accepts of, and wears on his cassock, or coat-armour, the badge of the *cross*," (Cotgrave.) Applied generally to—

Any war, any attack, any hostility; carried on with religious zeal. Fabyan uses the verb to *croysey*;—to wear the badge, to serve under the banner of the Cross.

The Fryday folowynge the feast of Penthecost, in yt yere of xii. c. and xliii. and xxii. yere of the reygne of the sayd Lewys, he, with many of his lordes, departed from Parys vpon his iourney towarde the holy lande: In whiche was *croysed* also the Archebisshop of Bourges, &c. with many other noble men whiche were longe to reherse.—*Fabyan*, an. 1263.

And whan that Pope Innocent the Sixt, and the colledge of Rome, sawe how they were vexed by these cursed people, they were greatly abashed, and then ordeyned a *croysey*, agaynst these yuell Christen people, who dyde their payne to distroy Christendome, as other bandes had done before w'out tytell of any reason.—*Berners. Froiss. Cron.* c. 216.

This pope is decrepit, and the bell goeth for him. Take order, that when he is dead, there be chosen a pope of fresh years between fifty and three-score: and see that he take the name of Urban, because a pope of that name did first institute the *croisado*, and as with an holy trumpet, did stir up the voyage for the Holy Land.—*Bacon. Of an Holy War.*

The *croisade* was not appointed by Pope Urban alone, but by the council of Clermont, consisting of more than two hundred bishops assembled for all the west; and so persuaded were all persons of the will of God concurring in this enterprise, that it was made the shout for battle.
Jortin. On Ecclesiastical History.

After this narrative of the expeditions of the Latins to Palestine and Constantinople, I cannot dismiss the subject without revolving the general consequences on the countries that were the scene, and on the nations that were the actors, of the memorable *crusades*.—*Gibbon. Roman Empire*, c. 61.

The ecclesiastics took up the *cross* as well as others; but it should have been from a different motive, namely, to instruct the *croisez*, to comfort them, to administer the sacraments to them, and not to buy off their xxxx penances.
Jortin. On Ecclesiastical History.

The clergy, whose wealth and policy enabled them to take advantage of the necessity and weakness of the *croisez*, were generally the purchasers of both.
Burke. Abridgement of English History.

Reason her logic armour quit,
And proof to mild persuasion sit;
Religion with free thought dispense,
And cease *crusading* against sense.—*Green. The Grotto.*

Yet if *crusaders* like, their zeal be rage,
They hurt the cause in which their arms engage:
On heav'nly anvils forge the temper'd steel,
Which fools can brandish, and the wise may feel.
Whitehead. On Ridicule.

CRO'ISANT. *Crescent*; so written after the French by some of our early writers.

So often as she [the Moone] is seene westward after the sunne is gone downe, and shineth the forepart of the night onely, she is *croisant*, and in her first quarter.
Holland. Plinie, b. xviii. c. 33.

CRO'KED, *a.* Gower uses this word. See in v. CHAPLET. And see *Skinner.*

CRONE, *n.* CRO'NY. } *Crone, croane, croen*; a decrepit, crafty old woman, says Skinner. Verstegan derives from the A. S. *Crone*, a ewe. Others from Gr. Κρονος, Saturn, or κρονιος, lasting. But Dr. Jamieson leads us to the true etymology. *Croyn, crone, crune*, or *croon*, in Scotch, is a hollow, continued moan, (or rather *groan*;) the moan (or *groan*) of those who habitually utter heavy complaints under slight indisposition: it is also applied to the hollow murmuring *sound* with which old witches (i. e. the *croners*,) uttered their *incantation*; also, to the *incantation* itself; and further (without doubt) to the *incantatrix* herself. And thus it appears to be from the verb (Dut. *Kreunan*,) to *groan*, (by the common interchange of *c* and *g*.)

Cronies are those who *groan* or grumble over their grievances together.

This olde Soudanesse, this cursed *crone*,
Hath with hire frendes don this cursed dede.
Chaucer. The Man of Lawes Tale, v. 4952.

——— That croked *croane*, although she be my make?
Shee cloyes me with the cough, hir comfort is but cold,
She bids me giue mine age for almes, wher first my youth was sold.—*Gascoigne. The Dunorce of a Louer.*

Fresh herring plenty, Michell brings
With fatted *crones*, and such old things.
Tusser. The Farmer's Daily Diet.

"But stormes" (thought Battus) "haue their steps,
Not long the *crone* can liue,
Or if my kindness length her life,
My kindness God forgive."—*Warner. Albion's England.*

In vain he sigh'd and oft with teare desir'd,
Some reasonable suit might be required,
But still the *crone* was constant to her note,
The more he spoke, the more she stretch'd her throat.
Dryden. The Wife of Bath's Tale.

The frugal *crone*, whom praying priests attend,
Still strives to save the hallow'd taper's end,
Collects her breath, as ebbing life retires,
For one puff more, and in that puff expires.
Pope. Moral Essays.

Two-fac'd Janus, God of time!
Be my Phœbus, while I rhyme;
To oblige your *crony* Swift,
Bring our dame a new year's gift.
Swift. To Janus on New-Year's Day.

CROOK, *v.* CROOK, *n.* CROO'KED, *adj.* CROO'KEDLY. CROO'KEDNESS. CROO'KEN, *v.* } Dut. *Krook*; Ger. *Krumcke*; Fr. *Croc*. The family of this word, says Wachter, is in the possession of the Swedes, with whom *Krokia*, is to *curve*, bow or bend,—*krock*, bowed; and *krykia*, a pastoral staff, and a staff for stooping old men, (i. e. a *crutch*.)

To bend or bow, to turn out of a straight line, to twist, thwart, warp or writhe out of the direct course. (Met.) *crooked*, is—

Perverse, obstinate, self-willed, bad-tempered, ill-natured.

No on *crokyd* kene thorne, kynde fygys were.
Piers Ploukman, p. 25.

It is bettir to thee to entre to lyf feble either *crokid*, than havynge tweyne hondis or twey feet to be sent into everlastynge fier.—*Wiclif. Matthew*, c. 18.

And in hir walk this blinde man they mette,
Croked and olde, with eyen fast yshette.
Chaucer. The Manne of Lawes Tale, v. 4980.

For er the bishop hent hem with his *crook*
They weren in the archedeken's book.
Id. The Freres Tale, v. 6900.

So with his *croked* eloquence
He speaketh all. *Gower. Con. A.* b. iii.

My felowes made to shore, and downe their sailes they doe bestowe,
The port lieth in from estern seas, and *crokith* like a bowe.
Phaer. Virgill. Æneidos, b. iii.

Nor wyll suffer this boke
By hooke ne by *crooke*
Prynted for to be.—*Skelton. The Boke of Cleut.*

My wife ensued, through lanes and *crokes* and darknes most we past.—*Phaer. Virgill. Æneidos*, b. ii.

If the younge tree growe *croked*, when it is oulde a man shall rather breake it than straight it, and I thincke there is no one thing that *crokes* youthe more than such unlawful games.—*Ascham. Toxophilus.*

Saint Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images, and sayth himselfe, images be of more force to *crooken* an unhappy soule, then to teach and instruct it.
Homilies. The Second Part of Sermon against Idolatry.

But the wickednesse of his wil and *crokednesse* or frowardnesse wherewith hee sleath vnrighteously, to auēge him selfe & to satisfie his own lustes & the cause why he knoweth not the lawe of God and consenteth not to it, whiche law should have informed his wil, and corrected the *crokednesse* thereof, and haue taught him to vse his will & and his power right, is his blindnesses fault onely and not God's.
Tyndall. Workes, p. 301.

For the life of the body is full of desires, and presages of satisfaction in obtaining of this or the other external thing, whether it be in honour, riches, or pleasure; and if they shake off the divine guide within them, they will have it by hook or by *crook*.—*More. Defence of Moral Cabbala*, c. 3.

Hee is the now court-god, and well applyed
With sacrifice of knees, of *crooks*, and cringe.
B. Jonson. Sejanus, Act I.

His minde is peruerse, cam, and crooked, not when it bendeth itselfe vnto any of these things, but when it bendeth so, that it swarueth either to the right hand or to the left, by excesse or defect from that exact rule whereby human actions are measured.—*Hooker. Ser. Of the Nature of Pride.*

——— On which horrid prise
Vlisses first charg'd; whom, aboue the knee
The sauage strooke, and rac't it *crookedly*
Along the skin, yet neuer reacht the bone.
Chapman. Homer. Odyssey, b. xix.

My will hath been used to *crookedness* and peevish perverseness in all vertuous employments, but greedy and fierce in the election and prosecution of evil actions and designs.
Jer. Taylor. On Repentance, c. 3. s. 6.

There is but little labour of the muscles required, only enough for bowing or *crooking* the tail.
Derham. Physico-Theology, b. v. c. 11. Note.

And it is reported of Plato, that being *crook-shouldered*, his scholars, who so much admired him, would endeavour to be like him, by bolstering out their garments on that side, that so they might appear *crooked* too.—*South*, vol. vii. Ser. 9.

If I take a sheet of paper, and rub it over with oil, or even a fit kind of greese; that which the liquor apparently does, is only to pierce or soak into the pores of the paper, which before did, by their *crookedness*, or upon some other mechanical account, render the paper oparous.
Boyle. Works, vol. iii. p. 312.

And in one of the Snowdon lakes is found a variety of trout, which is naturally deformed, having a strange *crookedness* near the tail, resembling that of the perch before described.—*Pennant. British Zoology. River Trout Salmon.*

CROP, *n.* } Dut. *Krop*, *kroppe*; Ger. *Kropf*. The *crop* or craw of a bird. See CRAW.
CRO'PPFUL.
CRO'PSICK.
CRO'PSICKNESS.

Crop-full,—with a full stomach; *crop-sick*,—sick at the stomach, surfeited.

For many feed thereon [Ivy berries] and in the *crops* of some we have found no less than three ounces.
Brown. Vulgar Errours, b. ii. c. 7.

Then lies him down the lubbar fiend,
And stretch'd out all the chimney's length,
Basks at the fire his hairy strength,
And *crop full* out of door he flings,
Ere the first cock his matin rings.
Milton. L'Allegro, l. 113.

This daughter that I tell you of, is fall'n
A little *crop sick*, with the dangerous surfeit,
She took of your affection.
Beaum. & Fletch. The Woman's Prize, Act iv. sc. 1.

Every visitant is become a physician; one that scarce knew any but *crop-sickness*, cryeth, No such apothecary's shop as the sack shop.
Whitelock. Manners of the English, p. 126.

Strange odds! where *crop-sick* drunkards must engage
A hungry foe, and arm'd with sober rage.
Dryden. Juvenal, Sat. 15.

CROP, *v.* } Dut. *Krappen*, decerpere, abscindere, præsertim racemos, says Skinner, *to cut*, shear, mow, bite, pluck off. And thus, *crop* is,—
CROP, *n.*
CRO'PPING, *n.*

That which is cut, sheared, mown, bitten (*ript*) or plucked off. And thus, further—

That which rises or springs up on the surface; the summit, tip, or top. A. S. *Croppas*, tops or *crops* of herbs, the eares of corn, (Somner.)

To *crop* is also used for—to sow or plant, (sc.) for future *cropping*.

These haven bete of the Holi Gost. as *crop* of tres the sonne. *Piers Ploughman*, p. 308.

Wo worth that wight yt trede eoh vnder fote
And ye that ben of beaute *croppe* and rote
If therwithal in you ne be no routh.—*Chaucer. Troil.* b. ii.

The was vertue set aboue,
And vyce was put vnder foote,
Now stante the *crope* vnder the roote.
Gower. Con. A. Prologue.

Both body, face, and hands, and temples twaine, and eares dispoilde,
With lothly *croppid* nose, and shameful woundes eche where defoilde. *Phaer. Virgil. Æneidos*, b. vi.

But marke what fruites dyd grow on such a tree
What *crop* dyd rise vpon so rashe sown seede,
For when I thought myself in heauen to bee,
In depth of hell I drowned was indeede.
Gascoigne. Dan Bartholomew of Bath.

I found by proufe, there is no kind of ground,
That yields a better *croppe* to retchless youth,
Then that same mouldo where fetters serue for mucke,
And wit stil woorkes to digge vp better lucke.
Id. Weedes. Upon the Fruite of Fetters.

Nais. The fairies are hopping
The small flowers *cropping*,
And with dew dropping,
Skip through the greaves.—*Drayton*, Nymphal 3.

Poor Wight! behold his visage pale as lead,
His head bow'd to his breast, locks sadly rent,
Like a *crop'd* rose that languishing doth fade
Drummond. Flowers of Sion.

For all the common people were so sore indebted to the rich, that either they ploughed their lands, and yielded them the sixth part of their *crop*, (for which cause they were called Hectemorii and servants,) or else they borrowed money of them at usury, upon gage of their bodies to serve it out.—*North. Plutarch*, p. 71.

Canute in all haste falling back to Sandwich, took the hostages given to his father, from all parts of England, and with slit noses, ears *cropt*, and hands chop'd off, setting them ashore, departed into Denmark.
Milton. History of England, b. vi.

When rich-hair'd Ceres pleas'd to giue the reines
To her affections; and the grace did yeeld
Of loue and bed amidst a three-*cropt* field,
To her Jasion. *Chapman. Homer. Odyssey*, b. v.

The lamb thy riot dooms to bleed to day,
Had he thy reason, would he skip and play?
Pleas'd to the last, he *crops* the flowery food,
And licks the hand just rais'd to shed his blood.
Pope. Essay on Man, Ep. 1.

The fountain, which from Hellcon proceeds,
That sacred stream, should never water weeds,
Nor make the *crop* of thorns and thistles grow,
Which envy or perverted nature sow.
Waller. Upon Roscommon's Translation of Horace.

The fruits of the earth are the gift of God, and we pray for them as such; but yet we plant, and we sow, and we plow, for all that; and the hands, which are sometimes lift up in prayer, must at other times be put to the plow, or the husbandman must expect no *crop*.—*South*, vol. vi. Ser. 10.

Though he cring'd to his deanship in very low strains,
To others he boasted of knocking out brains,
And slitting of noses, and *cropping* of ears,
While his own ass's rags were more fit for the shears.
Swift. The Lahoos Overthrow.

Shall fields be till'd with annual care,
And minds lie fallow ev'ry year!
O, since the *crop* depends on you,
Give them the culture which is due:
Hoe every weed, and dress the soil,
So harvest shall repay your toil.—*Cotton. Pleasure*, Vis. 2.

CRO'SIER, *n.* Barb. Lat. *Crocia*; Fr. *Crosse*; an episcopal staff; from *croix*, a cross, of which it has the image upon the top. It is applied by Holinshed to the *cross*-bearer; by Hackluyt, to certain stars called *crossiers* or *cross*-starres.

And conscience his *crocer*. *Piers Ploughman*, p. 81.

And thus this foolish lest, I put in dogrell rime,
Because a *crosier* staff is best for such a crooked time.
Gascoigne. Flowers.

And in 15 degrees wé did rear the *crossiers*, and we might haue reared them sooner if we had looked for them. They are not right a *crosse* in the moneth of November, by reason that the nights are short there. Neuerthelesse we had the sight of them the 29th day of the said moneth at night.
Hackluyt. Voyages, vol. ii. pt. ii. p. 15.

He did imbarre the primate from hauing his *crosse* borne before him within the prouince of Leinster, which was contrarie to the canon law, that admitteth the *crosier* to beare the *crosse* before his archbishop in another prouince.
Holinshed. Description of Irelland, an. 1311.

To gain by love, where rage and slaughter fail,
And make the *crosier* o'er the sword prevail.
Tickell. On the Prospect of Peace.

CROSS, *v.* } The noun, Fr. *Croix*; It. *Croce*; Sp. *Cruz*. To *cross*, (Sp. *Cruzar*; Fr. *Croiser*,) to sign or mark with a *cross*; to set cross-wise; to lay overthwart, or one orecross another: also to cut or divide in form of a cross, like X; also to cancel or *cross* in writing, (Cotgrave.)
CROSS, *n.*
CROSS, *adj.*
CROSS, *prep.*
CRO'SSING, *n.*
CRO'SLET.
CRO'SSLY.
CRO'SSNESS.

To pass over, so that the line of passage may form with the line passed, the figure of, or resembling a *cross*; to move in such direction in relation to another moving body; and thus, to contravene, to hinder, to embarrass, to obstruct, to impede, to thwart, to counteract.

And *cross*, the adjective, (met.) is thwarting, counteracting, (sc.) the wishes of others; and thus, perverse, ill-humoured, ill-tempered, uncomplying, peevish, fretful.

Cross-let, in Chaucer, is a crucible cross-shaped. And see CRUCIBLE.

Cross is much used in *composition*.

Robert duc of Normandye the *croys* nome atten ende:
And garked hym wyth othere to the holy londe to wende.
R. Gloucester, p. 346.

—— He hadde an holy dogter at Colchestre in this londe,
That Seynt Helene was yclepud, that tho holy *croys* fonde.
Id. p. 82.

Tuo of the nayles, that war thorh Jhesu fete
Traced on the *croyce*, the blode thei out lete,
& som of the thornes that don were on his heued
& a fair pece that of the *croyce* loued.—*R. Brunne*, p. 30.

And kulled [killed] him on *crosswyes*. to Calvarye on a Friday. *Piers Ploughman*, p. 373.

And he that takith not his *cross* and sueth me is not worthi to me.—*Wielif. Matthew*, c. 10.

And he that taketh not his *crosse* & followeth me is not mete for me.—*Bible*, 1551. *Matt.* c. 10.

And this Chanon toke out a *crosselet*
Of his bosom, and shewed it to the preest.
Chaucer. The Chanones Yemannes Tale, v. 16,585.

And foorth thei wenten in to shippe,
And *crossen* saile, and made hem yare,
Anone as thoughe thei wolden fare.—*Gower. Con. A.* b. i.

And after of his owne choys
He toke his death vpon the *croys*. *Id. Ib.* b. ii.

And in like manner it is that thousands, while the priest pattereth St. John's Gospel in Latine ouer their heades, *crosse* themselues with, I trowe a legion of *crosses*, behynde and before.—*Tyndall. Workes*, p. 274.

All these commodities would grow by following this our discouery, without iniury done to any Christian prince, by *crossing* them in any of their vsed trades, whereby they might take any just occasion of offence.
Hackluyt. Voyages, vol. iii. p. 22.

And though the Phenicians and Carthaginians, the Tyrians and Sydonians, are much renowned in histories for great navigatours; yet it is thought by the learned, that those voyages they performed, was onely by coasting and not by *crossing* the ocean.—*Hakewill. Apologie*, p. 268.

And so with vain and superstitious *crossing* of himself [Everard Digby] betook him to his Latin prayers, mumbling to himself, refusing to have any, but the Romish Catholicks.
State Trials. The Gunpowder Plot, an. 1606.

But Joue's will euer all law ouercomes;
No other God can *crosse* or make it void.
Chapman. Homer. Odyssey, b. v.

Then farewell *crossing* loyes, and loyfull *crosses*,
Most bitter sweets, and yet most sugar'd sowers,
Most hurtfull gains, yet most commodious losses,
That made my yeares to flee away like howers;
And spent the spring-time of mine age in vaine,
Which now my summer must redeeme againe.
Sterling. Aurora, s. 10.

In whose memory, and as monuments of her vertue and his affection, King Edward caused *Crosses* with her statue to be erected in all chief places where her corpse in carrying to Westminster rested: as at Stamford, Dunstable, St. Alban's, Waltham, Cheapside, and lastly at the place called Charing *Cross*.—*Baker. Edward I.* an. 1306.

—— These *crosse* points
Of varying letters, and opposing Consuls,
Mingling his honours, and his punishments,
Paying now ill, now well, raising Sejanus
And then depressing him, (as now of late
In all reports we have it) cannot be
Emptie of practice; 'Tis Tiberius's art.
B. Jonson. Sejanus, Act iv.

We had little else left us, to have in a direct and open way recourse unto, but those exhortations and charges given to Elders in the Epistles of the Apostles, as lying apparently *crosse* to this way of presbyteral government, as thwarting the rule of Christ, and directions of the Apostles.
Goodwin. Works, vol. iv. pt. iii. p. 179.

And also by the law of king Ethelred, who about the thirtieth year of his reign, ordain'd, that every eight hides or plough-land through the whole kingdom, shall find a man with a *crosslet* and helmet to the naval expedition.
Spelman. Of Feuds and Tenures, c. 8.

—— If he have any child,
It shall be *crossly* matched. the Gods themselves
Shall sow wild strife betwixt her lord and her.
Beaum. & Fletch. Philaster, Act ii. sc. 1.

Thus much that the word fornication is to be understood as the language of Christ understands it, for a constant alienation and disaffection of mind, or for the continual practice of disobedience and *crossness* from the duties of love and peace.—*Milton. Tetrachordon.*

To make a good, a wise, and a virtuous man, 'tis fit he should learn to *cross* his appetite, and deny his inclination to riches, finery, or pleasing his palate, &c. whenever his reason advises the contrary, and his duty requires it.
Locke. On Education, s. 52.

Every man carrying a sabre by his side, a short pole-axe before him, and a skrewed gun hanging at his back by a leather belt that went *cross* his shoulder.
Sir Wm. Temple to Sir J. Temple, May, 1666

The loxia or *cross-bill*, whose bill is thick and strong, with the tips *crossing* one another, with great readiness breaks open fir-cones, apples, and other fruit to come at their kernels, which are its food, as if the *crossing* of the bill was for this service.—*Derham. Phys.-Theol.* b. iv. c. 11.

But Russel was provoked by some letters and orders, that the Earl of Nottingham sent him from the Queen, which he thought were the effects of ignorance; and upon that he fell into a *crossness* of disposition.—*Burnet. Own Time*, an. 1692.

What improvements they have had in their passage (as it is said some liquors are meliorated by *crossing* the sea) I cannot tell.—*Burke. On the French Revolution.*

He [Lord Chatham] made an administration so checkered and speckled; he put together a piece of joinery, so *crossly* indented and whimsically dove-tailed.
Burke. Speech on American Taxation.

CROTCH, *n.* } CRO'TCHET, *v.* } CRO'TCHET, *n.* } *A Crotchet*, for a humour or extravagant fancy: from the Fr. *Peindre à la crotesque* or *grotesque*; to paint in a strange, ridiculous, rude, and inartificial manner. An elegant metaphor, Skinner adds, derived from the art of painting; for absurd fancies or ideas are very similar to absurd and foolish forms of things. It is more probably the diminutive of *crotch*: Fr. *Crochet*, *croc*, a *hook*, (see CROOK,) applied to—

Any short turn, sudden quirk.

Crotchet is applied by Dryden to the *crooked* props of a cottage; *furcas* subiere columnæ. See also the usage from Boyle's *Works*.

——— And bellyche ycoruen
With *crotchetes* on corneres. *Piers Plouhman. Crede.*

Enformacion draue a *crochet* that past al my song.
Skelton. Trouth & Information.

There is a tradition of a dilemma, that Bishop Morton the Chancellor vsed, to raise vp the benevolence to higher rates; and some called it his forke, and some his *crotch*.
Bacon. Hen. VII. p. 101.

As a good harper stricken far in years,
Into whose cunning hands the gout doth fall,
All his old *crotchets* in his brain he bears,
But on his harp plays ill, or not at all.
Davies. Immortality of the Soul, s. 32.

His fantacie still working
Finds out another *crotchet*;
Then runs he to the bishop
And rides upon his rotchet.
Corbet. An Answer to the former Song.

Afterward the Rodneie comming out of the same quarter (but not out of the same shire) which runneth by Estridinodoch, a *crotched* brooke.—*Holinshed. Desc. of Britaine*, c. 14.

Drawing his breath as thick and short as can
The nimblest *crotcheting* musician.
Donne, Elegy 1. *Jealousy.*

Every device, every fancy of our own (especially in matters of religion) is straight of divine authority; and having resolved ourselves the children of God, every *crotchet* we fall upon must be necessarily *Theopneust*, and inspired, and others accused for irreligious, or singular, that will not as soon give homage to it.—*Hammond. Works*, vol. iv. p. 660.

But, before I leave the reader, I must give him this single advertisement, that the passages included within the parentheses or *crochets*, as the press styles them, that is, between any two such marks as these [ ] were inserted long since the writing of these essays.
Boyle. Works, vol. ii. p. 3. *The Publisher to the Reader.*

A stately temple shoots within the skies:
The *crotchets* of their cot in columns rise.
Dryden. Ovid. Met. Baucis & Philemon.

But airy whims and *crotchets* lead
To certain loss, and ne'er succeed:
As folks though inly vex'd and teas'd
Will oft seem satisfy'd and pleas'd.
Wilkie. The Ape, the Parrot, and the Jackdaw.

CROUCH, *v.* } CROUCH, *n.* } CRO'UCHED, *adj.* } CRO'UCHING, *adj.* } CRO'UCHING, *n.* } Skinner says, from the Fr. *Crochu*, crooked; or Ger. *Kauchen*. It is probably by the common change of *k* into *ch*, merely—

To *crook*, to cower, to bend or bow down, to stoop.

Thanne comen cursed freres, and *crouccheth* ful lowe.
Piers Ploukman Crede.

I cannot *crouch* nor kneell to such a wrong:
To worship them like God on earth alone,
That are as wolves these sely lambes among.
Wyat. The Courtier's Life.

He will not creepe, nor *crouch* with fained face,
But walke vpright with comely stedfast pace,
And vnto all doth yeeld due curtesie.
Spenser. Mother Hubberd's Tale.

Did seem in great disdain the bold affront to take
That any petty hill upon the English side
Should dare, not (with a *crouch*) to veil unto their pride.
Drayton. Poly-Olbion, s. 12.

They knew not how to hide their slavish approach to God's behests by them not understood, nor worthily receiv'd, but by cloaking their servile *crouching* to all religious presentments, sometimes lawful, sometimes idolatrous, under the name of humility, and terming the py-bald frippery, and ostentation of ceremonies,—decency.—*Milton. Reformation in England.*

In her hand she (the Genius of Monarchy) held a sceptre like that which is borne by the British monarchs: a couple of tame lions lay *crouching* at her feet.—*Tatler*, No. 161.

We were received from the boat by some hundreds of the inhabitants, whose looks at least gave us welcome, though they were struck with such awe, that the first who approached us *crouched* so low that he almost crept upon his hands and knees.—*Cook. Voyage*, vol. i. b. i. c. 8.

The cause of treason never was confin'd
To deeds of open war, but still adopts
The stab of *crouching* murder.
Smollet. The Regicide, Act i. sc. 4.

CROUCH. To *crouch*, in Chaucer, is to sign with the *cross*, (Tyrwhitt.) Hence *Crutched* or *Crossed* Friars. See the example from Pennant.

And sayd his orisons, as is vsage,
And *crouched* him, and bade God shuld him blesse,
And made al siker ynow with holinesse.
Chaucer. The Marchantes Tale, v. 9582.

I *crouche* thee from elves, and from wightes.
Id. The Milleres Tale, v. 3479.

On the west side of this portion of the walls, stood the house of the *Crutched* or *Crossed* Friars, or *Fratres sanctæ Crucis*. The order was instituted, or at least reformed, about the year 1169, by Gerard, Prior of St. Mary de Morello, at Bologna.—*Pennant. London*, p. 347.

CROUP, *n.* *Croupe, crouper* or *crupper.* "Fr. *Croupe*, the top or knop of a bill; also the rump or *crupper* piece," (Cotgrave.) See CROP.

This carter thakketh his hors upon the *croupe*.
Chaucer. The Freres Tale, v. 7141.

A male tweifold on his *croper* lay,
It seemed that he caried litel array,
Al light for sommer rode this worthy man.
Id. The Chanones Yemannes Prologue, v. 16,034.

Him at the first encounter downe he smote,
And ouer bore beyond his *crouper* quight,
And after him another knight, that hote
Sir Brisnor, so sore, that none him life behote.
Spenser. Faerie Queene, b. iv. c. 4.

But now it brake and both gaue strokes so sound,
As made both horses *cruppers* kisse the ground.
Harrington. Orlando, b. xlvi. s. 100.

Elder Lo. Thou hast but one, and that's in thy left *crupper*, that makes thee hobble so.
Beaum. & Fletch. The Scornful Lady, Act iv. sc. 1.

But Ralpho (who had now begun
T' adventure resurrection,
From heavy squelch, and had got up
Upon his legs with sprained *crup*)—*Hudibras*, pt. i. c. 1.

CROUSE. Dr. Jamieson says, is brisk, lively, bold, apparently brave. He considers the word to have descended from Dut. *Krocs*; Ger. *Kraus*; Sw. G. *Krus*, *krusig*, signifying—Crisp, curled, frizzled. The primary allusion, he adds, seems to be to a cock, who is said to be *crouse*, when he bristles up his feathers, so as to make them appear as if *curled*. The A. S. *Ge-hreos-an*, irruere, to *rush* on, seems to present a more simple etymology by the common process of corruption—*Ge-* or *ce-reose*, *creos*, *crose*, or *crouse*.

And now of late Duke Humphry's old allies,
Which banish'd Elenor's base accomplices,
Attending their revenge, grow wond'rous *crouse*,
And threaten death and vengeance to our house.
Drayton. England's Heroical Epistles.

CROW, *v.* } CROW, *n.* } CRO'WING, *n.* } A. S. *Crawan*; Ger. *Krachen*. Galli more cantare, and this, parum detorto sensu, from the noun—in A. S. *Crawe*; Dut. *Kraye*; Ger. *Krae*, a *crow*, (Skinner.) All formed from the sound.

The noun is applied to the sound, and to the bird.

To *crow*, is to utter the sound; to make the noise, (&c.) of a *cock*, in triumph or defiance: and thus, consequentially—

To triumph over, to vaunt, to brag or boast over, to insult.

Crowsfeet is applied to the wrinkles of age between the cheek-bone and the eyes.

Vor he vel of is palefrey, & bree is fot bi eas.
So suart so enl *crowe* amorwe is fot was.
R. Gloucester, p. 490.

Ihesus seide to hym treuli I seyde to thee, for in this nyght bifore the cok *crowe* thries thou shalt denie me.
Wiclif. Matthew, c. 26.

Jesus sayde vnto hym: verelye I saye vnto thee, that this same night before the cocke *crowe*, thou shalt denye me thrise.—*Bible*, 1551. *Ib.*

As blake he lay as any cole or *crowe*,
So was the blood yronnen in his face.
Chaucer. The Knightes Tale, v. 2669.

The king's foole is wont to cry loud
Whã yt he thinketh a woman bereth her hie
So long mote ye liue, and all proud
Til *crowes-fete* grow vnder your eie
And send you then a mirrour in to prie.
Chaucer. Troilus, b. ii.

There is no cocke to *crowe* daie.—*Gower. Con. A* b. iv.

There were deuised certeine instrumentes wherewyth they myght pull downe the workes yt their enemyes made, called Harpagons, and also *crowes* of iron called Corvi.
Brende. Quintus Curtius, fol. 84.

If one of them happen to be conqueror, presently upon victorie hee *croweth*, and himselfe soundeth the triumph. Hee that is beaten, makes no words, nor *croweth* at all, but hideth his head in silence.—*Holland. Plinie*, b. x. c. 21.

I saw myselfe a *crow* belonging to a certaine knight of Rome, who brought him out of the realme of Grenado in Spayne, which was a very strange and admirable bird, not onely for the exceeding black colour of his feathers, but also for that he could pronounce and expresse so perfectly many words and sentences together, and learned still new lessons every day more than other.—*Id. Ib.* b. x. c. 43.

This good champion [St. Peter] of our Saviour, as a lyon that is reported to be daunted with the *crowing* of a cock, is stricken out of countenance and quite amazed with the voyce of a silly damsel.—*Hales. Rem. Ser. St. Peter's Fall.*

We will be with you ere the *crowing* cock
Salutes the light, and struts before his feather'd flock.
Dryden. The Epithalamium of Helen & Menelaus.

In the tragedy of Hamlet, where the ghost vanishes upon the cock's *crowing*, he takes occasion to mention its *crowing* all hours of the night about Christmas time, and to insinuate a kind of religious veneration for that season.
Tatler, No. 111.

Shrill *crows* the cock, the dogs give dismal yell;
And with the whirlwind's roar full comes the swell.
Mickle. Almada Hill.

CROWD, *v.* } CROWD, *n.* } CRO'WDING, *n.* } "A. S. *Cruth*; turba confertissima. A crowd, a prease or throng of people," (Somner.) Dut. *Kruyden*, to thrust

To thrust or press together, to flock or swarm together.

Croud, in the second quotation from Chaucer, is explained by Mr. Tyrwhitt,—to shove together. But Skinner translates the line;—qui *diurno sono* perpetuo Citharam *pulsas*. See CROWD, following.

A *crowd*, is a collection, a many of persons, close or pressed together. See CREW.

But in the same ship as he hire fond,
Hire and hire yonge sone, and all hire gere
He shulde put, and *croude* hire fro the lond
And charge hire, that she never eft come there.
Chaucer. The Man of Lawes Tale, v. 5221.

O firste moving cruel firmament,
With thy diurnal swegh that *croudest* ay,
And hurtlest all from est til occident,
That naturally wold hold another way;
Thy *crouding* set the heven in swiche array
At the beginning of this fierce viage,
That cruel Mars hath slain this marriage.—*Id. Ib.* v. 4716.

Who will, and dare reche forthe his hande,
and man the throughe the *croude*.
Drant. Horace. Epist. to Numitius.

There sees his *crowded* wharfs, and people-pest'red shores,
His bosom over-spread with shoals of labouring oars.
Drayton. Poly-Olbion, s. 17.

As a wave follows a wave, we shall find instances of folly *croud* in upon us.—*Bp. Taylor. On Repentance*, c. 10. s. 7.

So in Judæa, where a *crowd* of people would have been very troublesome in the heat of the day; we are told, That they brought their sick to Jesus to be healed, when the sun was set.—*Grew. Cosmo Sacra*, b. v. c. 2.

They also pass'd a declaration against the *crowding* of soldiers and others at the doors of both houses.
Whitelock. Memorials, an. 1647.

What is a man's whole life but the inconsiderable measure of a span? and yet the vast business of eternity is *crowded* into this poor compass.—*South*, vol. vii. Ser. 15.

But he did rise after three days, according to his prediction, and conversed upon earth with his followers for forty days together, showing himself not only to a few particular disciples, but to great *crowds* of them, five hundred at a time.—*Sharp*, vol. i. Ser. 6.

It would not have entered into their thoughts to have *crowded* together so many allusions to time and place, and to other little occurrences, which nothing besides the presence of the objects could suggest.
Jortin. On the Christian Religion, Dis. 6.

I come from empty noise, and tasteless pomp,
From *crowds* that hide a monarch from himself,
To prove the sweets of privacy and friendship,
And dwell upon the beauties of Irene.
Johnson. Irene, Act i. sc. 4.

CROWD, *v.* } Spelman says—*Crotta. Fidicula* Britannica. Cambris hodie a *croud*. Numquid a *fiddle* Hispan. *Cuerda* vel Græc. Κροταλίζω, strepo, plaudo. Skinner prefers the A. S. *Cruth*, a *crowd* or multitude, (q.d.) a *crowd* of fiddlers. See CROWD, *ante*, the second example from Chaucer.

CROWD, *n.*
CRO'WDER.

But his eldre son was in the feeld, and when he cam, and neighede to the hous he herde a symfonye and a *croude*.
Wiclif. Luke, c. 15.

Gnoth. Fiddlers, *crowd* on, *crowd* on; let no man lay a block in your way. *Crowd* on, I say.
Eman. Stay the *crowd* awhile: let's know the reason of this jollity.—*Massinger. The Old Law*, Act v. sc. 1.

Warble upon a *crowde* a little.
B. Jonson. Cynthia's Revells, Act i. sc. 1.

That keep their consciences in cases
As fiddlers do their *crowds* and bases.—*Hudibras*, pt. ii. c. 2.

I never heard (says the accomplished Sir Philip Sidney) the old song of Percy and Douglas, that I found not my heart moved more than with a trumpet: and yet is it but sung by some blind *crowder*, with no rougher voice than rude style: which being so evill apparalled in the dust and cobweb of that uncivil age, what would it worke trimmed in the glorious eloquence of Pindare.
Ritson. Historical Essay on National Song.

CROWN, *v.*
CROWN, *n.*
CRO'WNER.
CRO'WNET.
CRO'WNING, *n.*
CRO'WNLESS.

Dut. *Kroone*; Ger. *Kron*; Fr. *Couronne*; It. and Sp. *Corona*; Lat. *Corona*. A *crown*; in various old authors written *corone*, or, as in R. Brunne, *infra*, *coroun*. (See CORONAL.) Applied as well to—

That which is placed upon or surrounds the head, as to the head itself; the top of the head, the top or summit of any thing.

As *crown* is a mark, sign or badge of rank and dignity, it is used (met.) for—

Dignity, honour, glory, ornament, perfection, completion, consummation.

To *crown*,—to put on, or cover with, a *crown*; (sc.) in token of honour or dignity; and thus, consequentially, to honour, to dignify, to adorn, to bestow a prize or reward; to accomplish, to perfect, to complete.

Crownet,—see CORONET.

Some of ye conselers hym gonne thus bi se,
That he schulde nyme ys neuew, that hatte Conan,
And *crowne* hym kyng of this lond.—*R. Gloucester*, p. 89.

Tho was thoru the kyng arerde the abbey of Redynge,
In two & tuenty the ger of hys *crounyng*.—*Id.* p. 440.

The duke wrote to the kyng, in luf withouten loth,
Biseut him ouer alle thing, that he wild hold his oth,
& gelde him the *corone* of Inglond like adele.
R. Brunne, p. 69.

For he that fightith in a battel schal not be *crowned* but he fighte lawfulli.—*Wiclif. 2 Epist. of Tymothy*, c. 3.

And though a mã strive for a mastery, yet is he not *crowned*, except he stryue lawfully.—*Bible*, 1551. *Ib.*

Be thou feithful to the deeth, and I schal gyue to thee a *crowne* of lyf.—*Wiclif. Apocalips*, c. 2.

And whan this worthy duk had thus ydon,
He take his host, and home he rit anon,
With laurer *crouned* as a conquerour.
Chaucer. The Knightes Tale, v. 1029.

I that in Dauides seate sit *crowned*, and rejoice,
That with my septer rule the Jewes and teach them with my voyce,
Have searched long to know all things vnder the soune,
To see how in this mortal lyef a surety might be wonne.
Surrey. Ecclesiastes, c. 1.

Yea though he gaine and cram his purse with *crounes*,
And herewith scape the foemen's force in fielde,
He nought foreseeth that treasons dwell in towns,
Ne what mishappes his yll got goods may yeeld.
Gascoigne. The Fruites of Warre.

Disdaine him not: for shal I tel you what?
Such clime to heauen, before the shauen *crownes*.
But how! forsooth, with true humilytie.
Id. The Steele Glas.

We haue been so inured with the like & so manie, that such wilie practices cannot be to vs inuisible, though this *crowne-shorne* generation thinke themselves to danse in a net.—*Fox. Martyrs*, p. 132.

Himself with garland freshe, and *crowned* greene of ollue bandes,
Aduancing stood in ship.—*Phaer. Virgill. Æneides*, b. v.

I likewise must have power to crown my works with wished end;
Because I am a Deitie, and did from thence descend,
Whence thou thyself.—*Chapman. Homer. Iliad*, b. iv.

All lik't his speech, and on their hands, the herald's water shed:
The youths *crownd* cups of sacred wine, to all distributed.
Chapman. Homer. Iliad, b. ix.

O thou mother of delights,
Crowner of all happy nights,
Star of dear content, and pleasure,
Of mutual loves the endless treasure,
Accept this sacrifice we bring.
Beaum. & Fletch. Mad Lover, Act v. sc. 1.

Mean while (whose active life had lawd)
Did John of Gaunt decease:
So to the banisht duke his sonne
Five *crownets* did increase.
Warner. Albion's England, b. v. c. 28.

Sometimes a lovely boy in Dian's shape,
With air that gilds the water as it glides,
Crownets of pearl about his naked arms
And in his sportful hands an olive-tree,
Shall bathe him in a spring.
Marlow. Edw. II. Act i. sc. 1.

Secondly, our popish parliaments, peirs and prelates, have oft translated the *crown* from the right heirs, and setled it on others, who had no lawful right or title to it, electing and acknowledging them for their onely soveraigne lords, in which actions the popish prelates and clergy were commonly the ringleaders: witnesse their electing and *crowning* of Edward who was illegitimate, and putting by Etheruld the right heire after Edgar's decease, Anno 975.
Prynne. Treachery and Disloyalty of Papists, pt. i. p. 9.

Our excellent Edgar for increase of his benefits towards the Isle, join'd with preservation of his *crown-duties*, converted the tribute of the Welch into three hundred wolves a yeare.—*Selden. Illust. of Drayton. Poly-Olbion*, s. 9.

The king, well perceiuing, how vnable he should be eyther to recouer those his trans marine dominions, or almost to maintaine his owne royall estate at home, if such, as by the vnrulynes of former times hauing gotten possession of *crown-lands*, might still with-hold them, resolued to resume them.—*Speed. Hen. III.* b. ix. c. 9. s. 16. an. 1224.

To whom, from her, the *crowne-right* of
Lancastrians did accrewe.
Warner. Albion's England, b. vii. c. 34.

Whom God has placed upon the throne, shall any human power presume to drag to the bar? or shall royal heads be *crowned* and annoynted only to prepare them to be sacrificed upon a scaffold?—*South*, vol. iii. Ser. 12.

From hence he does that antique pile behold,
Where royal heads receive the sacred gold:
It gives them *crowns*, and does their ashes keep,
There made like Gods, like mortals there they sleep.
Waller. On St. James's Park.

An ounce of silver, whether in pence, groats, or *crown* pieces, stivers, or ducatoons, or in bullion, is and always eternally will be of equal value to any other ounce of silver, under what stamp or denomination soever.
Locke. Considerations of the lowering of Interest, &c.

And orders ten porters to bring the dull reams
On the death of good Charles, and *crowning* of James.
Stepney. On burning the Duke of Monmouth's Picture, 1685.

Whence dwells such syren music in a word,
Or sounds not Brutus noble as my lord?
Though *crownets*, Pultney, blazon on thy plate,
Adds the base mark one scruple to its weight?
P. Whitehead. Honour.

The Niobe of nations! there she [Rome] stands,
Childless and *crownless*, in her voiceless woe;
An empty urn within her wither'd hands,
Whose holy dust was scatter'd long ago.
Ld. Byron. Childe Harold's Pilgrimage, c. 4. s. 79.

CRU'CIATE, *v.*
CRU'CIATE, *adj.*
CRUCIA'TION.
CRU'CIAL, *adj.*

Fr. *Crucier*; It. *Cruciare*; Lat. *Cruciare, atum*. To torture, to inflict severe or excessive pains; as if transfixed upon a *cross*, (qv.)

Crucial,—crossing, transverse.

I perceyne thy manyfolde tribulacyons, how thou art outwardlye afflicted by continuall persecution of enemies, and inwardly *cruciated* in conscience to behold the dãnable errours, frowardnes, blindnes, and vtter contempte of God's trueth, which reygneth in the wycked.—*Bale. Images*, pt. i.

Thei shal be smyten downe with swerde and fyre, and some *cruciated* in captiultie.—*Joye. Expos. of Dan.* c. 11.

Immediately I was so *cruciate*, that I desired, & in all that I mought prouoked deth to take me.
Sir T. Elyot. Governour, b. ii. c. 12.

Thus thinking like a foole with myselfe, whie God of his goodnesse would suffer his children and seruants so vehementlye to be *cruciated* and afflicted
Fox. Martyrs. The ten first Persecutions, p. 90.

Since we know we have to do with a God that delights more in the prosperity of his saints, than in the *cruciation*, and howling of his enemies.
Bp. Hall. The Soul's Farewell to Earth, s. 7.

Whoever has seen the practice of the *crucial* incision must be sensible of the false reasoning used in its favour.
Sharpe. Surgery.

CRU'CIBLE, *s.* Bar. Lat. *Crucibulum*; It. *Crosolo*; "Fr. *Croiset*; a cruit, *crucible* or little pot, such as goldsmiths melt their gold in," (Cotgrave.) So called from being made in the shape of a *cross*, or from having a *cross* impressed upon it. See *Crucibulum*, in Du Cange. Chaucer uses *Crosslet*, (qv.) and see the quotation from *Golden Boke*.

The emperour had bore before hym, a brennynge brande: The consuille an axe of armes, the priestis haue in maner of a coyfe; the senatours a tongue in maner of a *cruesible* on their armes.—*Golden Boke*, c. 2.

So it is in the chrystal powdered, and so it is also before; for if it be made hot in a *crusible*, and presently projected upon water, it will grow dim.—*Brown. Vulg. Err.* b. ii. c. 1.

Some that deal much in the fusion of metals inform me, that the melting of a great part of a *crucible* into glass is no great wonder in their furnaces.—*Boyle. Works*, vol. i. p. 400.

Then must thy gates fly open, and reveal
The mines that lay long forming under ground,
In their dark cells immur'd, but now full ripe
And pure as silver from the *crucible*,
That twice has stood the torture of the fire
And inquisition of the forge. *Blair. Grave.*

CRU'CIFY, *v.*
CRU'CIFIER.
CRU'CIFIX.
CRUCIFI'XION.
CRU'CIFORM, *adj.*
CRU'CIFYING, *n.*
CRUCI'FEROUS.

Fr. *Crucifier*; It. *Crocifiggere*; Sp. *Crucificar*; Lat. *Crucifigere*. To fix upon a cross; and thus, generally, to torment or torture; to afflict with severe, with excessive pains, with agony, with anguish.

But whanne the bisshopis and mynystris hadden seien hym, thei crieden and seiden, *crucifie, crucifie* him. Pilat seith to hem, take ghe hym and *crucifie* ghe, for I fynde no cause in him.—*Wiclif. Jon*, c. 19.

When the hye preestes and ministers saw him, they cryed sayinge: *crucifye* him, *crucifye* him. Pilat sayd vnto thẽ, take ye hym and *crucifye* hym: for I find no cause in him.
Bible, 1551. *Ib.*

Thou must be meke and patient, and let euery mã goe ouer thee, and tread thee vnder foote and do thee wrong: and yet loue them, and pray for them, as Christ did for his *crucifiers*.—*Tyndall. Workes*, p. 210.

Howe be it, we nede not much to marualy though Tindall, and Luther, and frere Huskin, and theyr felowes, sette litle by the signe of the *crosse* made by a man's hande in ye ayre, sith we see that they sette so little by an ymage of the *crucifixe*, and also by Chrystes holy *cross* itselfe whereof Luther wryteth that if he had all the pieces, he would cast them all there as neuer sũne should shyne vpon them.
Sir T. More. Workes, p. 398.

Other prayers he can allow for the world, the veriest incarnate devils in it, the very *crucifiers*,—Father, forgive them: but this prayer for perseverance, for keeping, is only for the believers there.—*Hammond. Works*, vol. iv. p. 530.

Then to her wofull seruants did
She passe a kind adew;
And kissing oft her *crucifix*,
Vnto the block she drew [Mary of Scotland]
Warner. Albion's England, b. x. c. 56.

For to hang a man, as in our northern countries is meant and done; is to hang him, *sub ligno*, and not *super ligno*, whereas the Hebrew expresseth it to be done, *super ligno*, that is, by *crucifixion*.—*Grew. Cosmo. Sacra*, b. iv. c. 8.

By these, I say, and many other arguments, 'tis plain that the Gentiles had their part and guilt in the *crucifying* of Christ, and so by slaying the Son, as it is in the parable, provoked and deserved the implacable revenge of the Father.
Hammond. Works, vol. iv. p. 647.

The *crucigerous* ensigne carried this figure, not transversely or rectangularly intersected, but in a decussation, after the form of an Andrian or Burgundian *cross* which answereth this description. Whereby the way we shall decline the old theme, so traced by antiquity of *crosses* and *crucifixion*.—*Brown. Cyrus' Garden*, c. 1.

What person of sobriety and recollection would not *crucify* his sin rather than damn his soul.—*South*, vol. viii. Ser. 6.

The sight of Christ in glory, with his saints, will, in an inexpressible manner, torment the *crucifiers* of the one and the persecutors of the others: as it will shew them the hopes and wishes of their adversaries all granted to the full, and all their own "desires" and designs for ever at an end.
Bp. Horne. Commentary on Ps. 112.

The Earl of Kent observing that in her devotions she made frequent use of the *crucifix*, could not forbear reproving her for her attachment to the popish trumpery as he termed it.—*Hume. Hist. of England. Elizabeth*, an. 1587.

CRUD. See Curd.

CRUDE. CRU'DELY. CRU'DENESS. CRU'DITY. } Fr *Crud*; It. and Sp. *Crudo*; Lat. *Crudus*; (adhuc in *cruore*,) from *cruor*, gore, i. e. blood, cooled, congealed, from Gr. Κρυος; κρυερος, cold.

Raw, in a raw state, undressed, unprepared, unfinished, indigested; austere, harsh, unripe, immature.

Wyne is not to be forboden, for vnto wyne vneth any thynge may be compared that so well dygesteth *crude* humours.—*Sir T. Elyot. The Castel of Helth*, b. iv.

The meate remaininge raw, it corrupteth digestion & maketh *crudenes* in the vaines.—*Id. Ib.* b. ii.

Crudities is a vycious concoction of thynges receyued, they not beinge holly or perfitely altered.—*Id. Ib.* b. iv.

Whereby he [Virgil] would insinuate that there is an igneous, luminous, or æthereal vehicle alwaies intimately adhering to the soul, though it be much slaked or damped with the gross and *crude* moisture of the body during this earthly peregrination.

More. Def. of Philos. Cabbala, App. c. 7.

John Hus, for the *crude* delivery of this truth was sentenced by the council of Constance.—*Bp. Taylor*, pt. i. Ser. 6.

This is to be done not *crudely*, by returning to them as they are, submitting our necks to our former yoke, but by taking away at once the division, and the causes of it, on which side soever.—*Hammond. Works*, vol. ii. pt. ii. p. 47.

They are oppress with this very learning, as a stomach with *crudities*, and thereby fall many times εις ατροφον και καταρροας, into vertigoes and catarrhes.

Id. Ib. vol. iv. p. 650.

Now tardier fruits of *crude* kind are lost,
But tann'd with fire or mellow'd by the frost.

Dryden. Ovid. Met. b. xv.

We may say, wisdom and power in God are absolutely necessary, because God himself is absolutely necessary: but we cannot *crudely* say, the curing in men their aversion to the true religion, is absolutely necessary, because it is not absolutely necessary that man should be saved.

Locke. A Third Letter of Toleration.

No architect took greater care than he [Vanburgh] that his work should not appear *crude* and hard: that is, that it did not abruptly start out of the ground without expectation or preparation.—*Sir Joshua Reynolds*, Dis. 13.

The strong built pedant who both night and day
Feeds on the coarsest fare the schools bestow,
And *crudely* fattens at gross Burtman's stall;
O'erwhelm'd with phlegm lies in a dropsy drown'd,
Or sinks in lethargy before his time

Armstrong. The Art of Preserving Health, b. iv.

May we not ask such prefacers, if what they allege be true, what has the world to do with them and their *crudities*.

Harris. Hermes, Prel.

CRUDE'LITY. Lat. *Crudelitas*; cruelty, (qv.)

By your workes we iudge you and your zeale to righteousnes, & not by your sophisticall suttle reasons, with which ye would claw our eares, bleare our eyes, & beguile our wittes, to take your tyrannous conetous *crudelitie* for the zeale of righteousnes.—*Tyndall. Workes*, p. 195.

CRU'EL, *adj.* CRU'ELLY. CRU'ELNESS. CRU'ELTY. } Fr. and Sp. *Cruel*; It. *Crudele*; Lat. *Crudelis*, from *crudus*, and *Crudus*, from *cruor*, gore. See Crude.

Blood-thirsty, eager or desirous for blood; bloody-minded; hard-hearted, savage, barbarous, inhuman, unrelenting.

That in tyme of warre as a lomb ys bothe meke & mylde,
And in tyme of pes as a lyon bothe *cruel* and wylde.

R. Gloucester, p. 57.

Alas (quod he) the day that I was bore!
How longe, Juno, thurgh thy *cruelte*
Wilt thou werreien Thebes the citee

Chaucer. The Knightes Tale, v. 1545.

That other Nabuzardan hight
Whiche of his *cruelte* behight
The temple to distroie and waste;
And so he did in all haste. *Gower. Con. A.* b. v.

By reason therof, there is nother Englysshe nor Frenche, nor robbers, nor reyuers, yt dothe them any hurte to the value of one pẽny: and so his countre is in sauegarde and iustice truely kepte; for in doyng of iustyce he is right *cruell*.

Berners. Froissart. Cronycle, vol. ii. c. 24.

Then fall thei to railing and reprouing the justice of God and sai that himself he wrought their euil workes, and wrongfully punished them, and *cruelly* trented them to wretchednes.—*Sir T. More. Workes*, p. 375.

And you with her, of *cruelnesse*,
Did set your foote upon my necke,
Me, and my welfare to oppresse.

Wyat. The Lover complaineth Himselfe Forsaken.

Ye fathers abuse not your authoritie upon your children, nor provoke them so with *cruelties*, that they dispayre.

Udal. Coloss. c. 3.

An. 1320 there was a sect of whippers in Germany, that to the astonishment of the beholders, lashed, and *cruelly* tortured themselves.—*Burton. Anat. of Melancholy*, p. 655.

Soone as the knight she there by her did spy,
Standing with empty hands all weaponlesse,
With fresh assault vpon him she did flie,
And gan renew her former *cruelnesse*.

Spenser. Faerie Queene, b. v. c. 5.

About three hundred persons were condemned to the galleys and treated most *cruelly* in them, upon no other pretence, but because they would not change their religion, and had endeavoured to make their escape out of France

Burnet. Own Time, an. 1707.

This man [Jefferies] who wantoned in *cruelty*, had already given a specimen of his character in many trials where he presided; and he now set out with a savage joy, as to a full harvest of death and destruction.

Hume. Hist. of England. James II. an. 1685.

CRU'ENTATE, *adj.* Lat. *Cruentatus*, past part. of *cruentare*; from *cruor*, gore.

Gory, bloody.

Passing from the *cruentate* cloth or weapon to the wound, and being incorporated with the particles of the salve [they] carry them in their embraces to the affected part.

Glanvill. Vanity of Dogmatizing, c. 21.

CRU'ISE, *v.* CRUISE, *n.* CRU'ISER. CRU'ISING, *n.* } Skinner says, to *cruise* up and down, huc illuc discursare, cursum obliquare. To *cross* up and down.

To pass and repass, to rove or wander.

He feigned a compliance with some of his men, who were bent upon going a *cruise* to Manila, that he might have leisure to take some favourable opportunity of quitting the privateer trade.—*Dampier. Voyages*, an. 1686.

In all my *cruisings* among the privateers, I took notice of the risings of the tides; because by knowing it, I always knew where we might best hale ashore and clean our ships.

Id. Ib. vol. ii. pt. iii.

About the same time thirty frigates were appointed to be built, as well to increase the fleet, as to secure the trade of the nation by *cruising*.—*Ludlow. Memoirs*, vol. i. p. 309.

Thy thoughts are vagabonds; all outward bound
Mid sands, and rocks, and storms, to *cruise* for pleasure;
If gain'd, dear bought; and better miss'd than gain'd.

Young. Complaint, Night 8.

Your sentence, sweet or bitter, soft or sore,
Floats his frail bark, or runs it bump ashore,
Ye wits above, restrain your awful thunder:
In his first *cruise*, 'twere pity he should founder.

Smollett. Epilogue to the Reprisal.

While at the bow the watch Arion keeps,
To shun what *cruisers* wander o'er the deeps.

Falconer. Shipwreck, c. 3.

CRU'ISE, *n.* CRU'ET. } Ger. *Krug*; Fr. *Cruche*. An earthen pot or pitcher. See Crock.

You thinke it to be one of the chiefeste pointes of godlines to wash your handes, your cuppes, your *cruces*, and to observe manye other lyke thynges.—*Udal. Mark*, c. 7.

No brawler in his familie
nor angry for a *creuse*
Breakinge, no crafte of man, or place
could him in ought abuse.

Drant. Horace. Epistle to Julius Florus.

And Dauid toke the speare and the *creuse* of water that were at Saul's head, & they gat thē away, and no man saw or wist it or awoke.—*Bible. 1 Samuel*, c. 26.

There were ready to be borne at festiuall tymes, basyns and sencers, gospellers, *creuetes*, holy water vessels, &c.—*Hall. Hen. VIII.* an. 12.

Within thy reach I set the vinegar!
And fill'd the *cruet* with the acid tide,
While pepper water worms thy bait supplyd.

Gay. Lamentation of Glumdalclitch.

His hours of study clos'd at last,
And finish'd his concise repast,
Stoppled his *cruise*, replac'd his book
Within its customary nook.

Cowper. The Moralizer Corrected.

CRUM, *v.* CRUM, *n.* CRU'MBLE, *v.* CRU'MMY. } "A. S. *Crymman*; friare, in *micas* frangere, to *crumme*, or crumble. Kiliano. *Krumelen*," (Somner.) Dut. *Krumme*.

A small part or portion; a little bit; that part, (sc. of bread) which separates into *crums*; which *crumbles*.

Bere hem none *cromes*.—*Piers Ploughman*, p. 143

And sche seide, yhis lord, for whelpis eten of the *crummes* that fallen down fro the boord of her lordis.

Wiclif. Matthew, c. 15.

She aunswered and sayde: truth Lorde, neuerthelesse the dogges eate of the *crommes*, which fall frome their master's taole.—*Bible*. 1551. *Ib.*

Thinke on the woman Cananee, that saide
That whelpes eten som of the *cromes* alle
That from her lordes table been yfalle.

Chaucer. The Second Nonnes Tale, v. 15,523.

For he, whiche had his full pauuche
Of all lustes at burde,
Ne deigneth not to speake a word,
Onliche a *cromme* for to yeue,
Wherof this poure might leue
Upon the yefte of his almesse.—*Gower. Con. A.* b. vi.

Nay God forbede, that in the frendshyppe of Gysippus and Titus shoulde happen any suspition; or that any fantasye shulde peree my hedde, wherby that honourable loue betwene vs shulde be the mountenaunce of a *crumme*, perysshed.

Sir T. Elyot. Governour, b. ii. c. 12.

At the foot of this mountain, the vally is a great slimy ground, and so rotten, that it is not able to bear a man, but being trodden on, *crummeth* like white lime, and turneth to dust under his feet.—*North. Plutarch*, p. 493.

Thither came a she-wolf and gave them suck, and certain birds that brought little *crums* and put them in their mouthes, until a swine heard perceiving them, and wondering at the sight, did boldly go to the children and took them away with him.—*Id. Ib.* p. 16.

Thank God I have pass'd the brunt of it, and am recovering and pecking up my *crums* apace.

Howell, b. i. s. 2. Let. 1.

Which things, the most part of our old martyrs rather then they would doe, or once kneel or offer up one *crumbe* of incence before an image, suffered most crewell and terrible deaths, as the histories of them at large do declare.

Homilies. Against Perill of Idolatry, pt. iii.

The whiter that salt is, the more brittle it is, and readier to *crumble* and fall to pouder.—*Holland. Plinie*, b. xxxi. c. 8.

—— The once,
The libbard, and the tyger, as the moale
Rising, the *crumbl'd* earth above them threw
In hillocks. *Milton. Paradise Lost*, b. vii.

In these last three weeks, I have almost forgot what my teeth were made for: last night, good Mrs Bibber here took pity on me, and *crumm'd* me a mess of gruel, with the children, and I popt and popt my spoon three or four times to my mouth, before I could find the way to't.

Dryden. The Wild Gallant, Act i. sc. 1.

He sows the teeth at Pallas's command,
And flings the future people from his hand,
The clods grow warm, and *crumble* where he sows.

Addison. Ovid. Met. b. iii.

When I've my master's leave to stand
Cooing upon his friendly hand;
When I can be profusely fed
With *crumbs* of his ambrosial bread.

Cunningham. Anacreon. The Dove.

Can despots compass aught that hails their sway?
Or call with truth one span of earth their own,
Save that wherein at last they *crumble* bone by bone.

Lord Byron. Childe Harold's Pilgrimage, c. 1.

CRU'MENALL. Lat. *Crumena*, a purse;—dicta creditur απο του κρεμαν, that is, *pendere*, to hang; because it *hung* or depended from the arm or neck, (Vossius.)

A purse, bag, satchell.

The fat oxe that woont ligge in the stall,
Is now fast stalled in her *crumenall*.

Spenser. Shepheard's Calendar. Sept.

Thus cram they their wide-gaping *crumenall*:
But now to Ida hill me lists my feet recall.

More. On the Soul, pt. i. b. i. s. 19.

CRUMP, *adj.* CRUMP, *n.* CRU'MPLE. } A. S. *Crumb*, *crump*; Ger. *Krumm*; Dut. *Krom*, *crooked*. See Cramp, and Crimp.

Crumple,—a diminutive of *crump*.

To crook or bend into small creases or folds; to wrinkle.

My fleshe is clothed wyth wormes, fylthynesse and dust: my skine is wythered, and *crompled* together.

Bible, 1551. *Job*, c. 7.

Crump, [is said] of some defect of body, as having some member *crooked* or withered.

Verstegan. Restitution of Decayed Intelligence, c. 9.

Aym. We doubt the cause and will not disparage you so much as to take your lordship's quarrel in hand. Plague on him, how he has *crumpled* our bands.

Massinger. The Fatal Dowry, Act iv. sc. 1.

It [*aqua-vita*] keepeth the sinues from shrinking, the veins from *crumpling*, the bones from aking, and the marrow from soaking.—*Holinshed. Ireland*, c. 2

Ulysses revileth not Thersites with these termes: Thou halting and lame squire, thou bald pate, thou art camell-backt, or *crump shouldered*; but rather reproacheth him with his vain babbling and undiscreet language.
Holland. Plutarch, p. 39.

She found his eyes full in the indolent, with his lips *crumpled* up in the posture of one whistling.
Tatler, No. 145.

My friend Sir Roger alighted from his horse, and exposing his palm to two or three that stood by him, they *crumpled* it into all shapes, and diligently scanned every wrinkle that could be made in it.—*Spectator*, No. 130.

CRU'SA'DE. See CROISADE.

CRUSH, *v.* } Fr. *Ecraser*, from Goth. *Hrisyan*, *ga-hrus-yan*; A. S. *Ge-rusan*,
CRUSH, *n.* } contundere, conterere, collidere.
CRU'SHING. }

To press or squeeze into a mass, so as to dissolve the pre-established continuity of the parts.

To press or beat down, to subdue, over-power; to get the better of, or mastery over.

And a great part of them were *crusht* against the rocks, and those other that landed, being very many in number, were, notwithstanding, broken, slaine, and taken, and so sent from village to village, coupled in halters, to be shipped into England.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 170.

She at my state with her proud hornes did push,
In hope my fame being yet but yong to *crush*.
Mirrour for Magistrates, p. 573.

Lizards that have hanged up a long time a drying, with their mouths downward, if they bee punned with salt, serve to heale the eares that have caught some hurt either by bruise, *crush*, or stripe.—*Holland. Plinie*, b. xxix. c. 6.

——— Piteous amends, unless
Be meant, whom I conjecture, our grand foe
Satan, who in the serpent hath contriv'd
Against us this deceit: to *crush* his head
Would be revenge indeed.—*Milton. Paradise Lost*, b. x.

Besides the regaining of many places possess'd by the Illyrians, the *crushing* of all those kings his neighbours, &c.
Raleigh. History of the World, b. iv. c. 2. s. 9.

My maister is the great rich Capulet, and if you be not of the house of Montague's, I pray come and *crush* a cup of wine.—*Shakespeare. Romeo & Juliet*, Act i. sc. 2.

Scaliger. *Exercit.* 186, relates, that in Gascony, his country, there are spiders of that virulency, that if a man treads upon them to *crush* them, the poison will pass through the very soles of his shoes.—*Boyle. Works*, vol. iii. p. 662.

As, for instance, he [Omai] told them that our country had ships as large as their island; and on board which were instruments of war, (describing our guns) of such dimensions, that several people might set within them; and that one of them was sufficient to *crush* the whole island at one shot.—*Cook. Voyages*, vol. v. b. ii. c. 2.

CRU'ST, *v.* } Fr. *Crouste*; It. *Crosta*;
CRUST, *n.* } Lat. *Crustum*, ἀπο του κρυος,
CRUSTA'CEOUS. } hoc est, a *frigore*, from *cold*,
CRUSTA'TION. } or frost. *Crusta*, (in Virg.
CRU'STY. } *Geor.* iii. 360,) is the *ice*,
CRU'STILY. } or the surface of the water
CRU'STINESS, *adj.* } congealed, hardened by frost. *Crust* is applied to—

Any hardened surface, coat, or case. And—

To *crust*,—to cover with, or draw over, any hard surface, coat or case.

Howe shalt thou please him, when thou lackest thy painting? except thou wilt never wash out the *crust*, but goe so with a *crust* of paynting to bedde, and so rise, and be so within and abroade among folke.
Vives. Instruction of a Christian Woman, b. i. c. 9.

Seekanauk, a kinde of *crusty* shel-fish, which is good meat, about a foot in bredth, having a *crusty* talle, many legges like a crab, and her eyes in her back. They are found in shallowes of waters, and sometime on the shore.
Hackluyt. Voyages, vol. iii. p. 274.

Our mere-learn'd mē; and modern wise
Taste not poor poesies ingenuities,
Being *crusted* with their couetous leprosies.
Chapman. Homer. Battaile of Frogs, &c. Ep. Ded.

I have been since with all your friends and tenants,
And, on the forfeit of your favour, charged them,
Though a *crust* of mouldy bread would keep him from starving,
Yet they should not relieve him.
Massinger. A New Way to pay Old Debts, Act ii. sc. 1.

Wasps and hornets will fly about, and use their wings, a good part of an houre after they have lost their heads; which is to be imputed to the residence of their soul in them still, and the intireness of the animal spirits not easily evaporating through their *crustaceous* bodies.
More. The Immortality of the Soul, b. ii. c. 11.

Some be covered with *crusty* or hard pills, as the locusts.
Holland. Plinie, b. ix. c. 12.

They rub the frozen parts with snow, or else cast the whole body into water, by which means the whole body is *crusted* over with ice.—*Boyle. Works*, vol. ii. p. 713.

Pretending, that the face of nature may be now quite changed from what it was; and that formerly the whole collection of waters might be an orbicular abyss, arched over with an exterior *crust* or shell of earth, and that the breaking and fall of this *crust* might naturally make a deluge.
Bentley, ser. 3.

The 7th of December I put some very strong French brandy into a China cup, such as they drink coffee out of, and exposed it to the air: in three hours time it was turned into a *crusty* ice all about the sides of the cup, as if some cold blast had forced it abroad.—*Boyle. Works*, vol ii. p. 715.

The food of the cod is either small fish, worms, *crustaceous* animals, such as crabs, large whelks, &c. and their digestion is so powerful, as to dissolve the greatest part of the shells they swallow.
Pennant. British Zoology. The Common Cod fish.

The *crustation* of the building was changed to what it now is.—*Pegge. Anecdotes of the English Language.*

CRUTCH, *n.* } A. S. *Cricce*; Ger. *Krucke*.
CRUTCH, *v.* } See CROOK.

A staff for *crouching*, *crooking*, or stooping old men; (sc.) to support or uphold them.

For age with stealing steps,
Hath clawed me with his *crowch*,
And lusty life away she leapes,
As there had been none such.
Vncertaine Auctors. Thassault of Cupide, &c.

Coris. Ill news, madam,
Are swallow-wing'd, but what's good walks on *crutches*.
Massinger. The Picture, Act ii. sc. 1.

And hasten Og and Deog to rehearse
Two fools that *crutch* their feeble sense in verse.
Dryden. Absalom & Achitophel.

Full in the entrance of the dreadfull doors,
Old age half vanish'd to a ghost deplores:
Propp'd on his *crutch*, he drags with many a groan
The load of life, yet dreads to lay it down.
Broome. On Death.

Halting on *crutches* of unequal size,
One leg by truth supported, one by lies;
They sidle to the goal with awkward pace,
Secure of nothing—but to lose the race.
Cowper. Progress of Errour.

CRY, *v.* } Fr. *Crier*; It. *Gridare*; Sp.
CRY, *n.* } *Gridar*; Dut. *Kriten*; Ger.
CRY'ING, *n.* } *Kraechen*, *schreien*, A. S. *Grat-an*,
CRY'ER, or } or *gred-an*; Goth. *Greit-an*. *Greit*
CRI'ER. } is still a common Scotch word. See *Jamieson*.

The Goth. *Greit-an*, is used about a dozen times in the Gothic version of the Gospels, and is always rendered *flere*, *deplorare*. See *Lye*.

The primary application may have been to the noise, or sound of one weeping, lamenting, bewailing, deploring; then to any noise or sound of distress; to any sudden and loud expression of passion; of surprise, of fear or terror; of joy or gladness, blame or praise, complaint or congratulation; to any loud call to gain or keep attention; any acclamation, or exclamation, or declamation, or proclamation.

To *cry*,—to utter the sounds of lamentation or distress; to call out, speak out, loudly, noisily, clamorously, importunately; to shout, to exclaim, to proclaim, to declaim; to declaim against, to decry.

Cry, the noun, is sometimes applied to the *cryers*, collectively; in Shakespeare, "Ye common *cry* of curs;" and in Milton, "A *cry* of hell-hounds barked."

Heo *cryede* and wep with sorwe ynow, and ofte yswoone lay.—*R. Gloucester*, p. 13.

To the kyng Canwan the quene wende tho,
And *cryde* on hym, that he asolde helpe hyre in yt wo.
Id. p. 237.

Whan this was set & stabled, & pes *cried* on hil,
Henry the gong kyng gede to Normundie.
R. Brunne, p. 139.

——— William with chartre bond him tille Henrie,
& of alle his heires, and com to ther *crie*.—*Id. Ib.*

And Jhesus *criynge* with a gret vois seide, fadir into thi hondis I bitake my spyrit, and he seyinge thes thingis gaf up the goost.—*Wiclif. Luk*, c. 23.

And Jesus *cryed* with a greate voyce and sayde: Father, vnto thy handes I commende my spirite. And when he thus had sayde, he gaue vp the goost.—*Bible*, 1551. *Luc*, c 23.

Whiles the housbonde taried, all thei nappiden and slepten, but at midnight a *cry* was maad: lo the spouse comith, go ye out to meete with him.—*Wiclif. Matthew*, c. 25.

While the brydegrome taryed, all slombred and slepte. And euen at midnight, there was a *crye* made: behold the bridegrome commeth, go out agaynste hym.—*Bible*, 1551. *Ib.*

And God schal wipe awei ech teer fro the yghen of hem, and deeth schal no more be neither mournyng neither *crying* neither sorewe schal be ouer, which thingis frste weenten awei.—*Wiclif. Apocalips*, c. 21.

And God shal wipe away al teares frō their eyes. And there shal be no more death, neither sorow, neither *crying*, neither shall there be anye more payne, for the olde thynges are gone.—*Bible*, 1551. *Ib.*

He seyde I am the vois of a *crier* in the desert, dresse ye the way of the Lord, as Isaye the profete seide.
Wiclif. Jon, c. 1.

He sayde: I am the voyce of a *criar* in ye wyldernes, make strayghte the waye of the Lorde, as sayde the prophet Esaias.—*Bible*, 1551. *Ib.*

But swiche a *crie* and swiche a wo they make,
That in this world n'is creature living,
That ever herd swiche another waimenting.
Chaucer. The Knightes Tale, v. 902.

His eyen red sparcling as the fire glow
His nose frounced full kirked stood
He came *crand* as he were wood.—*Id. Rom. of the Rose.*

Wherefore her father promised by *crye* that noble young men should meate at Peverell's place in the Peke, and he that provid hymself yn feates of armes should have Mollet his doughter, with the Castel of Whittington.
Leland. Thinges excerpted, &c. vol. i. p. 23.

Serv. Are you the gentleman? cry you mercie, sir: I was required by a gentleman i' the citie as I rode out at this end o' the towne, to deliver you this letter, sir.
B. Jonson. Every Man in his Humour, Act i. sc. 2.

And all his host had standing in their lookes,
The paleness of the death that was to come,
Yet *cried* they out like vultures, and urg'd on
As if they would precipitate our fates.—*Id. Catiline*, Act v.

Then fast'ning ropes, drag them [statues] along the streets,
Crying in scorne, this, this was that rich head
Was crown'd with garlands and with odours, this
That was in Rome so reverenced.—*Id. Sejanus*, Act v.

That, when the sodaine thaw comes we may break
Upon 'hem like a deluge, bearing down
Halfe Rome before us, and invade the rest
With *cryes*, and noyse able to wake the urnes
Of those are dead, and make their ashes feare.
Id. Catiline, Act i.

Good folk for gold or hire
But help me to a *cryer*:
For my poor heart is run astray
After two eyes, that pass'd this way.
Drayton. Odes. The Cryer

Far am I from disparaging the gift of voluntary and extemporary prayer, or *crying* down the use of it.
Sharp. Works, vol. iv. Ser. 5

Not long before the loud laments arise,
Of one distress'd, and mastiff's mingled *cries*;
And first the dame came rushing through the wood,
And next the famish'd hounds that sought their food.
Dryden. Theodore & Honoria.

The person and office of this *cryer* in the wilderness was there more exactly described, than in any other part of the sacred volume.—*Atterbury*, vol. iii. Ser. 11.

The female senate was assembled soon,
With all the mob of women of the town;
The queen sate lord chief justice of the hall,
And bade the *criers* cite the criminal.
Dryden. The Wife of Bath's Tale

From the beginning, and even whilst the French gave the blows, and we hardly opposed the *vis inertiæ* to their efforts, from that day to this hour, like importunate guinea-fowls *crying* one note day and night, they have called for peace
Burke. On a Regicide Peace, Let. i.

And accordingly, they, the most turbulent of mankind, who never make a scruple to shake the tranquillity of their country to its center, raise a continual *cry* for peace with France.—*Id. Ib.*

So among the Romans, when in a cause all the pleaders had spoken, the *cryer* used to proclaim *aixerunt*, i. e. they have done speaking.—*Harris. Hermes*, b. i. c. 7.

CRYPT. } Gr. Κρυπτ-ειν, to hide,
CRY'PTICK. } to conceal, to cover. See
CRY'PTICAL. } the quotation from the
CRY'PTO-GRAPHY. } Homilies.
CRY'PTO-GRAPHAL. }

Loe, unto the time of Constantine, by the space of above three hundred yeeres after our Saviour Christ, when the Christian religion was most pure, and indeed golden, Chris-

tians had but low poore conventicles, and simple oratories, yea caves under the ground, called *cryptæ*, where they for feare of persecution assembled secretly together.

Homilies. Sermon against Idolatry, pt. iii.

The students of nature, conscious of her more *cryptick* ways of working, resolve many strange effects into the neat efficiency of second causes.—*Glanvill. Apology.*

All Scriptures are either manifest, or *cryptical* and obscure: matters that are absolutely necessary to salvation, are expressed in the first of these; other truths, whether historical, doctrinal, or practical, may be sometimes involved in doubtful difficult expressions.

Wilkins. The Gift of Preaching, s. 2.

Could we have any light why the stellary part of the first masse, separated into this order, that the girdle of Orion should ever maintain its line, and the two stars in Charles's wain never leave pointing at the Pole-star, we might abate the Pythagorical musick of the spheres, the sevenfold pipe of Pan; and the strange *cryptography* of Gaffarel in his Starry Book of Heaven.—*Brown. Cyrus' Garden*, c. 3.

To resume the pinner's rows, all the operations is a trifle; neither have I any zeal for the character, as *cryptographal* or universal.—*Boyle. Works*, vol. vi. p. 339.

In consequence of the ardour which he [Sir J. R. had] expressed on this subject, it was thought proper to deposit his body in the *crypt* of that magnificent church.

Malone. Life of Sir Joshua Reynolds.

Those speakers, whose chief business is to amuse or delight, to allure, terrify, or persuade mankind, do not confine themselves to any natural order, but in a *cryptical* or hidden method, adapt every thing to their designed ends.

Watts. Logick, pt. iv. c. 1.

CRY'STAL, *n.* } Frequently, but improperly, written *Chrystal*. Fr. *Crystal*; It. *Cristallo*; Sp. *Cristal*; Lat. *Crystallus*; Gr. Κρυσταλλος, by which both ice, and the (*crystal*) stone are signified: from Κρυος, i.e. cold or frost. See the quotation from Pliny.
CRY'STAL, *adj.*
CRY'STALLINE, *n.*
CRY'STALLINE, *adj.*
CRY'STALLIZE.
CRYSTALLIZA'TION.

First when I saw those *christal* streames,
Whose beauty made my mortall wounde,
I little thought within her beames,
So swete a venom to haue found.

Surrey. The Louer describes his restlesse State.

The *crystall* yse, which lent mine eyes their light,
Doth now waxe dym, and dazeled all with dread,
My senses all, wyll now forsake me quite,
And hope of health abandoneth my head.

Gascoigne. Dan Bartholomew of Bath.

As touching *crystall*, it proceedeth of a contrary cause, namely of cold; for a liquor it is congealed by extreame frost in manner of yce, and for proofe hereof, you shall find *crystall* in no place else but where the winter snow is frozen hard: so as we may boldly say, it is verie ice and nothing else, whereupon the Greeks have given it the right name *Crystallos*, i. Yce.—*Holland. Pinie*, b. xxxvii. c. 2.

I throw my *chrystal* arms along the flowry vallies,
Which lying sleek and smooth as any garden allies,
Do give me leave to play, whilst they do court my stream,
And crown my winding banks with many an anadem.

Drayton. Poly-Olbion, s. 26.

Rules and precepts doe then help after they have bin laboured and polisht by practice; but if those rules may be made cleere and *chrystalline* afore-hand, it would be the more excellent, because they would lesse stand in need of diligence, labour and exercise after.

Bacon. On Learning, by G. Wats, b. vi. c. 2.

Aqua-fortis, or any mineral solution, either of vitriol, alum, salt petre, ammoniac or tartar, which although to some degree exhaled and placed in cold conservatories, will *chrystallize* and shoot into white and glacious bodies.

Brown. Vulgar Errours, b. ii. c. 1.

In the midst of dinner, calling the ambassador up to him, he drank the king's health, who receiving it from his hand, return'd to his place, and in the same cup being of fair *crystal* pledg'd it with all his company.

Milton. A Brief History of Moscovia.

Seek we then ourselves in ourselves? for as
Men force the sun with much more force to pass,
By gathering his beams with a *crystal* glass,
So we (if we into ourselves will turn,
Blowing our spark of virtue) may out-burn
The straw which doth about our hearts sojourn.

Donne. To Mr. Rowland Woodward.

When lo! the torrent, the fleet-hurrying flood
So clear and perfect *crystaline* at hand,
As a black lake or settled marish stood,
At the extensure of the Hebrew wand.

Drayton. Moses, his Birth and Miracles, b. ii.

Cloris. O that their hoofs were ivory, or some thing
Than the purest ivory far more *crystalline*,
Fill'd with the food wherewith the Gods do dine,
To keep thy youth in a continual spring.—*Id.* Nymph. 4.

If you dissolve copper in aqua fortis, or spirit of nitre (for I remember not which I used, nor do I think it much material) you may, by *crystallizing* the solution, obtain a goodly vitriol.—*Boyle. Works*, vol. i. p. 507.

In the falling of a stone to the ground, in the rising of the sea towards the moon, in cohesion and *chrystalization*, there is something alike, namely an union or mutual approach of bodies.—*Berkeley. Of the Prin. of Hum. Knowledge*, pt. i.

Or when the shower forsakes the sable skies,
Haply the cold in secret ambush lies,
Couching awaits in some inferior space,
And chills the tempest with a quick embrace;
The *crystal* pellets at the touch congeal,
And from the ground rebounds the rattling hail.

Brookes. Universal Beauty, b. ii.

—— The Naiad train,
Alike obsequious, from a thousand urns
Shall pour their *crystaline* tide.

Mason. English Garden, b. i.

In the barren part of the island, which runs out towards Nevis are several ponds, which in dry weather *crystalize* into good salt.—*Granger. Sugar Cane*, b. i. Note.

When the cane juice is granulated sufficiently, which is known by the sugar's sticking to the ladle, and roping like a syrup, but breaking off from its edges: it is poured into a cooler, where its surface being smoothed, the *crystallization* is soon completed.—*Id. Ib.* b. iii. v. 428. Note.

CUB, *v.* } Perhaps, says Minshew, from the
CUB, *n.* } Lat. *Cubo*, because it lies (*cubat*) in its den or hole, and goes not out for prey as the elder animals do. Applied to—
The young of the bear or fox. Also, of the whale.
A *cub*, or *cribb* for cattle. (*Glouc.*—Grose.)
To *cub*,—to bring forth *cubs*; also, to confine, as *cubs* are, in a den or hole; (if not a corruption of *Coop*, qv.)

If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords, what misery and discontent must it needs bring to him, that shall now be cast headlong into that Spanish inquisition, to fall from heaven to hell, to be *cubbed* up upon a sudden, how shall he be perplexed, what shall become of him.

Burton. Anatomy of Melancholy, p. 153.

There was another young lad, unto whom certaine mates and fellowes of his (in that season wherein young lads were permitted freely to filtch whatsoever they could handsomely come by, but reputed it was a shameful and infamous thing for them to be surprized and taken in the manner) brought a young *cub* or little fox to keep alive, which they had stolen: those who had lost the said *cub* came to make search, now had this lad hidden it close under his cloathes, and the unhappy beast being angred, gnawed and bit him in the flank, as far as to the very bowels, which he endured resolutely, and never quelched at it, for fear he should be discover'd.

Holland. Plutarch, p. 389.

Art thou of Bethlem's noble college free?
Stark staring mad; that thou would'st tempt the sea?
Cubb'd in a cabbin, on a mattrass laid,
On a brown George.—*Dryden. Persius*, Sat. 5.

The *cubs* of bears a living lump appear
When whelp'd, and no determined figure wear,
The mother licks them into shape, and gives
As much of form as she herself receives.

Id. Ovid. Met. b. xv.

On the approach of our boats towards the ice they [the whales] all took their *cubs* under their fins and endeavoured to escape with them into the sea.

Cook. Voyage, vol. vii. b. vi. c. 3.

CU'BE, *n.* } Fr. *Cube*; It. *Cubo*; Sp. *Cubo*; Lat. *Cubus*; Gr. Κυβος. For the general application in number and figure see the quotations.
CU'BICK, *adj.*
CU'BICAL.
CU'BICALLY.
CU'BICALNESS.

Which number [8] being the first *cube* is a fit hieroglyphick of the stability of that covenant made with the Jewes in circumcision.

H. More. Philos. Cabbala. App. to Defence, c. 2.

Such is sixty-four (*cube* or square) either made by multiplying 8 into 8, and so it is a square; or by multiplying four *cubically*, for 4 times 4 times 4, is again 64, but then it is a *cube*.—*Id. Ib.*

'Tis above a hundred to one against any particular throw, that you do not cast any given set of faces with 4 *cubical* dice, because there are so many several combinations of the six faces of four dice.—*Bentley. Conf. of Atheism*, Ser. 5.

The incongruity of the supposition of an infinite multitude appears in this, that the part must be as infinite as the whole:—If we should suppose a multitude actually infinite there must be infinite roots, and square and *cubick* numbers, yet of necessity the root [4] is but the fourth part of the square [16] and the sixteenth part of the *cubick* number [64].—*Hale. Orig. of Mankind*, p. 106.

If thinking was a mode or species of motion; then in like manner as it is a proper expression to say that circularity is one species of figure, and squareness a second, and *cubicalness* a third, and ellipticalness a fourth; so it would be proper also to say, that circular motion is one *species* of motion, &c.—*Clarke. Third Defence.*

CUBI'CULAR, *adj.* } Fr. *Cubiculaire*; belonging to the bed-chamber; from Lat. *Cubare*, to lie down.
CUBI'CULAR, *n.*
CUBI'CULARLY.

At the breking up of the counseille ther entrid into this reaulme a *cubiculer* of the popes; which broght to the kyng a sucrde and a cappe, whiche for honnor of the pope was honnourably receivid by the king's commaundement.

Leland. From MS. in Cotton Library, vol. iv. p. 244.

He firste made hym frendes secretely, and after hyryd one of the *cubyclers* of the pope, that he in the deed nyght, shulde speke in a rode [reed] and saye, "Celestyne, if thou wylte be sauyd and be partyner of my blysse, renounce this pompe of ye worlde, and serue me as thou before dyd."

Fabyan. Philip IV. an. 17.

As also for being the inseparable *cubicular* companion the king took comfort in, in the height of his troubles.

Howell, b. iv. Let. 14.

And so that custom by degrees changed their *cubicularly* beds into *decubitory*, and introduced a fashion to go from the baths unto these.—*Brown. Vulgar Errours*, b. v. c. 6.

CU'BIT. Lat. *Cubitus*; Gr. Κυβιτον, from Κυπτ-ειν, curvare, to bend. Est enim *curvatura* brachii, (Martinius.)
The bend or curvature of the arm.

But who of you thenkynge, may putte to his stature a *cubit*?—*Wiclif. Matthew*, c. 6.

Whiche of you (thoughe he tooke thought therfore) coulde put one *cubit* vnto his stature.—*Bible*, 1551. *Ib.*

And thus th' Almighty taught just Noah the same,
Three hundred *cubits* the whole length to be,
Fifty the breadth, the height (least of the three)
Full thirty *cubits*; only with one light
A *cubit* broad, and just as much in height.

Drayton. Noah's Flood

Hereof Forerius hath a singular exposition, conceiving the watchmen of Tyre might well be called pygmies, the towers of that city being so high, that unto men below, they appeared in a *cubital* stature.—*Brown. Vulg. Err.* b. iv. c. 11.

But Theseus, with a club of harden'd oak,
The *cubit-bone* of the bold centaur broke,
And left him maim'd; nor seconded the stroke.

Dryden. Ovid. Met. b. xii.

It warm'd my veins with youthful fire,
And rais'd my heart a *cubit* higher,
To hear your own kind words express
Your competition and success.—*Blacklock to Dr. Evans.*

CU'CKING-STOOL. Called by Spelman, (*Gloss. Arch.* in v. *Terbichetum*,) a *Coke-stoole*. Minshew says, rather, *ducking-stoole*, an engine for the punishment of scolds and unquiet women; called also a Tumbrel.

And because this vice is so much hurtfull to the society of a common-wealth, in all well ordred cities, these common brawlers and scolders be punished with a notable kind of paine: as to be set on the *cucking-stole*, pillory, or such like.

Homilies, i. *Against Contention*, pt. iii.

—— Let 'em, let 'em,
We'll ship 'em out in *cuck-stool*, there they'll sail
As brave Columbus did, till they discover
The happy islands of obedience.

Beaum. & Fletch. The Tamer Tamed, Act ii. sc. 1.

These, mounted in a chair-curule,
Which moderns call a *cucking-stool*,
March proudly to the river side,
And o'er the waves in triumph ride.—*Hudibras*, pt. ii. c. 2.

CU'CKOLD, *v.* } Fr. *Cocu*; Dut. *Kockoer*; Ger. *Kuckuck*; Lat. *Curruca*; Angl. a *cuckold*, and also a hedge sparrow, quia ut illa *cuculi* pullum pro suo educalt, sic et ille alienos pro suis. *Cuculus* apud Plautum. Angl. A *Cuckold-maker*, qui sic ut *Cuculus*, ponit et parit ova in nido alterius, (Minshew.) Tooke seems to have settled the etymology of this word very clearly and satisfactorily, though it has escaped the notice of Mr. Nares.
CU'CKOLD, *n.*
CU'CKOLDIZING.
CU'CKOLDLY.
CU'CKOLDOM.

" The Italian *cucolo*, a *cuckow*, gives us the verb to *cucol*, (without the terminating D,) as the common people rightly pronounce it, and as the verb was formerly and should still be written.

" I am *cuckolled* and fool'd to boot too.

Beaum. & Fletch. Women Pleas'd.

"If he be married, may he dream he's *cuckol'd*.
Beaum. & Fletch. Loyal Subject.

"To *cucol*, is, to do as the *cuckow* does: and *cucol-ed*, *cucol'd*, *cucold*, its past part., means *cuckow-ed*, i. e. served as the *cuckow* serves other birds.

"The whole difficulty of the etymologists and their imputation upon us of absurdity (see the quotation from Howell's *Letters*, and also *Skinner*,) are at once removed by observing, that, in English, we do not call them *cuculi*, but *cuculati*, (if I may coin the word on this occasion,) i. e. we call them not *cuckows*, but *cuckowed*."—*Tooke. Diversions of Purley*, pt. ii. c. 2. n.

Jalouse he was, and held hire narwe in cage,
For she was wild and yonge, and he was old,
And deem'd himself belike a *cokewold*.
Chaucer. The Milleres Tale, v. 3226.

Guenhera, a Cornish woman, (whom some wryters call fayre Eline,) that made Kyng Arthur a *cuckold*, was after his death deuoutly receiued into Ambesbury nódry, as a penitét to their spiritual vse.—*Bale. English Votaries*, pt i.

Coquage, God of *cuckolds*, as one merrily said, accompanies the goddesse Jealousie, both follow the fairest, by Jupiter's appointment, and they sacrifice to them together.
Burton. Anatomy of Melancholy, p. 627.

Tib. Nay, I will go. He see an you may be allow'd to make a bundle o'hemp, o' your right and lawfull wife thus, at every *cuckoldy* knave's pleasure.
B. Jonson. Every Man in his Humour, Act iv. sc. 10.

So in French, *cocu* is taken for one whose wife is light, and hath made him a passive *cuckold*, whereas clean contrary, *coeu*, which is the *cuckow*, doth use to lay her eggs in another bird's nest.—*Howell*, b. iv. Let. 19.

Iago. If von are so fond ouer her iniquitie, giue her patient to offend, for if it touch not you, it comes neere no body.
Oth. I will chop her into messes: *cuckold* me?
Shakespeare. Othello, Act iv. sc. 1.

Can dry bone live? or skeletons produce
The vital warmth of *cuckoldizing* juice?
Dryden. Absalom & Achitophel.

On the contrary, *cuckoldom* is the basis of most of our modern plays. If an alderman appears upon the stage, you may be sure it is in order to be *cuckolded*
Spectator, No 307.

No doubt but your fool's-cap has known
His highness obligingly kind,
Odrooks I could knock the fool down,
Was e'er such a *cuckoldy* hind?—*Lloyd. Songs*, Air 24.

CU'CKOO. Ger. *Kuck-gauck*, *cuckuck*; Dut. *Kuyck-kuck*; Fr. *Coucou*; It. *Cucco*; Lat. *Cuculus*; Gr. Κοκκυξ; all manifestly from the sound uttered by this bird.

And among hem [lovers] it was a comune tale
That it were good to here the nightingale
Rather than the leud *cuckow* sing
Chaucer. The Cuckow & the Nightingale.

And thus I sing, with harmeleese true intent.
Like Philomene, when as perease (meane while)
The *cuckowe* suckes mine egges by foul deceit,
And lickes the sweet, which might have fed me first.
Gascoigne. The Steele Glas.

The merry *cuckowe*, messenger of spring,
His trumpet shrill hath thrice already sounded,
That warnes all louers waite vpon their king,
Who now is comming forth with girland crowned
Spenser, Son. 19.

When daisies pied, and violets blue,
And lady-smocks all silver white,
And *cuckoo-buds* of yellow hue,
Do paint the meadowe with delight.
Shakespeare. Spring. A Song.

Lend me your song, ye nightingales:
• • • While I deduce
From the first note the hollow *cuckoo* sings
The symphony of spring. *Thomson. Spring.*

CU'CQUEAN, s. } *Cuck*, *cuculus*, a cuckold-
CU'CQUEAN, v. } maker; and *quene*, wife, the cuckold-maker's wife, (Minshew.)

Queene Juno, not a little wroth
Against her husband's crime,
By whom shee was a *cockqueene* made,
Did therefore at the time
In which Alcmena cride for helpe
To bring her fruit to light,
Three nights and dayes inchaunt her throwes.
Warner. Albion's England, b. i. c. 4.

Came I from France Queene Dowager,
Quoth she, to pay so deere
For bringing him so great a wealth
As to be *cuckqueen'd* here!
Id. Ib. b. viii. c. 41.

——— Nay, madam, which is more
He loves variety, and delights in change
And I heard him say, should he be married,
He'd make his wife a *cuckqueen*.
Heywood. Foure Prentices of London.

CU'CULLATED. Lat. *Cucullus*; part of the dress, hanging behind, with which the head is covered or protected against the weather. Perhaps from the Gr. Κυκλος, circulus.

Between the cicada and that we call a grasshopper, the differences are very many, as may be observed in themselves, or their descriptions in Matthiolus, Aldrovandus, and Muffetus. For, first, they are differently *cucullated* or capuched upon the head and back, and in the cicada the eyes are more prominent.—*Brown. Vulgar Errours*, b. v. c. 3.

CU'CUMBER. Fr. *Concombre*; It. *Cocomero*; Sp. *Cohombro*; Lat. *Cucumis*, so called, *a curvatura*. Virgil, (see the quotation from Dryden,) applies to it the epithet *tortus*.

Of the cartilage and pulpous kind (such I meane onely whereof there is nothing good but that which is above ground) I reckon the *cucumber*, a fruit that Tiberius the Emperour much loved and affected: for he tooke such a wonderous delight and pleasure therein, that there was not a day went over his head, but he had them served up at his table.
Holland. Plinie, b. xix. c. 5.

How *cucumers* along the surface creep,
With *crooked* bodies, and with bellies deep.
Dryden. Virgil, Geor. 4.

——— Pardon then,
Ye sage dispensers of poetic fame,
Th' ambition of one meanest far, whose pow'rs,
Presuming an attempt not less sublime,
Pant for the praise of dressing to the taste
Of critic appetite, no sordid fare,
A *cucumber*, while costly yet and scarce.
Cowper. Task, b. ii.

CUD. Honeywood (in Skinner) thinks it so said, quasi *chew'd*, quia cibus ruminando quasi *bis masticatur*. And Skinner has no doubt, that A. S. *Cud* is from *Ceowan*, mandere. Tooke adopts this etymology. J. Taylor writes, "Chew the *chud*." (*Sermon. The House of Feasting.*)

Neuerthelesse, these shall ye not eate of thē that *chewe cud* and haue hoofes.—*Bible*, 1551. *Leuiticus*, c. 11.

Of wild beasts the red and fallow deere both doe *chew cud* when they be made tame and fed by hand: but all choose rather in so doing, to lie than to stand, and in winter more than summer, for seven months ordinarily.
Holland. Plinie, b. x. c. 73.

Because half a dozen grasshoppers under a fearn make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the *cud* and are silent; pray do not imagine that these who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all they are other than the little shrivelled, meagre, hopping, though loud and troublesome insects of the hour.
Burke. On the French Revolution.

CU'DDIN, s. This word has only been found in Dryden, and was probably formed from the preceding *cud*; as if slavering while he *chew'd*. Serenius refers to the Isl. *Kutte*, nanus, pumilio, a dwarf.

The slavering *cuddin*, propp'd upon his staff,
Stood ready gaping with a grinning laugh,
To welcome her awake, nor durst begin
To speak, but wisely kept the fool within.
Dryden. Cymon & Iphigenia.

CU'DDLE, v. Dr. Jamieson thinks it may be from the Ger. *Kudd-en*, coire, convenire; to come together. May it not be the dim. of *cow*, to cower; q. d. *cow-dle*:—

To keep down close, to embrace closely.

Or have you mark'd a partridge quake,
Viewing the tow'ring falcon nigh?
She *cuddles* low beneath the brake,
Nor would she stay, nor dare she fly.—*Prior. The Dove.*

They hopp'd from spray to spray,
They bill'd, they chirp'd all day,
They *cuddled* close all night.—*Somerville*, Fab. 11.

CU'DGEL, v. } From the Dut. *Kudse*, *kudse*, (Skinner and Junius.)
CU'DGEL, s. } A knotty stick, or stake, or
CU'DGELLER. } staff. Scotch, *cud*.
CU'DGELLING, s. }

To *cudgel*,—to beat or strike with a *cudgel*, stick or staff; to beat, to batter; and (met.) to *cudgel* the brains,—to force them to exertion.

A mile off the island there is a rocke in the sea, wherein do breede many foules like vnto barnacles: in the night we went out in our boates, and with *cudgels* we killed many of them, and brought them with many of their eggs aboord with vs.—*Hackluyt Voyages*, vol. iii. p. 488.

He deserveth the bastanado, to be drie beaten and well *cudgeled*, that forsaketh his colours, or departeth from his guard or quarters.—*Holland. Livie*, p. 183.

Do I not know thou hast been a *cudgel'd* coward,
That has no cure for shame but cloath of silver,
And think'st the wearing of a gaudy suit
Hides all disgraces!—*Beaum. & Fletch. The Captain.*

The baron, who had given him the blow, did kneel before him on both knees, holding in his right hand a sword, with the point towards himself, and in his left hand the like *cudgel*, or bastinado, wherewith he had stricken M. de Plessis; both which weapons he delivered into Plessis' hands, submitting himself to such revenge, as it should please him to take with either of those weapons.
Raleigh. Hist. of the World, b. v. c. 3.

Was it such a dissolute speech, telling of some politicians who were wont to eaves-drop in disguises, to say they were often liable to a night walking *cudgeller*, or the emptying of a urinal.—*Milton. Apology for Smectymnuus.*

As bones of Hectors, when they differ,
The more they're *cudgell'd*, grow the stiffer
Hudibras, pt. iii. c. 2.

He that can reconcile blows and reverence, may for ought I know, deserve for his pains, a civil respectful *cudgelling* wherever he can meet with it.
Locke. On Civil Government, § 235.

I must confess, when I see princes and states fighting and quarrelling, amidst their debts, funds, and public mortgages, it always brings to my mind a match of *cudgel-playing*, fought in a china shop.—*Hume. Ess.* pt. ii. *Of Public Credit*

CUE, s. In a note upon *Richard the Third* (quoted below) Johnson says, "The expression is borrowed from the theatre. The *cue*, *queue* or *tail* of a speech, consists of the last words, which are the token for an entrance or answer. To come on the *cue*, therefore, is to come at the proper time." And in this Mr. Steevens appears to acquiesce. Fr. *Cue*, or *queue*, a tail, from the Lat. *Cauda*. Minshew says, that *anti*, or rather *ante-loquie*, is a term that stage-players use, called their *qu*.

Cue, from its application to these stage directions, is extended to—

Any intimation or slight direction: that, the part, which any one is directed, disposed, inclined to take; the inclination, the disposition; humour.

Cue, i. e. *q*, is also applied to denote a farthing (quadrans), a farthing's worth of bread, beer, &c. See Mr Nares's *Glossary*.

To *cue*,—to form like a tail, a curling line; to curl, to twist.

Tell him, wee could haue rebuk'd him at Harflewe, but that wee thought it not good to bruise an iniurie, till it were full ripe. Now we speake vpon our *Q*, and our voyce Imperiall.—*Shakespeare. Hen. V.* Act iii. sc. 6.

He comes like the catastrophe of the old comedie: my *cue* is villainous melancholy, with a sighe like Tom o' Bedlam
Id. Lear, Act iii. sc. 2.

Pet. Ninus toombe man: why, you must not speake that yet: that you answere to Piramus, you speak all your parte at once, *cues* and all. Piramus enter, your *cue* is past; it is neuer tyre.—*Id. Midsummer Night's Dream*, Act iii. sc. 1.

Buck. Had you not come vpon your *Q* my lord,
William, Lord Hastings, had pronounc'd your part;
I meane your voice, for crowning of the king.
Id. Rich. III. Act iii. sc. 4.

They separate it into small locks which they woold or *cue* round with the rind of a slender plant, down to about an inch of the ends; and, as the hair grows the woolding is continued. Each of those *cues* or locks is somewhat thicker than common whip-cord, and they look like a parcel of small strings hanging down from the crown of their heads
Cook. Voyage, vol. iv. b. iii. c. 6

The servant takes his *cue*, and flies,
While consternation marks her face,
He mounts his steed, and quits the place.
Whitehead. The Dog.

CUFF, v. } Lye thinks from the Goth.
CUFF, s. } *Kaupatyan*, *colaphos* ingerere,
CU'FFING, *adj.* } to inflict *blows*. Junius and Minshew, from the Gr. Κολαφος, from Κολεπτ-ειν, percutere, to strike. Skinner, from Κοπτ-ειν, which, he says, signifies not only to cut, but—

To beat, to strike.

The childe as he can speake and go
forthewith as glad of play,
Amongst his mates, and gathers hart
to *cuffe*, and learnes to fraye.
Drant. Horace. The Arte of Poetry.

He brake into the heat of fight: as when a tempest raves,
Stoops from the clouds, and all on heaps, doth *cuffe* the purple waves. *Chapman. Homer. Iliad*, b. xi.

The Saracin sore daunted with the buffe,
Snatcheth his sword, and fiercely to him flies:
Who well it wards, and quiteth *cuff* with *cuff*.
Spenser. Faerie Queene, b. i. c. 2.

Those pillars first they pass, which Jove's great son did rear,
And *cuffing* those stern waves, which like huge mountaine roll,
(Full joy in every part possessing every soul)
In Aquitain at last the Ilion race arrive.
Drayton. Poly-Olbion, s. 1.

——— The inward man,
And outward, like a clan and clan,
Have always been at daggers-drawing,
And one another clapper-clawing;
Not that they really *cuff* or fence,
But in a spiritual mystic sense. *Hudibras*, pt. ii. c. 2.

A man, who receives a buffet in the dark, may be allowed to be vext; but it is an odd kind of revenge to go to *cuffs* in broad day with the first he meets, and lay the last night's injury at his door.—*Swift. Apology. Tale of a Tub.*

CUFF, *n.* Junius and Skinner think is *Coif*, (qv.) though—valde detorto sensu, is the opinion of the latter.

He cast on hym hus clothes. of all kyn craftes.
Hus cockres and hus *cuffes*. *Piers Ploughman*, p. 131.

Ripe statesmen, ripe: they grow in every street;
At sixe and twenty, ripe. You shall 'hem meet,
And have 'hem yeeld no savour, but of state
Ripe are their ruffes their *cuffes*, their beards, their gaite,
And grave as ripe, like mellow as their faces.
B. Jonson. The New Cry, Epig. 92.

Neatness he [Dr. W. Butler] neglected into slovinlyness; and, accounting *cuffs* to be manacles, he may be said not to have made himself ready for some seven years together.
Fuller. Worthies. Suffolk.

CUI'RASS, *n.* } Fr. *Cuirasse*; It. *Corazzia*,
CUIRA'SSIER. } from *Cuir*, (Lat. *Corium*,) i. e. *leather*, because in times past they were made of *leather*, (Minshew.) Junius adds to this etymology, in confirmation of it, that *lorica* was so called *a loris*, from *thongs of leather*.

Armour for the breast or back.

The Earl of Montgomery unfortunately breaking his lance upon the King's *cuirass*, a splinter thereof (his beaver being somewhat open) struck him so deep in the eye that within a few days he ended his life.—*Baker. Elizabeth*. an. 1559.

——— His angry lance did glide
Quite through his bright orbicular targe, his *curace*, shirt of maile,
And did his manly stomach's mouth with dangerous taint assaile.—*Chapman. Homer. Iliad*, b. viii.

If death be not more formidable to you than hell, you are fit for a reserve, or forlorn hope, for the cannon's mouth, for *cuiraissers*, for fiends to duel with.
Hammond. Works, vol. iv. p. 522.

The picture of Saint George, wherein he is described like a *cuirassier* or horseman completely armed, &c. is rather a symbolical image than any proper figure.
Brown. Vulgar Errours, b. v. c. 17.

CUISH. Fr. *Cuisse*; It. *Coscia*; Lat. *Coxa*, a thigh. Also written *Quist*.

Armour for the thigh.

One sort had the *quishes*, the greues, &c.
Hall. Hen. IV. an. 1.

I saw young Harry with his beuer on,
His *cushes* on his thighs, gallantly arm'd,
Rise from the ground like feathered Mercury.
Shakespeare 1 *Part Hen. IV.* Act iv. sc. 1.

But what reason had our author to wound Æneas at so critical a time? And how came the *cuisses* to be worse temper'd than the rest of his armour, which was all wrought by Vulcan and his journeymen.—*Dryden. Virgil*, Ded.

CU'LINARY. } Fr. *Cuisine, culinaire*; It. *Cu-*
CU'LINARILY. } *cina*; Sp. *Cozina*, Lat. *Culina*. A kitchen.

Of or pertaining to a kitchen, to the arts of cookery practised in a kitchen.

The opinion of Leucippus, Democritus, and other prime anatomists of old, is in our days revived by no mean philosophers; namely, that our *culinary* fire, such as chymists use, consists of swarms of little bodies swiftly moving, which by their smallness and motion are able to permeate the solidest and compactest bodies, and even glass itself.
Boyle. Works, vol. i. p. 523.

A rudimental resemblance hereof there is in the cruciated and rugged folds of the reticulum, or net like ventricle of ruminating horned animals, which is the second in order, *culinarily* called the honey-comb.
Brown. Cyrus' Garden, c. 3.

Hard fare! but such as boyish appetite
Disdains not; nor the palate, undeprav'd
By *culinary* arts, unsav'ry deems.—*Cowper. Task*, b. i.

CULL, *v.* } Fr. *Cueillir*; It. *Cogliere*; from
CU'LLING, *n.* } the Lat. *Colligere*, to collect or gather together, (Skinner and Junius.) It is more commonly used as *Seligere*:—

To select, pick or choose; to take out, in choice or preference.

Nowe shaketh my hande, my pen waxeth dulle,
For weryd and tyred; seynge this werke so longe:
The auctours so rawe, and so ferre to *culle*.
Fabyan, vol. i. c. 218.

For nowe, who lookes to beare the bel,
his doynge he muste *cull*,
At home with hym, and better adde,
then he dyd erst out pull.—*Drant. Horace*, b. i. Sat. 10.

For as once it was an argument, that only Jury was God's people, because they only received his commands, and the Heathen had not knowledge of his laws; so now was it as evident a proof, that the Heathen were received into his church, (i.e.) into the number of those whom he had *culled* out for salvation, because he made known his ordinances to them, entertained them in his service, and commanded them every one every where to repent.
Hammond. Works, vol. iv. p. 647.

Amongst the rest a small unsightly root,
But of divine effect he *cull'd* me out.—*Milton. Comus.*

If there be any vice that sullies and takes off from the lustre of his other good qualities, that shall be sure to be *cull'd* out, and writ upon their lives and behaviour.
South, vol. viii. Ser. 9.

To talk of looking out, and *culling* of places, is nonsense, where the whole Scripture alone can make up our belief, and render it entire and consummate: which no one, I think, [redacted] hope for in this frail state of ignorance and error.
Locke. Second Vind. of the Reasonableness, &c.

And when my careful eye I cast upon my sheep,
I sort them in my pens, and sorted so I keep;
Those that are big'st of bone, I still reserve for breed,
My *cullings* I put off, or for the chapman feed.
Drayton. Muses' Elysium, Nymph. 6.

CU'LLENDER. See COLANDER.

Thou that of faces honeycombes dost make,
And of two breasts two *cullenders*, forsake
Thy deadly trade; thou now art rich, give ore,
And let thy curses call thee forth no more.
Corbet. Upon the Death of Lady Haddington.

CU'LLICE. From the Fr. *Coulis*, jus *colatum*. Broth *strained* through a *colander*, a *colando*. Fr. *Coulis*, Cotgrave explains,—

Broth of boiled meat *strained*, fit for a weak or sick body.

For whom a *cullice* had more fitter been,
Than in a golden bed a gallant queene.
Drayton. Suffolk to Mary, the French Queen.

They live in *cullisses* like rotten cocks
Stew'd to a tenderness, that holds no tack:
Give me a thing I can crush.
Beaum. & Fletch. Bonduca, Act i. sc. 1.

When I am excellent at cawdles,
And *cullices*, and have enough spare gold
To boil away, you shall be welcome to me.
Id. The Captain, Act i. sc. 3.

Then by my cawdle, and my *cullice*, I set
My daughter on her feet, about the house here.
B. Jonson. The Magnetick Lady, Act iv. sc. 7.

CU'LLY, *v.* } It. *Coglione*; Fr. *Couillon*,
CU'LLY, *n.* } *couille*; Lat. *Coleus*; Gr. Κολεος,
CU'LLY, *adj.* } *vagina*. Cotgrave, in v. *Coulle*,
CU'LLIAN. } after explaining the word agree-
CU'LLTISM. } ably to the etymology, adds,—
CULLIBI'LITY. } "Also a long, lank, and lub-
CU'LLION, *n.* } berly coward; a heartless,
CU'LLIONLY. } faint-hearted or white-livered slimm."

The great Priapus of Rome, is alwaies proued by his *cullions*, an able cocke & no hen, ere he be admitted to y^e seate of antichrist.—*Bale. Apology*, fol. 113.

When as the *cullion*, and the viler clown,
That like the swine on draff sets his desire,
Feeling the tempest, sadly lays him down
Whilst that blind strumpet [Fortune] treads him in the mire.
Drayton. Pastorals, Ecl. 8.

Ile make a sop o' th' moonshine of you, you whoreson *cullyenly* barber-monger, draw.—*Shakes. Lear*, Act ii. sc. 2.

——— And all the sacred rules
Religion teaches, tricks to *cully* fools:
Justice would strike the audacious villain dead,
But mercy boundless, saves thy guilty head.
Pomfret. Upon the Divine Attributes. Goodness.

Yet banish'd from the realms by right her own,
Passion, a blind usurper, mounts the throne:
Or, to known good preferring specious ill,
Reason becomes a *cully* to the will.
Fenton. Epistle to Mr. Lambard.

O why should you, whose mother-wits
Are furnish'd with all perquisites,
B' allow'd to put all tricks upon
Our *cully* sex, and we use none!—*Hudibras. To his Lady.*

Providence never designed him [Gay] to be above two and twenty, by his thoughtlessness and *cullibility*.
Swift, Let. 33. *To Pope.*

What is this but being a *cully* in the grave! Sure this is being hen peck'd with a vengeance! But without dwelling upon these less frequent instances of eminent *cullyism*, what is there so common as to hear a fellow curse his fate that he cannot get rid of a passion to a jilt, and quote an half line out of a miscellany poem to prove his weakness is natural.—*Spectator*, No. 486.

CULMI'FEROUS, *adj.* Lat. *Culmus*, a stalk, and *ferre*, to bear.

Culmiferous plants [so call'd of *culmus*, Lat. straw or haulm] are such as have a smooth, joint stalk, and usually hollow, and at each joint wrapp'd about with single, narrow, sharp pointed leaves.—*Miller. Gardener's Dictionary.*

CU'LMINATE, *v.* } Lat. *Culmen*, the top or
CU'LMINANT. } summit.

To reach the top or summit; the meridian height.

Here matter new to gaze the Devil met
Undazl'd, far and wide his eye commands,
For sight no obstacle found here, nor shade,
But all sun shine, as when the beams at noon
Culminate from the equator.—*Milton. Par. Lost*, b. iii.

——— I did spy
Sun, moon, and stars, by the painter's art appear
At once all *culminant* in one hemisphere.
Brome. To his Mistress.

On that unhabitable shore,
Expose me all alone,
Where I may view without a shade,
The *culminating* sun.—*Pitt. Horace*, b. i. Ode 22.

——— While above
T' embow'ring branches *culminate*, and form
A walk impervious to the sun.—*Smart. Hop Garden*, b. i.

CU'LPABLE, *adj.* } Fr. *Coulpable*; It. *Col-*
CU'LPABLENESS. } *pevole*; Sp. *Culpable*;
CU'LPABLY. } Lat. *Culpabilis*; from
CU'LPE. } *Culpa*, a fault. Some
CU'LPRIT. } etymologists think from
CU'LPATE. } *Collabi*, to slip, to fall:
CU'LPATORY. } others from Κλωπη, itself from κλεπτ-ειν, to take privately, to steal. Vossius prefers the Heb. *Chalaph*, to pass beyond, to *transgress*; and he adds, that properly *culpa* is *transgression* of the laws, and the bounds of virtue. Cicero, (in his 3d Paradox,) says, that *peccare*, is *lineas transilire*, to leap over the bounds; and when this is done, *culpa* commissa est, a fault has been committed.

Blamable; that may, that ought to be blamed, censured or condemned.

Culpe is used by Hall, from the Fr. *Coulpe*.

Culprit, appears merely to be a compound, and contraction of *culpe*, a fault, a crime, a transgression of the law; and Fr. *Pris*, part. of *prendre*, to take; one taken, a *prisoner*; for a transgression of the law.

Of Inglis and Frankis who was most *culpable*.
R. Brunne, p. 302

For thy my sonne in all waye
Be wel auised, I the preie
Of slaught, er that thou be *culpable*
Withoute cause reasonable.—*Gower. Con. A.* b iii.

This facte was adiudged of all the nobilitie to be vnlawfull, vniust and vngodly, to deprive a man beyng banished out of the realme without deserte, without *culpe*, and without cause, of his inheritaunce and patrimony.
Hall. Hen. IV. Introd.

Anon after the king sent for the sayd Lord Cobham; and as he was come, he called him secretly, admonishing him betwixt him and him, to submit him selfe to hys mother the holy churche, and as an obedient chyld to acknowledge himself *culpable*.—*State Trials. Sir J. Oldcastle*, an. 1413.

Meet and reason it is, that every one of you according to his place and calling, quit himselfe well in whatsoever shall be imposed and laid upon him: and especially to endevour and prevent, that no danger or mutinie arise by the maliciousness of those that are *culpable* and offenders.
Holland. Livie, p. 1033.

The truth is, when all is said, every man in doubtful cases is left to his own discretion; and if he acts according to the best reason he hath, he is not *culpable*, tho he be mistaken in his measures.—*Sharp. Ser.* vol. ii. *A Doubting Conscience.*

The great thing to be attended to in this case, of a man's following a mistaken judgment, is the *culpableness* or *inculpableness*, the faultiness or innocence of the mistake upon which he acts.—*Id. Ib.* vol. ii. *Of Conscience.*

Dauntless as death, away he walks;
Breaks the doors open, snaps the locks;
Searches the parlour, chamber, study;
Nor stops till he has *culprit's* body.
Prior. An English Padlock.

The learned, the judicious, the pious Boerhaave relates, that he never saw a criminal dragged to execution without asking himself, "Who knows whether this man is not less *culpable* than me?"—*Rambler*, No. 114.

Like other *culprit* youths, he wanted grace;
But could have no self-interest in the case.
Whitehead. Epilogue to the Roman Father.

The indulgence of the public ought to imprint respect, not presumption; and instead of trespassing anew on that lenity, the author has long feared he should be reproached, that
Detinuit nostras numerosus Horatius aures:
a quotation he should not dare to apply to himself, if adjectives, in *osus*, as *famosus*, &c. were not most commonly used by Latian authors in a *culpatory* sense, and thus *numerosus* only means too voluminous.
Walpole. Catalogue of Engravers, vol. v. Post.

CU'LPONS. Tum cumuli, acervi, tum particulæ; piles, heaps, and also parts or particles; from Fr. *Coupon*, a segment, a part; and this from the verb *couper*, to cut, to sever, (Skinner.)

Mr. Tyrwhitt says, that *culpons* in the first example from Chaucer signify *shreds*, in the second, *logs*. Drant uses the verb,—to cut in pieces. Diram qui *contudit* Hydram.

Byunces heng his lokkes that he hadde,
And therwith he his shuldres overspredde,
Ful thinne it lay, by *culpons* on and on.
Chaucer. Prologue, v. 681.

And lete anon commande to hack and hewe
The okes old, and lay hem on a rowe,
In *culpons*, wel arraied for to brenne.
Id. The Knightes Tale, v. 2869.

He that did crowse, [crush] and *culpon* once
Hydra of Hellish spyte.
Drant. Horace. Epistle to Augustus.

CU'LTER. See Coulter.

CU'LTIVATE, *v.* }
CULTIVA'TION. }
CU'LTIVATING, *n.* }
CU'LTIVATOR. }
CU'LTURE, *v.* }
CU'LTURE, *n.* } Fr. *Cultiver*; It. *Coltivare*; Sp. *Cultivar*; Lat. *Colere*, *cultum*, to till. Vossius prefers an Hebrew origin. Lennep considers that κολ-εω, must have existed in Greek as the root of κολαξ-ειν, *puni-re*, and of other words; and Scheidius that κολ-εω, was the same as κελλ-εω, and meant *pellere*, impellere, impellendo agere; and further, vehementiùs tractare, *fundere*. And thus *col-ere* will signify, consequentially—

To labour earnestly, (sc.) for the improvement of any thing—

As to cultivate the land,—to till it, to plough, to manure it;—to cultivate the mind,—to strive, labour or endeavour to improve, or better it, strengthen or enlarge it.

Shaftesbury uses *Cult*, from the Fr. n. *Culte*. Respect, worship.

This is a very deadly & monstrous perswacio, which hath entred the mindes of men, beleuing that the studies of philosophie are of estates and princes, either vtterly not to be touched, or at lest wise with extreme lippes to be sipped, and rather to the pomp and ostentacion of their wit, then to the *culture* & profit of their myndes to be litle & easily tasted.
Sir T. More. Workes, p. 14.

Your highness may assure your self, that the same offices of good-will towards your highness never shall be wanting in us; such as may be able to demonstrate how firmly we are resolv'd to *cultivate* both long and constantly, to the utmost of our power, that friendship which is between your serenity and this republic.
Milton. To the Grand Duke of Tuscany.

But that we may returne to Alexander, he having put over the river Arbis or Arabius, and having the very night following marched through a great part of the sandy country, came the next morning into places well inhabited and *cultured*.—*Usher. Annals*, an. 3619.

Amongst whom [Lacedæmonians] also both in other things, and especially in the *culture* of their bodies, the nobility observed the most equality with the commons.
Hobbes. Thucydides, b. i.

Thus is every one convinc'd of the reality of a better self, and of the *cult* or homage which is due to it.
Shaftesbury. Advice to an Author, pt. iii. s. 1.

The mind of man hath need to be prepared for piety and virtue; it must be *cultivated* to that end, and ordered with great care and pains. But the vices are weeds that grow wild and spring up of themselves.—*Tillotson*, vol. i. Ser. 10.

Even man hath an innate principle of reason, but it is use and *cultivation* of reason that must enable it actually to do that, which nature gives it only a remote power of doing.
South, vol. vi. Ser. 11.

I have had a large, a fair, and a pleasant field: so fertile, that without my *cultivating*, it has given me two harvests in a summer, and in both oppressed the reaper.
Dryden. To Sir R. Howard.

Physicks being a science, whose large extent invites and warrants its *cultivators* to search into the nature and phenomena of things corporeal, indefinitely, it must often happen, that the medicinal art, and this science will be conversant about the same subject though in differing ways, with differing scopes.—*Boyle. Works*, vol. v. p. 74.

The mind that lies fallow but a single day, sprouts up in follies that are only to be killed by a constant and assiduous *culture*.—*Spectator*, No. 10.

Depend upon my sincerity, when I assure you, that I shall not only always honour you as a man of the first rank in letters, but shall be heartily disposed to *cultivate* your acquaintance, and to merit your good opinion.
Warburton. From Dr. Lowth. Oct. 1756.

Being asked, whether the rajah is not bound to furnish the *cultivators* of land with seed for their crops according to the custom of the country? he said, the king of Tanjour, as proprietor of the land, always makes advances of money for the seed for the *cultivation* of the land.
Burke. On the Nabob of Arcot's Debts, App. No 7.

But happiest they, who drooping realms relieve!
Whose virtues in our *cultur'd* vales appear!
For whose sad fate a thousand shepherds grieve
And fading fields allow the grief sincere.
Shenstone, Elegy 25.

—— From their tenements,
Pleas'd and refresh'd, proceeds the caravan
Through lively spreading *cultures*, pastures green,
And yellow tillages in opening woods.—*Dyer. The Fleece.*

CU'LVER, *n.* A. S. *Culfre*, columba, a dove, a pigeon. *Wud-culfre*, palumbus, a stock-dove, (Somner.)

And anoon he went up of the watris and syghe hevenes opened, and the Holy Goost comynge doun as a *culuere* and dwellynge in him.—*Wiclif. Mark*, c. 1.

Or as the *culuer*, that of the eagle is smitten
Chaucer. Of Philomene.

As too the whyte, and lately lymed house
The doues do flock in hope of better fare.
And leaue their home of *culuers* cleane and bare.
Turbervile. To One that upon Surmise, &c.

Like as a gosh-auke, that in foot doth beare
A trembling *culuer*, hauing spide on hight
An eagle, that with plumy wings doth sheare
The subtile ayre, stouping with all his might.
The quarrey throwes to ground with full despight;
And to the battell doth herself prepare.
Spenser. Faerie Queene, b. iii. c. 7.

—— Whence borne on liquid wing
The sounding *culver* shoots; or where the hawk,
High in the beetling cliff his aery builds.
Thomson. Spring.

CU'LVERIN. Fr. *Coulevrine*; It. *Colubrina*; Sp. *Culebrina*.

A bombard, long and thin, which is now also called *serpentina*, from the shape of a serpent, (*colubri* vel serpentis). Junius.

They haue faire ordinance of brasse of all sorts, bases, fauicons, minions, sakers, *culuerings*.
Hackluyt. Voyages, vol. i. p. 316.

As there great *culuerings* for battery bent,
And leuel'd all against one certaine place,
Doe all attonce their thunders rage forth-rent,
That makes the wals to stagger with astonishment.
Spenser. Faerie Queene, b. v. c. 10.

Captain Zanchy, who took in Marsey Fort and Island, found there two *culverins*, two sacres, and one drake.
Whitelock. Memorials, an. 1648.

CU'MBENT, *adj.* Lat. *Cumbens*, from *cumbere*, to lie down. See Incumbent.
Lying down, reclining.

Too cold the grassy mantle of the marle,
In stormy winters long and dreary nights,
For *cumbent* sheep. *Dyer. The Fleece*, b. i.

Bishops in *cumbent* attitudes and cross-legged Templars admitted no grace, nor required any.
Walpole. Anecdotes, vol. iv. c. 5.

CU'MBER. See Comber.

CU'MULATE, *v.* }
CUMULA'TION. }
CU'MULATIVE. } Lat. *Cumulus*, a heap; of unknown origin. To heap together; to pile into a heap; to collect or gather together. More usually written *Accumulate*, (qv.)

The defender denies any such custom; but, by the contrary, defences have severally, and without *cumulation*, been proponed and discussed, as in Ochiltry's process.
State Trials. Sir Robt. Spotiswood, an. 1645.

As for the knowledge which is infused by instruction, that is, *cumulative*, not originall; as it is in waters, which besides the head-springs, are increased by the reception of other rivers that fall into them.
Bacon. On Learning, by G. Wats, b. iii. c. 1.

Though the tongue spoke not, yet did his thoughts discourse, and had leisure afforded them to contemplate, part by part, all the extremes of worth and beauty, that were *cumulated* in Camilla.—*Shelton. Don Quixote*, c. 6.

They said, according to a distinction much used among them, that the king's power of calling synods and assemblies was *cumulative*, and not privative; that is, he might call them if he would; and appoint time and place.
Burnet. Own Time, an. 1692

CUNCTA'TION. }
CUNCTA'TOR. } Lat. *Cunct-ari*, *atum*, to tarry, to delay. From *Cunctus*, (i. e. *conjunctus*,) all together, is *cunctari*, which properly denotes *cuncta* aggredi, sive per *cuncta* ire; but because it is not possible to do so without length of time; hence *cunctari* came to signify *morari*—

To take time, to tarry, to delay, (Vossius.)

The swiftest animal conjoyned with that heavy body, implying that common moral, *festina lente*, and that celerity should alwayes be contempered with *cunctation*.
Brown. Vulgar Errours, b. v. c. 2.

Being unwilling to discourage such *cunctators*, [they] always keep them in good hope.
Hammond. Works, vol. i. p. 494.

CUND. *Cundeth* or *cunneth*, from the A. S. *Cunnan*, to ken, to know, or cause to know; to give notice.

They [the pilchard boates] be houering upon the coast, and are directed in their worke by a balker or huer, who standeth on the cliffe side, & from thence, best discerneth the quantitie and course of the pilcherd; according whereunto, he *cundeth*, as they call it, the master of each boate (who hath his eye still fixt upon him.)
Carew. Survey of Cornwall, fol. 32

CU'NNING, *adj.* }
CU'NNING, *n.* }
CU'NNINGLY. }
CU'NNINGNESS. } See To Con. *Cunning*, or *conning*, is,—knowledge, science. *Cunning* is now applied to—

That knowledge or skill, to that craftiness or subtilty, which is employed to deceive, to trick, to outwit, to evade.

As we ben clerkes ycnowen. *cunnyng* in schole.
Piers Ploughman. Crede.

And eschewe thou foltische questiouns and withouten *kunnynge* witynge that tho gendren chidynges.
Wiclif. 2 Tymo. c. 2.

Wherefore these articles of belefe, and all other bothe of the olde lawe and of the newe, which after the commaundment of God any man oughte to beleue, I beleue verely in my soule, as synnefull deedly wreiche, of my *cunnynge* and power ought to beleue, prayenge the Lord God, for his holye name, for to encrease my belefe, and help my unbelefe.
State Trials. Wm. Thorpe, an. 1407.

If I in fine may force
hir pittie by my plaint:
I shall in *cunningste* verse I may
hir worthie prayse depaint
Turbervile. The Lover declareth how first he was taken, &c

Which tooles I openlie confesse, be not of myne owne forging, but partlie left unto me by the *cunningest* master, and one of the worthiest gentlemen, that ever Englande bred, Syr John Cheke.—*Ascham. The Schole-master*, b ii.

For all use, in all thinges, if it be not stayed by *cunning*, will very easely bring a man to do that thing, whatsoever he goeth about, with much ilfavorednesse and deformitye.
Id. The Schole for Shooting.

Who soeuer is desirous to reade this proposicion more at large and *cunningly* handled, let him but peruse the proverbe or adage it selfe in the first centurian of the fourth chyliade of that famouse Clarke Erasmus Roterodamus.
Gascoigne. Hearbe.

Yow yt can so *cõningly* dymynysh & adde, cut of & set on, pull out & put in, as ye haue done afore in your Augustynes allegacyons, are able ynough to shewe your conueyaunces here.—*Bale. Apology*, fol. 55.

Admired match! where strives in mutual grace
The *cunning* pencil and the comely face;
A task which thy fair goodness made too much
For the bold pride of vulgar pens to touch.
Donne. Anatomy of the World.

—— A carpenter's desert
Stands more in *cunning* than in power.
Chapman. Homer. Iliad, b xxiii.

I am a little world made *cunningly*
Of elements, and an angelic spright;
But black sin hath betrayed to endless night
My world's both parts, and oh! both parts must die.
Donne. Holy Sonnets, son 5.

—— The rest, in giggots cut, they spit,
Roast *cunningly*, draw, ſt, and feast: nought lackt to leaue alaid
Each temperate appetite —*Chapman. Homer. Iliad*, b ii.

Sam. How *cunningly* the sorceress displays
Her own transgressions to upbraid me mine?
Milton. Samson Agonistes.

You may easily guess what motions of mirth this mistake rais'd, but the Doctor by this oversight (or *cunningness* rather) got a supply of money.—*Howell*, b iv. Let. 2.

Whatever the matter was, soon after the consecration his parts sunk so fast, that in a few months he, who had passed his whole life long for one of the *cunningest* men in Scotland, became almost a changeling.
Burnet. Own Time, an. 1661.

All the weighty consequents
Depend upon more blind events,
Than gamesters, when they play a set
With greatest *cunning* at piquet —*Hudibras*, pt. iii. c. 1.

This deplorable estate could not be more feelingly expressed than it is here, by making sin (which still remain'd in man under the law) a person, who, implacably aiming at his ruin, *cunningly* took the opportunity of exciting concupiscence in those to whom the law had made it mortal.
Locke. On Romans, c. 7. Notes (8)

When great policy and craft do effect nothing, but are blasted of themselves, or baffled by simplicity: when *cunningly-laid* designs are soon thwarted and overturned, &c.
Barrow, vol. i. Ser. 11.

Where leafy branches form'd a secret shade
The painted birds their *cunning* fabrics made.
Fawkes. Description of May.

The fox in deeper *cunning* vers'd,
The beauties of her mind rehears'd,
And talk'd of knowledge, taste and sense,
To which the fair have vast pretence!—*E. More*, Fable 2.

Yet well he knew them always vain
Of what they strive not to attain,
And play'd so *cunningly* his part
That pug was rivall'd in his art —*Id. Ib.*

CUP, *v.* }
CUP, *n.* }
CU'PBOARD, *v.* }
CU'PBOARD, *n.* } A. S. *Cuppe*; Dut. *Kop*; Ger. *Kopf*; Fr. *Coupe*; It. *Coppa*; Sp. *Copa*. Wachter thinks it so called, a notione *cavitatis*.

A *Cup-board*,—a place, a closet, for cups or vessels; things placed in cups or vessels, or other articles.

Cupping-glass,—so called, says Minshew, because made of glass, and deepe and hollow like a *cup*: hence, to *cup*, to draw blood in such glasses, (otherwise from the Fr. *Couper*, to cut, to make an incision.)

Drink hayl, quoth thys kyng agen, & bid hire drinke anon.
The *coupe* he nom seththe of hire among hem echon
And custe hire, & sette hire adoun, & glad dronk hire hail.
R. Gloucester, p. 113.

—— And gaf hem echone
Couppes of clene gold, and *coppes* of selver.
Piers Ploughman, p. 39.

At feyres and at full ales, fyllen the *cuppe*.—*Id. Crede.*

And he took the *cuppe* and dide thankyngis and gaf to hem and seide, drynke ye alle therof —*Wicliff. Matt.* c 26.

And he toke y^e *cup*, and thanked, and gaue it them, saying drynche of it euery one —*Bible*, 1551. *Ib.*

Hire over lippe wiped she so clene,
That in hire *cuppe* was no ferthing sene
Of grese, whan she dronken hadde hire draught.
Chaucer. The Prologue, v 131.

The *cup* is all that euer him pleaseth,
And also that hym most displeaseth.
It is the *cup* whom he serueth,
Whiche all cares from hym keruеth.—*Gower. Con. A.* b.vi.

I trust to see the time, when they that now are vp
May feele the whirle of fortune's wheele and taste of sorrowes *cup*.—*Gascoigne. Flowers.*

The Erle of Arrondel was chiefe butler on whō xii. citizens of London did giue their attendaunce at the *cupbord*. The Earl of Darby *cupberer*.—*Hall. Hen. VIII.* an. 25.

Then hastely the clerke tooke out, and leide forth on a *cupborde* diverse rollis and writings
State Trials. William Thorpe, an 1407.

Where were prouided for him two chambers richly hanged and decked, ouer and aboue the gallant furniture of the whole house, together with an ample and rich *cupboord* of plate of all sortes, to furnish and serue him at all meales
Hackluyt. Voyages, vol. i. p. 287.

Howbeit at length Stoslaus was slayne by his foe, who making a drinking *cup* of his skull, engraved thereupon in golden letters this sentence "Seeking after other mens, he lost his own."—*Id. Ib.* vol. i. p. 221.

In thy fattes our cares be drown'd,
With thy grapes our haires be crown'd,
Cup vs till the world go round,
Cup vs till the world go round.
Shakespeare. Antony & Cleopatra, Act ii sc 7.

Men. There was a time when all the bodies members
Rebell'd against the belly: thus accus'd it
That only like a gulfe it did remaine
I'th midd'st o th' body, idle and vnactiue,
Still *cubbording* the viand, neuer bearing
Like labour with the rest.—*Id. Coriolanus*, Act i. sc 1

And next unto them went other that carried plate, made and wrought after antiek fashion, and notable *cups* of the ancient kings of Macedon, as the *cup* called Antigonus, and another Seleucus and to be short, all the whole *cubboord* of plate of gold and silver of King Perseus.
North. Plutarch, p. 219.

The maior to attend in his own person as chiefe *cupwarder* (charged with the *cupboard royall*) as well in the hall at dinner, to serve the king in a *cup* of gold with spices, and for his fees to haue the said *cup*, and a water spout pot of gold thereunto belonging, when he took his leave at night.
Speed. Rich. II. b ix c. 13.

The clotted blood lies heavy on his heart,
Corrupts, and there remains in spite of art,
Nor breathing veins, nor *cupping* will prevail.
Dryden. Palamon & Arcite, b. iii.

Him, the damn'd doctors and his friends immur'd,
They bled, they *cupp'd*, they purg'd, in short they cur'd.
Pope. Horace, Ep. 2.

With other victual which anon
We further shall dilate upon,
When of his hose we come to treat,
The *cupboard* where he kept his meat.
Hudibras, pt. i. c. 2.

When the ava is ready, *cups* of it are handed about to those who do not join the song, which they keep in their hands until it is ended; when, uniting in one loud response, they drink off their *cup*.—*Cook. Voyages*, vol. vii. b. v. c. 8.

Where is the dappled pink, the sprightly rose?
The cowslip's golden *cup* no more I see:
Dark and discolour'd every flower that blows,
To form the garland, Elegy! for thee!
Shenstone, Elegy 8.

May heav'n (its all I wish for) send
One genial room to treat a friend,
Where decent *cupboard*, little plate,
Display benevolence, not state.—*Green. The Spleen.*

CUPIDITY, *n.* Fr. *Cupidité*; It. *Cupidità*, Sp. *Cupididad*; Lat. *Cupiditas*. from *cupere*, to *covet*; plus est *cupere*, quam *velle*, (Vossius.) To *covet*, is more than to wish.

An eager desire, covetousness.

For that tyraunt blynded and glutted with the *cupiditie* of rulynge and soueraygntie commanded Edward my brother and me to be slaine and dispatched oute of this mortall lyfe.
Hall. Hen. VII. an. 11.

O though this be not your actuall crime, yet it is an aptitude thereunto, for while you are thus amused, the serpent covertly windeth into your heart, first by blandishments he intangleth your reason, and then by fallacies he diverteth your fear, affirming you shall not surely die, and thus sharpens the curiosity while he suggesteth the *cupidity*, and by these degrees presenteth the fruit, and putteth you out of the garden.—*Mountague. Devoute Ess.* Treat. 13 s. 6.

CU'POLA. }
CU'POLAED. } It. *Cupola*; Sp. *Cupula*; Lat. *Fornix*, *testudo*. Dim. of It. *Cupo*, concavus, profundus, (Menage,—*L'Origini della Ling. Ital.*) Skinner calls it, "Turris *rotunda fornicata*." The word he considers to be pure Italian. See the quotation from Evelyn.

They did likewise cover (especially temples, and such magnificent and sacred buildings,) with a *cupola*, which is that dome or hemispherical concave made in resemblance of the heavens, and admitting the light at the top centre or navil only, without any lantern, as is to be seen in that incomparable piece of the Pantheon yet extant.
Evelyn. Of Architects and Architecture

Now hast thou chang'd thee, saint; and made
Thyself a fane that's *cupola'd*.—*Lovelace. Luc. P* p 18.

The famous *cupola* painter of these times, to show the grandeur and boldness of his figures, hath a horn in his mouth, which he seems to wind with great strength and force.—*Tatler*, No. 153.

Here they meet a cave of about ten yards deep, and fifteen broad, being in shape like an oven or *cupola*, having a hole at the top, which is near eight yards over.
Boyle Works, vol. v. p. 703.

CU'PEL, *n.* }
CU'PEL, *v.* }
CUPELLA'TION. } Fr. *Coupelle*. The little ashen pot or vessel, wherein goldsmiths melt, or fine their metals, (Cotgrave.)

In the assay-master's trade, the quick melting down of ores, and *cupelling* of them, or at least of metals, in a trice, without bellows or furnace.—*Boyle. Works*, vol. iii p. 453

We took a drachm of filings of zinck or spelter, and having put it upon a *cupel* under a muffler, we kept it there in a *cupelling* fire about three hours (having occasion to continue the *cupelation* so long for other trials) then taking it off the *cupel*, we found it to be caked into a brittle and dark coloured lump, which looked as if the filings had been calcined.—*Id. Ib.* vol. iii p. 713.

CU'PREOUS. Lat. *Cupra*, copper: Coppery. See COPPER.

You will have the steel almost in a trice, overlaid with a reddish substance, which, by its colour and other signs appears manifestly to be *cupreous*.
Boyle. Works, vol. v. p. 92.

CUR, *n.* }
CU'RRISH. }
CU'RRISHLY. }
CU'RRISHNESS. }
CU'RRSHIP. } Dut. *Korr*; perhaps from the Ger. *Kirren*, to snarl.

A snarler, a growler; a mere snarler, (sc.) without courage to bite. Applied to—

Any snarling, angry-minded, yet cowardly, person.

As *curres* from careyne, that is cast in diches.
Piers Ploughman. Crede.

Who though he be a periurde man
of *currishe* kindred borne,
All gored in his brother's blood,
a runagate forlorne. *Drant. Horace*, b. ii. Sat. 5.

No savage beast doth force a man a whit,
That loues him not we see the dogged curre
Fawns not on him that with the whip doth smite,
The horse hates him that pricks him with the spurre.
Turberville. To his friend T.

These tidyngs were ioyfull to the Duke of Burgoyne, as to hym whiche (according to the old prouerbe) hated the Earl of Warwycke, worse than the *curre* dogge, or serpent.
Hall. Edw. IV. an. 9.

Thus curst *curres* after they have spent and discharged their choler and anger upon the cudgels or stones, which have been thrown at them, become thereby more gentle and tractable to men.—*Holland. Plutarch*, p. 171.

—— But at last, when their *cur-like* presumes,
More urg'd, the more forborne; his spirits and rattle their fumes,
And he revokt his active strength; turn'd head, and did repell
The horse troopes that were new made in: twixt whom the fight grew fell.—*Chapman. Homer. Iliad*, b. ii

O lawlesse paunch! the cause of much despight,
Through raunging of a *currish* appetite,
When spleenish morsels cram the gaping maw,
Withouten diet's care or trencher-law.
Bp. Hall, b. iv. Sat 4

Bishop Bonner being restored againe would not suffer the brother and natural sister of Bishop Ridley, and other his friends, not onely not to enjoy that which they had by the said their brother Bishop Ridley, but also *currishly* without all order of law or honesty, by extort power wrested from them all the liuings they had.
Fox. Martyrs. Life of Bp. Ridley, p. 1[illegible].

Diogenes though he had wit, by his *currishness* got him the name of dog: and coming once to a feast, the company called him so, and threw him bones.

Feltham, pt. ii. Resolve 69.

This worthy knight being then but a stripling had occasion to enquire which was the way to St. Ann's Lane, upon which the person whom he spoke to, instead of answering his question called him a young popish *cur*, and asked him who made Ann a saint.—*Tatler*, No. 125.

Therefore men usually deal with such *currish* sharp natures as they do with mastiffs, they are fain to stroak them, tho' they deserve to be cudgelled.—*South*, vol. VII. Ser. 8.

How durst th', I say, oppose thy *curship*
'Gainst arms, authority, and worship.—*Hudibras*, pt. i. c. 2.

At Bruin flies the slavering, snarling *cur*,
But only fills his famish'd jaws with fur.

Falconer. The Demagogue.

CU'RATE, *n.* } It. and Sp. *Curato*; Mid.
CU'RATESHIP. } Lat. *Curatus*. A *curate*—
One to whom the *cure* and healing of souls is committed. And see the quotation from Blackstone.

When thou shalt be shriven of thy *curat*, tell him eke all the sinnes that thou hast don sith thou were laste shriven.

Chaucer. The Persones Tale.

Hee would as Sait Peter byddeth, that euery man should be able to gyue a reason of hys fayth and hope vnto euerye man that woulde ask him, and that the *curate* shoulde be ready to teach the ignoraunt yt that is yet vntaught.

Sir T. More. Workes, p. 831.

In the meane time to live in good estate,
Loving that loue and hating those that hate;
Being some honest *curate* or some viker,
Content with little in condition sicker.

Spenser. Mother Hubberd's Tale.

Such was her concern for the souls of her neighbours, that when her husband's infirmities made him, upon occasions, unable to visit the sick, and that the *curate* was accidentally from home, she would procure this assistance, when to be had, from others.—*Nelson. The Life of Bull.*

But now should fortune shift the scene,
And make thy *curateship* a dean.—*Swift. The Parson's Case*

A *curate* is the lowest degree in the church: being in the same state that a vicar was formerly, an officiating temporary minister, instead of the proper incumbent.

Blackstone. Commentaries, b. i. c. 11.

N. B. never to transcribe any more from Calamy: Mrs. Pilcocks, at my *curacy*, having one volume of that author lying in her parlour window.—*Idler*, No. 33.

CURB, *v.* } Fr. *Courbe*; Sp. *Corbar*;
CURB, *n.* } Lat. *Curvare*, to *curve*, bow or
CU'RBING, *n.* } bend. See the quotations from
CU'RBED, *adj.* } Holland's *Plutarch*, and Ray.
To bend or bow; to bend or bow, (sc.) to the will; to guide or regulate; to manage, to control, to check, to restrain.

He *curbeth* and restraineth persons of ambitious and aspiring mindes, who (as he coniectureth) after his death might worke some innouations in the common wealth, or disturb the kingdomes.—*Hacklugt. Voyages*, vol. iii. p. 861.

I know your nature's sweet enough, and tender,
Not grated on, nor *curb'd*: do you love your mistress?

Beaum. & Fletch. Monsieur Thomas, Act i. sc. 2.

Old. K. I'll *curb* her for't, can he be but recover'd,
He shall have her, and she shall be dutiful,
And love him as a wife too.

Id. Wit at several Weapons, Act v. sc. 1.

The steed was tam'd and fitted to the field,
That serves a subject to the rider's laws,
He that before ran in the pastures wild,
Felt the stiff *curb* control his angry jaws.

Drayton, Eclogue 4.

Now by right lines we behold things, some in the air, and others thorow transparent stones and horns, for that all these consist of very subtle parts: by crooked and *curbed* lines, we look within the water.—*Holland. Plutarch*, p. 678.

As bodies that are crooked, disdain not to be brac'd in steel, that they may become straight: so the mind that is warping to vice, should not think much to be kept upright by the *curbings* and the stroaks of adversity.

Feltham, pt. ii. Resolve 57.

For though the course of the sun be *curbed* between the tropicks, yet are not those parts directly subject to his perpendicular beams, either unhabitable, or extremely hot, as the ancients fancied.—*Ray. On the Creation*, pt. ii.

He had the will of his maid before he could speak or go, he had the mastery of his parents ever since he could prattle; and why, now he is grown up, is stronger and wiser than he was then, why, now of a suddain must he be restrained and *curbed*?—*Locke. Of Education*, § 35.

For who but a poltroon, possess'd with fear,
Such haughty insolence can tamely bear?
Command thy slaves: my freeborn soul disdains
A tyrant's *curb*; and restif breaks the reins.

Dryden. Homer. Iliad, b. i.

It [Collier's attack upon the stage] obliged the succeeding dramatic poets to *curb* that propension to indecency, which had carried some of their predecessors so far beyond the bounds of good taste and good manners.—*Beattie. On Truth.*

CURD, *v.* } See CRUDE.
CURD, or CRUD, *n.* } To form into coagulated masses
CU'RDIRD. } of *gore* (*cruoris*), of blood; and
CU'RDLE, or CRU'DLE, *v.* } then, generally—to concrete or coagulate.

Curdle or *crudle*, is the diminutive. Some editors of Shakespeare have altered *curdied* in *Coriolanus*, to *curdled*; but not Mr. Steevens.

Hast thou not milked me, as it were milleke: and turned me to *cruddes* like chese!—*Bible*, 1551. *Job*, c. 10.

Yet I express to you a mother's care,
(God's mercie, maiden) do's it *curd* thy blood
To say I am thy mother!—*Shakes. All's Well*, Act i. sc. 3.

Corio. The noble sister of Publicola:
The moone of Rome: chaste as the isicle
That's *curdied* by the frost, from purest snow,
And hangs on Dian's temple: deere Valeria.

Id. Coriolanus, Act v. sc. 3.

Being put into milke, it will not suffer it to turn or soure, it keepeth it from quailing & *curding*: which is the reason that they who use ordinarily to drinke milke, take mints therewith, for fear it should coagulate or *crudle* in their stomacke, and put them in daunger of suffocation.

Holland. Plinie, b. xx. c. 14.

Now by my sheephook, here's a tale alone,
Learn me the same, and I will give thee hire.
This was as good as *curds* for our Joan,
When at a night we sitten by the fire.

Drayton, Eclogue 4.

——— With a crew
Of hungry whelpes, his battalious bold brood,
Whose clawes were newly dipt in *cruddy* blood.

Spenser. Faerie Queene, b. iii. c. 3.

Then *curds* and cream, the flower of country fare
And new-laid eggs, which Baucis' busy care
Turn'd by a gentle fire, and roasted rare.

Dryden. Ovid. Metam. b. viii.

It [milk] differs from a vegetable emulsion by coagulating into a *curdy* mass with acids, which chyle and vegetable emulsion will not.—*Arbuthnot. On Aliments*, c. 4.

To day a mighty hero comes, to warm
Your *curdling* blood, and bid you, Britons, arm.
To valour much he owes, to virtue more.
He fights to save, and conquers to restore.

Garth. Prologue designed for Tamerlane.

There are divers things, that seem to argue spirit of wine, as inflammable as it is, to abound with a piercing salt, and that such saline corpuscles may suffice to *curdle* whites of eggs, our freshly-mentioned experiment of *curdling* the white of an egg with spirit of salt does sufficiently declare.

Boyle. Works, vol. i. p. 417.

CURE, *v.* } Fr. *Curer*; Sp. *Curar*; It.
CURE, *n.* } *Curare*; Lat. *Curare*, to take
CU'RABLE. } care. Vossius thinks, cer-
CU'RABLENESS. } tainly from Gr. Κηρ, the heart.
CURA'TION. } Tooke, from the "A.S. *Kar-ian*,
CU'RATIVE. } curare, advertere, accurare, to
CURA'TOR. } take care or heed, to regard,
CURA'TRIX. } to mind, to attend." (Somner.)
CU'RER. } By Chaucer, Joye, and other
CU'RING, *n.* } older writers, *cure* and *care*
CU'RELESS. } seem used indiscriminately.
(See CURATE.) *Cure* is now—consequentially—
To heal, to recover, to restore to a sound or healthy state.

For clergie is Cristes vikery, to comfort and to *cure*.

Piers Ploughman, p. 233.

And a womman that hadde a flux of blood twelve yeer, and hadde spendid al hir catel in lechis, and sche myghte not be *cured* of ony.—*Wiclif. Luke*, c. 8.

Construwe that as you list, I doe not *cure*.

Chaucer. Prol. to the Legend of Good Women.

After hir craft [appertaineth, sc. to Physiciens] to don gret diligence unto the *cure* of hem which that they han in her governance.—*Id. The Tale of Melibeus.*

Of studie toke he moste *cure* and hede.

Id. Prologue to Canterbury Tales, v. 306.

But I may not endure that thou dweil
In so vnskilful an opinion
That of thy wo nis no *curacion*.—*Chaucer. Troilus*, b. i.

Of surgerie he knewe the *cures*.—*Gower. Con. A.* b. vi.

Phisike hath done the beaines
Of sondry *cures* many one
To make hym holle. *Id. Ib.* b. v.

Though these and other like
by processe are procurde,
Yet naythelesse my festred wonde
can not in time be *curde*.

Turbervile. That Time conquereth all Things.

And eke the balefull blowe
so grieuous that was thought,
Full quickly *curde* by surgion's sleight,
if he were quickly sought.

Id. That it is hurtfull to conceale, &c.

This counsell of Daniel geuen to the kyng declareth, (not straightly to require of the kynge and princes not onely the obedience of his ten commandements but also princely iustice, that is, the diligent *cure* and charge of his chirche.

Joye. Exposicion of Daniel, c. 4.

Wherfore in the night when he was asleepe, his wife loosed the bandes of the wound, first her husband not perceiuing, and afterward dissembling, and so by little and little sucked & spitted out the poyson and prepared the wound *curable* & ready to the plaincion.

Vives. Instruction of a Christian Woman, b. ii. c. 4.

All other thinges concernynge thys matter, partayn to the part *curatiue*, whiche treateth of healynge of sycknes

Sir T. Elyot. The Castel of Helth, b. iii.

——— My glasse presented vnto me,
The *cureless* wound, that bleedeth day and night.

Surrey. Bonum est mihi, &c.

He that by easie prayers and a seldom fast, by the scattering of a little alms, and the issues of some more natural vertue thinks to *cure* his evil nature, does fortifie his indisposition, as a stick is hardned by a little fire, which by a great one is devoured.—*Bp. Taylor*, vol. i. Ser. 10.

By these books and resolutions of the judges it is clear, that the appropriator was the incumbent parson, and had the *cure* of the souls of the parishioners.

Spelman. English Works, Pref. p. 10.

And so did [Galerius] swarme with wormes, that being not *curable* neither by surgerie nor physicke, he confessed that it happened for his crueltie toward the Christians, and so called in his proclamations against them.—*Fox. Martyrs. The Difference between the Church of Rome, &c.* p. 28.

But if with too much braine, and too little blood, they do [run mad] I le be a *curer* of madmen.

Shakespeare. Troyl. & Cress. Act v. sc. 1.

I can be content to be let blood in the arme or foot, for the *curing* of the head or heart.

Bp. Hall. Heaven upon Earth, s. 22.

None else there is gives comfort to my grief,
Nor my mishaps amended with my moan,
When heaven and earth have shut up all relief,
Nor care avails what *cureless* now is grown.

Drayton, Eclogue 10.

If Peter and John *cured* the lame man by the strength of imagination; why have no persons ever since *cured* those whose welfare they have as heartily desired as ever they could do his.—*Stillingfleet*, vol. i. Ser. 9.

I shall now only tell you in general, that on the one side I think the arguments, which Helmont and others draw from the providence of God, for the *curableness* of all diseases, are not very cogent and somewhat irreverent, so on the other side, I am not much convinced by the grand argument alleged against Paracelsus, and the chymists that hold all diseases to be in their own nature *curable*, namely, that they themselves many of them, (no nor even their very master) lived not to the age attained by many strangers to chymistry.—*Boyle. Works*, vol. ii. p. 110.

The *curative* indications are wholly to be directed to the invigorating and strengthening the blood.

Sydenham. Works, p. 280.

Seeing the above mentioned strangers are like to continue here yet a while, at the least some of them, the society shall much stand in need of a *curator* of experiments.

Boyle. Works, vol. vi. p. 147.

That nature of Hippocrates, that is the *curatrix* of diseases, αι φυσεις των νουσων ιατροι, and that Archeus of the chymists or Paracelsians, to which all medicaments are but subservient, as being able to effect nothing of themselves without it.—*Cudworth. Intellectual System*, p. 167.

It is a great misfortune to a young clergyman, when he is confined to a country *cure*, to be destitute of such books as are necessary to enable him to make any considerable advance in his studies of divinity, to which other parts of learning contribute their aid and assistance, and therefore consequently are not to be neglected.

Nelson. Life of Bp. Bull.

Satire throws by her arrows on the ground,
And if she cannot *cure*, she will not wound.

Churchill. The Candidate.

For the proper *cure* of such prejudices, as I take it, is to be made by application of those truths that are common to all climes: not by the partial manners or opinions which arise out of them in this or that more polished society.
Hurd. On Foreign Travel, Dial. 3.

CU'RFEW, *n.* From the Fr. *Couvrir le feu*; cover the fire, (Minshew;) extinguish it, put it out. See the quotation from Speed.

The dede slepe, for wery besinesse,
Fell on this carpenter, right as I gesse,
Abouten *curfew-time*, or litel more.
Chaucer. The Milleres Tale, v. 3643.

Who ever gives a paire of velvet shooes
To th' Holy Rood, or liberally allowes
But a new rope to ring the *courre-feu-bell*,
But he desires that his great deed may dwell,
Or graven in the chancel-window-glasse,
Or in his lasting toumbe of plated brasse.
Bp. Hall, b. iii. Sat. 4.

Disarming the English [Wm. I.] he commaunded euery house-holder to put out both fire and candle at eight of the clocke at night, at which houre, in euery city, towne, & village, he caused a bell to be rung of the French then called *Couerfeu* (that is *couer-fire*) partly yet in practise, and in name very neere, commonly called *Curfue*.—*Speed*, b. ix. c. 2.

In that coarse age were princes fond to dwell
With meagre monks, and haunt the silent cell:
Sent from the Monarch's to the Muse's Court,
Their meals were frugal, and their sleeps were short;
To couch at *curfew-time* they thought no scorn,
And froze at matins every winter morn.
Tickell. On Queen Caroline's rebuilding, &c. at Oxford.

CURIA'LITY. Fr. *Curial*; Lat. *Curialis*, from *Curia*, the court.
Of or pertaining to the court.

I come to the last of those things which I propounded, which is, the Court and *Curiality*.
Bacon. Advice to Sir G. Villiers.

CU'RIOUS, *adj.* } Fr. *Curieux*; It. and Sp. *Curioso*; Lat. *Curiosus*, from *Cura*. (See CURE.) *Curious* is used by old writers as equivalent to—
CU'RIOUSLY.
CU'RIOUSNESS.
CURIO'SITY.
CURIO'SO.
Care-ful, heed-ful; full of *care*, of anxiety, of nicety, (sc.) in the performance or execution of any thing; and thus, accurate, exact, nicely, highly finished.
Careful, or anxious, (sc.) to know, to learn, to understand; and thus, inquisitive.

Also thei idel lernen to go aboute housis, not oonli idil but ful of wordis and *curious* spekynge thingis that bihoueth not.—*Wiclif. Tymothy*, c. 5.

For we han herd, that summe among ghou goen in reste and no thing worchen but doen *curiousli*.—*Id. 2 Thess.* c. 3.

Yf he ne haue rent or such a thing
Although he be religious
And God to seruen *curious*
Thus mote he done, or do trespas.—*Chaucer. R. of the R*

And eraft of mannes hond so *curiously*
Arrayed had thus gardin trewely,
That never was ther gardin of swiche pris,
But if it were the verray paradis.
Id. The Frankeleines Tale, v. 11,221.

And thus he went forth his weie
Alone, as a knight auenturous,
And in his thought was *curious*
To witte, what was best to do.—*Gower. Con. A.* b. i.

I maruell then why he is so *curious* to cause vs to worship the saintes yt are asleepe.—*Frith. Workes.* p. 103.

Curiously I haue regarded, that Rome beginneth to declyne, when our senate fayleth of meke and wise senatours, and multiplieth with these serpentines.—*Golden Boke*, c. 7.

It is not therefore your part to knowe, what yeare, what moneth, or what houre, that kingdom of Israel shal cum, which thyngis ye foolysh caikers *curiously* seke for.
Udal. Acles, c. 1.

And therewithall came *curiousnesse* and carped out of frame,
The audience laught to hear the strife, as they beheld the same.—*Vncertaine Auctors. A Prayse of Mrs. R.*

Be diligent therfore that those be not deceaued with *curiousnes*. For mē of no small reputation haue bene deceaued with their owne sophistry.—*Tyndall. Workes*, p. 67.

But alas, it euer was and shall be that ye greater nōber receaue the wordes for a newnesse and *curiositie* (as they say) and to seme to be somewhat and that they haue not gone to schole in vayne.—*Id. Ib.* p. 238.

Many other *curiosities* may be required, which for the nonce I did not set downe, as well for that the intent I had principally was to satisfie your doubt touching the spicerie, as for that I lack leasure and time.
Hackluyt. Voyages, vol. i. p. 220

Man is read in his face: God in his creatures, but not as the philosopher, the creature of glory reads him: but, as the divine, the servant of humility: yet even he must take care, not to be too *curious*.—*B. Jonson. Discoveries.*

And each one had a little wicker basket,
Made of fine twigs, entrayled *curiously*,
In which they gather'd flowers to fill their flasket:
And with fine fingers cropt full feateously
The tender stalkes on hie.—*Spenser. Prothalamion.*

First granting, as I do, it was a weakness
In me, but incident to all our sex,
Curiosity, inquisitive, importune
Of secrets, then with like infirmity
To publish them, both common female faults.
Milton. Samson Agonistes.

Desire, to know why, and how, *curiosity*; such as in no living creature but man: so that man is distinguished, not only by his reason, but also by this singular passion, from all other animals; in whom the appetite of food, and other pleasures of sense, by predominance, take away *the care of knowing causes*: which is a lust of the mind, that by a perseverance of delight in the continual and indefatigable generation of knowledge, exceedeth the short vehemence of any carnal pleasure.—*Hobbs. Of Man*, pt. i. c. 6.

Ah *curiousnesse*, first cause of all our ill,
And yet the plague which most torments us still!
Stirling. Doome's-day. The first Houre.

In suffering such a crew of riotous gallants,
Not of the best repute, to be so frequent
Both in your house and presence, this, 'tis rumour'd
Little agrees with the *curiousness* of honour,
Or modesty of a maid.
Massinger. The Parliament of Love, Act i. sc. 4.

The remarkable smoothness of that language, I confess, might excite some people to learn it out of *curiosity*; but the Tonquinese are not so *curious*.
Dampier. Voyage, an. 1688.

I shall now add, that having enquired of one of the *curiousest* and most observing makers of steel tools, whether he did not find a difference in the employing of pump-water, or river-water in giving them their temper, he satisfied me that he did so.—*Boyle. Works*, vol. iii. p. 413.

It is true our bodies are made of very coarse materials, of nothing but a little dust and earth, yet they are so wisely contrived, so *curiously* composed, so neatly, so artificially, so admirably ordered and put together, that we cannot but acknowledge and admire the wisdom and power of him that made them, in every part of them
Bp. Beveridge, vol. ii. Ser. 107.

What a ridiculous question would this be to him, who knows that, in what we call spoil, he pursues the rational purposes of his own art: that, to the excellence of the metal, he may also add the *curiousness* of the figure
South, vol. viii. Ser. 11.

——— The spacious west,
And all the teeming regions of the south
Hold not a quarry, to the *curious* flight
Of knowledge, half so tempting or so fair
As man to man.—*Akenside. Pleasures of Imagin.* b. iii.

Instead of striving which shall produce the brightest tint, or *curiously* trifling, shall give the gloss of stuffs, so as to appear real, let their ambition be directed to contend, which shall dispose his drapery in the most graceful folds, which shall give the most grace and dignity to the human figure.
Sir J. Reynolds, Disc. i.

He has, likewise, a complete service of Corinthian metal, which though he admire as a *curiosity*, is far from being his passion.—*Melmoth. Pliny*, b. iii. Let. 1.

CURL, *v.* } Skinner suspects that there
CURL, *s.* formerly existed in A. S. the
CU'RLING, *s.* verb *Cyrl-an*, crispare; formed
CU'RLY. from the verb *Cyrr-an*, vertere, to turn. Chaucer writes it, *Crulle*.
To turn, to writhe.

Now was ther of that chirche a parish clerk
The which that was yeleped Absolon
Crulle was his here, and as the gold it shon.
Chaucer. The Milleres Tale, v. 3314.

Behold, behold, they neuer stand content,
With God, with kinde, with any help of arte,
But *curle* their locks with bodkins and with braids.
Gascoigne. Epilogue.

Thy *curling*, and thy cost, thy friesling and thy fare,
To court to court with al those tois, and there set forth such ware. *Id. A Challenge to Beautie.*

Her lords and ladies all this while deuise
Themselues to setten forth to stranger's sight;
Some frounce their *curled* haire in courtly guise,
Some pranke their ruffes, and others trimly dight
Their gay attire: each others greater pride does spite.
Spenser. Faerie Queene, b. i. c. 4.

Shee as a vail down to the slender waste
Her unadorned golden tresses wore
Disheveld, but in wanton ringlets wav'd
As the vine *curls* her tendrils.—*Milton. Par. Lost*, b. iv

——— And himselfe he threw upon the shore,
Lay, as laid out for funerall. Then tumbl'd round, and tore
His gracious *curles*.—*Chapman. Homer. Iliad*, b. xviii.

——— Who the purple beakes
Of ships did neuer see: nor that which breakes
The waues in *curles*, which is a fan like oare,
And serues as wings, with which a ship doth soare.
Id Ib. Odyssey, b. xxiii.

If you please to compare the Roman names that seeme so stately, because you vnderstand them not, you will disdaine them in respect of our meanest names; for what is Crispus but *curle-pate*.—*Camden. Remaines. Surnames.*

Seas would be poole, without the brushing air,
To *curl* the waves, and sure some little care
Should weary nature so, to make her want repair.
Dryden. The Flower and the Leaf.

Their hair is black, straight, and strong, commonly cut short on the hind part, with the rest tied on the crown of the head: but some have it of a *curling* disposition, or of a brown colour.—*Cook. Voyage*, vol. v. b. i. c. 8.

As the fair offspring of the sylvan grace
With matchless swiftness speeds along the race,
His golden tresses wav'd; his *curls* behind
Flow loosely down, and dance upon the wind.
Hart. The Sixth Thebaid of Statius.

The general colours of it are black and brown, growing to a tolerable length, and very crisp and *curly*.
Cook. Voyage, vol. iv. b. iii. c. 6.

CU'RMU'DGEON. Fr. *Cœur*, the heart, and *mechant*, or *meschant*, have been suggested. "*Meschant*," Cotgrave explains, "wicked, paltry, curst, harsh, froward." *Cur-mudgeon* may be a corruption of *curr*, and *manger*, from the story of the dog or *cur* in the *manger*. Holland renders the Lat. *Frumentarius* (i. e. *corn-merchant*, the *s.* negotiator, being understood) in the two instances quoted below, *Corn-mudgin*. In Pliny's *Nat. Hist.* (b. viii. c. 44.) he renders the same word, *corne-maister*. Applied to—
One who is covetous to acquire, covetous to keep, what he cannot enjoy.

Being but a riche *corne-mudgin*, that with a quart (or measure of corne of two pounds) had bought the freedome of his fellow-citizens.—*Holland. Livie*, p. 150.

The ediles curule, hung up twelve brazen shields, made of the fines that certein *cornmudgins* paid for hourding up and keeping in their graine.—*Id. Ib.* p. 1004.

A soldier is in peace a mockery, a very town-bull for laughter; unthrifts, and landed babies are prey, *cormud geons* lay their baits for.—*Ford. The Lady's Trial*, Act v. sc. 1.

Now wilt thou find him a *cormudgin*
If thou dispatch it without grudging.—*Hudibras*, pt. ii. c. 2.

They'll think me grown a meer *cormudgeon*.
Dryden. The Kind Keeper, Act iv. sc. 1.

CU'RRENT, *s.* } Fr. *Courant*; It. *Corrente*,
CU'RRENT, *adj.* Sp. *Corriente*; Lat. *Currens*,
CU'RRENTLY. pres. part. of *currere*, to run.
CU'RRENTNESS. *Current*, the noun—
CU'RRENCY. *Running* (water); the stream of a river; any passage, course or progression. The adjective—
Flowing, passing like a stream, in an uniform, uninterrupted course; passing generally, commonly, without hinderance or opposition.
Brown uses *curricle*,—a small or short course.

Like the *current* fire, that renneth
Upon a corde as thou hast sene.—*Gower. Con. A.* b. viii.

Also if there commeth any whale within the *current* of the same, they make a pitifull crie.
Hackluyt. Voyages, vol. i. p. 311.

It was desyryd of the sayd prouoste that he shuld suffre the foresayd money to ronne and be *current* through the cytie.—*Fabyan. John*, an. 7.

Which such disgrace unto the queen appears,
That (all incens'd with an ambitious rage)
She doth conspire to have him made away,
As one that staid the *current* of her sway.
Daniel. Civil Wars, b. v

——— Sometimes, she stood cleare
He was her husband; sometimes, the ill weare
His person had put on, transform'd him so,
That yet his stampe would hardly *current* go.
Chapman. Homer. Odyssey b. xxiii.

What shall I name these *current* traverses,
That on a triple dactyl foot do run,
Close by the ground, with sliding passages,
Wherein that dancer greatest praise hath won,
Which with best order can all order shun
Davies. Orchestra, s. 69.

All truth is sweet: it is indeed God's, not ours, whereesoever it is found; the king's coyne is *current*, though it be found in any impure channell.

Bp. Hall. The Old Religion, c. 1.

We have found out favourable interpretations, and glosses, restrictions, and evasions, to wind ourselves out of them, to shift them all off and put them by, and yet pass for sound and *currant* Christians.—*Hales. Rem. Ser. Of Duels.*

If by public law the mint were ordained to be onely supplied by our stanneries, how *currently* would they pass for more precious than silver mines?

Bp. Hall. Select Thoughts.

And thus when substantialnesse combineth with delightfulnesse, fullnesse with finenesse, seemelinesse with portlinesse, and *currentnesse* with stayednesse, how can the language which consisteth of all these, sound other than most full of sweetness.

Camden. Rem. Excellencie of the English Tongue.

Like Egypt's Nile the bounteous *current* shows,
Dispersing blessings wheresoe'er it flows.

Yalden. To Sir Humphry Mackworth.

But besides that this seems to have a more harsh and forced sense, the other interpretation is more consonant to the style and *current* of the sacred Scriptures.

Locke. Ephesians, c. 1. Note (b) 14.

For the form of the passports, let me but bring one drawn up as we desire it, and in terms *current* with the forms of their state, and it shall be immediately agreed to.

Sir W. Temple. To Arlington, Sept. 1668.

On the contrary, words are offered to the publick by every private man, coined in his private mint, as he pleases; but 'tis the receiving of them by others, their very passing, that gives them their authority and *currency*, and not the mint they come out of.

Locke. Second Reply to the Bishop of Worcester.

Upon a *curricle* in this world depends a long *course* of the next, and upon a narrow scene here an endless expansion hereafter.—*Brown. Christ. Mor.* vol. ii. p. 23.

It is extremely vexatious to a man of eager and thirsty curiosity to be placed at a great distance from the fountain of intelligence; and not only never to receive the *current* of report till it has satiated the greatest part of the nation, but at last to find it muddied in its course, and corrupted with taints or mixtures from every channel through which it flowed.—*Rambler*, No. 61.

Good and bad money is offered to them, and they ought to beware of the coin which will not pass *current* in the republic of letters, and in the critical world, and of that which is found light when weighed in the balance of the sanctuary.

Jortin. Remarks on Ecclesiastical History.

"Indeed!" replied the other; "well, I do not know him myself, being a Cambridge man; but it is *currently* reported at Norwich that he is a methodist."

Jones. Life of Dr. Horne.

It cannot at this time be too often repeated; line upon line; precept upon precept; until it comes into the *currency* of a proverb, To innovate is not to reform.

Burke. To a Noble Lord.

CU'RRY, *v.*
CU'RRIER.
CU'RRYING, *n.*
CU'RRYING, *adj.*

Fr. *Corroyer*, to *curry*, taw or dress, as leather, (Cotgrave.) Lat. *Corium*, the hide. To *curry* a horse, l. *corium* equi et dorsum fricare strigili; to rub the hide of a horse with a *curry-comb*.

To *curry* the hide, to rub it with a *curry-comb*; to scratch, scrub or use roughly: and, consequentially, give a good thrashing or drubbing.

The word *favour*, in the common expression, "to *curry* favour," has been supposed by Mr. Douce to be a corruption of *favel*, (see the quotations from Chaucer, and Udal,) a name given to yellow coloured horses, as *bayard*, *blanchard*, to bay or brown and grey. We yet, however, use in common speech, "To smooth him down," (met.) for to soothe his anger; calm his passion; to ingratiate by acts of obsequiousness or flattery. Skinner thinks, from the old Fr. *Querir*; Lat. *Quærere*, to seek after.

At Japhet was slain *fauvell* his stede.—*R. Brunne*, p. 175.

And it was maad that many daies he dwellide in Ioppe at oon Symount a *coriour*.—*Wiclif. Dedis*, c. 9.

As though he had lerned *cury favel* of some old frere.

Chaucer. The Marchantes Second Tale.

Nether yet let any manne *curry favell* with himselfe after this wise. The faute is but light, the lawe is broken in nothing but in this part.—*Udal. James*, c. 2.

Yea when he *curried* was, and dusted slicke and trimme,
I causde both hey and prouander to be allowde for him.

Gascoigne. The Complaint of the Green Knight.

Man. Your short horse is soon *curried*.

Beaum. & Fletch. Valentinian, Act ii. sc. 2.

We see that the very *currying* of horses doth make them fat and in good liking.—*Bacon. Nat. Hist.* § 58.

Now for matters of government, the noblemen and honest citizens did hate Alcibiades manner of rule in the commonweal, as a man most dissolute, and given to flattery, because he ever studied by all device he could, to *curry favour* with the common people.—*North. Plutarch*, p. 202.

Also there was a new act deuised and made, the old being abrogated (by the appointment of the king) for the creation of the Scottish kings in time to come, manie of the nobles rather consenting with silence, then greatlie allowing it either in harte or voices, though some *curri-favours* among them set forward the matter to the best of their powers.—*Holinshed. Scotland. Kenneth.*

He call'd to mind th' unjust foul play
He would have offer'd him that day,
To make him *curry* his own hide,
Which no beast ever did beside.—*Hudibras*, pt. iii. c. 1.

Till warn'd by frequent ills, the way they found,
To lodge their loathsome carrion underground.
For, useless to the *currier* were their hides.

Dryden. Virgil, Geor. 3.

For this purpose [in cleaning and dressing their horses] and to remove the sweat, they [the Germans] made use of a piece of wood, formed to the shape of a sword, and known to us under the name of a scraper; and, instead of a *curry-comb* they put a covering upon their hands, of a rough grain, and composed of the bark of the palm-tree, with this they rubbed the coats of their horses, to give them a polish, and make them sleek and shining.

Berenger. On Horsemanship, vol. i. p. 77.

CURSE, *v.*
CURSE, *n.*
CU'RSED, *adj.*
CU'RSEDLY.
CU'RSEDNESS.
CU'RSER.
CU'RSING, *n.*

Somner has A. S. *Curs-an*, plectere, to torment or punish; and hence, *Curs-ian*, to doom to punishment, to torment or torture. Skinner thinks, from the Lat. *Cruciare*.

Curst is applied as an epithet to any ill-quality in excess; as ill-temper, malignity or maliciousness, vexatiousness, quarrelsomeness.

The gode bisshop of Chestre *cursed* this ilk Geffray
His lif out of this estre [i. e. estate] in *cursyng* went away.

R. Brunne, p. 123.

After that Cayin the *cursede*. hadde cullede Abel.

Piers Ploughman, p. 179.

For alle that ben of the werkis of lawe ben undir *cure*. For it is writun, ech man is *cursid* that abidith not in alle thingis that ben writun in the book of the lawe to do tho thingis.—*Wiclif. Galathies*, c. 3.

For as many as are under ye dedes of the law are under *malediction*. For it is wrytten *cursed* is every man that continueth not in all thynges whych are wrytten in the boke of the lawe.—*Bible*, 1551. *Ib.*

But no man of you suffre as a manslear, either a theef, either a *cursor*, either a doairer of othere menes goodis.

Wiclif. 1 *Peter*, c. 4.

And day they gonnen to dispise all new
Calling it traitour, envious and worse
And bitterly the daies light they *corse*.

Chaucer. Troilus, b. iii.

——— I trowe that he, that all his lif
Wifes hath ben, though that men woulde him rife
Into the herte, no coude in no manere
Tellen so much sorwe, as I you here
Could tellen of my wive's *cursednesse*.

Id. Marchantes Tale v. 9115.

Of *cursing* ought eche gilty man him drede
For *curse* wol sle right as assoiling saveth.

Id. Prologue, v. 662.

This pope tho by all weye,
That he maie worthe of violence,
Hath sent the bulle of his sentence,
With *cursinge*, and enterdite.—*Gower. Con. A.* b. ii.

The *curst* and crabbed carle that posies flings away
By this (perhaps) may find some cause with prettie floures to play.—*T. C. H. in Prayse of Gascoigne's Posies.*

In like maner sayth Solomon euen as a bird flying to an vncertayne place, and as any sparow flying in the ayer, so a *curse* in vayne cast out cometh on him who sent it.

Barnes. Workes, p. 375.

In the which time wee indured extreme stormes, with perpetual snow, where many of our men died with *cursed* famine, and miserable cold.—*Hackluyt. Voy.* vol. iii. p. 843.

Neither speke you *cursedly* vnto men that punysh you throughe ignorannce, but rather glorifie you the Lorde God in your heartes, whiche to his seruauntes turneth all thynges into the best, whethersoeuer chaunseth loye or aduersitie.

Udal. 1 *Peter*, c. 3.

I pray you master parson (quoth he) how goeth crowne now with you, whereat the priest was abashed, and would rather have lost a crowne indeede, then that his crowne should have beene so *cursedly* and in such wise taunted.

Wilson. The Arte of Logike, fol. 8.

And the more to shew his *cursednesse*, when the wyse men, that were banish, went out at one gate, there entered in at another gate all unthriftes, the whiche by Tytus his brother, had been banyshed and exiled.—*Golden Boke*, c. 4.

That is, he that keepeth them shall haue his life glorious according to all the promises and blessings of the law, and shal auoyde both all temporal punishments of the law & all the threatnynges and *cursinges* also.

Tyndall. Workes, p. 9.

Then after he [Annibal] had *cursed* the person of Prusias and his own realme, and called upon the Gods, protectors of the law of hospitalitie, to bear witnesse how hee had violated his faith and broken promise with him, he set the cup of poysone to his mouth, and drank it of.

Holland. Livie, p. 1056

Suf. A plague vpon them: wherefore should I *curse* them?
Would *curses* kill, as doth the mandrakes grone,
I would inuent as bitter searching termes,
As *curst*, as harsh, and horrible to heare,
Deliver'd strongly through my fixed teeth,
With full as many signes of deadly hate,
As leane-fac'd Enuy in her lothsome cane.

Shakespeare. 2 Part Hen. VI. Act iii. sc. 2

The rather for I earnestly beseech,
Touch you the sowrest points with sweetest termes,
Nor *curstnesse* grow to th' matter.

Id. Antony & Cleopatra, Act ii. sc. 1.

As rash swearing, so all *cursing* also, is a part of that prophanation of the name of God, which is forbidden in the text. For when men in common conversation, use *curses* and imprecations against their brethren; as passionate and profane men are frequently apt to do, it is either with an intention and desire that mischief might befall them; which is both malicious towards men; and also irreligiously thinking light of the *curse* of God: or else it is without any such desire or intention; and then it is profanely supposing God to have no regard to their behaviour.—*Clarke*, vol. ii. S. 125.

It now remains for you to school your child,
And ask why God's anointed he revil'd;
A king and princess dead! did Shimei worse?
The *curser's* punishment should fright the *curse*.

Dryden. The Hind and the Panther

If this toil was inflicted as a *curse*, it is as might be expected from the *curses* of the Father of all Blessings, it is tempered with many alleviations, many comforts.

Burke. On a Regicide Peace, Let 3.

CU'RSORY, *adj.*
CU'RSORILY.
CU'RSORARY.

Low Lat. *Cursorius*, from *Currere*, *cursum*, to run. Running, moving or changing; running over without stop or stay, hastily, swiftly; and thus, superficial, careless, heedless.

Cursory, (see the quotation from *State Trials*,) is contra-distinguished from *Legier*, (qv.)

Three of them are *legiers* and statesmen;—besides their *cursory* men.

State Trials. Of the Consp. in the Gunp. Plot, an. 1606.

France. I have but with a *cursorie* eye [*cursorary*]
O're-glanc't the articles.—*Shakes. Hen. V.* Act v. sc. 2.

In his passage he met a man, who had been born blinde, and he discoursed *cursorily* of the cause of that blindnesse.

Bp. Taylor. Great Exemplar, pt. iii. § 14.

The regard I have ever borne in my mind towards men of eminency, in times past born and bred among us, led me at my leisure hours to make *cursory* collections out of my books and papers of their lives and actions.

Strype. Life of Sir T. Smith, Ep. Ded

You must not read or hear them, as people are apt to do, so carelessly and *cursorily*, as if there was no great matter in them; but ye must attend to them with the same care and diligence, as if you heard them at the same time uttered by a voice from heaven, or published as the law was upon mount Sinai, with thundering and lightning.

Beveridge, vol. i. Ser. 38.

It is an advantage to all narrow wisdom and narrow morals, that their maxims have a plausible air, and on a *cursory* view, appear equal to first principles. They are light and portable.—*Burke. On the Present Discontents.*

CURT, *adj.*
CU'RTAIL, *v.*
CU'RTAL, *n.*
CURTA'IL, *adj.*
CURTA'ILER.
CURTA'ILING, *n.*
CU'RTLY.

Fr. *Cour*, *courte*, short *Courtault* or *courtaut*. *A curtal*, from the Lat. *Curtatus*, shortened, from *Curtus*; Gr. Κυρτος, cut short. The termination *al* in English, appears to have been borrowed from the Fr. *Ault*; and this completely discountenances the idea that *tal* is *tail*. Menage renders *Courtaut* by *curtaldus*.

"Fr. *Cour*,—short, brief, succinct, cutted," (Cotgrave.)

To *curtail*,—to shorten, to cut off, to lop off; to abridge, to abbreviate.

Fly. Old Peck.
Tip. Maestro del campo, Peck! his name is *curt*,
A monosyllable, but commands the horse well
B. Jonson. The New Inn, Act iii. sc. 1.

So that what the story of those times, and the plain context can give us to conjecture of the obscure and *curt* Ebraisms that follow, this prophet [Malachi] does not forbid putting away.—*Milton. Tetrachordon.*

Here Mr. Licenciat shew'd his art, and hath *curtal'd*, succinctly, and concisely—epitomiz'd the long story of the captive.—*Gayton. Notes on Don Quixote*, vol. iv. p. 15.

Clot. When a gentleman is disposed to sweare; it is not for any standers by to *curtail* his oathes. Ha?
Shakespeare. Cymbeline, Act ii. sc. 1.

I that am *curtail'd* of this faire proportion,
Cheated of feature by dissembling nature.
Id. Rich. III. Act i. sc. 1.

Pist. Hope is a *curtail* dog in some affairs.
Id. Merry Wives of Windsor, Act ii. sc. 1.

Old Laf. I'd giue bay *curtail*, and his furnature,
My mouth no more were broken then these boyes,
And writ as little beard.—*Id. All's Well*, Act ii. sc. 3.

But matters of this moment, as they were not to be decided there by those divines, so neither are they to be determin'd here by essays and *curtal* aphorisms, but by solid proofs of Scripture.—*Milton. An Answer to Eikon Basilikè.*

Robert, the eldest sonne of King William, and of Queene Maude his wife, was surnamed *Curtuoise*, signifying in the old Norman French, *Short-Bootes*.—*Speed*, b. ix. c. 2.

The supplanting way indeed seems the most *curt* and compendious way of bringing about dishonest or dishonourable designs.—*Barrow*, vol. i. Ser. 18.

This conduct of theirs [the Greeks] betrayed a shortness of thought, and served to shew that the Latins had not been interpolators of the creed, [the Athanasian,] but that the Greeks had been *curtailers*.
Waterland. Works, vol. iv. p. 290.

Scriblers send us over their trash in prose and verse, with abominable *curtailings* and quaint modernisms.—*Swift.*

Have the burthens of the war compelled them to *curtail* any part of their former expenditure, which I have before observed, affords the only standard of estimating property as an object of taxation?—*Burke. On a Regicide Peace*, Let. 3.

CU'RTAIN, *v.* } Fr. *Courtine*; It. and Sp. *Cortina*. Skinner suggests
CU'RTAIN, *n.* } that *curtain* may be from *court*; as the Lat. *Aulæum*, from *aula*. Applied, in *fortification*.

To *curtain*, to surround with *curtains*; i. e. something placed, raised, or hung, or suspended for ornament, shade, shelter, or defence.

On the Frenche kynge's right hand, was another traverse tiled, and *cortened* all of white satten.
Hall. Hen. VIII. an. 24.

They [our foes] came in time, but cursed time for mee,
They came before the *curtaine* raysed were,
One onely foote aboue the trenches there.
Gascoigne. The Fruites of Warre.

——— Now o'er the one halfe world
Nature seemes dead, and wicked dreames abuse
The *curtain'd* sleepe.—*Shakes. Macbeth*, Act ii. sc. 1.

So when the sun in bed,
Curtain'd with cloudy red
Pillows his chin upon an orient wave.—*Milton*, Ode 24.

So soon as day forth-dawning from the east,
Night's humid *curtain* frō the heauens withdrew,
And early calling forth both mā and beast,
Commanded them their daily works renew.
Spenser. Faerie Queene, b. v. c. 5.

Thus boasted he, but in their trenches deepe
The hidden squadrons kept themselues from scath,
The *curtaine* made of shields did well off keepe
Both darts and shot, and scorned all their wrath.
Fairefax. Godfrey of Bovlogne, b. xi. s. 37.

But in her temple's last recess enclos'd,
On Dulness' lap th' anointed head repos'd,
Him close she *curtains* round with vapours blue,
And soft besprinkles with Cimmerian dew.
Pope. The Dunciad, b. iii.

And for my beauty, that, as time shall try;
But draw the *curtain* first, and cast your eye:
He look'd and saw a creature heavenly fair
In bloom of youth, and of a charming air.
Dryden. The Wife of Bath's Tale.

My best instructor, Sickness, shuts the eye
From vanity, she draws the *curtain* round
The couch, nor gives admittance to the world
Thompson. Sickness, b i.

CU'RTSY. See COURTESY, in v. COURT.

CURVE, *v.* }
CURVE, *n.* }
CURVE, *adj.* }
CURVA'TION. }
CU'RVATURE. }
CU'RVEDNESS. } Fr. *Courver, courber*; It. *Curvo*; Sp. *Curvo*; Lat. *Curvus*, bowed; which Vossius thinks has the same origin as *curtus*, i. e. κυρτος, Eol. Κυρτος. And κυρτος, Lennep deduces from κεκυρται, 3d per. perf. pass. of κυρ-ειν, incidere, impingere. To *curve*, is,—
CURVILI'NEAL. }
CURVILI'NEAR, *adj.* }
CU'RVITY. }

To bow, to arch, to bend, to crook, to inflect, to reflect, (to *curb*, qv.)

And a line meeting the *curve* in one point, that produced does not fall within the *curve* is called a tangent to the *curve* in that point.
Maclaurin. Newton's Philos. Discoveries, b ii. c 3.

This line thus *curve*, and thus orbicular,
Render direct and perpendicular.
Congreve. An Impossible Thing.

As for his session we must not look upon it as determining any posture of his body, corresponding to the *curvation* of our limb.—*Pearson. On the Creed*, Art. 6.

The power which acts on a planet that is nearer the sun is manifestly greater than that which acts on a planet more remote; both because it moves with more velocity, and because it moves in a lesser orbit, which has more *curvature*, and separates farther from its tangent, in arcs of the same length, than a greater orbit.
Maclaurin. Newton's Philos. Discoveries, b iii. c. 3.

There is also a *curvedness*, which may be reduced to a fracture.—*Wiseman. Surgery*, b. vii. c. 1.

Thus Sir Isaac Newton saw that the *curvilineal* motion of the moon in her orbit, and of any projectile at the surface of the earth, were phenomena of the same kind.
Maclaurin. Newton's Philos. Discoveries, b. iii. c. 2.

The gravity of the moon suggested to him the universal gravitation of matter; and so successful an account of her motion led him to explain all the *curvilinear* motions in the solar system, from the same principle.—*Id. Ib.* b. iii. c. 3.

The joined ends of that bone and the incus receding, make a more acute angle at that joint, and give a greater *curvity* to the posture of the ossicles.—*Holder. On Speech.*

But other Thracians, who their former name
Retain'd in Asia, fulgent morions wore
With horns of bulls in imitating brass,
Curv'd o'er the crested ridge.—*Glover. Leonidas*, b. iv.

They have no furniture, except a few little blocks of wood, the upper side of which is hollowed into a *curve*, and which serve them for pillows.—*Cooke. Voyage*, vol. i. b. i. c. 17.

CU'RVET, *v.* }
CU'RVET, *n.* } Fr. *Courbette*; It. *Corvetta, corvettare.*

To leap as a horse does when drawn by the curb. See CURB.

Himself he on an earwig set,
Yet scarce he on his back could get,
So oft and high he did *curvet*,
Ere he himself could settle.—*Drayton. Court of Fairy.*

Sometimes he trots, as if he told the steps,
With gentle majesty, and modest pride:
Anon he rears upright, *curvets* and leaps,
As who would say, "Lo, thus my strength is try'd."
Shakespeare. Venus & Adonis.

When on sporting it [a lamb] is set,
It will beat you a *curvet*,
And at every nimble bound
Turn itself above the ground. *Drayton*, Nymphal 2.

Now I behold the steed *curret* and bound,
And paw with restless hoof the smoaking ground.
Gay. Rural Sports.

Again I put him to make *curvets* backwards; I use then my outward rein, and keep my hand near my body; at each cadence that the horse makes, I make him feel a time, and mark one, and every time he comes to the ground I receive or catch him as it were in my hand.
Berenger. On Horsemanship, vol. ii. p. 75.

CURU'LE, *adj.* A *curule* chair. A chair, so called because it was placed in the *chariot* (*curru*) of the consul, and other magistrates.

Upon the very calends of January, when he had sitten awhile upon his *curule* chaire of estate before the Temple of Jupiter Capitolinus, he resigned up the office, and substituted another in his place.—*Holland. Suetonius*, p. 49

No rods, nor chairs *curule* adorn the place,
Nor purple magistrates the assembly grace.
Rowe. Lucan. Pharsalia, b iii.

CU'SHION. }
CU'SHIONED, *adj.* } Dut. *Kussen*; Ger. *Keussen*; Fr. *Coussin*; It. *Coscino*.
CU'SHIONET. } All, Skinner thinks, from the Lat. *Coxa*, quia *coxis*, i. e. natibus substernitur. Menage would prefer the Ger. verb, *Keussen*, but of the origin of that word he is ignorant; and Wachter confesses himself in the same predicament. It is sometimes written *Quisshen*, or *Quisshon*, (qv.)

Then said the cardinal [Wolsey] what maister doctour, had you not a sufficient scope in the Scriptures to teach the people, but that my golden shooes, my pillers, my pollaxes, my golden *cushions*, and my crosses did so sore offende you, that you must make us *ridiculum caput* amongst the people
Barnes. Life, p. 3.

The marchantes are carried in a closet which they call *deling*, in the which a man shall be very well accommodated, with *cushions* vnder his head, and couered for the defence of the sunne and raine, and there he may sleepe if he haue will thereunto.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 257.

But when the said Otho began to be so saucy to dispossesse the bishops of their cities and lands which they had incroched into their hands, they could not beare that, but incontinent they put him besides the *cushion*.—*Fox. Martyrs*, p. 718. *Bishops of Rome advaunced by Emperours.*

When a friend of his reprehended him for dancing beside his dignity (belike at some *cushen* dance) hee told him *licuit, qui sapit interdiu, vix unquam nocte desipit*, he that is wise in the day, may dote a little in the night
Burton. Anatomy of Melancholy, p 399.

Couchant upon these precious *cushonets*
Were thousand beauties and as many smiles.
Chast blandishments, and modest cooling heats,
Harmless temptations, and honest guiles.
Beaumont. Psyche, c. 6. s. 223

A prude, at morn and evening prayer,
Had worn her velvet *cushion* bare;
Upward she taught her eyes to roll,
As if she watch'd her soaring soul.—*Gay. The Mad Dog.*

How many and doughty monarchs, in later and more polite ages, would have slept in cottages, and have worked in stalls, instead of inhabiting palaces, and being *cushioned* up in thrones, if this rule of government had continued in force.—*Bolingbroke. A Dissertation upon Parties*, Let. 13

The plump convivial parson often bears
The magisterial sword in vain, and lays
His reverence and his worship both to rest
On the same *cushion* of habitual sloth.—*Coup. Task*, b iv.

CUSP. } Lat. *Cuspis*, a *point*. ut a *carus*, *cæspes*, sic a *cusu*, *cuspis*, (Vossius.)
CU'SPIDAL. } From *Cudere*, *cusum*, to strike, to form or fashion by striking. Cocheram has "*Cuspulate*,—to sharpen."

This enters and raiseth up into life and beauty the whole corporeal world, orders the lowest protection of life, viz. the real *cuspis* of the cone infinitely multiplied, awaking that immense mist of atoms into several energies, into fiery, watery, and earthly, and placing her magic attractive points, sucks hither and thither to every centre a due proportion, and rightly disposed number of those *cuspidal* particles.—*More. Notes on Psyche*, p. 346.

Full on his *cusp* his angry master sate,
Conjoyn'd with Saturn, baleful both to man.
Dryden. The Duke of Guise, Act iv.

CU'STARD. Quasi *gustard*; perhaps from *Gustare*, to taste; because of the sweetnesse in taste, (Minshew.) Skinner thinks it may have had the same origin as *Costard*, (qv.) namely the Dut. *Kost*, cibus, and *aerd*, natura. Junius confesses that he once suspected it to be compounded of *cowes* and *tart!*

Laf. You have made shift to run into 't, bootes and spurres and all: like him that leapt into the *custard*
Shakespeare. All's Well that Ends Well, Act ii. sc. 3.

Pet. Why thou saist true, it is a paltrie cap,
A *custard-coffen*, a bauble, a silken pie.
Id. Taming of the Shrew, Act iv. sc. 3.

The inside of the fruit is full of a white soft pulp, sweet and very pleasant, and most resembling a *custard* of any thing, both in colour and taste; from whence probably it is called a *custard-apple* by our English.
Dampier. Voyage, an. 1699.

She has no desire to be praised but for her cookery; nor wishes any ill to the rest of mankind, but that whenever they aspire to a feast, their *custards* may be wheyish, and their pie-crusts tough.—*Rambler*, No. 51.

CU'STODY. } Lat. *Custodia*; also It. and
CUSTO'DIAL. } Sp. A guard or watching, from *Curare*, as Perottus thinks, (Vossius;) who adds, or rather from *Con*, and *adstare*, (q.d.) *Coastes*.

Guard or safe-keeping, (and, consequently, imprisonment,) preservation, security, care, charge.

It neither was reason nor in any wise to be suffered, that the young king their master and kinsmanne, shoold bee in the hands and *custodye* of his mother's kinred, sequestred in maner frō theyr companie and attendance.
Sir T. More. Workes, p. 40.

Oth. I'le know thy thoughts.
Iago. You cannot, if my heart were in your hand,
Nor shall not, whilst 'tis in my *custodie*.
Shakespeare. Othello, Act iii. sc. 3.

Cic. —— Fathers
Is it your pleasures they shall be committed
Unto some safe, but a free *custody*,
Untill the senate can determine farder?
B. Jonson. Catiline, Act v.

Lest memory unused might so fail, they permitted not commission of their lectures and instructions to the *custody* of writing, but delivered all in a multitude of verses and Pythagorean precepts, exactly imitating the Cabalists.
Selden. On Drayton. Poly-Olbion, s. 10.

Which business being over, the house ordered the sergeant at arms to deliver those of the king's judges who were in his *custody*, into the hands of the lieutenant of the tower.
Ludlow. Memoirs, vol. iii. p. 39.

Ecclesia commendata, so called in contradistinction to *ecclesia titulata*, is that church, which for the *custodial* charges and government thereof, is by a revocable collation concredited with some ecclesiastical person, in the nature of a trustee.—*Letter to the Bp. of Rochester*, (1773,) p. 2.

Nor is it more difficult to apprehend why the representation of his being made unto us sanctification and redemption is particularly directed to the Jews; for in their *custody* were deposited the living oracles, which explain that state and condition of man, from whence arises the necessity of sanctification and redemption.
Warburton. Works, vol. ix. Ser. 5.

CU'STOM, *v.*
CU'STOM, *n.*
CU'STOMABLE.
CU'STOMABLY.
CU'STOMARY.
CU'STOMARILY.
CU'STOMARINESS.
CU'STOMED, *adj.*
CU'STOMER.
} Fr. *Coustume*; It. *Costume*; Sp. *Costumbre*; Lat. *Consuetudo*, from *Consuere*, (*con*, or *cum*, and *suere*, which Martin conjectures is, *usu ire*, to go by use, to pass usually; and thus,) to do any thing usually, habitually, regularly, constantly. The verb to *accustom* is now commonly used. *Customs* are—

Certain taxes, tributes or imposts *usually* demanded and paid; certain laws established by long continued *use*. Any usual dealing, any regular or habitual practice.

To *custom* or *accustom*, (qv.)

To go or move by use, to pass usually; to do, or be wont to do, any thing constantly, habitually, regularly.

Custom-house,—at which *customary* taxes, &c. are paid. And *To custom*—

To make entry, or payment, at such place of such imports.

And he wuste, that yr Louerd in the Gospel tolde,
That he himsulf was sothnesse, & *costume* nout,
Ther wore luther *costumes* he nolde graunti nouzt,
R. Gloucester, p. 470.

But it is a *custom* to ghou that I delyure oon to ghou in Pask, therfore wolen ghe that I delyuere to ghou the King of the Iewis?—*Wiclif. Jon*, c. 18.

Ye haue a *custome*, that I should delyuer you one louse at Easter. Wyll ye that I louse vnto you the Kyng of the Jewes?—*Bible*, 1551. *Ib.*

And every night and day was his *custume*
(Whan he had leiser and vacation
From other worldly occupation)
To reden in this book of wikked wives.
Chaucer. The Wif of Bathes Prologue, v. 6264.

This Nero had eke of a *custumaunce*
In youth ageins his maister for to rise.
Id. The Monkes Tale, v. 14,429.

That to doen euill is *customere*
And of naught els taketh hede.—*Id. Rom of the Rose.*

Pluto these othes ouer all
Swore of his common *customaunce*.—*Gower. Con. A.* b. v.

Now leie thy conscience in weight,
My good sonne, and shriue the here,
If thou were euer *customere*
To fals semblant in any wise. *Id. Ib.* b. ii.

What wise man, I pray you, would euer counsaile this thing, knowing that ill is not to be done, that good may come thereof? and especially where the ill is euident inough, and the good neither certaine nor *customed* to followe commonly vpon the deed.—*Vives. Instruct. of a Christ. Wom.* b. i. c. 10.

And if it bee found, that any goods, wares, or merchandises whatsoeuer be arrived and discharged in the countries aforesaid, belonging to our saide subiectes, not lawfully *customed* and acquited towarde vs of our right and *custom* for which, &c.—*Hackluyt. Voyages*, vol. i. p. 210.

Marke wel and remēbre that we spake here of belief, & faith, not of workes and deedes, lest, after hys *customable* fashion, letting the beliefe go by, he answere vs with rayling vpon mannes maners, and so leade ye reader more than a mile frō the matter.—*Sir T. More. Workes*, p. 389.

Manny tymes of wyse yonge men cometh olde fooles. And of younge fooles *customably* commeth wise old men.
Golden Boke, c. 14.

Moreouer also of late, the *customers* of the anal or petty *custome* & of the subsidie doe demand of them *custome* for kersey-clothes equal vnto the *custome* of those clothes, that be ful assize.—*Hackluyt. Voyages*, vol. i. p. 172.

Further, as he passed by the *custome-house*, he espyed sitting there a certayne publicane, called Matthewe, whiche also was named Leuy, the sone of Alpheus.—*Udal. Matt.* c. 9.

Those ships which when you went, put out to sea,
Both to our Greenland, and Virginia,
Are now return'd, and, *custom'd* have their freight,
Yet you arrive not, nor return me aught.
Drayton. Of his Lady's not coming to London.

Now Morn her rosie steps in th' eastern clime
Advancing, sow'd the earthe with orient pearl
When Adam wak'd, so *custom'd*, for his sleep
Was aerie light. *Milton. Paradise Lost*, b. v.

No common winde, no *customed* euent,
But they will plucke away his naturall cause,
And call them meteors, prodigies, and signs.
Shakespeare. John, Act iii. s. 4.

Now *custom* differeth from use, as the cause from the effect in that *custom* is by use, and continuance established into a law.—*Raleigh. History of the World*, b. ii. c. 4. s. 14.

His *customable* and watchful care of the king and the state still boiling within him, and having, with the blessed virgin Mary, laid up in his heart the king's so strange judgment and construction of it, he could not be at rest, till he had acquainted the foresaid lords what had passed between the king and him in private.—*State Trials. Of Conspirators in the Gunpowder Plot*, an. 1606.

And to these temples have the Christians *customably* used to resort from time to time, as unto meete places where they might with common consent praise and magnifie God's name.
Homilies. Of the Place and Time of Prayer, pt. ii.

Whereas he [Hippias] retained the same with abundant security, both for the *customary* fear in the people, and diligence in the guard; and was not to seek, like a younger brother, to whom the government had not continually been familiar.—*Hobbes. Thucydides*, b. vi.

And first, let me call you to this mart, which holds both now, and ever; if ye love yourselves, be ye *customers* at this shop of heaven; buy the truth.—*Bp. Hall. Best Bargain.*

So the Normans, whose terms were once not so much differing from ours, might not hold their assizes, or times of law, but after Easter and harvest (that is after the times of holy Church and public necessity); as appeareth by their *custumary*.—*Spelman. The Originals of the Terms*, c. 14.

Such precedents are numberless, we draw
Our right from *custom*; *custom* is a law
As high as heaven, as wide as seas or land;
As antient as the world is our command.
Lansdown. Beauty & Law.

Where I enforce the conjunction of prayer with fasting, people must not think, that by prayer is meant a formal *customary* attendance upon the offices of the church, undertook only out of a sordid fear of the eye of man, and then performed with weariness and irreverence, with seldom access, and more seldom devotion.—*South*, vol. ix. Ser. 5.

But to call God to witness to an untruth or a lye perhaps, or to appeal to him on every trivial occasion, in common discourse, *customarily*, without any consideration of what we say, is one of the highest indignities and affronts that can be offered him, being a sin to which there is no temptation.—*Ray. On the Creation*, pt. ii.

If we use the same sincerity and industry, in recommending ourselves to God, and our Lord Jesus, and procuring our own everlasting salvation, that men ordinarily and *customarily* do, in prosecuting any great affair in the world, that they have set their hearts upon. I say, whosoever is thus far sincere as to his spiritual concernments, shall undoubtedly go to heaven.—*Sharp*, vol. iii. Ser. 6.

Every Christian is infinitely concern'd more especially to watch over himself, that he be not carried away with the common stream; that the *customariness* of the things, and the approbation and encouragement, that they receive from the men of the world, be not a snare to him to go and do likewise.—*Sharp*, vol. v. Disc. 8.

This fellow had an admirable knack of fishing out the secrets of his *customers*, as they were under his hands. He would rub and lather a man's head, till he had got out every thing that was in it.—*Guardian*, No. 71.

One morn I miss'd him on the *custom'd* hill.
Gray. Elegy. Written in a Country Churchyard.

It was drawn from the old Germanick or Gothick *customary*; from feudal institutions which must be considered as an emanation from that *customary*; and the whole has been improved and digested into system and discipline by the Roman law.—*Burke. On a Regicide Peace*, Let. i.

CU'STREL. Fr. *Coustillier*, from *Coustille*, a kind of long *poniard*, used heretofore by esquires; and hence variously applied to—

An esquire of the body; an armour-bearer unto a knight. See *Menage* and *Cotgrave*.

This yere the kyng ordeined fiftie gentle menne to be speres, euery of them to haue an archer, a dimidaunce and a *custrell*.—*Hall. Hen. VIII.* an. 1.

CUT, *v.*
CUT, *n.*
CU'TTLE.
CU'TTEDLY.
CU'TTER.
CU'TTING, *n.*
CU'TTING, *adj.*
CU'TLER.
CU'TLERY.
CU'TLET.
} The French have *Couper*, which Cotgrave explains, "to *cut*, hack, slash, hew; to cleave, slit, launce, make an incision; also, to carve, grave, intail; also, to prune, lop or fell trees, mow corne or grasse; also, to divide, sunder, separate." The Fr. *Couteau* or *cousteau*, also, is "a knife or whittle; also, any such *cutting* instrument." *Couper* is derived by French etymologists from the Gr. Κοπτ-ειν, to *cut*, and *Couteau*, from the Lat. *Cultellus*; and from one of these, Skinner thinks the English verb, to *cut*, (written by Wiclif to *kit*,) may have been formed; it is generally applied when the separation is made by a keen or sharp instrument, as a knife, a sword, scissars; to cleave or separate by swift motion, to wound sharply, keenly, deeply.

To draw *cuts*, is an expression familiar to our oldest writers, (see the quotations from Chaucer, and Berners's *Froissart*,) and means to draw lots, (sc.) of papers, &c. *cut* of unequal length.

Cut and long tail, is explained by Archdeacon Nares as meaning to include all kinds, curtail dogs, sporting dogs, and others. See CURTAIL.

A *cutter* is explained by Coles as a *cuttor* (a robber,) gladiator, latro. Thus the hero of Cowley's *Cutter of Coleman Street* is a town adventurer; or, as he is aptly expressed in the *Dramatis Personæ*, "a merry, sharking fellow about the town, pretending to have been a colonel in the king's army."

A kind of vessel is called *cutter*, perhaps because it *cuts* swiftly through the water. Du Cange gives the word *Cota*, navis species; but in the only passage which he quotes, he decides that the reading should be *Coca seu cocca*, and not *cota*.

His wiif walked hym with, with a long gode
In a *cuttede* cote *cutted* ful heyghe.
Piers Ploughman. Crede.

By Crist quath a *kitte pors*. ich have no kyn there.
Id. p. 125.

And now the axe is put to the roote of the tree, therfor every tre that makith not good fruyt schal be *kit* down and schal be cast into the fyr.—*Wiclif. Matthew*, c. 3.

And now an axe is sett to the roote of the tre, and therfore every tre that makith not good fruyt schal be *kitt* doun, and schal be cast into the fier.—*Id. Luke*, c. 3.

Therefore Symound Petir hadde a swerd and drough it out, and smoot the seruaunt of the bischop and *kittide* of his right eere.—*Wiclif. Jon*, c. 26.

Simon Petir had a sweard and drue it, and smote the hye preestes seruaunte and *cut* off his right eare.—*Bible*, 1551. *Ib.*

Now draweth *cutte*, or that ye forther twinne,
He which that hath the shortest shall begin.
Chaucer. Prologue, v. 837.

Wherefore I rede, that *cut* among us alle
We drawe, and let see wher the *cut* wouide falle.
And he that hath the *cut*, with herte blith,
Shal rennen to the toun.
Id. The Pardoneres Tale, v. 12,727.

Thou wilt graunt me that euery asse hath two eares: nay mary will I not maister, quod the boye, Why so boye, quod he, Marye, mayster, quod he, for some asse maye happe to haue neuer one, for they may be *cutte* bothe.

Sir T. More. Workes, p. 204.

And ther they were at a longe stryf whiche of them shulde go, and so at last they acorded and sware, and made promyse before all the company, that they shulde drawe *cuttes*, and he that shulde haue *the longest streawe* shulde go forthe, and the other abyde.

Berners. Froussart. Cronycle, vol. i. c. 258.

And beholde, I sente for thy seruantes, the *cutters* and hewers of tymber.—*Bible*, 1551. 2 *Chronicles*, c. 2.

And suche thynges, although the euangelists foreknew them by the spirite of prophesie, yet certes vnder the persones & names of the apostles, they cannot be reported, but both coldly and also *cuttedly*.—*Udal. Pref. of Erasmus.*

Anon he remembered hys chaste vow they saye, and so turned his face to the dore dismembering himselfe with a sharpe *cuttle* in her presence.—*Bale. English Votaries*, pt. ii.

Tim. I haue a tree which growes heere in my close,
That mine owne vse inuites me to *cut* downe,
And shortly must I sell it.

Shakespeare. Timon of Athens, Act v. sc. 2.

——— If he had so offended
He would haue waigh'd thy brother by himselfe,
And not haue *cut* him off.

Id. Measure for Measure, Act v. sc. 1.

Gru. Error, i'th bill sir, error i'th bill? I commanded the sleeves should be *cut* out and sow'd vp againe, and that I'le prove vpon thee, though thy little finger be armed in a thimble.—*Shakespeare. Taming of the Shrew*, Act iv. sc. 3.

But the contention between these two persons, was as a deep *cut*, which divided the city into two factions; of which the one was called the nobility, and the other the commonalty.—*North. Plutarch*, p. 137.

——— And then the justice
In fair round belly, with good capon lin'd,
With eyes seuere, and beard of formall *cut*.

Shakespeare. As You Like It, Act ii. sc. 7.

There oft the Indian herdsman shunning heate,
Shelters in coole, and tends his pasturing herds
At loopholes *cut* through thickest shade.

Milton. Paradise Lost, b. ix.

But cloud instead, and ever-during dark
Surrounds me: from the chearful ways of men
Cut off, and for the book of knowledg fair
Presented with a universal blanc
Of Nature's works, to me expung'd and ras'd,
And wisdome at one entrance quite shut out.—*Id. Ib.* b iii.

——— Never saw I figures
So likely to report themselves; the *cutter*
Was as another nature dumbe, out-went her,
Motion and breath left out.—*Shakes. Cymbeline*, Act ii. sc. 4.

Ros. Indeed, there is fortune too hard for nature; when fortune makes nature's naturall the *cutter*-off of nature's wit.—*Id. As You Like It*, Act i. sc. 2.

The weedes of heresie being growne vnto such ripenesse as that was, doe, euen in the verie *cutting* downe, scatter oftentimes those seeds which for a while lie vnseene and buried in the earth, but afterward freshly spring vp againe no loss pernicious then at the first.

Hooker. Ecclesiasticall Politie, b. v. p. 273.

Secondly, by imposing continual taxes and tallages, worse then Irish *cuttings*, being sometimes the tenth, sometimes the fifteenth, sometimes the third, sometimes the moiety of all the goods both of the clergy and laiety.

State Trials, an. 1607. *The Case of Præmunire in Ireland.*

By this wine, I'le thrust my knife in your mouldie chappes, if you play the sawcie *cuttle* with me.

Shakespeare. 2 Part Hen. IV. Act ii. sc. 4.

Gra. Aboute a hoope of gold, a paltry ring,
That she did giue me, whose poesie was
For all the worid like *cutler's* poetry
Vpon a knife; 'loue mee, and leaue mee not.'

Id. Merchant of Venice, Act v. sc. 1.

When as Dorilus arose,
Whistles *cut-tail* from his play,
And along with them he goes.

Drayton. The Shepherd's Sirena.

At the town of Hala, likewise another preacher, named M. George, for ministring in both kinds, was martyred and slaine of a like sort of *cut-throtes*, set up by monks and friers to murther him.

Foe. Martyrs, p. 802. *H. Stutphen, George of Hala, &c.*

You call me misbeleeuer, *cut-throte* dog,
And spet vpon my Jewish gaberdine
And all for vse of that which is mine owne.

Shakespeare. Merchant of Venice, Act i. sc. 3.

Lap. My surplus, with one sleeve, you shall find here,
For to that dearth of linnen you have driven me;
And the old *cut-work* cope, that hangs by geometry.

Beaum. & Fletch. Spanish Curate, Act iii. sc. 2.

Brewers Straights are sometimes passed by small ships that sail from Batavia to Malacca, because for them it is a nearer *cut*, than to run so far as Pulo Timaon, or the Straights of Sincapore.—*Dampier. Voyage*, an. 1688.

I am apt to think that the posy was written originally upon the ax, like those which our modern *cutlers* inscribe upon their knives.—*Spectator*, No. 58.

I cannot express to you with what indignation I behold the noble spirit of gentlemen degenerated to that of private *cut-purses*.—*Tatler*, No. 65.

I remember inquiring of a skilful *cutter* of diamonds and polisher of gems, whose customer I had been, about some conjectures I had concerning things belonging to his profession.—*Boyle. Works*, vol. v. p. 36.

The other teeth (the *cutters* and dog teeth) have usually but one root.—*Id. Ib.* vol. v. p. 434.

The ruffian robbers by no justice aw'd,
And unpaid *cut-throat* soldiers are abroad.

Dryden. Juvenal, Sat. 3.

Others, I think, more significantly make it [1 *Tim.* iv.] an allusion to the practice of surgeons and physicians, who use *cuttings* and burnings for the healing of corrupt flesh: which being once thus cauterized, or seared, becomes afterwards insensible.—*South*, vol. ix. Ser. 2.

I hoisted out the *cutter*, and manned her with an officer and seven men, with orders to keep as far a head of the ships, with a light at her mast-head, as a signal could be distinguished, which she was to make in case she met with any danger.—*Cook. Voyage*, vol. iii. b. ii. c. 9.

One of our best London workmen was ordered, by one of the first *cut-glass* manufacturers in the kingdom, to *cut* a similar cup; he did so, and he charged five shillings for the workmanship alone.

Anecdotes of the Life of Bp. Watson, vol. i. p. 285.

CU'TICLE. CUTI'CULAR. CUTA'NEOUS. } Lat. *Cuticula*, dim. of *cutis*, the skin. Gr. Δερος, corium, pellis; the hide, the skin.

When we consider so many constituent parts in the bodies of men, all admirably compacted into so noble an engine; in each of the very fingers, for example, there are bones, and gristles, and ligaments, and membranes, and muscles, and tendons, and nerves, and arteries, and veins, and skin, and *cuticle*, and nail, &c.—*Bentley*, Ser. 3.

A specific medicine may cure by discussion, or resolving the morbific matter, and thereby fitting it for expulsion through the greater outlets of the body and *cuticular* pores.

Boyle. Works, vol. i. p. 123.

Some of them may contain other juices and discharge their recrements by sweat or insensible transpiration, at the *cutaneous* outlets.—*Id. Ib.* vol. v. p. 102.

Among the bulk of the people, the skin is more commonly of a dull hue, with some degree of roughness, especially the parts that are not covered: which, perhaps, may be occasioned by some *cutaneous* disease.

Cook. Voyage, vol. v. b. ii. c. 10.

CU'TLASS, *n.* CU'RTELASSE. CU'RTLAX. } Fr. *Coutelas*; It. *Coltellacio*, sica, *ensis brevior*, (q. d.) *cultelliacus*, vel *cultellaceus*, (Skinner.) From the Lat. *Cultellus*, a knife. (See CULTER or COULTER.) This word is variously, and apparently very corruptly, written in old authors, *curtax*, *curtleax*, *cutelaxe*, &c.

Unto another, who demanded why the Lacedæmonians fought with such short *cutelaxes*: to the end (quoth he) that we might cope and close more neerely to our enemies.

Holland. Plutarch, p. 347.

Others do write, that Darius seeing himself convicted by manifest proofs brought in against him, he fell down at his father's feet, and besought him to pardon him: and then that his father being angry, rose up, and drew out his *curtleax* and wounded him in so many places withall that at length he slew him.—*North. Ib.* p. 798.

With *curtaxe* vsed Diamond to smite,
And Triamond to handle speare and shield
But speare and *curtaxe* both vs'd Priamond in field.

Spenser. Faerie Queene, b. ii. c. 2.

But he refusing to dismiss you so,
On that proud king I'll execute such force,
As never yet came from the sling, the bow,
The keen-edg'd *curtlax* or the puissant horse.

Drayton. Moses his Birth and Miracles.

The sword is a piece of wood shaped like a *cutlass*.

Dampier. Voyage, an. 1688.

His European weapons consisted of a musket, bayonet, and cartouch-box; a fowling piece; two pair of pistols; and two or three swords or *cutlasses*.

Cook. Voyage, vol. vi. b. iii. c. 6.

CU'TTRY-COO. A word formed from the sound, which has been found only in Drayton.

Draws in his head, and thrusteth out his breast,
Spreadeth his tail, and swelleth up his crest,
And turning round and round with *cuttry-coo*
As when the female pigeon and he woo.

Drayton. Noah's Flood.

CY'CLE. Fr. *Cycle*; It. *Ciclo*; Sp. *Cyclo*; Lat. *Cyclus*; Gr. Κυκλος, a circle, an orbit.
A revolution, or succession of revolutions, of periods of time.

——— How they will wield
The mightie frame, how build, unbuild, contrive.
To saue appearances, how gird the sphear
With centric and excentric scribl'd o'er,
Cycle and *epicycle*, orb in orb.—*Milton. Par. Lost*, b. viii.

The greatest difficulty in chronology has been to accommodate the two methods of computing time by the course of the moon and that of the sun to each other; the nearest division of the year by months being twelve, and yet twelve lunar months falling eleven days short of a complete year. This gave birth to many *cycles* in use among the ancients, the principal of which I shall explain.

Priestley. Lectures on History, pt. iii. Lect. 14.

Wages have been twice raised in my time, and they bear a full proportion, or even a greater than formerly, to the medium of provision during the last bad *cycle* of twenty years.—*Burke. Thoughts and Details on Scarcity.*

CY'CLOPEDE. Used by Warton for *cyclopædia*; compounded of κυκλος, a circle, and παιδεια, discipline, instruction, learning.

Heavy penalties were imposed on those academics, who relinquished the sacred text, to explain the tedious and unedifying commentaries on Peter Lombard's scholastic *cyclopede* of divinity, called the sentences, which alone were sufficient to constitute a moderate library.

Warton. History of English Poetry, vol. ii. s. 18.

CY'CLOPS. CYCLOPE'AN, *adj.* CYCLO'PIC, *adj.* } Lat. *Cyclops*; Gr. Κυκλωψ, compounded of κυκλος, a circle, and ωψ, an eye, (Vossius.) Απο του κυκλους της οψεως, from the roundness of the eye.

All then aboord, we beate the sea with ores;
And still with sad hearts sail'd by out-way shores;
Till th' out-law'd *Cyclops'* land we fetcht.

Chapman. Homer. Odyssey, b. ix.

Thence, o'er the deep proceeding sad, we reach'd
The land at length, where, giant-siz'd and free
From all constraint of law, the *Cyclops* dwell.

Cowper. Id. Ib.

But the *cyclopean* furnace of all wicked fashions, the heart, calls my speech to it.

Bp. Hall. The Fashions of the World.

Sending a bill of defiance to all physicians, chirurgeons, and apothecaries as so many bold giants, or *cyclopick* monsters who daily seek to fight against heaven by their rebellious drugs and doses.

Bp. Taylor. Artificial Handsomeness, p. 53.

CY'GNET. Fr. *Cigne*; It. *Cigno*; Sp. *Cisne*; Gr. Κυκνος; Lat. *Cygnus*, a swan.
A young swan.

Delicious beds of *cygnets'* softest downe,
Cushions of roses, lilies, violets,
Bathes of perfumed oiles, foot pathes thick strown
With budding Summer's undeflower'd sweets.

Beaumont. Psyche, c. 4. s. 139.

——— O that her hand,
In whose comparison, all whites are inke,
Writing their owne reproach; to whose soft seizure,
The *cygnet's* downe is harsh, and spirit of sense
Hard as the palme of ploughmun.

Shakespeare. Troil. & Cress. Act i. sc. 1.

A golden chariot in the midst is set,
And silver *cygnets* seem to feel its weight.

Prior. Solomon. Pleasure.

Cygnets are to this day fattened at Norwich about Christmas, and are sold for a guinea a piece.

Pennant. British Zoology. The Tame Swan.

CY'LINDER. CYLI'NDRICK. CYLI'NDRICAL. CYLINDRA'CEOUS. } Fr. *Cylindre*; It. and Sp. *Cilindro*; Lat. *Cylindrus*; Gr. Κυλινδρος, απο του κυλινδειν, ob volubilitatem; because *easily rolled*: Ita dixere, quidquid oblongum esset, et teres, instar columnæ, (Vossius.) So called, because oblong and polished like a column.

For he [Archimedes] prayed his kinsman and friends, that after his death they would put a *cylinder* upon his tomb, containing a massie sphere, with an inscription of the proportion, whereof the continent exceedeth the thing contained.—*North. Plutarch*, p. 263.

He that looks upon a picture made up of scattered and deformed pieces, beholding them united into one face, by a *cylindrical* looking glass aptly placed, discerns the skill of the artist that drew it, better than he that looks only on the single parts of the picture, or upon the whole picture without the uniting *cylinder*.—*Boyle. Works*, vol. ii. p. 30.

Which fibers [of the muscles] the curious and ingentous Borelli saith, are *cylindraceous;* not hollow, but filled with a spungy, pithy substance after the manner of elder.
Derham. Phys. Theol. b. iv. c. 8. Note i.

We saw their machine for clearing cotton of its seeds, which is made upon the same principles as those in Europe, but is so small that it might be taken for a model, or a toy; it consists of two *cylinders*, like our round rulers, somewhat less than an inch in diameter.
Cook. Voyage, vol. ii. b. iii. c. 9.

The tongue is long and *cylindric*, for the same use as that of the woodpecker.—*Pennant. Brit. Zool. The Wry-neck.*

CY'MAR, *n.* See CHIMERE, and SIMAR. Fr. *Chamarre;* a loose and light gown, (and less properly, a cloak,) that may be worn scarf-wise.

Her comely limbs compos'd with decent care,
Her body shaded with a slight *cymarr*.
Dryden. Cymon & Iphigenia.

CY'MBAL, *n.* Fr. *Cymbale;* It. *Cembalo;* Sp. *Cimbalo;* Lat. *Cymbalum;* Gr. Κυμβαλον, from Κυμβη, *cymba*, κυμβος, hollowness.

If I speke with tungis of men and of aungels and I haue not charitie, I am maad as bras sownynge, or a *cymbal* tynklynge.—*Wiclif.* 1 *Corynth.* c. 13.

Thoughe I spake wt the tonges of men and angels, & yet had no loue, I were euen as soundinge brasse; or as a tinklynge *cymball.*—*Bible*, 1551. *Ib.*

A little windy opinionative goodness distempers the empty brain, 'tis charity must ballast the heart: and that's the grace, according to holy Maximus his opinion, that all this while we have required but not found in the Pharisee, and that's the reason that the brass sounds so shrill, and the *cymbal* tinkles so merrily.—*Hammond. Works*, vol. iv. p 611.

It has often been observed by witty essay writers, that the deepest waters are always the most silent; that empty vessels make the greatest sound, and tinkling *cymbals* the worst musick.—*Tatler*, No. 208.

——— But e'en amidst
The thickest war, let but the tuneful rod,
On brazen *cymbal* strike, the lenient strains
Quick undulating thro' the silent air,
Recal harmonious love and gentle peace
Back to their ancient seats.
Cowper. The Power of Harmony, b. i.

CY'NICK, *n.* / CY'NICK, *adj.* / CY'NICAL. / CYNARCTO'MACHY. / CYNEGE'TICK. } Fr. *Cynic;* It. and Sp. *Cinico;* Lat. *Cynicus;* Gr. Κυνικος, from Κυων, canis, a dog. Applied (met.)—Snarling, growling; ill-natured.

Of this *cynical* sect, it seems was he, who would needs make *orcus* to be the anagram of *uxor*, by contracting *c s* into an *x*, *uxor et orcus,*—*idem.*—*Howell*, b. iv. Let. 7.

There are extant of his in Greek, four books of *Cynegeticks* or Venation, five of Halieuticks or Piscation, commented and published by Ritterhusius; wherein describing beasts of venery and fishes, he hath indeed but sparingly inserted the vulgar conceptions thereof.—*Brown. Vulg. Err.* b. i. c. 8.

19. Whether the bulk of our Irish natives are not kept from thriving, by that *cynical* content in dirt and beggary, which they possess to a degree beyond any other people.
Berkeley. The Querist.

He was a man of a more morose and *cynical* temper, just in his administration, but vicious under the appearance of virtue.—*Burnet. Own Time*, an. 1660.

The same occult design doth lie
In bloody *cynarctomachy*,
Is plain enough to him that knows,
How saints led brothers by the nose.—*Hudibras*, pt. i. c. 1.

Cynarctomachy signifies nothing in the world, but a fight between dogs and bears, though both the learned and ignorant agree, that in such words very great knowledge is contained: and our knight, as one, or both of these, was of the same opinion.—*Id.* Notes.

Blame, *cynic*, if you can, quadrille or ball,
The snug close party, or the splendid hall,
Where night, down-stooping from her ebon throne,
Views constellations brighter than her own.
Cowper. Progress of Errour.

I hope it is no very *cynical* asperity not to confess obligations, where no benefit has been received, or to be unwilling that the publick should consider me as owing that to a patron, which Providence has enabled me to do for myself.
Johnson. Letter to Lord Chesterfield.

CY'NOSURE. Fr. *Cynosure;* It. and Sp. *Cynosura;* Lat. *Cynosura;* Gr. Κυνοσουρα, i. e. κυνος, ουρα, cauda canis, the tail of a dog, (Martinius.)

The name given by the Greeks to the Lesser Bear.

This gave cold Ulsinore in loves long night,
Some hope of day; as sea-men that are run
Far northward finde long winters to be light,
And in the *cynosure* adore the sun.
Davenant. Gondibert, b. iii. c. 5.

Towers and battlements it sees
Bosom'd high in tufted trees,
Where perhaps some beauty lies,
The *cynosure* of neighb'ring eyes.—*Milton. L'Allegro.*

——— Some gentle taper,
Though a rush-candle, from the wicker-hole
Of some clay habitation visit us
With thy long levell'd rule of streaming light;
And thou shalt be our star of Arcady,
Or Tyrian *cynosure*. *Id. Comus.*

CY'ON, or / CY'ON. } More properly written *Scion*, (qv.) "Fr. *Scion;* a *scien*, a young and tender plant, a shoot, sprig, or twig," (Cotgrave.) Minshew derives it, a *scindendo;* quia *scinditur* ab arbore; or it is rather, adds Skinner, contracted from *situm* for *insitum*, planted. Any thing set or planted. Applied met.

It may be that oft regrafting of the same *cions* may likewise make fruit greater: as if you take a *cion* and graft it upon another stock the first year; and then cut it off, and graft it upon another stock the second year; and so for a third or fourth year; and then let it rest, it will yield afterward, when it beareth, the greater fruit.
Bacon. Naturall History, s. 454.

Cleanse trees of moss, &c. the weather moist.—gather *cyons* for graffs before the buds sprout; and about the latter end graft them in the stock.
Evelyn. Kalendarium Hortense. January.

CY'PRESS, *n.* / CY'PRESS, *adj.* } Fr. *Cypres;* It. *Cipresso;* Sp. *Cypres;* Lat. *Cupressus;* Gr. Κυπαρισσος, supposed to be παρα το κυειν παρισους τους ακρεμονας; because it bears or produces equal branches. See *Vossius*, and *Martinius.*

Binde you my browes with mourning *cyparisse*
And palish twigs of deadlie poplar tree,
Or if some sadder shades ye can divise,
Those sadder shades vaile my light loathing eie.
Bp. Hall. Elegy on Dr. Whitaker.

Within the navel of this hideous wood,
Immur'd in *cypress* shades a sorcerer dwells.
Milton. Comus.

Meanwhile the lawn beneath the scatter'd shade
Spread its serene extent; a stately file
Of circling *cypress* mark'd the distant bound.
Mason. The English Garden, b. ii.

And every myrtle bower and *cypress* grove,
And every solemn temple teems with love.
Dodsley. Melpomene.

CY'PRESS-LAWN. Skinner says, either from Fr. *Crespe*, (v. CRAPE,) or from the Island of Cyprus, where this article was first manufactured.

On their heades bonettes of Turkay fashion, of cloth of golde of Tyssue, and clothe of siluer roiled in *cypres*, kerchefles after the Paynyms fashion.—*Hall. Hen. VIII.* an. 12.

——— To one of your receiuing
Enough is shewne, a *cypresse*, not a bosome,
Hides my heart.—*Shakes. Twelfth Night*, Act iii. sc. 1.

Enter Autolicus singing.
Lawne as white as driuen snow,
Cypresse blacke as ere was crow.
Id. Winter's Tale, Act iv. sc. 3.

Item, a charme surrounding fearefully,
Your partie-per pale picture, one halfe drawne
In solemne *cypres*, the other cobweb-lawne.
B. Jonson, Epig. 73.

CZAR. / CZA'RISH. / CZARI'NA. } Serenius says, S. *Ryss-Keisare*, Emperor of the Muscovites; and Ihre has, *Keisare*, Imperator, (Wachter.) *Kaiser*, a word acknowledged and used by all ancient dialects.

But each have separate interests of their own,
Two *czars* are one too many for a throne.
Dryden. The Hind and the Panther.

His *czarish* majesty dispatch'd an express to General Golts with an account of these particulars.—*Tatler*, No. 55.

In the mean time the *czar* resented this affront [the arrest of his ambassador] very highly, and demanded that the sheriff of Middlesex and all others concerned in the arrest should be punished with instant death.
Blackstone. Commentaries, b. i. c. 7

Assemblies were quite unknown to them, [the Russians;] the *Czarina* was satisfied with introducing them, for she found it impossible to render them polite.
Goldsmith, Ess. 22.

D.

THE letter *D* is classed by Wilkins among semi-spiritous or half-breathed consonants; meaning such as are accompanied with some kind of vocal murmur. *D* and *T*, he adds, are commonly framed by an appulse or collision of the top of the tongue against the teeth or upper gums; the first being more soft and gentle, with some kind of murmure, the other wholly mute, i. e. pronounced with a strong emission of the breath, without any vocal sound.—*On Real Character*, pt. iii. c. 12.

Tooke observes, that *D* differs from *T* by no variation whatever of articulation, but singly by a certain unnoticed and almost imperceptible motion or compression of or near the larynx; which causes what Wilkins calls "some kind of murmure."—*Diversions of Purley*, vol. ii. p. 93.

DAB, *v.* / DAB, *n.* / DA'BBING. / DA'BBLE. / DA'BBLER. / DA'BBLING. } *Dab, dib* or *dob; dap, depe, dip* or *dop*, are the same word variously written or applied, from the Goth. *Daup-jan;* A. S. *Dipp-an*, mergere, immergere, to *dip;* Dut. *Doop-en*. Why the *dab*-chick or *dob*-chick is so called, is well told by Drayton; see the quotation from him.

Dabble is merely the diminutive; to *dip* a little *part* below the surface: (met.) to look or search, to examine or inquire shallowly, superficially.

The A. S. *Dipp-an*, and Dut. *Doop-en*, are also consequentially tingere, intingere, imbuere, inficere, i. e. to die or *dipp* cloth, (Somner.)

To die, to tinge, to stain, to daub; and thus we have, a *dab* of dirt.

To *dab*,—to move with the short, quick action of *dipping*.

A *dab*-wash,—a *dip*-wash. A *dab*, a slight blow.

Dab, as applied to a person who is handy or clever at any thing, may be a corruption of *Adept*, (qv).

Dabbing, in Norfolk, is *dibbing* or setting plants with a *dibber*.

And Saint Paule himself confesseth, that for a medicine preseruatiue against pride, there was giuē hym the sungell of Sathan the pricke of the fleshe to *dabbe* him in the necke and make him stowpe and beate hym.
Sir T. More. Workes, p. 551.

I creping held with crokid hands the mountaynes toppe,
Encombrid in my clothes that *dabbing* down from me did droppe.—*Phaer. Virgill. Æneidos*, b. vi.

Spa. His tongue trouls like a mill-clack: he towzes the ladies' sisters, as a tumbling dog does young rabbits. Hay here *dab* there.—*Ford. Fancies Chaste & Noble*, Act iii. sc. 3.

And this way of fishing we call *daping, dabbing*, or *dibbing*, wherein you are always to have your line flying before you—up, or down the river, as the wind serves—and to angle as near as you can to the bank of the same side whereon you stand.—*Walton. Angler*, pt. ii. c. 5.

The diving *dobchick*, here among the rest you see,
Now up, now down again, that hard it is to prove,
Whether under water most it liveth, or above.
Drayton. Poly-Olbion, s. 25.

And under them again (that water never take,
But by some ditches' side, or little shallow lake
Lie *dabbling* night and day) the palate-pleasing snite.
Id. Ib.

Neither will a soul that dwells with stars, *dabble* in this impurer mud, or stoop to be a play-fellow and copartner in delights with the creatures, that have nought but animal.
Glanvill. Vanity of Dogmatizing, c. 24.

I will tell you nothing I have not made myself as certain of, as any man can be in thirty years experience; for so long I have been a *dabbler* in that art.—*Walton. Angler*, pt ii. c. 1.

'Tis but to dye, dogs do it, ducks with *dabbling*.
Beaum. & Fletch. The Mad Lover, Act ii. sc. 1.

As when a *dabchick* waddles through the copse
On feet and wings, and flies, and wades, and hops;
So labouring on, with shoulders, hands, and head,
Wide as a windmill all his fingers spread,
With arms expanded Bernard rows his state
And left legged Jacob seems to emulate.
Pope. Dunciad, b. ii.

I saw a young child *dabbling* in a bucket of water, and standing in a very bleak and sharply freezing wind. I bid the child go in to the fire; she answered, that the water was warm, and she stayed there to keep her hands warm.
Boyle. Works, vol. vi. p. 421.

On the old frame remain these lines, probably written by the painter himself, who, we have seen, *dabbled* in poetry too.—*Walpole. Anecdotes of Painting*, vol. i. c. 7.

Wherefore your *dabblers* in metaphysics are the most dangerous creatures breathing. they have just abstraction enough to raise doubts that never would have entred into another's head, but not enough to resolve them.
Search. Light of Nature, vol i. Introd.

One writer for instance, excels at a plan, or a title page, another works away the body of the book, and a third is a *dab* at an index.—*Goldsmith. The Bee*, No. 1

DA'CTYLE. DA'CTYLICK. DA'CTYLIST. DACTY'LOGY. } Gr. Δακτυλος, a finger. The name of a foot in poetry, and so called because *like the finger*, tribus constat artubus, uno longiori, ac duobus brevibus, (Vossius.) It consists of three members; one long, and two short. Fr. *Dactylogie*; It. Sp. and Lat. *Dactylogia*. *Dactylogy*,—finger talk.

The nimble *dactyl* striving to outgo,
The drawling spondees pacing it below:
The lingring spondees, labouring to delay,
The breathless *dactyls* with a sudden stay.
Bp. Hall, b. i. Sat. 6.

Whosoever saw a colt wonton and wild,
Yok'd with a slow-foot ox on fallow field,
Can right areed how handsomely beseets
Dull spondees with the English *dactylets*. *Id. Ib.*

Cheirology, or *dactylogy*, as the words import, is *interpretation by the transient motions of the fingers*; which of all other wayes of interpretation, comes nearest to that of the tongue.
Dalgarno. Deaf & Dumb Man's Tutor, (1680.) Introd.

The learned languages have certainly a great advantage of us, in not being tied to the slavery of any rhyme; and were less constrained in the quantity of every syllable, which they might vary with spondees or *dactyls*.
Dryden. Account of Annus Mirabilis.

It was requisite, for instance, that the hexameter verse should have the quantity of its syllables so disposed, that it could be scanned or measured by six metrical feet, which might be either *dactyles* or spondees, (as the musical time of both these is the same) with this restriction only, that the fifth foot was regularly to be a *dactyle*, and the last a spondee.—*Blair*, vol. ii. Lect. 38.

This at least was the power of the spondaic and *dactylick* harmony, but our language can reach no eminent diversities of sound.—*Rambler*, No. 94.

DADE. A word peculiar to Drayton, and which, Johnson says, is to hold up by a leading string; and Mr. Nares, to flow; and Dr. Jamieson, to suck. *Daddle*, Mr. Grose explains, to walk unsteadily like a child; to waddle. To *daddle*, *diddle*, or *dodlle*, are no doubt the diminutives of *Dade*, whatever may be the origin of this latter word. Perhaps the word *dawdle*, diminutive of *daw* (qv.) may be a cognate term, if not the same, differently applied. To *dade*, seems to be equivalent to—

To move, or cause to move, cautiously, slowly.

Which, nourished and bred up at her most plenteous pap,
No sooner taught to *dade*, but from their mother trip,
And in their speedy course strive others to outstrip.
Drayton. Poly-Olbion, s. 1.

Th' Egyptian horrours yet 'twas I did see,
And through those strange calamities did wade,
And Israel's charge imposed was on me,
When they (but then) had scarcely learn'd to *dade*.
Id. Moses, his Birth and Miracles, b. iii.

The little children when they learn to go,
By painful mothers *daded* to and fro,
And taught by sugar'd numbers to rehearse,
And have their sweet lips season'd with my verse.
Id. Earl of Surry to Lady Geraldine.

DADD. DA'DDY. } *Da da*, a word, like *pa pa*, *ma ma*, formed from the sound. See BABE.

Zounds, I was never so bethumpt with words,
Since I first call'd my brother's father *dad*.
Shakespeare. King John, Act ii. sc. 2.

Buss, buss, uncle, and there's a pum for *daddy*.
Ford. The Lover's Melancholy, Act iii. sc. 3.

Come, bless'em, bless'em, honest *daddy*; kneel down, children.—*Dryden. Love Triumphant*, Act v. sc. 1.

DÆDAL. Gr. Δαιδαλλ-ειν, to make or form artfully, skilfully. *Dædalum* vocatur, quicquid est artificiosè varium et affabrè factum, (Vossius.)

Artful, skilful; fruitful in invention.

But liuing art may not least part expresse,
Nor life-resembling peincill it can paint,
All were it Zeuxis or Praxitiles,
His *dædale* hand would faile, and greatly faint,
And her perfections with his error taint.
Spenser. Faerie Queene, Introd. b. iii.

Then doth the *dædale* earth throw forth to thee
Out of her fruitful lap abundant flowres,
And then all liuing wights, soon as they see
The spring breake forth out of his lusty bowres,
They all do learne to play the paramours.
Id. Ib. b. iv. c. 10.

——— Nor hath
The *dædal* hand of nature only pour'd
Her gifts of outward grace.—*J. Philips. Cider*, b. i.

Here ancient art her *dædal* fancies play'd
In the quaint mazes of the crisped roof;
In mellow glooms the speaking pane array'd,
And rang'd the cluster'd column, massy proof.
Warton, Ode 3.

DÆ'MON, or DE'MON, n. DE'MONARCH. DE'MONESS. DEMONI'ACAL. DEMO'NIAC, *adj.* DEMO'NIAC, n. DEMO'NIAL. DEMO'NIAN. DEMO'NIANISM. DE'MONIST. DEMO'NIPHOBE. DEMONO'LATRY. DEMONO'LOGY. DEMO'NOMY. DEMO'NOMIST. DE'MONSHIP. } Gr. Δαιμων; Lat. *Dæmon*; Fr. *Démon*; It. *Demone, demonio*; Sp. *Demonio*; Gr. Δαημων, sciens, gnarus, from δαι-ειν, scire, to know, (Vossius.) And Plato, in *Cratylus*, (xxiii.) "On this account, therefore, it appears to me (Socrates) more than other, he calls them *dæmons*, because they were *prudent* and *learned*, (δαημονες)."—*Taylor's Translation.* See the quotations from Cooke's *Hesiod*, and Sydenham's *Plato*.

An intelligent being, (not of human kind;) now most usually applied to an evil spirit.

Touching the cherl, they sayden subtiltee
And highe wit made him speken as he spake;
He n'is no fool, ne no *demoniake*.
Chaucer. The Sompnoures Tale, v. 7874.

As he came foorth they offered vnto hym a maruayloose noumbre that were vexed with diuers diseases, and also *demoniakes* whyche were possessed with deuyelles.
Udal, Matthew, c. 8.

Wherefore I have oft exhorted you, that not one of those who come hither, and enioy the divine doctrine, and are likewise partakers of the dreadfull and mysticall sacrament, should go unto these stage-players, nor yet entermixt these divine mysteries with *demoniacall*.
Prynne. Histrio-Mastix, pt. i. Act vi. sc. 4.

Princes, heaven's antient sons, æthereal thrones,
Demonean spirits now, from the element
Each of his reign allotted, rightlier call'd,
Powers of fire, air, water, and earth beneath.
Milton. Paradise Regained, b. ii.

I return you the manuscript you lent me of *dæmonology*, but the author thereof and I are two in point of opinion that way; for he seems to be on the negative part, and truly he writes as much as can be produc'd for his purpose.
Howell, b. iii. Let. 23.

These Javans are drunk in *demonomy*, and the more earnestly embrace it by how much their corrupt natures abhor honesty; whence it happens, that they trade in murder, adultery, theft, rapine, deceit, and all other wickedness.
Sir Thomas Herbert. Travels, p. 305.

Celebes—well peopled, but with bad people, no place engendering greater *demonomists*, or till of late worse savages.
Id. Ib. p. 308.

Plutarch doth acquaint us with this pretty conceit—that the souls of men took degrees after death; first they commenced heroes, who were as probationers to a *demonship*; then after a time sufficient, *demons!*
Mede. Apost. of Latter Times, p. 18.

Is there any one, O Melitus, who acknowledging that there are humane things, can yet deny that there are any men? or confessing that there are equine things can nevertheless deny that there are any horses? if this cannot be, then no man who acknowledges *demonial* things can deny *demons*.—*Cudworth. Intellectual System*, p. 264.

Here therefore have we an unquestionable instance of a *demoniack* in these latter times of ours, such a one who at first for two moneths together had no manner of madness or mania at all upon him, though afterward the *demon* possessing his whole body.—*Id. Ib.*

It is agreeable to the sense of the ancient fathers, that the *demoniack* or angelick kind of beings, is not altogether incorporeal or bodiless, but that they are conjoyned with bodies, or have cognate bodies belonging to them.
Id. Ib. p 813.

These [Platonists] did doubtless therein designedly lay a foundation for their Polytheism and creature-worship, (now vulgarly called Idolatry,) that is, for their Cosmo-latry, Astro-latry, and *Demono-latry*.—*Id. Ib.* p. 593.

Darkling the *demon* [Morpheus] glides for flight prepar'd,
So soft that scarce his fanning wings are heard.
Dryden. Ovid. Metam. b. x.

Religion, no doubt, is much indebted to those men of prodigy; who in such a discerning age, wou'd set her on the foot of popular tradition; and venture her on the same bottom with parish tales, and gossipping stories of imps, goblins, and *demoniacal* pranks, invented to fright children, or make practice for common exorcists, and cunning men.
Shaftesbury. On the Freedom of Wit and Humour.

He is possessed with a legion of impure lusts, and as the *demoniac* in the Gospel was sometimes cast into the fire, and sometimes into the water; so is he hurried by the fury of contrary passions.—*Bates. Harm. of Divine Attributes*, c. 9.

Perfect *dæmonists* undoubtedly there are in religion; because we know whole nations who worship a Devil or fiend, to whom they sacrifice and offer prayers and supplications, in reality on no other account than because they fear him.
Shaftesbury. An Enquiry concerning Virtue.

When in the grave this race of men was laid,
Soon was a world of holy *demons* made
Aërial spirits, by great Jove design'd
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below.
Cooke. Hesiod. Works and Days, b. i.

The *dæmon-kind* is of an intermediate nature between the divine and human. What is the power and virtue, said I, of this intermediate kind of being? To transmit and to interpret to the Gods, said she, what comes from men; and to men, in like manner, what comes from the Gods; from men their petitions and their sacrifices; from the Gods in return, the revelation of their will.
Sydenham. Plato. The Banquet.

How very inconclusive then must all these reasonings be, which are built on the false supposition, that the Jews held only one prince of *demons*; and that *demonarch* was a term never applied by them to any but to the Devil.
Farmer. Letters to Worthington, Let. 2.

Hence he too hastily, yet with his usual modesty, insinuated that the possessions recorded in the Gospel, and called *demoniacal*, might be of that imaginary sort, and no other in reality than occult diseases.
Warburton. Divine Legation, b. ix. Notes.

The learned Doctor, in his turn, will allow that the teachers of the Gospel in the fullness of their inspiration, must needs be secure from an error, which so dreadfully affected the religion they were entrusted to propagate, as *demoniacism* did, if it were an error.—*Id. Ib.*

Of these, Isabella, whom Gray so strongly stigmatizes,
She-Wolf of France, with unrelenting fangs,
That tear'st the bowels of thy mangled mate,
I hope was wrapped in the friar's garment, for few stood more in need of a *dæmonifuge*.—*Pennant. London*, p. 271.

The established theology of the heathen world from its first rise to its final overthrow, rested upon the basis of *demonism*. Scarce was there a single oracle delivered but by a person said to be possessed.
Farmer. Demoniacs of the New Testament, c. 1. s. 7.

The king, [James] who was much celebrated for his knowledge, had, before his arrival in England, not only examined in person a woman accused of witchcraft, but had given a very formal account of the practices and illusions of evil spirits, the compacts of witches, the ceremonies used by them, the manner of detecting them, and the justice of punishing them, in his dialogues of *Dæmonologie*, written in the Scottish dialect, and published at Edinburgh.
Johnson. On Macbeth.

DAFF, *n.* Mr. Tyrwhitt says is Saxon, and means *a fool*. The A. S. is *Deaf-ian*, *adeaf-ian*, surdescere, to grow *deaf*. Wachter, (in v. *Taub*,) and Junius agree that—that is said to be *deaf*, which has lost any of its natural strength. *Deaf* corn is *barren* corn, sterile frumentum. See *Dr. Jamieson*, who considers it connected with the Sw. *Dofwa*, stupere, *sensu privare*. And see DAW.

Thow dotede *daffe* quath hue. dolle aren thy wittes.
Piers Ploughman, p. 19.

And whan this jape is tald another day,
I shall be halden a *daffe* or a cokenay.
Chaucer. The Reves Tale, v. 4206.

DAFF, *v.* To doff, to *do off*, throw off, put aside.

Prince. I would shee had bestowed this dotage on mee, I would haue *daft* all other respects, and made her halfe myselfe.—*Shakes. Much Adoe about Nothing*, Act ii. sc. 3.

Where is his sonne,
The nimble footed mad-cap, Prince of Wales,
And his cumrades, that *daft* the world aside,
And bid it passe?—*Id. 1 Part Hen. IV.* Act iv. sc. 1.

For lo! his passion, but an art of craft,
Even there resolv'd my reason into tears;
There my white stole of chastity I *daft*,
Shook off my sober guards, and civil fears.
Id. A Lover's Complaint.

DA'FFADIL, or DA'FFODIL. DAFFADI'LLY. DAFFADOWNDI'LLY. } Fr. *Aspodille*; It. *Asphodelo*; Gr. Ασφοδελος. From Fr. *Des Asphodilles*. Holland renders Narcissus, *daffodill*, (*Plinie*, l. xviii. c. 26.) The Fr. *asphodill*, Cotgrave calls the *daffadill*, *affodill* or *asphodill* flower.

—— Whereas she play'd
Amongst her watry sisters by a pond,
Gathering sweet *daffadillies*, to haue made
Gay girlonds, from the sun their forheads faire to shade.
Spenser. Faerie Queene, b. iii. c. 4.

Bid aramanthus all his beauty shed,
And *daffadillies* fill their cups with tears,
To strow the laureat herse where Lycid lies.
Milton. Lycidas.

Strowe me the ground with *daffadowndillies*,
And cowslips, and kingcups, and loued lillies.
Spenser. Shepheard's Calender. Aprill.

Haymakers, rakers, reapers, and mowers,
Wait on your summer-queen;
Dress up with musk-rose her eglantine bowers,
Daffodils strew the green.
Ford. The Sun's Darling, Act iii. sc. 2.

By whose pure moving glass the milk-white lilies
Do dress their tresses, and the *daffodilies*.
Drummond, pt. i. s. 13.

The joyous spring draws nigh! ambrosial showers
Unbind the earth, the earth unbinds the flowers,
The flowers blow sweet, the *daffodils* unfold
The spreading glories of their blooming gold.
Broome. Daphnis & Lycidas.

On his lovely body shower
Leaves of roses, virgin lilies,
Cowslips, violets, *daffodillies*,
And with garlands dress the bower.
Hughes. A Pastoral Masque.

DAG. DAG-MAKER. } A pistol; perhaps, says Minshew, because brought into use by the *Daci*, a people of Germany; and that they were a new fashion of German horsemen appears from the quotation from Knolles (produced by Mr. Nares.) See DAGGER.

The prince yet alwayes bare hym selfe so wisely, that he could not without some sturre be thrust downe openly: and ridyng on his iourney, he was once shot with a *dagge* secretly.—*Ascham. A Report and Discourse.*

They were wont to vse bowes and launces in the fielde, but nowe they vse *dagges* as our horsemen doe.
Fox. Mart. p. 681. *Amurathes ouercome by Scanderbeius.*

Neither was any thing taken from them but these *dags*, which the German horsemen, after a new fashion, carried at their saddle bows; these the Turks greatly desired, delighted with the noveltie of the invention, to see them shoot off with a firelock without a match.
Knolles. History of the Turks, p. 742.

The *dagge* was bought not many days before, of one Adrian Mulan, a *dagge-maker*, dwelling in East Smithfield, as by the said Mulan was testified *vera voce* upon his oath.
State Trials. Death of Northumberland, an. 1554.

DAG, *v.* DAG, *n.* DA'GON, DA'GSWAINE. } "*Dagge*, a slip or shread. *Dagged*, cut into slips. *Dagging*, slitting, cutting into slips. *Dagon*, a slip or piece," (Tyrwhitt.) A. S. *Dag*. Sparsum *pendens* seu *dependens*, (Skinner.) Any thing that is loose, and hanging abroad, *dagling*, *dagging*, or *dangling*, (Somner.)

Dagswaine,—a rough or coarse mantle to cast on a bed. *Schiauina*, (Minshew.) And *Schiauina*, a long robe of coarse cloth worn by *slaves*, *Schiaui*, (Menage.)

If so be that they wolden yeve swiche pounsoned and *dagged* clothing to the poure peple, it is not convenient to were for hir estate, ne suffisant to bote hir necessitee, to kepe hem fro the distemperance of the firmament.
Chaucer. The Persones Tale.

And high shoes knopped with *dagges*.—*Id. R. of the R.*

So moche *dagging* of sheres, with the superfluitee in length of the foresaide gounes.—*Id. The Persones Tale.*

A *dagon* of your blanket, leve dame,
Our suster dere. *Id. The Sompnoures Tale.*

Suche a doulty *dagswayne*
Sende him to Fraunce agayne.
Skelton. Duke of Albany and the Scottes.

The second is the great (although not generall) amendment of lodging, for (said they) our fathers (yea and we our selues also) haue lien full oft vpon straw pallets, on rough mats couered onelie with a sheet, vnder couerlets made of *dagswain* or hop-harlots (I vse their owne termes) and a good round log vnder their heads in steed of a bolster or pillow.
Holinshed. Description of England, b. ii. c. 12.

Would it not vex thee, where thy sires did keep,
To see the dunged folds of *dag-tayl'd* sheep.
Bp. Hall, b. v. Sat. 1.

DA'GGER, *n.* DA'GGERED, *adj.* } Fr. *Dague*; Sp. and It. *Daga*; Dut. *Dagghe*; Ger. *Degen*; Sw. *Daggert*; Low Lat. *Dagga*, *daggerius*. This word, as well as *Dag*, (qv.) Du Cange says, some derive *a Dacis*, as a weapon peculiar to them. Wachter quotes authorities to show that *gladius* was called *degin*,—quod ejus ministerio in defensione utamur,—and hence inclines to think it an application of *degen*, *vir fortis*, miles; remarking that men and their arms are often designated by the same name.

A short weapon, used to stab with.

And I shall rive him thurgh the sides tway,
While that thou stroglest with him as in game,
And with thy *dagger* loke thou do the same.
Chaucer. The Pardoneres Tale, v. 12,764.

And Ahud put forthe his lefte hande & toke the *dagger* frome his right thighe, and thrust it into his bely, so that the hafte wente in after the blade.—*Bible*, 1551. *Judges*, c. 3.

How many gallants have drunk healths to me,
Out of their *dagger'd*-arms, and thought them blest,
Enjoying but mine eyes at prodigal feasts.
Dekker. The Honest Whore, sc. 6.

I remember three in my life and observation, who were as downright killed with vomits, as they could have been with *daggers*.—*Sir W. Temple. On Health and Long Life.*

For shame! for shame! As you have spoke *daggers* to him, you may justly dread the use of them against your own breast, did a want of courage, or of noble sentiments, stimulate him to such mean revenge.—*Junius*, Let. 26.

DAINT, *adj.* DAINT, *n.* DA'INTY, *adj.* DA'INTY, *n.* DA'INTROUS. DA'INTEOUSLY. DA'INTIFUL. DA'INTILY. DA'INTINESS. DA'INTREL. } Fr. *Dain*, m. *daine*, f. *Dainty*, fine, quaint, curious; (an old word.) Cotgrave. Skinner suggests the Fr. *Dain*; *Daim*, a deer; because its flesh has at all times, and in all nations been esteemed among the grandest delicacies or *dainties*. Minshew,—*a dente*, a tooth; because *dainties* or delicacies are grateful to the teeth and palate. Casaubon,—from the Gr. Δαινυσθαι, to feast, to banquet; but the French derive from the Greek through the medium of the Latin. The Goth. *Dauht*, epulum, convivium, occurs *Luke*, v. 29, and xiv. 15; but no means of tracing the connexion of the words have occurred. Mr. Tyrwhitt says, "*Deintee*, n. Fr., value, a thing of value. *Deintreous*, choice, valuable." *Dainty* is now used as equivalent to—

Delicate of taste, exquisite, elegant, nice, choice; and, emphatically, over-nice.

Of Dowel ne of Dobet. *daynte* me thoughte.
Piers Ploughman, p. 200.

Thenne was this folk feyne. and fedde hunger *dayntevsliche*.—*Id.* p. 143.

Ful many a *dainte* hors hadde he in stable.
Chaucer. Prologue, v. 168.

They loved me so well by God above
That I no telde no *deintee* of hir love. [Set no value. Tyr.]
Id. Wif of Bathes Prologue, v. 5790.

Walter hir doth so faithfully plesance
That it was *deintee* for to see the chere [It was a valuable thing. Tyr.]
Betwix hem two, sin they ben met in fere.
Id. Clerkes Tale, v. 8983.

For trewlich, I hold it great *deinte*,
A king's sonne in armes wel to do.—*Id. Troilus*, b. ii.

And then to the souper al and some
Whan time was, ful soft they hem set
God wot there was no *deinte* ferre to fet.—*Id. Ib.* b. iii.

Al ful of love and blisse is the paleis,
And ful of instruments, and of vitaille,
The most *dainteous* of all Italie.
Id. The Marchantes Tale, v. 9588.

But plainly for to speke of that
I not how thilke bodye fat,
Whiche thei with *deintie* meates kepe,
And laien it softe for to slepe,
Whan it hath elles of his will
With chastitee shall stonde still.—*Gower. Con. A.* Prol.

There is no lust so *deintefull*,
Of whiche a man shulde not be full,
Of that the stomake vnderfongeth:
But euer in one myn herte longeth.—*Id. Ib.* b. vi.

Perhappes some *daintie* nose, no bachelors button lykes
And some at pimpernell and pinkes, a slender quarell pykes.—*A. W., in Commendation of Gascoigne's Posies.*

I haue seen very few men come to great proofe of either learning, wit, or virtue, that had bin *daintilie* brought vp.
Vives. Instruction of a Christian Woman, b. ii. c. 11.

How lustly may this barbarous and rude Russe confemne the *dainteinesse* and nicenesse of our captaines, who living in a soile & aire much more temperate, yet commonly vse furred bootes, and clokes.—*Hackluyt. Voyages*, vol. i. p. 250.

Dic. Haile, fellow Hodge, and well to fare with thy meat, if you have any:
But by thy words, as I them smelled, thy *dainirels* be not manie.—*Gammer Gurton's Needle*, Act ii. sc. 1.

And you, fair troop, if Thirsil you disdain not,
Vouchsafe with me to take some short refection,
Excuse, or *dainty*, my lowly roof maintain not;
Peares, apples, plummes; no sugred made confection.
P. Fletcher, Ecl. 7. s. 37.

Therefore to cherish him with diets *daint*,
She cast to bring him, where he chearen might
Till he recovered had his late decayed plight.
Spenser. Faerie Queene, b. i. c. 10.

Why should you be so cruel to yourself,
And to those *dainty* limbs which Nature lent,
For gentle usage and soft delicacy?—*Milton. Comus.*

True wisdom bids vs to this banquet haste,
That precious nectar may renew the taste
Of Eden's *dainties*, by our parents lost
For one poore apple.—*Beaumont. In Spiritual Comfort.*

At mine own breast with care I fed thee still,
Letting thee suck thy fill;
And *daintily* I nourish'd thee
With idle thoughts and poetry!
Cowley. Love's Ingratitude.

Your *dainty* speakers have the curse,
To plead bad causes down to worse;
As dames, who native beauty want,
Still uglier look, the more they paint.—*Prior. Alma*, c. 2.

And if we list to fare more *daintily*, we must either hunt for it, using craft and toil to catch it out of the woods, the water, the air; or we must carefully wait on those creatures, of which we would serve ourselves, feeding them that they may feed us.—*Barrow*, vol. iii. Ser. 18.

To paint thy grisly face, to dance, to dress,
And all those awkward follies that express
Thy loathsome love, and filthy *daintiness*.
Rochester. To Sir Car Scrope.

But nicer eates, her dairy's boasted fare,
The jelly'd cream or custard, *daintiest* food,
Or cheesecake, or the cooling syllabub,
For Thyrsis she prepares.—*Dodsley. Agriculture*, c. 3.

And now a maiden charg'd with golden ew'r
And with an ardent laver, pouring first
Pure water on their hands, supplied them next
With a bright table, which the maiden, chief
In office, furnish'd plenteously with bread
And *dainties*, remnants of the last regale.
Cowper. Homer. Odyssey, b. iv.

DA'IRY. Sw. *Dia*, lactere. Radicem servat L. Anglica, *dug*, mamma, (Ihre.) Goth. *Dadd-jandei*, mulier *lactans*, infanti *lac* præbens, (Junius.) A. S. *Diende*, *lactantes*, (Lye, and Benson.) The Sw. *Deja*, nutrix, Dr. Jamieson says, has precisely the sense of *dey*, a dairy-maid, and is evidently allied to a variety of terms in the northern languages, which have a similar meaning. Isl. *Dia*, *dy*; Sw. *Di*, to suck; Sw. Goth. *Deyg-ia*, *daegg-ia*, to give milk, to suckle; Moes. G. *Dadd-jan*, both—to milk and to suck.

Dey, in Chaucer, and *Day-woman*, in Shakespeare,—a *dairy-woman*. *Dairy*, (Low Lat. *Daeria*, *dayeria*,)—

A place for preserving milk, churning it into butter, and making cheese, &c.

For she was as it were a maner *dey*.
Chaucer. The Nonnes Preestes Tale, v. 14,851.

That serchen every land and every streme,
As thikke as motes in the sonne-beme,
Blissing halles, chambres, kitchenes, and bowres,
Citees and burghes, castles high and towres,
Thorpes and bernes, shepenes and *dairies*,
This maketh that ther ben no faeries.
Id. The Wif of Bathes Tale, v. 6353.

As one who long in populous city pent,
Where houses thick and sewers annoy the aire,
Forth issuing on a summer's morn to breathe
Among the pleasant villages and farms
Adjoined, from each thing met conceaves delight,
The smell of grain, or tedded grass, or kine,
Or *dairie*, each rural sight, each rural sound.
Milton. Paradise Lost, b. ix.

Few cows were bred up for the *dairy*, more than served consumption within.
Sir W. Temple. On Adv. of Trade in Ireland.

The compartments between the avenues are railed off, and laid down in pasture and meadow, for the supply of the large *dairy* of cows established here by the present king.
Swinburne. Spain, Let. 38.

DAIS, or Deis. } *Dasium*, a word concerning the etymology of which Du Cange is doubtful. Meursius derives it from *Dagus*, επισελλιον, subsellium, a bench. *Dais*, however, as Du Cange shows from a passage in Matt. Paris, (*de Vitis Abbatum S. Albani*, 92,) has a widely different meaning. The newly elected abbot, says the historian, Solus in Refectorio prandebit supremus, habens vastellum, Priore prandente ad *magnam mensam*, quam *Dais* vulgariter appellamus; for the *Dais*, continues Du Cange, is the name given by the French to a canopy suspended over a banqueting table.

Tyrwhitt, again, derives it from the Fr. *Ais*, *assis* tabula; and thinks it was at first written *D'ais*, ex *assibus*; but the old spelling *Dois* will not permit this etymology. Menage brings it from *Dossium* or *dossum* for *dorsum*.

Dais is commonly used for—

The upper table raised on a platform more elevated than the others, and probably at first placed under a canopy.

Pinkerton considers it to be the *elevated floor* only. Ritson (*Met. Rom. ad voc. Deys*) holds it to be indifferently the *floor* and the *canopy*. In Leland, the high *dease* seems to be what he has before called the *high table*. May the word not be *Deske*, a table, or a platform?

Wel semed eche of hem a fayre burgeis,
To sitten in a gild halle on the *deis*.—*Chaucer. Prol.* v. 372.

The fyrst day of his corone
Where he was in his royall throne,
And held his fest in the paleis
Sittend upon his hie *deis*.—*Gower. Con. A.* b. vii.

Then the marshall with the carver must go towards the high table, and the panter to folow them, makyng their obeysance first in the middest of the hall, and agayne before the hygh *dease*.—*Leland*, vol. vi. *Inthron. of Abp. Nevill.*

DA'ISY. } A. S. *Dæyes-eage*, i. e. *days-eye*.
Da'isied. } And Chaucer in *Prologue to Legend of Good Women*,—

That well by reason men it call may
The *deisie*, or els the *eye* of the *day*.

This etymology was suggested to Skinner by Dr. T. H.; but Skinner himself adopts Fr. *Dais*, a canopy. (See Dais.) Propter aliquam in flore talis *umbellæ* similitudinem.

B. Jonson writes *dayes-eyes*. See under Day.

Now haue I than eke this condicion,
That of all the floures in the mede,
Than loue I most these floures white & rede,
Such that men callen *daisies* in our toun.
Chaucer. Legend of Good Women, Prol.

Amongst the roses in a row,
Next place I panks in plenty,
These double *daisies* then for show,
And will not this be dainty?—*Drayton*, Nymphal 5.

And therefore went unto these homely townes,
Sweetly environ'd with the *dazied* downes.
Brown. Britannia's Pastorals, b. i. s. 4.

The silent heart, which grief assails,
Treads soft and lonesome o'er the vales,
Sees *daisies* open, rivers run,
And seeks (as I have vainly done)
Amusing thought.—*Parnell. Hymn to Contentment.*

The gentle pair that in these lonely shades
Wand'ring, at eve or morn, I oft have seen,
Now, all in vain, I seek at eve or morn,
With drooping wing, forlorn,
Along the grove, along the *daisied* green
Langhorne. Monody sung by a Redbreast.

DALE. Goth. *Dalei*; A. S. *Dal*; Dut. *Dal*; Ger. *Thal*, *tahl*. Locus *declivis*. The Dutch have the verb *Dal-en*, descendere, demittere se; to *descend*. Junius seems to suspect some connexion with A. S. *Dæl-an*, to deal, to divide, to distribute. *Dal*, he observes, is used for the infernal pit; but it does not seem easy to trace this supposed connexion.

The low ground between ground ascending around or on various sides of it.

Neuer bifor in Wales was don so grete greue,
Bi downes & bi *dales*. *R. Brunne*, p. 91.

Forthe she flewe the gentil nightingale
To all the birds that were in the *dale*.
Chaucer. The Cuckow and the Nightingale.

Thus (er he wiste) into a *dale*
He came, wher was a litell plaine,
All rounde aboute, well beseyne
With bushes greene, and cedres hie.—*Gower. Con. A.* b. i.

A litle lowly hermitage it was,
Downe in a *dale*, hard by a forrest's side,
Farre from resort of people, that did pass
In trauell to and froe.—*Spenser. Faerie Queene*, b. i. c. 1.

And in the first place, as to the business of ornament, beauty, and pleasure, I may appeal to all men's senses, whether the grateful variety of hills and *dales*, be not more pleasing than the largest continued plains.
Derham. Physico-Theology, b. iii. c. 4.

Hark! how the airy echoes talk along
With undulating answer, soft or loud,
The mocking semblance of the imag'd voice,
Babling itinerant from wood to hill,
From hill to *dale*, and wake their sisters round,
To multiply delight upon the ear.
Thompson. Sickness, b. v.

DA'LLY, *v.* } Skinner thinks from the A. S. *Dole*, foolish, dull: and this Tooke considers to be the regular past tense and past part. of *Dwel-ian*, *dwol-ian*, hebere, hebetare, to be or cause to be *dull*; and hence, to *dally* will be—

Da'lliance.
Da'llier.
Da'llying, *n.*
Da'llyingly.

To act like one *dull* or foolish; like a *dolt* or simpleton; to waste or idle away time; to spend, to loiter away time, in wanton or idle amusements; to amuse, to trifle, to sport, to frolick.

And ouer this, in her *dalyaunce*,
Lowly she is, discrete and wise
And goodly gladde, by attemperaunce.
Chaucer. The Floure of Curtesie.

——— And (all too late) I see
That lingring life doth *daily* but in vaine
For Atropos will cut the twist in twaine.
Gascoigne. Hearbes.

Here if I shuld brynge I the dyuerse metynges of the sayd prynces, and the curyouse seruyces yt eyther causyd other to be fed and seruyd wt, within eyther of theyr tentys, or of theyr *dalyaunce* or passe tymes cõtynuyng the season of theyr metynges, &c. it wolde aske a longe tracte of time.
Fabyan, an. 1396.

And yet they be the greatest makers of love, the daylie *dalliers* with such pleasant wordes, with such smiling and secret countenances, with such signs, tokens, wagers, purposed to be lost before they were purposed to be made.
Ascham. The Schole Master, b. 1.

Wher as he doth but *dalliengly* perswade, they may enforce & compel.—*Bale. Image*, pt. ii.

And who (as let in lease) do farm the crown,
And joy the use of majesty and might:
Whilst we hold but the shadow of our own,
Pleas'd with vain shows, and *dallied* with delight.
Daniel. The Civil Wars, b. ii.

For so to interpose a little ease,
Let our frail thoughts *dally* with false surmise.
Milton. Lycidas.

——— Know, most unworthy man,
So much we hate the baseness of thy lust,
As, were none living of thy sex but thee,
We had much rather prostitute our blood
To some envenom'd serpent, than admit
Thy beastial *dalliance*.—*Ford. Love's Sacrifice*, Act ii. sc. 3.

These great men's dissensions awakened Nero, fearing lest the Britaines thereby would be more forward to advantage, with whom experience had shewed there was no *dallying*.—*Speed. The Romans*, b. vi. c. 8.

[A soul] guiltless of hate, and proof against desire;
That all things weighs, and nothing can admire.
That dares prefer the toils of Hercules
To *dalliance*, banquets, and ignoble ease.
Dryden. Juvenal, Sat. 10.

Is there now any *dallying* in such a matter as this?
Sharp, vol. vii. Ser. 13.

Let me not *daily* with my queen's distress,
What were it, but to lift incumbent woe,
That it might fall more grievous.
Smollett. The Regicide, Act iii. sc. 2.

From pleasing *dalliance* with the charms of night,
[Urania] my wandering thought recalls, to what excites
Far other beat of heart! Narcissa's tomb!
Young. Complaint, Night 5.

DAM, or Dame, *n.* } Fr. *Dame*; It. *Dama*; Sp. *Dama*; by contraction from the Lat. *Domina*, mistress. Somner thinks that *dam*, pro brutorum *matre*, procreatrice, may be from the A. S. *Team*, issue, offspring, from the A. S. *Tym-an*, parere, parturire, to bear, to bring forth; but *dame*, as well as *dam*, was applied to mother by our old writers, and there seems not sufficient reason to suppose them different words. *Dam*—

A mother; usually restricted to brute animals. And *dame*—

A matron, a mother, a mistress.

"Mid how mony knyghtes ys he come?" the other ageyn seyde,
"Ma *dame*, bute mid é mon."—*R. Gloucester*, p. 35

——— And fykel tonge hure syre,
Amendes was hure *dame*.—*Piers Ploukman*, p. 30.

Ac rys up ragamoffyn. and reche me all the barres
That Belial the beel *syre*. beot with thy *damme*.
Id. Ib. p. 351.

And so befell, that the excellent renoun
Of the emperoures doughter *dame* Custance
Reported was, with every circumstance,
Unto these Surrien marchants, in swiche wise
Fro day to day, as I shal you devise
Chaucer. The Man of Lawes Tale.

Then shall the priest be as the people, the master as the servaunt, ye *dame* like the mayde, the seller like the byer.
Bible, 1551. *Esays*, c. 24.

Faithlesse, forsworn, ne goddesse was thy *dam*
Nor Dardanus beginner of thy race;
But of hard rockes mount Caucase monstruous
Bred thee, and teats of tyger gaue thee suck.
Surrey. Virgile. Æneis, b. iv

——— No fair to thine
Equivalent or second, which compel'd
Mee thus, though importune perhaps to come
And gaze, and worship thee of right declar'd
Sovran of creatures, universal *dame*.
Milton. Paradise Lost, b. ix.

When the young is brought forth, how comes all the nourishment then to be transfer'd from the womb to the breasts or paps, leaving its former channel, the *dam* at such time being for the most part lean and ill-favour'd!
Ray. On the Creation, pt. i.

Silence in times of suffering is the best,
'Tis dangerous to disturb an hornet's nest.
In other authors you may find enough,
But all they say of *dames* is idle stuff
Dryden. The Cock and the Fox.

The attraction of the calf or lamb to the teat of the *dam*, is not explained by simply referring it to the sense of smell. What made the scent of milk so agreeable to the lamb, that it should follow it up with its nose, or seek with its mouth the place from which it proceeded?

Paley. Natural Theology, c. 13.

DAM, *v.* } A.S. *Daman*; Dut. and Ger. *Dammen*; Sw. *Damma*, obturare, obstruere; to stop up, to obstruct.
DAM, *n.* }
DA'MING, *n.* }
See DUMB.

To stop or shut up, block up or confine, to obstruct.

If al the earth were parchment scribable
Spedie for the hand, and all maner wood
Were hewed & proporcioned to pennes able
All water ynke, in *damme* or in flood
Euery man being a perfite scribe and good
The cursednesse yet and descript of women
Could not be shewed by the meane of penne.

Chaucer. The Remedie of Loue.

But with certain windes that come from the sea of Ponte, the sande in the plaines is blowen together in heapes, whyche seeme a farre of like greate hylles, whereby the accustomed wayes bee so *damned*, that no signe of them can appeare.—*Brende. Quintus Curtius*, fol. 184.

——— And then a rocke
He lift aloft, that *damd* vp to his flocke,
The doore they entred.—*Chapman. Homer. Odyssey*, b. lx.

Abortive tears from their fair eyes out-flow'd,
And *damm'd* the lovely splendour of their sight,
Which seem'd like Titan, whilst some watry cloud
O'erspreads his face, and his bright beams doth shroud.

Cowley. Pyramus & Thisbe.

Cal. No more *dams* I'll make for fish,
Nor fetch in firing, at requiring.

Shakespeare. Tempest, Act ii. sc. 2.

In that of Thorpe, as to those five persons, it was not an absolute denial of justice; it was not a *damming* up, but a strengthening only, of the channel.

State Trials. J. Hampden, an. 1637.

Small exhortation needs; your powers employ:
And this bad world (so Jove decrees) destroy.
Let loose the reins to all your watery store.
Bear down the *dams*, and open every door.

Dryden. Ovid. Met. b. i.

When you *dam* up a stream of water, as soon as the *dam* is full, as much water must run over the *dam-head* as if there was no *dam* at all.—*Smith. Wealth of Nations*, b. iv. c. 5.

DA'MAGE, *v.* } Fr. *Dam*, *dommage*; It. *Danno*, *dannaggio*; Sp. *Dano*; from the Lat. *Damnum*; from *Damnare*, to doom, to deem.
DA'MAGE, *n.*
DA'MAGEABLE.
DA'MAGE-FULL.
See TO CONDEMN, and TO DAMN.

The *damnum*, is the *doom*, the judgment, the loss, the punishment, to which any one is judged, sentenced, *doomed* or damned; and then, generally—

Any loss, injury, hurt, harm or detriment.

It is so full of wildnesse
So oft it doeth shame and *domage*
To him or to his lynage.—*Chaucer. The Rom. of the Rose.*

When bothe the armyes were approachyng to the other, the ordinaunce shot so terribly and with suche a violence, that it sore *dammaged* and encombred bothe the parties.

Hall. Hen. VII. an. 3.

Being perswaded that hee hauing entrid into so many perils, your maiestie wil not dislike the same, especially, if it may appeare that it be not *damageable* vnto your royall maiestie, and that to your people it will bring some profite.

Hackluyt. Voyages, vol. ii. pt. i. p. 245.

But Calidore, that was well skild in fight,
Him long forbore, and still his spirit spar'd,
Lying in wait how him he *damage* might.

Spenser. Faerie Queene, b. vi. c. 1.

He discharged one single gun from his poop, and hung out a red flag: and came up to the English admiral, and gave him a broadside; with which he killed many of his men, and *damaged* the ship.

Clarendon. Civil War, vol. iii. p. 459.

The other denied it, because it would be *damageable* and prejudicial to the Spaniard (who had been at the charge of maintaining a strong army for now full six months) in case peace should not be agreed upon.

Camden. Elizabeth, an. 1588.

His warre in Ireland was more *dammagefull*, than fishing with an hooke of gold, for here the baite and hooke was not onely lost, but the line, rod and himselfe were drawn altogether into the deathes of irrecouerable ruine.

Speed. Rich. II. b. ix. c. 13. s. 107.

Soon after the English fleet had refitted themselves (for they had generally been much *damaged* by the engagement in Solbay,) they appeared in sight of Scheveling, making up to the shore.—*Burnet. Own Time*, an. 1672.

The engagement began at about four in the afternoon, and lasted till nine at night with great loss to the enemy, and little *damage* on our side though their fleet was double our number.—*Ludlow. Memoirs*, vol. i. p. 349.

In the library of St. John's college, Cambridge, is an original of their foundress Margaret of Richmond, the king's mother, much *damaged*, and the painter not known.

Walpole. Anecdotes of Painting, vol. i. c. 3.

That to the utmost of our ability we ought to repair any *damage* we have done to others is self-evident, and it is no less evident, that we must not promote our own interest to the detriment of another, or if any necessity force us to this, that we ought to make good his loss, as soon as it is in our power.—*Beattie. Moral Science*, pt. iii. c. 1.

DA'MASCENE. Fr. *Damasine*. Prunum *Damascenum*, plum of Damascus. Also written *Damson* or *damsin*, (qv.)

And if you come heather,
When *damsins* I gather,
I will part them all you among.

Spenser. Shepheard's Calendar. April.

And therefore all your dainty plummes, are a little drie, and come from the stone, as the muskie-plumme, the *damasine-plumme*, the peach, the apricot, &c.

Bacon. Naturall History, s. 509.

A third bore a kind of purple apple; which, after it had been kept a few days, became eatable, and tasted somewhat like a *damascene*.—*Cook. First Voyage*, b. iii. c. 6.

DA'MASK, *n.* } *Damask* garment, *damask* rose. Vestis, aut rosa *Damascena*. Fr. *De damas*; It. *Di damasco*; Sp. *De damasko*; Dut. and Ger. *Damask*. So called (says Skinner) from the most ancient and celebrated city of *Damascus*, whence they were introduced into Europe.
DA'MASK, *v.* }
DA'MASK, *adj.* }
DA'MASKIN. }
DA'MASKING. }

The colour of *damask*, i. e. of the *damask* rose. To *damask* their bodies,—to stain them with *damask* colour; to form, or imitate the form of, flowers; to flower; to variegate. Cups *damaskined*,—Fr. *Damasquiner*, to flourish, carve, or engrave, *damask-wise*.

He yaue to lords iuels manifold
Clothes of veluet, *damaske* and of gold
To get him hearts.—*Ludgate. The Story of Thebes*, pt. iii.

And yet did she [Saint Mary Magdeleyn] it but to do him pleasure with, as men dyd thē vnto gestes to make them chere withal, as folke do now cast *damaske* water & burne pleasāt perfumes.—*Sir T. More. Works*, p. 612.

And in time of memory things have been brought in that were not here before, as the *damaske-rose*, by Doctour Linaker, King Henry the Seuenth, and King Henrie the Eight's physician.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 165.

There daisies *damask* every place,
Nor once their beauties lose,
That when proud Phœbus hides his face,
Themselves they scorn to close.

Drayton. The Description of Elysium.

The last reason of such their going naked sometimes, was out of an opinion that no clothing so adorned them, as their painting and *damasking* of their bodies.

Speed. Ancient Britaines, b. v. c. 7. s. 7.

[They had] cups of fine Corinthean latin guilded and *damaskined*.—*Purchas*, b. iii. c. 13.

On a large gentle hill crown'd with tall wood,
Near where the regal Gabaah proudly stood,
A tent was pitch'd, of green wrought *damask* made,
And seem'd but the fresh forest's natural shade.

Cowley. The Davideis, b. iii.

The *damaske* meddowes, and the crawlinge streames,
Sweeten, and make soft thy dreame.

Corbet. The Country Life.

No old Toledo blades, or *damaskins*.

Howell. The Vole, or a Poem Royal.

——— Why hast thou rent
Those curled locks, where I have often hung
Riband and *damask-roses*, and have flung
Waters distill'd to make thee fresh and gay,
Sweeter than nosegayes on a bridal day?

Beaum. & Fletch. Faithful Shepherdess, Act iv. sc. 1.

But as the raven late, he next sends out
The *damask-colour'd* dove, his nimble scout
Which thrills the thin air, and his pinions plies.

Drayton. Noah's Flood.

——— When solar beams
Parch thirsty human veins, the *damask'd* meads
Unforc'd, display ten thousand painted flowers
Useful in potables.

J. Philips. Cider, b. ii.

Now Turnus arms for fight! his back and breast,
Well-temper'd steel, and scaly brass invest:
The cuishes, which his brawny thighs infold,
Are mingled metal *damask'd* o'er with gold.

Dryden. Virgil. Æneid, b. xi.

As soon as th' unskilful fool that's blind enough,
To call rich Indian *damask* Norwich stuff,
Shall become rich by trade.—*Somerville. Horace*, Ep. 10.

DAME. See DAM.

DAMN, *v.* } Fr. *Damner*; It. *Dannare*; Lat. *Damnare*. (See CONDEMN.) Tooke thinks the root is the A.S. *Dem-an*, to deem, (*dem-a*, judex, or doomer; *demn*, judicium, *damnatio*, doom.) In *Matt.* v. 21, the Gr. Κρισις; Lat. *Judicium*; A.S. and Eng. *Dome* or *Doom*; M. V. *Judgment*; are used emphatically, or with a subaudition of the punishment *doomed* or adjudged, Ὁς δ' ἂν φονευσῃ, ἔνοχος ἐσται τῃ κρισει. "Thou shalt not kill, and whoever shall kill shall be in danger of the *judgment*." And Dr. Hammond observes of the Gr. Κριμα, that according to its origination, it signifies censure, *judgment*; and in its making hath no intimation, either of the quality of the offence to which that judgment belongs, or of the judge who inflicts it;—he might have added, or of the punishment inflicted. (*Works*, i. 314.)
DA'MNABLE.
DA'MNABLENESS.
DAMNABI'LITY.
DA'MNABLY.
DAMNA'TION.
DA'MNATORY, *adj.*
DA'MNED.
DA'MNEDLY.
DA'MNIFY.
DA'MNING, *n.*
DA'MNINGNESS.

To *damn* or to *condemn*,—is to *deem*, think or judge, (subaud.) any one to be guilty, to be criminal;—to give judgment or sentence, or doom, of guilt; to adjudge or declare the penalty or punishment.

——— Mytigacion ich by seche,
Dampne me nouht at domys-day, for that ich dude so ille.

Piers Ploughman, p. 103.

And Jhesus reiside himsilf, and seide to hir, womman where ben thei that accusiden thee? no man hath *dampned* thee? Sche seide, no man, Lord. Jhesus seide to hir, neither I schal *dampne* thee: go thou, and now aftirward nyle thou synne more.—*Wiclif. Jon*, c. 8.

That deuouring the housis of widowis: and feynen longe preyinge, these schulen take the more *dampnacioun*.

Id. Luk, c. 20.

For wel thou wost thyselven verraily,
That thou and I be *damned* to prison
Perpetuel, us gaineth no raunsoun.

Chaucer. The Knightes Tale, v. 1177.

Hir othes ben so gret and so *damnable*
That it is grisly for to here hem swere.

Id. The Pardoneres Tale, v. 12,406.

I cannot seyn, but that they do cursedly and *damnably* ayenst Crist, and all the feith of holy chirche.

Id. The Persones Tale, vol. ii. p. 334.

He eteth his owne *dampning*
But if he lie, that made all thing.—*Id. Rom. of the Rose.*

Lay them to the touchstone, and trye them with God's word. If they be found false and counterfaite, then *damne* them, and I shall also reuoke them with all myne hart.

Frith. Works, p. 3. *To the Christian Reader.*

For what better allectiue coulde Lucyfer deuyse, to allure and bringe men pleasantly into *damnable* seruitude, than to pourpose to them in fourme of a playe, his principall treasury.—*Sir T. Elyot. The Governour*, b. i. c. 26.

When lawes are made against God and his word: then I ought more to obey God than man. Then I may refuse to obey with a good conscience; yet for all that I may not rise up against the magistrates, nor make any uprore: for if I doe so, I sin *damnably*.

Latimer. The fourth Sermon upon the Lord's Prayer.

Lest that suche short forgeuenes, as wel of al the payne as of the displeasure of God, and of the deadlyneese, or as men might say, of the *damnabilitie* belōging to the mortall offence myght make men waxe the worse, & sette much the lesse by sinne.—*Sir T. More. Workes*, p. 458.

I must put vp my supplication to the queen's maiesty and her honourable councell to grant me leaue to stay here so much of their goods as they haue *damnified* mee, or else that I may take of them in Newfoundland, as much fish as shall be worth 600 li.—*Hackluyt. Voyages*, vol. iii. p. 134.

——— Wert thou so void of fear or shame
As offer them to me the Son of God,
To me my own, on such abhorred pact,
That I fall down and worship thee as God?
Get thee behind me; plain thou now appear'st
That evil one, Satan for ever *damn'd*.

Milton. Paradise Regained, b. iv.

Doubtlease, as the *damnableness* of this most execrable impietie, (which is next of kinne to that unpardonable sinne and blasphemy against the Holy Ghost, the author of the Scriptures,) transcends my narrow expressions; so the eternal torments allotted to it, doe surpasse men's highest thoughts.—*Prynne. Histrio-Mastix*, pt. i. Act iii. sc. 5.

And sting of conscience is a punishment
On earth, they say, the greatest, and some tell
It is more'o'er the only one in hell,
The worm that never dies, being alone
The thing they call endless *damnation*.
Cotton. Epistle to John Bradshaw, Esq.

But if the words be of the present or past time, and yet not immediately *damnatory*, they do imply the sentence to be made afterward; as *decernimus, definimus, declaramus*, and the like.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 2.

Super. Fell it out so accursedly?
Ambo. So *damnedly*.
Tourneur. The Revenger's Tragedy, Act. iii. sc. 1.

Harrow now out, and weal-away, he cryde,
What dismall day hath lent this cursed light,
To see my Lord so deadly *damnifyde*.
Spenser. Faerie Queene, b. ii. c. 6.

When on one day, the same hands that would have sacrificed to him [Paul] as a God, did sacrifice him to their own evill spirits; he tore his clothes with more emotion of spirit when he was vainly to be Deified, then he suffered the tearing of his flesh when he was thus unjustly *damnified*.
Montaigne. Devoute Essayes, Treat. 9. s. 2.

He may vow never to return to those sins which he hath had such experience of, for the emptiness and *damningness* of them, and so think himself a compleat penitent.
Hammond. Works, vol. i. p. 20.

However it may be said by way of answer to that part of the argument, that Christ suffered and satisfied for sin, or else God could not pardon any, (not to dispute the truth of that, whether he could or no,) it still remains that the *damningness* of sin is then taken from sin, by what means it now matters not.—*Id. Ib.* p. 187.

As to the state of the *damned*, that that likewise is immutable the Scripture does seem plainly enough to assert, when it calls it an everlasting destruction from the presence of the Lord, and uses such expressions to set forth the continuance of their misery, as signify the longest and most interminable duration, expressions of as great an extent as those which are used to signify the eternal happiness of the blessed; and as large and unlimited as any are to be had in those languages wherein the Scriptures are written.
Tillotson, vol. ii. Ser. 73.

They acknowledge the power of the Englishman's God, as they call him, because they could never yet have power by their conjurations to *damnify* the English either in body or goods.—*Boyle. Works*, vol. iii. p. 320.

DAMP, *v.*
DAMP, *n.*
DAMP, *adj.*
DA'MPEN, *v.*
DA'MPISH.
DA'MPISHNESS.
DA'MPNESS.
DA'MPY.

Dut. *Dampen, dompen, vaporare*, et *mollire*, et mollescere ex *vaporibus*, (Kilian.) Ger. *Dampfen*, exhalare, *vaporare*, fumare, (Wachter.)

To evaporate, to exhale, to reek, to throw forth an exhalation, a steam; and then, generally, to moisten, to wet; and, consequentially and met. to cool, to chill; as to *damp* or cool the courage; and thus, further, to abate, to weaken, to deject, to depress, to dishearten, to discourage.

And that (the course of thinges beyng sodainly chaunged) they that were pulled vp before by the vayne Iniustice of Moyses' lawe, and by the foolysh wisedome of this worlde, should bee *damped*, and be brought lowe.—*Udal. Matt.* c. 3.

And maie it one daie please God to vouchsalue whan he seeth his time, to *dampe* ye taunting mockes of such personnes, likewise as at this present he did sharply reproue these Pharisees.—*Id. Luk*, c. 16.

But Perseus after he had encouraged his men in this sort, and had put them in such a hope and jollity, when this barbarous supply came to ask him a thousand crowns in hand for every captaine, he was so *damped* and troubled withall in his mind, casting up the sum it came to, that his onely covetousnese and misery made him return them back, and refuse their service.—*North. Plutarch*, p. 209.

The aire, if it be moist, doth in a degree quench the flame; (as we see lights will go out in *damps* of mines.)
Bacon. Nat. Hist. § 375.

Adam by this from the cold sudden *damp*
Recovering, and his scatter'd spirits return'd,
To Michael thus his humble words address'd.
Milton. Paradise Lost, b. xi.

Then both from out hell gates into the waste
Wide anarchie of chaos, *damp* and dark,
Flew divers.
Id. Ib. b. x.

In midst himself *dampens* the smiling day,
And prints sad characters, which none may write or say.
P. Fletcher. The Purple Island, c. 7.

We'll first hang Envie in such rings of mist
As never rose from any *dampish* fen.
Anonymous. The Merry Devil of Edmonton.

Brick hath been used by some, with great success, to make their walls thick; and to put a lay of chalk between the bricks, to take away all *dampishness*.
Bacon. Nat. Hist. § 937.

Nor did his wisdom *damp* his martial fire,
Minerva both her portions did inspire,
Use of the warlike bow and peaceful lyre.
Stepney. To the Earl of Carlisle.

I wish the matter as well tried as might be, by very *dampy* vapours about the mouth of the baroscope, or in the closet, and then again, &c.—*Boyle. Works*, vol. vi. p. 397.

No more the warbling waters roll:
Deserts of snow fatigue the eye;
Successive tempests bloat the sky,
And gloomy *damps* oppress the soul.
Akenside, b. i. Ode 2.

Afterwards hearing, that the king of the country was making a general search for books to furnish his library at Pergamus, he hid them [Aristotle's works] in a hole under ground; where they lay for many years, and suffered much from worms and *dampness*.—*Beattie. On Truth*, pt. iii. c. 2.

DA'MSEL, *n.* Fr. *Damoiselle*; It. *Damigella, donzella*, Sp. *Donzella*, (q. d.) dominicella, parva domina, (Skinner.) "It is properly," says Minshew, "and according to the use of the word in times past, a gentlewoman, being not a ladie; and it is the feminine of the French words, *Damoisel, damoiseau*; It. *Damigello, donzello*, Sp. *Donzelle*. (*Domicellus*) quasi parvus *dominus*, which is a young gentleman following armes, and not yet knighted." But in England we call a *damsel*—
A young maiden yet unmarried.

Tho fond he thre *damyseles*, gent and fair ynowg.
That Homber with hym brogte.—*R. Gloucester*, p. 26.

The Erle of Arundelle his londes lauht [left] he than,
& take a *damyselle*, William doubter of Warrenne.
R. Brunne, p. 332.

And Petre satt withoute in the halle, and a *damysel* cam to him and seide, Thou were with Jhus of Galilee.
Wiclif. Matthew, c. 26.

And with Rhetorike come forth musike a *damesel* of our house, that syngeth nowe lighter modes or proiacions and now headier.—*Chaucer. Boecius*, b. ii.

Thei ben all redy obeisant,
As *damoiselles* attendant
To the goddes, whose service
They mote obey in all wise.—*Gower. Con. A.* b. i.

——— Thammuz came next behind,
Whose annual wound in Lebanon allur'd
The Syrian *damsels* to lament his fate
In amorous ditties all a summer's day.
Milton. Paradise Lost, b. i.

An amber scent of odorous perfume
Her harbinger, a *damsel* train behind;
Some rich Philistian matron she may seem,
And now at nearer view, no other certain
Than Dalila thy wife. *Id. Samson Agonistes.*

Then to the skies her flight Minerva bends.
And to the queen the *damsel-train* descends;
Wak'd at their steps, her flowing eyes unclose;
The tear she wipes, and thus renews her woes.
Pope. Homer. Odyssey, b. xviii.

And therefore when St. Luke speaks of the *damsel* at Philippi as possessed with a spirit of divination, or of Apollo, he meant only to describe her pretensions, and the common belief concerning her.—*Farmer. On Miracles*, c. 3. s. 3.

DA'MSON. See DAMASCENE.

Full of goodly trees euen as in France, as in okes, elmes, ashes, walnut-trees, cydrons, vines, and white thornes, that bring foorth fruit as bigge as any *damsons*.
Hackluyt. Voyages, vol. iii. p. 316.

Nor there the *damson* wants, nor dainty apricock.
Drayton. Poly-Olbion, s. 18.

DANCE, *v.*
DANCE, *n.*
DA'NCER.
DA'NCERESS.
DA'NCERY.
DA'NCING, *n.*

Fr. *Danser*; It. *Dansare*; Sp. *Danzar*; Ger. *Tantzen*; Dut. *Dansen*; Sw. *Dansa*, of uncertain etymology. Ihre, after giving the opinions of various etymologists, concludes:—Such things we say, when we have nothing worth saying. Wachter observes,—"*Saltare* nihil aliud est, quam motus pedibus facere ad sonum et numerum chordæ compositos;" i. e.

To make certain motions or movements with the feet corresponding to the sound and tune of music.

To *dance* attendance, or to kick the heels, (sc.) while in attendance,—is an expression applied to those, who wait a wearisome length of time, and who endeavour to amuse or warm themselves by motion; and thus,—

To wait or attend servilely, suppliantly.

——— Herodes the daffe
Gaf hus douhter for *daunsynge*. In a dishe the hefde
Of the blessede Baptiste.—*Piers Ploughman*, p. 175.

He that hath eeris of heryng; here he. But to whom schal I gesse this generacioun lyk? it is lyk to children sittynge in chepynge that crien to peeris, and seyen we have sungen to you; and ye han not *daunsid*, we have mourned to you; and ye han not weyled.—*Wiclif. Matthew*, c. 11.

For who so sorowfull is in harte
Him lust not to plaie ne starte
Nor for to *dauncen*, ne to sing.—*Chaucer. Rom. of the R.*

That turned is to quaking all my *daunce*.
Id. Of Queene Annelida.

There was revell, there was *dauncinge*
And every life, whiche couth singe
Of lusty women in the route,
A freshe caroll hath songe about.—*Gower. Con. A.* b. v.

And ye seruauntes of Achis sayde of hem: is not this Dauid the kinge of the lande? did they not singe vnto this fellow in *daunses*, sayinge: saul hathe slayne his thousand and Dauid his ten thousand.—*Bible*, an. 1551. *Kings*, c. 22.

Whiche prestes, for as moch as certayne times they *daunced* about the citie with targates, that they imagined to fal from heuen, were called in Latine *Salij*, whiche in to Englyshe may be translated *daūcers*.
Sir T. Elyot. The Governour, b. i. c. 20.

I am not of that opinion, that all *dauncing* generally is repugnant vnto vertue, all thoughe some personnes excellently lerned, specially diuines, so do affirme it.
Id. Ib. b. i. c. 19.

Some of the mariners thinking we were in Bristow Channell, and other in Silly Channell: so that through variety of iudgements, and euill marinership we were faine to *dance* the hay foure dayes together, sometimes running to the north-east, sometimes to the south-east, and againe to the east and east-northeast.—*Hackluyt. Voyages*, vol. iii. p. 200.

——— Methought it was a sound
Of riot and ill-manag'd merriment,
Such as the jocund flute, or gamesome pipe
Stirs up among the loose unletter'd hinds,
When for their teeming flocks, and granges full,
In wanton *dance*, they praise the bounteous Pan,
And thank the Gods amis. *Milton. Comus.*

What eye doth see the Heav'n but doth admire
When it the movings of the Heav'ns doth see?
Myself, if I to Heav'n may once aspire,
If that be *dancing*, will a *dancer* be.—*Davies. Dancing.*

For what doth this *danceresse*? She most impudently uncovers her head, which Paul hath commanded to be alwayes covered, she turns about her necke the wrong way: she througheth about her haire hither and thither.
Prynne. Hystrio-Mastix, Act vi. sc. 12.

This sung the sacred Muse, whose notes and words
The *dancers* feete kept; as his hands his cords.
Vlysses, much was pleas'd, and all the crew;
This would the king haue varied with a new
And pleasing measure; and performed by
Two, with whom none would strive in *dancerie*.
And those, his sonnes were: that must therefore *dance*
Alone; and onely to the harp aduance,
Without the words.—*Chapman. Homer. Odyssey*, b. viii.

At this time the court fell into much extravagance in masquerading; both king and queen and all the court, went about masked, and came into houses unknown, and *danced* there with a great deal of wild frolic.
Burnet. Own Time, an. 1688.

James, before he beheld Betty was vain of his strength, a rough wrestler, and a quarrelsome cudgel-player: Betty, a public *dancer* at maypoles, a romp at stool-ball.
Spectator, No. 71.

Remove your benches, you apostate pit,
And take, above, twelve pennyworth of wit;
Go back to your dear *dancing* on the rope,
Or see what's worse the Devil and the Pope.
Dryden. A Prologue

Thee the voice, the *dance*, obey,
Temper'd to thy warbled lay,
O'er Idalia's velvet-green
The rosy-crowned Loves are seen,
On Cytherea's day. *Gray. The Progress of Poesy.*

We must court, flatter, and fee them; not to mention the trouble of *dancing* attendance, and paying our most obsequious respects to them.—*V. Knox. Antipolemus.*

DANDELI'ON. Fr. *Dent de lion*; It. *Dente di lione*; Sp. *Diente di leon*; from I know not what similitude to the *tooth* of a lion, (Skinner.) Because, says Minshew, its juice renders the *teeth* strong and firm.

Now when things are set in this clear light, it appears how ridiculous it would be for two persons to contend, whether *dandelion* be an herb or a weed; whether it be a pot-herb or a sallad; when by the custom or fancy of different families, this one plant obtains all these names according to the several uses of it, and the value that is put upon it.

Watts. Logic, pt. I. c. 6.

DA'NDLE, *v.* Ger. *Denteln.* (See DANDIPRAT.) Minshew says—

To *dandle*, is to lull, cocker, hugge fondly, to *dandle* in the lap or armes, as a nurse doth to please an infant.

Junius interprets the Dut. *Dandelen*, to the same effect. Wachter gives *cunctari*, as one of the usages of *denteln*; and *dandle* seems so used by Spenser; (sc.) to delay or trifle away.

But there is one very foul abuse, which by the way I may not omit, and that is in captaines, who notwithstanding that they are specially imployed to make peace through strong execution of warre, yet they doo so *dandle* their doings, and *dallie* in the service to them committed, as if they would not have the enemy subdued, or utterly beaten downe, for feare afterwards they should need employment, and so be discharged of pay.—*Spenser. On the State of Ireland.*

Dare you not cherish those sins in your souls that possibly you dare not commit in your practices? Do you not *dandle* them in your thoughts, and hover and flutter over them in your affections?—*Hopkins*, Ser. 14.

King Henries ambassadors into France hauing beene *dandled* by the French during these delusive practises, returned without other fruite of their labours.

Speed. Hen. VII. b. ix. c. 20. s. 28.

Sporting the lion ramp'd, and in his paw
Dandl'd the kid. *Milton. Paradise Lost*, b. iv.

Then *dandles* him with many a mutter'd pray'r
That heaven would make him some rich miser's heir.

Dryden. Persius, sat. 2.

Thou happy wretch! by blindness thou art blest;
By dotage *dandled* to perpetual smiles.

Young. Complaint, Night I.

DA'NDRUFF is sufficiently explained by Holland. Skinner says from the A. S. *Tan*, i. e. "A foul tetter, scab or other like disease, especially in the chin, causing the haire to fall." And *drof*, "filthie, dirtie, draffie," (Somner.)

The roots of the black [beet] sodden after the same manner in water, rid away the *dandruffe* or unseemely skales within the haire of the head or beard.

Holland. Plinie, b. xx. c. 8.

A paste of composition rare,
Sweat, *dandriff*, powder, lead, and hair.

Swift. Lady's Dressing Room.

DA'NDY, *n.* } *Dandy.*—Dr. Jamieson refers
DA'NDIPRAT. } to the Isl. *Dandi*, and Sw. *Dasenne*, liberal, munificent; and explains it to be,—that which "is nice, fine, or possessing supereminence in whatever way."—*Dandiprat*—is with us (Skinner) a dwarf, a little man: of uncertain origin. The Dut. *Danten*, *dandelen*; It. *Dondolare*; Fr. *Dandiner*, ineptire, garrire; Scotch, *Dandle*, to saunter, to go about idly; Ger. *Denteln*, ludere, ludicrè agere, to dally, to idle; and (see *Florio*) to play the babie, puppie, or gull,—seem to be allied. But what is *Prat?* Skinner thinks it may be Fr. *Prest*, prompt, apt, fit; and thus it may be,—

One apt to play the fool.

The smug *dandiprat* smells us out, whatsoever we are doing.—*Massinger. The Virgin Martyr*, Act ii. sc. 1.

The vile *dandiprat* will overlook the proudest of his acquaintance.—*Brewer. Lingua*, Act iii. sc. 3.

K. Henry the Seauenth stamped a small coin, called *dandyprats.*—*Camden. Remains. On Money.*

DA'NEGELD. A. S. *Dane-geld*; Mid. Lat. *Dane-geldum*; compounded of *Dane*, and *gelt*, a debt or fine. The examples sufficiently explain the usage of the word. And see *Spelman*, (*Gloss. Archæol.*)

Which yerely, during his lyfe, and after, to the cummynge of Seynt Edwarde was leuyed of his subiectes, and named, for the continuaunce thereof, *Danegelt*: whiche is, or was to meane, money payde to y^e^ Danys or shortly *Dane money*

Fabyan, vol. i. c. 198.

At first, £10,000. was given to the Danes, who retired with this money and the rest of their plunder. The English were now, for the first time, taxed to supply this payment. The imposition was called *Danegelt* not more burthensome in the thing, than scandalous in the name.

Burke. Abridgement of English History, b. ii. c. 2.

DANG, *v.* See DING.

DA'NGER, *v.*
DA'NGER, *n.*
DA'NGERFULL.
DA'NGERFULLY.
DA'NGERLESS.
DA'NGEROUS.
DA'NGEROUSLY.
DA'NGEROUSNESS.

Fr. *Danger*; Low. Lat. *Dangerium*, *domigerium*.

Mr. Tyrwhitt says,—"*Danger*, *n.* Fr. A dangerous situation. In *danger*, 665.—In *danger* hadde he, i. e. within the reach, or controul of his office, and R. 1470.—Coyness, sparingness, R. 1147. Tr. ii. 384.—With *danger*, 6103, sparingly.—*Dangerous*, *adj.* difficult, sparing, 519. 5733."

The passages referred to by Mr. Tyrwhitt are quoted below. Dr. Jamieson says, "*In his daunger*, *under his daunger*, in his power as a captive. But (i. e. Be-out) *daungere*, without hesitation or apprehension. The O. Fr. *danger* frequently occurs as signifying power, dominion." The authors, he adds, of the *Dict. Trev.* think that the word in this sense is corrupted from the Lat. *Dominari*.

With respect to the etymology of this word, Menage says, they are deceived who derive it from *damnum gerere*; it comes from *damniarium*. *Damnum damni*, *damniarium*, *damjarium*, *danger*. Du Cange prefers Fr. *Dommager*, i. e. *damnosus*.

In Fr. and old English law, *danger* seems equivalent to *penalty*, *damages*, commissi poena. And thus,—"Narcissus love had caught in his *daungere*;" i. e. within the action or agency of pain or penalty, of damage, hurt, ill or mischief; within the reach of penal, hurtful, mischievous power. Thus also, "In *danger* had he all the yonge girles." And in R. Brunne,—"All was in the erle's *dangere*." And again, "He was never wedded to woman's *danger*," i. e. woman's dangerous power. From this application to the *risk* or *chance of pain* or mischief, the word seems to have been extended to the *fear* of *pain* or mischief; and, consequentially, as Mr. Tyrwhitt explains, to sparingness, to coyness. Thus, "With *daunger* uttren we our chaffare;" with fearfulness, with fear of loss, of harm, and, therefore, cautiously, thriftily, sparingly.

Daungerous, in Gower and Chaucer, appears equivalent to—fearful to hurt, fearful to lose; and, therefore, cautious to guard or to preserve; or, as Mr. Tyrwhitt says, Sparing, (sc.) in the use.

To *danger* or to *endanger*, is, to be or cause to be within the action or agency of *damage*, of pain or penalty, of hurt, ill or mischief; within the reach of penal, hurtful, mischievous power.

——Gef heo abowe to hym, and to here kyng hym nome,
That he wole al out hem brynge of the *daunger* of Rome.

R. Gloucester, p. 78.

Kyng was Kynwolf sex and tuenty gere
He was neuer wedded to woman's *daungere*.

R. Brunne, p. 9.

Aboute with Sir Symoun the king went that gere
Cite, castelle and toun alle was in the erle's *dangere*.

Id. p. 219.

For hee that ys ones a theef, is evere more in *daunger*
And as the lawe lyketh, to lyve oth^r^ to deye.

Piers Ploughman, p. 236.

In *danger* hadde he at his owen gise
The yonge girles of the diocise,
And knew hir conseil, and was of hir rede.

Chaucer. The Prologue, v. 665.

With *danger* uttren we all our chaffare.
Gret prees at market maketh dere ware,
And to gret chepe is holden at litel prise;
This knoweth every women that is wise.

Id. The Wif of Bathes Prologue, v. 6103.

Narcissus was a bachelere
That loue had caught in his *daungere*,
And in his nette gan him so straine.

Id. The Rom. of the Rose.

For all his purpose, as I gesse,
Was for to make great dispence
Withouten warning or defence;
And richesse might it well sustaine,
And her dispences well maintaine,

And him alwaie such plentie sende
Of golde and siluer for to spende,
Without lacking or *daungere*
As it were pourde in a garnere.—*Chaucer. Rom. of the Rose.*

So let your *daunger*, sugred ben alite
That of his death, ye be not al to wite.—*Id. Troilus*, b. ii.

He was to sinful men not dispitous,
Ne of his speche *dangerous* ne digne,
But in his teching discrete and benigne.

Id. The Prologue, v. 519.

If I be *dangerous* God yeve me sorwe,
Min husband shal it have both even and morwe.

Id The Wif of Bathes Prologue, v. 5733.

I trow, I love him the bet, for he
Was of his love so *dangerous* to me.—*Id. Ib.* v. 6696.

He [Agamemnon] toke of hir what hym list
Of thyng, which was most precious,
Whereof that she [Chryseis] was *dangerous*.

Gower. Con. A. b. i.

And beholde, there were certain Jewes present standing by, whose soules y^e^ spirite of Satan did more *daungerfully* possesse, then that same vncleane spirite had possessed the body of this man.—*Udal. Luke*, c. 11

Y^e^ which the same moste gracious lorde anone as he had rebuked his disciple, restored agayne, and so made him [Malchus] amendes for the hurt of this small & *daungerles* wounde.—*Id. Marke*, c. 14.

Along the shore also of the Grecian sea we went very *dangerously* vpon the ice in sundry places, & that for many daies together.—*Hackluyt. Voyages*, vol. i. p. 65.

It came not of any *daungerousnes* or difficultie on his behalfe, y^t^ they could not touche hym, who grudged not to touche and handle the leper but the ensaumple of theyr faith highly pleased hym y^e^ whiche his pleasure was to haue set furth and commended to all men.—*Udal. Marke*, c. 6.

If they were thriftlesse, mought not we amend,
And with more care our *dangered* fields defend?
Each man can guard what things he deemeth deare.

Bp. Hall, b. v. Sat. 3.

——Give him then an honest period,
In brave fight, by Patroclus sword, if he be deare to thee,
And grieves thee, for his *danger'd* life.

Chapman. Homer. Iliad, b. xvi.

Thus having dispersed his power all abroad, he [Pompeius] brought all the pyrates' ships that were in a fleet together, within *his danger*: and when he had taken them, he brought them all into a dock.—*North. Plutarch*, p. 536.

Por. Of a strange nature is the suite you follow,
Yet in such rule, that the Venetian law
Cannot impugne you as you do proceed.
You stand within his *danger*, do you not?

Shakespeare. Merchant of Venice, Act iv. sc. 1.

Three times a day I holpe him to his horse,
Three times bestrid him: thrice I led him off,
Perswaded him from any further act:
But still where *danger* was, still there I met him.

Id. 2 Part Hen. VI. Act v. sc. 3.

It is no common labour to
The ruer Ob to sayle,
Howbeit Burrough did therein,
Not *dangerles*, preuaile.

Warner. Albion's England, b. xi. c. 67.

Such men as he, be neuer at heart's ease,
Whilst they behold a greater then themselues,
And therefore are they very *dangerous*.

Shakespeare. Julius Cæsar, Act I. sc. 2.

How therefore either *dangerously*
Their labyrinth did passe
Shall not be ouerpassed: thus
Their seuerall fortune was.

Warner. Albion's England, b. vii. c. 34.

And surely if they list but a litle cõsider, the *dangerousnes* of the enterprise was very apparent. It was now night, the situation of the towne was vnknowen, within nothing but enemies, and euery corner fit for an ambush.

Savile. Tacitus. Historie, p. 109.

Thee, God, no face of *danger* could affright,
Not huge Typhæus, nor th' unnumber'd snake
Increas'd with hissing heads, in Lerna's lake.

Dryden. Virgil. Æneid, b. viii.

A sword covered with rust, will wound much more *dangerously* where it does wound, than it could do if it were bright and clean.—*South*, vol. viii. Ser. 4.

The third and last thing I proposed to show, was, that from what has been said, there arises a very plain and easy rule, by which we may judge of the malignity and *dangerousness* of any errour in matters of religion.

Clarke, vol. ii. Ser. 147.

Danger, whose limbs of giant mould
What mortal eye can fixt behold!
Who stalks his round, a hideous form,
Howling amidst the midnight storm,
Or throws him on the ridgy steep
Of some loose hanging rock to sleep.—*Collins. Ode to Fear.*

DA'NGLE. } It may be deduced, says
DA'NGLER. } Skinner, from the A. S. *Dun* vel *Dunehangen*, i. e. deorsum pendere, to hang down. Serenius gives the Sw. *Dingla*, which Ihre interprets, pendulum motitari. And see To DING or DANG.

To hang, unfixedly, to move or shake as it hangs, slackly, loosely; to hang on, (sc. as dependent,) in idle attendance.

Doron. The spinners' webs 'twixt spray and spray
The top of every bush make gay,
By filmy cords there *dangling*.
Drayton. The Muses' Elysium, Nymph. 3.

Ours [labour] is not great, the *dangling* boughs to crop,
Whose too luxuriant growth our alleys stop,
And choke the paths.
Dryden. State of Innocence, Act iii. sc. 1.

They waste their time, which might be spent in honourable and lucrative employments, solely that they may *dangle* after persons in high life, who often despise their meanness, while, for their own accommodation or amusement, they admit their visits, and accept their attentions.
Anox. Winter Evenings, Even. 30.

Instead of their proper, but severe unostentatious duties, they assign [to them] the brilliant part of men of art and pleasure, of gay, young, military sparks, and *danglers* at toilets.—*Burke. Letter to a Member of National Assembly.*

The slipp'ry seat betray'd the sliding part
That press'd it, and the feet hung *dangling* down,
Anxious in vain to find the distant floor.
Cowper. Task, b. i.

DANK, *adj.* } Half-dry, half-wet, says Skinner, from the Ger. *Tunken*, intingere, immergere; to dip, to immerse. *Tunken*, Wachter says, is a word formed by the Franks from the Gr. Τεγγ-ειν; Lat. *Ting-ere*.
DANK, *n.* }
DA'NKISH. }

Wet, moist, mouldy.

Take heede also of mistye and *dankinshe* dayes, which shall hurt a bowe more than anye rayne.
Ascham. The Schole of Shooting.

And when the broad backe of the sea, their pleasure was to sit,
The superficies of his waves, they [horses] slid upon; their hoves
Not dipt in *danke* sweate of his browes.
Chapman. Homer. Iliad, b. xx.

—— Me, in my vow'd
Picture, the sacred wall declares t' have hung
My *dank* and dropping weeds
To the stern God of sea.—*Milton. Horace*, b. i. Ode 5.

They fell vpon me, bound me, bore me thence,
And in a dark and *dankish* vault at home
There left me and my man, both bound together,
Till gnawing with my teeth my bonds in sunder,
I gain'd my freedome.
Shakespeare. Comedy of Errors, Act v. sc. 1.

—— The arrow that by night
Cuts the *dank* mist, and fatal wings his flight.
Prior. Solomon. Power.

DAP, or DAPE. } See DAB.

My friend is one that would fain be a brother of the angle: he hath been an angler but this day, and I have taught him, how to catch a chub, by *daping* with a grashopper.
Walton. Angler, pt. i. c. 5.

With these—and a short line, I shewed to angle for a chub—you may *dape* or *dap*.—*Id. Ib.*

DA'PPER, *adj.* Dut. *Dapper*; Ger. *Tapfer*; strenuus, fortis. A new word, says Wachter, and sprung from Sclavonic *Dobry*, bonus. Skinner explains it,—a small man of stature, but courageous and active.

Small and active, neatly formed, neat, spruce.

For who is shee that may endure
The *dapper* tearmes that louers vse;
And painted proems to procure
The modest matron's minde to muse.
Turberville. That Louers ought rather, &c.

The *dapper* ditties that I wont deuise,
To feed youthes fansie, and the flocking fry,
Delighten much.—*Spenser. Shepheard's Calendar. October.*

Kened King of Scots, then in the court of Edgar, sitting one day at table was heard to say jestingly, among his servants, he wondered how so many provinces could be held in subjection by such a little *dapper* man.
Milton. History of England, b. v.

He's so very little, pert, and *dapper*, the rogue looks as if he could insinuate himself through a key-hole.
Otway. The Atheist.

DA'PPLE, *v.* } To variegate with spots, like
DA'PPLE, *n.* } the *apple*. In the same signification, and for the same reason, this colour is in French called *Pommele*, (Skinner.) In It. *Pommelato*, (instar *pomi*;) in Dut. *Appel grauw*. *Pommele-grey* is used by Chaucer, (v. 618.) Generally—To spot; to variegate with spots.

His stede was all *dapple-gray*.
Chaucer. The Rime of Sire Thopas, v. 13,813.

He had a pair of horns like a bull, his feet cloven; as many eyes upon his body as my gray mare hath *dapples*, and for all the world so placed.—*Sidney. Arcadia*, b. ii. p. 271.

—— And looke, the gentle Day
Before the wheels of Phœbus, round about
Dappled the drowsie East with spots of grey.
Shakespeare. Much Adoe about Nothing, Act v. sc. 3.

No way is troden, all the verdant grass,
The spring shot up, stands yet unbruised here
Of any foot, only the *dapled* deer
Far from the feared sound of crooked horn
Dwells in this fastness.
Beaum. & Fletch. The Faithful Shepherdess, Act ii. sc. 1.

Ply'd with the scourge he still neglects his haste,
And moves reluctant when he moves at last,
Reverts his eye, regrets the distant mare,
And neighs impatient for the *dappled* fair.
Pitt. Vida. Art of Poetry, b. i.

A dreadful serpent, *dappl'd* on the back
With crimson spots, and by Olympian Jove
Himself protruded, from the altar's foot
Slipp'd into light, and glided to the tree.
Cowper. Homer. Iliad, b. ii.

DARE, *v.* }
DARE, *n.* }
DA'RER. }
DA'REFULL. }
DA'RING, *n.* }
DA'RINGLY. }
DA'RINGNESS. } Dut. *Derren*; Ger. *Darfen*. "A. S. *Dearran, dyrran*, audere, presumere, to dare, to presume, to adventure, to make or be bold," (Somner.) Goth. *Cadaursta*; A. S. *Dorste*, audebat; (*Mar.* xii. 34;) whence the pret. *durst*.

To have boldness, bravery or courage; to face danger, to defy it, to challenge or provoke it; and thus, to daunt or dismay; to appal, to terrify, to cower or cause to cower;

And this seems to account for *Dare* in Chaucer's *Shipmannes Tale*, v. 13,033, which Mr. Tyrwhitt says, is Saxon, and means *Stare*.

Thise wedded men, that lie and *dare*,
As in a fourme setteth a wery hare.

And Minshew, "to *dare*, an old English word, for to *stare*; because they which behold a man stedfastly, with a wide, open, *staring* eye, are said to be bold or *daring*." With respect to *daring* larks, Mr. Steevens, on *Henry VIII.* says, "It is well known that the hat of a Cardinal is scarlet, and that one of the methods of *daring* larks, was by small mirrors fastened on scarlet cloth, which engaged the attention of these birds, while the fowler threw his net over them."

And heo schulle be such, that no prince *dorre* hem for sake.
R. Gloucester, p. 113.

"Sir kyng," said Merlyn, "certis nay,
"To opyn my mouthe I *dar* ne nay."
R. Brunne. App. to Pref. exc.

Save Mede that mayde, no mo *dorst* a byde.
Piers Ploukman, p. 37.

Do thy neyhebore non harme ne the selve nother
Thanne doest thow wel and wisliche. ich *dar* hit wel a vouwe.—*Id.* p. 248.

The folke wol wene, that thou for cowardise
Thee fainest sick, and that thou *durst* not rise.
Chaucer. Troilus, b. v.

But such diuersity of sects ayenst the rightfull bileue of loue, these errours beene foorth spredde, that loues seruauntes in the trew rule and stedfast faith, in no place *darne* appeare.—*Id. The Testament of Loue*, b. ii.

And the feare of God fell vpon that cyties that were rounde about them, that they *durst* not folowe after the sonnes of Jacob.—*Bible*, 1551. *Genesis*, c. 35.

—— What, is Brutus sicke!
And will he steal out of his wholsome bed
To *dare* the vile contagion of the night?
And tempt the rhewmy, and vnpurged ayre,
To add vnto his sicknesse?
Shakespeare. Julius Cæsar, Act ii. sc. 1.

And running straight whereas she heard his voyce,
Inclos'd the bush about, and there him tooke
Like *darred* larke; not *daring* vp to looke
On her whose sight before so much he sought.
Spenser. Faerie Queene, b. vii. c. 7.

—— If we liue thus tamely,
To be thus jaded by a peece of scarlet,
Farewell nobilitie: let his grace go forward,
And *dare* vs with his cap, like larkes.
Shakespeare. Hen. VIII. Act iii. sc. 2.

There is not in the compass of the light
A more unhappy creature; sure I am monstrous,
For I have done those follies, those mad mischiefs,
Would *dare* a woman.
Beaum. & Fletch. The Maid's Tragedy, Act iv.

Now from his bodie and his shield, the violent lance he drew
That princely Socus had infixt: which drawne, a crimson dew
Fell from his bosome on the earth: the wound did *dare* him sore.—*Chapman. Homer. Iliad*, b. ii.

They doe so insult over, and restrain them, never Roby so *dared* a larke.—*Burton. Anatomy of Melancholy*, p. 654.

Hots. You strayne too farre—
I rather of his absence make this vse:
It lends a lustre, and a more great opinion,
A larger *dare* to your great enterprize.
Shakespeare. 1 Part Hen. IV. Act iv. sc. 1.

Leon. That's she, sir, that pretty lady,
If you would speak with her.
Juan. Don Michael, Leon, another *darer* come.
Beaum. & Fletch. Rule a Wife, &c. Act iii. sc. 1.

Were they not forc'd with those that should be ours,
We might have met them, *darefull*, beard to beard,
And beate them backward home.
Shakespeare. Macbeth, Act v. sc. 5.

Courage may be virtue, where the *daring* is extreme, if the cause be good; and extreme fear no vice, when the danger is extreme.—*Hobbs. De Corpore Politico*, c. 4.

—— For I intend to prove
Which thrives the best, the mean or lofty love:
Whether fit wedlock, vowed, 'twixt like and like,
Or prouder hopes which *daringly* o'erstrike
Their place and means.—*Eastward Hoe*, Act i. sc. 1.

O let us be sure, then, our confidence, our claims to heaven, improve not above their proportion, that we preserve this symmetry of the parts of grace, that our hope be but commensurate to our sincerity, our *daringness* to our duty.
Hammond. Works, vol. iv. p. 554.

This Midas knew: and *durst* communicate
To none but to his wife his care of state:
One must be trusted, and he thought her fit,
As passing prudent, and a parlous wit.
Dryden. The Wife of Bath's Tale.

The sea beneath 'em sinks; their labouring sides
Are swell'd, and sweat runs gutt'ring down in tides,
Chance aids their *daring* with unhop'd success.
Id. Virgil. Æneid, b. v.

Where, when your brother, fired with success,
Too *daringly* upon the foe did press,
And was a captive made, then you alone
Did with your single arm support the throne.
Halifax. On the Prince of Denmark's Marriage.

The charms of vice, (how tempting soever they may seem to be,) are by no means equivalent to the inward remorse and trouble, and the tormenting reflections which attend it; which always keep pace with our guilt, and are proportioned to the greatness and *daringness* of our crimes.
Atterbury, vol. iv. Ser. 4.

Ye curious hands, that, hid from vulgar eyes,
By search profane shall find this hallow'd cake,
With virtue's awe forbear the sacred prize,
Nor *dare* a theft for love and pity's sake.
Collins. Verses with a Piece of Bride Cake.

For in those poems at least, in which something of uncommon grandeur and sublimity is aimed at, there predominates a perpetual, I had almost said, a continued use of the metaphor, sometimes *daringly* introduced, sometimes rushing in with imminent hazard of propriety
Lowth. On the Sac. Poet. of Heb. (*by Gregory*) Lect 6

DA'RICK. A coin so called for the reason given in the quotation from Plutarch.

He repaired at the length unto Cimon, and brought him home to his own door two bowls, the one full of *daricks* of gold, and the other full of *daricks* of silver, which be pieces of money so called, because that the name of *Darius* was written upon them.—*North. Plutarch*, p. 415.

DARK, *v.*
DARK, *n.*
DARK, *adj.*
DA'RKEN, *v.*
DA'RKENER.
DA'RKFULL.
DA'RKISH.
DA'RKLING.
DA'RKLY.
DA'RKNESS.
DA'RKSOME.
DA'RKSOMENESS.

A. S. *Adeorc-ian*, obscurare, to obscure, to make *darke* or dimme, to darken, to hide, (Somner.)

To obscure, to dim, to cloud; to be, or cause to be, obscure, gloomy, dim, dusky, clouded, hidden, secret; to involve in obscurity or secrecy; to deprive of clearness, brightness, purity, vivacity.

Dark is much used in composition.

To *darken* is now the usual verb.

For it is so *derk* to symple men, bute me were the bet in lore. *R. Gloucester*, p. 133.

That thoru al the middelerd [earth] *derk-hede* ther was inou. *Id.* p. 500.

As in the north west a *derk* weder ther aros.—*Id.*

The day for drede ther of with drow, and *deork* by cam the sonne. *Piers Ploughman*, p. 342.

And the unwise herte of hem was *derkid*.
Wiclif. Romaynes, c. 1.

And the sunne was *derkid*.—*Id. Apocalips*, c. 9.

The lanterne of thi bodi is thin yghe. If thin yghe be symple: al thi body schal be lighty, but if it be weyward, al thi body schal be *derkful*.—*Id. Luk*, c. 11.

I will wipe his eyen a little, that be *darked* by the cloud of mortall things.—*Chaucer. Boecius*, b. i.

But youth, alas, by counsaile wil not werke
For which ful oft, he stumbleth in the *derke*.
Lidgate. The Story of Thebes, pt. iii.

Le baddo is nothing ela, but abeĉe or negatiue of good, as *darknes* is absence or negatiue of light.
Chaucer. The Test. of Loue, b. iii.

For where there is no purueiance
Of light, men erren in the *darke*.—*Gower. Con. A.* b. v.

The spirituall pleasure is of trouth so swete, that ye swetenes thereof many times *darketh* and minisheth ye felyng of bodily payne.—*Sir T. More. Workes*, p. 74.

The air is so *darkened* with continuall mists and fogs so nere the Pole, that no man can well see, either to guide his ship, or direct his course.—*Hackluyt. Voyages*, vol. iii. p. 19.

Such as for pouertie be not able to go to that charges, are in the night *darkelong* without all pompe and ceremonies buried in a dunghill.—*Id. Ib.* vol. ii. pt. ii. p. 66.

For albeit yt he is so wauering in hys wordes he woteth not where to holde him, and therefore speaketh so *darckly* yt he would be loth to be vnderstanden.
Sir T. More. Workes, p. 543.

Come nye and heare this: Haue I spoken anye thinge *darckelye* sence the beginninge? when a thinge beginneth, I am there.—*Bible*, 1551. *Isaye*, c. 48.

Adioyninge hilles, except they be
with *darkenum* dale vndun:
But so that on the right side still
doth shine thy rysing sonne.
Drant. Horace. Epistle to Quintius.

The dreadfull night with *darksomenesse*,
Had ouerspread the light,
And sluggish sleepe with drowsynesse,
Had ouer prest our might.—*Gascoigne. Good Morrow.*

Th' erth cumber'd, and the wing'd air *dark'd* with plumes.
Milton. Comus.

Or count them happy, that enioyes the sunne?
No: *darke* shall be my light, and night my day.
Shakespeare. 2 Part Hen. VI. Act ii. sc. 4.

In the time of this incredible storm, the 15 of September (1578) the Moon was eclipsed in Aries, and *darkned* about three points, for the space of two glasses.
Sir F. Drake. The World Encompassed, p. 39.

But what cloud soeuer hath *darkened* my present lot, yet haue the heauens and nature giuen mee [Caractacus] that in birth and minde, which none can vanquish, or deprive mee of.—*Speed. The Romans*, b. vi. c. 6. s. 15.

Clo. Ha? I should know their shapes,
Though it be *darkish*, there are both our brothers,
What should they make thus late here?
Beaum. & Fletch. The Captain, Act ii. sc. 2.

He that hath scorned or wasted his inheritance, cannot complain if he dies a bankrupt; nor he that has spent his candle at play, count it hard usage, that he is fain to go to bed *darkling*.—*Hammond. Works*, vol. iv. p. 508.

Then fed on thoughts, that voluntarie moue
Harmonious numbers, as the wakeful bird
Sings *darkling*, and in shadiest couert hid
Tunes her nocturnal note.—*Milton. Paradise Lost*, b. iii.

Cla. How *darkly*, and how deadly dost thou speake!
Your eyes do menace me: why looke you pale!
Who sent you hither? Wherefore do you come!
Both Murd. To, to, to ——
Cla. To murther me!—*Shakes. Rich. III.* Act i. sc. 4.

A dungeon horrible, on all sides round
As one great furnace flam'd, yet from those flames
No light, but rather *darkness* visible
Serv'd onely to discover sights of woe.
Milton. Paradise Lost, b. i.

Yet shall this sacred lamp in prison burn
And through the *darksome* ages hence invade
The wondering world, like that in Tully's urn
Which, though by time conceal'd, was not decay'd.
Sir W. Davenant. To Mr. Cotton.

For as that which sees does not cease to exist, when, in the *dark*, all objects are removed: so, that which perceives, does not necessarily cease to exist, when, by death, all objects of perception are removed.
Clarke. Attributes, Prop. 10.

On the opposite side, if the least portion of the *darkened* part of the moon, extends beyond the enlightened part, mountains may very manifestly be discerned, exactly resembling ours on the earth.
Derham. Astro-Theology, b. v. c. 2. N.

I observed, that (though it were then winter) the colour of their hair and skin was far less whitish than the Danes, who inhabit a milder region, is wont to be, but rather for the most part of a *darkish* brown.
Boyle. Works, vol. i. p. 715.

Darkling he watch'd the planetary orbs,
In their obscure sojourn o'er heaven's high cope.
J. Philips. Cerealia.

And if we admire those discourses of the Heathen philosophers, wherein they speak more *darkly* and obscurely concerning those things, what admiration doth the Gospel deserve, which hath brought life and immortality to light!
Stillingfleet, vol. i. ser. 4.

Yea, 'tis our duty, not to be contented onely, but to be delighted, to be transported, to be ravished with the emanations of his love: to entertain them with such a disposition of mind, as the chill and *darksome* air admits the divine influence of heavenly light.—*Barrow*, vol. i. Ser. 8.

Their complexion is rather *darker* than that of the Otaheiteans, and they are not altogether so handsome a people.
Cook. Third Voyage, b. v. c. 3.

It is *darkish*, inclining to yellow, and very fragrant: it is brought from Hindustan and its medicinal virtue lasts three years.—*Sir W. Jones. On the Spikenard of the Ancients.*

But when this grand cause of terrour makes its appearance, what is it? is it not wrapt up in the shades of its own incomprehensible *darkness*, more awful, more striking, more terrible, than the liveliest description, than the clearest painting, could possibly represent it?
Burke. On the Sublime and Beautiful, pt. ii. s. 4.

How, O my son! still living, hast thou reached
This *darksome* region? Arduous is the task,
For living man to mingle with the dead.
Cowper. Homer. Odyssey, b. ii.

DA'RLING, or
DE'ARLING, *n.*
DA'RLING, *adj.*

A. S. *Dyrling*, amasius, a sweetheart, a *darling*, or *dearling*, (Somner.) Diminutive of *Dear*, (qv.)

One very dear; very dearly, affectionately, tenderly, passionately beloved.

Knoute lufed him best, he was his *derlyng*.
R. Brunne, p. 50.

Lo my child whom I have chosen: my *derling* in whom it hath wel pleasd to my soul, I schal putte my spirit on hym.
Wiclif. Matthew, c. 12.

Yet than her loke into his mind he brought
The swete visage, and amorous blenking
Of faire Cresside, somtime his own *derling*.
Chaucer. The Complaint of Cresside.

Shall I compare thee to a summer's day?
Thou art more lovely and more temperate:
Rough winds do shake the *darling* buds of May,
And summer's lease hath all too short a date.
Shakespeare, Son. 18.

Let the world's *darlings* examine what they confide in for the security of their joys, and they will finde it is the father of lies, they trust for the truth of their felicity.
Mountayne. Devoute Essayes, pt. i. Treat. 7. s. 3.

Meaning, that so long as they continue in the practice of any one vice unreformed, and are not able to prevail with themselves to forsake a *darling* sin, their endeavours to obtain the kingdom of God cannot but be ineffectual.
Clarke, vol. ii. Ser. 168.

Such men as they are the especially good men, the godly saints, the flower of mankind, the choice ones, the *darlings* of God, and favourites of heaven; the special objects of divine love and care.—*Barrow*, vol. iii. Ser. 29.

Hath he not won the vulgar tribes,
By scorning menaces and bribes,
And proving, that his *darling* cause
Is of their liberties and laws
To stand the champion?—*Churchill. The Duellist*, b. iii.

DARN, *v.*
DA'RNING, *n.*

May be the A. S. *Dyrnan*, occultare, to hide, to conceal. Somner says, *Dyrn*, occultus, secret, privie. Chaucer, *Derne*.

To hide, to conceal, to cover over; (sc.) a hole, a rent.

Democritus sheweth and proveth, that we ourselves have been apprentices and scholars to them in the principall things of this life, namely, to the spider, for spinning, weaving, *derning* and drawing up a rent.—*Holland. Plut.* p. 783.

Sir John Cutler had a pair of black worsted stockings, which his maid *darned* so often with silk, that they became at last a pair of silk stockings. Now supposing those stockings of Sir John's endued with some degree of consciousness at every particular *darning*, they would have been sensible, that they were the same individual pair of stockings both before and after the *darning*; and this sensation would have continued in them through all the succession of *darnings*; and yet after the last of all, there was not perhaps one thread left of the first pair of stockings, but they were grown to be silk stockings, as was said before.
Pope. Memoirs of Martinus Scriblerus.

DA'RNEL. From the A. S. *Derian*; Dut. *Deyren* or *Deren*, nocere, to hurt or injure; because it is *hurtful* or injurious to more useful plants, (Skinner and Minshew.)

So it is no doute but yt the sower of dissenciō & king of rebelliō ye prince of prida, the greate Deuil himself hath gathered thys flock to him, & sēt alway now & then such *darnell* seede and cocle to feede thē.
Sir T. More. Workes, p. 686.

The crimson *darnel* flower, the blue-bottle and gold,
Which though esteem'd but weeds, yet for their dainty hues
And for their scent not ill, they for this purpose chuse.
Drayton. Poly-Olbion, s. 15.

No fruitful crop the sickly fields return;
But oats and *darnel* choak the rising corn.
Dryden. Virgil, Past. 5.

DA'RNEX. Certain cloths introduced from Belgium, and so called from the celebrated city, *Doorniek*. Fr. *Tournay*, (Skinner.)

But I have got them painted with your arms,
With a fair *darnex* carpet of my own
Laid cross for the more state.
Beaum. & Fletch. The Noble Gentleman, Act iv. sc. 1

DA'RRAIN. In Shakespeare, quoted below, the quartos read, "*Prepare* your battel," and Johnson and Steevens interpret, "Range your host, put your host in order." Junius (in v. *Dare*) ascribes *dare* as the origin of *daren*, *darraine*, *darreigne* battle, which, he observes, frequently occur in Chaucer; unless, he adds, we suppose it to be from the Norman, *Desrener*, and to have been transferred from forensic litigation to contest in arms. Cotgrave has, *desrener*, to *dereine*, to justifie or make good the denial of an act or fact. Spelman thinks *desrener* contracted for *deraisner* or *deraisoner*; Low. Lat. *Disrationare*, to assert or maintain the contrary by *reasoning*; to destroy by *reasoning* what has been asserted, (*Gloss. Archæol.* in v. *Disrationare*.) And Mr. Tyrwhitt, *desrener*; Lat. *Derationare*, to contest.

Darreyn is a common word in law; Fr. *Derrain*, *dernier*, the last; and the verb *darrain* may have been formed upon this adjective, to denote—

To finish, to end, to conclude, or bring to a conclusion; to terminate, to determine, to decide.

Arcite is ridden anon unto the toun,
And on the morwe, or it were day light,
Ful prively two harneis hath he dight,
Both sufficant and mete to *darreine*
The bataille in the feld betwix hem twaine.
Chaucer. The Knightes Tale, v. 1633.

And this day fifty wakes ferre ne nere,
Everich of you shal bring an hundred knightes,
Armed for listes up at alle rightes
Alle redy to *darreine* hire by bataille.—*Id. Ib.* v. 1865.

The next day folowynge, the kynge deuyded hys whole nombre into three battailes and after in good arraye approached nigh to the toune of Stoke, where was an equall and playne place for both parties to *darreigne* the battaile.
Hall. Hen. VII. an. 11.

Strange sort of sight, three valiant knightes to see
Three combats loyne in one, and to *darraine*
A triple warre with triple enmitee,
All for their ladies froward love to gaine,
Which gotten, was but hate.
Spenser. Faerie Queene, b. ii. c. 2.

But faire before the gate a spatious plaine,
Mantled with greene, itself did spredden wide,
On which she saw sixe knights, that did *darraine*
Fierce battaile against one, with cruel might and maine.
Spenser. Faerie Queene, b. iii. c. i.

And in the townes as they do march along,
Proclames him King, and many flye to him,
Darraigne your battell, for they are at hand.
Shakespeare. 3 Part Hen. VI. Act ii. sc 2.

For battell was design'd a plot of ground
Within a little isle, which Olney hight,
Whom Seuerne with his armes incircleth round,
Where we as combatants in single fight
Should *d'araine* battell in both armies sight,
While they assigned were by our command,
On th' other side of Seuern's streame to stand.
Mirrour for Magistrates, p. 599.

DART, *v.* DART, *n.* DA'RTER. } Fr. *Dard*; It. and Sp. *Dardo*; Ger. *Dard*; Mid. Lat. *Dardus*, *jaculum*, telum missile. Martinius, (in v. *Sagitta*,) derives *Dart* from the Gr. Δορατιον, the diminutive of δορυ, hasta, a spear; and this etymology, says Wachter, snatches the palm from all that I have seen: he thinks, however, the Gr. and Ger. had a Celtick origin. Junius also prefers δορατιον.

"Fr. *Darder*, to *dart*;—to fling, hurl, cast or throw a *dart*; also to hit, wound, pierce or hurt with a *dart*." (Cotgrave.) Generally, to throw, to cast.

Oft tille our Inglismen was schewed a marvaile grete,
A *darte* was schot to them, bot non wist who it schete.
R. Brunne, p. 178.

In alle thingis take ghe scheeld of feith in which ghe moun quenche all the fyry *dartis* of the worst.—*Wiclif. Effes.* c. 6.

Right with her loke, through shotten & *darted*.
Chaucer. Troilus, b. i.

—— She the castel nil not assaile
Ne smite a stroke in this battaile
With *dart*, ne mace, speare, ne knife.—*Id. R. of the Rose.*

And anone after, the Beeotians caused a certaine nomber of slingers and *dart-casters* to comme from Malie wyth two thousande good souldiars on fote.—*Nicoll. Thucid.* fol. 118.

Sussex, the next that was to come aboard,
Bore a black lion rampant, sore that bled
With a field-arrow *darted* through the head.
Drayton. The Battle of Agincourt.

Dire was the tossing, deep the groans, Dispair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his *dart*
Shook, but delai'd to strike, though oft invok't
With vows, as their chief good, and final hope.
Milton. Paradise Lost, b. ii.

Himself taking a torch-light in his hand shewed them the way what they should go, appointing his archers and *darters* to hurl and bestow their *darts* and other fiery instruments, to the tops of the houses.—*North. Plutarch*, p. 191.

Disconsolate, not daring to complain,
Silent he wander'd by the sounding main:
Till safe at distance, to his God he prays,
The God who *darts* around the world his rays.
Pope. Homer. Iliad, b. i.

Ought not the light of reason to be look'd upon by us as a rich and a noble talent, and such an one as we must account to God for? For it is certainly from him. It is a ray of divinity *darted* into the soul.—*South*, vol. ii. Ser. 11.

Then to their succour ran with eager haste,
And, fondly griev'd, their stiff'ning limbs embrac'd,
But in the action falls; a thrilling *dart*,
By Phœbus guided, pierc'd him to the heart.
Crexall. Ovid. Metam. b. vi.

But to return from the old treatise on archery to the practise of it in the present age. The ladies seem to be ambitious of shooting *darts*, in a literal sense, as they have long been celebrated for doing execution by their figurative artillery.—*Knox. Winter Evenings*, Even. 36.

You will be able when you come to London, to examine with the minutest scrupulosity, as Johnson would call it, the properties of that singular animal, who is in the rivers of South America, what Jupiter was feigned to be among the Gods, a *darter* of lightning, and should be named αστραπηφορος, instead of *gymnotus*.
Sir W. Jones. To Lord Althorp.

DASH, *v.* DASH, *n.* DA'SHING, *n.* DA'SHISM. } Percutere, allidere, contundere, perfundere, confundere. The original of this word is uncertain; its meaning and various applications are plain. *Dash*, *daze*, *daw*, are probably the same word, differently written and applied.

To *dash* (sc.) the foot against a stone, is simply to strike it against a stone.

To *dash* any one, (met.) is to strike him (sc.) with surprise, with astonishment, with shame with fear. And thus—

To daunt, to depress, to lower the character or quality, and by striking or throwing one thing into another, to mix, and thus to alter.

To *dash*,—to do any thing with a *dash*, with a stroke, at a blow, with a show of ease, of dexterity, with a flourish;—hastily, carelessly, precipitately, flourishingly, ostentatiously.

The pykes smyte hem thorn out, or thei wyste wat yt were,
And *daschte* and a dreynte fourty schippes there.
R. Gloucester, p. 51.

So wo begon a thing was she
She all to *daslit* herselfe for wo
And smote togider her hondes two.
Chaucer. Rom. of the Rose.

—— For I my faulte confesse,
And my deserte dothe al my comforte *dashe*.
Wyat, Psalm 38.

For it is wrytten, he shall giue his aungels charge over thee to kepe thee, and with their handes they shall stay the vp that thou *dashe* not thy fote agaynst a stone.
Bible, 1551. *Luke*, c. 4.

And whan he perceyueth, that Scriptures wyl not ayde hym in approuynge of hys bablynges, he heapeth me in, an whole halfe leafe at a *dash*, out of Saynt Augustyne.
Bale. Apology, fol. 37.

Sam. Go, baffl'd coward, lest I run upon thee,
Though in these chains, bulk without spirit vast,
And with one buffet lay thy structure low,
Or swing thee in the air, then *dash* thee down
To the hazard of thy brains and shatter'd sides.
Milton. Samson Agonistes.

What was the snaky headed Gorgon shield
That wise Minerva wore, unconquer'd virgin,
Wherewith she freez'd her foes to congeal'd stone,
But rigid looks of chaste austerity,
And noble grace, that *dash'd* brute violence
With sudden adoration, and blank awe?—*Id. Comus.*

For Th. hee would haue the Saxon letter Thorne, which was a D with a *dash* through the head, or þ.
Camden. Remains. Languages.

Aut. Now (had I not the *dash* of my former life in me) would preferment drop on my head.
Shakespeare. Winter's Tale, Act v. sc. 2.

Whatever moves is moved by nature and necessity, and the mutual occursions and rencounters of atoms, their playes, their strokes and *dashings* against one another, their reflexions and repercussions, their cohesions, implexions, and entanglements, as also their scattered dispersions and divulsions, are all natural and necessary.
Cudworth. Intellectual System, p. 97.

With just bold strokes he *dashes* here and there,
Showing great mastery with little care,
Scorning to varnish his good touches o'er
To make the fools and women praise them more.
Rochester. An Allusion to Horace.

Should he find but upon one single sheet of parchment or paper an epistle or oration written full of profound sense, express'd in proper and significant words, illustrated and adorn'd with elegant phrase; it were beyond the possibility of the wit of man to persuade him that this was done by the temerarious *dashes* of an unguided pen, or by the rude scattering of ink upon the paper, or by the lucky projection of so many letters at all adventures.
Ray. On the Creation, pt. i.

Fountains and cypresses peculiarly become buildings, and no man can have been at Rome, and seen the vast basins of marble *dashed* with perpetual cascades in the area of St. Peter's, without retaining an idea of taste and splendour.
Walpole. On Modern Gardening.

The *dashing* fellow, as great genius usually shows strong indications of it at the earliest age, begins his career of glory at the public school, to which he is sent by his parents, to rub off the shyness incident to natural modesty and the immaturity of youth.—*Knox. Winter Evenings*, Even. 28.

He must fight a duel, before his claim to complete heroism, or *dashism*, can be universally allowed.—*Id. Ib.*

DA'STARD, *v.* DA'STARD, *adj.* DA'STARD, *n.* DA'STARDIZE. DA'STARDLINESS. DA'STARDLY. DA'STARDNESS. DA'STARDY. DA'STARDLIKE. } *Dastard*, i. e. territus, the past part. of *Dastrig-an*, *adastrig-an*, terrere. *Dastriged*, *dastryed*, *dastried*, *dastred*, *dastr'd*, (Tooke.) Upon this past part. Dryden has formed the verb.

To terrify, to dash or strike with terror, to intimidate, to cow or cower.

Scant could they hold the teares that furth gan burst,
And almost fell from bloody hands the swordes;
Only the sterne Herennius, with grym looke,
Dastarde, why stand you still? he sayeth; and straight
Swape of the head with his presumptuous yron.
Uncertaine Auctors. Marcus Tullius Ciceroes Death.

Dastardes whē they come forth of their dennes, bring nothing with them but names of men.
Brende. Quintus Curtius, fol. 92.

Then the Lorde Willoughby, set on them before and the Erle behynde, shotynge so fierseley, that the *dastarde* people partly amased with the sodaine chaunce, and partly galled and wounded with the shot of the arrowes threwe awaie their harneis.—*Hall. Hen. VI.* an. 12.

But Hildebrand accuseth them of negligence and *dastardnesse*, threatneth them with excommunication, vnlesse they cause their priests to obeie his decree.
Fox. Martyrs. Marriage of Priests Defended, p. 159.

Conuey me Salisbury into his tent,
And then wee'le try what these *dastard* Frenchmen dare.
Shakespeare. 1 Part Hen. VI. Act i. sc. 4.

And this their pusillanimity and cowardice, as well as their cunning and craft, may be imputed to their various thraldoms, contempt and poverty, which hath cow'd and *dastardized* their courage.—*Howell*, b. i. s 6. Let. 14.

The Romans have ever esteemed magnanimity, even in their greatest enemies; but *dastardness*, though it be fortunate, yet it is hated of every body.
North. Plutarch, p. 216.

The standard bearer for the tenth legion desperately leapt foorth of the ship with his eagle, calling on the danted souldiers and asking whether they would *dastardly* forsake their ensigne and betray it through cowardize to the enemy.
Speed. The Romans, b. vi. c. 2. s. 5.

I'm weary of this flesh which holds us here,
And *dastards* manly soul with hope and fear.
Dryden. The Conquest of Mexico, Act ii. sc. 2.

Darest thou not, O heartless *dastard*, to do that, which is in thy power easily to doe, which thou art infinitely concerned to doe, which upon so many accompts thou art obliged to doe, out of fear to cross thine equal, yea far thine inferiour in this case.—*Barrow*, vol. iii. Ser. 34.

For if he liv'd, and we were conquerors,
He had such things to urge against our marriage
As, now declar'd, would blunt my sword in battle,
And *dastardize* my courage.
Dryden. Don Sebastian, Act ii. sc. 2.

There is a *dastardly* poorness in guilt and faction that will shrink before the face of justice, and the aspect of authority.
South, vol. vii. Ser. 4.

But think not, though these *dastard-chiefs* are fled,
That Covent Garden troops shall want a head:
Harlequin comes their chief.—*Churchill. The Rosciad.*

No efforts should be declined in such a cause, (civil liberty,) nor should men, sensible of their blessings, and desirous of handing them down as they received them, sink, with *dastardly* indolence, into a state of despair.
V. Knox. On Despotism, s. 34.

DATE, *v.* DATE, *n.* DA'TER. DA'TELESS. DA'TARY. } Fr. *Date*; It. *Data*; Sp. *Data*; Lat. *Datum*, past part. of *dare*, to give, which was written by the Romans at the bottom of their epistles; denoting the time at which they were written.—As, *Datum* pridie idus Junii. Accepi literas *datas*, &c. And thus *date*, generally, is—

Any given time; any fixed or settled time; and to *date*,—Sp. *Datar*; Fr. *Dater*.—to mark, note, or fix the time.

Datum, pl. *Data*,—any thing or things, any fact or facts, given or granted.

Cotgrave has, "*Dataire*, a *dater* of writings; and (more particularly) the *dater* or despatcher of the pope's bulls."

The *date* of Jhesu Criste was written in this lyne
Auht hundreth wynter sexti & fyue.—*R. Brunne*, p. 21.

As for the *date* ye shall know verely
That ye may haue a space in your comming.
Chaucer. The Assemblie of Ladies.

And the king by his ordinance, *dated* the Munday after Midlent, *Anno* 1302, (set doune in the register of ancient orders of Parliament, fol. 45) willed, that for the commodity of his subjects there should be every yeare two parliaments at Paris, and in other provinces.
Prynne. Treachery of the Papists, &c. pt. i. p. 15.

But yet, in common acceptation, it's an enemy to verity, which can plead the antiquity of above six thousand: and bears *date* before the chaos.
Glanvill. The Spirit of Dogmatizing, c. 15.

Then can I drown an eye unus'd to flow,
For precious friends hid in death's *dateless* night,
And weep afresh love's long-since cancel'd woe,
And moan the expense of many a vanish'd sight.
Shakespeare, s 30.

Pius V. sent a greater aid to Charles IX. and for riches, besides the temporal dominions, he hath in all the countries before named the *dalary* or dispatching of Bulls.
Howell, b. i. s. 1. Let. 36.

From the blessings they bestow,
Our times are *dated* and our eras move:
They govern and enlighten all below,
As thou dost all above.—*Prior. Hymn to the Sun.*

——— He at once,
Down the long series of eventful time,
So fixed the *dates* of being, so dispos'd
To every living soul of every kind
The field of motion and the hour of rest,
That all conspir'd to his supreme design,
To universal good.—*Akenside. Pleasures of Imagin.* b. ii.

Any writer, therefore, who mentions the rising or setting of any star, at any particular time of the year, with respect to the sun, furnishes us with *data* sufficient to determine the time in which he wrote.—*Priestley. History, Lect.* 12.

DATE. Fr. *Datte, dacte, dactil, ductyle*; Sp. *Datel*; It. *Dattero*; Lat. *Dactylus*, a species of palm tree, so called from some resemblance in the fruit, or the husk of the fruit, to the *finger*. The Fr. *Dactyle*, Cotgrave calls the *date* or *finger-grape*.

There were cherubins and *date* trees made also, so that the *date* tree stode euer betwixte two cherubyns.
Bible, 1551. *Ezekiel*, c. 41.

Date-trees love a light and sandie ground, and specially (for the most part) if it stand much upon a veine of nitre besides.—*Holland. Plinie*, b. xiii. c. 4.

The fig and *date*, why love they to remain
In middle station, and an even plain.
Prior. Solomon. Knowledge.

DAUB, *v.*
DAUB, *n.*
DA'UBER.
DA'UBING, *n.*
DA'UBRY.
DA'UBY.

Junius thinks *daub* is of the same origin as *dabble*, (qv.) i. e. from *dab*, to *dab* or dip, (sc.) in the dirt; tingere, inficere; and thus, consequentially,—

To stain or smear, to dirty; to cover with, to lay on any thing thickly, coarsely; and thus, (met.) to disguise, and also to flatter.

Daubing, in the quotation from Piers Plouhman, is *dabbing*, or *dibbing*.

Tho was Peers ful proude, and putte hem al to werke
In *daubyng* and in delvyng.—*Piers Ploukman*, p. 138.

Thus wyll I perfourme my wrathe vpon this wall, and vpon them that haue *daubed* it with vntempered morter, and then wyll I say vnto you: The wal is gone, and the *daubers* are awaye.—*Bible*, 1551. *Ezekiel*, c. 13.

Her forehead faire is like a brazen hill
Whose wrinkled furrows, which her age doth breed,
Are *daubed* full of Venice chalk for need.
Bp. Hall, b. vi. Sat. 1.

I am a younger brother, basely borne, of mean parentage, a durt *dauber's* sonne, am I therefore to be blamed?
Burton. Anatomy of Melancholy, p. 320.

So smooth he *daub'd* his vice with show of virtue
That his apparent open guilt omitted,
I meane, his conuersation with Shore's wife,
He liu'd from all attaindor of suspects.
Shakespeare. Rich. III. Act iii. s. 5.

She workes by charmes, by spels, by th' figure, and such *daubry* as this is beyond our element: we know nothing.
Id. Merry Wives of Windsor, Act iv. sc. 2.

It is built from top to bottom with brick, all over *daub'd* thick with mud and dirt.—*Dampier. Voyage*, an. 1688.

She duely, once a month, renews her face;
Mean time, it lies in *daub*, and hid in grease.
Dryden. Juvenal, Sat. 6.

But how should any sign-post *dauber* know
The worth of Titian or of Angelo.—*Id.* Ep. 4. *To Mr. Lee*

But this was false *daubery* and within a day or two I was constrained to make satisfaction.
Boyle. Works, vol. vi. p. 345.

Yet some stricter persons censured this work much, as being a political *daubing*, in which, they said, there was more pains taken to gratify persons, and serve particular ends, than to assert truth in a free and unbiassed way, such as became divines.—*Burnet. Hist. of Ref.* an. 1536.

And therefore, not in vain, th' industrious kind,
With *dawby* wax and flow'rs the chinks have lin'd.
Dryden. Virgil, Geor. 4.

No passions to plague him, no cause to torment,
His constant companions are Health and Content,
Their lordships in lace may remark, if they will,
He's honest though *daub'd* with the dust of the mill.
Cunningham. The Miller.

His observation that the lights and shades in the different parts of the picture came from opposite sides, is unanswerable, and demonstrate it no genuine picture of Holbein, unless that master had been a most ignorant *dauber*, as he might sometimes be a careless painter.
Walpole. Anecdotes of Painting, vol. i. c. 4.

In truth the age demanded nothing correct, nothing compleat, capable of tasting the power of Dryden's numbers, and the majesty of Kneller's heads, it overlooked doggrel and *daubing*.—*Id. Ib.* vol. iii. c. 4.

And did you step in, to take a look at the grand picture in your way back?—'Tis a melancholy *daub*, my lord! not one principle of the pyramid in any one group.
Sterne. Tristram Shandy, vol. iii. c. 12.

DA'UGHTER.
DA'UGHTERLY.
DA'UGHTERLINESS.
DA'UGHTERLESS.

Goth. *Dauhtar*; A. S. *Dohtor*; Dut. *Dochter*; Ger. *Tochter*. Junius, from the Gr. Θυγατηρ. Skinner, from the Lat. *Dos*; puella enim sine *dote* vix elocari potest. (In Scotch, *Tocher* is *dowry*.) Wachter, from Low Sax. *Tygen*, gignere, parere, procreare; to beget, to bring forth.

The *daughter* of a man or woman is his or her *female* child; the son is the male child.

Thre *doghren* this kynge hadde, the eldest Gornorille,
The mydmost hatte Regan, the gongest Cordeille.
R. Gloucester, p. 29.

Offa, kyng of Lyndsay, a fayre *doughter* had,
Brittrik hir wedded, and quene home her lad.
R. Brunne, p. 10.

And he that lovith son or *doubtir* over me is not worthie of me.—*Wiclif. Matthew*, c. 10.

And certes if I of him faile,
I wot right welle withoute faile,
Ye shall for me be *doughterless*.—*Gower. Con. A.* b. viii.

For Christian charitie, and naturall loue, & youre very *daughterlye* dealing, *funiculo triplici, qui* (vt ait Scriptura) *difficile rumpitur*, both bynde me and straine me thereto.
Sir T. More. Workes, p. 1449.

Sam. ——— She pleas'd
Me, not my parents, that I sought to wed,
The *daughter* of an infidel.—*Milton. Samson Agonistes.*

This must assuredly be a considerable accession to the womanliness or *daughterliness*, if I may so speak, of the church of Rome.—*More. On the Seven Churches.*

The great plenty of fruitful vines upon the sides of these mountains, was the occasion that Jacob in the spirit of prophesy, *Gen.* xlix. 22, compared Joseph's two branches, Ephraim and Manesseh, to the branches of a fruitful vine planted by the well side, and spread her *daughter-branches* along the wall.—*Raleigh. Hist. of the World*, b. ii. c. 9. s. 1.

Cecil cared not to go along with the purposes of the ambitious Duke of Northumberland, to advance his *daughter-in-law*, married to Guildford Dudley his son, to the crown, and so to bring on the kingly dignity into his blood.
Strype. Life of Cheke, an. 1553.

My *daughter*, my only *daughter*, from whose tenderness I expected all the comforts of my age, died last night of a fever. My views, my purposes, my hopes are at an end: I am now a lonely being disunited from society.
Johnson. Rasselas, c. 18.

DAUNT, *v.*
DA'UNTER.
DA'UNTING, *n.*
DA'UNTLESS.

"*Daunt*," says Skinner, "is to terrify, to confound, to reduce to silence by great daring or threatening; perhaps from Fr. *Domter*, *domare*, and this immediately from Lat. *Domitare*." Fr. *Dompter* or *donter*, to tame, to reclame, to break, *daunt*; vanquish, overcome, subdue, bring under," (Cotgrave.)

G. Douglas calls a *breaker* of horses or a horse-breaker, a *danter* of horses, (b. xii.)

The Gywes and Herodes (that here king was)
He a *daunted* harde ynow, and non harme yt nas.
R. Gloucester, p. 61.

And David that be diademy'd, and *daunten* alle oure enemyes. *Piers Ploukman*, p. 60.

Thy foly more fro day to day
Shall grow, but thou it put away:
Take with thy teeth the bridell fast
To *daunt* thy hart. *Chaucer. Rom. of the Rose.*

And furthermore, for as moche as reson of man wol not *daunt* sensualitee whan it may, therefore is a man worthy to have shame: and thus suffered our Lord Jesu Crist for man whan they spitten in his visage.
Id. The Persones Tale.

Thus haue I herd oft in saiying
That man may for no *daunting*
Make a sperhauke of a bosard.—*Id. Rom. of the Rose.*

But for all that, this he him graunteth
That which of hem, that other *daunteth*,
In armes, hym she shulde take,
And that the kinge hath vndertake.—*Gower. Con. A.* b. iv.

When drie of teares; and tir'd with tumbling there,
Th' old tel-truth thus my *danted* spirits did cheare.
Chapman. Homer. Odyssey, b. iv.

——— Impudence!
Thou goddess of the palace, mistress of mistresses,
To whom the costly perfumed people pray,
Strike thou my forehead into *dauntless* marble,
Mine eyes to steady sapphires.
Tourneur. The Revenger's Tragedy, Act i. sc. 1.

——— Will God incense his ire
For such a petty trespass, and not praise
Rather your *dauntless* vertue, whom the pain
Of death denounc't, whatever thing death be,
Deterr'd not from achieving what might leade
To happier life, knowledge of good and evil.
Milton. Paradise Lost, b. ix.

The *danter* then of trespassers
Perceauing Theseus drie
His grieuous wounds, and at his feete
Pirithous dead to lie,
Desirous to reuenge them both,
Laies lustie lode about.
Warner. Albion's England, b. i. c. 6.

A doctor of Jesuits, that is, a doctor of five D D's as dissimulation, deposing of kingdoms, *daunting* and deterring of subjects, and destruction.
State Trials, an. 1606. *Henry Garnett.*

About the middle of August, the prince, exposing himself upon all occasions, received a musket shot in his arm; at which perceiving those about him were *daunted*, he immediately pulled off his hat with the arm that was hurt, and waved it about his head, to show the wound was but in the flesh, and the bone safe.
Sir W. Temple. Memoirs, pt. ii. (1672-79.)

Let this suffice: nor thou, great saint, refuse
This humble tribute of no vulgar muse:
Who, not by cares, or wants, or age deprest,
Stems a wild deluge with a *dauntless* breast;
And dares to sing thy praises in a clime,
Where vice triumphs, and virtue is a crime.
Dryden. Eleonore.

——— In idle argument
Let us not now consume the precious hour:
The middle stream is pass'd; and the safe shore,
Invites our *dauntless* footsteps.
Smollett. The Regicide, Act i. sc. 6.

DA'UPHIN.
DA'UPHINESS.
DA'UPHINRY.

Skinner, *a delphino*, from the *dolphin*, which these princes wore for their family arms. But the adoption of these insignia or arms appears to have been subsequent to the name. Cotgrave says, "*Daulphin de France*. The *Dolphin*, or eldest son of France, called so, of *Dauphiné*, a province given, or (as some report it) sold in the year 1349, by Humbert, earl thereof, to Philippe de Valois; partly on condition that for ever the French king's eldest son, should hold it (during his father's life) of the empire." And see the quotation from Stow.

Wherefore the whole nobilitie and sage fathers made humble request, to Kyng Edward to help and ayde the yonge ladye and Prynces of Burgoyne, allegynge that as farre as they could perceyue the maryage of his doughter with the *Dolphine*, was but dissimuled and fayned.
Hall. Edw. IV. an. 18.

Wherof John, then Duke of Burgoyn, beynge warned, suspectyd the quene that she with ayde of the duke wold cõvey the *Dauiphin* into Germanye, and there to hold hym at theyre pleasure.—*Fabyan*, vol. ii. *Car. VII.* an. 26.

Euery daye almost talkyng with the quene his wife, of the mariage of his daughter, whom he caused to be called *Dolphineese*, thynkyng nothyng surer then that mariage to take effect, according to the treatie.—*Hall. Edw. IV.* an. 14.

And [they] passed the ryuer, and so entred into the *Dolphynny* of Vyen, and lodged abrode in the vyllages.
Berners. Froissart. Cronycle, vol. ii. c. 177.

And in y^t season vnder the kyng there ruled in the *Dolphynry* the Lorde Eugueram Dardyn. *Id. Ib.*

Phillip of Valois the nine and fortyeth kinge of France in the yeare of our Lorde and Saulour Jesus Christ one thousand three hundred forty and nine, bought the prouince of *Dauphine* of Imburtus *Dauphin*, for a small summe of money: uppon condition that for euer after the eldest sonnes of the Kinge of Fraunce, should be called the Prince *Dauphin*: which our English Chronicles call Prince *Dolphin*, and the French Chronicles call our Prince, the Prince of Wales, Prince of Gaules.—*Stow. King James*, an. 1609.

The best of Ovid's expositors is he that wrote for the *Dauphin's* use, who has very well shown the meaning of the author, but seldom reflects on his beauties or imperfections.
Addison. Ovid. Met. b. ii. Notes.

It is now sixteen or seventeen years since I saw the Queen of France, then the *Dauphiness*, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision.—*Burke. On the French Revolution.*

DAW, *n.*
DA'WISH.
DA'WCOCK. } Skinner thinks it is so called from the sound it utters. Junius strongly suspects that it was originally written *dawl*: and that through the Ger. *Tul*, vel *tule*, it is, perhaps, from the Gr. Θυελλα, a sudden and heavy *storm*; which these birds usually presage.

And make here of a sickel or a saw
For though ye live a hundred yere ye shall dye a *daw*.
Skelton. Ware the Hawke.

Complaine or do what you will,
Of your complaint it shal not skill;
This is the tenor of my bil,
A *daucocke* ye be, and so shalbe still.
Id. Why come ye not to Court?

I see women can find in their hearts to tumble and lie with vicious and filthy men, & drunkards and brauliers, and *dawish*, and brainelesse, cruel, and murderers.
Vives. Instruction of a Christian Woman, b. i. c. 16.

Pompey being overthrown, one Nonius said, that there was yet good hope left, because they had taken seven eagles within Pompey's camp. Thy perswasion were not ill, quoth Cicero, so we were to fight but with pies and *daws*.
North. Plutarch, p. 725.

——— Endless as to sound each grating note
With which the rooks, and chattering *daws*, and grave
Unwieldly inmates of the village pond,
The changing seasons of the sky proclaim.
Akenside. Pleasures of Imagination, b. ii.

DAW, *v.* To *daw* or *adaw* seems equivalent to—to *dash*, to *daze*, to *daunt*, and so Mr. Gifford interprets the word in B. Jonson (and all may have had the same origin. See ADAW.) "To *dauer, daiver*," Dr. Jamieson says, "is to stun, to stupefy, also to become stupid; Su. G. *Daur-a*, infatuare, *dofic-a*, stupere. To the same import is the Ger. *Teuben*. The Ger. *Daver-en*, tremere, tremiscere, he considers to be cognate. Ihre says, that *dofw-a*, properly denotes, sensu privare; to *deprive of sense* or sensation. In the quotation from Uncertain Authors it is,—to *tame*, to mitigate.

For he that sendeth grisely stormes,
With whisking windes and bitter blastes,
And fowlith with haile the winter's face,
And frotes the soile with hory frostes,
Euen he *adaweth* the force of cold,
The springe in sendes with somer hote
The same full oft to stormy hartes
Is cause of bale, of ioy the roote.
Uncertaine Auctors. The Meane Estate, from Horace.

Wit. He then had no barren head.
You *daw* him too much, in troth, sir.
B. Jonson. The Devell is an Asse, Act iv. sc. 4.

DAW, *v.*
DAWN, *v.*
DAWN, *n.*
DA'WNING, *n.*
DA'WNING, *adj.* } A. S. *Dag-ian*, lucescere, to *daw*.—*Dawn*, past part. *Dawen*; and hence the verb, *to dawn*, to be or become day. To bring out of *daw* is not an uncommon expression in R. Gloucester. Jamieson says, to do out of *dawys*, to bring of *daw*, is, to kill. *Daw*, he observes, is often used to denote *life*,—and thus *out of daw* denotes *death*; and on *daw*, (q. on *days*,) may denote *in life*. But see DAW, *supra*.

To show or exhibit, or cause to show or exhibit, the appearances of light; and (met.) of any brilliant quality; any talent or virtue; and, consequentially, to awaken, to arouse.

Thorn ssedynge of thy brother blod, that thus ys brogt of *dawe*.
R. Gloucester, p. 291.

"Ver, [for] gode syre kyng," quath thys thef, "vor thy loue ych hym slow.
Here ys that knyf al blody, that ych brogte hym wyth of *dawe*."
Id. p. 311.

Vor the heye blod, of wam hil come, the kyng hym by thogte,
An adde reuthe of hem gret, & ys wille gan wyth drawe,
And ne mygte, vor reuthe, vor non thyng bring hym of lyf *dawe*.
Id. p. 315.

So that hil come to her felawes in *dawynge*.—*Id.* p. 208.

To Keningwurthe hil come in the *dawninge*.—*Id.* p. 557.

——— To haf tho lawes,
That Samuel the gode kyng gaf bi olde *dawes*.
R. Brunne, p. 168.

——— Joye by gynneth to *dawen*.
Piers Ploukman, p. 349.

Tyl the day *dawede*. these damseles daunsede.
Piers Ploukman, p. 364.

To hem haue I so great affection
As I saied erst, comen is the Maie
That in my bedde there *daweth* me no dale,
That I nam vp, and walking in the mede.
Chaucer. Prologue to the Legend of Good Women.

I would it *dawed*, and were now *day*
And that the night were went away.
Id. The Rom. of the Rose.

The *dawning* uprist, out of the see.—*Id. Legend of Dido.*

Amongst the Turks was one thrust thorow, who (let vs not say it was ill fortune) fell off from the toppe of the prison wall, and made such a lowing, that the inhabitants thereabout (as here and there scattering stoode a house or two) came and *dawed* him, so that they vnderstood the case how that the prisoners were paying their ransoms.
Hackluyt. Voyages, vol. ii. p. 134.

Tyll with good rappes,
And heuy clappes
He *dawde* hym vp agayne.
Sir T. More. Workes. These Powre Thinges.

Watch therefore for ye know not when the master of the house wyll come, whether at euen or at midnight, whether at the cocke crowing or in the *dawnynge*: least yf he come sodenlye he should find you slepyng.
Bible, 1551. *Mark*, c. 13.

The *dawning* day this while, ye ocean sea had cleerely cleft.
Phaer. Virgill. Æneidos, b. xi.

As when with crowned cups unto the Elian god
Those priests high orgies held; or when the old world saw
Full Phœbes face eclips'd, and thinking her to *daw*,
Whom they supposed falln in some enchanted swoun'd,
Of beaten tinkling brass still play'd her with the sound.
Drayton. Poly-Olbion, s. 6.

Now when as sacred light began to *dawn*
In Eden on the humid flours, that breath'd
Their morning incense, when all things that breath,
From th' earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair
And joyn'd their vocal worship to the quire
Of creatures wanting voyce.—*Milton. Par. Lost*, b. ix.

But now at last the sacred influence
Of light appears, and from the walls of heav'n
Shoots far into the bosom of dim night
A glimmering *dawn*.
Id. Ib. b. ii.

Const. Would it were day! Alas poore Harry of England: hee longs not for the *dawning*, as wee doe.
Shakespeare Hen. V. Act iii. sc. 7.

There by th' vncertaine glimse of starry night,
And by the twinkling of their sacred fire
He mote perceiue a little *dawning* sight,
Of all which there was doing in that quire.
Spenser. Faerie Queene, b. vi. c. 8.

Heare we no bird of day, or *dawning* morne,
To greet the sun, or glad the waking eare:
Sing oute, ye scrich-owles, lowder then aforne,
And ravens blacke of night.
Bp. Hall. Elegy on Dr. Whitaker.

The painted birds, that haunt the golden tide,
And flutter round the banks on every side,
Along the grove in pleasing triumph play,
And with soft music hail the *dawning* day.
Pitt. Virgil. Æneid, b. vii.

And oft thy voice in dreadful thunder speaks;
And oft at *dawn*, deep noon, or fainting eve,
By brooks, and groves, in hollow-whispering gales.
Thomson. A Hymn.

The darkness and shadows of death pass away as soon as the Sun of Righteousness *dawns* upon the soul.
T. Knox. Works, vol. vi. Ser. 4.

In such an anxious state of things, if *dawnings* of success serve to animate our diligence, they are good; if they tend to increase our presumption, they are worse than defeats.
Burke. On the Œconomical Reform.

DA'WDLE, *n.* & *v.* *Daw*, in Scotch, (see To DAW or ADAW,) is, consequentially, a sluggard, one who is lazy and idle, (Jamieson.) And *dawdle*, in English, seems to be a diminutive.

To move sluggishly, lazily, idly; to loiter or idle away time.

Be quick—why sure the gipsy sleeps!
Look how the drawling *dawdle* creeps.—*Lloyd. Chit-Chat.*

DAY, *n.*
DA'ILY, *adj.*
DA'ILY, *ad.* } A. S. *Dæg*, from *Dæg-ian*, lucescere, to grow or become light. Dut. *Dagh*; Ger. *Tag*. *Day* is much used in composition; as *day-break, day-spring*. See DAW, *v.*

The Kyng Cassibel anon for ioye made ys heste.
That alle the knyghtes of hys lond com to ys feste,
To London at a certeyn *day*, and here wyues al so.
Here sacrifice to here Godes, as rygt was, to do.
R. Gloucester, p. 52.

——— A countes to gelde
Howe we ladde oure lyf here. and hus lawes kepte
And hou we dude *day by day*. the dome wol reherce.
Piers Ploughman, p. 165

Techinge hem to kepe alle thingis whatever thingis I have comaundid to you and lo I am with you in alle *dayes* unto the endyng of the world.—*Wiclif. Matthew*, c. 28.

And anoon the man was mand hool & took up his bed, and weute forth: and it was Saboth in that *day*.—*Id. John*, c. 5.

His sone succedeth in his heritage;
In rest and pees, after his fadres *day*.
Chaucer. The Clerkes Tale, v. 9012.

Thus passeth yere by yere, and *day by day*,
Till it felle ones in a morwe of May
That Emelie, that fayrer was to sene
Than is the lilie upon his stalke grene.
Id. The Knightes Tale, v. 1610

Wherefore was all their *daily* labour,
Who could approch next in her fauour
Id. The Remedie of Loue.

All this was moued at councel thrise
And concluded *daily* twice. *Id. Dreame.*

——— God saw the light was good
And light from darkness by the hemisphere
Divided: light—the *day*, and darkness—night
He nam'd: thus was the first *day* eev'n and morn.
Milton. Paradise Lost, b. vii

——— Other creatures all *day* long
Rove idle unemploid, and less need rest;
Man hath his *daily* work of body or mind
Appointed, which declares his dignitie,
And the regard of heav'n on all his waies.—*Id. Ib.* b. iv

Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that *daily* are in sight?—*Id. Ib.* b. ix

That and the rest are in my *daily* care:
But should I shun the dangers of the war,
With scorn the Trojans would reward my pains,
And their proud ladies with their sweeping trains
Dryden. Homer. Iliad, b. vi.

A patient, useful creature, born to bear
The warm and woolly fleece, that clothed her murderer,
And *daily* to give down the milk she bred,
A tribute for the grass on which she fed.
Id. Ovid. Met. b. xv

At the close of the *day*, when the hamlet is still,
And mortals the sweets of forgetfulness prove,
When nought but the torrent is heard on the hill,
And nought but the nightingale's song in the grove
Beattie. The Hermit.

DA'YESMAN. An arbiter, as it were, bestowing a *day*, to decide a matter, (Minshew.) In Ger. *Tag* is *day*, and emphatically *the* day, the fixed or appointed *day*; and *Tagen*, is condicere *diem*, to appoint *a day*. In Dut. *Dagh*, is *day*, and *dagh vaerden*, *diem* dicere, constituere, prefinire alicui; to fix, appoint or determine *a day* for any one. And *daghen*, citare, to cite or summon. And thus, *dayesman*, he who fixes *the day*, who is present or sits as judge, arbiter or umpire on *the day* fixed or appointed. In Paul, 1 *Cor.* iv. 3, Wiclif's translation "of *manny's dai*," is literal from the Lat. Vulgate, "ab humano *die*." In Gr. Απο ανθρωπινης ημερας; and this Mr. Parkhurst observes, is spoken in opposition to *the coming* of the Lord, in ver. 5, and also to ἡ ἡμερα, *the day*, i. e. the *day* of the Lord, in the preceding chapter, ver. 13; where the Vulgate renders ἡ ἡμερα, *Dies Domini*.

If one man synne agaynst another, *dayesman* may make hys peace: but yf a man sinne agaynst the Lord who can be hys *dayesman*?—*Bible*, 1551. 1 *Sam.* c. 2.

To whom Cymochles said; For what art thou,
That mak'st thyselfe his *dayes-man*, to prolong
The vengeance prest.—*Spenser. Faerie Queene*, b. ii. c. 8.

A shameful precedent for the time to come: namely, that vmpiers and *dayes-men*, should convert the thing in suit unto their own and proper vantage.—*Holland. Livius*, p. 137.

There shall be no more need of a *days man* for to make intercession and reconciliation, for all distances, and enmity shall be utterly abolished.—*Hopkins*, Ser. 15.

DAZE, *v.*
DA'ZING, *n.*
DA'ZZLE, *v.*
DA'ZZLEMENT.
DA'ZZLINGLY. } Dut. *Daesen*, *delirare*, insanire, phantasmate turbari. Also Dut. *Dayselen*: *Vertigine laborare*, obstupere, mente et animo perturbari, attoniti fieri, (Kilian.) Junius and Skinner think from the A. S. *Dwaes*, stultus, foolish.

To *daze* or *dazzle*, seems equivalent to—

To *dash*, to confuse or confound, perplex or embarrass the sensations or perceptions, (sc.) by excess of light, of splendour or brilliancy—both lit. and met.

And also dombe as a stone
Thou sittest at another boke
Til fully *dazed* is thy loke.—*Chaucer. House of Fame*, b. ii.

For in good faith thy visage is ful pale
Thin eyen *dazen*, sothly as me thinketh.
Id. The Manciples Prologue, v. 16,980.

If any do but lift vp his nose to the smell after the truth, they swap him in the face with a fire brande to senge hys smellyng, or if he open one of his eyes once to looke towards yᵉ light of God's word, they bleare and *daze* his sight with their false lugglyng.—*Tyndall. Workes*, p. 277.

I gessed long ago that God would send a *dasing* into the head of the spiritualitie, to be catched thēselues in their owne subtiltie, and I trust it is come to passe.
Id. Ib. p. 455.

And the Lorde shall smyte the with madnesse, blyndnesse and *dasynge* of herte.—*Bible*, 1551. *Deut.* c. 28.

Whereby I learne that grieuous is the game
Which follows fansie *dazled* by desire.
Gascoigne. Flowers. To the same Gentlewoman.

Then takes he forth the shield, whose light so *dazed*
The lookers on, they fall down all amazed.
Harrington. Orlando, b. x. s. 93.

As where th' Almighties lightning brond does light,
It dimmes the *dazed* eyen, and daunts the sences quight.
Spenser. Faerie Queene, b. i. c. 8.

The which, O pardon me thus to enfold
In couert vele, and wrap in shadowes light,
That feble eyes your glory may behold,
Which else could not endure those beames bright.
But wold be *dazzled* with exceeding light.—*Id. Ib.* b. ii.

It beat back the sight with a *dazzlement*.
Donne. Hist. of the Sept. p. 55.

There are but few, whom Fortune bathes in blesse,
But blinded are, and *dazelingly* they looke:
They see nought else but worldly happinesse,
At that they only fish with fortune's hooke.
Mirrour for Magistrates, p. 56

If less splendour wait on thine,
Yet they so benignly shine,
I would turn my *dazzled* sight
To behold their milder light.—*Waller. To Amoret.*

Swift, at his look, a shape supremely fair
Leap'd into being with a boundless blaze,
That fifty suns might *daze*.
Sir W. Jones. A Hymn to Nárâyena.

The leading clergy of the 4th [century] understand their interest too well, to part with the old plea of miraculous gifts, which had been found so effectual, to *dazzle* the senses and possess the minds of the multitude.
Middleton. Free Enquiry, Introd. Dis.

DE'ACON. DE'ACONESS. DE'ACONRY. DE'ACONSHIP. } Lat. *Diaconus*; Gr. Διακονος; It. and Sp. *Diacono*; Fr. *Diacre*; Dut. *Diaker*; Ger. *Diacon*. Gr. Διακονος, qui festinat, qui *sedulus est*; a *diligent servant* or minister, from Δια-κον-ειν, to *serve*, to minister *diligently*; (compounded of δια, and κον-ειν, to hasten, to be diligent.)

See the quotation from Comber.

Also it behoueth *dekenes* to be chaaste, not double tunged, not ghouen mych to wyn, not suynge foul wynnynge, that han the mysterie of feith in cleen conscience, but be thei preued first and mynystre so, hauing no cryme.
Wiclif. 1 *Tim.* c. 1.

Likewise must the *deacons* be honest, not double tonged, not geuē vnto muche drynkynge, neither to fylthy lucre: but hauing the mistery of the faith in pure conscience. And let them fyrste be proued, and then let thē minyster, yf they be found faultless.—*Bible*, 1551. *Ib.*

And *Rom.* xvi I commende vnto you Phebe the *deaconisse* of the church of Cenchris.—*Tyndall. Workes*, p. 250.

More plainly, if the Scriptures had intended, and held forth many churches, as making one church, and the elders of those many churches, to have been elders in common to those churches, as one church, then the *deacons* of all those churches, should make up a common *deaconry*; and be *deacons* in common, unto all those churches in an ordinary way, as the other elders.
Goodwin. Works, vol. iv. pt. iv. p. 188.

Nor do they exercise acts of that office in a set way to other congregations, nor to neighbour congregations more than to another, much less is there a common *deaconship* of them all.—*Id. Ib.*

So Epiphanius. There is an order of *deaconesses* in the church but not to meddle, or to attempt any of the holy offices.—*Bp. Taylor. Of the Office Ministerial.*

The lowest order of the clergy in the apostolical and our church is, that of a *deacon*, which deserves a great esteem, because the meanest office in God's house is honourable, and none ought rashly to undertake it, nor suddenly to be admitted into it, because it is the foundation of, and first step toward the higher orders; and being instituted by the inspired Apostles, it is a sacred order, which gives a man power to minister about holy things.
Comber. On the Office for making Deacons.

DEAD, or DE'ADEN, *v.* DEAD, *n.* DEAD, *adj.* DE'ADISH. DE'ADLY, *adj.* DE'ADLY, *ad.* DE'ADLIHOOD. DE'ADLINESS. DE'ADNESS. DEATH. DE'ATHFUL. DE'ATHFULNESS. DE'ATHLESS. DE'ATHLY. } *Ga-dauthnan*, mori. *Af-dauthjan*, morti tradere. "A. S. *Adead-an*, fatiscere, to fail or decay, to dye: *it.* vastare, subruere, mortificare, to lay waste, to destroy, to mortify," (Somner.) Ger. *Todten*; Dut. *Dood-en*, mori, necare, to die or cause to die; to kill. Sw. *Doe*, mori, to die: *Doeda*, necare, to cause to die; to kill.

To fail or decay, or dissolve, or cause to fail or decay, or dissolve;—to lose or destroy, (sub.) motion or sensation; any natural power or quality; to be or make, or cause to be, motionless, senseless, useless; without life, animation, breath, spirit; to have or cause to have any of the peculiar or distinguishing qualities or appearances of any thing *dead*, of any thing without action or sensation, light or life; the stillness, dullness, darkness, gloominess, sameness.

Death is that which *deadeth*. The third pers. sing. of A. S. *Dead-ian*, to *dead* or *deaden*, to kill.

Death is much used in *Composition*.

He drow ys knif, & slow the kyng, that no man yt yseyg.
He was sone forth ywent, er any mon were war.
And tho me hadde al y sought, the kyng lay *ded* thar.
R. Gloucester, p. 105.

As he wolde schete an hert, al agryne his wille
To *dethe* he schet ys owne fader, that he lay ther stille.
Id. p. 11.

The date a thousand right a hundreth & fifty,
That Steuen to *dede* was dight, now comes the Secunde Henry.
R. Brunne, p. 127.

And he wonded the kyng *dedely* fulle sore.—*Id.* p. 33.

Dede him toke & he *died*, als it salle do vs.—*Id.* p. 5.

A suynhird smote he to *dede* vnder a thorn busk.—*Id.* p. 9.

Lest we felle in *dedlych* sunne [sin] vor vr ydelnysse.
Id. p. 195.

Ac ouercome vas he nogt, they ys wounden [though his wounds] *dedlych* were.—*Id.* p. 223.

Of Englysse al vor nogt that valeye was ney
As heye yfuld myd *dedemen*, as the doune an hey.
Id. p. 362.

That ys to seye sothliche, ge sholde rather *deye*,
Than eny *dedliche* synne do. *Piers Ploughman*, p. 121.

——— And seide I to the Jewes
That seeth hym synneles, cease nat ich hote
To stryke with stoon othe with staf, thus strompett to *dethe*.
Id. p. 231.

And of the risynge agen of *ded* men have ye not red, that it is seide of the Lord, that seith to you, I am God of Abraham, and God of Isaac, and God of Jacob, he is not God of *dede* men but of lyvynge men.—*Wiclif. Matt.* c. 22.

As touchinge the resurrectiō of the *deade*, haue ye not redde what is sayde vnto you of God, which saythe I am Abraham's God, and Isaac's God, and the God of Jacob? God is not the God of the *deade*: but of the lyuynge.
Bible, 1551. *Matt.* c. 22.

And he seide, nay fadir Abraham but if ony of *deed* men go to hem: thei schulen do penaunce. And he seide to him, if thei heren not Moyses and profetis, neither if ony of *deed* men rise agen thei schulen bileeue to him.
Wiclif. Luke, c. 16.

And he sayde: naye father Abraham, but if one came vnto them, from the *dede* they woulde repente. He sayde vnto hym: If they heare not Moses and the prophetes, neyther wil they beleue though one rose from *death* agayne.
Bible, 1551. *Ib.*

For thei seiynge that himsilf werin wise thei werin maad foolis & thei chaungiden the glorie of God uncorruptible into the likness of an ymage of a *deedli* man and of briddis and of four footid beestis and of serpentis.—*Wiclif. Rom.* c. 1.

Thanne he seide to hem, my soule is sorowful to the *deeth*, abyde ye heere, and wake ye with me.—*Id. Matt.* c. 26.

Ne certes she was fatte nothing
But semed wery for fasting
Of colour pale and *dedde* was she.—*Chaucer. R. of the R*

When she had swounded, with *dedly* chere,
That it was reuthe for to seen and here.
Id. The Knightes Tale, v. 915.

And whan a beest is *ded*, he hath no paine;
But man after his *deth* mote wepe and pleine,
Though in this world he have care and wo,
Withouten doute it maye stonden so. *Id. Ib.* v. 1322.

And thus there were many *dede*,
Her heades stondinge on the gate.—*Gower. Con. A.* b.viii.

Wherof the seruant as he hadde,
Whan he was *deade*, his sonne hath ladde
To Bethuel, where he Robecke
Hath wedded with the white necke. *Id. Ib.*

Thus hate I *deadely* thilke vice. *Id. Ib.* b. iii.

But such fortune cam to honde,
That *deth*, which no king maie withstond,
But euery life it mote obey,
This worthy quene toke away. *Id. Ib.* b. vii.

And the Duke of Gloucester aduertised of hys desyre, caused him in the *dead* of the night after al other folk auoyded, to be brought to him in his secret chamber.
Sir T. More. Workes, p. 60.

Lest that suche short forgeuenes, as wel of al the payne as of the displeasure of God, and of the *deadlynesse*, or as men might say, of the damnabilitie belōging to the mortall offence, myght make men waxe the worse, & sette much the lease by sinne.—*Id. Ib.* p. 438.

I wretch astonisht was, and thought the *deathful* doom,
Of heaven, of earth, of hell, of time and place was come.
Sydney. Arcadia, b. iii.

Spreade abrode the swete sauoure of Christ, of it selfe indeede (as I say) to all menne pleasaunte and holsome, but yet to som throughe theyr owne faulte *deadlye* poyson: holsom to suche, as throughe fayth in the gospell obteyne saluacion, vnholsome and *deathlye* to such as refuse it.
Udal. 2 *Cor.* c. 2.

For plaie ingendrs trembilinge stryfe,
and stryfe outraginge ire:
Outraging ire, fell spyteful lyfe,
it, *deathlyke* battle dyre.
Dront. Horace. Epistle to Mæcenas.

The proof hath been, that both beer and wine, (as well within water as above,) have not been pallid or *deaded* at all.—*Bacon. Naturall History*, §. 385.

A sad course I liue now: heauen's sterne decree
With many an ill, hath numb'd and *deaded* me.
Chapman. Homer. Odyssey, b. xviii.

Now this deceives men, when they look back to the vanities, which they have forsaken; how *deadned* are they to those sinful ways, which before they much delighted in?
Hopkins, Ser. Acts, xxvi. 28.

Ama. Cruel, thou hast struck me *deader* with thy voice
Than if the angry heavens with their quick flames
Had shot me through.
Beaum. & Fletch. Faithful Shepherdess, Act i. sc. 1

Thei pierce the turfie ground, and under it meet with a black and *deadish* water, and in it small fishes do swim.
Fuller. Worthies. Lancashire.

How comes it then, that in so near decay
We *deadly* sleep in deep security,
When every hour is ready to betray
Our lives to that still watching enemy?
P. Fletcher. The Purple Island, c. 7

As for my relapses, I confess them with sorrow and shame, I know their danger, and (had I not to do with an infinite mercy) their *deadlinesse*.
Hall. Satan's Fiery Darts Quenched, Decad. 2.

They said that by the *deadness* of trade they did want employment, in such a measure, as did make their lives very uncomfortable.—*Clarendon. Civil War*, vol. i. p. 412.

At last this odious offspring whom thou seest
Thine own begotten, breaking violent way
Tore through my entrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemie
Forth issu'd, brandishing his fatal dart
Made to destroy: I fled, and cry'd out *Death*;
Hell trembled at the hideous name, and sigh'd
From all her caves, and back resounded *Death*.
Milton. Paradise Lost, b. ii.

And now the *deathlesse* Gods, and *deathful* earth
He sung: beginning at their eithers birth,
To full extent of all their emperie.
Chapman. Homer. A Hymne to Hermes.

What hinders, while we are living and among the living, but that we may study to adorn our looks, so as may be most remote from a *deathfulness*, and most agreeable by their lovliness to those with whom we live?
Bp. Taylor. Artificial Handsomeness, p. 10.

Oh, my dear angel! in that friend I've lost
All my soul's peace; for every thought of him
Strikes my sense hard, and *deads* it in my brain.
Otway. Venice Preserved, Act iv. sc. 2.

This motion of the parts of the sounding bell may be further argued by this; that if the finger, or some other soft body, be laid upon it, the sound will be checked or *deaded*, and much more if a broad string, though of a soft substance, be tied about it.—*Boyle. Works*, vol. v. p. 30.

And, by his mother, stood an infant Love
With wings unfledg'd; his eyes were banded o'er;
His hands a bow, his back a quiver bore,
Supply'd with arrows bright and keen, a *deadly* store.
Dryden. Palamon & Arcite.

When he seemed to show his weakness in seeking fruit upon that fig-tree that had none; he manifested his power, by cursing it to *deadness* with a word.—*South*, vol. vii. Ser. 1.

Happy! to whom this glorious *death* arrives,
More to be valued than a thousand lives!
On such a theatre as this to *die*,
For such a cause and such a witness by.
Waller. Instructions to a Painter.

——— To Philoctetes care
He leaves his *deathful* instruments of war,
To him commits those arrows, which again,
Must see the bulwarks of the Trojan reign.
Gay. Ovid. Metam. b. ix.

He rais'd the low, and fortify'd,
The weak against the strongest side:
Ill has he read, that never hit
On him in Muses' *deathless* writ.—*Hudibras*, pt. i. c. 2.

Vary both your style and your elocution, as in conversation you always do, suitably to your matter. For monotony both absolutely prevents emotion, and soon *deadens* attention.—*Secker. Eight Charges*, Char. 8.

Gods! I behold a prodigy. My spear
Lies at my foot, and he, at whom I cast
The weapon with such *deadly* force, is gone.
Cowper. Homer. Iliad, b. xx.

And are you sure, that old age will come with all these circumstances inviting to repentance? It may be, and is very likely to be, to life, what the winter is to the year, a time of chilliness and numbness, and of *deadness* of the faculties for repentance.—*Pearce*, vol. iii. Ser. 18.

A sullen, dire, unhospitable cell,
Where *deathful* spirits and magicians dwell.
Sir W. Jones. The Seven Fountains.

So shines our prince. A sky-born crowd
Of virtues round him blaze:
Ne'er shall oblivion's murky cloud
Obscure his *deathless* praise.—*Id. From the Chinese.*

DEAF, or, DE'AFEN, v., DEAF, *adj.*, DE'AFELY., DE'AFNESS. } A. S. *Deaf-ian, adeaf-ian*, surdescere; Dan. *Doof*; Ger. *Taub*; Sw. *Dofw-a, sensu privare, to deprive of sense* or sensation. And Wachter and Junius agree that that is *deaf*, which has lost any of its natural strength. *Deaf* corn, is *barren* corn. A *deaf* nut, Grose says, is a nut whose kernel is *decayed*. And *deafely*,—lonely, solitary, far from neighbours. As now restricted, to *deafen*, is—

To deprive of the sense of hearing; to stun the sense of hearing.

— "That ye vor nogt," the other seyde, "vor the folke's herte ys,
"So yharded, that hii beth blynde & *deue* ywys,
"That hii nolleth non god thyng yhure ne yse"
R. Gloucester, p. 352.

For God is *def* now a dayes, and deyneth nouht ous to huyre. *Piers Ploughman*, p. 186.

Blind men seen, crokide goen, meesels ben maad clene, *defe* men heren.—*Wiclif. Matthew*, c. 11.

And said, frend, though that I still lie
I nam not *deefe*, now peace and cry no more
For I haue herd thy words, and thy lore.
Chaucer. Troilus, b. i.

Monardus writeth that a little of the powder of that horne put into the ear cureth *deafenesse*.
Hackluyt. Voyages, vol. iii. p. 650.

This eager river seems outrageously to roar,
And counterfeiting Nile, to *deaf* the neighbouring shore.
Drayton. Poly-Olbion, s. 13.

——— I will stay here,
It is enough, my hearing shall be punish'd,
With what shall happen, 'gainst the which there is
No *deafing*, but to hear.
Beaum. & Fletch. Two Noble Kinsmen, Act v. sc. 1.

Now had the stillnesse of the quiet night
Drown'd all the world in silence and in sleepe,
When suddenly we heard a dreadfull sound,
Which *deaf* the earth, and tremble made the ground.
Fairefax. Godfrey of Boulogne, b. viii. s. 16.

What shall be the harmony of hell, where the ears shall be *deafned* with the cries and complaints of the damned.
Bp. Taylor. Cont. b. ii. c. 7.

——— The hollow abyss
Heard farr and wide, and all the host of hell
With *deafning* shout return'd them loud acclaim.
Milton. Paradise Lost, b. ii.

He answered that it was impossible for him to hear a man three yards off, by reason of *deafness* that had held him fourteen years: which being found true, the witness was rejected.—*State Trials. Earl of Strafford*, an. 1640.

A blind or *deaf* man has infinitely more reason to deny the being, or the possibility of the being, of light or sounds; than any atheist can have to deny or doubt of, the existence of God.—*Clarke. On the Attributes*, Prop. 4.

While, from below, old Ocean groans profound,
The walls, the rocks, the shores repel the sound,
Ring with the *deafning* shock, and thunder all around.
Rowe. To the Earl of Godolphin.

——— With a shout
All sprung towards the ships. up flew the dust
And overhung them, *deaf'ning* were the cries,
To clear the grooves and slide the barks to sea.
Cowper. Homer. Iliad, b. ii.

The *deafness* seems the unconquerable part of the malady: for none *deaf* and dumb from their birth have been brought to hear.—*Horsley*, vol. i. Ser. 11.

DEAL, *n.*, DEAL, *v.*, DE'ALER., DE'ALING, *n.* } Goth. *Dail-jan*; A. S. *Dal-an*, dividere, partiri, distribuere, to *divide*, to *distribute*, to impart, to *deale*, (Sonner.) Dut. *Deyl-en*; Ger. *Theil-en*.

To *deal* cards,—is to share or distribute them among the company; to *deal* in business, is to share or partake or participate in business or the concerns of business; and thus,—

To trade or traffic, or treat with, to have any transactions with.

A *deal*,—a part, portion, share.

A *deal-board*,—a board *dealt* or divided from a larger mass or trunk.

Deal supplies the dimin. term.—*dle*.

Ther aftur cueno a two he *delede* hys kyndom.
And gef hys twei dogtren half, & half hym self nom.
R. Gloucester, p. 31.

From Douere in to Chestre tilleth Watlinge-strete,
From south est in to north west, and that ys some *del* grete. *Id.* p. 8.

To while that thise men bold with ther folk gan *daile*,
Sir Robert de Brus the old to Dauid gan trauaile,
R. Brunne, p. 116.

Parfay, quoth Pacience, propeliche to telle
In English hit is ful harde, ac som *del* ich shal telle the.
Piers Ploughman, p. 268.

Let nat thy lyft half oure Lord techeth
Ywite what thow *delest* with thy ryht syde.—*Id.* p. 41.

And whan he hadde take the fyve looues and twey fisches: he bihelde into hevene, and blesside and brak, and *delide* to hise disciplis, that thei schulden sette forth bifore the cumpanyes.—*Wiclif. Luke*, c. 9.

And of her good to him *deles*
And yeueth him part of her loweles.
Chaucer. Rom. of the Rose.

That selie Dido hath now such desire
With Eneas her newe gest to *deale*
That she lost her howe and eke her heale.
Id. Legend of Dido.

His garment was euery *deale*
Ipourtraied and iwrought with floures
By diuers medeling of colоures.—*Id. Rom. of the Rose.*

A good wif was ther of beside Bathe,
But she was som *del* defe, and that was scathe.
Id. Prologue, v. 448.

And eke when I maie here saine
Tidynges of my ladies hele,
All though I maie not with hir *dele*:
Yet am I wonder glad of that.—*Gower. Con. A.* b. i.

Be so that he the haine *dele*
Hem graunt. *Id. Ib.* b. v.

Henry Donn said, do the people expect I should say any thing? I was acquainted I confess with their practices, but I never did intend to be a *dealer* in them.
State Trials, an. 1586. *Mary Queen of Scots.*

Therefore shal the Lorde rewarde me after my righteous *dealynge*, and accordynge vnto the cleannesse of my handes in his eye syghte.—*Bible*, 1551, *Psalms* 18.

To thee, O greatest goddesse, onely great,
An humble suppliant loe! I lowly fly:
Seeking for right, which I of thee entreat;
Who right to all dost *deale* indifferently.
Spenser. Of Mutabilitie, c. 7. s. 14.

He three jewels, as thou knowest well,
A ring, a brooch, and a cloth, thee bequeath,
Whose vertues he thee told every *deal*,
Or that he past hence and yald up the breath.
Browne. The Shepheard's Pipe, Eclogue 1.

Opinion's stamp does virtue current make;
But such small money (though the people's gold
With which they trade) great *dealers* skorne to take,
And we are greater than one world can hold.
Davenant. Gondibert, b. i. c. 3.

To be officious getteth friends,
Plaine *dealing* hated is,
Yeat better plainly to reproue,
Than fainedly to kisse.
Warner. Albion's England, b. xi. c. 61.

Having with great importunity (as a thing upon which the service depended) gotten from the commissioners of Devon above a thousand *deal-boards* to make huts for the soldiers, he employed them all in the building a great riding house at Buckland for their own pleasure.
Clarendon. Civil War, vol. ii. p. 675.

Though the Earl of Clarendon did often prevail with the king to alter the resolutions taken there, he was forced to let a great *deal* go that he did not like.
Burnet. Own Time, an. 1661.

Arthur More, who had risen up from being a footman without any education, to be a great *dealer* in trade, and was the person of that board in whom the lord-treasurer confided most, moved that they might first read it every one apart, and then debate it.—*Id. Ib.* an. 1713.

The generality of these have been very malignant and much disaffected to a parliamentary or thorough reformation, and from whom they cannot but expect very severe *dealings*.
Parliamentary History, an. 1641.

Lord of his own paternal field,
He liberal *dealt* his store;
And call'd the stranger to his feast,
The beggar to his door.—*Logan. A Tale.*

It [charity] must preside with a superiority over all the desires of our hearts, that neither wantonness nor lust, nor anger and revenge, nor covetousness and ambition, may carry us aside from the ways of righteousness and equity in our *dealings* one with another.—*Sherlock*, Dis. 35.

DEALBA'TION. Lat. *Albus*; Gr. Αλφος, white; which Scheidius supposes to have the same origin with Αλφιτον, farina hordeacea, *barley-meal*; and to have signified originally *commolita, bruised or ground*; and thence applied to *colour*, quod *farina commolita album colorem* præbet, because *meal bruised* or ground, or rather corn ground to meal, presents a *white colour*.

I have been here time enough in conscience to pass all the degrees and effects of fire, as distillation, sublimation, mortification, calcination, solution, descension, *dealbation*, rubification, and fixation.—*Howell*, b. ii. Let. 42.

Phil. To see her negligence! she hath made this cheek
By much too pale, and hath forgot to whiten
The natural redness of my nose; she knows not
What 'tis wants *dealbation*.
Randolph. The Muse's Looking-glass, Act iv. sc. 1.

DEAMBULA'TION. } Lat. *De*, and *ambul-*
DEA'MBULATORY, *adj.* } *are*; (see AMBLE:)
DEA'MBULATORY, *n.* } which (Vossius) is spoken of men—

Going about this way, and that; as herdsmen do when following their rambling cattle.

Let them beware lest iustice, equite, and iudgment be neglected, as they were in this kynges ydle *deambulacions*.
Joye. Exposicion of Daniel, c. 4.

Touchinge suche exercises, as may be vsed within the house, or in the shadowe (as is the olde maner of speakynge) as *deambulations* or moderate walkynges.
Sir T. Elyot. Governour, b. i. c. 15.

The *deambulatory* actors used to have their *quietus est*, and to forego their employments for want of continuance more or less.—*Bp. Morton. Episcopacy Asserted*, p. 142.

The sides of every street were covered with fresh alures [allies] of marble or cloisters, crowned with rich and lofty pinnacles, and fronted with tabernacular or open work, vaulted like the dormitory of a monastery, and called *deambulatories*, for the accommodation of the citizens in all weathers.—*Warton. History of Eng. Poetry*, vol. ii. p. 93.

DEAN., DE'ANERY., DE'ANESS., DE'ANSHIP. } Sp. *Dean*; Fr. *Doyen*; It. *Decano*; Ger. *Ein dechant*; Dut. *Deken*; Sax. *Decen*; Lat. *Decanus*, Gr. Δεκανος; from Δεκα, *decem*, ten: because a *deane* is—

An ecclesiastical magistrate, who hath power over *ten* canons at the least, (Minshew.)

See the quotation from Blackstone, and DECANAL.

Sir Alexander was his *dene* of Glascow.—*R. Brunne*, p. 337.

On the 2d of June 1572, about eight in the morning, the duke was brought to a scaffold erected on Tower-hill, attended by Alexander Nowel, *dean* of St. Paul's
State Trials. Duke of Norfolk, an. 1572.

But as the number of Christians increased, so first monasteries, than finallie parish churches were builded in euerie iurisdiction: from whence I take our *deaneries* churches to haue their originall, now called mother churches, and their incumbents archpriests.—*Holinshed. Desc. of Eng.* b. ii. c. 1.

A good pension was settled on the *dean*, until the said pension was redeemed, according to Denny's phrase, with the dignity of the *deanery* of Lincoln, afterwards conferred on him.—*Strype. Life of Parker*, b. i. c. 6.

Then we'll buy English silks for our wives and our daughters,
In spite of his *deanship* and journeyman Waters.
Swift. An excellent New Song.

The chief of them [the clergy constituting the chapter] who presided over the rest obtained the name of Decanus or *Dean*, being probably at first appointed to superintend *ten* canons or prebendaries.—*Blackstone. Com.* b. i. c. 11.

I call not to that heart which is a stranger to the throbs and yearnings of curiosity, so excited, to justify the abbess of Quedlingberg, the prioress, the *deaness*, and sub-chauntress for sending at noon-day for the trumpeter's wife.
Sterne. Tristram Shandy. Tale of Slawkenbergius.

DEAR, *v.* }
DEAR, *n.* }
DEAR, *adj.* }
DE'ARLING. }
DE'ARLY. }
DE'ARNESS. }
DE'ARTH. }

The old English verb to *Dere*, A. S. *Der-ian*, is, *nocere*, ladere, *to hurt*, to do mischief. *Dearth* is the third pers. sing., and means some or any season or weather, or other cause, which *dereth* or maketh *dear*, hurteth or doeth mischief. See *Tooke*, ii. 409.

Dearth is applied, consequentially, to the scarcity or want, or barrenness, that is the consequence of the hurt or mischief done. And thus, *dear* is—

Precious, costly, highly or greatly prized or valued, rated or esteemed; coveted or desired.

Tho ye moder yslaw was, me blamede hym therfore,
And seyde, that heo bogte hym *dere*, er he were ybore.
R. Gloucester, p. 68.

In this tyme was great *deorthe*
xii. d. an half peny loof was worthe.—*Id.* p. 589.

And said, now may go lightly here
Thase stones to schip, withouten *dere*.
R. Brunne, (*from Wace.*) Preface, p. 195.

And said the stones thei salle haf here.
Thei ralle bie tham first fulle *dere*.—*Id. Ib.* p. 193.

Thus ich awakede and wrot what ich hadde dremed
And dyghte me *derly* and dude me to churche
To huyre hollich the masse.—*Piers Ploughman*, p. 366.

Of deth ne of *derthe*, drad was he nevere.—*Id.* p. 280.

And ther was maad a cloude overschadowinge hem, and a voice cam of the cloude, and seyde, This is my *derworth* sone: here ye him.—*Wiclif. Mark*, c. 9.

And ye shul bothe anon unto me swere,
That never mo ye shul my contree *dere*
Ne maken werre upon me night ne day.
Chaucer. The Knightes Tale, v. 1824.

And fell in speche of Telephus the king,
And of Achilles for his queinte spere,
For he coude with it bothe hele and *dere*.
Id. The Squieres Tale, v. 10,554.

And thre yere in this wise his lif he ladde,
And bare him so in pees and eke in warre,
There n'as no man that Theseus hath *derre*, [dearer.]
Id. The Knightes Tale.

For that is *dere-bought* honour.—*Id. House of Fame*, b. iii.

I may now too *derely* aby my negligence.
Id. Remedie for Loue.

And, as Seint Gregory sayth, that precious clothing is culpable for the *derthe* of it, and for his softnesse, and for his strangenesse and disguising, and for the superfluitee, or for the inordinate scantinesse of it.—*Id. The Persones Tale.*

For yet ben there things dwelled to thee ward, that no man doubteth that they ne ben more *derworth* to thee, than thyne owne life.—*Id. Boecius*, b. ii.

For when I wote his good estate,
As for that tyme I dare well swere,
None other sorowe mai me *dere*.—*Gower. Con. A.* b. i

Upon a day as he was mery,
As though ther might him no thinge *derie*.—*Id. Ib.* b. vi.

Lowe nowe my sonne what it is,
A man to caste his eie amis:
Whiche Acteon hath *dere abought*.—*Id. Ib.* b. i.

And thus by sleight, and by conyne
Aros the *derth*, and the famine.—*Gower Con A.* b v.

So thik it was with leves grene,
Might no rayn cum thar-bytwene,
And that grenes lastes ay,
For no winter *dere* yt may.
Ritson. Romances. Ywaine & Gawin, v. 358.

When thou in hand has the stane,
Der sal thai do the nane,
For the stane es of swilk myght;
Of the sal men have no syght.—*Id. Ib.* v. 744.

Then cease we to bee sonnes of God, were we neuer so *deare dearlynges* to him before, and shall neuer be hys sonnes agayne, till we mend againe, and leaue the fleshe agayne, and fall agayne, to the spyryte.
Sir T. More. Workes, p. 700.

It grieued Nature muche to see the dede,
Me seems I see hir how she wept, to see hir *dearling* blede.
Gascoigne. Flowers. In praise of Lady Sandes.

I know nothing to the contrary, but that it may be allowed for a good merchantable commodity considering there the small charge for the labour & feeding of men, the infinite store of wood, the want of wood & *deerenesse* thereof in England, and the necessity of ballasting of ships.
Hacklugt. Voyages, vol. iii. p. 269.

And when the vii. yeres of plentiousness that was in the laude of Egypte, were ended, then came the seuen yeres of *derth* accordynge as Joseph had sayd.
Bible, 1551. *Genesis*, c. 13.

Golden quoifes, and stomachers,
For my lads to giue their *deers*.
Shakespeare. Winter's Tale, Act iv. sc. 3.

That I did loue thee Cæsar, O 'tis true:
If then thy spirit looke vpon vs now,
Shall it not greeue thee *deerer* then thy death
To see thy Antony making his peace,
Shaking the bloody fingers of thy foes?
Id. Julius Cæsar, Act iii. sc. 1.

O blessed sheepe, O shepheard great,
that bought his flocke so *deare*
And them did saue with bloudie sweat,
from wolues that would them teare.
Spenser. Shepheard's Calendar. July.

It is seldome seen that God allowes even to the greatest *dearlings* of the world a perfect contentment; something they must haue to complaine of, that shall giue an unsavory verdure to their sweetest morsels; and make their very felicity miserable.—*Bp. Hall. Cont. Esther suing to Ahasuerus.*

1*st Gent.* His suite is only, sir, to be excus'd.
Duke. He shall not be excus'd, I love him *dearlier*:
Say we intreat him; goe, he must not leave us.
Beaum. & Fletch. Passionate Madman, Act ii. sc. 1.

Surely it is no proper address to God, for perseverance in the state of grace, to expect this toleration of a friendship and *dearness* with our vitious nature.
Mountague. Devoute Essayes, pt. ii. Treat. 6. s. 2.

I have heard it credibly reported, he was told by a wizard, that could he but come to see the king's face again, he should be reinvested in his former *dearness*.
State Trials. Murderers of Sir T. Overbury, an. 1615.

——— The cormorant that lives in expectation
Of a long wish'd-for *dearth*, and smiling grinds
The faces of the poor, you may make spoil of,
Even theft to such is justice.
Massinger. The Guardian, Act ii. sc. 4.

The courtesie for which the Romans were to thank him, was, that out of Egypt they had lately been supplied with corn, in a time of extreme *dearth*: when the miseries of war had made all their own provinces unable to relieve them.
Raleigh. History of the World, b. v. c. 4. s. 3.

'Tis hard to judge if Clymene were mov'd
More by his prayer, whom she so *dearly* loved,
Or more with fury fir'd to find her name
Traduced, and made the sport of common fame.
Dryden. Ovid. Metam. b. i.

But the peace between the two kings, whatever mutual *dearnesses* there had appeared, was but short.
Strype. Memorials, an. 1521.

For I find the *dearth* at this time was very great. Wheat was at four marks the quarter: malt, at two pound four shillings; pease, at two pound five shillings.
Burnet. Hist. of the Reformation, an. 1557.

Without being liable to any charge of want of zeal for the public service, he might have passed the rest of his days in the command to which he had been appointed in Greenwich Hospital, there to enjoy the fame he had *dearly* earned in two circumnavigations of the world.
Cook. Third Voyage, Introd.

To this cause he attributes a certain supposed *dearness* of the necessaries of life, which must compel our manufacturers to emigrate to cheaper countries, particularly France, and with them the manufacture.
Burke. On a late State of the Nation.

DEARN. See DERNE.

DEA'URATE. Lat. *Deauratus*; Sp. *Dorado*; It. *Dorato*. "Fr. *Doré*, gilt over; also, of gold; also, fair, beautiful, brightly shining," (Cotgrave.)

And while the twilight and the rowa rede
Of Phebus light were *deaurat* alite
A penne I tooke.—*Chaucer. The Blacke Knight.*

DEBACCHA'TIONS. Lat. *Debacchari*, to revel like a *bacchanal*. "Fr. *Debaccher*, to rave, rage, rail, take on like a drunken man," (Cotgrave.) See DEBAUCH.

What confidence can such have of the suffrage of the saints, who defile their holiday with most foolish vanities, most impure pollutions, most wicked *debacchations*, and sacrilegious execrations.
Prynne. Histrio-Mastix, pt. i. Act vi. sc. 12.

DEBA'R, *v.* }
DEBA'RRING, *n.* } Lat. *De*, and *bar*. (See BAR.) Goth. and A. S. *Bairg-an*, *beorg-an*, *birg-an*, *byrg-an*, to bar, to defend, to guard.

To guard against, to prevent; to hinder.

But man alone, alas the hard stound,
Ful cruelly, by kinds ordinaunce
Constrained is and by statute bound
And *debarred* from all such pleasaunce.
Chaucer. The Floure of Curtesie.

Your honour writeth of the *debarring* of your merchants at the seaport from their accustomed libertie of interchangeable trafficke and bartar.—*Hacklugt. Voyages*, vol. i. p. 505.

Nature itself taught men to ioyne alwayes well-favouredneesse with profitableneesse. As in man, that ioynte or piece which is by any chaunce deprived of his comlineesse, the same is also *debarred* of his use and profitableneesse.
Ascham. The School of Shooting.

His song was all a lamentable lay,
Of great vnkindness, and of vsage hard,
Of Cynthia the lady of the sea,
Which from her presence, faultlesse him *debar'd*.
Spenser. Colin Clout's come home againe.

Whether God (who can turn the afflictions of his friends into advantages,) oppose the felicities of his enemies, and *debar* their injustice to his adherents, since this last seems the lesser prerogative!
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 2.

Hereby the Apostle not only *debarred* women from prophesying, but from any public function in the ecclesiastical jurisdiction.—*Strype. Life of Aylmer*, c. 13.

When we see men acting thus against the precepts of reason, and the instincts of nature, we cannot hesitate to determine, that by some means or other they were *debarred* from choice.—*Johnson. On the State of Affairs in* 1756.

DEBA'RE. Found only in Drant, and meaning simply *bare*, (qv.)

As wooddes are made *debayre* of leaues
by turning of the yeare,
The oldest fail: so antique age
of words away do weare.
Drant. Horace. The Arte of Poetrye.

DEBA'SE, *v.* }
DEBA'SEMENT. }
DEBA'SER. } See ABASE and BASE. To put or bring low, to deject or cast down, to lower, to degrade.

But hell, and darknesse, and the grislie grave,
Is ignorance, the enemy of grace,
That mindes of men borne heavenlie doth *debace*.
Spenser. Teares of the Muses.

King Edward the Third in the sixteenth year of his reign proclaimed, that no man should sell wool-fels or leather, under such a price, so that these staple commodities might not be *debased*, and this at no place but at Northampton and Anwick.—*State Trials. Great Case of Impositions*, an. 1606.

Sam. So let her go, God sent her to *debase* me,
And aggravate my folly, who committed
To such a viper his most sacred trust
Of secresie, my safety and my life.
Milton. Samson Agonistes.

——— Record, thou spirit of truth,
With what *debasement* I have thrown myself
To under-offices, only to learn
The truth, the party, time, means, the place,
By whom, and when, and where thou wert disgraced.
Marston. The Malcontent, Act i. sc. 7.

What more *debases* man than to consecrate the flower of his esteem and affections to unworthy objects, and many times to things, wherein were no signs of life, much less any ray of divinity.—*Bates. On the Existence of God*, c. 1.

Is it for moral imperfections or blemishes; for vicious habits or actual misdemeanours? these indeed are the only *debasements* and disparagements of a man; yet do they not expunge the characters of divinity impressed on his nature.
Barrow, vol. i. Ser. 27.

Even reason itself, (which, if we have any original faculties, is surely one of them,) is subject to the same law of habit, as the means of improvement or of *debasement*.

Beattie. Elements of Moral Science, pt. iii. c. 2.

Receivers of bribes, extorters of money by threats, *debasers* of metals, &c.—*Sir W. Jones. Laws of Menu*, c. 9.

DEBA'TE, *v.*
DEBA'TE, *n.*
DEBA'TEABLE.
DEBA'TEFULL.
DEBA'TEMENT.
DEBA'TER.
DEBA'TING, *n.*

Fr. *Débattre*; Sp. *Debatir*. (See BATE; and also *Batten*, in Wachter, and *Batre*, in Menage.) Generally—

To fight, quarrel, strive, struggle, contend;—to dispute, argue, discuss, examine.

And on the day of the Trinite nexte auyng was a gret *debaat* (in the cite of Yorke saith Caxton) by Henaudys & Englyssh̄men, & in that murther ther were sleye in the erldom of Nychol iiii. skore.—*R. Gloucester*, p. 690.

Nother bost no *debat*. beo among em alle.

Piers Ploughman, p. 377.

Priuy backbiteris, detractouris, hateful to God, *debatouris*, proude and highe ouer measure.—*Wiclif. Romaynes*, c. 1.

And ouer that his cote-armoure
As white as is the lily floure,
In which he would *debate*.

Chaucer. The Rime of Sir Thopas, v. 207.

In this *debate* I was so wo
Me thought min hert brast atwaine.—*Id. Dreame.*

But sodeynly the wynde and rayne
Began vpon the sea *debate*.—*Gower. Conf.* b. viii.

The queene is come: and whan she herde
Of this mater, how that it ferde,
She sigh *debate*, she sighe disease
But if she wolde hir doughter please.—*Id. Ib.*

When Lucifer was hest in heuen,
And ought moste haue stonde in euen,
Towardes God he toke *debate*.—*Id. Ib.* b. v.

And it fell that like tyme so,
That Rome had warres stronge
Ageyne Carthage, and stood longe
The two cities vpon *debate*.—*Id. Ib.*

Nowe commeth Tindall and seeth that they shalbe put to flyght and fayne to runne awaie, and therefore wittily proundeth a startyng hole, steppynge from playne and euident Scripture, theyr olde specialt playne euidente woordes vnto darke *debatable* termes of general pithe and substance.

Sir T. More. Works, p. 461.

But yet if ye be so *debatefull*, and contencious, so desirous of transitorye thynges, whose contempte ye take vpon you.

Vaal. 1 Corinthians, c. 6.

Sir Charles Daver charged him, [Henry Cuffe] when there was a *debating* of the several enterprizes, which they should undertake, that he did ever bind firmly and resolutely for attempting the court.—*State Trials. Sir C. Blunt*, an. 1600.

Whereby the vulgar may become so wise,
That (with a self presumption overgrown)
They may the deepest mysteries *debate*,
Control their betters, censure acts of state.

Daniel. Civil Wars, b. vi.

For brethren to *debate* and rip up their falling out in the ear of a common enemy, thereby making him the judge, or at least the well-pleas'd auditor of their disagreement, is neither wise nor comely.—*Milton. Ans. to Eikon Basilike.*

So gan he to discourse the whole *debate*,
Which that strange knight for him sustained had,
And those two Sarazins confounded late,
Whose carcases on ground were horribly prostrate.

Spenser. Faerie Queene, b. ii. c. 8.

And shortlie after, Sir James Liermouth was appointed to go as ambassador to England, to make complaint vpon certaine inuasions made by the borderers of England into Scotland, and also for the vsing of the *debatable* ground betwixt the two realmes.—*Holinshed. Scotland*, an. 1541.

Debatefull strife, and cruel enmitie
The famous name of knighthood fouly shend.

Spenser. Faerie Queene, b. ii. c. 6.

Vpon the receipt of this most honourable inuitation and offer, there was much *debatement* in the chappell, where they sate vpon the earle's behalfe, whether he should accept thereof or no.—*Speed. Hen. III.* b. ix. c. 9. s. 89.

Out idle words, servants to shallow fools!
Unprofitable sounds, weak arbitrators!
Busy yourselves in skil-contending schools;
Debate where leisure serves with dull *debaters*.

Shakespeare. The Rape of Lucrece.

They scoffe at all mature delayes, and meditated *debatelings* of matters by consultation, and deliberation; as a thing too much tasting of an oratory veine; and full of tediousness; and nothing conduceing to the summe and issues of businesse.—*Bacon. On Learning, by G. Wats*, b. viii. c. 2.

In midst of all the dome, Misfortune sate,
And gloomy Discontent, and fell *Debate*.

Dryden. Palamon & Arcite.

Whereas the petitioners were called up by several and respective writs, under great penalties to attend in Parliament; and have a clear and indubitable right to vote in bills and other matters whatsoever *debatable* in parliament by the ancient customs, laws and statutes of this realm.

Clarendon. Civil War, vol. i. p. 351.

As I am only giving an opinion on this point, and not at all *debating* it in an adverse line, I hope I may be excused in another observation.—*Burke. Of the present Discontents.*

At London you may see men sauntering in the Court of Requests, while the most important *debate* is carrying on in the two houses; and many do not think themselves sufficiently compensated for the losing of their dinners, by all the eloquence of our most celebrated speakers

Hume. Ess. On Eloquence.

I am grown too old to think of figuring as a parliamentary *debater*. *Anecdotes of Bp. Watson*, vol. ii. p. 102.

DEBAUCH, *v.*
DEBA'UCH, *n.*
DEBA'UCHEDLY.
DEBA'UCHEDNESS.
DEBAUCHE'R.
DEBA'UCHER.
DEBA'UCHERY.
DEBA'UCHING, *n.*
DEBA'UCHMENT.
DEBA'UCHTNESS.

Variously written in our elder writers; *Debois, debosh, debauch.* Cotgrave, in v. *Debaucher*, refers to *baucher*, which he explains; to rank, order, array, lay evenly. Minshew thinks the Eng. *Debosh*, and Skinner, the Fr. *Desbaucher*, also to be compounded of *de* or *des*, and *baucher*; and to signify,—to put out of rank or order; to turn from the right way. *Bauche*, Skinner thinks, is the Lat. *Abacus*; Series lapidum vel laterum juxta positorum mensiformis. The Lat. *Debacchari*,—to revel like a *bacchanal*; Fr. *Debaucher*, seems to present a more simple etymology. See DEBAUCHATION.

"Fr. *Desbaucher*,—to *debosh*, mar, corrupt, spoyle, viciate, seduce, mislead, make lewd, bring to disorder, draw from goodness," (Cotgrave.)

Witty. —— Oh Le cozen,
These are ill courses, you are a scholar too?
Cred. I was drawn into 't most unfortunately,
By filthy *debaucht* company.

Beaum. & Fletch. Wit at several Weapons, Act iv. sc. 1.

My purse shall bear me out; a lazy life
Is scurvy and *debosh'd*.—*Ford. Lady's Trial*, Act v. sc. 2.

But haughty she did this just match despise,
Her pride *debauch'd* her judgment and her eyes.

Cowley. Davideis, b. iii.

But stage-playes, if we take them in their very best conception, had their rise, their pedigree, and being from idolatrous infidels, and the *deboisest* Pagans, who were the Deuil's factors in this seruice.

Prynne. Histrio-Mastix, pt. i. Act i. sc. 2.

Consider, dear brethren, whether it be iust, that out of that mouth of Christians where the body of Christ doth enter in, a *deboist* song should be brought forth, as the very poyson of the Deuill.—*Id. Ib.* Act v. sc. 9.

They are generally men, who by speaking against the French, inveighing against the *debauches* of court, talking of the ill management of the revenue, and such popular flourishes, have cheated the countrye into electing them.

Marvell. Works, vol. i. p. 539.

To live severely with the melancholy, merrily with the pleasant, gravely with the aged, wantonly with the young, desperately with the bold, and *debauchedly* with the luxurious.—*Cowley, Ess. i. Of Liberty.*

Although it be true, (of great men especially,) that they are the last that know the evills of their owne house, yet either it could not be when all Israel rung of the lewdnesse of Elie's sonnes, that hee onely should not know it, or if hee knew it not, his ignorance cannot be excused; for a reasonable restraint might haue preuented this extremity of *debauchednesse*. *Bp. Hall. Cont. Eli and his Sonnes.*

What hope can the city have of those youth, the *debauchtness* of whose lives hath not been prevented by good education.—*Scott. Ess. On Drapery*, p. 137.

In a word, those who make a kind of conscience of drinking, amorous dancing, healthing, dicing, idleneese, stage playes, and of every sinne at other times, deeme it a part of their piety to make no bones of these, of any *deboistnesse* or prophanenesse now.

Prynne. Histrio-Mastix, pt. i. Act viii. sc. 3.

To live civilly and piously in the middest of wicked men, and not to joyne with them in the same excesse of sinne and riot of dissolutenesse and *deboistnesse* that they run into—with sundry other particulars which I prætermit: are now infallible arguments and symptomes of a rank Puritan.

Id. Ib. pt. i. Act viii. sc. 7.

Upon a sudden after the doctor died, which now immediately happened, to the amazement of all that formerly knew them, [they] turned open *debauchees*.

Hammond. Life, p. 23.

Then thou strong *debaucher*, and seducer of youth, witness this easie and honest young man

B. Jonson. Bartholomew Fayre, Act v. sc. 6.

The face of the court was much chang'd in the change of the king. for King Charles was temperate, chaste, and serious; so that the fooles and bawds, mimicks and catamites of the former court grew out of fashion; and the nobility and courtiers, who did not quite abandon their *debaucheries*, had yet that reverence to the king, to retire into corners to practice them.

Memoirs of the Life of Colonel Hutchinson.

Whereas a king must be ador'd like a demigod, with a dissolute and hauty court about him, of vast expence and luxury, masks and revels, to the *debauching* of our prime gentry, both male and female; not in their pastimes only, but in earnest, by the loose employments of court service, which will be then thought honourable.

Milton. Free Commonwealth.

He that repents instantly, breaks his habit when it is in ovo, in the shell, and prevents God's anger, and his own *debauchment* and disimprovement

Jer. Taylor. On Repentance, c. 6. s. 2.

But thou in time th' increasing ill control,
Nor first *debauch* the body by the soul:
Secure the sacred quiet of thy mind
And keep the sanctions Nature has design'd.

Dryden. Ovid. Met. b. x.

The truth of characters, the beauty of order, and the simple imitation of nature, were in a manner wholly unknown to 'em: or thro' petulancy, or *debauch* of humour, were, it seems, neglected and set aside.

Shaftesbury. Advice to an Author, pt. ii. s. 2.

Could we but prevail with the greatest *debauchees* amongst us, to change their lives, we should find it no very hard matter to change their judgments.—*South*, vol. i. Ser. 6

These philosophers, above all other men, have rendered the human mind, the flatterer, the deceiver, and the *debaucher* of itself, *blanda adulatrix, et quasi lena sui*

Bolingbroke. On Human Knowledge.

On the contrary, there is too much cause to fear, that they are not at all sincerely and really desirous to be satisfied in the true state of things, but only seek, under the pretence and cover of infidelity, to excuse their vices and *debaucheries*; which they are so strongly inslaved to, that they cannot prevail with themselves upon any account to forsake them.

Clarke. On Natural and Revealed Religion, Introd.

Not so Silenus from his night's *debauch*,
Fatigu'd and sick, he looks upon his watch
With rheumy eyes and forehead aching sore.

Wilkie. A Dialogue

But after a few years, a sad reverse usually appeared. The boy became a spendthrift and a *debauchee*; alienated his father's affections by incurring debt, and ruined his constitution by every species of excess.

V. Knox. Liberal Education, s. 36.

DEBE'L, *v.*
DEBE'LLATE, *v.*
DEBE'LLATING, *n.*
DEBELLA'TION.

Lat. *Debellare*, to make war against. See BELLICOUS. "Fr. *Débeller*,—to subdue, vanquish, overcome," (Cotgrave.)

The *debellation* of Salem and Bizance made by Syr Thomas More, A.D. 1533, after he had giuen ouer the office of Lorde Chauncellour of Englande.

Sir T. More. Works, p. 59.

No better Spanish Cacus sped,
For all his wondrous strength,
Whom Hercules from out his realme
Debelled at the length.

Warner. Albion's England, b. ii. c. 8.

—— Him long of old
Thou didst *debel*, and down from heav'n cast
With all his army.—*Milton. Par. Reg.* b. iv.

They desire (King Edward growne aged) not to seeme by sitting still upon so many thornes of disgrace, & losse, to haue been ouer-warred, and though in two or three battels inferiour, yet not to haue beene clearely *debellated*.

Speed. Edw. III. b. ix. c. 12. s. 138.

[The example of Hercules] doth notably set forth the consent of all nations and ages, in the approbation of the extirpating and *debellating* of giants, monsters, and foreign tyrants, not only as lawful, but as meritorious, even of divine honour: and this although the deliverer came from one end of the world unto the other.—*Bacon. Holy War.*

DEBE'LLISH, *v.* Only found in G. Fletcher; opposed to *embellish*, (qv.)

Are these the eyes that made all others blind?
Ah! why are they themselves now blemished!
Is this the face, in which all beauty shind?
What blast hath thus his flowers *debellished*.

G. Fletcher. Christ's Triumph over Death.

DEBE'NTURE, *n.* Lat. *Debentur*, from *debere*, to be due; and so written by Bacon, in the old edition of his speech to king James, touching purveyors.

Jack. Wyll, this knave is drunke, let us dresse him.
Let us riffell him so, that he have not one pennie to bless him,
And steale his *debenters* too.—*Edwards. Damon & Pithias.*

Nay, farther, they are grown to that extremity, as is affirmed, though it be scarce credible, save that in such persons all things are credible, that they will take double poundage, once when the *debenture* [*debentur*, old ed.] is made, and again the second time when the money is paid.
Bacon. Speech touching Purveyors.

"Then vengeance seize this head of mine,
If I have heard or can divine—
Yet, prithee, where are Cæsar's hands
Allotted their *debenture lands?*"
Francis. Horace, b. ii. Sat. 7.

DE'BILE, *adj.* } Fr. *Débile*, Lat. *Debilis*, quasi *dehabilis*.
DEBI'LITATE, *v.* } Weak, feeble, faint, infirm.
DEBILITA'TION.
DEBI'LITATING, *n.* } To *debilitate*,—to weaken, to enfeeble, to lessen or diminish the strength, firmness or debility.
DEBI'LITY.

Imoderate watch drieth to moch the body, and doth *debilitate* the powers animall.—*Sir T. Elyot. Castel of Helth*, b. ii.

For so it was, that for his feblenesse or *debylate* of age, he, by councell of physycyons, was sowyd in a shete wasshyd with *aqua vite*, to the ende to cause his olde body to catche naturall hete.—*Fabyan*, an. 1389.

For that I have not wash'd
My nose that bled, or foyl'd some *debile* wretch,
Which without note here's many else have done,
You shoot me forth in acclamations hyperbolicall.
Shakespeare. Coriolanus, Act I. sc. 9.

Mine expectation, presently, without forsaking me, forged and sought out for another hope, that might sustain me, although it were *debile* and weak.
Shelton. Don Quixote, b. iv. c. 13.

Seeing then hee hath violated all articles of the peace, it was lawfull for mee, according to my agreement, to recover what was mine owne, and to *debilitate* his power by all means.—*Prynne. Treach. & Disloy. of Papists*, pt. iii. p. 28.

Which he also acknowledges in these words: That if the crown upon his head be so heavy as to oppress the whole body, the weakness of inferior members cannot return any thing of strength, honour, or safety to the head; but that a necessary *debilitation* must follow.
Milton. An Answer to Eikon Basilikè.

——— Nor imagine I,
A worse thing to enforce *debilitie*,
Then is the sea: though nature neere so strong
Knits one together.—*Chapman. Homer. Odyssey*, b. viii.

It seems more probable, that without any such strengthening of the pressure of the outward air, the taking quite away or the *debilitating* of the resistance from within, may suffice to produce the effects under consideration.
Boyle. Works, vol. i. p. 18.

But after full three hours ineffectual labour, the jeers broke, and the men being quite jaded, we were obliged, by mere *debility*, to desist, and quietly to expect our fate, which we then conceived to be unavoidable.
Anson. Voyage round the World, b. iii. c. 4.

Sometimes the body in full strength we find,
What various ails *debilitate* the mind.
Jenyns. On the Immortality of the Soul, b. i.

By the constitution of nature, which may properly be considered as indicating the will of God, all excess in sensual indulgences tends to the depravation of the mind, and to the *debilitation* of the body, and may, on that account, be esteemed repugnant to the will of God.
Anecdotes of Bp. Watson, vol. ii. p. 162.

DE'BITE, *n.* i.e. *Deputy*, (qv.) And see DEBT.

There was then no kyng in Edom, the kynge was but a *debite*.—*Bible*, 1551. 3 *Kings*, c. 22.

When the *debyte* had redde the letter, he asked of what countre he was.—*Id. Acts*, c. 23.

And yet he wyll be taken and esteemed for the vicar and *debyte* of Christ.—*Udal. Reuelacion*, c. 17.

DEBONA'IR. } *Bonere* was formerly in use. See it. Skinner says, "*De bon aire*, i. e. of good temper or disposition; but Junius seems to accede to Menage, who conceives it to be formed from Low Lat. *Debonarius*, used for *bonus*. The It. *Bonario, bonarietà*, correspond to the Fr. *Débonnaire, débonnareté*. In *Boetius* (b. iii. met. 9,) Chaucer translates, Tu requies tranquilla *piis*; thou art pesible rest to *debonnaire* folk. The word is now used as in Cotgrave: and see the second quotation from Chaucer.
DEBONA'IRITY.
DEBONA'IRLY.
DEBONA'IRNESS.

"Fr. *Débonnaire*,—courteous, affable; gentle, mild; of a sweet or friendly conversation," (Cotgrave.)

For he was mek & mylde ynou, and vayf of fles & felle, [skin]
Debonere to spake wyth, & wyth powere mon meest.
R. Gloucester, p. 287.

With even glad, and browes bent,
Her heere downe to her heles went.
And she was simple as doue on tree,
Ful *debonaire* of hart was shee.—*Chaucer. Rom. of the R.*

The remedie agenst ire, is a vertue that cleped is mansuetude, that is, *debonairtee*: and eke another vertue, that men clepen patience or sufferaunce.—*Debonairtee* withdraweth and refreineth the stirrings and mevings of mennes corage in his herte, in swich maner, that they ne skip not out by anger ne ire.—*Id. The Persones Tale.*

For truely that swete wight,
When I had wrong, and she the right,
She would alwey so goodly
For vene me so *debonairly*,
In all my youth. *Id. Dreame.*

In olde bokes of recorde
Thus finde I wr to ensamplaire
Traian the worthy *debonaire*,
By whome that Rome stode governed.
Gower. Con. A. b. vii.

He in the first flowre of my freshest age,
Betrothed me vnto the onely heire
Of a most mighty king, most rich and sage;
Was neuer prince so faithfull and so faire;
Was neuer prince so meeke and *debonaire*.
Spenser. Faerie Queene, b. i. c. 2.

In which regards, she both delighted me, and also yeelded no small testimony of rare *debonarity* that nature had endured her withall.—*Holland. Plutarch*, p. 439.

Gra. I have no poulterer's nose, but your apparel acts about you most *debonairly*.
Ford. Love's Sacrifice, Act ii. sc. 1.

'Tis but natural for this most *debonair* and generous dealing to requite one another with good words at least, or with some demonstrations of esteem.
Barrow, vol. ii. Ser. 33.

There is not the least of the divine favours, which, if we consider the condescensive goodness, the clear intention, the undeserved frankness, the cheerful *debonairity* expressed therein, hath not dimensions larger than our comprehension, colours too fair, and lineaments too comely for our weak sight thoroughly to discern.—*Id.* vol. i. Ser. 8.

For to that seminary of fashions vain,
The rich and noble from all parts repair,
Where grown enamour'd to the gaudy train,
And courteous haviour gent and *debonair*,
They cast to imitate such semblaunce fair.
West. On the Abuse of Travelling.

I believe so, said I.—Then I'll go to the duke, by heaven! with all the gaiety and *debonairness* in the world.
Sterne. Sentimental Journey.

DE'BREYD. See BRAID.

And the unclene spirit *debrayinge* him and cryinge with a gret voys wente out fro him.—*Wiclif. Mark*, c. i.

DEBT, *n.* } Fr. *Debt*; It. *Debito*; Lat. *Debitum*, past part. of *debere*. (See TO OWE.) Vossius says, *Debeo*, is from *de*, and *habeo*; quasi de alio *habeo*. In like manner from *præ*, and *habeo*, is *prohibeo*, by contraction *prebeo*.
DE'BTED, *adj.*
DE'BTLESS.
DE'BTOR.
DE'BIT, *v.*

A *debt*,—any thing had or held of or from another, his property or right, his due: that which is *owed* to him; which ought at some time to be delivered or paid to him.

To *debit*, in accounts,—to put or write down as a *debt*.

That Roberd, ne none of his, salle ask Henry the kyng
This *dette* on non wise, peny no ferthing.
R. Brunne, p. 99.

Neode hath no lawe, ne nevere shal falle in *dette*.
Piers Ploughman, p. 392.

And the Lord hadde mercy on that servant, and suffride him go, and forgat to him the *dette*.—*Wiclif. Matth.* c. 18.

Britheren I nyle that ghe unknowe that ofte I purposide to come to ghou, and I am lett to this tyme that I have sum fruyt in ghou as in othere folkis to Grekis and to barbarys to wise men and to unwise men I am *dettour*.
Wiclif. Rom. c. 1.

This worthy man ful wel his wit besette;
There wist no wight that he was in *dette*,
So stedfastly didde he his governance
With his bargeines, and with his cherisaunce.
Chaucer. The Prologue, v. 282.

Of which ther was a dosein in that hous,
Worthy to ben stewardes of rent and lond
Of any lord that is in Engelond,
To maken him live by his propre good,
In honour *dettelees*. *Id. The Prologue*, v. 364.

Tell me alway, er that I fro thee go,
If any *detour* hath in min absence
Ypaide thee, lest thurgh thy negligence
I might him axe a thing that he hath paid.
Chaucer. The Shipmannes Tale, v. 13,327.

So now to be vnder the lawe, is not to be able to fulfill the law, but to be *detter* to it, and not able to pay that, which the law requireth.—*Tyndall. Works*, p. 47.

The walles are built, the time is come,
The priests their money craue;
Laomedon forswears the *debt*
And naughty language gaue.
Warner. Albion's England, b. i. c. 4.

——— Here's the note
How much your chaine weighs to the vtmost charect;
The fineuesse of the gold, and chargefull fashion
Which doth amount to three odde duckets more
Then I stand *debted* to this gentleman.
Shakespeare. Comedy of Errors, Act iv. sc. 1.

Faire damzell, that with ruth (as I perceiue)
Of my mishaps, art mou'd to wish me better,
For such your kind regard, I can but rest your *detter*.
Spenser. Faerie Queene, b. v. c. 5.

The duty of praise and thanksgiving considered absolutely in itself is, I say, the *debt*, and law of our nature.
Atterbury, vol. i. Ser. 1.

Debtors thus, with like design,
When they never mean to pay,
That they may the law decline,
To some friend make all away.
Waller. Sacharissa & Amoret.

At the expiration of sixty days, the *debt* was discharged by the loss of liberty or life; the insolvent *debtor* was either put to death, or sold in foreign slavery beyond the Tiber. but if several creditors were alike obstinate and unrelenting, they might legally dismember his body, and satiate their revenge by this horrid partition.—*Gibbon. Rom. Emp.* c. 44.

So that since the allegory of books has been employed by the best authorities, we may consider the provisions of heaven as an universal bank, wherein accounts are regularly kept, and every man *debited* or credited for the least farthing he takes out or brings in.
Search. Light of Nature, vol. ii. c. 28.

[The English, in France, may be permitted,] to be their brokers and factors, and to be employed in casting up their *debits* and credits, while the master republick cultivates the arts of empire, prescribes the forms of peace to nations, and dictates laws to a subjected world.
Burke. On a Regicide Peace, Let. 4.

DEBU'RSE, *v.* Now written *Disburse*, (qv.) and *Burse*.
To pay out of the *purse* or *burse*, to expend.

But if so chance thou get nought of the man,
The widow may for all thy charge *deburse*.
Wyatt. How to use the Court.

Make the estimation and accompte of the expences that were made in that same army, as well by the cytie generally as by the capytaynes and souldyars in particulere, to witt, of the charges, whyche the cytie had *deboursed* for that preparation.—*Nicoll. Thucydides*, fol. 157.

Yet we do wish recompence to be made to such as have *deboursed* sums of money to these unjust possessors, so that the same had not been given of late, in prejudice of the church, or no collusion used.
Spottiswood. Church of Scotland, an. 1560.

A certain sum was also promised to be paid to the Earl of Ormond, in consideration of what he had *deboursed* for the army.—*Ludlow. Memoirs*, vol. i. p. 193.

DE'CACHORD, *n.* } Gr. Δεκα, ten, and
DE'CACHORD, *adj.* } χορδη, intestinum; a *chord* or string.
See the first example.

It signifies *decachord*, or instrument of ten strings.
Hammond. Annot. on Psalm 33.

And so all the antient interpreters uniformly render it: the lxxii. εν ψαλτηριω δεκαχορδω, on a *decachord* psaltery.
Id. Ib.

DE'CADE. Gr. Δεκα, ten; Lat. *Decas*; Fr. *Décade*; It. *Decade*, from Δεχ-εσθαι, capere: quia comprehendat ac *capiat omnia numerorum genera.* (See *Tooke*, ii. 205.) And see TEN.

Of their cruelties mention is made in the booke of *decades*, of a frier, who taking vpon him to persuade the people to subiection, was by them taken, and his skin cruelly pulled ouer his eares, and his flesh eaten.
Hackluyt. Voyages, vol. iii. p. 517.

Liuie in the seuenth of his first *decade*, speaketh of an huge person which made a challenge as he stood at the end of the Anien bridge, against any Romane that would come out and fight with him, whose stature was not much inferiour to that of Goliah.—*Holinshed. Britaine*, b. i. c. 5.

So small their number, that if wars were ceas'd,
And Greece triumphant held a general feast,
All rank'd by tens, whole *decads* when they dine
Must want a Trojan slave to pour the wine.
Pope. Homer. Iliad, b. ii.

The first five hundred, who had shewn the greatest marks of cowardice, he divided into fifty parts, and put one in each *decad* to death, to whose lot it might happen to fall; thus reviving an ancient custom of military punishment which had been long disused.—*Langhorne. Plutarch. Lives.*

DE'CADENCE. } Lat. *De*, and *cadens*, past
DE'CADENCY. } part. of *cadere*, to fall.
A falling into disuse, into ruin, *decay*, (qv.)

But it is now thought even by the English themselves that the race of their poets is extinct: every day produces some pathetic exclamation upon the *decadence* of taste and genius.—*Goldsmith. Citizen of the World*, Let. 39.

That morning we arrived at Burgos, the ancient capital of the kingdom of Castille, but long since abandoned by its princes to obscurity and *decadency*.
Swinburne. Spain, Let. 44.

DE'CALOGUE. } Fr. *Décalogue*; It. and
DECA'LOGIST. } Sp. *Decalogo*; Lat. *Decalogus*; Gr. Δεκαλογος; from δεκα, ten, and λογ-os, sermo; because it contains—
The Ten Discourses or Commandments of God, (Minshew.)

Whatsoeuer one findeth of another man's, he should restore it agayne to him that lost it: and many other such like precepts, whereby we learne to liue well and Godly, and especially, that *decalogo* which is contayned in the ii. tables of stone.—*Barnes. An Epitome of his Works*, p. 368.

Among the ten Commandments in the *decalogue*, that which enjoins obedience from children to parents, hath only a benediction (of longevity) added to it.
Howell, b. i. s. 6. Let. 24.

In which notes he made an early discovery of his civil, historical, ecclesiastical, ritual, and Oriental learning, together with the Saxon, French, Italian, Spanish, and all Eastern languages; through which he miraculously travelled, without any guide, except Mr. Dod, the *decalogist*
Account of J. Gregory. Preface to his Posthuma, 1650.

The grossest kind of slander is that which in the *decalogue* is called bearing false testimony against our neighbour; that is, flatly charging him with facts the which he never committed, and is no-wise guilty of.—*Barrow*, vol. I. Ser. 17.

DECA'MERON. Fr. and Sp. *Décaméron*; It. *Decameron*; Gr. Δεκαμερον; from δεκα, ten, and μερος, part; because divided into ten parts.

Cle. When were you there?
Dan. Last night; and such a *decameron* of sport fallen out, Boccace never thought of the like.
B. Jonson. The Silent Woman, Act I. sc. 3.

DECA'MP, v. Opposed to *Camp*, or *Encamp*, (qv.) A.S. *Campian*; Fr. *Camper*, to pitch a *camp*.
To take down or remove a *camp*; and, generally, to quit or leave any place; to move off.

Letters from Lisbon advise, that the army of the king of Portugal was at Elvas on the 22d of the last month, and was to *decamp* on the 24th, in order to march upon the enemy, who lay at Badajoz.—*Tatler*, No. 11.

After such a stain upon the convent, it was not to be supposed it could subsist any longer; the fathers were ordered to *decamp*, and the house was once again converted into a tavern.—*Goldsmith*, Ess. 5.

If a murderer touch a church wall (and many walls are church walls in this city) [Naples] before he is seized by the officers, Holy Church will not suffer him to be hanged, and if one man stabs another in the sight of ten witnesses, they all *decamp*, and leave the coast clear to the assassin.
Priestley. On History, Lect. 47.

DECA'NAL. Pertaining to a dean, (Lat. *Decanus*,) or deanery. See DEAN.

The chief mourner in a chair at the head; the two attendants at the feet; the pall-bearers and executors in the seats on the *decanal* side; the other noblemen and gentlemen on the cantorial side.
Malone. Life of Sir J. Reynolds.

DECA'NT, v. } Serenius says, "*Ex*, *de*, and
DECA'NTER. } Suio. Goth. *Kanna*, cantharus," as if poured out of a *can*; but to *cant*, (see CANTON,) among mechanics, is to raise on the edge or corner.
To *decant*, is—to pour, draw off or drain from a vessel, by tilting, lifting or raising one end of it: by general usage, from one bottle to another of a different description—called a *decanter*.

Let it stand there some three weeks or a month, till by fermentation it have both purged itself upwards, and by sediment downwards. Then *decant* from it the clear juyce.
Reliquiæ Wottonianæ, p. 454.

But these azure-coloured liquors should be freed from the subsiding matter, which the salts of tartar or urine precipitate out of them, rather by being *decanted*, than by filtration.—*Boyle. Works*, vol. i. p. 745.

To taste the tasted, and at each return
Less tasteful! O'er our palates to *decant*
Another vintage. *Young. The Complaint*, Night 3.

DECAPITATE. } "Fr. *Décapiter*: to *de-*
DECAPITA'TION. } *capitate*, to behead," (Cotgrave.) Lat. *Caput*; Gr. Κεφαλη.
To take off or away, to cut off, *the head*, or top. See CAPITAL.

Hedge-row ashes may the oftener be *decapitated*, and show their heads again sooner than other trees so used.
Evelyn, l. 7. s. 2.

It is better to lose life by *decapitation*, than to desert a prince, and criminally seek to gain his dominion.
Sir W. Jones. Suhridbheda, or Breach of Friendship.

DE'CARD. See DISCARD.

DECA'RDINALIZE. To remove from the rank, to deprive of the rank, of *cardinal*, (qv.)

The matter was taken up by the king himself, and the *cardinal* clapt up in a bastile, where the king saith he shall abide to ripen; for he is but young, and they speak of a bull that is to come from Rome to *decardinalize* him.
Howell, b. i. s. 2. Let. 19.

DECARNA'TION. The putting off, stripping off, or, as the author says, devesture of *carnality*, (qv.) or fleshliness, fleshly lusts.

For God's *incarnation* inableth man for his own *decarnation*, as I may say, and devesture of carnality.
Mountague. Devoute Essayes, Treat. 2. s. 1.

DECA'STICH. Gr. Δεκα, ten, and στιχος, which, Vossius says,—ordinem ac versum notat.
A poem of ten lines or verses.

I suddenly fell upon the ensuing *decastich*, which if your lordship please, may have room among the rest.
Howell, b. i. s. 6. Let. 31.

DECA'Y, v. } Fr. *Décheoir*; Sp. *Decaer*;
DECA'Y, n. } It. *Decadere*; Lat. *Decad-ere*,
DECA'YEDNESS. } (*de* and *cadere*,) to fall. See
DECA'YER. } DECADENCE.
DECA'YING, n. } To fall from, to fall away, to decrease, to diminish, to lessen; to wane, to waste, to wither.

The wall and all the citie within
Stante in ruine, and in *decaye*.
The felde is where was the palais.—*Gower. Con. A.* Prol.

And now though on the sunne I drive,
Whose fervent flame all things *decaies*,
His beames in brightnesse may not striue,
With light of your sweete golden rayes.
Surrey. The Constant Lover lamenteth.

Wyked people brynge a cytye in *decaye*, but wise men sette it vp agayne.—*Bible*, 1551. *Proverbs*, c. 29

O who would e'er have thought, that time could have *decay'd*
Those trees whose bodies seem'd by their so massy weight
To press the solid earth, and with their wond'rous height
To clime into the clouds.—*Drayton. Poly-Olbion*, s. 23.

His falling temples have you rear'd
The withered garlands tane away
His altars kept from the *decay*,
That envie wish'd, and nature fear'd.
B. Jonson. Under-woods. An Elegie.

Many other members of both houses, some upon their lowness and *decayedness* of their fortunes, others to get name and reputation to be in the number of reformers, (amongst whom they doubted not all places of honour, or offices of profit, would be bestow'd,) most upon the confidence, that all would be ended without a blow, by the king's want of power to gather strength, desir'd and obtain'd command of horse or foot.—*Clarendon. Civil War*, vol. I. p. 703.

Poverty in wedlock, is a great *decayer* of love and contentation; and riches can find many wales to divert an inconvenience; but the mind of man is all.—*Feltham*, pt. I. Res. 65.

Let others of the world's *decaying* tell,
I envy not those of the golden age,
That did their careless thoughts for nought engage,
But cloy'd with all delights, liu'd long and well.
Stirling. Aurora, s. 98.

I give the sign, and struggle to be free:
Swift row my mates, and shoot along the sea;
New chains they add, and rapid urge the way,
Till, dying off, the distant sounds *decay*.
Pope. Homer Odyssey, b. xii.

Old age is likewise a great *decayer* of your idol.
Spectator, No. 13.

Methinks e'en now I view some free design,
Where breathing Nature lives in every line:
Chaste and subdued the modest lights *decay*,
Steal into shades and mildly melt away.
Collins. An Epistle to Sir Thomas Hanmer.

Throughout the whole vegetable, sensible, and rational world, whatever makes progress towards maturity, as soon as it has passed that point, begins to verge towards *decay*.
Blair, vol. I. Ser. 12.

DECE'ASE, v. } Lat. *Deced-ere*, *decessum*,
DECE'ASE, n. } to go away, (*de*, and *cedere*, to go.) It. *Decedere*; Fr. *Décéder*, to *depart*, (sc.) *from life*. Fr. *Décez*, a *departure from life*.
To go away, to depart from, (sub.) life; and thus, to die.

& if that Henry die, or Steuen mak his *decese*,
Henry heyr we scie sallo haf the lond in pes.
R. Brunne, p. 126.

Of your charytye pray for the sowle of *James Stanley*, sometymes Bysshop of Ely and Wardeyn of Manchester, who *deceased* thys transytory wourld the xxii of March yn the yere owre Lord God MDXV.
Wood. Athenæ Oxon. In St. John's Chapel.

But he must proue vs, that hys forswearyng of our Saulour, yet shoulde not haue letted him from saluacion, although he hadde furthwith vpō that dede *deceased* without repentaunce, or any remembraunce after that sinne.
Sir T. More. Workes, p. 603.

Moreouer, now thy freend *deceassyd* lieth with corpe on ground,
Alas vnware thou art, and al thy fleete he doth confound.
Phaer. Virgill. Æneidos, b. vi.

For they vse to marrie their sister by the father's side onely, and also the wife of their father after his *decease*.
Hackluyt. Voyages, vol. I. p. 55.

O all ye blest ghosts of *deceased* loves,
That now lie sainted in the Eclesian groves,
Mediate for mercy for me.—*F. Beaumont. An Elegy.*

And I, the whilst you mourne for his *decease*,
Will with my mourning plaints your plaint increase.
Spenser. The Ruine of Time, s. 34.

And here may I be allowed to mention one matter, though of no great account, yet shewing a privilege of the Archbishops of Canterbury with relation to the Bishops of his province *deceasing*; which was, that upon the death of every such Bishop, his best ring, save one, and all his seals became due to the Archbishop.—*Strype. Life of Grindal.*

I have not yet been in a place called Westminster at last, but soon intend to visit it. There, I am told, I shall see justice done to *deceased* merit; none, I am told, are permitted to be buried there, but such as have adorned as well as improved mankind.
Goldsmith. Citizen of the World, Let. 12.

The Romans had [the custom] to deify and adore their emperors, most of them after their *decease*, and some of them during their lives, even though they were the vilest of mankind.—*Jortin. Remarks on Ecclesiastical History.*

DECE'IVE, v. } Fr. *Décevoir*; Lat. *De-*
DECE'IVABLE. } *cipere*, *deceptum*, "to take
DECE'IVABLENESS. } away from, (*De*, and *capere*,
DECE'IVER. } to take.) "*Decipere* is so
DECE'IVING, n. } called, because fraudulent
DECE'IVANCE. } men are accustomed craftily
DECE'IT. } to take (*capere*) from a sum
DECE'ITFUL. } or heap, and this is pro-
DECE'ITFULLY. } perly *decipere*," (Vossius.)
DECE'ITFULNESS. } To take away from, (sc.)
DECE'PTIBLE. } by fraud or guile; to de-
DECEPTIBI'LITY. } fraud, to beguile, to delude,
DECE'PTION. } to mislead; to lead into
DECE'PTIOUS. } error.
DECE'PTIVE. }

Than said Kyng Philip tille alle the of France,
Of gile this is a trip of Richard *deceyuance*.
R. Brunne, p. 156.

The folk out of France to Normundie were comen,
To R. *deceyuance* his londes haf thei nomen.—*Id.* p. 195.

Whan this thing was grant, Henry dred *deceite*,
He wild, that his cōnant [covenant] were holden stable & streite. *Id.* p. 159.

That fyrst man *deceyede*, thourgh frut and fulee by-heste.
Piers Ploughman, p. 310.

Were the bisshop blessid.
Hus sele sholde nogt be sent in *deceel* of the puple.
Id. p. 4.

And Jhesus answerde and biganne to seye to hem loke ye that no man *deceyve* you. For many schulen come in my name seiyng, that I am & thei schulen *deceyve* manye.
Wiclif. Mark, c. 13.

For many *disceyuers* wenten out into the world which knowechen not that Jesu Crist han come in fleische this is a *disceyuer* and Antecrist.—*Id. 2 Jon*, c. 1.

And he biheeld the *disseyt* of hem: and seide to hem, what tempten ye me? Schewe ye to me a peny.
Id. Luk, c. 20.

For all this worlde gouerne we
And can the folke so well *deceive*
That none our gile can perceiue.—*Chaucer. Rom. of the R.*

Shee cruell Fortune casteth adoun kinges, that whylome weren ydrad, and shee *deceivable* enhaunceth vp the humble cheere of him that is discomfited: ne shee neither hereth ne recketh of wretched wepings.—*Id. Boecius*, b. ii.

And for they, yf thou seemest fayre, thy nature ne maketh nat that, but the *deceivaunce* of the feblenesse of the eyen that looken.—*Id. Ib.*

The book saith, that som men (han taught hir *deceivour*, for they han to muche dreded) to be *deceived*.
Id. Tale of Melibeus.

Right as a mirrour openly
Sheweth all thing that stondeth therby
As well the colour, as the figure
Withouten any coverture,
Right so the cristall stone shining
Withouten any *discerning*.—*Id. Rom. of the Rose.*

Deceite, weping, spinning, God hath yeven
To women kindly, while that they may liven.
Id. The Wif of Bathes Prologue, v. 5983.

Minge not your loue with false *decepeion*.
Id. The Complaint of Cresside.

For thy my sonne, as I the meue,
It sette the well to take hede,
That thou eschewe of thy manhede
Hypocrisie, and his semblant,
That thou ne nought be *deceivant*.—*Gower. Con. A.* b. i.

Thus was the lawe *deceivable*,
So ferforth that the trouth foude
Rescous none. *Id. Ib.* b. ii.

This Achelous was a geaunt,
A subtill man, a *deceivaunt*,
Whiche through magike and sorcerie
Couthe all the worlde of trecherie. *Id. Ib.* b. iv.

——— Joab by *deceipt* alough
Abner, for drede he shulde bee
With King Dauid euche as was he. *Id. Ib.* b. iii.

Eve hym whose commyng is by the worckynge of Satan, wt all lyuinge power, sygnes and wonders: and in all *deceauablenesse* of vnrightoousnes amonge thē that peryah, because they receaued not the lone of the truthe, that they might haue bene saued.—*Bible*, 1551. *Thessalonians*, c. 2.

He is the moste crafty *deceyuer* and perellous hypocrite sewed and blown to gather of all lyes, falshed, and gyle.
Joye. Exposicion of Daniel, c. 8.

As for men, they are but vayne, men are *dysceitful*: vpō the weyghtes they are altogether lyghter than vanyte it selfe.—*Bible*, 1551. *Psalme* 62.

Why hast thou then not onely publyshed and declared vs as traytoures but also craftely and *deceitfully* imagined, purposed and conspired the vtter destruccion and confusion of our persones.—*Hall. Hen. IV.* an. 3.

Who so hourdeth vp ryches with the *dysceitfulnes* of his tōg, he is a foole, and lyke vnto them yt seke their owne death.—*Bible*, 1551. *Proverbes*, c. 21.

Syr, sayd the constable, he shewed me soo fayre semblaunt that I durst not refuse it. Constable, sayd the Duke of Borgoyne, in fayre semblauntes are grete *decepcyons*: I reputed you more subtil than I take you now.
Berners, Froissart. Cronicle, vol. ii. c. 68.

To this adde that precept of Aristotle, that wine be forbore in all consumptions; for that the spirits of the wine do prey upon the roscide juyce of the body, and intercommon with the spirits of the body, and so *deceive* and rob them of their nourishment.—*Bacon. Naturall Hist.* § 55.

——— O ever faining trust,
In mortal strength! and oh what not in man
Deceivable and vain!—*Milton. Samson Agonistes.*

And certainly this Devil of light is now gone abroad into the world with all that power and *deceivableness* he can, and we cannot but with sad and bleeding hearts observe his too general prevalency and success.
Hopkins. Practical Expos. of the Lord's Prayer.

Hence with thy brew'd enchantment, foul *deceiver*:
Hast thou betray'd my credulous innocence,
With visor'd falshood and base forgery?
And would'st thou seek again to trap me here
With liquorish baits fit to ensnare a brute?
Milton. Comus.

The *deceiving* of the senses, may be set down as one of the delights of the senses.
Bacon. On Learning, by G. Wats, b. iv. c. 2.

But the hypocrisie which I mean, is, first, that which is opposite to (and incompatible with) sincerity: first the *deceiving* of men, with a pretence of piety putting off the most unchristian sins, having no more of Christianity than will serve to mischief others, i.e. only the pretence of it to disguise the poison of a bitter heart.
Hammond. Works vol. i. p. 218.

What man so wise, what earthly wit so ware,
As to descry the crafty cunning traine,
By which *Deceit* doth mask in vizour faire,
And cast her colours dyed deepe in graine,
To seem like Truth, whose shape she well can faine,
And fitting guestures to her purpose frame,
The guiltless man with guile to entertaine.
Spenser. Faerie Queene, b. i. c. 7.

Such when as Archimago them did view,
He weened well to worke some vncouth wile;
Eftsoones untwisting his *deceitfull* clew,
He gan to weaue a web of wicked guile.—*Id. Fa.* b. ii. c. 1.

So do we find in this man's practice, who first inveigled the merchants, drawing them to Diep to be inthralled; then dealt *deceitfully* with the king to colour his offences, his design being against Rochel and the religion.
State Trials. Duke of Buckingham, an. 1626.

There is no greater argument of the *deceitfulness* of our hearts than this, that no man can know it all; it seems as in the very number of its cosenage.
Bp. Taylor, vol. ii. Ser. 7. pt. ii.

Sith yet there is a credence in my heart,
An esperance so obstinately strong,
That doth invert that test of eyes and ears;
As if those organs had *deceptious* functions.
Shakespeare. Troil. & Cres. Act v. sc. 2.

My Muses, here your sacred raptures end,
The verse was what I owe'd my suffering friend.
This while I sung, my sorrows I *deceiv'd*,
And bending osiers into baskets weav'd.
Dryden. Virgil, Past. 10.

That, says he, any man induced by some specious reason should be of opinion, that it is the part of a learned physician rather to accommodate his medicines as occasions suggest, than to insist upon some certain prescripts, is a *deceivable* assertion, and which attributes too little to experience, too much to judgment.—*Boyle. Works*, vol. ii. p. 244.

Surely, if these things prove true, (namely, whereof he was accused,) let me be registered to my perpetual infamy, not only for a most notorious *deceiver*, but such an hypocrite as never trod upon the earth before.
Strype. Life of Whitgift, an. 1596.

A modest blush he wears, not form'd by art,
Free from *deceipt* his face, and full as free his heart.
Dryden. Juvenal, Sat. 11.

But suffer us, whose younger minds ne'er felt
Fortune's *deceits*, to court her as she's fair:
Were she a common mistress, kind to all,
Her worth would cease, and half the world grow idle.
Otway. The Orphan, Act ii. sc. 1.

They take themselves for injur'd when we dare
Make them think better of us than we are:
And if we hide our frailties from their sights,
Call us *deceitful* jilts and hypocrites.
Rochester. Artenissa to Chloe.

There was few or none of the philosophers, who did not signify his dislike or contempt of the vulgar opinions and practices concerning religion: what Cicero saith of one part, the wiser part did judge of all: "the whole business was *deceitfully* forged either for gain, or out of superstition, or from mistake."—*Barrow*, vol. ii. Ser. 14.

But sin, by that *deceitfulness* which the Apostle speaks of in the text, hides its deformed appearances from the eyes of foolish men; and sets before them nothing but pleasures and profits, joy and vanity, present security, and very distant, very uncertain, very remote fears.
South, vol. ix. Ser. 11.

But as for popular errours, they are more nearly founded upon an erroneous inclination of the people, as being the most *deceptible* part of mankind, and ready with open arms to receive the encroachments of errour.
Brown. Vulgar Errours, b. i. c. 3.

Now though our coming judgments do in part *undeceive* us, and rectifie the grosser errors which our unwary sensitive hath engaged us in, yet others are so flesht in us, that they maintain their interest upon the *deceptibility* of our decayed natures, and are cherish'd there as the legitimate issues of our reasonable faculties.
Glanvill. The Vanity of Dogmatizing, c. 8.

But then, as the shadow still attends the body, so there is no one thing, relating either to the actions or enjoyments of man, in which he is not liable to *deception*.
South, vol. vi. Ser. 1.

But what account shall a man give of himself for living perpetually in disguise; for *deceiving* all about him, and using the speech, which God gave him for better purposes, to impose on the weakness and folly of mankind
Sherlock, Dis. 26.

In what Christian country is charity the ruling principle with every man in the common intercourse of civil life, insomuch that the arts of circumvention and *deceit* are never practised by the Christian against his brother, nor the appetites of the individual suffered to break loose against the public weal, or against his neighbour's peace!
Horsley, vol. iii. Ser. 40

——— But when I think
What rocks in secret lie—what tempests rise
On love's *deceitful* voyage, my timid soul
Recoils affrighted, and with horrour shuns
Th' inviting calm.—*Smollet. The Regicide*, Act iii. s. 6.

But we cannot even suppose them fallacious, without violating our nature: nor, if we acknowledge a God, without impiety; for in this supposition it is implied, that we suppose the Deity a *deceiver*.—*Beattie. On Truth*, pt. i. c. 2. s. 1.

Let such sort of writers go on, at their dearest peril, and sport themselves in their own *deceivings*: let them, at their peril, make a jest at the Bible, and treat the sacred articles of Christianity with scoff and merriment.
Watts. Improvement of the Mind, pt. i. c. 18.

I consent to put into the scale of regal prerogative, all the *deceptive* verbal criticism from words no longer clearly understood, all the volumes of precedents of irregular and condemned practices.
Musgrave. Case of Impositions. Collection of Tracts.

It is to be feared, that the sciences are above the comprehension of children, and that this mode of education, to the exclusion of the classical, is ultimately *deceptive*.
V. Knox. Remarks on Grammar Schools.

DECE'MVIRI. **DECE'MVIRAL.** **DECE'MVIRATE.** **DECE'MVIRSHIP.** Lat. *Decem*, ten, and *viri*, men. Ten men appointed (see the quotations from Holland's *Livy*) to draw up a new code of laws for the Roman government.

By this time were the embassadours returned with the Athenian lawes. And therefore the tribunes were so much the more earnest and urgent, that once at length they would set on, to describe and put down some lawes. And agreed it was, that there should be created *decemvirs*, above all appeale: and for the yeare being, there should no other officers and magistrates be in place.—*Holland. Livie*, p. 109.

But before they went out of the cittie, the *decemvirall* lawes, (which now are knowne by the name of the twelve Tables) they set up openly to be seene, engraven in brasse.
Id. Ib. p. 127.

This man [Publius] having been in times past of great worth, both at home, and also in warre: the *decemvirship*, and the conditions of his colleagues together, had so greatly changed, that he chose rather to bee like Appius than himself.—*Id. Ib.* p. 115.

They [says Cicero, speaking of the twelve Tables] amuse the mind by the remembrance of old words and the portrait of ancient manners; they inculcate the soundest principles of government and morals; and I am not afraid to affirm, that the brief composition of the *decemvirs* surpasses in genuine value the Libraries of Grecian philosophy.
Gibbon. The Roman Empire, c. 44.

This I promise, that, if such a *decemvirate* should ever attempt to restore our constitutional liberty by constitutional means, I would exert in their cause, such talents as I have, and even if I were oppressed with sickness, and torn with pain, would start from my couch, and exclaim with Tacitus, "If you mean to act worthily, O Romans! I am well."—*Sir W. Jones. Letter to Lord Althorp.*

DE'CENT. **DE'CENCE.** **DE'CENCY.** **DE'CENTLY.** **DE'CENTNESS.** Fr. *Décence*; It. *Decenza*; Sp. *Decencia*; Lat. *Decentia*, from the verb *Decere*. "*Decere*, quasi aptum esse consentaneumque tempori, et personæ, quod tum in factis sæpissime, tum in dictis valet, in vultu denique et gestu, et incessu; contraque item *dedicere*," (Cic. *Orat. Ernest.* i. 611.) Vossius thinks from the Gr. Δεει, contr. δει, c inserto.

Fitness, becomingness, appropriateness, suitableness, (&c.) to time, place, and circumstances.

And therefore Daniel lykeneth bothe Mahumete & the Pope vnto that horne which hath manis eyes, that is, to fayre *decente* semely shewe of vtwarde deuotion (as they saye) of laudable rites and God's holy seruice.
Joye. Exposicion of Daniel, c. 7.

And all pastimes generally, which be joyned with labour used in open place, and on the day light, containing either some fitte exercise for warre, or some pleasant pastime for peace, be not onlie comlie and *decent*, but also verie necessarie for a courtlie jentleman.
Ascham. The Schole Master, pt. i.

Of sortes, and sees thou must note
the manner and the guyse,
A *decensie* for stirring youth,
for elder folke likewise.
Drant. Horace. The Arte of Poetry.

Shall they be carried forth without any *decentness*, as we be wont to carry forth dead horses or dead swine.
Hunting of Purgatorye, (1561.) p. 87

Of which there is not one, I dare auow
(And now I should not lye) but will deserue
For vertue, and true beautie of the soule,
For honestie, and *decent* carriage,
A right good husband —*Shakes. Hen. VIII.* Act iv. sc. 2.

That life, that Venus of all things, which we
Conceive or show, proportion'd *decency*.
Is not found scatt'red in thee here or there,
But like the soul is wholly every where.
Carteright. To the Memory of B. Jonson.

He spoke: the Heavens seem'd *decently* to bow,
With all their bright inhabitants; and now
The jocund spheres began again to play,
Again each spirit sung Halleluia.
Cowley. The Davideis, b. i.

[He pointed at] the lawfulnesse, *decentnesse*, and necessitie, of subordinate degrees and ranks of men and servants, as well in ye church as state.—*Evelyn. Memoirs, Feb.6,1670.*

As beauty of body, with an agreeable carriage, pleases the eye, and that pleasure consists in that we observe all the parts with a certain elegance are proportioned to each other; so does *decency* of behaviour which appears in our lives obtain the approbation of all with whom we converse, from the order, constancy, and moderation of our words and actions.
Spectator, No. 101.

Give no countenance to busie-bodies, and those who love to talk of other men's faults: or if you cannot *decently* reprove them because of their quality, then divert their discourse some other way: or if you cannot do that, by seeming not to mind it, you may sufficiently signifie that you do not like it.—*Tillotson*, vol. i. Ser. 42.

The Eunomians seem to have been of opinion that it was not necessary for persons to be plunged all over in water, and that it was not *decent* for them to be stripped at the performance of this religious rite.
Jortin. Remarks on Ecclesiastical History.

It is for the most part in our skill in manners, and in the observances of time and place, and of *decency* in general, which is only to be learned in those schools to which Horace recommends us, that what is called Taste, by way of distinction, consists —*Burke. Sublime and Beautiful*, Introd.

Then thus Antinoüs, Eupithes' son:
Icarius' daughter! deign but to receive
Such gifts as we shall bring, for gifts demand
That grace, nor can be *decently* refus'd.
Cowper. Homer. Odyssey, b. xviii.

DECE'NNIAL. **DECE'NNER.** **DECE'NNARY.** } Lat. *Decennis, decennium*; from *decem*, ten, and *anni*, years.
Continuing for ten years.

You know also, that the whole land was divided into hundreds, and those again into *decennaries*: in which *decennaries* all men, even children of twelve years of age, are bound to take the oath of allegiance.
Hobbs. A Dialogue on the Common Law.

In case of the default of appearance in a *decenner*, his nine pledges had one and thirty days to bring the delinquent forth to justice. If this failed, then the chief of those *decenners*, by the vote of that and the neighbour *decennaries*, was to purge himself both of the guilt of the fact, and of being parties to the flight of the delinquent.
Fielding. On the Causes of the Increase of Robbers, c. 5.

In all these laws, the principal aim visible was, to prevent idle persons wandering from place to place, which, as we have before seen, was one great point of the *decennary* constitution.—*Id. Ib.*

DECE'RN, *v.* **DECE'RNERS.** **DECE'RNING**, *n.* **DECE'RNMENT.** } Fr. *Décerner*; It. *Decernere*; Lat. *Decernere*; (*de*, and *cern-ere*;) from the Gr. Κριν-ειν, to separate, to distinguish, to decide; because he who judges, separates or distinguishes truth from falsehood; hence, Κριν-ειν, in a secondary or consequential sense, is used for *judicare*; and this latter signification, Vossius adds, we have in the compound, *de-cern-ere*, that is, *judic-are*, to judge. See Discern.

To distinguish, to discriminate: to decide, to determine, to adjudge.

Hitherto pertaineth the precept of clemencye and mercy for kinges, which is to do well to the good men, *decerning* the good and lerned from the euil and unlerned, & to moderate the punishements of the tractable & curable & to suppresse the obstinate incurable.—*Joye. Exposycion of Daniel*, c. 1.

So yt this church is knowen well ynough, & therefore may bee well vsed as a sure iudge, for to *deserne* betwene the true doctrine and the false, & the true preacher & false concerning the right fayth & the *decerning* of the true woord of God written or vnwritten, frō the countrefet woorde of man, & in the *decerning* of ye right vnderstanding of the Scripture of God, as farfurth as of necessite perteineth vnto saluacion.
Sir T. More. Workes, p. 528.

We the premisses well considering by good and diligent deliberation, by the power, name, and authoritie to vs (as above is said) committed, pronounce, *decerne*, and declare the same King Richard, before this to haue beene, and to be vnprofitable, vnable, vnsufficient, and vnworthie to the rule and gouernance of the foresaid realms and lordships, and of all rights and other the appertenances to the same belonging —*Holinshed. Rich. II.* an 1399.

Nevertheless, sir, saving your gracious pleasure, it were very necessary both for the danger of the sentence, *Quæ semper timenda est*, and slander of the world, that by the said most reverend cardinals, your grace should have a commission to some men in these parties to *decern* (i. e. decree) the same one exception, and process now made by the French, were of no strength.—*Strype. Mem. Hen. VIII.* an. 1515.

And till those slight and vulgar *decerners*, have learn't that first principle of true wisdom, To judge nothing till they thoroughly understand it, and have weighed it in the balance of impartial reason, 'Tis to no purpose to spend ones breath upon them —*Granvill. Lux Orientalis*, Pref.

Or furthermore that he had by a yet more refined elective discretion or *decernment*, culled forth a thousand actions out of all the heaps, the million of millions of his whole life, as hoping to have found some one at least of this last choice selected thousand, which he might have stood upon.
Goodwin. Works, vol. iii. pt. i. p. 188.

DECE'RPT. **DECE'RPTION.** } Lat. *Decerp-ere, cerptum*, to pluck away; *de*, and *carpere*, to pluck or pull.
Plucked, pulled, torn, rent away.

O what mysery was the people then in! O howe this moste noble Ile of the worlde was *decerpt* and rent to pieces.
Sir T. Elyot. Governour, b. i. c. 2.

And Tully saith, mannes soule, being *decerpt* or taken of the portion of diuinite called MENS, may be compared with none other thynge (if a man moughte lefully speke it) but with God himselfe.—*Id. Ib.* b. iii. c. 23.

Or, if our soule are but particles and *decerptions* of our parents, then I must be guilty of all the sins that ever were committed by my progenitors ever since Adam; and by this time, my soul would have been so deprav'd and debauch'd, that it would be now brutish, yea diabolical.
Glanvill. Pre-existence of Souls, c. 3.

DECE'SSION. **DECE'SSOR.** } Lat. *Deced-ere, decessum*, to go away from. See Decease.
A going, departure, or separation.
Decessor vulgo *Predecessor*, (Du Cange.)

The Apostles were actually dispersed by persecution, and this to be sure they look'd for, and therefore (so implying the necessity of a bishop to govern in their absence or *decession* any ways) they ordained St. James the first Bishop of Jerusalem.—*Bp. Taylor. Episcopacy Asserted*, p. 65.

Tertullian fiercely declaims against the decree of Pope Zephyrinus, because against the custom of his *decessors* he admitted adulterers to repentance, while at the same time he refused idolators and murderers —*Id. Repentance*, c. 9 s 3.

It was not without the influence of a divinity, that his [Vespasian's] *decessor* Augustus, about the time of Christ's nativity, refused to be called Lord.
Id. Great Exemplar, pt. i. s. 4.

DECHA'RM. To *charm* (qv.) is to act upon by *charms* (carmina) or incantations; and to *decharm*; Fr. *Descharmer*—
To free or deliver from the action or agency of *charms* or incantations; "to frustrate a *charm*, dissolve a *spell*," (Cotgrave.)

Notwithstanding the help of physick, he was suddenly cured by *decharming* the witchcraft.—*Harvey*

DECI'DE, *v.** **DECI'DABLE.** **DECI'DEDLY.** **DECI'DEMENT.** **DECI'DER.** **DECI'DING**, *n.* **DECI'DINGLY.** **DECI'SE.** **DECI'SION.** **DECI'SIVE.** **DECI'SIVELY.** **DECI'SIVENESS.** } Fr. *Décider*; It. *Decidere*; Sp. *Decidir*; Lat. *Decidere*; compounded of *de*, and *cædere*, to cut off, i. e. *scindere*, controversiam *abscindere*, to cut off, to sever; to cut short, terminate, put an end to a dispute. And thus—
To determine, to adjudge; to bring to a determination, to an end, to a conclusion. Holland uses *Decisions* literally, (sc.) cuttings, pieces.

Upon iii. points stant Christ's peace oppressed,
First holy church in her selfe diuided,
Which ought of reason first to be redress'd,
But yet so high a cause is not *decided*.
Chaucer. Balade to K. Hen. IV.

And yet the cause is nought *decided*.—*Gower. Con. A.* Prol.

And nowe haue he heard Sainct Austine, whom yf Tyndall wyl beleiue, all your questiō is *decided*.
Sir T. More. Works, p. 692.

For herin is the estate therof from Cristes ascēsion to the ende of the worlde vndre pleasaunt figures and elegant tropes *decyded* —*Bale Image*, Pref

And therefore sayth M. Calaine: the modestie of the people herein dothe appeare, that after they had committed the *decisyng* of the controuersies to the Apostles, and other doctours, they were also contente to subscribe to their decree.
Whitgift. Defence, p. 1. 7.

So if before suche *decision* a man had agaynst his own conscience, sworn to mayntayn and defend the other side, he hadde not fayled to offende God very sore.
Sir T. More. Works, p. 1340.

No man more profoundly discusseth or more finely *deciseth* the vse of ceremonies.—*Udal. Preface to Matthew.*

All folkes would resorte to her, as a iudge hable and also sufficiente to *decise* any matter of controuersie or amongattis that happened among them.—*Id. To Queene Katherine.*

In confidence whereof I once again
Defie thee to the trial of mortal fight,
By combat to *decide* whose God is God,
Thine or whom I with Israel's sons adore
Milton. Samson Agonistes.

So when we say, that all controversies of religion are *decidable* by the Scripture, it is manifest to all but cavillers, that we do, and must, except from this generality, those which are touching the Scripture itself
Chillingworth. Rel. of Prot. pt. i. c. 2

Zanch. Fie Signior, there be times, and terms of honor
To argue these things in, *decidements* able
To speak ye noble gentlemen, ways punctual
And to the life of credit,—ye are too rugged.
Beaum. & Fletch. Love's Pilgrimage, Act ii. sc. 1.

——— If thou be'st
As thou art spoken, great and virtuous,
The true *decider* of all injuries
Say, fight again.—*Id. Two Noble Kinsmen*, Act iii. s. 7.

But Herodotus who wrote his [Homer's] life hath cleared this point, delivering, that passing from Samos unto Athens, he went sick ashore upon the Island Jos, where he died, and was solemnly interred upon the sea side, and so *decidingly* concludeth, &c.—*Brown. Vulgar Errours*, b. vii. c. 13.

And especially from rocks and stones along the sea continually, washed and dashed with waves, there be *decisions* pass of some parcels and smal fragments, the which do cleave unto other bodies.—*Holland. Plutarch*, p. 627.

Amongst thy shafts of soveraign light
Choose out that sure *decideo* dart
Which has the key of this close heart,
Knows all the corners of't, and can control
The self shut cabinet of an unsearcht soul.
Crashaw. To the Countess of Denbigh

This success was astonishing, being obtained by men of little experience in affairs of this nature, and upon that account despised by their enemies: yet it proved the *decisive* battle, the king's party after this time never making any considerable opposition.—*Ludlow. Memoirs*, vol. i. p. 155

We wait impatiently for the coming in of the next Dyer's, who, you must know, is our authentick intelligence, our Aristotle in politicks. And 't is indeed but fit there should be some dernier resort, the absolute *decider* of all controversies —*Spectator*, No. 43.

There is no space for repentance in the interval between death and judgment, but the soul immediately after its departure, receives a *decisive* irrevocable doom, that is in part executed, and shall be publicly and entirely executed at the last day.—*Bates. Ser. Prov.* i. 32.

——— Desisting therefore, now,
From farther conflict, we will wage anew
This strife hereafter, till *deciding* heav'n
Appoint clear victʼry to thyself or me.
Cowper. Homer. Iliad, b. v.

I have therefore been *decidedly* of opinion, with our declaration at Whitehall, in the beginning of this war, that the vicinage of Europe had not only a right, but an indispensable duty, and an exigent interest, to denunciate this work before it had produced the danger we have so sorely felt, and which we shall long feel.
Burke. On a Regicide Peace, Let. 1.

He seemed willing to have his reader infer, that, even though they had been masters of their subject, yet these other defects would have rendered them very unqualified *deciders*.—*Warburton. Julian*, Introd.

The town's *decision* they no more admit,
Themselves alone the arbiters of wit,
And scorn the jurisdiction of that court,
To which they owe their being and support.
Churchill. The Apology.

The guidance of instinct, indeed, as it is more *decisively* determinate, seems to bring up an offspring with less deviation from the purposes of nature than the superior faculty of reason.—*V. Knox*, Essay 141.

DECIDENCE. **DECI'DUOUS.** } Lat. *De*, and *cadere*, to fall down.
A falling down.

For men observing the *decidence* of their [deer] hornes, do fall upon the like conceit of this part, that it annually rotteth away, and successively reneweth again.

Brown. Vulgar Errours, b. iii. c. 9.

Which some anatomists therefore call *deciduous* parts, such as the *placenta uterina*, and the different membranes that involve the fœtus.—*Boyle. Works*, vol. vi. p. 733.

Their summits are split into sharp cones, pillars, pipes, and other odd shapes, branched and bare; but the interstices are filled up with forests of evergreen and *deciduous* trees and plants.—*Swinburne. Spain*, Let. 8.

DE'CIMATE, *v.*
DECIMA'TION.
DE'CIMATOR.
DE'CIMAL.

Fr. *Décimer*; Lat. *Decimus*, the tenth; from *decem*, ten.

To tythe; to take or select a tenth.

Sometimes the criminals were *decimated* by lot, as appears in Polybius, Tacitus, Plutarch, Appian, Dio, Julius Capitolinus, who also mentions a centesimation.

Bp. Taylor. Rule of Conscience, b. iii. c. 2.

Elfred was sent for by the king then at London; but in his way met at Gunford by Earl Godwin, who with all seeming friendship entertain'd him, was in the night surpriz'd and made prisoner, most of his company put to various sorts of cruel death, *decimated* twice over.

Milton. History of England, b. vi.

Inprimis, the first means or course intended to increase your Majesty's revenues or profits withal, is of greatest consequence, and I call it a *decimation*, being so termed in Italy, where in some part it is in use, importing the tenth of all subjects' estates, to be paid as a yearly rent to their prince.—*State Trials. The Earl of Bedford, &c.* an. 1630.

Con. You forge these things prettily; but I have heard you are as poor as a *decimated* cavalier, and had not one foot of land in all the world.

Dryden. The Wild Gallant, Act ii. sc. 2.

And then in the last place, they are to tell their children also of the base and brutish cruelties practised by the blood-hounds in the plunders, sequestrations, *decimations*, and murders of their poor fellow-subjects.—*South*, vol. v. Ser. 1.

But God, who weighs an evil action by the malignity of its principle, and the unjustness of its design, and not by those exterior circumstances, which only clothe its appearance, but not at all constitute its nature, has as much vengeance in store for an oppressing justice (if that be not a contradiction in the terms,) as he has for the pillaging soldier, or the insolent *decimator*.—*Id.* vol. x. Ser. 6.

This division was not made, as is generally imagined, by King Alfred, though he might have introduced better regulations concerning it; it prevailed on the continent, wherever the northern nations had obtained a settlement; and it is a species of order extremely obvious to all who use the *decimal* notation.—*Burke. Abridg. of Eng. History*, b. ii. c. 7.

It is true that in human governments, the punishment of a few is sometimes accepted as a satisfaction for the offence of many, as in military punishments, when a regiment is *decimated*.—*Horsley*, vol. i. Ser. 9.

DECIPHER, *v.*
DECI'PHER, *n.*
DECI'PHERER.
DECI'PHERING, *n.*
DECI'PHERLESS.

Fr. *Déchiffrer*; Sp. *Descifrar*; It. *Decifrare*, (*de*, and *cypher*, qv.) which Menage says is from the Hebrew. To *Cypher* is to write in fictitious characters; characters unknown to, and concealed from others. *Decipher*,—

To make known or explain such fictitious characters; and, generally, to explain, to interpret; to delineate or describe.

He then should well *decypher* himselfe, and well declare thereby yt he would gladly catche holde of some small handell to kepe hys money fast, rather then help his frendes in their necessitie.—*Sir T. More. Workes*, p. 330.

This letter was *deciphered*, and found hidden in the duke's house under the mats of an entry, in the way as the duke went to his bed chamber. the *cypher* itself was found in the tiles of the house.—*State Trials*, an. 1571. *Duke of Norfolk.*

As for the taking of the pacquet, I know nothing of it: the letter I never saw in *cypher*; Baker brought me a *decypher*, telling me, That forty was for me, and thirty for the Queen of Scots.—*Id. Ib.*

For the better *deciphering* of the Riuer of Plate, & commodities thereof, was called before vs, Richard Carter, which doeth well there.—*Hackluyt. Voyages*, vol. iii. p. 763.

For if good and fast fall *cyphers* were invented and practised, many of them would delude and forestall all the cunning of the *decypherer*, which yet are very apt and easy to be read or written.—*Bacon. On Learning, by G. Wats*, b. vi. c. 1.

The knowledge of *cyphering*, hath drawne on with it a knowledge relative unto it, which is the knowledge of *decyphering*, or of discreting *cyphers*, though a man were utterly ignorant of the alphabet of the *cypher*, and the capitulations of secrecy past between the parties.—*Id. Ib.*

It [assurance] is writ in a private character not to be read nor understood but by the conscience, to which the spirit of God has vouchsafed to *decypher* it.—*South*, vol. ii. Ser. 2.

I cannot but observe here, after this swift and contracted method of writing according to letters, that an universal character for entire words would be of universal use; and this I apprehend is to be taken from the names of *decypherers*, by making use of the numbers that express the proportions of auxiliary verbs, of pronouns, particles, &c. instead of the words whose proportions they denominate.

Sharpe. Origin, &c. of Languages, Notes.

And thou, O Astrology, Goddess divine,
Celestial *decypheress*, gently incline
Thine ears and thine aid to a lover of science,
That bids to all learning, but thine, a defiance.

Byrom. The Astrologer.

DECK, *v.*
DECK, *n.*
DE'CKING.

A.S. *Thec-an*; Ger. and Dut. *Deck-en*, operire, vestire, to cover, to clothe.

To cover, to array; and thus, to dress, to adorn, to embellish.

The *deck* of a ship, so called, because it *covers* and conceals the rest of the ship.

For he shall put vpon me the garment of health & couer me with the mantle of ryghteousness. He shall *decke* me like a brydegrome, and as a bryde that hath her apparel vpon her.—*Bible*, 1551. *Esaye*, c. 61.

We wretches loe, that last day of our life,
With bowes of feat the town, and temples *deck*

Surrey. Virgile. Æneis, b. ii.

He *decked* and vitailed dyuers shippes of warre and sent them to the north seas to defende his subiects.

Hall. Hen. VIII. an. 25.

They goe gorgiously arayed of our Lordes goods, vnto whome they geeue none honour, and of these goods commeth the harlottes *decking* that thou seest daily, the game players disguising, and kynges apparell.

Barnes. Workes, p. 251.

For they couered the former parte, and the mooste parte of their *decked* wt copper, to the ende that the grapses shulde not fasten in them, but rather shulde slippe and slyde aboue the copper.—*Nicoll. Thucydides*, fol. 191.

Then in another place the fruits that be
In gallant clusters *decking* each good tree
Invite your hand to crop them from the stem,
And liking one, taste every sort of them.

Browne. Britannia's Pastoral, b. ii. s. 3.

That the whole world was but one great animal, and might be resembled to a vast ship, wherein there are many inferiour subordinate governours, under one supreme, the oldest and wisest; as also expert mariners of several sorts, some to attend upon the *deck*, and others to climb the masts and order the sails.—*Cudworth. Intellectual System*, p. 270.

I and my father, have purposed a further ornament unto thee, in the more plentiful effusion of our Spirit upon thee: which shall be to thy former *deckings*, instead of pure gold curiously wrought with specks of silver.

Bp. Hall. Solomon's Song of Songs, c. 1.

Foul is the steed without a flowing mane,
And birds, without their feathers and their train.
Wool *decks* the sheep.—*Dryden. Ovid. Met.* b. xiii.

The crew instantly left off pumping, and being enraged at the hardships they had suffered, and the numbers they had lost, (there being at that time no less than thirty dead bodies lying on the *deck*,) they all with one voice cried, On shore, On shore.—*Anson. Voyage round the World*, b. i. c. 2.

Strike, louder strike th' ennobling strings
To those whose merchants' sons were kings,
To him, who, *deck'd* with pearly pride,
In Adria weds his green-hair'd bride.

Collins. Ode to Liberty.

The mode of fishing, for which this tonnage bounty in the white herring fishery has been given by busses or *decked* vessels from twenty to eighty tons burden,) seems not so well adapted to the situation of Scotland as to that of Holland.—*Smith. Wealth of Nations*, b. xiv. c. 5.

DECLAIM.
DECLA'IMER.
DECLA'IMING, *n.*
DECLAMA'TION.
DE'CLAMATOR.
DECLA'MATORY.

Fr. *Déclamer*; Sp. *Declamar*; It. *Declamare*; Lat. *Declamare*, (*de*, and *clamare*,) to call or cry out aloud. See CLAIM.

To speak aloud, earnestly, vehemently; to plead loudly, earnestly.

As when one Vibius Curius did speake much of his yeares, and made himself to be much younger then he was, quoth Tullie) why then maister Vibius, as far as I can gather by my reckening, when you and I *declamed* together last, you were not then borne by all likelihood, if that be true which you say.—*Wilson. The Arte of Rhetorique*, p. 158.

Parte of their names I thinke to specifie
From olde Quintilian with his *declamations*.
Theocritus with his Bucolicall relations.

Skelton. The Crowne of Laurell.

Also they, which only teache rhetorike ought to be named rhetoricens, *declamatours*, artificiall speakers (named in Greeke *Logodedali*, or any other name) not orators.

Sir T. Elyot. Governour, b. i. c. 13.

They should likewise use to *declaim* in Latin, and English, as the Romans did in Greek and Latin, and all this travail be rather led on by familiarity, encouragement, and emulation, than driven by severity, punishment, and terrour.

Cawley. Ess. The School.

I shall be so troublesome to this *declaimer* for once, as to shew him what he might have better said in their praise.

Milton. An Apology for Smectymnuus.

The king to stay these *declaimings* which he knew to be made against the Earl of Lenox, called the ministers to Edinburgh, and shewed them what travel he had taken to convert his cousen.

Spotswood. Church of Scotland, b. vi. an. 1580.

But these last twenty years most of the parliament men seek to improve the reputation of their wisdomes by these *declamations*, and no honest patriot dare oppose them, lest he incur the reputation of a fool, or a coward in his countries cause.—*Cabbala. To his Sacred Majesty, ab ignoto.*

Nor doth this come to passe as I suppose, because (as a certaine *declamor* against sciences objects against physicians) they have ever conversant before their eyes such lothesome and sad spectacles, that they must needs retire their minds from these objects, to some other contemplations.—*Bacon. On Learning, by G. Wats*, b. iv. c. 2.

But oh, what stock of patience wants the fool,
Who wastes his time and breath in teaching school!
To hear the speeches of *declaiming* boys,
Deposing tyrants with eternal noise.

Dryden. Juvenal, Sat. 7.

Whosoever strives to beget or foment in his heart such persuasions concerning God, makes himself the Devil's orator, and *declaims* his cause; whose proper characteristick badge it is, to be the great accuser or calumniator, for that is the force of the Greek word διάβολος.

South, vol. viii. Ser. 3.

It [affectation] might be borne even here, but it often ascends the pulpit itself; and the *declaimer*, in that sacred place, is frequently so impertinently witty, speaks of the last day itself with so many quaint phrases, that there is no man who understands raillery, but must resolve to sin no more.—*Spectator*, No. 38.

I confess their verses are to me the coldest I ever read: neither indeed is it possible for them, in the way they take, so to express their passion, as that the effects of it should appear in the concernment of an audience; their speeches being so many *declamations*, which tire us with the length.

Dryden. Ess. on Dramatick Poesie.

Who could, I say, hear this generous *declamator*, without being fir'd at his noble zeal, and becoming his profess'd follower, if he might be admitted.—*Tatler*, No. 56.

——— He that takes
Deep in his soft credulity the stamp
Design'd by loud *declaimers* on the part
Of liberty, themselves the slaves of lust,
Incurs derision for his easy faith,
And lack of knowledge, and with cause enough.

Cowper. Task, b. v.

Though so many good things have been said, they have generally had the fate to be considered either as the overflowings of disgust from sated appetites, which could no longer relish the pleasures of life; or, as the *declamatory* opinions of recluse and speculative men, who had never tasted them at all, and consequently were thought no judges of the matter.—*Sterne*, Ser. 1.

DECLARE.
DECLA'RABLE.
DECLARA'TION.
DECLA'RATIVE.
DECLA'RATIVELY.
DECLA'RATORY, *v.*
DECLA'RATORY, *n.*
DECLA'RATORILY.
DECLA'REDLY.
DECLA'REMENT.
DECLA'RER.
DECLA'RING, *n.*

Fr. *Déclarer*; Sp. *Declarar*; It. *Dichiarare*; Lat. *Declarare*, (*de*, and *clarus*, clear, qv.) to show openly, clearly.

To show *clearly*, plainly, openly, manifestly; to make *clearly* known, to explain; to pronounce or proclaim, *clearly*, plainly publicly.

——— Lawe may *declare*
Yf matrimonie may be, of Mede and of falshede.

Piers Ploughman, p. 81.

And he bigan at Moyses & at alle the profetis and *declaride* to hem in alle Scripturis that weren of him.

Wiclif. Luk, c. 24.

Wherfore the ground & cause of all my pain
So as my troubled wit may it attaine
I wol reherse, nor for to have redresse
But to *declare* my ground of heauinesse.

Chaucer. The Complaint of Mars.

When thou hast these *declarations* wel understand, than shalt thou find it reasonable at proue, and that many things be not thorow necessity, but thorow liberty of wil.

Chaucer. The Testament of Loue.

There is a vice full greuable
To hyde, whiche is therof culpable.
And stant of all vertues bare
Here after as I shall *declare*.—*Gower. Con. A.* b. iv.

So that of generacion
To make *declaration*
There maie no gentilnes bee.—*Id. Ib.*

Notwithstanding ye sonne is the cause *declaratiue* wherby we know that the other is a father.—*Tyndall. Workes*, p. 67.

His meaning was, that he well knew, that the pretended queen of England, by the *declaratory* sentence of the Pope, was for manifest heresy, deprived from all right of the kingdom, and from dominion, and that therefore, no magistrate created by her, and adhering to her, could be acknowledged by him.—*State Trials. Edmund Campion*, an. 1581.

During which time, I only entered into general speech, sticking at our just defence in the matters that were objected against us by the said queen's commissioners, looking certainly for none other thing but a summary cognition in the cases of controversy, with a small *declaratory* to have followed.—*Id. The Duke of Norfolk*, an. 1571.

For at once as soone as Jesus had saide Loke ye vp, he had hys sight: & of a beggar became a folower of Jesus traine, and an open *declarer* of God's goodness.

Udal. Luke, c. 18.

But lett this be spoken now for a warning unto vs; and now wil we come to the *declaring* of the matter in fewe wordes.—*Geneva Bible*, 1561. 2 *Maccabees*, vi. 17.

The differences between a covenant, and a law, standeth thus: In simple covenant, the action to be done, or not done, is first limited and made known, and then followeth the promise to do or not do; but in a law, the obligation to do or not do, precedeth, and the *declaration* what is to be done, or not done, followeth after.

Hobbs. De Corpore Politico, c. 10.

This is a *declaratiue* law, and such are not to be taken by way of consequence, equity or construction, but by the letter only, otherwise they should imply a contradiction to themselves, and be no more *declaratiue* laws, but laws of construction or constructiue.—*Baker. Charles I.* an. 1641.

And I dare confidently say it, that since the act was made, the first of Henry IV., the first chapter, whereby the *Provisio* is repealed, no man hath ever been *declared* a traitor, either by king or parliament, except it were upon that, or some other statute, literally and *declaratively* taken.

State Trials. The Earl of Strafford, an. 1640.

Every *declaratory* law, althoe there be no mention of time past, yet by the force of the *declaration*, it is by all means to be extended to matters past; for the interpretation doth not then begin to be in force, when it is *declared*; but is made contemporary with the law itselfe. Wherefore never enact *declaratory* lawes, but in case where lawes may in equity referre and looke back one upon another.

Bacon. On Learning, by G. Wats, b. viii. c. 3.

He was the first that gave such publick approbation unto them *declaratorily*, though it was true doctrine in itselfe, before hee ever professed it such.

Mountagu. Appeale to Cæsar, pt. ii. c. 20.

Surely all persons of alluring fortunes, or of other followed qualities, which are noted for entertainers and cherishers of medisance and bitterness in conversation, do no better then set up a shop *declaredly* to take off plundered goods.

Mountague. Devoute Essayes, pt. i. Treat 2. s. 2.

For the *declarement* of this, we are to observe, that every being unceasantly aspires to its own perfection, and is restless till it obtain it; as is the trembling needle, till it find its beloved north.—*Glanvill. The Vanity of Dogmatizing*, c. 12.

But crystal will calefie unto electricity; that is, a power to attract straws or light bodies, and convert the needle freely plac'd. Which is a *declarement* of very different parts; wherin we shall not enlarge.—*Brown. Vulg. Err.* b. ii. c. 1.

But Mr. Attorney answered them, that he is not the *declarer* of his intentions, he must be judged by the book, by his words, more certainly by the effect.

State Trials. Wm. Prynne, an. 1632.

But how return'd he, let us ask again!
In a poor skiff he pass'd the bloody main,
Chok'd with the slaughter'd bodies of his train
For fame he pray'd, but let th' event *declare*
He had no mighty penn'worth for his pray'r.

Dryden. Juvenal, Sat. 10.

What slender opinions the ancients held of the efficacy of this star is *declarable* from their compute.

Brown. Vulgar Errours, b. iv. c. 13.

Others say, that according to Empedocles, the criterion of truth is not sense, but right reason; and also that right reason is of two sorts, the one *diuine*, or divine, the other *anthropinon*, or human: of which the divine is inexpressible, but the human *declarable*.—*Cudworth. Intel. Sys.* p. 23.

"The priest shall expiate it," that is *declaratively*, and it shall be forgiven him.

Bates. Harmony of Divine Attributes, c. 13.

The French were, from the very first, most *declaredly* averse from treating, either from writings, or from agreeing to a place of public conference.

Sir Wm. Temple. Memoirs, 1672-79.

So far are the Scriptures from giving us the least intimation, that the bishops of Rome are set up by God to be the infallible *declarers* and interpreters of the sense of scripture to all the Christian world, from generation to generation, and that consequently in all disputes concerning the meaning of any passage in the Bible, we ought to have recourse to that see.—*Sharp*, vol. vii. Ser. 4.

But we, who have no such prejudices and passions as theirs to mislead our judgments and overpower our natural feelings, must necessarily be filled with love and reverence towards him, when we read that sublime and affecting *declaration* of his intentions, which is conveyed in the words of the text. (*Luke*, iv. 17—20.)—*Porteus*, vol. i. Ser. 17.

If we affirm absolutely, we use the indicative or *declarative* mood; if relatively, conditionally, or dependently on something else, it is the subjunctive.

Beattie. Elem. Moral Science, pt. i. c. 1. s. 3.

This proceeding of Mr. Fox does not (as I conceive) amount to absolute high treason; Russia, though on bad terms, not having been then *declaredly* at war with this kingdom.—*Burke. On the Conduct of the Minority.*

DECLI'NE, v.
DECLI'NE, n.
DECLI'NABLE.
DECLINA'TION.
DECLI'NATORY.
DECLI'NING, n.
DEFLE'XION.

Fr. *Décliner*; Sp. *Declinar*; It. *Declinare*; Lat. *Declinare*; (*de*, and *clin-are*; Gr. Κλιν-ειν, to bend.) "Fr. *Decliner*—

To bend or fall downwards; also, to eschew, *decline*, bend from, wave, avoid, swarve, turn away, pass by," (Cotgrave.)

But this is the fortune (q^d she) of hem that either be put in vertue, and battailen against aspre things, or else of hem that *encline*, and *declinen* fro vices, and taken ye way of vertue.—*Chaucer. Boecius*, b. iv.

He was that time in Geminis, I geese,
But litel fro his *declination*
Of Cancer.

Id. The Marchantes Tale.

The high nobleese shal draw to *declina*
Of Greekes blood, in mischiefe, sorow and wo.

Lydgate. The Story of Thebes, pt. iii.

But soo was it after that the worlde wayxed worse, right good and vertuous lygnages *declined* and decayed.

Sir T. More. Workes, p. 157.

By night she flies amid the cloudy skie,
Shrinking by the dark shadow of the earth,
So doth *decline* to the sweete sleepe her eyes.

Surrey. Virgile. Æneis, b. iv.

Your manhoode and courage is alwayes in encrease: but oure force groweth in *declination*.

Brende. Quintus Curtius, fol. 200.

And a better and nearer example herein may be, our most noble Queen Elizabeth, who never toke yet Greeke or Latin grammer in her hand, after the first *declining* of a nowne and a verbe.—*Ascham. The Schole Master*, b. ii.

Ecius. Mistake not;
I would not stain your honour for the empire,
Nor any way *decline* you to discredit,
'Tis not my *profession*, but a villain's.

Beaum. & Fletch. Valentinian, Act iii. sc. 1.

——— O let not,
As ye have any flesh that's humane in you
The having of a modest wife *decline* him,
Let not my vertue be the wedge to break him.

Id. Ib. Act ii. sc. 4.

He [Evelyn's father] was a studious *decliner* of honours and titles.—*Evelyn. Memoirs*, vol. i. p. 1.

This evening from the sun's *decline* arriv'd
Who tells of som infernal spirit seen
Hitherward bent (who could have thought?) escap'd
The bars of hell, on errand bad no doubt:
Such where ye find, seize fast, and hither bring.

Milton. Paradise Lost, b. iv.

The preamble recites, That in time of *declination* of justice, under pretext of defending the country and themselues, divers great men arrogated to themselves regal authority, under the names of captains; that they acquired to themselves that government, which belonged to the crown,

State Trials. Earl of Strafford, an. 1640.

After diuers secret conferences among themselues, and returne of sundry letters into Fraunce, signifying the queen's *declination* from marriage, and the people's unwillingness, to match that way, (the foresaid lords) held it most conuenient that the duke should come in proper power.

Stow. Queen Elizabeth, an. 1581.

Those who are shaken and scandaliz'd at God's order ev'n in this, which is one of the most seeming *declinings* of his equitie, at the best, incur Oza's trespass of incredulitie, when he saw the oxen stumble, and the ark lean towards a fall.—*Mountague. Devoute Essayes*, pt. ii. Treat. 1. s. 4.

And, since the Muses do invoke my power,
I shall no more *decline* that sacred bower,
Where Gloriana, their great mistress lies.

Waller. The Apology of Sacr.

Upon this so palpable *declension* of spirit in the house, the army seem'd much quieter, and resolv'd to set other agents on their work, that they might not appear too busy and active in their own concernment.

Clarendon. Civil Wars, vol. iii. p. 5.

And is not that worthy observation (though it may serve to abate our high conceipt of our own times,) that ancient languages were more full of *declensions*; cases, conjugations; tenses, and the like; the moderne commonly destitute of these, doe loosely deliver themselves in many expressions by prepositions, and auxiliary verbes.

Bacon. On Learning, by G. Wats, b. vi. c. 1.

The *decline* of the old Roman empire making easy way for the powerful ascent of this new comet, (Mahomet) that appeared with such wonder and terror in the world, and with a flaming sword made way wherever it came, or laid all desolate that opposed it.—*Sir W. Temple. Heroic Virtue.*

But, this voluntary neglect of honours has been of rare example in the world: few men have frowned first upon Fortune, and precipitated themselves from the top of her wheel, before they felt at least, the *declination* of it.

Dryden. Amboyna, Dedication.

But generally, the extremities of old age are very peevish and querulous, and a *declining* and falling back to the weak and helpless condition of infancy and childhood.

Tillotson, vol. i. Ser. 24.

I don't know any greater instance of the decay of wit and learning among the French (which generally follows the *declension* of empire,) than the endeavouring to follow this foolish kind of wit, [*Bouts Rimez.*]—*Spectator*, No. 60.

It however hurt the vogue of Mr. Rysbrach, who, though certainly not obscured, found his business *decline*, as it was affected considerably afterwards by the competition of Mr. Roubiliac.—*Walpole. Anecdotes of Painting*, vol. iv. c. 5.

The strength of the frontiers, which had always consisted in arms rather than fortifications, was insensibly undermined; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians, who soon discovered the *decline* of the Roman empire.

Gibbon. Roman Empire, c. 7.

Infinitives [of Hebrew words] are not *declinable*.

Sharpe. On the Hebrew Language, Lec. 4.

At length it was finally settled, in the reign of Henry the Sixth, that the prisoner should first be arraigned; and might either then claim his benefit of clergy, by way of *declinatory* plea; or, after conviction, by way of arresting judgment.

Blackstone. Commentaries, b. iv. c. 23.

The *declension* of the needle was discovered, A. D. 1492, by Columbus, in his first voyage to America; and would have been highly alarming to any but one of his undaunted and philosophical turn of mind.

Grainger. The Sugar Cane, b. i. Notes.

DECLI'VITY. It. *Declive, declività*; Sp. *Declive*; Fr. *Déclive*, steep, deep, hanging or bending downwards, (*de*, and *clivus*;) Gr. Κλιτος; Æol. Κλιστυς, κλιστυς, from κλιν-ειν, to bend.

Declination or descent; sloping downwards.

We have, first, the river Dove, that we shall come to by and by, which divides the two counties of Derby and Stafford for many miles together, and is so called from the swiftness of its current: and that swiftness is occasioned by the *declivity* of its course.—*Walton. Angler*, pt. ii. c. 1.

And indeed such prodigious conveyances of the waters make it manifest, that no accidental currents and alterations of the waters themselves, no art, or power of man, nothing less than the fiat of the Almighty could ever have made or found so long and commodious *declivities* and channels for the passage of the waters.—*Derham. Phys. Theol.* b. ii. c. 5.

At length we descended into a valley of greater extent than the former; a river or large wintry torrent ran through it and fell down a steep *declivity* at the end of it, where it seemed to be lost among the rocks.

Sir W. Jones. On the Island of Hindostan.

DECOCT, v.
DECOCTION.

Fr. *Décoction*; It. *Decozione*; Sp. *Decocion*; Lat. *Decoquere*, *decoctum*, (*de*, and *coquere*,) to boil, to seethe. See CONCOCT.

To boil, to seethe; to reduce, to consume, to digest—by boiling or seething, by heat.

In all colenke feuers the *decoction* of this herbe [suckorie] or the water therof stylled, is right expedient.

Sir T. Elyot. Castel of Helth b. ii.

Here she attracts, and there she doth retain,
There she *corrects*, and doth the food prepare;
There she distributes it to every vein,
There she expels what she may fitly spare.

Davies. The Immortality of the Soul, s. 12.

If after a *decoction* of herbs in a winter night, we expose the liquor to the frigid air, we may observe in the morning under a crust of ice, the perfect appearance both in taste, and colour of the plants that were taken from it.

Glanvill. The Vanity of Dogmatizing, c. 3.

Holy thistle *decocted* in clear posset drink was heretofore much used at the beginnings of agues, fevers, unknown diseases, and especially if there be any suspicion of poison or infection.—*Boyle. Works*, vol. vi. p. 371.

I persuaded her to take, as hot as she could well drink it every morning, a full draught of the *decoction* of centaury boiled in beer or ale, and to walk after it: she did it heartily for a fortnight or more, recovered her roses, was married, hath children, and continues in health these fourteen years since, this being her only medicine at the first, and in all relapses.—*Id. Ib.*

DECO'LLING, *n.* } Lat. *Decollare*, (*de*, and
DECO'LLATE. } *collum*, the neck.) See
DECOLLA'TION. } COLLAR.

To cut off the neck; to sever or separate the head from shoulders; to behead.

In this, XXV. yere aboute the feast of the *decollation* of Seynt Johne Baptyst, in the latter ende of August, a noble man of Spayne called Sir Charlys, with a stronge nauye of Spanyardes entrede the Englysshe stremys, and dyd moche harme vnto kynge Edwardes frendes.

Fabyan, an. 1350.

On tying the cord, there was a strong seam about the neck, by which the head had been, as was supposed, immediately after *decollation*, fastned again to the body.

State Trials. The Regicides, an. 1660.

By a speedy public dethroning and *decolling* of the King, and disinheriting his posterity, as the army-remonstrants advise.—*Parliamentary History*, an. 1648.

The said archbishop esteeming them [three last books of Hooker] as varieties, did put them into the library there, where remaining till the *decollation* of Archb. Laud, were then by the brethren of the predominant faction, given, with the library, to that most notorious villain Hugh Peters.

Wood. Athenæ Oxon.

Heal the poor martyr flay'd or rackt,
Shrivel'd and scorcht, and torn and hackt,
Restore the *decollated* head,
Revive the dying and the dead.—*Cambridge. On Painting.*

A fine piece of a *decollated* head of St. John the Baptist was shown to a Turkish Emperor; he praised many things, but he observed one defect; he observed that the skin did not shrink from the wounded part of the neck.

Burke. On the Sublime and Beautiful, Introd.

But one of his [Mabuse's] most striking performances was the *decollation* of St. John, painted in the shades of a single colour.—*Walpole. Anecdotes of Painting*, vol. i. c. 3.

DECOMPO'SE, *v.* } Lat. *Decomponere*, *ositum*, *componere*, (*de*, *com*, and *ponere*,) to put, place, or set together.
DECO'MPOSITE.
DECOMPOSI'TION.
DECOMPO'UND, *v.*
DECOMPO'UND, *n.*
DECOMPO'UND, *adj.* } To separate or disjoin things so composed or put, placed or set together; to disorder, disarrange, unsettle. To *decompound*, is also, (by usage,)—

To compound compounds; or to compound things already in themselves compounded.

Decompositæ of three metals, or more, are too long to enquire of, except there be some compositions of them already observed.—*Bacon. Questions touching Minerals.*

Congregational presbyteries—they are the natural presbyteries, those others, they are but as step-dames, secondaries; they are but compounds and *decompounds* of the several presbyteries of presbyterial churches.

Goodwin. Works, vol. iv. pt. iv. p. 139.

For these more confined hypotheses may be subordinated to those more general and fertile principles, and there can be no ingredient assigned, that has a real existence in nature, that may not be derived either immediately, or by a row of *decompositions*, from the universal matter, modified by its mechanical affections.—*Boyle. Works*, vol. iv. p. 75.

The same may be done in all our complex ideas whatsoever; which, however compounded and *decompounded*, may at last be resolv'd into simple ideas, which are all the materials of knowledge or thought we have, or can have.

Locke. On Hum. Underst. b. ii. c. 22.

Glass appears to be not only a compounded, but a *decompounded* body, since the sand or *cuput* (as the Venetian glass-men call their pebbles,) or other stones being themselves mixt bodies, are further compounded with the salts that dissolve them.—*Boyle. Works*, vol. i. p. 656.

If, I say, we consider this, it may seem probable, that there may be among the works of nature, (not to mention those of art,) a greater number of *decompound* bodies, than men take notice of.—*Id. Ib.* vol. i. p. 524.

The naturalist who has made a thousand experiments, with the utmost care and skill; the chemist who has, in like manner, *decomposed* a thousand natural, and *composed* as many artificial bodies, are still liable to be deceived.

Bolingbroke, Lss. 1. *On Human Knowledge.*

The first is evident of itself, and the second will appear so too, if we consider that in learning their names, and the signification of these names, we learn to *decompound* them, and that by learning to *decompound* some, the mind was instructed to *compound* others.

Bolingbroke, Ess. 1. *On Human Knowledge.*

The change is to be confined to the peccant part only; to the part which produced the necessary deviation; and even then it is to be effected without a *decomposition* of the whole civil and political mass, for the purpose of originating a new civil order out of the first elements of society.

Burke. On the French Revolution.

DE'CORE, *v.* } Lat. *Decorus*; from *decere*.
DE'CORATE. } (See DECENT.) Fr. *Décorer*.
DECORA'TION. } Used, consequentially,—
DECO'ROUS. } To adorn, to ornament, to
DECO'ROUSNESS. } beautify, to embellish.
DECO'RUM. }

It was to theim a notable vertue to *decore* and benutifie the house of God, to the whiche appertened holynes, and to set a concorde in Christ's.—*Hall. Hen. V.* an. 2

To *decore* and illustre the same assembly, and to shewe their forces in armes, thei shall take counsaill & dispose themselfes to do some fayre feate of armes, as well on foot as on horseback, against all commers.

Hall. Hen. VIII. an. 11.

For God I call to record, my harte was fully sette, and my mynde deliberately determined to haue *decorated* this realme, wyth wholesome lawes, statues and audinaunces.

Id. Edward IV. an. 23.

For vndoubtedly as many places as thei vexed and sacked with murder and spoylynge, so many or more in conclusion they did enoble and *decorate* with their blood and slaughter.

Id. Hen. VII. an. 7.

Straight when one nam'd a message from the Lord,
The wicked Eglon rose, (all pride suppresst)
And (as he dream'd) with sacred robes *decor'd*

Sterling. Doomes-Day. Fifth Hour.

Which church he *decored* with many ornaments and edifices, especially the south side thereof.

Fuller. Worthies. Hant-shire.

His familie (saith Hector Boetius) hath and doth continue in great honor amongest Scotishmen euen vnto this day, and is *decorated* with the office of the marshalship of Scotland, to the high renowne and fame thereof, amongest the chiefest peeres of the realme.—*Holinshed. Scotland. Malcolm.*

I have been told by those that have seen both, that our church did even then exceed the Romish in ceremonies and *decorations*.—*Marvel. Works*, vol. ii. p. 208.

Men of embitter'd passions and of a destroying spirit, altogether devoid of civility, gentleness and moderation, kindness and benignity towards men, and altogether unacquainted with what is lovely, *decorous*, venerable, praiseworthy, equitable, and just, can have no part nor lot in this matter.—*Mede. Works. The Author's Life.*

The will of God is goodness, justice, and wisdom, *decorousness*, fitness.—*Cudworth. Intellectual System*, p. 874.

Decorum, or decency, is all our actions that we may avoid all possible offences given, and using this *decorum* in our gestures, applications, speeches, habit, addresses, receptions, and generally in all we do.

Hale. Cont. Doing as we would be done to.

At this the seed of Neptune, goddess born,
"For ornament, not use, these arms are worn;
This helm, and heavy buckler, I can spare;
As only *decorations* of the war."

Dryden. Ovid. Metam. b. xii.

If he [Charles Townsend] had not so great a stock, as some have had who flourished formerly, of knowledge long treasured up, he knew better by far, than any man I ever was acquainted with, how to bring together within a short time, all that was necessary to establish, to illustrate, and to *decorate* that side of the question he supported.

Burke. On the American Taxation.

Such is the apology, expressed or implied, of many individuals, who support a *decorous* character, and imagine that they are in no respect objects of compassion.

V. Knox, Ser. 9.

DECORTICATE, *v.* } Lat. *De*, and *cortex*,
DECORTICA'TION. } the bark.

To strip off the bark or rind.

Take great barley, dried and *decorticated*, after it is well washed, and boil it in water.—*Arbuthnot. On Coins.*

Decortication, the putting off the outward bark of trees; also the peeling or unhusking of roots.

Miller. Gardener's Dictionary.

DECOURT, *v.* To drive or expel from *court*. See COURT.

It behoveth without doubt his majestie to uphold the duke against them, who if he be but *decourted*, it will be the corner stone on which the demolishing of his monarchie will be builded.—*Cabbala. To his Sacred Majestie, Ab ignoto.*

DECOY, *v.* } See COY. To *decoy*, as to
DECOY, *n.* } *coy*, is—

To quiet, to still, to lull, to appease, to soothe, to caress, to allure, to entice.

Rolph answered, "That the king might be *decoy'd* from thence, as he was from Hampton Court by some letters from his friends, of some danger that threaten'd him, upon which he would be willing to make an escape; and then he might easily be dispatched.

Clarendon. Civil War, vol. iii. p. 232.

Man is to man all kind of beasts: a fawning dog, a roaring lion, a thieving fox, a robbing wolf, a dissembling crocodile, a treacherous *decoy*, a rapacious vulture.

Cowley. The Dangers of an Honest Man, Ess. 8.

If you give any credit to this jugling rascal, you are worse than simple widgins, and will be drawn into the net by this *decoy-duck*, this tame cheater.

Beaum. & Fletch. Fair Maid of the Inn, Act iv. sc. 1.

One would have thought, sir, that you who keep a general *decoy* here for fools and coxcombs, might have found one to have recompensed a cast mistress withal, and not have endeavoured the betraying the honour of a gentleman and your friend.—*Otway. Friendship in Fashion*, Act iv. sc. 1.

But on the other side, where God denies a man these advantages, and casts him under all the forementioned disadvantages of virtue, and *decoys* to sin; it is yet most certain that they lay upon him no necessity of sinning.

South, vol. viii. Ser. 4.

When they had *decoyed* mankind out of the plain into a wood, they who had planted the wood were necessary guides in it.—*Bolingbroke*, Ess. 4.

DECREASE, *v.* } Lat. *Decresc-ere*, (*de*, and
DECREASE, *n.* } *crescere*,) to grow, to enlarge. Gower writes *dis-*

To be, or cause to be, less; to lessen, to diminish.

I wote not of thilke euidence
Now at this time in her estates,
Excuse might the prelates,
Knowend how that the faith *discreseth*
And all morall vertue ceaseth.—*Gower. Con. A.* b. v.

That none honour fall in *discrease*,
Whiche might torne into diffame.—*Id. Ib.* b. vii.

Never such comfort came to mortal man,
Never such joy was since the world began,
As in the ark, when Noah and his behold
The olive leaf, which certainly them told
The flood *decreas'd*. *Drayton. Noah's Flood.*

It is a position of mathematiques; that there is no proportion between somewhat and nothing; therefore the degrees of nullity and quiddity, seem larger than the degrees of increase and *decrease*.

Bacon. On Learning, by G. Wats, b. vi.

For the inertia of matter, causeth, not only (as this learned author observes) that velocity *decreases* in proportion as quantity of matter *increases* (which is indeed no *decrease* of the quantity of motion;) but also that solid and perfectly hard bodies, void of elasticity, meeting together with equal and contrary forces, lose their whole motion and active force.

Papers between Clarke and Leibnitz. Fifth Reply.

According to the latest observations the hoops are found to have *increased* two-tenths of an inch in diameter, and the hats to have *decreased* two-fifths in the brim.

Adventurer, No. 35.

In this run, the variation of the compass gradually *decreased* from 11° west, which it was at Ascension, to 1° west, which we found off Fernando de Noronha.

Cook. Second Voyage, b. iv. c. 10.

DECREATION. Lat. *De*, and *creare*, *atum*, to *create*. See CONCREATE.

Especially the continual *decreation* and annihilation of the souls of the brutes, &c.—*Cudworth. Intel. System*, p. 45

DECRE'E, *n.* } It. *Decretare*; Sp. *Decretar*; Fr. *Décréter*; Lat.
DECREE, *v.* } *Decern-ere*, *decretum*, (*de*,
DECRE'ER. } and *cernere*,) from the Gr.
DE'CREMENT. } Κριν-ειν, to separate, to
DECRE'TE. } distinguish, to divide. See
DECRE'TAL, *n.* } DECERN, and DISCERN.
DECRE'TAL, *adj.* }
DECRE'TIST. } To adjudge, to order,
DECRE'TIVE. } ordain, enact, establish,
DE'CRETORY. } award, appoint.
DECRETO'RIAL. }

At London thei wer atteynt, *decree* was mad for thate.

R. Brunne, p. 122.

The *decretal* ne were ordeynd for this.—*Id.* p. 337.

And, eke as sayth the *decree*, a woman that is a wif, as long as she is a wif, she hath non auctorites to swere ne bere witnesse, without leve of hire husbonde, that is hire lord.

Chaucer. The Persones Tale.

Thilke same senate, doen through her *decretes* and her judgmentes, as though it were a sin and a fellony, that is, to wilne the sānacion of them.—*Chaucer. Boecius*, b. i.

The pope anone vpon the cas
Of his papall auctoritee
Hath made and youe the *decree*.—*Gower. Con. A.* b. ii.

Suche was the *decreed* wyll of the father, that Criste shoulde suffre these thynges for our offences.
Udal. Philippians, c. 3.

As they went thorow the cities, they delyuered theim the *decrees* for to kepe, ordeyned the apostles and elders, whiche were at Jerusalem.—*Bible*, 1551. *Acts*, c. 16.

For I was afraid for the weake hearers of the Scripture (which scarshe obeie the iust sentence of their pastour) much more despising this vniust *decreement*, through the onerous and importable transgression of their pastor, should shew themselues disobedient.
Foe. Martyre, p. 124. *Huderike to Pope Nicholas*, an. 867.

Ye pope, whō he hath bene enformed of a bishoppes faut, hath as by diuers *decretals* appereth proceded to the punishment & amendment thereof.—*Sir T. More. Workes*. p. 619.

——— They therefore as to right belong'd,
So were created, nor can justly accuse
Their maker, or their making, or their fate,
As if predestination over-rul'd
Their will, dispos'd by absolute *decree*
Or high foreknowledg; they themselves *decreed*
Their own revolt, not I.—*Milton. Paradise Lost*, b. iii.

In thy book it is written of me, saye Christ; that I should do thy will; he is not willing only, but the first *decreer* of it, it is written of me.—*Goodwin. Works*, vol. i. pt. iii. p. 163.

By way of publick duel, to the *decreeing* whereof the lord constable and himself, with the assent of those honourable persons of counsel with the court, did intend to proceed.
State Trials. Mr. David Ramsey, an. 1631.

Further yet, and it is worth obaerving there was never any Bishop of Rome from S. Peter to S. Sylvester, that ever writ a *decretal* epistle now extant and transmitted to us, but either professedly or accidentally he said or intimated, that the order of bishops did come from God.
Bp. Taylor. Episcopacy Asserted, s. 12.

The *decree* of Gratian is *concordantia discordantiarum*, a heap or bundle of contrary opinions, doctrines, or rules: and they agree no otherwise than a hyæna and a dog catch'd in the same snare, or put into a bag; and the *decretals* and extravagants are in very great parts of them nothing but boxes of tyranny and error, usurpation and superstition.
Id. Ib. p. 400.

And this match, thus made up, fulfils that *decretive* word of the Almighty, they twain shall be one flesh.
Bp. Hall. Christ Mystical, c. 1. § 2.

These men are vain and light, easie and effeminate, childish and absurd; these are they of whom our blessed Saviour said those sad *decretory* words, many shall seek to enter in, and shall not be able.—*Bp. Taylor*, vol. i. Ser. 7.

But the main considerations, which most set off this number, are observations drawn from the motions of the moon, supposed to be measured by sevens, and the critical or *decretory* daies dependant on that number.
Brown. Vulgar Errours, b. iv. c. 12.

Celestial states, immortal Gods! give ear,
Hear our *decree*, and reverence what ye hear;
The fix'd *decree*, which not all heaven can move,
Thou, Fate! fulfil it; and, ye Powers, approve.
Pope. Homer. Iliad, b. viii.

But that there was a *decretal* bull sent by Campegio, will appear evidently in the sequel of this relation.
Burnet. History of the Reformation, an. 1527.

So that by this law, we are liable to have a large Bible; not only the Old and New Testament, but all the new *decretals* of the old gentleman at Rome, and they not apocryphal, but most properly canonical.—*Boyle. Works*, vol. vi. p. 311.

The will of God is either *decretive* or preceptive: the *decretive* extends to all events; nothing falls out at random, nothing by rash chance and casualty, but all things come to pass "according to the counsel of his will," by his efficiency or permission.—*Bates. On Spiritual Perfection*, c. 11.

God found it needful to bring up the rear of all with those *decretory* words, in *Deut.* xxx. 19. Behold, I have this day set before you life and death, blessing and cursing.
South, vol. iv. Ser. 5.

With regard to the parts and powers of nature, which the heathen world deified, they are represented in Scripture as the creatures of God's power, and the passive instruments of his *decrees*.—*Farmer. On Miracles*, c. 3. s. 3.

You would persuade the world, that I condemn Scripture doctrines in the lump, and overrule the Scripture itself, in a *decretorial* manner; because I do not submit to your explications of Scripture.—*Id. Letters to Worthington*, Let. 1.

DECRE'MENT. Lat. *Decrescere*, to grow less, to decrease, (qv.)
Lessening; decrease, diminution.

Spa. Thou'rt a prick-ear'd foist, a cittern headed gew gaw, a knack, a snipper-snapper! Twit me with the *decrements* of my pendants.—*Ford. Fancies Chaste & Noble*, Act i. s. 2.

For in the latter age upon the tropick and first descension from our solstice, we are scarce sensible of declination; but declining further, our *decrement* accelerates, we set apace, and in our last dayes precipitate into our graves.
Brown. Vulgar Errours, b. vi. c. 4.

We found it very difficult to measure, in what proportion these *decrements* of the mercurial cylinder did proceed.
Boyle. Works, vol. i. p. 35.

DECRE'PIT, a. } Fr. *Décrépite*; It. *Decrepito*; Lat. *Decrepitus*. Scaliger says, that old men are called *decrepit*, by a metaphor derived from lanterns or candles; which are said *decrepare*, to *creak* or crackle, when they send forth a noise at the moment of going out. Vossius,—a metaphor, *a rebus fragilibus*, which from old age *creak* if you move them.
DECRE'PITNESS.
DECRE'PITUDE.
DECRE'PITY.
Groaning under infirmities, under the weight of age; weighed down by years.

Ages be foure.—Age *decrepite*, vntil the last time of lyfe accidently moist, but naturally cold and dry, wherein the powers and strength of the bodye be more and more minished.
Sir T. Elyot. The Castel of Helth, b. i.

And therein sate an old man, halfe blind,
And all *decrepit* in his feeble corse,
Yet lively vigour rested in his mind,
And recompens't him with a better scorse:
Weake body well is chang'd for minds redoubled forse.
Spenser. Faerie Queene, b. ii. c. 9.

How think you now, sir?
Gost. Even just as before,
And have more cause to think honest credulity
Is a true loadstone to draw on *decrepity*.
Chapman. All Fools, Act iv. sc. 1.

Nor John Apple, whose wither'd rind, intrencht
With many a furrow, aptly represents
Decrepit age, nor that from Harvey nam'd,
Quick relishing. *J. Philips. Cider*, b. i.

All ages, from wailing infancy to querulous *decrepitness*, and all conditions, from the carefull sceptre to the painfull spade, are fraught with many great inconveniences peculiar to each of them.—*Barrow*, vol. iii. Ser. 8.

Last, Winter comes; *decrepid*, old, and dull;
Yet has his comforts too—his barns are full;
The social converse, circulating glass,
And cheerful fire are his. *Jenyns. An Ode.*

By the young and gay, those who are entering the world, either as a scene of business or pleasure, I [To-day] am frequently desired with much impatience, that although every moment brings on wrinkles and *decrepitude* with irresistible rapidity, they would be willing that the time of my absence should be annihilated, and the approach of wrinkles and *decrepitude* rendered yet more precipitate.
Adventurer, No. 11.

DECRE'PITATED. } Deprived of the power
DECRE'PATED, *adj.* } of crackling. See DECREPIT.

So will it come to pass in a pot of salt, although *decrepitated*, and so also in a pot of snow.
Brown. Vulgar Errours, b. ii. c. 5.

Into the leg of a worsted stocking, that has long been worn next to the flesh, put in a sufficient quantity of sea-salt exactly dried, or else *decripated*.
Boyle. Works, vol. v. p. 363.

DECRE'W. Fr. *Décru*; from "*décroistre*, to lessen, decrease, wain," (Cotgrave.)

Thus long they tract, and trauerst to and fro,
Sometimes persewing and sometimes persewed,
Still as advantage they espied thereto:
But toward th' end, Sir Arthegall renewed
His strength still more, but she still more *decrewed*.
Spenser. Faerie Queene, b. iv. c. 6.

DECRO'WNING. A taking away, or depriving of the crown.

He holds it no more sin the *decrowning* of kings, than our puritans do the suppression of bishops.
Overbury. Characters.

DECRY', *v.* } To *cry* down, to raise a *cry* or clamour against. "Fr. *Descrier*; to *cry* down or call in, uncurrent or naughty coin; also publickly to discredit, disparage, disgrace; to publish the faults, divulge the imperfections, blaze the wants, proclaim the defects of," (Cotgrave.)
DECRI'AL.
DECRI'ER.
DECRY'ING, *n.*

And it ought to be remembered, that this was done by those men, who a few years before had so bitterly *decried*, and openly opposed, the king's regular and formal way of proceeding in the trial of a little ship-money.
Cowley. On the Government of Oliver Cromwell.

They preserve the authority and sacredness of government, and possibly they are therefore *decried*, that the reputation of authority may decline altogether.
Bp. Taylor. An Apology for authorized Forms of Liturgie.

Next, my lords to shew the *decrying* of the people in this time of shipping itself in the rolls of 21 and 51 of Ed. I., there the people said they were not bound to bear the charge: so it was no practice for the commons to *decry* it.
State Trials. John Hampden, Esq. an. 1637.

But it hath been said, that the people have always petitioned against it, and there hath been a *decrying* by the people, and they have petitioned in parliament against it.
Id. Ib.

Thus men are rais'd by faction, and *decry'd*;
And rogue and saint distinguish'd by their side.
Dryden. The Medal.

The forward wits, who without waiting their due time, or performing their requisite studys, start up in the world as authors, having with little pains or judgment, and by the strength of fancy merely, acquir'd a name with mankind, can on no account afterwards submit to a *decrial* or disparagement of those raw works to which they ow'd their early character and distinction.
Shaftesbury. Miscel. Reflec. Misc. 5. c. 2.

And here I cannot but reflect on the brutish folly and absurd impudence of the late fanatic *decryers* of the necessity of human learning, in order to the ministerial function.
South, vol. vii. Ser. 2.

What an insufferable impudence then are they guilty of, who now a-days *decry* all reading, study, and learning, and rely only on enthusiasm and immediate inspiration.
Bp. Burl, vol. i. Ser. 10.

DECUBA'TION. } Lat. *Decumbere*, to lie down; pres. part. *decumbens*, past, *decubitus*; *de*, and *cumbere*, to lie.
DECU'MBENT.
DECU'MBENCY.
DECU'MBENCE.
A lying down.

At this *decubation* upon boughs the Satire at seems to hint.
Evelyn, vol. iv. § 7.

Underneath is the *decumbent* portraiture of a woman, resting on a death's head.—*Ashmol. Berkshire*, vol. i. p. 2.

And yet must thus much come to pass, if we opinion they lie not down and enjoy no *decumbence* at all.
Brown. Vulgar Errours, b. iii. c. 1.

And therefore Casaubon justly rejecteth Theophilact; who not considering the ancient manner of *decumbency*, imputed this gesture of the beloved disciple unto rusticity, or an act of incivility.—*Id. Ib.* b. v. c. 6.

A phrenitis came on the eighth day, where the patient was in the vigour of his youth, had not been blooded, and had been kept in a dose from his first *decumbiture*.
Boyle. Works, vol. vi. p. 649.

If but a mile she travel out of town,
The planetary hour must first be known,
And lucky moment, if her eye but akes
Or itches, its *decumbiture* she takes.
Dryden. Juvenal, Sat. 6.

DE CUPLE. Fr. *Décuple*; Lat. *Decuplus*, from *Decem*, ten.
Tenfold.

If the apostle (1 *Tim.* v. 17) requires that an elder, provided he rule well, be accounted worthy of double honour, especially those who labour in the word and doctrine, it excludes not a *decuple* or any further proportion, and indeed there cannot too high a value be set upon such a person.
Marvel. Works, vol. ii. p. 190.

If the same proportion holds between the insects native of England, and those of the rest of the world, as doth between plants domestick and exotick, (that is, as I guess, near a *decuple*) the species of insects in the whole earth, (land and water) will amount to 10,000.—*Ray. On the Creation*, pt. i.

There is no impossibility or absurdity in its being double or treble or *decuple* to what it is, for there is abundant room for multitudes of atoms more in the empty spaces between those already in being.
Search. Light of Nature, vol. ii. pt. i. c. 7.

DECU'RION. } Lat. *Decurio*; one who is appointed over ten, *decem*.
DECU'RY.
See DECIMATE.

And lo a man, Joseph by name, of Aramathie a cytee of Judee that was a *decurion*, a good man and a just.
Wiclif. Luke, c. 23.

He equalled it also after a sort, and in some part with the verie cittie of Rome in priviledges and estimation: by devising a new kind of suffrages which the *decurions* or elders of colonies gave every one in their own townes hippe, as touching magistrates to bee created in Rome.
Holland. Suetonius, p. 60.

The order of it was this: All the fathers or senators, who at the first were an hundred, parted themselves into tens or *decuries*, and governed successively by the space of five days, one *decury* after another in order.

Raleigh. History of the World, b. v. c. 3. s. 7.

He instituted *decurions* through both these colonies, that is, one over every ten families, another over fifty, a third over a hundred, a fourth over five hundred, and a fifth over a thousand.—*Sir W. Temple. On Heroic Virtue.*

DECU'RRENT. } Lat. *Decurrens*, pres. part.
DECU'RSION. } of *Decurrere, ursum;* to run down, (*de*, and *currere*, to run.)

Running down.

Matter is never lost or annihilated: what is decayed by that *decursion* of waters is in some measure supplied by the terrene fæces which that water brings with it.

Hale. Origination of Mankind, p. 95.

[Leaves] darker and very soft above, paler below with protuberant veins, downy on both sides, mostly *decurrent* on the long hoary petiols.

Sir W. Jones. Botan. Obs. On Select Indian Plants.

Moreover not only things but customs, civil and religious, are preserved upon coins, as sacrifices, triumphs, congiaries, allocutions, *decursions*, &c.

Priestley. On History, pt. ii. Lect. 6.

DECU'RTED. Lat. *Curtus;* Gr. Κυρτος, cut short.

Your *decurted* or headlesse clause, *Angelorum enim et cet*, is thus Englyshed.—*Bale. Apology*, fol. 147.

DECU'SSATE, *v.* } Lat. *Decussis, decem asses.* From its sign or mark X (ten) is *Decussare*, to decussate, to reduce any thing to this form; and thus—
DECUSSA'TION.
DECU'SSATIVE.
DECU'SSATIVELY.

To intersect at acute angles.

Answerable whereunto we observe the *decussated* characters in many Consulary coynes, and even in those of Constantine and his sons, which pretend their pattern in the sky.

Brown. Cyrus' Garden, c. 1.

Owing this name not onely unto the quintuple number of trees, but the figure declaring that number, which being doubled at the angle, makes up the letter X, that is the emphatical *decussation*, or fundamental figure.—*Id. Ib.*

The Statuæ Istaceæ, Teraphims, and little idols found about the mummies, do make *decussation* or Jacob's crosse, with their armes, like that on the head of Ephraim and Manasses, and this *decussis* is also graphically described between them.—*Id. Ib.* c. 3.

The incession or locall motion of animals is made with analogy unto this figure, by *decussative* diametrals, quincunciall lines and angles.—*Id. Ib.*

As the oyle was poured coronally or circularly upon the head of kings, so the high priest was anointed *decussatively* or in the form of a X.—*Id. Ib.*

This Galen, and others after him, generally thought to be from a coalition or *decussation* of the optick nerves, behind the *os sphænoides*. But whether they *decussate*, coalesce, or only touch one another, they do not well agree.

Derham. Physico-Theology, b. iv. c. 2.

What infinite rencounters and *decussations*, meetings and crossings through all the parts of our solar system.

Watts. Philosophical Essays, Ess. 10. s. 1.

DEDENTITION. A falling of the teeth. Lat. *Dens, dentis;* if, says Vossius, of Latin origin, it is formed by apocope from *edens*, eating, that which eateth.

Solon divided it into ten septenaries, because in every one thereof, a man received some sensible mutation, in the first is *dedentition* or falling of teeth.

Brown. Vulgar Errours, b. iv. c. 12.

Brown has words still more extraordinary, as feriation, for keeping holiday, *dedentition* for falling of teeth.

Beattie. Moral Science, pt. iv. c. 1. s. 3.

DE'DICATE, *v.* } Lat. *Dedicare;* Sp. *Dedicar;* Fr. *Dédier*, (*de*, and *dicare*, which, says Vossius, is the same as *attribuere*, ac præcipuè *consecrare;* to attribute, and especially to *consecrate.*)
DE'DICATE, *adj.*
DEDICA'TION.
DE'DICATING, *n.*
DE'DICATOR.
DE'DICATORY.

To allot, to appropriate or apportion; to devote, to consecrate.

The thridde circumstance is the place, ther thou hast don synne, whether in other mennes houses or in thine owen, in feld, in chirche, or in chirchawe, in chirche *dedicate*, or non.

Chaucer. The Persones Tale.

Now, before we vse either to write, or speake eloquently, wee must *dedicate* our myndes wholy to followe the most wise and learned men, and seeke to fashion as wel their speache and gesturing, as their witte or endytyng.

Wilson. The Arte of Rhetorique, p. 5.

And the princes offered vnto ye *dedicatynge* of the altar in the daye that it was anoynted, & brought their gyftes before the altar.—*Bible*, 1551. *Numeri*, c. 7.

To her my thoughts I daily *dedicate*,
To her my hart I nightly martyrize:
To her my loue I lowely do prostrate,
To her my life I wholly sacrifice.

Spenser. Colin Clout's come Home again.

Upon this vow of amendment, they had their desire; plenty was sent them, and then setting aside the *dedicate* portion, the tenth of all the increase of their grounds, and of their cattel, they offered it unto those Gods.

Spelman. On Tithes, p. 123.

Neither is it to be pass'd over in silence, that this *dedicating* of colledges and societies, only to the use of professory learning, hath, not only bin an enemy to the growth of sciences, but hath redounded likewise to the prejudice of states and governments.

Bacon. On Learning, by G. Wats, b. ii. *To the King.*

That which is made holy by the *dedication* of men, and given to God, so as to be used only in his public service, is called also sacred, and said to be consecrated.

Hobbs. Of a Christian Commonwealth, c. 25.

My Lord, this poem, which receiv'd its first occasion of birth from yourselfe and others of your noble familie, and much honour from your own person in the performance, now returns againe to make a final *dedication* of itselfe to you.

H. Lawes. To Ld. Visc. Brackly, in Birch's Life of Milton.

He made it his work to see what books were in the press, and to look over epistles *dedicatory*, and prefaces to the reader, to see what faults might be found.

State Trials, an. 1627. *Abp. Abbot.*

I conceive, readers, much may be guess'd at the man and his book, what depth there is, by the framing of his title; which being in this remonstrant so rash and unadvised as ye see, I conceit him to be near a-kin to him who set forth a passion sermon, with a formal *dedicatory* in great letters to our Saviour.—*Milton. An Apology for Smectymnuus.*

For to whom can I *dedicate* this poem, with so much justice as to you? It is the representation of your own hero: it is the picture drawn at length, which you admire and prize so much in little.

Dryden. The Medal. Epistle to the Whigs.

The feast of the *dedication* of churches was to be held every year, on the first Sunday in October; but the feast of the patron of the church was to be no more observed.

Burnet. History of the Reformation, an. 1536.

Leave dangerous truths to unsuccessful satires,
And flattery to some fulsome *dedicators*,
Whom, when they praise, the world believes no more,
Than when they promise to give scribbling o'er.

Pope. Essay on Criticism.

This digression, my lord, is not altogether to the purpose of an epistle *dedicatory:* yet 'tis expected that somewhat shou'd be said even here, in relation to criticism; at least in vindication of my address, that you may not be desir'd to patronize a poem, which is wholly unworthy of your protection.—*Dryden. Love's Triumph*, Ep. Ded.

'Tis in vain, alas! I find,
Much in vain, my zealous mind
Would to learned Wisdom's throne
Dedicate each thoughtful hour.
Nature bids a softer power
Claim some minutes for his own.—*Akenside*, b. ii. Ode 8.

One can hardly think otherwise than that the author of Mr. Evelyn's life must have been misinformed, and never have seen or carefully considered the inscription on the title *dedicatory*, and the prints themselves.

Walpole. Catalogue of Engravers, (*Evelyn.*)

DEDI'TION. Lat. *Deditio;* from *Dedere, deditum*, to give up.

A giving up, yielding, surrendering.

The asseige of the castell of Bridgenorth vpon Seuerne, and the compulsion of the woorthie knight Hugh Mortimer to *dedition* to the terrible example of all.

Holinshed. Ireland, b. ii. c. 6.

And the rather because of the custom of the eastern princes, who in token of *dedition* exacted from subjugated provinces earth and water. *Judith*, ii. 7.

Hammond. Works, vol. iv. p. 323.

DEDU'CE, *v.* } Fr. *Déduir;* Sp. *Deduzir;* It. *Didurre;* Eng. *Deduce;* Lat. *Deducere*, to lead away from; and *deduct*, from *deduct-um*, past part. (*de*, and *ducere*, to lead.)
DEDU'CEMENT.
DEDU'CIBLE.
DEDU'CING, *n.*
DEDU'CIVE.
DEDU'CT, *v.*
DEDU'CTION.
DEDU'CTIVE.
DEDU'CTIVELY.

To lead, draw or bring from. (See the example from Selden.) Generally used (met.) in reasoning, as to *deduce* a consequence from premised propositions; to infer, to bring, bear or take from, to subtract.

This werke who so shal se or rede
Of any incongruitie doe me not impeche,
Ordinately behoveth mee first to procede
In *deduction* thereof, in maner as the leche
His pacient's sickness oweth first for to seche.

Chaucer. The Remedie of Loue.

We *deduce* therupō that he wil not suffer his church fal into yt erronious belief of anie dānable vntrouthe, but lead thē into ye trouth yt is ye cotrarie of ye vntrouth.

Sir T. More. Workes, p. 461.

It is easy also and lyght, and a very pure gospell, yt is to wit, a preaching of fayth & loue: *deducyng* the loue to God out of fayth, and the loue of a man's neighbour out of the loue of God.—*Tyndall. Workes*, p. 21.

Whom when he beheld coming, he sodainly lefte the matter, with which he was in hand, and without anī *deducion* thereunto, out of al order, & oute of al frame, began to repete those wordes again.—*Sir T. More. Workes*, p. 61.

The Philippians are in the first parte of Macedonia, as it is declared in the xvi. of the *Acts*, a people *deducted* oute of the citie of Philippos, so called of Philip the buyldour of it.

Udal. Pref. to the Philippians.

It is justified by express assertion of an old oracle to Archias, a Corinthian, advising him he should hither *deduce* a colony.—*Selden. Illustrations of Drayton*, s. 17.

Out of these grounds, I may then in my opinion safely and with some confidence *deduce* and maintain this position; that the common law of England giveth to the king, as to the head of the common wealth, no perpetuall revenue or matter of profit out of the interest or property of the subject.

State Trials. Great Case of Impositions, an. 1606.

What other *deducements* or analogies are cited out of St. Paul, to prove a likeness between the ministers of the Old and New Testament, having tried their sinews, I judge they may pass without harm doing to our cause.

Milton. Reason of Church Government.

And so not laying to heart the greatness and goodness of God, but blinding himself with an undue zeal to his own person, he [Adam] most unnaturally made himself God's rival, as if he himself were capable of divine knowledge, or God *deducible* to human imbecility.

State Trials. Col. J. Lilburn, an. 1649.

For hauing yet in his *deducted* spright
Some sparks remaining of that heauenly fire,
He is enlumin'd with that goodly light,
Vnto like goodly semblant to aspire.

Spenser. An Hymn of Loue.

He keepeth a hundred slaves at least in the mines, each slave being bound to bring in dayly cleare gaine (all charges *deducted*) three pezoes of gold for himself, and two for his woman (eight shillings and three pence to the pezo.)

Sir Francis Drake Revived, p. 69.

To insist upon the declaration and *deduction* of this point, and pass along through the series and course of so many ages and centuries, as it would be over long for this place, so further I might herein seem as it were to gild gold.

State Trials. Henry Garnet, an. 1606.

Where he succeeds not thus high, he labours to introduce a secondary and *deductive* Atheism; that although men concede there is a God, yet should they deny his providence.

Brown. Vulgar Errours, b. i. c. 10.

For although to opinion there be many Gods, may seem an access in religion, and such as cannot at all consist with Atheism, yet doth it *deductively* and upon inference include the same, for unity is the inseparable and essential attribute of Deity.—*Id. Ib.*

Some things too I have omitted, and sometimes have added of my own. Yet the omissions, I hope, are but of circumstances, and such as wou'd have no grace in English; and the additions, I also hope, are easily *deduc'd* from Virgil's sense.—*Dryden. Virgil. Æneid*, Dedication.

Our modern philosophers, nay and some of our philosophising divines, have too much exalted the faculties of our souls, when they have maintained that, by their force, mankind has been able to find out that there is one supreme agent or intellectual being, which we call God: that praise and prayer are his due worship; and the rest of those *deducements*, which I am confident are the remote effects of revelation, and unattainable by our discourse, I mean as simply considered, and without the benefit of divine illumination.—*Id. Religio Laici*, Pref.

The late king had also agreed, that two and a half per cent should be *deducted* out of the pay of the foreign troops, which amounted to fifteen thousand pounds.

Burnet. Own Time, an. 1711.

This is the true virtue of fortitude, which is nothing but endeavouring firmly and honestly to act as truth requires; and therefore is directly *deducible* from that notion on which we have founded the morality of human acts.

Wollaston. Religion of Nature, s. 9.

From the words of Moses cited by our Saviour, the doctrine of a future state may as clearly be *deduced* as from any single text which can be produced out of any one of the prophets.—*Jortin. Remarks on Ecclesiastical History.*

This uncertainty is most frequent in the vowels, which are so capriciously pronounced, and so differently modified by accident or affectation, not only in every province, but in every mouth, that to them, as is well known to etymologists, little regard is to be shewn in the *deduction* of one language from another.—*Johnson. English Dictionary*, Pref.

DEED, *n.* } ("Like *actum* and *factum*) means
DEE'DLESS. } something, any thing *done*. It is
DEE'DY. } the past part. of the A. S. verb *Don*, to do. *Do-ed, did, deed*, is the same word differently spelled. It was formerly written *dede*, both for the past tense and past part." (See *Tooke*, v. 2.) See Do.

Deedy,—industrious, notable. (*Berks.* Grose.) It is properly applied to any one *doing* attentively.

Sire, heo seyde, yleue not that my sustren al soth seide. Ac for me my self. [Cordelia] ich wol soth segge of this *dede*.—*R. Gloucester*, p. 30.

Walter Spek was in that stoure, gode knight at alle nedes, The boke tellis grete honour of his douhty *dedes*.
R. Brunne, p. 114.

For David was the douhtiest, of *dedes* in hus tyme.
Piers Ploughman, p. 373.

Jerom in his prolog on the *dedis* of apostlis seith this.
Wiclif. Dedes, Prol.

For pitee maketh a kynge curteise
Both in his worde and in his *dede*.—*Gower. Con. A.* b. vii.

Howe be it in uery *dede* the name of the cytie was Lais at the beginninge.—*Bible*, 1551. *Judges*, c. 18.

——— Dispaire':
Who first vs greets, and after faire areedes
Of tydings straunge, and of adventures rare:
So creeping close, as snake in hidden weedes,
Inquireth of our states, and of our knightly *deedes*.
Spenser. Faerie Queene, b. i. c. 9.

A true knight; they call him Troylus;
Nor yet mature, yet matchlesse, firm of words,
Speaking in *deedes*, and *deedelesse* in his tongue.
Shakespeare. Troyl. & Cress. Act iv. sc. 5.

Th' undaunted power of princes should not be
Confin'd in *deedless* cold calamity.
Beaum. & Fletch. The Bloody Brother, Act iv. sc. 2.

Yet thou (even Hector) *deedlesse* standst, and car'st not to employ,
Thy towne borne friends, to bid them stand, to fight and save their wives.—*Chapman. Homer. Iliad*, b. v.

The monarch, blinded with desire of wealth,
With steel invades his brother's life by stealth;
Before the sacred altar made him bleed,
And long from her conceal'd the cruel *deed*.
Dryden. Virgil. Æneid, b. i.

Whatever notions some may have of the soul in its state of separate existence, yet a mere spirit is not a man; for man is made of soul and body: and therefore to bring the man into judgment to answer for his *deeds*, the soul and the body must be brought together again.—*Sherlock*, Dis. 49.

Most usually when applied to the transactions of private subjects, it is called *A deed*, in Latin *factum*, κατ' ἐξοχην, because it is the most solemn and authentick *act*, that a man can possibly perform with relation to the disposal of his property.—*Blackstone. Commentaries*, b. ii. c. 20.

DEEM, *v.* } See Doom, and Damn. A. S.
DEEM, *n.* } *Dem-an.*
To think, to judge, to determine.

He tolde, that in a uyryon he sey by hym a cas,
That he was byuore God ybrogt, hys *dom* vor to avonge,
And that he was there *ydemd* to the pyne of helle strong.
R. Gloucester, p. 420.

The barons wrote ageyn, at his *demyng* thei ches,
Thei held his *dome* certeyn, for he was prince of pes.
R. Brunne, p. 86.

And *deme* wel and wislyche.—*Piers Ploughman*, p. 194.

Nyle ye *deme* that ghe be not *demed*. For in what *doom* ye *demen*, you schulen be *demed*, and in what measure ye meten, it schal be meten agen to you.—*Wiclif. Matt.* c. 7.

Now *demeth* as you liste, ye that can,
For I wol tell you forth as I began.
Chaucer. The Knightes Tale, v. 1355.

But still Creseide heuy in her entent,
Into the church would nat herself present,
For giuing of the people any *deming*
Of her expulse fro Diomede the king.
Id. The Testament of Creseide.

But false Egyste aboue hem alle
Was *deemed* to diuers peine,
The werst that men couthe ordeine.—*Gower. Con. A.* b. iii.

These thre estates ordayned and stablysshed in their names, receyuers of all male totes, *deames*, subsidies, and other rightes, pertayning to the kyng, and to the realme.
Berners. Froissart. Cronycle, c. 171.

There was graunted vnto him halfe a *deeme* of the spiritualitie, and half a *deeme* of the temporaltie, to be payde at the feast of Saint Michell then next, if it seemed to the lordes and counsaylours that it was neede.
Grafton. Rich. II. an. 10.

Troy. Here me, my loue: be thou but true of heart.
Cres. I true? how now? what wicked *deeme* is this?
Shakespeare. Troyl. & Cress. Act iv. sc. 4.

Nor could her wretched sister once divine
These rites could cover such a dire design,
Nor *deem'd* a lover treacherous to his vows
Should more afflict her than her murder'd spouse.
Pitt. Virgil. Æneid, b. iv.

I suppose it agreed by all who admit a future judgment, that misery and happiness are set before us upon some terms: I suppose, likewise, that it will be *deemed* reasonable for God to act upon such terms as reason itself, the interpreter of God's will in this case, proposes to us.
Sherlock, Dis. 27.

DEEP, *adj.* } A. S. *Deope*; Dut. *Diep*; Ger. *Tief*; Sw. *Djup*. From A. S. *Dupp-an*, to dip, to dive. *Depth* is the third pers. sing. As now applied, *deep* is—
DEEP, *n.*
DEEP, *ad.*
DEE'PLY.
DEE'PEN.
DEE'PNESS.
DEE'PSOME.
DEPTH.
DE'PTHLESS.

Far below the surface; sunk, depressed, immersed; (met.) not easily fathomed, not easily seen through or penetrated; profound.

Deep is much used in *Composition*, and supplies some phrases or expressions of strong import.

The thef, that lay byneth hym, thogte on luther bote,
And smot the kyng wyth a knyf in the breste *depe* ynou,
And, to gret harm to al thys lond, the gode kyng he slou.
R. Gloucester, p. 277.

Now adde heye men of the lond ytake there byuore,
Hys fader ostage god ynou, and *dep* oth ysuore,
Wyth hym to holde trewelyche, and breke tho her oth.
Id. p. 301.

He did Harald body do drawe vp also tite,
& thorgh the podels it drouh, that foule were & *deppest*,
& sithen in to Temse his body did he kest.
R. Brunne, p. 54.

Athelstan in Scotland a selcouth ded he one,
He smote *depe* al Donbarre, an elne in the stone.
Id. p. 29.

A water in Snowdoun runnes, Amber is the name,
An arm of the se men kennes, the *depnes* may none ame [tell.]—*Id.* p. 240.

The *dupe* dale and durke, un symely to see to,
What may hit by mene, madam ich by seche.
Piers Ploughman, p. 15.

He is lyk to a man that bildith an hous that diggide *depe* and sette the foundement on a stoon.—*Wiclif. Luke*, c. 6.

Thries I was at schip breche, nyght and dai I was in the *depnesse* of the see.—*Id. 2 Corynth.* c. 12.

And as he cesside to speke he seyde to Symount, lede thou into the *depthe*, and slake your nettis to take fish.
Wiclif. Luke, c. 5.

Alone in woods, in rockes and in caues *depe*,
I may at mine owne wil both waile and wepe.
Chaucer. The Lamentation of Marie Magdaleine.

Then tooke I of the nightingale kepe,
How she cast a sigh out of her *depe*,
And saied, alas that euer I was bore.
Id. Of the Cuckow and the Nightingale.

And here I make mine protestacioun
And *deepely* sweare as mine power to bene
Faithful deuoid of variation. *Id. Court of Loue.*

Of the darke *depenesse* of hell been her gestes:
Beware yong man therefore I thee rede.
Id. The Remedie of Loue.

His tales with myn eares I herde,
But to myn herte came it nouht,
Ne sanke no *deeper* in my thought.—*Gower. Con. A.* b. ii.

And whan the citee was a slepe,
A wilde fyre into the *depe*
Thei caste amonge the tymber werke. *Id. Ib.* b. v.

——— Geometrie
Through which a man hath the sleight
Of length, of brede, of *depth*, or height. *Id. Ib.* b. vii.

Not rashe in uttering, but ware in considering every matter: and thereby, not quick in speaking, but *deepe* of judgement, whether they write or give counsell in all weightie affairs.—*Ascham. The Schole Master*, b. i.

Thy righteousnese standeth lyke the stronge mountaynes, and thy judgements lyke the greate *derpe*.
Bible, 1551. *Psalm* 36.

We geue it [holy Sacrament] the same honour that we geue vnto the Holy Scripture and Word of God, because it expresseth vnto our senses the death of our Saulour and doth more *deepely* print it within vs.—*Frith. Workes*, p. 168.

In the meane wale there is a little broke called Cocke not very broade, but of greate *deapenes*, in the whiche, what for haste of escapying, and for feare of followers, a great number were drent and drowned.—*Hall. Hen. VI.* an. 39.

——— Dark'n'd so yet shon
Above them all th' Arch-angel: but his face
Deep scars of thunder had intrencht.
Milton. Paradise Lost, b. i.

——— What can be worse
Then to dwell here, driv'n out from bliss, condemn'd
In this abhorred *deep* to utter woe. *Id. Ib.* b. ii.

Happy the man, I grant, thrice happy, he,
Who can through gross effects their causes see:
Whose courage from the *deeps* of knowledge springs,
Nor vainly fears inevitable things.
Cowley. Virgil. Georgics, lib. ii.

I hear that you begin to blow the coal, and offer sacrifice to Demogorgan, the God of Minerals: Be well advis'd before you engage yourself too *deep*.—*Howell*, b. i. s. 6. Let. 41.

He made forts and barricadoes, heightened the ditches, *deepened* the trenches.—*Stow. Queen Elizabeth*, an. 1601.

She brought Sir Henry Montague from delivering law on the King's Bench, to look to his bags in the Exchequer, for she made him Lord High Treasurer of England, but he parted with his white staff before the year's end, though his purse had bled *deeply* for it. (above 20,000.)
Howell, b. i. s. 3. Let. 1.

By these remarkable steps, among others, did the merciful hand of God, in this short space of time, not only bind up and heal all those wounds, but even make the scars as undiscernable, as, in respect of the *deepness*, was possible; which was a glorious addition to the deliverance.
Clarendon. Civil Wars, vol. iii. p. 773.

This said; he [Proteus] diu'd the *deepsome* watrie heapes: I, and my tried men, tooke vs to our ships.
Chapman. Homer. Odyssey, b. iv.

Through these his slights he many doth confound;
And eke the rocke, in which he wonts to dwell,
Is wondrous strong, and hewen far vnder ground
A dreadfull *depth*, how *deep* no man can tell.
Spenser. Faerie Queene, b. v. c. 9.

The preservation of his life, which was in the utmost hazard, by reason of the prejudices then reigning, obliged him to confine himself to the *deepest* privacy.
Ludlow. Memoirs, Pref.

The water *deepned* and sholdned so very gently, that in heaving five or six times we could scarce have a foot difference.—*Dampier. Voyage to New Holland*, an. 1699.

O save me God, thy floods about me roll,
Thy wrath divine hath overflow'd my soul:
I come at length where rising waters drown,
And sink in *deep* affliction, *deeply* down.
Parnell. The Gift of Poetry.

The *deepness* of their soil, and wetness of seasons, which would render it unpassable, forces them, not only to exactness of paving in their streets, but to the expence of so long causeys between many of their towns, and in their highways.
Sir W. Temple. On the United Provinces, c. 4.

Achitophel had form'd it, with intent
To sound the *depths*, and fathom where it went,
The people's hearts, distinguish friend from foes,
And try their strength before they came to blows.
Dryden. Absalom & Achitophel, pt. i.

But now, admitted guests in heav'n, we rove
Free and familiar in the realms above:
The wonders hidden *deep* in earth below,
And nature's laws, before conceal'd we know.
Pawkes. Eulogy on Sir I. Newton.

Ere yet the *deepening* incidents prevail,
Till rous'd attention feel our plaintive tale,
Record whom chief among the gallant crew,
Th' unblest pursuit of fortune hither drew
Falconer. Shipwreck, c. i.

But Jove, in goodness ever wise,
Hath hid, in clouds of *depthless* night,
All that in future prospect lies,
Beyond the ken of mortal sight.
Francis. Horace, b. iii. Ode 29.

DEER, *n.* A. S. *Deor*; Dut. *Dier*; Ger. *Thier*; Sw. *Djur*. Somner says, "*Deor*; wild deer, wild beasts of all kind;" and the etymologists derive it from the Gr. Θηρ, *bestia*.

And the parc of Wodestoke, & *der* ther inne do.
R. Gloucester, p. 439.

The kyng no man suld deme in courte for wilde *dere*.
R. Brunne, p. 110

He shewed him, or they went to soupere,
Forestes, parkes ful of wilde *dere*.
Chaucer. The Frankeleines Tale, v. 11,503.

White foxes and *dere-skinnes* are brought thither by the men of Penninge.—*Hackluyt. Voyages*, vol. i. p. 257.

First, for his weeping into the needlesse streame;
Poore *deere*, quoth he, thou mak'st a testament
As worldlings doe, giuing thy sum of more
To that which had too much.
Shakespeare. As You Like It, Act ii. sc. 1.

Here the brakishness of the water, and the grossenesse of the ayre, is recompensed by the goodness of the earth, abounding with *deeres* and pasture.
Fuller. Worthies. Lincolne-shire.

Whom [Python] Phœbus basking on a bank espy'd;
Ere now the God his arrows had not try'd,
But on the trembling *deer*, or mountain goat;
At this new quarry he prepares to shoot.
Dryden. Ovid. Met. b. i.

To freeze beneath the midnight air,
The huntsman leaves the sighing fair,
Pleas'd if his hounds the *deer* pursue,
Or hold th' entangled boar in view.
Boyse. Horace, b i. Ode 1.

DEFA'CE, *v.* } Cotgrave says, *Desfacer*, as
DEFA'CEMENT, } *effacer*. And *effacer*,—"to
DEFA'CER. } efface, race, blot, rub out,
DEFA'CING, *n.* } wipe away." And Minshew,—quasi pristinam *faciem* auferre, seu formam delere. It. *Sfacciare*. And Skinner,—pristinam *faciem* exuere. See EFFACE.

To take away "all the feture of the *face*," (Gower;) to disfigure, to deform; to destroy the *face*, form or figure; and, generally, to destroy.

It was conserned with the shade,
All the writing that I se,
Of a castell that stoode on hie
And stode eke in so cold a place
That heat might it not *deface*.
Chaucer. House of Fame, b. iii.

And all the feture of thy *face*
In suche a wise I shall *deface*,
That euery man the shall forbeare.—*Gower. Con. A.* b. v.

For as the Apostles in the primitive age first planted the church in trueth of the Gospel: so the same trueth beyng agayne *defaced* and decayed by enemies in thys our latter tyme, there was none that trauayled more ernestly in restoring of the same in this realme of England, than did William Tyndall.
Tyndall. Works. Foxe's Epistle to the Reader.

The which *defacynge* & blottyng of the beutys of that countrey, sometyme called the quene of ye earth, and floure of the worlde, chaunced not of her awne seife or her awne cause or desert, but that Italians her awne suckyng chyldren opened the gappe, and made the waye of her destruccion.
Hall. Hen. VII. an. 7.

You may haue heard, that his grace was enforced to flye out of Britaine into France, for doubts of being betrayed; his grace would not in any sort haue that reflect vpon the Duke of Britaine, in *defacement* of his former benefits.
Bacon. Hen. VII. p. 55.

Hip. 'Twere pity
The ruins of so fair a monument
Should not be dipt in the *defacer's* blood.
Tourneur. The Revenger's Tragedy, Act i. sc. 1.

They tende to the disturbing of the quiet state of the church, the discrediting and *defacing* of such as be in authoritie, and maintaining of licentiousness and lewd libertie.
Whitgift. Defence, p. 31.

Better a thousand such as I,
Their grief untold, should pine and die
Than her bright morning, overcast
With sullen clouds, should be *defac'd*.—*Waller. On Sylvia.*

The will of God, saith St. Paul, is our sanctification; what is that? what, but that the decaies of our frame, and the *defacements* of God's image within us should be repaired; that the faculties of our soul should be restored to their original integrity and vigour.—*Barrow*, vol. iii. Ser. 4.

With these honourable qualifications, and the decisive advantage of situation,—low craft and falsehood are all the abilities that are wanting to destroy the wisdom of ages, and to *deface* the noblest monument that human policy has erected—I know such a man.—*Junius*, Let. 57.

Yet in all these straits, we see him [the Pope] display, amidst the recent ruins and the new *defacements* of his plundered capital, along with the mild and decorated piety of the modern, all the spirit and magnanimity of ancient Rome.
Burke. On a Regicide Peace, Let. 3.

DEFAIL, *v.* } "Fr. *Défaillance*; a failing,
DEFA'ILANCE. } languor, faintness; defect, want, lack, defection," (Cotgrave.) From the Fr. *Défaillir*, to fail; from Lat. *De*, and *fallere*, (Skinner.) See TO FAIL.

Which to withstand I boldly enter thus,
And will *defail*, or else prove recreant.
Machin. The Dumb Knight, Act i. sc. 1.

It was necessary that the covenant of works should begin, for the covenant of faith and repentance could not be at first; there was no need of it, no opportunity for it, it must suppose a *defailance*, or an infirmity, as physick supposes sickness and mortality.—*Bp. Taylor. On Repentance.*

Were there times by law or custom defined, (as in some places indeed there are,) when all men should be required in person solemnly to attend on their Prince, for professing their allegiance, or *deferring* any homage to him; would not those who should wilfully refuse or decline appearance, be justly chargeable as guilty of dishonouring and wronging him? would not their such *defailance* pass for sufficient proof, that they do not acknowledge him, that at least they do not much regard or value him?—*Barrow*, vol. i. Ser 7.

There are no cares to disturb, nor fears to allay, nor sorrows to abate those ravishments of delight for ever; there is joy which far surpasseth the half sad and mixed pleasures of this world, being nothing else but pure delight, which pleaseth by its own excellence, and by having nor fears nor possibility of *defailance* in degree or continuance.
Comber. Companion to the Temple, pt. ii. s. 4.

DEFA'ITED. Mr. Tyrwhitt says,—Wasted. It is Fr. *Desfait* or *desfaict*; defeated, undone; decayed in feature and colour.

He so *defaite* was, that no maner man
Unneth he might knowen there he went
So was he leane, and thereto pale and wan
And feble. *Chaucer. Troilus*, b. v.

And of himselfe imagined he oft
To ben *defaited*, pale and woxen lesse
Than he was wont. *Id. Ib.*

DEFA'LK, *v.* } Fr. *Deffalquer*; It. *Difal-*
DEFA'LCATE, *v.* } *care*, subtrahere, (q.d.); Lat.
DEFALCA'TION. } *Defulcare*, i. e. *falce* resecare, et quasi amputare; to cut off as with a *falchion*.

To cut off, prune or lop off, take away part of; to diminish, to withdraw, to deduce, to subtract.

Although philosophers applie magnificence to the substaunce and astate of princis, and to priuate personcs beneficence and liberalitie; yet ben nat these in anie parte *defalcate* of their codigne praises.
Sir T. Elyot. Governour, b. ii. c. 10.

And thereupon, Dec. 31, 1622, the lord treasurer did agree with them, that they should be allowed £9500 to be *defalked* in 9½ years out of their rent after the rate of £1000. per ann.
State Trials., Lord Treasurer Middlesex, an. 1624.

Our actions are viewed, but account is kept; and we are sure, to receive rewards for what we have given, and vengeance for what we have *defalked*.
Bp. Hall. Contem. The Widow's Mite.

But how infinitely temerarious is it for vile wretches either to invert or *defalcate*, and as it were to decimate the laws of the great God, by the which they and all their actions, must be judged at the last day?
Hopkins. Exposition. On Tenth Commandment.

Upon this the old gentleman, being pleased, it seems, with their desire of improving themselves, has granted them the continuance both of the Spectator and their bread and butter, having given particular orders, that the tea table shall be set forth every morning with its customary bill of fare, and without any manner of *defalcation*.—*Spectator*, No. 488.

One would have thought the natural method in a plan of reformation would be, to take the present existing estimates as they stand; and then to shew what may be practicably and safely *defalcated* from them.
Burke. On a late State of the Nation.

Nay, it is assured, that a reversionary grant of the office of laurest has in this instance been added to the treasurership, yet with the *defalcation* of the annual butt of sack, which the lord steward calculates will be a great saving to the nation.—*Mason. Ode to Sir Fletcher Norton*, Note.

DEFA'ME, *v.* } Fr. *Diffamer*; Sp. *Desfamar*;
DEFA'ME, *n.* } It. *Diffamare*; Lat. *Diffamare*;
DEFAMA'TION. } Gr. Δυσφημ-ειν, to speak ill;
DEFA'MATORY. } (from δυς, ill, and φημ-η,
DEFA'MER. } fame.)
DEFA'MING, *n.* } To speak ill of, to speak against the *fame*, reputation or character; to speak to the discredit, disgrace or dishonour of any one; to calumniate.

Defame, the noun, is used by Chaucer and others as we now use *infamy*: also written *diffame*.

The date a thousand was, thre hundred mo bi thre,
The kyng did grete trespas, *difamed* the pape's se.
R. Brunne, p. 321.

Blesse ye men that cursen you, preye ye for men that *defamen* you.—*Wiclif. Luk*, c. 6.

And me were leuer die than her *diffame*.
Chaucer. Troilus, b. iv.

It is a sinne and eke a gret folie
To apeiren any man, or him *defame*,
And eke to bringen wives in swiche a name.
Id. The Milleres Prologue, v. 3149.

And to thise clerkes two he [Nero] gan to preye
To alen him, and to girden of his hed,
That to his body, whan that he were ded,
Were no despit ydon for his *defame*
Chaucer. The Monkes Tale, v. 14,107.

Suspicious was the *diffame* of this man,
Suspect his face, suspect his word also,
Suspect the time in which he this began.
Id. The Clerkes Tale, v. 8791.

Wilom ther was dwelling in my contree
An archedeken, a man of high degree,
That boldely did execution
In punishing of fornication,
Of *defamation*, &c.—*Id. The Freres Prologue*, v. 6888.

And better it shall: for of thy dede
The worlde shall euer singe and rede,
In remembrance of thy *defame*.—*Gower. Con. A.* b. v.

O euil tonges, which clap at eu'ry winde
Ye slea the quick, and eke the dead *defame*,
Those that liue well, some faut in them ye fynde;
Ye take no thought in slaundering their good name.
Uncertaine Auctors. Against Wicked Tongues.

And if we do, or suffre to be done to the cõtrary, by any maner of way, the which God forbede, we wyll than, yᵗ we be reputed for false and forsworne, and to ryn into suche blame and *defamy* as a kinge sacred ought to do in suche case.
Berners. Froissart. Cronycle, vol. i. c. 242.

Lastly, the end of it must be either to the *diffamation* of the queen's majesty, or stirring up of insurrection, sedition, and rebellion; for the former I trust, that the whole course of our behaviour, both in our ministry and conversation, declareth itself to be so far from seeking to *defame* her highness, as it tendeth, to the uttermost of our powers, to the advancement of her honour.—*State Trials. J. Udal*, an. 1590.

I meane curyous, fantasticall parsons, pryuye *dyffamours* of dylygent and vertuous labours.
Nicoll. Thucydides, Pref. fol. 3.

But on the tother syde now, if he saye not true, but that in the *diffaming* & slaundering of the spiritualitie, hys sentence stand not there, but wet there much further furth. & so farre furth also, as amounted vnto as much as I say yᵗ he sayd, and vnto much more too: then will euery man beare me record, yᵗ I misreport not him, but he me.
Sir T. More. Works, p. 1008.

But shee herselfe did thinke it done for spight,
And touched was with secret wrath and shame
Therewith, as thing deuis'd her to *defame*.
Spenser. Faerie Queene, b. iv. c. 5.

They that went about to excuse the *defame* of this slight, reported how he [Earl of Arrane] feared that he should have beene betraied to the English by his host, for hatred which they had conceiued against him for manie of his offences.
Hollinshed. Scotland. Queen Marie, an. 1544.

Their ayme is onely men's *defamation*, not their reformation; since they proclaime men's vices unto others, not lay them open to themselves.
Prynne. Histrio-Mastix, pt. i. Act iii. sc. 6.

When C. Calvus after certaine libels and *defamatorie* epigrams against him, dealt by the mediation of friends for a reconciliation, he [Julius Cæsar] of his owne accord wrote first unto him.—*Holland. Suetonius*, p. 28.

And where my lord advocate doth urge against the pannel *defaming* of the noblemen, it is answered by the pannel, that the first author must be the *defamer*, and not the revealer.—*State Trials*, an. 1631. *Lord Ochiltrie.*

They held no torture then so great as shame,
And that to slay was less than to *defame*.
Butler. On the Weakness and Misery of Man.

Many virulent writers, (whether set on to it, or officiously studying to merit by it, did not appear,) threw out, in many *defamatory* libels, a great deal of their malice against the Duke of Marlborough: they compared him to Catiline, to Crassus, and to Anthony: and studied to represent him as a robber of the nation and as a public enemy.
Burnet. Own Time, an. 1712.

Joyn. He is a wit, you say, and what are wits? but contemners of matrons, seducers, or *defamers* of married women.
Wycherly. Love in a Wood, Act iii. sc. 1.

Another very easy and unexpensive method of being serviceable to others is, by vindicating the characters of those that have been unjustly *defamed* and traduced.
Porteus, vol. ii. Ser. 17.

He [the man of candour] never lends an open ear to those *defamatory* reports and dark suggestions, which, among the tribes of the censorious, circulate with so much rapidity, and meet with such ready acceptance.—*Blair*, vol. ii. Ser. 10.

DEFA'TIGATE. } Lat. *Defatigare*, *atum*,
DEFA'TIGABLE. } (*de*, and *fatigare*.) See
DEFATIGA'TION, *v.* } FATIGUE.

To drive about to an unspeakable degree, excessively. And thus—

To weary, to tire.

Why do we not spede vs hastely to come vnto that rest of eternite whiche may be obteyned by oure litel and shorte labours here rather than folow ye voluptuous pleasures of this worlde, whereby we shall come in to euerlastynge *defatigacyons* & weryuesse in helle.

Fisher. Seuen Psalmes, Ps. 143. pt. ii.

Up which *defatigating* hill, nevertheless we scrambled, but with difficulty.—*Sir T. Herbert. Travels*, p. 200.

It was no fault of ours that we did not uncessantly keep our spiritual powers upon the most intense exercises that they were capable of exerting; we were made on set purpose *defatigable*, that so all degrees of life might have their exercise.—*Glanvill. Pre-existence of Souls*, c. 14.

Another reprehension of this color is in respect of *defatigation*, which makes perseverance of greater dignity than inception, for chance or instinct of nature may cause inception, but settled affection, or judgment, maketh the continuance.

Bacon. A Table of the Colours of Good and Evil, pt. ii.

DEFA'ULT, *n.* } From Fr. *Défaillir*, to
DEFA'ULT, *v.* } fail. (See DEFAILANCE, and
DEFA'ULTER. } FAULT.) "Fr. *Défault* or *défaut*—

A fault, offence or defect; any want, lack, penury, scantness or scareeness; a defection," (Cotgrave.)

Chaucer renders, (*Boethius*, b. iii.) bonis pluribus carent, "there be *defaut* of many goods."

The verb, to *default*, is sanctioned by Milton;—

To fail or be deficient, or cause to fail or be deficient, or be wanting; to miss or omit.

So that of god ynow, that in other londes ys
Ther by cometh to Engelond, that no *defaute* nys.

R. Gloucester, p. 2.

Sir, for this hire feste & for the Trinite,
Suffre vs nought to lese, for *defaute* of the.

R. Brunne, p. 16.

As be yow never the furste. the *defaute* to blame.

Piers Ploughmon, p. 209.

And for ther is so great diuersitie
In English, and in writing of our tong
So pray to God, that none miswrite the,
Ne the misse metre, for *defaut* of tong.

Chaucer. Troilus, b. v.

Ye, God amend *defautes*, sire, quod she,
Algates welcome be ye, by my fay.

Id. The Sompnoures Tale, v. 7392.

Lo, sayth the kynge, nowe male ye see,
That there is no *defaute* in mee.—*Gower. Con. A.* b. v.

And yet for *defaute* dyed great multytude of people in sundry placys of the lâde, and whete was solde this yere and the next followyng at London for iiii. marke a quarter and aboue.—*Fabyan. Edw. II.* an. 1317.

Yet since it was his fortune, not his *fault*,
Himselfe thereof he laboured to acquite,
And pardon crau'd for his so rash *default*,
That he gainst courtesie so fowly did *default*.

Spenser. Faerie Queene, b. vi. c. 3.

So that from thence we shall not need dispute whether they have depos'd him, or what they have *defaulted* towards him as no king, but shew manifestly how much they have done toward the killing him.

Milton. The Tenure of Kings and Magistrates.

Were it possible that some religious Justinian might after the same manner imploy the wits of some of the best learned in examining the controversies, and selecting out of the best writers what is necessary, *defaulting* unnecessary and partial discourses, and so digest into order the method, and leave for the direction of posterity, as it were, theological pandects: infinite store of our books might very well lie by, and peaceably be buried; and after ages reap greater profit with smaller cost and pains.

Hales. Remains. Ser. Rom. xiv. 1.

This day hath been wholly taken up in calling the house over. The *defaulters* are to be called over this day se'nnight, and then they, and who shall absent themselves in the mean time, to be proceeded against.

Marvell. Works, vol. i. p. 57.

Feb. 16. A clause for doubly assessing the members, *defaulters* in attendance, in the bill of subsidies, was moved.

Parliamentary History, an. 1672.

Nor yet condemn me as disabled quite,
If I can do no more—you see I write:
Still make our former loves my pleasing theme,
And, in *default* of passion, give you fame.

Boyse. To his Wife.

DEFE'ASANCE. } Fr. *Desfaire*, to undo;
DEFE'ASIBLE. } (see DEFEAT.) And thus—
To annul, to abrogate, to avoid or make void.
Spenser uses *defeasance* as *defeat*.

The whiles that hoarie king, with all his traine,
Being arrived, where that champion stout
After his foes *defeasance* did remaine,
Him goodly greets.—*Spenser. Faerie Queene*, b. i. c. 12.

He made Egerton to acknowledge a recognizance of 10,000 marks, with a *defeasance*, that if my lord chancellor did decree it for him, 6000 marks was to be distributed among those honourable persons that did solicit for him.

State Trials, an. 1620. *Lord Bacon.*

Puf. How! I tell thee, Justice Tutchin, not all
Thy bailiffs, sergeants, busy constables,
Defeasans, warrants, or thy mittimusses,
Shall save his throat from cutting, if he presume
To woo the widow eclipped Taffata;
She is my wife by oath.—*Barry. Ram Tricks*, Act iii. sc. 1.

If the king be seised of land by a *defesible* title, and dieth seised, this descent shall toll the entry of him that right hath, as it appeareth by 9 E. IV. 51.

State Trials, an. 1608. *The Case of the Postnati.*

DEFE'AT, *v.* } *De*, and *feat*, past part.
DEFE'AT, *n.* } of Fr. *Faire*; Lat. *Facere*, to
DEFE'ATURE. } do, to make. It. *Disfare*;
"Fr. *Desfaire*—

To undo, break; *defeat*, discomfit, overcome, ruin, destroy, overthrow," (Cotgrave.)

And of himselfe imagined he oft
To ben *defeated*, pale and woxen lesse
Than he was wont.—*Chaucer. Troilus*, b. v

He therefore what by deceitful fraude, flaterye and fayer false promises, gote the fauour of ye Romans to *defeat* his brother's sone of the kingdom.—*Joye. Expos. of Daniel*, c. 11.

Where our Indians flayed off the skinne of his head, cut off both his armes in the high way, reserving his haire for the triumph, which their king hoped to make for the *defeat* of his enemy.—*Hackluyt. Voyages*, vol. iii. p. 340.

He all their ammunition
And *feats* of war *defeats*,
With plain heroic magnitude of mind
And celestial vigour arm'd.—*Milton. Samson Agonistes.*

Too well I see and rue the dire event
That with sad overthrow and foul *defeat*
Hath lost us heav'n.— *Id. Paradise Lost*, b. i.

The day before the night of my *defeature*,
He greets me with a casket richly wrought;
So rare, that art did seem to strive with nature,
T' express the cunning workman's curious thought.

Daniel. The Complaint of Rosamond.

And therefore hath she brib'd the destinies,
To cross the curious workmanship of nature,
To mingle beauty with infirmities,
And pure perfection with impure *defeature*.

Shakespeare. Venus & Adonis.

The flame spreading farre abroad declared the *diffeature* of the Samnites more evidently, and staied them there for going further.—*Holland. Livie*, p. 384.

Yea, Almighty God himself often complains, how in a manner his designs were *defeated*, his desires thwarted, his offers refused, his counsels rejected, his expectations deceived.—*Barrow*, vol. I. Ser. 1.

But if this be sufficient to convict the adventure of imposture, the best attested facts of antiquity will be in danger; such, for instance, as the *defeat* of Julian's impious purpose to rebuild the temple of Jerusalem; to the true circumstances of which *defeat*, the relators of it have added many very fabulous and absurd.

Warburton. The Divine Legation, b. ii. Notes.

DEFECATE, *v.* } Fr. *Déféquer*; to fine,
DEFECATE, *adj.* } purge, cleanse, purify. Lat.
DEFECA'TION. } *Defecare*—
To free from the *fæces*, lees, dregs, any filthy excrescence; to purify.

And sith ye are all seven *defecate*
Participant of diuine sapience,
This great iniury done to our hic estate
Methink with pain we should make recôpence.

Chaucer. The Testament of Cresside.

If the corne be good, the water holesome and clene, and the ale or biere welle and perfytelye brewed and clensed, and by the space of syx dayes or more, settled and *defecate* it must needs be a necessary & conuenient drynk, as well in sykness as in helth.—*Sir T. Elyot. Castle of Helth*, b. ii.

They were neuer yet in any age, or countrie, that I can heare, or reade of; so regulated, or reformed by lawes, or otherwise; as to be thoroughly *defecated*, and purged from their filthinesse, or reduced to such honest, commendable, profitable, necessary, or Christian ends, as might justly plead in their *defence*.—*Prynne Histrio-Mastix*, pt. i. Act ii.

Thus we are involved in inextricable perplexities about the divine nature, and attributes; and in our reasonings about those sublimities are puzled with contradictions, which are but toyings of our phancies, no absurdities to our more *defæcate* faculties.—*Glanvill. Van. of Dogmat.* c. 11.

He was afterwards an hungry, (said the Evangelist,) and his abstinence from meat might be a *defecation* of his faculties, and an opportunity of prayer, but we are not sure it intended any thing else.—*Bp. Taylor. Gt. Exemp* pt. i. s. 9.

Till the soul be *defecate* from the dregs of sense, and refined to an angelic temper, it can "never taste how good the Lord is," and will not forsake sensual enjoyments.

Bates. On Spiritual Perfection, c. 1.

The Cocceians [the followers of Hutchinson] have sublimed the crude nonsense of the Cabalists, so long buried in the dull amusement of picking mysteries out of letters, into a more spiritual kind of folly; a quintessence well *defecated* from all the impurities of sense and meaning.

Warburton. Divine Legation, b. v. s. 1.

DEFE'CT, *v.* } Lat. *Deficere*, *defectum*,
DEFE'CT, *n.* } to undo; (*de*, and *facere*,
DEFE'CT, *adj.* } to do.)
DEFE'CTIBLE. } A *defect*, any thing *undone*, (so.) which ought to
DEFECTIBI'LITY. } be done; and therefore—
DEFE'CTION. } wanting.
DEFE'CTIVE. } *Defect*, the verb, is used
DEFE'CTIVELY. } by some of our old writers;
DEFE'CTIVENESS. } To be wanting, to fail, to
DEFE'CTUOUS. } fall off, to fall short; to be
DEFECTUO'SITY. } insufficient; to be inade-
DEFI'CIENT. } quate. And,
DEFI'CIENCE. } *Deficient*,—wanting, fail-
DEFI'CIENCY. } ing, falling off; falling short, insufficient, inadequate.

For (qd. she) thou must nedes know, that good folke ben alwaie stronge & mighty, and the shrewes ben feeble and *defect*, & naked of all strengthes.—*Chaucer. Boecius*, b. iv.

If they had let the action fall at the height thereof in respect of those *defects*, which were such especially for the service at land, as would have made a mighty subject stoupe vnder thē, I do not see how any man could iustly have layd any reproch vpon him who commanded the same.

Hackluyt. Voyages, vol. ii. pt. ii. p. 136.

Marke this hardely, for suche a *defection* from Christ as Saint Paul speketh of, and of the strong delusion yt they should haue which beleeue lyes, yt they might be dampned. 2 *Thess.* ii.—*Bale. English Votaries*, pt. ii.

Defected honour neuer more
Is to be got againe.—*Warner. Albion's Engl.* b. v. c. 25.

After he [Earl of Essex] perceiued that nature began to faile and *defect*, he yeelded himselfe to die, and was verie desirous that his friends and wellwishers should have access vnto him, and to abide by him at their pleasure.

Holinshed. Ireland, an. 1576.

——— O why did God,
Creator wise, that peopl'd highest heav'n
With spirits masculine, create at last
This novelty on earth, this fair *defect*
Of nature. *Milton. Paradise Lost*, b. x.

Now Arius maintained, the Son or word, to be κτισμα, a creature, made in time, and mutable or *defectible*.

Cudworth. Intellectual System, p. 606.

It hath a *defectible* understanding, and a free and changeable will, and innumerable weaknesses.

Bp. Taylor. Dissuasive from Popery, pt. ii. Introd.

And some of these are the more considerable, I mean, those *defectibilities* in pronunciation, because the priest always speaking the words of consecration in a secret voice not to be heard.—*Bp. Taylor. Disc. of the Real Presence.*

And this *defectibility* may well be supposed, seeing it is granted by all, that there was that difference between the condition of saints and angels now in glory, and of the angels and Adam in their creation estate.

Goodwin. Works, vol. ii. pt. iii. p. 29.

The king thought it unjust to condemn a nation for the transgression of a part of it, and still hoped to redeem it from the infamy of a general *defection*.

Clarendon. Civil War, vol. i. p. 113.

We press nature with overweighty burdens, and finding her strength *defective*, we take the work out of her hands, and commit it to the artificial help of strong waters, hot spices, and provoking sauces.

Raleigh. History of the World, b. i. c. 5. s. 5.

Fabius Maximus is reprehended by Polybius for *defectively* writing the Punicke warres.—*Speed. The Preface.*

And what greater nakedness or unfitness of mind than that which hinders ever the solace and peaceful society of the married couple: and what hinders that more than the unfitness and *defectiveness* of an unconjugal mind?

Milton. Doctrine, &c. of Divorce, c. 1.

Amongst the infirmities, therefore, of a commonwealth, I will reckon in the first place those that arise from an imperfect institution, and resemble the diseases of a natural body, which proceed from a *defectious* procreation.

Hobbs. Of Commonwealth, c. 29.

Diogenes supposeth that they [the souls] have an intelligence, but partly for the grosse thicknesse of their temperature, and in part for the abundance of moisture, they have neither discourse of reason nor sense, but are like unto those who be furious; for the principall part of the soul, to wit, reason, is *defectuous* and empeached.
Holland. Plutarch, p. 692.

We must not take this mercifull indulgence given to our *defectuosities*, as a dispensation for the sordidness of our loves.—*Mountague. Devoute Essayes* pt. i. Treat. 14. s. 2.

What, have we lived so many hundred years under such a form of justice as has been able regularly to punish all men that offended against it, and is it so *deficient* just now, that we must seek out new ways how to proceed
Cowley. On the Government of Oliver Cromwell.

Wherefore to encounter these inconveniences, we have with painfull and faithfull service every where sought out, and collected assistances, that supplements to *deficients*,—to variations, rectifications,—may be ministered.
Bacon. On Learning, by G. Wats, Pref.

It would argue doubtless in the other party great *deficience* and distrust of themselves, not to meet the force of his reason, in any field whatsoever, the] force and equipage of whose arms they have so often met victoriously.
Milton. Answer to Eikon Basilikè.

So may I reply, there is no more rectitude and resemblance of God in this world, than he hath ordained from eternitie; concurrently with the gift of free-will to his creature, from the perversion whereof all *deficiencie* and dissimilitude from God arises.
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 3.

Now his mind was to have made up this *defect*, by taking the picture, and placing it, as it might stand properly enough, before the whole book of the Psalms: and being fair on the back side, to have appointed his servant Lyly, an artist in such matters, to have written thereon what was *defecture*.—*Strype. Life of Parker*, b. iv. s. 3.

There were fewer instances then of leaving one sect for another, than now we have of *defection* to Popery, or of apostacy to Mahometism.—*Bentley. On Free Thinking*, § 49.

But, when this matter was in private debated, some observed, that, King James by going about to prove the truth of the birth, and yet doing it so *defectively*, had really made it more suspicious than it was before.
Burnet, Own Time, an. 1689.

In the same manner, self contempt supposes a self meanness or *defectiveness*; and may be either a just modesty, or unjust humility —*Shaftesbury. The Moralist.*

Nothing in Nature, or in Providence that is scant, or *defectuous*, can be stable and lasting.
Barrow, vol. ii. Ser. 15.

All of them [philosophers] (as has been before shown) were very imperfect and *deficient*, and far from being able to make up an entire and compleat scheme of the whole duty of man in all cases.
Clarke. On Nat. and Rev. Relig. Prop. 10.

In under-praising thy deserts, I wrong;
Here find the first *defacience* of our tongue:
Words, once my stock, are wanting, to commend
So great a poet, and so good a friend.
Dryden. Epistle to Mr. Motteux.

They found the *deficiencies* in the former reign were of two sorts; the one was of sums that the Commons had voted, but for which they had made no sort of provision; the other was, where the supply that was given came short of the sum it was estimated at: and between these two, the *deficiencies* amounted to fourteen millions: this was the root of the great debt that lay on the nation.
Burnet, Own Time, an. 1702.

If they see one man beat another they readily enough discern a power in him that beats, but they cannot so easily conceive the others defeat owing to his power of being beaten, which they rather look upon as weakness and *defect* of power.—*Search. Light of Nature*, pt. i. c. 1.

He quickly therefore withdrew himself from such wretched auxiliaries, and the Regent himself seemed pleased at his *defection*.—*Goldsmith. Life of Lord Bolingbroke.*

It [revelation] was given for the instruction of all mankind, the lowest as well as the highest, the most illiterate as well as the wise and learned; and if with any difference, with a special regard to the benefit of those, who from their condition were the most *deficient* in the means of natural improvement —*Horsley*, vol. i. Ser. 8.

Hence, as this island consists of mountain-land and valley, it must always make a middling crop; for when the low grounds fail, the uplands supply the *deficiency*.
Grainger. Sugar Cane, b. i. Notes.

And after all, the rules of religion and virtue, which were drawn up by these philosophers, have been very imperfect and *defective* in many instances.
Watts. The Strength of Human Reason, Conf. 8.

DEFE'NCE, *s.*
DEFE'NCE, *n.*
DEFE'NSION.
DEFE'NCELESS.
DEFE'NCELESSLY.
DEFE'NCELESSNESS.
DEFE'ND.
DEFE'NDABLE.
DEFE'NDANT, *n.*
DEFE'NDANT, *adj.*
DEFE'NDER.
DEFE'NDING, *n.*
DEFE'NDRESS.
DEFE'NSATIVE.
DEFE'NSER.
DEFE'NSIBLE.
DEFE'NSIVE, *adj.*
DEFE'NSIVE, *n.*
DEFE'NSIVELY.
DEFE'NSOUR.

Fr. *Défense*; It. *Defensione*; Sp. *Defensa*; Fr. *Défendre*; It. *Difendere*; Sp. *Defender*, Lat. *Defendere*, proprie *de* se ac suis *fendere*, hoc est *arcere, depellere*.

1. To keep or hold off, ward off, repel; and thus —to guard, to secure, to fortify, to uphold, to protect.

2. To keep off, to ward off; to reject, to repel, to resist; to prohibit, to forbid, to contradict, to deny.

Mr. Tyrwhitt says, to *defend*, in *Rom. of the Rose*, is to ransom; it is, to guard, protect, save themselves, (sc.) by the gifts of lamprele; and thus, redeem or ransom themselves, or they shall be bound with a cord, &c.

From pres. part. defendens, we should write defendent.

To *defence* or *defense*, is used by our old writers as they used, to *defend*. And see the quotations from Blackstone.

Al her wyth out *defense*, by northe and eke by southe.
R. Gloucester, p 253.

Vor gret raunson he easte [asked] of hom, to helpe him spene, [spend]
Vor *defendi* is lond, & is worre to sousteen.—*Id.* p. 498.

And wo so another monne's god by nyme wol myd vnrygt,
Myd rygt he may ys owe lese, gyf the *defendor* ath the mygte.
Id. p. 198.

Hii hulde hom there *defensables*, to libbe other to dele.
Id. p. 549.

He salle at thi wille mak alle thin amendes,
& late alle be stille, that thou him *defendes*.
R. Brunne, p. 177.

As God to alle good folke. suche guvynge *defendeth*.
Piers Ploughman, p. 41.

Kynge and knyghtes. that holy churche *defenden*.
Id. p. 147.

Adam afterwarde. a gens hus *defens* [this prohibition]
Feste fret [eat] of that fruit. *Id.* p. 350.

But summe for enuye and stryf, summe for good wille prechen Crist, and summe of charite witynge that I am put in the *defense* of the Gospel.—*Wiclif. Philipensis*, c. 1.

As it is iust to me to feele this thing for all ghou for that I haue ghou in herte and in my boondis and in *defendyng* and confermyng of the Gospel that alle ghe be felowis of my ioye.—*Id. Ib.*

The roses weren assured all
Defenced with the strong wall.—*Chaucer. Rom. of the R.*

This Minos hath a monster, a wicked beast
That was so cruel, that without arest
Whã yt a man was brought into his presence
He would hym eat; there helpeth no *defence*.
Id. Legend of Ariadne.

If that I break your *defence*, [i. e. prohibition.]
Id. Troilus, b. iii.

At last, she saied to a yong man hartlesse
Other discrit vnware and *defencelesse*.
Id. The Remedie of Loue.

How may this weke woman han the strength
How to *defend* again this renegate!
Id. The Man of Lawes Tale, v. 3532.

By all the saints that we preie
But they *defend* them with lamprele.
He shall haue of corde a longue
With which men shall him binde.—*Id. Rom. of the Rose.*

Prudence answered; certes wel I wote, attempre weping is nothing *defended*, to hem that sorweful is, among folke in sorwe, but it is rather graunted him to wepe.
Id. The Tale of Melibeus.

I am seruant of these creatures to me deliuered, not lord, but *defendour*.—*Id. The Testament of Loue*, b. ii.

At euery corner of this wall
Was set a tour ful principall
And euerich had without fable
A portcolise *defensable*
To kepe of enemies. *Id. Rom. of the Rose.*

Against the proud Grekes made *defence*
With her victorious hand.
Id. The IX. Ladies Worthie. Balade.

And Adam eke In Paradise,
When he stode moste in all his prise,
After the state of innocence,
Ayen the God brake his *defence*,
And fell out of his place aweie.—*Gower. Con. A.* b. v.

For worde is wynde, but the maistrie
Is that a man hym selfe *defende*
Of thynge, which is not to commende.—*Gower. C. A.* b. iv.

Which masse he willed to be reared hye
Toward the skies, and ribbed all with oke:
So that your gates, ne wall might it receive,
Ne yet your people might *defenced* be
By the good zele of old deuotion.
Surrey. Virgile. Æneis, b. ii.

But when they came thether and founde the toune better manned and more strongly *defenced*, then expectation imagined, thei gaue no assaute but laied seige aboute the toune.
Hall. Hen. VI. an. 5.

But when no *defencion* could take place, but all went by tyrannie and meere extortion, it burst in the end to an vprore and tumult.
Fox. Martyrs, p. 159. *Marriage of Priests Defended.*

The plaintife sayth, I require the law; which is graunted: then commeth an officer and arresteth the party *defendant*, and vseth him contrary to the lawes of England.
Hackluyt. Voyages, vol. i. p. 240.

Such a bitter contention was among them, that the *defendant* part was driuen for a while to keepe silence.
Fox. Martyrs, p. 658. *Christ's Powerfie Denied.*

The more appeareth the foblenesse of their parte, and the falsehoode of theyr heresies, if they haue any greate witte, or any greate learninge in deede, and then for all that, in the *defendynge* of those matters wyth suche foolyshe handelynge so shamefully confounde them selfe.
Sir T. More. Workes, p. 863.

What furious thought, my wretched spouse, quod she,
Did moue thee now such wepons for to weld?
Why hastest thow? This time doth not require
Such succor, ne yet such *defenders* now.
Surrey. Virgile. Æneis, b. ii.

The kynge sent out his comyssyoners, chargynge his lordes with theyr assygnes sowdyours, to mete with hym in *defensyble* arraye at the cytie of Arras by Marymawdeleyne day next ensuing.—*Fabyan*, vol. ii. an. 1377.

Moreouer, as thou knowest not the infirmitie, so thou approachest not to the cure & helthe. The dolour is not there, as thou haste made *defensiues*.—*Golden Boke*, c. 42.

Thei that be ill, been alwaies double ill, bycause thei beare armour *defensiue* to *defend* their own yuels: and armes *offensiue*, to assaile the good maners of other.—*Id.* c. 15.

Dyuers popes, as Alexander the Syxte, Pius the iii. and Julius the ii. nowe beynge pope, by theyr tymes, eyther of them sunderly, wyth auctorytie & consent of theyr spyrituall & deuyne counsayll, elected & chase thys excellente prynce, and admytted hym for cheyefe *defensour* of Chrystes church, before all other Crysten prynces.—*Fabyan*, vol. ii. an. 1509.

If I may know any of their fautors, comforters, counsellers or *defencers*, or any that haue suspect bookes or quiers of such errours and heresies: I shall let you, my lord of Canterburie, or your officers in your absence, or the dioceasans and ordinaries of such men, haue soone and readie knowing.
Fox. Martyrs, p. 591. *Certain Godly Persons persecuted.*

—— Human invention
Could not instruct me to dispose her where
She could be more *defenced* from all men's eyes;
An anchorite lives not prisoned in a wall
With more security.—*Shirley. The Bird in a Cage.*

He is, said he, a man of great *defence*
Expert in battell and in deeds of armes.
Spenser. Faerie Queene, b. v. c. 2.

King Dermote, whom his subjects then
And long ere then did hate,
Was left *defenceless*, desprate of
His life, depriu'd his state,
And fled to England
Warner. Albion's England, b. v. c. 26.

Love is as subtily catch'd as a disease;
But being got it is a treasure sweet
Which to *defend* is harder than to get.
And ought not be profan'd on either part,
For though 'tis got by chance, 'tis kept by art.
Donne, Elegy 17.

Having battered the walls of the town on the south side, but to small purpose, because of the rampiers and ditches which the *defendents* had cast up within; he retired himself and his army to Leith.
Spotswood. Church of Scotland, an. 1571.

They could not inforce the duties of men's communion with a church confest to be in many things blame-worthy, vnlesse they should oftentimes seeme to speake as halfe *defendors* of the faults themselues, or at the least not so vehement accusers thereof as their adversaries.
Hooker. Ecclesiasticall Politie, b. v. § 62.

Shortlie after the kyng gathered the sixt penie of the temporall men's goods through England, Ireland, and Wales, which had been granted him at the foresaid Parlement holden at Yorke, towards the *defending* of the realme against the Scotts.—*Holinshed. England. Edw. II.* an. 1323.

Who in Latine, French, and English pronounced the Queene's maiesties vsuall stile of England, France, and Ireland, *defendresse* of the faith, *&c.* crying three times largesse.—*Stow. Queen Elizabeth*, an. 1586.

[We] confidently rely upon God, the Holy Scriptures, right reason, and the most venerable and prime antiquity, which are the proper *defensatives* of truth, for its support and maintenance.—*Bp. Taylor. Dissuasive from Popery*, Introd.

These, vnder the leading of Robin of Ridsdale, came vp both euill apparelled, and worse harnessed, in rusty armour, neither *defencible* for proofe, nor seowred for shew.
Speed. Rich. III. b. ix. c. 19. s. 7.

But Robert Fitz-Stephen thus aduanced, for his more assurance, beganne to raise a towne at Carricke, making the place which nature had already fortified, much more by art *defencible*.—*Id. Henrie II.* b. ix. c. 6. a. 56.

This happy breed of men, this little world,
This precious stone, set in the silver sea,
Which serues it in the office of a wall,
Or as a moate *defensive* to a house,
Against the enuy of lesse happier lands.
Shakespeare. Rich. II. Act II. sc. 1.

Austriaci were never so matched as with Count Mansfelt, for he is a perpetual motion and doth not stand upon the *defensive* (as others have done hitherto, and lost by the bargain) but he is always setting upon them, and doth make war at their cost.—*Cabbala. Sir Isaac Wake to the Duke.*

Camalodunum, where the Romans had seated themselves to dwell pleasantly, rather than *defencirely*, was not fortifyd; against that therefore the Britains make first assault.
Milton. History of England, b. ii.

But Justice bears the godlike shape of Law,
And law requires *defence*, and equal plea
Betwixt th' offender, and the righteous judge.
Dryden. The Duke of Guise, Act v. sc. 1.

What better texture could we give it, (the skin,) which altho' less obdurate and firm, than that of some other animals, yet is so much the more sensible of every touch, and more compliant with every motion! and being easily *defendible* by the power of man's reason and art, is therefore much the properest tegument for a reasonable creature.
Derham. Physico-Theology, b. v. c. 6.

Now growling, spluttering, wauling, such a clutter,
'Tis just like puss *defendant* in a gutter
Dryden. Epilogue to the King & Queen.

Immortal offspring of my brother Jove;
My brightest nephew, and whom best I love,
Whose hands were join'd with mine to raise the wall
Of tottering Troy, now nodding to her fall;
Dost thou not mourn our power employ'd in vain,
And the *defenders* of our city slain?
Dryden. Ovid. Met. b. xii.

The Christian's chief *defensatives* lie not in that armour that is sword-proof or bullet-proof, and who wears no breast-plate upon, but within his breast, that is, his innocence, his conscience, and his confidence in a reconciled God.
South, vol. iii. Ser. 10.

Men in a town, threatened with a mighty siege, abandon their suburbs, and slight those out-works which are either weak of themselves or not well *defensible* for want of men; and resolve only to make good those posts which they are able fully to man, and easily to relieve.
Sir W. Temple. On the United Provinces, c. 8.

Since therefore we cannot win by an offensive war, at least a land-war, the model of our government seems naturally contriv'd for the *defensive* part: and the consent of a people is easily obtain'd to contribute to that power which must protect it.—*Dryden. All for Love*, Ep. Ded.

Defence, in it's true legal sense, signifies not a justification, protection, or guard which is now its popular signification: but merely an opposing or denial (from the French verb, *defender*) of the truth or validity of the complaint.
Blackstone. Commentaries, b. iii. c. 20.

For it would be ridiculous to suppose that the *defendant* comes and *defends* (or, in the vulgar acceptation, justifies) the force and injury, in one line, and pleads that he is not guilty of the trespass complained of, in the next.—*Id. Ib.*

But they are so situated as to be cannonaded by shipping, and are in a manner *defenceless* against an enemy of any force by land.—*Cook. First Voyage*, b. iii. c. 14.

In the rivers, we meet with a thousand minnows for one pike; in the sea, a million of herrings for a single shark. Compensation obtains throughout, *defencelessness* and devastation are repaired by fecundity.
Paley. Natural Theology, c. 26.

Their [Livy and Tacitus] deviations into poetry, though not strictly *defensible*, yet, as they appear to be the genuine effects of their feelings excited by extraordinary occasions, are really delightful.—*V. Knox. Ess.* No. 23.

They came at once to a resolution of getting rid of the difficulties, which arose from the complication of their trade with their revenue; a step which despoiled them of their best *defensive* armour, and put them at once into the power of administration.—*Burke. On a late State of the Nation.*

What I have endeavoured, is only that you may be able, as St. Peter directs, to give an answer to them that ask you a reason of the hope that is in you. In doing which, remember you are concerned only to be on the *defensive*.
Secker, vol. iii. Ser. 34.

DEFE'R, *v.* } It. *Differire*; Sp. *Diferir*; Fr. *Différer*,—
DE'FERENT, *adj.* }
DE'FERENT, *n.* }
DE'FERENCE. }
DEFE'RMENT. }
DEFE'RRER. }
DEFE'RRING, *n.* }

"To *defer*, delay, drive or put off; to protract, prolong, linger, procrastinate, shift off day after day," (Cotgrave.) Lat. *Differre*, in *diversas partes ferre*; to bear diverse ways. Also—

To put away, (sc.) our own judgment, and *prefer*, (sc.) that of another; and thus, to pay respect or regard, to submit.

Deferent,—that which bears, carries, or conveys.

To *defer* the matter, (in Bacon,) to bear it, to lay it before, (to refer.) Brevint entitles his fifth chapter—Of the Worship *deferred* to the Virgin, (i. e. offered in *deference* to.) And see the quotations from Hammond and Barrow below, and from the latter in v. DEFAIL.

The doctrine which we should be taught before we were baptized, and for lack of age is *deferred* vnto the yeares of discretion, is the key that bindeth and looseth, locketh and vnlocketh the conscience of all sinners.
Tyndall. Workes, p. 388.

There is no greatter paine, than whan the heart is *deferred* fro that it longeth sore to haue.—*Golden Boke*, c. 33.

Which, for it is too long here to abide,
I will *deferre* the end vntil another tide.
Spenser. Faerie Queene, b. iv. c. 7.

The commissioners being somewhat astonished, *deferred* the matter to the Earle of Northumberland, who was the principal man of authoritie in those parts.
Bacon. Hen. VII. p. 67.

Why was not John who was a virgin chosen, or preferred before the rest? (so *electus est*, is the ensuing words interpreted by *præferretur*, not in dominion over, but in place before the other apostles) his answer is, because Peter was the Elder, the *deference* being given to his age.
Hammond. Works, vol. ii. pt. i. p. 137.

The figures of pipes, or concaves, through which sounds pass, or the other bodies *deferent*: conduce to the variety and alteration of the sounds.—*Bacon. Nat. Hist.* § 250.

Hard bodies refuse not altogether to be mediums of sounds. But all of them are dull and unapt *deferents*, except the air.—*Id. Ib.* § 217.

If the materials I have amass'd be still in heapes blame not me, who write not for glory, unlesse you approve of what I write, and assist the *deferrent*, for I am no more.
Evelyn. Mem. To Lord Clifford, Nov. 1671.

But, sir, my grief, join'd with the instant business,
Begs a *deferment*.
Sir John Suckling.

The old man many evils doe girt round;
Either because he seekes, and having found,
Doth wretchedly the use of things forbeare,
Or does all businesse coldly and with feare;
A great *deferrer*, long in hope, growne numbe
With sloth, yet greedy still of what's to come.
B. Jonson. Horace. The Art of Poetrie.

The second obloquy is, That to *defer* the revenge so long, argues an inveterate malice, and an ill disposition. For the *deferring* of my revenge, I answer, that at the receiving the hurt I was so astonished that I thought I had been slain.
State Trials. Lord Sanquire, an. 1612.

Upon which account of age St. Hierome did suppose that he was *preferred* before the beloved disciple; why (saith he) was not St. John elected, being a batchelour? it was *deferred* to age, because Peter was elder, that a youth and almost a boy might not be *preferred* before men of good age.
Barrow. On the Pope's Supremacy.

When I got on board, I found the launch hoisted in, the ships unmoored, and ready to put to sea; but our sailing was *deferred* till five o'clock in the next morning, when we weighed anchor.—*Cook. Third Voyage*, b. i. c. 4.

Who, from a blind *deference* to authority, think the credibility of a witness sufficient, to evince the certainty of all facts indifferently, whether natural or supernatural, probable or improbable; and knowing no distinction between faith and credulity, take a facility of believing, to be the surest mark of a sound Christian—*Middleton. Free Inquiry*, Pref.

DEFFIGURE, *v.* } The verb is used by
DEFIGURA'TION. } Weaver, as equivalent to, to *figure* out, describe, delineate. The noun by Hall, as *Dis*-figuration, (qv. and *Figure*.)

On the pavement of the said chappel be these two stones as they are here *defigured*.
Weever. Funeral Monuments, p. 844.

These traditions are *defigurations* and deformations of Christ exhibited.—*Bp. Hall. Remains*, p. 30.

DEFILE, *v.* } Anciently written *File* and
DEFI'LEMENT. } *Afile*, (qv.) Dut. *Vuylen*; A.S.
DEFI'LER. } *Fyl-an*, *afyl-an*, *befyl-an*, in-
DEFI'LING, *n.* } quinare, contaminare, fœdare,
DEFO'UL, *v.* } to *defile*, pollute or make
DEFO'ULING, *n.* } filthy, (Somner.) See the quotation from Hall in v. *Deflour*.

To dirty, to pollute, to corrupt, to contaminate.

He hupte hym vp fram the bord, in gret wrathe the ynou,
And hente thys lof by the top, fram the borde hym drou,
An *defouled* hym vnder hym myd honde, & myd fote.
R. Gloucester, p. 277.

I haue leuer that thou do me to dethe, then *defoule* my body, that I have made a woo to kepe in maydon hede, while that I lyue, to my Lorde Jhesu Criste.
R. Brunne, p. 197. Pref.

Heere ye and undirstonde, That thing that entrith into the mouth *defoulith* not a man, but that thing that comith out of the mouth *defoulith* a man.—*Wiclif. Matthew*, c. 15.

For which thing I deme hem that of hetheno men ben convirtid to God to be not diseeaid, but to write to hem, that thei absteyne hem fro *defoulingis* of mawmetis.
Id. Dedis, c. 15.

The holy bed, *defouled* of marriage
For once *defouled*, may not recouered be.
Chaucer. Balade. On Woman's Chastity.

Wel ought a wif rather hireselven slo
Than be *defouled*, as it thinketh me.
Id. The Frankeleines Tale, v. 11,708.

They haue set vp their abhominacions, in the house that hath my name, and haue *defyled* it.—*Bible*, 1551. *Jer.* c. 7.

But spyghtfully and malycyously he called them abortyues or chyldren of destruction, dysdaynously rebukynge the Gentyll kynge as a *defyler* of relygion and polluter of their holye ceremonyes.—*Bale. English Votaries*, pt. ii.

And after when they be *defoyled* agayne by sinne, they be agayne cleansed, purged, and made fayre, by grace & perdon of God and the sacramēt of penaunce, and other holy sacraments taking their effect, strength, and vertue of Christes passion.—*Sir T. More. Workes*, p. 771.

Yet now is this so happy a meanwhile,
And interlightning times thy virtues wrought,
That discord had no leasure to *defile*,
So fair attempts with a tumultuous thought.
Daniel. Civil Wars, b. v.

Now there are *defilements* of two sorts; *defilements* of the flesh, when men wallow in gross and sensual sins; and *defilements* also of the spirit, and such are they that reside in the heart, and break not forth into outward act: Now from both these the fear of God cleanseth us.
Hopkins, Ser. 25.

A wicked spirite came vppon Sobredus your predecessour, which was a *defiler* of virgines, and a breaker of ecclesiasticall priueledges; for sitting royally among his barons at a dinner the Diuell plucked away his soule without confession of his sinnes.—*Stow. The Mercians*, an. 718.

The deputie considering and bethinking with himselfe how the church of God was abused, and that God had in store some wrath and indignation for this *defiling* of his holie sanctuary, did for the avoiding thereof write his letters of aduertisement to her highnesse, and most earnestlie praied hir princelie authoritie for redresse thereof.
Holinshed. Ireland, an. 1576.

Where, when they saw that goodly boy, with blood
Defouled, and their lady dresse his wound,
They wondred much.—*Spenser. Faerie Queene*, b. iii. c. 5.

But as those poltroons that fling dirt
Do but *defile*, but cannot hurt;
So all the honour they have won,
Or we have lost, is much at one.—*Hudibras*, pt. ii. c. 2.

The same apostle adds in the very same verse, that 'tis also an equally essential part of the same religion, that a man keep himself unspotted from the world; that he preserve himself free from the *defilement* and corruptions of a vicious and debauched age.—*Clarke*, vol. ii. Ser. 124.

No sour, pedantical, abusive rage,
No vicious rant *defiles* her freest page;
No vile indecent salty, or prophane,
To pleasure fools or give the wise a pain.
Byrom. Dulces Ante Omnia Musæ.

Like flow'rs selected from the rest, and bound
And bundled close to fill some crowded vase,
Fades rapidly, and by compression marr'd,
Contracts *defilement* not to be endured.
Cowper. Task, b. iv.

DEFILE, *v.* } Lat. *Filum*, a thread; Fr.
DEFILE, *n.* } *Filer*—

To draw out threads, to prolong, to extend in length; and thus, to move off in a line or *file*.

The Duke of Marlborough was so satisfied with these assurances, that he came back to his army, and quickened

their march, so that he brought them to Triers: and he advanced eight leagues further, through so many *defyles*, that the French might easily have made his march both dangerous and difficult.—*Burnet. Own Time*, an. 1705.

Through the hollow, which lies between the hind parts of these two heads, that is to say, under the ham, between the ham strings, and within the concave recess of the bone formed by the extuberances on each side, in a word, along a *defile*, between rocks, pass the great vessels and nerves, which go to the leg.—*Paley. Natural Theology*, c. 8.

DEFI'NE, *v.* DEFI'NEABLE. DEFI'NER. DE'FINITE. DE'FINITELY. DE'FINITENESS. DEFINI'TION. DEFI'NITIVE, *adj.* DEFI'NITIVE, *n.* DEFI'NITIVELY.

Sp. *Definir*; It. *Diffinire*; Lat. *Definere*, quasi *finem* dare; to set a bound or limit.

To bound or limit; to describe the bounds or limits, the end, the termination; and thus, consequentially, as in Cotgrave,—*Definir*,—"to conclude, determine or discuss; precisely to express; fully to describe; exactly to declare."

Chaucer uses *definish*.

But I wol not determine
Of princes power, no *define*,
Ne by my word comprehend iwis
Yf it so farre may stretch in this.—*Chaucer. R. of the R.*

But I haue *defined*, that blisfulness is souerain good, for which euerl wight demeth that thilke estate that he desyreth euer all thinges that it be blisfulnesse.—*Id. Boecius*, b. iii.

But if this ne may not be doen, then is it not possible that han be any soch thynge as I haue *definished* a litle here before.—*Id. Ib.* b. v.

But that I aske, why that the fifthe man
Was nom hosbond to the Samaritan?
How many might she have in marriage?
Yet herd I never tellen in min age
Upon this noumbre *diffinitioun*.
Id. The Wif of Bathes Prologue, v. 5607.

The juge answerd, of this in his absence
I may not yeve *diffinitif* sentence.
Id. The Doctoures Tale, v. 12,106.

The grounde my sonne for to secho
Upon this *diffinicion*,
The worldes constitucion
Hath set the name of gentilnesa
Upon the fortune of richesse.—*Gower. Con. A.* b. iv.

And how then can such men *define* upon other regions very farre without that parallel, whether they were inhabited or not, seeing that in so neere a place they so grossly mistook the matter.—*Hackluyt. Voyages*, vol. iii. p. 54.

And ye king of Israel said vnto him: euen so shal thy iudgmēt be, as thou hast *defyned* it thyselfe.
Bible, 1551. 3 *Kings*, c. 20.

Where one is apprehēded for killing a mā, we lay murder to his charge; whereupon the accused person, when he graunteth the killing, & yet denieth it to be murder: we must streight after haue recourse to the *definition*, and aske what is murder, by *defining* wherof, and comparing the nature of the word with his deede done, wee shall sone knowe whether he comitted murder, or manslaughter.
Wilson. The Arte of Rhetorique, p. 96.

And for the same causes we pryue hym of all kyngely dignyte and worshyp, of any kyngely worship in hym lefte, and we depose hym by our sentēce *defynytyfe*.
Fabyan, an. 1399.

For though thei be not cyrcuscribed in place, for lack of bodily dymēcio & measuring, yet are they & angels also *diffinitively* so placed where thei be for the time, yt thei be not at one time in diuers places at ones as sayntes bee in sundry countryes, & very farre a sondre called vpon at ones.
Sir T. More. Workes, p. 188.

But vertue's seat is deepe within the mind
And not in outward shewes, but inward thoughts *defin'd*.
Spenser. Faerie Queene, b. vi. Prol.

Great variety there is of those opportunities, not *definable* particularly, but only observable by him, that not only in his duty towards God, and toward himself, but also toward his weak or sick brother, doth ακριβως περιπατειν, walk circumspectly, and observingly.
Hammond. Works, vol. i. p. 291.

When any thing is spoken by Christ to a single person or a *definite* number of persons, which concerns a moral duty, or a perpetual rite of universal concernment, that single person, or that little congregation, are the representatives of the whole church.—*Bp. Taylor. Rule of Cons.* b. ii. c. 3.

It [the body of Christ] is not there *definitively* for the same reason, because to be *definitely* in a place is to be in it so as to be there, and no where else.
Id. The Real Presence, § 11.

And therefore in geometry, (which is the only science that it hath pleased God hitherto to bestow on mankind) men begin at settling the significations of their words; which settling of significations, they call *definitions*; and place them in the beginning of their reckoning.
Hobbs. Of Man, c. 4.

There was a sentence in the admiralty, that the Peter should be discharged; and the king's advocate, not having then any knowledge of further proof, consented to it, but this was not a *definitive* sentence, but a sentence interlocutory, as it is termed in that court.
State Trials, an. 1626. *The D. of Buckingham.*

No man, no synod, no session of men, though call'd the church, can judge *definitively* the sense of Scripture to another man's conscience, which is well known to be a general maxim of the Protestant religion.
Milton. Of Civil Power in Ecclesiastical Causes.

A more ready way to *define* controversies, is for every one not to prescribe to others, or to prosecute. for then men would more calmly see the truth and consent.
Barrow. On the Pope's Supremacy.

And indeed it is very improbable, that we, who by the strength of our faculties cannot enter into the knowledge of any being, not so much as of our own, should be able to find out by them, that Supreme nature, which we cannot otherwise *define* than by saying it is *infinite*; as if *infinite* were *definable*, or *infinity* a subject for our narrow understanding.—*Dryden. Religio Laici*, Pref.

But is he therefore found? vain searcher! no:
Let your imperfect *definition* show
That nothing you, the weak *definer*, know.
Prior. I am That I am. An Ode.

From *indefinite* words a *definite* conclusion (especially in matters of this kind) may not be inferred; it is said, do thou feed my sheep; it is not said, do thou alone feed all my sheep; this is their arbitrary gloss, or presumptuous improvement of the text.—*Barrow. On the Pope's Supremacy.*

Definition being nothing but making another understand by words, what idea the term *defin'd* stands for, a *definition* is best made by enumerating those simple ideas that are combin'd in the signification of the term *defin'd*: and if instead of such an enumeration, men have accustomed themselves to use the next general term, it has not been out of necessity, or for greater clearness, but for quickness and dispatch sake.—*Locke. Hum. Underst.* b. iii. c. 3.

Upon each man, according to the true quality of his doings, thus detected, examined and stated, a *definitive* sentence shall pass whereby he shall be acquitted and approved, or condemned and reprobated.—*Barrow*, vol. ii. Ser. 33.

Their appellations lie from the eldership to a conference; from that to a provincial; from that to a national synod. Which must *definitively* end all.—*Strype. Life of Whitgift.*

It [gravity] was no better, but often worse, than what a French wit had long ago *defined* it, viz. a mysterious carriage of the body, to cover the defects of the mind.
Sterne. Tristram Shandy, vol. i. c. 11.

In the schools of early discipline, where youth is usually initiated in the studies of humanity, men are taught to believe that virtue is founded on eternal truth, and that the distinctions of right and wrong are as clearly *definable* as those between the meridian sunshine and the midnight shade.—*V. Knox. The Spirit of Despotism*, s. 32.

After all this, it is surely superfluous to answer the question that has once been asked, Whether Pope was a poet; otherwise than by asking in return, If Pope be not a poet, where is poetry to be found? To circumscribe poetry by a *definition* will only show the narrowness of the *definer*, though a *definition* which shall exclude Pope will not easily be made.—*Johnson. Life of Pope.*

As that [middle age] is the busy period in the life of man, it includes in effect the whole compass of religion, and therefore cannot have its peculiar character so *definitely* marked and ascertained.—*Blair*, vol. iii. Ser. 4.

Definitives, the subject of the present chapter, are commonly called by grammarians, articles, *articuli*, Αρθρα. They are of two kinds, either those properly and strictly so called, or else the pronominal articles, such as *this*, *that*, *any*, &c.—*Harris. Hermes*, b. ii. c. 1.

DEFI'X. Lat. *Defigere*, *defixum*; (*de*, and *figere*, to fix.)

To *fix* down, to *fix* or fasten firmly.

Afterward by reason of the manifold and cruell warres mooued by the Tartars, they were constrained to *defixe* their princely seate and habitation in that extreme prouince of the north.—*Hackluyt. Voyages*, &c. vol. i. pt. ii. p. 89.

DEFLAGRA'TION. DEFLA'GRABLE. DEFLAGRABI'LITY.

Lat. *Deflagrare*, (*de*, and *flagrare*;) Gr. Φλεγ-ειν, to burn.

See *ante*, CONFLAGRATION.

[I] excited in the melted mass of our transmuted salt as many *deflagrations* as I could.—*Boyle. Works*, vol. iii. p. 89.

But to return to our chymical oils, supposing that they were exactly pure; yet I hope they would be, as the best spirit of wine is, but the more inflammable and *deflagrable*.
Id. Ib. vol. i. p. 538.

In this way of proceeding we have been forced to spend much more time, than the opinion of the already *deflagrability* (if I may so speak) of salt petre did beforehand permit us to imagine.—*Boyle. Works*, vol. i. p. 362.

Thus smoke and rain and serenity succeed each other, till the mountain in an instant discharges its torrent fires, which rush down with resistless fury, roll over palaces, temples, and cities, and carry with them *deflagration*, ruin, and horror.—*Potter. Sophocles. Preface to Œdipus.*

DEFLE'CT. DEFLE'CTION, or DEFLE'XION.

Lat. *Deflectere*, *xum*; (*de*, and *flectere*, to turn, bend or curve)—

To bend or curve, to turn aside, out of the straight way, to deviate.

By reference whereunto we shall discern nothing to be an evil, that doth not *deflect* from the rectitude of that line, which is drawen to the centre of goodness by the hand of him, who is himself this centre.
Mountague. Devoute Essayes, pt. i. Treat. 15. s. 2.

In like manner, all good men in the way of vertuous practice tending directly towards happiness, (our common journies end,) it being their design, their interest, and their endeavour not to mistake the way, nor to *deflect* from the right and nearest course thereto, men are apt to think it reasonable, and safe to accompany, in their progress, or to press after them in their steps.—*Barrow*, vol. iii. Ser. 2.

In consequence upon this sense, and with a little *deflection* from it, to justifie a person sometime denoteth to approve him, or esteem him just; a mental judgment, as it were, being passed upon him, so wisedom is said to be justified, that is, approved by her children.—*Id.* vol. ii. Ser. 5.

Passive matter being totally inert, its resistance to the laws impressed upon it must be extremely weak; and consequently the disorders arising from that resistance, proportionably slow and unheeded: while that active self moving principle, the mind, flies out at once from the centre of its direction, and can, every moment, *deflect* from the line of truth and reason.
Warburton. Natural and Revealed Religion, Ser. 2.

The one proceeds to virtue and truth by the nearest and most compendious ways: the other leads to the same point through certain *deflections* and durations, by a winding but pleasanter path.
Lowth. On the Poetry of the Hebrews, by Gregory, Lect. I

DEFLO'UR, *v.* DEFLO'URER. DEFLORA'TION. DEFLO'URING, *n.* DEFLO'URISH.

Fr. *Déflorer*, *défleurer*; Sp. *Deflorar*; Lat. *Deflorare*, quasi *florem* demere, to take away the flower.

To strip or rob of the flower; the bloom, the grace, the beauty. Used *literally* by Mountague. (Met.)—

To viciate, to defile, to pollute.

Deflourish is used by Drummond *literally*.

Defloration is used, as,—a picking or culling of the flowers, or generally, the beauties.

But Progne most of sorow made,
Whiche sigh hir sister pale and fade,
And speeheles and dishonoured,
Of what she had be *defloured*.—*Gower. Con. A.* b. iv.

Dany of Rothesay prince of the realme and eldest sonne to the kyng was accused to his father of dyuers heynous crymes, and in especiall of lasciuious & disolute lyuyng, as rauyshyng of wiues, *defouryng* of virgins, and *defouling* of maidens.—*Hall. Hen. IV.* an. 8.

As thoughe marryage were an entraunce into violent whoredome, and a filthy *deflourer* of virginitie, which rather sāctifieth it' to increase to God's honour, as in Abraham & Sara, Zachary and Helysabeth.
Bale. English Votaries, pt. ii.

The sayd byshop, as the fame then went, hadde *disflouryshed* a mayden the doughter of the sayde Sir Gautier.
Fabyan, an. 1308.

Gather therefore the rose, whilst yet is prime,
For soon comes age, that will her pride *deflowre*.
Spenser. Faerie Queene, b. ii. c. 12.

If a man had *deflower'd* a virgin, or brought an ill name on his wife that she came not a virgin to him, he was amerc'd in certain shekels of silver, and bound never to divorce her all his days, *Deut.* xxii. which shows that the law gave no liberty to divorce, where the injury was palpable; and the absolute forbidding to divorce, was in part the punishment of a *deflowrer* and a defamer.—*Milton. Tetrachordon.*

He turneth his eye upon the fields, gardens, and groves, as flying into priviledged retreats, exempt from such violent distractions, and presently he findeth an earthquake, playing, as I may say, upon all of them successively in their several turns; rending the cedars, *deflowering* the gardens, swallowing the fruits of the campagnes and vineyards, leaving all the pleasures of his prospect inverted into objects of horror and amazement.
Mountague. Devoute Essayes, pt. i. Treat. 19. s. 6.

Defourish'd mead, where is your heavenly hue.
Drummond, Son. 59. pt. I.

But the common printed chronicle, is indeed but an epitome or *defloration* made by Robert of Loraine, Bishop of Hereford, under Hen. I.—*Selden. Preface to the Poly Olbion.*

Whereas actual discovery (as it were) rifles and *defloures* the newness and freshness of the object, and so for the most part, makes it cheap, familiar and contemptible.
South, vol. I. Ser. 1.

He is ever a thief and robber of his good name, a *deflowrer* and *dasher* of his reputation, an assassine and murtherer of his honour.—*Barrow*, vol. I. Ser. 18.

Mothers, and guardian aunts, forbear
Your impious pains to form the fair,
Nor lay out so much cost and art,
But to *deflow'r* the virgin heart.—*Green. The Spleen.*

DEFLOW. *v.* } Lat. *Defluere, xum*, to flow
DEFLU'XION. } down; (*de*, and *fluere*, A. S.
DEFLU'X. } *Flow-en*, to flow.)
DEFLU'XION. } See *ante*, CONFLOW.

It is rather a collection of some superfluous matter *deflowing* from the body.—*Brown. Vulgar Errours*, b. iii. c. 4.

Barly meale either raw or boiled, doth discusse and resolve, assuage and ripen, all impostumes engendered either by way of gathering and collection of humors, or by some *defluxe* and rheumatike descent.
Holland. Plinie, b. xxii. c. 25.

When I landed in Venice, after so long a sea voyage from Spain, I was afraid the same *defluxion* of salt rheum, which fell from my temples into my throat in Oxford, and distilling upon the uvula, impeached my utterance a little to this day, had found the same channel again.—*Howell*, b. I. s. 2. Let 1.

The contained water was so far expanded by congelation, that it not only thrust up the corks, but the cold had taken away the *defluency* of the oil.—*Boyle. Works*, vol. II. p. 672.

When a sharp *defluxion* hath endangered the sight of the eye, I have seen it oftentimes suddenly diverted by raising a blister in the pit of the neck behind, and drawing off the moisture that way.—*Id. Ib.* vol. vi. p. 347.

I have received a letter from Balbus, wherein he excuses himself for not giving me an account of Antony's intentions concerning the law I inquired after: because he has gotten, it seems, a violent *defluxion* upon his eyes.
Mermoth, Cicero, b. xiii. Let. 8.

DEFEDATION. Lat. *Fadus*, foul. Of uncertain origin. "Fr. *Défédation*, a fowling, soyling, filing, defiling, staining, spotting of," (Cotgrave.)

Nor then be confident; successive crops
Of *defedations* oft will spot the skin
These thou, with turpentine and gummie pods,
Reduc'd by coction to a wholesome draught,
Total remove, and give the blood its balm.
Grainger. The Sugar Cane, b iv.

DEFOIL, *v.* Lat. *De*, and *folium*, a leaf. To strip off the leaves.

Over and beside, in disburgening and *defoiling* a vine, you must beware how you pluck off those burgeons that are like to beare the grape, or to go with it.
Holland. Plinie, b. xvii. c. 22.

DEFORCE, *v.* } To deprive by *force*, (qv.)
DEFO'RCEMENT, } "Fr. *Déforcer*; to disseise,
DEFO'RCIANT. } dispossess, violently take, forcibly pluck from," (Cotgrave.)

This Lowys, as affermeth the Frenshe Cronycle, maryed the doughter of Guy, Erle of Cotcheforde, the which after, for nerynesse of kynne, was *deforced* from the sayd Lowys, to y^e^ great displeasure of the sayd Erle Guy.
Fabyan, vol. I. c. 215.

Putting and establishing armed men in townes, castels, and other places to defend the land against him, to *deforce* him of his fee.—*Holinshed. Edw. I.* an. 1296.

In levying a fine of lands, the person, against whom the fictitious action is brought upon a supposed breach of covenant, is called the *deforciant*. And, lastly, by way of analogy, keeping a man by any means out of a freehold office is construed to be a *deforcement*: though, being an incorporeal hereditament, the *deforciant* has no corporeal possession.
Blackstone. Commentaries, b. iii. c. 10.

DEFORM, *v.* } Fr. *Déformer*; Sp. *Desformar*; It. *Difformare*;
DEFO'RM, *adj.* } Lat. *Deformare*; *de*, and
DEFO'RMATE, *adj.* } *forma*, which Tooke thinks
DEFORMA'TION. } is the A. S. *Frem-an*, facere,
DEFO'RMED. } to *frame*,—by a common
DEFO'RMEDLY. } transposition of the *r*.
DEFO'RMEDLY. } To strip or spoil of the
DEFO'RMER. } *form*, shape, or figure; to
DEFO'RMITY. } take it away; to disfigure,
DIFFO'RMITY. } to deface.

Difformity, in Beveridge, is equivalent to *Nonconformity*.

Deformed is the figure of my face,
To loke on it no people hath liking.
Chaucer. The Complaint of Cresside.

——— Then rose she up and toke
A polished glasse, and her shadowe couth loke
And whan she sawe her visage so *deformate*
If she in hart were wo, I ne wite God wate. *Id. Ib.*

For other haue their ful shap and beauty
And we (q. d. they) ben in *deformity*.—*Id. Court of Loue.*

He beseched the Scottish kyng that frō thēce forth he wou de not afflicte and plage his people, nor *deforme* and deface his naturall realme and countrey with such terrible fyer, flame, and hauocke.—*Hall. Hen. VII.* an. 11.

No man that is *deformed* of the seed of Aaron the priests, shall come nye to offer the sacrifices of the Lorde. Yf he haue a *deformite*, he shall not preace to offer the breade of hys God.—*Bible*, 1551. *Leuiticus*, c. 21.

Their fell contention still increased more,
And more thereby increased Furor's might,
That he his foe has hurt, and wounded sore,
And him in bloud and durt *deformed* quight.
Spenser. Faerie Queene, b. II. c. 5.

How oft do we neglect this bodies life,
And outward comely plight, for to adorn
Our soul with virtuous ornaments! and strive
To fat our mind with truth, while it's forlorn,
Squalid, half nasty, pallid, wan, *deform*.
More. On the Soul, pt. II. b. III. c. 2 s 41.

Answ. I confesse 'tis hard in some sense, I e to them that suffer under you for being hereticks, (as you call those that depart from your *deformations*) and for being invaders, (which all may at pleasure be called) that are not able to resist.—*Hammond. Works*, vol. II. p. 617.

And now thir mightiest quell'd, the battel swerv'd
With many an inrode gor'd, *deformed* rout
Entered, and foul disorder.—*Milton. Paradise Lost*, b. VI.

We do injuriously in thinking to taste better the pure Evangelic manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table, and searching among the verminous and perrited rags dropt over worn from the toiling shoulders of time, with these *deformedly* to quit and interface the entire, the spotless, and undecaying robe of truth, the daughter not of time, but of heaven.
Id. Of Prelatical Episcopacy.

A matter, indeed, so distastful for me to remember, or to write of, that it abhorres my very soule to fill the pen with inke, or to blot the paper with these black spots of darknesse, and *deformers* of England's faire face
Speed. King James, b. x. c. 1. s. 31.

To reduce our worship &c now into the pattern of the first four or five hundred years, (which is the plausible pretence of our new *deformers*,) is to bring Popery again in by the same degrees now, as it at first crept in by
Gauden. Works, vol. II pt II p. 129.

——— If every thing
Be not done fitly and in proportion,
To satisfy wise and good lookers on,
Since most men be such as most think they be
They're lothsome too by this *deformity*.
Donne. Funeral Elegies. First Anniversary.

A distempered, discomposed mind, is a limb out of joint, which is fit for no action and moves both *deformedly* and painfully.—*Leighton. Ser. Habak.* iii. 17, 18.

So parting summer bids her flowery prime
Attend the sun to dress some foreign clime,
While withering seasons in succession, here
Strip the gay gardens, and *deform* the year.
Parnell. To an Old Beauty.

I might add, that the works of nature, the better lights and glasses you use, the more clearer and exactly form'd they appear; whereas the effects of human art, the more curiously they are view'd and examin'd, the more of *deformity* they discover.—*Ray. On the Creation*, pt. I.

And this *difformity* to the will and nature of God is that we call sin, or which the word sin, in its proper notion, brings into my mind.—*Beveridge. Private Thoughts*, Art. 2.

Monsters, on the contrary, or what is perfectly *deformed*, are always most singular and odd, and have the least resemblance to the generality of that species to which they belong.
Smith. Moral Sentiments, pt. V. c. I.

——— There was discord, prowess there,
There hot pursuit, and there the feature grim
Of Gorgon, dire *deformity*, a sign
Oft borne portentous on the arm of Jove.
Cowper. Homer. Iliad, b. v.

DEFRAUD, *v.* } Fr. *Défrauder*; Sp. *Defraudar*; It. and Lat. *Defraudare*, to take away by *fraud*, (*de*, and *fraud-are*.)
DEFRAUDA'TION. }
DEFRA'UDER. }
DEFRA'UDING, *n.* }
DEFRA'UDMENT. } See FRAUD.

To take away by *fraud*, by deceit, by guile; to cheat.

But Sache stood: and seide to the Lord, lo Lord, I geue the half of my good to pore men, and if I haue ony thing *defrauded* ony man: I yelde foure so myche.
Wyclif. Luk, c. 19.

He besought, Pallas and Juno
And Diane, for to helpe also
That he be not *defrauded* of his boone.
Lydgate. The Story of Thebes, pt. I.

When the said Cardinall had forfeited all his good, because of prouision, as the statute thereupon more plainly declareth, by hauing the rule of you my right doubted Lorde, [he] purchased hymselfe, in greate *defraudacion* of your highnes, a charter of pardon.—*Hall. Hen. VI.* an. 20.

To denye this right yf eyther of bothe aske it, is a *defraudyng*, for not onlye suche *defraude*, whiche pay not the money, that they are bound to paye, but such also, as refuse to doe that they are bound to do.—*Udal.* 1 *Cor.* c. 7.

——— They all did so conspire
To stand out fortune, that not one would go,
To bear away a hand from blood, not one,
Defraud the field of th evil might be done.
Daniel. Civil Wars, b. viii.

To this is to be applied that which here follows in this place, why do ye not rather suffer injury and *defraudation*? i. e. it is more Christian and excellent to do so
Hammond. Annotations on 1 *Cor.* c 6.

I onely observe this one thing, that St. Paul permits it [going to law] onely in the instance of *defraudation*, or matter of interest; such as are defending of widowes and orphans, and churches, which, in estimation of law, are by way of fiction reckoned to be in pupillage and minority.
Bp. Taylor. Great Exemplar, pt. II.

That immediately after the choice of any new duke, in the next grand council, shall be openly rehearsed all former decrees against *defrauders* of the publick chests.
Reliquiæ Wottonianæ, p 257.

Thirdly, he forbids rapines, *defraudyngs*, gaining to ourselves by any other man's losses.
Hammond. Works, vol I p 145.

If Cæsar to his own his hand extends,
Say which of yours his charity offends!
You know he largely gives to more than are his friends.
Are you *defrauded* when he feeds the poor!
Our mite decreases nothing of your store
Dryden. The Hind and Panther, pt. III

Here the great masters of the healing art,
These mighty mock *defraudars* of the tomb,
Spite of their juleps and catholicons,
Resign to fate. *Blair. The Grave.*

DEFRAY, *v.* } Fr. *Défrayer*. *Franz.* (of
DEFRA'YER. } which Skinner says, quod si a
DEFRA'YING, *n.* } Lat. *Paratus*,) is —costs, ex-
DEFRA'YMENT. } penses, charges.

To *defray*, is used as equivalent to—

To bear, pay or settle the costs, charges or expenses; to discharge them.

It may admit a conjecture, that *fray* in *defray* and *affray*, are the same word; that *defray* is the reverse of *affray*; and signifies—to compose or settle a *fray*, debate or dispute; and thus, to settle damages, costs or charges.

And hereupon, we were of necessitie enforced to bestowe in giftes a great part of those things which were giuen vs by well disposed people, to *defray* our charges.
Hackluyt. Voyages, vol. I p 60.

[The King] received him [the Emperor of Constantinople] as beseemed so great a Prince, and brought him to London, and roially entertained him for a long season, *defraying* the charges of his diet, and giuing him many honourable presents.—*Id. Ib. Hen. IV.* vol. II. pt. I. p. 71.

He received 20,000 per ann. by way of imprest, for the ordinary charge only of that office; which a far less sum would have fully *defrayed*.
State Trials. The Lord Treasurer Middlesex, an. 1624.

For since the time of the wars of the Medes, unto the beginning of the war of Peloponnesus, in all the registers and records kept of the *defrayers* of the charges of common plays, there were found but two men bearing name of Aristides that obtained victory.—*North. Plutarch*, p. 273.

Ptolemei appointed him [Lucullus] his lodging, and his table at court, which was never before known to be done to any foreign commander, and for the discharge of his expenses, and *defraying* his cost, he allowed him not as usually he did to others, but four times as much.—*Usher*, an. 3915.

That the king of Spaine should lade eight cars with wedges of gold for the duke, or (as some write) pay two hundreth thousand nobles, towards the *defrayment* of the duke's huge charges.—*Speed. Rich. II.* b. IX. c. 13. s. 85.

He feared Cromwell might apprehend a necessity of using me with more severity than he wished; and, to soften this delay, gave a warrant for a sum of money to me, for *defraying* my expenses while I stay'd, together with those of my journey to London.—*Ludlow. Memoirs*, vol II. p. 89.

The enormous expence of the late war, therefore, must have been chiefly *defrayed*, not by the exportation of gold and silver, but by that of British commodities of some kind or other.—*Smith. Wealth of Nations*, b. iv. c. 1.

DEFT, *adj.* DE'FTLY. DE'FTNESS. } A.S. *Dæfe*, meet, fit, convenient, meetly. *Dæflice*,—fitly, conveniently, seasonably, in good time, commodiously, (Somner.)

——— A laughter never left,
Shook all the blessed deities, to see the lame so *deft*
At that cup service. *Chapman. Homer. Iliad*, b. i.

Lo, how finely the graces can it foote
to the instrument:
They dauncen *deffly* and singen soote,
in their merriment.
Spenser. Shepheard's Calendar. April.

——— But far she hath not gone,
When Ivel, a clear nymph, from Shetford sallying on,
Comes *deftly* dancing in thro' many a dainty glade.
Drayton. Poly-Olbion, s. 22.

By her, two little isles, her handmaids (which compar'd
With those within the Pool, for *deftness* not out-dar'd)
The greater Haling hight. *Id. Ib.* s. 2.

The wanton calf may skip with many a bound,
And my cur Tray play *deftest* feats around.
Gay. The Shepherd's Week. Monday.

Or if ye ween, for worldly stirs,
That man does right to mar his rest.
Let me be *deft*, and debonair,
I am content, I do not care. *Byrom. Careless Content.*

Hawkins, whose lips the Muses have imbued
With all the sweetness of th' Aonian spring,
Whom emuling I *deftly* learn'd to sing,
And smoother tune my numbers round and rude.
Edwards, s. 16. *To J. H. Browne, Esq.*

DEFUNCT, *adj.* DEFU'NCT, *n.* DEFU'NCTION. DEFU'NCTIVE. } Lat. *Defunctus*, (*de*, and *fungi*, *functus*.) There is in this word, says Vossius, the notion of *perfecting* and *bringing* to an *end*, (ad *finem*,) and hence (from *finis*) some etymologists suppose it to be derived. *Defunctus* est vita, id est, *finivit* officium vitæ, (i. e. has ended or finished the duty of life.) In English it is used as equivalent to—
Deceased, departed from life, dead.

After that all thynges necessary, for the interment and funerall pepe of the late kyng were sumptcously prepared and done the corps of the said *defunct*, was brought out of his priue chambre, into the great cheber.
Hall. Hen. VIII. an. 1.

What, shall thy lubricall and glibberie Muse
Lave as she were *defunct*.
B. Jonson. Poetaster, Act v. sc. 3.

Recommending the *defunct*, that is, *him who hath performed all the duties of life*, as one who shall enjoy the everlasting conversation of pious souls.
Transl. of Plato's Apol. of Socrates, &c. (1675,) p. 295.

Nor did the French possesse the Salike land,
Vntill foure hundred one and twentie yeeres
After *defunction* of King Pharamond,
Idly supposd the founder of this law.
Shakespeare. Hen. V. Act i. sc. 2.

Let the priest in surplice white,
That *defunctive* music can,
Be the death-divining swan,
Lest the requiem lack his right.
Id. The Passionate Pilgrim, s. 20.

Seeing the soul of man is permanent, and subsists after the death of the body, and yet the body also belongs essentially to the constitution of man; when the body is *defunct*, either the soul must remain perpetually in a state of separation, and, as it were, of widowhood, or the body must be recalled to life, and again united to it.
Bp. Bull. Works, vol. i. p. 39.

Cause all executors of the deceased, and the widows and kindred of such as are departed intestate, living within the city and diocese of Norwich, to appear, and produce the testaments and last wills of the said *defuncts*.
Strype. Life of Parker, an. 1567.

I cannot, however, forbear adding, that the people were extremely solicitous concerning the fate of Sulla, till the news of his death was confirmed; but now that they are assured of the fact, they are no longer inquisitive how it happened, well contented with the intelligence that he is undoubtedly *defunct*.—*Melmoth. Cicero*, b. x. Let. 15.

DEFU'SEDLY. Confusedly. See CONFUSE.

Finally (ceasing that I saw afterward the image of a naked man grasping a serpent in each hand,) there was an inscription of a toomb or burtall wherein these words did plainelie appeare, "*Vxor annos* XXX:" but so *defusedlie* written, that letters stood for whole words, and two or three letters combined into one.—*Holinshed. Description of Ireland*, c. 22.

DEFY', *v.* DEFY', *n.* DEFI'ANCE. DEFI'ER. } Fr. *Desfier*, *défier*; It. *Sfidare*, *disfidare*; Low Lat. *Diffidare*, *diffiduciare*. Omnia *fidem* aperte resonantia. *Diffidare est fidei* vinculum solvere, quod prius aliquando *affidare* connexerat, (Spelman.) See AFFY.

To renounce, refuse, deny, or reject *affiance*, i. e. faith given, placed or reposed; and, consequentially, to—
Proclaim independence, hostility; to challenge, to dare. Also, simply, to deny, renounce or refuse.

Edmunde bi messengers the erle he *defies*.
R. Brunne, p. 46.

This was her song: The fowler we *defie*
And all his craft. *Chaucer. The Prologue.*

For I *defie* the suretee and the bond,
Which that thou saist that I have made to thee.
Id. The Knightes Tale, v. 1606.

Your pleasant looke, my very lode sterre
Was made a heraude of thilke same *defiaunce*,
Which vtterly behight me for to barre,
My faithfull trust, and all mine *affiaunce*.
Id. La Belle Dame sans Mercie.

And the Philistine sayde: I haue *defyed* the hoost of Israel this daye, geue me a man and let vs fight together.
Bible, 1551. 1 *Kings*, c. 17.

The king of Fraunce hearing the fauour that was shewed vnto the Emperour, sent imediatly a *defiaunce* vnto our king, not without our cardinal's and bishop's counsell, thou mayst well wite.—*Tyndall. Workes*, p. 371.

What word gave I unto thee, Mason? What message? I *defy* all familiarity and friendship betwixt us! Say thy worst.—*Sir T. Wyatt's Oration.*

O. E. Bol. Not for the world: since I have lost my sons,
All outward joys are from my heart remov'd:
Vain pleasures I abhor, all things I *defy*,
That teach not to despair, or how to die.
Heywood. The Four Prentices of London.

Par. I do *defie* thy commisseration,
And apprehend thee for a felion here.
Shakespeare. Romeo & Juliet, Act v. sc. 3.

And calling unto him a herald, quoth he, fly
To th' earl of Leicester's tents, and publickly proclaim
Defiance to his face, and to the Mountford's name.
Drayton. Poly-Olbion, s. 22.

——— Brief I am
To those that prate, and have done, no companion
To those that boast and have not; a *defyer*
To those that would and cannot.
Beaum. & Fletch. Two Noble Kinsmen, Act v. sc. 1.

Will not God visit us for these things? Will he not some time or other call us to a sad account for this open and scandalous violation and *defiance* of his most sacred fundamental laws, by which the world is governed and doth subsist!—*Sharp*, vol. vi. Dis. 8.

But these *defiers* of sleep seem not to remember, that though it must be granted them that they are crawling about before the break of day, it can seldom be said that they are perfectly awake; they exhaust no spirits, and require no repairs.—*Adventurer*, No. 79.

DEGE'NER, *v.* DEGE'NERATE, *v.* DEGE'NERATE, *adj.* DEGE'NERATELY. DEGE'NERATENESS. DEGENERA'TION. DEGE'NERACY. DEGE'NEROUS. DEGE'NEROUSLY. } Fr. *Dégénérer*; Sp. *Degenerar*; It. *Degenerare*; Lat. *Degenerare*, (*de*, and *generare*, formed from Gr. Γεν-ειν, to beget, to bear.) *Degener*, verb, is used by some of our old writers. In the passages from Spenser, some editions read *degendering*, and *degendered*.

To grow out of kind, be unlike his ancestors, (Cotgrave,) to be inferior to them; to become of a worse or baser nature or kind.

Man when he was in honour he vnderstode it not, wherefore he *degenereth* into beastlynes.
Joye. Exposicion of Daniel, c. 4.

The Gortoans came next, which sometime folowed the Mediãs out of Euboia: but at those dayes *degenerated* from their country customes.—*Brende. Quintus Curtius*, fol. 85.

The which thing declareth moste euidently that men whiche haue caste downe their myndes, hope and iudgement from the dignitie and excellencye of their nature, are so *degenerat* and growen out of kinde, that thei seeme vtterly to be brute beastes.—*Calvine. Foure Godlye Sermons*, Ser. 3.

So that next off-spring of the Maker's loue,
Next to himselfe in glorious degree,
Degenering to hate, fell from aboue
Through pride, (for pride and loue may ill agree)
Spenser. An Hymn of Heauenly Loue.

And if then those may any worse be red,
They into that ere long will be *degenered*.
Id. Faerie Queene, b. v. Prol.

Though God, nor what he crav'd was then not known,
Yet of religion a *degener'd* seed
Industrious nature in each heart had sowen;
Which fruits (though wilde) did in abundance breed.
Sterling. Doomes day. The Fifth Hour.

The spotlesse lillies shew his pure intent,
The flaming marigold his zeale present,
The purple violets his noble minde,
Degen'rate never from his princely kind.
Beaumont. On the Death of Edward Stafford.

For nothing now a days is more *degenerately* forgotten, than the true dignity of man, almost in every respect, but especially in this prime institution, matrimony, wherein his native preeminence ought most to shine.
Milton. Tetrachordon.

Neither does it at all check or interfere with any parties in a state or religion; but is indifferently to be embraced by all differences in opinion, and can hardly be conceived capable (as many good institutions have done,) even of *degeneration* unto any thing harmful.—*Cowley. Ess. The School.*

Which public death (receiv'd with such a chear,
As not a sigh, a look, a shrink bewrays
The least felt touch of a *degenerous* fear,)
Gave life to envy, to his courage praise.
Daniel. Civil Wars, b. i.

Gassendus hath excellently performed it, and, I am confident, to the conviction of those, whom nobler principles have not yet emancipated from that *degenerous* slavery.
Glanvill. The Vanity of Dogmatizing, c. 16.

How wounding a spectacle is it to see heroes, like Hercules, at the distaff, thus *degenerously* employed!
Decay of Piety.

How fair and sweet the planted rose
Beyond the wild in hedges grows!
For, without art, the noblest seeds
Of flowers *degenerate* into weeds.
The Lady's Answer to Hudibras.

It were happy for us if we could say, that all the Lord's people are holy; for then we should have nothing to do, but to praise and commend their virtues, which were an easy and a delightful task; but what pleasure is it to rake into the sores, or to reprove the vices of a *degenerate* age!
Stillingfleet, vol. ii. Ser. 3.

This upbraids our *degeneration* and apostacy, that we who are most indebted to the goodness of our Creator, should prove disloyal and rebellious, when the inferior creatures with one consent serve and glorify him.
Bates. On the Existence of God, Ser. 1.

We incline rather, to excuse the generality of the first and most ancient Stoicks from the imputation of atheism, and to account this form of atheism which we now speak of, to be but a certain *degeneracy* from the right Heraclitick and Zenonian cabala.—*Cudworth. Intellectual System*, p. 133.

1. There was plainly wanting a Divine Revelation, to recover mankind out of their universal corruption and *degeneracy*; and without such a revelation, it was not possible the world should ever be effectually reformed.
Clarke. On Natural and Revealed Religion, Prop. 7.

The base and *degenerous* saying of one of them [Epicureans] is very well known: that life is always sweet, and he should still desire to prolong it; though, after he had been maimed and distorted by the rack, he should lastly be condemn'd to hang on a gibbet.—*Bentley*, Ser. 1.

Popery is the most *degenerate* form of Christianity that can be conceived, and lays a heavier yoke upon the necks of Christians than the Scribes and the Pharisees ever imposed upon the Jews.—*Jortin. Remarks on Eccles. History.*

I am apt to think, that in monarchical governments there is a source of improvement, and in popular governments a source of *degeneracy*, which in time will bring these species of polity still nearer an equality.—*Hume*, Ess. 12.

DEGLO'RIED. Dishonoured.

And with small stars a garland interchast
Of olive-leaves they bore to crown his head,
That was before with thorns *degloried*.
G. Fletcher. Christ's Triumph after Death.

DEGLUTITION. Fr. *Déglutir*; Lat. *Deglutire*, to swallow, (*de*, and *glutire*;) *Gluttus*, (Gr. Γλωττις,) that part of the neck by which the food is transmitted; formed from the sound, *glut*, *glut*, which liquor makes when running through a narrow neck or passage, (Vossius.)
A swallowing.

So, for instance, the tongue serves not only for tasting, but also to assist the mastication of the meat and *deglutition*, by turning it about and managing it in the mouth.
Ray. On the Creation, pt. ii.

We cannot easily swallow whilst we gape. This, I understand, is owing to the muscles employed in the act of *deglutition* being so implicated with the muscles of the lower jaw, that, whilst these last are contracted, the former cannot act with freedom.—*Paley. Natural Theology*, c. 9.

DEGRA'DE, v. } Fr. *Disgrader*; It. *Disgradare*; Sp. *Desgraduar*, *gradu* dejicere, to cast down from his rank or *degree*.
DEGRADA'TION.
DEGRA'DEMENT.
DEGRA'DINGLY.
Sometimes written *disgrade*.

To deject, throw or cast down, (sub.) from a higher degree, rank, or state, to a lower; to deprive of honorary rank or title; to disgrace, to dishonour.

Els let vs *degrade* hym, and delyuer him, and let the princes keep him from the people.
Sir T. More. Workes, p. 624.

Disgradinge those bishops and abbots whom the French kinge and emperor had made.—*Bale. English Votaries*, pt. ii.

The ix. yere aboute Mydlent, a preest named Sir Thomas Bagley, and vicar of a vyllage in Essex, called Mauenden, a lytell from Walden, was detect of heresy, vpon the whiche he was *degrated*, & brent in the place of Smithfelde.
Fabyan, an. 1431.

They coulde not also deny but that forthwith vpon this iugement and hys *degradacion*, he kneled downe before the byshoppes chauncellour in the presence of all the people, & humbly besought him of absolucion fro the sentence of excommunicacion.—*Sir T. More. Workes*, p. 349.

These two [*Censores*] had power and authority to *disgrade* a knight, by taking away his horse, and to put any off the senate, whom they saw live dissolutely and disorderly.
North. Plutarch, p. 296.

And what can we suffer, wherein he hath not gone before us even in the same kind? Was he not *degraded* when they scornfully put on him a purple robe, a reed into his hand, a thorny crown upon his head, saluting him with, Hail, King of the Jews! and so disrobed him again?
State Trials. Bastwick & Others, an. 1637.

He bore the diminution very well, as he was a wise man, and an excellent temper; and quickly recover'd so much grace, that he was made Earl of Manchester, and Lord Privy Seal, and enjoy'd that office to his death; whilst he saw many removes, and *degradations*, in all the other offices of which he had been possess'd.
Clarendon. Civil War, vol. i. p. 54.

Not only by their deposing and waging war against him, which besides the danger to his personal life, set him in the farthest opposite point from any vital function of a king, but by their holding him in prison vanquished and yielded into their absolute and despotic power, which brought him to the lowest *degradement* and incapacity of the regal name.
Milton. The Tenure of Kings and Magistrates.

When William Sautre (who was the first that was put to death upon the account of heresy) was judged relapse by Thomas Arundel, Archbishop of Canterbury, in a convocation of his province, and thereupon was *degraded* from priesthood, and left to secular power; a writ was issued to burn him, which in the writ is called the customary punishment, (relating, it is like, to the customs that were beyond sea)—*Burnet. History of the Reformation*, b. i.

The lifting of a man's self up in his own opinion, has had the credit in former ages to be thought the lowest *degradation* that human nature could well sink itself to.
Locke. Second Vindication of Christianity.

Moments there frequently must be, when a sinner is sensible of the *degradation* of his state; when he feels with pain the slavish dependence under which he is brought to fortune and the world, to violent passions and settled habits, and to fears and apprehensions arising from conscious guilt.
Blair, vol. iv. Ser. 10.

DEGRE'E. } Fr. *Degré*; It. *Grado*; Lat. *Gradus*, a step. It is used by
DEGRE'ED. } Chaucer literally for *step*; the
DEGRE'INGLY. } step of a stair; a step by which to go up, to ascend.

A step; a step in progress, promotion, advancement; exaltation; as *degrees* in rank; a step, distant or removed; *degree* in relationship; *degree* in measurement.

Degreed and *degreeingly* rest upon the authorities quoted.

A seruitour ther was, that serued at the mete,
He stombled at a chance, & felle on his kne,
Thorgh the tother schank he ros, & serued in his *degre*.
R. Brunne, p. 55.

——— Lordes children sholde serven
Bothe God and good men, as here *degree* taketh.
Piers Ploukman, p. 78.

For thei that mynystren wel schulen gete a good *degree* to hemself and mych trist in the feith that is in Crist Iesu.
Wiclif. 1 *Tim.* c. 3.

Into that gardin, well wrought
Who so that me coud haue brought
By ladders, or els by *degree*
It would well haue liked me.—*Chaucer. Rom. of the Rose.*

Round was the shape, in manere of a compas,
Ful of *degrees*, the hight of sixty pas,
That whan a man was set on o *degree*
He letted not his felaw for to see.
Id. The Knightes Tale, v. 1893.

His housing, his array as honestly
To his *degree* was marked as a king's.
Id. The Marchantes Tale, v. 9201.

For as the philosopher tolde
Of golde and silver thei ben holde
Two principal extremitees,
To which all other by *degrees*
Of the metalls ben accordant.—*Gower. Con. A.* b. iv.

But sithens it was our dutie to honour a man called to that *degree* of fortune, I beseech you am I gyltye because I could not gesse before that hee would offende.
Brende. Quintus Curtius, fol. 165.

Take but *degree* away, vntune that string,
And hearke what discord followes: each thing meetes
In meere oppugnancie.—*Shakes. Troyl. & Cress.* Act i. sc. 1.

——— Great indeed
His name, and high was his *degree* in heav'n.
Milton. Paradise Lost, b. v.

Sated at length, ere long I might perceave
Strange alteration in me, to *degree*
Of reason in my inward powers, and speech
Wanted not long, though to this shape retain'd.
Id. Ib. b. ix.

Shall we that are *degreed* aboue our people,
Whom heaven hath made our vassals, raigne with them?
Heywood. Rape of Lucrece, D.

It is for God, and for omnipotency, to do mighty things in a moment: but, *degreeingly* to grow to greatness is the course he hath left for man.—*Feltham*, pt. i. Res. 97.

Since in general there are manifestly in things, various kinds of powers, and very different excellencies and *degrees* of perfection; it must needs be, that, in the order of causes and effects, the cause must always be more excellent than the effect. And consequently the self existent being, whatever that be supposed to be, must of necessity (being the original of all things) contain in itself the sum and highest *degree* of all the perfection of all things.
Clarke. On the Attributes, Prop. 8.

When I consider the vast quantity of ice we saw, and the vicinity of the places to the pole where it is formed, and where the *degrees* of longitude are very small, I am led to believe that these ice cliffs extend a good way into the sea, in some parts, especially in such as are sheltered from the violence of the winds.—*Cook. Second Voyage*, b. iv. c. 7.

DEGUSTA'TION. Lat. *Degustare*; *de*, and *gustare*, from Gr. Γευστος, and that from Γευ-εσθαι, to taste. A tasting.

If thou have tasted how sweet the Lord is, thou canst not but long for more of him, yea, for all: It is no otherwise even in carnal delights, the *degustation* whereof is wont to draw on the heart to a more eager appetition; much more in spiritual, the pleasures whereof as they are more pure, so they are of the heavenly-minded with far greater ardency of spirit affected.—*Bp. Hall. Soul's Farewell to Earth*, s. 9.

DEHO'RT, v. } Old Fr. *Deshenhorter*; Lat.
DEHORTA'TION. } *Dehortari*, (*de*, and *hort-ari*.)
DEHO'RTATORY. } The ancient Romans, Vossius says, for *Hortor*, wrote *Horior*; and *Horior*, he conceives to be from Gr. Ορνυ-ειν, incitare, to incite, encourage.

To discourage, to warn or admonish, or advise, from doing any thing; to dissuade.

Wherefore Jermye wel *dehorted* and disswaded the peple sayinge: Se that ye beleue not the lying wordes and sermos of the halfe preachers saying: The temple, the temple of the Lorde is so holy.—*Joye. Exposicion of Daniel*, c. 1.

On the contrary part, what cã be a greater *dehortation* from vice, then to haue laid before ones eyes not only the heynousnesse and enormitie of the offence, but also the miseries, calamities, shame and punishmentes worthely ensewyng vpon the same.—*Golding. Justine*, Epis. Ded.

The places of *exhorting*, and *dehorting* are the same which wee vse in perswading and disswading, sauing that hee which vseth perswasion, seeketh by arguments to compass his deuise: he that labours to exhort, doth stirre affection.
Wilson. The Arte of Rhetorique, p. 64.

Wherof shall serue all the *dehortacions* and cõmynacyons & threts in Scripture, by which God calleth men from synne and euyl workes, yf the world wer once of the mind that thei believed after Luther, that no manne doth any euill dede hym selfe, but God dothe them himselfe.
Sir T. More. Workes, p. 273.

Exhortation and *dehortation*, is counsel, accompanied with signs in him that giveth it, of vehement desire to have it followed, or to say it more briefly, counsel vehemently pressed. For he that *exhorteth*, doth not deduce the consequence of what he adviseth to be done, and tye himself therein to the rigour of true reasoning but encourages him he counseleth, to action. As he that *dehorteth*, deterreth him from it.—*Hobbs. Of Commonwealth*, c. 25.

The text [Eph. iv. 30] you see, is a *dehortatory* charge to avoid the offence of God.—*Bp. Hall. Ser. June*, 1644.

And thus much for the first thing to be considered in the *dehortation*; namely, the person *dehorting*, who was Christ himself. Pass we now to the 2. thing to be considered in it, to wit, the thing we are *dehorted* from, which is covetousness.—*South*, vol. iv. Ser. 10.

For he cometh unto thee, poor and lowly, riding upon an ass, to wean thee from the vain hopes of the heathen, from which the prophets have so often *dehorted* thy forefathers.
Horne. Works, vol. iv. Dis. 5.

DEHU'SK. To strip off the *husk*, (qv.)

——— Forcastinge that
thy neighbour should haue more
Wheate (by the dowrie of his wyfe)
dehusk'd vpon the flore.
Drant. Horace. Epistle to Numitius.

Admit on flore thou haste in store
an hundreth thousande mets
Of corne *dehuskede*: what cums thereby.
Id. Ib. b. i. Sat. 1.

DE'ICIDE. Sp. *Deicida*; Lat. *Deus*, God, and *cædere*, to kill.

Then mock thy knowledge, and confound thy pride,
Explaining how perfection suffer'd pain,
Almighty languished, and Eternal died:
How by her patient victor death was slain;
And earth profan'd, yet bless'd with *deicide*.
Prior. I am that I am. An Ode.

DEI'CTICALLY. Gr. Δεικτικως, from δεικ-νυ, to show, to point out.

And that gives you a farther reason, (if what was said before to your second quære were not sufficient,) that our Saviour's prediction was not conditional, but categorically enunciative, verily I say unto you that one of you shall or will betray me, and he that dippeth, at that time when Christ spake it, *deictically*, i. e. Judas, is that person.
Hammond. Works, vol. i. p. 703.

And yet more *deictically* by enumeration of all particulars concern'd in it: the sea gave up its dead, and death and Hades delivered up the dead which were in them, and they were judged every man according to their works.
Id. Ib. p. 713.

DEJE'CT, v. } Fr. *Dejecter*; Lat. *Dejicere*,
DEJE'CT, *adj.* } *ctum*, to cast down; (*de*, and
DEJE'CTEDLY. } *jacere*, to cast or throw.)
DEJE'CTEDNESS. } To cast or throw down;
DEJE'CTION. } and thus, to humble or humi-
DEJE'CTURE. } liate, to depress, to sink, to debase, to dispirit, to dishearten.

From the moste hyghe heauen, than the whiche nothynge can be higher, Christ *delected* himself euen vnto the helles, than the which nothyng can be lower.—*Udal. Ephes.* c. 4.

This *delection* and humiliacion might not the kynge knowe, beinge in his weasy securite and arrogant pryde.
Joye. Exposicion of Daniel, c. 4.

When she whom I a long time haue affected,
Amongst the flowers went forth to take the aire;
They being proud of such a gueste's repaire,
Though by her garments diuers times *dejected*,
To gaze on her againe themselves erected
Sterling. Aurora, Song 7.

Her followers such, as meerly friendless stood,
Sunk and *dejected* by the Spenser's pride,
Who bore the taints of treason in their blood,
And for revenge would leave no ways untry'd
Drayton. The Baron's Wars, b. iii.

What can be a more *deject* spirit in man, than to lay his hands under every one's horses' feet, to do him service, as thou dost?—*Beaum. & Fletch. The Martial Maid*, Act ii. sc. 1.

——— Had you born yourselves
Dejectedly, and base, no slavery
Had been too easy for you, but such is
The power of noble valour, that we love it
Even in our enemies.
Massinger. The Virgin Martyr, Act i. sc. 1.

With what scorn and insultation doth he look upon my *dejectednesse*? the very language of his eye is no other then contempt.—*Bp. Hall*, Soliloquy 34.

What's the reason the consciences of wicked men drag them before God, and they come with so much diffidence, *dejectedness*, and jealousie? Why, it is because they are conscious to themselves of guilt that lies upon them.
Hopkins, Ser. 10.

'Tis he that takes away, who can repay you:
This grief to other rods doth open lay you:
He binds your grief to patience, not *dejection*,
Who bears the first not well, provokes a new correction.
P. Fletcher. Eliza.

—— Shall a few loose troops, untrain'd,
But in a customary ostentation,
Presented as a sacrifice to your valours,
Cause a *dejection* in you?
Massinger. The Maid of Honour, Act ii. sc. 3.

When our souls are *dejected*, distressed, tormented with the remembrance of our former sins, he saith to us, as he did to the man in the Gospel, be of good chear, my son, thy sins are all pardoned.—*Bp. Beveridge*, vol. i. Ser. 70.

The one he emboldens with a manly assurance to look, speak, act, or plead before the faces of a numerous assembly; the other he dazzles out of countenance into a sheepish *dejectedness*.—*Spectator*, No. 250.

In which words we have represented to us, the unparallel'd example of courage and patience under sufferings, in our Lord and Saviour; and the great influence that it ought to have on all those who are called by his name, that they would not dishonour so excellent a pattern of enduring sufferings, by weakness or *dejection* of mind.—*Stillingfleet*, vol. i. Ser. 6.

I have had no dignities; thou hast withheld them, and I have not thought them even worthy of a wish. Didst thou see me sad and *dejected* on these accounts?
Jortin. Remarks on Ecclesiastical History, Pref.

The symptoms of which are excess of animal secretions, as of perspiration, sweat, liquid *dejectures*, &c.
Arbuthnot. On Aliments, c. 6.

DEJERA'TION. Lat. *Dejerare*, (*de*, and *jurare*, to swear.)
A solemn swearing.

Doubtless with many tears and *dejerations*, he labours to clear his intentions to her person.
Bp. Hall. Cont. Roman Hanged.

DE'IFY. Lat. *Deus*, God, and *fieri* to be made or become. Fr. *Défier*; Sp. *Deificar*; It. *Deificare*; Low Lat. *Deificare*—in numerum *deorum* ascribere, (Minshew.) In *Deos* referre, consecrare, (Vossius, *de Vitiis.*)
DE'IFICAL.
DEI'FICATE.
DEIFICA'TION.
DE'IFIER.
DE'IFORM.
DEIFO'RMITY.
DE'IFYING, n.
DE'ISM.
DE'IST.
DEI'STICAL.
DE'ITY.
DE'ITATE.
To rank or class among the gods; to treat as if a god.
Deist, (or *theist*, qv.) one who believes that there is a God. *Deity*—the God-head; also, applied to the person—God. See the quotation from Clarke.

Than whan thou goest thy body fro,
Free in the aire thou shalt vp go,
And leauen all humanitie,
And purely line in *deitie*.—*Chaucer. Rom. of the Rose.*

These elementes ben creatures,
So ben those heauenly figures.
Wherof male wel be iustified,
That thei male not be *deified*.—*Gower. Con. A.* b. v.

So whan that Jupiter of Crete
Was kynge, a wife vnto hym mete,
The douhter of Cybele he toke.
And that was Juno, saith the boke
Of his *deificacion*.
Id. Ib.

Thou didst reherse ensamples of the *deifying* of Hercules, and Bacchus. Thinkest thou that theyr were made Goddes vppon drinke and by the decree of one dynner?
Brende. Quintus Curtius, fol. 223.

The ancient Catholique fathers were not afrayd to call this supper, some of them, the salue of immortality, and soverayne preseruatiue against death: other, a *deificall* communion, other, the sweet dainties of our Saviour, &c.
Homilies. On the Sacrament, pt. i.

He yelde his mede, that lord in *deyte*,
That as one God reygneth in persons thre.
Fabyan, an. 1273.

One person and one Christ, who is God incarnate, a man *deitate*, as Gregory Nazianzen saith, without mutation.
Abp. Cranmer to Bp. Gardiner, p. 350.

Now change the tenor of your joyous layes,
With which ye vse your loues to *deife*,
And blazon forth an earthly beauties praise,
Aboue the compasse of the arched skie.
Spenser. The Teares of the Muses.

Scipio. A man [Hannibal,] that more than figured Mars,
and merited
A *deifying* by your gratitude.
Nabbes. Hannibal & Scipio, ii. 2.

One would have hoped, that the memory of so signal an interposition of heaven (the Flood) against the first *deifiers* of men, should have given an effectual check to the practice for some considerable time in the succeeding world.
Coventry. Phil. to Hyd. Conv. 3.

Onely souls *deiform* intellective
Unto that height of happinesse can get;
Yet immortalitie with other souls may sit.
More. On the Soul, pt. ii. b. i. c. 2. s. 47.

If we see him as he is, all this glory must descend to us and become ours: for we can no other ways see God (as I said before) but by becoming *deiform*, by being changed into the same glory.—*Rust. Fun. Ser. on Bp. Taylor.*

Thus the soul's numerous plurality
I have prov'd, and show'd she is not very God;
But yet a decent *deiformity*
Hath given her. *More. On the Soul*, pt. iii. s. 27.

A country maiden, then amongst the swains,
A shepherdess, she kept upon the plains;
Yet no disguise her *deity* could smother,
So far in beauty she exceeded other.
Drayton. The Man in the Moon.

Is it not strange, that a rational man should adore leeks and garlick, and shed penitential tears at the smell of a *deified* onion! Yet so did the Egyptians, once the famed masters of all arts and learning.—*South*, vol. i. Ser. 2.

An Idol may be *undeified* by many accidental causes. Marriage, in particular, is a kind of counter apotheosis, or a *deification* inverted. When a man becomes familiar with his Goddess, she quickly sinks into a woman.
Spectator, No. 73.

What a pure imitation of God its life is, and how exactly *deiform* all its motions and actions are.
Scott. Christian Life, pt. i. c. 3.

Yet is their personation and *deification* meer fiction and phancy; however the first occasion thereof sprung from this theological opinion or persuasion, that God who is in all things, and is the cause of all things, ought to be worshipped in all things, especially he being himself invisible.
Cudworth. Intellectual System, p. 531.

Which opinion is really nothing else but the *deifying* of the Devil, or Prince of evil spirits, making him a corrival with God, and entitling him to a right of receiving divine honour and worship.—*Id. Ib.*

If my supposition be true, then the consequence which I have assumed in my poem may be also true; namely, that *deism*, or the principle of natural worship, are only the faint remnants or dying flames of revealed religion in the posterity of Noah.—*Dryden. Religio Laici*, Pref.

Out of this impious school [of Epicurus] have sprung the Saduces of the Jews, the Zendichees of the Arabs, and the *Deists* of the present age.
Prideaux. Connection, pt. i. b. viii. an. 310.

Almost all the things that are said wisely and truly by modern *deists*, are plainly borrowed from that revelation, which they refuse to embrace; and without which, they could never have been able to have said the same things.
Clarke. On Natural and Revealed Religion, Prop. 7.

This great poet and philosopher, [Simonides] the more he contemplated the nature of the *Deity*, found that he waded but the more out of his depth; and that he lost himself in the thought, instead of finding an end to it.
Spectator, No. 531.

They worshipped God in his works, in all things, and *deified* the several parts of nature; they worshipped him under emblems, symbols, sensible representations, and images.—*Jortin. On the Christian Religion*, Disc. 7.

It was an article of the common creed amongst the Pagans, that the souls of *deified* men were taken up into heaven, advanced to a state of divine dominion there, and ranked with the immortal Gods. Herein their *deification* did properly consist.—*Farmer. On Miracles.*

These are some of the doctrines which have unhappily helped to propagate atheism or *deism*, and have made many a man say to himself, "if this be Christianity, let my soul be with the philosophers."
Jortin. Remarks on Ecclesiastical History.

But you are the first who ever swore that he was an infidel, concluding your *deistical* creed with—so help me God! I pray that God may help you: that he may, through the influence of his Holy Spirit, bring you to a right mind, convert you to the religion of his Son, whom, out of his abundant love to mankind, he sent into the world, that all who believe in him should not perish, but have everlasting life.—*Watson. Apology for the Bible.*

I seem, for my own part, to see the benevolence of the *Deity* more clearly in the pleasures of very young children, than in any thing in the world.
Paley. Moral Philosophy, b. ii. c. 5.

DEIGN, *v.* Fr. *Daigner*; It. *Degnare*; Lat. *Dignari*, *dignum* æstimare, to think or esteem worthy. See DIGNITY.
DE'IGNFUL.
DE'IGNFULLY.
DE'IGNOUS.
DE'IGNOUSLY.
To think or esteem worthy or deserving; to think or esteem worthy or becoming; to vouchsafe, to condescend.
Deignous is used by R. Brunne and Chaucer as—thinking or esteeming too worthy or deserving; valuing too highly; and thus, equivalent to—disdainful.

Vor so muche he tolde of himself & of is grete mizte,
That him ne *deynede* nozt to ligge in the castel by nizte.
R. Gloucester, p. 557.

Boste & *deignouse* pride & ille avisement
Mishapnes oftentide, & does many be schent.
R. Brunne, p. 259.

Bvt so sothly sciences dwelleth in a mannes soule
And doth hym to be *deynous*, and deem that both nat leede.
Piers Ploughman, p. 276.

What man (od he) was euer thus at ease
As I? on which the fairest, and the best
That euer I sene, *deynethe* her to rest.
Chaucer. Troilus, b. iii.

Touching thy letter thou art wise ynough
I wot thou nilt it *deigneliche* endite.
Id. Ib. b. ii

A thefe he was forsoth, of corn and mele,
And that a slie, and usant for to stele.
His name was hoten *deinous* Simekin.
Id. The Reves Tale, v. 3939.

Ye ben of port so daungerous
Unto this louer, and *deinous*
To graunt him nothing but a kisse.—*Id. Rom. of the Rose.*

And with that worde on me she gaue a glome
With browes bente, and gan on me to staro
Ful *daynously*, and fro me she dyd fare,
Leuynge me stondynge as a mased man.
Skelton. Prologue to the Bouge of Court.

She *deignes* not my good will, but doth reproue,
And of my rural musick holdeth scorne.
Spenser. Shepheard's Calendar. January.

But when againe thou dost extend thy rigour,
And wilt not *daigne* to grace me with thy sight,
Thou kil'st my comfort, and so spoil'st my might
That scarce my corps retaines the vitall vigour.
Sterling. Aurora, Son. 35.

Yet tempred so her *deignfull* lookes alway,
That outward scorne shewd store of grace within.
Fairefax. Godfrey of Bovlogne, b. iv. s. 89.

Moth. Harlot; so
Called from one Harlotha, concubine
To *deignous* Wilhelme, light the conqueror.
Cartwright. The Ordinary, Act iii. sc. 1.

But if a prince shall *deign* to be familiar, and to converse with those upon whom he might trample, shall his condescension therefore *unking* him? And his familiarity rob him of his royalty. The case is the same with Christ.
South, vol. iii. Ser. 6.

Yet the governor was so imprudent and arrogant, that he despised all these reiterated overtures, and did not *deign* even to return the least answer to them.
Anson. Voyage round the World, b. ii. c. 6.

DE-KING, to cause to be no longer *king*; to deprive of a *kingdom*. South uses *unking*; see under the verb DEIGN.

Edward being thus *dekinged*, the embassie rode ioyfully backe to London to the parliament, with the resigned ensignes, and despatch of their employment
Speed. Edw. III. b. ix. c. 12. s. 75.

DELA'PSED. Lat. *Delabi*, *delapsus*; (*de*, and *labi*, to fall.) See LAPSE.
DELA'PSION.
Fallen away from.

Which Anne deriv'd alone, the right before all other,
Of the *delapsed* crown, from Philip her fair mother.
Drayton. Poly-Olbion, s. 29.

If we should grant and suppose these reflections of beams upon the superficies of the moon, to be made by way of equal angles, there is no impossibility in the matter, but that the same rays being carried so great a way, should have their frictions, fluxions, and *delapsions*; that thereby the light should be confused and shine the more.
Holland. Plutarch, p. 934.

DELATE, *v.* Lat. *Deferre*, *delatum*; (*de*, and *ferre*, to bear or carry.)
DELA'TION.
DELA'TOR.
To bear, carry or bring; (lit. as in Lord Bacon,) and (met.) with a subaudition,—of information, accusation; and thus, consequentially, to inform, to accuse.
To bear, to convey, to conduct.
Delacyon, in Lord Berners, is—*delay*; deferring or *delaying*. (See To DEFER.) In Sir Thomas More, *delating* seems equivalent to *collating*; conferring or bringing together.
Dilate was written not uncommonly *delate*, by older writers, as in the quotations from Goodwin and Mountague. "To *delate*, or speak at large of any thing; see To DILATE," (Minshew.)
Dilation, on the other hand, in Shakespeare, (first folio,) appears to be of the same import as *delation* in Wotton and Spotiswood; in them, it is—information, *accusation*: in Shakespeare, *close delation*,—is secret *information*, *intimation*; and

thus, varying very little from the expression in the quarto,—"Close denotements." See DENOTE.

Christ shal at the last restrayn & destroy his ydolle Antechrist with the spirit of his holy mouth, repayring and *delating* his church again & gathering thereinto as wel the remenat of the Jewes, as all other sectes.
Sir T. More. Workes, p. 288.

And after this iudgement there was no *delacyon* of sufferaunce nor mercy, but incōtynent he was drawen throughout London, and then set on a scaffolde.
Berners. Froissart. Cronycle, vol. i. c. 23.

To try exactly the time wherein sound is *delated*, let a man stand in a steeple, and have with him a taper, and let some veil be put before the taper, and let another man stand in a field a mile off. Then let him in the steeple strike the bell, and in the same instant withdraw the veile; and so let him in the field tell by his pulse what distance of time there is between the light seene, and the sound heard: for it is certain that the *delation* of light is in an instant.
Bacon. Naturall History, § 209.

Sad from thy sight so soon to be remou'd,
She so her grief *delates*,
O fauor'd by the fates,
Aboue the happiest states,
Who art of one so worthie well beleu'd.
Stirling. Aurora, s 9.

His warlike wife Semiramis,
Her husband being dead
And sonne in nonage, fayning him
Long ruled in his stead:
Delating in a male's attyre
The empire new begonne.
Warner. Albion's England, b i. c. 1.

For the abscission of the church is not to be us'd but after all other remedies when the crime is *delated* or notorious, and the person called, when he hath been admonish'd and reprov'd, and called to repentance, if after all he refuses and rebels, then he is to be cut off, else not.
Bp Taylor. Rule of Conscience, b iii. c. 4.

By which way of discourse and disquisition of all Christian veritties, the schools both deught and *delate* human reason, without any intrusion into the forbidden inclosures of faith.—*Mountague. Devoute Essayes*, pt. ii. Treat. i.

By which he both illustrates and expounds his meaning in ver. 5. (*Ps.* xlix.) to be to utter his own blessed condition at his death, v. 15, and to that purpose it is, he further *dwates* upon the death of wicked men in the rest of the psalm and which is indeed a kind of summary of what in the former meditation I have prest.
Goodwin. An Unregenerate Man's Guiltiness, b xiii c 9.

The gentlemen's case was much pitied, Mains his case especially Hamilton, who made the *delation*, lived after this in a continual fear, and abhorred of all men
Spotswood. Church of Scotland, b vi an. 1584.

Therefore these stops of thine, fright me the more
For such things in a false disloyal knaue
Are tricks of custome: but in a man that's just,
They're close *dilations* working from the heart,
That passion cannot rule
Shakespeare. Othello, Act iii sc. 3.

There is among the partitions of this government a very awfull magistracy under title of *Inquisitori di Stato*, to which are commonly deputed three gentlemen of the gravest and severest natures, who receive all secret *relations* in matter of practice against the republick
Reliquiæ Wottonianæ, p. 307

What I will own is mine, what is cast upon me is my adversaries; And if I be by deductions fetch't into such error, the fault is not in my faith, but in my logick: my brain may erre, my heart doth not. Away then ye cruel tortors of opinions, *dilators* of errors, *delators* of your bretheren, incendiaries of the church, haters of peace.
Bp Hall. Christian Moderation, b. ii. § 11.

Whosoever was found pendulous and brangling in his religion, was brought by a sergeant, call'd familiar, before the said council of inquisition; his accuser or *delator* stands behind a piece of tapestry, to see whether he be the party, and if he be, then they put divers subtle and entrapping interrogatories to him; and whether he confess any thing or no, he is sent to prison.—*Howell*, b. i. s. 5. Let. 42.

Inquiries were not so much as made but as men were *delated*, they were marked down for such a time and all was transacted in a secret committee.
Burnet. Own Time, an 1662

The *delators*, a race of men discouraged, and almost extinguished, under the former reigns, again became formidable, as soon as they discovered that the emperor [Commodus] was desirous of finding disaffection and treason in the senate.—*Gibbon. The Roman Empire*, c. 4.

DELA'Y, *v.*
DELA'Y, *n.*
DELA'YER.
DELA'YFUL.
DELA'YING, *n.*
DELA'YMENT.
DELA'YOUS.

Fr. *Délayer*; It. *Dilatare*; Sp. *Dilatar*; from *Dilatum*, (Menage,) used as the past part. of *Differre*, to put or bear away or apart; to put off.

To put off or postpone; to procrastinate; to prolong or protract; to stop, detain or retard; to pause, to linger.

Delatory, in Warner, now *Dilatory*, (qv.)

As the Fr. *Délayer*, so the Eng. to *delay*, is (by some old writers) used as—to allay (qv.) or soften, or alleviate. See the examples from Fox, Spenser, and Holland.

Therfore y ne rede in no maner this nede lenger *delaye*.
R. Gloucester, p. 156.

Somme feynede a *delay* & somme al out wyth seyde.
Id. p. 421.

Sotheli Felix *dilayede* hem, and knew moost certeynli of the weie, & seide, whanne Lisias the tribune schal come doun I schal heere ghou.—*Wiclif. Dedis*, c. 24.

Therefore whanne thei camen togidre hider, withouten ony *delai* in the dai sayngе I sat for domesman and commaundide the man to be brouhte.—*Id. Ib.* c. 25.

Anon without more *delaie*
Withouten daunger or affraie
I become his man anone.—*Chaucer. Rom. of the Rose.*

And when the time is so befall,
That Troie was destroid, and brent,
He made no *delayement*,
But goeth hym home in all hie.—*Gower. Con. A.* b. iv.

Wherfore couertly he *delayed* his busines, to the entente to see the ende of yt matter; howbeit, by letters and messagers he reteyned styll the duke in loue and fauoure.
Berners. Froissart. Cronycle, vol. ii. c. 52.

So this proude Pharisie had an answere to *delaie* his pride.
Fox. Martyrs, p. 1574 *Maister Latimer's Reply.*

I can no mo *delayes* deuise,
But welcome payne, let pleasure passe.
Gascoigne. The Lullabie of a Louer.

Among the Romayns Quintus Fabius for this qualitie is souerainely extolled amonge historiens: and for that cause he is often times called of them Fabius *cunctator*, that is to say, the tarrier or *delayer*.—*Sir T. Elyot. Gouernour*, b i c 23.

For he wil vndoubtedli heare the praiers of his seruantes, when opportunitie of time shal bee, and the *delaiyng* thereof shall turne to the benefite of the Godly.—*Udal. Luke*, c 18.

How be it that is of moche greter resorte of people, and therewith verey *delayous*: in soo moche, that as I have herde credyble persones say, some one mater hath hangyd there, in disputeion, ouer xx. yeres.—*Fabyan*, vol i. c. 153

But belike he was disposed to declare, if need were, what he was able to do in the law, in shifting off y^e^ matter by subtil *delatories* & friuolous cauilling about the law.
Fox. Martyrs, p. 1194. *Bonar's Frivolous Shifts.*

As for the leafe of the hearb, [amethyst] it hath no fresh and lively hew, but resembleth a wineless weak wine, as one may say, that either drinketh flat and hath lost the colour, or else is much *delayed* with water.
Holland. Plutarch, p. 560

So you, great Lord, that with your counsell sway
The burden of this kingdome mightily,
With like delights sometimes may ake *delay*
The rugged brow of careful policie
Spenser. To Sir Christopher Hatton.

Calme was the day, and through the trembling ayre,
Sweet-breathing Zephyrus did softly play,
A gentle spirit, that lightly did *delay*
Hot Titan's beames, which then did glyster faire.
Id. Prothalamion.

Then come thou man of earth, and see the way
That neuer yet was seene of Faeries sonne,
That neuer leads the trauailer astray;
But, after labours long, and sad *delay*,
Brings them to ioyous rest and endlesse blisse.
Spenser. Faerie Queene, b. i. c. 10.

——— Which impli'd
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride,
And sweet reluctant amorous *delay*.
Milton. Paradise Lost, b. iv.

God comanded them the [Israelites] at his bringing them out of Egypt to invade the Canaanites, and promised them strength to overcome them, and to possess the land, but they refused to go up; afterwards, when he bid them not, they would needs go up, and then they miscarried in the attempt: the application is easie, and terrible to the *delayer* or refuser.—*Hammond. Works*, vol. i. p. 283.

Wherevpon Reimond on the next morrow, setting apart and giuing ouer all wedding pastimes, mustereth all his souldiers, and without anie *delaieuges* marcheth towards the enemies.—*Holinshed. Conquest of Ireland*, b. ii. c. 3.

——— And one of them,
Whose pride, his youth had made the more extreme,
Said now the many-woer honoured queene,
Wail[illegible] and[illegible] her *complaints* spleene,
And[illegible] of vs, in instant nuptiall take
Chapman. Homer. Odyssey, b. iv.

For his shippe worke faine *delatory* wants, and by winter be past, he partly comming, will (feare not) bee perfectly reclaymed.—*Warner. Albion's England. Add. to B. II.*

Notwithstanding sinful men break his laws, and trample on them before his face; they "resist, and grieve, and quench his spirit," yet he *delays* the execution of his judgment, that his "long-suffering may lead them to repentance."—*Bates. On the Forgiveness of Sins*, Ser. i.

[The rabble] growing impatient of any farther *delay*, immediately broke open the doors of the prison, and divers of them rushed into the chamber where the two brothers [he Wat] were.—*Ludlow. Memoirs*, vol. iii. p 204.

The wise man alarms the sluggard with approaching poverty, and his expressions are very applicable to the *delayers* of repentance death comes like a traveller, gradually, by silent steps; and, as an armed man, will irresistibly arrest them.—*Bates. Miscellaneous*, Ser. 9.

These are they who keep no appointments, who are seldom true to their hour, who make their friends wait for them on all occasions, who often create uneasiness to all the company, and put a whole family out of order. What an unbecoming behaviour is this! What an ill aspect it bears! especially if these *delayers* are in any degree inferior, or the younger parts of a house.—*Watts*, vol. i. Ser. 9.

DE'LEBLE.
DELE'TE, *v.*
DELE'TION.
DELE'TIVE.
DELE'TORY.

Lat. *Delere*, *delebilis*, quod *deleri* potest; which may be erased, rubbed out. Tooke considers the A. S. *Dilg-ian*, (of the same meaning,) to be the root of the Latin. See INDELEBLE.

That may be rased or rubbed out; eradicated, obliterated, avoided or annulled.

Bp. Taylor more frequently writes *deletery* than *deletory*. (See *Great Exemplar*, pp. 140, 162.)

Various is the use thereof [black lead]
1. For painters (besides some mixture thereof in making lead colours,) to draw the pictures of their pictures, viz. those shadowy lines made only to be unmade again
2. For pens, so usefull for scholars to note the remarkables they read, with an impression easily *delebile* without prejudice to the book.—*Fuller. Worthies. Cumberland.*

We owe our lives, limbs, fortunes, all we have to our dear country; *delete* this principle out of men's hearts, and you dissolve, yea ruin all civil society.
State Trials, an. 1643. *Col. Ficunes.*

I stand ready with a pencil in one hand, and a sponge in the other, to add, alter, insert, expunge, enlarge, and *delete*, according to better information
Fuller. General Worthies, c. 25.

The obtuser end [of the stylus] was made more *delitive*, apt to put out and obliterate.—*Evelyn. Sculpture*, c. 1.

The Scriptures, therefore, are the great repository and the great security of faith. They are also the great and only *deletery* of heresies.—*Bp. Taylor. Rule of Conse.* b ii c 5.

Yet, unless this proceed so far as to a total *deletion* of the sin, to the extirpation of every vicious habit, God is not gratified by our repentance, or we secure in our eternal interest.
Id. vol. ii. Ser. 5

When the great extermination of the Jewish nation and their total *deletion* from being God's people, was foretold by Christ, and decreed by God: yet they had the Aveyn of forty years, in which they were perpetually called to repentance.
Id. vol. ii. Ser. 17.

As it [confession] was most certainly intended as a *deletory* of sin, and might do its first intention, if it were equally manag'd; so now certainly it gives confidence to many men to sin, and to most men to neglect the greater and more effective parts of essential repentance.
Id. A Dissuasive from Popery, pt. I. s. 2.

And at the last day, "as many as have sinned without the law, as delivered to the Jews, shall be judged and perish, not according to the law of Moses," *Rom.* ii. but the law of nature that obliged them to do good, and restrain themselves from evil; of which the counterpart was not totally *deleted* in their hearts.—*Bates. Eternal Judgment*, c. 2.

DELE'CTABLE.
DELE'CTABLY.
DELECTA'TION.

Fr. and Sp. *Délectable*; It. *Dilettevole*. The Lat. *Delectare*, Gesner says, is illicere et attrahere; compounded of *de*, and *lactare*, from *lacere*, to draw; of uncertain origin. Used actively,—

Able to attract, to allure, to entice; to hold out pleasing allurements or enticements; to please, to gratify.

I wol not long holde you in fable
Of all this gardin *delectable*.—*Chaucer. Rom of the Rose.*

Philosophy songen softely and *delectablye* the forseaid thynge, keping y^e^ dignity of her chere, and the weight of her words.—*Id. Boecius*, b. iv.

Beth wel aduised of vaine *delectacion*
At your beginning think on terminacion.
Id. Balade. The Craft of Louers.

Wo is me for the my brother Jonathas: *delectable* to me was thou excedynge.—*Bible*, 1551. 2 *Kynge*, c 1.

Therefore have I *delectacion* in infirmities, in rebukes, in nede, in persecucions, in anguishe, for Christ's sake.
Id. Ib. 2 Corinthians.

I view'd every plot; spent some delightful hours
In every garden, full of new-born flowers,
Delicious banks, and *delectable* bowers.
Quarles. To P. Fletcher.

And [Henry] therefore calling his lords vnto London in an assembly tickled their eares with these *delectable* and smooth words.—*Speed. Hen. I.* b. ix. c. 1. s. 19.

And therefore, if any two men desire the same-thing, which nevertheless they cannot both enjoy, they become enemies, and in the way to their end (which is principally their own conservation, and sometimes their *delectation* only), endeavour to destroy or subdue one another.
Hobbs. Of Man, c. 13.

Sin is founded in *bono jucundo*, something that is *delectable* to the carnal nature: it is the universal character of carnal men, "they are lovers of pleasure more than lovers of God."—*Bates. Miscellaneous*, Ser. 2.

May we not *delectably* consider him as there stretching forth his arms of kindness, with them to embrace the world and to receive all mankind under the wings of his protection.—*Barrow*, vol. i. Ser. 22.

Would we discharge all our duties without any reluctancy or regret, with much satisfaction and pleasure? love will certainly dispose us thereto, for it always acteth freely and essentially, without any compulsion or straining; it is ever accompanied with *delectation*.—*Id.* vol. i. Ser. 28.

Call, too, Demodocus, the bard divine,
To share my banquet, whom the Gods have blest
With pow'rs of song *delectable*, what theme
Soe'er his animated fancy choose.
Cowper. Homer. Odyssey, b. viii.

DELEGATE, *v.* DE'LEGATE, *n.* DE'LEGATE, *adj.* DELEGA'TION. DE'LEGACY. } Fr. *Déléguer*; Sp. *Delegar*; It. and Lat. *Delegare*, (*de*, and *legare*, from *lege*, when it denotes to send any one, under a certain *law* or *rule* of action, *certâ lege*,) Vossius.

"Fr. *Déléguer*,—to assign, commit or appoint into an office, charge or commission," (Cotgrave.)

This government was by immediate substitution *delegated* to the Apostles by Christ himself, in *traditione claves, &c.*—*Bp. Taylor. Episcopacy Asserted.*

I know the king expecteth we should say no more, than I do like this sentence, or, I do not like it. And that you know Sir Daniel Dun, is the manner of the *delegates*, and not to go farther.—*State Trials*, an. 1613. *Countess of Essex.*

That no jurisdiction was in the Ephesine presbyters, except a *delegate*, and subordinate, appears beyond all exception, by Saint Paul's first Epistle to Timothy.
Bp. Taylor. Episcopacy Asserted.

He [Pomponius] was the first of one of the first, that understanding the majesty of Rome to be indeed wholly in the people and no otherwise in the senate than by way of *decency* or grand commission, did not stand highly upon his birth and degree, but courted the multitude, and taught them to know and use their power over himself, and his fellow senators, in reforming their disorders.
Raleigh. History of the World, b. v. c. 2.

They are great judges, a court of the last resort, they are great counsellors of state, and not only for the present, but as law makers, counsellors for the time to come; and this not by *delegation* and commission, but by birth and inheritance.—*State Trials*, an. 1626. *Duke of Buckingham, &c.*

Or else before any suit begin, the plaintiffe shall have his complaint approved by a set *deputacy* to that purpose; if it be of moment he shall be suffered, as before, to proceed, if otherwise they shall determine
Burton. Democritus to the Reader.

He presently makes *delegation* to William Bishop of London, Eustace of Ely, and Malgere of Worcester, that they should, with monitory advice, offer persuasion to the king of conformity to the Romish behest; if he persisted in contumacy, they should denounce England under an interdict.—*Drayton. Poly-Olbion*, s. 17. *Selden's Illustrations.*

The bishops being generally addicted to the former superstition, it was thought necessary to keep them under so arbitrary a power as that subjected them to; for they hereby held their bishopricks only during the king's pleasure, and were to exercise them as his *delegates* in his name, and by his authority.—*Burnet. History of Reformation*, an. 1547.

Then Dr Lewin spake and said, that he would be glad that Mr. Cartwright should understand, that he was greatly deceived in that he called this oath, the oath *ex officio*: whereas it is by express words derived from the authority of the prince, by a *delegate* power unto them.
Strype. Life of Whitgift, an. 1591.

Every one is at the disposure of his own will, when those who had by the *delegation* of the society, the declaring of the publick will, are excluded from it, and others usurp the place, who have no such authority or *delegation*
Locke. On Civil Government, b. ii. c. 13.

For although God allowed capital punishment to be inflicted for the crime of lese majesty, on the person of the offender, by the *delegated* administration of the law; yet concerning his family or posterity, he reserved the inquisition of the crime to himself, and expressly forbid the magistrate to meddle with it, in the common course of justice.
Warburton. Divine Legation, b. iv. s. 5.

This change from an immediate state of procuration and *delegation* to a course of acting as from original power, is the way in which all the popular magistracies in the world have been perverted from their purposes.
Burke. Cause of the present Discontents.

DELE'TE. See DELEBLE.

DELETE'RIAL. DELET'ERIOUS. DELE'TERY. } Gr. Δηλ-εῖν, to hurt or injure.
Hurtful, injurious, mischievous; and thus, extended to—
Poisonous, deadly.

Pisa (who learned divers of their detestable secrets from the Brasidians) relates that some of them are so skilful in the cursed art of tempering and allaying their poisons, that they will often hinder them from disclosing their *deleterial* nature for so long a time, that the subtile murderers do as unexpectedly as fatally execute their malice or revenge.
Boyle. Works, vol. i. p 84.

And as for ranunculus, that plant being reckoned among poisonous ones, and among those that raise blisters, it will be easily granted that it hath, as other poisons, an occult, *deleterial* faculty.—*Id. Ib.* vol. iii. p. 71.

Now that *deleterious* it [the Basilisk] may be at some distance, and destructive without corporal contraction, what uncertainty soever there be in the effect, there is no high improbability in the relation.—*Brown. Vul. Err.* b. iii. c. 7.

Disease, nor doctor epidemick
Though stor'd with *deletery* med'cines,
(Which whosoever took is dead since,)
E'er sent so vast a colony
To both the under worlds as he.—*Hudibras*, pt. i. c. 2.

In some places, those plants which are entirely poisonous at home, lose their *deleterious* quality by being carried abroad; there are serpents in Macedonia so harmless as to be used as playthings for children.
Goldsmith. The Citizen of the World, Let. 90.

DELF. Goth. *Dalf*, fovea, a pit. A. S. *Delf-an*; Dut. *Delv-en*, to dig or *delve*. The verb is also written *Delf* or *dulf*. See DELVE.

A ditch, a quarry, a mine; any thing *delved* or dug out.

The rock also and quarry in Carystia, it is not long since it gave over to bring forth certain bals or bottoms of soft stone, which they use to spin and draw into thread, in manner of flax, but now all this is quite gone, and hardly within the said *delf* shall a man meet with some few hairy threads of that matter, running here and there among the hard stones digged out from thence.—*Holland. Plutarch*, p. 1093.

Brim full of all those precious and exquisite commodities
Which any land or sea doth breed,
or out of rivers spring:
Which in deep mines by *delfe* are found,
or havens by vessels bring. *Id. Ib.* p. 517.

But if there be, yet could not such mines, without great pains and charges (if at all be wrought, the *delfs* would be so flown with waters, (it being impossible to make any addits or soughs to drain them,) that no gins or machines could suffice to lay and keep them dry.—*Ray. On Creation*, pt. ii.

DE'LIBATE. DELIBA'TION. } Lat. *Delibare, delibatum*, (*de*, and *libare*,) Gr. Λειβ-ειν, stillare, fundere, to *pour*.

The first wine *poured*, and then tasted; the first *pouring*, or effusion, or tasting, was called a *libation*.

It is used (met.) for—a taste, an effusion.

When he has travelled, and *delibated* the French and the Spanish.—*Marmion. Antiquary.*

The same must he likewise affirm concerning all other souls, as those of men, and demons, that they are either all of them the substance of God himself, together with that of the evil demon, or else certain *delibations* from both (if any one could understand it,) blended and confounded together.
Cudworth. Intellectual System, p. 216.

Of these Ἐπόπται there is elsewhere mention in the *Acts of the Apostles* more than once; but what they were our commentators do not so fully inform us; nor can it be understood without some *delibation* of Jewish antiquity.
Mede. Works, b. i. Dis. 3.

The principles of motion and vegetation in living bodies seem to be *delibations* from the invisible fire or spirit of the universe.—*Berkley. Siris*, § 214.

DELI'BER, *v.* DELI'BERATE, *v.* DELI'BERATE, *adj.* DELI'BERATELY. DELI'BERATENESS. DELIBERA'TION. DELI'BERATIVE, *adj.* DELI'BERATIVE, *n.* DELI'BERATIVELY. DELI'BERATOR. } Fr. *Délibérer*; Sp. *Deliberar*; It. and Lat. *Deliberare, liberè* de aliquâ re cogitare, (Minshew.) *Deliberat*, cui *libertas* eligendi est aliquid ex duobus. He *deliberates*, who has the *liberty* of choosing one from several; where that *liberty* is not, there is no *deliberation*, (Vossius.) And Cicero, incidit enim omnis *deliberatio*, si intelligitur non posse fieri, aut si necessitas affertur. (*De Orat.* lib. ii. p. 336.)

To choose, to select, to elect; to advise, to think, to consider; to reflect with a view to choice or selection; to examine which is best, which to be preferred; to examine with caution, discretion, hesitation, wariness; with temper, calmness, coolness, slowness.

Than Dame Prudence, when she sey the good will of hire husbond, *delibered* unto hire, and toke avis in hire self, thinking how she might bring this nede into goode ende.
Chaucer. The Tale of Melibeus.

And let him eftsones examine and rollen his thoughts, by good *deliberation*, or that he deme.—*Id. Boecius*, b. iii.

When I this supplicacion,
With good *deliberacion*,
In suche a wise as ye nowe witte,
Had after myn entente writte.—*Gower. Con. A.* b. viii

In counsell geninge, in *delibering*, in deeerning thinges *delybred*, in thinges decreed spedely to be finished, in espyinge an apte occasion, who were more ingenouse and clearer witted then Philip and Alexander?
Joye. Exposicion of Daniel, c. 8.

For thys cause they *deliberated* to constrayne theym to fighte by sea ymmediatly as they shulde see their aduauntage, and so embarqued there men and causedde theym to taryе there certene dayes.—*Nicoll. Thucidides*, fol. 107.

For I am sure whan he had preached so in so many places, he had not done it of a sodayne aduenture, but of a *deliberate* purpose.—*Sir T. More. Workes*, p 214.

My Lord Steward answered, that there was no other meaning nor intent, and that he should be heard *deliberately*.
State Trials, an. 1589. *Earl of Arundel.*

An oration *deliberative*, is a meane, whereby we doe perswade, entreate, or rebuke, exhorte, or dehorte, commende, or comforte any man.—*Wilson. Arte of Rhetorique*, p 29.

Whereof when the king of England was aduertised, he *delibered* to goe vnto them in his owne person to remoone them from this siege.—*Stow. Hen. V.* an. 1417.

Every spontaneous action is not therefore voluntary, for voluntary presupposes some precedent *deliberation*, that is to say, some consideration and meditation of what is likely to follow, both upon the doing, and abstaining from the action *deliberated* of.—*Hobbs. Of Liberty & Necessity.*

At whose *deliberate* and unusual birth,
The heavens were said to council to retire,
And, in aspects of happiness and mirth,
Breath'd him a spirit insatiably t' aspire.
Drayton. The Barons' Wars, b. i.

She gave no other answer, but that she must *deliberately* determine of so great a matter, and that she neither could nor would confirm it, but by the advice of the nobility of Scotland.—*Camden. Elizabeth*, an. 1561.

It [Mount Edgecombe] was built by Sir Richard Edgecombe, Knight; take his character from one [Carew] who very well knew him, "Mildness, stoutness, diffidence and wisdom, *deliberateness* of undertakings, and sufficiency of effecting, made in him a more blazing mixture of virtue."
Fuller. Worthies. Cornwall.

For the feet of those that evangelize peace, are never so beautiful as when they come softly, choosing the fairest way with a calm *deliberation*.
Montague. Devoute Essayes, pt. ii. Treat. 8. s. 3.

In *deliberatives* the point is, what is good, and what is evill, and of good what is greater, and of evil what is lesse.
Bacon. Of the Colours of Good and Evil.

And all *deliberatives* of state seem to depend much upon the event of Brisach, which I use to call the German Helena, long wood, but for ought I hear, yet an imperial virgin.
Reliquiæ Wottonianæ, p. 480.

As to time and *deliberation* about the act of sin. If there be a real surprize, i. e. that the person is not aware, or hath not time to consider what he is to do, he that hath a mind well resolved, may be betrayed into what he would never have done, if he had time to *deliberate* about it.
Stillingfleet, vol. ii. Ser. 11.

Though, when men discard the Gospel out of a zeal to preserve the moral law of reason and nature, they may seem to act with great regard to virtue and holiness, yet they do

manifestly reject the authority of God, and *deliberately* refuse that obedience, which reason teaches to be due to the great lawgiver of the world.—*Sherlock*, Dis. 46.

What the principle of self preservation is with respect to ourselves, the same is charity with respect to our neighbour: and the more real and vigorous this principle is, the more easily, and with the less *deliberation*, does it exert the acts of love and beneficence towards our fellow creatures.
Id. Dis. 38.

The people, by their representatives and grandees, were intrusted with a *deliberative* power in making laws; the king with the controul of his negative.
Burke. On the Cause of the Present Discontents.

So far as we can judge by the style of the Saxon laws, none but the thanes or nobility were considered as necessary constituent parts of this assembly, at least whilst it acted *deliberatively*.—*Id. An Abridgement of Eng. Hist.* b. ii. c 7.

I would not, indeed, refer a prince for maxims of equity and government to Puffendorf and Grotius; the dull and unfeeling *deliberators* of questions on which a good heart and understanding can intuitively decide; but to his own heart, to his own enlightened reason, to the page of Scripture, and to the volumes of authenticated history.
V. Knox, Essay 133.

DE'LICACY. DE'LICATE, *adj.* DE'LICATE, *n.* DE'LICATELY. DE'LICATENESS. DE'LICES. DELI'CIATE. DELI'CIOUS. DELI'CIOUSLY. DELI'CIOUSNESS. } Fr. *Délicatesse*; Sp. *Delicadeza*; It. *Delicatezza*; Eng. *Delicacy*. Fr. *Délicat*; Sp. *Delicado*; It. *Delicato*; Eng. *Delicate*; Lat. *Delicatus*, from *Deliciæ*, (*de*, and *lacere*, to draw, to attract.) See DELECTABLE. *Delicate* is—Attractive, alluring, enticing, tempting, holding out pleasing inducements, allurements or temptations; —pleasing, gratifying.

Opposed to plain, common, coarse, vulgar, robust.—Carried to excess,—nice, dainty, tender, soft, effeminate, luxurious, feeble.

Delicious,—Fr. *Délicieux*; Low Lat. *Deliciosus*; full of, abounding in *delicacies* or *delights*; highly pleasing or gratifying to the mind or senses. See DELIGHT.

Hyt ys ney vyf ger, that we abbyth ylyued in such vyce,
For we nadde nogt to done, and in suche *delyce*.
R. Gloucester, p 195.

Thenk that Dives for hus *delicat* lyf to the Devel went.
Piers Ploughman, p. 142.

And drynke nat over *delicatliche*, ne to dupe neither.
Id. p. 96.

For sche that is lyuynge in *delices* is deed.
Wiclif. 1 *Tymo.* c. 5.

He Rome brente for his *delicacie*.
Chaucer. The Monkes Tale, v. 14,397.

And adde this also, that euery weleful man, hath a full *delicate* feling so that but if all thyngs befallen at his own wil, he is impacient, or is not vsed to haue anone aduersity, anon he is throwen adoune for euery little thyng.
Id. Boccius, b. ii.

But certes he, that haunteth swiche *delices*,
Is ded, while that he liveth in the vices.
Id. The Pardoneres Tale, v. 12,481.

Certainly (qd I) than, these ben faire thynge, and anointed with honey swetnesse of rhetorike and musike, and onely while they ben herd and sowne in eeres, they ben *delicious*.
Id. Boccius, b. ii.

Som clerkes holden that felicitee
Stant in *delit*, and therefore certain he
This noble January, with all his might
In honest wise as longeth to a knight,
Shope him to liven ful *deliciously*.
Id. The Marchantes Tale, v. 9659.

Many men there ben, that with eeres openly sprad so much swalowen yt *deliciousnesse* of lestes and of rime, by queint knitting coloures, that of ye goodnesse or of the badnesse of the sentence, take they litle heede or else none.
Id. Testament of Loue, Prol.

Of the seconde glotonie
Which cleped is *delicacie*,
Wherof ye spake here to fore,
Beseche I wolde you therfore.—*Gower. Con. A.* b. vi.

And he was eke so *delicate*
Of his clothyng that euery daie
Of purpre and bysse he made hym gaie,
And ete and dranke therto his fyll,
After the lustes of his wyll:
As he, whiche all stoode in *delice*,
And toke none hede of thilke vice.—*Id. Ib.* b. xvi.

Yet wolde his herte on other fall,
And thinke hem more *delicious*,
Than he hath in his owne hous.—*Id. Ib.* b. vi.

All kinde of spices and *delectable* fruites, both for *delicate* and health, are there in such abundance, as hitherto they have bene thought to haue beene bred no where else but there.—*Hackluyt. Voyages*, vol. iii. p. 49.

I am not now in Fraunce, to iudge the wine,
With sawcy sauce those *delicates* to fele,
Nor yet in Spain, where one must him incline,
Rather than to be, outwardly to scorne.
Wyat. The Courtier's Life.

And he sayth also, if we would consider what excellence and dignity is in the nature of man, we shold vnderstand, how great shame it is to wast it away riotously, and to leade the life *delicately* and *deliciously*: and howe honest it is to liue chastly, soberly, sadly, measurably.
Vives. Instruction of a Christian Woman, b i. c. 8.

The Bactrians bee the most hardyest people amongst those nacios—vncivil men, and much abhorring from the *delicatenes* of the Persians.—*Brende. Quintus Curtius*, fol 68.

I will in these firste wordes saie, that in the firste ages men were more esteemed by their meke customs, and *aemcatenes*, than they were after reproued by their grosse and rude vnderstandynges.—*Golden Boke*, Prol.

But they will say, if they had not so great possessions, they coulde not kepe so many seruantes and so many dogges, so many horses, as 40, or 50, & maintayne so great pompe, and pride, and liue so *deliciously*, what heresye fynde you in this?—*Barnes. Workes*, p. 210.

Whyle thou were aliue, no kinde of wine could please thee for being cloid with them, so great was the *deliciousnes* of thy mouth, neither wouldest thou al the while so much as geue a litell water to Lazarus being thirstie.
Udal. Luke, c. 16.

Our *delicacies* are growne capitall,
And even our sports are dangers! what we call
Friendship is now mark'd hatred! justice fled,
And shamefastnesse together.
B. Jonson. An Epistle to a Friend.

The most judicial and worthy spirits of this land are not so *delicate*, or will owe so much to their ear, as to rest upon the outside of words, and be entertained with sound.
Daniel. Defence of Rhyme.

And what needs that (quoth he), cannot Pompey recover and live, if Lucullus were not a waster and a *delicate* given to belly cheare?—*Holland. Plutarch*, p. 361.

Guz. Yes, we will feast:—my queen, my empress, saint,
Shalt taste no *delicates*, but what are drest
With costlier spices than the Arabian bird
Sweetens her funeral bed with.
Ford. The Lady's Trial, Act ii. sc. 1.

He was of full stature, tall and personable, in countenance amiable, a white face, and withal somewhat ruddie, *delicatelie* in each limb featured.
Holinshed. Ireland, an. 1535.

When Flora is disposed to *deliciate* with her minions, the rose is her Adonis.—*Parthenoea Sacra*, (1633,) p. 18.

The third sort is reddish blacke of colour, in quantitie comparable to the pheasant and no lesse *delicious* in taste and sauer at the table, our countrie men call them wind cocks, and their cheefe sustenance is by wheat.
Holinshed. Scotland, c. 8.

They are like Dives, whose portion was in this life, who went in fine linnen and fared *deliciously* every day.
Bp. Taylor, vol. ii. Ser. 9.

Tell me therefore, O soul! didst thou ever see the glory and riches that there is in a promise? wert thou ever ravished with the infinite sweetness and *deliciousness* that thou suckest from them?—*Hopkins*, Ser. 18.

Their wanton appetites not only feed
With *delicates* of leaves and marshy weed,
But with thy sickle reap the rankest land,
And minister the blade, with bounteous hand.
Dryden. Virgil. Geor. b. iii.

What a pleasant thing it is to account that fasting, which the unmortified epicures of old accounted their most *delicious* feasting, viz. fish and wine.—*Stillingfleet*, vol. ii. Ser. 2.

An air of robustness and strength is very prejudicial to beauty. An appearance of *delicacy*, and even of fragility, is almost essential to it.—*Burke. Sublime and Beautiful*, s. 16.

The just balance between the republican and monarchical part of our constitution is really, in itself, so extremely *delicate* and uncertain, that, when joined to men's passions and prejudices it is impossible but different opinions must arise concerning it, even among persons of the best understanding.—*Hume. Ess. Parties of Great Britain.*

Why mourns Apicius thus? Why runs his eye,
Heedless, o'er *delicates*, which from the sky
Might call down Jove? *Churchill. The Times.*

By his own dauntless heart and matchless strength,
Makes inroad on the flocks, that he may fare
Deliciously at cost of mortal man.
So Peleus' son all pity from his breast
Hath driv'n, and shame, man's blessing or his curse.
Cowper. Homer. Iliad, b. xxiv.

There is in the things of God, to those who practise them, a *delicious* savour that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart.
V. Knox. Christian Philosophy, s. 6.

DELI'CT. Lat. *Delinquere*, *delictum*; to leave undone, (sc.) that which ought to be done; and thus consequentially, and positively,—
A wrong doer, an offender. See DELINQUENT.

And according to the merit thereof, either deliver him by a degradation to the secular justice, or banish him the kingdom, according to the quality of the *delict*.
Howell, b. i. s. 3. Let. 13.

DELIGA'TION. Lat. *Deligare*, to bind. See LIGATURE.

Rather in these fractures do we use *deligations* with many rowlers, saith Albucasius.—*Wiseman. Surgery*, b. vii. c 1.

DELI'GHT, *v.* DELI'GHT, *n.* DELI'GHTOUS. DELI'GHTER. DELI'GHTABLE. DELI'GHTFUL. DELI'GHTFULLY. DELI'GHTFULNESS. DELI'GHTINGLY. DELI'GHTLESS. DELI'GHTSOME. } Fr. *Delecter*; Sp. *Delectar*; It. *Dilettare*; Lat. *Delectare*, (*de*, and *lactare*, from *lacere*, to draw, to attract.) See DELECTABLE, and DELICACY.

To please greatly; to gratify in a great degree; to fill with highly pleasing sensations.

With hem was so gret *delyt*, that bitwene hem there
Bi gete was the beste body, that euer was in this londe,
Kyng Arthure the noble mon. *R. Gloucester*, p. 179.

For thy dred *delitable* drynke.—*Piers Ploughman*, p. 14.

In many places were nightingales,
Alpes, finches, and wodwales,
That in her swete song *deliten*,
In thilke places as they habiten.—*Chaucer. Rom. of the R.*

We live in poverte, and in abstinence,
And borel folk in richesse and dispence
Of mete and drinke, and in her foule *delit*.
Id. The Sompnoures Tale, v 7457.

The smale birds singen clere
Her blisful swete song pitous
And in this seson *delitous*.—*Id. Rom. of the Rose.*

And many a spice *delitable*
To eaten whan men rise fro table.—*Id. Ib.*

A still water for the nones
Renned vpon the small stones,
Whiche light of Lethes the riuer,
Under that hille in suche maner
There is, whiche yeueth great appetite
To slepe, and thus full of *delite*
Slepe hath his hous.—*Gower. Con. A.* b iv.

Thus in the deede *deliteth* God as farforth as we do it, either to serue our neighbour with all, as I haue sayd, or to tame the flesh that we may fulfil the commaundement from the bottom of the heart.—*Tyndall. Workes*, p 154.

The stately pompe of princes and their peires,
Did seeme to swimme in floudides of beaten golde,
The wonton world of yong *delightful* yeeres
Was not vnlyke a heauen for to beholde.
Gascoigne. Flowers. Memories.

No more all that our eyes can see of her (though when we have seen her, what else they shall ever see is but dry stubble after clover grass) is to be matched with the flock of unspeakable virtues, held up *delightfully* in that best builded fold.—*Sidney. Arcadia*, b. i.

This countrey seemed very goodly and *delightsome* to all of vs, in regard of the greennesse and beautie thereof, and we iudged it to be very populous within the land.
Hackluyt. Voyages, vol. iii. p. 399.

From whence he tooke his well deserued name:
He had in armes abroad wonne muchell fame
And fild farre lands with glory of his might,
Plaine, faithfull, true, and enemy of shame,
And euer lov'd to fight for ladies right,
But in vaine glorious fraies he little did *delight*.
Spenser. Faerie Queene, b. i. s. 6.

O dear and dainty nymph, most gorgeously array'd
Of all the Driades known, the most *delicious* maid,
With all *delights* adorn'd, that any way beseem
A sylvan. *Drayton. Poly-Olbion*, s. 23.

High lifted vp were many lofty towres,
And goodly galleries faire over-laid,
Full of faire windowes and *delightful* bowers.
Spenser. Faerie Queene, b. i. c. 4.

Flo. The queen is all for revels; her high heart,
Unladen from the heaviness of state,
Bestows itself upon *delightfulness*.
Mackin. The Dumb Knight, Act iv. sc. 1.

To this the answer is easie, that Mangone is not innocent: and though he did not consent clearly and [illegible] to Seguiri's death, yet rather than die himself he was willing the other should.—*Bp. Taylor. Rule of Cons.* b. iv. c. 1.

Most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary grove, betwixt wood and water, by a brooke side to meditate upon some *delightsome* and pleasant subject, which shall affect them most
Burton. Anat. of Melancholy, p. 88.

With the sweet sound of this harmonious lay,
About the keel *delighted* dolphins play;
Too sure a sign of sea's ensuing rage,
Which must anon this royal troop engage.
Waller. On His Majesty's Escape.

We should concerning our author consider, whether he be not a particular enemy, or disaffected to him, whether he be not ill-humoured, or a *delighter* in telling bad stories.
Barrow, vol i. Ser. 17.

Because it [deportment] is a nurse of peace, and greatly contributes to the *delightfulness* of society, [it] hath been always much commended, and hath obtained a conspicuous place in the honourable rank of vertues, under the titles of courtesie, comity, and affability.—*Id.* vol. i. Ser. 29.

And winter oft at eve resumes the breeze,
Chills the pale moon, and bids his driving sleets,
Deform the day *delightless*. *Thomson. Spring*

The wise man here asserts the ways of wisdom to be not only the ways of pleasantness, but likewise the paths of peace; that is, they are quiet and peaceable, as well as pleasant and *delightsome* to the soul.
Bp. Beveridge, vol. ii. Ser. 100.

He might as well preach this lesson [that all mirth and pleasure should be banished out of the world] to the winds as to men, who can see in all around them evident marks of God's having bountifully furnished them with various *delights* to refresh and divert their weary and fatigued minds.—*Pearce*, vol. iii. Ser. 7.

The situation was *delightful*. In front was the sea, and the ships at anchor; behind, and on each side, were plantations, in which were some of the richest productions of Nature.—*Cook. Second Voyage*, b. ii. c. 1.

How can you more profitably, or more *delightfully* employ your Sunday leisure, than in the performance of such duties as these, in demonstrating your piety and gratitude to God, by diffusing joy and comfort to every part you can reach of that creation, which was the work of his hands, and from which he rested on the seventh day?—*Porteus*, vol. i. Ser. 9.

DELI'NEATE, *v.* } Lat. *Delineare, atum*; (*de*, and *lineare*;) *lineam* ducere, to draw a line.
DELI'NEATE, *adj.*
DELINEA'TION.
DELI'NEATING, *n.*
DELI'NEATOR.
DELI'NEAMENT.
To draw a *line* or *outline*; to pourtray, to describe, to depicture; to sketch a picture, a profile.

If we do but consider this fabrick with minds unpossest of an affected madness, we will easily grant, that it was some skilful Archeus who *delineated* those comely proportions, and hath expresst such exactly geometrical elegancies in its compositions.—*Glanvill. Vanity of Dogmatizing*, c. 5.

Wherefore it is of great import to behold the fates and affaires destinate to one age or time drawne, as it were, and *delineate* in one table.
Bacon. On Learning, by G. Wats, b. ii. c. 3.

The principall amongst these three, is the wisdome and soundnesse of direction, that is, a *delineation* and demonstration of a right and easy way to accomplish any enterprise.—*Id. Ib.* b. ii. *The Proheme.*

Show how that bird, how well that flow'r was done;
How this part shadow'd, and how that did rise,
This top was clouded, how that trail was spun,
The landscape, mixture, and *delineatings*,
And in that art a thousand curious things.
Drayton. The Barons' Wars, b. vi.

Then by all the wide world's acknowledgment,
The sunne's a type of that eternall light
Which we call *God*, a fair *delineament*
Of that which *good* in Plato's school is hight.
More. On the Soul, pt. ii. b. iii. c. 3. s. 11.

Inferior art the landscape may design,
And paint the purple evening in the line:
Her [Satire's] daring thought essays a higher plan;
Her hand *delineates* passion, pictures man.
Brown. Ess. On Satire, pt. ii.

Dugdale from some of these illuminations has given cuts of two remarkable combats or tournaments performed in the 15th year of King Henry VI. in which the designs are far from unworthy of a better age, and the customs and habits *delineated* with great accuracy.
Walpole. Anecdotes of Painting, vol. i. c. 2.

We, in the writings of the Evangelists, have a complete summary of his triennial preaching; we have, joined with the detail of many of his miracles, the *delineation* of his character, and the history of his wonderful life of piety and love.—*Horsley*, vol. ii. Ser. 26.

When we compare this great man's [Bacon's] writings with some of the weaknesses of his life, we are tempted to exclaim, with a modern *delineator* of characters, "Alas, poor human nature"—*V. Knox*, Ess 52.

DELI'NQUENT, *adj.* } Fr. *Délinquant*; It. and Sp. *Delinquente*; Lat. *Delinquens*, pres. part. of *Delinquere*, (*de*, and *linquere*, to leave.) *Delinquere* proprie est *praetermittere quod non oportet praeterire*; to leave undone, that which ought to be done. And thus, positively,—
DELI'NQUENT, *n.*
DELI'NQUENCY.
Doing wrong, offending;—and the noun—a wrong doer, an offender; a trespasser or transgressor.

He that politicly intendeth good to a common weal, may be called a just man, but he that practiseth either for his own profit, or any other sinister ends, may be well termed a *delinquent* person
State Trials, an. 1640. *Earl Strafford.*

But on those judges lies a heavy curse,
That measure crimes by the *delinquent's* purse.
Brome. Satire. On the Rebellion.

It [the doctrine of præexistence] supposeth the descent into these bodies to be a culpable lapse from an higher and better state of life, and this to be a state of incarceration for former *delinquencies*.
Glanvill. Pre-existence of Souls, c. 4.

Col. Gell informed Maj. Gen. Harrison, that the Lord Edward Howard, being a member of Parliament, and one of the committee at Haberdashers' Hall, had taken divers bribes for the excusing *delinquents* from sequestration, and easing them in their compositions.
Ludlow. Memoirs, vol. i. p. 289.

DE'LIQUATE. Lat. *De*, and *liquere*. To melt, to dissolve.

Whether this ebullition be caused by a nitro-sulphureous ferment lodg'd especially in the left ventricle of the heart, which, mingling with the blood, excites such an ebullition, as we see made by the mixture of some chymical liquors, viz. oil of vitriol, and *deliquated* salt of tartar, or by the vital flame warming and boiling the blood.
Ray. On the Creation, pt. i.

I caused an unusual brine to be made, by suffering sea-salt to *deliquate* in the moist air.
Boyle. Works, vol. iii. p. 202.

DELI'QUIUM. From the same source as *Delict* and *Delinquent*, (qv.)
A defect, or deficiency, a failing, a fainting.
Deliquium is used by chemists as if from *Deliquere*, to melt. See DELIQUATE.

All idolizing worms, that thus could crowd
And urge their sun into thy cloud;
Forcing his sometimes eclips'd face to be
A long *deliquium* to the light of thee.
Crashaw. Glorious Epiphany of our Lord God.

If he be locked in a close roome, he is afraid of being stifled for want of aire, and still carries bisket, *aqua vitæ*, or some strong waters about him, for fear of *deliquiums*, or being sick.—*Burton. Anatomy of Melancholy*, p. 181.

In short, their conscience was not stark dead, but under a kind of spiritual apoplexy, or *deliquium*.
South, vol. ii. Ser. 12.

DELIRA'TION, } Lat. *Delirare*. Vossius decides for the etymology given in the quotation from Pliny: that *lira*, originally signified, *sulcus*, a furrow; and that hence, (met.) he is said, *delirare*, who wanders from the right line of reason; quasi sulco et *lira* rationis *evagatur*.
DELI'RIOUS,
DELI'ROUS.
DELI'RIOUSNESS.
DELI'RIUM.
A wandering, erring, or straying from a right mind or understanding; raving, speaking or talking idly.

In some places, where the manner of the countrey doth require, this is performed with a tined or toothed harrow, or else with a broad planke fastened unto the plough taile, which dooth hide and cover the seed newly sowne: and in this manner to rake or harrow, is called in Latine *licare* [*lirare*], from whence came first the word *delicare*, [*delirare*] which is to leave bare balkes uncovered, and by a metaphore and borrowed speech, to rave and speak idly.
Holland. Plinie, b. x. c. 20.

To make which the more evident, we shall briefly represent a syllabus or catalogue of the many atheistick hallucinations or *deliriums* concerning it.
Cudworth. Intellectual System, p. 848.

That you may rightly understand this my assertion (before I acquaint you with the reasons which induce me thereunto,) you must know that the masters of physick tell us of two kinds of *deliration* or alienation of the understanding.
Mede. Works, b. i. Dis. 6.

Whether a man will be so *delirous* as to phancy it [the aire] all endued with perception and liberty of will to resist as it pleases.—*H. More. Antidote against Atheism*, b. ii. c. 2

Cor. Delirium this is call'd, which is mere dotage,
Sprung from ambition first, and singularity,
Self-love and blind opinion of true merit.
Ford. The Lover's Melancholy, Act iii. sc. 3.

——— But if on bed
Delirious flung, sleep from his pillow flies,
All night he tosses, nor the balmy power
In any posture finds. *Thomson. Spring.*

Then, tho' we do think, yet we think wildly and extravagantly, and inconsistently, even to that degree, that we call it *deliriousness* or frenzy.—*Sharp*, vol. iii. ser. 3.

Their fancies first *delirious* grew,
And scenes ideal took for true. *Green. The Spleen.*

So spake Telemachus. Then Pallas struck
The suitors with *delirium*. wide they stretch'd
Their jaws with unspontaneous laughter loud;
Their meat dripp'd blood; tears fill'd their eyes, and dire
Presages of approaching wo, their hearts.
Cowper. Homer. Odyssey, b. xx.

DELI'VER, *v.* } Fr. *Délivrer*; It. *Delivrare*; Sp. *Delivrar, dalibrar*, Lat. *Liberare*; *liberum* facere, in *libertatem* reducere; —*to free* or make *free*; to restore to freedom or liberty. See DELIBER.
DELI'VER, *adj.*
DELI'VERLY.
DELI'VERNESS.
DELI'VERANCE.
DELI'VERER.
DELI'VERING, *n.*
DELI'VERY.
To free from:—(sc.) from confinement or custody or slavery; and thus, to rescue; to release from the power or possession of an enemy; to release or surrender from our own: and thus, to give up or resign; to give up from one holder or possessor to another: and thus, simply,—to give up, throw up, cast away.
To *deliver* from the mouth; i. e. to utter, to speak.
In our old writers, *Deliver, deliverly, deliverness*, are used as applied to *liberty* of action, freedom of motion, unrestrained, unencumbered; and thus, to—
Activity, agility or nimbleness.

The kyng *delyuerede* that folk out of seruage,
And Brut *deliuerede* the kyng out of hys ostage.
R. Gloucester, p. 13.

'The kyng tho myd gode herte *delyuery* let anon
Bothe quene and byssop. *Id.* p. 340.

God *delyuerde* Athelstan of many hard affaies.
R. Brunne, p. 32

The godes that be fonden on my londe o chance,
Tille him I am not bounden to mak *deliueraunce*.
Id. p. 158.

——— The kynge cride to Abraam mercy
And *deliuerede* hym hus wif.—*Piers Ploughman*, p. 215.

——— Christ is us name
That shal *delyuery* ous som day. *Id.* p. 319.

If thou art Crist, seye to us, and he seide to hem, If I seye to you ye schulen not beleue to me. And if I axe, ye schulen not answere to me, neither ye schulen *delyuere* me.
Wiclif. Luk, c. 22.

Deliver us out of all this besy drede,
And take a wif, for highe Goddes sake.
Chaucer. The Clerkes Tale, v. 8010.

Of his stature he was of even lengthe,
And wonderly *deliver* and grete of strengthe.
Id. The Prologue, v. 54.

Lo when thou wer imprisoned how fast they hied in help of thy *deliueräce*.—*Id. The Testament of Love*, b. i.

The fox answered, in faith it shal be don:
And as he spake the word, al sodenly
The cok brake from his mouth *deliverly*
And high upon a tree he flew anon.
Id. The Nonnes Preestes Tale, v. 15,422.

Certes, the goodes of the body ben hele of body, strength, *deliverness*, beautee, gentrie, franchise.—*Id. Persones Tale*

The tyme sette of kinde is come,
This lady hath hir chambre nome,
And of a sonne borne full;
Wherof that she was loyfull.
She was *deliuered* saufe and soone.—*Gower. Con. A.* b. ii.

And cried was, that thei shulde come
Unto the game all and some
Of hem that ben *deliuer* and wight,
To do suche maistrie as thei might. *Id. Ib.* b. viii.

The nere this hil was vpon chance
To take his *deliverance*,
The more vnboxomly he crude. *Id. Ib.* b. vii.

But then Sir Mathewe sayd, fayre nephue, sythe ye be here with suche a puyssaunce, it behoueth you to *delyuer* this countre of a certayne Bretons and Frenchemen, who kepeth well a xii. fortresses bytwene this and Bayone.
Berners. Froissart. Cronycle, vol. i. c. 338.

Wherfore they charged this frere to go into Fraūce, and *delyuered* hym instructions of the effecte that he shulde saye and do.—*Id. Ib.* c. 193.

The whiche thre small shyppes escaped by theyr *delyuer* saylynge.—*Fabyan*, an. 1338.

The temperate may soone dispose
his members to their reste,
And ryse agayne *delyuerly*,
to labour quicke and preste.—*Drant. Horace*, b. ii. Sat. 2.

This, for his *delyuernesse* and swiftenesse, was surnamed Herefote, in whose begynnynge stryfe was amonge the lordes.—*Fabyan*, vol. i. c. 208.

Therefore euery orator should earnestly labour to file his tongue, that his words may slide with ease, and that in his *deliuerance* he may haue such grace, as the sound of a lute, or any such instrument doth giue.
Wilson. Arte of Rhetorique, p. 3.

And he sayde, the Lord is my rocke, my castel, and my *deliuerer*, God is my strength, and in him wyll I truste.
Bible, 1551. 2 *Kings*, c. 22.

Henry Piercy, late of Tinmouth, in the county of Northumberland, Knt. was indicted in the term of Easter, in the 14th year of her Majesty's reign, for that he, with divers others, did conspire for the *deliverying* of the Queen of Scots out of the custody of the Earl of Shrewsbury.
State Trials. Death of Northumberland, an. 1584.

And because without *deliuerie* of those countries, he perceued that truce could not be obtained, he agreed, to the release and *deliueraunce* of them.—*Hall. Hen. VI* an. 29.

Whom hardly he from flying forward staid
Til he these words to him *deliuer* might;
Sir Knight, aread who hath ye thus arraid,
And eke from whom make ye this hasty flight,
For, neuer knight I saw in such misseeming plight
Spenser. Faerie Queene, b. i. c. 9.

—— Gentle dame, reward enough I weene
For many labours more, then I haue found,
This, that in safety now I haue you seene,
And meane of your *deliuerance* haue beene.
Id. Ib. b. iii. c. 12.

But fortune tyr'd at length with my afflictions,
Some ships of Malta met the Ottoman fleet,
Charg'd them, and boarded them, and gave me freedom
With my *deliverers* I serv'd.
Beaum. & Fletch. Faire Maid of the Inn, Act iv. sc. 5.

At one side of the crosse kneeles Ch. armd, and at ye other, Joan d'Arc, armd like a cavalier, with boots and spurs, her hayre dischevel'd, as the *deliverress* of the towne from our countrymen, when they besieg'd it.
Evelyn. Memoirs, Ap 21. 1644.

Excommunications, as in the Apostles' times they were *deliverings* over to Satan, so now shall be *deliverings* over to a foreign enemy, or the people's rage.
Bp. Taylor. Episcopacy Asserted, s. 36.

Moreover, as they are twins of an illegitimate and scandalous conception, their *delivery* is commonly after such a manner, as that of Phares and Zara, where he that put his hand first into the world, came entyrely last into it.
Montague. Devoute Essayes, pt. i. Treat. 12. s. 1.

Plato, after having *delivered* very noble and almost divine truths concerning the nature and attributes of the Supreme God, weakly advises men to worship likewise inferiour Gods, Daemons, and Spirits.
Clarke. Natural and Revealed Religion, Prop. 6.

As for the presbyterians, they were so apprehensive of the fury of the commonwealth party, that they thought it a *deliverance* to be rescued out of their hands.
Burnet. Own Time, vol. i. b. i.

In the 15 v. we read that there was found in it a poor wise man, and he by his wisdom *delivered* the city. A worthy service indeed, and certainly we may expect that some honourable recompence should follow it; a *deliverer* of his country, and that in such distress, could not but be advanced.—*South*, vol. i. Ser. 5.

The investitures of bishops and abbots, which had been originally given by the *delivery* of the pastoral ring and staff, by the king of England, were after some opposition wrung out of their hands.—*Burnet. Hist. of Reform.* vol. i. b. i.

As all worldly enjoyment is uncertain, and unexpected *deliverances* from evil sometimes happen, a considerate mind, even when joy is predominant, will not be wholly exempt from fear; and in the deepest affliction, a pious mind will not be without hope of *deliverance*, or at least of consolation.—*Beattie. Elem. of Moral Science*, pt. i. c. 2. s. 5.

He [Vertue] was simple, modest, and scrupulous; so scrupulous, that it gave a peculiar slowness to his *delivery*; he never uttered his opinion hastily, nor hastily assented to others.—*Walpole. Catalogue of Engravers.*

DELL. Dut. and Ger. *Delle.* Locus declivis. Spenser writes *delve*, q. *dell.* See DELVE.

Soone after the begynnynge of the cytie, there hapned to be a great orthe quake, and after there remayned a greatte *dell* or dytte without botume.
Sir T. Elyot. Governour, b. ii. c. 9.

No more the company of fresh fair maids
And wanton shepherds be to me delightful,
Nor the shrill pleasing sound of merry pipes
Under some shady *dell*, when the cool wind
Plays on the leaves.
Beaum. & Fletch. Faithful Shepherdess, Act i. sc. 1.

This evening as I whistl'd out my dog,
To drive my straggling flock, and pitch'd my fold,
I saw him dropping sweat, o'er-laboured, stiff,
Make faintly as he could, to yonder *dell*.
Dryden. The British Worthy, Act ii.

Then let me rove some wild and heathy scene,
Or find some ruin midst its dreary *dells*,
Whose walls more awful nod
By thy religious gleams.—*Collins. Ode to Evening*

DELU'DE, *v.* **DELU'DABLE. DELU'DER. DELU'DING**, *n.* **DELU'SION. DELU'SIVE. DELU'SIVENESS. DELU'SORY.** Lat. *Deludere*, to cease playing; *de*, and *ludere*, to play or sport; (*ludere, a Lydis*, who first introduced them (*ludi*) into Hetruria, whence the Romans received them. Vossius.) *Deludere, ludendi* finem facere. The Roman gladiators before the real combat had a *mock battle*, as a preparatory exercise, and when *they ceased from this*, they were said *deludere*. If hence deduced, the word must have been subsequently applied to the *mock battle* itself; and that also, when the real one was required of them; when they "*counterfeited earnest*," as Manning, the translator of *Xiphelin*, expresses it, (vol. ii. p. 204.) And thus, to *delude* is—

To cheat, to deceive, to beguile; (sc.) by assuming false appearances, making false pretences.

The idol of a thing in case may be
So depe emprinted in the fantasie
That it *deludeth* the wittes outwardly,
And so appereth in form and like estate,
Within the mind, as it was figurate.
Chaucer. The Complaint of Creseide.

To shew shortly why that he
Entred first, into that contre
From whence he came, & from what region;
But he her put in *delusion*
As he had done it for the nones.
Lidgate. The Story of Thebes, pt. i.

But experience doth teach plainly howe folishe we are, howe mad and destitute of all sense, seyng that we suffer our selves so easily and so often tymes to be *deluded* and deceiued.—*Calvine. Foure Godlye Sermons*, Ser. 4.

When I see a miracle done at any image, and perceaue that it bringeth men to the worshipping of itself, contrary to the facte and doctr ne of the Apostles, which would not receaue it themselues, I must needes conclude, that it is but a *delusion* done by the Deuill to deceaue vs and to bring the wrath of God vpon vs.—*Frith. Workes*, p. 154.

—— This pure metal
So innocent is, and faithful to the mistress
Or master that possesses it, that, rather
Than hold one drop that's venomous, of itself
It flies in pieces and *deludes* the traitor.
Massinger. The Renegado, Act i. sc. 3.

For well understanding the omniscience of his nature, he is not so ready to deceive himself, as to falsifie unto him, whose cognition is no way *deludable*.
Brown. Vulgar Errours, b. i. c. 2.

Where it was articled betwixt two kings, that there should be a free admittance of each others commodities unto their several kingdoms, and after a command should be given prohibiting either of them unto their subjects the making use thereof, it could not but be understood a defrauding and *deluding* of the articles, and the true intention of them.
Cabbala. Sir Walton Aston to Lord Conway.

Who ever by consulting at thy shrine
Return'd the wiser, or the more instruct,
To fly or follow what concern'd him most,
And run not sooner to his fatal snare?
For God hath justly giv'n the nations up
To thy *delusions.*—*Milton. Paradise Regained*, b. i.

To cross my innocent desires,
And make my griefs extreme,
A cruel mistress thus conspires
With a *delusive* dream.—*Sherburne. The Dream.*

Let no play-hunters therefore any longer cheat themselves or others with these *delusory* false pretences, which have neither truth nor substance in them.
Prynne. Histrio-Mastix, pt. ii. Act iv. sc. 2.

But Tyber now thou seek'st, to be at best,
When there arrived, a poor precarious guest,
Yet it *deludes* thy search: perhaps it will
To thy old age be undiscovered still.—*Dryden. Ovid*, Ep 7

Turn, sir, survey that comely, awful man,
And to my prayers be cruel if you can.
Aring. Away *deluder*; who taught thee to sue?
Otway. Don Carlos, Act iii. sc. 1.

Did not the sun through heaven's wide azure roll'd,
For three long years the royal fraud behold?
While she laborious in *delusion*, spread
The spacious loom, and mix'd the various thread.
Pope. Homer. Odyssey, b. ii.

What are ye, now, ye tuneful triflers! once
The eager solace of my easy hours,
Ye dear *deluders* of Greece or Rome,
Anacreon, Horace, Virgil, Homer, what?
The gay, the bright, the sober, the sublime?
Thompson. Sickness, b. i.

Say, however, and it is all that the wicked have to say, that such imaginations may be *delusive*, and such fears may be vain: but yet, weak as you suppose these fears to be, we must be much weaker than we are, before we can get rid of them that is, we must lose our reason and understanding before we can forget there is a God who will judge the world in righteousness.—*Sherlock*, vol. iii. Dis. 57.

When they have been driven out by opposite evidence, like servants whose faults you seldom hear of till they are turned away, then indeed we may discover their *delusiveness*, but then they are no longer our judgment: every judgment, while it is our present judgment, carries the same face of veracity.—*Search. Light of Nature*, vol. i. pt. i. c. 11.

DELVE, *v.* **DELVE**, *n.* **DE'LVER. DE'LVING**, *n.* A. S. *Delf-an*; Dut. *Delv-an*, to dig. (See DELF.) Spenser writes *Delve*, a noun, (q.) *dell.* To dig; to cut into; to cut towards a depth or bottom.

"Lord kyng," quoth Merlyn, "gef thou wolt the sothe wyte,
Lat *delue* vnder the fundement, & thou schall bisethe fynde.
A water pol, that hath ymad, that this werk ys bi hynde."
Me *dalf* bi nethe, and fond the water as Merlyn hadde yseid.—*R. Gloucester*, p. 395.

The Cristynemen *delue* vaste, & ther wal velde adoun,
So that the Sarasons golde hem up ther toun.—*Id.*

—— Alle Cristyne people
To *delue* and dike a deop diche al about unite.
Piers Ploughman, p. 385

And the baylyf seide withynne himself, what schal I do, for my lord taketh away fro me the baylie, *delue* may I not I schame to begge.—*Wiclif. Luk*, c. 16.

Certis I haue now liued to long,
Sith I may not this closer kepe,
All quicke I would be *doluen* depe.
Chaucer. Rom. of the Rose

Alas, what was he that first *dalfe* vp the gobbettes or weights of gold couered vnder yerth, and the precious stones, that woulden haue be hidde.—*Id. Boecius*, b. ii.

That ofte whan I shulde plaie,
It maketh me drawe oute of the waie
In soleyn place by my selfe,
As doth a laborer to *delfe*.—*Gower. Con. A.* b. vi.

Neither onely the citizens, but also the countrie-folkes doo very well vnderstande the same. Yee maie finde, yea, euen the very dichers and *deluers*, and cowheardes, and gardiners disputinge the holy Trinitie, and the creation of al thinges.—*Jewel. Defence of the Apologie*, p. 607.

Stronge and vyolente exercises be these, *delvynge* (specially in toughe clay and heuy,) &c.
Sir T. Elyot. The Castel of Helth, b. ii.

When base desire bade men to *delven* low,
For needlesse metals, then gan mischief grow.
Bp. Hall, b. iii. Sat. 1.

—— He by and by
His feeble feet directed to the cry;
Which to that shady *delue* him brought at last.
Where Mammon earst did sunne his treasury.
Spenser. Faerie Queene, b. ii. c. 8.

It is a darksome *delue* farre vnder ground
With thornes and barren brakes enuiround round,
That none the same may easily out win.
Id. Ib. b. iv. c. 1.

Moreover, these rules following, are to bee observed, That when any vines do require such *delving* and digging, the labourers ought to go to worke betimes before the heat of the day.—*Holland. Pliny*, b. xvii. c. [illegible]

And hoary frosts, after the paynful toyl
Of *delving* hinds, will rot the mellow soil.
Dryden. Virgil, Geor. b. ii.

His health is injured, his spirits dejected; his time lost; after all, the parent finds it necessary to employ him in his own trade; in digging and *delving*, in shoe-making, &c.
Knox. Winter Evenings, Even 20.

DE'LUGE, *v.* } Fr. *Déluge*; It. and Sp. DE'LUGE, *n.* } *Diluvio*; Lat. *Diluvium*; from *Diluere*, *dilutum*; terram enim reddat *dilutam*, i. e. wetted, washed, soaked.

To cover with waters, to overflow, to overwhelm.

Joye writes *Diluvy*.

But now so wepeth Venus in her sphere
That with her teares she woll drench vs here,
Alas Scogan this is for thine offence
Thou causest this *deluge* of pestilence.
Chaucer. Balade of the Village. Lenuoy.

The *diluuge* drowned not the worlde in one daye, but at last when the hyllis were all kouered, all were drowned.
Joye. Exposicion of Daniel, c. 10.

—— Torture without end
Still urges, and a fiery *deluge*, fed
With ever burning sulphur unconsum'd
Milton. Paradise Lost, b. i.

Then murmuring from his beds, he boils, he raves,
And a foam whitens on the purple waves;
At every step, before Achilles stood
The crimson surge, and *delug'd* him with blood.
Pope. Homer. Iliad, b. xxi.

Upon this supposition there must have been infinite *deluges* already past: for if ever this Atheist admits of a first *deluge*, he is in the same noose that he was —*Bentley*, Ser. 3.

And as when stormy winds encountering loud,
Burst with rude violence the bellowing cloud,
Precipitate to earth, the tempest poure
The vexing hailstones thick in sounding showers.
The *delug'd* plains then every ploughman flies,
And every hind and traveller shelter'd lies.
Hamilton. Virgil. Æneis, b. 10.

DE'MAGOGUE. Gr. Δημαγωγος, compounded of Δημος, people, and αγ-ειν, to lead.

A leader of the people; applied to a factious or seditious leader. Milton considers the word as a novelty.

Who were the chief *demagogues* to send for those tumults, some alive are not ignorant. Setting aside the affrightment of this goblin word, for the king, by his leave cannot coin English, as he could money, to be current (and 'tis believ'd this wording was above his known stile and orthography, and causes the whole composure to be conscious of some other author) Yet if the people were sent for, emboldened and directed by those *demagogues*, who, saving his Greek, were good patriots, and by his own confession men of some repute for parts and piety, it helps well to assure us there was both urgent cause, and the less danger of their coming.
Milton. An Answer to Eikon Basilikè.

A plausible insignificant word in the mouth of an expert *demagogue*, is a dangerous and a dreadful weapon.
South, vol. ii. Ser. 9.

Hence Aristophanes, in banter, I suppose, of the predictions in Herodotus,—makes a pompous and ridiculous oracle, and uses the same foolish introduction, to persuade a sausage-monger to set up for a *demagogue* and a ruler.
Jortin. Remarks on Ecclesiastical History.

DEMA'IN, *n.* } The same word so variously written. (See DOMAIN.) Fr. DEM'EAN. DEME'SNE. DOM'AIN. } *Demain* or *domain*; Lat. *Dominium*; from *dominus*,—perhaps,—master of the house, (*domus*.)

"Fr. *Domaine*,—a man's patrimony or inheritance, proper and hereditary possessions; those whereof he is the right or true *lord* or possessor, and absolute owner: also, an hereditary property in, and possession of land, &c." (Cotgrave.) For the more technical usages of the word, see *Dominicum* in Spelman, *Gloss. Arch.*—And see also DEMEAN, *infra*.

The first of thise fiue was thorgh Romeyns,
That wan it of Casbalan into ther *demeyne*.
R. Brunne, p. 7.

And for the woodes in *demeines*
To kepe, tho ben Driades.
Gower. Con. A. b. v.

Consent at laste
Since that thou hast
My hart in thie *demayne*,
For service trew
On me to rewe,
And recke me love agayne.
Wyat. Of Love.

For his [Alexander] own *demain* and possessions at home, as also of the crown revenues, he had bestowed the most part upon his friends and followers.
Holland. Plutarch, p. 1045.

He also reuoked unto his hands certaine parcels of his *demeane* lands, which his father had giuen away.
Holinshed. Stephan of Buttengne, an. 1154.

William also the Earle of Mortaigne, and Warren sonne of King Stephan, were compelled to surrender to king Henrie, the castell of Pemsey, the citie of Norwich, and other tounes, and castels which he held, apperteining to the *demeene* of the crowne.—*Holinshed. Hen. II.* an. 1115.

From *demesnes*, whose barren soil,
Ne'er produc'd the barley oil;
From all liars, and from those
Who write nonsence, verse or prose,
Libera nos, &c.
Cotton. The Litany.

Or say, what difference, if we live confin'd
Within the bounds of nature's laws assign'd,
Whether a thousand acres of *demesne*,
Or one poor hundred, yield sufficient grain?
Francis. Horace, b. i. Sat. 1.

—— Peleus with a willing heart
Receiving; lov'd me as a father loves
His only son, the son of his old age,
Inheritor of all his large *demesnes*.
Cowper. Homer. Iliad, b. ix.

DEMA'ND, *v.* } Fr. *Démander*; It. *Domandare*; Sp. *Demandar*, parum DEMA'ND, *n.* DEMA'NDABLE. DEMA'NDANT. DEMA'NDER. } deflexo sensu, from the Lat. *Demandare*; *de*, and *mandare*, q. d. in *manus dare*; so Gr. Εγχειριζειν, in *manus dare*, tradere, committere.

As *mandare*, then, is to give, deliver or commit *to* the *hands* of another—

To *demand*, is—to seek, ask or require, *from* the *hands* of another. And generally, to ask, to claim, to require.

"I not nout," quoth the king, "wat ower *demande* be"
R. Gloucester, p. 500.

And me *demaunded* how and in what wise
I thither come, and what my errand was.
Chaucer. The Court of Love.

But thise *demaundes* aske I first (quad he)
That sin it shal be don in hasty wise,
Wol ye assent, or elles you avise?
Id. The Clerkes Tale, v. 8224.

Of depe imaginacions,
Problemes and *demaundes* eke
His wisedome was to find and seke.—*Gower. Con. A.* b. i.

When that repentant teares hath clensed clere from ill
The charged brest: and grace hath wrought therin amending will:
With bold *demands* then may his mercy well assaile
The speche man sayth: without the which request may none preuayle.—*Surrey. Ecclesiastes*, c. 5.

In the fyrst question if the *demaundment* had no tytle, how could he graunt to him the accion of the lande during his life, and in the second, if the plaintiffe had none interest how coulde he geue him dates of payment.
Hall. Hen. V. an. 8.

And though the requeste was pitifull and they that made it familiar, and he to whom it was made, was the father, and the *demaunder* was the mother, and she for whom it was made was the doubter, the emperour granted it, but not without great displeasure.—*Golden Boke*, c. 33.

Hereof riseth a merrie tale of a Welshman, that lieng in this place abroad all night in the weather, and peraduenture not verie well occupied, was *demanded* of his hostesse (where he did breake his fast the next morrow,) at what inne he laie in the night precedent, because he came so soone to hire house yer anie of hir maids were vp!
Holinshed. Description of Britaine, c. 14.

He must accustome himself to represse his tongue and take some pause, allowing a competent space of time between the *demand* and the answer; during which silence, both the *demander* may have while to bethink himself and add somewhat thereto, if he list, and also the *demane* time to think of an answer, and not let his tongue run before his wit.—*Holland. Plutarch*, p. 169.

In this case therefore the reward is not *demandable*, so much upon the account of the divine justice, as upon the account of the divine truth and fidelity.
Hale. Cont. vol. i. *The Great Audit*

In a writ of right the tenant chose trial by battle, but when every thing was prepared and performed, at the day and place appointed for the battle, the *demandants* being solemnly called, made default, whereupon final judgment was given against them.—*State Trials. D. Ramsay*, an. 1631.

Faith. Sir, though I could be pleas'd to make my ills
Only mine own, for grieving other men,
Yet to so fair and courteous a *demander*
That promises compassion, at worst pity,
I will relate a little of my story.
Beaum. & Fletch. The Captain, Act ii. sc. 1.

If we seriously do weigh the case, we shall find, that to require faith without reason is to *demand* an impossibility; for faith is an effect of persuasion, and persuasion is nothing else but the application of some reason to the mind, apt to draw forth its assent.—*Barrow*, vol. ii. Ser. 2.

I had him boldly tell his fortune past:
His present state, his lineage and his name:
Th' occasion of his fears, and whence he came.
The good Anchises rais'd him with his hand;
Who, thus encourag'd, answer'd our *demand*.
Dryden. Virgil. Æneid, b. iii.

The directors of some of those banks sometimes took advantage of this optional clause, and sometimes threatened those who *demanded* gold and silver in exchange for a considerable number of their notes, that they would take advantage of it, unless such *demanders* would content themselves with a part of what they *demanded*.
Smith. Wealth of Nations, b. ii. c. 2.

One penny, they allowed, was *demandable* every offering-day for a rent of forty shillings; but they contended no more was *demandable* if the rent should be forty times forty shillings.—*Horsley. Speech. Stipends of London Incumbents.*

It is proper to establish an invariable order in all payments; which will prevent partiality; which will give preference to services, not according to the importunity of the *demandant*, but the rank and order of their utility or their justice.—*Burke. On the Economical Reform.*

DEMARCA'TION. Cotgrave has "*Desmarquer*; to take away the *mark* from; or, to put from his *mark*." But, by usage, this word is equivalent to—

A *mark*, a *marking* off, (sc.) of boundaries or limits.

The speculative line of *demarcation*, where obedience ought to end, and resistance must begin, is faint, obscure, and not easily definable.—*Burke. On the French Revolution*

Still I fear the line of *demarcation* between spiritual and temporal, it may not always be easy to define.
Horsley. Speech, May 13, 1805.

DEME'AN, *v.* } Junius thinks that this DE'MEAN, *n.* DEME'ANOUR. DEMR'ANURE. DEME'ANING, *n.* } word may be from the Fr. *Moyen*; Lat. *Modus*, vel *medium*. *Modus* vel ratio *decenter* se *gerendi* in rebus gerendis. Skinner suggests other conjectures. Mr. Tyrwhitt interprets the verb *Demaine*, in Chaucer's *Second Book of Fame*, To *manage*: and the noun *management*. There are other passages in which the application seems precisely the same; and hence it admits a doubt whether this verb may not be formed upon the noun *demain* or *domain* (*supra*); and thus, to signify—

To rule or have dominion over; to *manage*, to conduct; (sub.) the behaviour, the mode and manner of acting; and thus, to treat, to behave towards; to behave or deport. It is used by some writers as if they considered it to be from the adj. *mean*; thus—

To act *meanly*; to debase, to disgrace.

Lo, is it not a great mischaunce
To let a foole haue gouernaunce
Of things that he cannot *demaine*.
Chaucer. House of Fame, b. ii.

Come on with me, *demeane* you liche a maid
With shamefast drede, for ye shal speke I wis
With her that is the myrrour, ioy, and blisse:
But somewhat straunge, and sad of her *demeane*
She is, beware your countenance be seene.
Id. The Court of Love.

Who shal me yeven teres to complaine
The deth of gentillesse, and of fraunchise,
That all this world welded in his *demaine*,
And yet him thought it mighte not suffice?
Id. The Monkes Tale, v. 14,583.

As the first finder mente I am sure
C, for calot, for if we haue O
L for leude, D, for *demenure*.—*Id. The Remedie of Love.*

I cannot report ne make no rehersaile
Of my *demeaning*, with the circumstaunce,
But wel I wot the speare with euery naile
Thirled my soule.—*Id. The Lamen. of Marie Magdalene.*

He toke good hede of the person
And saw she was a worthy wight,
And thought he wolde vpon the night
Demene hir at his owne will.—*Gower. Con. A.* b. ii.

Neuer shal ther hereafter [be a place] in which ther could anye man abide riche without the danger of eternal damnacion, euen for his riches alone, though he *demeaned* it neuer so wel.—*Sir T. More. Workes*, p. 1207.

Than they entreted with therle and with his counsel, and the erle who had many thynges to take hede of, bycause he knewe nat howe all the countre wolde be *demeaned*, therfore he toke them to mercy, and suffred them peasably to departe
Berners. Froissart. Cronycle, vol. i. c. 228.

Item the boke howe men should fle synne.
Item royall *demenaunce* worshyp to wynne.
Skelton. The Crowne of Laurell.

Thus by this *demenour* the people make the saintes God's felowes, that is to saye the seruantes matcheth with theirs master and the creatures mates to the Maker.
Sir T. More. Workes, p. 140.

Of which their *demenure*, & that in these heresyes thei *meane* here no better than Luther doth hym self, I haue had good experience.—*Id. Ib.* p 262.

Or which of them two do men set more by; and whither wil they thinke of most honest *demeanor*, her that they see either neuer, or but seldom, or her whome they meet in euery corner.—*Vives. Instruc. of a Chris Woman*, b. i. c. 16.

In this estate the thre aquyers that were sende fro therle to se their *demeanynge* founde them.
Berners. Froissart. Cronycle, c 399.

Cause have I none, quoth he, of cancred will
To quite them ill, that me *demean'd* so well.
But self regard of priuate good or ill,
Moues me of each.
Spenser. Colin Clout's come Home again.

That it will please his highness, that all merchants, as well denizens as strangers, coming into this realm, be well and honestly entreated and *demeaned* for such things whereof subsidy is granted, as they were in the time of the king's progenitors and predecessors, without oppression to them to be done.—*State Trials. Great Case of Impositions*, an. 1606

1. If the king do not *demean* himself by reason in the right of his crown, his leges be bound by oath to remove the king.—*Id. The Case of the Postnati*, an. 1608.

Lady. Alas good Monsieur;
A was a proper man, and fair *demean'd*,
A person worthy of a better temper.
Beaum. & Fletch. The Noble Gentleman, Act i. sc. 1.

They answered with a sullen confidence, that they should *demean* themselves according to their instructions, and would perform the trust reposed in them by the two Houses of Parliament.—*Clarendon. Civil War*, vol. i. p. 518.

When thou hast all this done, then bring me newes
Of his *demeane*: thenceforth not like a louer,
But like a rebell stout I will him vse.
Spenser. Faerie Queene, b. v. c. 8.

The prince, according to the former token,
Which faire Serene to hem deliuered had,
Pursu'd him straight, in mind to been ywroken
Of all the vile *demeanne*, and vsage bad,
With which he had those two so ill bestad.
Id. Ib. b. vi. c. 6.

Her name was Womanhood, that she expreſt
By her sad semblant and *demeanure* wise:
For, stedfast still her eyes did fixed rest,
Ne rov'd at random after gazers guise,
Whose luring bayts oft-tymes doe heedlesse hearts entise.
Id. Ib. b. iv. c. 10.

Representing unto us the manners of strange nations, the laws and customs of old time, the particular affairs of men, their consultations and enterprises, the means they have used to compass them withall, and their *demeaning* of themselves when they were come to the highest or thrown down to the lowest degree of state.
North. Plutarch. To the Reader.

But Gods like us have too much sense
At poets' flights to take offence:
Nor can hyperboles *demean* us;
Each drab has been compar'd to Venus.
Answer by Dr. Swift to Dr. Sheridan.

These she to strangers oftentimes would shew,
With grave *demean* and solemn vanity,
Then proudly claim as to her merit due,
The venerable praise and title of vertu.
West. On Travelling.

If by the simplicity of your unassuming *demeanour*, you can gain their favour and kindness, you may rest satisfied that you are modest enough, and that your head has been in no respect turned by your good fortune.
Smith. Moral Sentiments, pt. iii. c. 3.

DEME'NT, *v.* } Sp. *Dementar*; Lat. *De-*
DEME'NTATE, *v.* } *mentare*; *dementem* facere,
DEME'NTATE, *adj.* } (Vossius.) *De-mens*, (*de*,
DEME'NCY. } and *mens*,) without mind.

To deprive of the *mind* or senses; to be or cause to be mad, insane of understanding.

For he was thus *demented* and bewitched with these pestilent purswasions of his wicked rulers.
Joye. Exposicion of Daniel, c. 5.

O abhominable Papystes and minysters of Sathan, whych thus seke to *dementa* the symple hartes of the people.
Bale. Apology, fol. 80.

And yet for all that
The king his clemency
Dispenseth with his *demenure*.
Skelton. Why come ye not to Court?

As if they landed in the mad haven in the Euxine Sea of *Daphnis insana*, which had a secret quality to *dementate*.
Burton. Democritus. To the Reader. p. 75.

This heaviest judgment that ever fell upon a nation, extream misery, and extream fury, is, I confess, a most direful sight, but withall a more inauspicious prognostick, a sound of a trumpet to that last more fatal day, with an ARIAN thou *dementate* sinner and come to judgment
Hammond. Works, vol. iv. p. 522.

As for *dementation*, sopition of reason and the diviner particle from drink,—though American religion approve, and Pagan piety of old hath practised it, even at their sacrifices,—Christian morality and the doctrine of Christ will not allow.—*Brown. Vulgar Errours*, b. v. c. 21.

I speak not here of men *dementated* with wine, or inchanted with some temptation: the thing holds true of men even in their sober and more considering seasons.
Wollaston. Religion of Nature, s. 5.

What! when we have not an ally, not a friend who wishes us well in all Europe, are we so *dementated*, so fitted for destruction, as to make an enemy of America also!
Anecdotes of Bp. Watson, vol. ii. p. 375.

DEME'RGE. } Lat. *Demergere*, *sum*; (*de*,
DEME'RSE. } *mergere*, to sink.)
To sink down, to plunge down into.

I found the receiver severed from its cover, and the air breaking forth through the water in which it was *demerged*.
Boyle. Works, vol. iv. p. 519.

The receiver being erected, the mercury will again be stagnant in the bottom of the phial, and the orifice of the tube C C will be found *demersed* in it.—*Id. Ib.* vol. iv. p. 515.

DEME'RIT, *v.* } Fr. *Démérite*; It. and Sp.
DEME'RIT, *n.* } *Demerito*; Lat. *Demeritum*, from *demereri*; Gr. Μερ-ειν, dividere, to divide, whence μερ-ος, part; and hence will come, *merere*, quia *meritum* fere *partium* est, sive labor, sive pretium spectetur, (Vossius.)

"Fr. *Démérite*,—desert, *merit*, deserving; also, the contrary, a disservice, *demerit*, misdeed, ill-carriage, ill-deserving; (in which sense it is most commonly used at this day.") Cotgrave.

Vossius says, that to use *demeritum* for *peccatum*, is to recede from the purity of the Latin tongue; whether *fault* or the reverse is to be learned from the context.

But she that coud so yll do and wolde,
Hers be the blame for her *demerite*.
Chaucer. The Remedie of Loue.

I haue nowe no more to doo on yearthe. If I haue *demerited* any loue or thanke at your hands, bestowe it wholly on my sonne, whan I am gone from you.
Udal. Preface vnto the King.

For thus their obstinate rebellion against Christ *demeriteth*, this is a reward worthy their desertes.
Id. Thessalonians, c. 2.

And therefore these men, now prisoners at the bar, but answer to their offences, and receive according to their *demerite*; and *first for their faults*.
State Trials. Sir Richard Knightly, an. 1588.

After a very fair and full trial he [Lord Macguire] was found guilty by the jury, upon a most pregnant evidence, and then condemned, executed as a traitour at Tyburn, as he well *demerited*.—*Id. Lord Macguire*, an. 1645.

The inhabitants of Rhodes are restored to their libertie, often taken from them, or confirmed, according as they had *merited* (*meruerant*) by seruice abroade, or *demerited* (*deliquerant*) by sedition at home.
Greneway. Tacitus. Annales, p. 173.

There is no father that for one *demerit*,
Or two, or three, a sonne will disinherit:
That as the last of punishments is meant;
No man inflicts that pain till hope is spent.
B. Jonson. An Elegie.

By the greatnesse of their power, by the number of their friends, and by many benefits and *demerits* whereby they obliged their adherents, [they] acquired this reputation.
Holland. Plutarch, p. 1101.

But his deserts, I suppose, you will date from the same term that I do, his great *demerits*, that is, from the beginning of our late calamities.
Cowley. On the Government of Oliver Cromwell.

They were all concerned, either as accessories or principals, and *demerit* a halter, if the repliant's opinion be law.
State Trials. Second Find. of the Magistracy, an. 1683.

If the *demerit* of all sins be equal, there can then be no reason for the degrees of punishment in another world; but to deny that there are degrees of punishment there, is not only contrary to reason, but to our Saviour's express assertion, that some shall be beaten with many stripes and some with fewer, and that it shall be more tolerable for some in the day of judgment than for others.
Tillotson, vol. i. Ser. 35.

The facility with which *testimonia* are signed by men of high characters in the universities, is certainly injurious to the cause of learning and virtue. It confounds the distinctions between *merit* and *demerit*.
Knox. Liberal Education, s 49.

DEME'SNE. See DEMAIN.

DE'MI, or } Fr. *Demi*; Lat. *Dimidium*, half;
DE'MY, *adj.* } pars *dimidiati* altera; i. e. per *medium* divisi; either part of that which is divided through the *middle*.

Demy, half, is very commonly prefixed.

DEMIGRA'TION. Lat. *De-migratio*, from *De-migrare*. See MIGRATE, and EMIGRATE.

Are we so foolish, that whiles we may sweetly enjoy the settled estate of our primogeniture, we will needs bring upon ourselves the curse of Reuben, to runne abroad like water; whose qualitie it is, not easily to be kept within the proper bounds: yea, the curse of Cain, to put ourselves from the side of Eden, into the land of Nod, that is, of *demigration*!—*Bp. Hall. A Censure of Tracell*, s. 22.

DEMI'SE, *v.* } Fr. *Démission*, a demise, let-
DEMI'SE, *n.* } ting, or demising. Lat. *Demittere* vel *dimittere*; *dimittere* autem pro *relinquere* vel *donare* testamento occurit apud *Ælium Lampridium*: Skinner,—to leave, give or bequeath by will or testament. To *demise* is—

To *dismiss* or put away, (sc.) the possession; to part or depart, to decease; to part with (sc. to another); to transfer, to convey: and *demise*, n. is—

The decease or departure. See the quotations from Blackstone.

The Stoick calls it εναγγελιον αυθμενον, the promise that every man makes, the obligation that he is bound in to nature at his shaping in the womb, and upon which condition his reasonable soul is at his own conception *demised* to him
Hammond. Works, vol. iv. Ser 14.

Flatter my sorrow with report of it.
Tell me, what state, what dignity, what honor,
Canst thou *demise* to any childe of mine.
Shakespeare. Rich. III. Act iv. sc. 4.

I conceive it ridiculous to make the condition of an indenture something that is necessarily annext to the possession of the *demise*.—*Hammond. Works*, vol. i. p. 725.

Two days after she went to the parliament, which, to the great happiness of the nation, and to the advantage of her government, was now continued to sit, notwithstanding the king's *demise*, by the act that was made five years before, upon the discovery of the assassination plot.
Burnet. Own Time. Q. Anne, an. 1702

So tender is the law of supposing even a possibility of his death, that his natural dissolution is generally called his [king's] *demise*; *demissio regis, vel coronæ*: an expression which signifies merely a transfer of property; for, as is observed in Plowden, when we say the *demise* of the crown, we mean only that, in consequence of the disunion of the king's natural from his body politic, the kingdom is transferred or *demised* to his successor, and so the royal dignity remains perpetual.—*Blackstone. Commentaries*, b. i. c. 7.

The usual words of operation in it are 'dimisi, grant, and to farm let, *dimisi*, concessi, et ad firmam tradidi.'
Id. Ib. b. ii. c. 20.

DEMI'T, *v.* } Lat. *Demittere*, *demissum*, to
DEMI'SS. } send, throw or cast down; (*de*,
DEMI'SSION. } and *mittere*, to send.)

To drop or sink down; to submit, to depress, to humble.

Demission, in Holinshed,—a relinquishment or surrender. See DEMISE.

The occasion of this conceit, might first arise from a common observation, that when they [peacocks] are in their pride, that is, advance their train, if they decline their neck to the ground, they presently *demit* and let fall the same.
Brown. Vulgar Errours, b. iii. c. 27.

This said he, and soone after when he had put upon Julian his grandfather's purple, and declared him Cæsar with the joy of the armie: he speaketh unto him somewhat sad, and carrying a *demisse* and lowly looke.
Holland. Ammianus, p. 44.

And I sweare vpon the holie euangelists here presentlie with my hands touched, that I shall neuer repugne to this resignation, *demission* or yielding vp, nor neuer impugne them in anie maner by word or deed, by myselfe nor none other.—*Holinshed. Rich. II.* an. 1399.

I shall instance in prostration as a lowlier and humbler act of bodily worship than kneeling is, and this is not affirmed to be particularly commanded and so voluntary, yet sure acceptable to God if it flow from that vehement zeal of spirit and *dimission* of mind, in confession and sense of sin, that I shall hope it doth.
Hammond. Works, vol i. p 258.

DEMO'CRACY. } Gr. Δημοκρατια; It. *Democrazia*; Sp. *Democracia*; " Fr. *Démocratie*, — a *democratie*; popular government, rule or authority," (Cotgrave.) See the quotations from Aylmer and Blackstone.
DE'MOCRAT.
DEMOCRA'TICK.
DEMOCRA'TICAL, *adj.*
DEMOCRA'TICAL, *n.*
DEMO'CRATIST.

The regiment of England is not a mere monarchy, as some for lack of consideration think, nor a mere oligarchy, nor *democratie*; but a mixed rule of all these. The image whereof, and not the image but the thing indeed is to be seen in the Parliament house, wherein you shall find these three estates, the king or queen, which representeth the monarchy; the noblemen, which be the *aristocratie*; and the burgesses and knights, the *democratie*.

Bp. Aylmer. Life by Strype, c. 13.

He that had seen Pericles lead the Atheniana which way he listed, haply would have said he had been their prince; and yet he was but a powerful and eloquent man in a *democracy*, and had no more at any time than a temporary and elective sway, which was in the will of the people when to abrogate.—*Milton. Prelatical Episcopacy.*

Aristocratic gouernment,
Nor *democratick* pleasde,
But where to one man's emperio
Is *monarchia* seasde.—*Warner. Albion's Eng.* b x. c.57.

For the people of Athens, when the Persians were chased out of Greece, did so highly value their own merits in that service, that they not only thought it fit for themselves to become the commanders over many towns and islands of the Greeks, but even within their own walls they would admit none other form of government than merely *democratical*.—*Raleigh. History of the World*, b. iii. c. 7. s. 4.

The thing which those *democraticals* chiefly then aimed at, was to force the king to call a parliament, which he had not done for ten years before, as having no help, but hindrance to his designs in the parliaments he had formerly called.—*Hobbs. Behemoth*, pt. i.

It [government] was now shred into a *democracy*; and the stream of government being cut into many channels, run thin and shallow, whereupon the subject having many masters, every servant had so many distinct servitudes.

South, vol. v. Ser. 2.

As though he would have all episcopacy abolished, and bring back into the church a *democratical* anarchy; yea, an ochlocracy, (i. e.) the government of the multitude, and would obtrude the Geneva discipline upon all churches.

Strype. Life of Whitgift, an. 1593.

The political writers of antiquity will not allow more than three regular forms of government; the first, when the sovereign power is lodged in an aggregate assembly, consisting of all the free members of a community, which is called a *democracy*.—*Blackstone. Commentaries*, Introd. s. 2.

He [the emperour] endeavours to crush the aristocratick party, and to nourish one in avowed connexion with the most furious *democratists* in France.

Burke. Thoughts on French Affairs.

The frame of our commonwealth did not admit of such an actual election, but it provided as well, and (while the spirit of the constitution is preserved,) better for all the effects of it than by the method of suffrage in any *democratick* state whatever.—*Id. On the present Discontents.*

DEMO'LISH, *v.* } Fr. *Démolir*; Lat. *Demolari*, *molem* dejicere; *to cast* down any *mass*, any pile or structure. And, generally—
DEMO'LISHER.
DEMO'LISHING, *n.*
DEMO'LISHMENT.
DEMOLI'TION.
To destroy, to ruin, to dash or break to pieces.

After this he [Jehu] surprised all the Priests of Baal by a subtilty, feigning a great sacrifice to their God, by which means he drew them together into one temple, where he slew them; and in the same zeal to God utterly *demolished* all the monuments of that impiety.

Raleigh. History of the World, b. ii. c. 20. s 2.

The *demolishers* of them can give the clearest account, how the plucking down of churches conduceth to the setting up of religion.—*Fuller. Worthies. Exeter.*

By the passing of this bill, so many persons in both houses would be fully satisfied, that they would join in no further alteration; but, on the other hand, if they were crossed in this, they would violently endeavour an extirpation of bishops, and a *demolishing* of the whole fabrick of the church.

Clarendon. Civil War, vol. i. p. 427.

You have found me merciful in arguing with you.
Swords, hangmen, fires, destructions of all natures,
Demolishments of kingdoms, and whole ruines
Are wont to be my orators.

Beaum. & Fletch. The False One, Act ii. sc. 1.

And so in the end, the glory of this temple, set up after Antichrist's *demolishment*, will yet be rendered more glorious (as that of Zerubbabel's also was) by Christ's coming into it.

Goodwin. Works, vol. ii. pt. i. p. 143.

This man defies 'em still, threatens destruction
And *demolition* of their arms and worship,
Spits at their powers.

Beaum. & Fletch. The Island Princess, Act v. sc. 1.

Lys. Whatever merit this writer may have as a *demolisher*, I always thought he had very little as a builder.

Berkeley. The Minute Philosopher, Dial 5.

His death also was enigmatically described by the destruction, or *demolishment* of his bodily temple, answerable to those circumlocutions concerning our ordinary death.

Barrow, vol. ii Ser. 27.

So Theodoret tells us, that in *demolishing* the temples at Alexandria, the Christians found hollow statues fixed to the walls, into which the priests used to enter, and thence deliver oracles.—*Jortin. Remarks on Ecclesiastical History.*

On their coming into administration, they found the *demolition* of Dunkirk entirely at a stand: instead of *demolition*, they found *construction*; for the French were then at work on the repairs of the jettees.

Burke. Observations on a late State of the Nation.

DE'MON. See DÆMON.

DEMO'NSTRATE, *v.* } Fr. *Démonstrer*; Sp. *Demonstrar*; It. *Dimostrare*; Lat. *De-monstrare*; from *Monere*, to call to mind; to call the attention to. And thus, to *demonstrate*,—
DEMONSTRA'TION.
DEMO'NSTRATING, *n.*
DEMO'NSTRATIVE.
DEMO'NSTRATIVELY.
DEMO'NSTRATIVENESS.
DE'MONSTRATOR.
DEMO'NSTRABLE.
DEMO'NSTRABLY.
DEMO'NSTRABLENESS.
DEMO'NSTRANCE.
To show, to exhibit; to present to the senses, to the mind, the understanding; to make manifest, clear, plain; to prove. See the quotation from Locke.

I would (said Reason) thee lere
Sith thou to learne hast soch desire,
And shew thee withouten fable
A thing that is not *demonstrable*.—*Chaucer. R. of the R.*

Thou thy selfe art he, to whom it hath been shewed, and preued by ful many *demonstrations*, as I wotte well, that the soules of men, ne mowen not dien in no wise.

Id. Boecius, b. ii.

And ye shull seen, up peril of my lif,
By veray preef that is *demonstratif*.

Id. The Sompnoures Tale, v. 7854.

He maketh his calculacione,
He maketh his *demonstrations*. *Gower. Con. A.* b. vi.

Now come we to yt special point wherin Tindall gyueth vs a glorius *demonstration* of hys excellent highe witte and learning, farre surmounting the capacitie of poore popishe men to perceiue, howe it might be possible that any mā sinneth not, and yet for all that sinneth alwaye styll.

Sir T. More. Workes, p 538.

The oration *demonstrative* standeth either in praise or dispraise of some one man, or some one thing, or some one deed doen.—*Wilson. The Arte of Rhetorique*, p. 11.

In other things we have been willing so far to descend to the desires of our good subjects, as might fully satisfy all moderate minds, and free from all just fears and jealousies which those messages, which we have hitherto sent unto the commons house, will well *demonstrate* unto the world.

State Trials, an. 1628. *Letter from the King.*

But this law which Thomas Aquinas calleth *An Act of Reason taken properly*, and not a habit, as it is an evident natural judgment of practic reason they divide into *indemonstrable*, or needing no *demonstration*, (as that good is to be followed, and evil to be eschewed;) and *demonstrable*, which is evidently proved, out of higher and more universal propositions.—*Raleigh History of the World*, b. ii. c. 4. s. 6.

I answer, that seducement is to be hinder'd by fit and proper means ordain'd in church discipline, by instant and powerful *demonstration* to the contrary; by opposing truth to error, no unequal match; truth the strong, to error the weak, though sly and shifting.

Milton. Of Civil Power in Ecclesiastical Causes.

My reason hereof is convincing and *demonstrative*; because nothing is necessary to be believed, but what is plainly revealed.—*Chillingworth. Rel. of Protestants*, pt. i. c. 2.

You commend humility, as the great and sovereign antidote against pride, the common disturber of mankind; and certainly what you say is *demonstratively* true, if all the world could be persuaded to it; but this never was nor can be expected.—*Hale. Cont.* vol. i. *Of Humility.*

And to this, I that did not really adhere to that, will not be so far concerned in it, as to make any reply, or at all to endeavour to defend it, or to add of it farther than this, that the bare possibility that it might so signifie supersedes all *demonstrativeness* of proof from this text for the criminousness of will-worship.

Hammond. Works, vol. ii. pt. iv. p. 178.

Here sure 'tis evident, that the truth of the minor is taken as confess'd, and then I am not to have so mean an opinion of the *demonstratour's* skill, that he will impertinently attempt to prove, what he takes for confess'd.

Id. Of Tradition, vol. ii. pt. ii. p. 246.

Not that I covet any of your dross,
But that the power of this art may be
More *demonstrably* evident, leave in
My hands all but some smaller sum, to set
Something to stake at first.

Carteright. The Ordinary, Act ii. sc. 3.

He is to beseech them, yea, and to persuade with them particularly one by another, by good reasons and *demonstrances* of how many calamities peevish obstinacy is the cause.—*Holland. Plutarch*, p. 303.

Whether therefore the being and attributes of God can be *demonstrated*, or not; it must at least be confess'd by all rational and wise men, to be a thing very desirable, and which they would heartily wish to be true, that there was a God, an intelligent and wise, a just and good being to govern the world.—*Clarke. On the Attributes*, Introd.

Those intervening ideas which serve to shew the agreement of any two others, are call'd proofs; and where the agreement or disagreement is by this means plainly and clearly perceiv'd, it is call'd *demonstration*, it being shewn to the understanding, and the mind made to see that it is so.

Locke. Of Hum. Understanding, b. iv. c. 2. s. 3.

As the proving of these two things will overthrow all atheism, so it will likewise lay a clear foundation, for the *demonstrating* of a Deity distinct from the corporeal world.

Cudworth. Intellectual System, p. 145.

Eloquent men do never more exceed in their indulgence to fancy, than in the *demonstrative* kind, in panegyricks, in their commendations of persons.

Barrow. On the Pope's Supremacy.

Pythagoras, Plato, and Aristotle in some measure, had a knowledge of these principles; but I pretend to have established them *demonstratively* in my *Theodicæa*, though I have done it in a popular manner.

Clarke & Leibnitz. Leibnitz's Second Paper, p. 21.

The *demonstrator* confounds in it two contrary propositions; and sliding, insensibly to many readers, from that which no reasonable man can admit into that which every reasonable man must admit, he means nothing by a pomp of words, or he means to make the proofs of the latter pass for proofs of the former.

Bolingbroke. Fragments or Minutes of Essays.

Qu. 43. Whether an algebraist, fluxionist, geometrician, or *demonstrator* of any kind can expect indulgence for obscure principles or incorrect reasonings?—*Berkeley. Analyst.*

The being of a God is not mathematically *demonstrable*, nor can it be expected it should, because only mathematical matters admit of this kind of evidence.

Filliteon, vol. i. Ser. 1.

And now, consequently, he must of necessity affirm all the conclusions, which I have before shown to follow *demonstrably* from that opinion.

Clarke. On the Attributes, Prop. 3.

For these reasons (I say) 'tis very fit, that notwithstanding the natural *demonstrableness* both of the obligations and motives of morality, yet considering the manifest corruptness of the present estate which humane nature is in, the generality of men should not be left wholly to the workings of their own minds, to the use of their natural faculties, and to the bare convictions of their own reason.

Id. On Natural and Revealed Religion, Prop. 5.

May no storm ever come, which will put the firmness of their attachment to the proof; and which in the midst of confusions, and terrours, and sufferings, may *demonstrate* the eternal difference between a true and severe friend to the monarchy, and a slippery sycophant of the court.

Burke. On the Cause of the present Discontents.

But nothing can be more *demonstrative* evidence of their ingenuity than the construction and make of their canoes, which, in point of neatness and workmanship, exceed every thing of this kind we saw in this sea.

Cook. Voyage, vol. iii. b. ii. c. 3.

Virtue, according to Plato, might be considered as a species of science, and no man, he thought, could see clearly and *demonstratively*, what was right and what was wrong, and not act accordingly.

Smith. Moral Sentiments, pt. vii. s. 2.

It is to be attributed to the early intellectual habits of some among the students in theology who receive holy orders, without having had time to attend closely to any thing but mathematics, that they are willing to assent to nothing but what is nearly *demonstrable*, and explain away every thing mysterious or irreconcilable to their preconceived notions of truth and rectitude.

Knox. On the Lord's Supper, s. 20.

Which *demonstrably* proved that he and his religion had a divine original, and that therefore the sufferings they underwent for his sake in the present life would be amply repaid by the glorious rewards reserved for them hereafter.

Porteus, vol. i. Lect. 5.

DEMU'LCE. } Lat. *Demulcere*, (*de*, and *mulc-ere*, to soften,) A. S. *Milesc-ian*.
DEMU'LCENT, *adj.*
DEMULSA'TION.
DEMU'LSION.
To soften, to soothe, to lull, to assuage.

Jupyter was cõueyed into Phrigia, where Saturne also pursuyng hym, Rhea semblably taught the people there, called Coribantes, to dãce in another fourme: where with Saturne was eftsones *demuted* and appaised.
Sir T. Elyot. The Governour, b. i. c. 20.

And this grave Incomparable Solomon, though he could precept the erring world against all the seducing crafts of women, yet we see he could not save himself from being entangled by their *demulcations*.
Feltham. On St. Luke, xiv. 20.

It is to be considered, from whence it comes to pass, that wise men, and mostly such, should chuse goodness and virtue with affliction, and the burthens of unpleasing accidents, rather than vice garlanded with all the soft *demulsions* of a present contentment.—*Id.* pt. ii. Res. 57.

There are other substances, which are opposite to both sorts of acrimony, which are called *demulcent* or mild, because they blunt or sharpen salts.
Arbuthnot. On Aliments, c. 5.

DEMU'R, *v.* }
DEMU'R, *n.* }
DEMU'RRER. }
DEMU'RRAGE. }
DEMO'RANCE. }

Also written *Demour*. Fr. *Démeurer*, *démourer*; It. *Demorare*; Lat. *Demorari*; *de*, and *morari*, from *mora*, delay; and this from Gr. Μερ-αν, dividere quia *morantes* tempus intervallis trahunt ac *dividunt*, (Vossius.)

To abide, to remain, to tarry or retard; to stay, linger, stand long on; to dwell upon, to pause, to hesitate. See the quotation from Blackstone.

And in this question, if the parties *demurred* in our iudgemẽt we might ask aduyse further of learned mẽ & iudges.
Sir T. More. Workes, p. 215.

The man is a very foole to make his *demorraunce* vpon such an olde wife.—*Skelton. The Boke of Three Fooles.*

And the sa de Peloponesyans *demoured* in the land.
Nicoll. Thucidides, fol. 72.

And hauyng made one assaulte vpon the campe of the Athenyans, though they had not had the worst, yet durst they not *demoure* nor abyde vpon the campe.—*Id. Ib.* fol. 73.

And therefore as soone as the storme began to asswage of his fury (which was a long half hour) willing to give his men no longer leisure to *demurre* of those doubts, nor yet allow the enemy farther respite to gather themselves together, he stept forward.—*Sir Francis Drake Revived*, p. 15.

Plot. Slater, 'tis so projected, therefore make
No more *demurs*; the life of both our fortunes
Lies in your carriage of things well.
Mayne. The City Match, Act iv. sc. 2.

Most Serene King,—Wherens there is a considerable sum of money owing from certain Portugal merchants of the Brazil company to several English merchants, upon the account of freightage and *demorage*, in the yeers 1649 and 1650.
Milton. Cromwel to K. of Portugal.

Notwithstanding he hoped that matters would have been long since brought to an issue, the fair one still *demurrs*. I am so well pleased with this gentleman's phrase, that I shall distinguish this sect of women by the title of *demurrers*.
Spectator, No. 89.

[A *demurrer*] denies that by the law arising upon these facts, any injury is done to the plaintiff, or that the defendant has made out a legitimate excuse; according to the party which first *demurs*, *demoratur*, rests or abides upon the point in question.—*Blackstone. Comment.* b. iii. c. 31.

The ship was delayed, at a *demurrage* of an hundred dollars a day, for upwards of three months, waiting in vain for a better market.
Burke. Articles of Charge against Warren Hastings.

DEMU'RE, *adj.* }
DEMU'RELY. }
DEMU'RENESS. }

De bon mœurs; one of good manners, (Minshew.) This, Junius thinks, is trifling; and prefers Casaubon's derivation from Gr. Θεμερος, grave, honest. Skinner thinks, from *des mœurs*, as we now say, *over mannerly*, —*molesté*, superstitiosé *modestus*; but, by our old writers, it is used without any subaudition of such excess.

Attentive to, observant or regardful of, manners or morals; now frequently with a sub. of—affectation.—Thus the verb in Shakespeare—

To regard or look upon with affected modesty.

When this lady had heard all this language
She gaue answere, ful softe and *demurely*
Without chaunging of colour or courage.
Chaucer. La belle Dame sans Mercie.

In this apparell she goynge betwene the Erle of Ouersteyne & the Graunde Master Hostoden, which had the conduyte & ordre of the performaunce of maryage, with most *demure* countynaunce & sad behaviour, passed through the king's chaumbre.—*Hall. Hen. VIII.* an. 31.

And it is a world to see how *demurely* & sadly some sit, beholding them that dance, and with what gesture, pase, and mouing of the body, & with what sober footynge some of them dance.—*Vives. Instruc. of a Chris. Woman*, b. i. c. 13.

After that Gabriel had al thys sayed, the maiden made answer in fewe wordes but wordes of suche sorte, as might be a witnesse of exceeding great *demurenesse* in hir, coupled with passing great athaunce and zele towardes God.
Udal. Luke, c. 1.

——— I am safe:
Your wife, Octauia, with her modest eyes,
And still conclusion, shall acquire no honour
Demuring upon me.
Shakespeare. Antony & Cleopatra, Act iv. sc. 13.

Lo two most goodly virgins came in place,
Ynlinked arme in arme in lonely wise,
With countenance *demure*, and modest grace,
They numbred euen steps, and equall pase.
Spenser. Faerie Queene, b. i. c. 10.

——— Give me
My gallant prentice I he parts with his money
So civilly, and *demurely*, keeps no account
Of his expenses, and comes ever furnish'd
Massinger. The City Madam, Act iii. sc. 1.

And though the maids did shew themselves thus naked openly, yet was there no dishonesty seen or offered, but all this sport was full of playe and toys without any youthfull part or wantonness; and rather carried a shew of *demureness* and a desire to have their best made bodies seen and spyed.—*North. Plutarch*, p 40.

So cat transform'd sat gravely and *demure*,
Till mouse appear'd, and thought himself secure,
But soon the lady had him in her eye,
And from her friend did just as oddly fly.
Dryden. An Essay upon Satire.

'Tis true, they proclaim'd themselves poets by sound of trumpet, and poets they were upon pain of death to any man who durst call them otherwise. The audience had a fine time on t, you may imagine; they sate in a bodily fear, and look'd as *demurely* as they could: For 'twas a hanging matter to laugh unseasonably.—*Id. Preface to All for Love.*

'Twas on a lofty vase's side,
Where China's gayest art had dy'd
The azure flowers that blow;
Demurest of the tabby kind,
The pensive Selima reclin'd,
Gaz'd on the lake below.
Gray. On the Death of a favourite Cat.

Under a serious deportment, and the *demureness* of religion, still we see such a constant attention to worldly happiness—so much anxiety about worldly good—so much fear and distress about worldly evil, that it is beyond the power of charity to suppose this heavenly secret is perfectly discovered even here.—*Gilpin*, vol. ii Ser. 36.

DEN, *v.* }
DEN, *n.* }

A. S. *Den*, vallis, a valley, a vale, a dale; it. *Cubile*, a couch, a *den*. Sommer,—who adds, Also—

A pathless place, woody, rugged, and uncultivated, suited for feeding swine and cattle.—The word may probably be akin to *Down*, (qv.)

Den is a frequent termination in English names of places, and always implies a situation in a valley. *Good den* is a corruption of *Good even*, (*Good e'en*, *Gooden*.)

She dorst the wilde beastes *dennes* seke,
And rennen in the mountaignes all the night,
And slepe under the bush.
Chaucer. The Monkes Tale, v. 14,269.

And when the hande of the Medianites was sore vpon Israel, the childré of Israel made them *dennes* in the mountaynes and caues and stronge holdes.
Bible, 1551. *Judges*, c. 6.

——— This care fashion'd
By provident nature, in this solid rock
To be a *den* for beasts, alone, receives me,
And having prov'd an enemy to mankind,
All humane helps forsake me.
Beaum. & Fletch. The Knight of Malta, Act iv. sc. 1.

Twice had Diana bent her golden bow,
And shot from heav'n her silver shafts, to rouse
The sluggish salvages, that *den* below.
G. Fletcher. Christ's Triumph on Earth.

See, from afar, yon rock that meets the sky;
About whose feet such heaps of rubbish lye:
Such indigested ruin; bleak and bare,
How desert now it stands, expos'd in air!
'Twas once a robber's *den*; inclos'd around
With living stone, and deep beneath the ground
Dryden. Virgil. Æneid, b. viii

The most usual method of taking this animal is while a cub, and incapable of resistance. The place near the *den* of the lioness is generally well known by the greatness of her depredations on that occasion; the natives, therefore, watch the time of her absence, and, aided by a swift horse, carry off the cubs.—*Goldsmith. Animated Nature. The Lion.*

DE'NARY. Fr. *Dénaire*; Lat. *Denarius*, *ten*. *Decem*, *decenus*, *denus*, *denarius*.

A *denarius*,—a Roman silver coin marked with the letter X, valued at ten *asses* or ten pounds of brass, 7½*d.* English.

But that seruaunte beeyng nowe free and at libertie as soone as he was gone out of his maister's sight, met by chaunce with one of his felowe seruauntes which aught hym a lytle money: that is, an hundreth *denarees*, or pieces of syluer coyne.—*Udal. Matthew*, c. 18.

This prince therefore hauing made the generall partition of his kingdom into shires, or shares, he divided againe the same into lathes, as lathes into hundreds, and hundreds into tithings, or *denaries*, as diuers haue written.
Holinshed. Description of England, c. 4.

In the early times of Rome, the price of a sheep was a *denarius*, or eight pence, and the price of an ox, ten times as much.—*Priestley. Lectures on History*, pt. iii. Lect. 15.

DENA'Y, *v.* }
DENA'Y, *n.* }

Deny, (qv.) anciently so written. Fr. *Dénier*; Sp. *Denegar*; Lat. *Denegare*; (*de*, *ne*, and *agere*, q. d.) Be it not. Let it not be done.

The Grecian king had not
The powre for to *denay*,
His owne deare childe, and sonne in lawe
The thing that both did pray.
Gascoigne. The Complaint of Phylomene.

Amonges other of his tyranyes, he asked a great sũme of money of Seynt Edmundes landes, whiche the rulers *denayed*; for so moche as they claymed to be free of all kynges tribute.—*Fabyan*, vol. i. c. 200.

Thus was the noble heart long time betwixt
Feare and remorse, not granting nor *denaying*;
Vpon his eyes the dame her lookings fixt,
As if her life and death lay on his saying.
Fairefax. Godfrey of Bovlogne, b. iv. s. 67

——— Nor
Was libertie *denayde*
Of hawking, hunting, and disports.
That, had she been content,
Her merriest and securest daies,
A prisoner she spent.
Warner. Albion's England, b. ix. c. 35.

Of mild *denaies*, of tender scornes, of sweet
Repulses, war, peace, hope, despaire, ioy, feare,
Of smiles, teats, mirth, woe, griefe, and sad regreet.
Fairefax. Godfrey of Bovlogne, b. xvi. s. 25

DENEGA'TION. Lat. *Denegare*, *atum*, to deny. And see DENAY.

A refusal, a denial.

He speaketh another language to all the world in deeds, and thereby so toucheth vs in honour and *denegation* of iustice, as we be inforced and compelled to vse the sword, which God hath put in our hands as an extreme remedie, whereby to obtaine both quietnesse for our subiects, and also that is due to vs by right, pacts, and leagues.
Holinshed. Scotland, an. 1542

Sore did they assault me and craftily tempt me to their wicked wales, or at least to a *denegation* of my faith and true opinions, though it were but by colour and dissimulation.—*Fox. Martyrs*, p. 867. *Let. of T. Whittel to J. Carles.*

DE'NIGRATE, *v.* }
DENIGRA'TION. }
DE'NIGRATOR. }

Lat. *Denigrate*, *atum*. *Niger*, from the Gr. Νεκρος, nam mortui, *atri*. (Vossius.) Fr. *Dénigrer*—

To *blacken*, to smear with *black*.

For first, if we derive the curse on Cham, or in general upon his posterity, we shall *denigrate* a greater part of the earth than was ever so conceived.
Brown. Vulgar Errours, b. vi. c. 11.

We shall emperically and sensible discourse hereof; deducing the causes of blacknesse from such originals in nature, as we do generally observe things are *denigrated* by art.—*Id. Ib.* b. vi. c. 12.

These are the advenient and artificial wayes of *denigration*, answerably whereto may be the natural progress.—*Id. Ib.*

However in this way of tincture, it seemeth plain, that iron and vitriol are the powerful *denigrators*.—*Id. Ib.*

And I could not find, that though in retorts hartshorn and other white bodies will be *denigrated* by heat, yet camphire would not at all loose its whiteness, though I have purposely kept it in such a heat, as made it melt and boil.
Boyle. Works, vol. i. p. 711.

To which I shall only add, that, whereas in these several instances of *denigration*, the metals are worn off, or otherwise reduced into very minute parts, that circumstance may prove not unworthy your notice.—*Id. Ib.* vol. i. p. 714

DENI'ZE, *v.* }
DE'NIZEN, *n.* }
DE'NIZEN, *v.* }
DENIZA'TION. }

Variously written, *Denizen*, *denisen*, *denison*. Minshew suggests, *Donatio*, Fr. *Donaison*, a gift or *donation*, (sc.) of liberty.

A *denizen*, says Blackstone, is an alien born, but who has obtained *ex donatione regis* letters patent to make him an English subject.

The world lamenteth, and counteth them vnfortunate which be banished and dryuen out of theyr countrey but Christ pronounceth them blessed, whiche be banished for the gospel sake; for they be made *denizens* in heauen.
Udal. Matthew, c. 5.

There was a private act made, for *denizing* the children of Richard Hills, an eminent merchant abroad.
Strype. Mem. an. 1552. *Edw. IV.*

But when their posteritie became not altogither so wearie in keeping, as their ancestors were valiant in conquering, the Irish language was free *denized* in the English pale.
Holinshed. Desc. of Ireland, c. 1.

If this be death, our best part to untie
(By running the jail) from lust and wrath,
And every drowsy languor here beneath,
To be made *denizd* citizen of sky.
Drummond. Flowers of Sion.

Lan-frane.—It should rightly be Land-frane, and seemeth first to have bin a name of naturalizing or making the bearer thereof a free *denizen*, whereby hee became land-frane, to wit, free of the country.
Verstegan. Restit. of Decayed Intelligence, c. 8.

The pear-main, which to France long ere to us was known,
Which careful fruitrers now have *denizen'd* our own.
Drayton. Poly-Olbion, s. 18.

Others there be of the same nature, that the king may exercise out of parliament, which right is grown unto him in them, more in those others by the use and practice of the common-wealth, as *denization*, coynage, making warre.
State Trials. The great Case of Impositions, an. 1606.

Poor refugees at first, they purchase here,
And, soon as *denizen'd*, they domineer
Grow to the great, a flatt'ring servile rout:
Work themselves inward, and their patrons out.
Dryden. Jurenal, Sat. 3.

It [*denization*] is *basilicon doron*, it is the bounty and kindness of the king to one born out of his dominions, to give him the capacity of a subject, to sue and be sued, and the like, which cannot be forfeited even for breach of conditions in the letters patents of *denization*.—*State Trials*, an 1682. *Proceedings between the King and the City of London.*

DENO'MINATE, *v.* } Fr. *Dénominer*; Sp. *Denominar*; It. and Lat. *Denominare*, (*de*, and *nominare*, to name;) a word common to the Northern, as well as to the Greek and Latin languages. See Cognomen.
DENOMINA'TION.
DENO'MINATIVE.
DENO'MINATOR.
DENO'MINABLE.

To *name* or call by *name*; to give or apply a *name*.

Of whiche worchings and possession of hours, ye daies of the week haue take her names, after *denominacion* in these seuen planets.—*Chaucer. The Testament of Love*, b. ii.

But although all these complexions be assembled in euery body of man and woman, yet the body taketh his *denomination* of those qualyties, which abounde in hym, more than in other.—*Sir T. Elyot. Castel of Helth*, b. i

When as multiplicity of reading, the best it can signifie, doth but speak them to have taken pains for it: and this alone is but the dry, and barren part of learning, and hath little reason to *denominate*.
Glanvill. The Vanity of Dogmatizing, c. 15.

With that writ were sent to each sheriff instructions, that, "Instead of a ship, he should levy upon his county such a sum of money, and return the same to the treasurer of the navy for his majesties use, with direction in what manner he should proceed against such as refused: and from hence that tax had the *denomination* of ship-money; a word of a lasting sound in the memory of this kingdom.
Clarendon. Civil War, vol. i. p. 68.

For sanctity and to sanctifie being conjugates or *denominatives*, as logicians call them; the one openeth the way to the knowledge of the other.—*Mede. Works*, b. i. Dis. 2.

Against this opinion that Aram the son of Sem, was the father and *denominator* of the Syrians in general, (and not only of those in Syria Inter-amnis, which is Mesopotamia,) some read *Gen.* xxii 21. Kemuel, the father of the Syrians: where others out of the original read Kemuel the son of Aram.—*Raleigh. History of the World*, b. i. c. 8. s. 15.

An inflammation either simple, consisting only of an hot and sanguineous affluxion, or else *denominable* from other humors according to the predominancy of melancholy, flegm or choler.—*Brown. Vulgar Errours*, b. iii. c. 3.

Nor as if the relation of friends had actually discharged them from that of servants; but that of the two relations, Christ was pleased to over-look the meaner, and without any mention of that to entitle and *denominate* them solely from the more honourable.—*South*, vol. ii. Ser. 2.

They would not baptize their children; held as the Arians in the doctrine of the Godhead, and as Pelagius in the doctrine of free-will and predestination: all these came under the *denomination* of Anabaptists.
Strype. Life of Abp Parker, an. 1550.

Eber dyeth; read *Gen* xi. 17. He was the longest liver borne since the flood, the father of the Hebrews, and *denominator* of the Hebrew tongue.
Lightfoot. Harmony, &c. of the Old Testament, p 27.

On the contrary, those other passions, commonly *denominated* selfish, both produce different sentiments in each individual, according to his particular situation; and also contemplate the greater part of mankind with the utmost indifference and unconcern.
Hume. On the Principles of Morals, Conclusion.

If the qualities which I have ranged under the head of the sublime be all found consistent with each other, and all different from those which I place under the head of beauty; and if those which compose the class of the beautiful have the same consistency with themselves, and the same opposition to those which are classed under the *denomination* of sublime, I am in little pain whether any body chuses to follow the name I give them or not, provided he allows that what I dispose under different heads are in reality different things in nature
Burke. Of the Sublime and Beautiful, Pref.

DENOTE, *v.* } Lat. *De*, and *notare*, to mark; *notare* from supine *notum*, known. See Connote.
DE'NOTATE.
DENOTA'TION.
DENO'TATIVE.
DENO'TEMENT.

To mark, signify or designate; to betoken.

Denotement, in the passage cited below from Shakespeare, is the reading of the first quarto; the first folio reads *Dilation*, (qv.)

Where though the word *Gods* be used generally, so as to comprehend both the supreme and inferiour Gods under it, yet *Deus Ipse*, God himself, *denotes* the Supreme God only.
Cudworth. Intellectual System, p. 262.

Those termes of *all and for ever* in Scripture, are not eternall, but only *denotate* a longer time, which by many examples they prove.—*Burton. Anat. of Melancholy*, p 716.

It is not their having agreed to take several relations or offices to us, and for our salvation, which he specifies and *denotates* them by (as in that other in *Ephes.* iv.) but simply their oneness and communion one with another.
Goodwin. Works, vol. ii. pt. iv. p. 127.

C. You will see that by reviewing the place even now cited, *Acts*, iii. 26. God having raised up his son Jesus, sent him to bless us; which now you perceive is a *denotation* of his priestly office, every priest, especially the Melchizedik priest, being to bless.—*Hammond. Works*, vol. i. p. 8.

——— But in a man that's just,
They are close *denotements*, working from the heart,
That passion cannot rule.—*Shakes. Othello*, Act iii. sc. 3.

What are the effects of sickness? the alteration it produces is so *denotative*, that a person is known to be sick by those who never saw him in health.
Letters upon Physiognomy, p. 121.

He hath given to the poor. These words *denote* the freeness of his bounty, and determine the principal object thereof.—*Barrow*, vol. i. Ser. 31.

The filthiness of flesh and spirit, is a general expression to *denote* wickedness of every kind.—*Gilpin*, vol. i. Ser. 18.

DENOUNCE, *v.* } Fr. *Dénoncer*; Sp. *Denunciar*; It. *Denunciare*; Lat. *Denunciare*, (*de*, and *nunciare*, to bring something *new*.) See Announce.
DENOU'NCEMENT.
DENOU'NCER.
DENOU'NCING, *n.*
DENU'NCIATE.
DENUNCIA'TION.
DENU'NCIATOR.

To give information; to inform against, to publish, to proclaim, (sc.) an accusation, a menace or threatening; and thus, to accuse, to menace, to threaten.

For also whanne we weren among ghou we *denounceden* this thing to ghou, that if ony man wole not worche neithir ete he.—*Wiclif. 2 Tessal.* c. 2.

For surely at such time as he was *denounced* for an heritike there laye his Englishe Byble open, and some other Englishe bookes of hys, that euery mā might see the places noted with his own hand.—*Sir T. More. Works*, p. 240.

For as for the minoure of thys good mannes argument, that he that enquyreth of heresye, taketh knowledge of heresye, so dooeth euery *denouncer*, euerye accuser, and in a manner euerye witnesse too, tak vpon them knowledge of heresy in some maner wyse.—*Id. Ib.* p. 1013.

Yet hath there not from time to time, been wanting amongst us mischevious and evil disposed enemies of her felicity, which either by insolent and open *denouncing* of war or by secret and privy practices of sinister devices, have ambitiously and most disloyally attempted to spoil her of her right, and us of those blessings.
State Trials. Edmund Campion, an. 1581.

And if upon such *denunciation*, as in excommunication hath been used, the party shall not submit himself, nor stand to, nor abide such order as to him assigned, within forty days, then it shall be lawfull to signifie his contumacy in such manner and sort, and to such court, as heretofore hath been used for persons so long standing excommunicate.
Strype. Originals, No. 16. an. 1580. *Life of Grindal.*

These Hebrews ent'ring the Egyptian court,
Their great commission publicly proclaim,
Which there repulsed as a slight report,
Doth soon *denounce* defiance to the same.
Drayton. Moses, his Birth and Miracles, b ii.

The whole commandment concerning discipline, being the main purpose of the epistle: although Hooker would feign have this *denouncement* refer'd to the particular precept going before, because the word commandment is in the singular number.—*Milton. Of Church Government*, b. i. c. 2.

The more shame for the over-easie *denouncers* of that censure, that inflict it on every trivial commission, without consideration whether repented of or no.
Hammond. Works, vol. i. p. 453.

He [William Rufus] raised a great armie and before anie *denouncing* of warre by him made, inuaded Northumberland, and took the castell of Anwike, putting all such to the sword as were found in the same.—*Holinshed. Scotland*, an. 1087.

But Gracchus's soldiers, which were all (in a manner) the late armed slaves, had received from their general a peremptory *denuntiation*, that this day, or never, they must purchase their liberty, bringing every man, for price thereof, an enemy's head.—*Raleigh. Hist. of the World*, b.v. c. 3. s.13.

The *denunciator* does not make himself a party in judgement, as the accuser does.—*Ayliffe. Parergon.*

The prophet who my future woes reveal'd,
Yet this, the greatest and the worst, conceal'd.
And dire Celæno, whose foreboding skill
Denounc'd all else, was silent of this ill.
Dryden. Virgil. Æneid, b. iii.

For guilty of, may mean liable to; the Scripture saith, guilty of death, as well as of sin: and then, guilty of all, may mean, liable to all the punishments *denounced* by the law, in his proper degree.—*Secker*, vol. iv Ser. 3.

I have therefore been decidedly of opinion, with our declaration at Whitehall, in the beginning of this war, that the vicinage of Europe had not only a right, but an indispensable duty, and an exigent interest to *denunciate* this new work before it had produced the danger we have so sorely felt, and which we shall long feel.
Burke. On a Regicide Peace, Let. 1.

DENSE, *adj.* } Lat. *Densus*, thick. Varro says, *densum*, a *dentibus* pectinis, quibus feritur, (sc. *tela*.)
DE'NSITY.

Thick, compressed or compacted into a close mass.

It sheweth, that air may be made so to be *condensed*, as to be converted into a *dense* body; whereas the race and period of all things, here about the earth, is to extenuate and turn things to be more pneumaticall, and *rare*; and not to be retrograde, from pneumaticall to that which is *dense*.
Bacon. Nat. Hist. § 29.

The greatest winds, if they have no coarctation, or blow not hollow, give an interiour sound; the whistling or hollow wind yeeldeth a singing, or exteriour sound. The former being pent by some other body, the latter being pent in by his own *density*.—*Id. Ib.* § 188.

What can we say of the subtlety, activity, and penetrancy of its effluvia, which no obstacle can stop or repel, but they will make their way through all sorts of bodies, firm and fluid, *dense* and rare, heavy and light, pellucid and opake?
Ray. On the Creation, pt. i.

Because if there were every where an absolute plenitude and *density* without any empty pores and interstices between the particles of bodies, then all bodies of equal dimensions would contain an equal quantity of matter, and consequently, as we have shewed before, would be equally ponderous.
Bentley, Ser. 7.

—— The watchful Hours—to whom the charge
Of the Olympian summit appertains,
And of the boundless ether, back to roll,
And to replace the cloudy barrier *dense*.
Cowper. Homer. Iliad, b. v.

It may seem astonishing that so small a difference of distance from the earth as between the upper and under side of a common leaden weight in the grocer's shop should increase the *density* of ether in so sensible a degree as that it may be felt by taking the lead into one's hand.
Search. Light of Nature, vol. ii. c. 22.

DENT, *s.* } Tooke says, past part. of A. S.
DENT, *v.* } *Dyn-an*, strepere, to din.

As if first applied to the *din* or noise of blows; and then to the mark or impression made. See Din, and Dint, and also Indent.

But neuer was that *dent* of thunder,—
That so swithe gan downward discend
As this foule whan it beheld
That I a rowme was in the field.
Chaucer. House of Fame, b. ii.

And truly sone, I toke my leue and went
When she had me enquired, what I was
For more and more, impressen gan the *dent*
Of Loue's dart, while I beheld her face.
Chaucer. The Court of Loue.

Thus thoughtful as I lay, I saw my withered skin,
How it doth shew my *dented* chewes, the flesh was worn so thyn,
And eke my toothless chaps, the gates of my right way,
That opes and shuttes as I do speake, do thus vnto me say.
Surrey. No Age is Content.

Wherfore he willynge to saue his people from famyne whom he knewe to be from the *dent* of the Frenche swerde clearely exempte and vntouched, returned ouer the riuer of Leyre.—*Hall. Hen. V.* an. 9.

When stormy courses answer'd cuff for cuff,
Denting proud beavers with the counter-buff,
Upon an altar, burnt with holy flame,
I sacrific'd, as incense to thy fame.
Drayton. Surrey to Geraldine.

We two have kept its homage in suspence,
And bent the globe, on whose each side we trod,
Till it was *dented* inwards.—*Dryden. All for Love*, Act v.

There are a whole genus of birds called *Pici Martii*, or woodpeckers, that in like manner have a tongue which they can shoot forth to a very great length, ending in a sharp stiff bony tip, *dented* on each side.
Ray. On the Creation, pt. i.

DE'NTISE, *v.* } Lat. *Dens*, a tooth, (q.)
DENTI'TION. } *edens*, eating; that which
DE'NTIST. } *eateth*. To *dentise*,—
DE'NTAL, *n.* } To tooth; to have, to
DE'NTAL, *adj.* } form or produce, teeth.
DE'NTATE. } *Dentrifice*, (*dentes fricare*,)—to rub the teeth.
DENTA'TION. } For the technical usage
DE'NTRIFICE. } of *Dentate*, see the exam-
DENTICULA'TION. } ples from Paley.

They tell a tale of the old Countesse of Desmonds, who lived till she was sevenscore yeares old, that she did *dentise* twice, or thrice; casting her old teeth, and others comming in their place.—*Bacon. Naturall History*, § 755.

The ashes of the ankle bones of a female goat whilest it is fresh and new, are counted an excellent *dentrifice* to whiten the teeth.—*Holland. Plinie*, b. xxviii. c. 11.

Sem. Is this gray poulder, a good *dentrifice?*
Pul. You see I use it.
Sem. I have one that is whiter.—*B. Jonson. Catiline*, Act ii.

He omits the *denticulation* of the edges of the bill, or those small oblique incisions made for the better retention of the prey.—*Grew. Museum.*

Take mastic and dragon's blood, of each a sufficient quantity: powder them, and mix them together, and let the patient use them as a *dentrifice*.—*Boyle. Works*, vol. v. p. 376.

It causes *dentition* in so regular a manner, and that not only in infants, but also adult persons.
Cudworth. Intellectual System, p. 167.

Next came different classes of *dentals*, and among the first of them should be placed the sibilants, which most nations express by an indented figure.
Sir W. Jones. Orthography of Asiatic Words.

Each of the *dental* sounds is hard or soft, sharp or obtuse, and by thrusting the tip of the tongue between the teeth, we form two sounds exceedingly common in Arabic and English, but changed into lisping sibilants by the Persians and French.—*Id. Ib.*

They are what naturalists call serrated or *dentated* bills; the inside of them, towards the edge, being thickly set with parallel or concentric rows of short, strong, sharp pointed prickles. These though they should be called *teeth*, are not for the purpose of mastication. They form a filter.
Paley. Natural Theology, c. 12.

Should it be said, that, by continual endeavours to shoot out the tongue to the stretch, the woodpecker's species may by degrees have lengthened the organ itself, beyond that of other birds, what account can be given of its form, of its tip? how in particular did it get its barb, its *dentation?*
Id. Natural Philosophy, c. 13.

A kind *dentist* restored my spirits, by declaring that he was possessed of an art which would prevent all bad consequences, and continue the beauty of my pearly ornaments, set between rubies (for so he expressed himself) unsullied during life.—*Knox. Winter Evenings*, Even. 58.

DENU'DE, *v.* } Fr. *Dénuer*; Lat. *Denud-*
DENU'DATE, *v.* } *are*; *de*, and *nudare*, to strip
DENUDA'TION. } or lay bare. See NUDE.

To strip off the covering or clothing; to lay bare or naked.

Denude occurs in Chaucer, in a passage not very intelligible.

——— And whereby is ment
This foresaide prouerbe and similitude
But that thou ridde thee plainly to *denude*.
Chaucer. The Remedie of Loue.

For his colour, my pains and your trouble I'll spare.
For the creature was wholly *denuded* of hair.
Cotton. A Voyage to Ireland in Burlesque.

Desiring to compleate my charge in all points, and to *denude* this offending liberty of her most potent patronages, it is requisite to impeach some circumstances, as guilty of great aggravations in these offences.
Mountague. Devoute Essayes, pt. i. Treat. 12. a. 3.

Victor Uticensis tells us, That when Dionisia, a noble matron, was immodestly *denudated* and barbarously scourged, with a courage beyond her sex, and in the midst of blood she told her tormentors, that what they intended for her shame should hereafter be her glory.—*Feltham*, pt. ii. Res 11.

And we may consequently, with much ease, bear the disfurniture of such transitorie movables, as were rather ornaments then materials of our fabrick; considering that this *denudation* may prove the greatest beautifying of our spiritual edifice.—*Mountague. Dev. Essayes*, pt. ii. Treat. 8. a. 3.

If in summer time you *denude* a vine of its leaves, the grapes will never come to maturity.—*Ray. Creation*, pt. i.

DENU'LL. Used by Fabyan as *Annull*, (qv.)

But after the deth of Kinge Edwarde that banysshemento was soone *denulled* by Edwarde his soone, whereof ensuyd moche harme and trouble as after shall be shewed.
Fabyan, an. 1300.

DENUNCIA'TION. See DENOUNCE.

DENY', *v.* } Fr. *Dénier*; Sp. *Denegar*;
DENI'ABLE. } Lat. *Denegare*; *de*, *ne*, and *agere*,
DENI'AL. } (qd.) Be it not: let it not be
DENI'ANCE. } done. See DENAY, and DENE-
DENI'ER. } GATE.
DENY'ING, *n.* } To refuse, to contradict, to disown.

It myght not be *denied*, for thing that mot betide.
R. Brunne, p. 249.

And anoon the cok eftsoones crew: and Petir bethoughte on the word that Jhesus hadde seide to him bifore the cok crowe twyes, thries thou schalt *denye* me, and he began to wepe.—*Wiclif. Mark*, c. 14.

I woll in no wise, saith Daungere
Deny, that ye haue asked here
It were to great vncurtesie.—*Chaucer. Rom. of the Rose.*

And there vpon goth he so farforth, that no Scripture can be euident to proue any thing that he lyst to *deny*.
Sir T. More. Workes, p. 161.

The womā was not weryed with so many repulses and *denyals* insomuche that she durst yet drawe nere vnto Jesus, and fallynge downe at hys knees sayde, Succour me.
Udal. Matt. c. 15.

As touchyng the article of mariage, to take effect betwene their prince and the Lady Cicille of England, he knew not the determinat pleasure of ye king his master and brother, either for the affirmaunce or *denyall* of the same.
Hall. Edw. IV. an. 22.

And some of thē let not with lyes and periury to defend thē selfe, and some to stande in defence of their errours or false *denying* of theyr owne dede, to their gret paril of the flet.—*Sir T. More. Workes*, p. 151.

Arriued there, they passed in forth right;
For still, to all, the gate stood open wide;
Yet charge of them was to a porter hight
Call'd Maluenu, who entrance none *denide*.
Spenser. Faerie Queene, b. i. c. 4.

As if some divine truths, viz. those which are plainly revealed, might not be such, as of necessity were not to be *denied*, and others for want of sufficient declaration, *deniable* without danger.—*Chillingworth. Rel. of Prot. Ch.* pt. i. c. 3

Again, beside the negative of authority; it is also *deniable*, namely, by way of Aristotle's death.
Brown. Vulgar Errours, b. vii. c. 14.

Begin then, sisters of the sacred well,
That from beneath the seat of Jove do spring;
Begin, and somewhat loudly sweep the string.
Hence with *denial* vain, and coy excuse.—*Milton. Lycidas.*

The separatists are profest *denyers* of one article, that of the holy Catholic Church, resolving the end and the effect of the Holy Ghost's descent to have been only to constitute particular congregations, and none else.
Hammond. Works, vol. i. p. 372.

And thus to rack the sacred writings, to force them whether they will or no to bring evidence to our opinions; is an affront to their authority that's next to the *denying* on't.
Glanvill. Pre-existence of Souls, c. 3.

This is that simplicity of conversation which our Saviour requires when he saith, let your communication be yea, yea, nay, nay, i. e. you ought to converse with so much sincerity,

that your bare affirmation or *denial* may be sufficient: this being the proper use of speech, that men may understand each others minds by their words.
Stillingfleet, vol. ii. Ser. 5.

That the variation may be found, with a share of accuracy more than sufficient to determine the ship's course, is allowed, but that it can be found so exactly as to fix the longitude within a degree, or sixty miles, I absolutely *deny*.
Cook. Voyage, vol. v. b. i. c. 3.

For the fourth council of Lateran, held in the year 1215, and pretended to be a general, and therefore infallible one, after beginning with a creed, of which transubstantiation, then first established, made a part: proceeds, in the third canon, to decree that all *deniers* of that, or any other of the (pretended) Catholic doctrines, be excommunicated, and punished by the secular arm.—*Secker*, vol. v. Ser. 13.

DEOBSTRUENT. Lat. *De*, *ob*, and *struere*. See OBSTRUCT.

That which destroys *obstructions*; separates parts closed or blocked up.

At least to answer the physician's scope, where he would employ an emetic, a cathartic, a diaphoretic, a *deobstruent*, a diuretic, a bezoardic or cordial medicine.
Boyle. Works, vol. v. p. 118.

It (tar-water) is useful not only as a pectoral and balsamic, but also as a powerful and safe *deobstruent* in cachectic and hysteric cases.—*Berkeley. Siris*, § 6.

DEODAND. Lat. *Deo dandum*;—
That which ought to be, which must be, *given to God*.

A man that hath been long in office vnder dyuers of the kynges almoygners, to whome the goodes of such men as kyll themselfe be apoynted by the lawe, and hys office, as *deodandes* to be geue in almes.—*Sir T. More. Workes*, p. 285.

If beside the laws of murther, men have thought fit, out of respect to humane nature, that whatsoever else moves to the death of man should be forfeit to pious uses, why should there not as well be *deodands* for reputation?
Marvell. Works, vol. ii p. 250.

For love should, like a *deodand*,
Still fall to th' owner of the land.
Butler. The Lady's Answer to the Knight.

DEOPPILATE, *v.* } Lat. *De*, and *oppi-*
DEOPPILA'TION. } *lare*; *pilare*, densare, to
DEO'PPILATIVE. } *thicken*, to close or stop.

Fr. "*Déoppilatif*, opening or unstopping obstructions."

When for medical uses, we take down the filings of iron or steel, we must not conceive it passeth unaltered from us; for though the grosser parts be excluded again, yet are the dissoluble parts extracted, whereby it becomes effectual in *deoppilations*.—*Brown. Vulgar Errours*, b. iii. c. 22.

Some bodies taken into that of a man are *deoppilating* others inciding, resolving, &c.—*Boyle. Works*, vol. iii. p. 293.

Indeed I have found them generally to agree in divers of them (as in their being somewhat diaphoretick and very *deoppilative*.)—*Id. Ib.* vol. i. p. 535.

As in bezoardicum minerale, skilfully prepared, (for it very seldom is so) the laxative and emetick virulency of the antimony is changed into a diaphoretick, resolving, and *deoppilative* power.—*Id. Ib.* vol. ii. p 122.

DEORDINA'TION. Used as *Disorder* is. See COORDAIN, and DISORDER.

(The Church of England) being thus clens'd and wash'd is accus'd by the Roman parties of novelties, and condemn'd because she refuses to run into the same excess of riot and *deordination*.
Bp. Taylor. A Dissuasive from Popery, pt. i. c. 1.

For although the fall of man did neither alter the essential constituents of mankind, nor wholly raze out the engravings of those common notions, sentiments, and rational instincts that were in them; yet it did in a great measure impair and weaken them, and brought in a very great *deordination* and discomposure, setting up the lower faculties in rebellion against the superior.—*Hale. Orig. of Mankind*, p. 355.

DEPA'INT, *v.* } Fr. *Dépeindre*; Lat. *De-*
DEPE'INCT. } *pingere*, (*de*, and *pingere*,) to form or figure, (*fingere*,) to express a real object by imitation.

To imitate the likeness of any thing, (coloured;) to draw, portray, describe or delineate, (to depicture, qv.)

And whan this Eneas and Achates
Hadden in this temple been ouer all,
Than found they *depainted* on a wall
How Troie and all the land destroyed was
Chaucer. Legend of Dido.

And all aboue *depeinted* in a tour
Saw I Conquest, sitting in gret honour,
With thilke sharp sword over his hed
Yhanging by a subtil twined thred.
Chaucer. The Knightes Tale, v. 2029.

Her armes long in just proportion cast,
Her hands *depaint* with veins all blue and white.
Uncertaine Auctore. Descrip. and Praise of his Loue.

What should I speak in praise of Surrey's skil
Unlesse I had a thousand tongues at will?
No one is able to *depaint* at full,
The flowing fountaine of his sacred skull.
Turberville. In Prayse of the Erle of Surrey.

—— Through great constraint
He made him stoupe perforce vnto his knee,
And doe unwilling worship to the saint,
That on his shield *depainted* he did see.
Spenser. Faerie Queene, b. ii. c. 5.

The reading thereof, in my conceit, will not hinder the rest of your affaires, nor take up any time due thereto, considering that in few words you shall there see the nature of many memorable persons lively described and *depainted*.
Holland. Plutarch, p. 331.

The red rose medled with the white yfere,
In either cheeke *depeincten* lively chere.
Spenser. Shepheard's Calender. April.

I was naturally as much inclined as others, to play with the gilded leaves and outside of my books, and handsomely *depaint* the letters before I understood the sense.
Boyle. Works, vol. vi. p. 516.

DEPA'RT, *v.*
DEPA'RT, *n.*
DEPA'RTABLE, *adj.*
DEPA'RTER.
DEPA'RTING, *n.*
DEPARTI'TION.
DEPA'RTMENT.
DEPARTME'NTAL.
DEPA'RTURE.

Fr. *Départir*; It. *Dipartire*; Lat. *Dispartiri*, to separate; *dis*, and *partiri*, to divide.

To divide or separate, to deal, share, or distribute; to part with or give up, to part from or relinquish, to quit, leave, go away.

This fole hem armede anon, and baneres gonne rere,
And *departede* here ost in twolf *partyes* there.
R. Gloucester, p. 18.

The folk was mykille & strong, of mete thei had gret nede,
Tham burd [behoved] *departe* ther throng, that lond mot tham not fede. *R. Brunne*, p. 180.

Let no kynne conseil. ne couetyse gow *departe*.
Piers Ploughman, p. 85.

What is hus conysaunce quath ich. in hus cote armure
Thre psones in o pensel. quath he *dep̄ table*, from other.
Id. p. 314.

And thanne I shal knowleche to hem, that I knewe you never, *departe* awey from me ye that worcken wickednesse.
Wiclif. Matthew, c. 7.

And aftir that thei hadden crucifiid him, they *departiden* his clothis and kisten lott, to fulfil that is seyde bi the prophete seiynge, thei *departiden* to hem my clothis, and on my cloth their kisten lotte.—*Id. Ib.* c. 27.

For I am sacrifised now, and the tyme of my *departyng* is nygh.—*Id. Tyte*, c. 4.

And oon of the puple seide to him, maister seye to my brother that he *departe* with me the eritage. And he seyde to him, man, who ordeynede me a domesman or a *departer* on you?—*Id. Luke*, c. 12.

This false blasphemour, that charged me
To *parten* that wol not *departed* be,
To every man ylike, with meschance.
Chaucer. The Sompnoures Tale, v. 7821.

The same law yt ioyneth by wedlocke without forsaking, the same law yeueth libell of *departicion* bicause of diuorce, both demed and declared.—*Id. Testament of Loue*, b. iii.

The sonnes thre, of whiche I tolde,
Right after that hem selfe wolde,
This worlde *departe* they begonne.—*Gower Con. A.* b vii.

And I wolde not *departe* hym fro
Suche loue was betwene hem two. *Id. Ib.* b. viii.

Phil. Mary inderd you, maister Doctor, put me in good remembrance of the meaning of Saint Paul in that place, for apostasie is properlie a *departing* from the faith, and therefore commeth *apostata*, which properlie signifieth one that *departeth* from his faith.
Fox Martyrs, p. 1635. *Fourth Examin. of Mr J. Philpot.*

And at their *departure* was shot off all the ordinance of the ship, and about nine of the clocke at night the same day they weyed anker, and *departed* with their ship from Astracan.—*Hackluyt. Voyages*, vol. i. p. 421.

Which when she saw, she left her locks vndight,
And running to her boat withouten ore,
From the *departing* land it launched light,
And after them did drive with all her power and might.
Spenser. Faerie Queene, b. ii. c. 12.

But that lewd louer did the most lament
For her *depart*, that euer man did hear,
He knockt his breast with desperate intent,
And scratcht his face, and with his teeth did tear
His rugged flesh, and rent his ragged heare.
Spenser. Faerie Queene, b. iii. c. 7.

It hath been subtilly, and indeed truly noted, that our sight is not well contented with those sudden *departments* from one extream to another. Therefore let them have rather a duskish tincture, than an absolute black.
Reliquiæ Wottonianæ, p. 61.

My lord being in the gallery of my ship, at my *departure*, I remember your honour took me by the hand, and said you would request one thing of me, which was, that whether I made a good voyage or a bad, I should not fail, but to return again into England: which I then promised you, and gave you my faith I would, and so I have.
State Trials. Sir Walter Raleigh, an. 1603.

Although when the divine providence does itself offer us a just occasion of leaving this world, (as when a man chooses to suffer death rather than commit wickedness) a wise man will then indeed *depart* joyfully, as out of a place of sorrow and darkness into light; yet he will not be in such haste as to break his prison contrary to law; but will go when God calls him, as a prisoner when dismissed by the magistrate or lawful power.—*Clarke. Nat. & Rev. Religion*, Prop. 1.

But Mr. Locke ascribes the change of action solely to uneasiness, and the continuance of it to satisfaction; it behoves me then to give my reason for *departing* from so great an authority.—*Search. Light of Nature*, vol. i. c. 6.

In order to resume that character, let him consider what virtues his *department* of life particularly requires. He will find them to be industry, honesty, and frugality.
Anox. Ess. No. 8.

M. de la Tour du Pin, on the fourth of last June, comes to give an account of the state of his *department*, as it exists under the auspices of the national assembly.
Burke. On the French Revolution.

The game played by the revolutionists in 1789, with respect to the French guards of the unhappy king, was now played against the *departmental* guards, called together for the protection of the revolutionists.
Id. Preface to M. Brissot's Address to his Constituents.

This is a picture drawn from life: what it represents often occurs: and the whole of it is occasioned by the merchant's *departure* from his natural and his most becoming character.
Knox. Ess. No. 8.

DEPA'STURE, *v.* Lat. *Depascere, astum*; *de*, and *pascere*, to feed. Gr. Πα-ειν.

To feed upon, to eat, to browze or graze upon.

Earth, like the patient was, whose lively blood
Hath ouercome at last some sicknesse strong,
Whose feeble limmes had been the bait and food,
Whereon his strange disease *depastred* long,
But now restor'd, in health and welfare stood
As sound as earst, as fresh, as faire, as young.
Fairefax. Godfrey of Bovlogne, b. xiv. s. 79.

And thus, if a horse be delivered either to an agisting farmer for the purpose of *depasturing* in his meadows, or to an hostler to be dressed and fed in his stable, the bailees are answerable for the loss of the horse, if it be occasioned by the ordinary neglect of themselves or their servants.
Sir W. Jones. The Law of Bailments.

DEPA'TRIATE, *v.* Lat. *De*, and *patria*, his country.

To go or cause to go from, to quit—his country.

I fear, sir, here you beg the question.
A subject born in any state
May, if he please, *depatriate*,
And go, for reasons weak or weighty
To Zeeland-new, or Otaheite.
Mason. The Dean and the Squire.

DEPAUPERATE, *v.* Lat. *Depauperare, atum*; *de*, and *pauper*, poor.

To impoverish.

And because the residence of this blessed poverty is the mind, it followes that it be here understood, that all that examination and renunciation, abjection and humility of mind, which *depauperates* the spirit, making it less worldly, and more spiritual, is the duty here enjoyned.
Bp. Taylor. Great Exemplar, pt. ii. s. 12.

DEPE'ACH, *v.* Skinner says, *abadvere*, (i. e. to acquit, to discharge,) from the Fr. *Despescher*. See DESPATCH.

They shall be forthwith heard as soon as the party which they shal find before our justices shall be *depeached*, which party being heard forthwith, and as soone as may be, the said English merchants shall be ridde and *despatched*.
Hackluyt. Voyages, vol. i. p. 367.

DEPECULATION. Lat. *Peculari*, whence *Depeculari*, (to plunder,) is from *Pecus*. Vossius says, *Peculari* is properly applied to *public theft*, though it may be extended more widely. See PECULATE.

Also robbery, and *depeculation* of the public treasure or revenues, is a greater crime than the robbing or defrauding of a private man; because to rob the public, is to rob many at once.—*Hobbs. Of Commonwealth*, c. 27.

DEPE'ND, *v.*
DEPE'NDANT.
DEPE'NDANCE.
DEPE'NDANCY.
DEPE'NDENT.
DEPE'NDENCE.
DEPE'NDENCY.
DEPE'NDENTLY.
DEPE'NDER.
DEPE'NDING, *n.*
DEPE'NDINGLY.

Fr. *Dépendre*; Sp. *Depender*; It. *Dependere*; Lat. *Dependere*, (*de*, and *pendere*,) to hang from.

To hang down, to rest, to repose, to rely upon—in a hanging position; to rest, to repose or rely upon, generally; and thus, (met.) to trust to, to confide in.

To rely upon; to have as a support; and thus, to be connected with as an inferior, to be subordinate, subservient or subject to.

To hang, (sc.) upon the balance, under examination; investigation, trial; and thus, to be undetermined, undecided.

Archdeacon Nares, (*Gloss. ad v.*) gives several instances from our elder dramatists, in which *Dependance* or *Dependency*, is used for the subject of a quarrel, i. e. the affair *depending*. See in *v.* CARTEL, from B. Jonson. See also Gifford's Note thereon, and his *Massinger*, iii. 9.

Dependent and *Dependant* are used indiscriminately; *ent* from *ens* is the right.

And now the cause driuen is so far,
Sodainly peace, either hasty war
Mot follow anon, for the fatall chance
Of life and death *dependeth* in balance.
Lidgate. The Story of Thebes, pt. iii.

And hereby ye see that it is a playne and an euident conclusiō as bright as the sunne shynyng that the truth of God's word *dependeth* not of the truth of the congregation.
Tyndall. Workes, p. 268.

The Prenchemen in their treatie demaunded to haue Calays beaten downe, and to haue the sygnorie of Guysnes Hammes, Marke, and Oye, and all the landes of Froyten, and the *dependauntes* of Guysnes vnto the lymyttes of the water of Graueling.—*Berners. Froiss. Cron.* vol. i. c. 177.

And we would thē aske him such questions further either of holdinge of God's hande over them, or withdrawing hys hande of help from them, with other diuerse *dependaunces* therupon, which eurie learned manne may soone fynd oute himself & almost vnlearned to.—*Sir T. More. Workes*, p. 594.

Considering nowe that of hys electes, whiche is of hys woordes muche adoe to perceiue, they be so dark and so intriked of purpose without any *dependence* or order, yet in the ende when all is gathered together and aduysed well, thys is the whole summe, that God chooseth a certayne whom he lyketh.
Id. Ib. p. 611.

Then let your hopes on those sure joys *depend*,
Which live and grow by death, and waste not when they spend.—*P. Fletcher. Eliza. An Elegy.*

Unity which the fathers press so often, they make to be *dependant* on the bishop.
Bp. Taylor. Episcopacy Asserted, s. 46.

Sanctify him in his authority and sovereignty, by calling upon him in obedience to his command and will, who hath commanded it, by acknowledgment of thy *dependence* upon him.—*Bp. Hall. Cont. On the Lord's Prayer.*

When here he adds,—and we by him; this imports their being a chosen generation, a peculiar people to God, the chosen of God out of all things else: and his being a peculiar special founder unto them of a super creation-state, and a *dependancy* upon him for the whole of it, as he is Jesus Christ the Lord.—*Goodwin. Works*, vol. ii. pt ii. p. 169.

Nor didst thou feel their drought, their pangs, their qualms,
Their rack in writing, who do write for alms,
Whose wretched genius, and *dependent* fires
But to their benefactors' dole aspires.
Cartwright. Upon the Poems of Fletcher

But yet the parliament of 1 H. IV. c. 3, 4. repealed this parliament of 21 R. II. with all its circumstances and *dependents*.
Prynne. Treachery and Disloyalty of Papists, pt. i. p. 32.

Having no relation to, or *dependence* upon the court, he [Sir Henry Slingsby] was sway'd only by his conscience to detest the violent and undutiful behaviour of that parliament.—*Clarendon. Civil War*, vol. iii. p. 623.

If we make a farther advance and progression into the region of philosophy, it will leade the mind up to religion, and shows the congruous *dependency* and subordination of all causes of divine providence.
Mountague. Devoute Essayes, Treat. 16. s. 1.

The absolute stoical *depender* on fate may starve for want of industry, die for want of physick, and be damned for want of repentance.—*Hammond. Works*, vol. i. p. 87.

Delay is bad, doubt worse, *depending* worst;
Each best day of our life escapes us first.
B. Jonson. To William Roe.

If thou givest me this day supplies beyond the expense of this day, I will use it thankfully, and nevertheless *dependingly*; for I will renew my petition for my daily bread still.
Hale. Cont. vol. II. *On the Lord's Prayer.*

As heaven with stars, the roof with jewels glows,
And ever living lamps *depend* in rows.
Pope. Temple of Fame.

Then, since those forms begin, and have their end,
On some unalter'd cause they sure *depend*:
Parts of the whole are we; but God the whole;
Who gave us life and animating soul.
Dryden. Palamon & Arcite.

That desire was to fix and preserve a few lasting *dependable* friendships: and the accidents, which have disappointed me in it, have put an end to all my aims.
Pope. To Gay, Let. 21.

What freeborn man, who, though of mungrel strain,
Wou'd twice support the scorn and proud disdain
With which those idols you adore, the great,
Their wretched vassals and *dependants* treat?
Dryden. Juvenal, Sat. 5.

Dark as a cloud they make a wheeling flight,
Then on a neighbouring tree, descending, light;
Like a large cluster of black grapes they show,
And make a large *dependance* from the bough.
Id. Virgil, Geor. 4.

Well, but to this it is objected, that these witnesses we speak of, were all of them Christ's friends, and followers and *dependents*.—*Sharp*, vol. ii. Ser. 8.

His followers afterward so understood and explained it, as if, by the creation of the world, was not to be understood a creation in time; but only an order of nature. Causality and *dependence*: that is, that the will of God, and his power of acting, being necessarily as eternal as his essence, the effects of that will and power might be supposed coeval to the will and power themselves.
Clarke. On the Attributes, Prop. 3.

It is also natural and can hardly be otherwise, but that the bishop of a chief city, finding himself to exceed in wealth, in power, in advantages of friendships, *dependencies*, &c. should not affect to raise himself above the level: it is an ambition, that easily will seize on the most moderate, and otherwise religious minds.
Barrow. Of the Pope's Supremacy.

Yet, though I always have my will,
I'm but a mere *depender* still;
An humble hanger on at best,
Of whom all people make a jest.—*Swift. Riddle the Fourth.*

Eternity, *depending* on an hour,
Makes serious thought man's wisdom, joy, and praise.
Young. Complaint, Night 8.

No regal pageant deck'd with casual honours,
Scorn'd by his subjects, trampled by his foes,
No feeble tyrant of a petty state,
Courts thee to shake on a *dependant* throne.
Johnson. Irene, Act ii. sc. 2.

It is precisely the same, whether the ministers of the crown can disqualify by a *dependent* house of commons, or by a *dependent* court of star chamber, or by a *dependent* court of king's bench.—*Burke. Of the Present Discontents.*

We behold (and it seems some people rejoice in beholding) our native land, which used to sit the envied arbiter of all her neighbours, reduced to a servile *dependance* on their mercy.—*Id. Letter to the Sheriffs of Bristol.*

For if they once quit this natural, rational, and liberal obedience, having deserted the only proper foundation of their power, they must seek a support in an abject and unnatural *dependence* somewhere else.
Id. Of the Present Discontents.

There are many subjects which, though very interesting to the reader, would make no figure in representation: such are those subjects which consist in any long series of action, the parts of which have very much *dependency* each on the other.—*Sir J. Reynolds. On the Art of Painting*, Note 10.

If we affirm absolutely, we use the indicative or declarative mood; if relatively, conditionally, or *dependently* on something else, it is the subjunctive.
Beattie. Elements of Moral Science, pt. I. c. 1. s. 3.

DEPE'OPLE, *v.* To destroy the people.
To *Depopulate*, (qv.)

—— Yet undone the great worke is, all eyes
Must see Achilles in first sight, *depeopling* enemies,
As well as counsell it in court.
Chapman. Homer. Iliad, b. ix.

—— I *depeopled* it,
Slue all men, and did their wiues remit,
With much spoile taken.—*Id. Ib. Odyssey*, b. ix.

DEPE'RDIT, *n.* } Fr. *Déperir*; Lat. *De-*
DEPE'RDITELY. } *perdere, itum*; *de*, and *per-*
DEPERDI'TION. } *dere*, perhaps from the Gr. Περθειν, to lay waste or destroy.
Any thing lost, destroyed, ruined.

Our bodies may be said to be daily repaired by new sustenance, which begets new blood, and consequently new spirits, new humours, and I may say new flesh, the old by continual *deperdition* and insensible transpirations evaporating still out of us, and giving way to flesh.
Howell, b i. s. 1. Let. 31.

Wine, and even water has been, not only by Helmont, but by divers other physicians, observed to be enriched, [with wormes] after a quantity of quicksilver has been for some hours shaken in it, though without any sensible *deperdition* of the substance of the mercury.
Boyle. Works, pt. ii. Exs. 5.

The most *deperditely* wicked of all others, in whom was the root of wickedness.—*Dean King. Sermon*, (1608,) p. 17.

No reason can be given why, if these *deperdits* ever existed, they have now disappeared. Yet if all possible existences have been tried, they must have formed part of the catalogue.—*Paley. Natural Theology*, c. 5.

DEPE'RTIBLE, *adj.* In some editions this word is written *Depectible*.
Bacon appears to mean—that may be distributed, or spread.

It may be also, that some bodies have a kinde of *lentour*, and more *depertible* nature than others, as we see it evident in colouration.—*Bacon. Naturall History*, § 857.

DEPHLE'GM, *v.* } Gr. Φλεγμα, from Φλεγ-
DEPHLE'GMATE. } *ειν*, to burn. Vossius
DEPHLEGMA'TION. } thinks, not so called be-
DEPHLE'GMEDNESS. } cause it is—per se *igneum*, but because—per accidens causet febres. "For," he adds, "a sharp and salt *phlegm* is the fountain of all such diseases as are produced by a defluxion of humours; as Plato says in *Timæus*." See PHLEGM.
To clear or purify from *phlegm*,—in chymistry,—to free from pituitous, aqueous or watery parts.

We found that the oil that was wont to swim upon spirit of wine, not freed from its aqueous parts, did readily sink, and quietly lie in the bottom of that, which was carefully *dephlegmed*.—*Boyle. Works*, vol. i. p. 349.

Our favourable thoughts of that expert chymist making us think it possible, that the spirits we employed had not been sufficiently exalted, we *dephlegmated* some by more frequent, and indeed tedious rectifications
Id. Ib. vol. i. p. 329

And let me on this occasion advertise you, Pyrophilus, that in divers cases it is not enough to separate the aqueous parts by *dephlegmation*, as many chemists content themselves to do.—*Id. Ib.* vol. i. p. 321.

Fifthly, that the proportion betwixt the coralline solution and the spirit of wine depends so much upon the strength of the former liquor, and the *dephlegmedness* of the latter, that it is scarce possible to determine generally and exactly, what quantity of each ought to be taken.—*Id. Ib.* vol. i. p. 442.

DEPI'CT, *v.* } Lat. *Depingere, depictum*,
DEPI'CTURE, *v.* } to depaint, (qv.)
To imitate the likeness of any thing; to draw, portray, describe or delineate.
Speed distinguishes *depict*, and *depaint*.

I remember he [Simon Steward, Mil.] lived (after he was knighted,) a fellow-commoner in Trinity-hall, where these his armes are fairly *depicted* in his chamber.
Fuller. Worthies. Cambridgeshire.

Wherein is the malice? in adding to the narration, *pictures* (sc. the prints in Fox's *Martyrs*,) also of the fact, so to moue hatred to Monkes, and their religion, whereas of truth, either Monkes, or men of that religion, were the very first, who not onely so *depictured*, but also liuely and richly *depainted* it in their goodliest manuscripts.
Speed. King John, b. ix. c. 8. s. 62.

Why the man has a perception of sound which the drum has not, or an idea of figure *depicted* on the choroides or retina of the eye, (whichever of them be the seat of vision,) which the camera has not; in other words, how perception is excited from material impulse, must ever, I think, exceed the apprehension of human intellect.
Anecdotes of the Life of Bp. Watson, vol. ii. p. 401.

I next mounted through a large painted staircase, where several persons were *depictured* in caricature.
Fielding. A Journey from this World to the Next

DEPILA'TION, *n.* } "Fr. *Dépile*; bauld,
DEPI'LATORY. } bare or bared of hair,"
DEPI'LATOUS. } (Cotgrave.) Lat. *Depilare*; *de*, and *pilus*, hair.
To take away, strip off or destroy the hair.
Depilation is used by Dryden, in his translation of *Persius*, Sat. 4.

The crocodiles have a certaine fat in them which is *depilatorie*; for no sooner is the haire rubbed therewith, but presently it sheddeth.—*Holland. Plinie*, b. xxvii. c. 8.

The same *depilatorie* effect, the ashes of horse-leeches are supposed to have, if they be reduced into a liniment with vinegre, and used accordingly.—*Id. Ib.* b. xxxii. c. 7.

This animal [the Salamander] is a kind of lizard, a quadruped corticated and *depilous*, that is, without wool, fur, or hair.—*Brown. Vulgar Errours*, b. iii. c. 14.

I shall demand how they [dogs] of some countryes became *depilous*, and without any hair at all, whereas some sorts in excess abound therewith.—*Id. Ib.* b. vi. c. 10.

DEPLICA'TION. Lat. *De*, and *plicare*, Gr. Πλεκ-ειν, to knit, twist, fold. "Fr. *Déplicer*,—to unplait or unfold, to undo the plaits, to open the folds of," (Cotgrave.)
Unplaiting, unfolding, untwisting.

For which effect there needeth onely an unfolding and *deplication* of the inside of this order, to shew it is not so asperous and thorny as our nature apprehendeth it by the first glances that light upon it.
Mountague. Devoute Essayes, pt. I. Treat. 15. s. 3.

DEPLO'RE, *v.* } Fr. *Déplorer*; Sp. *De-*
DEPLO'RABLE. } *plorar*; It. *Deplorare*; Lat.
DEPLO'RABLENESS. } *Deplorare*, (*de*, and *plo-*
DEPLO'RABLY. } *rare*:) distinguished from
DEPLO'RATE. } *lacrymare*, in degree. *La-*
DEPLORA'TION. } *crimandum est, non plo-*
DEPLO'REDLY. } *randum*, (Seneca, *Ep.* 63.)
DEPLO'REDNESS. } To weep for, to bewail,
DEPLO'REMENT. } to bemoan, to mourn, to
DEPLO'RER. } lament.

The same day [the two and twentieth day of January, 1596] Sir Francis Drake our general departed this life, whose death was exceedingly *deplored*; his interment was after this manner; his corps being laid in a cophin of lead, he was let down into the sea, the trumpets in dolefull manner echoing out this lamentation for so great a losse, and all the cannons of the fleet were discharged according to the custome of all sea funerall obsequies.
Sir Francis Drake. West Indian Voyage, p. 58.

He who against thee does inveigh
Never yet knew where beauty lay,
And does betray
A *deplorable* want of sense,
Blindness, or age, or impotence.
Cotton. Pindaric Ode. Beauty.

To discern the sadness, and *deplorableness* of this estate, I shall need give you no sharper character of it, than only this, that 'tis a condition that forceth God to forsake us in meer mercy, to give over all thoughts of kindness to us, and that the only degree of kindness left, whereof we are capable
Hammond. Works, vol. iv. p 556

Which way of proof is most proper, and suitable to the course of the text; which hath recourse to an exemplary instance of election, continued in age, as *deplorate* as [any] whatever in the Old Testament.
Goodwin. Works, vol. ii. pt. iv. p. 24.

But seeing it now evident and certain, that my [Qu. Elizabeth] safety without her [Qu. Mary] destruction, is in a more *deplorate* estate, I am most grievously affected with inward sorrow.—*Baker. Queen Elizabeth*, an. 1586.

He will leane to those her beneficiaries the farther search of this argument, and *deploration* of her fortune.
Speed. Hen. VII. b. ix. c. 20. s. 16.

The states lie still and close oppressed with the adversities of the last year; and with nothing more than the late ruine of forty well laden ships by the Texel, wherein with *deploration* of the whole province were lost one thousand mariners.
Reliquiæ Hottonianæ, p. 474

To be *deploredly* old, and affectedly young, is not only a great folly, but a gross deformity!
Bp. Taylor. Artificial Handsomeness, p. 72

But for thee, O blessed Jesu, so ardent was thy love to us, that it was not in the power of our extreme misery to abate it, yea so, as that the *deploredness* of our condition did but lighten that holy flame.
Bp. Hall. A Pathetical Meditation, s. 2.

Home when she came, her secret woe she vents,
And fills the palace with her loud laments;
Those loud laments her echoing maids restore
And Hector, yet alive, as dead *deplore*.
Dryden. Homer. Iliad, b. vi.

After this, I have in the fire, the most *deplorable*, but with all the greatest argument that can be imagined; the destruction being so swift, so sudden, so vast and miserable, as nothing can parallel in story.
Dryden. Annus Mirabilis. Account of.

It has been more than sufficiently proved from thence [Scripture] already, how *deplorably* unable the heart of man is, not only to conquer, but even to contend with the difficulties of a spiritual course, without a steady view of such promises as may supply new life, spirit, and vigour to its obedience.—*South*, vol. iv. Ser. 5.

I was invited not to be a mere spectator, or a lazy *deplorer* of the danger I saw religion in.
Boyle. Works, vol. iv. p. 153.

So that bating those few barbarians, whose superstition and malice brought her to that condition, all the other spectators of her sufferings were *deplorers* of them too.
Id. Ib. vol. v. p 309.

Aristides, in a discourse which he addresses to the people of Smyrna, to congratulate their re-establishment, says, that their calamity had been *deplored* by all the inhabitants of Greece and Asia, as a distress common to them.
Jortin. Remarks on Ecclesiastical History.

The editions of Greek and Latin classics produced within these few years from the English press, are *deplorably* incorrect, and seem to indicate a declension of an art which has afforded light, and given honour to empires.
Knox, Ess. 134.

DEPLU'ME, *v.* Lat. *De*, and *pluma*, a feather. To strip off the feathers.

Such a person is like Homer's bird, *deplumes* himself to feather all the naked callows that he sees.
Bp. Taylor, vol. ii. Ser. 15.

DEPO'NE, *v.* } The Scotch use, to *depone*; the
DEPO'NENT. } English, to *depose*. See
DEPO'NER. } DEPOSE.

A *deponent*,—one who gives evidence, bears witness or testimony; so called, says Skinner, because the witness *depones*, (*deponit*,) *places* his hand *upon* the book of the holy evangelists, while he is bound by the obligation of an oath.

Fyrste the sayde *deponent* sayeth, that on Saturdaye, the seconde daye of December, Anno. M. D. xliii he toke the charge of the pryson at foure of the clocke at afternone by the commaundemente of master Chaunceller.
Hall. Hen. VIII. an. 6.

And further, Sprot *deponeth*, that he entered himself thereafter in conference with Bour, and demanded what was done betwixt the laird and the Earl of Gowrie.
State Trials. George Sprot, an. 1606.

Whereupon he began to read: and before he had ended it, he said to the *deponer*, Mr. John, I intreat you heartily that I may have this paper to Naughtoun, that I may read it, and consider it at leisure.—*Id. Lord Balmerino*, an. 1634.

Item, this *deponent* being demanded by the said Margery what she did every daie at church, she answered that she kneeled down and said 5 Pater nosters, in worshippe of the crucifix, and as manie Aue Maries, in worshipp of our Ladie.
Fox. Martyrs, p 610. *The Story of Margery Backster.*

The pleader, having spoke his best,
Had witness ready to attest,
Who fairly could on oath *depose*,
When question on the fact arose,
That every article was true;
No further these *deponents* knew.
Swift Cadenus & Vanessa.

The verbs called *deponent*, desiderative, frequentative, inceptive, &c need not to be considered here, being found in some languages only, and therefore not essential to speech.
Beattie. Moral Science, vol. i. pt i. c. i. s. 3.

DEPOPULATE, *v.* } Sp. *Despoblar*; It. *Dispopolare*; Fr. *Dépopuler*; Lat. *Depopulare*, to *de-people*.
DEPOPULA'TE, *adj.* }
DEPOPULA'TION. }
DEPOPULA'TER. }
DEPO'PULACY. }

"To unpeople or dispeople, to waste, ravage, ruin or destroy," (Cotgrave.) See DEPEOPLE.

So that the Jewes were euer ouerrunne and *depopulated* of both the hostes, now of the Egyptians, and then of the Assyrians and Grekis.—*Joye. Exposicion of Daniel*, c. 11.

And so in that realme were continually two kynges, vntyll the kynge of Mede had *depopulate* the countrey, and brought the people in captiuytie to the citie of Babylon.
Sir T. Elyot. The Governor, b. i. c. 2.

O poore and miserable citie, what sondry tormētes, exciasions, subuertions, *depopulations*, and other euyll aduentures hath hapned vnto the, eens thou were byreft of that noble ensurte of Sapience.—*Id. Ib.* b. iii. c. 22.

By which means the year ensuing, he with Edrick the traytor passing the Thames at Creclad, about Twelftide, enter'd into Mercia, and especially Warwickshire, *depopulating* all places in their way.—*Milton. Hist. of Eng.* b. iv.

It might reasonably be concluded that this wild and barbarous *depopulation*, would even extirpate all that learning, religion and loyalty, which had so eminently flourished there
Clarendon. Civil War, vol. iii. p. 74.

The persons agreeing in this one mischief, are of divers sorts and humours; 1st, meddling and busy persons, who love popular speeches: 2. covetous landlords, inclosers, *depopulators*, &c.—*State Trials*, an. 1626. *D. of Buckingham.*

Mars answered: O Joue; neither she nor I
(With both our aides) can keep *depopulacie*
From off the Froggs.
Chapman. Homer. Batrachomyomachia.

So two young mountain lions, nurs'd with blood,
In deep recesses of the gloomy wood,
Rush fearless to the plains, and uncontrol'd
Depopulate the stalls, and waste the fold.
Pope. Homer. Iliad, b. v.

Each man, being a sovereign in his own family, has the same interest with regard to it, as the prince with regard to the state; and has not, like the prince, any opposite motives of ambition or vain-glory, which may lead him to *depopulate* his little sovereignty.
Hume. Ess. Populousness of Ancient Nations.

But Plutarch says, that the general *depopulation* had been more sensibly felt in Greece than any other country. How is this reconcileable to its superior privileges and advantages!—*Id. Ib.*

DEPORT, *v.* } Fr. *Déporter*; Lat. *Deportare*; (*de*, and *portare*,) to
DEPO'RT, *n.* } bear or carry away.
DEPORTA'TION. }
DEPO'RTMENT. }

To bear or carry away; (sc.) to a place of exile or banishment; and thus,—to exile or banish.

To bear or carry,—applied to the bearing, carriage, conduct or behaviour.

No assurance of better dealing then was used to the *deported* House of Saxe, by a better emperour than this accounted.—*Cabbala. Sir Dudley Carleton, to the Duke.*

The third consideration should be, how a man may bee valued, and may *deport* himselfe as he is compared with his equals and rivals.—*Bacon. Learning, by G Watts*, b. viii. c. 2.

——— Like a wood-nymph light,
Oread or Dryad, or of Delia's traine
Betook her to the groves, but Delia's self
In gait surpass'd and goddess-like *deport*.
Milton. Paradise Lost, b. ix.

——— At last
Of middle age one rising, eminent
In wise *deport*, spake much of right and wrong,
Of justice, of religion, truth and peace,
And judgment from above. *Id. Ib.* b. xi.

Now where to begin or end this compute, ariseth no small difficulty; for there were three remarkable captivities and *deportations* of the Jews.—*Brown. Vulgar Errours*, b. vi. c. 1.

A sinne which sundry fathers have plentifully condemned, as mis beseeming Christians, whose very outward gestures and *deportment* ought to be modest, chaste, and holy, as becometh the Gospel of Christ.
Prynne. Histrio-Mastix, pt. i. Act v. sc. 2.

Thus did our Lord *deport* himself toward his spiteful adversaries, who being reviled, did not revile again: when he suffered, did not threaten, but committed it to him that judgeth righteously.—*Barrow*, vol. iii. Ser. 10.

In their *deportations*, they had often the favour of their conquerors; were permitted by them freely and publicly to exercise their religion, and even to make proselytes, to live under their own laws and customs, and to retain some shadow of their domestic polity and government.
Atterbury, vol. iii. Ser. 5.

Thus from the pattern of our Saviour's *deportment*, the point of doctrine is this:
The entire resignation of our wills to the disposing will of God, is the indispensable duty of Christians under the sharpest afflictions.—*Bates. Great Duty of Resignation.*

Virgil lived in an age of more refinement, and was, perhaps, too much conversant in courtly life, as well as too bashful in his *deportment*, and delicate in his constitution, to studie the varieties of human nature, where in a monarchy they are most conspicuous: namely, in the middle and lower ranks of mankind.—*Beattie. On Truth*, pt. iii. c. 2.

DEPORTRAIED. Depainted, depictured, *pourtrayed*, (qv.)

Solinus thus deliuereth: the country is in part (note that hee makes it not general) inhabited by the people barbarous, who, by artificial forms of incision, haue from their childhood sundry shapes of beasts *deportraied* in their bodies.
Speed. The more Civil Britaines, b. v. c. 1. s. 11.

DEPOSE, *v.* } Fr. *Déposer*; Sp. *Deponer*; It. *Deponere*; Lat. *Deponere*, *depositum*, to put down, (*de*, and *ponere*, to put, place or fix.)
DEPO'SER. }
DEPO'SABLE. }
DEPO'SAL. }
DEPO'SER. }
DEPO'SING, *n.* }
DEPO'SIT, *v.* }
DEPO'SIT, *n.* }
DEPO'SITARY. }
DEPO'SITING. }
DEPOSI'TION. }
DEPO'SITOR. }
DEPO'SITORY. }
DEPO'SITURE. }

To put down, as to *depose* a crown; to put it down from the head.

To put, place or lay, (sc.) in the hands, custody or power of another, as a pledge or security, in safety, at use, at interest. Now more usually, to *deposit*.

To *depose*, or, as the Scotch say, to *depone*, (qv.) to give evidence, bear witness or testimony. See DEPONE.

And *depose* gow for goure pruyde prophecie.
Piers Ploukman, p. 297.

——— Where many a daie
In sorie plite and poore he laie,
The corone on his head *deposed*,
Within walles fast enclosed.—*Gower. Con. A.* b. vii.

For God, whiche al thyng hath bounded,
And sighe the falsehead of his gyle,
Hath set him but a liteil whyle,
That he shall reign, vpon *depose*,
For sodeinly right as he rose,
So sodeinly downe he felle.—*Id. Ib.* b. ii.

For thei or that were worse falle,
Through common counsele of hem all
They haue her wrongful kyng *deposed*.—*Id. Ib.* b. vii.

Peraduenture he may be borne a subiect and after made king, or else he may bee borne a king, and after *deposed* and made a subject.—*Frith. Workes*, p. 17.

I answer unto you, that what remaineth be oaths, and those not to rest as proofs unto you, but to be duly examined and fully considered, whether they be true and their *deposers* of credit.—*State Trials. Edmund Campion*, an. 1581.

This seisme, as before is towchyd, began by reason of the *deposicion* of ye sayd Eugeny at the counsayll of Basile, for that he wolde nat observe the decree before made in the counsayll of Costaunce, and other causes to hym layde. But yet that *deposyng*, natwithstādyng, perforse he reygned pope by ye terme of xiiii. yeres after.—*Fabyan*, an. 1548.

Their aged syre, thus eased of his crowne,
A private life led in Albania,
With Gonorill, long had in great renowne,
That nought him grieu'd to beene from rule *deposed* downe.
Spenser. Faerie Queene, b. ii. c. 10.

And to the intent the commone might be perswaded, that he was an unjust and unprofitable prince, and a tyrant over his subjects, and therefore worthy to be *deposed*; there were set forth certaine articles (to the number of 32 or 38, as some record) very hainous to the eares of many: some whereof I have formerly recited, and the residue you may read in Hall, Grafton, Haywood, Trussell, and others.
Prynne. Treachery and Disloyalty, pt. i. p. 80.

So hereafter they shall only be keepers of the great seal, which for title and office, are *deposable*: but they say the Lord Chancellor's title is indelible.—*Howell*, b. i. s. 4. let. 8.

But all other inferiour magistrates, officers, and princes whatsoever are resistible, questionable, censurable, and *deposable* for their tyranny, wickednesse, and misgovernment by the parliament's censure, as I have proved.
Prynne. Treachery and Disloyalty, pt. v. p. 201.

Then through the casement ventur'd as much face
As kings *depos'd* show, when through gates they peep.
To see *deposers* to their crowning passe,
But straight shrink back, and at the trumpet weep.
Davenant. Gondibert, b. iii. c. 3.

The offence, therefore, wherewith I charge this Talbot, prisoner at the bar, is this in brief and in effect: that he hath maintained and maintaineth under his hand a power in the pope for the *deposing* and murdering of kings.
State Trials, an. 1613. *William Talbot.*

The fear is *deposited* in conscience, and is begotten and kept by this proposition, that God is a rewarder of all men according to their works.
Bp. Taylor. Rule of Conscience, b. ii. c. 1. Rule 3.

At least, if it have not, it seems your church is not so faithful a guardian of her *deposit*, as her dear friends (moved by partiality or ends) would make us believe.
Hammond. Works, vol. ii. pt. i. p. 677

Whereas it is most manifest by the occasion, and whole contexture, that I mentioned the Scripture, and those, as the safest *depositaries* of all that faith which was delivered by Christ and his Apostles.—*Id. Ib.* vol. ii. pt. ii. p. 141.

I have now gone through your papers and wearied you, and almost myself, yet if what is written prove usefull to you, to the *depositing* that which I cannot but deem an errour, although I lay no epithet upon it, it will be far from burthenous.—*Hammond. Works*, vol. i. p. 704.

The influence of princes upon the *dispositions* of their courts, needs not the *deposition* of examples, since it hath the authority of a knowne principle.

Mountague. Devoute Essayes, pt. i. Treat. 9. s. 2.

For as to his answer to my addition, that if we held these doctrines *deposited* in the church as zealously as the Romanist, we must hold them as of faith, and that the *depositary* is so trusty, as it cannot deceive us, I reply, &c.

Hammond. Works, vol. ii. pt. ii. p. 138.

The Ægyptians were afraid of fire, not as a Deity, but a devouring element, mercilesly consuming their bodies, and leaving too little of them; and therefore by precious embalments, *depositure* in dry earths, or handsome inclosure in glasses, contrived notablest wayes of integrall conservation.

Brown. Urn Burial, c. 1.

Thus when the state one Edward did *depose*,
A greater Edward in his room arose.
But now, not 1, but poetry is curs'd;
For Tom the second reigns like Tom the first

Dryden, Ep. 10. *To Mr. Congreve.*

To them were committed the oracles of God; i. e. with them were intrusted all the revelations of the will of God, the law and the prophesies, as the people with whom God thought fit to *deposit* these things for the benefit of the world.—*Clarke*, vol. ii. Ser. 163.

If a person of clear fame assert a thing which he is ready to maintain with the loss of his life, there is no reason to doubt of the truth of his *deposition*.

Bates. Harmony of the Divine Attributes, c. 22.

They [schoolmasters] are indeed the great *depositories* and trustees of the peace of it; as having the growing hopes and fears of the nation in their hands.—*South*, vol. v. Ser. 1.

In this very year the sceptre of royal power departed from Judah; for it was in this year that Archelaus, the son of Herod the Great, was *deposed* by the Roman emperor, and banished to Lyons, and the Jews became wholly subject to the dominion of the Romans.—*Horsley*, vol. iii. Ser. 30.

The swell of pity, not to be confin'd
Within the scanty limits of the mind,
Disdains the bank, and throws the golden sands,
A rich *deposit*, on the bord'ring lands.—*Cowper. Charity.*

Thus it is ordained by the sages of Hindustán, that "a *depositor* shall carefully enquire into the character of his intended *depositary*, who, if he undertake to keep the goods, shall preserve them with care and attention."

Sir W. Jones. The Law of Bailments.

If I am a vain man, my gratification lies within a narrow circle. I am the sole *depositary* of my own secret, and it shall perish with me.—*Junius. Ded. to the English Nation.*

DEPO'VERISH. To *impoverish*. See DEPAUPERATE.

So is your power *depoverished*, and lordes and great men brought to infelicitie, and all your people to great debilitie.

Grafton. Rich. II. an. 10.

DEPRA'VE, *v.* } Fr. *Déprayer*; Sp. *Depravar*; It. *Depravare*, (Lat. *De*, and *pravus*;) perhaps from the Gr. Πραος, mild, gentle; and by warlike people, in contempt, cowardly.
DEPRAVA'TION.
DEPRA'VABLE.
DEPRA'VEDLY.
DEPRA'VEDNESS.
DEPRA'VEMENT.
DEPRA'VER.
DEPRA'VERESS.
DEPRA'VITY.

To *deprave*, says Minshew, is to vitiate and corrupt that which before was good.

To vitiate, to corrupt, to degrade; to put a bad meaning or construction upon; and thus, to vilify, to defame.

And that knoweth conscience. ich eam nogt to chiden
Ne to *deprave* the pëone.—*Piers Ploughman*, p. 49.

And yet good Lord, of a presumpcion
I nll *deprave* thy might and Deite
I liue but vnder thy protection,
I am thy subiect, and wear thy liuery.

Chaucer. The Remedie of Loue.

We began to lose, whan our capitaines began to deserue to be *depraued* and condempned.—*Golden Boke*, c. 49.

As though all the false religion that euer was amonge the heithen, was not a corrupting & *depravation* of the true religiõ of God.—*Calvine. Foure Godlye Sermons*, Ser. 1

O temerous tauntresse that delights in toyes,
Tumbling cockboat tot'ring too and fro,
Jangling lestres, *depraveresse* of swete loyes,
Ground of the graffe whence all my grief doth grow.

Uncertaine Auctors. Against an Unstedfast Woman.

Ah! why hath nature to so hard a hart
Given so goodly gifts of beauties grace?
Whose pride *depraues* each other better part,
And all those precious ornaments deface.

Spenser, Son. 31.

[I omit] the scrutiny all over the kingdom, to find out men of arbitrary principles, that will bow the knee to Baal, in order to their promotion to all publick commissions and employments and the disgracing on the contrary and displacing of such as yet dare in so universal a *depravation* be honest and faithful in their trust and offices.

Marvell. Works, vol. i. p. 645.

Human nature is so mutable and *depravable*, as that notwithstanding the connate idea and prolepsis of God in the minds of men, some unquestionably do degenerate and lapse into atheism.—*Cudworth. Intel. System*, p. 631.

I have lived to behold the name of his Majesty defamed, the honour of Parliament *depraved*; the writings of both *depravedly*, anticipatively, counterfeitly imprinted.

Brown. Rel. Medici. To the Reader.

Yet in the worst of the *depravedness* of Israel, there were some which both drouped under the deplored idolatry of the times, and congratulated to Jehu this seuere vindication of God's inheritance.

Bp. Hall. Cont. Jehu killing the Sons of Ahab.

And to this effect he maketh men believe that apparitions, and such as confirm his existence, are either deceptions of sight, or melancholy *depravements* of phancy.

Brown. Vulgar Errours, b. i. c. 10.

The rest, which the text ensuing shall lay abroad, we will to our abilitie perform and permit more exactly, not fearing all the backbiters and *depravers* of this so long a worke, as they hold it.—*Holland. Ammianus*, p. 29.

By aberration of conceit they extenuate his *depravitie*, and ascribe some goodnesse unto him.

Brown. Vulgar Errours, b. vii. c. 1.

And still much less inconsistent will it be with the same divine goodness, to permit the posterity of a sinful and *depraved* creature to continue by natural consequence in a lower and more obnoctious rank of beings, than possibly they would have been placed in, had no such *depravation* been introduced, either by our first parent, or by any of his successors.—*Clarke*, vol. i. ser. 30.

If there be no designed *depravedness*, and pestilent perverseness of the mind, charity will make an indulgent allowance for it.—*Bates. Spiritual Perfection unfolded*, c. 11.

Over-great concern for self preservation [is owned to be] meanness and cowardice; too little, rashness; and none at all, or that which is contrary, (viz. a passion leading to self-destruction) a mad and desperate *depravity*.

Shaftesbury. On Virtue, b. i. pt. i. s. 2.

When reason and understanding are *depraved* and as far corrupted as the very passions of the heart; when thus the blind leads the blind, what else can we expect, but that both fall into the ditch?—*Sherlock*, vol. ii. Disc. 33.

Which, if it, [refinement] does not lead directly to purity of manners, obviates at least their greatest *depravation*, by disentangling the mind from appetite, and conducting the thoughts, through successive stages of excellence, till that contemplation of universal rectitude and harmony, which began by taste, may, as it is exalted and refined, conclude in virtue.—*Sir J. Reynolds*, Disc. 9.

The term of years that elapsed between the middle of the 17th century and the year 1759,—a period in the history of Spain, when all arts and sciences were fallen to the lowest ebb of *depravement*.—*Swinburne. Spain*, Let. 41.

It is the artificial theologer, the *depraver*, as he says, of the gospel, who would draw him into so absurd a system.

Warburton. The Divine Legation, b. v. App.

DE'PRECATE, *v.* } Fr. *Déprécation*; Sp. *Deprecacion*; Lat. *Deprecatio*. Lat. *Deprecari, deprecatus*, (*de*, and *precari*, to pray.) Fr. *Desprier*,—to unpray, disintreat; revoke a suit, recall prayers; desire to the contrary," (Cotgrave.)
DEPRECA'TION.
DE'PRECATIVE.
DEPRECA'TORY.

A *deprecation*, says Minshew, or begging of God to turn away his heauie displeasure from us, for our sins committed.

He then muttered in a broken and imperfect kind of tone, that the prayers he made, and the masses he performed, were in order to *deprecate* a massacre he had heard was designed against the Catholics.

State Trials, an. 1589. *The Earl of Arundel*

Deprecacions of evil to a malicious man are no better than advices. An unknown idiom is fit to keep counsel: they are familiar words, that must convey ought to the understanding.—*Bp. Hall. Cont. Hezekiah & Sennacherib.*

And in the Opuscular of Thomas Aquinas, he tells that a doctor said to him, that the optative form, or *deprecatory*, was the usual.

Bp. Taylor. Dissuasive from Popery, b. i. s. 9. pt. ii.

In petitioning for ourselves, the first thing to be explained, is *deprecation*, which concerns the prevention, or removal, or lessening of evil.

The first evil to *be prayed against* is that of sin; and therein we should *deprecate* both the { Guilt. / Power.

Wilkins. On Prayer, c. 10.

First of all *Aeneas*, which we here render supplications, but may more properly be rendered *deprecations*, that is to say, such prayers as we put to God for the pardon of our sins, and the averting from us all those evils that we deserve upon account of them.—*Sharp*, vol. iv. Ser. 7.

The form itself is very ancient, consisting now as it did of old, of two parts, the first *deprecative*, the second indicative; the one intreating for pardon, the other, dispensing it

Comber, vol. i. p. 752

I fear he is a fraudulent dealer, and we may with too much justice apply to him the Scriptural *deprecation*, He that withholdeth his corn, the people shall curse him; but blessing shall be upon the head of him who selleth it.

Gilpin, vol. iii. Se . 11.

But a city without the knowledge of a God, or the practice of religion: without the use of vows, oaths, oracles, and sacrifices to procure good, or of *deprecatory* rites to avert evil, no man can or ever will find.

Warburton. The Divine Legation, b. ii. s 1.

DEPRE'CIATE, *v.* } Low Lat. *Depreciare, minuere pretio*; Fr. *Déprizer*. Du Cange: (*de*, and *pretium*, *price* or value.)
DEPRECIA'TION.
DEPRE'CIATORS.

To lower, lessen or diminish the *price* or value; to deny the *price* or value; to dis-esteem.

Lest those unintelligent maligners take an advantage from our discourse, to *depreciate* and detract from what hath been alway the object of their hate, because never of their knowledge, and capacities.

Glanvill. The Vanity of Dogmatizing, c. 24.

In the other parts of the book, we do often give an account, of the doctrine of the ancients: which however some over-severe philosophers may look upon fastidiously, or undervalue and *depreciate*, yet, as we conceived it often necessary, so possibly may the variety thereof not be ungrateful to others.—*Cudworth. Intel. System*, Pref. to the Reader.

Others are so unhappily attentive to party considerations or personal prejudices, that if a design, ever so valuable, comes from a wrong quarter, instead of being ambitious to share the merit and the honour of it, they set themselves immediately to *depreciate* it, and suggest mischievous intentions in it.—*Secker*, vol. v. Ser. 7.

This *depreciation* of their funds has not much the air of a nation lightening burthens and discharging debts.

Burke. On a late State of the Nation.

The *depreciators* of the Eucharist have maintained, among other strange and conceited opinions, that the prayers, hymns, and thanksgivings contained in our communion service have no real connection with the sacrament, which, according to them, consists merely of eating the bread, and drinking the wine, in commemoration of our Lord's death and passion.—*Knox. Consideration on the Lord's Supper.*

DE'PREDATE, *v.* } Fr. *Dépréder*; Lat. *Depredari, atum*, (*de*, and *præda*, prey, plunder.)
DEPREDA'TION.
DE'PREDATOR.
DEPREDA'TORY.
DE'PREDABLE.

To prey upon, plunder, pillage, despoil, ravage, waste or lay waste.

I have now a plentiful estate, external affluence; what if, at this moment I were bereft of all, either by fire or *depredation*, how were my mind fitted with humility and patience to submit to a poor, strait, wanting condition?

Hale. Cont. vol. i. *Of Afflictions.*

It is reported, that the shrub called our ladies seale, (which is a kind of briony,) and coleworts, set near together, one or both will die. The cause is, for they be both great *depredatours* of the earth, and one of them starveth the other.—*Bacon. Naturall History*, § 492.

The two precedent intend this, That the spirits and aire in their actions may be the lesse *depredatory*; and the two latter, that the blood and juice of the body may be the lesse *depredable*.—*Id. History of Life and Death.*

The juyce and succulencies of the body, are made lesse *depredable*, if either they be made more indurate, or more dewy, and oyly.—*Id. On Learning, by G. Wats*, b. iv. c. 2.

The visitors found, in some of the richest abbeys in England, as St. Alban's and Battel, such *depredations* made that at St. Alban's an abbot could not subsist any longer, the rents were so low.—*Burnet. Hist. of Reformation*, an. 1537.

Nevertheless, I shall, in this case, send my brother with a detachment of horse to harass Antony in his retreat, and to protect Italy from his *depredations*.

Melmoth. Cicero, b. xiv. Let. 9

The prostitution of praise for venal purposes, is a species of deception, which deserves to be ranked among the frauds of the vilest *depredator* on property.

Knox. Winter Evenings, Even. 40.

They are a stout, well made, bold, warlike race of people redoubtable neighbours to both nations of the Koriacs, who often feel the effects of their *depredatory* incursions

Cook. Voyage, vol. vii. b. v. c. 7.

DEPRE'DICATE, *v.* } Lat. *De*, and *prædi-*
DEPRE'DICATING, *n.* } *care*, to attribute; (*præ*, and *dicare*, which Vossius says is the same as *attribuere*, ac præcipuè *consecrare*; perhaps, he adds, of the same origin as *dicere*.)

To proclaim, to commemorate.

The Hebrew which signifies to praise, or celebrate, or *deprædicate*, doth import no more, than hymnes or lauds; accordingly the singing them is (*Mat.* xxvi. 30,) expresst by *ὑμνησαντες*, having sung an hymn.
Hammond. Works, vol. iv. p. 1.

The negative flattery being as truly, though not so grosly such as the affirmative; the concealing of faults, as the *deprædicating* of vertues.—*Id. Ib.* vol. i. p. 294.

DEPREHE'ND. } Lat. *Deprehendere*, (*de*,
DEPREHE'NSION. } *pre*, and *hendere*, used only in composition; A.S. *Hent-an*, to hunt, seize, catch.)

To catch or seize; to seize the intent or meaning; to discover; to detect.

In so moche as Cornelius Tacitus, an excellente oratour, historian, and lawyar, sayth, Surely in the bookes of Tulli, men maye *deprehende* that in hym lacked not the knowlege of geometrye, ne musyke, ne grammer, finally of no maner of arte that was honest.—*Sir T. Elyot. Governour*, b. i. c. 14.

Yet hitherto the reliques of youre old lyfe are *deprehended* in you, you haue not yet all together caste of the olde manne.
Udal. James, c. 4

For that God is ready to forgive the greatest criminals if they repent, appears in the instances of Ahab and Manasses, of Mary Magdalen and S. Paul, of the thief on the cross and the *deprehended* adultress, and of the Jews themselves.
Bp. Taylor. Of Repentance, c. 9. s. 1.

—— And askt, what God hath been so rude,
(Sweet daughter) to chastise thee thus? as if thou wert pursude,
Euen to the act of some light sinne, and *deprehended* so.
Chapman. Homer. Iliad, b. v.

Her *deprehension* is made an aggravation of her shame: such is the corrupt judgment of the world: to do ill troubles not man; but to be taken in doing it.
Bp. Hall. Cont. The Woman taken in Adultery.

DEPRE'SS, *v.* } Lat. *Deprimere*, *depressum*;
DEPRE'SS. } to press down; *de*, and
DEPRE'SSION. } *prem-ere*, Vossius thinks, is
DEPRE'SSIVE. } properly to lean against or lie upon any thing, *cum pondere*. See COMPRESS.

To press down; to thrust or squeeze down; to deject, to sink, to debase, to degrade.

The same houre, when this child was borne
Uenus direct, and contrarious
And *depressed* in Mercurius hous.
Lidgate. The Story of Thebes, pt. 1.

And thã is the *depression* of the pole artentike beneath the orizont, yᵉ same quantity of space, neither more ne lesse.
Id. Of the Astrolabie.

Perceyuynge thus the tyrannye of synne,
That with hys weyght hath humbled and *depreat*
My pride; by gnawyng of the worme within,
That neuer dyeth, I lyue withouten rest.—*Wyat, Ps.* 38.

I meane not his materiall crosse that he himselfe dyed on, but a spirituall crosse which is aduersitie, tribulation, worldly *depression*, &c.—*Frith. Workes*, p. 5.

Close smother'd lay the low *depressed* fire
Whose after-issuing flames confounded all.
Daniel. Civil War, b. v.

He specifies very nicely that a ring that hath for a seal the figure of a man, if it be gibbous, or swelling out, is not itself lawful to be worn, but yet 'tis lawful to seal with it, because the impression in that case is hollow, not swelling out; and on the other side if the seal be *depress*, or hollow, 'tis lawful to wear, but not to seal with it.
Hammond. Works, vol. f. p. 250.

I speake to this effect; That they would forbear too much *depressing* of the clergy, either in their reputation or maintenance, in regard it was not impossible that their profession, now as high as ours once was, may fall to be as low as ours now is.—*State Trials. Archbishop Laud*, an. 1640.

Lambert, in great *depression* of spirit, twice pray'd him to let him escape, but when he saw he could not prevail, submitted as all the rest did except Okley, Axtel, and Cleer, who escaped.—*Baker. Charles II.* an. 1660.

The Gods with ease frail man *depress* or raise,
Exalt the lowly, or the proud debase.
Pope. Homer. Odyssey, b. xvi.

Should he [one born blind] draw his hand over a picture, where all is smooth and uniform, he would never be able to imagine how the several prominencies and *depressions* of a human body could be shewn on a plain piece of canvas, that has in it no unevenness or irregularity.—*Spectator*, No. 416.

—— May Liberty,
The light of life, the sun of human kind,
Whence heroes, bards, and patriots borrow flame,
Ev'n where the keen *depressive* north descends,
Still spread, exalt, and actuate your powers.
Thomson. Britannia.

An illustrious scene will open, in which the world and all its views, and pageantry, will be *depressed*; and heavenly truth shine out in all its splendour.
Gilpin, vol. i. *Hints for Sermons*, § 2.

DEPRI'SURE. "Fr. *Despris*—
Disesteem, disprisal, neglect, little regard, small respect, contempt or disdain of," (Cotgrave.) See DEPRECIATE.

Nor can any, upon consideration, expect less then a great abatement and *deprisure* of their souls in the account of God, when his pure sight beholds this protected impuritie.
Mountague. Devoute Essayes, Treat. 6. s. 2.

DE'PRIMENT. Lat. *Deprimens*, pres. part. of *Deprimere*, to depress, (qv.)

Pressing down.

Partly by the equality of their strength; which is the case of the adducent and abducent muscles: partly by their peculiar origine, or the addition of the trochlea; which is the case of the oblique muscles: and partly by the natural posture of the body, and the eye; which is the case of the attollent and *depriment* muscles.
Derham. Physico-Theology, b. iv. c. 2.

DEPRI'VE, *v.* } Fr. *Priver*; Sp. *Privar*;
DEPRI'VABLE. } It. *Privare*; Lat. *Privare*,
DEPRIVA'TION. } *deprivare*. See PRIVATE.
DEPRI'VEMENT. } To make our own *private*
DEPRI'VER. } and peculiar property, to ap-
DEPRI'VING, *n.* } propriate; and thus—

To take away, withdraw or withhold from another; to take away, bereave or despoil.

Almerck or Mountfort *deprived* was thare
& the tresorie, that he had in kepyng.—*R. Brunne*, p. 222.

Haue I the nat honoured all my liue,
As thou wel wotest, aboue the goddes all?
Why wilt thou me fro ioy thus *depriue*.
Chaucer. Troilus, b. iii.

To what end then pursued you the marriage? to no other end surely, but to advance and maintain the false and pretended title to the present possession of the crown of England, and for the attaining thereof, to practice the *deprivation*, death and destruction of the Queen's majesty. [Elizabeth.]
State Trials, an. 1571. *Duke of Norfolk.*

Love fleeth my hart, while fortune is *depriuer*
Of all my comfort.
Wyat. Of Loue, Fortune, and the Louer's Minde.

And on the tother syde, if, *some saye* be a good proofe, than the suspending wil be as long as a *deprywing* for euer.
Sir T. More. Workes, p. 919.

If then violence, injury, terrour, and *depriving* of that which is more dear than life itself, liberty, be fit orators for affection, you may expect that I will be easily perswaded.
Sidney. Arcadia, b. iii.

Though perhaps we might escape the sword, yet would our life have been worse then death, not alone in respect of our wofull captivity, and bodily miseries, but most of all in respect of our Christian liberty, being to be *deprived* of all publique meanes of serving the true God.
Sir F. Drake. The World Encompassed, p. 101.

Mr. Pym, in a long form'd discourse, lamented the miserable state and condition of the kingdom, aggravated all the particulars which had been done amiss in the government, as done and contriv'd maliciously, and upon deliberation, to change the whole frame, and *deprive* the nation of all the liberty and property which was their birthright by the laws of the land.
Clarendon. Civil War, vol. i. p. 171.

I might prosecute and draw down the histories of all the Spanish kings and kingdoms from his dayes till this present, which are fully fraught with presidents of this nature, to prove all the kings of Spaine inferiour to their kingdomes, assemblies of the estates, lawes, resistible, *deprivable* for their tyrannyes.—*Prynne. Treachery & Disloyalty*, pt. v. p. 75.

Why should I think a priest will not reveal confession? I am sure he will do any thing that is forbidden him, haply not so often as I. The utmost punishment is *deprivation*.
Selden. Table Talk. Confession.

God might freely have ordered the contrary, and they could no way have claimed it as a due, or a *depriement* of their right; it was no natural due that was the consequent of its being.—*Goodwin. Works*, vol. ii. pt. ii. p. 115.

Scarce had he said, when on the mountain's brow,
We saw the giant-shepherd stalk before
His following flock, and leading to the shore.
A monstrous bulk, deform'd, *depriv'd* of sight,
His staff a trunk of pine, to guide his steps aright.
Dryden. Virgil. Æneid, b. iii.

We can sooner leave our place, and all our present outward enjoyments than leave that, which was the first ground of our wandering from our native country; nor are we thereby made such strangers thereunto, but we can rather chuse to return, and take our lot with our brethren, than abide here under the *deprivement* of the ends of our travels.
Boyle. Works, vol. i. p. 215. *App. to the Life.*

And, in this business, these *deprivers* were so quick, and went so roundly to work, that they stayed not for the appearances of the priests to answer for themselves, nor sometimes so much as cited them to answer, but *deprived* them to rights without any more ado.
Strype. Memorials, an. 1553. *Queen Mary.*

Thus a punishment of this kind was inflicted on the rebellious Israelites. they were *deprived* of the extraordinary providence, and were yet held subject to the theocracy, as appears from the sentence pronounced upon them, by the mouth of the prophet Ezekiel.
Warburton. Divine Legation, b. v. s. 4.

DEPU'DORATED. Lat. *De*, and *pudor*, shame.

Rendered shameless or void of shame.

Their [Atheists] minds are partly petrified and benummed into a kind of sottish and stupid insensibility, so that they are not able to discern things that are most evident; and partly *depudorated* or become so void of shame, as that though they do perceive, yet they will obstinately and impudently deny the plainest things.
Cudworth. Intellectual System, p. 193.

DEPU'LSION. Lat. *Depellere*, *depulsum*, to drive away, (*de* and *pellere*, to drive; perhaps from Gr. Πελ-ειν, to move or remove.)

A driving away.

In the meane time (the errour or weaknesse of the Burgundian Dutchesse and her Perkin, suffering their enemy in this sort, to pursue for his owne security, and their *depulsion*) King Henry for farther assurance of himselfe makes a progress into Lancashire.
Speed. Hen. VII. b. ix. c. 20. s 38.

DEPU'RE, *v.* } Lat. *De*, and *purus*, from
DE'PURATE, *v.* } Πυρ, fire; properly spoken of
DE'PURATE, *adj.* } metals which are *purified* by
DEPURA'TION. } fire. "Fr. *Dépurer*—
To purge, clear, purifie, clarifie," (Cotgrave.)

He shall fyrst bee well *purged*, and all the spottes & wrincles that thē remayn, shal be cleane burned out by the hote *fyre of purgatory*, or by other men's prayers and almes dede, and other suffrages of the churche doone for hym, be *depured* and clensed before that he shalbe layde vp for *pure* gold in the treasures of God.—*Sir T. More. Workes*, p. 800.

We say, Spirits are where they operate: but strictly to be in a place, or *ubi*, is a material attribute, and incompatible with so *depurate* a nature.—*Glanvill. Van. of Dogm.* c. 11.

For all the excoctions and *depurations* of metalls it is a familiar error, that to advance excoction, they augment the heate of the fornace, or the quantity of the iniection.
Bacon. On Learning, by G. Wats, b. v. c. 1.

Or this manner of *depuration* and clarifying of it by a strainer, first doth enervate and cut as it were the sinews of the vigour and vertue, yea, and quench the native heat that it hath.—*Holland. Plutarch*, p. 603.

Recrements of the blood, whose seasonable expulsion is required to *depurate* the mass of blood and make it fit, both to circulate and to maintain the vital heat residing in the heart.—*Boyle. Works*, vol. i. p. 104.

You will obtain together with the spirit of wine the spirit of soot, and also a very *depurate* oil, smelling like camphor.
Id. Ib. vol. ii. p. 209.

This is requisite to be done only when, to master some stubborn disease, the medicine is to be exalted either to its supreme, or at least to some approaching degree of purity and efficacy; for otherwise so exquisite a *depuration* is not always necessary.—*Id. Ib.* p. 215.

Fast flows the liquor through the lead-lin'd spouts;
And *depurated* by opposing wires
In the receiver floats the limpid stream.
Grainger. The Sugar Cane, b. iii.

DEPU'TE, *v.* } The Fr. *Député*; It. *Depu-*
DEPUTA'TION. } *tato*; Sp. *Deputado*, are from
DE'PUTATIVE. } the Barb. Lat. *Deputare* pro
DE'PUTY. } *delegare*. Rectius itaque, *de-*
DE'PUTISHIP. } *legatos* dixeris, quos vulgo *deputatos* vocant, (Junius.) And Vossius says, "They are rashly called *deputies*, who ought to be called *delegates*." And see *Deputer*, in Menage; and *Deputati*, in Du Cange.

To appoint, authorize or empower one or more to act for others.

Some old authors write *debyty* for *deputy*.

But for he maie not *all hym one*
In sondry places do iustice,
He shall of his riall office
With wise consideracion
Ordeine his *deputacion*.
Of suche iudges, as ben lerned,
So that his people be gouerned
By hem, that true ben and wise.—*Gower. Con. A.* b. vii.

Then sayde Absalom vnto hym: se, thy matter is good and ryghteous, and yet no manne is *deputed* of the kyng to heare the.—*Bible*, 1551. *2 Kings*, c. 15.

Now is it profytable and good, that we take hede, make search thereafter, and consydre, not only what hath happened vnto vs of olde: but the shamefull, vnhonest, and noysome thynges, that the *debytyes* haue now taken in hande before our eyes.—*Id. Esther*, c. 16.

And yet he wyll be named like the lamb, and Christes *deputie* or vicar, and wyll haue all power as Christ hathe bothe in heauen and in earthe.—*Udal. Reuelacion*, c. 13.

I then delivered him the six broad pieces, and telling him, that I was *deputed* to blushe on your behalfe for the meannesse of the present &c. but he took me off, and said, he thanked you for it, and accepted it as a token of your kindnesse.—*Marvell. Works*, vol. i. p. 211.

Some few days after the Parliament was holden at Westminster begun by a *deputative* commission granted by the Queen to the Archbishop of Canterbury, the Lord Treasurer, and the Earl of Derby, and that not without former precedents.—*Camden. Queen Elizabeth*, an. 1586.

And with a velle the iudge's eyes were hid,
Who should not see the partie but the cause:
God's *deputies*, which his tribunall reare,
Should have a patient, not a partiall eare.
Sterling. A Parænesis to Prince Henry.

This earle of Bedford as ambassador from the Queene of England, was sent to the Queene of Scots by waie of *deputiship* to present the person of his mistress.
Holinshed. History of Scotland, an. 1585.

The assembling of persons, *deputed* from people at great distances one from another, is trouble to them that are sent, and charge to them that send.
Sir W. Temple. Original and Nature of Government.

We see others also in regard to their designment and *deputation* to offices of power and dignity, although indeed subordinate and inferior to those he received, to be entitled to be the sons of God.—*Barrow*, vol. ii. Ser 21.

Our Saviour pleads our cause, and manages our affairs there; and the Holy Spirit, as his *deputy* and vicegerent, doth it here.—*Sharp*, vol. v. Dis. 2.

He thinks he believes, because he is pleased to take certain points of trust, and to be sure that sōmething is right, of which he himself knows nothing, because another, whom he *deputes* to think for him, tells him that it is so.
Hoadly. Works, vol. iii. Ser. 2.

When I was at Apamea, some of the principal inhabitants of several different cities, complained to me of the excessive appointments that were decreed to their *deputies*; assuring me that their respective communities were by no means in a condition to support the assessments levied upon them for that purpose.—*Melmoth. Cicero*, b. iv. Let. 11.

DEQUA'CE, *v.* Mr. Tyrwhitt says, To shake down, as if from the Lat. *Quatere*, to shake. The A.S. *Cwys-an*, to quash, to crush, to bruise, to squeeze, seems to offer a more satisfactory etymology. Skinner says, q. *Dequash*. See QUASH.

And thus with sleight shalte thou surmount and *dequace* the yuel in their heartes.—*Chaucer. Test. of Love*, b. i.

Wherefore (as I sayd) with reason I think, thilk foresaid errours to distroy and *dequace*.—*Id. Ib.*

DEQUA'NTITATE, *v.* See QUANTITY; and the example from Beattie.

This we affirm of pure gold: for that which is current, and passeth in stamp amongst us, by reason of its allay, which is a proportion of silver or copper mixed therewith, is actually *dequantitated* by fire, and possibly by frequent extinction.—*Brown. Vulgar Errours*, b. ii. c 5.

Brown has words still more extraordinary, as feriation, for keeping holiday, dedentition for falling of teeth, *dequantitate* for *diminish*.
Beattie. Elements of Moral Science, pt. v. c. 1. s. 3.

DERA'CINATE, *v.* Fr. *Racine*, a root; Lat. *Radix, iris; radicina*, racine. See *Menage*.
To root up, tear or cut up by the roots.

——— Frights, changes, horrors
Diuert, and cracke, rend and *deracinate*
The vnity, and married calme of states
Quite from their fixure.
Shakespeare. Troyl. & Cress. Act i. sc. 3.

——— Her hedges euen pleach'd,
Like prisoners wildly ouer-growne with hayre,
Put forth disorder'd twigs: her fallow leas,
The darnell, hemlock, and ranke femetary,
Doth root vpon; while that the culter rusts,
That should *deracinate* such sauagery
Shakespeare. Hen. V. Act v. sc 2.

DERA'NGE, *v.* } See ARRANGE, and DISARDERA'NGEMENT. } RANGE. The word is modern; though Cotgrave uses *deranged* in interpreting the French part. *desrangé*.

"Fr. *Desranger*,—to disrank, disarray, disorder, to thrust out of his rank, put out of array; turn out of order."

Whether the expence [fine apparel] great as it is, be the greatest evil; but whether this folly may not produce many other follies, an entire *derangement* of domestic life, absurd manners, neglect of duties, bad mothers, a general corruption of both sexes?—*Berkeley. The Querist.*

A casual blow, or a sudden fall, *deranges* some of our internal parts; and the rest of life is distress and misery.
Blair, vol. iv. Ser. 18.

Both these kinds of monopolies *derange* more or less the natural distribution of the stock of the society; but they do not always *derange* it in the same way.
Smith. Wealth of Nations, b. iv c 7.

It is in the highest degree improbable, and I know not, indeed, whether it hath ever been the fact, that the same *derangement* of the mental organs should seize different persons at the same time: a *derangement*, I mean, so much the same, as to represent to their imagination the same objects.
Paley. Evidences, vol. i. c. 1. Prop. 2.

DERE. See DEAR.

DE'RELICT, *v.* } Lat. *Derelinquere*, *dere-*
DE'RELICT, *adj.* } *lictum*, to forsake, to aban-
DERELI'CTION. } don, (*de*, *re*, and *linquere*, to leave.)
Forsaken, abandoned, deserted, left destitute.

And therefore the affections, which these exposed or *derelict* children bear to their mothers, have no grounds of nature or assiduity, but civility and opinion
Bp. Taylor. Great Exemplar, pt. i Dis. 1.

And however such symbolical intimations receive their efficacy from the fancy of the contriver, yet here, whether this apparition [the dove] did intend any such morall representment or no, it is certain that wherever the Holy Spirit does dwell, there also peace and sanctity, meekness and charity, a mortified will, and an active *dereliction* of our desires do inhabite.—*Id. Ib.* pt. i. s. 9 Ad.

The state of idolaters is two ways miserable. First, in that which they worship they finde no succour, and secondly, at his hands whom they ought to serue, there is no other thing to be looked for, but the effects of most iust displeasure, the withdrawing of grace, *derelicion* in this world, and in the world to come confusion.
Hooker. Ecclesiasticall Politie, b. v. § 17.

You must mean, without an explicite and particular repentance, and *derelection* of their errors.
Chillingworth. Rel of Prot. Answer to the Pref

When I am a little disposed to a gay turn of thinking, I consider, as I was a *derelict* from my cradle, I have the honour of a lawful claim to the best protection in Europe.
Savage. The Wanderer, c. 5. Note.

It was one of those subtile artifices of Julian the Apostate, to mingle the images of the heathen Gods with those of the emperors, that the doing reverence (as the Christians were commanded) to all together, might imply a *derelection* and renouncing of their religion, and their simplicity seem impiety —*Bates. Eternal Judgment*, c. 5.

As those who joined with them in manning the vessels were the most directly opposite to his [Lord Chatham] opinions, measures, and character, and far the most artful and most powerful of the set, they easily prevailed, so as to seize upon the vacant, unoccupied, and *derelict* minds of his friends; and instantly they turned the vessel wholly out of the course of his policy.—*Burke. On American Taxation.*

It [this holy sacrament] is a professed *derelection* of former evil habits; a solemn return, on our part, to God and virtue, under the firm trust that God will, through Jesus Christ, show mercy to the frailties of the penitent.
Blair, vol. iii. Ser. 15.

DERI'DE, *v.* } It. *Deridere*; Lat. *Deridere*,
DERI'DER. } (*de*, and *ridere*, to laugh.)
DERI'DINGLY. } To laugh at; to mock or
DERI'SION. } make a mockery of; to jeer,
DERI'SIVE. } to scorn, to treat scornfully or
DERI'SIVELY. } jeeringly.
DERI'SORY. }

As in al tymes haue the tyranis *derided* the Godly, whyls they pacietly waited for God's helpe.
Joye. Exposicion of Daniel, c. 3.

But nowe they that are myne inferyours and younger than I, haue me in *derision*; yea, euen they whose fathers I would haue thoughte scorne to haue set with the dogges of my cattell.—*Bible*, 1551. *Job*, c. 30.

And in the same epistle *deridingthe* commendeth them, as wise men, that had rather lose their faith than their flocke.
Fox. Martyrs, p 635. *Council of Basill*

But loe, the Gods, that mortall follies view,
Did worthilie revenge this maiden's pride;
And nought regarding her so goodly hew,
Did laugh at her, that many did *deride*
Spenser. Faerie Queene, b. vi c. 7.

If Moses had told the Israelites, that Nilus had been a river of Paradise, they might justly have thought that he had *derided* them.
Raleigh. History of the World, b. i. c. 3. s. 14.

When Diogenes fell into the school of the Stoicks; he answers his *deriders*, with this question: Why, do you laugh at me for falling backward, when you yourselves do retrograde your lives?—*Feltham*, pt i. Res. 8.

——— And now and then
A tear or two, as in *derision of*
The toughness of his rugged temper, would
Fall on his hollow cheeks, which but once felt,
A sudden flash of fury did dry up.
Massinger. The Unnatural Combat, Act. II. sc. 1.

The Persians [were] thence called Magusæi *derisively* by other ethnicks.—*Sir T. Herbert. Travels*, p. 243.

Mr. Richard Cromwel, besides other reproachful language, asking him in a *deriding* manner, whether he would have him prefer none but those that were Godly? "Here, continued he, is Dick Ingoldsby, who can neither pray nor preach, and yet I will trust him before ye all."
Ludlow. Memoirs, vol. ii. p. 171

Of all sorts of sinners, there is the least hopes of a prophane *derider* and scoffer at religion other men may do as bad things, but they have something left within them which may in time reclaim them; but these cast off the very means of reforming them.—*Stillingfleet*, vol iii. Ser. 1.

The appellation of esquire is the most notoriously abused in this kind of any class amongst men, insomuch that it is become almost the subject of *derision*.—*Tatler*, No. 19.

Meantime, o'er all the dome, they quaff, they feast,
Derisive taunts were spread from guest to guest,
And each in jovial mood his mate addrest.
Pope. Homer. Odyssey, b. ii.

The comick or *derisory* manner, is further still from making show of method.
Shaftesbury. Advice to an Author, pt. ii. s. 2.

Like the rake of antiquity, who mingled in the audience of a philosopher, with a design to ridicule him, but who was made a convert before his departure, many of the loose and profligate votaries of vice have been enticed by the music, afterwards reformed by the sermon, which they intended to slight, and perhaps had begun to *deride*.—*Knox. Ess.* No. 149.

British policy is brought into *derision* in those nations, that a while ago trembled at the power of our arms, whilst they looked up with confidence to the equity, firmness, and candour, which shone in all our negotiations.
Burke. On the Present Discontents.

DERI'VE, *v.* } Fr. *Dériver*; Sp. *Derivar*;
DERI'VABLE. } It. *Derivare*; Lat. *Deri-*
DERIVA'TION. } *vare*, (*de*, and *rivus*, from
DERI'VATIVE, *adj.* } Ῥε-ειν, to flow.) See the
DERI'VATIVE, *s.* } quotation from Holland's
DERI'VATIVELY. } *Livy*.
DERI'VEMENT. }
DERI'VER. }
DERI'VING, *s.* }

To flow, or cause to flow from, or deflow; to flow down, to descend; to have the source or origin from, to rise or spring from; to take, draw or deduce the source or origin from; generally, to draw, to draw down, to drain, to deduce or educe. Also, to flow, to diffuse.

Wel may men knowen, but if he be a fool,
That every part *deriveth* from his hool.
Chaucer. The Knightes Tale, v. 3008.

So through the ryghteousnes of one, which is *derived* into all suche as beleue and submitte themselfe vnto the kyngdome of lyfe, are all men of God made righteous and partakers of the kyngdome of lyfe.—*Udal. Romaines*, c. 5.

Then went hee on still, and shewed what was the solemne and right manner of *deriving* the water.
Holland. Livy, p. 190.

Ne henceforth be rebellious vnto loue,
That is the crowne of knighthood, and the band
Of noble minds *derived* from aboue:
Which being knit with virtue neuer will remoue.
Spenser. Faerie Queene, b. iv. c. 6.

Nay, rather, how should those works which are constant and ordinary, and so consequently *derivable* to all successions to the end of the world, be imposed upon a mere extraordinary agent.
Bp. Hall. Episcopacy by Divine Right, pt. ii. s. 6.

But this kind of writing, which seems to be reformed, which is, that writing should be consonant to speaking, is a branch of unprofitable subtelties; for pronunciation it selfe every day encreases and alters the fashion; and the *derivation* of words, especially from forrain languages, are utterly defac'd and extinguish't.
Bacon. On Learning, by G. Wats, b. vi. c. 5.

But created beings have but a *derivative* participation hereof [truth], their understandings being obscure, and they erring in many things, and being ignorant of more.
Cudworth. Intellectual System, p. 720.

If therefore any humane constitution, as such, can bind the conscience, it must be of such instances which either are *derivatives* from the law of nature, or of things which before the law did bind at all, that is, of things which in their own nature are indifferent.
Bp. Taylor. Rule of Conscience, b. iii. c. 1.

It is certain, and affirmed by all antiquity upon many grounds of Scripture, That Adam sinned, and his sin was personally his, but *derivatively* ours; that is, it did great hurt to us, to our bodies directly, to our soules indirectly and accidentally.—*Id. On Repentance*, c. 7. s. 1.

For our experiments are onely such as do ever ascend a degree to the *deriving* of causes and extracting of axiomes.
Bacon. Naturall History, §. 176.

I offer these *derivements* from these subjects, to raise our affections upward.
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 4.

These grounds have not any patent passages, whereby to *derive* water and fatness from the river.
Boyle. Works, vol. ii. p. 408.

Resume your ancient care; and if the God
Your sire, and you, resolve on foreign blood:
Know all are foreign, in a larger sense,
Not born your subjects, or *deriv'd* from hence.
Dryden. Virgil. Æneid, b. vii.

I might add to all the past dissuasives, the ill repute that curses gain a man amongst the most scrupulous and precise sort of people, who, judging of the greatness of the vice by the smallness of the advantage that is *derivable* from it, will hardly believe him to be the owner of much piety, that will slight it upon so little a temptation.
Boyle. Works, vol. vi. p. 32.

Derivation [of humours] is always made in the remove parts, and according to the rectitude of the vessels, either by opening a vein by lancet, or by the application of leeches, &c.—*Wiseman. Surgery*, b. ii. c. 1.

The Scripture, in declaring the Son's *derivation* from the Father, never makes mention of any limitation of time; but always supposes and affirms him to have existed with the Father from the beginning and before all worlds.
Clarke. On the Trinity, pt. ii. s. 15.

But I think the words should rather be rendered, the antientest of all *derivative* beings, for so the word [Ἀνωτερικὸν] may be understood in a larger sense.—*Id. Ib.* s. 14.

Such an one to be sure, it is that makes a man, not only (according to the Apostle's phrase) a partner of other men's sins, but also a *deriver* of the whole entire guilt of them to himself: and yet so, as to leave the committer of them as full of guilt as he was before.—*South*, vol. ii. Ser. 6.

If they mean that a contempt of these miracles, which they would persuade us to believe, would necessarily *derive* the same contempt on history itself, all experience has shown the contrary; for though there have been doubters and contemners of such miracles in all ages, yet history has maintained its grounds through them all.
Middleton. An Enquiry into the Miraculous Powers, &c.

The Apostle, in the preceding verse, had warned Timothy against giving heed to fables and endless genealogies, meaning by genealogies, the *derivation* of angelic and spiritual natures according to a fantastic system, invented by the oriental philosophers, and thence adopted by some of the Grecian sects.—*Hurd*, vol. vi. Ser. 8.

Since the disciples of this new and great high priest become righteous in him, and are by the spirit conformed to his image, the character which essentially and inherently belongs only to him, will *derivatively* belong to them also, who must follow his steps below, if they would reign with him above.—*Horne. Commentary on Psalm* 15.

DERN, *adj.* } A. S. *Dyrran*, occultare, to
DE'RNFUL. } hide, to conceal, to secrete. See
DE'RNFULLY. } DARN.

Hidden, secreted, concealed. Used, consequentially,—

Solitary, lonely, sad, dismal, melancholy, mournful, lamentable.

Tho he hadde the kyng in priuete al clene at ys wille,
Elre, he seide of *derne* cas ich wol the warre stille.
R. Gloucester, p. 114.

Tho thys holy man ymartred was, hii, that hym ther brogte to,
By thogte how hii mygte best myd the holy body do.
Hii porueyde an *derne* stude, & ther inne yt caste,
Vyliyche & stylleiyche, & bured yt ther vaste.—*Id.* p. 289.

For that *derne* dede, do no man sholde
Bot wedded men with wyves, as holy writ telleth.
Piers Ploughman, p. 181.

And also Dominikes dedes weren *dernelich* yvsed.
Id. Crede.

Ye mosten be ful *derne* as in this cas.
Chaucer. The Milleres Tale, v. 3207.

For loue is of him selfe so *derne*.—*Gower. Con. A.* b. i.

Gow. By many a *dearn* and painful perch
Of Pericles the careful search
Is made. *Shakespeare. Pericles*, Act iii. Chorus.

—— Next stroke him should haue slaine
Had not the lady which by him stood bound
Dernely vnto her called to abstaine,
From doing him to dye.
Spenser. Faerie Queene, b. iii. c. 12.

At last, as chaunc't them by a forest side
To pass, (for succour from the scorching ray)
They heard a rueful voice, that *dearnly* cride
With piercing shrieks, and many a dolefull lay.
Id. Ib. b. ii. c. 1.

Long they thus trauelled in friendly wise,
Through countries waste and eke well edyfide,
Seeking adventures hard, to exercise
Their puissance, whylome full *dernly* tride.
Id. Ib. b. iii. c. 1.

—— Unweetingly dismay'd,
A cold foreboding impulse thrills his breast:
And who but Kathrin now is *dearnly* fray'd
When entering in she kens the stranger guest.
Mickle. Syr Martyn, c. 2.

DE'ROGATE, *v.* } Lat. *Derogare*, *atum*; (*de*, and *rogare*, from Gr. Ὀρέγειν, to stretch, to reach after; and thus, to seek, to ask, to demand.) *Rogare* legem proferre, *abrogare* cum tollitur, *derogare*, si pars tollatur, (Vossius.) See ARROGATE. And Festus,—*Derogare*, proprié est, cum quid ex lege vetere, quo minus fiat, sancitur lege novâ. *Derogare* ergo *detrahere* est.—To derogate, then, is—
DE'ROGATE, *adj.*
DE'ROGATELY.
DEROGA'TION.
DERO'GATIVE.
DERO'GATORY.
DERO'GATORILY.

To take or detract, (sc.) from any thing established by law or otherwise; to deduct from, lessen or diminish the authority, the reputation; to degrade, disparage, debase.

And neither willeth he, nor may not doe any thinge including repugnaunce, imperfection, or that should *derogate*, minish or hurt his glory & his name.
Sir T. More. Workes, p. 1121.

The Cardinall of Wincheester, whiche at this time would haue no man to hym egall, commaunded the Duke of Bedforde to leaue of the name of Regent, duryng the tyme that the kyng was in Fraunce: affirmyng the chief ruler beyng in presence, the authoritie of the substitute was clerely *derogate*.—*Hall. Hen. VI.* an. 10.

Than ye stryfe was renewed, which Lamfranke before, as ye haue harde in the iii. chapitre of Wyllyam Conqueroure, dyd appease, & was brought i argumēt before the Pope, the whiche, at the Kynges request, promysed yt he wolde nothynge do nor ordeyn yt shulde be *derogacion* to the Archebyshop of Canterbury, or to the dygnytie of his churche.
Fabyan, vol. i. c. 228.

Oft (that he thus the world may more amaze)
Weake instruments worke wonderfull effects:
That, due to him, none may usurpe one thought,
Nor from his glory *derogate* in ought.—*Stirling. Jonathan.*

Into her wombe conuey sterrility,
Drie up in her the organs of increase,
And from her *derogate* body, neuer spring
A babe to honor her.—*Shakespeare. Lear*, Act i. sc. 4.

—— More laught at, that I should
Once name you *derogately*: when to sound your name
It not concern'd me.—*Id. Antony & Cleopatra*, Act ii. sc. 2.

There is none so much carried with a corrupt mind, nor so enuious of his countries honour, nor so bent against you, that he will *derogate* the praise and honour due to so worthie an enterprise.—*Holinshed. Ireland*, Ep. Ded. by Hooker.

The last week I heard of a play the Jesuits of Antwerp made, in *derogation*, or rather in *derision* of the proceedings of the Prince Palsgrave.—*Howell*, b. i. s. 2. Let. 16.

It may rationally be presumed, that I had been a very senseless fool, if ever I had been for promoting such an authority and interest over me, as levelled all, and was so totally destructive to all that differenced myself and other noblemen, from their own vassals, which many say I was too earnest in, yea, it being absurdly *derogative* to all true nobility.—*State Trials. The Marquis of Argyle*, an. 1661.

Nor have my actions been *derogatory*,
Unto my clients profit, or the glory
Of this renowned court, and therefore I
Now humbly beg to be at liberty.
Brome. To the Lord Chief Justice of the King's Bench.

He was of a high rough spirit, and spake *derogatorily* of Sir Amias Paulet.
Aubrey. Of Cardinal Wolsey, Anec. 2. p. 187.

There is no room therefore to object, that we *derogate* from the majesty of the Father; seeing that whatever majesty we shall ascribe to the Son must all redound to the magnifying of the power of him, who begat a Son of such divinity and majesty.—*Clarke. On the Trinity*, pt. ii. s. 45.

I hope it is no *derogation* to the Christian religion, to say that the fundamentals of it, i. e. all that is necessary to be believed in it by all men, is easy to be understood by all men.—*Locke. Of the Reasonableness of Christianity, &c.*

So vain are the cavils of those who say, we have nothing but meer probabilities for our faith, and do interpret that manner of proof which matters of fact are capable of, in a sense *derogatory* to the firmness of our Christian faith.
Stillingfleet, vol. i. Ser. 5.

Let no one imagine that in the religious part of this character there is any thing which casts over it a gloomy shade, or *derogates* from that esteem which men are generally disposed to yield to exemplary virtues.—*Blair*, vol. iii. ser. 1.

False: because their breviaries and litanies shew, that they supplicate the saints to befriend them by their own inherent power, or to intercede for them to the throne of God by virtue of their own personal merits, in blasphemous *derogation* to the all-atoning and incommunicable intercession of Jesus.—*Hurd*, vol. v. Ser. 11.

DE'RRING, in Spenser, seems plainly to mean *Daring*.

So from immortal race he does proceed
That mortall hands may not withstand his might,
Drad for his *derring* doe and bloudy deed;
For all in bloud and spoile is his delight.
Spenser. Faerie Queene, b. ii. c. 4.

One day, when all the troupe of warlike wooers
Assembled were, to weet whose she should bee;
All mightie men, and dreadful *derring* doers
(The harder it to make them well agree)
Amongst them all this end he did decree.—*Id. Ib.* b. iv.

From thence I durst in *derring* to compare
With shepheards swaine, whatever fed in field.
Id. Shepheard's Calendar. December.

DE'SCANT, *v.* } Fr. *Deschanter*; It. *Biscantare*; Sp. *Discantar*.—*Descant*, Archdeacon Nares says, is now called variation in musick; and the subject varied was called the plain song or ground. The word is formed upon the Lat. *Cantare*, to sing or chant. (See CHANT.) As generally applied—
DE'SCANT, *n.*
DESCA'NTING, *n.*

To touch or treat upon, to discourse upon various topics, different heads or divisions of a subject. To discourse, make remarks or observations.

And with wresting of Scripture vnto their owne purpose, contrary vnto the processe, order, and meaning of the text, [they] would so delude them in *deskanting* vpon it with allegoryes, and amase them, expounding it in many sences layed before the vnlearned laye people, that though thou felt in thy heart, and were sure that all were false that they sayd, yet couldest thou not solue their subtile ryddells.
Tyndall. Works. Life.

In somuch that twenty doctours expounde one text xx. wayes, as children make *descant* vpon playne song.
Id. Ib. p. 168.

For, otherwise, it had been very unequally provided that upon the *descanting* and flourishes of affected speeches, a man's life should be brought into danger and extremity.
State Trials. Edmund Campion, an. 1581.

Once; when this match was at a point,
They, merrily disposed,
Did *descant* what from vulgar tongues
Thereof would be supposed.
Warner. Albion's England, b. vi. c. 29.

So I at each sad strain will strain a tear,
And with deep groans the diapason bear;
For burthen-wise I'll hum on Tarquin still,
While thou on Tereus *descant'st*, better skill.
Shakespeare. Rape of Lucrece.

Audi. Lingua, thou strikest too much upon one string. Thy tedious plain-song grates my tender ears.
Lin. 'Tis plain indeed, for truth no *descant* needs.
Brewer. Lingua, Act i. sc. 1

I soon discovered the malady, and *descanted* on the nature of it, till I convinc'd both the patient and his nurse, that the spleen is not to be cured by medicine, but by poetry.
Tatler, No. 47.

Let every sober, humble, and discreet Christian therefore be advised to dread all tampering with the mysteries of our faith, either by any new, and unwarrantable explications of them, or *descants* upon them.—*South*, vol. iii. Ser. 6.

The scene is so fatally altered, that I can scarce restrain myself from giving vent to a just indignation, in severe complaints: but an historian must tell things truly as they are, and leave the *descanting* on them to others.
Burnet. Own Time, an. 1713.

While fields of pleasantry amuse us there,
With merry *descants* on a nation's woe.
Cowper. The Task, b. iv.

——— For know the lively scene,
That you still more enliven, to my soul
Darts inspiration, and impels the song
To roll in bolder *descant*.—*Mason. English Garden*, b. ii.

DESCE'ND, *v.*
DESCE'NDANT, or DESCE'NDENT, *n.*
DESCE'NDIBLE.
DESCENDIBI'LITY.
DESCE'NDING, *n.*
DESCE'NSION.
DESCE'NSIONAL.
DESCE'NSORY.
DESCE'NT.

Fr. *Désendre*; Sp. *Descender*; It. *Discendere*; Lat. *Descendere*, (*de*, and *scandere*, to climb.)

To climb down; generally, to come or go down; to fall or drop down; to move or go from higher to lower, on a slope, to or towards the bottom.

To move or flow downwards; to be derived or deduced from; to follow in succession of time, (sc.) from generation to generation.

Descendent, though from *descendens*, is not uncommonly written *-ent*.

Gour wrath him forgyue, the trespas to amend,
In pes with gow to lyue, & at gour consell *descend*.
R. Brunne, p. 134.

Alle that Leulyn held lond and tenement,
Holy to haf the scheld thorgh heritage *descend*.
Id. p. 243.

And sythen his blessed body was in a stone byried
And *descended* a doun to the derk helle.
Piers Ploughman. Crede.

For swifter course cometh thing yt is of wight
When it *discendeth* than don thingis light.
Chaucer. Troilus, b. ii.

Ransake yet we would if we might
Of this worde the true orthographie
The verie *discent* of ethimologie.—*Id.* "*Remedie of Loue.*

And sondry vessels made of earthe and glas,
Our urinales, and our *descensories*,
Viols, croslettes, and sublimatories.
Id. The Chanones Yemannes Tale, v. 16,260.

To be briefe, where it is sayde: he *ascended*, doth it not consequently folowe, that he before *descended*? And there is no *descension* but from aboue: so that the *descencion* is before, and the *ascension* after.—*Udal. Ephesians*, c. 4.

This *descending* of the heuenly citie Jerusalem or holy Chrysten churche signifieth the comon felowshyp and participacion of the churche triumphant that reygnyth in victory, with the churche mylytant, that contyneweth and remaineth in battel and warefare.—*Id. Reuelacion*, c. 21.

Therefore it shall not bee farre from our purpose to examine the first originall of these blacke men, and howe by a lineall *discent* they haue hitherto continued thus blacke.
Hackluyt. Voyages, vol. iii. p. 52.

At length, when most in perrill it was brought
Two angels downe *descending* with swift flight,
Out of the swelling streame it lightly caught,
And twixt their blessed armes it carried quight,
Aboue the reach of any liuing sight.
Spenser. The Ruins of Time.

If there had been yet an absolute necessity of visible intellectual creatures, to be participants of his goodness, and the active instruments of his glory: the same power that created men at first, could have created a new generation of men, that might have supplied the defection of our first parents and their *descendants*.
Hale. Cont. Of the Knowledge of Christ Crucified.

Against these *descendents* the church doth not press the canon-law, though against the former sort it did, and had just cause given so to doe.
Hammond. Works, vol. ii. pt. i. p. 593.

There shall your lordshipe also find us to insist upon lawe not inflicting penalties upon offenders, *in malas prohibitis*, but laws declarative or positive, conferring or confirming, *ipso facto*, an inherent right and interest of liberty and freedom in the subjects of this realm, and as their birth rights and inheritance *descendable* to their heirs and posterity.
State Trials. Liberty of the Subject, an. 1628.

So pure an innocent as that same lambe,
She was in life and euery vertuous lore,
And by *descent* from royall lineage came
Of ancient kings and queens.
Spenser. Faerie Queene, b. i. c. 1.

So growing great through arrogant delight,
Of th' high *descent*, whereof he was yborne,
And through presumption of his matchlesse might
All other powres and knighthood he did scorne.
Id. Ib. b. i. c. 7.

Of these kind of men are the civil officers of this government generally composed, being *descended* of families who have many times been constantly in the magistracy of their native towns for many years, and some for several ages.
Sir W. Temple. On the United Provinces, c. 4.

But the torrent was too strong to be resisted by any direct strength he could raise against it, and therefore he resolv'd to endeavour to divide and reduce them by the most gracious *descending* to their pretended fears and apprehensions.
Clarendon. Civil War, vol. i. p. 370.

We hear these accents in an awful sound:
Ye valiant sons of Troy, the land that bore
Your mighty ancestors to fight before,
Once more their great *descendants* shall embrace.
Dryden. Virgil. Æneid, b. iii.

Which was, from the beginning, a very plain declaration, that God did not principally intend his promise, to take place in Abraham's *descendents* according to the flesh, but in those who, by a faith or fidelity like his, were in a truer and higher sense the children and followers of that great father of the faithful.—*Clarke. On the Evidences*, Prop. 14.

As every motion is bounded with two periods and terms; the one relinquished, the other to be acquired by it, so in Christ's *descension* we are to consider both the place from which it did commence, and the place to which it did proceed. The place from whence, we are told, was heaven.
South, vol. viii. Ser. 1.

Muse, raise thy voice to Beaufort's spotless fame,
To Beaufort, in a long *descent* derived
From royal ancestry, of kingly rights
Faithfull asserters. *J. Philips. Cider*, b. i.

I ask by what natural sagacity did the patriarch foresee that Shem's family, rather than any branch of the other two, should retain the knowledge and worship of Jehovah? that the condition of slavery should be fixed upon a particular branch of Ham's *descendants*.
Bp. Horsley, vol. ii. Ser. 17.

Or lastly, whether it only means that, in general, those who take by the name of heirs, must take in the capacity of heirs, that is by *descent*, and consequently, that their ancestor must have a *descendible* estate.
Sir W. Jones. Commentary on Isæus.

And therefore, as the English laws still remained in force, he must necessarily take the crown subject to those laws, and with all its inherent properties; the first and principal of which was its *descendibility*.
Blackstone. Commentaries, b. i. c. 3.

The united provinces having ordered public prayer to God, when they feared that the French and English fleets would make a *descent* upon their coasts, it came to pass, that when these fleets only waited for the tide to land their smaller vessels, it was retarded, contrary to its usual course, for twelve hours.—*Jortin. Remarks on Eccles. History.*

DESCRI'BE, *v.*
DESCRI'BABLE.
DESCRI'BER.
DESCRI'PTION.
DESCRI'PTIVE.

Written by old writers, *Descrive*. It. *Descrivere*; Sp. *Describir*; Lat. *Describere*, (*de*, and *scribere*, to write, to grave.)

To write, to mark out, to trace out, to delineate, to depicture; to define, trace or mark out the boundaries; to present or represent the likeness or similarity.

The this August hadde y be emperour two & fourti ger,
He let make a *descriuing*, that ymad nas neuer er.
R. Gloucester, p. 60.

Thanne cam Coveteyse ich can nat hym *discryve*
So hongerliche and so holwe.—*Piers Ploughman*, p. 97.

And it was don in tho dayes, a maundement wente out fro the Emperour August, that al the worlde schuide be *discryued* [*describi*] This first *discryuyng* [*descriptio*] was mad of Cyryn Justise of Syrye.—*Wiclif. Luk*, c. 2.

Who could tell all or fully *discrive*
His wo, his plaint, his langour, and his pine:
Nat all the men that han or been on liue.
Chaucer. Troilus, b. v.

Now to the temple of Diane the chaste
As shortly as I can I wol me haste,
To telien you of the *descriptioun*.
Id. The Knightes Tale, v. 2055.

And the mē departed & walked thorow the lande, and *described* it by cities into seuen parts in a boke.
Bible, 1551. *Joshua*, c. 23.

Diligence also must be used in keepyng truly the order of tyme; and *describyng* lyuely both the site of places and nature of persons, not only for the outward shape of the body, but also for the inward disposition of the mynde.
Ascham. Discourse of Germany.

The *describers* of yᵗ primatiue church, Egesippus & Eusebius, maketh no maner of mencion of that prestysh vowe of yours.—*Bale. Apology*, fol. 18.

And when they be ashamed of all theyr workes, then shewe theym the fourme and fashyon of the temple: the commynge in, the goynge oute, all the maner and *descripcyon* thereof.—*Bible*, 1551. *Ezechiel*, c. 43.

How shall fraile pen *discrive* her heauenly face
For feare through want of skill her beautie to disgrace.
Spenser. Faerie Queene, b. ii. c. 3.

Yet indeed the ignorance, growing from distance of place allows not such liberty to a *describer*, as that which ariseth from the remedilesa oblivion of consuming time.
Raleigh. History of the World, b. ii. c. 23.

By strange *descriptions* mystically showne,
He figur'd forth the state of every age.
Sterling. Doomes-day. Eighth Houre.

In all which *description* there is no one passage which does not speak something extraordinary and supernatural of the person *described*, and withal represent the *describer* [Isaiah] of it in the highest degree of extasy and rapture.
South, vol. iii. Ser. 9.

Keill has reckoned up, in the human body, four hundred and forty-six muscles, dissectible and *describable*; and hath assigned a use to every one of the number.
Paley. Natural Theology, c. 9.

Here then the Muse, tho' perfect beauty towers
Above the reach of her *descriptive* powers,
Yet will she strive some leading rules to draw
From sovereign nature's universal law.
Sir J. Reynolds. Art of Painting, v. 92.

DESCRY', *v.*
DESCRY', *n.*
DESCRI'ER.
DESCRY'ING, *n.*

Dut. *Schreyer*, Ger. *Schreier*; Sw. *Skria*, to cry out, to vociferate. A. S. *Schrewing*, a crying out, a shrieking. *Skry*, Scotch, is of common occurrence in G. Douglas; and the *Glossarist* says, "The word is frequently used on the Scottish border for *cry*: as to *skry* a fair; to proclaim it." The Fr. *Descrier*, *décrier*, is applied as the Eng. *Decry*, i. e. to *cry* down. (See ASCRY.) Skinner says, *Descry* is, in common speech, merely to *detect*; properly, to *detect*, discover or make known by a loud *cry*; a *cry* of joy or encouragement. Such for instance as the *Italiam, Italiam*, of the comrades of Æneas; and *The Sea, The Sea*, of the soldiers of Xenophon, (*Anab.* lib. iv.) And thus, generally, to *descry*, is—

To act as scout, as spy, (watching the enemy, for instance, and *crying* or proclaiming their approach;) to spy into, investigate or examine, detect or discover.

Thus yourselfe your counsail may *descrie*,
Make priuy to your deling as few as ye may,
For lit. may kepe counsel if twain be away.
Chaucer. Balade. Secretnesse.

Their spiale in the meane time *discrying* from the top of an high mountaine the Duke of Austria, the King of Bohemia, the Patriarch of Aquilea, the Duke of Carinthia, and (as some report,) the Earle of Baden, with a mightie power, and in battell aray, approaching towards them, that accursed crew immediately vanished.
Hackluyt. Voyages, vol. i. p. 21.

——— Others from dawning hills
Look'd round, and scouts each coast light armed scoure,
Each quarter to *descrie* the distant foe,
Where lodg'd, or whither fled; or if for fight,
In motion or in alt.—*Milton. Paradise Lost*, b. vi.

O yes! if any happy eye
This roving wanton shall *descry*,
Let the finder surely know,
Mine is the wag; 'tis I that owe
The winged wand'rer, and that none
May think his labour vainly gone,
The glad *descrier* shall not miss
To taste the nectar of a kiss
From Venus' lips.—*Crashaw. Cupid's Crier.*

Edg. But by your fauour:
How neere's the other army?
Gent. Neere, and on speedy foot: the maine *descry*
Stands on the hourely thought.
Shakespeare. King Lear, Act iv. sc. 6.

Antonius caused to be fortified with bastillons, one placed so neere to another, as trumpets being appointed in each of them, the sound might be heard betwixt to warne one another vpon the first *descrieng* of the enimies approach.
Holinshed. History of Scotland. Donald.

Lucullus took one of the greatest of them [boats], put it in a cart, and so carried it to the sea, and there put as many souldiers in her as she could well carry, who by night entered into the city, the skout of the enemies never *discrying* them.
North. Plutarch, p. 426.

Through this we pass, and round the tow'r from whence
With unavailing arms the Trojans make defence.
From this the trembling king had oft *descry'd*
The Grecian camp, and saw their navy ride.
Dryden. Virgil. Æneid, b. ii.

For now, saith he, we know only in part, and we prophecy in part. Now we see through a glass darkly, as [ἐν αἰνίγματι] through a *descrying glass*, which makes some small and imperfect discovery of things at a great distance.
Clarke, vol. i. Ser. 113.

As one, *descrying* in the woodland heights
A dreadful serpent, at the sight recoils,
His limbs quake under him, his ruddy cheeks
Turn deadly pale, he flies, he disappears.
Cowper. Homer. Iliad, b. iii.

DE'SECRATE, *v.* } Fr. *Désacrer*, to un-
DESECRA'TION. } hallow. Lat. *Desecratus*,
unhallowed, profaned. See CONSECRATE.

For it cannot with decency be imagined, that the most holy vessel, which was once *consecrated* to be a receptacle of the Deity, should afterwards be *desecrated* and prophaned by human use.—*Bp. Bull*, vol. i. Ser. 4.

When animosities break forth, and contentions are raised in the church, "fire is cast into the sanctuary," when the soul sinks under a temptation, the dwelling-place of God's name is *desecrated* to the ground.
Horne. On the Psalms, Ps. 74.

Having with great concern, observed that various profanations of the sabbath have of late years been evidently gaining ground among us, so as to threaten a gradual *desecration* of that holy day, I must very earnestly request you to exert your utmost efforts within the precincts of your parishes that are committed to your care, to counteract, as much as possible, the progress of this alarming evil.
Porteus. On the Profanation of the Lord's Day.

DESE'RT, *v.* } Fr. *Déserter*; Sp. *Desertar*;
DE'SERT, *n.* } It. *Disertare*; Lat. *Deserere*,
DESE'RT, *adj.* } *desertum*, (*de*, and *serere*; Gr.
DESE'RTER, or } Ερ-ειν, to knit, to join.) And
DESE'RTOR. } *deserere* properly denotes—id
DESE'RTION. } quod prius *connexum* pro de-
DESE'RTNESS. } relicto habere. To disjoin
DESE'RTRICE. } what was before connected,
(Vossius.)

To disjoin, to dissever, to sunder or separate from; to depart from, forsake, quit, leave or abandon.

A *desert*,—(frequently, though improperly, written *desart*,)—any place *deserted*, forsaken, quitted, left or abandoned, (sc.) by all inhabitants, settlers, &c. And, therefore—

A wilderness, a wild, waste, untilled, uncultivated or uninhabited place.

The decyples, that he hyder sonde, Cristendom to brynge,
Hyleuede in a wylderneese, after prechynge,
That me cleputh now Glastynbury, that *desert* was tho.
R. Gloucester, p. 232.

As it is wrytun in the book of the wordis of Isaye the profete, the voys of a crier in *desert*, make ye redy the waye of the Lord, make ye his pathis right.—*Wiclif. Luk*, c. 3.

And whanne Jhesus had herde this thing, he wente out fro thennis in a boot into *disert* place bisidis.
Id. Matthew, c. 14.

Thou were that one shepe emongs the hundred, [which] were lost in *desert*, and out of the waye had erred, and now to the flocke art restored.
Chaucer. The Testament of Loue, b. i.

This knight the two pilers of brass,
The whiche yet a man maye fynde,
Set vp in the *deserte* of Inde.—*Gower. Con. A.* b. iv.

And when the daye was now farre spent, his disciples came vnto him, saying: this is a *deserte* place, and now the day is farre passed, let them depart.
Bible, 1551. *Mark*, c. 7.

What flying of her company and *desertnes*, when euery mother will keepe not only their daughters, but also their sonnes from the inspection of such an vnthrifty maid.
Vives. The Instruction of a Christian Woman, b. i. c. 7.

The *desertnesse* of the countrey lying waste & saluage, did nothing feare them from coming to him.—*Udal. Luke*, c. 5.

Hadst thou before thy flight but left with me
A young Æneas, who, resembling thee,
Might in my sight have sported, I had then
Not wholly lost, nor quite *deserted* been.
Denham. The Passion of Dido for Æneas.

The seuen holie ilands are *desert* and breed nothing but a kind of wild sheepe which are often hunted, but seldom or neuer eaten.—*Holinshed. Description of Britaine*, c. 10.

Neither could Moses forget the length of the way through those discomfortable *deserts* wherein himself and Israel had wandered 40 years.
Raleigh. History of the World, b. ii. c. 4. s. 2.

Meanwhile this youth like a poor shepherd clad,
(Of whom such care the God of Israel had)
His father's flock was following day by day
Upon a *desert* near at hand that lay.
Drayton. David & Goliah.

Moses compares the *deserters* of their brethren, to the rebels at Kadesbarnea; now none of these, by God's own decree, entered into Canaan
Prynne. Treachery & Disloyalty, pt. v. p. 212.

Sleep hath forsook and giv'n me o'er
To death's benumbing opium as my only cure.
Thence faintings, swoonings of despair,
And sense of heaven's *desertion*.—*Milton. Samson Agon.*

'Twere easie and prone (and not at all improbable) for us to glide insensibly into all rebellions and impieties, to swear fealty to Satan, that hath entertain'd us so hospitably, and suddenly to engage so deep under his colours, that there would be no retiring with honour, no returning to God without being infamous, without undergoing the brand of apostates from Satan, of a kind of *fœdi fraci*, covenant-breakers, and *desertors*.—*Hammond. Works*, vol. iv. p. 534.

Cleave to a wife, but let her be a wife, let her be a meet help, a solace, not a nothing, not an adversary, not a *desertrice*.—*Milton. Tetrachordon.*

When churls rebel against their native prince,
I arm their hands, and furnish the pretence;
And, housing in the lion's hateful sign,
Bought senates and *deserting* troops are mine.
Dryden. Palamon & Arcite.

Tell her that's young,
And shuns to have her graces spy'd,
That hadst thou sprung
In *deserts* where no men abide,
Thou must have uncommended dy'd.—*Waller. Song.*

But rough, in open air he chose to lye;
Earth was his couch, his cov'ring was the sky.
On hills unshorn, or in a *desart* den,
He shunn'd the dire society of men.
Dryden. Virgil. Æneid, b. xi.

Slaves, who before did cruel masters serve,
May flie to *deserts*, and in freedom starve.
The noblest part of liberty they loose,
Who can but shun, and want the power to choose
Id. The Rival Ladies, Act iv. sc. 1.

No more excuses or delays: I stand
In arms prepar'd to combat, hand to hand,
The base *deserter* of his native land.
Id. Virgil. Æneid, b. xii.

Neither surely was it any other cause than excess of love, which made that temporary *desertion* [by God] so grievous and bitter to him, extorting from his most meek and patient heart that woeful complaint, My God, My God, why hast thou forsaken me.—*Barrow*, vol. i. Ser. 23.

Moses fasted in the *desert* forty days and nights before he gave the law: so did Elias, the restorer of the law; and so did Christ before he entered into his ministry.
Jortin. Remarks on Ecclesiastical History.

When I questioned the petty officer concerning what had happened on shore, he told me, that neither the natives who went with him, nor those whom they met on their way, would give them any intelligence of the *deserters*.
Cook. Voyages, vol. i. b. i. c. 16.

It being no uncommon thing to see malefactors die stupid and senseless, and go out of the world as wickedly as they have lived in it; and what can this be attributed to, but to the *desertion* of God's Holy Spirit, which will not always strive with sinners, but sometimes leaves them to perish in the hardness of their hearts.—*Sherlock. On Death*, Dis. 24.

DESE'RVE, *v.* } Fr. *Déservir*, to earn by
DESE'RVEDLY. } service; Lat. *Deservire*, (*de*,
DESE'RVEDNESS. } and *servire*, to serve.)
DESE'RVER. } To earn by *service*; to
DESE'RVING, *n.* } merit or to be worthy of,
DESE'RVINGLY. } (sc.) as a reward or payment
DESE'RT, *n.* } for *service*; for any thing
DESE'RTFUL. } done or to be done; and,
DESE'RTLESS. } generally, to merit, to be
DESE'RTLESSLY. } worthy of — whether good or ill.

Desert,—formed from the past part. *deserved*, *deserv'd*, *desert*.

——— He, that mygtuol ys
Dethe [doth] after oure *deserte*.—*R. Gloucester*, p. 253.

I herd neuer telle, for what maner *descrt*.
R. Brunne, p. 316.

Thei asken hure huyre. [their hire] or thei hit have *deserued*.—*Piers Ploukman*, p. 53.

The best and greatest of valour
Dideu Richesse full great honour,
And busie weren her to serue,
For that they would her loue *deserue*
Chaucer. The Rom. of the Rose.

Thus wicked tong, God yeve him shame,
Can put hem euerichone in blame
Without *desert* and causelesse.—*Id. Ib.*

For they haue pryuily layed theyr net to destroye me without a cause, yea and made a pytte for my soule, whiche I neuer *deserued*.—*Bible*, 1551. *Psalm* 35.

For more is to be done for ye *deseruour* than for the exactour, more for the louyng maister than imperious comaundyng maister.—*Udal. 1 Timothye*, c. 6.

But the New Testamẽt is an euerlastyng couenaũt, made vnto the children of God through faith in Christ, vpon the *deseruynges* of Christ; where eternall life is promised to all that beleue, and death to all that are vnbeleuyng.
Tyndall. Workes, p. 36.

But this we must desire of his highness, and of your goodness, that you would not require more from us, by reason of his majesty's great *deservings* of us, than we can without offending God perform; and then you may assure yourselves of all the good offices which can be expected from us.—*State Trials. Divorce of Catharine of Arragon*, an. 1528.

It cannot be, but this so great *desart*
In basest breast doth breede thus due regarde,
With worlde of thankes, to praise this friendly part
And wish that woorth mought pay a iust rewarde
E. C. in Prayse of Gascoigne's Posies.

For-thy great wonder were it, if such shame
Should euer enter in his bountious thought,
Or euer doe that mote *deserues* blame:
The noble courage neuer weeneth ought,
That may vnworthy of itselfe be thought.
Spenser. Faerie Queene, b. iii. c. 2.

The valiant Cecil last, for great employment fit,
Deservedly in war the lat'st of ours that rose.
Whose honour euery hour, and fame still greater grows.
Drayton. Poly-Olbion, s. 18.

And this disposition ariseth out of two things: first, a thorough conviction of a man's sins, and the offence to God in them, and obnoxiousness and *deservedness* to be destroyed for them.—*Goodwin. Works*, vol. i. pt. iii. p. 170.

Besides this, to Elwes your majesty has given an estate, (which is a greater gift than life, because it extends to posterity,) who was the worst *deserver* in this business.
State Trials. Murderers of Sir T. Overbury, an. 1616.

Then Sir John Bushie stept foorth, and made request on the behalfe of the communaltie, that it might please the kings highnesse for their heinous acts attempted against his lawes and roiall majestie, to appoint them punishment according to their *deservings*.—*Holinshed. Rich. II.* an. 1397.

Is this the ioy of armes? be these the parts
Of glorious knighthood, after bloud to thirst
And not regard due rights and iust *deserts*?
Spenser. Faerie Queene, b. ii. c. 2.

Till I be more *desertful* in your eye;
And till my duty shall make known, I honour ye,
Noblest of women, do me but this favour,
To accept this back again, as a poor testimony.
Beaum. & Fletch. Wild Goose Chase, Act iv. sc. 6.

He shew'd his generous spirit; all the town
Speak nobly of him, pity him and pray for him;
And, were he not *desertful*, by this time
The general vote had hang'd him.
Anonymous. The Gamester, Act ii.

If mine [friend] be but so wise, and apprehensive,
As my opinion gives him to my heart,
It stayes not long on thy *desertless* arme.
Beaum. & Fletch. Wit at several Weapons, Act iii. sc. 1.

Bee. But now people will call you valiant, *desertlessly* I think, yet for their satisfaction I will have you fight with me.—*Id. Ib. A King and no King*, Act iii.

If these words seem not decent enough, I will make no other apology, but that I use them because I cannot find worse: for as they are the worst of men, so they *deserve* the worst of language.—*Burnet. Own Time*, vol. iv. *Conclusion.*

If we speak of our *desert*, that is death, death is the only wages we have all *deserved*.—*Bp. Beveridge*, vol. ii. Ser. 90.

And in all his illness, which lasted some yeers, she [the queen] would never leave his bed; but sat up, sometimes half the night, in the bed by him, with such care and concern, that she was looked on, very *deservedly*, as a pattern in this respect.—*Burnet. Own Time*, an. 1708.

But after-days, my friend, must do thee right,
And set thy virtues in unenvy'd light,
Fame due to vast *desert* is kept in store,
Unpaid, till the *deserver* is no more.
Congreve. To Sir Godfrey Kneller.

Among all the ancient records in the Exchequer, Doomesday book is *deservedly* of the greatest reputation and value.
Priestley. On History, Lect. 31

DESI'CCATE, *v.* } Lat. *Desiccare*, *atum*,
DESI'CCANT, *n.* } (*de*, and *siccare*, to dry,
DESICCA'TION. } to drain.)
DESI'CCATIVE. } To dry or become dry; to drain of all moisture.

But where there is moisture enough, or superfluous, there wine helpeth to digest, and *desiccate* the moisture.
Bacon. Nat. Hist. § 727

They speak much of the elementary quality of *siccity*, or drieness: and of things *dessicating*.
Id. Ib. The History of Life and Death

And it is well to be noted, that the pneumatical substance is in some bodies, the native spirit of the body; and in some other, plain air that is gotten in, as in bodies *desiccate*, by heat or age.—*Id. Ib.* § 842.

Desiccation or consumption, in the process thereof, is finished by three actions, and all these (as was said before) have their original from the native spirit of bodies.
Bacon. The History of Life and Death.

All those authors that have written of mineral waters, do generally agree, that they are of a *desiccative* or drying nature.—*Perrand. Love of Melancholy* (1640.) p. 358.

We endeavour by moderate detergents & *deiccants*, to cleanse and *dry* the diseased parts.
Wiseman. Surgery, b. viii. c. 5.

DESI'DERATE, *v.*
DESI'DERATE, *adj.*
DESI'DERABLE.
DESI'DERATIVE.
DESI'DERATUM.
DESI'DERY.

Præ-siderare cum *maturiùs* hiberna tempestas movetur, quasi ante *sideris* tempus. Gr. Προ-χειμαζειν; sic *desiderare*, sit *ανα-χειμαζειν*, cum *sideris* tempus desit; unde *desiderari* dicuntur quæ *desunt*:—whence those things are said to be *desiderated* or *desired*, which are *wanting*, (Festus.) See *Vossius*, in v. *Sidus*. Pliny speaks at large, (lib. xviii. c. 26,) of the different stars, which mark or announce to the husbandman the approach and progress of the different seasons.

To look anxiously for, to wish, seek for or covet, (sc.) any thing deficient or wanting; any thing whose coming promises good, (sc.) as certain *stars* or constellations to the husbandmen.

Desideratum is in common use.

My name is True love—of cardinal *desidery*.
* * * * * * * the very exemplary.
Chaucer. Ballade. Craft of Lovers.

So these are the parts which in the knowledge of medicine, touching the cure of diseases, are *desiderate*.
Bacon. On Learning, by G. Wats, b. iv. c. 2.

Having acquired our end, if any way, or under any name, we may obtain a work so much *desired*, and yet *desiderated* of truth.—*Brown. Vulgar Errours. To the Reader.*

And most men verily are of the same nature, passing good and *desiderable* things.—*Holland. Plutarch*, p. 124.

You may readily understand what I mean, when you meet with any particulars delivered as thoughts, or *desiderata*, or wishes tending to, or aiming at the improvement of medicine.—*Boyle. Works*, vol. v. p. 584.

The verbs, called deponent, *desiderative*, frequentative, inceptive, &c. need not be considered here, being found in some languages only, and therefore not essential to speech.
Beattie. Elements of Moral Science, pt. i. c. 1. s. 3.

Pencils of light, passing through glass lenses, are separated into different colours, thereby tinging the object, especially the edges of it, as if it were viewed through a prism. To correct this inconvenience had been long a *desideratum* in that art.—*Paley. Natural Theology*, c. 3.

DESI'DIOUSNESS. Lat. *Desidia*, *desidiosus*, a *desidendo*, id est, valde *sedendo*; sitting too much. Slothfulness, idleness, carelessness.

Now the Germans perceiving our *desidiousness* and negligence, do send daily young scholars hither, that spoileth them [ancient authors] and cutteth them out of libraries, returning home and putting them abroad as monuments of their own country, &c.
Leland, to Secretary Cromwell, in Wood's Athenæ.

DESI'GN, *v.*
DESI'GN, *n.*
DESI'GNABLE.
DE'SIGNATE, *v.*
DE'SIGNATE, *adj.*
DESIGNA'TION.
DESI'GNEDLY.
DESI'GNER.
DESI'GNFULNESS, *n.*
DESI'GNING, *n.*
DESI'GNLESS.
DESI'GNLESSLY.
DESI'GNMENT.

Fr. *Désigner*; It. *Disegnare*; Sp. *Designar*; Lat. *Designare*, to mark out, (*de*, and *signum*, a mark or *sign*, qv.)

To mark out, to frame or form; and thus, (met.) to form in the mind, to scheme or plan, to intend, to purpose, to project.

And therefore, whatsoeuer wicked *designement* shal be conspired and plotted against her majesty hereafter, shall be thought to be conspired, plotted, and intended against the Almighty himselfe.—*Hackluyt. Voyages*, vol. i. p. 619.

For as the soul's essential pow'rs are three:
The quick'ning pow'r, the pow'r of sense and reason;
Three kinds of life to her *designed* be,
Which perfect these three pow'rs in their due season.
Davies. Immortality of the Soul, s. 33.

Why do ye seek for feigned Palladines,
(Out of the smoke of idle vanity,)
Who may give glory to the true *designe*
Of Bouchier, Talbot, Neville, Willoughby?
Daniel. Civil Wars, b. v.

A very small portion of any ingenious art will stop up all those gaps of our time: either music, or painting, or *designing*, or chemistry, or history, or gardening, or twenty other things, will do it usefully and pleasantly.
Cowley. Ess. Of Solitude.

Twere more to his purpose to demand, what advantageth it him to gain not one atome, or most diminutive part of the world, not the least acquisition of any thing desirable even to the carnal man, satisfactory to any part of his appetite, save that in a manner Platonick, *designless* of love of sinning, and ruining his own soul, and yet to do that as sure, as if he had Satan's *totum hoc*, his whole exchequer of wealth and honour in exchange for it!—*Hammond. Works*, vol. ii.

The second bulwark was the hearing sense,
Gainst which the second troupe *designment* makes.
Spenser. Faerie Queene, b. ii. c. 11.

After this hee presented himselfe againe at sundry times and that to this purpose (as may probably be conjectured) to hold her still in his possession, who was not able, eyther to look further into these subtilties, then the superficiall barke thereof, or not discover the depth of his *designements*.
State Trials. Mary Smith, an. 1616.

Since then, the power of all natural agents is limited, the mover (be it never so powerful) must be confined to observe these proportions, and cannot pass over all these infinite *designable* degrees in an instant.—*Digby. Of Bodies*, c. 9.

He is an High Priest and a Saviour all-sufficient. First, by his Father's eternal *designation*, *Psalm* lxxxix. 90. I have laid help upon one that is mighty, &c.
Hopkins, Ser. 25.

Again the atomick atheists further alledge, that though there be many things in the world, which serve well for uses, yet it does not at all follow that therefore they were made intentionally and *designedly* for those uses.
Cudworth. Intellectual System, p. 670.

It being the usual method in which divine providence delighteth it self, to use and sanctify those very means, which ill men *design* for the satisfaction of private and particular ends and ambition, and other wicked purposes, to wholesome and publick ends, and to establish that good which is most contrary to the *designers*.
Clarendon. Civil War, vol. iii. p. 743.

Now what has Ajax done, or what *design'd*?
A noisy nothing, and an empty wind.
Dryden. Ovid. Metam. b. xiii.

To whom the Thunderer made this stern reply:
My houshold curse, my lawful plague, the spy
Of Jove's *designs*, his other squinting eye!
Why this vain prying, and for what avail?
Id. Homer. Iliad, b. xiii.

The *designable* parts of these corpuscles are therefore unseparable, because there is no vacuity at all intercepted between them.—*Boyle. Works*, vol. i. p. 413.

And a wise *designation* of time this is, well becoming the divine care and precaution; serving for the recruiting our bodies, and dispatching our affairs, and at the same time to keep up a spiritual temper of mind.
Derham. Physico-Theology, b. ii. c. 6.

As for the reason hereof, I shall refer to the opticians, particularly the famous Kepler, who in his *Opticis Astronom.* hath *designedly* handled this point.
Id. Astro-Theology, Ded.

Both these, Sir William D'Avenant had began to shadow; but it was so, as first discoverers drew their maps, with headlands, and promontories, and some few outlines of somewhat taken at a distance, and which the *designer* saw not clearly.—*Dryden. Of Heroick Plays. An Essay.*

All is drawn over with dusky shades, and irregular features of base *designfulness*, and malitious cunning.
Barrow, vol. ii. Ser. 7.

Ignorantly thankful creature, thou beggest in such a way, that by what would appear an antedated gratitude, if it were not a *designless* action, the manner of thy petitioning beforehand, rewards the grant of thy request.
Boyle. Works, vol. ii. p. 359.

Since Solomon does discreetly affirm, that all the cross and happy lucks at play are not rashly or *designlessly* shuffled by a blind hazard, but are dispensed by an all-ruling Providence.—*Id. Ib.* vol. vi. p. 80.

And the rather, because whilst men, by the coldness of the season, are more than ordinarily careful, to stop up the passages, at which the external air may get in, they do, though *designlessly*, stop up the vents, at which the subterraneous exhalations might go out.—*Id. Ib.* vol. ii. p. 675.

We sufficiently understand that the scenes which represent cities and countries to us, are not really such, but only painted on boards and canvass: but shall that excuse the ill painture or *designment* of them?
Dryden. Essay. Of Dramatick Poesie.

Ask of politicians the end for which laws were originally *designed*; and they will answer, that the laws were *designed* as a protection for the poor and weak, against the oppression of the rich and powerful.—*Burke. Vindic. of Nat. Society.*

Is their original mode of instruction and discipline altered? By no means. Are the instructors of a different description from those *designated* by the founders? By no means.
Anox. On Grammar Schools.

The only difference between God's appointment of the Judges and of Saul being this, that they were chosen by internal impulse. He, by lots, or external *designation*.
Warburton. Divine Legation, b. v. s. 3.

The machine, which we are inspecting, demonstrates, by its construction, contrivance and *design*. Contrivance must have had a contriver, *design*, a *designer*; whether the machine immediately proceeded from another machine or not.
Paley. Natural Theology, c. 2.

This *designment* appears both injurious and absurd.
Warburton. The Divine Legation, b. ii. s. 4.

DE'SINENT, *adj.*
DE'SINENCE.
DE'SITIVE, *n.*

Lat. *Desinere*, *desinens*, to leave off, to cease; *de*, and *sinere*.

Leaving off, ending, terminating.

In front of this sea were placed six Tritons, in moving and sprightly actions, their upper parts humane, save that their haires were blue, as partaking to the sea-colour; their *desinent* parts fish, mounted above their heads, and all varied in disposition.—*B. Jonson. Masque of Blackenesse.*

In their poesies, the fettering together the series of the verses, with the bonds of like cadence or *desinence* of rhyme, which, if it be unusually abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it breedeth to any judicial ear.—*Bp. Hall. Postscript to Satires.*

4. Inceptives and *desitives*, which relate to the beginning or ending of any thing; as, the Latin tongue is not yet forgotten. No man before Orpheus wrote Greek verse. Peter, Czar of Muscovy, began to civilize his nation.
Watts. Logic, pt. ii. c. 2. s. 6.

DESI'RE, *v.*
DESI'RE, *n.*
DESI'RABLE, *adj.*
DESI'RABLE, *n.*
DESI'RABLENESS.
DESI'RER.
DESI'RING, *n.*
DESI'RELESS.
DESI'ROUS.
DESI'ROUSLY.
DESI'ROUSNESS.
DESI'REFUL.
DESI'REFULNESS.

Fr. *Désirer*; Sp. *Desear*; It. *Disiare* or *Desiderare*. See DESIDERATE.

To wish for, covet, long for, to be eager to obtain; to have a love or passion for; to ask for, intreat, require or demand.

See the quotations from Locke and Cogan.

War vore yeh *dowry* mest thyn grace & thyn loue.
R. Gloucester, p. 309.

Of the north Suane had a partie, the south he *desired*.
R. Brunne, p. 42.

Ye ben of the fadir the Deuil, and ye wolen do the *desires* of youre fadir.—*Wiclif. Jon*, c. 8.

My liege lady, generally, quad he,
Women *desiren* to han sovereinetee,
As well over hir housond as hir love,
And for to ben in maistrie him aboue
This is your most *desire*, though ye me kille
Doth as you list, I am here at your wille
Chaucer. The Wif of Bathes Tale, v. 6623.

——— For my *desiring*
Was him to seen ouer all thing
His countenaunce and his maneres.—*Id. Rom. of the Rose.*

Yong, fresh, and strong, in armes *desirous*,
As any bacheler of all his hous
Id. The Squieres Tale, v. 10,337

Affeccion of this instrument is a thinge, by whiche ye bee drawe *desirously* any thinge to wilne in couetous maner, all be it for the tyme out of your mind.
Id. The Testament of Love, b. iii.

And so there whyle I me reioie,
Unto my herte a great *desyre*,
The whiche is hotter than the fire,
All sodenliche upon me renneth.—*Gower. Con. A.* b. vi.

Wyfeles he was, Florent he hight,
He was a man, that mochell might:
Of armes he was *desyrous*.—*Id. Ib.* b. i.

Whereas God wil haue beuen so sore *desyred* and sought for, that he wyll haue the *desyrers* thereof, set by the pleasures of this worlde, not onely nothyng at all, but also seke for the contrary and suffer displeasure and payne.
Sir T. More. Workes, p. 1290.

For it [the lawe] knew yt theyr heartes wer *desyrful* of reuenging.—*Udal. Matthew*, c. 5.

Ye haue heard it wt your eares, but ye hane need of readie & *desirefull* heartes, if ye wil be apt to receiue so great a blissefulnes.—*Id. Luke*, c. 4.

A greate benefite is much the sweter that it is not obteined without great and long suit. The pleasure of a goode turne is muche diminished whan it is at first obteyned. The *desirefulnesse* of our mindes muche augmenteth and encreaseth our pleasure.

Udal. Preface onto the Kinges Maiestie.

Than Jesus because he would ye more enkendle *desirefulnes*, sẽbled & made countenaunce as though he would not make ani tariaunce at Emaus, but made as though he had yet somewhat ferther wal to goe.—*Id. Luke*, c. 23.

I reken also, that this booke shall be very profytable for yonge scolers of this realme which are *desyrous* to learn the Latin tong.—*J. C. To the Christen Reader*, an. 1550.

For the Hebrewes to expresse a thynge vehementlye, vse often tymes as it appeareth in sundrie places of Scripture, to double a word, as our Sauioure dydde here, saying: wyth *desyre* haue I *desyred*: that is to witte, very sore haue I *desyred*, or very *desyrouslye* haue I longed for to eate this paschal lambe with you.—*Sir T. More. Workes*, p. 1321.

Whome Ptolemy to cloke his deceit wythall, *desirously* and beyond all measure of true loue and affection embraced and kissed a great while together.—*Goldinge. Justine*, fol. 108.

But he was content with the recouery of the cities that he had lost, and so concluding a peace, *desirously* tooke the occasion of quietness when it was offered him.

Id. Ib. fol. 121.

For to the highest she did still aspire,
Or if ought higher were then that, did it *desire*

Spenser. Faerie Queene, b. 1. c. 4.

O wherefore did God grant me my request,
And as a blessing with such pomp adorn'd?
Why are his gifts *desirable*, to tempt
Our earnest prayers, then, giv'n with solemn hand
As graces, draw a scorpion's tail behind.

Milton. Samson Agonistes.

And therefore being all of a sudden bid to hold up my hand at the bar, I cannot chuse but a little demur upon it, and yet with all respect to you, to declare my *desireableness* to keep within the bounds of reason, moderation, and discretion, and so carry myself as doth become a man, that knows what it is to answer for his life.

State Trials. Lieut.-Col. John Lilburne, an. 1649.

He [Sir James Crofts] was an able man to manage war, and yet an earnest *desirer* and advancer of peace, being one of the commissioners in 1588 to treat with the Spaniard in Flanders.—*Fuller. Worthies. Hertfordshire.*

Life is the passing of a shadow, short, troublesome, and dangerous; a place which God hath given us in time for the *desiring* of eternity.—*Bp. Taylor. Cont.* b. i. c. 6.

This golden show made him so *desirous* also of like successe, that he left off his former voyage and returned home to bring news of such things as he had seene.

Holinshed. Desc. of England, c. 11.

That *desire* is a state of vneasiness, every one who reflects on himself will quickly find. Who is there that has not felt in *desire* what the wise man said of hope, (which is not much different from it) that it being defer'd makes the heart sick; and that still proportionable to the greatness of the *desire* which sometimes raises the uneasiness to that pitch, that it makes people cry out, give me children, give me the thing *desir'd*, or I die.—*Locke. Hum. Underst.* b. ii. c. 21.

If you demand by what impulsive force
The under Gods begin their circling course;
He says, as things *desirable* excite
Desire, and objects move the appetite:
So his first God by kindling ardent love,
Does all the Gods in seats inferior move.

Blackmore. Creation, b. v.

But of the *desirableness* of the skill, and willingness to cure the sick, and relieve not only those that languish in hospitals, but those that are rich enough to build them (I have) else where purposely discoursed.

Boyle. Works, vol. ii. p. 201.

If they were indeed *desirous* to approve themselves to God, they would strive against those sins which hold them in captivity.—*Sharp*, vol. iii. Ser. 16.

The greatest part of the world keep the crown upon the Devil's head; they are his servants, and yield him the throne of their hearts, and he reigns in them: but those that are the people of God, they do with their hearts acknowledge his right and title to them, and do most *desirously* close with him.—*Bates. The Everlasting Rest of the Saints.*

Desire (influential to action) may be defined, that uneasy sensation excited in the mind by the view or by the contemplation of any *desirable* good, which is not in our possession, which we are solicitous to obtain, and of which the attainment appears at least possible.

Cogan. On the Passions, pt. i. c. 2. s. 3.

He neglects his ease and his honours together, and despises fame as well as pleasure and riches, and all mortal *desirables*, when they stand in competition with his immortal hopes.—*Watts*, vol. i. Ser. 2.

As the natural man neglects the two chief spirits he has any concern with, that is God and his own soul; so fleshly objects are his chief *desire*: but the spiritual man despises them all, in comparison of the unseen *desirables* of the spiritual world.—*Ib. Ib.* Ser. 4.

It is only the honest, sincere enquirer, who comes to his Bible with a heart *desirous* to learn his duty in the conscientious discharge of a good life, who can hope to find it in the words of eternal life.—*Gilpin*, vol. iv. Ser. 25.

DESI'ST, *v.*
DESI'STANCE.
DESI'STING, *n.*

Fr. *Désister*; Sp. *Desistir*; It. and Lat. *Desistere*, (*de*, and *sistere*, to stand.)

To stand off, or away from; to quit, to leave off, to cease, to give over, to stop or to stay, to forbear.

Thus Owen Glendor glorifying hym self in these two victories, laden with praies and bloudy handes returning againe into Wales neuer *desistyng* to do euill.—*Hall. Hen IV.* an. 1.

The more thei here suffere for teachinge the trewth the greater ioye abydethe them: let vs not therfor *desiste*, nor be afraide, but let vs not neglecte our office for Crystes sake, (good Cryste bretheren,) but speke and wryte as long as we may.—*Joye. Exposicion of Daniel*, c. 12.

And again, the going into the city was a pursuance and carrying on of the enterprize against the court, and not a *desisting* or departing from it.

State Trials. Sir Christopher Blunt, an. 1600.

——— When no persuasion
Could win him to *desist* from his bad practice,
To change the aristocracy of Corinth
Into an absolute monarchy, I chose rather
To prove a pious and obedient son
To my country, my best mother, than to lend
Assistance to Timophanes, tho' my brother,
That, like a tyrant, strove to set his foot
Upon the city's freedom.

Massinger. The Bondman, Act i. sc. 3.

What frenzy, goddesses! what rage can move
Celestial minds to tempt the wrath of Jove?
Desist, obedient to his high command:
This is his word: and know, his word shall stand.

Pope. Homer. Iliad, b. viii.

Whereas men usually give freeliest where they have not given before, and make it both the motive and excuse of their *desistance* from giving any more, that they have given already; God's bounty hath a very different method: for he uses to give, because he hath given, and that he may give

Boyle. Works, vol. i. p. 269.

A politician *desists* from his designs, when he finds they are impracticable; he renounces the court, because he hath been affronted by it, he quits ambition for study or retirement, and leaves off his attendance on the great as he becomes weary of it.—*Blair*, vol. i. Lect. 10.

DESK, *v.*
DESK, *n.*

A table to write upon. Dut. *Disch*; Ger. *Tisch*, a table; perhaps from the Lat. *Discus*, because a table resembles a *discus* in its broad form or shape, (Skinner.) Sometimes written *Dess*, (qv.)

To *desk*,—to shut up or enclose, as in a *desk*.

The egle sang Venite bodies all
And let vs ioy to loue that is our health,
And to the *deske* anon they gan to fall.

Chaucer. The Court of Loue.

And whyle he sayd his orysons for that soule and other, he layed his gloues vpon a *deske* by him.

Fabyan, vol. i. c. 201.

Sir, 'tis a perspicil, the best under heaven,
With this I'll read a leaf of that small Iliad,
That in a walnut-shell was *desked*, as plainly
Twelve long miles off, as you see Paul's from Highgate.

Tomkis. Albumazar, Act i. sc. 3.

Where (at the west end of the great hall at Westminster) the lord president, in a crimson velvet chair, fixed in the midst of the court, placed himself, having a *desk* with a crimson velvet cushion before him.

State Trials. Charles I. an. 1649.

Never can they who from the miserable servitude of the *desk* have been raised to empire, again submit to the bondage of a starving bureau, or the pront of copying musick, or writing plaidoyers by the sheet.

Burke. On a Regicide Peace, Let. 3.

DE'SOLATE, *v.*
DE'SOLATE, *adj.*
DE'SOLATE, *n.*
DE'SOLATELY.
DE'SOLATER.
DESOLA'TION.
DE'SOLATORY.

Fr. *Désoler*; It. *Desolare*; Sp. *Dessolar*; Lat. *Desolare*; q. *solum et desertum*; to make or cause to be *solitary* and desert.

To be or cause to be solitary, lonely, desert; forsaken or abandoned; to reduce to solitude or dreariness; to lay waste, to ravage.

And Jhesus wityngе her thoughtis, seide to hem ech kyngdom departid agens itself, schal be *desolatid*, and ech citee or hous departid agens it silf schal not stonde.

Wiclif. Matthew, c. 12.

Every rewme departid agens itself schal be *desolat*, and an hous schal falle on an hous. *Id. Luke*, c. 11.

I were right now of tales *desolat*,
N'ere that a marchant, goon in many a yere,
Me taught a tale, which that ye shull here.

Chaucer. The Man of Lawes Tale, v. 4551.

Now therfor [our God] heare the supplicacion of thy seruant, hear his prayers beseeching thee to showe a merciable countenaunce vpon thy holy temple, thus *desolated* and destroid.—*Joye. Exposicion of Daniel*, c. 9.

When she had passed the sea and taken lande, it was to her declared, how that King Edward had gotten again the garland, and that king Henry her husband, was *desolately* left post alone, and take prisoner.—*Hall. Edw. IV.* an. 10.

She [Lady Elizabeth] againe likewise saluting them saide, my lordes, (quoth she) I am glad to see you for me thinke I haue been kept a great while from you *desolately* alone

Fox. Martyrs, p. 1906.

They came vnto Man with a mightie army and wasted all the south part of Man, spoiled the churches, and slue all the men, whom they could take, insomuch, the south part of the saide island was brought almost into *desolation*.

Hacklugt. Voyages, vol. i. p. 14.

There, all alone, she spy'd, alas, the while!
In shady darkness, a poor *desolate*,
That now had measured many a weary mile
Through a waste desert, whither heav'nly fate,
And his own will, him brought.

G. Fletcher. Christ's Triumph on Earth.

Though he was afterwards set at liberty, and had a pension from the king, he was in great want to the very last, living obscurely in his chambers at Gray's Inn, where his lonely and *desolate* condition so wrought upon his melancholy temper that he pined away.

State Trials. Lord Bacon, an. 1620.

Let never spring visit his habitation,
But nettles, kix, and all the weedy nation
With empty elders grow, sad signs of *desolation*.

G. Fletcher. Christ's Triumph over Death.

Who is this *desolater*, or maker of *desolations*?

Mede. On Daniel, p. 44.

Where these two things are taken by these expositors for granted. 1. That the taking away of the dayly sacrifice, and this *desolatory* abomination, is to be understood of the last destruction of Jerusalem by Titus.

Bp. Hall. Revelation Unrevealed.

O righteous Themis! if the pow'rs above
By pray'rs are bent to pity, and to love:
If human miseries can move their mind;
If yet they can forget, and yet be kind;
Tell how we may restore, by second birth,
Mankind, and people *desolated* earth.

Dryden. Ovid. Metam. b. i.

There is an eminent instance of this in Nehemiah, whom all the pleasures of the Persian court could not satisfy, whilst Jerusalem was *desolately* miserable.

Bates. Works, vol. iv. Ser. 4.

——— On the self same day
When we embark'd from Greece, designing death
And *desolation* to the race of Troy;
Both by his right hand thunders, and the sign
Of which ye hear, Jove ratified our hopes.

Cowper. Homer. Iliad, b. i.

DESPA'IR, *v.*
DESPA'IR, *n.*
DESPA'IRER.
DESPA'IRFUL.
DESPA'IRINGLY.
DE'SPERATE, *adj.*
DE'SPERATELY.
DE'SPERATENESS.
DESPERA'TION.
DESPERA'DO.
DE'SPERANCE.

Fr. *Désespérer*; Sp. *Desesperar*; It. *Disperare*; Lat. *Desperare*, to be without hope, (*de*, and *sperare*, to hope.) See the quotations from Locke and Cogan.

To be or cause to be without hope, hopeless.

Desperate,—without hope, hopeless; and, therefore, careless, reckless, fearless, having no regard to consequences.

And ich shal sende gow myselve Seynte Michel myn aungel,
That no Devel shal gow dere, ne *despeir* in goure deyenge.

Piers Ploughman, p. 149.

Drede of *desperacion* theune dryveth a wey grace.

Id. p. 336.

He was *dispeired*, nothing dorst he say
Sauf in his songes somwhat wold he wray
His wo, as in a general complaining;
He said, he loved, and was beloved nothing.

Chaucer. The Frankeleines Tale, v. 11,255

And he that wil not after counsaile do,
His sute he putteth into *disperaunce*,
And all the good that should fal him to
Is lost and dedde.—*Id. La belle Dame sans Mercie.*

Whereof my wittes ben empeired,
And I, as who saith, all *dispeired*.—*Gower. Con. A.* b. iii.

For in suche drede he shall us brynge,
That if we haden flight of wynge,
The weye one foote in *dispaire*
We shull leue, and flee in the ayre.—*Id. Ib.* b. vii

I am in tristesse all amidde,
And fulfilled *of desperance:*
And thereof yeue me my penaunce
Myn holy father, as you liketh —*Gower. Con. A.* b. v.

He is our God if we *despaire* in our selues, and trust in him, and his is the glory.—*Tyndall. Workes*, p. 456.

A mã childe was it that she *despered* of the Lord, and such a one as should be the firste fruit of her wõbe.
Bale. Apology, fol. 30.

Of these thinges springeth eyther cõtempt, or else *desperance* of the kingdõ of heauen.—*Udal. Mark*, c. 13.

But Gynecia laying open in all her gestures the *despairful* affliction, to which all the might of her reason was converted, with such like words stopped Philanax, as he was entering into his invective oration.
Sydney. Arcadia, b. v.

And the Deuel is *desperate* and hath not nor cannot haue faith and trust in God's promises.
Sir T. More. Workes, p. 266.

But a child whẽ he is beaten for his faute, or whẽ he thinketh his father is angry & loueth him not, is anone *desperate* and discouraged.—*Tyndall. Workes*, p. 219.

Whom when I saw assembled in such wise,
So *desperately* the battail to desire,
Then furthermore thus sayd I vnto them
Surrey. Virgile. Æneid, b. ii.

And if for *desperatenesse* ye care not for yourselues, yet remember your wiues, your children, your countrie, and forsake this rebellion.—*Sir J. Cheeke. The Hurt of Sedition.*

And yf we loke vnto the lande, beholde, it shall be all darckenesse and sorowe. If we loke to heauen, beholde, it shal be darcke with carefull *desperacion.*
Bible, 1551. *Isaye*, c. 5.

Come, come away, fraile, silly, fleshly wight,
Ne let vaine words bewitch thy manly hart,
Ne deuelish thoughts dismay thy constant spright.
In heauenly mercies hast thou not a part?
Why should'st thou then *despaire*, that chosen art.
Spenser. Faerie Queene, b. I. c 9.

How can I expiate my sin? or hope
Though now I write myself thy slave, the service
Of my whole life can win thee to pronounce
Despair'd of pardon.—*Massinger. Guardian*, Act iii. sc. 6.

What wight art thou? a foe? or else what fawning frend?
If Death thou art, I pray thee make an end.—
With that she spake I am (quoth she) thy friend *Despaire*,
Which in distresse each worldly wight with speede do aide;
I rid them from their foes, if I to them repaire.
Mirrour for Magistrates, p. 66.

Which still sat waiting on that wastfull cliff,
For spoyle of wretches, whose vnhappy case,
After lost credite and consumed thrift,
At last them driuen hath to this *despairefull* drift.
Spenser. Faerie Queene, b. ii. c. 12.

There be other sorts of cryes also used among the Irish, which favour greatly of the Scythian barbarisme; as their lamentations at their buryals, with *dispairfull* out-cryes.
Id. State of Ireland.

Whereas were there any such thing really, tis not likely but that the more cunning and subtle *desperados*, who might the more successfully carry on the mischievous designs of the dark kingdom, should be oftener engaged in those black confederacies —*Glanvill. Witchcraft*, s. 8. p. 34.

So Satan, whom repulse upon repulse
Met ever; and to shamefull silence brought,
Yet gives not o'er though *desperate* of success,
And his vain importunity pursues.—*Milton. Par. Reg.* b. iv.

Then with such eager blows each other they pursue,
As every offer made should threaten imminent death;
Until, through heat and toil both hardly drawing death,
They *desperately* do close.—*Drayton. Poly-Olbion*, s. 12.

Consider, I beseech you, of the *desperateness* and excessive unavoidable destructiveness of these monstrous ways to the speedy peace and settlement of our church and state, and of the safety and security of the things yourselves have pitched on for peace and settlement, in and by the treaty.
Parliamentary Hist. Charles I. 1648. *Prynne. Speech.*

The Lord Digby, being by himself, quickly considered the *desperateness* of his condition: That it would not be possible to conceal himself long, being so well known to many who were in the Providence, and the garrison quickly knowing whatsoever was spoken in the country.
Clarendon. Civil War, vol. I. p. 705.

That place for paine so fearfull to the minde,
That dreames of it have *desperation* wrought,
Hath beene by some (to search such deeps inclin'd)
No locall ground, but a privation thought.
Sterling. Domes-Day. The Eleventh Houre.

Despair is the thought of the unattainableness of any good, which works differently in men's minds, sometimes producing uneasiness or pain, sometimes rest and indolency.
Locke. Hum. Und. b. ii. c. 20.

Nor with an idle care did he behold:
(Subjects may grieve, but monarchs must redress;)
He cheers the fearful, and commends the bold,
And makes *despairers* hope for good success.
Dryden. Annus Mirabilis.

But though I thought it not amiss to make these animadversions upon Mr. Hobbes's ratiocination, yet as to the opinion itself for whose sake he speaks so severely and so *despairingly* of our society, if it be considered as I proposed it, he shews me as yet no cause at all to renounce it.
Boyle. Works, vol. i. p. 237.

For on the rocks it bore where Scylla raves,
And dire Charybdis rolls her thundering waves.
All night I drove; and at the dawn of day,
Fast by the rocks, beheld the *desperate* way.
Pope. Homer. Odyssey, b. xviii.

After he hath lain some time under these terrors and affrightments, and even upon the brink of *desperation*, it pleaseth God, at length, by his Spirit to break through this cloud, and to dart some beams of light and comfort into his conscience.—*Sharp*, vol. iii. Ser. 13.

To whom the sire of Gods and men replied:
Juno, *despair* to be inform'd of all
My plans and views: Jove's consort as thou art,
Thou could'st not learn them.—*Cowper. Homer. Iliad*, b. i.

Despair: this is a permanent fear of losing some valuable good, of suffering some dreadful evil, or remaining in a state of actual misery, without any mixture of hope.
Cogan. On the Passions, pt. i. c. 2. s. 3.

It is true, indeed, that no man becomes at once *desperately* and irretrievably wicked.—*Hurd. Works*, vol. vi. Ser. 16.

This institution provides a retreat for these wretched outcasts of society,—not for those only who by a single fault, seldom without its extenuations, have forfeited the protection of their nearest friends; but even for these, generally the most unpitied, but not always the most undeserving of pity among the daughters of Eve, whom *desperation*, the effect of their first false step, hath driven to the lowest walks of vulgar prostitution.—*Bp. Horsley*, Ser. 43.

DESPA'TCH. See DISPATCH.

DESPE'ED. To send with *speed*, haste, or despatch. Found only in Speed.

Out of hand they *despeeded* certaine of their crue, to craue both pardon of their fact, and licence for choyce of some worthier primate.—*Speed. King John*, b. ix. c. 8. s. 31.

But King John, being no lesse earnest to further the present general cause, then they their particular ends, delayed not their desires; and *despeeding* his charters and safe conducts to the Archbishop and his fellow exiles, hee as *speedily* arriued.—*Id. Ib.* b. ix. c. 8. s. 51.

DE'SPICABLE, *adj.*
DE'SPICABLENESS.
DE'SPICABLY.
DESPI'CIENCE.
DESPI'CIENCY.
DESPE'CTION.
Lat. *Despicari, despicabilis*, to look down upon, (sc.) as worthless. And thus, consequentially,—
Worthless, vile, mean, contemptible. See DESPISE.

But if our shepherdes had been as well willing to feede as to shere, we had needed no such *dispicience*, nor they to haue burnt so many as they haue.—*Tyndall. Workes*, p. 287.

In other terms, Christian humilitie is a clear *inspection* into, and a full *despection* of ourselves.
Montague. Devoute Essayes, pt. ii. Treat. 9. s. 1.

They who take then either of these guides, reason or grace, to carry them up the cliff of meditation, may cast down their thoughts in a calm *despection* of all those shining attractions, which they see to be so transitory.—*Id. Ib.* pt. i. Treat. 19. s. 6.

How have the histories of all ages, and our own experience, shown us by very frequent examples, men unexpectedly, and upon many moments and occurrences, seemingly most small and inconsiderable, tumbled in a moment from the most eminent and high degree of power, into a most *despised* and *despicable* condition?
Hale. Cont. vol. I. *Of Humility.*

We are men, which is a mercy far above any temporal affliction that we can suffer. God might have made us worms instead of men, such *despicable* creatures as are below common notice.—*Bp. Wilkins. Of Nat. Religion*, b. I. c. 17.

Consider again, that he who is a servant to men, may be the Lord's free-man; whereas he that is free among men, may be a slave to his lusts, and by them to the Devil: and therefore we ought neither to think *despicably* of them, nor to use them severely.—*Hopkins. Expos. on 5th Commandm.*

It is very probable, that to shew their *despiciency* of the poor Gentiles, and to pride themselves in their prerogative and discretion from them, they [the Jews] affected to have such acts there done.—*Mede. Distr.* p. 191.

But when my power is *despicable* grown,
And rebel appetites usurp the throne,
The soul no longer quiet thoughts enjoys,
But all is tumult and eternal noise.
Pomfret. Love triumphant over Reason.

And, as he says rarely well, though some creatures seem to be made of much coarser stuff than others, yet even in the vilest, the maker's art shines through the *despicableness* of the matter.—*Boyle. Works*, vol. ii. p. 13.

He that is but moderately skilled in androtomy, (as some of the moderns call the dissection of man's body, to distinguish it from zootomy, as they name the dissections of the bodies of other animals,) may, with due diligence and industry, not *despicably* improve his anatomical knowledge.
Id. Ib. p. 68.

The affections which have their seat in the body can yield us no honour; they are capable of no improvement; the higher they rise, the more *despicable* we grow.
Sherlock, vol. I. Dis 23.

DESPI'SE, *v.*
DESPI'SABLE.
DESPI'SAL.
DESPI'SEDNESS.
DESPI'SEMENT.
DESPI'SER.
DESPI'SING, *n.*
DESPI'CION.
Lat. *Despicere, -ectum*, to look down upon, (sc.) as worthless, contemptible. See DESPICABLE.
To look at or upon with contempt, with scorn; to contemn, to scorn.
Chaucer renders—Spernendus est, *it is to despise;* the only mode then adopted for rendering the participles in *rus* and *dus*.
Despicion is frequent in Sir T. More.

For he seide, "thou ne louest me nogt as thi eostren doth,
As *despisest* me in myn olde liue, thou ne schalt never ywis
Part habbe of my kyndom, ne of lond that myn ys.
R. Gloucester, p. 31.

And Favel hathe wt false speche. fetted hem by this lettere
To be prynces of prude. and poverte to *dispice.*
Piers Ploughman, p. 28.

Paule primus heremite, put vs hym selue
Awey into wildernesse, the world to *despisen.*—*Id. Crede.*

Wher ye han not rad this Scripture the stoon which the bilders han *despised* this is mad into the heed of the corner.
Wiclif. Mark, c. 12.

Crist Kyng of Israel com down now fro the cros that we seen and bileeve: and thei that waren crucified with him *despisiden* him.—*Id. Ib.* c. 15.

God chees the feble thingis and *dispisable* thingis of the world to confounde the stronge thingis.—*Id.* 1 *Corynth.* c. 1.

Therefore se ghe that it come not to ghou that is bifore seid in the prophetis, ghe *dispiseris*, se ghe and woundre ghe, and be ghe scaterid abrood.—*Id. Dedis*, c. 13.

For which thing I am plesid in myn ynfyrmytees, in *dispisingis*, in nedis, in persecutiouns, in angwischis for Crist.
Id. 2 *Corynth.* c. 12.

Of which shrewes, all be the hoost neuer so great, it is to *dispise*, for it is not gouerned with no leader of reason, but it is rauished onely by fletyng errour, folily, and lightly.
Chaucer. Boecius, b. I.

Of which though there be an huge armie, yet it is to be *despised*, because it is not gouerned by any captaine, but is carried vp and downe by phantasticall errour without any order at all.—*Translation of Boecius, by I. T.* 1609.

And so my fadir in this wise
The slepy nightes I *despise;*
And euer a middes of my tale
I thinke vpon the nightingale.—*Gower. Con. A.* b. iv.

Behold ye *despysers* and wonder, and perishe ye: for I do a worke in your dayes, which ye shall not beleue, yf a mã woulde declare it you.—*Bible*, 1551. *Actes*, c. 13.

So I say agayne, that we make none necessarye article of the fayth of our parte, but leaue it indifferent for all men to iudge therein, as God shall open his hart, and no side to condemne or *despise* the other but to nourish in all thynges brotherly love, and to beare others infirmities.
Frith. Workes, p. 170.

But it were rather to bee iudged, that I were a tempter of God, & a *despiser* of his holy ordinaunce, and would not bee content with those remedies, that God hath appointed.
Barnes. Workes, p. 337.

They shall neither be gathered together nor buryed, but shal lye vpon the earth, to theyr shame and *despysynge.*
Bible, 1551. *Jeremye*, c. 8.

The author sheweth manye of Luther's heresies to be so abhominable, & some part also so peuish, that the very bare rehearsall is ynough without any ferther *despicion* therupo, to cause anye good menne abhorre them, and to be ashamed also to seme so foolyshe as to holde them.
Sir T. More. Workes, p. 245

Lest we ascribe to the one that which belongeth to the other, and make of Christ, Moses, of the gospell, the law, *despise* grace and robbe fayth: & fal from meke learnyng into idle *despitions*, drawling and scoldyng about wordes
Tyndall. Workes, p. 377

For-thy, she would not in discourteous wise
Scorne the faire offer of good will profest;
For great rebuke it is, loue to *despise*,
Or rudely adeigne a gentle hart's request.
Spenser. Faerie Queene, b. iii. c. 1.

The interests of religion, in the maintenance of truth, are not so *despisable*, as that he that hath appeared or embarked in them, can safely neglect the advantages which evil arts may yield, or furnish an adversary against him.
Hammond. Works, vol. ii. pt. ii. p. 415.

Therefore he sent foolishness to confute wisdom, weakness to blind strength, *despisedness* to vanquish pride.
Milton. Reason of Church Government, b. ii. c. 1.

For he [Pyrrhus] was a man that could tell how to humble himself towards the great (by whom he might win benefit) and know also how to creep into their credit; and in like manner was he a great scorner and *despiser* of such as were his inferiours.—*North. Plutarch*, p. 331.

And lastly, in regard of his easie passage through Italie without resistance, hee [Charles VIII.] entred into an ouermuch *despising* of the armies of the Italians.
Bacon. Hen. VII. p. 143.

Surely it is the contempt and *despisement* of worldly wealth, that is a great help and meanes to learning and philosophy.—*Holland. Plutarch*, p. 128.

The appearance of the service he did him was such, that the king thought it fit to treat him [Monk] with great distinction, even after he saw into him, and *despised* him.
Burnet. Own Time, an. 1660.

Policy, the great idol of a carnal reason, is that which insensibly works the soul to a *despisal* of religion.
South, vol. viii. Ser. 13.

I suppose it will be easily granted, that he who acts in a continual repugnancy to God's Spirit, by a *despisal* of all his holy motions and suggestions, sins, and that at a very high strain.—*Id.* vol. xi. ser. 11. 12.

The waters of Jordan had no natural efficacy to cleanse a leper; in the rod of Moses there was no power to divide the sea; but, when ordained by God to these purposes, the sea fled back at the touch of Moses's rod, and the leprosy of Naaman was purged by the so much *despised* waters of Israel.—*Sherlock*, vol. i. Dis. 3.

To such a being as I have just mentioned the difference may be as considerable and imperceptible between the *despiser* and the *despised*, as the difference between two of the meanest insects may seem to us.
Fielding. The Covent Garden Journal, No. 61.

DESPITE, *v.*
DESPI'TE, *n.*
DESPI'TEFUL.
DESPI'TEFULLY.
DESPI'TEFULNESS.
DESPI'TEOUS.
DESPI'TEOUSLY.

Fr. *Despiter*, *despit*; It. *Dispetto*. This word is usually referred to the same origin as *despise*. But the existence of the uncompounded *spite* in English, and *spit*, *spitten* in Dutch, causes Junius to hesitate. If these words be of northern origin, he fixes upon the Ger. *Spitten*, *spuere*, *despuere*,—to *spit*, to *spit down*, as the root. In Goth. *Spey-an*; A. S. *Spat-an*. *Spite* being—dedignatio et contemptus rei, ad cujus mentionem fastidiosè *despuimus*,—disdain or contempt of any thing, at the mention of which we *spit* contumeliously. A forcible illustration occurs, *Mar.* viii. 65, "Sume agunnum *him on spætan*;" which Wiclif renders, "Summe bigunnen *to bi-spete him*;" manifesting their *spite* or *despite* strongly enough. And to this day, "To *spit* his *spite*" is a common expression. And G. Douglas, (in the *Preface*, l. 44.) "I *spitte* for *dispitte*." The applications of *despite* are more various and extensive than those of *despise*.

To act with *spite*, with contempt, with malignity, with malicious anger, mischievous resentment, resistance or opposition; to harass, to vex, to cross, to thwart, to defy.

And hadden *despit*, that wommon kyng schulde be.
R. Gloucester, p. 37.

Tille Emme, Hardknoute's moder, he did a grete outrage
His brother a foule *despite*, him self vileyn skandre, [*i. e.* slander.]
R. Brunne, p. 53.

For he litheth and loveth that Godes lawe *despiteth*.
Piers Ploughman, p. 116.

An hep of eremites. henten hem spades
Spitten & spradde donge. in *despit* of hunger.—*Id.* p. 137.

Wher a pottere of cley hath no power to make of the same gobet oo vessel into onour, a nothir into *dispyte*.
Wiclif. Romaynes, c. 9.

And whan she herde him werne her so,
She had in hert so great woo
And toke it in so great *despite*
That she without more respite
Was deed anon.—*Chaucer. Rom. of the Rose.*

On which he said how that his wives three
Honged hemself for hertes *despitous*.
Id. The Wif of Bathes Prologue, v. 6343.

Sone after cometh this constable home again,
And eke Alla, that king was of that lond,
And saw his wife *despitously* yslain,
For which ful oft he wept and wrong his hond.
Id. The Man of Lawes Tale, v. 5025.

Where their sect hath already fordone the faith, pulled down the churches, polluted the temples, put out and spoyled al good religious folke, ioyned frers and nũnes together in lechery, *despited* al sayntes, &c.
Sir T. More. Workes p. 284.

The gouernour allowed vs horses and a guide vnto another towne, wherein wee found one Michaas to be gouernour, a man full of malice and *despight*.
Hackluyt. Voyages, vol. i. p. 64.

First we trust that among the clergy ther be many men of that goodnes & vertue, yⁱ scante a deuyll could finde in his harte to handle them in such *despitous* and *despightfull* manner.—*Sir T. More. Workes*, p. 308.

Thẽ shall they be in carefulnesse, whyche nowe haue abused my wayes. and they that haue cast them oute *despightfullye*, shal dwell in paynes.
Bible, 1551. *Esdras*, b. iii. c. 9.

And so shal the princesses in Persia, and Media saye lykewise vnto all the kinges prices whẽ they heare of this dede of the quene; thus shall there aryse *despytefulnes* and wrathe ynoughe.—*Id. Esther*, c. 1.

Both I and hee that siely beast sustaine
For louing well and bearing faithfull harts,
Despitous checks, and rigorous disdaine,
Where both hath well deserued for our parts,
For friendship I, for offred seruice hee,
And yet thou neyther loouste the dog nor me.
Turbervile. To his Loue.

While diuerse partes of Christendome, some by the cruell Turkes are assaulted, and some by sundry sectes of heretikes through inward deuisiõ *dispiteously* mangled and torne.
Sir T. More. Workes, p. 1379.

Then having taken certain players and minstrels that came from Massina, he [Cleomenes] set up a stage within the enemies countrey, made a game of forty minas for the victor, and sate a whole day to look upon them, for no pleasure he took in the sight of it, but more to *despight* the enemies withall, in making them see how much he was stronger than they to make such a maygame in their own country, in *despight* of them.—*North. Plutarch*, p. 672.

Which when shee heard, as in *despightfull* wise,
She wilfully her sorrow did augment
And offred hope of comfort did despise.
Spenser. Faerie Queene, b. ii. c. 1.

But chiefely Paridell his hart did grate,
To heare him threaten so *despightfully*,
As if he did a dogge to kennell rate
That durst not bark. *Id. Ib.* b. iii. c. 9.

They are not pleased again, till they have gotten him into their inquisition, to examine him with *despightfulness* and torture.—*Hammond. Works*, vol. iv. p. 679.

Nath'lesse it fell with so *despitious* dreare
And heauy sway, that hard vnto his crowne
The shield it droue, and did the couering reare.
Spenser. Faerie Queene, b. iv. c. 8.

Despiteous reproaches are never seemely and decent in the mouth of a magistrate and man of honour.
Holland. Plutarch, p. 299.

Some of whom formerly hee had caused to bee *despiteously* dragged at horse-heeles, for the terrour of others.
Speed. King John, b. ix. c. 8. s. 23.

She look'd to sea-ward, but the sea was void,
And scarce in ken the sailing ships descry'd:
Stung with *despight*, and furious with despair,
She struck her trembling breast, and tore her hair.
Dryden. Virgil. Æneid, b. iv.

This with the hazard of the squire,
Inflam'd him with *despiteful* ire;
Courageously he fac'd about
And drew his other pistol out.—*Hudibras*, pt. i. c. 3.

Let the lying lips be put to silence: which cruelly, disdainfully, and *despitefully* speak against the righteous.
Bible. Psalm xxxi. 18.

Let us examine him with *despitefulness* and torture that we may know his meekness and prove his patience.
Id. Wisdom, ii. 19.

DESPOIL, *v.* Fr. *Despouiller*; It. *Dispogliare*; Lat. *Despoliare*. The Lat. *Spolium*, Tooke derives from the A. S. *Spill-an*, privare. Vossius merely conjectures.

"Fr. *Despouiller*,—to strip, uncloath, dis-array; despoyl; take away, unfurnish, deprive or bare of; to rob," (Cotgrave.)

Tho the Romeyns were wythout chef, dyscomfortd hii were
And to spradde hem her & ther & the othere after vaste,
And slowe & *despoyiede*, and to grounde hem caste.
R. Gloucester, p. 212.

——— And he in derke mete
With robbours and with revers. that riche men *despoilen*.
Piers Ploukman, p. 218.

And I that am put away from good men, and *dispoiled* of dignities, and defouled of my name by geasyng, haue suffred turmentes for my good deeds.—*Chaucer. Boecius*, b. i.

And for that nothing of hire olde gere
She shoulde bring into his hous, he bad
That women shuld *despoilen* hir right there,
Of which thise ladies weren nothing glad
To handle hire clothes wherin she was clad.
Id. The Clerkes Tale, v. 8250.

The clothed erth is than bare,
Dispoiled is the summer fare.—*Gower. Con. A.* b. viii.

Then the kynge rose and wente downe the scaffolde to the hygh auter to be sacred, at whiche consecracyon there were two archbyssahoppes, and ten byssahoppes, and before the aulter ther he was *despoyled* out of all his vestures of estate.
Berners. Froissart. Cronicle, vol. ii. c. 245.

Luc. What's that?
Lam. My poor life,
Which do not leave me as a farther torment,
Having *despoil'd* me of my sword, mine honor,
Hope of my ladies grace, fame and all else
That made it worth the keeping.
Beaum. & Fletch. Love's Cure, Act v. sc. 1.

But that which gladded all the warrior-train,
Though most were sorely wounded, none were slain,
The surgeons soon *despoil'd* them of their arms,
And some with salves they cure, and some with charms.
Dryden. Palamon & Arcite.

What money was obtained is unknown, or what terms were stipulated for the maintenance of these *despoiled* and forlorne creatures; for by some particulars it appears as if an engagement of the kind was made.
Burke. On Mr. Fox's East India Bill.

DESPO'ND, *v.*
DESPO'NDENT.
DESPO'NDENCE.
DESPO'NDENCY.
DESPO'NDER.
DESPO'NDINGLY.

Despond is not in Junius, Skinner, or Minshew. Lat. *Despond-eo*, to pledge, to betroth, (*de*, and *spondere*, to pledge.) See To CORRESPOND.

Despondere is, also, to *despair* of. Holland renders Livy (3. 38) *desponderant animos*; they let fall their hearts and were discouraged. And Varro says, "Qui *desponderat* filiam, *despondisse* dicebatur, quod de *sponte* ejus, id est, ex voluntate exierat." And, "Sic *despondisse* animum quoque dicitur, ut *despondisse* filiam, quod suæ *spontis* statuerat finem;" because he had put an *end* to his *own free will*; his own freedom or liberty of action. And thus—

To yield, resign or abandon; (sc.) from hopelessness or despair; to give up or relinquish hope; to despair.

To morrow is in God's hand, and the care of it is his, and not ours, and therefore he bids us take no thought of tomorrow; that is, with no tormenting, carking, and *desponding*, thoughts.—*Hopkins. Pract. Expos. on the Lord's Prayer*

Tho' it becomes the best of men to have a yielding and a soft spirit under the afflicting hand of God, yet be careful to bear up thyself under the power and goodness of God from fainting and *despondence*.—*Hale. Cont.* vol. i. *Of Afflictions.*

To insist upon every particular circumstance, whereby men may aggravate their afflictions, is the ready means to add fuel to their impatience, and to drive them to *despondency*.—*Bp Wilkins. Natural Religion*, b. i. c. 17.

Thus mercy stretches out her hand, and saves
Despondng Peter sinking in the waves.
Dryden. Britannia Rediviva.

This [sincerity and integrity of the heart] enables a man to look back without horror, to look about him without shame, to look within without confusion, and to look forward without *despondency*.—*Stillingfleet*, vol. ii. Ser. 5.

For a *despondent* sinner to think thus of himself, that God will expect perfection from a man answerable to the measure of an angel, or that God will triumph in the mere torments of his creatures, or that he delights in their ruin; it is a sin equal to atheism; yea it is in some respects worse than atheism.—*Bates. On the Fear of God*, c. 15.

I am no *desponder* in my nature.—*Swift.*

The people, when once infected, lose their relish for happiness, saunter about with looks of *despondence*, ask after the calamities of the day, and receive no comfort but in heightening each others distress.

Goldsmith. Citizen of the World, Let. 68.

Mr Banks set out without delay and found his Indian friend leaning his head against a post, in an attitude of the utmost languor and *despondency*.

Cook. Voyage, vol. i. b. i. c. 11.

Swift, without a penny in his purse, was *despondingly* looking out of his window to gape away his time.

Sheridan. Life of Swift.

DESPONSAGE. } Lat. *Desponsum*, past
DESPONSA'TION. } part. of *Despondere*, to
DESPO'NSORY. } pledge, to betroth. See DESPOND. Cockeram has *desponsated*, betrothed.

Of the same name there was also another Ethelbert of the East Angles, a good prince, who by the aduice of his councell persuaded to marriage (though against his will) went peaceable to King Offa for *desponsage* of Athulrid his daughter.

Fox. Martyrs, p. 103.

Yet she was a person of a rare sanctity, and so mortified a spirit, that for all this *desponsation* of her according to the desires of her parents, and the custome of the nation, she had not set one step toward the consummation of her marriage, so much as in thought.

Bp. Taylor. The Great Exemplar, pt. i. s. 1.

Insomuch that afterwards, upon the news from Rome that the dispensation was granted, the Prince having left the *desponsorios* in the hands of the Earl of Bristol, in which the Infanta Don Carlos was constituted the Prince's proxy to marry the Infanta on his behalf, &c.

Clarendon. Civil War, vol i. p. 36.

That in case the said Earl should insist upon the delivering of the *desponsories*, he would hold himself freed from the treaty by the said Earl's infringing of the capitulation.

State Trials. The Duke of Buckingham, an. 1626.

DE'SPOT, *n.* } Fr. *Despote*; It. and Sp.
DESPO'TICK, *adj.* } *Despota*; Mid. Lat. *Des-*
DESPO'TICAL. } *pota*; Gr. Δεσποτης, δεσπο-
DESPO'TICALLY. } ζειν, to rule or govern.
DE'SPOTISM. } " Fr. *Despote*,—a *despot*,—the chief or sovereign lord of a country." (Cotgrave.)

A husband's power over his wife is paternal and friendly, not magisterial and *despotick*.—*Bp. Taylor*, vol. i. Ser. 16.

Egypt, another Paradise, now barbarous and desart, and almost waste by a *despoticall* government of an imperious Turk.—*Burton. Democritus, to the Reader*, p. 48.

What Kings decree, the soldier must obey
Wag'd against foes: and when the wars are o'er,
Fit only to maintain *despotick* power.

Dryden. Sigismonda & Guiscardo.

This liberty is best preserved when the legislative power is lodged in several persons, especially if those persons are of different ranks and interests; for were they all of the same rank, and consequently have an interest to manage peculiar to that rank, it differs but little from a *despotical* government in a single person.—*Spectator*, No. 287.

To their favourite sons or brothers, they imparted the more lofty appellation of lord or *despot*, which was illustrated with new ornaments and prerogatives, and placed immediately after the person of the emperor himself.

Gibbon. Roman Empire, c. 53.

As virtue is necessary in a republic, and in a monarchy, honour, so fear is necessary in *despotic* government; with regard to virtue, there is no occasion for it; honour would be extremely dangerous.

Montesquieu. The Spirit of Laws, b. iii. c. 9.

What torments then must curse their guilty hours,
Who live immur'd in citadels and towers!
Who think, mistrustful of their menial band,
Each slave conceals a dagger in his hand!
Such chastisements the Gods for those ordain
Who uncontrol'd *despotically* reign.

Fawkes. Fragments of Menander.

Despotism,—sincere, unalloy'd rigid *despotism*, is the only form of government which may with safety to itself neglect the education of its infant poor.—*Bp. Horsley*, vol. i. Ser. 10.

DE-SPREAD, *v.* To spread abroad.

Her ivorie forehead, full of bounty braue
Like a broad table did itself *dispread*.

Spenser. Faerie Queene, b. ii. c. 3.

Her yellowe locks crisped like golden wire,
About her shoulders weren loosely shed.
And when the wind amongst them did *inspire*,
They waved like a penon wide *dispred*.—*Id. Ib.*

DE-SPUME. } Lat. *Spuma*, from *spu-ere*,
DESPUMA'TION. } and that from A. S. *Speow-ian*. " Fr. *Despumer*,—to clarifie, to scum the foam or froath off." (Cotgrave.)

Note by the way, that if honey be *despumed*, that is to say, skummed and clarified, it is evermore the better for any use.

Holland. Pinie, b. xxii. c. 24.

As touching the former hydromel, if it be made as it should be, of *despumed* and clarified honey, it is of singular use in that exquisite and spaire diet fit for sicke persons.

Id. Ib.

The fluids of the body appear to possess a power of separating and expelling any noxious substance which may have mixed itself with them. This they do in eruptive fevers, by a kind of *despumation*, as Sydenham calls it, analogous in some measure to the intestine action by which fermenting liquors work the yest to the surface.

Paley. Natural Theology, c. 26.

DESSE'RT. Fr. *Dessert*, from Lat. *Deservire*. A word in Skinner's time but lately introduced. The last course or *service* at table; of fruits, comfits, sweetmeats, &c.

We shall, to make amends, endeavour afterwards, in our following miscellany, to entertain him again with more chearful fare, and afford him a *dessert*, to rectify his palat, and leave his mouth at last in good relish.

Shaftesbury. Miscel. Reflec. vol. iii. Misc. 4.

'Tis the *dessert* that graces all the feast,
For an ill end disparages the rest
A thousand things well done, and one forgot,
Defaces obligation by that blot.—*King. Art of Cookery.*

DE'STINE, *v.* } Fr. *Destiner*; It. *Desti-*
DE'STINABLE, *adj.* } *nare*; Sp. *Destinar*; Lat.
DE'STINABLY, *ad.* } *Destinare*, (*de*, and *stare*,
DE'STINATE, *v.* } to stand.) *Destinare* est
DE'STINATE, *adj.* } aliquid ad *finem certum*
DESTINA'TION. } ordinare.
DE'STINAL, *adj.* } To stand, set or place,
DE'STINY, *n.* } (sc.) any fixed or certain end or purpose; to ordain, to appoint, to doom, to adjudge, to determine, to devote.

Thei don men deye thorgh here drynkes. er *destyne* hit wolde. *Piers Ploughman*, p. 143.

Wherfore it is none inconuenient if in that manner bee said, God to forne haue *destenied* both balde; and her badde werkes, whan hem ne their yuell deedes neither amēdeth, ne therto hem grace leaueth.—*Chaucer. Test. of Love*, b. iii.

Lo, herof cometh & herof is doen this miracle of the order *destinable*.—*Id. Boecius*, b. iv.

And all be it so, that these things ben diuers, yet neuertheless, hanged that one on that other, for why, the order *destinably* procedeth of the simplicitie of purueighaunce.

Id. Ib.

But I aske if there by any liberty of free wil, in this order of causes, yt cleauē thus togither in himselfe, or else I would weten if that the *destinall* chaine, constraineth the mouing of the courages of men.—*Id. Ib.* b. v.

And if so be thou wilt not do me grace,
Or if my *destinee* be shapen so,
That I shall nedes have on of hem two,
As sende me him that most desireth me.

Id. The Knightes Tale, v. 2325.

But nowe I am nothyng agast,
I thank God: for Lachesis.
Ne Cloto, whiche hir felawe is,
Me shapen no suche *destinee*,
Whan thei at my natiuitee
My wordes setten as thei wolde.—*Gower. Con. A.* b. iv.

When the chylde is borne, thou as the father shalt geue it a name, not a name after thine own fantasie, but that name that God, agreeably vnto the thyng, did *destinate* and appoynt vnto hym, before the creation of the worlde.

Udal. Matthew, c. 1.

They hold moreouer, to be no purgatorie, nor that the suffrages of the church doo auaile the dead, either to lesse the paine of them that be *destinat* to hell, or to increase the glorie of them that be ordeined to saluation.

Fox. Martyrs, p. 170. *Articles of the Greek Church.*

Neuertheles these fortuned not vnto me either by myne owne peculyar *destenye*, neythet yet for any euill that I dyd.

Udal. 2 Timothye, c. 3.

The King [Edgar] inflam'd with her [Elfrida] love the more for that he had been so long defrauded and robb'd of her, resolv'd not only to recover his intercepted right, but to punish the interloper of his *destin'd* spouse.

Milton. History of England, b. v.

Stage-playes—they had their rise from Hell, wee Christians our nattiuite, and descent from Heauen: they were at first deuoted (yea, yet continue *destinated*) vnto Satan: we were at first baptized into, yea, consecrated wholy vnto Christ.

Prynne. Histrio-Mastix, pt. i. Act ii.

For I. they might both die and be damned too, or if as Volkelius saith, the word κοιμωνται, *obdormiscunt*, *sleep*, be never used in the New Testament, of those that are *destined* to eternal destruction, then still may this be very reconcileable with our interpretation that many for this cause are weak and sickly and many others sleep.

Hammond. Works, vol. i. p. 315.

For in this terrestrial state there are few things transacted, even in our intellectual part, but through the help and furtherance of corporal instruments; which by more than ordinary usage loose their edge and fitness for action, and so grow inept for their respective *destination*.

Glanvill. The Vanity of Dogmatizing, c. 12.

It is vndoubtedly true that the *destinating*, and deuoting of vnprofitable, pleasureable, heathenish, scandalous, and vnnecessary inventions, doeth make not onely the deuoted individualls; but likewise the whole kinde it selfe, vnlawfull vnto Christians.—*Prynne. Histrio-Mastix*, pt. i. Act ii.

For the *destinie* whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments.—*Bible. Wisdome*, c. 19.

But who can turne the streame of *destinie*,
Or breake the chaine of strong necessitie,
Which fast is tide to Joue's eternall seate?

Spenser. Faerie Queene, b. i. c. 5.

Mark well the place where first she lays her down,
There measure out thy walls, and build thy town,
And from thy guide Boeotia call the land,
In which the *destin'd* walls and town shall stand

Addison. Ovid Metam. b. iii.

[Who can withhold love from one] resembling him not in temper of body or lineaments of face, but in conformity of judgment and practice: partner of the one inheritance, and *destinated* to lead a life with him through all eternity, in peacefull consortship of joy and bliss!

Barrow, vol. ii. Ser. 3.

Those temporary parts appear to have been designed by nature, not so much for the personal preservation of the female as for the propagation of the species: which *destination* not coming to be accomplished, till a woman, for instance, has attained to a competent age, appears to have been preordained by the author of mankind for the continuation of it.—*Boyle. Works*, vol. v. p. 423.

But 'tis agreed, that there is *Fatum Christianum*, a certain *destiny* of every thing, regulated by the foreknowledge and providence of God.

Clark & Leibnitz. Mr. Leibnitz's Fifth Paper.

—— Hence in the race,
All emulous, he hears the clashing whips,
He feels the animating shouts: exerts
With eagerness his utmost powers; and strains,
And springs, and flies, to reach the *destin'd* goal.

Dodsley. Agriculture, c. 3.

Which of us in setting out upon a visit, a diversion, or an affair of business, apprehends a possibility of not arriving at the place of his *destination*: yet at the same time does not apprehend himself at liberty to alter his course in any part of his progress.—*Search. Light of Nature*, vol. ii. pt. iii. c. 26.

Thus the Pagans had the same notion with that which is mentioned in Scripture, of a double *destiny* depending upon human choice.—*Jortin. Remarks on Eccles. History.*

DE'STITUTE, *v.* } Fr. *Destituer*; Sp. *Des-*
DE'STITUTE, *n.* } *tituir*; Lat. *Destituere*, *des-*
DE'STITUTE, *adj.* } *titutum*. The Fr. and Sp.
DE'STITUTELY. } from the verb; the Eng.
DESTITU'TION. } from the past part. The Lat. *destituere*, (composed of *de*, and *statuere*, to fix,) is, *defigere*, *deponere*, to unfix, to displace or pull down; and then, *derelinquere*, to leave helpless.

To leave weak, or helpless, or in want; to desert, to forsake, to abandon, to deprive.

This faire lady on this wise *destitute*
Of all comfort and consolation.—*Chaucer. Test. of Cres.*

For the princes and magistrates ought to conuerte the goodis of these ydle erth burdens into the sustentacion of the poore, and maintayne teachers and scolers lerning the tongues and Holy Scriptures, so that the churches and cure ministracion be not *destituted* lerned men at any tyme.

Joye. Exposicion of Daniel, c. 5.

Sirs, quod the Lorde of Couey, we repute you for good and trewe and valyant men, but we haue considred diuers thynges: wynter aprocheth, and we are *destytute* of victayles and other prouysions.

Berners. Froissart. Cronycle, vol. ii. c. 174.

She beyng *destitutely* lefte withoute comforte of husbande, of children, of children's children, of all the worlde's solace, hath reposed all her whole hope in God.
Udal. 1 *Timothye*, c. 5.

His ladie and wife *destituted* of all honour and liuings, liueth a dolefull and miserable life.
Holinshed. Ireland, Epist. Ded. by Hooker.

It is the sinfullest thing in the world, to forsake or *destitute* a plantation, once in forwardness. For besides the dishonour, it is the guiltinesse of bloud, of many commiserable persons.—*Bacon. Ess. Of Plantations.*

As for the rest of the rebels, they (being *destituted* of their head) without stroke stricken, submitted themselues vnto the King's mercie.—*Id. Hen. VII.* p. 183.

With granted leave officious I return,
But much more wonder that the Son of God
In this wild solitude so long should bide
Of all things *destitute*, and well I know,
Not without hunger. *Milton. Par. Reg.* b. ii.

The understanding, when it ceases to be ennobled with excellent things, is made ignorant as a swine, dull as the foot of a rock; and the affections are in the *destitution* of their perfective actions made tumultuous, vexed and discomposed, to the height of rage and violence.
Bp. Taylor, vol. ii. Ser. 19.

Sometime to gentle Tiber I retire,
And the fam'd river's empty shores admire,
That *destitute* of strength derives its course
From thirsty urns and an unfruitful source.
Addison. A Letter from Italy.

O, my friends, have pity on this poor *destitute*, for the hand of God hath touched her.
P. St. John. Sermon, (1737,) p. 224.

Giving my body to be burned—martyrdom itself—laying down my life for religion—has nothing in it acceptable to God, if it be *destitute* of this great principle, [charity.]
Gilpin, vol. iv. Ser. 6.

Friendship is the balm and cordial of life, and, without it, 'tis a heavy load not worth sustaining.—I am unhappy,—thy mother and thyself at a distance from me; and what can compensate for such a *destitution*.—*Sterne*, Let. 91.

DESTRO'Y, *v.*
DESTRO'YABLE.
DESTRO'YER.
DESTRO'YING, *n.*
DESTRU'CT, *v.*
DESTRU'CTIBLE.
DESTRU'CTION.
DESTRU'CTIVE.
DESTRU'CTIVELY.
DESTRU'CTIVENESS.
DESTRU'CTOR.

Fr. *Destruire, détruire*; Sp. *Destruir*; It. *Distruggere*; Lat. *Destruere, destructum*; *de*, and *struere*, which Vossius thinks is from Gr. Στερε-οειν; i. e. *firmum* solidumque *reddere*; and thus, equivalent to the English verb, to *build*, (see To CONSTRUCT;) and *to destroy*;—

To *pull down* any building or *structure*; any thing built or *constructed*; to demolish; to overthrow, to subvert, to lay waste, to ruin; to put to death, to kill.

Edwyne wende tho anon out of ys owe lond,
And *destrude* wyde aboute. *R. Gloucester*, p 242.

Laste the hye emperour for his outrage
Come and *distruye* al hys lond. *Id.* p. 46.

The ferthe sorow of this lond com thorgh the Danes,
The folk of the north slouh, *destroied* ther wanes
R. Brunne, p. 8.

My castels he takes, & seises my cites
Destruction he makes of rentes and fees. *Id.* p. 208.

And the Pariseen wenten out and maden a counsell agens him, how thei schulden *distrye* him.—*Wiclif. Matt.* c. 11.

And thei hadden on hem a kyng the aungel of depnesse to whom the name bi Ebrew is Labadon, but bi Greek Appolloun, and by Latyn he hath a name Extermynans, that is a *destrier*.—*Id. Apocalips*, c. 9.

For if I schal glorie ony thing more of oure power which the Lord ghaf to us into edifying and not into ghoure *distruccioun* I schal not be schamed.—*Id.* 2 *Cor.* c. 10.

The time eke that chaungeth all,
And all doeth waxe, and fostred be
And all thing *destroyeth* he.—*Chaucer. Rom. of the Rose.*

But how this toune came to *destruction*
Ne falleth not to purpose me to tel,
For it were a long digression. *Id. Troilus*, b. i.

Upon a tyme as it befelle
Ayenst Jude and Israell,
Whan sondry kynges come were
In purpose to *destroie* there
The people, whiche God kept tho.—*Gower. Con. A.* b. vii.

Wherof it melt, and from the hight
Withoutten helpe of any slight,
He [Icarus] fell to his *destruction*. *Id. Ib.* b iv.

For ye Romains ar but *destroiers* of peasible people, and theues to rob from other, that they sweate for.
Golden Boke, c. 31.

Loe good readers, nowe haue you a great high tragicall warning with not a little taut but a gret tunne fulle at once, of my mischeuious pernicious false pestilent peruertinge and *destroyinge* of the pure sense of Goddes holye woordes in this one place, which he wil shal stade for a playne profe that I dooe the same in all other places.
Sir T. More. Workes, p. 1103.

O come hither, and behold the workes of the Lorde, what *destructions* he hath brought vpon the earthe.
Bible, 1551. *Psalme* 46.

——— And now,
Through all restraint broke loose, he wings his way
Not far off heav'n, in precincts of light
Directly towards the new created world,
And man there plac't, with purpose to assay
If him by force he can *destroy*, or worse,
By some false guile pervert. *Milton. Par. Lost*, b. iii.

Whatsoever is in the world is but ὑλη πως εχουσα, matter so and so modified or qualified, all which modifications and qualifications of matter are in their own nature *destroyable*, and the matter itself (as the basis of them, not necessarily determin'd to this or that accident) is the only αγενητον και ανωλεθρον, the only necessary existent.
Cudworth. Intellectual System, p. 70.

Hugo amongst these troops spy'd many more,
Who had, as brave *destroyers*, got renown;
And many forward wounds in boast they wore,
Which if not well reveng'd, had ne'er been shown.
Davenant. Gondibert, b. i. c. 2.

What little ground there is to persuade a man, left to his own free reason, that God should be pleased with the killing and burning of beasts, or with the *destroying* of such things by fire of which better use may be made, if they were disposed of some other way.
Bp. Wilkins. Of Natural Religon, b. i. c. 12.

The world which perished by water, was no other than the sublunary world; the heaven whereof is that which we call air, but the Scripture heaven; which sublunary heaven, together with the earth, was marred by that general deluge; and the creatures, belonging to them both, either wholly *destructed*, or marvellously corrupted from that they were before.—*Mede. Paraphrase on St. Peter*, (1642) p. 12.

We fear'd, that the fanatic war,
Which men against God's houses did declare,
Would from the Almighty enemy bring down
A sure *destruction* on our own.
Cowley. Ode upon his Majesty's Restoration and Return.

Thou fly'st thy country and more happy state
To seek in some strange land a stranger fate,
And under foreign climes and unknown stars,
T' encounter hazards and *destructive* wars
Sherburne. Forsaken Lydia.

The main of our affliction ariseth from the *destructiveness* of the sentence, as being therein contrary to that other our fundamental native right which enjoins, That fines should have regard to the qualities of the persons.
State Trials. John Lilburne, an. 1653.

Consider I beseech you, of the desperateness and excessive unavoidable *destructiveness* of these monstrous ways to the speedy peace and settlement of our church and state, and of the safety and security of the things yourselves have pitched on for peace and settlement in and by the treaty.
Parliament. Hist. an. 1648. *Mr. Prynne's Speech.*

Why should we not rather permit men to use their understandings as well as they can; and where they fail of the truth, to bear with them, as God himself without question will; than by stickling for every unnecessary truth, *destroy* that peace, and love, and amity, that ought to be among Christians.—*Sharp*, vol. i. Ser. 1.

The dry land surface we find naturally every where almost carpeted over with grass, and other agreeable wholesome plants; propagating themselves in a manner every where, and scarcely *destroyable* by the weather, the plough or any art.—*Derham. Physico-Theology*, b. iv. c. 11.

A victory so early, so complete and so cheaply purchased, that we have some reason to hope it may fix the fortune of the war, and put an end to the *destructions* of the *destroyer*.
Atterbury, vol. i. Ser. 1.

That heavenly virgin, that exalted goodness
Could see me tortur'd with despairing love,
With artful tears could mourn my monstrous sufferings,
While her base malice plotted my *destruction*.
Smith. Phædra & Hippolitus, Act iii,

Loaded with gold, he sent his darling, far
From noise and tumults, and *destructive* war:
Committed to the faithless tyrant's care.
Dryden. Virgil. Æneid, b. iii.

And first, for the doctrine that states the time of repentance *destructively* to a pious life.—*South*, vol. vii. Ser. 6.

Helmont doth somewhere wittily call the fire the *destructor* and artificial death of things.—*Boyle. Works*, vol. i. p. 527.

Sweet nature, stripp'd of her embroider'd robe,
Deplores the wasted regions of her globe;
And stands a witness at truth's awful bar,
To prove you there *destroyers* as ye are.
Cowper. Heroism.

Therefore forms, qualities and essences are producible by composition, *destructible* by dissolution, and interchangeable among one another by the various stationing of the materials composing them.
Search. Light of Nature, vol. ii. pt. i. c. 2.

DESU'ETUDE. Lat. *De*, and *suere*, quasi non ire,—to go by use or usage, to accustom.
Disuse; neglect or forbearance of use.

It is easily seen, that those things which a man useth himself unto, so that they seem to become another nature, yet some *desuetude* from them evidences to him, that they are not so necessary and unseparable as he once thought them.—*Hale. Cont.* vol. ii. *Of Self-denial.*

As this assistance of Presbyters was at first for necessity, and after by custom it grew a law, so now *retro*, first the necessity failed, and then the *desuetude* abrogated the law, which before, custome had established.
Bp. Taylor. Episcopacy Asserted.

A defect or *desuetude* of these latter [confirmations] must no less starve and alter, than a superfluity of the former [ordinations] overstock the church. Both of them, I am sure, likely to prove fatal to it.—*South*, vol. v. Ser. 1.

This is the only instance in which wise laws have suffered a sort of tacit repeal by a general consent in the neglect of them, and have passed into *desuetude*; and in such cases the old law cannot safely be restored but by new enactments.—*Horsley. Speech on the Adultery Bill.*

DESU'LTORY, *adj.*
DESU'LTORILY.
DESU'LTORINESS.
DESULTO'RIOUS.

Lat. *Desilire, -sultum*, (*de*, and *salire*, to leap.) *Desultor*, qui binos trahens equos, ex uno mira celeritate in alterum *transiliret*, (Vossius.)
Leaping, starting, moving quickly from one thing to another; moving by fits and starts; unsteady, inconstant, unsettled, wavering.

For as it happens in dreams and madnes, where the argument is good, and the discourse reasonable oftentimes, but because it is inferred from weak phantasms, and trifling and imperfect notices of things and obscure apprehensions, therefore it is not only *desultorious* and light, but insignificant, and far from ministering to knowledge.
Bp. Taylor. Rule of Conscience, b. i. c. 2.

Most readers, and even many learned men, peruse the Scripture so slightly and *desultorily*, that so transient and superficial a view makes them overlook in it a multitude of excellent and instructive things.
Boyle. Works, vol. vi. p. 786.

I say therefore, in which epistles, are some things hard to be understood, which they that are unlearned and unstable (that are unlearned, i. e. unskilled and unversed in divine things: unstable, i. e. of light, *desultory*, unbalanced minds,) wrest as they do other Scriptures, to their own destruction.
Atterbury, vol. iii. Ser. 9.

Much of the seeming *desultoriness* of my method, and frequency of my rambling excursions, have been but intentional and charitable digressions out of my way, to bring some wandering friends unto theirs, and may closely enough pursue my intentions, even when they seem most to deviate from my theme.—*Boyle. Works*, vol. ii. p. 254. *To the Reader.*

This makes my reading wild and *desultory*: and I seek refuge from the uneasiness of thought from any book, let it be what it will, that can engage my attention.
Warburton. Let. Feb. 2, 1740.

DESU'ME. Lat. *Desumere*, (*de*, and *sumere*, to take.) See CONSUME.
To take away.

It is not with intent to reproach the Scripture, or those phrases that are *desumed* from it, but to shew the boldness and mistakes of them that have misapplied or abused them.
Hale. Cont. vol. i. *Of Religion.*

Nor is this Salamander's wool *desumed* from any animal but a minerall substance, metaphorically so called from this received opinion.—*Brown. Vulgar Errours*, b iii. c. 14.

Every man must needs see that in the natural course of things this pebble doth suppose, as preexistent to it, the more simple matter out of which it is *desumed*, the heat and influence of the sun, and the due preparation of the matter, which takes up a competent time, and that necessarily, before this pebble had its complete being.
Hale. Origin. of Mankind, p. 76.

In some cases this kind of vessel is inferiour to those tubulated retorts, that were of old in use, and mentioned by Basilius Valentinus, and from which Glauber probably *desumed* that, which we have been speaking of.
Boyle. Works, vol. ii. p. 140.

Which may appear by that part of our eighteenth experiment whence the matter of fact is *desumed*.
Id. Ib. vol. i. p. 132.

DETA'CH, v. } *De*, and *tach*, from the
DETA'CHED. } A.S. *Tæc-an*, capere, to take.
DETA'CHEDLY. } To take from or away; to
DETA'CHMENT. } remove any thing *attached*, (qv.) any thing fixed, fastened, united or conjoined.—to disunite, disjoin, separate, send part away.

The Elector sent Count Mercy with a considerable body, to pass the Rhine near Basil, and on design to break into Franche Comte: but a *detached* body of the French lying in their way there followed a very sharp engagement.
Burnet. Own Time, an. 1709.

Brief notices of different particulars of this case, are given *detachedly* by Rushworth and Whitelocke; and the judge himself has left us some very bold and spirited accounts of his bold and spirited carriage, and arguments in the course of it.—*State Trials. Judge Jenkins*, an. 1647.

It was pretended that he [the Duke of Marlborough] ought to have sent a force to support Opdam, or made an attempt on Villeroy's army, when it was weakened by the *detachment* sent with Boufflers.—*Burnet. Own Time*, an. 1703.

They are, in short, instruments in the hands of our Maker, to improve our minds, to rectify our failings, to *detach* us from the present scene, to fix our affections on things above.
Porteus, vol. ii. Ser. 1.

'Tis not for our own strength, brother Shandy; a centinel in a wooden centry-box might as well pretend to stand it out against a *detachment* of fifty men. We are upheld by the grace and the assistance of the best of beings.
Sterne. Tristram Shandy, vol. iv. c. 7.

DETAIL, *v.* } "Fr. *Détailler*,—to piecemeal,
DETA'IL, *n.* } to cut into pieces or parcels. *Tale*, the past part. of A.S. verb *Tell-an*,—something told; to tell by *tale*, i. e. by *numeration*, not by weight or measure, but by the number told. *Retail*, *told* over again," (*Tooke*, ii. 352.) To *detail*—

To tell or enumerate the particulars, to particularize, to state minutely.

As if a man would say, that necessary it is for him to offer wrong in *detaile*, who mindeth to do right in the gross.
Holland. Plutarch, p 306.

But I shall not enter into a *detail* of the arguments of the earth's motion, and the objections made against it, because I have done this in the preface.
Derham. Astro-Theology, b. iv. c. 3.

I mean not to write his [Evelyn] life, which may be found *detailed* in the new edition of his *Sculptura*, in Collins's *Baronetage*, in the *General Dictionary*, and in the *New Biographical Dictionary*.
Walpole. Catalogue of Engravers, vol. v. p. 145.

Though Homer describes Laertes in his rural occupations as busied in this part of agriculture; yet Hesiod, in a professed and *detailed* poem on the subject, never once mentions the method of dunging the land.
Warburton. Div. Leg. b. iv. p. 83. Note.

He [Job] makes a transition from the singular to the plural, and back again, a remarkable amplification intervening, expressive of his desire of death, the force and boldness of which is incomparable: at last, as if suddenly recollecting himself, he returns to the former subject, which he had apparently quitted, and resumes the *detail* of his own misery.
Lowth. Poetry of the Hebrews, by Gregory, vol. i. Lec. 14.

DETAIN. } Fr. *Détenir*; It. *Detenere*;
DETA'INER. } Sp. *Detener*; Lat. *Detin-ere*,
DETA'INING, *n.* } *detentum*, (*de*, and *tenere*, to
DETA'INMENT. } hold.)
DETE'NTION. } To hold from, or withhold;
DETI'NUE. } to hold or keep back, (sc.) from going away; to stop or stay, to retard or delay.

Thomas Archbishop of Yorke, of his great goodnes
Unto this place did restore willingly again
Those lands, which Aldred his precessor dubtless
By 29 yeare wrongfully did *detayne*.
R. Gloucester, p. 582. Ap.

There is not so ranke a traytor, nor so arrant a thiefe, not so cruel a murderer, which is apprehended and *deteigned* in prisone for his offence, but he shal be brought before the justice to heare his iudgemente.—*Hall. Hen. IV.* an. 1.

For some of thê be fayne for their soluciô, to graunt almost that their paine in the fire wer but a *detaining* therin by some stronger power then themselfe, & then wer the pain but as a prisônent and restraint of lybertie, if the fyre burn them not.—*Sir T. More. Workes*, p. 886.

And lest, some bad and untrue conceits might be had as well of the cause of the earl's *detainment*, as of the manner of his death, it was therefore thought necessary to have the truth thereof made known in that presence.
State Trials. Death of Northumberland, an. 1585.

So craving expedition of his demand, minding to proceede further south without long *detention* in those partes, he dismissed them after promise given to their best endeauour to satisfie speedily his so reasonable request.
Hackluyt. Voyages, vol. iii. p 150.

For pity now she can no more *detain* him;
The poor fool prays her that he may depart:
She is resolv'd no longer to restrain him:
Bids him farewell, and look well to her heart.
Shakespeare. Venus & Adonis.

The commandment of the writ being to shew the cause of his *detaining* in prison, the keeper of the gate-house doth not give a full answer unto the writ, unless the cause of the *detainment* in prison be returned.
Blackstone. Commentaries, b. iii. c. 9.

That no freemen ought to be committed or *detained* in prison by the command of the king or privy council, or any other, unless some cause of the commitment, *detainer*, or restraint be expressed, for which by law he ought to be committed, *detained*, or restrained.—*State Trials. Proceedings in Parliament. Liberty of the Subject*, an. 1628.

'Twere better and safer to venture the casting away one almes sometimes, then by scruples and prudence to endanger the *detaining* a thousand, when they are due and necessary.—*Hammond. Works*, vol. i. p. 295.

In regard whereof there was nothing could assure the quiet of both realms in their opinions but their *detention* under safe custody, which could not be esteemed dishonourable, the just causes and occasions being published and made manifest to the world.—*Spotswood. Ch. of Scot.* an. 1570.

His pious mother, anxious for his life,
Detain'd her son; and me, my pious wife.
To them the blossoms of our youth were due;
Our riper manhood we reserv'd for you.
Dryden. Ovid. Met. b xiii.

When the same eye, without the least *detainment* in any of the particular parts, and resting, as it were, immoveable in the middle, or center of the tablature, may see at once, in an agreeable and perfect correspondency, all which is there exhibited to the sight.
Shaftesbury. The Judgment of Hercules, c. 5.

That which is got by those means [fraud, &c] is not our own; nor is the possession of it truly wealth, but usurpation, and *detention* of spoil and rapine which we ought to disengage.—*Barrow*, vol. i. Ser. 5.

But I'll play fast and loose with you yet, if there be law, and my Minor and writings are not forth coming, I'll bring my action of *detinue* or trover.
Wycherley. The Plain Dealer, Act iii. sc. 1.

Most pressing instances were still made that the canoes might be restored; and having now the greatest reason to believe, either that the things for which I *detained* them were not in the island, or that those, who suffered by their *detention*, had not sufficient influence over the thieves to prevail upon them to relinquish their booty, I determined at length to give them up.—*Cook. Voyage*, vol. i. b. i. c. 14.

For there can never be a deposit without the owner's consent, and a depositary would be chargeable only for gross negligence, whereas the pawnee, whose special property is determined by the wrongful *detainer*, becomes liable in all possible events to make good the thing lost, or to relinquish his debt.—*Sir W. Jones. Works. The Law of Bailments.*

If I lend a man a horse, and he afterwards refuses to restore it, this injury consists in the *detaining*, and not in the original taking, and the regular method for me, to recover possession, is by action of *detinue*.
State Trials. Proceedings on Habeas Corpus, an. 1627.

DETE'CT, *v.* } Lat. *Detegere*, *detectum*, to
DETE'CT, *adj.* } uncover, (*de*, and *tegere*, to
DETE'CTOR. } cover.)
DETE'CTION. } To uncover, to discover, to disclose, to lay bare, to expose, (sc. the guilt, the criminality;) to reveal, to bring to light, to see or search through any concealment: and hence, to try, to prove, to put upon trial, to *accuse*.

If he be denoûced or *detected* unto him, either by cômon fame, or other iformation, &c.—*Sir T. More. Workes*, p. 219.

He was vntruly judged to have preached such articles as he was *detected* of.—*Id. Ib.* p. 112.

If he that weareth it [an auncient robe] be vyciouse, it more *detecteth* howe moch he is vnworthy to wear it;—the remembraunce of his noble auncetour makynge men to abhorre the reproche gyuen by an yuell successour.
Sir T. Elyot. Governor, b. ii. c. 4.

But the wiely and wicked thoughtes of such, the light of the truth of the Gospel when it ariseth, shal plainly find out & *detect*.—*Udal. Luke*, c. 2.

This ix. yere, aboute Mydlent a preest named Sir Thomas Bagley, and vicar of a vyllage in Essex, called Manuedeñ, a lytell from Walden, was *detect* of heresy, vpon the whiche he was degrated, and then brent in the place of Smythfielde.
Fabyan, an. 1531.

He sheweth incidêtly wherfore it were not reason in a *detection* of heresy, to suffer the witnesses published and the crime wel proued, any new witnesses to be receiued for the partie that is accused.—*Sir T. More. Workes*, p. 211.

Duke. I never heard the absent Duke much *detected* for women, he was not enclin'd that way.
Shakespeare. Meas. for Meas. Act iii. sc. 2.

I mean not in speaking this to upbraid or *detect* Timoleon, for that he accepted a fair house the Syracusans gave him in the city, and a goodly manor also in the countrey: for in such cases there is no dishonesty in receiving, but yet it is greater honesty to refuse then to take.
North. Plutarch, p. 237.

Now before I leave this, I shall take the opportunity, which this head offers, to endeavour the *detection* of some grand prejudices of sense, in two instances.
Glanvill. Vanity of Dogmatizing, c. 9.

In which bargain, that the city might receive no loss, the tenth part of the fine was ordained as a reward unto the *detectors* of lands concealed.
Raleigh. History of the World, b. v. c. 3. s. 13.

——— While he with watchful eye
Observes, and shoots their treasons as they fly;
Their weekly frauds his keen replies *detect*;
He undeceives more fast than they infect.
Dryden. Absalom & Achitophel.

And that no man whatsoever, so presented and *detected* by the virtue of the oaths of such questmen, shall molest or trouble at the law any of the questmen for such presenting, upon pain that *every* such *detected* offender commencing any such action against the *detector* in such case, shall forfeit to the queen's majesty's use ten pound.
Strype. Life of Grindal. Original Papers, b. i. No. 6.

These things so happily meeting, may argue God (who mouldeth the hearts, who guideth the hands, who enlighteneth the minds of man) to have been engaged in the *detection* of this day's black conspiracy.
Barrow, vol. i. Ser. 11.

For were not such miracles and oracles at last generally believed? or, if several impostures were *detected*, does the author imagine that such *detection* would utterly sink the credit of all future miracles.
Hurd. Remarks on Mr. Weston's Enquiry.

The Romans were plagued with a set of public officers, belonging to the emperor's court, called *Curiosi*, and *Imperatoris oculi*, part of whose employment was to go about as *detectors* of frauds and misdemeanors.
Jortin. Remarks on Ecclesiastical History.

DETE'NEBRATE. Lat. *De*, and *tenebræ*, darkness, which Vossius thinks is from *ten-ere*, to hold; because men in darkness, (*in tenebris*,) are held (quasi *teneantur*,) and dare not move themselves freely least they strike against any thing, or fall from an eminence.

To darken, to obscure.

Yet are their tractates little auxiliary unto ours, nor afford us any light to *detenebrate* and clear the truth.
Brown. Vulgar Errours, b. vi. c. 6.

DETE'R, *v.* } Lat. *Deterrere*, to frighten
DETE'RMENT. } from, (*de*, and *terrere*, Gr.
DETE'RRING, *n.* } Ταράσσ-ω, to frighten.)

To frighten from, (sc. doing any thing;) to cause to cease or desist; and thus, to hinder, to prevent.

So much the horror of so vile a deed,
In vilest minds, *deters* them to proceed.
Daniel. Civil Wars, b. iii.

C. It is, first, a *determent* from this sin; secondly, a direction how to avoid it. The *determent* this; to consider how fearful a thing it were, if God should judge us without mercy; and how reasonable it is, that he should so do, if we be so unmercifull to other men.
Hammond. Works, vol. i. p. 91.

For although on her head there seems to be crownes of gold, and her haire like the haire of women, yet her teeth appeare as the teeth of lions and her sting like that of scorpions; so that the *deterrings* and disabuses appeare together with the delectations.
Mountague. Dev. Ess. pt. i. Treat. 10. c. 4.

So that upon consideration of the whole matter, there is no reason why any man should be *deterr'd* from a holy and virtuous life for fear of the labour and paine of it. Because every one that is wicked takes more paine in another way, and is more industrious only to a worse purpose.
Tillotson, vol. i. Ser. 7.

As piety doth require duties somewhat high and hard, as much crossing the natural inclinations and desires of men, it particularly for the over-ruling such aversion, doth need answerably great encouragements to the practice, and *determents* from the transgression of what it requireth.
Barrow, vol. ii. Ser. 32.

Behaving with the agility and boldness peculiar to sailors, they were rather animated than *deterred* by the flames and falling buildings amongst which they wrought.
Anson. Voyage round the World, b. iii. c. 10.

DETE'RGE, *v.* DETE'RGENT, *adj.* DETE'RGENT, *s.* DETE'RSION. DETE'RSIVE, *s.* } Lat. *Detergere, detersum*, to wipe away, (*de*, and *tergere, tersum*, to wipe, which Vossius thinks is from Τερσ-ειν, Æol. for Τειρ-ειν, which signifies Ξηραι-ειν, or siccare, to dry; and, consequentially, to wipe or rub dry.)

To wipe off or away, to cleanse, to purify.

When it is burnt, there is made of the ashes a strong lele, very *detersive*, and scouring.—*Holland. Plutarch*, p. 607.

After I was secured of the bleeding, I made way for the easy discharge of matter, and *deterged* the abscess.
Wiseman. Surgery, b. i. c. 16.

The food ought to be nourishing and *detergent*.
Arburthnot.

If too mild *detergents* caused the flesh to grow lax and spongy, then more powerful driers are required.
Wiseman. Surgery, b. ii. c. 6.

I furthered the *detersion* of the ulcer by rubbing it with vitriol stone.—*Id. Ib.* b. ii. c. 9.

The other ulcers and excoriations I dressed, some with *detersives*.—*Id. Ib.* b. ii. c. 7.

DETE'RIORATE, *v.* DETERIORA'TION. } Lat. *Deterius* a *terendo*; because things are the worse, the more they are *worn*.

"Fr. *Détériorer*,—to impair, make worse, mar, spoyl, (destroy,)" Cotgrave.

And besides, the refined gold, there lay upon the cavity of the coppel some dark-coloured recrements, which we concluded to have proceeded from the *deteriorated* metal, not from the lead.—*Boyle. Works*, vol. iv. p. 367.

It is not, therefore, without deep concern that I observe a measure proposed to the legislature which has a direct tendency to degrade grammar schools; and, if not absolutely to abolish them or diminish their number, yet to alter and *deteriorate* their constitution.
Knox. Remarks on Grammar Schools.

Such changes are falsely imputed to levity, falshood, or caprice in the patron, since they may be more justly ascribed to the client's gradual *deterioration*.
Goldsmith. Citizen of the World, Let. 99.

DETE'RMINE, *v.* DETE'RMINABLE. DETE'RMINATE, *adj.* DETE'RMINATELY. DETERMINA'TION. DETE'RMINATIVE, *adj.* DETE'RMINATOR. DETE'RMINER. DETE'RMINING, *s.* DETE'RMINEDLY. } Fr. *Déterminer*; Sp. *Determinar*; It. *Determinare*; Lat. *Determinare, terminum* dare, to bound, to fix the bound or *terminus*. Gr. Τερμων, ονος.

To bound, to limit, to define, to end; to confine, fix or settle the bounds, the limits, the ends; and thus, (met.)—

To conclude, to decide, to resolve.

Chaucer writes *determission*.

But I sei as longe tyme as the eyr is a litil child, he diuerith no thing fro a seruant whanne he is lord of alle thingis, but he is undir keperis and tutouris into the tyme *determined* of the fadir.—*Wiclif. Galathies*, c. 4.

As Tullius can *determine*
Which in his time was full sage.—*Chaucer. R. of the R.*

Have ye than a figure *determinat*
In hells, ther ye ben in your estat?
Id. The Freres Tale, v. 7041.

But nowe to enforme thee, that yee been lich to Goddes, these clerkes sain, and in *determinacion* shewen, that three things hauen the names of Goddes been cleaped, that is to saine: Man, Deuill, and Images.
Id. The Testament of Love, b. i.

This dualitie after Clerkes *determission*, is founden in euery creature, be it neuer so single of *ouhed*.—*Id. Ib.* b. ii.

——— They *determine*,
That in the maner as it stoode,
They wolde hym hath in childes blood
Within seuen winter age.—*Gower. Con. A* b. ii.

For I am *determined* to gather the people and to brynge the kyngdomes together that I maye poure out myne anger, yea all my wrathful displeasure vpon them.
Bible, 1551. *Sophony*, c. 3.

And so the matter was a *determynge* (concernynge the men that had outlandysh wyves) vntyll the new moone of the fyrst moneth.—*Id. Esdras*, b. iii. c. 9.

Item, that he contrary to the great Charter of England caused dyuers lustie men to appele diuers olde men, vpon matters *determinable* at the common law, in the court marciall, because that in that court is no triall but onely by battaile.—*Hall. Henry IV.* Introd.

Therefore I have not thought amisse now to finish and pece up the said Complaynt of Philomene, observing neuerthelesse the same *determinate* inuention which I had propounded and begonne (as it is saide) twelue yeeres now past.
Gascoigne. The Complaynt of Philomene.

But whē it [a kynge to raygne ouer thē] was ones *determinally* graunted them, what was more earnestly requyred of God in that magnifycent mynystracyon, then were the necessary affayres of relygion.—*Bale. Apology*, Ep. Ded.

At such time as Alexander assembled the Grecians in Isthmos for the *determinacion* of his iourney into Perse, many oratours & philosophers came to visite him, onely Diogenes that remayned about Corinth, kept him selfe away.
Brende. Quintus Curtius, fol. 15.

Then y^e iiii. day of May was an Oyer & *determiner* at Londo before y^e Mayre, the Duke of Norffolke, the Erle of Surrey and other.—*Hall. Hen. VIII.* an. 9.

He said likewise, he would undertake (and he could not but be believ'd from the reasonableness of it,) that his presence, would in a moment, *determine* the restitution of the Palatinate to his brother and sister.
Clarendon. Civil War, vol. i. p. 13.

The circuit thereof, through divers creeks, is not well *determinable*; but as astronomers use to measure the stars, we may account it a city of the first magnitude.
Reliquiæ Wottonianæ, p. 215

And it seemeth that upon this aduise they tooke their *determinate* resolution for this course, and to put it into execution with all speede, eyther that night or the next at the furthest.—*Stow. Queen Elizabeth*, an. 1601.

And the necessitie which might have secured more the creature, would not have honoured so much the Creator; God would have receiv'd no voluntary love for his only creatures indued with that capacitie, if the affections of angels and men had been *determinately* fix'd by their creation.—*Mountague. Devoute Essayes*, pt. ii. Treat. 3. s. 1.

Why do we stick in this point [in reforming the church] and not rather proceed in it with all expedition? For indeed according to the laws of this kingdom, as it hath the dignity of pre-eminence, so let us give it the priority in our *determinations*.
State Trials. Proceedings against the Bp. of Ely, an. 1640.

Upon the same account, as our Lord Christ's body could not be longer detained under the power of death, then the *determinate* time of three days, because the debt which he undertook was paid: so that "it was not possible he should be holden of it." *Acts*, ii. 24.
Hale. Cont. vol. ii. *The Knowl. of Christ Crucified.*

From whence notwithstanding we cannot conclude the non-existence of the rainbow; nor is that chronology naturally established, which computeth the antiquity of effects arising from physical and setled causes, by additional impositions from voluntary *determinators*.
Brown. Vulgar Errours, b. vii. c. 4.

So that the Sanhedrin and Congregation of the people were the highest soveraigne power, and principall *determiners* of publike matters concerning warre and peace.
Prynne. Treachery and Disloyalty, &c. pt. v. p. 141.

Amongst the rest for the *determining* of quarrels that might arise in case of doubtful title, or of false accusation or the like, they put themselves upon many unusual forms of tryal; as to handle red hot iron, to walk bare foot on burning coals.—*Hales. Rem. Sermon on Duels.*

But the answer to this, is not difficult, viz: That the point now before us is not wholly *determinable* from the bare grammatical use of the words; but the sense of these words must be sometimes also *determined*, by the particular state and circumstance of the objects to which they are applied.—*South*, vol. iv. Ser. 6.

Now measure alone in any modern language, does not constitute verse; those of the ancients in Greek and Latin, consisted in quantity of words, and a *determinate* number of feet.—*Dryden. Ess. On Dramatick Poesie.*

The parliament having received an account of the hopeful condition of their affairs in Ireland, and of the great appearance there was of a speedy *determination* of that war, appointed a committee to summon before them those adventurers who, in the year 1641, had advanced monies upon the lands in Ireland.—*Ludlow. Memoirs*, vol. i. p. 339.

We own it [Scripture] to be the rule of our lives, and the foundation of our faith, and in all our considerable controversies we place it in the throne (as the councils of Ephesus and Aquileia did) for the moderator and *determiner* of such doubts and differences.
Comber. Comp. to the Temple. The Lessons, pt. i. s. 9.

By *determining* the will, if the phrase be used with any meaning, must be intended, causing that the act of the will or choice should be thus, and not otherwise: and the will is said to be *determined*, when, in consequence of some action, or influence, its choice is directed to, and fixed upon a particular object.—*Edwards. Freed. of the Will*, pt. i. s. 2.

Their true and real character, as to virtue and vice, is *determinable* only by their inward principles and sentiments, which are known to God alone, who searcheth the heart and reins.—*Sherlock*, vol. i. Dis. 25.

We perceive the distance of visible objects more exactly and *determinately* with two eyes than with one.
Reid. Enquiry, c. 6. s. 22.

But if the term, added to make up the complex subject, does not necessarily or constantly belong to it, then it is *determinative*, and limits the subject to a particular part of its extension; as, Every pious man shall be happy.
Watts. Logic, pt. ii. c. 2.

——— And where is he,
So stubborn and *determinedly* stiff,
But shall at some time bend the knee to love,
And make obeisance to his mighty shrine?
Cumberland. From Alexis. Observer, No. 143.

To talk of the *determination* of the will, supposes an effect, which must have a cause. If the will be *determined*, there is a *determiner*.
J. Edwards. Freedom of the Will, pt. i. s. 2.

DETE'ST, *v.* DETE'STABLE. DETE'STABLY. DETE'STABLENESS. DETE'STATE. DETESTA'TION. DETE'STER. DETE'STING, *s.* } Fr. *Détester*; It. *Detestare*; Sp. *Detestar*; Lat. *Detestari*. *Obtestatio* est cum Deus *testis* in *meliorem* partem vocatur. *Detestatio*, cum in *deteriorem*, (Festus.) Deum *testari* hoc vel illud mihi odiosum. To call God to *witness* that this or that is odious or hateful to me. And, generally,

To loathe, abhor, hate, abominate; dislike in a great degree. See ATTEST, OBTEST, &c.

But I finde in Erasmus my derlyng yt he *detesteth* and abhorreth the errours and heresies that Tyndall plainly teacheth and abideth by, and therefore Erasmus my derlyng shalbe my dere derlyng stil.—*Sir T. More. Workes*, p. 422.

And doubtlesse if you bryng not foorth the holy fathers that make for you, you shall not alonely bee taken for abhominable and open lyers, but also for shameful and *detestable* sclaunderers both of holy church, and also of holy fathers.
Barnes. Works, p. 302.

Yet it hath been tolde vs by diuers great clerkes that neither she is our lawful doughter nor her mother our lawful wife, but that we liue together abhominably and *detestably* in open adultery.—*Hall. Hen. VIII.* an. 20.

How dare he bee ▪ impudente as to embrace and worshippe this holie booke, the whiche in all kinde of liuing and conuersacion is viterly geuen and married vnto this worlde, whiche as a mortall enemy the doctrine of the Ghospel dooeth *detestate* & abhorre.—*Udal. John*, Pref.

For if an open sinner be found among vs, we must immediatly amende him or caste him out of the congregation with defiance and *detestation* of his sinne.
Tyndall. Workes, p. 426.

Daily he tempted her with this or that,
And neuer suffred her to be at rest:
But euermore she him refused flat
And all his fained kindnesse did *detest*.
Spenser. Faerie Queene, b. iii. c. 8.

By reason of his cruelty, he became *detestable*, not onely to his owne subjects but also to his neighbours round about.
Usher. Annals, an. 3867.

Lycurgus *detestably* abhorring this brutish and savage unnaturalness of the woman, did not reject her offer made him, but seemed rather to be very glad, then to dislike it.
North. Plutarch, p. 34.

Well therefore might the lord president, whom I shall always mention with as much honour, as you with contempt, nay whom your contempt confirms to me to be the more honourable, well might he *detestate* star-chamber examinations, as they had been abused in the late king's days.
State Trials. Col. J. Lilburne, an. 1649.

The Earle of Kildare being charged before King Henry the Seauenth, for burning the metropolitane church of Casellis in Ireland, and many witnesses procured to auouch the trueth of the article against him, he sodainly confessed it to the great wondring and *detestation* of the counsel.
Camden. Remains. Wise Speeches.

Which is nothing else but to rob men, and make God the receiver, who is the *detester*, and will be the punisher, of such crimes.—*Hopkins. Expos. upon the 1st Commandment.*

And yet this is not enough to inferre, that we consent with the Lutherans, eyther in their abhorring and *detesting* of it, or in those opinions which they hold against it; except there could be given, *Nihil tertium*.
Mountagu. Appeale to Cæsar, p. 57.

Amidst our course Zacynthian woods appear;
And next by rocky Neriots we steer:
We fly from Ithaca's *detested* shore,
And curse the land which dire Ulysses bore.
Dryden. Virgil. Æneid, b. iii.

All that had made defection from their cause, or that were thought indifferent as to either side, which they call *detestable* neutrality, were put out of commission.
Burnet. Own Time, b. i.

Other occasions will put us upon this thought: but chiefly a strong view of merit in a generous character, oppos'd to some *detestably* vile one.

Shaftesbury. Of Wit and Humour, pt iv. s. 2.

Under the strong image of the unfitness and abominableness, and *detestableness* and profaneness of any uncleanness or impurity appearing in the Temple of God, the odiousness of all moral impurity, of all debauched practices whatsoever, in any person who professes himself to be a worshipper of God, is set forth after a more lively and affecting manner.—*Clarke*, vol. i. Ser. 40.

But here I had a lingering view of approaching death, and little or no hopes of escaping it; and I must confess that my courage, which I had hitherto kept up, failed me here; and I made very sad reflections on my former life, and look'd back with horrour and *detestation*, on actions which before I disliked, but now I trembled at the remembrance of.

Dampier. Voyages, an. 1688.

It grew high time for the English nation to think of recovering itself from some of that infamy and loud reproach, that the spilling of innocent royal blood, and the prophane invasion of all that was sacred or civil had brought upon it in the opinion of all the nations round about, that stood as spectators and *detesters* of those religious barbarities, those villanies cloaked and sanctified with the name of reformation.—*South*, vol. ix. Ser. 4.

For as the gates of Hades I *detest*
The sordid wretch, whom want can tempt to lie.

Cowper. Homer. Odyssey, b. xiv.

DE-THRONE, *v.* DETHRO'NIZE. DETHRONIZA'TION. DETHRO'NEMENT. } Ger. *Thron*; Dut. *Troon*; Fr. *Throne*, *thron*; Sp. *Trono*; It. *Trono*; Lat. *Thronus*; Gr. Θρονος, from the unused θρα-ειν, sedere, to sit. See THRONE, and ENTHRONE.

To remove from the throne, or seat.

The king in signe of amitie stayed his cosen the Earle of Derbie (the same who afterward *dethroned* him) to supper.

Speed. Rich. II. b. ix. c. 13.

As for the queene, when shee was (God knows how farre guilty) adiertised of her husband's *dethronization*, shee outwardly expressed so great extremity of passion (notwithstanding that at the same time shee was tolde of her sonnes surrogation) as if shee had beene distraught of her wittes.

Id. Edw. II. b. ix. c. 12. s. 73.

——Sesostris; (proud Egyptian King,
That monarchs harness'd to his chariot yok'd,
Base servitude! and his *dethron'd* compeers
Lash'd furious; they in sullen majesty
Drew the uneasy load.) *J. Philips. Blenheim.*

In December 1647 he [Silas Titus] was taken into favour for a time by Ol. Cromwell and the army, to persuade the king, then in the Isle of Wight, to consent to the 4 votes of *dethronizing* him.—*Wood. Athenæ Oxon.*

The contingency of uniting France and Spain under the same prince appeared more remote, about the middle of the last great war, when the *dethronement* of Philip in favour of Charles was made a condition of peace *sine qua non*, than the contingency of a union of the Imperial and Spanish crowns.

Bolingbroke. On History, Let. 8.

The question of *dethroning*, or, if these gentlemen like the phrase better, "cashiering kings," will always be, as it has always been, an extraordinary question of state, and wholly out of the law; a question (like all other questions of state) of dispositions, and of means, and of probable consequences, rather than positive rights.—*Burke. On the French Revol.*

DETI'NUE. See DETAIN.

DE-TOMB, *v.* To remove from the *tomb*.

Crownes, throwne from thrones to *tombes*, *detomb'd* arise
To match thy Muse with a monarchicke theame,
That whilst her sacred soaring cuts the skyes,
A vulgar subject may not wrong the same.

Stirling. To the Author of the Monarchicke Tragedies.

DE'TONATE, *v.* DETONA'TION. DE'TONIZE. } Lat. *De*, and *ton-are*; Gr. Τον-σειν, *intendere*, (sc.) vocem, *to stretch* the voice, to shout.

To make a loud noise, to crack, to explode. A word brought much into use lately by the invention of *detonating* balls.

For the clear comprehending of this experiment, you may be pleased, Pyrophilus, to take notice, 1. That a new coal is not to be cast on the nitre, till the *detonation* occasioned by the former be either quite or altogether ended.

Boyle. Works, vol. i. p. 362.

Nineteen parts in twenty of *detonized* nitre is destroyed in eighteen days.—*Arbuthnot. On Air.*

DETO'RT. DETO'RSION. } Lat. *Detorquere*, *detortum*, (*de*, and *torquere*, to twist, to wrest.) See DISTORT.

But [the author] hath only wrested and *detorted* such actions of state, as in times of his service have been managed.—*Bacon. Observations on a Libel.*

The Arians opposed the apostolick tradition, and by corrupting *detorted* the words of Scripture to their sence.

Hammond. Works, vol. i. p. 475.

And 'tis worth observing that many authorities, which the Papists produce for the external sacrifice of the body of Christ in the masse, are but the *detortion* and disguising of those places which belong to the offertory of the people.

Id. Ib. vol. i. p. 375.

His ninth section hath somewhat new in it—but perfectly agreeable to the mistakes and *detortions* gleaned from the Catholick gentleman.—*Id. Ib.* vol. ii. pt. ii. p. 75.

It is of great moment to take off all possible misconstruction that can be wrested or *detorted* from the tenor and expressions of the libelled explication.

State Trials. The Earle of Argyle, an. 1681.

Thus much is intimated by the original word στρεβλουν, which signifies, either to *detort* or turn away, or to torment, and put to the question.—*Atterbury*, vol. iii. Ser. 11.

DETO'URS, *n.* "Fr. *Détours*,—a *turning*, by-way, crooked way; also, a cunning shift, a subtile evasion, crafty avoidance," (Cotgrave.) See DETURN.

The ablest advocates of necessity now inveloping it in systems; and insinuating it in all the artful *detours* of what they call a sufficient reason.—*Warburton. Def. of Mr. Pope.*

DETRA'CT, *v.* DETRA'CTER. DETRA'CTOR. DETRA'CTION. DETRA'CTIVE. DETRA'CTORY. DETRA'CTRESS. } Fr. *Détracter*; It. *Detrahere*, *detrarre*; Sp. *Detratar*, *detractar*; Lat. *Detrahere* (*ctum*), aliquid de famâ alterius *trahere*, (Minshew.) To draw or take away—from the fame of another. (Lit.)—To draw or take away from; to traduce, to withdraw; and (met.) with a subaudition of the fame or reputation of another.

Detraction,—slander, calumny.

Bacon, in his judicial *Charge upon the Commission for the Verge*, is (in an old edition) made to use the word *detraction*, (lit.) viz. "The *detraction* of the eggs of wild fowl." The quarto edition of his works, (iii. 559,) reads "*Destruction*."

Wolsey wrote *detray*. See quotation from Burnet.

Lest peraunture stryuyngis, enueyes, sturdinessis, dissencioums, and *detractiouns*, priuy spechis of discord, bolnyngis bi pride, debatis ben among thou.

Wiclif. Galathies, c. 12.

Priuy backbiteris, *detractoris*, hateful to God, debatouris, proude and highe ouer measure.—*Id. Romaynes*, c. 1.

Forsoth Salomon sayth, That flaterie is werse than *detraction*: for sometime *detraction* maketh an hautein man to be the more humble, for he dredeth *detraction*, but certes flaterie maketh a man to enhaunce his herte and his countenance.—*Chaucer. The Persones Tale.*

This sinne of backbiting or *detracting* hath certain spices, as thus: som men preiseth his neighbour by a wicked intente, for he maketh alway a wicked knotte at the laste ende: alway he maketh a nut at the last ende, that is digne of more blame, than is worthe all the preising.—*Id. Ib.*

Touchend as of enuious brood
I wote not one of all good.
But netheles suche as thei bee,
Yet there is one, and that is hee
Which cleped is *detraction*.—*Gower. Con. A.* b. ii.

Ye be put at liberty so to qualify, so to add, *detray*, immix, change, chuse or mend as ye shall think good.

Burnet. Records, b. ii. No. 22. *Dispatch of the Cardinals.*

And thus it appeareth that the souldiars wages, and the transportation may be defrayed for farre lesse summes of money, then the *detractours* of this enterprise haue giuen out.—*Hackluyt. Voyages*, vol. iii. p. 178.

We that calumnious critic may eschew,
That blasteth all things with his poison'd breath,
Detracting what laboriously we do,
Only with that which he but idly saith.

Drayton. Moses his Birth and Miracles, b. ii.

For Scipio African on the other side, if we shall rather credit the best authors that write, then a number of other *detracters* and malicious writers, we may say he was a bountiful and temperate captain, and not onely lively and valient in fight, but also courteous and mercifull after victory.—*North. Plutarch*, p. 910.

Here no *detractor* wounds who merits best,
Nor shameless brow cheers on impiety.

Daniel. Civil Wars, b. v.

And at the rear of these in secret guise
Crept thievery and *detraction*, near akin,
No twins more like, they seem'd almost the same;
One stole the goods, the other the good name:
The latter lives in scorn, the former dies in shame.

P. Fletcher. The Purple Island, c. 7.

From whence we may not improperly derive this enquirie, (admitting the being of evil not at all *detractive* from God) whether the properties of God are not detrimental to the nature of the wicked.

Mountague. Devoute Essayes, pt. ii. Treat. 3. s. 2.

For this is not onely derogatory unto the wisdom of God, who hath proposed the world unto our knowledge, and thereby the notion of himselfe; but also *detractory* unto the intellect, and sense of man, expressedly disposed for that inquisition.—*Brown. Vulgar Errours*, b. i. c. 5.

It infinitely concerns us to hold stedfastly that faith which Christ thus deliver'd, and the Apostles preach'd, and the Scriptures contain, (as, God be thank'd, That and no other is the faith which our church holds forth) and by no means to add to it, or *detract* from it.—*Sharp. Works*, vol. v. Dis 1.

But, oh! what transports did the heart invade,
When first he saw the lovely royal maid!
Fame, that so high did her perfections raise,
Seem'd now *detraction*, and no longer praise!

Duke. Upon the Marriage of Captain W. Beloe.

Some base *detractor* has my honour stain'd
And in your easy heart a credit gain'd;
Abus'd, and told you Titus was unjust.

Otway. Titus & Berenice, Act ii. sc. 1.

Wonder not, Lindamor, that in mentioning the joys of heaven, I use the expression I find less *detractory* from a theme, as much above our praises, as the heaven they are enjoyed in is above our heads.—*Boyle. Works*, vol. i. p. 283.

If any shall *detract* from a lady's character unless she be absent, the said *detractress* shall be forthwith ordered to the lowest place of the room.—*Addison.*

I know it has been the fashion to *detract* both from the moral and literary character of Cicero: and indeed neither his life nor his writings are without the characteristics of humanity.—*Anox*, Let. 8. *Personal Nobility.*

Knows he, that mankind praise against their will,
And mix as much *detraction* as they can.

Young. Complaint, Night 8.

DETRE'NCH. "Fr. *Trencher*,—to cut or carve, slice, hack or hue," (Cotgrave.)

For if your bodie were *detrenched*, or youre bodie maymed with some sodaine stroke, what profite were it for you to weepe vpon your wound, and when the harme is done, to lament still the sore.—*Wilson. The Arte of Rhetorike*, p 71.

DE'TRIMENT. DETRIME'NTAL. DE'TRIMENTED. DETRI'TION. } Fr. *Détriment*; It. and Sp. *Detrimento*; Lat. *Detrimentum*, (usu *tritum*, Vossius,) from *Deterere*, *Detritum* quòd ea quæ *trita* sunt, minoris pretii sunt. (Minshew.) Because things which are *worn* are of less value, (are *deteriorate*, qv.)

An impairing, lessening or loss, or diminution of value; damage, injury, mischief.

Mr. Steevens, in Note 2 on 2 *Part Hen. VI.* Act v. sc. 3, has introduced the word *Detrition*. The brush of time, he says, is the gradual *detrition* of time.

But the euill chaunce of the Frenche nacyon was to hye purpose a barre and a lette, because they were predestynate to suffre yet more plagues and *detrymentes* of thenglishe people then before they had tasted.—*Hall. Hen. V.* an. 4.

For yf it should be withdrawen in time of syckenesse, nature shulde susteyne treble *detrement*.

Sir T. Elyot. The Castel of Helth, b. ii.

First, I say, all private property must give way to the public; and therefore a trespass to private men may be punished by indictment, because it is an offence of the public weal; and though every man hath a property in his goods, yet he must not use them in *detriment* of the commonwealth.—*State Trials. Hampden*, an. 1637.

One [sermon] preached before the judges on this text, "And let judgement run down like waters, and righteousnesse as a mighty stream;" at what time the draining of the fens was designed, suspected *detrimental* to the university.

Fuller. Worthies. London.

As for the proprietaries of such (or rather of the ground surrounding such,) medical waters, as I would not have them *detrimented* in the least degree by the conflux of people unto them; so it is injurious in my judgement for them to set them to sale, and make gain of God's free gift therein.

Id. Ib. vol. i. c 2.

Well therefore did St. Paul in respect to the excellency of the knowledge of Jesus Christ his Lord esteem all such things (all worldly privileges and benefits) as loss, and as dung: as things *detrimental* and despicable.

Barrow, vol. ii. Ser. 22.

A present personal *detriment* is so heavy, where it falls, and so instant in its operation, that the cold commendation of a public advantage never was, and never will be a match for the quick sensibility of a private loss.

Burke. On Economical Reform.

DETRU'DE, *v.* } Lat. *Detrudere*, to thrust
DETRU'SION. } down; *de*, and *trudere*, to thrust.

To thrust or push down.

And theim to cast and *detrude* sodaynly into continual captiuitie and bondage.—*Holl. Rich. III.* an 3.

But such as are *detruded* down to hell,
Either for shame, they still themselves retire;
Or ty'd in chains, they in close prison dwell,
And cannot come, although they much desire.

Davies. Immortality of the Soul, s. 32.

And if it be true, that philosophy would inform us of, it turns a man a witch, and leaves him not, till it leads him into the very condition of Devils, to be *detruded* heaven for his meerly pride and malice.—*Feltham*, pt. ii. Res. 56.

At that very time did this Hildebrand (otherwise Gregory) by the instigation of the Devill (as himselfe confessed at his death,) (witnesse Cardinall Benno and Sigebert) trouble the Church; belike with the violent *obtrusion* of this doctrine of Devils (prohibition of marriage) and insolent *detrusion* of Imperiall authority

Bp. Hall. The Honour of the Married Clergy.

That way of speaking would agree yet worse with the notions of those philosophers who allow of transmigration, and are of opinion that the souls of men may, for their miscarriages, be *detruded* into the bodies of beasts, as fit habitations, with organs suited to the satisfaction of their brutal inclinations.—*Locke. Of the Hum. Understanding*, b. ii. c. 27.

He may feed him well, clothe him well, work him moderately; but my lords, nothing that the master can do for his slave, short of manumission, can reinstate him in the condition of man, from which man ought not to be *detruded*.

Bp. Horsley. Speech on the Slave Trade.

DETRU'NK, *v.* } Lat. *Truncus*; that which
DETRU'NCATE. } is left of the tree, when
DETRUNCA'TION. } the boughs or branches are lopped off, (Vossius.)

Cockeram, *Detruncate*,—to cut or lop boughs. *Detruncation*,—a lopping or cutting.

Yet to my selfe I seme not madde
nor from my witte a iote.
No more semed Agaue to her selfe
When she of dolefull chylde,
The head *detruncte*, dyd beare about;
she thought her selfe full mylde.

Drant. Horace, b. ii. Sat. 3.

This can never prove either any interpolations in the former, or *detruncations* in the latter.

Biblioth. Bibl. (Oct. 1720,) p. 68.

The examples, thus mutilated, are no longer to be considered as conveying the sentiments or doctrine of their authors; the word for the sake of which they are inserted, with all its appendant clauses, has been carefully preserved; but it may sometimes happen, by hasty *detruncation*, that the general tendency of the sentence may be changed the divine may desert his tenets, or the philosopher his system.

Johnson. Pref. to his Dictionary.

DETUME'SCENCE. Lat. *Detumere*, to cease to swell; *de*, and *tumere*, to swell.

Where it is observable also, that the wider the circulating wave grows, still hath it the more subsidence and *detumescence*, together with an abatement of celerity; till at last all becomes plain and smooth again.

Cudworth. Intellectual System, p. 581.

DETU'RBATE, *v.* Lat. *De*, and *turba*; Gr. Τυρβη, a tumult. See DISTURB.

And where is now (Maister Cope) this your reiecting, expeling, remouing, expulsing, exempting, *deturbating*, and thrusting out of Anatholius, Sanct Dorothe, and other holie saints out of catalogues, fastes, and calendars.

Foxe. Martyrs, p. 535. *A Def. of the Lord Cobham.*

DETU'RN, *v.* "Fr. *Destourner*,—to *turn*, divert, distract, avert, withdraw, dissuade," &c. (Cotgrave.) See DETOUR.

While the sober aspect and severity of bare precepts *deturn* many from lending a pleased ear to the wholesome doctrine: and, what men swallow with delight, is converted into nourishment.—*Digby. Of Man's Soul*, c. 3.

DETU'RPATE, *v.* } Lat. *De*, and *turpis*; Fr.
DETURPA'TION. } *Déturper*.

To defile, to pollute, to contaminate.

[The Church of England] being ashamed of the errors, superstitions, heresies, and impieties, which had *deturpated* the face of the Church: looked in the glass of Scripture and pure antiquity and wash'd away those stains with which time, and inadvertency and tyranny had besmear'd her,

Bp. Taylor. A Dissuasive from Popery, pt. i. c. 1.

And the remaining part have passed through the limbecks and strainers of hereticks, and monks, and ignorants, and interested persons, and have passed through the corrections and *deturpations* and mistakes of transcribers.

Bp. Taylor. Rule of Conscience, b. ii. c. 3.

DEVA'ST, *v.* } Lat. *Devastare*, (*de*, and
DEVA'STATE. } *vastare*, to waste, to lay waste.)
DEVASTA'TION. } Of *Vastare* Vossius gives no satisfactory account; it is probably of Northern origin;—A. S. *Westen*, desertum, (a *waste*, qv.) a desert. Ger. *Wusten*, *verwuesten*; Dut. *Woesten*, *ver-woesten*, to lay *waste*. Fr. *Gaster*; It. *Guastare*; Sp. *Gastar*.

To lay waste, to ravage, to demolish, to destroy, to plunder.

—— Can they
Look on the strength of Cundrestine defac'd!
The glory of Heydon-hall *devasted*? that
Of Edington cast down.

Ford. Perkin Warbeck, Act iv. sc. 1.

And after seventeene yeares civill wars, to the *devastation* of the realme, King Stephen and Henry the soune of Maude came to a treaty at Wallingford, where by the aduise of the lords they made this accord, that Stephen if he would, should peaceably hold the kingdome during his life

Prynne. Treachery, &c. pt. i. p. 94.

He with the rest of his Almains, in their journey had devoured and consumed it, with over-doing every kind of service, by raising great displeasure, *devasting* and spoiling the emperor's country of Leige, and his subjects there.

Strype. Memorials. Edw. VI. an. 1552.

His fierce anger kindled a fearful fire amongst us, which hath laid the honour of our nation, one of the greatest and richest cities in the world, in the dust: and that by so sudden and irresistible, so dismal and amazing a *devastation*, as in all the circumstances of it is scarce to be parallel'd in any history.—*Tillotson*, vol. i. Ser. 9.

The thirty years' war that *devasted* Germany, did not begin till the eighteenth year of the seventeenth century, but the seeds of it were sowing some time before.

Bolingbroke. On the Study of History.

The countries *devastated*, the cities laid in ruins, and none of the colleges of the learned to be found.

Id. Ess. Human Reason.

If the passion of the ministers lie towards peace, our political writers breathe nothing but war and *devastation*, and represent the pacific conduct of the government as mean and pusillanimous.—*Hume. Of the Liberty of the Press.*

DEVE'LOPE, *v.* } Perhaps from *Devolvere*,
DEVE'LOPEMENT. } *deorsum volvere*, to roll back; and thus, unfold, open, any thing enveloped or *rolled* in a *volume*. *Evolvere*, is suggested in Menage. *Involope*, is from *involvere*, to roll in; a word which Skinner had seen only in the Dictionary.

"Fr. *Desveloper*, *développer*,—
To unwrap, unfold, undo, open, shew forth, display, spread abroad," (Cotgrave.)

Then take him to *develop* if you can,
And hew the block off and get out the man.

Pope. The Dunciad, b. iv.

To *develope* the latent excellencies, and draw out the interior principles of our art, requires more skill and practice in writing, than is likely to be possessed by a man perpetually occupied in the use of the pencil and pallet.

Sir J. Reynolds, Dis. 15.

But I must here, once for all inform you, that all this will be more exactly delineated and explained in a map, now in the hands of the engraver, which, with many other pieces and *developements* of this work will be added to the end of the twentieth volume.—*Sterne. Trist. Shandy*, vol. i. c. 13.

DEVE'ST, *v.* } Lat. *Devestire*; *de*, and *ves-*
DEVE'STURE. } *tire*, to clothe. (See DIVEST.)
"Fr. *Desvestir*, *dévestir*,—to uncloath, despoyle, deprive; disseise, dispossess of," (Cotgrave.)
To strip, to denude, to free or deliver from.

The proud man cannot chuse but reverence the meek, the debauch'd man the temperate, the greatest self seeker him that most *devests* himself of all his self-interests.

Hammond. Works, vol. i. p. 146.

They know not how to *devest* it [auricular confession] from its evil appendages, which are put to it by the customs of the world.—*Bp. Taylor. Diss. from Popery*, pt. i. b. i. § 11.

And though she [Mary] were by Powlet her keeper *devested* of all the badges of dignity and royalty, and made no more account of then the poorest woman of the meanest condition; yet she endured it with great patience of mind.

Camden. Elizab. an. 1586.

(The very disadvantage we have more then pure spirits [have] in the *devesture* of self-respects) may be converted into a conducement to the value of our purity.

Mountague. Devoute Essayes, pt. i. Treat. 14. s. 3.

There shall they stand bare and *devested* of all their phantastry,—their splendid pomp, their numerous retinue, their guards, their parasites.—*Barrow*, vol. iii. Ser. 38.

DEVE'X, *n.* Lat. *Devehere*, *devexum*, to carry down; *de*, and *vehere*, to carry. Fr. *Dévexité*, Cotgrave interprets, Eng. "*Devexity*,—a hollowness, bowing, bending, hanging double or downwards." *Devexity* occurs in Davies's *Wit's Pilgrimage*.

—— Vpon the westerne lands
(Following the world's *deuexe*) he meant to tread,
To compasse both the poles, and drinke Nile's head,
But Death did mete his course. *May. Lucan*, b. x.

DE'VIATE, *v.* }
DEVIA'TION. }
DE'VIOUS. }
DE'VIOUSLY. }
DE'VIOUSNESS. }
DE'VIANT. }

Lat. *De*, and *via*, from or out of the way. Fr. *Desvier*,—to mislead or put out of the way.

To go out of the way, to err, to go astray, to wander.

Dame (said I) I dare well saie
Of this auaunt me well I may,
That from your schole so *deuiaunt*
I am, that neuer the more auaunt
Right nought am I through your doctrine

Chaucer. The Rom. of the Rose.

I now could wish (but that *etiam* is too late) that God with his outward goodness towards me had so commixed his inward grace that I had chused the medium path, neither inclining to the right hand, nor *deviating* to the left

State Trials. The Earl of Strafford, an. 1640.

He would therefore heartily wish both for prince and people, if either of them should be guilty of any irregular *deviations* from their own channels, that they who are injured would content themselves with gentle applications, and moderate remedies, lest the last error be worse than the first.

Clarendon. Civil War, vol. i. Pref. p. 7.

—— Then easterly
He turns his course, paths *deuious* marching over,
Where regions vast Candaula does discouer.

May Lucan, b. vi.

Whose heart is so estranged from reason, so *devious* from the truth through perverse error, that he may not understand it to be lesse evill to goe to plow, or to digge, to sow, or do other country workes on the solemnities of the saints, then not to honour, but to prophane their solemne festivals with such horrible obscenities!

Prynne. Histrio-Mastix, pt. i. Act vi. sc. 12.

But where nature any way *deviateth* from this method, either by denying motion to the eyes, or the head, it is a very wonderful provision she hath made in the case.

Derham. Physico-Theology, b. iv. c. 2.

Like my fellow Miscellanarians, I shall take occasion to vary often from my proposed subject, and make what *deviations* and excursions I shall think fit, as I proceed in my random essays.—*Shaftesbury. Miscellaneous Reflections*, c. 1.

For while o'er *devious* paths I wildly trod,
Studious to wander from the beaten road,
I lost my dear Creusa, nor can tell
From that sad moment, if by fate she fell.

Pitt. Virgil. Æneid, b. ii.

The captain's solicitude to arrive at Otaheite time enough to observe the transit of Venus, put it out of his power to *deviate* from his direct track, in search of unknown lands that might lie to the south-east of that island.

Cook. Voyage, vol. v. Introd.

They [rules] bring into view the chief beauties that ought to be studied, and the principal faults that ought to be avoided; and thereby tend to enlighten taste, and to lead genius from unnatural *deviations*, into its proper channel.

Blair, vol. i. Introd.

These are the materials on which Genius is to work, and without this the strongest intellect may be fruitlessly or *deviously* employed.—*Sir Joshua Reynolds*, Dis. 1.

No words can fully expose the astonishing *deviousness* of such a digression as this.

Whitaker. Review of Gibbon's History, p. 252.

DE'VIL, *n.* }
DE'VILING, *n.* }
DE'VILISH. }
DE'VILISHLY. }
DE'VILISHNESS. }
DE'VILISM. }
DE'VILIZE. }
DE'VILRY. }

Devil, frequently by our old authors written *Divell*. Fr. *Diable*; Sp. *Diablo*; It. *Diavolo*; Lat. *Diabolus*; Gr. Διαβολος, a *traducer*, a *calumniator*. — Introduced into the northern as well as southern languages. Goth. *Diabulus*; A. S. *Deofol*; Dut. *Diefle*; Ger. *Duyvel*; Sw. *Diefwul*. The Gr. Διαβολος, from διαβαλλ-ειν, trajicere; and (met.) *traducere*, to *traduce*, to *calumniate*. And thus the *Devil* is appropriately and emphatically, *the Father of lies*. See the example from Wiclif.

He syweth purlyche God that gef ys own lyf here,
To sauy vs synneuol men fram the *Deuil's* poer.
R. Gloucester, p. 173.

And after sewed an helle brethe as hit seemed, and darknesse so that the monckes toke holy water, and drof away the maner *deuelneesse.—Id.* p. 415. Note.

May no deth this lord dere, ne no *Deoveles* queyntise.
Piers Ploughman, p. 355.

Ye ben of the fadir the *Deuel*, and ye wolen do the desiris of your fadir; he was a mansleer frō the begynning, and he stood not in the treuthe, for the treuthe is not in him. Whanne he spekith lesyng, he spekith of his owne. for he is *a liere and fadir of it.—Wiclif. Jon*, c. 8.

Ye are of youre father the *Deuyll*, and the lustes of your father ye wyl do. He was a murtherer from the beginnynge, and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, thē speaketh he of his owne. For he is a lyar, and the father therof.
Bible, 1551. *Ib.*

Yet women woll her bodies sell,
Soch soules goeth to the *Deuil* of helle.
Chaucer. Rom of the Rose.

—— For if ye wist
How dangerous it were to stande in his lyght
Ye would not deale wyth him [Enuious rancour] though that ye might;
For by his *deuillishe* drift and graceles provision
An holle realme he is able to set at dyuision.
Skelton. The Crowne of Laurell.

For he that hath the *Devill* to his father must neede have *devillish* children.—*Latimer. Sermons*, p. 9.

So that if we sinne not *deuilishly* against the Holy Ghost, refusing the doctrine which we cannot improue that it should not be true: but after the frailtie of man, there is no cause to dispair.—*Tyndall. Workes*, p. 393.

And thys was to terryfy, captiue, and snare the wretched consciences of mē even to vtter desperatyon. And wher coulde haue bene sought oute a practyse of more *dyuelyshnesse.—Bale. English Votaryes*, pt. i.

We are sure that all those that go about to breake peace between realmes, and to bring them to warre are the children of the *Deuill*, what holy names soeuer they pretend to cloke their pestilent malice withall. which cloking vnder hypocrisie is double *deuilishnes.*
Fox. Martyrs, p. 970. *Tonstal's Ser. against the Pope.*

Now touching ye second point, where he calleth the Catholike church the Antichristian synagogue, and the vnwrytten verities starke lyes and *deuises*: he hath already shewed & declared partly which thinges they be yt himself meneth by that name.—*Sir T. More. Workes*, p. 1129.

—— Engender young *deuilings.*
Beaum. & Fletch. Knights of Malta, Act v. sc. 2.

This Garnet, together with Catesby and Tesmond, had speech and conference togother of these treasons, and concluded most traitorously and *devilishly.*
State Trials. Henry Garnet, an. 1606.

Unjust favours are no less injurious than derogations: he that should deify a saint, should wrong him as much, as he that should *devilize* him.—*Bp. Hall. Remains*, p. 13.

It is all one as if they had said; Baudry, heathenry, paganisme, scurrilitie and *diuelry* it selfe is equall with God's word; or that Sathan is equipollent with the Lord.
Prynne. Histrio-Mastix, Act viii. sc. 6.

I answer; that though the *Devils* believed, yet they could not be saved by the covenant of grace: because they performed not the other condition required in it altogether as necessary to be performed as this of believing, and that is, repentance.—*Locke. Reasonableness of Christianity.*

San. The rogue's malicious, and wou'd have me marry her in spight; besides he's off and on at so *deevilish* a rate, a man knows not where to have him.
Dryden. Love Triumphant, Act iv. sc. 1.

Her. I beg your pardon, ladies, I was deceiv'd in you *devilishly*; but why, that mighty pretence to honour?
Wycherly. The Country Wife.

His [Fowler's] works are these: "*Dæmonium meridianum.* Satan at noon, or Anti-christian blasphemies, antiscriptural *deviliems*, &c. evidenced in the light of truth, and punished by the hand of justice."—*Wood. Athenæ Oxon.*

—— I think one sneezes.
Bell. One of the *Devils*, I warrant you, has got a cold with being so long out of the fire.
Alon. Bless his *Devilship*, as I may say.
Dryden. An Evening's Love.

They believe that the *Devil* whom they call Satan, is the cause of all sickness and adversity, and for this reason, when they are sick or in distress, they consecrate meat, money and other things to him as a propitiation.
Cook. Voyage, vol. ii. b. iii. c. 9.

It is observable, that Herodotus, in particular, scruples not, in many passages, to ascribe envy to the Gods; a sentiment, of all others, the most suitable to a mean and *devilish* nature.—*Hume. Nat. Hist. of Religion.*

Doubtless the very *Devils* themselves, notwithstanding all the *devilishness* of their temper, would wish for a holy heart, if by that means they could get out of hell.
J. Edwards. Freedom of Will, pt. iii. s. 5.

DEVI'RGINATE. } Low Lat. *Devirginare*,
DEVIRGINA'TION. } *atum*, (*de*, and *virgo*, *virginis*, a maid or *virgin.*)

To cause to be no longer a virgin; to deprive or rob of virginity.

By this grave learned father's verdict then it is most evident; that stage-playes *devirginate* unmarried persons, especially beautifull tender virgins, who resort unto them.
Prynne Histrio-Mastix, Act vi. sc 3.

He counterfeited the noise and cries of maidens, when they boe forced and suffer *devirgination.*
Holland. Suetonius, p. 192.

Fair Hero, left *devirginate*,
Weighs, and with fury waits her state.
Marlow. Hero & Leander, s. 3.

DEVI'SE, *v.* } Fr. *Deviser*, to invent. Skinner says *Divisare*, (sc.) *visum*, i. e. oculos circumferre; *to throw* or cast *around the sight*, i. e. the eyes. Junius refers *devise*, *ex cogitare*, comminisci, to the same origin as the verb *advise*, i. e. the A. S. *Wise-ian*,—to be or cause to be *wise*, to *wisse*; and in our older writers there is very little difference in the usage.
DEVI'SER, or
DEVI'CE, *n.*
DEVI'SABLE.
DEVI'SER.
DEVI'SEFUL.
DEVI'SEFULLY.
DEVI'SING, *n.*
DEVI'SOUR.

To invent, to contrive, to plan, to scheme; to lay or form plans, schemes or intentions; to imagine.

Whan he sauh he ne myght passe on non wise,
In thre parties to fight his oste he did *deuise.*
R. Brunne, p. 187.

Saith R. "Thou salle haue at thin owen *deuys*
Thi life I salle the saue." Isaac he did vprise.—*Id.* p. 167.

In alle kynne craftes, that he couthe *deuise.*
Piers Ploughman, p. 120.

All these things well *auised*
As I haue you er this *deuised.—Chaucer. Rom. of the R.*

For certes at my *deuise*
There is no place in Paradise,
So good in for to dwell or be
As in that gardin thought me. *Id. Ib.*

This cowe to stele he [Mureurie] came disguised,
And had a pipe well *deuised*
Upon the notes of musike,
Whereof he might his eres like.—*Gower. Con. A.* b. iv.

As thou shalt here my *deuise*
Thou might thy selfe better *auise.* *Id. Ib.* b. iii.

And ouer that was saide them eke,
That whan men wolde vertue seke,
Men shulde it in the prestes fynde,
Their order is of so high a kynde
That thei be *deuisers* of the weie. *Id. Ib.* b. i.

Wo be vnto you that make vnryghteous lawes, and *deuyse* thinges whiche be to harde to kepe.—*Bible*, 1551. *Isay*, c. 10.

Whereby it appeareth wel that al their *deuice* of an vnknowen church, is but a very fantastical imagination.
Sir T. More. Workes, p. 817.

And in lyke maner, Kyng Dāpeter dyde to hym vpon certayne cōposicyons that were ther ordeyned, of the whiche the Prince of Wales was a mean bytwene them, and chefe *deuyseour* thereof.—*Berners. Froissart. Cronycle*, vol. I. c. 231.

But Godde hath not without our frute left such thinges vnknowen vnto vs, to quicken and exercise as Saint Austin saith, some mennes myndes in the study and *deuising* therevpon.—*Sir T. More. Workes*, p. 497.

Pompey had shewed him all the stratagems and policies of war possible for a good captain to *device.*
North. Plutarch, p. 493.

He then *deviside* himselfe how to disguise:
For by his mighty science he could take
As many formes and shapes in seeming wise,
As euer Proteus to himselfe could make.
Spenser. Faerie Queene, b. I. c. 2.

Who sate on high that she might all men see,
And might of all men royally be seen,
Vpon a throne of gold full bright and sheen
Adorned all with gemmes of endless price,
As either might for wealth haue gotten boene,
Or could be fram'd by workman's rare *deuice.*
Id. Ib. b. v. c. 9.

Some clarke doe doubt in their *deuiceful* art
Whether this heauenly thing, whereof I treat,
To weeten mercy, be of iustice part,
Or drawne forth from her by diuine extreat.
Id. Ib. b. v. c. 10.

—— Vnder which was spred
A carpet, rich, and of *deuicefull* thred.
Chapman. Homer. Odyssey, b. i.

I had not taught thee then the alphabet
Of flowers, how they *deuisefully* being set
And bound up, might with speechless secresy
Deliver errands mutely and mutually.—*Donne*, Elegy 7.

Now this was much misliked of the people, that a law enacted, and that had been of such force, should by the self same maker and *deviser* of the same be again revoked and called in.—*North. Plutarch*, p. 148.

I thought, *devis'd*, and Pallas heard my prayer,
Revenge, and doubt, and caution work'd my breast;
But this of many counsels seem'd the best.
Pope. Homer. Odyssey, b. ix.

It was not consistent with these designs nor with the arts used to promote them, to let the Scriptures be much known; therefore legends and strange stories of visions, with other *devices*, were thought more proper for keeping up their credit, and carrying on their ends.
Burnet. Hist. of the Reformation, an. 1536.

He [God] hath not prevented all exceptions or cavils *devisable* by curious and captious wits against it.
Barrow, vol. ii. Ser. 2.

Nay, perhaps, if one should demand, why some of those operations should be used at all, the *devisers* of those unskilful processes would possibly as soon be able to finish their operations, as to give a satisfactory answer.
Boyle. Works, vol. ii. p. 134.

Of all the spectacles to mend the sight
Devis'd by art for viewing objects right,
Those are most usefull, which the prudent place
High on the handle of the human face.
Fawkes. A Pair of Spectacles.

It [Westminster Hall] is every where adorned with angels supporting the arms of Richard the Second, or those of Edward the Confessor; as is the stone moulding that runs round the hall, with the hart couchant under a tree, and other *devices* of Richard II.—*Pennant. London*, p. 116.

DEVI'SE, or } Fr. *Diviser*; Lat. *Dividere*,
DEVI'ZE. } *isum*, to part or divide; and
DEVIZE'E. } thus applied to the *partition* of
DEVI'ZOR. } property, which a testator ap-
DEVI'ZABLE. } points by his will or testament; and also to the testament itself, (Spelman.) The application of the word is quite technical.

DEVOCA'TION. Lat. *Devocare*, to call away; *de*, and *vocare*, to call.
A calling away, inviting away.

He that makes it his business to be freed and released from all its [sorcery's] blandishments and flattering *devocations*, and endeavours wholly to withdraw himself from the love of corporiety, and too near a sympathy with the frail flesh; he by it enkindles such a divine principle, as lifts him up above the fate of this inferiour world, and adorns his mind with such an awfull majesty as beats back all enchantments.—*Hallywell. Melampr.* p. 97.

DEVO'ID, *adj.* } See AVOID.
DEVO'ID, *v.* } Destitute or desolate; deprived of; vacant or free from.

Yet I him require as rightful iuge
To *deuoid* fro me the inward sorow
Least I liue not to the next morow.
Chaucer. The Lamentation of Marie Magdalene.

But knoweth well, that certainly
She was arraied richely,
Deuoid of pride certaine she was.—*Id. Rom. of the Rose.*

How irreligious he hath bene
deuoyde of godly feare.
Drant. Horace. The Arte of Poetry, p. 38.

Why be not damned souls *devoyd* of sense,
If nothing can from wickednesse reclame,
Rather then fry in pain and vehemence
Of searching agony?—*More. On the Soul*, b. iii. c. 4. s. 29.

A third is Phantasm, whose actions roll
On meaner thoughts, and things *devoid* of soul,
Earth, fruits, and flowers, he represents in dreams,
And solid rocks unmov'd and running streams.
Dryden. Ovid. Metam. b. x.

To be entirely *devoid* of relish for eloquence, poetry, or any of the fine arts, is justly construed to be an unpromising symptom of youth.—*Blair. Lect.* vol. i. Introd.

DEVOIR. From Lat. *Debere*, to be due. Junius says, it is used by Chaucer for *endeavour.* "Do thou thy *dever* at the beste weie."—*Clerkes Tale*, v. 8843.
"Fr. *Debvoir*, or *Devoir*,—duty, endeavour; a service, good office, obligation," (Cotgrave.)

To while that he was freech thei fond him fulle austere,
Thei felt of his prueuse, als knyght did his *deuere*.
R. Brunne, p. 71.

That doe not his *deuere* with dede no with rede.
Id. p. 185.

——— The sonne and the mone
Don her *devor* day and nygth.—*Piers Ploughman*, p. 290.

Let him with ful intencioun
His *deuer* done in ech degre,
That his frend ne shamed be.—*Chaucer. Rom. of the Rose.*

Tho were the gates shette, and cried was loude;
Do now your *devoir* yonge knightes proude.
Id. The Knightes Tale, v. 2600.

Rafe. Madam, if any service or *devoir*
Of a poor errant knight may right your wronga
Command it, I am prest to give you succor,
For to that holy end I bear my armour.
Beaum. & Fletch. Knight of the Burning Pestle, Act ii. sc. 1.

You, unenslav'd to Nature's narrow laws,
Warm championess for freedom's sacred cause,
From all the dry *devoirs* of blood and line,
From ties maternal, moral and divine,
Discharg'd my grasping soul.—*Savage. The Bastard.*

And what if in order to compass such things, some little *devoirs* and assiduities are expected? is it not the general practice? And what every body submits to, can it be ignominious.—*Hurd. On Retirement*, Dial. 2.

DEVO'LVE, *v.* } Lat. *Devolvere*, *lutum*, to
DEVO'LUTE. } roll down; *de*, and *volvere*, to
DEVOLU'TION. } roll. And generally—
To drop down, to fall down, to descend.

And thus was the worlde 47 yeris before Crystis birthe *devolued* into the fourth monarchie called the Romane and last empyre.—*Joye. Exposicion of Daniel*, c 11.

And therfore when the seculare Anticristen kingdoms now begun in the Cristen emprour kinge and princes be *devolued* into the Turkis imperie, thē shal that daye begin to springe, wherin the dead yet a sleape shal awake.
Id. Ib. c. 12.

Wherfore regarde well my soueraigne Lorde your just and true title to the realme of Fraunce, by Goddes lawe and mannes lawe to you lawfully *devoluted*, as very heire to Quene Isabell your greate graundmother.
Hall. Hen. V. an. 2.

And last of all by the meanes of the Machabees, the kingdom and gouernment was *devoluted* and brought into the priestes handes, who were the kinges and captaines ouer the people.—*Fox. Martyrs*, p. 320. *Answer of the Prelates, &c.*

For then might he as next heyre to his brother, haue lawfully and by iust title claymed the sceptre and diademe royall, which was his fathers, and after *devoluted* to his elder brother.—*Grafton. Hen. VII.* an. 9.

Which was augmented by the alteration of the state of the sayd Richard, and the *devolution* of the same, to Henry the Fourth.—*Id. Hen. VIII.* an. 34.

To whom by a moste iust and ryghte *devolucion*, and dyscent of inheritaunce of the crounes of Englande, Fraunce, and Irelande, the tytle also of Defendour of the Faith, dooeth moste nerely, most peculiarely, most specially, and moste directely beelong.—*Udal. Preface unto the King's Maiestie.*

When he [Cromwell] had finished his discourse, he deliver'd to them an instrument engrossed in parchment under his hand and seal, whereby, with the advice of his council of officers, he did *devolve*, and intrust the supreme authority of this Commonwealth into the hands of those persons therein mention'd.
Clarendon. Civil War, vol. iii. p. 483.

DEVO'TE, *v.*
DEVO'TE, *n.*
DEVO'TE, *adj.*
DEVO'TARY.
DEVO'TEDNESS.
DEVOTE'E.
DEVO'TEMENT.
DEVO'TER.
DEVO'TING, *n.*
DEVO'TION.
DEVO'TIONAL.
DEVO'TIONALIST.
DEVO'TIONIST.
DEVO'TIOUSNESS.
DEVO'UT, *adj.*
DEVO'UT, *n.*
DEVO'UTFUL.
DEVO'UTLESSNESS.
DEVO'UTLY.
DEVO'UTNESS.

Fr. *Dévot*; It. *Divoto*; Sp. *Devoto*. Fr. *Dévouer*; Lat. *Devovere*, *otum*, (*de*, and *vovere*,) to vow or promise, (Vossius.) See Vow.

To pledge or promise, to dedicate or destine, to addict,—to yield, to consign, or give up to.

A *devote* or *devout* man is a man *devote*, consecrated, (sc.) to godliness: and, consequentially—

Godly, holy, pious, religious.

In chyrche he was *deuout* ynow, vor hym ne asolde non day abide,
That he ne hurde masse & matyns, & euesou, & eche tyde.
R. Gloucester, p. 369.

The Kyng Stenene agen thys dede, to holy chyrche drou,
And hys mast hurde vorst, myd *deuocyon* ynou.—*Id.* p. 456.

Fiue gere he gaf pardoun, of peyns to be free,
That for him with *deuocious* said Pater and Aue.
R. Brunne, p. 341.

And ich myself Cyvyle, and Symonye my felawe
Wolden ryden upon rectours, and ryche men *deroutours*.
Piers Ploughman, p. 33.

Prelates and precates prayen and by seche
Deoutliche day and nygt.—*Id. Ib.* p. 299.

Habite ne maketh neither monke ne frere,
Hut cleane life and *deuocion*
Maketh good men of religion.—*Chaucer. R. of the Rose.*

As custome was, the people ferre and nere
Before the noone, vnto the temple went
With sacrifice *deuout* in their manere.
Id. The Testament of Creseide.

All this I put in his seruage
As to my lord, and did homage
And ful *deuoutly* I praid him.—*Id. The Dreame.*

And thus this double hypocrisie,
With his *deuote* apparancie
A vyser set upon his face.—*Gower. Con. A.* b. i.

Yet, as she is, I humbly desire you to receiue her with your wonted and accustomed fauour at my handes, who alwaye wil remaine most ready and *deuoted* to do your honour any poore seruice that I may.
Hackluyt. Voyages, Ep. Ded.

Wherefore I trust now by God's grace, somethyng more temperately to speake, desiring euery good man of hys charitie to help mee wyth his *deuote* prayer.
Barnes. Workes, p. 318.

Pure *deuocio* and vndefiled before God the father, is this; to visite the fatherlesse and wyddowes in theyr aduersitye, and to kepe hym selfe vnspotted of the worlde.
Bible, 1551. *James*, c. 1.

I might diuide godlinesse into the hearing of God's worde, into praying *deuoutly*, and charitable dealing with all the world.—*Wilson. The Arte of Rhetorique*, p. 112.

The last point of this armour be the darts of *deuoutlessnesse*, unmercifulnesse, and epicurisme; which fly abrode in every place; for few or none there be that serue God *deuoutly*.—*Bp. of Chichester's Two Sermons*, (1576,) sig. c. 6. b.

You see I have but two, a son and her;
And he is so *devoted* to his book,
As I must tell you true, I doubt his health.
Should he miscarry, all my hopes rely
Upon my girl.—*Ford. 'Tis Pity She's a Whore*, Act i. sc 3.

All his cares, actions, all his thoughts, are subordinate to her will and commandement: her most *devote*, obsequious, affectionate servant and vassall.
Burton. Anatomy of Melancholy, p 519.

Onely (good master) while we do admire
This vertue, and this morall discipline,
Let's be no Stoickes, nor no stockes I pray,
Or so *devote* to Aristotle's checkes
As Ouid be an out-cast quite abjur'd.
Shakespeare. Taming of the Shrew, Act i. sc. 1.

One professeth himself a *devote*, or peculiar servant to our Lord.—*Sir E. Sandys. State of Religion.*

And then afford a liberal allowance to so many several idolatrous priests and *devotaries* for their several worships.
Goodwin. Works, vol. iii. pt. i. p. 447.

The reason given by divines is, because thou hast *devoted* it to the Lord, the gift remains holy, and might not return to the world; for though thy person be not accepted, yet thy gift by thy *devoting*, is holy to the Lord, as were the censers, in the day of Corah.—*Spelman. Works*, Pref. p. 15.

On top whereof a sacred chappell was,
And eke a little hermitage thereby,
Wherein an aged holy man did lie:
That day and night said his *devotion*,
Ne other worldly business did apply.
Spenser. Faerie Queene, b. i. c. 10.

There is another *devotional* passage cited out of Euripides, which contains also a clear acknowledgment of one self-existent being, that comprehends and governs the whole world.—*Cudworth. Intellectual System*, p. 264.

This point being once admitted, it is but to give a religious turn to this natural softness, and you have the complete image of a French *devotionalist*.
Coventry. Phil. to Hyd. Conv. 1.

I am not now urging you to that churlish and rigorous way of mortification, consisting only in a froward abstinence from the comforts and conveniences of this life, which some perhaps blind *devotionists* have too rigidly exercised themselves with.—*Hopkins. Ser. Rom.* viii. 13.

By which 'tis clear what notion they had of εὐλαβεια, to wit, that of *devotiousness*, piety.
Hammond. Works, vol. i. p. 234.

'Tis done: his sacred hand he lifted up
And round about on his *devoto's* dealt
His bounteous blessing.—*Beaumont. Psyche*, c. 9. s. 139.

Many ages after that, in the time of our Saviour lived old Simeon, to the age of ninety years: A *devout* man and full both of hope, and expectation.
Bacon. Of Life and Death

For matters of religion, hee shewed himselfe a well *deuouted* Christian, and in each respect obedient and cheerefull in his prayers.—*Stow. K. James*, an. 1603.

Him Richard follows in the government,
Who much the glory of our arms increas'd,
And all his father's mighty treasure spent,
In that *devoutful* action of the east.
Daniel. Civil Wars, b. i.

Whose twilights were more clear than our mid-day,
Who dream'd *devoutlier* than most use to pray.
Donne. Funeral Elegies.

With flashing flames his ardent eyes were fill'd,
And in his hand a naked sword he held:
He cheer'd the dogs to follow her who fled,
And vow'd revenge on her *devoted* head.
Dryden. Theodore & Honoria.

At riper years he [Edward Dyer] studied and laboured much in chymistry, was esteemed by some a Rosie-crucian, and a great *devotee* to Dr. Job Dee and Edward Kelly astrologers and chymists.—*Wood. Athenæ Oxonienses.*

The true care of our soule consists in the constant and daily exercise of piety and *devotion*, both in private, and in public if there be opportunity for it, especially at proper times and upon more solemn occasions.
Tillotson, vol. i. Ser. 34.

The *devotional* as well as the active part of religion is (we know) founded in good nature; and one of the best signs and causes of good nature is, I am sure, to delight in such pious entertainments.—*Atterbury*, vol. iv. Ser. 9.

He informs us, that the baptized were taught to say it [the Lord's prayer] by heart. And it is plain in many places of his works, that it was repeated once at least in every assembly of the faithful, the *devouter* sort of which met at all the hours of prayer, thrice a day at least, and so often used the Lord's prayer in publick.
Comber. Companion to the Temple, c. v. s. 17.

But if so many examples out of all mankind will not suffice to make us praise him *devoutly*, and acknowledge him faithfully, let us lift up our eyes to the heavens, which are replenished with creatures more noble and glorious than we; yet all these make it their employment, and account it their delight to glorifie his name.—*Id. Ib.* vol. i. pt. i. s. 10.

There are some who have a sort of *devoutness*, and religion in their particular complexion; and if such are talkative (as many times they are) they will easily run into such discourses, as agree with their temper, and take pleasure in them for that reason.—*Glanvill*, Ser. 1.

Is it possible for a prince or state, by calling upon or *devoting* themselves to God, to engage him to take upon himself the absolute, immediate, and as it were personal direction of their particular affairs.
Middleton. Defence of the Letter to Dr. Waterland, &c.

All objects are therefore to be excluded, so far as attachments to them would be inconsistent with *devotedness* to our Maker.—*Secker*, vol. i. Ser. 6.

So that it was not merely the conjecture of theoretical divines, or the secret expectation of a few recluse *devotees*, but it was become the popular hope and passion, and like all popular opinions, undoubting, and impatient of contradiction.—*Paley. Evidences*, pt. i. c. 1.

Her *devotement* was the demand of Apollo, and the joint petition of all Greece.—*Hurd. Notes on the Art of Poetry.*

——— O how loud
It calls *devotion!* genuine growth of night!
Devotion! daughter of Astronomy!
An *undevout* astronomer is mad.
Young. The Complaint, Night 9.

When the *devotional* spirit falls in with a melancholy temper, it is apt to depress the mind entirely, to sink it in the weakest superstition, and to produce a total retirement and abstraction from the world, and all the duties of life.
Gregory. Comparative View, p. 238.

You must seize with eagerness, and employ with alacrity, the few moments, you have to spare from business, in cultivating *devout* sentiments and virtuous habits, and sowing, silently and imperceptibly, in your soul the seeds of eternal life.—*Porteus*, vol. ii. Ser. 16.

Thus we see the *devoutness* of his mind, in his frequent retirement to solitary prayer; in his habitual giving of thanks; in his reference of the beauties and operations of nature to the bounty of Providence; in his earnest addresses to his Father, more particularly that short but solemn one before the raising of Lazarus from the dead; and in the deep piety of his behaviour in the garden, on the last evening of his life.—*Paley. Evidences*, pt. ii. c. 2.

DEVO'UR, *v.* } Fr. *Dévorer*; Sp. *Devorar*;
DEVO'URER. } Lat. *Devorare*, (*de*, and *vorare*, to feed or eat—like a
DEVO'URINGLY. } beast, (Vossius.) Gr. Βορα, food or fodder.)
DEVORA'TION. }

To eat; to eat—ravenously, greedily; gluttonously to consume, to ravage, to swallow; to glut, to gorge.

Holy churche and charitie, ge cheweth and *deuoureth*.
Piers Ploughman p. 31.

And he seide to me take the book and *deuoure* it, and it schal make thi wombe to be bittir, but in the mouth it schal be swete as hony.—*Wiclif. Apocalips*, c. 10.

Mannes sone cam etinge and drinkinge: and ye seyen lo a man *deuourer* and drinkinge wyn, a frend of pupplycans and of synful men. But wisdom is justified of her sones.
Id. Luke, c. 7.

Thou root of false louers, Duke Jason,
Thou sleest, *deuourer*, and confusion
Of gentill women.—*Chaucer. Leg. of Hypsiphile & Medea.*

So that the hors of thilke stode
Deuoureden the mannes bloode,
Till fortune at last came,
That Hercules hym ouercame.—*Gower. Con. A.* b. vii.

Thus it hath pleased God to fight for vs, and to defend the iustice of our cause against the ambicious and bloody pretences of the Spaniards, who seeking to *deuoure* all nations, are themselues *deuoured*.
Hackluyt. Voyages, vol. ii. pt. ii. p. 173.

They be great *deuourers* of flesh, which they cut in smal pieces, and eat by handfuls most greedily, and especially the horse flesh.—*Id. Ib.* vol. i. p. 329.

Tho, vnder colour of shepheardes, some while
There crept in wolues, full of fraud and guile,
That often *deuoured* their own sheepe,
And often the shepheards that did hem keepe.
Spenser. Shepheard's Calendar. May.

Then summe up all this lost, this mispent time together; we shall soone discerne, we must needs acknowledge, that there are no such heriuoes, such canker wormes, such theeuish *deuourers* of men's most sacred (yet undervalued) time, as stage-playes.
Prynne. Histrio Mastix, pt. i. Act vi. sc. 1.

I haue read that they [bear-wards] haue either voluntarilie, or for want of power to master their sauage beasts [the bears,] beene occasione of the death and *deuoration* of manie children in sundrie countries by which they haue passed, whose parents never knew what became of them
Holinshed. Description of England, c. 10.

Fierce o'er the pyre, by fanning breezes spread,
The hungry flame *deuours* the silent dead.
Pope. Homer. Odyssey, b. xii.

Instant, O Jove! Confound the suitor train,
For whom o'ertoil'd I grind the golden grain,
Far from this dome, the lewd *deuourers* cast,
And be this festival decreed their last.—*Id. Ib.* b. xx.

While Semele, on high Olympus plac'd,
To heavenly zephyrs bids her tresses flow
Once by *devouring* lightnings all defac'd.
West. The second Olympic Ode.

To Bacchus styl'd *Devourer*, on this isle,
Amid surrounding gloom, a temple hoar
By time remains, to Bacchus I devote
These splendid victims.—*Glover. The Athenaid*, b. vi.

DEVOW, *v.* } Lat. *Devovere*; see DEVOTE.
DEVO'VE, *v.* } To pledge or promise, dedicate or destine, or addict, yield, consign or give up to.

In Fletcher, *Devow* is to *dis-avow*, to disclaim.

There too the armies angelic *devow'd*
Their former rage, and all to mercy bow'd,
Their broken weapons at her feet they gladly strow'd.
G. Fletcher. Christ's Victory and Triumph.

Having made this praier, hee willed the sergeants or lictours to go to Manlius, and with all speed to tell him, that his colleague was *deuowed* for the armie.
Holland. Livius, p. 287.

Whosoever hurt either tribunes of the commons, ediles, judges or decemvirs, his head should be accursed and *deuoued* to Jupiter.—*Id. Ib.* p. 125.

'Twas his own son, whom God and mankind lov'd,
His own victorious son, that he *devov'd*,
On whose bright head the baleful curses light.
Cowley. The Davideis, b. iv.

DE'USE. Isidorus, in *Gloss. Dunius, Dæmon.* And Augustin, *de Civitate Dei*: Quosdam *dæmonas*, quos *Dusios* Galli nuncupant. And the *Collectanea* upon Isidorus, (annexed to Martinius,) suggests that *Dusius* may be a corruption of *Drusus*, (son of Tiberius;) referring to the Commentary of Lipsius upon Tacitus, whence (p. 163,) it appears (upon the authority of Dion Cassius, lib. 57,) that the sharpest swords, *gladii acutissimi*, were proverbially named *Drusiani gladii*; and Isidorus also suspects, that hence the word *droes*, used as we use *Deuce*, remains to the Dutch. *De* droes *wal waait het hard.* The *deuce*, how it does blow. Kilian thinks *droes*, which he interprets, *Gigas, homo valens*, &c. may be from this *Drusus*; because he was *Domitor acerrimus.* This *Drusus* was famous, or rather infamous, for his Germanic victories; and his name may have been perpetuated as a name of terror among that people: and from the corruption, *Dusius*, our word may have sprung. (And see *Vossius*, in v. *Diaboli.*)

He prays—O bless me! what shall I do now?
Hang me, if I know what he prays, or how!
And 'twas the prettiest prologue as he wrote it!
Well, the *deuce* take me, if I ha'n't forgot it.
Congreve. Prologue to the Old Bachelor.

DEUTERO'GAMY. } Gr. Δευτερ-ος, second,
DEU'TEROGAMIST. } and γαμ-ειν, to marry.
A second marriage.

You here see that unfortunate divine, who has so long, and it would ill become me to say, successfully, fought against the *deuterogamy* of the age.
Goldsmith. Vicar of Wakefield, c. 14.

I immediately recollected this good-natured man's red pimpled face; for he had published for me against the *deuterogamists* of the age, and from him I borrowed a few pieces, to be paid at my return.—*Id. Ib.* c. 18.

DEUTERO'SCOPY. Gr. Δευτερος, second, and σκοπ-ειν, to look.

A second sight, second inspection; or, as Brown explains it, second intention.

For not attaining the *deuteroscopy*, and second intention of the words, they are fain to omit their superconsequencies, coherencies, figures, or tropologies.
Brown. Vulgar Errours, b. i. c. 3.

DEW, *v.* } Dut. *Dauwen*; Ger. *Tauen*;
DEW, *n.* } A.S. *Deaw-ian*, rorare. Alludit,
DE'WY. } says Skinner, Gr. Δευ-ειν, rigare,
DE'WINESS. } and in this the etymologists agree.
DEW-LAP. } See BEDEW.
DEW-LAPT. }

Dew-lap of a beast, because it hangeth down so much that it seemeth to *lap* the dew, (Minshew and Skinner.) The latter adds, perhaps *deep lap*; *deop lappe.* A. S. *Deop*, profundus, and *lappe*, ora, pars dependens.

To wet, to moisten, to damp.

Dew is much used in composition.

Marie Magdalene by mores levede and *dewes*.
Piers Ploughman, p. 286.

With bitter teares, *dewed* all her face
Full oft sithes, swouning in the place.
Lidgate. The Story of Thebes, pt. ii.

And the erth wexeth proud withall
For swote *dewes* that on it fall.
Chaucer. The Rom. of the Rose.

The firste periferie of all
Engendreth mist, and ouermore
The *dewes*, and the frostes hore.—*Gower. Con. A.* b. vii.

But (kissing) sighes, and *dewes* him with her teares.
Cornelia, 1594. Act iii.

The sunne through nature's might, doth draw away the *dew*,
And spreads the flowers where he is wont, his princely face to shew.
Vncert. Auctors. The Nature which worketh all Things, &c.

And thus desired night in woe I waste:
And to expresse the harts excessiue paine,
Mine eies their *deawie* teares distill amaine.
Turbervile. The Louer writes of his vnquiet & restlesse state.

And wantonly roves
Abroad in the groves,
And in the air hovers.
Which when it him *deweth*
His feathers he meweth,
In sighs of true lovers. *Drayton. To Cupid.*

Their rootes ben dried up for lacke of *dewe*,
Yet *dewed* with the teares they han been euer among.
Spenser. Shepheard's Calendar. December.

But whereas we say, that the juice of the body ought to be roscide and fat, it is to be noted that we mean it not of a visible fat, but a *dewinesse* dispersed, or (if you will call it) radicall in the very substance of the body.
Bacon. Of Life and Death.

Upon him all at once courageously do set,
Him by the *dew-laps* some, some by the flank do get.
Drayton. Poly-Olbion, s. 22

My hounds are bred out of the Spartan kinde,
With eares that sweep away the morning *dew*,
Crook-kneed, and *dew-lapt*, like Thessalian buls.
Shakespeare. Midsummer Night's Dreame, Act iv. sc. 1.

Thou wast not wont to have the earth thy stool,
Nor the moist *dewy* grass thy pillow, nor
Thy chamber to be the wide horizon.
Sir John Oldcastle, Act v. sc. 3

—— In Gallick blood again
He *dews* his reeking sword, and strews the ground
With headless ranks. *J. Philips. Blenheim*

To whom wilt thou thy fire impart,
Thy lyre, thy voice, and tuneful art;
Whom raise sublime on thy ethereal wing,
And consecrate with *dews* of thy Castalian spring!
Congreve. Pindaric Ode.

Soon as Aurora, daughter of the dawn,
Sprinkled with roseate light the *dewy* lawn,
In haste the prince arose, prepared to part.
Pope. Homer. Odyssey, b. xvii

It was foretold of you, says he [Justin] to Trypho, that you should be as the sand of the sea-shore; and so indeed you are, if as numerous, as barren likewise, and as unfruitful of all that is good, ever ready to receive the refreshing *dews* and rain of heaven, and never willing and disposed to make any return.—*Jortin. Remarks on Ecclesiastical History.*

—— Swift he sought
Achaia's camp and Agamemnon there
Him lying in his tent he found, immers'd
In *dewy* sleep ambrosial. *Cowper. Homer. Iliad*, b. ii.

Their [buffaloes] horns are curved towards each other, but together bend directly backwards, and they have no *dew-laps.*—*Cook. Voyages*, vol. ii. b. iii. c. 9. p. 250.

DE'XTER, *adj.* } Lat. *Dexter*; Gr. Δεξιτερ-
DEXTE'RITY. } os, poetice pro δεξιος. Δεξια
DE'XTEROUS. } is properly spoken of the
DE'XTEROUSLY. } (right) hand (sc.) ανο του
DE'XTEROUSNESS. } δεχεσθαι, to take, to catch
DE'XTRAL. } to hold; because more
DE'XTRALITY. } active than the left. And thus, *Dexterous*—

Active, ready, expert, skilful, clever, adroit.

Yet such was the inuincible resolution, and the wonderful *dexterity* of the English, that in one half houre or thereabout, the enemy was repulsed, and the towne wall possessed, by the noble Earle himself.
Hackluyt. Voyages, vol. i. p. 163.

King Henry was a prince of singular prudence, of passing stout courage, of magnanimitee incoparable, of inuincible fortitude, of notable actiuitee, of *dexteritee* woonderfull.
Udal. Preface. To the Kinges Maieste

How comes it to pass that the victorious arms of England, quartered with the conquered coat of France, are not placed on the *dexter* side, but give the flower-de-luce the better hand.—*Brewer. Lingua*, Act iii. sc. 6.

I call him poor man because he is not living to answer for himself, but yet he was a worthy minister of justice (for I had much cause to know him) and he was of as much *dexterity* and integrity, as ever man that sat in his place.
State Trials. Mr. Wraysham, an. 1618.

Next his feet my praise commands,
Which me thinks we should call hands,
For so finely they are shap'd,
And for any use so apt,
Nothing can so *dextrous* be,
Nor fine handed near as he.—*Cotton. On my Pretty Marian*

For which purpose, they had then a fast friend there, the Marquis of Hamilton, who could most *dextrously* put such an affair into agitation, with the least noise, and prepare both King and Queen to hearken to it very willingly.
Clarendon. Civil War, vol. i. p. 210.

Now in these there is no right hand: of this constitution are many women, and some men, who though they accustom themselves unto either hand, do *dexterously* make use of neither.—*Brown. Vulgar Errours*, b. iv. c. 5.

As for any tunicles or skins which should hinder the liver from enabling the *dextral* parts, we must not conceive it diffuseth its virtue by mere irradiation but by its veins and proper vessels, which common skins and teguments cannot impede.—*Id. Ib.* b. iv. c. 5.

And therefore were this indifferency permitted, or did not institution, but nature determine *dextrality*, there would be many more Scævolas than are delivered in story; nor needed we to draw examples of the life, from the sons of the *right hand*; as we read of seven thousand in the army of the Benjamites.—*Id. Ib.*

Th' observing augur took the prince aside,
Seiz'd by the hand, and thus prophetic cried,
Yon bird that *dexter* cuts the aerial road,
Rose ominous, nor flies without a God.
Pope. Homer. Odyssey, b. xv

In which his *dextrous* wit had oft been shown,
And in the wreck of kingdoms sav'd his own.
Dryden. Absalom & Achitophel.

We gather'd round and to his single eye,
The single eye that in his forehead glar'd
Like a full moon, or a broad burnish'd shield,
A forky staff we *dexterously* apply'd.
Addison. From the Third Æneid.

Like juggler's tricks, that have more or less appearance of being real according to the *dexterousness* and skill of him that plays them.—*Sir W. Temple. Of Gardening.*

Here strip, my children! here at once leap in!
Here prove who best can dash through thick and thin,
And who the most in love of dirt excel,
Or dark *dexterity* of groping well.—*Pope. Dunciad*, b. ii.

Upon discovering them, we usually sent out our boat with a man in the bow, who was a *dextrous* diver: and as the boat came within a few yards of the turtle the diver plunged into the water, taking care to rise close upon it.
Anson. Voyage round the World, b. ii. c. 8.

They smooth the plank very expeditiously and *dexterously* with their adzes, and can take off a thin coat from a whole plank without missing a stroke.
Cook. Voyage, vol. i. b. i. c. 8.

The *dexterity* of hand, indeed, even in common trades cannot be acquired without much practice and experience.
Smith. Wealth of Nations, b. i. c. 10.

DIABE'TES, *n.*; diabetical disease; from the Gr. Διαβητης, from διαβαινειν, pertransire, to pass through.

Will they operate like the quack's medicine, which is equally good for a *diabetes* and a dropsy?
Hume. Ess. The Sceptic.

For water is very diuretic. Hence some have apprehended a *diabetes* from the continued use thereof, but it is so far from causing a *diabetes*, that it has been known to cure that disorder.—*Bp. Berkeley. Thoughts on Tar Water.*

DIABO'LICK, *adj.* } Lat. *Diabolus*, the *devil*. See DEVIL.
DIABO'LICAL.
DIABO'LICALLY.
DIABO'LICALNESS.
DIABO'LISM.
Devilish, pertaining to the *devil*.

Of these most hellish & *diabolick* frutes, holy S. Paule admonished the Romains, in the firste chaptre of his Epistle vnto them.—*Bale. English Votaries*, b. ii. p. 10.

If the *diabolical* imputation which the earl at his arraignment cast upon him, further moved him to impatiency than his wont was, or was fit, he desired them that heard it to pardon him, for the provocation made him to forget all bands of speech.—*State Trials. Sir Christ. Blunt*, an. 1600.

——— For, in the wilie snake
Whatever sleights, none would suspicious mark,
As from his wit and native suttletie
Proceeding, which in other beasts observ'd,
Doubt might beget *of diabolic* pow'r
Active within, beyond the sense of brute.
Milton. Par. Lost, b. ix.

Or, if our souls are but particles and decerptions of our parents, then I must have been guilty of all the sins that ever were committed by my progenitors ever since Adam; and by this time my soul would have been so deprav'd and debauch'd, that it would be now brutish, yea *diabolical*.
Glanvill. Pre-existence of Souls, c. 3.

For what man, who dares to stile himself a Christian, can be so *diabolically* absurd, so audaciously impious, so desperately prophane as to denie that to be abominable, pernicious, vndecent, and vnlawfull vnto Christians, which they haue renounced, and abominated in their baptism.
Prynne. Histrio-Mastix, pt. I. Act ii. *Chorus.*

Which, if they [astrology, fortune telling, &c.] had any reality in them, would be literally *diabolical*; and having no reality in them yet they are truly *diabolical*, as being cheats, delusions, and impositions upon mankind.
Clarke, vol. ii. Ser. 122.

Here we see a fatal proof of the extreme barbarities to which the most *diabolical* sentiment of revenge will drive the natural tenderness even of a female mind.
Porteus, vol. ii. Lect. 14.

You must know that H-d-g-r, the manager of masquerades, is a *devil* disguised in human shape. I wonder he did not change his face as well as his body, but that retains its primitive *diabolicalness*.
Dr. Warton. Satire of Ranelagh House.

And this new donation of the ecstacies of the saints was a noble foundation for what he was now projecting, the farce of *diabolisms* and exorcisms.
Warburton. The Doctrine of Grace, b. ii. c. 3.

DIA'CHYLON. "Fr. *Diaculon*; a certain mollifying plaister, tearmed otherwise, *Diachylon*, because it is made of juices," (Cotgrave.) Gr. Δια, and χυλος, succus, juice, from χυειν, to pour.

I had, to examine some conjectures that occurred to me about it, caused glasses to be made with a hole at that end, which uses to be sealed up, and had nevertheless been able, as occasion required, to make use of such tubes, as if no such holes had been left in them by devising stopples for them, made of the common plaister called *diachylon*.
Boyle. Works, vol. i. p. 7.

DIA'CONATE. From Lat. *Diaconus*, a deacon, (qv.)

And so all things in this nature, should be alike common to all and each; and there should be a common treasury for this one great *diaconate* church (as we may, in a parallel allusion, to that other name of presbyterial, call it) as there is a common regimen or government, for this great presbyterial church.—*Goodwin. Works*, vol. iv. pt. iv. p. 189.

DIACRI'TICAL. Gr. Διακριτικος, from Διακριν-ειν, to distinguish, to separate.

He must not be discouraged by the difficulty of reading the Indian letters, for the characters are in reality the same with those, which our books are printed in, and are only rendered difficult by the frequent omission of the *diacritical* points, and the wants of regularity in the position of the words.
Sir W. Jones. Preface to Persian Grammar.

DI'ADEM. } Fr. *Diadème*; It. and Sp. *Diadema*; Dut. and Ger. *Diadem*; Lat. *Diadema*; Gr. Διαδημα, from Διαδειν, to bind around (δια, and δειν, ligare, to bind.) Properly, says Minshew, it signifieth a wreathed *hatband*, with which the ancient kings contented themselves, as thinking the crowne only belongs to their gods.
DI'ADEMED. }

And David shal be *diademyd*, and daunten alle oure enemyes.
Piers Ploughman. p. 60.

And lo a greet reed dragoun that hadde seuene heedis and ten hornys, and in the heedis of hem seuen *diademes*.
Wiclif. Apocalips, c. 11.

And in suche wise his light to spreade,
Sit with his *diademe* on head,
The sonne shinende in his carte.—*Gower. Con. A.* b. vii.

Not long after he caused a great assemble to be appointed at the towre of London, where Kyng Richard appareled in vesture and robe royall, the *diademe* on his head, and the scepter in his hand; came personally before the congregacion and said these words in effecte.—*Hall Hen. IV.* Introd.

In the first place, Prince Bacchus brought up buying and selling; he it was also that devised the *diademe* that roiall ensigne and ornament, and the manner of triumph.
Holland. Plinie, b. vii. c. 56.

His favour leaves me nothing to require,
Prevents my wishes, and outruns desire;
What more can I expect while David lives?
All but his kingly *diadem* he gives:
"And that"—But here he paus'd; then, sighing, said—
"Is justly destin'd for a worthier head."
Dryden. Absalom & Achitophel.

——— Now I feel
Myself awake to misery and shame!
Ye sceptres, *diadems*, and rolling trains
Of flatt'ring pomp, farewell. *Smollet. The Regicide.*

DIÆ'RESIS. Fr. *Diérèse*; Lat. *Diæresis*; Gr. Διαιρεσις, from Διαιρειν,—to divide, to distinguish.

If any two vowels are to be read as two distinct syllables, the latter is marked with a *diæresis*, or two dots over it; waik, boy, and aweve, sleepless.
Sharpe. On the Greek Tongue, p. 16.

DIAGNO'STIC, *n.* Gr. Διαγνωστικον, from Διαγνωσκ-ειν, to discern, to distinguish; δια, and γνωσκ-ειν,—to know.

That by which any thing is known or distinguished from any thing else; the symptom that decides the nature of the disease.

Brown uses *Dignotion*, from the Lat. *Dignoscere*, in an equivalent signification.

The disease of our intellectuals is too great, not to be its own *diagnostick*: and they that feel it not, are not less sick, but stupidly so.—*Glanvill. Vanity of Dogmatizing*, c. 7.

That [temperamental] *dignotions*, and conjecture of prevalent humours, may be collected from spots in our nails, we are not averse to concede.
Brown. Vulgar Errours, b. v. c. 22.

For, since the motions of the Spirit (which they so confidently suppose themselves to have) cannot so much as in things good and lawful, by any certain *diagnostick*, be distinguished from the motions of a man's own heart, they very easily make a step farther, and even in things unlawful, conclude the motions of their own hearts to be the impulse of the Spirit.—*South*, vol. ii. Ser. 6.

What does he think of the commerce of the city of Glasgow, and of the manufactures of Paisley and all the adjacent country? has this any thing like the deadly aspect and *facies hippocratica*, which the false *diagnostick* of our state physician has given to our trade in general?
Burke. On the late State of the Nation.

DIA'GONAL. } Fr. *Diagonal*; Gr. Διαγωνιος, ut διαγωνιος γραμμη, linea, ab angulo ad angulum perducta, (*Vitruv.* ix. 1,)—a line drawn from corner to corner; from δια, and γωνια, a corner.
DIA'GONAL, *adj.*
DIA'GONALLY.

He plainly affirmeth, this geometrical theorem, that the diameter or *diagonal* of a square is incommensurable to the sides, to be an eternal truth.—*Cudworth. Intell. Syst.* p. 734.

But when the parallelogram is divided into two equal triangles by a *diagonal* line, the quantity of the three angles in each must of necessity be half the quantity of the four angles in the parallelogram.—*Id. Morality*, b. iv. c. 3.

The next leaf may be single: stitch it across with double silk *diagonally*, and cross those stitches with others, and the spaces will be of a lozenge-shape.—*Walton. Angler*, pt. i. c. 5.

For instance, the Sartorius or tailor's muscle, rising from the spine, running *diagonally* across the thigh, and taking hold of the inside of the main bone of the leg, a little below the knee, enables us, by its contraction, to throw one leg over the other.—*Paley. Theology*, c. 9.

DI'AGRAM. Gr. Διαγραμμα, from Διαγραφ-ειν, to describe, to delineate.

Any thing delineated; described by lines; a geometrical figure.

The mathematics, saith Aristotle, have nothing to do with the end or chief good that men look after, never any man brought good or bad, better or worse into a demonstration; there's no consultation or election there, only plain downright *diagrams*, necessary convictions of the understanding.
Hammond. Works, vol. iv. p. 649.

Diagrams drawn on paper are copies of the ideas in the mind, and not liable to the uncertainty that words carry in their signification.—*Locke. Hum. Understanding*, b. iv. c. 3.

Before her [mad Mathesis] lo! inscrib'd upon the ground,
Strange *diagrams* th' astonish'd sight confound,
Right lines and curves, with figures square and round.
Fawkes. The Temple of Dulness.

DI'AL. } Quasi *diale*, because it points out the hour of the day, (*dies.*)
DIA'LLING.
DIA'LIST.

M. Varro reporteth, that the first *diall* was set up in the common market-place, upon a columne neere the foresaid rostra, in the time of the first Punicke warre, by M. Valerius Messala the Consull, presently after the taking of Catana in Sicilie.—*Holland. Plinie*, b. vii. c. 60.

For loyalty is still the same,
Whether it win or loose the game;
True as the *dial* to the sun,
Although it be not shin'd upon.—*Hudibras*, pt. iii. c. 2.

And this hypothesis may be tolerated in physics, as it is not necessary in the art of *dialling* or navigation to mention the true system or earth's motion.—*Berkeley. Siris*, 285.

He tells us, that the two friends, being each of them possessed of one of those needles, made a kind of *dial-plate*, inscribing it with the four and twenty letters in the same manner as the hours of the day are marked upon the ordinary *dial-plate*.—*Spectator*, No. 241.

Scientifick *dialists*, by the geometrick considerations of lines, have found out rules to mark out the irregular motion of the shadow in all latitudes, and on all planes.
Moxon. Mechanick Dialling.

DI'ALECT. } Fr. *Dialecte*; It. *Dialetto*; Sp. *Dialecto*; Lat. *Dialectus*; Gr. Διαλεκτ-ος, from δια λεγ-ειν, to discourse, (δια, and λεγ-ειν, to say.)
DIALE'CTICK, *adj.*
DIALE'CTICK, *n.*
DIALE'CTICAL.
DIALE'CTICALLY.
DIALECTI'CIAN.

Applied more generally, to any peculiar style or manner of expression, speech or language.

Dialectician,—one skilled in speaking; able to speak, to reason; skilled in logick.

Though to the Tuscans I the smoothness grant,
Our *dialect* no majesty doth want,
To set thy praises in as high a key,
As France, or Spain, or Germany, or they.
Drayton. England's Heroical Epistles.

——— Then all those
Who in the dark our fury did escape,
Returning, know our borrow'd arms and shape,
And different *dialect*.—*Denham. Ess. on Virgil's Æneis.*

For the *dialectiques* borrow, as it were, from all other sciences, the principles of sciences; again adore the prime notions of the mind; lastly rest satisfied with the immediat informations of sense rightly disposited.
Bacon. On Learning, by G. Wats, Pref.

And we all know the common *dialect*, in which the great masters of this art used to pray *for* the King, and which may justly pass for only a cleanlier and more refined kind of libelling him in the Lord: as that God will turn his heart, and open his eyes.—*South*, vol. ii. Ser. 3.

For I, and no doubt you, have long observed, that those *dialectical* subtleties, that the schoolmen too often employ about physiological mysteries, are wont much more to declare the wit of him that uses them, than increase the knowledge or remove the doubts of sober lovers of truth.
Boyle. Works, vol. i. p. 468.

The words being in *Acts*, xxiv. 25, διαλεγομενου δε αυτου, and according to the natural force and import of them, signifying, that he discoursed, or reasoned *dialectically*.
South, vol. iv. Ser. 1.

How could these disputes or any other be determined among men, whose pleasure and whose pride it was to dispute perpetually, and who cultivated an art that was of use to no man in the discernment of truth, but might help the subtile *dialectician* to oppose even the man he could not refute!—*Bolingbroke. Authority in Matters of Religion*, s. 41.

A jargon of words that seemed to explain without explaining, and the rules of a *dialectick*, that seem'd to prove and that did prove indifferently either in favour of truth, or of errour, took up the whole attention of philosophers, and rendered it impossible for them to make any advances in learning and knowledge.—*Id. Ess. Hum. Reason*, s. 11.

For the Irish, the Welsh, and the Erse, are no other than different *dialects* of the same tongue, the ancient Celtic.
Blair, vol. i. Lect. 9.

At the same time another and far bolder sect of teachers arose, who presumed to interpret the sacred doctrines by logical terms and distinctions, and to reduce them to the rules of *dialectic* art.—*Jortin. Remarks on Eccl. Hist.*

But aware as I am, in common with the great poetical *dialectician*, [Dryden,] and, indeed, with every novice in the art of logic, that "fallacies often live in universals," I cannot accede to Mr. Burke's observation.
Parr. A Sequel to the Printed Paper.

DIA'LOGISE, *v.* DIALO'GICAL. DIA'LOGISM. DIA'LOGIST. DIALOGI'STICALLY. DI'ALOGUE, *n.* DI'ALOGUE, *v.* Fr. *Dialogue*; It. and Sp. *Dialogo*; Lat. *Dialogus*; Gr. Διαλογος, απο του διαλεγεσθαι, (δια, and λεγ-ειν, to say,) to discourse together; where two or more persons talk or converse together.

The usage of *dialogism* is well stated by Cotgrave: "Fr. *Dialogisme*—

A figure or discourse, wherein one arguing with himself as if he talked to another, both moves the question, and makes the answer."

Moreouer the proctour of purgatory [Sir T. More] sayth in his *dialogue*, quod I, and quod he, and quod your frende, how that the foressayd Duke of Gloucester was a noblemā and a great clarcke, and so wise that he coulde spye false myracles and disclose them, and judge them from the true.
Tyndall. Workes, p. 364.

Some will dispute, cavill and object, as Julian did of old, whom Cyrill confutes, as Simon Magus is fained to doe in that *dialogue* betwixt him and Peter: and Ammonius the philosopher, in that *dialogicall* disputation with Zacharias the Christian.—*Burton. Anatomy of Melancholy*, p. 358.

His foolish *dialogism* is a fighting with his own shadow.
Falke. Retentive, (1580,) p. 306.

Both which [the writings of Moses and of the prophets] with the rest of the written word, are by the judgment of common sense, if we will believe the *dialogist's* reasonings, voted to be so uncertain, that they can never be relyed on with any confidence against any adversary.
Hammond. Works, vol. ii. p. 232.

In his prophecy he [Malachi] proceeds most *dialogistically*.
Bp. Richardson. On the Old Testament, p. 449.

And *dialogu'd* for him what he would say.
Shakespeare. A Lover's Complaint.

Ver. How dost foole?
Ape. Dost *dialogue* with thy shadow?
Ver. I speake not to thee.—*Id. Timon of Athens*, p. 83.

At present it must be owned, the characters, or personages, employ'd by our new orthodox *dialogists*, carry with 'em little proportion or coherence.
Shaftesbury. Miscel. Refl. c. 2. Misc. 5.

So pass'd in pleasing *dialogue* away
The night; then down to short repose they lay.
Pope. Homer. Odyssey, b. xv.

Varro, one of the *dialogists* says to him: *Sed de teipso quid est quod audio?* Tully answers: *Quænam de re?* Varro replies; *Relectam a te veterem jam, tractari autem Novam.*
Warburton. Divine Legation, b. iii. s. 3.

DIA'METER. DIA'METRAL, *adj.* DIA'METRAL, *n.* DIA'METRALLY. DIAME'TRICAL. DIAME'TRICALLY. Fr. *Diamétre*; It. and Sp. *Diametro*; Lat. *Diameter*; Gr. Διαμετρος, from δια, and μετρον, a measure.

The straight line which passing through the centre of any figure *measures* or divides it into two equal parts. Things are said to be *diametrically* opposite, when they are as opposite as the extreme points of a *diameter*.

O stedfast *diametre* of duracion
That fewe feres any time might thou finde
For none to him was founden halfe so kinde.
Chaucer. A Balade of our Ladie.

And this new *diameter* is but the half of this verse divided in two, and no other than the *cæsura* or breathing place in the midst thereof, and therefore it had been as good to have put two lines in one, but only to make them seem diverse.
Daniel. Defence of Rhyme.

The incession or locall motion of animals is made with analogy unto this figure, by decussative *diametrals*, quincunciall lines and angles.—*Brown. Cyrus Garden*, c. 3.

——— There are gentlewomen, and male guests,
Of several humours, carriage, constitution,
Profession too; but so *diametrall*
One to another, and so much opposed.
B. Jonson. The Magnetick Lady, Act i. sc. 1.

Every lye is *diametrally* contrary to the God of truth; since it proceeds originally from the very Devill, who is a lyer, and the father of lies.
Prynne. Histrio-Mastix, pt. i. Act iii. sc. 4.

They [Scylla and Charybdis] are nothing so horrid or dangerous as they make them to be, they are two white keen pointed rocks that lie under water *diametrically* oppos'd, and like two dragons defying one another.
Howell, b. i. s. 1. Let. 27.

Grant that the sun had happen'd to prefer
A seat ascant but one *diameter*;
Lost to the light by that unhappy place
This globe had lain a frozen, lonesome mass.
Blackmore. Creation, b. ii.

This is to make a *diametrical* opposition between the decrees of God, and the record of his will in the Gospel.
Bates. Fun. Ser. on Dr. Jacomb.

That this conception is of all others most dangerous to the soul and dishonourable to God, as being absolutely and *diametrically* opposite to the tenour of the Gospel, and that which evacuates the death and satisfaction of Christ; for it causes us, while we acknowledge a Christ, tacitly to deny the Saviour.—*South*, vol. vi. Ser. 12.

We chose to stop there, because it seems to be the very *diametrical* point of opposition, or a point very near to that, between the government of this Prince [King James] and the government of Queen Elizabeth, which we have so largely insisted upon.
Bolingbroke. On the History of England, Let. 21.

There is a country, said he, in the world called Pourli, no matter for its longitude or latitude, whose inhabitants have ways of thinking, in many things, particularly in morals, *diametrically* opposite to ours.—*Hume. A Dialogue.*

DI'AMOND, *n.* DI'AMONDED. DI'AMANT, or DI'AMENT. DI'AMANTINE. Fr. *Diamant*; It. and Sp. *Diamante*; Dut. *Diamant*; Ger. *Demant*; and in old Eng. *Diamant*; Lat. *Adamas*; Gr. Αδαμας, αδαμαντος; *adamant*, from *a*, priv. and δαμα-ειν, *domare*; to tame, to overpower; quod nullâ vi *domabilis*; to be overpowered by no force. See Vossius, and the example from Pliny; also ADAMANT.

Haue harte as hard as *diamaunt*
Stedfast, and nauht pliaunt.—*Chaucer. Rom. of the Rose.*

His propre stone is *diamant*
Whiche is to him moste acordant.—*Gower. Con. A.* b. vii.

But he that by good vse and experyence, hathe in his eye the ryghte marke and very trewe lustre of the *dyamonde*, reiecteth anone, and lysteth not to looke vpon the counterfayte, be it neuer so well handeled, neuer so craftely polyshed.—*Sir T. More. Workes*, p. 73.

Wonderfull and inenarrable is the *hardnesse* of a *diamant*; besides it hath a nature to conquer the fury of fire, nay, you shall never make it hote; doe what you can: for this *untamable* vertue that it hath, the Greeks have given it the name *Adamas*.—*Holland. Pliny*, b. xxxvii. c. 4.

Prince Arthur gaue a box of *diamond* sure,
Emboss'd with gold and gorgeous ornament,
Wherein were clos'd few drops of liquor pure
Of wondrous worth, and vertue excellent,
That any wound could heale incontinent.
Spenser. Faerie Queene, b. i. c. 9.

Break a stone in the middle, or lop a bough of a tree, and one shall behold the grain thereof (by some secret cause in nature) *diamonded* or streaked in the fashion of a lozenge.
Fuller. Profane State, p. 368.

Corv. I have a *diament* for him, too.
B. Jonson. The Fox, Act i. sc. 5.

——— The stately building
The world's great Maker curiously did found
On fields of pearle with *diamantine* towers
Stirling. Doomes-Day. The Twelfth Houre.

Phil. Deep shades are thus to heighten colours set;
So stars in night, and *diamonds* shine in jet.
Dryden. Secret Love, or the Maiden Queen, Act v.

This author, then, speaking of the first of those three *diamond-mines*, which he makes to be the only ones in the East Indies, having told us, that the stones are there found, some in the ground, and some in the rock, subjoins, that those that are drawn from the rock, or the neighbouring parts, have ordinarily a good water; but for those, which are drawn out of the ground, their water partakes of the colour or soil, wherein they are found. If the earth be clean and somewhat sandy, the *diamonds* will be of a good water; but if it be fat or black, or of another colour, they will have some tincture of it.—*Boyle. Works*, vol. v. p. 528.

Nor let the pride of great ones scorn
This charmer of the plains;
That sun, who bids their *diamonds* blaze,
To paint our lily deigns.—*Mallet. Edwin & Emma.*

DI'APASE. DIAPA'SON. Minshew says, *Diapason* or concord of all. Fr., Sp. and Lat. *Diapason*, est concentus *omnium* in musicâ. Gr. Διαπασων, from δια, through, πασων, omnium. See the quotation from Bacon.

And twixt them both a quadrat was the base,
Proportion'd equally by seuen and nine;
Nine was the circle set in heaven's place,
All which compacted, made a goodly *diapase*.
Spenser. Faerie Queene, b. ii. c. 9.

Thou art the mistress to command
The touch of the most curious hand,
When every quaver doth embrace
His like, in a true *diapase*.
Drayton. The Muses' Elysium, Nymphal 3.

The *diapason* or eight in musick is the sweetest concord; insomuch, as it is in effect an vnison.
Bacon. Natural History, s. 103.

The first stanza [of Dryden's first Ode for Cecilia's day] is vigorous and elegant, though the word *diapason* is too technical, and the rhymes are too remote from one another.
Johnson. Life of Dryden.

DI'APASM. Gr. Διαπασμα, from Διαπασσ-ειν, inspergere. "*Diapasms* are aromatic herbs dried and reduced to powder; they were formerly made into little balls with sweet water, and strung together as here, or worn loose in the pocket. This is the 'pomander chain,' mentioned just below."—Gifford, *Note on B. Jonson.*

Per. I come, sir. There's an excellent *diapasme* in a chaine too, if you like it.
B. Jonson. Cynthia's Revells, Act v. sc. 4.

DI'APER, *v.* DI'APER, *n.* DI'APER, *adj.* "Fr. *Diaprer*; to *diaper*, flourish, diversifie with flourishing," (Cotgrave.) Skinner mentions the conjecture that this word owes its origin to the town of *Ipre*, in Flanders; but adds that there is no reason given for believing that *Ipre* was more famous for this manufacture than any other town. Dr. Anderson revives the conjecture, and Warton adopts it. The word they suppose was originally written *D'Ipre*. In confirmation, Warton quotes from Chaucer's *Wife of Bath*, v. 450.

Of cloth making she had such a haunt,
She passed them of *Ipre*, and of Gaunt, (i. e. Ghent.)

Skinner proposes Fr. *Diaire*, to variegate. Du Cange, the It. *Diaspro*, jasper. "*Diapred*, embroidered, diversified. Rich cloth embroidered with raised work we call *d'Ipre*, and from thence *Diaper*, and to do this, or any work like it, was called, to *Diaper*, whence the participle." See Warton's *History of English Poetry*, i. 176. N. y.

——— A stede bay, trapped in stele,
Covered with cloth of gold, *diapred* wele
Chaucer. The Knightes Tale, v. 2160.

They of the towne demed surely that they had been merchaũts, come thyder to the fayre to haue bought cloth and *dyaper*, for they said they came fro Mounte Pellier to bye marchaũdyse.—*Berners. Froissart. Cronycle*, vol ii. c. 119

Not any damsell, which her vaunteth most
In skilfull knitting of soft silken twine;
Nor any weauer, which his worke doth boast
In *diaper*, in damaske, or in lyne.—*Spenser. Muiopotmos.*

Aut. Whate'er the wanton spring,
When she doth *diaper* the ground with beauties,
Toils for, comes home to autumn.
Ford. The Sun's Darling, Act iv. sc. 1.

That other glittering armie with milk-white *diaper* coates, must be died red in bloud, when they come to strokes, and to try it out with dint of sword.—*Holland. Livie*, p. 381.

I have as good *diaper*, made by some of my tenants nigh Armagh, as can come to a table, and all other cloth for houshold uses.
Locke. Mr. Molineux to Mr. Locke, Sept. 26, 1696.

DIAPHANE'ITY. } Gr. Δια, through, and
DIA'PHANOUS. } φαν-ειν, to shine. "Fr. *Diaphaner*—
To clear, brighten, make transparent."

As for its *diaphanity* or perspicuity, it [Chrystall] enjoyeth that most eminently: and the reason thereof is its continuity; as having its earthly and salinous parts so exactly resolved, that its body is left imporous and not discreted by atomical terminations.—*Brown. Vulgar Errours*, b. ii. c 1.

Hence it is, that they who consider the preciousness and scarcitie of time, make it their study how to stay it, as it were, in passing, which is to be done after the manner that corporal reflections are made, by staying the light from passing through a *diaphanous* body, because transparent matters retain not the images set before them.
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 2.

And because the outward coat of the eye ought to be pellucid to transmit the light, which, if the eyes should always stand open, would be apt to grow dry, and shrink, and lose their *diaphaneity*, therefore are the eyelids so contrived as often to wink, that so they may as it were glaze and varnish them over with the moisture they contain, there being glandules on purpose to separate a humour for that use, and withall wipe off whatever dust or filth may stick to them.
Ray On the Creation, pt ii.

It seem'd not absurd to imagine, that upon the rushing of the air out of the receiver into the emptied cylinder, the air in the receiver being suddenly and vehemently expanded, the texture of it was as suddenly altered, and the parts made to shift places (perhaps some of them change postures,) as during their new and vehement motion, and their varied situation, to disturb the wonted continuity, and so the *diaphaneity* of the air.—*Boyle. Works*, vol. i. p. 92.

The eyes of spiders, (in some four, in some six, and in some eight,) are placed all in the fore front of the head, which is round, and without any neck, all *diaphanous* and transparent, like a locket of diamonds
Derham. Physico Theology, b. iv. c 2. Note 9.

—— Oft the jasper's found
Green, but *diaphanous*.
Sir W. Jones. The third Discourse on the Hindus.

DIAPHORE'TICK, *adj.* } Gr. Διαφορητικος, from Διαφορ-ειν,
DIAPHORE'TICK, *n.* } to dissipate, to disperse.
DIAPHORE'TICAL. }

"Fr. *Diaphorétique*,—dissolving or evaporating humours," (Cotgrave.)

And whereas I intended it only for a *diaphoretick* to cast him into a breathing sweat, it hath had upon him all the effects of a vomit.—*Marvell. Works*, vol. ii. p. 247.

Take of vipers reduced to fine powder one ounce, *diaphoretic antimony* half an ounce.—*Boyle. Works*, vol. v. p. 387.

It may work upon the mind as, physitians say, those kind of *diaphoretical* medicines do upon the body, the which although they do not produce any violent sweat, yet they cleanse by opening the pores, and keeping the body in a continued transpiration and breathing out of the malignity.
Mountague. Devoute Essayes, Treat. 6. s. 3.

DI'APHRAGM. Gr. Διαφραγμα, from Δια-φρασσ-ειν, δια, φρασσ-ειν, sepire; It., Sp. and Lat. *Diaphragma*; "Fr. *Diaphragme*,—the midriffe; a long and round muscle, whereby the vital parts are separated from the natural, and the heart and lights from the stomach and nether bowels," (Cotgrave.)

He cut away the ribs, *diaphragm* and *pericardium* of a dog; also the top of the wind pipe, that he might tie it on to the nose of a pair of bellows; and by blowing into the lungs, he restored the dog to life.
Derham. Physico-Theology, b. iv. c. 7. Note 1.

The liver is fastened in the body by two ligaments: the first, which is large and strong, comes from the *diaphragm*, and penetrates the substance of the liver.
Paley. Natural Theology, c. 11.

DIARRHOE'A. Fr. *Diarrhée*; It. *Diarrea*; Sp. *Diarrhea*, Lat. *Diarrhœa*; Gr. Διαρροια, from διαρρειν, from δια, and ρε-ειν, fluere, to flow.

Diarrhœas, and though more seldom, even dysenterical ones, are happily and easily cured, as I have sometimes known by the bare use of so slight a remedy as milk, wherein whilst it is gently boiling, an equal quantity of fair water is little by little put, till at last there remains but as much liquor as the milk alone amounted to at first.
Boyle. Works, vol. v. p. 113.

He [D. Hume] answered, Your hopes are groundless. An habitual *diarrhœa* of more than a year's standing would be a very bad disease at any age: at my age it is a mortal one.
Letter from A. Smith to W. Strachan.

DIARY. Fr. *Diaire*. Est libellus, in quo acta unuscujusque *diei* describuntur, (Minshew.) Lat. *Diarium*.
A record, or an account of *daily* occurrences.

Herewith I present your lordship with a compleat *diary* of your own late legation, which hath cost me some toil and labour.—*Howell*, b. i. s. 6. Let. 19.

The earl [Arundel] seems to have had in his service another painter, one Harrison, now only known to us by a chronologic *diary*, in which he records particulars relating to old Parr, whom Lord Arundel had a curiosity to see.
Walpole. Anecdotes of Painting, vol. ii c. 2

DIA'STOLE. So written in Fr., It., Sp., and Lat.; Gr Διαστολη, from διαστελλειν, to separate, to disjoin.
The dilatation of the heart.

Now as we have no voluntary imperium at all, upon the systole and *diastole* of the heart, so are we not conscious to ourselves of any energy of our own soul that causes them.
Cudworth. Intellectual System, p. 161.

That the motion of all muscles consists in constriction, is not to be doubted also. By which means the *systole* is easily accounted. But, forasmuch, as the heart hath no antagonist muscle, the *diastole* hath puzzled the greatest wits.—*Derham. Physico-Theology*, b. iv. c. 7. Note 1.

DIA'TRIBE. } Lat. *Diatribe*; Gr. Διατριβη,
DIA'TRIBIST. } from διατριβειν, (δια, and τριβ-ειν, terere, terere tempus.) The word appears to have been applied to a prolonged or renewed discussion or examination of any thing.

But I that am not yet by all his *diatribe* so instructed, or improved, as to discern one real misadventure in those discourses, find it impossible for me to be edified by this his charity.—*Hammond. Works*, vol. ii. pt. iv. p. 136.

And the same I desire may introduce my address to this *diatribist*, and the tasks by him set before me, the subjects which he hath chosen to consider with me being such, as well deserve some care from each of us, that we neither deceive others, nor ourselves in them.—*Id. Ib.* p. 134.

DIB, *v.* } To *dib* or *dibble* is to *dip*, (qv.)
DI'BBLE. } *Dibble*, the dim. is—
A tool with which plants are *dipped* into the ground; and thus planted.

And this way of fishing we call daping, dabbing, or *dibbing*; wherein you are always to have your line flying before you—up or down the river, as the wind serves—and to angle as near as you can to the bank of the same side whereon you stand.—*Walton. Angler*, pt. ii. c. 5.

These, I think I told you before, we commonly dape, or *dibble* with.—*Id. Ib.* pt. ii. c. 7.

Yet for all this there comes another strange gardener that never knew the soil, never handled a *dibble* or spade to set the least pot-herb that grew there, much less had endur'd an hour's sweat or chillness, and yet challenges as his right the binding or unbinding of every flower, the clipping of every bush, the weeding and worming of every bed, both in that and every other garden thereabout.
Milton. Animad. upon Remonstrants' Defence.

DICA'CITY. Coined by the author quoted, to denote—
Fluency in writing.

Where the question is momentous, and the celebration of their fame foreign to it, what should induce any one, who is really desirous of information, to remit the freedom of inquiry after it for their *dicacity*.
Byrom. Enthusiasm, Introd.

DICE, *v.* } Fr. *Dé*. Vossius says, "*Dadus* et *detius*, tesseram notant, quæ
DICE, *n.* } Italis et Hispanis, *dado*, unde *da-*
DI'CER. } *dus*; Gallis *de*, vel *det*, unde *detius*."
DI'CING, *n.* } (*De Vitiis*, l. ii. c. 5.)

Junius says, perhaps from the Gr. Δικ-ειν, jacere, to throw or cast. Skinner prefers the Lat. *Datum*, i. e. delivered or thrown from the hand. And Menage, *dado*, corrupted from *datus*.

And Danyell the *dees* pleyere.—*Piers Ploughman*, p. 131.

Hit ben the Devilles *dicares*, to drawe men to synne.
Id. Ib. p. 130.

Lake eke how to the King Demetrius
The King of Parthes, as the book sayth us,
Sent him a pair of *dis* of gold in scorne,
For he had used hasard therebeforne.
Chaucer. The Pardoneres Tale, v. 12,557.

He yeueth his graces vndeserued,
And fro that man whiche hath him serued,
Full ofte he taketh away his fees,
As he that plaieth at the *dies*.—*Gower. Con. A.* b. i.

There is such *dicing-houses* also, they say as had not beene wont to be, where young gentlemen *dice* away their thrift, and where *dicing* is, there are other follies also
Latimer, Ser. 5. *Before King Edward.*

The Lacedemonians sent an ambassade to the citie of Corinthe, to haue with them alliance: but whan the ambassadours founde the princis and counsaylours playenge at *dyse*, they departed without exploytynge their message, sayenge, that they would not maculate the honour of theyr people with suche a reproche, to be saide, that they had made alliaunce with *disers*.
Sir T. Elyot. Governour, b. i c. 26.

The sayd hoost of Flemynges assayld ye moût in a secret wyse as mē of warre myght, and drewe theym towarde the Frenshemen, which thenne were vnarmed, and in theyr disportes of *dysynge* and playinge at the chesse and other gamys.—*Fabyan*, an. 1377.

As for the rumour that run of his *dice playing* he bashed no whit thereat; and he [Augustus] played simply without art and openly for his disport, even when he was well stricken in years.—*Holland. Suetonius*, p. 70.

Or if he believe it unlawful to play at cards or *dice*; or that it is forbidden by God's word to let out money at interest: why, in all these cases he may follow his opinion, though it be a false one, without sin
Sharp, vol. ii. *A Discourse of Conscience.*

The lieutenant and Mr. Underhil, who brought him to the Tower, sent for Thomas Robins, alias Morgan, commonly called little Morgan, brother unto great Morgan, of Salisbury court, the great *dicer*.
Strype. Memorials. Edw. VI. an 1548.

My Lords, it would be a martyrdom to these retired sober women, to be compelled, with elbows bared to the shoulder, to sally forth to the pleasures of the midnight rout, to distribute the cards at loo, or, soaring to sublimer joys, to rattle the *dice-box* at the games of hazard.
Horsley. Speech, July 10. 1800.

DICHO'TOMY. } Gr. Διχοτομειν, to cut into
DICHO'TOMIST. } parts, (διχα, and τεμν-ειν, to
DICHO'TOMIZE. } cut.)

Our Saviour said to Pilate, "Sayest thou this thing of thyself, or did others tell thee?" And all things reported are reducible to this *dichotomie* 1. The fountain of invention. 2 the channell of relation.
Fuller. Worthies, vol. i. c. 23.

Now according to these two different notions of nature, the four forementioned forms of Atheism may be again *dichotomized* after this manner; into such as derive all things from a mere fortuitous and temerarious nature devoid of all order and methodicalness: and such as deduce the original of things from a certain orderly, regular, and artificial, though senseless nature in matter.
Cudworth. Intellectual System, p. 139.

Certainly a trivial invention, and an infinite prejudice to sciences; for these *dichotomists* when they would wrest all things to the laws of their method, and whatsoever doth not aptly fall within those *dichotomies* they would either omitt or bow contrarie to their naturall inclination; they bring it so to passe, that the kernels and graines of sciences leape out, and they clasps and inclose onely the drie and empty huskes.—*Bacon. On Learning, by G. Wats*, b. vi. c. 2. s. 1.

The apostolical benediction *dichotomizes* all good things into grace and peace.—*Bp. Hall. Ser. Happy*, ii. 9.

DICTA'MNE. The herb *dittany*.
Pennyroyal.

And whilst I wander like the wounded deere,
That seekes for *dictamne* to recure his scarre,
And come to the whom I hold onely deere,
Thou dost (fierce faire) at my disaster scarre.
Stirling. Aurora, s 5.

DI'CTATE, *v.* } Fr. *Dicter*; Sp. *Dictar*;
DI'CTATE, *n.* } It. *Dettare*; Lat. *Dictare*,
DICTA'TION. } from *Dicere*, to say or speak.
DICTA'TOR. } *Dictator*, a *dictando*, quia
DI'CTATORY. } crebro *diceret*, *edicere*tque,
DICTATO'RIAL. } quæ utilia essent reipublicæ,
DICTATO'RIAN. } (Vossius.)
DICTA'TORSHIP. }
DI'CTATURE. } To say, speak, tell, pro-
DICTA'TRIX. } claim, declare, what shall be
DI'CTAMEN. } done; where, when, and how; what another shall write;—to speak or write with authority.

In the kalenders of Januarie, whan the senate deuided the offices, being pourueyed of a *dictatour*, and of two consules yerely, incontinente in the thirde place they prouided for foure most excellent barons to defend the saide foure frontiers.—*Golden Boke*, c. 1.

No, you will *dictate* wholesome grounds, and sow
Seeds in his mind, as pure as that is now:
Breathe in your thoughts, your soul, make him the true
Resemblance of your worth, speak and live you.
Cartwright. To Dr. Duppa.

I hope God hath given me ability to be master of my own passion, and endowed me with that reason, that will *dictate* unto me what is for my own good and benefit.
State Trials. Lieut.-Col. J. Lilburne, an. 1649.

For he [Sylla] proclamed himself *Dictator*, which office had not been for sixscore years before in use, and made the senate discharge him of all that was past, giving him free liberty afterwards to kill whom he would, and to confiscate their goods to destroy cities, and to build up new as he listed; to take away kingdoms, and to give them where he thought good.—*North. Plutarch*, p. 403.

In the third place also if you will believe that you have a *dictatorian* power over all times, and laws past, and present, and so may justify all that you act against them: yet why do you not act against them without such detestable cursings, odious railings, and unsavory derisions, as your mouth is perpetually defiled with.
State Trials. Lieut.-Col. J. Lilburne, an. 1649.

Your beauty 'twas at first did awe me,
And into bondage, woeful bondage draw me;
It was your cheek, your eye, your lip,
Which raised you first to the *dictatorship*.
Cotton. To the Countess of Chesterfield.

What heresies and prodigious opinions have been set on foot, and maintained to the death under the pretence of the *dictates*, and warrant of God's spirit!
Bp. Hall. Rem. p. 143

Rather, as I hope, for that our English, the language of men ever famous, and foremost in the atchievements of liberty, will not easily find servile letters enow to spell such a *dictatory* presumption English'd.
Milton. Speech on unlicensed Printing.

Nay the very same autors, who have usurpt a kind of *dictature* in sciences, and with such confidence past censure upon matters in doubt, have yet (the heat once over) in the lucide intervalles, from these peremptory fits of asseveration, changed their note
Bacon. On Learning, by G. Wats, Pref. p 9.

That is to say, you are to trust to your own particular discourses, as to particular discourses, and no farther; but to the resolves of the church as to the *dictamens* of a higher understanding, by the light of which you are to judge and censure of the rest.
Ld. Falkland, in Hammond's Works, vol. ii. pt. i. p 600.

Though Phalaris's brazen bull were there,
And he would *dictate* what he'd have you swear,
Be not so profligate, but rather choose
To guard your honour, and your life to lose,
Rather than let your virtue be betray'd!
Virtue, the noblest cause for which you're made
Stepney. Imit. of Juvenal.

Then those who follow'd Reason's *dictates* right,
Liv'd up, and lifted high their natural light,
With Socrates may see their Maker's face,
While thousand rubric martyrs want a place
Dryden. Religio Laici.

Did they appeal to Saint Peter as to the supreme *dictatour* and judge of controversies? not so; but they sent to the apostle and eldere at Jerusalem, to enquire about the question.—*Barrow. Of the Pope's Supremacy.*

The Gentiles, though in their searches after wisdom and knowledge they had fallen into many errors, yet had discovered many excellent truths, and if a judicious collection had been made of the useful doctrines which some or other of them in various times and places had taught, a system of morality might have been drawn up, which would bear no small resemblance to the *dictates* of the Gospel
Jortin. On the Christian Religion, Dis. 2.

But scarcely any man is so steadily serious as not to complain, that the severity of *dictatorial* instruction has been too seldom relieved, and that he is driven by the sternness of the Rambler's philosophy to more cheerful and airy companions.—*Rambler*, No. 208.

A still stronger proof of his [Sylla] placing more confidence in his good fortune, than in his atchievements, was his laying down the *dictatorship*.—*Langhorne. Plutarch.*

Haply it may be said, that any charity is, at any time, the favourite of so capricious a *dictatrix* of human conduct.
Knox. The Magdalen Hospital recommended.

DI'CTION. Fr. *Diction*; Lat. *Dictio*, from *Dicere, dictum*. See DICTATE.
The style of language in writing or speaking.

We are not wont to require the *diction* of the New Testament, which have so much of the Old Testament Hebrew idiom in them, to be tryed by Attical heathen Greek writers: yet shall I not now need to refuse that tryal which is here offered.—*Hammond. Works*, vol. i. p. 425.

Concise your *diction*; let your sense be clear,
Nor with a weight of words fatigue the ear.
Francis. Horace, b. i. Sat. 10.

Though he [Dryden] wrote hastily, and often incorrectly, and his style is not free from faults, yet there is a richness in his *diction*, a copiousness, ease, and variety in his expression, which have not been surpassed by any who have come after him.—*Blair*, vol. i. Lect. 18.

DI'CTIONARY. Lat. *Dictionarium*; Fr. *Dictionnaire*; It. *Dizionario*; Sp. *Diccionario*. In Dut. *Woordenboek*.
A book of words, containing (as distinguished from a mere vocabulary) their etymology, meaning, and usage.

O ridiculous birth! a mouse crept out of the mountain! Help grammarians! one of your number is in danger of perishing! The laws of God and of nature are safe; but Salmasius's *Dictionary* is undone.
Milton. A Defence of the People of England.

I am not to blame for quoting the philosophical *dictionary* of that author, because the design of *dictionaries* is to show the use of words.
Clarke and Leibnitz. Mr. Leibnitz's fourth Paper.

I am not here writing a *dictionary*, (which yet ought to be done, and of a very different kind indeed from any thing ever yet attempted any where,) but only laying a foundation for a new theory of language.
Tooke. Diversions of Purley, vol. i. c. 9.

DID. i.e. Doed, do'd, did. See Do.

DIDA'CTICK, *adj.* } Gr. Διδακτικος, that
DIDA'CTICAL. } can or may teach or
DIDA'SCALIC. } learn; able to teach or learn; from Διδασκ-ειν, to teach.
Instructive, directive, (sc.) of manners or conduct.

I have already discoursed of the integrity of life, and what great necessity there is, and how deep obligations lie upon you, not only to be innocent and void of offence, but also to be holy; not only pure, but shining; not only to be blameless, but to be *didactic* in your lives; that, as by your sermons you preach in season, so by your lives you may preach out of season.—*Bp. Taylor*, vol. iii. Ser. 10.

We shall not need here to describe out of their *didactical* writings, what kind of prayers, and what causes of confidence they teach towards the blessed Virgin Mary and All Saints.—*Id. A Dissuasive from Popery*, pt. i. s. 9.

For the apostle proves the necessity of God's revealing these things by his Spirit, v. 10, 11, 12, and then adds that their speaking was not after the *didactick* way of human wisdom, but of the Holy Spirit, comparing spiritual things with spiritual.—*Stillingfleet*, vol iii. Ser. 12.

In all which he displays the glorious state of that kingdom, not in the ordinary way of argumentation and formal reasoning which had no place in an epistle writ as this is, all as it were in a rapture, and in a stile far above the plain *didactical* way.—*Locke. Paraphrase on Ephesians, Synopsis.*

Under what species it may be comprehended, whether *didascalic* or heroic, I leave to the judgment of the critics
Prior. Solomon, Pref.

This useful Impression [on the mind] is commonly made in poetry by indirect methods; as by fable, by narration, by representation of characters; but *didactick* poetry openly professes its intention of conveying knowledge and instruction.—*Blair*, Lect. 40.

DI'DAPPER. Skinner says (q.d.) *Dive-dapper*. It is probably merely a reduplication of *dip*, (q.d.) *dip-dipper*. See DAB-CHICK.

Upon this promise did he raise his chin,
Like a *di-dapper* peering through a wave,
Who being look'd on, ducks as quickly in.
Shakespeare. Venus & Adonis.

Lus. The misery of man may fitly be compar'd to a *didapper*, who when she is under water, past our sight, and indeed can seem no more to us, rises again; shakes but herself, and is the same she was: so is it with transitory man, this day.—*Beaum. & Fletch. Woman Hater*, Act iv. sc. 3.

Thou must eat little or no goat's flesh, nor red deer; nor even foal's flesh, by any means: and carefully abstain,—that is, as much as thou canst, from peacocks, cranes, coots, *didappers*, and water hens.
Sterne. Tristram Shandy, vol. viii. c. 34.

DI'DRACHM. Gr. Διδραχμον, from δις, twice, and δραχμη. A double *drachm*, equal to two Roman *denarii*, or fifteen pence English. See DRACHM.

They went to Peter whom they sawe in maner next about hym, saying: Doeth youre maister (quoth they) pay the *didramme* or *didrachma* for trybute, as others doe
Udal. Matt. c. 17.

The Septuagint reads το ἡμισυ διδραχμον, the half of the *didrachm*, or half shekel, which is all one with a whole *didrachm* Attick.—*Hammond. Annot. on St. Matthew*, c. 17.

DIDU'CTION, *n.* } Lat. *Diducere, ctum*, (*dis*, and *ducere*,) to draw apart.
DIDU'CTIVELY. }
A drawing apart; withdrawing one part from another.
Diductively is used by Brown, as *deductively*. The 4to. edition of Boyle reads *deduction*.

He ought to shew us what kind of strings they are, which, though strongly fastened to the inside of the receiver and superficies of the bladder, must draw just as forcibly one as another, how long soever they be without the bladder, in comparison of those that within the bladder drew so as to hinder the *diduction* of its sides.—*Boyle. Works*, vol. i. p 105.

Now, what is very strange, there is scarce a popular error passant in our dayes, which is not either directly expressed, or *diductively* contained in this work [Pliny, *Natural History*], which being in the hands of most men, hath proved a powerful occasion of their propagation.
Brown. Vulgar Errours, b. i. c. 8

DIE. See DICE. Also that in which any thing is cast or moulded; the cast or mould itself; the stamp.

Thus through foistinge and coggings theire *die*, and other false playe, these new perillous teachers deceive many poore soule, and robbe them of the sure pure simplicitie of their faithe.—*Jewel. A Replie to M. Hardinge*, p. 171.

At the last, as men that being a marvellous height from the ground do headlong throw themselves down, closing up their eyes, and withdrawing their minds from the thought of danger: crying out these words onely unto them that were by in the Greek tongue, ανερριφθω κυβος. in English, let the *die* be cast (meaning hereby to put all in hazard and according to our proverb, to set all on six or seven) he [Julius Cæsar] pass'd over with his army.
North. Plutarch, p. 349.

Such variety of *dies* made use of by Wood in stamping his money, makes the discovery of counterfeits more difficult
Swift

Though the *dies* falling in such a manner be accidental to him that casts it, yet none will suppose that there is no cause why it falls as it does.
J. Edwards. On the Freedom of Will, pt. ii. s. 4

DIE, *v.* } Sometimes written *Dye*. "A. S.
DIE, *n.* } *Deag-an*, tingere, intingere, inficere,
DI'ER. } imbuere, colorare. To dy or colour," (Somner.)
To tinge, to stain, to steep or dip in any thing, that will tinge or stain; to colour; to give a hue, tinge or colouring to. In Chaucer it is applied to the *scent*.

The swote smell sprong so wide
That it *died* all the place about.—*Chaucer. Rom. of the R*

A webbe, a *dyer*, and a tapiser,
Were alle yclothed in o livere,
Of a solempne and grete fraternite.
Id. The Prologue, v. 364.

Graine that you *die* scarlet withall is worth the batman ready money, 200. shaughs, reconing the shaugh for 6 pener Russe.—*Hacluyt. Voyages*, vol. i. p. 361.

There is a wood called Logwood or Palo Campichio, it is cheape and yeildeth a glorious blew, but our workmen can not make it sure, this wood you must take with you, and see whether the silke *diers* or wooll *diers* in Turkey can do it.
Id. Ib. vol. ii. pt. i. p. 165.

And this was of such force, that for the space of five hundred years and more, Lycurgus chief law and ordinances remained in full perfection, as a deep wodded *die*, which went to the bottom, and pierced into the tender wool.
North. Plutarch, p. 65.

In like maner in Norffolke there was assembled an huge number of those vnrulie countrie people which vnder the guiding of a *dier* of cloth, commonlie called John Littester, that had dwelt in Norwich, attempted and did all such vngratious feats, as they had heard that other did in other parts of the realme.—*Holinshed. Rich. II.* an. 1381.

We also learned in the *dye-houses*, that cloth being *dyed* blue with woad, is afterwards by the yellow decoction of woud-wax or wood-wax, *dyed* into a green colour.
Boyle. Works, pt. iii. vol. i. p. 740.

DIE, *v.* See DEAD. Also written *Dye*, (qv.)

Tho Hengist ysey the Cristene men hym siwe so faste
And that he moste nede turne azeyn other *deye* att laste,
He bigan to ordeyne ye folk.—*R. Gloucester*, p. 139

Thei receyued him fulle faire, & were of him blythe.
With him alle, thei said, thei wild lyue and *deie*.
R. Brunne, p 45.

God sent to Saul, by Samuel the prophete
That Agar of Amalek, and al hus lyge puple
Shoide *deye* delfulliche, for dedes of here eldren.
Piers Ploughman, p 52

He wente to him & preiede him, that he schulde come doun, and heele his sonne, for he began to *dye*.
Wiclif. John, c 4.

For naked as a worme was she
And if the weather stormy were
For cold she should haue *died* there.
Chaucer. Rom. of the Rose.

And the Lorde God commaunded Adam saylnge· Of al trees of the garden se thou eate: but of ye tree of knowledge of good and bad se that thou eate not· for euê ye same day thou eatest of it thou shalt *dye* ye deth.
Bible, 1551. *Genesis*, c. 2.

So raisde they eke faire Ledaes warlike twines,
And interchanged life vnto them lent,
That when th' one *dies*, th' other then beginnes
To shew in heauen his brightnes orient.
Spenser. The Ruines of Time.

To my light scenes I once inscrib'd your name,
And impotently strove to borrow fame;
Soon will that *die* which adds thy name to mine,
Let me, then, live join'd to a work of thine.
R. Steele. To the Author of the Tragedy of Cato.

There taught us how to live; and (oh, too high
The price for knowledge) taught us how to *die*.
Tickell. On the Death of Addison.

If then there is a divine assistance promised and vouchsafed to every sincere Christian, in proportion to his trials and temptations, he has none but himself to blame, if he prefers a bad influence to a good one, and lets the adversary of his soul be harkened to more than him that created it, and died to redeem it.—*Pearce*, vol. ii. Ser. 18.

DIET, *v.*
DI'ET, *n.*
DIETER.
DIETE'TIC.
DIETE'TICAL.
DI'ETING, *n.*

Fr. *Diète*; It. and Sp. *Dieta*; Lat. *Dieta*; Gr. Διαιτα. (Of uncertain etymology. "A set rule and order of eating and drinking," (Minshew.) To *diet*, is used, (lit. and met.) as equivalent to—

To feed: more restrictedly, to feed upon medicated meats, or upon meats prepared to secure or restore health. *Diet-breads*, and *Diet-drinks*, were breads and drinks so prepared.

I pray you, cosin, wisely that ye ride;
Governeth you also of your *diete*
Attemprely —*Chaucer. The Shipmannes Tale*, v. 13,191.

And than I drynke a bitter swete
With drie lippe, and eien wete.
So thus I temper my *diete*.
Gower. Con. A. b vi.

But if he wil not, they do but *diet* hym a season, to winne him and make him tell more, and deliuer hym to the lay power.—*Tyndall. Workes*, p. 203.

If noo feuer remayne, than vse moderate fricasies, and lyttell eatyng, & that of meates hauynge good iuyce, increacynge by lyttell and lyttell to the naturall *diete*.
Sir T. Elyot. The Castel of Helth, b. iv. c. 5.

——— If you go less,
Or take a *dyeting* mercy to protection,
The honour of a father I disclaim in you.
Beaum. & Fletch. The Double Marriage, Act ii sc 1.

With these threats, Cleopatra for fear yielded straight, as she would have yielded unto strokes: and afterwards suffered herself to be cured and *dieted* as they listed.
North. Plutarch, p. 783.

I shall prescribe one receipt to all Christian tempers, which is to acquire the habit of piety and devotion; for this, in our spirituall life, is like a healthfull aire and a temperate *diet* in our naturall, the best preservative of a rectified faith, and the best disposition to recover from an unsound religion.
Mountague. Devoute Essayes, pt. i. Treat. 3. s. 2.

Arui. He cut our rootes in characters,
And sawe'st our brothes, as Juno had bin sicke,
And he her *dieter*.—*Shakespeare. Cymbeline*, Act iv. sc. 2.

The third, *dietetticall* and prophylacticall receipts of wholesome caution, which I meane (with a determinate præterition of the rest) to spend my hour upon; Save yourselves from this untoward generation.—*Bp. Hall. Ser. Acts*, ii. 37.

Yet can I set my Gallio's *dieting*,
A pestle of a lark, or plover's wing;
And warn him not to cast his wonton eyne
On grosser bacon.
Id. b. iv. Sat. 4.

We have *dieted* a healthy body into a consumption by plying it with physick instead of food.
Swift. On the Conduct of the Allies.

From the beginning of God's taking them unto his care and patronage, they were fed and maintain'd at the immediate cost and charges of heaven: they were *dieted* with miracles, with new inventions and acts of providence, the course of nature itself still veiling to their necessities.
South, vol. v. Ser. 9.

——— Twelve orient morns
Have seen him there extended, yet his flesh
Nor putrid taint invades, nor inbred worm,
That *diets* on the brave in battle fall'n.
Cowper. Homer. Iliad, b. xxiv.

Their failure as remedies may be reasonably attributed to the alterations, which the human frame is found to undergo in the revolution of ages by a general change of *dietetic* regimen.—*Knox. Ess.* No. 38.

DI'ET. See *Diette*, in Menage; *Diæta*, in Du Cange; *Deut*, in Wachter; *Thiuda* in Junius, (*Gloss. Goth.*) Menage thinks it an application of *Diet* (above) to a public assembly; because the Germans were anciently accustomed to treat of public affairs in the midst of their *festivals*. Duchat and Skinner think from *Dies*, a day; the Ger. *Reichs tog*, *dies imperii* translated into *Dieta*; the *day* (emphatically) fixed according to the former for pleas or other public business. In English legal proceedings, the parties (in certain cases) pray a *Day* (sc. for deciding their suit.) Skinner says,—because, perhaps, the whole time of session was judicially considered as one *Day*. Lye refers to the Goth. *Thiuda*, *gens*, in Junius, (*Gloss. Goth.*) where *Thiuda*, *thied*, or *Diet*, *diæta*, are assigned to the A.S. *Theod-an*, *getheod-an*, jungere se alicui, associare; *Theod-ian*, *gethead-ian*, jungere se alicui, associari;—to join or unite, to associate or meet together.

The King of Rome hath sent Guzman, one of the cheefe abowte him, to th' Emperor to exhort him to appoint a *dyet* in some place of Germanie, for the quietness of the same, which messenger, as yet, hath had no audience.
Lodge. Illustrations of British History, vol. i. p. 170.

Viz. the Pope, Emperour, King of Spain, Duke of Bavaria, &c. and of so great consequence joynthe, and severally to them all, and must of necessity require divers assemblies, commissions, perchance *diettes*, &c.
Cabbala. The Lord Brook to the Duke, Nov. 1623.

Each proselyte would vote his doctor best,
With absolute exclusion to the rest:
Thus would your Polish *diet* disagree,
And end, as it began, in anarchy.
Dryden. The Hind & the Panther.

DIFFAME. See DEFAME.

DIFFER, *v.*
DI'FFERENT.
DI'FFERENCE, *n.*
DI'FFERENCE, *v.*
DIFFERE'NTIAL.
DIFFERE'NTIALLY.
DI'FFERENTLY.
DI'FFERINGLY.

Fr. *Différer*; It. *Differire*; Sp. *Diferenciar*; Lat. *Differre*, to bear apart, (*dis*, and *ferre*.) Vossius says,—*Differre* is properly *dissipare*, *dividere*: to dissipate, to divide; and, (met.) as things dissimilar are said (*di-stare*) to stand apart; so are they said (*differre*) to differ.

To bear apart, to separate or divide; to be or cause to be separate or apart, or asunder in place; to dissever or distinguish; to be or cause to be separate, distinct, dissimilar or unlike in appearances; to have dissimilar or unlike properties or qualities; to have, keep or maintain, dissimilar or contradictory ideas, notions or opinions. And thus, to dissent, to disagree, to dispute, to controvert, to debate, to contend.

By this reason then, there commen many maner of knowynge, to diuerse and to *diffryng* substaunces.
Chaucer. Boecius, b i.

All folke than (qd she) good and eke badde, enforcen hem without *difference* of entencion to comen to good.—*Id. Ib.*

In makinge of comparison
There male no *difference* bee
Betwix a dronken man and mee.—*Gower. Con. A.* b. vi.

There is one maner glory of the sunne, and another glorie of the moone, & another glory of the starres, for one starre *differeth* frō another in glorie.—*Bible*, 1551. 1 *Cor.* c. 15.

But the Lorde shewyng what *difference* there was betwene the Jewishe righteousnesse, and the righteousnesse of the ghospel betwene a good Jewe, and a good Christian manne, sayde: If thou will be perfect, goe and sell all that thou hast, and geue the money to ye poor.—*Udal. Matt.* c. 19.

Magellane was not altogether deceived, in naming of them giants, for they generally *differ* from the common sort of men, both in stature, bignesse, and strength of body, as also in the hideousness of their voice: but yet they are nothing so monstrous, or giant-like as they were reported.
Sir Francis Drake Revived, p. 28.

——— How now, Sir Knight!
What meaneth this which heere I see before?
How fortuneth this foule vncomely plight
So *different* from that, which earst ye seem'd in sight?
Spenser. Faerie Queene, b. vi. c. 7.

Nay, and in this, thou show'st to value more
One poet, then of other folke ten score.
O pietie! so to weigh the poor's estates'
O bountie! so to *difference* the rates
B. Jonson. An Epigram to King Charles.

And if it be true both in divinity and law, that consent alone though copulation never follow, makes a marriage, how can they dissolve it for want of that which made it not, and not dissolve it for that not continuing which made it, and should preserve it in love and reason, and *difference* it from a brute conjugality!—*Milton. Tetrachordon.*

So that in these three respects even the communicable attributes of God, are themselves incommunicable, and so they are his name, whereby he is known and *differenced* from all other beings whatsoever.
Hopkins. Practical Exposition of the Lord's Prayer.

Though now great *difference* be of mortals made,
"All shall meet equals, but must first be dead."
Stirling. Domes-Day. The Fifth Hour.

Especially the understanding, the supreme faculty of the soul, which chiefly *differenceth* us from brute beasts, and makes us capable of virtue and vice, of rewards and punishments, shall be busied and employed in contemplating the works of God, and observing the divine art and wisdom, manifested in the structure and composition of them.
Ray. On the Creation, pt i.

As the *difference* of tone makes a *difference* between every man's voice, of the same country, yea family: so a *different* dialect and pronunciation, *differs* persons of divers countries, yea persons of one and the same country, speaking the same language.—*Derham. Physico-Theology*, b. v. c. 9. Note l.

First as to that which belongs to the sight, you must conceive that which is called a white or a black colour not to be any thing, absolutely existing either without your eyes, or within your eyes; but black and white, and every other colour, is caused by *different* motions made upon the eye from objects *differently* modified.
Cudworth. Intellectual System, p. 10.

When biting serpents are mentioned in the Scripture they are not *differentially* set down from such as mischief by stings.—*Brown. Vulgar Errours*, b. vi. c. 28.

Salt petre being but a kind of sal-terræ, generated in very *differingly* qualified parcels of earth, may probably receive divers qualities from the particular soil wherein it grows
Boyle. Works, vol. i. p. 327.

Intellectual *differences* shall shortly cease, and then moral *differences* shall take place; one moment shall equal the learned and the unlearned; the knowing and ignorant person shall at last stand upon equal ground, but the good and bad men shall be *differenced* for ever.—*Bates. Fear of God*, c. 9.

Now it is the most becoming the divine goodness not to deal so *differently*, that the soul should be everlasting happy, and the body lost in forgetfulness; the one glorified in heaven, the other remain in the dust.
Id. Dr. T. Manton's Fun Ser.

This may be easily done by considering that Christianity when it is thus *differently* spoken of, is represented to us in two very *different* views of it.—*Pearce*, vol. ii. Ser. 18.

Therefore weight is made by the *differencial*, not the absolute pressure of earth.
Search. Light of Nature, vol ii. pt. ii. c. 22.

DIFFICILE.
DI'FFICILENESS.
DIFFICI'LITATE, *v.*

It. and Fr. *Difficile*; Sp. *Dificil*; Lat. *Difficilis*, *difficile*; difficult; hard to be done. See DIFFICULT.

The said Alcibiades became so industrious that were it good or yuel that he enterprised, nothing almost escaped that he acheued nat, were the thing neuer so *difficyle*, (or as who sayth) impenitrable.
Sir T. Elyot. Governour, b. i. c. 23.

Truly it was a woorthy sentence of suche a prince. What thing is it, be it neuer so *difficile*, begunne by a vertuous man, but there is hope to have a good end thereof?
Golden Boke, c. 45.

That, that should give motion to an unwelldy bulk, which itself hath neither bulk or motion; is of as *difficil* an apprehension, as any mystery in nature.
Glanvill. Vanity of Dogmatizing, c. 3.

The lighter sort of malignitie, turneth but to a crossnesse, or frowardnesse, or aptnesse to oppose, or *difficilnesse* or the like, but the deeper sort to envie and meere mischief.
Bacon. Ess. Of Goodness.

The inordinateness of our love *difficilitateth* this duty [charity].—*Mountague. Devoute Essayes*, pt.i. Treat 15. s 4.

Beside, 'tis known he could speak Greek
As naturally as pigs squeak;
That Latin was no more *difficile*,
Than to a blackbird 'tis to whistle.—*Hudibras*, pt. i. c. 1.

DIFFICULT, *adj.*
DI'FFICULTY.
DI'FFICULTNESS.

Lat. *Difficilis*, that can or may not be done, (sc.) easily, (*dis*, qv. and *facilis*, that can or may be done.) Fr. *Difficulté*; It. *Difficoltà*; Sp. *Dificultad*. Cotgrave explains the Fr. verb, *Difficulter*,—"To *difficultate* or *difficilitate*; to make *difficult* or uneasie; to make it a hard matter, to make bones of."

Difficult,—That can or may not be done, (sc.) easily, without labour, without skill, without learning, without trouble; and thus, troublesome, laborious, hard, uneasy.

Dame, (quod he,) God yeve you right good lif,
Ye have here touched, all so mote I the,
In scole matere a ful gret *difficultee*.
Chaucer. The Freres Prologue, v. 6854.

The world knoweth that the desires of princes have bene so feruent to obtain their purpose, that they haue aduentured and proued things to man's coniecture impossible, the which they haue made possible, and also things *difficult* haue made facile.—*Hackluyt. Voyages*, vol. i. p. 212.

Kynge Henry not myndynge to lye still in Normandy, nor to leaue his interprice vnperformed, sent the Duke of Clarence to the sea coaste whiche with greate *difficulty* gatte the toune of Bayeux.—*Hall. Hen. V.* an. 6.

The *difficultues* of this present worke, considering mine owne want of experience, not only in matters of war, but also in diuers other things whereof this history entreateth, did dissuade & in manner discourage me frō enterprising the translatiō thereof.—*Goldinge. Cæsar. Comm.* Pref.

To doe great things, when generous minds devise,
Paine pleasure gives, things *difficult* entice.
Stirling. Jonathan.

Nor how by mastering *difficulties* so,
In times unusual, and by passage hard,
He bravely came to disappoint his foe,
And many times surpris'd him unprepar'd.
Daniel. A Funeral Poem.

Prayer is one of the greatest and hardest works that a man has to do in this world; and was ever any thing *difficult* or glorious atchieved by a sudden cast of a thought? a flying stricture of the imagination.—*South*, vol. ii. Ser. 3

If I should give myself scope to pursue each particular through all the *difficulties* that might attend it, it would fill a much larger discourse than the measure of the present exercise will allow.—*Id.* vol. ix. Ser. 8.

If we can practise the duty of forgiving an enemy, we shew that our hearts have made no mean proficiency in the love both of God and man. We shew our love of God by complying with one of the most *difficult* precepts of religion for his sake.—*Gilpin*, vol. ii. Ser. 41.

Let us see, then, whether by attending to the practice of mathematicians and natural philosophers, as contrasted with the practice of those who have treated of the human mind, we can make any discovery preparatory to the solution of this *difficulty*.—*Beattie. On Truth*, pt. ii. c. 1. s. 1.

DIFFI'DE, *v.* } Fr. *Diffident*; It. and Sp. *Diffidente*; Lat. *Diffidens*, pres. part. of *Diffidere*, (*dis*, and *fidere*, to trust.) See Confide.
DI'FFIDENT.
DI'FFIDENCE.
DI'FFIDENCY.
DI'FFIDENTLY.

To distrust or be distrustful, to disbelieve, to discredit, to doubt; to be uncertain, to have or place no trust or faith or credit.

But in *diffidence* and distrust they were like Nichodemus which sayd: how may a man be borne againe when he is olde? And peradventure ye farther of frō endeuour toward believing.—*Sir T. More. Works*, p. 1061.

For should not graue and learned Experience,
That looks with th' eyes of all the world beside,
And with all ages holds intelligence,
Go safer than deceit without a guide?
Which in the by-paths of her *diffidence*,
Crossing the ways of right still runs more wide.
Daniel. Musophilus.

Daughter of God and man, immortal Eve,
For such thou art, from sin and blame entire:
Not *diffident* of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt itself, intended by our foe.
Milton. Paradise Lost, b. ix.

On the morrow my Lord of Canterbury perused this declaration: and as he found it to be uncertainly and *diffidently* set down for some other circumstances, so he discovered there one thing much to be observed.
State Trials. The Countess of Essex, an. 1613

In the council-board he had the ability still to give himself the best council, but the unhappy modesty to *diffide* in it.
South, vol. v. Ser. 2.

The use that our Saviour makes of this lively description of Providence, is to teach us to rely at all times upon the care and protection of God, without unreasonable anxiety, *diffidence*, and distrust.—*Clarke*, vol. i. Ser. 34.

Pid. Because he thought it,—who is a man of that sense, nice discerning, and *diffidency*, that I should think it hard to deceive him.—*Wycherly. The Plain Dealer*, Act iv. sc. 1.

But I remember, too, that you disapproved of the manner in which the civil war was conducted; and that, far from being satisfied either with the strength or nature of Pompey's forces, you were always extremely *diffident* of their success; in which I need not add, I entirely agreed with you.
Melmoth. Cicero, b. ix. Let. 4.

There were some essays made, faintly, *diffidently*, and occasionally at first, like those of men, who, emerging out of darkness, were dazzled as well as enlightened.
Bolingbroke. On Human Reason, Ess. 3. c. 13.

DI'FFLUENCY. Lat. *Diffluere*, to flow apart. See Conflow.

A flowing apart; fluidity.

But ice is water congealed by the frigidity of the air: whereby it requireth no new form, but rather a consistence or determination of its *diffluency*, and omitteth not its essence, but condition of fluidity.
Brown. Vulgar Errours, b. ii. c. 1.

DI'FFORM. } Fr. *Difforme* is *Deformed*, (qv.)
DIFFO'RMITY. } Eng. *Difform* is applied to dissimilarity or unlikeness in *form*: opposed to *uniform*. See Deform.

The unequal refractions of *difform* rays proceed not from any contingent irregularities; such as are veins, an uneven polish or fortuitous position of the pores of glass.—*Newton.*

They are all and each of them attributes of the whole, attributes of the one simple infinite being: just as the powers of hearing and seeing, are not inequalities or *difformities* in the soul of man; but each of them, powers of the whole soul.—*Clarke. Answer to Sixth Letter.*

DIFFU'SE, *v.* } It. *Diffondere*; Lat. *Diffundere*, *diffusum*, to pour apart or abroad, (*dis*, and *fundere*, to pour.) See Confound.
DIFFU'SE, *adj.*
DIFFU'SEDLY.
DIFFU'SEDNESS.
DIFFU'SELY.
DIFFU'SER.
DIFFU'SION.
DIFFU'SIVE.
DIFFU'SIVELY.
DIFFU'SIVENESS.

To pour apart or abroad; to spread abroad, to spread or disperse widely; to extend; to expand.
G. Douglas uses *Diffound*.

Or that the charme and venum, which they drunk,
Their bloud with secret filth infected hath,
Being *diffused* through the senseless trunk,
That through the great contagion direfull deadly stunk.
Spenser. Faerie Queene, b. ii. c. 2.

Let the statutes of God be turn'd over, be scann'd anew, and considered not altogether by the narrow intellectuals of quotationists and common places, but (as was the antient right of councils) by men of what liberal profession soever, of eminent spirit and breeding, join'd with a *diffuse* and various knowledge of divine and human things.
Milton. To the Parliament of England.

But I omit further prosecution of this matter, since these places have been more *diffusely* urged in a late discourse to this purpose.—*Glanvill. Pre-existence of Souls*, c. 11.

And the consolations we have, are called the comforts of the Holy Ghost. *Acts*, xi. 38. As being the author and *diffuser* of them into our hearts, &c.
Goodwin. Works, vol. v. pt. i. p. 19.

And therefore the determination of councils pertains to all, and is handled by all, not in *diffusion* but in representation.—*Bp. Taylor. Episcopacy Asserted.*

The divine benignity is much more *diffusive* than the light, the air, the most communicable element in the world, and filleth every thing according to its measure and capacity of reception.—*Hale. Cont.* vol. i. *Of Humility.*

And then, what is so much larger than the particulars *diffusively* taken is sure very unlikely to be the summ of them.—*Hammond. Works*, vol. ii. pt. iv. p. 71.

He [Horeman] was one of the most generall schollars of his age, as may appear by the *diffusiveness* of his learning, and books written in all faculties.
Fuller. Worthies. Wiltshire.

His virtues *diffused* throughout the whole world (because we know not what his proper name is) we invoke under different names.—*Cudworth. Intellectual System*, p. 276.

One of my designs I had in making this experiment, being to examine a conjecture I had made about the great *diffuseness* of the noctilucal matter.
Boyle. Works, vol. iv. p. 482.

Pleas'd that her magic fame *diffusely* flies,
Thus with a horrid smile the hag replies.
Rowe. Lucan, b. vi.

Thus to the noon of her high glory run,
From her bright orb, *diffusive* like the sun,
She did her healing influence display.
Stepney. To the Memory of Queen Mary.

Rectified spirit of human blood abounds with very subtle particles, which in point of taste, odour, *diffusiveness* and penetrancy, do much resemble those of strong spirits of urine, of hartshorn, and of sal-armoniac.
Boyle. Works, vol. iv. p. 637.

But when the star, day's harbinger, arose,
Soon after whom, in saffron vest attir'd,
The morn her beams *diffuses* o'er the sea,
The pyre, then wasted, ceas'd to flame.
Cowper. Homer. Iliad, b. xxiii.

Mr. Warburton's text, as well as all others, read,
"she would infect to the north-star;"
and it is the *diffusedness*, or extent of her infection which is here described.—*Edwards. The Canons of Criticism*, c. 22.

A sentiment, which, expressed *diffusely*, will barely be admitted to be just, expressed concisely, will be admired as spirited.—*Blair*, Lect. 18.

If I were to choose, I should clearly give the preference to the style resembling winter snow, that is, to the full and *diffusive*; in short, to that pomp of eloquence, which seems all heavenly and divine.—*Melmoth. Pliny*, b. i. Let. 20.

Grand reservoirs of public happiness,
Through secret streams *diffusively* they bless.
Young. Love of Fame, Sat. 6.

Of a beautiful and magnificent *diffusiveness*, Cicero is, beyond doubt, the most illustrious instance that can be given.—*Blair*, Lect. 18.

DIG, *v.* } A. S. *Dician*; A. Saxonibus est *Fossam fodere*: (Lye.) i.e. to *dig* a ditch. Somner,—to make a trench, ditch, dike or moat. See Dike, and Ditch.
DI'GGER.
DI'GGING, *v.*

To *dig*, as now used, is to raise, turn or throw up, or turn over the earth, (sc.) with a spade or other tool.

Dykers and delvers *diggeden* up the balkes.
Piers Ploughman, p. 134.

And he answered vil. lambes shalte thou take of my hande, that it maye be a wytnesse vnto me, yᵗ I haue *dygged* this well.—*Bible*, 1551. *Genesis*, c. 21.

And trees far under earth, (by daily *digging* found)
Drayton. Poly-Olbion, s. 28.

Metalls elsewhere are *digged*, as out of the bowells of the earth, so out of the bowells of the land: I mean so far from any conveyance by water, that the expence of the portage swallows much of the profits thereof.
Fuller. Worthies. Wales, generally

But the rarest invention is the supplying the miners with fresh aire, which is performed by two men's blowing wind by a paire of bellows on the outside of the adit, into a pipe of lead, daily lengthened as the mine is made longer, whereby the candle in the mine is daily kept burning, and the *diggers* recruited constantly with a sufficiency of breath. This invention was the master-piece of Sir Francis Bacon.
Id. Ib.

A rav'nous vulture in his open side,
Her crooked beak and cruel talons try'd:
Still for the growing liver *digg'd* his breast;
The growing liver still supply'd the feast.
Dryden. Virgil. Æneid, b. vi.

On that principle, the wedge-like snout of a swine, with its tough cartilage at the end, and little sunk eyes, and the whole make of the head, so well adapted to its offices of *digging* and rooting, would be extremely beautiful.
Burke. On the Sublime and Beautiful.

DI'GAMY. } Gr. Διγαμια, a second marriage; from Δι-γαμ-ειν, to marry twice or a second time. Fr. *Digame*.
DI'GAMIST.

Digamy and *Bigamy* were formerly used indiscriminately. See Bigamy.

And for the ordinary *digamy*, *the marrying a second after the decease of the former*, that that should be so reproachfull and blameable in any, as to render one incapable of holy orders (which they are capable of, which have been guilty of some faults) this is not imaginable neither.
Hammond. Works, vol. i. p. 597.

Then for the other interpretation, that here the *digamist*, or *he that hath had two wives successively one after another*, should be made incapable of holy orders, or be under some reproach for so doing, &c.—*Id. Ib.*

Therefore it must probably signifie her that is departed by divorce, and then that which followeth of the *digamist* will also concur with it, to interpret his sense to this purpose.
Id. Ib. vol. iii. p. 693.

DIGA'MMA. Gr. Δις γαμμα, a figurâ; the Double Gamma, so named from its form, *F*. One Gamma set upon another.

While tow'ring o'er your alphabet, like Saul,
Stands our *digamma*, and o'ertops them all.
Pope. The Dunciad, b. iv.

From the same root [ol] we have a word for the wild goat of the mountains, from its climbing upwards: also for the leaf of a tree, from its superiour situation: whence, from the *f* or *digamma* prefixed, we have the Latin *folium*.
Horne. On the Use of the Hebrew Language.

DIGA'STRICK. Gr. Δις, and γαστηρ, the belly. "Fr. *Digastrique*, having two bellies," (Cotgrave.) Printed erroneously in Paley.

A certain muscle, called the *diagastric*, rises on the side of the face, considerably above the insertion of the lower jaw, and comes down, being converted in its progress into a round tendon.—*Paley. Natural Theology*, c. 9.

DIGE'ST, *v.* / DI'GEST, *n.* / DIGE'STER. / DIGE'STIBLE. / DIGESTIBI'LITY. / DIGE'STION. / DIGE'STIVE, *adj.* / DIGE'STIVE, *n.* / DIGE'STING, *n.* / DIGE'STEDLY. } Lat. *Digerere, divisum* vel *diversum gerere*, from Lat. *Dis*, (qv.) and *gerere*, which Vossius interprets, *manum* administrare, (q.d. to handle,) formed from Gr. Χερ-ος, genitive, from Χειρ, the hand. It. *Digerire*; Sp. *Digerir*; "Fr. *Digérir*,—to *disgest*, concoct; brook, bear, *digest*, abide, away with; also, to sort, order, dispose," (Cotgrave.)

To *digest*, — or as frequently written *disgest*, food,—to bear or convey food—concocted into different parts of the body.

To *digest* ideas or thoughts, — to arrange or distribute them in order for consideration; to dispose them methodically; to consider them well; to meditate upon, to contemplate; to sink or settle them in the mind.

Hence the application of the noun is plain to any work *digested* into good order: as by Tertullian to the Gospel of St. Luke; and the civilians to the *Pandectæ* of Justinian.

The *Digests*,—Fr. *Digestes*; It. *Digesti*; Sp. *Digestos*; Lat. *Digesta*, from *digerere*, to set or order,—a volume of the civil law, so called, because the legal precepts therein are so excellently *ordered*, *disposed*, and *digested*, (Minshew.)

Than thus proceeded Saturne & the Mone
Whan they the mater ripely did *degest*.
Chaucer. The Testament of Cresside.

Of his diete mesurable was he,
For it was of no superfluitee,
But of gret nourishing, and *digestible*,
His study was but litel on the Bible.—*Id. Prologue*, v. 414.

The norice of *digestion*, the slepe
Can on hem winke, and bad hem taken kepe
That mochel drinke and labour wol have rest.
Id. The Squieres Tale, v. 10,640.

A day or two ye shul han *digestives*
Of wormes, or ye take your laxatives.
Id. The Nonnes Preestes Tale, v. 14,942.

If all the world were thyne, thou couldest not make thyselfe one inche leger, nor that thy stomacke shall *disgeste* the meate that thou puttest into it.—*Tyndall. Workes*, p. 234.

Your singing is but roaring to stretch out your mawes to make the meate sinke to the bottome of the stomacke, that he may haue perfect *digestion*, and be ready to deuoure a freshe against the next refection.—*Id. Ib.* 243.

More ouer, there be dyuers maners of exercyses, whereof some, onely prepareth and helpeth *dygestyon*, some augmenteth also strength and hardyneese of body.
Sir T. Elyot. Governour, b. i. c. 16.

To thintent, that nature, which is made by custom, but not rebuked, & the power *digestiue* thereby debilitate.
Id. Castel of Helth, b. iii. c. 3.

He should receyue such meates, drynkes, and medicines, which doth attenuate or make thynne, cutte, and *digest* gross humours without vehement heate, whereof it is written in the table of *digestiues*.—*Id. Ib.* b. iv. c. 1.

Hunger's my cook, my labour brings me meat,
Which best *digests* when it is saue'd with sweat.
Brome. To his Friend Mr. J. B.

While the stream of sorrow runs full, I know how vain it is to oppose counsell. Passions must have leisure to *digest*. Before you have *digested* griefe, advice comes too early; too late, when you have *digested* it.—*Bp. Hall*, Ep. 9. Dec. 2.

His next counsel was, That with other practicall doctrines they should not forget to preach and presse charity; and this not in a slight perfunctory manner, but studiedly and *digestedly* to give the people the true nature of it, the full latitude of it, the absolute and indispensable necessity of having it.—*Mede. Works*, p. 69. *App. to the Author's Life.*

March 12, 1682. I went this afternoone with several of y^e^ Royal Society to a supper, which was all dress'd, both fish and flesh, in Mo^r^. Papin's *digestors*, by which the hardest bones of beefe itselfe & mutton, were made as soft as cheese without water or other liquor.—*Evelyn. Memoirs.*

The Romans, when they had subdued many nations, to make their government *digestible*, were wont to take away that grievance, as much as they thought necessary, by giving sometimes to whole nations, and sometimes to principal men of every nation they conquered, not only the privileges, but also the name of Romans
Hobbs. Of Commonwealth, c. 19.

Falling purposely with Palma, with intention to haue taken our pleasure of that place, for the full *digesting* of many things in order, and the better furnishing our store with such severall good things as that afforded very abundantly.—*Sir Francis Drake. West Indian Voyage*, p. 9.

For some constitutions, and some men's customs, and some men's educations, and necessities, and weaknesses are such, that their appetite is to be invited, and their *digestion* helped, but all this while we are within the bounds of nature and need.—*Bp. Taylor*, vol. i. Ser. 16.

Digestive cheese, and fruit there sure will be.
B. Jonson, Epig. 101.

Notwithstanding these gluts of favours wrought onely the *disgestion* of falshood in him, who could taste nothing vnlesse it was sauced with treason.
Speed. Ethelred, b. vii. c. 14. s. 20.

When they [meat, wine, or strong beer] are mixed in the stomach, the *digestibility*, and easy dissolution of it [the meat] is obstructed.—*Cheyne. On Regimen*, Dis 2.

Thy style's the same, whatever be thy theme,
As some *digestions* turn all meat to phlegm.
Dorset. To Howard.

Inur'd to suffer ere he came to reign,
No rash procedure will his actions stain:
To business ripen'd by *digestive* thought,
His future rule is into method brought.
Dryden. Astræa Redux.

He who will believe all that he finds related by the writers of the fourth and fifth centuries should be provided with a double portion of credulity, and have the stomach of an ostrich to *digest* fables.—*Jortin. Remarks on Eccles. History.*

Though the History of Herodotus be of greater compass than that of Thucydides, and comprehend a much greater variety of dissimilar parts, he has been more fortunate in joining them together, and *digesting* them into order.
Blair, vol. iii. Lect. 35.

They who enjoyed it must have had coarse palates, and a stomach like the ostrich, by whom lead or dirt, it may be imagined, is no less *digestible* than iron.
Knox. Winter Evenings, Ev. 70.

—— In every brake
Wormwood and centaury their bitter juice,
To aid *digestion's* sickly powers, reline.
Dodsley. Agriculture, c. 3.

DIGHT, *v.* / DI'GHTING. } A. S. *Dihtan*, parare, procurare, instituere, instruere,—
To prepare, to procure, to provide, to appoint, to furnish, item, disponere, componere, exarare,—to dispose, to set in order, to compose, (Somner.) Skinner and Lye think, from to *deck*.

Ge gonge men, quoth Merlyn, eutheth now goure mygte,
Hou ge mow thus stones best to the schip *dygte*.
R. Gloucester, p. 148.

Henry *dight* him on haste to the toun of Hastyng
R. Brunne, p. 96.

Whan his lotte was to walke a night,
His instruments would be *dight*
For to blow and maketh soune.—*Chaucer. R. of the R.*

For men also that were dede
Thei hadden goodes as I rede,
And tho by name Manes highten,
To whom full great honour thei *dighten*.—*Gower C. A.* b v.

He hathe put hys swearde to the *dightyng*, [Mod. Ver. to be furbished] that good hold may be taken of it. This swearde is sharpned and *dyght* [furbished], that it may be geuen into the hande of the manslayer
Bible, 1551. *Ezechiel*, c. 21.

Madg. We shall be hang'd anon, awey good wenches, and have a care you *dight* things handsomly. I will look over you.—*Beaum. & Fletch. The Coxcomb*, Act iv. sc. 1.

That pretty Cupid, little God of love,
Whose imped wings with speckled plumes are *dight*,
Who woundeth men below, and Gods above
Roving at random with his feather'd flight.
Drayton, Ecl. 8.

While as he sought with all his might and main
In thy defence fair Hellen for to fight,
In Aphidnes upon the pleasant plain
Bold Theseus to cruel death him *dight*.
North. Plutarch, p. 13.

Just so the proud insulting lass,
Arrayed and *dighted* Hudibras.—*Hudibras*, pt. i. c. 3.

But (trust me, gentles!) never yet
Was *dight* a masquing half so neat,
Or half so rich before. *Parnell. A Fairy Tale.*

Sometimes, all clad in armour bright,
He shakes a warlike lance;
And now, in courtly garments *dight*,
He leads the sprightly dance. *Mickle*, Ballad 1.

DI'GIT, *v.* / DI'GIT, *n.* / DI'GITATED. } Fr. *Digitte*, the character which expresseth a figure in arithmetick, (Cotgrave.) Lat. *Digitus*; perhaps Gr. Δεικ-ειν, monstrare, *to show* or *point out* quasi δεικτης, *ostensor*, from its being used to *point out*. Feltham used the verb, to *digit*, to *point* out with the finger, in allusion to:—At pulchrum est *digito* monstrari et dicier: Hic est, (Persius, *Sat.* I. v. 28.)

The Romans, (says Dr. Adam,) as other nations, derived the names of measures chiefly from the parts of the human body. *Digitus*, a *digit* or finger's breadth. Each foot (pes) was divided into sixteen *digiti*, each supposed equal to four barley-corns. The numbers or figures also are called *digits*, from the practice of counting upon the fingers, (computandi per *digitos*.)

Digit is principally used by astronomers. The diameter of the respective heavenly bodies is divided into twelve *digits*; and by the number of these which are obscured, the extent of an eclipse is computed.

It will leave some doubt behind, in what subjection hitherto were the lives of our forefathers presently after the Flood, and more especially before it, who attaining unto 8 or 900 years, had not their climacters computable by *digits* or as we do account them.—*Brown. Vulg. Err.* b. iv. c. 12.

Animals multifidous, [are] such as are *digitated* or have several divisions in their feet.—*Id. Ib.* b. vi. c. 6.

Let me haue but so much wisdom as may orderly manage myself, and my means; and I shall never care to be *digited*, with A THAT IS HE.—*Feltham*, pt. i. Res. 28.

DIGLA'DIATE, *v.* / DIGLADIA'TION. } Lat. *Digladiare*, to fight with swords, (*gladius*.) Cockeram says, "*Digladiation*, — fight, strife, debate."

For what else are writings of many men, but mutual pasquils and satyrs against each others lives, wherein *digladiating* like Æschines and Demosthenes, they reciprocally lay open each others filthiness to the view and scorn of the world.—*Hales. Remains. Ser. Rom.* xiv. 1.

The passions being engaged in the quarrel, the judgments of both sides are lost, or blinded, or silenced with the dust and noise of passionate *digladiations*.
Hale. Cont. vol. i. *A Discourse of Religion*, c. 2.

But I list not here to interrupt my reader upon this chapter which has already suffered so many sore *digladiations* and contests.—*Evelyn. Navigation & Commerce*, §61.

DI'GNIFY, *v.* / DIGNIFICA'TION. / DI'GNIFYING, *n.* / DIGNA'TION. / DI'GNITY. / DI'GNITARY. } Fr. *Dignité*; It. *Dignità*; Sp. *Dignidad*; Lat. *Dignitas*. *Dignus* is by some etymologists supposed to be from the Gr. Δεικνυ-ειν, ostendere, demonstrare, to show, *to point out*,—for different reasons, (Perottus;) because those who appear worthy, (*digni*,) are usually *pointed* out to others by the finger (*digito* demonstrantur.) Vossius, however, is inclined to believe that *dignus*, or as the ancients wrote it, *docnus*, comes from Gr. Δικη, id est *jus*; ut *dignus*, cui *tribui* aliquid *æquum* est.

To *dignify*, (formed of *dignus* and *fieri*,) is, literally,—to be or cause to be worthy: but by common application it is—

To bestow or confer that of which any one is worthy; and thus, to distinguish by honours or emoluments; to advance, to prefer, to promote to honours or emoluments or authority; to exalt to honour, to rank, to grandeur; to elevate.

Dignation,—estimation, (sc.) of worth or worthiness.

Dygne, in Chaucer, Mr. Tyrwhitt says, is,—worthy, proud, *disdainful*.

Change worth of bischopriches, and the *dygne* sege [worthy seat] ywys
Worth ybrogt to Canterbury, that at London now ys.
R. Gloucester, p. 132.

Tho com Merlyne's word to sothe atte ende
That the *dygne* se to Kaunterbury of London asolde wende.
Id. p. 231

Vor hys robe and hys *dygnite* was al wel byset.—*Id.* p. 312.

An other Sir William, Bishop of Ely
Thise suld kepe the lond, & the *dignites*,
Justises tille tham he bond, to kepe the lawes & fees.
R. Brunne, p. 146.

And he is hoed of the bodi of the chirche, whiche is the begynnyng and the first bigetun of deede men, that he holde the firste *dignyte* in alle thingis.—*Wiclif Colocensis*, c. 1

He was to sinful men not dispitous,
Ne of his speche dangerous ne *digne*,
But in his teching discrete and benigne.
Chaucer. The Prologue, v. 519.

Yet sang the larke, and Palemon right tho
With holy herte, and with an high corage
He rose, to wenden on his pilgrimage
Unto the blisful Citherea benigne,
I mene Venus, honourable, and *digne*.
Id. The Knightes Tale, v. 2218.

And certaine the same thing may I most *dignely* iudgen.
Id. Boecius, b. ii.

Age to compare vnto thine excellence
I nil presume him so to *dignifie*.—*Id. Remedie of Loue*.

And I that am put way from good men, and dispoiled of *dignities*, and defouled of my name by geasyng, haue suffred turmentes for my good deeds.—*Id. Boecius*, b. i.

For yt cause hath God placed you in your office, that therefore ye might the more see his speciall *dignation* and loue towards you.
Fox. Martyrs, p. 1497. *M. Bradford to M. Hopkins.*

O king, God the hyest gaue vnto Nabuchodonosor thy father, the *dygnitie* of a king, with worshippe and honour: so that all people kynreddes and tunges stode in awe and feare of hym, by reason of the hie estate, that he had lent hi.—*Bible*, 1551. *Daniel*, c. 5.

All which things, as they are great honours to the person, rightly called to such vicinity and endearments with God, so they depend wholly upon divine *dignation* of the grace and vocation of the person.
Bp. Taylor. Ser. The Office Ministerial.

They who gaze only upon the glorious robes of tyrants, may well be dazled with their splendour; we must therefore take off our eyes from their palaces, and look upon them in the sanctuarie; where, understanding their latter ends, we shall find they were set up, thus to be deluded, rather then *dignified*.
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 2.

All *dignification* retains still the same title of the merit of some virtue, and those that attend the least to virtue, will not referre their temporall successes to lesse then the adeption of them by some virtue.—*Id. Ib.* pt. i. Treat. 5. s. 2.

And towarde the *dignifying* of this office, God's purpose seems so express, that he has not only furnished subjects for our personating his office of beneficence, but submitted himself to be represented by the same subjects.
Id. Ib. pt. ii. Treat. 4. s. 1.

The first of these great *dignities* [Lord High Chancellor of England, and Chancellor of the University of Oxford] King Charles the Second had conferred on him whilst he was yet in banishment with him.
Clarendon. Civil War, vol. i. Pref. p. 1.

Not to mention the patronage of those many prelates and *dignitaries* of the church, men of piety and learning, with whom he lived in a close intimacy and friendship.
Life of Walton.

He [the pious man] is *dignified* by the most illustrious titles, a son of God, a friend and favourite to the Sovereign King of the world, an heir of heaven, a denizen of the Jerusalem above, titles far surpassing all those which worldly state doth assume.—*Barrow*, vol. i. Ser. 2.

For this commandment we have from him, that he who loveth God love his brother also. The first commandment excells in the *dignity* of the object; but the second hath the advantage in the reality of its effects.—*Tillotson*, vol. i. Ser. 18.

Then Pallas over all his features shed
Superior beauty, *dignified* his form
With added amplitude, and pour'd his curls
Like hyacinthine garlands from his brows
Cowper. Homer. Odyssey, b. xxiii.

Name to me yon Achaian chief for bulk
Conspicuous, and for port. Taller indeed
I may perceive than he, but with these eyes
Saw never yet such *dignity* and grace —*Id. Ib. Iliad*, b. iii.

In one of the apartments of the palace is a performance that does great honour to the ingenious spouse of a modern *dignitary*, a copy in needle work of a Madonna and Child, after a most capital performance of the Spanish Murillo.
Pennant. London, p 33.

DIGNO'TION. See DIAGNOSTICK.

DIGRE'SS, *v.* } Fr. *Faire une Digression*; It. *Digredire*; Sp. *Digredir*;
DIGRE'SSION. } Lat. *Digredi, digressum*, to go
DIGRE'SSIONAL. } apart or away from, (com-
DIGRE'SSIVE. } pounded of *dis*, (qv.) and *gradiri*, which Vossius thinks may be Hebrew, and Scheidius from obs. Gr. Γερ-ειν; Lat. *Gerere*.) See CONGRESS.

To go apart or away from; to wander or go astray; to deviate, to depart or separate from; to turn aside, to diverge.

But how this toune came to distruction
Ne falleth not to purpose me to tell
For it were a long *digression*.—*Chaucer. Troilus*, b. i.

But now must I make a *digression*
To tell shortly as in sentement
Of thilke knight that Tideus hath sent
Into Thebes. *Lidgate. The Story of Thebes*, pt. ii.

If they be of mine annoynted and beare my marke, *digresse* them, I would say *disgraduate* them, and (after the example of noble Antiochus ii. *Mach.* vii.) pare the crownes and fingers of them, and tormēt them craftly, and for very paine make them deny the truth.—*Tyndall. Workes*, p. 134.

Or when I shall giue euidence, or rather declame against an hainous murtherer, I may *digresse* from the offence done, and enter in praise of the dead man, declaring his vertues in most ample wise.—*Wilson. Arte of Rhetorique*, p. 184.

But to retourne againe to Babilon, from whence the *digressiō* hath ben made.—*Brende. Quintus Curtius*, fol. 303.

We seek only to be free of involuntary impositions. But to return to the argument of restraint, from whence I am a little *digressed*.
State Trials. Great Case of Impositions, an. 1606.

Moreover she beginneth to *digresse* in latitude, and to diminish her motion from the morne rising.
Holland. Plinie, b. ii. c. 17.

And here I might a just *digression* make,
Whilst of some four particular knightes I spake,
To whom I owe my thankes; but 'twere not best,
By prayaing two or three, t' accuse the rest.
Corbet. To the Lord Mordaunt.

But let that pass at present, lest
We should forget where we *digrest*,
As learned authors use, to whom
We leave it, and to th' purpose come.—*Hudibras*, pt. i. c. i.

The *digressions* I cannot excuse otherwise, then by the confidence that no man will read them, who has not at least as much leisure as I had when I writ them: and whosoever dislikes or grows weary of them, may throw them away.
Sir W. Temple. On the Gout.

But of all the bugbears by which the *infantes barbati*, boys both young and old, have been hitherto frighted from *digressing* into new tracts of learning, none has been more mischievously efficacious than an opinion that every kind of knowledge requires a peculiar genius or mental constitution, framed for the reception of some ideas, and the exclusion of others.—*Rambler*, No. 25.

Unfortunate in the choice of his subject, he seems fearful of supplying its defects by *digressional* embellishments.
Headley. On Daniel's Poems.

The poet's intention certainly was not to censure the false refinements of their stage-music; but in a short *digressive* history (such as the didactic form will sometimes require) to describe the rise and progress of the true.
Hurd. Notes on the Art of Poetry.

DI'GUE. Fr. "A ditch, bound or bank; a jetty, dam or mount, raised up for a defence against the incursions or inundations of water," (Cotgrave.) See DIG.

The people ran into so great despair that in Zeland they absolutely gave over the working at their *digues*, suffering the sea to gain every tide upon the country; and resolving (as they said) rather to be devoured by that element, than by the Spanish soldiers.
Sir W. Temple. On the United Provinces.

The learned hydrographer, Fournier, speaks of those dams and *digues* (as he calls them in his language) which are sometimes made in the sea to secure shipping.
Boyle. Works, vol. i. p. 421.

DIJU'DICATE, *v.* } Lat. *Dijudicare*, (*dis*,
DIJUDICA'TION. } and *judicare*,) *judicare*,
DIJU'DICANT. } quod *jus dicatur*.

To deem or doom, to sentence, to give sentence or opinion, to decide, to determine.

The church of Rome, when she commends unto us the authority of the church in *dijudicating* of Scriptures, seems only to speak of herself —*Hales. Remains*, p 260.

So then the senses, phancy, and what we call reason it self, being thus influenced by the bodies temperament, and little better than indications of it; it cannot be otherwise, but that this love of ourselves should strongly incline us in our most abstracted *dijudications*.
Glanvill. Vanity of Dogmatizing, c. 13.

And if great philosophers doubt of many things, which popular *dijudicants* hold as certain as their creeds, I suppose ignorance itself will not say, it is because they are more ignorant.—*Id. Ib.* c. 23.

These things, I say, I could here subjoin in confirmation of what I have been saying, to show that the disposition of the organ is of great importance in the *dijudications* we make of colours —*Boyle. Works*, vol i. p. 674.

He [Glanville] did not blame the use of Aristotle in the Universities among the junior students, but did altogether disapprove the streightness and sloath of elder *dijudicants*, from whom a more generous temper might be expected.
Wood. Athenæ Oxon.

DIKE, *v.* } A. S. *Dic-ian, fossam fodere*, i. e.
DIKE, *s.* } to dig a *ditch*. To make a trench,
DI'KERS. } *ditch*, dyke or moat, (Somner.) See DIG, and DITCH.

To *dike*, is now, to *dig*. A *dike*, that which is *digged* or *dug*. In some counties, that which is *dug out*, (sc.) the mound or bank formed by *digging out* is called the *dike* or *ditch*; but generally, the cavity left. See DIGUE, and the quotation below from Cowley.

Now dos Edward *dike* Berwik brode & long.
R. Brunne, p. 272.

Now is Edward left Berwik for to *dike*,
The Scottis er risen eft, Inglond to bisuike —*Id.* p 273.

Do reise vp thin engyns, & wyn of tham thise *dikes*.
Id. p. 173.

—— Alle Crystyne people
To delve and *dike* a deep *dicke* al aboute unite.
Piers Ploughman, p. 385.

Thei shulden deluen, and *dykes*, and dongen the erthe.
Id. Crede.

Dykers and delvers. *diggeden* up the balkes.
Id. Vision, p. 134.

He wold thresh, and therto *dike*, and delve.
Chaucer. The Prologue, v. 538.

It were better *dike* and delue,
And stande vpon the right feith,
Than knowe all that the Bible seith,
And erre, as some clerkes doo.—*Gower. Con. A.* Prol.

Whan they were redy they wente to their churches, and toke the crosses and baners, and made thre batayls, and in euery batayle ten thousande fyghting men, and came to a narowe passage well *diked* here to ye place where their enemyes shulde lande.
Berners. Froissart. Cronycle, vol. ii. c. 212.

The third day of our journey, they brought us to a town of their owne, seated near a faire river on the side of a hill, environed with a *dike* of eight foot broad and a thicke mud wall of ten foot high, sufficient to stop a sudden surprizer.
Sir Francis Drake Revived, p. 51.

It is God that breaks up the floodgates of so general a deluge, and all the art then and industry of mankind is not sufficient to raise up *dikes* and ramparts against us.
Cowley. On the Government of Oliver Cromwell.

Just as if from one water house there should be pipes conveying the water to every house in a town, and to every room in each house; or from one fountain in a garden there should be little channels or *dikes* cut to every bed, and every plant growing therein, as we have seen more than once done beyond the seas.—*Ray. On the Creation*, pt. ii.

DILA'CERATE. } Lat. *Lacerare*; Gr. Λακ-
DILACERA'TION. } ειν, cum crepitu rumpi. Fr. *Dilacérer*—

To rend or tear in pieces.

For at the steringe of errours and faultes of ye clergye, discorde may be inflammed and kindled, many ruynes, many *dilacerocions* & diuisions with other inconueniences may followe (say thei) which will bring forth greter hurtis and breed worser thinges.—*Joye. Exposicion of Daniel*, c. 11.

Struggling to come forth, [the infant] *dilacerates* and breaks those parts which restrained him before.
Brown. Vulgar Errours, b. iii. c. 6

What vast sacks and bags are necessary to contain such a collection of water, which seems to issue from the lymphæducts either *dilacerated* or obstructed, and exonerating themselves into the foldings, or between the duplicatures of the membranes.—*Ray. On the Creation*, pt. ii.

Now although in hot countryes, and very numerous conceptions, in the viper or other animals, there may sometimes ensue a *dilaceration* of the parts, yet this is a rare and contingent effect, and not a natural and constant way of exclusion.—*Brown. Vulgar Errours*, b. iii. c. 16.

All the riddles of Sphinx have two conditions annexed: viz. *dilaceration* to those who do not solve them; and empire to those that do.
Shew. Bacon's Mythology of the Ancients.

DILA'NIATE, *v.* Bullokar and Cockeram both have—"*Dilaniation*, a tearing in pieces." Lat. *Dilaniare*; *dis*, and *laniare*, to tear.

For there be many perverse men which do *dilaniate* the flock of Christ: yea, and of them which seem to be pillars, or bearers up of the church; which do rather diminish the faith, than any thing augment it.
Strype. Memorials. Hen. VIII. an. 1535.

DILA'PIDATE, *v.* } Fr. *Dilapider*; Sp. *Di-*
DILAPIDA'TION. } *lapidar*; It. *Dilapidare*;
DILA'PIDATOR. } Lat. *Dilapidare*, (*dis*, and *lapis*,) Gr. Λαας, a stone; propriè (says Vossius) *lapides* dissipare, et disperdere; to scatter or disperse stones.

Cotgrave,—To pull down stone buildings. And, generally—

To pull down, to destroy, to ruin.

It is as finely situated as any rectory can be, for it is about the mid-way 'twixt Oxford and London; it lies upon the Thames, and the glebe-land house is very large and fair and not *dilapidated*.—*Howell*, b. i. s. 5. Let. 15.

There was another fear upon you, lest, having been so liberal to the prince in ecclesiastical matters, the church should sue you for *dilapidations* of its power.

Marvell. Works, vol. ii. p. 460.

From the time of his [J. Underhill] death to the consecration of Dr. Jo Bridges his successor, *an.* 1603, the patrimony of the bishopric of Oxon was much *dilapidated*, and made a prey (for the most part) to Robert Earle of Essex.

Wood. Athenæ Oxon.

Now also the business of *dilapidations* came on between our bishop and the archbishop of York, his predecessor.

Strype. Life of Bp. Aylmer, c. 4.

The house called Mathern, belonging thereunto, being alienated, whether by Dunstan, the late bishop, a monstrous *dilapidator* of that see, or by some other means.

Id. Life of Parker.

Many of us here have felt, in some part of our lives, the inconvenience of succeeding to *dilapidated* houses, with small resources in our private fortunes, and restrained by the circumstances of a predecessor's family from the attempt to enforce our legal claims.—*Bp. Horsley*, vol. iii. Ser. 35.

It is not a predilection to mean, sordid, home-bred cares, that will avert the consequences of a false estimation of our interest, or prevent the shameful *dilapidation*, into which a great empire must fall, by mean reparations upon mighty ruins.—*Burke. On the Nabob of Arcot's Debts.*

DILA'TE, *v.* DILA'TE, *adj.* DILA'TABLE. DILATABI'LITY. DILATA'TION. DILA'TER. } Fr. *Dilater*; Sp. *Dilatar*; It. *Dilatare*; Lat. *Dilatare*, *latum* facere, to make wide or broad. Lat. *Latus*; Gr. Πλατυς. To widen, to broaden, to expand, to enlarge, to open widely, to extend, to expatiate.

What needeth greater *dilatation*?

Chaucer. The Man of Lawes Tale, v. 4652.

For now in *dylating* and declaring of his conclusion, he addeth one thinge as the fynall opening of al in the ende, that vtterly marreth all hys matter

Sir T. More. Workes, p. 648.

Thus these words (he hath spent al his goodes in riot) are *dilated* and set forth at large, by rehearsing seuerally euery thing one after another.

Wilson. The Arte of Rhetorique, p. 210.

Thy labours show thy will to dignifie
The first *dilaters* of thy famous nation,
And whilest thy lines their glories signifie
They likewise do increase thy reputation.

Thomas Shelton. To Richard Verstegan.

For neither honey nor water, nor any other liquid thing whatsoever, in so small a quantity, can be *dilated* and drawn so far as oile, but for the most part they are spent and gone by occasion of their slecity.—*Holland. Plutarch*, p. 607.

Tib. Returne the lords this voyce, we are their creature,
And it is fit, a good and honest prince,
Whom they, out of their bounty, have instructed
With so *dilate* and absolute a power,
Should owe the office of it, to their service
And good of all, and every citizen.

B. Jonson. Sejanus, Act I.

Joy causeth a cheerfulness and vigour in the eyes; singing; leaping; dancing; and sometimes teares. All these are the effects of *dilatation*, and comming forth of the spirits into the outward parts; which maketh them more lively and stirring.—*Bacon. Naturall History*, § 715.

But I have no great doubt but that they both concur in that action, and that the *Ligamentum ciliare* doth at the same time the pupil opens or shuts, *dilate* or compress the crystalline, and bring it nigher unto, or carry it further off the retina.—*Derham. Physico-Theology*, b. iv. c. 2. Note.

The Deity having such an infinite extension, but all created spirits, a finite and limited one; which also is in them supposed to be contractible and *dilatable*.

Cudworth. Intellectual System, p. 833.

Here, by the by, we take notice of the wonderful *dilatability* or extensiveness of the throats and gullets of serpents. I myself have taken two entire adult mice out of the stomach of an adder, whose neck was not bigger than my little finger.—*Ray. On the Creation*, pt. i.

It hath been observed by others, particularly by our honourable founder, [Boyle] that as we are forced to use various apertures to our optic glasses, so nature hath made a far more compleat provision in the eyes of animals, to shut out too much, and to admit sufficient light by the *dilatation* and contraction of the pupil.—*Derham. Physico-Theo.* b. iv. c. 2.

It is not so much their custom to *dilate* and embellish each particular image with a variety of adjuncts, as to heap together a number of parallel and analogous comparisons, all of which are expressed in a style of the utmost brevity and simplicity.—*Lowth*, vol. i. Lect. 12. *By Gregory*

By his energy he produces gravitation, cohesion, heat, explosion, fluidity, contraction, and *dilatation* of the circulating vessels in plants and animals, and all other operations discernible throughout the visible world.

Search. Light of Nature, vol. ii. pt. ii. c. 22.

DILA'TION. DI'LATORY. DI'LATORILY. DI'LATORINESS. } Fr. *Dilatoire*; It. and Sp. *Dilatorio*; Lat. *Dilatorius*; from *differre*, *dilatum*, to bear apart; to put aside, to put off, (sc.) to a future time; and thus, to *delay*, (qv.)—

Dilation,—delay, procrastination.

Dilatory,—delaying, procrastinating; slow to perform; loitering, tardy.

The Capytaine perceiuynge hys [the Lord Say] *dilatorie* ple, by force toke hym from the officers, and brought him to the standard in Cheape, and there before his confession ended, caused his head to be cut of.—*Hall. Hen. VI.* an. 28.

Certainly, had Zaccheus staid still in the tree, thou hadst balked his house, as unworthy of thee. What construction canst thou make of our wilful *dilations*, but as a stubborn contempt!—*Bp. Hall. Contemplations. Zaccheus.*

And set her in a calm and easy way,
Plain and directly leading to redress;
Barring these counter-courses of delay,
These wasting, *dilatory* processes.

Daniel. To Sir Thomas Egerton.

Fid. Gerrard not come? nor Dorothy return'd?
What averse star ruled my nativity?
The time to night has been as *dilatory*
As languishing consumptions.

Beaum. & Fletch. Four Plays in One.

Upon their artificious and *dilatory* answers he immediately draws his forces together, and with an army, under the command of Spinola, marches towards Juliers

Sir W. Temple. On the United Provinces.

Others said, that for *dilatoriness*, chargeableness, and a faculty of bleeding the people in the purse-vein, even to their utter perishing and undoing, that court [High Court of Chancery] might compare with, if not surpass, any court in the world.—*Parliamentary History. Commonwealth*, an. 1653.

The King of Spain, indeed, delayed to comply with our proposals, and our armament was made necessary by unsatisfactory answers and *dilatory* debates.

Johnson. Falkland's Islands.

Sometime in March I finished the *Lives of the Poets*, which I wrote in my usual way, *dilatorily* and hastily, unwilling to work, and working with vigour and haste.

Id. Prayers & Meditations.

DILECTION. Lat. *Diligere*, *dilectum*, (from *legere*, to choose;) to choose, to prefer, to love.

So there are diverse Abrahams in this life, as I may terme them, who carry this sort of Lazarus in their bosome, being both rich, humble, and faithfull, contriving all their temporary joy out of the perception and *dilection* of the true blessing, intended in the creature.

Mountagu. Devoute Essayes, pt. i. Treat. 7. s. 2.

I beseech Almightie God to set his hand to, and touch it over; so that they who look upon it, may find his hand in it, that has translated us from life to death, by the *dilection* of our brother.—*Id. Ib.* pt. ii. Treat. 2. s. 3.

DILE'MMA. Lat. *Dilemma*; Gr. Δι-λημμα, δις, twice, and λημμα, something taken or assumed; from Δι-λαμβαν-ω, pret. per. passive of λαμβαν-ω, to take. In a *Dilemma*, two propositions are taken or assumed; as in South. Either (1) the thing we sorrow for is to be remedied, or (2) it is not; and from each the same inference is made.

A *dilemma* is, consequentially,—a puzzling or perplexing or distressing situation: each alternative abounding with difficulty or danger.

Hope, whose weak being ruin'd is
Alike, if it succeed, and if it miss.
Whom ill and good doth equally confound,
And both the horns of fate's *dilemma* wound.

Crashaw. Steps to the Temple. On Hope.

Whereas there be, that pretend divine inspiration to be a supernatural entering of the Holy Ghost into man, and not an acquisition of God's graces, by doctrine and study; I think they are in a very dangerous *dilemma*.

Hobbs. Of the Kingdom of Darkness, c. 45.

Usually the sting of sorrow is this, that it neither removes nor alters the thing we sorrow for: and so is but a kind of reproach to our reason, which will be sure to accost us with this *dilemma*: either the thing we sorrow for is to be remedied, or it is not. If it is, why then do we spend the time in mourning, which should be spent in an active applying of remedies? but if it is not, then is our sorrow vain and superfluous, as tending to no real effect.—*South*, vol. i. Ser. 1.

Philosophers, that give themselves airs of superior wisdom and sufficiency, have a hard task when they encounter persons of inquisitive dispositions, who push them from every corner to which they retreat, and who are sure at last to bring them to some dangerous *dilemma*.

Hume. On Hum. Underst. s. 4.

DI'LIGENT, *adj.* DI'LIGENCE. DI'LIGENTLY. } Fr. *Diligence*; It. *Diligenza*; Sp. *Diligencia*; Lat. *Diligens*, pres. part. of *Diligere*, (*de*, and *legere*,) to choose, to prefer; to be choice of, careful of. Opposed to *negligence*, (*ne*, and *legere*.)

Careful of or about; careful or anxious to perform or execute; sedulous, assiduous, steady, constant, persevering, industrious, (sc.) in performing or executing.

For ghesilf witen *diligentli*, that the dai of the Lord schal come as a theef in the nyght.—*Wiclif. Thess.* c. 4.

His parishenes deoutly wolde he teche.
Benigne he was, and wonder *diligent*.

Chaucer. The Prologue, v. 485.

And they to his commandement obey,
And eche of hem doth al his *diligence*
To do unto the feste al reverence.

Id. The Clerkes Tale, v. 8071.

And whan that this is done, aspie *diligently* whan this same first starre passeth any thing to the south westwarde.

Id. Of the Astrolabie.

Seyst thou not, that they whiche be *diligente* in theyr busynes, stande before kinges, and not amonge the sympie people?—*Bible*, 1551. *Prouerbes*, c. 22.

Kepe thyne herte with al *diligence*, for there vpon hangeth life.—*Id. Ib.* c. 4.

Surely long experience doth proffet much, but moste and almost onelie to him (if we meane honest affaires) that is *diligentlie* before instructed with preceptes of well doinge.

Ascham. The Schole Master, b. i.

Who kept by *diligent* devotion
God's image in such reparation
Within her heart, that what decay was grown,
Was her first parents' fault, and not her own.

Donne. Funeral Elegies.

But it pleased God, that he [Lord Capel] got at last to the other side, where his friends expected him, and carried him to a chamber in the temple; where he remained two or three nights secure from any discovery, notwithstanding the *diligence* that could not but be used to recover a man they designed to use no better.

Clarendon. Civil War, vol. iii. p. 269.

Never did ambition or avarice, the most active passions, cause men to be more *diligent* than they were to communicate the knowledge of our Saviour to all nations. Now what greater assurance can we possibly receive that they were sincere in their report?

Bates. Harmony of the Divine Attributes

I have followed him [Virgil] every where I know not with what success, but I am sure with *diligence* enough: my images are many of them copied from him, and the rest are imitations of him.—*Dryden. Letter to Sir R. Howard.*

'Tis part therefore of this duty incumbent on us, to take notice of *diligently*, and carefully to consider the divine benefits; not to let them pass undiscerned, and unregarded by us, as persons either wofully blind, or stupidly drowsy, or totally unconcerned.—*Barrow*, vol. i. Ser. 8.

Diligence and accuracy are the only merits which an historical writer may ascribe to himself: if any merit, indeed, can be assumed from the performance of an indispensable duty.—*Gibbon. Roman Empire*, vol. i. Advertisement.

DI'LLING, *s.* Mr. Grose says, To *Dill*,—to soothe, blunt or silence pain or sound. *Dilling*,—a darling or favourite child, (South and North.)

A *Dilling*,—a darling or best beloved child, (Ray.) South and East country words. Junius says, perhaps from the ancient Teut. *Dillen*, garrire, inepte fabulari. Minshew thinks from the Lat. *Diligo*, because such child is *loved* (*diligitur*) more than others.

The youngest and the last, and lesser than the other
Saint Hellen's name doth bear, the *dilling* of her mother.

Drayton. Poly-Olbion, s. 2.

DILU'CID, *adj.* DILU'CIDATE, *v.* DILU'CIDATING, *s.* DILUCIDA'TION. DILUCI'DITY. DILU'CIDLY. } Lat. *Dilucidare*, from *Dilucere*, to shine, (compounded of *de*, and *lucere*, to shine.)

" Fr. *Dilucider*,—to clear, *dilucidate*; explain, mani-

fest, make plain to be understood. *Dilucide*,—clear, bright, plain, manifest, evident, easie to be discerned," (Cotgrave.) It. *Dilucidare.*

[Obscurity of lawes springs] from an ambiguous, or not so perspicuous and *dilucide* description of lawes.
Bacon. On Learning, by G Wats, b. viii. Aph. 3.

They [Plays] *dilucidate* and well explain many darke obscure histories, imprinting them in men's mindes in such indelible characters, that they can hardly bee obliterated: therefore they are useful and commendable.
Prynne. Histrio-Mastix, pt. ii. Act iv. sc. 1.

An observation which is largely deduced and exemplified in the dissertations, and of which there is no small use for the *dilucidating* of obscurities in ancient story, and the clearing of this controversie betwixt us and the Presbyterians.
Hammond. Works, vol. ii. pt. iii. p. 6.

And together with plainnesse, and *dilucidity*, belief was so turned and altered, changing together with other things, that before time, whatsoever was not ordinary nor common, but extravagant, or obscurely and covertly spoken, the vulgar sort drawing it into an opinion of some holinesse hidden underneath, was astonied thereat, and held it venerable.
Holland, Plutarch, p. 977.

Nothing could be said more *dilucidly* and fully to this whole matter.—*Hammond. Works*, vol. ii. pt. iv. p. 192.

Since I write not to an infidel, but to a Christian virtuoso, it may be allowable, as well as useful, sometimes, to bring in a passage or two of Scripture to *dilucidate* or confirm something, whereof natural reason gives us some, and yet but a more imperfect notice, and by the association, to enlarge our notions, and strengthen what we say, and make it more operative.—*Boyle. Works*, vol. vi. p. 768.

If such *dilucidations* be necessary to make us value writings that treat of familiar and secular affairs, and were written in an European language, and in times and countries much nearer to ours; how much do you think we must lose of the elegancy of the Book of Job, the Psalms of David, the Song of Solomon, and other sacred composures.
Id. Ib. vol. ii. p. 260.

For he has taken in, sir, the whole subject, examined every part of it dialectically, then brought it into full day; *dilucidating* it with all the light which either the collision of his own natural parts could strike, or the profoundest knowledge of the sciences had empowered him to cast upon it.—*Sterne. Tristram Shandy*, vol. iii. c. 37.

DILU'TE, *v.*
DILU'TE, *adj.*
DILU'TENESS.
DILU'TER.
DILU'TION.
DILU'ENT, *adj.*
DILU'ENT, *n.*
DILU'VY.
DILU'VIAN.

Lat. *Diluere*, *-utum*, to wet or wash, (*dis*, and *luere*, Gr. Λουειν.)

To *dilute*,—to water, to infuse water, to thin by the infusion or mixture of liquid, of water; to thin, to weaken.

In the *dyluuy* or generall floude he saued the marryed howshold of Noe, ye foren virgines perysshing therein.
Bale. Apology, fol. 101.

Whereas, besides that it is *dilute* enough at best, this gloss doth make the matter of these latter clauses to be in all but one and the same thing with the foregoing.
Goodwin. Works, vol. iii. pt. i. p. 462.

Though this is a certain truth, it is but a *dilute* and waterish exposition of this place.
Hopkins, Ser. 14. *The New Birth.*

I found that by placing a blue glass at a convenient distance betwixt the prism and the iris, that part of the iris that was before yellow, might be made to appear green, though not of a grass green, but of one more *dilute* and yellowish.—*Boyle. Works*, vol. i. p. 737.

What that *dilutenesse* is, which Vossius saith is more proper to *F* than *Q*, I understand not.
Wilkins. Real Character, pt. iii. c. 12.

The complicated glands, in various ranks,
Dispos'd along the neighbouring channel's banks,
By constant weeping mix their watery store
With the chyle's current, and *dilute* it more.
Blackmore. Creation, b. vi.

There is no real *diluent* but water: every fluid is *diluent* as it contains water in it.—*Arbuthnot*, c. 5. *On Aliments.*

Water is the only *diluter* and the best dissolvent of most of the ingredients of our aliment.—*Id. Ib.* c. 6.

Opposite to *dilution* is coagulation, or thickening, which is performed by dissipating the most liquid parts by heat, or by insinuating some substances, which make the parts of the fluid cohere more strongly.—*Id. Ib.* c. 5.

It [the gastrick juice] is not a simple *diluent* but a real solvent.—*Paley. Natural Philosophy*, c. 10.

For her [Temperance] the artist shuns the fuming feast,
The midnight roar, the Bacchanalian guest,
And seeks those softer opiates of the soul,
The social circle, the *diluted* bowl.
Mason. The Art of Painting, v. 672.

All arid soils, with sand, or chalky flint,
Or shells *diluvian* mingled; and the turf,
That mantles over rocks of brittle stone,
Be thy regard. *Dyer. The Fleece*, b. i.

DIM, *v.*
DIM, *adj.*
DI'MMING, *n.*
DI'MMY.
DI'MLY.
DI'MNESS.
DI'MMISH.

"A. S. *Dimnian*, *adumnian*, obscurare. It was formerly in English written *Dimn*," (*Tooke*, ii. 309.) Somner writes the "A. S. *Adimmian*, obscurare, to dull, to darken, to make dimme;" and it is so written in Lye, and in the usages of the word quoted by him. In Shakespeare,—*Dimn*, *bedymn*. See DUMN, and BEDIMN.

To dull, to obscure, to darken, to deaden. Though formerly of general application to any of the senses, is now restricted to the sense of sight; as *dumb*, to the power of speech.

And wenne he drow to the dore, thanne *dymmed* hus eyen.
Piers Ploughman, p. 108.

——— A voys aloud seyde
The lord of myght and of man that made all thynges
Duke of this *dymme* place, anon undo the gates
That Crist mowe comen in, the kynges sone of heavene—
And with that breth helle brake. *Id. Ib.* p. 358.

When Phœbus the sonne beginneth to spreade his clernesse with rosen chariottes, than the starre *dymmed* paleth her white cheres by the flambs of the sonne that ouercometh the sterre light.—*Chaucer, Boecius*, b. ii.

And with that soun he herd a murmuring
Ful low and *dim*, that sayde thus, Victorie,
For which he yaf to Mars honour and glorie.
Id. The Knightes Tale, v. 2135.

Wherin anone my hertes ele
I cast, and sawe my colour fade,
Myn eien *dim*, and all vnglade,
My chekes thinne, and all my face
With elde I might see deface.—*Gower. Con. A.* b. viii.

He herde a voice, which cried *dymme*,
And he his ere to the brymme
Hath leide, and herde it was a man,
Which seide: O helpe here, Adrian,
And I will yeuen halfe my good.—*Id. Ib.* b. v.

If your doctryne bee darkened with errours, yf ye light of your lyfe be *dimmed* with worldly desires and lustes, what thing shall driue awaye the darkenes of the multytude!
Udal. Matthew, c. 5.

The eyes of the seing shal not be *dymme*, and the eares of them that heare, shal take dilygent hede.
Bible, 1551. *Isay*, c. 32.

Yon *dimmy* clouds which well employ your staining.
Sidney Arcadia, b. iv.

I hate to speake, my voice is spent with crying;
I hate to heare, lowd plaints haue dul'd mine eares;
I hate to tast, for food withholds my dying:
I hate to see, mine eyes are *dim'd* with teares.
Spenser. Daphnaida.

Euen so my selfe bewayles poor Gloster's case
With sad unhelpeful teares, and with *dimm'd* eyes.
Shakespeare. 2 Part Hen. VI. Act iii. sc. 1.

The sunne of all the world is *dimme* and darke
The earth now lacks her wonted light,
And all we dwell in deadly night.
Spenser. Shepheard's Calendar. November.

Sister, haue comfort, all of vs haue cause
To waile the *dimming* of our shining starre.
Shakespeare. Rich. III. Act ii. sc. 2.

Your cheeks of late are (like bad printed books)
So *dimly* charactered, I scarce can spell
One line of love in them.
Dekkar. The Honest Whore, pt. ii. Act i.

The sunne sett pale, his beames dispers'd:
The middle of his orbe but *dimmely* shin'd:
And dazled not the weake beholder's eyes.
May. Lucan, b. v.

And therefore in the view of state t' have show'd
A counterfeit of state, had been to light
A candle to the sun, and so bestow'd
Our paine to bring our *dimmess* into light.
Daniel. Dedication of the Queen's Arcadia.

There, as he sat, enthron'd above the skies,
Full on the Libyan realms he fix'd his eyes.
When lo! the mournful queen of love appears:
Her starry eyes were *dimm'd* with streaming tears.
Pitt. Virgil. Æneid, b. i.

[They] Fortune's fault upon the poor can throw:
Point at the tatter'd coat, and ragged shoe;
Lay nature's feelings to their charge; and jeer
The *dim* weak eye-sight, when the mind is clear.
Dryden. Persius, Sat. i.

Those parts of the fish that were scarce visible before or shone but *dimly*, receiving presently their former splendour.
Boyle. Works, vol. iii. p. 164.

'Tis true, but let it not be known.
My eyes are somewhat *dimmish* grown.
Swift. Stella's Birthday, 1721, 5.

For Oberon, or Druids falsely sing,
Wore his prime vister in a magic ring,
A subtle spright, that opening plots foretold,
By sudden *dimness* on the beamy gold.
Tickell. Kensington Gardens.

Now set the sun, and twilight *dimm'd* the ways,
When, drawing down his bark into the deep,
He gave her all her furniture.
Cowper. Homer Odyssey, b. ii.

As when thick mists involve the mountain's head,
Fear'd by the shepherd swain, but to the thief
Happier than midnight, and the eve extends
To a stone-a-throw its indistinct survey,
With such thick *dimness* of excited dust
In their impetuous march they fill'd the air.
Id. Ib. Iliad, b. iv.

DI'MBLE. Benson has *Dim-hof*, or *dim-hol*, antrum; and Somner says of *Dim-hof*, that it is, "A cave, a hole, a denne, a vault, a grot; a secret or dark house, place, or corner; a hiding-place." *Dimble* may be corrupted from *dimhol*; thus *dimhol*, *dimmel*, *dimble.*

And satyrs, that in shades and gloomy *dimbles* dwell,
Run whooting to the hills to clap their ruder hands
Drayton. Poly-Olbion, s. 2

And in a *dimble* near (even as a place divine,
For contemplation fit) in ivy-cieled bower,
As nature hath therein ordain'd some sylvan power
Id. Ib s. 26

Alk. Within a gloomie *dimble* shee doth dwell,
Downe in a pitt, ore grown with brakes and briars.
B. Jonson. Sad Shepherd, Act ii. sc. 8.

DIME'NSION, *v.*
DIME'NSION, *n.*
DIME'NSIONLESS.
DIME'NSITY.
DIME'NSIVE.

Fr. *Dimension*; It. *Dimensione*; Sp. *Dimension*, Lat. *Dimensio*, from *Dimetiri*, *dimensus*, (*de*, and *metiri*,) to measure.

To examine or ascertain the magnitude or size of any thing; its bulk, its extent, the space it occupies or fills; its capacity.

Or whether hys bodye be there in hys naturelle substaunce, without any *dimensions* at al, or whether he be there in all hys distinctions of the members of his holye bodye.—*Sir T. More. Workes*, p. 1111.

Moreouer, in heauen the existence of his bodie is *dimensive*, and complete with the full proportion and quantitie of the same bodie wherewith he ascended.
Foe. Martyrs, p. 210. *Doctrine of the Waldenses.*

——— Wherefore base!
When my *dimensions* are as well compact,
My minde as generous, and my shape as true
As honest madam's issue.—*Shakes. Lear*, Act i. sc. 2.

Yet I suppose him vertuous, know him noble,
And in *dimension*, and the shape of nature,
A gracious person: but yet I cannot loue him.
Id. Twelfe Night, Act i. sc. 5.

——— But far within,
And in thir own *dimensions* like themselves,
The great seraphic Lords and cherubim
In close recess and secret conclave sat,
A thousand demy gods on golden seats
Milton. Paradise Lost, b. .

——— To heav'n their prayers
Flew up, nor miss'd the way, by envious windes
Blown vagabond or prostrate, in they pass'd
Dimensionless through heav'nly doors.—*Id. Ib.* b. xi

——— If statuaries could
By the foot of Hercules set down punctually
His whole *dimensions*, and the countenance be
The index of the mind, this may instruct me,
With the aids of that I've read touching this subject,
What she is inward
Massinger. The Emperor of the East, Act ii. sc. 1.

If of the smallest stars in sky
We know not the *dimensity*;
If those bright sparks which them compose,
The highest mortal wits do pose,
How then, poor shallow man, canst thou
The Maker of these glories know
Howell, b. iv. Let. 44.

All bodies are confin'd within some place,
But she all place within herself confines.
All bodies have their *measure* and their *space*;
But who can draw the soul's *dimensive* lines?
Davies. Immortality of the Soul, s. 4.

A mantle purple-ting'd, and radiant vest,
Dimension'd equal to his size, express'd
Affection grateful to my honour'd guest
Pope. Homer. Odyssey, b. xi. ...

Yet, enter'd in the brick-built town [Babylon] he try'd,
The tomb, and found the strait *dimensions* wide.
Death only this mysterious truth unfolds,
The mighty soul, how small a body holds.
Dryden. Juvenal, Sat. 10.

What havock hast thou made, foul monster, sin!
Greatest and worst of ills.—The fruitful parent
Of woes in all *dimensions*. *Blair. Grave.*

When he sees that, as the earth is but a point compared to the orb of Saturn, so the orb of Saturn itself grows *dimentionless* when compared to that vast extent of space, which the stellar-solar systems possess and occupy; this lord of the creation shrinks suddenly from his height, and mingles with the lowest crowds of unheeded and undistinguished beings.
Warburton. Works, vol. ix. Ser 2.

DIME'TER. Versus *Dimeter*, *duo metra*, seu *duas mensuras* habens; having two meters or measures.

Observe, that the second of these lines is the same measure with the iambic *dimeter* of the ancients, whereof you will find examples in the Latin prosody, as, *Æternitatis jamus.*
Beattie. Moral Science, pt. iv. c. 1. s. 5.

DIMI'DIATE. Lat. *Dimidium.* A *medium* est *dimidium*, (Vossius.) Quasi per *medium* divisus; i. e. as if separated or *divided through the middle.*

The artificer brings it [a block] home, puts it up properly upon the *dimidiate* platform of your staircase, and sets it exactly by the equation table: now it is an organism.
Search. Light of Nature, pt. ii. c. 23.

DIMI'NISH, *v.*
DIMI'NISHING, *n.*
DIMI'NISHINGLY.
DIMI'NISHMENT.
DI'MINUTE.
DIMINU'TION.
DIMI'NUTIVE, *adj.*
DIMI'NUTIVE, *n.*
DIMI'NUTIVELY.
DIMI'NUTIVENESS.

Fr. *Diminuer*; Sp. *Diminuir*; *Lat. Diminuere.* "Verbum fuit antiquum, *mio*, unde *miro*, *miruo*; Lat. *Minuo*, *minor*, *minutus*," (Scheidius.)

To be or cause to be, or to become, less, (in number or magnitude;) to lessen; to lessen the power, to weaken, to impair; to take away a part or portion; to decrease, to contract. See MINISH.

And put it all in your discretion
To intreat or make *diminucion*,
Of my language. *Chaucer. Troilus*, b iii.

By whiche multiplicacion
Is made, and *diminucion*
Of sommes by thexperience
Of this arte, [Algorisme] and of this science.
Gower. Con. A. b. vii.

I came not to *dyminishe* & abate the lawe, or to abolishe it with new preceptes: but I came rather to fulfil the law, and make it perfecte.—*Udal. Matthew*, c. 5.

The seconde plage of the seconde Angell, is the seconde iudgement of God against the regiment of Rome, and this is imbeselynge and *diminyshe* of their power and dominion, many landes and people fallynge from them.
Id. Revelation, c. 16.

Specially I would have you to consider what a wicked opinion this is, to fantasy that giving to the poore is a *diminishing* of our goods.
Latimer. The Sixth Ser. on the Lord's Prayer.

These things being once felt in the common welth, as they must needs be, euerye man seeth by and by what foloweth, a great *diminishment* of the strength of the realme.
Sir J. Cheke. The Hurt of Sedition.

Moreouer it is a wondre to beholde there, the subtilty that this Anselme veeth to bring his deuelishe purpose to passe, for *diminishment* of the Christen princes authoryty & augmenting of Antichristes veurpacion.
Bale. English Votaries, pt. ii.

He may peraduenture saye that hee neuer wrote that sermon himselfe, but that some of hys audience whyche of deuocio wrote as muche as they bare awaye vpon the hearyng, dydde wryte it *dyminute*, and mangled for lacke of good remẽbraũce.—*Sir T. More. Workes*, p. 861.

O thou that with surpassing glory crown'd,
Look'st from thy sole dominion like a God
Of this new world; at whose sight all the starrs
Hide thir *diminisht* heads; to thee I call.
Milton. Paradise Lost, b. iv.

Weak'neth our power by oft *diminishinge*.
Drayton. The Barons' Wars, b. i.

Some at home, less affectionate to studies of this nature, for reasons best known to themselves were induced to speak somewhat *diminishingly*, and below the worth, of his Clavis and Commentary upon the *Apocalyps.*
Mede. Works. Life, p. 12.

Nor could any one that look'd upon our author, his parts or pains with an evil eye, speak so meanly and *diminishingly* of him as he would of himself.—*Id. Ib.* p. 38.

By tincture or reflection they augment
Their small peculiar, though from human sight
So far remote, with *diminution* seen.
Milton. Paradise Lost, b. viii.

——— For the poore wren
(The most *diminutive* of birds) will fight,
Her young ones in her nest, against the owle.
Shakespeare. Macbeth, Act iv. sc. 2.

——— Then doth she point it
With tender accents, and severely joint it
By short *diminutive*.—*Crashaw. Musick's Duel.*

The common affection of nounes is *diminution.* A *diminutive* is a noune, noting the *diminution* of his primitive.
B. Jonson. The English Grammar, c. 11.

The freeness of the giver, his not exacting security, nor expressing conditions of return, doth not *diminish* but rather increase the debt.—*Barrow*, vol. i. Ser. 9.

I am very far from calling them dull, or speaking *diminishingly* of them.—*Locke. Second Reply.*

In these places more clearly and immediately, in many other places obliquely and according to fair consequence: in many more probably our Saviour is called God, God absolutely without any interpretative restriction or *diminution.*
Barrow, vol. ii. Ser 21.

The light of man's understanding, is but a short, *diminutive*, contracted light, and looks not beyond the present.
South, vol. i. Ser. 6.

Ah how the poor world is pester'd with such
Water-flies: such *diminutives* of nature.
Dryden. Troil. & Cress. Act iv. sc. 2.

At all our concerts he was a constant, but an invisible performer; for while he stood on tiptoes thrumming his base-viol, the *diminutiveness* of his figure was totally eclipsed by the expansion of his instrument.—*Student*, vol. ii. p. 225.

In ardent Contemplation's rapid car,
From earth, as from my barrier, I set out.
How swift I mount! *diminish'd* earth recedes.
Young. Complaint, Night 9.

Kings who have weak understandings are apt to imagine that the rules and laws made for the exercise and security of the former [the people] are so many *diminutions* of their dignity, and restraints on their power.
Bolingbroke. The Idea of a Patriot King.

The seed, selected wisely, plump, and smooth
And glossy, he commits to pots of size
Diminutive, well fill'd with well prepar'd
And fruitful soil, that has been treasur'd long,
And drank no moisture from the dripping clouds.
Cowper. Task, b iii.

Magnify the former [Oliver], they are still *diminutively* conceived. If a glass could expand Cooper's pictures to the size of Vandyck's, they would appear to have been painted for that proportion.—*Walpole. Anec. of Painting*, vol. iii. c. 1.

DIMI'T.
DIMI'SSION.
DIMI'SSORY.

Lat. *Dimittere*, *dimissum*, to send away, (*dis*, and *mittere.*) To send away; to give leave or order to depart, to *dismiss*, (qv.)

He greets Gehazi with the same word, wherewith he lately was *dimitted* by his master. Is it peace?
Bp. Hall. Cont. Elisha with Naaman.

After that—they had their lessons out of the law, which were divided into 54 sedarim, or parascoth, i. e. sections, as also the lessons of the prophets distributed into as many haptaroh or aperturæ, or, as some render it, *dimissions*, so divided that there may be one for every sabbath in an intercalary year.—*Hammond. Works*, vol. i. p. 192.

For default of other stuffe they pawne their glibs, the nails of their fingers and toes, their *dimissories*, which they leese or redeeme at the courtesie of the winner.
Holinshed. Description of Ireland, c. 8.

Add to this, that without the bishop's *dimissory* letters presbyters might not go to another dioces.
Bp. Taylor. Episcopacy Asserted, s. 39.

Behold the Redeemer is come, the great ransom is laid down, sufficient to purchase the freedom of whole worlds; innocence appearing in human nature hath unlocked the prison of sin, in which we were closely detained, hath broken the shackles of universal guilt, which sorely pinched mankind: he is come, who is anointed to preach (αιχμαλωτοις αφεσιν) *dimission* to the captives.—*Barrow*, vol. ii. Ser. 33.

He granted letters *dimissory* to Henry Rowse, B. A. to be promoted to the order of deacon and priest in any church or chapel, or other convenient place, by John, Bishop of Glocester.—*Strype. Life of Abp. Grindal*, an. 1581

DI'MITY. Gr. Μιτος, a thread; and διμιτος, (Junius observes,) wrought of a double thread; or (perhaps)—
A cloth manufactured at *Damietta.*

Bright. Go, put on
One of thy temple suits, and accompany us
Or else thy *dimity* breeches will be mortal.
Mayne. The City Match, Act i. sc. 4.

DI'MPLE, *v.*
DI'MPLE, *n.*
DI'MPLING, *n.*
DI'MPLY.

A *dimple* in the face or chin; perhaps the diminutive of *dint*, (q.d.) *dintle*, *dintel*: see DINT, (Skinner.)

To make small *dints* or depressions; to sink in holes or cavities.

Death is discern'd triumphantly in arms
On the rough seas his slaughtery to keep,
And his cold self in breath of mortals warms,
Upon the *dimpled* bosom of the deep.
Drayton. Moses his Birth & Miracles.

Then did she lift her hand unto his chin,
And prais'd the pretty *dimpling* of his skin.
F. Beaumont. The Hermaphrodite.

The Trojan, from the main beheld a wood,
Which thick with shades, and a brown horror stood:
Betwixt the trees the Tyber took his course,
With whirlpools *dimpl'd.*—*Dryden. Virgil. Æneid*, b. viii.

Part of this was a little bending inward at the basis, that it may sometimes stand by itself and sometimes receive a small body into the *dimple* at its oasis.
Boyle. Works, vol. iii. p. 173.

——— The wanderers of heaven,
Each to his home, retire, save those that love
To take their pastime in the troubled air,
Or skimming flutter round the *dimply* pool.
Thomson. Winter.

Dull grave! thou spoil'st the dance of youthful blood,
Strik'st out the *dimple* from the cheek of mirth,
And every smirking feature from the face.—*Blair. Grave.*

His praise, ye *dimpled* streams, to earth reveal,
As pleas'd ye murmur through the flow'ry vale!
Boyse. Glory.

As the smooth surface of the *dimply* flood
The silver slipper'd virgin lightly trod;
From her loose hair the dropping dew she press'd,
And thus mine ear in accents mild address'd.
Warton. The Triumph of Isis.

DIN, *v.*
DIN, *n.*

A.S. *Dyn-an*, "strepere, sonare, tonare, resonare, to make a noise," (Somner.) Dut. and Ger. *Donen*; Sw. *Dona.*

To make a noise; a stunning, deafening, continued noise.

Ayther axed of other, of this grete wonder
Of the *deoue* and doerknesse.—*Piers Ploughman*, p. 346.

This blisse is a maner of sowne delicious, in a quaint voice touched, and ne *dinne* of notes.
Chaucer. The Testament of Love, b. ii.

Jesus droue al these folkes out a doores, which fylled the house ful of noyse and *dinne* with their vayne weping & wayling.—*Udal. Mark*, c. 5.

Fab. Be softer, prethee,
'Tis private musick.
Juc. What a *din* it makes!
I had rather hear a Jew's trump than these lutes,
They cry like school-boys.
Beaum. & Fletch. The Captain, Act ii. sc. 2.

Stunn'd at the *din*, the swain with list'ning ears
From some steep rock the sounding ruin hears.
Pitt. Virgil. Æneid, b. ii.

Since which time she had continually interrupted my repose, with *dinning* in my ears the folly of refusing honours, and of adhering to a party, and to principles, by which I am certain of procuring no advantage to myself and my family.
Fielding. Journey from this World, &c. c. 23.

——— On his breast loud rang the shield
Of the impetuous chief. The sudden *din*
Had struck a terrour to the boldest heart.
Cowper. Homer. Iliad, b. iv.

DINE, *v.*
DINE, *n.*
DI'NING, *n.*
DI'NNER.
DI'NNERLESS.

Fr. *Diner*; It. *Desinare.* Perhaps, as suggested in Menage, and adopted by Minshew, from the Lat. *Desin-ere*, i. *cessare*, a *cessatione* ab operâ; to cease, the time of *ceasing from labour.* Minshew, inconsistently enough, derives *dinner* from δειπνον.

To *dine* with Duke Humphrey is variously explained. See the two quotations from Fuller, and the one from Hall.

Ac the king nolde a vot, bote he *dined* other ete.
R. Gloucester, p. 558.

He migte tho at his *diner* abbe hileued al so wel,
As me seith, whan ich am ded, make me a caudel
Id. p. 561.

On Saynt Margarete day Sir Ingram & Sir Eymere
Com on tham ther thei lay alle dight to the *dyner.*
R. Brunne, p. 334.

Thei wosshen and wypeden, and wenten to the *dyner.*
Piers Ploughman, p. 348

—— Let vs *dine*, I thee beseech,
And after noone than mayst thou come again.
Chaucer. Troilus, b. i.

They ben so poore, and ful of pine
They might not ones yeue me a *dine*.—*Id. Rom. of the R.*

—— Homely soth to saine
She came to *diner* in her plaine entent
But God & Pandare wist al what this ment.
Id. Troilus, b. ii.

For let thē beginne at sixe, and it will be twelue or they can ende. In which time they be so wearied that by the tyme they have *dined*, they have lust to nothing saue to sleepe.—*Tyndall. Workes*, p. 221.

This proverb [to *dine* with Duke Humphrey] hath altered the original meaning thereof, for first it signified *alienâ cœnâ quadrâ*, to eat by the bounty, or feed by the favour of another man; for Humphrey Duke of Gloucester (commonly called the good Duke) was so hospital, that every man of fashion, otherwise unprovided, was welcome to *dine* with him.—*Fuller. Worthies. London.*

'Tis Ruffio: trow'st thou where he *din'd* to-day?
In sooth I saw him sit with Duke Humfray.
Many good welcomes, and much gratis cheere,
Keeps he for everie straggling cavaliere.
An open house, haunted with greate resort:
Long service mixt with musicall disport.
Many faire yonker with a feather'd crest,
Chooses much rather be his shot-free guest,
To fare so freely with so little cost,
Than stake his twelve-pence to a meaner host.
Hall, b. iii. Sat. 7.

No roofs of gold, o'er riotous tables shining,
Whole days and suns devour'd with endless *dining*.
Cresshaw. A Religious House.

But after the death of good Duke Humphrey (when many of his former alms-men were at a losse for a meal's meat,) this proverb did alter its copy; to *dine* with Duke Humphrey importing to be *dinnerless*.—*Fuller. Worthies. London.*

Whilst sickening flowers drink up the silver dew,
And beaux for some assembly dress anew;
The city saints to prayers and play-house haste;
The rich to *dinner*, and the poor to rest.
Garth. Dispensary, c. 2.

He [Vandyck] was indefatigable, and keeping a great table, often detained the persons who sat to him, to *dinner*, for an opportunity of studying their countenances, and of retouching their pictures again in the afternoon.
Walpole. Anecdotes of Painting, vol. ii. p. 165.

DINE'TICAL. Gr. Διν-ειν, to whirl around.

Besides the revolution it maketh with its orbs, it hath also a *dinetical* motion, and rowls upon its own poles.
Brown. Vulgar Errours, b. vi. c. 5.

A spherical figure is most commodious for *dinetical* motion or revolution upon its own axis.—*Ray. On the Creation*, pt. ii.

DING, *v.* } Also written *Dang*; in A. S.
DING, *adj.* } *Dencgan*, is *tundere*, to knock, to *ding*, (Somner.) Ray says, *Ding* in Essex is, to sling; in the North, to beat. Mr. Grose adds, in Norfolk, to throw in general. Tooke interprets the A. S. *Dyngan*, *dejicere*, to cast down;—and asserts, That *dung* or *dong*, means *dejectum*, (cast down,) and in that meaning only is applied to *stercus*. Lye, Somner, and Benson, explain *Dyngan*, merely *stercorare*.

G. Douglas renders, Impulit portas, "*Dangd* up the gates."

The *ding-dong* of bells, (Fr. *Dindan*,) seems formed from the sound.

—— Ne Paul with his fauchon
That wolde defende me bevene dore. *dynge* ich nevere so late.—*Piers Ploughman*, p. 272.

And Dowel shall *ding* him down, and destroi his might.
Id. Ib.

What then, standest thou in noble plite, little hede or reckening to take, if thou let fortune passe *ding*, or else yt she flie whē her list, now by thy liue.
Chaucer. The Testament of Loue, b. ii.

But he with bucklar bent before his breast makes at his foe,
And sharpe sword drawne in hand for more assurance forth doth goe,
Whom there charret wheeles downe *dinges*, and axle swift in flight
Throwes to the ground.—*Phaer. Virgili. Æneidos*, b. 12.

I would the not a nip farthinge
nor yet a niggarde haue,
Wilte thou therefore, a drunkard be
a *ding* thrift, and a knaue. *Drant. Horace*, Sat. 1.

He [Hesperus] ran before, as harbinger of light,
And with his flaring beams mock'd ugly night,
Till she, o'ercome with anguish, shame, and rage,
Dang'd down to hell her loathsome carriage.
Hero & Leander, s. 2.

'Tis sack makes us sing,
Hey down a down *ding*,
Musa paulo majora canamus.
F. Beaumont. In the Praise of Sack.

And then they cry Philaster, brave Philaster,
Let Philaster be deeper in request, my *ding dongs*,
My pairs of dear indentures.
Beaum. & Fletch. Philaster, Act. v. sc. 1.

The *ding-thrift* heir his shift-got summe misspent,
Comes drooping like a penlesse penitent,
And beats his faint fist on Tocullio's doore,
It lost the last, and now must call for more.
Bp. Hall, b. v. Sat. 5.

Here Homenas burst into a flood of tears, which falling down helter skelter, *ding-dong* without any kind of intermission for six minutes and almost twenty-five seconds, had a marvellous effect upon his discourse.
Sterne. The Fragment, c. 2.

DI'NGLE. Generally considered to be a diminutive of the A. S. *Den* or *din*, a vale or dale. But if Tooke be correct in his explanation of *dyng-an*, viz. *dejicere*, to cast down, that word presents a more satisfactory etymology; (q.d.) locus *dejectus*, depressus. It may likewise be the parent of *den* or *din* itself.

In *dingles* deep, and mountains hoar,
Oft with the bearded spear
They combated the tusky boar,
And slew the angry bear.
Drayton. The Muses' Elysium, Nymph. 2.

Com. I know each lane, and every alley green,
Dingle or bushy dell of this wild wood,
And every bosky bourne from side to side,
My daily walks and ancient neighbourhood.
Milton. Comus.

DI'NGY. } A. S. *Dunniath steorran*, obscu-
DI'NGINESS. } rantur stellæ. The A. S. *Dunnian*, *obscurare*, is probably the parent of *dun*, (a *dun* colour,) and also of *dingy*.

Dingy and *dinginess* are common in speech, but not in writing.

On duniges mere,
On the *dingy* see.—*Ellis*, l. 27. *Ode on Athelstan's Victory.*

DINT, *v.* } Tooke says, the past part. of *dyn-*
DINT, *n.* } *an*, strepere, to *din*; as if first applied to the *noise* of blows, to the blow itself, and then to the mark or impression made. (See DENT, and DUN.) As commonly applied, to *dint*, is—

To make a hollow mark or impression, either by a blow or pressure.

By *dint* of argument,—by pressure, by strength, by force of argument.

Tho stronge *dynte*, that heo smyten, grisliche yt was to se.
R. Gloucester, p. 122.

To grounde hil smyte & harde myd stalwarde honde,
That wonder was, hou other mygte othere's *dunt* at stonde.
Id. p. 308.

The Cristen turned for drede withouten *dynt* of launce.
R. Brunne, p. 125.

For no *dint* shal hym dere. *Piers Ploughman*, p. 340.

And so the lustes last an houre and more;
But tho that crowned were in laurer grene
Wan the prise—their *dints* were so sore,
That there was none ayenst hē might sustene.
Chaucer. Flower & Leafe.

The blinded boy, that bends the bow
To make with *dint* of double wounde
The stoutest state to stoupe, and know
The cruel craft that I haue founde.
Uncertaine Auctors. Louer wounded by Cupid.

The idle stroke, enforcing furious way,
Missing the mark of his missaymed sight,
Did fall to ground, and with his heauy sway
So deepely *dinted* in the driuen clay,
That three yards deepe a furrow vp did throw.
Spenser. Faerie Queene, b. i. c. 8.

No wound, which warlike hand of enemy
Inflicts with *dint* of sword, so sore doth light,
As doth the poysonous sting which infamy
Infixeth in the name of noble wight.—*Id. Ib.* b. vi. c. 6.

Loud rumour has proclaim'd a nymph divine,
Whose matchless form, to counterbalance mine,
By *dint* of beauty shall extort your grace.
Lansdowne. Beauty & Law.

In the second case the man who should assert, that Abraham or any other of the patriarchs, was alone able to make these discoveries by *dint* of reason, and philosophical reflection, would not deserve a serious answer.
Bolingbroke, Ess. 3. *On Monotheism.*

Push'd at his foe the mighty mass he flung;
Thund'ring it fell; the Theban helmet rung:
Deep with the brain the *dinted* steel it mix'd,
And lifeless, on the ground the warrior fix'd.
Wilkie. The Epigoniad, b. viii.

DI'OCESE. } Fr. *Diocèse*; It. *Diocesi*,
DIO'CESAN, *adj.* } *diocese*; Sp. *Diocesis*; Lat.
DIO'CESAN, *n.* } *Diœcesis*; Gr. Διοικησις, from διοικ-ειν, to dwell apart, (δις, and οικ-ειν, to dwell.)

A part or portion of an inhabited country; a district or division of it. More especially applied to the division of an archbishop's province under the ecclesiastical jurisdiction of each bishop.

In danger hadde he at his owne gise
The yonge girles of the *diocise*
And knew hir conseil, and was of hir rede.
Chaucer. The Prologue, v. 666.

Where dwelled he & your frende? Euery where and no where, quod I, for he walked about as an apostle of the Deuill from shire to shire, & towne to towne, thorowe the realme & had in euery *diocyse* a dyuerse name.
Sir T. More. Workes, p. 231.

Thei shulde spare the possessions and goodis of their subjects and *diocesans* that ye peple might haue to set forth their chyldren to scole and to learne them honeste and vtyle occupacions.—*Joye. Exposicion of Daniel*, c. 11.

At this day they haue no authority, either by *diocesan* or provincial synods, to set any fees but in their convocation by assent and confirmation of his majesty, under the great seal.—*Spelman. De Sepulturâ*, p. 189.

O Lord, Almighty God, we beseech thee to grant to thy servant Edmond our Bishop, that by preaching and doing those things which be Godly, he may both instruct the minds of the *diocesans* with the true faith and example of good works, and finally receive of the most merciful pastor the reward of eternal life.—*Strype. Life of Grindal*, an. 1559.

The great dangers to which you have been so lately exposed, and which you have so providentially escaped, are of too important a nature, for me, who stand to you in the same relation of *diocesan*, to pass over in total silence.
Porteus. Letter to the Inhabitants of Manchester.

DIO'PTRICK, *adj.* } Gr. Δι-οπτρικος, from
DIO'PTRICAL. } δι-οπτεσθαι, to look
DIO'PTRICKS. } through.

The demonstration whereof the great wit, Renatus des Cartes, hath excellently set down in his book of *Dioptricks*, by the example of a ball strucken by a racket against the earth, or any resisting body.—*Digby. On Bodies*, c. 13.

If man were out of the world, who were then left to view the face of heaven . . . . . to view the asperities of the moon through a *dioptrick glass*, and venture at the proportion of her hills by their shadows.
More. Antidote against Atheism, b. ii. c. 12.

Our grinders of *dioptrical* glasses have hitherto believed, that they must make use of Venice glass, which is very dear, and oftentimes very scarce to be come by.
Boyle. Works, vol. iii. p. 451.

DI'ORISM. } Gr. Διορισμα, from διορίζ-
DIORI'STICALLY. } ειν, to distinguish, to define, (δια, and ὁριζειν, to bound, to limit.)

A distinction, a definition.

To eat things sacrificed to idols, is one mode of idolatry; but by a prophetical *diorism*, it signifies idolatry in general.
More. Exposition of Seven Churches, p. 72.

Ye are not so pure and clean as ye ought to be, and free from the lusts of the flesh; which vice is here noted by Nicholaitism *dioristically*, as idolatry is general before by eating things sacrificed to idols.—*Id. Ib.*

DIP, *v.* } A. S. *Dippan*, mergere, immer-
DIP, *n.* } gere, to *dip*, to dive. Dut. *Dip-*
DI'PPER. } *pen*, *doppen*; Sw. *Dopa*.
DI'PPING, *n.* } To sink, to immerge, to put under water or other liquid, to depress; to sink below the surface, to enter or go superficially or slightly into any thing. Consequentially, to wet, to damp.

And he criede and seide, Fadir Abraham, haue mersy on me, and sende Lazarus that he *dippe* the ende of his finger in water, to kele my tunge: for I am tormented in this flawme.—*Wiclif. Luk*, c. 16.

And he cryed and sayd, Father Abraham, have mercye on me, and sende Lazarus that he may *dyppe* the typpe of his finger in water, and cole my tonge; for I am tormented in this flame.—*Bible*, 1551. *Ib.*

For not to haue been *dipt* in Lethe lake
Could saue the sonne of Thetis from to die;
But that blind bard did him immortal make,
With verses *dipt* in dew of Castalie.
Spenser. The Ruines of Time.

In which number I must be fore'd to reckon that doctor, who, in a late equivocating treatise, plausibly set afloat against the *dippers*, *diving* the while himself with a more deep practical malignance against the present state and church government, mentions with ignominy the *Tractate of Divorce*.—*Milton. Tetrachordon.*

So must old sins be cured by a long pacience, a daily prayer, and the sharpest contention of the spirit. That which is dyed with many *dippings*, is in grain, and can very hardly be washed out.—*Bp. Taylor. Of Repentance*, c. 5. s. 4.

I haue not yet been so happy to procure a tolerable good *dipping-needle*, or other proper one to my mind, to bring the thing to sufficient test of experience.
Derham. Physico-Theology, b. v. c. 1. Note 21.

There was a damn'd design, crys one, no doubt;
For warrants are already issued out:
I met Brutidius in a mortal fright:
He's *dipt* for certain, and plays least in sight.
Dryden. Juvenal, Sat. 10.

Nor tell me in a dying Father's tone,
Be careful still of the main chance, my son;
Put out the principal, in trusty hands:
Live on the use; and never *dip* thy lands.
Id. Persius Sat. 6.

So wat'ry fowl, that seek their fishy food,
With wing expanded o'er the foaming flood,
Now sailing smooth the level surface sweep,
Now *dip* their pinions in the briny deep.
Pope. Homer. Odyssey, b. v.

And then they seek for expiations of those visions nocturnal; charms, sulfurations, *dippings* in the sea, sittings all day on the ground.—*Bentley. Remark*, § 50.

——— With his precious charge
Embark'd, Sicinus gently steers along;
The *dip* of oars in unison awake
Without alarming Silence.—*Glover. Athenaid*, b. viii.

DI'PHTHONG. Fr. *Diphthongue*; It. *Dittongo*; Sp. *Diphthongo*; Gr. Διφθογγος, (δις, and φθογγ-εσθαι, to utter a sound.) B. Jonson explains the word; see the quotation from him.

Dipthongs are the complexions, or couplings of vowells, when the two letters send forth a joynt sound, so as in one syllable both sounds be heard.
B. Jonson. English Grammar, c. 5.

And those few that did pretend to some insight into it, read it after a strange corrupt manner, pronouncing the vowels and *dipthongs*, and several of the consonants, very much amiss: confounding the sound of the vowels and *dipthongs* so, that there was little or no difference between them.—*Strype. Life of Sir John Cheke*, c. 1. s. 2.

Mr. Sheridan has shown, in his Lectures, that we abound more in vowel and *diphthong* sounds, than most languages; and those too, so divided into long and short, as to afford a proper diversity in the quantity of our syllables.
Blair, vol. i. Lect. 9.

DIPLOMA. DIPLO'MACY. DIPLO'MATED. DIPLOMA'TICK. DIPLO'MATIST. Lat. *Diploma*; Gr. Διπλωμα, from διπλου-σθαι, *duplicari*, to fold together. Est igitur *diploma*, *duplicato* compositum aut complexum,—any thing folded *double*. Applied to—

Certain *papers* or writings (originally so *folded*) conferring certain honours or privileges, or appointing to certain offices or duties, as those of ambassador.

Diplomated is not uncommon in Wood.

These five persons who were incorporated, were not then present in the Uniuersity, but were *diplomated*, or had sent to each of them a writing, under the University seal, to attest that they had the consent of the Commissary and Regents, that they were embodied and incorporated.
Wood. Fasti Oxon. Oldenburgh.

Two days since I received also an answer from Mr. Hevelius, to the packet I sent him from the society (wherein was contained the *diploma* of his election amongst the rest.) The answer is full of gratitude to his electors, and runs over with expressions of respect to their merit and design.
Boyle. Works, vol. vi. p. 154.

Now, these gentlemen do me the honour to think, that I have interest enough in you, to prevail upon you to write to Dean Swift, to persuade the University of Dublin to send a *diploma* to me, constituting this poor man [S. Johnson] Master of Arts in their University.
Lord Gower, in Murphy's Life of Dr. Johnson.

The *diplomacy*, who were a sort of strangers, were quite awe-struck with "the pomp, pride, and circumstance" of this majestick senate.—*Burke. On a Regicide Peace*, Let. 4.

But with great deference to the new *diplomatick* taste, we old people must retain some square-toed predilection for the fashions of our youth.—*Id. Ib.*

Cambon, incapable of political calculation, boasting his ignorance in the *diplomatick*, denounced incessantly as counter-revolutionists those intelligent persons who were desirous, at least, of having things discussed.
Burke. Address of M. Brissot, Ap.

If by *jura pentium* we understand rights not derived from the principles of the law of nature, but founded on the usages of ancient nations,—on the conventions, (seldom voluntary on both sides) of modern States,—on the decisions of civilians,—or on the still more exceptionable altercations of *diplomatists*, we shall run a great risk of having no law of nations at all.—*Anecdotes of Bp. Watson*, vol. ii. p. 382.

DI'PSAS. Gr. Διψας, (q.d.) siticulosa, from διψ-ειν, to thirst. Lat. *Dipsas*; It. *Dipsa*; Fr. *Dipsade*,—"a snake whose biting brings with it a mortal *drinesse*," (Cotgrave.)

The dart and *dipsas*, to the ark com'n in,
Enfold each other as they were a twin.
Drayton. Noah's Flood.

Cerastes horn'd, Hydrus and Elops dreare
And *Dipsas*. *Milton. Paradise Lost*, b. x.

Aulus, a noble youth of Tyrrhene blood,
Who bore the standard, on a *dipsas* trod;
Backward the wrathful serpent bent her head,
And fell with rage, th' unheeded wrong repaid.
Rowe. Lucan. Pharsalia, b. ix.

DI'PTYCHS. Lat. *Diptycha*; Gr. Διπτυχος, from δις, and πτυχη, plica, a fold.

See the quotation from Bp. Lloyd.

And unlike a calender that I have seen, wherein the holy martyrs and confessors of Jesus Christ, who not only had place sometimes in these *diptiches*, but whose names are written in heaven, are erased out, and traitors, murderers, rebels, and heretics set in their room.
State Trials. Against Ign. & Insuff. Ministers, an. 1656.

Besides this, which was peculiar to the martyrs, they had a lower degree of remembrance, for bishops and confessors, and all other eminent persons departed this life, whom they not only praised in orations at their funerals, but writ their names in their *diptychs*, or *two-leaved records*, which contained in one page all the names of the living, in the other the dead that were of note in the church.
Bp. Lloyd. At the Funeral of the Rev. J. Wilkins, D.D.

This is notorious in their tables, their new-fashion'd *diptychs*: where men of honourable name and great worth are called *damnati authores*, and their very name commanded to be put out, and some periphrasis set down for them.
Bp. Taylor. Dissuasive from Popery, pt. ii. b. i. § 6.

DIRE, *adj.* DI'REFUL. DI'REFULNESS. DI'RENESS. Lat. *Dirus*, *dear*, from A. S. *Dirian*, nocere, *to dear* or *dere*, to hurt. (See DEAR; and also *Tooke*.) Vossius,—from the Gr. Δειρος, ρ changed into ρ. Festus,—*Dei ira*.

Direful is *dereful*, full of *dere*, i. e. of hurt, mischief, injury. *Dire* is not, like *dere*, used as a substantive: though Fletcher uses the plural *dires*, as equivalent to the Lat. *Diræ*, furies, avengers.

Hurtful, distressing, causing great evil, mischief; and therefore dreadful, terrible, mournful, lamentable.

Hart cannot thinke, what outrage and what eryes,
With fowle enfouldred smoake and flashing fire,
The hell-bred beast threw forth vnto the skyes,
That all was couered with darknesse *dire*.
Spenser. Faerie Queene, b. i. c. 11.

Arm, arm yourselves, sad *Dires* of my power,
And make our judge for pardon to us kneel.
G. Fletcher. Christ's Triumph over Death.

This Herod thus would Bethlem's infants kill,
The Christians soone these *direfull* newes receaue,
The trumpe of death sounds in their hearing shrill,
Their weapon, faith; their fortresse, was the graue.
Fairefax. Godfrey of Boulogne, b. ii. c. 13.

——— I have supt full with horrors;
Direness, familiar to my slaughterous thoughts,
Cannot once start me.—*Shakes. Macbeth*, Act v. sc. 5.

Arise, O father of the Trojan state!
The nations call, thy joyful people wait
To seal the truce, and end the *dire* debate.
Pope. Homer. Iliad, b. iii.

If we come now to the doctors of the church that flourished after the Pelagian heresy arose, (as a comet portending *direful* effects to the Christian world) it is confessed that they all maintained the same hypothesis, [immortality]
Bp. Bull, vol. ii. Dis. 5.

——— Presumptuous, sacrilegious man!
Careless what *dire* enormities he wrought,
Who bent his bow against the pow'rs of heav'n!
Cowper. Homer. Iliad, b. v.

Let none of us then suppose he hath no account to give. A single talent, wrapped up in a napkin, brought its possessor, you may remember, into a *direful* case.
Gilpin, vol. i. Ser. 11.

The *direfulness* of this pestilence is more emphatically set forth in these few words, than in forty such odes as Sprat's *on the Plague at Athens*.—*Dr. Warton. Essay on Pope.*

DIRE'CT, *v.* DIRE'CT, *adj.* DIRE'CTION. DIRE'CTIVE. DIRE'CTITUDE. DIRE'CTLY. DIRE'CTNESS. DIRE'CTOR. DIRE'CTORY. DIRECTO'RIAL. DIRE'CTORSHIP. DIRE'CTRESS. DIRE'CTRIX. Fr. *Diriger*; It. *Dirigere*; Sp. *Dirigir*; Lat. *Dirigere*, *directum*; (*dis*, and *reg-ere*, to rule or order.)

To rule or order; to proceed in, to put into, the ruled, ordered or right way; the straight way, the right line; to guide, to regulate, to manage, to conduct.

To do any thing *directly*, is to do it straightway, straight forward, without turning to any thing else, immediately

O moral Gower, this boke I *direct*
To the. *Chaucer. Troilus*, b. i.

And faire Uenus the beaute of the night
Upraise, and set vnto the west ful right,
Her golden face in oppositioun
Of God Phebus *direct* descending down.
Id. The Testament of Cresside.

In whose calme streames I sailde so farre,
No raging storme had in respect,
Untill I raisde a goodly starre,
Wherto my course I did *direct*.
Vncertaine Auctors. The Loss of Libertie by Loue.

We fled away, our face the blood forsoke,
But they with gate *direct* to Lacon ran.
Surrey. Virgile. Æneis, b. ii.

I haue before made mention howe Moscouie was in our time discouered by Richard Chancelor in his voyage toward Cathay, by the *direction* and information of M. Sebastian Cabota, who long before had this secret in his minde.
Hackluyt. Voyages, vol. i. p. 242.

Now of this maior or first proposition thus vnderstand, doth the cõclusion folowe *directly*.—*Frith. Workes*, p. 147.

To prove that Sir Christopher was a chief *director* of things done in the house, that Sunday morning the 8th of Feb. it was shewed, that Mr. Killegrew of the Privy-chamber coming that morning to Essex-house, Sir Christopher meets him in the court.—*State Trials. Sir Christ. Blunt*, an. 1600.

And said; Faire Sir, I hope good hap hath brought
You to enquire the secrets of my griefe,
Or that your wisdome will *direct* my thought,
Or that your prowesse can me yeeld relief.
Spenser. Faerie Queene, b. i. c. 7.

Direct or *indirectly* then
To answer, all is one:
From those inquisitors escape
But verie few or none.
Warner. Albion's England, b. ix. c. 31.

If even your own children pretend to dispossess their minds of all malignity, and to have the dominion of all passions, shall not they be your judges, and condemn such, as with the succour of grace conjoyned to reason, do not undertake the subjection of this passion to the precept and example of our divine *director*?
Mountague. Devoute Essayes, pt. i. Treat. 15. s. 3.

Cease then, vain words; well may you show affection,
But not her worth: the mind her sweet perfection
Admires; how should it then give the lame tongue *direction*?—*P. Fletcher. Piscatory Eclogues*, Ecl. 7.

Which friends, sir, as it were, durst not (looke you, sir) shew themselues (as we terme it) his friends, whilest he's in *directitude*.
Directitude? What's that!
Shakespeare. Coriolanus, Act iv. sc. 5.

I acknowledge myself but a bare Englishman, subject to the laws thereof, as well in the penal, as in the *directive* part of them.—*State Trials. Lieut.-Col. Lilburne*, an. 1649.

He affirming, That mind together with nature was the cause of this universe; and that heaven and earth, plants and animals were framed by them both; that is, by mind as the principal and *directive* cause, but by nature as a subservient or executive instrument.
Cudworth. Intellectual System, p. 153.

At the side of this house next unto the castle was seated the chaire of state, having *directly* over it, and extending very largely every way, a very faire and rich canopy.
Sir Francis Drake. The World Encompassed, p. 90.

Chor. He will *directly* to the lords, I fear,
And with malicious counsel stir them up
Some way or other yet further to afflict thee.
Milton. Samson Agonistes.

And to prevent all dangers and all disorder, there should always be two of the scholars with them, to be as witnesses and *directors* of their actions.—*Cowley. Ess. The School.*

Thus the *Book of the Common Prayer* might be taken away, and totally suppressed, and that, instead thereof, a *Directory* might be used.

Clarendon. Civil War, vol. ii. p. 580.

——— Like a traveller on some strange coast,
Having his first path, his *directress*, lost,
With devious steps, now in, now out doth wind,
Flies what he seeks, and meets what he declin'd,
Lost in the errour of ambiguous ways.

Sherburn. Translations. Salmacis.

It is as unconceivable how it [mechanism] should be the *directrix* of such intricate motions, as that a blind man should manage a game at chess.

Glanvill. The Vanity of Dogmatizing, c. 3.

He slew his mother at the Gods' command,
They bid him strike, and did *direct* his hand
To punish falshood, and appease the Ghost
Of his poor father treacherously lost.

Dryden. Juvenal, Sat. 8.

'Tis the mean genius, the slovenly performer, who knowing nothing of true workmanship, endeavours by the best outward gloss and dazzling shew, to turn the eye from a *direct* and steady survey of his piece.

Shaftesbury. Advice to an Author, pt. ii. s. 2.

In the third place, to observe, of what consequence it is in matters of religion, that men fail not in this first and grand foundation; in the root, the spring, the universal guide and *directer* of their actions, take heed, that the light which is in thee, be not darkness.—*Clarke*, vol. iii. Ser. 5.

The *direction* of all their progressive motions, both of the primary and secondary planets, uniformly from the west to east, (when by the motion of comets it appears, there was no necessity but that they might as easily have moved in all imaginable transverse *directions*) is an evident proof that these things are solely the effects of wisdom and choice.

Id. On the Attributes, Prop. 9.

For if we first examine the precepts *directive* of our practice in relation to God, what can be more just, or comely, or pleasant, or beneficial to us, than are those duties of piety, which our religion doth enjoin.—*Barrow*, vol. ii. Ser. 16.

When thus Actæon calling to the rest:
"My friends," says he, "our sport is at the best.
The sun is high advanc'd, and downward sheds
His burning beams *directly* on our heads."

Addison. Ovid. Metam. b. iii.

I have written to my Lord Arlington at large, upon the confidence of this safe conveyance by the yacht, which will give your lordship your share of trouble, but, withal, a full prospect of the dispositions here, and consequently the present as well as future estate of our alliance, if it be pursued with the same *directness* it has been contracted

Sir W. Temple. Letter to the Lord Keeper.

O teach me to believe thee thus conceal'd,
And search no further than thyself reveal'd;
But her alone for my *director* take,
Whom thou hast promis'd never to forsake.

Dryden. The Hind & the Panther.

Behold how closely the church hath followed the Apostles' *directory*; for here in this form we have (as the analysis doth manifest) first prayers, that is petitions for good; then supplications, or deprecations of evil; in which are comprehended intercessions (and so not named here) that is, desiring some good or some deliverance from evil for others; and lastly, giving of thanks for mercies already received.

Comber. Companion to the Temple, pt. iii. s. 7.

Thus self-interest if rightly *directed*, flows through the nearer charities of relations, friends and dependents, till it rises, and dilates itself into general benevolence.

Felsenborne, Let. 30.

I have not, however, neglected the softer graces of my admired Tully, wherever I could, with propriety, step out of my *direct* road to enjoy a more flowery path; for it was warmth not austerity, at which I aimed.

Melmoth. Pliny, b. i. Let. 2.

Between the foot of these ridges and the sea, is a border of low land surrounding the whole island, except a few places where the ridges rise *directly* from the sea.

Cook. Voyages, vol. i. b. i. c. 17.

When this object was to be weighed against the *directorial* conquests, merely as an object of a value at market, the principle of barter became perfectly ridiculous.

Burke. On a Regicide Peace, Let. 3.

In 1773, he [Commodore Johnston] was a candidate for the *directorship*, in which he did not succeed.

Mickle. To Commodore Johnston.

But what coercive power is there in philosophy? It may see and determine right: but who, or what shall compell the supreme *directress* of life to observe its own determinations.

Hurd. Works, vol. vii. Ser. 47.

DIRE'MPT, *v.* Lat. *Dirimere, -emtum,*—
To separate, to decide.

So making a transaction, and ingrossing it in writing, he writ the iudiciall examination for a prouiso: that if either part refused to stand to his arbitrement, the definitiue strife might be *dirempted* by sentence.

Holinshed. Conquest of Ireland, c. 33.

The displeasure of the canon law against such marriages (of brothers and sisters' children) is so high flown that no less can take it off than an utter *diremption* of them.

Bp. Hall. Cases of Conscience, Dec. 1. c. 5.

DIRE'PTION, } Lat. *Diripere*, (*dis*, and
DIREPTI'TIOUSLY. } *rapere*,) to seize, to snatch away, to plunder; to despoil.

The whole country by these continuall *direptions*, was vtterly depriued of the staffe of foode, hauing nothing left to prolong their life, but that only what they got in hunting.

Speed. The Saxons, b. vii. c. 1. s. 2.

For distance of place, dangers of wavs, and perils by the sea, his holiness cannot have due examination of such suggestions; but his grants do pass him, *si sta sit*: and so the grants *surreptitiously* and *direptitiously* obtained.

Strype. Memorials, an. 1532.

DIRGE, or } So called from the beginning of
DI'RIGE. } the Psalm *Dirige nos Domine*, which is accustomed to be sung at funerals, (Skinner.) But what Psalm can Skinner, and his monitor, Dr. T. H. mean? Jamieson and Fosbrooke are both wrong in that to which they refer, viz. the ninth verse of the fifth. Other etymologists ascribe it to a Popish hymn: *Dirige gressus meos.* Casaubon objects to this etymology, and gives as an especial reason, that he can find no name given—his sacris ab hoc *dirige*—in any other language. Our old authors, however, write the word *dirige*; and no other plausible origin has been assigned.

Ye vertuous women, tender of nature
Ful of pite and of compassion,
Resort I pray you vnto my sepulture
To sing my *dirige* with great deuocion

Chaucer. Lamentation of Marie Magdaleine.

Whie will ye not be at his *dirige*, as ye haue been at rich mens? sith God praiseth him more than he dooth other men.

Jack Upland. Imputed to Chaucer.

Yea, and many enloyne penãce to geue a certayne for to haue so many Masses sayde, and desire to prouide a chappellayne themselues. Soule masses, *dirges*, monethmyndes, yeare-myndes, Alsoul day and trentals

Tyndall. Workes, p. 136.

Scrape clene the letany out of euery booke, with our lady mattens and the *dyrige* to.—*Sir T. More. Workes*, p. 1120.

And ouer yᵗ he ordeyned ther, to be cõtynued for euer, one day in yᵉ weke, a solempne *dirige* to be songe, and vpon yᵉ morowe a masse.—*Fabyan*, an. 1422.

Haue thei not thrust in ayen all popysche rytes, tradicions, sacramenta, masses, matens, *diriges*, for their dead?

Joye. Exposicion of Daniel, c. 9.

At Halomas to watch in the church, to say a *dirige* and commemorations, and to ring for all soules, to pay tithes truely, to give to the high aulter.

Fox. Martyrs, p. 33. *Four Quest. to the Papists*, Q. 4.

While those things were doing, a rumor was in all mens mouthes, that the Archbishop, to curry fauor with the Queene, had promised to say a *dirige* masse after the olde custome, for the funeral of King Edward her brother.

Id. p. 1698. *The Story and Life of D. Cranmer.*

Mel. The raven croak'd, and hollow shrieks of owls,
Sung *dirges* at her funeral; I laugh'd
The whilst, for 'twas not boot to weep.

Ford. The Lover's Melancholy, Act ii. sc. 2.

In the time of popery, they carried the dead body into the church, where the priests said *dirges*; and twenty *dirges* at four pence a piece, come to a noble.—*Selden. Table Talk.*

With them the superfluous numbers of idle wakes, guilds, fraternities, church-ales, helpe-ales, and soule-ales, called also *dirge-ales*, with the heathenish rioting at bride-ales, are well diminished and laid aside.

Holinshed. Description of England, b. ii. c. 1.

The soft complaining flute
In dying notes discovers
The woes of hopeless lovers,
Whose *dirge* is whisper'd by the warbling lute.

Dryden. Song 3, for St. Cecilia's Day.

The vast number of priests made them contemptible: for there were mass-priests, *dirige-priests*, chantry-priests, sacrificing-priests, as the author of the *Defence of Priests' Marriage* reckons them up.—*Strype. Memorials*, an. 1546.

Yet hear! 'tis Heav'n's most high decree!
The solemn rites prepare!
Let Sion's daughters raise the *dirge*,
Replete with wild despair.—*Lowth. Gregory*, Lec. 22.

DIRK, *v.* } To *Dirk* is to *derck*, to dark or
DIRK, *adj.* } darken, (qv.) See *Dirk* in Jamieson.

Thy waste bigneese but cumbers the ground!
And *dirkes* the beautie of my blossoms round.

Spenser. Shepheard's Calendar. Februarie.

For day, that was, is wightly past,
And now at earst the *dirke* night doth hast.—*Id. Ib. Sept.*

DIRK, (a *dagger.*) The verb to *dirk*, or *durk*, is found in Scotch writers. Dr. Jamieson thinks that as the Islandic *daur* signifies a sword, *durk* may radically be a Gothic verb. The Dutch have *dorck*, pugio, a short sword.

The said Donald running up stairs with a drawn *dirk* and bended pistol in either hand, making search through the whole house and beds, to have murdered the said Sir James.

State Trials. Marquis of Argyle, an. 1661.

In vain thy hungry mountaineers
Come forth in all thy warlike geers,
The shield, the pistol, *dirk*, and dagger,
In which they daily wont to swagger.

Tickel. An Imitation of the Prophecy of Nereus.

DIRT, *v.* }
DIRT, *n.* }
DI'RTY, *v.* }
DI'RTY, *adj.* } Sommer says, from the A. S. *Tord*, which according to Tooke is the past part. of *Tiran*, to feed upon. *Tord*, that which has been fed upon. (See the example from the *Bible*.) In A. S. *Ge-drit-an*, is, *cacare*; Dut. *Driten*. And see *To Dryte* in Dr. Jamieson's *Supplement*.
DI'RTILY.
DI'RTINESS.

To *dirt* or to *dirty*, (the latter now the more common verb,) generally is—

To bemire, to defile, to bedaub, to pollute; to cover, smear, or stain with mire, filth, mud.

Nethelesse I gesse all thingis to be peyrement for the cleer science of Iesus Crist my Lord, for whom I made all thingis peyrement and I deme as *dryt*, that I wynne Crist.

Wiclif. Philipensis, c. 3.

And Ahud put forthe his left hand, & toke the dagger froms his right thighe, and thurst it into his bely so that the hafte wente in after the blade. And the hafte stopped in the fat, for he drue not ye dagger out of his belye. And the *dyrte* came out.—*Bible*, 1551. *Judges*, c. 3.

Hetherto hath M. More reasoned reasonably; but now he beginneth to decline from the dignitie of diuinitie into the *dirtie* dregges of vayne sophistrye.—*Frith. Works*, p. 136.

Riding in his long gowne downe to the horse heels like a Pharisie, or rather like a slouen, *dirted* vp to the horse bellie.

Fox. Martyrs, p. 1581. *Hubberdin against M. Latimer.*

And being downe, is trode in the *durt*
Of cattell, and brouzed, and sorely hurt.

Spenser. Shepheard's Calendar. Februarie.

Or were it such gold as that, wherewithall
Almighty chymics from each mineral
Having by subtle fire a soul out-pull'd,
Are *dirtily* and desperately gull'd:
I would not spit to quench the fire they're in.

Donne, Elegie 12.

Hee changed the name of the great citie of France, and called it Paris, which before that time was called Lutecia, because of the mudde and *dirtinesse* of the place wherein it standeth.—*Stow. The Romans*, an. 386.

He [Sir Thomas More] rather soyled his fingers, then *dirtied* his hands in the matter of the Holy Maid of Kent, and well wiped it off again.—*Fuller. Worthies. London.*

And all his armour sprinkled was with bloud,
And soil'd with *durtie* gore that no man can
Discerne the hew thereof.

Spenser. Faerie Queene, b. ii. c. 6.

Shakespeare, 'tis true, this tale of Troy first told,
But, as with Ennius Virgil did of old,
You found it *dirt*, but you have made it gold.

Duke. To Dryden on his Troil. & Cress.

If gentlemen would regard the virtues of their ancestours, (that gallant courage, that solid wisdom, that noble courtesie, which advanced their families and severed them from the vulgar,) this degenerate wantonness and *dirtiness* of speech would return to the dunghill, or rather (which God grant) would be quite banished from the world.

Barrow, vol. i. Ser. 13.

Should Sir John Falstaff complain of having *dirtied* his silk stockings, or Anne of Boleyn call for her coach; would an audience endure it, when all the world knows that Queen Elizabeth was the first that had her coach or wore silk stockings!—*King. Art of Cookery*, Let. 6. *To Mr.* ———

All the air about us is it not (not onely not noisome to our smell, but) very comfortable: and refreshing: and doth not even the *dirty* earth yield a wholesome and medicinal scent!—*Barrow*, vol. ii. Ser. 6.

I could not help reflecting, when I read this inscription, how contemptible and ridiculous are those honours, which are thus sometimes thrown away upon *dirt* and infamy, which such a rascal, in short, had the assurance both to accept and to refuse, and then set himself forth to posterity, as an example of singular moderation!

Melmoth. Pliny, b. vii. Let. 29.

What is 't to us, if taxes rise or fall,
Thanks to our fortune, we pay none at all.
Let muck-worms who in *dirty* acres deal,
Lament those hardships which we cannot feel.

Churchill. Night.

His [a collier's] high wages arise altogether from the hardship, disagreeableness, and *dirtiness* of his work.

Smith. Wealth of Nations, b. i. c. 10.

DIS, in *Composition*. From *Dis*, says Scaliger, is formed *di*, and thence *de*. *Dis*, from the Gr. Δις, *bis*, quod enim *bis* fit, separatim fit, (*De Causs.* lib. 8. c. 145.) Gr. Δις, from Δι-ειν, to divide, to separate. *Dis*, *di*, and *de*, may be considered as the same prefix, meaning *separation*, *partition*. They vary somewhat in their usage; *de* is more commonly applied to express separation, by motion *from*, as of a part from the whole; and then, motion *downwards from*. *Di*, separation by motion of diverse parts, diverse ways: and *dis*, the same. Applied to words denoting *wholeness* or *rest*, they would reverse or negative the signification of those words; and afterwards convey that force to words of a different description. More than this; being frequently prefixed to words, themselves meaning *separation* or *partition*, and thus augmenting the force of those words, they have been improperly—with this augmenting force—prefixed to other words, not having such meaning of separation or partition. For the etymology of the word, to which *dis* is prefixed, reference must be made to that word.

DIS-A'BLE, *v.* } DISA'BLE, *adj.* } DISA'BLEMENT. } DISABI'LITY. } To deprive of ability, strength, power, force; to strip or deprive of those qualities, which *en*-able or empower; (and in our old writers) which give value or estimation; and thus, to undervalue, to underrate, to disqualify, to dis-esteem.

Refellere, in Livy, is rendered in Hackluyt to *disable* or *confute*.

It is submitted vnto your correction;
Consider that my couning is *disable*
To write to you.—*Chaucer. Certain Balades. Lennoy.*

Right well therefore and iudicially sayth Titus Liuius. Neither meane I to auouch (quoth he) ne to *disable* or *confute* those thinges which before the building and foundation of the citie haue beene reported, being more adorned and fraught with poeticall fables than with incorrupt and sacred monuments of truth.—*Hackluyt. Voyages*, vol. i. p. 221.

Ne doth she giue them other thing to eate
But bread and water, or like feeble thing,
Them to *disable* from reuenge aduenturing.

Spenser. Faerie Queene, b. v. c. 4.

Ros. Farewell, Mounsieur Trauellor: looke you lispe, and weare strange suites; *disable* all the benefits of your owne countrie, bee out of loue with your natiuitie, and almost chide Gode for making you that countenance you are.

Shakespeare. As You Like It, Act iv. sc. 1.

Ar. It may be
You think my tongue may prove your enemy;
And though restrained sometimes, out of a bravery,
May take a license to *disable* ye.

Beaum. & Fletch. The Island Princess, Act iv. sc. 1.

That these more curious times they might divorce
From the opinion they are link'd unto
Of our *disable* and unactive force,
To show true knowledge can both speak and do.

Daniel. Musophilus.

But in the end, in respect of the severance, and that the plea was in *disablement* of him that was severed, the writ was awarded good.

State Trials. The Case of the Postnati, an. 1608.

No more doth charity command; nor can her rule compel, to retain in nearest union of wedloc, one whose other grossest faults or *disabilities* to perform what was covenanted, are the just causes of as much grievance and dissension in a family, as the private act of adultery.—*Milton. Colasterion.*

You see I have *disabled* myself, like an elected Speaker of the House, yet like him I have undertaken the charge, and find the burthen sufficiently recompensed by the honour.

Dryden. To the Rt. Hon. the Earl of Abingdon, &c.

But still this is only an interruption of the acts, rather than any *disablement* of the faculty.—*South*, vol. v. Ser. 4.

He that freely brings upon himself a *disability* of embracing the means of grace, is liable to that reprehension and punishment which is due to a voluntary rejection of them.—*South*, vol. viii. Ser. 13.

When Virtue shunn'd the shock, and Pride,
Disabled, lay by Virtue's side,
Too weak, my ruffled soul to cheer,
Which could not hope, yet would not fear.

Churchill. The Ghost, b v.

For they will be free from that terrene concretion and remains of the carnal part bringing on the inconveniencies, *disabilities*, pains and mental disorders spoken of in the last section.—*Search. Light of Nature*, vol. ii. pt. ii. c. 21.

DIS-ABU'SE, *v.* } DISABU'SE, *n.* } Fr. *Désabuser*,—to free from *abuse*; from deception, guile, imposition; to undeceive.

God forgive the inventors and contrivers of that foul calumny. But by his Almighty Providence, who from heaven reveals secrets, it was not long before that partie was *disabused*.—*Clarendon. Civil War*, vol. i. Pref. p. 21.

But if by simplicity you meant to express a general defect in those that profess and practice the excellent art of angling, I hope in time to *disabuse* you and make the contrary appear evidently.—*Walton. Angler*, pt. i. c. 1.

For although on her head there seems to be crownes of gold, and her haire like the haire of woman, yet her teeth appear as the teeth of lions, and her sting like that of scorpions, so that the deterrings and *disabuses* appeare together with the dilectations.

Mountagne. Deroute Essayes, pt. i. Treat. 10. s. 4.

Let every faithful Minister, therefore, of the Church of England, in a conscientious observance of the laws laid upon him by the said church, make it his business to undeceive and *disabuse* the people committed to his charge.

South, vol. v. Ser. 1.

Dr. Horne justly supposed that the admirers of Hume were more likely to be *disabused* of their error by the fear of derision, than by any force of argumentation.

Knox. Winter Evenings, Even. 62.

DIS-ACCO'MMODATE, *v.* } DISACCOMMODA'TION. } Fr. *Désaccommoder*,—to disaccommodate, (Cotgrave.) See DISCOMMODATE.

To strip or deprive of measure, of moderation, of proportion, of fitness, suitableness, convenience, advantage; to inconvenience.

They were such as were great and notable devastations, sometimes in one part of the earth, sometimes in another; either by certain rotations, or at least in some places more than in other, according to the accommodation or *disaccommodation* of them to such calamities.

Hale. Orig. of Mankind, p. 217.

I hope this will not *disaccommodate* you.

Warburton. to Hurd, Let. 192.

DIS-ACCO'RD, *v.* } DISACCO'RDANCE. } To strip, deprive or divest, of accord, of union, of harmony, conformity or agreement; to disagree, to dissent, to differ.

Trewly presence and predestinacion in nothing *disacorden*, wherefore as I was learned how Goddes before weting and free choice of will now stondon togither, me thinketh the same reason me leadeth, that desteny and free will *accorden*, so that neither of hem both to other in nothing contrarieth.

Chaucer. The Testament of Loue, b. iii.

Wherefore I passe ouer, leuynge all the other matyer, whiche also is there rehercid, of the warre attwene Vter and Oura, sone of Hengiste; for so moche as it is *disacordaunt* vnto other wryters.—*Fabyan*, vol. i. c. 100.

For, she was daughter to a noble lord,
Which dwelt thereby who sought her to affie
To a great peere: but she did *disaccord*,
Ne could her liking to his loue apply.

Spenser. Faerie Queene, b. vi. c. 3.

DIS-ACKNO'WLEDGE, *v.* } DISACKNO'WLEDGING, *n.* } To refuse to acknowledge; to refuse to own; to disown.

And so, besides that first sort of schism which was an offence against subordination, i. e. a breaking off from the communion of; and obedience to their lawfull superiors, there may be also another species, referring to government, a *disacknowledging* or rejecting the due government.

Hammond. Works, vol. ii. pt. ii. p. 135.

DIS-ACQUA'INT, *v.* "Fr. *Désacconnoître*,—to *disacquaint*—

To break or dissolve the acquaintance of; also, to renounce or forego all acquaintance with," (Cotgrave.)

If that thy sydes, or reues becume
with twitchinge stitche attainted,
Seeke how to chace that griefe awaye
to make it *dis-aquaynted*.

Drant. Horace. Epistle to Numidius.

Ye must now *disacquainte* and estraunge yourselfes from the soure old wine of Moses lawe, and drynke in the newe muste of more soüder doctrine.—*Udal. Luke*, c. 16.

DIS-ADO'RN. To strip or deprive of ornament; of decoration, of embellishment.

But when she saw grey haire begin to spread,
Deform his beard, and *disadorn* his head,
The Goddess cold, &c.—*Congreve. Homer. Hymn to Venus.*

DIS-ADVA'NCE. To come or cause to come, from the *van* or front, to move backward to retire or retreat, or cause to retire or retreat.

Within the paleis gardin by a well
Gan he and I well half a daie to dwell,
Right for to speaken of an ordinaunce
How we the Grekes mighten *disauance*.

Chaucer. Troilus b. ii.

Yet one of many was so strongly bent
By Priamond, that with vnlucky glaunce,
Through Cambel's shoulder it vnwarely went,
That forced him his shield to *disadvaunce*.

Spenser. Faerie Queene, b. iv. c. 3

For when they saw their Lord's bright cognizance
Shine in his face, soon did they *disadvance*
And some unto him kneel, and some about him dance.

G. Fletcher. Christ's Triumph on Earth.

DIS-ADVA'NTAGE, *v.* } DISADVA'NTAGE, *n.* } DISADVANTA'GEOUS. } DISADVANTA'GEOUSLY. } DISADVANTA'GEOUSNESS. } To strip or deprive or divest of an advantage, of any thing that may forward or promote the interest or service; of favour, benefit or profit; to injure, to cause a loss or mischief. See above, DISADVANCE.

Pity of right ought to be reasonable
And to no wight do no *disauantage*.

Chaucer. The belle Dame sans Mercie.

It was not longe after or bothe kynges with great hoostys drewe into the country, and at the ryuer of Stampis met, where atwene thé was foughten a stronge batayll, but by the polycie of Theodobert, Lothayre was put to a *disauantage*.

Fabyan, vol. i. pt v. c. 124.

Shall I pursue my right by the lawe? If thou wilte folowe my counsell, ye shalt euen on the way as thou goest with thy aduersarie, agree with him, and spedely make an ende of the mattier, whether it be to thy behoofe or *disauauntage*.

Udal Matthew, c. 5.

Besides it plainly proveth the properneese of their parts and tallneese of their industry, who thereby, and by God's blessing thereon, reached so high preferment, though *disadvantaged* by standing on so low ground of their extraction.

Fuller. General Worthies of England.

But as it fell out, the overture proved *disadvantageous* to the King, and gave the other party new cause of triumph, that they had plainly threaten'd him out of what he pretended to have firmly resolved to do, which *disadvantage* was improved by the other proposition, that attended it, concerning the militia.—*Clarendon. Civil War*, vol. i. p 502.

When we come to touch it, the coy delusive plant (sensitive plant) immediately shrinks in its displayed leaves, and contracts itself into a form and dimensions, *disadvantageously* differing from the former; which it again recovers by degrees, when touched no more.—*Boyle. Works*, vol. i. p.260.

This *disadvantageousness* of figure he [Pope] converted, as Lord Bacon expresses it, into a perpetual spur to rescue and deliver himself from scorn, and to watch the weakness of others, that he might have something to repay them.

Tyers. Hist. Rhapsody on Pope, pt. v.

This leads me to suspect, that some idle tale or other has been reported to the *disadvantage* of my sentiments respecting Appius: but be assured, whatever you have heard of that nature is utterly false.—*Melmoth. Cicero*, b. v. Let. 15.

Whatever *disadvantageous* sentiments we may entertain of mankind, they are always found to be prodigal both of blood and treasure in the maintenance of public justice.

Hume. Ess. Principles of Government

DIS-ADVE'NTURE, *n.* } DISAVE'NTURE. } DISADVE'NTUROUS. } To *adventure*, is to try, risk or hazard, what may be about to come: *Disadventure* is used as *misadventure*, i. e.—

Misfortune; an unlucky, and unfortunate trial, risk or hazard.

This infortune, or this *disauenture*
Alone as I was borne I wol complaine.

Chaucer. Troilus, b. iii.

Thou, wretched man, of death hast greatest need,
If in true balance thou wilt weigh thy state:
For neuer knight that dared warlike deed
More luckleese *disadventures* did amate.

Spenser. Faerie Queene, b. i.

And who most trustes in arme of fleshly might,
And boasts, in beauties chaine not to be bound,
Doth soonest fall in *disaventrous* fight,
And yields his captiue neck to victors mo.t despight.

Id. ib. b. i.

DIS-ADVI'SE, *v.* To advise not, or advise or counsel *from* doing any thing.

I may little doubt of its being counterfeit, by reason of its appearing to me as heavy as a mineral stone of that bulk; though the possessor being loth to expose it to an uncommon trial, I could not so cogently evince, that I had a clear reason to *disadvise* the purchase of it.—*Boyle. Works*, vol. v. p. 464.

DIS-AFFE'CT, *v.* **DISAFFE'CTED. DISAFFE'CTEDNESS. DISAFFE'CTION. DISAFFE'CTIONATE.** To be or cause to be without affection, without attachment, friendly regard, love, good will, liking. To dislike, to discontent, to dissatisfy, to discompose.

But in as much as he is accused of infidelity and impiety to Almighty God, and to be *disaffected* to the King, therefore this defendant humbly craveth leave to declare his opinion in the thing itself.—*State Trials. Henry Sherfield*, an. 1632.

And if our *disaffected* palates resent nought but bitterness from our choicest viands, we truly taste the unpleasing quality; though falsly conceive it in that, which is no more then the occasion of its production.

Glanvill. Vanity of Dogmatizing, c. 10.

If a man sins often in several instances it is a habit, properly so called; for although the instances be single, yet the disobedience and *disaffection* are united and habitual.

Bp. Taylor. Of Repentance, c. 4. s. 3.

That's to destroy, and not to prove:
As if a man should be dissected,
To find what part is *disaffected*.—*Hudibras*, pt. ii. c. 1.

Yet the king had commonly some in these houses that were otherwise minded, and discovered the treachery and *disaffectedness* of the rest.—*Strype. Memorials*, an. 1534.

He did it [instilled knowledge] with that ease and gentleness, as raised a love, not a hatred, (a thing that often happens to schoolmasters) an esteem, not a *disaffection* towards his teacher.—*Id. Life of Sir J. Cheke*, c. 8. s. 3.

They, according to that climate, were found damnably corrupt, and *disaffectionate* to the Turkish affairs

Blount. Voyage into the Levant, 1650, p. 99.

Whatever the indifferent or the *disaffected* to the church may allege in opposition, I venture to affirm that the unequal size of parishes, and the charge of local population, render the erection of new places of worship, on the establishment, in various parts of the kingdom, a grand desideratum in the present state of our ecclesiastical polity.

Knox. Works, vol. vi. Ser. 27.

Cordelia at length arrives; an opiate is administered to the king, to calm the agonies and agitations of his mind; and a most interesting interview ensues between this daughter, that was so unjustly suspected of *disaffection*, and the rash and mistaken father.—*The Adventurer*, No. 122.

DIS-AFFI'RM, *v.* **DISAFFI'RMANCE.** To *affirm*, (met.) is—to speak *firmly*, resolutely; to declare or assert confidently:

To *disaffirm*, is—to undo or annul any thing so *affirmed*, to contradict, to deny it.

This notable miracle which was sette foorth by them, is better knowen with all that dwell in Hierusalem, then wee shal bee hable to *disaffyrme* or disproue.—*Udal. Acles*, c. 4.

If it had been a *disaffirmance* by law they must have gone down in *solido*; but now you see they have been tempered and qualified as the king saw convenient.

State Trials. The great Case of Impositions, an. 1606.

DIS-AFFO'RD, *v.* To refuse to *afford* or yield; to deny, to withhold.

Which forc'd from her these words: "My Lord,
Let not my being a Lancastrian bred,
Without mine own election, *disafford*
Me right, or make my cause disfigured."

Daniel. Civil War, b. viii.

DIS-AFFO'REST, *v.* **DISAFFO'RESTING**, *n.* To strip of the privileges of *forest* lands; to render common.

But in Henry the Third's time, the *Charta de Foresta* (together with Magna Charta) were establish'd, so that there was much land *disafforested*, which hath been called Pourlieus ever since, whereof there were appointed Rangers, &c.

Howell, b. iv. Let. 16.

How happy's he, which hath due place assign'd
To his beasts; and *disaforested* his mind!

Donne. To Sir E. Herbert.

The Charter of the *Foresta* had for its object the *disafforesting* several of those tracts: the prevention of future *afforestings:* the mitigation and ascertainment of the punishments for the breaches of the *Forest* Law.

Burke. Abridgement of English History, an. 1215.

DIS-AGRE'E, *v.* **DISAGRE'ABLE. DISAGRE'ABLENESS. DISAGRE'ABLY. DISAGRE'ANCE. DISAGRE'ER. DISAGRE'EMENT.** Fr. *Désagréer*,—Not to agree, or accord, or suit, concur, or please or become friendly; to differ, to be unsuitable, displeasing, offensive; to be dissimilar or unlike; to be contrary.

It [Loue] is Caribdes perilous,
Disagreeable and gracious;
It is discordaunce that can acord,
And accordaunce to discord;
It is conning without science,
Wisedome without sapience.—*Chaucer. Rom. of the Rose.*

Yᵗ people looke as well vnto the lluyng as vnto the preachyng, and are hurte at once if the liuing *disagree*, and fall frō the fayth, and beleue not the worde.

Tyndall. Workes, p. 133.

Preache you trulye the doctrine whiche you haue receyued, & teach nothing that is *disagreeable* therevnto.

Udal. Mark, c. 4.

There is no *disagreeance* wher is fayth in Jesus Christe, and consente of mynde together in one accorde.

Id. Actes, c. 8.

The Frenche Kynge at the request of the Lordes of Guyen, which were not able to defende themselfes, took this matter in hand, and caused the Lorde Delabreth, to certifie his *disagrement* to the Erl of Huntyngdon, Lieutenaunt for the Kynge of England, in the Duchie of Aquitayne.

Hall. Hen. VI. an. 11.

And for the divers *disagreeing* cords
Of inter-jangling ignorance, that fill
The dainty ears, and leave no room for words,
The worthier minds neglect, or pardon will.

Daniel. Musophilus.

Towards this they made all the haste they could, exercising the king's patience every day with some *disagreeable* message to him, upon their privileges, and requiring vindication, and reparation, and discovery of the persons who had promoted that prosecution.—*Clarendon Civil War*, vol. i. p. 389.

Many who have figured Solitude, having set out the most noted properties thereof, have sought to sweeten all they could the *disagreeableness*, leaving no roughness or inequality upon the countenance of their character of Solitude.

Mountague. Devoute Essayes, pt. i. c. 1. Treat. 16.

Sir, is not that a strange answer, in you, that know there is fire to awe *disagreers* in all matters of faith?

Hammond. Works, vol. ii. pt. i. p. 605.

[2d Act of the Mind is] putting together such single objects, in order to our comparing of the agreement or *disagreement* betwixt them, by which we make propositions, which is called *judging*.—*Wilkins. Nat. Religion*, b. i. c. 4.

Why both the bands in worship *disagree*,
And some adore the flower and some the tree.

Dryden. The Flower and the Leaf.

It rarely happens, that we are competent judges of the good and bad fortune of other people. That which is *disagreeable* to one is many times agreeable to another, or *disagreeable* in a less degree.

Wollaston. Religion of Nature, s. 5.

That from these different relations of different things, there necessarily arises an agreement or *disagreement* of some things to others, or a fitness or unfitness of the applications of different things or different relations, one to another; is likewise as certain, as that there is any difference in the nature of things, or that different things do exist.

Clarke. On the Attributes, Prop. 14.

United thus, we will hereafter use
Mutual concession, and the Gods, induc'd
By our accord, shall *disagree* no more.

Cowper. Homer. Iliad, b. iv.

The five following are the principal circumstances, which, so far as I have been able to observe, make up for a small pecuniary gain in some employments, and counterbalance a great one in others. First the agreeableness or *disagreeableness* of the employments themselves.

Smith. Wealth of Nations, b. i. c. 10.

Bourdaloue is, indeed, a great reasoner, and inculcates his doctrines with much zeal, piety, and earnestness; but his style is verbose, he is *disagreeably* full of quotations from the Fathers, and he wants imagination.—*Blair*, Lect. 29.

DIS-AGUI'SE, *v.* To strip of *aguise* or *guise*.

What hath she then with me to *disaguise?*

Stirling. Aurora. An Echo.

DIS-ALLI'EGE, *v.* To strip, free from, divest of the *tie* or bond, (of duty or good faith.)

And what greater dividing then by a pernicious and hostile peace, to *disalliege* a whole feudary kingdom from the ancient dominion of England.—*Milton. On the Articles of Peace.*

DIS-ALLO'W, *v.* **DISALLO'WABLE. DISALLO'WANCE. DISALLO'WING**, *n.* To refuse to *allow*; to refuse to grant, permit, or concede, or yield.

Of holy church we ben children all
And euery child is hold for to bow
Unto the mother, how that euer it fall
Or els he must reason *disalow*.

Chaucer. A Balade to King Henrie IV.

This vice of inobedience
(Againe the rule of conscience)
All that is humble he *disaloweth*,
That he towarde his God ne boweth.—*Gower. Con. A.* b. i.

Cicero defēding Murē against Cato, which had laid vnto his charge, that he had vsed dansing in Asia, where he was gouernour for a season, which deed was so *disalowable*, that he durst not defend it for wel done, but stifly denied.

Vives. Instruction of a Christian Woman, b. i. c. 13.

I have considered of the form of submission, that your worship brought unto me, and find nothing in it, but that in a good conscience I can yield unto; for it requireth not of me any denial or *disallowance* of the cause of discipline debated in the book, for which I am in question.

State Trials. John Udal, an. 1590.

For the propositions of letting in part of the king's army, or offering violence to the members of this house, I [Waller] ever *disallowed*, and utterly rejected them.

Id. Waller & Others, 1643.

Furthermore, Demetrius had many wives that he had married, and all at one time: the which was not *disallowable* or not forbidden by the Kings of Macedon, but had been used from Philip and Alexander's time.

North. Plutarch, p. 786.

The scurrilous jest could sooner obtain his tears in penance for it, then the approbation of a smile: and all approaches to this sin he look'd upon not only with an utter *disallowance* in his will, but a kind of natural abhorrence and antipathy in his lower outward faculties.

Hammond. Works. Life, by Fell, vol. i. p. 15.

Heere you see that Theodoret counteth it but a fable, that Cyrill should make any such sale, and those that say he sold it, declare that it was not for any *disalowing* of the vesture, but for necessitie of the poore in time of famine.

Whitgift. Defence, p. 267.

Some of the fathers again displeased him; for they were too severe and rigorous for men of his genius; they *disallow'd* self defence, second marriages, and usury.

Bentley. Of Freethinking, § 11.

Beza, the chief minister of Geneva, otherwise a great favourer of this sort of men, liked not of their behaviour, and signified his *disallowance* of it in an epistle to our bishop.—*Strype. Life of Abp. Grindal*, an. 1567.

The least appearance of command, or even the *allowance*, of such practices in Scripture they pretend not; and yet against those who *disallow* them they thunder out anathemas.—*Secker*, vol. iii. Ser. 31.

DIS-ALLY', *v.* The Fr. *Désalier*, is—to unbind; but *dis*, in *disally*, as in *disadventure*, is used (by Milton) with the force of *mis*, (q.d.) *Misally*,—to *ally*, or bind wrongly, improperly.

——— The Timnian bride
Had not so soon preferr'd
Thy Paranymph, worthless to thee compar'd,
Successour in thy bed,
Nor both so loosly *disally'd*
Their nuptials.

Milton. Samson Agonistes.

DIS-ANA'LOGAL. See ANALOGY.

Not *analogous*, i. e. having no similitude or proportion.

We have no other measure to frame in ourselves a conception of knowledge, but only the idea, or image of that knowledge, which we have in ourselves, which is utterly unsuitable and *disanalogal* to that knowledge, which is in God or the manner, or nature of it.

Hale. Cont. vol. ii. *The Works of God.*

DIS-ANGE'LICAL. Unlike, unsuiting *angels* or the messengers of God.

You are not then of the opinion of that learned casuist, returned I, who accounts for the shame attending those pleasures of the sixth sense, as he is pleased to call them, from their *disangelical* nature.

Coventry. Phil. to Hyd. Conv. 2.

DIS-A'NCHOR, *v.* It. *Disancorare*; Sp. *Desancorar*; "Fr. *Désancre*, to weigh *anchor*, and begone," (Cotgrave.)

To unfix, draw or haul up the *anchor*.

Thei *disancred* and sailed along the coastes of Sussex, and a small nomber of them landed in Sussex.

Hall. Hen. VIII. an. 37.

And when the tide came they *disanered*, and sayled to Normandy, and came to Depe, and there departed, and deuyded their booty and pyllages.
Berners. Froissart. Cronycle, vol. I. c. 37.

Then by this admonishment, he and his Troians leauing the new reared citie, *disanker* from Thrace in quest of behighted Italie.—*Warner. Albion's England*, Add. to b. ii.

Hauing now the wind and tide with him, he *disanchored* from thence, and drew along the coast vnder the Downes.
Holinshed. Historie of England, b. iii. c. 11.

DIS-A'NIMATE, *v.* } Fr. *Désanimer*,—
DISA'NIMATING, *n.* } To deprive of breath,
DISANIMA'TION. } spirit, or life, lit. and met.; to dispirit, to discourage, to dishearten.

The presence of a king engenders love
Amongst his subjects, and his loyal friends,
As it *disanimates* his enemies.
Shakespeare. 1 Part Hen. I. Act iii. sc. 1.

That soul and life that is now fled and gone, from a lifeless carcase, is only a loss to the particular body or compages of matter, which by means thereof is now *disanimated*, but it is no loss to the whole, it being but transposed in the universe, and lodged somewhere else.
Cudworth. Intellectual System, p. 38.

——— We all know how to fight,
And (feare *disanimating* none) all doe our knowledge right.
Chapman. Homer. Iliad, b. xiii.

To the *disanimating* and discouraging of the rest of the princes of Germany, and other kings and princes in amity and league with his majesty.
State Trials. The Duke of Buckingham, an. 1626.

True it is, that a glow-worm will afford a faint light, almost a dave's space when many will conceive it dead; but this is a mistake in the compute of death and term of *disanimation*.—*Brown. Vulgar Errours*, b. iii. c. 27.

Let not then tasks above the forces of our nature, *disanimate* those that may expect assistances from his Almightiness, who in the same leaves, where he commands us to perform more than we are able, promises to do in us what he commands; since difficulties are not essential properties of obstacles, but only disproportions to the powers they are to resist.—*Boyle. Works*, vol. vi. p. 21.

I imagined, that though it would not shine in the dark by the contact of the air, to which it had been too long accustomed, yet when once that dispirited or *disanimated* superficies, (if I may so call it,) that had lain exposed to the air was removed, the more internal part of the matter might not be destitute of a shining power —*Id. Ib.* vol. iv. p. 472.

DIS-ANNE'X, *v.* To unbind, unfasten, disunite, disjoin, dissever.

That when the provinces were lost and *disannexed*, and that the king was but king *de jure* over them and not *de facto*, yet nevertheless the privilege of naturalization continued.—*State Trials. The Case of the Postnati*, an. 1608.

DIS-ANNU'L, *v.* } Used as equivalent to
DISANNU'LLER, *n.* } *annul*, (*dis*, aug.)
DISANNU'LLING, *n.* } To bring to nothing; to take away the being or existence; to deprive of power or efficacy.

This I say, that the law which began afterward beyond iiii. c. & xxx. yeares doth not *disanull* the testamente, that was confyrmed afore of God vnto Christ ward, to make the promese of none effect.—*Bible*, 1551. *Galathians*, c. 3.

And if there be any faute in these four lordes or any rebellion in the vycount, then we *disanul* all this sayde treatie, and wyll that it stande as voyde.
Berners. Froissart. Cronycle, c. 181.

No bishop made by the Pope, or by any authority derived from the Pope, within the king's dominions, hath any power or authority to impugn, *disannul*, or controul any act done by any bishop made by his majesty's authority as aforesaid.
State Trials. Case of Præmunire in Ireland, an. 1607.

Jaq. Another to her everlasting fame, erected
Two ale-houses of ease: the quarter-sessions
Running against her roundly; in which business
Two of the *disannullers* lost their night-caps.
Beaum. & Fletch. The Woman's Prize, Act ii. sc. 5.

And if any rash or unweighed words have fallen from me, yet these cannot be extended to the *disannulling* of parliaments, or their priuileges in any kind, which I defended in print long since, before I could foresee any of this danger threatening me.—*State Trials. Abp. Laud*, an. 1640.

By strong temptations [he] has been faint-hearted and denied the truth: like one that *disannuls* in the height of a fever, the will be made in his composed mind.
Bates. The Danger of Prosperity.

DIS-ANOI'NT, *v.* To deprive of the effects of being *anointed*.

They have juggl'd and palter'd with the world, bandied and born arms against their king, divested him, *disanointed* him, nay, cursed him all over in their pulpits, and their pamphlets.—*Milton. Tenure of Kings and Magistrates.*

DIS-APPA'REL, *v.* Fr. "*Désappareiller*,—to ruffle, disorder, make unready, put out of tune or trim."

Drink *disapparels* the soul, and is the betrayer of the mind.
Junius. Sin Stigmatized, (1635,) p. 81.

DIS-APPE'AR, *v.* } To go out of sight or
DISAPPE'ARANCE. } view; without or beyond
DISAPPE'ARING, *n.* } the reach of perception, observation, notice.

After this discourse he *disappeared*; and the poor man, if he had been at all waking, slept very well till morning, when he believed all this to be a dream, and considered it no otherwise.—*Clarendon. Civil War*, vol. i. p. 42.

Thus then he *disappear'd*, was rarifyed;
For 'tis improper speech to say he dy'd:
He was exhal'd; his great Creator drew
His spirit, as the sun the morning dew.
Dryden. On the Death of a very young Gentleman.

Another gentleman lays before me several enormities that are already sprouting, and which he believes will discover themselves in their full growth immediately after my *disappearance*.—*Spectator*, No. 553.

When the Seasons cease to smile,
(Wing'd for Memphis or the Nile,)
Charming bird, you *disappear*
Till the kind succeeding year.
Cunningham. To the Swallow.

A few days after Christ's *disappearance* out of the world, we find an assembly of disciples at Jerusalem, to the number of "about one hundred and twenty:" which hundred and twenty were, probably, a little association of believers, met together, not only as believers in Christ, but as personally acquainted with the Apostles, and with one another.
Paley. Evidences, pt. ii. c. 9.

DIS-APPLI'ED, i. e. *Mis-applied*.

This once believ'd, 'twere logick *dis-applied*
To prove a consequence, by none denied.
Cowper. Tirocinium.

DIS-APPOI'NT, *v.* } Sp. *Desapuntar*; "Fr.
DISAPPO'INTMENT. } *Désappointer*,—to *disappoint* or frustrate; also, to remove or put from an office or estate; to deprive or bereave of authority," (Cotgrave.)

Written *dispoint*, as in Chaucer, and in *Bible*, 1551.

Not to do as *appointed*; to remove or displace from an *appointment*, from an *appointed* place or station.

Not to do as fixed, settled or agreed upon, at the precise *point* of time or place agreed upon, expected, hoped for.

A man armed at all *points*, well equipped, was said to be well *appointed*; and *dis-appointed*, in Shakespeare, appears to be the reverse, i. e. *ill-appointed*, ill-prepared, unprepared, (mis-appointed.)

I bought ointments ful precious and roiall
Wherewith I hoped his corps to anointed
But he thus gone, my mind is *dispointed*.
Chaucer. Lamentation of Marie Magdaleine.

Be not *dispoynted* of ye good daye, and let not the porciõ of the good daye ouerpasse thee.
Bible, 1551. *Jesus Syrach*, c. 14.

Shall the vnbeliefe of suche (think you) cause that the faythful promise of God shall not take effecte, so that he being therewith displeased, will (as men are comenly wont to do) breake his promise, and *dispoint* all men of that, which he hath equally and indifferently promised to euerie man.—*Udal. Romaines*, c. 3.

Cut off even in the blossome of my sinne,
Unhouzzled, *disappointed*, unanel'd.
Shakespeare. Hamlet, Act i. sc. 5.

Where having found his entertainment worse
By far than he expected in that place;
Much *disappointed*, draws from thence his force,
And towards better trust marcheth apace.
Daniel. Civil War, b. vi.

Such *disappointment* of expectation, doth much abate the courage of men in fight, especially of the assailants.
Raleigh. History of the World, b. iv. c. 5. s. 11.

After all his endeavours to the contrary, he finds himself naturally to dread a superior being that can defeat all his designs, and *disappoint* all his hopes, and make him miserable beyond all his fears.—*Tillotson*, Ser. 1.

This would not be consistent with our independent condition, there being nothing in this world so much under the power of human endeavours, but that the providence of God may interpose for the *disappointment* of it.
Wilkins. Of Natural Religion, b. ii. c. 2.

Yet hearken—I will *disappoint* her wiles
And will preserve thee. Take this precious drug:
This holding, enter thou the Goddess' house
Boldly, for it shall save thy life from harm.
Cowper. Homer. Odyssey, b. x.

DIS-APPROBA'TION. See *infra*, DISAPPROVE.

DIS-APPRO'PRIATE, *v.* } In Law, a be-
DISAPPRO'PRIATE, *adj.* } nefice is said to be *appropriated* when it is perpetually annexed to some spiritual corporation, either sole or aggregate, being the patron of the living; and *disappropriate*, when stript or divested from such *appropriation*. See APPROPRIATE.

It was the law, that for a man's good and quiet, reduced things to *propriety*, which were at first in common; how much more law-like were it to assist nature in *disappropriating* that evil, which by continuing *proper* becomes destructive!—*Milton. Tetrachordon.*

Also, if the corporation which has the *appropriation* is dissolved, the parsonage becomes *disappropriate* at common law; because the perpetuity of person is gone, which is necessary to support the appropriation.
Blackstone. Commentaries, b. i. c. 2.

At the dissolution of monasteries by Statutes 27 Henry VIII. c. 28, and 31 Henry VIII. c. 13, the *appropriations* of the several parsonages, which belonged to those respective religious houses, (amounting to more than one-third of all the parishes in England,) would have been by the rules of the common law *disappropriated*, had not a clause in those statutes intervened, to give them to the king in as ample a manner as the abbots, &c. formerly held the same, at the time of their dissolution.—*Id. Ib.*

DIS-APPRO'VE, *v.* } To think or judge un-
DISAPPRO'VAL. } favourably; to dislike.
DISAPPROBA'TION. }

For other things mild heav'n a time ordains,
And *disapproves* that care, though wise in show,
That with superfluous burden loads the day,
And, when God sends a cheerful hour refrains.
Milton, Son. 21.

But there being not a word let fall from them in *disapproval* of that opinion, though sometimes occasions were administered, (as by the question of the disciples, and some other occurrences,) 'tis a good presumption of the soundnesse of it —*Glanvill. Pre existence of Souls*, c. 4.

Now the chief gentlemen of all countries travelled to him, to tender their service; which implied a *disapprobation* at least, if not a contempt of the two houses' carriage towards him.—*Clarendon. Civil War*, vol. i. p. 543.

This is not meant to *disapprove*
Your judgment in your choice of love,
Which is so wise, the greatest part
Of mankind study 't as an art.—*Butler. Lady's Answer.*

This leads us, 3. To observe the perfect consistency which there is between a well-grounded *disapprobation* of that scene of things, which we this day lament, and a settled and hearty *approbation* of that great transaction in our own days, upon which the present establishment of our constitution is founded.—*Hoadly. Martyrdom of K. Charles I.*

——— I *disapprove* alike
The host, whose assiduity extreme
Distresses, and whose negligence offends;
The middle course is best; alike we err,
Him thrusting forth, whose wish is to remain,
And hind'ring the impatient to depart.
Cowper. Homer. Odyssey, b. xv.

DI'SARD. See DIZZARD.

DIS-ARM, *v.* } Fr. *Désarmer*,—
DISA'RMER. } To strip off, deprive or di-
DISA'RMING, *n.* } vest of, the *arms*,—of that
DISA'RMY. } which may protect, strengthen or defend; of that which may offend injure or destroy.

Hope after nothing, ne drede thou not: and so shalt thou *disarmen* the ire of thilke unmighty tyraunt.
Chaucer. Boecius, b. i.

These justes fynished, euery man withdrew, the kynge was *disarmed*, & at time cõuenient he and the quene heard euẽ song.—*Hall. Hen. VIII.* an. 2.

After whiche courses the herauldes cried the *disarmy* and the trompettes sounded to lodgyng.—*Id. Ib.* an. 12.

So, as I then *disarmed* did remaine,
A wicked ambush which lay hidden long,
In the close couert of her guilefull eyen,
Thence breaking forth, did thicke aboute me throng.
Spenser, Son. 12.

As S. Hierom notes it as a great error in Helvidius, that he took railing for eloquence, so it is not imaginable how so much learning and abilities, as this *disarmer* is believed to have, should admit so great a mixture of rudeness and acurility.—*Hammond. Works*, vol. ii. pt. ii. p. 62.

Since my last to your lordship by Mr. Endimion Porter, there hath not happened any matter of great moment, or alteration here, saving the resolution (which his majestie hath taken by the advice of his councel) for the *disarming* of all the popish lords.

Cabbala. The Earl of Carlile to the Duke, Nov. 1625.

Elsewhere he saw where Troilus defy'd
Achilles, and unequal combat try'd,
Then where the boy *disarm'd*, with loosen'd reins,
Was by his horses hurry'd o'er the plains.

Dryden. Virgil. Æneid, b. i.

With his huge falchion, Hector, drawing nigh
To Ajax, of its brazen point *disarm'd*
His ashen beam; for close behind the neck
He lopp'd it. *Cowper. Homer. Iliad*, b. xvi.

DIS-ARRA'NGE, *v.* } "Fr. *Désarranger*,—
DISARRA'NGEMENT. } To unrank, disorder, disarray," (Cotgrave.) See DERANGE.

To put out of order, to put or place in a disorderly, a confused manner; to destroy the order or method.

For oft the glebe, and all its waving load,
Will journey, forc'd off by the mining rain;
And with its faithless burden, *disarrange*
Thy neighbour's vale.—*Grainger. The Sugar Cane*, b. i.

We could hardly alter one word, or *disarrange* one member, without spoiling it. Few sentences are to be found more finished or more happy.—*Blair*, vol. ii. Lect. 20.

In his opinion, the very worst part of the example act is, in the late assumption of citizenship, by the army, and the whole of the *arrangement*, or rather *disarrangement* of their military.—*Burke. On the Army Estimates.*

DIS-ARRA'Y, *v.* } "Fr. *Désarroyer*, — to
DISARRAY, *n.* } disorder, *disarray*, confound, mar the order or fashion of; also, to discomfit, overthrow or put to rout an army," &c. (Cotgrave.)

To uncover, uncloak, undress; to put out of order, to throw into confusion, to rout.

For he ne made hire of the hed of Adam, for she shuld not claime to gret lordshippe; for ther as the woman hath the maistrie, she maketh to moche *disarray*.

Chaucer. The Persones Tale.

The whiles, his guilefull groome was fled away:
But vain it was to thinke from him to flie,
Who overtaking him did *disarray*,
And all his face deform'd with infamy.

Spenser. Faerie Queene, b. v. c. 3.

——— Thou that day
Thy father's dreadful thunder didst not spare,
Nor stop thy flaming chariot wheels, that shook
Heav'n's everlasting frame, while o'er the necks
Thou drov'st of warring Angels *disorderd*.

Milton. Paradise Lost, b. iii.

And him behind, a wicked hag did stalke
In ragged robes, and filthy *disarray*,
Her other leg was lame, that she no'te walke,
But on a staffe her feeble steps did stay.

Spenser. Faerie Queene, b. ii. c. 4.

Whereat the ranged horse, break out, deny
Obedience to the riders, scorn their pow'r;
Disrank the troops, set all in *disarray*,
To make th' assailant owner of the day.

Daniel. Civil Wars, b. viii.

As the hardest stone is properest for a basis; so there is not a better pedestal to raise a trophy of our vertues upon, then an outward enemy, if we can but keep ourselves from inward enemies, our vices, our weaknesses, and our own *disaraymants*.—*Feltham*, pt. ii. Res. 53.

——— She by Cretheus then espous'd
A fair increase, Æson and Pherus, bore;
And great Amythaon, who with fiery steeds
Oft *disarray'd* the foes in battle rang'd.

Fenton. Homer. Odyssey, b. xi.

Soon as the prospect open'd to his view,
His wounded eyes the scene of sorrow knew;
Dire *disarray!* the tumult of the fight,
The wall in ruins, and the Greeks in flight.

Pope. Homer. Iliad, b. xiv.

In the morning she rose *disarrayed*, and her eyes betrayed a night without slumber; when the yellow-robed God, who gazed on her with transport, thus meditated on her charms in his heavenly mind.—*Sir W. Jones. Songs of Jayadeva.*

DIS-ASSE'NT, *n.* } Used by some old writers,
DISASSE'NTER. } (q.d.) *Dissent*, (qv.)

But whether he departed without the Frenche kynge's consent or *disassent*, he, deceaued in his expectacion, and in maner in despayre, returned agayn to the Lady Margaret his first foolish foundacion.—*Holl. Hen. VII.* an. 7.

In these, and such like particulars, the king hath no swaying negative voice at all, but the houses may proceed and give judgment, (not only without the king's personall presence or assent) as the highest court of justice, but even against his personal negative vote or *dissasent*, in case he be present, as infinite examples of present and former times experimentally manifest beyond all contradiction.

Prynne. Treachery & Disloyalty, &c. pt. ii. p. 65.

Thirdly, the alledging the noting of the names of the *disassenters* could not at the first be conceived to imply an officious prying into the gesture of the prince, but rather a loyal fear of incurring the king's displeasure.

State Trials. Lord Balmerino, an. 1634.

DIS-ASSIDU'ITY. Cessation from assiduity or constant and continual attention.

But he came in, and went out; and, through *disassiduity*, drew the curtain between himself, and the light of her [Queen Elizabeth] favour; and then death overwhelmed the remnant, and utterly deprived him of recovery.

Naunton. Frag. Reg. in Fuller. Worthies. Worcester-shire.

My Lord of Rochester, partly by some relapse into his late infirmity, and partly (as it is interpreted) through the grief of his mind, is also this second time not gone with the king. some argue upon it, that *disassiduity* in a favorite, is a degree of declination.—*Reliquiæ Wottonianæ*, p. 412.

DIS-ASSO'CIATE. Fr. "*Désassocier*,—
To disassociate, break company, dissolve society, separate or part friends," (Cotgrave.)

As if our mind had not other hours enough to do her business, without *disassociating* herself from the body in that little space which she needeth for her necessity.

Florio's Translation of Montaigne's Essays, (1613.) p. 630.

DIS-A'STER, *v.* }
DISA'STER, *n.* }
DISA'STERLY, *ad.* }
DISA'STROUS. }
DISA'STROUSLY. } Fr. *Désastre*; It. *Disastro*; Sp. *Desastre*. Skinner and Junius agree in substance: *Dis-astrum*, i. e. *sidus*,—misfortune, calamity, a malo veluti *sidere*, as if from an ill star. To *disaster* is applied, generally—

To cause or produce any ill luck, misadventure, misfortune, calamity or distress; any misery or wretchedness.

Place me where Fortune doth her darlings crown,
A wonder or a spark in Envy's eye,
Or you, outrageous Fates, upon me frown,
Till pity wailing *disaster'd* me.

Drummond, pt. i. Son. 61.

To be call'd into a huge sphere, and not to be seene to moue in't, are the holes where the eyes should bee which pittifully *disaster* the cheekes.

Shakespeare. Antony & Cleopatra, Act ii. sc. 7.

The dire *disaster* of that captiv'd king,
So surely seiz'd on by the adverse part,
(To his few friends sad matter menacing)
Struck with pale terrour every willing heart.

Drayton. The Barons' Wars, b. iv.

Nor let the envy of envenom'd tongues,
Which still is grounded on poor ladies' wrongs,
Thy noble breast *disasterly* possess
By any doubt to make my love the less.

Id. Lady Geraldine to Surrey.

Which prediction of the holy archbishop was seconded by prodigies, and by the *disasterous* calamities which fell on him and on his house, and the whole confirmed for truth.

Baker. Edw. I. an. 975.

For, no sooner came to his eares the newes of Probus his election, but he found that heady and precipitate attempts were pleasing in their beginnings, but full of difficulties in their proceedings and most *disastrous* in their successe.

Speed. The Romans, b. vi. c. 41.

Whilst things were thus *disastrously* decreed,
Seditious libels every day were spread,
(By such as lik'd not of the violent deed)
That he by force should be delivered.

Drayton. The Barons' Wars, b. v.

And thus the snows arise; and foul, and fierce,
All winter drives along the darken'd air;
In his own loose-revolving fields, the swain
Disaster'd stands. *Thomson. Winter.*

He stopp'd, and weeping said, O friend! ev'n here
The monuments of Trojan woes appear!
Our known *disasters* fill even foreign lands:
See there, where old unhappy Priam stands.

Dryden. Virgil. Æneid, b. i.

Her maids not mind the loom, nor household care,
Nor wage in needlework a Scythian war.
But cull in canisters *disast'rous* flow'rs,
And plants from haunted heaths, and fairy bow'rs.

Garth. Ovid. Metam. b. xiv.

Resolv'd to leave the squire for bail
And mainprize for him to the gaol,
To answer, with his vessell, all
That might *disasterously* befall.—*Hudibras*, pt. iii. c. 1.

This was a real *disaster* to us, as by retarding us half a day, it broke the chain of our stages and laid us under the disagreeable necessity of stopping each ensuing night at a very bad inn, the good ones being placed at our dining distances.—*Swinburne. Spain*, Let. 27.

And here, my argument leads me to shew, that in the pursuit of spiritual acquirements, all things are as promising and easy, as they are discouraging and difficult in the *disastrous* projects of worldly ambition.

Warburton. Works, vol. x. Ser. 23.

DIS-AVA'UNCE. See DISADVANCE.

DIS-AVO'UCH. To *disavow*, (qv.)

And thereupon they flatly *disavouch*
To yield him more obedience and support.

Daniel. Of Civil Wars, b. iv.

DIS-AVO'W, *v.* }
DISAVO'WAL. }
DISAVO'WANCE. }
DISAVO'WMENT. } To annul a *vow*, to renounce or abjure, refuse to abide by, that which has been *vow-ed*, *avow-ed*, *avouched* or promised; and then, generally, to disacknowledge, to disallow, to disown, to disclaim.

——— The coronede pope
Maye *disavowe* that thei dude —*Piers Ploughman*, p. 54.

But being aged now and weary too
Of warres delight, and world's contentious toyle
The name of knighthood he did *disavow*.

Spenser. Faerie Queene, b. vi. c. x.

Who shall doubt, Donne, whēr I a poet bee,
When I dare send my epigrammes to thee?
That so alone canst judge, so alone do'st make:
And, in thy censures, evenly, do'st take
As free simplicitie, to *dis-avow*,
As thou hast best authoritie, t' allow.

B. Jonson, Epig. 96.

For as touching the Tridentine History, his holiness (says the Cardinal) will not press you to any *disavowment* thereof.

Wotton. A Letter to the Regius Professor, &c.

Ambitious Turnus in the press appears,
And, aggravating crimes, augments their fears:
Proclaims his private injuries aloud,
A solemn promise made, and *disavow'd*.

Dryden. Virgil. Æneid, b. vii.

No, the very corner-stone of the English Reformation was laid in an utter denial and *disavowance* of this point, [the Pope's supremacy] for which our kings have lain under the papal curse, and the kingdoms been expos'd to the ambition and rage of foreigners.—*South*, vol. vi. Ser. 1.

On the contrary, from his reprinting so often, in essays that bore his [Hume's] name, most of the principles and reasonings contained in it [Tr. of Human Nature], and never, so far as I had heard, *disowning* any part of it, I could not but think that he set a very high value upon it.

Beattie. On Truth, Pref.

The assembly in accepting, proclaiming, and publishing this forged alliance, has been guilty of a plain aggression, which would justify our court in demanding a direct *disavowal* if our policy should not lead us to wink at it.

Burke. Thoughts on French Affairs.

DIS-BAND. } "Fr. *Disbander*,—
DISBA'NDING, *n.* } To loosen, unbind, unbend; also, to cease, to disband, scatter, disperse," (Cotgrave.)

What savage bull *disbanded* from his stall,
Of wrath a signe more inhumane could make?

Sterling. Aurora, s. 4.

The immediate *disbanding* of all armies and garrisons, saving the old Cinque Ports — and so those three grand plagues of the people will cease, viz. free quarters, taxations, and excise.—*State Trials. Col. J. Lilburne*, an. 1649.

Kings, who *disband* such needless aids as these,
Are safe—as long as e'er their subjects please.

Dryden. Prologue to the Loyal Brother.

The policy of such barbarous victors has ever been to lay low every thing which had lifted its head above the level, or which could serve to combine or rally, in their distresses, the *disbanded* people, under the standard of old opinion.

Burke. On the French Revolution.

DIS-BARK, *v.* "Fr. *Desbarquer*,—
To *disembark*, put aland, set ashore," (Cotgrave.)

When he [Scipio] was arrived at Alexandria, and *disbarked*, as he came first to land, he went hooded, as it were, with his robe cast over his head.—*Holland. Plutarch*, p. 388.

Whilst these things thus passed in Italie, Cn. Scipio who was sent into Spaine with a fleete and armie for sea and land; having set sail from the mouth of Rhodanus, and compassed the mountaines Pyrenei, arrived at a place called Emporiæ: where he *disbarked* and landed his forces.

Id. Livius, p. 427.

The ship we moor on these obscure abodes;
Disbark the sheep, an off'ring to the Gods:
And, hell-ward bending o'er the beach desery
The dolesome passage to th' infernal sky.

Pope. Homer. Odyssey, b. xi

DIS-BARK, *v.* To strip off the *bark*. To *bark* is sometimes so used.

Lieutenant Geo. Drummond confirmed what others had told me, of the great noise, like the discharge of muskets, that they hear in the wooden houses, whose walls are made of fir-trees (unsquared, and only *disbarked*) upon very intense frosts.—*Boyle. Works*, vol. ii. p. 730.

DIS-BECO'ME, *v.* Used by Massinger as *mis-become*, (qv.)

—— Yet be careful
That your compassion of my age, nor his,
Move you to any thing that may *disbecome*
The place on which you sit.
Massinger. The Fatal Dowry, Act v. sc. 2.

DIS-BELI'EVE, *v.* } *Belief*, and *believe* or
DISBELI'EVER, } *be-life*, and *be-live*, (for
DISBELI'EF. } so variously are they written,) compounded of *be*, or *bi*, or *by*, and *live*; is that *by* which men do or should *live*; a rule of *life*, a rule to guide their moral and religious conduct in *life*. To *disbelieve*, is—

To disacknowledge, disallow, disown, disclaim any thing to be a rule of *life*; and generally, to discredit, to deny to be, to deny to be right or true; to refuse to credit.

There have been doubtless in all ages such as have *disbelieved* the existence of any thing, but what was sensible.
Cudworth. Intellectual System, p. 18.

May I not boldly reply to all the incredulous and *disbelievers* of the facility of this medium exhibited; say not in thy heart, who shall thus ascend into heaven? for the word is nigh thee in thy mouth, and in thy heart.
Mountague. Devoute Essayes, pt. i. Treat. 8. s. 2.

Those who will pretend such kind of grounds for their *disbelief* of any thing, will never be able to persuade others that the true cause why they do not give their assent, is because they have no reason for it, but because they have no mind to it.—*Bp. Wilkins. Of Nat. Religion*, b. i. c. 3.

We know, it often falls out that when a man has once got the character of a lyar, even truth itself is suspected, if not absolutely *disbelieved*, when it comes from the mouth of such an one.—*South*, vol. iii. Ser. 11.

They may without irrationality use arguments to confirm in their doctrine men already acquiescing in the principles of it, and persuaded of their integrity, sufficiency, and authority, that it would be improper to urge against a refractory *disbeliever*, that is convinced of none of these.
Boyle. Works, vol. ii. p. 274.

It is not more evident in the New Testament that Christ died for sinners, than that Christians should not kill one another for the *misbelief* of any article of revealed religion; much less for the *disbelief* of such articles as are invented by men, and imposed as doctrines of Christ.
Tillotson, vol. i. Ser. 19.

Is any credit due to the father of lies? Can there be a better reason for *disbelieving* any thing, than his affirming it to be true.
Farmer. Demoniacs of the New Test. c. 2. s. 1. Note.

The pretended Christian, who leads a bad life, is much more an infidel—a downright *disbeliever*—than he who, though in words he deny the Gospel, leads a moral life.
Gilpin, vol. iii. Ser. 1.

As to the additional circumstance of their believing, mentioned in the translation, it is clearly implied in the original; a dread of God's justice being inconsistent with a *disbelief* of his existence.
Farmer. Demoniacs of the New Test. c. 1. s. 10.

DIS-BENCH, *v.* To remove from a *bench* or seat.

Coriol. Your honor's pardon:
I had rather have my wounds to heale againe,
Then beare say how I got them.
Brutus. Sir, I hope my words *dis-bench'd* you not?
Shakespeare. Coriolanus, Act ii. sc. 2.

DIS-BEND, *v.* In the solitary instance below, it appears to mean, *misbend*, bend amiss.

As liberty a courage doth impart,
So bondage doth *disbend*, else breake the heart.
Stirling. Julius Cæsar, Chorus 3.

DIS-BIND, *v.* To free from *bands* or bondage.

Nay, how dare we *disbind* or loose ourselves from the tye of that way of agnizing and honouring God, which the Christian church from her first beginninge durst not doe!
Mede. On Texts of Scripture, b. i. Dis. 2.

DIS-BLAME, *v.* To free from *blame*.

Wherfore I nil haue neither thanke ne blame
Of al this worke, but pray you mekely
Disblameth me if any word be lame.
Chaucer. Troilus, b. ii.

DIS-BO'DY, *v.* To free from *body*. See DIS-EMBODY.

Wherefore they conceive, that the *disbodyed* soules shall return from their unactive and silent recesse, and be joined again to bodies of purified and duly prepared ayre
Glanvill. Pre-existence of Souls, c. 14.

DIS-BORD, *v.* Opposed to—to *board* or to go on *board*; as *debark* is to *embark*.

And in the arm'd ship, with a wel-wreath'd cord
They streightly bound me, and did all *disbord*
To shore to supper, in contentious rout.
Chapman. Homer. Odyssey, b. xiv.

DIS-BO'WEL, *v.* To deprive of, to empty out the *bowels*; the entrails; the interior contents; to eviscerate.

Surrey writes *de-*; and see DIS-EMBOWEL.

Faire Dido held in her right hand a cup,
Which twixt the hornes of a white cow she shed
In presence of the Gods, passing before
The aulters fatte, which she renewed oft
With giftes that day, and beasts *debowled*
Gazing for counsell on the entraies warme.
Surrey. Virgile. Æneid, b. iv.

He that hath seene a great onke dry and dead,
Yet clad with reliques of some trophies old,
Lifting to heauen her aged hoarie head,
Whose foote on ground hath left but feeble hold;
But halfe *disbowel'd* lies aboue the ground.
Spenser. The Ruines of Rome, s. 28.

Others say the poyson was giuen him in a dish of pears. But the physician that *disbowelled* his body found no sign of poyson in it, and therefore not likely to be true.
Baker. K. John, an. 1216.

Riches the hardy soldiers shall despise,
Nor the *disbowel'd* earth explore,
In search of the forbidden ore.
Addison. Horace, b. iii. Ode 3.

Otherwise the physicians of princes and great men, after having considered all the inward parts of their *disbowelled* patients could not so often doubt and dispute, as they do, whether or no poison were accessary to their death.
Boyle. Works, vol. ii. p. 184.

DIS-BRANCH, *v.* To lop off, to strip, deprive or divest of the *branches*; i. e. that which bends, turns, reaches, extends, (sc.) from the trunk; from the main stem, (met.)

Also, where the nature of the ground will bear it, the husbandman shall not doe amisse to *disbraunch* and lop his tree-groves, to prune his vineyards.
Holland. Plinie, b. xviii. c. 26.

So as eft soones all that dukedome, one of the goodliest gemmes in the English diademe, and *disbranched* from France since the year eight hundred eighty fiue, was againe rent away.—*Speed. K. John*, b. ix. c. 8. s. 28.

That nature, which contemns its origin
Cannot be bordered certain in itself;
She that herself will sliver and *disbranch*
From her material sap, perforce must wither,
And come to deadly use.—*Shakespeare. Lear*, Act iv. sc. 2.

DIS-BU'RDEN, or } To free from a *burthen*,
DISBU'RTHEN, *v.* } that is, a weight or load, *borne*; to unload, to exonerate, to discharge.

After this, the kynge hauyng peace as well with foreyne princes, for the terme of iii. yeres, as *disburdened* and purified of all domesticall sedition, beganne to be diseased with a certayne infirmitie and wekenes of body.
Hall. Henry VII. an. 21.

One of the ten went home to his house the same time, who upon a fraudulent and cautelous returne made unto his enemies campe, as is aforesaid, supposed he had acquit himselfe and *disburdened* his conscience of his oath.
Holland. Livie, p. 471.

As it is, I am at an end of my designed method, and am glad that it hath been contrived into so small a compass, being now at leisure to retire to my meditations, which will, I hope, be more calm, being thus *disburthened*.
Hammond. Works, vol. i. p. 152.

No sooner does the foul tongue give us the alarm, but strait all the powers of the mind are awakened, the concerns of reputation begin to rise, thoughts of defiance to take up arms, and the whole soul boils within itself, grows big with the injury, and would fain discharge and *disburden* itself in a full revenge.—*South*, vol. viii. Ser. 7.

When this speculatist finds himself prompted to another performance, let him consider whether he is about to *disburthen* his mind, or employ his fingers; and if I might venture to offer him a subject, I should wish that he would solve this question, Why he that has nothing to write should desire to be a writer?—*Johnson. Review of a Free Enquiry.*

DIS-BU'RGEON. See another example in v. DEFOIL.

To strip off, to divest of, the *bourgeons*, i.e. buds or young shoots.

When the vine beginneth to put out leaves and looke green fall to *disburgeoning*.—*Holland. Plinie*, b. xvii. c. 22.

DIS-BURSE, *v.* } See also DEBURSE.
DISBU'RSING, *n.* } To take out of the *burse*
DISBU'RSEMENT. } or *purse*; to pay away; to expend, to defray expenses, costs or charges.

Therefore after his long iourney ended and dooen, the master returned home againe, & required an accoumpt of his seruauntes, of that he had deliuered thē, and what they had *disbursed* and layed out of the same.—*Udal. Matt.* c. 25.

Wherefore he demanded to haue the *disbursing* of the mony himselfe, because it wold be very perniticus & hurtful, to put the doing therof into many mens hāds.
Goldynge. Iustine, fol. 35.

The ransom itselfe, which amounted to a good round summe, made them to pause: because they were unwilling both to emptie the publike treasurie; (havinge alreadie *disbursed* great summes, in buying up bond-slaves and arming them for the warres,) and also that Anniball (who as the voyce went, was at a very great under [*Anjusce rei egentem*] for money) should be inriched thereby.
Holland Livie, p. 471.

Hereupon Nicias adviseth to depart towards the Selinuntines, and to force them, or persuade them to an agreement with the Egestans; as likewise to see what *disbursements* the Egestans could make.
Raleigh. History of the World, b. v. c. 1. s. 1.

But if the bargain tie you to pecuniary *disbursements*, be sure distressed Christians be (at least) sharers in them.
Boyle. Works, vol. vi. p. 24.

I am at present engaged in examining the finances of the Prussians, their *disbursements* and credits, and the farther I proceed in this affair, the more I am convinced of the necessity of my enquiry.
Melmoth. Pliny, b. x. Let. 16. [28.]

DIS-CALCEATION. Lat. *Discalceatus*, without shoes; from *dis*, and *calceare*, to put on shoes.

Cockeram has "*Discalceate*,—to put off one's shoes."

For I suppose there is an allusion in particular to that right of *discalceation* used by the Jews and other nations of the Orient at their coming into sacred places; namely, that whereof the Lord spake to Moses, *Exod.* iii. 5, and again to Joshua, *Jos.* v. 15. *Exue calceamenta tua de pedibus tuis; locus enim in quo stas terra sancta est.* put thy shoes from off thy feet; for the place whereon thou standest is holy ground.—*Mede. Works*, b. ii. *Of Churches*, § 3.

The custom of *discalceation* or putting off their shoes at meals, is conceived to confirm the same.
Brown. Vulgar Errours, b. v. c. 6.

DIS-CAMP, *v.* See to DECAMP.

Cotgrave renders the Fr. *Descamper*; "to discamp, to raise or remove a *camp*; to depart from the *camp*."

To remove, or cause to remove or go from, the *camp*.

No enemie put he ever to flight, but he *discamped* him and draue him out of the field, (*quin castris exuerat.*)
Holland. Suetonius, p. 242.

DIS-CA'NDY, *v.* *Discandying*, in the first quotation from Shakespeare, is Theobald's reading; adopted by the other commentators.

To reduce from a *candied* state; to dissolve.

Till by degrees the memory of my wombe,
Together with my braue Egyptians all,
By the *discandering* of this pelleted storm,
Lye graueless, till the flies and gnats of Nyle
Haue buried them for prey.
Shakespeare. Antony & Cleopatra, Act iii. sc. 11.

—— The hearts
That *spanneled* me at heeles, to whom I gaue
Their wishes, do *dis-candie*, melt their sweets
On blossoming Cæsar. *Id. Ib.* Act iv. sc. 10.

DIS-CARD, *v.* } Sp. *Descartar*; Fr. *Escar-*
DISCA'RDING, *n.* } *ter*; It. *Scartare*. *Chartas abjicere*, to throw away *cards*. To throw *cards* out of the hand, (as usual at various games.) In the *Dumb Knight*, written *Decard*. Generally—

To throw or cast or send away, to dismiss; to turn away.

Queen. What's your game now?
Phy. Four kings, as I imagine.
Queen. Nay, I have two, yet one doth me little good.
Phy. Indeed, mine are two queens, and one. I'll throw away —Can you *decard*, madam?
Queen. Hardly, but I must do hurt.
Machin. The Dumb Knight, Act iv.

But with her shield so well her selfe she warded
From the dread danger of his weapon keene,
That all that while her life she safely guarded:
But he that helpe from her against her will *discarded*.
Spenser. Faerie Queene, b. v. c. 8.

He that was thus rejected, they say he was *discarded*: for the basin wherein the little balls were carried, was called Caddos.—*North. Plutarch*, p. 39.

They, if they could prevail for the *discarding* of tythes, would by the same argument (clamour and slander) presently and importunately press for deposition of the ministry —*Spelman. On Tythes*, p. 157.

These will no taxes give, and those no pence;
Critics would starve the poet, whigs the prince.
The critic all our troops of friends *discards*;
Just as the whig would fain pull down the guards.
Dryden. Prol. To the Loyal Brother.

Yes, welcome to a man in pow'r;
And so I was for half an hour.
But he grew weary of his guest,
And soon *discarded* me his breast.
Cotton. Content, Vision 4.

DIS-CA'RNATE, *adj.* Stripped, deprived or divested of *flesh*.

'Tis better to own a judgment though with but a *curta supellex* of coherent notions, than a memory, like a sepulchre, furnished with a load of broken and *discarnate* bones.
Glanvill. Vanity of Dogmatizing, c. 15.

DIS-CASE, *v.* To *case* is used by Shakespeare, as *dis* or *un-case*, (see CASE,) to strip off the *case*; (sc.) that which takes, receives, holds or contains; to divest, strip off the covering.

—— Ariell,
Fetch me the hat, and rapier in my cell,
I will *discase* me, and myselfe present
As I was sometime Milaine.
Shakespeare. Tempest, Act v. sc. 1.

Therefore *dis case* thee instantly (thou must thinke there's a necessitie in't) and change garments with this gentleman.
Id. Winter's Tale, Act iv. sc. 3.

DIS-CEPTA'TION. Sp. *Disceptacion*; Fr. *Disceptation*; Lat. *Disceptatio*, from *Disceptare*; *dis*, and *captare*, from *capere*, to take. Quasi in diversas partes *captare*, (Gesner.) As the Fr.—
"Disputation, contention, arguing, debating, reasoning about a matter," (Cotgrave.)

And vpon occasion rysing in cõmunicacion, had agayne repeted with some of them verye freshe learned men, good part of our former *dysceptacion* and reasonyng, had betweno vs before his departynge.—*Sir T. More. Workes*, p. 203.

For knowledge drawn freshly, and, as it were in our view, out of particulars, knowes the way best to particulars againe; and it hath much greater life for practice, when the discourse of *disceptation* attends upon the example, then when the example attends upon the *disceptation*; for here not only order but substance is respected.
Bacon. On Learning, by G. Wats, b. viii. c. 2.

If they say, the proposition is *axiomatical*, or evidently credible of itself without any proof, 'tis a precarious and groundless assertion: such as ought not to be admitted in any science, or any *disceptation*.—*Barrow*, vol. ii. Ser. 12.

The good way they took was by Crumwell and Cranmer's direction; who foresaw that in these conferences between men of such differing judgments there would happen nothing but verbose janglings and endless *deceptations*, and little would be concluded.—*Strype. Mem. Hen. VIII.* an. 1540.

DI-SCE'PTER, *v.* To strip, to deprive, divest of his *sceptre*.

A hundred kings, whose temples were impall'd
In golden diadems, set here and there
With diamonds, and gemmed every where,
And of their golden virges none *disceptred* were.
G. Fletcher. Christ's Triumph on Earth.

DISCE'RN, *v.* } Fr. *Discerner*; It. *Discernere*; Sp. *Discernir*; Lat. *Discernere*; (*dis*, and *cernere*.) Kuster agrees with Vossius that Lat. *Cern-ere*, Gr. Κριν-ειν, properly signifies to separate, to disjoin; he considers it then to have been applied to denote:—to see any thing clearly and distinctly; to *discern* (separate) one thing from another by sight; and then, further, to have been applied to the *mind*; i. e. to distinguish accurately the perceptions, the conceptions of the mind. *Cernere*, he observes, *plus* est quam *videre*. And see DECERN, and DISCREET.

DISCE'RNER.
DISCE'RNIBLE.
DISCE'RNIBLY.
DISCE'RNING, *n.*
DISCE'RNINGLY.
DISCE'RNMENT.

To see or perceive clearly and distinctly; to distinguish or make or mark the difference; to distinguish or discriminate accurately; to look or observe keenly, shrewdly; to judge.

In heauen and hell, in earth and salt see
Is felt thy might, if that I well *discerne*.
Chaucer. Troilus, b. iii.

He brake the barres, and through the timber pearst
So large a hole whereby they might *discerne*,
The house, the court, the secret chambers eke
Of Priamus, and auncient kings of Troy,
And armed foes in thentrie of the gate.
Surrey. Virgile. Æneid, b. ii.

For though our eyes can nought but colours see,
Yet colours give them not their pow'r of sight,
So, though these fruits of sense her objects be,
Yet she *discerns* them by her proper light
Davies. The Immortality of the Soul, s. 1.

The firepikes divided halfe to the one, and half to the other company, served no lesse for fright to the enemy than light of our men, who by this meanes might *discerne* every place very well, as if it were neare day.
Sir Francis Drake Revived, p. 11.

And this redressed he with small travaile and little adoe for that himself deeding quarrels and controversies (especially when the greatnesse either of causes or persons so required) was a constant and irremoveable *discerner* of right and wrong.—*Holland. Ammianus*, p. 104.

12 For the word of God is quick and powerfull, and sharper than any two-edged sword, piereing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a *discerner* of the thoughts and intents of the heart.—*Bible, Hebrews*, c. 4.

When able and prudent men come to act their own parts, they are then for the most part not of the clearest sight, and do commonly commit such errors, as are both *discernable* and avoidable, even by men of mean abilities.
Cabbala. Sir R. Phillips to Buckingham, Anj 1621.

'Tis superfluous to pursue this any further, which so *discernably* falls under the inconveniences that have been showed to belong to assurance.
Hammond. Works, vol. i. p. 482.

Do's Lear walke thus? speak thus? Where are his eies?
Either his notion weakens, his *discernings*
Are lethargied. *Shakespeare. K. Lear*, Act i. sc. 4.

I confess it is not practicable, to frame rules for the *discernment* between due praises and flatteries, in all occurrences in the world's commerces.
Montague. Devoute Essayes, pt. i. Treat. 10. s. 4.

Whereas indeed the rarities of nature are in these recesses, and its most excellent operations cryptick to common *discernment*.—*Glanvill. Vanity of Dogmatizing*, c. 18.

When will your towers the height of Carthage know?
Or when your eyes *discern* such crowds below.
Dryden. Ovid. Ep. Dido to Æneas.

But besides these dangers which are more visible and apparent, these is another which is less *discernible*, because it hath the face of piety; and that is faction in religion: By which I mean an unpeaceable and uncharitable zeal about things wherein religion either doth not at all, or but very little consist.—*Tillotson*, vol. i. Ser. 34.

From whence it being clear, that the spirit of God not showing itself to the soul immediately by itself and its own substance, as light doth to the eye, but by the mediation of its operations and effects upon the soul, it follows, that it is not *discernable* by itself, as light is, but by its operations.
South, vol. v. Ser. 7

The eye could perceive that the ascent upon the immersion in the dissolved nitre was *discernibly* quicker than the descent.—*Boyle. Works*, vol. ii. p. 597.

Poets, to give a loose to a warm fancy, are generally too apt not only to expatiate in their similes, but introduce them too frequently. These two errors Ovid has most *discerningly* avoided.—*Preface to Garth's Ovid.*

The Jews could judge well enough about other things, and argue reasonably about the tokens of the sky and the weather, and make proper observations in the course of the natural world; but had no *discernment* at all in matters of religion.—*Clarke*, vol. i. Ser. 28.

Experience tells us that our unassisted sight, though sufficiently acute for the ordinary purposes of life, is not acute enough to *discern* the minute texture of visible objects.
Beattie. On Truth, pt. ii. c. 1. s. 2.

If the ambiguity be *discernible*, the argument can have no force; if there be no suspicion of ambiguity, the dispute may be continued from generation to generation, without working any change in the sentiments of either party.
Id. Ib. pt. ii. c. 2. s. 3.

Syrena is for ever in extremes,
And with a vengeance she commands or blames.
Conscious of her *discernment*, which is good,
She strains too much to make it understood.
Young. Love of Fame, Sat. 6.

DISCE'RP.
DISCE'RPIBLE.
DISCERPIBI'LITY.
DISCE'RPTION.

Lat. *Discerpere*; *dis*, and *carpere*, to pluck. To pluck asunder; to pull or pluck or tear in pieces; to sever, to dissever.

Isis is a Greek word, which signifies knowledge: and Typhon is the enemy to this Goddess; who being puffed up by ignorance and errour, doth distract and *discerp* the holy doctrine (of the simple Deity) which Isis collects together again, and makes up into one, and thus delivers it to those, who are initiated into her sacred mysteries, in order to Deification.—*Cudworth. Intellectual System*, p. 355.

According to what is here presented, what is most dense, and least porous, will be most coherent, and least *discerptible*.—*Glanvill. Vanity of Dogmatizing*, c. 5.

In which words, Plutarch intimates, that the Egyptian fable, of Osiris being mangled and cut in pieces by Typhon, did allegorically signifie the *discerption* and distraction of the simple Deity, by reason of the weakness and ignorance of vulgar minds (not able to comprehend it altogether at once) into several names and partial notions, which yet true knowledge and understanding, that is, Isis, makes up whole again and unites into one.
Cudworth. Intellectual System, p. 355

Nor can we have any idea of matter, which does not imply a natural *discerptibility* and susceptivity of various shapes and modifications.—*Wollaston. Religion of Nature*, s. 5.

Hereupon the author seeks another subterfuge, by departing from the received sense of words; maintaining that space has no parts, because its parts are not separable and cannot be removed from any other by *discerption*
Clarke & Leibnitz. Leibnitz's Fifth Paper.

In this consequence of its substantiality, that it was part of God, *discerped* from him, and would be resolved again into him, they all, we say, agreed.
Warburton. Divine Legation, b. iii. s. 4.

But when the ancients are said to hold the pre- and post-existence of the soul, and therefore to attribute a proper eternity to it, we must not suppose that they understood it to be eternal in its distinct and peculiar existence, but that it was *discerped* from the substance of God in time, and would, in time, be rejoined, and resolved into it again.
Id. Ib.

DIS-CE'SSION. Lat. *Disced-ere*, *discessum*, to go away from.
Going away from, departing, retiring.

There might seem to be some kinde of mannerly order in this guilty departure, not all at once; least they should seeme violently chased away by this charge of Christ; now their slinking away (one by one) may seem to carry a shew of deliberate and voluntary *discession*.
Bp. Hall. Cont. The Woman taken in Adulterie.

DIS-CHARGE, *v.* } Fr. *Descharger*. *Dis*, and *charge*, (qv.) from the semi-barbarous *Carciare*, (from *carrus*) pro *onerare*, ac proprie *carrum onerare*, to load a *car*; and *discharge*, Low Lat. *Discargare*, e *carro* ponere, to put out, throw out, of a *car*; *carrum* exonerare, to unload a *car*, (Vossius, *de Vit. Ser.* lib. iv. c. 3. 6.) Generally,—
DISCHA'RGE, *n.*
DISCHA'RGER.
DISCHA'RGING, *n.*

To unload; to take out, remove, displace, a load, weight or burthen, a *cargo*; to disburden; to free or release or dismiss from any thing burthensome, oppressive, troublesome or inconvenient; any thing obligatory, any obligation or duty; to perform, (sc.) a duty or office; to free, release or dismiss, generally.

Hit were charite to *deschargen* hem, for holy churches sake.
Piers Ploughman, p. 298.

Than haue I priuileges large
That may of much thing *discharge*.—*Chaucer. R. of the R.*

But for thei wolde him selfe *discharge*
Of pouertee, and become grete.—*Gower. Con. A.* Prol.

There might you heare the cannons rore,
Eche pece *discharged* a louer's loke,
Which had the power to rent, and tore
In any place whersa they toke.
Uncertaine Auctors. Thassault of Cupide.

After the seruaunt aforesaide hath so *discharged* his cuppes to the fower quarters of the world, he returneth into the house.—*Hackluyt. Voyages*, vol. i. p. 96.

And that absolucion was blasen and blowen, preached and taught, throughout all the world, & all dores and postes must bee decked with papers and bulles for your *discharge*
Barnes. Workes, p. 198.

Consideringe that deth is the *discharger* of al griefes and myseries, and to them that dye well, the fyrst entrie in to lyfe everlastynge —*Sir T. Elyot. The Castel of Helth*, c. 12.

And deeming better, if he could *discharge*,
The day with safety, and some peace conclude
Daniel. Civil Wars, b. iv.

Now gan he in his grieued minde deuise
How from the dungeon he might her enlarge;
Some while he thought by faire and humble wise
To Proteus selfe to sue for her *discharge*.
Spenser. Faerie Queene, b. iv. c. 12.

The councll of state taking notice of the tumultuous and barbarous actings at the new exchange in the Strand, in the county of Middlesex, upon the 21 and 22 of November last past, the same time being accompanied with the drawing of swords, *discharging* of pistols, and such other high misdemeanors, &c
State Trials. Case of Don Pantaleon Sa, an. 1654.

Love, as it is the greatest treasure of our soules, so is it the only security stands bound to God for all our debts, all the other faculties of man seeme to be receivers only, and this tho *discharger* of all their accounts.
Mountague. Devoute Essayes, pt. i. Treat. 4 s. 2.

To whom Saturnia thus; thy tears are late;
Haste snatch him, if he can be snatch'd from fate
New tumults kindle, violate the truce,
Who knows what changeful fortune may produce?
'Tis not a crime t'attempt what I decree,
Or if it were, *discharge* the crime on me.
Dryden. Virgil. Æneid, b. xii.

As there are strange ferments in the blood which in many bodies occasion an extraordinary *discharge*: so in reason too, there are heterogeneous particles, which must be thrown off by fermentation.
Shaftesbury. A Letter concerning Enthusiasm, s. 2.

Spenser, in one of his Pastorals, represents the God of Love as flying like a bird, from bough to bough. A shepherd, who hears a rustling among the bushes, supposes it to be some game, and accordingly *discharges* his bow.
Fitzosborne, Let. 57.

DIS-CHURCH. To free from, divest or deprive of a *church*.

This can be no ground to *dischurch* that differing company of Christians, neither are they other from themselves upon this diversity of opinion.—*Bp. Hall. Remains*, p. 402.

DISCI'DE. } Lat. *Discind-ere*, (*dis*, and
DISCI'ND. } *scindere*, to cut.)
DISCI'SSION. } To cut or tear to pieces.
Discition, in Prynne, is so written for *Decision*.

But head and tongue and heart be quite *discided*.
More. On the Soul, pt. i. p. 23.

Her lying tongue was in two parts divided,
And both the parts did speake and both contended;
And as her tongue so was her hart *discided*,
That never thought one thing, but doubly still was guided.
Spenser. Faerie Queene, b. iv. c. i.

They are those golden links that do enchain
Whole nations, though *discinded* by the main.
Howell. Letters. To the knowing Reader.

So gentle Venus to Mercurius dares
Descend, and finds an easy intromission,
Casts ope that azure curtain by a swift *discission*.
More. On the Soul, pt. ii. p. 92.

Men in ordinary differences, referre the censure and determination of their own causes to indifferent arbitrators who are no wayes engaged in their suits, declining their owne particular *discitions* to avoid all partiality.
Prynne. Histrio-Mastix, pt. ii. Act iv. s. 2.

DISCI'PLE, *s.* } Fr. *Disciple*; It. *Discepolo*; Sp. *Discipulo*, Fr. *Discipliner*; It. *Disciplinare*; Sp. *Disciplinar*; Lat. *Discipulus*; *disciplina*, from *discere*. Vossius thinks from the Gr. Διδασκ-ομαι. Lennep considers the Lat. *Dic-ere*, to be no other than the Gr. Δικ-ειν, signifying *pellere*, vel impellere, expellere, ejicere, ore verbâ: *to cast out*, throw out, (sc.) words from the mouth. Of similar origin, it may be observed, is the English word, to *shout*, i. e. *shoot*, (sc.) words from the mouth. The Lat. *Disc-ere*, he supposes to have originated from Δικσ-ειν (by metath. δισκ-ειν,) the first future of δικ-ειν, to cast or throw. Whence also δισκος, *discus*. Upon this etymology, Scheidius interprets *disc-ere*, (lit.) to mean, expellere sæpius,
DISCI'PLE, *v.*
DISCI'PLESS.
DISCI'PLESHIP.
DI'SCIPLINE, *s.*
DI'SCIPLINE, *v.*
DI'SCIPLINABLE.
DI'SCIPLINABLENESS.
DI'SCIPLINANT.
DI'SCIPLINARY.
DISCIPLINA'RIAN, *adj.*
DISCIPLINA'RIAN, *s.*
DI'SCIPLINER.
DI'SCIPLINING, *s.*

identidem dicere; to throw out the same thing frequently; i. e. to say the same thing, (sc.) till it is *teached*, or *taken*; and thus to teach, i. e. to take knowledge, to learn. And a—

Disciple,—one who teaches or learns, one who receives learning or knowledge; and—

Discipline,—to teach, to treat as a *disciple*, to train up to learning or knowledge; to train up in the means of learning; in good order, method, regularity, diligence; in good conduct; in all good habits;—to order, to regulate, exercise, direct, correct, chastise.

The *decuples*, that he hyder sende Cristendom to brynge,
Bvleuede in a wildernesse, after her prechynge,
That me cleputh now Glastynbury, that desert was tho.
R. Gloucester, p. 232.

In this thing alle men schulen knowe that ye ben myn *discipls*, if ye han loue togidere.—*Wiclif. John*, c. 13.

By this shal al men know that ye are my *disciples*, yf ye shall haue loue one to another.—*Bible*, 1551. *Ib.*

If ony virtu, if ony preisyng of *discipline*, thenke ghe these thingis.—*Wiclif. Philipenses*, c. 4.

In this time aprone the sentence of my *disciple* Euripidis, that said, that he that had no childré is weleful by infortune.
Chaucer. Boecius, b. iii.

Then shalt thou understonde, that bodily paine stont in *discipline*, or teching, by word, or by writing, or by ensample.
Id. The Persones Tale.

As it fareth by children in schoole, that for learning arne beaten when their lesson they forveten, commonly after a good *disciplining* with a yerde, they kepe right well doctrine of their schole.—*Id. The Testament of Loue.*

And grete well Chaucer, when ye mete
As my *disciple* and my *poete*.—*Gower. Con. A.* b. viii

This sterne kyng, this cruell lorde
Toke euery date one of the nyne,
And put hym in to the *discipline*
Of Minotaire to be deuoured.—*Id. Ib.* b. v.

Joanna ye wife of Chusa, (who was Herode's steward,) of a ladie of ye court became a *discip'esse* vnto Christ.
Vdal. Luke, c. 8

Xenophon beinge bothe a philosopher and an excellent capitayne, so inuented and ordered his worke, named *Pædia Ciri* whiche maye be interpreted the Chyldehode or *disciplyne* of Cyrus.—*Sir T. Elyot. Governour*, b. i. c. 11.

By which, fraile youth is oft to folly led.
Through false allurement of that pleasing baite,
That better were in vertues *discipled*,
Then with vaine poems weeds to haue their fancies fed.
Spenser. Faerie Queene, b. iv. c. i.

I have already made it evident that that commission for preaching to, or *discipling* all nations (as for the baptizing them, and the particularity of the form to be used in baptism, &c.) was not the institution of baptism, nor any intimation on either side, whether infants should be baptized or not
Hammond. Works, vol. ii. pt. iv. p. 112.

Nor after resurrection shall he stay
Longer on earth then certain times to appear
To his *disciples*, men who in his life
Still follow'd him; to them shall leave in charge
To teach all nations what of him they learn'd,
And his salvation.—*Milton. Paradise Lost*, b. xii.

She was afterwards recommended to a *discipleesse* of the said lady, named Athen, and made gouerneese of a monastery of the ladies.—*Speed. Egbert*, b. vii. c. 31. s. 20.

Thither the great magician Merlin came,
As was his vse, oft times to visit mee.
For he had charge my *discipline* to frame
And tutor's nouriture to ouersee.
Spenser. Faerie Queene, b. i. c. 9.

And therefore the Gospel is nothing else but an universal publication of repentance and pardon of sins in the name of Christ, that is procured for all them that are his *disciples*; and to this we are baptized, that is, adopted into the religion, into that *discipleship* under which God requires holiness, but not perfect measures; sincerity without hypocrisie, but not impeccability or perfect innocence.
Bp. Taylor. On Repentance, c. 2. s. 2.

And indeed, if there were no other end but those that follow, this seeming sharp providence of Almighty God would be highly justified. Namely, first, to keep men humble and *disciplinable*.—*Hale. Cont.* vol. i. *Of Afflictions.*

We find in animals, especially some of them, as foxes, dogs, apes, horses, elephants, not only perception, phantasie, and memory, (common to most if not all animals,) but something of sagacity, providence, *disciplinableness*, &c.
Id. Origination of Mankind, p. 16.

What eagerness in the prosecution of *disciplinarian* uncertainties, when the love of God and our neighbour, those evangelical unquestionables, want that fervent ardour?
Glanvill. Vanity of Dogmatising, c. 23.

He knows well the Pharisee's constitution is too austere to be caught with an ordinary bait, and therefore puts off his title of Beelzebub prince of flies, at seeing that they are not now for his game; but trowls and baits him with a nobler prey, and comes in the person of a Cato, or Aristarchus, a severe *disciplinarian*, a grave censor, or as his most botanical name imports, διαβολος, an accuser, and then the Pharisee bites presently.—*Hammond. Works*, vol. iv. p. 615.

These are the studies wherein our noble and our gentle youth ought to bestow their time in a *disciplinary* way from twelve to twenty one; unless they rely more upon their ancestors dead, than upon themselves living.—*Milton. Education.*

For had an angel been his *discipliner*, unless it were for dwelling too much upon Ciceronianisms, and had chastized the reading not the vanity, it had been plainly partial: first to correct him, &c.
Milton. On the Liberty of unlicenc'd Printing.

We have here [*John*, xv. 15.] an account of Christ's friendship to his *disciples*; that is, we have the best of things represented in the greatest of examples.
South, vol. ii. Ser. 2.

And the Highlanders flocking to him [the Marquis of Montrose] from all quarters, though ill armed and worse *disciplin'd*, made him undervalue any enemy who, he thought, was yet to encounter him.
Clarendon. Civil War, vol. iii. p. 353.

Yet these, receiving grafts of other kind
Or thence transplanted, change their savage mind
Their wildness loose, and quitting nature's part,
Obey the rules and *discipline* of art.
Dryden. Virgil, Georg. 2.

It further awakened the archbishop, and the rest of the queen's ecclesiastical commissioners, when it was told them, that many in the University of Cambridge were carried away with the *disciplinarian* principles.
Strype. Life of Abp. Whitgift, an. 1590.

It seems to have been the *disciplinarians* that were chiefly his adversaries, who gave him much trouble
Id. Life of Abp. Parker, an. 1574.

His thoughts can never appear very correct; unless they have been used to sound correction by themselves, and been well formed and *disciplin'd* before they are brought into the field.—*Shaftesbury. Advice to an Author*, pt. i. s. 2.

O thou from whom the British lays
Bloom in these unpoetic days,
Whose early genius glow'd to follow
The arts thro' nature's ancient ways,
Twofold *disciple* of Apollo!
Cooper. The Call of Aristippus, Epis. 4.

He [the young man in the Gospel] was willing enough to be his *disciple*, and to be saved by him: if the terms of his *discipleship* and salvation should appear such as he could comply with.—*Hoadly*, vol. iii. Ser. 2.

Having natural good humour lurking in the heart, he could not long hold out against the power of hilarity, but after a few months began to relax the muscles of *disciplinarian* moroseness.—*Rambler*, No. 141.

"Sir," says the rigid *disciplinarian*, "you break the statutes, call upon me to-morrow morning, and I will punish you severely, as your offence deserves."
Knox. Liberal Education, s. 43.

DIS-CLAIM, *v.* } To claim (as the Fr.) is
DISCLAMA'TION. } to make a *claim* to, or lay in
DISCLA'IMER. } a *claim* for; to challenge,
DISCLA'IMING, *s.* } demand, pretend a title unto, (Cotgrave.) To *disclaim*—

To deny such title, so challenged or demanded; and, generally,—

To disown, to renounce.

He was now become very deaf, yet often pretended not to have heard what he did not then contradict, and thought fit afterwards to *disclaim*.—*Clarendon. Civil War*, vol. ii. p. 481

Whence then, O whence was this so vehement and peremptory *disclamation* of so gracious a master? What such danger had attended thy profession of his attendance.
Bp. Hall. Cont. Christ before Caiaphas.

Can there almost be a more direct *disclaiming* in the right? To compare great things with lesse, if the lord by matter of record *claime* any thing of his villaine, it is a *disclaimer* of the villenage.
State Trials. The great Case of Impositions, an. 1607.

Instant, you sailors, to this task attend;
Swift to the palace, all ye peers, ascend;
Let none to strangers honours due *disclaim*:
Be there Demodocus, the bard of fame.
Pope. Homer. Odyssey, b. viii.

One moment he *disclaims* the authority of Jesus and resents his undertaking to eject him: what have I to do with thee, thou son of the most high God? The very next instant, he acknowledges his power over him, and intreats him not to exert it: I beseech thee, I adjure thee by God, that thou torment me not.
Farmer. On the Demoniacs of the New Testament, c. 2.

To tell you the truth, my dear sir, I think the honour of our nation to be somewhat concerned in the *disclaimer* of the proceedings of this society of the Old Jewry and the London Tavern.—*Burke. On the French Revolution.*

DIS-CLOKE, *v.* To strip off or divest of a *cloak*; of any covering or concealment; to uncover, to discover, to disclose.

So, sir, now goe in, *discloke* yourselfe and come forth Taylor, bestow thy absence upon us; and be not prodigall of this secret, but to a deare customer.
B. Jonson. Cynthia's Revells, Act ii. sc. 5.

——— Who bites his absent friend,
Or not defends him blam'd, but holds along
With men's loose laughter, and each prater's tongue;
That feins what was not, and *discloaks* a soul,
Beware him, noble Roman, he is foul.
Feltham, pt. i. Res. 50.

DIS-CLOSE, *v.* }
DISCLO'SER, *n.* }
DISCLO'SER. }
DISCLO'SURE. } Lat. *Discludere*, *disclusum*, to separate things, *close* or in contact with each other.

To uncover or discover, to reveal, to open; to make known, to tell that which has been kept concealed.

Aduertise in your mind, whether he be mete
That vnto him your heart may be *disclosed*.
Chaucer. A Balade. Discrecion.

For tho' she thought to begyn
Suche thyng, as semeth impossible,
And made hir selfen inuisible,
As she that with the aire inclosed
And might of no man be *disclosed*.—*Gower. Con. A.* b. v.

To you my fader, that ben here
Myn hole thrifte for to here,
I dare myn herte well *disclose*
Touchende vsurie. *Id. Ib.* b. v

Whereas by the voyage of our subiects in this last yeere attempted by nauigation, towards the discouerie and *disclosure* of vnknown places, realmes, Islandes, and dominions by the seas not frequented, it hath pleased the Almighty God to cause, &c.—*Hackluyt. Voyages*, vol. i. p. 271.

Vas. Then here I call our good genii for witnesses, whatsoever your designs are, or against whomsoever, I will not only be a special actor therein, but never *disclose* it till it be affected.—*Ford. 'Tis Pity She's a Whore*, Act ii. sc. 3.

——— There's something in his soule!
O'er which his melancholy sits on brood,
And I do doubt the hatch and the *disclose*
Will be some danger.—*Shakespeare. Hamlet*, Act iii. sc. 1.

Many other observables, that ocular philosopher, and singular *discloser* of truth, Dr. Harvey, hath discovered.
Brown. Vulgar Errours, b. vi. c. 28.

The Lord Robert Bruce had entered into a conspiracy with Cumyn, whose *disclosure* thereof (as Scots do write) brought into apparent danger the Lord Bruce's life, who was then attendant in the court of England.
Speed. Edw. I. b. ix. c. 10. s. 49.

Not half so loud the bellowing deeps resound,
When stormy winds *disclose* the dark profound.
Pope. Homer. Iliad, b. xiv.

An unseasonable *disclosure* of flashes of wit may sometimes do a man no other service, than to direct his adversaries, how they may do him a mischief.
Boyle. Occasional Reflections, s. 3.

Thus it was then, and thus it hath been ever since. Truth has had concealed and timorous friends, who keeping their sentiments to themselves, *or disclosing* them only to a few, complied with established errors and superstitions, which they disliked and despised.
Jortin. On the Christian Religion, Dis. 1.

This successive *disclosure* of proof would leave us assured, that there must have been at least some reality in a story which not one, but many, had taken in hand to commit to writing.—*Paley. Evidences*, pt. i. c. 8.

DIS-CLOUD. To free or clear from, to disperse *clouds*, to uncover.

I count it a deed royal, in the kingly David, who began to warm his joyes again, when the infant's bloud was cold: as if the breath which the child lost, had *disclouded* his indarkned heart.—*Feltham*, pt. i. Res. 22.

DIS-CLOUT. To free from, take out of a *clout*; (sc.) the *clout* or napkin in which his crowns were wrapped.

Though must he buy his vainer hope with price,
Disclout his crownes, and thank him for advice.
Bp. Hall, b. ii. Sat. 3.

DIS-COAST. Fr. *Discoste*. (See COAST and ACCOAST.) To *accoast*, Skinner says, is—*latus lateri adjungere*, to join side to side, from the Lat. *Costa*, (of unknown origin;) *discoast* is—*latus lateri disjungere*, to disjoin side from side.

To go away or far from, from the *coast* or side of; to depart, to separate from.

But now, estranged from all miserie,
As far as Heaven and Earth *discoasted* lie,
Swelter in quiet waves of immortality.
G. Fletcher. Christ's Triumph over Death.

The Spanish naule for sixe dayes space hauing endured many sharpe fights and fierce assaults, *coasting* and *discoasting* from England to the *coast* of Fraunce, and from thence to England, and thence to Fraunce agayne.
Stow. Q. Elizabeth, an. 1588.

He becometh thence no guide or pastour to any Christian; there doth in such case rest no obligation to hear or obey him; but rather to decline him, to *discoast* from him, to reject and disclaim him.
Barrow. Of the Pope's Supremacy.

Fit it also was, that he who was to be appointed our judge, substitute of the supreme Judge invisible, should be, as God (of perfect wisedom, and so able to discern all matters of fact, to distinguish all points of right; of perfect rectitude, so as never willingly to *discoast* from truth and equity) so also man.
Id. vol. ii. Ser. 23.

DIS-CO'LOUR, *v.* }
DISCOLORA'TION. } Lat. *Decolorare*. To be, or cause to be without, to deprive of, *colour*; (see the first quotation from B. Jonson;) to change *colour*; to deprive of or change, the hue or appearance; to stain: also, to stain or tinge with various colours. (See the second quotation from B. Jonson.)

Yet, quod our hoste, let me talken to the;
Why art thou so *discoloured* of thy face?
Chaucer. The Chanones Yemannes Tale, v. 16,132.

And let the ground whereas her foote shall tread,
For fear the stones her tender foot should wrong,
Be strewed with fragrant flowers all along,
And diapred like the *discoloured* mead.
Spenser. Epithalamion.

Since Scottish blood *discolour'd* Floden field
Drayton. The Earl of Surrey to Lady Geraldine.

Amo. And you have still in your hat the former colours.
Mer. You lie, sir, I have none. I have pull'd them out, I meant to play *dis-coloured*.
B. Jonson. Cynthia's Revells, Act v. sc. 2.

Now Juno, and the Ayre shall know
The truth of what is done below,
From our *discoloured* bow,—Iris, what news?
Id. Masques. Chloridia.

As Rhodanus, running through the French lake, preserveth his stream by itself (discernable by the *discolouration* thereof) with the fishes peculiar thereunto; the same is here observed betwixt the River Dee, and the water of the lake.—*Fuller. Worthies. Merionethshire.*

In youth alone, unhappy mortals live;
But ah! the mighty bliss is fugitive;
Discolour'd sickness, anxious labours come,
And age and death's inexorable doom.
Dryden. Virgil, Georg. 4.

And besides these, what prodigious shoals do we find of minute animals, even sometimes *discolouring* the waters.
Derham. Physico-Theology, b. v. c. 11.

I took out the liquor, and adding more gums, distilled it over again to such a height, as it would all burn away, which hath so resisted all manner of putrefaction and *discolouration*, as it is gone for London for his Majesty's view, and after, for the whole country that will.
Boyle. Works, vol. vi. p. 166.

The waters of strife, to make use of the beautiful allusion of Scripture, rush in with impetuous violence, and ruffle and *discolour* that stream, which, in its natural and undisturbed current, devolves its waters all smooth and limpid.
Knox, Ess. 17.

DIS-CO'MFIT, *v.* }
DISCO'MFIT, *n.* }
DISCO'MFITING, *n.* }
DISCO'MFITURE. } Fr. *Disconfire*; It. *Sconfiggere*; to dissipate or disperse, to break up, rout an army, (q.d.) Lat. *Dis-configere*, *disrumpere*, and *dissolvere*, to unfix, to loosen or dissolve.

To disperse, to rout, to put to rout or flight; to defeat, to disconcert.

Iuor & Ini were *disconfite* that day,
The Iris & the Wals with tham fled away.
R. Brunne, p. 2.

Sith by his darte, most cruell full of hate
The death hath take my Ladie and maistresse
And left me sole, thus *discomfite* and mate
Sore languishing, and in way of distresse
Chaucer. La Belle Dame sans Mercie.

The pilloure dide hir besinesse and cure,
After the bataille and *discomfiture*.
Id. The Knightes Tale, v. 1010.

For as the hornes perceu the eire,
He saith withouten resistence,
So wist he well of his science
That Benedad is *discomfite*. *Gower. Con. A.* b. vii.

So that the Frēchmen, Normayns, and other were *discomfited*, slayne, and drowned
Berners. Froissart. Cronycle, vol. i. c. 1

Christian loue, peace, vnitee, and concorde shal vniuersally in a moments returne again to the great glory of God, to the quieting of the world, to the benefit of al Christen common weales, and to the confusion & *discomfrighting* as wel of the Turkes as also of al other the enemies of God, and good people.—*Udal. Preface unto the Kinges Maiestie*

And as affermeth myn auctour, the fyght was so cruell and sharpe, yt there was slayne to y^e nomber of xl. m. men. After *discomfyture* Brenne was constrayned to flye & with fewe in nomber recouеryd the lande of Gallia.
Fabyan, vol. i. pt. ii. c. 29

But his sonne Malgo shall full mightily
Auenge his father's losse, with speare and shield,
And his proud foes *discomfit* in victorious field.
Spenser. Faerie Queene, b. iii. c. 3

Lucius Minucius their consul, with his whole army had been *discomfited*, had not L. Quintius Cincinnatus chosen Dictator, and taken from the plough to the highest honour in Rome, with success answerable to his expedition, dispersed his enemies, and freed his company in the space of sixteen days.—*Raleigh. History of the World*, b. iv. c. 7. s. 1.

——— Vncurable *discomfite*
Reigns in the hearts of all our present party.
Shakespeare. 2 Part Hen. VI. Act v. sc 2.

Dagon must stop, and shall e're long receive
Such a *discomfit*, as shall quite despoil him
Of all these boasted trophies won on me,
And with confusion blank his worshippers.
Milton. Samson Agonistes.

And hee made generall the Mercean Edilhald, Cuthred's ancient foe; wherein by his valient prowesse, with the flight and *discomfiture* of the enemie, hee made a worthie amends for guerdon of his life, and was ever after held in great fauour and honour.—*Spede. West Saxons*, b. vii. c. 7. an. 740

They had before been miserably harassed by the inroads of the Philistines, *discomfited* in several battles, and at last the Ark of God itself taken by their enemies, and their leaders destroyed.—*Stillingfleet*, vol. ii. Ser. 4.

He is said there to have sent his angels, on some extraordinary occasions to fight for his people; and the *discomfiture* and slaughter of great hosts is expressly attributed to their unseen assistance.—*Atterbury*, vol. ii. Ser. 4.

Cebriones, mean time, the charioteer
Of Hector, from his seat the Trojan ranks
Observing sore *discomfited*, began.—*Cowper. Hom. Il.* b. xv.

DIS-CO'MFORT, *v.* }
DISCO'MFORT, *n.* }
DISCO'MFORTABLE. }
DISCO'MFORTABLENESS. }
DISCO'MFORTLESS. } It. *Disconfortare*; Sp. *Desconfortar*; Fr. *Déconforter*. To *comfort*, is to strengthen, confirm, help, encourage, cheer, solace. And to *discomfort*, is—

To deprive or strip of that which cheers or solaces or inspirits; to deject, to sadden, dishearten, dispirit. *Discomfortless*, (q.d.) *comfortless*, is used by Sir T. More.

——— That falle mad him ofright [*i. e.* affrighted]
He [William] stode alle dismaid. than said tulle hym a knyght,
Discomfort no thing the, so faire happe neuer thou fond.
Stoupe & thou may se, thi helm has wonne londe.
R. Brunne, p. 70.

She bad he should be nothing dismaid
Nor in heart sorifull nor afraied,
Discomfort him in no manner thing,
For I (qd she) am daughter to the King.
Lidgate. The Story of Thebes, pt. ii.

Senek saith; the wise man shal not take to gret *discomfort* for the deth of his children, but certis he shulde suffren it in patience, as well as he abideth the deth of his owen propre persone.—*Chaucer. The Tale of Melibeus.*

Whan the Duches of Anlowe, beynge at Angers, harde of the dethe of her lorde and husbande, ye may well beleue she was sore *discomforted*.
Berners. Froissart. Cronycle, vol. i. c. 448.

But as God prouided for vs, we ranne into a creeke full of ose, and so saued ourselues with our barke, & lived in great *discomfort* for a time.—*Hackluyt. Voyages*, vol i. p. 334.

But thys continual *discomfortable* fashyon of hirs, she so much myselyked, that she would somtyme saye: Eye, what eyleth this gyrle.—*Sir T. More. Workes*, p. 1183.

To lie there languishing under the arrest of death, and a death, where the manner could be no comfort to the *discomfortableness* of the matter.—*Sidney. Arcadia*, b. iii.

But by thys I see wel, that wo may they be, whych in trybulacion lacke that mynde, and that desyre, not to be *comforted* bi God, but are either of slothe or impacience *discomfortlesse*, or of foly seeke for their cheife ease and *comfort* any where els.—*Sir T. More. Workes*, p. 1145.

On the other side the mother is more griev'd, and *discomforted* at the calamity of a sonne, both because the affection of a mother is more soft and tender; as also perchance, being conscious of hir too much indulgence, she hath tainted and corrupted his tender years.

Bacon. On Learning, by G. Wats, b. viii. c. 2.

The only true and genuine use is this,
To buy the things, which nature cannot miss
Without *discomfort*; oil and vital bread,
And wine, by which the life of life is fed,
And all those few things else by which we live:
All that remains, is giv n for thee to give.

Cowley. Ess. Of Avarice.

I am sorry that your cast of Bucknames cannot be served at this election; for to choose one of them (and that must have been in a low place) had been *discomfortable*, they will lie best at ease together.—*Reliquiæ Wottonianæ*, p. 451.

Rich. *Discomfortable* cousin, knowest thou not,
That when the searching eye of heauen is hid
Behind the globe that lights the lower world,
Then theeues and robbers raunge abroad vnseene,
In murthers and in outrage bloody here.

Shakespeare. Rich. II. Act III sc. 2.

If divine and human *comforts* fail, there remains nothing but desperate sorrow. St. Austine, to repel this temptation, introduceth God answering the afflicted and *discomforted*: "Is this thy faith? Did I promise temporal prosperity to you? Were you made a Christian for this, that you might flourish in this world?"

Bates. The great Duty of Resignation.

For avoiding the consequent danger and vengeance, (for unloading our consciences of the burthen and *discomfort* thereof, [of having transgressed our duty] with humble confession in our mouths, and serious contrition in our hearts, we should apply ourselves to the God of mercy, deprecating his wrath, and imploring pardon from him.

Barrow, vol. i. Ser. 6.

DIS COMME'ND, *v.* } To *commend* is to give
DISCOMME'NDABLE. } into the *hands* of ano-
DISCOMMENDA'TION. } ther, to the care; and thus, to intrust, to declare trustworthy.

To *discommend*, is—

To declare not trustworthy; to disapprove, to hold in disrepute; to censure as blameworthy, to blame.

Where he *discommendeth* my prayer & sayth that I am an vnmeete master to teach men to pray.

Frith. Workes, p. 136.

For the gyse now adayes,
Of some tangelynge layes
Is to *discommende*,
That they can nat amende,
Thoughe they wolde spende
All the wittes they haue.—*Skelton. The Crowne of Laurell.*

It is slow of digestion, and noyeth the stomake, but to them which vse moche exercise it is not *discommendable*.

Sir T. Elyot. The Castel of Helth, b. ii.

To labour to *commend* a peece of worke
Which no man goes about to *discommend*,
Would raise a jealous doubt, that there did lurke
Some secret doubt whereto the prayse did tend.

Ignoto. Verses to the Author of the Faerie Queene.

You have been often at me, that I should impart to you in writing what I have observ'd *commendable* and *discommendable* in the Roman Church, because I had eaten my bread often in those countries where that religion is profess'd and practis'd in the greatest height.

Howell, b. iv. Let. 36

Which [effeminate, amorous, wanton musicke] as it is *discommendable* in feasts and merry-meetings, so much more in churches.

Prynne. Histrio-Mastix, pt. ii. Act v. sc. 10.

If then hauing matched men of latter ages with those of the former in regard of age, strength and wit, they should not likewise proue matchable in regard of vertue, it were a blemish rather then an ornament, a *discommendation* then a prayse.—*Hakewill. Apologie*, p. 289.

Perhaps, his sentiments are most proper and just, his expkrations clear, and his reasonings strong, and all the parts of his discourse are well connected and set in a proper light: but we know most of those things before, and therefore they strike us not, and we are in danger of *discommending* them.—*Watts. The Judgment of Books*, pt. i. c. 5.

DIS-CO'MMODATE, *v.* } "Fr. *Discommoder*,—
DICOMMO'DIOUS. }
DISCOMMO'DIOUSNESS. }
DISCOMMO'DITY. } To discommodate, incommodate, hurt, hinder, bring damage, breed inconveniences unto." (Cotgrave.) And see ACCOMMODATE, DISACCOMMODATE, and COMMODIOUS.

The execution of this deuise was first letted by a tempest, whereby afterwards it was furthered, and brought to good effect: fortune euer vsing to turn her *discommodities* into successe towardes him.—*Brende. Quintus Curtius*, fol. 246.

For euen as the life is full of commodities and *discomodities*, euen so is an historye which is the ymage and representacion of the life.—*Goldyng. Justine*, Pref.

These wars did drain and *discommodate* the king of Spain, by reason of his distance (every soldier that he sent either from Spain or Italy costing him near upon 100 crowns before he could be tender'd in Flanders).—*Howell*, b. i. s. 2. Let. 15.

That no Electors, Princes, Aliants, States of either party, in what manner soever, or under whatsoever pretence, neither by themselves nor any other, shall with arms pertaining to either party, offend or cut off the treaty of peace, or *discommodate*, pillage, &c.—*Reliquiæ Wottonianæ*, p. 533.

Wherefore they should consider how *discommodious* (for the dispatch of their affairs) and how vnapt (for the defence of themselues) it should be, to hang all the hope of their succor vpon the favour of the wind.

Holinshed. Scotland. James. V. an. 1523.

In the fifth edict, all strangers are forbidden to carry out of the city above the value of five crowns of gold, a statute very *discommodious*, profitable to merchants, and therefore fear'd that the first motion came from the bank.

Reliquiæ Wottonianæ, p. 657.

So it was plain, the fight could not be but sharp and dangerous, for the *discommodiousness* of the place, where was neither ground for any to fly, nor yet any space for any long chase, it was of so small a compass.

North. Plutarch, p. 24.

What *discommodity* it is to a prince to lack armour.

Strype. Memorials. Edw. IV. an. 1518.

DIS-CO'MMON, *v.* } To strip, deprive or
DISCOMMU'NE. } divest of the right of
DISCO'MMONING, *n.* } *common*; of a *common* right or usage. Also to—

Discommune, or to deprive of *communion*, expel from communion.

——— I see thy pitched stakes do stand
On thy incroached piece of common land,
Whiles thou *discommonest* thy neighbour's kyne,
And warn'st that none feed on thy field save thine.

Bp. Hall, b. v. Sat. 3.

The seventh was the power of *discommoning*. But this also hath ever been in power, and in usage in that university, as is commonly known to all Oxford men: and no longer since than King James his time, Bishop King, then Vice-chancellor, *discommoned* three or four townsmen together.—*State Trials. Abp. Laud*, an. 1610.

And peradventure, even at this very hour, you proceed against some of ours by suspending, *discommuning*, by expelling them from their churches, &c.

Hales. Letters from the Synod of Dort.

DIS-CO'MPANY, *v.* To deprive of *company*; to be or cause to be without *company*.

This is, if shee be alone now and *discompanied*.

B. Jonson. Cynthia's Revells.

DIS-COMPLE'XION, *v.* To take away or spoil the general appearance or hue; to discolour.

Dem. And I yet living? can
A sorrow enter but upon thy garment,
Or *discomplexion* thy attire, whilst I
Enjoy a life for thee?

Beaum. & Fletch. Coronation, Act iv. sc. 1.

——— Then his band
May be disorder'd, and transform'd from lace
To cut work, his rich cloaths be *discomplexioned*
With blood, beside the infashionable slashes.

Id. Ib. Act i. sc. 1.

DIS-COMPO'SE, *v.* } To put out of place
DISCOMPO'SEDNESS. } or order; to disorder,
DISCOMPOSI'TION. } disarrange, unsettle,
DISCOMPO'SURE. } disquiet, disturb.

For it is a strange thing, that though hee were a darke prince, and infinitely suspicious, and his times full of secret conspiracies and troubles; yet in twentie foure yeares' raigne, hee neuer put downe, or *discomposed* counsellor, or neare seruant, saue onely Stanley, the Lord Chamberlaine.

Bacon. Hen. VII. p. 242.

Every opposition of our espous'd opinions furrows the sea within us, and *discomposeth* the mind's serenity.

Glanvill. Vanity of Dogmatizing, c. 23.

Believe it, sickness is not the fittest time either to learn virtue or to make our peace with God; it is a time of distemper and *discomposedness*; those must be learned and practised before sickness comes, or it will be too late, or very difficult to do it after.—*Hale. Cont.* vol. ii. *Afflictions.*

O perplexed *discomposition*, O ridling distemper, O miserable condition of man!—*Donne. Devot.* p. 8.

His countenance was cheerful, and all the time of his being on the scaffold, there appeared in him no fear, disorder, change of countenance or *discomposure*.

State Trials. Earl of Holland, an. 1649.

What he says of the Sibyl's prophesies, may be properly applied to every word of his. "They must be read in order as they lie; the least breath *discomposes* them, and somewhat of their divinity is lost."—*Dryden. Ded. to Æneis.*

But when the imperial owner did espy,
That thus they turn'd his grace to villainy,
Not suffering wrath to *discompose* his mind,
He strove a temper for the extremes to find,
So to be just, as he might still be kind.

Id. Hind & Panther.

I allow myself to imagine how exquisite a symmetry (though as yet undiscerned by me) omniscience doth, and after-ages (probably) will discover in the Scripture's method, in spite of those seeming *discomposures* that now puzzle me.

Boyle. Works, vol. ii. p. 275.

Whatever effect this great loss may have upon me, I am sure you ought not to be *discomposed* at yours: and you should only look upon it as a dish the less at your table, or an inconsiderable diminution of what you might otherwise have expected from my liberality.

Melmoth. Cicero, b. viii. Let. 2.

Sallust says of Catiline, that his eyes had a disagreeable glare, that his complexion was pale, his walk sometimes quick and sometimes slow, and that his general appearance betokened a *discomposure* of mind, approaching to insanity.

Beattie. Moral Science, pt. i. c. 2. s. 7.

DIS-COMPT. See DISCOUNT.

DIS-CONCE'RT, *v.* } To *concert* is, to join
DISCONCE'RTION. } or unite for the same purpose. To *disconcert*—

To undo or defeat a *concert*, or *concerted* plan; to discompose, to confuse, to abash.

Disconcertion has the authority of Mr. Curran.

I knew they would be strongly tempted (to break the business) by the Spaniard's want or neglect of preparations, and by our *disconcert* for their defence.

Sir W. Temple. To Arlington, May, 1668.

He eluded by it [his answer to the question, What say'st thou?] at once, the two opposite snares they had laid for him; he *disconcerted* all their hopes and expectations; and carried at the same time by the weight of this remonstrance, and the power which he gave to it, troubles, confusion, and dismay into their affrighted consciences.

Hurd. Works, vol. vi. Ser. 22.

Tried he was every way (and that in so public a life perpetually) by wicked men, by the wicked one, by friends as well as by enemies; but far from being overcome, never once *disconcerted*, never once embarrassed, but calmly superior to every artifice, to every temptation, to every difficulty.—*Porteus*, vol. ii. Ser. 14.

If I could entertain a hope of finding refuge for the *disconcertion* of my mind in the perfect composure of yours.

State Trials. Hamilton Rowan, an. 1794.

DIS-CONFO'RMABLE. } *Conform*, is to be
DISCONFO'RMITY. } or cause to be of the same *form*, as another; to be *uniform*; to comply with, yield or assent to, (sc.) a set *form* of words. (See DEFORMITY.) *Disconformity*, is—

The not being of the same *form*; dissimilarity, unlikeness; the not complying with, yielding or assenting to; non-compliance, dissent.

And if they can finde as yet no motion tending that way, to be studious to read, and conferre with learned men, and to vse all meanes as may further their resolutiõ, assuring themselues, that as long as they are *disconformable* in religion from vs, they cannot be but halfe my subjects, bee able to doe but halfe seruice, and I to want the best halfe of them, which is their soule.—*Stow. K. James*, an. 1603.

Nor doth he put away adulterously who complains of causes rooted in immutable nature, utter unfitness, utter *disconformity*, not reconcileable, because not to be amended without a miracle.—*Milton. Tetrachordon.*

Dissent from his [Saint Peter] opinion or *disconformity* to his practice, or disobedience to his orders are not mentioned as ground of reproof, as aggravation of any errour, any misdemeanour, any disorder.

Barrow. Of the Pope's Supremacy.

We are often foiled, he [Christ] always overcame; but his *disconformity* to us in this respect, is far from weakening the strength of our present argument.—*Blair*, vol. ii. Ser. 5.

DIS-CONGRU'ITY, consequentially, is—

Inconvenience, inconsistency, unsuitableness, unfitness, disagreement, disparity. See CONGRUE.

The reason then of that so great a distaste which God hath of best works of meer carnall and naturall men, is, that great disproportion betwixt God and man; that much *discongruity* betwixt him and us.

Mountagu. Appeale to Cæsar, pt. ii. c. 6.

Suppose that eternity might be communicated to any created being, as for the purpose, to the more pure mental natures, yet do I not disparage the omnipotence of God when I say it is not communicable to a successive Being that is in *fluxu*; not for want of power in God, but for want of capacity in the nature of the thing to sustain such a duration upon the intrinsical *discongruity* of the one to the other.—*Hale. Origin. of Mankind*, p. 118.

DIS-CONNE'CT, *v.* DISCONNE'CTION. } To separate or sever things knitted or enfolded together; and generally, to separate, to dissever, to disjoin or disunite, to put asunder.

Thus the commonwealth itself would in a few generations crumble away, be *disconnected* into the dust and powder of individuality, and at length dispersed to all the winds of heaven.—*Burke. On the French Revolution.*

The Episcopal Church of England, before the Reformation, *connected* with the See of Rome, since then, *disconnected* and protesting against some of her doctrines, and against the whole of her authority, as binding in our national church.—*Id. Let. to Sir Hercules Langrishe, M.P.*

But, if the disease be thus distrust and *disconnection*; it is easy to know who are sound, and who are tainted; who are fit to restore us to health, who to continue, and to spread the contagion.—*Id. On a late State of the Nation.*

DIS-CONSE'NT, *v.* Not to think or feel as others do; to think or feel differently from others; to differ, to disagree. See DISSENT, and DISASSENT.

And I feel that it is impossible to beleue truly except a mā repent, and that it is impossible to trust in yt mercy yt is in Christ or to feel it, but yt a man must immediatly loue God & his commaundementes, and therefore disagree & *disconsent* vnto the fleshe, and be at hate therewith and fight against it.—*Tyndall. Workes*, p. 307.

Euen so are our consciences bound and in daunger to the law vnder old Adam, the flesh, as long as he liueth in vs, for the law declareth that our hertes are bonde & that we cannot *disconsent* from him.—*Tdal. Prol to the Romaynes.*

If therefore the tradition of the church were now grown so ridiculous, and *disconsenting* from the doctrine of the Apostles, even in those points which were of least moment to men's particular ends, how well may we be assur'd it was much more degenerated in point of episcopacy, and precedency, things which could afford such plausible pretences, such commodious traverses for ambition, and avarice to lurk behind.—*Milton. Of Prelatical Episcopacy.*

DIS-CONSOLATE, *adj.* DISCO'NSOLATELY. DISCO'NSOLATENESS. DISCONSOLA'TION. } Fr. *Desconsole*; Sp. *Desconsolado*; It. *Sconsolato*. Lat. *Consolari*, to *console*;—or soothe by converse the minds or feelings of the *solitary*. See CONSOLE.

Destitute of *consolation*, of comfort; comfortless, hopeless, disheartened, forsaken, abandoned, deserted, refusing *consolation* or comfort.

And this Sphinx, awaped and amate
Stood all dismaied, and *disconsolate*
With chere doun cast, heauy as any leade:
And Edippus anon, smote of the head
Of this fend. *Lidgate. The Story of Thebes*, pt. i.

The king himself left alone *disconsolate* was taken and apprehended, as a man borne predestinate of troble, misery, and calamitie.—*Hall. Hen. VI.* an. 38.

So I alone, now left *disconsolate*,
Mourne to myselfe the absence of my loue
And wandring here and there all *desolate*,
Seeke with my plaints to match that mournfull doue.
Spenser, Son. 89.

But Psyche here observ'd a serious maid,
Who kept the keys of that transparent gate,
Upon the ground *disconsolately* laid,
Like one who felt and wail'd the wrath of fate.
Beaumont. Psyche, c. 19. s. 79.

In his presence there is life and blessedness; in his absence, nothing but dolour, *disconsolateness*, despair.
Bp. Hall. Remaines, p. 98.

(But David comforted himselfe in his Lord his God;) oh happy and sure refuge of a faithfull soule! The earth yeelded him nothing but matter of *disconsolation* and heavinesse; he lifts his eyes above the hils, whence commeth his saluation.—*Bp. Hall. Cont. Ziklag spoiled and revenged.*

Then lear-ey'd jealousy, unworthy shame,
Pale-fac'd *disconsolation*, and frigidity,
With indevotion's dead and stiff aridity.
Beaumont. Psyche, c. 24. s. 35.

There at a solemn tide, the beauties slain
By tender passion, act their fates again,
Through gloomy light that just betrays the grove,
In orgies, all *disconsolately* rove.—*Parnell. Elysium.*

Here we heard on every side the wailings and complaints of several of the inhabitants, who had cast themselves *disconsolately* at the feet of trees.—*Spectator*, No. 101.

Is a man poor and low in the world? Piety doth improve and sweeten even that state: it keepeth his spirits up above dejection, desperation, and *disconsolateness*.
Barrow, vol. i. Ser. 2.

Ah then, ye Gods! there doubtless are below
The soul and semblance, although empty forms,
For all night long, mourning, *disconsolate*,
The soul of my Patroclus, hapless friend,
Hath hover'd o'er me.—*Cowper. Homer. Iliad*, b. xxiii.

When a poor *disconsolated* drooping creature is terrified from all enjoyment,—prays without ceasing, till his imagination is heated,—fasts, and mortifies, and mopes, till his body is in as bad a plight as his mind,—it is no wonder that the mechanical disturbances and conflicts of an empty belly, interrupted by an empty head, should be mistook for workings of a different kind from what they are!
Sterne, vol. iii. Ser. 25.

Here as I sat upon one of the benches, and felt the pleasing sympathy which nature in bloom inspires, a *disconsolated* figure, who sate on the other end of the seat, seem'd no way to enjoy the serenity of the season.
Goldsmith. Citizen of the World, Let. 51.

DIS-CONTE'NT, *v.* DISCONTE'NT, *adj.* DISCONTE'NT, *s.* DISCONTENTA'TION. DISCONTE'NTED. DISCONTE'NTEDLY. DISCONTE'NTEDNESS. DISCONTE'NTING, *n.* DISCONTE'NTMENT. } Sp. *Discontento*; It. *Discontento, scontento*; Lat. *Contentus*, qui *continet*, quod animo satisfaciat; and thus, satisfied.

To dissatisfy; to wish or cause to wish for something more or different; for a change; to be ill at ease, to be uneasy; not pleased with things as they are; to displease.

For surely there was no creature whiche with that warr was either *discontented* or displeased, for it semed to al men no lesse profitable then honorable, nor no lesse honorable than convenient.—*Hall. Hen. V.* an. 5.

Then might my soule beneath,
Hane triumpht yet and saide,
That though I died *discontent*
I liude and dide a mayde
Gascoigne. The Complaynt of Phylomene.

Nay, rather than my ease *discontentation*
Should breed to her, let me for age dejected be,
From any joy which might her grief occasion.
Sidney. Arcadia, b. ii.

At one time he answered, well; and told me of great hopes conceived: at some other time he answered me very *discontentedly* in these things, saying; it made no matter, it would cause my lord to take other courses.
State Trials. Sir C. Blunt, an. 1600.

Southampton. Good Sir Fardinando, satisfy the court what was intended among all our conferences, and talk of our enemies, and *discontentments*, and consultations, and what was our best course for our defence against them.
Id. Earls of Essex and Southampton, an. 1600.

Full little knowest thou that hast not tride,
What hell it is, in suing long to bide:
To loose good dayes that might be better spent;
To waste long nights in pensiue *discontent*.
Spenser. Mother Hubberd's Tale.

Those that were there thought it not fit
To *discontent* so ancient a wit:
And therefore Apollo call'd him [Ben] back again,
And made him mine host of his own New Inn.
Suckling. A Sessions of the Poets.

For e'en with goodness men grow *discontent*,
Where states are ripe to fall, and virtue spent.
Daniel. Civil War, b. v.

I take God to be my iudge, I have beene to you a true and humble wife, euer conformable to your will and pleasure, that neuer contraryed or gainsayed any thing therof, and being alwayes *contented* with all things wherein you had anie delight or dallance, whether little or much, without grudge or countenance of *discontentation* or displeasure.
Stow. Hen. VIII. an. 1527.

Why are decrees so sweetly fixt,
Reprou'd with *discontented* face?
Beaumont. Funeral Hymn out of Prudentius.

How have we seen great men's eyes surfeited at that ful table whereof their palate could not taste, and they have risen *discontentedly* glutted with the sight of that which their stomach was uncapable to receive.
Bp. Hall. Of Contentation, § 11.

As glad of such an opportunity
To work upon, for those high purposes
He had conceiv'd in *discontentedness*.
Daniel. Civil War, b. viii.

Al. Religion blames impatient *discontenting*.
P. Fletcher. Eliza. An Elegy.

Serj. Philips. You presented your friend with it when he was *discontented*. If it had been before the queen's death, it had been a less matter; but you gave him it presently when he came from the king, which was the time of his *discontentment*.—*State Trials. Sir Walter Raleigh*, an. 1603.

Their [orators] powerful voice can flying troops arrest,
Confirm the weak, and melt th' obdurate breast,
Chase from the sad their melancholy air,
Soothe *discontent*, and solace anxious care.
Blackmore. Creation, b. vii

No musick cheers him, and no feasts can please,
He sets like *discontented* Damocles,
When by the sportive tyrant wisely shown
The dangerous pleasures of a flatter'd throne.
Dryden. Juvenal, Sat. 13

There is in the same gallery a beautiful bust of Alexander the Great, casting up his face to heaven, with a noble air of grief and *discontentedness* in his looks.
Addison. Travels in Italy. Florence.

[A bill against pluralities and non-residency] will breed great *discontentment* in the younger sort of students; and make them fly to other seminaries, where they may hope for more encouragement.
Strype. Life of Abp. Whitgift, an. 1584.

The natural *discontent* of inferiority will seldom fail to operate in some degree of malice against him who professes to superintend the conduct of others, especially if he seats himself uncalled in the chair of judicature, and exercises authority by his own commission.—*Idler*, No 18.

Turbulent, *discontented* men of quality, in proportion as they are puffed up with personal pride and arrogance, generally despise their own order.—*Burke. French Revolution.*

DIS-CONTI'NUE, *v.* DISCONTI'NUANCE. DISCONTINUA'TION. DISCONTI'NUER. DISCONTI'NUING, *n.* DISCONTINU'ITY. DISCONTI'NUOUS. } Fr. *Discontinuer*; *Continue*, from Lat. *Continere*, to contain or hold together.

To cease from keeping or holding together; to make a break or stop from keeping or holding together; to cease or leave off; to stay or stop, to break or interrupt, the permanence, the perseverance, the conjunction or connexion;—"to surcease, intermit, forbear, put off for a time," (Cotgrave.)

Howbeit the discreete and worthy citizens Sir Edward Osborne and M. Richard Staper seriously considering what benefite might grow to the common wealth by renewing of the foresayd *discontinued* trade, determined to vse some effectual meanes for the reestablishing and augmenting thereof.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 137.

Then during the time of any such *discontinuance* and withdrawing, as is aforesaid, it shall be lawful to al the subiects of this realme to trade to the Narue onely in English bottoms, any thing in this act to the contrary notwithstanding.—*Id. ib.* vol. i. p. 272.

Emanuel Chrysolaras staid still at Venice, and there taught the Greek tongue, *discontinued* before in these parts the space of seven hundred years.—*Daniel. Defence of Rhyme*

True the law booke say, the king can do no wrong; which proves, that it is possible for a governor in his inclination to incline to do wrong, and therefore the law hath taken a care that he should do none: for he cannot make a disseisin nor *discontinuance*.—*State Trials*, an. 1637. *John Hampden.*

And now if the reader will not think his patience too much imposed upon I could furnish him with another like instance, and that out of Mr. Mede's own college, one who was contemporary with Mr. Mede, (but a long and earlier *discontinuer*) and one, I think, not unknown to him; I am sure, a great admirer of him.
Mede. Appendix to the Author's Life.

Their teachers were now encouraged to set up their conventicles again which had been *discontinued*, or held very secretly, for four or five years.—*Burnet. Own Time*, an. 1686.

Let us consider whether our approaches to him are always sweet and refreshing; and we are uneasy, and impatient under any long *discontinuance* of our conversation with him.
Atterbury, vol. ii. Ser. 6

Upon any *discontinuation* of parts, made either by bubbles, or by shaking the glass, the whole mercury falls.—*Newton*

But there were so many *discontinuings*, and so many new undertakings, that after an immense charge the court grew weary of it.—*Burnet. Own Time*, an. 1662.

Even in this case, the opposition may be so close, and the two matters so near of kin, that both may pass for one stone, and be polished both together, without any blemishing *discontinuity* of surface at these parts, where one would expect commissures.—*Boyle. Works*, vol. iii. p. 349.

Till with a roar at last, the mighty mound,
Towers, engines, all, came thundering to the ground
Wide-spread the *discontinuous* ruins lie,
And vast confusion fills the gazer's eye.
Rowe. Lucan, b. iii.

As you cannot now *discontinue* these obliging offices, without forfeiting your character of constancy, I doubt not of your persevering in the same friendly services for your own sake, which you at first engaged in for ours.
Melmoth. Cicero, b. ii. Let. 19.

The principle of association will not explain the *discontinuance* of the affection, when the young animal is grown up. Association, operating in its usual way, would rather produce a contrary effect.—*Paley. Natural Theology*, c. 18.

DIS-CONVE'NIENT, *adj.* } From the Lat.
DISCONVE'NIENCE. } *Convenire*; to come together, to concur; and, consequentially, to agree.

"Fr. *Disconvenir*,—to disagree, to be at odds with; to be unfit for or unlike unto; to dissent from," (Cotgrave.)

Disagreeing, unsuiting, unfitting.

Continual drinking is most *convenient* to the distemper of an hydropick body, though most *disconvenient* to its present welfare.—*Bp. Reynolds. On the Passion*, c. 40.

All mortall good laboureth of imperfection, and conveniences and *disconveniences* are usually connext.
Bacon. On Learning, by G. Wats, b. ii. c. 7.

DI'SCORD, *v.*
DI'SCORD, *n.*
DISCO'RDABLE.
DISCO'RDANT.
DISCO'RDANCE.
DISCO'RDANCY.
DISCO'RDANTLY.
DISCO'RDFUL.
DISCO'RDING, *n.*
DISCO'RDOUS.

Fr. *Discorder*; It. *Discordare*; Sp. *Discordar*; Lat. *Discors*. Opposed to Lat. *Concors*, (*con*, and *cor*, the heart,) being of the same *heart* or mind. See CONCORD.

To be or cause to be of a different *heart* or mind; to have a different will or inclination, wish, or desire; to be at variance; to disagree; not to harmonize; to be incongruous; to be inconsistent, dissimilar, unlike.

Vor July Cesar yt nom vorst myd strengthe & myd outrage,
Thoru *discord* & contek, that bytuene vr elderne vas ther
R. Gloucester, p. 196.

And tho he vond, that bytuene hem nas non *dyscordyng*
He radde the Kyng Cadwallad, to thenche nanmore
Of Engelond. *Id.* p. 255.

For that shrewes *discorden* of hemselfe, and by her vices, the which vices, all to renden her consciences.
Chaucer. Boecius, b. iv.

Discordant euer fro armony,
And *dutoned* from melody—
In soites made he *discordaunce*.—*Id. Rom. of the Rose.*

What *discordable* cause hath to rent, and vnioined the byndyng or the aliaunce of thynges, that is to sain, the conjunccions of God, and of man?—*Id. Boecius*, b. v.

And eke seest thou not that the maners of diuers folke and her lawes ben *discordant* amonges hemselfe, so that thilke thing that som men judge worthy of praising, other folke judgen that, that is worthie of tourment.—*Id. Ib.* b. ii.

For howeso men haue diuers sentences & *discordings*, algates men accorden al in louing the end of good.—*Id. Ib.*

For fals semblant hath euer mo
Of his counsaile in companie
The derke vntrewe hypocrisie,
Whose worde *discordeth* to his thought.—*Gower. C. A* b. ii.

Myn herte is wonderly begonne
With counsaile, wherof witte is one,
Whiche hath reason in companie,
Againe the whiche stant partie
Wille, whiche hath *Hope* of his *accorde*,
And thus thei bringen vp *discorde*.—*Id. Ib.* b. iii.

But it is greatly *discordant*
Unto the scholes of Athens.—*Id. Ib.* b. vii.

How muche lesse can ye be hable to serue God and mammon both at once, being maisters so ferre *discording* the one from ye other, that there is not so much as any one poinct wherein thei agree.—*Udal. Luke*, c. 16.

Thyse two nacions *discorde* in maners, but nat in clothing and in fayth, and in couetyse of the shedynge of manns blode, they be one.—*Fabyan*, vol. i. c. 75.

The foresayd souereigne prince and king of England, and the sayd right reuerend lord and master generall are mutually by their letters and messengers to giue certificate and intimation one vnto another, concerning the matter and cause of such dissension and *discord*.
Hackluyt. Voyages, vol. i. p. 152.

In this sayinge appereth some *discordaunce* with other writers, and also with the former sayinge of the said Ranulfe in the xxii. chapiter of his iii. boke of *Polycronycon*.
Fabyan, vol. i. pt. vi. c. 213.

And whether he be or no, it is no matter, so longe as he is *so discordaunte* to hymself.—*Bale. Apology*, fol. 75.

Yet before their departure from London, he communed with the bishops apart, to see if he might persuade them to giue him some portion of monie towards his charges: but they had tuned their strings all after one note, *discording* all from his tenor, so that not a penie could be got of them.
Holinshed. Hen. III. an. 1252.

Firebrand of hell, first tin'd in Phlegeton
By thousand furies, and frō thence out-thrown
Into this world, to work confusion,
And set it all on fire (by force vnknown)
Is wicked *Discord*; whose small sparks, once blowne,
None but a God or god-like man can slake.
Spenser. Faerie Queene, b. iv. c. 2.

For if you loosely loue, without respect,
It is not loue, but a *discordant* warre,
Whose vnlike parts amongst themselues do iarre.
Spenser. Hymne in Honour of Beautie.

I know also they distinguish the action from the sin of the action, saying that God Almighty does indeed cause the action, whatsoever action it be, but not the sinfulness and irregularity of it, that is the *discordance* between the action and the law.—*Hobbs. Of Liberty and Necessity*

And each not farre behind him had his Make,
To weet, two ladies of most goodly hew,
That twixt themselues did gentle purpose make,
Vnmindfull both of that *discordfull* crew,
The which with speedy pace did after them pursew.
Spenser. Faerie Queene, b. iv. c. 2.

Then crept in pride, and peevish covetise,
And men grew greedie, *discordous* and nice.
Bp. Hall, b. iii. Sat. 1

How worthy are they to smart, that marre the harmony of our peace, by the *discordous* jars of their new & paradoxall conceits!—*Id. The Peace-Maker*, § 21.

But thy return shall fix our kinder fate,
For thee our councils, thee our armies wait,
Discording princes shall with thee combine,
And centre all their interests in thine
Stepney. Epistle to Charles Montague, Esq.

He that brought peace, all *discord* could atone,
His name is music of itself alone.
Dryden. To his Majestie on his Coronation.

If they be *discordantly* tuned, though each of them struck apart would yield a pleasing sound, yet being struck together they make but a harsh and troublesom noise
Boyle. Works, vol. i. p. 741.

While genuine revelation and sound philosophy are in perfect good agreement with each other, and with the actual constitution of the universe, the errors of the religious on the one side, and the learned on the other, run in contrary directions; and the *discordance* of these errors is mistaken for a *discord* of the truths on which they are severally grafted.—*Bp. Horsley*, vol. iii. Ser. 39.

So spake the son of Saturn, kindling war
Inevitable, and the Gods set forth,
With minds *discordant* to the bloody field.
Cowper. Homer. Iliad, b. xx.

In such *discordancy* of sentiments it is better to look to the nature of things than to the humours of men.
Burke. Speech at Bristol previous to the Election.

DIS-CORRESPONDENT. Not answering one to another; unsuitable, unfit.

It would be *discorrespondent* in respect of God.
Montague. Devoute Essayes, pt. ii. Treat. 7. s. 3.

DIS-COST, *v.* Used by Barrow in opposition to Accoast.

To part, or keep apart or removed, or distant.

The neglecting it [public worship] is a scandalous contempt of our neighbours, from whose laudable fashion we *discost*.—*Barrow*, vol. i. Ser. 7.

Now if we can give credit to our sense against the suffrage or scruple of our reason in things not so *discosted* from our capacity of knowledge, shall we not much more yield our belief unto God's express word in things so infinitely distant from it.—*Id. Ser. on Trinity Sunday*, 1663.

DIS-COVER, *v.*
DISCO'VERABLE.
DISCO'VERER.
DISCO'VERMENT.
DISCO'VERY.

Fr. *Descouvrir*; It. *Discoprire*; Sp. *Descubrir*; (*dis*, and *cover*,) to put, place or lay, *over*, on or against. To *discover*, is—To remove any thing so put or placed; any thing overlaid, any thing that hides, cloaks, conceals, shelters, or protects; to find by such removal; to detect, to disclose, to expose to view, to reveal; to bring to light; to find out, to invent.

For through me neuer *discouered* was
Yet thing, that ought be secre.—*Chaucer. Rom. of the R.*

An idel man is like to a place that hath no walles, theras deviles may enter on every side, or shoot at him at *discoverte* by temptation on every side.
Chaucer. The Persones Tale.

But by reason of their foolishness in striking vp their drums before they come neere them, the Cossaks *discouering* the boats, cut their gables, and put out to sea.
Hackluyt. Voynges, vol. i. p. 397.

Thus frier (as Saluaterra reporteth) was the greatest *discouerer* by sea, that hath bene in our age.
Id. Ib. vol. iii. p. 20.

The voiage intended for the *discouerie* of Cathay and diuers other regions, dominions, islands, and places vnknown, set forth by the right worshipful master Sebastian Cabota, esquire and gouernour of the mysterie and company of the marchants aduentures of the citie of London.
Id. Ib. vol. i. p. 232

And daily how through hardy enterprise,
Many great regions are *discouered*,
Which to late age were neuer mentioned.
Spenser. Faerie Queene, b. ii. s. 2

This, as an amber drop enwraps a bee,
Covering discovers your quick soul; that we
May in your through-shine front our hearts thought see.
Donne. Letter to the Countess of Bedford.

The next morning we resolved to seek out some fit place, in the sound of Dorrienne, where we might safely leave our ship at anchor, not *discoverable* by the enemy, who thereby might imagine us quite departed from the coast, and we the mean time better follow our purposes with our pinnaces.
Sir Francis Drake Revived, p. 24.

For heau'n's decree, firme, stable and intire,
Thy wish repugnes, and gainst thy will is bent,
Nor yet the time hath Titans gliding fire
Met forth, prefixt for this *discouerment*.
Fairefax. Godfrey of Bovlogne, b. xv. s. 39.

Arad, king of the Canaanites, surprized divers companies of Israelites, by lying in ambush near those ways, thro' which the *discoverers* and searchers of the land had formerly pass d.—*Raleigh. History of the World*, b. ii. c. 5. s. 3.

It cannot chuse but be a most grateful spectacle to these envious and malignant evil spirits, who, upon the *discovery* of such a fall of a good man, call their impure company together, and make pastime about such an object, as boys do about drunken men.
Hale. Cont. vol. ii. *Motives to Watchfulness.*

It is not impossible, but a man may practice a sin secretly, to his dying day, but it is ten thousand to one if the practice be constant, but that some time or other it will be *discovered*: and then the effect of sin *discovered*, must be shame and confusion to the sinner.—*South*, vol. ii. Ser. 1.

These, and the like, though they have a constant and regular connection, in the ordinary course of things; yet that connection being not *discoverable* in the ideas themselves, which appearing to have no necessary dependance one on another, we can attribute their connection to nothing else but the arbitrary determination of that all-wise agent, who has made them to be, and to operate as they do, in a way wholly above our weak understandings to conceive.
Locke. On Hum. Underst. b. iv. c. 3. s. 28.

That famous experiment of Malpighi, who a long time enclosed a quantity of earth in a vessel, secured by a fine cloth from the small imperceptible seeds of plants that are blown about with the winds; and had this success of his curiosity, to be the first happy *discoverer* of this noble and important truth, that no species of plants can be produc'd out of the earth without a pre-existent seed.
Bentley. A Confutation of Atheism, Ser. 4.

It is idle to say, that a future state had been *discovered* already. It had been *discovered* as the Copernican system was—it was one guess among many, he alone *discovers* who proves; and no man can prove this point, but the teacher who testifies by miracles that his doctrine comes from God.
Paley. Moral Philosophy, b. v. c. 9.

The danger of navigating unknown parts of this ocean was now greatly encreased by our having a crazy ship, and being short of provisions and every other necessary; yet the distinction of a first *discoverer* made us chearfully encounter every danger, and submit to every inconvenience.
Cook. Voyages, vol. ii. b. iii. c. 5.

I was the more pleased with this suggestion, because I was entirely ignorant even of the Anglo-Saxon and Gothic characters: and the experiment presented to me a mean, either of disabusing myself from error, (which I greatly feared;) or of obtaining a confirmation sufficiently strong to encourage me to believe (what every man knowing any thing of human nature will always be very backward in believing of himself) that I had really made a *discovery*.
Tooke. Diversions of Purley, vol. i. c. 7.

DIS-COUNSEL. To counsel or advise not; to dissuade.

Howbeit, the Lorde Clysson who was one of the chiefest of the kynges counsayle, acorded nat to this vyage, but *discounsayled* the kyng and all the nobles of the realme, fro this iourney into Englande.
Berners. Froissart. Cronycle, vol. i. c. 201.

But him that Palmer from that vanitie,
With temperate advice *discounselled*,
That they it past, and shortly gan descry
The land, to which their course they leueled.
Spenser. Faerie Queene, b. ii. c. 12.

DIS-CO'UNT, or DISCO'MPT, *v.* & *n.* DISCOU'NTER. } "Fr. *Descompter*,—to account (for the profits of land, &c. received,) to account back, to make a back reckoning," (Cotgrave.) See ACCOUNT, and COUNT.

Methinks the dignity and present delight of this noble love (though it were an unthrift anticipation in this our minority, and were to be *discounted* to us out of our future estate of loving) might tempt a soule to take up for her present joy and satisfaction, the suavity and blessednesse of this excellent love.
Mountague. Devoute Essayes, pt. i. Treat. 14. c. 3.

You are to endeavour, that all provisions, or other necessaries, provided by your care, be so ordered, that account may be made what is taken, and that the said provisions may be *discounted* upon the pay of the said army.
Parliamentary History. Charles I. an. 1645.

They continued that wasteful method, of raising money upon remote funds, by which there lay a heavy *discount* on tallies; so that above the fourth part was, in some of them, to be *discounted*.—*Burnet. Own Time*, an. 1692.

He had likewise played the stock-jobber in buying the debentures, tallies and tickets, due from the king to his soldiers and pentioners, at a great *discompt*, giving very little to the parties, and yet, in deceit of his majesty, had an entire allowance for them in the exchequer.
State Trials. The great Case of Impositions, an. 1606.

Whachum had neither cross nor pile,
His plunder was not worth the while;
All which the conqueror did *discompt*,
To pay for curing of his rump.—*Hudibras*, pt. ii. c. 3.

In order to gorge the whole gang of usurers, pedlars, and itinerant Jew *discounters* at the corners of streets (have they not) starved the poor of their Christian flocks, and their own brother pastors?
Burke. Letter to a Member of the National Assembly.

DIS-CO'UNTENANCE, *v.* DISCO'UNTENANCE, *n.* DISCO'UNTENANCER. } Fr. *Descontenancer*; opposed to — to *countenance*, as applied consequentially—to encouragement, support, power, patronage. And thus, to *discountenance*, is—

To discourage, to dishearten; to abash, to put out of *countenance*; to refuse or deny support or patronage.

The whiles we silly maids, whom they despise,
And with reproachfull scorne *discountenance*,
From our own native heritage exil'd,
Walke through the world of euery one reuil'd.
Spenser. The Teares of the Muses.

As a severe deportment of the soul must keep lust from commanding, so it must check and *discountenance* it in asking.—*Hale. Cont.* vol. ii. *Of Self-denial.*

Wherefore not to conceal any thing that with the least shew of probability can be pretended from the sacred volume in *discountenance* of the doctrine of preexistence, I'll bring into view whatever I know to have the least face of a testimony to the contrary, in the divine Revelations.
Glanvill. Pre-existence of Soule, c. 4.

And it was not long, ere these rumours of nouelties had begotten others of scandale and murmur against the king, and his gouernement; taxing him for a great taxer of his people, and *discountenancer* of his nobilitie.
Bacon. Hen. VII.

Therefore be careful to *discountenance* in children any thing that looke like rage and furious anger, and to shew them the unreasonableness and deformity of it.
Tillotson, vol. i. Ser. 51.

His declared esteem of such and such practices, joined with his particular actions suited to it, and his profest dislike of those sinful or dishonourable courses, he finds the rifest, backed with a steady and resolute *discountenance* of those, that do not decline them, will, in a short time, bring those, that are about him, to conform their actions and behaviour to what men are satisfied, he desires, or likes.
Boyle. Occasional Reflections, s. 5. Ref. 6

——— Criminating none
Before the people, as the practice is
Of mighty chiefs, who favour without cause
And without cause *discountenance* whom they please.
Cowper. Homer. Odyssey, b. iv.

DIS-CO'URAGE, *v.* DISCO'URAGE, *n.* DISCO'URAGEABLE. DISCO'URAGER. DISCO'URAGEMENT. DISCO'URAGING, *n.* } It. *Discoraggiare*; "Fr. *Descourager*— To discourage, unhearten, (i. e. dishearten,) fear, frighten, apall, put into doubt, drive out of heart, bring out of conceit with his own fortune or worth." (Cotgrave.)

Your moste high and moste princely maiestee abashed and cleane *discouraged* me so to do, both because the present (as concernynge the value) was farre to simple (as me thought) and because it was none other wise my acte, but as I toke some peyne to printe it more correctly than it was before.—*Gower. Con. A.* Ded.

Whan the younge man heard this communicacion, he wente awaye with a *discouraged* and heauye mynde, because he was a lorde of muche possessions.—*Udal. Matt.* c. 19.

Many be made vyle, abiect, and humble, and be brought in *discourage* of themselves, by the reason of pouertie, of basenes of byrthe, of lowenes of estate, or by aduersitie.
Id. Ib. c. 5.

Diuers great exactions, as summes of money, doles or shares of fish, and such other like things (haue beene buried) to the great *discouragement* and hinderance of the same marchants and fishermen, and to no little dammage of the whole common wealth.
Hackluyt. Voyages, vol. iii. p. 131.

Which also comming much too late thither, as Master George Drake had done, was wholly preuented and shutte out to his and his friends no small detriment and mischiefe, and to the *discouraging* of others hereafter in the sayd gaynefull and profitable trade.—*Id. Ib.* vol. iii. p. 193.

What can *discourage* those whom Christ doth loue,
To whom euill good, griefe joy, death life doth proue?
Sterling. Doomes day, the second Houre.

O loue of unthankfull souls! not *discouragenble* by the most hatefull indignities; by the basest repulses, what burden canst thou shrink under, who canst bear the weight of ingratitude!—*Bp. Hall. Cont. The Figge-tree cursed.*

He added how unwilling he had been to utter the king's answer to the Catholicks at his return, in his owne worde, and with those incurable obstructions, which appeared by the manner, for fear lest over great *discouragement* might make them desperate, and drive them to seek other helps, as some did, which this action makes evident.
State Trials. Henry Garnet, an. 1606.

Men cannot chuse but think well of those persons, whom the dominion of their lusts will not suffer them to imitate, or whom the present interest and the necessity of their worldly affairs, compels them to *discourage*.
Clarke. On the Attributes, Prop. 2.

Cam. But to be in love with a waiting woman, with an eater of fragments, a simperer at the lower end of a table, with mighty gods, rough grained, and red with starching, those *discouragers* and abaters of elevated love.
Dryden. The Assignation, Act iii. sc. 1.

But the steddy course of a virtuous and religious life, uniform in all its parts and upon all occasions, resisting all the temptations of the world, overcoming all difficulties, and persevering to the end under all *discouragements*; this is a superstructure which cannot be built upon a less strong foundation than a firm belief of a future state, and an expectation of the righteous judgment of God.
Clarke, vol. ii. Ser. 8.

A slight perusal of the innumerable letters by which the wits of France have signalized their names, will prove that other nations need not be *discouraged* from the like attempts by the consciousness of inability.—*Rambler*, No. 152.

DIS-CO'URSE, *v.* DISCO'URSE, *n.* DISCO'URSING, *n.* DISCO'URSIVE. DISCO'URSELESS. } Fr. *Discours*; It. *Discorso*; Sp. *Discurso*; Fr. *Discourir*; It. *Discorrere*; Sp. *Discurrir*, from the Lat. *Discurrere*, (*dis*, and *currere*, to run,) to run apart, &c. (met.) from one thought, notion or idea to another, (Skinner.) *Discourse* proprié est sermo *vagus* atque *hinc inde accersitus*, (Junius.) See the quotations from Hobbs and Bolingbroke. See also DISCURSION, *infra*.

To pass from thought to thought, topic to topic, subjects or parts or divisions of a subject to others; from premises to conclusions; to talk or speak or write at large; to converse, to reason; to employ or exercise the powers of the mind in examining the portions of a subject; to treat of, to dilate or expand or extend, the views, the contemplations of the mind.

Spenser uses the noun *Discourse*, (lit.) *running* about.

The lyfe of William Tyndall, author of this treatise immediately following, is sufficiently & at large *discoursed* in the booke of Actes and Monuments.—*Tyndall. Life by Fox.*

Discoursing at my first arriuall with the king of Shiruan of sundry matters, and being entertained as hath been before declared, the sayd king named Obdolocan, demaunding whether that we of England had friendship with the Turke or not: I answered, that we neuer had friendship with them.
Hackluyt. Voyages, vol. i. p. 346.

But when ye day shal come, & the *discourse* of thigs turned vp side down, they shall be torméted, & you shal reioyce like coquerours.—*Udal. 1 Peter*, c. 1.

Well, well, said Basilius, I have not chosen Dametas for his fighting, not for his *discoursing*, but for his plainness and honesty, and therein I know he will not deceive me.
Sidney. Arcadia, b. i.

Nor can herself *discourse* or judge of ought,
But what the sense collects, and home doth bring:
And yet the pow'rs of her *discoursing* thought,
From these collections is a diverse thing.
Davies. The Immortality of the Soul, s. 1.

——— We, through madness,
Frame strange conceits, in our *discoursing* brains,
And prate of things as we pretend they were.
Ford. The Lady's Trial, Act iii. sc. 3.

At last the captive after long *discourse*,
When all his strokes he saw avoided quite,
Resolved in one t' assemble all his force,
And make one end of him without ruth or remorse.
Spenser. Faerie Queene, b. iv. c. 3.

It adds to my calamity, that I have
Discourse and reason, and but too well know
I cannot live, nor end a wretched life,
But both ways I am impious.
Massinger. The Unnatural Combat, Act ii. sc. 1.

The succession of conceptions in the mind, series or consequences of one after another, may be casual and incoherent, as in dreams for the most part; and it may be orderly, as when the former thought introduceth the latter; and this is *discourse* of the mind.
Hobbs. Of Human Nature, c. 4.

Therefore (if I were wise) she warn'd me shunne
All such long-winded monsters, as my bane:
For if I could but scape that one *discourser*,
I might (no doubt) prove an old aged man.
B. Jonson. Poetaster, Act iii. sc. 1.

To attempt things whence rather harm may after result unto us then good, is the part of rash and *discourseless* brains.—*Shelton. Don Quixote*, vol. ii. c. 6.

All in himself, as in a glass he sees,
For from him, by him, through him, all things be;
His sight is not *discoursive*, by degrees;
But seeing th' whole, each single part doth see
Davies. Immortality of the Soul, s. 8.

Then thou (that art of Pan the sweetest swaine,
And farre transcending all his lowly traine)
In thy *discoursive* thought, dost range as farre,
Nor canst thou erre, led by thine owne fair starre.
Brown. The Shepheard's Pipe, Ecl. 7.

Those very elements, which we partake
Alive, when dead some other bodies make,
Translated grow, have sense, or can *discourse*;
But death on deathless substance has no force.
Dryden. Ovid. Metam. b. xv.

The word *Discourse* is derived from a Lat. verb, which signifies to *run about*; and by the motion of our legs and the agitation of our whole body, to traverse many different grounds, or the same ground many different ways. Now the application of this corporeal image to what passes in the mind or to the action of the mind, when we meditate on various subjects, or on many distinct parts of the same subject, and when we communicate these thoughts to one another, sometimes with greater, and sometimes with less agitation and rapidity, is obvious.
Bolingbroke, Ess. 1. *On Human Knowledge.*

The celebrated wits of the miscellanarian race, the essay writers, casual *discoursers*, reflection coiners, meditation founders, and others of the irregular kind of writers, may plead it as their peculiar advantage, "that they follow the variety of nature."—*Shaftesbury. Miscel. Reflec.* Misc. 3. c. 3.

Our *discourser* here has quoted nine verses out of it; in which, tho' one of the easiest places, I can shew him xiv. various lections.—*Bentley. Of Freethinking*, p. 65.

But setting this defence aside, your argument is almost as strong against the use of rhyme in poems as in plays; for the epick way is every where interlaced with dialogue or *discoursive* scenes.—*Dryden. Essay of Dramatick Poesie.*

My intention in this and some future *discourses* is, to set before you the divine authority of the Christian religion; and that I may do this the more effectually, and with the greater degree of evidence, I propose to lead your thoughts, as it were step by step towards the important conclusion.
Pearce, vol. i. Ser. 1.

DIS-CO'URTEOUS. DISCO'URTEOUSLY. DISCO'URTESY. DISCO'URTSHIP. } Fr. *Discourtois. Courteous*, having the manners of a *court*, of *courtiers*, or those who follow a *court*; (sc.) endeavouring to please or to gain or win favour. *Discourteous*, is—

Not having the manners of a *courtier*; careless, heedless of pleasing, of gaining or winning favour, uncomplaisant, uncivil, rude.

Speed uses to *Discourt*, (q.d.) dismiss *from court*.

Brethereu, you see here that lord; let vs giue him such as we haue, seeing he douth vs pleasure, and hath passed through so many *discourteous* people, to come to visit vs.
Hackluyt. Voyages, vol. iii. p. 433.

Wherefore promising them all, that they should receiue no *discourteste*, and that they were come into a place where they should be well vsed and very welcome, he took them into his protection vpon his faith.—*Id. Ib.* vol. iii. p. 121.

And all the while that same *discourteous* knight
Stood on the further bank beholding him;
At whose calamity, for more despight
He laught, and mockt to see him like to swim.
Spenser. Faerie Queene, b. vi. c. 3.

What is Signior Veterano fall'n asleep, and at the recitation of such verses! A most inhuman disgrace, and not to be digested!
Pol. Has he wrong'd me so *discourteously*? I'll be reveng'd, by Phoebus.—*Marmion. The Antiquary*, Act iv. sc. 1.

Ana. Monsieur, we must not so much betray ourselves to *discourtship*, as to suffer you to be longer insulted.
B. Jonson. Cynthia's Revells, Act v. sc. 4.

For he commanded all his officers to offer sacrifice to the idol gods, pretending to *discourt* all such as refused.
Speed. The Romans, b. vi. c. 46. s. 6.

Which created him enemies enough in the court, and many of ability to do mischief, who knew well how to recompense *discourtesies*, which they always call'd injuries.
Clarendon. Civil War, vol. i. p. 98.

They would not be uncivil or *discourteous* in thwarting the mind and pleasure of their company: as in the mean time they might be most rude toward God, in affronting his will and authority, as if any rule of civility could oblige a man to forfeit his salvation; as if it were not rather most cruel *discourteste*, and barbarous inhumanity to countenance or encourage any man in courses tending to his ruin.
Barrow, vol. iii. Ser. 32.

He thought the leaving out the states was something *discourteous* on the French side: but said, however, he was very glad of the thing being done.
Sir W. Temple. Letter to Lord Arlington.

I neither thought so highly of the chancellor's talents, nor so meanly of my own on the subject of an ecclesiastical reform, as to judge that it became me to overlook his *discourtesy* in not answering my letter.
Anecdotes of Bp. Watson, vol. ii. p. 158.

DIS-CRA'DLE, *v.* To come, to rise (as an infant) from the cradle, the nursery; to come forth, to burst forth.

K. Hen. We know all, Clifford, fully, since this meteor,
This airy apparition first *discradled*
From Tourney into Portugal
Ford. Perkin Warbeck, Act i. sc. 3.

DIS-CRE'DIT, *v.*
DISCRE'DIT, *n.*
DISCRE'DITABLE.
DISCRE'DITING, *n.*
DISCRE'DITOUR.

Fr. *Décroire*, or *descroire*; It. *Discrédere*; Sp. *Discredito*,—
To disbelieve, to think not secure or assured; to distrust, to have no confidence in; to give or allow no credit unto, to deprive of credit, to disgrace.

In things earnestly desired, though never so likely, we are still suspicious: thinking it more *credite* to our common wisedome, to *discredite* most noble and profitable indeuours with distrust, then touch to our valours and safeties to lie wilfully idle.
Hackluyt. Voyages, vol. iii. p. 667.

Therefore it is not for my Lord of Norfolk to stand so much upon the *discrediting* the witnesses, and of his own *credit*, which himself hath so much deceyved.
State Trials. Duke of Norfolk, an. 1571.

Especially rewardes were by decree appointed for their accusers: otherwhiles also for hare witnesses. No informer and promoter was *discredited*, but his presentmēt taken.
Holland. Suetonius, p. 115.

I think good to deliver it [learning] from the *discredits* and disgraces which it hath received, all from ignorance, but ignorance severally disguised: appearing sometimes in the zeal and jealousy of divines, sometimes in the severity and arrogancy of politicians, and sometimes in the errors and imperfections of learned men themselves.
Bacon. Of the Advancement of Learning, b. i.

And, supposing every one should take this course, which the wise man reproaches in the licencious *discreditors* of future accounts.—*Mountague. Dev. Ess.* pt. ii. Treat. 3. s. 3.

It was feared therefore that hereby an occasion might be given to the enemies of our religion, the Papists, of *discrediting* our common English Bible and of the doctrines that were founded on it.
Strype. Life of Abp. Whitgift, an. 1604.

He [Tillemont] builds upon a sandy foundation, upon the testimony of forgers, fanatics, and of interested persons who write in their own behalf, and want to *discredit* their adversaries.—*Jortin. Remarks on Ecclesiastical History.*

Such a person as this, [Demosthenes] public speakers ought to set before them for imitation, rather than follow the track of those loose and frothy declaimers, who have brought *discredit* on eloquence.—*Blair*, vol. ii. Lect. 27.

But, to make all sure, and provide a proper subject for these passions, he contends strongly for God's having a human form no *discreditable* notion, at that time in the church.—*Warburton. Divine Legation*, b. iii. s. 4.

DIS-CREET, or
DISCRE'TE, *v.*
DISCRE'ET, or
DISCRE'TE, *adj.*
DISCRE'ETNESS.
DISCRE'TION.
DISCRE'TIONAL.
DISCRE'TIONALLY.
DISCRE'TIONARY.
DISCRE'TIVE.
DISCRE'TIVELY.

Fr. adj. *Discret*; It. and Sp. *Discréto*; Lat. *Discernere, discretum*, to separate, to disjoin. See DISCERN.
To *discrete*, (lit.) is—to separate, to disjoin; and the *adj.* (lit.) separate, disjoined, distinct. Met. (as now written) *discreet*, is—
Seeing or perceiving distinctly; distinguishing accurately; circumspect, heedful, provident or prudent; cautious in observing times and seasons; judicious.
Fr. "*Discrétion*,—(true) discerning; a difference made, or, a sensibleness of difference had, between things; hence, judgment, advisedness, knowledge; wit enough, to find out what's good, to eschew what is bad, and to make the best use of either," (Cotgrave.) See the quotation from Sir T. Elyot.

Preyers of perfyt man. and penaunce *discret*
Is the levest labour. that oure Lord pleseth.
Piers Ploughman, p. 79.

But now parfourme ghe in dede, that as the *discrecioun* of wille [*animus voluntatis*] is redi so be it also of parfourmyng of that that ghe han.—*Wiclif. 2 Corynth.* c. 8.

Now wol I pray mekely euery person *discreet*, that redeth or heareth this litel treatise to haue my rude ententing excused.—*Chaucer. Of the Astrolabie.*

A wif shuld also be measurable in loking, in bering, and in laughing, and *discrete* in all lure wordes and hire dedes.
Id. The Persones Tale.

Salomon saith, that wordes, that ben spoken *discretly* by ordinaunce, ben honicombes, for they yeven swetenesse to the soule, and holsomnesse to the body.
Id. The Tale of Melibeus.

And before the temple doore ful soberlie
Dame Peace sat, a curtaine in her honde
And hir beside, wonder *discretely*
Dame Pacience, sitting there I fonde.
Id. The Assemblie of Fowles.

It [Love] is cunning without science
Wisdome without sapience
Witte without *discretion.*—*Id. Rom. of the Rose.*

But when thei herde wordes feigned,
The playne trouth it hath disdeigned
Of him that waren so *discrete.*—*Gower. Con. A.* b. vii.

And that al dale maie shewe at eie
Who that the worlde *discretely* sie.—*Id. Ib.*

It sitte well euery kynge to haue
Discretion, whan men him craue,
So that he maie his gyfte wite.—*Id. Ib.*

Geue a *discrete* man but an occasion, and he wyl be the wyser.—*Bible*, 1551. *Proverbes*, c. 10.

I shal chastice the *discretely* lest thou semeste to thyself to be innocēt.—*Joye. Exposicion of Daniel*, c. 1.

Because thou hast asked this thing & hast not asked long lyfe, neither hast asked riches, nor the liues of thyne enemies, but hast asked the *discretion* to vnderstāde.
Bible, 1551. *Kinges*, c. 3.

Wherefore it [modestie] seemeth, to be moche lyke to that, whiche men cōmunely call *discretion*. Al be it *discretio* in Latin signifieth *separation*, wherin it is more lyke to election, but as it is communely vsed, it is not onely lyke to modestie, but it is the selfe modestie. For he that forbereth to speke, all thoughe he can doo it bothe wysely and eloquentely bycause neyther in the tyme nor in the herers, he findeth opportunitie, so that no fruyte maye succede of his speche, he therfore is vulgarely called a *discrete* personne.
Sir T. Elyot. Governour, b. i. c. 25.

And the reason therefore is its continuity; as having its earthly and sulinous parts so exactly resolved that its body is left imporous and not *discreted* by atomical terminations.
Brown. Vulgar Errours, b. ii. c. 1.

But, woefull lady, let me you intrete
For to unfold the anguish of your hart:
Mishaps are maistred by advice *discrete*,
And counsell mitigates the greatest smart.
Spenser. Faerie Queene, b. i. c. 7.

Many are in each region passing fair
As the noon skie: more like to Goddesses
Then mortal creatures, gracefull and *discreet.*
Milton. Paradise Regained, b. ii.

—— Yet when I approach
Her loveliness, so absolute she seems
And in herself compleat, so well to know
Her own, that what she wills to do or say
Seems wisest, virtuousest, *discretest*, best.
Milton Paradise Lost, b. viii.

For not *discreetly* to compose our parts
Unto the frame of men (which we must be)
Is to put off ourselves, and make our arts
Rebels to nature and society.
Whereby we come to bury our deserts
In th' obscure grave of singularity.—*Daniel. Musophilus.*

Mirth, and free mindednesse, simplicitie,
Patience, *discreetnesse*, and benignitie,
Faithfulnesse, heart-struck tenerittie;
These be the lovely play-mates of pure veritie.
More. On the Soul, pt. ii. b. iii. c. 3. s. 58.

Instead of whom, finding there ready prest
Sir Arthegall, without *discretion*
He at him ran, with ready speare in rest.
Spenser. Faerie Queene, b. v. c. 8.

The plural number being used *discretively* to note out, and design one of many.
Bp. Richardson. On the Old Testament, p. 237.

And did not that *discreet* Roman Verres, lighting into a wealthy province, plunder and carry off from thence enough to serve himself, his friends and his judges too? And why may not others, whose parts lie the same way, follow such lucky examples?—*South*, vol. iv. Ser. 4.

The second thing that naturally shews itself in paucity of words, is *discretion*, and particularly that prime and eminent part of it, that consists in a care of offending.
Id. vol. ii. Ser. 4.

The full meaning of which sublime expressions, [*John*, xx. 23.] is that not even the Apostles themselves, (much less that any of their fallible successors,) had a *discretionary* power of forgiving or retaining men's sins.
Clarke, vol. ii. pt. ii. Ser. 10.

The most enthusiastic sect would forsake their founder and teacher, if he should write long and grave epistles, full of matters of fact, which they all know to be false, appealing to miracles, which he had never wrought, and directing them to a *discreet* use of powers, which themselves never had.
Jortin. The Christian Religion, Dis. 2.

Their constant endeavour should be to exert all the powers of this kind, which the Holy Ghost had bestow'd on them rationally and *discreetly*, so as to inform and improve others.
Secker, vol. iii. Ser. 24.

My lords, the security is this, and nothing else,—that the judge is a public man, in a great conspicuous station, and that nothing that he does is done in a corner: my lords, this is the security you have for the *discretion* of a judge
Horsley. Speech. June, 1803.

My lords, what is the security for the proper conduct of any public man in the exercise of any *discretional* powers with which they may be invested? What is the security for a judge's just exercise of his *discretional* powers?—*Id. Ib.*

The charters granted to the several colonies limit their districts only from north to south, leaving their possessions from east to west unlimited and *discretional*
Johnson. The Political State of Great Britain.

If *hour* may be used *discretionally* as one or two syllables, *power* may surely be allowed the same latitude.
Nares. Elem. of Orthoepy, p. 80.

The absolute governments of Spain and Portugal, and France, on the contrary, take place in their colonies: and the *discretionary* powers, which such governments commonly delegate to all their inferior officers, are, on account of the great distance, naturally exercised there with more than ordinary violence.—*Smith. Wealth of Nations*, b. iv. c. 7.

Discretive propositions are such wherein various and seemingly opposite judgments are made, whose variety or distinction is noted by the particles, "but, though, yet," &c.; as travellers may change their climate, *but* not their temper: Job was patient, *though* his grief was great.
Watts. Logic, pt. ii. c. 2. s. 6.

DIS-CRE'PANT, *adj.*
DISCRE'PANCE.
DISCRE'PANCY.

Fr. *Discrépance, discrépant*; It. and Sp. *Discrepánte*; Lat. *Discrepans*, from *discrepare*, to differ in sound, (*dis*, and *crepare*, to make a noise.) Generally, as the Fr.—
"Different, disagreeing from, repugnant unto."

Are not all lawes *discrepant* from Godde's lawes euel, and to al Christen eares odious and noisome?
Hall. Hen. V. an. 2.

Though the words which they spake or wrote were strange & cōtrarye to right beleue, yet the effect of their mening was not much *discrepāt* from the true fayth of Christes church.
Sir T. More. Workes, p. 202.

There hath been euer a *discrepance* of vesture of youth and age, men and womenne.
Sir T. Elyot. Governour, b. i. c. 3.

So, where hee bringeth in the decree of Pope Calixtus in like manner against the matrimonie of priests, deacons, and subdeacons, he addeth thereto no *discrepance* of his name: and yet all the world knoweth, that this was Calixtus the Second and not the First, &c.

Fox. Martyrs, p. 1061. *Priest's Marriage.*

The Egyptians were doubtless the most singular of all the Pagans, and the most oddly *discrepant* from the rest in their manner of worship.—*Cudworth. Intellectual System*, p. 460.

It would more safely be evinced from these two seeming *discrepancies*, that no man can be justified without degrees of both; and that to depend solely upon one is dangerous, for doubtlesse both are meant.—*Feltham*, pt. ii. Res. 47.

We admit, that it is good and convenient, that in the church there be a bishop of Rome, that may be above other bishops; who may gather them together, to see the examination of the doctrine, and the concord of such, as do teach *discrepancies* in the church.

Strype. Memorials. Hen. VIII. an. 1550.

I suppose you may have seen two pieces of Tachenius; there are in them many experiments that are pretty, discovering the *decrepancy* of salts (a thing I have made some inquiries into) and that gold is acid.

Boyle. Works, vol. i. p. 93.

A great deal of the *discrepancy* observable in the Gospels, arises from omission; from a fact or a passage of Christ's life being noticed by one writer, which is unnoticed by another.—*Paley. Evidences*, pt. iii. c. 1.

DIS-CRI'MINATE, *v.* } Lat. *Discriminare, atum*, to separate, (*dis*, and *crimen*, from Gr. Κριν-ειν.) See Crime, and To Discern.
Discri'minate, *adj.*
Discri'minately.
Discrimina'tion.
Discri'minative.
Discri'minatively.

To separate, to disjoin, to distinguish; to mark or note or observe, differences, distinctions.

On the other side, there be a sort of men that place the greatest stress and *discriminating* point of Christian religion, in opposing and decrying all instituted ceremonies, though innocent, decent, and without any the least touch of superstition in them.—*Hale. Cont.* vol. i. *Of Religion.*

And therefore are by this forewarned that they keep themselves a peculiar people to God, in outward fashions, and consequently in inward purity of heart (in order to which the other was designed) *discriminated* from all the nations of the earth.—*Hammond. Annotations on St. Matthew*, c. 23.

Now the means of holding up this *discrimination* of parties, are certain select opinions, practices, or modes, which are like the badges or colours that give each party its denomination, distinction, and *discrimination*: and consequently these *discriminative* badges have as great a rate set upon them as each sect sets upon itself.

Hale. Cont. vol. i. *Of Religion.*

But if the name of God be prophaned by the disesteem and misusage of the things it is called vpon: then surely it is sanctified when the same are worthily and *discriminatively* used, that is, as becoming the relation they have to him.—*Mede. Diatribe*, Dis. 2.

We take upon us to purge his floor, to sever the chaff from the corn, and the tares from the wheat, to *discriminate* the goats from the sheep; which to perform, will be the work of God's infinite wisdom and justice at the great day.

Barrow, vol. i. Ser. 20.

It is a needless thing to ask whether they have a good conscience; for it is rather a question whether they have any conscience at all, whether they have not sinned themselves beyond all the apprehensions and *discriminations* of what is good, and what is evil.—*Sharp*, vol. iii. Ser. 16.

A Briton knows, or if he knows it not,
The Scripture plac'd within his reach, he ought,
That souls have no *discriminating* hue,
Alike important in their Maker's view.—*Cowper. Charity.*

His conception of an elegy he has in his preface very judiciously and *discriminately* explained.

Johnson. Life of Shenstone.

The sculptors of the last age, from not attending sufficiently to this *discrimination* of the different styles of painting, have been led into many errors.

Sir J. Reynolds, Dis. 10.

As there subsists no longer in the islands much of that peculiar and *discriminative* form of life, of which the idea had delighted our imagination, we were willing to listen to such accounts of past times as would be given us.

Johnson. Journey to the Western Islands.

DIS-CROWN. To strip or take off, to divest, to deprive of, a *crown*.

The one restored, for his late
Depriuing nothing mou'd,
The other (wonders tell I now)
Dis-crowned yeat beloued

Warner. Albion's England, b. iii. c. 16.

O the vniust feares of vaine men; he takes not away your earthly kingdomes who gives you heavenly; he *discrownes* not the body, who *crownes* the soule; his intention is not to make you lesse great, but more happy.

Bp. Hall. Cont. Christ before Pilate.

Through storm and darkness yawns the rending ground,
The gulph is thick with phantoms, but the chief
Seems royal still, though with her head *discrown'd*,
And pale, but lovely, with maternal grief
She clasps a babe, to whom her breast yields no relief.

Lord Byron. Childe Harold's Pilgrimage, c. 4. s. 167.

DIS-CU'LPATE. } Sp. *Disculpar*; Lat. *Culpa*. Of uncertain origin.
Disculpa'tion. }

To clear from blame; to free from censure; or, more usually, to *exculpate*, (qv.)

Without our consent he cannot obtain a conquest over us, therefore his prevailing temptations do not *disculpate* sinners that yield to them.—*Bates*, vol. iv. Ser. 8.

This innoxious and ineffectual character that seems formed upon a plan of apology and *disculpation*, falls miserably short of the mark of public duty.

Burke. Of the present Discontents.

Presumptuous villain! cried Manfred, dost thou provoke my wrath? tell me: how hast thou escaped from above? thou hast corrupted thy guards, and their lives shall answer it. My poverty, said the peasant calmly, will *disculpate* them.—*Castle of Otranto*, p. 31.

DIS-CU'MBENCY. } Lat. *Discumbere*, to lie apart. Applied to—
Discu'bitory. }

The reclining posture in which the Greeks and Romans took their meals;—lying along at their meals.

Among the institutionary rules of youth, he adviseth they might not be permitted to hear iambicks and tragedies before they were admitted into *discumbency*, or lying along with others at their meals.—*Brown. Vulg. Errours*, b. v. c. 5.

And so that custom by degrees changed their *cubiculary* beds into *discubitory*, and introduced a fashion to go from the baths into these.—*Id. Ib.* b. v. c. 6.

DIS-CU'MBER. It. *Disgombrare, sgombrare. Comber*, or *cumber*, (qv.) *cumulo* rerum impedire, to impede or hinder by *a load* of things.

To free from a load or burden; to unload, disburden, exonerate.

Go, sayd Jesu Crist, and have no more will to do sin; sothly, the vengeance of avoutrie is awarded to the peine of helle, but if so be that it be *discombered* by penitence.

Chaucer. The Persones Tale.

And now a single beam the chief bestrides;
There pois'd awhile above the bounding tides,
His limbs *discumbers* of the clinging vest,
And binds the sacred cincture round his breast.

Pope. Homer. Odyssey, b. v.

DIS-CURE. Fr. *Descourrir*, to discover, (qv.)

But certes sir, if that ye
Would ought *discure* me your wt
I would, as wise God help me so
Amend it, if I can or may.—*Chaucer. Dreame.*

And if ye list, of all your auenture
The plaine treuth vnto me *discure*.

Lidgate. The Story of Thebes, pt. ii.

Than I assured hym my fidelyte
His counseyle secrete neuer to *discure*,
Yf he could fynde in herte to truste me;
Els I prayed hym with all my busy cure
To kepe it hymselfe; for then he might be sure
That no man erthly could hym bewreye,
Whyles of his mynd it were lockte with the keye.

Skelton. The Bouge of Courte.

But if ought else that I mote not devise
I will (if please you it *discure*) assay
To ease you of that ill, so wisely as I may.

Spenser. Faerie Queene, b. ii. c. 9.

DISCU'RSION. } Sp. *Discurrir*; Lat. *Discurrere, discursum*, to run apart, &c. (met.) from one thought, notion or idea to another. See Discourse, and particularly the examples of *Discoursive*, i. e. *discursive*.
Discu'rsist.
Discu'rsive.
Discu'rsively.
Discu'rsiveness.
Discu'rsory.

A passing from thought to thought, topic to topic, from premises to conclusions; reasoning, arguing.

But because the word *discourse* is commonly taken for the coherence and consequence of words, I will, to avoid equivocation, call it *discursion*.—*Hobbs. Human Nature*, c. 3.

Am not I also such another? turning the *discursion* of his judgment from things abroad, to those that are within himself.—*Holland. Plutarch*, p. 109.

Grave Time, and Industry my parents are;
My name is Truth, who through the sounds of warre
(Which figure the wise mind's *discursive* fight)
In mists by nature wrapt, salute the light.

B. Jonson. Masques. Hymenæi.

We may know that we have a principle within, which we do, as it were, feel distinct from our bodies, whereby we think, and we know we think; whereby we do *discursively* and by way of ratiocination deduce one thing from another.

Hale. Origin. of Mankind, p. 22.

For here shall your Majestie find Moralitie, like a good hand-maid, waiting on Divinitie, like some great lady, every day in severall dresses; speculation, interchanged with experience; positive theologie with polemicall; textuall with *discursorie*; popular with scholasticall.

Bp. Hall. Works, vol. i. Ep. Ded.

The practice of benignity, of courtesie, of clemency do at first sight, without aid of any *discursive* reflection, obtain approbation and applause from men.—*Barrow*, vol. i. Ser. 28.

Rational and *discursive* methods are fit only to be made use of upon philosophers, men of deep reason and improved minds; the generality of mankind would be utterly insensible of their force.—*Atterbury*, vol. iii. Ser. 8.

The exercise of our minds in rational *discursiveness* about things in quest of truth—how greatly doth it better us!

Barrow, Ser. 3.

Great *discursists* were apt to intrigue affairs, dispute the Prince's resolution, and stir up the people.

L. Addison. West Barbary, (1671.) Pref.

DISCU'SS, *v.* } Fr. *Discuter*; It. *Discutere*; Sp. *Discutir*; Lat. *Discutere*, to shake apart, (*dis*, and *quatere*, to shake.)
Discu'ssing, *n.*
Discu'ssion.
Discu'ssive.
Discu'tient, *adj.*
Discu'tient, *n.*

To shake apart or away, to dissipate, to disperse, to sift; and thus, to seek or search into, examine or try; to investigate, to debate.

Among righte welle lettred men hauyng his conuersacion, he hathe busy *discussyng* of questions.

R. Gloucester, p. 488, note.

Thus when the night was *discussed* away, darknesse forlete mee, and to mine eyen repaired againe her first strength.

Chaucer. Boecius, b. i.

For sith it may not here *discussed* be
Who loueth her best, as said the Tercelet,
Than wol I done this fauour to her, that she
Shal haue right him, on whom her hert is set.

Id. The Assemblie of Fowles.

Behold the time cōmeth, saieth the Lord, ye I wyl rayse vp the rightuous braūche of Dauid whiche shal beare rule, and *discusse* matters with wisdom, and shall set vp equite and righteousnesse agayne in the earth.

Bible, 1551. *Jeremy*, c. 23.

Cast upon God thy will, that rights thy wrong:
Give him the charge, for he upright and just
Hath cure of thee, and eke, of thy cares all;
And he shall make thy truth to be *discust*.

Wyatt, Psalm 37.

I will nowe largely declare them, and shewe the vse of them in euery matter, that cometh in debate, and is needeful through reason to be *discussed*.

Wilson. The Arte of Rhetorique, p. 101.

For, she was giuen all to fleshly lust,
And poured forth in sensuall delight,
That all regard of shame she had *discust*,
And meet respect of honour put to flight

Spenser. Faerie Queene, b. iii. c. 1.

I onely speak of the determination: wherein it may be possible they nor can, nor shall erre, that may and have erred in the *discussing*.

Mountagu. Appeale to Cæsar, pt. ii. c. 2.

Pride and humility are two opposite habits or dispositions of the mind; and, therefore, the *discussion* and examination of the latter, will of itself give us a discovery of the former.

Hale. Cont. vol. i. *Of Humility.*

Yet still the doubting soul will be driving of itself from one sign to another, and never find satisfaction in any of them, unless the spirit of God comes in by its undeniable witness to silence all its objections, and to resolve all its doubts by a kind of peremptory and *discussive* voice, that it is so, otherwise there is no end of looking after signs, for they will still leave the soul full of perplexities.

Hopkins, Ser. 13.

The pickle Muria likewise, or that salt liquor that commeth from salt fish, called in Latin *Salsugo*, it is astringent, biting, *discussive*, and drying.—*Holland. Pliny*, b. xxxi. c. 9.

Supposing we should grant that a vigorous heat and a strong arm may by a violent friction *discuss* some tumor of a distempered body, yet what would all this signifie to the mighty cures which were wrought so easily and with a word speaking, and at such a great distance as were by Christ and his Apostles!—*Stillingfleet*, vol. i. Ser. 9.

Various *discussions* tear our heated brain,
Opinions often turn; still doubts remain;
And who indulges thought, increases pain.

Prior. Solomon, b. i.

I then made the fomentation more *discutient* by the addition of salt and sulphur.—*Wiseman. Surgery*, b. i. c. 7.

Make your bandage more strict, and foment with *discutients*.—*Id. Ib.* b. vii. c. 1.

The softness of my hands was secured by medicated gloves, and my bosom rubbed with a pomade prepared by my mother, of virtue to *discuss* pimples, and clear discolourations.
Rambler, No. 130.

The author, conducted by the clue of his materials into the ancient histories of France and England, grew so interested in those obsolete quarrels, that he tacked to an antiquarian *discussion* a ridiculous invective against the English and their historians.
Walpole. Catalogue of Engravers. Ralph Aggas.

DIS-DAIN, *v.*
DISDA'IN, *s.*
DISDA'INFUL.
DISDA'INFULLY.
DISDA'INFULNESS.
DISDA'INING, *s.*
DISDA'INISHLY.
DISDA'INOUS.
DISDA'INOUSLY.

Fr. *Desdaigner*; It. *Disdegnare, sdegnare*; Sp. *Desdenar*; Lat. *De-dignari*, (*de*, and *dignari*, to think or esteem worthy.) See DEIGN.

To think or esteem unworthy, undeserving; to think, esteem or consider unworthy, unbecomingly; to scorn, to despise, to contemn, to spurn at; not to vouchsafe, not to condescend.

Vor thys luther Saxons abbyt gret *dedeyn*
Vorto holde me treuthe. *R. Gloucester*, p. 172.

And disciplis seynge hadden *dedeyn* and seiden, wherto is this loss? For it myghte be sold for myche and be goven to pore men.—*Wiclif. Matthew*, c. 26.

What see she in me, what defaut or offence,
What haue I doe that she on me *disdaine*.
Chaucer. Certaine Balades.

Lordlings, (quod he) now harkeneth for the beste;
But take it not, I pray you, in *disdain*.
Id. The Prologue, v. 791.

His loking was not *disdeinous*
Ne proude, but meke and full pesible;
About his necke he bare a Bible.—*Id. Rom. of the Rose.*

So goth the proude vice vnmilde,
That he *disdeigneth* all lawe,
He not what is to be felawe,
And serue maie he not for pride.—*Gower. Con. A.* b. i.

But Phebus, which hath great *disdain*,
Of that his maiden was forlain,
Anone as he to Troie came,
Uengeance vpon this dede he nam
And sent a commune pestilence.—*Id. Ib.* b. v.

Who so gladly halseth the golden meane,
Void of daungers advis'dly hath his home,
Not with lothsome muck, as a den uncleane,
Nor palace like, wherat *disdain* may glome.
Surrey. Prayse of Meane and Constant Estate.

Yet I gesse vnder *disdainfull* brow
One beam of ruth is in her cloudy looke,
Which comfortes the mind, that erst for fear shooke.
Wyat. The Wauering Louer, &c.

Such as be in meane estate among them that be but meanly enuious, liue more surely, than such as ar set in high estate and priuitie beyng riche, to be passioned among enemies, that *disdainfully* wold put them vnder.
Golden Boke, c. 13.

The ardent desire of hir hert had shaken of al shame and bashfulnesse from her in thys behalfe, though she knew well inough with howe great stately *disdeignfulnesse*, and straunge countenance the Pharisiacall sort vsed to turne awai their faces from sinners, and not once to looke vpon them.—*Udal. Luke*, c. 7.

Nor set her coũtenãce to cruelty and frowning, nor ouer sad and sorrowfull, or *disdainishly*, nor diuersly, nor full of pleasance, or ouer chereful.
Vives. Instruction of a Christian Woman, b. i. c. 12.

At these wordes all they that were present, began to murmure, and to caste a *disdainous* and greuous loke vpon Gisippus.—*Sir T. Elyot. Governour*, b. ii. c. 12.

Remembre howe *disdaynouslye* and lothsomly they are pleased wyth gyftes that haue thys homelye adage in theyr mouthes, he geueth me a pygge of myne owne sowe.
Bale. Apology, Pref.

So proude she shined in her princely state,
Looking to heauen; for earth she did *disdaine*,
And sitting high; for lowly she did hate:
Lo, vnderneath her scornefull feete, was layne
A dreadfull dragon with an hideous traine.
Spenser. Faerie Queene, b. i. c. 1.

By which he saw the vgly monster plaine,
Halfe like a serpent horribly displaide:
But th' other halfe did woman's shape retaine,
Most lothsome, filthy, foule, and full of vile *disdaine*.
Id. Ib.

And, which was worse than all this, she affected in all companies, wher she let herself out to any freedom, a very negligent and *disdainful* mention of the person of the king.
Clarendon. Civil War, vol. ii. p. 641.

Th' undaunted fiend what this might be admir'd—
Admir'd, not fear'd; God and his Son except,
Created thing naught valued he nor shun'd;
And with *disdainful* look thus first began.
Milton. Paradise Lost, b. ii.

But shall the blood of her that loves me then
Be sacrific'd to her *disdainfulness*
That scorns my love? And shall I hope to win
Mercy from her, by being merciless?
Daniel. The Passion of a Distressed Man. Pars altera.

Fair Virtue, where stayst thou in poor exile,
Leaving the court from whence thou tookst thy name?
While in thy place is stept *disdaining* Vice,
And Flattery, base son of Need and Shame.
P. Fletcher. The Purple Island, c. 10.

There dwelt the scorn of vice, and pity too,
For those that did what she *disdain'd* to do,
So gentle and severe, that what was bad,
At once her hatred, and her pardon had.
Waller. Upon the Death of my Lady Rich.

These clamours with *disdain* the Scylla heard;
Much grudg'd the praise, but more the robb'd reward.
Dryden. Virgil. Æneid, b. v.

In vain he thus attempts her mind to move,
With tears and pray'rs, and late repenting love.
Disdainfully she look'd; then turning round,
But fix'd her eyes unmov'd upon the ground.
Id. Ib. b. vi.

There was never such beastliness of minds, such *disdainfulness* in hearts.—*Strype. Mem. Queen Mary*, an. 1554.

Urge we the noble Hector to demand
A single chief to cope with him. The Greeks,
Disdaining such defiance, will attend
The hero's summons, and a truce ensues.
Cowper. Homer. Iliad, b. vii.

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a *disdainful* smile
The short and simple annals of the poor.
Gray. An Elegy written in a Country Churchyard.

Attentive only to exhibit his ideas clear and exact, resting wholly on his sense and distinctness, he appears to reject *disdainfully* all embellishment, which, on some occasions, may be thought to render his manner somewhat hard and dry.—*Blair*, vol. i. Lec. 10.

DIS-DE'IFY. *Dis*, and *deify*, (qv.) to deprive of, or deny his *Deity* or Godhead.

The Papists pourtray him as an old man: and by this means, *disdeifie* him, derogating also from his royalty, by their odious interposing of merit.—*Feltham*, pt. i. Res. 16.

These are not only guilty of *disdeifying* him, but they turne God into a prodigy, and confirm such as are yet no Christians more strongly in their idolatry.
Id. Letters, Let. 17.

DIS-EASE, *v.*
DISE'SE, *s.*
DISE'SEDLY.
DISE'SEDNESS.
DISE'SEFUL.
DISE'SEFULNESS.
DISE'SEMENT.

Fr. adj. *Desaise*.

To deprive of *ease*, to make or cause to be *uneasy*; to disquiet, to disturb, to trouble; to be or cause to be in pain, in sickness; to affect, infect with pain or sickness; to be unsound, unhealthy, morbid; afflicted with any distemper, malady, weakness or infirmity. See MIS-EASE.

None was more benyng than he to men, that were in *disese* or in tourment.—*R. Gloucester*, p. 483. Note 7.

Go & mak his pes, or he do the more stoure,
& thou to thi *dese* may haf the frute & floure.
R. Brunne, p. 166.

And Jhesus seide, who is that touchide me? and whanne alle men denyeden, Petre seide and thei that weren with him, Comaundour, the puple thrusten, and *disesen* [*affligunt*] thee, and thou seist who touchide me?—*Wiclif. Luke*, c. 8.

For which thing I deme hem that of hethene men ben converted to god to be not *disesid* [*inquietari*].
Id. Dedis, c. 15.

And *disese* [*ærumnæ*] of the world & disceit of richessis and othere charge of covetise entrith and stranglith the word, and it is maad without fruyt.—*Id. Mark*, c. 4.

In the world ghe schulen haue *disese*, [*pressuram*] but triste ghe I haue ouercome the world.—*Id. John*, c. 16.

And eke the sonne Titan gan he chide
And said, O foole, wel mai men thee dispise,
That hast all night the Dauning by thy side,
And suffrest her so sone vp fro thee rise
For to *disease* vs louers in this wise.
Chaucer. Troilus, b. iii.

And if it happe a man be in *disease*
She doeth her busineese, and her full paine
With al her might, him to comfort and please
If fro his *disease* she might him restrain.
Id. House of Fame, b. i.

Body In *disease* annoyeth ye vnderstanding In soule, a *diseasely* habitacion letteth the wits many things, and namely in sorrow.—*Chaucer. Testament of Loue*, b. iii.

But in myne herte I am *diseased*
With many a murmour, God it wote.—*Gower. Con. A.* b. i.

I pray you hertely yt wol wochesaf to send me a lettr as hastely as se may yf wryhyn he non *dysease* to yow.
Fenn. Original Letters, Hen. VI. vol. iii. p. 24.

While he yet spake, there came frõ the ruler of the synagoge's house, certayne which said: Thy daughter is dead. why *dyseasest* thou the Master anye further.
Bible, 1551. *Mark*, c. 5.

And whan he was a good dystaunce from the hoste of Saule, he cryed with a loude voyce to Abner, whiche was thaune marshall of the armye of Saul, who answered and sayde, what arte thou that thus *dyseasest* the kynge, whiche is now at his reste.—*Sir T. Elyot. Governour*, b. iii. c. 6.

But as before, the consideration of a prison had disgraced all ornaments, so now the same consideration made them attend all *diseasefulness*.—*Sidney. Arcadia*, b. iii.

As a tall ship tossed in troublous seas,
Whom raging winds, threat'ning to make the prey
Of the rough rocks, do diuersly *disease*,
Meete two contrary billowes by the way.
Spenser. Faerie Queene, b. ii. c. 2.

Shepheards they weren of the best,
and liued in lowly lees:
And eith their soules be now at rest,
why done we them *disease*.
Id. Shepheard's Calendar. July.

For, nusances and grievances I will for the present only single out one, that ye present the decays of highways and bridges, for where the majesty of a king's house drawe recourse and access, it is both disgraceful to the king, and *diseaseful* to the people, if the ways near abouts, be not fair and good.
Bacon. Charge upon the Commission of the Verge.

For it is not probable that men of great means and plentiful estate will endure the travel, *diseasements*, and adventures of going thither in person.
Id. Of Plantations in Ireland.

They should choose such places as were open to the most favourable aspects and influence of the heavens, where there was a well-tempered soil, clear air, pure springs of water, that *diseased* persons coming from unhealthy places might obtain recovery.—*Bates. Dis. of the Christian Religion*, c. 3.

Though all afflictions are evils in themselves, yet they are good for us, because they discover to us our *disease* and tend to our cure.—*Tillotson*, vol. i. Ser. 9.

This is a restoration to some former state; not that state of indigency and *diseasedness*.—*Burnet. Theory.*

——— Then famine, want, and pain,
Sunk to the grave their fainting limbs: but us,
Diseaseful dainties, riot and excess,
And feverish luxury destroy.
Dr. Warton. The Enthusiast.

Fly, ye profane! If not, draw near with awe,
Receive the blessing, and adore the chance,
That threw in this Bethesda your *disease*:
If unrestor'd by this, despair your cure.
Young. The Complaint, Night 2.

DIS-EDGE, *v.* To deprive of its *edge*, keenness, sharpness; to blunt, to dull.

——— And I greeue my selfe,
To thinke, when thou shalt be *disedg'd* by her,
That now thou tyrest on, how thy memory
Will then be pang'd by me.
Shakespeare. Cymbeline, Act iii. sc. 4.

DIS-EMBA'RK, *v.*
DISEMBA'RKING, *s.*

See DISBARK. It. *Sbarcare*; Fr. *Désembarquer*,—"To disembark or unload a ship; also, to land or go ashore out of a ship," &c. (Cotgrave.)

Great Brute first *disembark'd* his wand'ring Trojans there.
Drayton. Poly-Olbion, s. i.

This is also strongly proved, for that out of Carthage were sent the next day five hundred horse, to trouble him in his *disembarking*.—*Raleigh. Hist. of the World*, b. v. c. 3.

However, the land is not far off, and by *disembarking* hence we shall suddenly be discharged of all our molestations.—*Barrow*, vol. iii. Ser. 15.

——— Those stood off'ring to the God
The thighs, his portion, when the Ithacans
Push'd right ashore, and, furling close the sails,
And making fast their moorings, *disembark'd*.
Cowper. Homer. Odyssey, b. iii.

DIS-EMBA'RRASS, *v.* Fr. "*Desembarrasser*,—

To unpester, disentangle; rid from intricateness or trouble," (Cotgrave.)

One good effect of this, I hope, may be, that you will have *disembarrassed* yourself of all sort of business that may detain you here, and so be ready to go with us.
Bp. Berkeley. To Mr. Thomas Prior, Ex. 7.

We have *disembarrassed* it of all the intricacy which arose from the different forms of declension, of which the Romans had no fewer than five: and from all the irregularities in these several declensions.—*Blair*, vol. i. Lec. 8.

DIS-EMBA'Y, *v.* To get out of, to clear the *bay*.

The fair inamorata, (who from far
Had spy'd the ship, which her heart's treasure bare,
Put off from land: and now quite *dis-embay'd*,
Her cables coiled, and her anchors weigh'd,
Whilst gentle gales her swelling sails did court,
To turn in scorn her poop upon the port)
With frantic speed from the detested town
To the deserted shore comes hurrying down.
Sherburne. Forsaken Lydia.

DIS-EMBI'TTER, *v.* To free from *bitterness*, from acrimony.

Encourage such innocent amusements as may *disembitter* the minds of men, and make them mutually rejoice in the same agreeable satisfactions.—*Addison. Freeholder.*

DIS-EMBO'DY. See Disbody. Used in our acts of parliaments respecting the militia.

To *embody*, (applied to soldiery,) is to convoke or assemble into a *body*, or corps.

To *disembody*,—to dismiss them from such assemblage, and the services attending upon it.

DIS-EMBO'GUE, *v.* I believe, says Skinner, from obsolete Fr. *Dis* or *des-emboucher*; It. *Sboccare*: said of a river, where it discharges itself by a *mouth* or estuary into the sea. Fr. *Bouche*; It. *Bocca*, the mouth, from the Lat. *Bucca*, *caritas* interior genarum. Fr. *Embouchure*, a mouth or passage. *Embogue* has not been adopted by us.

—— My ships ride in the bay
Ready to *disembogue*, tackled and mann'd
Even to my wishes.
Beaum. & Fletch. Knight of Malta, Act i. sc. 3.

If I get in adoors, not the power o' th' countrey,
Nor all my aunt's curses shall *disembogue* me.
Id. The Little Thief, Act v. sc. 1.

You, yeoman fewterer, conduct me to
The lady of the mansion, or my poniard
Shall *disembogue* thy soul.
Syl. O terrible! *disembogue!*
Massinger. Maid of Honour, Act ii. sc. 2.

Fair queen, who dost on fruitful Egypt smile,
Who sway'st the sceptre of the Pharian isle,
And sevenfold falls of *disemboguing* Nile;
Relieve, in this our last distress, she said,
A suppliant mother, and a mournful maid.
Dryden. Ovid. Met. b. ix.

Methinks I hear the bellowing demagogue
Dumb sounding declamations *disembogue*,
Expressions of immeasurable length,
Where pompous jargon fills the place of strength.
Falconer. The Demagogue.

DIS-EMBO'SOMED. To remove, to depart, to disclose from the *bosom*.

Uninjur'd from our praise can he escape,
Who, *disembosom'd* from the father, bows
The heaven of heavens, to kiss the distant earth!
Young. The Complaint, Night 9.

DIS-EMBO'WEL, *v.* See Disbowel, and Bowel.

To draw out, to deprive of, the *bowels*, the entrails, the interior contents; to eviscerate.

So [i. e. like a Catchpole] her *disbowel'd* web
Arachne in a hall or kitchen, spreads
Obvious to vagrant flies.
J. Philips. The Splendid Shilling.

Such were Mr. Anderson's remarks to me, who also told me, that on his enquiring into the method of effecting this preservation of their dead bodies, he had been informed, that soon after their death, they are *disbowelled*, by drawing the intestines and other *viscera* out.
Cook. Voyages, vol. vi. b. iii. c. 1.

DIS-EMBRA'NGLE, *v.* *Dis*, and *embrangle*. See Brangle.

To free from dispute, squabbling or quarrelling.

For God's sake *disembrangle* these matters, that I may once be at ease to mind my other affairs of the college, which are enough to employ ten persons.
Bp. Berkeley. Letters, Ex. 36.

DIS-EMBROIL, *v.* To free from *broil* or *brawl*, confusion, trouble, disorder.

Thus *disembroil'd*, they take their proper place:
The next of kin contiguously embrace:
And foes are sunder'd, by a larger space.
Dryden. Ovid. Met. b. i.

The system of his politics, when *disembroiled* and cleared of all those incoherences and independent matters that are woven into this motley piece, will be as follows.
Addison. The Whig Examiner, No. 4.

DIS-EMPIRE. To deprive of *empire*, of command.

Yet not unlikely other motives also might forcibly perswade him to relent; the remembrance of the Emperour Otho, whom this very Pope (not without foule blot of injustice and lenity) had both eagerly advanced & furiously *disempyred*.—*Speed. K. John*, b. ix. c. 5. s. 43.

DIS-EMPLOY, *v.* To free from, to dismiss from, the engagements, the occupations of business.

But if personal defaillance be thought reasonable to *disimploy* the whole calling, then neither clergy nor laity should ever serve a prince
Bp. Taylor. Episcopacy Asserted.

DIS-ENABLE. See Disable.

To deprive of *ability*, of strength, power, force; to strip or deprive or divest of those qualities, which *enable* or empower; to disqualify.

This was the book then in the lords' hands; and I assure myself that time picked for it, that the sight of it might damp me, and *disenable* me to speak.
State Trials. Abp. Laud, an. 1640.

He [Good] was presented to the vicaridge of Yarnton, near Oxon, by the chancellor and masters of the University, by virtue of an act of Parliament begun at Westminster, 5th November, 3 Jac. I. *disinabling* recusants from presenting to church livings.—*Wood. Athenæ Oxon.*

DIS-ENAMOURED. Freed from the captivity, the thraldom, of love.

That which most displeaseth me in this, is, that he makes Don Quixote *disenamour'd* of Dulcinea del Toboso.
Shelton. Don Quixote, vol. iv. c. 18.

DIS-ENCHA'NT, *v.* } Fr. *Désenchanter*,—
Disencha'ntment. } To free from *enchantment*; from the influence or power of *charms* or spells; to deliver from delusion, from fascination; to dis-encharm.

Where are your promised aids, your charms, your herbs,
Your deep-red scholar's spells and magic rites?
Can all these *disenchant* me?
Massinger. Unnatural Combat, Act iv. sc. 1.

My early mistress, now my ancient Muse,
That strong Circean liquor cease t' infuse,
Wherewith thou didst intoxicate my youth,
Now stoop with *disinchanted* wings to truth.
Denham. Progress of Learning, Pref.

All concluded in the promise, which he held for certain, of the *disenchantment* of Dulcinea.
Shelton. Don Quixote, vol. iv. c. 22.

There is a knight who takes the field
With Saxon pen, and sable shield;
Who doubtless can relieve my ghost,
And *disenchant* me from the post.
Fenton. To the Knight of the Sable Shield.

No reading or study had contributed to *disinchant* the fairy land round him, every thing furnished him with an opportunity of mirth.
Goldsmith. Ess. Happiness depends on Constitution.

DIS-ENCHA'RM, *v.* To free from the influence of *charms* or incantations; to disenchant; to deliver from delusion, from fascination.

And this lasted till he was told of his duty, and matter of obedience, and fear of a sin had *disincharmed* him and caused him to take care lest he lose the substance out of greediness to possess the shadow.—*Bp. Taylor*, pt. ii. Ser. 1.

DIS-ENCOU'RAGEMENT. The original folio of the *Spectator* reads *disencouragement*. The common reading is *discouragement*. See Discourage.

On the 24th of July, 1659, our author (South) preached the assize sermon at St. Mary's, wherein he took occasion to speak of the great *discouragement* of learning
Wood. Athenæ Oxon.

Fortunatus blustering always, pushes on, promising much, and performing little, with obsequiousness offensive to people of sense; strikes at all, catches much the greater part; raises a considerable fortune by imposition on others, to the *discouragement* and ruin of those who trade in the same way.—*Spectator*, No. 443.

DIS-ENCU'MBER, *v.* See Discumber.

To free from, relieve from, a load or burden; to unload, to disburden, to exonerate.

The court was full of discourse and expectation, that the king being now *disincumbred* of the care of his daughter, would towards this feast of St. George fill up either all or some at least of those places that had lain vacant so long
Reliquiæ Wottonianæ, p. 4[illegible]

In my style I have profess'd to imitate the divine Shakspeare; which that I might perform more freely, I have *discumber'd* myself from rhyme.
Dryden. Pref. to Antony & Cleopatra

There *disencumber'd* from her chains, the ties
Of toys terrestrial, she can rove at large,
There freely can respire, dilate, extend,
In full proportion let loose all her powers;
And, undeluded, grasp at something great
Young. The Complaint, Night 9.

The public debt is an heavy and vexatious load on each man's property, from which both his interest and his comfort must prompt him to *disencumber* himself and his posterity.—*Anecdotes of Bp. Watson*, vol. ii. p. 42.

DIS-ENGA'GE, *v.* } Fr. *Disengager*,—
Disenga'gement. } To free, deliver or release from *engagements*, from any thing which binds or confines or holds fast; to free from an obligation, an attachment, an affection or desire; to disjoin, separate or disentangle.

When our mind's eyes are *disengag'd* and free,
They clearer, farther, and distinctly see,
They quicken sloth, perplexities untie,
Make roughness smooth, and hardness mollify
Denham. Of Prudence.

All our witnesses for the most part, are strangers to us, all of them better known and more obliged to the defendant than to us: they are persons disinterested, *disengaged*, who neither gain nor lose by the trial, however the sentence go.
State Trials. Cd. Fiennes, an. 1643.

Wherefore, this *dis engagement* of the spirit from the voluptuous appetites of the flesh, is to be studied and intended, when the health and vigour of the body tolerates most the mind's combination towards the senses satisfaction.
Montague. Devoute Essayes, pt. ii. Treat. 10. s. 1.

Low as he stoop'd, a mighty stone to rear,
Full in the reins descends the pointed spear;
Then, as he *disengag'd* the dart with pain,
Fir'd at the sight, bold Hisbon rush'd in vain
Against the prince. *Pitt. Virgil. Æneid*, b. x.

We should also beforehand *disengage* our mind from other things, that we may the more effectually attend to the new object, which we wish to remember.
Beattie. Moral Science, pt. i. c. 1. s. 6.

Like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy musick, and sheds burning tears, like lighted tapers, waiting passionately for the moment of its extinction, as a *disengagement* from earthly trammels, and the means of returning to its Only Beloved.
Sir W. Jones. On the Persians, Dis. 6.

DIS-ENNO'BLE. To strip, divest or deprive of any thing *ennobling*; of that which confers renown, or a good name.

The first are such who are not enough sensible that vice and ignorance taint the blood, and that an unworthy behaviour degrades and *disennobles* a man in the eye of the world as much as birth and family aggrandize and exalt him.—*Guardian*, No. 137.

DIS-ENRO'LL, *v.* To *enroll*, is to write down in a *roll* or volume, in a register, a list. To *disenroll*, is,—

To strike out, blot out from a *roll*, volume, register or list.

From need of tears he will defend your soul,
Or make a rebaptizing of one tear;
He cannot (that is, he will not) *disenroll*
Your name.—*Donne. Letter to the Countess of Bedford*

DIS-ENSLA'VE, *v.* See Beslave.

To free, release or deliver from *slavery*, from servitude, from captivity.

They expected such an one as should *disenslave* them from the Roman yoke, make the senate stoop to their Sanhedrim, and the Capitol do homage to their temple.
South, vol. iii. Ser. 8.

DIS-ENTA'NGLE, *v.* DISENTA'NGLEMENT. } *Tangle*, Minshew derives, ab *angulis* (q.d.) inter *angulos* ducere. Skinner, from *tan*, a twig. Junius from Ger. *Tang*, (A. S. *Tang*,) *forceps*, pincers, Eng. *Tongs*. To *intangle*, he says, is properly to seize with pincers, (*forcipe*,) and to hold at pleasure, when so seized. Fr. *Tenailler*; It. *Attanagliare*. Serenius gives the Goth. *Teingua*, to bind together. The A. S. *Tian*, to tie, to bind, to fasten, is probably the root.

To free, deliver or release from *entanglement*; from being tied, bound, folded, knitted, laced, perplexed together; to release or relieve from perplexity, embarrassment or intricacy.

And, whereas you say that "(as fortune would have it) St. Austin never writ but four epistles to Marcellinus," this is but your usual misfortune, to hamper yourself worse when you would *disentangle* your own errours.
Marvell. Works, vol. ii. p. 507.

But because we are bound, by the condition of our nature, to ascend to those pure and intellectual ideas, through the medium of sensible images, and to judge of these divine qualities by their evident acts and exertions, it becomes extremely hard to *disentangle* our idea of the cause from the effect by which we are led to know it.
Burke. Sublime and Beautiful.

In the *disentanglement* of this distressful tale, [the *Nut-browne Maide*,] we are happy to find, that all his cruelty was tenderness, and his inconstancy the most invariable truth; his levity an ingenious artifice, and his perversity the friendly disguise of the firmest affection.
Warton. History of English Poesy, vol. iii. s. 26.

DIS-ENTHRA'LL. *Thrall*. Sw. *Trall*; A. S. *Thral*, which Ihre thinks are from *thre-an*, to chastise, to correct; and applied to those slaves whom their masters chastised at pleasure.

To free, deliver or release from *thraldom*; from servitude or slavery; from the dominion of a master or tyrant.

Answer me when I call,
God of my righteousness,
In straits and in distress
Thou didst me *disenthrall*. *Milton*, Ps. 4. l. 4.

Hereupon, the word being to *disenthral* the soul from it, must have the same effect upon it, that the sword has upon the body, which is, by penetration and dividing the continuity of the parts.—*South*, vol. xi. Ser. 1.

DIS-ENTHRO'NE, *v.* See DETHRONE.
To remove from a *throne*.

Either to *disinthrone* the king of heav'n
We warr, if warr be best, or to regain
Our own right lost.—*Milton. Paradise Lost*, b. ii.

In Servius name—
I charge thee, Tarquin, *disinthrone* thyself,
And throwe thee at our feet, prostrate for mercy.
Heywood. Rape of Lucrece, b. ii.

DIS-ENTI'TLE, *v.* To deprive of that which *entitles*, of the *title* or name, under which a claim to certain rights is made or granted.

All that eat are not made Christ's body, and all that eat not are not *disentitled* to the resurrection; the spirit does the work without the sacrament and in the sacrament when 'tis done.—*Bp. Taylor. Of the Real Presence*, § 7.

(1.) The reason that every ordinary offence does not *disentitle* a son to the love of his father, as it does the creature to the protection and favour of his Creator, is not from the obliging nature of that relation beyond the other, but from the law and command of God.—*South*, vol. viii. Ser. 5.

DIS-ENTRA'IL, *v.* Fr. *Désentrailler*.
To deprive of the *entrails*, bowels or intestines; to disembowel.

——— He with his iron flaile
Gan drive at him, with so huge might and maine
That all his bones, as small as sandy graile
He broke, and did his bowels *disentraile*;
Crying in vaine for helpe, when help was past
Spenser. Faerie Queene, b. v. c. 9.

DIS-ENTRA'NCE, *v.* To free, relieve, restore, from *trance*, or swoon.

Ralpho by this time *disentranc'd*
Upon his bum himself advanc'd,
Though sorely bruis'd.—*Hudibras*, pt. i. c. 3.

DIS-E'SPERANCE. "Fr. *Désespérance*,—Desperateness, despair," (Cotgrave.) See DESPAIR.

And Troilus he founde alone a bedde
That lay, as done these louers in a traunce
Betwixen hope and derke *disesperaunce*.
Chaucer. Troilus, b. ii.

DIS-ESPOU'SE, *v.* To free or release from *espousal*; to debar or prevent from *espousal*; to prevent the union of those bethrothed.

——— Sad task, yet argument
Not less but more heroic then the wrauth
Of stern Achules on his foe pursu'd
Thrice fugitive about Troy wall; or rage
Of Turnus for Lavinia *disespous'd*.
Milton. Paradise Lost, b. ix.

DIS-ESTE'EM, *v.* DISESTE'EM, *n.* DISESTE'EMER. DISESTIMA'TION. } "Fr. *Déscstimer*,—To *disesteem*, neglect, contemn, set nought by, make no reckoning of," (Cotgrave.)

Which makes me, as I do, hide from the eye
Of the misjudging vulgar, that will deem,
That sure there was in me some reason why
Which made thee thus my bed to *disesteem*.
Daniel. Octavia to Marcus Antonius.

If the name of God be prophaned by the *disesteeme* and misusage of the things it is called upon, then surely it is sanctified when the same are worthily and discriminately used, that is, as becoming the relation they have to him.
Mede. Diatribe, p. 62.

Three kinds of contempt: *disestimation*, disappointment, calumny.—*Bp. Reynolds. On the Passions*, c. 30.

With a load of imperfections on their heads, they go on in opposition to general *disesteem*, while they who are every way their superiors, languish away their days, tho' possess'd of the approbation and good will of all who knew them.
Tatler, No. 168.

It would extremely trouble me to see you a *disesteemer* of those divine things, which as long as a man under-values, the possession of heaven itself would not make him happy.
Boyle. Works, vol. iv. p. 66.

Like some fair hum'rists, life is most enjoy'd,
When courted least; most worth, when *disesteem'd*.
Young. The Complaint, Night 3.

DIS-E'XERCISE, *v.* To deprive of *exercise* or employment.

Last, that it will be primely to the discouragement of all learning, and the stop of truth, not only by *disexercising* and blunting our abilities, in what we know already, but by hind'ring and cropping the discovery that might be yet further made, both in religious and civil wisdom.
Milton. Of Unlicens'd Printing.

DIS-FAME, *v.* See DEFAME.

Italie: a good schole-house of wholesome doctrine, and worthy masters of commendable scholers; where the master had rather *disfame* [in the margin *diffame*] himselfe for hys teaching, than not shame his scholer for hys learning. A good nature of the master; and faire conditions of the scholers.—*Ascham. The Schole Master.*

DIS-FA'NCY, *v.* Not to *fancy*; to have no *fancy*, no *fanciful* liking, no partiality for.

Orthodox and heretical titles, that every man will apply as he lists, the one to himself and his adherents, the other to all others that he *disfancies*.
Hammond. Works, vol. iv. p. 545.

DIS-FA'SHION, *v.* To disform, to disfigure.

If God would neuer punish glotony, yet bringeth it punishment ynoughe wt itself: it disfigureth the face, discoloreth the skin, & *disfashioneth* the body.
Sir T. More. Workes, p. 99.

DIS-FA'VOUR, *v.* DISFA'VOUR, *n.* DISFA'VOURABLE. DISFA'VOURABLY. DISFA'VOURER. } "Fr. *Disfavoriser*, to *disfavour*, not to *favour*; to withdraw his *favour* from, to banish from his *favour*," (Cotgrave.)

For I shal sende him amonge those ypocrityshe people, amonge the people that haue deserued my *disfauoure* shall I send him.—*Bible*, 1551. *Of Esay*, c. 10.

Beholde Faustine howe ye women are so extreme in all heedlong extremitees, that with a litteli *favour* ye will exalt, augment, and grow into gret pride: and with a littel *disfavour*, ye recouer great hatred.—*Golden Boke*, c. 19.

Master Vescie, vpon respit granted him, would hang in hope, that either the life of your maiestie (which God forbid) should be shortned; or that I, in tract of time, would be *disfauoured*.—*Holinshed. Description of Ireland*, c. 6.

And yet, though he was not superiour to all other men in the affection, or rather resignation of the king, so that he might dispense *favours* and *disfavours* according to his own election, he had a full share in his master's esteem, who look'd upon him as a wise and able servant, and worthy of the trust he reposed in him.
Clarendon. Civil War, vol. i. p. 4[illegible].

And manie other valient personages, who being entred the sea tasted fortune *disfauourable*, for by the tempestuous winde that rose, their ships were scattered in sunder, their masts were broke downe, their sailes rent, and many of the small vessels that were victuallers were drowned.
Stow. Rich. II. an. 137[illegible].

Let the scrupulous questioners of these acts of providence, which seem severe towards the sons of men, exhibit a cause proportunate to this act of it in favour of mankind and then, they may be allowed to scruple the reason of these occurrences, which look so aversly to our reasons, and so *disfavourably* to our nature.
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 4.

It was verily thought, that had it not been for four great *disfavourers* of that voyage, the enterprize had succeeded.
Bacon.

This would not only increase the people, but also turn the vein of that we call natural to that of legal propagation, which has ever been encouraged and honoured, as the other has been *disfavoured* by all institutions of government.
Sir W. Temple. Of Popular Discontents.

Many a good acquaintance has been lost from a general prepossession in his *disfavour*, and a severe aspect has often hid under it a very agreeable companion.
Tatler, No. 211.

DIS-FI'GURE, *v.* DISFI'GURE, *n.* DISFI'GUREMENT. } "Fr. *Défigurer* or *desfigurer*,—to *disfigure*, deform, deface, disgrace, to spoyl the fashion, mar the *figure* of," (Cotgrave.)

But yet I say, ariseth let vs daunce
And cast your widow's habite to mischaunce,
What list you thus your selfe to *disfigure*.
Chaucer. Troilus, b. ii.

He [Midas] preied hire, that to no creature
She n olde tellen of his *disfigure*.
Id. The Wif of Bathes Tale, v. 6542.

For they were both in like traunces, both raulshed from themselues, both tormented alike, both *disfigured*, like terrible ougly and grysely in sight, and their mouthes drawen aside eue to the very eares of them.
Tyndall. Workes, p. 2[illegible]4.

——— They doe arriue anone,
Where sate a gentle lady all alone,
With garments rent, and hair discheueled,
Wringing her hands, and making pitteous mone;
Her swollen eyes were much *disfigured*,
And her faire face, with teares was foule blubbered.
Spenser. Faerie Queene, b. ii. c. 1.

Grace doth us this good office, by a detecting to us the nakedness of our nature, not by a covering and palliation of her *disfigurements*.
Mountague. Devoute Essayes, pt. i. Treat. 6. s. 2.

So may we make a probable judgment of the soundnesse of a religion by the faire and healthful aspect thereof, and by the ill looks and *disfigurements* of some religions, we may warrantably sentence the unsoundness of them.
Id. Ib. pt. i. Treat. 3. s. 2.

Nor would his slaughter'd army now have lain
On Afric's sands, *disfigur'd* with their wounds,
To gorge the wolves and vultures of Numidia.
Addison. Cato, Act i. sc. 4.

His capital work was the facade of St. Sulpice, but the enormous masses of stone which he has heaped on the tops of the towers, and which are considered enough to *disfigure* the view of the city itself, destroy the result of so superb a frontispiece.—*Walpole. Anecdotes of Painting*, vol. iv. c. 6.

Uncommon expressions, strong flashes of wit, pointed similes, and epigrammatic turns, especially when they recur too frequently, are a *disfigurement* rather than any embellishment of discourse.—*Hume*, Ess. 20.

DIS-FLESH, *v.* To free, or release from, to get rid of, to waste the *flesh*.

The best is, said the other, not to run, that the lean strain not himself with too much weight, nor the fat man *disflesh* himself.—*Shelton. Don Quixote*, vol. iv. c. 25.

DIS-FO'REST, *v.* See DISAFFOREST.
To strip of the privilege of *forest* lands; to render common.

He much ingratiated himself with the country people by *disforesting* Mendip; beef better pleasing the husbandman's palate than venison.—*Fuller. Worthies. Shropshire.*

DIS-FRA'NCHISE, *v.* DISFRA'NCHISEMENT. } Fr. *Désfranchir*; It. *Disfrancare*. To *enfranchise*, (Skinner,) is to endow with the liberties and privileges of a *free* citizen. To *disfranchise*, is—
To deprive of certain liberties or privileges.

In the seconde yere of the kynge, but in ye sayd mayr's tyme, Sir Wyllyam Fitzwyllyam was *disfraunchysed*, because he wolde not be shyryfe.—*Fabyan*, vol. ii. an. 1509.

The ancient Pagan Romans, as they reputed all common actors infamous (as the civilians and our owne statutes now esteeme them) *disfranchising* them their tribe as unworthy persons.—*Prynne. Histrio-Mastix*, pt. i. Act v. sc. 5.

How reasonable soever this defence was, the House of Peers adjudged him to be *disfranchised*, and incapable of any office in the city.—*Clarendon. Civil War*, vol. ii. p. 486.

And they in mortal battle vanquish'd,
Are of their charter *disenfranchis'd*.—*Hudibras*, pt. ii. c. 2.

The proof was so full and clear, that they ordered a bill to *disfranchise* the town for that bribery, and yet, because the bribes were given by a man of their party, they would not pass a vote on him as guilty of it.
Burnet. Own Time, an. 1702.

They went further; they *disfranchised* them; and having once begun with an act of injustice, they could set no bounds to it.—*Burke. A Vindication of Natural Society.*

The only reason which can be assigned for this *disfranchisement*, has a tendency more deeply to ulcerate their minds than the act of exclusion itself.
Id. Letter to Sir Hercules Langrishe, M.P.

DIS-FRI'AR, *v.* To strip, divest or deprive of the rank or order of a *friar*.

That ouer great severity would cause a great number to *disfriar* themselves, and fly to Geneva.
Sir B. Sandys. State of Religion.

Many did quickly un-nun and *disfriar* themselves, whose aides formerly used to go loose.—*Fuller. Holy War*, p. 238.

DIS-FU'RNISH, *v.* } To strip or deprive of
DISFU'RNISHING, *n.* } *furniture*; of any thing
DISFU'RNITURE. } borne or brought into possession or occupation; and generally—
To strip, divest, or deprive.

Prouided alway, that the ships returning be not *disfurnished* of one such able man, as shall occupie the captainship.—*Hackluyt. Voyages*, vol. i. p. 236.

This reporte was made by one of the conspiratours, and therewith diuers other thinges agreed the olde hostilitie betwene the houses of Pópie and Cesar, the wild & seditious witte of Cinna, with the place, and tyme, where and whan the emperour shuld be *disfurnyshed* of seruantes.
Sir T. Elyot. Governour, b. ii. c. 7.

——— For myself, great queen,
I am a thing obscure, *disfurnish'd* of
All merit, that can rise me higher than,
In my most humble thankfulness for your bounty,
To hazard my life for you.
Massinger. The Picture, Act iii. sc. 5.

At the same time the same rabble enter'd the house of the Countess of Rivers near Colchester, for no other ground, than that she was a papist; and in a few hours *disfurnish'd* it of all the goods, which had been many years with great curiosity provided, and were not of less value than forty thousand pounds sterling.
Clarendon. Civil War, vol. ii. p. 22.

We may consequently, with much ease bear the *disfurniture* of such transitory movenbles, as were rather ornaments then materials of our fabrick; considering that this denudation may prove the greatest beautifying of your spiritual edifice.
Mountague. Devoute Essayes, pt. ii. Treat. 8. s. 3.

And as she found the treasure much exhausted, so did she the tower *disfurnished* of stores and ammunition.
Strype. Memorials. Q. Mary, an. 1553.

The king's gold was carried away in such quantities that it was sensibly felt, to the great *disfurnishing* of the realm.
Id. Edw. VI. an. 1548.

DIS-GAGE, *v.* See DISENGAGE.
To free from, relieve or release from *gage*, pledge or pawn.

But when our soule the body hath *disgaged*,
It seeks the common passage of the dead
Downe by the fearefull gates of Acheron.
Cornelia, 1594. Ep.

He taketh those who had lever lay to *gage* and pawn their goods, and remaine under the burden of usury, then to sell up all and *disgage* themselves at once.
Holland. Plutarch, p. 232.

DIS-GA'LLANT, *v.* To strip or divest or deprive of *gallantry*, of a *gallant* spirit.

Sir, let not this discountenance, or *disgallant* you a whit; you must not sink under the first disaster.
B. Jonson. Cynthia's Revells, Act iii. sc. 1

DIS-GA'RLAND, *v.* To strip off, throw off a *garland*; i.e. that which girds, encircles or surrounds, (sc.) the head.

O Pan! O Pan! winter has fallen in May,
Turn'd is to night our day.
Forsake thy pipe, a sceptre take to thee,
Thy locks *disgarland*, thou black Jove shall be.
Drummond, Song 13. pt. ii.

DIS-GA'RNISH, *v.* } "Fr. *Desgarnir*; to
DISGA'RRISON. } *disgarnish*, unfurnish, deprive of, take away from," (Cotgrave.) *Garrison*, Fr. *Garnison*.
To strip off or deprive of the *garniture* or ornament; to divest or deprive of; to disfurnish.

If your master haue louing frendes and faithful subiectes, I am thanke God not *disgarnished* nor vnprouided of the same.—*Hall. Hen. V.* an. 2.

But one Lilla ye kinges trusty seruaunt, *disgarnished* of shylde or other weppon, to defende his mayster, start betwene ye king and the swerde, & was stryken thoroughe ye body & dyed.—*Fabyan*, vol. i. pt. v. c. 30.

So that he was *disgarnished* as well of his nobilitie, as of other men of honour to receiue her into his realme, according to her estate and degree.—*Grafton. Edw. IV.* an. 20.

Be thou our king; set up thy throne in our hearts; dismantle, and *disgarrison*, all the strong holds and fortifications of sin.—*Dr. Henyl. Prayer bef. Serm. (Temp. K. Charles I.)*

DIS-GEST, *v.* } i. e. *Digest*, and *Digestion*,
DISGE'STION. } (qv.)

Neuertheless when he had wel *digested* the natures of the ii. kings his enuiers, he was more glad of the losse of them, then sorye for the losse of his armye and his captaine Sopiryon.—*Goldyng. Justine*, fol. 57.

If more mildly, there followeth *digestion*, or maturation; as in drinks and fruits.—*Bacon. Naturall History*, s. 328.

It must be ordered that with meats hard of *digestion*, be conjoyned strong liquors, and sauces that may penetrate, and make way: but with meats more easie of *digestion*, small liquors, and fat sauces.—*Id. Hist. of Life and Death.*

DIS-GLO'RIFY, *v.* To strip, to deprive, or divest of *glory*.

So Dagon shall be magnifi'd, and God,
Besides whom is no God, compar'd with idols,
Disglorify'd, blasphem'd, and had in scorn
By th' idolatrous rout amidst their wine.
Milton. Samson Agonistes, l. 442.

DIS-GORGE, *v.* } Fr. *Desgorger*.
DISGO'RGEMENT. } To throw out from the *mouth*; to empty out from the *mouth*; to discharge; to throw forth.

But woo to suche informers who they be
That cruelly without conscience right or pity
Disgorgith theyr veneme.
Skelton. Trouth and Information.

This mountaine when it rageth, it soundeth like dreadfull thunder, casteth forth huge stones, *disgorgeth* brimstone
Hackluyt. Voyages, vol. i. p. 539.

But I must tell you, though you live now upon a brave river, which divides France well near into two parts, yet she is held the drunkenest river in all Christendom, for she swallows thirty-two other rivers, which she *disgorgeth* all into the sea at Nants.—*Howell*, b. iv. Let 17.

That for this end, we shall do our best endeavour to get just notice of the sad estate of this distracted church of ours: and to be truly apprehensive of the perill wherein it stands, as also of the horrible blasphemies, and damnable heresies, which have been of late *disgorged* from the mouth of hell amongst us.—*Bp. Hall. Mourners in Sion.*

Neither have these prodigious wretches smothered their damnable conceits in their impure breasts, but have boldly vented them to the world, so as the very presses are openly defiled with the most loathsome *disgorgements* of their wicked blasphemies.—*Id. Remains*, p. 162.

So that if conscience should at any time become troublesome, and guilt begin to lift up its voice, and grow clamorous, it is but to go and *disgorge* all the confession, and then absolution issuing of course, eases the mind, and takes off all anguish and despair.—*South*, vol. v. Ser. 3.

——— And here
Charybdis dire ingulfs the sable flood.
Each day she thrice *disgorges*, and again
Thrice drinks, insatiable, the deluge down.
Cowper. Homer. Odyssey, b. xii.

DIS-GO'SPEL, *v.* A. S. *Godspell*; either, says Somner, from *God*, Deus, and *spell*, sermo, historia; or from *God*, bonus, and *spell*, nuntium. The latter is preferred by Skinner and Junius, as a literal interpretation of the Gr. Ευαγγελιον,—good news, good tidings.
To separate, to differ, from the *Gospel*, or doctrines of the *Gospel*.

We possess huge benefices for lazy performances, great promotions only for the execution of cruel *disgospelling* jurisdiction.—*Milton. Apology for Smectymnuus.*

DIS-GRACE, *v.* }
DISGRA'CER, *n.* }
DISGRA'CEFULL. }
DISGRA'CEFULLY. }
DISGRA'CER. }
DISGRA'CING, *n.* }
DISGRA'CIVE. } Fr. *Disgracier*; It. *Disgraziare*; Sp. *Desgraciar*.
To strip, deprive or divest of *grace* or favour, to dishonour, to degrade; to put or bring to shame or infamy.

And therewithall so well her *graces* all agree,
No frowning cheere dare once presume in hir sweete face to bee.
Although some lauishe lippes, which like some other best,
Wyll saye the blemish [a scar] on her browe *disgraceth* all the rest.—*Gascoigne. In Prayse of Lady Sandes.*

And looke at last, how of most wretched wights
He taken was, betray'd, and false accused,
How with most scornfull taunts, and foll despights
He was reuil'd, *disgrast*, and foul abused.
Spenser. Hymn of Heavenly Love

But they like tyrants, mercilesse the more,
Reioyced at his miserable case,
And him reviled, and reproched sore
With bitter taunts, and tearmes of vile *disgrace*.
Id. Faerie Queene, b. v. c. 4.

But coming in the way where sin was grown
So foul and thick, it was her chance to light
Amidst the gross infection of those times:
And so came stain'd with black *disgraceful* crimes.
Daniel. Civil Wars, b. v.

In like manner, God sowes among you those riches, which himself, most *disgracefully* calls the mammon of unrighteousness, in hope that he may reap the true riches.
Chillingworth, Ser. 6.

I wonder at those, that will assume a knowledge of all; they are unwisely ashamed of an ignorance, which is not *disgracive*; 'tis no shame for man not to know that, which is not in his possibility.—*Feltham*, pt. i. Res. 27.

And with sharp quips joy'd others to deface,
Thinking that their *disgracing* did him grace.
Spenser. Mother Hubberd's Tale.

Avenge this wrong, oh, ever just and wise!
Let Greece be humbled, and the Trojans rise;
Till the proud king, and the Achaian race
Shall heap with honours him they now *disgrace*.
Pope. Homer. Iliad, b. ii.

Will no kind flood, no friendly rain,
Disguise the marshal's plain *disgrace!*
No torrents swell the low Mehayne!
The world will say, he durst not pass.
Prior. An English Ballad, 1695.

He that walketh uprightly is secure as to his honour and credit: he is sure not to come off *disgracefully*, either at home in his own apprehensions, or abroad in the estimations of men.—*Barrow*, vol. i. Ser. 3.

As, on the one hand, it is reasonable to suppose, that any man would rather choose to die than to be arraigned on a charge from which he could not clear himself; so on the other, it is surprising, that he, who was not ashamed to commit the crimes of which he was accused, should yet prefer death to the *disgrace* of a public conviction.
Melmoth. Pliny, b. iii. Let 9.

——— His deeds,
Disgraceful to my son, then should not want
Retaliation; for he slew not him
Sculking, but standing boldly for the wives,
The daughters fair, and citizens of Troy.
Cowper. Homer. Iliad, b. xxiv

If men were to be rightly estimated, and divided into subordinate classes, according to the superior excellence of their several natures, perhaps the lowest class of either sex would be properly assigned to those two *disgracers* of the human species, commonly called a beau, and a fine lady.
Fielding. Essay on Conversation.

DIS-GRADE, *v.* }
DISGRA'DUATE. }
DISGRE'SS. } *Degrade*,—to throw or cast down from rank or degree.

He caused me to be *disgraded* and condemned, and put into the hands of the lictor, and so he gaue me ouer to the shriues hands, which were much better than his.
Fox. Martyrs, p. 1352. *Second Exam. of M. Rogers.*

If they be of mine anoynted and bear my marke, *disgresse* them, I would say *disgraduate* them, and (after the example of noble Antiochus, ii. *Macc.* viii.) pare the crownes and fingers of them, and torment them craftily, and for very payne make them deny the truth.—*Tyndall. Works*, p. 154

On the one parte the saide Lacedemonians did *disgraduate* and declaire those to be deffamed and dishonoured, that were takene by the Athenyans in the Islande, for that they rendred themself wyth their army vnto the ennemyes.
Nicoll. Thucidides, fol. 135.

These two [Censores] had power and authority to *disgrade* a knight, by taking away his horse, and to put any off the senate, whom they saw live dissolutely and disorderly.
North. Plutarch, p. 296.

DIS-GRE'GATE, *v.* Fr. *Disgrégar*; It. *Disgregare*. See CONGREGATE.
To separate things collected, gathered, or assembled together; to separate; to disperse.

Suddenly as she [the soul] would fix her eyes upon the object, her sight is presently dazzled and *disgregated* with the refulgency and corruscations thereof.—*Howell*, b. ii. Let. 50.

For there, they're mixt, soil'd and contaminate,
But truth doth clear, unweave, and simplifie,
Search, sever, pierce, open, and *disgregate*
All ascititious charges.—*More. The Soul*, pt. ii. c. 3. s. 25.

For heat doth loosen, *disgregate*, scatter, and dissolve all thick things, which is the reason why those bodies which either boil, thaw, or melt, occupie more room.
Holland. Plutarch, p. 630.

DIS-GUISE, *v.* } To strip off, throw off the (usual) *guise*, manner or dress, and as the Fr. *Deguiser*; "to counterfeit or set a false coat or gloss on; to alter, adulterate, falsifie, sophisticate," (Cotgrave.)
DISGUI'SER.
DISGUI'SING, *n.*
Disguising, is commonly applied to certain pastimes by *disguisers*, or performers in *disguise*. See the examples from Hall, Leland, and Prynne.

After this batalle, the Scottis sent ouer the se
A boye of the rascalle, quaynt & *doguise*.
R. Brunne, p. 298.

What wol ye more in euery wise
Right as me list I me *disguise*?
Wel can I beare me vnder wede,
Vnlike is my word to my dede.—*Chaucer. R. of the Rose.*

And so they came their horses freshly stering
With bloody sounes of her trompes loud,
There sie I many an vncouth *disguising*,
In the array of these knights proud.
Id. The Flowre and the Leafe.

He meketh him euer freshe and gaie,
And doth all his arale *disguyse*,
So that of hym the newe *guyse*
Of lusty folke all other take.—*Gower. Con. A.* b. i.

And she put hir widowes garmentes of from her, and couered her with a clooke, and *dysguysed* herselfe
Bible, 1551. *Gen.* c. 38.

And whē they were seuered & departed, ye *disguysers* dissended frō yᵗ rock, & daūced a great space: and sodeynly ye rocke moued & receaued ye *disguysers* & ymediatly closed agayn.—*Hall. Hen. VIII.* an. 10.

And on Newres day at nyght ther was a goodly *disguysyng*, and also this Christmas ther wer many and dyvers playes.
The Feast of Christmas. Leland Collect. iv. 235.

And seeing he could not do the same in state,
He seeks, *disguiz'd* in fashion, to beguile
The world a time, and steal a liberty
And sight of his dear country privately.
Daniel. Civil Wars, b. viii.

Magnifick virgin, that in queint *disguise*
Of British armes doost maske thy royall blood
So to pursue a perilous emprize,
How could'st thou ween, through that *disguised* hood
To hide thy state from being vnderstood?
Spenser. Faerie Queene, b. v. c. 7.

I find that he travelled England *disguisedly*, and concealed his state there.—*Reliquiæ Wottonianæ*, p. 589.

But alas! the painted faces, and mannishnesse, and monstrous *disguisednesse* of the one sex.
Bp. Hall. The Impress of God, pt. ii.

For the strange *disguisednesse* of theatricall attires, it is most apparent. For doe not all actors, mummers, masquers, usually put on the vyzards, shapes and habits, of Jupiter, Mars, &c.—*Prynne. Histrio-Mastix*, pt. ii. Act ii. sc. 2.

Softly at last he gan his mother aske,
What mister wight that was, and whence derived,
That in so strange *disguisement* there did maske,
And by what accident she there arriued.
Spenser. Faerie Queene, b. iii. c. 7.

When we are touch'd with some important ill,
How vainly silence would our grief conceal!
Sorrow nor joy can be *disguis'd* by art,
Our foreheads blab the secrets of our hearts.
Dryden. Juvenal, Sat. 9.

T. whom the queen' (who mark'd with piercing eyes
The Goddess labouring, in the dark *disguise*,
To Libyan shores from Latium to convey
The destin'd seat of universal sway)
Pitt. Virgil. Æneid, b. iv.

I hope he [Gay] is grown more disengaged from his intentness on his own affairs, which I ever disliked, and is quite the reverse to you, unless you are a very dextrous *disguiser*.—*Pope. To Swift, Aug.* 11, 1729.

Of him he spake as to Dodona gone,
T' implore Jove's counsel in his oaken bow'rs,
Whether so late returning, he should seek
His kingdom openly, or in *disguise*.
Cowper. Homer. Odyssey, b. xix.

DIS-GUST, *v.* } Fr. *Desgouster*; It. *Disgustare*. Aliquid fastidire, indignari, i. e. malè seu molestè *gustare*, to taste ill or unpleasantly, (Skinner.) "Fr. *Desgouster*,—to distaste, loath, dislike," (Cotgrave,) to cause loathing or dislike.
DISGU'ST, *n.*
DISGU'STINGLY.
DISGU'STFUL.
DISGU'STFULNESS.

Enquire you why this table's put before?
I'll tell:—if you *disgust* it, read no more.
Evelyn. Of Liberty & Servitude. Motto.

In the time of Justinian, the greatest philosophers within all the extent of his dominions, highly *disgusted* the corrupt manners of their age.—*Id. Ib.* c. 4.

These and the like recogitations cannot choose but temper and allay somewhat the bitterness of this cup: when the presenting of the benefit is joined with the presence of the *disgust*.—*Mountague. Devoute Essayes*, pt. ii. Treat. 10. s. 5.

But at this I grieue: that my life and short time of gouernment; which I had deuoted to the good of all; should seem so *disgustfull* vnto any, as to deserue a violent and hastned death.—*Speed. The Romans*, b. vi. c. 21. s. 6.

The British waters are grown dull and muddy,
The fruit *disgustful*: Orontes must be sought for,
And apples from the happy isles
Beaum. & Fletch. Bonduca, Act i. sc. 2.

Duke Hamilton was trusted by the king with the management of his affairs in that kingdom, and had powers to offer, but so secretly, that if discovered, it could not be proved, for fear of *disgusting* the English, that if they would engage in the king's side he would consent to the uniting Northumberland, Cumberland, and Westmoreland to Scotland.
Burnet. Own Time, vol. i. b. i.

But he, whether upon some *disgust*, or injury formerly offered to him by the cardinal, but to be sure, taking the opportunity of his calamity, and being destitute of friends, now demanded that money.
Strype. Memorials, Hen. VIII. an. 1530.

To any such person no language can be more *disgustfull*; nothing can more grate his ears, or fret his heart, than to hear the sovereign object of his love and esteem so mocked and slighted.—*Barrow*, vol. i. Ser. 15.

Riley, who was humble, modest, and of an amiable character, had the greatest diffidence of himself, and was easily *disgusted* with his own works, the source probably of the objections made to him.
Walpole. Anecdotes of Painting, vol. iii. c. 4.

——— For day by day themselves
My parents urge my nuptials, and my son
(Of age to note it) with *disgust* observes
His wealth consum'd.—*Cowper. Homer. Odyssey*, b. xix.

Then, cautious, I would shun their bitter taunts
Disgustful, lest they mock me as they pass;
For of the meaner people some are coarse
In the extreme. *Id. Ib.* b. vi.

A crowd was gazing on the head of the dead beast in the manner of carrion eating vultures. One said the *disgustfulness* of this carcase brings offence to our brain, like wind on a lamp.—*Sir W. Jones. Tales by Nizami.*

It is really lamentable to observe in many families, the aged parent slighted and neglected, and like an old-fashioned piece of furniture, or useless lumber, thrown aside with contempt. Such treatment is *disgustingly* unnatural
Knox. Ess. No. 39.

DISH, *v.* } A.S. *Disce*; Dut. *Dish*; Ger. *Thisch*; Sw. *Dich*. With the consent of all, says Wachter, from the Gr. Δισκ-ος; Lat. *Disc-us*; and so called from the shape. To the same purport, Ihre. The A.S. *Disce* is used in the A.S. version of the passage quoted below from Wiclif, and also in Mark; it is also applied to a table; the *table* of money-changers. See DISK, DESK, and DAIS.
DISH, *n.*
DI'SHFULL.
To *dish*,—to put or place in a *dish* or platter.

——— Herodes the daffe
Gaf hus douhter for daunsyng in a *dish* the hefde
Of the blessede Baptiste.—*Piers Ploughman*, p. 175.

Wherfore with an ooth he behigte to give to hir what ever thing sche axide of him, and sche bifore warnid of hir modet seide give thou to me heere the heed of Jon Baptist in a *dische*.—*Wiclif. Matthew*, c. 14.

But whether yt ye blind eat flesh or fish
I pray God kepe the flie out of my *dish*.
Chaucer. Balade. Craft of Lovers.

Whan he hath harped all his fill
The kinges hest to fulfille,
A weie goth *dishe*, awaie goth cup,
Down goth the borde, the cloth was vp
Thei risen, and gone oute of the halle.
Gower. Con. A. b. viii.

When we beganne to want water, I saw certaine Moores that were officers in the ship, that sold a small *dishfull* for a ducket.—*Hackluyt. Voyage*, vol. ii. pt. 1. p. 230.

——— Now for conspiracie,
I know not how it tastes, though it be *dish'd*
For me to try how.—*Shakes. Winter's Tale*, Act iii. sc. 2.

What needs me tell their feast and goodly guise,
In which was nothing riotous nor vaine?
What needs of dainty *dishes* to deuise.
Spenser. Faerie Queene, b. i. c. 12.

Goth. I am gazing on
This gorgeous house; our cote's a *dishclout* to it;
It has no sign,—what do you call it?
Mar. The court.—*Massinger. Bashful Lover*, Act v. sc. 1.

As for the other prisoners of the Athenians, the most of them died of sickness and of ill handling in the prison, where they had no more allowed them to live withall but two *dishfulls* of barley for their bread, and one of water for each man a day.—*North. Plutarch*, p. 465.

See! by the tallest servant born on high,
A sturgeon fills the largest *dish* and eye.
Dryden. Juvenal, Sat. 5.

Bright silver stands with golden *dishes* charg'd,
Before the gorgeous thrones another plac'd.
Cowper. Homer. Odyssey, b. x.

DIS-HABI'LLE, *n.* } From the Fr. *Habiller*, we have the noun *habillement*, vestitus, the dress or clothing. The Fr. *Déshabiller*, Cotgrave explains, "To disarray, uncloath, make unready; put or take off cloaths." Dryden does not endenizen the word. The English usage is explained in the extract from the *Guardian*.
DISHABI'LLE, *adj.*

Queens, and persons of the first quality, whom you would make appear majestical, are not to be too negligently dressed, or in *dishabilles*, no more than old men.
Dryden. On Dufresnoy, N. 126.

We have a kind of sketch of dress, if I may so call it, among us, which, as the invention was foreign, is called a *dishabille*: every thing is thrown on with a loose and careless air, yet a genius discovers itself even through this negligence of dress, just as you may see the masterly hand of a painter in three or four swift strokes of the pencil.
Guardian, No. 149.

"Oh! sir, politely so! nay let me die,
Your only wearing is your paduasoy."
'Not, sir, my only, I have better still
And thus you see is but my *dishabille*.'
Pope. Satires of Donne, Sat. 4.

But to see the fine ladies in their *dishabille*
A dress that's sometimes the most studied to kill.
Byron. A Description of Tunbridge.

DIS-HA'BIT, *v.* Fr. "*Déshabiter*,—to *disinhabit*, to deprive of *inhabitants*," (Cotgrave,) to remove from its *habitation*, dwelling or abiding place.

And but for our approach, those sleeping stones,
That as a waste doth girdle you about
By the compulsion of their ordinance,
By this time from their fixed beds of lime
Had bin *dishabited*, and wide havocke made
For bloody power to rush vpon your peace.
Shakespeare. King John, Act ii. sc. 1.

DIS-HA'RMONY, *n.* } Want of *harmony*, of concert, of union; discord.
DISHARMO'NIOUS.

There was no jarring or *disharmony* in the faculties 'till sin untun'd them.—*Glanvill. Vanity of Dogmatizing*, c. 1.

Reason and faith are at perfect unisons; the *disharmony* is in the phancy.—*Id. Ib.* c. 11.

The musician's soul would be the most *disharmonious*: for according to the tenour of this opinion, our memories will be stored with infinite variety of divers, yea contrary motions, which must needs interfere, thwart, and obstruct one another.—*Id. Ib.* c. 4.

DIS-HEA'RTEN, *v.* } To deprive of *heart* or courage, of animation, ardour, hope or confidence; to discourage, to daunt, to depress, to deject.
DISHEA'RTENING, *n.*
DISHEA'RTENEDNESS.

Syphax unwilling to *dishearten* his men, by taking any fright at their first meeting with the enemy, came up with all his horse, which were the best part of his forces, and therewith overcharged Masanissa, whose numbers were far less.
Ralegh. History of the World, b. v. c. 3. s. 18.

But let not the king's love to you or their small ability to do you harm, make you too careless or too credulous of those your enemies, least it give too great encouragement to them, and too great *disheart'ning* to your faithful friends.
Caballa. L. K. H. to the Duke of Buckingham, an. 1621.

[Great fear fell upon them that saw them;] that is, a *disheartenedness* and dejection of mind.
Goodwin. Works, vol. ii. pt. i. p. 170.

In the first place for the Dira, or flying pest, which flapping on the shield of Turnus and fluttering about his head, *dishearten'd* him in the duel, and presag'd his approaching death, I might have plac'd it more properly amongst the objections.—*Dryden. Virgil*, Ded.

—— Let gentle work,
Or rather playful exercise, amuse
The novel gang: and far be angry words;
Far pond'rous chains; and far *disheart'ning* blows.
Grainger. The Sugar Cane, b. iv.

DIS-HEIR, *v.* } To deprive of, prevent from having, an *inheritance*; to *disinherit*, to put out of regular *hereditary* descent. See DISINHERIT.
DISHE'IRIT, *v.*
DISHE'IRITANCE.
DISHE'IRITING, *n.*
DISHE'IRIZE, *v.*
DISHE'IRISON.
DISHE'IRIZING, *n.*

Verst the castel of Notingham vpe is brother he nom, & suththe his other londes, & *deseritide* him al clene.
R. Gloucester, p. 490.

So that the *diserites* in to this lond come
To Constantyn, the gode kyng. *Id.* p. 85.

Lordynges of my chance wele ge auh [ought] to wite, & that the kyng of France wille me *diherite*.
R. Brunne, p. 202.

For our state it apeires, without any reson
& the alle our heirs grete *disheriteson*.—*Id.* p. 290.

And in her harte had routh and wo
That euer such a noble man as he
Shall been *disherited* in such degree.
Chaucer. Legend of Dido

So that they of the country were nat of the agrement with the kyng, nor with Jaques Dartuell, who prechd to theym that they shulde *diheryte* the Erle Loyes, their owne naturall lorde, and also his yong sonne Loyes, and to *inheryte* the sonne of the kynge of Englande, the whiche thynge they sayd nuerly they wolde neuer agre vnto.
Bernes. Froissart. Cronycle, vol. i. c. 115.

I gyue and resigne into their handes the gyft that my lorde ye prince hath gyuen me, of fiue hudred markes of yerely reuenewes, to them and to their heyres for euer, in lyke maner as it was gyuen me: I clerely *diheryte* me thereof, and *inherite* them without any rebell or condycion.
Id. Ib. vol. i. c. 166.

Whiche by suche vnnaturall demeanour haue gyuen sufficiente cause to the *dysherison* of you and your posteritie for euer from the possybilitie that ye thinke to haue to the royalme, which ye nowe attempt to inuade.
Hall. Hen. VIII. an. 8.

'Sword, I durst make a promise of him to thee;
Thou shalt *dishear* him, it shall be thine honour.
Tourneur. The Revenger's Tragedy, Act i. sc. 1.

But in the mean season England beganne to bee tossed and turmoiled with warres within and without: for the *disheriting* of the right heyre is alwaies wont to be the beginning of ciuil wars.—*Stow. Edward Confessor*, an. 1066.

—— And therefore I am sent
By him that has most interest in your sorrow;
Who having chid me almost to the ruin
Of a *disheritance*, for violating
So continued and so sacred a friendship.
Beaum. & Fletch. The fair Maid of the Inn, Act ii. sc. 1.

While yet therefore stickes in the peoples minde
The lothed wrong of your *disheritaunce*,
And ere your brother have by settled power,
By guilefull cloke of an alluring showe
Got him some force and fauour in the realme,
Attempt redresse by armes.
Sackville. Ferrex & Porrex, Act ii. sc. 1.

These therefore thus *disherized*, ought of right (in assurance of helpe from their righteous judge and reuenger) giue first assault on their vnrighteous oppressor.
Speed. Stephen, b. ix. c. 5. s. 25.

Such as were guilty of the death of Burgundy, were iusticed, the *disherizing* of the daulphin confirmed, and wars prepared against those townes which held for him.
Speed. Hen. V. b. ix. c. 15. s. 56.

Yet still remember that you wield a sword
Forg'd by your foes against your sovereign lord;
Design'd to hew th' imperial cedar down,
Defraud succession, and *disheir* the crown.
Dryden. Hind and Panther, pt. iii.

Sir H. Yelverton, in Michaelmas term last, was sentenced in the Star-chamber, for breach of trust, in the unwarrantable passing of a charter to the city of London, tending to the *dishersion* of his majesty, both in matter of kingly power and high pretogative.
State Trials. Sir H. Yelverton, an. 1621.

That as they found the king, and found commodity, they should always fall into devises, as secretly as might be, as time and place offered convenience, touching the things that sounded to the *dishersion* of the crown of France, its rights and patrimonies.—*Strype. Mem. Hen. VIII.* an. 1525.

[The oath followeth in these words] 4. Not to suffer the hurt, or *disheriting* of the king, or that the rights of the crown be decreased by any means as far as he may let it.
State Trials. Judge Jenkins, an. 1647.

DIS-HE'LMED. Fr. *Desheaulmer*—
To deprive of the *helme* or helmet.

And the Lorde of Saynt Pye strake the Lord Clyfforde on the *helme*, so that he was *dishelmed*.
Berners. Froissart. Cronycle, vol. ii. c. 48.

DI-SHE'VEL, *v.* Fr. *Discheveler*; It. *Scapigliare*; Fr. *Cheveul*; It. *Capigli*. From the Lat. *Capilli*; the hair of the head, *capitis pilus*.
To separate, disperse or scatter *the hair*; to hang in disorder, discomposedly.

She falleth him to fote, and swouneth there
Dischevele with hir bright gilt heere
And saith, haue mercy.—*Chaucer. Hypsiphile & Medea.*

And all her haire it shone as gold so fine,
Dishiuill crispe down hanging at her backe
A yard in length. *Id. The Court of Loue.*

—— They do arriue anone
Where sate a gentle lady all alone
With garments rent, and haire *discheueled*,
Wringing her hands, and making pittious mone.
Spenser. Faerie Queene, b. ii. c. 1.

Thus having said, she turn'd, and made appear
Her neck refulgent, and *dishevell'd* hair;
Which flowing from her shoulders, reach'd the ground,
And widely spread ambrosial scents around.
Dryden. Virgil. Æneid, b. i.

The clearness of the colouring is equal to either Oliver; the *dishevelled* hair touched with exquisite freedom.
Walpole. Anecdotes of Painting, vol. ii. c. 3.

DIS-HO'NEST, *v.* } Fr. *Dishonneste*; It. *Disonesto*; Sp. *Deshonesto*.
DISHO'NEST, *adj.*
DISHO'NESTLY.
DISHO'NESTY.

Destitute of, void of *honesty*, of good faith or probity; fraudulent, deceitful, faithless, unchaste.

It is sometimes used as equivalent to *dishonourable*.

To *dishonest*, by our old writers, is equivalent to—to *dishonour*, to disgrace.

Shortly (he saied) thy request
Is nat to mokell *dishonest*.—*Chaucer. Rom. of the Rose.*

Dishonestly to speake of any wight
She deadly hateth. *Id. The Floure of Curtesie.*

The felawes of abstinence been attemperance, that beldeth the mene of alle things: also shame, that escheweth all *dishonestee*.—*Id. The Persones Tale.*

For hee disputeth thus, some yoñg widowes do *dishonest* ye congregation of Christ and his doctrine, therefore shall no young widow at all minister in the common seruice therof.
Tyndall. Workes, p. 313.

How dare ye be so bolde as to kisse the booke that the Ghospell is in, the whyche beeyng subiect to lecherye, to auaryce, to ambicion, to sensualitie, and yre, do defile and *dishonest* the admonicions of the Ghospel.
Udal. Preface to John.

What sorrowe will her kinsfolks make when euerie one shall thinke themselves *dishonested* by one shame of that mayd.—*Vives. Instruction of a Christian Woman*, b. i. c. 7.

Marius caused Caius Cesar (who had been both Consul and Censor, two of the moste honorable dignities in the citie of Rome) to be violently drawē to the sepultre of one Uarius, a simple and seditious persone, and there to be *dishonestly* slayne.—*Sir T. Elyot. Governour*, b. ii. c. 6.

And for to tell at last, my great seruice
From thousand *dishonesties* have I him drawen;
That, by my meanes, him in no maner wyse
Neuer vyle pleasure once hath overthrowen.
Wyat. Complaynt vpon Loue.

Howbeit at that time many things were established and ordained in honour of the women as to give them place, the upper hand in meeting them: the upper hand in streets; to speak no foul or *dishonest* word before them.
North. Plutarch, p. 25.

And so consequentlie *dishonest* their wives, and make their husbands to become changelings.
Holinshed. Description of Ireland, c. 3.

Therefore, as I hope to be saved at the last judgment day, I never spoke dishonourably, disloyally, or *dishonestly* of his majesty in all my life.
State Trials. Sir Walter Ralegh, an. 1603.

One whiles entring into the church to powre out our prayers, and a very little while after comming into a playhouse to cry out *dishonestly* with stage players.
Prynne. Histrio-Mastix, pt. i. Act vi. sc. 12.

For the said earl saith, that the assurances which he gave his late majesty and his majesty that now is, concerning these treaties, were such as had been, *dishonestly* and breach of his duty and trust, for him to have held back.
State Trials. The Duke of Buckingham, an. 1626.

Here Priam's son Delphobus he found:
Whose face and limbs were one continu'd wound.
Dishonest [*inhonesto*,] with lop'd arms, the youth appears
Spoil'd of his nose, and shorten'd of his ears.
Dryden. Virgil. Æneid, b. vi.

From each *dishonest* act of shame forbear;
Of others and thyself, alike beware.
Rowe. The golden Verses of Pythagoras.

One thing was very *dishonestly* insinuated, that the prisoner was a Papist, which was only to incense the jury against him, and it had its effect.
State Trials. Stephen College, an. 1681.

To whom Ulysses, ever-wise, replied,
Herdsman! since neither void of sense thou seem'st,
Nor yet *dishonest*, but myself am sure,
That thou art owner of a mind discreet,
Hear now my solemn oath.
Cowper. Homer Odyssey, b. xx.

A forger, if he had the abilities of an angel, whose imagination must supply him with materials, can never write in such a manner; and if he has tolerable sense, will avoid entering into such a minute detail, in which he must perpetually expose his ignorance and *dishonesty*.
Jortin. Remarks on Ecclesiastical History.

DIS-HO'NOUR, *v.* } See DISHONEST, *ante*. To deprive of *honour*, of esteem, of value; of any thing *honoured*, esteemed, highly valued or prized; to disesteem, to disvalue, to disregard, to disgrace; to bring or reduce to shame or ignominy.
DISHO'NOUR, *n.*
DISHO'NOURABLE.
DISHO'NOURABLY.
DISHO'NOURER.
DISHO'NOURING, *n.*

It is a *dishonoure* to the & to thi blode.
R. Brunne, p. 215.

Why holdest him not poore that is neady? Yes parde, (qd. I) and him for *dishonoured* that much folke dem to reuerence.—*Chaucer. The Testament of Loue*, b. ii.

Now set I case, the hardest is twis,
Men might demen that he loueth me
What *dishonour* were it vnto me this?—*Id. Troilus*, b. ii.

But Progne most of sorow made,
Which sigh hir sister pale and fade,
And specheles, and *dishonoured*,
Of that she had be defloured. *Gower. Con. A.* b. v

For where they pretende the zele of Goddes honour himself as though God (to whom onely al honour and glory is to be geuen) were *dishonoured* in that some honour is done to his holy saintes, they be not so mad nor childishe as they make them selfe.—*Sir T. More. Workes*, p. 118.

But Christ forbiddeth to sweare at all, either by God, or any creature of God's: for thou canst sweare by none of the at all except the *dishonour* shall redound vnto ye name of God.—*Tyndall. Workes*, p. 208.

But hee holding nothing so ignominious and reprochfull, as inconstancie and leuitie of minde, and perswading himselfe that a man of valour could not commit a more *dishonourable* part then for feare of danger to auoyde and shunne great attempts, was nothing at all changed or discouraged with the speeches and words of the Scots, remaining stedfast and immutable in his first resolution.
Hackluyt. Voyages, vol. i. p. 246.

The third, if any should speake *dishonourably* of her maiestie, the partie so offending, to loose his eares, his ship and goods, to be confiscate to the vse of the generall.
Id. Ib. vol. iii. p. 166.

What thing can bee done more to the *dishonouring* of Christ, than to cast our soules awey to the Deuill for the value of a litle money.—*Latimer, Sermons*, p. 207.

Piercy, how soon, by thy example led,
The household-train forsook their wretched lord!
When with thy staff of charge *dishonoured*,
Thou break'st thy faith, not steward of thy word,
And took'st his part, that after took thy head.
Daniel. Civil Wars, b. iii.

There lies he now with foule *dishonour* dead,
Who whiles he liu'd, was called proud Sansfoy.
Spenser. Faerie Queene, b. i. c. 2.

Yet still he wasted as the snowe congealed,
When the bright sun his beames thereon doth beat,
Yet neuer he his hart to her revealed,
But rather chose to die for sorow great,
Then with *dishonourable* tearmes her to intreat.
Spenser. Faerie Queene, b. iii. c. 5.

Many of those things of Aristotle that are harshly and *dishonourably* asserted concerning the Deity, are from his tenacious adhering to certain philosophical propositions that he had fixed upon.—*Hale. Cont.* vol i. *Of Religion.*

—— And the Priest
Was not behind, but even at my ear,
Preaching how meritorious with the Gods
It would be to ensnare an irreligious
Dishonourer of Dagon.—*Milton. Samson Agonistes*, v. 860.

But see the stain of war! the soldier's shame!
And vile *dishonour* of the Latian's name!
The faithless garrison betray the town,
And captive drag their valiant leader down.
Rowe. Lucan, b. i.

But on the other side, I cannot think so contemptibly of the age I live in, or so *dishonourably* of my own country, as not to judge we equal the ancients in most kinds of poesie, and in some surpass them.
Dryden. Essay on Dramatick Poesie.

—— Truth
The nearest inmate of the human soul;
Estrang'd from whom, the countenance divine
Of man distigur'd and *dishonour'd* sinks
Among inferior things!
Akenside. The Pleasures of the Imagination, b. i.

No vow, the God, no hecatomb unpaid,
But the *dishonour* of his priest, resents,
Whom Agamemnon menac'd, and refus'd
His daughter's freedom at the richest price.
Cowper. Homer. Iliad, b. i.

—— She at first
(The royal Clytemnestra) firm refus'd
The deed *dishonourable* (for she bore
A virtuous mind, and at her side a bard
Attended ever, whom the king, to Troy
Departing, had appointed to the charge.)
Id. Ib. Odyssey, b. iii.

DIS-HORN, *v.* Formed to suit the occasion. To strip off, or deprive of, *horns.*

Mist. Page. The truth being knowne,
We'll all present ourselues; *dishorne* the spirit,
And mock him home to Windsor.
Shakespeare. Merry Wives of Windsor, Act iv. sc. 4.

DIS-HU'MOUR, *v.* } To be or cause to be,
DISHU'MOUR, *n.* } out of humour; out of good humour, or temper.

Maci. O how I doe feed upon this now, and fat myselfe! here were a couple unexpectedly *dishumour'd*: well by this time, I hope, sir Puntarvolo and his dog are both *out of humour* to travaile.
B. Jonson. Every Man out of his Humour, Act v. sc. 3.

You are to understand, that all ill-natured words or uneasy gestures are sufficient cause for banishment; speaking impatiently to servants, making a man repeat what he says, or any thing that betrays inattention or *dishumour*, are also criminal without reprieve.—*Spectator*, No. 424.

DIS-IMPRO'VE, *v.* } To *prove*, is to put to
DISIMPRO'VEMENT. } trial or experiment, to establish or confirm by *proof*, to better by trial or essay, to *improve*. To *disimprove*, is—
To strip or deprive or divest of *improvement*; to deteriorate, to render worse or inferior.

To which may be added this advantage, that the services of churchmen are rewardable upon the churches flock; no need to *disimprove* the Royal Banks to pay thanks to bishops.—*Bp. Taylor. Polemical Discourses*, Ep. Ded.

Cutting off all those unprofitable and hurtful branches which load the tree, and hinder the growth, and stock and *disimprove* the fruit, and revert evil juice to the very root itself.—*Id.* vol. ii. Ser. 4.

He that repents instantly, breaks his habit when it is *in ovo*, in the shell, and prevents God's anger and his own debauchment and *disimprovement*.—*Id. Of Repentance*, c. 5. s. 2.

I cannot see how this kingdom is at any heighth of improvement, while four parts in five of the plantations for 30 years past have been real *disimprovements.*
Swift. On the Power of the Bishops.

DIS-INCLINE. } To *incline*,—Fr. *Incliner*;
DISINCLINA'TION. } Sp. *Inclinar*; It. *Inclinare*; Lat. *Inclinare*; Gr. Κλιν-ειν, to bend. *Inclination* is the *bent* of the mind. To *dis-incline*,—
To bend or turn a different way; aversely; to indispose, to disaffect, to disfavour.

Wherever they found any person of quality *inclined* to the king, or but *disinclined* to them, they immediately seized upon his person, and sent him in great triumph to the parliament: who committed him to prison, with all circumstances of cruelty and inhumanity.
Clarendon. Civil War, vol. ii. p. 20.

He [Mr. Nathaniel Finnes] had spent his time abroad, in Geneva, and amongst the Cantons of Switzerland, where he improv'd his *disinclination* to the church, with which milk he had been nursed.—*Id. Ib.* vol. i. p. 186.

Applus relies greatly in this conjuncture upon your assistance: and I am persuaded you are not *disinclined* to serve him.—*Melmoth. Cicero*, b. v. Let. 5.

The provinces which had been always exempted from the salt monopoly, some of whom were charged with other contributions perhaps equivalent, were totally *disinclined* to bear any part of the burthen, which by an equal distribution was to redeem the others.—*Burke. French Revolution.*

While this is the case only with a few, the evil is inconsiderable, but the same taste for expensive living will naturally spread to the lower ranks of the community, and produce a general *disinclination* to matrimony.
Priestley. On History, Lect. 60.

DIS-INCORPORA'TION. A *corporation*, (Skinner,) is a company of tradesmen, or a town, endowed with privileges, magistracy, and power of making laws within themselves. To *disincorporate*, is—
To deprive of the privileges and powers so granted.

The Bishop of Chichester, in opening the disputation of Henry the Eighth with Lambert, in Westminster Hall, ranked the King's *disincorporation* of the Monks with his rejection of the See of Rome, his abolition of idolatrous adoration, and the introduction of the English Bible, as a matter of an external nature, and in no respect interfering with the essentials of the Catholick communion.
Warton. Life of Sir T. Pope, p. 41.

DIS-INCRE'ASE, *v.* } i. e. *Decrease*, (qv.)
DISINCRE'ASE, *n.* } And see INCREASE.

For the tydings that thou hast brought
Shal vnto him be *disencrease*,
He better were to haue beene in peace,
Then of folly and presumption
Ayenst me to fetch occasion.
Lidgate. The Story of Thebes, pt. ii.

For euen like without addicioun
Or *disencrease*, either more or lesse,
For to reherse anone I wol me dresse.
Chaucer. Of the Blacke Knight.

DIS-INFLA'ME. *Divested*, deprived of *flame*, of heat, of ardour.

—— His mens fault thus he blam'd;
O Lycians, why are your hot spirits so quickly *disinflamed*?—*Chapman. Homer. Iliad*, b. xii.

DIS-INGENU'ITY. } *Disingenuous* is—
DISINGE'NUOUS. } Unfitting, unbecoming a free-born man,
DISINGE'NUOUSLY. } a gentleman; illiberal,
DISINGE'NUOUSNESS. } mean, mean-spirited, uncandid, unfair.

They [men of activity and faction] contract a habit of ill-nature and *disingenuity* necessary to their affairs, and the temper of those upon whom they are to work, that liberal-minded men would not perswade themselves to entertain, even for the prevention of all the mischief the others intend.—*Clarendon. Civil War*, vol. i. p. 321.

And self is the most *disingenuous* abominable principle that ever was.—*Goodwin. Works*, vol. ii. pt. iv. p. 174.

Besides, is not this unkind and *disingenuous*, whether in Papists or whomsoever, that this sin forgiven by God, and remembered by him no more, should therefore be forgotten by us.—*Id. Ib.* vol. iii. pt. i. p. 346.

It is no less *disengenuously* than constantly done of the *exposer* in this same p. 1. to concern the author in the nonconformists.—*Marvel. Works*, vol. iii. p. 39.

For to wrong, dishonour and displease him, that is so good and beneficent to us is great *disingenuity* and unworthiness.
arrow, vol. ii. Ser. 11.

I am not so vain as to think these remarks free from faults, nor so *disingenuous* as not to confess them: all writers have occasion for indulgence, and those most who least acknowledge it.—*Pope. Odyssey. Conclusion of Notes.*

But he *disingenuously* confessed to Sir Thomas More, Lord Chancellor, several of his companions and fellows, and disclosed the shipmen, who brought over many of these books.—*Strype. Memorials. Hen. VIII.* an. 1534.

I might press them with the unreasonableness, the *disingenuousness* of embracing a profession, to which their own hearts have an inward reluctance.
Government of the Tongue.

Such are the arguments in favour of the miracles of the second and third centuries; to which on the other hand is objected the credulity of many of the Christians, the enthusiastic temper of others, the *disingenuity* of some of them in the matter of pious frauds.
Jortin. Remarks on Ecclesiastical History.

Disputes with men, pertinaciously obstinate in their principles, are, of all others, the most irksome; except, perhaps, those with persons entirely *disingenuous*, who really do not believe the opinion they defend.
Hume. Principles of Morals, s. 1.

All these preside in subordination to the king, as he well knows, though he *disingenuously* hints a doubt of it by his ironical words, I hope.
Secker. Answer to Dr. Mayhew's Observations.

DIS-INHA'BIT, *v.* See DISHABIT.

By the inhabitants thereof hee vnderstoode that from thence forward there were nothing but exceeding rough mountaines which ran very farre, vtterly *disinhabited* and voyd of people.—*Hackluyt. Voyages*, vol. iii. p. 374.

DIS-INHE'RIT, *v.* } See DISHEIR.
DISINHE'RITANCE. }
DISINHE'RISON. } To deprive of, prevent from having an *inheritance*; to *disheir*, or *disherit*; to put out of regular *hereditary* descent.

Howbeit, I haue marueyle, howe that ye durste vndertake on you the duchy of Bretayne, wherin ye haue no right, for there is another nerer than ye be, and ye wolde *disinheryt* hym.—*Berners. Froissart. Cronycle*, vol. i. c. 69.

Also I likewise confess, That to the peril, slander, and *disinherison* of the king's majesty and his noble son Prince Edward, his son and heir apparent, I have against all right, unjustly, and without authority, born in the first quarter of my arms, ever since the death of my father, the arms of England.—*State Trials. Earl of Surrey*, an. 1546.

It may be, some will extend the word confirmation to be meant of some right of hunting, which the Archbishop (upon this arbitrement) was to *disinherit* his church of: whiche I leave to the judgement of lawyers.
Id. Archbishop Abbot, an. 1621.

And Britton, fol. 16. It is high treason to *disinherit* the king of the realme, and sedition tendeth to the *disinheritance* of the king; for, as it has been said, *Seditio est quasi secessus vias*, when the people are severed from the king: or it is, *Separans à dilectione*, when the people are severed from the power of the king.—*Id. W. Stroud, Esq.* an. 1620.

Besides, his majesty gave him a whole forrest (Chute Forrest in Hampshire) and much other land belonging to the crown; which was the more taken notice of, and murmur'd against, because, being the chief minister of the revenue, he was particularly oblig'd, as much as in him lay, to prevent, and even oppose such *disinherison.*
Clarendon. Civil War, vol. i. p. 51.

He was a murderer before a parent, he *disinherited* all his children before they were born, and made them slaves before they knew the price of liberty.
Bates. The Harmony of the Divine Attributes, c. 2.

Anthony Wood informs us that Owen, distressed as he was by poverty, the epidemical disease of poets, was disappointed in the expectation of riches at the death of a wealthy uncle, who *disinherited* him for some of his poetry.
Knox, Ess. 60.

DIS-INTE'R. Fr. *Désenterrer; enterrer; terrâ condere*, to put under the earth, under ground, to inhume.
To release from an earthly covering; generally, to disclose, to unveil.

All tombes shall rue Pompey's no sepulcher:
Isis (their Goddesse now) I'le *disinterre*,
Osiris linnen-couer'd shrine disperse,
And kill God Anis ouer Pompey's hearse.
May. Lucan, b. ix.

The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have *disinterred*, and have brought to light.—*Spectator*, No. 215.

DIS-INTERESS, or DISINTERRST, v. DISINTERRSTED, *adj.* DISINTERESTEDLY. DISINTERESTEDNESS. DISINTERESTMENT. } *Disinterested*, or *Disinteressed*, is— Without *interest*, gain or profit; not seeking, having no view to, no wish for, *interest*, gain, benefit, profit or advantage; not influenced by favour or partiality; impartial.

To *disinterest* (see the extracts from Camden and South) is, to separate from the *interest*, to abandon the party. "Fr. *Désintéresser*,—to rid from all *interest* in," (Cotgrave.

Warburton uses *Disinteresting*, as equivalent to *uninteresting*; i. e. having no *interest*, nothing to win or gain favour or attention.

He protested that he was not able to pay them; and that he might the eastlier speed, advertised her by Reaux, that an advantageous peace had been offered to him by the Pope's Nuncio, with an entire restitution of all places in France except Calice and Ardres, if he would *disinterest* himself from the queen.—*Camden. Queen Elizabeth*, an. 1597.

But when in the very censure of excommunication there is a new ingredient put, a great proportion of secular inconveniences, and humane *interest*, when excommunications, as in the Apostles times they were deliverings over to Satan, so now shall be deliverings over to a foreign enemy, or the peoples rage; as then to be buffeted, so now to be deposed, or *disinteressed* in the allegiance of subjects.

Bp. Taylor. Episcopacy Asserted.

Because all men are not wise and good and *disinterest'd*, tradition in these things is to Scripture as a burning glass to the sun, it receives its raise in a point, and unites their strength, and makes them burn as well as shine.

Id. Rule of Conscience, b. ii. c. 3.

How *disinterested* are they of all worldly matters, since they fling their wealth and riches into the sea, for which they have run such hazard?—*Id. Contemplations*, b. i. c. 10.

It is, doubtless, one of the greatest absurdities that can well fall within the thoughts of man, to imagine that God who has cast the business of man's salvation into so large a compass, as to share out to every other faculty and affection of the soul its due part and proportion in this great work, should yet wholly *disinterest* those two noble leading affections of hope and fear, from having any thing to do in the same.—*South*, vol. iv. Ser. 5.

Saint Paul from the 18th verse of this chapter, to ch. vi. 12. gives another reason for his *disinterested* carriage in preaching the Gospel, and that is, his love to Christ, who by his death having given him life who was dead, he concludes, that in gratitude he ought not to live to himself any more.

Locke. On 2 Corinthians, v. 13. Note 136.

His fears hastened him [Cromwel] to the accomplishment of his design, lest the *disinterested* proceeding of the parliament, who were about to leave the nation under a form of government that provided sufficiently for the good of the community, might work the people into a greater aversion to his selfish design.—*Ludlow. Memoirs*, vol. ii. p. 16.

You have the very same thought spun out a hundred ways, and drawn into mottoes and devices to set forth this riddle, That act as *disinterestedly* or generously as you please, self still is at the bottom, and nothing else.

Shaftesbury. On the Freedom of Wit & Humour, pt. iii. s. 3.

The historian or relater of things important to mankind, must, whoever he be, approve himself many ways to us; both in respect to his judgment, candour, *disinterestedness*, e'er we are bound to take any thing on his authority.

Id. Ib. pt. iv. s. 3.

He [the Earl of Dorset] has managed some of the greatest charges of the kingdom, with known ability; and laid them down with entire *disinteressment*.

Prior. Postscript to his Pref.

There is such a dull, heavy, succession of long quotations of *disinteresting* passages, that it makes their method quite nauseous.—*Warburton. To Birch.*

Lactantius also argues in defence of the religion, from the consistency, simplicity, *disinterestedness*, and sufferings of the Christian historians, meaning by that term our Evangelists.—*Paley. Evidences*, vol. i. c. 9. s. 1.

DIS-INVALIDITY, *n.* Corruptly used as, *Disvalidity* or *Invalidity*; want of *validity*, strength or force.

Againe, I doe call those some men's doctrines in this point, private opinions: and so well may I doe, in respect of the *disinvalidity* and disproportion of them.

Mountagu. Appeale to Cæsar, pt. ii.

DIS-INVOLVE, *v.* Lat. *Involo-ere*, to infold, (*in*, and *volo-ere*, to roll.)

To unroll, unfold, disclose.

—— And for thee
Creation universal calls aloud
To *disinvolve* the moral word, and give
To nature's renovation brighter charms.

Young. Complaint, Night 9.

DIS-INURE, *v.* To strip, divest or deprive of, usage or custom.

Thus much we are hinder'd and *disinur'd* by this course of learning toward the true knowledge of what we seem to know.—*Milton. Of Unlicens'd Printing.*

DIS-INVITE, *v.* To undo, to revoke or recall an *invitation*.

I was upon his highness's intimation sent to *disinvite* them.—*Sir J. Finch. On Foreign Embass.* p. 143.

DIS-JOIN, *v.* DISJO'INT, *v.* DISJO'INT, *n.* DISJO'INT, *adj.* DISJO'INTING, *n.* DISJO'INTLY. DISJU'NCT. DISJU'NCTION. DISJU'NCTIVE, *n.* DISJU'NCTIVE, *adj.* DISJU'NCTIVELY. DISJU'NCTURE. } Fr. *Disjoindre*; Lat. *Disjung-ere*, *junctum*, (*dis*, and *jungere*, to join.) *Jungo*, Vossius says, a *jugo*, *n* insertâ: *jug-are*, from *jug-um*, (the past part. *joc*, of *ge-icam*, to *yoke*, Tooke.)

To sunder or put asunder things joined; to dispart, to separate, to sever; to disunite, to loose; to divide, to part or partition.

Tho gan this Medea to him declare
The peril of this case, fro point to point
Of his bataile, and in what *disioint*
He mote stond.—*Chaucer. Legend. Of Hypsiphile & Medea.*

Who wrestled best naked, with olle enoint,
Ne who that bare him best in no *disioint*.

Id. The Knightes Tale, v. 2964.

For they sayd all those landes were holde of right and of the demayne of the crowne of Englande, wherfore they sayde, they wolde not *disioyne* nor dieceuer thē from the crowne.

Berners. Froissart. Cronycle, vol. ii. c. 200.

This man is so cunning in his inclusiues and exclusiues that he dyscerneth nothing betweene copulatiues and *disiunctiues*.—*Sir T. More. Workes*, p. 943.

How happy are all other living things
Which though the day *disjoin* by several flight,
The quiet ev'ning yet together brings,
And each returns unto his love at night!

Drayton, Idea 37.

But no eruption did in general
Break down their rest with universal sin;
No public shock *disjointed* this fair frame,
Till Nemesis from out the Orient came.

Daniel. Of Civil Wars, b. vi.

—— Thus we see
That rest and motion cannot be *disjoynt*,
When motion's swift e'en to infinite.

More. On the Soul, pt. iii. c. 2. st. 12.

Vir. That poor *disjointing*,
That only strong necessity thrust on you,
Not crime, nor studied cause of mine; how sweetly,
And nobly I will bind again and cherish.

Beaum. & Fletch. The Double Marriage, Act iv. sc. 1.

But then (2.) The divine liberty and freedome consists not in his acting by meer arbitrarious will, as *disjunct* from his other attributes.—*Glanvill. Pre-existence of Souls*, c. 7.

The epistle of Pope Gregory the Third, to the clergie of Bavaria, which gives that *disiunct* charge, of either living chastely, or marrying a wife whom they may not divorce, is nowhere (for sooth) extant, because he finds it not in his Binius or Baronius.

Bp. Hall. The Honour of the Married Clergy.

Reasonably presuming, that as the *disjunction* had caused their loss, so their union might recompense it with large amends.—*Raleigh. History of the World*, b. v. c. 2. s. 8.

But it is the manner of the Grecians to bring in the word [Και, and] in the end of a *disjunctive* enumeration, in a *disjunctive* sense, as in that, (*Gal.* iii. 21,) after he had said, there is neither Jew nor Greek, neither bound nor free, he ends that last *disjunction*, neither male or female: in Greek it is, neither male and female, so in the original, and the Syriac so reads it.—*Goodwin. Works*, vol. iv. pt. iv. p. 238.

Your Majesty, in your last letter, very wisely put in a *disjunctive*, that the judges should deliver an opinion privately, *either* to my Lord Chancellor, or to ourselves distributed.—*Bacon. To the King. Feb.* 7, 1614.

Now whereas it is said, *Erit Jehova et offeram illud holocaustum*, the word signifieth *et* and *aut*, it may be taken *disjunctively*; *aut offeram*, that is, it shall either be the Lord's by separation, or else, an holocaust by common oblation.

Brown. Vulgar Errours, b. v. c. 14.

But this word in my text, takes in and comprehends all, and imports a making all whole again; whether in respect of restoring former peace and joy again, instead of pain; or of making all sound again; of those bruises, *disjunctures*, or brokenness of bones, made by sinnings in our souls, unto a new perfection of peace and holiness, that is, which is comparatively such.—*Goodwin Works*, vol. ii. pt. iv. p. 347.

There succeeded in the same place the departure of my no less dear niece, your long, and I dare say, your still beloved consort (for love and life are not conterminable) as well appeareth by your many tender expressions of that *disjuncture*, and by that monument of your own excellent invention which you have raised to her memory.

Reliquiæ Wottonianæ, p. 477.

But either to the clasping vine
Does the supporting poplar wed,
Or with his pruning hook *disjoin*
Unbearing branches from their head,
And grafts more happy in their stead.

Dryden. Horace, Epode 2.

Then straight in anagram a wretched crew
Will pay their undeserving praises too;
While on the rack his poor *disjointed* name
Must tell its master's character to Fame.

Parnell. On different Styles of Poetry.

But we were fain to make a much more laborious and diligent exhaustion of the air to procure the *disjunction* of the marbles this second time, than was necessary to do it at the first.—*Boyle. Works*, vol. iii. p. 276.

Since she had been Queen of England, they left it to the king to determine, whether she should die so infamous a death [burning] or be beheaded, but the judges complained of this way of proceeding, and said, such a *disjuncture*, in a judgment of treason, had never been seen.

Burnet. History of the Reformation, an. 1536.

I speak this *disjuncturely*, because the instincts of animals are not all of one kind in differing species, and sometimes are manifold even in the same individual.

Boyle. Works, vol. vi. p. 728.

Their [the Athenian] sophists taught it [logick] in *conjunction* with rhetoric and philosophy. But Aristotle brought it to perfection, and seems to have been the first who professedly *disjoined* it from other arts and sciences.

Beattie. On Truth, pt. iii. c. 1.

Windmill street consisted of *disjoined* houses; and a windmill, standing in a field on the west side, proves from what its name was derived.—*Pennant. London.*

All this is done upon their favourite principle of disunion, of sowing jealousies amongst the different orders of the state, and of *disuniting* the natural strength of the kingdom: that it may be rendered incapable of resisting the sinister designs of wicked men, who have engrossed the royal power.—*Burke. On the Present Discontents.*

I am entitled to contend, that one side or other of the following *disjunction* is true, either that the Evangelists have delivered what Christ really spoke, and that the event corresponded with the prediction, or that they put the prediction into Christ's mouth, because at the time of writing the history, the event had turned out so to be.

Paley. Evidences, pt. i. c. 3.

Others [conjunctions] termed *disjunctive* connect sentences, while they seem to *disjoin* their meanings, and set, as it were, one part of a sentence in opposition to another; as, Socrates was wise, but Alcibiades was not.

Beattie. Moral Science, pt. i. c. 1. s. 3.

DIS-JUDGE, *v.* To strip, divest, or deprive of, the rank and authority of a *judge*.

And that in the last parliament of King Charles the two Chief Justices Brampston and Finch, the Chief Baron Devonport, and all the rest of the judges and barons, except two, were by the whole House of Commons and some of the commissioners here sitting, and counsel pleading against this defendant, impeached of high-treason, *disjudg'd* and put to fines and ransoms.—*State Trials. Dr. John Hewet.*

DISK. Lat. *Discus*; Gr. Δισκ-ος, from Δικ-εω, to throw. Applied, consequentially—

To the form or shape of the thing thrown—figura plana ac rotunda.

A plane round figure.

So Jupiter although at so great distance from us, hath manifestly, we see, his lighter and darker parts; his belts and spots darker than the rest of his *disc*.

Derham. Astro-Theology, b. v. c. 4.

Mean-time, along the margin of the deep
His soldiers hurl'd the *disk*, or bent the bow,
Or to its mark dispatch'd the quiv'ring lance.

Cowper. Homer. Iliad, b. ii.

DIS-KINDNESS. Used by Search as more emphatic than the common word *unkindness*.

He that pulls down his neighbour's house does him a *dis-kindness*, how inconvenient a dwelling soever it were, unless he furnishes him with a plan and materials for building one more commodious.—*Search. Light of Nature*, Introd.

DIS-LIKE, *v.* DISLI'KE, *n.* DISLI'KENESS. DISLI'KING, *n.* DISLI'KER. } To dissent, to disagree, to disapprove, dislodge; to have no common (like) or similar will, feeling, inclination or disposition or affection

for; to have an ill will towards; to be displeased with or averse from.

Like as the lute delights, or else *dislikes*,
As is his heart that plays upon the same;
So sounds my Muse, according as he strikes
On my heart strings high tun'd unto her fame.
Daniel, Son. 54.

And let faire Venus, that is queene of loue,
With her heart quelling sonne vpon you smile,
Whose smile they say, hath vertue to remoue
All loue's *dislike*, and friendship's faultie guile
For euer to assoile. *Spenser. Prothalamion.*

Our generall could willingly haue consented, if the king himselfe had not first broke his word; the consideration whereof, bred an utter *disliking* in the whole company, who by no means would give consent, he should hazard himselfe.
Sir F. Drake. The World Encompassed, p. 89.

And as for the rest, that touched the sale of corn, they promised there should be no *disliking* offered them in price.
North. Plutarch, p. 192.

Among many *dislikers* of the queen's marriage, it chanced, one, for some other offence, to be committed to the fleete by the councell, who being an inward acquaintance of Wyats, was supposed by him to haue reuealed the conspiracy.
Speed. Q. Marie, b. ix. c. 23. s. 28.

Both the government of the church by bishops, and the forms of public prayer, and consecration and ordination of bishops and ministers, was wholly *disliked* and disallowed by many of those preachers, and a new discipline and new forms laboured by them to be brought in.
Strype. Life of Abp. Whitgift, an. 1583.

The Puritans (for by that name they now [1564] commonly went) laboured at this juncture, all they could, to shew their utter *dislike* and resistance of that conformity that was then in agitation, out of hope, belike, that when the superiors should observe how irksome these matters were, they might be discouraged any further to press them.
Id. Life of Abp. Parker, an. 1565.

For that which is not design'd to represent any thing but itself, can never be capable of a wrong representation, nor mislead us from the true apprehension of any thing by its *dislikeness* to it.—*Locke. Of Hum. Underst.* b iii. c. 4.

The Americans when the stamp act was first proposed, undoubtedly *disliked* it, as every nation *dislikes* an impost; but they had no thought of resisting it, till they were encouraged and incited by European intelligence from men whom they thought their friends, but who were friends only to themselves.—*Johnson. Taxation no Tyranny.*

To shew any *dislike* to those who were the favourites of that infamous Emperor [Domitian] was construed by him into an act of treason against himself.
Melmoth. Pliny, b. vii. Let. 33. Note.

DIS-LIMN, *v.* The fleeting away of the clouds destroys the picture, (Steevens,) i. e. (the work of the *limner*,) the delineation, the form or figure.

Ant. That which is now a horse, euen with a thoght the racke *dislimes*, and makes it indistinct, as water is in water.
Shakespeare. Antony & Cleopatra, Act iv. sc. 12.

DIS-LOCATE, *v.* } See COLLOCATE. Fr. DISLOCA'TION. } *Disloquer*; It. *Sloggiare*; Sp. *Dislocar.*

To put out of *place*, out of joint; to *displace*, to disjoint.

F. Peck. The incision is not deep nor the orifice exorbitant, the perforation is not *dislocated*, I warrant his life for forty crowns, without perishing of any joint.
Chapman. All Fools, Act iii. sc. 1.

Indeed I have heard how, in the age of our fathers, servants were in far greater subjection than now-a-dayes, especially since our civil wars hath lately *dislocated* all relations, so that now servants will do whatsoever their masters enjoyn them—so be it they think fitting themselves.
Fuller. Worthies. Barkshire.

But he [Ravillac] scap'd only with this, his body was pull'd between four horses, that one might hear his bones crack and after the *dislocation* they were set again.
Howell, b. i. s. 1. Let. 16.

Wherefore I prefer the common opinion, which preventeth such *dislocation* of the months, by setting down a more convenient way of intercalations in the 8th year.
Raleigh. History of the World, b. ii. c. 3. s. 7.

If it had been made of several bones without intervening, we should have had no more use for it, than if it had been but one bone. If each vertebra had had its own distinct cartilages, it might have been easily *dislocated.*
Derham. Physico-Theology, b. i. c. 8. (Note. 3.)

In whichever direction he pushes, he perceives, in the form, or junction, or overlapping of the bones, an impediment opposed to his attempt, a check and guard against *dislocation.*—*Paley. Natural Theology*, c. 8.

DIS-LODGE, *v.* } "Fr. *Desloger*,— DISLO'DGE, *n.* } To *dislodge*, remove, shift, flit, part or depart from an accustomed *lodging*," (Cotgrave.)

When euery thought and euery sorrow
Dislodged was out of mine herte.—*Chaucer. Dreame.*

The Grekes oft times entended their return,
From Troye town, with long warre all ytired,
For to *dislodge*. *Surrey. Virgile. Æneis*, b. ii.

Then eyther may vnfolde
the secrets of the hart,
And show how long *dislodge* hath bred
our cruell cutting smart.
Turberville. The Ventrous Lover, &c.

How often haue I scal'd the craggie oke,
All to *dislodge* the rauen of her nest.
Spenser. Shepheard's Calendar. December.

Per. Marry I do think,
That we might all be lords now, if we could stand *fer* 't.
Hig. Not I if they should offer it: I'le *dislodge* first,
Remove the bush to another climat.
Beaum. & Fletch. Beggar's Bush, Act v. sc. 2.

Thither forth right he rode to rouse the prey,
That shaded by the fern, in harbour lay;
And thence *dislodg'd* was wont to leave the wood,
For open fields, and cross the crystal flood.
Dryden. Palamon & Arcite.

First, from the forge *dislodg'd*, he thrust apart
His bellows, and his tools collecting all,
Bestow'd them, careful, in a silver chest.
Cowper. Homer. Iliad, b. xviii.

DIS-LOYAL, *adj.* } Fr. *Desloyal*; It. *Disleale.* DISLO'YALLY. DISLO'YALTY. } Unfaithful to the *laws*, unfaithful to allegiance; faithless, perfidious, treacherous.

He knewe hym selfe, his actes, yea, and hys name to be had in suche despyte and hatred of the more parte of hys *disloyall* people, that nothynge (whatsoeuer he dyd) was esteemed, regarded, well spoken of or had in anye pryce.
Hall. Hen. VIII. an. 1.

It is these strangers that charge me only: the other having dealt so *disloyally* and confessed it against themselves, are not to be believed.
State Trials. Duke of Norfolk, an 1571.

The Devil and his ministers, wicked seedsmen, sowed in you darnel and cockle, treason and *disloyalty*; they have made you forget your duty to your natural prince and country.—*Id. Robert Hickford*, an. 1571.

But the sad virgin innocent of all,
Adoune the rolling riuer she did poure,
Which of her name now Severne men do call:
Such was the end that to *disloyall* loue did fall.
Spenser. Faerie Queene, b. ii. c. 10.

Dye, rather dye, then so *disloyally*
Deeme of her high desert, or seem so light:
Faire death it is, to shun more shame, to die:
Dye, rather dye, then euer loue *disloyally.*
Id. Ib. b iii. c 5.

Kings and princes, therefore, must not blame private men, though they change and alter sometime for their profit: for therein they do but follow the example of princes, who teach them all *disloyalty*, treason, and infidelity, judging him most worthy of gain, that least observeth justice and equity.—*North. Plutarch*, p. 336.

What though this prince refuses to receive
The pref'rence, which his juster subjects give,
Fame uncontroll'd, that no restraint obeys,
The homage, shunn'd by modest virtue, pays,
And proves *disloyal* only in his praise.
Dryden. Ovid Met. b xv.

I need not acquaint my reader that this princess was then under prosecution for *disloyalty* to the king's bed, and that she was afterwards publicly beheaded upon the same account.—*Spectator*, No. 397.

I therefore meant to ask thee of thy father,
And (that my want of skill in choice might 'scape
All censure) hide thee close in Harewood castle.
Edgar with smiles consented, and, I think,
Harbours no thought of my *disloyalty.*—*Mason. Elfrida.*

DIS-LU'STRE, *v.* To deprive of *lustre* or brightness, splendour.

And certain it is, that all those glittering passions, which so much affect our senses, get their *lustre* in the absence of that intellectual light, which as soon as it appears, deads and *dislustres* them.
Montague. Devout Essayes, pt. ii. Treat. 6. s. 3.

DIS-MAIL, *v.* To deprive of the coat of *mail.*

He, soone prepar'd to field, his sword forthdrew,
And him with equall value countervayl'd:
Their mighty strookes their habergeons *dismayld.*
Spenser. Faerie Queene, b. ii. c. 6.

DI'SMAL, *adj.* } Of uncertain origin. Sere- DI'SMALLY. } nius thinks from *Dys*, an avenging Deity, *dea noxia*; and *mal*, a pre-appointed time, (q.d.) *Dysas mal, dies vindictæ*, (Minshew,) *dies malus.* Skinner's conjecture is more worthy of attention; that it may be from *dimmel*, a diminutive of *dim*; in A.S. *Dimn-ian*, obscurare, to darken.

Dark, gloomy, clouded, cheerless, dull, melancholy, unhappy.

In the example from Shakespeare's *Macbeth*, Mr. Steevens, upon mere conjecture, would read *dismal-fatal.*

I not wel how that I began
Ful yuel reherse it I can,
And eke as helpe me God withall
I trow it was in the *dismall*,
That was the ten wounds of Egypt. *Chaucer. Dreame.*

Soone as he entred was, the dore straightway
Did shut, and from behind it forth there lept
An vgly fiend, more foul than *dismall* day,
The which with monstrous stalke behind him stept,
And euer as he went, due watch upon him kept.
Spenser. Faerie Queene, b. ii. c. 7.

A lion gaping or yawning from his prey, and the blood of it about his mouth, looks very *dismally*, the bloodiness and fierceness of his countenance is as if a flaming fire, fire and smoak and brimstone, came out of his mouth.
Hammond. On Revelations, c. 9.

Your vessels and your spells prouide,
Your charmes, and euery thing beside;
I am for th' ayre; this night I'le spend
Vnto a *dismall* and a fatal end.
Shakespeare. Macbeth, Act iii. sc. 5.

Com'st thou, my son, alive to realms beneath,
The dolesome realms of darkness and of death?
Com'st thou alive from pure, ethereal day?
Dire is the region, *dismal* is the way.
Pope. Homer. Odyssey, b. xi.

When prophane, malicious, subtle, treacherous politicians are not onely supplanted in their wicked contrivances, but *dismally* chastised for them;—these occurrences do more than insinuate divine wisedome to intervene, countermining and confounding such devices.—*Barrow*, vol. i. Ser. 11.

Though the Atheist has no God to fear, yet the miserable, forlorn condition of a world without a ruler must keep him under perpetual alarms, in the apprehension of the *dismal* effects which chance and hazard may produce in the material system.—*Warburton. Divine Legation*, b. iii. s. 6.

DIS-MAN *v.* To deprive or divest of *manhood.*

Though, indeed, if we consider this dissolution, man by death is absolutely divided and *dis-man'd.*
Feltham, pt. i. Res. 47.

DIS-MA'NTLE, *v.* "Fr. *Desmanteller*,—to take a man's cloak off his back; also to *dismantle*, to raze or beat down the walls of a fortress," (Cotgrave.)

Lambert presently took care so to *dismantle* the castle [of Nottingham] that there should be no more use of it for a garrison, leaving the vast ruins still standing.
Clarendon. Civil War, vol. iii. p. 192.

The word [restore] is also used for the rebuilding a ruined and depopulated city, *Dan.* ix. 25, &c. which is the sad emblem of a soul laid waste by sin, which defaceth its beauty, *dismantles* its strength, and brings down its highest and noblest faculties.—*Comber. Comp. to the Temple*, pt. i. s. 3.

These have been, and these shall be in their day;
And all this uniform, uncolour'd scene
Shall be *dismantled* of its fleecy load,
And flush into variety again. *Cowper. Task*, b. vi.

Then brave Sarpedon, tugging with both hands
The battlement, it fell, and ample space
For entrance left in the *dismantled* wall.
Id. Homer. Iliad, b. xii.

DIS-MA'RSHAL, *v.* To derange or disarrange; to disorder.

What was *dismarshall'd* late
In this thy noble frame,
And lost the prime estate,
Hath re-obtain'd the same,
Is now most perfect seen. *Drummond. Sonnets.*

DIS-MA'RY, *v.* To divorce or separate from *marriage* or matrimonial union; to disjoin those united in wedlock.

Howebeit agaynst the yonge mannes mynde he was *dismaryed*, and *maryed* agayne to another gentylwoman, at the pleasure of the Duke of Burgoyne and of the Lord de la Treinoyle, who toke on them the quarrell.
Berners. Froissart. Cronycle, vol. ii. c. 190.

DIS-MASK, *v.* To strip or deprive of a *mask*; to uncover, reveal, disclose.

Vnhappie ghost, go waile thy grief below,
Where neuer soule but endless horrour sees,
Dismask thy mind among the mirtle trees,
Which here I see thou art asham'd to show.
Sterling, Son 20.

Boy. Faire ladies *mask't*, are roses in their bud
Dismask't, their damaske sweet commixture showne,
Are Angels vailing cloudes, or roses blown.
Shakespeare. Love's Labour Lost, Act v. sc. 2.

DIS-MAST. To strip or deprive of the *mast*.

The weather proving somewhat more moderate on the 27th, we sent our boat to the captain of the Tryal, who, when he came on board us, produced an instrument, signed by himself and all his officers, representing that the sloop, besides being *dismasted*, was so very leaky in her hull that even in moderate weather it was necessary to ply the pumps constantly, and that they were then scarcely sufficient to keep her free.—*Anson. Voyage*, b. ii. c. 5.

Mr. Anson then represented to the viceroy the case of the ship Hashingfield, which having been *dismasted* on the coast of China, had arrived in the river of Canton but a few days before.—*Id. Ib.* b. iii. c. 10.

DIS-MAW, *v.* To throw out of the *maw* or mouth; to disgorge; (a word coined for the occasion.)

The first that broke off their silence, was Don Quixote, saying, now Mistress Rodriguez, you may unrip yourself, and *dis-maw* all that you have in your troubled heart and grieved entrails.—*Shelton. Don Quixote*, vol. iv. c. 7.

DIS-MAY, *v.*
DISMA'Y, *n.*
DISMA'YEDNESS.
DISMA'YFUL.

By an easy and elegant metaphor, says Skinner, from the Lat. *Dis*, and Sp. *Majar*, to bruise, to crush; from the Lat. *Malleus*, (q.d.) *malleo* frangere. More probably, *dis*, and *may*, to have *might* or power. A. S. *Mag-an*; Ger. *Mog-en*; Dut. *Mag-en*; "posse, valere, prævalere; to may or can, to be able, to avail, to prevail," (Somner.)

"Fr. *Esmayer*,—to be sad, pensive, astonied, careful," (Cotgrave.) "Sp. *Desmayar*,—to faint, to swoon, to lose courage, to *dismay*," (Delpino.) In English, *dismay* is more strongly applied.

To deprive of *might* or power, of all active courage, of fortitude; to daunt, to dispirit, to dishearten.

Al by nygte he wende forth, and sogte out here son.
Some heo fonde ligge slepe, heo *demayde* hem anon.
R. Gloucester, p. 156.

——— That falle mad him afright,
He [William] stode alle *dismaied*, than said tille him a knyght. *R. Brunne*, p. 70.

Like him, that wand'ring in the bushes thick,
Trodes on the adder with his rechlesse foote,
Rered for wrath swelling her speckled neck,
Dismay'd, gones back all sodenly for fere
Surrey. Virgile. Æneid, b. ii.

Perdy (said he) heere comes and is hard by
A knight of wondrous powre, and great assay,
That neuer had encountred enemy,
But did him deadly daunt, or foul *dismay*,
Ne thou for better hope, if thou his presence stay.
Spenser. Faerie Queene, b. ii. c. 4.

Her husband desired her not to be in the least manner *dismayed* at his sufferings, and so for a while they parted, she using these words, "Farewell my dearest, be of good comfort, I am not *dismayed*."
State Trials. Bastwick, Burton, and Prynne, an. 1637.

All our mundanities are not to be assaulted at once, for fear of sensitive natures being subject to too great and sudden desolation, and *dis-mayedness*.
Mountagus. Devonte Essayes, pt. i. Treat. 6. s. 3.

She comming forth, when as she first beheld
The armed prince, with shield so blazing bright,
Her ready to assaile, was greatly queld,
And much *dismay'd* with that *dismayfull* sight,
That back she would haue turn'd for great affright.
Spenser. Faerie Queene, b. v. c. 11.

She thought herself the trembling dame who fled,
And him the grisly ghost that spurr'd th' infernal steed:
The more *dismay'd*, for when the guests withdrew
Their courteous host, saluting all the crew
Regardless pass'd her o'er.—*Dryden. Theodore & Honoria.*

Beneath thy arm the Nemean monster fell;
Thy arm with terrour fill'd the realms of hell;
Ev'n hell's grim porter shook with dire *dismay*
Shrunk back and trembled o'er the mangled prey.
Pitt. Virgil. Æneid, b. viii.

Say, Juno, why this sudden resscent?
Thou seem'st *dismay'd*: return'st thou by command
Of Jove, thy terrible though wedded lord.
Cowper. Homer. Iliad, b. xv.

In the dread season of *dismay*,
In that your hour of trial say,
Who then shall prop your sinking heart?
Who bear affliction's weightier part?
Brookes. Sparrow & Dove.

DISME. Fr. *Disme*, a tithe or tenth. From the Lat. *Decimus*.

The *disme* goth to the battaile,
As though Christe might not availe
To do them right by other waie.—*Gower. Con. A.* Prol.

Nowe yf the spiritualtie had bene aboute to haue gathered a *disme* amonge them and geuē it me: Tyndall here had loste it me euery peny.—*Sir T. More. Workes*, p. 423.

The Abbot of Waltham being appointed collector of a *disme*, granted unto the king, in discharge of himself, in the Exchequer, pleadeth, *Quo, &c.*
State Trials. Proceedings on the Habeas Corpus, an. 1627.

DIS-ME'ASURED, *v.* Out of *measure*; immoderate.

I will not that my penne bee so *dismeasured* to reproue so muche the auncients men, that the glorie all onely shoulde abyde with them that be present.
Golden Boke, Prologue.

DIS-ME'MBER, *v.*
DISME'MBERMENT.
DISME'MBERING, *n.*

Fr. *Dismembre*; It. *Dismembrare*; Sp. *Desmembrar*.

To separate, disjoin, disunite, *member* from *member*; limb from limb, one part or portion of a whole or entire body from another; "to tear, mangle, cut, rend from or in pieces," (Cotgrave.)

& among alle othere meest reuthe it was ido,
That sir Simon the olde man *demembred* was so.
R. Gloucester, p. 559.

——— The coreune fort[illegible]e
Dismembred not a dele. *R. Brunne*, p. 313.

For Cristes sake swere not so sinnefully, in *dismembring* of Crist, by soule, herte, bones, and body: for certes it seemeth, that ye thinken that the cursed Jewes *dismember'd* him not ynough, but ye *dismembre* him more.
Chaucer. The Persones Tale.

As the hamer cuttith, brekyth, or disseuerith iron and other harde metallys, so dyd this Charlis *dismembre* and cut or broke the enemyes of France throughe his hyghe prowesse.—*Fabyan*, vol. i. c. 147.

But that there was no sutche *dismembringe* of the holy communion at that time, we may wel vnderstande both by S. Basile, Nazianzene, Gregorie, Nyssene, and others of that age.—*Jewel. A Replie to M. Hardinge*, p. 137.

His goodly corpse on rugged cliffs vrent,
Was quite *dismembred*, and his *members* chaste
Scatt'red on euery mountaine, as he went,
That of Hippolytus was left no moniment.
Spenser. Faerie Queene, b. i. c. 5.

They found matter of dispute upon the territories that belonged to the several towns, and especially upon the Châtelenie of Aeth, which France had *dismembered* since it was in their possession, and had joined above three-score villages to the Châtelenie of Tournay.
Sir W. Temple. Memoirs from 1672—79.

The partition treaties forced the king of Spain to make a will in favour of the house of Bourbon; and the Spaniards threw themselves into the arms of France, to prevent the *dismemberment* of their monarchy.
Bolingbroke. The Occasional Writer, No. 11.

Whose pulse in every vein beats strong,
Whose limbs leap light the vales along,
May yet ere noon tide meet his death,
And lie *dismember'd* on the heath.
Beattie. The Hares. A Fable.

All their [the Scotts] *members* met in the same house, and the king's vassals were not increased upon the *dismembering* a royal fief, as was the custom in England.
Priestley. On History, pt. v. Lect. 46.

I perhaps shall prove in a future letter, with the political map of Europe before my eye, that the general liberty and independence of the great Christian commonwealth could not exist with such a *dismemberment*; unless it were followed (as probably enough it would) by the *dismemberment* of every other considerable country in Europe.
Burke. On a Regicide Peace, Let. 4.

DIS-MISS, *v.*
DISMI'SS, *n.*
DISMI'SSAL.
DISMI'SSION.
DISMI'SSIVE.

It. *Dimettere*; Lat. *Dimittere*, *dimissus*. *Mittere*—facere, ut *eat*, to cause to go, to send.

To cause to go or depart, to send away, to discard, to discharge.

And thereupon hee *dismissed* his friends from him, and continued many daies in the same place.
Brende. Quintus Curtius, fol. 272.

They being *dismissed* spread by and by a report abroad of the arriuall of a strange nation of a singular gentlenesse and courtesie.—*Hackluyt. Voyages*, vol. i. p. 246.

Then was that whole assembly quite *dismist*,
And nature's selfe did vanish; whither no man wist.
Spenser. Faerie Queene, b. vii. c. 7.

His majesties servants, with great expressions of grief for their *dismiss*, poured forth their prayers for his Majesty's freedom and preservation, and so departed.
Sir T. Herbert. Memoirs of Charles I. p. 14.

35 Henry VI. It was the resolution of all the Judges, that matter of Utlawry was a sufficient cause of *dismission* of any member out of the house.
State Trials. Goodwin & Fortescue, an. 1604.

Nor only dost degrade them, or remit
To life obscur'd, which were a fair *dismission*,
But throw'st them lower than thou didst exalt them high.
Milton. Samson Agonistes.

But to end this moot, the law of Moses is manifest to fix no limit therin at all, or such at least as impeaches the fraudulent abuser no more then if it were not set; only requires the *dismissee* writing without other caution, leaves that to the inner man, and the bar of conscience.
Milton. Tetrachordon.

The liquid air his moving pinions wound,
And, in a moment, shot him on the ground.
Before he came in sight the crafty God
His wings *dismiss'd*, but still retain'd his rod.
Dryden. Ovid. Metam. b. i.

If, as our dreaming Platonists report,
There could be spirits of a middle sort,
Too black for heaven, and yet too white for hell,
Who just dropt half way down, not lower fell;
So pois'd, so gently she descends from high,
It seems a soft *dismission* from the sky.
Id. The Hind and the Panther.

I accept of your invitation to supper: but I must make this agreement before hand, that you *dismiss* me soon and treat me frugally.—*Melmoth. Pliny*, b. iii. Let. 12.

"They besought him, saying, send her away, for she crieth after us." Send her away.—that is, grant her petition, and give her her *dismissal*.—*Horsley*, vol. iii. Ser. 28.

With them, [the Gods] I therefore fight not, but if earth
Produce thy food, and thou be man, approach,
And win a swift *dismission* to the shades.
Cowper. Homer. Iliad, b. vi.

DIS-MOUNT, *v.* Fr. *Desmonter*; It. *Dismontar*, *smontare*; Lat. *Mons*, *montis*, high or elevated ground.

To descend or cause to descend, to get down or alight, to throw off or cast down.

Of their falsehood more could I recount,
But now the bright sunne ginneth to *dismount*.
Spenser. Shepheard's Calendar. May.

There we found six great pieces of brass ordnance, *mounted* upon their carriages, some demy, some whole culverins: we presently *dismounted* them.
Sir F. Drake Revived, p. 10.

Thus to their fame, when finished was the fight,
The victors from their lofty steeds alight:
Like them *dismounted* all the warlike train,
And two by two proceeded o'er the plain.
Dryden. The Flower and the Leaf.

Did not Samuel exercise such a charity, when being ingratefully and injuriously *dismounted* from his authority, he did yet retain toward that people a zealous desire of their welfare, not ceasing earnestly to pray for them.
Barrow, vol. i. Ser. 25.

——— O the sorceries of sense!
They work this transformation on the soul,
Dismount her, like the serpent at the fall,
Dismount her from her native wing (which soar'd
Ere while ethereal heights,) and throw her down,
To lick the dust, and crawl in such a thought
Young. The Complaint, Night 7.

DIS-NA'TURED, *adj.* "Fr. *Desnaturer*,—to make unnatural; to weaken nature," (Cotgrave.

Unnatural, ill-natured.

And make this empire of the north to shine,
Against all th' implous workings, all th' assays
Of vile *disnatur'd* vipers; whose design
Was to embroil the state, t' obscure the light,
And that clear brightness of thy sacred right.
Daniel. A Panegyric to the King's Majesty.

——— If she must teeme,
Create her childe of spleene, that it may live
And be a thwart *disnatur'd* torment to her.
Shakespeare. Lear, Act i. sc. 4

Can the stern mother, than the brutes more wild,
From her *disnatur'd* breast tear her young child;
Flesh of her flesh, and of her bone the bone,
And dash the smiling babe against a stone?
Churchill. Gotham, b. III.

DIS-OBE'Y, *v.* DISOBE'ISANCE. DISOBE'ISANT. DISOBE'DIENT. DISOBE'DIENCE. DISOBE'DIENCY. DISOBE'DIENTLY. Fr. *Désobeir*; Sp. *Desobedecer*; It. *Disubbidire. Obey*, from *ob-ed-ire*, compound of *ob*, and *aud-ire*, to hear, hearken or listen to; and thus, to *obey* is — to comply with, submit to the will or wishes of another; and to *disobey*—

To refuse, or deny, or withhold, or withdraw, *obedience*, compliance or submission, to the will or wishes of another; to act contrary to rule or order, or command; to resist authority.

And touching this, full few men there be
Unneths any dare I safely say,
Pro day to day as men may all day se
But that the best of God they *disobey*.
Chaucer. The Letter of Cupide.

For as moche as a man is not *obeisant* to God, that is his Lord, therefore is his herte to him *disobeisant* thurgh concupiscence, which is called nourishing of sinne and occasion of sinne.—*Id. The Persones Tale.*

Anone begonne to *disobeie*
With werres vpon euery side.—*Gower. Con. A.* b. v

Nowe then vpon that other aide
To tell my *disobeisance*
Ful sore it stant to my greuance. *Id. Ib.* b. i.

And though I make no semblant,
Myn herte is all *disobeisant*,
And in this wise I me confesse
Of that ye clepe vnbuxomnes. *Id. Ib.*

O that ye wolde feare the Lord and serue him and heare his voyce, and not *disobeye* the mouth of the Lord: and that both ye & the kynge that raygneth ouer you, wolde folow the Lord youre God.—*Bible*, 1551. 1 *Kynges*, c. 12.

Thenne they all with one voyce answered, we wyll that this be done, for surely he is *disobeysaunt* and a rebell agaynst you.—*Berners. Froissart. Cronycle*, c. 43.

For lacke of whiche dylygence, thei that were disposed to do *disobeysaunce*, were incoraged and inboldened.
Hall. Hen. VI. an. 4.

And nowe, for your contempte and *disobedience*, goo you to the prysone of the kynges benche, whereynto I commytte you, and remayne ye there prisoner vntyle the pleasure of the kynge your father be further knowen.
Sir T. Elyot. Governour, b. II. c. 6.

And howe is the king *obeyed*, whose wisest be withstanded, the *disobedientest* obeyed, the high in authoritie not waied, the vnskillfullest made chief capitaines.
Sir J. Cheke. The Hurt of Sedition.

Rich. Villaines set downe the coarse, or by St. Paul
I'le make a coarse of him that *disobeys*.
Shakespeare. Rich. III. Act I. sc. 2.

Meanwhile I cannot omit to take notice of one auxiliary consideration, taken in to approve the sincerity of his doctours, considering, saith he, the corruptness of our nature, the prejudice ought rather to stand on the part of the *disobeyers* than obeyers of any government.
Hammond. Works, vol. II. pt. II. p. 228.

[It is found grievous] that these commissioners usually appoint and allot to women discontented at and unwilling to live with their husbands, such portion and allowance for present maintenance, as to them shall seem meet: to the great encouragement to wives to be *disobedient* and contemptuous against their husbands.
State Trials. The great Case of Impositions, an. 1606.

Search thro' the world, we shall not know a thing,
Which may to reason's eye more horror bring,
Than *disobedience* to the highest cause,
And obstinate auersion from his laws.
Beaumont. Of Sinne.

And from thence labour to bring in again
The outlet will of *disobediency*;
Send terrour, threats, intreaties, but in vain.
Daniel. Civil Wars, b. VII.

I will go seek some unfrequented path,
Either in desert woods or wilderness,
There to bewail my innocent mishaps,
Which heav'n hath justly poured down on me,
In punishing my *disobediency*.
Taylor. The Hog hath lost his Pearl, Act III.

He *disobedientlie* refused to come, pretending some feare of bodilie harm, through the malice of some that were about the king.—*Holinshed. Edw. III.* an. 1340.

——— And when night came on
Sleep and the same forewarning dream begun:
Once more the God stood threatening o'er his head,
With added curses if he *disobey'd*.
Dryden. Ovid. Metam. b. XV.

A father commands his son to ask him blessing every day, and is ready to give it him; but so long as he is undutiful to him in his other actions, and lives in open *disobedience*, forbids him to come in his sight.—*Tillotson*, vol. I. Ser. 25.

Whereby you might at all times have repressed the insolency, and corrected the *disobediency* of such as therein should have presumed to offend, if such care and vigilancy had been used within your charge as appertaineth.
Strype. Life of Abp. Grindall, an. 1580.

Man, who was placed originally with every circumstance of happiness about him, *disobeyed* his Maker, fell from that happy state, and became subject to God's displeasure.
Gilpin, vol. II. Ser. 27.

——— Whose sire,
Percosian Merops, in prophetic skill
Surpass'd all others; he his sons forbade
The mortal field, but *disobedient* they
Still sought it, for their destiny prevail'd.
Cowper. Homer. Iliad, b. XI.

The same favourable conclusions may also be drawn from the weakness of human nature, which though it be no excuse for stubborn *disobedience*, yet seems to render the penitent proper objects of divine mercy.
Jortin. On the Christian Religion, Dis. V.

DIS-OBLI'GE, *v.* DISOBLIGA'TION. DISOBLI'GEMENT. DISOBLI'GER. DISOBLI'GINGLY. It. *Disobbligare*; Sp. *Desobligar*; Fr. "*Désobliger*,—to release or discharge of a *bond*, to quit of an *obligation*," (Cotgrave.) Lat. *Ob-lig-are*, *ob*, and *ligare*, to bind, to hold to. Our old English writers use the word properly as the Fr. and It. viz. to release or free from bond or *obligation*. To *oblige* is, to *bind*, sometimes with a subaudition of,—by acts of kindness or service; and *disoblige* is opposed to this—

Not to bind or attach by kindness or service; to withhold, to refuse a kindness or service; and thus—

To offend, to give offence to, to displease.

Sir, I hope I [Whitelocke.] may be thought capable to know my king, and to understand what protection I was to have from him, the mutual relations of both; and further I hold myself *disobliged*.
State Trials. Hollis and Whitelocke, an. 1645.

If the contrary reason makes them so that the law could not justly have been impos'd, or if it had been *de facto* impos'd, it could not *oblige* the conscience, then the conscience is restor'd to liberty and *disobligation*.
Bp. Taylor. Rule of Conscience, b. III. c. 6. s. 3.

That if he receded from what he had promised, it would be such a *disobligation* to the prince who had set his heart now upon the journey, after his majesty's approbation, that he could never forget it, nor forgive any man who had been the cause of it.—*Clarendon. Civil War*, vol. I. pt. I. p. 16.

If I make a voluntary covenant as with a man to do him good, and he prove afterward a monster to me, I should conceive a *disobligement*.
Milton. The Tenure of Kings and Magistrates.

For sure there is no precept of Christianity, wherein the speculation and the practice are more distant one from another then in this of loving our enemies, and benefitting our *disobligers*.—*Mountagne. Devonie Est.* pt. I. Treat. 15. s. 4.

He could not but well remember how foully that business had been managed, and how *disobligingly* he himself had been treated by that ambassadour.
Clarendon. Civil War, vol. I. p. 14.

But however, could a man by his will, *oblige* himself, or make any thing vnlawful to him, there would be nothing got by this, because then might he by his will, *disoblige* himself again, and make the same lawful as before.
Cudworth. Intellectual System, p. 893.

Thus doth God's design concerning the abolition of this religion appear by verbal testimonies; the same we see also declared by real effects; his providence hath made good his word, he hath not only *disobliged* men from that religion, but hath manifestly discountenanced it.
Barrow, vol. II. Ser. 15.

I likewise either found or form'd an image to myself of the contrary kind; that those who lost the prizes, were such as had *disoblig'd* the poet or were in disgrace with Augustus, or enemies to Mecænas: and this was the poetical revenge he took.—*Dryden. Virgil*, Ded.

Nor can it be any just offence unto her majesty of France, whom they highly honour and esteem, as a good and glorious queen; nor any *disobligation* to the ambassador the Prince D'Harcourt, whom likewise they desire to treat with all demonstrations of civility and respect, if, according to the laws of all nations, the law of this kingdom be put in execution against one who is a native, a subject, a delinquent.—*Parliamentary History. Charles I.* an. 1643.

DIS-O'CCIDENT, *v.* To turn away from the west. Lat. *Occidens*, the setting, (sc.) of the sun. See DISORIENT.

Perhaps some roguing boy that managed the puppets, turn'd the city wrong, and so *disoccidented* our geographer.
Marvell. Works, vol. III. p. 39.

DIS-O'RBED. Thrown out of its *orbit* or sphere of motion.

And reason flyes the obiect of all harme;
Who maruels then when Helenus beholds
A Grecian and his sword, if he do set
The very wings of reason to his heels.
And flye like chidden Mercury, from Ioue,
Or like a starre *disorb'd*.
Shakespeare. Troyl. & Cres. Act II. sc. 2.

DIS-ORDA'IN, *v.* See *infra*, To DISORDER. Fr. *Desordonné*,—"*disorderly*, *disordinate*, unruly, *disordered*, outrageous, unbridled, out of all compass," (Cotgrave.) In R. Gloucester it appears to mean, "To put out of *orders*, (sc.) as a clerc."

——— Zuf eni clerc as felon were itake,
& vor felon iproued, & ne mute it nert uorsake,
That me solde him uerst *disordeine*.—*R. Gloucester*, p. 473.

Glotonie is unmesurable appetit to ete or to drinke, or elles to do in ought to the unmesurable appetite and *disordeined* coveitise to ete or drinke.
Chaucer. The Persones Tale.

DIS-O'RDER, *v.* DISO'RDER, *n.* DISO'RDEREDLY. DISO'RDERLY, *adj.* DISO'RDERLY, *ad.* DISO'RDERLINESS. DISO'RDINATE. DISO'RDINATELY. DISO'RDINANCE. Fr. *n. Disordre*; It. *Disordine*; Sp. *Desorden*; It. *v. Disordinare*; Sp. *Desordenar*. (See CO-ORDAIN.) *To Disorder*, is—

To put, cast or throw, out of bounds or limits, out of station or rank, rule or regularity or method; to discompose, to disarrange, to disturb, to confound or confuse.

Alas! may not a man see as in our daies, the sinneful costlewe array of clothing, and namely in too moche superfluitee, or elles in to *disordinate* scantnesse.
Chaucer. The Persones Tale.

For right as reson is rebel to God, right so is sensualitee rebel to reson, and the body also, and certes this *disordinaunce*, and this rebellion, our Lord Jesu Christ abought upon his precious body ful dere.—*Id. Ib.*

The kynge of Hungery was sore displeased whan he sawe howe he had lost ye iourney by *disordering* of the Frenchemen, and sawe no remedy but to flye, or else be taken or slayne.—*Berners. Froissart. Cronycle*, vol II c. 217.

And whiles in one gyfte neither wouldo gyue place to other, there was such *disordre* and confusion, so that euen theyr wemen in open places both spoke and taught.
Udal. Pref. to 1st Epistle of Corinthians.

For lyke as the *disordered* loue of the parent or child, is hatred rather than loue, sith it is noysome vnto both: so the *disordered* care to preserue the lyfe, is verey destruccion of the lyfe.—*Id. Matthew*, c. 10.

On other side the Turkes, which trusted power to much,
Disorderly did spread their force, the will of God was such.
Gascoigne. A Devise of a Masque, &c.

The effect of whiche supplication was, that the temporall landes deuoutely geuen, and *disordinately* spēt by religious and other spiritual persones, might suffice to maintein to the honor of the king and defence of the realme XV. erles, &c.
Hall. Hen. V. an. 2.

We may easily trace almost all the sins and enormities, and distempers, and troubles, and *disorders*, that we observe in ourselves or others, to the immoderation and *disorder* of the passions.—*Hale. Cont.* vol. II. *Of the Moderate Affections.*

When as the king thereof ascertained,
Supposing some small pow'r would have restrain'd
Disorder'd rage; sends with a simple crew,
Sir Humphry Stafford, whom they overthrew.
Daniel. Civil Wars, b. VI.

Surelie these men so *disorderedlie* confounding all things, they in the end shall be confounded themselues.
Holinshed. Conquest of Ireland, vol. VI c. 41

Saul in much different state at Gilgal, lay;
His forces seem'd no army, but a crowd,
Heartless, unarm'd, *disorderly*, and loud.
Cowley. Davideis, b. IV.

For they alone live as they would, who have learned to will that which they should: whereas if our actions and affections both be *disordinate* and not ruled by reason, the liberty of our free will is small, slender, and feeble, yea and intermingled for the most part with much repentance.
Holland. Plutarch, p. 43.

They dance with *disordinate* gestures, with monstrous thumping of the feete, to pleasant sounds, to wanton songs, to dishonest verses.

Prynne. Histrio-Mastix, pt. i. Act v. sc. 8.

Tis not more natural for the stomach to digest, the lungs to breathe, the glands to separate juices, or other intrans to perform their several offices; however they may by particular impediments be sometimes *disordered* or obstructed in their operations.

Shaftesbury. Enquiry concerning Virtue, b. ii. pt. i. s. i.

He [Turnus] heav'd it at a lift: and poiz'd on high
Ran staggering on against his enemy:
But so *disordered*, that he scarcely knew
His way: or what unwieldy weight he threw.

Dryden. Virgil. Æneid, b. xii.

If we were at peace at home, we should be so abroad; i. e. if we subdue our unruly and *disorderly* passions within ourselves, we should live more easily and quietly with others.—*Stillingfleet*, vol. iii. Ser. i.

And thus does Celsus in Origen declare the nature of God, God is not the president or head of irregular and irrational lust or appetite, and of loose erratick *disorderliness*, but of the just and righteous nature.—*Cudworth. Intell. Syst.* p 873.

The following lines upon delirious dreams may appear very extravagant to a reader, who never experienced the *disorders* which sickness causes in the brain.

Thompson. Sickness, b. iii. Note.

Begin, my Muse, and Damon's woes rehearse,
In wildest numbers and *disorder'd* verse.

Lyttleton. The Progress of Love, Ecl. 2.

Seneca draws a picture of that *disorderly* luxury which changes day into night, and night into day, and inverts every stated hour of every office of life.

Hume. Ess. Populousness of Ancient Nations.

DIS-ORGANIZE, *v.* } To destroy the *or-*
DISORGANIZA'TION. } *ganical* or instrumental construction, disposition or arrangement of parts; to discompose, disarrange, disorder.

The anarchy of the administration of Pache, which has completely *disorganized* the supply of our armies; which by that *disorganization* reduced the army of Dumourier to stop in the middle of its conquests, &c.

Burke. App. Address of M. Brissot.

They take an action as near the true one, as the difficulty and the *disorganization*, with which they have to contend, will allow of.—*Paley. Natural Theology*, c. 26.

DIS-ORIENTED. Fr. *Désorienter*,—to turn away from the east; Lat. *Oriens*, the rising, (sc.) of the sun. It seems equivalent to the vulgar expression—

To be or put out of his latitude; to have lost the right way.

I doubt then the learned professor was a little *disoriented* when he called the promises in Ezekiel and in the Revelations the same.—*Warburton. Divine Legation*, b. v.

DIS-OWN, *v.* *Own*, from Ger. *Eig-en*, *egg-en*; A.S. *Ag-an*, *agn-ian*, *geagnian*, "to possess, to *own*, to appropriate, to challenge to himself, to make to become his *own*," (Sonner.) And to *disown*—

To refuse to *own* or acknowledge, to disclaim, disallow, disavow, renounce.

But when you say it is impossible for you, upon the sudden, and without advice of counsel to *own* or *disown* books, you seem very dark to me, I cannot dive into your meaning.—*State Trials. Col. John Lilburn*, an. 1649.

And yet neither he, nor the rest are to be thought any more blame-worthy herein, than many others, that holding the same premises have either dissembled or *disowned* those conclusions, which unavoidably follow therefrom.

Cudworth. Morality, b. i. c. i.

Being all unanimous, and led to the clear evidence of so direct and so important an interest (which must have been lost by the usual delays) they [the deputies of the States General] all agreed to run the hazard: and were so far from being *disowned*, that they were applauded by all the members of every province.

Sir Wm. Temple. On the United Provinces, c. 2.

When somebody told him that his mother and his brethren stood without, desiring to see him, he seemed almost to *disown* this earthly relation to them, and pointing to his followers, said, my mother and my brethren are those which hear the word of God and do it.—*Pearce*, vol. iv. Ser. 10.

DI-SPACE, *v.* Lat. *Spatiari*, to walk up and down.

To move about, range about.

But when he spide the loyous butterflie
In this faire plot *dispacing* to and fro,
Fearelesse of foes and hidden ieopardie,
Lord, how he gan for to bestirre him tho.

Spenser. Muiopotmos.

Thus wise long time he did himself *dispace*
There round about, when as at last hee spide,
Lying along before him in that place,
That flocks grand captain, and most trustie guide.

Spenser. Virgil. Gnat.

They [the Saints] in this lower field *dispacing* wide,
Through windy thoughts, that would their sails misguide;
Anchor their fleshly ships fast in his wounded side.

G. Fletcher. Christ's Triumph after Death.

DIS-PAIR, *v.* To separate a *pair*; to separate or join those matched.

—— Forgive me, lady,
I have destroy'd Gerrard, and thee: rebell'd
Against heaven's ordinance; *dispair'd* two doves,
Made 'em sit mourning, slaughter'd love, and cleft
The heart of all integrity.

Beaum. & Fletch. Four Plays in One.

DIS-PA'RAGE, *v.* }
DISPA'RAGE, *n.* }
DISPA'RAGEABLE. }
DISPA'RAGEMENT. }
DISPA'RAGER. } It. *Disparegiare*; Fr. *Disparager*,—"to offer unto or impose upon a man unfit or unworthy conditions," (Cotgrave.) Mid. Lat. *Disparigare*, (Vossius, *de Vitus*, iv. 6.)
DISPA'RAGING, *n.* }
DISPA'RAGINGLY. }

Spelman says,—the French use *parage* for family, consanguinity, parentage; hence, in our law, to *disparage* is the same thing as to bind together *unequals* in blood. From the Lat. *Dispar*, unlike, unequal.

To degrade, to underrate, to undervalue, to disgrace.

A false traitour, false clerk, (quod he)
Thou shalt be ded by Goddes dignitee,
Who durst be so bold to *disparage*
My doubter, that is come of swiche linage.

Chaucer. The Reves Tale, v. 4269.

For ever he demed, sin it first began,
That whan the lord fulfilled had his corage,
Him wolde think it were a *disparage*
To his estat, so lowe for to alight

Id. The Clerkes Tale, v. 8781.

Denoyde of good corage,
Dismoyde of wysedome sage,
Mad, frantyke, and savage
Thus he dothe *disparage*
His blode with fonde dotage.

Skelton. The Duke of Albany and the Scottes.

Also the damesell suffereth no *dispergement* in hyr bloode, or hyndrance in her marriage, but is moche rather aduanced (no dyspreyse to my dere frende Gysippus.)

Sir T. Elyot. Governour, b. ii. c. 12.

And beside that, offering to his ward couenable marriage without *dispergment* before the age of xxi. yeares if it be a man, of fourteene if it be a woman.

Smith. Commonwealth, b. iii. c. 5.

Sith it is an vnfitting thing, & a verie blemish, & highe *disparagemet*, to the sacre magesty of a prince, yt ought as nigh to approche priesthode in clenes as he doth in dignitie, to be defouled wt bigamy in his first mariage.

Sir T. More. Workes, p. 59.

Yet do not sdeigne to let thy name be writt
In this base poeme, for thee far unfitt:
Nought is thy worth *disparaged* thereby.

Spenser. To the Earle of Essex.

So as it fell, there was a gentle squire
That lov'd a lady of high parentage;
But for his meane degree might not aspire
To match so high: her friends with counsel sage,
Diswaded her from such a *disparage*.

Id. Faerie Queene, b. iv. c. 8.

They disdained this marriage with Dudley as altogether *disparageable* and most unworthy of the blood royal and regal majesty.—*Camden. Elizabeth*, an. 1565.

He seeing with that chorle so faire a wight,
Decked with many a costly ornament,
Much merueiled thereat, as well he might,
And thought that match a foule *disparagement*.

Spenser. Faerie Queene, b. iii. c. 8.

So that if his charity had equally drawn with his learning, he would have forborn to procure the envy of so powerful a number upon him, from whom he cannot but expect the return of a like measure of blame, and only have made way to his own grace, by the proof of his ability, without the *disparaging* of us, who would have been glad to have stood quietly by him.—*Daniel. A Defence of Rhyme.*

Let not my liege misdeem these humble lays,
As lickt with soft and supple blandishment,
Or spoken to *disparagon* his praise.

G. Fletcher. Christ's Triumph & Death.

Why should he speak so *disparagingly* of many books and much reading.—*Peters. On Job*, p. 423.

Their actors think themselves *disparag'd* by the poet, if they may not twice or thrice in a play entertain the audience with a speech of an hundred or two hundred lines.

Dryden. An Essay on Dramatick Poesie.

Nothing hath wrought more prejudice to religion, or has brought more *disparagement* upon truth, than boisterous and unseasonable zeal.—*Barrow*, vol. i. Ser. 22.

Be pleased to consider with me, that there are divers things, which ought to lessen the authority of the *disparagers* of scripture.—*Boyle. Works*, vol. iii. p. 302.

Two Gods of no inferior fame,
Whom ancient wits with reverence name;
Though wiser moderns much *disparage*,
I mean the Gods of love and marriage.

Mallet. Cupid & Hymen.

All of whom I mention to honour, and surely without *disparagement* to any or all of those most respectable princes and grandees.—*Burke. On Mr. Fox's East India Bill.*

DIS-PA'RATE, *adj.* } Lat. *Dis-parare*, se-
DI'SPARATES, *n.* } *parare*, et sejungere, to *separate*, to disjoin. *Disparata*, quasi ab aliis sejuncta *separataque*. (Vossius in v. *Paro.*)

Of *disparates*, Cockeram says, "Words which are differing one from another, but not contrary, as heat and cold are contraries, but heat and moisture *disparates*.

Separated, disjointed, distinct.

But if the office of an Evangelist be higher, then as long as they are not *disparate*, much less destructive of each other, they may have leave to consist in subordination.

Bp. Taylor. Episcopacy Asserted.

Certainly this punishment of excommunication is very *disparate* and distant from the crime of schism.

Hammond. Works, vol. i. p. 505.

All the objections raised suppose the sums total of all infinites to be equal, when in *disparate* parts they manifestly are not so.—*Clarke. On the Attributes*, Prop. i.

The maxim may be true in all human friendship except the conjugal, but fails completely in the love between Christ and the church, in which the affection on both sides is the most cordial, though the rank of the parties be the most *disparate*.—*Horsley*, vol. i. Ser. 8.

DI-SPARCLE. By this word Brende renders *spargere*, and *dissipare*, to spread, disperse, dissipate. It is compounded of *Dis*, (augmentative, see Dis,) and to *sparkle*; i. e. throw out *sparks*, to spread, to scatter, as *sparks* do. See SPARKLE.

When the Inhabytoures that dwelled in cottages *disparkled* [*sparsis tuguriis habitabant*] thereaboutes saw men comming, whome they iudged to be theire enemies, thinking they had ben enclosed about, slew such as were not able to folow them, & fled to the wild mountaynes that were full of snowe.—*Brende. Quintus Curtius*, fol. 121.

Then all his men for feare *disparcled* [*dissipantur metu*] flying by such waies as were open for them, and threwe away their armoure, whiche before they had taken for theire defence.—*Id. Ib.* fol. 40.

Ye will have the very church a secret vnknowen, not a company & congregacion, but a *disperckled* noumber of only good men.—*Sir T. More. Workes*, p. 182.

But the left wing of the horsemen (considering a great number of them were yet *disparcled* asunder) being with much difficultie brought together, marched a main pace.

Holland. Ammianus, p. 422.

DIS-PARITION. Used by Hall as equivalent to *disappearance*; and in opposition to *Apparition*.

How could any son of the prophets stay within the colledge walls that day when he knew what was meant to Elijah? Perhaps, though they knew that to be the prophet's last day; yet they might think his *disparition* should be sudden, and insensible; besides, they found how much hee affected secrecie in this intended departure; yet the fifty Prophets of Jericho will make proofe of their eyes, and with much intention assay who shall have the last sight of Elijah.

Bp. Hall. Cont. The Rapture of Elijah.

DIS-PA'RITY. Lat. *Dispar*, unlike, unequal. Unlikeness, inequality.

—— Just such *disparity*
As is 'twixt air and Angels' purity,
'Twixt woman's love, and men's will ever be.

Donne. Air & Angels.

But the *disparity* of years and strength,
Between you and your son, duly consider'd,
We would not so expose you.

Massinger. The Unnatural Combat, Act i. sc. 1.

For if to produce alike in any kind or degree, be to generate; then to give a being without any dissimilitude or *disparity* is the most proper generation. But Saviour, therefore, hence truly is the Son of God the Father.

Barrow, vol. ii. Ser. 21.

And yet the *disparities* of understanding between the wisest and most learned author, and the most ignorant of the mechanics whose manual art and industry must concur in the publication of his labours—the *disparity* between the wisest man and the humblest of his instruments—is nothing in comparison of that which must be confessed to subsist between the two intellects which have concurred in the publication of the prophetic word, (the divine spirit and the prophet.)—*Horsley*, vol. ii. Ser. 18.

DIS-PARK, *v.* } Fr. "*Déparqué*,—*disparked*, DISPA'RKING, *n.* } disinclosed, laid open: also broken or got out of a *park* or inclosure," (Cotgrave.)

But this I hope shall not need in time, for the owners of a great sort of them begin now to smell out, that such parcels might be employed to their more gain, and, therefore, some of them doo grow to be *disparked*.

Hollinshed. Description of England, c. 19.

For they riotously, with routs and companies, with sword and violence, of their own heads and authority, assembled themselves in many places, plucked down the men's hedges, *disparked* their *parks*.—*Strype. Mem. Edw. VI.* an. 1545.

The rocks did rend, the veil of the Temple divided of itself and opened the inclosures, and *disparked* the Sanctuary, and made it pervious to the Gentiles eye.

Bp. Taylor. Rule of Conscience, b. i. c. 4.

And we shall find that the little undecencies and riflings of our souls, the first openings and *disparkings* of our vertue differ only from the state of perdition, as infancy does from old age, and sickness from death.—*Id.* Ser. 16. pt. ii.

DIS-PART, *v.* } Lat. *Dispartiri*, to separate; DISPARTA'TION. } *Dis*, and *partiri*, to divide, to deal.

To divide, to separate, to dissever, to sunder.

That done, he leads him to the highest mount,
Such one, as that same mighty man of God,
That blood red billowes like a walled front
On either side *disparted* with his rod,
Till that his army dry foot through them yod,
Dwelt forty daies vpon.—*Spenser. Faerie Queene*, b.I. c.10.

Why, look you, Sir, there are so many lobbies,
Out-offices, and *disparations* here.

Massinger. The Renegado, Act ii. sc. 6.

The flood *disparts:* behold! in plated mail
Behemoth rears his head. *Thomson. Summer.*

Phylides, meeting with preventive spear
The furious onset of Amphicles, gash'd
His leg below the knee, where brawny most
The muscles swell in man; *disparted* wide
The tendons shrank, and darkness veil'd his eyes.

Cowper. Homer. Iliad, b. xvi.

DIS-PA'SSION, *n.* } Equivalent to *Dispassion* is *apathy*; Gr. Ἀπαθεία; and to *compassion*, *sympathy*, Gr. Συμπαθεία. See COMPASSION, and APATHY.
DISPA'SSIONED,
DISPA'SSIONATE, *adj.*
DISPA'SSIONATELY.

Want of, freedom from, *passion* or feeling; calmness, coolness of feeling, temperance, moderation.

What is called by the Stoics *apathy*, or *dispassion*; by the Sceptics indisturbance; by the Molinists quietism; by common men peace of conscience, seems all to mean but great tranquillity of mind, though it be made to proceed from so diverse causes, as human wisdom, innocence of life, or resignation to the will of God.

Sir W. Temple. On Gardening.

We look upon you as wise and *dispassionate* men, and good patriots, who will raise up those banks and fences which have been cast down, and who will most reasonably hope, that the same prosperity will again spring from those roots, from which it hath heretofore and always grown

Clarendon. Conf. Bar, vol. iii. p. 745.

The proofs of the truth of the Christian religion are of a moral nature, and though not of equal clearness with the testimonies of sense or a mathematical demonstration, yet are so pregnant and so convincing that the considering *dispassionate* spirit fully acquiesces in them.

Bates. The Divinity of the Christian Religion.

They dispute without strife, and examine as *dispassionately* the events and the characters of the present age, as they reason about those which are found in history.

Bolingbroke. Remarks on the History of England.

Yet ease and joy, *dispassion'd* reason owns,
As often visit cottages as thrones.

Cawthorn. The Equality of Human Conditions.

Whereas reason requires a calm and *dispassionate* situation of the mind to form her judgments aright, she wants the whole attention to look round upon every circumstance, and places her objects in all the lights wherein they are capable of standing.—*Search. Light of Nature*, vol. i. c. 21.

Religion, my Lords, is the only sure basis of every government, for you may as well attempt to build a city without a foundation, as to preserve a state without religion—if any thing of this kind has happened, surely it becomes the legislature to avert to those things speedily, seriously, and *dispassionately*.—*Anecdotes of Bp. Watson*, vol. ii. p. 12.

DISPATCH, or DESPA'TCH, *v.* DISPA'TCH, *n.* DISPA'TCHER. DISPA'TCHFUL. DISPA'TCHING, *n.* DISPA'TCHMENT. } *Despatch* is more consistent with the origin of the word. Fr. *Despescher*, *dépescher*; Sp. *Despachar*; It. *Spacciare*. Menage says, *Dépêcher*, quasi *depedare*, i. e. *expedire*; and to the same purport Skinner. *Ex-ped-ire*; dicitur qui *pedem* retentum liberat. (Donatus, in *Ter. Heeyram*, v. 1. 28.) "Fr. *Despescher*,—

To hasten, rid, send away quickly, to take a speedy course with, make a speedy end of," (Cotgrave.)

A *despatch*,—messages or letters sent *expeditiously*, with haste, with speed.

Commaunde them, that they be not (as the commune sorte is) hyghe mynded in trustyng vpon their riches, not that they repose their chief helping felicitie in thinges, that are fyrst vayne, than so vncertain that yf casualtie take them not awaye, yet at least death *despatcheth* vs from them.—*Udal. 1 Timothee*, c. 6.

But whā I had cleane *dispatched* my self of this great charge and taske, I looked not that I should at any time afterward, haue any more to doe with this kinde of writing.

Id. Preface vpon Matthew.

And afterwards, hauynge addressed and revsed their trophee vpon the rocky place of the sepulcre of the deade, they *despeched* a brigantyne, by the which they aduertysed the Athenyans of that same victorie

Nicoll. Thucidides, fol. 223.

After the *dispatch* of Rodolph, in Lent last, as he had made show before, that he intended to go over sea, and was all this while practising about this treason: at length being frighted with these rumours, he came to sue to the queen for a passport.—*State Trials. Duke of Norfolk*, an. 1571.

The said lord cardinal, by his ambition and pride, hath hindered and undone many of your poor subjects for want of *dispatchment* of matters; for he would no man should meddle but himself.—*Id. Cardinal Wolsey*, an. 1529.

After he had taken his leave of them all, he drank Bull's blood, as most men think (or as other say) poyson, which *dispatcheth* a man in 24 hours, and so ended his days.

Notes. Plutarch, p. 112.

David Ramsay, Colonel Alexander Hamilton, and sir James Hamilton, attending their *dispatch* from the king of Sweden at Elneby, were forced to reside with me in my ship, for at this time we were all on ship board.

State Trials. Lord Cranstoun, an. 1631.

The first attempt of our *dispatcher*, is to give an account of his writing at all, and his second, to defend his manner of treaty from the charge or blame of contumeliousness.

Hammond. Works, vol. ii. pt. ii. p. 167.

So saying, with *dispatchfull* looks in haste
She turns, on hospitable thoughts intent.

Milton. Paradise Lost, b. v.

I have differred the *dispatching* of a curriar (with an evident danger that he will now arrive too late, and put in hazard a businesse of mine of consideration, which obligeth me to *dispatch* him) that he may not go without them.

Cabbala. The Marquis Inojosa to the Lord Conway.

Some hero too must be *dispatch'd*, to bear
The mournful message to Peleides' ear;
For sure he knows not, distant on the shore,
His friend, his lov'd Patroclus, is no more.

Pope. Homer. Iliad, b. xvii.

Great Ormond's arms the sword of caution wield
And hold Britannia's broad-protecting shield;
Bright Bolingbroke and worthy Dartmouth treat
By fair *dispatch*, with every foreign state.

Parnell. On Queen Anne's Peace.

The blooming virgin with *dispatchful* cares
Tunics, and stoles, and robes imperial, bears.

Pope. Homer. Odyssey, b. vi.

When they become my grandfather and grandmother, they mount to the two pair of stairs, and then, unless *dispatched* to the mansion house in the country, or crowded into the house-keeper's room, they perish among the lumber of garrets.—*Walpole. Anecdotes of Painting*, vol. iv. c. 1.

A husbandman, or a gardener, will do more execution, by being able to carry his scythe, his rake, or his flail, with a sufficient *dispatch* through a sufficient space, than if, with greater strength, his motions were proportionably more confined and slow.—*Paley. Natural Theology*, c. 9.

——— But at the groves
Arriv'd, at length, of Ida fountain fed,
Their keen-edg'd axes to the tow'ring oaks
Dispatchful they applied, down fell the trees
With crash sonorous.—*Cowper. Homer. Iliad*, b. xxiii.

DIS-PEL, *v.* Lat. *Dispellere*; *dis*, and *pellere*.

To move or cause to move apart; to drive asunder, to disperse.

And though I do not speak any way in glory, indeed at this present there is a cloud hanging over our heads, I desire there may be a fair sunshine to *dispel* it.

State Trials. Col. John Morris, an. 1649.

Now let rebellion, discord, vice and rage,
That have in patriots' forms debauch'd our age,
Vanish with all the ministers of hell:
His rays their poisonous vapours shall *dispel*.

Dryden. The Art of Poetry, c. 4.

And when the king of lightnings, Jove, *dispels*
From some huge eminence a gloomy cloud,
The groves, the mountain-tops, the headland heights
Shine all illumin'd from the boundless heav'n.

Cowper. Homer. Iliad, b. xvi.

DI-SPEND, *v.* } Fr. *Despendre*; It. *Dispendere*; Lat. *Dispendere*, to take
DISPE'NDER. } from a weight or mass. *Dis*,
DISPE'NDING, *n.* } and *pendere*, to weigh. *Dispendium* est, si *ponderi* aliquid detrahatur cum damno nostro. Etymology requires that we should write *dis-pend*, (*dis*, and *pendere*.) Eng. usage, *de-spend*, as if a comp. of the Eng. *Spend*.

To take from, use out of, a collected *weight* or mass, out of a heap; to dispose of, to disburse, to distribute; and (now more the common word) to *expend*, (qv. and *spend*.) *Dispence* is also used in our elder writers as equivalent to,—*Expence*. See under v. *Dispense*.

For bisshopes that thei kende, & other that thei found,
That ilk gere mot *dispende* of londes tuenty pound
Suld com ther he was. *R. Brunne*, p. 290.

Yf thow hast wonne ouht wickely, wisliche *dispende* hit.

Piers Ploughman, p. 140.

And the Lord seide, who geessest thou is a true *dispender*, and a prudent; whom the Lord hath ordeyned on his meyne, to gyue to him in tyme mesure of wheete?

Wiclif. Luke, c. 12.

Eeh man as he hath reseeyued grace mynystringe it into eeh othir as goode *dispenderis* of the manyfold grace of God.

Id. 1 Petir, c. 4.

They laugh and daunce, trippe and sing,
And laie nought vp for her liuing,
But in the tauerne all *dispendeth*,
The winning that God him sendeth.

Chaucer. The Rom. of the Rose.

And Salomon saith that the greter richesses that a man hath, the more *dispendours* he hath.—*Id. Tale of Melibeus.*

Then said the Lady Welshe, a stout and wise woman (as Tyndall himselfe reporteth) well sayd she, there is such a doctour which may *dispend* a cl. & an other cl. and an other ccc. poûdes. And what, were it reason thinke you that we should beleeue you before them.

Tyndall. Workes. Life by Fox.

Spende yee thilke trulich to the worship of God, least ye leesen the blisse of heauen, for the vntrue *dispending* of God's goods in this world.

Fox. Martyrs, p. 373. *The Comp. of the Plowman, &c.*

My lord (said he) do you keep a priory sessions in your own house for me, and call me Roger, whose father is a knight and may *dispend* a thousand pounds within one mile of your nose? and he that can *dispend* ten pounds by the year as I can, I thank God, is no vagabond.

Strype. Memorials. Queen Mary, an. 1555.

Flam. O yes, yes;
Had women navigable rivers in their eyes,
They would *dispend* them all.

Webster. Vittoria Corombona, Act v.

DI-SPE'NSE, *v.* } Fr. *Dispenser*; It. *Dispensare*; Sp. *Despensar*;
DISPE'NSE, *n.* } Lat. *Dispensare*. (See
DISPE'NSABLE. } DISPEND.) Low Lat. *Dispensare*, canone vel legibus solvere. (Vossius,
DISPE'NSABLENESS. } *de Vitiis*, l. 34.)
DISPE'NSARY. }
DISPENSA'TION. } To distribute, to deal
DISPE'NSATIVE. } out, to apportion, to give
DISPE'NSATIVELY. } a portion or allowance,
DISPENSA'TOR. } to allow; to give leave
DISPE'NSATORY, *n.* } or permission to do or
DISPE'NSATORY, *adj.* } not to do, to exempt, to
DISPE'NSATORILY. } excuse, to make or claim
DISPE'NSER, or } an excuse.
DISPE'NSOR. }
DISPE'NSING, *n.* }

Dispensator is used as equivalent to *steward*.

The which sacrament he purposide in him in the *dispensacioun* of plentee of tymes to enstore alle thingis in Crist which ben in heuenes and which ben in erthe in him.

Wiclif. Effesies, c. 1.

And God beholder and foreweter of all things dwelleth aboue, and the present eternitie of (his) sight, renneth alway with the diuers qualitie of our deedes, *dispensing* or ordeining medis to good men, and torments to wicked men.
Chaucer. Boecius, b. v.

For all his purpose, as I gesse,
Was for to make great *dispence*
Withouten warning or defence.
And richesse might it well sustaine,
And her *dispences* well maintaine,
And him alwaie such plentie sende
Of golde and siluer for to *spende*
Without lacking or daungere,
As it were pounde in a garnere.—*Id. The Rom. of the Rose.*

Then the wise *dispensacion* of God spareth him, the whiche man aduersitie might empairen, for that God wil not him to trauaile to whom trauaile nis not couenable.
Id. Boecius, b. iv.

But for he had golde enough
To yeve, his sinne was *dispensed*
With golde, whereof it was compensed.
Gower. Con. A. b iii.

Thou shalt be large of thy *dispense.—Id. Ib.* b. v.

And they all kept such port, and made so large *dispēce* that it semed that syluer and golde fell out of their hādes.
Berners. Froissart. Cronycle, c. 29.

Another is made vicare, to whom he geueth a *dispensation* to goe where he will, and to set in a parishe priest which can but minister a sort of dumme ceremonies.
Tyndall. Workes, p. 102.

Not onely for that, one man hathe the autoritie ouer so many tounes, but muche more in that the moost parte of them ouer and beydes the *dyspensacion* and teaching of the Gospell, whiche is ye chiefest and the very peculiar office of a byshop, are burthened with the administracion of secular offices.—*Udal. St. Paul, to Timothy*, Ded.

An euangelical steward and *dispenser* of Goddes woorde, cannot by any thing better winne his lord and maister's hert vnto him, then whan his lord is absent, to represent the gracious boūtie of him, towards the neighbour.
Id. Luke, c. 12.

What shal I now best doe, seeing that my Lorde & maister taketh awai from me the power and office any longer to haue the *dispensing* of his goodes.—*Id. Ib.* c. 16.

But I pray you, what is to be looked for in a *dispensour?* This surely, that he be found faithfull, and that he truly *dispense*, and lay out the goods of the Lord, that he give meate in time, give it I say, and not sell it: meate I say, and not poyson.—*Latimer. Sermons*, p 6.

His louely words her seem'd due recompence,
Of all her passed paine. one louing houre
For many yeeres of sorrow can *dispence*:
A dram of sweet is worth a pound of sowre.
Spenser. Faerie Queene, b. i. c. 3.

In which whatsoeuer in this worldly state
Is sweet, and pleasing vnto liuing sense,
Or that may daintiest fantasie aggrate,
Was powred forth with plentifull *dispence*
And made there to abound with lauish affluence.
Id. Ib. b. ii. c. 12.

He [Lord Paulkland] was a great cherisher of wit and fancy and good parts in any man; and, if he found them clouded with poverty and want, a most liberal and bountiful patron towards them, even above his fortune; of which, in those administrations, he was such a *dispenser*, as, if he had been trusted with it for such uses.
Clarendon. Civil War, vol. ii. p. 351.

If they be lawes, they must be deemed part of the laws of the land, and desirable and *dispensable* by the ordinary courts of the land.—*State Trials. Colonel Andrewe*, an. 1680.

Upon this occasion we might be engaged to enter into an examination of the Romish Doctrines: 1. Of Penances, &c. &c. 6. Of *Dispensableness* of Oaths.
Hammond. Of Fundamentals, c. 12. s. 2.

But peace, I must not quarrel with the will
Of highest *dispensation*, which herein
Happ'ly had ends above my reach to know.
Milton. Samson Agonistes.

Let the kingdom of Scotland witness for the space of so many years before his coming hither, whether either flattery or fear, (no not upon that enterprise of the 17th of November, which would have put the pacience of any prince in Europe to his proof) could draw from the king the least inclination to this *dispensative* indifference, that was only believed because it was eagerly desired.
Proceedings against Garnet, &c. (1606.)

First for the point of conscience, I can now hold my place canonically, which I held before but *dispensatively.*
Reliquiæ Wottonianæ, p. 328.

The state [is] absolutely monarchical in Christ, *dispensatively* monarchical in respect of particular churches; forasmuch as that power, which is inherent in the church, is *dispensed* and executed by some prime ministers.
Bp. Hall, Ser. Canticles, b. ix.

But now secondly, there is a *dispensatory* kingdom, (as Diuines use to call it,) as he is considered as Mediator between God and his church; which kingdom is not his natural due, but it was *given* him, and given him by choice.
Goodwin. Works, vol. i. pt. i. p. 439.

And the description of the whole oyntment is to be found in the chymicall *dispensatory* of Crollius.
Bacon. Naturall History, s. 997.

We look not on our afflictions as on medicines sent us immediately out of the special *dispensatory* of heaven, but as the ordinary diet and portion of mutable man.
Hammond. Works, vol. iv. p. 535.

He is the God of all grace *dispensatorily*, or by way of performance, and execution, and gracious *dispensations* of all sorts.—*Goodwin. Works*, vol. iv. pt. iv. p. 217.

It [faith] discovereth the special aids *dispensed* to us for the support of our weakness against all temptations and discouragements incident to us through the course of our life.—*Barrow*, vol. ii. Ser. 2.

Some lead their youth abroad, while some condense
Their liquid store, and some in cells *dispence*
Dryden. Virgil. Æneid, b. i.

In every benefaction between man and man, man is only the *dispencer*, but God the benefactour; and therefore let all ungrateful ones, know, that where gratitude is the debt, God himself is the chief creditor.—*South*, vol. i. Ser. 11.

Which undoubtedly were either because it was suggested in that act, that the marriage with Queen Catharine was not *dispensible* by the Pope as being against the law of God; or, &c.—*Strype. Memorials. Hen. VIII.* an. 1534.

But the natural gaiety and spirit which shine in the complexion of such as form to themselves a sort of diverting industry by chusing recreations that are exercises, surpass all the false ornaments and graces than can be put on by applying the whole *dispensary* of a toilet.—*Tatler*, No. 248.

The original of this difference (among the members of the College of Physicians) has been of some standing, though it did not break out to fury and excess, until the time of erecting the *dispensary*, being an apartment in the college, set up for the relief of the sick poor, and managed ever since with an integrity and disinterest suitable to so charitable a design.—*Garth. Preface to the Dispensary.*

Soph. Though sovereign princes bear a privilege of entering when they please within the walls. In others, 'tis a crime past *dispensation.—Dryden. Assignation*, Act v. sc. 4.

But I confess, I have not without wonder, and something of indignation, seen even in the publick *dispensatories*, I know not how many things ordered to be distilled with others *in balneo.—Boyle. Works*, vol. ii. p. 126.

These spirits were called Demons, distributors or *dispensers* of good and evil to mankind.
Farmer. On Miracles, c. 3. s. 2.

The grand principle which runs through the whole Jewish *dispensation* is, that Jehovah is the one true God, that he is sole Creator and sovereign of the world, which he governs by fixed and invariable laws, and that no superior beings whatever, besides God, are able to control those laws, or that course and order of events which he established.
Id. On the Demoniacs of the New Testament, c. 3. s. 9.

On the contrary, all sciences, and natural history among the rest, have a language and a manner of treatment peculiar to themselves, and he who attempts to dress them in borrowed or foreign ornaments, is every whit as uselessly employed as the German apothecary we are told of, who turned the whole *dispensatory* into verse.
Goldsmith. Pref. to Dr. Brookes. Natural History.

DIS-PE'OPLE. } Fr. *Despeupler.* See DE-
DISPEO'PLER. } PEOPLE, *ante.*

To drive out, expel or destroy the *people*; to depopulate.

He letteth them dwell there indeede, because they were to many to cary all awaye, and to many to kill them all to, but if he sholde either leaue the land *dispeopled* and desolate, or elles some other countreys of his owne, from whence he shold (which woulde not well bee done) conuaye the people thyther, to *people* that land withall.
Sir T. More. Workes, p. 1212.

Nay, do you suppose that the kinge of England will euer suffer so great a parte of his dominions, and so great and famous a kingdome as Scotland to be *dispeopled?*
State Trials. The Case of Postnati, an. 1608.

Now bright the ninth expected morning shone,
Now rose the fiery coursers of the sun,
When endless crowds the vast assembly crown'd
From all the wide *dispeopled* country round.
Pitt. Virgil. Æneid, b. v.

Nor drain I ponds, the golden carp to take,
Not troll for pikes *dispeoplers* of the lake.
Gay. Rural Sports, c. 1.

Thus then with force combin'd, the Lybian swains
Have quash'd the stern *despeopler* of the plains.
Lewis. Statius. Thebaid, b. ix.

By incommodious encampments and unwholesome stations, where courage is useless, and enterprise impracticable, fleets are silently *dispeopled*, and armies sluggishly melted away.—*Johnson. The Fortunate Islands.*

DI-SPE'RPLED. The It. *Sparpagliare*, Menage derives from the Lat. *Dispergere*, to disperse, to scatter. "Fr. *Esparpiller*,—
To scatter, disperse, dasparkle asunder," (Cotgrave.)

& there this gode lawe hli *despeplede* al aboute
R. Gloucester, p. 517.

There it was *despepled* the edit (edict.) ywis.—*Id.* p 568.

And if a rewme be departid agens itself, thilke rewme may not stonde, and if an hous be *disparpelid* [*dispertiatur*] on itself thilke hous mai not stonde.—*Wiclif. Mark*, c. 3.

Jesus answeride to hem, now ghe bileuen, lo the hour cometh and now it cometh, that ghe be *disparpiid* [*dispergamini*] ech into hise owne thingis, and that ye leeue me aloone.—*Id. Jon*, c. 16.

But he shortly afterwarde assemblyd, and gaderyd agayne togyder, all suche as before were *disperbiyd*. [Other editions *disperplyd.*]—*Fabyan*, vol. i. c. 145.

Yea and those persones, who bearyng themselves bolde on theyr owne wisdom, and trustyng in their own power, haue sturdely lifted vp theyr neckes agaynst God, he hath wonderfully *disperpled* and scattered with theyr veray owne deuises and appoyntmentes.—*Udal. Luke*, c. 1.

—— I bath'd; and odorous water was
Disperpled lightly, on my head, and neeke;
That might my late heart hurting sorrowes chocke
With the refreshing sweetnesse.
Chapman. Homer. Odyssey, b. x.

DIS-PERSE, *v.* } Lat. *Dispergere*, *dispersum*, (*dis*, and *spargere*, to scatter.)
DISPE'RSEDLY. }
DISPE'RSEDNESS. }
DISPE'RSENESS. }
DISPE'RSER. } To scatter, to spread, to dissipate.
DISPE'RSING, *n.* } Our elder writers used—
DISPE'RSION. } to *Disperple*, and to *Disparcle*,
DISPE'RSIVE. } (qv.) now obsolete.

Without proprete of place
Thei liuen out of God's grace,
Dispers in all londes out.—*Gower. Con. A.* b. v.

And ouer this I sigh also
The noble people of Israel
Dispers, as shepe vpon an hille
Without a keeper vnarmed.—*Id. Ib.* b. vii.

Out of some he taketh ye whole people awaie, *disparsing* them for slaues among many sondry countreys of hys, veryo farre fro their owne, without any sufferaunce of regresse.
Sir T. More. Workes, p. 1212.

The cloudy night gan thicken from the sea,
With mantells spred: that cloked earth and skies,
And eke the treason of the Grekish guile:
The watchmen lay *dispers't* to take their rest.
Surrey Virgile. Æneis, b. ii.

That all his manly powres it did *disperse*,
As he were charmed with enchaunted rimes.
Spenser. Faerie Queene, b. i. c. 9.

And for these causes it was determined, and publique notice thereof given at our departure from the Iland of Cape Verde, that the next randevouze both for the reconnecting of our navy (if it should be *dispersed*) as also watering, and the like, should be the river of Plate.
Sir F. Drake. The World Encompassed, p. 16.

For I am persuaded, and I may speak it with an *absit invidia verbo*, and no ways in derogation of antiquity, but as in a good emulation, between the vine and the olive, that of the choice and best of those observations upon texts of Scriptures, which have been made *dispersedly*, in sermons within this your Majesty's island of Britain, by the space of these forty years and more, leaving out the large excess of exhortations and applications thereupon, had been set down as a continuance, it had been the best work in divinity that had been written since the Apostles time.
Bacon. Advancement of Learning.

9. Lastly from their *dispersedness*, ready from every part to be reflected, if the clouds had any such reflexivity in them.
More. Antidote against Atheism, b. vi. c. 16.

William Page that *dispersed* the copies, and Singleton the printer were apprehended, against whom sentence was pronounced, that their right hand should be cut off, by virtue of a law made in the reign of Philip and Mary against the authors and *dispersers* of seditious writings.
Baker. Queen Elizabeth, an. 1581.

He is also culpable of the *dispersing* and divulging of the said infamous libel, in manner particularly above declared.
State Trials. Lord Balmerino, an. 1634.

The torrid parts of Africk are by Piso resembled to a libbard's skin, the distance of whose spots represent the *dispersedness* of habitations or towns in Africk
Brerewood. On Languages.

Saint Peter promis'd to the Jews of the *dispersion*, that he would do something to put them in remembrance of the things he had taught them: and he was as good as his word, and employ'd Saint Mark to write the Gospel.
Bp. Taylor. Dissuasive from Popery, pt. ii. b. i. § 8.

A fond popularity bewitches the soul, to strow about the wealth, and means: and, to feed that *dispersive* humour, all wayes shall be trodden, though they [be] never so much unworthy the man.—*Feltham*, pt. i. Res. 53.

Fierce was the fight, but, hastening to his prey,
By force the furious lover freed his way:
Himself alone *dispers'd* the Rhodian crew,
The weak disdain'd, the valiant overthrew.
Dryden. Cymon & Iphigenia.

So are all Jews, however living *dispersedly* over the world, reckon'd one nation, or people; so all kinsmen do constitute one family: and thus also all men, as made of one bloud, are one people.—*Barrow. On the Unity of the Church.*

The *disperser* of this copy was one Munsey, of that college, whom (as he thought) they made their instrument.
Strype. Life of Abp. Whitgift, an. 1595.

For if God did, in former captivities, punish them for their sins, when they were brought back again into their own land after 70 years, we must conclude that this is a sin of a higher nature which hath not been expiated by 1600 years captivity and *dispersion*.—*Stillingfleet*, vol. i. Ser. 8.

As when two lions in the still dark night
A herd of beeves *disperse*, or num'rous flock,
Suddenly, in the absence of their guard,
So fled the heartless Greeks.—*Cowper. Homer. Iliad*, b. xv.

Not in a professed history of persecutions or in the connected manner in which I am about to recite it, but *dispersedly* and occasionally, in the course of a mixed general history, which circumstance alone negatives the supposition of any fraudulent design.—*Paley. Evidences*, vol. i. c. 4.

Though pleas'd to see the dolphins play,
I mind my compass and my way,
With store sufficient for relief,
And wisely still prepar'd to reef,
Nor wanting the *dispersive* bowl
Of cloudy weather in the soul.—*Green. The Spleen.*

DIS-PIERCE, *v.* Probably so written for *Disperse*; see above.

Your like we in a burning glass may see,
When the sun's rays therein contracted be
Bent on some object, which is purely white,
We find that colour doth *dispierce* the light,
And stands untainted.—*Drayton. To the Lady J. S.*

DI-SPI'RIT. } (Met.) To deprive of or
DISPI'RITED. } destroy the *spirit*; to cast
DISPI'RITEDNESS. } down or deject, sink or depress the *spirit*; to dishearten, to discourage.

The danger being very obvious, and easily foreseen, that what was beaten out in immoderate length, will lose of the massiness; and nothing more fit to be averted in religious offices, than their degenerating into heartless *dispirited* recitations.—*Hammond. Works*, vol. iv. Pref.

For, said he, they are a successful army, and our men are *dispirited*, and not likely to get any thing by fighting with them.—*Ludlow. Memoirs*, vol. i. p. 266.

That arsenical appears have, (especially in some persons and circumstances) produced some of the noxious effects of arsenical poisons, and particularly caused in some, great faintness and *dispiritedness*, I find by the testimony of divers eminent physicians.—*Boyle. Works*, vol. v. p. 45.

The making of the peace, my lord, will vex none but those who are vexed already, and of whom I hope the resolution is taken of never striving to please: beside which, it is to be considered that as the conclusion of your work will exasperate so it will disarm and *dispirit*.
Lord Bolingbroke to Lord Strafford.

DISPI'TIOUS. } Mr. Tyrwhitt says, Angry
DISPI'TIOUSLY. } to excess. It is sometimes used as if from *Despite*, (qv.) and at other times as if compounded of *dis*, and *pity*; and will then mean—

Pitiless, merciless: having no *pity*, no mercy, no compassion.

He [the Persone] was to sinful men not *dispitous*.
Chaucer. The Prologue, v. 518.

This Palamon, when he those words herde
Dispitously he loked, and answered:
Whether sayest thou this in ernest or in play?
Id. The Knightes Tale, v. 1126.

[He was] *dispitious* and cruell, not for euill will alway, but after for ambicion, and either for the suretie or encrease of his estate.—*Sir T. More. Workes*, p. 37.

Towns, cityes, kingdomes ye would ruinate,
In your auengement and *dispiteous* rage
Spenser. Faerie Queene, b. iii. c. 3.

"God neuer gaue this world a more notable example, neyther in what vnsuretie stadeth this worldly weale, or what mischefe worketh the proude enterprise of an hie heart, finally or what wretched end ensueth such *dispiteous* cruelties.
Stow. Rich. III. an. 1483.

The mortall steele *dispiteously* entayld
Deepe in their flesh, quite through the iron walles,
That a large purple streame adown their giambeux falles.
Spenser. Faerie Queene, b. ii. c. 6.

My heart euen bleedes to tell you all and some,
And how Lord Hastings when he feared least,
Dispiteously was murdered and opprest.
Mirrour for Magistrates, p. 438.

DIS-PLACE, *v.* } Fr. *Desplacer*; "A. S.
DISPLA'CING, *n.* } *Place*, platea, a street, a place," (Somner.)

To move from, away from, a *place*; to move into another *place* or station, from any station or situation; to dislocate, to dispose, to disorder.

That then it shall, and may be lawful, for vs, our heires and successours, to remooue, and *displace* every such gouernour, and to *place* another of the said fellowship in the same office.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 147.

And when as Pastorella, him to grace,
Her flowry garlond tooke from her owne head,
And *plac't* on his, he did it soone *displace*,
And did it put on Coridon's instead.
Spenser. Faerie Queene, b. vi. c. 9.

All other loues, with which the world doth blind
Weake fancies, and stirre vp affections base,
Thou must renounce, and vtterly *displace*,
And giue thy selfe vnto him full and free,
That full and freely gaue himselfe for thee
Id. An Hymne of Heauenly Loue.

Wherefore religion and theism must of necessity be *displaced*, and removed out of the way, to make room for the leviathan, to roll and tumble in.
Cudworth. Intellectual System, p. 890.

It therefore seemes, that he was not growne stronger or richer, by the *displacing* of Hubert Earl of Kent and the rest.
Speed. Hen. III. b. ix. c. 9. s. 43.

Lord Inchiquin made use of the opportunity to *displace* those officers that had been put in by the Lord Lisle, preferring his own creatures to their employments, to the great prejudice of the English interest in that country.
Ludlow. Memoirs, vol. i. p. 217.

——— Achilles, then,
Retiring to his tent, *displac'd* the lid
That clos'd a curious chest by Thetis *plac'd*
On board his bark, and fill'd with tunics, cloaks,
And fleecy arms.—*Cowper. Homer. Iliad*, b. xvi.

DIS-PLA'CENCY. Lat. *Displicens*, (*dis*, and *placere*, to *please*.) Opposed to *complacency*, (qv.) *Displeasure*, dislike.

For them that are grown up and know it, he [Bonaventure] says, (1.) It is meet indeed and fit that his sin should *displease* them, that they should have a *displacency*, not a contrition or brokenness of heart for it: for afterwards it follows that he is not bound to afflict himself for it.
Goodwin. Works, vol. iii. pt. i. p. 343.

If a thing or a person give us pleasure or seem fit to do us good, we regard it with *complacency* or delight; if fit to do us evil or deprive us of pleasure, with *displacency*, or, to use a more common word, with *dislike*.
Beattie. Moral Science, pt. i. c. 11. s. 5.

DIS-PLANT, *v.* } It. *Spiantare*, *dispiantare*;
DISPLANTA'TION. } Fr. "*Desplanter*,—
DISPLA'NTING, *n.* } To *displant* or pluck up by the root; to unplant, unset, remove," (Cotgrave.)

I did not think, a look,
Or a poor word or two, could have *displanted*
Such a fix'd constancy.
Beaum. & Fletch. The Woman's Prize, Act iii. sc. 1.

Ador. You may perceive I seek not to *displant* you,
Where you desire to grow; for further thanks,
'Tis needless compliment.
Massinger. The Guardian, Act i. sc. 1.

And this transmigration, plantation, and *displantation*, happened in the year of the world 3292, the 6th year of Ezekiah, King of Judah.
Raleigh. History of the World, b. ii. c. 9. s. 3.

And as this soyle was thus rich before the entrance of this people, so since the *displanting* of them from thence, and the Saracens possessing it, it hath not altogether lost its ancient fruitfulness.—*Hakewill. Apologie*, p. 141.

DIS-PLAT, *v.* To unfold; to untwist.

If any thing lye out of order, if every thing fall not even into their rings or curles, which of these would not rather choose that the state wherein he is a member should be in combustion then his haire should bee *displatted*?
Hakewill. Apologie, p. 413.

DIS-PLAY, *v.* } Fr. *Desplier*, *desployer*;
DISPLA'Y, *n.* } It. *Dispiegare*, *spiegare*, to
DISPLA'YER. } unfold, to dilate, to extend; (q.d.) *displicare*, (Skinner.) Lat. *Dis*, and *Plicare*; Gr. Πλεκ-ειν, to fold.

To unfold, to expand; to spread or stretch out; to extend, to open widely; to show, to exhibit; (sc.) fully, clearly, ostentatiously.

At the poynt of the batalle, *displayed* his baners.
R. Brunne, p. 23.

And right anon withouten more abode
His banner he *displaide*, and forth he rode
To Thebes ward, and all his host beside.
Chaucer. The Knightes Tale, v. 968.

So that vpon that other date
He came, where he this hoste beheld,
And that was in a large feide
Where the baners ben *displaied*.—*Gower. Con. A.* b. ii.

He was skantely entered into the toune, but he was by his postes aduertysed that the Erles with baners *displaied* and battailes ranged, were comyng toward hym.
Hall. Hen. IV. an. 3.

The wearie traueiler, wand'ring that way,
Therein did often quench his thirstie heate,
And then by it his weary limbes *display*.
Spenser. Faerie Queene, b. ii. c. 5.

This charter, as it was acknowledged by themselves, was granted at Running Mead, where the banners were *displayed*, when there was war or rebellion between the Barons, Commonalty, and the King
State Trials. John Hampden, an. 1637.

The *displayer* of his high frontiers.
Gaylon. On Don Quixotte.

If all this satisfie not, I begg from the ingenious the favour of this consideration: that some graine must be allow'd to a rhetorical *display*, which will not bear the rigour of a critical severity.—*Glanvill. Vanity of Dogmatizing*, b. iv. Pref.

It consequently may be, yea hath been, that the singular integrity of one, or of a few persons *displaying* itself, hath appeased divine wrath, and hath stayed off eminent ruine from a people.—*Barrow*, vol. iii. Ser. 33.

For the more lively *display* of him, [the upright man] and the rendring him, as more amiable, so more imitable, it will be fit that we represent him a little more particular under those several respects and capacities, in which his uprightness is principally seen and expressed.—*Sharp*, vol. i. Ser. 5.

There was no rivalship between us, and we united our common efforts in this trial, without being mutually excited by any envious contention to *display* superior talents.
Melmoth. Pliny, b. iii. Let. 9.

DI'SPLE. } Corrupted from *disciple*, and
DI'SPLING, *n.* } *discipline*, (qv.)

That is to say, six fustigations or *displings* about the parish church of Aldborough aforesaid, before a solemne procession, sixe seuerall sundaies, and three *displinges* about the market-place of Hereistone in our said dioces.
Fox. Martyrs, p. 609. *Displings of T. Pie and J. Mendham.*

And bitter Penance, with an iron whip,
Was wont him once to *disple* euery day,
And sharpe Remorse her heart did prick and nip,
That drops of blood thence like a well did play.
Spenser. Faerie Queene, b. i. c. 10.

The dear and tender *discipline* of a father, the sociable and loving reproof of a brother, the bosom admonition of a friend, is a Presbytery and a consistory to them. 'Tis only the merry Friar in Chaucer can *disple* them.

Full sweetly heard he confession,
And pleasant was his absolution,
He was an easy man to give penance.
Milton. Of Reformation in England, b. i.

DIS-PLEASE, *v.* } Fr. *Displaire*; It. *Dispiacere*; Sp. *Desplazer*; Lat. *Displacere*, (*dis*, and *placere*.)
DISPLE'ASANT. }
DISPLE'ASANCE. }
DISPLEA'SANTLY. }
DISPLE'ASANTNESS. }
DISPLE'ASEDLY. }
DISPLEA'SEDNESS. }
DISPLE'ASINGLY. }
DISPLEA'SINGNESS. }
DISPLE'ASURE, *v.* }
DISPLE'ASURE, *n.* } To deprive of, to destroy, *pleasure*; to cause dislike, offence, anger, vexation, grief; to offend, to anger, to vex, to grieve.

& therfore the duke & the emperour were
Gladde to do Kynge Rychard *displeasure*.
R. Brunne, p. 200.

Consaile nat the comune. the kyng to *displese*.
Piers Ploughman, p. 532.

Than said I, sir, not you *displease*
To knowen of my great vnease.—*Chaucer. Rom. of the R*

So teacheth me, how that I may deserue
Your thonk, so yt I through mine ignorance
Ne do nothing that you be *displeasance*.—*Id. Troil.* b. iii

God wote this sinne is ful *displesant* to God, for he said himself, do no lechene.—*Chaucer. The Persones Tale.*

For there was eke the cruel aduersary
The louer's foe that cleped is *displeasure.*
Id. The Court of Loue.

——— Than all my disease
I tell: and though it hir *displease*
I spoke it forth, and nought ne leue.—*Gower. Con. A.* b iii.

I had my wish alwaies at will;
Ther was no wo might me *displease,*
Of *pleasant* ioyes I had my fill.
Incertaine Auctore. The Louer telleth his diuers Ioies.

Wherevnto the sayde Emperour *displeasantly* answering, said in this manner, God forbede, that euer I shoulde deuise any lawes, wherby my people should be compelled to do any thing, whiche I myselfe can not tollerate.
Sir T. Elyot. Governour, b. iii c 3.

When Philip had read the letter, hee shewed more tokens of *displeasauntnes* then of feare.
Brende. Quintus Curtius, b. iii. p 29.

For *displeasures* prolonged & differed engendre hatred.
Udal. Matthew, c 5.

And weeping said, Ah my long lacked Lord,
Where haue yee been thus long out of my sight?
Much feared I to haue been quite abhord,
Or ought haue done, that ye *displeasen* might.
Spenser. Faerie Queene, b. i. c. 4.

This act of the king was *displeasant* to the whole realme, and one of the first things by which hee fell into dislike.
Speed. Rich. II. b. ix. c. 13. s. 35.

Thus tooke she place, *displeasedly:* the feast in generall
Bewraying privie spleenes at Jove: and then (to colour all)
She laught, but meerely from her lips
Chapman. Homer. Iliad, b xv.

To secure our peace against this so fair pretence of disturbance, we must be advis'd not to enter into any sharp or froward *displeasedness* upon the occasions of our defects and frequent lapses.
Mountague. Devoute Essayes, pt. i. Treat. 8. s. 3.

It is counted by some, a weaknesse in princes to haue favourites: but it is, of all others, the best remedy against ambitious great ones. For when the way of *pleasuring* and *displeasuring,* lieth by the favourite, it is impossible any other should be over great.—*Bacon. Ess. Of Ambition.*

With such faire words she did their heat asswage,
And the strong course of their *displeasure* breake,
That they to pitty turn'd their former rage,
And each sought to supply the office of her page.
Spenser. Faerie Queene, b. vi. c. 5.

Seeing then adversity is so wholesome and useful, the remedy of so great mischiefs, the cause of so great benefits to us, why should we be *displeased* therewith?
Barrow, vol. iii. Ser. 7.

He told the ambassadors, that by granting this commission, denyal of inhibitions, which should be required, and confirmation of the sentence, which must be passed by him, he thought verily the Emperor should take it more *displeasantly* than if his holiness had declared himself.
Strype. Memorials. Hen. VIII. an. 1528.

The relish of the mind is as various as that of the body, and like that too may be altered, and 'tis a mistake to think that men cannot change the *displeasingness* or indifferency that is in actions into pleasure and desire, if they will do but what is in their power.
Locke. On Hum. Understanding, b. ii. c. 21. s. 69.

Or, if my heedless youth has stept astray,
Too soon forgetfull of thy gracious hand:
On me alone thy just *displeasure* lay,
But take thy judgments from this mourning land.
Dryden. Annus Mirabilis, s. 265.

Mosquitoes, sand-flies seek their shelter'd roof,
And with fell rage the stranger-guest assail,
Nor spare the sportive child: from their retreats
Cockroaches crawl *displeasingly* abroad.
Grainger. The Sugar Cane, b. i.

My youth's first hope, my manhood's treasure,
My prattling innocent attend,
Nor fear rebuke nor sour *displeasure,*
A father's loveliest name is friend.
Cowper. A Father's Advice to his Son.

DIS-PLI'CENCE. } *Displeasure,* dislike.
DISPLI'CENCY. } See, above, DISPLEASE, and DISPLACENCE.

Wherefore I beseech you every one whom it may concern, to put on a serious *displicence,* upon these occasions, that they may not incurre this menace of Christ, "Woe be unto you that laugh now," but rather entitle themselves to this promise of the Holy Ghost, "they shall laugh in the latter day."—*Mountague. Devoute Essayes,* pt. i. Treat. 2. s. 2.

It [natural conscience] may cause a great unwillingness to commit a sin, not only a remissness, but a *displicence* and reluctancy, and heart-rising against it, so as the man shall not sin with a full consent of will.
Goodwin. Works, vol. iii. pt. i. p. 274.

And hence arose *quædam simultas,* I will not say a grudge against them, for they had no sin, yet a kind of *displicency* with them, as mere creatures, if alone, and apart considered.
Goodwin. Works, vol. i. pt. i. p. 135.

DIS-PLODE, *v.* } Lat. *Dis-plod-ere; dis,*
DISPLO'SION. } and *plaud-ere,*—
To burst or break asunder with a loud noise. *Explode* is now the more common word.

——— Far in view
Stood rank't of Seraphim another row,
In posture to *displode* their second tire
Of thunder *Milton. Paradise Lost,* b vi.

But Etna roars with dreadful ruins nigh,
Now hurls a bursting cloud of cinders high,
Involv'd in smoky whirlwinds to the sky;
With loud *displosion,* to the starry frame,
Shoots fiery globes, and furious floods of flame.
Pitt. Virgil. Æneid, b. iii.

Soon as the feeble pulse, which leaps so long
Almost by miracle, is tir'd with play,
Like rubbish from *disploding* engines thrown,
Our magazines of hoarded trifles fly.
Young. The Complaint, Night 5.

DIS-PLUME, *v.* Fr. *Desplumer.* See DEPLUME.
To strip off *the feathers.*

Have you endeavoured to make these your rent gatherers respectable to us? No. You have sent them to us with their arms reversed, their shields broken, their impresses defaced, and so *displumed,* degraded and metamorphosed, such unfeathered two-legged things, that we no longer know them.—*Burke. On the French Revolution.*

DIS-PONE, *v.* } Lat. *Disponere.* See to
DISPO'NENT. } DISPOSE.

For which I would alwaies on auenture
To the demsen of my sepulture
The forme, and of my mouable thou *dispone*
Right as thee semeth best is for to done.
Chaucer. Troilus, b. v.

That the benefices now vacant, or that have fallen void since the month of March, 1558, and such as should happen thereafter to be void, should be *disponed* to persons qualified for the ministry, upon trial and admission by the superintendents.—*Spotswood. Church of Scotland,* an. 1564. b. iv.

Motion *disponent,* or that parts may be rightly placed in the whole.—*Bacon On Learning, by G. Wats,* b. iii. c. 4.

DI-SPONGE, *v.* In first folio *dispunge,*—
To distil or drop; as from a full *sponge.* See SPONGE.

Knob. Oh soueraigne mistris of true melancholy,
The poysonous dampe of night *dispunge* vpon me,
That life, a very rebell to my will,
May hang no longer on me.
Shakespeare. Antony & Cleopatra, Act iv. sc. 9.

DI-SPORT, *v.* } "Fr. *Déporter,*—to disport,
DISPO'RT, *n.* } play, recreate himself, pass
DISPO'RTING, *n.* } away time," (Cotgrave.) It. *Disportare;* perhaps, as Skinner thinks, jucundè se *portare,* i. e. *ferre,* to *bear* himself pleasantly.
To *sport,* to play about, to gambol, to divert, to amuse; to please or be pleasing.
Disporting, in Prynne, is literally from *deportare,* to carry or bear away.

An gan her arme right over his shulder laie,
And him with all her wit to recomfort
As she best could, she gan him to *disport.*
Chaucer. Troilus, b. ii.

For frewil holdeth this opinion,
That it is great duresse and discomfort
To kepe a hart in so strait a prison,
That hath but one body for his *disport.*
Id. La Belle Dame sans Mercie.

He in all his proude fare
Unto the forest gan to fare
Amonge other, that there were,
To hunt, and *disporte* him there.—*Gower. Con. A.* b. i.

For than anone my fiste I breke
On suche wordes, as she saith
That ful of trouth, and full of feyth
Thei ben, and of so great *disporte,*
That to myn eare greate comforte
Thei done, as thei that ben delices.—*Id. Ib.* b. vi.

Good reader then, beholde what gallant spring
This booke brings forth, of fruits of finest sortes:
Be bold to take thy list of euerie thing,
For so is ment. And for thy glad *disportes*
The paine was tane.
Gascoigne. E. C. in Prayse of his Posies.

So well I wrought with mildnesse and with paine,
That I her caught *disporting* on the greene,
And brought away fast bound with siluer chaine.
Spenser. Daphnaida.

Thereat Diana gan to smile in scorne
Of her vain plaint, and to her scoffing said;
Great pity sure, that ye bee so forlorne
Of your gay sonne, that giues ye so good ayd
To your *disports:* ill mote yee been apayd.
Id. Faerie Queene, b. iii. c 6.

And in the first parliament of his raigne there was this act of indemnity passed, That all and singular persons coming with him from beyond the seas into the realme of Englande, taking his party and quarrell, in recovering his just title and right to the realme of England, shall be utterly discharged quite, and unpunishable for ever, by way of action, or otherwise, of or for any murther, slaying of men, or of taking and *disporting* of goods, or any other trespasses done by them, &c.
Prynne. Treachery and Disloyalty, pt. iii. p. 45.

Sooner shall eels *disport* in waters clear,
And speckled mackrell graze on meadows fair.
Gay. The Shepherd's Week. Wednesday.

Say, father Thames, for thou hast seen
Full many a sprightly race
Disporting on thy margent green,
The paths of pleasure trace,
Who foremost now delight to cleave
With pliant arm thy glassy wave?
Gray. On a distant Prospect of Eton College.

And so [Mr. Pope] after having *disported* himself at will in the flowry paths of fancy, and revelled in all the favours of the Muses, boasts of having taken up in time and courted and espoused truth.

That not in fancy's maze he wander'd long,
But stoop'd to truth, and moraliz'd his song.
Warburton. Commentary on Pope's Essay on Man.

DIS-POSE, *v.* } Fr. *Disposer;* It. *Disporre, disponere;* Sp. *Disponer;*
DISPO'SER, *n.* } Lat. *Disponere,* (*dis,* and
DISPO'SABLE. } *ponere,* to put or set.)
DISPO'SAL. } To put or set in separate
DISPO'SEDNESS. } places, in particular places,
DISPO'SEMENT. } in proper places, in order;
DISPO'SER. } in fit or suitable places; and
DISPO'SING, *n.* } thus, to arrange, to adapt,
DISPO'SINGLY. } to appropriate, to regulate.
DISPO'SIT, *v.* } To form or frame for par-
DISPOSI'TION. } ticular places or purposes;
DISPO'SITIVE. } and thus, to incline, to direct,
DISPO'SITIVELY. } to manage, to settle.
DISPO'SURE. } To employ for, or apply to, a particular purpose or use; and thus, to bestow.
Disposition, in Shakespeare, is, collectively, the whole arrangement of parts, the frame.

And I *dispose* to you as my fadir hath *disposid* to me a rewme.—*Wiclif. Luke,* c. 22.

God the fadir seynge the tribulacioun whiche holi chirche was to suffre that was foundid of the Apostlis on Crist the stoon, *disposede* with the sone and the Holi Goost to schewe hem that me drede hem the lesse, and al the tryuyte schewide it Crist in his manheed, and Crist to loon bi an aungel, and loon to holi chirche.—*Id. Prol. to Apocalips.*

Sens God seeth euery thing out of doutáce
And hem *disposeth* through his ordinaunce.
Chaucer. Troilus, b iv.

Fortune, which that permutation
Of all things hath, as it is her committed
Through purueyance and *disposicion*
Of high Jone. *Id. Ib*

For which this Emelie astonied was,
And sayde; what amounteth this, alas!
I putte me in thy protection,
Diane, and in thy *dispositon.*
Id. The Knightes Tale, v. 2366.

Nowe it is light, now it is darke,
And thus stant all the worldes werke
After the *disposicion*
Of man and his condicion.—*Gower. Con. A.* Prol.

But God, who secretly *disposed* the course of things, saw yt was not best for Tyndal's purpose, nor for the profite of his church, and therefore gaue him to fynde litle fauour in the bishop's sight.—*Tyndal. Works. Life by Fox.*

I will that the tapers, and also the said torches be at the *disposicion* of myn executrice.—*Fabyan. Will,* Pref.

No man is lorde of that whiche he hath receaued: he is nothing but the *disposer:* for the thyng that he *disposeth,* is the Lordes.—*Udal. 1 Peter,* c. 4.

——— Words, well *dispost,*
Haue secret powre, t' appease inflamed rage.
Spenser. Faerie Queene, b. ii. c. 8.

The rest themselues in troupes did eke *dispose*
Like as it seemed best to euery one;
The knights in couples marcht, with ladies linkt attone.
Id. Ib. b. iv. c. 4.

Lug. We'll leave you—to your own *disposes.*
Beaum. & Fletch. The Wild Goose Chase, Act iii. sc. 1.

Sir Edward said he would conclude with one example: if a ward be not found within one year, he is reputed concealed, and falls within the *dispose* of the Master of the Courts of Wards.

State Trials. Lord Treasurer of Middlesex, an. 1624.

By this brief account, you may easily discerne the soveraigne power of the realme and states of Bohemia over their kings and princes, most of the great officers of which realme are hereditary, and not *disposable* by the king.

Prynne. Treachery and Disloyalty, &c. pt. v. p. 85.

God indeed hath a glory arising from his own mercy and grace, but then it is but what is dispensed unto others; the riches thereof are *disposable* no way but to the use and benefit of creatures.—*Goodwin. Works*, vol. ii. pt. iv. p. 124.

This was the condition they propounded to him before they would accept him for their king, and upon this condition only would they admit him to reign over them; therefore doubtlesse the *disposall* of the crown and limitation of the king's royall power resided in all the congregation, who had authority to prescribe their kings, what equal and just conditions they pleased.

Prynne. Treachery and Disloyalty, &c. pt. v. p. 126.

They accuse God, but the cause is in themselves, their owne *dispositeness* to evill, no necessitating decree maketh them so liable unto just punishment

Mountagu. Appeale to Cæsar, pt. i. p. 66.

If any be not satisfied in this order and *disposement* of these two severall sentences in v. 9, both in these two references to the 7th and 8th verses respectively; I shall further add this account touching either of them.

Goodwin. Works, vol. ii. pt iv p 54.

But, above all such extrinsical contrivances and *disposements* there is this one, which the Scriptures do single out and insist upon, and that is, God's dispensations towards temporaries and children of the outward kingdom.

Id. Ib. p. 156.

But such is the *dispose* of the sole *disposer* of empires, that they have their risings, their fals, and their fals; neuer staying in one and the same point, neither entailed to one and the same nation, how strong, politicke, or populous soeuer.—*Speed. The Saxons*, b. viii. c. 31. s. 2

And though some constitutions are genially *disposited* to this mental seriousness yet they can scarce say, *Nos numeri sumus*.—*Glanvill. Vanity of Dogmatizing*, c. 12.

His majesty referring chiefly to the said Earl of Strafford and the Archbishop of Canterbury the ordering and *disposing* of all matters concerning the parliament.

State Trials. Earl of Strafford, an. 1640.

Christians doe hold and believe it too, [*Deum ire per omnes*] but *dispositiue*, &c. in his providence, according to that axiome of the wise, *Pertingit a fine, ad finem fortiter, disponens omnia suaviter.*

Mountagu. Appeale to Cæsar, pt. i. c. 9.

——— What may this meane?
That thou dead coarse agaime in compleat steele,
Reuisits thus the glimpses of the moone,
Making night hideous? And we fooles of nature,
So horridly to shake our *disposition*,
With thoughts beyond the reaches of our soules

Shakespeare. Hamlet, Act i. sc. 4.

Sam. Appoint not heavenly *disposition*, Father,
Nothing of all these evils hath befall'n me
but justly. *Milton. Samson Agonistes.*

Grace had the dominion, the throne, given it; the *dispositive* power (which the throne always carries with it) of all, both without God, that is, of all creatures, &c. and of all within God, that is, of attributes, and persons in the Godhead, to conspire into its glory.

Goodwin. Works, vol. ii. pt. iv. p. 157.

And therefore also that axiome in philosophy, that the generation of one thing, is the corruption of another, although it be substantially true concerning the form and matter, is also *dispositively* verified in the efficient or producer.

Brown. Vulgar Errours, b. iii. c. 9.

What I possess I may, with justice, call
The harvest of my industry. Would you have me,
Neglecting mine own family, to give up,
My estate to his *disposure*?

Massinger. The City Madam, Act i. sc. 3

But was by sweetning so his will,
All order and *disposure*, still
His mind as pure, and neatly kept
As were his houseeries.

B Jonson. Epitaph on M. Vincent Corbet.

Yet since I see your mind is worldly bent,
I'll do my best to further your content.
And therefore of two gifts in my *dispose*,
Think ere you speak, I grant you leave to choose.

Dryden. The Wife of Bath's Tale.

And the ἀκροθίνια, the first and the best of the prey, they dedicated to the adornment of his temple by whose favourable *disposal* they had obtained the victory.

Barrow, vol. i. Ser 8.

Nothing in nature being more irrational and irregular, and consequently more immoral, then for an intelligent being to oppose, or disobey that sovereign, supreme will, which gave him that being, and has withall the sole and absolute *disposal* of him in all his concerns.

South, vol. ii. Ser 9.

It assureth the favour and friendship of God, of him that is absolute lord and *disposer* of all things: the which he that hath, and confideth in, what can he want or wish more?

Barrow, vol i. Ser. 3.

And as my want of leisure, and sometimes of *dispositedness* to write, induced me to make some of my considerations but short; so I thought fit to let them pass for their sakes to whom for want of time or skill, the brevity of those may make them the fitter, and the more recommend them.

Boyle. Works, vol. ii. p. 206.

We know too well these tricks of yours,
To leave it ever in your powers,
Or trust our safeties or undoings
To your *disposing* of outgoings.—*Hudibras*, pt. iii. c. 2.

He was indeed a mortified man to the world, and the things of it, yet his *disposition* led him to do things agreeable to his quality and condition, wherein God had placed him.—*Strype. Life of Abp Parker*, an. 1575.

His providence is the band that unites the parts of the universal commonwealth, the vital spirit and virtue that sustains all, without his eye and hand, his *dispositive* wisdom and power, the whole frame would disband and fall into confusion and ruin.

Bates. The great Duty of Resignation.

One act may make us do *dispositively*, what Moses is recorded to have done literally (at the foot of Mount Sinai) break all the ten commandments at once.

Boyle. Works, vol. vi. p. 10.

So if there were no sensitive beings, those bodies that are now the objects of our senses would be but *dispositively*, if I may speak, endowed with colours, tastes and the like.

Id. Ib. vol. iii. p. 25.

In the doctrines of faith as well as in the *disposures* of providence, it is sufficient to check presumptuous curiosity, that God is the author.

Bates. The Christian Religion proved by Reason, c. 5.

We are prone to believe what we wish to be true, and most of this author's [Hume] philosophical tenets are so well adapted to what I fear I may call the fashionable notions of the times, that those who are ambitious to conform to the latter, will hardly be *disposed* to examine scrupulously the evidence of the former.—*Beattie. On Truth*, Introd.

This is not the *disposal* by parliament of any office derived from the authority of the crown, or now *disposable* by that authority.—*Burke. On Mr. Fox's East India Bill.*

Doubt we this? what solid proof remains,
That o'er the world a wise *disposer* reigns!
Whilst all creation speaks a pow'r divine,
Is it deficient in the main design?
Not so.—*Jenyns. On the Immortality of the Soul*, b. ii

There is not, there cannot be a stronger proof, that pride was not designed for man, than that the most excellent of the human race thought it not a proper temper and *disposition* of mind for him to appear in.

Pearce, vol. iii. Ser. 12.

DIS-POSSE'SS, *v.* Fr. *Despossséder*; It. *Dispossedere*; Sp. *Desposseer*. Lat. *Dis*, and *possidere*, perhaps contracted from *potes sedere*; that may or can stay or remain, keep its *seat* or position.
DISPOSSE'SSING, *n.*
DISPOSSE'SSION.
DISPOSSE'SSOR.

To put out of, strip or divest of possession; to deprive of the tenure or occupation.

Aboute the yeare of our Lorde a M. and lxxii. one Wyllyam Byshop of Durham *dyspossessed* the prestes of the college or cathedrall churche of Durham bycause of theyr wyues, and placed the monkes there in their rowmes.

Bale. Votaries, pt. ii.

And that at least she will witsaue [vouchsafe]
To graunt my iust and last request
When that she shal behold his graue,
That lyeth of life here *dispossest*.

Vncertaine Auctors. Testament of the Hawthorne.

Yet I protest, my high-desiring will
Was not to *dispossess* her of her right;
Her sov'reignty should have remained still;
I only sought the bliss to have her sight.

Daniel, Son. 33.

I remit the reader to his life extant at large in print, wherein this is most remarkable, viz. his *dispossessing* of John Fox near Nottingham of a divel, there passing betwixt them a large discourse, by way of question and answer.

Fuller. Worthies. Lancashire.

On Monday the court sate again, and the Earl [of Strafford] appeared, and was charged with the sixth article concerning the *dispossession* of the Lord Mount-Norris of the Mannor of Tymore.—*Baker. Charles I.* an. 1641.

This were a wicked pretension even though the whole family were destroyed; but the heirs (blessed be God!) are yet surviving, and likely to out-live all heirs of their *dispossessors*, besides their infamy.

Cowley. On the Government of Oliver Cromwell

And surely our senses cannot more justly complaine of devotion, as a *dispossessor* of their properties, then wilde people can call a law-giver a tyrant.

Mountague. Devoute Essayes, pt. i. Treat. 4. s. 2

One's entering into a strong man's house, and forcibly *dispossessing* him of his goods, is an evident demonstration, that he who so enters, is stronger and comes with greater authority, than he that had the first possession.

Clarke, vol. i. Ser 86

But having *dispossess'd* me of my prize
So foully, let him not assay me now,
For I am warn'd, and he shall not prevail.

Cowper. Homer. Iliad, b. ix.

If by *possession* they intended only to describe a disorder, as we have shown they did; the removal of it was all they could intend by *dispossession*.

Farmer. On the Demoniacs of the New Testament, c. 2. s. 3.

DIS-PRAISE, *v.* Fr. *Despriser*; It. *Dispregiare*.
DISPRA'ISER, *n.*
DISPRA'ISING, *n.*
DISPRA'ISINGLY.

To deprive of, deny or refuse *praise* or estimation; to disesteem, to disregard, to disvalue; to condemn, to blame.

And Senek saith, that we so wel have sapience, shal no man *dispraise*, but he shal gladly teche the science that he can, without presumption or pride.

Chaucer. The Tale of Melibeus

For right as men sayn that overgret homlinesse engendreth *dispreising*, so fareth it to gret humilitee or mekenesse.

Id Ib

The kynge bethought himselfe tho,
Howe he his brother mate chastie
That he through his surquedrie
Toke vpon houde, and to *dispreise*
Humilitee, which is to *preise*.—*Gower. Con A.* b i.

Sith the feast Berecsinte, mother of the Goddis, I haue seene no seruaunt of thy howse, nor letter of thy hande, that I haue redde the whiche putteth me in great suspection of thy health, and that thou arte in some perill, or els thou *dispraysest* our amitee.—*Golden Boke*, c. 49.

Dispraise and rebuke ought to bee shunned more than death, for it doeth redounde to the infamye and slaunder of the Gospell.—*Udal. Matthew*, c. 5.

And on the other side, cursed be the peacebreakers, picquarels, whisperers, backbyters, sowers of discorde, *dispraysers* of the that be good to bring thē out of fauour.

Tyndall. Workes, p. 194

Things may be therefore necessary, and yet *praiseworthy*, as also necessary, and yet *dispraised*, and neither of them both in vain; because praise and *dispraise*, and likewise reward and punishment, do by example make and conform the will to good and evil.—*Hobbs. Of Liberty & Necessity.*

He thought the boord one of the chiefest means to breed love amongst men, and at his own table would always praise good men and vertuous citizens, but would suffer no talk of evil men, neither in their praise nor *dispraise*

North. Plutarch, p 301.

Praisers and *dispraisers* many times doe but aime at their own ends, and do not think all they say.

Bacon. On Learning, by G. Wats, b. vi. c. 3.

——— What? Michael Cassio,
That came a woing with you? and so many a time
(When I have spoke of you *dispraisingly*)
Hath tane your part, to haue so much to do
To bring him in trust?—*Shakes. Othello*, Act iii. sc. 3

Looks fright not—man: the general has seen Moors,
With as bad faces; no *dispraise* to Bertran's.

Dryden. The Spanish Fryar, Act i.

Dear to the wise and good, *disprais'd* by none,
Here sleep in peace the father and the son.

Mallet. Epitaph on Mr. Aikman & his Son

DIS-PRAVE. Used by Chaucer as, to *Deprave.*

To clerkes lesse ought suffice
Then to *dispraue* women generally,
For worship shul they none get therby.

Chaucer. The Letter of Cupide

DI-SPREAD, *v.* *Dis*, (augm.) and *spread*.
DISPRE'ADER. To *spread*, to *spread* abroad, to *spread* widely.

Great Junoes golden chaire, the which they say
The Gods stand gazing on, when she does ride
To Joue's high house through heauen's brass paued way
Drawne of faire peacocks, that excell in pride,
And full of Argus eyes their tailes *dispreaden* wide.

Spenser. Faerie Queene, b. i. c. 4.

Baldwin his ensigne faire did next *dispread*
Among his Bulloyners of noble fame,
His brother gaue him all his troupes to lead,
When he commander of the field became.
Fairefax. Godfrey of Boulogne, b. i. s. 40.

Besides another inconvenience, if learned men be the first receivers out of books, and *dispreaders* both of vice and errour, how shall the licensers themselves be confided in, unless we can confer upon them, or they assume to themselves above all others in the land, the grace of infallibility, and uncorruptedness!—*Milton. Of Unlicens'd Printing.*

Soon as the rising ramparts hostile height,
And towers advancing, struck the anxious sight,
Sudden from Petra's safer camp he led
And wide his legions on the hills *dispread*.
Rowe. Lucan, b. iv.

(My vest suspended on the boughs) I lave
My chilly feet, then plunge beneath the wave,
A ruddy light my blushing limbs *dispread*
And the clear stream half glows with rosy red.
Harte. Ovid. Met. b. v.

DIS-PRE'JUDICE, *v.* To free from *prejudice* or *prejudgment*, from opinions formed before inquiry.

Whilst those (who are moved but to visit the Catholique church, with reverence, and consideration of the exteriour religious offices corresponding to the familiaritie with Christ Jesus his outward and humane carriages and acts) will easilie be so far *disprejudic'd* in point of the doctrine, as to seek the acquainting their understandings with the grounds and reasons of this religion.
Mountague. Devoute Essayes, pt. ii. Treat. 7. s. 5.

DIS-PREPA'RE, *v.* To deprive of *preparation*, readiness, fitness; to render unfit.

The kingdom of darkness, as it is set forth in these and other places of the Scripture, is nothing else but a confederacy of deceivers, that to obtain dominion over men in this present world, endeavour by dark and erroneous doctrines, to extinguish in them the light, both of nature, and the Gospel; and so to *disprepare* them for the kingdom of God to come.—*Hobbes. Of the Kingdom of Darkness.*

DIS-PRI'VILEGE, *v.* To deprive of *privilege*, of a peculiar or proper right, law or power.

What! hath the addition of the manhood unto his person, made that person, as he is God, uncapable of dwelling in us immediately, as well as the person of the spirit? Is he *disprivileged* thereby, when as indeed by reason of his relation to us as God-man, it is that he doth dwell in us any way.
Goodwin. Works, vol. i. pt. iii. p. 33.

DIS-PROFE'SS, *v.* To renounce, to cease to *profess*.

His armes, which he had vow'd to *disprofesse*,
She gather'd vp, and did about him dresse,
And his forwandred steed vnto him got.
Spenser. Faerie Queene, b. iii. c. 11.

DIS-PRO'FIT, *v.* Dispro'fit, *n.* Dispro'fitable. } To be or cause to be without *profit*, benefit or advantage; to lose, to injure, to damage.

Yet do they rather loose than wynne, fall then ryse, *disprofyght* than *profyghte.—Bale. Image*, pt. ii. c. 7.

For the moste parte they take and extorte of all mē, without pitie and conscience, and put maryners, and wayfarying menne to muche busynesse, unto whom many tymes damage, & *disprofyte* enough otherwyse happeneth.
Udal. Mark, c. 2.

He had released and discharged twelue articles, whiche wer moste greuous & *disprofitable* to the Frēche kyng, not for the Frenche kynges sake, but at the intercessiō of the kyng of Englande.—*Hall. Hen. VIII.* an. 19.

For shortly after, all was ruled, by the queene and her counsell, to the great *disprofit* of the king and his realme, and to the great mauger (it is Fabian's word) & obloquy of the queene, who (as since hath been well proued) had many a wrong, and false report made of her.
Speed. Hen. VI. b. ix. c. 16. s. 39.

And whereas he sought *profite*, he fell into double *disprofite*, that neither with good men he coulde auoid secret shame, nor yet with euill men the note of dissimulation.
Fox. Martyrs, p. 1710. *The Recantation of Cranmer.*

DIS-PROPE'RTY, *v.* To cause any *property* to cease to be such; to dispossess of, plunder of.

We must suggest—the people, in what hatred
He still hath held them: that to's power he would
Haue made them mules, silenc'd their pleaders,
And *dispropertied* their fredomes.
Shakespeare. Coriolanus, Act ii. sc. 1.

DIS-PROPO'RTION, *v.* Dispropo'rtion, *s.* Dispropo'rtionable. Dispropo'rtionableness. Dispropo'rtionably. Dispropo'rtional. Disproportiona'lity. Dispropo'rtionate. Dispropo'rtionately. } Fr. *Disproportion*; It. *Disproportione*; Sp. *Desproporcion*; Lat. *Dis, pro*, and *portio*, quasi *partio*, (says Voss.) from *pars*, a part or share. To deprive of *proportion*; to give an undue share or *proportion*; to give more or less than the share or *portion*; to associate or conjoin unfitly, unsuitably.

The "*dis-proportionatelness* of orbs and motions" is an expression of Henry More, (*Notes on Psychodia.*)

As a just punishment for this neglect, it pleased God to desert and suffer me, with a fatal blindness, to be led on, and engaged in such counsels as were wholly *disproportioned* to the rest of my life
State Trials. Waller and others, &c. an. 1643.

For great men over grac'd, much rigour use;
Presuming favourites discontentment bring;
And *disproportions* harmony do break;
Minions too great argue a king too weak.
Daniel. Civil Wars, b. i.

What amazement is it, that the heat of a poor fever should consume the mightiest power and fortune of the world? And the greatest of temporal and human prosperities should be drowned by the overflowing of one irregular and inordinate humour! How great a monster is human life, since it consists of so *disproportionable* parts.
Bp. Taylor. Contemplations, b. i. c. 6.

Considering my own great defects, the incompetency and *disproportionableness* of my strength and a few years consideration to the length and weight of this work, and knowing that as oft and as far as I differed in my sense from other men, so often and in the same distance did other men differ from me.—*Hammond. Works*, vol. iii. Advertisement.

Hath the sheriff rated Mr. Hampden *disproportionably*, according to his estate and degree? If he hath let him tell.
State Trials. John Hampden, an. 1637.

Nay rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilitudes that are not vastly *disproportional*, arises the goodly and graceful symmetry that commends the whole pile and structure
Milton. Of Unlicens'd Printing.

——— The world so's setten free
From that untoward *disproportionalitie*.
More. On the Soul, pt. ii. b. iii. c. 3. s. 60.

But how is it possible, that purely passive insensible matter should transfuse habits or inclinations into a nature that is quite of another make and quality? How can such a cause produce an effect so *disproportionate*?
Glanvill. Pre-existence of Souls, c. 2.

Your lordship's friendship has left me little to desire or complain of, unless it be when I find my own fortune so *disproportioned* to my mind, in the resolutions I have of doing his majesty all the honour, as well as all the service I can.—*Sir W. Temple. To Lord Arlington, Aug.* 1666.

If any Atheist can be induced to stake his soul for a wager, against such an inexhaustible *disproportion*, let him never hereafter accuse others of easiness and credulity.
Bentley, Ser. 5

In the first year of the king, the courtiers got away from him a great number of fair lordships and manors, on pretence either of services, or for making good King Henry his father's last will, or by way of purchase of *disproportionable* sums of money, made in consideration of former services, and in complement of the deceased king's will.
Strype. Mem. Edw. VI. an. 1547.

Though the history of the Evangelists, and the Acts, have something easier, yet, taken all together, it is very *disproportional* to the understanding of childhood
Locke. On Education, s. 158.

How much these few and narrow inlets are *disproportionate* to the vast whole extent of all beings, will not be hard to persuade those, who are not so foolish as to think their span the measure of all things.
Id. Hum. Underst. b. iv. c. 3. s. 23.

And I thought it much more pardonable, that any of these sections should be *disproportionately* short, than lengthened either by untruths or by impertinences.
Boyle. Works, vol. ii. p. 470.

And all that freedom's highest aims can reach
Is but to lay *proportion'd* loads on each.
Hence, should one order *disproportion'd* grow,
Its double weight must ruin all below.
Goldsmith. The Traveller.

From the widely *disproportionate* effects which attend the preaching of modern missionaries of Christianity, compared with what followed the ministry of Christ and his Apostles under circumstances either alike, or not so unlike as to account for the difference, a conclusion is fairly drawn in support of what our histories deliver concerning them, viz. that they possessed means of conviction, which we have not; that they had proofs to appeal to, which we want.
Paley. Evidences, pt. ii. s. 2. c. 2.

DIS-PROVE, *v.* Dispro'vable. Dispro'ver. Dispro'or. } It. *Disprovare*,— To divest of, clear from *proof* or evidence; to *prove* not to be; to show to be incapable of *proof*; to show by trial to be false; to confute, to convince or convict of error: sometimes used, as in Stirling and Wotton, as equivalent to, *Disapprove.*

Yea forsooth (qd she) and now I wol *disproue* thy first wales, by which many wenen to get thilke blisse.
Chaucer. Testament of Loue, b. ii.

Deare brother, if it had bene so that I had spoken certayne wordes in deede, which mighte haue seemed in your eyes to be rayling, detracting, and slaundering (as I haue not, sauing a little gesting) would you *disproue* my doctrine thereby.
Frith. Workes, p. 67.

And now hauing thus farre informed you of the trueth in reproofe of the slanderous, false, and vntrue reports of this glorious lying generall, with a true *disproffe* to some of the grossest of his lies, I will leaue him.
Hackluyt. Voyages, vol. iii. p. 596.

For the *disproofe* of which statute we haue sufficient authoritie remaining as yet in the parliament rolles to be seene in her maiesties court of recordes.
Fox. Martyrs, p. 482. *Laws against Christians*

Much thou hast said, and willingly I hear.
As one that am not so possess'd with love
Of what I do; but that I rather bear
An ear to learn, than a tongue to *disprove*.
Daniel. Musophilus

The thoughts of those I cannot but *disprove*,
Who basely lost, their thraldome must bemone:
I scorne to yeeld my selfe to such a one,
Whose birth and virtue is not worth my love.
Stirling. Aurora, Son. 27.

And indeed there needs no great *disproof* hereof.
Raleigh. History of the World, b. i. c. 7. s. 7

But admit, that the Deuill himselfe were not the immediate forger, and parent of these theatricall enterludes, which no man can *disproaue* by any orthodox records: yet this must needs be granted: that idolatrous infidels, and the debonest Pagans, were the first actors and contrivers of them.—*Prynne. Histrio-Mastix*, pt. i. Act i. sc. 2.

This being the single example that our annals have yielded from William de la Pole, Duke of Suffolk, under Henry the Sixth, of such a concurrence of two extreams, within so short a time, by most of the same commenders and *disprovers*, (like the natural breath of man that can both heat and cool) would require no sleight memorial of the particular motives of so great a change.
Reliquiæ Wottonianæ. The Duke of Buckingham.

If that be true, I would fain know how the prisoner shall escape; is it that his innocence shall appear in his forehead, or an Angel come from heaven and *disprove* the accuser?
State Trials. Stephen College, an. 1681.

The uncorruptibleness and immutability of the heavenly bodies is more than probably *disprovable* by the sudden and irregular generation, changes, and destruction of the spots of the sun.—*Boyle. Works*, vol. v. p. 187.

But then, either those miracles (as they are called) have been acted confessedly in secret; or, if they are said to have been done in public, yet the account which was given of them, came too late to deserve credit or to leave room for a *disproof.—Atterbury*, vol. iii. Ser. 1.

That all these transactions really passed, as I relate them, and fully *disprove* the false pretences on which our adversaries now insist, I discovered a method of evincing with the utmost clearness
Sir W. Jones. Isæus. On the Estate of Ciron, Speech 7.

DIS-PROVI'DED. Lat. *Providere. Disprovided, is*—
Unprepared, unfurnished.

This makes me sadly walk up and down in my laboratory, like an impatient lutanist, who has his song book and his instrument ready, but is altogether *disprovided* of strings.
Boyle. Works, vol. vi. p. 40

DIS-PUNCT, *v.* Lat. *Dispungere*, punctum, to point or mark off.
To point or mark off; to separate or sever; to part off.

I desire the reader so to take me, as though I doe not here deale withall, nor speake of the matter, but vtterly to haue pretermitted, and *dispuncted* the same.
Fox. Martyrs, p. 646. *Lady Eleanor & Roger Onley.*

Amo. Stay. That were *dispunct* to the ladies.
B. Jonson. Cynthia's Revells, Act v. sc. 3

DIS-PUNGE, *v.* Lat. *Dispungere*, to point off; but used as equivalent to—
To expunge, to blot out. See EXPUNGE.

Thou then that hast *dispond'd* my score,
And dying wast the death of death,
Be to me now, on thee I call,
My life, my strength, my joy, my all.
Wotton. Hymne to my God in my late Sickness.

And I do suspect that the Bishop of London's Chaplains, and some of the society, in the *dispunging* did join against me, or else some others had been charged for plagiaries or men of no reading, who have escaped I know not how.
Boyle. Works, vol. i. p. 94. *The Life.*

DIS-PU'NISHABLE. That may not be punished; free from punishment, pain or penalty.

If this were in anie *dispunishable* wise raked vp in the ashes, they should no sooner trauerse the seas, than some other would inkindle the like fire afresh
Holinshed. Description of Ireland, c. 3.

(And I further desire) that no leases of any part of the said lands shall ever be made, other than leases for years not exceeding thirty-one, in possession, and not in reversion or remainder, and not *dispunishable* of waste, whereon, &c.
The last Will of Dean Swift.

DIS-PU'RPOSE, *v.* To separate, to turn from, the *purpose*, meaning, intent or design.

She, but in a contrary manner, seeing her former plots *dispurposed*, sends me to an old witch called Acrasia, to help to wreck her spite upon the senses
Brewer. Lingua, Act iv. sc. 8.

DIS-PU'RSE, *v.* To disburse or deburse, (qv.)

No—many a pound of mine owne proper store,
Because I would not taxe the needie commons,
Haue I *dispursed* to the garrisons,
And neuer ask'd for restitution.
Shakespeare. 2 Part Hen. VI. Act iii. sc. 1.

DIS-PURVE'Y, *v.* **DIS-PURVE'YANCE.** To deprive of provision or preparation, to disfurnish.

Whereof ye Arogons beyng ware, supposynge the Frenshemen might so lightly haue wonne vnto theym, beynge thus out of aray, and *dispurueyed* to fyght, fled vnto the next holdes, leuynge to the Frenshemen moche of theyr vytaill and harneys.—*Fabyan*, an 1283.

But the Apostles, which were as chiefe piers of this newe eltie beeyng *dispurueied* of worldely goodes, but rich in giftes of the Holy Ghoste, augmented their coumpaignie euerie daie more then other.—*Udal. Actes*, c. 4.

So that in this wise was Britaine *dispurueied* of all manner of able men for defense, whereof the Scots and Picts tooke good occasion to inuade the British borders.
Holinshed. Scotland. Eugenius, an. 440.

One is, that the said Cardinall of Yorke aduanced to that dignity, must thereby leaue all other his promotions, and consequently should bee *dispurueyed* of any habitation, place, or conuenient liuing, if remaining in another strange country, hee should deferre to come vnto Rome, where should be the place of his see, and entire liuing.
Fox. Martyrs, p 905. *Instruct. to the King's Orator.*

No fort so fencible, no walles so strong,
But that continuall battery will riue,
Or daily siege through *dispurueyance* long,
And lack of reskewes will to parley driue.
Spenser. Faerie Queene, b. iii. c. 10.

DIS-PUTE, *v.* **DISPU'TER**, *n.* **DISPU'TABLE.** **DISPU'TABLENESS.** **DISPUTA'CITY.** **DI'SPUTANT**, *n.* **DI'SPUTANT**, *adj.* **DISPUTA'TION.** **DISPUTA'TIOUS.** **DISPU'TATIVE.** **DISPU'TER.** **DISPU'TESON.** Fr. *Disputer*; Sp. *Disputar*; It. *Disputare*; Lat. *Disputare*, *dis*, and *putare*, that is, *opinari*, to think, nam cum *disputatur*, diversis opinionibus *contenditur*.

To think differently from; to hold or maintain, or contend for different opinions; to oppose or controvert the opinions of others; to argue, to debate, to discuss; to discourse upon; and, generally,—to contest, to struggle against.

Pandolf proued the kyng in his *dispuieson*,
He mayntened wrongfulle thing, & wild to no reson.
R. Brunne, p. 211.

Thus thei speke and *dispute* that eche dispiseth other.
Piers Ploughman, p. 93

And whanne they weren in the house he axide hem what *tretiden* ye in the weye? And thei weren stille for thei *disputiden* among hem in the weye who of hem schulde be grettist.—*Wiclif. Mark*, c. 9.

And when he was come to house, he axed them what was it that ye *dysputed* betwene you by the waye? And they helde theyr peace: for by the waye they *reasoned* amonge themselues who should be the chefest
Bible, 1551. *Ib.*

Nece, al thing hath time I dare auow,
For whan a chamber a fire is, or an hall,
Wel more nede is to sodainly resceow,
Than to *dispuien* and aske amongs all
How the candle in the straw is fall.
Chaucer. Troilus, b. iii.

It nis not to doubten of the things folowing when euery thynge of this *disputacion*, shal hauen ben stedfast to me, by vndoubtous faith.—*Id. Boecius*, b. v.

Witnesse on him, that any parfit clerk is,
That in scole is gret altercation
In this matere and gret *disputison*,
And hath ben of an hundred thousand men.
Id. The Nonne Preestes Tale, v. 15,244.

Thus she *disputeth* in hir thought
And wote not what she thynke maye.—*Gower. C. A.* b. iv.

In great *despuieson* thei were
Amonge themselfe, what was the best.—*Id. Ib.* b. i.

I say generally that these matters be merely spiritual points of doctrine and *disputable* in schools, no part of mine indictment, not to be geuen in evidence, and unfit to be discussed at the king's bench.
State Trials. Edmund Campion, an. 1581.

And now to descend vnto our matter and *disputacion* whiche is of purgatory, I shall shew you what occasio I had to take it in hand.—*Frith. Workes*, p 4. *Vnto the Chr. Reader.*

See that thou rather let suche maner of wranglinges passe, and studye to shewe thyselfe a ghospellyke workeman, not a *disputour*, but a workeman, laudable not vnto man but vnto God.—*Udal. Timothye*, Ep. 2. c. 2.

In the sixt he exhorteth ye byshops to cleaue to the Gospell of Christ, & true doctrine, & to auoyde vayne questions, and superfluous *dyspulynges.—Tyndall. Workes*, p. 53.

My soul *disputes* well with my sence,
That this may be some error, but no madnesse.
Shakespeare. Twelfth Night, Act iv. sc. 3.

I here in this place make this offer to them, That if I [Prynne] may be admitted a fair *dispute*, on fair terms, for my cause: that I will maintain, and do here make the challenge against all the prelates in the king's dominions, and against all the prelates in Christendom, (let them take in the Pope, and all, to help them) that their calling is not *Jure Divino.*
State Trials, an. 1637. *Bastwick, Burton, and Prynne.*

But these two every honest Papist will confesse, with voluntary shame and griefe; and grant that it may grow a *disputable* question whether mountebanks or priests are the greater cozeners.—*Bp. Hall.* Decad. i. Epist 3

When slipping from thy mother's eye thou went'st
Alone into the Temple; there was found
Among the gravest rabbies *disputant*
On points and questions fitting Moses's chair,
Teaching, not taught. *Milton. Par. Regained*, b. iv.

Yet all this was nothing else, but *lusus ingenii*, a sportful exercise of Zeno's wit, he being a subtil logician and *disputant.—Cudworth. Intellectual System*, p. 390.

And that's the cause why all this time
I did not answer your last rhyme:
Nor do I now, 'tis not my fashion
In verse to make a *disputation.*
Brome. To his Friend, C. S. Esquire.

So that I verily think, that there is none so subtle a *disputer* in the controversy of *liberum arbitrium*, that can with all his distinctions fasten or carp upon the act, but that there was free will in it.
State Trials, an. 1615. *Mr. Oliver St. John.*

In the unity of time you find them so scrupulous, that it yet remains a *dispute* among their poets, whether the artificial day of twelve hours, more or less, be not meant by Aristotle, rather than the natural one of twenty four.
Dryden. Of Dramatick Poesie.

If, upon the king marrying another wife, the pope should refuse to confirm it, then the king would be in a worse case than he was now in, and his marriage and issue by it should be still *disputable.—Burnet. Hist. Reformation*, an. 1527.

By the best information I can gather, it was never in the least meant that these should sit to pass acts as a lawful parliament, which were only like to prove a snare to the people, as other parliaments of the like nature, so called, have done through the *disputableness* and unwarrantableness of their authority.—*T. Philips. Long Parl. revised.*

As mercy will direct me to treat my erring brother with meekness and compassion, so it will also instruct me [not] to tease and importune him with *disputacity.*
Scott. Christian Life, pt. ii. c. 1.

Thus, like a subtle *disputant*, casting his argument into such a dilemma, as should be sure to gain him his point, and gall his enemy one way or other.—*South.* vol. v. Ser. 3.

Once more; perhaps *disputacious* men may say, I ascribe the investigation of truth to one faculty, when it is in reality the joint business of several.
Wollaston. Religion of Nature, s. 3.

Hell may be full of learned scribes, and subtile *disputers*, of eloquent orators, and profound philosophers; who when they knew God, they glorified him not as God, neither were thankfull, but became vain in their imaginations, and their foolish heart was darkened.—*Barrow*, vol. iii. Ser. 29.

What the Scripture expressly declares to us, is all we can ever know concerning these matters; and this the meanest Christian is as capable of understanding, as the learnedest *disputers* in the world.—*Clarke*, vol. i. Ser. 58.

If our discourses constantly were directed thus rationally towards their proper end, all *disputes* about regeneration, about the meaning and the use of it, would soon be set aside, and in the room of it would arise such terms, and such advices as are suited to the case of every kind of Christians.
Pearce, vol. ii. Ser. 11.

The skilful *disputant* well knows, that he never has his enemy at more advantage, than when by allowing the premisses, he shews him arguing wrong from his own principles, for the question being then to be decided by the certain rules of logic, his confutation exposes the weakness of the advocate as well as of the cause.
Warburton. The Divine Legation, b. iv. s. 2.

I mean that you should reason in silent thought and not obtrude your arguments on every occasion, and in all company. A cavilling, wrangling, *disputatious* habit will not be borne.—*Anon. To a Young Nobleman*, Let. 20.

So that, even in these societies, the scholastic *disputative* genius still prevailed, to the exclusion of that more liberal plan of studies, which is fitted to all times, and would have suited better to the general purpose of their established seats of education.—*Hurd. Uses of Foreign Travel*, Dial 8.

DIS-QUA'LIFY, *v.* **DISQUALIFICA'TION.** To strip off, divest or deprive of *qualifications*, of certain *qualities*, fitting, enabling or entitling; to unfit, to disable, to disentitle.

Not infants dropt, the spurious pledges
Of gipsies littering under hedges;
Are so *disqualify'd* by fate
To rise in church, or law, or state,
As he whom Phœbus in his ire
Hath blasted with poetic fire.
Swift. On Poetry. A Rhapsody, 1733.

As we are always ashamed of our own envy, we often pretend, and sometimes really wish to sympathise with the joys of others, when, by that disagreeable sentiment, we are *disqualified* from doing so.
Smith. Moral Sentiments, pt. i. s. 3.

For as it now stands, the fault of overstraining popular *qualities*, and, irregularly if you please, asserting popular privileges, has led to *disqualification*, the opposite fault never has produced the slightest punishment.
Burke. On the Cause of the Present Discontents.

I make no secret of my opinion; a cordial reception of Catholics and Dissenters into the bosom of the constitution, by the extinction of all *disqualifications* is become necessary to secure the independence of the empire and the safety of the country.—*Anecdotes of Bp. Watson*, vol. ii. p. 433.

DIS-QU'ANTITY, *v.* To reduce the *quantity*, diminish the number.

——— Be then desir'd
By her, that else will take the thing she begges,
A little to *disquantity* your traine.
Shakespeare. K. Lear, Act i. sc. 4.

DIS-QUI'ET, *v.* **DISQUI'ET**, *n.* **DISQUI'ET**, *adj.* **DISQUI'ETAL.** **DISQUI'ETER.** **DISQUI'ETFUL.** **DISQUI'ETING**, *n.* **DISQUI'ETLY.** **DISQUI'ETMENT.** **DISQUI'ETNESS.** **DISQUI'ETOUS.** **DISQUI'ETUDE.** Obsol. It. *Disquietare*, *squietare*, *disquietudine*, *squietudine.*

To deprive of *quiet*, ease, rest, peace or tranquillity; to disease or make uneasy; to discompose, to disturb, to vex, to harass.

These are they whyche come vnto Christ by fayth, out of the great tribulacion of worldlye wyckednesse, fleshlye cares, and *disquieted* consciences.—*Bale. Image*, pt. i.

Neyther went they to Hierusalem to learne of the Apostles, whether they had dooen well beefore tyme or not, but that the troublous commocion, and *disquieting* of the weaker sort might be layed down and appeased by the authoritee of the elders.—*Udal. Actes*, c. 15.

For what getteth a mã of al ye labour and trauayle of hys mynde, yᵗ he taketh vnder yᵉ sunne, but heuines, sorow, and *disquietnes* al yᵉ dayes of his life
Bible, 1551. *Eccles.* c. 2.

But men doe walke in shadoes, and
Disquiet themselues in vaine,
To gather riches ignorant
To whom they shall remaine.
Warner. Albion's England, b. v. c. 27.

And this hath set the window open
Unto licence, lust and riot:
This way confusion first found broken,
Whereby enter'd our *disquiet*.
Daniel. Choruses in Cleopatra.

But when as long he looked had in vaine,
Yet saw her forward still to make her flight,
His weary eye return'd to him againe,
Full of discomfort and *disquiet* plight,
That both his iewell he had lost so light,
And eke his deare companion of his care.
Spenser. Faerie Queene, b. iv. c. 8.

——— At its own fall
Grows full of wrath and rage, and gins to fume,
And roars and strives 'gainst its *disquietal*,
Like troubled ghost forc'd some shape to assume.
More. On the Soul, pt. ii. b. i. c. 2. s. 21.

At the daie appointed (saie they) there came before the Catholike prince his presence, the nobles of his realme: and amongst other, the archbishop, the *disquieter* both of the kingdom and church.—*Holinshed. Hen. II.* an. 1164.

King Henry now in perfect peace abroad, was not without some little *disquietings* at home.—*Baker. Hen. I.* an. 1112.

Machinations, hollownesse, treacherie, and all ruinous disorders follow vs *disquietly* to our graues.
Shakespeare. K. Lear, Act i. sc. 2.

Jan. 9, 1657, they conspired to burn Whitehall, where his highness was in his own person, and to the end brought a basket filled with match, brimstone, gunpowder, and other combustible stuff and materials, and set the same on fire in the chapel there, to the great danger and *disquietment* of his highness and ill example of others, &c.
State Trials. Miles Sindercome.

But when as you never had been troubled, or having been troubled, have worn it off, you may be sure such a piece of conscience is far worse and more dangerous than the most horrid troubles and *disquietments* of conscience can be.
Hopkins, Ser. 26.

The ioyes of loue, if they should euer last,
Without affliction or *disquietnesse*,
That worldly chances do amongst the cast,
Would be on each too great a blessednes.
Spenser. Faerie Queene, b. vi. c. 11.

Concerning, therefore, this wayward subject against prelaty, the touching whereof is so distasteful and *disquietous* to a number of men.—*Milton. Reason of Church Government.*

——— Do not speak one word
In my behalf; for to *disquiet* her,
Ev'n happiness itself were bought too dear.
Dryden. The Rival Ladies, Act ii.

It is an oppressing bondage when the *disquieting* anxious fears of death hinder our temperate enjoyment of his favours and blessings.—*Bates. The Four Last Things*, c. 1.

There is no man that wilfully commits any sin, but his conscience smites him for it, and his guilty mind is frequently gall'd with the remembrance of it, but the reflection upon honest and virtuous actions hath nothing of regret and *disquiet* in it.—*Tillotson*, vol. i. Ser. 6.

The determining these articles to be of faith, without plain authority of Scripture, will, instead of making *quietness* (for that was the pretence, as appears in the preamble of the act,) create *disquietness*.
Strype. Memorials. Hen. VIII. an. 1539.

Let it be considered that by making haste to keep God's commandments, as David here did, we mightily consult the pleasure and comfort of our following days, as, on the contrary, by delaying, we necessarily prepare fears and *disquietude*, and unavoidable anxieties of mind all our life after.
Sharp, vol. vi. Ser. 8.

He is a citizen of a heavenly country, towards which he is travelling; his accommodations on the road are sometimes, it must be owned, wretched enough; but they are only temporary inconveniencies: they are trivial *disquietudes*, which are below his notice; for at home he knows every thing will be to his mind.—*Porteus*, vol. ii. Ser. 1.

DIS-QUISI'TION. Lat. *Disquisitio*, from *Disquirere*, *disquisitum*, to seek or search after; (*dis*, (augm.) and *quærere*, to seek or search.)

A seeking or searching after or about; an examination, an investigation; a discussion.

That is, the serious practice of religion is that which every considerate man after all his other *disquisitions*, will find to be his chief interest, and that which doth deserve his utmost care and diligence.—*Bp. Wilkins. Of Nat. Religion*, b. ii. c. 1.

On hypothetic dreams and visions
Grounds everlasting *disquisitions*,
And raises endless controversies
On vulgar theorems and hearsays.
Butler. Satyr upon the Weakness & Misery of Man.

His [our Saviour] lessons did not consist of *disquisitions*; of any thing like moral essays, or like sermons, or like set treatises upon the several points which he mentioned.
Paley. Evidences, pt. ii. c. 2.

DIS-RANK, *v.* See ARRANGE.

To throw out of the *rank*, to disarrange, to disturb, to disorder, to put out of order, to throw into confusion.

Till all *disrank'd*, like silly sheep they run,
By threats nor pray'rs to be constrain'd to stay,
For that their hearts were so extremely done
That fainting, oft they fall upon the way.
Drayton. The Battle of Agincourt, p. 25.

The retreat of the Protector's horsemen, disordering their fellowes (as it said) gaue signes vnto the Scottis of a present victory, who now vpon a forward courage *disranked* themselues for hast, and fel vpon the disbanded Englishmen.
Speed. Edw. VI. b. ix. c. 22. s. 16.

The French horse disorderly retiring, they were miserably trodden down and *disranked* by their own company.
Baker. Hen. V. an. 1415.

DIS-RAY. See DISARRAY, *ante*.

He [Theodosius] understood for certaine, that Firmus under colour of a well-willer and suppliant, in a covert policie reached at this, to come in manner of a sodaine tempest upon our armie fearing no hostilitie, and to put it in *diray*.—*Holland. Ammianus*, p. 368.

DIS-REA'LIZE. To deprive of the *reality*; to render vague and uncertain.

And yet haue thei not alwaies plentie or aboundaunce of these readie at hand neither, or in case thei haue, yet is it marred and *disrealised* with much gaule of sondrie griefs and sorowes.—*Udal. Luke*, c. 15.

DIS-REGA'RD, *v.* } *Dis*, *re*, and *guard*.
DISREGA'RDER. } Fr. *Garder*; from the
DISREGA'RDFULL. } A.S. *Ward*, or *weardian*, to look at, or to direct the view. The French, Spelman observes, always use *g* for the A.S. *w*. Fr. *Regarder*; to look again, i. e. to remember, to reconsider. See *Tooke*.

Not to hold in remembrance or consideration; to pay *no regard*, attention or respect to, to take no notice of, to neglect, to slight, to disrespect.

Thus you see how little it avails you to take sanctuary among those churches which in the general scope of your actions formerly you have *disregarded*, and despised; however, your fair words would now smooth it over otherwise.
Milton. Animad. upon Rem. Def.

Yet let me tell thee, without love to God it signifies nothing, thy tears will be all rejected, thy prayers slighted, thy alms despised, and all thy performances *disregarded*, as things nothing worth, unless they proceed from love to God.
Bp. Beveridge, vol. i. Ser. 140.

But in some kind of sullenness for that *disregard* and contempt of the clergy, that then was visible enough at the court, he thought it best to say nothing to her majesty, and content himself with his beef.
Strype. Life of Abp. Parker, an. 1663.

As to most of those, that are looked upon as the witty *disregarders* of the Scripture, scarce any thing, so much as the vanity and boldness of owning that they *disregard* it, makes them (but undeservedly) be looked upon as wits.
Bayle. Works, vol. ii. p. 314.

All social love, friendship, gratitude, or whatever else is of this generous kind, does by its nature take place of the self-interesting passions, draws us out of ourselves, and makes us *disregardful* of our own convenience and safety.
Shaftesbury. An Enquiry concerning Virtue.

Will God, think we, be so partial and fond to us, *disregardful* and injurious toward himself, that he will vouchsafe to appear in favour to us when we deign not to appear in respect to him, that he will openly tender our repute, when we apparently *disregard* his honour.—*Barrow*, vol. i. Ser. 7.

It is too common for those who have been bred to scholastic professions, and passed much of their time in academies, where nothing but learning confers honours, to *disregard* every other qualification, and to imagine that they shall find mankind ready to pay homage to their knowledge, and to crowd about them for instruction.—*Rambler*, No. 137.

DIS-RE'GULAR. Used by Evelyn as equivalent to *irregular*.

It remains now that we consider whether it be very likely there should any men be, who in all the rest do enjoy a true philosophique liberty, and who (not having more *disregular* passions) despise honours, pleasures, riches.
Evelyn. On Liberty and Servitude.

DIS-RE'LISH, *v.* } Skinner and Lye copy
DISRE'LISH, *n.* } from Minshew; Fr. *Relicher* or *relicher*, to lick again; now applied to the savory taste which occasions this action. To *disrelish*, then, is,—

To be or cause to be without savour, without a pleasant taste, to distaste; to dislike the taste or savour; generally, to dislike.

Thus have you a view of his spiritual, and in a manner angelical charity, as the most excellent, so (in the generality of the world) the most disputed, *disrelisht* duty.
Hammond. Works, vol. i. p. 298.

For we have many infirmities, and we need the Spirit to help; as doubting, coldness, weariness, *disrelish* of heavenly things, indifferency.
Bp. Taylor. Apology for Set Forms of Liturgy.

Ram. Is vengeance, which is said so sweet a morsel
That Heaven reserves it for its proper tast,
Is it so soon *disrelisht*?
Dryden. Love Triumphant, Act iv. sc. 1.

When some squeamish and *disrelished* person takes a long walk to the physician's lodging, to beg some remedy for his inappetence, his very walking thither does, in some measure, give him that good stomach he hopes to regain by the medicines he shall get there.—*Boyle. Works*, vol. vi. p. 23.

Bread or tobacco may be neglected, where they are shown to be useful to health, because of an indifferency or *disrelish* to them; reason and consideration at first recommends, and begins their trial, and use finds, or custom makes, them pleasant.—*Locke. Hum. Underst.* b. ii. c. 21. s. 69.

I am well aware, that men love to hear of their power, but have an extreme *disrelish* to be told of their duty.
Burke. Appeal from the New to the Old Whigs.

DIS-REPU'TE, *v.* }
DISREPU'TE, *n.* }
DISRE'PUTABLE. }
DISRE'PUTABLY. }
DISREPUTA'TION. } Lat. *Reputare*, (*re*, and *putare*,) to think again, to reconsider, to respect, to *repute*, (sc.) as estimable or valuable; and *disrepute*—

To hold in no consideration, no estimation or honour; to disesteem, to disregard, to disrespect, to dishonour.

And yet her mariage was more misterious; for as besides the miracle, it was an eternal honour and advancement to the glory of virginity, that he chose a virgin for his mother; so it was in that manner attempered, that the virgin was betrothed, lest honorable mariage might be *disreputed*, and seem inglorious by a positive rejection from any participation of the honour.
Bp. Taylor. Great Exemplar, pt. i. s. 1.

You quote us the homilies, but it is at randome, as if you speake it by heare-say, having never read them; and no marvell: for I think you *disrepute* them, as all your faction doe.—*Mountagu. Appeale to Cæsar*, pt. ii. c. 7.

What is it, that upon any disgrace, or *disrepute*, or affront put upon man, makes him vex himself, even to death, that he hath not leisure scarce for one quiet or composed thought?
Hale. Cont. vol. i. *Of Humility.*

Jesus refused to be relieved, and denyed to manifest the divinity of his person rather then he would do an act, which had in it the intimation of a diffident spirit, or might be expounded a *disreputation* to God's Providence.
Bp. Taylor. Great Exemplar, pt. i. s. 9.

Is it not infinitely better to be unjustly defamed by men than to be *disreputed* by God, exposed to most disgraceful condemnation at his bar, and thrown into that state of everlasting ignominy.—*Barrow*, vol. iii. Ser. 34.

Another vice, which by reason of its commonness hath almost lost all *disrepute* among us, and among some is passed into credit, is revelling, and drunkenness.
Sharp, vol. v. Ser. 8.

Or whether Wolsey having no mind to carry the load of the judgment on himself, made the king apprehend that it would bring a *disreputation* on his cause, if none but his own subjects judged it. (I am not lawyer enough to discover.)—*Burnet. Hist. of the Reformation*, an. 1528.

If your origin has been less fortunate, you must have supported yourself, either by manual labour or the exercise of your genius. Why should you think that *disreputable* in priests, which you probably consider as laudable in yourself?
Bp. Watson. An Apology for the Bible, Let. 2.

Propositions are made, not only ineffectually, but somewhat *disreputably*, when the minds of men are not properly disposed for their reception; and for my part I am not ambitious of ridicule; not absolutely a candidate for disgrace.
Burke. On Conciliation with America.

DIS-RESPE'CT, *v.* }
DISRESPE'CT, *n.* }
DISRESPE'CTER. }
DISRESPE'CTFULL. }
DISRESPE'CTFULLY. }
DISRESPE'CTIVE. } Fr. *Respecter*; Sp. *Respectar*; It. *Rispettare*; Lat. *Respicere*, (*re*, and *specere*,) to look again, to regard, to keep in view, to hold in consideration, (sc.) as estimable or honourable. To *disrespect*, is—

To hold in no consideration, in no estimation, in no honour; to feel, have or pay no regard or honour; to disesteem, to disregard, to *disrepute*, to dishonour.

Let then the world thy calling *disrespect*;
But go thou on, and pity their neglect.
Donne. To Mr. T. M.

Having seen me I [Garland] could not shrink from them for fear of my own destruction, and thereupon I did go in, and did that which I have confessed to your lordships, not out of any malignity to his majesty, I never had any *disrespect* to him in my life.

State Trials. The Regicides, an 1660.

In the debate of quartering, Lord Wentworth talked very imperiously, and very *disrespectfully*, and one day, after he had been drinking, very offensively to some of the council, in the presence of the Prince.

Clarendon. Civil War, vol. ii. p. 707.

But, if at any time thou seest me decline to a careless obduration and to a *disrespective* forgetfulness of thy mercies, do thou so chastise me with the fatherly hand of thy afflictions, and so work me a gracious use of thy desertions, that my soul may seek thee with more vigour of affections and may recover thee with more sensible comfort.

Bp. Hall, Soliloquy 62.

We have *disrespected* and slighted God and his worship, and he may justly put us out of his protection.

Comber. Companion to the Temple, Pref.

It looks rather like ingratitude on my part, that where I have been so often obliged, I have appear'd so seldom to return my thanks; and where I was also sure of being well received. Somewhat of laziness was the case, and somewhat too of modesty, but nothing of *disrespect*, or of unthankfulness.—*Dryden. Virgil*, Ded.

I shall, therefore, without any further mention of scandalous particularities, take it for granted, that there have been, and are but too many witty *disrespecters* of the Scripture

Boyle. Works, vol. ii. p. 295.

He is well satisfied with our rendering to him that obedience, honour and respect which are due to him; and highly offended with injurious and *disrespectfull* behaviour toward him, in commission of sin and violation of his most just and holy commandments.—*Barrow*, vol. i. Ser. 23.

——— These princes he hath sent
Charg'd with entreaties, thine especial friends,
And chosen, for that cause, from all the host;
Sought not their embassy, not *disrespect*,
Their intercession.—*Cowper. Homer. Iliad*, b. ix.

To speak *disrespectfully*, or to prophecy against the temple, was considered by the Jews as blasphemy, and of course a capital offence.—*Porteus*, Lect. 21.

DIS-RE'VERENCED. Treated without *reverence*, without respect; *irreverently* or disrespectfully or profanely.

And also we should of our dutie to God, rather forbeare the profyte that ourselfe might attayne by a masse, than to see his maiestye *disreuerenced*, by the bold presumpcion of such an odyous minister as he hath forbodë to come about him.—*Sir T. More. Workes*, p. 227.

DIS-ROBE, *v.* To take off the robe.

Thus when they had the witch *disrobed* quight,
And all her filthy feature open shewne
They let her goe at will, and wander waies vnknowne.

Spenser. Faerie Queene, b. i. c. 8.

——— I'le *disrobe* me
Of these Italian weedes, and aunt myselfe,
As dares a Britaine peazant: so I'le fight
Against the part I come with; so I'le dye
For thee (O Imogen) euen for whom my life
Is euery breath, a death.

Shakespeare. Cymbeline, Act v. sc 1.

Pallas *disrobes*: her radiant veil unty'd,
With flowers adorn'd, with art diversifyd,
(The labour'd veil her heavenly fingers wove)
Flows on the pavement of the court of Jove.

Pope. Homer. Iliad, b. v.

The restless fever of ambition laid,
Calm I retire, and seek the sylvan shade.
Now be the Muse *disrob'd* of all her pride,
Be all the glare of verse by truth supplied.

Churchill. The Prophecy of Famine.

DIS-ROOT, *v.* To separate from the *root*. As here applied,—To throw out of the seat, to *dissent*.

——— When nought serv'd,
When neither curb would crack, girth break, nor diff'ring plunges
Dis-root his rider whence he grew, but that
He kept him 'tween his legs, on his hind hoofs on end he stands.

Beaum. & Fletch. Two Noble Kinsmen, Act v. sc. last.

DIS-RU'LILY. Contrary to *rule* or order; disorderly.

And maketh him loue euill companie
And lede his life *disrulilie*.—*Chaucer. Rom. of the Rose.*

DIS-RU'PTION. Fr. *Disruption*; Lat. *Disrumpere, ruptum*, to break or burst asunder.

A breaking, bursting or rending asunder

Others do ground this *disruption* upon their continued or protracted time of delivery

Brown. Vulgar Errours, b. iii. c. 16.

Or burst this earth, torn from her central place,
With the *disruption* from her deepest base

Broome. Battle of the Gods and Titans.

The Angel having said this, took me up in his arms and carried me back to my vehicle, he opened a cleft in my head, which having applied against the rent in the vehicle, he injected me thereinto and closed up the rent; so that the bag became entire as before *disruption*.

Search. Light of Nature, pt ii. c. 23.

DIS-SA'TISFY, *c.* / DISSATISFA'CTION. / DISSATISFA'CTORY. / DISSATISFA'CTORINESS. } Fr. *Satisfaire*; It. *Satisfare*; Sp. *Satisfazer*; Lat. *Satisfacere*, to cause to have enough, as much as is required for the purpose, as much as is wished for, from *satis* and *facere*, *satis*, perhaps from the Gr. Σατ-ειν, refercire, constipare, to stuff or stow close.

Not to give enough, not to supply so much as or that which is required, for any purpose, or so much as is wished for or desired; to discontent.

Himself [Essex] also was very much *dissatisfied* and displeased that the queen had in the mean time conferred on Sir Robert Cecyl the gainfull office of master of the wards, which in a credulous hope he had promised to himself

Camden. Queen Elizabeth, an. 1599.

Saying, they discover'd by what they heard abroad, and by the spirit that govern'd in the city, that there would be a general *dissatisfaction* in the people, if this ordinance were not passed.—*Clarendon. Civil War*, vol. ii. p. 606.

For the more wise and sagacious any man were, the more he must needs be sensible of death, which sense would sour all happiness of a sensible good, the more sensible he must needs be, not only of the shortness and uncertainty of sensible enjoyments, but also of their poorness, emptiness, insufficiency, *dissatisfactoriness*.

Hale. Cont. vol. ii. *An Enquiry touching Happiness.*

All with applause, the rightful sentence heard,
Midas alone *dissatisfied* appear'd,
To him unjustly giv'n the judgment seems,
For Pan's barbaric notes he most esteems.

Croxall. Ovid. Met. b xi.

By retrenching our inordinate desires we do not rob ourselves of any true pleasure, but only prevent the pain and trouble of farther *dissatisfaction*.—*Tillotson*, vol. i. Ser. 6.

Conditions were prepared, and sent to Paris by the Earl of Feversham in November last; and in December following, the earl returns with an answer very *dissatisfactory*.

Parliamentary History. Charles II. an. 1678.

When a new government is established, by whatever means, the people are commonly *dissatisfied* with it, and pay obedience more from fear and necessity, than from any idea of allegiance or of moral obligation.

Hume. Ess. Of the Original Contract.

To be deprived of some good which by a proper conduct might have been secured and obtained, if it be attended with *dissatisfaction* or regret, is certainly a punishment; and, if it always lasts, an eternal punishment.

Jortin. On the Christian Religion, Dis. 7.

DIS-SCA'TTER, *v.* To shed abroad, to disperse.

Yet worthy Talbot, thou did'st so employ
The broken remnants of *disscatter'd* pow'r,
That they might see it was our destiny,
Not want of spirit, that lost us what was our.

Daniel. Civil Wars, b. vi.

And future dangers naught respecting,
Whereby, (O how easy matter
Made this so general neglecting,
Confus'd weakness to *disscatter!*)
Cæsar found th' effect true try'd,
In his easy entrance making.

Id. Chorusses in Cleopatra.

DIS-SEAT, *v.* To remove from, throw out of, the *seat*.

——— Seeks all foul means
Of boystrous and rough Jadrie, to *disseat*
His lord, that kept it bravely.

Beaum. & Fletch. Two noble Kinsmen, Act v. sc. 1.

DIS-SECT, *v.* / DISSE'CTION. / DISSE'CTIBLE. / DISSE'CTOR. } Fr. *Dissequer*; Sp. *Disecar*; Lat. *Dissecare, ctum*, (*dis*, and *secare*, to cut.) To cut apart or in pieces; and thus, to lay open for inspection or examination; to inspect or examine, (sc.) in separate parts or divisions.

Slaughter is now *dissected* to the full;
Here from their backs their batter'd armours fall;
Here a cleft shoulder, there a cloven skull;
There hung his eyes out-beaten with a mall.

Drayton. Battle of Agincourt

So likewise to comparative anatomy appertaine accurate observations, as well of all kinds of humors, as of the footsteps and impressions of disease in diverse bodies *dissected*.

Bacon. On Learning, by G. Wats, b. iv. c. 2.

Yet these are the men cryd out against for schismatics and sectaries, as if, while the temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there should be a sort of irrational man who could not consider there must be many schisms and many *dissections* made in the quarry and in the timber, ere the house of God can be built.—*Milton. Unlicens'd Printing.*

Pious *dissector*, they one hour did treat
The thousand mazes of the heart's deceit;
Thou didst pursue our lov'd and subtle sin,
Through all the foldings we have wrapp'd it in.

Sidney Godolphine. Elegy on Dr. Donne.

Yet old Lucilius never fear'd the times;
But lash'd the city, and *dissected* crimes.

Dryden. Persius, Sat 1.

Some time since I made divers accurate *dissections* of the eyes of moles, with the help of microscopes having a doubt whether what we take to be eyes, were such or no.

Derham. Physico-Theology, b iv. c. 2. Note 12.

I am content to assure you, that that dextrous *dissector*, Dr. Jolive (of whom we formerly made mention) did the last year at my request take out the spleen of a young setting dog I brought to him.—*Boyle. Works*, vol. ii. p. 67.

Galen he [Hippocrates] observes are remarkably subject to the epilepsy, and on *dissecting* the head, the brain is found to be overcharged with a rheum of a very bad smell, a plain proof, he adds, that the animal was diseased, not possessed by a deity.—*Farmer. Demoniacs of the New Test.* c. i. s. 9

Keill has reckoned up, in the human body, four hundred and forty-six muscles *dissectible* and describable, and hath assigned a use to every one of the number.

Paley. Natural Theology, c. 9.

DIS-SEISE, *v.* / DISSE'ISER. / DISSE'ISIN. / DISSE'ISTRE. } Fr. *Désaisir*,—to deprive of *saisine*, i. e. of hold, tenure or possession. Fr. "*Se désaisir de*,—To dispossess, bereave or deprive himself of; to forego, give over, loose or let go, his hold of," (Cotgrave.)

He *disseised* him self of alle, gald it to Sir Jon.

R. Brunne, p. 250.

You were iocund and pleasant, when your brother vniustly and vntrulye deprined and *disseized* my brother of the same

Hall. Hen. IV. an 1.

Hee so *disseized* of his gryping grosse,
The knight his thrillant speare againe assaid
In his brass-plated body to embosse,
And three mens strength vnto the stroke he laid.

Spenser. Faerie Queene, b. i. c. 11.

He went to Dyme for to *disseizen* the garison of Ætolians, which they had sent for and received into the citie [of Dyme] from the Eleans.—*Holland. Livie*, p. 652.

My love attempted in that youthful mood,
I might have been thine own inheritance:
Where ent'ring now by force, thou hold'st by might,
And art *disseiser* of another's right.

Drayton. The Barons' Wars, b. iii.

As in case of *disseisin*, the law hath been that the *disseisor* could not re-enter without action, unless he had as it were made a present and continual claim, yet if he had been out of the kingdom in single pilgrimage (that is, not in general voyages to the Holy Land) or in the king's service in France, or so, he had allowance of forty days, two floods and one ebb, to come home in, and fifteen days, and four days after his return.—*Selden. Illustr. of Drayton. Poly-Olbion*, s. 17.

But the inuincible earl marshall had now crost the seas into Ireland, to take reuenge for the spoyles and *disseizures*, which his hided enemies had made in his lands there.

Speed. Hen. III. b. ix. c. 9. s. 47.

I never can forgive, much less forget,
How he (the younger soldier) was prefer'd
To that command of horse which was my due.
Sere. And after that, by force *disseiz'd* you of
Your quarters.—*Dryden. The Rivals*, Act iv. sc. 2.

When one man invades the possession of another, and by force or surprize turns him out of the occupation of his lands: [this] is termed a *disseisin*, being a deprivation of that actual *seisin*, or corporal freehold of the lands, which the tenant before enjoyed.—*Blackstone. Com.* b. ii. c. 13.

DIS-SE'MBLE, *v.* / DISSE'MBLE, *n.* / DISSE'MBLANCE. / DISSE'MBLER. / DISSE'MBLING, *n.* / DISSE'MBLINGLY. } Fr. *Dissimuler*; Sp. *Dissimular*; It. *Dissimulare*; Lat. *Dissimulare*, (*Dis*, and *simulare*, from *similis*, like.) *Dissimulare*, is to feign or pretend

that (sc. *likeness,*) not to exist, which actually does exist; and *simulare*, to feign or pretend that (sc. *likeness*) to exist, which does not exist. See DISSIMULE.

To divest of *likeness*, of *similar* or *like* appearances, to substitute, or invest with, *unlike*, with false appearances or qualities, to discolour; and thus, to hide, to conceal.

Dissemble stood not far from him in trouth,
With party mantle, party hood and hose.
Chaucer. The Court of Love.

Trust not ye contrary I was neuer discreuable
Kepe wel true loue, forge no *dissemblance*
Id. The Craft of Louers.

These holy doctours perceaning those great errours, thought it not best by and by to condemne all thinges indifferetly: but to suffer and *dissemble* wyth the lesse, that they might weede out the opinions which were most noysom.
Frith. Workes, p. 51.

Euery vtward reuerent behauior is a token of an inward worship & reuerence of the same thing where vnto thou knelest, as in the prostracion before thy parets or kyng, a sygne of thy inwarde loue, obedīēce, and worship to them, or els thou art but a *dissembler*.
Joye. Expos. of Daniel, c. 3.

That yf in the sayde prophetes ye see auaryce, arrogancye, enuye, desyre of vengeaunce, *dissemblyng*, and suche other, whiche are cleane contrary to the fruytes of the euangelicall myndes: thynke not that any good fruyte wyll spring of the same trees.—*Udal. Matthew*, c. 7.

Squinting his eyes he gan to nod.
to call me thence away,
And yet *dissemblingly* he thoughte
to dallye and to play.—*Drant. Horace*, b. i. Sat. 9.

But to herselfe it secretly retained,
Within the closet of her couert brest:
The more thereby her tender heart was payned.
Yet to await fit time shee weened best,
And fairely did *dissemble* her sad thoughts vnrest.
Spenser. Faerie Queene, b. v. c. 5.

With him *dissemblance* went, his paramour,
Whose painted face might hardly be detected;
Arms of offence he seld or never wore,
Lest thence his close designs might be suspected;
But clasping close his foe so loth to part,
He steals his dagger with false smiling art,
And sheaths the trait'rous steel in his own master's heart.
P. Fletcher. The Purple Island, c. 7.

What would you have me say? I know nothing.
Duke. Thou liest *dissembler*: on thy brow I read
Distracted horrours figur'd in thy looks.
Ford. Love's Sacrifice, Act iii, sc. 3.

All rules he reads of living great in courts,
Which some that art of wise *dissembling* call;
Put pow'r (born to have foes) much weight supports
By their false strength who thirst to make it fall.
Daniel. Conflict, b. iii. c. 1.

For the Earle of Lincolne (a purjured man) without any occasion minstred by vs, defends an vnjust quarrell against vs: neither doth he it *dissemblingly*, but most openly impudent, without any feare of God.
Speed. Hen. VII. b. ix. s. 7. c. 21.

So like a lion, that unheeded lay,
Dissembling sleep, and watchful to betray,
With inward rage he meditates his prey.
Dryden. Sigismonda & Guiscardo.

Soon as he found it vain to shun by flight
The female warrior, or maintain the fight;
Ready'd to circumvent the hostile maid,
Thus to the queen the low *dissembler* said.
Pitt. Virgil. Æneid, b. xi.

Here this knave of a forger makes Peter, or Lord Peter as he commonly calls him, and the rest of the Apostles, more politicians, who persuade Gamaliel to *dissemble* his religion and to act the part of a spy and a hypocrite.
Jortin. Remarks on Ecclesiastical History.

DIS-SE'MINATE, *v.*
DISSEMINA'TION.
DISSE'MINATIVE, *adj.*
DISSEMINA'TOR.

Lat. *Disseminare*, (*Semen*, quasi *serimen*. Lat. *Serere*, to sow.) To scatter as *seeds* are scattered in *sowing*; to scatter or spread abroad, to disperse.

How can it be then that a naughty quality should be more apt to be *disseminated* than a good one; when it is not the goodness or the badness of a quality, that hinders its *dissemination*, but its being an acquir'd and superinduc'd quality that makes it cannot descend naturally?
Bp. Taylor. Of Original Sin, c. vi. s. 1.

But the reason of this is because the effect of heresie is, like the plague, infectious and *disseminative*.
Id. Rule of Conscience, b. iv. c. 1.

Nor can we certainly learn that any one philosopher of note embraced our religion, till it had been for many years preached and *disseminated*, and taken deep root in the world.
Atterbury, vol. i. Ser. 3.

By them, and their imitators, a style merely ornamented has been *disseminated* throughout all Europe. Rubens carried it to Flanders; Voet to France; and Lucca Giordano to Spain and Naples.—*Sir J. Reynolds*, Dis. 4.

The horrid scenes that have been passing there have all been occasioned, it has been said, by the *dissemination* of speculative notions about liberty and the rights of man among the negroes of that island.
Horsley. Speech on the Slave Trade.

DIS-SENT, *v.*
DISSE'NT, *n.*
DISSE'NSION.
DISSE'NSIOUS.
DISSE'NSIOUSLY.
DISSENTA'NEOUS.
DISSE'NTARY, *adj.*
DISSE'NTATION.
DISSE'NTER.
DISSE'NTIENT, *adj.*
DISSE'NTIENT, *n.*
DISSE'NTING, *n.*

Fr. *Dissention*; It. *Dissentire, Dissenzione*; Sp. *Dissentir, Dissention*; Lat. *Dissentire*, (*Sentire*, to think or feel.) To *think* or *feel* differently from; to differ or disagree in *sentiment* or opinion; to differ or disagree or be discordant from.

And whanne he hadde seid this thing, *dissencioun* was maad betwixt the Pharisees and the Saducees, and the multitude was departed.—*Wiclif. Dedes*, c. 23.

What maketh the world to be so variable
But just that men haue in *discension*.
Chaucer. To the Lords and Gentelmen.

For the wise man sayth: the *discention* beginneth by another man, and the reconciling beginneth by thyself
Id. The Tale of Melibeus.

But then vpon *discencion*
Thei fell, and in division
Amonge them selfe.—*Gower. Con. A.* Prol.

But where they first say bread and wine cannot be the very body and blood of Christ: There they vary and *dissent* from them, affirming that bread and wine may and also is Christe's body really and very bloud of Christ.
Tyndall. Workes, p. 445.

First, because we feared, lenst they, seeing the *dissentions* and warres which are among vs, should be the more encouraged to make warre against vs.
Hackluyt. Voyages, vol. i. p. 70.

And to unite them all in one consent,
Plac'd the fair marke of glory in their eye;
That malice had no leisure to *dissent*,
Nor envy time to practice treachery.
Daniel. Civil Wars, b. v.

But you did say he was privy to them, and to the debates of them. Had he declare any *dissent* [illegible]
State Trials. Christopher Love, an. 1651.

——To leave their jars,
Their strifes, *dissentations*, and all civil warres.
Browne. Britannia's Pastorals, b. ii. s. 2.

Her name was Até, mot her of debate,
And all *dissension*, which doth daily growe
Among fraile men, that many a publique state,
And many a private oft doth overthrowe.
Spenser. Faerie Queene, b. iv. c. 1.

Our own *dissentious* hands op'ning the gate
Unto contempt, that to our quarrels wait,
Discover'd have our inward government.
Daniel. Musophilus.

This sounds as if by the judgment of Paul, a man might put away any wife but the mushroving; or else the parts are not discreet, or *dissentary*, for both conclude not putting away, and consequently in such a form the proposition is ridiculous.—*Milton. Tetrachordon.*

It cannot be denied but some very honest and *entire* men stay'd still there and opposed all their unjustifiable proceedings with great courage, and much liberty of speech; which was more frankly permitted to them than had been before, when the number of the *dissenters* was greater.
Clarendon. Civil War, vol. i. p. 666.

I see no reason why any of those worthy divines of our church there present, should take any offence at my *dissenting*, who had no authority, that I know of, to conclude me; more than I do at them for differing from me in their judgments.—*Mountagu. Appeale to Cæsar*, pt. i. c. 7.

And therefore when Vincentinus Lirinensis and Thomas of Waldon affirmed, that the *consent* of the major part of fathers from the Apostles downwards is Catholick, Canus expounds their meaning to be, in case that the few *dissentients* have been condemned by the church, then the major part must carry it.
Bp. Taylor. Dissuasive from Popery, pt. ii. Introd.

——Thy strong hand, the broad way'd town of Troy
Shall now take in. So more the Gods *dissentiously* employ
Their high-hous'd powers Juno's suit hath wonne them all to her,
And ill fates ouer-hang these towers, addrest by Jupiter.
Chapman. Homer. Iliad, b. ii.

If any God *dissent* and judge too great
The sacred honours of the heav'nly seat,
Ev'n he shall own his deeds deserve the sky,
Ev'n he reluctant shall at length comply.
Gay. Ovid. Metam. b. ix.

He [St. Cyprian] disavoweth the practice of one bishop excluding another from communion, for *dissent* in opinion about disputable points.—*Barrow. The Pope's Supremacy.*

Alas! too late I find myself involv'd
In endless griefs and labyrinths of woe,
Born to afflict my Marcia's family,
And sow *dissension* in the hearts of brothers.
Addison. Cato, Act i. sc. 4.

They were onely suted to their [Jews] inclinations, and their capacities; their inclinations, which were very stubborn and perverse; their capacities, which were very low and gross, as their own prophets do upon many occasions affirm and complain; being *dissentaneous* and repugnant to the common humour and genius of mankind.
Barrow, vol ii. Ser. 15.

Of which questions whatever the true resolution be, it cannot me thinks be of so great consequence, as to cause any great anger or animosity in *dissenters* one toward another, seeing they all conspire in avowing the acts, whatever they be, meant by the word justification, although in other terms.—*Id.* Ser. 5.

For by the account which the sacred writers and the ancient Christians have given us of ancient heretics we find that they were turbulent factious men, who wanted to make themselves heads of parties, or to sow *dissension* amongst Christians.—*Jortin. Christian Religion*, Dis. 1.

Had he [Dryden] written to none but classical scholars, his epithet [Bacchus honest face] would have been applauded without one *dissentient* voice; but to the common reader, it gives an image very different from that which existed in the poet's mind.
Knox. Winter Evenings. Even. 37.

The counsel or purpose of the king is formally comprised in every prosecution: it becomes in part your counsel, when you have unanimously concurred in finding the bill, and, when it has been found by a majority of your number, it is their counsel, which the *dissentient* must not disclose.—*Sir W. Jones. Charge to the Grand Jury, at Calcutta, June* 10, 1790.

DIS-SERT, *v.*
DISSERTA'TION.
DISSERTA'TOR.
DISE'RTLY.

Sp. *Dissertar, Disserto*; It. *Dissertazione*; Lat. *Disserere, sertum*, (*dis*, and *serere*, to sow,) quod dicimus *disserit* partes, item areas, translato neque ex agris verbo utimur. Ut olitor *disserit* in areas unius cujusque generis res, sic in oratione qui facit, *disertus*, (*Varro*, l. 5.) Vossius thinks from *serere*, i. e. *nectere*; and that *disserere* means, to connect or bind together fitly in discourse, i. e. to put proper words in proper places. Cockeram has the verb, "To *dissert*; to dispute on matters." To discuss or discourse upon, to dispute or debate, to argue or reason upon.

Neither was hee [Edward VI.] willing to put heretikes to death, as in a certaine *dissertation* had once with Master Cheeke it appeared.—*Speed. Edw. VI.* b. ix. c. 22.

For Heraclitus directly and *disertly* nameth Water the father, king, and lord of all the world.
Holland. Plutarch, p. 1063.

Beside the repetition of the Augustan confession before mentioned, concerning the Lord's supper the divines of Wittemburgh laboured other articles with the ambassadors in single *dissertations* drawn up by Melancthon, as it seemed.
Strype. Memorials. Hen. VIII. an. 1535.

Our *dissertator* learnedly argues, if these books lay untouched and unstirred, they must have mouldered away.
Boyle. On Bentley's Phalaris, p. 114.

Under the waters. Mr. Peters in his excellent *Dissertation* on Job, (p. 539) and others, suppose, that Job here refers to the waters with which the giants were overwhelmed at the flood.—*Farmer. Demoniacs of the N. Test.* c. i. s. 10.

Could I however repeat you the words of a venerable sage (for I call him no other,) whom once I heard *disserting* on the topick of religion, and whom still I hear, whenever I think on him; you might accept perhaps my religious theories as candidly, as you have my moral.
Harris. Dialogue concerning Happiness.

DIS-SERVE, *v.*
DISSE'RVICE.
DISSE'RVICEABLE.
DISSE'RVICEABLENESS.

Fr. "*Desservir*,—to do one ill *service* or bad offices," (Cotgrave.) To harm or injure, to do a mischief or damage.

To believe purgatory, *serves* the ends of the Roman clergy, and to have so much easiness and leave in venial sins, *serves* the ends of their laity; but as truth is *disserv'd* in the former, so is piety and severities of a holy life very much slacked by the latter
Bp. Taylor. Of Repentance, s. 4. c. 3.

This digression (much longer than was intended) will not appear very impertinent, when the great *disservice* shall appear, which befel the king by the swearing of those lords formerly mention'd (I speak but of some of them) privy counsellors.—*Clarendon. Civil War*, vol. i. p. 197.

He [Cromwell] seemed to take well what I said: and it might have been no *disservice* to him, if he had acted accordingly.—*Ludlow. Memoirs*, vol. i p. 213.

I easily found that base affections of pride, which commonly is the fly that haunts such employment, would render me dishonourable to thy majesty, and *disserviceable* in the employment.—*Hale. Cont.* vol. i. *The Good Steward.*

So that the objection will as much *disserve* the cause of the Church of Rome, who would have tradition, and the authority of the Pope for their rule of faith, as it will *disserve* our cause, who pretend to be governed by the Scriptures.
Sharp, vol. viii. Ser. 4.

If, on the contrary, any requisite passion be wanting; or if there be any one supernumerary, or weak, or any-wise *disserviceable*, or contrary to that main end: then is the natural temper, and consequently the creature himself, in some measure corrupt and ill.
Shaftesbury. Enquiry concerning Virtue, b. i. pt. ii. s. 29.

With regard to the publick, then, there is no reason to think that our Lord's injunction will *disserve* it, in any respect.—*Hurd. Works*, vol. viii. Ser. 19.

It is easy therefore to conceive, that many indulgences, though in themselves not, strictly speaking, perhaps vicious or immoral, may yet be prohibited as dangerous on account of the infirmity of our minds; for the same quantity of wine which would be of no *disservice* to a person in health, might prove fatal to one in a fever.
Bp. Horne. vol. v. *Self-Denial*, Dis. 1.

DIS-SE'TTLE, *v.* } *Settle*, dim. of *set* or
DISSE'TTLEMENT. } *sit*,—
To remove from its *seat*; from its station, position or abiding place.

We shall in the next place endeavour not to shake or *dissettle* any thing thereby, but to confirm and establish the truth of God's existence, and that from the very idea of him.
Cudworth. Intellectual System, p. 721.

I [Cromwell] think in my conscience, that they would have proceeded in another manner than you have done; and not have exposed things to those difficulties and hazards they now are at, nor given occasion to leave the people so *dissettled* as now they are.
Parl. Hist. Cromwell. On Dissolving Parl. an. 1654.

No conveyancer could ever in more compendious or binding terms have drawn a *dissettlement* of the whole birthright of England.—*Marvell. Works*, vol. i. p. 515.

They allowed not any declaration of private sentiments, when such a declaration might tend to the disgrace or *dissettlement* of legal appointments, or any articles of the establish'd religion.—*Glanvill. Ess.* 7.

DIS-SE'VER, *v.* } To *separate* into several
DISSE'VERANCE. } parts or divisions, to part,
DISSE'VERING, *n.* } to sunder, to disperse.

An eye or an hand is fairer and better in a body set in his kindly place, then from the body *disseuered*.
Chaucer. The Testament of Loue, b. ii.

And lilly forhead had this creature
With hueish browes, flawe [yellow] of colour pure,
Betwene the which, was meane *disseuerance*
From euery browe, to show a distance.
Id. The Court of Loue.

So that I shulde not *disseuer*
Fro hir, in whom is all my light.—*Gower. Con. A.* b. iv.

They [Pure Mathematiques] are two, Geometry, and Arithmetique; the one handling quantity continued, the other *disseuered*.—*Bacon. On Learning, by G. Wats*, b. iii. c. 6.

O ye mistook, ye should have snatcht his wand,
And bound him fast; without his rod reserv'd,
And backward mutters of *dissevering* power,
We cannot free the lady that sits here.—*Milton. Comus.*

The *dissevering* of fleets hath been the overthrow of many actions.—*Raleigh.*

(1) That by common motion (without attraction) the *dissever'd* particles of the chaos could never make the world: could never convene into such great compact masses as the planets now are; nor either acquire or continue such motions as the planets now have.—*Bentley*, Ser. 7.

Myself, the while, *dissevering* with my knife
A waxen cake, the numerous portions chaf'd
Between my palms.—*Cowper. Homer. Odyssey*, b. xii.

DIS-SHA'DOW, *v.* To free from *shadow* or *shade*; from that which eclipses, darkens or obscures.

But soon as he again *dis-shadowed* is
Restoring the blind world his blemish'd sight,
As though another day were newly his
The cou'ned birds busily take their flight
And wonder at the shortness of the night.
G. Fletcher. Christ's Victory and Triumph.

DIS-SHEATH, *v.* To draw, drop or fall from the *sheath*. The common word is *unsheath*, (qv.)

And in mounting hastily on horseback, his sword *dis-sheathing*, pierced his own thigh.
Raleigh. History of the World, b. iii. c. 4. s. 3.

DIS-SHIP, *v.* To remove from a *ship*. See UNSHIP.

Item, that the captaine by discretion shal from time to time *disship* any artificer or English seruing man or apprentice out of the Primrose into any of the other three ships.
Hackluyt. Voyages, vol. i. p. 296.

DIS-SI'DENT. Lat. *Dissidens*, pres. part, of *dis-sidere*, to set apart, (*dis*, and *sedere*.)
Being or keeping apart, or disunited; disagreeing.

But in that new found part of the world which is scarcely so far from us beyond the line equinoctial as our life and manners be *dissident* from theirs, no trust or confidence is in leagues.—*Sir T. More. Utopia*, b. ii. c. 9.

DIS-SILITION. Lat. *Dissilire*, to leap asunder.
A leaping, springing or starting asunder.

It seemed probable, that the *dissilition* depended chiefly upon the peculiar texture of the glass in this or that vessel.
Boyle. Works, vol. v. p. 35.

The air in the smaller having so much room in the greater to receive it, the *dissilition* of that air was great.
Id. Ib. vol. i. p. 92.

DIS-SI'MILAR, *adj.* } Lat. *Dissimilis*. See
DISSIMILA'RITY, } DISSIMULE, *infra*.
DISSIMI'LARLY. } Having unlike appearances, unlike qualities; having no likeness or resemblance.
DISSIMI'LITUDE. }

Yet to the farther opening, how little holde there is in the causes that he laieth of *dyssymilitude* & vnlikenes, betwene the witnesses brought into a spyritual court, & the wytnesses brought into the temporal for informacion of ye iury, I marueil much, &c.—*Sir T. More. Workes*, p. 998.

Our imaginations paint souls and angels in as *dissimilar* a resemblance.—*Glanvill. Vanity of Dogmatizing*, c. 7.

For all goodness has a positive resemblance of God; which is a state of more excellence, than any evil (which is but a privative *dissimilitude* to him) can be of unworthiness.
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 3.

It might exactly as well be argued, that if God (according to Spinoza's supposition) does always necessarily produce all possible differences and varieties of things; therefore his will and nature is always necessarily infinitely various, unequal, and *dissimilar* to itself.
Clarke. On the Attributes, Prop. 9.

If we be fierce, hard-hearted, unmercifull or uncharitable, how can we claim kindred with him who is all love and benignity, all munificence and mercy? there can be no affinity in relation, where there is such a *dissimilitude* in nature.
Barrow, vol. ii. Ser. 10.

—— The Appenine
Of a free Italy, whose chalky sides
With verdant shrubs *dissimilarly* gay,
Still captivate the eye, while at his feet
The silver Medway glides.—*Smart. Hop Garden*, b. i.

And we might account even for a greater *dissimilarity* by considering the number of ages, during which the several swarms have been separated from the great Indian hive, to which they primarily belonged.
Sir W. Jones. On the Chinese, Dis. 7.

The uncertainty of our duration is impressed commonly by *dissimilitude* of condition: it is only by finding life changeable that we are reminded of its shortness.
Idler, No. 103.

DIS-SI'MULE, *v.* } Fr. *Dissimuler*; Sp.
DISSI'MULATE, *adj.* } *Dissimular*; It. *Dissimu-*
DISSIMULA'TION. } *lare*; Lat. *Dissimulare*.
DISSI'MULING, *n.* } See DISSEMBLE, and also
DISSI'MULER. } the example below from the *Tatler*.

To divest of *likeness*, of *similar* or *like* appearances; to substitute or invest with *unlike*, with false appearances or qualities; to discolour; and thus, to hide, to conceal.

That all that liuen, sothe to saine,
Ne should haue wiste, by worde or by manere
What that he ment, as touching this matere
From euery wight, as ferre as is the cloud,
He was so wise, and well *dissimulen* coud.
Chaucer. Troilus, b. iii.

O false *dissimulour*, O Greek Sinon,
That broughtest Troye al utterly to sorwe!
Id. The Nonnes Preestes Tale, v. 15234.

This sike man woxe wel neigh wood for ire,
He wolde that the frere had ben a-fire
With his false *dissimulation*.
Id. The Sompnoures Tale, v. 7705.

Under smiling she was *dissimulate*
Prouocatiue with blinkes amorous.
Chaucer. The Testament of Creseide.

Who coude tellen you the forme of daunces
So uncouth, and so freshe contenaunces,
Swiche subtil lokings and *dissimulings*.
Id. The Squieres Tale, v. 10599.

By which ye shal see that I deceue you not as Master Masker dooeth, that thorow all his exposicion flitteth all fro the poynte, & *dyssimuleth* all the woordes of those old holy men.—*Sir T. More. Workes*, p. 1050.

Neither are these things to be *dissimuled* the which we haue spoken of, for he that may correct any thing and doeth neglect to do the same, without all doubt he maketh himself partaker of the sinne or offence.
Fox. Martyrs, p. 422. *Disput. in the Vniver. of Prague.*

Whan Wyllyam was deed, men spake of hym as they doo of other prynces, and sayd that he was wyse and gylefull, riche and couytous, and loued well to be magnyfied and prayesed; a fare speker and great *dissymuler*.
Fabyan, vol. i. pt. ii. c. 229.

We commaunde as kynges, and pray as men, that al thyng be forgiuen to them that be olde and broken, and to them that be yonge and lusty, to *dissimulate* for a time, and nothyng to be forgiuen to very yong children.
Golden Boke, c. 9.

For where it [the Gospel] is truly receaued, there it purifieth the heart, and maketh the person to consent to the laws of God and to beginne a newe and godly lyuyng, fashioned after God's lawes, and without all *dissimulation*.
Tyndall. Workes, p. 198.

This kind of *dissimuled* praises requires greater and much more wary circumspection to be taken heed of.
Holland. Plutarch, p. 79.

These garments and coverings of devotion may abuse the eye of the world, but we know the master of all sanctity distinguishes *dissimulation* in all the specious *similitudes* it weareth.—*Mountague. Devoute Essayes*, pt. i. Treat. 4. s. 2.

Before we discourse of this vice, it will be necessary to observe, that the learned make a difference between simulation and *dissimulation*. Simulation is a pretence of what is not, and *dissimulation* a concealment of what is.
Tatler, No. 213.

His spirit was daring, subtle and changeable; he was expert in all the arts of simulation and *dissimulation*.
Rose. Sallust. The Conspiracy of Catiline.

DIS-SI'PATE, *v.* } Fr. *Dissiper*; Sp. *Dis-*
DI'SSIPABLE. } *sipar*; It. *Dissipare*; Lat.
DISSIPA'TION. } *Dissipare*; propriè est *dis-*
jicere, *dispergere*, ab antiquo *sipare*, (jacere.) Vossius.
To cast or throw away, to disperse, to scatter abroad.

And the reason is this, heate beeing chiefe qualitie, doth drawe things vnto it (as we may see by the sunne) the which notwithstanding are soner after *dissipated* and resolued.
Wilson. The Arte of Rhetorique, p. 213.

There muste nedis folowe horible derkenes blindnes heuy plages both publyk and priuate, present and perpetuall, yea & subuersions of empires & kingdo skatterings and *dissipacions* of nacions & of many comon weales.
Joye. Exposicion of Daniel, c. 12.

Nor, until the more clear light of the Gospel, yet continuing its comfortable beams among us, *dissipated* those foggy mists of errour and smoke-selling imposture, ended these collected revenues.
Selden. Illustrations of Drayton. Poly-Olbion, s. 16.

But those things which pertain to making the juices oily, and rosid, help on both sides; for they render the aliment both less *dissipable*, and more reparable.
Bacon. History of Life and Death.

This active substance of the soul, though but of a brute, being a more noble essence, and partaking more of its Maker's perfection, then the dull *dissipable* matter.
H. More. App. to Antidote, c. 10.

Shortly, now the flourishing kingdome of the ten tribes is come to a finall and shameful end; and so vanished in this last *dissipation*, that, since that day, no man could ever say, this was Israel.
Bp. Hall. Cont. Destruction of the Kingdom of Israel.

Thus struggling through the *dissipated* grove,
The whirling tempest raves along the plain.
Thomson. Winter.

As one extreme commonly produces another, so his father's covetousness led him [Henry VIII.] to be prodigal: and the vast wealth which was left him, being reckoned no less than 1,800,000*l.* was in three years *dissipated*, as if the son in his expence had vied in industry with the father in all his thrift.—*Burnet. History of the Reformation*, an. 1509.

But I could not obtain a present hearing; my case being put off till a farther time, and then delayed from day to day, till the *dissipation* of those who should have been my judges.
Ludlow. Memoirs, vol. ii. p. 334.

In one of the canoes was a little boy, who was much frightened; but I soon *dissipated* his fears, by giving him beads, and putting him on shore.

Cook. Voyages, vol. vi. b. i. c. 10.

We see the vanity of the living in their boundless provision for futurity, and in the *dissipation* of the large fortunes of covetous persons, by the extravagance of their heirs.—*Priestley. On History*, Lect. 3.

DIS-SLA'NDER, *v.* } "Fr. *Esclandre*; a
DISSLA'NDER, *n.* } *slander*, a defamation;
DISSLA'NDEROUS. } a detraction, unjust imputation. *Esclandir*; to *slander*, defame, dishonour, deprave, detract from," (Cotgrave.)

For if I would it openly disturbe,
It must be *disclaundre* to her name,
And me were leauer die than her diffame.

Chaucer. Troilus, b. iv.

We that weren in prosperitie
Been now *disclaundred*.—*Id. Legend of Dido.*

By theyse meanes, & blowyng of fame, yᵗ place was yᵉ more vysyted by women & vndyscrete persones, of yᵉ which some watchyd there yᵉ hoole nyght ſ prayer, so yᵗ the leger this cõtynuyd, yᵉ more *disclaunder* was anotyd to the iustyces, & to such as put hym to deth.—*Fabyan*, an. 1198.

He declareth you a true man to hym and that ye haue so bee to my lorde his father and his graundefather, and also true man to my lorde his father whiles he was prince or else in any other estate, the saied *dislaunder* and noysinge notwithestandinge.—*Hall. Hen. VI.* an. 1.

Of this Duke Wyllyã some *disclaũderous* wordes are lefte in memory, both i the Englysah Cronycle and also of other wryters, yᵉ which I ouer passe.—*Fabyan*, vol. i. c. 228.

In this while, by styrynge of *disclaũderous* & deuylysshe persones, a grudge was arreryd attweene the kynge and a duke of his landa called Coill or Coilus.—*Id.* vol. i. c. 65.

DIS-SO'CIATE, *v.* } Lat. *Dissociare, atum.*
DISSOCIABI'LITY. } To part company; to
DISSOCIA'TION. } separate from *society*, company, or fellowship; to part, separate, or *disunite*.

That I dooe therefore goe before to my father, is to the intent I may there prepare a place for you also, whom I wil not suffre to be *dissociate* or disseuered from me.

Udal. John, c. 14.

Let us in the next place see, how our modern atheistick philosophers and politicians, will mannage and carry on this hypothesis, so as to *consociate* men by art, into a body politick, that are naturally *dissociated* from one another.

Cudworth. Intellectual System, p. 893.

And when we have truly heard this voyce, and answerde to it by a self abnegation, then the hundred-fold which he assigned even in this life, is paid in the relinquishment of all and *dissociation* from the world, by this union with him, who is so much above all we leave, as he is all we can wish to have.—*Mountague. Devoute Essayes*, pt. i. Treat. 17. c. 2.

Before the *dissociation* of the seventeen provinces, this town [Antwerp] was one of the greatest marts of Europe, and greatest bank this side the Alps; most princes having their factors here, to take up or let out moneys: and here our Greesham got all his wealth, and built our Royal Exchange by model of that here.—*Howell.* b. i. Let. 15. s. 2.

In the *dissociating* action even of the gentlest fire, upon a concrete, there does, perhaps, vanish though undiscernedly, some active and fugitive particles, whose presence was requisite to contain the concrete under such a determinate form.—*Boyle. Works*, vol. i. p. 373.

Why then was it called mere obstinacy? The reason is seen above: universal prejudice had made men regard a refusal of this intercommunity as the most brutal of all *dissociability*.—*Warburton. Divine Legation*, b. ii. s. 6.

If, after a while, the confiscation should not be found sufficient to support the paper coinage (as I am morally certain it will not) then, instead of cementing, it will add infinitely to the *dissociation*, distraction, and confusion of these confederate republics, both with relation to each other, and to the several parts within themselves.—*Burke. French Rev.*

DIS-SOLVE, *v.* } Fr. *Dissouldre*; It. *Dissolvere*; Lat. *Dissolvere*; (*Dis*, and *solvere*.) To disjoin, (by delivering from bonds, Vossius.) See ABSOLVE.
DISSO'LVABLE.
DI'SSOLUBLE.
DI'SSOLUBLENESS.
DISSOLUBI'LITY.
DISSO'LVENT, *n.*
DISSO'LVENT, *adj.*
DISSO'LVER.
DISSO'LVIBLE.
DISSOLVIBI'LITY.
DI'SSOLUTE.
DI'SSOLUTED.
DI'SSOLUTELY.
DI'SSOLUTENESS.
DI'SSOLUTION.
DI'SSOLUTIVE.

To destroy the solidity or continuity; to change or convert from solid to fluid or liquid, to melt; generally, to loosen, to relax, (to disjoin,) to disunite, to break the bonds or ties, fastenings or connections, or conjunctions; to free from restraint, check or controul. And—

Dissolute,—the *adj.* is loose, unrestrained, (in morals,) licentious, riotous, debauched, profligate. Brende renders, *Temulentus*, dissolute.

Bi whom heuenes brennynge schulen be *dissolued*, and elementis shulen faile bi brennyng of fier.

Wiclif. 2 Petir, c. 3.

And yet April with his pleasant showres
Dissolueth yᵉ snow, and bringith forth his flours.

Chaucer. A Balade.

And sothly, a *dissolute* tonge sleth the spirit of him that repreveth, and also of him that is repreved.

Id. The Persones Tale.

If thou be sadde or sobre of countenaunce,
Men woll faine thou thinkest some treason,
And if thou be glad of daliaunce,
Men wol deme it *dissolucion*,
And call faire speech adulacion.

Lidgate. Balade of Good Counsaile.

The perfitt forme, that God hathe geuen to other man,
Or other beast, *dissolue* it shall to earth wher it began,
And who can tell yf that the sowle of man ascende,
Or with the body if it dye, and to the groun decende.

Surrey. Ecclesiastes, c. 3.

And forasmuch as wee be in hand with laughinge, which is a signe of a verye light and *dissolute* minde, let her see that shee laugh not vnmeasureably.

Vives. Instruction of a Christian Woman, I. 6.

For both the age yᵗ was then, and the posteritie yᵗ came after, instructed, and tooke it for a wonder, yᵗ he durst go so *dissolutelye* amonges those nacions, not yet established vnder his empyre, the barbarous people reputinge his rashenes, for an assured confidence.—*Brende. Quintus Curtius*, fol. 285.

The fourthe plage maye well be vnderstande, to be the breakyng in of the Turkes & Sarasens, whiche is, as it were a worthye and well deserued scourge or whyppe, whiche shoulde scourge and punyshe the christendome fallyng into synne and *dyssolutenes*.—*Udal. Revelacion*, c. 8.

But what maner dolor & payne, what maner of grieuous pangea, what intollerable torment, the sely creature feeleth in the *dissolucion* and seuerannce of the soule fro the body, neuer was there body that yet could tel the tale.

Sir T. More. Workes, p. 77.

No April can revive thy wither'd flow'rs,
Whose springing grace adorns the glory now,
Swift speedy time, feather'd with flying hours,
Dissolves the beauty of the fairest brow.—*Daniel*, Son. 36.

Those things which are made by me are *indissoluble* by my will, and though every thing which is compacted, be in its own nature *dissoluable*, yet it is not the part of one that is good, to will the *dissolution* or destruction of any thing, that was once well made.—*Cudworth. Intel. Sys.* p. 119.

As salt and sugar, which are easily *dissoluble* in water, but not without difficulty in oyl; and well rectified spirits of wine.—*Brown. Vulgar Errours*, b. ii. c. 1.

I shall, therefore, pursue the same method, and first consider such bodies as seem to have an intrinsic principle and alteration or corruption from the *dissolvibility* of their parts, and the conduition of several particles endued with contrary and destructive qualities each to other; or such as least tend to a gradual alteration.

Hale. Origin. of Mankind, p. 84.

Nor is it only the exclusion of ayr by water, or repletion of cavities possessed thereby, which causeth a pot of ashes to admit so great a quantity of water, but also the solution of the salt of the ashes into the body of the *dissolvent*.

Brown. Vulgar Errours, b. ii. c. 5.

But here the patrons of wickedness and *dissolvers* of Christian discipline will object, that it is the part of man and wife to bear one another's cross, whether in calamity or infamy, that they might gain each other, if not to a good name, yet to repentance and amendment.

Milton. Martin Bucer concerning Divorce.

Man hath a double state, namely, a state in this life in conjunction of the soul with the body, naturally *dissolvible*, and a state of immortality after this life, either in the soul alone, or in the soul in conjunction with an immortal body, as shall be shown in its due time.

Hale. Origin. of Mankind, p. 378.

At last, by subtill slights shee him betraid
Vnto his foe, a giant huge and tall,
Who him disarmed, *dissolute*, dismaid,
Vnwares surprised.—*Spenser. Faerie Queene*, b. i. c. 7.

The lawless exile did return with speed,
Not to defend his country, but to kill.
Then were the prisons *dissolutely* freed,
Both field and town with wretchedness to fill.

Drayton. The Barons' Wars, b. iv.

When Moses now those tables to renew
Of that essential Deity doth merit,
Which from his hands he *dissolutely* threw,
In the deep anguish of his grieved spirit.

Id. Moses his Birth and Miracles, b. iii.

And this I speake not to take away laughter altogether, but that I might quite extinguish all *dissolutenesse* of life.

Prynne. Histrio-Mastix, pt. i. Act vi. sc. 4.

Death to such a man becomes nothing else but a gate into a better life; not so much a *dissolution* of this present life, as a change of it, for a far more glorious, happy and immortal life.—*Hale. Cont.* vol. i. *Of our latter End.*

Then in the polish'd bath, refresh'd from toil,
Their joints they supple with *dissolving* oil.

Pope. Homer. Iliad, b. x.

Refined gold, the most ponderous of known bodies, must be allowed to be porous too, because it's *dissoluble* in mercury, *aqua regis*, and other chemical liquors

Bentley. Ser. 7.

It acquired at once both whiteness in colour, *dissolubleness* in *aqua fortis*, and aptness to compose a bitter body with it, and I know not how many other qualities are attributed.

Boyle. Works, vol. iii. p. 97.

In man and viviparous quadrupeds, the food moistened with the spittle [saliva] is first chew'd and prepar'd in the mouth, then swallowed into the stomach, where being mingled with some *dissolvent* juices, it is by the heat thereof concocted, macerated, and reduc'd into a chyle or cremor, and so evacuated into the intestines.

Ray. On the Creation, pt. i.

I have not yet myself seen any severe and satisfactory trial made to evince the efficacy of insipid *dissolvents*

Boyle. Works, vol. ii. p. 98.

Thou kind *dissolver* of encroaching care,
And ease of every bitter weight I bear,
Keep from my soul repining, while I sing
The praise and honour of this glorious king.

Otway. Windsor Castle.

It was one Garvey, and one Dr. Ackworth, a civilian, (the latter a man of no good fame, and put from his places for the *dissolute* life he led,) that for their own private advantage first moved for a commission of this nature.

Strype. Life of Abp. Grindall, an. 1577.

The queen's subjects lived *dissolutely*, vainly, and luxuriously, with little fear of God and care of honesty, and in a neglect of that honour and obedience that was due to her.

Id. Life of Abp. Parker, an. 1563.

This may in good part be ascribed to our civil confusions and distractions, which for the time do lay all laws asleep and do not only occasion a general licentiousness and *dissoluteness* of manners, but have usually a proportionable bad influence upon the order and government of families

Tillotson, vol. i. Ser. 30.

In the Old Testament, death generally signifies that temporal death which is the *dissolution* of the body, though when it is threatened as the punishment of sin, it prefigures and includes in it eternal death.—*Clarke*, vol. i. ser. 75.

Of that corruptive or *dissolutive* power of air near those mines, the same author mentions other instances.

Boyle. Works, vol. iv. p. 91.

By this means the air might promote the *dissolutive* action of the menstruum.—*Id. Ib.* vol. v. p. 500.

She [France] increased her forces, while other nations reduced theirs; and was ready to defend, or to invade her neighbours, while their confederacy being *dissolved*, they were in no condition to invade her, and in a bad one to defend themselves.—*Bolingbroke. State of Europe*, Let. 8.

If any shall take offence at my making the soul compounded, and *dissoluble* and perishable, let them consider it is not I who make it so but themselves by their application of the term.—*Search. Light of Nature*, pt. i. c. 6.

The operation of assaying is still more difficult, still more tedious, and unless a part of the metal is fairly melted in the crucible, with proper *dissolvents*, any conclusion that can be drawn from it, is extremely uncertain.

Smith. Wealth of Nations, b. i. c. 4.

From the stiffness introduced by Holbein and the Flemish masters, we were fallen into a loose, and, if I may use the word, a *dissolute* kind of painting, which was not less barbarous than the opposite extreme, and yet had not the merit of representing even the dresses of the age

Walpole. Anecdotes of Painting, vol iv. c. 1.

The next, mad Mathesis; her feet all bare,
I'ngirt, untrimm'd, with *dissolved* hair;
No foreign object can her thoughts disjoint,
Reclin'd she sits, and ponders o'er a point.

Smart. The Temple of Dulness

If it [religion] check in some degree, personal *dissoluteness*, if it beget a general probity in the transactions of business, if it produce soft and humane manners in the mass of the community, and occasional exertions of laborious or expensive benevolence in a few individuals, it is all the effect which can offer itself to external notice.

Paley. Evidences, vol. ii. c. 7.

DIS-SO'NANT, *adj.* } Fr. *Dissonant*; It. and Sp. *Dissonante*; Lat. *Dissonans.* See CONSONANT.
DI'SSONANCE.
DI'SSONANCY.

Sounding apart, in disunion; disjoined or disunited in *sound*, unharmonious, discordant; and thus, disagreeing, inconsistent with.

This saying, to all curteise *dissonant*
Which semeth that it of malice grewe
In this rude treatise I wol not plant
A parcel thereof.—*Chaucer. The Remedie of Loue.*

This diuersitie of propositions, is verie necessary to discerne the treuth, from that which is false, for when we ioyne two propositions that are *dissonant*, we shall easely trie the chaffe from the corne.—*Wilson. Arte of Logike*, fol 21.

It must needs be, that, how far a thing is *dissonant* and disagreeing from the guise and trade of the hearers, so far it shall be out of their belief.—*Sir T. More. Utopia*, b.ii. c.6.

Hanno would fain have asswaged their fury, but he knew not how; for he less understood their *dissonant* loud noises, than they did his oration.
Ralegh. History of the World, b. v. c. 2. s. 1.

The levity and *dissonance* of later writers, enforceth vs (though with some wariinesse,) to follow his light, for that, concerning this great conspiracy itselfe, our late authors doe fondly encounter one the other, and some of them (as it must needs be,) the truth.
Speed. Henrie IV. b. ix. c. 12. s. 13.

Then he shall clearly see the ugliness of sin, (and) the *dissonancy* of it unto reason.—*Bp. Taylor. Const.* b. i. c. 9.

So far, therefore, as conscience reports any thing agreeable to, or deducible from these, it is to be hearkened to, as the great conveyer of truth to the soul; but when it reports any thing *dissonant* to these, it obliges no more than the falshood reported by it.—*South*, vol. ii. Ser. 11.

The praise of goodness from an unsound hollow heart, must certainly make the grossest *dissonance* in the world.
Shaftesbury. Letter concerning Enthusiasm, s. 5.

I must confess, said I, I have hitherto been one of those vulgar, who cou'd never relish the shades, the rustick, or the *dissonancys* you talk of.—*Id. The Moralists*, pt. iii. s.2.

From every palace bursts a mingled clamour,
The dreadful *dissonance* of barb'rous triumph,
Shrieks of affright and wailings of distress.
Johnson. Irene, Act i. sc. 1.

The versification which he had learned from Dryden he debased rather than refined. His thymes are often *dissonant*; in his Georgick he admits broken lines.
Id. Life of Addison.

DIS-SUADE, *v.*
DISSUA'DER.
DISSUA'SION.
DISSUA'SIVE, *adj.*
DISSUA'SIVE, *n.*

Fr. *Dissuader*; Sp. *Disuadir*; It. *Dissuadere*; Lat. *Dissuadere*, (*dis*, and *suadere*, perhaps from *Suave*, sweet, pleasant; ut proprié sit opinionem, qua quis abhorret, *edulcare*; to render *sweet*, pleasant, or agreeable, an opinion from which any one is averse or abhorrent.)

To represent as disagreeable, unfitting, unadvisable, disadvantageous; to advise, or solicit (or persuade) not to do.

The king begā to *diswade* him from his purpose, thinkyng to haue brought him frō the doing of so horrible an acte.—*Brende. Quintus Curtius*, fol. 290.

They saye, they all vowed virginitie, & were *persuaded* of Saint Michael the Archangel and of S. Johan the Euangeliste, neuer to marrye (as though they were *diswaders* of mariage.)—*Bale. English Votaryes*, pt. i.

With slaũderous *dissuasions*, & perplexe impertinēt interpretatiōs (they) go about to bring the most pure playne worde of God into contempt.—*Udal. Prol. to Ephesians.*

As when he said to the Achaians, on a time, (who would needs unjustly usurp the Isle of the Zazinthians,) to *dissuade* them from it, my lords of Achaia, if ye once go out of Peloponnesus, you put yourselves in danger as the torteyses do, when they thrust their heads out of their shels
North. Plutarch, p. 325.

For it happened, that one Sir Thomas Overbury, a very ingenious gentleman, and the earl's special friend, had written a witty treatise of a wife; and it seems not thinking the lady in all points answerable to his description, had been an earnest *dissuader* of the match; and to strengthen his *dissuasion*, laid perhaps some unjust imputation upon the lady's fame.—*Baker. James*, an. 1610.

His Homily upon the 140 Psalme; an excellent *dissuasive* from ill company, who keepe man from repentance, and harden them in their sinnes.)
Prynne. Histrio-Mastix, pt. i. Act vi sc. 4.

What should he do? or seek his old abodes,
Or herd among the deer, and skulk in woods?
Here shame *dissuades* him, there his fear prevails,
And each by turns his aching heart assails.
Addison. Ovid. Metam. b. iii.

In spite of all the *dissuasions* of his friends, and the affrighting eruptions of that hideous place, he (Pliny) resolved, that flaming wonder should rather kill him than escape him; and thereupon approached so near, that he lost his life to satisfy his curiosity, and fell (if I may so speak) a martyr to physiology.—*Boyle. Works*, vol. ii. p. 6.

I shall not at all insist on the first branch of the division, the *dissuasive*, as remembring that I am to preach not an ordination, but a visitation sermon; and to discourse, not to candidates of holy orders, but to such as are already engaged in that sacred profession.—*Bp. Bull*, vol. i. Ser. 6.

That is to say, a hearty *dissuasive* from that practice which is too much in use among all sorts of persons, and may justly be accounted one of the reigning sins of the nation; I mean the practice of swearing and cursing in our discourse.—*Sharp*, vol. iv. Ser. 18.

Difficult as it must be to a man of delicacy, yet it is certainly desirable that while he gives *dissuasives* against vice in general, he should specify some vices, and paint in lively colours the particular ill-consequences which arise from them.—*Knox. Liberal Education*, c. 25.

DIS-SU'NDER, *v.* Lat. *Dis*, *aug*, and *sunder*. To separate, to sever.

——— Whose misrule, Automedon restraines,
By cutting the intangling gears, and so *dissundering* quite,
The brave slaine beast.—*Chapman. Homer. Iliad*, b. xvi.

But he himselfe solemnized a retreate
To th' Æthiops, farre *dissundered* in their seate.
Id. Ib. Odyssey, b. i.

The hollow ground, ah! how my sense it fills
With sound of solid horses hoofs. A wonder
It is to think how cold my spirit thrills
With strange amaze. Who can this strength *dissunder?*
Hark how the warlike steeds do neigh, their necks do thunder.—*More. On the Soul*, pt. i. b. iii. c. 25.

DIS-SY'LLABLE.
DISSYLLA'BICK.

B. Jonson writes *syllabe* without the *l*, and says, "A *syllabe* is a part of a word that may itself make a perfect sound." A *dissylable* is—
A word of two *syllables*.

All verbes *dissillabes*, ending in er, el, ry, ish, accent in prima: as cóver, cancel, carry, bury, levy, ravish, &c.
B. Jonson. English Grammar.

The accent is intreated to the first as in all nounes *dissyllabick*, simple in the first; as bléeke, hónor, crédit.
Id. Ib.

He seems, says Dennis, to have been the very original of our English tragical harmony, that is, the harmony of blank verse, diversified often by *dissyllable* and trissyllable terminations.—*Johnson. Preface to Shakespeare.*

DIS-TA'CKLED. Found only in Warner.
Having lost the *tackle*. (qv.)

At length, these instruments of their long wandrings, and the causes of Anchusis, and of many noble personages there perishing, counterpleaded (as is fabled) by Venus, tossed their *distackled* fleet to the shore of Libya.
Warner. Albion's England, Addition to b. ii.

DI-STAFF, *n.* Skinner thinks the Dut. *Toustaff*, baculus stuppeus; and thus,—
A *staff* round which the *tow* or *lace* (as Chaucer writes it) is wound for spinning.

This Absolon ne raughte not a bene
Of all his play: no word again he yaf.
He hadde more *lace* on his *distaf*
Than Gervels knew. *Chaucer, Millers Tale*, v. 3747.

This Ranulphe dyed at Walyngforde, and was buryed in the chapter house of the munkys at Chester, and ordeygned the fore named John Scotte to be his heyre, for that he wolde not haue so noble a lordshyp ruinne amonge, or to be denydyd atwene so many *dystanys*.—*Fabyan*, an. 1213.

About the 20th yeer of Henry VII. Anthony Bonuise an Italian came into this land, and taught English people to spynne with a *distaf*, at which time beganne the making of Devonshire kerseis, and corall clothes
Stow. King James, an. 1605.

There shee them found, all sitting round about
The direful *distaffe* standing in the mid:
And with vnwearied fingers drawing out
The lines of life, from liuing knowledge hid.
Spenser. Faerie Queene, b. iv. c. 2.

He's so below a beating, that the women find him not worthy of their *distaves*, and to hang him were to cast away a rope.—*Beaum. & Fletch. A King and no King*, Act iv. sc. 1.

What time the poor laborious frugal dame,
Who plies the *distaff*, stirs the dying flame;
Employs her handmaids by the winking light,
And lengthens out their task with half the night.
Pitt. Virgil. Æneid, b. viii.

DI-STAIN. In Chaucer, (says Junius,) is *contaminare, maculare*. Fr. "*Desteindre*; to *distain*, to dead or take away the colour of," (Cotgrave.)

To sully; (met.) to sully with disgrace, dishonour, infamy; to disgrace, to dishonour.

I loue one, which that most is ententife
To seruen well, vnwerily or vnfained
That euer was, & lest with harme *distained*.
Chaucer. Troilus, b. ii.

His blood distilled downe on my visage
My clothes eke the droppes did *distaine*.
Id. The Lamentation of Marie Magdalene.

When Nessus wist he shulde die,
He toke to Delanyre his aherte,
Whiche with the bloud was of his hert
Throughout *destemed* ouer all. *Gower. Con. A.* b. ii.

That now she swoneth, now she pleineth,
And all hir face she *disteineth*
With teres, whiche as of a well
The streames from her eien fell. *Id. Ib.* b. iv.

His noble blode neuer *destayned* was;
Trew to his prince for to defend his ryght,
Doblenes hatyng, fals matters to compas
Treytory and treason he banysht out of syght.
Skelton. The Dethe of Northumberland

I found her golden girdle cast astray,
Distayn'd with dirt and bloud, as relique of the prey.
Spenser. Faerie Queene, b. iii. c. 8.

But the more wary beast prevents the blow,
And upwards rips the groin of his audacious foe.
Ancæus falls; his bowels from the wound
Rush out, and clotted blood *distains* the ground.
Dryden. Ovid. Met. b. viii.

The brook, that flow'd a scanty stream before,
Swell'd to a river red with human gore;
Verbeia then in wild amazement stood
To see her silver urn *distained* with blood.
Faukes. Bramham Park.

DI'STANCE, *v.*
DI'STANCE, *n.*
DI'STANT, *adj.*
DI'STANTLY.
DI'STANCY.
DISTA'NCIAL.

Fr. *n. Distance*; Sp. *Distancia*; It. *Distanza*, Fr. *adj. Distant*; It. and Sp. *Distante*; Lat. *Distans*; pres. part. of *Distare*, to *stand* apart; (*Dis*, and *stare*, to stand.) The verb is formed upon the adj.

To *stand* apart, separate or removed from; to remove from, put away from; to pass, leave or put afar off.

Distance is used, in elder writers, for aversion, dissension, discord.

So that the barons sende to the King Phillip of France,
That he hem sende socour in this luther *destance*.
R. Gloucester, p. 511.

Suththe ther was at Londone a lute *destance*.—*Id.* p. 571.

For it [the equinoctiall] departeth the first meuable, that is to saine ye sphere in two like parties, euen *distant* from the poles of this world.—*Chaucer. Of the Astrolabie.*

How so there fall nowe *distance*
Amonge ve, yet remembrance
I haue of mercie, which he dede.—*Gower. Con. A.* b. iii.

That when I think vpon the *distance* and the space,
That doth so farre deuide me from my dere desired face,
I know not how t' attaine the winges that I require,
To lyft me up, that I might fly, to follow my desyre.
Wyat. Complaint of the Absence of his Loue.

All other nacions were astonnied to se suche an honorable compaignie come from a countree so farre *distant*.
Holl. Hen. V. an. 1.

Most pure and piercing the aire of this shire; and none in England hath more plenty of clear and fresh rivulets of (trouthful) water; not to speak of the friendly sea conveniently *distanced* from London.
Fuller. Worthies. Hantshire.

Stones seventy-seven stand, in manner of a ring,
Each full ten foot in heighth, but yet the strangest thing
Their equal *distance* is.—*Drayton. Poly Olbion*, s. 10.

Even absent things be seen by phantasie;
By sense things present at a *distance*.
More. On the Soul, pt. iii. c. 2. s. 6.

Now in a roomful house this soul doth float,
And, like a prince, she sends her faculties
To all her limbs, *distant* as provinces.
Donne. The Progress of the Soul.

These Irish matters though in time somewhat *distantly* acted, I have thought good to mention together, that they might be better remembered.—*Camden. Elizabeth*, an. 1580.

And certainly such objects of virtue are more impressive upon our affections, than those which may be greater in themselves, but more *distantiall* from the eye.
Mountague. Devoute Essayes, pt. i. Treat. 10. s. 6.

But alas how *distancial* are we from this ingenious coercion of our polluted fancies!—*Id. Ib.* pt. i. Treat. 12. s. 1.

Like the swift hind, the bounding damsel flies,
Strains to the goal, the *distanc'd* lover dies.
Gay. The Fan.

This space consider'd barely in length between any two beings, without considering any thing else between them, is call'd *distance*.—*Locke. Hum. Underst.* b ii. c. 13.

So stands the Thracian herdsman with his spear,
Full in the gap, and hopes the hunted bear,
And hears him rustling in the wood, and sees
His course at *distance* by the bending trees.
Dryden. Palamon & Arcite, b. ii.

At Gaverburgh, a town nine German miles *distant* from Ausburg, many Jews dwelt; where he was, and saw many Hebrew books well written; but they would not sell him so much as one, though he offered them money.
Strype. Life of Sir John Cheke, an. 1550.

Since *distanc'd* quite, like a galled jade he winces,
And lashes unknown priests, and praises well known princes,
So I, when first I tun'd th' heroic lay,
Gain'd Pownall's praise, as well as Almon's pay.
Mason. Epistle to Dr. Shebbeare.

For, *distant* from the dang'rous field, the Greeks
Had rang'd their barks beside the hoary deep.
The foremost next the plain, and at the sterns
Of that exterior line had built the wall.
Cowper. Homer. Iliad, b xiv.

I do him first all honour,—speak of Kunastrokius as a great man,—(be he whom he will) and then most *distantly* hint at a droll foible in his character.
Sterne. Letter 3. to Miss L——.

DIS-TASTE, *v.* }
DISTA'STE, *n.* }
DISTA'STEFUL. }
DISTA'STEFULNESS. } *Taste* (lit.) is applied to certain sensations or feelings caused upon *the palate* by the *touch*. To *distaste*, is—
DISTA'STIVE. }
DISTA'STURE. }

To have or cause to have an unpleasant *taste*, i. e. sense or feeling, upon the palate; and generally, to disgust, to dislike, to disrelish, to loathe, to nauseate.

Or whether in applause of these new edicts
Which so *distaste* the people, or what cause
I know not. *Heywood The Rape of Lucrece.*

And what avail'd his answer in that case?
Which the time then did utterly *distaste*,
And look'd upon him with so stern a face,
As it his actions utterly disgrac'd.
Drayton. The Barons' Wars, b. vi.

Providing for protection of the king,
Men of most power, and noblest of the peers,
That no *distaste* unto the realm might bring,
For ripen'd judgement, or well-season'd years.—*Id. Ib.*

But when my means to fail me I did find,
Myself to travel presently I took:
For 'twas *distasteful* to my noble mind,
That the vile world into my wants should look.
Drayton. The Legend of Thomas Cromwell.

And our receiving the physitian under this notion of a minister and commissioner of God, (besides the mediation of a blessing to the remedies) affords this special sensible ease, viz. the allaying and qualifying much of the bitter and *distastefulness* of our physick.
Mountague. Devoute Essayes, pt. ii. Treat. 10. s. 2.

Some faults and mis-spent time, (with blushes I may speak it,) my youth hath committed, yet those made much more by such fleering pick-thanks, that blow them stronger into your unwilling and *distastful* ear.
Speed. Hen. V. b. ix. c. 15. s. 10.

This duke (saith Grafton) being an aged man, and fortunate before in all his warres, vpon this *distasture* impressed such dolour of minde, that for very griefe thereof he liued not long after.—*Id. Queene Marie*, b. ix. c. 23. s. 32.

My sentence hear: with stern *distaste* avow'd,
To their own districts drive the suitor crowd.
Pope. Homer. Iliad, b. i.

The king [Henry VIII.] loved to raise mean persons, and upon the least *distaste* to throw them down: and falling into disgrace, he spared not to sacrifice them to public discontents.—*Burnet. Hist. of the Reformation*, b. i. an. 1515.

Why shou'd you pluck the green *distasteful* fruit
From the unwilling bough,
When it may ripen of itself and fall.
Dryden. Don Sebastian, Act iii. sc. 1.

He fell at length by the hands of the melancholy Felton, who, taught by the murmurs of the people, thought he did an acceptable service, by freeing his country from so *distasteful* a minister.—*Pennant. Journey from Chester.*

DIS-TE'MPER, *v.* }
DISTE'MPER, *n.* }
DISTE'MPERANCE. }
DISTE'MPERATE. }
DISTE'MPERATURE. } Fr. *Détremper*; Sp. *Destemplar*; It. *Distemperare*; Low Lat. *Distemperare.*
DISTE'MPEREDNESS. }
DISTE'MPERMENT. }

To *temper* is to suit to time (*tempus*) or *season*; to *distemper*. See ATTEMPER.

To unsuit or unfit for the *time* or *season*; to separate from, to divest of, to destroy, the *seasonable* moderation, regulation, government or controul; to disorder, to disease, to disturb, to confuse.

Distemper, in *Painting*, appears originally to have been applied, when the simple *temperature* or admixture of colours with water, (for limning,) or with oil, (for oil-painting,) was *altered* by the substitution of one or more ingredients; as of size, to render the whole composition more adhesive, of galls for marbling paper, &c.

The fourthe is, whan thurgh the gret abundance of his mete, the humours in his body ben *distempered*.
Chaucer. The Persones Tale.

Sire, (quod the lord,) yo wot what is to don:
Distempre you not, ye ben my confessour.
Ye ben the salt of the erthe, and the savour;
For Goddes love your patience now hold;
Telle me your grefe.—*Id. Sompnoures Tale*, v. 7777.

And certes so doth *distemperaunce* to feble men, that mowe not wrastlen ayen these vices.—*Id. Boecius*, b. iv.

By this ensample sonne *attempre*
Thyn herte, and let no will *distempre*
Thy witte; and do nothing by might
Whiche may be do by loue and right.
Gower. Con. A. b. iii.

The spirite of errour and lyenge, of dyscorde and of dyuision, the dampned Diuel of hell so entangleth their tounges, and so *distempereth* their braines, that thei neither vnderstand well one of theim another, nor any of theim wel himselfe.—*Sir T. More. Workes*, p. 864.

For where the meates doo moche excede in degree the *temperature* of the bodye, they annoye the body in causyng *distemperaunce*.—*Sir T. Elyot. The Castel of Helth*, b. ii.

Thus you see, that the cause of the Ethiopians blacknesse is the curse and naturall infection of blood, and not the *distemperature* of the climate.
Hackluyt. Voyages, vol. iii. p. 52.

Which words by Warwick spoke so deeply seem'd to sting
The much *distemper'd* breast of that courageous king,
And straight he made proclaim'd, that every fainting heart,
From his resolved host had licence to depart.
Drayton. Poly Olbion, s. 22.

For if there be a passage once disclos'd,
That wrong may enter at the self-same gate
Which serves for right, clad in a coat of law;
What violent *distempers* may it draw?
Daniel. To Sir T. Egerton.

But thanks be to thee, O blessed God, the author of peace, that has vouchsafed by thy spirit so to bridle the *distemperate* affections of men, that their busie spirits being stirred up have not boyled forth into more fearful divisions.
Bp. Hall, Ser. 12. *Noah's Dove.*

That virtue must be out of countenance,
If this gross spirit, or that weak shallow brain,
Or this nice wit, or that *distemperance*,
Neglect, distaste, uncomprehend, disdain.
Daniel. Musophilus.

Tell how the world fell into this disease;
And how so great *distemperature* did grow:
So shall we see by what degrees it came;
How things at full do soon wax out of frame.
Id. Civil Wars, b. i.

But you are now going to fly into extravagancies and heats, which will manifest the rancour of the *distemperedness* and invenomedness of spirit which is within you.
State Trials. John Lilburne, an. 1649.

Then as some sulphurous spirit sent
By the torne air's *distemperment*,
To a rich palace; finds within
Some painted maid or Helen queen.
Feltham. Lusoria, b xxiv.

What worse, he said, can Argos undergo?
What can more gratify the Phrygian foe,
Than these *distempered* heats? If both the lights
Of Greece their private interest dissunites?
Dryden. Homer. Iliad, b. i.

Peradventure it will be replied, that there are many sinners who escape all these calamities, and neither labour under any shame or disrepute, any unquietness of condition, or more than ordinary *distemper* of body, but pass their days with as great a portion of honour, ease, and health, as any other man whatsoever.—*South*, vol. ii. Ser. 1.

As for that sort of trouble of mind, which we properly call religious melancholy, and which is my present argument, the best account I can give of it is this, that it is a dejection of mind occasioned from the *temperament* or most commonly from the *distemperature* of the body, accompanied with unreasonable fears and frights about our spiritual condition.
Sharp, vol. iii. Ser. 2.

I flatter'd my poor soul that all its fears
Were grief's *distemper'd* estrange, that my love
Rais'd causeless apprehensions, and at length
Edgar would quite forgive.—*Mason. Elfrida.*

It is necessary here to take notice of the influence which the body sometimes hath upon the mind, and to observe that melancholy is not unfrequently constitutional, taking its rise from some *distemperature* of the blood and juices.
Horne, vol iv. Dis. 31.

They glued a linnen cloth upon the wall, and covered that with plaister, on which they painted in *distemper*.
Walpole. Anecdotes of Painting, vol i p. 44.

DIS-TEND, *v.* }
DISTE'NT. }
DISTE'NTION. } Fr. *Distendre*; It. *Distendere*; Sp. *Distender*; Lat. *Distendere*; (*dis*, and *tendere*,) Gr. *Δειν-ειν.*

To stretch apart, to stretch out, to widen, to enlarge, to dilate, to expand.

When wearied I remaine,
That sighs, teares, voice, and all do faile,
Discolour'd, bloudless, and growne pale
Vpon the earth my bodie I *distend*.
Stirling. Aurora, Song 2

What can give bounds to Alexander's ends,
Who counts the world but small, that calls him great;
And his desires beyond his prey *distends*,
Like beasts, that murder more than they can eat?
Daniel. Chorusses in Philotas.

So a sponge is mischievous, not in itself, for in its power it is harmless: but because being received into the stomack it swelleth, and occasioning a continual *distension*, inducetth a strangulation.—*Brown. Vulg. Errours*, b ii. c. 5.

But to our purpose, when our mother went
The bright Latona, (and her womb *distent*,)
With the great burden that by Jove she bare, &c.
Drayton. The Man in the Moon.

The *distentions* of those parts hath stopt all fruitfulness.
Beaum. & Fletch. The Double Marriage, Act iii. sc. 1.

Or that the warmth *distends* the chinks, and makes
New breathings, whence new nourishment she takes.
Dryden. Virgil, Geor. 1.

It is not nature's abhorrency of a vacuum, but the *distention* of the water, that breaks glasses, when the contained liquors come to be congealed.—*Boyle. Works*, vol. ii p 641.

How such ideas of th' Almighty's power,
And such ideas of the Almighty's plan,
(Ideas not absurd) *distend* the thought
Of feeble mortals.—*Young. Complaint*, Night 9.

DIS-TER, *v.* See CONTERRANEAN.

To separate from the *land*; to banish, to exile.

As it is the most pleasant, so it is also the temperat'st clime of all Spain: and they commonly call it second Italy, which made the Moors, whereof many thousands were *disterr'd* and banish'd hence to Barbary, to think that Paradise was in that part of the heavens which hung over this city.
Howell, b. i. s. 1. Let. 24.

Hereupon they were all suddenly *disterr'd* and exterminated, yet I believe in Portugal there lurks yet good store of them.—*Id.* b. i. s. 3. Let. 32.

DIS-TE'RMINATE, *adj.* } See DETERMINE.
DISTERMINA'TION. } Separate in *bounds* or *limits*; separate, divided, severed or cut off.

—— Six nights and daies
We sail'd; the seventh, we saw faire Lamos rise
Her loftie towres (the Lastrigonian state)
That beares her ports, so farre *disterminate*.
Chapman. Homer. Odyssey, b. x.

There is one of the same church of Christ, however far *disterminate* in places, however aggregated and infinitely severalized in persons, however differing in rites and circumstances of worship, however squaring in by-opinion.
Bp. Hall. The Peace-Maker, c. 1. s. 3.

For of the four punishments put into Esdra's hand by Artaxerxes, *Esd.* vii. 26. the second (rendred by us, banishment, but in Heb. eradication; i. e. saith Schindler, casting out of his inheritance,) is in the *Septuagint* παιδευσαι, and so vulgarly *paideia* for discipline or punishment, but there peculiarly for *determination*, and so the fitter to express, this turning out of the church, this church-banishment or *determination*.—*Hammond. Works*, vol. i. p. 450.

DIS-THRONIZE. See DETHRONE. "Fr. *Désthroner*,—

To *disthronize* or *unthrone*, to depose from, or put out of, a *throne*," (Cotgrave.)

But Peridure and Vigent him *disthronized*.
Spenser. Faerie Queene, b. ii. c. 10.

DI-STICH. } Fr. *Distique*; It. *Distico*; Sp.
DI'STICHON. } *Disticho*; Lat. *Distichon*; Gr. Δι-στιχον, carmen *duorum* versuum, δυο στιχους εχων, i. e. *duos* continens versus: comprising *two* verses; στιχους from στιχ-ειν, to go, to march, to go by measured steps.

Howbeit, as secretly conueied as it was, out it came, and was made known by this *distichon*.
Holinshed. Scotland, p 224.

If it be true what the poets frequently sing, that affection is fire, you shall need no other than the clear flames of the Donor's love to make ignition, which is comprehended in this *distich*.—*Howell*, b. iii. Let. 7.

From among many other *distichs* no less to be quoted on this account, I cannot but recite the two following lines:
A painted vest Prince Vortiger had on,
Which from a naked Piet his grandsire won.
Spectator, No. 44.

One is on Philemon Holland, the famous translator. He was school-master and physician in the city. A wag made this *distich* on one of his labours
Philemon with translations doth so fill us,
He will not let Suetonius be Tranquillus.
Pennant. Journey from Chester.

DI-STIL, *v.* } Fr. *Déstiller*; Sp. *Distilar*; It. *Distillare*; Lat. *Distillare*; (*de*, and *stillare*, to drop or drip, to fall in *drops*.)
DISTI'LLABLE.
DISTILLA'TION.
DISTI'LLATORY, *adj.*
DISTI'LLER.
DISTI'LLERY.
DISTI'LMENT.

To separate *drop* by *drop*; to fall, descend from, in small particles, portions or quantities, by slow degrees; gradually, gently.

Lo Lady, howe then I am comforted by your comming, and with that I gan in teares to *distill*, and tenderly wepe.
Chaucer. The Testament of Love, b. i.

A gentill herte his tongue stilleth,
That it maye none *distilleth*,
But presseth, that is to be preised.—*Gower. Con. A.* Ded.

Fyrst of the *distillacion*.
Forthwith the congelacion, &c. *Id. Ib.* b. iv.

Hys harpe he taketh in hand to be his guide,
Wherewyth he stilleth playnte his soule to save,
That from his hearte *dystylleth* on euery syde.
Wyat. Prologue to the Psalmes.

Whilst on his hoary beard his breath did freese;
And the dull drops that from his purpled bill
As from a limbeck did adowne *distil*
Spenser. Of Mutabilitie, c. 7.

All his life time he [Augustus] tasted of certaine grievous and dangerous sickness, but especially after the subduing Cantabria, what time, by reason of his liver diseased and corrupted by *destillation*, hee was driven to some extremity.
Holland. Suetonius, p. 74.

That as she sat, the poor *distiller*
Look'd on the tripod, like the famous
Astrologer blight Mostradamus.
Cotton. To John Bradshaw, Esq.

Vpon my secure hower thy vncle stole
With iuyce of cursed Hebenon in a viol,
And in the porches of mine eares did poure
The leaperous *distilment*.—*Shakes. Hamlet*, Act i. sc. 5.

To calm their passions with the words of age,
Now from his seat arose the Pylian sage,
Experienc'd Nestor, in persuasion skill'd,
Words sweet as honey from his lips *distill'd*.
Pope. Homer. Iliad, b. i.

And others, though they should succeed, would give but a sophistical spirit, much of the obtained liquor coming from the *distillable* concretes.—*Boyle. Works*, vol. ii. p. 225.

Hence we may collect, that the analysis, wont to be acquiesced in by vulgar chymists, is as yet but an undetermined thing, since they have not declared (nor perhaps thought of any such thing) what number of *distillations*, (whether one or more, or if more than one, how many,) shall be made the standard, by which we are to conclude, that a substance, obtained by *distillation*, is a chemical principle.—*Id. Ib.* vol. iv. p. 499.

I remember I have taken camphire, of which a little will fill a room with its odour, and having in well closed *distillatory* glasses caught the fumes driven over by heat, I thereby reduced them to re-conjoin into true camphire.
Id. Ib. vol. i. p. 136.

——— Explore
What healing virtue swells the tender veins
Of herbs and flowers; or what the beams of morn
Draw forth, *distilling* from the clifted rind
In balmy tears.—*Akenside. Pleasures of Imagination*, b. i.

While through th' obstructed pores the struggling vapour
And bitter *distillation* force their way:
E'en through the bowels runs the scalding plague,
And wastes the flesh with floods of eddying fire.
West. Triumphs of the Gout.

All hope is fled, our families are undone:
Provisions are all carry'd up to London;
Our copious granaries *distillers* thin,
Who raise our bread—but do not cheapen gin.
Warton. The Oxford Newsman's Verses, for 1767.

In foreign parts a *colonna infame* would have been erected on the spot [Faux-hall] but the site is now occupied by a *distillery*, and several other buildings
Pennant. London, p. 41.

DIS-TINCT, *v.* } Fr. *Distinguer*; Sp. *Destinguar*; It. *Distinguere*; Lat. *Distinguere*. Vossius is in doubt, whether from *dis*, and *tinguere*, or from *stinguere* or *stingere*; Gr. Στιζ-ειν, *pungere*, vel notas *pungendo* infigere. If from the latter, *distinguere* will signify *dispungere*, Gr. Διαστιζειν, and the Gr. Στιγμη, he adds, is by grammarians rendered *distinctio*; but if from *tingere*, it will mean coloribus separare, or more fully, ita *diversis coloribus tinguere*, ut *colores* tamen *separentur*, non confundantur. Valckenaer, apparently with good reason, decides for the former. See Στιζω, in Lennep.
DISTI'NCT, *adj.*
DISTI'NCTION.
DISTI'NCTIVE.
DISTI'NCTIVELY.
DISTI'NCTIVENESS.
DISTI'NCTLY.
DISTI'NCTNESS.
DISTI'NCTOR.
DISTI'NGUISH, used
DISTI'NGUISHABLE.
DISTI'NGUISHABLY.
DISTI'NGUISHER.
DISTI'NGUISHINGLY.
DISTI'NGUISHMENT.

To separate by *marks* or *notes*, (or by different tints or colours;) to *mark* or *note* or discern the separation or difference; the separate or different qualities; to show or declare or make manifest the difference, (sc.) by some token; to be or cause to be, to put or place, in a situation, separated from that of others, (sc.) an eminent, a conspicuous situation.

And ther is no *distinccioun* of Jew and of Greek, for the same lord of al is rich in all that ynwardli clepen him, for ech man who euer schal ynwardli clepe the name of the Lord schal be saaf.—*Wiclif. Romaynes*, c. 10.

There can be no wight *distinct* it so
That he dare sain a worde thereto.—*Chaucer. R. of the R.*

In other maner ben *distinct* the spices of glotonye, after Seint Gregorie.—*Id. The Persones Tale.*

——— But who so of these miracles
The causes knowe bet than I
Deme he, for I certainly
Ne can hem not, ne never thinke
To busie my witte for to swinke
To knowe of her significations
The gendres, ne *distinccions*.—*Id. House of Fame*, b. i.

Then toke I and waxed my label, in maner of a paire of tables to receiue *distinctly* the prickes of my compace
Id. Of the Astrolabie.

Art thou *distinguished* and embellised, by the springing floures of the first sommer season.—*Id. Boecius*, b. ii.

For the kingdome of Christe is *distincted* in very deede, from the kingdome of ye Deuyll.—*Barnes. Workes*, p. 256.

Yt spirituall actiō should be *distincted* from the worldly courses, and hee that should serue God should not wrappe hym selfe in worldly busi[illegible]sses.—*Id. Ib.* p. 307.

In the which yeare [1228] died Stephen Langton, Archbishop of Canterburie, by whome (as it is recorded by Nic. Trivet) the chapters of the Bible, in that order and number as we now vse them, were first *distincted*.
Foe. Martyrs, p. 248, *Chapter of the Bible Distincted.*

Flesh is one thing, and fish is another, and either of them hath their proper being, and *distinct* substaūce.
Wilsons Arte of Logike, fol. 51.

Peraduenture some men will thinke myne argumentes to bee of small pyth, and to dissolue them by a *distinction*.
Frith. Workes, p. 10.

First, therefore, I will describe vnto you those rites and ceremonies, which are common vnto all their idole-temples: and then the superstitions of the foresaid Iagures, which be, as it were, a sect *distinguished* from the rest.
Hackluyt. Voyages, vol. i. p. 114.

The faire Serena (so his Lady hight)
Allur'd with mildnesse of the gentle weather,
And pleasance of the place, the which was dight
With diuers flowres *distinct* with rare delight,
Wandered about the fields.
Spenser. Faerie Queene, b. vi. c. 8.

So they lov'd as love in twain
Had the essence but in one;
Two *distincts*, division none:
Number there in love was slain.
Shakespeare. A Lover's Complaint.

Ten thousand thousand ensignes high advance,
Standards, and gonfalons twixt van and reare
Streame in the aire, and for *distinction* serve
Of Hierarchies, of orders and degrees.
Milton. Paradise Lost, b. v.

But this essential dependence, and gradual subordination of hypostases, in the Platonick Trinity, will yet more fully appear, from those particular *distinctive* characters which are given to each of them
Cudworth. Intellectual System, p. 582.

In learning's better part her [Queen Elizabeth] skill was such,
That her sweet tongue could speake *distinctly*
Greeke, Latin, Tuscane, Spanish, French, and Dutch.
Mirrour for Magistrates, p. 655.

And the *distinctiveness* is imported both in the article put to each τον πατρος of the Father, τον υιον of the Son, τον ἁγιον πνευματος, of the Holy Ghost; but in the particles, as *distinctly* put to each, and of the Son and of the Holy Ghost.—*Goodwin. Works*, vol. iii. pt. ii. p. 13.

——— We understood
Her by her sight; her pure and eloquent blood
Spoke in her cheeks, and so *distinctly* wrought
That one might almost say her body thought.
Donne. Progress of the Soul, Ann. 2.

From the same principle of reason before mentioned, that nothing of itself can come from nothing, nor go to nothing, the ancient philosophers were induced likewise to assert the soul's immortality, together with its incorporeity or *distinctness* from the body.—*Cudworth. Intellectual System*, p. 37.

But certes, in my fantasie such curious *distinctors* may be verie aptlie resembled to the foolish butcher, that offered to haue sold his mutton for fifteen grots, and yet would not take a crowne.—*Holinshed. Ireland*, c. 1.

And in the world scarce two so like there are,
One with the other which if you compare,
But being set before you both together,
A judging sight doth soon *distinguish* either.
Drayton. Matilda to King John.

Also every piece ought to have a certain form of impression, which may be knowable and *distinguishable*; for as wax is not a seal without a stamp, so metal is not money without an impression.
State Trials. Case of Mixed Money in Ireland, an. 1605.

If I should ask any the most subtil *distinguisher*, what middle nature there were between an infinitely subtil substance, and a mere thought of phantasm, by what name could he call it?—*Hobbs. An Answer to Dr. Bramhall.*

But then still, if we observe *distinguishingly*, and exactly apply and proportion the arguments to the imperfect Christian state, you shall find that promises are the most proper, congruous, agreeable argument, most apt and hopeful to do the deed, to have the impression upon the heart.
Hammond. Works, vol. iv. p. 504.

Which [comeliness] doth in dancing show itself most clear,
When troops confus'd, which here and there do trace
Without *distinguishment* or bounded space,
By dancing rule into such ranks are brought,
As glads the eye, as ravisheth the thought.
Davis. On Dancing.

——— Be that again,
Be that again proclaim'd, *distinct* and loud.
Loud and *distinct*, it was again proclaim'd,
And still as midnight in the rural shade
When the gale slumbers, they the words devour'd.
Thomson. Liberty, pt. iii.

Cast from our course, we wander in the dark,
No stars to guide, no point of land to mark.
Ev'n Palinurus no *distinction* found
Betwixt the night and day; such darkness reign'd around.
Dryden. Virgil. Æneid, b. iii.

(As it is in Hannah's song) There is none holy as the Lord; neither is there any beside thee: there is none beside God absolutely and perfectly holy (that is by a most remote distance severed from all things, far exalted above all things, peculiarly venerable and august in majesty (whence ὁ ἁγιος, the Holy One, is a *distinctive* title of God.
Barrow, vol. ii. Ser. 34.

To what end also doth he *distinctively* assign a peculiar dispensation of operations to the father, of ministeries to the son, of gifts to the Holy Ghost?—*Id.* vol. ii. Ser. 24.

The Scripture always expresses this matter accurately, with great and exact *distinctness*, and with high acknowledgment of the original and essential goodness of God the father of all.—*Clarke*, vol. ii. Ser. 159.

He was in logic a great critic,
Profoundly skill'd in analytic:
He could *distinguish*, and divide
A hair 'twixt south and south-west side.
Hudibras, pt. i. c. 2.

The dame herself the Goddess well express'd,
Not more *distinguish'd* by her purple vest,
Than by the charming features of her face,
And ev'n in slumber a superior grace
Dryden. Cymon & Iphigenia.

Things that move so swift, as not to affect the senses *distinctly* with several *distinguishable* distances of their motion, and so cause not any train of ideas in the mind, are not also perceiv'd to move.
Locke. On Hum. Underst. b. ii. c. 14.

For if writers be just to the memory of King Charles the Second, they cannot deny him to have been an exact knower of mankind, and a perfect *distinguisher* of all their talents.
Dryden. Dedication to King Arthur.

Eternity, the various sentence past,
Assigns the sever'd throng *distinct* abodes,
Sulphureous, or ambrosial.
Young. The Complaint, Night 9.

—— For Pallas had his heart
With manly courage arm'd, that he might ask
From Nestor tidings of his absent sire,
And win himself *distinction* and renown.
Cowper. Homer. Odyssey, b. iii.

They appeared to aim only at gaining time. They never entered into the peculiar and *distinctive* character of the war.—*Burke. On a Regicide Peace*, Let. i.

In order to write with precision, though this be properly a quality of style, one must possess a very considerable degree of *distinctness* and accuracy in his manner of thinking.—*Blair*, vol. i. Lec. 10.

Few are formed with abilities to discover new possibilities of excellence, and to *distinguish* themselves by means never tried before.—*Rambler*, No. 101.

The characteristick symptom of human madness is the rising up in the mind of images not *distinguishable* by the patient from impressions upon the senses.
Paley. Evidences, prop. 2. c. 1. s. 7.

These eight lines, and the apostrophe occasioned by the heroes disappointment in the third book, are *distinguishably* in the taste of the most admired reflections of some of our favourite authors.—*Cambridge. The Scribleriad*, b. iv.

We have both spices of Carissa in this province; but they melt, scarce *distinguishably*, into each other.
Sir W. Jones. On Select Indian Plants.

The lungs also of birds, as compared with the lungs of quadrupeds, contain in them a provision, *distinguishingly* calculated for the same purpose of levitation.
Paley. Natural Theology, c. 12.

DIS-TITLE. To divest of *title*. See Dis-ENTITLE.

Phi. That were the next way to *distitle* myselfe of honor.
B. Jonson. Cynthia's Revells, Act iv. sc. 2.

DIS-TONE, or Dist∪'ne. } See Dissonant. To put out of *tune*, to disorganize, to disorder.

Discordaunt euer fro armony
And *distoned* from melody.—*Chaucer. Rom. of the Rose.*

But is he gone? and live I rhyming here,
As if some Muse would listen to my lay?
When all *distun'd* sit waiting for their dear,
And bathe the banks where he was wont to play.
Reliquiæ Wottonianæ. Life, xliv.

Untimely fever, rude insulting guest,
How didst thou with such unharmonious heat
Dare to *distune* his well-composed rest,
Whose heart so just and noble strokes did beat.
Id. To a Noble Friend in his Sickness, p. 380.

DIS-TORT, *v.* Dist∘'rt, *adj.* Dist∘'rtedly, Dist∘'rtion. } Lat. *Distorquere, tortum*; (*Dis*, and *torquere*, to twist,) —to *twist* apart or away; to turn out of a right line. See Torture.

To turn or bend away; to turn aside; to *twist*, to wrest, to writhe.

And through that bitter agony,
Which still is th' agony of pious wits,
Disputing what *distorted* thee,
And interrupted evenness with fits.—*Donne. Litany.*

Her face was vgly, and her mouth *distort*,
Foaming with poison round about her gils,
In which her cursed tongue (full sharp and short)
Appear'd like aspis sting that closely kills.
Spenser. Faerie Queene, b. v. c. 12.

These words of Mr. Hooker, thus pitifully *distorted*, are the only proof he hath for his assertion, that this church of ours hath now no subsistence.
Hammond. Works, vol. ii. pt. ii. p. 51.

More ordinary imperfections and *distortions* of the body in figure, are so far from excluding all hope, that we usually see them attended with some notable compensation one way or other.—*Reliquiæ Wottonianæ*, p. 79.

And to this purpose, let a man fly from every thing which may leave either a foulness, or a byass upon it; for the first will blacken and the other will *distort* it, and both be sure to darken it.—*South*, vol. iii. Ser. 2.

For other wise, to what purpose should they so violently and *distortedly* pervert the natural order and dependency of things in the universe, and cut off that cognation and connexion which is betwixt things imperfect and things perfect of the same kind, betwixt created minds and the increated mind.—*Cudworth. Morality*, b. iv. c. 4.

He [death] summons each disease! the noxious crew,
Writhing in dire *distortions*, strike his view.
Savage. On the Recovery of a Lady of Quality.

They carry from five to thirty men or more; and have often a large head ingeniously carved, and painted, with a figure at the point, which seems intended to represent a man with his features *distorted* by rage.
Cook. Voyage, vol. v. b. i. c. 8.

Montanus, the heretic, and his female associates, seem to have been the authors of these prophetic trances towards the end of the second century, and acquired great credit by their visions and ecstasies, in which they had acted their part so well by feigned *distortions* and convulsive agitations of the body, as to appear to be out of their senses.
Middleton. Enquiry into the Miraculous Powers.

DIS-TRACT, *v.* Distra'ct, *adj.* Distra'ctedly. Distra'ctedness. Distractful. Distra'ction. Distra'ctious. Distra'ctive. } Fr. *Distraire*; Sp. *Distrahir*; It. *Distrarre*; Lat. *Distrahere, ctum*, to draw apart; (*dis*, and *trahere*, to draw, formed from *trans*, and *vehere*, (q. d.) *travehere*, to carry over.)

To *draw* apart, to tear apart, to *draw* separate ways; met. to *draw* away the thoughts, the attention; to *draw* from one thing to another; and thus, to unsettle, to disturb, to confuse, to confound, to perplex, to harass; emphatically—a *distracted* mind is a mind *drawn*, torn away, unsettled from its strength or soundness, its firmness or sanity; mad.

Askest thou glory? thou shalt ben so *distract* by aspre things, that thou shalt forgone sikerness.
Chaucer. Boecius, b. iii.

Some of the Jewes preferring their owne ease and idlenes above their religion, were wode wo indignation, *distractinge* the myndes of other, and perswaded them to not beleue their prophetis.—*Joye. Expasicion of Daniel*, c. 10.

Eno. Most worthy sir, you therein throw away
The absolute soldiership you haue by land,
Distract your armie, which doth most consist
Of warre markt footmen.
Shakespeare. Antony & Cleopatra, Act iii. sc. 7.

For lo! no sooner was his person joined
With this *distracted* body of his friends,
But straight the duke, and all that faction, find,
They lost their only engine for their ends.
Daniel. Civil Wars, b. viii.

—— And to your audit comes
Their *distract* parcels in combined sums.
Shakespeare. A Lover's Complaint.

Their hearts so heavy, makes their heels so light,
That there was no entreating them to stay;
O'er hedge and ditch *distractedly* they take,
And happiest he that greatest haste could make.
Drayton. The Battle of Agincourt.

But when some doubt did her deep thoughts appall,
Distractedly she did her hands extend
For speedy help. *Id. The Barons' Wars*, b. ii.

Thou who wert uncapable of *distraction* from him, with whom thou wert one, wouldst yet so much act man, as to retyre, for the opportunity of prayer: to teach us, who are nothing but wilde thoughts, and giddy *distractedness*, to goe aside when wee would speak with God.
Bp. Hall. The Walke upon the Waters.

Arise, kneel not to me
But thanke thy sisters, they apparell'd thee
In that *distractful* shape.
Heywood. Loves Mistris, Sig. F. 9.

During which season every twinkling light
In their still motion, at this monstrous sight,
By their complexion a *distraction* show'd,
Looking like embers that through ashes glow'd.
Drayton. Noah's Flood.

Our meditation first sequesters the heart from the world, and shakes off those *distractive* thoughts, which may carry us away from these better things; for what room is there for God where the world hath taken up the lodging.
Bp. Hall. The Devout Soul, s. 23.

And thus may the slow and imperfect wit of mortals, be satisfied, that providence to the Deity, is no molliminous, laborious, and *distractious* thing.
Cudworth. Intellectual System, p. 885.

No taste of sleep these heavy eyes have known;
Confus'd, and sad, I wander thus alone,
With fears *distracted*, with no fix'd design;
And all my people's miseries are mine.
Pope. Homer. Iliad, b. x.

More peevish, cross, and splenetic
Than dog *distract* or monkey sick.—*Hudibras*, pt. i. c. 1.

As for me, during my confinement to this melancholy solitude, I often divert myself at leisure moments in trying such experiments, as the unfurnishedness of the place, and the present *distractedness* of my mind, will permit me.
Boyle. Works, vol. i. p. 41. *Life.*

While he long lurking was to war betray'd;
Forc'd to the field he came, but in the rear;
And feigned *distraction* to conceal his fear.
Dryden. Ovid. Metam. b. xiii.

The enemies of the government tried what could be made of this, to create *distractions* among us; but the princess gave no encouragement to them.
Burnet. Own Time, an. 1692.

Commis'erate also thy unhappy sire,
Ere yet *distracted*: whom Saturnian Jove
Ordains to perish overwhelm'd with wo
In the extremity of age.—*Cowper. Homer. Iliad*, b. xxii.

Here stands the man, from whom, O beautiful maid, thou fearest rejection, though he loves you *distractedly*.
Sir W. Jones. The Fatal Ring, Act iii.

The throbbing heart its fears declares,
And upright stand the bristled hairs;
The head in wild *distraction* swims;
Cold sweats bedew the trembling limbs.
Churchil. The Ghost, b. ii.

DISTRA'IN, *v.* Distra'inable. Distra'iner. } Fr. *Distraindre*; It. *Distringere*; Lat. *Distringere*, (*dis*, and *stringere*,) to strain, press or wring away from.

"Fr. *Destraindre*,—to *strain*, press, wring, vex extremely; also, to straiten, restrain or abridge of liberty," (Cotgrave.) See Distress, and the quotation there from Blackstone.

Ne power ne maketh not a man mighty ouer himselfe, which that vicious luste holden *distrained* with chaynes that ne mowen not be vnbounden.—*Chaucer. Boecius*, b. ii.

The gentle faucon, yt with his fete *distreineth*
The king's hand.—*Id. The Assemblie of Fowles.*

But he, whom all wo *dystreineth*,
This sorowfull kynge was so bestadde,
That he shall never more be gladde.—*Gower. Con. A.* b ii

When raging loue with extreme paine,
Most cruelly *distreines* my hart;
When that my teares, as flouds of raine,
Beare witnes of my woful smart.
Surrey. The Louer comforteth himself.

For lake of payment whereof I geue vnto the saide churchwardeyns for that tyme beyng, sufficient auctorite to *distreyn* in any of the said tenements.—*Fabyan.* Pref.

For, that same net so cunningly was wound,
That neither gulle nor force might it *distraine*,
They tooke them both, and both them strongly bound
In captive bands, which there they ready found.
Spenser. Faerie Queene, b. ii. c. 12.

They that at first would not pay ship money, till 'twas decided, did like brave men, (though perhaps they did no good by the trial) but they that stand out since, and suffer themselves to be *distrained*, never questioning those that do it, do pitifully, for so they only pay twice as much as they should.—*Selden. Table Talk.*

When Squire Peremptory *distrained* his tenant for rent, perhaps he did no more than write his orders in a letter, this his servant carried to the post, the postman conveyed it into the country, where it was delivered to the steward, who sent his clerk to make the *distress*.
Search. Light of Nature, pt. i. c. 2.

Instead therefore of mentioning what things are *distrainable*, it will be easier to recount those which are not so, with the reason of their particular exemption.
Blackstone. Commentaries, b. iii. c. 1.

Over which the *distrainer* has no other power than to retain them till satisfaction is made.—*Id. Ib.*

DIS-TRAUGHT, i. e. *Distract*, (qv.) Met. Vagis et insanis cogitationibus *distractus*; *Distracted*, torn to pieces by wild and insane thoughts.

And with the noise and lamentacioun
The quene *distraught*, is descended down.
Lidgate. The Story of Thebes, pt. iii.

That I the schole shall declare
Of Aristotle, and eke the fare
Of Alisander, howe he was taught,
I am somdele therof *distraught*.—*Gower. Con. A.* b. viii.

Upsprang the crye of men, and trumpet's blast,
Then as *distraught* I did my armure on t
Ne could I tell yet whereto armes sualde.
Surrey. Virgile. Æneis, b. ii.

—— That I may showe
Some little beames to mortall eyes belowe,
Of that immortall beautie, there with thee,
Which in my weak *distraughted* mind I see.
Spenser. Of Heavenlie Beautie.

She sent an arrow forth with mighty draught,
That in the very doore him over-caught,
And in his nape arriving, through it thrid
His greedy throat, therewith in two *distraught*.
Id. Faerie Queene, b. iv. c. 7.

Much was I troubled in my heaule spright,
At sight of these sad spectacles fore past,
That all my senses were bereaued quight,
And I in mind remained sore agast,
Distraught 'twixt feare and pitie.—*Id. Ruines of Time.*

The trembling shipman, all *distraught* with fear,
Forgets his course, and knows not how to steer.
Rowe. Lucan, b. v.

DISTRESS, *v.* DISTRE'SS, *n.* DISTRE'SSEDNESS. DISTRE'SSFUL. DISTRE'SSFULLY. DISTRE'SSING, *n.* } *Angustia, difficultas*, from the Fr. *Destresse*; It. *Distretta. Angustia*, (q.d.) *Districtio*, from *dis*, and *stringere*. (See DISTRAIN.) The Fr. *Estrecir*, to *straiten*, Skinner adds, he believes to be of the same origin.

To press or *strain* or pinch close or tight; to wring hard; met. to cause painful sensations, to agonize; to harass or afflict with calamity or misfortune, with misery or wretchedness.

See the quotation from Blackstone.

Verstegan explains the A. S. *Theafnesse*,—*distresseduess*.

The kyng hyre fader was old man, & drou to feblesse,
And the anguysse of hys dogter hym dude more *distresse*.
R. Gloucester, p. 442.

The kyng hadde rewthe of hem, & ys conseil hym gaf tho,
Nom of hem sikerness to ys thral euer mo,
And of eche that with hym was, and in gret *distresse*,
Bi syde Scotlond hem gef a place, al in wildernesse,
To wone inne in thraldam vnder the kyng euer mo.
Id. p. 113.

Abide and suffer thy *distresse*
That hurteth now, it shall be lesse.
Chaucer. Rom. of the Rose.

Thus stande all men franchised
But in estate thei ben deuised,
To some worship and richesse
To some powertee and *distresse*.—*Gower. Con. A.* b. ii.

This spirite patteth vs in suche a sure truste and confidence, that in all our *distresses* we maye boldly speake vnto God those wordes, which fathers most gentilly and fauorable are wonte to geue eare vnto, callyng vpon him: O father, father.—*Udal. Romaines*, c. 8.

So doubly is *distrest* 'twixt joy and cares
The dreadlesse courage of this Elfin knight,
Hauing escapt so sad ensamples in his sight.
Spenser. Faerie Queene, b. I. c. 6.

Farre hence (quoth he) in wasteful wilderneasse
His dwelling is, by which no liuing wight
May euer passe, but thorough great *distresse*.
Id. Ib. b. i. c. 1.

So wretched is this execrable war,
This civil sword—wherein though all we see
Be foul, and all things miserable are,
Yet most *distressful* is the victory.
Daniel. Civil Wars, b. vii.

Farewell, farewell! I feel my long long rest,
And iron sleep my leaden heart oppressing:
Night after day, sleep after labour's best,
Port after storms, joy after long *distressing*.
P. Fletcher. Eliza, an Elegy.

Myself *distress'd*, an exile, and unknown,
Debarr'd from Europe, and from Asia thrown,
In Lybian desarts wander thus alone.
Dryden. Virgil. Æneid, b. i.

Know you the tear that flows o'er worth *distrest*,
The joy that rises when a people's blest?
Cawthorn. Nobility, a Moral Essay.

The master of our bark did every thing in his power to alleviate our *distresses*; but this kind of vessell is so exceedingly inconvenient, that we were obliged to lie on the floor.
Swinburn. Spain, Let. 5.

1. And, first it is necessary to premise, that a *distress, districtio*, is the taking a personal chattel out of the possession of the wrong doer into the custody of the party injured, to procure a satisfaction for the wrong committed. The thing itself taken by this process, as well as the process itself, is in our law books very frequently called a *distress*.
Blackstone. Commentaries, b. iii. c. 1.

Of all the *distressful* calamities to which man's life is subject, sickness is the most afflictive.
Warburton. Works, vol. x. Ser. 30.

DIS-TRI'BUTE, *v.* DISTRI'BUTABLE. DISTRI'BUTER. DISTRI'BUTION. DISTRI'BUTIVE. DISTRI'BUTIVELY. DISTRI'BUTIVENESS. } Fr. *Distribuer*; It. *Distribuere*; Sp. *Distribuir*; Lat. *Distribuire*, (*dis*, and *tribuere*, from *tribus*, the portion of each tribe or third.) See CONTRIBUTE.

To part, portion, share or deal out; to allot, to assign to each his share or portion; to divide, to dispense.

The lepre folke to Creseide than couth draw
To see the equal *distributioun*.
Chaucer. The Complaint of Creseide.

The Englishe men required, that Kynge Charles, should haue nothyng, but at the hande of the King of Englande, and that not as duetie, but as a benefite, by hym of hys mere liberalitie geuen, and *distributed*.—*Hall. Hen. VI.* an. 13.

This is my derelye beloued sonne, the delight of my mynde, & *distributer* of my goodnes towardes you.
Udal. Matthew, c. 3.

And touchyng the *distribution* of my temporal goodes, my purpose is by the grace of God, to bestow them to be accepted as fruites of fayth.—*Tyndall. Workes*, p. 130.

And if that no spare clothes to give he had,
His owne coate he would cut, and it *distribute* glad.
Spenser. Faerie Queene, b. i. c. 10.

I am also by office, an assisting sister of the deacons, and a deuourer, instead of a *distributer* of the alms.
B. Jonson. Bartholomew Faire, Act v. sc. 2.

Wherefore, to despite him the more, he [Agesilaus] made him [Lysander] *distributer* of his victuals: and having done so, some say that he spake these words in open presence of many: now let them go and honour my *flesh-distributer*.
North. Plutarch, p 512.

The church itself (which is the body mystical of Christ) might by analogy be properly resembled to the stomach of a body natural, which though it receive much, yet makes equal *distribution*, by dividing and dispersing that which it receives, to the use and sustenance of all the other parts.
State Trials. Speech of Northampton. H. Garnet, an. 1606.

Of human positive laws, some are *distributive*, some penal. *Distributive* are those that determine the rights of the subjects, declaring to every man what it is by which he acquireth and holdeth a propriety in lands or goods, and a right or liberty of action, and these speak to all the subjects.
Hobbs. Of Commonwealth, pt. ii. c. 26.

For in verie deed although wee cannot bee free from all sinne collectiuely in such sort that no part thereof shall be found inherent in vs, yet *distributiuely* at the least all great and grieuous actuall offences, as they offer themselues one by one, both may and ought to bee by all meanes auoyded.
Hooker. Ecclesiastical Politie, b. v.

The carving at the table he always made his province which he said he did as a diversion to keep him from eating over-much: but certainly that practice had another more immediate cause, a natural *distributiveness* of humour, and a desire to be employed in the relief of every kind of want of every person.
Hammond. Works, vol. i. *Life by Fell*, p. xvi.

Abdal. Justice *distributes* to each man his right.
But what she gives not, should I take by might?
Zule. If justice will take all, and nothing give,
Justice methinks is not *distributive*.
Dryden. The Conquest of Granada, Act ii.

In a government where the people are sharers in power, but no *distributers* or dispensers of rewards, they expect it of their princes and great men, that they shou'd supply the generous part; and bestow honour and advantages on those from whom the nation itself may receive honour and advantage.—*Shaftesbury. Advice to an Author*, pt. ii. s. 1.

How his unvary'd labour he repeats,
Returns at morning, and at eve retreats;
And, by the *distribution* of his light,
Now gives to man the day, and now the night.
Blackmore. Creation, b. ii.

The other species of justice, called *distributive* (as consisting in the *distribution* of rewards and punishments) admits of some latitude and degrees in the dispensation of it.
South, vol. iii. Ser. 1.

He will pass sentence on the evil Angels: he will raise up the dead, and *distribute* rewards and punishments to all, proportionably to their behaviour in the days of their mortality.—*Jortin. On Christian Religion*, Dis. 3.

Still less can any mortal suppose me to be capable of such consummate folly, as to give false evidence in favour of another man, in order to make my patrimony *distributable* among a great number.—*Sir W. Jones. Fragments of Isæus.*

These spirits were called demons, *distributors* or dispensers of good and evil to mankind.
Farmer. On Miracles, c. 2. s. 3.

——— Ample was the boon
He gave them, in it's *distribution* fair
And equal; and bade them dwell in peace.
Cowper. Task, b. v.

To us therefore, who see the present moment only, the government of the world will appear upon many occasions not conformable, in our judgments, formed upon limited and narrow views of things, to the maxims of *distributive* justice.—*Horsley*, vol ii. Ser. 29.

When an universal term is taken *distributively*, sometimes it includes all the individuals contained in its inferior species: as when I say, every sickness has a tendency to death; I mean every individual sickness, as well as every kind.
Watts. Logic, pt. ii. c. 2.

DISTRICT, *adj.* DI'STRICT, *n.* DI'STRICTLY. DISTRI'CTION. } Lat. *Distringere, districtum*. See DISTRAIN.

District, the adjective, is used as the Lat. *Districtus*—

Rigorous, harsh, severe. *District*, the noun—All that space within which the Lord has the power *distringendi*, i. e. of coercing and punishing. More largely—region, territory.

Distriction, in Collier, below, seems to be applied, met. (from *districtus ensis*,) i. e. the glitter of a drawn sword.

They should not inforce nor compell the citizens, people, or inhabitants of the common society of the Hans, or of the aboue named cities, or of any other cities of the Hans aforesaid (hauing receiued sufficient information of their dwelling and place of abode) to more difficult or *district* proofes of their articles of complaints alreadie exhibited.
Hackluyt. Voyages, vol. i. p. 165.

And, to be short, there is such *district* seuerity in degrading those that vniustly or negligently demeane themselves, from an honourable vnto an inferiour and base office, or altogether in depriuing them of the king's authority; that all magistrates doe stand in feare of nothing in the world more than that.
Id. vol. ii. pt. ii. p. 95.

The other which obstinatly persist in their errour, punishing with the rod of *district* seuerity according to the decrees of the canons and lawes of the church, that by their example, such as stand, may remain in faith, and they which are fallen may be reduced.
Fox. Martyrs, p. 782. *The Pope's Slanderous Let. of Luther.*

We send our mandats againe vnto your brotherhood, in these apostolical writings, *districtlie* and in virtue of obedience commanding you, that whether ye be present in your church, or absent, &c.
Id. Ib. p. 215. *Pope Urban's Let. to Baldwine of Canterbury.*

Even the decrees of general councils bind not but as they are accepted by the several churches in their respective *districts* and dioceses of which I am to give an account in the following periods.
Bp. Taylor. Dissuasive from Popery, b. i. pt. ii. §7.

These *districts* which between the tropics lie,
Which scorching beams, directly darted, fry,
Were thought an uninhabitable seat,
Burnt by the neighbouring orb's immoderate heat.
Blackmore. Creation, b. ii.

A smile plays with a surprising agreeableness in the eye, breaks out with the brightest *distriction*, and sits like a glory upon the countenance.—*Collier. On the Aspect.*

The duty produced from them [salt works] amounts annually to near five thousand pounds: from the whole *district*, including the works at Lawton, and a small one at Dartwich from eighteen to twenty thousand pounds.
Pennant. Journey from Chester, p. 35.

DIS-TROUBLE, *v.* *A. S. *Tribul-an*, tundere, conterere, pinsere, to pound, to vex. See TOOKE.

To harass, to distress, to perplex, to confuse, or throw into confusion.

What did this burgeis? *disturbled* his wendyng.
R. Brunne, p. 226.

Edward withut cessayn salle gyue Philip the kyng
Alle holy Gascoyn, withouten *disturblyng*.—*Id.* p. 254.

And thei seynge him walkinge on the see weren *disturblid* and seiden that it is a fantum and for drede thei crieden.
Wiclif. Matthew, c. 14.

But he moste nede delyuere hem oon by the feeste day, and al the puple criede togidere and seide, do him awey and delyuere to us Barabas; which was sent into prisoune for *disturblyng* maad in the citee and for man sleyng.
Id. Luke, c. 23.

Thistles sharpe of many maners
Nettles, thornes, and hooked briers—
For much they *disturbled* me
For sore I dradde to harmed be.—*Chaucer. Rom. of the R.*

And how many spices ther ben of penance, and which thinges apperteinen and behoven to penance, which things *distroublen* penance.—*Id. The Persones Tale.*

God hath taken this kyngdome into the handes of enemyes for a tyme, and fyndes shall wake and *destroble* ye people.
Fabyan, c. 214.

But the Ligurians enuying the prosperitie of the cytie, *distroubled* the Grekes with their continuall warres.
Goldyng. Justine, p. 178.

Her dolour soone she ceast, and on her dight
Her helmet, to her courser mounting light:
Her former sorrowe into suddaine wrath,
Both coosen passions of *distrouled* spright,
Conuerting, forth she beates the dusty path.
Spenser. Faerie Queene, b. iii. c. 4.

DIS-TRU'ST, *v.* DISTRU'ST, *n.* DISTRU'ST, *adj.* DISTRU'STFUL. DISTRU'STFULLY. DISTRU'STFULNESS. DISTRU'STING, *n.* DISTRU'STLESS. } *Trust*, from A. S. *Tryesian*, fidem dare, fœdus inire, to pledge ones faith, to plight ones *troth*, or *truth*.

To diffide in, to discredit or disbelieve, to suspect; or be suspicious, or apprehensive.

For he that sweareth, eyther he thynketh yll of him to whom he sweareth, or els he yᵗ requireth yᵉ othe doeth *distrust* that other partie.—*Udal. Matthew*, c. 5.

Jesus to confirm the fayth and *trust* of his disciples, which ought to be so great that sumtyme it might helpe the *distruste* of others, sayeth: The weakenesse of your faith was partely the cause.—*Id. Ib.* c. 17.

Therefore to the ende that thou shalt not bee in any mannier *distruste*, it is God that is the maker of this promisse: and I the messagier sent from the same, to make relacion of the matier vnto thee, and to bryng thee glad tydinges.—*Id. Luke*, c. 1.

But notwithstanding, many of them through too much *distrustfulness*, departed and prepared to depart with their packets at the first sight of vs.

Hackluyt. Voyages, vol. ii. pt. ii. p. 159.

Therefore if a man be mynded to obteyne of him that he asketh, let him ask without *distrusting*, without doubt or wauering.—*Udal. James*, c. 1.

Who gave thee knowledge; who so *trusted* thee
To let thee grow so neare himselfe, the tree?
Must he then be *distrusted?* shall his frame
Discourse with him, why thus and thus I am.

F. Beaumont. The Honest Man's Fortune.

The cause of this their unreasonable *distrust* (as I do take it) was the fresh remembrance of the great wrongs they had done to old master William Hawkins of Plimouth, in the voyage he made foure or five yeares before, when as they did both breake their promise, and murthered many of his men.—*Sir Francis Drake. West Indian Voyage*, p. 26.

A weak *distrustful* heart is virtue's aguish spell.

P. Fletcher. The Purple Island, c. 8.

Fye, haplesse wretch! O thou! whose graces sterving,
Measur'st God's mercy by thine owne deserving;
Which cry'st, (*distrustfull* of the power of Heaven)
"My sinnes are greater than can be forgiven."

Browne. Britannia's Pastorals, b. i. s. 5.

Ananias and Sapphira were *distrustfully* covetous, false and double-hearted in disposing the money they received for the sale of their estate.—*Mede. Works*, b. i. Dis. 26.

[Flatterers] set on work and exasperate their inbred naughtinesse and lewd disposition; their illiberal mind and covetous nature, their diffidence and *distrustfulnesse* of others.—*Holland. Plutarch*, p. 82.

God is he only that needs no help, and God hath created the physician for thine: therefore use him temperately, without violent confidences; and sweetly; without uncivil *distrustings*, or refusing his prescriptions upon humours or impotent fear.—*Bp. Taylor. Holy Dying*, c. 4. s. 1.

Hee [K. John] had the fealty of almost all the English peeres obliged to him by their owne charters; which made him *distrustlesse* of attaining easily his wished successe.

Speed, b. ix. c. 8. s. 48.

T' intrench in what you grant—unrighteous laws,
Is to *distrust* the justice of your cause;
And argues that the true religion lies
In those weak adversaries you despise.

Dryden. The Hind and the Panther.

The greater care the higher passion shows;
We hold that dearest we most fear to lose.
Distrust in lovers is too warm a sun;
But yet 'tis night in love when that is gone.

Id. The Conquest of Grenada, Act iii.

It appears evidently, that God's moving David: or Satan's provoking him: or his own *distrustful* heart tempting him to number the people; are all phrases, that have one and the same meaning.—*Clarke*, vol. i. Ser. 67.

The same Divine teacher enjoins his Apostles to consider the lillies, or (as some would have it) the tulips of the field, and to learn thence that difficult virtue of a *distrustless* reliance upon God.—*Boyle. Works*, vol. ii. p. 29.

With thee be chastity, of all afraid,
Distrusting all, a wise suspicious maid.

Collins. Oriental Eclogues, Ecl. 1.

Yet dares a bard, who better knows,
This point *distrustfully* propose.

Sir W. Jones. The Hindu Wife.

DIS-TURB, *v.*
DISTU'RB, *s.*
DISTU'RBANCE.
DISTU'RBATION.
DISTU'RBER.

Fr. *Destourber*; Sp. *Disturbar*; It. *Disturbare*; Lat. *Disturbare. Dis*, and *turbare*; Gr. Τυρβη, a mob, crowd or multitude.

To put out of order, to disorder, to disarrange; to put or throw into confusion, to confuse, to disquiet, to perplex.

Hyt byuel ther aboute, that the erl Tebande de Bleys
That was Kyng Henry suster sone, *dystourbed* the peys,
And thoru Kyng Henrye's rede made *destourbance*,
And bygan to arere worre vp the kyng of France.

R. Gloucester, p. 436.

With that came he, and all his folke anone
An easie pace riding, in routes tweine
Right as his happie daie was sothe to seine
For which men saith may not *distourbed* be
That shall betide of necessitie.—*Chaucer. Troilus*, b. ii.

O woful Mars, alas, what maist thou sain
That in the palais of thy *distourbance*
Art left behind in peril to be slaine.

Chaucer. The Complaint of Mars and Venus.

The rightful Emperor Conrade
To kepe peas suche laws made,
That none within the citee
In *disturbance* of vnitee
Durst ones meuen a matere.—*Gower. Con. A.* b. viii.

At the last with his labour, sweating and toyling, when he saw that nothing would go forward, but that all his inchauntmentes were voyde, he was compelled openly to confesse that there was some man present at supper which *disturbed* and letted all his doinges

Tyndall. Workes, p. 10. *Life by Fox.*

And women be full of whaning for the most part, and ill to entreat & oft times when they haue chidden their husbandes for a light matter, it commeth at last vnto great *disturbance.*—*Vives. Instruc. of a Christian Woman*, b. ii. c. 5.

I doubt not but you knowe howe the deuil, continuall enemie to human nature, *disturber* of concorde and sower of sedicion, hath entered into the harte of an unknowen Welchman.—*Hall. Richard III.* an. 3.

And euermore, when he began to winke,
The bellowes noyse *disturb'd* his quiet rest,
Ne suffred sleepe to settle in his brest.

Spenser. Faerie Queene, b. iv. c. 5.

Instant without *disturb* they took allarm,
And onward move embattel'd.

Milton. Paradise Lost, b. vi.

In summer time as in an evening fair,
The gnats are heard in a tumultuous sound
On tops of hills, so troubled is the air
To the *disturbance* of the wondering ground.

Drayton. Moses his Birth and Miracles, b. ii.

Besides as exiles ever from your homes,
You live perpetual in *disturbancy*;
Contending, thrusting, shuffling for your rooms
Of ease or honour, with impatiency.

Daniel. Civil Wars, b. viii.

And he that shall by wicked offices
Be th' author of the least *disturbancy*,
Or seek t' avert thy Godly purposes,
Be ever held the scorn of infamy.

Id. To Sir Thomas Egerton.

For now the realm, he thought, in this dismay
To avoid the mischiefs, neither would resist,
Nor feel the wound at all since by this way,
All future *disturbations* would desist.

Id. Civil Wars, b. iii.

And euery one threw forth reproches rife
Of his mischeuious deedes, and said that hee [Cupid]
Was the *disturber* of all ciuil life,
The enemy of peace, and author of all strife.

Spenser. Faerie Queene, b. v. c. 6.

"Dear heart," said she, "for love of Heauen, declare
Your pain, and make me partner of your care,
You groan, Sir, ever since the morning light
As something had *disturb'd* your noble spright."

Dryden. The Cock and the Fox.

The Duke of Savoy seemed to wonder, that the confederates lay so quiet, and gave the Duke of Vendome no *disturbance*; and that they could not, at least, oblige him to keep all his army together.—*Burnet. Own Time*, an. 1707.

——— The Gods themselves
They menac'd, and preparing to *disturb*
With all-confounding war the realms above,
On the Olympian summit thought to fix
Huge Ossa, and on Ossa's tow'ring head
Pelion with all his forests.—*Cowper. Homer. Iliad*, b. xi.

We have seen, that inordinate passions are the great *disturbers* of life; and that, unless we possess a good conscience, and a well-governed mind, discontent will blast every enjoyment, and the highest prosperity will prove only disguised misery.—*Blair*, vol. i. Ser. 7.

DIS-TURN, *v.* "Fr. *Distourner*,—
To *turn*, divert, distract, avert," (Cotgrave.)

Thy father pray, all thilke harme *disturne.*

Chaucer. Troilus, b. iii.

Who with large promises so woo the Scott
To aid their cause as he consents to it;
And glad was to *disturn* that furious stream
Of war on us, that else had swallowed them.

Daniel. Civil Wars, b. iv.

For thee vain foolish things thy prophets sought;
Thee thine iniquities they have not taught,
Which might *disturn* thy bondage: but for thee
False burthens and false causes they would see.

Donne. The Lamentations of Jeremy, c. 2.

DIS-VA'LUE, *v.*
DISVA'LUE, *s.*
DISVALUATION.

To underrate, the price or *value*, to under*value*; to set or fix a low price or *value* upon; to disesteem, to disregard.

——— Which was broke off,
Partly for that her promis'd proportions
Came short of composition: But in chiefe
For that her reputation was *disvalued*
In leuitie.—*Shakespeare. Meas. for Meas.* Act v. sc. 1.

When first this flow'ry orb was to us given,
It but a place *disvalu'd* was to heaven.

Drummond. Hymn on the Fairest Fair.

After this manner must we endeavour to stop the impetus of self-seeking nature: continuing to check it by degrees, and to slacken the pursuance of honor and estimation, till we come to acquiesce, ev'n to the world's *disvalue* and depression.—*Mountaigne. Devoute Essayes*, pt. ii. Treat. 9. s. 2.

Nor is't the time alone is here disprais'd,
But the whole man of time, yea Cæsar's selfe
Brought in *disvalew*; and he aymd at most
By oblique glance of his licentious pen.

B. Jonson. Sejanus, Act iii.

What can be more strange or more to the *disvaluation* of the power of the Spaniard, upon the continent than that with an army of eleven thousand English land soldiers, and a fleet of twenty-six ships of war, we should, within the hour-glass of two months, have won one town of importance by Scalado, &c. &c.—*Bacon. Of a War with Spain.*

He that chooses evil company, is like one that voluntarily frequents a house infected with the plague; who is either a fool and *disvalues* life, or desperate and seeks death.

Bates. The sure Trial of Uprightness

DIS-VANTA'GEOUS, i. e. *Dis-advantageous*, (qv.)

——— When Warwick by and by
With his left wing came up, and charg'd so home and round,
That had not his light horse by *disvantageous* ground
Been hinder'd, he had struck the heart of Edward's host.

Drayton. Poly-Olbion, s. 22.

DIS-VE'NTURE, i. e. *Disadventure*, (qv.)

Don Quixote heard it and said, what noise is that Sancho? I know not, quoth he, I think it be some new thing: for adventures, or rather *disventures* never begin with a little.

Shelton. Don Quixote, vol. i. b. iii. c. 6.

DIS-VI'SERED. To take off the *visor*, or mask that covers or protects the *visage*.

The kynges most noble grace neuer *disuisered* nor breathed tyll he ranne the flue courses and deliuered his counter partie.—*Hall. Hen. VIII.* an. 12.

At the instance of the Frenche quene the king and all his, then *disuisered* and shewed theyr faces, and al the ladies of England likewise.—*Id. Ib.*

DIS-UNI'TE, *v.*
DISU'NITY.
DISU'NION.
DISU'NIFORM.

See CO-UNITE.

To sever or sunder the *unity* or oneness; to separate, to disjoin, to be or put at variance, at discord.

Disuniform,—wanting uniformity; irregular,

Go on both hand in hand, O Nations, never be *disunited*, be the praise and the heroick song of all posterity; merit this, but seek only vertue, not to extend your limits.

Milton, Reformation in England, b. ii.

Now this in the nature of it, is nothing but *aliud extra aliud*, one thing without another, and therefore perfect alterity, *disunity*, and divisibility.

Cudworth. Intellectual System, p. 829.

It would be a great blessing to his Majesty, if he could offer an expedient to remove that rub, which must prove fatal to Ireland in a short time; and might grow to such a *disunion* between the two Houses, as might much cloud the happiness of this kingdom.

Clarendon. Civil War, vol. i. p. 327.

The beast they then divide and *disunite*
The ribs and limbs, observant of the rite.

Pope. Homer. Odyssey, b. iii

Though he had at first opposed the treaty between the Pope and Francis, yet afterwards he was not troubled that it took effect; hoping that it would *disunite* these two kings, whose conjunction had been so troublesome to him.

Burnet. Hist. of Reformation, an. 1533.

——— To them I haste,
Their feuds innumerable to compose,
Who *disunited* by intestine strife
Long time, from conjugal embrace abstain.

Cowper. Homer. Iliad, b. xiv.

The royal preacher in my text, assuming that man is a compound of an organized body and an immaterial soul, places the formality and essence of death in the *disunion* and final separation of these two constituent parts

Bp. Horsley, vol. iii. Ser. 20.

DIS-VOUCH, *v.* See AVOUCH, and DISAVOW. To disavow, to disaffirm.

Esc. Euery letter he hath writ, hath *disroucht'd* other.
Ant. In most vnsauen and distracted manner, his actions show much like to madnesse, pray heauen his wisedome be not tainted.—*Shakespeare. Meas. for Meas.* Act iv, sc. 4.

DIS-USE, *v.* DIST'SE, *n.* DISU'SAGE. } To quit, cease or desist from *using*: not to *use*; to disaccustom, to diswont.

Now Priam's fate perhaps you may enquire:
Seeing his empire lost, his Troy on fire
And his own palace by the Greeks possest,
Arms long *disus'd* his trembling limbs invest.
Denham. Virgil Æneis, b. ii.

Disusage of law is some excuse for him who falls into a transgression; but the non-existence of a law, is a justification of the greatest offence.
State Trials Colonel Andrew, an. 1650.

Let us follow her wise directions, and conspire with her kindly motions: let us not stifle, or weaken by *disuse*, or contrary practice, but by conformable action cherish and confirm the good inclinations of nature.
Barrow, vol. i. Ser. 30.

While ev'ry breeze exhales perfumes,
And Bion his mute pipe resumes;
With Bion long *disus'd* to play,
Salute Melissa's natal day.
Blacklock. On Melissa's Birth-day.

DIS-WARN, *v.* See AWARE.
To *warn* from, to caution or admonish not, to dissuade.

My Lord Brook *diswarning* me (from his Majestie) from coming to Theobalds this day, I was enforced to trouble your lordship with these few lines.
Cabbala. The Lord Keeper to the Duke, Sep. 1622.

DIS-WITTED, *v.* Stript, divested or deprived of *wits*.

Which when they heard, there was not one
But hasted after to be gone,
As she had been *diswitted*.—*Drayton. Court of Fairy.*

DIS-WONT, *v.* To disaccustom.

As if my tongue and your eares could not easily be *diswonted* from our late parliamentary language, you have here in this text liberty, prerogative, the maintenance of both.
Bp. Hall. Remaines, p. 19.

DIS-WORKMANSHIP; i.e. ill, or bad *workmanship*.

When I would have taken a particular account of the errata, the printer answered me, hee would not publish his own *diswork emanship*.
Heywood. Apology for Actors. Ep to Okes.

DIS-WORSHIP, *v.* DISWO'RSHIP, *n.* } To refuse to *worship*, to treat as *unworthy*, to degrade, to disgrace, to expose to shame.

For it is not of *worshipping*, but dispyting and *disworshipping* of saintes.—*Sir T. More. Workes*, p. 198.

Suche as seme vngoodly, to them loyne we some comly vesture, with our diligence recompensing that whiche elsewyse semeth vnperfite, knowyng well, that by the vncomlynesse of any parte, the whole body is *diswurshipped*.
Udal. 1 Corinthians, c. 12.

For it were a great *discorship* and shame even for them that in their countries there should remaine in bondage any of those by whose meanes they themselves were set free and delivered out of bondage.—*Holland. Livius*, p. 881.

Of evils, the first and greatest is, that hereby a most absurd and rash imputation is fixed upon God, and his holy laws, of conniving and dispensing with open and common adultery among his chosen people; a thing which the rankest politician would think it a shame and *discorship* that his laws should countenance.
Milton. Doctrine, &c. of Divorce, b. i. c. 4.

DIT, *v.* A. S. *Dyttan*, occludere, obturare, to stop up, to shut in. The verb (says Tooke) is used in its participle, by G. Douglas. (See DOT.) The verb itself is used by H. More.

The riuaris *dittit* with dede corpis.—*Æneid*, b. v. p. 155.

Your brains go low, your bellies swell up high,
Foul sluggish fat *dits* up your dulled eye.
More. Cupid's Conflict, Poems, 1647.

DITA'TION. Lat. *Ditare*, to enrich.
An enriching.

After all the presents of those easterne worshippers (who intended rather homage, than *ditation*) the blessed Virgin comes in the forme of poverty with her two doves unto God.
Bp. Hall. Cont. The Purification.

DITCH, *v.* DITCH, *n.* DI'TCHER. } The A. S. *Diccian*, (Lye says) is *fossam fodere*, i. e. to *dig* a *ditch*; Somner,—"To make a trench, a *ditch* or moat." Dut. *Diick*. A *ditch* or *dike*, that which is *digged* or *dug*. In some countries that which is *dug out*, i. e. the mound or bank formed by *digging* out is called the *ditch* or *dike*: but generally—the cavity left. See DIG, DIGUE, and DIKE.

As he was aboute this *ditch*, he ne gan not muche wynne
For he fel al amidde, and dreynt hym ther inne.
R. Gloucester, p. 86.

For let a dronken dasse, in a *diche* falle
Leet hym lyg. *Piers Ploughman*, p. 227.

They bene dygne as *dich-waiere*, that dogges in baytheth.
Id. Crede.

——— Swiche a noble theatre as it was,
I dare wel sayn, in all this world ther n'as.
The circuite a mile was aboute,
Walled of stone, and *diched* all without.
Chaucer. The Knightes Tale, v. 1890.

And first the roses for to kepe
About hem made he a *dich* depe
Right wonder large, and also brode.—*Id. Rom. of the R.*

Wherof men made *diches* depe,
And high walles, for to kepe
The golde, which Auarice encloseth.—*Gower. Con. A.* b v.

Ye male commonly see that not onely the teachers of the people, and rulers of the churches, but also husbandmenne, and *ditchers*, and heardmenne, and graffers canne reason of the Holy Trinitie, and of the creation of the world, and of the nature of mankinde, a greate deale more skilfully, than either Plato, or Aristotle was ever hable to do.
Jewell. A Replie to M. Hardinge, p. 544.

This onlie remaineth certaine that the walles made by Adrian and Seuerus were *ditched* with notable *ditches* and rampiers made in such wise, that the Scotish aduersarie had much adoo to enter and scale the same in his assaults.
Holinshed. Desc. of Ireland, c. 23.

I, by the East Angles first, who from this heath arose,
The long'st and largest *ditch* to check their Mercian foes;
Because my depth, and breadth, so strangely doth exceed
Men's low and wretched thoughts, they constantly decreed,
That by the Devil's help, I needs must raised be,
Wherefore the Devil's-*ditch* they basely named me.
Drayton. Poly-Olbion, s. 21.

It seems not suitable to the common, and most impartial judgment of mankind, that one of a noble family and extraction should be put to hedging and *ditching*, and be forced to support himself with labour of his hands, and the sweat of his brow.—*South*, vol. iv. Ser. 10.

[The king] marching on Causam side, in order to relieve it, was opposed by a small party of ours; who taking the advantage of some *ditches* and pales to shelter themselves, repulsed his men, and forced him to retreat to Oxford.
Ludlow Memoirs, vol. i. p. 50.

——— Thy cliffs a *ditch-like* river laves,
Rude as thy rocks, and muddy as thy waves.
Savage. London and Bristol Delineated.

DITE, i. e. *dight*, (qv.) to prepare, to make ready, (sc.) to smite. See DITT, *infra*.

His hideous club aloft he *dites*.
Spenser. Faerie Queene, b. i. c. 8.

DITHEISM. DI'THEIST. DITHEISTICK. DITHEISTICAL. } Gr. Διθεια; δις, two, and θεος, God. The examples explain the word.

Now as for that forementioned *ditheism*, or *opinion of two Gods*, a good and an evil one, it is evident that its original sprung from nothing else, but first a firm perswasion of the essential goodness of the Deity, together with a conceit that the evil that is in the world, was altogether inconsistent and unreconcilable with the same, and that therefore for the salving of this phenomenon, it was absolutely necessary, to suppose another animalish principle self-existent, or an evil God.—*Cudworth. Intellectual System*, p. 213.

Wherefore as these *ditheists*, as to all that which is good in the world, held a monarchy, or one sole principle and original, so it is plain, that had it not been for this business of evil (which they conceived could not be salved any other way) they would never have asserted any more principles or Gods than one.—*Id. Ib.*

The chiefest and most eminent assertors of which *ditheistick* doctrine of two self-existent animalish principles in the universe, a good God and an evil Dæmon, were the Marcionites and the Manicheans, both of which, though they made some slight pretences to Christianity, yet were not by Christians owned for such.—*Id. Ib.*

We find *ditheism* and tritheism established in the most early ages, concerning which we have many anecdotes.
Bolingbroke. Human Reason, Ess. 2. s. 7.

If we had been to reason with Pagan *ditheists* on their own notions, we might have insisted that it is no disgrace to a prince to reign according to the constitution of his country, jointly with another.—*Id. Ib*

I have spoken somewhere of the *ditheistical* doctrine. It was very ancient, no doubt, though not so universally professed as Plutarch represents it to have been.
Id. Authority in Matters of Religion, Ess. 4. s. 27.

DITHYRA'MB. DITHYRA'MBICK. } See *Vossius*. A kind of hymn to Bacchus, who was himself also named *Dithyrambus*. The etymology is unsettled.

And verily, to Bacchus they do chant in their songs certain *dithirambick* ditties and tunes, full of passion and change, with motions and agitations to and fro, for according as Æschylus saith,
The *dythirambe* with clamours dissonant
Sorts well with Bacchus, where he is resiant.
Holland. Plutarch, p. 1134.

For Diagoras Melius himself was once a superstitious religionist, insomuch that being a *dithyrambick* poet, he began one of his poems with these words, παντα δαιμονια και τυχην παντα τελειται, All things are done by God and fortune.
Cudworth. Intellectual System, p. 80.

He [Plato] had the genius of those *dithyrambick* poets, who were said proverbially, and with allusion to their extravagant sallies of imagination, never to drink water.
Bolingbroke. Human Reason, Ess. 2. s. 9.

DITT, or DI'TTY, *n.* DI'TTYING, *n.* DI'TTIED. } A. S. *Dihtan*, to dispose, to set in order, to compose, to write, to *endite*; *dihtan* æn ærend gewrit; *dictare* epistolam; to *endite* a letter. Hence (saith Verstegan) our names of *ditties* for things that be *dighted*, or made in meeter, (Somner.) Sw. *Dickta*; Ger. *Dichten*, fingere. *Dichter*, poeta. This northern etymology is rejected by Skinner and Tooke, who adopt the Lat. *Dictum*, pp. of *dicere*, to say.
Any thing said or sung.

He made a boke, and let it write
Wherin his life he did all *dite*.—*Chaucer. Rom. of the R.*

Pythagoras himselfe rehersed
In a booke that the gold verses
Is cleped, for the nobilitie,
Of the honorable *dite*.—*Id. Ib.*

A doly season til a careful *dite*
Should correspond, and be equivolent.
Right so it was when I began to write
This tragedy, the weder right feruent.
Id. The Testament of Cresside.

Tragedie is to saine, a *ditte* of a prosperitie for a time, that endeth in wretchednes.—*Id. Boecius*, b. ii.

For in the floures of his youth,
In sondrie wise, as he [Chaucer] well couth
Of *dites*, and of songes glade
The whiche he for my sake made,
The londe fulfilled is ouer all.—*Gower. Con. A.* b. viii.

In all that route of laciuious poetes, that wrate epistles and *ditties* of loue, some called in Latine *Elegiæ*, & some *Epigrãmata*, is nothing conteyned, but incitation to lechery.
Sir T. Elyot. Governour, b. i. c. 13.

No tree, whose branches did not brauely spring;
No branch, whereon a fine bird did not sit:
No bird, but did her shrill notes sweetly sing;
No song but did containe a louely *dit*.
Spenser. Faerie Queene, b. ii. c. 6.

And there is said Alcyon bent to mourne,
Though fit to frame an euerlasting *ditte*,
Whose gentle spright for Daphne's death doth tourn
Sweet layes of love, to endlesse plaints of pittie.
Id. Colin Clout's come home againe.

Who with his soft pipe, and smooth-*ditted* song,
Well knows to still the wild winds when they roar,
And hush the waving woods. *Milton. Comus.*

But you, O Muses! by soft Charnus sitting,
Your dainty songs unto his murmure fitting,
Which bears the under-song unto your cheerful *dittying*.
P. Fletcher. The Purple Island, c. i.

Yet if he steps forth with a Friday look and a lenten face; with a blessed Jesu! and a mournful *ditty* for the vices of the times: Oh! then he is a saint upon earth; an Ambrose, or an Augustine.—*South*, vol. vi. Ser. 3.

We soon should see the lawns and groves,
Quite filled with Zephyrs, sighs and doves,
With am'rous *ditties*, fairy dances,
Such as we read of in romances.
Cawthorn. The Temple of Hymen.

O were my pipe as soft, my *ditted* song
As smooth as thine, my too, too distant friend,
Shenstone; my soft pipe, and my *ditted* song
Should hush the hurricane's tremendous roar,
And from each evil guard the ripening cane.
Granger. The Sugar Cane, b. ii.

DI'TTANY. Either Lat. *Dictamnus*; Gr. Δικταμνος, απο του τικτειν, i. e. *parere*; because it was supposed, *partum accelerare*; or *dictamus*.

because it grows plentifully on *Dicta*, a mountain of Crete, (Vossius.) It. *Dittamo*; Sp. *Dictamo*; Fr. *Dictame*. See DICTAMNE.

A branch of healing *dittany* she brought:
Which in the Cretan fields with care she sought:
Rough is the stem, which wooly leafs surround;
The leafs with flow'rs, the flowrs with purple crown'd:
Well known to wounded goats.
Dryden. Virgil. Æneid, b. xii.

DIVA'N. A word of extensive use in Arabic, Persian, and Turkish, applied to denote a Collection of Poems, or a Public Office,—in the two former languages; and the Supreme Court of Judicature, or Audience-chamber of the Prime Minister—in the latter.

Forth rush'd in haste the great consulting peers,
Rais'd from thir dark *divan*, and with like joy
Congratulant approach'd him, who with hand
Silence, and with these words attention won.
Milton. Paradise Lost, b. x.

When this conversion was related,
The grey *divan* at once awarded
His banishment should be abated,
And further vengeance quite discarded.
Cooper. Ver Vert.

DIVA'RICATE. } Lat. *Divaricare*, to stride
DIVARICA'TION. } or straddle; (*dis*, and *varicare*,) which Vossius says, is interpreted by Nonius, *distortis cruribus*; and by Festus, *incurva crura habentes*, with distorted, or having bandy, legs; see also Martinius. (See PREVARICATE.) It seems equivalent in its application to,—

To diverge, to distend, to separate, to divide.

He puts me in mind of the incorrigible scold, that though she was ducked over head and ears under water, yet stretched up her hands with her two thumb nails in the knit-cracking posture, or with two fingers *divaricated*, to call the man still in that language lousy rascal and cuckold.
Marvell. Works, vol. ii. p. 114.

Fourthly, to take away all doubt or any probable *divarication*, the curse is plainly specified in the text, nor need we dispute it, like the mark of Cain.
Brown. Vulgar Errours, b. vi. c. 11.

In this, [the taste,] as in the last sense, we have an apparatus abundantly sufficient to the sense; nerves curiously *divaricated* about the tongue and mouth, to receive the impressions of every gusto.
Derham. Physico-Theology, b. iv. c. 5.

I could instance in many actions of brutes that are hardly to be accounted for without reason and argumentation as, that commonly noted of dogs, that running before their masters they will stop at a *divarication* of the way, till they see which hand their masters will take.
Ray. On the Creation, pt. i.

Just so it is with the divine nature; it is one simple individual perfection in the Godhead himself; but when refracted and *divaricated*, in passing through the medium of the human mind, it becomes power, justice, mercy; which are all separately and adequately represented to the understanding.—*Warburton. Divine Legation of Moses*, b. ii. Ap.

DIVE, v. } A. S. *Dippan*; Dut. *Doop-en*,
DIVER. } mergere, immergere, to sink, to immerge.

To dip or go beneath the surface; to move or continue in motion, to remain beneath the surface. See DIDAPPER, and DIP.

That on hath connynge, and can swummen and *dyven*
That oth' is lewede of that labour, and lernede nevere swymme. *Piers Ploughman*, p. 235.

And it chaûced at the same time a mõster of an exceeding bygnes to appeare as well in the sight of the Tyrians as y^e^ Macedons, which lying vppon his back aboue the water came towards the Mole, and whẽ he had lifted vp him selfe at the head of the Mole, *diued* vnder the water againe.
Brende. Quintus Curtius, fol. 61.

The men saued themselues being in euery canoe four, six, or eight persons all naked & excellent swimmers and *diuers*.
Hackluyt. Voyages, vol. iii. p. 817.

Sir, if you will see any fish taken, goe with me. Then hee led me vnto the foresaid bridge, carying in his armes with him certaine *diue-doppers* or water-fowles, bound vnto a company of poles, and about euery one of their neckes he tied a threed, least they should eat the fish as fast as they tooke them.—*Id. Ib.* vol. ii. pt. i. p. 59.

Why then (may some *diuers* in the *deep* of providence say) doth God ordain no more good men and actions, whereof the raritie is so notorious; since he's so much honour'd by such divine resemblances?
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 3.

Divers at the bottom of the sea, can hear the noises made above, only confusedly. But, on the contrary, those above cannot hear the *divers* below. Of which an experiment was made, that had like to have been fatal: one of the *divers* blew an horn in his *diving-bell*, at the bottom of the sea; the sound whereof (in that compressed air) was so very loud and irksome, that it stunned the *diver*, and made him so giddy, that he had like to have dropped out of his bell, and to have been drowned.
Derham. Physico-Theology, b. iv. c. 3. Note.

——— No man knowes
The reason whence, and how, the da knesse grewes;
The reason, how the morne is thus beginne:
The reason, how the man enlightning sunne
Dives vnder earth: the reason how againe
He reares his golden head.—*Chapman. Homer. Ody.* b. x.

Go! let the *diving* Negro seek
For gemms hid in some forlorn creek;
We all pearls scorn,
Save what the dewy morn
Congeals upon each little spire of grass.
Reliquiæ Wottonianæ, p. 402.

Not so bold Arnall; with a weight of skull,
Furious he *dives*, precipitately dull;
Whirlpools and storms his circling arm invest,
With all the might of gravitation blest.
Pope. The Dunciad, b. ii.

If perseverance gain the *diver's* prize,
Not everlasting Blackmore this denies:
No noise, no stir, no motion canst thou make,
Th' unconscious stream sleeps o'er thee like a lake.
Id. Ib. b. ii.

He, *diver-like* from his exalted stand
Behind the steeds pitch'd headlong and expired.
Cowper. Homer. Iliad, b. xvi.

DIVEL, v. } Lat. *Divellere*; (*dis*, and *vellere*,
DIVULSION. } to tear.)

To tear or rend; to pluck or pull asunder.

At the first littering, their eyes are fastly closed, that is, by coalition or joining together of the eye-lids, and so continue until about the twelfth day; at which time they begin to separate, and may be easily *divelled* or parted asunder.
Brown. Vulgar Errours, b. iii. c. 27.

Empedocles holdeth that nature is nothing: only that there is a mixture and *divulsion*, or separation of elements.
Holland. Plutarch, p. 669.

If you should hold them perpendicular to it, their *divulsion* would not cease to be difficult, provided it were attempted to be made by suddenly pulling one of the broad surfaces from the other in a level line, and not by making one of the surfaces slide upon the other.—*Boyle. Works*, vol. i. p. 406.

DIVE'RB. Lat. *Diverbium*; (*dis*, and *verbum*, a word; quia *diversi* loquantur, Vossius.) The Lat. usages of *diverbium*, and the Eng. of *diverb* (only found in Burton) are very different. The Eng. word is applied to—

An antithetical proverb or saying, in which the parts or members are contrasted or opposed.

England is a paradise for women, a hell for horses; Italy a paradise for horses, hell for women, as the *diverbe* goes.
Burton. Anatomy of Melancholy, p. 597.

Austin l. 4. *de Civitat. Dei*, c. 9. censures Scævola, saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the *diverbe*, *Si mundus vult decipi, decipiatur*, if the world will be gulled let it be gulled.—*Id. Ib.* p. 645.

DIVE'RGE, v. } Lat. *Divergere*; *di*, and
DIVE'RGENCE. } *vergere*, (from *vert-ere*, Vos-
DIVE'RGENCY. } sius,) to turn.

To *turn* away or apart; (sc. from the same point,) to bear or direct the course separate ways; to separate points.

The rays proceeding from nigh objects do more *diverge*, and those from distant objects less.
Derham. Physico-Theology, b. iv. c. 2. (Note 27.)

As birds and fishes are in divers things conformable, so in some sort they are in their eye; to enable it to correspond to all the *convergencies* and *divergencies* of the rays which the variations of each of the mediums may produce.
Id. Ib. (Note 28.)

Ethelred's house the center of six ways,
Diverging each from each, like equal rays,
Himself as bountiful as April rains,
Lord paramount of the surrounding plains,
Would give relief of bed and board to none,
But guests that sought it in th' appointed one.
Cowper. Hope.

This confused appearance of the object doth therefore seem to be the medium, whereby the mind judgeth of distance in those cases, wherein the most approved writers of optics will have it judge by the different *divergency*, with which the rays flowing from the radiating point fall on the pupil.—*Berkeley. A New Theory of Vision.*

Thus it is the province of the philosopher, to discover the true direction and *divergence* of sound propagated by the successive compressions and expansions of air, as the vibrating body advances and recedes.
Sir W. Jones. On the Musical Modes of the Hindus.

These changes in the eye vary its power over the rays of light, in such a manner and degree, as to produce exactly the effect which is wanted, viz. the formation of an image upon the retina, whether the rays come to the eye in a state of *divergency*, which is the case when the object is near to the eye, or come parallel to one another, which is the case when the object is placed at a distance.
Paley. Natural Theology, c. 3.

DIVERS, or } Fr. *Divers*; It. and Sp.
DIVERSE, v. } *Diverso*; Lat. *Diversus*,
DIVERSE, *adj.* } from *divertere*, *diversum*,
DIVERSELY. } to turn away or aside;
DIVERSENESS. } (*di*, and *vertere*, to turn.)
DIVERSIFY, v. } To *diverse* or to *divert*,
DIVERSIFICATION. } Fr. *Diverter*; to *turn*
DIVERSIFIABLE. } away, aside or apart from;
DIVERSION. } to bend or draw away, to
DIVERSITY. } withdraw: met., to with-
DIVERSORY. } draw the thoughts, the
DIVERSIVOLENT. } attention, (sc.) from se-
DIVERT, v. } vere study, from painful
DIVERTER. } subjects; and thus, to re-
DIVERTINGLY. } create, to amuse, to cheer,
DIVERTIVE. } to please. And so also is
DIVERTISE, v. } used—to *divertise*.
DIVERTISEMENT. }

Diverse, *adj.* turned away, apart or aside, and thus pursuing a different course; different, sundry, several, various, dissimilar, unlike. Wiclif renders—et nihil *discrevit*,—and nothing *diversed*, i. e. made no difference or distinction.

To *diversify*; Fr. *Diversifier*; Sp. *Diversificar*; It. and Lat. *Diversificare*; to be or cause to be different, various, dissimilar, unlike; to variegate: and, as Cotgrave says, "to deck with sundry colours, work in various fashions; interlace or mingle sundry forms together; to change or alter often."

And lette clope that water aftur Auerne
And setthe tuong *diuerse* tonge me clepede hit Seuerne
R. Gloucester, p. 27

Jewen, Gentiles and Sarrasines. lugen hem selve
That leeliche thei by leyven. and gut here lawe *dyversen*.
Piers Ploughman, p. 292.

For alle we ben breythrene. thauh we be *diverseliche* clothede. *Id. Ib.* p. 246.

And God that knewe hertis bear witnessyng and ghaf to hem the Hooli Goost as also to us, & nothing *diversyde* bitwixe us and hem, and clensede the hertis of hem bi feith.
Wiclif. Dedis, c. 20.

And *dyuerse* ther be, but it is al oo spirit: and *dyuerse* seruyces ther ben, but is it al oo Lord. and *dyuerse* worchyngis ther ben, but al is oo God that worchith alle thingis in alle thingis.—*Id. 1 Corynth.* c. 12.

And thei herden these thingis and weren *dyuersli* turmentid in her hertis, and grennidon with teeth on hym.
Id. Dedis, c. 7.

Whan folk han laughed at this nice cas
Of Absolon and hendy Nicholas,
Diverse folk *diversely* they saide.
But for the more part they lough and plaide.
Chaucer. The Reves Tale, v. 3855.

And for there is so great *diversite*
In English, and in writing of our tong
So pray I to God, than none miswrite the,
Ne the misse metre, for defaut of tong.
Id. Troilus, b. v.

What shall befalle here afterwarde
God wote, for nowe vpon this tide
Men see the worlde on euery side
In sondrie wise so *diuersed*
That it well nigh stant all *reuersed*.—*Gower. C. A.* Prol.

But for there is *diuersite*
Within himselfe, he may not laste. *Id. Ib.*

But well assured in his manly hert
List not once aside to *diuert*
But kept his way. *Lidgate. Story of Thebes*, pt. ii.

The Gospel is euery where one, though it be preached of *diuers*, and signifieth glad tydinges, that is to witte, an open preachyng of Christ and the holy testament & gracious promises that God hath made in Christ's bloud, to all that repent and beleue.—*Tyndall. Works*, p. 127.

A spoyle of *diuers* coloures for Sisara, a spoyle of *diuerse* coloures wt brodered workes, *dyuerse* coloured browdered work for the necke for a praye.—*Bible*, 1551. *Judges*, c. 5.

The wordes which the Scripture veeth in the worshipping or honouring of God are these: loue God, cleaue to God, dread, serue, bow, pray, and call on God, beleue and trust in God and such like; which wordes all we vse in the worshipping of man also, how be it *diuerely*, and the difference thereof doth all the Scripture teach.—*Tyndall. Works*, p. 269.

Yet lest ether the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seing some translations reade after one sort, and some after another, wheras all may serue to good purpose and edification, we haue in the margent noted that *diuersitie* of speech or reading.—*Geneva Bible*, 1561. *Epistle to the Reader.*

But you, this *diuersenesse* that blamen most
Change you no more, but stil after one rate
Treate you me well; and kepe you in that state.
Wyat. Of Change of Mynde.

When the earle had searched all the coaste of Fraunce, and had found not one pirate or sea robber, he was aduertised by hys espials that they herying of his armie, were *diuerted* to the parties of Britayn.—*Hall. Hen. IV.* an. 9.

He being of his approache, credibly aduertised, by his espials, *diuerted* from the kynges waies, and toke his iorney toward London.—*Id. Hen. VI.* an 30.

Then each to other, well affectionate,
Friendship professed with vnfained heart,
The red crosse knight *diuerst*, but forth rode Britomart.
Spenser. Faerie Queene, b. iii. c. 3.

It was not an ill conceit of Menedemus the Eretrian, that there was but one virtue which had *divers* names.
Bp Taylor. Of Repentance, c. 4. s. 3.

Wonder it is to see, in *diuerse* minds
How *diuersely* Loue doth his pageants play,
And sheweth his powre in variable kinds.
Spenser. Faerie Queene, b. iii. c. 3.

Cicero, Plautus, Pausanias, and others have remembered *divers* sorts of lots, used by the Romans, Grecians, and other nations: as in the division of grounds or honours; and in things to be undertaken the two first kinds were called *diercory*; the third divinatory; and into one of these three all may be reduced.
Raleigh. History of the World, b. ii. c. 16. s. 2.

O gold! what a God art thou; and O man, what a Devil art thou to be tempted by such a cursed mineral! You *deuorsicolend* lawyer, mark him.
Webster. The White Devil, Act iii.

But to this inner earth *divert* we from the deep,
Where those two mighty meres, outstreach'd in length do wander.—*Drayton. Poly-Olbion*, s. 28.

It [angling] was, after tedious study, a rest to the mind, a cheerer to the spirits, a *diverter* of sadness, a calmer of unquiet thoughts, a moderator of passions, a procurer of contentedness; and begat habits of peace and patience.
Walton. In his Life.

With the history of animals they should be showed anatomy as a *divertisement*, and made to know the figures and natures of those creatures which are not common among us, disabusing them at the same time of those errours which are universally admitted concerning many.
Cowley. Ess. The School.

Justification there we see is expressed a result of Christ's redemption, and the act of God consequent thereon; so is remission of sins; God by them jointly demonstrating his justice and goodness, so that they may be well conceived the same thing *diversly* expressed, or having several names according to some *divers* formalities of respect.
Barrow, vol. ii. Ser. 5.

From hence there is a general inclination in men to worship the Deity impressed from the author of nature; but the ways are *diverse*.
Bates. Christian Religion proved by Reason, c. 1.

Which directions being of necessity no other than general, are and must be left to be *diversified* in particular, according to every man's own sense of his private and personal wants.
Clarke, vol. ii. Ser. 158.

I could propose *divers* ways of bringing this to trial, there being several insipid bodies which I have found this way *diversifiable*.—*Boyle. Works*, vol. iv. p. 263.

These last named principles are more numerous, as taking in the posture, order, and situation, the rest, and above all, the almost infinitely *diversifiable* contextures of all the small parts.—*Id. Ib.* vol. iv. p. 231.

There will be small reason to deny these to be true colours, which more manifestly than others disclose themselves to be produced by *diversifications* of the light.
Id. Ib. vol. i. p. 691.

You, for these ends, whole days in council sit;
And the *diversions* of your youth forget.
Waller. To the King.

But see in all corporeal nature's scene,
What changes, what *diversities* have been!
Matter not long the same appearance makes,
But shifts her old, and a new figure takes.
Blackmore. Creation, b. v.

Then am I vanquish'd, must I yield, said she,
And must the Trojans reign in Italy!
So fate will have it, and Jove adds his force;
Nor can my pow'r *divert* their happy course.
Dryden. Virgil. Æneid, b. i.

Others have try'd to *divert* and entertain the troubles of other men by pretty and plausible sayings, such as this, That if evils are long they are but light, if sharp but short, and a hundred such like.—*Tillotson*, vol. i. Ser. 5.

He confuted it by saying, that it was not meant of boys in age but in manners; not of women in sex, but in feebleness of wit; and then added, *diuertingly*, that this argument therefore arose of wrong understanding the word.
Strype. Life of Aylmer, c. 14.

For if the subject's of a serious kind,
Her thoughts are manly, and her sense refin'd;
But if *divertise*, her expressions fit,
Good language, join'd with inoffensive wit.
Pomfret. Strephon's Love for Delia.

But I think we had better carry the gentleman home with us, and because it is already late, sup at home, and *divertise* the gentleman at cards, till it be ready.
Wycherly. The Gentleman Dancing-Master, Act i. sc. 1.

He [Corneille] avows boldly, that in spite of censure his play was well, and regularly written; which is more than I dare say for mine. Yet it was well receiv'd at court; and was more than once the *divertisement* of his majesty by his own command.—*Dryden. Pref. to the Wild Gallant.*

But it must be observed concerning moral inability, in each kind of it, that the word inability is used in a sense very *diverse* from its original import.
Edwards. On the Freedom of the Will, pt. i. s. 4.

It has been discovered by Sir Isaac Newton, that the distinct and primogenial colours are only seven; but every eye can witness, that from various mixtures in various proportions, infinite *diversifications* of tints may be produced.
Adventurer, No. 95.

They must act as their equals act; they must like others, dress, keep a table, an equipage, and resort to public *diversions*: it is necessary, according to their ideas.—*Knox*, Ess. 5.

Yet here it is answered by the bolder sort of objectors that nobody can say, what is clear in scripture; there are *diversities* of opinion about the most fundamental points of revelation.—*Secker*, vol. iii. Ser. 21.

From the antiquary I expect greater thanks; he is more cheaply pleased than a common reader; the one demands to be *diverted*, at least instructed—the other requires only to be informed.—*Walpole. Anecdotes of Painting*, vol. i. Pref.

To tell him that he may squander without fear of poverty, gluttonize without danger of distempers, and bring a secret mischief upon others without hazard of its ever coming round upon himself, were no temptation to him for he has no relish to such *divertisements*, his appetites having been long since set upon what is just, and becoming, and beneficent.—*Search. Light of Nature*, pt. ii. c. 36.

DIVEST, *v.* **Divestible.** By older writers more commonly written *Devest*, (qv.) Lat. *Devestire*, (*di*, and *vestire*, to clothe.) "Fr. *Desvestir*; to unclouth; despoyle, depriue, disseize, dispossesse of," (Cotgrave.)
To strip, to denude, to free or deliver from.

Sooner may you *divest* the creature of any other feeling or affection than that towards society and his likeness.
Shaftesbury. The Moralists, pt. ii. § 4.

And liberty being too high a blessing to be *divestible* of that nature by circumstances; I (that seldom deplore him, who by loosing his mistress recovers himself) think that Hermione has but intentionally, not eventually disobliged you.—*Boyle. Works*, vol. i. p. 248.

They thought or pretended to think, that it was highly unjust to *divest* Cæsar of his government, before the time was completed for which it had been decreed; and of which there now remained about two years unexpired.
Melmoth. Cicero, b. iii. Let. 32, (Note 18.)

DIVIDE, *v.* **Dividable. Dividant**, *adj.* **Dividedly. Dividend. Divident. Divider. Dividing**, *n.* **Dividual**, *adj.* & *n.* **Dividible**, *adj.* & *n.* **Dividibleness. Divisibility. Dividibly. Division. Divisive.** Fr. *Diviser*; Sp. *Dividir*; It. *Dividere*; Lat. *Dividere*; from *di*, or *dis*, and the Hetruscan verb, *iduo*, (whence *idus*,) that is, *partiri*, to part or portion; Becman conjectures *iduo*, to be *εις δυο*, into two; and Martinius, that it is from *ιδιος*, that is, *proprius*, proper or peculiar to; so that *iduare* may mean, to put, place or set *ιδια* or *κατ' ιδιαν*, that is, *seorsim*, separately, asunder.
To part or portion, to share, to distribute, to distinguish; to set or put or place, to keep or hold, apart; to separate, to sunder, to sever; to disunite, to cause to be at disunion or discord.

In mareis and in mores, in myres and in wateres
Dom thynges *dyeyden*.—*Piers Ploughman*, p. 224.

For thilke thing that simply is one thing without any *division*, the errour and foly of mankind *divideth* and departeth it and misleadeth it, and transporteth from very and parfite good, to goods that be false and vnperfite.
Chaucer. Boecius, b. iii.

This aler in periferie three
Divided is of suche degree;
Beneth is one, and one amidde,
To which aboue is the thridde.
And vpon the *divisions*.
There ben diuers impressions,
Of moyst, and eke of drie also.—*Gower. Con. A.* b. vii.

Then sayd God: let there be lyghtes in the firmament of heauen, to *deuide* the day from the nyghte, yᵗ they may be vnto sygnes, seasons, dayes, and yeares.
Bible, 1551. *Genesis*, c. 1.

My first question (Reuerend father) is concerning bishops, how they ought to behaue themselues toward their clerks, or of such oblations as the faithfull offer vpon the altar, what portions or *diuidents* ought to be made thereof.
Fox. Martyrs, p. 105. *Gregorie's Answers to Austin.*

And he said unto him, man, who made me a judge, or a *diuider* over you?—*Bible. Modern Version, Luke* xii. 14.

But the Lorde shall make a *division* betweene the beastes of the Israelites, and the beastes of yᵉ Egyptians: so that there shal nothing die of all that perteineth to the childrē of Israel.—*Bible*, 1551. *Exodus*, c. 9.

Then with his wauing wings displaied wide,
Himselfe vp high he lifted from the ground,
And with strong flight did forcibly *diuide*
The yielding ayre.—*Spenser. Faerie Queene*, b. i. c. 11.

—— Twin'd brothers in one wombe
Whose procreation, residence, and birth,
Scarce is *dividant*; touch them with seuerable fortunes,
The greater scorns the latter
Shakespeare. Timon of Athens, Act iv. sc. 3.

Shall I set there
So deepe a share
(Dear wounds) and only now
In sorrow draw no *dividend* with you.
Crashaw. Charitas Nimia, or the Dear Bargain.

Hate is of all things the mightiest *divider*, nay, is *division* itself.—*Milton. Discipline of Divorce*, b. ii. c. 21.

Another time when Cæsar had made a law for the *dividing* of the lands of Campania unto the souldiers, divers of the senate were angry with him for it, and among other, Lucius Gellius (a very old man) said he would never grant it while he lived. Cicero pleasantly answered again, alas, tarry a little, the good old man will not trouble you long.
North. Plutarch, p. 720.

So that a man may say his religion is now no more within himself, but is become a *dividual* movable, and goes and comes near him, according as that good man frequents the house.—*Milton. Of Unlicens'd Printing.*

For in as much as that infinite word is not *divisible* into parts, it could not in part, but must needs be wholly incarnate, and consequently whersoeuer the word is, it hath with it manhood, else should the word be in part or somewhere God only and not man, which is impossible.
Hooker. Ecclesiastical Polity, b. v. § 55.

He could not run *division* with more art
Upon his quaking instrument, than she,
The nightingale, did with her various notes
Reply to.—*Ford. Lover's Melancholy*, Act i. sc. 1.

In this discharge of the trust put upon us by God, we would not be looked upon as sowers of sedition, or broachers of national and *divisive* motions.
Milton. Articles of Peace with the Irish.

While she with cheerful, but impartial grace
(Born for no One, but to delight the race
Of men) like Phœbus, so *divides* her light,
And warms us, that she stoops not from her height.
Waller. The Countess of Carlisle. Of her Chamber.

The reason of the ancient incorporealists, will evince that the humane soul and mind, cannot possibly be any body whatsoever, though never so fine, thin, and subtle; whose parts are by motion *dividable* and separable from one another.
Cudworth. Intellectual System, p. 781.

If therefore, God be every where: it cannot possibly be, that he should possibly be so *dividedly*; because then himself would not be every where, but only a part of him here and a part of him there, throughout the whole world; himself being not one *undivided* thing.—*Id. Ib.* p. 783.

It was found by ordinances of the dean formerly made, that married canons should not be bound to be present at the common table in their college of petty canons, but should be permitted to be by themselves, with their families, and to have convenient victuals: and that besides in all *dividends* and common profits, the same account should be had of the married as of others.
Strype. Life of Abp. Grindal, an. 1561.

The known properties of matter are, that it is not necessary or self-existent, but dependent, finite, (nay, that it fills but a few very small and inconsiderable portions of space,) that it is *divisible*, passive, unintelligent, and consequently incapable of any active powers.
Clarke. Evidences of Nat. and Rev. Religion, Pref.

The composition of bodies, whether it be of *dividibles* or indivisibles, is a question which must be rank'd with the indissolvibles.—*Glanvill. Vanity of Dogmatizing*, c. 5.

I would fain have instanc'd any thing in our notion of spirit more perplexed, or nearer a contradiction, than the very notion of body includes in it, the *divisibility in infinitum* of any finite extension, involving us, whether we grant or deny it, in consequences impossible to be explicated or made in our apprehensions consistent.
Locke. On Hum. Understanding, b. ii. c. 23.

Do what they can, actual infinite extension every where, equality of all bodies, impossibility of motion, and a world more of the most palpable absurdities, will press the asertors of infinite *divisibility*.
Glanvill. Vanity of Dogmatizing, c. 5.

Besides body, which is impenetrably and *divisibly* extended, there is in nature another substance, that is both penetrable of body and indiscerpible, or which doth not consist of parts separable from one another.
Cudworth. Intellectual System, p. 834.

For, first, with its [the mind] subtle *divisive* power, it will analyse and resolve this concrete phantasmatical whole, and take notice of several distinct intellectual objects in it.
Id. Morality, b. iv. c. 3.

Some of whose fruits I can yet shew you, which were made upon the account of the *divisibleness* of nitre into fixed and volatile parts.—*Boyle. Works*, vol. i. p. 376.

The experience of all corrupt ages has abundantly shown, that men's presumptuous reproaching each other upon account of such things as these; has been the great cause of all the schisms and *divisions*, of all the contentions and animosities, which have overrun and in great measure destroyed the Christian world.—*Clarke*, vol. i. Ser. 47.

——— Ulysses is no more;
Dead lies the hero in some land unknown,
And thou no sooner shall depart, than these
Will plot to slay thee, and *divide* thy wealth.
Cowper. Homer. Odyssey, b. ii.

That power, by which the several parts of matter, such as stone, wood, or the like, firmly hold together, so as to make them hard and not easily *dividable*, is certainly no necessary effect of matter, but depends on the mere arbitrary pleasure of God, who exerts every moment an immediate act of his power, in thus binding, and retaining its parts together.
Pearce, vol. i. Ser. 2.

A good deal more than double the whole *dividend* of the East India company, the nominal masters to the proprietors in these funds.—*Burke. On the Nabob of Arcot's Debts.*

While through the pores nutritive portions tend,
Their equal aliment *dividual* share,
And similar to kindred parts adhere.
Brooke. Universal Beauty, b. iv.

To this I answer, that as we must suppose matter to be infinitely *divisible*, it is very unlikely, that any two, of all these particles, are exactly equal and alike.
Edwards. On the Freedom of the Will, pt. iv. s. 3.

No priestly dogmas, invented on purpose to tame and subdue the rebellious reason of mankind, ever shocked common sense more than the doctrine of the infinite *divisibility* of extension, with its consequences.
Hume. On Hum. Underst. pt. ii. s. 12.

From a principle of gratitude I adhered to the coalition; my vote was counted in the day of battle; but I was overlooked in the *division* of the spoil.
Gibbon. Memoirs of his own Life.

DIVI'NE, *v.* **DIVI'NE**, *n.* **DIVI'NE**, *adj.* **DIVI'NAL.** **DIVINA'TION.** **DIVINA'TOR.** **DIVI'NATORY.** **DIVI'NATING.** **DIVI'NELY.** **DIVI'NEMENT.** **DIVI'NENESS.** **DIVI'NER.** **DIVI'NERESS.** **DIVI'NIFY.** **DIVI'NITY.** **DI'VINIZE.** Fr. *Deviner*; Sp. *Divinar*; It. *Indovinare*; Lat. *Divinare*; Fr. adj. *Devin*; It. and Sp. *Divino*; Lat. *Divinus*, from *Divus*; Gr. Διος. Godlike. *Divinus* was sometimes used (says Vossius) as a substantive *pro vate*, a prophet; because they were supposed to be able to understand and declare the will of the gods (*divûm voluntatem*) from certain signs or tokens. And hence, to *Divine*, is—

To foretell, to predict, to presage, to foreknow, to prognosticate; and also, to conjecture or surmise, to guess, to presume, to anticipate.

Adj. *Divine*,—Godlike, having the powers or attributes of God; superhuman, supernatural; preeminent, supremely excellent; by Milton, *divining*, presaging.

A *Divine* is applied in common to a professor of *divinity* or sacred theology; to one whose duty it is to study and expound the *divine* will as declared in Holy Writ; a clergyman.

Divine, the verb, is used by Drayton and Spenser, and Ramsay, as, to cause to be *divine*, to consecrate, to sanctify.

And Dauid the douhty that *deuyned* how Urye
Mighte slilokeste [most slily] be slayn.
Piers Ploughman, p. 179.

And deleth in *deuynyle*, as dogges bones.—*Id. Crede.*

And it was don whanne we gheden to preier, that a damysel that hadde a spirit of *dyuynacioun* mette us which ghaf greet wynnynge to hir lordes in *dyuynyng*.
Wiclif. Dedis, c. 16.

The paleis ful of peple up and doun,
Here three, ther ten, holding her questioun,
Devining of these Theban knightes two.
Chaucer. The Knightes Tale, v. 2517.

Now fell it so, that in the towne there
Dwelling a lord of great authorite
A great *diuine*, that cleped was Calcas
That in that science so expert was, that he
Knew wel, that Troy should distroied be
By answere of his God. *Id. Troilus*, b. i.

Then saied shee, this is (q^d she) the olde question of the purueighaunce of God, and Marcus Tullius, when he deuided the *deuinacions*, that is to sayne, in his bookes that hee wrote of *deuinacions*, he mooued greathe this question.
Id. Boecius, b. v.

What say we of hem that beleven on *divinales*, as by slight or by noise of briddes or of bestes, or by sorte of geomancie, by dreames by chirking of dores, or cracking of houses, by gnawing of rattes, and swiche maner wretchednesse?
Id. The Persones Tale.

He [Sphinx] was ordained on the hill t'abide
To slea all tho, that passeden beside
And specially all, that did faile,
To expoune, his misty *deuinale*
Lydgate. The Story of Thebes, pt. i.

Els what difference is there betwene the prescience of thilke laje, worthy *deuinyng* of Tirene *deuinour*, that saied. All that I say (qd he) either it shall be, or else it shall not be.
Chaucer. Boecius, b. i.

Thou salest not sothe (qd he) thou sorceresse
With all thy selfe ghost of prophecie
Thou weenest been a *deuineresse*. *Id. Troilus.*

Thus was the halle full of *divining*
Long after that the sonne gan up spring.
Id. The Knightes Tale, v. 2523.

Therefore I stent, I am no *diuinistre*.—*Id. Ib.* v. 2813.

Ye gaue me ones a *diuine* responsaile
That I should be the floure of loue in Troye.
Id. The Testament of Creseide.

Sir, I wol fillen so mote I go
My paunch, of good meat and wine
As should a maister of *diuine*.—*Id. Rom. of the Rose.*

Philosophy is knowing of *deuinely* and mâly things ioyned with study of good liuing, and this stant in two thyngs, that is cunning and opinion.—*Id. Testament of Loue*, b. iii.

And right thus were men wont to teek
And in this wise would it preek
The maisters of *diuinite*
Sometime in Paris the cite.—*Id. Rom. of the Rose.*

To this science been priuee
The clerkes of *diuinitee*
The whiche vnto the people preche
The feith of holy churche and teche.
Gower. Con. A. b. vii.

Wherupon thei *diuined* that the mariage of the prince, should euer be a blot in the duke's iye, or mariage of the duke, a mote in the iye of the prince.
Hall. Hen. VI. an. 9.

Name you theim *divinacions*? nay name theim diabolicall deuices, say you they be prognosticacions? nay they be pestiferous publyshinges.—*Id. Hen. IV.* an. 3.

Syne all these were mynystris of God in mortall,
And had in theym no power *dyuynall*.
Fabyan. Prologues.

But finally a woman *diuineresse*, or contrarie, a soothsayer, that was had in great reputation of hir craftes, made the very declaracion of the saide letters.—*Golden Boke*, c. 26.

Lo where to commeth thy blandishyng promyse,
Of false astrology and *deuinatrice*,
Of Goddes secretes makyng thyselfe so wyse.
Sir T. More. Workes. A Ruful Lamentacio.

There is no creature but that it needeth other creatures, and thoughe thei bee of lesse perfection than itself, as philosophers and *diuines* prouen.—*Id. Ib.* p. 18.

He fled to his wyse men of the worlde, to his *diuiners* and charmers.—*Joye. Exposicion of Daniel*, c. 5.

He seconde person in *diuineesse* is,
Who vs assume, and bring vs to the blis.
Hackluyt. Voyages, vol. i. p. 207.

Thou hast here, good Christian reader, the paraphrase of Erasmus vpon the Gospell, that is to say, a treasour, and in manier a full library of all good *diuinity-bookes*.
Udal. Preface to the Reader.

But leaving these *divin'd*, to Decuman we come
In North Wales who was crown'd with glorious martyrdom.
Drayton. Poly-Olbion, s. 24.

You, lady Muse, whom Jove the counsellor
Begot of Memory, Wisdom's treasuress,
To your *divining* tongue is given a power
Of uttering secrets large and limitless.
Davies. On Dancing.

At length out of the river it [a harp] was reared
And borne above the clouds to be *divin'd*,
Whilst all the way most heavenly noyse was heard
Of the strings, stirred with the warbling wind.
Spenser. The Ruines of Time.

——— But dazed were his eyne
Through passing brightnes, which did quite confound
His feble sense, and too exceeding shine,
So darke are earthly things compar'd to things *divine*.
Id. Faerie Queene, b. i. c. 10.

Great joy he promis'd to his thoughts, and now
Solace in her return, so long, delay'd,
Yet oft his heart, *divine* of something ill,
Misgave him. *Milton. Paradise Lost*, b. ix.

The world cries you up to be an excellent *divine* and philosopher; now is the time for you to make an advantage of both. of the first, by calling to mind, that afflictions are the proportion of the best Theophiles. of the other, by a well weigh'd consideration, that crosses and troubles are entail'd upon mankind, as much as any other inheritance.
Howell, b. ii. Let. 41.

Notwithstanding in the end they agreed between themselves, this controversie should be decided by the flying of birds, which do give a happy *divination* to things to come
North. Plutarch, p. 19.

Attributing so much to their *divinators*, ut ipse metus fidem faciat, that fear it selfe and conceipt, cause it to fall out: If he fore-tell sicknesse such a day, that very time they will be sick.—*Burton. Anatomy of Melancholy*, p. 166.

Cicero, Plautus, Pausanias, and others, have remembred divers sorts of lots, used by the Romans, Grecians, and other nations: as in the division of grounds or honours; and in thing to be undertaken: the two first kinds were called diversory; the third *divinatory*; and unto one of these three all may be reduced.—*Raleigh. Hist. World*, b ii. c. 16. s 2.

For, beeing as she is *divinely* wrought,
And of the brood of Angels heau'nly borne,
And with the crew of blessed saints vp brought,
Each of which did her with their gifts adorne.
Spenser. Son. 61.

After that Alexander had left his trust and confidence in the Gods, his mind was so troubled and afraid, that no strange thing happened unto him (how little soever it was) but he took it straight for a sign and prediction from the Gods: so that his tent was always full of priests and soothsayers, that did nothing but sacrifice and purifie, and tend upon *divinements*.—*North. Plutarch*, p. 589.

Touching *diviners* of things to come, which is held a species of witchcraft, we may read they were frequent among the Romans; they had colleges for their augurs, and aruspices.—*Howell*, b. iii. Let. 23.

There is none of Hercules's followers in learning, I mean, the more industrious and severe enquirers into truth, but will despise those delicacies and affectations, as indeed capable of no *divineness*.
Bacon. On Learning, by G. Wats, b. i. c. 4.

In the Canticles the Virgin saith, "My beloved is white and red, and chosen of a thousand;" white, for his blessed and *divinified* soul; red, for his precious flesh embrued with his blood.—*Parthenia Sacra*, (1633,) p. 204.

——— And turning him aside
The goodly maide (full *of divinities*,
And gifts of heavenly grace) he by him spide
Her bow and gilden quiver lying him beside.
Spenser. Faerie Queene, b. iii. c. 5.

Eager to read the rest, Achates came,
And by his side the mad *divining* dame:
The priestess of the God, Deiphobe her name.
Dryden. Virgil. Æneid, b. vi.

Therefore there was plainly wanting a *divine* revelation, to recover mankind out of their universally degenerated estate, into a state suitable to the original excellency of their nature: which *divine* revelation, both the necessities of men and their natural notions of God, gave them reasonable ground to expect and hope for.
Clarke. On the Evidences, Introd. § 7.

Some of our most eminent *divines* have made use of this Platonick notion, so far as it regards the subsistence of our passions after death, with great beauty and strength of reason.—*Spectator*, No. 90.

Damon, behold yon breaking purple cloud;
Hear'st thou not hymns and songs *divinely* loud?
There mounts Amyntas.—*Dryden. Death of Amyntas.*

When we had once look'd into our-selves, and distinguish'd well the nature of our own affections, we should probably be fitter judges of the *divineness* of a character, and discern better what affections were suitable or unsuitable to a perfect being.
Shaftesbury. A Letter concerning Enthusiasm, s. 5.

But besides this native institution, a foreign and exotic sect of *diviners* had gradually grown in fashion, the Haruspices of Tuscany; whose skill and province reached to three things, *exta*, *fulgura*, and *ostenta*, entrails of cattle, thunders, and monstrous births.

Bentley. Of Free-Thinking, § 52.

The mad *divineress* had plainly writ
A time should come but many ages yet
In which sinister destinies ordain,—

Dryden. The Hind & the Panther.

It is a thing very destructive of religion, and the cause of almost all the divisions among Christians, when young persons at their first entring upon the study of *divinity*, look upon humane and perhaps modern forms of speaking, as the rule of their faith.—*Clarke. On the Trinity.* Introd.

The grosser pagans contented themselves with *divinizing* lust, incest, and adultery, but the predestinarian doctors have *divinized* cruelty, wrath, fury, vengeance, and all the blackest vices

Ramsay. On Nat. and Rev. Religion, pt. II. p. 401.

Here [St. Paul] tells the Corinthians, that he determined not to know any thing among them, save Jesus Christ, and him crucified. Whereby he hath certified all men, that in his *divinely* inspired judgment, this kind of knowledge so far exceeds all other, that none else deserves to be named with it.—*Bp. Beveridge*, vol. I. Ser. 18.

But not to one in this benighted age
Is that *diviner* inspiration giv'n,
That burns in Shakespeare's or in Milton's page,
The pomp and prodigality of Heav'n.

Gray. Stanzas to Mr. Bentley.

—— Arrived, they found
The wounded prince by ev'ry chief of note
Attended, and amidst them all, himself
Divinely graceful.—*Cowper. Homer. Iliad*, b. iv

§ 2. What, then, is it that leads us so often to *divination*? Cowardice; the dread of events. Hence we flatter the *diviners*. "Pray, sir, shall I inherit my father's estate!"—"Let us see: let us sacrifice upon the occasion."—"Nay, sir, just as fortune pleases." Then, if he says, you shall inherit it, we give him thanks, as if we received the inheritance from him. The consequence of this is, that they play upon us.—*Carter. Epictetus*, b. II. c. 7.

DIVO'RCE, *v.* DIVO'RCE, *n.* DIVO'RCEMENT, DIVO'RCER. DIVO'RCIBLE. DIVO'RCIVE. } Fr. *Divorcer*; It. *Divorziare*; Low Lat. *Divortiare*; Lat. *Divertere*, *diversum*, to turn away, aside or apart; because then the wife *divertitur* a marito, is *turned* away from the husband.

To *turn* or put away or apart; to part, to separate, to sunder; particularly applied to the separation of the bonds of matrimony.

The same law yt loyneth by wedlocke without forsaking, the same law yeueth *libell of departicion* bicause of *diuorce*, both demed and declared.

Chaucer. The Testament of Loue, b. iii.

For whan they by such *dyuorcementes* attempte to driue thē againe to the nūnery, they make theyr poor husbandes, advowterers in dede, in takynge other women, their owne wyues beynge alyue.—*Hale, Apology*, fol. 84.

Why did not time your joined worth *divorce*,
T' have made your several glories greater far?
Too prodigal was nature thus to do,
To spend in one age what would serve for two.

Daniel. Civil Wars, b. I.

So that instead of finding Prelaty an impeacher of schism or faction, the more I search the more I grow into the persuasion to think rather that faction and she, as with a spousal ring, are wedded together, never to be *divorc'd*.

Milton. The Reason of Church Government, b. I. c. 6.

O! who would not recount the strong *divorces*
Of that great warre. *Spenser. Virgil's Gnat.*

So much reverence in him did I find both then, and divers times before, against this *divorcement*.

State Trials. The Countess of Essex, an. 1613.

—— Patroclus (so enforc't
When he had forc't so much brave life) was from his own *divorc't*
And thus the great *divorcer* brav'd

Chapman. Homer. Iliad, b. xvii.

In the ordinary bills of the Jewish *divorce*, the repudiated wife had full scope given her of a second choice, as the words ran; she was to be free, and have power over her own soul, to go away and to be married to any man whom she would. they were not more liberal than our Romish *divorces* are niggardly

Bp. Hall. Cases of Conscience, Decad. 4. case 3.

If therefore the mind cannot have that due society by marriage, that it may reasonably and humanly desire, it can be no human society, and so not without reason *divorcible*: here he falsifies.—*Milton. Colasterion.*

This therefore may be enough to inform us, that *divorcive* adultery is not limited by our Saviour to the utmost act, and that to be attested always by eye witness, but may be extended also to divers obvious actions, which either plainly lead to adultery, or give such presumption whereby sensible men may suspect the deed to be already done.

Id. Doctrine of Divorce, b. II. c. 18.

What mighty and invisible Remora is this in Matrimony able to demur, and contemn all the *divorcive* engines in heaven and earth.—*Milton. Doctrine of Divorce*, b. I. c. 8.

Thus our Eighth Henry's marriage they defame;
They say the schism of beds began the game,
Divorcing from the Church to wed the dame.

Dryden. The Hind and the Panther.

They urged the permission of Moses, who had allowed them to put away their wives, if they gave them a writing of *divorcement*.—*Sharp*, vol. iv. Ser. 12.

Who would have imagined that the desire which Henry VIII. had to be *divorced* from his wife, would have brought about the Reformation in England?

Priestley. On History, pt. I. Lect. 3.

On the 2d of April, 1800, Lord Auckland, after expatiating very forcibly and eloquently upon the enormous increase of the vice of adultery, and the perversion as well as the abuse of many *divorce-bills* which had passed the legislature of this country, moved to bring in a bill to prevent any person *divorced* for adultery from intermarrying with the guilty person.—*Horsley. Speech on the Adultery Bill.*

The more ancient laws of Rome, which prohibited *divorces*, are extremely praised by Dionysius Halycarnassæus. Wonderful was the harmony, says the Historian, which this inseparable union of interests produced between married persons; while each of them considered the inevitable necessity by which they were linked together, and abandoned all prospect of any other choice or establishment.

Hume. Ess. Of Polygamy and Divorces.

Among the Romans, more than four ages elapsed, from the foundation of their city, without any complaint or process on account of adultery; and it was not till the year 521, that they saw the first *divorce*; when, though the cause was specious, the indignation of all Rome pursued the *divorcer* to the end of his days.

Horne. Works, vol. vi Disc. 8.

DIURE'TICK, *adj.* DIURE'TICK, *n.* DIURE'TICAL. } Gr. Διουρητικος, from δια, and ουρον, (for ορον, from ορειν, excitare, impellere,) quod *impellitur*, vel cum stimulo quodam *expellitur*, Urina, (Scheidius.)

But he saith withall, that this medicine is nothing good for the dropsie, notwithstanding that it is *diuretical*.

Holland. Plinie, b. xx. c. 10.

For although inwardly received it may be very *diuretick*, and expulse the stone in the kidney; yet how it should dissolve or break that in the bladder, will require a further dispute.—*Brown. Vulgar Errours*, b. II. c. 5.

And in *diureticks* a very ingenious anatomist and physician told me, he tried it with good success.

Boyle. Works, vol. II. p. 89.

My having found them in myself very *diuretical* and aperitive is not that, which chiefly recommends them to me.

Id. Ib. p. 131.

It [candle weed] is said to be *diuretic*, but this I do not know from experience.—*Grainger. Sugar Cane*, b. iv. Note.

DIU'RNAL, *n.* DIU'RNAL, *adj.* DIU'RNALIST. DIU'RNALLY. } Lat. *Diurnus*, from *Dies*, day. Fr. *Diurnel*; Sp. *Diurnal*; It. *Diurno*. Of or pertaining to the *day*; *daily*. A *diurnal*, djurnal, journal, (qv.); a *day*-book, a *daily* paper.

And for bicause that it drew to the night
And that the sonne his arke *diurnall*
Ypassed was. *Chaucer. Of the Blacke Knight.*

There is an abstruse Astrologer that saith; If it were not, for two things, that are constant, (the one is, That the fixed starres ever stand at like distance, one from another, and never come nearer together, nor go further asunder; the other that the *diurnall* motion perpetually keepeth time;) no individuall would last one moment.

Bacon. Ess. Of Vicissitude of Things.

Upon my entrance on this day's defence, I found myself aggrieved at the *Diurnal*, and another pamphlet of the week, wherein they print whatsoever is charged against me, as if it were fully proved, never so much as mentioning what or how I answered.—*State Trials.—Abp. Laud*, an. 1640.

Let me add hereunto the late experiments of some odiously incestuous marriages, which even (by the relation of our *diurnalists*) have by this means found a damnable passage.

Bp. Hall. Cases of Conscience, Dec. 4. c. 9.

As we make the enquiries we shall *diurnally* communicate them to the publick.—*Tatler.*

Nay some are so studiously changeling in that particular, they esteem an opinion as a *diurnal*, after a day or two scarce worth keeping.—*Boyle. Works*, vol. I. p. 35. *Life.*

—— Tir'd of earth
And this *diurnal* scene, she springs aloft
Through fields of air; pursues the flying storm;
Rides on the vollied lightning through the heavens;
Or, yok'd with whirlwinds and the northern blast,
Sweeps the long tract of day

Akenside. The Pleasures of Imagination, b. I.

DIUTU'RNAL. DIUTU'RNITY. } Lat. *Diuturnus*, from *diu*, i. e. from *day*, (sc.) to *day*; for a succession of *days*, a continuance, a length of time.

The authority wherein we have understood your nobleness to flourish in the British Court, is accounted not onely the reward of your merits, but also the patronage of virtue, certainly an excellent renown and every way so worthy, that the people desire a *diuturnity* to be annexed unto it

Caballa. The Pope to the D. of Buckingham, an. 1623.

The Pope begins to slack the bridle according to the old rule, that there is no *diuturnities* in violence.

Reliquiæ Wottonianæ, p. 609

We thought it conducing to the common good of both Republics to send George Downing, a person of eminent quality, and long in our knowledge and esteem for his undoubted fidelity, probity, and diligence, in many and various negociations, dignified with the character of our agent, to reside with your lordships, and chiefly to take care of those things by which the peace between us may be preserv'd entire and *diuturnal*.—*Milton. States of Holland, Dec.* 1657.

It is reported—Plato chose it [the Cypress wood] to write his laws in before brass itself, for the *diuturnity* of the matter.—*Evelyn. Silva.*

DIVU'LGE, *v.* DIVU'LGER. DIVU'LGATE. DIVULGA'TION. DIVU'LGING, *n.* } Fr. *Divulguer*; It. *Divulgare*; Sp. *Divulgar*; Lat. *Divulgare*, spargere voces in *vulgum*, (Minshew.) To scatter words among the *vulgar*: and thus—

To publish; to make publicly or commonly known; to disclose or discover; to make manifest; to declare.

The councel of Fraunce, caused a common fame (although it were not trewe) to be *diuulged* abrode that there was a finall peace and a perfit amitie concluded betwene the French kynge & hys lordes whiche lately were to hym aduersaries.—*Hall. Hen. IV.* an. 13.

It were very perilous, to *dyuulgate* that noble scyence, to commune people, not lerned in lyberall sciences and philosophy.—*Sir T. Elyot. The Castel of Helth*, b. iv

And that was by pacience and sufferaunce, by which the fayth was *dyuulgate* and spred almost thorowe the worlde in litel while.—*Sir T. More. Workes*, p. 110.

And when this the prince's [Edward] escape was *diuulgated*, much people came vnto him out of euerie quarter, with great ioy thereof.—*Fox. Mart.* p. 306. *P. Edward's Escape.*

After this *deuulgatiō* yt Rychard sonne to Kyng Edward was yet liuyng, & had in great honour amongest the Flemminges, there began sedicion to springe on eury side

Hall. Hen. VII. an. 7.

Divert thy course to Goshen then again,
And to *diuulge* it constantly be bold,
And their glad cares attractively retain,
With what, at Sinai, Abraham's God hath told.

Drayton. Moses, his Birth and Miracles, b. I.

It is true that by confessions we find, that false priest Watson, and arch traitor Percy, to have been the first devisers and *divulgers* of this scandalous report.

State Trials. Conspirt. of the Gunpowder Plot, an. 1606

The excellency and purity of the doctrine in all other points tend wholly to the honour of God, and the common happiness of man, the sanctified life, constant sufferings, and wonderfull miracles of the *divulgers* of it.

Hammond. Works, vol. II. pt. I. p. 895.

Bishop of London. There is no such licencious *divulging* of these books, and none have liberty by authority, to buy them, except such as Dr. Reynolds, who was supposed would confute them.

State Trials. Hampton Court Conference, an. 1604.

There is a time when we must preach Christ on the house top, there is a time, when we must speake him in the eare, and (as it were) with our lips shut. Secrecy hath no lesse use then *divulgation*.—*Bp. Hall. Cont. Lazarus Raised.*

But when Ulysses, with fallacious arts
Had made impression on the people's hearts;
And forg'd a treason in my patron's name,
(I speak of things too far *divulg'd* by fame)
My kinsman fell. *Dryden. Virgil. Æneid*, b. II.

Noble Achilles! Would'st thou learn from me
What cause hath mov'd Apollo to this wrath,
The shaft-arm'd king? I shall *divulge* the cause.

Cowper. Homer. Iliad, b. I.

Descamps says, that this mystery, as it was then held, was stolen from Vaillant by the son of an old man, who scraped the grounds of his plates for him. This might be one of the means of *divulging* the new art, (*mezzotinto.*)

Walpole. Anecdotes, vol. v.

Here, then is an opportunity of exposing those secrets, which, perhaps, the confidence of a friend has made known to the treacherous *divulger* of them, and of gratifying the malice of a coward with safety, and by the infliction of the cruellest injury.—*Knox*, Ess. 6.

DIVU'LSION. See DIVELL.

DI'ZEN. To *dize*,—to put tow on a *distaff*, dress it. *Dizen*,—to dress. Hence, *bedizen'd* out,—over, awkwardly or improperly dressed. See *Grose*, and *Ray*

Thom. Come quickly, quickly, paint me handsomely,
Take heed my nose be not ingrain too,
Come Doll, Doll, *dizen* me.
Beaum. & Fletch. Monsieur Thomas, Act iv. sc. 6.

——— Do you hear, master?
I put my clothes off, and I *dizen'd* him.
Id. The Pilgrim, Act iv. sc. 3.

The bashful Muse will never bear
In such a scene to interfere,
Corinna in the morning *dizen'd*.
Swift. A beautiful Nymph going to Bed.

His gallants are all faultless, his women divine
And Comedy wonders at being so fine;
Like a Tragedy queen he has *dizen'd* her out,
Or rather like Tragedy giving a rout.
Goldsmith. Retaliation.

DI'ZZARD, or Dı'SARD. Dı'ZZY. Dı'ZZINESS. } Dut. *Duyselen*. Sherwood says, to *dizze*, *estourdir*; and Cotgrave, *estourdir*, to astonish, *dizze*, amaze. Somner has, "*Dysigan*, *ineptire*, to be foolish. *Dysignesse*, *dysinesse*; *stultitia*, foolishness. Hence, happily, our *dizzinesse*; which proceeds from the weaknesse of the braine." The progress was probably quite the reverse. (See DAZE.) A *dizzard* is one—

Confused, stupified; perplexed by confused variety or multiplicity.

He [Solon] ran abrode in a fole's cote like a *dizard* (*more vecordium*) and in great company of men that gathered about him, the more to cloke his pretensed purpose, in rimes and meters to him vnaccustomed, he begá to moue the people to that thing which was vnlawfull.
Goldyng. Justine, fol 41.

Thou hast had so many noble ancestours, what is that to thee? *Væ ea nostra ceco*, when thou art a *dizard* thyself
Burton. Anatomy of Melancholy, p. 313.

Rather to me for to be thoughte
a doulte, and *dizzard* vyle,
If that my folye might please me,
or seeme good for a whyle:
Then to be wyse, and vexed ay.
Drant. Horace. Epistle to Julius Florus.

But who is that I praye you that will marueil at this, which as well maye be geuē to fooles and *dizzardes* as to wise and well learned men.—*Hall. Hen VII.* an. 6.

Wee accuse others of madnesse, of folly, and are the veriest *dizards* ourselves.
Burton. Democritus to the Reader, p. 41.

For as he thus was busy,
A pain he in his head piece feels
Against a stubbed tree he reels,
And up went poor Hobgoblin's heels:
Alas! his braun was *dizzy*.—*Drayton. The Court of Fairy.*

For as we see children run round so long in sport, that they fall down at last, when they would stand; so there are many who playing in the mazes of little faults, bring their minds to such a *dizziness*, as throws them down when they mean to stand and intermit that amusement.
Montague. Devoute Essayes, pt. ii. Treat. 6. s. 2.

A maid she calls, the partner of her cares,
Her friend in peace, her sister in the wars.
Acca; no more;—for mortal is my wound;
A *dizzy* mist of darkness swims around
Pitt. Virgil. Æneid, b. xii.

——— Other part
Push'd down the sides of Xanthus, had long plung'd
With dashing sound into his *dizzy* stream,
And all his banks re-echo'd loud the roar.
Cowper. Homer. Iliad, b. xxi.

With palms expanded, on his shoulders broad,
He such a stroke impress'd, and on his spine
As dimm'd his sight with *dizziness*.—*Id. Ib.* b. xvi.

DO, *v.* Do'ER. Do'ING, *s.* } A verb auxiliary, and a verb absolute, (says Wallis;) as an auxiliary having only the present and preterimperfect, (*did* for *do-ed*;) as a verb absolute, having the participles, (*doing*, *do'n*,) and then also itself admitting auxiliary verbs.

Mr. Tyrwhitt remarks, that *Do* is used very rarely by Chaucer as an auxiliary, (v. 1472, 4;) that he more frequently uses it transitively, (v. 10,074, ō;) but still more frequently to save the repetition of a word, (v. 269.) This latter usage has been noticed by Hickes in the A. S., who gives, with other instances, one from *Mark*, viii. 6. "Et dabat discipulis ut apponerent, et apposuerunt turbæ;" And he gave to his disciples, that they should set before them, and *they did so*; in A. S. And *hig swa didon*. Mr. Tyrwhitt also observes, that the exact power which *Do*, as an auxiliary, has in our language, is not easy to be defined, and still less to be accounted for *from analogy*. Tooke answers, "that though we cannot account for the use of this *verbal sign*, (as he emphatically calls it,) from *any analogy* to other languages, yet there is no caprice in these methods of employing *to* and *do*, (the same word, in his opinion) so differently from the practice of other languages: but that they arise from the peculiar method which the English language has taken to arrive at the same necessary end, which other languages attain by distinguishing termination," (i. 359.)

To (i. e. *Act*,) prefixed to a noun, invests such noun with a *verbal character*, and was used to distinguish the infinitive from the noun, after the infinitive had lost that distinguishing termination, which it formerly had.

Do, for the same reason, and with the same effect, is prefixed to other parts of the English verb, undistinguished from the noun by termination, and to those parts only. In Chaucer's time the distinguishing terminations of the verb still remained, although not constantly employed; and he availed himself of that situation of the language to use them or not; and thus both *To* and *Do* are used by Chaucer more rarely than we use them at present. See *Tooke*, i. 350, *et seq.*

To or *do* is the Goth. substantive *tani*, or *tauhts*; i. e. *act*, *effect*, *result*, *consummation*, which Gothic substantive is itself the past participle *tauid* or *tawids*, of the verb *tauyan*, *agere*, to *do* or cause to *do*, to act. A. S. *Don*; Ger. *Thun*; Dut. *Doen*.

And see the quotations from Chaucer's *Troilus*, *Monkes Tale*, (v. 14,159,) Gower, North, and Holland.

Do is used emphatically, with *subauditions* to be implied from the context; e. g. We shall *do* without his help, i. e. *do* what we wish, what we aim at; and so *succeed*. Thus it may be supplied by various other words, more fully expressing the meaning intended, and principally by the following:—

To act or transact, to cause or occasion, to effect or produce, to perform or execute, to make, to practise, to accomplish, to complete or fulfil, to finish, to bring to an end.

Tho Claudius the emperour to ys ende was y *do*.
R. Gloucester, p. 67.

Hys poer he let sumny, that yspraд was wel wyde,
And greythede ys noble ost, and *dude* hum it the weye,
And *dude* hym so in to see, and vorst to Northweye.
Id. p. 182.

Now goe Turbeville, & serchis day bi day,
To *do* the kyng a gile, how & whan he may.
R. Brunne, p. 268.

& to that stede he toke his way,
Ther Hengist *did* the Bretons deie.—*Id.* p. 189, Pref.

And by the couent he tolde oponly that he com thydur for no other thyng, but only to se the *doyng* of the solempnite.
Id. p. 201. Prof. *An Account of St. Wenefride.*

In the castel of Corf. ich shal *do* the close
Ther as an anere.—*Piers Ploukman*, p. 45.

It is synne to him that can do good and *doith* not.
Wiclif. James, c. 4.

Therfore I seye to you, that the kyngdom of God schal be taken fro you, and schal be goven to a folk *doynge* fruytis of it.—*Id. Matthew*, c. 21.

But be ye *doeris of* the word, and not heerers oonli, disceyuynge yousilf.—*Id. James*, c. 1.

Therfore I biseche first of alle thingis, that biseechingis, prieris, axyngis, *doynges* of thankyngis be maad for alle men.
Id. 1 *Timothy*, c. 2.

To him [Luyk] not without desert was gheuen power to write *doyngis* of apostlis in her ministerie.
Id. Dedis. The Prologe.

——— Haue on him routh
For Godde's loue, and *doeth* him nat deie.
Chaucer. Troilus, b. iii.

His yonge sone, that three yere was of age,
Unto him said, fader, why *do* ye wepe?
Whan will the gaoler bringen our potage?
Is ther no morsel bred that ye *do* kepe,
I am so hungry, that I may not slepe.
Chaucer. The Monkes Tale, v. 14,744.

The fayrest children of the blood real
Of Israel he *out do* gelde anon
And maked gelde of hem to ben his thral.
Id. Ib. v. 14,159.

——— And if I *do* that lakke,
Do stripen me and put me in a sakke,
And in the next river *do* me drenche:
I am a gentil woman and no wenche.
Id. The Marchantes Tale, v. 10,074

And sometime at our praiere han we leve,
Only the body, and not the soule to greve:
Witnesse on Job, whom that we *didden* wo.
Id. The Freres Tale, 7073

And in his harping, whan that he hadde songe,
His eyen twinkeled in his hed aright,
As *don* the sterres in a frosty night.
Id. The Prologue, v. 270.

Great good through hem may come to the
Bicause with her they ben prive
They shall her tell how they the fande
Curteis and wise, and wel *doande*.—*Id. Rom. of the Rose.*

If any good thing to mennes liking in this Scripture be found, thanketh the maister of grace which that of the good and all other is authour, and principall *doer*.
Id. The Testament of Love, b. iii.

But your glorie that is so narowe and so strayte thrungen into so litle boundes, how mykell conteineth it in large and in great *doynge*.—*Id. Boecius*, b. ii.

Right so behinde his brother's backe
(With false wordes, whiche he spake)
He hath *do* slayne, and that is routh.
Gower. Con. A. b. ii.

She [Laodomie] hath asked of the wise
Touchend of hym in suche a wise,
That thei haue *done* hir vnderstonde,
Toward other howe so it stonde,
The destyne it hath so shape,
That he shall not the deth escape,
In case that he arriue at Troie.—*Id. Ib.* b. iv.

They can also set them [false Goddes] vp aloft, salute them with lyes, perfume them with sensynges, and cause a greate nōbre of people to worshipp the vpo ye earth. Soche mōstruouse *doers* are they.—*Bale. Apology*, fol. 141.

For though thou hast the godlye gyft of prophecie with the grace of vnderstandynge and iudgement, yet haue I founde thy workes vngodly, and thy *doynges* vyle and abominable before God my celestyall father.—*Id. Image*, pt. i.

Cicero *doth* not plainlie expresse the last sentence, but *doth* invent it fitlie for his purpose, to taunt the folie and simplicitie in his adversarie, Actius, not weighing wisely the sutle *doynges* of Chrysogonus and Stalenus.
Ascham. The Schole-Master, b. ii.

For wherein shall we excell others, if those things which thou hast secretly taught us, be made common to all? I *do* thee to understand, that I had rather excell others in excellency of knowledge than in greatness of power. Farewell.
North. Plutarch, p. 501.

Being therefore thus arraied and decked accordingly, and *doing* the mariners to wit beforehand, that he had a wonderfull desire to chant a sonnet or hymn unto Apollo Pythius, for the safety of himselfe, the ship and all those fellow-passengers who were within it, he stood upright on his feet in the poop close to the ship side, and after he had sounded a certain invocation or praiers to the sea Gods, he chanted the canticle beforesaid.—*Holland. Plutarch*, p. 282.

If he [the king] command to *do* a man wrong, the command is void, *et actor fit author*, and the actor becomes the wrong *doer*.—*State Trials. Liberty of the Subject*, an. 1628.

By the power or omnipotence of God is meant, an ability of *doing* all such things, the *doing* of which may argue perfection, and which *do* not imply a contradiction, neither in the things themselves, or to the nature and perfection of the *doer*.—*Wilkins. Of Natural Religion*, b. i. c. 11.

These were, indeed, works of excessive grandeur and difficulty, but he *did* others far more great and hard, and these were greater from the manner of performing them, than in their own nature; he *did* other acts so great, that they were onely to be *done* by an infinite power; and most of these he performed in a manner which argued omnipotency present with the *doer*.—*Barrow*, vol. ii. Ser. 20.

It is needfull that he should have this power of discerning whatever moveth, or passeth within him; what he thinks upon, whither he inclines, how he judgeth, whence he is affected, wherefore he doth resolve; without this power he could not be a moral *agent*, nor able to perform any duty, not properly subiect to any law, not liable to render an accompt of his *doings*.—*Id. Ib.* vol. iii. Ser. 12.

If you set yourself up as the *doer* of good works, you endeavour to put the praise from God, who professes himself to be the author of all good, and whom you ought always to glorify.—*Gilpin. Works*, vol. i. p. 137. *Hints for Sermons.*

DO'CIBLE.
DO'CIBLENESS.
DO'CILE.
DOCI'LITY.
DO'CTOR.
DO'CTORAL.
DO'CTORALLY.
DO'CTORATE, *v.*
DO'CTORATE, *n.*
DO'CTORESS.
DO'CTORING, *n.*
DO'CTORLIKE.
DO'CTORLY.
DO'CTORSHIP.
DO'CTRICE.
DO'CTRINE.
DO'CTRINAL, *n.*
DO'CTRINAL, *adj.*
DO'CTRINALLY.
DO'CUMENT, *v.*
DO'CUMENT, *n.*

Docible or *Docile*; It. *Docibile*; Sp. *Docil*; Fr. *Docile*; Lat. *Docibilis*, contracted into *Docilis*, from *Doc-ere*, which Vossius thinks with Scaliger, is from the Gr. Δοκ-ειν, existimare, putare; Martinius (with more probability) from Δεικ-ειν, to show, to point out; and thus—

A *docile* person takes, comprehends readily, easily, willingly, what is *shown*, *pointed* out or explained to him; and thus, is apt or quick to *learn*.

Lat. *Doctor*; Fr. *Docteur*; It. *Dottore*, Sp. *Doctor*; Lat. *Doctor*, vel quod sit *doctus*, vel quod *doceat*, (Minshew.)

A *teacher*, one who *teaches*, one who shows, points out or explains, one skilled in *teaching*; a learned man.

Doctrine; Fr. *Doctrina*; It. and Sp. *Dottrina*; Lat. *Doctrina*;

That which any one *teaches*; the principles or opinions *taught*, held or maintained.

Document; Fr. *Document*; It. and Sp. *Documento*; Lat. *Documentum*, quidquid nos aut *doctiores* reddit, aut certiores, aut prudentiores;

Any thing *taught*, shown, pointed out or explained, any principle or opinion held or maintained; it is also applied to a writing produced in evidence or as proof; (quod nos *certiores* reddat.)

——— For *doctor* he is yknowe
And of Scripture the skylful.—*Piers Ploughman*, p. 188.

He so doth by goure *doctrine*, doth wel ich leyve.
Id. p. 159.

And it bifel that aftir the thridde day: thei foundun him in the temple, sittynge in the myddil of the *doctouris*, herynge hem, and axinge hem.—*Wiclif Luk*, c 2.

Jhesus answeride to hem, and seide, myn *doctryn* is not myn, but his that sente me.—*Id. Jon.* c. 7.

With us ther was *doctour* of phisike,
In all this world ne was ther non him like
To speke of phisike, and of surgerie.
For he was grounded in astronomie.
Chaucer. The Prologue, v. 413.

Yet also haue I leaue of the noble husbande Boece, although I be a straunger of connyng to come after his *doctrine*.—*Id. The Testament of Loue*, Prol.

Thus louers with their mortal *documents*
And eloquent language they can exemplifie
The craft of loue what it doth signifie.
Id. Craft of Lovers.

I will saie, that neither all *doctours* among Christen men, nor all the philosophers amonge the Gentiles were concurrent in one tyme, but after the death of one good, another came better.—*Golden Boke. Prologue.*

Ye coulde not therwyth be moche offended, wer ye not of a frowarde, croked, and quarrellynge nature for y^e best of your *doctours* in expownynge the Scriptures, doth so, so wele as I.—*Bale. Apology*, fol. 50.

Indeede St. Chrysostome, that noble and eloquent *doctor*, in a sermon, "*contra fatum*, and the curious serching of nativities," doth wiselie saie, that "ignorance therein, is better than knowledge."—*Ascham. The Schole-master*, b. ii.

The golden laurell of teaching *doctorall*, is not from aboue indifferently euery man's gift.
Fox. Mart. an. 1391. *Lat. Monitory of the Bp. of Hereford.*

This processe were a prety piece, and somewhat also to the purpose, if this pacifyer's *doctoring* wer a good profe, that the spirituall iudges knew not this tale before
Sir T. More. Workes, p. 915.

After they had read, and well perused the same, the *doctourly* prelates were no more so often called to the house, neither had they the chere nor countenance when they came, as before they had.—*The Life of Tyndall, by Fox.*

And thus hast thou (louing reader) the whole action and stage of this *doctourlie* disputation shewed forth vnto thee, against these three worthy confessors and martyrs of the Lord.
Fox. Martyrs, p 1526. *Disp. of M. Latimer at Oxf* an. 1554.

Onles the Jewish tongue kepe silence, being both the *doctrice* and sounneer of carnall obseruaunces, and also an auouncher of mannes righteousnesse, the euangelicall tongue hath no power to speake.—*Udal. Luke*, c. 1.

Paula, the wife of Senec, informed with the *doctrine* of her husband, followed also her husband in conditions.
Vives. Instruction of a Christian Woman, b. i. c. 4.

And this is a good *doctrine*, which admonisheth us to give all praise unto God, and not to ascribe it to our own selves.
Latimer. The third Sermon upon the Lord's Prayer.

Fyrste comedies, whiche they suppose to be à *doctrinall* of rybaudry, they be vndoubtedly a picture, or as it were a mirrour of man's lyfe: wherin ygell is not taughte, but dyscouered.—*Sir T. Elyot. Governor*, b. i. c. 13.

And among these sects there are three more famous then the rest the first is of them that professe the *doctrine* of one Confucius, a notable philosopher.
Hackluyt. Voyages, vol. ii. p. 97.

Men must be prudent in diuiding and receiuing the prophets *documents*. Thei must loke whiche parte containeth the lawes, whiche preche the promises & the Gospell.
Joye. Exposicion of Daniel. Argument.

All the whiche, besydes the pleasure that maye be taken in readynge of them, be full of teachynges and *documentes*, to hym that well taste, dygeste and reduce them vnto a moral sense.—*Nicolls. Thucidides. Prologue*, fol. 7.

This consideration of the humble, *docible* temper of our church (together with our professed appeal to those first and purest times, to stand or fall, as by those evidences we shall be adjudged) necessarily renders it our infelicity, not our crime, if in judging of Christ's truth, we should be deemed to err.—*Hammond. Works*, vol. i. p. 527.

Add hereunto that the world stands in admiration of the capacity and *docibleness* of the English, that persons of ordinary breeding, extraction and callings should become statesmen and soldiers, commanders and counsellors, both in the art of war and mysteries of state, and know the use of the compass in so short a tract of time.
Howell, b. v. Let. 47.

Observe the patient service he [the horse] does us at the plough, cart, or under the pack-saddle, his speed upon the high way in matters of importance, his *docibleness* and desire of glory and praise, and consequently his notable atchievements in war.
More. Antidote against Atheism, b. ii. c. 8.

I might enlarge myself in the commendation of hunting, and of the noble hound especially, as also of the *docibleness* of dogs in general.—*Walton. Angler*, pt. i. c. 1.

Be briefe in what thou wouldst command, that so
The *docile* mind may soone thy precepts know,
And hold them faithfully.
B. Jonson. Horace. The Art of Poetrie.

Other men I am sure do make a wonder at that which the elephant learneth, and is taught, whose *docility* is exhibited unto us in the theaters, by his sundry sorts of gestures, and changes in dauncing.—*Holland. Plutarch*, p. 787.

He hath in the last place his chair of ease and state, and here he sets up his rest, here he sits with as much majesty as delight. *In cathedrâ*, as a seat of authority, sinning *doctorally*, and magisterially, by his practice defining the lawfulness of these scoffs, even setting up a school of Atheism.
Hammond. Works, vol. iv. p. 671.

He [John Dee] was bred (as I believe) in Oxford, and there *doctorated*, but in what faculty I cannot determine.
Fuller. Worthies. Lancashire.

His conversation (for ought I can learn to the contrary) very unblameable, and the poison of heretical *doctrine* is never more dangerous, than when served up in clean cups, and washed dishes.—*State Trials. Legatt, &c.* an. 1612.

When the clergy submitted themselves in the time of Henry VIII. the submission was so made, that if any difference *doctrinal*, or other fell in the church, the king and the bishops were to be judges of it in the national synod or convocation.—*Id. Richard Mountague*, an. 1625.

His teaching is not to teach you the *doctrinals* of salvation and of the Son, for he leaves that to ministers, and to the Bible, to teach you the *doctrinals* only in a *doctrinal* way.
Goodwin. Works, vol. iv. pt. i. p. 126.

Doctrinally then: What I shall now add, is in application by way of comfort.—*Id.* vol. ii. pt. iv. p. 305.

All which [circumstances] and some other, not drawing with them any extraordinary sequel, not affording much matter for civill *document*, must not preponderate the handling of things more rare and considerable.
Sperd. Hen. II. b. ix. c. 6. § 10.

Soon *docile* to the secret acts of ill
With smiles I would betray, with temper kill.
Prior Solomon. Power.

To persons of *docibility*, the real character may be easily taught in a few days.—*Boyle. Works*, vol. vi. p. 446.

Let these [apothecaries] obey, and let the learn'd subscribe;
That men may die, without a double bribe.
Let them, but under their superiors kill;
When *doctors* first have sign'd the bloody bill.
Dryden. To my Friend Mr. Motteux.

The picture of this Doctor Wall drawn to the life, with his *doctoral* habit and square cap, hangs at this day in the council chamber belonging to the city of Oxon.
Wood. Athenæ Oxon

He [W. Rainolds] soon after left the university, and whether he went beyond the seas, and was *doctorated* there I cannot tell.—*Wood. Athenæ Oxon.*

Afterwards he [R. Burthogge] was *doctorated* in physick elsewhere (at Leyden I think.)—*Id. Fasti Oxon.*

One that had spent his time abroad, between the schools and the camp (for he had been in or past through armies) and had gotten a *doctorship*.
Clarendon. Civil War, vol. i. p. 199.

In one place of Cartwright's book he spake of Whitgift's "bearing out himself, by the credit of his *doctorship* and deanery."—*Strype. Life of Whitgift*, an. 1573.

A preacher's *doctrine*, and his proof,
Is all his province, and enough:
But is no more concern'd in use
Than shoemakers to wear all shoes.
Butler. Miscellaneous Thoughts.

We are not much degenerated from the purity of Christianity as to *doctrinals*.—*Sharp*, vol. ii. Ser. 1.

O Aleiphron, if I durst follow my own judgment, I should be apt to think there are noble beauties in the style of Holy Scripture: in the narrative parts a strain so simple and unaffected: in the devotional and prophetic, so animated and sublime: and in the *doctrinal* parts such an air of dignity and authority, as seems to speak their original divine.
Berkeley. The Minute Philosopher, Dial. 6.

Muf. I am finely *documented* by my own daughter.
Dryden. Don Sebastian, Act iv. sc. 1.

Your state *doctors* do not so much as pretend that any good whatsoever has hitherto been derived from their operations, or that the publick has prospered in any one instance, under their management.
Burke. To a Member of the National Assembly.

An English or Irish *doctorate* cannot be obtained by a very young man, and it is reasonable to suppose, what is likewise by experience commonly found true, that he who is by age qualified to be a *doctor*, has in so much time gained learning sufficient not to disgrace the title, or wit sufficient not to desire it.
Johnson. A Journey to the Western Islands

He [the chevalier] was induced to believe, that they would exact far less from him, than we knew they expected: and they were confirmed in an opinion of his *docility*, which we knew to be void of all foundation.
Bolingbroke. A Letter to Sir Wm. Windham

The Psalmist, speaking of his exemption from haughtiness, compares himself to a young child: and the humble *docility* of little children is, in the New Testament, represented as a necessary preparative to the reception of the Christian faith.—*Beattie. Moral Science*, pt. i. c. 2. s. 5.

It is by an evident abuse and perversion of Mr Locke's *doctrine*, that Dr. Reid pretends that it is favourable to Bishop Berkeley's notion of there being no material world: when in reality our author's own principles are much more favourable to that notion than Mr. Locke's.
Priestley. Remarks on Dr. Reid's Theory, s. 7.

He hath therefore communicated to us a much greater number of *doctrinal* truths, all fitted to instruct our worship, and inflame our gratitude; but hath reduced our ritual performances to two.—*Seeker*, vol. i. Ser. 21.

Saint Luke professes not to write as an eye-witness, but to have investigated the original of every account which he delivers; in other words, to have collected them from such *documents* and testimonies, as he, who had the best opportunities of making inquiries, judged to be authentic.
Paley. Evidences, c. 8.

DOCK, *v.*
DOCK, *n.*
DO'CKET, *v.*
DO'CKET, *n.*

Skinner thinks, a *dock* for ships may be from the Dut. *Duyken*, abscondere, latere, to hide, to be hid; but the Dut. *Duyken*; Ger. *Ducken*, is, premere, deprimere, to depress, to sink; and thus applied to,—

A place *sunk* for the reception, for building or repairing ships, and for other purposes. And see the usages of the verb by Shakespeare.

Dut. *Duyken*, Ger. *Ducken*, are also, to droop or drop down, to hang down; and may thus be applied to—

The fleshy part of the tail, which *drops* or *hangs down* from the extremity of the back (of a horse) as distinguished from the hair. And thus further (as to head or behead, is, to cut off the head) to *dock* may be to cut off the *dock*; and generally—

To cut off, to lop off, to curtail or shorten.

Docket, a *briefe* in writing, or some *small* piece of paper or parchment, containing the effect of a large writing, (Minshew,) i. e. a large writing *curtailed*, shortened.

His here was by his eres round yshorne,
His top was *docked* like a preest beforne.
Chaucer. The Prologue, v. 592.

The saide shippe called the Holy Crosse was so shaken in this voyage, and so weakened, that she was layd vp in the *docke*, and neuer made a voyage after.

Hackluyt. Voyages, vol iii. pt. i. p. 98.

I should not see the sandie houre-glasse runne,
But I should thinke of shallows, and of flats,
And see my wealthy Andrew *docks* [dockt] in sand,
Vailing her high top lower then her ribs
To kiss her buriall.

Shakespeare. Merchant of Venice, Act I. sc. 1.

We know they [bishops] hate to be *dockt* and clipt.

Milton. Of Reformation in England b .

Thus having dispersed his power all abroad, he [Pompeius] brought all the pyrates' ships that were in a fleet together, *within his danger*; and when he had taken them, he brought them all into a *dock*.—*North Plutarch*, p. 536.

Asses have the said *docke* or rumpe longer than horses.

Holland. Pinie, b. xi. c. 50.

Here will be officers, presently; bethink you,
Of some course sodainely to scape the *dock*:
For thither you'll come else

B. Jonson. The Alchymist, Act v sc 5.

Sterne Minos and grimme Radimant
Descend their duskie roomes.
The *docke* was also clear of ghosts,
Adorn'd to after domes.

Warner. Albion's England, b iii. c. 18.

And for Worcester, there is no proof but the *docket-book*; now my Lorde, it is well known in court, that the *docket* doth but signify the king's pleasure for such a bill to be drawn, it never mentions who procured the preferment.

State Trials. Abp. Laud, an. 1640.

For which the said Theodore and Jacob had undertaken, by their agreement with us, to buy in Holland, and to transport from thence hither, at their own charge and adventure, several proportions of arms mentioned in a *docquet*, then sent inclosed in our said letters.

Clarendon. Civil War, vol ii. p. 426.

"The sea is yours, but mine the land,"
Pallas replies; "by me were plann'd
Those towers, that hospital, those *docks*,
That fort which crowns those island rocks"

Lyttelton. Mount Edgecombe.

The king's *dock-yards* at the Caraccas lie near the entrance; and farther down is the trocadero, or magazines and *docks* for merchant men.—*Swinburn. Spain*, Let 30.

DOCK. A. S. *Docca*. Perhaps it has the same origin as the former "*Dock*." See the quotation from Pliny.

For if thou desire grapes, thou goest not vnto the hasell, ne for to fechen roses, thou seekest not on okes: and if thou shalte haue honie soukles, thou leauest the fruite of the soure *docke*.—*Chaucer. Testament of Love*, b. iii.

And thus playe in and out, like, *in docke* out nette, that no man shoulde wytte whan they were in, and whan they were oute, nor know which were the church.

Sir T. More. Workes, p. 809.

But hold my torch, while I describe the entry
To this dire passage. Say, thou stop thy nose:
'Tis but light paines: indeed this *dock's* no rose.

B. Jonson. The Voyage itself.

The greatest and largest of all others is the root of the herb patience or garden *docke*, which is knowne *to run downe in the ground three cubits deepe*.

Holland. Plinie, b. xix. c. 6.

Yet, now approach'd the bough the huntress tore,
He suckt it with his mouth, and kist it o're
A hundred times, and softly gan it binde
With *dock-leaves*, and a slip of willow rinde.

Browne. Britannia's Pastorals, b. ii. s. 2.

DODDER. } *Dodder*, Minshew says, is a
DODDERED. } weed winding about herbes, from Ger. *Dotteren*, to tremble; because with the least blast of wind it is easily shaken, and doth *dodder* or tremble. To the same purport is Skinner.

To *dodder* (or, as pronounced in some countics, *didder* or *dither*) is to totter or tremble; to shake.

Your country friends were told another tale;
That from the sloaping mountain to the vale,
And *dodder'd* oak, and all the banks along,
Menalcas sav'd his fortune with a song.

Dryden. Virgil, Past. 9.

Another shakes the bed; dissolving there,
Till knots upon his gouty joints appear,
And chalk is in his crippled fingers found;
Rots like a *doddard* oke, and piecemeal falls to ground.

Id. Persius, Sat. 5.

Rock'd by the blast, and cabbin'd in the storm,
The sailor hugs thee to the *doddering* mast,
Of shipwreck negligent, while thou art kind.

Thompson. Sickness, b. iv.

DODGE. Skinner thinks from *dog*; i. e. to run about—this way and that—like a *dog* catching after the scent.

To move quickly from place to place; to show signs of, or pretend to be, going one way and to go another; of doing one thing and to do another. And see to Doo.

And upon the king's answer to them, they sent commissioners to treat with him, at Newport in the Isle of Wight, where they so long *dodged* with him about trifles, that Cromwell was come to London, before they had done, to the king's destruction.—*Hobbs. Behemoth.*

It follows undeniably that the king from that time was by them in fact absolutely depos'd, and they no longer in reality to be thought his subjects, notwithstanding their fine clause in the covenant to preserve his person, crown, and dignity, set there by some *dodging* casuist with more craft than sincerity, to mitigate the matter in case of ill success.—*Milton. Tenure of Kings and Magistrates.*

So partridges, before their young can fly, will drop frequently down, first at lesser, and then at greater distances to *dodge* and draw off dogs from pursuing their young.

Derham. Physico Theology, b. iv. c. 9. Note 68.

For chance or change of peace or pain;
For fortune's favour or her frown,
For lack or glut, for loss or gain,
I never *dodge*, nor up nor down.

Byrom. Careless Content.

DO'DIPOLE, or } *Dodo* in English and
DO'TIPOLE. } French; perhaps from *dote*, (qv.) and *pole*, the head.

And what shall I do then in the mean time? First I will contemne these dastardly *dotipoles* and vnlearned papists and apostles of Antichrist.

Fox. Martyrs, p. 1170. *Ans. of M. Luther to the Pope's Bull.*

Then answered the Pharisees, *Num et vos seducti estis*: what ye brain sicke fooles, ye holdy peakes, ye *doddy poules*, doe ye beleeve him? are ye seduced also?

Latimer. Third Sermon before K. Edward.

But some will say, our curate is naught, an asse-head, a *dodspoll*, a lack-latine, and can do nothing: shall I pay him my tythes, that doth us no good nor none will do.—*Id. Ib.*

Why then was it left so? and here, without staying for my reply, shall I be called as many blockheads, numsculls, *doddy-poles*, dunderheads.

Sterne. Tristram Shandy, vol. ix. c. 25.

DO'DKIN. A little *doit*, (qv.)

Thence he brought him to an oil cellar, and where they sold olives: here you shall have (quoth he) a measure called Chœnix, for two brazen *dodkins* (a good market beleeve me.)—*Holland. Plutarch*, p. 126.

DOE. A. S. *Da*; D. *Deyn*; Fr. *Daim*, *dain*; It. *Damma*, *daino*; Lat. *Dama*; which Vossius thinks may be so called for its timidity or fearfulness, from the Gr. Δειμα, fear.

There might men *does* and roes ysee
And of squirels ful great plentie.—*Chaucer. Rom. of the R.*

She sighe the swete floures sprynge,
She herde glad foules synge,
She sigh beastes in her kynde,
The bucke, the *doo*, the hert, the hynde.

Gower. Con. A. b. iv.

In this country of Nova Hispania there are many buckes and *does*, but they haue not so long hornes as they haue here in England.—*Hackluyt. Voyages*, vol. iii. p. 469.

Thy Gascoigne doth send thee wine; bucke and *doe* are plentifull in thy forrests.—*Camden. Remaines. Britain.*

If we can suppose any infants to have been fortunately nourished by the wolf, the goat, the bear, the *doe*, strangers to all the language of men, it will not be very difficult to account for the use of language among their posterity.

Sharpe. Origin, &c. of Languages.

DOFF. To *do off*; put away, lay aside; put off.

Which Calidore perceyuing, thought it best
To change the manner of his lofty looke;
And *doffing* his bright arms, himselfe addrest
In shepheard's weed.—*Spenser. Faerie Queene*, b. vi. c. 9.

Where leisurely *doffing* a hat worth a tester,
He bade me most heartily welcome to Chester.

Cotton. A Voyage to Ireland in burlesque, c. 2.

He [Vitellius] made suit unto Messalina, as if it had beene for the greatest gift shee could bestow upon him, to doe him the grace that he might have the *D'offing* of her shoes.

Holland. Suetonius, p. 231.

He has *doffed* off the name of a country fellow, but the looke not so easy.—*Earle. Micro-Cosmography.*

Now mine I quickly *doff*, of Inkle blue.

Gay. The Shepherd's Week, Past. 4.

DOG, *v.* } Ger. *Docke; canis Molossus.*
Dog, *n.* } Eng. *Dog*; Dut. *Dogghe*; Fr.
Do'GGED. } *Dogue*. Although the word
Do'GGEDLY. } in English is applied to every
Do'GGEDNESS. } species, yet in the other dia-
Do'GGEREL. } lects it is the large hunting
Do'GGISH. } dog; *Canis grandis et venaticus*, and perhaps so called from *Tacken*, capere, to take, to catch. (Wachter.)

To *dog* or to *dodge*, (qv.) to follow about as a *dog* does, to pursue, or hunt like a hound: so as to find out and follow wherever we go.

A *dog-iron* is so called, Minshew says, because it was made in the form of a *dog*.

Dogged, the adj. applied to those, who have the ill-tempers or dispositions of *dogs* or curs; currish, snarling, morose, sullen, obstinate.

Doggerel, Mr. Tyrwhitt says, derived I suppose from *dog*; so that Rime-doggerel may be *Rime de chien*. See the second quotation from Chaucer.

Rhime, without harmony; noisy, harsh: consequentially, worthless.

Me thinketh litel harm thei [though] yt hadde i be [been] a *dogge*.—*R. Gloucester*, p. 69.

Thyn berkeres ben al blynde that bryngeth forth thy lambren
Disp-gntur oves. thi *dogge* dar not berrke.

Piers Ploughman, p. 160.

And she was clad full poorely
All in an olde torne courtpy,
As she were all with *dogges* torne,
And bothe behinde and eke before,
Clouted was she beggerly.—*Chaucer. Rom. of the Rose.*

Now swiche a rime the devil I beteche;
This may wel be rime *doggerel*, quod he.

Id. Prologue to Melibeus, v. 13,653.

But being once inflamde with ire and raging wrath,
A cruell canckred *dogged* hart the urchin hath.

Turbervile. Of Ladie Venus.

Truly if you should haue written against the *doggedest* Papist, or the pestilentest heretike that euer was you could not haue inuented, howe in more spitefull maner to deface him: but how truly, it resteth in ye tryall.

Whitgift. Defence, p. 16.

And for I finde, that fault hath runne so fast,
Both in thy flesh, and fancie too sometime,
Me thinks plaine dealing biddeth me to cast
This bone at first amid my *doggrell* rime.

Gascoigne. Councell geuen to Master Bartholomew Withipoll.

Ye haue auecked muche of the diuinite *doggerell* of that dronken papist Johã Eckius in thys mattir.

Bale. Apology, fol. 93.

Demetrius, was of that secte, that for as moche as they abandoned all shamefastenes in theyr wordes and actes, they were called *Cinici*, in Englishe *doggyshe*.

Sir T. Elyot. Governour, b. i. c. 20.

Of if we will be so vnordinate, and (with reuerence be it spoken, without offence to God or man) so *doggish* and currish, one to another, the Lord lacketh not his *dog strikers* to whip vs.

Fox. Martyrs, p. 17. *To Christian Protestants*, &c.

I sat all day in my observing place,
Till about twilight I saw him and 's man
Steal as it were abroad; I as warily
Dogg'd them from street to street, till, sir, at length
He made a stand up close against a wall.

Digby. Elvira, Act v.

Shall I go whine, walk pale, and look my wife
For nothing, from her birth's free liberty,
That open'd mine to me? yes! if I do
The name of cuckold then *dog* me with scorn.

Massinger. The False Dowry, Act iii. sc. 1.

The iron *dogge* bear the burthen of the fuel, while the brazen-andirons stand only for state, to entertain the eyes.

Fuller. General Worthies of England, c. 9.

The silly hare doth cast aside her fear,
And forms herself fast by the ugly bear,
At whom the watchful *dog* did never bark
When he espied him clamb'ring up the ark.

Drayton. Noah's Flood.

Whereat the souldiours on all hands set up a great cry, that it was an intollerable shame that the Phocæans (who were never true and loyall confederates, but alwayes *dogged* and malicious enemies) should goe away so scotfree, and not suffer for their sinnes.—*Holland. Livie*, p. 963.

But thou most griev'st him (*dogged* dame) whom he rebukes in time,
Lest silence should pervert thy will, and pride too highly clime
In thy bold bosome.—*Chapman. Homer. Iliad*, b. ix.

My lord is lusty and merry, and drinketh with his men, and all the content he gives me, is to abuse me, and use me as *doggedly* as before.

State Trials. The Murderers of Sir T. Overbury, an. 1615.

This remember I pray you between you and I, I entertain'd you ever as a *dog*, not as a devil.

Dog. True; and so I us'd thee *doggedly*, not devilishly.

Ford. The Witch of Edmonton, Act v. sc. 1.

Arf Now ye are friendly,
Your *doggedness* and niggardize slung from ye.

Beaum. & Fletch. The Spanish Curate, Act iv. sc 7.

When God makes the clouds to gather round about us, we wrap our heads in the clouds, and like the male contents in Gaiba's time, we seem sad and troubled, but it is *doggedness* and murmur.—*Bp. Taylor*, vol. ii. ser. 8.

Why the Devil do you ask my judgment?

Pala. You are so *dogged* now, you think no man's mistress handsome but your own.

Dryden. Marriage A la-Mode, Act ii. sc. 1.

The tempter in this action behaves himself just as you shall see some eager ill bred petitioners, who do not so properly supplicate as hunt the person whom they address to, *dogging* him from place to place, till they even extort an answer to their rude requests.—*South*, vol. vi. Ser. 7.

To be, contents his natural desire,
He asks no Angel's wing, no Seraph's fire;
But thinks admitted to that equal sky,
His faithful *dog* shall bear him company.

Pope. Essay on Man, Ep. 1.

But as true wit is nothing else but a similitude in ideas, so is false wit the similitude in words, whether it lies in the likeness of letters only, as in anagram and acrostic, or of syllables, as in *doggrel* rhymes, or whole words, as puns, echoes, and the like.—*Addison. Notes on Ovid*, Fable 5.

When terms begin and end could tell,
With their returns, in *doggerel*.—*Hudibras*, pt. ii. c. 3.

To whom, Eumæus, thou didst thus reply:
He is the *dog* of one far hence deceas'd
But had he now such body, plight and strength,
As when his lord, departing to the shores
Of Ilium, left him, thou shouldst view, at once
With wonder, his agility and force.

Cowper. Homer. Odyssey, b. xvii.

DOGE. } See the quotation from Gib-
DOGE-LESS. } bon.

The first foundations of Venice were laid in the Island of Rialto, and the annual election of the twelve tribunes was superseded by the permanent election of a *duke* or *doge*.

Gibbon. Roman Empire, c. 60.

But unto us she hath a spell beyond
Her name in story, and her long array
Of mighty shadows, whose dim forms despond
Above the *dogeless* city's vanish'd sway.

Byron. Childe Harolde, c. 4.

DO'GMA.
DOGMA'TICK, *adj.*
DOGMA'TICK, *s.*
DOGMA'TICAL.
DOGMA'TICALLY.
DOGMA'TICALNESS.
DO'GMATISM.
DO'GMATIST.
DOGMATI'ZE.
DOGMATI'ZING, *s.*
DOGMATI'ZER.

Gr. Δογμα, from δοκειν, videre, to *see*, to perceive; *quod videtur*, placitum, decretum, sententia, (Martinius.) *Dogmatism* is opposed to *scepticism*; and applied to—

An opinion or doctrine said or assumed to be clearly *seen* or discerned; and, therefore, positively affirmed, authoritatively asserted; any positive or authoritative affirmation or assertion.

Moreover Diodorus Siculus affirms, the Chaldeans likewise to have asserted this *dogma* of the world's eternity: The Chaldeans affirm, the nature of the world to be, that it was neither generated from the beginning, nor will ever admit corruption.—*Cudworth. Intellectual System*, p. 251.

I shall therefore not deprave it by mingling it with the opinions of modern theologers, or distort any thing to make it accommodate to their *dogmata*.

Glanvill. Pre-existence of Souls, c. 12.

From sundry other places of his writings, it sufficiently appears, that he [Cicero] was a *dogmatick* and hearty theist.

Cudworth. Intellectual System, p. 434.

The fault lieth altogether in the *dogmaties*, that is to say, those that are imperfectly learned, and with passion press to have their opinions pass every where for truth, without any evident demonstration either from experience, or from some places of Scripture of uncontroverted interpretation.

Hobbs. Human Nature, c. 13.

And though when they speak in the general of the weakness of our understandings, and the scantness of our knowledge, their discourse may even justifie scepticism it self; yet in their particular opinions are as assertive and *dogmatical* as if they were omniscient.

Glanvill. Vanity of Dogmatizing, c. 2.

We would not be supposed ourselves *dogmatically* to assert any more in this point, than what all incorporealists agree in, that there is a substance specifically distinct from body.—*Cudworth. Intellectual System*, Pref.

I expect but little success of all this upon the *dogmatist*, his opinion'd assurance is paramount to argument, and 'tis almost as easy to reason him out of a feaver, as out of this disease of the mind.—*Glanvill. Vanity of Dogmatizing*, c. 23.

For the history of generations hath five subordinate parts; The first is of celestiall bodies which comprehends the phænomena sincere, and not *dogmatiz'd* into any peremptory assertions.—*Bacon. On Learning, by G. Wats*, b. ii. c. 3.

But I'le not move beyond ourselves, and the most ordinary and trivial phænomena in nature, in which we shall finde enough to shame confidence, and unplume *dogmatizing*.

Glanvill. Vanity of Dogmatizing, c. 2.

But if he cannot produce any such Scripture; then is my censor the guilty person, the very *dogmatizer*, that teacheth for doctrines or commandments of God, his own dictates

Hammond. Works, vol. ii. pt. iv. p. 129.

The *dogmata* and tenets of the Sadducees, opposite to the doctrine of the ancient church of the Jews, held by the Pharisees, are very briefly, yet fully enough, expressed by St. Luke, *Acts*, xxiii 8. For the Sadducees say there is no resurrection, neither Angel nor Spirit; but the Pharisees confess both.—*Bp. Bull. Works*, vol. i. Ser. 2.

Dogmatick jargon learnt by heart,
Trite sentences, hard terms of art,
To vulgar ears seemed so profound,
They fancy'd learning in the sound.—*Gay*, pt. ii. Fab 14.

Only I declare before hand, that I mean not in what I shall say, to assert any thing *dogmatically*, but only to propose in order to farther examination.

Sharp, vol. ii. *Disc. on a Doubting Conscience.*

He who is certain, or presumes to say he knows, is in that particular, whether he be mistaken or in the right, a *dogmatist*.—*Shaftesbury. Miscell. Reflections*, Misc. 2. c. 2.

Be that my task (replies a gloomy clerk,)
Sworn foe to mystery, yet divinely dark;
Whose pious hope aspires to see the day
When moral evidence shall quite decay,
And damns implicit faith and holy lies,
Prompt to impose, and fond to *dogmatize*.

Pope. The Dunciad, b. iv.

Most certainly I shou'd appeal, said I (continuing the same zeal which Theocles had stirred in me against those *dogmatizers* on pleasure.)—*Shaftesbury. Moralist*, pt. ii. s. 1.

Accordingly, in his Nicomachian Ethics, he expresses himself without any ceremony, and in the most *dogmatic* way, against a future state of rewards and punishments.

Warburton. The Divine Legation, b. iii. s. 3.

Till he produces such an adjective as *Bale*, which he cannot do from Shakespear, or any good author; he will not with all his *dogmatical* assertions convince us that Shakespear wrote so; the adjective is *baleful*.

Canons of Criticism, c. 7. Ex. 8.

The principal heads were,
1. The right state and disposition of mind to make proper improvements—in this were to be considered the natures of scepticism, *dogmaticalness*, enthusiasm, superstition, &c.

Hurd. Life of Warburton.

By the common sense of readers uncorrupted with literary prejudices, after all the refinements of subtilty and the *dogmatism* of learning, must be finally decided all claim to poetical honours.—*Johnson. Life of Gray.*

So have I seen a testy and stubborn *dogmatist*, when all his arguments were answered, and all his invention exhausted, comfort himself at last with simply repeating his former positions at the end of each new remonstrance from the adversary.—*Beattie. Truth. Postsc.*

He painted from the lectures of Petronius and Aretine, had the confidence to *dogmatize* on the same subjects, and practised at least what he preached.

Walpole. Anecdotes of Painting, vol. ii. c. 3.

DOIT. Fr. *Doigt*; Lat. *Digitus*. So much (brass) as can be covered by the tip of the *finger*. *Doijt*, Skinner adds, is manifestly corrupted from *digitus*. See DIOIT.

Morel. You will give me my gold again?
1st.Guard. Not a *doit*, as I am virtuous and sinful.

Shirley. The Bird in a Cage.

Say. I thank your bounty, and I'le do it to a *doyt*, sir.

Beaum. & Fletch. Begger's Bush, Act iii. sc. 3.

DOLE, *v.* } Goth. *Dailyan*; A. S. *Dæl-an*;
DOLE, *s.* } Dut. *Deyl-en*; Ger. *Theil-en*, to divide, to distribute, to impart, to *deale*. Hence, Somner adds, to this day we call the distribution of almes at a funerall, a *dole*. The stones also which are used in boundaries, to *divide* land from land, are hence also termed, *dowle-stones*. See DOULE. See also *Tooke*, ii. 256.

Happy man be his *dole*, i. e. "Let his *portion* be that of a happy man. Let happiness, good luck, good fortune be the *part* or *portion* of him, of each, of every or any one speaking, or spoken of."

To *dole*,—to divide, to distribute, to part, to portion, or apportion: to part with—(as if unwilling.)

And for thou true to loue shalt be
I will, and commaund thee,
That in one place thou set all whole
Thine harte, without hallen *dole*
For treacherie and sickernesse.—*Chaucer. Rom. of the R*

Accursed be he (sayth Almighty God by Moses) who removeth his neighbour's *doles* or markes.

Homilies. An Exhortation for Rogation Weeke.

Nor did'st thou feel their drought, their pangs, their qualms,
Their rack in writing, who do write for alms,
Whose wretched genius, and dependent fires,
But to their benefactor's *dole* aspires.

Cartwright. On the Dramatic Poems of Fletcher.

The fishmongers were forced to hacke it in gobbets, and so to carrie it in peecemeale throughout the countrie, making thereof a generall *dole*.

Holinshed. Description of Ireland, c. 4

——— I have seen him
Curry a fellow's carkasse handsomely
And in the head of a troop, stand as if he had been rooted,
Dealing large *doles* of death.

Beaum. & Fletch. The Island Princess, Act iv. sc. 1

Pris. A good resolution, *profecto*, let every man beg his own way, and happy man be his *dole*.

Id. Wit at several Weapons, Act i. sc. 1.

What if his eye-sight (for to Israel's God
Nothing is hard) by miracle restor'd,
He now be *dealing dole* among his foes,
And over heaps of slaughter'd walk his way?

Milton. Samson Agonistes

——— I know, yo' were one, could keepe
The buttry-hatch still lock'd, and save the chippings,
Sell the *dole beere* to aqua-vitæ-men.

B. Jonson. The Alchymist, Act i. sc. 1

Clients of old were feasted; now a poor
Divided *dole* is *dealt* at the outward door;
Which by the hungry rout is soon dispatch'd

Dryden. Juvenal, Sat. 1

——— Think, oh, grateful think!
How good the God of harvest is to you,
Who pours abundance o'er your flowing fields;
While these unhappy partners of your kind
Wide-hover round you like the fowls of heaven,
And ask their humble *dole*. *Thomson. Autumn.*

It is with reason you apprehend, that those public invitations which extend to an immoderate number of people, and where the *dole* is distributed, not singly to a few acquaintance, but as it were to whole collective fraternities, may be turned to the factious purposes of ambition.

Melmoth. Pliny, b. x. Let. 113.

DOLE, *s.*
DO'LEFUL.
DO'LEFULLY.
DO'LEFULNESS.
DO'LENT.
DO'LESOME.
DO'LESOMENESS.
DO'LEANCE.
DO'LOUR, *s.*
DO'LOROUS.
DOLO'ROUSNESS.
DOLORI'FEROUS.
DOLORI'FICK.

Fr. *Deuil*; It. *Duolo*, *doglia*; Sp. *Duelo*; Lat. *Dolor*, from *Dol-ere*, to be in pain; perhaps from *Dol-are*, to cut. Vossius thinks it may be Hebrew.

Perhaps from A. S. *Tholian*, to *thole*, (qv.) pati, tolerare, sustinere: to bear, to suffer.

Pain, pain of mind, grief, sorrow; suffering, affliction.

Nicolls, who translated from the French, uses *doleance* as the Fr. *Doléance*; a wailing, moaning, complaining.

Dolour:—Lat. *Dolor*; Fr. *Doleur*—

Grief, sorrow, anguish; sadness, heaviness of heart.

The *deol* that made Innogen, no tonge ne telle ne may.

R. Gloucester, p 13.

The kyng hyre drof awey myd chylde as heo was,
And nom hym another wyf, that was a *deiuol* cas

Id. p. 237

Tho he com vp the hul an hey, he hurde atte bygynnyg
Of a womman a *deolsul* cry, and a pytos wepynge.

Id. p. 204.

Whan R. herd say that James was slayn,
He wend for *dole* to dey, he com as a wode man.

R. Brunne, p. 190

That ge wille tak to herte, the grete noyse & crie
Pro Acres that comes so amerte, lorn is so *deelfullie*.

Id. p. 144.

——— God sent to Saul. by Samuel the prophete
That Agag of Amalek. and all hus lyge puple
Sholde deye *deilfulliche*. for dedes of here eldren.

Piers Ploukman, p. 89.

Ful much *dole* and mone I made,
Who had wist what wo I had
I trow he would haue had pite.—*Chaucer. Rom. of the R.*

——— Amphiorax they carry
Set in his chaire with a *doleful* hert.
Lidgate The Story of Thebes, pt. iii.

Thus may I sene and plaine, alas
My woful houre, and my disauenture
That *dolefully* stond in the same cass.
Chaucer. The Floure of Curtesie.

I see right well now in my paines smert,
There is no wound of so greuous *dolour*,
As is the wound of my careful herte
Id. The Lamentation of Marie Magdeleine.

And laieth a plaister *dolorous*
Unto her herte. *Id. Rom. of the Rose.*

Cinders, thinkest thou, mind this? or graued ghostes?
Time of thy *doole*, thy spouse new dead, I graunt,
None might thee moue.—*Surrey. Virgile. Æneis*, b. iv.

Cosmana was my God, Cosmana was my ioy,
Ay me, Cosmana turnde my mirth to *dole* and dark anoy:
Reuenge it Radamanth, if I be found to lie,
Or if I slaunder hir at all, condemn me then to die.
Gascoigne. Weedes. Complaint of the Green Knight.

And many other articles, conteigninge *doleance* against the sayed Lacedomonians for that they had not kept and obsarued the sayd treatie.—*Nicolls. Thucidides*, fol. 138.

The life is long, that lothsomely doth last,
The *dolefull* dayes draw slowly to their date;
The present pangs and painfull plagues forepast
Yelde griefe aye grene to stablish this estate.
Vncertaine Auctors. Comparison of Life & Death.

Which moved not only Kalodulus and Kalander to roaring lamentations, but all the assembly *dolefully* to record that pitiful spectacle.—*Sidney. Arcadia*, b. v.

The musick wrought, indeed, a *dolefullness*, but it was a *dolefulness* to be in his power.—*Id. Ib.* b. iii.

The Lorde Perrets and other capitaines muche were *dolent* of this chaunce, and some saied he did it without counsaill, and so he hath spede.—*Hall. Hen. VIII.* an. 5.

This thing I have observed, dere friends, long and many a day, not without great sorrow and *dolour* of mind.
Strype. Mem. Treat. on the Sup. of the Bps. of Rome, 1558.

I neuer saw the rising mane but with my weeping eyen,
Nor yet I neuer heard so swete a voice or sound,
But that to me it did increase the *dolour* of my wound.
Vncertaine Auctors. The Picture of a Louer.

To my mishap, alas I finde
That happy hap is dangerous,
And fortune worketh but her kind
To make the ioyful *dolorus*.
Id. When Aduersitie is once fallen it is too late to beware.

Certeinly it accordeth vnto good reason, that the soule depart *dolorously*, leuying the fleshe vnto wourmes.
Golden Boke, c. 43.

There lay also two young virgins in their grandmother's lap, euen then mariable, which languished & lamented not so much through their own private sorow, as for the *dolorousnesse* of the old woman.—*Brende. Quintus Curtius*, fol. 41.

And but your goodnesse the same recure,
Am like for desperate *dole* to die
Through felonous force of mine enemie.
Spenser. Shepheard's Calendar. February.

Now twenty dayes (by which the sonnes of men
Diuide their works) haue past through heauen sheene,
Since I was brought into this *doleful* den.
Id. Faerie Queene, b. iv. c. 7.

How *dolefully* his *dole* thou didst rehearse.
Id. Shepheard's Calendar.

Dal. The king is angry.
Craw. And the passionate duke
Effeminately *dolent*.—*Ford. Perkin Warbeck*, Act iii. sc. 4.

We carry heaven and earth wrap'd up in our bosome; each part returnes homeward: and if the exceeding glory of heaven cannot countervaile the *dolesomnesse* of the grave, what doe I beleeving?—*Bp. Hall. Meditation of Death.*

Whether or not wine may be granted, in such *dolorifcrous* affects in the joints.
Whitaker. Love of the Grape, p. 74.

There she long groueling, and deep groning lay,
As if her vitall powers were at strife
With stronger death, and feared their decay;
Such were this ladies pangs and *dolorous* assay.
Spenser. Faerie Queene, b. vi. c. 4.

And if we consider what followed, it might seem also to be a design to heighten the *dolorousnesse* of his person; for to descend from the greatest of worldly honours, from the adoration of a God, and the acclamations to a king, to the death of a slave, and the torments of a crosse, and the dishonours of a condemned criminal, were so great stoopings and vast changes, that they gave height and sense, and excellency to each other.—*Bp. Taylor. Gt. Exemp.* pt. iii. s. 15.

Th' immortal Gods—by whose commands I come
From your bright realms to this eternal gloom:
Condemn'd the wasteful deep of night to tread,
And pass these *doleful* regions of the dead.
Pitt. Virgil. Æneid, b. vi.

[After being] void of all sense of pain for a minute's time or more—the pain then by degrees returned,—which I could attribute to nothing else, but the dissipating that vapour, or whatever else it were, which obstructed the nerves, and giving the *dolorifick* motion free passage again.
Ray. On the Creation, pt. ii.

Let them bear it as they can; such for the most part are the *dolorous* effects, and bitter appendages of a prevailing temptation.—*South*, vol. vi. Ser. 6.

It is agreeable enough to the changeable state of things in this uncertain world, that so *dolorous* an office as this [Visitation of the Sick] should immediately succeed the festivities of holy matrimony, for our delights are short and soon expire; and sometimes before our nuptial crowns wither, they are wet with funeral tears.
Comber. Companion to the Temple, pt. iv. s. 1.

They only make a part of our consolation in the circumstances which we so *dolefully* lament.
Burke. On a Regicide Peace, Let. 3.

DOLL. Perhaps from the Dut. *Dol*, senseless, stupid, from *Dol-en*;—A. S. *Dwolian*, hebere, hebetare. See DOLT.—Applied to—

Any silly plaything.

Cooper (*Latin Dict.* 1573) renders *O capitulum lepidissimum* of Terence, "O pleasaunt companion: O little pretie *Doll polle*." Dryden translates *Pupæ*, in Perseus, "Baby-Toys;" and in a note says, that "those Baby-Toys were little Babies, or Poppets, as we call them;" whence it seems that the name of *Doll* was not in general use.

They who aim not at such characters, but live only to display a pretty face, without one domestic or social virtue, can scarcely rank higher than a painted *doll*, or a block head placed with a cap on it, in a milliner's window.
Knox. Essays, vol. i. No. 36.

DO'LLAR. Dut. *Daler*; Ger. *Thaler*. Wachter says, so called with the consent of all, quasi *vallensis*, from the Ger. *Thal*, a dale, a valley; because they were first coined in the *valley* of Joachim; and as Skinner says, were also called Joachims; he (Skinner) adds, that it may (non absurdè) be derived from *dal*, division, *del*, portion, because it is the half *part* or *portion* of a ducat; and in this latter opinion Tooke coincides with him. See DOLE.

The Duke of Wirtemberg is agreed wt *Magister Teutonici ordinis*, so that the duke shall have for his charges 66,000 *daiers*: but the King of Rome will not as yet agree wt Wirtemburgh.—*Lodge. Illus. &c. in the reign of Edw. VI.* No. 23.

Ana. Peace to the household.
Ana. I'le keep peace, for no man.
Ana. Casting of *dollers* is concluded lawfull.
B Jonson. The Alchymist, Act iv. sc. 7.

He that had the line in his hand threw it all into the river after him, thinking he might recover himself, but the stream running very swift, and the man having three hundred *dollars* at his back, was carried down, and never seen more by us.—*Dampier. Voyage, &c.* an. 1681.

We bought the turtles, which altogether weighed a hundred and forty-six pounds, for a *dollar*, and considering that we had lately paid the Dutchman a *dollar* for one that weighed only six and thirty pounds, we thought we had a good bargain.—*Cook. Voyage*, vol. ii. p. 274. b. iii. c. 10.

DO'LPHIN. } Fr. *Daulphin*; Sp. *Delfin*;
DO'LPHINET. } It. *Delfino*; Dut. *Dolphijn*; Ger. *Delphin*; Lat. *Delphin*; Gr. Δελφιν. Of unknown etymology.

When the *dolphins* are driven for verie hunger to course and pursue other fishes downe into the bottome of the sea, and thereby are forced a long while to hold their breath, for to take their wind againe, they launch themselves aloft from under the water as if they were shot out of a bow; and with such a force they spring up againe, that many times they mount over the verie sailes and maates of ships.
Holland. Plinie, b. ix. c. 8.

That even yet the *dolphin*, which him [Arion] bore
Through the Ægean seas from pirates view,
Stood still by him astonisht at his lore,
And all the raging seas for ioy forgot to roar.
Spenser. Faerie Queene, b. iv. c. 11.

The lion chose his mate, the turtle doue
Her deare, the *dolphin* his owne *dolphinet*.
Id. Colin Clouts come home again.

This event is related both by the Corinthians and the Lesbians; and there remaine at Tænarus a small figure in brass of a man seated on a *dolphin's* back, the votive offering of Arion himself.—*Beloe. Herodotus. Clio*, c. 24.

DOLT, *n.* } *Dolt*, i. e. dulled (or *dol-ed*, *dol'd*, *dolt*,) is the past part. of *dwel-ian*, *dwol-an*, to *dull*, hebere, hebetare. (Tooke.)
DO'LTISH.
DO'LTISHNESS.

A *dulled*, thick-headed, stupid fellow; a blockhead.

She being but a gerle, and ouercome with sorrowe for the losse of her mother, tooke the wrong way, she cast herselfe doune headlong & became a nunne, at the earnest sute either of foolish women, or else of *doltish* monkes.
Wilson. The Arte of Rhetorique, p. 62.

Mar. No, I am a *dolt*,
The spirit of lies hath entered me.
Massinger. A New Way to Pay Old Debts, Act iii. sc. 2

There is as little reason to impute that misrendering to this *doltish* ignorance: for it cannot be imagined that he that translated a Greek author should not know the true rendering of Ιεροσολυμων, Jerusalem
Hammond. Works, vol. ii. pt. ii. p. 280.

Is not this a fine manner of loquution, passing all Rhetorike, to speake, and yet not to knowe what he speaketh? what purgatories might we wish sufficient to purge the *doltish* braines of these bull bragging bedlems? with such blindnesse and *doltishnesse* are all the aduersaries of God's trueth worthie to be plagued.
Foxe. Martyrs, p. 1170. *Answer of Luther.*

The moral of this tale is proper,
Apply'd to Wood's adulterated copper;
Which, as he scatter'd, we like *dolts*,
Mistook at first for thunderbolts.
Swift. On Wood the Ironmonger, (1725.)

DOMA'IN, also written *demain*, (qv.) Fr. *Demain*, or *domain*; Lat. *Dominium*, from *dominus*, perhaps—Master of the *house*, (*domus*.)

"Fr. *Domaine*,—a man's patrimony or inheritance, proper and hereditary possessions; those whereof he is the right or true lord or possessor, and absolute owner; also an hereditary property in, and possession of land," &c. (Cotgrave.)

True it is, that much money is laid out upon pearles and precious stones; but these are in the nature of a *domain* and inheritance, and fall to the next heire in succession.
Holland. Pliny, b. xiii. c. 3.

But when that fate, which all must undergo,
From earth remov'd him to the shades below;
The large *domain* his greedy sons divide,
And each was portion'd as the lots decide.
Pope. Homer. Odyssey, b. xiv.

Some part of that influence which would otherwise have been possessed as in a sort of mortmain and unalienable *domain*, returned again to the great ocean from whence it arose, and circulated among the people.
Burke. Thoughts on the Present Discontents.

DOME, } Lat. *Domus*; Gr. Δομος, from
DO'MAL. } δεμ-ειν, to build. Mid. Lat. *Doma*; Fr. "*Dôme*, or *dosme*,—a flat, rounded *lover*, (Fr. *l'ouvert*,) or *open* roof, to a steeple, banketting-house, pidgeon-house, &c. somewhat resembling the bell of a great watch," (Cotgrave.) Du Cange says, what the French call *dôme*, the Italians call *cupola*. *Dome*, in English, is applied to—

A building, a mansion; and also to a cupola.

But the *dome* of St. Paul's, London, is a more considerable whispering place, where the ticking of a watch (when no noise is in the streets) may be heard from side to side; yea, a whisper may be sent all round the *dome*.
Derham. Physico-Theology, b. iv. c. 3. Note 9.

What though the *dome* be wanting, whose proud gate,
Each morning vomits out the sneaking crowd
Of flatterers false, and in their turn abus'd?
Thomson. Winter.

News that ought to make the heart of a coward tremble. Mars is now entering into the first house, and will shortly appear in all his *domal* dignities.
Addison. The Haunted House, Act iii. sc. 1.

A stupendous edifice, the beams and pillars of which are many ranges of lofty hills, and the *dome* one prodigious mountain, to which the Chinese give the epithet of Celestial, with a considerable number of broad rivers flowing down its sides.—*Sir W. Jones. On the Tartars*, Disc. 5.

DOME'STICK, *adj.* } Fr. *Domestique*; It. and Sp. *Domestico*; Lat. *Domesticus*, from Lat. *Domus*, See DOME.
DOME'STICK, *n.*
DOME'STICAL, *adj.*
DOME'STICAL, *n.*
DOME'STICALLY.
DOME'STICATE.
DOMI'CIL.
DOMI'CILIARY.
DOMI'CILIATE.

That can or may *house*, or keep *house* or at home; and, more widely,—

Of or pertaining to

house or home, family or kindred; fond of home, of privacy; attached to family enjoyments, devoted to family duties.

Domesticate, "Fr. *Domestiquer*,—to tame, reclaim; civilize, make familiar, gentle, tractable, *housal*."

Domicile, "Fr. *Domicile*,—a *house*, mansion, habitation, dwelling, place of abode," (Cotgrave.)

Le here maye ye see this beast to be no stranger, borne farr off, for Paul saith, he sitteth in the temple of God, he is therefore a *domestyc* enimye.

Joye. Exposicion of Daniel, c. 7.

There is no knotte of nature or amitie so sure, which this sweorde is not hable to breake and undoe. Whom *domesticall* acquaintaunce hathe made louers and verey nere frendes, them shall the sweorde of the Gospell set in sunder.

Udal. Matthew, c. 10.

Amõgest whõ, ther were many his parẽtes & *domesticals* of housholdes.—*Nicolls. Thucidides*, fol. 41.

For foreign and *domesticke* swords
Plague, famine, and exile,
Did more than tythe, yea tythe the tythe
Of men within this isle.

Warner. Albion's England, b. v. c. 27.

Then it had given your wonder cause to last,
To see the vex'd mistakes this summons wrought,
In all my maim'd *domesticks*, by their haste.

Davenant. Gondibert, b. i. c. 6.

And such they were, who might presume t' have done
Much for the king, and honour of the state;
Having the chiefest actions undergone,
Both foreign and *domestical* of late

Daniel. Civil Wars, b. iv.

Those about me say, I bear it well, as perchance custom hath taught me, being now familiarized and *domesticated* evils, in the tragedian's expression, *Jam mansueta mala*.

Reliquiæ Wottonianæ, p. 467.

O would he dain
To rest and reign
I' th' centre of my heart;
And make it still
His *domicil*
And residence in part.

Howell, b. i. s. 6. Let. 13.

Thus much of history, namely of that part of learning which answereth to one of the cells, or *domicils* of the understanding, which is, memory.

Bacon. On Learning, by G. Wats, b. ii. c. 12.

And since not any action of our life
Has been polluted with *domestic* strife,
We beg one hour of death; that neither she
With widow's teare may live to bury me,
Nor weeping I, with wither'd arms, may bear
My breathless Baucis to the sepulchre.

Dryden. Ovid. Met. b. ix.

A servant dwells remote from all knowledge of his lord's purposes, he lives as a kind of foreigner under the same roof, a *domestick*, and yet a stranger too.

South, vol. ii. Ser. 43.

Domestic happiness, thou only bliss
Of Paradise that hath surviv'd the fall!
Though few now taste thee unimpair'd and pure,
Or tasting long enjoy thee! too infirm,
Or too incautious, to preserve thy sweets
Unmix'd with drops of bitter, which neglect
Or temper sheds into thy crystal cup.

Cowper. The Task, b. iii.

The master labours, and leads an anxious life, to secure plenty and ease to the *domestics*.

Knox. On the Duty of Servants, Ser. 16.

They tell us, that "whether we view aristocracy before, or behind, or sideways, or any way else, *domestically* or publickly, it is still a monster."

Burke. Appeal from the New to the Old Whigs.

Thus the sheep in the *domesticated* state in which we see it, is destitute of ordinary means of defence or escape; is incapable either of resistance or flight.

Paley. Natural Theology, c. 16.

34. Let him have no culinary fire, no *domicil*, let him when very hungry, go to the town for food.

Sir W. Jones. Ordinances of Menu, c. 12.

A difference of country, therefore, which excludes from the right of inheriting, is either actual and unqualified, as when an alien enemy resides in the seat of hostility, or when an alien has chosen his *domicil* in the seat of peace, and pays tribute exacted from infidels.

Id. Commentary on the Sirajiyyah.

The nuns of Strasburg, the prebendaries, the capitulars and *domiciliars* (capitularly assembled in the morning to consider the case of butter'd buns) all wished they had followed the nuns of Saint Ursula's example.

Sterne. Tristram Shandy, vol. iv. c. 1.

He will behold the republican halls hung round with monuments of proscriptions, massacres, imprisonments, requisitions, *domiciliary* searches, and such other trophies of the glorious victory of republicanism over monarchical power.

Blair, vol. v. Ser. 6.

DO'MINATE, *v.* } See DOMAIN. To *dominate*:—
DO'MINATION.
DO'MINATIVE.
DOMINA'TOR.
DO'MINANT.
DOMI'NION.
DOMINE'ER, *v.*
DOMINE'RING, *n.*

To rule over, to govern, to have power, command or authority; to tyrannize.

"To domineer or beare rule. B. *Domineren*; Fr. *Dominorier*, *domíner*; It. *Dominare*; Sp. *Dominar*; Lat. *Dominari*, from *Dominus*, a lord; to play the lord," (Minshew.) Generally, to *domineer* is—

To govern; to govern in a *lordly*, magisterial or tyrannical manner; with insolence or haughtiness. to tyrannize, to *lord* it.

For in him alle thingis ben maad in heuenes and in erthe, visible and unvysible, either trones, either *domynaciouns*, either princehoodis, either poweris.—*Wielif. Colocensis*, c. 1.

Trouth is put down, reason is holde fable,
Vertue hath now no *dominacion*.

Chaucer. To the Lords and Gentilmen.

Me semeth he should little charge
To haue lordship, or *dominioun*,
In the bounds of this little toun.

Lidgate. Story of Thebes, pt. ii.

Peace be multiplied with you: my commaundemente is, in all my *dominyon* and kyngdome that men feare & stande in awe of Daniel's God.—*Bible*, 1551. *Daniel*, c. 6.

O Lord oure God, thoughe suche lordes haue *domynacion* vpon vs as know not thee yet graunte, that we maye hope onelye in the, and kepe thy name in remembraunce.

Id. Ib. 1551. *Esaye*, c. 26.

These and other considerations in the breast of a lady, bred vp in a *dominating* family, her selfe a dowager, &c.

Speed. Henrie VII. b. ix. c. 20. s. 33.

Since that which has been done 's no more
Than what has been done before,
And that which will be done again,
As long 's there are ambitious men
That strive for *domination*.—*Brome. Sir G. B. his Defeat*

To each thing hath the goodness of that architect imparted a peculiar badge of honour, that nothing should be despisable in the eyes of other, the prince in majesty and sovereignty of power, the nobility in wisdom and *dominative* virtue.

Sir E. Sandys. State of Religion.

But (I) ouerpass their naturall inclination by heauenly influence, answerable to the disposition of Aries, Leo and Sagittary; and Jupiter, with Mars *dominators* for this north-west part of the world, which maketh them impatient of seruitude, louers of libertie, martiall and courageous.

Camden. Remaines. Britaine.

From the consistory of our Saviour cometh a direct prohibition, that his disciples should not "*dominari sicut reges Gentium*," *domineer* in that fashion or manner that the kings of the Gentiles did.

State Triale. H. Garnet. Earl of Northamp. an. 1606.

Friends and companions get you gone,
Tis my desire to be alone,
Ne'er well but when my thoughts and I,
Doe *dominete* in privacie.—*Burton. The Author's Abstract.*

For this thing [that the flesh hinders us from doing the will of the spirit] is so far from being a reason why we should walk in the spirit, that it perfectly discourages that design, and it is to little purpose to walk in the spirit, if this will not secure us against the *domineering* and tyranny of the flesh.—*Bp. Taylor. On Repentance*, c. 7. s. 5.

For till his daies, the chief *dominion*
By strength was wielded without policie;
Therefore he first wore crowne of gold for dignitie.

Spenser. Faerie Queene, b. ii. c. 10

Cæsar gave her [Salome] a palace in Ascalon, she also received from the places that were subject to her sixty talents, and dwelt in the *dominion* of Archelaus.

Usher. Annals, an. 4001.

Men may be *lords*, without being *lordly*; and they, who have professed to abhor the name, have carried the disposition of *domineering* to the height; and *lorded* it over the consciences and the liberties of others, as much as any who have worn higher titles.

Secker. Works, vol. vi. *Answer to Dr. Mayhew.*

Under pretence of ill ministers and councellors of estate, whom they pretended to remove, [they] endeavoured to invest in themselves, in all times for the future, the *domination* of all ministries of estate, and of his Majesty's family.

Ludlow. Memoirs, vol. iii. p. 259. Let. 39.

He [Ravis] taught young men the Oriental tongues, and was then subservient to the *dominant* party in England.

Wood. Athenæ Oxon.

But in truth he was no enemy to the calling, but to the *domineering* tyranny that had been exercised by bishops under papal usurpation.—*Strype. Life of Bp. Aylmer*, c. 2.

High as his topmost boughs to heav'n ascend,
So low his roots to hell's *dominion* tend.

Dryden. Virgil. Geor. 2.

If it were not a bad habit to moot cases on the supposed ruin of the constitution, I should be free to declare, that if it must perish, I would rather by far see it resolved into any other form, than lost in that austere and insolent *domination*, (the Aristocracy.)

Burke. On the Cause of the Present Discontents.

As to granting the elective franchise to Catholics, and permitting persons of that religion to sit in parliament, I should have no hesitation on that subject, could I be convinced that the Catholic church would not, if it were the *dominant* church, be a persecuting church.

Anecdotes of Bp. Watson, vol. ii. p. 63.

Though for a while the pleasure of sin may captivate, and unlawful gain may bring its present advantage, yet, we may depend upon it, a time will come when sin will assert his *dominion*.—*Gilpin*, vol. iv. Ser. 10.

DOMI'NICAL, *n.* } Fr. *Dominical*. La Let-
DOMI'NICAL, *adj.* } tre *Dominicale*; the *Dominical* Letter. L'Oraison *Dominicale*; the Lord's Prayer; the Paternoster. It. Lettera *Dominicale*; Sp. Letra *Dominical*.

Dominical, n. The Lord's Day; and also, the Lord's Prayer.

Vortigerne, by such diuelish meanes and vnconscionable practises (as you heare) stealing away the hearts of the people, was chosen and made King of Britaine, in the yeere of our Lord 446, in the 3 consulship of Aetius, 1197 of Rome, 4 of the 305 Olympiad, 4112 of the world, the *dominicall* letter going by E, the prime by 10, which fell about the 21 yeere of the Emperour Valentinianus.

Holinshed. Historie of England, b. v. c. 2.

Wee decree that euery woman when she dooth communicate, haue her *dominical*: if she haue it not, let her not communicate vntil the next Sonneday.

Jewell. A Replie to M. Hardinge, p. 73.

But the bissextile returning every fourth year, the series of *dominical* letters succeeding each other is interrupted, and does not return in order, but after four times seven years, or twenty-eight years which is therefore commonly called the solar cycle, serving as a rule to find Sunday, and consequently all the days of the week of every month and year.—*Priestley. On History*, pt. iii. Lect. 14.

DON, *n.* } Contracted from the Lat. *Do-*
DO'N-SHIP. } *minus*.

A title of gentility in Spain. Used in derision in English. Sometimes written *Dom*.

One will bee sicke forsooth, and bid her maid deny her to this *don*, that earle, the other marquesse, nay to a duke.

Rowlins. The Rebellion, Act i. sc. 1.

——I draw the lady
Unto my kinsman's here, only to torture
Your *don-ships* for a day or two.

Beaum. & Fletch. The Chances, Act v. sc. 1.

DON, *v.* To do on, to put on

Godfrey arose, that day he laid aside
His hawberke strong he wonte to combat in,
And *don'd* a breast-plate faire, of proofe vntride,
Such one as footmen vse, light, easie, thin.

Fairefax. Godfrey of Boulogne, b. xi. s. 20.

But as in Autumne (when birds cease their notes,
And stately forests d'on their yellow coates
When Ceres golden locks, &c.

Browne. Brit. Past. b. ii. s. 4.

Already Mars had *don'd* his coat of mail
And doubtful Conquest held her even scale.

Lloyd. The Henriade.

DONA'TION, *n.* } Fr. *Donaison*, *donation*;
DO'NATIVE. } It. *Donatione*; Sp. *Donacion*; Lat. *Donatio*; from
DO'NARY. } *Donare*, to give. Of un-
DO'NOR. } settled origin.
DO'NEE. }

A giving or bestowing, a gift or grant, a largesse.

O mirth of martyrs, sweter than Sitole
Of confessours also richest *donatife*

Chaucer. A Balade of our Ladie.

But after the *donation* of Constãtine and other plentuous almesses committed vnto theyr hãdes for the socoure of the poore, they became all confessours, and toke them to theyr ease at home.—*Bale. Image*, pt. ii.

So that the childre of the seconde husbande put (by) the ryghtfull inheritours, or suche as were next allied vnto the firste *donoures*.—*Fabyan*, an. 1286.

To which add, that the Church of Rome presenting candles, and other *donaries* to the Virgin Mary, as to the Queen of Heaven, do that which the Collyridians did.

Taylor. Dissuasive from Popery, pt. ii. b. i.

The kingdoms of the world to thee were giv'n,
Permitted rather, and by thee usurpt,
Other *donation* none thou canst produce.

Milton. Paradise Regained, b. iv.

Hon. This done, our pleasure is, that all arrearages
Be paid unto the captains and their troops;
With a large *donative* to increase their zeal
For the service of the kingdom.
Massinger. The Picture, Act ii. sc. 2.

If goods be given to one till such a thing happen, or upon such a condition, there is a property in the *donee*, yet it is clogged with a limitation and condition.
State Trials. John Hampden, an. 1637.

God's giving or granting men repentance, signifies (in Scripture) his granting them the favour to have their repentance accepted to the forgiveness of past sins, or allowed instead of innocence; and not his conferring repentance upon them as an external *donation*; which is altogether unintelligible.—*Clarke*, vol. i. Ser. 31.

Most merciful Jesus, although thou reservest full manifestations of thy love to my soul, till the glorious resurrection, yet, as if thou wert impatient of so long a stay, thou hast sealed at present thy gracious *donative*, and my comfortable title to a never-fading crown
Comber. Companion to the Temple, pt. iii. s. 21.

A servant rarely or never ascribes what he receives to the mere liberality and generosity of the *donor*, but to his own worth and merit, and to the need which he supposes there is of him, which opinion alone will be sure to make any one of a mean, servile spirit, insolent and intolerable.
South, vol. ii. Ser. 2.

Many country families, which come to town for a few months, would frequent those churches, and they would frequent them with more readiness if they had an opportunity of distinguishing themselves from the lower classes by voluntary *donations* to the charity box.
Anecdotes of Bp. Watson, vol. ii. p. 113.

The Roman emperors, indeed, gave large *donatives* to the citizens and soldiers, but these distributions were always reckoned rather popular than virtuous nothing more was intended than an ostentation of liberality, nor was any recompense expected but suffrages and acclamations.
Idler, No. 4

On the one hand, the acceptance of that gift by Mr. Hastings must have pledged a tacit faith for some degree of indulgence towards the *donor*: if it was a free gift, gratitude, if it was a bargain, justice obliged him to it.
Burke. Report of a Committee on the Affairs of India.

DO'NZEL. Fr. *Damoisel*; It. *Damigello, donzello*; Sp. *Donzelle*; Lat. *Domicellus*, quasi parvus *dominus*; which is a young gentleman following arms and not yet knighted, (Minshew in v. *Damsel*, qv.)

Cap. No, you shall spare his dowcets my dear *donsel*.
Beaum. & Fletch. Philaster, Act v. sc. 1.

DOOM, *v.* } A. S. *Dæm-an*, to think, to
DOOM, *n.* } judge, to determine. See DEEM.
DO'OMFUL. } The noun "*Dom, dome*, judicium, sententia, arbitrium, a judgment, sentence, ordinance, decree. *Domes-dæg*,—Dies judicii, the day of judgment," (Somner.)

To judge or adjudge, to sentence, determine or decree.

And so thilke Brutayne of this lond com
More thoru strengthe as ge yseth, than thoru rygt *dom*.
R. Gloucester, p. 95.

Alas! were was loute tho, suiche *domes* to *deme*.
Id. p. 562.

That myht last tille *domesday*.—*R. Brunne*, Pref. 189.

And when ich *deme domes*. and do as treuthe tetcheth
Then is Racio my ryhte name.—*Piers Ploukman*, p. 273.

Bote thes thre that ich spak of. on *domesday* defenden
Elles is in ydel. al oure levynge here.
Oure preyers and oure penaunce. *Id.* p. 262.

For countith he no kynges wraythe. whan he in court sytteth.
To *deme* as a *domesman*.—*Id.* p. 382.

For neither the fadir jugith ony man, but hath gouun ech *doom* to the sone.—*Wiclif. Jon*, c. 5.

Be thou consenting to thin adversarie soone, while thou art in the weye with him, lest peraventure thin adversarie take thee to the *domesman*, and the *domesman* take the to the mynistre, and thou be sent to prisoun.—*Id. Matt.* c. 5.

And alle tooken Sostenes prynce of the synagoge and smoten him bifore the *doom-place*.—*Id. Dedis*, c. 18.

But in this maner *domes* of men discordē, yt thilk men that some folke *demen* worthy of mede, other folke *deme* hem worthy of turment.—*Chaucer. Boecius*, b. iv.

What should I make lengre tale
Of all the people that I say
I could not tell till *Domesday*.—*Id. House of Fame*, b. iii.

Grot wonder is, how that he coud or might
Be *domesman* of hire dede beautee.
Id. The Monkes Tale, v. 13,408.

These stage applauses therefore must needs be sinful in all these respects, as Tertullian, Cyprian, Nazienzen, Eusebius, Chrysostome, Augustine, Salvian, with sundry modern Christian authors, have already *doomed* them to our hands.
Prynne. Histrio-Mastix, pt. i. Act v. sc. 11.

What frantick fit (quoth hee) hath thus distraught
Thee, foolish man, so rash a *doom* to giue?
What iustice euer other iudgement taught,
But he should die who merits not to liue?
Spenser. Faerie Queene, b. i. c. 9.

For our own parts, we owe no malice to the persons of any of the prelates, but would lay our necks under their feet to do them good as they are men, but against the usurpation of their power, as they are bishops, we do profess ourselves enemies till *Doomsday*.
State Trials. Bastwick, Burton, and Prynne, an. 1637.

And by th' infectious slime that *doomful* deluge left
Nature herself hath since of purity been reft.
Drayton. Poly-Olbion, s. 9.

And all those airy shapes you now behold,
Were human bodies once, and cloth'd with earthly mold.
Our souls not yet prepar'd for upper light,
Till *Doomesday* wander in the shades of night.
Dryden. The Flower and the Leaf.

O'er him, whose *doom* thy virtues grieve,
Aerial forms shall sit at eve,
And bend the pensive head;
And, fall'n to save his injur'd land,
Imperial honour's awful hand
Shall point his lonely bed!
Collins. Ode on the Death of Col. Charles Ross.

DOOR, *n.* Goth. *Dauro, daur*; A. S. *Dora, duru*; Dut. *Deure, door*; Ger. *Thure*; Gr. Θυρα. Tooke considers the English preposition *Thorough, through*, and the noun *Door* to be the same word, differently written and applied; meaning—

Door, gate, passage.

Chaucer writes the word in the *Persones Tale* twice *Thorruhe*; or as Tyrwhitt writes it, *Thurrok*, (q. d.) *thorough-fare*. And see the quotation from Verstegan.

Out of churche men hii driue, wepinde ynowe,
& pitosliche hom selue wende out atte laste,
& the *doren* after hom wepende loke vaste.
R. Gloucester, p. 495.

& rizt atte churche *dore* he vel adoun akne
To the erchebissope's fet *Id.* p. 508.

And when sche cum to her chawmbur by an vtter *durre*, sche ran towarde churche as faste as sche mygte.
R. Brunne, Pref. p. 197.

And alle these wise weyes. weren to gederes
In an hous al by shutt. and here *dore* barred
Crist cam yn and al was closed.—*Piers Ploukman*, p. 374.

For Jamys the gentil suggeth in hus bokes
That feith withoute fet, [deeds] ys febelere than nouht
And ded as a *dore-nayle*.—*Id.* p. 22.

Treuly, treuli, I seye to you, he that cometh not in by the *dore* into the foold of schepe, but stieth by another weye, is a nyghte theef and a day theef.—*Wiclif. Jon*, c. 10.

Get me a staf, that I may underspore,
While that thou, Robin, hevest of the *dore*:
He shall out of his studying, as I gesse,
And to the chambre *dore* he gan him dresse.
Chaucer. The Milleres Tale, v. 3465.

I had rather be a *dore-keeper* in the house of my God, thē to dwell in the tētes of the vngodly.—*Bible*, 1551. *Psalm* 84.

At last he came vnto an iron *dore*,
That fast was lockt, but key found not at all
Emongst that bunch, to open it withall.
Spenser. Faerie Queene, b. i. c. 8.

Dure or *durh*. Now a *doore*, it is as much to say as *through*, and not improper, because it is a *durh-fare*, or *thorough* passage.
Verstegan. Restitution of Decayed Intelligence, c. 6.

Dure-weard. A *doore-warder*, a *doore-keeper*, a porter.
Id. Ib.

With glewey wax some new foundations lay
Of virgin-combs, which from the roof are hung:
Some arm'd within *doors* upon duty stay,
Or tend the sick, or educate the young.
Dryden. Annus Mirabilis.

He [Hippocrates] adds, wheresoever there are great terrors in the night, and persons are beside themselves, jumping out of bed, and running out of *doors*; these things are said to proceed from Hecate, and the possession of heroes.
Farmer. On the Demoniacs of the New Testament, c. 2. s. 3

DO'PPER, *v.* } I. e. *Dip*. The Venetian
DOP, *n.* } *Dop*, Mr. Gifford says, is the
DO'PPING, *n.* } *Dip*, a very low bow or
DOP-CHICK. } curtesy, (a cringe, qv.)
Dop-chick, also written *Dab-chick*, or *Dob-chick*. See DAB.

With those—and a short line, as I shewed, to angle for a chub—you may dape or *dop*.—*Walton. Angler*, pt. i. c. 5.

Ori. The Venetian *dop* this.
B. Jonson. Cynthia's Revels, Act v. sc. 2. and Note.

——— She, that shafts doth loue,
Shot dead the woman; who into the pumpe
Like a *dop-chicke*, diu'd, and gaue a thumpe
In her sad settling.—*Chapman. Homer. Odyssey*, b. xv.

This is a *doper*, a she Anabaptist.
B. Jonson. The Staple of News, Act iii. sc. 2.

Fact. Have you *doppers*?
2d Her. A world of *doppers*! but they are there as lunatic persons, walkers only: they have only to hum and ha, not daring to prophesy, or start up upon stools to raise doctrine.
Id. News from the New World. The World in the Moon.

Nothing doth render a man so compleatly Gentile; (not in an affected, or artificial way, consisting in certain postures or motions of the body, *dopping*, cringing, &c.)
Barrow, vol. i. Ser. 27.

DOR, *v.* } A. S. *Dora*, a *dorre* or drone,
DOR, *n.* } (Somner.) Suggested in Skinner
DO'RRER. } to be from the verb, to *dare*, A. S. *Dyrran*, (q.d.) minaciter provocare. But—

To *dorr* the *dotterel* is to *delude* the *dotterel*. and both are from the same verb, *Dyrran*, to *befool*. See the quotation from Gifford.

First, there is a great number of gentlemen which cannot be content to live idle themselves, like *dorrers*, of that which other have laboured for—their tenants, I mean.
Sir T. More. Utopia, b. i. *by Robinson*

The *dor*, (says Gifford,) is the chaffer, and the allusion, to which Jonson is never weary of recurring, is to the desultory flight of this insect, which appears to *mock*, or *play* upon the passenger, by striking him on the face, and then flitting away preparatory, as it were, to a fresh attack. To this Cowley alludes "A hundred businesses of other men fly continually about his head and ears, and strike him in the face like *dorrers*." *Essays on Liberty* Jonson always connects the idea of *tricking*, or *outwitting*, with *dorring*. *Buzzing*, the prevailing term for deceiving, in Addison's days, as well as that most hateful vulgarism, *humming*, so fashionable in our own, derived its origin from the same respectable source, and both refer to this imaginary mockery in the "droning flight" of the beetle.
B. Jonson. Every Man in his Humour, Act iv. sc. 4. Note.

Kit. Abroad with Thomas! oh, that vilain *dors* me.
Id. Ib. Act iv. sc. 6.

When we are so easily *dord* and amated with every sophisme, it is a certain argument of great defect of inward furniture and worth, which should, as it were, ballance the minde and keep it upright against all outward occurrents whatsoever.—*Hale. Rem. Ser.* 2 *Pet.* iii. 16.

But this offer'd itselfe, so i' the way, I could not let it 'scape: heere he comes, whistle, be this sport call'd *dorring* the dottrell.—*B. Jonson. Bartholomew Fayre*, Act iv. sc. 1.

The *dor* or beetle, which you may find under cow dung
Walton. Angler, pt. i. c. 3

Or women loue to be belou'd
Of chaunge of clyents, or
Vncertaine wheare to find them, with
The eagle or the *dorr*.
Warner. Albion's England, b. vi. c. 31.

Mal. I would not receive the *dor*, but as a bosome friend
You shall direct me, still provided that
I understand who is the man, and what
His purpose, that pleads for me.
Beaum. & Fletch. The Lover's Progress, Act i. sc. 1.

——— And ghesse you, sir,
What *dor* unto a doating maid this was,
What a base breaking off!
Id. Love's Pilgrimage, Act iii. sc. 1

Sy. And another. I will never bear this,
Never endure this *dor*.—*Id. Woman Pleas'd*, Act iii. sc. 3.

DO'RIAN. } Fr. *Dorique*; It. and Sp. *Do-*
DO'RICK. } *rico*; Lat. *Dialectus Dorica*; Gr.
DO'RIZE. } Διαλεκτος δωρικη. One of the five dialects of the Greeke tongue, which the *Dorienses*, a people of Greece, used in their common speech and writings, (Minshew.)

Plato had good reason to reject them both and therefore he chose the *Dorian*, as that which is most beseeming valiant, sober, and temperate men.
Holland. Plutarch, p. 1021.

Most of the Historiographers declare that Orpheus, who was the ancientest of all the poets, wrote in the *Doric* dialect.—*Cudworth. Intellectual System*, p. 296.

Which if it be true, then those Orphick fragments, that now we have, (preserved in the writings of such as did not *dorize*) must have been transformed by them out of their native idiom.—*Id. Ib.*

DO'RMANT. } Fr. *Dormant*; Lat. *Dormiens*, pres. part. of *dormire*, to
Do'RMANCY. } sleep.
Do'RMER. } Sleeping, reposing, leaning
Do'RMITIVE, n. } or lying in a state of repose,
Do'RMITORY. } in a declining position; con-
Do'RTURE. } tinuing or remaining at rest, in stillness, in tranquillity.

A *dormitory*,—a place to sleep in; also of eternal rest; as a place for burying.

Dorture,—Fr. *Dortoir*, (q.) *dormiture*. And see *dormitorium* in Spelman.

Thou may not ligge & slepe as monke in his *dortoure*,
Thou salle rise vp & leape, & stirre vnto the stowre.
R. Brunne, p. 256.

And her *dortoure* ydight, with dores ful strong.
Piers Ploughman, C. 1.

His deth saw I by revelatioun,
Sayde this frere, at home in our *dortour*.
Chaucer. The Sompnoures Tale, v. 7437.

And therefore her stealying furthe of the *dorture* in the nightc; whiche was not once or twice wekely was not for spiritual busines, nor to receiue reuelaciõs of God, but rather for bodely cõmunicaciõ & pleasure with her frẽdes.
Hall. Hen. VIII. an. 25.

That taught the stones to melt for passion,
And *dormant* sea, to hear him, [Orpheus] silent lie,
At his voice, the wat'ry nation
To flock, as if they deem'd it cheap to buy
With their own deaths his sacred harmony.
G. Fletcher. Christ's Triumph over Death.

To the conduct of their predecessor, Queen Mary, it was an objection, that she had revived an ill precedent of prerogative taxation after a *dormancy* of centuries.
State Trials. The great Case of Imposition, an 1606.

Or to any shop, cellar, sollar, casements, chamber, *dormer*, and so forth.—*Chapman. All Fools*, Act iv. sc. 1.

Vnder sparring the gates, and bearing vp the *dormitorie* doore, they stabbed the adulterer with the rest of the covent thorough with their weapons.
Holinshed. Description of Ireland, c. 3.

Yet all the bitter noxious part of death shall be taken away, as far as concerns the faithful servants of Christ, the sting of death being by him pluck'd out, and so the grave turn'd into a *dormitory* or retiring-room, a place where the bodies rest in a sound sleep, till they be awakned into bliss.
Hammond. Works, vol. i. p. 110.

Then he led us to a long gallery, like a *dorture*, where he allowed us all along the one side (for the other side was but wall and window) seventeen cells very neat ones.
Bacon. New Atlantis.

Into their cloisters now he broken had,
Through which the monkes he chaced here and there,
And them pursu'd into their *dortures* sad,
And searched all their cells, and secrets neare.
Spenser. Faerie Queene, b. ii. c. 12.

In his fallen state the law of nature is active in some things, but *dormant* in others. The best morals of the heathens are dashed with impure permission.
Bates. Divinity of the Christ. Rel. proved by Reason, c. 2.

He [Ireton] erected for himself a more glorious monument in the hearts of good men, by his affection to his country, his abilities of mind, his impartial justice, his diligence in the public service, and his other virtues; which were far greater honour to his memory, than a *dormitory* among the ashes of kings.—*Ludlow. Memoirs*, vol. i. p. 331.

This is the *dormitive* I take to Bedward.
Greenhill. Art of Embalming, p. 112.

There are other cases, especially in the progress of insect life, in which the *dormant* organization does not much resemble that which encloses it, and still less suits with the situation in which the enclosing body is placed, but suits with a different situation to which it is destined.
Paley. Natural Theology, c. 27.

Each chamber that he fancied best
Was his the *dormitory* round,
And, where at eve he chose to rest,
Honour'd, thrice honour'd was the ground,
And much the lucky nun was bless'd!
Cooper. Ver Vert, c. 1.

DO'RMOUSE. Lat. *Dormiens mus*, the sleeping mouse.

Maximilian—what for lacke of money, and what for mistrust that he had in hys awne subiects, laye still lyke a *dormouse* nothynge doyne.—*Hall. Hen. VII.* an. 7.

The little *dormouse* leaves her leaden sleep,
And with the mole up to the ark doth creep.
Drayton. Noah's Flood.

But the most exquisite animal was reserved for the last chapter; and that was the *dormouse*, a harmless creature, whose innocence might at least have defended it both from cooks and physicians.
King. Art of Cookery, Let. 9. *To Mr.*——

DORSE, n. } Fr. *Dossier*; Mid. Lat. *Dossarum*, from Fr. *Dos*, and this
Do'RCER, or } from Lat *Dorsum*, the back; be-
Do'SSER. } cause it was placed upon the
Do'RSAL. } *back* of beasts of burden, (Junius.)

Or maken of these paniers
Or else hutches or *dossers*.—*Chaucer. House of Fame*, b. iii.

Now if Tyndall when he shall perceue how blindly the deuil hath led him here about, and made him to fall in the diche with his *docer*, and breake all his egges, and quayle thus all conclusion, wouldst for shame sake any farther shyft, &c.—*Sir T. More. Workes*, p. 657.

——— I may meet her
Riding from market one day, 'twixt her *dorsers*.
Beaum. & Fletch. The Little Thief, Act i. sc. 1.

——— Now you are fain
To hire a ripper's mare, and buy new *dossers*.
Id. The Noble Gentleman, Act v. sc. 1.

The milk-maids' Cuts shall turn the wenches off,
And lay their *dossers* tumbling in the dust.
Anonymous. The Merry Devil of Edmonton.

For every *dorser* of provisions, 6d. per day.
State Trials. The King & the City of London, an. 1682.

He [Ed. Bysshe] had a very choice library of books all richly bound with gilt *dorses*.—*Wood. Athenæ Oxon.*

Several of the smaller species of whales have been known to stray up the Thames, a kind of Grampus, with a high *dorsal* fin has been taken within the mouth of the river.
Pennant. London, p. 653.

DOSE, v. } Fr. *Dose*; It. *Dosa*; Gr. Δοσις.
DOSE, n. } That which is *given*. Applied (particularly) to—

The portion of medicine *given* at one time; to a sufficient quantity.

He will rather take Absalom for his pattern, who invited his dear brother to a feast, hugged and embraced, courted and caressed him till he had well *dosed* his weak head with wine, and his foolish heart with confidence and credulity: and then in he brings him an old reckoning, and makes him pay it off with his blood.—*South*, vol. i. ser. 11.

That which cures the manners by alternative physick, as I said before, must proceed by insensible degrees: but that which purges the passions, must do its business all at once, or wholly fail of its effect, at least in the present operation, and without repeated *doses*.—*Dryden. Virgil. Æneis*, Ded.

DOT, v. } See Dit. *Dot*, the noun, (Tooke)
DOT, n. } is merely the past part. of the A.S. verb *Dyttan*, to stop up, to shut in. It is not made "to mark any place in a writing, but is what we call the full stop."

To express thousands the Rabbins usually place two *dots* over the units, that denominate the number of thousands.
Sharpe. Method of Learning the Hebrew Language, Let. 1.

From East Cape to St. Maria van Delmen, the chart, though perhaps not equally exact is without any error of moment, except possibly in some few places, which are here, and in other parts of the chart, distinguished by a *dotted* line, and which I had no opportunity to examine.
Cook. Voyages, vol. ii. b. ii. c. 7.

DOTE, n. } Lat. *Dos, dotis, dotalis*; Gr.
Do'TAL. } Δως, any thing *given*. (See Dose,
Dota'TE. } above.) Applied (particularly)
Dota'TION. } to—

That which is *given* in marriage, a marriage portion. "Fr. *Dotal*,—*given* in dowry; of or belonging to a dowry."

Dotes, in B. Jonson, endowments.

In the article of his own marriage with the daughter of France, there is no mention of *dote* nor douaire.
Sir T. Wyatt. To Cromwell, April 12, 1540.

Cler. I muse a mistress can be so silent to the *dotes* of such a servant.—*B. Jonson. The Silent Woman*, Act ii. sc. 2.

But because these will not suffice to discharge the necessaries of the church, we think that all things *dotate* to hospitality in times past, with all annual rents both to burgh and land, pertaining to priestes, &c. &c. be retained to the use of the church or churches, within the towns or parishes where they were founded.
Spotswood. Church of Scotland, an. 1560. b. iii.

Shall I, of one poor *dotal* town possest,
My people thin, my wretched country waste.
Garth. Ovid Met. b. xiv.

They require and take their foundations, ordinations, *dotations*, charities, accounts, &c.
Strype. Life of Abp. Parker, an. 1561.

DOTE, v. } Also written *Doat*. Dut. *Doten, dutten*, delirare, decipere; Fr. *Doter, radoter*. Of unsettled origin. Some have said—from *Herodotus*, because he tells so many old women's stories. Tooke thinks that *dotard* (i. e. one who *dotes*) is *dodet'd* (i. e. *befooled*), the regular past tense of *Dydrian, dydrian*, to delude. The verb, to *dote*, may have been formed from this past part.; or we may owe it to the Ger. *Dotteren*, to tremble, to totter. To *dote*, is—
DO'TAGE. }
DO'TANT. }
DO'TARD. }
DO'TARDLY. }
DO'TER. }
DO'TINGLY. }
DO'TISH. }
DO'TTHRAD. }

To do as *dotards* do; to be weak or imbecile in mind or understanding; to be weakly fond, childishly, unreasonably, excessively so.

Thow *dotede* daffe quath hue dolle aren thy wittes.
Piers Ploughman, p. 19.

Now certes (qd Loue) I see well (and that me ouer thinketh) that wit in thee faileth, and art in point to *dote*.
Chaucer. The Testament of Loue, b. i.

Loue not to hote least thou repent sore,
Thy wife not to loue yet I nil support,
But that thou *dote* not, this I thee exhort.
Id. The Remedie of Loue.

I dare not writen of it no wickednesse,
Lest I myselfe fall eft in such *dotage*.—*Id. Dreame.*

But folke of wives maken non assay,
Til they ben wedded, old *dotard* shrewe!
And then, sayst thou, we wol our vices shewe.
Id. The Wif of Bathes Prologue, v. 5871.

A poore chylde beyng wyse, is better than an olde king that *doteth*, and can not beware in time to come.
Bible, 1551. *Ecclesiastes*, c. 4.

For if they remayne not there, they are lyke to haue but a symple dwellynge in this age, except some superstycyous grandame, or some olde *doltynge* Sir Dauy, wyll harbour them for a tyme.—*Bale. Apology*, fol. 51.

O ye men, wyne is maruelous stronge, and ouercometh thē yt dryncke it: it dyscerneth the mynde and bryngeth both the poore mā and yᵉ kynge to *dotage* and vanitie.
Bible, 1551. *Esdras*, c. 3.

And the *dotehead* was beside himselfe & whole out of his mynde.—*Tyndall. Workes*, p. 350.

On the other side, olde age is the lighter esteemed and passed on, by reason that the power and habilitie of the witte is much decaied, & such ones greatly suspected of *doting*.—*Udal. Luke*, c. 3.

The Popis *dotish* disputers, Eccius, Cocleus, Pighius, Alphons, Bartholome, Catimerus, with al their dronkē drafesaks were with shame constrained to geve place to the lerned mē of the princes of Germanie.
Joye. Exposicion of Daniel, c. 11.

I have had enough of these things, and do not *dote* upon them: the world I hope hath found me more stayed and reserved in my courses.—*State Trials. Abp. Abbot*, an. 1621.

——— If 't be false,
And that you clothe your hate in such a lie,
You shall hereafter *doat* in your own house, not in the court.—*Beaum. & Fletch. Maid's Tragedy*, Act iv.

Can you thinke to front his reuenges with the paleied intercession of such a decay'd *dotant* as you seeme to be.
Shakespeare. Coriolanus, Act v. sc. 2.

But why doe we deuise of others ill
While thus we suffer this same *dotard* old
To keepe vs out, in scorn of his owne will,
And rather do not ransack all, and himself kill.
Spenser. Faerie Queene, b. iii. c. 9.

Old *doting* Nature change thy course anew,
And let the trembling lamb the wolf pursue
Let oaks now glitter with Hesperian fruit,
And purple daffodils from alder shoot.
Dryden. Virgil, Past. 8.

Though his majesty, and those few intrusted by him, had reason to believe that God would be more propitious to him, from some great alterations in England; yet such imagination was so looked upon as mere *dotage*, that the king thought not fit to communicate the hopes he had.
Clarendon. Civil War, vol. iii. p. 691.

He [Shaftesbury] was, as to religion, a Deist at best. he had the *dotage* of astrology in him to a high degree: he told me, that a Dutch doctor had, from the stars, foretold him the whole series of his life.—*Burnet. Own Time*, an. 1660.

Thus we see what fine conclusions, these *doters* upon body (though accounted great masters of logic) made; and how they were *befooled* in their ratiocinations and philosophy.—*Cudworth. Intellectual System*, p. 240.

Now this concerning Democritus I note the rather more carefully, because Epicurus afterward *dotingly* fumbling about the same philosophy, made sense to be the only criterion of truth and falshood, and consequently abused this old atomical philosophy to atheism and immorality.
Id. Morality, b. ii. c. 6.

That he to wedlock, *dotingly* betray'd,
Should hope in this lewd town to find a maid!
Dryden. Juvenal, Sat. 6.

His [James I.] courtiers flattered him, and Archbishop Whitgift, who died soon afterward, and probably *doated* then, declared himself verily persuaded, that the king "spake by the spirit of God."
Bolingbroke. Remarks on the Hist. of England.

The last stage, the state of *dotage* remains, and this is the pantomime of life; the images are new only in proportion as they are extravagant, and please only because the imagination is distempered or infirm.
Johnson. Adventurer, No. 24.

DO'TTARD, i. e. *Doddered*, (qv.) Ascham writes *dotterell*.

And if some old *dotterel* trees, with standing over nie them, and dropping upon them, do not either hinder or crooke their growing.—*Ascham. The Schole Master*, b. ii.

And for great trees, we see almost all overgrown trees, in church-yards, or near ancient buildings and the like, are pollards, or *dottards*, and not trees at their full height.
Bacon. Naturall History, § 586.

DO'TTEREL. Tooke says, dim. of *doder'd*, (i. e. befooled.) See DOTE. Camden from—to *dote*.

See the quotation from Drayton for the character of the bird.

O *dottrells* dome, and is it so?
What guerdon for these doultes
Shall we deuyse? *Drant. Horace*, b. i. Sat. i.

None other else were lost and depriued of the lyfe whiche is in Christe Jesu, but such deuote *dottrels* & worldly wise people as thei taught & brought vp in false worshippinges
Bale. Image, pt. i.

The *dotterell*, which we think a very dainty dish,
Whose taking makes such sport, as man no more can wish;
For as you creep, or cowr, or lie, or stoop or go,
So marking you (with care) the apish bird doth do,
And acting every thing, doth never mark the net,
Till he be in the snare, which men for him have set.
Drayton. Poly-Olbion, s. 25.

If by such complaisance we can invelgle those *dottrels* to hearken to us, we may induce them to consider farther, and give reason some competent scope, some fair play with them.—*Barrow*, vol. i. Ser. 14.

DO'UBLE, *v.* DO'UBLE, *n.* DO'UBLE, *adj.* DO'UBLE, *ad.* DO'UBLENESS. DO'UBLER, *n.* DO'UBLING, *n.* DO'UBLY. DO'UBLET. Fr. *Double*; Sp. *Doble*; It. *Doppio*; Dut. *Dobbel*; Ger. *Doppel*; Sw. *Dubbel*; Lat. *Duplus*; Gr. Διπλοος, ους; διπλαξ; twofold, from Δυο, and πλεκ-ειν; Lat. *Plicare*, to fold.

To fold over, (sc.) one part over another; to put or add equal to equal, in number or measure; to equal twice the number or quantity.

To turn, and go twice, or a second time over the same ground, or tract; to turn and go in the course or direction already passed: to cross backwards and forwards, in and out; and thus, to endeavour to elude or escape, to illude or deceive, to trick. See DUPLICITY.

Doublet, vestis *duplicata*, (Minshew.)

Double is much used as an adjective *prefixed* to nouns; as an adverb, to adjectives and verbs.

Was ther non entre, that to the castelle gan ligge,
Bot a streite kauce, at the end a drauht brigge,
With grete *duble* cheynes drauhen ouer the gate.
R. Brunne, p. 183.

Thauh he be founde in fraternite. of alle fyve ordres
And have indulgences *doble* folde.
Piers Ploughman, p. 165.

Ghelde ghe to it as eche gheldide to ghou, and *double* ghe *double* thingis aftir hir werkis.—*Wichf. Apocalips*, c. 18.

Reward her even as she rewarded you, and *double* unto her *double* according to her works.—*Modern Version.*

Alas, for me hath he soch heuinesse;
Can he for me so pitously complain,
Iwis this sorow *doubleth* all my pain.
Chaucer. Troilus, b. iv.

Though thou thee hide, it is for nought,
For wher thou dwelst thou shalt be sought
Maugre thy subtill *double* face. *Id. Dreame.*

For whan he was in his richesse,
These frends ful of *doublenesse*
Offred him in many wise
Hert, and body, and seruice.—*Id. Rom. of the Rose.*

And euen with that, he drew a knife
And through gowne, *doublet*, and shert
He made the blood come from his hert.—*Chaucer. Dreame.*

Now cometh the sinne of *double-longe*, swiche as speke faire before folk and wickedly behind.
Id. The Persones Tale

And ouer that eke forth with all
He saith, that other hane shall
The *double* of that his felowe axeth.—*Gower. Con. A.* b. ii.

Usure with the rich dwelleth,
To all that euer he byeth and selleth,
He hath ordeined of his sleight
Measure *double* and *double* weight.—*Id. Ib.* b. v.

Thus tosse I too and fro, in hope to haue relefe,
But in the fine I finde not so, it *doubleth* but my grefe.
Vncertaine Auctors. The Lover refused.

And whereas he saith, the emperour had but for his part a *dobble*, as far as I can see, knowing what the wares cost in those partes, he had *treble*.
Hackluyt. Voyages, vol. i. p. 353.

What valleth troth? or by it, to take pain?
To striue by stedfastness for to attain
How to be iust, and flee from *doublenesse*?
Since all alike, where ruleth craftinesse,
Rewarded is both crafty, false, and plain.
Wyat. Complaint for True Love Vnrequited.

Thus is thy frend to thee, the comfort of thy paine,
The stayer of thy state, the *doubler* of thy gaine;
In welth and wo thy frend, an other self to thee,
Such man to man a God, the proverb saith to bee.
Vncertaine Auctors. The Praise of a true Frend.

And there was a *doublette-maker* of London, called John Tycle, and he hadde brought to these glotons a lx *doublettes*, the whiche they ware; then he demaunded of these capitaynes, who shulde paye hym for his *doublettes*; he demanded xxx. marke.
Berners. Froissart. Cronycle, vol. i. c. 384.

And therwyt he plucked vp hys *doublet-sleue* to his elbow vpon his left arme, where he shewed a werish withered arme and small, as it was neuer other.
Sir T. More. Works, p. 54.

By the way vpon the coast of Holland, he suffered shipwracke, and lost all his bookes, writinges, and coppyes: and was compelled to beginne all agayne anewe, to his hynderaunce and *doublyng* of his labours.
Life of William Tyndall.

Friend without change, play-fellow without strife,
Food without fulness, counsell without pride,
Is this sweet *doubling* of our single life.
Sidney. Arcadia, b iii.

And therefore it is reasonable that in presence of youre sayde allyes and confederates, we make the longer proposityon, for so much as we be *doubly* offended.
Nicolls. Thucididas, fol. 27.

What capes he *doubled* or what continent,
The gulphs and straits that strangely he had past.
Drayton, Idea 1.

And when thou hast on foot the purblind hare,
Mark the poor wretch, to overshut his troubles,
How he outruns the wind, and with what care
He cranks and crosses, with a thousand *doubles*.
Shakespeare. Venus & Adonis.

I would now rip up ———
All their arch-villanies and all their *doubles*,
Which are more than a hunted hare ere thought on.
Beaum. & Fletch. The Woman's Prize, Act iii. sc. 1.

Then doth she see by spectacles no more
She hears not by report of *double* spies,
Herself in instants doth all things explore;
For each thing's present, and before her lies.
Davies. The Immortality of the Soul, s. 22.

As though in this very point other men's confessions in particular, besides your own in generality, had not left us marks and traces evident and plain enough to descry *doubleness* and diversity.—*State Trials. Gunpowder Plot*, an. 1616.

The *doublers* of a hare, or in a morning
Salutes from a splay-footed witch, to drop
Three drops of blood at th' nose just, and no more,
Croaking of ravens, or screech of owls
Are not so boding mischief as thy crossing
My private meditation.
Ford. The Broken Heart, Act v. sc. 1.

——— And yet
It seemed he had two names, for there were writt
On a white canvasse *doublett* that he wore,
Two capital letters of a name before.
Corbet. To the Lord of Mordant.

Who wondring much at that so suddaine fit,
Yet nought dismayd, them stoutly well withstood;
Ne yeelded foote ne once abacke did flit,
But being *doubly* smitten, likewise *doubly* smit.
Spenser. Faerie Queene, b. iv. c. 9.

For if, in this case, the force should be increased in the proportion of 4 to 1; and, in oscillating in a cycloid, the same body, with the same velocity *doubled*, describes only a *doubled* arch, and its force is therefore only *doubled*, the body, with one and the same degree of velocity, would have twice as much force, when thrown upwards, as when thrown horizontally: which is a plain contradiction.
Clarke & Leibnitz. Dr. Clarke's Fifth Reply.

If by a female hand he had foreseen
He was to die, his wish had rather been
The lance and *double* ax of the fair warrior queen.
Dryden. Ovid. Metam. b. ix.

Cecil, about a year ago or better, upon some heat in his back, fearing the stone, caused his *doublet* to be cut and voided in the back, and so went abroad, and rid very cold.
Strype. Life of Abp. Grindall, an. 1563.

——— With these consort
The staunch and steady sages of thy pack,
By long experience versed in all the wiles,
And subtle *doublings* of the various chase.
Somervile. The Chase, b. iv.

Now the seed being so necessary for the maintenance and increase of the several species, it is worthy the observation, what care is taken to secure and preserve it, being in some *doubly* and trebly defended.—*Ray. On the Creation*, pt. i.

We now turned to the right, then to the left; as we went forward, he still went faster, but in vain; the person whom he attempted to escape, hunted us through every *doubling*, and gained upon us each moment: so that, at last, we fairly stood still, resolving to face what we could not avoid.
Goldsmith. Ess. 10.

Cowley, at all times harsh, is *doubly* so in his Pindaric compositions.—*Blair*, vol. iii. Lect. 39.

DOUBT, *v.* DOUBT, *n.* DO'UBTABLE. DO'UBTANCE. DO'UBTEDLY. DO'UBTER. DO'UBTIF. DO'UBTFUL. DO'UBTFULLY. DO'UBTFULNESS. DO'UBTING, *n.* DO'UBTINGLY. DO'UBTLESS. DO'UBTLESSLY. DO'UBTOUS. Fr. *Doubter*; It. and Sp. *Dudar*; Lat. *Dubitare*; (q.) *duitare*, (i.) in *duo itare*, (Minshew.) And Vossius agrees that *du* is *duo*, but does not accede with respect to the remainder of the word. The usage is well expressed by Cotgrave.

"To doubt, suspect, mistrust; be uncertain, make a question, or scruple of; to stagger, stammer, waver between hope and fear; to be in suspense; also, to fear, awe, dread, redoubt; (sometimes) also (as much as) to hope."

To fear, to dread, to stand in awe of, is the constant usage of the old writers; e. g. in *R. of Gloucester*, "He was a good man, and *doubted* God:" i. e. feared.

So that other grete kynges *douted* hym echon
Bygende see in eche stude, and dradde ver and ner,
That he come and by nome her londes, other her poer
R. Gloucester, p. 181.

Edmond, Athelstone's brother, after hym was kyng,
Gode man and *doutede* God thoru alle thyng.—*Id.* p. 276.

Eufryd, Edwyn's brother, tho he sey thys wo aboute,
To Cadwal he wende, & mercy cryde vor *doute*.—*Id.* p. 346.

A child were ybore, and mê in *doute* were,
Who were the fader. *Id.* p. 42.

Kenredus and Eldred, Kings of the Marches,
There successively reigning, became monks also
King Siberte of Estangle, and Offa *doutless*.—*Id.* p. 563.

Maid thought of this stoure, scho bithouht hir straite,
& *douted* dishonoure, that mot com thorgh discette.
R. Brunne, p. 119

And what lyves thei lyven, and what lawe thei usen
What thei drede and *doubten*, dere ayre telleth.
Piers Ploughman, p. 172.

And do we as David techeth, for *doute* of God's veniaunce.
Id. p. 233.

And Eroude tetrarck herde alle thingis that weren don of him; and he *doutide* for that it was seyde of summe men that Jon was risun fro deith.—*Wichf. Luk*, c. 9.

Also in the biheest of God he *doutide* not with untrust, but he was coumfortid in bileue ghyuynge glorie to God.
Id. Romaynes, c. 4.

And do ghe alle thingis withoute grutchyngis and *doutyngis*.—*Id. Philipensis*, c. 2.

——— Who euer intentif be
Me to honour, *doubt*, and serue.—*Chaucer. Rom. of the R.*

For euermore the worst is for to *dout*.
Id. Balade to King Henry the Fourth.

For the matter of it is such, that whê o *doubt* is determined & cut away, ther waxen other *doubtes* without number, right as the heddes of Idre the serpent waxen, ye which serpent Hercules slough.—*Id. Boecius*, b. iv.

Thus was I in a ioyous *doubt*
Sure and vnsurest of that rout. *Chaucer. Dreame.*

God wot thy lordship is *doutable*
If they enforce it to win
That should defend it fro within.—*Id. Rom. of the Rose.*

Sens God seeth euery thing out of *doutaūce*
And him disposeth through his ordinaunce.
Id. Troilus, b. iv.

Thou hast now knowen and atteint the *doubtous* or double visage of thilke blinde goddesse Fortune.—*Id. Boecius*, b. ii.

Clearly to answere ye would aske long space
The matter is *doubtfull* and opinable
To assertain you I wol myself enable.
Id. The Remedie of Loue.

(Qd. Troilus) Iwis thou nedelesse
Counsailest me, that sickelich I me faine
For I am sicke in ernest *doutesse*. *Id. Troilus*, b. ii.

On of us two moste bowen *doutelees*:
And, sith a man is more resonable
Than woman is, ye moston ben suffrable.
Id. The Wif of Bathes Prologue, v. 6022.

The stature of her was of *doutous* iudgemente, for sometyme she constrained and shronke her selues, like to the common measure of menne: and sometyme it seemed, that she touched the heauen, with the hight of her hedde.
Id. Boecius, b. i.

Thus reignen vnder the, the kynges,
And all the people vnto the louteth,
And all the worlde thy person *douteth*.—*Gower. C. A.* b. i.

And the strange yles aboute
Ile wan, that euery man hath *doute*
Upon his marche for to sayle. *Id. Ib.* b. v.

The kynge was *doutife* of his dome. *Id Ib.* b. vi.

But els if he be *doubtous*
To sleen in cause of rightwisenesse,
It mais be saide no pitousnesse,
But it is pusillanimitee,
Whiche euery prince shulde flee. *Id. Ib.* b vii.

He had commanded his secret varlettes, that whanne soeuer he mette any persone, and made suche a sygne to theym, that incōtynent they shulde slee hym, whatsoeuer he were, without any wordes or resonyng; and by yt meanes he made many to be slayne, wherby he was so *doubted*, that none durst speke anaynst any thynge that he wolde haue done.—*Berners. Froissart. Cronycle*, vol. i. c. 29

The lady who *douted* those wordes, for she knew well Englyshemen were crewell and hasty, said sirs, as God wyll I am redy todo as ye wyll haue me.—*Id. Ib.* vol. ii. c 241.

For when God delyuereth not, menis myndis be broken beleuing themselues not to be herde, then beginne they to *dout*, or to thinke God to be angrye with them.
Joye. Exposicion of Daniel, c. 3.

Thraldom at large hath made this prison free,
Danger wel past remembred werkes delight,
Of lingring *doubtes* such hope is sprong, pardie,
That naught I finde displeasant in my sight.
Surrey. Bonum est, &c.

Wherfore the duke sent out his letters and cōmyssyons for to assemble his knyghtys to withstande the sayde enemyes; but the sayde cytezynes of Parys cast an other way, and thought it to be done to the grenaūce or correccyon of theym: for *doute* wherof the prouost with other that had the gouernaūce of the cytie, causyd the gatys to be kepte, and none shulde entre but such as lyked theym.
Fabyan. King John, an. 8.

When they hearde him speak these words, they were in great *doubte* [curam] of hys sodeyne rashnesse, and therefore euery one requireth him aparte, that he would not increase hys perill through anye haste, but suffer himself to be ordered by ye aduyce of his phisicion.
Brende. Quintus Curtius, fol. 28.

Good heed would be had that nothing be *doubtedly* spoken, which may haue double meaning, nor yet any thing vttered that may make as much against vs as with vs, but that all our wordes runne to confirme wholy our matter.
Wilson. The Arte of Rhetorique, p. 108.

The slipper state I know, the sodein turnes from wealth,
The *doubtful* hope, the certain woe, and sure dispeire of health. *Surrey. Description of Fickle Affections.*

And therefore, when such arguments are made, wee say, dubium *per id quod æque* dubium *est, confirmatur*. That which is *doubtfull*, is proued by that, which is as *doubtfull*, and so we doe not allowe the argument.
Wilson. The Arte of Logike, fol. 81.

I came to the court (then at Whitehall) prayed audience, had it at large, and very priuately discovered to her majesty this conspiracy, much to this effect, though covered with all the skill I had She took it *doubtfully*. I departed with fear.—*State Trials. William Parry*, an. 1584.

Here we must be dilligent, that in all such repugnaunce of propositions, there be no *doubtfulnesse* in any word, and that alwaies there be one maner of words that goe before, and also one maner of wordes that ende the sentence, plainly and without double vnderstanding
Wilson. The Arte of Logike, fol. 2ᵛ.

And he that asketh *doubtingly*, asketh coldly. And therefore Sainct James biddeth ye ask in faith no thyng *doubtyng*.
Sir T. More. Workes, p. 18.

That famine is well known which oppressed Calagurium, a city of Spaine, when in old time Cneius Pompeius layed siege thereunto, (Valerius, lib vii. c.vii.) the citizens whereof conuerted their wiues and children into meat for the satisfying of their extreme hunger, whom *doubtlesse* they would with all their heartes haue sold for other victuals.
Hackluyt. Voyages, vol. i. p. 583.

Happie are al they that wayte for hym. For thus (O thou people of Syon, and ye citizens of Jerusalem) shall ye never be in heuyness, for *doubtlesse* he wyll haue mercy upon thee.
Bible, 1551. *Isay*, c. 30.

For in these pointes wherein we vary, as for ensample that freers may wed nunnes: either the Scripture is plaine & easy to perceiue, or *doubtouse* and hard to vnderstande.
Sir T. More. Workes, p. 457.

Vile hag, said Scudamore, why doost thou lye?
And falsly seek'st a vertuous wight to shame?
Fond knight, said shee, the thing that with thus eye
I saw, why should I *doubt* to tell the same.
Spenser. Faerie Queene, b. iv. c. 1.

The noblest of the people got together,
Doubting the Lord had angry with them been,
And had sent Samuel to reprove their sin.
Drayton. David & Goliah.

Some fearing shrieckt, some being harmed houl'd,
Some laught for sport, some did for wonder shout,
And som that would seem wise, their wonder turn'd to *doubt*. *Spenser. Faerie Queene*, b. iv. c. 3.

——— Modest *doubt* is cal'd
The beacon of the wise.
Shakespeare. Troil. & Cres. Act ii. sc. 2.

It were to be wished the English revolters, that are so nearly concern'd, and the unsettled *doubters*, that are in most danger to be seduced by the confidence of a supposed safety, which is promised them in their departure from us, and affirmed to be granted on all hands, would timely be admonished to take notice of it.
Hammond. Works, vol. ii pt. ii. p. 67.

The wisdom of a law-maker consisteth not only in a platform of justice, but in the application thereof: taking into consideration, by what means laws may be made certain, & what are the causes and remedies of the *doubtfulness* and uncertainty of law.—*Bacon. Advancem. of Learning*, b ii.

His deputy or viceroy with all expedition came off to our ship in a canow, and without any fear or *doubting* of our good meaning came presently on board.
Sir F. Drake. The World Encompassed, p. 85.

Which assertion the said Gildas doth not deliver coldly or *doubtingly*, but with great confidence and relying upon good grounds.—*Speed. The Romans*, b. vi. c. 9. s. 5.

His speech was answer'd with a gen'ral noyse
Of acclamations, *doubtlesse* signes of joyes,
Which souldiers vtter'd, as they forward went,
The sure fore-runners of a faire euent.
Beaumont. Bosworth Field.

Doubtless, this could not be, but that she turns
Bodies to spirits by sublimation strange;
As fire converts to fire the things it burns;
As we our meats into our nature change
Davies. Immortality of the Soul, s. 4.

La. Why you may, and *doubtlessly* will, when you have debated that your commander is but your mistres, a woman, a weak one, widely overborn with passions.
Beaum. & Fletch. The Scornful Lady, Act i. sc. 1.

He fear'd my face, but trusted to my life,
The beauty *doubted*, but believ'd the wife.
Dryden. Ovid. Epistle. Helen to Paris.

By this example you are taught again
That dreams and visions are not always vain:
But if, dear Partlet, you are still in *doubt*,
Another tale shall make the former out.
Id. The Cock and the Fox.

The bard, who first ordain'd our native tongue,
Tun'd to his British lyre this ancient song:
Which Homer might without a blush rehearse,
And leaves a *doubtful* palm in Virgil's verse.
Id. Palamon & Arcite.

Placid. How *doubtfully* these spectres fate foretel!
In double sense, and twilight truth they dwell;
Like fawning courtiers, for success they wait,
And then come smiling, and declare for fate.
Id. The Royal Martyr, Act iv. s. 4.

Whereby our soules, when they will stand most in need of comfort and support, will unavoidably be left in a trembling and disconsolate condition, and in an anxious *doubtfulness* of mind what will become of them for ever.
Tillotson, vol. i. Ser. 34.

For my part, as in the forty-first experiment I tendered my thoughts concerning respiration but *doublingly*, so I am yet unwilling to determine resolvedly in a matter of that difficulty.—*Boyle. Works*, vol. i. p. 176.

Taxes for the purpose of raising revenue had hitherto been sparingly attempted in America; without ever *doubting* the extent of its lawful power, parliament alway *doubted* the propriety of such impositions.
Burke. On the late State of the Nation.

He hid his head behind his wig,
And with such truth took off a pig,
All swore 'twas serious, and no joke,
For *doubtless* underneath his cloak,
He had conceal'd some grunting elf,
Or, was a real hog himself. *Smart. The Pig*, Feb. 18.

His lectures upon the three hundred and sixty-five heavens could not take up less than a year; and he would never have ended them if he had been interrupted, and obliged to answer *doublers* and cavillers.
Jortin. Remarks on Ecclesiastical History.

But obscurity as to the origin of muscular motion brings no *doubtfulness* into our observations upon the sequel of the process.—*Paley. Natural Theology*, c. 7.

DOU'CE'UR. Fr. *Douceur*, sweetness, from Lat. *Dulcis*, sweet; generally applied, in English, to that which *sweetens*, renders pleasant or agreeable, (sc.) a gift or present; a donation.

These are the *douceurs*, by which we are invited to regicide fraternity and friendship.—*Burke. On a Regicide Peace.*

DOVE. } Goth. *Dubo*; A. S. *Duva*; Dut. *Duyve, duyf*; Ger. *Taube*; Sw. *Dufwa*. The Lat. *Columba* is thought to be from the Gr. Κολυμβαν, urinare, aquam subire; to *dip* or duck; from the action of these birds; Junius, supported by Wachter, thinks *dove* is from the A. S. *Duf-ian*, to *dive*, duck or *dip*.
Do'VE-ISH.
Do'VE-TAIL.
Do'VE-TAILED.

Dove-tail, (in *Joinery*,) so called from its resemblance to the tail of a dove; a figurâ *caudæ columbinæ* emulâ, (Skinner.)

He endaunted [tamed] *a douve* day and nyght here fedde,
In either of hus eris. *Piers Ploughman*, p. 294.

As lo hevenes weren opened to him: and he saw the spirit of God coming doun as a *dowve* and comynge on him. And lo a voice fro hevenes seiynge this is my loved sone in which I haue pleased to me.—*Wiclif. Matthew*, c. 3.

And lo, heuē was opē ouer hym: and John saw the spirite of God descede lyke a *doue*, and light vpon hym. And lo, there came a voyce frō heauen sayinge: Thys is my beloued sonne in whom is my delyte.—*Bible*, an. 1551. *Matthew.*

With eyen glad, and browes bent,
Her heere *douve* to her heeles went,
And she was simple as *doue* on tree,
Full debonaire of herte was shee.—*Chaucer. Rom. of the R.*

Contempte of thys worlde, *doueyshe* simplicitie, serpentlike wysdome.—*Confut. of N. Shaston*, (1548.) sign. G. 4. b.

The falcon and the *dove* sit there together,
And th' one of them doth prune the other's feather.
Drayton. Noah's Flood.

For us let our *dove-ship* approve itselfe in meeknesse of suffering, not in actions of cruelty; we may, we must delight in blood; but the blood shed for us, not shed by us.
Bp. Hall. The Beauty and Vnitie of the Church.

Shatter'd and torn before the flag they fly
Like *doves*, that the exalted eagle spy
Ready to stoop and seize them from on high.
Duke. On the Death of King Charles II.

You will suffer my little *doves* and sparrows to take wing among your eagles, if you should have the same good opinion of them as they have of themselves; if not, you will kindly confine them to their cage and their nests.
Melmoth. Pliny, b. ix. Let. 25.

The ancient languages resemble the same art in its most improved state, after the invention of *dove-tail* joints, grooves, and mortices: when thus all the principal junctions are effected, by forming, properly, the extremities, or terminations of the pieces to be joined.
Campbell. The Philosophy of Rhetoric, vol. ii. p. 412.

He [Lord Chatham] made an administration, so checkered and speckled: he put together a piece of joinery, so crossly indented and whimsically *dove-tailed*, &c.
Burke. On American Taxation.

DOUGH. } A. S. *Dah*; Dut. *Deeg*; Ger. *Teig*; Sw. *Deg*. Skinner and Wachter seem inclined to derive from A. S. *Deagan*, imbuere, (q.d.) *Farina* aqua mixta, seu *imbuta*. Tooke says,—*Dough* is the past part. of the A. S. verb *Deaw-ian*, to moisten, to wet. *Dough* or *dow* means *wetted*. *Dew* is the same past part.
Do'UGHY.

The *bread*, (i. e. *brayed* corn or grain,) by being *wetted* becomes *dough*. (See *Tooke*, ii. 156.)

Another parable Jhesus spake to hem, the kyngdom of heavens is lyk to sour *dough* which a womman took and hidde in thre mesuris of mele til it were al sowred.

Wiclif. Matthew, c. 13.

The chyldrē gather stickes, the fathers kyndle the fyre, the mothers kneade ye *doweghe*, to bake cakes for the quene of heauen.—*Bible*, 1551. *Jeremye*, c. 8.

——— Did you mark the gentleman,
How boldly and how sawcily he talk'd,
And how unlike the lump I took him for,
The piece of ignorant *dow*.

Beaum. & Fletch. Rule a Wife & have a Wife, Act iii. sc. 1.

This botcher looks as if he were *dough-bak'd*; a little butter now and I could eat him like an oaten-cake.

Id. The Martial Maid, Act ii. sc. 1.

He comes so lazily on in a simily, with his arm full of weeds, and demeans himself in the dull expression so like a *dough-kneaded* thing, that he has not spirit enough left him so far to look to his Syntaxis, as to avoid nonsense.

Milton. An Apology for Smectymnuus.

Laf. No, no, no, your sonne was misled with a snipt taffata fellow there, whose villanous saffron wold haue made all the vnbak'd and *dowy* youth of a nation in his colour.

Shakespeare. All's Well, Act iv. sc. 5.

The third was accused for a monstrous piece of sorcery, long practis'd by hags, for moulding up pieces of *dough* into the shapes of men, women, and children, then heating them at a gentle fire, which had sympathetic power to torment the bowels of those in the neighbourhood.—*Tatler*, No. 21.

Nay, what is more than all, he [love] can make those *dough-bak'd*, senseless, indocile animals, women, too hard for us, their pontick lords and rulers, in a moment.

Wycherley. The Country Wife, Act iv. sc. 1.

This oil served instead of butter, to eat with *dough-boys* or dumplings, in his return out of these seas.

Dampier. Voyages, an. 1684.

So it happened, that in forty-nine instances out of fifty, the said head was compressed and moulded into the shape of an oblong conical piece of *dough*, such as a pastry-cook generally rolls up, in order to make a pie of

Sterne. Tristram Shandy, c. 19.

DO'UGHTY, *adj.* } From *Duguth*, virtue, goodness, valour, valiantness, the third per. sing. (Tooke says) of *Dug-an*, valere, "to be able, to be of force or power, to may or can, to prevail or profit. Belgis, *Deugh-en, dogh-en, doog-hen*," (Somner.)

A. S. "*Dohtig*, noble, stout, valiant, hardie, courageous, renowned, vertuous," (Somner.)

Aftur hym regny'd his sone fulle ryght,
The iii. Edward, that *doughty* knyght.

R. Gloucester, p. 392.

Godefrey of Louayn, the duke that was *doughty*,
Bi messengers tuayn sent to Kyng Henry,
For his douhter Adelayn, that wele was than of age.

R Brunne, p. 106.

He hopes to wynne that land with dynt of *doughty* knyght.

Id. p. 259.

Thise mad R homage *douhteli*, kneland doun.—*Id.* p. 163.

Thorgh ther *douhtinesse* the lond thorgh thei ronnen

Id. p. 115.

Now is grete honour comen to Inglis men
Thorgh R. the conquerour, his *douhtynes* we ken.

Id. p. 186.

And al that Marc hath ymad, Mathu, Johan, and Lucas
Of thyne *douhtieste* dedes. don on oure secte.

Piers Ploughman, p. 118.

And Dauid the *doughty* that devynede how Urye
Mighte slilokeste be slayn. *Id.* p. 197.

Thenne cam Pilatus, with muche puple sedens pro tribunali
To seo heu *douhtilicke* deth sholde do.—*Id.* p. 341.

Sire Thopas was a *doughty* swain,
White was his face as paindemaine
His lippes red as rose.

Chaucer. The Rime of Sire Thopas, v. 13,654.

By line and leysure clymes the lofty wall,
And winnes the turrettes toppe more conningly,
Than *doughtye* Dick, who lost his life and all
With hoysting vp his head to hastilye.

Gascoigne. Memories.

The *doughtynes* and valyauntise of the olde captaynes who warred for empyre, and not for defence of lyfe, is much renoumed and praysed, but in Gentyle wryters, and of Papyms or Gentyles.—*Udal. Mark*, Pref

Lesse did he thinke himselfe (I dare say) that his glorie and loftie looks should haue beene brought downe so soone, especiallie by them of his owne religion, whose part he so *doughtielie* defended.

Fox. Mart. p. 1905. *God's Pun. upon Contem. of the Gospel.*

Thereto he was a *doughty* dreaded knight,
Tryde often to the scathe of many deare,
That none in equall armes him matchen might.

Spenser. Faerie Queene, b. iii. c. 4.

The Biscaine perceiving him come in that manner, perceived by his *doughtiness* his intention, and resolved to do the like.—*Shelton. Don Quixote*, b. i. c. 8.

How many *doughty* monarchs, in later and more polite ages, would have slept in cottages, and have worked in stalls, instead of inhabiting palaces, and being cushioned up in thrones, if this rule of government had continued in force.—*Bolingbroke. A Dissertation upon Parties*, Let. 12.

DOUS, the termination. Lat. *Dus, da, dum*; as, *amandus*, one who *ought to be* loved, *docendus*, who *ought to be* taught. The root, is probably the Gr. Δεον.

DOU'T, *v.* The commentators on Shakespeare agree that *doubt*, is wrong, and *dout*, i. e. *do out*, right; but under the word *doubt* it has been shown that to *doubt*, is constantly used as equivalent to,—to fear, to awe, and thus, it may be, consequentially, in this passage, to quell, to subdue. Ray, however, has *douter*, an extinguisher, (q.d.) *do-outer*.

——— The dram of base
Doth all the noble substance often *doubt*
To his own scandal.—*Shakespeare. Hamlet*, Act i. sc. 5.

DOW, *v.* }
Do'WABLE. }
Do'WAGE. }
Do'WAGER. }
Do'WER. } Fr. *Douer*, to indue, *endow* or give a *dowry* unto. See Endow. *Dower*; Fr. *Douaire*; Mid. Lat. *Dotarium, douarium*, from Lat. *Dos*; Gr. Δως, any thing *given*. See Dote, *n.*
Do'WERY. }
Do'WERD. }
Do'WERLESS. }

Dowager, douairiere, quæ fruitur *dote* post mariti mortem; who enjoys a *dowry* after the death of her husband.

And the churche I founded in a mory place, called Murysfelde, & I *dowed* of the pryuylege of the cite by King Henry

R Gloucester, p. 320.

He comandid alle his, to mende that trespas,
In alle maner wise, as it ore felled was,
& on the same ause serued & alowed
Of all the franchise, that it are was *dowed*.

R. Brunne, p. 77

Fulfille the testament of Kyng William that was
That tille his sister ment for *dowerie* that trespas.

Id. p. 151.

Be strong of herte, and voide anon hire place,
And thilke *dower* that ye broughten me
Take it ageyn, I grant it of my grace.

Chaucer. The Clerkes Tale, v. 8683

But ther as ye me profre swiche *dowaire*
As I first brought, it is wel in my mind, &c.

Id. Ib. v. 8724.

This roiall ring set with this ruble redd
Which Troilus in *dowrie* to me sende
To him again I leaue it whan I am dedde.

Id. The Complaint of Creseide.

Yea, and beside this he uncreth to take to wife, Ellanor Quene *Dowager* of Portyngall, without any *dower*, yea, in hir kirtell, & to *endowe* her with twone thousande markes sterlyng by the yere.—*Hall. Hen. VIII.* an. 19.

Than sayde she: God hathe *endewed* me wt a good *dowery* Now wil my husbande dwell with me, because I haue borne hym vi. sonnes.—*Bible*, 1551. *Genesis*, c. 30.

The Frenchmen often tymes required Kyng Henry to assigne to her a *dower*, but al was in vayne, for the Englishmen answered that the matrimony was neuer consummate, by reason wherof she was not *dowable*, by the very treatie of marriage concluded.—*Hall. Hen. IV.* an. 1.

——— Thy revenues cannot reach
To make her *dowage* of so rich a jointure
As can the heir of wealthy Jerningham?

Anonymous. The Merry Devil of Edmonton.

As Charles his daughter! you the lilly wear!
As Henry's Queen the blushing rose you bear:
By France's conquest and by England's oath,
You are the true made *dowager* of both.

Drayton. England's Historical Epistles.

——— She spous'd about him twines
Her marriageable arms, and with her brings
Her *dower* th' adopted clusters to adorn
His barren leaves. *Milton. Paradise Lost*, b. v.

She did excell, and seem'd of Angels' race,
Liuing on earth like Angell new diuinde,
Adorn'd with wisedome and with chastitie,
And all the *dowries* of a noble mind.

Spenser. Daphnaida.

Lear. Will you with those infirmities she owes,
Vnfriended, new adopted to our hate,
Dow'r'd with our curse, and stranger'd with our oath,
Take her or leave her.—*Shakespeare. Lear*, Act i. sc. 1.

Lear. ——— Return with her?
Why the hot-blooded France, that *dowerless* tooke
Our youngest borne,—I could as well be brought,
To knee his throne, and squire like pension beg
To keep base life a foote.—*Shakes. Lear*, Act ii. sc. 4

Thus *dowager*, on whom my tale I found,
Since last she laid her husband in the ground,
A simple sober life, in patience led,
And had but just enough to buy her bread.

Dryden. The Cock and the Fox.

Oh! had I wings to glide along the air,
To his dear tent I'd fly, and settle there;
There tell my quality, confess my flame;
And grant him any *dowry* that he'd name.

Crozall. Ovid. Met. b. viii.

I have three virgin daughters, from the three
(Chrysothemis, Laodice, and fair
Iphianassa,) choosing forth a bride,
He shall conduct her, with no cost of *dow'r*,
To his own home; for at my proper cost
She shall be *dow'r'd* as never child before.

Cowper. Homer. Iliad, b. ix

Then, when life's winter hastens on,
And youth's fair heritage is gone,
Dow'erless to court some peasant's arms,
To guard your wither'd age from harms

E. More. The Colt and the Farmer, Fable 12.

DO'WDY, *adj.* } Mr. Grose says, "*Dudds* Do'WDY, *n.* } in the north are *rags*, in the west, clothes; a square in the center of Sturbitch fair, where linen cloth is sold, is called the *duddery*. *Dudman* in the west, is a scarecrow, also a ragged fellow." In Dut. *Tod* is a rag. From *dudds*, whatever it may have originally meant, there is little doubt that *dowdy* has been formed, and applied to—

One whose clothes hang on like *rags*; are ill put on; one loosely dressed; in a slovenly manner.

It appears also to have been applied to an article of dress. See the example from the *Tatler*.

I ha' lost the fashion of my sex with grief on't,
When I have seen you courting of a *dowdie*.

Beaum. & Fletch. The Nice Valour, Act i. sc. 1.

No huswifery the *dowdy* creature knew;
To sum up all, her tongue confessed the shrew.

Gay. Shepherd's Week. Wednesday

And therefore 'tis no wonder if we see
They dote on *dowdies* and deformity.

Dryden. Lucretius, b. iv.

One might see likewise, that she dissented from the white apron and the cross, for which reasons, she had made herself a plain homely *dowdy*, and turned her face towards the Sectaries that sat on his left hand.—*Tatler*, No. 257.

Skies without cloud exotic suns adorn;
And roses blush, but blush without a thorn;
Landscapes unknown to *dowdy* nature rise,
And new creations strike our wondring eyes.

Churchill. To John Wilks, Esq.

DO'WLAS. } A kind of coarse and strong
Do'WLAS-SMOCK. } linen, probably from *Dourlans*, a town of Picardy, formerly celebrated for this manufacture, (Skinner.)

I bought you a dozen of shirts to your backe.
Falst. Dowlas, filthy *dowlas*: I haue giuen them away to baker's wiues, and they haue made boultere of them.

Shakespeare. 1 Part Hen. IV. Act iii. sc. 3

The maid, subdued by fees, her trunk unlocks,
And gives the cleanly aid of *dowlas-smocks*.

Gay. To the Earl of Burlington.

DOWLE. See Dole. *Dowle*, or *dole*, or *deale*, are but one word differently pronounced and written; and mean merely a *part, piece*, or *portion*, (without any signification of feather, or downe, &c.) He wolde teare him every *doule*, i. e. piecemeal, tear every *piece* of him, tear him in *pieces*, (See *Tooke*, ii. 259.)

The commentators on Shakespeare conceive *doule* to mean *feather* or *down*.

The griffen grinned as he were wode,
And lokid lovely as an owle,
And swore by cock' is herte and blode
He wold him tere every *doule*.

Chaucer. The Plowman's Tale, pt i.

——— You fooles, I and my fellowes
Are ministers of fate, the elements,
Of whom your swords are tempered, may as well
Wound the loud windes, or with bemockt at stabs
Kill the still closing waters, as dimmish
One *dowle* that's in my plume.

Shakespeare. Tempest, Act iii. sc. 3.

DOWN, *n.* } Dut. *Donst, donse;* Ger. *Dunen;* Sw. *Dun.* Skinner says,
Do'WNY. } Dut. *Dunne* veders, *tenues* (i.e.)
Do'WNLESS. } molles *plumæ*, and refers to *thin:* in Dut. *Dun;* and Ger. *Dunn.* Wachter and Ihre think from *Dunen*, tumere, to *swell*, to *rise;* and thus *Dunen*, are pennæ *elasticæ*, *quæ* depressæ *resurgunt* et elevantur;

Elastic feathers, which, when pressed down, raise themselves again. It is also applied to other substances having the softness and lightness of such feathers; and also (met.) to that which is soft, tender, soothing.

Of *downe* of pure doues white
I wol yeue him a fether bed
Raied with gold, and right well cled.—*Chaucer. Dreame.*

And for he shuld slepe softe
Upon a fether bed aloffte
He lieth, with many a pylow of *downe.*
Gower. Con. A. b. iv.

Because there were not to be found any English cities, nor such faire houses, nor at their own wish any of their old accustomed dainty food, nor any soft beds of *downe* or feathers, the country was to them miserable, and their reports thereof according.—*Hackluyt. Voyages*, vol. iii. p. 267.

——— O no:
The dust shall never be thy bed:
A pillow for thee will I bring
Stuff'd with *down* of Angel's wing.
Crashaw. Steps to the Temple. The Tear.

There be also plants, that though they have no prickles, yet they have a kind of *downey* or velvet rine upon their leaves: as rose-campion, stock gilly flowers, colts-foot; which *down* or nap cometh to a subtil spirit.
Bacon. Naturall History, § 560.

How sweetly did they flote upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven *down*
Of darkness till it smil'd!—*Milton. Comus.*

A sweet regard and amiable grace
Mixed with manly sternnesse did appeare,
Yet sleeping in his well proportion'd face,
And on his tender lips the *downy* haire
Did now but freshly spring, and silken blossoms beare.
Spenser. Faerie Queene, b. ii. c. 12.

Bert. I know no man, madman,
Enamour'd of his fetters, or delighting
In cold or hunger, or that would in reason
Prefer straw in a dungeon, before
A *down-bed* in a palace.
Massinger. The Maid of Honour, Act iv. sc. 4.

——— And as quicke lightnings flie
From well-deckt Juno's soveraigne, out of the thickned skie,
Preparing some exceeding raine, or haile, the fruit of cold:
Or *down-like* snow, that sodainly makes all the fields look old.—*Chapman. Homer. Iliad*, b. x.

Then, past a boy, the callow *down* began
To shade my chin, and call me first a man.
Dryden. Virgil. Æneid, b. viii.

There princes gladly rest their weary heads,
And change uneasy thrones for *downy* beds.
Buckinghamshire. The Vision.

——— (For now youth's blowing flower
Deck'd with opening pride his face;
And with manly beauty sprung
On each cheek the *downy* shade.)
West. Olympic Odes. Ode. 1.

Me therefore shalt thou not with my consent
Leave here, my son! no, not if Jove himself
Would promise, reaping smooth this silver beard
To make me *downy-cheek'd* as in my youth.
Cowper. Homer. Iliad, b. ix.

——— Beauty and love advanc'd
Their ensigns in the *downless* rosy faces
Of youths and maids, led after by the graces.
Hero and Leander. Sestyad 5.

DOWN. Fr. *Dunes;* It. *Dune;* Dut. *Duyn;* Ger. *Dun;* and A. S. *Dun, dune*, which Somner explains, *Mons*, a hill or mountain; a *downe*. Item, locus apertus, campestris et planus, *champaigne ground*. He and Menage think the word Celtic. Verstegan says, "*Dune*, a hill, commonly that stretcheth or extendeth itself out in length. They call in Holland the sand-banks, which lye upon the sea-side, the *Dunes*. The town of *Dun-kirk*, rightly in English *Dun-church*, hath had that appellation by being situate in the *Dunes*, or sand-banks. We yet in some parts of England, call hill—*downes*." To the same purport is Cotgrave. Wachter (who, as Tooke acknowledges, has laboriously and learnedly, though, he thinks, not happily, considered the word, *dun*) derives from *dun-en*, to swell, to rise, to be elevated: a most ancient word, he adds, the preservers of which are *Saxones inferiores;* and that they received the word from their ancestors is manifest from its derivatives, *dun*, a mountain, a hill, a rising or swelling of the earth, (tumor terræ,) *dunen*, pennæ elasticæ. See Dows, *supra*, and Dows, *infra*.

Neuer bifore in Wales was don so grete greue,
Bi *downes* & bi dales tharfolk at sunk mischeue.
R. Brunne, p. 91.

So for to speake vnto this ende,
Thei gon the *downes* and the dales
With weppyng, and with wofull tales.
Gower. Con. A. b. iv.

And being asked how they gat ye same gold, they told vs they went to a certaine *downe* or playne, and pulled or digged vp the grasse by the root: which done, they tooke of the earth, putting it in great buckets, which they carted to wash at the riuer.—*Hackluyt. Voyages*, vol. iii. p. 665.

Than he aduysed well howe the Frenchmen coude not approche nother to his hoost, nor to the towne, but in two places, other by the *downes* by the sea syde, or elles aboue by the highe way.—*Berners. Froissart. Cron.* vol. i. c. 145.

And at the same seasō on Easter day, was there three score vnknown shippes lyng in the *Downes*, wherfore all Kent arose, and mustered in harneis the same day.
Hall. Hen. VIII. an. 30.

Therefore bring forth the souldiers of our prize,
For whilst our pinnace anchors in the *Downes*,
Here shall they make their ransome on the sand,
Or with their blood staine this discoloured shore.
Shakespeare. 2 Part Hen. VI. Act iv. sc. 1.

The best soile commonly yields the worst aire, a dry sandy plat is fitest to build upon, and such as is rather hilly than plains full of *downes*, a cotswold country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures.—*Burton. Anatomy of Melancholy*, p. 260.

Betwixt them lawns, or level *downs*, and flocks
Grasing the tender herb, were interpos'd.
Milton. Paradise Lost, b. iv.

When we came as high as the South Foreland, we left them standing on their course, keeping on the back of the Goodwin Sands: and we luft in for the *Downs*, where we anchored September 16, 1691.
Dampier. Voyage. Conclusion.

On the 11th [June 1771] we run up the channel, at six in the morning of the 12th we passed Beachy Head, at noon we were a-breast of Dover, and about three came to an anchor in the *Downs*, and went a-shore at Deal.
Cook. First Voyage. Conclusion.

DOWN, *ad.* } Tooke agrees with Camden
Down, *prep.* } that this word has proceeded
Do'WNWARD. } from *Dufen*,—a British word
Do'WNWARDS. } in the opinion of the former,—a Saxon word in that of the latter, and the past part. of the A. S. verb, *Duf-ian*, mergere, *to sink, to plunge, to dive, to dip.* The corruption, he conceives to have proceeded thus, *duf-en, dun, dun, don, down.* He adds, "in most of the passages in which the preposition or adverb *down* is used in English, the sense of this past part. is clearly expressed, and, without the least straining or twisting, the acknowledged participle may be put instead of the supposed preposition; although there may perhaps be some passages, in which the preposition *down* is used, where the meaning of the participle may not so plainly appear," (*Diversions of Purley*, i. 450.) *Down*, the noun, he asserts to be the same word, though he does not explain how a word, which, according to himself, means, "sunk, *depressum*, deep, or low," is to be applied to "a hill, a rising ground."

The editor of the 8vo edition of the *Diversions of Purley* suggests that *down, adown*, is a contraction of A. S. *Ofdune, of*, or *from hill, down hill: of dune*, he adds, is interpreted by Lye, Deorsum, *downward*, and he quotes a passage from Boethius, with the A. S. translation by Alfred, and the English by Chaucer, to shew that the same Latin word (*pronum*) is by the one rendered *of dune*, and by the other *adown*.

Down is sometimes used as a verb, and is equivalent to,—to sink, to depress, to suppress, to subdue.

It is also used with a subaudition of the verb as in Locke: Bread will *down;* i. e. go *down*. *Down* with them; i. e. pull them, throw them, knock them *down*.

Down, literally, always expresses *descent* either in space or time, (met.) from a higher to a lower, superior to inferior, better to a worse state or condition.

It is also much used in composition, and gives birth to some words of great force.

For that me schulde ys chauntement yse,
He lette hym make wyngon, an hey for to fle.
And tho he was y flowe an hey, & ne cowthe not a ligte,
A *doun* mid so gret eir to the erthe he fel and pigte,
That al to peses he to rof, that beter hym hadde y be,
Haue bi leued ther *doune*, than y lerned for to fle.
R. Gloucester, p. 29.

The saetares [shooters] *douward* all uor nogt vaste alowe to grounde,
So that Herald thoru the neye [eye] yssotte was dethe's wounde.—*Id.* p. 362.

But my fadir geueth you verry breed of heauen. For it is verry bred that cometh *doun* fro heuene, and gyueth lyf to the world.—*Wiclif. Jon*, c. 6.

Take any thing that heauy be,
As stone or lead or thing of weight,
And bere it neuer so hie on height,
Let go thine hand, it falleth *downe*.
Chaucer. House of Fame, b. ii.

Right so say I by fire or sowne,
Or smoke, or other things light,
Alway they seke vpward on height,
Light things vp, and *downward* charge. (i. e. weight.)
Id. Ib.

Whan that she fill, so as she might,
Her clothes with hir honde she right,
That no man *dounewarde* fro the knee,
Shuld any thynge of hir see.—*Gower. Con. A.* b. vii.

Furthermore I hearing the voyce of his wordis, as I had bene oppressed with sleape, was casten *downe* groueling vpon the erthe.—*Joye. Exposicion of Daniel*, c. 10.

The mountaynes shall consume vnder him, and the valleyes shal cleue asunder: lyke as waxe consumeth at the fyre, and as the waters runne *downeward*.
Bible, 1551. *Micheas*, c. 1.

The hidden beauties seem'd in wait to lie,
To *down* proud hearts that would not willing die.
Sir P. Sidney. Arcadia, b. i.

A stranger knight, said he, vnknown by name,
But known by fame, and by an Hebene speare,
With which, he all that met him, *downe* did beare.
Spenser. Faerie Queene, b. iv. c. 6.

And you may know by my size, that I have a kind of alacrity in sinking: if the bottom were as deep as hell, I should *down*.—*Shakes. Mer. Wives of Windsor*, Act iii. sc. 5.

For it appeares by manifest proceeding,
That indirectly, and directly too,
Thou hast contriu'd against the very life
Of the defendant; and thou hast incur'd
The danger formerly by me rehearst.
Downe therefore, and beg mercy of the Duke.
Id. Merchant of Venice, Act iv. sc. 1.

Whom universal nature did lament,
When by the rout that made the hideous roar
His goary visage *down* the stream was sent,
Down the swift Hebrus to the Lesbian shore?
Milton. Lycidas.

Or bid the soul of Orpheus sing,
Such notes, as warbled to the string,
Drew iron tears *down* Pluto's cheek,
And made hell grant what love did seek.
Id. Il Penseroso.

Whose presence as along she went,
The pretty flowers did greet,
As though their heads they *downward* bent,
With homage to her feet.—*Drayton. Eclogue 9.*

Michael, the warlike prince, does *downwards* fly,
Swift as the journies of the sight,
Swift as the race of light,
And with his winged will cuts through the yielding sky.
Cowley. The Plagues of Egypt.

If he at any time calls for victuals between meals use him nothing but dry bread. If he be hungry more than wanton, bread alone will *down;* if he be not hungry it is not fit he should eat.—*Locke. On Education*, s. 14.

This said, with nectar she her son anoints:
Infusing vigour through his mortal joints;
Down from his head the liquid odour ran,
He breath'd of heav'n and look'd above a man.
Dryden. Virgil. Georgics, b. iv.

Lord Argyll, who was then in Holland, asked at first twenty thousand pounds for buying a stock of arms and ammunition, which he afterwards brought *down* to eight thousand pounds and a thousand horses to be sent into Scotland.—*Burnet. Own Time*, an. 1683.

The monks in those houses abounding in wealth and living at ease and in idleness did so degenerate, that, from the twelfth century *downward*, their reputation abated much.—*Burnet. Hist. of the Reformation*, an. 1559.

Ever in motion; now 'tis Faith ascends,
Now Hope, now Charity, that upward tends
And *downwards* with diffusive good descends.
Dryden. Eleonora.

The disk of Phœbus, when he climbs on high,
Appears at first but as a bloodshot eye,
And when his chariot *downward* drives to bed,
His ball is with the same suffusion red.
Garth. Ovid. Met. b. xx.

Let no dank Will mislead you to the heath:
Dancing in mirky night, o'er fen and lake
He glows, to draw you *downward* to your death,
In his bewitch'd, low, marshy, willow brake.
Collins. On the Superstitions of the Highlands.

DOWSE. Skinner says, from the Dut. *Douwen*, to strike with the fist on the back. A *douce* in the face is used in vulgar speech for a *blow* in the face. To *douce* is used (met. by Hammond) as equivalent to—

To plunge, to immerse.

I have wash'd my feet in mire or ink, *douz'd* my carnal affections in all the vileness of the world, and how shall I defile them with grace, pollute them with chastity, defame or profane them with any thoughts of holiness.
Hammond Works, vol. iv. p. 515.

For anointed hee was very often and used to sweate before a light fire, and then upon it to be *douced* [perfundebatur] in water lake warme, or else heated with long standing in the sunne.—*Holland. Suetonius*, p. 75.

Clow. My master means him there that's cast down.
Lap. How sweetly does this fellow take his *douse*.
Beaum. & Fletch. The Nice Valour, Act iv. sc. 1.

It is no jesting, trivial matter,
To swing i' th' air, or *douse* in water
Hudibras, pt. ii. c. 1.

DOWSETT. *Douced*, (in Chaucer) Mr. Tyrwhitt says, may be a corruption of *doucete*, which is the name of a musical instrument, in a poem of Lydgate's. MS. Bodl.

There were trumpes and trumpetes
Lowde shallys and *doucetes*.

Dousett of a deer,—Fr. *Douset*, sweet, from Lat. *Dulcis*, cibus gratissimus et *suavissimus*.

And many an other pipe
That craftely began to pape
Both in *douced* and in rede
Chaucer. House of Fame, b. iii.

Fresh cheese, and *dowsets*, curds and clouted creame
Spic'd syllibubs, and cyder of the best.—*Drayton*, Ecl. 9.

As for my father's anger, now thou dar'st fight, ne'er fear it, for I've the *dowsets* of his gravity fast in a string.
Beaum. & Fletch. The Elder Brother, Act iv. sc. 1.

DOXOLOGY. Mid. Lat. *Doxologia*; Gr. Δοξη, glory, and λογος, a word or saying. See the examples, which explain the usage.

The ancient Greek copies have not those words of *doxology*; and there is reason to think that they came in out of the liturgies of the Greek Church, where (as now in many places) the custom was, when the Lord's prayer had been recited by the Presbyter, for the people to answer, by way of *doxology*, (as after the reading of every Psalm a [Glory be to the Father,] &c.) For thine is the kingdom, the power, and the glory, for ever and ever. Amen.
Hammond. Works, vol. i. p. 76.

We do I say hereby partly acknowledge, and praise the supereminent perfections of God above all things in all kinds of excellency, joining in that seraphical *doxology* (which to utter is the continual employment of the blessed Spirits above) who incessantly day and night cry out Holy, Holy, Holy.—*Barrow. On the Lord's Prayer.*

DOXY. Skinner says, I know not whether from the Dut. *Docken*, to give quickly.

Moll. Sirrah, where's your *doxy*? halt not with me.
Omnes. Doxy! Moll, what's that?
Moll. His wench.
Middleton. The Roaring Girl, Act i. sc. 1.

Hear. Rogue enough, tho', to offer us his what d'calls, his *doxies*.—*Brome. The Merry Beggars*, Act ii.

Whilst you, my dainty *doxies*, take possession of her privileges and enter the territories with colours flying.
Otway. Friendship in Fashion, Act v. sc. 1.

DOZE, *v.* } Dut. *Duyselen*,—to stupify, to
DO'ZINESS. } be stupid, (Skinner.) And see
DO'ZY. } DAZE.

To be or cause to be stupid, dull, heavy, sleepy.

Dos'd with his fumes, and heavy with his load,
They found him snoring in his cork abode;
And seiz'd with youthful arms the drunken god.
Dryden. Virgil, Past. 6.

A man who by a violent fit of the gout in his limbs finds a *dizziness* in his head, or a want of appetite in his stomach remov'd, desires to be eased too of the pain of his feet or hands (for wherever there is pain, there is a desire to get rid of it).—*Locke. Hum. Underst.* b. ii. c. 21.

The yawning youth, scarce half awake, essays
His lazy limbs and *dizzy* head to raise.
Dryden Persius, Sat 3.

The one side resembles Cerberus barking for a sop; the other resembles him, when, after he has received it, he wraps himself up in his own warm skin, and enjoys a comfortable *doze*.—*Knox. Ess.* No. 9.

DO'ZEN. } Fr. *Douzaine*; It. *Dozzina*,
DO'ZE-PEERS. } *dozzena. Duodecim, duo et decem*, two and ten.

Douse, doce, doze-peers, i. e. dozen-peers. See the quotation from Fabian.

Of Peyto, and of other two, and *dozze* pers of France.
R. Gloucester, p. 200.

The *duze* pers of France were that tyme at Parys.
R. Brunne, p. 81.

Of which ther was a *dozein* in that house,
Worthy to ben stewardes of rent and lond
Of any lord that is in Englelond,
To maken him live by his propre good,
In honour detteles.—*Chaucer. The Prologue*, v. 580.

And tho that beare bowes in their hond
Of the precious laurer so notable
Be such as were I woll ye vnderstond
Noble knights of the round table,
And eke the *douse peris* honourable.
Id. The Floure and the Leafe.

And this conclusion hath he halfe a *doze* tymes in his boke, that the will may compell the witte and captiuate it, to beleue what a mã listeth.—*Tyndall. Works*, p. 338.

And whan the realme of Fraunce was fallen to him, he was crowned by the assent of the twelve *douse-piers* of Fraunce.—*Berners. Froissart. Cronycle*, vol. i. c. 31.

For to brynge this warre to the more effectuall ende, he [Charles Martel] chase, xii. perys, which after some wryters, are callyd *douzeperys*, or kynges, of ye which vi. were bisshopys, and vi. temporall lords.—*Fabyan. Works*, vol. i. c. 155.

The third article of the charge, viz. In the case between Hody and Hody, he received a *dozen* of buttons of the value of £50. about a fortnight after the cause was ended.
State Trials. Lord Bacon, an. 1620.

Pops in the town more easily will pass;
One story makes a statutable ass:
But such in plays must be much thicker sown,
Like yolks of eggs, a *dozen* beat in one.
Dryden. Prologue to Sir Martin Mar-all.

The trades which employ but a small number of hands, run most easily into such combinations. Half a *dozen* wool combers, perhaps, are necessary to keep a thousand spinners and weavers at work.
Smith. Wealth of Nations, vol. i. b. i. c. 10.

DRAB, *v.* } Scortum, prostibulum, elegans
DRAB, *n.* } vocabulum, (says Skinner,) from
DRA'BBER. } the A. S. *Drabbe*; D. *Drabbe*;
DRA'BBING, *n.* } Ger. *Draber*, fæces, (dregs, lees)
DRA'BBISH. } q.d.; fex populi, the dregs of
DRA'BBLING. } the people; perhaps from A. S. *Draf-an, drif-an*, expellere, ejicere, to drive out, cast out. (See DRAFF, *infra.*) Applied to—

Dirty, vulgar, and depraved women.

To *drab*,—to associate with, keep the company of *drabs*; follow their habits or manners. *Drabbling* is the diminutive.

Now then louest not thou thy husband, because he is coupled vnto thee by God's lawes, & God's commaundment, but because thou art vsed vnto his loue before? so doe *drabbes* and harlots, whiche for like cause loue their louers: and thou art not far vnlike vnto those *drabbes*.
Vives. Instruction of a Christian Woman, b. i. c. 16.

And as the flame did grow in bulke,
and gan for to increase:
So did the waxen image (lo)
by smale and smale decrease.
I markte the *drabbishe* sorceters,
and harde their dismall spell.—*Drant. Horace*, b. i Sat 8.

And if the consequent of this objection bee now admitted: then men might by the self-same reason run to brothels, dice-houses, taverns, alehouses, to whore, to *drab*, to drink themselves drunke, and cast away all their estates at one desperate throw.
Prynne. Histrio-Mastix, pt. ii. Act iv. sc. 2.

The miserable rogue must steal no more,
Nor drink, nor *drab*.
Massinger. The Renegado, Act iii. sc. 2.

And to what do'st thou addict thy time now, more than to those antique painted *drabs* that are stil affected of young courtiers.—*Marston. The Malcontent*, Act i. sc. 3.

——— I well know him
For a most insatiate *drabber*.
Massinger. The City Madam, Act iv. sc. 2.

——— Which of all the virtues
(But drunkenness, and *drabbing*, thy two morals)
Have not I reach'd to.
Beaum. & Fletch. Four Plays in One.

He loves a nasty, foul-fed, fulsome *drab*.
Otway. The Atheist, Act iii. sc. 2.

And who should all this rabble meet,
But Gnossy, *drabbling* in the street.
King. Art of Love, pt. iv.

A lord his youth in ev'ry vice
Indulged, but chief in *drabs* and dice,
Till worn by age, disease and gout:
Then nature modestly gave out.
Cambridge. A Dialogue between an M.P. and his Servant.

DRAB-CO'LOUR, i. e. *Drape-colour*; the colour of Fuller's earth. See DRAPE.

The man was about fifty-two, had a small cane under his arm,—was dress'd in a dark *drab* coloured coat, waistcoat and breeches, which seem'd to have seen some years service.
Sterne. Sentimental Journey, The Mystery.

DRACHM. Lat. *Drachma*; Gr. Δραχμη, from Δραττεσθαι, that is, to contain; because it comprised as many small coins (called Κερματα) as any one could hold, or *contain*, or shut up in the hand. See the quotation from Plutarch. Applied to—

A small portion or quantity. See DRAM.

And it seemeth they did use of old time, certain little iron money, and in some places copper money, called *obeliscs*, from whence the small pieces of money now extant are called *obols*, whereof six made a *drachma*, so termed for that it was as much as the *hand could gripe*.
North. Plutarch, p. 378.

I've but a *drachm* of learning, and less wit,
Yet that's enough to fright my wealth from it,
As if those two seldom or never meet,
But like two generals that with bullets greet
Brome. To his Friend, Mr. J. B.

What a deal of hypocrisy is everywhere to be met with, men making a mighty noise with religion, and being zealous, even to bigotry, for that mode of it which they have taken up, and yet not having one *drachm* of inward sense of that which it obligeth them to.—*Sharpe*, vol. vi. Ser. 5.

This basket, says he, cost me at the wholesale merchant's an hundred *drachms*, which is all I have in the world. I shall quickly make two hundred of it, by selling it in retail.
Spectator, No. 560.

Demosthenes and Æschines, with eight more, were sent ambassadors to Philip of Macedon, and their appointments for above four months were a thousand *drachmas*, which is less than a *drachma* a-day for each ambassador.
Hume. Ess. Of Populousness of Ancient Nations.

DRAD, i. e. *Dread*, (qv. *infra.*)

And he sei wel, that he moste nede for honger dye
Or gelde hym to the emperour, as al vs pien seye,
And the emperoure's prison he *dradde* eke ful sore.
R. Gloucester, p. 57

The kynge's brethren, Aurele and Ambroxe,
Dradde, for here eritage, ymorthred for to be.—*Id.* p. 110.

In all nedes for the touns werre
He was and ate the first in armes dight
And certainly, but if that bokes erre
Saue Hector, most *ydradde* of any wight.
Chaucer. Troilus, b. iv.

This lorde a worthie ladie had
Unto his wife, which also *drad*
Her lordes death.—*Gower. Con. A.* b. i.

He could not more effectually teache that, that nothing is to be *drad* of those that stedfastly beleue in Him
Udal. Marke, c. 4.

So from immortall race he does proceed,
That mortal hands may not withstand his might:
Drad for his derring doe, and bloudy deede,
For, all in bound and spoile is his delight
Spenser. Faerie Queene, b. ii. c. 1.

Lyster the lewde captayne of this rout, thought that this man was meete to be a captaine among them, to the intent they might be the more *dradde* and feared of the people
Grafton. Edw. II. an. 1.

DRAFF. } Dut. and Sw. *Draf*. Skinner
DRA'FFY. } says, from *Dralde*, dregs, lees.
DRA'FTY. } (See DRAB.) Wachter thinks from the A. S. *Drif-an*, also written *Draf-an*, (to drive,) expellere, *Draf-ed, draft*, expulsus, expelled, cast

out, cast away, winnowed away. Ihre thinks that this etymology does not account for the *draff* or *dregs* of beer; because they remain till the beer is drawn off; but, it may be observed, they are then *expelled* or *cast out*. Applied, metaphorically, to—

Any thing vile, and worthless.

—— *Draf* were hem levere
Than al the precious perreye, that eny pice weldeth.
Piers Ploughman, p. 163.

Why should I sowen *draf* out of my fist,
When I may sowen whete if that me list.
Chaucer. The Personas Prologue, v. 17,346.

Mine eres aken of thy *drafty* speche.
Id. Prologue to Melibeus, 13,851.

He suntred him, and hath his nedes spedde,
And I lie as a *draf sak* in my bedde.
Id. The Reves Tale, v. 4294.

For these commaundementes are but the verye lawe of Moses (the *draffe* of the Phareseis gloses clensed out) interpreted according to the pure word of God.
Tyndall. Workes, p. 200.

The all maner Monkes and Fryers and like *draffe* took dispensations of hym for the ordinaunces of theyr old fouders.—*Id. Ib.* p. 350.

No, give them grains their fill,
Husks *draff* to drink and swill.
If they love lees, and leave the lusty wine,
Envy them not their palates with the swine.
Jonson. The Just Indignation of the Author.

Not feeding the people with husks and *draffe*, with colocynths and gourds, with gay tulips and useless daffodills, but with the bread of life, and medicinal plants springing from the margin of the fountations of salvation.
Bp. Taylor, vol. iii. Ser. 10.

The dregs and *draffy* part, disgrace and jealousie,
I scorn thee, and contemn thee.
Beaum. & Fletch. The Island Princess, Act iv. sc. 1.

Which all within is *drafty* sluttish geere,
Fit for the oven, or the kitchen fire.—*Bp. Hall*, b. v. Sat. 2.

DRAFT. *Draw* or *draugh*, *drawed* or *draughed*, *draugh'd*, *draught*, *draft*. (See Dravgt, and Draw.) Lit.—

Any thing *drawn*; as sea-charts, plans, &c. Any attraction.

Kyng Richard arose (for this communicacion had he sittyng on a *draffe*, a conuenient carpet for suche a counsail.)—*Hall. Rich. III.* an. 1.

So great a mistresse of her art shee was,
And perfectly practis'd in woman's craft,
That though therein himselfe he thought to pass,
And by his false allurements wylie *draft*,
Had thousand women of their love beraft,
Yet now he was surpris'd.
Spenser. Faerie Queene, b. iv. c. 2.

These thoughts, I say, put our men on thinking where to go, and the *drafts* or sea-plats being first consulted, it was concluded to go to certain islands lying in lat. 23° north, called Piscadores.—*Dampier. Voyages*, an. 1687.

DRAG, *v.* } Written by Chaucer *Drugge*.
DRAG, *n.* } A. S. *Drag-an*, trahere, vehere, to
DRA'GGLE. } draw, to carry; Dut. and Ger. *Tracken*; Sw. *Drag-a*. *Draggle* is the diminutive. To *draw*, pull, hale along.

And at the gate he proffer'd his service,
To *dregge* and draw, what so men would devise.
Chaucer. The Knightes Tale, v. 1418.

Yet doth frere Barns as farre outrunne him in raylyng, as he *draggeth* behinde him in reasoning.
Sir T. More. Workes, p. 735.

The saide large people of the king may have and enjoy their free passage in the said riuer (that is to say, of the Seuerne,) with flotes and *droppes*, and all maner of marchandises, and other goods and chattels at their will, without disturbance of any.—*Rastall. Old Statutes*, p. 241.

Therefore they sacrifice unto their net, and burn incence unto their *drag*; because by them their portion is fat, and their meat plenteous.—*Bible. Habakkuk*, i. 16.

Howbeit their bodies were afterwards *drawne* foorth of the loch with *drags*.
Holinshed. History of Scotland. Malcolme, an. 1034.

Oft ers are *dragg'd* away, or must be driven,
She only saw her time and stept to heaven.
Carliwright. On a Virtuous Young Gentlewoman.

To which may be added the great riots, committed by the Forresters and Welsh on the *draymen* of Severn, hewing all their boats to pieces.—*Hale. H. P. C.* c. 14. s. 7.

These nets, though woven by their hearts, yet were to catch his heart, which when framed once, they used as *draughs* to *draw* him into such sins as otherwise were against his heart ever to have committed.
Goodwin. Works, vol. iii. pt. i. p. 446.

But as their quarrell was trayterous, so their hearts were soone quelled, each one saving himselfe by flight, wherein about twenty of those bemired souldiers were slaine, and no other cry heard, but down with the *draggle-tails*.
Speed. Q. Maria, b. ix. c. 22. s. 43.

While Arcite lives in bliss, the story turns
Where hopeless Palamon in prison mourns.
For six long years immured, the captive knight
Had *drag'd* his chains, and scarcely seen the light.
Dryden. Palamon & Arcite, b. ii.

His *dragging* tail hung in the dirt,
Which on his rider he would flirt,
Still as his tender side he prickt
With arm'd heel, or with unarm'd kickt.
Hudibras, pt. i. c. 1.

—— And now had Menelaus won
Immortal fame, his rival *dragg'd* away,
But Venus mark'd the moment, snapp'd the brace,
Though stubborn, by a slaughtered ox supplied,
And the void helmet follow'd as he pull'd.
Cowper. Homer. Iliad, b. iii.

DRA'GON, *n.* } Fr. *Dragon*; Sp. *Dragon*; It. *Dragone*, *dracone*; Lat. *Draco*; Gr. Δρακων, from
DRA'GONESS. } δρακον, by transposition for
DRA'GONET. } εδρακον, from δερκειν, that is, βλεπειν, to see; quod
DRA'GONISH. } *dracones* acute *cernant*, immo et insomnes sint; because they are *keen-sighted*, and ever awake, (Vossius.)

Dragon,—the plant, so called because spotted like the *dragon*, (Skinner.)

Out of the *dragone's* mouth twel leomes ther stode there.
R. Gloucester, p. 151.

In an isle, that called was Colcos
Beyond Troie eastward in the see
That there was a ram, that men might see
That had a flees of gold, that shone so bright
That no where was there such an other sight
But it was kept alway with a *dragoun*.
Chaucer. Legend. Of Hypsiphile & Medea.

Behold from Tenedos aloof in calm seas through the deepe
(I quake to tell) two serpents great with foldynge great do sweepe.
And syde by side in *dragone* wise, to shore their way they make.—*Phaer. Virgill. Æneidos*, b. ii.

This beastes *dragonishe* speache maye well be esteemed, and taken for none other but for ye bloudye, murtheringe, suspendynge, excommunicatinge and banyshinge of the good Emperor of the Grecians, because he dyd take al images out of the churches.—*Usual. Revelacion*, c. 13.

Whom when they had taken knowledge of, by the purple ensigne of a *dragon* fitted to the top of a very high haunce, as if it had been the pendant alough of a serpent, a certaine tribune of one troupe stood still, &c.
Holland. Ammianus, p. 14.

Th'soones that dreadfull *dragon* they espie
Where stretcht he lay upon the sunny side
Of a great hill, himselfe like a great hill,
But all so soone, as he from farre descride
Those glistering armes, that heauen with light did fill,
He rous'd himselfe full blythe, and hast'ned them vntill.
Spenser. Faerie Queene, b. i. c. 11.

One that would wiser seeme then all the rest,
Warn'd him not touch: for, yet perhaps remain'd
Some ling'ring life within his hollowe brest,
Or in his wombe might lurke some hidden nest
Of many *dragonets*, his fruitfull seed.—*Id. Ib.* b. i. c. 12.

—— Instantly she gaue command
(Ill to ill adding,) that the *dragonesse*
Should bring it vp.—*Chapman. A Hymn to Apollo.*

And it may be, that the delicate-coloured *dragon flies* may have likewise some corrosive quality.
Bacon. Natural History, s. 729.

Ant. Sometime we see a clow'd that's *dragonish*,
A vapour sometime, like a beare, or lyon.
Shakespeare. Antony & Cleopatra, Act iv. sc. 12.

But beauty, like the fair Hesperian tree
Laden with blooming gold, had need the guard
Of *dragon-watch* with unchanted eye,
To save her blossoms, and defend her fruit
From the rash hand of bold incontinence.
Milton. Comus, v. 395.

On a rising ground above the tents is St George on a brown steed striking with his sword at the *dragon*, which is flying in the air, and already pierced through the forehead with a spear, on which is a flag with the cross of Saint George.—*Walpole. Anecdotes of Painting*, vol. i. c. 1.

So when great Cox, at his mechanic call,
Lets orient pearls from golden *dragons* fall,
Each little *dragonet*, with brazen grin,
Gapes for the precious prize and gulps it in.
Mason. An Epistle to Dr. Shebbeare.

DRAGO'ON, *v.* } In the decline of the empire, certain standard bearers were called *Dracenarii*, i. e. bearers of the Standard of the *Dragon*. (See the quotation from Holland's *Ammianus*, under the word Dragon.) And hence the name appears to have been perpetuated, after the cause had ceased. Skinner thinks that, in modern times, *dragoons* are so called because they are as destructive as *dragons*, and like them seem to vomit fire.
DRAGO'ON, *n.*
DRAGO'ONADE.
DRAGO'ONER.
DRAGO'ONING, *n.*

Reports and judgments will not do't,
But 'tis *dragoons*, and horse and foot:
Words are but wind, but blows come home;
A stout tongu'd lawyer's but a mome,
Compar'd to a stout file leader.
Brome. On Sir G. B. his Def.

Sir Nicholas Slanning with three hundred musqueteers, had fallen upon, and beaten their reserve of *dragooners*.
Clarendon. Civil War, vol. ii. p. 283.

I do not doubt but you will easily imagine that if in Italy, Spain, Portugal, &c. the inquisition, and in France their *dragooning*, and in other parts those severities that are used to force men to the national religion, were taken away; and instead thereof the toleration proposed by the author were set up, the true religion would be a gainer by it.
Locke. Second Letter concerning Toleration.

She by degrees began to look upon me as a very silly fellow, and being resolved to regard merit more than any thing else in the persons who made their applications to her, she married a captain of *dragoons*, who happened to be beating up for recruits in those parts.—*Spectator*, No. 261.

To which such clear answers were writ, that what effect soever that artifice might have, where it was supported by the authority of a great king, and the terror of ill usage, and a *dragoonade* in conclusion, yet it succeeded ill in England.
Burnet. Own Time, an. 1686.

The mode of inquisition and *dragooning* is going out of fashion in the old world; and I should not confide much to their efficacy in the new.
Burke. On Conciliation with America.

Persecution is not more virtuous in a Protestant than a Papist, and while we blame Lewis the Fourteenth, for his *dragoons* and his galleys, we ought, when power comes into our hands, to use it with greater equity.
Johnson. The Patriot, (1774.)

DRAIL. Corrupted from *draggle*, the dim. of *drag*, (qv.)

The footemen which are a chosen number out of the youth, and placed before the battell, neither going too hastily before the horsemen, nor *drailing* after, but marching in proportionable measure with them.
Steele. Tacitus, p. 250.

The old man, whose tongue wags faster than his teeth
(For old age by nature doth drivel and *drail*)
Will stir and will fling like a dog in a string,
If he warm his cold blood with a pot of good ale.
F. Beaumont. The Excoriation of Ale.

If we would keep our garment clean, it is not sufficient to wash it only, unless we have also a continual care to keep it from *drailing* in the dirt.—*South*, vol. vi. Ser. 12.

DRAIN, *v.* } Skinner and Junius from Fr.
DRAIN, *n.* } *Trainer*; Lat. *Trahere*, to
DRA'INER. } draw: Tooke from A. S. *Dryg-*
DRA'INING, *n.* } *an*, exuere, expellere, and, therefore, siccare, *Drag*, (*y* in *dryg-an*, being changed into *a* broad) is the regular past tense of *dryg-an*; by adding to it the participial termination *en*, we have *drag-en*, *drag-n*, *dran* or *dracn*; applied to that by which any fluid (or other thing) is excussum or expulsum, shaken off or expelled. (See *Tooke*, ii. 225.)

To draw off, to cause to run or flow off, to exhaust, to empty, to dry.

Get the palme, and beare away the prize
Touching this thing, set atwene vs twaine
Of life or death, which we shall *draine*.
Lidgate. The Story of Thebes, pt. i.

Hence all land *drained* from the sea belongs, by the common law, to the crown (as Stanford says) *de jure gentium*.
State Trials. Great Case of Impositions, an. 1606.

He himself through terrour permitted those of Rome to exhaust and *drain* the wealth of England.
Camden. Queen Elizabeth, an. 1596

Here also it receiueth the Baston *dreane*, Longfot *dreane*, Deeping *drrane*, and thence goeth by Wickham into the sea, taking withall on the right hand sundry other *dreanes*.
Holinshed. Description of Britaine, c. 15.

But I am informed that the *drayners* of the fenns have of late, with incredible care, cost, art, and industry, wrested the mace out of this bayliff's hand, and have secured this county against his power for the future.
Fuller. Worthies. Bedfordshire.

No marvell, if the *drayning* of water by descent doth make it fresh.—*Bacon. Naturall History*, § 2.

Who [the Phœnix] not by corn or hearbs his life sustains
But the sweet essence of amomum *drains*:
And watches the rich gums Arabia bears,
While yet in tender dew they drop their tears.
Dryden. Ovid. Met. b. xv.

It [the meat] was then laid in such a position as to permit the juices to *drain* from it, till the next morning, when it was again salted, packed into a cask, and covered with pickle.—*Cook. Voyage*, vol. vi. b. iii. c. 8.

DRAKE. 1. Sea *drake*, *draco* marinus, quia mare et fluvios ut *draco* terram populatur. 2. An engine of war, (q. d.) *draco*: because like a *dragon* it vomits forth fire, (Skinner.)

The common bird, perhaps from the Ger. and Dut. *Dreck* (*dreg*) mud; because it delights in mud.

And for to speaken ouer this,
In this parte of the aire it is,
That men full ofte sene by night
The fire in sondrie forme alight.
Sometyme the fire *drake* it seemeth.
Gower. Con. A. b. vii.

And as hee wolde awei fle
His thoughte ther stode Diveles thre,
Al brennyng as a *drake*.—*Ritson. Kyng of Tars*, v. 408.

Alon. You have scap'd by miracle, there is not in all Spain, a spirit of more fury than this fire *drake*.
Beaum. & Fletch. Rule a Wife & have a Wife, Act i. sc. 1.

Play at duck and *drake* with my mony.
Id. The Chances, Act iv. sc. 2.

The twelfth is the dark *drake fly*, good in August, the body made with black wool, lapt about with black silk, his wings are made with the mil of a black *drake*, with a black head.—*Walton. Angler*, pt. i. c. 5.

But finding many to fall, and there was no probability of doing any good, they retreated, leaving two *drakes* behind them.—*Ludlow. Memoirs*, vol. i. p. 114.

DRAM, *n.* (See Drachm.) Applied literally and metaphorically to—
A very small portion or quantity.

Duke. I am sory for thee, thou art come to answere
A stonie aduersary, an inhuman wretch,
Vncapable of pitty, voyd, and empty
From any *dram* of mercie.
Shakespeare. Merchant of Venice, Act iv. sc. 1.

Thy face is no true table of thy mind:
And thou wouldst neuer show thyselfe so kind,
Wert not thy thoughts are hatching some deceit:
Whilst with vaine hopes thou go'st about to fill me,
I wot whereto those *drams* of fauour tend,
Least by my death thy cruelties should end,
Thou think'st by giving life again to kill me.
Stirling. Aurora, Son. 43.

Let but fond parents humour their little offspring, and indulge their children to sip wine frequently, and they will generally grow up to the love of it long before nature needs it, and by this means they will imagine *drams* are daily necessary for their support, by that time they are arrived at the age of man or woman.—*Watts. On Education*, s. 3.

A lady in China, who indulges a passion for gaming, often becomes a drunkard; and by flourishing a dice box in one hand, she generally comes to brandish a *dram-cup* in the other.—*Goldsmith. Citizen of the World*, Let. 101.

DRA'MA, *n.* DRAMA'TICK. DRAMA'TICAL. DRAMA'TICALLY. DRA'MATIST. } Lat. *Drama*; Gr. Δραμα, from the Dor. Δραν, i. e. *agere*, to act, wherefore also the parts or divisions of the *drama* are called *acts*. (Vossius.)

The Scripture also affords us a divine pastoral *drama* in the Song of Solomon, consisting of two persons, and a double chorus, as Origen rightly judges.
Milton. Reason of Church Government, b. 2. Introd.

Who [Jonson] in opinion made our learn'dst to stick,
Whether in poems rightly *dramatic*,
Strong Seneca or Plautus, he or they,
Should bear the buskin or the sock away.
Drayton. Elegies. To Henry Reynolds, Esq.

Dramaticall, or representative [poesy] is as it were, a visible history; for it sets out the image of things, as if they were present; and history, as if they were past.
Bacon. On Learning, by G. Wats, b. ii.

But God Almighty is that skilful *dramatist*, who always connecteth that of ours which went before, with what of his follows after, into good coherent sense; and will at last make it appear, that the thred of exact justice did run through all, and that rewards and punishments are measured out in geometrical proportion.
Cudworth. Intellectual System, p. 879.

It helps to adorn the great *drama* and contrivances of God's providence, and ministers to excellent ends, tho' we, poor creatures, do little apprehend how it makes for them: as indeed it is impossible we should, unless we had the whole comprehension of things in our minds, and saw the entire scheme of God's government from the beginning to the end.
Sharpe, vol. i. ser. 13.

From hence, in my judgment, it proceeds, that as the Iliad was written while his spirit was in its greatest vigour, the whole structure of that work is *dramatick* and full of action.—*Pope. On Homer*, Postsc.

They are chiefly collected from his favourite author Cicero, who is known to have been an intimate friend of Roscius the actor, and a good judge of *dramatical* performances, as well as the most eloquent pleader of the time in which he liv'd.—*Spectator*, No. 141.

This plea, though it might save me *dramatically*, will damn me biographically, rendering my book from this very moment, a professed romance.
Sterne. Tristram Shandy, vol. ii. c. 8.

But the only poet, modern or ancient, who in the variety of his characters can vie with Homer, is our great English *dramatist*.—*Beattie. Moral Science*, pt. iv. c. 1. s. 5.

DRAPE, *v.* DRA'PER. DRA'PERY. DRA'PET. DRA'PING, *n.* } *Draper*, Skinner says, from the Fr. *Drapier*; It. *Drappiere*, panni mercator, (Sp. *Trapera*; Dut. *Drapiere*,) from the Fr. *Drap*, pannus, (It. *Drappo*; Sp. *Trapo*; Mid. Lat. *Drappa*, *drappus*. See Du Cange, and Spelman. Dut. *Drapieren*, exercere lanificam,) either, Skinner adds, from the verb, *draper*, to polish or fine wool by the art of the fuller; or from *trampeten*, to trample upon, tread upon; or from the Lat. *Trapetum*: *trapetum* itself is from τραπ-ειν, to tread.

"Fr. *Draper*,—to make or work cloath; to dress or *full* cloath; (Fr. *Fouler*, to tread,) to beat or thicken, as cloath in the fulling.—Of *draperie*, Cotgrave says, also, "a flourishing with leaves, and flowers in wood, or stone, used especially in the heads of pillers, and tearmed by our workmen *drapery* or cilery." In statuary or painting it is applied generally, to—
The dress, the fall or flow of the dress.

Ich have mad mueny knyght, bothe mercer and *draper*.
Piers Ploughman, p. 99.

For Spanish wooll in Flaunders *draped* is,
And euer hath bee.—*Hackuyt. Voyages*, vol. i. p. 188.

By *drapering* of our wooll in substance
Lueth her commons, this is her gouernance,
Without wich they may not liue at ease.—*Id. Ib.* p. 189.

Cornehyll warde was sessyd at ccc. xv. li. wherof John Colynge & Robert Manhale, *drapers*, bare that one c. li. and ye laste, c. marke, & the rest was leuyed of xx. persones of ye sayd warde.—*Fabyan*, vol. ii. an. 1389.

And so they repayred ye towne in certaine places, and determined to abyde the Heynowes, [Hainaulters] and to defende the towne, the which was a gret towne and full of *drapery*.—*Berners. Froissart. Cronycle*, vol. i. c. 45.

He [Hen. VII.] made also statutes for the maintenance of *draperie*, and the keeping of wools within the realme.—not prescribing prices, but stating them not to exceede a rate, that the clothier might *drape* according as he might afford
Bacon. Hen. VII. p. 76.

——— When they come
Begin you first, and let the rest subscribe
Hard by your side, give 'em as little light
As *drapers* do their wares.
Beaum. & Fletch. Woman's Prize, Act iv. sc. 1.

Complaint was made in all humble manner, of many disorders, outrages, and oppressions committed upon occasion of letters patents granted to the Duke of Lenox, for searching and sealing of stuffs and manufactures, called by the name of new *draperies*.
State Trials. Great Case of Impositions, an. 1606.

Such the use thereof [Fuller's earth] in *drapery*, that good cloth can hardly be made without it, foreign parts affording neither so much, nor so good of this kind
Fuller. Worthies. Bedfordshire.

Thence she them brought into a stately hall,
Wherein were many tables faire dispted,
And ready dight with *drapets* festuall,
Against the viands should be ministred.
Spenser. Faerie Queene, b. ii. c. 9.

They had, however, outward distinctions amongst themselves, the merchant's wife made a better appearance than the *draper's*, the *draper's* than the cheesemonger's, and the cheesemonger's beyond the handy-craft tradesman's.
Female Tatler, No. 24.

Dick Serge was a *draper* in Cornhill, and passed eight years in prosperous diligence, without any care but to keep his books, or any ambition but to be in time an alderman.
Adventurer, No. 53.

It requires the nicest judgment to dispose the *drapery*, so that the folds shall have an easy communication, and gracefully follow each other, with such natural negligence as to look like the effect of chance, and at the same time show the figure under it to the utmost advantage.
Sir J. Reynolds, Dis. 4.

He op'd his gates, the naked exile led
Beneath his roof; a decent *drapet* thrown
O'er her cold limbs, and soothe her undeserved woes.
Fitzosborne. The Transformation of Lycon & Euphormius.

DRA'STICK. Gr. Δραστικος, able to act, efficacious. Applied to medicines *acting* strongly upon the intestines.

Within three or four days after this single taking of the *drastick* medicine had done working, he began to recover some degree of sight, and within a fortnight attained to such a one, that he himself assured the relater, he never was so sharp-sighted before his blindness.
Boyle. Works, vol. ii. p. 190.

DRAUGHT, *n.* DRAUGHT, *v.* } The past part. of *Drag-an*, to *draugh*, (now written, to *draw*.) *Draughed*, *draugh'd*, *draught*. See Draft, and To Draw.
Any thing *drawn*.
Upon this past part. the verb to *draught* has been formed; which is almost entirely restricted to men, or bodies of men, *drawn off*, with-*drawn*, from any place; or to horses, cattle, &c. It is not unusually prefixed, as *draught*-beast, &c.

Brittrick hir lord, that scho nouht wiste,
Unwarned drank therof a *draught* als him list.
R. Brunne, p. 13.

Ich counte conscience no more, by so ich cateche selver
That ich do to drynke, a *draut* of good ale.
Piers Ploughman, p. 403.

And doune on knees he gan to fall
And forth his necke and heed out straught
To drinke of that well a *draught*.—*Chaucer. Rom. of the R.*

At the chesse with me he gan to play
With her false *draughts* ful diuers
She stale on me. *Id. Dreame.*

——— He was wroth
And bent his bow, and forth he goth
Apace or two, and euen there
A large *draught*, vp to his eare
He *drew*, and with an arrow ground
Sharpe and new, the queene a wound
He gave. *Id. Ib.*

And tho' she [Medea] yafe hym drinke a *draught*,
Of whiche his youth agayne he caught
His head, his herte, and his visage
Liche vnto twenty wynter age.—*Gower. Con. A.* b. v.

As for Democritus, he raised a great name of Apollonides Captidenes, and Dardanus of Phœnicia, as well by the books of Dardanus, his master, (which he fetched from out of his sepulchre, where they were bestowed,) as also by publishing commentaries of his owne, which were extracts and *draughts* out of those authors and their writings.
Holland. Pliny, b. xxx. c. 1.

And thus poetry and the writer's art, as in many respects it resembles the statuary's and the painter's, so in this more particularly, that it has its original *draughts* and models for study and practice; not for ostentation, to be shown abroad, or copy'd for publick view.
Shaftesbury. Advice to an Author, pt. i. s. 3.

Such are thy pictures; Kneller, such thy skill,
That nature seems obedient to thy will;
Comes out, and meets thy pencil in the *draught*;
Lives there, and wants but words to speak her thought.
Dryden. To Sir Godfrey Kneller.

No less than forty thousand Negroes are annually imported on the king's account, to dig the mines, and we were credibly informed, that the last year but one before we arrived here, this number fell so short, probably from some epidemic disease, that twenty thousand more were *draughted* from the town of Rio.—*Cook. Voyages*, vol. i. b. i. c. 2.

As this plan was taken from the Spaniards, I cannot answer for its accuracy, but having seen two or three other Spanish *draughts* of the place, I conceive, by comparing them together, that this I have here inserted is not very distant from the truth.
Anson. Voyage round the World, b. ii. c. 10.

DRAW, *v.* } A. S. *Drag-an*, (see DRAG, and DRAUGHT,) to *draw*, pull or
DRA'WER. } hale.
DRA'WER.
DRA'WING, *n.*

To *draw* is opposed to, to *push*: to *push* denotes a motion from; to *draw*, a motion to or towards: it is distinguished from, to *lead*: to *draw*, includes physical force; to *lead*, does not. See DRIVE.

To *draw* away from; to abstract; (met. to detract,) to abduce.

To *draw* to or towards; to attract, to induce, to allure, to entice.

To *draw* in, to inhale; to *draw* out, to exhale.

To *draw* out of; to extract, to educe, to exhaust.

To *draw* out; to protract; to produce; to deduce or derive, and also to prolong, to delay.

To *draw*, (sc.) a line or superficies; to delineate, to describe, to sketch, to depicture, to portray.

To *draw* out, (sc.) in writing; to write, to set or put down; to sketch, (sc.) certain thoughts or notions; to take them from books or writings; and thus, also, to describe or delineate; to compose.

To *draw* off or *withdraw*, to retire, to retreat.

Drawing-room,—a room to which the company or part of the company *withdraw*, or retire from another room or apartment.

Tuelf ger he byleuede the here wyth nobleye y nou;
And heuxte [highest] men of mony loudes aboute hym vaste *drou*.—*R. Gloucester*, p. 180.

Alle the north ende was in his kepyng,
& alle the southe ende tille Edmunde thei *drouh*
R. Brunne, p. 32.

These lolleres latche *drauceres*, [*drawers* of latches] lewede eremytes
Coveyten the contrarie.—*Piers Ploughman*, p. 157.

And he wente and *drough* him to oon of the cyteseynes of that cuntre, and he sente him into his toun, to feed swyn.
Wicif. Luk, c. 15.

And sith thend is euery tales strength
And this mater is so behouely,
What should I paint or *drauen* it on length
To you that ben my frend so faithfully.
Chaucer. Troilus, b. ii.

The euen *drauht* of the wyer *drawer*, maketh the wyer to ben euen, & supply werching, & if he stinted in his *drauht* the wyer breaketh asonder.—*Id. The Testament of Loue*, b.iii.

But of vertu, whiche therof cam
Jason the dragon ouercam
And he anone the tethe out *drough*,
And set his oxen in his plough.—*Gower. Con. A.* b. v.

—— Slouth,
The fourth *drawer* and the norice
To man of many a dreadfull vice
Hath yet another last of all, [*sc. desperation*]
Whiche many a man hath made to fall.—*Id Ib.* b iv.

And Chrisostome sayth very well, God *drauweth* vnto him, but he *draweth* the willing. For God will haue our good will, to be ioyned with his calling.
Wilson. The Arte of Logike, fol. 76.

And there shall not cease to bee of you, bondemen and hewers of woode, and *drawers* of waters vnto the house of my God.—*Bible*, 1551. *Joshua*, c. 9.

They haue their wynes, spyces, and good breed, and we haue the *drawyng* out of the chaff, and drinke water.
Berners. Froissart. Cronycle, vol. i. c. 381.

He cast him downe to ground, and all along
Drew him through durt and mire without remorse
And fouly battered his comly corse.
Spenser. Faerie Queene, b. ii. c. 5.

The finest *drawn-work* cuff that ever was worn.
Tourneur. The Revenger's Tragedy, Act ii. sc. 1.

So that this victorie chanced to King Henrie, without the *drawing* foorth of his sword and in such wise, that he could neuer haue wished for better or more speedie successe therein.
Holinshed. Hen. II. an. 1171.

Of this nature are the spirit of obsignation, belief of particular salvation, special influences, and comforts coming from a sense of the spirit of adoption, actual fervours, and present complacencies in devotion, spiritual joyes, which are but the *drawings* aside of the curtains of peace and eternity, and antepasts of immortality.
Bp. Taylor. Liberty of Prophesying, s. 3.

—— Or thick as insects play,
The wandering nation of a summer's day,
Whom, *drawn* by milky steams, at evening hours,
Fly gather'd swarms surround the rural bowers.
Pope. Homer. Iliad, b. ii.

The joiners in this country may not compare their work with that which the Europeans make; and in laying on the lack upon good and fine joined work, they frequently spoil the joynts, edges, or corners of *drawers* or cabinets.
Dampier. Voyages, an. 1688.

These are the ancient busts: the trunks of statues: the pieces of anatomy, the masterly rough *drawings* which are kept within; as the secret learning, the mystery, and fundamental knowledge of the art.
Shaftesbury. Advice to an Author, pt. i. s. 3.

Since we shall meet with persons every now and then who will be *drawing* us aside from the plain road of common sense into the wilds of abstraction, it is expedient for us to get acquainted with the country beforehand, to examine the windings and turnings of the labyrinth, or else they will mislead and perplex us strangely.
Search. Light of Nature, Introd.

In common speech, such bill is frequently called a *draft*, but a bill of exchange is the more legal as well as mercantile expression. The person, however, who writes this letter, is called in law the *drawer*, and he to whom it is written the *drawee*.—*Blackstone. Commentaries*, b. ii. c. 30.

Draw-backs were given upon two different occasions. When the home manufactures were subject to any duty or excise, either the whole or part of it was frequently *drawn back* upon their exportation; and when foreign goods, liable to a duty, were imported, in order to be exported again, either the whole or a part of this duty was sometimes *given back* upon such exportation.
Smith. Wealth of Nations, b. iv. c. 1.

When they conceived a subject, they made a variety of sketches; then a finished *drawing* of the whole; after that a more correct *drawing* of every separate part,—heads, hands, feet, and pieces of drapery; they then painted the picture, and after all retouched it from the life.
Sir J. Reynolds, Dis. i.

DRAWL, *v.* } Dim. of *Draw*, (or corruption
DRAWL, *n.* } of *Draggle*,) Ger. *Draelen*,—
To *draw* along slowly, tediously, idly; to *draw* out the words (to speak) in a slow, lingering tone.
Drawler, *n.* is in common usage in speech.

He enters into such a tedious and *drawling* tale of burning and burning, and lust and burning, that the dull argument itself burns too for want of stirring; and yet all this burning is not able to expel the frigidity of his brain.
Milton. Colasterion.

We should endeavour to go off with a good grace, not to end with a languishing and *drawling* sentence; but to close with dignity and spirit, that we may leave the hands of the hearers warm, and dismiss them with a favourable impression of the subject and of the speaker.—*Blair*, vol. ii. Lect. 23.

He, who in earnest studies o'er his part,
Will find true nature cling about his heart.
The modes of grief are not included all
In the white handkerchief and mournful *drawl*.
Lloyd. The Actor.

DRAY, *n.* A. S. *Drag-an*, to *draw*, (qv.) Barrett has, "A *dray* or sledde, which goeth without wheels." Also applied to—
A carriage with low, heavy wheels, *dragged* heavily along, as a brewer's *dray*.

We had proved there were 1400 weight of match, besides a *dray-load* more of match in the castle itself, when surrendered.—*State Trials*, an. 1648. *Colonel Fiennes.*

The Earl of Warwick himself, though he ventured to marry his grandson to one of Cromwel's daughters, would not be persuaded to sit with Col. Hewson and Col. Pride, whereof the one had been a shoemaker, and the other a *dray-man*: and had they driven no worse trade, I know not why any good man should refuse to act with them.
Ludlow. Memoirs, vol. ii. p. 139.

To descend lower, are not our streets filled with sagacious *dray-men*, and politicians in liveries?—*Spectator*, No. 307.

The morning came, when neighbour Hodge,
Who long had mark'd her airy lodge,
And destin'd all the treasure there
A gift to his expecting fair,
Climb'd like a squirrel to his *dray*,
And bore the worthless prize away.—*Cowper. A Fable.*

DRA'ZEL, or } A dirty slut, (South.)—
DRO'SSELL. } Grose and Ray.

Now dwels ech *drossell* in her glass
When I was yong, I wot
On holly-dayes (for seldome els
Such ydell times we got)
A tubb or paile of water cleere
Stood vs insteede of glas.
Warner. Albion's England, b. ix. c. 47.

Who takes it for a special grace
To be their sully for a space,
That when the time's expir'd, the *drazels*
For ever may become his vassels.—*Hudibras*, pt. iii. c. 1.

DREAD, *v.* } "A.S. *Adread-an*, *timere*, to fear, to be afraid; to
DREAD, *adj.* *dread* or stand in fear of," (Somner.) "Ic hit eom, nellen ge eoth *on-dræden*. Yam-nyle ye *drede*, (*Wiclif*, *Mark*, c. 6.)
DREAD, *n.* } *Dread-ful*; full of *dread* or fear; fearful, timorous:
DRE'ADER. } also, causing *dread*, awe,
DRE'ADING, *n.* } fear; frightful, terrible, awful.
DRE'ADINGLY. } *Dread-less*; without *dread*, fear, or doubt. Out
DRE'ADFUL. } of *drede*,—out of doubt. See DOUBT.
DRE'ADFULLY. }
DRE'ADFULNESS. }
DRE'ADLESS. }
DRE'ADLESSNESS. }

Syre noble erl, he sede, & ge noble knygtes also,
Myd God wylle ic thanky gou, as ic wel aute do,
That ge me so muche loue shewyth & kun dede,
And syweth me in such pereyl, & in dethe's *drede*.
R. Gloucester, p. 452.

And an *dredsul* dragon from the west, come myd hym to fygte.—*Id.* p. 202.

Edward told William of Alfred all the case,
And praied him of help, for he *dred* harder pase.
R. Brunne, p. 32.

Mercy suld non haue Symon on his sonnes,
No raunson suld tham saue for doute of *drede* eftsones.
Id. p. 220.

The stones were of Rynes, the noyse *dredfulle* & grete.
It affraied the Sarasins. *Id.* p. 174.

Thei count nat of curryng. ne holy churche *dreden*.
Piers Ploughman, p. 136.

—— Ge sholde rath deye
Than eny dedliche synne do, for *drede* othr for pyere.
Id. p. 181.

—— Asyde he gan drawe
And *dreadfulliche* with drow hym, and dorst go no nerre.
Id. p. 324.

Lo the Aungel of the Lord apperid in slep to him and seide Joseph the sone of David nyle thou *drede* to take Marie thy wyf, for that thing that is born in hir is of the Hooly Goost.
Wiclif. Matt c. 1.

And thei gheden out and fledden fro the sepulcre for *dreadde* and quaking hadde assvlid hem, and to no man thei seiden eny thing for thei *dredden*.—*Id. Mark*, c. 16.

For whi sum abyding of doom is *dredeful* and the suyng of hir which schal waaste aduersaries.—*Id. Ebrewis*, c 10.

Thei *dreden* shame, and vices they resigne.
Chaucer. Troilus, b. iii.

The effect is this, that Alla out of *drede*
His moder slew, that moun men plainly rede,
For that she traitour was to hire ligeance.
Id. The Man of Lawes Tale, v. 5313.

O Golias, unmesurable of length,
How mighte David maken thee so mate?
So yonge, and of armure so desolate,
How dorst he loke upon thy *dredful* face?
Wel may men seen it was but Goddes grace.
Id. Ib. v. 5357.

And whan he saw his time, anon right he
With *dredful* herte and with ful humble chere
Salued hath his soveraine lady dere.
Id. The Frankeleine's Tale, v. 11621.

Ful tenderly beginneth she to wepe
She rist her vp, and *dreadfully* she quaketh
As doeth the branche that Zephirus shaketh
Id. Legend of Hypermnestre.

For *dredeless* me were leuer die
Than she of me aught els vnderstood
But that, that might sownen into good.
Id. Troilus, b. ii.

For *dredeless* it is not worth the while.—*Id. Ib.*

The poet of Thrace Orpheus, maked the hartes and hyndes to loynen *dreadless* her sydes to cruel lions.
Id. Boecius, b. iii.

Wherof thei *dreden* hym the more,
And brought nothynge to his ere,
But if it trouthe and reason were.—*Gower. Con. A.* b. vii.

The kynge therof was full wo,
And for he molde hym fayne withdraw,
He told him many a *dredefull* sawe. *Id. Ib.* b. v.

My minde earnestly bent to the knowledge of navigation and hydrographie from my youth (most excellent my *dread* soueraigne) hath eftsoones beene moued by diligent studie to search out the chiefest points to them belonging.
Hacklyt. Voyages, vol. i. p. 417.

These considerations may helpe to suppresse all *dreads* rising of hard euents in attempts made this way by other nations.—*Id. Ib.* vol. iii. p. 145.

Oh! nuembre of false Babylon!
The shop of craft, the denne of ire!
Thy *dredful* dome drawes fast uppon:
Thy martyres blood by sword and tyre
In heaven and earth for justice call.
Surrey. Against London.

The residue [of the Bible] (with the New Testament) is to be reuerently touched, as a celestiall iewel or relyke, hauynge the chiefe interpretour of those bokes, trewe and constant faith, and *dreadfully* to set hands thereon, remembrynge Oza.—*Sir T. Elyot, Governor*, b. I. c. 11.

Sometymes makynge them afrayed with *dreadfulnes* of the great iudgement that was to come, eftsones appeasyng them.—*Udal. Acles*, c. 4.

If ye shal vpō the *dreading* of man, grow cleane out of kinde from the sincerities of preaching the ghospel: while ye labour to eschew light & transitorie misaduentures, ye shall fall into harmes for euer to endure.—*Id. Luke*, c. 12.

That *dreadlesse* hart which durst attempt the thought
To win thy will with mine for to consent,
Maintaines that vow which loue in me first wrought;
I loue thee still, and neuer shall repent.
Gascoigne. Flowers, the Constancie of a Louer.

But the lion, seeing Philoclea run away, bent his race to her ward, and was ready to seize himselfe on his prey, when Zelmane (to whom danger then was a cause of *dreadlessenes*, all the composition of her elements being nothing but fiery) with swiftnesse of desire crossed him, and with force of affection struck him such a blow upon his chine, that she opened all his body.—*Sidney. Arcadia*, b. I.

And thou away, the very birds are mute;
Or if they sing, 't is with so dull a cheer,
That leaves look pale, *dreading* the winter's neare.
Shakespeare, son. 97.

——— And let be seene
That *dreaded* night in brightest day hath place,
And can the children of faire light deface.
Spenser. Faerie Queene, b. I. c. 5.

[Dr. Hammond] chearfully went; telling the person that happen'd to be present, whose *dreads* in his behalf were not so easily deposited, that he should be as much in God's hands in the sick man's chamber as in his own.
Fell. Life of Dr. Hammond.

Be well aware, quoth then that ladie milde,
Least suddaine mischiefe ye too rash prouoke:
The danger hid, the place vnknowne and wilde
Breeds *dreadfull* doubts.
Spenser. Faerie Queene, b. I. c. 1.

Who rising vp at last in ghastly wise,
Like troubled ghost did *dreadfully* appeare
As one that had no life him left through former feare.
Id. Ib. b. vi. c. 7.

He that never repents till a violent fear be upon him, till he apprehend himself to be in the jaws of death, ready to give up his unready and unprepared accounts, till he sees the judge sitting in all the addresses of *dreadfulness* and majesty, just now (as he believes) ready to pronounce that fearful and intolerable sentence of [go ye cursed into everlasting fire.] this man does nothing for the love of God, nothing for the love of virtue.—*Bp. Taylor*, pt. II. Ser. 6

Mistruatfully he trusteth, and
He *dreadingly* did dare,
And fortie passions in a trice
In him consort and square.
Warner. Albion's England, b. vi c. 33.

A mightie lyon lord of all the wood,
Hauing his hunger throughly satisfide,
With pray of beasts, and spoile of liuing blood
Safe in his *dreadless* den him thought to hide.
Spenser. Visions of the World's Vanity, 10.

——— Was this a face
To be expos'd against the warring winds?
To stand against the deep *dread-bolted* thunder.
Shakespeare. King Lear, Act iv. sc. 7.

If we desired his favour, and *dreaded* his displeasure above all things, we should overcome almost all temptations.
Comber. Companion to the Temple, pt. II. s. 3.

A threatning rod did his *dread* right hand poize,
A badge of rule and terrour o'er the boys.
Otway. Windsor Castle.

——— And when
We shall our shining blades agen
Brandish in terrour o'er our heads,
They'll straight resume their wonted *dreads*.
Hudibras, pt. I. c. 3.

Whom, in her wrath to heav'n, the teeming earth
Produc'd the last of her gigantic birth;
A monster huge, and *dreadful* to the eye,
With rapid feet to run, or wings to fly.
Pitt. Virgil. Æneid, b. iv.

For this reason (that man may repent) it is that he hath annexed so many *dreadful* threatnings against the breakers of his law, and so many gracious promises to them that keep it.—*Bp. Beveridge*, vol. II. Ser. 37

Meantime, from every region of the sky
Red burning bolts in forky vengeance fly;
Dreadfully bright o'er seas and earth they glare,
And bursts of thunder rend th' encumber'd air.
Brome. Ecclesiasticus, c. 42.

By thine agony and bloody sweat.—This was the first scene of his dolorous passion, and is a great demonstration of the *dreadfulness* of his sufferings.
Comber. Companion to the Temple, pt. II. s. 2.

Back on his son the father looks,
Praising his swift and even strokes,
Now *dreadless*, with bold art supplied,
He does on airy billows ride
And soar with an ambitious pride.
King. Art of Love, pt. vi.

Dread is a degree of permanent fear: an habitual and painful apprehension of some tremendous event.
Cogan. On the Passions, c. 1. s. 3.

And now as we are strangely apt to apply every thing wrong, too many, instead of the extreme of despondency, run into that profane boldness: and are very near looking upon sin, as nothing to be *dreaded*.—*Seeker*, vol. I. Ser. 20.

"His blood, said they, be on us, and on our children," a most fatal imprecation, and most *dreadfully* fulfilled upon them at the siege of Jerusalem, when the vengeance of heaven overtook them with a fury unexampled in the history of the world, when they were exposed at once to the horrors of famine, of sedition, of assassination, and the sword of the Romans.—*Portens*, vol. II. Lect. 22.

DREAM, *v.* } Dut. *Droomen*; Ger. *Traumen*; Sw. *Dröma*. *Somniare*, by metathesis from Lat. *Dormire*, to sleep, (Skinner.) Ihre thinks from the Celtic, *Drem*, visio, (q.d.) a nocturnal vision. The A. S. equivalent term is "*Swefen*—a vision in one's sleep," (Somner.)
DREAM, *s.*
DRE'AMER.
DRE'AMING, *s.*
DRE'AMINGLY.
DRE'AMFULL.
DRE'AMLESS.

To think during sleep; to think as if asleep; vainly, lazily, drowsily, sluggishly.

——— Long tyme ich slepte
Of gurles and of gilli laus [glory and praise] gretliche me *dremede*.—*Piers Ploughman*, p. 339.

How Daniel dymnede, and undude the *dremeles*
Of King Nabugodonosor.—*Id.* p. 163.

Let who so list a fole me call
For this trow I, and say for me
That *dremes* significance be
Of good and harme to many wights,
That *dremen* in her slepe a nights
Ful many things couertly
That fallen after all openly.—*Chaucer. Rom. of the R.*

No *dreme*, quod he, may so my herte agaste,
That I wol leten for to do my thinges
I sette not a straw by thy *dreminges*,
For swevens ben but vanitees and japes.
Id. The Nonnes Preestes Tale, v. 13,055.

And other while I *dreme*, and mete,
That I alone with hir mete,
And that daunger is lefte behynde.—*Gower. Con. A.* b. iv.

And he awoke out of his swouen,
And clepeth, and men come anone,
And told his *dreme*.—*Id. Ib.* b. ii.

Moreouer Joseph *dreamed a dreame*, and tolde it vnto his bretheren: wherfore they hated them yet the more, and he sayde vnto them: heare, I pray you, this *dreame* which I haue *dreamed*.—*Bible*, 1551. *Genesis*, c. 37.

And when they sawe him afarre of before he came at them, they toke coūcel against him, for to slay him, and sayde one to another; Beholde this *dreamer* cōmeth.—*Id. Ib.*

They rather preferre their owne fancies before others experience, and deeme their owne reason to be cōmon welth, and other mens wisedome to be but *dreaminge*.
Sir J. Cheke. The Hurt of Sedition.

Two gates of sleepe there be, the one men say is made of horne,
Wherthrough by passage soft do sprites ascende with senses right.
That other gate doth shine, and is compact of yuery bright.
But false deceitful *dreames* that way the soules are woont to send.—*Phaer. Virgill. Æneidos*, b. vi.

Ah, silly man who *dream'st* that honour stands
In ruling others, not thyself! thy slaves
Serve thee, and thou thy slaves;—in iron bands
Thy servile spirit with wild passions raves.
P. Fletcher. The Purple Island, c. 8.

Thoughts are but *dreams* till their effects be tried.
Shakespeare. The Rape of Lucrece.

Dreams follow the temper of the body, and commonly proceed from trouble or disease, business or care, an active head and a restless mind, from fear or hope, from wine or passion, from fulness or emptiness, from phantastick remembrances or from some Dæmon good or bad.
Bp. Taylor, vol. I. Ser. 9.

Diuiners, *dreamers*, schoolmen, deep magicians,
All haue I try'd and all gave several meaning.
Beaum. & Fletch. Women Pleased, Act iv. sc. 1.

And when we look upon this, we *dreamingly* affirm, that every thing that is, must of necessity be in some place and possess a certain room and space, and that whatsoever is not somewhere, either in earth or in heaven, is nothing.
Cudworth. Intellectual System, p. 771.

Likewise all other nations except the savages of Mount Atlas in Barbary, which were reported to be both nameless and *dreamelesse*.—*Camden. Remaines. Names.*

When choler overflows, then *dreams* are bred
Of flames, and all the family of red;
Red dragons, and red beasts in sleep we view,
For humours are distinguish'd by their hue.
Dryden. The Cock and the Fox.

I grant that the soul of a waking man is never without thought, because it is the condition of being awake: but whether sleeping without *dreaming* be not an affection of the whole man, mind as well as body, may be worth a waking man's consideration; it being hard to conceive, that any thing should think, and not be conscious of it.
Locke. Hum. Und. b. II. c. 1.

The *dreams* of sleeping men are, as I take it, all made up of the waking man's ideas, though for the most part oddly put together.—*Id. Ib.*

The vision said: and vanish'd from his sight:
The *dreamer* waken'd in a mortal fright
Then pull'd his drowsy neighbour, and declar'd
What in his slumber he had seen and heard.
Dryden. The Cock and the Fox.

He [Virgil] then gives us a list of imaginary persons, who very naturally lie within the shadow of the *dream tree*, as being of the same kind of make in themselves, and the materials (to use Shakspeare's phrase) the stuff of which *dreams* are made.—*Tatler*, No. 154.

But Christ himself neither saw a vision or *dreamed* a *dream*, but had intimate and immediate communication with the Father; he was in the Father's bosom; he and no man else, had seen the Father.
Sherlock. Works, vol. iv. Dis. 6.

While Reason sleeps, bending the vigour
Of manly actions down, through mournful shades
Of listless pleasing woe, she [Melancholy] impious leads
The *dreamful* fancy.
Michel. The Siege of Marseilles, Act v. sc. 1.

Even the remembrance of our *dreamings* will teach us some truths, and lay a foundation for a better acquaintance with human nature, both in the powers and in the frailties of it
Watts. The Improvement of the Mind, pt. I. c. 2.

"Tell me no more of fancy's gleam,
"No, father, no, 'twas not a *dream*;
"Alas! the *dreamer* first must sleep,
"I only watch'd, and wished to weep;
"But could not, for my burning brow
"Throbb'd to the very brain as now."
Lord Byron. The Giaour.

DREAR, *adj.* } A. S. *Dreori*, *dreorig*. Mœstus, dolens, tristis, lugubris. Sad, sorrowful, pensive, *dreery*. *Dreorignysse*,—sadness, pensiveness, sorrowfulnesse, *dreerinesse*, (Somner.) Ger. *Traueren*; Dut. *Treuren*, mœrere, dolere, tristari, to mourn, to grieve, to be sad or sorrowful.
DREA'RY.
DRE'ARILY.
DRE'ARIMENT.
DRE'ARINESS.
DRE'ARYHEAD.

Mournful, sorrowful, sad, full of sorrow, sadness or grief, melancholy, gloomy, dismal, distressful.

Tho seyde yeh myd *drery* mode, gyf hit welleth turne her thogt,
An sory be, & bete [abate] her synne, wolle vr Louerd vorgyue him ogt.—*R. Gloucester*, p. 351.

Ther is *dreorneese* and dredo. & the devel maister.
Piers Ploukman.

Thus chilling with her *drerie* destenie
Weping, she woke the night fro end to end.
Chaucer. The Complaint of Creseide.

And hertis heauie for to recomfort
From *drerihed*, of houis nightes sorowe
Nature hed hem rise, and hem disport
Ayen the goodly glad grey morowe.
Id. The Black Knight.

For vnto wo accordeth complaining
And doleful chere vnto heauinesse
To sorow also, sighing and weping
And pitous mourning vnto *dreerinesse*.—*Id. Ib.*

And then he rose with *drery* chere
And goeth hym forth.—*Gower. Con. A.* b. vii.

And since the storye is both new and trew,
A *dreary* tale much like these lotles of myne
I will assaye my muze for to renewe,
By rymyng out his froward fatall fine.
Gascoigne. Weedes. The Fruit of Fetters.

Or wherefore telles my toung, this *dreary* doleful tale—
That euery eare might heare my griefe and so bemone
my bale.—*Gascoigne. Complaint of the Greene Knight.*

So that we were faine to cut our cables and hang ouer boord for fenders, somewhat to ease the ship's sides from the great and *drery* strokes of the yce.
Hacklugt. Voyages, vol. iii. p. 41.

He at the length was slaine, and lay'd on ground:
Yet holding fast 'twixt both his arms extended
Faire Pastorell, who with the self same wound
Lanc't through the arme, fell downe with him in *drery*
swound.—*Spenser. Faerie Queene*, b. vi. c. 11.

Ah my deare daughter, ah my dearest dread,
What vncouth fit, said she, what euill plight
Hath thee opprest and with sad *drearyhead*
Changed thy lively cheare, and liuing made thee dead?
Id. Ib. b. iii. c. 2.

Onely what next to strifefull Hyle borders,
Particular visables deaths *drearyhood*
Can seize upon.—*More. On the Soul*, pt. ii. b. i. c. 4. s. 9.

With folded hands and knees full lowly bent
All night she watch't, ne once adowne would lay
Her dainty limbs in her sad *dreriment*,
But praying still did wake, and waking did lament.
Spenser. Faerie Queene, b. i. c. 11.

There an huge heape of singults did oppresse
His struggling soule, and swelling throbs dispeach
His foltring tongue with pangs of *dreariesse*,
Choaking the remnant of his plaintife speach,
As if his dayes were come to their last reach.
Id. Ib. b. iii. c. 11.

His heart was *drear*, his hope was cross'd,
'Twas late, 'twas far the path was lost
That reach'd the neighbour-town.
Parnell. A Fairy Tale, in the Ancient English Style.

Alecto's breast with rage and envy glows,
To see the world possess'd of sweet repose,
Down to the *dreary* realms below she bends,
There summons a cabal of sister fiends.
King. Rufinus, or the Favourite.

Ye think, I doubt not, of a homeward course,
But Circe points me to the *drear* abode
Of Proserpine and Pluto, to consult
The spirit of Tiresias, Theban seer.
Cowper. Homer. Odyssey, b. x.

I see, where late the verdant meadow smil'd,
A joyless desert, and a *dreary* wild.
Sir W. Jones. An Elegy from Petrarch.

Passing on through the *dreariness* of solitude, we found a party of soldiers from the fort working on the road, under the superintendence of a sergeant.
Johnson. A Journey to the Western Islands.

DREDGE, *v.* }
DREDGE, *n.* }
DRE'DGING, or }
DRE'DGING-BOX. } *Dredge* (Mr. Grose says) is a mixture of oats and barley, now little sown. Used met. by Holland and Brende, for a mixture or medley. By the latter, perhaps, for *dreg*.

To *dredge* or *drudge*, is—to scatter flour, sand, dust, &c.

Onely the Athenias, which euer defended obstinately the lyberties of their cõmon wealth, & which had not been accustomed to liue vnder the obedience of any, but vnder the lawes & customes of their country, would not agree, yt suche *dredge* of men [*colluuionem hominum*] should liue amongst them.—*Brende. Quintus Curtius*, fol. 293.

Your husband in an age was rising by burnt figs *dreg'd* [*dredg'd*] with meal and powdered sugar.
Beaum. & Fletch. The Scornful Lady, Act ii. sc. 1.

Dredge you a dish of plovers, there's the art on't.
Id. The Bloody Brother, Act ii. sc. 1.

And verily like as our naturall seed (as Zeno said) is a certain mixture and composition, derived and extracted from all the powers and faculties of soul; even so, in mine opinion, a man may say that choler is a miscellane seed (as it were (ε συναμμα) and a *dredge*, made of all the passions of the mind.—*Holland. Plutarch*, p. 108.

He shall be published, with all his comments, useful glosses, and indexes, of a vast copiousness, with cuts of the basting ladles, dripping pans and *drudging boxes*, &c. lately dug up at Rome, out of an old subterranean scullery.
King. Art of Cookery, Let. 5.

DREDGE, *v.* }
DREDGE, *n.* }
DRE'DGER. } A *dredge*, or *dredge-net*, is a *drag* or *drag-net*. Dut. *Dreghnet*.
To *dredge*, is—to *drag*.

The oysters [besides gathering by hand, at a great ebb] haue a peculiar *dredge*; which is a thick strong net, fastned to three spils of iron, and drawne at the boates sterne gathering whatsoeuer it meeteth lying in the bottome of the water.
Carew. Survey of Cornwall, fol. 30.

In the houses we refreshed ourselues, and were all imbarked to come away, and then had sight of a brigandine or a *dredger*, which the general tooke within one houres chase with his two barges.—*Hacklugt. Voyages*, vol. iii. p. 786.

In the mouth of May the oysters cast their spaun, (which the *dredgers* call their spats,) it is like to a drop of candle, and about the bigness of a halfpenny
Sprat. History of the Royal Society, in Pennant.

In the month of May, the *dredgers* (by the law of the Admiralty court) have liberty to catch all manner of oysters, of what size soever.—*Id. Ib.*

Most of our coasts produce them [oysters] naturally, and in such places they are taken by *dredging*, and are become an article of commerce, both raw and pickled.
Pennant. British Zoology. The Oyster.

DREG, *n.* }
DRE'GGY. }
DRE'GGISH. } Ger. *Dreck* and *druse*; Dut. *Dreck* and *droessem*; Sw. *Dragg*; Eng. *Dregs*, *dross*; A. S. *Dresten*, faeces, *dreggs*, lees, grounds, or thick substance of any thing settled in the bottome. A. S. *Dros*, sordes, fæx, filth, *draggs*, lees, *drosse*, (Somner.) Wachter thinks from the Goth. *Driusan*, (A. S. *Dreos-an*,) to fall, and applied to that which falls, sinks, or settles to the bottom. Applied, consequentially, to,—

The foulness, or filthiness, the muddiness "of any thing settled in the bottom." Any thing foul, sordid, low, base, mean, worthless.

——— For ich couthe selle
Bothe *dregges* and draf, and drawe at one hole
Thicke ale and thynne ale.—*Piers Ploughman*, p. 267.

And here perceine yet the false wilnesse of the Deuill in vttering of his *dreggys* & poisoned draught.
Sir T. More. Workes, p. 374.

So that there is nothinge that stoppeth this matter, saue only a few fryers, and such like, which, with the *dreggys* of our Englishe papistrie lurkinge amongys them, studye nothing els but to brewe battaile and strife betwixt both the people.—*Ascham. Works*, p. 111. *Toxophilus.*

Troy. What too curious *dreg* espies my sweete lady in the fountaine of our loue?
Shakespeare. Troil. & Cres. Act iii. sc. 2.

And yet we see in her such pow'rs diuine,
As we could gladly thinke, from God she came.
Fain would we make him author of the wine,
If for the *dregs* we could some other blame.
Drayton. Immortality of the Soul, s. 6.

As if one should attend only to this earth, which is but the lowest and most *dreggy* part of the universe.
Cudworth. Intellectual System, p. 880.

And in England, I believe our much use of strong beer, and gross flesh, is a great occasion of *dreggying* our spirits, and corrupting them, till they shorten life.
Felthom, pt. 1. Res 95.

To give a strong taste to this *dreggish* liquor, they fling in an incredible deal of broom or hops, whereby small beer is rendered equal in mischief to strongo.
Harvey. On Consumptions.

——— But with timely care
Shave the goat's shaggy beard, lest them too late
In vain should'st seek a strainer to dispart
The husky, terrene *dregs*, from purer must.
J. Philips. Cider, b. ii.

Aireen, a Saracen philosopher and Mahometan in profession, speaks with abhorrence of those *dreggy* low delights, and on the contrary asserts, that the height of happiness is in the perfections of the soul united to God.
Bates. The Christian Religion proved by Reason, c. 1.

This manner, however, of drawing off a subject, or a peculiar mode of writing to the *dregs*, effectually precludes a revival of that subject or manner for some time for the future, the sated reader turns from it with a kind of literary nausea.—*Goldsmith. Citizen of the World.* Let. 96.

DRENCH, *v.* }
DRENCH, *n.* } A.S. *Drenc-an*, *adrencan*; mergere, immergere, ingurgitare, to drown, plunge, or overwhelm, to *drench*, (Somner.) See DRUNK.

Dreint,—drenched, drench'd, drencht, drent or *dreint*.

To merge or immerge, to soak or steep, to souse or plunge, to drown, or overwhelm.

A *drench*,—any thing *drunken*.

Slakes of yrn mony on he pygte in Temese gronde,
Aboue scharpe & kene ynow, bi nethe grete & ronde
That, gef ther eny schippes come er me y war were,
Heo schulde picne hem thorn out & a *drenche* hem so there.—*R. Gloucester*, p. 51.

He gef hym a luther *drench*, & tho he hadde *dronke* yt so,
He bed hym lygre & slepe wel, that yt myghte do bet hym do.—*Id.* p. 151.

So that Homber Kyng of Hungri soththe bigan to fle
Into a gret water ther, & a *dreynt* hym self with schame.
R. Gloucester p. 24.

And after that the kyng deyde thorgh a *drenche* whiche vnwytyng the quene he *dranke* of hure makyng.
R. Brunne, p. 12. Note.

As some hongen hem self, and other while *drencheth*.
Piers Ploughman, p. 174.

But whoso sclaundrith oon of these smale that bileven in me, it speditb to him that a mylne stoone be hanged in his necke and he be *drenchid* in the depnesse of the see.
Wiclif. Matthew, c. 18.

The folk was cast down in the see a tweye thousand, and thei weren *dreynt* in the see.—*Id. Mark*, c. 5.

O death, sens with this sorowe I am a fire
Thou either doe me anon in teares *drenche*
Or with thy cold stroke minue harte quench.
Chaucer. Troilus, b. iv.

Wel may men know, it was no wight but he
That kept the peple Ebrayke fro *drenching*,
With drye feet thurghout the see passing.
Id. The Man of Lawes Tale, v. 4609.

Min is the *drenching* in the see so wan.
Id. The Knightes Tale, v. 2458.

What helpeth it to wepen full a strete
Or though ye both in salt teares *drent*
Bet is a time of cure ere thou *of* plaint.—*Id. Troil.* b. iv.

Him thought a man stood by his beddes side,
And him commanded, that he should abide.
And said him thus, if thou to morrow wende,
Thou shalt be *dreint*: my tale is at an end.
Id. The Nonnes Preestes Tale, v. 15,088.

The stone was worth all other thinge:
He said, whiles he wold it weare,
There might no perill hym dere:
In water maie it not be *dreint*.—*Gower. Con. A.* b. v.

The shipmen stoode in suche a fere,
Was none that might himselfe bestere
But euer awaite vpon the lere
When that thei shulden *drenche* at ones.—*Id. Ib.* b. viii.

And this mischieuous membre, the tongue, is so farre outrageously wilde, and violent, nether is it vnruly only, but also *drenched* with deadly poyson.—*Udal, James*, c. 3.

We, sayle not now in a still and a quiet sea: but we have bene *drenched* and in a manner *drowned* with some stormes alreadie; and therefore we ought to have exceeding great care, and be wel advised aforehand, whom we have to be the steeres man.—*Holland. Livie*, p. 514.

Some with lettice-caps, some posset-drinks, some pills,
Twenty consulting here about a *drench*.
Beaum. & Fletch. Thierry & Theodoret, Act v. sc. 1.

Ped. But what is't? French trash, made of rotten grapes,
And dregs and lees of Spain, with Welsh metheglin,
A *drench* to kill a horse!
Massinger. Great Duke of Florence, Act ii. sc. 2.

Which would not only retard my course, but endanger sickness also among my men, especially those who were ill provided with cloths, or were too lazy to shift themselves when they were *drench'd* with the rains.
Dampier. Voyage, an. 1699.

Good shepherds after shearing, *drench* their sheep
And tarr their flocks father (forc'd from hurn to leap)
Swims down the stream, and plunges in the deep.
Dryden. Virgil, Geor. 3.

A *drench* of wine has with success been us'd;
And through a horn, the generous juice infus'd
Which timely taken op'd his closing jaws:
But, if too late, the patient's death did cause.—*Id. Ib.*

And now, Mars, driven from the dreadful field,
That he had *drench'd* with blood, Jove's awful spouse
And Pallas, reascending sought the skies.
Cowper. Homer. Iliad, b. v.

Efficient causes may be exciting and disposing, as when hunger excites a horse to eat, or a farmer holds hay to his mouth: but when a farrier constrains him to take a *drench*, this is a compelling and constraining cause.
Watts. Scheme of Ontology, c. 10.

DRESS, *v.* }
DRESS, *n.* }
DRE'SSER. }
DRE'SSING, *n.* } Fr. *Dresser*; It. *Drizzare*; Lat. *Dirigere*, to direct, to set right or in order. See ADDRESS.

To set or put in order, to direct, to guide, to regulate, to rectify, to adjust; and further, to prepare, to provide, to furnish, to trim, to deck, to adorn; and also, to clothe: also to prepare (*sc.*) for food, to cook it.

In Chaucer to *dress*, is to *address* or direct oneself, to apply.

Dresser,—that which *dresses*; and also, that on which any thing is *dressed* or prepared.

The castelle now is golden, the kyng dos wardeyns wise
To kepe the lond & *dres* the folk for to justine.
R. Brunne, p. 327.

And schrewid thingis schulen be into *dresnde* thingis: [And croked thinges shall be made *streyghte*. *Bible*, 1551.] and scharpe thingis into pleyn weyes.—*Wiclif. Luk*, c. 3.

And the Lord *dresse* ghoure hertis [gyde your heartes. *Bible*, 1551.] in the charite of God, and in the pacience of Crist.—*Id. 2 Thessalonians*, c. 3.

For if a rich man him *dresse*,
To think to moch on richesse,
His hert on that so ferre is sette
That he his Creator doth foryette.
Chaucer. Rom. of the Rose.

No more of this make I now mentioun,
But to Griselde agen I wol me *dresse*,
And tell hire constance, and hire besinesse.
Id. The Clerkes Tale, v. 8883.

At alle times thou shalt blesse God, and prese him to *dresse* thy wayes.—*Id. The Tale of Melibeus.*

The lampe must be *dressed* and snuffed dayly, and that oyle poured in euery euening and morning, that the light goe not out.—*Tyndall. Workes*, p. 453.

Thē said he to the *dresser* of his vyneyarde, beholde, this thre yeare haue I come and sought frute in this fygge tree, & fynde none, cut it down.—*Bible*, 1551. *Luke*, c. 13.

Syr Kyng, Cryste greetyth the wele, and hys mylde moder Mary, with also John Baptyst & Peter, comaunde ye streyghtlye, yt no markettes nor scruyle warkys be holden vpon ye Sonday, in ye londys of thy lordeshyp—out take that longeth to *dressynge* of mete.—*Fabyan. Works*, vol. i. c. 237.

For the *dressing* of wooll hath beene euer an honest occupation for a good woman.
Vives. Instruction of a Christian Woman, b. i. c. 2.

Women by nature pitiful, have eat
Their children (*dress'd* with their own hand) for meat.
Donne. Lamentations, c. 4.

Clar. Yet women sure, in such a case, are ever
More secret than men are.
Sil. Yea, and talk less.
Rom. That is a truth much fabled, never found.
You secret, when your *dresses* hide your vanities'!
Ford. The Fancies, Act iii. sc. 3.

Pul. I am glad of it.
Command my *dresser* to adorn her with
The robes that I gave orders for.
Massinger. The Emperor of the East.

Car. I will make one myself, and foot it finely;
And summoning your tenants at my *dresser*,
Which is, indeed, my drum, make a rare choice
Of the able youth.—*Id. The Guardian*, Act i. sc. 2.

The store of every fruitful field,
Ye nymphs at wid possessing,
From that variety they yield
Get flowers from every *dressing*.
Drayton. The Muses' Elysium, Nymph. 5.

And jealousy suffus'd, with jaundice in her eyes,
Discolouring all she view'd, in tawny *dress'd*,
Down look'd, and with a cuckoo on her fist.
Dryden. Palamon & Arcite.

And as hair to quadrupeds, so feathers are as commodious a *dress* to such as fly in the air, to birds, and some insects; not only a good guard against wet and cold, and a comfortable covering to such as hatch and brood their young, but also most commodious for their flight.
Derham. Physico-Theology, b. iv. c. 12.

I had not been there above a month, when, being in the kitchen, I saw some oatmeal on the *dresser*.
Spectator, No. 431.

But Christianity does not aim at what it is here falsely said to do: it does not attempt to take place of natural religion, on the contrary, it serves to support it: nay it is that very religion itself in a better *dress*, and with fences about it for its greater strength and efficacy.
Pearce, vol. i. Ser. 15.

The shepherd, the sorter of the wool, the wool comber or carder, the dyer, the scribbler, the spinner, the weaver, the fuller, the *dresser*, with many others, must all join their different arts in order to complete even this homely production.—*Smith. Wealth of Nations*, b. i. c. 1.

When the cook brings out her flour, her sewet, her sugar, her raisins, they still are but what they were before, though laid ever so close upon the *dresser*.
Search. Light of Nature, vol. ii. pt. i. c. 2.

DRETCH, *v.* } In Chaucer, Junius says, is,
DRETCHING, *n.* } to prolong time, to linger, to delay. Sw. *Dröja*, cunctari, which Ihre derives from *Drag-a, trahere*, trahere moras, to *draw or prolong time*; (to *dredge*,) and see Dr. Jamieson, in v. *Dreich*.

To prolong, to protract, to delay, to linger, to weary; to be tedious or tiresome, wearisome or troublesome, to trouble, to harass.

They don nought after Dominik, but *dreecheth* the puple.
Piers Ploughman. Crede

This Chaunteclere gan gronen in his throte,
As man that in his dreme is *dretched* sore.
Chaucer. The Nonnes Preestes Tale, v. 14,893.

For nece mine, this writen clerkes wise
That peril is with *dretching*.—*Id. Troilus*, b. iii.

And euer his [the hypocrite's] chere is sobre and softe,
And where he goth he biesseth ofte,
Wherof the bynne worlde he *dretcheth*.
Gower. Con. A b. i.

And for his doughter sende ageyn,
And praid hir fayre, and gan to sayn
That she no lenger wolde *dretche*,
But that she wolde anone forth fetche
Hir harpe, and don al that she can
To glad with that sory man.—*Id. Ib.* b. viii.

And if it so bytide this nyght,
That the in slepe *dreche* any wight,
Or any dremis mak the rad,
Turn ogayn, and say i bad.—*Ritson. Ywaine & Gawaine.*

DRIB, *v.* }
DRIB, *n.* }
DRI'BBER. }
DRI'BBLY, *v.* } To *drip* or *drop*, (*b* for *p*,) to do any *thing* by *drops* or *drops*; to do any thing by small degrees; to give or take small portions; to do any thing, to act, in a trifling or ineffiecacious manner.
DRI'BBLET. }
DRI'BBLING, *n.* }

To *dribble* is the diminutive.

Mr. Steevens, upon the passage below from *Measure for Measure*, says, "A *dribber*, in archery, was a term of contempt, which cannot be satisfactorily explained." But see the example from Ascham.

I saw diuers that were caried away thens in cribbes
Dasyng after dotterels, lyke drunkards that *dribbes*.
Skelton. The Crowne of Laurell.

Not at the first sight, nor yet with a *dribbed* shot,
Love gave the wound.
Sidney. Arcadia. Stella & Astrophel.

So if a man be never so apt to shoote, nor never so well taughte in his youth to shoote, yet if he geue it over, and not use to shoote, truly when he shall be eyther compelled in warre time for his country's sake, or else provoked at home for his pleasure sake, to faule to his bowe; he shall become of a fayre archer, a starke squyrter and *dribber*.
Ascham. The School of Shotinge.

Duk. No: holy Father, throw away that thought,
Beleeue not that the *dribbling* dart of loue
Can pierce a compleat bosome.
Shakes. Meas. for Meas. Act i. sc. 4.

Howbeit, there passed some *dribbling* skirmishes betweene the rereward of the Carthaginians and the forlorne hope and vaunt-courriers of the Romanes.—*Holland. Livius*, p. 597.

For small temptations allure but *dribbling* offenders! but a great purchase will call such as both are most able of themselves, and will be most enabled hereby to compass dangerous projects.—*Milton. An Apology for Smectymnuus.*

He charged each of them shake hands together,
And when they met to say, Good morrow brother;
Thus each quit other all old debts and *dribblets*,
And set the hare's head against the goose's giblets.
Harrington, b. i. Epig. 91.

And out of all's ill gotten store
He gives a *dribbling* to the poor,
In a hospital or school house.
Brome. Songs. The Reformation.

She keeps her birth day, you must send the cheer;
And she'll be born a hundred times a year.
With daily hes she *dribs* thee into cost,
That ear-ring dropt a stone, that ring is lost.
Dryden. Ovid. Art of Love, b. i.

Do not, I pray thee, the paper stain
With rhymes retail'd in *dribbs*.—*Swift. On Gibbs's Psalms.*

We'll take no blundering verse, no fustian tumor,
No *dribbling* love from this or that presumer,
No dull fat fool shamm'd on the stage for humour.
Dryden. Prol. Union of the two Companies, 1682.

Which receiver, although the corn be put into it by bushels, allows the grain to *dribble* only in small quantities into the central hole in the upper mill stone.
Paley. Natural Theology, c. 15.

DRIE. Scotch, *Dree*. Lye says,—"*Drie, drien*, tolerare, pati; A. S. *Dreog-an*, idem notat," i. e. to endure, to suffer. See *Dree*, in Jamieson, who considers *Dreog-an* to be radically the same with *drag-an*, to draw, to drag along. And see DRETCH.

Drye, in *Le Bone Florence*, wearisome. Gascoigne writes it *Droy*.

My Pandarus (qd Troilus) the sorow
Which that I *drie*, I may not long endure.
Chaucer. Troilus, b. v.

Another time he should mightely
Comfort himselfe, and sain it was folie
So causelesse, such drede for to *drie*.—*Id. Ib*

That yet never they ne seygh
Man that myghte *dreygh*
To justy wyth Gyllroun.
Ritson. Lybeaus Disconus, l. 950.

A stepull then the lady aye,
Sche thoght the wey thedur full *drye*,
And thereat wolde sche bee.
Id. Le Bone Florence of Rome, l. 1588.

He which can in office drudge, and *droy*,
And crave of all.
Gascoigne. The Steele Glas.

DRIFT, *v.* } See ADRIFT. Past part. of
DRIFT, *n.* } *Drif-an, adrifan*, to *drive*, (qv.) *drived, drive'd, drift*.

To *drift*,—to move or cause to move along, like any thing *driven*, (sc.) by a stream, by a current of wind or water.

Drift, *n.* (met.) any thing *driven* or aimed at, or intended; the aim, intention or purpose.

At night we found much broken yce, and all this night it blewe very much winde, so that we lay in *drift* with the yce and our *drift* was south, for the wind was at north all this night, and we had great store of snow.
Hackluyt. Voyages, vol. i. p. 450.

Thinking ourselves in good securitie, we were greatly endangered with a piece of *drift* yce, which the ebbe brought foorth of the sounds and came thwart vs ere we were aware.
Id. Ib. vol. iii. p. 65.

But at the last they found ye meanes to contriue a *drift* to bring their matters to passe.—*Tyndall. Workes*, p. 303.

All his [Cardinal Wolsey] felicitie and inward joy hath euer bene to exercise that aungel's wit of his (as my Lord of Lincolne was wont to praise him,) in *deuising* of such *drifftes* to beguile all men and to binde the whole world withall.
Id. Ib. p. 373.

For that hereby thou might'st win confidence
With those, whom else thy curse might hap distract,
And all suspicion of thy *drift* remove;
Since easily men credit whom they love.
Daniel. Civil War, b. i.

The proper work of man, the grand *drift* of human life, is to follow reason, (that noble spark kindled in us from heaven, that princely and powerfull faculty, which is able to reach so lofty objects, and to atchieve so mighty works.)
Barrow, vol. i. Ser. 14.

The pieces of ice, both great and small, which broke from the island, I observed, *drifted* fast to the westward; that is, they left the island in that direction, and were in a few hours spread over a large space of sea.
Cook. Voyages, vol. iii. b. i. c. 3.

But so strangely perverse is his commentator, that he will suppose him to mean any thing rather than what the obvious *drift* of his argument requires.
Warburton. On Pope's Essay of Man.

Seeing no land in that direction, I stood back to the eastward about fifteen leagues, and met with nothing but *drift-wood*.—*Cook. Voyages*, vol. vi. b. iv. c. 8.

DRILL, *v.* }
DRILL, *n.* }
DRI'LLING, *n.* } "A. S. *Thirl-ian*, perforare, tornare, terebrare, penetrare: to pierce or bore through, to *drill*. Belgic, *Drillen, trillen*: and hereof our *drill* for a rivolet or watercourse; as *piercing, penetrating* through the ground for vent or passage." (Sommer.) Hence also a *drill*, for receiving seed; and the now common word *drill*-husbandry. *Drill-bow* and *drill-plate*, are used in mechanics.

To *drill*, is also to turn about, drive round, as in the act of boring; and hence, Wachter says, *trillen*, Eng. *Drill*, is—to harass or weary; and hence, further, *trill-meister, drill-master*, who harasses or wearies the soldiers by military exercise; and thus,—to bring or lead, to train, by constant practice or exercise.

Drill, is also a name given to an ape or baboon; perhaps contracted from *drivel*, (qv.)

Pio. I fir'd it; and gave him then three sweats
In the artillery yard three *drilling* dues,
And now he'll shoot a gun, and draw a sword, &c.
And fight with any man in Christendom.
Beaum. & Fletch. Martial Maid, Act iii. sc. 2.

——— Arcadius
Hath no acquaintance yet with rugged war,
More fit to *drill* a lady, than expose
His body to such dangers.—*Id. Coronation*, Act i. sc. 1.

So does a thirsty land drink up all the dew of heaven that wets its face and the greater shower makes no torrent, nor digs so much as a little furrow, that the *drein* of the water might pass into rivers, or refresh their neighbour's weariness.—*Bp. Taylor*, vol. i. Ser. 6.

He that but saw thy curious captain's *drill*,
Would think no more of Vlushing, or the Brill.
B. Jonson. A Speech according to Horace.

——— One of the admiral's east captains
Who swear, there being no war, nor hope of any,
The only *drilling* is to eat devoutly,
And to be ever drinking.
Massinger. The Unnatural Combat, Act iii. sc. 1.

There was no water on this island but at one place on the east side, close by the sea, there it *drills* slowly down from the rocks where it may be received in vessels.
Dampier. Voyages, an. 1684.

Shall the difference of hair only on the skin, be a mark of a different internal specifick constitution between a changeling and a *drill*, when they agree in shape, and want of reason and speech?—*Locke. On Hum. Underst.* b. iii. c. 6.

DRINK, *v.* DRINK, *n.* DRI'NKABLE. DRI'NKER. DRI'NKING, *n.* DRI'NKLESS. } Goth. *Driygkan*; A. S. *Drincan*, *drencan*; Dut. *Drincken*; Ger. *Trincken*; Sw. *Dricka*, potare, bibere. See DRUNK and DRENCH.

To draw in at the mouth and swallow, (sc.) any liquid; to draw in or imbibe, to absorb, to inhale, to receive or take in eagerly, like one thirsty; to receive or take in, (sc.) by the senses of hearing or seeing.

Drinkeyl, quoth this kyng agen, & bed hire *drinke* anon.
R. Gloucester, p. 118.

En tempre he was of mete, & *drynke*, and of slep also.
Id. p. 429.

The Englyase al the nygt bynore vaste bygon to synge
And spende al the nygt in glotonye & in *dryngynge*.
Id. p. 360.

Soudan so curteys neuer *dranke* no wyne.
R. Brunne, p. 188.

Lo Loth in us lyve yorowe lecherous *drenke*
Wickedliche wroght. âd wratthede God Al myghty
In hus *dronkneese*. *Piers Ploughman*, p. 14.

Than ye schulen bigynne to seye we an etun bifore thee and *drunkun*: and in oure streetis thou hast tauht.
Wiclif. Luk, c. 13.

As to litle children in Crist I ghaf to ghou mylk *drynk* not mete.—*Id.* 1 *Corynthians*, c. 3.

The sone of man cam etynge and *drynkynge*: and they seyen lo a man a gloutoun and a *drynkere* of wyn, and a frend of puppliceanes and of synful men.—*Id. Matthew*, c. 11.

The sonne of mă came eatynge and *drynckynge*, and they say, behold a glutton and *dryncker* of wine, and a frende vnto publicans and synners.—*Bible*, 1551. *Matthew*, c. 11.

For the tyme that is passid is ynow to the wille of hethene men to be endid, whiche walkidin in lecchories and lustis, in mych *drynkyng* of wyn, unmesurable etingis and *drynkingis*, and unleeful worschiping of mawmetis.
Wiclif. 1 *Peter*, c. 4.

But specially I pray thee, hoste dere,
Gar us have mete and *drinke*, and make us chere
And we sal paien trewely at the full.
Chaucer. The Reves Tale, v. 4130.

In euery thing, I wot there lieth measure
For though a man forbid *dronkenesse*,
He nought forbiddeth that euery creature
Be *drinkeless*. *Id. Troilus*, b. ii.

The more hydropisie *drinketh*,
The more hym thirsteth: for him thynketh,
That he maie neuer *drinke* his fille,
So that there maie no thynge fulfille
The lustes of his appetite. *Gower. Con. A.* b. v.

For Bacchus was a glotton eke,
Hyre for the throte thei beseke,
That he it wolde washen ofte
With soute *drinkes* and with softe. *Id. Ib.*

And then he saith: O whiche a sorowe
It is for to be *drinkeles*. *Id. Ib.* b. vi.

At those words the kyng was sturred to such wrath, as hee couldie scarcely haue borne beyng sober: but hauynge then hys senses ouercome with *drynke*, leaped sodainly from the table.—*Brende. Quintus Curtius*, fol. 211.

For whan he gorged had himself with meates and *drinkyng* drown'd,
He bowed his necke to sleepe, and there he lay along the ground.
An hidious thing to sight.—*Phaer. Virgill. Æneidos*, b. iii.

There lives she with the blessed Gods in blisse
There *drinks* the nectar with ambrosia mixt,
And ioyes enioyes, that mortal man doe misse.
Spenser. Shepheard's Calendar, November.

They sing loud anthems of his endless praise;
And with fix'd eyes *drink* in immortal rays.
Cowley. The Davideis, b. i.

Whoso of it [a fountaine] doth but onely taste
All former memory from him doth waste,
Not changing any other worke of nature,
But doth endowe the *drinker* with a feature
More lovely.—*Browne. Britannia's Pastorals*, b. i. s. 2.

Let every one of us keep the Sabbath spiritually; delighting in the meditation of the law, not in the ease of the body, wondering at the works of God, not indulging to delicious banquets, and softer *drinkings* or dancings, that do not better the understanding.
Bp. Taylor. Rule of Conscience, b. ii. c. 2.

On leaves of trees and bitter herbs she fed,
Heaven was her canopy, bare earth her bed,
So hardly lodg'd: and to digest her food,
She *drank* from troubled streams defil'd with mud.
Dryden. Ovid. Metam. b. i.

It is true, whilst we are in the body, there are some things necessary to our being in it, though not our being happy; as meat, and *drink*, and clothing, which are the ordinary means, whereby these houses of clay wherein we dwell, are supported and defended from wind and weather.
Bp. Beveridge, vol. ii. Ser. 112.

By this means the water would become *drinkable* with some coolness, from the beginning of the morning to nine or ten of the clock, after which it would grow distastefully hot.
Boyle. Works, vol. v. p. 638.

Of bottles next succeeds a goodly train,
Full of what cheers the heart, and fires the brain.
Each waited on by a bright virgin glass,
Clean, sound, and shining like its *drinker's* lass.
Otway. Epistle to Mr. Duke.

And yet it is certain, that instead of thought, books, and study, most free-thinkers are the proselytes of a *drinking-club*.—*Bp. Berkeley. The Minute Philosopher*, Dial. 2.

To this I answer thus. If the glass be nothing else but an useful *drinking-glass*, and these words fully express what it is, to treat it accordingly is, indeed, to *drink* out of it, when there is occasion, and it is truly useful, and to break it designedly is to do what is wrong
Wollaston. Religion of Nature, s. 1.

To this end the person who wanted to *drink* applied his mouth, and the assistant then taking his hand from the other, and admitting the air above, the cane immediately parted with its contents, which the *drinker* drew off till he was satisfied.—*Cook. Voyages*, vol. i. b. i. c. 3.

Stop it down: and in a few days it will be brisk, and *drinkable*.—*Id. Ib.* vol. iii. b. i. c. 1.

DRIP, *v.* DRI'PPING, *n.* } A. S. *Driop-an*, *droppan*; Dut. *Druipen*; Ger. *Trieffen*; Sw. *Drupa*; to *drop*, to distil. See DRIB, and DROP.

To fall or descend in very small portions or particles; to come in very small quantities.

Having roasted him enough,—let what was put into his belly, and what *drips*, be his sauce.
Walton. Angler, pt. i. c. 13.

Sir God. [At the door.] He *drips* and drops poor man: alas, alas!—*Anonymous. The Puritan*, Act iv.

Weep, O ye barrels! let your *drippings* fall
In trickling streams; make waste more prodigal
Than when our beer was good, that John may float
To Styx in beer, and lift up Charon's boat
With wholesome waves.
Corbet. On John Dawson, Butler of Christ Church.

Who would not take offence to see a face
All daub'd, and *dripping* with the melted grease?
And though your unguents bear th' Athenian name,
The wool's unsavoury scent is still the same.
Congreve. Ovid. Art of Love, b. iii.

But I do think, that it is better to bask in the sun, and suck a fortuitous sustenance from the scanty *drippings* of the most barren rocks in Switzerland, with freedom for my friend, than to batten as a slave, at the most luxurious table of the greatest despot on the globe.
Anecd. of Bp. Watson, vol. i. p. 121.

DRIVE, *v.* DRIVE, *n.* DRIVER. DRI'VING, *n.* DROVE. DRO'VER. } A. S. *Drif-an*, *a-drif-an*, *be-drif-an*; Dut. *Dryven*; Ger. *Treiban*; Sw. *Drifwa*. "*Adrif-an*, repellere, expellere, ejicere, abigere, fugare, to *drive* away, repell, expell, cast out. *Be-drif-an*, adigere, cogere, impellere, to compel, to constrain or enforce one to do a thing, to *drive* or thrust in or upon." (Somner.) See DRIFT, and ADRIFT. Chaucer, in *Rom. of the Rose*, writes *Drife*, and Wiclif and others form the past tense *Drof*.

To *drive* or force, into motion, into action; to force to proceed or move along; it is distinguished from *drag* thus;

Any thing *driven* (the *drove*) is followed by the *driver* or *drover*, and does not imply contact. Any thing *dragged* follows that which *drags*, and does imply contact; and there is the same distinction (with respect to place) between *pull* and *push*. And see DRAW, *ante*.

To *drive* or force, to urge or hurry along.

To *drive* or aim at, to intend or purpose.

To *drive* or force, to compel; to *drive* to or towards, to impel; to *drive* out, to expel; to *drive* back, to repel; to *drive* forward, to propel.

Drive, n. is common in speech, as—to take a *drive* in the *Drive* of Hyde Park.

Heo chargede here schippes faste and wel with alle gode,
And wende forth with god wynd and wel *dryuing* flode;
And *driue* euer westward, so that in god puis
Heo come here to Engelonde to hauene of Tottenais.
R. Gloucester, p. 20.

The other bi gan to turne ageyn, and *drof* hym into Walis.
Id. p. 38.

Thorgh out Chestreschire werre gan thei *dryue*.
R. Brunne, p. 1.

Unkynde and unknowing quath Crist, and with a rop smote hem
And overe turnede in the temple, here tables and here stalies
And *drof* hem out alle, that there bowten, a (or) solde.
Piers Ploughman, p. 312.

And whanne he hadde maad as it were a scourge of smale cordis, he *dreof* out alle of the temple, and oxen and scheep.
Wiclif. John, c. 2.

So nigh I drow to dispernunce
I rought of death, ne of life
Whether that love would me *drife*.—*Chaucer. R. of the R.*

I rede thee loue away to *drive*,
That maketh thee reck not of thy liue.—*Id. Ib.*

And tooke him of his arrowes fiue,
Full sharp and redy for to *drive*.—*Id. Ib.*

And in Northumberlonde arriueth,
And happeth than, that she *dryueth*
Under a castell with the floode,
Whiche vpon Humber banke stood.—*Gower. Con. A.* b. ii.

Not alwaies ill though so be now,
When cloudes ben *driven*, then rides the racke;
Phœbus the freshe ne shooteth still,
Sometime he harpes his muse to wake.
Uncertaine Auctors. The Meane Estate (from Horace)

The carts with the *drivers*, and with the oxen, camels, asses, and mules, with the whole carriage and victuals he tooke and brought with him.
Hackluyt. Voyages, vol. ii. pt. i. p. 84.

As it may be proued true, if ye sink a sayle by a couple of ropes, neere the ground, fastning to the nethermost corners two gunne chambers or other weights; by the *driuing* whereof you shall plainly perceive the course of the water, and current, running with such course in the bottome.
Id. Ib. vol. iii. p. 15.

This king hath 1000 tame elephants, which are kept euen as we keepe *droues* of oxen, or flocks of sheepe in pasture
Id. Ib. vol. ii. pt. i. p. 57.

With that he *driues* at them with dreadful might
Both in remembrance of his friend's late harme,
And in reuengement of his owne despight.
Spenser. Faerie Queene, b. iv. c. 5.

Thither resorted also the baser sort certaine well knowen to Vitellius by means of vnhonest seruices, which in time past they had done him, as buffons, stage-players, and charet *drivers*; with which kinde of reproachfull acquaintance he was delited wonderfully.—*Saville. Tacitus*, p. 93.

For betwixt the laity and the clergy there is, as it were, a continual *driving* of a bargain, something the clergy would still have us be at, and therefore many things are heard from the preacher with suspicion.—*Selden. Table Talk*, p. 98.

It seemeth that Jubal first gathered together, and made familiar those beasts which formerly were untamed, and brought them into herds and *droves*.
Ralegh. History of the World, b. i. c. 5. s. 5.

——— For then a certain
Drover of the south comes to pay you money.
Davenant. The Wits, Act i. sc. 1.

The main thing in it, at which it chiefly *drives*, is, to press the king to finish first a civil league with them, and to leave those particulars concerning religion to be afterwards treated of.—*Burnet. History of Reformation*, an. 1538. Addenda.

The multitude, or common rout, like a *drove* of sheep, or an heard of oxen, may be managed by any noise, or cry which their *drivers* shall accustom them to.
South, vol. ii. Ser. 9.

Besides, their pace was formal, grave, and slack;
His nimble wit outran the heavy pack.
Yet still he found his fortune at a stay
Whole *droves* of blockheads choaking up the way.
Dryden. The Medal.

Divers *drovers* from Wales, by his means and procurement, had an allowance by order of the house, for £ 000. in satisfaction of losses they had sustained by the enemy.

Parliamentary History. Charles I. an. 1647.

Ten cook's shops and twice the number of barbers, and all within three minutes *droving*.

Sterne. Tristram Shandy, vol. vii. c. 17.

We were stopped several times by long *droves* of mules carrying corn to Valencia; their conductors, most savage-looking fellows, all clad in leather; their broad belts were fastened behind their waist with seven buckles.

Swinburn. Spain, Let. 14.

DRI'VEL, *v.* }
DRI'VEL, *n.* }
DRI'VELLER. }
DRI'VELLING, *n.* } Skinner, — *Drivel, saliva*, from Ger. *Trieffin, treopffeln*, stillare, to *drop*. A *drivell* or *drivle*, (one who is *driven* about any where,) Junius derives from the Dut. *Drivel*, which Kilian interprets, "Mediastinus servus. Ang. *Drivill*." Skinner thinks the Dut. *Drevel* is from the verb *Drevelen*, itare, frequenter itare, (q.d.) one who is constantly running, (i. e. *driven*) about; and this evidently from the Dut. *Driven*, to *drive*. *Drivel, saliva*, is itself, (there can scarcely be a doubt) the diminutive of *drive*, and means *expulsum, driven* out, as *saliva* from the mouth.

To *drive* out, (sc.) the saliva or slaver; as infants, *drills*, ideots do; to slaver; and thus—

Drivel, or *Driveller*, (*Droil* or *Drill*, qv.) is a slaverer, and consequentially, an ideot, a dotard.

Thus thei *dreveles* atte deyes. the deyte to knowe.

Piers Ploughman, p. 185.

Lykest thou not this? No, why? for swine so groines
In stye, and chaw dung moulded on the ground,
And *driuel* on pearles, with head stul in the maunger,
So of the harpe the asse doth heare the sound.

Wyat. How to Use the Court, &c.

What wilt thou more? what wilt thou craue,
Since she is as thou woulust her haue!
Then set this *drivel* out of dore
That in thy braines such tales doth poure.

Incertaine Auctors. The Lover describeth his whole state, &c.

And yet speake I not this either to encourage the husbande to vse his wife as a vile *dreuell*, because she is commaunded to obeye, or to discomforte the wife, because she is subject to her husbande.—*Coal. Corinth.* c. 11.

For, said he, kissing Charita, if thou didst know what a life I lead with that *drivel*, it would make thee even of pity, receive me into thy only comfort.—*Sidney. Arcadia*, b. iii.

His eyen and mouth faire closed without any staring, gaping, or frowning, also without any *driueling* or spurging in any place of his body.

Fox. Martyrs, p. 740. *Verdict of the Inquest on R. Hun.*

Clora Thro' his lean chops a chattering he doth make
Which stirs his staring beastly *drivel'd* beard,
And his sharp horns he seem'd at us to shake:
Canst thou then blame us though we were afraid.

Drayton. The Muses' Elysium, Nymphal 10.

But when he spied her his saint,
He wipte his greasie shoes,
And clear'd the *driuell* from his beard,
And thus the shepheard woos.

Warner. Albion's England, b. iv. c. 20.

Both they vnwise, and wareleese of the euill,
That by themselues, vnto themselues is wrought,
Through that false witch and that foule aged *dreuil*,
The one a fiend, the other an incarnate Devil.

Spenser. Faerie Queene, b. iv. c. 2.

No man could spit from him, without it [the tongue] but would be forced to *drivle*, like some parraticks or a fool, the tongue being a stop-cock to the air, till upon its suddain removal, the spittle is thereby *driven* away before it.

Grew. Cosmo Sacra, b. i. c. 5.

This *driveling* knight, with pockets full,
And proud as any great Mogul,
For his wise conduct had been made,
Director of the jobbing trade.

Somervile. The Happy Disappointment.

This quaint improvement on an Egyptian blunder, by some *driveling* Greek mythologist, as rank as it is, is one of the chief circumstances on which our illustrious author hath thought fit to support his chronology.

Warburton. Divine Legation, b. iv. s. 5.

In life's last scene what prodigies surprise,
Fears of the brave, and follies of the wise!
From Marlb'rough's eyes the streams of dotage flow,
And Swift expires a *driv'ler* and a show.

Johnson. The Vanity of Human Wishes.

DRI'ZZLE, *v.* }
DRI'ZZLING, *n.* }
DRI'ZZLY. } Dim. from Goth. *Driusan*; A.S. *Dreos-an*, to fall. (See DROSS.) Ger. *Reisen*, to fall. *Riseln*, guttatim cadere, to fall in drops.

To fall in very small *drips* or *drops*; to shed, to rain very small drops.

But if some old acquaintaunce cum
who hath been long away,
Or sum good honest neighbour cis
through sleetie *drisling* day
Do cease from woorke, we merry make.

Drant. Horace, b. ii. Sat. 2.

The draffyah declaratyons of my Lorde Boner, with such other dirty *dryselings* of Antichrist

Bale. Yet a Course, &c. fol. 97.

But see the *drisling* south, my mournful straine
Answers, in weeping drops of quick ning raine

Browne. Britannia's Pastorals, b. i. s. 4.

Or that these teares that *drissel* from mine eyes,
Had power to mollify his stony heart,
That, when I had him, we might neuer part.

Marlow. Edw. II.

Sometimes, tho' but seldom, when these winds blow, the sky is over-cast with small clouds, which afford much *drizzling* small rain.—*Dampier. Voyage*, vol. ii. pt. iii. c. 1.

Thus easy rob'd, they to the fountain sped,
That in the middle of the court up threw,
A stream, high spouting from its liquid bed,
And falling back again in *drizzly* dew.

Thomson. Castle of Indolence, c. 1.

At two in the afternoon the sky became cloudy and hazy: the wind increased to a fresh gale; blew in squalls attended with snow, sleet, and *drizzling* rain.

Cook. Voyage, vol. iii. b. i. c. 3.

DROIL. } See DRIVEL, *supra*; and *Droile* in
DROIL, *v.* } Jamieson.

We will not be of any occupation,
Let such vile vassals borne to base vocation
Drudge in the world, and for their living *droyle*,
Which have no wit to live withouten toyle.

Spenser. Mother Hubbard's Tale.

Finding the ease she had from her visible and sensuous collegue the body, in performance of religious duties, her pinions now broken, and flagging, shifted off from herself the labour of high soaring any more, (the soul) forgot her heavenly flight, and left the dull and *droyling* carcass to plod on in the old road, and drudging trade of outward conformity.—*Milton. Of Reformation in England.*

Then I begin to rave at my star's bitterness,
To see how many muckhills plac'd above me;
Peasants and *droyls*, carroches full of dunghills,
Whose very birth stinks in a generous nostril.

Beaum. & Fletch. Wit at several Weapons, Act ii. sc. 1.

DROLL, *v.* }
DROLL, *s.* }
DROLL, *adj.* }
DRO'LLER. }
DRO'LLERY. }
DRO'LLING, *n.* }
DRO'LLINGLY. }
DRO'LLISH. }
DRO'LLIST. } Fr. *Drole*, or *draule*. "*Droler*, to play the wag, to pass away the time as a good fellow, merrily or carelessly," (Cotgrave.) Kilian and some other etymologists refer to some northern demons, so called. The Dut. *Drollen*, volvere; Ger. *Troll*; Eng. *Troll*, to turn, roll or tumble about, seems a more simple and satisfactory etymology.

To roll or tumble about; to play tumbler's tricks, to make ridiculous gestures, play merry antics, to joke, to jest, to trick.

Shows, called *drolleries*, were in Shakespeare's time performed by puppets. From these our modern *drolls* exhibited at fairs, &c. took their name, (Steevens.) And see *Drake*, (vol i. p. 252.) See the quotations from Beaumont and Fletcher, and from Watts.

As Killegrew buffons his master, they *droll* on their God, but a much duller way.—*Marvell. Works*, vol. iii. p. 333.

The old Duke of Main, who was used to play the *droll* with him, coming softly into his bed chamber, thrust his bald head, and long neck in a posture to make the king merry.—*Howell*, b. i. s. 1. Let. 18.

——— So here,
Will I my *drolleries*, and bloody landscapes,
Long past wrapt up, unfold, to make me merry
With shadows, now I want the substance.

Massinger. The Virgin Martyr, Act v. sc. 1.

I had rather make a *drollery* till thirty,
While I am able to endure a tempest
And have my fights out bravely.

Beaum. & Fletch. Valentinian, Act ii. sc. 2.

To these the Romish factor hath, in the name of the stationer, pleased to give the stile of *drollery* and piquant sauce.—*Hammond. Works*, vol. ii. pt. ii. p. 61.

For having soon wrought himself dexterously into his patron's favour, by short graces and sermons and a mimical way of *drolling* upon the Puritans, which he knew would take both at chappel and table; he gained a great authority likewise among all the domesticks.

Marvell. Works, vol. ii. p. 46.

These whiffers, who have neither learning nor good manners, are neither afraid nor ashamed by their rude *drolling* and buffooning to expose to contempt all that which the wisest and best men in the world have always had the greatest veneration for.—*Hallywell. Moral Sermons*, p. 56

The knight, who heard the words explain'd
As meant to him this reprimand,
Because the character did hit,
Point blank upon his case so fit,
Believ'd it was some *drolling* sprite
That stood upon the guard that night.

Hudibras, pt. iii. c. 1.

In the first place I must observe there is a set of merry *drolls*, whom the common people of all countries admire, and seem to love so well, that they could eat them, according to the old proverb.—*Spectator*, No. 17.

And now he is making an experiment by another sort of enemies, and sets the apes and *drollers* upon it.

Glanville, Ser. 4

Such men as these, are not to be argued with, till they can be persuaded to use arguments instead of *drollery*.

Clarke. On the Evidences, Introd.

What confusion will one day cover the faces of those that do not only speak slightly and carelessly, but oftentimes contemptuously and perhaps *drollingly* of the supreme and infinitely perfect Being, to whom they owe those very faculties, and that wit, which they so ungratefully, as well as impiously misemploy.—*Boyle. Works*, vol. v. p. 156.

These idle *drollists* have an utter antipathy to all braver and more generous kinds of knowledge.

Glanville. Reflections on Drollery & Atheism, s. 3.

We read in the Alexandrian Chronicle, &c. that Gelasius and Ardaleo, two pantomimes, as they were *drolling* on the stage, and feigning themselves Christians, were suddenly converted, and suffered martyrdom.

Jortin. Rem. on Eccles. Hist.

When I first received the news of your victory, I could not forbear mimicking a certain worthy friend of ours, and imitating the *droll* figures those gallant youths exhibited, of whose interest he had so confidently boasted.

Melmoth. Cicero, b. iv. Let. 9.

But to ask for matter of *drollery* in every thing, and dress up subjects of the utmost importance in ludicrous disguises, to delight ourselves and others with laughing at them, is the silliest affectation of wit, and the most dangerous kind of folly.—*Seeker*, vol. i. Ser. 12.

This never transported him to any thing which looked like malignancy: yet in the little rubs and vexations of life, 'twas apt to show itself in a *drollish* and witty kind of peevishness.—*Sterne. Tristram Shandy*, vol. ii. c. 12.

Should the senate house where all our law-givers assemble be used for a theatre or *droll-house*, or for idle puppet-shows?

Watts. The Holiness of Times, &c. Dis. 3.

DRO'MEDARY. Fr. *Dromedaire*; It. and Sp. *Dromedario*; Lat. *Dromedarius*; Gr. Δρομας καμηλος, *dromas camelus*, dromedary camel. See the quotation from Brende. Δρομας, from δρεμ-ειν, to run. So called from their swiftness.

The multitude of camels shal couer the, the *dromedaries* of Midiã & Epha.—*Bible*, 1551. *Isaye*, c. 9.

Abulites there mette Alexander with pryncelye and rich gyftes, and presented hym amongst the reste of other thinges *dormedary* camels yt were wonderful swift.

Brende. Quintus Curtius, fol. 103.

Some one of the ancient kings of Persia that had escaped from the hands of his enemies, flying upon a *dromedary* camel lodged him in that place.—*North. Plutarch*, p. 572.

I have often, says he, been present at a show of elephants, camels, *dromedaries*, and other strange creatures; but I never saw so great an assembly of spectators as were met together at the opening of this great piece of wax work.

Tatler, No. 31.

In the last great battel, Pinkethman is to personate King Porus upon an elephant, and is to be encounter'd by Powel, representing Alexander the Great upon a *dromedary*, which nevertheless Mr. Powel is desired to call by the name of Bucephalus.—*Spectator*, No. 31.

DRONE, *v.* }
DRONE, *n.* }
DRO'NING, *n.* }
DRO'NISH. } Skinner thinks contracted from *droven*, past part. of the verb, to *drive*. Tooke from the A. S. *Dryg-an*, exeutere, expellere, to shake off, to drive away. "*Drone*, excussus, expulsus (subaud. Bee) is written in the A. S. *Dran, drane, dran*. *Drag* (*g* in *drag-an* being changed into *a* broad) is the regular past tense of *dragan*; by adding to it the participial termination *en*, we have *dragen, drag'n, dran* (the *a* broad) pronounced by us in the south, *drone*," (*Tooke*, ii. 325.)

To *drone*, the verb, is formed upon the noun;

to do as the *drone* does; to live upon the labours of others, sluggishly, lazily; to make the humming noise of the *drone*.

And right as *dranes* doth nought but drynketh vp the hony,
Whan *bees* [bees] with her busynes haas brought it to hepe.
Piers Ploughman. Crede.

Some time thei loine and all at ones do from their manger fet
The slouthful *drones* that would cõsume, and nought will do to get.—*Phaer. Virgill. Æneades*, b. i.

All, with united force, combine to drive
The lazy *drones* from the laborious hive.—*Dryden. Ib.*

For Poesy is follow'd with such spite,
By groveling *drones* that never raught her height.
Drayton. Elegies. To Mr George Sandys.

Now blind, dishearten'd, asham'd, dishonour'd, quell'd,
To what can I be useful, wherein serve
My nation, and the work from heaven impos'd,
But to sit idle on the houshoud hearth,
A burdenous *drone*.—*Milton. Samson Agonistes.*

Yet (as it seem'd, they thought (as do the swaines,
Which tune their pipes on sack'd Hibernia's plaines)
There should some *droaning* part be, therefore will'd
Some bird to flie into a neighboring field,
In embassie unto the king of bees,
To aide his partners on the flowres and trees.
Browne. Britannia's Pastorals, b i. s 3.

Dost thou euer thinke to bring thine eares or stomach to the patience of a dry grace, as long as a table cloth? and *dronid* out by thy sonne, here, (that might be thy father,) till all the meat o' thy board has forgot it was that day i' the kitchen.—*B. Jonson. Bartholomew Fayre*, Act i. sc. 3.

Turn out their *droning* senate, and possess
That seat of empire which our souls were fram'd for.
Otway. Venice Preserved, Act ii. sc. 3.

For it is to be understood, that in the language of the spirit cant and *droning* supply the place of sense and reason in the language of men.
Swift. On the Mechanical Operation of the Spirit.

Who having in them little of ingenuity or willingness freely to doe good, [the Jews] would be apt to waxe not onely *dronish* and lazy but sturdy and insolent: had they not been kept under and inured to something of burthen and toil.—*Barrow*, vol. ii. Ser. 15.

From such a description one would think that a *droning* duke, or a dowager duchess, was not possessed of more exact pretension to taste than persons of less quality and yet whatever the one or the other may write or praise, shall pass for perfection, without farther examination
Goldsmith. Citizen of the World, Let. 36.

——— Ah, notorious as thou art,
Why hast thou shown this vagabond the way
Into the city? are we not enough
Infested with these whining hungry *drones*.
Cowper. Homer. Odyssey, b. xvii.

DROOP, *v.* } Skinner thinks from the Dut. *Droef*, sad; and that from the Ger. *Treub, treuben*, itself from the Lat. *Turbare*. But *droop* is evidently no other than *drop*; somewhat differently written and applied. See Drop, *infra*.
DROO'PER.
DROO'PING, *n.*
DROO'PINGLY.

To fall, to sink, to descend, to depress; and (met.) to faint, to be or become feeble or languid, to languish.

He *drouped* therfore donne & said the lond were schent
If he tilie Acres gede. *R. Brunne*, p. 252.

His eien *drouped* hole sonken in his heed.
Chaucer. The Testament of Cresede.

Wel coude he dresse his takel yemanly
His arwes *drouped* not with fetheres lowe
Id. The Prologue, v. 107.

And yet what is he that is so sower of witte, and so *droupstan* of braine (I will not say) blockheaded, or insensate, that is not mooued with such pleasure
Wilson. Arte of Rhetorique, p. 56.

By this, the *drouping* day light 'gan to fade,
And yeeld his roome to sad succeeding night,
Who with her sable mantle 'gan to shade
The face of earth, and waies of liuing wight.
Spenser. Faerie Queene, b. i. c. 11.

If he [the historian] be pleasant, he is noted for a iester: if he be graue, he is reckoned for a *drooper*
Holinshed. Ireland. Stanihurst to Sir H. Sidnee.

Then *droop'd* the fading flowers (their beauty fled)
And clos'd their sickly eyes, and hung the head;
And, ravel'd up with heat, lay dying in their bed.
Dryden. The Flower and the Leaf.

Nay, so far are their duties from being less acceptable to God upon this account, that they are not accompanied with such sprightliness of affections, and overflowings of joy, as they were wont, but are performed *droopingly* and heavily: that on the contrary, I scruple not to say, they are a great deal more.—*Sharpe*, vol. i. Ser. 3.

Whate'er destroying hand patriots rise,
The times and manners to revise,
And *drooping* merit raise,
The song of triumph still pursues
Their footsteps, and the moral muse
Dwells sweetly on their praise.
Smart. Ode to the Earl of Northumberland.

Upon her face there was the tint of grief,
The settled shadow of an inward strife,
And an unquiet *drooping* of the eye
As if its lid were charged with unshed tears.
Lord Byron. The Dream.

DROP, *v.* } See Drip.
DROP, *n.*
DRO'PPER.
DRO'PPING, *n.*
DRO'PLET.

A. S. *Droppan*; Ger. *Triefen*; Dut. *Droppen* or *droop-en*, stillare;

To fall or cause to fall in *drops*; to still or distil; and generally, to fall or cause to fall, to descend; to let fall, to let go, to dismiss; to quit the hold of; to quit.

In Milton, *dropped* with gold; as if gold had fallen in distinct *drops* or *drops*; and thus, spotted or speckled.

Drop-meal, i. e. *dribdet*. *Drop*, and A. S. *Mal*, part or portion.

And gut was Wyllam's grace thulke day so gode,
That he nadde no wounde, war thoru he ssedde an *drop* blod. *R. Gloucester*, p. 363.

And he was maad in agonye, and preiede the lenger, and his sweet was maade as *dropis* of blood rennynge doun into the erthe.—*Wiclif. Luk*, c. 22.

And he was in an agonye, and praied somewhat longer, and his sweate was like *droppes* of bloude, tryckling doune to the grounde.—*Bible*, 1551. *Ib.*

For thou *droppedest* euery day in mine eares, and in my thought thinke commaundement of Pythagoras, that is to say, Monne shall seruen to God, and not to Goodes.
Chaucer. Boecius, b. i.

But water that downe runneth aye
But neuer *droppe* retourne maye.—*Id. Rom. of the Rose.*

Men sain that three thinges driven a man out of his hous; that is to say, smoke, *dropping* of raine, and wicked wives.
Id. Tale of Melibeus.

Sende Lazar downe fro thilke sete,
And do, that he his finger wete
In water, so that he maie *droppe*
Upon my tonge, for to stoppe
The great hete, in which I brenne.—*Gower. Con. A.* b. vi

Fro the seconde as bokes seyne;
The moyst *droppes* of the reyne
Descenden in the middle erth,
And tempreth it to sede and erth. *Id. Ib.* b. vii.

And this would he to thentent that the thyng whiche euer should bee beleued, might by litle and lytle be *stilled*, & as it wer *dropped* into the heartes of men.—*Udal. Matt.* c. 3.

It stoppeth teares or *droppynges* of the eyen.
Sir T. Elyot. Castel of Helth, b. ii.

Nay better learne of hem, that learned bee,
And han been watred at the Muses well:
The kindly dewe *drops* from the higher tree,
And wets the little plants that lowly dwell.
Spenser. Shepheard's Calendar. November.

Yet from the wound no *drop* of bloud there fell,
But wond'rous paine that did the more enhaunce
His hauty courage to avengement fell
Smart deales not mightie harts, but makes them more to swell. *Id. Faerie Queene*, b. iv. c. 3.

And observe, that if your *droppers* be larger than, or even as large as, your stretcher, you will not be able to throw a good line, but a beginner should never use more than one fly.—*Walton. Angler*, pt. ii. c. 5. Note.

—— As a thrifty wench scrapes kitchen stuff,
And barrecking the *droppings*, and the snuff
Of wasting candles, which in thirty year
Reliely kept perchance buys wedding cheer.—*Donne*, Sat 2.

Though thou abhorr'dst in vs our humane griefes,
Scorn'dst our braines flow, and those our *droplets*, which
From niggard nature fall, yet rich conceit
Taught thee to make vast Neptune weepe for aye
On thy low graue, on faults forgiuen.
Shakespeare. Timon of Athens, Act v. sc. 5.

This humor [snow] therefore not falling forcibly all at once to drowne the root, ne yet washing away the earth from it (but distilling *drop meale* a little at once in that proportion and measure as thirst requireth and calleth for it) nourisheth all things, as from teat or pap
Holland. Plinie, b. xvii. c. 2.

I must take great care of our archbishop's care for a parish church in his province being in danger of *dropping* down for want of reparation
Strype. Life of Abp. Whitgift an. 1594.

——— That I grieve, 'tis true:
But 'tis a grief of fancy, not despair!
And if a manly *drop* or two fall down,
It scalds along my cheeks, like the green wood
That sputtering in the flame works outward into tears.
Dryden. Cleomenes, Act i. sc. 1.

That which rises from the bottom of the still is but a vapour, and becomes not a *drop* till it settles upon the upper part of it.—*South*, vol. xi. Ser. 1.

What crowds of these, impenitently bold,
In sounds and jingling syllables grown old,
Still run on poets, in a raging vein,
Even to the dregs and squeezings of the brain,
Strain out the last dull *droppings* of their sense,
And rhyme with all the rage of impotence.
Pope. Essay on Criticism.

I shall *drop* these subjects of mortality, with pointing out a single monument of inferior note.
Pennant. London, p. 104.

He concluded with a wish, that "whosoever shall attempt to hinder his union with Ajax might be buried without his bow, and that, in the land of souls, his scull might serve for no other use than to catch the *droppings* of the starry lamps."
Rambler, No. 186.

DROPSY, *n.* } Fr. *Hydropsie*; It. *Hydropsia*; Sp. *Hydropesia*; Lat. *Hydrops*; Gr. Ὑδρωψ, (ab *aquosa aspectu*,) from ὕδωρ, water, and ὠψ, the aspect, (aspectus, vel etiam oculi, Vossius.)
DRO'PSIED.
DROPSICAL.

See Hydropsy.

And lo a man syk in the *dropesye* was before him.
Wiclif. Luk, c. 14.

The *dropsy* drowth, that Tantale in the flood
Endureth ay, all hopeless of reliefe!
Uncertaine Auctors. Hell Tormenteth, &c.

Of to moche drynkynge procedeth *dropsies*, wherwith the body, & ofte tymes the vysage, is swollen and defaced.
Sir T. Elyot. Governour, b. iii. c. 21.

Full of diseases was his carcasse blew,
And a dric *dropsie* through his flesh did flow;
Which by muscles daily greater grew:
Such one was Gluttony, the second of the crew.
Spenser. Faerie Queene, b. i. c. 4.

Virgil and Horace, if inspir'd by thee
Had writ but lewd and pagan poetry;
Dull *dropsied* lines, or else as dry
And raging as a fever.
Brome. Against corrupted Sacr.

The *dropsy*, by indulgence nurs'd,
Pursues us with increasing thirst,
Till art expels the cause, and drains
The watery langour from our veins.
Francis. Horace, b. ii. Ode 2.

Atticus, weary of his life as well as his physicians, by long and cruel pains of *dropsical* gout, and despairing of any cure, resolved by degrees to starve himself to death, and went so far, that the physicians found he had ended his disease instead of his life, and told him, that to be well, there would need nothing but only resolve to live.
Sir W. Temple. Of the Cure of the Gout.

Skies such as these let every mortal shun
Who dreads the *dropsy*, palsy, or the gout.
Armstrong. The Art of Preserving Health, b. i.

Laguerre towards his latter end grew *dropsical* and inactive.—*Walpole. Anecdotes of Painting*, vol. iv. c. 1.

DROSS, *n.* } A. S. *Dross*: *sordes*, fæx, filth, dregs, lees, dross, (Somner.) The past part. of Goth. *Drius-an*; A. S. *Dreos-an*, dejicere, precipitare, to cast down, to precipitate, (Tooke.)
DRO'SSY.
DRO'SSINESS.

That which falls, sinks, precipitates, or is cast down; which falls or separates the gross sediment, (sc.) from purer substances; (met.) any foul or worthless refuse; foulness, impurity.

And therfore shal I laye my hande vpon thee, and burne out thy *drosse* fro the finest and purest, and put oute all the leade.—*Bible*, 1551 *Esay*, c. 1.

The churn milke which remaineth of the butter, they let alone till it be as sowre as possibly it may be, then they boile it and in boyling it, it is turned all into curdes, which curds they drie in the sun, making them as hard as the *drosse* of iron.—*Hackluyt. Voyages*, vol. i. p. 91.

Some scum'd the *drosse* that from the metall came;
Some stir'd the molten owre with ladles great,
And every one did swink, and every one did sweat
Spenser. Faerie Queene, b. ii. c. 7.

And all that pompe to which proud minds aspire
By name of honour, and so much desire,
Seems to them basenesse, and all riches *drosse*,
And all mirth sadnes, and all lucre losse.
Spenser. An Hymne of Heavenlie Beautie.

So doth the fire the *drossy* gold refine.
Davies. The Immortality of the Soul.

This raging fire which through the masse doth move,
Shall purge my *drosse*, and shall refine my love.
Dryden. The Conquest of Granada, Act iii.

The supreme authority gives a fictitious and arbitrary value to coin, which is therefore not current alike in all times and in all places; but the real value remains invariable, and the provident man who gets rid as fast as he can of this *drossy* piece, hoards up the good silver.
Bolingbroke. Reflections upon Exile.

"I know, O Lord [says the Psalmist] that thy judgments are right, and that thou in faithfulness hast afflicted me," the furnace of affliction being meant but to refine us from our earthly *drossiness*, and soften us for the impression of God's own stamp and image.—*Boyle. Works*, vol. i. p. 275.

Great skill have they in palmistry, and more
To conjure clean away the gold they touch,
Conveying worthless *dross* into its place;
Loud when they beg, dumb only when they steal
Cowper. Task, b. i.

DROSSELL. See Drazel.

DROVE, *n.* See Drive.

DROUGTH. } A. S. *Drug-oth.* It was for-
Drou'ghty. } merly written, *Dryeth*, *dryth*, and *drith*. (See under Dry.) *Drought* is that which *drieth*, the third pers. sing. of *dryg-an*, *drug-an*, arescere, (*Tooke*, ii. 413.) Wallis says, *Dry*, siccus, *drouth*, *droughth*, *dry'th*, siccitas.—It is improperly written *drought*.

That which *drieth* or parcheth; dryness; thirst.

Right as fishes in flod. wenne hem faileth water
Deyen for *dreuthe*. *Piers Ploughman*, p. 83.

After great *drought*, there commeth a raine.
Chaucer. Balade. Doublenesse of Women.

Whanne that April with his shoures sote
The *droughte* of March hath perced to the rote.
Id. Prologue.

All the whole armie laye in an open plaine ground, without coverture very nere the citee by reason whereof, thei wer sore cũbered with hete and *drought*.
Hall. Hen. VIII. an. 19.

At which thing one of hys chambrelaynes merualylynge, required the cause of hys *drouth*. To whome he answered merely saiyng, I haue thys nyght bene in the middest of Spayne, which is a hote region, & that iourney maketh me so *drie*, & if thou haddest bene vnder that hote clymate, thou wouldest haue bene *dryer* then I.—*Id. Hen. VII.* an. 17.

Let streaming floods their hasty courses stay,
And parching *drouth dry* vp the crystall wells.
Spenser. Daphnaida.

Another ill accident is, *drouth*, at the spindling of the corn; which with us is rare; but in hotter countries common.—*Bacon. Naturall History*, § 669.

——— Till, lo! at last,
Nature, whose power he had so long surpass'd,
Would yield no more, but to him stronger foes,
Drought, faintness, and fierce hunger, did oppose.
Cowley. On the Government of Oliver Cromwell.

Oh! can the clouds weep over thy decay,
Yet not one drop fall from thy *droughty* eyes?
Drayton. The Barons' Wars, b. ii.

So in a *drought* the thirsty creatures cry,
And gape upon the gather'd clouds for rain,
And first the martlet meets it in the sky,
And, with wet wings, joys all the feather'd train.
Dryden. Annus Mirabilis.

This vine growing on dry hills, in the woods where no water is to be met with, its trunk if cut into pieces two or three yards long, and held by the other end to the mouth, affords so plentifully a limpid, innocent, and refreshing water, or sap, as gives new life to the *droughty* traveller or hunter.
Dr. Sloane, in Derham. Physico-Theology, b. 10. Note 27.

Then comes the feverish fiend, with fiery eyes,
Whom *drouth*, convulsions, and whom death surround,
Fatal attendants! if some subtle slave
(Such, Obia-men are styl'd) do not engage
To save the wretch by antidote or spell.
Granger. The Sugar Cane, b. iv.

He turneth the wilderness into a lake of water,
And the land of *drought* into springs of waters.
Bp. Horsley. Translation. Psalm 107.

DROVY, in Chaucer, says Lye, is filthy, muddy. A. S. *Drof*, *drofi*, from *drif-an*, to disturb. It is, perhaps—*draffy* water.

He is like to an hors that seketh rather to drink *drory* or troubled water, than to drink of the cleare well.
Chaucer. Persones Tale.

DROWN, *v.* } See Drench. A. S. *Drenc-*
Dro'wner. } *ian*; *druncnian*, mergere.
Dro'wning, *n.* } To sink, plunge or depress; to merge, to immerge; to overflow, to deluge, to overwhelm; and more generally, to overpower.

Emphatically, *to drown*, is to sink or remain sunk under water till dead. (Met.)

To sink or remain sunk, immersed, plunged, overwhelmed, (sc.) in any pursuit or occupation.

But whosoeuer offend one of these lytel ons, whiche beleue in me, it were better for hym that a mylstone were hanged about his necke, and that he were *drowned* [Wiclif, *drenched*] in the depth of the sea.—*Bible*, 1551. *Matthew*, c. 18.

Who is he, that shall plucke and withdraw vs awaye from louing them [God and Christ] againe, which so tenderly loue vs? Shall any storm of worldly aduersitie do it? Shall leopardy of *drowning*, or any like peril chauncyng after lyke sort?—*Udal. Romaines*, c. 8.

The nourse of dyse and cardes, is werisome idlenesse, enemy of virtue, *drowner* of youthe.
Ascham. The Schole of Shooting.

And makes a covenant never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to *drown* the world
With man therein or beast.—*Milton. Paradise Lost*, b. xi.

——— That wilde rout that tore the Thracian bard
In Rhodope, where woods and rocks had eares
To rapture, till the savage clamor *drown'd*
Both harp and voice; nor could the Muse defend
Her son.—*Id. Ib.* b. vii.

He hath promised us those weapons whereby we may withstand the torrent of wickedness in the world, with far greater success than the old Gauls were wont to do in the inundations of their country, whose custom was to be *drowned* with their arms in their hands.
Stillingfleet, vol. i. Ser. 2.

Every draught to him that has quencht his thirst is but a farther quenching of nature, a provision for rheum and diseases, a *drowning* of the quickness and activity of the spirits.—*South*, vol. i. Ser. 1.

——— Eager he catches hold
Of what comes next to hand, and grasps it hard,
Just like a creature *drowning*.—*Blair. Grave.*

DROWSE, *v.* } Dut. *Droosen*, dormitare; perhaps from the Goth. *Driu-*
Dro'wsy. } *san*; A. S. *Dreosan*, to fall, to
Dro'wsihead. } drop or droop, (sc.) the head.
Dro'wsily. } Thus, in the description of
Dro'wsiness. } Morpheus:

"He rais'd his tardy head, which sunk again,
And sinking, on his bosom, knocked his chin."
Dryden. Ovid. Met. b. xi.

To nod in slumber; to slumber, to lull to slumber, to yield or give way to sleepiness, to heavy slumber; to be or cause to be sluggish, heavy, lazy, dull, lethargic.

For albeit his comming vnto his Apostles at that point, dyd not so thoroughly awake them, but that eyther they were stil so heauy, so *drowsy*, so amased, that scantly could they holde vppe theyr heades and loke on him.
Sir T. More. Workes, p. 1365.

Their enemies had no harte to set vpon thẽ, whiles they were drowned in this excesse of banqueting, dronkenship, and *drowsinesse*, but were as muche afraid of their dronken noise, as if they had hard theire crie encountering with them in battaile.—*Brende. Quintus Curtius*, fol. 236.

This deuise was then accounted a fantasticall imagination, and a *drowsy* dreame.—*Hackluyt. Voyages*, vol. iii. p. 167.

——— All thir shape
Spangl'd with eyes more numerous then those
Of Argus, and more wakeful then to *drouze*,
Charm'd with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod.—*Milton. Par. Lost*, b. xi.

——— There gentle sleep
First found me, and with soft oppression seiz'd
My *drowsed* sense. *Id. Ib.* b. viii.

Sir Guyon, mindfull of his vow yplight,
Vprose from *drowsie* couch, and him addrest
Vnto the journey which he had behight.
Spenser. Faerie Queene, b. ii. c. 3.

——— His eyes then close
Their *drowsie* lids, and hanging down his head
Oppress with slumber, shrinks into his bed.
Sandys. Ovid. Met. b. xi.

Now when the rosy fing'red Morning faire,
Weary of aged Tithon's saffron bed,
Had spred her purple robe through deawy aire
And the high hils Titan discouered,
The royall virgin shooke off *drowsy hed*
Spenser. Faerie Queene, b. i. c. 2.

——— The sun to day rides *drowsily*,
To-morrow 'twill put on a look more fair;
Laughter and groaning do alternately
Return, and tears sport's nearest neighbours are.
Cowley. On the Uncertainty of Fortune.

Wake, our mirth begins to die:
Quicken it with tunes and wine:
Rise your notes, you're out: fie, fie,
This *drowsinesse* is an ill signe.
B. Jonson. The Poetaster, a. 5.

We sleep and *drowse*, and suffer our precious minutes to run and waste away doing nothing to any good purpose, till the night is shutting in, till the night of darkness come upon us.—*Hopkins. Ser. Phil.* ii. 12.

Near the Cimmerians, in his dark abode
Deep in a cavern dwells the *drowsy* God;
Whose gloomy mansion nor the rising sun,
Nor setting, visits, nor the lightsome moon.
Dryden. Ovid. Met. b. xi.

Which expressions import a most constant and careful attendance upon this duty: that we do not make it a παρεργον, or by-business in our life, (a matter of small consideration or indifference, of curiosity, of chaunce,) to be transacted *drowsily* or faintly, with a desultorious and slight endeavour, by fits, as the humour taketh us
Barrow, vol. i. Ser. 6.

What reason is there to make us watchful, both against our spiritual enemies, and our own *drowsiness*, lest security steal upon us without observation; for our hearts are as ready to sin as Satan is to tempt.
Bates. The Sure Trial of Uprightness.

A pleasing land of *drowsy-head* it was,
Of dreams that wave before the half-shut eye;
And of gay castles in the clouds that pass,
For ever flushing round a summer sky.
Thomson. Castle of Indolence, c. 1.

Above is perpetual gloom; the sun is not seen, nor the breeze felt; the air stagnates, and pestilential vapours diffuse *drowsiness*, lassitude, and anxiety.—*Adventurer*, No. 61.

DRUB, *v.* } Sw. *Drubba*, ferire, confli-
Drub, *n.* } gere, to beat, to strike or dash
Dru'bbing, *n.* } against. Ger. *Treff-en*, which Wachter thinks may be from the A. S. *Torf-ian*, to throw, (sc.) *ferendi* causâ, for the sake or purpose of *striking*.

To beat, to give a good beating or flogging, to give or inflict blows.

He that is valiant, and dares fight,
Though *drubb'd*, can lose no honour by't.
Hudibras, pt. i. c. 3.

The blows and *drubs* I have receiv'd
Have bruis'd my body, and bereav'd
My limbs of strength. *Id.* pt. i. c. 2.

And one of those he had seen, and felt
The *drubs* he had so freely dealt. *Id.* pt. iii. c. 2.

Their case seems now like that of some poor wretch under the correction of a merciless bully, who, after having been kicked and despised by all the world besides, is sure to return with interest the *drubbings* he receives, upon that unhappy creature whom he has had the luck to get the better of.—*Middleton. The Present State of Trinity College.*

Calish, being a passionate man, gave Alcheic one day a sound *drubbing*.—*Hume. A Dialogue.*

DRUDGE, *v.* } *Drudge*, (*droog*, *druge*,) the
Drudge, *n.* } past tense and past part. of
Dru'dgery. } *dreogan*, *ge-dreog-an*, agere, to-
Dru'dging, *n.* } lerare, pati, sufferre, (Tooke,)
Dru'dgingly. } to act, to labour, to be patient, to suffer or undergo.

The first folio of Shakespeare, (*Timon of Athens*,) has *drugges*, which the commentators think an error for *drudges*; Junius considers *drugge*, quoted from Chaucer, under the word *drag*, (qv.) and *drudge*, to be closely allied. Baret says, "A *drudge* or *drivell*; a seruaunt that serveth in vile offices or things, a kitchen slave." The verb is formed upon the noun;—

To do as a *drudge* does; to labour hardly, to work laboriously in mean or servile offices; to suffer or undergo or endure continued labour or employment, constant weariness or fatigue.

I toke in hãde to trãslate thẽ at such seldome leasures as I possiblie could frõ mine other prophane trauailes the rather to my *drudging* vocatio spare, and now at last haue finished thẽ.—*Udal. Prologue to Epistles.*

They added besides, that suche mariners as caried ye merchauntes, and the *drudges* of tharmye, through courtesaines of the gold, which had been reported vnto them, landed in the Ilande, and were neuer seene after.
Brende. Quintus Curtius, fol. 287.

Hadst thou like vs, from our first swath, proceeded
The sweet degrees that this briefe world affords,
To such as may the passive *drugges* [*drudges*] of it
Freely commandst; [command] thou would'st have plung'd thyself
In generall riot.—*Shakes. Timon of Athens*, Act iv. sc. 3.

And though she be some dunghill *drudge* at home,
Yet can he her resign some refuse roum
Amidst the well known stars: or if not there,
Sure will he saint her in his Kalendere
Bp. Hall, b. i. Sat. 7.

In black Egyptian slavery we lie;
And sweat and toil in the vile *drudgery*,
Of tyrant sin. *Cowley. The Plagues of Egypt.*

There is no life happy but that which is spent in continuall *drudging* for edification.
Bp. Hall. Cont. The Faithful Canaanite.

Nature is not master of that consummate art and wisdom according to which it acts, but only a servant to it, and a *drudging* executioner of the dictates of it.
Cudworth. Intellectual System, p. 156.

——— So all the vain
And weak productions of man's wit,
That aim at purposes unfit,
Require more *drudgery*, and worse
Than those of strong and lively force.
Butler. On the Weakness & Misery of Man.

All that I gain is but a threadbare coat,
And that with utmost pains and *drudging* got.
Dryden. Juvenal, Sat. 9.

In the judgment of the writer *De Mundo*, it is not so decorous in respect of God neither, that he should αυτουργειν ἁπαντα, set his own hand, as it were, to every work, and immediately do all the meanest and triflingest things himself *drudgingly*, without making use of any inferior or subordinate instruments.—*Cudworth. Intel. Sys.* p. 149.

But now I can mount, in the sun-beams I play,
While you must, for ever, *drudge* on in your way
Cunningham. Pomona. A Pastoral.

A creative imagination disdains the mean offices of digging for a foundation, of removing rubbish, carrying materials: leaving these servile employments to the *drudges* in science, it plans a design, and raises a fabric.
Reid. Inquiry, c. 1. s. 2.

Nor is it less likely that our vices may debase us to the servile condition of inferior animals, in whose forms we may be severely punished for the injuries we have done to mankind when amongst them, and be obliged in some measure to repair them, by performing the *drudgeries* tyrannically imposed upon us for their service.
Jenyns. Origin of Evil, Let. 4.

DRU'ERIE. "Fr. *Druerie*, that is to say, amitié," (Menage.) With the Italians, says Du Cange, *druderia* is — jocus amatorius. The Low Lat. *Drudaria*, amicitia. *Drudi*, amici; from the Ger. *Treue*, fides; Dut. *Drut*, *druyt*, fidelis. Mr. Tyrwhitt interprets it, "courtship, gallantry." Ritson adds, Illicit love.

Wymmen ne kepte of no knygt as in *druery*,
Bote he were in armys wel yprowed.—*R. Gloucester*, p. 191.

Hit is as der worth a *druwery*, as dere God himselve.
Piers Ploukman, p. 17.

Of battaile and of chevalrie,
Of ladies love and *druerie*
Anon I wol you tell.
Chaucer. The Rime of Sire Thopas, v. 13,823.

And saith, that for no *druerie*
He woll not leue his sluggardie.—*Gower. Con. A.* b. iv.

That somme men clepen sorcerie,
Whiche for to winne his *dreuerie*,
With many a circumstance he vseth,
There is no point, whiche he refuseth.—*Id. Ib.* b. vi.

Syr, hydyr I com for swych a thyng,
To skere Launfal the knyght,
That he never, yn no folye
Besoste the quene of no *druryc*,
By dayes ne be nyght.—*Ritson. Launfal.*

DRUG, *v.* DRUG, *n.* DRU'GGER. DRU'GGIST. DRU'GSTER. Fr. *Drogue*; It. and Sp. *Droga*; Dut. *Droogherrie*, *droogen*, siccare. *Drug*, the noun, Tooke says, is the past part. of the A. S. verb *Drug-an*, *drug-an*, to dry. A name, he adds, common to all Europe, and which means *dryed*, (subaud. herbs, roots, plants, &c.) When we say any thing is a mere *drug*, we mean *dryed up*; that is, worthless, (*Tooke*, ii. 414.) To *drug*, the verb, is formed upon the noun,—

To give or supply *drugs*; any thing having qualities or producing effects similar to those of *drugs*.

Chaucer once writes *Dragg*.

Lyf leyvede [believed] that leche craft, lette sholde elde,
And to dryve away deth, with dayes [diets and] *dragges*.
Piers Ploukman, p. 401.

Full redy hadde he his apothecaries
To send him *dragges*, and his letuaries,
For eche of hem made other for to winne.
Chaucer. The Prologue, v. 428.

Withoute blame to be giuen to the physytians, sauynge onely, that some of them [be] not diligent inough in beholdynge their *drouges* or ingredience at all tymes dispensid and tried.—*Sir T. Elyot. The Castel of Helth*, Pref.

——— I haue *drugg'd* their possets,
That death and nature doo contend about them
Whether they liue or dye.
Shakespeare. Macbeth, Act ii. sc. 2.

——— Oft they assayd,
Hunger and thirst constraining, *drug'd* as oft,
With hatefullest disrelish writh'd their jaws
With soot and cinders fill'd.—*Milton. Paradise Lost*, b. x.

——— Others take
Drugs to procure a heavy sleep, that so
They may insensibly receive the means
That casts them on an everlasting slumber.
Massinger. The Renegado, Act v. sc. 3.

Fraternities and companies, I approve of as merchants' burses, colledges of *druggers*, physicians, musicians, &c.
Burton. Democritus to the Reader, p. 63.

——— He was once a creature
It may be, of God's making, but long since
He is turn'd to a *druggist's* shop, the spring and fall
Hold all the year with him: that he lives, he owes
To art, not nature; she has given him o'er.
Massinger. The Picture, Act iv. sc. 2.

Then I could rest as still as those
Whom he has *drugg'd* to sure repose.
Fenton. To the Knight of the Sable Shield.

Fletcher's despis'd, your Jonson's out of fashion,
And wit the only *drug* in all the nation.
Dryden. Epil. at the acting of the Silent Woman.

As a man never pleads better than where his own personal interest is concerned, he exhibited to the court with great eloquence, that this new corporation of *druggists* had inflamed the bills of mortality and puzzled the College of Physicians with diseases for which they neither knew a name or cure.—*Tatler*, No. 181.

In the other place stating the several orders of their citizens, they place their ministers after their apothecaries; that is, the physician of the soul after the *druggist* of the body; a fit practice for those, who, if they were to rank things as well as persons, would place their religion after their trade.—*South*, vol. i. Ser. 4.

But O th' important budget! usher'd in
With such heart-shaking music; who can say
What are its tidings? have our troops awak'd?
Or do they still, as if with opium *drugg'd*,
Snore to the murmurs of th' Atlantic wave?
Cowper. Task, b. iv.

Mouffet adds, that Bucklersbury being replete with physic, *drugs*, and spicery, and being perfumed, in the time of the plague with the pounding of spices, melting of gum, and making perfumes for others, escaped that great plague whereof such multitudes died, that scarcely any house was left unvisited.—*Pennant. London*, p. 576.

DRU'ID, DRU'IDICAL. DRU'IDISM. DRU'IDYSH. Lye, and others, think is the British *Derwidhon*, (q.d.) persapientes, very wise men;—Wachter,—(who states copiously the various etymologies that have been proposed) from British *Derw*, an oak, and *wdd*, a lord or master; Skinner,—that the *Druids* were not so called by themselves, but that the name was given to them by the Greek settlers at Marseilles, propter *quercuum* cultum, from the Gr. Δρυς, an oak. See the quotation from Pliny; the word *dry* in Somner; and Selden's *Illustrations of Drayton*, song 9. Du Cange (in v. *Arbor*), remarks, that long after the introduction of the Christian Religion, the worship of trees and groves so flourished in Africa, Germany, Italy, Gaul, and other provinces, that it cost kings and popes much trouble to root it out.

The *Druides* are occupied about holy things: they haue the dooing of publicke and priuate sacrifices, and do interprete and discusse matters of religion.
Goldinge. Cæsar, fol. 155.

The *Druides* for so they call their diuinours, wise men, and the state of their clergie) esteeme nothing more sacred in the world than misselto, and the tree whereupon it breedeth, so it be on oke. Now this you must take by the way, these priests or clergie men chose of purpose such groves for their diuine seruice, as stood only upon okes; nay they solemnize no sacrifice, nor perform any sacred ceremonies without branches and leaues thereof, so as they may seem well enough to be named thereupon *Dryades* in Greeke, which signifieth as much as the *oke-priests*. [*Ut inde appellatis quoque interpretatione Græca possint* Druides *eidem*.]—*Holland. Plinie*, b. xvi. c. 44.

In all places, where the *Druiysh* religion was frequented, such was the estimation of the preests of this profession, that there was little or nothing doone without their skillful aduise.—*Holinshed. Description of Britaine*, c. 9.

You, of your ancient princes, have retriev'd
More than the ages know in which they liv'd;
Explain'd their customs and their rights anew,
Better than all their *Druids* ever knew.
Waller. To a Person of Honour.

In yonder grave a *Druid* lies,
Where slowly winds the stealing wave,
The year's best sweets shall duteous rise,
To deck its poet's sylvan grave.
Collins. On the Death of Mr. Thomson.

There was a class of the *Druids*, whom they called Bards, who delivered in songs (their only history) the exploits of their heroes; and who composed those verses, which contained the secrets of *druidical* discipline, their principles of natural and moral philosophy, their astronomy, and the mystical rites of their religion.
Burke. An Abridgement of English History, b. i. c. 2.

But still the great and capital objects of their [the Saxons] worship were taken from *Druidism*; trees, stones, the elements, and the heavenly bodies.—*Id. Ib.* b. ii. c. 1.

DRUM, *v.* DRUM, *n.* DRU'MMER. DRU'MMING, *n.* DRU'MBLE. DRU'MBLER. DROU'SY. A. S. *Drem-an*, *drym-an*, jubilare, to make a joyful noise. Dut. and Ger. *Trommelen*, pulsare tympanum; Ger. *Trommen*, sonare, susurrare.

To beat a *drum*; to have or cause the action or sound of a *drum*; the rattling, cheering noise of the quick beat, the dub a dub, as Gascoigne calls it, of "the spirit-stirring *drum*," (Shakespeare;) then to the base hum: and hence, to *drum* is also to emit a humming, droning, sullen, murmuring sound or noise. See TRUMPET.

For particular applications of the word, see the quotations from Ray, and Paley, and Smollet.

Drumble appears to be merely the diminutive; and in Shakespeare to be applied not to a *droning* noise, but to a *droning*, loitering action; in Scotch, *drumly* is droning, dull, sullen, lowering, gloomy; and thus also dark, thick, and muddy: and so Bacon uses *droumy*.

Drum-wine,—in the citation below from Massinger, Mr. Gifford says, may be such bad wine as is disposed of by sutlers at the *drum*-head; or such as was found at auctions or *outcries*, to which people at that time were summoned by beat of *drum*: unless, indeed, (which he considers to be more probable,) Dodsley's reading, "*stum* wine," be correct. Is it not *droumy* wine?

The *drummes* crie dub a dub, the braying *trumpets* blow,
The whistling fifes are seldom heard, these sounds do
drowne the so.—*Gascoigne. Flowers.*

Which came running to hinder my passage, supposing that we had bene other people, for we caried with vs a fifer, & a *drummer*, and I was clad in other apparell then I went in before, when they saw me first of all.
Hackluyt. Voyages, vol. iii. p. 437.

She was immediatly assaulted by diuers English pinasses, hoyes, and *drumblers*.—*Id. Ib.* vol. i. p. 601.

His *drumming* heart cheers up his burning eye.
Shakespeare. The Rape of Lucrece.

In *drums*, the closeness round about, that preserveth the sound from dispersing, maketh the noise come forth at the *drum-hole*, far more loud and strong, than if you should strike upon the like skin, extended in the open air.
Bacon. Naturall History, § 142.

A parley was concluded, and a *drummer* dispatched twice to the enemy before they would take notice of it.
State Trials. Colonel Fiennes, an. 1643.

Hark, hark; what *drummings* yonder! I'll lay my life
they are come to present the show I spake of.
Brewer. Lingua, Act ii. sc. 4

Cloris. Violins, strike up aloud,
Ply the gittern, scour the crowd,
Let the nimble hand belabour
The whistling pipe, and *drumbling* tabor.
Drayton. The Muses' Elysium, Nymphal 8.

M. Ford. What, John, Robert, John; go, take vp these clothes heere, quickly: wher's the cowle-staffe? Looke how you *drumble?*

Shakespeare. Merry Wives of Windsor, Act iii. s 3.

He was slaine and all his companie, there being but one man the *drumslager* left alive, who by swiftnesse of his foote escaped.—*Holinshed. Ireland*, an. 1580.

Item, a collar of good large fat brawn
Serv'd for a *drum*, waited upon by two
Fair long black pudding, lying by for *drumsticks*.

Carturight. The Ordinary, Act ii. sc. 1.

Gape round about me, and yet not find a chapman
That in courtesy will bid a chop of mutton,
Or a pint of *drum wine* for me

Massinger. The City Madam, Act iii. sc. 1.

That protestation of Catiline, to set on fire and trouble states, to the end to fish in *drumny* waters (*turbare aquas*)

Bacon. Adv. of Learning, b. ii.

At the end of this hole is a membrane, fastened to a round bony limb, and stretched like the head of a *drum*, and, therefore, by anatomists called also tympanum, to receive the impulse of the sound, and to vibrate or quaver according to its reciprocal motions or vibrations.

Ray. On the Creation, pt. ii.

So strains of a peculiar nature being expected from him [Vane] to prevent that, *drummers* were placed under the scaffold, who as soon as he began to speak of the public, upon a sign given, struck up with their *drums*.

Burnet. Own Time, an. 1661.

The *drum-stick* falling upon the *drum* makes a percussion of the air, and puts that fluid body into an undulating motion.—*Boyle. Works*, vol. iii. p. 25.

He would invite me to the garden by *drumming* upon my knee, and by a look of such expression as it was not possible to misinterpret. *Cowper. Treatment of his Hares.*

This is a riotous assembly of fashionable people of both sexes, at a private house, consisting of some hundreds: not unaptly styled a *drum*, from the noise and emptiness of the entertainment.—*Smollet. Adeline, a Satyr*, Note 7.

It [the tympanum of the ear] bears no obvious resemblance to the pelt or head of a *drum*, from which it takes its name.—*Paley. Natural Theology*, c. 3.

It resembles also a *drum head* in this principal property, that its use depends upon its tension.—*Id. Ib.*

DRUNK, *v.* DRU'NKARD. DRU'NKEN. DRU'NKENLY. DRU'NKENNESS. DRU'NKENHEAD. DRU'NKENSHIP. DRU'NKSHIP. } Past part. of *drink*. Dut. *Dronken*; Ger. *Trunken*; Sw. *Drucken*; A. S. *Drunce, druncen*, ebrius, inebriatus, tomulentus,—drunke, drunken, overtaken with *drink*. *Drunc-cennysse, drunkennesse*, (Somner.) See DRINK.

Drenched or soaked with liquid; having *drunk* or swallowed, (sc.) too much strong, intoxicating or inebriating liquor; tipsy, fuddled, intoxicated, inebriated. "*Dronkelew, adj.* Saxon. Given to *drink*," (Tyrwhitt.)

For let a *dronken* dasse, in a diche falle
Leet hym lyg. *Piers Ploughman*, p. 227.

Le Loth in hus lyue, yarowe lecherous *drenke*
Wickedliche wroghte, and wratthede God Almygtye
In hus *dronkenesse*. *Id.* p. 14.

For thei that slepen, slepen in the nyght, and thei that ben *drunken* ben *drunken* in the nyght.

Wiclif. 1 *Tessal.* c. 4.

But take ye heede to yourslf: leste peraventure youre hertis be grouid with glotonye and *drunkennesse*, and busynesses of this lyf, and thilke day come sodeyn on you

Id. Luk, c. 21.

Lord ngs, right thus, as ye han understond,
Bare I stifly mm old husbondes on hond,
That thus thei saiden in hir *dronkennesse*

Chaucer. The Wif of Bathes Prologue, v. 5963.

Lo howe he can the hertis trouble,
And maketh men *dronke* al vpon chance,
Withoute lawe of gouernance.—*Gower. Con. A.* b. vi

There is no lym wyll me serue,
But as a *drunken* mun I swerue.—*Id. Ib.*

For thei two through her *dronkenhede*,
Of witles excitacion
Oppressed all the nacion
Of Spayne. *Id. Ib.*

Per chance in suche a *dronkenship*
I may be dead, er I beware. *Id. Ib.*

For *dronkeship* in euery place.
To whether side that it turne
Doth harme and maketh a man to spurne,
And ofte falle in suche a wise
Where he percas mate nouht arise. *Id. Ib.*

A yonge man to be a *dronkelewe*.—*Gower. Con. A.* b. vi.

Wake vp ye *dronckardes*, and wepe: mourne all ye wine-suppers, because of youre sweete wyne, for it shall be taken away from your mouth.—*Bible*, an. 1551. *Joel*, c. 1.

Ye shall be *droncken*, but not with wyne. Ye shall fall, but not thorowe *dronckennesse*.—*Id. Esaye*, c. 29.

Then *drinke* they all round both men and women: and sometimes they carowse for the victory very finely and *drunkenly*.—*Hacklugt. Voyages*, vol. i. p. 96.

And it shal be requisite for such as take that busines in hand to bee sobre. For *dronkenship* is hatefesse, and vncircumspecte, and not onelye hatefess, but also rashe and temerarious.—*Udal. Ephesians*, c. 5

Our stomachs bee neuer cloyed with *dronkenship* or surfeiting, as is commanded by our Saviour in Luke.

Fox. Martyrs, p. 1014. *How to Fast truly after Scripture.*

He that killeth a man when he is *dronke* shall be hanged when he is sober.—*Camden. Remains. Proverbs.*

Still as he rode, he somewhat still did eate,
And in his hande did bear a bouzing can,
Of which he supt so oft, that on his seat
His *drunken* corse he scarce vpholden can,
In shape and life, more like a monster than a man.

Spenser. Faerie Queene, b. i. c. 4.

Where, in his cups o'ercome with foul excess,
Straightways he plays a swaggering ruffin's part,
And at the banquet in his *drunkenness*,
Slew his dear friend, my kind and truest heart:
A gentle warning, friends, thus may you see,
What 'tis to keep a *drunkard* company.

Drayton, Idea 7.

Here it must not be omitted, That the English (who of all the dwellers in the northern part of the world, were hitherto the least *drinkers*, and deserved praise for their sobriety,) in these Dutch wars learned to be *drunkards*, and brought the vice so far to overspread the Kingdom, that laws were fain to be enacted for repressing it.

Baker. Elizabeth, an. 1580.

An old *drunkard* loves a tavern, though he cannot go to it but as he is supported, and led by another, just as some are observed to come from thence.—*South*, vol. iii. Ser. 5.

The dissolution and *drunkenness* of that night was so great and scandalous, in a nation which had not been acquainted with such disorders for many years past, that the king, who still stood in need of the Presbyterian party, which had betrayed all into his hands, for their satisfaction, caused a proclamation to be published, forbidding the *drinking* of healths.—*Ludlow. Memoirs*, vol. iii. p. 17.

If the object of belief be single, the belief can scarce be double, unless by a *drunkenness* of the understanding, like that which doubles the objects of sense.

Warburton. Rem. On Hume's Nat. Hist. of Religion.

DRY, *v.* DRY, *adj.* DRY'ER. DRY'ING. DRY'LY. DRY'NESS. DRYTH. } Dut. *Drooghen*; Ger. *Trocknen*; Sw. *Torka*; A. S. *Drig-an, adrigan*, siccare, tergere, abstergere, exurere, to dry, to dry up, to wipe off or away, to burn up—it. *Marcescere*, to wither up, (Somner.) Tooke says, the A. S. *Dryg-an*, is excutere, expellere, and *therefore*, siccare. See DROUGHT.

Dry is opposed, (lit.) to *wet*; as water; any moisture; as juice, sap. Consequentially, to be *dry* is to be thirsty; also, to be barren, unfruitful, unproductive. (Met.) barren, unfruitful; as a *dry* style, i. e. barren of ornament, destitute of feeling; consequentially, harsh, rigid, severe, unfeeling. To *dry* is—

To shake off, drive or *drain* off, to wipe off; or by any means free from moisture; to parch, to scorch, to wither.

To draw *dry-foot* is when the dog pursues the game by the scent of the *foot*, for which the bloodhound is famed. See commentators on Shakespeare's *Comedy of Errors*, quoted below, and Gifford's *B. Jonson*, i. 52.

Thulke zer was thut somer so *dreye* & so hot,
That sut to this daye of none hattore me not.

R. Gloucester, p. 531.

And yf hus hous be unhetede, and ryne in hus bedde
He seketh and seketh, or he slepe *drye*.

Piers Ploughman, p. 337.

And other fel on stoons: and it sprunge up, and *withide*, for it hadde not moisture. (*Marcus*, 1551.)—*Wiclif. Luk*, c. 8.

And he entride eftsoone into the synagogue & ther was a man hauynge a *drie* hond, and they aspieden him if he heelide in the Sabotis to accuse him.—*Wiclif. Mark*, c. 3.

Wherwith they made hem stately fires great
To *dry* their clothes yt were wringing weat.

Chaucer. The Floure and the Leafe

The brode river sometime waxeth *drey*

Id. The Knightes Tale, v. 3026.

Thilke lee, whiche that the horsemen bare
To brake, so that a great partie
Was dreint of the chivalrie,
The rerewarde it toke aweie,
Caine none of hem to londe *drey*.—*Gower. Con. A.* b. ii.

And thus ye see that these three (faith, hope, and charitie) inseperable in this life haue yet seperable and seuerie offices and effectes, as heat and *drith* beyng inseparable in the fyer, haue yet their seperable operations.

Tyndall. Works, p. 158.

They [distemperatures] whiche be compounde, are in compounde or myxte qualities as heate and moisture, heate and *drythe*, cold and moyste, colde and *drye*

Sir T. Elyot. Castel of Helth, b. i.

Th' one faire and fresh, the other old and *dride*.

Spenser. Faerie Queene, b. iii. c. 4.

As one then in a dreame, whose *dryer* braine
Is tost with troubled sights and fancies weake,
He mumbled soft, but would not all his silence breake.

Id. Ib. b. i. c. 1.

This is another thing likewise to be considered of, that the trees and bushes growing by the streets' sides; doo not a little keepe off the force of the sunne in summer for *drieng* vp the lanes.—*Holinshed. Description of Britaine*, c. 19.

It looks ill, it eats *drily*, marry 'tis a wither'd peare.

Shakespeare. All's Well that Ends Well, Act i. sc. 1.

The soul in all hath one intelligence;
Though too much moisture in an infant's brain,
And too much *dryness* in an old man's sense,
Cannot the prints of outward things retain.

Davies. Immortality of the Soul, s. 22

Then he would never suffer those sterilities, but himself by a cup of sensible devotion would water and refresh those *drynesses*.—*Bp. Taylor. Set Forms of Liturgy*, s. 60.

A hound that runs counter, and yet draws *dry foot* well.

Shakespeare. Comedy of Errors, Act iv. sc. 2.

This account is very *dry* in many parts, only mentioning the name of the lover who leaped, the person he leaped for, and relating in short, that he was either cured, or killed, or maimed by the fall.—*Spectator*, No. 283.

In our methods of surgery, nothing is found of such effect in the case of old ulcers as fire, which is certainly the greatest drawer and *dryer*, and thereby the greatest cleanser that can be found.—*Sir W. Temple. Cure of the Gout.*

Some on the leaves of ancient authors prey,
Nor time, nor moths e'er spoil'd so much as they:
Some *drily* plain, without invention's aid,
Write dull receipts how poems may be made.

Pope. Essay on Criticism.

One hand sustain'd a helm, and one the shield
Which old Laertes wont in youth to wield,
Cover'd with dust, with *dryness* chapt and worn,
The brass corroded, and the leather torn

Pope. Homer. Odyssey, b. xxii.

The fall of the Angels, by F. Floris, 1554; which has some good parts, but without masses, and *dry*.

Sir J. Reynolds. Journey to Flanders and Holland.

The poet either *drily* didactive gives us rules, which might appear abstruse even in a system of ethics, or, trifling'ly volatile, writes upon the most unworthy subjects.

Goldsmith. Of the Augustan Age in England.

Whether it proceed from a mere barrenness of thought, and a native *dryness* of soul, that he is not able to vary his matter, and to impart beyond the formal topics of an analysis, or whether it arise from affectation of such a way of talking, is hard to say.

Watts. Of Instruction by Preaching, pt. ii. c. 6. s. 2.

DRY'AD. *Dryades* or nymphs of the woods; introduced into all European languages; Gr. Δρυ-άδες, from δρυς, an oak. See DRUID.

——— [Eve] like a wood nymph light
Oread or *Dryad*, or of Delia's traine,
Betook her to the groves, but Delia's self
In gait surpass'd and Goddess like deport

Milton. Paradise Lost, b. ix.

When Cheerfulness, a youth of healthiest hue,
Her bow across her shoulder slung,
Her buskins gemm'd with morning dew,
Blew an inspiring air, that dale and thicket rung,
The hunters call to fawn and *Dryad* known

Collins. The Passions. Ode for Music.

When late the trees were stript by winter pale,
Young Health, a *Dryad maid* in vesture green,
Or like the forests silver-quiver'd queen,
On airy uplands met the piercing gale.

Warton. On Bathing, Son. 2.

DU'AL. } It. *Duale*; Lat. *Dualis*, from
DUA'LITY. } *duo*; Gr. Δυο, two.

This *dualitie* after determission, is founden in euery creature, be it neuer so single of onhed.
Chaucer. The Testament of Love, b. ii.

And so conjovned the unity and *duality* of the soul, and made out the three substances so much considered by him [Plato.]—*Brown. Cyrus' Garden*, c. 4.

They absolutely deny, that there can be any more persons in the godhead than only one, and consequently, that a *duality*, or binary number of persons in it, would, in a Socinian's account, pass for no less an absurdity, than even a trinity itself; the grand article controverted between us and them.—*South*, vol. iv. Ser. 7.

Pythagoras talked, it is said, of an immaterial unity, and a material *duality*, by which he pretended to signify, perhaps, the first principles of all things, the efficient and material causes.—*Bolingbroke. Human Reason*, Ess 2.

All primitive and uncompounded languages seem to have a *dual* as well as plural, number This is the case of the Greek, and I am told of the Hebrew, of the Gothic, and of many other languages.—*A. Smith. Formation of Languages.*

Between (formerly written twene, atwene, bytwene,) is a *dual* preposition, to which the Greek, Latin, Italian, French, &c have no word correspondent; and is almost peculiar to ourselves, as some languages have a peculiar *dual* number.
Tooke. Diversions of Purley, vol. i. c. 9.

DUB, *v.* "And *dubbade* his sunn Henrie to ridere there." And *dubbed* his son Henry a knight there, (*Sax. Chron.* an. 1086.) Junius;—from the A. S. *Dypp-an*, to dip, baptizare, to confer a new name as if by baptism. Hickes thinks the A. S. *Dubb-an*, creare equitem, to create a knight, (*Gram. A. S.* p. 151,) is borrowed from the Islandic, *dubba*, (generally) to strike:—but Ihre says, that he has nowhere found that word used, unless specially,—gladio nudato equitem creandum perstringere; and agrees in opinion with those who think it sprung from the Low Lat. *Adobare*, which, with Du Cange, he takes from the Lat. *Adoptare*: giving as his reason, that the ceremony of *adoption* was performed by a stroke or blow of a sword; that the rank of knight was afterwards conferred by a similar ceremony; and that the individual himself was called *Miles Adobatus*. The editor of Menage accords with Hickes, and adds in confirmation, that the old Fr. *Dauber* vel *dober* signifies, percutere, to strike, (to *dab.*) Hickes remarks, that, before the introduction by the Normans of creating knights by *dubbing* (per *dubbationem*), the ceremony was by consecration; (sc.) by absolution after confession, by vigils, masses, &c. To *dubb* is, consequentially—

To confer a new name or title.

& an abbot of Scone, that *dubbid* the kyng.
R. Brunne, p. 331.

——— He lokede
As is the kynde of a knyght, that cometh to be *doubed*
To geten his gate spores. *Piers Ploughman*, p. 339.

Certes, the sword that men yeven first to a knight whan he is newe *dubbed*, signifieth, that he shuld defend holy chirche, and not robbe it ne pille it: and who so doth is traitour to Crist.—*Chaucer. Persones Tale.*

And when any man is made a knight, he kneeling down, is strooken of the prince, with his sword naked, upon the back or shoulder, the prince saying, *sus or sois chevalier au nom de Dieu*, and (in times past) thus added St George, and at his arising the prince saith *Avancez*. This is the manner of *dubbing* of knights at this present, and that terme *dubbing*, was the old terme in this point, and not creation.
Smith. Commonwealth, b. i. c. 18.

There him he caused to kneele, and made to sweare,
Faith to his knight, and truth to ladies all;
And neuer to be recreant, for feare
Of perill, or of ought that might befall,
So him him *dubbed*, and his knight did call.
Spenser. Faerie Queene, b. vi. c. 2.

But he that temper'd thee, bad thee stand vp,
Gaue thee no instance why thou shouldest do treason,
Vnlesse to *dub* thee with the name of traitor.
Shakespeare. Hen. V. Act iii. sc. 2.

But are these men (who have thus *dubbed* themselves true Protestants) in good earnest such mortal enemies to popery, and the popish interest, as they pretend themselves to be?—*South*, vol. vi. Ser. 1.

Should he succeed, you'll give him his degree;
If not, within he will receive no fee!
The college, you, must his pretensions back,
Pronounce him regular, or *dub* him quack.
Garrick. Prologue. She Stoops to Conquer.

DU'B, *v.* } See Dub, *ante*. Fr. *Dauber, dober*,—
DUB, *n.* } To strike; to emit or send forth the sound of a stroke or blow, (to *dab.*)

Dubbing,—see Dab; and the quotation there from Walton.

Wherin I meane to tell what race they rounne,
Who followe drummes before they knowethe *dubbe*,
And bragge of Mars before they feele his clubbe
Gascoigne. The Fruits of Warre.

But shall I say? this lesson learne of me,
When drums are durib, and sound not *dub* a *dub*,
Then be thou eke, as mewt as (is) a mayde
(I preach this sermon but to soundiours)
And learn to hue, within thy bravries bounds
Id. The Steele Glas.

For as the smith with hammour beats
His forged mettall, so
He *dubs* his club about their pates
And sleas them on a row.
Warner. Albion's England, b. ii. c. 7.

——— But say, Sir Huon,
Now the drums *dubbs*, and the sticks turn'd bed-staves,
All the old foxes hunted to their holes,
What trade do you mean to follow?
Beaum. & Fletch. The Mad Lover, Act i. sc. 1.

As skilful coopers hoop their tubs
With Lydian, and with Phrygian *dubs*.
Hudibras, pt. ii. c. 1.

DU'BIOUS. } Lat. *Dubius, dubitare*, (q.)
DU'BIOUSLY. } *duitare*, (i.) In *duo itare*. (See
DU'BIOUSNESS. } To Doubt.) *Dubious* is equi-
DUBIO'SITY. } valent to the Fr. *Doubteux*;
DU'BITABLE. } "Doubtful, uncertain, in
DU'BITANCY. } suspence: also, variable, in-
DUBITA'TION. } constant, staggering; also ambiguous, perplexed, subject to cavilling or exception, whereof a question may be made, a controversie raised, or divers senses gathered," (Cotgrave.)

This saiyng litel or nothyng pleased the Duke of Burgoyne's messengers, for they thought that it had bene much more profitable to Kyng Edward, to haue circumspectly forsene afore, and prouided to stoppe his landyng, then now sodainly to abide the fortune of battaile, which is euer *dubious* and vncertayne.—*Hall. Edw. IV.* an. 9.

And as for the trewe Inuocacion of God thorow Cryst, thei haue turned it into a dowtfull *dubitacion*.
Joye. Exposicion of Daniel, c. 12.

These relations leaving unsatisfaction in the hearers, do stir up ingenuous *dubitantes* unto experiment, and by an exploration of all, prevent delusion in any.
Brown. Vulgar Errours, b. vii. c. 18.

Since those ordinary means of expounding Scripture as searching the originals, conference of places, parity of reason, and analogie of faith, are all *dubious*, uncertain, and very fallible, he that is the wisest and by consequence the likeliest to expound truest in all probability of reason, will be very far from confidence.
Bp. Taylor. The Liberty of Prophesying, s. 4.

For first, Albertus Magnus speaks *dubiously*, confessing he could not confirm the verity hereof, but Aldrovandus plainly affirmeth, there can be such inequality [in the badger's legs] observed.—*Brown. Vulgar Errours*, b. iii. c. 5.

Whatsoever is not of faith, is sin; and therefore the ground of invocation of saints or angels being at least *dubitable*, their invocation is sin.
More. Antidote against Idolatry, p. 25.

Only our stupid, undisciplin'd, absurd, illogicall hearts have the skill to avoid it, running headlong and wilfully after the old impurities, even then when they are most fully without all *dubitancy* resolved, that all the joys of heaven are forfeited by this choice.
Hammond. Works, vol. iv. p. 505.

Whereas the right use of reason is, to make things doubtfull—certaine: and not to call things certaine, into doubt. Wherefore I report as deficient a calendar of *dubitations*, or problemes in nature, and approve the undertaking of such a worke, as a profitable paine.
Bacon. On Learning, by G. Wats, b. viii. c. 4.

But another hypothesis there is in Saint Austin, to which without *dubitation* he does peremptorily adhere, which I before intimated, viz. that although he admit of purgatory pains after this life, yet none but such as shall be at the day of judgment.—*Bp. Taylor. Dissuas. from Popery*, pt. ii. b. ii.

Thither to haste, the region to explore,
Was first my thought: but, speeding back to shore,
I deem'd it best to visit first my crew,
And send out spies the *dubious* coast to view.
Pope. Homer. Odyssey, b. x.

But this relation having been somewhat *dubiously* delivered to me, I must tell you, that Kely having an unsettled mind, left Oxon abruptly, without being entered into the matricula, and in his rambles in Lancashire, committing certain foul matters, lost both his ears at Lancaster.
Wood. Athenæ Oxon.

Let us therefore at present acquiesce in the *dubiousness* of their antiquity, and think the authority of the past and present times a sufficient plea for your patronizing, and my dedicating, this poem.—*Phillips. The Splendid Shilling*, Ded.

This is done by the Goddess, [Minerva] that she may be thought to be really a man, as she appears to be, she speaks with the *dubiousness* of a man, not the certainty of a Goddess.—*Pope. Homer. Odyssey*, b. i. Note.

I very readily admit of your excuse in regard to Sempronius, well knowing that your conduct upon that occasion may justly be imputed to those errors to which we were all equally liable, whilst we trod the dark and *dubious* paths of bondage.—*Melmoth. Cicero*, b. xiii. Let. 25.

But yet this bright and luminous truth, this judgment of nature, was clouded by such a multitude of superstitious notions that it appeared *dubiously*
Bolingbroke, Ess. 3. *On Monotheism.*

It seems almost a self evident proposition that there must be assurance where there is no *doubt*; but *dubitation* in the nature of it implies an assent to something if not to the thing *doubted* of, at least to the reasons occurring for and against it: for if you see none on either side, what can you *doubt* about?—*Search. Light of Nature*, vol. i. pt. i. c. 2.

DU'CAT. } Fr. *Ducat*; It. *Ducato, ducat-*
DUCATO'ON. } *tone*; Sp. *Ducado*. *Ducale nu-*
misma. A ducal coin. See Duke.

As fine as a *ducket* in Venise,
Of which to lite all in my pouche is.
Chaucer. House of Fame, b. iii.

There were in the sayd ship fifty-five thousand *ducates* in redy money of the Spanish king's gold, which the souldiers merily shared among themselves
Hackluyt. Voyages, vol. i. p. [illegible].

There was one that was very curious in keeping of his beard, and it was reported that hee bestowed euery moneth two *dukats* vpon the trimming of it. If it be so (said Poole) his beard will shortly be more worth than his head
Camden. Remaines. Wise Speeches

T' other day for six *ducatoons* she was willing,
Which I thought a great deal too dear.
Cotton. Epigramme De Monsieur Des Portes.

A *ducatoon* formerly passed at three guilders, and three stivers, or sixty-three stivers.
Locke. Considerations of the Lowering of Interest.

Upon engaging to pay an annual tribute of twelve thousand *ducats*, and to deliver every year six hundred Christian captives, or in case there being none to release an equal number of Moors, the Moors at last obtained a peace or rather a truce.—*Swinburne. Spain*, Let. 20.

DUCK, *v.* } Dut. *Duyken, ducken*; Ger.
DUCK, *n.* } *Ducken*; Sw. *Dyka*, urinari,
DU'CKER. } immergere; which Ihre thinks
DU'CKING, *n.* } is the frequentative from the
DU'CKLING, *n.* } A. S. *Duf-ian*, to dive.

To dip, dive or sink; to drop, to plunge, to immerse.

Applied by our older writers to the *cringing* or bowing of hypocrites or sycophants.

To make *ducks* and *drakes* upon the water, is to throw any thing so as to imitate the motion of those birds upon the water; to play at *duck* and *drake* with money, is to throw it away as boys (for such purpose) throw stones or other things upon the water; to squander it, spend it wastefully, uselessly.

Then shal thou swim as mery, I undertake,
As doth the white *doke* after her drake.
Chaucer. The Milleres Tale, v. 3576.

Master William Antony the master of the ship himselfe (when none else would or durst) ventured with danger of drowning by creeping along upon the maine yarde (which was let downe close to the raile) to gather it vp out of the sea, and to fasten it thereto, being in the mean while oftimes *ducked* ouer head and eares into the sea.
Hackluyt. Voyages, vol. ii. pt. ii. p. 164.

He walketh vp & downe all day musing and imagining mischief, a *douking* hypocrite made to dissemble.
Tyndall. Works, p. 374.

With their countenaunces framed to a grauitie, thei are oftē and much present in the high stretes, & in places of great resort of people, to the intente thei maie there haue much crouching and *douckyng* made vnto them.
Udal. Luke, c. 20.

The wanton maydens him espying, stood
Gazing awhile at his vnwonted guise;
Then th' one herselfe lowe *ducked* in the flood,
Abasht that her a stranger did avise.
Spenser. Faerie Queene, b. ii. c. 12.

It is said that then holding divers books in his hand, he did never let them go, but kept them always upon his head above water, and swam with his other hand, notwithstanding that they shot marvellously at him, and he was driven sometimes to *duck* into the water.—*North. Plutarch*, p. 609.

Play at *duck and drake* with my money.
Beaum. & Fletch. The Chances, Act iv. sc. 2.

Pre'thee goe in (my *duck*) I'le but speak to 'em
And return instantly.—*Id. Spanish Curate*, Act ii. sc. 2.

The *duck* and mallard first, the falconers only sport,
(Of river-flights the chief, so that all other sort,
They only stream-fowl term) in every mere abound,
That you would think they sat upon the very ground.
Drayton. Poly-Olbion, s. 25.

——— No, dainty *duckers*,
Up with your three pil'd spirits, your wrought valours.
Beaum. & Fletch. Philaster, Act iv. sc. 1.

For my kneeling down at my entrance, to begin with prayer, and after to proceed with reverence, I did but my duty in that; let him scoffingly call it crouching or *ducking*, or what he pleases.—*State Trials. Abp. Laud*, an. 1640.

If he be not fain before he dies to eat acorns, let me live with nothing but pollerd, and my mouth be made a *duck-ing-stool* for every scold to set her tail on.
Watkins. The Inforced Marriage, Act iii.

——— I must have my capons
And turkeys brought me in, with my green geese
And *ducklings* i' th' season.
Beaum. & Fletch. The Beggars' Bush, Act i. sc. 2.

Yet, ere the armies join'd, that hopeful elf,
Thy dear, thy dainty *duckling*, had Matilda
Advanced, and stated like Pierre's or Cæsar.
Messinger. The Picture, Act ii. sc. 1.

This was now discovered to have been the blood of a *duck*, which they renewed every week, and the one side of the vial was so thick that there was no seeing through it, but the other was clear and transparent; and it was so placed near the altar, that one in a secret place behind could turn either side of it outward.
Burnet. History of the Reformation, an. 1538.

So have I seen, within a pen,
Young *ducklings* foster'd by a hen,
But, when let out, they run and muddle,
As instinct leads them, in a puddle.
Swift. The Progress of Marriage.

A gauntess she seems: but, look behind,
And then she dwindles to the pygmy kind.
Duck-legg'd, short-waisted.—*Dryden. Juvenal*, Sat. 6.

At length, on the 18th of September, we crossed the line in the longitude of 8° west; after which the ceremony of *ducking*, &c. generally practised on this occasion was not omitted. *Cook. Voyage*, vol. iii. b. ii. c. 1.

The man who can see without pleasure a hen gather her chickens under her wing, or the train of *ducklings* follow their parent into the pond, is like him who has no music in his soul, and who, according to Shakspeare, is fit for treasons, murders, and every thing that can disgrace and degrade humanity.—*Knox*, Ess. 158.

DUCT, *n.*
DU'CTIBLE.
DU'CTILE.
DUCTI'LITY.
DU'CTILENESS.
DU'CTIONS.
DU'CTURE.

Fr. *Ductile*; Lat. *Duc-ere*, to draw; *Ductilis*, (contracted from *Ductibilis*,) that may be drawn. Consequentially, *Ductile* is—

Easy to be drawn; easy to be turned or bent; tractable, flexible, pliable; easy to be induced, complying, yielding.

For as Mr. Cowper saith, if we consider in this *duct* (the thoracic *duct*) its several divisions and inosculations, its numerous valves looking from below upwards, its advantageous situation between the great artery and vertebræ of the back, together with the *ducts* discharging their refluent lympha from the lungs and other neighbouring parts, we shall find all conduce to demonstrate the utmost art of nature used in furthering the steep and perpendicular ascent of the chyle.—*Derham. Phys.-Theol.* b. iv. c. 11. Note (59.)

It [iron] is the most impure of all metals, hardly meltable (but with additaments;) yea malleable and *ductible* with difficulty.—*Fuller. Worthies. Shropshire.*

She gilded us, but you are gold; and she
Informed us, but transubstantiates you;
Soft dispositions, which *ductile* be,
Elixir-like, she makes not clean, but new.
Donne. To the Countess of Huntingdon.

I, when I value gold, may think upon
The *ductilness*, the application,
The wholesomeness, the ingenuity,
From rust, from soil, from fire ever free.—*Id.* Elegy 18.

Gold is remarkable for its admirable *ductility* and ponderosity, wherein it excels all other bodies hitherto known.
Ray. On the Creation, pt. i.

Yet, by the but meanly wise and common *ductures* of bemisted nature, it would have been no very powerful oratory, to perswade the taking up of our cross to follow him.
Feltham, pt. ii. Resolve 66.

The *ductile* wax with busy hands I mould,
And cleft in fragments, and the fragments roll'd.
Th' aerial region now grown warm with day,
The wax dissolv'd beneath the burning ray.
Pope. Homer. Odyssey, b. xi.

But interest, and design, are a kind of force upon the soul, bearing a man oftentimes besides the *ducture* of his native propensities, and the first outgoings of his will.
South, vol. viii. Ser. 1.

And now, let any one judge whether it is fitter for us to steer our practice according to the *ducture* of the universal church, or the broken voice of a particular fiction, compared to that, both small in number, and inconsiderable in qualification.—*Id. Ib.* vol. ix. Ser. 5.

Fourthly, the main pipe, which carries the chyle from the reservoir to the blood, viz. the thoracic *duct*, being fixed in an almost upright position, and wanting that advantage of propulsion which the arteries possess, is furnished with a succession of valves to check the ascending fluid, when once it has passed them, from falling back.
Paley. Natural Theology, c. 10.

Nor do I doubt the ability of Shakspeare to have continued his (Mercutio's) existence, though some of his sallies are perhaps out of the reach of Dryden; whose genius was not very fertile of merriment, nor *ductile* to humour, but acute, argumentative, comprehensive, and sublime.
Johnson. Observations on Shakspeare's Plays.

There is not yet such a convenient *ductility* in the human understanding, as to make us capable of being persuaded, that men can possibly mean the ultimate good of the whole society, by rendering miserable for a century together the greater part of it.—*Burke. Tracts on the Popery Laws.*

DU'DDER, to dodder, (qv.) To tremble, to totter.

'Tis woundy cold sure. I *dudder* and shake like an aspen leaf every joint of me.
Ford. The Witch of Edmonton, Act ii. sc. 1.

DU'DGEON, *n.*
DU'DGEON, *adj.*
DU'DGEON-DAGGER.

Skinner says, from Ger. *Dolch*, pugio, (q.d.) *Dolchin* or *Dolkin*; or from Ger. *Deagen*, *degen*, gladius, a sword. Junius,—*Dudgeon* haft; manubrium *apiatum*; "which means a handle of wood with a grain rough, as if *seeds of parsley* were strown over it," (Steevens.) Wilkins (noticed by Mr. Nares) says, "*Dudgeon*,—indignation. Root of Box. *Dudgeon-dagger*,—short sword, whose handle is of the root of box." Gascoigne in his *General Advertisement*, "The most knottie peece of box may be wrought into a faire *dudgen* hafte." *Dudgeon* is applied to the haft or handle of a dagger or knife, to distinguish it from those which might have more costly hafts or handles; and thus Mr. Gifford thinks it became a term of contempt, and from a simple characteristic of poverty to be frequently employed in denoting the meaner passions. *Dudgeon*, (lit.) he interprets, *wooden*. "I am plain and *dudgeon*," in Beaum. & Fletch.—coarse, rude. "A clapper *dudgeon*," in B. Jonson,—one who claps his *wooden* dish at the door for broken meat, &c. (See Gifford's *B. Jonson*, vol. v. p. 96. Nares's *Glossary*, and the *Variorum* Shakespeare, (1821) *Macbeth*, Act ii. sc. 1, Note 5.) Mr. Gifford is undoubtedly right with respect to the consequential usages of the word; but that it neither means *wooden* nor *root of box* is plain from Holland. The word may be applied as an epithet to the box or any other wood, to express some particular quality, and it is not improbable that such quality is *strength*, Dut. *Dooghen*; A. S. *Dug-an*, to be strong, (whence our *Doughty*; which is also now used, as *Dudgeon* is, contemptuously;) and thus what Gascoigne calls "the most knottie peece of box" might with propriety be named *dudgeon*.

Dudgeon is applied, consequentially, to—

Stubbornness, sullenness, quarrelsomeness; offence, ill-will.

Now for the box-tree, the wood thereof is in as great request as the very best: seldome hath it any graine crisped damaske wise, and never but about the root, [*raro crispanti, nec nisi radice*] the which is *dudgin* and full of worke.
Holland. Plinie, b. xvi. c. 16.

I fear no censure, nor what thou can'st say,
Nor shall my spirit one jot of vigour lose:
Think'st thou my spirit shall keep the packhorse way,
That every *dudgen* low invention goes.
Drayton, Idea 31.

——— I see thee still:
And on thy blade, and *dudgeon*, gouts of blood;
Which was not so before.—There's no such thing:
It is the bloody businesse, which informes
Thus to mine eyes.—*Shakespeare. Macbeth*, Act ii. sc. 1.

——— I fear
This peace will make me something that I love not,
For by my troth, though I am plain and *dudgeon*,
I would not be an ass—and to sell parcels,
I can as soon be hang'd.
Beaum. & Fletch. The Captain, Act ii. sc. 1.

Here hee is! and with him—what? a clapper
Dudgeon!
That's a good signe, to haue the beggar follow him,
So neere at his first entry into fortune.
B. Jonson. Staple of News, Act ii. sc. 4.

They'l quarrell sooner for precedence here,
And take it in more *dudgeon* to be slighted,
Than they will in publique meetings, 'tis their glories.
Beaum. & Fletch. Wild Goose Chase, Act ii. sc. 1.

There's ne'r a one of these, the worst and weakest,
(Chuse where you will) but dare attempt the raising,
Against the soveraign peace of Puritans,
A may pole and a morris, maugre maior's
Their zeal, and *dudgeon daggers*.
Id. The Woman's Prize, Act v. sc. 1.

When civil *dudgeon* first grew high,
And men fell out they knew not why;
When hard words, jealousies and fears,
Set folks together by the ears.—*Hudibras*, pt. i. c. 1.

He is even ready to fear that divines should take his honest freedom in *dudgeon*; and that it may possibly procure him in return, some ecclesiastical Billingsgate, to be called infidel, deist, and perhaps atheist.
Warburton. Use of Bolingbroke's Philosophy, Let. i.

DUE, *n.*
DUE, *adj.*
DU'EFUL.
DU'EFULLY.
DU'ENESS.
DU'TY.
DU'TEOUS.
DU'TEOUSNESS.
DU'TIFUL.
DU'TIFULLY.
DU'TIFULNESS.

It. *Dovuto*, Sp. *Debido*; Fr. *Deu*, from *devoir* or *debvoir*; Lat. *Deb-ere*; from *de*, and *habere*, quasi de alio *habere*, to have of or from another. (See DEBT and OWE.) *Due*, *n.* (as Debt) is—

Any thing had or held of or from another; his property or right of property; that which is *owed*, which any one *ought* to have; has a right to demand, claim or possess; which any one deserves, or has earned by service.

Due, *adj.* as the French, is, consequentially, "just, fit, right, apt, seasonable, convenient," (Cotgrave.)

Duty and *right* are reciprocal: if one has the *right* to command, it is the *duty* of another to obey.

"*Duetee*, *n.* Fr. duty: what is *due* to any one," (Tyrwhitt.)

The kyng hem vayre vaderrong, and honoured in ech wyse,
An gret *druyte* tolde of hem, vor her gentryse.
R. Gloucester, p. 313.

And that is no mede, bote amereede
A maner *dewe* dette, for the doynge.
Piers Ploukman, p. 53.

This wretched worldes transmutation
As weale & wo, now poore and now honour,
Without order or *due* discrecion
Governed is by fortune's errour.
Chaucer. Balade of the Lak.

Than it is wisdom, as it thinketh me,
To maken vertue of necessite,
And take it wel, that we may not eschewe,
And namely that to us all is *dewe*.
Id. The Knightes Tale, v. 3046.

But craftily encourage her thereto
By other meanes, as by commending
And not to much, but *duely* mending
Both praise and blame.—*Id. The Remedie of Love.*

If holy church after the *dute*
Of Christ's word ne be not all auised
To make peace, accord, and vnite, &c.
Id. A Balade to King Hen. IV.

And right as Judas hadde purses smale
And was a theef, right swiche a theef was he,
His maister hadde but half his *dueire*.
Id. The Freres Tale, v. 6934.

And euery gouernance is *due*
To pitee, thus I maie argue,
That pitee is the foundemente
Of euery kynges regimente.—*Gower. Con. A.* b. vii.

For but a man's wit be awerued,
Whan kynde is *duriche* serued,
It ought of reson to suffise.—*Gower. Con. A.* b. vii.

I not howe that thei shall amende
The woful world in other thinges
To make peace betwene kynges
After the lawe of charitee
Which is the propre *deuetee*
Belonged vnto the priesthood.—*Id. Ib. Prologes.*

And for the honour of the indictment and manifesting the *due* of their proceedings, Mr Secretary desired their judgments.—*State Trials. Sir Christ. Blunt*, an. 1600.

To this obiection I answere, that if God of his mercy and thorough the bloud of his sonne Jesus haue not remitted ye payne *due* vnto that crime, then shall we all be damned for the payne *due* vnto euery disobedience that is against God, is eternal damnation.—*Frith. Workes*, p. 11.

And if it [hybernlytye] be well and *duely* employed, it acquireth perpetualle honour to the gyuer, and moche frute and synguiar commoditie thereby encreaseth.
Sir T. Elyot. Governour, b. ii. c. 10.

Let us heare the end of all: feare God and kepe his commandments: for this is the whole (*duetie*) of man. For God wil bring euerie worke vnto iudgement, with euric secret thing, whether it be good or euil.
Geneua Bible, 1561. *Eccles.* xii. 13, 14.

But death for an errour of such kind, in terms and words not altogether *dutiful* of certain bishops, cannot be but extreme cruelty.—*State Trials. John Udal*, an. 1590.

I will for ever hereafter forsake all such *undutiful* and dangerous courses, and demean myself *dutifully* and peaceably to all authorities both civil and ecclesiastical, established in this realm.—*Id. Ib.*

You think more liberlie in wilfulness, than wisdome in *dutifulnesse*, and so run headlong, not to the mischief of other, but to the destruction of your selues.
Sir John Cheeke. The Hurt of Sedition.

To praise Achilles, or the Trojan crew,
Show'd little art, for praise was but their *due*.
Suckling. An Answer to Verses made in his Praise.

Every third word a lye, *duer* pay'd to the hearer then the Turkes tribute.—*Shakespeare. 2 Pt. Hen. IV.* Act iii. sc. 2.

But thee, O Jove, no equall judge I deeme
Of my desert, or of my *deufull* right;
That in thine owne behalfe maist partiall seeme.
Spenser. Faerie Queene, b. vii. c. 6.

To whom in sort, as he at first begonne,
He daily did apply himselfe to donne
All *dewfull* service, void of thoughts impure.
Id. Ib. b. vi. c. 10.

Yet did those two themselves so bravely beare,
That th' other little gained by the lone,
But with their owne repayed *duely* were,
And vsury withall. *Id. Ib.* b. iv. c. 9.

Now then, when God had dissolved that *dueness*, that debt, (as I may call it,) that obligation, which according to the law of nature, in a way of meetness and comelinesse it was fit for God as a creator, to deal with a creature, there is now room for grace.—*Goodwin. Works*, vol. i. pt. ii. p. 199.

So that this *dueness* imports only what it became God to do, and was worthy of him, in such or such a case; as he useth the word, *Hebrews*, ii. 10. for it beeame him, &c.
Id. Works, vol. ii. pt. iii. p. 21.

——— They both attone
Did *dewly* to their lady, as became.
Spenser. Faerie Queene, b. ii. c. 9.

Thus spake the kinde and prudent Astragon,
And much their kinde impatience he appeas'd,
For of his griefs (which heavier than their owne
Were born by both) their *dutious* feare are eas'd.
Davenant. Gondibert, b. iii. c. 2.

——— You yet may, lady,
In recompense of all my *duteous* service,
(Provided that your will answer your power,)
Become my creditress.
Massinger. The Fatal Dowry, Act iii. sc. 1.

If piety goes before, whatever *dutiousness* or observance comes afterwards, it cannot easily be amiss.
Bp. Taylor. Rule of Conscience, b. iii. c. 5.

By this meanes the multitude of the poor needy people (and all such rabble as had nothing to lose, and had less regard of honesty before their eyes) came to be of greater force (because their voyces were numbred by the pole) then the noble honest citizens, whose persons and purse did *dutifully* serve the commonwealth in their wars.
North. Plutarch, p. 195.

But now the best way to redeem this lost privilege (for which we may giue those thanks only) is to giue all opportune appearance of obedience and *dutifulness* to his majesty's command.—*State Trials. John Hampden, Esq.* an. 1601.

Rather than offend them (as he expresses it,) rather than do a thing that might encourage others to refuse the payment of their *dues* he orders St Peter to lay down the money they demanded.—*Sharpe*, vol. v. Ser. 2.

Hereby [by temperance and moderation] it comes to pass, that our senses, which are the instruments of our pleasures, are always preserved in that *due* purity and quickness, that is absolutely necessary for the right performing of their offices, and the rendering our perceptions of any thing grateful and agreeable.—*Sharpe*, vol. i. Ser. 1.

Could there be greater liberty than for their whole nation to be preserved from all the designs of their enemies, to enjoy their own laws, and matters of justice to be *duly* administered amongst them? and had they not all these under the government of Moses?—*Stillingfleet*, vol. i. Ser. 7.

A seat, soft spread with furry spoils, prepare;
Due distant, for us both to speak and hear.
Pope. Homer. Odyssey, b. xix.

The practical *duties*, which the Christian religion enjoyns, are all such as are most agreeable to our natural notions of God, and most perfective of the nature, and conducive to the happiness and well being of man
Clarke. On the Evidences, Prop. 10.

A female softness, with a manly mind,
A daughter *dutious*, and a sister kind.
In sickness patient, and in death resign'd.
Dryden. On a Lady who died at Bath.

This benevolence was presented to the queen in a very humble and *dutiful* manner in writing, bearing date the same fourth day of March by the archbishop, and signed with his seal.—*Strype. Life of Abp. Whitgift*, b. iii. c. 17.

He calls them likewise σεβουενοι, worshippers; such who deliberately resolving and foreseeing what ought to be done, perform it with all *dutifulness* and diligence.
Id. Life of Sir John Cheeke. A Discourse of Superstition.

It [religion] consists in that love to God, as a being perfectly holy in himself and good to us; and that *dutifulness* to him, as the author and ruler of the universe; which engage men to seek his favour by imitating his nature and obeying his laws.—*Secker*, vol. ii. Ser. 23.

If he sets sacrifice in competition with mercy, as the Jews did, when, under the pretence of rich offerings to the temple, they defrauded their parents in their old age of the support which was their *due*.—*Bp. Horsley*, vol. ii. Ser. 22.

——— If his speare prevail,
And I fall under him, he shall account
My spoils his own, and bear them to the fleet
But he shall yield my body to receive
Its *due* funereal rites from Trojan hands.
Cowper. Homer. Iliad, b. vii.

As the will of God is our rule; to enquire what is our *duty*, or what we are obliged to do, in any instance, is, in effect, to enquire what is the will of God in that instance? which consequently becomes the whole business of morality.
Paley. Moral Philosophy, b. ii. c. 4.

I advised him to persevere in *dutifully* bearing with his mother's ill humour, till time and her own good sense should disentangle her from the web which ministerial cunning had thrown around her.—*Anecdotes of Bp. Watson*, vol. i. p. 367.

DU'EL, *v.*
DU'EL, *n.*
DU'ELLER.
DU'ELLING, *n.*
DU'ELLIST.
DUE'LLOE.
DU'EL-TRIAL.

Fr. *Duel*; It. and Sp. *Duello*; Lat. *Duellum*; so called *a duobus*, from *two*, whence it seems properly to be *monomachia*, or single combat, quoque est inter *duas*, urbes gentes et partes, (Vossius.)
See the third quotation from South.

If death be not more formidable to you than hell, you are fit for a reserve, or forlorne hope, for the cannon's mouth, for cuirassiers, for fiends to *duel* with
Hammond. Works vol iv. p. 522.

——— Who, single combatant,
Duell'd their armies rankt in proud array,
Himself an army, now unequal match
To save himself against a coward arm'd
At one spear's length.—*Milton. Samson Agonistes.*

And this vast man, besides his wondrous might,
No man as he so skilful is in fight;
Expert in all to *duels* that belong,
Train'd up in arms, whilst yet he was but young.
Drayton. David & Goliah.

Looking down from the pinnacle of the temple, into the houses, streets, highways, and fields of the world: where I find death acting in so many and so divers postures: methinks there's no one whereby the prince of darkness triumphs more over our humane nature, then (this wherein he imploys our courage, even the vertue of our nature to destroy it self) by the desperate practice of *duels*.
Mountayne. Devoute Essayes, pt. ii. Treat. 11. s. 2.

Agreeable to which is our style of *duellers*, challenging to the field.—*Hammond. Works*, vol. iv. p. 29.

I have character'd this spirit of *duelling* as ugly and deform'd as I could: and surely it is not an improper metre, in this design of death I have in hand, because death is fouler in that shape than in any other.
Mountayne. Devoute Essayes, pt. ii. Treat. 11. s. 3.

Thirdly, his majesty's said attorney-general did, by many reasons which he brought and alledged, free the law of England from certain vain and childish exceptions, which are taken by these *duellists*.
State Trials. Case of Duels, an. 1615.

This being well fore'd, and urg'd, may have the power
To move most gallants to take kicks in time,
And spurn out the *duellers* out o' th' kingdom.
Beaum. & Fletch. Passionate Madman, Act iii. sc. 1.

If the business be not decided by this, or that if his majesty is pleased to admit torture before a *duel-trial*, the paunel is ready with him to bear out the torture, and to be tried thereby, with the said Lord Rea, and let the truth then appear.—*State Trials. Lord Ochiltree*, an. 1631.

He must at length, poor man! die dully of old age at home, when here he might so fashionably and gentilely, long before that time, have been *duell'd* or flux'd into another world.—*South*, vol. ii. Ser 6.

And therefore this *duelling* practice (what thoughts soever some may have of it) proceeds not from any sense of honour, but is really and truly a direct defiance and reproach to the laws and justice of a government, as if they could not, or would not, protect a man in the dearest concern he has in the world, which is his reputation and good name; but left every slandered person to carve out his own satisfaction, and so to make himself both judge in his own cause and executioner too.—*Id.* vol. vi. Ser. 3.

A *duel*, called by the Greeks μονομαχια, and by the Latins *duellum*, receiving its denomination from the persons engaged in it, is properly a fight or combat between two persons, mutually undertook, appointed, and consented to by each of them.—*Id.* vol. x. Ser. 7.

I suppose I need not take any paine to prove the unlawfulness, nay, the sottishness of such *duellings*, where men sold their lives for a crown or an angel; and by a preposterous way of labouring, not to get their living, but to procure their death.—*Id. Ib.*

Oh, how I hate, abominate, detest and abhor, those perpetual talkers, disputants, controverters and *duellers* of the tongue.—*Dryden. An Evening's Love*, Act iii.

You may also see the hope and support of many a flourishing family untimely cut off by a sword of a drunken *dueller*, in vindication of something that he miscalls his honour.
South, vol. vi. Ser. 3

Him his cotemporary Theseus succeeded in the beargarden, which honour he held for many years: this grand *duellist* went to hell, and was the only one of that sort that ever came back again.—*Tatler*, No. 31.

Nothing surely can be more absurd and barbarous than the practice of *duelling*, but those who justify it say that it begets civility and good manners.—*Hume. A Dialogue.*

A *duellist*, you may observe, always values himself upon his courage, his sense of honour, his fidelity, and friendship; qualities which are here, indeed, very oddly directed, but which have been esteemed universally since the foundation of the world.—*Id. Ib.*

DUE'NNA. Sp. from Lat. *Domina*. Formerly any widow lady, or mistress of a family; now it is generally taken for a sort of ancient widows they keep in all great houses in Spain for grandeur, and not for any service they do, (Delpino.)

How could I know so little of myself when I sent my *duenna* to forbid your coming more under my lattice.
Sterne. Tristram Shandy. Slawkenbergius's Tale.

DUG. Lye thinks the origin of this word must be sought in the Isl. *Degg-ia*, which he interprets *lac præbere*, to give or yield milk: and thus to mean—

That which yields milk; the teat, the nipple: or may it not be that which is *tug*-ged; which the sucking young *tug*?

A harte there was of comely portes and huge with hornes yspred,
Whom Tirrhus children (from the *dug* withdrawen) for pleasure bred.—*Phaer. Virgill. Æneidos*, b. vii.

She wildly breaketh from their strict embrace,
Like a milch doe, whose swelling *dugs* do ache,
Hasting to feed her fawn hid in some brake.
Shakespeare. Venus & Adonis.

Nor will I praise my cattle; trust not me,
But judge yourself, and pass your own decree:
Behold their swelling *dugs*; the weepy weight
Of ewes, that sink beneath the milky freight.
Garth. Ovid. Met b. xiv.

Meanwhile this hireling wretch (disgrace to swains!)
Defrauds his master, and purloins his gains,
Milks twice an hour, and drains the famish'd dams,
Whose empty *dugs* in vain attract the lambs.
Beattie, Past. 3.

DUKE.
DU'KEDOM.
DU'KELING, *n.*
DU'KESHIP.
DU'CAL.
DU'CHESS.
DU'CHERY.
DU'CHY.

Fr. *Duc*; It. *Duca*; Sp. *Duque*. Fr. *Duchesse*; It. *Duchessa*; Sp. *Duquesa*; from the Lat. *Dux*, from *duc-ere* to lead.

A leader: now a mere title of rank.

See the quotation from Gibbon.

"Lord Angelo *dukes* it well;" i. e. acts the part, performs the duties of the *duke*.

An hey *duk* of al that studs, he clepede that town ywys
Aftur ys name Gloucestre, as he gut y clepud ys.
R. Gloucester, p. 67.

Albrik was his fadir, a *duke* of faire fame,
Lord of Wicombe, of Redynges, and of Isame.
R. Brunne, p. 14.

——— A voys aloud seyde
The lord of myght and of man. that made all thynges
Duke of this dymme place. anon undo the gates
That Crist mowe comen in. the kynges sone of Iavene.
And with that breth hell brake.—*Piers Ploughman*, p. 358.

Ich am hus dure doubeter. *duchesse* of hevene.—*Id.* p. 25.

——— A kingdom oth^r *ducke*
May nat be sold sothly.—*Id.* p. 50.

Be ye subgett of ech creature of man for god, either to the kyng as to him that is liger in staat, either to *duykis* as to thilke that ben sent of hym.—*Wiclif. 1 Peter*, c. 2.

Whilom, as olde stories tellen us,
Ther was a *duk* that highte Theseus.
Of Athenes he was lord and governour,
And in his time swiche a conquerour,
That greter ther was non under the sonne.
Chaucer. The Knightes Tale.

She smote thee to ground for all thy cruelties
Wherefore y^e *dukeship* of Diamedes & dignitie
Unto her great laud and glorie perpetuall
Attributed is with triumph laureall.
Id. Balade. The Nine Ladies Worthie.

And sothly suster mine (qd. she)
Now be we *duchesses* both I and ye.
Id. Legend of Ariadne.

I rede in old bokes thus,
There was a *duke*, whiche Spartacus
Men clepe, and was a warriour.—*Gower. Con. A.* b. vii.

Of these besauntes I haue lernyd there shuld be ii.; that one is called a besaunte imperiall, and ye other a besaũt *ducall*.—*Fabyan*, an. 1273.

For firste he gaue him y^e *duchie* of Berry, and after that whole Normandy, wherof in no long time he bereft him the possession, regimẽt & title, without any cause geuẽ, on the partie of yong Charles.—*Hall. Hen. IV.* an. 12.

In whiche tyme came vnto hym certayne men of the *duchie* Burgoyne, as lordes of dyuers holdes and townes within that *duchery*, and gaue vnto hym, to the entent he shulde nat molest or hurte that coũtre, cc.m. floryns of golde.
Fabyan, an. 1359.

——— Lord Angelo *dukes* it well in his absence, he puts transgression to't
Shakespeare. Measure for Measure, Act iii. sc. 2.

When they devis'd to link, by wedlock's band,
The house of Suffolk to Northumberland;
Our fatal *dukedom* to your *dukedom* bound,
To frame this building on so weak a ground.
Drayton. Lady Jane Grey to Dudley.

K. Hen. Urswick, command the *dukeling* and these fellows,
To Digby, the Lieutenant of the Tower.
Ford. Perkin Warbeck, Act v. sc. 2.

Petron. Will your *dukeship*
Sit down and eat some sugar-plumbs?
Massinger. The Great Duke of Florence, Act iv. sc. 2.

From whence a fatal volley we receiv'd,
It miss'd the *duke*, but his great heart it griev'd:
Three worthy persons from his side it tore,
And dyed his garment with their scatter'd gore.
Waller. Instructions to a Painter.

The King, before his expedition into England, had promised his eldest son Robert the *dukedom* of Normandy, in case he conquered the kingdom he then pretended.
Sir W. Temple. Introduction to the History of England.

——— What shall I advise?
Ev'n quit the house, for thou too long has sat in't;
Produce at last thy dormant *ducal* patent;
There near thy master's throne in shelter plac'd,
Let Will, unheard by thee, his thunder waste.
Swift. On Mr. Pulteney's being put out of the Council, 1731.

The Duke of Lorrain being in this manner dispossessed of his *duchy*, without any preceding declaration of war on the part of France, filled all Europe with his complaints.
Ludlow. Memoirs, vol. iii. p. 188.

The titles of counts and *dukes* have obtained in modern languages so very different a sense, that the use of them may occasion some surprize. But it should be recollected, that the second of those appellations is only a corruption of the Latin word, which was indiscriminately applied to any military chief. All these provincial generals were, therefore, *dukes*.—*Gibbon. The Roman Empire*, c. 17.

In this sense it is distinguished into four quarters, into empires, kingdoms, states, commonwealths, principalities, *dukedoms*, provinces, &c.
Watts. Geography & Astronomy, s. 12.

'Tis virtue can alone impart
The patent of a *ducal* heart:
Unless this herald speaks him great,
What shall avail the glare of state
Cotton. Visions. Content, Vis. 4.

But now grown desp'rate, and beyond all hope,
I curse the hall, the *duchess*, and the pope.
Cambridge. Elegy written in an empty Assembly Room.

The interest of the *Duke* of Cornwall has given occasion to a regimation nearly of the same kind in that ancient *duchy*.—*Smith. Wealth of Nations*, b. v. c. 11.

DULCE, *v.*
DULCE, *adj.*
DU'LCING, *n.*
DU'LCET.
DU'LCIFY.
DULCIFICA'TION.
DU'LCORATE, *v.*
DULCORA'TION.

Lat. *Dulcis*, quia *delicit*, id est, *delectat*. It was first written *delces*, then *deles*, *doles*, and lastly *dules*. Vossius,—*de*, and *lacere*, to draw, to attract.

Dulce, the verb, is not uncommon in our old writers, though now disused. See ADDULCE.

To delight, to be or cause to be delightful, sweet, pleasant, gratifying, agreeable; to sweeten; to soothe; to harmonize.

O howe delicious (sayth David) are thy sayenges vnto my throte! More *duleeth* thã hony are thy wordes Lorde to my mouth.—*Bale Image*, T. 7.

And the lawes and exercise therof, beinge in pure Latin or *doulce* Prenche, fewe men in consultations shuld (in myne opinion) compare with our lawyars.
Sir T. Elyot. Governor, b. i. c. 14.

Framinge himselfe to plye his looke
with lesser greefe of myrthe,
He will see the (my *dulcet* female)
with warmne westerne wynde.
Drant. Horace. Epistle to Numitius.

Not now deere son, from thyne embraxings sweete should I be pluckt,
O *dulcet* son.—*Phaer. Virgill. Æneidos*, b. viii.

And lytle and lytle fro theyr very childhoode to accustome them *dulcely* and pleasãtly in the meditacion thereof.
Sir T. More. Workes, p. 1215.

Musick (quoth he) [Aristoxenus] is brought in thither, because that whereas wine is wont to pervert and overturn as well the bodies as the minds of those who take it immoderately, music by that order, symmetry, and accord which is in it, reduceth them again into a contrary temperature, and *dulceth* all.—*Holland. Plutarch*, p. 1039.

Good reason therefore, that such asperity of the spirit or rather indeed of the vitall breath should be *dulced* and appeased, by the use of some sweet and pleasant liquour.
Id. Plinie, b. xxii. c. 24.

For there came ambassadors to Rome, which brought letters from King Tarquine, full of sweet and lowly speeches, to win the favour of the people, with commission to use all the mildest means they could, to *dulce* and soften the hearded hearts of the multitude: who declared how the king had left all pride and cruelty, and meant to ask nought but reasonable things.—*North. Plutarch*, p. 63.

This we may undoubtedly gather and conjecture by his great dilligence, which he employed in that musick and harmony, which he inferred for the *dulcing*, taming, and appeasing of the soul.—*Holland. Plutarch*, p. 54.

Upon his *dulcet* pipe the merie doth only play.
Drayton. Poly-Olbion, s. 13.

I know that a decoction of wild gourd or colocynthis (though somewhat qualified) will not from every hand be *dulcified* into aliment by an addition of flour or meal.
Brown. Vulgar Errours, b. i. c. 11.

The fœtor whereof may discover itself by sweat and urine, as being unmasterable by the natural heat of man, not to be *dulcified* by concoction beyond an unsavoury condition.
Id. Ib. b. iv. c. 10.

The ancients, for the *dulcorating* of fruit, do commend swines-dung above all other dung.
Bacon. Naturall History, § 465.

The fourth is in the *dulcoration* of some metals; as saccharum, Saturni, &c.—*Id. Ib.* § 358.

Licymnia's *dulcet* voice, her eye
Bright-darting its resplendent ray,
Her breast, where love and friendship lie,
The Muse commands me sing in softer lay.
Francis. Horace, b. ii. Ode 12.

In the former of these cases the medicine may be dangerous, unless it be, after the solution or corrosion ended, exquisitely *dulcified* from all remainder of the corrosive salt.
Boyle. Works, vol. i. p. 375

Fair water must be so often poured, till you have *dulcified* the matter therein contained, the sign of which *dulcification* is (you know) when the water that has passed through it, comes from it as tasteless as it was poured upon it.
Id. Ib. vol. i. p. 787.

Yet will I view her still, however coy,
In dreams poetic; see her to the sound
Of *dulcet* symphonies harmonious lead
Her sportive sister graces, Mirth serene,
And Peace, sweet inmate of the sylvan shade.
Whitehead. To the Nymph of Bristol Spring.

They to the dome where smoke, with curling play,
Announc'd the dinner to the regions round,
Summon'd the singer blithe, and harper gay,
And aided wine with *dulcet-streaming* sound.
Johnson. Parody of a Translation.

DU'LCIMER. It. *Dolcimelle*; a musical instrument so called *a soni dulcedine*; from the *sweetness* of its sound, (Skinner.) And see the quotation from Warton: whence it appears that, in his time, a particular kind of bonnet was called a *Dulcimer*.

——— The harp
Had work and rested not, the solemn pipe,
And *dulcimer*, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper'd soft tunings, intermix'd with voice
Choral or unison.—*Milton. Paradise Lost*, b. vii.

The females that are guilty of breaking my orders, I shall respectively pronounce to be kits, hornpipes, *dulcimers*, and kettle drums.—*Tatler*, No. 225.

With bonnet trimm'd and flounced withal,
Which they a *dulcimer* do call,
And stockings white as snows that fall.
Warton. The High Street Tragedy.

DULL, *v.*
DULL, *adj.*
DU'LLARD, *n.*
DU'LLARD, *adj.*
DU'LLER.
DU'LLY.
DU'LNESS.
DU'LSOME.

Ger. *Doll*, which Wachter derives from *Dol-en*, *dwalen*, desipere, delirare, and that from the A. S. *Dwol-ian*. Tooke derives the Eng. *Dull* from the same A. S. verb, which he renders *Hebere*, *hebetare*, to thicken. Lye and Sommer,—*Errare*. Skinner thinks from the A. S. *Dol-ian*, to bear, to sustain. Wachter and Tooke differ only in this, that the former gives the common usage or consequential application, the latter the primitive meaning. See DOLT.

To thicken; to blunt, (sc.) the edge of a knife or other instrument; to thicken, blunt, or deaden (met.) the faculties or powers of the mind; to deaden, to stupify; to diminish the keenness, the lustre, weaken the power of; to damp, to sadden, to drowse, to lethargise.

Right nought am I through your doctrine,
I *dull* under your discipline.—*Chaucer. Rom. of the Rose.*

I not (qd. she) wherof it serueth thy question to assoil, me thinketh the now *duller* in wittes, than when I with thee first mette.—*Id. The Testament of Love*, b. ii.

Sothly the good workes that he did before that he fell in deadly sinne, ben all mortified, astoned, and *dulled* by the evil sinning.—*Id. The Persones Tale.*

Therwith her list so wel to line,
That *dulnesse* was of her a dread.—*Id. Dreame.*

But byeause that in cunning I am young, and can yet but creepe, this lerid A, B, C, haue I set into lettres, for I cannot passen the telling of three as yet: and yf God will, in short time I shall amend this lewdnesse in ioyning of sillables, which thyng for *dulnesse* of wytte I may not in three letters declare.—*Id. The Testament of Love*, b. ii.

I am so rude in my degree,
And eke my wittes ben so *dull*,
That I ne maie nouht to the full
Attaine unto so high a lore.—*Gower. Con. A.* b. iv.

The discretion of a tutor consisteth in temperaunce: that is to saye, that he suffre not the child not to be fatigate with continuall study or learning: wherwith the delycate and tender wytte may be *dulled* or oppressed.
Sir T. Elyot. Governor, b. i. c. 7.

So that neither the hearers be troubled, with confounding of matter, and heaping one thing in another's neck, nor yet their memorie *dulled* with ouerthwart rehearsal, and disorderly telling of our tale.—*Wilson. Arte of Rhetorique*, p. 102.

Howbeit they that canne not fynde in theyr heart to commende another mannes good deede, shewe themselfe either enuious or elles of nature verye colde and *dull*.
Sir T. More. Workes, p. 1223.

This thing also Hillary, who was himselfe a Frenchmā borne, in his hymnes testifieth, in the same callynge his countreye men *dullardes*.—*Udal. Pref to Galathians.*

But that now, for soles and *dulleheddes*, we be made sobre and wise, that for rebelles we are meke and tractable, that for men erryng out of the way, we are made knowars of the trueth.—*Udal. Titus*, c. 3.

What answere doth he make vnto it? he sayth he will not answere it fully. In fayth that is spoken very *dully*.
Sir T. More. Workes, p. 1029.

Albeit the Galathians are Grecians, yet are they originally descended of Frenchemen, & (as S. Heirome sayeth) in *dulnes* of witte resemble thē.—*Udal. Pref. to Galathians.*

Vpon his crested scalpe so sore did smite,
That to the scull a yawning wound it made
The deadly dint his *dulled* senses all dismaid
Spenser. Faerie Queene, b. I. c. 11.

So (no doubt) even in grafting, for the same cause, the choice of the stock doth much, always provided, that it be some what inferiour to the crons, for otherwise it *dulleth* it.
Bacon. Naturall History, § 407.

Look in your glass and there appears a face
That over-goes my blunt intention quite,
Dulling my lines, and doing me disgrace.
Shakespeare, Son. 103.

Off with thy pining black, it *dulls* a souldier:
And put on resolution like a man,
A noble fate waits on thee.
Beaum. & Fletch. The False One, Act iv. sc. 3.

King. Let there be no noyse made (my gentle friends),
Vnless some *dull* and fauourable hand
Will whisper musicke to my wearie spirit.
Shakespeare. 2 Part Hen. IV. Act iv. sc. 4.

Fly, fly, prophane fogs! far hence fly away,
Taint not the pure streame of the springing day
With your *dull* influence, it is for you
To sit and scoul upon night's heavy brow.
Crashaw. On a Foul Morning.

But would I bee a poet if I might
To rub my browes three days, and wake three nights,
And bite my nails, and scratch my *dullard* head,
And curse the backward Muses on my bed
About one peevish syllable.—*Bp. Hall*, b. vi. Sat. 1.

But of all, your grace must flie phlebotomie, fresh pork, conger, and clarified whay; they are all *dullers* of the vital spirits.—*Beaum. & Fletch. Philaster*, Act ii. sc. 1.

Desire takes wing and straight does fly,
It stays not *dully* to enquire the why,
That happy thing, a lover, grown,
I shall not see with others eyes, scarce with mine own.
Cowley. The Request.

Then the fat flesh-pots they so much desire,
Whereon in Egypt gluttoning they fed,
When they came hungry home from carrying mire
Which only *dullness* and gross humours bred
Drayton. Moses his Birth & Miracles, b. iii.

But since we two are brothers, and subscribe
Both volunteers to the poetic tribe,
I dare not do't, lest any *dulman* says
We by consent do one another praise.
Brome. To his Friend J. B. on his Tragedy.

When the success and courage of the Romans had made them masters of the wealth and pleasures of all the conquered nations round about them, we see how quickly the edge of their valour was *dulled*, and the rigourous honesty of their morals dissolved and melted away with those delights, which too easily circumvent and overcome the hearts of men.—*South*, vol. iv. Ser. 2.

Those men that are *dullar* will be apt to suspect from our being so angry and so waspish, that we have but a bad matter to manage.—*Sharpe*, vol. i. Ser. 1.

Queen. Honour, a very word · an empty name!
How *dully* wretched is the slave to fame!
Give me the soul that's large and unconfin'd;
Free as the air, and boundless as the wind.
Otway. Alcibiades, Act ii. sc. 1.

In eldest time, ere mortals writ or read,
Ere Pallas issued from the Thunderer's head,
Dulness o'er all possess'd her ancient right,
Daughter of Chaos and eternal night:
Fate in their dotage this fair idiot gave,
Gross as her sire, and as her mother grave,
Laborious, heavy, busy, bold and blind,
She rul'd, in native anarchy, the mind.
Pope. The Dunciad, b i.

——— The brazen flashes dread
Of num'rous helmets, corslets furbish'd bright,
And shields refulgent, meeting, *dull'd* the eye,
And turn'd it dark away —*Cowper. Homer. Iliad*, b. xiii.

Through kind infusion of celestial pow'r,
The *dullard* earth May quick'neth with delight.
Thomson. A Hymn to May.

In stupid indolence my life is spent,
Supinely calm and *dully* innocent.
Lyttelton. Soliloquy of a Beauty in the Country.

Cards were superfluous here, with all the tricks
That idleness has ever yet contriv'd
To fill the void of an unfurnish'd brain,
To palliate *dulness*, and give time a shove.
Cowper. The Task, b. iv.

And bloom'd a shade to Cantium's sunny shores
Delightsome, and in cheerful goblets laught
Potent, what time Aquarius' urn impends
To rin the *dulsome* day —*Smart. The Hop Garden.*

DUM, or
DUMB, v.
DUMB, *adj.*
DU'MELY.
DU'MNESS.

Goth. *Dumba*, or *dumbs*, mutus; A. S. *Adumb-ian*, obmutescere, to hold one's peace, to keep silence, to become mute or *dumb*, (Somner.) Tooke thinks from the A. S. *Dam-an*, *demman*, (Ger. *Dammen*, *dammen*,) obturare, obstruere, to *dam*; and that *dumb* means obturatum, obstructum, *dammed*; and therefore when those who have been *dumb* recover their speech, their mouths are said to be opened; the *dam* being, as it were, removed. The passage from Shakespeare, (*Antony and Cleopatra*,) he thus explains,—"What I would have spoke was, in a beastly manner *obstructed* by him," (*Tooke*, ii. 335.) He remarks that to *bar*, to *blin*, and to *dam*, were originally general terms, having all one common meaning, viz. *obstruction*; distinguished in their application by custom alone. In Kilian, *dom* is interpreted *surdus*, i. e. deaf. *Dom* en blind. Auribus et oculis captus. The Gr. Τυφλος, is a word of the same kind. In Sophocles, (*Œdipus Tyrannus*, v. 371,) Τυφλος τα τ'ὠτα, τον τε νουν, τα τ' ομματ' ει. Thy ears, thy soul, e'en as thy eyes, are *blind*, (Potter.)

Dumb, then is, by usage,—

Having the organs, the powers of *speech* obstructed; deprived, destitute of the powers of speech, speechless, mute.

For dere thorgh hus doynges, and *domb* spoke and herde.
Piers Ploughman, p. 372.

And whanne thei weren gon out, lo thei broughten to hem a *doumbe* man hauynge a deuel. And whanne the deuel was cast out, the *doumbe* man spak.—*Wiclif. Matthew*, c. 9.

As they went oute, beholde, they broughte to him a *domme* man possessed of a deuyll. And as soone as the deuyll was cast out, the *domme* spake.—*Bible*, 1551. *Ib.*

For trewely comfort ne mirthe is non,
To riden by the way *dombe* as a ston.
Chaucer. The Prologue, v. 116.

Rynere ren nat till the sprynge be full,
Better a *dumme* mouthe than a brayneles scull.
Skelton. Dame Pallas to the Quene of Fame.

This therefore is no spiritual *dumbenesse*, M. Hardinge: this is no vnprofitable harkening: this is no instinct, or woorke of Sathan.—*Jewel. Defence*, p. 553.

——— So he nodded,
And soberly did mount an arme-gaunt steede,
Who neigh'd so hye, that what I would haue spoke,
Was beastly *dumbe* by him.
Shakespeare. Antony & Cleopatra, Act I. sc. 3.

The goodly queene in bashfull signes
Blusht out a *dumb* replie:
Which he did constru as she meant,
And kist her reuerently.
Warner. Albion's England, b. vi. c. 29.

A mouth, but *dumb*, he hath: blind eyes, deaf ears;
And to his shoulders dangle subtle hairs.
Donne. The Progress of the Soul.

Where I haue come, great clearkes haue purposed
To greete me with premeditated welcomes:
Where I haue seene them shiuer and looke pale,
Make periods in the midst of sentences,
Throttle their practis'd accent in their feares,
And, in conclusion, *dumbly* haue broke off,
Not paying me a welcome.
Shakespeare. Midsummer Night's Dream, Act v. sc. 1.

Are you struck *dummerer* now? and whine for mercy?
B. Jonson. The Staple of Newes, Act v. sc. 3.

But I can tell that in each grace of these
There lurkes a still and *dumb-discoursive* diuell,
That tempts most cunningly, but be not tempted.
Shakespeare. Troyl. & Cress. Act iv. sc. 4.

His (the ghost in Hamlet) *dumb* behaviour at his first entrance strikes the imagination very strongly; but every time he enters, he is still more terrifying.—*Spectator*, No. 41.

Take hence that once a king; that sullen pride
That swells to *dumbness*: lay him in the dungeon,
And sink him deep with irons.
Dryden. Don Sebastian, Act iii. sc. 1.

I see him ogle still and hear him chat,
Selling facetious bargains and propounding
That witty recreation, call'd *dumb founding*.
Id. Prologue to the Prophetess.

In the first case the demoniac or madman was *dumb*; and his *dumbness* probably arose from the natural turn of his disorder, which was that species of madness called melancholy, of which taciturnity or *dumbness* is a very common effect.
Farmer. Demoniacs of the New Test. c. 1. s. 5.

DUMP, s.
DU'MPISH.
DU'MPISHNESS.
DU'MPLED.
DU'MPLING, s.

Skinner thinks from *Dumb*, (*supra.*) It is (he says) a fixed and serious state of thought in which we stand silent, (i. e, with our faculties *dammed*, blocked up, or obstructed,) and do as it were remain *dumb*. Junius interprets *Dumpishness*, stupor, torpor.

Inertness, dulness, heaviness; dulness of spirits, sadness, melancholy, ill-humour, sullenness; dulness or inactivity of mind.

Applied also, first,—to a doleful tune or ditty, and then—to any tune or ditty.

Dumpling is perhaps the diminutive of *dump*. A sad *dumpling*; a sad, heavy pudding.

Dumpy, (sullen: Brockett's *Glossary*,) is applied to any thing short and thick.

My sinews dull, in *dumps* I stand,
No life I feel in foot, nor hand
As pale as any clout, and dead.
Surrey. Description of the Restless State, &c.

The blastes Euterpe tunes of instrument,
With solace sweet, hence my heauy *dumpes* to chase.
Vncertaine Auctores. Of the Nine Muses.

You bee not ignorunt (good vncle,) what heapes of heauynesse hath of late fallen among vs alreadye, with whiche some of our poore familie bee fallen into suche *dumpes*, that scantelye can anye suche cumfort as my poore witte can geue them anye thynge asswage theyr sorrowe.
Sir T. More. Workes, p. 1140.

The duke demaunded of him what should signifie that *dumpishnes* of mynde, and inward sighyng, the whiche, by his countenance, manifestly appered and was evident.
Hall. Edw. IV. an. 15.

This vyce hath to his contrarie
almost a greater vyce,
Rude *dumpishnes*, vnmannerlye,
offensyue, and precyse.
Drant. Horace. Epistle to Lollius.

Edwine thus perplexed with troubled thoughts in the dead of the night, sate solitary vnder a tree in *dumps*, musing what was best to be done.
Speed. Saxon Kings, an. 617. b. vii. c. 9. s. 8.

2 *Gent.* Hee's in a deep *dump* now.
Leo. I'le fetch him out on't.
Beaum & Fletch. Humourous Lieutenant, Act iv. sc. 6.

Alexander ye great being dispatched out of the way in the very flowre of his age and of his conquests, all men were stricken in heauye *dumpes*, and in especially all the citye of Babilon.—*Golding. Justine*, p. 66.

Sir knight, why ride ye *dumpish* thus behind,
Sith so good fortune doth to you present
So fayre a spoyle, to make you lovous merriment.
Spenser. Faerie Queene, b. iv. c. 2.

But I feare now I have ouercharged the reader's minde with dolefull, *dumpish*, and vncomfortable lines.
Camden. Remaines. Epitaphs.

And for dispositions; now do we see one so ragingly furious, as if he had newly torn off his chaines, and escaped; another so stupidly senseless, that you may thrust pins into him, up to the head, and he startles not at it: one so *dumpishly* sad, as if he would freez to death in melancholy, and hated any contentment but in sorrow.
Bp. Hall. Select Thoughts, § 61.

Sur. I'll do it in a *dump*, sir.
Mem. In a dog, sir,
I'll have no *dumps*, nor *dumplins*: fetch your tools
And then I'll tell ye more.
Beaum. & Fletch. Mad Lover, Act iii. sc. 1.

——— Cook it any way; prithee, leave me.
Greedy. Without order for the *dumpling?*
Over. Let it be *dumpled*
Which way thou will.
Massinger. A New Way to Pay Old Debts, Act iii. sc. 2.

To rouse him from lethargic *dump*,
He tweak'd his nose, with gentle thump
Knocked on his breast, as if 't had been
To raise the spirits lodg'd within.—*Hudibras*, pt. I. c. 3.

If we consult experience, or observe the world, we shall find this precept very ill obeyed, for do we not commonly see people in heavy *dumps*; do we not hear doleful complaints?
Barrow, vol. iii. Ser. 11.

Generally a marry'd man is the creature of the world the most out of fashion; his behaviour is *dumpish*, his discourse his wife and family; his habit so much neglected, it looks as if that were marry'd too.
Dryden. Marriage Alamode, Act v. sc. 1.

This [suspiciousness] renders a man heavy and *dumpish*, slow and tedious in his resolutions and in his proceedings.
Barrow, vol. ii. Ser. 9.

Whenever he was with me, his short, *dumpy*, gouty, crooked fingers were continually teizing my spinnet, to his own harmonious croaking.—*Student*, ii. p 225.

Our honest neighbour's goose and *dumplings* were fine, and the lamb's wool, even in the opinion of my wife, who was a connoisseur, was excellent.
Goldsmith. Vicar of Wakefield, c. 10.

DUN, *v.*
DUN, *n.*
DU'NNER.
DU'NNING, *n.*

I believe, adds Skinner, from A. S. *Dynan*, sonare, strepere, (q.d.) to make a noise in the ears of a debtor. And Tooke,—A *dun*; who has *dinned* another for money or anything. (See DIN, and also DUNE.) To *Dun* is,—Importunely to demand a debt; to persevere or persist in demanding, to make repeated demands: to beat it in.

The Lord Bacon was wont to commend the advice of the plain old man at Buxton that sold besoms: a proud lazy young fellow came to him for a besom upon trust; to whom the old man said, "Friend, hast thou no money? borrow of thy back, and borrow of thy belly, they'll ne'er ask thee again, I shall be *dunning* thee every day."
Bacon. Apophthegms.

But when thou *dun'st* their parents, seldom they
Without a suit before the tribune pay,
And yet hard laws upon the master lay.
Dryden. Juvenal, Sat. 7.

They are ever talking of new silks, and serve the owners in getting them customers, as their common *dunners* do in making them pay.—*Spectator*.

For the miser is as much disquieted, *dunned*, and called upon by the eagerness of his own desires, as he whose door is haunted and rapped at every hour, by those who come crying after him for what he owes them.
South, vol. iv. Ser. 11.

But you have something to add, Sancho, to what I owe your good will also on this account, and that is to send me the subscription money, which I find a necessity of *dunning* my best friends for before I leave town.
Sterne. Works, vol. iv. Let. 91.

Many married ladies have been constrained to petition the brutes their husbands for the advance of a quarter's pin money, to satisfy the importunate *dunnings* of a needy honourable gamester.—*Adventurer*, No. 23.

Yet has he suffered long and much, and lost the beginning of life, the season of rational delight and solid improvement, in distress and fears, in fabricating excuses and pretences, and in flying from the eager pursuit of *duns* and bailiffs.
Knox. Essays, No. 97.

DUN, *v.*
DUN, *n.*
DUN, *adj.*
DU'NNY.
DUN-FLY.

Dun, color fuscus, a tawny colour. Boetius uses the verb; Storran *dunniath*, stellæ obscurantur; The stars are darkened. To obscure, to darken; to cause to be dark or gloomy.

She nas not broune ne *dunne* of hewe,
But white as snowe yfallen newe.
Chaucer. Rom. of the Rose.

And white things woxen dimme and *donne*.
Id. Troilus, b. ii.

Then pushed souldiers with their pikes,
And holbarders with handy strokes,
The hargabushe in fleshe it lightes,
And *dunes* the ayre with misty smokes.
Uncertaine Auctors. Thassault of Cupide, &c.

I weare skinnes of conye
That causeth I loke so *donny*.
Skelton. Eleanor Rumming.

As to the straw-worm, I am assured, by my friend abovementioned, that it produces many and various flies; namely, that which is called, about London, the withy-fly,—ash-coloured *duns* of several shapes and dimentions.
Walton. Angler, pt. i. c. 25. Note.

The impes name which this examinant sent to destroy the said Bumstead was Margaret; and that the impe, which the said Joyce Boanes sent was a *dun'd* one like unto a mouse.
State Trials. The Essex Witches, an. 1645.

Dun hackle; body, *dun coloured* silk, with a *dun* cock's hackle.—*Walton. Angler*, Appendix, No. 3. *January*.

The first is the *dun-fly*, in March: the body is made of *dun-wool*, the wings of the partridge's feathers.
Id. Ib. pt. i. c. 5.

They [the sea lions] have no hair on their bodies like the seal; they are of a *dun* colour, and are all extraordinary fat.
Dampier. Voyage, an. 1683.

Oh! send them to the sullen mansions *dun*,
Her balefull eyes where sorrow rolls around;
Where gloom-enamour'd mischief loves to dwell,
And murder, all blood bolter'd, schemes the wound.
Johnson. Parody of a Trans. from the Medea of Euripides.

DUNCE.
DU'NCEMAN.
DU'NCERY.
DU'NCIFY.

The passages quoted below leave no room to doubt that the word (as severally conjectured by Mr. Tooke and Mr. Todd) was first introduced by the Thomists, or disciples of Thomas Aquinas, in contempt towards their antagonists the Scotists, or disciples of John Scot of *Duns*. *Dunce's* disciples, *Duncemen*, *Dunces*: and see the quotation from Holinshed, in v. *Nickname*, and the one from Hobbs here following:

For the first rector of the university of Paris, as I have read somewhere, was Peter Lombard, who first brought in them the learning called school-divinity; and was seconded by John Scot of *Duns*, who lived in, or near the same time, whom any ingenious reader, not knowing what was the design, would judge to have been two of the most egregious blockheads in the world, so obscure and senseless are their writings.—*Hobbs. Behemoth.*

Remember ye not how within this xxx. yeares and farre lesse, and yet dureth vnto this day, the old barkyng curres *Dunce's disciples* & lyke drafle called *Scotistes*, the children of darkenesse, raged in euery pulpit agaynst Greke, Latin, and Hebrue.—*Tyndall. Workes*, p. 278.

Here it is open, that the Pelagiãs graunt as much of grace, as my Lord of Rochester doth, and all his *Duns men*, which learneth that man may haue a good purpose, *bonum studium*, and a good mynde, & a loue to grace, of his owne naturall strẽgth.—*Barnes. Workes*, p. 272.

Here is also to be noted, that ye Pelagians, & our *Dunsme* agree all in one, for they both say, that ye grace of God doth helpe mãs good purpose, so that man doth first intende & purpose well.—*Id. Ib.*

Now would Aristotle deny such speakyng, & a *Duns man* would make xx. distinctions.—*Tyndall. Workes*, p. 88.

How thinke you? is not this a likely answere for a great doctour of diuinitie? for a great *Duns man*? for so great a preacher.—*Barnes. Workes*, p. 282.

Talke altogether of most graue matters, or deepely search out the ground of things, or vse the quiddities of *Dunce*, to set forth God's misteries: and you shall see the ignorant (I warrant you) either fall asleepe, or els bid you farewell.
Wilson. The Arte of Rhetorique, p. 201.

Mer. Was ever man but I in such a stocks? well this shall be a warning to me, and a fair one too, how I betray myself to such a *dunce*, by way of benefit.
Beaum. & Fletch. The Coxcomb, Act ii. sc. 1.

I would he had not cast the gracious eye of his *duncery* upon the small deserts of a pamphlet, whose every line, meddled with, uncases him to scorn and laughter.
Milton. Colasterion.

His father, methinks, should be one of the *dunce-table*, and one that never drank strong beer in's life, but at festival times.—*Ford. The Sun's Darling*, Act v. sc. 1.

In school-divinity as able
As he that hight irrefragable;
A second Thomas, or at once
To name them all, another *Dunce*.—*Hudibras*, pt. I. c. 1.

——— Say, you, her instruments, the great
Call'd to this work by dulness, Jove and fate,
You, by whose care, in vain decry'd and curst,
Still *Dunce* the second reigns like *Dunce* the first:
Say, how the goddess bade Britannia sleep
And pour'd her spirit o'er the land and deep.
Pope. The Dunciad, b. i.

Here you have a fellow ten thousand times more *duncified* than *dunce* Webster.—*Warburton to Hurd Letter L.* 130.

DU'NDER-HEAD.
DU'NDER-WHELP.

Perhaps from Dut. *Donder-en*, tonare, to thunder, (q.d.) stupified, stupid with din or noise. A stupid head or knoll: a stupid whelp, a stupid dog.

Charles. I mean your grammar, O thou *dunder-head*.
Beaum. & Fletch. The Elder Brother, Act ii. sc. 4.

Hol. I must take breath;
Then, like a nightingale, I'le sing his death.
Soph. His death!
Hol. I am out.
Cors. Recover, *dunder-head*.
Massinger. The Picture, Act ii. sc. 1.

——— What a *dunder-whelp*,
To let him domineer thus.
Beaum. & Fletch. Wild-goose Chase, Act ii. sc. 3.

You know what a *dunder-whelp* my master is.
Id. Woman Pleased, Act ii. sc. 5.

Why then was it left so? and here, without staying for my reply, shall I be called as many blockheads, numskulls, doddypoles, *dunderheads*, ninny hammers, &c.
Sterne. Tristram Shandy, c. 25.

DUNE. See Down, and the quotation there made from Verstegan. R. of Gloucester uses the verb, *dune*, which Hearne interprets bent, bowed; but it is more probably the A. S. *Dyn-an*, to make a noise, to resound: the earth *resounded* under the steps of the horses. See DUN.

The orthe *dunede* vnder hem, vor stappes [steps] that harde ware.
The hors neyde and lepte, that yt was gret fere.
R. Gloucester, p. 459.

DUNG, *v.*
DUNG, *n.*
DU'NGY.

Ger. *Tunghen*; Dut. *Dunghen*; Sw. *Dynga*; A. S. *Dyng-an*, stercorare. Tooke says that *dyng-an* means *dejicere*, to cast down, and that *dung* or *dong* means *dejectum*, and in that meaning only is applied to *stercus*.

"And Dowel shall *ding* him down, and destroi his might," (*Vision of Piers Ploughman.*) See *Tooke*. See also To DING.

Thei shulden deluen, and dyken, and *dongen* the erthe.
Piers Ploughmon. Crede.

On fat londe and ful of *donge*, foulest wedes groweth.
Id. Vision, p. 29.

Lord, suffre it also this yeer, the while I delue about it, and I schal *dunge* it if it schal make fruyt, if nay, in tyme comyng thou schalt kitte it doun.—*Wiclif. Luk*, c. 13.

Salt is good, but if salt vanysche: in what thing schal it be sauered? Neither in erthe, neither in *donghille* it is profitable.—*Id. Ib.* c. 14.

Behold my blody woundes, depe and wide,
Arise up erly, in the morwe tide,
And at the west gate of the toun (quod he)
A carte ful of *donge* ther shalt thou see,
In which my body is hid prively,
Do thilke carte arresten boldely.
Chaucer. The Nonnes Prestes Tale, v. 15,024.

And forth he goth, no longer wold he lette,
Unto the west gate of the toun, and fond
A *dong* carte, as it went for to *donge* lond,
That was arraied in the same wise
As ye han herde the dede man devise.—*Id. Ib.* v. 15,042.

Now fie churle, (qd. the gentel Tercelet)
Out of the *donghil*, came that word aright
Id. The Assemblie of Fowles.

After the same sorte a diligent husbandman, whan he breaketh vp his ground, whan he *donggeth* it, whan he soweth it, whan he weedeth it, he is altogether in his worke.
Udal. Timothye, c. 2.

We found nothing in their [white bearcs] mawes: but we iudged by their *dung* that they fed vpon grasse, because it appeared in all respects like the *dung* of an horse, wherein we might very plainly see the very strawes.
Hackluyt. Voyages, vol. iii. p. 101.

The *dung-farmers* seek in every streete by exchange to buy this durtie ware for herbs and wood. The custom is very good for keeping the citie cleare.
Id. Ib. vol. ii. pt. ii. p. 69.

He makes his Laertes a gardener all that while, and seeking his consolation for the absence of his son in the pleasures of planting and even *dunging* his own grounds.
Cowley. Ess. Of Agriculture.

Would it not vex thee where thy sires did keep,
To see the *dunged* folds of dog-tayl'd sheep.
Bp. Hall, b. v. Sat. 1.

——— Here is my space,
Kingdoms are clay; our *dungie* earth alike
Feeds beast as man.
Shakespeare. Anthony & Cleopatra, Act i. sc. 1.

You must not suffer your thoughts to creep any longer upon this *dunghill* earth, but refine your drossy, and raise up your drowsy spirits to behold, contemplate, and admire the glories that are in heaven.
Bp. Beveridge, vol. ii. Ser. 137.

Mr. Gibbon comes forward with all the rancour of a renegado against Christianity. He tramples upon it at first with the cloven-foot of heatheniam. He *dungs* upon it at last from the dirty tail of Mahometanism.
Whitaker. Review of Gibbon's History, p. 256.

On the islands were sea-lions, &c. and such an innumerable quantity of guls, as to darken the air when disturbed, and almost to suffocate our people with their *dung*.
Cook. Voyage, vol. iv. b. iv. c. 3.

DU'NGEON. Fr. *Dongeon*. In the modern French, says Wachter, *dunes* (see Down) are hills of sand on the sea-shore; and *donjon*, propugnaculum in *colle* ædificatum, built on a hill. And Du Cange, *dunjo*, castellatum, minus propugnaculum in *duno* seu *colle* ædificatum.

"Fr. *Dongeon*,—a *dungeon*; a strong tower, or platform in the middle of a castle, or fort, wherein the besieged make their last efforts (of defence) when the rest is forced," (Cotgrave.) Prisoners being usually confined in these strong towers, the word *dongeon* was applied to other strong close places of confinement or imprisonment.

& gadred him an oste, and went vnto Wilton,
& did reise in that coste a stalworth *donjon*.
R. Brunne, p. 121.

I salued her, and enquired what she was, and why she, so worthie to sight, dained to enter into so foule a *dongeon*, and namely a prison, without leaue of my kepers.
Chaucer. The Testament of Loue, b. i.

Finally, see what God promised Joseph in his dreames, these promises accompanyed him alwaies, and went downe with hym euen into the depe *dongeon*.—*Tyndall. Workes*, p 5.

For on a day his wary Dwarfe had spide
Where in a *dungeon* deepe huge numbers lay
Of caytiue wretched thrals that wailed night and day.
Spenser. Faerie Queene, b. i. c. 4.

And to that end, caused him [William Tell] to be tied, and thrown into a boat, with intention to see him securely laid in the *dungeon* of the strong castle of Cusnach.
Ludlow. Memoirs, vol. iii. p. 107.

The very bed, which, on thy wedding night,
Receiv'd thee to the arms of Belvidera,
The scene of all thy joys, was violated
By the coarse hands of filthy *dungeon* villains.
Otway. Venice Preserved, Act i. sc. 1.

What gold is to a man in a desart island; what eyes are to a man confined a close prisoner in a dark *dungeon*; that, or little better, is the best faith without leading a Christian to good works.—*Pearce*, vol. ii. Ser 16.

DUP, *v.* To do ope or open, to ope or open.

Grimme. What Devell, iche weene, the porters are drunke, wil they not *dup* the gate to-day?
Edwards. Damon & Pythias.

Then vp he rose, and *donde* his clothes, and *dupt* the chamber dore.—*Shakespeare. Hamlet*, Act iv. sc. 5.

DUPE, *v.* }
DUPE, *n.* }
DU'PERY. } Menage says, *duper* from *decipere*; *decipere*, *depar*, *duper*. Cotgrave has "*Duper*, to cheat. Norman."

To *dupe* is to cheat or to delude, to trick; and a *dupe*, one who is cheated, tricked or deluded, (sc.) through his own credulity.

A populace in want, with pleasure fir'd;
Fit for proscriptions, for the darkest deeds,
As the proud feeder bade: inconstant, blind.
Deserting friends at need, and *dup'd* by foes.
Thomson. Liberty, pt. iii.

That man must smart at last whose puzzled sight
Mistakes in life false colours for the right;
As the poor *dupe* is sure his loss to rue,
Who takes a pinchbeck guinea for a true.
Pitt. Horace, b. i. Ep. 10.

But it seems there is still another lurking hope, akin to that which *duped* us so egregiously before, when our delightful basis was accepted; we still flatter ourselves that the publick voice of France will compel this directory to more moderation.—*Burke. On a Regicide Peace*, Let. 3.

As an actor, confest without rival to shine:
As a wit, if not first, in the very first line:
Yet with talents like these, and an excellent heart,
The man had his failings, a *dupe* to his art.
Goldsmith. Retaliation.

[Machiavel] is pleased with the address with which Cæsar Borgia conducted it; has much contempt for the *dupery* and weakness of the sufferers; but no compassion for their miserable and untimely death, and no sort of indignation at the cruelty and falsehood of their murderer.
Smith. Moral Sentiments, pt. vi. s. i.

DU'PLE, *adj.* }
DU'PLETS. }
DU'PLICATE, *v.* }
DU'PLICATE, *n.* }
DU'PLICATE, *adj.* }
DUPLICA'TION. }
DU'PLICATURE. }
DUPLI'CITY. } Fr. *Dupliquer*; Lat. *Duplicare*, (*duo*, two, and *plicare*, to fold; Gr. Πλεκ-ειν, to fold, to intertwine.) See COMPLEX. To *duplicate*, is—

To double, (qv.) A *duplicate* is a double, or second, (sc.) copy.

Duplicity, — doubleness: applied met. when one thing is pretended or professed, and another intended or done; insincerity, deceitfulness.

Me semeth by feiture of womanly property
Ye should be trusty and trew of comprimis:
I find in you no false *duplicity*.
Chaucer. Balade. The Craft of Lovers.

The estates of Bruges little doubted to admit so small a numbre into so populous a company, yea though the numbre were *duplicate*.—*Hall. Hen. VII.* an. 5.

In this prosperous course and success of affairs, a competent defence of Illyricum was upon a two-fold reason established, the *duple* greatnesse of which business the emperor having taken in hand, affected both.
Holland. Ammianus, p. 101.

Whereof perhaps one reason is, because there is shewn in this a *duplicated* power: a contrary stream of power running across and thwart, in its effects in this.
Goodwin. Works, vol iii. pt. i. p 558.

In Easter term this was certified under the hands of all the judges in England, and barons of the Exchequer, in a *duplicate*, whereof the one was delivered to the lord chancellor, and the other to the lord treasurer to be delivered to the queen.—*State Trials. Sir T. Darnel and others*, an 1627.

Conscious reason and understanding, being a far higher degree of life and perfection than that dull plastick nature, which does only do, but not know, can never possibly emerge out of it; neither can the *duplication* of corporeal organs be ever able to advance that simple and stupid life of nature into redoubled consciousness or self perception.
Cudworth. Intellectual System, p 173.

However, if two sheriffs appear in one year (as at this time, and frequently hereafter,) such *duplication* cometh to pass by one of these accidents.—*Fuller. Worthies. Barkshire.*

They neither acknowledge a multitude of unmade deities, nor yet that *duplicity* of them which Plutarch contended for, (one good and the other evil.)
Cudworth. Intellectual System, p 231.

Moreover the tenets of these ancient Magi, concerning that *duplicity* of principles, are by writers represented with great variety and uncertainty.—*Id. Ib.* p. 291.

That is to throw three dice, till *duplets* and a chance be thrown, and the highest *duplets* wins, except you throw in and in, which is called *raffle*, and that wins all.
Dryden. An Evening's Love, Act iii.

The earth and sun gravitate towards each other, or tend (whatever be the cause of that tendency) towards each other, with a force which is in a direct proportion of their masses, or magnitudes and densities together, and in an inverse *duplicate* proportion of their distances.
Clarke & Leibnitz. Dr. Clarke's Fifth Reply.

I have dispatched away Mr. Meredith, his majesty's secretary of the embassy here, by the Catherine yacht, and encharged with my main pacquet to the secretary; though I send a *duplicate* both of it and my last dispatch by the master of the pacquet-boat's hands, that parts the same day.
Sir W. Temple. To my Lord Treasurer, July, 1678.

There remain yet some other pages of Mr. Hobbes's dialogue, wherein he speaks of fire, and cold, and ice, and light, and colours, and fluidity, and hardness, and thickness, and ethics, and politics, and the *duplication* of the cube, and the quadrature of the circle, and several other subjects.
Boyle. Works, vol. i. p. 234.

What vast sacks and bags are necessary to contain such a collection of water, which seems to issue from the lymphaducts, either dilacerated or obstructed, and exonerating themselves into the foldings, or between the *duplicatures* of the membranes.—*Ray. On the Creation*, pt. ii.

His right-hand man, a brother of our quill,
Prudently chose to show his own goodwill
By the same token, and without much scruple
Made the red-rugg'd collector's income *duple*.
Byron. Robbery of the Cambridge Coach.

Of all these he [Vertue] made various sketches and notes, always presenting a *duplicate* of his observations to Lord Oxford.—*Walpole. Life of Mr. George Vertue.*

The peritoneum also keeps the viscera from confounding themselves with, or pressing irregularly upon, the bladder: for the kidneys and bladder are contained in a distinct *duplicature* of that membrane, being thereby partitioned off from the other contents of the abdomen.
Paley. Natural Theology, c. 11.

And shall we even now, whilst we are yet smarting from the consequences of her treachery, become a second time the good easy *dupes* of her *duplicity*: it was not a trifling lustration that would in his mind expiate the perfidy of French councils.—*Anecdotes of Bp. Watson*, vol. i. p. 273.

DURE, *v.* }
DU'RABLE. }
DU'RABLENESS. }
DU'RABLY. }
DURABI'LITY. }
DU'RANCE. }
DU'RANCY. }
DU'RANT. }
DURA'TION. }
DU'REFUL. }
DU'RELESS. }
DU'RESS. }
DU'RING. }
DU'RITY. }
DU'ROUS. } Fr. *Durer*; It. *Durare*; Sp. *Durar*; Lat. *Durare*. Vox, (says Vossius,) videtur ab arboribus sumpta; sané Δουρον, olim lignum. And Martinius, from the Gr. Δουριος, ligneus, *wooden*.

Lat. *Durare*, — to be or cause to be hard or hardy; to harden; to bear up against hardships; and thus, to last, to abide, (sc.) without yielding, without decay.

"Fr. *Durer*, — to *dure*, to last, continue, *endure*, to abide, remain, persist; also, to sustain, brook, suffer," (Cotgrave.)

Durance and *duresse* are also applied, to harsh confinement, to imprisonment.

Her adde, lo! thys Cristenmen, as ge ssulle yhure,
Muche wo, the wule [whose] God wolle that yt ssulle *dure*.
R. Gloucester, p. 403.

Thare biriels he thouht to honoure
With som thing that ay might *doure*
R. Brunne, Pref. p. 189.

And for to worche goure wil, the wile my lif *duyreth*.
Piers Ploukman, p. 188.

And eke they had a thing notable
Unto their death, *ay durable*
And was that their beauty should *dure*.
Chaucer Dreame.

The wil of a wight disturbeth and constraineth that, that nature alway desireth and requireth, that is to saye, the werkes of generation, by the which generation onely dwelleth, and is sustained the long *durablitie* of mortall thinges.
Id. Boecius, b iii.

That saine prince and mover eke (quod he)
Hath stablisht, in this wretched world adoun,
Certain of dayes and *duration*
To all that are engend'red in this place,
Over the which day they no mow not pace.
Id. The Knightes Tale, v. 2994

Loue hath to him great distresse,
He hath no need of more *duresse*.—*Id. Rom. of the Rose.*

These diseases mowen well by *duresse* of sorowe, make my life to vnbodie, and so for to die.
Id. Testament of Loue, b i.

So I say, though thou bee put to serue thilke iewell, *during* thy life, yet is that no seruage of vnderputting, but a maner of trauailing pleasaunce, to conquer and get that thou hast not.—*Id. Ib.*

And that shrewes ben more vnsely if they were of lenger *during*, and most vnsely yf they weren *perdurable*.
Id. Boecius. b. iv.

And so from yt day forwarde: was that made a lawe and a custom in Israel and *dureth* to thys day.
Bible, 1551. 1 *Kinge*, c. 30.

Whiche when he [the Lord] is wrothe smitteth the people with *durable* strokes, and in his wonders he persecuteth them, and tameth them continually.—*Id. Esaye*, c. 14.

Some wryters accompt the terme of the *duraunce* of thys kyngdome, from Cerdicus to Egbert, and some to the last yere of Aluredus.—*Fabyan*, vol. i. c. 105.

Right mysty storyes, doughtfull and vnclere
Of names of tymes and of the *duraunt* yere.
Id. Prologues.

But it is I trow no great maruaile: though I fere, lest those that haue not letted to put them in *duresse* without colour wil let as lytle to procure their distruccion without cause.
Sir T. More. Workes, p. 49.

Of this breakyng of bread, Luke writyng of Paule comming vnto Troades, sayth also, that vpon a sabboth day, when the disciples were come together vnto the breakyng of the bread, Paule made a sermon *durynge* to mydnight.
Tyndall. Workes, p. 476.

This battell *dured* three partes of the night, in the which time the Frenchmen gaue fiue great assaults against our men, but at the length they being conquered ran away.
Stow. Edw. III. an. 1346.

Every man seeth (as I said before) new wax is best for printing; new claie fittest for working; new shorn woll aptest for soon and surest dying; new fresh flesh for good and *durable* salting.—*Ascham. The Schole Master.*

But shee [Philippa wife of Edward III.] built to herself a monument of more glory and *durability* by founding, and richly endowing, the colledge called the Queenes in Oxford, which, if it had been finished according to the project, had beene a foundation of marueilous state and magnificence.
Speed. Edw. III. an. 1374. b. ix. c. 12. s. 115.

They all of them vary much from their primitive tenderness, and bigness, and so become more *durous*.
Smith. Port. of Old Age, p. 186.

For there is neither picture, nor image of marble, nor arch of triumph, nor sumptuous sepulchre, that can match the *durableness* of an eloquent history, furnished with the properties which it ought to have.
North. Plutarch. To the Readers, p. 1.

As for the timber of the walnut-tree, it may be termed an English shittim-wood for the fineness, smoothness, and *durableness*, thereof, whereof the best tables, with stocks of guns and other manufactures, are made.
Fuller. Worthies. Surrey.

[The honest heart] is wholly due to God's preventing graces, which have thus fitted the soil for the kindly seeds-time, planted pliableness, humility in the heart, where grace may be deeply and *durably* rooted.
Hammond. Works, vol. i. p. 687.

It happened also that Numitor himselfe, having Remus in *durance*, and hearing they were brethren twins, by comparing their age, and avising withall their very countenance and towardnesse, proceeding from no servile and base parentage, bethought himselfe of his sister's children.
Holland. Livius, p. 5.

The souls ever *durance* I sung before
Ystruck with mighty rage.
More. On the Soul, pt. iii. c. 1. s. 1.

The misery that after death attends the misspent present life, overbalanceth all the good that this life can yield, both in degree and *duration*.
Hale. Cont. vol. i. *The Victory of Faith over the World.*

For neither pretious stone, nore *durefull* brasse,
Nor shining gold, nor mould'ring clay it was.
Spenser. Faerie Queene, b. iv. c. 10.

But of this composition are all the devout lovers of the world, that they fear all that is *dureless* and ridiculous.
Raleigh. History of the World, Pref. p. D.

You had ever an ear open to listen for the crack, and were in the same agony for the Powder Plot that Charles V. was in for the Pope's *duress*, giving order in all his dominions that prayers should be made for his release, when in the mean time he kept and held him in his own hand prisoner.
State Trials. Henry Garnett, an. 1606.

——— These light and vicious persons say
Our soul is but a smoke, or airy blast,
Which *during* life, doth in our nostrils play,
And when we die doth turn to wind at last.
Davies. Immortality of the Soul, s. 30.

As for irradiancy or sparkling, which is found in many gems, it is not discoverable in this; for it cometh short of their compactnesse and *durity*.
Brown. Vulgar Errours, b. ii. c. 1.

That by the Sion here mentioned is not chiefly meant that material mountain in Judea, but rather that mystical rock of divine grace and evangelical truth, upon which the Christian church, the onely everlasting temple of God, is unmovably seated, is very probable, (or rather manifestly certain,) by the prophets constant acceptation thereof in this sense, when they assign the character of perpetual *durability* thereto.—*Barrow*, vol. i. Ser. 12.

The successive vibrations of the small parts do, even in so solid and close a body as bell-metal, run many times round, as may appear by the *durableness* of the ringing noise, which seems plainly to proceed from the circularly successive vibrations of the parts.
Boyle. Works, vol. v. p. 30.

Lucifer. 'Tis done,
Sick Nature, at that instant, trembled round;
And mother Earth sigh'd as she felt the wound.
Of how short *durance* was this new made state.
Dryden. The State of Innocence, Act v. sc. 1.

Whom, known of Creon's line and cur'd with care,
He to his city sent as prisoners of the war,
Hopeless of ransom, and condemn'd to lie
In *durance*, doom'd a lingering death to die.
Id. Palamon & Arcite.

That we have our notion of succession and *duration* from this original, viz. from the reflection on the train of ideas, which we find to appear one after another in our own minds, seems plain to me, in that we have no perception of *duration*, but by considering the train of ideas that take their turns in our understandings.
Locke. On Humane Understanding, b. ii. c. 14.

More *durable* than brass, the frame
Which here I consecrate to fame;
Higher than pyramids that rise
With royal pride to brave the skies.
Francis. Horace, b. iv. Ode 30.

A Gothic cathedral raises ideas of grandeur in our minds, by its size, its height, its awful obscurity, its strength, its antiquity, and its *durability*.—*Blair*, vol. i. Lect. 3.

The *durableness* of metals is the foundation of this extraordinary steadiness of price.
Smith. Wealth of Nations, b. i. c. 11.

An error in physical speculations is seldom productive of such consequences, either to one's neighbour or one's self as are deeply, *durably*, or extensively injurious.
Knox. Essays, No. 1.

It will not be amiss to take a view of the effects of this royal servitude and vile *durance*, which was so deplored in the reign of the late monarch, and was so carefully to be avoided in the reign of his successor.
Burke. On the Present Discontents.

DU'RSTINGLY. From *Durst.* Preterite of *Dare*, (qv.)

Dirstelie. Boldy, or as we might say, *durstingly*, of one daring to doe a thing of hazard or difficulty.
Verstegan. Restitution of Decayed Intelligence, c. 7.

DUSK, *v.* **DUSK, *n.*** **DU'SKEN.** **DU'SKING, *n.*** **DU'SKISH.** **DU'SKISHLY.** **DU'SKISHNESS.** **DU'SKY.** **DU'SKINESS.** Dut. *Duister*; Ger. *Duster*; Sw. *Dyster*; A. S. *Thyster*, obscurus.

In Dutch, *Duysteren* is caligare, to darken; and this Lye thinks is from A. S. *Thystrian*, tenebrescere, to grow or become dark.

To be or become dark or dim; to darken, to obscure; to be or cause to be gloomy, dull or dingy.

The penonnes and the pomels and poyntes of sheldes
With drawen his deuocion, and *dusken* his herte.
Piers Ploughman. Crede.

The which clothes a darkenesse of a foreleten and despised eld had *dusked* and darked, as it is wont to darke by smoked images.—*Chaucer. Boecius*, b. i.

Time had somewhat sullied the colour of it with such kind of *duskiness*, [in Translation, 1609, by J. T., *Duskishness*,] as we may observe in pictures that have hung in a smoky room.—*Translation of Boecius, Oxford*, 1674, p. 3.

Dusked his eyen too, and fallied his breth.
Chaucer. The Knightes Tale, v. 2509.

The faithfulnes of a wife is not stained with deceipt, nor *dusked* with any dissembling, nor yet parted with any charge of the world, but discouered at last by death only, no not by death neither.—*Wilson. Arte of Rhetorique*, p. 55.

And yet neuertheles the sayd epigrame was not vtterly defaced, but onely *duskened* or so rased, that it myght be redde, thoughe that with some difficulty.
Nicoll. Thucydides, fol. 163.

Wherof is ingendred, *duskynge* of the eyes, head aches, hotte and thyn reumes, after euery littel surfete, and many other inconueniences.—*Sir T. Elyot. Castel of Helth*, b. iii.

Which ascendynge vp into the head, and touchynge the ryme, wherin the brayne is wrapped, causeth head-ache, trembling of the members, *duskyshnes* of the sight, and many other sycknesses.—*Id. Ib.*

A showre aboue his head there stoode, all *dusky* blacke with blew,
Both night and storme it brought, and straight the waters darke their hew. *Phaer. Virgill. Æneidos*, b. v.

Fyrste, of sacietie or fulnesse be ingēdrid paynfull diseases & sicknesses, as squynces, distillatiōs, called reumes or poses, hemorroydes, great bledynges, crampes, *duskenesse* of sight, the tisike, and the stiche, with many other that come nat now to my remembrance.
Sir T. Elyot. The Governour, b. iii. c. 21.

Meanwhile the south wind rose, and, with black wings
Wide hovering, all the clouds together drove
From under heav'n; the hills to thir supply
Vapor, and exhalation *dusk* and moist,
Sent up amain. *Milton. Paradise Lost*, b. xi.

So spake our Morning Star then in his rise,
And looking round on every side beheld
A pathless desert, *dusk* with horrid shades.
Id. Paradise Regained, b. i.

But straight the sun that gives me light,
With many *duskish* vapours cled,
Doth seeme to boast with me some fearful storme.
Stirling. Aurora, s. 6.

The swiftest in consuming was that with saw-dust, which first burned faire till some part of the candle was consumed, and the dust gathered aboute the snaste, but then it made the snaste big and long, and to burn *duskishly*, and the candle wasted in half the time of the wax pure.
Bacon. Naturall History, § 360.

But see, the smoke mounting in village nigh,
With folded wreaths steals through the quiet air;
And mix'd with *dusky* shades, in eastern sky,
Begins the night, and warns us home repair.
P. Fletcher. The Purple Island, c. 5.

For who can it unfold, and trade aright
The divers colours and the tinctures fair,
Which in this various vesture changes write
Of light, of *darkness*, of thick, of rare
Consistences: ever new changes marre
Former impressions.—*More. On the Soul*, pt. i. b. i. s. 22.

Prone to the lowest vale th' aerial tribes
Descend the tempest-loving raven scarce
Dares wing the dubious *dusk*. *Thomson. Summer.*

It [a spot in the sun] was a very dark spot almost of a quadrangular form, and was inclosed round with a kind of a *duskish* cloud.—*Boyle. Works*, vol. iii. p. 511.

So may I reach, conceal'd, the cooling flood,
From my tir'd body wash the dirt and blood,
As soon as night her *dusky* veil extends,
Return in safety to my Trojan friends.
Pope. Homer. Iliad, b. xxii.

The sergeant soon after went to him, and ordered him to follow him to the deck; he obeyed him without reply: but it being in the *dusk* of the evening he slipped from the sergeant and went forward.—*Cook. Voyage*, vol. i. b. i. c. 6.

We all saw an atmosphere or *dusky* cloud round the body of the planet, [Venus,] which very much disturbed the times of contact, especially of the internal ones, and we differed from each other in our accounts of the times of the contacts much more than might have been expected.
Id. Ib. vol. i. b. i. c. 13.

DU'SSONS, i. e. dozens.

——— If I prix'd life so much
As to deny my act, but that I would not,
Should I try death by *dussons*.
Beaum. & Fletch. The two Noble Kinsmen, Act iii. sc. 3.

DUST, *v.* **DUST, *n.*** **DU'STY.** **DU'STINESS.** **DU'STER.** Dut. *Dust*; A. S. *Dyste* or *Dust*, pulvis, powder, (Somner.) Skinner thinks it may be from the Ger. *Durren*, to dry, to parch, (as if *Durst.*) In the Goth. *Thaursjan* is *arescere, siccari*, whence also *thirst*. But the A. S. *Thystrian*; Dut. *Duysteren*, to obscure, to darken, seems to present a more probable etymology: Clouds of *dust*; the *dust* flies in clouds; are common terms of expression. As now applied, *dust* is—

Any thing reduced to a dry powder, any thing pulverised. And more generally—to the earth; and met.,—to a low, humble or contemptible state or condition. To *dust* is—

Either to sprinkle, to cover with *dust*; or,—to wipe, to clear away the *dust*.

And the kyng Vortiger was to *doust* y barn'd ther inne.
R. Gloucester, p. 137.

And when they commyn to hur, she satt vppe, and with her honde sche wypid of her face the *doste* that was ther on, & spake to hem as holle and sownde as sche was by fore.
R. Brunne, Pref. p. 198.

And who evir resseyveth not you, ne heerith youre wordis, go ye fro that hous or citee, and sprenge off the *dust* of youre feet.—*Wiclif. Matthew*, c. 10.

In fortune is full trust,
Though he lie in straw or *dust*,
In hope is all his sustaining.—*Chaucer. Rom. of the Rose.*

And as David and his men went by the way, Shimei went along on the hills side over against him, and cursed as he went, and threw stones at him, and cast *dust*. [Heb. *dusted* him with *dust*.]—*Bible. 2 Samuel*, xvi. 13.

Men into stones therewith he could transmew,
And stones to *dust*, and *dust* to nought at all.
Spenser. Faerie Queene, b. i. c. 7.

Who, soone as she beheld the sudden stound,
Lightly vpstarted from the *dusty* ground.
Id. Ib. b. iii. c. 7.

Cle. Then let him be more manly, for he looks
Like a great school-boy that had been blown up
Last night at *dust-point*.
Beaum. & Fletch. The Captain, Act iii. sc. 1.

The most part of the people abode and dwelt in the country, and such were termed Compodes, which is as much as to say, as *dusty-feet*, for that when they came down to the city (as a man may conjecture) they were known by their *dusty-feet*.—*Holland. Plutarch*, p. 727.

Although the terraqueous globe be of an orbicular figure, yet it is not strictly so.] On account of its hills and vallies. But these are [so] inconsiderable to the earth's semidiameter, that they are but as *dust* upon a common globe.
Derham. Physico-Theology, b. ii. c. 1. (Note 1.)

Whom nor the prancing steed, nor nond'rous shield,
Nor the hack'd helmet nor the *dusty* field,
But the soft joys of luxury and ease,
The purple vests and flow'ry garlands please.
Addison. Ovid. Metam. b. iii.

For there are infinitely more assignable real parts on the surface of a particle of light, than there are particles of *dust*, water and stone, on the surface of the terrestrial globe.
Edwards (Jon.) On the Freedom of the Will, pt. iv. s. 11.

We were taught to play the good housewife in the kitchen and the pastry, and were well instructed in the conduct of the broom and the *duster*.
Watts. On the Education of Children and Youth, s. 8.

The violet, that, those banks beneath,
Hides from thy scorn its modest head,
Shall fill the air with fragrant breath,
When thou art in thy *dusty* bed.
Langhorne. The Tulip and the Myrtle, Fable 8.

DU'TY. See DUB.

DWARF, *v.* DWARF, *n.* DWARF, *adj.* DWA'RFISH. DWA'RFISHNESS. } A. S. *Dwerg*, *dweorh*; Dut. and Sw. *Dwerg*; Ger. *Zwerg*; which Wachter thinks may be the Ger. *Zwerch*, pravus, perversus; (differently written and applied) in A. S. *Thweor*, *thwar*; Eng. *Thwart*; and thus all from the A. S. *Thweor-ian*, to *thwart*, to wrest, to twist. Perhaps originally applied to certain imaginary beings of—

Thwart, cross, crooked, mischievous dispositions; and then (from the stature ascribed to them) to—

Any thing stunted (or perhaps deformed) in its growth, any thing small or diminutive in size or stature; below the usual size or stature of its kind.

To *dwarf*,—to stint the growth.

Within the court yard were the Turks *dwarfes* and dumbe men, being most of them youths.
Hackluyt. Voyages, vol. ii. pt. i. p. 306.

Dwarfing requireth a slow putting forth, and less vigour of mounting.—*Bacon. Naturall History*, § 336.

By art likewise we make them greater or taller than their kind is; and contrariwise *dwarf* them and stay their growth.
Id. The New Atalantis.

Behind her farre away a *dwarf* did lag,
That lazie seem'd in being ever last,
Or wearied with bearing of her bag
Of needments at his back.
Spenser. Faerie Queene, b. I. c. 1.

Their stature neither *dwarf* nor giantish,
But in a comely well-disposed proportion.
Randolph. The Muses' Looking-glass, Act v. sc. 1.

Of which some *dwarfish* woods there be,
Some of a larger stature.
Drayton. The Muses' Elysium, Nymphal 6.

This [Norfolk dumplings] cannot be verified of any *dwarfish* or diminutive stature of people in this county, being as tall of their bodies, and as tall of their arms too, I assure you, as any in England.—*Fuller. Worthies. Norfolk.*

And thus, while every age is but another shew of the former; 'tis no wonder that science hath not outgrown the *dwarfishness* of its pristine stature, and that the intellectual world is such a microcosm.
Glanvill. The Vanity of Dogmatizing, c. 15.

Where virtue like a *dwarf* in giant's arms,
Cumber'd with words, and manacl'd in terms,
Serves to amuse the philosophic fool,
By method dry, and regularly dull.
Pitt. To the unknown Author of the Battle of the Sexes.

Is he of *dwarfish* and abortive size;
"Sweet little moppet!" the fond father cries.
Francis. Horace. Satires, b. I.

On a sudden, in the midst of this elegant regularity, you are surprised with an imitation of the negligent beauties of rural nature; in the centre of which lies a spot surrounded with a kind of *dwarf* plane-trees.
Melmoth. Pliny, b. v. Let. 6.

On reading one of those two productions, I sat down to answer it: but I soon found that I was heating myself with cudgelling a *dwarf*, and, disdaining such a miserable occupation, I threw my weapons into the fire, and left him to sleep in peace.—*Anecdotes of Bp. Watson*, vol. ii. p. 265.

Plant behind plant, aspiring,—in the van,
The *dwarfish*,—in the rear, retir'd, but still
Sublime above the rest, the statelier stand.
Cowper. Task, b. iii.

DWELL, *v.* DWE'LLER. DWE'LLING, *n.* } Somner thinks from *Dwel-ian*, errare, to err, wander or go astray. Ger. *Dwal-en*. Applied to the wandering mode of life of the ancient northern nations. But this is a mere consequential usage of the A. S. *Dwel-ian* or *dwol-ian*; Ger. *Dwalen* or *dol-en*, hebere, hebetare, stupere, to be dull, to be a dolt, to be stupid; and therefore errare, to err or go astray. Ihre refers the Sw. *Dwaeljas*, morari, *dwala*, cunctari, to *dwala*, stupor; and this to the A. S. *Dwelian*, stupere; and, therefore, hærere, to remain fixed, (sc.) in stupor, in stupid astonishment; and then, simply, as the Ger. *Dwal-en*; Eng. *Dwell*.

To remain, to abide, to continue to reside; to inhabit; to have or keep a resting or abiding place.

Y *dwelled* yn the pryorye,
Fyftene gere yn cumpanye.—*R. Gloucester*, Pref. p. lx.

Sithen he went to Rome, as men of holy wille,
His sonne & he alle that gere with the pape *dwellede* stille.
R. Brunne, p. 20.

The tother gere next, after his *dwelling*,
He went home bi France, & spak with the kyng.—*Id. Ib.*

For ge that ben unhende to hyse, hope ge none other,
Bote to *dwelle* ther Diws.—*Piers Ploughman*, p. 334.

——— My *dwelling* ys some tyme
Whit lered and wit lewede.—*Id.* p. 93.

In the hous of my fadir ben manye *dwellengis*, if ony thing lesse, I hadde seid to you.—*Wiclif. John*, c. 14.

For certes at my devise
There is no place in Paradise
So good in for to *dwell* or be
As in that gardin thought me.—*Chaucer. Rom. of the R.*

Ne no wight maie, by my clothing,
Wete with what folke is my *dwelling*.—*Id. Ib.*

Mirth is chaunged into tene, whan swinke is there continually, that rest was woont to soiourne and haue *dwelling-place*.—*Id. The Testament of Love*, b. I.

That homicide in no degree
(Whiche werreth ayene charitee)
Among the men shulde not *dwelle*.—*Gower. Con. A.* b. iii.

The leparde, and the tygre also,
With hert, and hynd, buck and do,
Had his *dwellynge*, as the befille
Of Peleon vpon the hille.—*Id. Ib.* b. iv.

I speake within myself: I shall neuer visit the Lorde God in this lyfe, I shall neuer se man among the *dwellers* of the worlde.—*Bible*, 1551. *Esaye*, c. 38.

There shal no euell happen vnto the, neyther shall anye plage come nye thy *dwellynge*.—*Id. Psalm* 91.

He made the Arabians change their manner of living, who are otherwise called Scenites, as much to say, as tent *dwellers*, because they are vagrant people that *dwell* in no other houses but tents, which they ever use to carry with them.—*North. Plutarch*, p. 433.

As day now op'ning fills the hemisphear,
And all at once; so quickly ev'ry street
Does by an instant op'ning full appear,
When from their *dwellings* busy *dwellers* meet.
Davenant. Gondibert, b. ii. c. 1.

And as many of the inhabitants of heaven, so, by their instigation, all the *dwellers* upon earth have rebelled against the monarch of the world, whereby they are become obnoxious to the severest penalties that his justice can inflict upon them.—*Bp. Beveridge*, vol. ii. Ser. 141.

The Psalmist then proceeds to the consummation of the church's happiness and the Messiah's glory here on earth, in the marriage of the great king with the wife of his love. And upon this subject the inspired poet *dwells* through the whole sequel of the psalm; which makes, indeed, the greater part of the entire composition.—*Bp. Horsley*, vol. i. Ser. 8.

They are, however, upon the whole miserable *dwellings*, and constructed with little care or ingenuity.
Cook. Voyage, vol. vi. b. iv. c. 3.

DWINE, *v.* DWI'NDLE, *v.* DWI'NDLE. } A. S. *Dwin-an*, tabescere, evanescere; to consume, to waste, to vanish, to *dwindle*. (Somner.) Dut. *Dwinen*, attenuare, (see *Kilian*,) Sw. *Twin-a*.

To be or cause to be *thin*; and thus to decay, to perish, to shrink.

All woxen was her body vnwelde
And drie and *dwined* al for elde.—*Chaucer. Rom. of the R.*

And yet he can not alowe
His owne skille, but of hede
Thus *dwineth* he, til he be dede,
In hyndrynge of his owne estate.—*Gower. Con. A.* b. iv.

Fac. Did you not heare the coyle
About the doore?
Sub. Yes, and I *dwindled* with it.
B. Jonson. The Alchemist, Act v. sc. 4.

His etymology was peculiar to himself, who would have it termed mildew, because it grindeth the grain beforehand, making it to *dwindle* away almost to nothing.
Fuller. Worthies. Middlesex.

As some trees, some plants, some grains *dwindle* and die in a disagreeable soil, but thrive and flourish in others, so the all wise Creator hath amply provided for every kind a proper bed.—*Derham. Physico-Theology*, b. iii. c. 1.

I grieve that our senate is *dwindled* into a school of rhetoric, where men rise to display their abilities rather than to deliberate, and wish to be admired without hoping to convince.—*Sir W. Jones. Works*, vol. i. *Mr. Jones to Ld. Althorp.*

However inferior to the heroes who were born in better ages, he might still be great among his contemporaries, with the hope of growing every day greater in the *dwindle* of posterity.—*Johnson. Life of Milton.*

DY'AD, i. e. *Duad*. See DUAL.

A point answers to a monad, and a line to a *dyad*, and a superficies to a triad.—*Cudworth. Intellectual System*, p. 876.

DYE, *v.* DY'ER. DY'ING, *n.* } Also written *Die*, (qv.) A. S. *Deag-an*, to *dy* or colour, (Somner.)

To tinge, to stain, to steep or dip in any thing that tinges or stains; to colour; to give a hue, tinge or colouring to.

Item twelue pence vpon euery cloth *dyed* without graine
Hacklayt. Voyages, vol. i p 137. *Great Charter of Edw. II*

The madre and woad, that *dyers* take on hand
To *dyen* with.
Id. Ib. The Politie of keeping the Sea, vol. i. p 196

Weaving was the invention of the Ægyptians, and *dying* wool of the Lydians.—*Holland. Pliny*, b. vii. c. 56.

He the young practice of new life did see,
Whilst to conceal its toilsome poverty
It for a living wrought, both hard and privately.
Before the liver understood
The noble scarlet *dye* of blood.
Cowley. Ode upon Dr. Harvey.

For, our souls, they are as free as emperors, all of one piece, there goes but a pair of sheers between an emperor and the son of a bag piper: only the *dying*, dressing, pressing, glossing, makes the difference.
Marston. The Malcontent, Act iv. sc. 5.

If thy false heart be fond of tawdry *dyes*,
Go, wed the painted arch in summer skies.
Gay. The Espousal.

We also learned in the *dye-houses*, that cloth being *dyed* blue with woad is afterwards by the yellow decoction of wood-wax or wood-wax *dyed* into a green colour.
Boyle. Works, vol. i. p 740.

Besides which, here are *dye-woods*, as fustick, &c. with woods for other uses, as speckled wood, Brazil, &c.
Dampier. Voyages, an. 1699.

Whate'er we spy thro', colour'd light or air,
A stain congenial on their surface bear,
While neighb'ring forms by joint reflection give
And mutual take the *dyes* that they receive.
Mason. The Art of Painting.

Even white cloths are subject to a duty upon exportation, and our *dyers* have so far obtained a monopoly against our clothiers.—*Smith. Wealth of Nations*, b. iv. c. 8.

DYE. DY'ING, *n.* DY'INGLY. } See DIE, and DEAD.

Hunger & *delinge* of men, and muche wrechede com.
R. Gloucester, p. 455.

And alle holy churche honoured for that *dyenge*.
Piers Ploughman, p. 300.

And we always beare in our bodies the *dying* of the Lorde Jesus, that the lyfe of Jesu myghte appere in oure bodyes.
Bible, 1551. 2 Cor. c. 4.

That cruell word her tender heart so thrill'd,
That suddaine cold did run through euery vaine,
And stony horrour all her senses fill'd
With *dying* fit, that downe she fell for paine.
Spenser. Faerie Queene, b. i. c. 6.

But 'tis impossible to satisfie
You, Leocadia, but by repentance,
Though I can *dyingly*, and boldly say
I know not your dishonour, yet that was
Your virtue, and not mine.
Beaum. & Fletch. The Lover's Pilgrimage, Act iv. sc. 1.

When Holland, by her foes opprest,
No longer could sustain their weight,
To a native prince they thought it best
To recommend their *dying* state
Waller. To the Prince of Orange.

For since she *dy'd*, not doom'd by Heaven's decree,
Or her own crime; but human casualty;
And rage of love, that plung'd her in despair,
The sisters had not cut the topmost hair;
Which Proserpine, and they can only know,
Nor made her sacred to the shades below.
Dryden. Virgil. Æneid, b. iv.

If things should give us the comparative happiness of a struggle, I shall be found, I was going to say, fighting, (that would be foolish) but *dying* by the side of Mr. Pitt.
Burke. On a Regicide Peace, Let. I.

DYKE. } i. e. *Dike*, (qv.)
DY'KER. }

As *dykers* & delvers that don here dedes ille.
Piers Ploughman, p. II.

To where Fleet-ditch with disemboguing streams
Rolls the large tribute of dead dogs to Thames,
The king of *dykes!* than whom no sluice of mud
With deeper sable blots the silver flood
Pope. The Dunciad, b. ii.

DY'NASTY. Gr. Δυναστεια, from Δυναζεσθαι, to be powerful.
A power; a supremacy, a sovereignty: a succession or race of sovereigns or rulers.

The account of the *dynasties*, besides the authority of approved authors, hath this good ground, that it agreeth for the most part, if not altogether, with the histories of the Assyrians, Trojans, Italians, and others, &c.
Raleigh. History of the World, b. ii. c. 2. s. 2.

And wherfore did this mother, the Virgin Mary, give such praise to God in her prophetic song, that he had now by the coming of Christ cut down *dynasties*, or proud monarchs, from the throne, if the church, when God manifests his power in them, to do so, should rather choose all misery and vassalage to serve them, and let them still sit on their potent seats to be adored for doing mischief.
Milton. The Tenure of Kings & Magistrates.

At some time or other, to be sure, all the beginners of *dynasties* were chosen by those who called them to govern.
Burke. On the French Revolution.

DY'SCRASY. } Gr. Δυσκρασια, from δυς, and
DISCRA'SED. } κρασις, mixture.
An ill mixture, a distemperature.

In these cases the sayd yonge men muste vse the diet of olde men, or nygh vnto it, vntyll the *discrasy* be removed, hauing alway respect to theyr vnyuersall complexions.
Sir T. Elyot. The Castel of Helth, b. ii.

Lykewise in order of meales, as if he whyche was wont to ete twyse in one day eateth but ones, and thereby is *discrased*, he must feede not only twyse in one day, but also oftener, hauinge respect to a conuenient quantitie.—*Id. Ib.* b. iii.

Whereupon presently hee grew weake, distempered in stomach, and could digest no meate, nor other nourishment received, and this *discrase* or feeblenesse continued for the space of three quarters of a yeare.
State Trials. The Case of Mary Smith, an. 1616.

I shall not, I hope, altogether forget the charge, which you have been pleased to lay upon me, in reference to the consideration of all wiry liquors, their affections, and the several distempers incident to them, with my thoughts about the preserving of them, so as may best retard the quickness of their motion, and hinder their *dyscrasy* and corruption.—*Boyle. Works*, vol. v. p. 654.

DY'SENTERY. } Lat. *Dysenteria*; Gr. Δυσεντερια, from δυς, and εντερον, intestinum.
DY'SENTERIC.
DY'SENTRICAL.
A disordered intestine or a disorder in the intestines. Applied especially to—
A flux, a bloody flux.
See the quotation from Pliny.

For the *dysenteric* or bloudie flix, the milk that is injected by way of clystre, would be fresh and newly drawn from the udder.—*Holland. Plinie*, b. xxviii. c. 9.

I remember, I had an opportunity to observe the efficacy of *Mercurius dulcis*, in a stubborn *dysentery*, that had baffled the remedies of an ancient physician.
Boyle. Works, vol. v. p. 119.

And causes in the first case a pleurisy, in the second a squinancy, and in the third a flux, for the most part *dysenterical*.—*Id. Ib.* vol. iv. p. 766.

[The yellow thistle.] The seeds of this plant are an excellent emetic; and almost as usefull in *dysenteric* complaints as ipecacuanha.—*Granger. The Sugar Cane*, Note to v. 114.

This evening died John Macintosh, the carpenter's mate, after having laboured under a *dysentery* ever since our departure from the Sandwich Islands.
Cook. Voyages, vol. vii. b. vi. c. 3.

E.

THE letter *E* is pronounced with a mean opening of the mouth, the tongue turned to the inner roof of the palate, and softly striking the upper great teeth. *E* and *I* have such a nearness in our tongue, as oftentimes to interchange places, as *en*duce for *in*duce, *en*dite for *in*dite. *E* is a letter of divers note and use, and either soundeth, or is silent. It serves as an accent to produce the vowel preceding; as in *made, stripe, cure.* It alters the power of *c, g, s,* as in *hence, swinge, use.* It is silent in words where *l* is coupled with a consonant in the end, as whis*tle*, fic*kle*; or after *v* consonant, as *love, move.* Wilkins classes this letter among the lingual vowels; the tongue being put into a posture somewhat convex, towards the palate. See Ben Jonson's *English Grammar*, and Wilkins, *On a Real Character*, (p. 3. c. xiv.)

EACH. A.S. *Elc, alc*; Dut. *Elck, ellek*; Ger. *Etlich, jeglech*, unusquisque, every one. In Somner: *Æg-whær*, everywhere; *æg-what*, whatsoever; *ægh-wether*, both the one and the other; *æg-wider*, on every side; *æg-while*, every, or every one. Wachter, and others, derive from the Gr. Ἕκαστος. See Ilk, Such, Which.

May not *Each* be the same word as *Eke*;—meaning *add*; and denoting every *added*, every *additional* one, of a multitude, every one in addition to—as a separate unit—added? The Latin *Qui, qualis, talis*, are compounds, and the first parts of them are the Gr. Και, and τε; both signifying *and* or *add*.

One distinguished in, segregated from, an aggregate; one reciprocated to another in the same aggregate.

That fule thorn ys prechynge so god wylle nom there,
That hem thogte *echewyle* fyue, in batayle ar hil were.
R. Gloucester, p. 173.

Bruyt bad Corineus forto chese of *eche* contre ywis,
Wuch hym were leuest to habbe to hym and to hys.
Id. p. 21.

Myn heye godes, quoth thys mayde, [Gonerill] to wytnesse I take *echon*,
That y loue more in myn herte thi leue bodi one,
Than myn soule and my lyf, that in my bodi ys.—*Id.* p. 19.

David listen'd Roberd, to pes fulle *ech* to drawe.
R. Brunne, p. 117.

Enjoynye hem pees for here penaunce, and perpetuel forgevenesse
Of alle manē actions, and *eche* love other
Piers Ploughman, p. 86.

Which answeride & seide to him, it is writen not oonly in breed lyueth a man but in *eche* word that cometh of Goddis mouth.—*Wiclif. Matthew*, c. 4.

And *ech* that lyueth, and beleueth into me, schal not dye withouten eende.—*Id. Jon*, c. 11.

To speke of real linage and richesse,
Though that she were a quene or a princesse,
Eche of you bothe is worthy douteles
To wedden when time is.
Chaucer. The Knightes Tale, v. 1833.

For how shuld they love togeder in the peines of helle, whan they hated *eche* other in the prosperitee of lif?
Id. The Persones Tale.

——— It is in phisike write
Of liuer, of longe, of galle, of splene,
Thei all vnto the herte bene
Seruantes, and *eche* in his office
Entenden to don him seruice,
As he whiche is chefe lorde aboue.—*Gower, Con. A.* b. vii.

So soone as Parmenio hadde espyed Polidamus commynge afarre off, wyth a semblaunt of loye (as it appeared by his countenance) [Polidamus] ranne to embrace him, and after salutacion geeuen *eche* to other, deliuered ye king's letter.
Brende. Quintus Curtius, fol. 176.

Let's *each-one* send vnto his wife,
And he whose wife is most obedient,
To come at first when he doth send for her,
Shall win the wager which we will propose.
Shakespeare. Taming of the Shrew, Act v. sc. 2.

Milde was the winde, calme seem'd the sea to be,
The skie *each-where* did flow full bright and faire.
Spenser. The Visions of Petrarch.

He caus'd it *each where* to be given out,
My journey therefore thither I did take,
To stop their mouths.
Drayton. The Legend of Pierce Gaveston.

And if *each* system in gradation roll
Alike essential to th' amazing whole,
The least confusion but in one, not all
That system only, but the whole must fall.
Pope. Ess. on Man, Ep 1.

To *each* his sufferings: all are men,
Condemn'd alike to groan;
The tender for another's pain,
The unfeeling for his own.
Gray. On a Distant Prospect of Eton College.

EA'GER, *adj.* } A.S. *Egor*; Fr. *Aigre*; It. *Agro*; Sp. *Agrio*. Menage, and Caseneuve, from the Lat. *Acer*, from the Gr. Ακις, whence also the Lat. *Ac-uere*, to sharpen. Lye: from the A.S. *Eaglian*, incitare, stimulare; and this is probably the root of the Gr. and Lat. *Eager*, (lit.) is—

EA'GERLY.
EA'GERNESS.

Edged, sharp, keen, acid, acrid; (met.) keen, lively, quick, animated, ardent, fervent, greedy, (sc.) in pursuit, in desire.

This Britones were so *egre*, and wox euer so faste,
That tho Romaynes and here kyng gonne fle atte laste.
R. Gloucester, p. 80.

The kyng & his brother, that hight Alfrede,
Gadred folk togider, ale men that had nede,
& com to the batalle with fulle *egre* herte.
R. Brunne, p. 21.

Folk inouh redy was gadrid, to the cite
Thei went *egreli*, & did tho kynges fle.—*Id.* p. 39.

And sclaundre wives, feble as in bataille,
Beth *egre* as is a tigre yond in Inde;
Ay clappeth as a mill, I you counsaille.
Chaucer. The Clerkes Tale, v. 9076.

She was like thing for hunger deed,
That lad hir life onely by breed,
Kneden with eisel strong and *egre*,
And thereto she was lean and megre.—*Id. Rom. of the R.*

The further that my iudgment swerued from the truth in that behalfe, so muche the more vehemently and *egerly* me thoughte I was astonied, when I knew the truth.
Bp. Gardner. Of True Obedience, (*by Wood*,) p. 7.

And in such a barennesse of vittayle, as must needes come after so rauening a spoyle, it must needs be that some, though few, shall be so knipt with *egernesse* of famine, that they shall not recouer againe themselues out of so fretting a daunger.—*Sir J. Cheke. The Hurt of Sedition.*

Where of it selfe it is a meat most pure and simple, and therefore to some deyntie mouthes vsed to none but fyne termes, to the paynted colours and exornacyons of rhetorike, it seemeth drye and vnpleasaunt, it is nowe by the *eagre-dulce* sause of the paraphrase, made more lyquyde to runne pleasauntly in the mouth of any manne whyche is not to muche infected with indurate blyndnes of hearte, with malicious cancardnes and wyth toto [too] muche peruerse a iudgmente.—*Udal. Pref. to Luke.*

The women, *eager* as their husbands were
With spits and fireworks, swear if they could catch him
It should go hard but they would soon dispatch him.
Drayton. The Moon-Calf.

Like as, to make our appetites more keen,
With *eager* compounds we our palate urge,
As, to prevent our maladies unseen,
We sicken to shun sickness when we purge.
Shakespeare, Son. 108.

Ham. The ayre bites shrewdly: it is very cold?
Hor. It is a nipping and an *eager* ayre.
Id. Hamlet, Act I. sc. 4.

As much as the punie nobles insinuated themselves more into the favour and familiarity of the commons: so much more *egerly* againe on the other side, did the tribunes labour and endeavour with complaints and slaunders, to bring them into suspition and jealosie with the commons.
Holland. Livius, p. 98.

If the thing be but a small matter, he is but in a small measure concerned for it. If it be of greater moment, he believes he may be allowed to be the more earnest about it. But he looks upon it as a rash and foolish thing, and an effect of great ignorance or weakness, to be hot and *eager* for all things alike.—*Sharp*, vol. I. Ser. 10.

But here the doctors *eagerly* dispute:
Some hold predestination absolute:
Some clerks maintain, that heaven at first foresees,
And in the virtue of foresight decrees.
Dryden. The Cock and the Fox

For him, ye Gods! for Crastinus, whose spear
With impious *eagerness* began the war,
Some more than common punishment prepare.
Rowe. Lucan. Pharsalia, b. vii.

The insect youth are on the wing,
Eager to taste the honied spring,
And float amid the liquid noon.
Gray. Ode on the Spring.

——— What millions wouldst thou give
For one more trial, one more day to live!
Flung back in time an hour, a moment's space,
To grasp with *eagerness* the means of grace.
Young. The Last Day, b. iii.

EA'GLE, *n.* } Fr. *Aigle*; It. *Aquila, aguglia*; Sp. *Aguila*; Lat. *Aquila*. Perhaps so called, ab *acumine* visus, from the *sharpness* of its sight.
EA'GLET.

Thei answerden and seyden to him, where lord? which seyde to hem, whereuer the body schal be, thidur schulen be gaderid togidere also the *egles*.—*Wiclif. Luk*, c. 17.

And they answered, and sayde to him: where Lorde? And he sayde vnto them, wheresoeuer the body shal be, thither wil the *egles* resorte.—*Bible*, 1551. *Luke*, c. 25.

Or if you list to fleen as high in the aire,
As doth an *egle*, whan him list to sore,
This same steede shal bere you evermore
Withouten harme.—*Chaucer. Squieres Tale*, v. 10,437.

Wer't not all one, an emptie *eagle* were set
To guard the chicken from a hungry kyte,
As place Duke Humfrey for the king's protector.
Shakespeare. 2 Pt. Hen. VI. Act III. sc 1.

Anton. Rather a bright sun,
Too glorious for him to gaze upon,
That took not first flight from the *eagle's* aerie.
Massinger. The Virgin Martyr, Act I. sc. 1.

Caius Marius in his second consulship ordained, that the legions of Romane souldiers onely, should have the *egle* for their standard, and none other ensigne.
Holland. Plinie, b. x. c. 4.

The *ægle* stones, called aetites, be much renowned in regard of the verie name that they carrie, found they are in *ægle's* nest.—*Id. Ib.* b. xxxvi. c. 21.

When like an *eglet* I first found my love,
For that the virtue I thereof would know,
Upon the nest I set it forth to prove,
If it were of that kingly kind, or no.—*Drayton*, Idea 56.

For the eye of reason, like that of the *eagle*, directs itself chiefly to the sun, to a glory that neither admits of a superior or an equal.—*South*, vol. I. Ser. 1.

Truth, which itself is light, does darkness shun,
And the true *eaglet* safely dares the sun.
Dryden. Britannia Redivivа.

What! shall a Roman sink in soft repose,
And tamely see the Britons aid his foes?
See them secure the rebel Gaul supply;
Spurn his vain *eagles* and his power defy?
Langhorne. Cæsar's Dream.

As the young *eaglet* rises self-inspir'd,
Lifts the strong plume, and leaves the world below:
Plays in the solar flame, delights above,
And learns to grasp the bolts of formidable Jove.
Boyse. On the Death of the Marquis of Tavistock.

EA'GRE. Skinner says, Run. Dan. *Æger*, oceanus, and so the *violent* tide of the river Trent is called by us.

His manly heart, whose noble pride
Was still above
Dissembled hate or vanish love,
Its more than common transport could not hide;
But like an *eagre rode in triumph o're the tide.
Dryden. Threnodia. August.

* An *Eagre* is a tyde swelling above another tyde, which I have myself obse ved on the river Trent.—*Id. Ib. Note.*

Topmost he rode, midst shoals of fools and knaves,
Triumphant, like an *eygre*, o'er the waves.
Harte. The Courtier & Prince.

EA'LDERMAN. A. S. *Ealdor-man*, senior, senator, tribunus.

An *elder*, a senator, a tribune, a statesman. See EARL, and ALDERMAN.

Then all the earles and *eldermen* of England in order.
Holinshed. England, b. ii. c. 2.

Thus much seems tolerably certain that among the Saxons they [the earls] are called *ealdormen*, (just *elder men*, signifying the same as senior or senator among the Romans.—*Blackstone. Commentaries*, b. i. c. 12.

EAME, or EME. EMR-CHRISTIAN. } "A. S. *Eame*, avunculus. The mother's brother, who is to this day so called in Lancashire," (Somner.) Grose adds, "My gossip, compeer, friend." Dut. *Oom*; Ger. *Ohem*. Helvigius (see Wachter) thinks from the Gr. Ὁμαιμος (ὁμος, and αἱμα) of the same blood; Skinner, from the Lat. *Amita*, and perhaps, anciently, *amitus*. *Eme-christian*, in Piers Ploughman, is, fellow-christian. Wilson writes, *even-christen*. (See in v. EASE.) In A. S. *Eame-christian*; *efen* or *efne-cristen*. In A. S. *Efen*, (i. e. even) *efne*, and *eame*, as Lye observes, are used promiscuously. *Eame*, æquus, æqualis, from the verb, *emman*, adæquare, to make *even* or alike, to match, presents a much more probable etymology.

Sobrilit duke of Bratles, high right sister sone he,
He com his *eam* to socour. *R. Brunne*, p. 17.

And juge her *emcristine* *Piers Ploughman*, p. 29.

——— And schrewede myn *emcristyne*
Agens the consaill of Crist. *Id.* p. 91.

Beo unkynde to thyn *emcristene*. *Id.* p. 332.

In good faith *eme* (qd. she) that liketh me.
Chaucer. Troilus, b. ii.

Tho Pandarus her *eme*, right as him ought
With women, such, as were her most aknowt
Full glad vnto her beddes side her brought,
And take his leaue. *Id. Ib.*

Vnder his seale he wrote his cheere
In such a wyse, and foorthe he gothe
Home to his *eme* courte againe,
To whome his auenture plaine
He tolde, of that is him befal.—*Gower. Con. A.* b. i.

Whan time come he toke his leaue,
That lenger wolde he not beleue,
And praieth his *eme* he be not wroth *Id. Ib.*

Heere seest thou me, (I tell thee, though
I praise not gentry now,
Thine *eame* and of the elder house)
That long ago did vow
Warner. Albion's England, b. vii. c. 36.

EA'NING. } A. S. *Eanian*, eniti, to bring
EA'NLING. } forth, as the ewe doth her lambe, to *eane*, or (as some speake) to *yeane*, (Somner.) See YEAN.

He stucke them vp before the fulsome ewes,
Who then conceauing, did in *eaning* time
Fall party-colour'd lambs, and those were Jacobs
Shakespeare. Merchant of Venice, Act i. sc. 2.

When Laban and himself were compremyz'd
That all the *eanelings* which were freak'd and pied
Should fall as Jacob's hier *Id. Ib.*

EAR, *n.* EAR, *v.* EA'RLESS. } Lat. *Auris*; Fr. *Oreille*; It. *Orecchio*; Sp. *Oreja*, Goth. *Ausa*, A. S. *Eare*; Dut *Oore*, Ger. *Ohr*; Sw. *Oera*, and Isl. *Hyra*; which Serenius derives from the Isl. *Hyrra* or *Harra*, a word expressive the whispering or murmuring of the air. Wachter, from the Ger. *Eren*, to take or receive; because the *ears* receive sounds, or from the Scandic *Oa*, haurire, quia sonum hauriunt. The verb, *to hear*, (differing from the noun only in the aspirate) is, Goth. *Haus-jan*; A. S. *Hyr-an*; Dut. *Hoor-en*; Ger. *Hor-en*; Fr. *Ouir*; Sp. *Oyr*; It. *Udire*; (and Lat. *Aud-ire*.) Wachter derives the Ger. and Goth. verbs from the respective nouns. Junius, the Gothic verb from the Gothic noun; and that from the Gr. Ους, auris. It is probable that all had one common northern origin.

Ear is used as a verb by Beaumont and Fletcher, (q.d.) To devour, take in eagerly by the *ear*.

The *ear* is—

The organ of the sense of *hearing*; of receiving and distinguishing sounds.

To be by the *ears*,—to fall or go, to set, together by the *ears*; to be or cause to be pulling, lugging, tearing each other's *ears*; and thus, to be or cause to be at strife or variance, to squabble, to scuffle.

A. S. *Ear-lappe*,—the *ear-lip*, the lower part of the ear, (Somner.) The A. S. also made a compound of *eare-finger*, the pick eare finger: and in English, *ear* is much used in composition.

And rod forth to reason and rouned in his *ere*
And seide hym as the kyng sende.—*Piers Ploughman*, p. 64.

He endaunteth a douve. day and nyght here fedde
In a-ther of hus *eres* *Id.* p. 294.

That thing that I saye to you in derkenesse, seye ye in the light and preche ye on houses that thing that ye *heeren* in the *ere*.—*Wiclif. Matthew*, c. 10.

What I tell you in darkenes, that speake ye in lyght. And what ye *heare* in the *eare*, that preache ye on the house toppes.—*Bible*, 1551. *Ib.*

By God he smote me ones with his fist,
For that I rent out of his book a lefe,
That of the stroke myn *ere* wax al defe
Chaucer. The Wif of Bathes Prologue, v. 6218.

With eyen full of wofull teares
Her heare hangynge about her *eares*
She wepte, and no man wist whie.—*Gower. Con. A.* b. vi.

The wyse man also counsaileth vs to hedge in our *eares* with thornes, saying, *Noli audire linguam nequam*. That is to say, yf thou *heare* any thinge spoken that sounded to envy, or as not worthy to be spoken, as the Deuylles temptacion, take thornes, so muche to say, with stronge temptacions resyste and battayle, wherewith the Deuyll shall be chased awaye from vs.—*Fysher. On the Seuen Psalmes*, Ps. 38.

Without *earings* of siluer or some other metal and her crosse about her necke, you shall see no Russe woman, be she wife, or maide.—*Hackluyt. Voyages*, vol. i. p. 497.

——— But if
Thou knew'st my mistris breath'd on me, and that
I *ear'd* her language lik'd in her eye, O coz,
What passion would enclose thee
Beaum. & Fletch. The two noble Kinsmen, Act iii. sc. 1.

Blush, Polly, blush. here's none that fears
The wagging of an asse's *eares*,
Although a wolvish case he weares.
Detraction is but basenesse varlet,
And apes are apes, though clothed in scarlet.
B. Jonson, v. 8.

And till she come, as truely as to heauen
I do confesse the vices of my blood,
So justly to your graue *eares* I le present,
How I did thriue in this fine Ladies loue,
And she in mine.—*Shakespeare. Othello*, Act I. sc. 3.

I shall pass by its (the *ear's*) convenient number of being double, which serves for the commodious hearing every way around us, as also is a wise provision for the utter less, or injury of one of the *ears*.
Derham. Physico Theology, b. iv. c. 3.

Parlez on high, stood unabash'd De Foe
Pope. The Dunciad, b. ii.

I am clearly of Dr Willis's opinion, that the use of the *ear-drum* is chiefly for the proportionating sounds and that by its extension and retraction it corresponds to all sounds, loud or inaudible, as the pupil of the eye doth to several degrees of light.—*Derham. Physico-Theology*, b. iv. c. 3. Note.

If chance at length he find a greensward smooth,
And faithful to the foot, his spirits rise,
He chirrups brisk his *ear erecting* steed,
And winds his way with pleasure and with ease.
Cowper. Task, b. iii.

EAR, *v.* EA'RABLE. EA'RING, *n.* EARTH, *v.* EARTH, *n.* EA'RTHEN. EA'RTHLY. EA'RTHLINESS. EA'RTHLINGS. EA'RTHY. EA'RTHINESS. } "A. S. *Er-ian*, ar-are, to plow, to till, to *eare*," (Somner.) Goth. *Ar-tan*; Ger. *Er-en* Sw. *Arja*; Fr. *Arer*; It. *Arare*; Sp. *Arar*; Lat. *Arare*; Gr. Αρ-οω. The Goth. is the root of all. A. S. *Eard*; Ger. and Dut. *Erde*. G. Douglas and other ancient authors write *erd*; English, *Earth*, "that which one *ereth* or *eareth*, i. e. plougheth; the third pers. of the indicative; *erian*, arare, to *ere*, *eare* or plough. *Erd*, i. e. *ered*, *er'd*, that which is ploughed; the past tense of the same verb," (*Tooke*, ii. 417, 8.)

To *earth*; to be or cause to be under, to fix in the *earth*; to hide or cover with, to bury in, the *earth*; to inter.

As opposed to heaven, the noun, *earth* (together with the adjective, *earthly*, and some compounds,) is applied degradingly and opprobriously.

Ear-able is now written *arable*. Mr. Nares has produced three examples of *ear-able*, (qv.)

Earth is much used in composition.

Heo howsede and bulde faste, and *erede* and sewe,
So that in lutel while gode cornes hem grew
R. Gloucester, p. 21.

Aftur ech of hem in the wike yclepud ys a day:
First os [of the] sonne, and so of othere and the sene the Saturday
And for weder, & other thing on *erthe*, aftur hem muche is.—*Id.* p. 113.

To Sergy the pope, that tho was, to Rome he bed hym wende,
And do ther ys penance, that God hym wolde sende,
And bylene al *erthlych* thogt.—*R. Gloucester*, p. 333.

Befor the messengers was the maiden brought,
Of body so gentille was non in *erth* wrought
R. Brunne, p. 30.

For *erthly* worschip that I nymme.—*Id.* p. 251.

Ich have an half acre to *eren*, by the heye weye,
Hadde ich *ered* that half acre and sowed it after
Ich wolde wende wit thow.—*Piers Ploughman*, p. 128.

The wormе that woneth under *erthe*.—*Id.* p. 275.

——— And shal come att laste,
And cuhe alle *erthly* creatures save conscience one
Id. p. 400.

Forsothe I sey to you till hevene and *erthe* passe, oon lettre, or title, schal not passe fro the lawe til alle thingis be don.—*Wiclif. Matthew*, c. 5.

For truely I say unto you, til heauen and *earth* perysshe, one iote or one tytle of the law shall not escape, tyll all be fulfylled.—*Bible*, 1551.

For which thing God enhaunsede him, and ghaf to him a name that is aboue al name, that in the name of Iesus ech knee be bowid of heuenli thingis, of *erthen* thingis, and of helle.—*Wiclif. Philippens*, c. 2.

Wherfore God hath exalted him & geuen him a name aboue all names, that in the name of Jesus should every knee bowe, both of thinges in heue, and thingis in *earth*, & thingis vnder the *earth*.—*Bible*, 1551.

And I saugh whanne he hadde opened the sixte seel, and lo a *erthe-mouyng* was maad.—*Wiclif. Apocalips*, c. 6.

And lo ther was maad a great *erthe shakyng*: for the aungel of the Lord came doun fro heuene and neighede and turnyde away the stoon and sat theron
Id. Matthew, c. 28.

It bihoueth an *erthe-tilier* to resseyue first of the fruytis.
Id. 2 *Timothe*, c. 2.

I have, God wot, a large feld to *ere*;
And weke ben the oxen in my plow.
Chaucer. The Knightes Tale, v. 883.

Love is a greter lawe by my pan, [head]
Than may be yeven of any *erthly* man.—*Id. Ib.* v. 1168.

——— Thy men it delue and diche,
And *eren* it with strength of plough.—*Gower. Con. A.* b. i.

For he [Saturnus] fonde of his owne wit,
The fyrst crafte of plough tillynge,
Of *earynge*, and of corne sowynge. *Id. Ib.* b. v.

But he [Abraham] fonde out the right weie,
Howe onely men shulde obeie
The high God, whiche weldeth all,
And euer hath done, and euer shall,
In heuen, in *erthe*, and eke in helle,
There is no tonge his might maie telle. *Id. Ib.*

——— For otherwise
Ther mate none *erthly* kynge sufhise
Of hys kyngdome the folke to lede,
But he the kynge of heuen drede. *Id. Ib.* b. viii.

He [the steward] is further to see what demeanes of his lordes is most meete to be taken into his handes, so well for meddowe, pasture, as *earable*, &c.
Order of a Nobleman's House, Archæol. xiii. p. 315.

Adam against the commandement of God tasted but one apple, and anone he was caste out of the goodly gardeyne of Paradyse in to this *earth* full of breers and brambles.
Fisher. On the Seuen Psalmes, Ps. 6.

And yet it is not requisite that the nature of mã should with like common effect worke, in eating & drinking that heauenly meate & drinke as it doth in *earthly* & material meates.
Bp. Gardner. On the Sacrament, p. 40.

——— Discharge, and let 'em go
To *eare* the land, that hath some hope to grow
For I haue none.—*Shakespeare. Rich. II.* A. v. sc. 2.

For this dale men that doo *eare* the ground there, doo oft plow vp bones of a large size, and great store of armour.
Harrison. Description of Britaine, b. i. c. 11.

In the beginning of the same king's daies a soldiour of Bullaine a man found as he *eared*, an arming girdle harnessed with pure gold and a great massie pomell with a crosse but for a sword of the same metall.—*Id. England*, b. ii. c. 24.

Ant. O then we bring forth weeds,
When our quicke winds lye still, and our ills told us
Is as our *earing*: fare thee well awhile.
Shakespeare. Antony & Cleopatra, Act i. sc. 2.

Although this lord of weake remembrance—this
Who shall be of as little memory
When he is *earth'd*, hath here almost persuaded
The king his sonne's alive.—*Id. Tempest*, Act ii. sc. 1.

My root is *earth'd*, and I, a desolate branch,
Left scatter'd in the highway of the world,
Trod under foot, that might have been a column
Manly supporting our demolish'd house.
Massinger. The False Dowry, Act ii. sc. 1.

To solemnize this day the glorious sunne
Stayes in his course, and plays the alchymist,
Turning with splendour of his precious eye
The meager cloddy *earth* to glittering gold.
Shakespeare. King John, Act iii. sc. 1.

A beggarly account of empty boxes,
Greene *earthen* pots, bladders, and mustie seedes.
Id. Romeo & Juliet, Act v. sc. 1.

Nature gaz'd on with such a curious eye,
That *curiosity* oft her deem'd a Deity.
Drummond. Flowers of Sion.

Againe, what *earthly* spirit but will attempt
To taste the fruit of beauties golden tree,
When leaden sleep seales up the dragon's eyes?
B Jonson. Every Man in his Humour, Act iii. sc 2.

——— Thence it is
They're not so easily turn'd by sympathie,
The aire there having lesse of *earthinesse*,
So that they move not with one spearnesse,
The *earth* and it
More. On the Soul, pt. ii. b. iii. c. 3. s. 55.

And surely if it be true that is reported of Anaxamander, the Milesian naturall philosopher, his prescience and foreknowledge of things was excellent and worthie of immortalitie: who, as they say, forewarned the Lacedæmonians to looke well into their citie and dwelling houses, for that there was an *earthquake* toward: which fell out accordingly.
Holland. Plinie, b. ii. c. 79.

It is said of Archimedes, that he would undertake to turn about the whole *earth*, if he could but have some place beside the *earth* to fix his feet upon.—*South*, vol. vi. Ser. 8.

Some [eggs] may be hidden and cherished in dry places (not wanting any humor to feed them) as in scar-wood, yea, in *earthen*-vessels, and marbles themselves.
Ray. On the Creation, pt. ii.

Perhaps a thousand other worlds that lie
Remote from us, and latent in the sky,
Are lighten'd by his beams, and kindly nurst;
Of which our *earthly* dung-hill is the worst.
Dryden. Plutarch.

[He] freed rain-water, carefully collected, from its accidental, and as it were *feculent earthiness*, which it will deposite at the first slow distillation.
Boyle. Works, vol. iii. p. 103.

——— But tell us why this waste,
Why this ado in *earthing* up a carcase
That's fall'n into disgrace, and in the nostril
Smells horrible! *Blair. The Grave.*

He bow'd before the altar, and o'er cakes
Of barley, from two *earthen* vessels pour'd
Of honey and of milk a plenteous stream.
Akenside. Pleasures of Imagination, b. iii.

So long as they have only light enough to hate light, they may, upon the first glimpse, retire into their *earthiness*, and push out their works as thick as mole-hills.
Byron. Enthusiasm. Introductory Letter.

Huntsmen tell us that a fox when escaped from the dogs, after a hard chase, always walks himself cool before he *earths*.—*Bp. Horne. Essays and Thoughts.*

EAR, *v.* } Goth. *Ahs*; A. S. *Æhher*, *spica*;
EAR, *n.* } Ger. *Aher*, *Æhr*. In Benson it is written *Æchir*; which Wachter thinks leads to *Ecke*, acies, cuspis, quia tota *acuminata* et mucronibus munita, prorsus ut Lat. *Spica a spiculis*.

To *ear*, to form, to put, throw or shoot forth *ears* or spikes.

The thridde time, the grene corn in somer sadle curne
To foule wormes muchedel the *ers* gonne turne.
R. Gloucester, p. 490.

And it was don eftsoons whanne the Lord walkide in the sabotis bi the cornes, and his disciplis bigunnen to passe forth and pluck *eeris* of the corn.—*Wiclif. Mark*, c. 2.

And it chaunced that he went thorowe the corne fieldes on the sabboothe day, his disciples as they went on their waye, began to plucke the *eares* of the corne.—*Bible*, 1551.

If standing corn be moisted with rain a little before harvest, it taketh much good against both southern winds, which will not suffer the corn to gather and knit in the *ear*, but cause it to be loose, that it cannot *ear* well by means of heat, were it not, by the drenching and watering of the ground, the moisture did cool and molify the earth.
Holland. Pliutarch, p. 825.

Likewise there are seene starres together with the sunne all day long, yea, and very often about the compasse of the sunne other flames, like unto garlands of corne *eares*.
Id. Plinie, b. ii. c. 28.

There is yet a third [act] required for the *earing* and hardning of the corn.—*Hammond. Works*, vol. iv. p. 530.

Then burs and brambles, an unbidden crew
Of graceless guests, the unhappy field subdue:
And oats unblest, and darnel domineers,
And shoots its head above the shining *ears*.
Dryden. Virgil. Georgics, b. i.

EARL. } Spelman thinks *Eorla* is a Da-
EA'RLDOM. } nish word, and of the same signification as *alderman*; rightly, says Wachter, as to the sense, but not as to the origin; the word having been long used in England before the arrival of the Danes. He considers it to be a diminutive of A. S. *Are*; Ger. *Er*; Dut. *Eer*, (in English, *Ere*, whence *early*;) which appears to have meant *priority*, and thence seniority. See ALDERMAN; and for quotations from Hume, and Blackstone.

The kyng lette bryng ther after Hengist bifore hym sone,
And asked hat *erles* & barnes, wat were mest hym to done?
P. Gloucester, p. 141.

And locke when I am king, claime thou of me
The *earldome* of Hereford, and all the moueables
Whereof the king my brother was possest.
Shakespeare. Rich. III. Act iii. sc. 1.

And being *earl marshall*, great upon that coast,
With bel's and bonfires welcomes her ashore.
Drayton. The Barons' Wars.

It appears from the ancient translations of the Saxon annals and laws, and from King Alfred's translation of Bede, as well as from all the ancient historians, that *comes* in Latin, *aldermas* in Saxon, and *earl* in Dano-Saxon, were quite synonimous.—*Hume. Hist. of Eng.* vol. i. Note (G.)

The dignity of an *earl*, like that of a baron, was anciently territorial and official: he exercised jurisdiction within his county: he levied the third of the fines to his own profit: he was at once a civil and a military governor: although his authority, from the time of the Norman conquest, was hereditary in England, the title was so much connected with the office, that where the king intended to create a new *earl* he had no other expedient than to erect a certain territory into a county or *earldom*, and to bestow it upon the person and his family.—*Id. Ib.* vol. ii. c. 13.

An *earl* is a title of nobility so antient, that its original cannot be clearly traced out. Thus much seems tolerably certain: that among the Saxons they are called *aldermen*, quasi elder men, signifying the same as *senior* or *senator* among the Romans.—*Blackstone. Commentaries*, b. i. c. 12.

EA'RLY, *adj.* }
EA'RLY, *ad.* }
EA'RLINESS. } Goth. *Air*; "A.S. *Ær*, prius, dudum, first, before," (Somner.) A.S. *Ærlice*, *ærlice*, and written *Erlich*, as in Gower and Piers Plouhman. Dut. *Eer*; Ger. *Ehe*, *eher*, *er*. Junius says *er* formerly was applied to the *morning*; that is, the beginning, the prior, or anterior part of the day, and was afterwards extended to any other precedent or antecedent time. See ERE, and EARL, *ante*; also ARE, and ER.

And arise *erliche*.—*Piers Ploughman*, p. 15.

But in o day of the woke ful *eerli* thei camen to the graue, and broughten swete smellynge spices, that they hadden arayed.—*Wiclif. Luk*, c. 24.

On the morow after the sabboth *early* in the morninge, they came vnto the toumbe and brought the odoures which they had prepared.—*Bible*, 1551. *Ib.*

And Jhesus roos *eerly* the firste daye of the woke and apperide first to Marye Maudeleyn fro whom he hadde caste out sevene Develis.—*Wiclif. Mark*, c. 16.

But by the cause that they shulden rise
Early a-morwe for to seen the sight,
Unto hir reste wenten they at night.
Chaucer. The Knightes Tale, v. 2491.

The kyng bethought hym all that night,
And *erely* whan the dale was light,
He toke counceil of this matere.—*Gower. Con. A.* b. v.

So that *eroliche* vpon a dale
He bad within there be laie,
There shoulde to fore his bedde
A bourde vp sette, and fayre spredde,
And then he let the cofres fette. *Id. Ib.*

Death taketh no order of yeres, but when the time is appointed, be it *earely* or late, daie or night, away we must.
Watson. Art of Rammyng, p. 83.

Samuel began his acquaintance with God *early*, and continued it long. He began it in his long coats, and continued to his gray hairs.
Bp. Hall. Cont. The Meeting of Saul and Samuel.

But where vnbruised youth with vnstuft braine
Doth couch his limbs, there golden sleepe doth raigne;
Therefore thy *earlinesse* doth me assure,
Thou art vprous'd with some distemperature.
Shakespeare. Romeo & Juliet, Act ii. sc. 3.

——— The scented dew
Betrays her *early* labyrinth; and deep,
In scatter'd sullen openings, far behind,
With every breeze she hears the coming storm.
Thomson. Autumn.

One who has *early* known the pomps of state,
(For things unknown 'tis ignorance to condemn)
And after having view'd the gaudy bait,
Can boldly say, the trifle I contemn.
Walsh. The Retirement.

From this succinct survey of discovery and navigation, which I have traced from the *earliest* dawn of historical knowledge, to the full establishment of the Roman dominion, the progress of both appears to have been wonderfully slow.
Robertson. History of America, b. i.

EARN, *v.* }
EA'RNING, *n.* } A.S. *Earn-ian*, *ge-earnian*, asequi, consequi,—

To *run* after, to pursue, to reach, or overtake; and thus *mereri*, to deserve, to merit, or be worthy of, as a reward for *service*. See EARNE.

For all those knights, the which by force or guile
She doth subdue, she foully doth intreat.
First, she doth them of warlike armes despoile,
And clothe in women's weeds—and then with threat
Doth them compell to worke, to *earne* their meat.
Spenser. Faerie Queene, b. v. c. 4.

Who sees not, that our rewards are according to our works? not for them, as on merit (woe be to that soule which hath but what it *earneth*) but after them, as their rule of proportion: and these, how sensibly unequall?
Bp. Hall, Decad. 3. Epis. 6.

Shadwell's unfinish'd works do yet impart
Great proofs of nature's force, though none of art;
But Wycherley *earns* hard whate'er he gains,
He wants no judgment; and he spares no pains.
Lansdowne. Character of Wycherley.

You, then, who are initiated into the mysteries of the blindfold Goddess, inform me whether I have a right to eat the bread I have *earned* by the hazard of my life, or the sweat of my brow?—*Burke. Vindication of Nat. Society.*

As to the common people, their stock is in their persons and in their *earnings*.—*Id. On a Regicide Peace*, Let. 3.

EARNE, *v.* }
EA'RNEST, *n.* }
EA'RNEST, *adj.* }
EA'RNESTLY. }
EA'RNESTNESS. }
EA'RNFULL. } A. S. *Yrn-an*, (to run.) *Ge-yr-nan*, *ge-orn-ian*, *gi-ern-an*, *g-yrn-an*, to run after, to pursue, to seek after; and thus,—

To long for, to desire or covet eagerly or anxiously; to be deeply anxious. See YEARNE.

Also as the Ger. *Gerinn-en*, coagulare, in se fluere, to run together, (to run as cheese doth, Ray,) to run into masses, to coagulate, to curdle.

Earnest,—Wachter derives from Gr. Αριστεια; but *earnest* and *earnful*, are (like one in full chase) eagerly, seriously, steadfastly pursuing, stretching, longing after, desiring to reach, obtain or acquire; anxious, zealous, full of anxiety or zeal: and thus, generally,—

To give or pay *earnest* seems to be merely to give or pay as a pledge or proof of being in *earnest*, of seriously intending to fulfil or perform, or enforce the fulfilment or performance of, the bargain or promise; to put down a gage or pledge, or payment beforehand.

Mr. Nares has produced an instance of the verb *to earnest*.

Corineus was tho somdel wroth, ys axe on hey drow,
And smot hym vpon the hed mid god *ernest* y now.
R. Gloucester, p. 17.

As the out in either syde to this batail drow
Heo come & metten baldeliche mid god *ernest* y now.
Id. p. 139.

But who is it that makith us into this same thing, God that gaf to us the *eernes* [*pignus*] of the spyrit.
Wiclif. 2 *Cor.* c. 5.

He that hathe ordeyned vs for this thynge, is God; which verye same hathe geuen vnto vs the *ernest* of the spyrite.
Bible, 1551. *Ib.*

For as muche as it is knowen thorow out al Europe, to the great comforte of al them that love the pure and true religion of Christe, that our most noble and Christian Kinge Edwarde entendeth *ernestly* to reforme religeon in al his Grace's dominions by the holy worde of God, &c.

New. Test. 1551. *J. C. unto the Cristen Reader.*

And thus she maketh Absolon hire ape,
And all his *ernest* tourneth to a jape

Chaucer. The Milleres Tale, v. 3390.

O Bacchus, Bacchus, blessed be thy name;
That so canst turnen *ernest* into game;
Worship and thonke be to thy deitee.

Chaucer. The Monciples Prologue, v. 17,049.

I wol with lusty herte freshe and grene,
Say you a song to gladen you, I wene:
And let us stint of *ernestful* matere.

Id. The Clerkes Tale, v. 9061.

But afterwarde all thilk game
Was into wofull *ernest* tourned.—*Gower. Con. A.* b. vi.

Cesar knew his brother Diuitiacus to beare *earnest* good wil to the people of Rome, and that he hartely loued hym, and that he was a man of syngular faithefulnesse, iustice, and modestie.—*Golding. Cæsar*, fol. 15.

A rich merchãt hath pleasure in pleasant words and merrie conceites; but yet few will give money for them: and when it commeth to the merchandise in *earnest*, no man will beleeue suche wanton speache.

Vives. Instruction of Christian Women, b. ii. c 9.

And when the Gospel is preached vnto vs, we beleue the mercy of God, and in beleuyng we receaue the spirite of God, which is the *earnest* of eternal lyfe.

Tyndall. Workes, p. 70.

In accomplishinge whereof, hys souldiors wrought so *earnestly*, that with ye losse of twelue ships, the rest were so well mended that they might well be sayled in.

Golding. Cæsar, fol. 104.

But those elephants of Pompey being past all hope of escaping and going cleere away, after a most pittifull manner and rufull plight that cannot be expressed, seemed to make mone unto the multitude, craving mercie and pitie, with greevous plaints and lamentations, bewailing their hard state and wofull case; in such sort, that the people's hearts *earned* at this piteous sight.—*Holland. Plinie*, b. viii. c. 7.

Let's prove among ourselves our armes in jest,
That when we come to *earnest* them with men,
We may them better use.

Pastor Fido, 1602. E. 1.

Which steely brand, to make him dradded more,
She gaue vnto him, gotten by her slight
And *earnest* search, where it was kept in store
In Joue's eternall house

Spenser. Faerie Queene, b. v. c. 1.

Dut Pleads he in *earnest?* looke vpon his face,
His eyes do drop no teares: his prayers are in iest:
His words come from his mouth, ours from our breast.

Shakespeare. Rich. II. Act v. sc. 3.

For know, my lords, the states of Christendom,
Mou'd with remorse of these outragious broyls,
Haue *earnestly* implor'd a generall peace
Betwixt our nation, and the aspyring French.

Id. 1 Pt. Hen. VI. Act v. sc. 4.

And we may learn hence, that the greatest gift of prayer, and *earnestness* and frequency in it, is no good mark of godliness, except it be attended with sincere, constant, and vertuous endeavours.—*Glanvill*, Ser. 1.

Whatever charms might move a gentle heart
I oft have tried, and show'd the *earnful* smart
Which eats my breast: she laughs at all my pain:
Art prayers, vows, gifts, love, grief, she does disdain.

P. Fletcher, Ecl. 5.

I had not till then a notion of the *earnings of* heart which a man has when he sees his child do a laudable thing, or the sudden damp which seizes him, when he fears he will act something unworthy.—*Spectator*, No. 263.

The throng is in the midst: the common crew
Shut out, the hall admits the better few;
In knots they stand, or in a rank they walk,
Serious in aspect, *earnest* in their talk.

Dryden. Palamon & Arcite.

They [afflictions] may be testimonies or *earnests* of God's favour, for whom he loves he rebukes and chastens, even as a father a son in whom he delighteth.

Wilkins. Natural Religion, b. i. c. 17.

The king by his agents *earnestly* pressed them to grant him present supplies for the use of his army.

Ludlow. Memoirs, vol. i. p. 7.

The lady soon after coming into the parlour, and seeing her monkey look upon a paper with great *earnestness*, took it up, and to this day is in some doubt, says Will, whether it was written by Jack, or the monkey.—*Spectator*, No. 343.

But she, poor she, began to doubt,
(Best knowing what she'd been about)
The marriage *earnest-penny* lay,
And burnt her pocket as we say.—*Fenton. The Fair Nun.*

And then he lifted up to heaven
An *earnest* asking eye:
My joy is full, my hour is come,
Lord, let thy servant die.

Logan, Hymn 8.

If any part of the price is paid down, if it be but a penny, or any portion of the goods delivered as *earnest*, (which the civil law calls arrha, and interprets to be *emptionis venditionis contractæ argumentum*) the property of the goods is absolutely bound by it.—*Blackstone. Commentaries*, b. ii. c 30.

The person that appeared here as counsel for the candidate, who so long and so *earnestly* solicited your votes, thinks proper to deny that a very great part of you have any votes to give.—*Burke. On the Conclusion of the Poll.*

EARTH. See EAR.

EASE, *v.*
EASE, *n.*
EA'SEFUL.
EA'SING, *n.*
EA'SELESS.
EA'SEMENT.
EA'SY.
EA'SILY.
EA'SINESS.

Goth. *Azets*; A.S. *Eath.* "Facilis, proclivis, comis, lenis;—easy, gentle, mild, meek, soft, ready. Chaucer, *eth, eyth,*" (Somner.) See EATH. Fr. *Aise*; It. *Agio*, which latter Menage deduces from the Lat. *Otium*; thus, *otium, ocium, ogium, ogeo, agio.*

The noun *ease*, is opposed to—disquiet, disturbance, trouble, difficulty; and is equivalent to,—

Quiet, rest, peace, tranquillity, leisure, repose; liberty, freedom or deliverance from any painful feeling, mental or bodily.

To *ease*,—to free, relieve or deliver, from any disquiet, disturbance or trouble; any painful feeling or sensation, mental or bodily; generally, to free or deliver, to relieve, to alleviate, to comfort, to soothe, to assuage, to mitigate.

Whan the geandes were alle y slawe, that ther bi leuede no mo
Brut wende forth into Engoland, aspiede vp and doun
For to seche an *ese* place, to make an heued toun.

R. Gloucester, p. 23.

Pycars fonden *ese* ynow, and defaut none
To libbe in plente ynow, but of wymmen ona.—*Id.* p. 42.

For wrath first of Tancrede R. vp it reised,
If he had turned to nede, his folk forto haf *esed*.

R. Brunne, p. 157.

——— & said thorgh curteisie,
Harald haf now thin *eyse*, in all my seignorie.—*Id.* p. 68.

And alle manê men, that thow myght aspye
In mischief othr in mal *ese*, and thow nowe hem helpe
Loke by thy lyf, let hem nouht for fare.

Piers Ploughman, p. 140.

And his fame wente in to al Syria, and thei broughten to him alle that weren at mal *ese*.—*Wiclif. Matthew*, c. 4.

Natheless to Tyre & Sydon it schal be *esier* in the doom than to you.—*Id. Luke*, c. 10.

Neuerthelesse it shal be *easyer* for Tyre and Sidõ at ye iudgemẽt, then for you.—*Bible*, 1551. *Ib.*

And I seie these thingis to ghoure profyt, not that I caste to ghou a snare but to that that is onest and that ghyueth *esynesse* without letting to make preieris to the Lord.

Wiclif. 1 Corynthians, c. 7.

I say for me, it is a gret *disese*,
Whor as men have ben in gret welth and *ese*.

Chaucer. The Nonnes Preestes Prologue, v. 14,778.

The chambres and the stables weren wide,
And wel we weren *esed* atte beste.—*Id. Prologue*, v. 29.

And sin I shal have nan amendement
Again my losse, I wol have an *esement*.

Id. The Reves Tale, v. 4184.

And Absolon knocketh all *esily*,
And said; Undo, Gerveis, and that anon.

Id. The Milleres Tale, v. 3762.

This stede of bras, that *esily* and wel
Can in the space of a day natural,
(This is to sayn, in four and twenty houres)
Wher so you list in drought or elles shoures,
Beren your body into every place
To which your herte willeth for to pace.

Id. The Squieres Tale, v. 10,429.

He was an *esy* man to give penance.—*Id. Prologue*, v. 23.

So haue I sen full many one
That were of loue wele at *ease*,
Whiche after fell in great *disease*,
Through wast of loue.

Gower. Con. A. b. vi.

So that the kynges ben appeased,
And euery man's hert is *esed*:
All was foryete, and not recorded,
And thus thei ben togeder acorded.

Id. Ib. b. iii.

But and yf he saye vnto the: I wyll not go away from the, because he loueth the and thyne house, & is well at *ease* wt the: then take a maule, and nayle hys eare to the doore therwith.—*Bible*, 1551. *Deuteronomium*, c. 15.

The great royalty of sepulture did not *ease* the paine of the rich man spoken of in the Gospell.

Vives. Instruction of Christian Women, b. iii. c. 2.

But when God striketh the mightie with his strong hande, and displaceth those that were highly placed: what one man doeth once looke backe, for the better *easement* of his deare brother, and godly comforting his *euen Christen*, in the chiefe of all his sorowe.—*Wilson. Arte of Rhetorique*, p. 68.

And if there bee any manne sore afflicted amonge you, let hym not flee to the remedies of thys worlde, to rynges, to inchauntmentes, to baynes, and other *easementes* of sorowe, but let hym turne hym to prayer and lyfte vp hys mynde to God with most assured faithfull trust, and he shall finde present releasse of his mournyng

Epist. James, c 5.

And ayen behold with how fewe single pure and *easye* institucions Cryste orned and not onered his chirche.

Joye. The Expos. of Daniel, c. 8.

The large grene courtes where we were wont to have,
With eyes cast vp into the mayden tower,
And *ease* sighes, such as folk drawe in loue.

Surrey. Prisoner in Windsor

But as for me, albeit mi iudgement hath bene alwaye that the truth ought to be obeied, which doubtles doth come altogether of God: yet in the discussing and trial of the truth I did not so *easely* content myself.

Bp. Gardner. Of true Obedience, (*by Wood,*) p. 6.

— Whyche if you hadde doone in my booke, as I haue doone in theyrs, eyther wouldie not youre vnfaithfull dealyng haue bin so muche, or else must it sooner or *easyier* haue bin espied.—*Whitgift*, p. 180.

——— He is sure
To be *eased* of his office, though perhaps he bought it.

Massinger. The Unnatural Combat, Act iii. sc 2.

For whatsoever *ease* we can have or fancy here, is shortly to be changed into sadness, or tediousness: it goes away too soon, like the periods of our life; or stays too long, like the sorrows of a sinner.—*Bp. Taylor. Holy Dying*, c. 1. s. 2.

But in the midst of this bright-shining day,
I spy a black suspicious threat'ning cloud,
That will encounter with our glorious sunne,
Ere he attaine his *easefull* westerne bed.

Shakespeare. 3 Part Hen. VI. Act v. sc. 3.

They [Roman indulgences] are intended for these two ends: 1. The *easing* of true penitents from the penalties laid on them by their confessors, after their absolution here in the church. 2. And the removing of more grievous punishments laied on them by God Almighty, yonder in purgatory.—*Brevint. Saul & Samuel*, c. 10.

Send me some tokens, that my hope may live,
Or that my *easeless* thoughts may sleep and rest;
Send me some honey, to make sweet my hive,
That in my passions I may hope the best.

Donne. Sonnet. The Token.

But when she had with such vnquiet fits
Her selfe there close afflicted long in vaine,
Yet found no *easement* in her troubled wits,
She vnto Talus forth return'd againe,
By change of place seeking to *ease* her paine.

Spenser. Faerie Queene, b. v. c. 6.

Can you, when you have pusht out of your gates the very defender of them, and, in a violent popular ignorance, giuen your enemy your shield, think to front his reuenges with the *easie* groanes of old women, the virginall palms of your daughters, or with the palsied intercession of such a decay'd dotant as you seeme to be.—*Shakes. Coriolanus*, Act v. sc. 3.

The sweat of learned Jonson's brain,
And gentle Shakespear's *easier* strain,
A hackney coach conveys you to,
In spite of all that rain can do:
And for your eighteen pence you sit
The lord and judge of all fresh wit.

Suckling. To John Hales.

——— Refrain to night,
And that shall lend a kinde of *easinesse*
To the next abstinence.—*Shakes. Hamlet*, Act iii. sc. 4.

I, under fair pretence of friendly ends,
And well-plac'd words of glozing courtesy
Baited with reasons not unplausible,
Wind me into the *easy-hearted* man,
And hug him into snares.—*Milton. Comus*, v. 156.

"Beneath his locks the king my husband wears
A goodly royal pair of ass's ears."
Now I have *eas'd* my bosom of the pain,
Till the next longing fit return again.

Dryden. The Wife of Bath's Tale.

6. A hopeful confidence in God for the removal or *easement* of our afflictions, and for his gracious aid to support them well.—*Barrow*, vol. iii. Ser. 10.

Your *easier* odes, which for delight were pen'd,
Yet our instruction make their second end.
We're both enrich'd and pleas'd, like them that woo
At once a beauty and a fortune too.—*Dryden*, Ep. 1.

But then, so infinitely kind a master we have, and so noble, so rational, so ingenuous a service he hath put upon us, that the very *easiness* of his terms will be one of the blackest aggravations of our baseness and inexcusable guilt, in refusing his salvation.—*Sharp*, vol. II. Ser. 5.

What joy within these sunless groves
Where lonely contemplation roves,
To rest in fearless *cave*.
Langhorne. Left with the Minister of Riponden.

In spite of outward blemishes she [Clive] shone
For humour fam'd, and humour all her own.
Easy, as if at home, the stage she trod,
Nor sought the critic's praise, nor fear'd his rod.
Churchill. The Rosciad.

It must be likewise shown, that these parts stand in such a relation to each other, that the comparison between them may be *easily* made, and that the affection of the mind may naturally result from it.
Burke. On the Sublime and Beautiful.

EAST, *n.*
EAST, *adj.*
EA'STERLY.
EA'STERLING, *n.*
EA'STERN.
EA'STLAND.
EASTLA'NDISH.
EA'STSIDE.
EA'STWARD.

A. S. *East*; Dut. *Oost*; Ger. *Ost*; Sw. *Oster*; Fr. *Oest*. In A. S. *Yst*, is a storm, a tempest. *Ystig*, (yeasty) stormy, tempestuous. "The past part. of *Yrsian*, or *Iersian*, *irasci*, is *yrsed*, *yrsd*, *yrst*; dropping the *r* (which many cannot pronounce) it becomes *yst*, and so it is much used in the Anglo-Saxon. They who cannot pronounce *r* usually supply its place by *a*; hence, I suppose, *East*, which means angry, enraged." (Tooke, *Diversions of Purley*, ii. 398.)

Wachter thinks from Goth. *Ust-an*, surgere, because there the sun *rises*; with which Ihre is not satisfied.

Luke, xiii. 29. "And hig cumeth from *east*-dæl, and west-dæl, and north-dæl."—"And they shulen come fro the *eest* and west, and fro the north and south," (Wiclif.)

And alle that han welle ywrought wenden thei shulle *Estwarde* to hevene evere to abyde.
Piers Ploughman, p. 19.

Lo astronomyens camen fro the *east* to Jerusalem. And seiden, where is he that is borun kyng of Jewis? for we han seen his starre in the *eest*: and were comen for to worschipe him.—*Wiclif. Matthew*, c. 2.

Beholde, there came wise men frō the *east* to Jerusalē, saying: where is he that is borne kyng of the Jewes? We have sene his starre in the *east*, and are come to worshyp him.—*Bible*, 1551. *Ib.*

Now ringen trompes loud and clarioun,
Ther is no more to say, but *est* and west
In gon the speres sadly in the rest:
In goth the sharpe spere into the side.
Chaucer. The Knightes Tale, v. 2603.

And for to don his rite and sacrifice,
He *estward* hath upon the gate above,
In worship of Venus goddesse of love,
Don make an auter and an oratorie.—*Id. Ib.* v. 1905.

In whiche Lapland he [Arthur] placed the *easterly* bounds of his Brittish empire.—*Hackluyt. Voyages*, vol. i. p. 2.

Two miles beyond the *eastermost* towne are blacke rocks, which blacke rocks continue to the vttermost cape of land, which is about a league off, and then the land runnes in *east-northeast*, and a sandy shore again.
Id. Ib. vol. ii. pt. ii. p. 33.

And ye shal measure wtoute the citie, and make the vtmost border of ye *east-syde* two thousande cubytes.
Bible, 1551. *Numeri*, c. 35.

Who would have thought a king that cares to reign,
Enforc'd by love, so poet-like should feign?
To say that beauty, Time's sterne rage to shun,
In my cheeks [allies] hid her from the sun;
And when she meant to triumph in her May,
Made that her *east*, and here she broke her day.
Drayton. Mrs. Shore to Edw. IV.

And on the *east-side* of the garden place,
Where entrance up from Eden easiest climbes,
Cherubic watch. *Milton. Paradise Lost*, b. xi.

The winter winds still *easterly* do keep,
And with keen frosts have chained up the deep.
Drayton. On his Lady not coming to London.

Certain merchants of Norwaie, Denmarke, and of others those parties, called Ostomanni, or (as in our vulgar language we tearme them) *easterlings*, because they lie *east* in respect of vs, &c.—*Holinshed. Ireland*, an. 130.

The *easterne* churches first did Christ embrace,
And drew their faith from fountaines that were pure,
What famous doctours, singular for grace,
Have clear'd those parts, though at this time obscure?
Stirling. Doomesday. The Ninth Houre.

I hold the *east-landish*, and Low Dutch, to draw more neerer the true original than the High Dutch.
Verstegan. Restit. of Decayed Intelligence, c. 7.

There is also a block-house, and a peere in the *east side* thereof, but the peere is sore choked with sand.
Holinshed. Desc. of Britaine. c. 10.

Haste hither, Eve, and with thy sight behold,
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn
Ris'n on mid noon *Milton. Paradise Lost*, b. v

Our own eight *East* India ships, valued two hundred thousand pounds, and our *eastland* fleet, to the number of twenty, laden with substantial naval commodities, are all safe in our harbours.—*Boyle. Works*, vol. vi. p. 192.

Deep midnight now involves the livid skies,
When *eastern* breezes yet enervate rise:
The waning moon behind a wat'ry shroud
Pale glimmer'd o'er the long protracted cloud.
Falconer. Shipwreck, c. 1.

Nearer and nearer now the danger grows,
And all their skill relentless fates oppose.
For while more *eastward* they direct the prow,
Enormous waves the quivering deck o'erflow.—*Id. Ib.* c. 3.

EA'STER. A. S. *Eastre*; Dut. *Ooster*; Ger. *Ostern*. "*Eostur*-monath, (says Bede,) which is now called the Paschal month, had its name from a goddess called *Eostre*, and to whom at that time they used to celebrate festivals." This *Eostre*, Skinner thinks, may be the *Aurora* of the Latins. Wachter thinks that the word may come from the Goth. *Urrist*; A. S. *Arist*, *resurrectio*, A. S. *Arisan*, *risan*; Ger. *Reis-en*, to *rise*. But it seems plain that the A. S. *Eastre* is immediately from *East*; Ger. *Ostern*, from *ost*; and Dut. *Ooster*, from *oost*; and that the word in each language is applied to the season of the year, which is proverbially angry, enraged, stormy, tempestuous. See EAST.

He sayde vnto his disciples ye know that after two days shall be *easter*, and the sonne of man shall be delyuered to be crucified.—*Bible*, 1551. *Matthew*, c. 26.

And his disciples wente forthe and came to the cyty, and found as he had sayd vnto thē, and made ready the *easter* lambe.—*Id. Mark*, c. 13.

God expects from men something more than ordinary at such times, and that it were much to be wished for the credit of their religion, as well as the satisfaction of their consciences, that their *easter* devotions would, in some measure, come up to their *easter* dress.—*South*, vol. ii. Ser. 8.

EAT, *v.*
EA'TABLE, *adj.*
EA'TABLE, *n.*
EA'TER.
EA'TING, *n.*

Goth. *It-an*, *et-an*; A. S. *Et-an*; Dut. *Eten*; Ger. *Essen*; Sw. *Äta*; Gr. Ἐδ-ειν; Lat. *Ed-ere*.

To *eat* food, is to chew and swallow it; to consume, to devour it. Generally—

To consume, to devour, to corrode, to gnaw, to wear away.

Eaters, in B. Jonson, are servants so called, because more partial to *eating* than *working*.

He lay syke in ys bed vor doel and vor sore,
That he ne *ete* non mete thre dawes ther vore.
R. Gloucester, p. 243.

In S. Edward tyme the erle suld with him *ete*,
A seruitour ther was, that serued at the mete.
R. Brewne, p. 55.

& slouh bothe fader & soune, women lete thei gon,
Hors & houdes thei *ete*, vnnethis skaped non.—*Id.* p. 75.

Whan thei had alle *eten*, & watches mad alle preste,
To gete that thei had goten, R. gede to reste.—*Id.* p. 182.

For hli *eleth* mor flesh than flesh.—*Piers Ploughman*, p. 94.

Hunger *eet* al in haste, and asked after more.
Id. p. 144.

Reson ich sauh sotthlich, suwen alle bestes,
In *etynge* and drynkyng. *Id.* p. 223.

And the Farisees syghen, seiden to his disciplis, whi *eith* your maister with pupplicanes and synful men.
Wiclif. Matt. c. 9.

When the Pharises saw yt, they said to disciples: why *eateth* your master with publycans & synners.—*Bib.* 1551. *Ib.*

For the tyme that is passed is ynow to the wille of hethene men to be endid, whiche walkiden in leccheries and lustis, in mych drynking of wyn, in unmesurable *etyngis*, and unleeful worschiping of mawmetis.—*Wiclif.* 1 *Pet.* c. 4.

For it is sufficient for vs that we haue spent the tyme yt is past of the lyfe, after the will of the Gentyls, walkynge in wantonnes, lustes, dronckennes, in *eatyng*, drinckyng, and in abominable ydolatry.—*Bible*, 1551. *Ib.*

Yvin, lemman, I have swiche love-longing,
That like a turtel trewe is my mourning.
I may not *ete* no more than a maid.
Chaucer. The Milleres Tale, v. 3707.

For to *eat* early or betimes, was in old time counted a reproach; and it is said, that this word *ἀκρατισια*, that is to say, a breakfast, was derived of *ἀκρασια*, that is to say, intemperance.—*Holland. Plutarch*, p. 635.

What fish can any shore or British sea-town show,
That's *eatable* to us, that it doth not bestow
Abundantly thereon. *Drayton. Poly Olbion*, s. 27.

But I am a great *eater* of beefe, and I beleeue that does harme to my wit.—*Shakespeare. Twelfth Night*, Act i. sc. 3.

Mor. Barre my doores! barre my doores! where are all my *eaters*? my mouths now? bar up my doores, you varlets
B. Jonson. The Silent Woman, Act iii. sc. 5.

The consequent of which words is plainly this, that there is no *eating* of Christ's flesh or drinking his blood, but by a moral instrument, faith and subordination to Christ; the sacramental external *eating* alone being no *eating* of Christ's flesh, but the symbols and sacrament of it.
Bp. Taylor. Of the real Presence, § 3.

Diogenes being asked at a feast, why he did not continue *eating* as the rest did, answered him that asked him with another question, pray why do you *eat*? Why, says he, for my pleasure; why so, says Diogenes, do I abstain for my pleasure.—*South*, vol. i. Ser. 1.

Eatables we brought away, but the earthen vessels we had no occasion for, and therefore left them.
Dampier. Voyage, an. 1685.

Upon the whole matter, the greedy getter is like the greedy *eater*; it is possible that by taking in too fast he may choke or surfeit, but he will hardly nourish and strengthen himself, or serve any of the noble purposes of nature, which rather intends the security of his health than the gratification of his appetite.—*South*, vol. iv. Ser. 10.

All covenants were, in old times, solemnized and accompanied with festival *eating* and drinking; the persons newly confederate, always thereupon, feasting together in token of their full and perfect accord, both as to interest and affection.—*Id.* vol. ii. Ser. 8.

In no part of England are *eatables* of any kind the object of taxation.—*Burke. On a Late State of the Nation.*

EATH. *Easy*, (qv.) Also written *Eth*, (qv.)

Nay, but sorrow, close shrowded in hart,
I knowe to keepe is a burdenous smart,
Each thing imparted is more *eath* to beare.
Spenser. Shepheard's Calendar. September.

Said then the fox; who hath the world not tride;
From the right way full *eath* may wander wide.
Id. Mother Hubberd's Tale.

These are vain thoughts or melancholy shews
That wont to haunt and trace by cloister'd tombs;
Which *eaths* appear in sad and strange disguises
To pensive minds, deceived with their shadows.
Cornelia. O. Pl. ii. 262.

EAVES.
EAVES-DROP, *v.*
EAVES-DROPPER.

"A. S. *Efese*, margo, ora, the brim, brink, skirt or edge of any thing; it. The *eaves* of a house. *Efesian*, tondere, depilare, to powle, to round, to sheare," (Somner.)

The edge, brim or brink, (sc.) of the roof of a house.

Eaves-dropper; (vox sane elegantissima, says Skinner;) one who takes his station under the drippings or droppings of the *eaves*, (sc.) as a listener. See the quotation from Blackstone.

The author of Piers Plouhman's *Creed* uses the past part. *eveseile*—

"Orcheyarde and erberes *eveseil* wel clene."

In North,—"without doors, under the *easing* of the house:" perhaps contracted from *eavesing*. (*Plut.* p. 597.)

Thenne flammeth he as fuyr, on fader and on filius,
And melteth myghte into mercy, as wey may see a wynter
Isykles in *evesynges*, thorgh hete of the sonne
Melteth in a myntwhile, to myst and to water.
Piers Plouhman, p. 331.

——— But chiefly
Him that you term'd, sir, the good old Lord Gonzalo,
His teares runs downe his beard like winter's drops
From *eaues* of reeds.—*Shakes. Tempest*, Act v. sc. 1.

But truly I cannot blame the gentlewomen, you stood *eves-dropping* under their window, and would not come up.
Beaum. & Fletch. The Captain, Act v. sc. 3.

"Was it such a dissolute speech, telling of some politicians who were wont to *eaves-drop* in disguises, to say they were often liable to a night-walking cudgeller, or the emptying of a urinal?—*Milton. Apology for Smectymnuus.*

——— Come go with me,
Vnder our tents I'le play the *eaues-dropper*,
To heare if any meane to shrink from me.
Shakespeare. Rich. III. Act v. sc. 3.

EBB

No breeze the casement shook, or fann'd the leaves,
Nor drops of rain fell soft from on the *eaves*.
Hughes. The Morning Apparition.

And speaks, through holy crafty soul,
As through a trunk or whispering hole,
Such language as no mortal ear
But spiritual *eaves-droppers* can hear.—*Hudibras*, pt. I. c 1.

When Zephyr on each pregnant tree
Calls forth the tender leaves,
And her sad nest the swallow builds
Beneath the friendly eaves.—*Best Triumphs of the Soul.*

Eaves-droppers, or such as listen under walls or windows or the *eaves* of a house, to hearken after discourse, and thereupon to frame slanderous and mischievous tales, are a common nuisance, and presentable at the court leet or are indictable at the sessions, and punishable by fine, and finding sureties for their good behaviour.
Blackstone. Commentaries, b. iv c. 13.

EBB, *v.*
EBB, *n.*
EBB, *adj.*
E'BBING, *n.* } A. S. *Ebbian, ebbe*; Dut. *Eb, ebbe*; Ger. *Ebbe*, Sw. *Ebb*; A. S. *Ebb-an*, recedere; Dut. *Ebben*, abire, refluere, remeare, decrescere,—

To go away, to recede, to retire; and thus, to decay, to decrease, to lower, to become low or shallow.

Ebb is used as an adjective by Holland, and applied to the growth of the roots of trees, as well as to *water*.

After an *ebbe* of the flode, euer likon thei found.
R. Brunne, p. 106.

As sore wondren som on cause of thonder,
On *ebbe* and floud, on gossomer and on mist,
And on all thing, til that the cause is wist.
Chaucer. The Squieres Tale, v. 10,573.

The sea eke, with his sterne wawes
Ech day floweth new againe,
And by concours of his lawes
The *ebbe* floweth in certaine.
Id Bauide. Women, their Doublenesse

The sea *ebbeth* and withdraweth the grauell.
Id. Testament of Loue, b. ii.

The sea nowe *ebbeth*, and now it floweth
Gower. Con. A. Prol.

In this land are running ryuers, not violently and outragiously flowing to do any harm, but gently moisting the vineyards and cornefields, and where they *ebbe* and flow.
Goldyng Iustine, fol. 181

And yet for all this *ebbing* chance, remains
The spring that feeds that hope (which leaves men last)
Whom no affliction so entire restrains,
But that it may remount as in times past.
Daniel. Civil War, b. vii.

Losses at sea, and those, sir, great and many,
By storms and tempests, not domestical riots,
In soothing my wife's humour or mine own,
Have brought me to this low *ebb*
Massinger. The City Madam, Act I sc 2.

The roots of the apple-tree, olive, and cypresses, lie very *ebbe*, and creepe hard under the sourd of the ground.
Holland. Pinie, b. xvi c 31.

And verely the water there is otherwise verie low and *ebb*, and not above knee high.—*Id Ib* b xxxi c. 7

I will account no sinne little; since there is not the least but workes out the death of the soul. It is all one, whether I be drowned in the *ebber* shore or in the midst of the deepe sea.—*Bp. Hall Meditations & Vows*, Cent. 2.

——— *Ebbing* men, indeed,
(Most often) do so neere the bottom run
By their owne feare, or sloth.
Shakespeare. Tempest, Act ii. sc. 1.

And ye, that on the sands with printlesse foote
Do chase the *ebbing* Neptune, and doe flie him
When he comes back *Id Ib* Act v sc 1.

This, let me further add, that nature knows
No stedfast station, but or *ebbs* or flows
Ever in motion, she destroys her old,
And casts new figures in another mould
Denham. Ovid Met b xv.

But it was another sort of love that warmed the breast of our Saviour: he visits his kindred, nay, he makes them so in the lowest *ebb* of all their outward enjoyments.
South, vol. ii. Ser 8

But that which I did most admire, was to see the water keep *ebbing* for two days together, without any flood, till the creek, where we lived, was almost dry.
Dampier. Voyages, vol. ii. pt. iii.

As easily may they make the wind to blow always in one quarter, or keep the sea from its constant *ebbings* and flowings, as they can [illegible] to themselves the uncertain favour of great men, or the more uncertain breath of the people.—*Sharp*, vol. vi. Ser. 9

EBU

Nor jealous fears, nor cold disdain,
Disturb their peace, nor break their chain:
But, when the hours of life *ebb* fast,
For each in sighs they breathe their last.
Blacklock. Horace Imitated.

Such, and often influenced by such causes, has commonly been the fate of monarchies of long duration. They have their *ebbs* and their flows. This has been eminently the fate of the monarchy of France.
Burke. On a Regicide Peace, Let. I.

EBON, *n.*
E'BON, *adj.*
E'BONY. } Gr. Εβενος; Lat. *Ebenus*; Fr. *Ebène*; It. and Sp. *Ebano*; Heb. *Eben*, which Martinius thinks is so called from its *hardness*. Holland writes it *ebene*.

Of all those trees that be appropriate to India, Virgil hath highly commended the *ebene* above the rest
Holland. Plinie, b. xii. c. 4.

Now lighter humour leave me, and be gone,
Your passion poor yields matter much too slight:
To write those plagues that then were coming on,
Doth ask a pen of *ebon* and the night.
Drayton. Barons' Wars, b. iv.

——— In an *ebon* chaire,
The soule's black homicide, meagre Despaire,
Had his abode.—*Browne. Brittania's Pastorals*, b. i. s. 5.

Stay thy cloudy *ebon* chair,
Wherein thou rid'st with Hecat, and befriend
Thy vow'd priests. *Milton. Comus*

King. By heauen, thy loue is black as *ebonie*.
Biron Is *ebonie* like her? O word diuine!
A wife of such wood were felicitie
Shakespeare. Love's Labour Lost, Act iv. sc. 3.

I did encounter that obscene and most preposterous event, that draweth from my snow-white pen the *ebon*-coloured inke which heere thou viewest.—*Id. Ib.* Act I. sc. 1.

——— With spacious arms thou dost embrace
Hot Meroe, fruitful to a sooty race,
And proud of *ebon* woods: yet no retreat
Their useless shades afford to shun th' excessive heat.
Hughes. Lucan. Pharsalia, b. x.

He confirms, by new attestations, what he formerly wrote of the trees taken up in the moors near Bridgewater: of which many were found within a foot or two of the surface of the ground, no branches to be found, only the main bodies, and as black as *ebony*.—*Boyle. Works*, vol iv. p. 258

Amid whose howling aisles and halls,
Where no ray sunbeam paints the walls,
On *ebon* throne thou lov'st to shroud
Thy brows in many a murky cloud.—*T. Warton*, Ode II.

——— Affliction, hail!
Thou school of virtue! open wide thy gates,
Thy gates of *ebony*.—*Thompson. Sickness*, b. I.

EBRIETY.
EBRIO'SITY. } It. *Ebrietà*; Lat. *Ebrius*, qui multa haurit *Bria*, one who drinks many *cups*. *Bria*, a kind of cup, from the Gr. Βρυ-ειν, scatere, abundare, (Vossius.)
Drunkenness.

And surely that religion which excuseth the fact of Noah, in the aged surprizal of six hundred years, and unexpected temptation from the unknown effects of wine, will neither acquit obviously to [illegible] in their known and intended perversions. *Brown. Vulgar Errours*, b. v. c. 21.

It hath much deceived the hopes of good fellows, what is commonly expected of bitter almonds, and though in Plutarch confirmed from the practice of Claudius, his physitian, that ant dote against *ebriety* hath commonly failed.
Id Ib. b. ii. c. 6.

——— 'Tis quenchless thirst
Of ruinous *ebriety*, that prompts
His every action, and imbrutes the man.
Cowper. The Task, b. iv.

Although you have neither wife, nor child, nor parent, to lament your absence from home, or expect your return to it with terror; other families in which husbands and fathers have been invited to share in your *ebriety*, or encouraged to imitate it, may justly lay their misery or ruin at your door.
Paley. Philosophy, b. iv. c. 3.

EBU'LLIATE, *v.*
EBU'LLIENT.
EBU'LLIENCY.
EBULLITION. } Lat. *Bulla*, a *bubble*; which Vossius thinks may be from the Gr. Φλυ-ειν, fervere, *bullire*, to bubble up, to swell.

To rise or raise, boil or bubble up; to swell, to effervesce.

Whence this 29. play-oppugning argument will *ebullate*.
Prynne. Histrio-Mastix, pt. I. Act vi. sc. 3.

My meaning is only this: to caution against that vulgar and [illegible] of [illegible] the natural and enthusiastick [illegible] and the *ebulliency* of their fancy.—*Cudworth. Sermons*, p. 93.

Gas

ECC

We cannot find it to hold neither in iron or copper, which is dissolved with less *ebullition*.
Brown. Vulgar Errours, b iv. c 7.

But your lordship need not be afraid of being overwhelm'd with the *ebullition* of my thoughts, nor much trouble yourself to find a way to give check to it mere *ebullition* of thoughts never overwhelms or sinks any one but the author himself, but if it carries truth with it, that I confess has force, and it may be troublesome to those that stand in its way.—*Locke. Second Reply to the Bp. of Worcester.*

O how laborious is their gaiety!
They scarce can swallow their *ebullient* spleen.
Scarce muster patience to support the farce.
And pump sad laughter till the curtain falls.
Young. The Complaint, Night 8.

There are many young members in the house (such of late has been the rapid succession of publick men,) who never saw that prodigy, Charles Townshend; nor of course know what a ferment he was able to excite in every thing by the violent *ebullition* of his mixed virtues and failings.
Burke. On American Taxation.

ECCE'NTRICK, *adj.*
ECCE'NTRICK, *n.*
ECCENTRI'CITY.
ECCE'NTRICALLY. } Fr. *Excentrique*; It. *Excentrico*; Sp. *Excentrico*; Lat. *Ex*, and *centrum*; Gr. Κεντρον, a point, (sc.) in the middle of a sphere, globe or circle.

Out of the *centre*; moving out of, deviating or wandering from the *centre*; and thus, irregular, not conforming to, or guided by, rule; inconsistent with rule or order; affecting singularity; singular, odd.

The other cause of their sublimities is, for that in other signes they have the Absides elevated highest from the centre of their owne *eccentric* circles.
Holland. Plinie, b. ii. c. 16.

But so it is in the regions of stars, where a vast body of fire is so divided by *excentric* motions, that it looks as if nature had parted them into orbs and round shells of plain and purest materials, but where the cause is simple, and the matter without variety, the motions must be uniform; and in heaven we should either espy no motion, or no variety.—*Bp. Taylor*, pt. iv. ser. 6.

Aristotle made very odd schemes, not at all corresponding with the phenomena of the heavens, as appears from his hypothesis of the solid orbs, epicycles, *excentricks*, intelligences, and such other ill-contrived phancies.
Glanvill, Ess 3.

But indeed, upon mistaking the pole's altitude, and other errour in observation, Copernicus was deceived, and in this present age the sun's *eccentricity* (in Ptolemy, being the *eccentric's* semidiameter, divided into 60) hath been found between 27 and 28 P., which is far greater than that in Copernicus, erroneously making it but near 31
Selden. On Drayton's Poly-Olbion, s. 24.

For some say the *eccentricity* of the sunne is come nearer to the earth than in Ptolemies time; the vertue therefore of all the vegetals is decayed, men grow less, &c.
Burton. Anatomy of Melancholy, p. 240.

In gayer hours, when high my fancy ran,
The Muse, exulting, thus her lay began:
"Blest be the Bastard's birth! through wondrous ways
He shines *eccentrick*, like a comet's blaze."
Savage. The Bastard.

For had I power, like that which bends the spheres
To music never heard by mortal ears,
Where in his system sits the central sun,
And drags reluctant planets into tune,
So would I bridle thy *eccentrick* soul,
In reason's sober orbit bid it roll.
Whitehead. On Churchill.

It was not enough to fix the law of the centripetal force, though by the wisest choice; for, even under that law, it was still competent to the planets to have moved in paths possessing so great a degree of *eccentricity*, as, in the course of every revolution, to be brought very near to the sun, and carried away to immense distances from him
Paley. Natural Theology, c. 22.

Genius, a bustling lad of parts,
Who all things did by fits and starts,
Nothing above him or below him,
Who'd make a riot, or a poem,
From *eccentricity* of thought,
Not always do the thing he ought,
Lord Genius, Envy, and Time.

Swift, Rabelais, and that favourite child,
Who, less *eccentrically* wild,
Inverts the misanthropic plan,
And hating vices, hates not man.
Id. A Familiar Epistle.

ECCLE'SIAST.
ECCLESIA'STICK, *adj.*
ECCLESIA'STICK, *n.*
ECCLESIA'STICAL
ECCLESIA'STICALLY } Gr. Εκκλησιαστης, εκκλησια, coetus evocatus, from Εκ-καλεω, evocare. The Athenian Εκκλησια, were public assemblies of the people,

called together, according to law, to consult about the affairs of the commonwealth. Applied to the christian church: Cœtus *præconio Evangelii* ad vitam eternam *vocatus*—

An assembly *called* or *summoned* by the proclamation of the gospel to eternal life, (Vossius.)

But trewely to tellen atte last,
He was in chirche a noble *ecclesiast*.
Chaucer. The Prologue, v. 1710.

Redeth *ecclesiast* of flaterie
Beth ware, ye lordes, of hire trechcrie.
Chaucer. The Nonnes Preestes Tale, v. 15,328.

Euen the myndes of the learned shal be changed, and all, both the seculare and *ecclesiastik* sorte shal be distracted from the trwthe vnto reuengynge one another with warre.
Joye. Exposicion of Daniel, c. 12.

What dothe he binde it to one day? No surely, but he commãdeth to vse continually this order of publike and *ecclesiastical* discipline vnto the laste ende of our lyfe, euen to the day of deathe, wherin beginneth our redemption.
Calvine. Foure Godly Sermons, Ser. 3.

But our historics, and with them the Latin *ecclesiastic* relation (in passages of her invention of the cross and such like,) allowed also by Cardinal Baronius, make her [Helen] thus a British woman.
Selden. On Drayton's Poly-Olbion, s. 8.

For such is the reverence they bear to the church here, and so holy a conceit they have of all *ecclesiastics*, that the greatest Don in Spaine will tremble to offer the meanest of them any outrage or affront.—*Howell*, b. i. s. 3. Let. 20.

Many of the fathers and *ecclesiastical* historians, especially the Jewish rabbins, (taking their highest learning of Cabala but from antique and successive report,) have inserted upon tradition many relations current enough, where holy writ crosses them not.
Selden. On Drayton's Poly-Olbion, s. 1.

If a son marries without his father's consent, the law saies it is void, but yet it is not so void, but that the father's approbation makes it valid without marrying again: which could not be, if it were naturally invalid; but therefore it is both naturally and *ecclesiastically* good.
Bp. Taylor. Rule of Conscience, b. iii. c. 5.

Thus then we see that our *ecclesial* and political choices may consent and sort as well together without any rupture in the state, as Christians and freeholders.
Milton. Of Reformation in England, b. ii

The clergy, being permitted and encouraged by the king to sit in convocation after the dissolution of the parliament, took upon them not only to frame canons and oaths, but also to impose four shillings in the pound upon *ecclesiastical* benefices throughout the kingdom.
Ludlow. Memoirs, vol. i. p. 9.

Not any, whilst they heard him preach,
Did ever feel (his powers were such)
Ecclesiastic lethargy,
From soporific sanctity. *Cooper. Ver-Vert*, c. 2.

Boileau being struck with the absurd disputes of certain contending *ecclesiastics*, resolved to make them the subject of his ridicule; and afterwards pitched upon the imitation of the heroic as a vehicle for his satire.
Cambridge. The Scribleriad, Pref.

A secret conflict between the civil and *ecclesiastical* jurisdictions embarrasses the operations of the Roman government; and a pious emperor was alarmed by the guilt and danger of touching with a profane hand the ark of the covenant.—*Gibbon. The Roman Empire*, c. 20.

E'CHO, *n.* E'CHO, *v.* E'CHOLESS. } Fr. *Echo*; It. *Echo, eco*; Sp. *Eco*; Lat. *Echo*; Gr. Ηχω, from Ηχ-ειν, sonare, resonare, to sound, to resound. See the quotation from Holland's *Pliny*.

Folweth ecco, that holdeth no silence,
But ever answereth at the countretaille.
Chaucer. The Clerkes Tale, v. 9068.

In the same citie, neare unto the gate which is called Thracia, there stand seven turrets, which do multiplie a voice, and send back many againe for one: this miraculous rebounding of the voice, the Greekes have a prettie name for, and call it *echo*.—*Holland. Plinie*, b. xxxvi. c. 15.

Eccho was then a body, not a voyce:
Yet then, as now, of words she wanted choyce;
But only could reiterate the close
Of every speech. This Juno did impose.
Sandys. Ovid. Metam. b. iii.

Then gan triumphant trumpets sound on hie,
That sent to heauen the *echoed* report
Of their new ioy, and happy victory.
Spenser. Faerie Queene, b. i. c. 12.

This done, hee tooke the bride about the necke and kist her lips with such a clamorous smacke, that at the parting all the church did *echo*.
Shakespeare. Taming of the Shrew, Act iii. sc. 2.

Echo was then a maid, of speech bereft,
Of wonted speech: for though her voice was left,
Juno a curse did on her tongue impose,
To sport with every sentence in the close.
Addison. Ovid. Metam. b. iii.

A dreadful howling *echo'd* round the place
The mountain Nymphs, thought I, my nuptials grace.
I thought so then, but now too late I know
The Furies yell'd my funerals from below.
Dryden. Ovid. Dido to Æneas.

——— "Evoe!" they mad'ning cry,
And shake their torches, "Evoe! Io!" rends
The air, and beats the *echoing* vault of heav'n
Thompson. Coresus & Callirhoe.

——— The agony ———
Which speaks but in its loneliness,
And then is jealous lest the sky
Should have a listener, nor will sigh
Until its voice is *echoless*.—*Byron. Prometheus*, s. 1.

ECLI'PSE, *n.* ECLI'PSE, *v.* ECLI'PSING, *n.* ECLI'PTICK. } Fr. and Sp. *Eclipse*; It. *Eclissi*; Gr. Εκλειψις, from Εκ-λειπ-ειν, deficere. See the quotations from Locke and Ferguson.

That is the cause of this *eclipse*, that over closeth now the sonne. *Piers Ploukman*, p. 346.

But sothly the latitudes of planets ben comunly yreckened fro the *ecliptike*, bycause that none of hem declineth but fewe degrees out fro the brede of the Zodiake.
Chaucer. The Astrolabe.

And that is whan they haue no longitude fro the *ecliptike* line. *Id. Ib.*

The sonne and moone *eclypsen* both,
And bene with man's sinne wroth.—*Gower. Con. A.* Prol.

But in ye first watche of ye night, the moone suff'red *eclips*, which losing her brightnes, afterwardes became as redd as bloud, and therewith waxed dimme and darke.
Brende. Quintus Curtius, fol. 78.

They vnderstandinge verie well the reuolutions of the time, and their appointed courses, knewe that the moone dyd euer *eclipse*, when that either she went vndernеathe the earth, or else when her light was blemished by opposition of the sunne, which reasoune concerned amonges themselues, they accustomed not to teache the people.—*Id. Ib.* fol. 79.

For he that hath each star in heaven fixed,
And gives the moon her hornes, and her *eclipsing*,
Alike hath made thee noble in his working.
Wyatt. Ode. He ruleth not, &c.

For Æmylius was not ignorant of the diversities of the *eclipses*, and he had heard say the cause is, by reason of the moon making her ordinary course about the world, (after certain revolutions of time,) doth come to enter into the round shadow of the earth, within the which she remaineth hidden, untill such time, as having passed the dark region of the shadow, she cometh afterwards to recover her light which she taketh of the sun.—*North. Plutarch*, p. 313.

Within these two hundred yeares found out it was, by the wittie calculation of Hipparchus, that the moone sometime was *eclipsed* twice in five moneths space, and the sunne likewise in seven.—*Holland. Plinie*, b. ii. c. 9.

For till I see them here, by doubtfull feare,
My joy of libertie is half *eclips'd*.
Shakespeare. 3 Pt. Hen. VI. Act iv. sc. 6.

But then againe (for why should I shame to confesse it?) the world thrusts itselfe betwixt me and heaven; and, by his darke and indigested parts, *eclipseth* that light which shined to my soule.—*Bp. Hall*, Ep. 3. Dec. 2.

[Satan] Took leave, and toward the coast of earth beneath,
Down from the *ecliptic* sped with hop'd success,
Throws his steep flight in many an aerie wheele.
Milton. Paradise Lost, b. iii.

Pythagoras was the first that noted the obliquity of the *ecliptick*.—*Glanvill*, Ess. 3.

Let other Muses write his prosp'rous fate,
Of conquer'd nations tell, and kings restor'd:
But mine shall sing of his *eclips'd* estate,
Which, like the sun's, more wonders does afford.
Dryden. Annus Mirabilis, s. 90.

And we can point each period of the time,
When they [errours] began, and who begot the crime;
Can calculate how long th' *eclipse* endur'd,
Who interpos'd, what digits were obscur'd.
Id. The Hind & Panther, pt. ii.

The vegetable world is also thine,
Parent of Seasons! who the pomp precede
That waits thy throne, as through thy vast domain,
Annual, along the bright *ecliptic* road,
In world-rejoicing state, it moves sublime.
Thomson. Summer.

The line, which the centre of the earth describes in its annual revolution about the sun, is called the *ecliptick*.
Locke. Elem. of Nat. Phil. c. 4.

When the sun's light is so intercepted by the moon, that to any place of the earth the sun appears partly or wholly covered, he is said to undergo an *eclipse*, though properly speaking it is only an *eclipse* of that part of the earth where the moon's shadow or penumbra falls.
Ferguson. Astronomy, § 313.

E'CLOGUE. Gr. Απο του εκλεγ-ειν, quia ex multis, quæ scripsisset, hanc sola *elegerit*, (Vossius.) Because from many things which he had written, he had *elected* or *selected* these alone.

See the quotation from the *Guardian*.

But old Geron, who had borne him a grudge, ever since in one of their *eclogues* he had taken him up over-bitterly took hold of this occasion to make his revenge.
Sidney. Arcadia, b. iii.

I must not, however, dissemble that these bold strokes appear chiefly in those *eclogues* of Virgil, which ought to be numbered amongst his pastorals, which are indeed generally the worst of the pastoral kind, but by the best judges are only called his *second poems*, as the word *eclogue* originally means.—*Guardian*, No. 28

This beautiful and luxuriant marriage pastoral of Solomon is the only perfect form of the oriental *eclogue* that has survived the ruins of time, a happiness for which it is probably more indebted to its sacred character than to its intrinsic merit
Collins. Oriental Eclogues. Observ. on, by Langhorne.

ECO'NOMY. ECO'NOMIZE, *v.* ECONO'MICK. ECONO'MICKS. ECO'NOMIST. } Fr. *Œconomie, économie*; It. *Economia*; Sp. *Economia*; Gr. Οικο-νεμ-ειν, to regulate or manage the *house* or *household* affairs; (οικος, a *house*, and νεμ-ειν, to *rule*.) Written *œconomy* by the older writers, and sometimes by modern. The verb is now in common use.

To regulate or manage *household* or domestic affairs; to manage or arrange, or dispose or conduct affairs (generally) *&c.* with prudence, parsimony, thriftiness, frugality.

Their *œconomy* was sincere, and proportionable to the dispositions and requisites of nature.
Bp. Taylor. The Great Exemplar, pt. i. Dis. 1.

A kind of laborious secretary
To a great man! (and likely to come on,)
Full of attendance! and of suche a stride
In business politique, or *œconomick*,
As, well, his lord may stoope t' advise with him.
B. Jonson. The Magnetick Lady, Act i. sc. 7.

And certain likewise, that the best authors have chosen rather to handle it [education] in their politicks than in their *œconomicks*.—*Reliquiæ Wottonianæ*, p. 78.

Some are plainly *œconomical*, as that the seat be well watered, and well fewelled: that it be not of too steep and incommodious access, to the trouble both of friends and family; that it lie not too far from some navigable river or arme of the sea, for more ease of provision, and such other domestic notes.—*Id.* p. 7.

I know Mr. Penry to be a gentleman of a great deal of solid worth and integrity, and one that will prove a great husband, and a good *œconomist*.—*Howell*, b. i. s. 2. Let. 17.

But Manilius has too perfect a taste for the pleasure of doing good, ever to let it be out of his power: and for that reason he will have a just *œconomy*, and a splendid frugality at home, the fountain from whence those streams should flow which he disperses abroad.—*Spectator*, No. 407.

I would not confine occasional meditations to divinity itself, though that be a very comprehensive subject; but am ready to allow men's thoughts to expatiate much farther, and to make of the objects they contemplate not only a theological and a moral, but also a political, and *œconomical*, or even physical use.—*Boyle. Works*, vol. ii. p. 342.

The king's household—at the remotest avenues to which all reformation has been hitherto stopped, that household, which has been the stronghold of prodigality, the virgin fortress which was never before attacked, has been not only not defended, but it has, even in the forms, been surrendered by the king to the *œconomy* of his minister.
Burke. On Œconomical Reform.

The charitable few are chiefly they
Whom Fortune places in the middle way;
Just rich enough, with *economic* care,
To save a pittance, and a pittance spare:
Just poor enough to feel the poor man's moan,
Or share those suff'rings which may prove their own.
Harte. Eulogius.

Too *economical* in taste,
Their sorrow or their joy to waste:
Mix both together, sweet and sour,
And bind the thorn up with the flow'r.—*Lloyd. The Poet.*

Perturbed spirits rest, nor thus appear
To waste your councils in a spendthrift's ear.
On your grave lessons I cannot subsist,
Nor e'en in verse become *economist*.
Churchill. The Journey.

If ever we ought to be *economists* even to parsimony, it is in the voluntary production of evil. Every revolution contains in it something of evil.

Burke. Appeal from the Old to the New Whigs.

Not only in science, but in politicks and *economics*, in the less splendid arts which administer to convenience and enjoyment, much information may be derived, by careful search, from times which have been in general neglected, as affording nothing to repay the labour of attention

Knox. Essays, No. 73.

E'CSTASY, *n.* / E'CSTASY, *v.* / ECSTA'TICK. } Fr. *Extase*; It. *Estasi*; Sp. *Extasi*; Gr. Εκστασις, from Εξιστασθαι, to remove from its *place*; Εξ, from, and Ἱστασθαι, to place. Also, and more commonly, written *Extasy*, (qv.)

And therefore in this *ecstatick* fit of love and jealousy in the beginning of ch. ii. you may see him [St. Paul] resolve to do that, that was most contrary to his disposition, boast and vaunt, and play the fool.

Hammond. Works, vol. iv. p 541.

He that, with the late fryar in France, pretends to *ecstatical* revelations, with the enthusiasts of the last age, and phanaticks now with us, to *ecstatical* motions; that with Mahomet pretends a dialogue with God, when he is in an epileptic fit, sets off the most ghastly diseases, I shall add, most horrid sins.—*Id. Ib.* vol. iv. p. 589.

Cral. What! are you dreaming, son! with eyes cast upwards
Like a mad prophet in an *ecstasie*.

Dryden. Cleomenes, Act iv.

These are the haunts of meditation, these
The scenes where ancient bards th' inspiring breath,
Ecstatic, felt, and from this world retir'd,
Convers'd with angels and immortal forms,
On gracious errands bent. *Thomson. Summer.*

I say, such prayers, as they proceed from a purer sense of his duty, so, without doubt, they will be more effectual with God, for the obtaining what he really stands in need of, then if they were accompanied even with *ecstatical* transports of feryour and joy.—*Sharp*, vol. iii. Ser. 3.

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire:
Hands that the rod of empire might have sway'd,
Or wak'd to *ecstacy* the living lyre.

Gray. Elegy in a Country Churchyard.

Some, manner'd verse delights; while some can raise
To fairy fiction their *ecstatic* gaze,
Admire pure poetry, and revel there,
On sightless forms, and pictures of the air.

Whitehead. A Charge to the Poets.

E'CTYPE. / E'CTYPAL. } Lat. *Ectypum*; Gr. Εκτυπος; Εκ, and τυπος, nota τω τυπτειν facta; i. e.—

A mark or impression made by *striking* or beating. (Martinius.)

First, simple ideas, which are *ectypa*, or copies; but yet certainly adequate.—*Locke. Hum. Underst.* b. iii. c. 31.

Secondly, the complex ideas of substances are *ectypes*, copies too, but not perfect ones, not adequate.—*Id. Ib*

Exemplars of all the *ectypal* copies.

Ellis. Knowledge of Divine Things, p. 417.

ECUME'NICAL. See Œcumenical.

EDA'CITY. Lat. *Edacitas*, from *Ed-ere*, to eat.

Voraciousness, gluttony.

It is true that the wolf is a beast of great *edacitie* and *digestion*.—*Bacon. Naturall History*, § 972.

E'DDER. Now written *Adder*, (qv.)

Ye *eddris* and *eddris* briddris, hou schulen ye fle fro the doom of helle?—*Wiclif. Matthew*, c. 23.

Therfore he seyde to the puple which wenten out to be baptised of him, Kindelyngis of *eddris*, who schewide to you to fle fro the wrathe to comynge?—*Id. Luk.* c. 3.

E'DDY, *v.* / E'DDY, *n.* / E'DDY, *adj.* } Skinner thinks from A. S. *Ed*, iterum, retro; and *Ea*, aqua, (q.d.) the alternate flux and reflux of the sea.

Suche as in this case escaped theire enemies, were eyther drowned wyth violence of the water, or the *eddies* (*vorticibus*) of the streame.—*Brende. Quintus Curtius*, fol. 245.

For from the Cape to Virginia all along the shore are none but *eddie* currents, setting to the south and south-west.

Hackluyt. Voyages, vol. iii. p. 291.

Mark how yon *eddy* steals away
From the rude stream into the bay;
Then lock'd up safe, she doth divorce
Her waters from the channel's course,
And scorns the torrent that did bring
Her headlong from her native spring.

Carew. To my Mistress, absenting by a Recreation.

Strain'd to the root, the stooping forest pours
A rustling shower of yet untimely leaves;
High-beat, the circling mountains *eddy* in,
From the bare wild, the dissipated storm,
And send it in a torrent down the vale.

Thomson. Autumn.

Bear wide thy course, nor plough those angry waves
Where rolls yon smoke, yon tumbling ocean raves;
Steer by the higher rock; lest whirl'd around
We sink, beneath the circling *eddy* drown'd.

Pope. Homer. Odyssey, b. xii.

The one has only an *eddy* wind, which seems to be the effect of two contrary winds.—*Dampier. Voy.* vol. ii. pt. iii.

Forth from those nitrous caverns issuing rise
Pure liquid fountains of tempestuous fire,
And veil in ruddy mists the noon-day skies,
While wrapt in smoke the *eddying* flames aspire.

West. First Pythian Ode.

E'DENIZED. Admitted into Eden, or to a state of paradisiacal happiness.

For pure saints *edenis'd* unfit.

Davies. Wits Pilgrimage, sig. N 4.

EDGE, *v.* / EDGE, *n.* / E'DGING, *n.* / E'DGELESS. } A. S. *Egg-ian*, incitare, acuere, to make keen or sharp. Whence Ger. *Eck*; Dut. *Egge*; Sw. *Egg*; the sharpened (sc.) extremity; and then applied, generally, to the extremity, rim, or border.

To sharpen, to give sharpness, keenness or acuteness; to give an *edge* or border; to advance towards, move upon the *edge*, extremity, or border. Also (met.)

To incite or urge on, to stimulate. See To Egg.

In the kyng tresorye that suerd y wust ye,
As ver noble relyke, gut to thys daye ywys.
I *egged* yt ye in on alf, and in the other nogt.

R. Gloucester, p. 274.

Batailles shulle never eft be, ne man bere *eg* tool
And yf eny man smythen hit, be smyte thi wt to dethe.

Piers Ploukman, p. 62.

Thei dryueden awei the *egge* of sword.

Wiclif. Hebrewis, c. 11.

[Which] escaped the *edge* of the sweardo.—*Bible*, 1551. *Ib.*

For in like manner as if ye break of the *edge* of a wepon, the rest of it is able to no great harme: euen so this duke [Epaminondas] being dead, who was as it were the *edge* of the commonwealth of Thebes, the strengthe therof was appalled, and in a manner dulled, in so much that they semed not so much to haue lost him, as altogether to haue died with him.—*Golagny Justine*, fol. 37.

Those weapons that they haue, are onely bowes made of witch hazel, and arrowes of reedes, flat *edged* truncheons also of wood, about a yard long

Hackluyt. Voyages, vol iii p. 276.

We found no kind of *edge-tool*, saving that there were certaine sharp stones, which we found vpon certaine rockes that were very keene, wherewith we supposed that they did cut and flea those beasts.—*Id. Ib* vol. iii. p. 418.

But his impiety is a potent charm
To *edge* my sword, and add strength to my arm.

Massinger. The Unnatural Combat, Act I. sc. 1.

Cassius, finding Brutus's ambition stirred up the more by these seditious bills, did prick him forward, and *edge* him on the more, for a private quarrell he had conceived against Cæsar: the circumstance whereof we have set down at large in Brutus's life.—*North. Plutarch*, p. 813.

This done, he made shift, partly, as it is said, on horseback, and partly on foot, to get to Portsmouth, for he was indigent and low in money, which perhaps might have a little *edged* his desperation.—*Reliquiæ Wottonianæ*, p. 232.

Which [Pescotter] mounting out of the ground in the *edge* of Cardigonshire, runneth along as a limet and march vnto the same, till it ioine with the Tothée.

Holinshed. Description of Britaine, c. 14.

Vp princes, and with spirit of honor *edged*,
More sharper then your swords, hie to the field.

Shakespeare. Hen. V. Act iii. sc. 5.

To morrow in the battle think on me,
And fall thy *edgeless* sword, dispaire and dye.

Id. Rich. III. Act v. sc. 3.

This distinguishes it from what they call the profile, signified by the *edging* streaks, by some called outlines, and contours only, without any of this solid finishing.

Evelyn. On Architecture.

The mistress drives my counsels to the leeward;
Now I must *edge* upon a point of wind;
And make slow way, recovering more and more,
Till I can bring my vessell safe ashore!

Dryden. Plays, Act iii. sc. 1.

Thou teachest Persius to inform our isle
In smoother numbers, and a clearer style.
And Juvenal, instructed in thy page,
Edges his satire, and improves his rage.

Addison. To Mr. Dryden.

For as a sword hath both a glittering radiance and brightness to strike and terrify the eye, and also an *edge* to pierce the flesh; so the word, being drawn forth and brandished by a skilful hand, darts a convincing light into the understanding, and with an irresistible *edge* enters the heart and the affections.—*South*, vol. ix. Ser. 6.

This is evident from those black circular lines we see on boxes, dishes, and other turned vessels of wood, which are the effects of ignition, caused by the pressure of an *edged* stick upon the vessel turned nimbly in the lathe.

Ray. On the Creation, pt. ii.

Till clogg'd with blood, his sword obeys but ill
The dictates of its vengeful master's will;
Edgeless it falls, and though it pierce no more,
Still breaks the batter'd bones, and bruises sore.

Rowe. Lucan. Pharsalia, b vi.

He hangs his mantle loose, and sets to show
The golden *edging* on the seam below

Addison. Ovid. Metam b ii.

The *edges* of them [plants in the sea] do in that posture with most ease cut the water flowing to and fro, and should the flat side be objected to the stream, it would soon be turned *edge wise* by the force of it, because in that site it doth least resist the motion of the water.

Ray. On the Creation, pt. i.

We sounded, and found 20 fathoms and a bottom of sand; but, on *edging* off from the shore, we soon got out of sounding.—*Cook. Second Voyage*, b. iii. c. 7.

The veriest gluttons do not always cram;
Some intervals of abstinence are sought
To *edge* the appetite: thou seekest none.—*Blair. Grave.*

—— O! deemest thou indeed
No pleasing influence here by nature given
To mutual terrour and compassion's tears?
No tender charm mysterious, which attracts
O'er all that *edge* of pain the social powers
To this their proper action and their end.

Akenside. Pleasures of the Imagination, b. ii.

E'DIBLE. Lat. *Ed-ere*, to eat. See Edacity. That may be eaten.

Some stomacks will digest the hardest meates, and turn over substances not in their nature *edible*, while others surfet of the lightest food, and complaine even of dainties

Bp. Hall. Cont. Saul in David's Cave.

Of fishes some are *edible*; some, except it be in famine, not. For those that are not *edible*, the cause is, for that they have (commonly) too much bitterness of taste, and therfore those creatures, which are fierce and cholerick, are not *edible*; as lions, wolves, squirrels, dogs, foxes, horses, &c.—*Bacon. Naturall History*, § 859.

E'DICT. Fr. *Edit*; It. *Editto*; Sp. *Edito*, *edicto*; Lat. *Edictum*, from *Edicere*, (*e*, and *dicere*,) to tell forth, to proclaim.

A publication or proclamation, (sc.) of any thing *ordered*; any thing declared to be law.

Which was encountered by the queen's *edict*,
By publishing the justness of her cause,
That she proceeded in a course so strict,
T' uphold their ancient liberties and laws.

Drayton. The Barons' Wars, b iv.

Yet more there be who doubt his ways not just,
As to his own *edicts*, found *contradicting*,
Then give the reins to wand'ring thought,
Regardless of his glories' diminution.

Milton. Samson Agonistes.

The discontented now are onely they,
Whose crimes before did your just cause betray:
Of those your *edicts* some reclaim from sin,
But most your life and blest example win.

Dryden. Astræa Redux.

The silence or ambiguity of the laws was supplied by the occasional *edicts* of those magistrates who were invested with the honours of the state.—*Gibbon. Rom. Emp.* c. 44.

E'DIFY. / E'DIFYING, *n.* / EDIFICA'TION. / EDI'FICATORY. / E'DIFIER. / E'DIFICE. / EDI'FICANT. / EDIFF'CIAL. / E'DIFYINGLY. } Fr. *Edifier*; It. *Edificare*; Sp. *Edificar*; Lat. *Ædificare*, (q.d.) *ædes facere*, to make a house, to construct a house.

To rear or raise a building, to build, to strengthen, to establish, to fortify; and (met.) to fortify or establish, to confirm, (sc.) in knowledge, wisdom, virtue, religion, in the faith; and thus, to instruct, to teach, to improve, to enlighten.

The metaphor was adopted by the Latin translators of the New Testament from the Gr. v. Οικοδομ-ειν, ædificare, and n. Οικε-δομη, from Οικος, a house, and δομ-ειν, to build; and from the Latin Version it was introduced into English by Piers Plouhman and Wiclif. It was also introduced by the respective translators into French, Italian, and Spanish, from the same source.

Ourike, as sayd is, *edified* this building,
Which carved was with carnets wond'rous to see.
R. Gloucester, Appendix, p. 578.

And whenne that my wil is, ich wolde hit overthrowe
And or thre dayes after *edefye* hit newe.
Piers Ploughman, p. 313.

—— And seyde
Thys J. H. C. of our Juwen temple japede and despisede
To for don hit on a day, and in thre dayes after
Edefien hit efte newe. *Id.* p. 341.

As these enmytes that *edefyen*, thus by the hye weyes
Wylen were workmen.—*Id.* p. 75.

For he that profecieth spekith to men to *edification* and monestyng and comfortyng; he that spekith in tunge *edifieth* himself, but he that profecieth *edifieth* the chirche of God, and I wole, that alle ghe speken in tungis, but more that ghe profecie.—*Wiclif.* 1 *Cor.* c. 14.

But he that prophecieth, speaketh vnto men, to *edifyngne*, to exhortacion, and to comforte. He that speaketh with tongues, profiteth hymselfe: He that prophesieth, *edifieth* the congregation. I would that ye all spake wyth tongues; but rather that ye prophesyed.—*Bible*, 1551. *Ib.*

Therefore sue we the thingis that been of pees, and keep we togidre the thingis that ben of *edification*.
Wiclif. Romaynes, c. 14.

Let us folowe those thinges whyche make for peace, and thynges wherwith one maye *edifie* another.—*Bible*, 1551. *Ib.*

Wherefore in youth I rede you *edifie*
The house of vertue in such a maniere,
That in your age may you kepe and gie
Fro the tempest of worldes wawes here.
Chaucer. To the Lords and Gentilmen.

Warnestoring (quod she) of heighe toures and grete *edifices*, is with grete costnges and with grete travaille; and whan that thei ben accompliced, yet ben they not worth a stre, but if they ben defended by trewe frendes, that ben olde and wise.—*Chaucer. Tale of Melibeus.*

God sent them hir Aungel Cryste to helpe them whylis thei were content the Jewes to *edifye* their temple.
Joye. Exposicion of Daniel, c. 11.

He neithere wisheth nor desyreth any thinge more earnestly, then to be in that company and assembly of the people of God, wherein he may declare his faithe, and may conforme and *edefye* himselfe, by the holy sacraments and the holsome doctryne there preached.
Calvine. Foure Godlye Sermons, Ser. 3.

So your maiestie more graciously hath by your most godly injunctions willed to bee read, used and studied by euery curate and priest, to the undoubted *edifying* as wel of them as of all other that with a desire to know God shall eyther reade or heare the same.
Udal. Preface unto the King's Maiestie.

The 18 [November, 1553] by meanes of a friend we were licenced to enter the castle or fortresse of Corfu, which is not onely of situation the strongest I haue seene, but also of *edification*.—*Hackluyt. Voyages*, vol. ii.

Separate the stones, and the wall openeth, and lest the ciment faile, and the *edifice* falleth.—*Golden Boke* c. 17.

At last, as nigh out of the wood she came,
A stately castle far away she spyde,
To which her steps directly she did frame,
That castle was most goodly *edified*,
And plac't for pleasure nigh that forest side.
Spenser. Faerie Queene, b. iii c. 1.

A heape of earth he boorded vp on hie,
Enclosing it with banks on euerie side,
And thereupon did raise full busily
A little mount, of greene turfs *edifide*.—*Id. Virgil's Gnat.*

Now men are *edified*, when eyther their understanding is taught somewhat whereof in such actions it behoueth all men to consider; or when their hearts are moued with any affliction suteable thereunto, when their minds are in any sort stirred vp vnto that reuerence, deuotion, attention, and due regard which in those cases seemeth requisite.
Hooker. Ecclesiasticall Politie, b. v.

That unblemisht reputation here, when it is to be had, is a pretious blessing, very instrumental to the *edifying* of others, and is a kind of coronet here in this life, preparatory to that crown hereafter.—*Hammond. Works*, vol. iv. p. 547.

What hither hath been spoke upon the law of God, touching matrimony or divorce, he who will deny to have been agru'd [argu'd] according to reason and all equity of Scripture, I cannot *edify* how, or by what rule of proportion, that man's virtue calculates, what his elements are, nor what his analytics.—*Milton. Tetrachordon.*

By his blessed influences guide and governe this sacred meeting, and happily direct all our councels and endeavours to the glory of his owne great name, the salvation of our soules, and the assured *edification* of his church, through Jesus Christ.—*Bp. Hall. Noah's Dove.*

Where these gifts of interpretation, and eminent endowments of learning are found, there can be no reason of restraining them from an exercise so beneficially *edificatory* to the church of God: without which the truth of Christian religion had wanted much both of her vigour and lustre in all generations.—*Bp. Hall. Cases of Conscience*, Case 10.

—— Should I goe to church
And see the holy *edifice* of stone,
And not bethink me straight of dangerous rocks,
Which touching but my gentle vessel's side
Would scatter all her spices on the streame,
Enrobe the roaring waters with my silks.
Shakespeare. Merchant of Venice, Act i. sc. 1.

—— Many an heyre
Of these faire *edifices* fore my warres
Haue I heard groane, and drop.
Id. Coriolanus, Act iv. sc. 4.

And as his pen was often militant
Nor less triumphant; so *edificant*
It also was, like those blessed builders, who
Stood on their guard, and stoutly builded too.
Dugard. Verses on Gataker, (1655,) p. 75.

He will discourse unto us *edifyingly*, and feelingly, of the substantial and comfortable doctrines of religion.
Asiingbeck. Sermons, p. 324.

The bookful blockhead, ignorantly read,
With loads of learned lumber in his head,
With his own tongue still *edifies* his ears,
And always listening to himself appears.
Pope. Essay on Criticism.

Devout people may fancy what they please about all our speeches tending to *edification*; but in truth it is all speculation.—*Sharp*, vol. vi. Ser. 13.

They scorn their *edifiers* to own,
Who taught them all their sprinkling lessons,
Their tones and sanctify'd expressions.
Hudibras, pt. iii. c. 2.

If a country gentleman appear a little curious in observing the *edifices*, signs, clocks, coaches and dials, it is not to be imagined how the polite rabble of this town, who are acquainted with these objects, ridicule his rusticity.
Spectator, No. 354.

There are mansions, which, without any striking *edificial* attraction, have a certain air of appropriate hospitality and provincial dignity.
History of the Rivers of Great Britain, b. i. p. 232.

No doubt 'tis *edifying* stuff,
(For gentle ears are cannon-proof,)
And wise the doctrines which you teach.
Whitehead. The Goat's Beard.

But the minister of the Gospel does not go in quest of such occasions: (in which he may exert his abilities:) he only adapts himself to them, when they come in his way; and then pursues them no farther than the end he has in view, the *edification* of others, not his own credit, demands from him.—*Hurd. Works*, vol. vi. Ser. 1.

Behold (says he) [Rufinus] in the night, the last preceding the day for laying the foundation, a prodigious earthquake arises, by which, not only the stones of the foundations are cast abroad and dispersed, but almost all the *edifices* that were about the place are thrown down and levelled.
Warburton. Julian's Attempt to Rebuild, &c. b. ii. c. 3.

E'DIT, *v.* } Fr. *Edition*; It. *Editione*; Sp. *Edicion*; Lat. *Editio*, from *Edere*, (*e*, and *dare*,) to give out, to publish.
EDI'TION.
EDI'TIONER.
E'DITOR.
EDITO'RIAL.
E'DITORSHIP.
Edit, *Editorial* and *Editorship* are common words in speech, and periodical books of criticism.

And therefore I thought it conuenient to gather these notes together out of suche learned and godly writers as haue had experience of them, the which I also haue more at large set oute in the seconde *edition* of my booke.
Whitgift. Defence, p. 49.

As put case some well-minded printer (as one of the Stephens,) is willing to be at an excessive charge in the fair publication of a learned and useful work, for the benefit of the present and following ages; it is most just that he should from the hands of princes or states receive a privilege for the sole impression; that he may recover with advantage the deep expence he hath been at; otherwise some interloper may perhaps underhand fall upon the work at a lower rate, and undo the first *editor*; whose industry, care and cost shall be thus recompenced with the ruine of himself and his posterity.
Bp. Hall. Cases of Conscience, Dec. 1. Case 8.

As to the larger additions and alterations, I have obliged him, and he has promised me to print them by themselves, so that the former *edition* may not be wholly lost to those who have it, but by the inserting in their proper places the passages that will be reprinted alone, to that purpose, the former book may be made as little defective as possible.
Locke. Hum. Underst. To the Reader.

Mr. Norden maketh his complaint in that necessary Guide, added to a little but not much augmented, by the late *Editioner*.—*Gregory. Posthuma*, p. 321.

I must confess, I was much surprised to see a great body of *editors*, criticks, commentators and grammarians meet with so very ill a reception.—*Tatler*, No. 100.

Still, all *editions* verbally contain
The simple necessary truths and plain
Of Gospel doctrine; and the Spirit's aid,
Which is the chief, is not at all decay'd.
Byrom. On the Disposition of Mind, &c.

After you shall have repeatedly read, marking the pauses, examining the rhythmus, and pronouncing aloud, at least a hundred times over, the few orations of Demosthenes, which Monteney has *edited*; I would put into your hand, as a convenient book, the *edition* of Lucchesini, published in London by Allen.—*Knox. Letters to a Young Nobleman.*

Though his [Fanshawe's] Lusiad, by the dedication of it to William, Earl of Stratford, dated May, 1655, seems as published by himself, we are told by the *editor* of his letters, that, "during the unsettled time of our anarchy, some of his MSS. falling by misfortune into unskilful hands, were printed and published without his consent or knowledge, and before he could give them his last finishing strokes."
Mickle. Dissertation on the Lusiad, &c. Note.

EDI'TUATE. Low Lat. *Ædituus*, cui *ædis* sacræ custodia incumbit. *Ædituare*, *ædituum* agere, (Du Cange.)
To guard, or have the guard or custody of the *house*, (*ædes.*)

The devotion whereof could not but move the city to *edituate* such a piece of divine office, where so many Gods were present by their proxies; where not only the sports themselves, but all the company, were reputed holy for that time, and some accounted so ever after.
Gregory. Notes on Scripture, (*Acts*, xix. 35.) p. 49.

EDU'CE, *v.* } Lat. *E-duc-are*, and *Educ-ere*, (*e*, and *duc-ere*,) to lead. Of uncertain origin.
EDU'CTION.
EDU'CTIVE.
E'DUCATE.
EDUCA'TION.
E'DUCATOR.
To *educe*,—to lead or draw forth. To *educate*, (met.)—To lead or draw forth, to train and exercise (sc.) the powers of the mind, the passions, affections, dispositions, habits, manners.

Whiche story cõteineth first a clere example of the diuine prouidence, and then an example of the holy and liberall *educacion* of yonge men.—*Joye. Expos. of Daniel*, c. 1.

But if there withal some good order were taken for *education* of youth, and setting loyterers on worke, (as, thanks be to God, the cittie is most godly bent that way,) all would sone be well, without all doubt.
Wilson. The Arte of Rhetorique, p. 28.

They know, no doubt, that first matter is neither *Quid*, nor *Quale*, nor *Quantum*; and that wonderful *premium materiæ*, out of which forms were *educ'd*, that were never there.—*Glanvill*, Ess. 3.

But by *educing*, the affirmers only mean a producing in it, with a subjective dependance on its recipient, a very fine signification of *eduction*; which answers not the question whence 'tis derived, but into what it is received.
Id. The Vanity of Dogmatizing, c. 16.

I will not resist, therefore, whatever it is, either of divine or human obligement, that you lay upon me; but will forthwith set down in writing, as you request me, that voluntary idea, which hath long in silence presented itself to me, of a better *education*, in extent and comprehension far more large, and yet of time far shorter, and of attainment far more certain, than hath been yet in practice.
Milton. Of Education.

And it is plain that the human body hath a receptive power in reference to the human soul, which yet themselves confesse both to be a substantial form, and not to be *educed* out of the power of matter.—*Boyle. Works*, vol. iii. p. 39.

I need not tell you, that among the Peripateticks, the disputes are many and intricate about matter, privation, substantial forms, and their *eduction*, &c.
Id. Ib. vol. iv. p. 69.

Indeed, if they would admit the form of a natural body to be but a more fine and subtile part of the matter, as spirit of wine is of wine, which upon its recess remains no longer wine, but phlegm or vinegar, then the *educive* power of matter might signify something.—*Id. Ib.* vol. iii. p. 39.

With glewy wax some new foundations lay
Of virgin-combs, which from the roofs are hung:
Some arm'd within-doors, upon duty stay,
Or tend the sick, or *educate* the young.
Dryden. Annus Mirabilis, s. 145.

If what I have said in the beginning of this discourse be true, as I do not doubt but it is, viz. That the difference to be found in the manners and abilities of men, is owing more to their *education* than to any thing else; we have reason to conclude, that great care is to be had of the forming children's minds, and giving them that seasoning early, which shall influence their minds always after.
Locke. On Education.

Give me leave, for once, to step out of my profession so far (though still keeping strictly within my subject,) as to lay before the *educators* of youth these few following considerations; for I shall not, in modesty, call them instructions.

South, vol v. Ser. 1.

Go, hymn the Fount of Mercy, who, from ill
Educing good, makes e'en a death like his,
A life surcharg'd with tender woes like thine,
The road to joys eternal.—*Mason. English Garden*, b. iv.

It looks so like that good old grove
Where Adam once to Eve made love,
That any soul alive would swear
Your trees were *educated* there.

Whitehead. Answer to the Epistle, &c.

As Puffendorf very well observes, it is not easy to imagine or allow, that a parent has conferred any considerable benefit upon his child by bringing him into the world, if he afterwards entirely neglects his culture and *education*, and suffers him to grow up like a mere beast, to lead a life useless to others, and shameful to himself.

Blackstone. Commentaries, b. i. c. 16.

EDU'LCORATE, *v.* From Lat. *Dulcis*, sweet. To sweeten, to purify.

Succory, a little *edulcorated* with sugar and vinegar, is by some eaten in the summer, and more grateful to the stomach than the palate.—*Evelyn. Acetaria.*

And I would the rather have experiments tried again in other places with colcothar, not calcined to the utmost, nor yet so exquisitely *edulcorated*, but that some saline particles should be left in it for future encrease.

Boyle. Works, vol. iv. p. 99.

The copious powder, that results from their union, is, by that union of volatile parts, so far fixed, that, after they have *edulcorated* it with water, they prescribe the calcining of it in a crucible for five or six hours.—*Id. Ib.* vol. iv. p. 311.

EDU'LE. } Lat. *Edulium.* Any thing eaten;
EDU'LIOUS. } from *Ed-ere*, to eat. See EDIBLE.
Eatable, edible, esculent.

There's need of all the senses to determine analogically concerning the vertues and properties even of the leaves alone of many *edule* plants.—*Evelyn. Acetaria.*

The husks of pease, beans, or such *edulious* pulses.

Sir T. Brown. Miscellany, p. 13.

EEK. See EKE.

EEL. A.S. *Œl*; Ger. *Aal*; Dut. *Œel*; Sw. *Ål*. Ihre and Serenius think from Sw. *Hal*; Ger. *Hæl*; *lubricus*, so called from its slipperiness. In A.S. *Œl* is also *oil*, and *Œl-an*, to oil.

It is agreed, by most men, that the *eel* is a most dainty fish: the Romans have esteemed her the Helena of their feasts; and some, the queene of palate-pleasure.

Walton. Angler, pt. i. c. 23.

Among reptiles that have a strange faculty to shift for food, &c., may be reckoned *eels*, which, although belonging to the waters, can creep on the land from pond to pond, &c.

Derham. Physico-Theology, Note.

Thy stumbling founder'd jade can trot as high
As any other Pegasus can fly:
So the dull *eel* moves nimbler in the mud
Than all the swift-finn'd racers of the flood.

Dorset. To Mr. E. Howard.

EFFABLE. Lat. *Effabilis*, from *Effari*, to speak out, to utter.
That may be spoken or uttered; utterable.

He did, upon his suggestion, accommodate thereunto his universal language, to make his character *effable*.

Wallis. Defence of the Royal Society, (1678.) p. 16.

EFFA'CE, *v.* Pristinam *faciem* auferre. Fr. *Effacer*, to *efface*, deface, raze, blot, rub out, wipe away; to abolish, (Cotgrave.) See to DEFACE.

Thus the ideas, as well as children, of our youth often die before us; and our minds represent to us those tombs, to which we are approaching; where tho' brass and marble remain, yet the inscriptions are *effaced* by time, and the imagery moulders away.—*Locke. Hum. Und.* b. ii. c. 10.

——— Away; my Muse
Though yet the prospect pleases, ever new
In vast variety, and yet delight
The many-figur'd sculptures of the path,
Half beauteous, half *effaced*.—*Dyer. Ruins of Rome.*

EFFASCINA'TION. Lat. *Effascinari*, to bewitch. See to FASCINATE.

St. Paul sets down the just judgment of God against the receivers of Anti-christ, which is *effascination*, or strong delusion.—*Shelford. Learned Disc.* (Camb. 1635.) p. 317.

EFFE'CT, *v.* Fr. *Effectuer*; Sp. *Efectuar*; It. *Effettuare*; Lat. *Efficere*, *effectum*; *e*, and *facere*, to do or make.
EFFE'CT, *n.*
EFFE'CTIBLE.
EFFE'CTION.
EFFE'CTIVE.
EFFE'CTIVELY.
EFFE'CTLESS.
EFFE'CTOR.
EFFE'CTUAL.
EFFE'CTUALLY.
EFFE'CTUALNESS.
EFFE'CTUATE.
EFFE'CTUOUS.
EFFE'CTUOUSLY.
To do or make, (emphatically, and thus,) to bring to pass, to bring to an end, to attain, to perform, to accomplish, to complete, to achieve, to consummate.

Effects, in the plural,—things attained, acquired, possessed.

Efficacious,—able to *effect*; able or having power to bring to pass, &c.

Efficient, — bringing to pass; bringing to an end, &c.

Effectuous, (sometimes written *affectuous*,) and *effectuously*, were used by our old writers, as equivalent to *effectual*, and *effectually*. See AFFECT.

See the quotation from Locke. And see CAUSE.

Gret was the strif, and long betwix hem twey,
If that I hadde leiser for to sey:
But to th' *effect*. It happed on a day,
(To tell it you as shortly as I may)

Chaucer. The Knightes Tale, v. 1191.

The firste mover of the cause above,
Whan he firste made the fayre chaine of love,
Gret was th' *effect*, and high was his entent;
Wel wist he why, and what therof he ment.

Id. Ib. v. 2991.

My pourchas is th' *effect* of all my rente.

Id. The Freres Tale, v. 7033.

For sire and dame trusteth me right wel,
Our orisons ben more *effectual*,
And more we seen of Christes secree thinges,
Than lorel folk, although that they be kinges

Id. The Sompnoures Tale, v. 7452.

From the natural working cause, the *effect* must needes follow, as thus. If the sunne shine, the day must needes be, which is the *effect* or workmanship of the sunne.

Wilson. The Arte of Logicke, fol. 42.

Thou sonne of man, what maner of by worde is that, whiche ye vse in the lande of Israell, sayinge, Tushe, seynge that the dayes are so slacke in commynge, all the visions are of none *effecte*.—*Bible*, 1551. *Ezek.* c. 12.

And in the mistery of this supper, was written, made, and sealed a moste perfyte testimonie, for an *effectuall* memorye of Christes offeryng of himselfe to his father, and of his death and passion with the fruite therof.

Bp. Gardiner. On the Presence in the Sacrament, p. 31.

Forasmuche as this saying of our Saiiour Christ, *Oportet semper orare*, A man must always pray, written in the Gospell of Saint Luke, appertaineth generally vnto all Christian men: who seeth not howe profitable and necessary it is for euery man, diligently and *effectually* to apply himselfe to prayer.—*Fisher. On Prayer*, c. 1.

For the contempt of the Gospell, shall the wrath of God suffer the Turke and the Pope with strong delusions and *effectuous* errors to destroye many soulis and bodys, but it shall dare no longer then that his wrath consumed, shall cease, and their wykednes be ripe.

Joye. Exposicion of Daniel, c. 12.

Which thinge, though it be partely done by the prechynge Godes wordes and frutefull exhortacyons, yet doth that vysible token and sacramente (yf a man vnderstand what is ment therby,) more *effectuously* worke in them both fayth and thankesgeuinge, then doth the bare worde.

A Boke made by John Fryth, p. 11.

Therfore we knowyng the vertue and *efficacy* of these holy psalmes, let vs vse them in our like besines, and doubt not to haue forgyuenes, yf we do it so louingly as he did in this time.—*Fisher. On the Seven Psalmes*, Ps. 38.

Honey, as welle in meate as in drynke, is of incomparable *efficacy*, for it not onely cleanseth, altereth, and nourisheth, but also it long time preserueth that vncorrupted which is put into it.—*Sir T. Elyot. The Castel of Helth*, b. ii. c. 22

The power of whiche sacramentes is of suche *efficacite*, that cannot be expressed.—*A Boke made by J. Fryth*, p. 10.

The *efficient* cause is the working cause, by whose meanes thinges are brought to passe.—*Wilson. Arte of Logicke*, fol. 43.

And that thyng which maketh a man loue the law of God, doth make a man righteous, and iustifieth him *effectiuely* and actually, and maketh hym alyue as a woorkeman and cause *efficient*.—*Tyndall. Workes*, p. 335.

Those long unorder'd troops so marshalled,
Under such formal discipline to stand,
That e'en his soul seem'd only to direct
So great a body such exploits t' *effect*

Daniel. Of Civil War, b. v.

We know many things may be done by the mathematicks, and mechanick artifice, which common heads think impossible to be *effected* by the honest ways of art and nature

Glanvill, Ess. 6

Tib. Dangers, that we see
To threaten ruin, are with ease prevented;
But those strike deadly that come unexpected:
The lightning is far off, yet soon as seen,
We may behold the terrible *effects*
That it produceth.—*Massinger. Duke of Milan*, Act i. sc 1.

It is very true, that the angelick natures have a very great knowledge of natural *efficacies* and virtues, and a great power of transporting, uniting, and applying actives to passives; whatsoever, therefore, is *effectible* by the most congruous and *efficacious* application of actives to passives, is *effectible* by them.—*Hale. Origination of Mankind*, p. 308.

But going further into particulars, [Plato] falls into conjectures, attributing the *effection* of the soul unto the Great God, but the *fabrication* of the body to the *Dii ex Deo*, or Angels, it seems according to the tradition of the Egyptians.—*Id. Ib.* p. 290.

That the world had an inception, and had an inception from God, is a truth that, by the diligent improvement of natural light and reason, is attainable; but the manner and order of this *effection* is, as before is said, discoverable only by divine revelation.—*Id. Ib.* p. 291.

The use of these rules is not at all *effective* upon erring consciences, while the error remains, for the advices supposing the error are not applicable to them who will not suppose themselves in error.

Bp. Taylor. Rule of Conscience, b. i. c. 2.

As the first [Mark, ix. 40] enjoyns us to the labour of love, and an active will, and an *effective* zeal, and a religion productive of permanent *effects*; so the latter [Luke, ix. 50] seems to be content with negative measures, to approve of an indifferent will, to allow a neutrality, and that not only many single actions, but that a whole state of life may have negative indifference and indetermination.

Id. Ib. b. iv. c. 1.

In bootelesse prayer haue they bene held vp,
And they haue seru'd me to *effectlesse* vse.

Shakespeare. Titus Andronicus, Act iii. sc. 1.

Hel. Sure, all's *effectless*, yet nothing we'll omit
That bears recovery's name.—*Id. Pericles*, Act v. sc. 1

That yet *effectless*, this enchanting witch,
Bred banish'd jealousie against my lady,
My most immaculate lady, which seiz'd on her
Almost to death.

Beaum. & Fletch. The Knight of Malta, Act iv. sc. 1.

I must begin with rudiments of art,
To teach you gamuth in a briefer sort,
More pleasant, pithy, and *effectuall*,
Than hath been taught by any of my trade.

Shakespeare. Taming of the Shrew, Act iii. sc. 1.

And if he stand in hostage for his safety,
Bid him demaund what pledge will please him best.
Emili. Your bidding shall I do *effectually*.

Id. Titus Andronicus, Act iv. sc. 4.

For which [his intercession] he being his natural son, so neerly allyed to him, would transcendantly fit him, and give such an omnipotent prevalencie and *effectualnesse* to his requests, that he would be the most absolute perfect priest for ever, (in this respect,) that could be.

Goodwin. Triumph of Faith, s. 5.

Where such an unexpected face appears
Of an amazed court, that gazing sat
With a dumb silence, (seeming that it feare
The thing it went about t' *effectuate*,)
As if the place, the cause, the conscience gave
Bare to the words their forced course should have.

Daniel. Civil War, b. viii.

O Saviour, I do rather more adore thee, on the Calvary of thy passion, than on the Tabor of thy transfiguration, or the Olivet of thine ascension; and cannot so *effectuously* blesse thee for, *Pater clarifica*, Father glorifie me, as for, my God, my God, why hast thou forsaken me.

Bp. Hall. Sermon preached to his Majesty, March 30.

——— To the blanc moone
Her office they prescribd, to th' other five
Thir planetarie motions and aspects
In sextile, square, and trine, and opposite,
Of noxious *efficacie*.—*Milton. Paradise Lost*, b. x.

[Those hands] were cloven and rent upon the crosse, till the wounds became (after the resurrection) so many transparencies and glorious instruments of solemn, spirituall, and *efficacious* benedictions.

Bp. Taylor. The Great Exemplar, pt. i. s. 3.

In a glass of water the ethereal substance, which he supposes to run through all bodies, is more *effectuously* moved than in air.—*Digby. Of Bodies*, c. 13.

For it is a true sentence, that of nothing cometh nothing, which none of the Ancients denied, though they held not that principle of the *efficient* cause, but of the material subject that is of the nature of all formes.

Boetius, translated by J. P, 1600. p. 121.

So then, since there's so much dissimilitude between cause and *effect* in the more palpable phænomena, we can expect no less between them, and their invisible *efficients*.

Glanvill. Vanity of Dogmatizing, c. 21.

Religion has descended to the securing of these [earthly blessings and temporal rewards,] and that not only by moral designation, but a proper and natural *efficiency*, so that we cannot better prosecute our present interest, than by the methods of religion.

Pleydell. Sermon at the Funeral of Mr. Jos. Glanvill.

He [God] did it, after our forefathers were reduced to extremities, and had tired themselves by various attempts to bring this great end about, and had been baffled in all of them, and sat down at last in despair of *effecting* it.

Atterbury, vol. i. Ser. 7.

Power being the source from whence all action proceeds, the substances wherein these powers are, when they exert this power into act, are called causes; and the substances, which thereupon are produced, or the simple ideas which are introduced into any subject by the exerting of that power, are called *effects*.—*Locke. Hum. Underst.* b. ii. c. 22.

Indeed he that would *effectually* persuade the undertaking of any enterprise, must either suppose it, or prove it *effectible*.—*Barrow*, vol. iii. Ser. 17.

The King of France having drawn together 120,000 *effective* men, divided them into three bodies.

Ludlow. Memoirs, vol. iii. p 198.

This sanctification, and blessing the seventh day, was setting it apart from the rest of the week-days, and appropriating it to holy uses, and purposes, namely, the commemoration of that great work of the creation, and paying homage and worship to that infinite being, who was the *effector* of it.—*Derham. Physico-Theology*, b. xi. c. 6.

God hath so contrived things, that if I do but love myself heartily, and out of that self-love do endeavour all the ways I can to promote my own future happiness; this very self-love, and this endeavour to do myself good, shall be the most *effectual* way, nay the only way to promote and advance his glory.—*Sharp*, vol. iii. ser. 12.

2. From the *effectualness* of it in order to that end, it is the power of God to salvation.—*Stillingfleet*, vol. i. Ser. 4.

For the *effectuating* this gratious intent, suppose that he should appoint and commissionate messengers, impowering and charging them to divulge the purport of this act of grace to all the people of that kingdom.

Barrow, vol. iii. Ser. 41.

The *efficacy* whereby the new substance or idea is produc'd, is call'd, in the subject exerting that power, action; but in the subject wherein any simple idea is chang'd or produc'd, it is called passion. which *efficacy*, however various, and the *effects* almost infinite, yet we can, I think, conceive it in intellectual agents, to be nothing else but modes of thinking and willing; in corporeal agents, nothing else but modifications of motion.

Locke. Hum. Understanding, b. ii. c. 22.

But you will ask then, upon what account is it, that prayer becomes prevalent and *efficacious* with God, so as to procure us the good things we pray for? I answer upon this; That it is the fulfilling of that condition, upon which God has freely promised to convey his blessings to man.

South, vol. ii. Ser. 3.

The same judgments that in the hand of God are sovereign means to polish and improve a well-disposed mind, are as *efficaciously* used by him to inflame the accounts of the wicked and the obdurate; who take occasion from thence to make themselves ten times more the sons of reprobation than they were before.—*Id.* vol. ix. Ser. 2.

If a man has not within himself a principle of self motion, or a power of beginning motion; then, being no agent at all, (notwithstanding his perception or intelligence,) any more than a clock or a watch, his motions must all be owing to the *efficient* impulse of some extrinsick cause, and the motions of that to the *efficiency* of some other cause; and so on.—*Clarke. Remarks on a Philosophical Enquiry.*

Among men, a son does not, properly speaking, derive his being from his father: Father, in this sense, signifies merely an instrumental, not an *efficient* cause: but God, when He is stiled Father, must always be understood to be [αιτια] a true and proper cause, really and *efficiently* giving life.

Id. On the Trinity, pt. ii. a. 13. Note.

A subject or utensil of so various and inexplicable use, who could have invented and formed, but an infinitely wise and powerful *efficient*?—*Ray. On the Creation*, pt. i.

You see, then, that, to argue upon Gospel principles, (and the fair enquirer can argue upon no other,) the Christian dispensation was necessary to fulfil the purposes of God to man, and to *effect* that which the divine counsels had decreed in relation to him.—*Hurd. Works*, vol. vi. Ser. 4.

Happy the man who sees a God employ'd
In all the good and ill that checker life!
Resolving all events, with their *effects*
And manifold results, into the will
And arbitration wise of the Supreme.—*Cowper. Task*, b. ii.

The House of Commons will lose that independent character which, inseparably connecting the honour and reputation with the acts of this house, enables us to afford a real, *effective*, and substantial support to his government.

Burke. A Representation to his Majesty.

The extreme dishonour and even peril of this situation roused her old age, at length, to the resolution of taking some *effectual* measures.—*Hurd. Works*, vol. iii. Dial. 4.

Cicero had imbibed a strong relish for the frank and libertine wit of the old comedy, as best suited to the genius of popular eloquence; which, though it demands to be temper'd with some urbanity, yet never attains its end so *effectually* as when let down and accommodated, in some certain degree, to the general taste and manners of the people.

Id. Notes on the Art of Poetry.

The same intention is mechanically *effectuated*; but by a mechanism of a different kind.

Paley. Natural Theology, c. 16.

Rules themselves are, indeed, nothing else but an appeal to experience; conclusions drawn from wide and general observation of the aptness and *efficacy* of certain means to produce those impressions.

Hurd. Notes on Horace's Epistle to Augustus.

All this is in the hand of Providence: yet now, even now, I should confide in the prevailing virtue, and *efficacious* operation of lenity, though working in darkness, and in chaos, in the midst of all this unnatural and turbid combination.—*Burke. On American Taxation.*

So that when I speak of cause, and *efficient* cause, I only mean certain affections of the mind, that cause certain changes in the body; or certain powers and properties in bodies.—*Id. On the Sublime & Beautiful*

The church was not impaired. Her estates, her majesty, her splendour, her orders and gradations continued the same. She was preserved in her full *efficiency*, and cleared only of a certain intolerance, which was her weakness and disgrace.—*Id. Substance of Speech on Army Estimates*

EFFE/MINATE, *v.*
EFFE/MINATE, *adj.*
EFFE/MINATE, *s.*
EFFE/MINATELY.
EFFE/MINATENESS.
EFFEMINA/TION.
EFFE/MINACY.

Fr. *Efféminer*; Sp. *Efeminar*; Lat. *Effœminare*; from *ex*, and *femina*; e masculo *fœminam* facere.

To be or cause to be *feminine*, womanish; to pursue or indulge in *feminine* or womanish habits, amusements, occupations; to be or cause to be weak, tender, cowardly.

He was girte *effeminately* with a gyrdle of golde, and the swoorde yt hong therevpon had the seabard made of a pearl.

Brende. Quintus Curtius, fol. 24.

Is not that white rochette that the byshops and chanons weare so like a nunne, and so *effeminatly*, a false sign?

Tyndall. Workes, p. 143.

How many brave hopes have we known dashed with youthly excesse! how many high and gallant spirits *effeminated*! Hannibal could complain that he brought *men* into Campania, but carried *women* out again.

Bp. Hall. Christian Moderation, b. i. s. 10.

And thou dost nourish him a lock of hair behind like a girle, *effeminating* thy son even from the very cradle.

Evelyn. Golden Book of Chrysostome.

And must we leave him here, whom here were fit
We should retain, the pillar of our state?
Whose virtues well deserve to govern it,
And not this wanton young *effeminate*. (R. 2.)

Daniel. Civil War, b. i.

[The Angles] did now learn from the stranger Saxone an uncivil kind of fierceness, of the Flemings *effeminacy*, of the Danes drunkenness, and such other.

Selden. On Drayton's Poly-Olbion, s. 10.

Dal. The king is angry.
Craw. And the passionate duke,
Effeminately dolent.—*Ford. Perkin Warbeck*, Act iii. sc. 4.

And what vices therein [in the law] it [the hare] figured, that is, not only pusillanimity and timidity from its temper, generation or usury from its fecundity and superfetation; but from this mixture of sexes, unnatural venery and degenerous *effemination*.—*Brown. Vulg. Errours*, b. viii. c. 17.

But would the young *effeminate* gallant, that never knew what it was to want his will, that every day clothes himself with the riches, and swims in the delights of the world; would he, I say, choose to rise out of his soft bed at midnight, to begin a hard and a long march, to engage in a crabbed study, or to follow some tedious, perplexed business?

South, vol. iv. Ser. 2.

I find the name of a minister of state, in one part of their history, who was fined for appearing too frequently in clean linen; and of a certain great general, that was turned out of his post for *effeminacy*, it having been proved upon him, by several credible witnesses, that he washed his face every morning.—*Spectator*, No. 433.

But now, conspicuous from afar,
He rides triumphant in his car;
With golden pendants in his ears,
Aloft the silken reins he bears,
Proud, and *effeminately* gay.

Fawkes. Of Anacreon, Ode 69.

For pride, envy, covetousness, gluttony, intemperance, *effeminateness*, oaths, idleness, and I know not how many other sins, contrary to the laws of nature, and of Christ, are so little provided against by human sanctions, that one may be a bad Christian, and a bad man, without being a bad citizen.—*Boyle. Works*, vol. ii. p. 459.

Fair, female minstrels charm the sight and ear:
Effeminating measures on their lutes
Dissolve the soul in languor, which admits
No thought but love.—*Glover. The Athenaid*, b. xxi.

Even in the instance your lordship puts, a young man may be polished indeed out of his rusticity; yet if he have no better rule to go by, than the fashion of the place where he lives, he may easily wear himself into the contrary defect, an *effeminate* and unmanly foppery.

Hurd. Works, vol. iv. Dial. 8.

Where will those, who inveigh against the education of our universities, recommend a more improving one? The indulgent softness of the parent's family is apt, at best, to give young persons a most unhappy *effeminateness*.

Secker, vol. i. Ser. 1.

A mediocrity of virtues and of talents is the lot of the great majority of mankind: and even this mediocrity, if cultivated by a liberal education, will infallibly secure its possessor against those excesses of *effeminacy* which are really culpable.—*Mickle. Introduction to the Lusiad.*

EFFERVE/SCE, *v.*
EFFERVE/SCENT.
EFFERVE/SCENCE.

Lat. *Effervescere*, (*e*, and *fervescere*, to become hot;) from *fervere*, to be hot, to heat; which Vossius thinks is from the Gr. Βραζ-ειν, fervere, tollere.

To grow or become hot; to be agitated; to hiss or bubble, (sc.) as if by the action of heat.

Effervescent is now in common use.

The compound spirit of nitre, put to oil of cloves, will *effervesce*, even to a flame.—*Mead On Poisons.*

I am not sure, but there may be *effervescences*, (and perhaps periodical ones,) in the blood and other juices of the body without fermentation properly so called.

Boyle. Works, vol. ii. p. 63.

The wild gas, the fixed air, is plainly broke loose: but we ought to suspend our judgment until the first *effervescence* is a little subsided, till the liquor is cleared, and until we see something deeper than the agitation of a troubled and frothy surface.—*Burke. On the French Revolution.*

EFFE/TE. Lat. *Effetus*, (*e*, and *fetus*;) which Scaliger thinks is from the Gr. Φοιτ-αω, coire; Vossius from the ancient Lat. *Feo*, *fetum*.

Unproductive, barren; without power to generate or produce.

Nature is not *effete*, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is the same, and not old or consumed.—*Burton. Anatomy of Melancholy*, p. 370.

It is to me highly probable, that the females, as well of beasts as birds, have in them from their first formation the seeds of all the young they will afterwards bring forth, which when they are all spent and exhausted by what means soever, the animal becomes barren and *effete*.

Ray. On the Creation, pt. i.

It seems to me made appear, that the atmosphere which we breathe is a mixture of two kinds of air; one pure and vital, the other, for the purposes of life, *effete*, foul, and noxious.—*Paley. Natural Theology*, c. 10.

EFFICACY. EFFICIENT, &c., see EFFECT.

EFFIE/RCE, *v.*
EFFEROUS.

Fr. *Fier*; It. *Fiero*; Sp. *Feroz*; Lat. *Ferus*; qui *ferinum* animum habet; one who has the disposition of a wild beast. See FIERCE.

That with fell woodnesse he *efferced* was,
And wilfully him throwing on the grass,
Did beat and bounce his head and breast full sore.

Spenser. Faerie Queene, b. iii. c. 11.

From the teeth of that *efferous* beast, from the tusk of the wild boar, O thou, that art the root and generation of David, preserve our root and all his generation.

Bp. King. Vine Palatine, (1614.) p. 34.

EFFIGY.
EFFIGIATE, *v.*

Fr. It. & Sp. *Effigie*; Lat. *Effingere*, *e*, and *fing-ere*, i. e. exprimere imitatione veram rem; to express, delineate or describe a reality by imitation. Fr. *Effigier*,—

To figure, draw, picture, portray, counterfeit, express the form; represent the shape; make a

true resemblance of, (by painting, carving, or otherwise,) Cotgrave.

Duke Sen. If that you were the good Sir Rowland's son,
As you haue whisper'd faithfully you were,
And as mine eye doth his *effigies* witnesse
Most truly limn'd, and liuing in your face,
Be truly welcome hither.
Shakespeare. As You Like It, Act ii. sc. 7.

In which art that famous Pyrgoteles did so excell, as made Alexander the Great ordain that none should presume to carve his *effigies* save him only.
Evelyn. Sculptura, b. i. c. 3.

But this I mean, that he who means to win souls, and prevail to his brother's institution, must, as Saint Paul did, *effigiate* and conform himself to those circumstances of living and discourse, by which he may prevail upon the perswasions, by complying with the affections and usages of men.—*Bp. Taylor*, vol. i. Ser. 25.

No longer shall dramatics be confin'd
To draw true images of all mankind;
To punish in *effigie* criminals,
Reprieve the innocent, and hang the false.
Butler. Upon Critics.

And thus the man [Francisco de Gama] who despised the wreath with which Camoens crowned his grandfather, brought that grandfather's *effigies* to the deepest insult that can be offered to the memory of the deceased.
Mickle. Life of Camoens.

He [Thomas à Kempis] lived chiefly in the monastery of Mount St. Agnes; where his *effigy*, together with a prospect of the monastery, was engraven on a plate of copper, that lies over his body.—*Harte. Thomas à Kempis*, Note.

EFFLA'TE, *v.* } Lat. *Efflare, atum*, to breathe
EFFLA'TION. } out, (*e*, and *flare*, to breathe.)
To breathe out, to blow out; (met.) to puff out.

Yet notwithstanding all these things, his greatness and learning, he was so far from being *effiated* with pride, that he [Reynold Pole] retired to his old habitation at Suene.
Wood. Athenæ Oxon.

Our common spirits, *effiated* by every vulgar breath upon every act, deify themselves; and conceit all great additions of honour below their merits.
Sir T. Herbert. Travels, p. 179.

Where, at the rosy spring of cheerful light,
(If pious fame record tradition right,)
A soft *effation* of celestial fire
Came, like a rushing breeze, and shook the lyre.
Parnell. The Gift of Poetry.

EFFLORE'SCENT. } Lat. *Efflorescentia*,
EFFLORE'SCENCE. } neuter pl. of *Efflores-*
EFFLORE'SCENCY. } *cens*, the pres. part. of *Efflorescere*, to spring or bud forth.
Fr. *Efflorescence* is applied to,—"the outward face or superficies, the utmost rind, pilling or skin of any thing," (Cotgrave.) In English it is also applied to—
The springing, budding, shooting or breaking forth, (sc.) of *flowers*.

Yellow *efflorescent* sparry incrustations on stone.
Woodward. On Fossils.

In this renewed youth, of the so lately calcined and purified earth, there may be some pure *efflorescences* of balmy matter, not to be found now in its exhausted and decrepit age, that may be proper vehicles of life, into which souls may descend without further preparation.
Glanvill. Pre-existence of Souls, c. 14.

So men and other animals receive different tinctures from constitutional and complexional *efflorescences*.
Brown. Vulgar Errours, b. vi. c. 12.

He observed, that when the moist and blackish mould had been beaten upon by the sun, that here and there the superficial parts would be as it were besprinkled with a somewhat whitish saline *efflorescence*.
Boyle. Works, vol. v. p. 628.

Two white, sparry incrustations, with *efflorescencies* in form of shrubs, formed by the trickling of water.
Woodward. On Fossils.

E'FFLUENT. } Lat. *Effluere, effluens, ef-*
E'FFLUENCE. } *fluxus*, (*e*, and *flu-ere*, to flow;)
EFFLU'VIUM. } which Vossius considers to
EFFLU'VIATE, *v.* } have the same origin with *plu-*
EFFLU'VIABLE. } *ere*, that is the Gr. Βλυ-ειν,
E'FFLUX, *v.* } manare, scaturire. Tooke
E'FFLUX, *s.* } thinks the A. S. *Fleow-an*, to
EFFLU'XION. } be the primitive.
Flowing or issuing forth; springing or arising from; emanating.

And as they both hold and affirm, Nilus to be the *effluence* of Osiris, even so they are of opinion, that the body of Isis is the earth or land of Egypt; and yet not all of it, but so much as Nilus overfloweth, and by commixtion maketh fertile and fruitfull.—*Holland. Plutarch*, p. 1059.

For these scintillations are not the accension of the ayr, upon the collision of two hard bodies, but rather the inflamable *effluencies* discharged from the bodies collided.
Brown. Vulgar Errours, b. ii. c. 1.

This assertion, that Aristotle deliver'd the Dighæan doctrine of atomical *effluvia*, will alter the whole hypothesis; and then there will be little or nothing of Aristotle in his schools.—*Glanvill*, Ess. 2.

For besides its electrick attraction, which is made by a sulphureous *effluvium*, it will strike fire upon percussion like many other stones.—*Brown. Vulgar Errours*, b. ii. c. 1.

Which appears in the natural production of insects out of the finest parts and *effluxes* of most vegetable natures.
Hale. Origin. of Mankind, s. 4. c. 3.

It is a grace, which by virtue of the covenant consigned in baptism does, like a centre, transmit *effluxes* to all the periods and portions of our life.
Bp. Taylor. Great Exemplar, pt. i. s. 9.

And truly the doctrine of *effluxions*, their penetrating natures, their invisible paths and insuspected effects, are very considerable.—*Brown. Vulgar Errours*, b. ii. c. 2.

Dazzling the brightness; not the sun so bright,
'Twas here the pure substantial fount of light;
Shot from his hand and side in golden streams,
Came forward *effluent* horny-pointed beams.
Parnell. The Gift of Poetry.

Yet we are able only to survey
Dawning of beams, and promises of day.
Heaven's fuller *effluence* mocks our dazzled sight;
Too great its swiftness, and too strong its light.
Prior. Charity.

If these *effluvia*, which do upward tend,
Because less heavy than the air, ascend;
Why do they ever from their height retreat;
And why return to seek their central seat?
Blackmore. Creation, b. i.

The great rapidness, with which the wheels, that serve to cut and polish diamonds, must be moved, does excite a great degree of heat (which the senses may easily discover) in the stone, and by that and the strong concussion it makes of its parts, may force it to spend its *effluviable* matter, if I may so call it.—*Boyle. Works*, vol. iv. p. 354.

And this brings into my mind what an eminent physician, who was skilled in perfumes, affirmed to me about the durableness of an *effluviating* power, that was not natural to a metal, but adventitious, and introduced by art.
Id. Ib. vol. v. p. 47.

By the erecting the barometer, and warily unstopping the orifice of the lower leg, as much mercury as will of itself flow out is *effluxed*.—*Id. Ib.* vol. iii. p. 222.

Five years being *effluxed*, he took out the tree, and weighed it.—*Id. Ib.* vol. i. p. 496.

Therefore it is no wonder, if God can torment, where we see no tormenter, and comfort, where we behold no comforter; he can do it by immediate emanations from himself, by continual *effluxes* of those powers and virtues, which he was pleased to implant in a weaker and fainter measure in created agents.—*South*, vol. viii. Ser. 14.

And yet these so incomparably little magnetical *effluxions* proceeding from vigorous loadstones will be able to take up considerable quantities of so ponderous a body as iron.
Boyle. Works, vol. iii. p. 685.

The Gods declare that thy illustrious head
Such *effluent* glory shall around thee shed,
As, wide dispensing its eternal rays,
Shall fill the enlightened nations with amaze.
Cambridge. The Scribleriad, b. i.

——— The poet's mind,
(*Effluence* essential of heat and light!)
Not mounts a loftier wing, when fancy leads
The glitt'ring track, and points him to the skies,
Excursive. *Thompson. Sickness*, b. iv.

EFFO'RCE, *v.* } Fr. *Efforcer*; Low. Lat.
E'FFORT. } *Effortiare*; Fr. *Forcer*; It. *Forzare*, (q. d.) *fortia, fortiare*, from *fortis*, (Skinner,) strong, mighty. An *effort*,—
Fr. *Effort*, (q. d.) *exfortia*, i. e. exertio totius roboris, (Skinner.) An exertion of the whole strength or power. To *efforce*,—
To labour, to strive, to exert, to strain; to do or commit *force* or violence to; to violate.

The Palmer lent his eare vnto the noyse,
To weet who called so importunely:
Againe, he heard a more *efforced* voice,
That bade him come in haste.
Spenser. Faerie Queene, b. ii. c. 8.

Nay, let vs first, said Satyrane, intreat
The man by gentle meanes, to let us in
And afterwards affray with cruel threat,
Ere that, we to *efforce* it doe begin:
Then, if all faile, we will by *force* it win.
Id. Ib. b. iii. c. 9.

Making *efforts* with all my puissance.
Denham. A Dialogue.

From whence it seems probable to me, that the simple ideas we receive from sensation and reflection, are the boundaries of our thoughts; beyond which the mind, whatever *efforts* it would make, is not able to advance one jot: nor can it make any discoveries, when it would pry into the nature and hidden causes of those ideas.
Locke. Hum. Understanding, b. ii. c. 23.

Yet liberty, thus slighted and betray'd,
One last *effort* with indignation made;
One man she chose to try th' unequal fight,
And prove the power of justice against might.
Rowe. Lucan. Pharsalia, b. iii.

Whether it be, that such knowledge is unattainable by our faculties, or that it was seen to be improper for our situation: to say the least, all the *efforts* of the ablest men to explain the peculiar fundamental doctrines of our religion, on the principles of our philosophy, have not hitherto been so successful, as to make it certain that these doctrines are indeed cognisable by human reason.
Hurd. Works, vol. vi. Ser. 13.

EFFORM, *v.* } Low Lat. *Efformare*, (*e*, and
EFFORMA'TION. } *forma*,) from the A. S. *Freman*, facere, to frame, by a common transposition of the letter *r*. See To DEFORM.
To frame, make or fashion.

The lawyers and physicians distinguish the time of the abortion. If the child was *efformed* into a humane shape, it is capital by the laws; but not if it was *informe* and unshapen.
Bp. Taylor. Rule of Conscience, b. iv. c. 1.

He that will reprove wisely, must *efform* himself into all images of things which innocently and wisely he can put on.
Id. vol. i. Ser. 25.

So that, to the knowledge of the poorest simple, we must first know its efficient, the manner, and method of its *efformation*, and the nature of the plastick.
Glanvill. Vanity of Dogmatizing, c. 22.

They endeavour to evacuate and disannul our great argument, by pretending to solve all the phænomena of nature, and to give an account of the production and *efformation* of the universe, and all the corporeal beings therein, both celestial and terrestrial, as well animate as inanimate, not excluding animals themselves, by a slight hypothesis of matter so and so divided and mov'd.
Ray. On the Creation, pt. i.

It is strange to me, they should pretend, that nature, which they make a kind of semi-deity, should not be able to mould and fashion so small, and soft, and tractable, a portion of matter, as that, wherein the first model and *efformation* of the embryo is made.—*Boyle. Works*, vol. v. p. 201.

EFFO'SSION. A word coined for the occasion, from Lat. *Effodere*, to dig out.

He [Mar. Scriblerus] had already determined to set apart several annual sums for the recovery of MSS. the *effossion* of coins, &c.—*Mem. of Mar. Scriblerus*, b. i. c. 1.

EFFRA'Y, i.e. to *affray*, (qv.) Fr. "*Effrayer*,—to *fray*, skare, fear, affright," (Cotgrave.) In Spenser,—
To run in disorder, confusion, or *affright*.
Harvey uses *effraiable* as equivalent to *frightful*.

Their dam vpstart, out of her den *effraid*,
And rushed forth, hurling her hideous taile
About her cursed head.
Spenser. Faerie Queene, b. i. c. 1.

EFFRO'NTED. } A word which Skinner had
EFFRO'NTERY. } seen only in an old English dictionary. Fr. *Effronterie*; Lat. *Effrons*; which, Skinner adds, even in the purer ages of the Latin language, signified *impudent*. (*Ex*, and *frons*, the face or countenance.) Applied to—
Hardiness of *front*; "impudency, unshamefacedness, shamelessness," (Cotgrave.)

Th' *effronted* whore prophetically showne
By holy John in his mysterious scroule.
Stirling. Doomesday. The Second Houre.

Must not one think he [Mr. Edwards] is mightily beholden to the excellency and readiness of his own nature, who is no sooner engag'd in controversy, but he finds out in his adversaries these arts of equivocation, lying and *effrontery* in managing of it!
Locke. Sec. Vind. of the Reasonableness of Christianity.

Vice is never so shameless as when it pretends to public spirit. Yet this *effrontery* is so common, that it scandalizes nobody.—*Hurd. Serm. on the Gen. Fast Day in* 1776.

EFFU'LGE, *v.* } From Lat. *E*, and *fulg-*
EFFU'LGENT. } *ere*; Gr. Φλεγ-ειν, to burn or
EFFU'LGENCE. } blaze.
To blaze forth, to shine forth; to emit or send forth brightness, brilliancy or splendor.

—— On thee
Impreat the *effulgence* of his glorie abides,
Transfus'd on thee his ample spirit rests.
Milton. Paradise Lost, b. iii.

Bright at his call, thy age of men *effulg'd*,
Of men on whom late time a kindling eye
Shall turn, and tyrants tremble while they read.
Thomson. Summer.

—— Firm as his cause
His bolder heart; in awful justice clad;
His eyes *effulging* a peculiar fire. *Id. Britannia.*

—— With purest ray
Sweet Venus shines, and from her genial rise,
When day light sickens till it springs afresh,
Unrival'd reigns the fairest lamp of night.
And thus th' *effulgence* tremulous I drink,
With cherish'd gaze, the lambent lightnings shoot
Across the sky. *Id. Summer.*

His uncorrupted heart; his honour clear
As summer suns, *effulging* forth his soul
In every word and look.—*Thompson. Sickness*, b. ii.

—— Yon radiant throne
Presents great Cyrus, as the Magi feign'd
The snowy-vested Mithres, from the east
Descending in *effulgent* rays of light,
To guide the virtuous to th' ethereal plains,
Where joy for ever dwells.
Cooper. Power of Harmony, b. i.

Thee, Father! first, omnipotent, they sung!
Thee, Son, coequal! from the Father sprung!
Thee, Spirit! in whose influence both combine!
Thee, Virgin-mother of the man divine!
And you, ye leaders! who in heaven above,
Th' *effulgent* bands in triple circles move.
Hoole. Tasso. Jerusalem Delivered, b. ii.

And darkness and doubt are now flying away,
No longer I roam in conjecture forlorn.
So breaks on the traveller faint and astray,
The bright and the balmy *effulgence* of morn.
Beattie. The Hermit.

EFFU'ME, *v.* } Lat. *E*, and *fumus*, smoke
EFFUMABI'LITY. } or vapour.

To throw forth steam or vapour, to evaporate, to reek.

Shef. I can make this dogge take as many whiffes as I list, and he shall retaine, or *effume* them at my pleasure.
B. Jonson. Every Man out of his Humour, Act iii. sc. 6

Paracelsus himself, and therefore, as you will easily believe, many of his followers, does somewhere call that mercury, which ascends upon the burning of wood, as the Peripatetics are wont to take the same smoke for air; and so seems to define mercury by volatility, or (if I may coin such a word) *effumability*.—*Boyle. Works*, vol. i. p. 539.

Some of them ascribe to Mercury, colours; as all of them do *effumability*, as they speak.—*Id. Ib.* p. 552.

EFFU'ND, *v.* } Lat. *Effundere*, *effusum*, to
EFFU'SE, *v.* } pour forth, (*e*, and *fundere*, to
EFFU'SE, *n.* } pour;) Fr. and Sp. *Effusion*;
EFFU'SE, *adj.* } It. *Effusione*.
EFFU'SION. } To pour forth; to shed or
EFFU'SIVE. } spill; to pour out, (sc.) lavishly, wastefully.

Suspires which I *effund* in scilence.
Chaucer. The Cuckow and the Nightingale.

Thou precious gem of martire Margarite,
That of thy blood dredest none *effusion*.
Chaucer. The Letter of Cupide.

No man may doubte of this, that by the aspersion of blude of beastes before the incarnation was signifyed and represented the *effusyon* of the blude of Christe for oure redemption.—*Fisher. On the Seven Psalms*, Ps. 51.

After thys went forth the seconde aungel of the seconde scale openynge, *effundenge* his vyall vpon the sea.
Bale. Image, pt. ii.

Much sweat they spent in furious fight,
Much blood they did *effund*.
St. George for England. Percy, vol. iii.

—— If he his life *effund*
To utmost death, the high God hath design'd
That we both live. He in my heart shall find
A seat for his transfused soul to dwell.
More. On the Soul, pt. i. b. ii. s. 77.

—— Jone of Alre hath beene
A virgin from her tender infancie,
Chaste, and immaculate in very thought,
Whose maiden blood thus rigorously *effus'd*,
Will cry for vengeance at the gates of heauen.
Shakespeare. 1 Pt. Hen. VI. Act v. sc. 4.

—— He fell, and deadly pale
Groan'd out his soul with gushing bloud *effus'd*.
Milton. Paradise Lost, b. xi.

The ayre hath got into my deadly wounds,
And much *effuse* of blood doth make me faint.
Shakespeare. 3 Pt. Hen. VI. Act ii. sc. 6.

Which [knife] the duke himself pulling out, on a sudden *effusion* of spirits, he sank down under the table in the next room, and immediately expired.
Reliquiæ Wottonianæ, p. 233.

Oft in this season too the horse, provok'd,
While his big sinews full of spirits swell,
Trembling with vigour, in the heat of blood,
Springs the high fence; and, o'er the field *effus'd*,
Darts on the gloomy flood, with stedfast eye,
And heart estrang'd to fear. *Thomson. Summer.*

As the goods thence accruing to us are in multitude innumerable, in quality inestimable, in duration immense; so in some correspondence should our joy be very intense, very *effuse*, very stable.—*Barrow*, vol. iii. Ser. 43.

—— Th' *effusive* south
Warms the wide air, and o'er the void of heaven
Breathes the big clouds with vernal showers distent.
Thomson. Spring.

With thirsty sponge they rub the tables o'er,
(The swains unite the toil,) the walls, the floor,
Wash'd with th' *effusive* wave, are purg'd of gore.
Pope. Homer. Odyssey, b. xxii.

Should tempting Novelty thy cell refrain,
And Sloth *effuse* her opiate fumes in vain,
Yet hope not life from grief or danger free,
Nor think the doom of man revers'd for thee.
Johnson. Vanity of Human Wishes.

'Twas here, in many an early strain
Dryden first try'd his classic vein,
Spurr'd his strong genius to the distant goal,
In wild *effusions* of his manly soul.
Lloyd. Ode Spoken at Westminster.

—— Of degree
The least and lowliest, in the *effusive* warmth
Of colours mingling with a random blaze,
Doth beauty dwell.—*Akenside. Pleas. of Imagination*, b. i.

EFT, or } An *eft* or *evet*. "A. S. *Efete*, an eft,
EVT. } a newt, a lizard," (Somner.) "I know not," says Skinner, "whether from A. S. *Ef-an*, equalis, from the evenness or smoothness of the skin."

We included in a receiver, whose globular part was about the bigness of an orange, one of that sort of animals that they vulgarly call *efts*.—*Boyle. Works*, vol. iii. p. 365.

Around the tomb, in mystic lore,
Were forms of various mien,
And *efts*, and foul-wing'd serpents, bore
The altar's base obscene.—*Mickle. Wolfwold & Ulla.*

EFT. } "A. S. *Eft*, postea, porro, iterum,
EFTSOON. } afterwards, furthermore, again. *Eft-soon*, denuo, iterum, rursus, identidem, de integro. *Eft-soones*, forthwith or again," (Somner.) Skinner remarks that *eft* (or *aft*) signifies *post*, and also (parum detlexo sensu) statim. *Eft-soones*, is *soon aft*, or *after*, (cito post,) instantly, immediately, *after*; and *eft*, alone, is used in the same manner. *Eftest*, soonest, quickest.

Of *efters*, in *Rom. of the Rose*, Skinner says, perhaps from the A. S. *Efter*, post, (q.d.) posticum medium.

And suor he wolde rather dye than euer *eft* to flie.
R. Gloucester, p. 222.

Vor myd seypes and gret poer as prest *efsone* hii come.
Id. p. 260.

And *eft* aryued on this lond with fulle grete nauie.
R. Brunne, p. 24.

Henry chaced his sonne thorgh force fro toun to toun,
The kyng of France *eftsoone* left tent and pauilloun.
Id. p. 133.

And gif hym *eft* and *eft*, evere at hus neede.
Piers Ploughman, p. 250.

And *eft* Jhesus bigan to teche at the see and myche puple was gaderid to him.—*Wiclif. Mark*, c. 4.

Jhesus dide *efte* this secounde tokene, whanne he cam fro Judee into Galilee.—*Id. Jon.* c. 4.

Eftsoone Jhesus seide to hem, it is written thou schalt not tempt thi Lord God. *Eftsoone* the feend tok him into a ful high hil and schewide to him alle the rewmes of the world and the joie of hem.—*Id. Matthew*, c. 4.

Eftsoone I seye to you that if twene of you consente on the erthe, of every thing whatever thei axen, it schal be don to hem of my fadir that is in hevens.—*Id. Ib.* c. 18.

Where I unbounden, all so mote I the,
I wolde never *eft* comen in the snare.
Chaucer. The Marchantes Prologue, v. 9103.

I went on right honde and on lefte
About the place, it was not lefte
Till I had all the garden bene
In the *efters* that men might seen.—*Id. Rom. of the Rose.*

Almighty God, that saved all mankind,
Have on Custance and on hire child som mind,
That fallen is in hethen hond *eftsone*,
In point to spill, as I shal tell you sone.
Chaucer. The Man of Lawes Tale, v. 5329.

What! quod my lord, ther n'is no more to don,
Of thise perils I wool beware *eftsone*.
Id. The Chanones Yemannes Tale, v. 16,101.

With that she swouneth nowe and *eft*.
Gower. Con. A. b. viii.

He himself also holding vp his hands to heauen, bewailed *eft* his own misfortune, and *eft* the misfortune of his countrye.—*Goldyng. Justine*, fol. 92.

Moyses *eftsones* resorting to Damasco the natyue country of his ancestors, went vp into the mountain Synai.
Id. Ib. fol. 125

Though at midnight he would barke and ball,
(For he had *eft* learned a curres call,)
As if a wolfe were among the sheepe.
Spenser. Shepheards Calendar. September.

You must call forth the watch that are their accusers.
Aemp. Yes, marry, that's the *eftest* way; let the watch come forth.
Shakespeare. Much Adoe about Nothing, Act iv. sc. 2.

—— *Eftsoone* there stepped forth
A goodly lady, clad in hunter's weed,
That seem'd to be a woman of great worth,
And, by her stately portance, born of heauenly birth.
Spenser. Faerie Queene, b. ii. c. 3.

Whereupon the tribune chafed, and set into an heat, sendeth an officer to the consull: the consull likewise, a lictor to the tribune, crying *eftsoones* alowd, that he was but a privat person without command, without magistracie.
Holland. Livius, p 83.

And *eft* his lathy falchion brandish'd,
As if he meant fierce battle to darrain,
And like a wanton ape *eft* skipp'd he on the plain.
West. On the Abuse of Travelling.

Eftsoons the father of the silver flood,
The noble Thames, his azure head uprais'd,
And shook his dewy locks, worthy a God!
Thompson. Epithalamium on the Royal Nuptials.

E'GAL, and } i. e. *equal*, and *equality*, (qv.)
EGA'LITY. }

EGE'ST, *v.* } Lat. *Egerere*, *egestum*; (*e*, and
EGE'STION. } *gerere*, manum administrare, q.d. to handle, formed from χερ-or genitive of χειρ, the hand.)

To bear or carry out; to throw out, emit or eject.

There be divers creatures that sleep all winter, as the bear, the hedgehog, the bat, the bee, &c. these all wax fat when they sleep, and *egest* not.
Bacon. Naturall History, § 890.

It is confounded with the intestinal *excretions* and *egestions* of the belly.—*Brown. Vulgar Errours*, b. iii. c. 13.

For he that does not love to sing, *ovia Pieridum peragro loca nullius ante trita solo*, but permits his memory to be so stiff, as to give us the same (though from the best inspired writers) rather than the result from his own alembic, his stomach is bad, and his *egestions* nauseous.
Boyle. Works, vol. vi. p 333.

EGG. A. S. *Œg*; Ger. *Ey*; Dut. *Ei*, *eyé*; Sw. *Ägg*; Fr. *Œuf*; It. *Ovo*, *uovo*; Sp. *Huevo*; Lat. *Ovum*. Written *ay* by Robert of Brunne; *ey* by Chaucer, and *eie* by Gower.

An *ay* bi it selue for fiue schillynges was bouht,
A pere for penyes tuelue, or thei had it nouht.
R. Brunne, p. 175.

—— Menye of the bryddes
Hudden and beleden, durneliche here *eggen*
For no foul sholde hem fynde.—*Piers Ploughman*, p. 223.

Or if he axe an *ey*: whether he schal areche him a scorpioun?—*Wiclif. Luk*, c. 11.

Or yf he aske an *egge*: wyll he offer him a scorpion?
Bible, 1551. *Ib.*

Hire hord was served most with white and black,
Milk and broun bred, in which she fond no lack,
Seinde bacon, and sometime an *ey* or twey.
Chaucer. The Nonnes Preestes Tale, v. 14,851.

And polished was eke so clene,
That no signe of the sculle was sene,
But as it were a gripe *eie*. *Gower. Con. A.* b. i.

Cob. Nay, soft and faire, I have *eggs* on the spit; I cannot goe yet, sir.
B. Jonson. Every Man in his Humour, Act iii. sc. 6.

So rides he mounted on the market-day,
Upon a straw-stufft pannell all the way,
With a maund charg'd with houshold merchandise,
With *eggs*, or white meate, from both dayries.
Bp. Hall, b. iv. Sat. 2.

To helpe it he call'd for a puritan poncht,
That used to turne up the *eggs* of his eyes.
B. Jonson, v. 29.

Meanwhile the tepid caves, and fens, and shoares
Their brood as numerous hatch, from the *egg* that soon
Bursting with kindly rupture forth disclos'd
Their callow young. *Milton. Paradise Lost*, b. vii.

That flying creatures of the greater sort, that is birds, should all lay *eggs*, and none bring forth live young, is a manifest argument of divine Providence, designing thereby their preservation and security, that there might be the more plenty of them; and that neither the birds of prey, the serpent, nor the fowler should straiten their generations too much.—*Ray. On the Creation*, pt. i.

Concerning the Soland goose in Scotland, he [Father Kircher] argues thus, that the Dutchmen, that went to Nova Zembla, saw on the ice near the North Pole such quantity of *eggs*, that were sufficient to feed all Europe, now the ice coming to melt, and these *eggs* to drop into the sea, they there lie at the mercy of the waves, they turn the sea into such a caudle, that those islands that are most near, as in particular Scotland, come to receive some of these *eggs-fied* waves dashing against them.
Boyle. Works, vol. vi. p. 299.

From plants we may proceed to oviparous animals; from seeds to *eggs*. Now I say, that the bird has the same concern in the formation of the *egg* which she lays, as the plant has in that of the seed which it drops; and no other, nor greater.—*Paley. Natural Theology*, c. 4.

EGG, *v.* } A. S. *Egg-ian*, incitare, acuere,
EGGING, *n.* } to incite, to sharpen. See To
EGGM'NT. } EDGE.

To incite or urge on, to stimulate, to encourage, to instigate, to provoke.

And Thebald, of Plesence *egged* to that tirpelle,
Ageyn his fader to rise, ther he had no right
R. Brunne, p. 133.

That while thei were werand in Gascoyn euer ilkon,
The clergi of Scotland *egged* ther Kyng Jon.—*Id.* p. 278.

Adam and Eve, he *egede* to don ill.—*Piers Ploughman*, p. 16.

And next was painted Couetise
That *eggeth* folke in many a gise,
Go take and yeue right nought againe,
And great tresours vp to laine.—*Chaucer. Rom. of the R.*

——— January hath caught so gret a will,
Thurgh *egging* of his wif, him for to play
In his gardin. *Id. The Marchantes Tale*, v. 1009.

Mother, quod she, and mayden bright Marie,
Soth is, that thurgh womannes *eggement*
Mankind was lorne, and damned ay to die.
For which thy child was on a crois yrent.
Id. The Man of Lawes Tale, v. 5262.

The desyer of spolle *egged* foorth many a great way from the campe.—*Goldyng. Cæsar*, fol. 167.

The nestresse, longing for the rest,
Did *egge* him on to tell
How faire she was, and who she was,
"She bore," quoth he, "the bell
For beautie."—*Warner. Albion's England*, b. iv. c. 20.

But the common people being very glad to see him shame and despight the scenic, and measuring always the greatness of his courage with his haughty fierce words, they *egged* him forward still not to spare the nobility.
North. Plutarch, p. 852.

Tell me, how curst an *egging*, with a sting
Of lust, do these unwily dances bring.
Cleaveland. Poems, p. 105.

E'GLANTINE. Written by Chaucer *eglatere*, and *eglantere*. Skinner and Junius both say, rosa sylvestris. And see the quotation from Holland. Warton asserts the *eglantine* and sweet-briar to be the same plant; and that by *twisted eglantine*, Milton, therefore, meant the *honey-suckle*.

Fr. *Eglantier*; Dut. *Eghelentier*; (q. d.) arbor *echinorum*; because its branches are stiff, and with prickles and thorns like a hedge-hog; i. e. in Dut. *Eg-hel*; A. S. *Igil*, (Junius and Skinner.)

The hegge also that yede in compas
And closed in all the green herbere
With sicamour was set and *eglatere*.
Chaucer. The Floure and the Leafe.

Where she sat in a fresh greene laurey tree
On that further side euen right by me,
That gaue so passing a delicious smell
According to the *eglentere* full well. *Id. Ib*

Sweet is the rose, but grows vpon a brere;
Sweet is the *eglantine*, but pricketh nere.
Spenser, Son. 26.

I know a banke where the wilde time blowes,
Where oxlips and the nodding violet growes,
Quite ouer-cannoped with luxurious woodbine,
With sweet musk roses, and with *eglantine*.
Shakespeare. Midsummer Night's Dreame, Act ii. sc. 2.

And yet the flower of them both, the male as well as the female, doth resemble that of the wild rose or *eglantine*, save that it hath no smell at all.
Holland. Pliny, b. xvi. c. 34.

Then to come, in spite of sorrow,
And at my window bid good morrow,
Through the sweet briar, or the vine,
Or the twisted *eglantine*. *Milton. L'Allegro.*

I look'd and look'd, and still with new delight;
Such joy my soul, such pleasures fill'd my sight.
And the fresh *eglantine* exhal'd a breath,
Whose odours were of power to raise from death.
Dryden. The Flower and Leaf.

How well he knew to turn from flattery's shrine,
To drop the sweeping pall of sceptr'd pride,
Led by calm thought to paths of *eglantine*,
And rural walks of Isis' tufted side.
Warton. On the Death of Frederick Prince of Wales.

E'GOISM. } Lat. *Ego*, Gr. Εγω; Goth. *Ig*.
E'GOIST. } See I.
E'GOTISM. } Fr. *Egoïser*, *egoïsme*, *egoïste*.
E'GOTIST. } It is also written in Fr. *Egoïsme*.

The example from Reid explains the application of the two first words, and that from the *Spectator*, of the two last.

That kind of scepticism called *egoism*.
Baxter. On the Soul, (1737) ii. 21.

The gentlemen of Port Royal, who were more eminent for their learning and their humility than any other in France, banished the way of speaking in the first person out of all their works, as rising from vain glory and self-conceit. To show their particular aversion to it, they branded this form of writing with the name of an *egotism*; a figure not to be found among the ancient rhetoricians.—*Spectator*, No. 562.

There is one kind of *egotists* which is very common in the world, though I do not remember that any writer has taken notice of them. I mean those empty, conceited fellows, who repeat, as sayings of their own, or some of their particular friends, several jests which were made before they were born, and which every one who has conversed in the world has heard an hundred times over.—*Id. Ib.*

You see, dear Dan, how long I have been talking about myself; but attribute my vanity to my affection: as every man is fond of himself, and I consider you as a second self, I imagine you will consequently be pleased with these instances of *egotism*.—*Goldsmith. Letter to Dan. Hodson, Esq.*

Hitherto he [Descartes] was uncertain of every thing but of his own existence, and the existence of the operations and ideas of his own mind. Some of his disciples, it is said, remained at this stage of his system, and got the name of *egoists*.—*Reid. Powers of the Human Mind*, Es. 2. c. 8.

EGRE'GIOUS. } Fr. *Egrege*; Sp. and It.
EGRE'GIOUSLY. } *Egregio*; Lat. *Egregius*, from *e*, and *grege*, out of the flock, (q.d.) *e grege* selectus, chosen or picked out of the flock, (sc.) for good or bad qualities; and thus—

Remarkable, distinguished, for peculiar qualities; extraordinarily or eminently good or bad; singular, extraordinary, eminent.

Then let us at these mimic antics jest,
Whose deepest projects and *egregious* guests
Are but dull morals at a game at chess.
Downe. To Sir Henry Wotton.

——— Aye me, most credulous foole,
Egregious murtherer, theefe, any thing
That's due to all the villainies past, in being,
To come. *Shakespeare. Cymbeline*, Act v. s. 5.

Gluttons and raueners, droonkards, and *egregious* deuourers of victuals were punished also by death, first being permitted to deuoure so much as they listed, and then drowned in one fresh riuer or other.
Holinshed. Scotland, c. 13.

Make the Moore thanke me, loue me, and reward me
For making him *egregiously* an asse,
And practising vpon his peace, and quiet,
Euen to madnesse.—*Shakespeare. Othello*, Act ii. sc. 1.

——— One, to empire born,
Egregious prince, whose manly childhood show'd
His mingled parents, and portended joy
Unspeakable. *J. Philips. Blenheim.*

What can be more *egregiously* absurd, than to dissent in our opinion, and discord in our choice, from infinite wisdom; to provoke by our actions sovereign justice, and immutable severity; to oppose almighty power, and offend immense goodness; to render ourselves unlike, and contrary in our doings, our disposition, our state, to absolute perfection and felicity?—*Barrow*, vol. i. Ser. 18.

Thus have I here adventured to expose the *egregious* folly, and to unmask the extreme corruption of heart, which can assume the buffoon or the philosopher indifferently, to laugh at misery and death, and make a mockery both of law and religion.—*Warburton. Works*, vol. x. Ser. 22.

On the other hand, it would be unjust to say, that speculations on the nature and end of government are, therefore, useless or even hurtful, because we see them, in the present instance, so *egregiously* misapplied.
Hurd. Sermon on the General Fast Day in 1776.

E'GRESS. } Lat. *Egredi*, *egressus*; (*e*, and
EGRE'SSION. } *gradi*, to step,) to step or go out. Going forth, passage out, departure.

Host. My hand, (bully:) thou shalt have *egresse* and regresse, (said I well?)
Shakespeare. Merry Wives of Windsor, Act ii. sc. 1.

Vpon this round answere the ordinances were planted on the north side of the castell, which made no great batterie for the space of a fortnight: yet the castell so warlike on ech side inuironed, as the rebelles were imbard from all *egresse* and *regresse*.—*Holinshed. Ireland*, an. 1534.

Thus if Mævius shoot an arrow to kill Paternus, and, in the instant of its *egression*, *nollet factum*, repents of the intended evil, that mischief which is then done shall not be imputed to him.—*Bp. Taylor. Rule of Conscience*, b. iv. c. 1.

The stopping of the first *egressions* of anger is a certain artifice of the spirit of God to prevent unmercifulness, which turns not only our desires into vanity, but our prayers into sin.—*Id.* vol. i. Ser. 5.

'Tis not shreds of Latin or Greek, nor a *Deus dixit*, and a *Deus benedixit*, nor those little quirks, or divisions into the ὅτι, the διότι, and the καθότι, or the *egress*, regress, and progress, and other such stuff (much like the style of a lease) that can properly be called wit.—*South*, vol. iv. Ser. 1.

For this is not an affection that depends upon the freedom of man's will, but it streams from him by a necessary *egress* of nature; it is as unconquerable as antipathy.
Id. Ib. vol. viii. Ser 12.

On the whole, what stronger evidence can any one require of a rich and powerful monarchy, than what hath been here given? Scripture describes Egypt under that condition, in the times of the patriarchs, and the *egression* of their posterity.—*Warburton. Divine Legation*, b. iv. s. 3.

E'GRET. Fr. *Aigrette*, which Cotgrave calls, a fowl very much like a heron: and Skinner suggests it may be from *eager*; because it is *eager* (vehemens) in pursuit of prey.

And of the same worke were their bases, their head tyres of flowers, mix'd with silver, and gold, with some sprigs of *egrets* among, and from the top of their dressing, a thin vayle hanging downe.—*B. Jonson. Masques. Chloridia.*

That it was formerly very frequent here, appears by some of the old bills of fare: in the famous feast of Archbishop Nevill, we find no less than a thousand asterides, *egrets* or *egrittes*, as it is differently spelt.
Pennant. British Zoology. The Egret.

The scapulars and the crest were formerly much esteemed as ornaments for caps, and head-pieces; so that *aigrette* and *egret* came to signify any ornament to a cap, though originally the word was derived from *aigre, a cause de l'aigreur de sa voix*.—*Id. Ib.*

E'GRITUDE. Lat. *Ægritudo*, passion, grief, sorrow of the minde; and, sometimes, sickness of the body, (Minshew.)

I do not intende to write to the cure of *egritudes* or sycknesses confyrmed.—*Sir T. Elyot. Castel of Helth*, b. iv.

EJA'CULATE, *v.* } Lat. *Ejaculare*, to dart
EJACULA'TION. } forth; (*e*, and *jaculare*,)
EJA'CULATORY. } from *jac-ere*, to cast or throw.

To cast or throw, to shoot or dart forth; and, (met.) to utter; generally applied, to the utterance or expression of short, sudden, and occasional sentences. See the quotation from South.

All occasions therefore must be taken of sending forth pious and heavenly *ejaculations* to God; the devout soul may doe this more than an hundred times a day, without any hindrance to his speciall vocations: the huswife at her wheel, the weaver at his loom, the husbandman at his plough, the artificer in his shop, the traveller in his way, the merchant in his warehouse, may thus enjoy God in his busiest employment.—*Bp. Hall. The Devout Soul*, s. 7.

There is hereto no derivation of the seminal parts, nor any passage from hence, unto the vessels of *ejaculation*.
Brown. Vulgar Errours, b. iii. c. 4.

We see likewise, the Scripture calleth envy, an evil eye: and the astrologers call the evill influences of the starres, evil aspects; so that there still seemeth to be acknowledged, in the act of envy, an *ejaculation*, or irradiation of the eye.
Bacon. Ess. On Envy.

Giving notice by a small bell, so as in 120 half minutes, or periods of the bullet's falling on the *ejaculatorie* spring, the clock part struck.—*Evelyn. Mem. Feb.* 24, 1655.

The church hath at all times used prayers of all variety, long and short, *ejaculatory*, determined, and solemn. And the Church of England understood it in its variety, calling the short, *ejaculatory* prayers and responsories by the names of litanies or suffrages.
Bp. Taylor. Polemical Discourses, Pref.

The mighty magnet from the centre darts
This strong, though subtle force, through all the parts;
Its active rays, *ejaculated* thence,
Irradiate all the wide circumference.
Blackmore. Creation, b. i.

All which prayers of our Saviour, and others of like brevity, are properly such, as we call, *ejaculations*: an elegant similitude from a dart or arrow, shot or thrown out; and such an one (we know) of a yard long, will fly farther, and strike deeper, than one of twenty.—*South*, vol. ii. Ser. 4.

Behind the curtain lurks the fountain head,
That pours his politics through pipes of lead,
Which far and near *ejaculate*, and spout
O'er tea and coffee, poison to the rout.
Young. Epistle to Mr. Pope.

3 The same patriarch [Jacob] in his last benediction of his sons, breaks in upon the prophetic blessings with this pious *ejaculation*, "I have waited for thy salvation, O Lord," which is supposed to respect the salvation of mankind by Jesus Christ.—*Warburton. Divine Legation, &c.* b. v. s. 3.

EJE'CT, *v.* } Lat. *Ejicere, ejectum*, to cast
EJE'CTION. } or throw out; (*e*, and *jacere*, to
EJE'CTMENT. } cast or throw.)

To cast or throw out, to dart or shoot forth, to drive out, to expel, to dispossess.

——— The Carbuncle,—
Which from it such a flaming light
And radiancy *ejecteth*,
That in the very darkest night
The eye to it directeth.—*Drayton. Muse's Elys.* Nym. 9.

For at the oracle he had,
His wife a sonne should beare,
That should *eject* him from his realme.
Warner. Albion's England, b. i. c. 2.

Sic. Speake breefely then,
For we are peremptory to dispatch
This viperous traitor to *eject* him hence
Were but one danger, and to keepe him heere
Our certaine death, therefore it is decreed,
He dyes to night.—*Shakespeare. Coriolanus*, Act iii. sc. 1.

That is, to reduce the indigestible substance into such a form as may not be *ejected* by siege, but enter the cavities, and less accessible parts of the body without corrosion.
Brown. Vulgar Errours, b. iii. c. 22.

Where now are the maisters of the synagogue, that had enacted the *ejection* of whosoever should confess Jesus to be the Christ?
Bp. Hall. Cont. Christ's Procession to the Temple.

As, if the gout should seize the head,
Doctors pronounce the patient dead;
But if they can, by all their arts,
Eject it to th' extremest parts,
They give the sick man joy, and praise
The gout, that will prolong his days.
Swift. Bee's Birthday.

That [conscience] shall tell him, whether he had rather be plundered, or perjured. And whether the guilt of rebellion and sacrilege does not strike a greater horror into him, than all the miseries of an *ejectment* or sequestration.
South, vol. iv. Ser. 12.

When, lo! impetuous as loos'd whirlwinds rise,
Or the red bolt that shoots athwart the skies,
His arms and eager eyes *ejecting* flame,
Far wing'd before his squadron Tancred came.
Brooke. Jerusalem Delivered, b. iii.

Some of these alterations are only the *ejection* of a word for one that appeared to him more elegant or more intelligible.—*Johnson. Preface to Shakspeare.*

The throes and convulsions of the mountain [Vesuvius] in that first tremendous explosion may have totally shattered its parts, while the vast *ejection* of ashes, cinders, ignited stones, and melted minerals, must have left a large void in its centre.—*Eustace. Tour through Italy*, c. 1.

And now comes on the shining part of our apostle's [Mr. Wesley's] exploits, the driving him [the Devil] out, in the face of the whole congregation, by exorcisms and spiritual *ejectments*.—*Warburton. The Doctrine of Grace*, b. ii. c. 4.

EIGHT. } Goth. *Ahta*; A. S. *Eahta, eht*; Dut. and Ger. *Acht*; Sw.
EIGHTH. } *Ætta*; Fr. *Huict*; It. *Otto*;
EI'GHTEEN. } Sp. *Ocho*; Lat. *Octo*; Gr.
EI'GHTEENTH. } Ὀκτω, "etymon, si quod est,
EI'GHTY. } adhuc valde obscurum est,"
EI'GHTIETH. } (Wachter.)

Eighteen, i. e. *eight* and ten; *eighty, eight* tens.

A piece of *eight*, in the passage below from Massinger, is a Rial of *eight* or Piastre, originally a Spanish silver coin, very generally current, and worth *eight* silver rials, about four and sixpence English.

Whiche weren sumtyme unbileueful whenne thei abiden the pacience of God in the daies of Noe, whanne the schip was maad in which a fewe, that is to seie *eighte* soulis weren maad saaf bi water.—*Wiclif. 1 Peter*, c. 3.

And [God] sparide not the first world, but kepte Noe the *eighte* man the bi-foregoer of rightwisnesse and brougte yn the greet flood to the world of unfeithful men.
Id. 2 Peter, c. 2.

And as the *eightene* on which the tour in Siloa fel doun and slough hem, gessen ye for thei weren dettours more than alle men that dwellen in Jerusalem?—*Id. Luke*, c. 13.

——— It is but *eight* years since,
This Percie was the man, nearest my soule,
Who like a brother toyl'd in my affaires,
And layd his loue and life vnder my foot:
Yea, for my sake, even to the eyes of Richard
Gaue him defiance.—*Shakes. 2 Part Hen. IV.* Act iii. sc. 1.

Yet, for the advancement of a noble action,
Repine to part with a poor piece of *eight*:
War a plagues upon them!
Massinger. The Duke of Milan, Act iii. sc. 1.

——— Thence full of anguish driv'n
The space of seven continued nights he rode
With darkness, thrice the equinoctial line
He circled, four times crossed the car of night
From pole to pole, traversing each colure;
On the *eighth* return'd, and on the coast averse
From entrance or cherubic watch, by stealth
Found unsuspected way.—*Milton. Paradise Lost*, b. ix.

Besides, I say, and will in battaile prove,
Or heare, or elsewhere to the furthest verge
That euer was survey'd by English eye,
That all the treasons for these *eighteene* yeeres
Complotted, and contrived in this land,
Fetch'd from false Mowbray their first head and spring.
Shakespeare. Life & Death of Rich. II. Act i. sc. 1.

The word that came to Jeremiah from the Lord in the tenth yeer of Zedekiah, king of Juda, which was the *eighteenth* yeer of Nebuchadnezzar.—*Bible. Jeremiah*, xxxii. 1.

Eightie odde yeres of sorrow haue I seene,
And each howres ioy wrakt with a weeke of teene.
Shakespeare. Rich. III. Act iv. sc. 1.

Bian. And I was going to your lodging, Cassio.
What! keep a week away? seven days and nights?
Eight score eight hours! And lovers' absent hours
More tedious than the dial, *eight-score* times.
Id. Othello, Act iii. sc. 4.

In the midle hereof was the temple raised of *eight square* forme, crusted within and without with marble and mosaike worke, having a spherical roofe, artificially covered with lead.—*Purchas. Pilgrimage*, b. ii. c. 22.

EIGNE. Fr. *Aisne, pour aint-ne*, ante natus; first-born. See *Menage*.

Used by Bacon, as equivalent to unalienable. Still used among our law terms. See BASTARD.

Many assurances do also pass to Godly and charitable uses alone; and it happeneth not seldom, that to avoid the yearly oath, for averment of the continuance of some estate for life, which is *eigne*, and not subject to forfeiture for the alienation that cometh after it, the party will offer to sue a pardon uncompelled before the time.
Bacon. The Office of Compositions for Alienations.

EILE, i. e. *Ail*, (qv.)

The Person him answer'd, Benedicite!
What *eileth* the man, so sinfully to swere?
Chaucer. The Shipmannes Prologue, v. 12,911.

And eke thei bringen in pouerte
Of wordes good, it is merueile,
Amonge the men that it mate *eyle*,
That thei a pees ne connen set.—*Gower. Con. A.* b. iii.

EIRE. Justice in *eire*, signifies *judex itinerans*, (says Skinner,) contracted from the Lat. *Iter*, or, as Cowell guesses, from the old Fr. *Erre*, *via*. See the quotation from Blackstone.

The *eire* of justize wende aboute in the londe.
R. Gloucester, p. 517.

Forasmuch as the common fine and amerciament of the whole countie in *eire* of the justicers, for false iudgements, or for other trespasses, is vniustly assessed by shirifes and extorcioners in the shires, &c.—*Rastal. Statutes*, fol. 245.

These judges of assise came into use in the room of the antient justices in *eyre*, *justiciarii in itinere*, who were regularly established, if not first appointed, by the Parliament of Northampton, A. D. 1176, 22 Henry II.
Blackstone. Commentaries, b. iii. c. 4.

EI'SEL. A. S. *Eisile*, vinegar; Ger. *Essig*, a word, says Wachter, common to many tongues. Gr. Ὀξος; Lat. *Acetum*; Goth. *Akeit*; A. S. *Eced*; Dut. *Edick, eek*. He refers to Ger. *Ecke, acies*, in A. S. *Ecge*, the edge, from *eggian*, to sharpen.

She was like thing for hunger deed,
That lad her life onely by breed
Kneden with *esel* strong and agre,
And therto she was lean and megre.
Chaucer. Rom. of the Rose.

Then these wretches fed of al frowardnesse
Gaue him to drink *esel* temp'red with gall.
Id. Lamentation of Mary Magdalen.

Pity me, then, and wish I were renew'd;
Whilst, like a willing patient, I will drink
Potions of *eysell*, 'gainst my strong infection.
Shakespeare, Son. 111.

EI'THER, *pr.* } A. S. *Æg-hwather, egther,*
EI'THER, *ad.* } *uterque*, both, *each*, both the one and the *other*, (Somner.)

And alowe vaste in *eyther* half, that rewthe yt was ynow.
R. Gloucester, p. 191.

And he seith to hem, is it leffel to do wel in the sabotis *either* yvele? to make a soul saaf *either* to lese? and thei weren stille.—*Wiclif. Mark*, c. 1.

And he that is at mischief, shall be take,
And not slaine, but be brought unto the stake
That shal ben ordeined on *either* side,
Thider he shal by force, and ther abide.
Chaucer. The Knightes Tale, v. 2557.

And though that I no wepon have in this place,
But out of prison am astart by grace,
I drede nought, that *eyther* thou shalt die,
Or thou ne shalt nat loven Emelie.—*Id. Ib.* v. 15,095.

Afterward as victory inclined to *either* part, it belonged eft to the Lacedemonians, and eft to the Atheniens.
Goldyng. Justine, fol. 45.

Therfore Tucidides sayde, she was the best woman, of whome was leaste talke, *either* vnto her prayse, or dispraise.
Vives. The Instruction of a Christian Woman, sig. I. 4.

Vp by day breake, and both our labours keepe
Vp, til slow darknes cast the labouring light,
Fasting all day, and not a crum til night;
We then should prove our *either* workmanship.
Chapman. Homer. Odysses, b. xviii.

With that, they gan shiuering speares to shake,
And deadly points at *either's* breast to bend,
Forgetful each to haue been euer other's friend.
Spenser. Faerie Queene, b. iv. c. 2.

Hence, too, that she might better hear,
She sets a drum at *either* ear
And, loud or gentle, harsh or sweet,
Are but th' alarums which they beat.—*Butler. Hudib.* c. 1.

The mind in that case has not a power to forbear willing: it cannot avoid some determination concerning them, let the consideration be as short, the thought as quick as it will: it *either* leaves the man in the state he was before thinking, or changes it; continues the action, or puts an end to it.—*Locke. Hum. Underst.* b. ii. c. 21.

EJULATION. Lat. *Ejulatio*, from *Ejulare*; which Vossius thinks is a *sono factum*.

Wailing aloud, lamentation.

They [the audible signs of brutes] are short and sudden, somewhat like sighs or *ejulations* in man.
Hale. Orig. of Man, p. 66.

At length the final hour
Releas'd the longing soul; no *ejulation*
Tolled her knell; no dying agony
Frown'd in her death.—*Beaumont. Psyche*, c. 18. § 53.

What forms of *ejulation* and lamentation were enough for thee, Alas, my brother! ah, Lord! or ah, his glory! what mourning and wailing were thy portion?
Hammond. Works, vol. iv. p. 628.

——— Boeotia's hills
And caves with *ejulation* from the camp
Rebellow'd round.—*Glover. The Athenaid*, b. xxiii.

EKE, *v.* } The conjunction *eke* is the im-
EKE, *n.* } perative of the verb *eacan*, to add,
EKE, *conj.* } to *eke*, variously written *eke, eche,*
E'KING, *n.* } *eech*, &c. In Dan. the verb is *oger*; the conjunction *og*. In Sw. *Oka, ock*; Dut. *Oecken, ook*; Ger. *Auchen, auch*; Goth. *Auc-an, auc*. (See Tooke.) See ACHE, and AGE.

A. S. *Eacan*, augere, augmentare, adjicere, to increase, to augment, to add unto, to *eke*, to *eke* out, (Somner,) and thus—

To lengthen, to prolong, to protract.

Wateres he hath *eke* gode ynow.—*R. Gloucester*, p. 2.

What thing hath thilke praise *eched* or encreased to the cõecience of wise folke, that measuren her good, nat by the rumour of the people, but by the sothfastnesse of a conscience.—*Chaucer. Boecius*, b. iii.

Good child (qd she) what *eketh* such renoume to the conscience of a wise man, that loketh and measureth his goodnes, not by sleuelesse words of the people, but by soothfastnesse of conscience: by God nothing.
Chaucer. Testament of Loue, b. ii.

I bare him on hond he had enchanted me
(My dame taught me subtiltee)
And *eke* I sayd, I mette of him all night.
Id. Wif of Bathes Prologue, v. 6159.

And thus dispute in loue's lore,
But helpe ne finde I nought the more,
But stumble vpon myn owne treine,
And make an *ekynge* of my peine.—*Gower. Con. A.* b. iv.

Prixus the first was of tho,
A knave childe, right faire withal
A doughter *eke*, the whiche men call
Helle, he had by his wife. *Id. Ib.* b. v.

And for the knights were faint he quickly sent
To Penitence, whom Phœbus taught his art,
Which she had *eak'd* with long experiment.
P. Fletcher. The Purple Island, c. 12.

I dempt there much to haue *eched* my store,
But such *eching* hath made my heart sore.
Spenser. Shepheard's Calendar. September.

——— Be attent,
And time that is so briefly spent,
With your fine fancies quaintly *eche*;
What's dumb in show, I'll plain with speech.
Shakespeare. Pericles, Act iii. sc. 1.

Hel. And euer shall
With true obseruance seeke to *eke* out that
Wherein toward me my homely starres haue fail'd
To equal my great fortune.
Id. All's Well that End's Well, Act ii. sc. 5.

I speake too long, but 'tis to peize the time,
To *eke* it, and to draw it out in length
To stay you from election.
Id. Merchant of Venice, Act iii. sc. 2.

What [he] falls short of there's others can *eech* out.
Beaum. & Fletch. Cupid's Revenge, Act ii.

A thousand sithes I curse that carefull houre,
Wherein I long'd the neighbour town to see:
And *eke* ten thousand sithes I bless the stoure
Wherein I saw so faire a sight as shee.
Spenser. Shepheard's Calendar. January.

Within an hour, and *eke* a half,
I preach'd three congregations deaf.
Swift. On a Curate's Complaint of Hard Duty.

You hold the pleasure to consist
In the pursuit; this must exist
For ever, you have *eke* maintain'd,
Asserting knowledge can't be gain'd;
By this you fairly overthrow
Your first position.—*Cambridge. Learning. A Dialogue.*

Either the words in Italicks are virtually implied in the Hebrew, or they are not In the former case, they are a real part of the text, and should be printed in the same character: in the latter, they are generally ill-assorted and clumsy *ekes*, that may well be spared, and which often disfigure the narration under pretence of correcting it.
Geddes. Prosp. of a New Trans. of the Holy Bible, p. 95.

ELA'BORATE, *v.* ELA'BORATE, *adj.* ELA'BORATELY. ELA'BORATENESS. ELABORA'TION. ELA'BORATORY. } Fr. *Elabourer*; Sp. *Elaborar*; It. *Elaborare*; Lat. *Elaborare*, to work out, (*e*, and *laborare*, of uncertain origin.)

"Fr. *Elabourer*, — to *elaborate*; labour painfully, travel throughly; to work exactly, do a thing fully and finely," (Cotgrave.)

One *elaborated* pen
Compendiously doth floe.
Warner. Albion's England, b. xii. c. 71.

'Tis not enough, the *elaborate* Muse affords
Her poems beautie, but a sweet delight
To work the hearers' minds, still to their plight.
Jonson. Horace. Arte of Poetrie.

If we preach plainly, to some it will savour of a carelesse slubbering, to others of a mortified sincerity: *elaborately*, some will tax our affectation, others will applaud our diligence in dressing the delicate viands of God.
Bp. Hall. Cont. The Dumbe Divill Ejected.

Subtile threads of silkworms serve principally to cloath others, whereas the honey, that is *elaborated* by the bee, does not only supply others with a healing and cleansing medicine in some distempers, but affords a great deal of pleasure to the bee herself.—*Boyle. Works*, vol. ii. p. 365.

The great success which this opera met with, produced some attempts of forming pieces upon Italian plans, that should give a more natural and reasonable entertainment than can be met with in the *elaborate* trifles of that nation.
Spectator, No. 18.

But I cannot think or persuade myself, that God gave us eyes only that we may pluck them out, and brought us into the world with reason, that being born men, we might afterwards grow up and improve into brutes and become *elaborately* irrational.—*South*, vol. iv. Ser. 7.

It is not my design in these papers, to treat of my subject, as it may be considered (to borrow a school phrase) in *fieri*, which would have obliged me to trace the progress from the reception of aliments at the mouth, to the full *elaboration*, which were to write the history of sanguification as well as blood; but to treat of this liquor, as it is compleately *elaborated*, and that too, not as it is formed in the vessels of a living body, but as it is extravasated, and let out by the lancet.—*Boyle. Works*, vol. iv. p. 596.

There should be likewise an *elaboratory*, with a repository for rarities and things of that nature.—*Id. Ib.* vol. vi. p. 289.

After he [Boyle] had left Oxon for London, he setled in the house of his sister Katherine Lady Ranelaugh, where he erected an *elaboratory*, kept men at work, and carried on chymistry to the last.—*Wood. Fasti*, vol. ii.

Attend, and you discern it (ambition) in the fair
Conduct a finger, or reclaim a hair;
Or roll the lucid orbit of an eye;
Or, in full joy, *elaborate* a sigh.
Young. Love of Fame, Sat. 5.

In the last [editions,] by the opportunity which some *elaborate* attempts of his adversaries to overturn it had afforded him, he exerted his whole strength upon it, and has left it in a condition to brave the utmost efforts of future criticism.
Hurd. Life of Warburton.

Sister of Peace and Indolence,
Bring, Muse, bring numbers soft and slow,
Elaborately void of sense,
And sweetly thoughtless let them flow.
Smart, Ode 1. *Idleness.*

Yet it [the Old Bachelor] is apparently composed with great *elaborateness* of dialogue, and incessant ambition of wit.—*Johnson. Life of Congreve.*

ELA'MPING. *Enlightening* like a *lamp*, (qv.) *Lamping* is used by Spenser, (*First Sonnet*, and *Faerie Queene*, b. iii. c. 3. s. 1.)

As when the cheerful sun, *elamping* wide,
Glads all the world with his uprising ray,
And woos the widow'd earth afresh to pride,
And paints her bosome with the flow'ry May.
G. Fletcher. Christ's Victory and Triumph.

ELA'NCE. Fr. *Elancer*,—
"To hurl, throw, fling, dart, shoot out, or from," (Cotgrave.) See LANCE.

Add yet unnumber'd ills, that lie unseen
In the pernicious draught; the word obscene,
Or harsh, which, once *elanc'd*, must ever fly
Irrevocable; the too prompt reply
Seed of severe distrust, and fierce debate.
Prior. Solomon, b. ii.

O'er altars thus, impainted, we behold
Half-circling glories shoot in rays of gold.
'Cross ether swift *elance*, the vivid fires!
And swift again each pointed flame retires.
Savage. The Wanderer, c. 3.

Elance thy thought, and think of more than man.
Young. The Complaint, Night 9.

ELA'PSE. A very common word, but of modern introduction. Lat. *Elabor*, *elapsus*; *e*, and *labi*, to fall, to glide away.

To glide by, or away; to slip or slide away; and generally, to pass by, or away.

In these romantic wars, by which the power of the Mohammedans was checked, several centuries *elapsed*, when Alonzo, King of Castile, apprehensive that the whole force of the Mohammedans of Spain and Morocco was ready to fall upon him, prudently imitated the conduct of Charlemagne.
Mickle. History of the Discovery of India.

Eight days *elaps'd*: at length a pilgrim came
With mournful tidings to the princely dame,
That Ariodantes in the sea was lost.
Hoole. Orlando Furioso, b. v.

——— Meanwhile ev'ry sun
Which now (a year *elaps'd*) diurnal rose
Beheld her still more pensive; inward pangs,
From grief's concealment, hourly seem'd to force
Health from her cheek, and quiet from her soul.
Mason. The English Garden, b. iv.

ELA'STIC. ELA'STICAL. ELASTI'CITY. } Fr. *Elastique*; It. *Elastica*. From the Gr. Ελαστης, formed from the verb Ελαυνειν; which signifies *Pousser*, agiter; to push or thrust, to shake.

Springing back, when stretched or pressed. See the quotation from Ray.

But the ribs, which are not to bear any great weight, or to be strongly exercised, but only to fence the beast, have no cavity in them, and towards the fore part or breast are broad and thin, that so they might bend and give way without danger of fracture; when bent *returning* by their *elastick* property *to their figure again*.—*Ray. On the Creation*, pt. ii.

It might be sufficient to reply, that the bodies do neither of them return with their own force, but each of them loses its own force, and each returns with a new force impressed by the other's *elasticity*; for if they are not *elastical* they return not at all.—*Clarke & Leibnitz's Papers. Fifth Reply.*

Yet some there are, even of *elastic* parts,
Whom strong and obstinate ambition leads
Thro' all the rugged roads of barren lore,
And gives to relish what their generous taste
Would else refuse.
Armstrong. Art of Preserving Health, b. iv

But when he afterwards began to account for it [the property of attraction] by a subtle *elastic* æther, this great man [Newton] (if in so great a man it be not impious to discover any thing like a blemish) seemed to have quitted his usual cautious manner of philosophising.
Burke. On the Sublime and Beautiful, pt. iv. s. 1.

The membrane (the nictitating membrane) itself is an *elastic* substance capable of being drawn out by force like a piece of *elastic* gum, and by its own *elasticity* returning, when the force is removed, to its former position.
Paley. Natural Theology, c. 3.

ELA'TE, *v.* ELA'TE, *adj.* ELA'TEDLY. ELA'TION. ELA'TER. } Lat. *Efferre*, *elatum*, to bear, or carry out.

To bear, bring or carry out; to carry away; and thus, to carry up, to bear or carry aloft, to elevate, to make or cause to be lofty, haughty, proud. See the second quotation from Chaucer.

This king of kinges proud was and *elat*;
He wend that God, that sit in majestee,
Ne might him nat bereve of his estat.
Chaucer. The Monkes Tale, v. 14,175.

Elation, is whan he ne may neither suffre to have maister ne felawe.—*Id. The Persones Tale.*

Which deed in wonder slightly he rejects,
His forward spirit insatiately *elate*,
Which after caus'd those violent effects
That sate on Egypt with the power of fate.
Drayton. Moses his Birth and Miracles

Nero, we find, defiled most in the foulest mires of luxury, and where do we find any so *elatedly* proud, or so unjustly rapacious as he.—*Feltham. On St Luke*, xiv. 20.

Turn we a moment Fancy's rapid flight
To vigorous soils, and climes of far extent;
Where, by the potent sun *elated* high,
The vineyard swells refulgent on the day.
Thomson. Autumn.

But as a whelp starts up with fear,
When a bee's humming at his ear;
With upper lip *elate*, he grins,
Whilst round the little teazer spins.
Fenton. Letter to the Knight of the Sable Shield

"Again, I [Gregory the Great] confidently say, that whoever doth call himself universal bishop, or desireth to be so called, doth in his *elation* forerun antichrist, because he proudly doth set himself before all others."
Barrow. Of the Pope's Supremacy.

The swelling of the compressed waters in the pewter vessel lately mentioned, and the springing up of the water at the hole made by the needle, were not the effects of any internal *elater* of the water, but of the spring of the many little particles of air dispersed through that water, and acting upon it in their sudden recovering themselves to a greater extent, than that to which a violent compression had reduced them.—*Boyle. Works*, vol. i. p. 49.

——— The Supreme accounts
Well of the faithful shepherd, rank'd alike
With king and priest: they also shepherds are;
For so th' All seeing stiles them, to remind
Elated man, forgetful of his charge.—*Dyer. Fleece*, b. i.

The church of Corinth was foolishly *elated* by spiritual pride; which St. Paul endeavoured to mortify and humble.
Warburton. Doctrine of Grace, b. i. c. 4.

For, not content with this bare assertion of his claims, he grows so *elate*, as to wonder this important theme should be reserved for him, and that no sagacity of former times had been blessed in the discovery.
Hurd. Remarks on Mr. Weston's Enquiry

E'LBOW, *v.* E'LBOW, *n.* } A. S. *Elboga*; Dut. *Elleboghe*; Ger. *Ellen-bogen*, (says Skinner,) compounded of *Ell*, and *bow*, (q. d.) flexura ulnæ.

The flexure or bending of the arm. See ELL.

In chairs—rails or bars for the *elbows* to rest upon.

Hor armes to the *elbowe* naked.—*R. Gloucester*, p. 526.

Adoune full softly I gan to sinke
And leaning on my *elbowe* and my side.
Chaucer. Legend of Good Women. Prol.

Whan the king [Alexander] saw him, he raysed vp him selfe vpon his *elbowe*, and taking the letter, in his lefte hande, with the other hand tooke the cuppe and streyght supped it up.—*Brende. Quintus Curtius*, fol. 29.

They haue wings of the colour of veluet, and bowe them as a man boweth his *elbowe*.
Hackluyt. Voyages, vol. ii. pt. ii. p. 100.

——— And [Lear] by no meane
Will yield to see his daughter.
Gent. Why, good sir?
Kent. A sovereign shame so *elbows* him.
Shakespeare. Lear, Act iv. sc. 3.

At length, I might perceiue him reare
His body on his *elbowe end*:
Earthly and pale with gastly cheare,
Vpon his knees he vpward tend.
Spenser. Elegie on Sir Philip Sydney.

No sooner is he disappointed of that harbour, then God provides cities of Hebron: Saul shal die to give him *elbow-room*.—*Bp. Hall. Cont. Abner and Joab.*

Sir Roger planting himself at our historian's *elbow*, was very attentive to every thing he said, particularly to the account he gave us of the lord, who had cut off the king of Morocco's head.—*Spectator*, No. 329.

Purse proud, *elbowing* Insolence,
Bloated Empire, puff'd Pretence.
Grainger. Ode on Solitude.

But *elbows* still were wanting; these, some say,
An alderman of Cripplegate contriv'd;
And some ascribe th' invention to a priest,
Burly, and big, and studious of his ease.
Cowper. Task, b. i.

Thus first Necessity invented stools,
Convenience next suggested *elbow-chairs*
And Luxury th' accomplish'd sofa last.—*Id. Ib.*

ELD, *v.*
ELD, *n.*
E'LDER, *adj.*
E'LDER, *n.*
E'LDERLY.
E'LDERSHIP.

"*Eld* and *old*, by the change of the characteristic *i* or *y*, is the past tense, and past part. of the A. S. verb, *Yldan*, or *Ildan*, to remain, to stay, to continue, to last, to endure, to delay, to defer, morari, cunctari, tardare, differre. And this verb (though now lost to the language) was commonly used in the A. S. with that meaning, without any denotation of long antiquity. As we now say,—A week *old*, two days *old*, but a minute *old*," (*Tooke*, ii. 199.) See OLD, and AGE.

Old, or *eld*, is applied emphatically;—remained, staid, continued, lasted, endured; (sc.) long, a long time, to great age.

Chaucer has the verb, *to eld*.

Tho the kyng [Lear] to *elde* com, alle thre he brogte
Hys dogtren to fore hym, to wyte of here thougte.
R. Gloucester, p. 29.

Tho this Kyng Leir *eldore* was, heo bigan to lothe,
For he so longe liuede, hys leue dogtren bothe.—*Id.* p. 32.

Vor July Cesar yt nom vorst myd strengthe & myd outrage,
Thoru discord & contek, that by tuene vr *elderne* vas tho.
Id. p. 190.

Albanak bi gonde Homber: ac Locryn hadde best,
Al out that lond bi twene hem, fro the est to the west.
For that he was *eldeste*, me lokede hym best by rigt.
Id. p. 23.

He was of grete *elde*, & myght not trauaile.
R. Brunne, p. 3.

Large er tho londes that his *eldres* wonnen,
The dedes of ther hondes thorgh reames er ronnen.
Id. p. 144.

Edmunde Ireneside was *eldest* of tho ther.—*Id.* p. 40.

Carnis concupiscentia, me calde the *eldere* mayde.
Piers Ploughman, p. 192.

——— Beth suche callyd lolleres
As by English of oure *eldres*. *Id.* p. 158.

To schewe where the lord is preied to the feeste the wyn of the weddyngis owith to faile, that whanne alle *elde* thingis ben chaungid alle newe thingis that ben ordeyned of Crist appere.—*Wiclif. Prologue to Jon.*

Thanne the Scribis and the Pariseos camen to hem fro Jerusalem, and seiden, Whi breken thi disciplis the tradicioune of *eldre* men? for thei weischen not her hondis whanne thei eten breed.—*Id. Matthew*, c. 20.

Then came to Jesus Scribes and Pharises from Jerusalē, sayinge: Why do thy disciples transgresse the tradicions of the *elders*? for they washe not theyr handes when they eate breade.—*Bible*, 1551. *Ib*

And I profitide in the Iewerie aboue manye of myne euene *eldere* in my kynrede, and was more aboundantli a folowere of my fadris tradicions.—*Wiclif. Galathies*, c. 1.

And preuayled in the Jewes waye, aboue many of my companyons, which were of myne oune nacion, and was a much more feruent mayntener of the tradicions of the *elders*.
Bible, 1551. *Ib.*

The time eke that chaungeth all
And all doeth waxe, and fostred be
And all thing destroyeth he.
The time that *eldeth* our auncestours
And *eldeth* kings and emperours.—*Chaucer. R. of the R.*

The time that hath all in welde
To *elden* folke had made her *elde*
So inly, that, to my weting,
She might helpe her selfe nothing. *Id. Ib.*

And when that she [Zenobia] was *elder*, she wold kille
Leons, lepards, and beres al to-rent,
And in hir armes weld hem at hire wille.
Id. The Monkes Tale, v. 14,266.

For he was boren of a gentil hous,
And had his *eldere* noble and vertuous.
Id. The Wif of Bathes Tale, v. 6736.

And as touching thy frendes, thou shalt consider which of hem ben most faithful and most wise, and *eldest* and most approved in conseilling: and of hem shall thou axe thy conseil, as the cas requireth.—*Id. Tale of Melibeus.*

And for Thetis his moder sake,
He put hir into compame
To dwell with Deidamie,
His owne doughter the *eldest*,
The fairest, and the comliest.—*Gower. Con. A.* b. v.

Go forth cherefullye, haue you good hope, and see that you restore to your posteritie the glorye you receiued of your *elderes*.—*Brende. Quintus Curtius*, fol. 94.

A young man, an *elderly* man, an olde man, to preache earlie and late, 1 Timoth. iiii. Let no man contemne thy youth.—*Wilson. The Arte of Logike*, fol. 58.

Esau, being compelled with hounger, sold the title and interest of his birthright that he should have had by reason of *eldership*, he sold it for a messe of pottage.
Udal. Luke, c. 4.

Of the whyche Artobazanes the *eldest* claimed the crowne by prerogatiue of hys age, alledginge that by order of lawe, by order of birthe, by order of nature, and by custome of all countreys, he ought to have it.—*Goldyng. Justine*, fol. 15.

This man of infinite remembrance was,
And things foregone through many ages held,
Which he recorded still as they did pass,
Ne suffered them to perish through long *eld*.
Spenser. Faerie Queene, b. ii.

You haue heard of such a spirit, and well you know
The superstitious idle-headed *eld*
Receiv'd and did deliuer to our age,
This tale of Herne the hunter, for a truth.
Shakespeare. Merry Wives of Windsor, Act iv. sc. 4.

Hereof it came, that the word [*elder*] was always used both for the magistrate, and for those of age and gravity; the same bearing one signification almost in all languages.
Raleigh. History of the World, b. i. c. 9. s. 1.

This happy *elder*, first of the first seven,
(While't hem'd about by a tumultuous band)
Did looke aloft to the inviting heaven,
And saw the sonne of man at God's right hand.
Stirling. Doomes-day. The Ninth Hour.

And at that time (I not giving any occasion thereto) a squire of the house fell in love with me, somewhat an *elderly* man, big-bearded and personable.
Shelton. Don Quixote, vol. iv. c. 7.

It followeth now to intreat how the world began to receive rule and government, which (while it had scarcity of people) underwent no other dominion than paternity and *eldership*.
Raleigh. History of the World, b. i. c. 9. s. 1.

Though Truth and Falsehood are as twins ally'd,
There's *eldership* on Truth's delightful side.
Parnell. Donne. Third Satire versified.

A scene might tempt some peaceful sage
To rear him a lone hermitage;
Fit place his pensive *eld* might chuse
On virtue's holy lore to muse.
Warton. Ode on the approach of Summer.

There is, if I be not much mistaken, one circumstance in the situation of Egypt, which seems to assert its claim to a priority among the civilized nations; and consequently to its *eldership* in arts and arms.
Warburton. Divine Legation, &c. b. iv. s. 3.

E'LDER. A.S. *Ellum*; Ger. *Hol-under*, *holder*, which Wachter derives from Ger. *Hol*, hollow, and *der*, a tree; arbor cava, ob copiam medullæ; Skinner, from Ger. *Hell*, lucidus, from the bright colour of its leaves and flowers. In Sw. *Hyll*; and this, Ihre thinks, is from Lat. *Ebulus*.

That's a perillous shot out of an *elder-gunne*, that a poore and priuate displeasure can doe against a monarch.
Shakespeare. Hen V. Act iv. sc. 1.

If he giue not back his crown again, upon the report of an *elder-gun*, I have no augury.
Beaum. & Fletch. Philaster, Act i. sc. 1.

Car. O, it's an old stale enterlude device: no. I'll give your names myselfe, look you, he shall be your Judas, and you shall be his *elder-tree*, to hang on.
B. Jonson. Every Man out of his Humour, Act iv. sc. 5.

Then seek the bank where flowering *elders* crowd,
Where scatter'd wide the lily of the vale
Its balmy essence breathes.—*Thomson. Spring.*

With purple fruit when *elder-branches* bend,
And their bright hues the hips and cornels blend,
Ere yet chill hoar-frost comes, or sleety rain,
Sow with choice wheat the neatly furrow'd plain.
Scott. Amœbæan Eclogues, Ecl. 2.

ELE'CT, *v.*
ELE'CT, *adj.*
ELE'CTANT.
ELE'CTION.
ELECTIONEE'RING, *n.*
ELE'CTIVE.
ELE'CTIVELY.
ELE'CTOR.
ELE'CTORAL.
ELECTORA'LITY.
ELE'CTORIAL.
ELE'CTORATE.
ELE'CTORSHIP.
E'LIGIBLE.
ELIGIBI'LITY.

Fr. *Eslire*; It. *Eleggere*; Sp. *Eleger*; Lat. *Eligere*, *elect-um*; (*e*, and *leg-ere*, Gr. Λεγ-ειν, to gather, to choose.)

To choose or pick out; take out; (sc.) in preference, to prefer. See TO LOVE.

Electioneering is applied, to the choosing or *electing* of persons to public offices; or, perhaps, rather to the means or arts practised on those occasions.

Eligible,—that may or should be chosen, or picked out; that may or should be taken in preference, preferable; worthy or fit to be chosen or picked out, desirable.

Now Hubert is dede our sire, & to God is gon,
The prioure of Canterbire sendes to Kyng Jon
Biouht him of leue, to mak *eleccion*.—*R. Brunne*, p 208.

For in loue & in letture. leth the grete *election*.
Piers Ploughman, p. 7.

After the Gospel thei ben enemyes for ghou, but thei ben moost dere worthe bi the *electiouns* for the fadris.
Wiclif. Romaynes, c. 11.

As concernyng the Gospell they are enemyes for your sakes: but as touchyng ye *election* they are loued for the father's sake.—*Bible*, 1551. *Ib.*

But finally, this is my conclusion
That she herselfe shal haue her *election*,
Chaucer. The Assemblie of Foules

Three men vpon *election*
Of age, and of complexcion
Liche to hym selfe by all wale
He toke towardes hym to place.—*Gower. Con. A.* b vi.

Hee was also *elected* generall capitaine of the kinges armye prepared to passe into Asia, as one that was both valyant of his person, and no lesse politike in the feates of war.
Brende. Quintus Curtius, fol. 9.

Now therefore as *elect* of God, holye and beloued, put on tender mercy, kindnes, humblenes of mindes, mekenes, longe sufferynge, forbearing one another; and forgeuynge one another, if any mā haue a quarrel to another: euē as Christe forgaue you, euen so do ye.
Bible, 1551. *Colossians*, c. 3.

I haue in my handes and vnder my poure the keyes both of helle & death, that neyther helle nor synne, death nor the deuyll, shall be from henceforth able to preuayle against my *elect*.—*Bale. Image*, sig. C 8.

The thyng most perillous among all perile is to make *eleccion*. Ye constraine me to *chose*, and mine vnderstandyng cannot attain thereto: and the Goddes do not showe me, what I haue to *chose*.—*Golden Boke*, c. 7.

And whyle he was lyueng he dyde so moche, what for golde and syluer and great alyances that he hadde, the *electours* of the emperour sware and sealed to hym, that after his discease to make his sonne emperour.
Berners. Froissart. Cronycle, vol. i. c. 355.

That you two champions shall *elect*,
And we will also send
Two ladies, that for victorie
Shall with your knights contend.
Warner. Albion's England, b. ii. c. 7.

Hearken, and help ye holy doves,
The high-born brood of day, you bright
Candidates of bussful light,
The heirs *elect* of love.
Crashaw. To the Name above every Name.

Nor headlong carry'd with the stream of will,
Nor by his own *election* led to ill.—*Daniel. Civil War*, b. iii

He likewise writeth, that the emperour hath restrained the liberty of religion in all his hereditary dominions, whereupon his natural subjects being (as he saith) in worse condition than his *electors*, refuse to contribute to his wars.
Reliquiæ Wottonianæ, p. 713.

We have comprehended within the treaty, only the *electorals*, and countries belonging to *electors*, princes, and states, confederates of either party, under which also is contained the *electoral* Palatinate, with all inheritances thereunto belonging, situate within the empire.—*Id.* p. 554.

Understanding as well this declaration to be for the *electoralities*, principalities, and estates, situate and being within the empire.—*Id. Ib.*

The duke of Bavaria had practised the *electorate* of Rhine before the true *elector* was called to the crown of Bohemia.
Id. p. 568.

And if the Bavarian hath male-issue of this young lady, the son is to succeed him in the *electorate*, which may conduce much to strengthen the continuance of the empire in the Austrian family.—*Howell*, b. i. s. 6. Let. 23.

And what greater contrariety can there be, as touching things *eligible* or refusable, than to say that for them who are happy in the highest degree, it is fit and beseeming to forego and forsake the good things that be present, for want of some one thing that is indifferent?
Holland. Plutarch, p. 873.

So do all that are thus mortified, they place misfortunes and sadnesses amongst things *eligible*, and set them before the eyes of their desire, although the flesh, and the desires of sense are factious and bend against such sufferings.
Bp. Taylor. The Great Exemplar, pt. i. s. 8.

That is, he [God] hath set before us *eligibilities* in order to several ends which must either be wholly to no purpose, or an art of vexation and instrument of torment to evil purpose, or else the means of a reward, and the way of felicity by the advantage of a free and a wise choice, and this is to very good purpose.
Id. Rule of Conscience, b. iv. s. 1.

——— O ye gods! might I
Elect my fate, my happiest choice should be
A fair and modest virgin, that invites
With aspect chaste, forbidding loose desire,
Tenderly stealing; in whose heavenly eye
Sits purest love enthron'd. *Philips. Cider*, b. ii.

He hath likewise given every one of us power and ability sufficient to chuse that life, and make good those terms and conditions: and whatever man or woman among us does do that, that person is certainly *elected*; and whoever doth otherwise, is certainly, by the decrees of God, a reprobate; that is to say, he having rejected God's grace, God will reject him at the last day.—*Sharp*, vol. iii. Ser. 6.

Some of the house of lords having procured themselves to be chosen by the people, sat in parliament at the foot of the *election*.—*Ludlow. Memoirs*, vol. i. p. 233

For his conscience could not but whisper to the arbitrary monarch, that the kings of Rome were at first *elective*, and governed not without a senate, that Romulus was no hereditary prince, and though, after his death, he received divine honours, yet he was but a God of their own making: that the last Tarquin was expelled justly for overt acts of tyranny, and male-administration, for such are the conditions of an *elective* kingdom.—*Dryden. Ded. to Virgil's Æneis.*

It being perpetual in all [tribes of insects,] if not hinder'd or imprison'd, *electively* to lay their eggs, where they are seldom lost or miscarry, and where they have a supply of nourishment for their young, so soon as they are hatch'd, and need it.—*Ray. On the Creation*, pt. i.

Resolved, that the house would, upon every Wednesday, turn themselves into a general committee, to debate concerning the manner of assembling, and power of future successive parliaments: the number of persons appointed to serve for each county, that the nation might be more equally represented than had hitherto been practised, and touching the qualifications of the *electors*, as well as those to be *elected*.—*Ludlow. Memoirs*, vol. i. p. 271.

The *electoral* college hath written to the king of Sweden, promising not to proceed to the imperial *election*, till the Austrians and Poland have first made their peace with him.
Boyle. Works, vol. vi. p. 107.

Soon after this, the house of Brunswick returned the visit the king had made them last year, and the eyes of all the protestants in the nation turned towards the *electoress* of Brunswick; who was daughter to the queen of Bohemia, and was the next protestant heir, all papists being excluded from the succession.—*Burnet. Own Time*, an. 1700.

Yet, I say, admitting all this, a life of virtue and religion will, notwithstanding, to a considering man, be far more easy and far more *eligible*, than the contrary way of living, though it have never so many secular advantages to recommend it.—*Sharp*, vol. iii. Ser. 15.

Now, as all the declared purposes of this separation shew, that God acted with the Israelites, as moral agents, we must needs conclude, notwithstanding the peculiar favour by which they were *elected*, and the extraordinary providence by which they were conducted, that yet, amidst all this display and blaze of almighty power, the will ever remained free and uncontrolled.—*Warburton. Divine Leg.* b. iv. s. 6.

While others, (they, for instance, of your sect,)
Are merry as vessels, precious and *elect*;
Who thank, God help them! to secure their bliss
By such a partial, fond conceit as this.
Byrom. On Predestination, &c.

Upon this supposition man is a free agent, and a free volent, for free agency is the dependence of his actions upon volition, and free volency the dependence of volition upon his choice; but you cannot go on further to entitle him a free *electant* too.
Search. Light of Nature, vol. ii. pt. iii. c. 26.

Experience overturns these airy fabrics, and teaches us, that in a large society, the *election* of a monarch can never devolve to the wisest, or to the most numerous part of the people.—*Gibbon. Roman Empire*, c. 7.

But if my quiet must dependent be
On the vain breath of popularity,
A wind each hour to different quarters veering,
Adieu, say I, to all *elective* meaning.
Jenyns. Horace. Epistle 1. *Imitated*, b. ii.

All regal governments must be either hereditary or *elective*: and, as I believe there is no instance wherein the crown of England has ever been asserted to be *elective*, except by the regicides at the infamous and unparalleled trial of Charles I., it must of consequence be hereditary.
Blackstone. Commentaries, b. i. c. 3.

The butterfly cannot taste the cabbage. Cabbage is no food for her: yet in the cabbage, not by chance, but studiously and *electively*, she lays her eggs.
Paley. Natural Theology, c. 18.

Whatever rights the king enjoys as *elector*, have been always parentally exercised, and the calumnies of these scandalous societies have not been authorised by a single complaint of oppression.
Burke. Appeal from the New to the Old Whigs.

For the two former of these ends, such are the subdivisions in favour of the *electoral* and other princes in the empire; for the latter of these purposes are the jurisdiction of the imperial cities and the Hanse towns.
Id. On the Economical Reform.

And, having stroked his double chin,
(That chin, whose credit to maintain
Against the scoffs of the profane,
Had cost him more than ever state
Paid for a poor *electorate*,) &c.—*Churchill. Ghost*, b. iii.

To act therefore consistently with themselves, and at the same time pay as much regard to the old hereditary line as their former resolutions would admit, they turned their eyes on the Princess Sophia, *electress* and duchess dowager of Hanover, the most accomplished princess of her age.
Blackstone. Commentaries, b. i. c. 3.

Whilst the legal conditions of the compact of sovereignty are performed by him (as they are performed) he holds his crown in contempt of the choice of the revolution society, who have not a single vote for a king amongst them, either individually or collectively, but I make no doubt they would soon erect themselves into an *electoral* college, if things were ripe to give effect to their claim.
Burke. Reflections on the French Revolution.

When they have not had strength enough to support themselves they have thrown themselves into the arms of despotism, as the more *eligible* of the two evils, [despotism and aristocracy.]—*Id. Vindication of Natural Society.*

If there be no certain invariable rule of *eligibility*, it were better to get simplicity, if certainty is not to be had; and to resolve all the franchises of the subject into this one short proposition, the will and pleasure of the House of Commons.
Id. On the Motion on the Middlesex Election.

ELE'CTRE.
ELE'CTRICK.
ELE'CTRICAL.
ELECTRI'CIAN.
ELECTRI'CITY.
ELE'CTRIFY.
ELE'CTRISE.

Fr. *Electre*; It. *Elettro*; Sp. *Electro, elatro*, Lat. *Electrum*; Gr. Ηλεκτρον, quod referat splendorem *solis* qui Græcè, ηλεκτωρ. (Vossius.)

The quotations from Brown and Boyle will show how very limited the early applications of these words were, viz. to *attractive* bodies.

To *electrify*, is, met. to shock, to shake, to startle.

For if the leaves thereof or dryed stalks be stripped into small straws they arise unto amber, wax, and other *electrics*, no otherwise than those of wheat and rye.
Brown. Vulgar Errours, b. ii. c. 4.

Not by *electrick* bodies, do I conceive such only as take up shavings, straws, and light bodies, in which number the ancients onely placed jet and amber; but such as conveniently placed unto their objects *attract all bodies* palpable whatsoever.—*Id. Ib.*

Now by *electrical* bodies, I understand not such as are metallical, mentioned by Pliny, and the ancients, for their *electrum* was a mixture made of gold, with the addition of a fifth part of silver; a substance now unknown.—*Id. Ib.*

But crystal will clarifie unto *electricity*; that is, *a power to attract straws or light bodies*, and convert the needle freely placed. Which is a declarement of very different parts; wherein we shall not enlarge.
Brown. Vulgar Errours, b. ii. c. 1.

Whether from such experiments one may argue, that it is but, as it were, by accident, that amber attracts another body, and not this the amber: and whether these ought to make us question, if *electricks may*, with so much propriety, as has been generally supposed, *be said to attract*, are doubts, that my design does not here oblige me to examine.
Boyle. Works, vol. iv. p. 330.

I cannot enter into this particular subject without first setting a dispute amongst *electricians*.
Wilson. Experim. Phil. Trans. (1759) vol. l. p. 300.

The explosion of a cannon in St. James's park is observed to *electrify* the glass of the windows of the Treasury.
Dr. Stephen Hales. On Earthquakes, (1750) p. 22.

I will not now meddle with the several opinions about the cause and manner of *electrical* attraction.
Id. Ib. vol. iii. p. 279.

He [Dr. Lister, in 1685] did not doubt that several things would *electrise*.—*History of the Royal Society*, vol. iv. p. 395.

For Genius, piercing as the *electric* flame,
When wak'd in one, in others wakes the same.
Scott. Essay on Painting.

These cats, it seems, would not give out their *electrical* light without having their backs well rubbed.
Burke. Appeal from the New to the Old Whigs.

They [ambassadors] will become true conductors of contagion to every country, which has had the misfortune to send them to the source of that *electricity*.
Id. On a Regicide Peace, Let. i.

The first [the soldier] discerns treason in every danger; the second [the general] always placed between the necessity of conquest, and the image of the scaffold, dares not raise himself to bold conception, and those heights of courage which *electrify* an army and ensure victory.
Id. M. Brissot, to his Constituents.

ELE'CTUARY. Fr. *Electuaire*; It. *Elettuario*; Sp. *Letuario*; Lat. *Electuarium*; Gr. Εκλεκτηριον, from *εκλεγ-ειν*, eligere, to choose or pick out; so called, because composed ex pharmacis *electis*, (Minshew.)

Holland translates eligmata, *electuaries*; Gr. Εκλειγμα, from *εκλειχειν*, to lick; and this, Gesner seems to prefer as the etymology, quod *lambendo* sumitur, et in linguâ dissolvitur.

Dounewarde at the mouth by potions, *electuaries*, or pylles.
Sir T. Elyot. The Castel of Helth, b. iii.

This seed [linseed] is passing good for lohockes or *electuaries* to be made thereof, in the cure of phthisicke and consumption of the lungs.—*Holland. Pliny*, b. xx. c. 22.

She speaks well too! I'll have a fling at her:
She is no fit *electuary* for a doctor:
A coarser julap may well cool his worship.
Massinger. The Parliament of Love, Act III. sc. 1.

To which I shall now add, that I know a doctor of physick that is usually purged by the odours or exhalations of a certain *electuary*, whose cathartick operation, when it is taken in substance, is wont to be but languid.
Boyle. Works, vol. iii. p. 703.

ELEEMO'SYNARY, *adj.*
ELEEMO'SYNARY, *n.*
Gr. Ελεημοσυνη, from ελεος, mercy.

See ALMS. See the example from Blackstone.

Charitable; given in charity; done or performed without reward.

Which yet, me thinks, is little better than an absurdity, that the cause should be an *eleemosynary* for its subsistence to its effect, and a nature posterior to, and dependent on itself.—*Glanvill. Vanity of Dogmatizing*, c. 16.

He had done many several *eleemosynary* cures amongst them (for they are generally very poor.)
Boyle. Works, vol. v. p. 704.

The *eleemosynary* sort [of corporations] are such as are constituted for the perpetual distribution of the free alms, or bounty, of the founder of them to such persons as he has directed.—*Blackstone. Commentaries*, b. i. c. 18.

E'LEGANT.
E'LEGANCE.
E'LEGANCY.
E'LEGANTLY.

Fr. *Élégant*; It. and Sp. *Elegante*; Lat. *Elegans*, from *eligere*, to choose or pick out. See ELECT.

Choosing, picking or taking out, culling; (sc.) with care, with judgment, with taste; and thus—

Discerning, critical. Also used as equivalent to—

Chosen; (sc.) with care, judgment, taste; and thus,—

Excellent; highly wrought, highly polished; opposed to careless, slovenly, coarse, gross.

And as for the oration itself, which as it is most learned, so it is most *elegaunt*, to what purpose should I make any wordes of it, seeing it prauseth itselfe inough, and sence good wine nedeth no tauerne bushe to vtter it.
Gardner. Of True Obedience. Preface of D. Bonar.

Eve, now I see thou art exact of taste,
And *elegant*, of sapience no small part,
Since to each meaning sauour we apply,
And palate call judicious.—*Milton. Paradise Lost*, b. ix.

'Mighty," said he, "though my plain homely words
Have not that grace that *eloquence* affords;
Truth of itself is of sufficient worth,
Nor needs it gloss of art to set it forth."—*Drayton. Owl.*

Tell me no more of legs and feet,
Where grace and *elegancy* meet,
But leave your lying, and come here to see it.
Cotton. On Mrs. Anne King

Sir Henry Wotton was received by the state of Venice with much honour and gladness, both for that he delivered his ambassage most *elegantly* in the Italian language, and came also in such a juncture of time, as his master's friendship seem'd useful for that republick.
Reliquiæ Wottonianæ. Life, by Walton.

St. Paul here useth a gradation in his speech, begins with the lowest and most general expressions of charity, and so goes on to higher degrees of it, in each following phrase intending to say something more great or particular than what he had said in the former, which is a most usual and *elegant* scheme of rhetorick.—*Sharp. Works*, vol. i. ser. 4.

The latter [King Augustus] has made such preparation for the reception of the other, that it is said, his Danish Majesty will be entertained in Saxony with much more *elegance* than he met with in Italy itself.—*Tatler*, No. 14.

Nay, persons of quality of the softer sex, and such of them as have spent their time in well bred company, shew us, that this plain, natural way, without any study or knowledge of grammar, can carry them to a great degree of *elegance* and politeness in the language.—*Locke. On Education.*

To suppose such kind of inspired knowledge of strange tongues as includes all the native peculiarities, which, if you will, you may call their *elegancies*, (for the more a language is coloured by the character and manners of the native users, the more *elegant* it is esteemed,) to suppose this, is, as I have said, an ignorant fancy, and repugnant to reason and experience.—*Warburton. The Doctrine of Grace*, b. i. c. 8.

Hafiz Rhamet, one of the most eminent of their chiefs, [was] one of the bravest men of his time, and as famous throughout the East for the *elegance* of his literature, and the spirit of his poetical compositions (by which he supported the name of Hafiz) as for his courage.
Burke. On Mr. Fox's East India Bill

These choicely cull'd, and *elegantly* rang'd,
Shall form a garland for Narcissa's tomb:
And, peradventure, of no fading flowers.
Young. The Complaint, Night 5.

E'LEGY. E'LEGIAC. ELEGI'AST. E'LEGIST. } Fr. *Elegie*; It. and Sp. *Elegia*; Lat. *Elegia*, and *elegus*, carmen flebile; Vossius prefers that etymology which supposes *elegy* to be so called from Gr. Ἐ ἐ λεγειν, quæ *flentium* vox apud Aristophanem.
See the second quotation from Hurd.

Now change your praises into pittious cries,
And eulogies turne into *elegies*.
Spenser. Teares of the Muses.

After your dire-lamenting *elegies*,
Visit by night your lady's chamber-window
With some sweet consort.
Shakespeare. Gentlemen of Verona, Act iii. sc. 2.

Next comes the *elegiac*, being the fourth kind, and that likewise is no other than our accustomed measure of five feet: if there be any difference, it must be made in the reading, and therein we must stand bound to stay, where often we would not, and sometimes either break the accent, or the due course of the word.—*Daniel. Defence of Rhyme.*

And at Salamis, they permitted them to inter and bury their dead neer to the city side, as who were brave warriors, and had born themselves most valiantly in that service, with an inscription in *elegick* verses to this effect.
Holland. Plutarch, p. 1013.

—— The virgin in her bloom
Cut off, the joyous youth, and darling child,
These are the tombs that claim the tender tear,
And *elegiac* song.
Thomson. To the Memory of Sir Isaac Newton.

A clear, sparkling fancy, softened with a shade of melancholy, made him, perhaps, of all our poets the most capable of excelling in the *elegiack* way, or of touching us in any way where a vein of easy language and moral sentiment is required.—*Hurd. On the Marks of Imitation.*

For this apparently sprung up from what is properly called the *elegy*; a poem of very antient Greek extraction naturally arising from the plaintive, querulous humour of mankind, which, under the pressure of any grief, is impatient to break forth into wailings and tender expostulations, and finds a kind of relief in indulging and giving a loose to that flow of sorrow, which it hath not strength or resolution wholly to restrain.—*Id. On Epistolary Writing.*

The great fault of these *elegists* is, that they are in despair for griefs that give the sensible part of mankind very little pain.—*Goldsmith. Vicar of Wakefield*, c. 17.

Our *elegist*, and the chroniclers, impute the crime of withholding so puny a legacy to the advice of the king of France, whose daughter Isabel was married to the succeeding king.—*Warton. History of English Poetry*, vol. i. p. 198.

E'LEMENT, *n.* E'LEMENT, *v.* ELEME'NTAL. ELEMENTA'LITY. ELEME'NTARY. ELEMENTA'RITY. ELEME'NTISH. } Fr. *Elément*; It. and Sp. *Elemento*; Lat. *Elementum*. Vossius conjectures from the ancient *elo* for *alo*, (cresco,) *eletum*, *elementum*, because from thence all things *grow*, (crescunt,) or have their birth. See the quotation from Sir T. Elyot.

"Fr. *Element*, an *element*; as water, earth, fire, or air; also, a rudiment, or first principle of art; the ground, foundation, or beginning of any thing," (Cotgrave.)

The noun is applied by our old writers, (emphatically,) to the air, the sky; to any constituent or component part or quality, (lit. and met.) to the constituent or component parts or qualities of human nature; to that peculiar state or condition, which suits or agrees with the nature or qualities.

Wherfore he bet the *elemens*, to helpe gow alle tymes.
Piers Ploughman, p. 13.

Per if ghe ben dede with Christ fro the *elementes* of this world, what gilt as men lyuynge to the world demen ghe?
Wiclif. Colocenes, c. ii.

This course of nature of these bodys chaunging stinten at a certain tearm, limitted by their first kind, and of hem all gouernments in this *elemented* world proceeden.
Chaucer. Testament of Love, b. ii.

Yet tell me, *quod* this Sompnour, faithfully,
Make ye yow newe bodies thus alway
Of *elements*? The fend answered, nay
Id. The Freres Tale, v. 7088.

This Aristotle in other thinge
Unto this worthy yonge kyng
The kynde of every *element*,
Whiche stant under the firmament,
Howe it is made, and in what wise
Fro point to point he gan devise.—*Gower. Con. A.* b. vii.

The *elementes* be those originall thinges vnmyxt and vncompounde of whose temperance and myxture all other thynges, hauynge corporall substaunce, be compacte of them be foure, that is to saye, earthe, water, ayre, and fyre.
Sir T. Elyot. Castel of Helth, b. i.

What thyng occasioned the shewres of rayne
Of fyre *elementar* in his supreme spere
Skelton. The Crowne of Laurell

As if the *elementish* and ethereal parts should in their town house set down the bounds of each one's office.
Sidney. Arcadia, b. iii.

Love's not so pure an abstract as they use
To say, which have no mistress but their Muse,
But, as all else being *elemented* too,
Love sometimes would contemplate, sometimes do
Donne. Love's Growth.

Dull, sublunary lovers' love
(Whose soul is sense) cannot admit
Of absence, 'cause it doth remove
The thing which *elemental* it.
Id. A Valediction Forbidding Mourning

He [Mortimer] was a man (then boldly dare to say)
In whose rich soul the virtues well did suit,
In whom so mix'd the *elements* all lay,
That none to one could sov'reignty impute,
As all did govern, yet all did obey.
Drayton. Barons' Wars, b. iii.

All staggering and lazy lour the skies,
The earth and *elemental* stagns quake
The long-since dead from bursted graves arise
Drummond. Flowers of Sion.

For though Moses have left no mention of minerals, nor made any other description than suites unto the apparent and visible creation, yet is there unquestionably, a very large classis of creatures in the earth far above the condition of *elementarity*.—*Brown. Vulgar Errours*, b. ii. c. 1.

Cast we our eyes rather down to the lower orbs of *elementary* mixture: here is nothing to be seen but in a perpetuall gyre of mutation; the *elements* that are partners in quality interchange with each other in substance, and mixed bodies can no more stand still than the heaven whereby they are governed.—*Bp. Hall. Sermon Preached at Court.*

The *elements* were at perfect union and agreement in his [Adam's] body; and their contrary qualities served not for the dissolution of the compound, but the variety of the composure.—*South*, vol. i. Ser. ii.

But all subsists by *elemental* strife,
And passions are the *elements* of life.
Pope. Essay on Man, Ep. i.

Moreover, all rain water contains in it a copious sediment of terrestrial matter, which by standing it precipitates, and is not a simple *elementary* water.
Ray. On the Creation, pt. i.

Thus Epictetus, a thorough Stoic, if ever there was any, speaking of death, says, "But whither do you go? no where to your hurt: you return from whence you came: to a friendly consociation with your kindred *elements*."
Warburton. Divine Legation, b. iii. s. 3.

But wanting all that fine discerning
Which marks the character of learning,
And all the *elemental* rules
Of erudition, and the schools,
The gay professor oft mistook
Alike his question and his book.
Cawthorn. Wit and Learning.

They made and recorded a sort of institute and digest of anarchy, called the rights of man, in such a pedantick abuse of *elementary* principles as would have disgraced boys at school.—*Burke. On the Army Estimates.*

ELE'NCH. ELE'NCHUS. ELE'NCHICAL. } Lat. *Elenchus*; Gr. Ελεγχος, from ελεγχειν, demonstrare, arguere, redarguere, to demonstrate or prove, to argue, to refute. Ελεγχος δε συλλογισμος μετ' αντιφρασεως του συμπερασματος. Syllogismus cum contradictione conclusionis. See the quotation from Wilkins.

Notwithstanding it is the safest way to set downe *elenches* as monitors, whereby fallacies which otherwise might insnare the judgment, may be more easily detected.
Bacon. On Learning, by G. Wats, b. v. c. 4.

—— She will have her *elenchs*
To cut off any fallacy I can hope
To put upon her.
Massinger. The Emperor of the East, Act ii. sc. 1.

But of these sophisms and *elenchs* of merchandize I skill not.—*Milton. Areopagitica.*

Tip. Hear him problematize.
Pru. Bless us, what's that!
Tip. Or syllogize, *elenchize*.—*B. Jonson. The New Inn.*

And this [doctrinal application] is of two kinds; didactical, *elenchical*. *Elenchical*, ητοι ελεγχον, in some controverted point, which is usually called *an use of confutation*, for the refuting of such erroneous positions as do subvert the truth.
Wilkins. Ecclesiastes, or the Gift of Preaching, p. 30.

E'LEPHANT. ELETHA'NTINE. } Fr. *Elephante*; It. and Sp. *Elefante*; Lat. *Elephas*; Gr. Ελεφας, a word which Vossius thinks the Greeks received from the Tyrians or Arabians.

As concerning the *elephants*, we haue had experience of the of late, how much more rigorously they rage against theire owne partie, than againste vs, what should we esteme that, but onely abate the greatnes of their bodies, wt such weapos as we haue prepared for y^e purpose.
Brende. Quintus Curtius, fol. 258.

Passe wee now to treat of other living creatures and first of land beasts; among which the *elephant* is the greatest, and commeth neerest in wit and capacitie to men.
Holland. Plinie, b. viii. c. 1.

Had the poor Indian philosopher (who imagin'd that the earth also wanted something to bear it up) but thought of this word *substance*, he needed not to have been at the trouble to find an *elephant* to support it, and a tortoise to support his *elephant*, the word *substance* would have done it effectually.—*Locke. Hum. Underst.* b. ii. c. 13. s. 19.

Nor ceas'd till the grey dawn with orient dew
Impearl'd his large mustachoes, deep ensconc'd
Beneath his overshadowing orb of hat,
And ample fence of *elephantine* nose.—*J. Philips. Cerealia.*

In Siam, where these animals are the most numerous, and the most esteemed, eighteen *elephants* are allowed as a sufficient proportion for each of the nine brigades into which a just army is divided.—*Gibbon. Roman Empire*, c. 8. Note.

—— With turcoises divinely blue
(Though doubts arise where first they grew
Whether chaste *elephantine* bone
By min'rals ting'd, or native stone.)
Jones. The Enchanted Fruit.

E'LEVATE, *v.* E'LEVATE, *adj.* ELEVA'TION. } Fr. *Eslever*; Sp. *Levantar*; It. *Elevare*; Lat. *Elevare*, to raise or *lift up*; (A. S. *Hlifian*) lift up; from *levis*, light, which Vossius thinks is from the Gr. Λευις, cortex, qui *levissimus*

"Fr. *Estever*,—to elevate, raise, *lift*, heave up, advance on high, extol, promote; also, to heap, lay, pile or put one thing upon another; also to rear," &c. (Cotgrave.) Also (as in Taylor)—

To lighten, to lessen the weight; and thus, to lessen or diminish the value.

Also custome from chyldhode doth *elevate* the power of meates and drynkes in their disposition.
Sir T. Elyot. The Castel of Helth, b. ii.

For it is not the voyce (sayth Chrisostome) whiche is alwayes required, but the *elevation* of the hart and contemplation of the mynde, neyther is the extention of the handes so much to be desired as the intention of the mynde.
Bp. Fisher. On Prayer.

Shee had one eye declin'd for the losse of her husband, another *elevated*, that the oracle was fulfill'd.
Shakespeare. Winter's Tale, Act v. sc. 2.

Nor. Or art thou mad?
Clarin. A little *elevated*
With the assurance of my future fortune:
Why do you stare and grin?
Massinger. The Parliament of Love, Act ii. sc. 1.

It was a matter so famous, that the Arabian physicians, who can affirm no such things of their Mahomet, and yet not being able to deny it to be true of the Holy Jesus, endeavour to *elevate* and lessen the thing, by saying, it is not wholly beyond the force of nature, that a virgin should conceive.—*Bp. Taylor. Rule of Conscience*, b. i. c. 4.

And in a region *elevate* and high,
And by the form wherein it [a comet] did appear,
As the most skilful seriously divine,
Foreshow'd a kingdom shortly to decline.
Drayton. The Barons' Wars, b. i.

Being received with acclamations, and treated at the expence of the city [London,] he [the king] became *elevated* to that degree, that, in his first speech to the commons, he sharply reproved them; for that, instead of thanking him for what he had done, they continued to multiply their demands and dissatisfactions.—*Ludlow. Memoirs*, vol. i. p. 15.

They scornfully contemned all but their darling selves under the notion of the formal, and moral, and the wicked: and proudly pitied the poor and carnal world, that is, all that were not of their conceited pitch and *elevation*.
Glanvill, Ser. 3.

If a pagan had been present at one of the Christian assemblies, and at the *elevation* of the Host had seen them all fall down, and worship, would not he think that he had every jot as great reason to reproach them for adoring a piece of bread, as they had to reproach him for adoring the sun, or moon, or this, or the other image?—*Sharp*, vol. viii. Ser. 14.

And so [he, Sir Wm. D'Avenant] hath adopted, in his draught of characters, that *elevation* of sentiment which a change of manners could not but dispose the reader to regard as fantastic in the Gothic romance, at the same time that he rejected what had the truest grace in the ancient epic, a sober intermixture of religion.
Hurd. On Poetical Imitation.

ELE'VEN. } ELE'VENTH. } A. S. *Endleof, endlyfa*; Dut. *Elf*; Ger. *Elf, eulf*; Sw. *Ellofwa*, undecim; A. S. *Endlefi, endlefta*; Dut. *Elfte*; Ger. *Eylfte*, undecimus. The A. S. *Endlyfa*, says Skinner, I almost venture to derive from A. S. *Ene*, one, and *lyf-an*, to leave; one left after the numeration of ten; i. e. of the number of the fingers, by which it is probable all numeration was originally performed. See TEN, and TWELVE.

Twelve, in Goth. *Twa-lib*, or *twa-lift*, i. e. two left. Junius is of the same opinion as Skinner. Wachter, with acknowledgments to Junius, Ger. *Eylf, ein*, unum, et *laib*, residuum. Sw. *Ellofwa*, i. e. says Ihre, *en*, unus, and *lefva*, relinquere.

In the thousend ger of grace, and *endleuene* thereto,
Thys folc com to Canterbury, robberye to do.
R. Gloucester, p. 289.

Suththe, in the *endlefte* ger of the kyngis kynedom,
The Denys come and robbede North Walys vaste.
Id. p. 270.

Ac God sende an other cas, vor, in the next ser anon,
In *endleue* hondred ser of grace and vifti and on,
Deide Geffre Plantaginet. *Id.* p. 465.

In his *elleuent* gere com folk that misleued,
Aryued on Brittrik, & sore thei him greued.
R. Brunne, p. 10.

And wt. helde hym half a gere, and *elleve* dayes.
Piers Ploughman, p. 36.

That Joseph was justice. Egypte to save
Hus *eleuene* brotheres, hym for nede souhte.
And hus fader Jacob. *Id.* p. 163.

And thei ghauen lottis to hem, and the lott felde on Mathi, and he was noumbrid with *enleuene* apostlis.
Wiclif. Dedis, c. 1.

And they gaue forthe theyr lottes, and the lot felle on Mathias, and he was counted with the *eleuen* apostles.
Bible, 1551. *Acts*, c. 1.

But aboute the *elleventhe* hour he wente out and founde other stondynge, and he seide to hem, what stonden ye idel heere al dai?—*Wiclif. Matthew*, c. 20.

And he went oute aboute the *eleuenth* houre and found other standynge ydell, and sayde vnto them: why stande ye here all the daye ydell.—*Bible*, 1551. *Ib.*

Foure of the clok it was tho, as I gesse,
For *enleven* foot, a litel more or lesse,
My shadow was at thilke time.
Chaucer. The Persones Prologue, v. 17,317.

Of the that sitten vpon the heuen
Of signes in the nombre *eleuen*,
Aquarius hath take his place.—*Gower. Con. A.* b. vii.

'Tis but an houre ago, since it was nine,
And after one houre more, 'twill be *eleuen*,
And so from houre to houre, we ripe and ripe,
As then from houre to houre, we rot and rot,
And thereby hangs a tale.
Shakespeare. As You Like It, Act ii. sc. 7.

My lord, I'le tell you, that selfe bill if vrg'd,
Which in th' *eleuth* yere of ye last king's reign
Was like, and had indeed against vs past,
But that the scrambling and vnquiet time
Did push it out of farther question.—*Id. Hen. V.* Act i. sc. 1.

ELEU'THERIAN. Gr. Ελευθερος, from ελευθερος, free. Cockeram has this word, and interprets it, The deliverer.

——— Neptune o'er his main
With Pallas, pow'r of wisdom, at their helms
Will soon transport them to a happier clime,
Safe from insulting foes, from false allies,
And *eleutherian* Jove will bless their flight.
Glover. Leonidas, b. i.

ELF, *v.* } ELF, *n.* } ELFIN, *n.* } ELFIN, *adj.* } ELFISH. } ELVISH. } A. S. *Ælfe*, an elfe, *elbe* or *fairie*, (Somner.) The A. S. had their *Dun-ælfenne*, fairies of the mountains; *wudd-ælfenne*, fairies of the woods; *wæter-ælfenne*, fairies of the fountains. Dut. *Alf*; Ger. *Alp*. Of unknown origin. See ALPH. Skinner suggests the A. S. *Ahleop-an, hleopan*, to leap; because the superstitious vulgar, when seized with some diseases, imagine that a demon *leaps*, and lies upon them.

Elfish or *elvish*,—resembling *elves*; having qualities or dispositions like those ascribed to *elves*.

Fantastic, capricious; mischievous; also, strange, shy, reserved, sullen.

And ofte in monne's fourme wymmen heo cometh to,
And ofte in wymmen forme thei cometh to men al so,
That men cleputh *elucne*, and perautre in this manor
On of hem in this wommon bi get this child her.
R. Gloucester, p. 130.

This was the old opinion as I rede;
I speke of many hundred yeres ago;
But now can no man see non *elves* mo.
Chaucer. The Wif of Bathes Tale, v. 6455.

In olde days of the King Artour,
Of which that Bretons speken gret honour,
All was this lond fulfill'd of faerie;
The *elf-quene* with hire joly compagnie. *Id. Ib.*

Whan we be ther as we shulu exercise
Our *elvish* craft, we semen wonder wise,
Our termes ben so clergial and queinte.
Id. The Chanones Yemannes Tale, v. 16,219.

He semeth *elvish* by his contenance,
For unto no wight doth he daliance.
Id. Prol. to Sir Thopas, v. 13,633.

Here besyde an *elfish* knyhte,
Has taken my lorde in fyghte,
And hath him ledde with him away.
Sir Guy, in *Warton*, vol. i. s. 3.

That man so made, he [Prometheus] called *elfe*, to weet,
Quick, the first author of all *elfin* kind.
Spenser. Faerie Queene, b. ii. c. 10.

Euerie *elfe* and fairie spright,
Hop as light as bird from brier,
And this ditty after me, sing and dance it trippinglie.
Shakespeare. Midsummer Night's Dreame, Act v. sc. 2.

——— My face I'le grime with filth,
Blanket my loins, *elfe* all my haires in knots,
And with presented nakedness out-face
The winds, and persecutions of the skie.
Id. King Lear, Act ii. sc. 3.

But if you light on the wrong end, you will pull all into a knot, or *elfe-lock*, which nothing but the sheers or candle will undoe or separate.
B. Jonson. Chorus to the Magnetick Lady.

Pro. Ye *elues* of hils, brooks, stãding lakes and groues,
And ye that on the sands with printless foote
Doe chace the ebbing Neptune, and doe flie him
When he comes backe. *Id. Tempest*, Act v. sc. 1.

——— Is this your guise
To have both your eares, and eyes
Seal'd so fast: as these mine *elves*
Might have stolne you, from yourselves?
B. Jonson. Oberon, the Fairy Prince.

Thou art too *elvish*, faith thou art
Too *elvish*, and too coy:
Am I (I pray thee) beggerly,
That such a flocke enjoy?
Warner. Albion's England, b. iv. c. 20.

——— O, spite of spites!
We talk with goblins, owls, and *elvish* sprites;
If we obey them not, this will ensue,
They'll suck our breath, or pinch us black and blue.
Shakespeare. Comedy of Errors, Act iii. sc. 1.

From the like might proceed the feare of poling *elve-locks* or complicated hairs of the head, and also of locks longer than the other hair.—*Brown. Vulgar Errours*, b. v. c. 21.

For what do lovers when they're fast
In one another's arms embrac't,
But strive to plunder and convey
Each other, like a prize, away?
To change the property of selves,
As sucking children are by *elves*?—*Hudibras*, p. iii. c. 1.

About this spring (if ancient fame say true,)
The dapper *elves* their moonlight sports pursue;
Their pigmy king, and little fairy queen,
In circling dances gambol'd on the green,
While tuneful sprites a merry concert made,
And airy music warbled through the shade.
Pope. January and May.

For she was just, and friend to virtuous lore,
And pass'd much time in truly virtuous deed;
And in those *elfins'* ears would oft deplore
The times, when truth by Popish rage did bleed.
Shenstone. The Schoolmistress.

Around their chief the *elfin* host appear'd,
Each little helmet sparkling like a star,
And their sharp spears a pierceless phalanx rear'd,
A grove of thistles, glittering in the air.
Cooper. The Tomb of Shakespeare.

In Chaucer's Tale of the Chanon Yeman, chemistry is called an *elfish* art, that is taught or conducted by spirits.
Warton. English Poetry, vol. i. s. 3. N.

ELI'CIT, *v.* } ELI'CIT, *adj.* } ELI'CIATE, *v.* } ELI'CITATE, *v.* } ELICITA'TION. } Lat. *Elicere, elicitum*, to draw out; (*e*, and *lucere*, to draw.) To draw out, to bear or bring out, or forth; to educe or deduce.

Which seminal principle is a mixture of the divers particles of matter and spirits, derived and *elicited* from the plant or animal.—*Hale. Origin. of Mankind*, p. 76.

Matters simply of fact, not objected immediately to our sense, have another kind of certainty, though not altogether equal to the former, nor simply infallible, yet so highly credible that may justly *elicit* the assent of reasonable men.
Id. Ib. p. 129.

Thus to give alms is a proper and *elicite* act of charity; to condemn the criminal is a proper act of justice, to speak well of all men behind their backs, so far as we can with truth, is an *elicite* act of equity.
Bp. Taylor. Rule of Conscience, b. ii. c. 3.

Who went clad in woman's apparell, the better to *elliciate*, countenance, act, and colour their unnaturall execrable uncleannesse, which I abhor to think off.
Prynne. Histrio-Mastix, pt. i. Act v. s. 6.

And make it streme with light from forme innate,
Thus may a skilful man hid truth *elicitate*.
More. On the Soul, pt. iii. c. 2. s. 41.

That *elicitation* which the schools intend, is a deducing of the power of the will into act: that drawing which they mention, is merely from the appetibility of the object.
Bp. Bramhall.

The schools dispute whether in morals the external action superadds any thing of good or evil to the internal *elicit* act of the will: but certainly the enmity of our judgments is wrought up to an high pitch, before it rages in an open denial.—*South*, vol. i. Ser. 3.

By bringing reason to bear upon observation, (the acutest reasoning upon the exactest observation,) the astronomer has been able, out of "the mystic dance," and the confusion (for such it is) under which the motions of the heavenly bodies present themselves to the eye of a mere gazer upon the skies, to *elicit* their order and their real paths.
Paley. Natural Theology, c. 22.

And why would he *elicite* sense from these Gentiles, when, upon their conversion, they were finally to be deprived of it, in ecstacies and new births.
Warburton. The Doctrine of Grace, b. ii. c. 12.

ELI'DE, *v.* } ELI'SION. } Fr. *Elider*; Lat. *Elidere, elisum*; (*e*, and *laed-ere*,) to dash or strike off or from.

To strike off, to break off, to sever or cut off.

Before wee answere vnto these things, wee are to cut off that, whereunto they from whom these obiections proceed, doe oftentimes flye for defence and succour, when the force and strength of their arguments is *eluded*.

Hooker. Ecclesiastical Politie, b. iv. s. 4.

The cause given of sound, that it should be an *elision* of the air, (whereby, if they mean any thing, they mean cutting or dividing, or else an attenuating of the air,) is but a terme of ignorance.—*Bacon. Naturall History*, § 124.

Nor praise I less that circumcision
By modern poets call'd *elision*,
With which, in proper station plac'd,
Thy polish'd lines are firmly brac'd.

Swift. The Dean's Answer to Sheridan.

If you object that sep'rate *r*
Makes in one word an odd division,
Horace, I answer to that plea,
Has more than once the like *elision*.

Byrom. Critical Remarks on Horace.

ELI'MINATE, *v.* Fr. *Eliminer*; Lat. *Eliminare*, *eliminatum*, to put beyond the *threshold*; *e*, and *limen*, the *threshold* or transverse beam, the lintel; which Festus and Vossius derive from *limus*, i. e. *transversus*, *obliquus*.

To put beyond the *threshold*, out of doors; to put out, set free from, pass out of confinement; to be or set at large.

Now hast thou chang'd thee, saint, and made
Thyself a fane that's cupola'd,
And in thy wreathed cloister thou
Walkest thine own gray friar too;
Strict, and lock'd up, thou'rt hood all o'er,
And ne'er *eleminat'st* thy door.

Lovelace. Posthumous Poems. The Snail.

——— Assist my daring song,
Loose me from earth's enclosure, from the sun's
Contracted circle set my heart at large;
Eliminate my spirit, give it range
Through provinces of thought yet unexplored.

Young. The Complaint, Night 9.

We can hardly expect much more—than to be able to discharge and *eliminate* the errors that have been gathering and accumulating for about a thousand years past.

Lowth. Isaiah, Prelim. Diss.

ELI'XATE. } Lat. *Elixare*, to boil; which
ELIXA'TION. } Varro thinks is formed *a liquore aquæ*.

To boil or seethe. See the quotation from Burton.

Elixation is the seething of meat in the stomach, by the said naturall heat, as meat is boiled in a pot; to which corruption or putrefaction is opposite.

Burton. Anatomy of Melancholy, p. 20.

Though slight distinction be made between boil'd and roasted eggs, yet is there no slender difference, for the one is much drier than the other: the egg expiring less in the *elixation* or boiling.—*Brown. Vulgar Errours*, b. vi. c. 28.

From these experiments made about *elixation* and distillation in vacuo, the corollary seems to be, that such vessels may be very useful for the distilling and boiling of such bodies, which do contain thin and very volatile spirits; for all things will be preserved by their help, and nothing will avolate or fly away.—*Boyle. Works*, vol. iv. p. 591.

ELI'XIR. Supposed to have been introduced into the European languages from the Arabic. The etymology is uncertain. "*Elixir*,—quintessence; or the Philosopher's stone, or one of the names thereof; some take it for the chymical powder of production; (the word originally signifies force or strength.)" Cotgrave, and Minshew. It is applied (as Cotgrave says) to—

The quintessence, the purest, most inspiriting essence.

Lovelace uses it as a verb.

A, nay, let be, the philosopher's ston,
Elixir cleped, we soken fast eche on,
For had we him, than were we siker ynow.

Chaucer. The Chanones Yemannes Tale, v. 16,331.

Defies his foe with a fell spit,
To wade through death to meet with it;
Then in his self the limbeck turns,
And his *elixir'd* poison urns.

Lovelace. The Toad and Spider. A Duel.

Sacred Hierocles! whose heav'nly thought,
First acted o'er this comment ere it wrought;
Thou hast so spirited, *elixir'd*, we
Conceive there is a noble alchymy,
That's turning of this gold, to something more
Precious than gold we never knew before.

Id. To the Genius of Mr. John Hall.

Yourself you have a good physician shown,
To his much grieved friends, and to your own,
In giving this *elixir'd* medicine,
For greatest grief a sovereign anodyne.

Lovelace. To Captain Dudley Lovelace.

Raise the black spright that burns not with the fire:
And bring quintessence of *elixir* pale,
Out of sublimed spirits minerall.—*Bp. Hall*, b. iii. Sat. 4.

So in the soul, when the supreme faculties of the will and understanding move regularly, the inferior passions and affections following, here arises a serenity and complacency upon the whole soul, infinitely beyond the greatest bodily pleasures, the highest quintessence and *elixir* of worldly delights.—*South*, vol. i. Ser. 2.

What enables me to perform this great work, is the use of my *Obsequium Catholicum*, or the grand *elixer*, to support the spirits of human nature.—*Guardian*, No. 11.

ELI'XIVIATE. } Lat. *Lixivium*, from *lix*.
ELIXIVIA'TION. } (See LIXIVIATE; and Vossius, in V. *Elixum*.) Statuo, says Vossius, voce *lix*, *aquam* vocari, indeque cinerem dici *lixivium*, qui *aquâ* est percolatus.

These ashes, being carefully *elixiviated*, afforded five scruples of white fixed salt, besides a little, &c.

Boyle. Works, vol. iv. p. 716.

And by examining these substances by fit and proper ways, as also the *cap. mort.* by calcination, *elixiviation*, and (if it will bear such a fire) vitrification.—*Id.* vol. iv. p. 800.

ELK. Fr. *Elend*; It. and Sp. *Alce*; Sw. *Elg*; Dut. *Ellend*; Ger. *Elk*, *elend*; A. S. *Elch*. In Gr. Αλκη: and so called, because it is a *strong* animal, from Αλκη, *strength*; and with this etymology Wachter professes to be the better pleased, because *elend* also signifies *strength*. Skinner conceives that as this animal abounds principally in the northern regions, it must have derived its name thence. Kilian, Wachter, and others have different conjectures. The A. S. *Ic-an*, may be added to them?

Th' unwieldy *elk*, whose skin is of much proof,
Throngs with the rest t'attain this wooden roof.

Drayton. Noah's Flood.

Of the legs of the *elk*, the French Academists say, "Although some authors report that there are *elks* in Moscovia, whose legs are jointless; there is great probability, that this opinion [that the leys of some animals are rigid, &c.] is founded on what is reported of those *elks* of Moscovia, as well as of Cæsar's *Alces*, and Pliny's *Mactilis*."

Derham. Physico-Theology, b. vi. c. 1. s. 1.

ELL. Written by R. Gloucester and R. Brunne, *Elne*. A. S. *Eln*; Goth. *Alleina*; Dut. *Elne*; Ger. *Ellen*; Fr. *Aulne*; Sp. *Alna*. All from the Lat. *Ulna*, and this from the Gr. Ωλενη: which, Vossius says, is properly spoken of the arm, and thence, as also the word *cubit*, transferred to measure. See ELBOW.

False *elnes* & mesures he brogte al clene adoun.

R. Gloucester, p. 429.

Athelstan in Scotland a selcouth ded he one,
He smote depe at Dunbarre, an *elne* in the stone.

R. Brunne, p. 29.

Mer. Oh her's a wit of Cheuerell, that stretches from an inch narrow to an *ell* broad.

Shakespeare. Romeo & Juliet, Act ii. sc. 4.

Thus spake a true idol's priest that knew no *ell* whereby to measure religion, but profit: no proof of a just cause, but successe; no conviction of injustice, but miscarriage.

Bp. Hall. Soliloquies, Sol. 78.

As long visaged as she may then be thought, upon their wedding-day, Mr. Spectator and she had but half an *ell* of face between them.—*Spectator*, No. 52.

ELLES. See ELSE.

ELLI'PSIS. } Fr. *Ellipse*; It. *Elissi*; Sp.
ELLI'PTICK. } *Elipse*; Gr. Ελλειψις, from
ELLI'PTICAL. } Εκ-λειπ-ειν, to leave out, (*ek*,
ELLI'PTICALLY. } and λειπ-ειν, to leave.)

Applied to a figure in speech, whereby one or more words in a sentence are omitted; and also to a figure in conic sections, commonly known as an *oval*. See the quotations from Boyle.

Shortly after Galilæo, appears Christopherus Scheiner, who by greater telescopes viewed the sun with a curled and unequal superficies, and in or near the horizon of an *elliptical* figure.—*Glanvill*, Ess. 3.

Whispering places are framed by *elliptical* arches laid sidewise; where the voice being delivered at the focus of one extremity, observing an equality unto the angle of incidence, it will reflect into the focus of the other end, and so escape the ears of the standers in the middle.

Brown. Cyrus Garden, c. 4.

But the *elliptic* orb of Saturn will be found to be more just, if you suppose its focus not to be in the centre of the sun, but in the centre of gravity of the sun and Jupiter, or rather in the centre of gravity of the sun and of all the planets below Saturn.

Maclaurin. Newton's Phil. Disc. b. iv. c. 2.

Such wary geometricians as the learned Dr. Wallis will tell him, that the vulgar notions of conic sections are not adequate to the figures producible by them; for when a right cone is cut quite through by an inclining plane, the figure produced by the section agrees well with the received notion of an *ellipsis*, in which the diameters are of an unequal length, yet if the plane cut the cone parallel to the basis, that conic section will be a true circle, having all its diameters equal.—*Boyle. Works*, vol. iv. p. 464.

Elliptical, almost like an egg.—*Id.* vol. iii. p. 299.

One, and only one, velocity, united with one, and only one direction, will produce a perfect circle. And the velocity must be near to this velocity, and the direction also near to this direction, to procure orbits, such as the planetary orbits are, nearly circular; that is, *ellipses* with small eccentricities.

Paley. Natural Theology, c. 22.

Yet these th' inanimate volution keep,
And roll *elliptic* through the boundless deep.

Brook. Constantia.

In horses, oxen, goats, sheep, the pupil of the eye is *elliptical*; the transverse axis being horizontal.

Paley. Natural Theology, c. 12.

"Looked upon as dull" [a] *elliptically* expressed to avoid the repetition of *as*.—*Hurd. On Addison.*

ELM. } A. S. *Elm*; Dut. *Olm*; Ger. *Ulmen*;
ELMY. } Fr. *Ulme*, *Orme*; It. and Sp. *Olmo*; Lat *Ulmus*.

There were *elmes* great and strong.—*Chaucer. R. of the R.*

The *elm* delights in a sound, sweet and fertile land, something more inclin'd to moisture, and where good pasture is produced.—*Evelyn. The Forest Trees*, c. iv. s. 6.

Should I my steps turn to the rural seat,
Whose lofty *elms*, and venerable oaks,
Invite the rook, who high amid the boughs,
In early spring his airy city builds,
And ceaseless caws amusive.

Thomson. Spring.

How often have I led the sportive choir,
With tuneless pipe, beside the murm'ring Loire,
Where shading *elms* along the margin grew,
And freshen'd from the wave the Zephyr flew.

Goldsmith. The Traveller.

——— If thy farm extends
Near Cotswold downs, or the delicious groves
Of Symmonds, honour'd through the sandy soil
Of *elmy* Ross, or Devon's myrtle vales,
That drink clear rivers near the glassy sea;
Regard this sort.

Dyer. The Fleece, b. i.

ELOCA'TION. Lat. *Elocare*, *elocatum*, to place out: *e*, and *locare*, to place; *locus*, Vossius thinks, is from Λεγ-ειν, cubare, jacere. See COLOCATE.

A placing out, or away; removal from home.

There may be some particular cases incident, wherein perhaps this [consent in marriage] may without sin or blame be forborne; as when the child either by general permission, or former *elocation* shall be out of the parents' disposing.

Bp. Hall. Cases of Conscience, Dec. 4. Case 1.

ELOCU'TION. } Fr. *Elocution*; It. *Elocu-*
ELO'CUTIVE. } *zione*; Sp. *Elocucion*; Lat.
ELO'QUENT. } *Elocutio*, from *Eloqui*, to
ELO'QUENCE. } speak out, (*e*, and *loq-ui*, to
ELO'QUENTLY. } speak, which Vossius and Scaliger think from Λογ-ος, itself from Λεγ-ειν.)

Fr. *Eloquence*; Sp. *Eloquencia*; It. *Eloquenza*; Lat. *Eloquentia*; (q.d.) vis *Eloquendi*, the force of speaking. See quotations from Hume, and Blair.

Corynthis ben of aeaye and thei in lyk maner herden of the postle the word of treuthe, and weren peruertid in many maneris of false apostlis; summe weren peruertid of *eloquence* of filosofie ful of wordis.—*Wiclif. Prol. to Corynth.*

——— Ther is non that is here,
Of *eloquence* that shal be thy pere.

Chaucer. The Frankeleines Prologue, v. 10,990.

And thilke time at Rome also
Was Tullius Cicero,
That writeth vpon Rhetorike,
How that men shuld her wordes *pike*
After the forme of *eloquence*.—*Gower. Con. A.* b. iv.

And for to loken ouermore,
Next of science the seconde
Is Rhetoric, whose faconde
Aboue all other is *eloquent*.—*Id. Ib.* b. vii.

Therefore, this point must needes followe to beautifie the cause, the which being called *elocution*, is applying of apt wordes and sentences to the matter, found out to confirme the cause.—*Wilson. Arte of Rhetorique*, p. 6.

Many men know the art very well and be in all points throughly grounded and acquainted with the precepts, & yet it is not their hap to prove *eloquent*. And the reason is that *eloquence* itselfe, came not vp first by the art, but the arte rather was gathered vpon *eloquence*.—*Id. Ib.* p. 5.

Thabridgement of whose woorkes, gathered oute by Justine, (who partely by his owne industrie, but more by the decay and losse of his auethor Trogus, obteined the name of a famous historiographer) I haue translated out of the Latin into English, thoughe not so *eloquently* as a noble could haue done, yet (I trust) accordyng to the true sense and meanyuge of thauethor.—*Goldyng. Justine. To the Reader.*

To mark the excellent seas'ning of your style!
And manly *elocution*, not one where
With horror rough, then noting with wit,
But to the subject still the coloure fit.
B. Jonson. Epistle to Mr. John Selden.

Preaching in its *elocutive* part is but the conception of man, and differs as the gifts and abilities of men give it lustre or depression.—*Feltham*, pt. ii., Resolve 48.

Lucullus was very *eloquent*, well spoken, and excellently well learned in the Greek and Latin tongues. Insomuch as Sylla dedicated unto him the commentaries of all his doings which he himself had collected, as to one that could better frame a whole history thereof, and couch it more *eloquently* together in writing.—*North. Plutarch*, p. 421.

True *eloquence* I find to be none, but the serious and hearty love of truth; and that whose mind soever is fully possest with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words (by what I can express) like so many nimble and airy servitors trip about him at command, and in well ordered files, as he would wish, fall aptly into their places.
Milton. Apology for Smectymnuus.

She to her sire made humble reuerence,
And bowed lowe, that her right well became:
And added grace vnto her excellence:
Who with great wisdome, and graue *eloquence*,
Thus gan to say.—*Spenser. Faerie Queene*, b. i. c. 12.

Some who (their hearers swaying where they would!)
Could force affections, comfort and deject,
With learned lectures *eloquently* told.
Sterling. Doomes-day. The tenth Houre.

Now Fitch alarms the lords; he hears for certain
This dangerous priest is got behind the curtain.
Fitch, famed for tedious *elocution*, proves
That Swift oils many a spring which Harley moves.
Swift. Upon Himself.

But, fourthly, if what has been said be not true; if the faculty of praying *eloquently* and devoutly on a sudden, be not a natural gift or acquired art, but the immediate inspiration of the Spirit, as some of us have thought, it will be a hard matter to rid ourselves of several consequences, which we should be loth to own.—*Sharp*, vol. iv. Ser. 5.

In order to be a truly *eloquent* or persuasive speaker, nothing is more necessary than to be a virtuous man. This was a favourite position among the ancient rhetoricians.
Blair. Lect. 34.

If I mistake not, our modern *eloquence* is of the same style or species with that which ancient critics denominated Attic *eloquence*, that is, calm, elegant, and subtle, which instructed the reason more than affected the passions, and never raised its tone above argument or common discourse.
Hume. Ess. On Eloquence.

All awful, to consult the peers repair;
Save Boemond, each majestic fills the chair.
When graceful to the senate Godfrey rose,
And deep the stream of *elocution* flows.
Brooke. Tasso. Jerusalem Delivered, b. i.

E'LOGY. } Fr. *Eloge*; It. and Sp. *Elogio*;
E'LOGIST. } Lat. *Elogium*, from the Gr. Λογ-os.
E'LOGIUM. } (See *ante* ELOCUTION.) Quævis brevis rei *expositio*, qualis in titulis, et similibus esse solet, (Vossius.) And see the quotation from Stillingfleet. More general in its application than *Eulogium*, Ευ-λογ-ια, quod dicitur in alicujus laudem, (from Ευ, well, and Λεγ-ειν, to speak,) though used as equivalent to it by English writers. See EULOGIUM.

That which is said or spoken (sc. well, or in praise of any one.)

I referre such scoffers to the *elogie* Alcibiades gave of his master Socrates, whom he compared to the gallipots of apothecaries, which on the outside were drawn with apes, owls, and antiques, but contained within precious liquors and soveraigne confections.
Bacon. On Learning, by G. Wats, b. i. c. 3.

Among these most pious cares I cannot omit one peculiar *elogy*, proper to your [King Charles] own providence, whereof I must repeat the original a little higher.
Reliquiæ Wottonianæ, p. 147.

—— made the funeral sermon, who had been one of her professed suitors: and so she did not want a passionate *elogist*, as well as an excellent preacher.
Reliquiæ Wottonianæ, p. 360.

I return you, sir, the two *elogies*, which I have perused with pleasure. I borrow that word from your language, because we have none in our own that exactly expresses it.
Atterbury. To Mons. Thriot, Ep. Corr. vol i. p. 179.

If Jesus of Nazareth had raised an army in defence of their liberty, and had destroyed the Romans, they would never have enquired farther concerning prophecies or miracles; this had been instead of all others to them, and they would willingly have given him that title, which was set up only in derision as the *elogium* of his cross, Jesus of Nazareth King of the Jews.—*Stillingfleet*, vol. i. Ser. 8.

Every one that measures his actions by any *elogium* given him by the flatterer, sets his reputation upon stilts, which is not the surest way of standing.—*South*, vol. vii. Ser. 9.

I made a visit to the governor of the town, whose name was Mutekka, his manners were very pleasing, and he showed me some letters from the officers of the Brilliant, which appeared to flow warm from the heart, and contained the strongest *elogy* of his courtesy and liberality.
Sir W. Jones. Rem. on the Island of Hinzuan or Johanna.

Yet sometimes the pathetic may receive
The utmost force that eloquence can give;
As sometimes, in *elogiums*, 'tis the art,
With plain simplicity to win the heart.
Dodsley. Art of Preaching.

The whole *elogy* is worth perusing, as it affords a striking proof of the uniform genius of flattery, which, alike under all circumstances, and indifferent to all characters, can hold the same language of the weakest, as the ablest of princes, of Louis le Juste, and Cæsar Octavianus Augustus.
Hurd. Notes on the Epistle to Augustus.

ELO'IGNE, v. } "Eloined or separated far
ELO'IGNMENT. } from. Fr. *Eslonge*; Sp.
ELO'IGNATE. } *Elongado*, It. *Elongato*; Lat. *Elongatus*," (Minshew.) And Skinner, *Esloigner*, (q.d.) *Exlongare*, procul habere; to have or hold afar or at a *long* distance. See ELONG.

"Fr. *Esloigne*, — removed, sent, set, put, banished or driven far away," (Cotgrave.)

It is used as a law term. See the quotations below from Blackstone.

For that, that by that meane they shulde *eloygne* or absent themselfe fro their domesticall affayres and shulde lose thair exercise and maner of lyvinge.—*Acetts. Thucidides*, fol. 45.

I'll tell thee now (dear love) what thou shalt do,
To anger destiny, as she doth us;
How I shall stay, though she *eloigne* me thus,
And how posterity shall know it too.
Donne. Valediction to his Book.

Nor is some vulgar Greek so far adulterated, and *eloignated* from the true Greek, as Italian is from the Latin.
Howell. Instruction for Travellers, p. 149.

If the person be conveyed out of the sheriff's jurisdiction, the sheriff may return that he is *eloigned*, *elongatus*; upon which a process issues (called a *capias in withernam*) to imprison the defendant himself, without bail or mainprize, till he produces the party.—*Blackstone. Com.* b. iii. c. 8.

But if the distress be carried out of the county, or concealed, then the sheriff may return that the goods, or beasts, are *eloigned*, *elongata*, carried to a distance, to places to him unknown.—*Id. Ib.* c. 9.

He discovers an *eloignment* from vulgar phrases much becoming a person of quality.—*Shenstone.*

ELONG, v. } A. S. *Leng-ian*, prolongare,
ELO'NGATE. } differre, to prolong, to protract,
ELONGA'TION. } to differ. See LONG.

To protract; to draw to greater length, or distance; to draw, withdraw or remove to greater distance; to put or place farther off.

By seas, and hills *elonged* from thy sight,
Thy wonted grace reducing to my mind,
Instead of sleep thus I occupy the night.
Wyatt. The Lover prayeth Venus.

Upon the roof the bird of sorrow sat,
Elonging joyful day with her sad note,
And through the shady air the fluttering bat
Did wave her leather sails, and blindly float.
G. Fletcher. Christ's Triumph on Earth.

The first star of Aries in the time of Meton the Athenian was placed in the intersection, which is now *elongated* and removed eastward twenty-eight degrees.
Brown. Vulgar Errours, b. iv. c. 13.

The distant points in the celestial expanse appear to the eye in so small a degree of *elongation* from one another, as bears no proportion to what is real.
Glanvill. Vanity of Dogmatizing, c. 9.

Frequent and thick, o'er all her limbs were seen
Th' *elongated* papillæ of the skin.
Cambridge. The Scribleriad, b. iii.

His skin (excepting only his face and the palms of his hands) was entirely grown over with an horny excrescence, called by the naturalists the *elongation* of the papillæ.
Cambridge. The Scribleriad, Note.

ELOPE, v. } Dut. *Loop-en*; Ger. *Lauff-en*,
ELO'PEMENT. } currere, to run; A. S. *Hlaup-an*; Goth *Hlaup-an*, saltare, (to leap,) cum saltu currere. Equivalent to this is the vulgar expression, To *hop* off. Skinner says, *elopement*, when the wife forsakes her husband, and lives with the adulterer. And see the quotation from Blackstone.

To run off or away from, commonly applied, when man or wife run away with a paramour.

But now when Phaëtra saw my lands decay,
And former lucked fate, she left me quight,
And to my brother did *elope* straight way:
Who taking her from me, his owne loue left astray
Spenser. Faerie Queene, b. v. c. 4.

And though I'm now in durance fast,
By our own party basely cast;
Ransome, exchange, parole, refus'd,
And worse than by th' enemy us'd:
In close *cataste* shut, past hope
Of wit or valour to *elope*. *Hudibras*, pt. ii. c. 1.

Or, more politely to their vows untrue,
Love, and *elope*, as modern ladies do.—*Cawthorn. Nobility.*

Yet now by the statute West. 2. if a woman voluntarily leaves (which the law calls *eloping* from) her husband, and lives with an adulterer, she shall lose her dower, unless her husband be voluntarily reconciled to her.
Blackstone. Commentaries, b. ii. c. 8.

But in case of *elopement*, and living with an adulterer, the law allows her no alimony.—*Id. Ib.* c. 15.

ELOQUENCE. See ELOCUTION.

ELSE. } A. S. *Elles*, alias, alioquin.
ELSE-WHERE. } *Else*, other-wise; *elles-hwær*,
ELSE-WISE. } else-where; *elles-hwider*, else-wither, (Somner.)

"This word *else*, formerly written *alles*, *alens*, *alyse*, *elles*, *ellus*, *ellis*, *ells*, *els*, and now *else*, is no other than *ales* or *alys*, the imperative of *ales-an* or *alys-an*, dimittere, to dismiss," (*Tooke*, i. 181.) At p. 248, *et seq.* Tooke resolves some passages to explain and establish his etymology. The instances he chooses are those which his adversary thought would not bear his interpretation: (sc.) nothing *else*, how *else*, what *else*, where *else*.

You shall have a fool's cap for your pains; and nothing *else*, i. e. *dismiss* the fool's cap, *nothing*.

If a nation's liberties cannot be secured by a fair representation of the people; how *else*, i. e. *dismiss it*, (i.e. a fair representation of the people) can they be secured?

You have shown impotence and malice enough; what *else*, i. e. *dismiss them* (impotence and malice) have you shown?

Honour should reside in the breast of a king; although it might not be found *elsewhere*, (or anywhere *else*,) i. e. *dismiss* (i. e. leave out, take away, &c.) the breast of a king, it might not be found any where.

The others were assoiled, *elles* it were won,
& come azen to Engeloud, with joye & blisse inou.
R. Gloucester, p. 563.

Constantyn lette also in Jerusalem chirches rere
And wyde aboute *elles* wer, Christendom to lere, [i. e. learn.]
Id. p. 67.

To Yrlond heo flowe ageyn, & *elles wyder* heo mygte.
Id. p. 103.

Long dured he nouht, sithen he comen was,
But that God wille haf wrouht *els* his dede, alias!
R. Brunne, p. 227.

—— Lord it me forbede
Bote ich be holiche at thyn heste, let honge me *elles*.
Piers Ploughman, p. 45.

Ergo he ys nat alway at hom among gow ffreres
He is som while *elles wher*.
Id. Ib.

Takith heed that ye do not youre rigtwisnesse bifore men, to be seyn of hem; *ellis* ye schul have no meede at youre fadir that is in hevens.—*Wiclif. Matt.* c. 6.

Take hede to youre almes. That ye gene it not in ye sight of men, to the intent that ye wolde be seen of them. Or *els* ye get no reward of youre father whiche is in heauen.
Bible, 1551. *Ib.*

For he is wont for timbre for to go,
And dwellen at the Grange a day or two:
Or *elles* he is at his hous certain.
Chaucer. The Milleres Tale, v. 3009.

For which as sone as it was dayes light,
With face pale of drede and besy thought,
She hath at scole & *elleswher* hem sought.
Chaucer. The Prioresses Tale, v. 13,520.

But soroweth sore, of that she fonde
No christendome in thilke londe:
But *els* she hath all his will
And thus with them she dwelleth still.
Gower. Con. A. b. ii.

Whan we be deade and *elswhere*.—*Id. Ib.* Prol.

The full atteining of any thing by long time, is two wayes considered: for either it is of the body, or *els* of the minde.
Wilson. Arte of Logike, fol. 10.

And so is this matter, which would *elswise* haue caused much spyte and hatred, opened in our names, that ye maye quietly perceyue, howe vnconuely certayne of you triumphe and braggue vpon the names of false apostles, and despise euery man in comparison of themselfe.—*Udal.* 1 *Cor.* c. 3.

Yet all those sights, and all that *els* I saw,
Might not my steps withhold, but that forth right
Vnto that purpos'd place I did me draw,
Whereas my loue was lodged day and night.
Spenser. Faerie Queene, b. iv. c. 10.

She saw, on crosses and *else-what*
By Stafford so set out,
That to haue seene her very knight
Made Eleanor no doubt.
Warner. Albion's England, b. xii. c. 70.

—— Who know'st not,
But that the charity I afford this stranger
My only son *else-where* may stand in need of!
Beaum. & Fletch. Custom of the Country, Act ii. sc. 1.

—— I bring you witnesses
Twice fifteene thousand hearts of England's breed.
Bast. Bastards and *else*.
Shakespeare. King John, Act ii. sc. 1.

I was willing to quit the same, if we might have liberty to march to the next garrison belonging to the parliament, with our arms, and what *else* we had in the castle.
Ludlow. Memoirs, vol. I. p. 81.

The former [that an accommodation with the king was unsafe,] besides that it was obvious to all men, the king himself had proved, by the duplicity of his dealing with the parliament; which manifestly appeared in his own papers taken at Naseby, and *elsewhere*.—*Ll. Ib.* p. 231.

But if it were possible, that the desires of our constituents, desires which at once are so natural, and so very much tempered and subdued, should have no weight with a house of commons, which has its eye *elsewhere*; I would turn my eyes to the very quarter to which theirs are directed.
Burke. On the Economical Reform.

ELU'CIDATE, *v.* } Lat. *E*, and *lucidus*;
ELUCIDA'TION. } from *lucere*, to shine; of unknown etymology. See DILUCID.

"Fr. *Elucider*,—to clear, manifest, make bright or perspicuous; to expound, or express," (Cotgrave.)

I might refer the reader to see it highly verified in David Blondel's familiar *elucidations* of the eucharistical controversie.—*Bp. Taylor. Of the Real Presence*, § 12.

Many a man, who was pretty well satisfyd of the meaning of a text of Scripture, or clause in the code at first reading, has by consulting commentators quite lost the sense of it, and by these *elucidations* given rise or increase to his doubts, and drawn obscurity upon the place.
Locke. Hum. Understanding, b. iii. c. 9. s. 9.

Obscurity is brought over them by the course of ignorance and age, and yet more by their pedantical *elucidators*.
Abbot.

Now in this view, which is that Christianity exhibits of its own purpose, the scheme of the Gospel is not only of the most transcendant use, as it confirms, *elucidates*, and enforces the moral law, but of the most absolute necessity.
Hurd. Works, vol. vi. Ser. 4.

As they refer to the Nabob's minister in Great Britain for proof and further *elucidation* of the matters complained of, common decency, and common policy, demanded an enquiry into their truth or falsehood.
Burke. On the Nabob of Arcot's Debts, App. No. 10.

ELUCTA'TION. Lat. *Eluctari*, to struggle out; (*e*, and *luctari*.)
A struggling forth; and thus, an escape.

Ye do in common sue to God for us, as your poor fellow-members, for our happy *eluctation* out of those miseries and tentations, wherewith we are continually conflicted here below, and for our society with you in your blessedness.
Bp. Hall. The Invisible World, b. ii. s. 7.

When I see his happy *eluctation* out of these pangs, and hear him chearfully rendering his spirit into the hands of his father; I am elevated with joy.—*Id. Select Thoughts*, § 37.

ELUCUBRA'TION. A Latinism of Evelyn's coinage. See LUCUBRATION.

I remember that Mons. Huygens: who used to prescribe to me the benefit of his little wax taper for night *elucubrations* preferable to all other candle or lamp light whatsoever.
Evelyn. Memoirs. To Dr. Beale, Aug. 1668.

ELU'DE, *v.* } Lat. *Elud-ere*; (*e*, and *lud-ere*, to play or sport.) See
ELU'DIBLE. } DELUDE.
ELU'SION. }
ELU'SIVE. } To evade, to escape, to *de-*
ELU'SORY. } *lude* or beguile.

When the philosopher asked a penny of Antigonus, he told him it was too little for a king to give, when he asked a talent, he told him it was too much for a philosopher to receive: for he did purpose to cozen his own charity, and *elude* the other's necessity, upon pretence of a double inequality.—*Bp Taylor*, vol I Ser. 5.

This place of our Apostle stands for us unshaken, by any impotent blasts of his frivolous *elusions*, and shall warrant us against earth and hell, that a bishop may be the husband of one wife.
Bp. Hall. The Honour of the Married Clergie, b. i. s. 10.

This is an excellent summ of religion, and the best interpreter of the spiritual sense of Moses's law, next to the sermons of the gospel: but without this the work of God had perished, and religion itself had been *elusory*.
Bp. Taylor. Rule of Conscience, b iii. c. 6. s. 1.

The stroke of humane law may also (even where it taketh cognizance, where it maketh provision to secure right, or repair wrong) often be evaded by power or *eluded* by slight, by gift, by favour But as the divine law doth extend universally to the prohibition of all iniquity whatever, (small as well as great, secret no less than visible,) so the divine judgment inevitably will reach to all.
Barrow, vol. ii. Ser. 33.

There is not any common-place more frequently insisted on by those who treat of our constitution, than the great happiness and excellency of trials by juries; yet if this blessed part of our law be *eludible* at pleasure by the force of power, frowns, and artifice, we shall have little reason to boast of our advantage in this particular over other states or kingdoms in Europe.—*Swift. Drapier's Letters*, Let. 7.

That such contracts, &c. were colourably and fraudulently contrived and made, by the direction of the said Lord Somers, contrary to his said oath, in deceit of his Majesty and *elusion* of the said acts of Parliament.
Parliamentary History, an. 1701.

With powers united, obstinately bold
Invade him, couch'd amid the scaly fold
Instant he wears, *elusive* of the rape,
The mimic force of every savage shape.
Pope. Homer. Odyssey, b iv.

By these mysterious ties the busy power
Of memory her ideal train preserves
Entire: or when they would *elude* her watch,
Reclaims her fleeting footsteps from the waste
Of dark oblivion.
Akenside. Pleasures of Imagination, b iii.

When now a breaking surge, with forceful sway,
Two, next Arion, furious tears away;
Hurl'd on the crags, behold they gasp, they bleed!
And groaning, cling upon th' *elusive* weed.
Falconer. The Shipwreck, c. 3.

ELU'TED. Washed away. See DILUTE.

The more oily any spirit is the more pernicious, because it is harder to be *eluted* by the blood.
Arbuthnot. On Aliments, c. 5.

ELU'TRIATE, *v.* } Lat. *Elutriare*, to pour
ELUTRIA'TION. } from one vessel into another. Perhaps from *Elutum*, past part. of *Eluere*, to wash out.

The alteration of one tenth of its [the air] force upon the lungs must produce some difference in *elutriating* the blood as it passes through the lungs.—*Arbuthnot. On Air.*

After all its transmutations, *elutriations*, and filtrations in the body.—*Account of Origin. Phenix*, (1707,) i. 44.

ELY'SIAN. The *Elysian* fields; Fr. *Les champs Elisiens*; It. *Gli campi Elysii*; Sp. *Los campos Elysios*; Lat. *Campi Elysii*, *Elysium*; Gr. Ηλυσιον πεδιον. Eustathius and Hesychius derive from α, and λυσις, (*dissolutio*) quod ibi animæ habeant statum *indissolubilem* et immortalem, (Martinius.)

—— The power I serve,
Laughs at your happy Araby, or the
Elysian shades: for he hath made his bowers
Better indeed, than you can fancy yours.
Massinger. The Virgin Martyr, Act iv. sc. 3.

But (continues she) when we speak of heaven among ourselves, give me leave to tell you, that I think we should look upon it under a very differing notion: and make a wide disparity betwixt the Christian's paradise and the poet's *elysium*.—*Boyle. Works*, vol. v. p. 302.

Yes, for his sake I'll go a willing shade,
And wait his coming in th' *Elysian* fields,
And there enquire of each descending ghost
Of my lov'd hero's welfare, life and honour.
Smith. Phædra & Hippolitus, Act iii.

O who of man the story will unfold,
Ere victory and empire wrought annoy,
In that *Elysian* age (misnamed of gold)
The age of love, and innocence and joy,
When all were great and free!—*Beattie. Minstrel*, b ii.

EM, i. e. *En*, or *in*, *augmentative*. Many words now written more usually with *en* prefixed were occasionally or indifferently written with *im*, (qv.) And see EN.

EMA'CIATE, *v.* } "Fr. *Emacie*,—made or
EMA'CIATE, *adj.* } grown lean," (Cotgrave.) It. and Lat. *Emaciare*, to make *lean*; from *Macie*, to be *long*; from Gr. Μακρος, long; because things which are *emaciated*, seem or become *long*, (Vossius.)

To be or become, or cause to be, lean, meagre; to pine, waste or wear away; to lose or deprive of flesh, of muscular strength.

He [Aristotle] *emaciated* and pined away in the too anxious enquiry of its [the Euripus] reciprocations.
Brown. Vulgar Errours, b. vii. c. 14.

* For the cold, lean and *emaciated*, such herby ingredients should be made choice of as warm and cherish the natural heat, depure the blood, breed a laudable juice, and revive the spirits.—*Evelyn. Acetaria.*

It is the miser; he dreams that the pale spectre of haggard poverty is pursuing hard after him; a cold sweat bedews his *emaciated* cheeks, and his teeth shake.
Knox. On Christian Philosophy, s. 56.

Or groom invade me with defying front
And stern demeanour, whose *emaciate* steeds
(Whenever or Phœbus shone with kindlier beams,
Or luckier chance the borrow'd books supply'd)
Had panted oft beneath my goring steel.
T. Warton. Panegyric on Oxford Ale.

EMA'CULATE. Lat. *Emaculare*, *atum*, to take out a spot or stain; *e*, and *macula*, a spot or stain.
To take out, clear off a spot, stain, or blemish; to purify.

Lipsius, Savile, Pichena, and others have taken great paine with him [Tacitus] in *emaculating* the text, setting the reading, &c.—*Hales. Remains*, p. 373.

EMA'NCIPATE, *v.* } Lat. *Emancipare*;
EMA'NCIPATE, *adj.* } mittere *e manu* seu
EMANCIPA'TION. } potestate, to dismiss
EMA'NCIPATER. } or deliver out of the *hand* or power: (*e*, and *mancipare*, from *manus capere*, to take by the *hand*.)

To deliver out of the *hand* or power; to free from the power or authority, to set at liberty, to give or bestow freedom.

But as the father, when, according to the ceremony of the Roman law, he freed his son from paternal authority, delivered him *out of* his own *hand into the hand* of another, (the purchaser.) *Emancipare*, to emancipate, is used as equivalent to—

To deliver unto servitude or subjection, to enslave. See the quotation from Smart.

The whole epistle [Senec. *Ep.* 186] deserves the reading for the excellent advice he gives on this and other subjects; and how from many troublesome and slavish impertinences, grown into habit and custom (old as he was) he had *emancipated* and freed himself.—*Evelyn. Acetaria.*

Obstinacy in opinions holds the dogmatist in the chains of error, without hope of *emancipation*.
Glanvill. The Vanity of Dogmatizing, c. 23.

—— He [Vortigern] with love
Emasculate, and wine, the toils of war
Neglected, and to dalliance vile and sloth
Emancipated, saw th' incroaching Saxons
With unaffected eyes. *Smart. The Hop Garden.*

We have no slaves at home. Then why abroad?
And they themselves, once ferried o'er the wave
That parts us, are *emancipate* and loos'd.
Cowper. Task, b. ii.

The opposition always connects the *emancipation* of the catholicks with these schemes of reformation: indeed it makes the former only a member of the latter project.
Burke. On the Affairs of Ireland.

And the husband and the *emancipater* nearly connected.
Sir W. Jones. Concerning the Rules of Inheritance.

E'MANE, *v.* } Fr. *Emaner*, from Lat. *Ema-*
E'MANATE. } *nare*, to flow or spring from;
EMANA'TION. } (*e*, and *manare*, to flow,) from
E'MANATIVE. } the Gr. Μαν-ος, rarus. Festus,
E'MANATORY. } (see Vossius, and Martinius,)—
E'MANANT. } "*Manare*, dicitur, cum humor

ex integro, sed non solido nimis per minimas suas partes erumpit, quod ex Græco trahitur, quia illi non satis solidum, *μανον* dicunt." Martinius thinks it may be from *meare*, to flow.

"Fr. *Emaner*,—to proceed, issue, flow or come out from," (Cotgrave.)

In all bodily *emanations*, whose powers are but finite, it must needs follow, that the more is sent forth, the lesse is reserved.—*Bp. Hall. Cont. The bloody Issue healed.*

Though there were no such contradictious contrivance in the framing these species, yet they could not serve any purpose as to the memory, since 'tis against the nature of *emanative* effects, such as these are, to subsist but by the continual influence of their causes.—*Glanvil*, Ess. 1.

It is quite against their nature to subsist, but in the presence and under the actual influence of their cause: as being produced by an *emanative* casuality, the effects whereof dye in the removal of their origine.

Id. The Vanity of Dogmatizing, c. 4.

The most wise counsel and purpose of Almighty God terminated in those two great transient or *emanant* acts or works, the works of creation and providence.

Hale. Origination of Mankind, p. 35.

Aristotle doth not deny God to be the efficient cause of the world; but only asserts, that he created it from eternity, making him a necessary cause thereof, it proceeding from him by way of *emanation*, as light from the sun.

Ray. On the Creation, pt. I.

Nor is there any incongruity, that one substance should cause something else which we may in some sense call substance, though but secondary or *emanatory*.

H. More. Immortality of the Soul, b. i. c. 6.

The actions, which naturally flow from such a well-formed mind, please us also, as the genuine marks of it; and being as it were natural *emanations* from the spirit and disposition within, cannot but be easie and unconstrained.

Locke. Of Education, s. 66.

Evidence brings a property *emanent*, (emanant) from the essence and being of knowledge; it follows, that that which includes the nature of knowledge in an infinite manner must be also attended by a most infinitely clear evidence.

South, vol. ix. Ser. 11.

We may seem even to hear the supreme intelligence and eternal soul of all nature, give this commission to the spirits, which *emaned* from him.

Sir W. Jones. Mystical Poetry of the Persians & Hindus.

Both these descriptions of law are of the same force, and are derived from an equal authority, *emanating* from the common agreement and original compact of the state, *communi sponsione reipublicæ*, and as such are equally binding on king and people too, as long as the terms are observed, and they continue the same body politick.

Burke. On the French Revolution.

The head majestic and the beaming eye,
That lifted speaks its commerce with the sky,
Heaven's golden *emanation*, gleaming mild
O'er the mean cradle of the Virgin's child.

Warton. On Sir J. Reynolds's Painted Window at Oxford.

EMA'SCULATE, *v.* } From Lat. *E*, and
EMA'SCULATE, *adj.* } *Masculus*, a male. *Mas*,
EMASCULA'TION. } according to some from *Mars*, with the omission of the letter *r*. Scaliger, from *Mamers, Osca dictio*, signifying *fortis*, strong. See MAN.

To deprive of the peculiar properties of a *male*, or of manhood; to deprive of strength or vigour, of fortitude or resolution; to effeminate, to weaken, to debilitate.

For hereof, beside Empedocles or Tiresias, there are not a few examples: and though very few, or rather none which have *emasculated* or turned women, yet very many who from an esteem or reality of being women have infallibly proved men.—*Brown. Vulgar Errours*, b. iii. c. 17.

Thus these verbosities do *emasculate* the understanding, and render it slight and frivolous, as its objects.

Glanvill. Vanity of Dogmatizing, c. 16.

Thus the harrast, degenerous, *emasculate* slave is offended with a jubilee, a manumission; servitude is his sensuality, he will not go out free, brings his ear to his master, and desires to be bored thorow it, that he may be a slave for ever.

Hammond. Works, vol. iv. p. 515.

Some could not refrain from tears; some little women at court, I suppose; or if there be any more effeminate than they, of whose number Salmasius himself being one, is by a new metamorphosis become a fountain near akin to his name, [Salmacis,] and which counterfeit flood of tears prepared over night endeavours to *emasculate* generous minds.

Milton. A Defence of the People of England.

Luxury had not *emasculated* their minds; and they threw off, with native elasticity, the burden of unjust dominion.

Knox. The Spirit of Despotism, s. 7.

—— He [Vortigern] with love
Emosculate, and wine, the tolls of war
Neglected. *Smart. The Hop Garden.*

EM-BALE, *v.* } Fr. *Emballer*, to pack up, to
EMBA'LL. } make up in packs, *bales* or balls; Ger. *Emballen*, merces compingere, (Wachter.) See BALE.

To pack or wrap up, to involve, to enclose, to surround.

O praise him sunne, the sea of light;
O praise him moone, the light of sea;
You prettie starrs in robe of night,
As spangles twinkling, do as they.
Thou spheare within whose bosom play,
The rest that earth *emball*.
You waters, banck'd with starry bay,
O praise, O praise him all.—*Sir P. Sidney. Psalm* 148.

And her straight legs most bravely were *embayl'd*
In golden buskins of costly cordwayne.

Spenser. Faerie Queene, b. ii. c. 3.

Old. L. In faith, for little England,
You'ld venture an *embalting*: I myselfe
Would for Carnaruanshire, although there long'd
No more to the crowne than that.

Shakespeare. Hen. VIII. Act ii. sc. 3.

EM-BALM, *v.* } Fr. *Embaulmer*; It. *Im-*
EMBA'LMER. } *balsamare*; Sp. *Embalsamar*;
EMBA'LMING, *n.* } from the Lat. *Balsamum*, be-
EMBA'LMENT. } cause the juice or sap of the *balm* was the principal ingredient used in *embalming*.

Fr. *Embaulmer*,—to dress, anoint, or preserve with *balm*, (Cotgrave,) and other fragrant ointments.

See the quotation from Beloe's *Herodotus*.

With wyn and with oile, hus wondes he can lithe
Embaumede hym and bond hus hevede.

Piers Ploukman, p. 234.

The sauour of the roses swote
Me smote right to the heart rote
As I had all *embaumed* me.—*Chaucer. Rom. of the R.*

And Joseph commaunded hys seruauntes that were phiefcions, to *embawme* hys father, and the physicions *embawmed* Israell xl. dayes longe, for so lõge doth the *embawming* laste, and the Egypcyans bewepte hym lxx. dayes.

Bible, 1551. *Exodus*, c. l.

Whiche was the cause also why it was lawful for them to vse more cost in the *embawlming* of the dead.

Whitgift. Defence, p. 727.

—— Strew me ouer
With maiden flowers, that all the world may know
I was a chaste wife, to my graue: *embalme* me,
Then lay me forth.—*Shakespeare. Hen. VIII.* Act iv. sc. 2.

But how weak anatomists they were, which were so good *embalmers*, we have already shew'd.

Brown. Vulgar Errours, b. iv. c. 4.

By this it seemeth, that the Romans in Numa's time were not so good *embalmers* as the Egyptians were.

Bacon. Naturall History, § 171.

We see how flies and spiders, and the like, get a sepulcher in amber, more durable than the monument and *embalming* of the body of any king.—*Id. Ib.* §. 100.

The Ægyptians were afraid of fire, not as a Deity but a devouring element, mercilesly consuming their bodies, and leaving too little of them; and therefore by precious *embalments*, depositure in dry earths, or handsome inclosure in glasses, contrived the notabiest waye of integrall conservation.—*Brown. Urne Burial*, c. 1.

Though constant summer clothes the Indian soil,
Though Java's spicy fields *embalm* the gale,
Though Ganges sees unbidden harvests smile
And, all these sweets without Thee nought avail.

Mickle. Liberty.

The *embalmers* thus proceed: In the most perfect specimens of their art, they draw the brain through the nostrils, partly with a piece of crooked iron, and partly by the infusion of drugs; they then with an Ethiopian stone make an incision in the side, through which they extract the intestines; these they cleanse thoroughly, washing them with palm wine, and afterwards covering them with pounded aromatics: they then fill the body with powder of pure myrrh, cassia, and other perfumes, except frankincense. Having sown up the body it is covered with nitre for the space of seventy days, which time they may not exceed; at the end of this period it is washed, closely wrapt in bandages of cotton, dipped in a gum, which the Egyptians use as glue: it is then returned to the relations, who enclose the body in a case of wood, made to resemble an human figure, and place it against the wall in the repository of their dead. The above is the most costly mode of *embalming*.

Beloe. Herodotus. Euterpe, c. 86.

Lord Jefferies ordered the bearesman to carry the corpse to Russell's, an undertaker in Cheapside, and leave it there, till he sent orders for the *embalment*, which he added should be after the royal manner.

Malone. Life of Dryden. "*Account of the Funeral.*"

EM-BANK, *v.* } To *embank*, is a common
EMBA'NKMENT. } word in speech.

To throw up a *bank*, to protect or secure, or confine with *banks*

To him the famous city of Babylon owed whatever it possessed of strength, of beauty, or of convenience,—its solid walls with their hundred gates, immense in circuit, height, and thickness,—its stately temple and its proud palace, with the hanging gardens—its regular streets and spacious squares—the *embankments*, which confined the river—the canals, which carried off the floods—and the vast reservoir, which in seasons of drought (for to the vicissitudes of immoderate rains and drought the climate was liable) supplied the city and adjacent country with water.

Horsley, vol. ii. Ser. 29.

EM-BAR, *v.* (Also *Im.*) To *bar* in, to secure, to guard; and also, to guard against, to prevent, to prohibit.

Themselues, for feare into his lawes to fall,
Hee forc't to castle strong to take their flighte,
Where fast *embar'd* in mighty brazen wall
He has them now foure yeers besieg'd to make thē thrall.

Spenser. Faerie Queene, b. i. c. 7.

If this commerce 'twixt heaven and earth were not
Embarr'd, and all this traffique quite forgot,
She, for whose losse we have lamented thus,
Would worke more fully, and pow'rfully on us.

Donne. An Anatomy of the World.

[The king] translating the mart (which commonly followed the English cloth) vnto Calice, and *embarred* also all further trade for the future.—*Bacon. Hen. VII.* p. 130.

EM-BARGE, or } Imbargo (says Skinner)
EMBA'RGO, *v.* } a word (*jam etiam*) well
EMBA'RGO, *n.* } known to the common people. Sp. *Embargo*, navium detentio, from the verb *embargar*, to detain, to retain, (q.d.) to detain by the opposition of a *bar*. Hackluyt and others write *Embarge*;

To *embar*,—to *bar* in, to stop or obstruct; and thus, to stay, to detain.

The first, to know if there were any warres betweene Spaine and England. The second, why our merchants with their goods were *embarged* or arrested

Hackluyt. Voyages, vol. iii. p. 555.

Howsoever in respect of the king's departure, (at which time they use here to *embarge* all the mules, and means of carriage in this town,) I believe his lordship will not begin his journey so soon as he intended.

Cabbala. Sir Wm. Alston to Secretary Conway.

My Lord Digby went to court, and gave a round satisfaction in this point, for it was no voluntary, but a constrained act in the English, who being in the Persian's port, were suddenly *embargo'd* for the service.

Howell, b. i. s. 3. Let. 11.

Embargoes on merchandize was another engine of royal power, by which the English princes were able to extort money from the people.

Hume. History of England, vol. v. App. 3.

Thus the established law is, that the king may prohibit any of his subjects from leaving the realm, a proclamation therefore forbidding this in general for three weeks, by laying an *embargo* upon all shipping in time of war, will be equally binding as an act of parliament, because founded upon a prior law.—*Blackstone. Commentaries*, b. i. c. 7.

EM-BARK, *v.* } (Also *Im.*) Also written
EMBARKA'TION. } *embarge*; opposed to *de*, or *dis-em-bark*, (qv.) Fr. *Embarquer*; It. *Imbarcare*.

To go into a *bark*, or *barge*; to go, or cause to go, to put, on ship-board; and, consequentially, to go upon any risk, venture, or enterprise; to engage in.

Then when he had gotten his men of war together, he fraighted his ships and *embarked* his host.

Goldyng. Justine, fol. 32.

But the Corinthians, who bifore had their people *embarqued* & the succours of thair allyes all ready, wolde not so at yee.

Nicolls. Thucidides, fol. 20.

The swineheard having followed them to the water side (for by that time were the thieves *embarged* with them) cried aloud unto the swine, as his manner was: whereupon they knowing his voice, leaned all to one side of the vessell, turned it over, and sunk it, tooke to the water, and so swam again to the land unto their keeper.

Holland. Plinie, b. viii. c. 51.

Embarquements all of fury, shall lift vp
Their rotten priuiledge and custom 'gainst
My hate to Martius.—*Shakes. Coriolanus*, Act i. sc. 10.

I was just *embarking* myself for England, about Christmas 1679, when one Mr. Holy invited me to go first a short trading voyage to the country of the Moskitos.

Dampier. Voyages, Introd.

He wandering here through many a scene renown'd,
In Alexandria's port the vessel found,
Where, anxious to review his native shore,
He on the roaring wave *embark'd* once more.
Falconer. The Shipwreck, c. 1.

Meantime the royal progeny is brought
To Artemisia; urgent time requires,
Their father's fears the *embarkation* press
For Ephesus that night. *Glover. Athenaid*, b. ix.

EMBA'RRASS, *v.* EMBA'RRASS, *n.* EMBA'RRASSMENT. } Fr. *Embarrasser*; It. *Imbarrazzare*; Sp. *Embaraçar*; to hinder, to perplex: I believe (says Skinner) from the prep. *in*, and *bar*, (q.d.) *obicem* seu repagulum *objicere*, to oppose a *bar* or obstacle.

To oppose or throw in the way, a *bar* or obstacle; to debar, obstruct, to hinder, to perplex, to render intricate, to confound or confuse.

Unless we take care to clear the first principles of knowledge, from the *embarras* and delusion of words, we may make infinite reasonings upon them to no purpose.
Berkley. Principles of Knowledge, Introd. § 25.

Let us admire, then, the art and dexterity of the poet, who has extricated himself from the *embarrassments* he lay under, by this polite and ingenious device.
Lewis. The Thebaid of Statius, b. i.

Awkward, *embarrass'd*, stiff, without the skill
Of moving gracefully, or standing still,
One leg, as if suspicious of his brother,
Desirous seems to run away from t'other.
Churchill. The Rosciad.

From whence arose the *embarras* of David and Jeremiah (not to speak of the disputants in the book of Job) to account for the prosperity of some wicked individuals, in the present life?—*Warburton. Divine Legation*, b. v. s. 5.

The three friends contend that the good man can never be unhappy, because such a situation would reflect dishonour on God's attributes. Now the doctrine of a resurrection supposed to be here urged by Job, cleared up all his *embarras*.—*Id. Ib.* b. vi. s. 2.

You will have the goodness to excuse me, if my real, unaffected *embarrassment* prevents me from expressing my gratitude to you as I ought.—*Burke. Sp. to Elect. of Bristol.*

EM-BA'RREN, *v.* (Also *Im.*) To cause to be *barren*, i. e. *barred*, stopt up; and thus—
To make or render unproductive, unfruitful.

Like the ashes from the mount Vesuvius, though singly small and nothing; yet in conjoyned quantities they *embarren* all the fields about it.—*Feltham*, pt. ii. Resolve 9.

EM-BASE, *v.* EMBA'SEMENT. EMBA'SING, *n.* } (Also *Im.*) To put, place, or bring low; to lower, to depress, to degrade. See To DEBASE; now the more usual word.

And either vow'd with all their powre and wit,
To let not other's honour be defac't
Of friend or foe, who euer it *embast*,
Ne arme to beare against the other's side.
Spenser. Faerie Queene, b. iii. c. 1.

Which he could wisely vse, and well apply,
To please the best, and th' euill to *embase*.
Id. Ib. b. iv. c. 1.

Yea, shall I say more? we should, if we were wise, take from them their tribuneship; which most manifestly is the *embasing* of the consulship, and the cause of the division of the city.—*North. Plutarch*, p. 191.

All vain, luxuriant allegories, rhyming cadencies of similary words, are such pitiful embellishments of speech, as serve for nothing but to *embase* divinity; and the use of them, but like the plaistering of marble, or the painting of gold, the glory of which is to be seen, and to shine by no other lustre but their own.—*South*, vol. iv. Ser. 1.

If the very condition of the creature, gives it such a shortness and hollowness, and disproportion, to the desires of a rational soul even in the most innocent and allowed pleasures; what shall we think of the pleasures of sin, which receive a further *embasement* and diminution, from the super-addition of a curse!—*Id.* vol. viii. Ser. 4.

EM-BA'SSADE. EMBA'SSADOR. EMBA'SSADRESS. EMBA'SSADRY. E'MBASSAGE. E'MBASSY. EMBA'SSIATE. } See AMBASSADOR. The usage seems now to be, to write *Am*bassador, and *Em*bassy. Low Lat. *Ambasciator*, Wachter says, is—
Any messenger of king, monastery, or state;—it is more generally—
Any messenger; or person sent or entrusted with a message or errand.

Sendeth som other wise *embassadours*,
For by my trouthe, me were lever die,
Than I you shuld to hasardours allie.
Chaucer. The Pardoneres Tale, v. 12,548.

But as soone as the hete of thy charytye descended vpon the in the similitude of fyre, they were then made so constaunt & sure in theyr myndes, that from that tyme forwarde by no drede, threatning, nor persecucion, they feared to shew thine *embassade* & commaundement.
Fisher. On the Seuen Psalmes, Ps. 143. pt. ii.

And in that point Christ would haue those that his be, to excel and be ring leaders euen aboue emperours: as those, vnto whom, beinge his *embassadours*, he gaue the keies of the kingdõe of heauẽ.
Bp. Gardner. Of true Obedience, p. 41.

Enclyne thyne eare Lord and consydre, open thine eyes, O Lord, and se, and pondre all the wordes of Sennacherib, whiche hathe sente hys *embassage* to blaspheme the liuing God.—*Bible*, 1551. *Isaye*, c. 37.

But when the erle of Warwik vnderstode of this mariage, he tooke it highly that his *embassate* was deluded.
Sir T. More. Workes, p. 60.

Warw. I, but the case is alter'd.
When you disgrac'd me in my *embassade*
Then I degraded you from being king,
And come now to create you duke of Yorke.
Shakespeare. 3 *Pt. Hen. VI.* Act iv. sc. 3.

So that the dueness of respect to the ministers of religion, seems to be the common acknowledgement of mankind, grounded upon the relation they have to God, as his *embassadours*, and stewards of his mysteries.—*Glanvil*, Ser. 5.

Abbon Bere coming from his *embassadry* out of Italy, made a chappel of our Lady of Loretto, joyning to the north side of the body of the Church (of Glastenbury.)
Leland. Itinerary, vol. iii. p. 86.

Which more perplex'd him, and in nearer sort,
Than what France might by his *embassage* guess,
Or England deem. *Daniel. Civil War*, b. vii.

Whiles Anniball on this side the river, staied in giving audience to the *embassages* of the Gaules, he conducted over the regiments of footmen more heavily armed.
Holland. Livie, p. 420.

And instantly an *embassy* is sent
To Charles of France, to will him to restore
Those territories, of whose large extent
The English kings were owners of before.
Drayton. The Battle of Agincourt.

Fabius thinking his *embassie* had been ended, and being somewhat hot and rash in defence of the Clusinians, gave defiance to the valiantest Gaule there, to fight with him man to man.—*North. Plutarch*, p. 57.

It is evident therefore that Herod received them not as kings, no nor with that respect that is due to the *embassadors* of kings.—*South*, vol. ii. Ser. 3.

With fear the modest matron [Hersilia] lifts her eyes
And to the bright *ambassadress* [Iris] replies.
Garth. Ovid. Met. b. xiv.

Imagine an *ambassador* presenting himself in a poor frieze jerkin, and tattered cloths, certainly he would have but small audience, his *embassy* would speed rather according to the weakness of him that brought it, than the majesty of him that sent him.—*South*, vol. i. Ser. 4.

Then like heav'n's mild *embassador* of love
To man repentant bade the tumult cease,
Smooth'd the blue bosom of the realms above,
And hush'd the rebel elements to peace.
Cooper. The Tomb of Shakespeare.

Here, Persian, tell thy *embassy*. Repeat,
That to obtain my friendship Asia's prince
To me hath proffer'd sov'reignty o'er Greece.
Glover. Leonidas, b. x.

EM-BATHE, *v.* (Also *Im.*) To wet, to wash, to soak in water or other liquid; to cover, steep, immerse or overwhelm; as in a *bath*.

Coole violets, and orpine growing still,
Embathed balme, and cheerfull galingale,
Fresh costmarie, and breathfull camomill.
Spenser. Mviopotmos.

And she suppos'd she saw in Neptune's skies
How her star wander'd, wash'd in smarting brine
For her love's sake, that with immortal wine
Should be *embath'd*, and swim in more heart's-ease
Than there was water in the Sestian seas.
Hero & Leander, by Marlow & Chapman.

EM-BA'TTAIL, or EMBA'TTLE, *v.* } (Also *Im.*) Fr. *Bataille*; It. *Battaglia*; Sp. *Batalla*. A. S. *Beat-an*, to beat, to strike, to fight.

To fight, or engage in fight; also to arm or prepare for fight, to put in a state of defence; to fortify.

And whan I had a while igone,
I saw a garden right anone
Full long and brode, and eueridele
Enclosed was, and walled wele
With hie walls *embataild*.—*Chaucer. Rom. of the Rose.*

His combe was redder than the fin corall,
Embattelled as it were a castel wall.
Id. The Nonnes Preestes Tale, v. 14,806.

High was his comb and coral-red withal
In dents *embattled* like a castel wall.
Dryden. The Cock & Fox

And whan that he was *enbataild*,
He goth, and hath the felde assailed,
And slough, and toke all that he fonde.'
Gower. Con. A b ii.

Into a felde she brought me wyde and large
Enwalled about with stony flynt,
Strongly *embatel'd*, muche costious of charge,
To walke on this wal, she bed I should nat stint.
Skelton. The Crowne of Laurell.

A second French transpierc'd him with a pike;
That from the height of th' *embattled* tow'rs,
Their mixed blood ran down the walls in showers.
Drayton. The Battle of Agincourt.

—— The night
Is shiny, and they say, we shall *embattaile*
By th' second hour i' th' morne.
Shakespeare. Antony & Cleopatra, Act iv. sc. 9.

Which when the consull perceived, he paid them againe with the like measure of feare, as they before had from them received, and with his armie readie *embattailed*, biddeth them *battaile*: who being privie to themselues what forces were wanting, forbare to fight.—*Holland. Livie*, p. 129.

Embattled Princes wait the chief,
Whose voice should rule, whose arm should lead;
And, in kind murmurs, chide that grief,
Which hinders Europe being freed.
Prior. Ode to the King, (1695)

—— O ye who roam
In exile; ye who through the *embattled* field
Seek bright renown; or who for nobler palms
Contend, the leaders of a public cause;
Approach: behold this marble.—*Akenside. Inscriptions*, 4.

EM-BAY, *v.* (Also *Im.*) To enclose or surround with a *bay*; a bowing, or bending, or curving of the shore; and, generally, to surround.

Upon Tuesday the 11th of June, we forsooke the coast of England. So againe Tuesday the 30th of July (seuen weekes after) we got sight of land, being immediately *embayed* in the *grand bay*, or some other *great bay*: the certainty whereof we could not iudge.
Hackluyt. Voyages, vol. iii. p. 149.

Upon another small land here was also found a great dead fish, whiche as it should seeme had bene *embayed* with yce, and was in proportion round like to a porpose.
Id. Ib. vol. iii. p. 65.

Though there the Current be the pilot made,
Yet ere thou be where thou shouldst be *embay'd*,
Thou shalt upon another forest set,
Where many shipwrack and no further get.
Donne, Elegy 18.

Mes. If that the Turkish fleete
Be not enshelter'd, and *embay'd*, they are drown'd,
It is impossible to bear it out.
Shakespeare. Othello, Act ii. sc 1.

Where opposite Eubœa Aulis lies,
And where the Locrian cities lofty rise,
Till Pagasa her friendly port display'd,
Where rode triumphant Argo safe *embay'd*.
Fawkes. Argonautics of Apollonius Rhodius, b. iv.

EM-BAY, *v.* To embathe; and (met.) to soothe, to lull, to delight.

The verdant grasse my couch did goodly dight,
And pillow was my helmet faire displaid,
Whiles euery sense the humour sweet *embay'd*,
And slumbering soft my hart did steal away.
Spenser. Faerie Queene, b. i. c 9.

At that wide orifice, her trembling hart
Was drawne forth, and in siluer basin layd,
Quite through transfixed with a deadly dart,
And in her bloud yet steaming fresh *embay'd*.
Id. Ib. b. iii. c 12.

Their strength was gone, their cunning was away,
And furie in their stead maintain'd the fight,
Their swords both points and edges sharp *embay*,
In purple bloud, where so they hit or light.
Fairefax. Godfrey of Bovlogne, b. xii. s. 62.

And all about *embayed* in soft sleep
A herd of charmed beasts around were spread,
Which the fair witch in golden chains did keep,
And them in willing bondage fettered.
G. Fletcher. Christ's Triumph over Death.

EM-BED, *v.* To place or set, plunge or sink; (sc.) as in a bed of mortar; in mortar—*spread*.

Reflect upon the number of muscles, not fewer than four hundred and forty-six in the human body, known and named, how contiguous they lie to each other, in layers, as it were, over one another, crossing one another, sometimes *embedded* in one another, sometimes perforating one another.
Paley. Natural Theology, c. 9.

EM-BE'LLISH, v. } (Also *Im.*) Fr. *Embellir*; It. *Imbellire*, ornare, decorare, from the prep. *en*, and Fr. *Bel*, and this from Lat. *Bellus*, (Skinner.)
EMBE'LLISHER.
EMBE'LLISHMENT.

"Fr. *Embellir*,—to *im*bellish, beautifie, garnish, adorn, be-deck, trimme up, set out unto the eye," (Cotgrave.)

But mekely she let her eien fall
And thilke semblant sate her wel withall
And eke her teares full of heaunesse
Embelissed her wifely chastnesse
Chaucer. Legend of Lucrece.

With this faire flowre your goodly girlounds dight,
Of chastitie and vertue virginal,
That shall *embellish* more your beauty bright,
And crowne your heads with heauenly coronall.
Spenser. Faerie Queene, b. iii. c. 5.

If women annoint their faces with a liniment made of it overnight, it dooth *embellish* their skin at one instant and with one dressing yea, it taketh away the pimples and spots that disfigure the face, in manner of lentils
Holland. Plinie, b. xxii. c. 21.

How will sweet Ovid's ghost be pleas'd to hear
His fame augmented by an English peer;
How he *embellishes* his Helen's loves,
Outdoes his softness, and his sense improves!
Dryden. Ep. To the Earl of Roscommon.

These therefore have only certain heads, which they are as eloquent upon as they can and may be called *embellishers*
Spectator, No. 121.

Milton, though he fetched this beautiful circumstance from the Iliad and Æneid, does not only insert it as a poetical *embellishment*, like the authors above mentioned, but makes an artful use of it for the proper carrying on of his fable, and for the breaking off the combat between the two warriors, who were upon the point of engaging.
Id. No. 321.

Indeed the critic deserves our pity, who cannot see that the formal circumstance of sitting silent seven days, was a dramatic *embellishment* in the Eastern manner.
Warburton. The Divine Legation, b. vi. Notes.

EMBERS. A.S. *Æmyrian*; Dut. *Amer*. (See AMBER.) Junius observes, that the Dut. *Ameringhen* signifies scintillarum *structura*, and thus might be the same word as *hameringen*, i. e. to *hammer* or strike out, (sc.) sparks from hot iron. Skinner derives from old Goth. *Eld*, *fire*, and *ber-an*, parere, to *bring forth*, (q.d.) partus ignis, *fire brought forth* or produced. Wachter considers the Dut. *Amer*, *amber*, to be aliquid ustum, any thing burnt, from the verb *amberen*, *anbernen* or *anbrennen*, incendere, to burn. Junius explains the word,—

"Ashes in appearance extinct, but betraying hidden fire, by the faint and decaying light of sparks glittering among them." Used met. for—decaying heat, remaining warmth. And see AMBER.

Than as the coles can not be in the *embres* without sparkes, nor corrupcion of the carion without stenche, no more can he that hath a hole and clere hearte be, without enforcyng him to vtter louynge woordes.—*Golden Boke*, c. 15.

Fool, to believe the fire quite out, alas!
Which only laid asleep in *embers* was
Sherburne. Nove Inamoramento.

Yet not in thoughtless slumber were they past:
For oft the heavenly fire, that lay conceal'd
Beneath the sleeping *embers*, mounted fast,
And all its native light anew reveal'd.
Thomson. The Castle of Indolence, c. 1.

Destruction withers up the ground,
Like parchment into *embers* cast.
Hart. Contentment, &c., under the Divine Will.

E'MBER-EVES. } Skinner thinks from *ember*, cineres, ashes; because the ancients used to fast with *ashes* cast upon their heads, or sitting among the *ashes*. See also *Minshew*.
E'MBER-WEEK.

In A.S. *Ymb-ren*, *ymb-ryne*, is "a circle, a rundle, a circuit, circumference, or that which in a circular course ends where it began: a revolution. *Gearlica ymbryne*, the revolution of the year; *Ymbren* fæsten, *Ymbren* wucan, *Ymbren* dagas (i. e. *Ember* feast, *Ember* week, *Ember* days.) As for the etymology of the word (*Ember*,) it cometh not (Somner adds) as is commonly received from *embers*, or ashes, which were used onely on (what tooke name from thence) *Ash-Wednesday*: but is compounded of *ymb*, or *emb*, circum, about, and *rene*, or *rune*, cursus, a course or running; and is applied to these Fasts, because constantly observed at certain set seasons in the *course* or *circuit* of the yeare." See also Marshal. *Observationes in Versionem Anglo. Sax.* p. 528.

It hath been sung at festivals,
On *Ember-eves*, and holy ales.—*Shakes. Pericles*, Act i. sc. 1.

Gnoth 'Twas well spoke of a cook. And are all fallen into fasting-days and *Ember-weeks*, that cooks are out of use?—*Massinger The Old Law*, Act iii. sc. 1.

EM-BE'TTER, v. To make, or cause to be, *better*, (qv.)

For cruelty doth not *embetter* men,
But them more wary makes than they have been
Daniel Chorusses in Philotas.

EM-BE'ZZLE, v. } (Also *Im.*) Chaucer writes *embesile*; "Fr. *Embler*,—to steal, filch, lurch, pilfer, nim, purloin, *imbezel*, convey away," (Cotgrave.)
EMBE'ZZLEMENT.

In the quotations from Dryden and Sharp, the applications seem to be equivalent to—*bezzle*, (qv.) sc.—

To waste or squander.

These wicked wretches these hounds of hel
As I have told here in this sentence
Were not content my deere love thus to quel
But yet they must *embesile* his presence.
Chaucer. The Lamentation of Mary Magdaleine.

As God takes pleasure in doing wonders for men, he so loves to be acknowledged in the great works that he doeth He hath no reason to part with his owne glory, that is too precious for him to lose, or for his creature to *embezell*.
Bp. Hall. Cont. The Five Loaves and Two Fishes

They proceeded to charge him by presumptions and suspicions, rather than by direct evidences and proofes, for *embezzeling* and averting to his proper use certaine treasure gotten from king Antiochus.—*Holland Livie*, p. 1016.

What when thou hast *embezel'd* all thy store?
Where's all thy father left? 'Tis true, I grant,
Some I have mortgag'd, to supply my want
Dryden. Persius, Sat. 6.

The attendance it [Religion] requires on our business, will not allow us to *embezzle* our money in drinking or gaming.—*Sharp*, vol. i. Ser. 1.

To remove doubts which had existed respecting *embezzlements* by merchants' and bankers' clerks, it was enacted, by the 39 George III. ch. 85, that if any servant or clerk should by virtue of his employment receive any money, bills, or any valuable security, goods or effects, in the name or on the account of his master or employer, and should afterwards *embezzle* any part of the same, he shall be deemed to have feloniously stolen the same, and should be subject to transportation for any term not exceeding fourteen years.
Blackstone Commentaries, b. iv. c. 17. Note 3.

EM-BE'LLOW, v. To swell or heave; applied to the waves of the sea.

And then *embellowed* high doth in his pride disdaine
With fome and roaring din all hugeness of the maine.
Lisle. Du Bartas. The First Booke of Noe.

EM-BITTER, v. To cause to be *biting*, piercing, penetrating; and thus, painful, hurtful, inflicting pain or distress of mind.

Which would soon *embitter* and debase al worldly pleasures, which are but ciphers in respect to these.
Prynne. Histrio-Mastix, pt. ii. Act iv. sc. 2.

Thirdly, let it be further considered, that godliness is a most effectual antidote against all those inquietudes, and evil accidents, that do either wholly destroy or very much *embitter*, the pleasures of life.—*Sharp*, vol. i. Ser. 2.

It is our fond conceits, our froward humours, our perverse behaviours, which do create the trouble, which seemeth adherent to any condition, and *embittereth* every state; which from any slight occasion doth create vexation, and turneth every event into disaster.—*Barrow*, vol. iii. Ser. 7.

EM-BLAZE, v. } A. S. *Blæsan*, to blow; Ger. *Blasen*; Dut. *Blaesen*. To rush, issue, send forth or emit, (sc.) like *a blast*; i. e. suddenly, widely, rapidly. And thus also,—
EMBLA'ZON.
EMBLA'ZONER.
EMBLA'ZONRY.

To spread or disperse, to divulge, to publish, to proclaim; also, to display or set forth, conspicuously, ostentatiously.

For sweet Variety herself did throw
To every bank, here all the grounds she dide
In lily white, there pinks *eblazed* white,
And damask all the earth.
G. Fletcher. Christ Triumph on Earth

Ne're shall this blood be wiped from thy point,
But thou shalt weare it as a herald's coate,
To *emblaze* the honor that thy master got.
Shakespeare. 2 Pt. Hen. VI. Act iv. sc. 10.

On which when Cupid with his killing bowe
And cruell shafts *emblazoned* she beheld,
At sight thereof she was with terror queld.
Spenser. Faerie Queene, b. iv. c. 10.

Th' engladden'd spring, forgetful now to weep,
Began t' *emblazon* from her leavy bed.
G. Fletcher. Christ Triumph after Death.

But I step again to this *emblazoner* of his title-page (whether it be the same man or no, I leave it in the midst) and here I find him pronouncing, without reprieve, those animadversions to be a slanderous and scurrilous libel
Milton. Apology for Smectymnuus

From low and abject themes the groveling Muse
Now mounts aerial, to sing of arms
Triumphant, and *emblaze* the martial acts
Of Britain's hero. *J. Philips. Blenheim.*

Ere heaven's *emblazon'd* by the rosy dawn,
Domestic cares awake him. *Id. Cider*, b. ii.

Nor long inswath'd the sacred infant lay:
(Celestial forms full soon their prime attain:)
Her eyes oft darted o'er the liquid way,
With golden light *emblaz'd* the darkling main.
Sir W. Jones. A Hymn to Lacshmi.

Apollo here enthroned in light appears
The eye of heaven, *emblazer* of the spheres.
Mickle. Lusiad, b. 10.

Destin'd, alas! in foreign climes to leave
Her pale remains unhonour'd, while the herse
Of wealthy guilt *emblazoned* boasts the pride
Of painted heraldry. *Blacklock. A Soliloquy.*

E'MBLEM, v. } Fr. *Emblem*; It. and Sp. *Emblema*; Lat. *Emblema*; Gr. Εμβλημα, παρα το εμβαλλειν, to *throw or cast in*, to insert, to inlay. Est enim εμβλημα, says Vossius, *sigillum* quod operi alteri *inseritur* atque illigatur. And Pliny, Ulysses et Diomedes erant in phialæ *emblemate*, Palladium surripientes; which Holland thus paraphrastically and explanatorily renders, "A broad goblet or standing piece there was, *with a device appendant to it*, for to be set on and taken off with a vice, and the same *resembled* Ulixes and Diomedes stealing the Palladium out of the Temple of Minerva, in Troy," (*Plinie*, b. xxxiii. c. 12.)
E'MBLEMIST.
EMBLEMA'TICAL.
EMBLEMA'TICK.
EMBLEMA'TICALLY.
EMBLEMA'TICISE, v.
EMBLE'MATIZE.

"Fr. *Emblem*,—an emblem, a picture, and short posie, expressing some particular conceit," (Cotgrave.)

And our now overshadow'd souls (to whose beauties stars were foils) may be exactly *emblem'd*, by those crusted globes, whose influential emissions are intercepted, by the interposal of the benighting element, while the purer essence is imprison'd within the narrow compasse of a centre.
Glanvill. Vanity of Dogmatizing, c. 1.

Why may he not be *emblem'd* by the cozening fig-tree that our Saviour curs'd.—*Feltham*, pt. i. Res. 80.

About the border, in a curious fret,
Emblems, impressas, hieroglyphics set.
Drayton. Barons' Wars, b. vi.

Or is 't because such painted ware
Resembles something that you are,
Soe py de, soe seeming, soe unsound
In manners, and in doctrine, found,
That, out of *emblematick* wit,
You spare yourselves in sparing it?
Corbet. Upon Fairford Windows.

Others have spoken *emblematically* and hieroglyphically: and so did the Ægyptians, unto whom the phœnix was the hieroglyphick of the sun.
Brown. Vulgar Errours, b. iii. c. 12.

Thus began the descriptions of griphins, basilisks phœnix, and many more: which *emblematists* and heralds have entertained with significations answering their institutions
Id. Ib. b. v. c. 20.

By Alciate, the great *emblematist*, he [the beaver] is turned to another purpose, to teach men rather to part with their purses than their lives, and by their wealth to redeem themselves out of danger.—*Fuller. Worthies. Cardiganshire.*

The word *emblema* having got into one, [public instrument,] it was thrust out by an express edict of the senate
Howell, b. iv. Let. 19.

He will have the twelve stones in the breast plate to signify the twelve signes in the zodiack, and their being ranged into four ternaries, to denote the four seasons of the yeare; his *blew* robe to *emblematize* the *air*, the flower-work at the hemme thereof the earth.
More. Defence of Philosophical Cabbala, App.

Some in their hands, beside the lance and shield,
The boughs of woodbine or of hawthorn held,
Or branches for their mystic *emblems* took,
Of palm, of laurel, or of cerrial oak.
Dryden. The Flower and the Leaf.

O Pope! Since envy is decreed by fate,
Since she pursues alone the wise and great;
In one small, *emblematic* landscape see,
How vast a distance 'twixt thy foe and thee
Savage. The Wanderer, c. 1.

There ought to be useful morals and reflections couched under it, [an allegory,] which still receive a greater value from their being new and uncommon: as also from their appearing difficult to have been thrown into *emblematical* types and shadows.—*Guardian*, No. 152.

The sacramental feeding on the body and blood of Christ is the reception of spiritual nourishment, *emblematically* represented by those material elements, which contribute most to animal nutrition and refreshment; bread and wine.
Knox. On the Lord's Supper, s. 9.

He [Giacomo Amiconi] drew the queen and the three eldest princesses, and prints were taken from his pictures, which he generally endeavoured to *emblematicise* by genii and Cupids.—*Walpole. Anecdotes*, vol. iv. c. 3.

The image is apparently antique, and easily explained by those who know that anciently the sun was commonly *emblematized* by a starry or radiate figure.
Hurd. On the Marks of Imitation.

E'MBLEMENTS. Low Lat. *Embladare, seminare*, from the Fr. *Emblaver*, (Spelman.) *En*, and *blavier*,—of or belonging to *corn* or *corn* land.

"*Emblaver*,—to sow the ground with corn," (Cotgrave.)

If a tenant for his own life sows the lands, and dies before harvest, his executors shall have the *emblements*, or profits of the crop.—*Blackstone. Commentaries*, b. ii. c. 8.

EM-BLO'SSOM, *v.* To cover with bloom or blossom, (qv.)

Sweet, O sweet, the warbling throng,
On the white *emblossom'd* spray!
Nature's universal song
Echoes to the rising day.
Cunningham. Day. A Pastoral.

EM-BO'DY, *v.* (Also *Im.*) To invest or clothe with *body*, to put into *bodily*, corporeal, material, or substantial shape; to incorporate; and (met.) to draw together into one united company or mass, as a *body* of soldiers; to *embody* the militia.

For so must all things excellent begin,
And eke enrooted deepe must be the tree,
Whose big *embodied* branches shall not lin,
Till they to heauen's light forth stretched bee.
Spenser. Faerie Queene, b. iii. c. 3.

For I by vow am so *embodied* yours,
That she which marries you, must marrie me,
Either both or none.—*Shakespeare. All's Well*, Act v. sc. 3.

At this turn, sir, you may perceive that I have again made use of the Platonick hypothesis, that Spirits are *embodied*.
Glanvill. Witchcraft, s. 11.

The soul, while it is *embodied*, can no more be divided from sin, than the *body* itself can be considered without flesh.—*South*, vol. xi. Ser. 1.

From thee we came, from thee our being drew;
Whatever lives and moves, great sire! is thine,
Embodied portions of the soul divine.
West. Hymn to Cleanthes.

It is not, therefore, to rail at Lord Bute, but firmly to *embody* against this court party and its practices, which can afford us any prospect of relief in our present condition.
Burke. On the Present Discontents.

EM-BOIL, *v.* To throw, to throw forth, (sc.) from the surface.

(Met.) to be or cause to be warm, heated; to agitate.

Faint, weary, sore, *emboyled*, grieued, brent
With heate, toyle, wounds, armes, smart, and inward fire,
Death better were.—*Spenser. Faerie Queene*, b. i. c. 11.

With whose reproche and odious menace
The knight *emboyling* in his haughty hart,
Knit all his forces, and gan sore to vibrace
His grasping hold.—*Spenser. Faerie Queene*, b. ii. c. 1

EMBO'ISSEMENT. See EMBOSS.

EM-BOLD, *v.* } To bold or *embold*, bolden or
EMBO'LDEN. } *embolden*, is to confirm the courage, strengthen the resolution, to give additional courage, to encourage.

And for shee was so goodly (as me thought) mine harte began somedeale to be *embolden*, and wext a little hardy to speak, but yet with quaking voice.
Chaucer. The Testament of Love, b. i.

But now we dare not shew our selfe in place,
Ne vs *embold* to dwel in company
There as our hert would loue right faithfully.
Id. The Court of Love.

This vulgare and cõmon dronkennes *emboldeth* man to set nought, yea by his owne life.
Udal. Actes of the Apostles, c. 2.

Upon whose approach their fellowes being more *emboldened*, did offer to board the galliasse.
Hackluyt. Voyages, vol. i. p. 601.

For soone as he was vanisht out of sight,
His coward courage gan *emboldned* bee,
And cast t'auenge him of that foule despight,
Which he had borne of his *bold* enemie.
Spenser. Faerie Queene, b. v. c. 5.

I must let you understand, I thinke myselfe in better plight for a lender then you are: the which hath something *emboldened* me to this vnseason'd intrusion: for they say, if money goe before, all wayes doe lye open.
Shakespeare. Merry Wives of Windsor, Act ii. sc. 2.

'Tis necessary he should dye:
Nothing *emboldens* sin so much as mercy.
Id. Timon of Athens, Act iii. sc. 5.

Till gentle heat, and soft repeated rains,
Make the green blood to dance within their veins;
Then, at their call *emboldn'd*, out they come,
And swell the germs, and burst the narrow room.
Dryden. The Flower and the Leaf.

Free, as at Mansfield, he at court appears,
Still uncorrupted by mean hopes and fears.
Plainly his mind does to his Prince impart,
Alone *emboldn'd* by an honest heart.
Dodsley. Prologue to Sir John Cockle at Court.

E'MBOLIFE. *Embelfe* circle. Speight (as Skinner observes) explains—the *oblique* circle; but he himself rather thinks it is from the Gr. Εμβολιμος, intercalaris, i. e. the intercalary circle, when a day is intercalated each fourth year.

Speight, however, had Chaucer's own authority for his explanation.

The excellence of the sphere solide amongs other noble conclusions, sheweth manifest the diuers assensions of signes in diuers places, as well in right cercles as in *embolife* cercle.
Chaucer. Of the Astrolabie.

To know the assensions of the signs in the *embolife* circle in euery region, I meane in *circulo obliquo*.—*Id. Ib.*

These same signes from the heade of Capricorne vnto the ende of Geminy, beene called tortuous signes or crooked signes, for they risen *emboligfe* in our orizonte, and these croked signs ben obedient to ye signs that ben of the right ascencion.—*Id. Ib.*

EM-BO'SOM, *v.* To receive within the *bosom*, within the heart, within the feelings or passions, the desires or affections of the heart; to store or treasure up, (sc.) as in the *bosom*; to fix or seat deeply; to shelter.

Kind Lord, where is the kindnesse once thou swarest,
Swarest in truth thy David's stock should finde?
Show, Lord, yet show thou for thy servant carest,
Holding those shames in unforgetting mind,
Which we *embosom'd* beare of many a kind.
Sidney. The Psalms of David, Ps. 89.

This graceless man, for furtherance of his guile,
Did court the handmaid of my lady deare,
Who, glad t' *embosome* his affection vile,
Did all she might, more pleasing to appear.
Spenser. Faerie Queene, b. ii. c. 4.

1. The deathless heir of all thy father's day;
2. Decently born,
Embosom'd in a much more rosy morn,
The blushes of thy all-unblemished mother.
Crashaw. In the glorious Epiphany.

His house, *embosom'd* in the grove,
Sacred to social life and social love,
Shall glitter o'er the pendant green,
Where Thames reflects the visionary scene.
Pope. Horace, b. iv. Ode 1.

That tranquil sea, where sorrows are no more,
No storm vext billows lash the peaceful shore:
There in heav'n's bliss *embosom'd* may you prove
The height of endless happiness and love.
Fawkes. An Epithalamic Ode.

EM-BOSS, *v.* "Fr. *Embouster*,—
To *imbox*, enclose, insert, fasten, put or shut up, as within a box," (Cotgrave.)

And there all night himselfe in anguish tost;
Vowing, that neuer he in bed againe
His limbs would rest, ne lig in ease *embost*,
Till that his ladies sight he mote attaine,
Or vnderstand, that she in safety did remain.
Spenser. Faerie Queene, b. vi. c. 4.

Hee so disseized of his gryping grosse.
The knight his thrillant speare againe assaid
In his brass-plated body to *emboose*,
And three men's strength vnto the stroke he laid,
Id. Ib. b. i. c. 11.

EM-BOSS, *v.* Fr. *Embosquer*; It. *Imboscare*; to em*bush*, to plant or set wood, to enclose or surround with *bushes*, with wood; with a thicket of *bushes* or wood. Skinner says, as vox venatica, it is either spoken of the huntsman, and then signifies to drive the deer into the wood; or of the deer, and then signifies to hide in the wood. And Mr. Tyrwhitt, "Sheltered in a wood."

To go or cause to go, to drive, to take shelter in the *bushes*, in a wood; to enclose, surround, or encircle in a wood. See the next EMBOSS: the two first quotations from Spenser, placed there, seem to be, at least, equivocal.

And all men spake of hunting,
How they wold slee the hart with strength,
And how the hart had upon length
So much *embosed*, I not now what.—*Chaucer. The Dreame.*

Like that self-begotten bird,
In the Arabian woods *embost*,
That no second knows, nor third.
Milton. Samson Agonistes.

EM-BOSS, *v.* } (Also *Im*: and see BOSS.)
EMBO'SSMENT. } Fr. *Embosser*, *bosse*, tuber;
EMBO'SSING, *n.* } an architectonick word, says Skinner. It is spoken of sculpture *slightly projecting*, which, by the Italians, is called *basso* and *mezzo relievo*; and thus *boss* may be corrupted from *basso*, which is applied to any thing relieved or raised but slightly, lowly; *en bosse*, distinguished from *en relief*; and thus applied generally, to any thing rising, projecting, or swelling forth. And see BOSSE.

To rise, or cause to rise, to raise, to project, to swell forth; to cover with *bosses*, projections, swellings, or protuberances, (in *basso*, in *bosse*.)

According to the old writers on hunting, a deer is said to be *embossed*, when it throws forth *bosses*, or round masses of foam from its mouth; or when it swells at the knees with hard hunting; and thus, to *emboss* is (consequentially) to hunt hard, to hunt down, to overpower with fatigue or weariness, and (as in Spenser, "*Embossed* with bale") to overwhelm.

There is not in Homer any word to correspond with *embost* in Chapman.

See EMBOSS, *ante*.

Upon a thicke palfray, paper white,
With sadell redde, enbrouded with delite
Of gold the barres vp *enbossed* high,
Sate Dido. *Chaucer. Legend of Dido.*

Of birral *enbosed* were the pyllers round.
Skelton. The Crowne of Laurell.

In her right hand a fire-brand she did tosse
About her head, still roming here and there;
As a dismayed deere in chace *embost*,
Frightfull of his safety, hath his right way lost.
Spenser. Faerie Queene, b. iii. c. 12.

Like dastard curree, that hauing at a bay
The salvage beast *embost* in weary chase,
Dare not aduenture on the stubborne pray,
Ne byte before. *Id. Ib.* b. iii. c. 1.

In walls likewise did they insert many noble and most exquisite sculptures, and historical fables, half wrought up, *embossed*, and swelling, and sometimes more than half, which eminencies they now call in Italy by the name of *basse* and mezzo relievo.—*Evelyn. On Architecture.*

Which, when he knew, and felt our feeble harts,
Embost with bale, and bitter byting griefe,
Which Loue had launced with his deadly darts,
With wounding words and tearms of foule repriefe,
He pluckt from vs all hope of due relief.
Spenser. Faerie Queene, b. I. c. 9.

But by ensample of the last daye's losse,
None of them rashly durst to her approche,
Ne in so glorious spoyle themselves *emboose*.
Id. Ib. b. III. c. 1.

Which drawing softly forth out of the darke,
He open shew'd, that all men it mote marke,
A gorgeous girdle, curiously *embost*
With pearle and precious stone, worth many a marke
Id. Ib. b. IV. c. 4.

Why are ye thus discomfited like hinds that have no hearts!
Who, wearied with a long-run field, are instantly *embost*,
Stand still, and in their beastly breasts is all their courage lost.—*Chapman. Homer. Iliad*, b. IV.

His hellish arms were all with fiends *embost*,
Who damned souls with endless torments roast,
And thousand ways devise to vex the tortur'd ghost.
P. Fletcher. The Purple Island, c. 12.

For so letters, if they be so farre off as they cannot be discerned, shew but as a duskish paper: and all engravings, and *embossings*, (afar off) appear plain
Bacon. Naturall History, § 878.

The most accurate engravings, or *embossments*, seem [through a microscope] such rude, lungling, deformed works, as if they had been done with a mattock, or a trowel.
Wilkins. Of Natural Religion, b. I. c. 6.

Box was the yoke, *embos'd* with costly paine,
And hung with ringlets to receive the reins.
Pope. Homer. Iliad, b XXIV.

At eve, within yon studious nook,
I ope my brass *embossed* book,
Pourtray'd with many a holy deed
Of martyrs, crown'd with heavenly meed.
Warton. Inscription in an Hermitage.

EM-BO'TTLE, *v.* "Fr. *Embotteler*,—to make up in bundles or *bottles*," (Cotgrave.)

——— Stirom, firmest fruit,
Embottled (long as Priameian Troy
Withstood the Greeks) endures, ere justly mild.
J. Philips. Cider, b. II.

EM-BOUND, *v.* To *bind* up, to inwrap, to infold.

Hub. If I in act, consent, or sinne of thought,
Be guiltie of the stealing that sweete breath
Which was *embounded* in this beauteous clay,
Let Hell want paines enough to torture me.
I left him well.—*Shakespeare. King John*, Act IV. sc. 3.

EM-BOW, *v.* } (Also *Im.*) To *bow*, to bend,
EMBO'WMENT. } to curve, to arch.

In summer's day, when Phœbus fairly shone
I saw a bull as white as driuen snowe,
With gilden hornes *embowed* like the moone
In a fresh flowring meadow lying low.
Spenser. Visions of the World's Vanitie.

At his own proper charge, great cost he hath bestowed,
In decking up our temples here with gilded *roofs embowed*
For honour of the Gods.—*North. Plutarch*, p. 411.

Two rowes of pillars, after the manner of isles of churches, also standing: the roof all open, not so much as any *embowment* near any of the walls left.
Bacon. Naturall History, § 349.

EM-BO'WEL, *v.* See DISEMBOWEL; to which *embowel* is used as equivalent.

To place, or plunge, or sink, within the *bowels*; to plunge or sink. Also,

To draw out, deprive of, the *bowels*, the entrails; to eviscerate.

His dreadfull hand he heaued vp aloft;
And with his dredfull instrument of ire,
Thought sure haue pownded him to powder soft,
Or deepe *embowel'd* in the earth entire:
But fortune did not with his will conspire.
Spenser. Faerie Queene, b VI. c. 8.

There let him hang *embowelled* in blood,
Where never any gentle shepherd feed
His blessed flocks.
G. Fletcher. Christ's Triumph over Death.

The wretched, bloody, and vsurping boare,
(That spoyl'd your summer fields, and fruitful vines,)
Swilles your warm blood like wash, and makes his trough
In your *embowel'd* bosomes.
Shakespeare. Rich. III. Act V. sc. 2.

This punishment for treason, Sir Edward Coke tells us, is warranted by divers examples in Scripture: for Joab was drawn, Bithan was hanged, Judas was *embowelled*, and so of the rest.—*Blackstone. Commentaries*, b. IV. c. 6.

Their dead they bury not, nor burn with fires,
No graves they dig, erect no fun'ral pyres;
But washing first th' *embowel'd* body clean,
Gums, spice and melted pitch they pour within.
Jenyns. On the Immortality of the Soul, b. I.

EM-BO'WER, *v.* (Also *Im.*) To dwell within a *bower*; to enclose, (&c.) as within a *bower*; to surround, to invelope or envolve.

Ah Destinies, and you whom skies *embow'r*,
To his fair spoils his spright again yet give,
And, like another Phœnix, make him live.
Drummond. On the Death of Sir Wm. Alexander.

Where on the mingling boughs they sit *embower'd*
All the hot noon, till cooler hours arise.
Thomson. Summer.

Reliev'd from yon rude scene of party din,
Where open baseness vies with secret sin,
And, safe *embower'd* in Woburn's airy groves,
Let us recall the times our taste approves.
Mallet. Prologue to the Siege of Damascus.

EM-BOWL, *v.* To form into a *bowl*, or ball, or globe.

Thou our refuge, thou our dwelling,
O Lord, hast byn from time to time:
Long ere mountaines proudly swelling
Above the lowly dales did clime:
Long ere the earth *embowl'd* by thee
Beare the forme it now doth beare:
Yea, thou art God for ever, free
From all touch of age and yeare.
Sir Philip Sidney. Psalm 90.

EM-BRACE, *v.* } (Also *Im.*) Fr. *Embracer*; It. *Abbracciare*;
EMBRA'CE, *s.* } Sp. *Abracar*; from Lat.
EMBRA'CEMENT. } *Brach-ium*, the arm; the
EMBRA'CER. } limb, which *breaks* out from
EMBRA'CERY. } the trunk or body, (A. S.
EMBRA'CING, *s.* } *Bræc-an*, Tooke.)
EMBRA'SURE. }

To take within, to hold within, the *arms*; to comprise or comprehend, to enfold, to encircle, to surround; to hold, or take, or seize, hold of, (&c.) as with the *arms*; to hold fast, to constrain, to grasp; and more generally, to seize, take or accept.

Of the legal application of the word *Embracery*, Skinner says, qui alienam causam *amplectitur*, tutatur, et in se recipit.

Embrasure, in *Fortification*, adopted from the French, is an opening in a parapet (&c.) to receive or hold—any thing inserted or introduced; a porthole.

This frere ariseth up ful curtisly,
And hire *embraceth* in his armes narwe,
And kisseth hire swete, and chirketh as a sparwe
With his lippes.
Chaucer. The Sompnoures Tale, v. 70,384.

[She was] so benigne, and so digne of reverence,
And coude so the peples herte *embrace*,
That eche hire loveth that loketh on hire face.
Id. The Clerkes Tale, v. 8288.

The second maner of chastitee is for to be a clene widew, and eschue the *embracing* of a man, and desire the *embracing* of Jesu Christ.—*Id. The Persones Tale.*

And with this worde where as he laie
Hire loue in armes she *embraseth*.—*Gower. Con. A.* b. III.

Make much of her and she shall promote thee: yea, if y^e *embrace* her, she shal bring the vnto honoure.
Bible, 1551. *Prouerbes*, c. 3.

Nor requireth he so much to be honoured with ceremonies, as to be *embraced* with a pure hearte and mynde.
Udal. Romaines, c. 12.

And because that affinitie is an *embracer* of amitie, there was concluded a marriage betweene the Duke of Bedford, and the Lady Anne, sister to the Duke of Burgoyne.
Hall. Hen. VI. an. 2.

But they say, he sore amended whan he was once consecrated archbishop of Canterbury, and *least* well his accustomed *embracinges* after the rules of loue, and became in life religious, that afore in loue was lecherous.
Bale. English Votaries, pt. II.

So fashioned a porch with rare deuise,
Archt ouer head with an *embracing* vine,
Whose branches hanging downe seem'd to entice
All passers by, to taste their lushious wine.
Spenser. Faerie Queene, b. II. c. 12.

You'l see your Rome *embrac'd* with fire, before you'l speake with Coriolanus.—*Shakes. Coriolanus*, Act V. sc. 2.

What know I, but your grace made a trial of me;
Durst I presume to *embrace*, where but to touch
With an unmanner'd hand was death!
Massinger. The Virgin Martyr, Act I. sc. 1.

'Bout the husband oke the vine
Thus wreathes to kisse his leavy face:
Their streames thus rivers joyne,
And lose themselves in the *embrace*.
Habington. To Castara, vpon an Embrace.

Forgive me countrey, and sweet countreymen,
And lords accept this heartie kind *embrace*.
My forces and my power of men are yours.
Shakespeare. 1 Part Hen. VI. Act III. sc. 3.

No word they speake, nor earthly thing they felt,
But like two senseless stocks in long *embracements* dwelt.
Spenser. Faerie Queene, b. III. c. 12.

I was then present, saw them salute on horseback,
Beheld them when they lighted, how they clung
In their *embracement*, as they grew together.
Shakespeare. Hen. VIII. Act I. sc. 1.

Ant. Thus, by great favour of propitious stars,
From fearful storms, shipwreck and raging billows,
Merciless jaws of death, am I return'd
To th' safe and quiet bosom of my country,
And wish'd *embracements* of my friends and kindred.
Tomkis. Albumazar, Act IV. sc. 1.

The Neapolitan is accounted the best courter of ladies, and the greatest *embracer* of pleasure of any other people.
Howell, b. I. Let. 39.

Injurie of chance, forcibly prevents our lockt *embraasures*.
Shakespeare. Troyl. & Cres. Act IV. sc. 4.

Thy word is truth. Now since the understanding is that faculty whose proper office it is to close in with truth as such; the receiving or *embracing* the means of grace, which are called truth, is most properly set forth by the acts of the understanding.—*South*, vol. II. Ser. 10.

The queen in white array, before her band,
Saluting, took her rival by the hand,
So did the knights and dames, with courtly grace
And with behaviour sweet, their foes *embrace*.
Dryden. The Flower and the Leaf.

Such a benefactour is Almighty God, and such a tribute he requires of us; a ready *embracement* of, and a joyful complacency in his kindness.—*Barrow. Works*, vol I. Ser. 8.

It was, according to their predictions, designed that Christ should establish a new covenant, upon better promises, of another eternal most happy life, assuring to the *embracers* thereof an entire reconciliation and acceptance with God.
Id. Ib. vol. II. Ser. 30.

We may add, that even those fearfull judgments were tempered with mixtures of favourable design, not onely to the community of mankind, but even toward the people whom it served to convince of their errours and crimes; to induce them to repentance, to provoke them unto the acknowledgment and *embracing* of God's truth, so palpably vindicated by him.—*Id. Ib.* vol. III. Ser. 37.

Embracery is an attempt to influence a jury corruptly to one side by promises, persuasions, entreaties, money, entertainments, and the like. The punishment for the person *embracing* [the embracer] is by fine and imprisonment; and for the juror so *embraced*, if it be by taking money, the punishment is (by divers statutes of the reign of Edward III.) perpetual infamy, imprisonment for a year, and forfeiture of the tenfold value.—*Blackstone. Commentaries*, b. IV. c. 10.

Bashful at first, she smiles at length on her *embracer*, and expresses her joy with inarticulate murmurs.
Sir W. Jones. The Songs of Jayadeva.

Full ninety brazen guns her port holes fill,
Ready with nitrous magazines to kill,
From dread *embrazures* formidably peep
And seem to threaten ruin to the deep.
Falconer. Description of a ninety-gun Ship.

[We saw] on the side of the Hill an old ruined parapet with four or five *embrasures*.
Cook. Third Voyage, b. VI. c. 5.

EM-BRAID, *v.* (Also *Im.*) Used as equivalent to *upbraid*, (qv.) See also BRAID.

For the sunne, the fountayne of lyght, shal waxe darke, therby as it were *embraydyng* the vngodly with theyr blyndnes, because they would not se the euerlastyng sunne and lanterne of the worlde.—*Udal. Marke*, c. 13.

But the pourpose that he wente aboute was, by makyng a countenaunce of marueyllyng, to commend vnto the Jewes the centurion's affiaunce and assured trust in God: and also to *embraide* them with their vnbelief, by this exaumple of a man being bothe a heathen, and a souldier.—*Id. Luke*, c. 7

Unto whom Plutarche, without any change of countenance, answered in this fourme, thou *embraydest* me causles with wrath and impacience, I pray the, what perceiuest thou in me, that I am angry or oute of pacience.

Sir T. Elyot. Governour, b. iii. c. 20.

EM-BRAUD. } See Embroider.
Embro'ud. }

EM-BRA'NGLE, *v.* (Or *Im.*) See To Brangle.

Whenever I attempt to frame a simple idea of time, abstracted from the succession of ideas in my mind, which flows uniformly, and is participated by all beings, I am lost and *embrangled* in inextricable difficulties.

Berkley. Of Humane Knowledge, pt. i. § 98.

EM-BRAVE, *v.* In the quotation from Beaumont's *Psyche*, it is—

To inspire *bravery* or courage; to encourage. In the other examples—

To set off *bravely*, to deck, to dress out, to adorn.

All that which Egypt whilome did deuise,
All that which Greece their temples to *embraue*,
After the Ionick, Attick, Dorick guise

Spenser. The Ruins of Rome.

Like as a ship in which no balance lies,
Without a pilot on the sleeping waves,
Fairly along with wind and water flies,
And painted masts with silken sails *embraues*.

G. Fletcher. Christ's Triumph on Earth.

Green brakes and primrose sweet his seemly hearse *embraue*.—*P. Fletcher. To Sir Anthony Irby.*

Psyche, *embrav'd* by Charis's generous flame,
Strives in devotion's furnace to refine
Her pious self.—*Beaumont. Psyche*, (1651) xvii. *Arg.*

Full royally along the lawn they tread,
And each with circling gold *embraued* had his head.

Thompson. The Nativity.

EM-BREW. See Embrue.

EM-BRIGHT, *v.* To *brighten*, to be luminous, shining, splendid.

Mercy, co-partner of great George's throne,
Through the *embrighted* air ascendant flies,
Duteous, the peace-bestowing maid is flown
To smooth his halcyon progress to the skies.

Cunningham. On the Death of his late Majesty.

E'MBROCATE, *v.* } Gr. Εμβρεχ-ειν, εν, and
Embroca'tion. } βρεχ-ειν, to moisten. See the quotation from Holland's *Plutarch*.

"Fr. *Embrocation*,—an *embrochation*; a fomenting, a besprinkling or gentle bathing of the head, or other part, with a liquor falling from aloft upon it in the manner of rain," (Cotgrave.)

Embrochation, a devise that physitions have to foment the head or any other part, with some liquor falling from aloft upon it, in manner of rain, whence it took its name.

Holland. Plutarch. Explanation of Obscure Words.

To scoure away the foule dandruffe, an *embrochation* of it (wild mint) and vinegre upon the head in the sun is counted singular.—*Id. Plinie*, b. xx. c. 14.

I *embrocated* the tumour with ol. litior. and cham.

Wiseman. Surgery, b. i. c. 9.

EM-BROIDER, *v.* } (Or *Im.*) See Border,
Embro'iderer. } and Broid.
Embro'idery. }

To *Braid*, *breid* or *broid*; A.S. *Breyd-an*; Dut. *Breyd-en*; and the comp. *em-* or *en-*, *braud*, or *broud*, appear to have been confounded with *broider* and *embroider*; Fr. *Border* or *broder*; Sp. *Bordar*; Dut. *Boorduren*. To *braid* or *embraud*, is—

To knit, to plait or plight, to wreath, to interweave. To *broider* or *embroider*, is—

To surround with an edge or *border*, (sc.) of figured-work, of needle-work; generally, to adorn with needle-work; (met.) to decorate with artificial ornaments, with delusive graces.

This wofull lady ylearned had in youth
So that she worken and *embrauden* couth.

Chaucer. Legend of Philomene.

Embrouded was he, as it were a mede
Alle ful of freshe floures, white and rede.

Id. The Prologue, v. 89.

As to the firste sinne in superfluitie of clothing, which that maketh it so dere, to the harme of the peple, not only the coste of the *embroudery*, the disguising, &c.

Id. The Persones Tale.

And whan she taketh her worke on honde
Of wevyng, or of *embroudrie*,
Than can I not but muse and prie
Upon hir fingers longe and smale.—*Gower. Con. A.* b. iv.

This wight vpon a speare tho
A penaell, whiche was wel begone
Embroudred.—*Id. Ib.* b. vi.

Then came a company that the Persians call immortall, the ryches of whose apparell exceeded farre the rest; they had all chains of golde coates *embrodered* with golde, and sleues sett with pearle.—*Brende. Quintus Curtius*, fol. 24.

A persone vicare or parishe preste, by usynge their veluet cappes *embrowdred* with laces, do make some men thynke that they be ashamyd of theyr crounes that reuerend token of the order of preesthode.

Sir T. Elyot. The Castel of Helth, b. iv.

No conning artificer, caruer, painter, nor gylder, *embroderer*, goldesmythe, nor sylke worker, with such other lyke of what occupacion soeuer thei be or haue bene to thy comodite shall neuermore be found so againe.

Bale. Image, pt. iii.

His garment was disguised very vaine,
And his *embrodered* bonnet set awry.

Spenser. Faerie Queene, b. iii. c. 12.

The long robes *embrodered* before, called Prætextæ, were devised by the Tuscanes. The Trabeæ were roiall robes, and I find that kings and princes only ware them. In Homer's time also, they used garments *embrodered* [pictas] with imagerie and floure worke, and from thence came the triumphant robes. As for *embrouderie* [acus facere] itselfe and needle-worke, it was the Phrygians' invention: and hereupon *embroiderers* in Latine bee called Phrygiones.

Holland. Plinie, b. viii. c. 48.

I am ashamed thus to employ my pen in correcting this *embroiderer*, who has stuffed his writings with so many lies, that those who bear him the least ill will, are forced to blush at his fopperies and toyes, wherewith he endeavours to feed the eyes of his readers.—*North. The Life of Gyonismbec.*

Like saphire pearle, and rich *embroiderie*,
Buckled below faire knighthood's bending knee.

Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

Here ruddy brass and gold refulgent blaz'd;
There polish'd chests *embroider'd* vestures grac'd.

Pope. Homer. Odyssey, b. iii.

All this is done when first the western breeze
Becalms the year and smooths the troubled seas;
Before the chattering swallow builds her nest,
Or fields in Spring's *embroidery* are drest.

Addison. Virgil, Geor. 4.

When, hanging 'midst the costly panoply,
A scarf *embroider'd* met the hero's eye,
Which fair Cassandra's skilful hands had wrought,
A present for her lord.—*Wilkie. Epigoniad*, b. vi.

EM-BROIL, *v.* } Fr. *Embrouiller*; It. *Im-*
Embro'ilment. } *brogliare*, confundere, perturbare, intricare; to render confused, disturbed, or intricate. "Fr. *Embrouiller*; to pester, intangle, incumber, intricate, confound," (Cotgrave.) See Broil.

To confound, to mingle, to disturb, to trouble, to disorder.

But this so wretched state are kingdoms in,
Where one man's course shall all the rest *embroil*.

Daniel. Civil Wars, b. v.

Which now [his Muse] (but little past half her long way)
Stands stumbling at the horrours that succeed;
Weary with these *embroilments*, fain would stay
Her further course, unwilling to proceed.—*Id. Ib.* b. viii.

Auspicious Queen! since in thy realms secure
Of peace thou reign'st, and Victory attends
Thy distant ensigns, with compassion view
Europe *embroil'd*.—*J. Philips. Blenheim.*

He [Prince of Orange] was not apprehensive of a new *embroilment*, but rather wished it.

Burnet. Own Time, an. 1678.

And better would it suit thy rev'rend age,
Thy station, quality, and kindred blood,
To hush ill-judging clamour, and cement
Divided factions to my throne again,
Than thus *embroil* the state.

Smollet. The Regicide, Act iii. sc. 8.

EM-BRONZE, *v.* Æneus ut stes; that you may stand in *brass* or *bronze*.

Will you in largesses exhaust your store
That you may proudly stalk the Circus o'er;
Or in the Capitol *embronz'd* may stand
Spoil'd of your fortune and paternal land.

Francis. Horace, Sat. b. ii.

EM-BROWN, *v.* (Also *Im.*) To render *brown*; to give a *brown* hue or colour to; that colour which things have that have been *burn*-ed.

Whence the gay spring exults in flowery pride,
And autumn with the bleeding grape is dy'd,
Whence summer suns *embrown* the labouring swains,
And shivering winter pines in icy chains.

Fenton. Epistle to Mr Southern.

When Eve *embrowns* the verdant grove
And Philomel laments her love,
Each sigh I breathe, my love reveals,
And tells the pang my bosom feels.

Lloyd, Air 5. *In the Capricious Lover.*

EMBRU'E, or } Also written *Imbrue*; which
Embre'w, *v.* } Junius thinks may, by transposition of the letter *r*, be from the Lat. *Imbuere*. Skinner also, that such may be the case; otherwise from the Fr. *Abbreuver*, or our *in*, and *breu*, (qv.) The Fr. *Embreuver* is,—"to moisten, bedew, soak in, soften with liquor; also, to dye, indue, imbue," (Cotgrave.) *Breuvage*, Menage says, is by transposition *beurrage*, and *beuvrage*, formed from the Lat. *Bib-ere*, to drink. See Beverage, and Imbrue.

To moisten, to soak, or steep.

The blinde did not foorthwith receiue his sight, but as soon as he was enoincted with claye, he is commaunded to go to the poole Siloe, and there to washe awaie the claye wherwith his eyes were *embreewed*.—*Udal. John*, c. 9.

For, findinge you armed with swearde, and fiere, and *embrewed* with our bloude, wee might wel haue spared you some other name, [aduersaries.]

Jewell. An Answer to M. Hardinge, Preface.

Liue thou, and to thy mother dear attest,
That cleare she dide from blemish criminall;
Thy little hands *embrew'd* in bleeding breast,
Loe, I for pledges leaue. So giue me leaue to rest.

Spenser. Faerie Queene, b. ii. c. 1.

Lord Bassianus lies *embrewed* here
All on a heape, like to the slaughtered lambe.

Shakespeare. Titus Andronicus, Act ii. sc. 4.

Her face, her hands, her naked limbs were torn,
With passing through the brakes and prickly thorns;
Two mastiffs gaunt and grim her flight pursu'd,
And oft their fasten'd fangs in blood *embru'd*.

Dryden. Theodore & Honoria.

Every consideration which heightens his matchless virtues, and endears his memory to us, serves also to enhance the wickedness of those sons of Belial, who were the instruments of his ruin, and *embrued* their hands in his blood.

Atterbury, vol. iv. Ser. 1.

I mark'd his desultory pace,
His gestures strange and varying face,
With many a mutter'd sound:
And ah! too late aghast I view'd
The reeking blade, the hand *embru'd*;
He fell, and groaning grasp'd in agony the ground.

Warton. The Suicide.

EM-BRUTE, *v.* To reduce to the state or condition of a *brute*; to *brutify*.

From ev'ry tie, from ev'ry duty freed,
Without a balance, and without a creed,
Dead ev'ry sense, each particle divine,
And all the man *embruted* in the swine.

Cawthorne. The Regulation of the Passions.

E'MBRYO, *n.* } Fr. *Embryon*; It. *Embrione*;
E'mbryon. } Sp. *Embrion*; Lat. *Embryo*
E'mbryous. } and *embryon*; Gr. Εμβρυον,
Embry'onate. } παρα το εντος της μητρος βρυειν, quod *intus* in utero *pullulat*.

Any thing budding or germinating, sprouting or shooting forth; any thing in the first stages of germination or generation in the animal or vegetable kingdom. Applied (met.) to any thing in an early, unformed, rude, unfinished state.

All was compos'd within this goodly room,
A perfect shape this *embryo* was become.

Drayton. The Owl.

Hon. I am full of thoughts,
And something there is here I must give form to,
Though yet an *embryon*.

Massinger. The Picture, Act ii. sc. 2.

——— These fifteen weeks
(So long as since the plot was but an *embrion*)
Have I, with burning lights, mixt vigilant thoughts,
In expectation of this hated play.

B. Jonson. Poetaster, Introd.

Did we learn such an alphabet in our *embryo* state?

Glanvill. Vanity of Dogmatizing, c. 4.

Contemplation generates; action propagates. Without the first the latter is defective; without the last, the first is but abortive and *embryous*.—*Feltham*, pt. i. Res. 14.

So are the wicked designs of gain often disappointed in the *embryo*, and the contrivers of them, instead of approving themselves to be more wise and subtle men than others, do appear at last to be fools.

Bp. Wilkins. Of Natural Religion, b. ii. c. 4.

Why in viviparous animals, in the time of gestation should the nourishment be carried to the *embryon* in the womb, which at other times goeth not that way?

Ray. On the Creation, pt. i.

But neither by these words, the body that shall be, can St. Paul be suppos'd to denote this insensible little *embryonated* plant, for that is already in being, contained in the seed that is sown, and therefore could not be spoke of under the name of *the body that shall be*.

Locke. Second Reply to the Bp. of Worcester.

To make this probable, we took not iron ore, or *embryonated* mars, but pure steel itself, the same as needles were made of.—*Boyle. Works*, vol. iv. p. 798.

An *embryo* breed! of such a doubtful frame,
You scarce could know the sex but by the name.

P. Whitehead. Honour, a Satire, (1747.)

Many of these trees produce the *embryos* of the leaves and flowers in one year, and bring them to perfection the following. These tender *embryos* are wrapped up with a compactness which no art can imitate: in which state they compose what we call the bud.—*Paley. Nat. Theol.* c. 20.

EM-BUSH, *v.* } To *ambush*, (qv.) to go into,
EMBU'SHMENT. } take shelter in, hide or conceal in a *bush* or wood, (sc.) for the purpose of surprising an enemy.

Then shuln ye evermo countrewaite *emboyssements*, and alle espiale.—*Chaucer. Tale of Melibeus.*

For it betid vpon a daie
In to the pass whan he was fall,
The *embuschementes* to breaken all,
And hym beclipte on euery side,
That flee ne might he not aside.—*Gower. Con. A.* b. vii.

That thing troubled greatly Parmenio, doubting that his enemies had laide some *embushment* for him, and therefore durst not goe an unknowen waye without a guyde.

Brende. Quintus Curtius, fol. 46.

And they fledde for the nones towarde their *bushmēt*, and whan they of the *bushment* sawe the Frechmen chase their company, they issued out of their *embushment*, but it was a lytell to sone.—*Berners. Froiss. Chron.* vol. i. c. 362.

He without saying a word departed from us, *embushing* himself presently among the *bushes* and brambles, leaving us wholly disabled to follow him in those rough and unhaunted places.—*Shelton. Don Quixote*, b. iii. c. 9.

EM-BU'SY, *v.* To occupy or employ, to engage, fully, wholly, actively.

But truely the free liberalitie of good people shal neuer faill that man, whiche with a sincere mynde dooeth altogether *embusie* and occupie himself in preaching the gospel.

Udal. Luke, c. 8.

But, good madame, the accustome and vsage
Of auncient poetes ye wote full well hath bene,
Themselfs to *embusy* with all their whole corage
So that theyr workes myght famously be sene.

Skelton. The Crowne of Laurell.

In medyll warke rayseyng byrdes in bowres,
With vertue *enbosed* all tymes and howres. *Id. Ib.*

EME'ND, *v.* }
EMENDA'TION. } Fr. *Emender*; It. and Lat. *Emendare*; (*e*, and *menda*, a deficiency.) See AMEND.
EME'NDATORY. }
To free from *deficiency*, fault, blemish; to repair, correct, improve, reform.

The prynters herof were very desirous to have the Bible come forth as faultlesse and *emendatly* as the shortnes of tyme for the recognysing of the same wold require.

Taverner. Dedication to the King, (*Bible*, 1539.)

A strong earthquake would shake them to a chaos, from which the successive force of the sun, rather than creation, hath a little *emended* them.—*Feltham. Low Countries*, pt. ii.

Certain it is, that God removed the candlestick from the Levantine Churches, because he had a quarrel unto them; for that punishment is never sent upon pure designes of *emendation*, or for direct and immediate purposes of the divine glory, but ever makes reflexion upon the past sinne.

Bp. Taylor. Great Exemplar, p. 3. Disc. 18.

That useful part of learning which consists in *emendations*, knowledge of different readings, and the like, is what in all ages persons extremely wise and learned have had in great veneration.—*Spectator*, No. 328.

And I may say, with truth, that having become from this circumstance as impartial, if not as fastidious, to my own work, as any other critic could possibly have been, I hardly left a single line in it without giving it what I thought an *emendation*.—*Mason. Preface to Fresnoy's Art of Painting.*

He was charmed with the elegance of this writer; and the high credit in which *emendatory* criticism of which Paterculus stood much in need, was held in the beginning of this century, occasioned by the dazzling reputation of such men as Bentley and Hare, very naturally seduced a young enterprizing scholar into an attempt of this nature.

Hurd. Life of Warburton.

He had, what is the first requisite to *emendatory* criticism, that intuition by which the Poet's intention is immediately discovered, and that dexterity of intellect which dispatches his work by the easiest means.—*Johnson. Pref. to Shakes.*

E'MERALD, *n.* Anciently *Emeraud*; Fr. *Esmeraude*; Sp. *Esmeralda*; It. *Smeraldo*; Dut. and Ger. *Schmaragd*; Lat. *Smaragdus*; Gr. Σμαραγδος, and μαραγδος, Gr. Σμαρασσ-ειν, and μαρασσ-ειν, lucere, splendere, to shine, to be bright.

See the quotation from Holland's *Plinie*.

——— The semes echon
As it were a maner garnishing
Was set with *emerauds* one and one.

Chaucer. The Floure & the Leafe.

True it is, that we take great delight to behold greene hearbes and leaves of trees, but this is nothing to the pleasure wee have in looking upon the *emerand*, for compare it with other things, be they never so greene, it surpasseth them all in pleasant verdure.—*Holland. Plinie*, b. xxxvii. c. 5.

Meand'ring rivers smoothly smiling passe
And whilst they (lover-like) kisse courted lands,
Would emulate the *emerauld like* grasse,
All pav'd with pearle, empal'd with golden sands.

Stirling. Doomes-Day. Twelfth Houre.

As when an *emerald* green, enchas'd
In flaming gold, from the bright mass acquires
A nobler hue, more delicate to sight.—*J. Philips. Cider*, b. i.

EME'RGE, *v.* }
EME'RGENT. }
EME'RGENTLY. } Lat. *Emergere*; *e*, and *mergere*, which Vossius and Julius Scaliger think is *a mari*, from the sea.
EME'RGENCY. }
EME'RSION. } To rise above the surface; and, generally, to rise, to issue, to come forth, or out of.

Emergent, (met.)—rising, rushing, or starting forth; and thus, arising, occurring, happening, suddenly, critically.

Turning his head aside, beholding her by reflection in Pallas's mirror, and so directing his blow, cut off her head: from whose bloud gushing out, instantly *emerged* Pegasus the flying horse.—*Bacon. Learning, by G. Wats*, b. ii. c. 13.

The Septuagint was much depraved, not only from the errors of Scribes, and the *emergent* corruptions of time, but malicious contrivance of the Jews.

Brown. Vulgar Errours, b. vi. c. 1.

Of that which was necessary Christ left in his ministers a power of government: and in that which was not primely necessary, but *emergently* and contingently came to be useful and fit, he only left in his ministers a power to perswade.

Bp. Taylor. Rule of Conscience, b. iii. c. 4.

Most of our rarities have been found out by casual *emergency*; and have been the works of time, and chance, rather then of philosophy.—*Glanvill. Van. of Dogmatizing*, c. 19.

For though perhaps they contain the seminals of spiders, and scorpions, and such as in other earths by suscitation of the sun may arise into animation; yet lying under command of their antidote, without hope of *emergency*, they are poysoned in their matrix by powers easily hindering the advance of their originals, whose confirmed forms they are able to destroy.—*Brown. Vulgar Errours*, b. vii. c. 17.

As Geminus affirmeth, and Petavius his learned commentator proveth, they began their account from its heliacal *emersion*, and not its cosmical ascent.—*Id. Ib.* b. iv. c. 13.

So when the sun rolls down th' ethereal plain,
Extinct his splendours in the whelming main,
A transient night earth, air, and heaven invades,
Eclips'd in horrours of surrounding shades;
But soon, *emerging* with a fresher ray,
He starts exultant, and renews the day.

Brome. A Poem on Death.

But that good angel, whose surmounting power
Waited great Charles in each *emergent* hour.

Otway. Windsor Castle.

The Muses, by their king's permission,
Though foes to Love, attend the session,
And on the right hand took their places
In order; on the left, the Graces:
To whom she might her doubts propose
On all *emergencies* that rose.—*Swift. Cadenus & Vanessa.*

The mersion also in water and the *emersion* thence, doth figure our death to the former, and receiving to a new life.

Barrow. The Doctrine of the Sacraments.

At the very moment when some of them seemed plunged in unfathomable abysses of disgrace and disaster they have suddenly *emerged*.—*Burke. On a Regicide Peace*, Let. i.

People little consider the utter impossibility of getting those who having *emerged* from very low, some from the lowest, classes of society, having exercised a power so high, and with such unrelenting and bloody a rage, quietly to fall back into their old ranks, and become humble, peaceable, laborious, and useful members of society.

Burke. Remarks on the Policy of the Allies.

Or Ararat, on whose *emergent* top
First moor'd that precious bark, whose chosen crew
Again o'erspread earth's universal orb.

Jago. Edge-Hill, b. i.

Or rather thou, whom ancient prophet styles
Venus Urania! born the babe of smiles,
When from the deep thy bright *emergence* sprung,
And nature on thy form divinely hung.

Brooke. Universal Beauty, b. i.

Of all the publick services, that of the navy is the one in which tampering may be of the greatest danger, which can worst be supplied upon an *emergency*, and of which any failure draws after it the longest and heaviest train of consequences.—*Burke. Observ. on a late State of the Nation.*

EME'RIT. } Lat. *Emerere*; *e*, and *merere*,
EME'RITED. } meritus; Gr. Μερ-ειν, to divide; whence μερ-os, a part or share; and hence *merere*, quia *meritum*, says Vossius, fere *partum* est, sive labor, sive pretium spectetur.

Having done his share of labour; deserved, earned by service.

——— She gently thus did pull mine ear,
"The *emerit* ancient warbling priests, and you
Nothing beyond collect, or ballad do,
Dare you salute a star without tri'd fire?"

Cartwright. On the Birth of the Princess Elizabeth.

I had the honour to lay one of the first foundation stones of that royal structure, erected for the reception and encouragement of *emerited* and well-deserving seamen. (30 June, 1696.)—*Evelyn*, iii. vii. s. 13.

Jan. 27. 1682. Sir Ste. Fox acquainted me again with his Master's resolution of proceeding in the erection of a Royal Hospital for *emerited* Souldiers.—*Id. Memoirs.*

E'MERLIN. *Ermine*, (qv.)

Her shoulders be like to white doves
Pearching within square royal roves,
Which leaded are with silver skin,
Passing the hate-spot *emerlin*.—*Sidney. Arcadia*, b. ii.

E'MERODS, i.e. hemorrhoids. Αιμορροος, from αιμα, blood, and ρεειν, to flow.

It was not much unlike which God did to the princes and diviners among the Philistines, who sent the ark back with five golden *emerods* and five golden mice; an act proportionable to the custom and sense of their nation and religion.

Bp. Taylor. Great Exemplar, pt. i. s. 4.

EME'TICK, *adj.* }
EME'TICK, *n.* } Gr. Εμετικος, from εμ-ειν, vomere, evomere, to
EME'TICALLY. } vomit, heave or throw forth.

We daily see, that the violent *emetick* and cathartick properties of antimony, may singly, by calcination with saltpetre be destroyed.—*Boyle. Works*, vol. ii. p. 123.

We have not observed a well-prepared medicine of duly refined silver to work *emetically*, even in women and girls.

Id. Ib. vol. i. p. 330.

While the domestic animal, that guards
At midnight hours his threshold, if oppress'd
By sudden sickness, at his master's feet
Begs not that aid his services might claim,
But in his own physician, knows the case,
And from th' *emetic* herbage works his cure.

Smart. On the Omniscience of the Supreme Being.

EM-FORTH. Skinner says, secundum, according to; from *em*, which in composition signifies æquum, seu par, (A. S. *Emn-ian*, æquare, to even,) and *forth*; and Mr. Tyrwhit,—corruption of *even-forth*, (qv.)

Beatus, seith Seynt Bernard. *qui scripturas legit*
Et v-ba vertit in opera. enforth is power.

Piers Ploughman, p. 275.

As wisly as I shall for euermore,
Emforth my might, thy trewe servant be.

Chaucer. The Knightes Tale, v. 2237.

For parde God wot, I haue euer yet
Been redy thee to serue, and this night
Haue I not fained, but *emforth* my wit
Doen all thy lust.—*Id. Troilus*, b. ii.

E'MICANT. } Lat. *Emicans*, pres. part. of
EMICA'TION. } *emicare*, (*e*, and *micare*, to sparkle.)

Sparkling; throwing forth sparks.

Thus iron in aqua fortis will fall into ebullition, with noise and *emication*, as also a crass and fumid exhalation, which are caused from this combat of the sulphur of iron, with the acide of nitrous spirits of aqua fortis.

Brown. Vulgar Errours, b. ii. c. 3.

Here thou almighty vigour didst exert.'
Which *emicant* did this and that way dart,
Through the black bosom of the empty space.
Blackmore. Creation, b. vii.

E'-MIGRATE, *v.* E'MIGRATE, *adj.* EMIGRA'TION. E'MIGRANT, *n.* E'MIGRANT, *adj.* } Lat. *Emigrare*, (*e*, and *migrare*, *atum*,) Fr. *Migrer*. To depart from, leave, quit, or remove from.

Emigrant is a modern word both in French and English. The noun *emigration* appears to have come into use much earlier than the verb. Such also was the case with the uncompounded *migrate*, *migration*.

Emigrate is used by Gayton.

But let our souls *emigrate*, meet,
And in abstract embraces greet.
Gayton. On Don Quixote, p. 228.

Did we doubt lest we should wander to unknown places where we cannot be certain of the entertainment; or did we fear a scorching trail (upon the *emigration*) in flames little inferiour (for the time) to those of hell, there were some cause for us to tremble at the approach of death.
Bp. Hall. Balm of Gilead

We never knew wars to grow merely upon the account of the fulness of any country: indeed that plethory hath many times occasioned *emigrations*, and transplantations, and navigation, and increase of trade or manufactures, and other industrious employments; but wars have always grown upon other occasions.—*Hale. Origin. of Man.* p. 240.

For however Jesus had some extraordinary transvolations and acts of *emigration* beyond the times of his even and ordinary conversation, yet it was but seldom
Bp. Taylor. Great Exemplar. An Exhortation, § 12.

England, sir, is a nation which still I hope respects, and formerly adored, her freedom. The colonists *emigrated* from you, when this part of your character was most predominant; and they took this bias and direction the moment they parted from your hands.
Burke. On Conciliation with America.

I hear that there are considerable *emigrations* from France; and that many quitting that voluptuous climate, and that seductive Grecian liberty, have taken refuge in the frozen regions, and under the British despotism of Canada.
Id. On the French Revolution.

Whenever the mother-country cannot afford this supply, every *emigrant* may be considered as a citizen lost to the community, and strangers must reap all the benefit of answering his demands.—*Robertson. History of America*, b. viii.

Whosoever succeeds in a civil war will be cruel. But here the *emigrants* flying to revenge in the cars of military victory, will almost insatiably call for their victims and their booty, and a body of *emigrant* traitors were attending the King of Prussia, and the Duke of Brunswick, to suggest the most sanguinary counsels.
Burke. On the Policy of the Allies. (Anonymous.)

E'MINENT. E'MINENTLY. E'MINENCE. E'MINENCY. } Fr. *Eminent*; It. *Eminente*; Sp. *Eminente*; Lat. *Eminere*, *eminens*, plainly, says Vossius, from *mun-ere*, and that from Gr. Μενειν, to stay or stand, (sc.) without motion. And Perottus, *Emineo*, quasi *extra* alios, hoc est *præ* aliis *maneo*: for he is said to be *eminent* (*eminere*) who is *higher* than others. And see Martinius.

Standing forth from or above others; rising up or above; and thus, high, exalted, conspicuous, distinguished.

Then with a grace austere and *eminent*,
Doth his abuse effectually declare,
Winning each sad eye to a reverend fear,
To due attention drawing every ear.
Drayton. Barons' Wars, b. v.

——— Who were below him,
He va'd as creatures of another place,
And bow'd his *eminent* top to their low rankes,
Making them proud of his humilitie.
Shakespeare. All's Well that End's Well, Act i. sc. 2.

Now, sir, this granted, (as it is a most pregnant and unforced position,) who stands so *eminently* in the degree of this fortune as Cassio does?—*Id. Othello*, Act ii. sc. 1.

Devotion (mother of Obedience)
Bears such a hand on their credulity,
That it abates the spirit of *eminence*,
And busies them with humble piety.
Daniel. Civil War, b. vi.

Luke. What will you say, or what thanks shall I look for,
If I now raise you to such *eminence*, as
The wife and daughters of a citizen
Never arrived at?—*Massinger. City Madam*, Act v. sc. 1.

And thus much also observe, that those names of Brennus and Belinus, [were] of great note, both in signification and personal *eminency*.—*Drayton. Poly-Olbion*, s. 3.

Christ as God is everywhere, but in respect of his body he is determined to a particular residence in heaven, viz. at the right hand of God, that is, in the best seat, and in the greatest *eminency*.—*Bp. Taylor. Of the Real Presence*

While others fondly feed ambition's fire,
And to the top of human state aspire,
That from their airy *eminence* they may
With pride and scorn th' inferior world survey,
Here we should dwell obscure, yet happier far than they.
Hughes. Letter to a Friend.

For it is a true observation, that mountains do especially abound with different species of vegetables, because of the great diversity of soils that are found there, every vertex, or *eminency*, almost affording new kinds.
Ray. On the Creation, pt. ii.

And this he suggesteth for the right doctrine, that subjection is not due to bad princes, perverting the apostle's words to that purpose, be subject to the king as excelling, that is, saith he, in vertues, not in vices, whereas the apostle meaneth *eminency* in power
Barrow. On the Pope's Supremacy

The eyes are sunk in a convenient valley, *latent ulcister*, and are encompassed round with *eminent* parts, as with a rampart, *et excelsis undique partibus septuntur*, Cic. so are defended from the strokes of any flat bodies.
Ray. On the Creation, pt. ii.

If Common sense, that corner-stone,
Is wanting, let the rest alone
Better be fools without pretence,
Than coxcombs even of *eminence*.
Whitehead. The Goat's Beard.

What now has the reader learned from this varied criticism, but that his *eminence* [Cardinal Perron] was indeed very fond of his poet.—*Hurd. Notes on Epis. to Augustus.*

Our sense of imitation is that to which the comic poet addresses himself, but such pictures of *eminent* worth or villainy seize upon the moral sense; and by raising the strong correspondent passions of admiration and abhorrence, turn us aside from contemplating the imitation itself
Id. On the Provinces of the Drama, Disc. 2.

E-MIT, *v.* EMI'TTENT. EMI'SSION. EMI'SSITIOUS. E'MISSARY. EMI'SSIVE. } Lat. *Emittere*, (*e*, and *mittere*, to send.) See DEMIT. To send, throw, or cast forth, to eject, to dart forth, to issue forth or out; to give vent to.

And our now overshadowed souls (to whose beauty stars were foils) may be exactly emblem'd, by these crusted globes, whose influential *emissions* are intercepted by the interposal of the benighting element, while the purer essence is imprisoned within the narrow compasse of a centre.
Glanvill. Vanity of Dogmatizing, c. 1.

Malicious masse-priest, cast back those *emissitious* eyes to your owne infamous chair of Rome; and if even in that thou canst discerne no spectacles of abominable uncleanesse, spend thy spightfull censures upō ours.
Bp. Hall. Honour of the Married Clergie, b. ii. § 8.

You shall neither eat nor sleepe;
No, nor forth your window peepe
With your *emissarie* eye.—*B. Jonson. Lyrick Pieces*, No. 8.

They did it [bleeding one animal into another] yesterday before the society, very successfully also, upon a bull-mastiff and a spaniel, the former being the *emittent*, the other the recipient.—*Boyle. Works*, vol. vi. p. 237.

The wish'd occasion of the plot he takes;
Some circumstances finds, but more he makes.
By buzzing *emissaries* fills the ears
Of listening crowds with jealousies and fears.
Dryden. Absalom & Achitophel.

Because Philosophers may disagree
If sight *emission* or reception be,
Shall it be thence infer'd, I do not see?
Id. The Hind and the Panther.

And while yon sun *emits* his rays divine,
And while the stars in midnight azure shine,
Where'er my sails are stretch'd the world around,
Thy praise shall brighten, and thy name resound.
Mickle. Lusiad, b. ii.

But as pain is stronger in its operation than pleasure, so death is in general a much more affecting idea than pain; because there are very few pains, however exquisite, which are not preferred to death: nay, what generally makes pain itself, if I may say so, more painful, is that it is considered as an *emissary* to this king of terrours.
Burke. On the Sublime and Beautiful, Pan 8.

The mediate glands, with unctuous juice replete,
Their stores of lubricating guile secrete;
Still opportune, with prompt *emission* flow,
And slipping frustrate the deluded foe.
Brooke. Universal Beauty, b. v.

But soon a beam, *emissive* from above,
Shed mental day, and touch'd the heart with love,
Gave jealous rage to know divine control,
And rul'd the tempest rising in the soul.
Id. Jerusalem Delivered, b. i.

EM-MANTEL, *v.* "Fr. *Emmanteler*,—to cover with, wrap in, a cloak or *mantle*; to cloak, *mantle*, *bemantle*," (Cotgrave.)

To cover or protect.

The world, and this, which by another name men have thought good to call heaven (under the comprise and bending cope whereof all things are *emmantelled* and covered) beleeve wee ought in all reason to be a God, eternall, unmeasurable, without beginning and likewise endlesse.
Holland. Pliny, b. i. c. 1.

Besides the walls that he caused to be built and *emmantelled* about other townes.—*Id. Ib.* b. xxix. c. 1.

EM-MARBLE, *v.* (In some editions *En.*) To bestow, or invest with the qualities of *marble*, (e. g.) its coldness.

And otherwhyles their dying to delay,
Thou dost *enmarble* the proud heart of her,
Whose love before their life they do prefer.
Spenser. Hymn to Love.

EMMET. "A. S. *Æmet*, *emet*, an emmet, ant, or pismire," (Somner.) Dut. *Emte*. The Ger. *Ameise*, Wachter says, is so called, a *fugâ otii*, because it is never idle; from *Meise*, idleness, and *a* prefixed "*otium negat.*" In A. S. *Amet*, is *instructus*, furnished, provided, (Somner.) And as to *provide* for the future is the characteristic of this insect; hence, perhaps, the name. See the quotation from Milton. *Ant*, is *emet*, *and*, *ant*. See ANT.

At length this lover doth devise,
A bracelet made of *emmets* eyes,
A thing he thought that she would prize.
Drayton. The Court of Fairy.

Our villages are like mole hills, and men as so many *emets*, busie, busie still, going to and fro, in and out, crossing one another's projects, as the lines of severall sea cards cut each other in a globe or map.
Burton. Anatomy of Melancholy, p. 1. s.

——— First crept
The parsimonious *emmet*, provident
Of future, in small room large heart enclosed,
Pattern of just equalitie perhaps
Hereafter, join'd in her popular tribes
Of commonalitie.—*Milton. Paradise Lost*, b. vii.

But sage experience taught me how to prise
Myself; and how this world she bade me rise
To nobler flights, regardless of a race
Of factious *emmets*.
Somervile. Address to his Elbow Chair.

Since then (as *emmets* their small world o'erthrown)
We sure amaz'd from our earth's ruins crawl
Young. Complaint, Night 2.

EM-MEW, *v.* Fr. *Mue*, from *Muer*; Lat. *Mutare*, to change.

A *mew* is a coop or pen, in which birds are confined, while they *change* their feathers, (Doct. Th. II.—in Skinner.)

To *enmew* is, consequently, to coop, to confine.

——— This outward sainted deputie,
Whose settled visage, and deliberate word
Nips youth i' th' head and follies doth *enmew*,
As falcon doth the fowle, is yet a divel.
Shakespeare. Meas. for Meas. Act iii. sc. 1.

E-MOLLIENT, *adj.* EMO'LLIENT, *n.* EMOLLI'TION. EMO'LLITIVE, *adj* & *n.* } Lat. *Emolliens*, *emollire*; Fr. *Emollir*; to soften, *mollify*, make gentle or quiet.

An *emollient*,—that which softens or soothes, makes gentle or tranquil, pliant or supple.

Lassitude is remedied by bathing, or anointing with oil and warm water. The cause is, for that all lassitude is a kind of contusion and compression of the parts,—and bathing, and anointing, give a relaxation or *emollition*.
Bacon. Naturall History, § 730.

They enter likewise into those *emollitive* or lenitive plastres which are devised for the sores of the head.
Holland. Pliny, b. xxxvi. c. 21.

The misseto is a great *emollitive*: for it softeneth, discusseth, and resolveth, also hard tumors.
Id. Ib. b. xxiv. c. 4.

The fifth means is to further the very act of assimilation and nourishment; which is done by some outward *emollients*, that make the parts more apt to assimilate.
Bacon. Naturall History, § 59.

There is also in the joints, and that common to them all, another exquisite provision, manifestly adapted to their use, and concerning which there can, I think, be no dispute, namely, the regular supply of a mucilage, more *emollient*

and slippery than oil itself, which is constantly softening and lubricating the parts that rub upon each other, and thereby diminishing the effect of attrition in the highest possible degree.—*Paley. Natural Theology*, c. 8.

Sometimes I was covered with *emollients*, by which it was expected that all the scars would be filled, and my cheeks plumped up to their former smoothness; and sometimes I was punished with artificial excoriations in hopes of gaining new graces with a new skin.—*Rambler*, No. 133.

Wealth, power, wisdom, and the attachment of those connected in interest or friendship with us, may remove or alleviate the other calamities; but sickness remains deaf and inexorable to all these powerful *emollients*.

Warburton, vol. I. Ser. 30.

EMO'LUMENT. } From the Lat. *Emol-ere*;
EMOLUME'NTAL. } to grind.

"Fr. *Emolument*,—profit, commodity, benefit, gain," (Cotgrave.)

The grist of the *mill*; the charge, gain, or profit, for *grinding*. And then generally as the French.

His prædia in like manner were tributes, tolles, portage, bankage, stockage, coinage, profits by salt pits, mulles, watercourses (and whatsoeuer *emoluments* grew by them) and such like.—*Holinshed. Desc. of England*, c. 5.

But whiles I affirm it of the past, it justifies and does honour to the present industry of our age, and of which there cannot be a greater and more emulous instance, then the passion of his majesty to encourage his subjects in all that is laudable and truly *emolumental* of this nature.

Evelyn. A Discourse of Forest Trees. To the Reader.

In the several capacities I bear, of astrologer, civilian, and physician, I have with great application studied the publick *emolument*.—*Tatler*, No. 47.

It is, therefore, not at all wonderful, that the people should be so desirous of adding themselves to that body, in which they may possess and reconcile satisfactions the most alluring, and seemingly the most contradictory, enjoying at once all the spirited pleasure of independence, and all the gross lucre and fat *emoluments* of servitude.

Burke. On the Present Discontents.

EMO'NGST, i. e. *Amongst*, (qv.)

Pardie pitie and mercie in euery Margarite is closed by kynde, *emongst* many other vertues, by qualities of comfort.

Chaucer. The Testament of Loue, b. i.

The countrey towards the sea is plaine and full of ryuers, *emonges* the whiche twoo bee notable, Pyramus and Cydnus.

Brende. Quintus Curtius, fol. 26.

Your Anabaptistes, and Zuenkfeldians wee knowe not. They finde harbour *emongste* you in Austria, Slesia, Moraula, and in sutche other countries, and cities, where the gospel of Christ is suppressed.—*Jewell. Defence*, p. 30.

E-MOVE, *v.* } Lat. *E-movere*, to move.
EMO'TION, *n.* } To *move*, to stir up, to excite,
EMO'TION, *v.* } to rouse; to excite feeling or
EMO'TIVE. } passion; to affect.

Who seeing this sad plight, her tender hart
With dear compassion deeply d,d *emmoue*,
That she gan *moue* his vndeserued smart
And with her dolefull accent, bare with him a part.

Spenser. Faerie Queene, b. iv. c. 8.

—— But when as Enias
Beheld two such, of two such villaines thrall,
His manly mind was much *emmoued* there withall.

Id. Ib. b. vi. c. 8.

Nay, if it be but in the consideration of his being thirsty, if it be but by a natural pity and tenderness, by the *emotions* of humanity, by the meltings of a worthy disposition and of tender bowels.—*Bp. Taylor. Rule of Conscience*, b. iv. c. 1.

I resolved not to exasperate him by passion, hard words or damning sentences, but calmly and without seeming *emotion*, discoursed the business with him.

Glanvill. On Witchcraft, p. 178.

While with kind nature, here amid the grove,
We pass'd the harmless sabbath of our time,
What to disturb it could, fell men, *emove*
Your barbarous hearts.—*Thomson. Castle of Indolence.*

I think nothing need to be said to encourage it [bathing in cold water] provided this one caution be used, that he never go into the water, when exercise has at all warm'd him or left any *emotion* in his blood or pulse.

Locke. Of Education, s. 8.

As the young chief th' affecting scene surveys,
How all his form th' *emotion'd* soul betrays.

Scott. Essay on Painting.

Emotions therefore, according to the genuine signification of the word, are principally and primitively applicable to the sensible and visible effects, which particular passions produce upon the frame, in consequence of this reaction, or particular agitation of mind.

Cogan. On the Passions, pt. I. c. 1.

To him display the wonders of their frame,
His own contexture, where eternal art,
Emotive, pants within the alternate heart.

Brooke. Universal Beauty, b. iv.

EM-PAIR. (Now *Im.*) "Fr. *Empirer*,—to impair, imbase, or make worse; also, to waste, wear, decay in goodness, grow worse and worse, or worse for the wearing," (Cotgrave.)

Thā is the mede of people soch, that no day ne shal *empayren* it.—*Chaucer. Boecius*, b. iv.

For loue is in yong folke but rage
And in old folke a great dotage,
Who most it vseth most shall *empaire*.

Id. The Cuckow and the Nightingale.

May a man thinkest hide and safe lay
Fire in his bosome, without *empairement*
And brenning of his clothes.—*Id. The Remedie of Loue.*

For thei be not of one assent
He worcheth great *empeirement*.—*Gower. Con. A.* b. vii.

Finally as we be taught by fayth, all these to be true: so when wanton reaso, (layth beyng asleepe) goth about by curiositie to *empayre* any one of these truthes, the chayne is broken, the lynkes sparkle abroade, and all is brought into daungier to be scattered and scambled at.

Bp. Gardner. Of the Presence in the Sacrament, p. 32.

For why, he said, they all unequal were,
And had encroached vpon others share;
Like as the sea (which plaine he shewed there)
Had worn the earth: so did the fire the ayre;
So all the rest did other's parts *empaire*.

Spenser. Faerie Queene, b. v. c. 2.

EM-PALE, *v.* (Also *Im.*) Fr. *Empaler*,—to spit on a stake, (Cotgrave,) or *pale*, (qv.)

To pierce with, to affix to, a *pale*, to surround or secure with *pales*; and generally to enclose, to surround, to secure, to fortify.

In stead of trenches, theyr hadde *empaled* themselues with theyre cariages crosse the streyghtes, purposing there to withstand him.—*Brende. Quintus Curtius*, fol. 12.

But *emonges* all the rest, the kynges apparayle shewed marueylous sumptouse whych was of purple *empaled* whyte, wt a border embrodered of guld, Paueōs fighting togethers.

Id. Ib. fol. 24.

And round about her work she did *empale*
With a faire border wrought of sundry flowres,
Enwouen with an iuie-winding trayle:
A goodly worke, full fit for kingly bowres.

Spenser. Mvlopotmos.

Her rugged front *empal'd* (on every part) with rocks
Though indigent of wood, yet fraught with woolly flocks.

Drayton. Poly-Olbion, s. 2.

With solemn pace and firm in awful state
Before thee stalks inexorable Fate,
And grasps *empaling* nails, and wedges dread,
The hook tormentous, and the melted lead.

Francis. Horace, Ode 35.

Among other smaller vestiges of forgery, which cannot be so easily described and explained here, at the bottom are added in with two coats of arms, containing *empalements* of Cannynge and of his friends or relations, with family names, apparently by the same pen which wrote the verses.

Warton. History of English Poetry, vol. ii. p. 154.

EM-PA'NNEL, *v.* (Or *Im.*) Fr. *Panne*; a skin, felt, or hide.

Pannel,—the skin or parchment, (sc.) upon which the names of the jurors are written. To *empannel*,—

To inscribe or write the names of the jury upon the *pannel*; to call upon or summon them to serve.

The squealing lapwing, the ridiculous rook,
The witless woodcock, and his neighbour snite,
That will be hir'd to pase on every right,
With all the rest *empannelled* to wait.—*Drayton. The Owl.*

And in one word, *empanelling* juries (to go upon all causes and matters in law) of those whom they knew to be gracious and popular, and fitter to winne and procure the favour and affection of the common sort.—*Holland. Livie*, p. 475.

When the jury was *empanneled* no peremptory challenges were allowed; reasons were to be offered with every challenge, and if the court admitted them, they were to be proved immediately.—*Burnet. Own Time*, an. 1709.

Be it enacted, &c. That jurors duly *empannelled* and sworn to try the issue between the king and the defendant upon any endictment or information for a seditious libel, or a libel under any other denomination or description, shall be held and reputed competent to all intents and purposes, in law and in right, to try every part of the matter laid or charged in said endictment or information.

Burke. Libel Bill.

EM-PA'RADISE, *v.* (Or *Im.*) It. *Imparadisare.*

To be happy as in *Paradise*; to enjoy the bliss of *Paradise.*

Then as all my soule be
Emparadis'd in you (in whom alone
I understand, and grow and see.) &c.

Donne. A Vindication of my Name in the Window.

EM-PARLE, *v.* } (Now *Im.*) To confer, to
EMPA'RLANCE. } discourse.

The captaine of the Volscians, seeing himselfe intrenched, and of a suddain to be destitute of all things, called the consaull forth to *emparle* [*ad colloquium*,] saying, that if the Romans coming was to raise the siege he would remove and dislodge them from thence.—*Holland. Livius*, p. 146.

Then Talus, forth issewing from the tent,
Vnto the wall his way did fearelesse take,
To weeten what that trumpets sounding ment:
Where that same damsell loudly him bespake,
And shew'd, that with his lord shee would *emparlance* make.

Spenser. Faerie Queene, b. v. c. 1.

EM-PART, *v.* (Now *Im.*) To divide, share, *part*, or give *part* among others; to communicate.

And wiping out remembrance of all ill,
Graunt him your grace; but so that he fulfill
The penaunce, which ye shall to him *empart*:
For, louer's heaven must passe by sorrowes hell.

Spenser. Faerie Queene, b. iv. c 6.

EM-PA'SSION, *v.* } (Also *Im.*) To fill, to
EMPA'SSIONATE. } move, to rouse, to warm with *passion* or feeling; to animate, to affect deeply, strongly, keenly.

And now it is *empassioned* so deepe,
For fairest Vna's sake, of whom I sing,
That my fraile eyes these lines with teares doe steep.

Spenser. Faerie Queene, b. ii. c. 5

The damzell was full deepe *empassioned*,
Both for his griefe, and for her people's sake,
Whose future woes so plaine he fashioned.

Id. Ib. b. iii. c. 2.

With the neere touch whereof in tender hart
The Briton prince was sore *empassionate*,
And woxe inclined much vnto her part,
Through the sad terror of so dreadfull fate,
And wretched ruine of so high estate.

Id. Ib. b. v. c. 10.

Hence his warm lay with softest sweetness flows!
Melting it flows, pure, murmuring strong and clear,
And fills th' *empassion'd* heart, and wins th' harmonious ear!

Collins. On the Popular Superstitions of the Highlands.

Were he compelled to be influenced by the abstract idea of his own personal dues, as some are bold to maintain, he would too nearly resemble *empassioned* man, who so frequently sacrifices the choicest enjoyments of benevolence, to the more turbid gratifications of resentment.

Cogan. A Theological Disquisition, pt. iii.

EM-PEACH, *v.* } (Now *Im.*) To hinder,
EMPE'ACH, *n.* } to withstand, to oppose or
EMPE'ACHMENT. } resist; and thus, consequentially, to put upon trial, to arraign, to accuse.

All should I therethrough *empeach* mine owne feare, if he were gilty, and to do misdede assentant.

Chaucer. Test. of Loue, b. i

Also they were somewhat *empeached* by certayne warres, that they had amongst themself.

Nicolls. Thucidides, fol. 38.

And some pointes finally there bee that maie be vnknowen without anie perill of saluation, and without any grieuous *empeachmente* or hynderaunce of a Christien mannes perfection.—*Udal. Luke*, Prol.

Wherin the Lacedemonnyens, although they perceyued it well ynough, gave them no great *empeachement*, but lyued the more parte of the time in peace and rest.

Nicolls. Thucidides, fol. 38.

Pure wine being of an astringent nature, soaketh and pierceth to the very root, where shutting up and enclosing the pores, it *empeacheth* the entrance of that sap (by virtue whereof, the vine is wont to bud, burgen, and flourish) that it cannot run to the stock.—*Holland. Plutarch*, p. 830.

But would they think, with how small allowance
Vntroubled nature doth herselfe suffice,
Such superfluities they would despise,
Which with sad cares *empeach* our native ioyes.

Spenser. Faerie Queene, b. ii. c 7.

In her left hand a cup of gold she held,
And with hir right the riper fruit did reach,
Whose sappy liquor that with fullnesse swel'd,
Into her cup she scrus'd, with dainty breach
Of her fine fingers, without foule *empeach*,
That so faire wine presse made the wine more sweet.

Id. Ib. b. ii. c. 12.

They passed over without trouble or molestation into the peaceable coasts of their allies and friends, without *empeachment* of any person, notwithstanding some ships arrived in one place and some in another.—*Holland. Plutarch*, p. 965.

EM-PEARL, *v.* (Or *Im.*) To cover with *pearls*; with any thing resembling *pearls*.

Or like the teares the morne doth shedd,
Which ly on ground
Empearled round
On Sion or on Hermon's head.
Sidney. The Psalmes of David, Ps. 133.

EM-PEIR. See EMPAIR.

EM-PE/OPLE, *v.* (Or *Im.*) To *people*, or fill with *people*, or a multitude or assembly of inhabitants; to collect into a body of *people* or inhabitants.

Wherat he wondred much, and gan enquere,
What stately building durst so high extend
Her lofty towres vnto the starry sphere,
And what vnknowen nation there *empeopled* were.
Spenser. Faerie Queene, b. I. c. 10.

EM-PE/RIL, *v.* (Or *Im.*) Consequentially,—to risk, to hazard, to endanger.

But Braggadocchio said, he never thought
For such an hog, that seemed worse than naught,
His person to *emperill* so in fight.
Spenser. Faerie Queene, b. IV. c. 4.

EM-PE/RISH, *v.* See IMPERISHABLE. To waste or die away; to decay, to decease.

That his sad mother seeing his sore plight,
Was greatly woe-begonne, and gan to feare
Least his fraile senses were *emperisht* quight,
And love to frenzy turned, sith loue is franticke hight.
Spenser. Faerie Queene, b. iii. c. 4.

I deeme thy braine *emperished* bee,
Through rustie eld, that hath rotted thee.
Id. Shepheard's Calendar. February.

EMPHASIS. EMPHA'TICK. EMPHA'TICAL. EMPHA'TICALLY. } Fr. *Emphase*; It. *Enfasi*; Sp. *Emphasis*; Lat. *Emphasis*; Gr. Εμφασις, from εν, and φασις; from φα-ειν, dicere, to speak. Est (says Minshew) cum *altior* subest *intellectus*, ac *major efficacia* et energia, quam verba prima fronte præ se ferunt.

"Fr. *Emphase*,—a strong and vigorous pronunciation of a word, (syllable or letter,) an express or earnest signification of an act, a significant force in either," (Cotgrave.)

Ham. What is he, whose griefes
Beare such an *emphasis*? whose phrase of sorrow
Conjures the wand'ring starres, and makes them stand
Like wonder-wounded hearers?
Shakespeare. Hamlet, Act v. sc. 1.

One thing only remains to be duely considered of us; and that is, that all the ministeries, gifts, operations, doe flow from one and the same Spirit, Lord and God; this Trinity from an Unity; wherein yee easily discover the *emphasis* to lie, not so much in the author as in the identity.
Bp. Hall. Noah's Dove.

Aristotle was wont to say that Homer was the only poet who made and devised words that had motion, so *emphaticall* they were and lively expressed.
Holland. Plutarch, p. 970.

Theodorat and P. Galasius spake more *emphatically*, even to the nature of things, and the very philosophy of this question.—*Bp. Taylor. A Discuasive from Popery*, pt. i. s. 5.

We are sinners, and so afflictions are our wages, our due; and there is no reasonable man that will repine at just and equal dealing: there is a special *emphasis* to this purpose in the very phrase of that text forecited: *A man for the punishment of his sins*, implying, that if he be but a man, if he have but rational principles, he must needs acknowledge the equity of being punished for sin.
Wilkins. Natural Religion, b. I. c. 17.

Some understood the reduplication of those words, yea, yea, nay, nay, after a more *emphatical* manner; viz. that our words must not only agree with the truth of the thing, but with the conception and sense of our minds; and so the greatest candour and sincerity is commanded by them.
Stillingfleet, vol. ii. Ser. 5.

By what words now could God more *emphatically* signify to his people, that it was his pleasure, that all sorts of men among them, unlearned as well as learned, should acquaint themselves with the word of God, than he hath done by those expressions? (in *Deut.* vi.)—*Sharp*, vol. viii. Ser. 4.

The voice all modes of passion can express.
That marks the proper word with proper stress.
But none *emphatic* can that actor call,
Who lays an equal *emphasis* on all.—*Lloyd. The Actor.*

Templum tenebit. The expression is *emphatical*: as intimating to us and prefiguring the secret purpose of the Æneis, which was, in the person of Æneas, to shadow forth and consecrate the character of Augustus.
Hurd. Notes on the Epistle to Augustus.

It is hoped the reader will pardon the verb saccharize, as no other so *emphatically* expressed the author's meaning; for some chymists define sugar to be a native salt, others a soap.—*Granger. The Sugar Cane*, b. i. Note.

Those burthens which must be inevitably borne in a long war. I speak it *emphatically*, and with a desire that it should be marked, in a long war; because, without such a war, no experience has yet told us, that a dangerous power has ever been reduced to measure or to reason.
Burke. On a Regicide Peace.

EM-PHRE/NSY, *v.* To affect with phrensy or madness; to madden.

Is it a ravenous beast, a covetous oppressour? his tooth like a mad dog's envenomes and *emphrenzies*!
Bp. Hall. St. Paul's Combat.

EM-PIERCE, *v.* (Also *Im.*) Menage—to beat through; Skinner—to strike through; and Minshew—to bore through, to penetrate.

The God himselfe did pensive seem and sad,
And hong adowne his head as he did dreame:
For, privy loue his breast *empearced* had;
Ne ought, but deare Bisaltis, ay could make him glad.
Spenser. Faerie Queene, b. III. c. 9.

The thought whereof *empearc't* his heart so deep,
That of no worldly thing he toke delight.
Id. Ib. b. iv. c. 12.

Much was the knight *empassion'd* at the scene,
But more his blooming son, whose tender breast
Empierced deep with sympathizing teen,
On his pale cheek the signs of dread imprest,
And fill'd his eyes with tears.—*West. On Education.*

EM-PIGHT, *v.* To fix.

For sothly he was one of matchlesse might,
Of horrible aspect, and dreadfull mood,
And had three bodies in one waste *empight*,
And th' armes and legs of three, to succour him in fight.
Spenser. Faerie Queene, b. v. c. 10.

A dragon's tail, whose sting without redresse
Full deadly wounds, where so it is *empight*.
Id. Ib. b. v. c. 11.

Through kind infusion of celestial pow'r,
The dullard earth May quick'neth with delight:
Full suddenly the seeds of joy recure
Elastic spring, and force within *empight*.
Thompson. An Hymn to May.

EMPIRE, *n.* EMPERY. EMPE'RIAL. EMPE'ROR, OR EMPEROUR. EMPRESS. } We formerly had *Impery*, and now write *imperial*, *imperious*, &c. Fr. *Empire*; It. and Sp. *Imperio*; Lat. *Imperium*, from *Imperare*, (*in*, and *parare*, to make ready.) *Imperare* properly signifies, to command another, *ut paret*, to get ready, (Vossius.)

"Fr. *Empire*,—an *empire* or *empiry*; also, *empire*; *imperial* dominion, seignory, sovereignty, prehemminence; jurisdiction, rule, government; the highest dignity, the greatest sway, the most supreme power; most absolute authority," (Cotgrave.)

July the *emperour* of Rome by his day com,
And moche del of the world bi Eat to hys power nom.
R. Gloucester, p. 44.

He louede hyt, vor heo was eyr and hey *empresse*.
He brogte hyre tho to Engelond about Mychmasse.
Id. p. 440.

Of the kynde blod of *emperie* ther nys bi leued non,
Ne that by kynde were *emperour*, non bute thou on.
Id. p. 85.

Sythen with grete nobley, and with mykelle honoure,
Henry toke his way toward the *emperoure*,
To the *emperour* of Almayn his douhter to gyue.
R. Brunne, p. 105.

And Malde the *emperice* is heyre of Henry right.
Id. p. 106.

To God aloone oure savyour bi Ihesu Crist oure Lord be glorie and magnyfiying, *empire* and power bifore alle worldis, and now and into alle worldis of worldis, amen.
Wiclif. Judas, c. 2.

And Jhesus seide unto hem, whos is this ymage, and the writing above? They seiden to him the *emperouris*, thanne he seiden to hem therfore yielde ye to the *emperour*, the thingis that ben *emperouris*; and to God, the thingis that ben of God.—*Id. Matthew*, c. 22.

O queues living in prosperitee,
Duchesses, and ye ladies everich on
Haveth som routhe on hire adversitee;
An *emperoures* douhter stant alone;
She hath no wight to whom to make hire mone.
Chaucer. The Man of Lawes Tale, v. 5074.

And but I be to-morwe as faire to seen,
As any lady, *emperice*, or quene,
That is betwixt the est and eke the west,
Doth with my lif and deth right as you list.
Id. The Wif of Bathes Tale, v. 6828.

For of this arte I finde so,
That hath be do for loue's sake,
Wherof thou might ensample take
A great cronicke *emperial*. *Gower. Con. A.* b. vi.

God hath bereft him in his ire
His life, and eke his large *empire*.—*Id. Ib.* b. viii.

This fame goth about Rome
So ferforth, that the wordes come
To the *emperour* Justinian,
And he let sende for the man,
And asked hym howe that it was. *Id. Ib.* b. v.

For where thei comen in presence,
Men deden him reuerence,
As though thei had ben Goddesses
Of all the worlde, or *empresses*. *Id. Ib.* b. viii.

The Lord styrred vp the spirite of Cyrus Kinge of Persia, that he caused it to be proclamed thorow out al his *empyre*, yea and by wrytinge also, sayinge: Thus sayeth Cyrus the King of Persia.—*Bible*, 1551. I *Esdras*, c. 1.

The cõquered grete Alexander the Medis, & begane y^e third monarchie, called the *empire* of the Greekis, which stode 200 yeres.—*Joye. Ages and Yeris of the Worlde*

At this *emperial* & almightiful voice of Jesus commaũding him to depart, the vnclene spirite whan he had throwen down the man vpon the yearth and vexed him, he departed from him.—*Udal. Luke*, c 4.

The land, which warlike Britons now possesse,
And therein haue their mighty *empire* rays'd,
In antique times was salvage wildernesse,
Vnpeopled, unmanur'd, vnprov'd, vnprays'd.
Spenser. Faerie Queene, b. II. c. 10.

——— When I am scorch'd
With fire, can flames in any other quench me?
What is her love to me, greatness, or *empire*,
That am slave to another, who alone
Can give me ease or freedom!
Massinger. The Virgin Martyr, Act I. sc. 1.

As though she meant her *emperey* to have,
Where e'en but lately she beheld her grave.
Drayton. The Barons' Wars, b. I.

Maximian, as *emperiall* and
As valerous as any,
With Brittish armour did subdue
Both kinges and kingdomes many.
Warner. Albion's England, b. ix.

That soueraigne queene, that mighty *empresse*,
Whose glory is to ayde all suppliants pore,
And of weake princes to be patronesse.
Chose Arthegall to right her to restore;
For that to her he seem'd best skil'd in righteous lore.
Spenser. Faerie Queene, b. v. c. 1.

——— Look on England,
The *empress* of the European isles,
And unto whom alone ours yields precedence:
When did she flourish so, as when she was
The mistress of the ocean, her navies
Putting a girdle round about the world
Massinger. The Maid of Honour, Act I. sc. 1.

If vice had once an ill name in the world, was once generally stigmatized with reproach and ignominy, it would quickly lose its *empire*, and thousands that are now slaves of it, would become proselytes to virtue.—*Sharp*, vol. ii. Ser. 1.

The ancient Christians, as Tertullian doth assure us, did always pray for all the *emperours*, that God would grant them a long life; a secure reign, a safe family, valient armies, a faithful senate, a loyal people, a quiet world, and whatever they as men, or as *emperours*, could wish.
Barrow, vol. I. Ser. 10.

Ten thousand glorious deeds to crown,
She caus'd dire war to cease:
A greater *empress* ne'er was known;
She fix'd the world in peace. *Prior. The Viceroy.*

But I who move supreme in heaven's abodes,
Jove's sister-wife and *empress* of the Gods,
With this one nation must a war maintain
For years on years. *Pitt. Virgil. Æneid*, b. I.

It is the design of this, and of the two succeeding chapters, to describe the prosperous condition of their *empire*; [Nerva, Trajan, Hadrian, and the two Antonines;] and afterwards, from the death of Marcus Antoninus to deduce the most important circumstances of its decline and fall, a revolution which will ever be remembered, and is still felt by the nations of the earth.—*Gibbon. Roman Empire*, c. 1.

The powers conferred on Augustus as *emperor* were, to levy armies, to raise money, to undertake wars, to make peace, to command all the forces of the republic, to have the power of life and death within, as well as without, the city; and to do every thing else which the consuls and others invested with supreme command had a right to do. Dio. lili. 17.—*Adam. Roman Antiquities*, p. 158.

EMPI'RICK, *n.* } Fr. *Empirique*; It. and
EMPI'RICK, *adj.* } Sp. *Empirico*; Lat. *Empi-*
EMPI'RICAL. } *ricus*; Gr. Εμπειρικος, from
EMPI'RICALLY. } Εμπειρια, compounded of εν,
EMPI'RICISM. } and πειρα, a trial, (tentamen, quo in rem aliquem, penetrare nitimur,—the *trial* by which we endeavour to *penetrate* any thing, from πειρειν, to pierce, to *penetrate*, —Scheidius.) And thus *empirick* is—

One who can or may try, (sc.) to *pierce* or penetrate; who can or may try or make trial or experiment. Applied to those—

Who followed or relied upon experience; (see the quotation from Holland's *Pliny*;) and then, subsequently, to those—

Who made experiments; followed their own experiments or trials. See the quotation from Holland's *Plutarch*.

But in processe of time, one Acro, a cittizen of Agrigentum in Sicilie, much commended by the authoritie of Empedocles the famous naturall philosopher, began in that island to institute another faction and sect of physicians, who grounding altogether their worke and operation upon experience called themselves *Empiriques*.

Holland. Plinie, b. xxix. c. 1.

Emperick physicians;—who without regard either of the cause in the disease, or the constitution and nature of the patient, go boldly to work with those means and medicines whereof they had experience in others, fall it out as it will.

Id. Plutarch. Explanation of Obscure Words.

——— But come forth,
And taste the aire of palaces; eat, drink
The toyles of *emp'ricks*, and their boasted practice;
Tincture of pearle, of corrall, gold, and amber.

B. Jonson. The Alchemist, Act iv. sc. 10.

And it seems, no popular *empirical* means so probable for the ἱνα πνευμα σωθη, that the spirit may be saved in the day of the Lord.—*Hammond. Works*, vol. iv. p. 484.

We shall *empirically* and sensiblie discourse hereof; deducing the causes of blacknesse from such originals in nature, as we do generally observe things are denigrated by art.—*Brown. Vulgar Errours*, b. vi. c. 11.

Here men are forc'd at a venture, to be of the religion of the country; and must therefore swallow down opinions, as silly people do *empirick's* pills, without knowing what they are made of, or how they will work, and have nothing to do but believe that they will do the cure.

Locke. On Hum. Underst. b. iv. c. 20.

To diet a man into weakness and languor, afterwards to give him the greater strength, has more of the *empirick* than the rational physician.

Burke. On a Regicide Peace, Let. 1.

The progress of *empirical* fame and success is easily traced, though not easily retarded.—*Knox*, Ess. 38.

He [Radcliffe] knew, it is true, that experience, the safest guide after the mind is prepared for her instructions by previous institution, is apt, without such preparation, to degenerate to a vulgar and presumptuous *empiricism*.

Id. Ib.

EM-PLA'STER, *v.* } Fr. *Emplastre*; It.
EMPLA'STER, *n.* } *Empiastro*; Sp. *Emplas-*
EMPLASTRA'TION. } *tro*; Lat. *Emplastrare*;
Gr. Εμ-πλασστρον, from Εμπλασσ-ειν, adformare; εν, and πλασσ-ειν, fingere, formare;

To form or mould, to fashion, fit or adapt, (sc. a prepared substance;) to spread over or cover with such substance.

Parde as faire as ye his name *emplastre*,
He [Solomon] was a lechour, and an idolastre,
And in his eide he veray God forsoke.

Chaucer. The Marchantes Tale, v. 10,171.

Being *emplaistered* with brimstone and rosin, upon fistulaes or such hollow and blind ulcers, it draweth out the filth and corruption that lieth rankling and festering within.

Holland. Plinie, b. xx. c. 6.

After the same sort, if it be spread and *emplaistered*, it allayeth the swelling.—*Id. Ib.* b. xx. c. 14.

Of *emplastration* or grafting with the scutcheon.—The manner of grafting by way of *emplastre* or scutcheon, may seeme also to have come from inoculation: and this devise agreeth best with those trees that have thicke barkes, as namely fig-trees.—*Id. Ib.* b. xvii. c. 16.

The spirits are sodainly moved both from vapours and passions, which work strangely upon them: and the parts by bathes, unguents, or *emplasters*, which in like manner make way by sodaine impresaions

Bacon. On Learning, by G. Wats, b. iv. c. 2.

EM-PLEAD. See IMPLEAD. In the passages there quoted from Glanvill and Dryden, some editions read *Em*.

EMPLOY', *v.* } (Or *Im.*) Fr. *Employer*;
EMPLOY', *n.* } It. *Impiegare*; Sp. *Emplear*;
EMPLOY'EDNESS. } from the Lat. *Implic-are*, to
EMPLOY'ER. } infold.
EMPLOY'MENT. }

To enfold, to enclose, to entangle, to engage, to occupy, to busy, or be busy, to exercise.

The ships and the stocks araced with the flood moten assemblen, and the waters ymedled, wrappeth or *empleth* many fortunell happes or manners.—*Chaucer. Boecius*, b. v.

They determyned to make promysion of all thynges meete for their voyage: as namely in bynge of all the cartes and caryage beastes they could come by, in *employing* all their ground to tyllage, to the intent to furnyshe theim selues abundantly with corn in their iourneye

Golding. Cæsar, fol. 2.

He answered, that when he beheld the boorde, whereupon Darius was wont to eate, *employed* to so base an use, he could not beholde it withoute great griefe.

Brende. Quintus Curtius, fol. 109.

During which time that he did there remaine,
His studie was true justice how to deale,
And day and night *employ'd* his busie paine
How to reforme that ragged common weale.

Spenser. Faerie Queene, b. v. c. 12.

——— So that now he must
Bring home his reputation cauteris'd
With idle mark of serving others' lust
In frivolous *employments*, or be sent
Out of the way, to colour some intent.

Daniel. Civil Wars, b. viii.

Remember I am she who sav'd your life,
Your loving, lawful, and complying wife:
Not thus you swore in your unhappy hour,
Nor I, for this return, *employ'd* my power.

Dryden. The Wife of Bath's Tale.

The honours and the burthens of great posts and *employs*, as they were joined together at the first, so were they designed never to be separated.—*Atterbury*, vol. ii. Ser. 3.

But I shall not only consent, but article, that not alone all ceremony and compliment, but even all rhetoric and care of language, may be severally banished from our commerce; as things yet less consistent with chemistry and *employedness*, than with freedom, or with truth.

Boyle. Works, vol. vi. p. 38.

Poets we prize, when in their verse we find
Some great *employment* of a worthy mind.

Waller. Of Divine Poesy.

By a short contract you are sure of making it the interest of the contractor to exert that skill for the satisfaction of his *employers*.—*Burke. On the Œconomical Reform.*

Had Jesus, on the contrary, made choice of the great and learned for this *employment*, they had discredited their own success; it might have been then objected, that the gospel had made its way by the aid of human power or sophistry.

Warburton. Divine Legation, b. iv. s. 6.

EM-PLUNGE, *v.* "Fr. *Plonger*,—to *plunge*, dive, duck, run over head and ears, thrust far into," (Cotgrave.)

Soone as the cruell flames yflanked were,
Malbecco, seeing how his loss did lye,
Out of the flames, which he had quench't whylere
Into huge waues of griefe and jealousie
Full deepe *emplonged* was.

Spenser. Faerie Queene, b. iii. c. 10.

EM-POISON, *v.* } (Or *Im.*) Fr. *Empoi-*
EMPO'ISONER. } *sonner*, *poison*; Sp. *Em-*
EMPO'ISONING, *n.* } *ponzonar*, *ponzona*; from
EMPO'ISONMENT. } the Lat. *Potio*, a drink;
simply a drink; then applied to a medicated drink or draught, and thence to one in which some venomous, mortal, or deadly ingredient is mixed; and further, to other venomous, mortal, or deadly substances.

To give or administer such *potion* or *poison*; to apply, or in any way affect, with any thing poisonous or venomous.

Lima hire husbond on an even late
Empoysoned hath, for that she was his fo.

Chaucer. The Wif of Bathes Prologue, v. 6333.

Or dedly *empoyson*, like the sugar white.

Id. The Remedie of Love.

If thou hast not knowen the exilyng of Anaxagoras, ne the *empoysoning* of Socrates, ne the tourments of Zeno, for they weren straungers, yet mightest thou haue knowen the Senecas, the Camos, and the Soranos.

Chaucer. Boecius, b. i.

Thus ended ben these homicides two,
And eke the false *empoysoner* also.

Id. The Pardoneres Tale, v. 12,528.

Ladies and lords she euery where mote heare
Complayning, how with his *empoys'ned* shot
Their wofull harts he wounded had whyleare,
And so had left them languishing twixt hope and feare.

Spenser. Faerie Queene, b. iii. c. 6.

Empoysoning with pride her bishop's heart,
More weak with God, when with the world grown strong.

Stirling. Doomes-Day. The Ninth Houre.

And therefore the *empoysoning* of aer was ever estoem'd no les fatall then the *poysoning* of water or meate itself, and forborn ever among barbarians.

Evelyn. Fumifugium, pt. i.

The *empoysonment* of particular persons, by odours, hath been reported to be in perfumed gloves, or the like.

Bacon. Naturall History, § 916.

When ill his purpose, eloquent his strain;
His malice had a look and voice humane,
His smile the signal of some vile intent,
A private pontard, or *empoison'd* scent.

Savage. The Wanderer, c. 5.

——— We fled the feast,
Resolv'd in vengeance nothing more to taste;
As if Canidia, with *empoison'd* breath
Worse than a serpent's, blasted it with death.

Francis. Horace, b. ii. Sat. 8.

EMPO'RIUM. Lat. *Emporium*; Gr. Εμποριον, from Εμπορ-ειν; εν, and περ-ειν, transire, to pass over. The Gr. Εμπορος is one who *passes over*, (sc.) for purposes of merchandise. And *emporium* is consequentially applied to—

A place, to which merchandise is conveyed; a mart or market, a place of commerce, a storehouse.

One of Boyle's correspondents uses the word *Empory*.

Who has taken notice of the ancient port of Wisby, formerly a receptacle of ships, and famous *emporium* in those parts?—*Evelyn. Navigation & Commerce*, § 20.

And we have good ground to hope, that in a short time, by God's blessing, they may be the most famous and prosperous *empory* that we know of.

Boyle. Works, vol. vi. p. 445.

And while this fam'd *emporium* we prepare,
The British ocean shall such triumphs boast,
That those, who now disdain our trade to share,
Shall rob like pirates on our wealthy coast.

Dryden. Annus Mirabilis, s. 303.

It is pride, avarice, or voluptuousness, which fills our streets, our *emporiums*, our theatres, with all the bustle of business and alacrity of motion.

Knox. On the Lord's Supper, s. 21.

EM-PO'VERISH, *v.* } (Also anciently, and
EMPO'VERISHING, *n.* } now more commonly, *Im.*) To reduce to *poverty*; to bring to want; to deprive of wealth or fruitfulness.

And so they overran the marches of Rouergue, of Quercy, and of Lymosyn, and dyd great domage, and *empouerysshed* greately the countrey, for nothynge beide agaynste them.

Berners. Froissart. Cronycle, vol i. c. 251.

But now the kynge beinge young and the Regent his frende, he obtained that dignitie to his greate profite, and to the *empouerishynge* of the spiritualitie.

Hall. Hen. VI. an. 5.

EM-POWER, *v.* (Or *Im.*) To give, bestow, or invest with *power* or authority; to authorize.

For let a vicious person be in never so high a command, yet still he will be lookt upon but as one great vice *empowered* to correct and chastise others.—*South*, vol. i. Ser. 5.

Yet were they taught their comfortable creed,
The promise of the woman's conquering seed;
As here, th' apostles were *empower'd* to see
That Jesus, God's beloved son, was he

Byrom. Remarks on Dr. Middleton's Examination.

EM-PRENT, *v.* } Now *Imprint*, (qr.)
E'MPRESS. } To *press* upon, to fix or mark by *pressure*; to fix or mark, (sc.) upon the mind.

Empreneth wel this lesson in your minde,
For comun profit, sith it may availle.

Chaucer. The Clerkes Tale, v. 9068.

This freshe May, of which I speke of yore,
In warm wax hath *empreinted* the cliket,
That January bare of the smal wiket
By which into his gardin oft he went.
Chaucer. The Marchantes Tale, v. 9991.

High fantasie and curious besinesse
Fro day to day gan in the soule *empresse*
Of January about his mariage.—*Id. Ib.* v. 9452.

(Swiche fondly thoughtes in his herte *empresse*.)
Id. The Chanones Yemannes Tale, v. 16,539.

I thanked her moche of her most noble offer
Affiaunsynge her myne hole assurannce
For her pleasure to make a large profer
Empryntyng her wordes in my remembraunce.
Skelton. The Crowne of Laurell.

This maketh me not a littell to muse thinkynge that you haue some other preuie imaginacion, by love or by grudge, engraued and *emprinted* in your harte.
Hall. Rich. III. an. 2.

The seconde cause of their instruccion is, that they maye be a meane to bring ye vnto his faith, and to *emprente* it the deeper in ye.—*A Boke made by John Frith*, fol. 10.

EM-PRISE. Fr. *Emprise*; Sp. *Empresa*; It. *Impresa*. A contraction of *Enterprise*, (qv.)

For thei wille vndertong a fulle gre *emprise*,
& susteyn it with wrong, with sleiht & quaintise.
R. Brunne, p. 129.

And she had this *emprise* ytaken in hond
Which ye shull herin that I shall devise.
Chaucer. The Man of Lawes Tale, v. 4768.

For it fit wel in all wise
A knight to ben of highe *emprise*.—*Gower. Con. A.* b. iv.

Ah dearest lord, said then the doughty knight,
Of ease or rest I may not yet deuise;
For by the faith which I to armes haue plight
I bounden am, straight after this *emprise*.
Spenser. Faerie Queene, b. i. c. 12.

Thus till the sun had travell'd half the skies,
Ambush'd we lie, and wait the bold *emprise*.
Pope. Homer. Odyssey, b. iv.

Queen of the human heart! at whose command
The swelling tides of mighty passion rise,
Melpomene, support my vent'rous hand,
And aid thy suppliant in his bold *emprise*.
Dodsley. Melpomene.

EM-PRI'SON, *v.* } (Also anciently, and now
EMPRI'SONMENT. } usually, *Im.*) To put into *prison*, a place for those *taken*, for captives; to confine any one *taken*; to put, or keep in captivity.

Muche robberye me dude aboute in euerych toun,
And bounde men & *emprisonede*.—*R. Gloucester*, p. 463.

When thou wer arested, and first time *emprisoned*, thou were loth to change thy way, for in thy hart thou wèdest to haue bin there thou sholdest.
Chaucer. Testament of Loue, b. ii.

Let them inhybyte his trueth, and forbyd his gospell, take, spoyle, *emprison*, exyle, mourther, hange, heade, drowne, & borne, yet wyll Christ haue the victory ouer them, though it otherwyse seme to the fleshelye chyldré of darkenesse.
Bale. Image of both Churches, pt. i.

And pointing forth, "Lo, yonder is" (said she)
"The brazen towre, in whiche my parents deare
For dread of that huge feend *emprison'd* be."
Spenser. Faerie Queene, b. i. c. 10.

By that which lately hap'ned, Vna saw,
That this her knight was feble and too faint:
And all his sinewes woxen weake and raw,
Through long *emprisonment*, and hard constraint.
Ib. Ib.

E'MPTY, *v.* }
E'MPTY, *adj.* }
E'MPTER. }
E'MPTINESS. } A. S. *Empt-ian*, vacuare, to put out, to throw, cast, or clear out; to draw out or exhaust; to drive out or expel; to cast out or eject; (sc.) that which is within; that which is contained; the contents; to cause to be or become, to make or render, void or vacant; to evacuate.

The adjective is applied metaphorically: having nothing in it, (sc.) no brains, no sense, no thought or reflection; vacant, vain, unsubstantial, unsolid, unproductive, unfruitful.

What maner man that casteth him therto,
If he continue, I holp his thrift ydo;
So help me God, therby shal he nat winne,
But *empte* his purse, and make his wittes thinne.
Chaucer. The Chanones Yemannes Tale, v. 16,209.

Heere's hore aren shad ouertimeliche vpon my head: and the slack skinne trembleth of mine *empted* body.
Id. Boecius, b. i.

For sikirly, whan I was borne, anon
Deth drow the tappe of life, and let it gon:
And ever sith so the tappe yronne,
Til that almost all *empty* is the tonne.
Chaucer. The Revet Prologue, v. 3891.

Hir chekes ben with teres wette,
And rivelyn, as an *empty* skyn,
Hangyng downe vnto the chyn.—*Gower. Con. A.* b. i.

Semblably where the body is long *empty* by longe sykneese or abstinence, slepe comforteth nature, as wel in the principall members, as in all the other.
Sir T. Elyot. Castel of Helth, b. ii.

All people in comparyson of hym are rakened as nothynge, yea vayne vanyte and *emptynesse*.—*Bible*, 1551. *Isaye*, c. 11.

The moderation of slepe must be measured by helthe and syckenes, by age, by time, by *emptyness* or fulnesse of the body, & by naturall complexions.
Sir T. Elyot. Castel of Helth, b. ii.

For the Lord hathe turned away the glory of Jaakób, as the glorie of Israel: for the *emptiers* haue *empted* them out and marred their vine branches.
Geneva Bible. Nahúm, ii. 2.

The palmer seeing his left *empty* place,
And his slowe eyes beguiled of their sight,
Woxe sore affraid, and standing still a space,
Gaz'd after him, as fowle escapt by flight.
Spenser. Faerie Queene, b. ii. c. 8.

Upon the head he lent so violent a stroke,
That the poor *empty* skull like some thin potsherd broke:
The brains and mingled blood were spirted on the wall.
Drayton. Poly-Olbion, s. 2.

But more she maruailed, that no footings trace,
Nor wight appear'd but wasteful *emptinesse*,
And solemne silence ouer all that place.
Spenser. Faerie Queene, b. iii. c. 11.

For this th' avenging power employs his darts,
And *empties* all his quivers in our hearts;
Thus will persist, relentless in his ire,
Till the fair slave be rendered to her sire.
Dryden. Homer. Iliad, b. i.

A word may be of frequent use and great credit with several authors, and be by them made use of as if it stood for some real being, but yet if he that reads cannot frame any distinct idea of that being, it is certain to him a mere *empty* sound, without a meaning, and he learns no more by all that is said of it, or attributed to it, than if it were affirmed only of that bare *empty* sound.—*Locke. Cond. of the Underst.* s. 28.

——— Where cities stood,
Well fenc'd and numerous, desolation reigns,
And *emptiness*. *J. Philips. Blenheim.*

Shall every fowl the waters skim,
Because we geese are known to swim?
Humility they soon shall learn,
And their own *emptiness* discern.
E. More. Fables for the Ladies, Fab. 7.

EMPU'GN, *v.* (Now *Im.*) Fr. *Impugner*; Lat. *Impugnare*; (*in*, and *pugn-are*, from *pugnus*, the fist;) eo quod principio homines *pugnis* confligere solent, (Vossius.)

To oppose or contend against, to resist or withstand.

For Piers love the Plouhman that *empugnede* ones
Alle kyne kunynges, and all kyne craftes
Saue love and leaute, and louhnesse of herte.
Piers Ploughman, p. 249.

Leste they shoulde gather thys people, not for the kynges sauegarde whome no man *empugned*, but for theyr destruccion.—*Sir T. More. Works*, p. 41.

EM-PU'RPLE, *v.* (Or *Im.*) Lat. *Purpura*; Gr. Πορφυρα, which Martinius thinks is a Tyrian word.

To die, stain or imbue, tinge or steep, in *purple*.

And ouer it his huge great nose did grow,
Full dreadfully *empurpled* all with bloud.
Spenser. Faerie Queene, b. iv. c. 7.

Ouer the hedge depends the grasping elm,
Whose greener head, *empurpled* in wine,
Seemed to wonder at the bloody helm.
G. Fletcher. Christ's Triumph on Earth.

——— Now shake the teeming trunk,
Down run th' *empurpled* balls, ambrosial fruit.
J. Philips. Cider, b. i.

——— Tho' roseate morn
Pour all her splendours on th' *empurpled* scene.
Warton. The Pleasures of Melancholy.

EM-PUSE. Gr. Εμπουσα, (ἐν, one, and πους, a foot.) See the explanation by Holland.

Empuse; a certain vain and fantasticall illusion, sent by the Deuill, or, as the Painime say, by Hecate, to fright infortunate people. It appears in divers forms, and seems to go with one leg (whereupon it took the name, *quasi* Εμπουσα:) for it has one foot, or leg of brasse, the other of an asse, and therefore it is named also ονοσκελης, or ονοσκελις.
Holland. Plutarch. Explanation of Obscure Words.

And this is not a severe, fearful and austere conceit, as these imagine, who traduce and slander divine Providence, to make it odious and terrible, as folk do by little children, whom they use to scare with the fantastical illusion, *Empuse*, as if it were some infernal Fury, or tragical vengeance seizing upon them.—*Id. Ib.* p. 491.

And to this it were well if the exorcist would rail upon, mock and jeer the Devil; for he cannot endure a witty and a sharpe taunt, and loves jesting and railing, no more than he loves holy water, and this was well tried of old against an *Empuse* that met Apollonius Tyanæus at Mount Caucasus, against whom he rail'd and exhorted his company to do so.—*Bp. Taylor. A Dissuasive from Popery*, pt. i. c. 2. § 10.

EM-PU'ZZLE, *v.* To *pose* or *appose*, (sc.) till brought to a stand; to perplex, to confuse or confound.

It hath *empuzzeled* the enquiries of others to apprehend, and enforce them into strange conceptions, to make out how without fear or doubt he could discourse with such a creature, or hear a serpent speak without suspition of imposture.—*Brown. Vulgar Errours*, b. i. c. 1.

EM-PY'REUM. }
EMPY'REAL. }
EMPYRE'AN. } Gr. Εμ-πυρ-εω, incendere, from *εν*, and *πυρ*, fire. Fr. *Ciel empyré*; It. and Sp. *Cielo empireo*; Lat. *Cælum empyrium*; Gr. Ουρανος εμπυρος, *igniferum* celum. The supreme heaven, says Minshew, is so called, the place and abode of God and the blessed, not because it contains any *fire* within itself, but on account of its excelling clearness, and, as it were, *fiery* brightness or splendour.

Neither can any boast of a knowledge, which is depurate from the defilement of a contrary, within this atmosphear of flesh; it dwels no where in unblended proportions, on this side the *empyreum*.
Glanvill. The Vanity of Dogmatizing, c. 7.

So God's throne is the most glorious heaven, the heaven of heavens, for you see that the heaven and earth passe away, yet God's throne remain'd still, and he sitting on it; neither sinne nor dissolution may reach to the *empyreall* heaven the seat of God.—*Bp. Hall. A Farewell Sermon, &c.*

But the vast ocean of unbounded day,
In th' *empyræan* heaven does stay.
Cowley. Hymn to Light.

Throughout the spacious earth's extended frame,
How great is thy adored name!
Thy glories thou hast seated, Lord, on high,
Above the *empirean* sky.—*Cotton. Psalm 8 Paraphrased.*

The saints no more shall conflict on the deep;
Nor rugged waves insult the labouring ship;
But from the wreck in triumph they arise,
And borne to bliss shall tread *empyreal* skies.
Pomfret. The Last Epiphany.

Far above all heavens. In the exposition of which words it is strange to consider the puerile fondness of some expositors; who will needs have the sense of them to be, that Christ ascended above the *empyreum* heaven, the highest of all the rest, and there sits enthroned in the convexity and outside of it, like a man sitting upon a globe.
South, vol. ii. Ser. 1.

Thus stood th' angelic power, prepar'd for flight,
Then instant darted from th' *empyreal* height,
Direct to Lebanon his course he bent,
There clos'd his plumes, and made his first descent.
Hoole. Jerusalem Delivered, b. i.

From yonder realms of *empyrean* day
Bursts on my ear th' indignant lay:
There sit the sainted sage, the bard divine.
Gray. Ode for Music

E'MULE. }
E'MULATE, *v.* }
E'MULATE, *adj.* }
EMULA'TION. }
E'MULATIVE. }
E'MULATOR. }
E'MULATRESS. }
E'MULOUS. }
E'MULOUSLY. } Fr. *Emuler*; It. *Emulare*; Sp. *Emular*; Lat. *Æmulari*, from the Gr. Αμιλλ-αω, certare, contendere, to strive or contend.

To strive or contend with or against; to strive or endeavour to surpass or excel, depress or degrade; to rival, to vie with.

Edwards revived Spenser's verb to *emule*. See in *v.* DEPT.

And, when he heard the musicke which I made,
He found himselfe full greatly pleased at it;
Yet *emuling* my pipe, he tooke in hond
My pipe, before that—*emuled* of many,
And plaid theron.—*Spenser. Colin Clout's come home.*

This I say to all, for none are so complete but they may espy some imitable and *emulable* good, even in meaner Christians: acquaint yourselves with the word, the rule of holiness; and then, with an eye to that, look on one another, and be zealous of progress in the ways of holiness.

Leighton. On 1 Peter, iii. 13.

And euermore the shepheard Cordon,
What euer thing he did her to aggrate,
Did striue to match, with strong contention,
And all his paines did closely *emulate*.

Spenser. Faerie Queene, b. vi. c. 10.

Cati. If an oration, or high language, father,
Could make me guiltie, here is one hath done it:
Has strove to *emulate* this morning's thunder,
With his prodigious rhetorick.—*B Jonson. Catiline*, Act iv.

——— Our last king,
Whose image euen but now appear'd to vs,
Was (as you know) by Fortinbras of Norway
(Thereto prick'd on by a most *emulate* pride)
Dar'd to the combat.—*Shakespeare. Hamlet*, Act i. sc. 1.

Their fortune at the bloudy game,
Who hazard would for hope of game,
Vnlesse first burn'd by thirst of praise!
The learned to a higher straine,
Their wits by *emulation* raise,
As those who hold applauses deare.

Stirling. Chorusses in Julius Cæsar, Ch. 4.

I'le tell thee, Charles, it is the stubbornest young fellow in France, full of ambition, an enuious *emulator* of euery man's good parts, a secret and vilanous contriuer against mee his naturall brother.

Shakespeare. As You Like It, Act i. sc. 1.

A youth [Octavian] at first despis'd and slighted by the experience and haughtinesse of his jealous *emulators*; but after bowed and kneel'd to, by all that drew breath under the wing of the Roman eagle.—*Feltham*, pt ii. Res 74

Look into the Court, there you see tedious attendance, *emulatory* officiousness.—*Bp Hall. A Farewell Sermon, &c.*

Whether some secret and *emulatory brawles* passed betwene Zipporah and Miriam.—*Emulation* is curious: and out of the best person or act, will raise something to cavill at.—*Id. Cont. Aaron & Miriam.*

Which was very ill done, seeing that historiographers ought and should be very precise, true, and unpassionate, and that neither profit or fear, rancour or affection should make them to tread awry from the truth, whose mother is History, the *emulatress* of time, the treasury of actions, the witness of things past, and advertiser of things to come.

Shelton. Don Quixote, vol. ii. c. 1.

Because in her her virtues did outgo
Her years, would'st thou, O *emulous* Death, do so,
And kill her young to thy losse?—*Donne. Mrs. Boulstred.*

These with all else that here most rare have beene,
In smell or show, the scent or sight to feed,
Have gorgeous garments of eternall greene,
And eminently *emulously* breed,
With many sorts that we have never seene.

Stirling. Doomes-day. The Twelfth Houre.

Now an example, merely, and a name,
Willing to rouse the younger sort he came,
And fire their souls to *emulate* his fame.—*Rowe. Lucan*, b. iii.

Those masters then, but seen, not understood,
With generous *emulation* fir'd thy blood:
For what in Nature's dawn the child admir'd,
The youth endeavour'd, and the man acquir'd.

Dryden. To Sir Godfrey Kneller.

That is, let not children whom nature itself would bear up by an innate, generous principle of *emulation*, be exposed, cow'd, and depressed with scoffs and contumelies (founded perhaps upon the master's own guilt) to the scorn and contempt of their equals and *emulators*.—*South*, vol. v. Ser. 1.

For when, like you, some noble youth appears,
For wit and humour fam'd above his years;
Each *emulous* Muse, that views the laurel won,
Must praise the worth so much transcends their own,
And, while his fame they envy, add to his renown.

Yalden. To Mr. Congreve.

So tempt they him, and *emulously* vie
To bribe a voice, that empires would not buy.

Lansdowne. To the Earl of Peterborough.

When Phœbus thus his flying fingers flings
Across the chords, and sweeps the trembling strings;
If e'er a lyre at unison there be,
It swells with *emulating* harmony.

Smart. Of the Propagation of Yawning.

A noble *emulation* prevailed among the companions, to obtain the first place in the esteem of their chief; among the chiefs, to acquire the greatest number of valiant companions.—*Gibbon. Roman Empire*, c. 9.

Yet since her swift departure thence she prest'd,
He saw th' election on himself would rest:
While all, with *emulative* zeal, demand
To fill the number of th' elected band

Hoole. Jerusalem Delivered, b. v.

Permit me only to take notice, that this was the second species of the epic poem, our own countryman, Milton, having produced the third; for just as Virgil rivalled Homer, so Milton was the *emulator* of both.

Warburton. The Divine Legation, b. ii. s. 4.

On thee Sylvanus, thee each rural God,
On thee chief Ceres with unfailing love
And fond distinction, *emulously* gaze.

Granger. The Sugar Cane, b. iv.

EMU'LGENT. Lat. *Emulgere*, *emulgens*, to milk out; *e*, and *mulg-ere*, to milk. A.S. *Melc-an.*

"Fr. *Emulgent*, veine *emulgente*; one of the two main branches of the hollow vein, which goes to the reins, and there is divided into divers others; some call it the pumping vein," (Cotgrave.)

The watery matter the two kidnies expurgate, by those *emulgent* veines, and ureteres: the *emulgent* draw this superfluous moisture from the bloud; the two ureteres convey it to the bladder.—*Burton. Anat. of Melanc.* p. 18.

In the same person, though he had been as good a fellow all his life as any of the college, yet he had but one kidney, but that was recompensed by its unusual greatness; and being divided into several lobes, it had likewise two *emulgent* arteries, and two *emulgent* veins, and two ureters.

Boyle. Works, vol. vi. p. 471.

We see the blood, or part of the blood, after it had passed through and undergone the action of the gland, coming from it by an *emulgent* vein or artery, i. e. by another pipe or conduit.—*Paley. Natural Theology*, c. 7.

EMU'LSION. Fr. and Sp. *Emulsion*; It. *Emulcione*; Lat. *Mulc-ere*; A.S. *Milsc-ian*, to soften, to soothe.

Cotgrave calls it, "Any kind of seed, &c. brayed in water, and then strained to the consistence of an almond milk; also, any kind of cream or milkie humour."

Look now to your aviary; for now the birds grow sick of their feathers: therefore assist them with *emulsions* of the cooler seeds bruised in their water as melons, cucumbers, &c

Evelyn. Kalendarium, (*June.*)

And so to the small tuberous roots of gramen amygdalosum which they also roast, and make an *emulsion* of, to use in broathe as a great restorative.—*Id. Acetaria.*

EMU'NCTORY. Fr. *Emunctorie*; It. *Emuntorio*; Lat. *Emunctoria*, from *Emungere*, (*e*, and *mung-ere*; Gr. Μυ-ειν, *μυξ-ειν*, *μυγ-ειν*, to close or press close; *μυσσ-ειν*, mucum (nasi) exprimere.)

"An *emunctorie*,—certain kernally places in the body, by which the principal parts void their superfluities, as under the arme-pits for the heart, and under the eares for the braine, and groin for the liver," (Minshew.)

The juice of pimpernell conveighed up into the nosthrils, cleanseth the braine by the *emunctorie* of the nose, so that afterwards the patient doe draw up wine into the nosthrils for a collution to wash them.

Holland. Plinie, b. xxv. c. 13.

It is rather a collection of some superfluous matter deflowing from the body, especially the parts of nutrition as into their proper *emunctories*.—*Brown. Vul. Err.* b. iii. c. 4.

When, therefore, there is a secretion made of any noxious humour, it is carried off by that *emunctory* whose pores are fitted to receive and transmit the minute parts of it.

Ray. On the Creation, pt. ii.

EMUSCA'TION. Lat. *Emuscare*, to clear or cleanse from *moss*.

Moss is to be rubb'd and scrap'd off with some fit instrument of wood, which may not excorticate the tree, or with a piece of hair cloth after a sobbing rain: But the most infallible art of *emuscation* is taking away the cause, which is superfluous moisture in clayie and spewing grounds.

Evelyn. Of Forest Trees, c. 26.

EN. The letters *e* and *i* have such nearness (as Ben Jonson has observed) in our tongue, as oftentimes to interchange places; as *e*ndure for *in*dure, *e*ndite for *in*dite. In our old writers, many words now written *in* were by them written *en*; and some words both ways, without much discrimination.

We have *em* or *im*, *en* or *in*, augmentative, and we have *im* or *in* (also *un*) negative: the latter are never written with *e*, and it might be a means of avoiding uncertainty and confusion if the augmentatives were always written with *e*; especially as there are some words, to which both negative and augmentative are prefixed. Usage has however rendered this a matter of difficulty in various instances, (e.g.) *In*clude and *in*tend; the former perhaps never at all, the latter never by modern authors written with *e*. In others, the *e* or *i* seems indiscriminate; as *en* or *in*close, *en* or *in*crease. In others again the *e* seems to prevail, as *en*force, *en*croach. It would be an advance towards uniformity if in all unsettled cases the *e* were steadily observed. See *Wallis*, p. 132.

En, in *Composition*, was used by our old writers more lavishly than now. Skelton appears to have wantoned in such compounds. In the very short space of six pages, in Mr. Chalmer's edition of the Poets, the following occur; of which (as they have not been met with elsewhere) the bare enumeration must suffice; viz. *en*craumpysh (i. e. *en*cramp,) *en*sowk, *en*hack, *en*hard, *en*crisp, *en*galary, *en*losenge, *en*pave, *en*vaut, *en*bulion, *en*glase, *en*crown, *en*tacle, *en*sand, *en*turf, *en*grape, *en*gush, *en*swymm, *en*silure, (ensilver,) *en*glister, *en*verdure, *en*brethe, *en*-beauty, *en*bud, *en*picture, *en*flore, *en*vive.

En,—termination. (See An.) *En* affixed as a termination, denotes, *addition*, in other cases besides those specified under *an*, as to length-*en*, to add length; to bright-*en*, to heart-*en*, to add brightness or heart.

May not this *en* or *an*, with the Lat. article *is* or *us*, Gr. *os*, (the northern *as* or *es*) post-fixed, have furnished the Lat. termination—*an-us*, humanus; *en-us*, terrenus; *in-us*, caninus,—and, by contraction, the participial termination *ans*, *ens*; from the plural of which, in *tia*, are our terminations *ance*, *ence*?

EN-A'BLE. } (Also *In.*) Goth. *Abal*, roENA'BLEMENT. } bur, strength.

To give force, power, strength; to strengthen, to empower.

Clerely to answere ye would aske long space,
The matter is doubtfull and opinable
To assertain you I woll myselfe *enable*.

Chaucer. The Remedie of Loue.

And therefore, I haue so farre as my slender practice hath *enabled* me, enterprised to loigne an acquaintaunce betweene logike, and my countrimen: from the which they haue beene heretofore barred by tongues vnacquainted

Wilson. The Arte of Logike, Epistle.

Now may I have your license, as I know
With willingness I shall, to make the best
Of the commodities, though you have execution,
And after judgment, against all that's mine,
As my poor body, I shall be *enabled*
To make payment of my debts to all the world,
And leave myself a competence.

Massinger. The City Madam, Act iv. sc. 1.

This is the property of religion, that it can *enable* a man to be content with his estate, and to live comfortably without such things as others know not how to want.

Wilkins. Natural Religion, b. ii. c. 4.

If exercise raises proper ferments in the humours, and promotes the circulation in the blood, temperance gives nature her full play, and *enables* her to exert herself in all her force and vigour.—*Spectator*, No. 195.

These honours she [Venice] acquired by her commerce and by her fleets, which *enabled* her often to dispute, and frequently to share the empire of the seas with her adversary.

Eustace. Italy, vol. iii. c. 14

EN-ACT, *v.* } (Also *In.*) To put in *act* or ENA'CTOR. } *action*; to perform; to do or cause, to require, to do, to require or determine to be done; to determine or decree to be law.

Such indignacion he had against the pope, by reason of the scisme whiche than was at Rome, that he in his parlamente *enacted* it, that none of hys subiectes should thytherward repayre vnder forfeiture of bodye and goodes, or els vnder paine of perpetuall exyle.

Bale. English Votaries, pt ii.

But from cloudy pillar then
God did daigne to talk with men:
He *enacting*, they observing,
From his will there was no swerving.

Sir P. Sidney, Psalm 185.

Euen so may wee iudge of the ceremoniall lawe, that although it appertaine nothing to vs, to keepe such ceremonies as Moses and Aaron haue *enacted*, yet, it is needfull that there bee an order in all our doings.

Wilson. The Arte of Logike, fol. 15

The king *enacts* more wonders than a man,
Daring an opposite to every danger:
His horse is slaine, and all on foot he fights,
Seeking for Richmond in the throat of death.

Shakespeare. Richard III. Act v. sc. 4.

At what time the tribunes, like conquerors, seeing the nobles appauled at the banishment of Caeso, supposed now their law was in manner fully established and *enacted*.
Holland. Livius, p. 97.

What to ourselves in passion we propose,
The passion ending, doth the purpose lose.
The violence of either grief or joy,
Their own *enactors* with themselues destroy.
Shakespeare. Hamlet, Act iii. sc. 2.

In none of these are we to yield obedience to the law, by what authority soever it was *enacted*. And the reason is plain: we must always chuse to obey God rather than men. Where God's law hath commanded us, there no human law can absolve us from the obligation: where God's law hath forbidden us, there no human law can lay obligations upon us.—*Sharp*, vol. ii. p. 46.

This is an assertion by which the great author of our nature, and *enactor* of the law of good and evil, is highly dishonoured and blasphemed, and which cannot by any one, who hath the least sense of religion, be repeated, without being abhorred.—*Atterbury. Sermons*, vol. ii. Pref.

And doth he reprobate, and will he damn
The use of his own bounty? making first
So frail a kind, and then *enacting* laws
So strict, that less than perfect must despair?
Falsehood! which whoso but suspects of truth
Dishonours God, and makes a slave of man
Cowper. The Task, b. v.

It was but reasonable, that every conspiracy against the administration should be detected and punished; yet what terrible slaughters succeeded in consequence of its *enactment*; (the law of *læse majestatis*) proscriptions, stranglings, poisonings, in almost every family of distinction.
Goldsmith. Citizen of the World, Let. 79.

EN-A'MBUSH, *v.* See EMBUSH.

—— When they came where that was to be urg'd
For which they went, within a vale, close to a flood, whose streame
Vade to give all their cattell drinke; they there *enambusht* them:
And sent two scouts out.
Chapman. Homer. Iliad, b. xviii.

Explor'd th' embattled van, the deep'ning line,
Th' *enambush'd* phalanx, and the springing mine;
Then, pale with horrour, bent the suppliant knee,
And heav'd the sigh, and drop'd the tear for thee!
Cawthorne. An Elegy to the Memory of Capt. Hughes.

EN-A'MEL, *v.* }
ENA'MEL, *n.* }
ENA'MELLER. } (Also *In.*) Fr. *Esmailter*; Sp. *Esmaltar*; It. *Smaltare*; Ger. *Schmetzen*; Dut. *Smelten*, from the A. S. *Myltan* or *meltan*, to melt.
ENA'MELLING, *n.* }
In English, also, we have "to *smelt*," i. e. to melt. And thus, to *enamel* is—

To fix colour, or a variety of colours, by *melting* in fire.

To *enamel*, (met.) is, to diversify, to variegate, to spot, to deck with spots or variations of colour.

About her necke a sort of faire rubies
In white floures of right fine *enamaile*.
Chaucer. The Assemblie of Ladies.

And another bande had them all *enameled* azure.
Hall. Hen. IV. an. 1.

I see the jewell best *enameled*
Will loose his beauty.—*Shakes. Com. of Err.* Act ii. sc. 1

Crown'd with embroider'd banks, and gorgeously array'd,
With all th' *enamell'd* flowers of many a goodly mead
Drayton. Poly-Olbion, s. 3.

Then quickly mount thy golden wain
Drawn by the softly-sliding Hours:
And make apparent to all eyes
With what *enamel* thou dost paint the skies.
Sherburne. The Sunrise.

Come hither, that thou maiest keep in memory all that thou hast seen the better, wherewith she put forth unto him a little rod or wand all fiery, such as painters or *enamellers* use.—*Holland. Plutarch*, p. 461.

Here nature all her sweets profusely pours,
And paints th' *enamell'd* ground with various flowers.
Gay. The Fan, b. i.

Elate with joy Etruscan Tiber views
Her spreading scenes *enamelling* his waves,
Her huts and hollow dells, and flocks and herds,
And gathering swains. *Dyer. Ruins of Rome.*

All the bones of the body are covered with a periosteum, except the teeth; where it ceases, and an *enamel* of ivory, which saws and files will hardly touch, comes into its place.
Paley. Natural Theology, c. 11.

It is certain that in the reigns of the two first Edwards there were Greek *enamellers* in England, who both practised and taught the art.—*Walpole. Anecdotes*, vol. i. c. 2. Note.

Rich plate, even to the *enamelling* on gold, rich stuffs and curious armour were carried to excess.
Walpole. Anecdotes, vol. i. c. 2. Note.

EN-A'MOUR, *v.* }
ENAMORA'TO. } (Also *In.*) Fr. *Enamourer*; It. *Inamorare*; Sp. *Enamorar*; Lat. *Amor*, from *Am-are*, to love.

To cause to love; to inspire or inflame with love; to kindle the passion of love; to fill with delight.

Enamoured bicom Edward of dame Blanche, alas!
R. Brunne, p. 254.

Nor no beauty doth so *enamour* our eies, and taketh & holdeth, as honestie should both take and lead with her, if shee were opened & shewed vnto vs
Vives. Instruction of a Christian Woman, b. i. c. 11.

—— What trust is in these times?
They that when Richard liu'd would have him dye,
Are now becom *enamour'd* on his graue.
Shakespeare. 2 Part Hen. IV. Act i. sc. 3.

Some also, from the help of this, (spiritual discerning faculty,) spy out that true loveliness and beauty in the ways of God, as to *enamour* them to a practice of them, and that even with delight, while others, void of this power, do indeed see and behold those ways, but see no beauty in them, why they should desire them.—*South*, vol. viii. Ser. 13.

What though your beauty bless the faithful swain,
And in th' *enamour'd* heart like queens ye reign,
Yet in their prime does death the fairest kill,
As ruthless winds the tender blossoms spill.
Philips, Past. 4.

No matter what the object is, whether business, pleasures, or the fine arts; whoever pursues them to any purpose, must do so *con amore*; and *enamoratos*, you know, of every kind, are all enthusiasts.—*Fitzosborne*, Let. 1.

EN-A'RCHED. To bow or curve towards a circular shape; to make, form or fashion in the shape of a bow, or curve. See IN-ARCH.

And in a porche, hilt of square stones
Full mightily *enarched* enuiron
Where the domes, and pies (pleas) of the toun
Were executed, and lawes of the king.
Lidgate. The Story of Thebes, pt. ii.

E-NARRA'TION. Lat. *Narratio*, from *Narrare*, i. e. *Gnarum reddere*, to make knowing, to cause to know.

A telling or communication of any thing *unknown*: and, generally, a tale, a relation; a detail of facts or circumstances.

As for Sainct Augustine (*ad Bonifacium*) thauctor shall perceiue his faulte at Martyn Bucers hand, who in his epistel dedicatorye of hise *narracions* of the gospels, reher seth his mynde of Sainct Augustine in this wise
Bp. Gardner. Of the Presence in the Sacrament, fol. 43.

This book did that high-priest embezell, wherein was contained their genealogies to the daves of Phineas, together with an historicall *enarration* of the years of their generation of life.—*Bp. Hall. Defence of the Remonstrance.*

E-NA'SCENT. }
E'NATE. } Lat. *Enasci*, (e, and *nasci*, *nascens*.)

Rising, springing forth; at the instant of its *birth*.

Osteologers have very well observed, that the parts appertaining to the bones, which stand out at a distance from their bodies, are either the *adnate* or the *enate* parts, either the epiphyses, or the apophyses of the bones.
Smith. Portraiture of Old Age, p. 176.

But he begins with explaining, *in* a comparison by—*by* comparison: in which you just get the first glympse, as it were, of an *enascent* equivocation.
Warburton. On several Occasional Reflections, pt. ii.

EN-AU'NTER. (See ADVENTURE.) In adventure, in case; perchance, perhaps.

Anger would let him speake to the tree;
Enaunter his rage mought cooled bee
Spenser. Shepheard's Calendar. February.

EN-BIBE, *v.* (Now *Im.*) To drink, to draw in; to suck or soak in.

Cley made with hors and mannes here, and oile
Of tartre, alum, glas, berme, wort, and argoile,
Rosaigar, and other materes *enbibing*.
Chaucer. The Chanones Yemannes Tale, v. 16,282.

Dryades there daunsed vpon that goodly solle
With the nyne Muses, Pierides by name,
Philis and Testalis there tresses with oyle
Were newly *enbyked*.—*Skelton. The Crowne of Laurell.*

EN-BO'LNED. *En*, and *bole*, (qv.)
Rounded or swelled into a round or globular form.

Your grene eyen frowning and not glad,
Your chekes *enbolned* like a melow custard.
Chaucer. Another Balade.

EN-CAGE, *v.* (Also *In.*) To shut in and fasten, to confine, to imprison.

When he rises, and in a mocke of those ambushes which the Azzahites layd for him, he carries away the gates wherein they thought to haue *encaged* him.
Bp. Hall. Cont. vol. i. p. 976. *Samson's End.*

EN-CA'LENDER, *v.* To enter into, to record or register in a *calendar*.

Of which we find these four have been for saints preferr'd,
(And with their leader still do live *encalender'd*)
Drayton. Poly-Olbion, s. 24.

EN-CAMP, *v.* }
ENCA'MPING, *n.* }
ENCA'MPMENT. } (Also *In.*) To place or lodge, to station or form into, *camps*; to fix or pitch the *camps*, (or lodgments for an army;) to lodge or dwell in *camps*.

Uercingetorix by easy and small iorneies folowed after Cesar, and chose a place to *encampe* in, fortified wyth woodes and marisi grounides, aboute xv. miles distante from Auaricum.—*Golding. Cæsar*, fol. 185.

They wanted not in anye place either ground for their *encamping* or victuailes for their feeding, whereby their small nomber was alwayes sufficient whē they came to fyght.
Brende. Quintus Curtius, fol. 25.

Encamping both their powers, divided by a brook,
Thereby the prudent earl, this strong advantage took.
Drayton. Poly-Olbion, s. 22.

He saw by the last, that he had of his forces sent into Britaine, that the French knew well enough how to make warre with the English, by not putting things to the hazard of a battaile, but wearing them by long sieges of townes, and strong *encampings*.—*Bacon. Hen. VII.* p. 99.

And scarce any nation, though their enemies, but served to improve them (the Romans) in their *encampments*, weapons, husbandry, or something else which was useful to them.—*Grew. Cosmo Sacra*, b. iii. c. 3.

Here interwoven branches from a wall,
And from the living fence green turrets rise
There ships of myrtle sail in seas of box;
A green *encampment* yonder meets the eye,
And loaded citrons bearing shields and spears.
Guardian, No. 173.

King Agremont his numerous foot had plac'd
In suburbs near; where part *encamping* fac'd
The threaten'd walls, far stretch'd from tower to tower
In that assault to prove his utmost power.
Hoole. Orlando Furioso, b. xiv.

Its form (a camp) was an exact quadrangle: and we may calculate, that a square of about seven hundred yards was sufficient for the *encampment* of twenty thousand Romans: though a similar number of our own troops would expose to the enemy a front of more than treble that extent.
Gibbon. The Roman Empire, c. 1.

EN-CASE, *v.* (Also *In.*) To hold, surround, contain, enwrap, (sc.) as in a *case*.

—— Yes, and can weep too:
But 'tis for you, that ever I believ'd you,
Tears of more pious value than your marriage;
You would *encase* yourself, and I must credit you,
So much my old obedience compels from me.
Beaum. & Fletch. The Night Walker, Act i. sc. 1.

Of deathful arts expert, his lord employs
The ministers of blood in dark surprise:
And twenty youths in radiant mail *encas'd*,
Close ambush'd nigh the spacious hall he plac'd.
Pope. Homer. Odyssey, b. iv.

EN-CA'USTICK. Fr. *Encaustique*; Gr. Εν, and καυστικος, from και-ειν, to burn.

That which can or may burn. Evelyn speaks of *encaustic* as a kind of enamel; A certain *encaustic*, or black enamel. See his *Sculptura*, p. 258 and 277 in Upcott's edition of his miscellaneous works.

Lysippus also in his painted tables that he made at Ægina, used to entitle them with this inscription, Λυσιππος εγραφσεν, i. Lysippus painted this with fire: which verily he would never have done, if the art of painting so with fire (called *encaustice*) had not been before devised.
Holland. Pliny, b. xxxv. c. 11.

EN-CAVE, *v.* To hide or be hid, (sc.) as in *a cave*.

—— Do but *encave* yourselfe
And marke the fleeres, the gybes, and notable scornes
That dwell in every region of his face.
Shakespeare. Othello, Act iv. sc. 1

EN-CENSE, *v.* (Now *In.*) Fr. *Encens;* It. ENCE'NSE, *n.* *Incenso;* Sp. *Encienso,* (q.d.) *incensum,* burnt; quia, (sc.) *incenditur* hoc est, adoletur, (Skinner,) because it is burnt.

To burn, (sc.) perfumes.

After the custom of the presthod, he wente forth by lot and entride into the temple to *encencen:* and al the multitude of the puple was without fourth and preyede in the hour of *encencyng.*—*Wiclif. Luk,* c. 1.

(Accordinge to the custome of the prieste's office) his lot was to burne *incense,* and he wēt into the temple of the Lord, and the whole multitude of the people were without in prayer whyle the *incense* was a burnynge.—*Bible,* 1551. *Ib.*

And thi smoke of *encensis* of the preieris of the hooli men stiede up fro the aungel's hond bifore God.

Wiclif. Apocalips, c. 8.

But when they weren to the place ybrought,
To tellen shortly the conclusioun,
They n' olde *encense,* ne sacrifice right nought.

Chaucer. The Seconde Nonnes Tale, v. 15,863.

Hire maydens, that she thider with hire ladde,
Ful redily with hem the fire they hadde,
Th' *encense,* the clothes, and the remenant all,
That to the sacrifice longen shall.

Id. The Knightes Tale, v. 2279.

But thē there shal be solemne *ensensing* the chiefest idoles, & great plentie of swete fumigatiōs powred out, the which is a kinde of sacrifice the Scripture teacheth.

Calvine. Foure Godlye Sermons, Ser. 1.

EN-CHAFE, *v.* (Also *In.*) To warm, heat, ENCHA'FING, *n.* kindle, inflame.

For when that some shrewes seen, that they suffre wrongfully felonies of other shrewes, they waxen *enchaufed* into hate of hem that anoied hem.—*Chaucer. Boecius,* b. iv.

Ever the greater merite shall he have that most restraineth the wicked *enchaufing* or ardure of this ire.

Id. The Persones Tale.

——— They are as gentle
As Zephires blowing below the violet,
Not wagging his sweet head; and yet as rough
(Their royal blood *enchaf'd*) as the rud'st winde
That by the top doth take the mountain pine
And make him stoope to the vale.

Shakespeare. Cymbeline, Act iv. sc. 2.

So in the body of man, when the bloud is moved, it invadeth the vitall and spirituall vessels, and being set on fire, it *enchafeth* the whole body.—*Holland. Plutarch,* p. 694.

EN-CHAIN, *v.* (Also *In.*) Fr. *Enchainer.*
ENCHA'INMENT.

To fasten, bind or confine with a *chain;* to reduce to the state or condition of those *chained;* and hence, to enslave, to enthral.

It was the time when silent night began
T' *enchain* with sleep the busy spirits of man.

Cowley. The Davideis, b. i.

In times past the Tyrians, as we find upon record, when their city was besieged, *enchained* the images of their Gods to their shrines, for fear they would abandon their city and be gone.—*Holland. Plutarch,* p. 712.

Who can express the wretchedness of that folly, which so entangleth us with inextricable knots, and *enchaineth* our soules so rashly with desperate obligations?

Barrow, vol. i. Ser. 15.

And we shall see such a connection and *enchainment* of one fact to another, throughout the whole, as will force the most backward to confess, that the hand of God was of a truth in this wonderful defeat.

Warburton. Julian's Attempt to Rebuild the Temple, b. ii. c. 3.

EN-CHANT, *v.* (Also *In.*) Fr. *Enchanter;*
ENCHA'NTER. It. *Incantare;* Sp. *Encantar;*
ENCHA'NTING, *n.* Lat. *Incantare,* (*in,* and *can-*
ENCHA'NTINGLY. *tare,*) to sing, i. e. magicum
ENCHA'NTMENT. carmen, a magic song; and
ENCHA'NTRESS. thus, to act upon, to influence by charms or *incantations.* And, consequentially—

To delight or please in a high degree; to charm, to enrapture; to enslave or enthral the affections, (sc.) with delight, with any subduing, overpowering influence, so as to stun or palsy the faculties of the mind, to deprive them of action, of discrimination, of discernment.

The kyng ascode at *enchanteres,* war on yt was ylong?
The *enchanteres* seide that me a childe sogte,
That were ygete with oute fader.—*R. Gloucester,* p. 128.

Tho the clerk hadde yseid hys *enchaunterye,*
Ther fore Silui hym let sle.—*Id.* p. 10.

A clerk thoru *enchantement* hym bi gan to telle
That the schulde first fader and moder quelle.—*Id.*

And *enchaunt* hem to charite.—*Piers Ploukman,* p. 201.

Flaterers ben the Devil's *enchauntours,* for they maken a man to wenen himself be like that he is not like.

Chaucer. The Persones Tale.

Amphitrion hym hath supplanted
With sleight of loue, and hir *enchanted.*

Gower. Con. A. b. ii.

And thervpon he gan coniure,
So that through his *enchantement,*
This ladie, whiche was innocent,
And wiste nothynge of this guile
Motte, (i. e. dreamt.)—*Id. Ib.* b. vi.

Neither hast thou killed him with the sword, but poisoned him with thy tongue, so that I may call it rather an *enchaunting,* than a murther.

Wilson. The Arte of Rhetorique, p. 189.

Than Pharo called for the wyse men and *enchaunters* of Egypte: and they did in lyke manner with their sorcery.

Bible, 1551. *Exodus,* c. 7.

Attalus Kyng of Asia distayned his moste florishyng kyngdome which he had receyued of his uncle Eumenes, with the slaughter of his frendes, and the execution of his kynsfolke; falsely surmisyng one while that the olde lady his mother, and otherwhile that his owne spouse Beronice were by their sorcery and *enchauntmentes* kylled.

Golding. Justine, fol. 138.

The Furies flung their snaky whips away,
And melt in tears at his *enchanting* lay.

P. Fletcher. The Purple Island, c. 5.

Through that late vision which th' *enchanter* wrought.

Spenser. Faerie Queene, b. i. c. 3.

Yet hee's gentle, neuer schoold, and yet learned, full of noble deuise, of all sorts *enchantingly* beloued.

Shakespeare. As You Like It, Act i. sc. 1.

Much lesse then shall yee haue me to write of magicke, witchcraft, charmes, *enchantments,* and sorceries, unlesse it be to give warning that folke should not meddle with them, or to disprove those courses for their vanities, and principally to give an item, how little trust and assurance there is to bee had in such tromperie.

Holland. Plinie, b. xxv. c. 3.

Him fortuned (hard fortune ye may ghesse
To come where vile Acrasia does wonne,
Acrasia, a false *enchaunteresse,*
That many errant knights hath foule fordonne.

Spenser. Faerie Queene, b. i. c. 1.

Such an *enchantment* is there in words; and so fine a thing does it seem to some, to be ruined plausibly, and to be ushered to their destruction with panegyrick and acclamation.—*South,* vol. ii. Ser. 9.

He [Shakspeare] made one nature, and another found
Both in his page with master-strokes abound.
His witches, fairies, and *enchanted* isle,
Bid us no longer at our nurses smile.

Young. Epistle to Lord Lansdown.

But now, ere custom binds his powerful chains,
Come, from the base *enchanter* set me free;
While yet my soul its first, best taste retains,
Recall that soul to reason, peace, and thee.

Mason, Elegy 2. (1758)

We all promise ourselves great pleasure in our journey homewards; and we have great reason to believe it will be *enchantingly* pleasant.—*Sir W. Jones. To Lady Spencer.*

In a word, this enthusiasm for which I am pleading is a beneficent *enchantress,* who never exerts her magic but to our advantage, and only deals about her friendly spells in order to raise imaginary beauties, or to improve real ones.

Fitzosborne, Let. 1.

EN-CHARGE, *v.* (Also *In.*) To load; to place, put, or lay *cargo,* a load or burthen; to impose a weight or burthen. And (met.)—

To impose the weight or burthen, (sc.) of a commission, trust or duty.

Great necessitie of prowes and of vertue, is *encharged* and commaunded to you if ye nil not dissimulen.

Chaucer. Boecius, b. i.

The evil [spirits] are oneiy let loose to tempt us by a permission of the Almighty, whereas the good are by a gracious delegation from God *encharged* with our custody.

Bp. Hall, Soliloquy 8.

I have dispatched away Mr. Meredith his Majesty's secretary of the embassy here, by the Catherine yacht, and *encharged* with my main pacquet to the secretary.

Sir W. Temple. To my Lord Treasurer, July 20, 1678.

EN-CHASE, *v.* (Also *In.*) Fr. *Enchasser,* to encase, to enclose, to insert; and as these cases were usually much ornamented, to *enchase* is, consequentially, to adorn or embellish; to set off, to show off, (sc.) in an ornamental style or manner.

All which who so dare think for to *enchace*
Him needeth sure a golden pen I wene,
To tell the feature of each goodly face.

Spenser. Faerie Queene, b. iv. c 5.

Lo, how good fortune doth to you present
This little babe, of sweet and lovely face,
And spotless spirit, in which ye may *enchace*
What euer formes ye list therto apply.—*Id. Ib.* b. vi. c. 4.

And, as that ground by him were conquered,
A leafy garland weare he on his head,
Enchas'd with little fruits, so red and bright,
That for them you would call your love's lips white.

Donne. The Progress of the Soul

And precious stone in studs of gold *enchased*
The shaggy velvet of his buskins graced.

Mickle. The Lusiad, b. ii

First, I with living gems *enchase,*
The name of her, whom for this festive day
With zone and mantle elegantly gay
The Graces have adorn'd.

Jones. Ode on the Nuptials of Lord Althorp

EN-CHEAR, *v.* (Also *In.*) To enliven, gladden, exhilarate, hearten, encourage.

And in his soueraine throne gan straight dispose
Himselfe, more full of grace and majestie
That mote *encheare* his friends, and foes mote terrifie.

Spenser. Faerie Queene. Of Mutabilitie, c. 6.

EN-CHE'ASON. Cowell says that it is an old French word, signifying the *occasion* or cause of action. I believe, adds Skinner, that it is from the old verb *encheoir,* to fall; befall or happen, from *en,* and *cheoir,* cadere, to fall.

He ascode hem,
For wat *encheson* heo come and wat thing thei sogte.

R. Gloucester, p. 111.

Ion did ay trespas, men fond in him *encheesons,*
He lyued in woe and strife, and in tribulacioun.

R. Brunne, p. 206.

For ther is a versifiour sayth, that the idel man excuseth him in winter, because of the grete cold, and in summer by *encheson* of the hete.—*Chaucer. The Tale of Melibeus.*

Thou railest on right, without reason,
And blamest hem much for small *encheason.*

Spenser. Shepheard's Calendar. May.

Is thilke the cause that thou been ligge so laid,
Who whilom no *encheson* could fore-saile.

Browne. Eclogue between Willie & Wernock.

ENCHIRI'DION. It. and Sp. *Enchiridio;* Lat. *Enchiridium,* (qv.) Εγχειριδιον, from εν, and χειρ, the hand; quia *manu* claudi queat, (Vossius.)

Any thing that may be held *in the hand;* a book that may be so held or carried. A small *manuall* booke (says Minshew) that one may claspe *in the hand.*

Some have beene found, and those not of the vulgar only but of professed mathematicians, constantly to affirme (as witnesseth Bartholinus in his *enchiridion* of naturale philosophy,) that eclipses are in these latter ages more frequent then in former times.—*Hakewill. Apologie,* p. 152.

In the mean time, we have at the instance of very many persons who have been pleased to acknowledge the effects of a former less perfect impression, thought good to publish an edition in a smaller volume, that as an *enchiridion* it may be more ready and usefull.—*Evelyn. Kalendarium,* Introd.

I can shew it with more unblameable lustre in the successes of Erasmus, whom I take to have written the most and the best that ever man wrote; yet almost all were first sent abroad in very few sheets, or small *enchiridions,* and did infinite good over all the Christian world, to allay the furies of that age, and for the general restoration of literature, considerable antiquities, and holy truth.

Boyle. Works, vol. vi. p. 413.

EN-CHRI'STALED.

We hear of some *enchristal'd,* such as have
That, which produc'd their death, become their grave.

Carteright. On the Great Frost.

EN-CI'RCLE, *v.* (Also *In.*) Fr. *Encercler;*
ENCI'RCLET. It. *Incerchiare.*

To go round, to surround, to enclose, to encompass; to move round about, so as to return to the point from which motion commenced.

The third of softer mold, is like a grape,
Which all entwines with his *encircling* side.

P. Fletcher. The Purple Island, c. 5.

——— Vpon their sight,
We two, in great amazednesse will flye:
Then let them all *encircle* him about,
And Fairy-like, to pinch the vncleane knight.

Shakespeare. Merry Wives of Windsor, Act iv sc. 4.

In whose *incircles* if ye gaze,
Your eyes may tread the lover's maze.
Sidney. Arcadia, b. ii.

Young Hermes next, a close contriving God,
Her browes *encircled* with his serpent rod,
Then plots and fair excuses fill'd her brain.
Parnell. Hesiod. On the Rise of Woman.

Come, all ye quack bards and ye quacking divines,
Come, and dance on the spot where your tyrant reclines,
When satire and censure *encircled* his soul,
I fear'd for your safety, I fear'd for my own.
Goldsmith. Retaliation.

EN-CLEAR, *v.* Lat. *Clarus*, illustrious or conspicuous.
To brighten, to illuminate.

While light of lightnings flash
Did pitchy clouds *enclears*,
Did round with terror role
And rattling horror rore. *Sir P. Sidney*, Ps. 87.

EN-CLINE, *v.* (Now *In*) "Fr. *Encliner*,—to *incline*, decline; bend, bow, look, stoop downward, to begin or be ready to fall," (Cotgrave.)
To bend or lean; (met.) the mind.

And Thomas trout him plight and suore on the messe,
Of Inglond alle the right, and Wales more and lease,
And of Scotland all the men, that were of pris,
Suld *enclyn* and falle to Philip Fitz Lowys.
R. Brunne, p. 268.

For certes, the more that a man chargeth his soule with venial sinnes, the more he is *enclined* to fall into dedly sinne.—*Chaucer. The Persones Tale.*

And for that he was obstinate,
And wold nouht to trouth *encline*,
He fell euer into ruine. *Gower. Con. A.* b. v.

I wyl *enclyne* myne eare to the parable, and shewe my darcke speache vpon the harpe.—*Bible*, 1551. *Psalm 69.*

Againe, whē we see our frend *enclined* to any kind of learning, we must counsaile him to take that way still, and by reason perswade him, that it were the meetest way for him to doe his countre most good.
Wilson. The Arte of Rhetorique, p. 81.

EN-CLOG, *v.* See CLOG, and the quotation from Shakespeare, in v. *Ensteep.*

EN-CLOISTER, *v.* Lat. *Claustrum*, in which any thing is closed, or shut up.
To shut up or enclose, (sc.) as in a *cloister.*

—— But, Muse, on in our song
With other princely maids, but first with those that sprung
From Ponda, that great king of Mercia; holy Tweed,
And Kinisdred, with these their sisters, Kinisweed,
And Eadburg, last, not least, at Godmanchester all
Enclouster'd. *Drayton. Poly-Olbion*, s. 29.

As when the Fates of life King Ethelwold depriv'd,
That o'er th' East Angles reign'd, bright Heriswid his wife,
Betaking her to lead a strict monastic life,
Departing hence to France received the holy veil,
And lived many a day *encloister'd* there at Caie.—*Id. Ib.*

EN-CLOSE, *v.* } (Also *In.*) Fr. *Enclorre*; It. *Inchiudere*; Lat. *Includere, inclusum*; *in*, and *clausum*, the past part. of *claudere*, to be or cause to be so near as to touch.
ENCLO'SER. }
ENCLO'SURE. }
To close in; to close on all sides, to close round; to surround, to encircle, to encompass, to environ.

Which thing also I dide in Jerusalem, and I *encloside* manye of seintis in prisoun whanne I hadde take power of the prynces of preestis.—*Wiclif. Dedis*, c. 26.

A yerd she had, *enclosed* all about
With stickes, and a dreé diche without,
In which she had a cok hight Chaunteclere.
Chaucer. The Nonnes Preestes Tale, v. 14,853.

But though this mayden tender were of age,
Yet in the brest of hire virginitee
Ther was *enclosed* sad and ripe corage.
Id. The Clerkes Tale, v. 8096.

That roume that the riuer *enclosed* not, (whych was the space of not aboue six hundred foote) was fortified wyth a hyll of a great heyghth, so that the foote of it on both sydes touched the very brym of the ryuer.
Golding. Cæsar, fol. 29.

And when the dead, by cruel tyrant's spite,
Lie out to rav'nous birds and beasts expos'd,
His yearnful heart pitying that wretched sight,
In seemly graves their weary flesh *enclos'd.*
P. Fletcher. The Purple Island.

Claud. The grand *encloser* of the commons, for
His private profit or delight, with all
His herds that graze upon 't are lawfull prize.
Massinger. The Guardian, Act ii. sc. 4.

And these were called Linteata Legio [i. e. the Linen Legion] taking the name of the covering of that *enclosure*, wherein the nobilitie of the Samnites was sworne.
Holland. Livius, p. 330.

When Guiscard next was in the circle seen,
Where Sigismonda held the place of Queen,
A hollow cane within her hand she brought,
But in the concave had *encloséd* a note.
Dryden. Sigismonda & Guiscardo.

The toils were pitch'd, a spacious tract of ground,
With expert huntsmen was encompass'd round,
Th' *enclosure* narrow'd; the sagacious power
Of hounds and death drew nearer every hour.
Id. The Hind & the Panther, pt. ii.

And before any special revelation made, or any particular covenant enacted (before the *enclosure* of a particular people or church, the confinement of God's extraordinary presence and providence to one place) divine grace appears diffused over several nations, being watchful in guiding and moving men to good, and withdrawing them from evil
Barrow, vol. iii. Ser. 11.

Then from their battlements and lofty spires,
They see their champaign shine with hostile fires;
And, pitch'd around them, hosts of armed foes,
With strict embrace, their straiten'd walls *enclose.*
Wilkie. The Epigoniad, b. viii.

Arise, my Lycas: in yon woody wilds
From a rough rock in deep *enclosure* hid
Of thickest oaks, a gushing fountain falls,
And pours its airy stream with torrent pure.
Warton, Ecl. 1.

EN-CLOUD, *v.* A. S. *Ge-hlidan*, to hide, to cover; *ge-hlod, ge-hloud, gloud, cloud*, is the regular past part. See *Tooke.*
To cover; and, consequentially, to throw into, to involve in, shade, gloom, obscurity or darkness.

Suddenly, whether through the God's decree,
Or hapless rising of some froward starre,
The heavens on everie side *enclowded* bee.
Spenser. Virgil's Gnat.

—— In their thicke breathes,
Ranke of grosse dyet, shall we be *enclowded*,
And forc'd to drinke their vapour.
Shakespeare. Antony & Cleopatra, Act v. sc. 2.

EN-COLDEN, *v.* A. S. *Kel-an*, to keel or cool.

The hands and feet, being the most remote from it, are by degrees *encoldened* to a fashionable clay.
Feltham, pt i. Res. 47.

EN-COMIAST. } Fr. It. and Sp. *Encomiaste*; Lat. *Encomiastes*; Gr. Εγκωμιαστης, from Εγκωμιαζειν: laudare, to praise, or bestow praise.
ENCOMIA'STICK, *adj.*
ENCOMIA'STICK, *n.*
ENCOMIA'STICALLY.
ENCO'MIUM.
Cockeram has the verb *Encomionize.* From the noun κωμ-ος vel κωμη, vicus, the compound εγκωμιον, denotes *laudationem*, quæ publicè in *vicis* fit: whence afterwards it signified generally, *laudatoriam* orationem; a laudatory oration. See *Vossius*, and *Lennep.*
Praise, commendation.

Let his shrill trumpet, with her silver blast
Of fair Eclecta, and her spousal bed,
Be the sweet pipe, and smooth *encomiast.*
G. Fletcher. Christ's Triumph after Death.

Dia. I thanke you, Mr. Compasse, for your short *encomiastick.*
Rut. It is much in little, sir.
Pat. Concise, and quick: the true stile of an orator.
B. Jonson. The Magnetic Lady, Act i. sc. 6.

If I have not spoken of your majesty *encomiastically*, your majesty will be pleased only to ascribe it to the law of an history: which doeth not clutter together praises upon the first mention of a name, but rather disperseth and weaveth them through the whole narrative.
Bacon. To the King, Let. 84.

Well, sister, you have a simple servant here, that crownes your beauty with such *encomions* and devices, you may see, what it is to be the mistris of a wit.
B. Jonson. Every Man in his Humour, Act iv. sc. 2.

I will close his life with this *encomium*, which I find in a worthy author, his disposition was rather to seek after the antiquities and the weal-publick of those countries which he governed, then to obtain lands and revenues within the same.—*Fuller. Worthies. Kent.*

The missionaries of China, even the Jesuits themselves, the great *encomiasts* of the Chineses, do all to a man agree, and will convince us that the sect of the literati, or learned, keeping to the old religion of China, and the ruling party there, are all of them atheists.
Locke. Of Hum. Underst. b. i. c. 4.

The first part of which consisted of satyrical invectives against Cromwell, fanatics, the Royal Society, and new philosophy; the next, of *encomiastics* in praise of the archbishop, the theatre, the vice-chancellor, the architect, and the painter.—*Boyle. Works*, vol. vi. p. 459.

It being well known, that they in their *encomiastick* speeches, as orateurs are wont, following the heat and gaiety of fancy, doe sometimes overlavish.
Barrow. On the Pope's Supremacy.

Friendship, tenderness, and constancy, drest in a simplicity of expression, recommended themselves by a more native elegance, than passionate raptures, extravagant *encomiums*, and slavish adoration.—*Spectator*, No. 525.

In smooth and flowery paths th' *encomiast* treads,
When to the mansions of the good and great,
In pomp the Nymphs of Helicon he leads.
West. The Second Isthmian Ode.

In December, 1725, the king in his passage from Helvoetsluys escaped with great difficulty from a storm by landing at Rye; and the conclusion of the satire turns the escape into a miracle, in such an *encomiastick* strain of compliment as Poetry too often seeks to pay to Royalty.
Johnson. Life of Young.

Thus Plutarch assures us, that our author [Cicero] having made a speech in public full of the highest *encomiums* on Crassus, he did not scruple a few days afterwards to reverse the panegyric, and represent him before the same audience in all the darkest colours of his invectives.
Melmoth. Cicero, b. i. Let. 5. Note 3.

EN-COMPASS, *v.* } (Also *In.*) *Passibus* circuire, circumcingere, to *pace* or go round.
ENCO'MPASSMENT. }
To move or go round; to surround or encircle; to gird around; to environ.

With the great glorie of that wond'rous light
His throne is all *encompassed* around,
And hid in his own brightnesse from the sight
Of all that looke thereon with eyes unsound.
Spenser Of Heavenly Beautie

Some there are that by a spirituall antiperistasis have growne hotter in their zeale, by being *encompassed* with the outward cold of irreligion and error, who as they owe not this grace to themselves, so are they more for wonder than imitation.—*Bp. Hall. Quo Vadis*, s. 14.

—— And finding
By this *encompassment* and drift of question,
That they doe know my sonne.
Shakespeare. Hamlet, Act ii. sc. 1.

Our right wing being strengthened by those of our left that were rallied by their officers, fell upon the enemy's left wing; and having broken and repulsed them, resolving to improve the opportunity, charged the main body of the king's army, and, with the assistance of two or three regiments of our infantry, entirely *encompassed* the enemy's body of foot.—*Ludlow. Memoirs*, vol. i. p. 131.

Near Gaza's walls, a little plain is found,
From public ways with hills *encompass'd* round;
A riv'let murmurs down the mountain's sides,
And through the shade with gentle current glides.
Hoole. Jerusalem Delivered, b. viii.

EN-CORPORATE, *v.* } Also *In*, and now usually so. See CORPORATE.
ENCO'RPORE. }

And eke of our materes *encorporing.*
Chaucer. The Chanones Yemannes Tale, v. 16,283.

These are *encorporated* to Bermuda towne, which is made a corporation, according to certaine orders and constitutions.
Purchas. Pilgrimage, b. viii. c. 5. s. 4.

EN-CORTINED. *En*, and *curtain*, (qv.)
To enclose or surround with a *curtain.*

And all within in preuy place
A softe bedde of large space
Thei hadde made, and *encorteined.*—*Gower. Con. A.* b. i.

EN-COUNTER, *v.* } (Also *In.*) Fr. *Encontrer*; Sp. *Encontrar*; It. *Incontrare*, occurrere, obviam habere (*en*, and *contra*;) to run or go counter or against.
ENCO'UNTER, *n.*
ENCO'UNTERER.
ENCO'UNTERING, *n.* }
To run or go against, to oppose, to meet in opposition, front to front, to engage with or attack; and, generally, to meet.

These ben then the causes, of the abredgyng of fortuit hap, ye which abredgyng of fortuit hap commeth, of causes of *encounteryng* and flowyng togyther to hemselfe, and not by the intencion of the doer.—*Chaucer. Boecius*, b. v.

And the fleting streme that relleth doun diuersly from high mountaines is arrested and resisted ofte time by the *encountrinyng* of a stone, that is departed and fallen from some rock.—*Ib. Ib.* b. ii.

He tolde theym that the frute of all theyr former *encounters*, consisted altogether in that daye and in that one howre.—*Golding. Cæsar*, fol. 235.

At the first he was sore *encountred*, and put in great hasarde of repulse, but at length he vanquished and overthrew his enemies.—*Brende. Quintus Curtius*, fol. 17.

And by cause hys ennemies were no further of than a man might throw a dart, he gaue them a signe of *encountryng*: ye whych done, as he was goyng to another part to encourage them likewise, he found them feightyng already.
Golding. Cæsar, fol. 57.

Thus as they two of kindnesse treated long
There them by chance *encountred* on the way
An armed knight, vpon a courser strong,
Whose tramping feet vpon the hollow lay
Seemed to thunder.—*Spenser. Faerie Queene*, b. iii. c. 8.

For ere the ships could meet by twice five leagues,
We were *encountred* by a mighty rocke,
Which, being violently borne vp,
Our helpeful ship was splitted in the midst.
Shakespeare. Comedy of Errors, Act i. sc. 1.

His angry steed did chide his foming bit;
As much disdaining to the curb to yield:
Full iolly knight he seem'd, and faire did sit
As one for knightly giusts and fierce *encounters* fitt.
Spenser. Faerie Queene, b. i. c. 1.

Oh these *encounterers* so glib of tongue,
That giue a coasting welcome ere it comes;
And wide vnclaspe the tables of their thoughts,
To euery tickling reader.
Shakespeare. Troil. & Cress. Act iv. sc. 5.

With a good share of this vanity in my heart, I make it my business these three days to listen after my own fame: and as I have sometimes met with circumstances which did not displease me, I was *encountered* by others which gave me as much mortification.—*Spectator*, No 4.

The fleet, favoured by the weather, passed the Canary and Cape de Verde Islands. But had now to *encounter* other fortune: sometimes stopped by dead calms, but for the most part tost by tempests, which increased their violence and horrours as they proceeded to the south.
Mickle. History of the Discovery of India.

——— But while he stood with helm unlac'd,
Guichardo eager, with preventive haste,
Th' *encounter* dar'd; nor better could maintain
His seat, but with his brethren press'd the plain.
Hoole. Orlando Furioso, b. xxxi.

EN-COU'RAGE, *v.* } (Also *In.*) Fr. *Encourager*; It. *Incorare, incoraggiare.*
ENCOU'RAGER.
ENCOU'RAGMENT.

To inspire or animate with *courage*, with strength and vigour of *heart*, with resolution, with fortitude; to give, or confirm, or strengthen, bravery, boldness, hardihood or daringness; a hearty devotedness, a deep fixed resolution.

Thei wer not tangled nor letted with ani charge of worldly matters, and might bi their exaumple of constancy, *encourage*, allure, & prouoke other of the weaker sorte to become souldiours of that band also.
Bp. Gardner. Of True Obedience, fol. 44.

Therefore they that be duil are not to be discouraged, and those that bee apt, should bee *harted* and *encouraged*.
Vives. Instruction of Christian Women, b. i. c. 4.

[Tyrteus] summoning his armye together, rehearsed vnto them certaine verses that he had compiled wherin was contained the *encouragements* of vertue, the comfort of aduersity, and the policies of warre.—*Golding. Justine*, fol. 23.

Those in whom zeal and amity had bred
A fore impression of the right he had,
These stirring words so much *encouraged*
That (with desire of innovation mad)
They seemed to run afore, not to be led,
And to his fire do quicker fuel add.
Daniel. Civil Wars, b. vi.

And all the way the prince sought to appease
The bitter anguish of their sharpe disease,
By all the courteous meanes he could inuent;
Somewhile with merry purpose fit to please,
And otherwhile with good *encouragement*.
Spenser. Faerie Queene, b. vi. c. 3.

Only lovers will dye for their friends, and in their mistriss quarrell. And for that cause he [Plato] would have women follow the camp, to be spectators and *encouragers* of noble actions.—*Burton. Anatomy of Melancholy*, p. 529.

Afflicted Israel shall sit weeping down,
Fast by the stream where Babel's waters run:
Their harps upon the neighbouring willows hung,
Nor joyous hymn *encouraging* their tongue,
Nor cheerful dance their feet.—*Prior. Solomon*, b. iii.

This was such an *encouragement* to look after him, [Sir Phelim O Neal] that one of the county people having notice that he was in an island in the north, gave intelligence hereof to the Lord Cawfield, who, having brought together a party of horse and foot, entered the island in boats, and seized him there.—*Ludlow. Memoirs*, vol. ii. p. 10.

When in a revolution a prince was advanced to the throne, that they looked upon to be a good man, and an *encourager* of the true religion, in that case they did not only readily submit to him, but acknowledged it as a great blessing of God to them, that he had raised up such a man to rule over them.—*Sharp*, vol. i. Ser. 9.

To you, the polish'd judges of our cause,
Whose smiles are honour, and whose nods applause,
Humble we bend: *encourage* arts like these:
For tho' the actors fail'd—they strove to please.
Thompson. Epilogue to Cato.

Our Father which art in heaven—
Father—To think of his paternal care
Is a most sweet *encouragement* to prayer.
Byrom. On the Lord's Prayer.

EN-CRA'DLE, *v.* To place or lay in a *cradle*. A little car, or carriage, for an infant.

Begin from first, where he *encradled* was
In simple cratch, wrapt in a wad of hay,
Between the toylefull oxe and humble ass.
Spenser. Hymne of Heauenly Loue.

EN-CREASE, *v.* } (Now more commonly *In.*) Lat. *Increscere*, (*in*, and *crescere*, to grow,) opposed to *decrease*. As the—
ENCRE'ASE, *n.*
ENCRE'ASEMENT.
ENCRE'ASER.
ENCRE'ASING, *n.*

"Fr. *Accroistre*,—to increase, augment, amplifie, enlarge, (grow or become, or) make bigger, and bigger; also, to multiply, or wax many." (Cotgrave.)

And the Apostlis seiden to the Lord, *increase* to us feith.
Wiclif. Luke, c. 17.

And the Apostles said vnto the Lord: *increase* our fayth.
Bible, 1551. *Ib.*

And he that mynystrith seed to the sower schal ghyue also breed to ete, and he shall multiplie ghoure seede, and make mych the *encreessynge* of fruytis of ghour rightwisnesse.—*Wiclif. 2 Corynth.* c. 9.

He yt fyn leth ye sower sede, shal minyster bread for fode, & shall multiplye youre sede & *increase* the frutes of your rightwisnes.—*Bible*, 1551. *Ib.*

For he [Solomon] saith, that swete wordes multiplien and *encreesen* frendes and maken shrewes to be debonaire and meke.—*Chaucer. The Tale of Melibeus.*

Swelleth the brest of Arcite, and the sore
Encreseth at his herte more and more.
Id. The Knightes Tale, v. 2746.

His resons spake he ful solempnely,
Souning alway the *encrese* of his winning.
Id. The Prologue, v. 277.

Peace and accorde away shall wend
And all charitee shall crase
Amonge the men, and hate *encrease*.
Gower. Con. A. Prol.

But thus I saie natheles,
That I woll shape thine *encrease*,
What worldes good that thou wolt crase
Axe of my yefte and thou shalt haue.—*Id. Ib.* b. i.

It seemeth no great pointe of wisedome, M. Hardinge, to vpbraide others with folie without cause. God *encrease* both you and vs in all wisedome, and vnderstanding in Christe Jesu.—*Jewell. Defence*, p. 69.

By these wordis the aungell describeth the flourishing *encrease* and destruccion of great Alexander.
Joye. Expos. of Daniel, c. 2.

And therefore the emperour (to the hinderance of his treasure) suffered the children to enter wholy vpon their father's possession, forasmuch as he knewe well, that his realm was more strengthened with *encrease* of children, then with store of money.—*Wilson. Arte of Rhetorique*, p. 46.

Throughe the malice of the people of Spain their next neybors, enuying thēcreasment of their new city, and thervpō infestyng the Gaditanes with warre, they sent to their kynamen the Carthigenienses for helpe.
Golding. Justine, fol. 182.

The inferiour orbes in the heuens he led about in their course by the fyrst orbe. And last ye firste orbe hath al his vertue and strengthe of Almighty God, *encreasen* of al thinges.—*Fisher. On the Seuen Psalmes*, Ps. 143. pt. ii.

That seemed those two vertues strone to find
The higher place in her heroick mind.
So striuing each did other more augment,
And both *encreast* the praise of woman-kind,
And both *encreast* her beauty excellent;
So all did make in her a perfect complement.
Spenser. Faerie Queene, b. v. c. 3.

——— I to blesse this feast
Will summon up with my all charming rod
The Nymphs of fountains from whose watry locks
(Hung with the due of blessing and *encrease*)
The greedy rivers take their nourishment.
F. Beaumont. A Mask at Graies Inne.

What aggravates the matter is, that those persons who, the better to prepare themselves for this study, have made some progress in others, have, by addicting themselves to letters, *encreased* their natural modesty, and consequently heighten'd the obstruction of this sort of preferment.
Spectator, No. 484.

For who that should view the small, despicable beginnings of some things and persons at first could imagine or prognosticate those vast and stupendous *encreases* of fortune, that have afterwards followed them?—*South*, vol. i. Ser. 8.

EN-CRIMSONED. Coloured like *crimson*; having the hue of *crimson*.

Look here what tributes wounded fancies sent me,
Of paled pearls, and rubies red as blood;
Figuring that they their passions likewise sent me,
Of grief and blushes aptly understood
In bloodless white and the *encrimson'd* mood.
Shakespeare. A Lover's Complaint.

ENCRO'ACH, *v.* } (Also *In.*) *En*, or *in*, and *croc*, uncus, a hook, (q.d.) says Skinner, *unco* adjecto sibi attrahere; to draw any thing away by a *hook* cast upon it. (See ACCROACH.) And thus, consequentially,—
ENCRO'ACH, *n.*
ENCRO'ACHER.
ENCRO'ACHMENT.

To grasp, to seize upon, to trespass upon, the rights and property of others; to intrude, to set footing, to advance gradually, step by step, to steal on beyond due bounds or limits, (&c.) into the rights and property of others.

But as other stories testifie, they were shortly after restored againe, & the Mōks who had *encroached* their places were deprived.—*Bale. Pageant of Popes*, b. iv. fol. 67.

So many sundry miseries abroach,
Giving full speed to their unbridled rage,
That did our ancient liberty *encroach*,
And in these strong conspiracies engage
The worthiest blood.
Drayton. The Barons' Wars, b. i.

Tlaxalla, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of wheate a man in signe of subiection: but some later *encroachers* have forced them to till at their own charge as much ground as their tribute would amount to.
Purchas. Pilgrimage, b. viii. c. 10. s. 3.

She is not the true Catholic church, for this she doth not pretend to, but upon the account of an universall jurisdiction over all the churches of Christ, which pretension, where it prevails, is a sacrilegious *encroachment*, and where it doth not, is a meer fable.—*Brevint. Saul & Samuel*, c. 2. p. 35.

Disobedience if complyed with is infinitely *encroaching*, and having gained one degree of liberty upon indulgence, will demand another upon claim.—*South*, vol. i. Ser. 5.

He that proceedeth otherwise (but according to the standing laws) is an arbitrary and a slippery judge: he *encroacheth* upon the right and liberty of those with whom he meddleth, pronouncing them guilty, whom God and reason do proclaime blameless.—*Barrow*, vol. i. Ser. 20.

I must confess I cannot imagine that those hereticks who err fundamentally, and by consequence damnably, took the first rise, and began to set up with a fundamental error, but grew into it by insensible *encroaches*, and gradual insinuations.—*South*, vol. iv. Ser. 9.

But I shall now proceed from these arguments, to such considerations, as will be more strong to keep off the *encroaches* of presumption, than these can be to invite them.
Id. vol. ix. Ser. 7.

The bold *encroachers* on the deep
Gain by degrees huge tracts of land.
Till Neptune, with one general sweep
Turns all again to barren strand.
Swift. The Run upon the Bankers, 1720.

And so, this main concernment of ours [thanksgiving] this most excellent part of our duty, if we do not separate some vacant seasons for it, and observe some peculiar resources thereof, we shall be tempted often to omit it; we shall be listless to doe it, apt to defer it, and easily diverted from it by the *encroachments* of other less behoovful affairs.
Barrow vol. i. Ser. 19.

Th' *encroaching* nuisance asks a faithful hand,
Patient, affectionate, of high command,
To check the procreation of a breed
Sure to exhaust the plant on which they feed.
Cowper. Tirocinium.

Nor are there ever wanting numbers of artful men who stimulate a weak or wicked prince in his *encroachments*; sensible as they are, that their own power and priviledges will be augmented with those of the prince, whose exclusive favour they have gained, by sycophantick arts and by co-operation in the fallacious service of enlarging his prerogative.—*Knox. The Spirit of Despotism.*

EN-CRUST, *v.* (Commonly *In.*) To cover with, or draw over, any hard surface, coat or case.

—— Ready Nymphs
Received the bursting gems, and Tritons lent
A happier polish to the *encrusted* stone.
Whitehead. To the Nymph of Bristol Spring.

EN-CU'MBER, or ENCO'MBER, *v.* ENCU'MBER, *n.* ENC'UMBERING, *n.* ENCU'MBRANCE. ENCU'MBERMENT. (Also *In.*) Lat. *En*, and *comber* or *cumber*, (qv.) Fr. *Encombrer*; It. *Ingombrare*, (q.d.) *incumulare*, that is *cumulo* rerum impedire; to impede by an *accumulation* of difficulties.

To overload, to oppress with a load or burthen; with toil or trouble; with vexation; to embarrass, to harass, to trouble.

Thys withouten *encumbre* with suerd in his hand
He slouh withouten numbre, bifor him mot non stand.
R. Brunne, p. 189.

& other withouten numbir, ther names I may not telle,
All thei gede tille *encumbir*, & or went to helle.
Id. p. 317.

The Scottis said, "alias! this a grete *encumberyng*."
Id. p. 117.

In to the se of Spayn wer dryuen in a torment
Among the Sarazins, bot God, that grace tham lent,
Saued tham alle tho tymes fro ther *encumberment*.
Id. p. 148.

Encombre nevere thy conscience.—*Piers Ploughman*, p. 26.

His beauty greatly was to prise
But of his robe to deuise
I drede *encombred* for to be.—*Chaucer. Rom. of the Rose.*

Much more there was, wherof she shuld complain,
But she thought it to gret *encombraince*
So much to write.—*Id. The Assemblie of Ladies.*

So that it might not be nombred
The folke, whiche after were *encombred*
Throughe him, that God would ouerthrow.
Gower. Con. A. b. ii.

S. Augustine bryngeth an example that by ordre of tellyng, Adam was in paradise or any tree was brought forth for feedyng, with diuerse other, wherewith I will not *encobre* the reader.—*Bp. Gardner. Explic. of Transubstantiacion*, fol. 97.

And therin is conteigned certayne right highe and profound sentences, and holsome counsailes, and marualious deuices agaynst the *encumbraunce* of fortune: and right sweete consolacions for theim that are ouerthrowen by fortune.—*Golden Boke*, Let. 19.

Whereupon, the townesmen all at once set up a crie, and beat the enemies back to the very breaches, and ruins of the wall, and from thence thrust them out cleane whiles they were thus *encombred* and affrighted.
Holland. Livius, p. 398.

Another genuine derivation of this selfish fondness, by reason of which we miscarry of science, is the almost insuperable prejudice of custom, and education, by which our minds are *encumber'd*, and the most are held in a fatal ignorance.—*Glanvill. Vanity of Dogmatizing*, c. 14.

For b'ing unapt for what they took in hand,
And for ought else wherto they shall b' address'd,
They ev'n become th' *encumbrance* of the land,
As out of rank, disord'ring all the rest.
Daniel. Musophilus.

To the end he might not be hindred by any let or *encumbrance* [Theodocius] threw away the packs of precious wares and commodities which he had brought away with him.
Holland. Ammianus, p. 370.

The best advisement was, of bad to let her
Sleepe out her fill without *encomberment*.
Spenser. Faerie Queene, b. vi. c. 8

Encumber'd sore with many a painful wound,
Tardy and stiff he treads the hostile round:
Gloomy and fierce his eyes the crowd survey,
Mark where to fix, and single out the prey.
Rowe. Lucan. Pharsalia, b. vi.

They to free themselves from distracting cares voluntarily disburthened themselves of all needless *encombrances*, and we are wholly busie in heaping up wealth, and driving on worldly interests.—*Barrow*, vol. iii. Ser. 2.

Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,
Till smooth'd, and squar'd, and fitted to its place,
Does but *encumber* whom it seems t' enrich.
Cowper. The Task, b. vi.

—— And goodly mountains hurl'd
In whirlwind from their seat, obstruct the plain
With rough *encumbrance*; or through depths of earth
Fall ruinous, with all their woods immers'd.
Mallet. The Excursion, c. 1.

EN-CY'CLICAL. Gr. Εγκυκλιος; *εν*, and *κυκλος*, a circle.
Circular.

And no less can be imagined, since their prime and most learned prelate, besides what he did in the council, did also after the council publish an *encyclical* epistle against the definition of the council, as may be seen in Binius his narrative of the council of Florence.
Bp. Taylor. Dissuasive from Popery, pt. ii. b. ii. s. 2.

And he told your lordships, that when the bill for the relief of the Roman Catholics was brought into parliament, the apostolical vicars put forth an *encyclical* letter forbidding the people of their communion to take the oath prepared for them.
Horsley. Speech on Petition from the Rom. Cath.

Three of our Roman Catholic bishops who call themselves the apostolical vicars of the four districts of this county—three out of these four have promulgated an *encyclical* letter, in which they reprobate the oath as it stands in the present bill.—*Id. On Relief of Roman Catholicks.*

ENCYCLOPÆ'DY. ENCYCLOPÆ'DIA. ENCYCLOPÆ'DIAN. ENCYCLOPÆ'DIST. Gr. Εγκυκλοπαιδεια, (*εν*, *κυκλος*, and *παιδεια*.) The *circle* of instruction, knowledge, learning.

And therefore in this *encyclopedie* and round of knowledge like the great and exemplary wheels of heaven, we must observe two circles: that while we are daily carried about, and whirled on by the swing and rapt of the one, we may maintain a natural and proper course, in the slow and sober wheel of the other.—*Brown. Vulg. Err. To the Reader.*

So then, every science borrows from all the rest; and we cannot attain any single one, without the *encyclopædy*.
Glanvill. Vanity of Dogmatizing, c. 22.

Let them have that *encyclopædian*, all the learning in the world, they must keep it to themselves, live in base esteeme, and starve, except they will submit, as Budæus well hath it; so many good parts, so many ensigns of arts, vertues, bee slavishly obnoxious to some illiterate potentate, and live under his insolent worship, or honour like parasites.
Burton. Anatomy of Melancholy, p. 133.

Some by this art have become universally learned in a far larger compass than the old reputed *encyclopedy*.
Boyle. Works, vol. vi. p. 335.

Among the authors who have paid the most attention to the subject, [the passions] professor Hutcheson, Dr. Watts, Mr. Grove, the writer of the article "On the Passions of Men," in the *British Encyclopædia*, and Mr. Hume, may justly be placed in the first rank.
Cogan. On the Passions, Pref.

So far, my dear lord, we have no reason to censure the thoughts or expressions of the learned *encyclopedist*; what follows is so profligate, that I would not transcribe it, if I were not sure that you would join with me in condemning it.—*Sir W. Jones. Works*, vol. i. *Let. to Ld. Althorp.*

END, *v.* END, *n.* E'NDER. E'NDING, *n.* E'NDLESS. E'NDLESSLY. A. S. *End*, *endelease*; *endeleaslic*; *endleas-nysse*; *end-mest*; *end-mest-nesse*. *Endian*, finire, desinere, to *end*, to make an *end*. *End* is opposed to the beginning, as from *beginning* to *end*: it is also applied to either extremity: as from one *end* to the other.

To come to, reach, arrive at, the last or final point of time or space, as the *end* of the year, the *end* of a journey; to come to, reach or arrive, at the point when or where any thing ceases, terminates, concludes; at the termination, conclusion, extreme limit; to finish, to terminate, to conclude. *End* is also applied to—

The point to which our course is directed; when or where our progress ceases or is to cease; the point we seek or intend to reach, the point aimed at; the object or purpose in view.

End-day in Robert of Gloucester (see it) is, the *last* day, the day of death. *Ender-day*, latter day, day lately passed.

Ending,—*end* of this life; death.

That was ye laste chyualerye, tha [that] vayre *ended* ynou.
R. Gloucester, p. 223.

Fayre weyes mony on ther beth in Engolonde,
Ac foure mest of alle ther beth ich vnderstonde,
That the old kynges mad, wer thoru me may wende,
From the on *ende* of Engolonde north to the other *ende*.
Id. p. 7.

And althe at his *ende-day* he was buried there.
Id. p. 610. Appendix.

And the eldest dogter mid hire del he gaf with oute faile
The kyng of Scotland and the other the kyng of Cornewall,
To haue half ye lond myd hem at the begynnyng,
And eoththe al ye kyndom aftur ys *endyng*.—*Id.* p. 31.

"Alas!" he seyde, "the dolful harm, that ys *endeles*."
Id. p. 152.

After in his thrid gere Steuen fulle seke gan lie,
& in that grete languour *endid* he is life.
R. Brunne, p. 127.

The kyng from day to day he heuyed more and more
Ner hand his *endyng*. sekenes greued him sore.—*Id.* p. 65.

Bothe he that reuel lyveth, revel shal *ende*.
Piers Ploughman, p. 162.

What man that me lovyth, and my wylle followeth
Shall haue grace to good ynow and a good *end*.—*Id.* p. 25.

And an Austyn this *ender* day, egged me faste
That he wolde techen me wel, he plyght me his trouthe.
Id. Crede.

And ye schulen be in hate to alle men for my name but he that lasteth into the *ende* schal be saaf.
Wiclif. Mark, c. 13.

And ye shal be hated of al men for my name sake. But whosoeuer shall endure vnto ye *ende*, the same shal be safe.
Bible, 1551. *Ib.*

Beholdynge in to the maker of feith, and the parfyt *ender*, Jesu.—*Wiclif. Ebrewis*, c. 12.

The enemy that sowith hem is the fend, and the ripe corn is the *endynge* of the world, the repers ben aungels.
Id. Matthew, c. 13.

And the enemye that soweth them is the Deuyll. The harvest is the *ende* of the world, and the repers be the angels.
Bible, 1551. *Ib.*

Who can the pitous joye tellen all
Betwixt hem thre, sin they ben thus ymette?
But of my tale make an *ende* I shal,
The day goth fast, I wol no longer lette.
Chaucer. The Man of Lawes Tale, v. 5536.

Alas min hertes quene! alas my wif!
Min hertes ladie, *ender* of my lif!
Id. The Knightes Tale, v. 2778.

Now herken who that wol it here
Of my fortune howe that it ferde
This *ender-daie*, as I forthe ferde
To walke, as I tell you maie.—*Gower. Con. A.* b. i.

O dere doughter, *endir* of my lif,
Whiche I have fostred up with swiche plesance,
That thou were never out of my remembrance.
Chaucer. The Doctoures Tale, v. 12,152.

And yet was he to me the moste shrew,
That feles on my ribbes all by rew,
And ever shal, unto min *ending* day.
Id. The Wif of Bathes Prol v. 6089.

My sone, God of his *endeles* goodnesse
Walled a tongue with teeth, and lippes eke,
For man should him avisen what he speke
Id. The Manciples Tale, v. 17,271.

For of Surry a worthy kynge
Him slewe, and that was his *endynge*.
Gower. Con. A. b. vi.

For he hath then at all tide
Of loue suche maner pride,
Him thinketh his joy is *endeles*.—*Id. Ib.* b i.

Whiche out of heauen into helle,
From angels in to fendes felle,
Where that there nis no loye of light,
But more derke than any night,
The peyne shall ben *endeleue*.—*Id. Ib.* b. viii.

Which whoso list look back to former ages,
And call to count the things that then were donne,
Shall find, that all the workes of those wise sages,
And braue exploits which great heroes woune,
In loue were either *ended* or begunne.
Spenser. Faerie Queene, b. iv. s. 3.

That hath he kept, which beaten was most pleine,
He neuer would to any by-way bend,
But still did follow one unto the *end*.—*Id. Ib.* b. i. c. 1.

Full dreadfull things out of that balefull booke
He read, and measur'd many a sad verse,
That horror gan the virgin's heart to perse,
And her faire locks vp stared stiffe on *end*,
Hearing him those same bloody times reherse.
Id. Ib. b. iii. c. 12.

But yield them up where I myself must render,
That is to you, my origin and *ender*.
Shakespeare. A Lover's Complaint

The king is not bound to answer the particular *endings* of his souldiers, the father of his sonne, nor the master of his seruaunt, for they purpose not their death, when they purpose their seruices.—*Shakespeare. Henry V.* Act iv. sc. 1.

And can it be imaginable, that life itself, and a long life, an eternal and happy life, a kingdom, a perfect kingdom and glorious, that shall never have *ending*, nor ever shall be abated with rebellion, or fears, or sorrow, or care, that such a kingdom should not be worth the praying for, and quitting of an idle company, and a foolish humour, or a little drink, or a vicious silly woman for it.—*Bp. Taylor*, vol. i. Ser. 1.

He [the scoffer] will tell you, he believes there is an heaven of eternal happiness; and scorns those that seek it: that there is an hell of *endless* woe and torment, and makes sport of all endeavours to avoid it.—*Glanvill*, Ser. 4.

From glooming shadows of eternal night,
Shut up in darkness *endlessly* to dwell,
Oh! here behold me, miserable wight,
A while releas'd, my tragedy to tell.
Drayton. The Legend of Pierce Gaveston.

For such a dream I had of dire portent,
That much I fear my body will be shent:
It bodes I shall have wars and woful strife,
Or in a loathsome dungeon *end* my life.
Dryden. The Cock and the Fox.

Religion is *totum hominis*, with respect to happiness and well-being of man. That is properly said to be the chief *end* or happiness of a thing which doth raise its nature to the utmost perfection of which it is capable, according to its rank and kind.—*Watkins. Natural Religion*, b. ii. c. 1.

Ends, in their nature different, can never be attained by one and the same means.
Warburton. The Divine Legation, b. ii. s. 5.

And what then? It is the business of art first to choose some determinate *end* and purpose, and to select those parts of nature, and those only, which conduce to that *end*, avoiding, with most religious exactness, the intermixture of any thing, which would contradict it.
Burke. Hints for an Essay on the Drama.

'Ημίονοι, mules, tho' a masculine *ender*,
Is always in Greek of the feminine gender.
Byron, Epistle 3.

EN-DA'MAGE, *v.* } (Also *In.*) See Con-
ENDA'MAGEMENT. } DEMN.

To hurt, injure, or harm; to inflict any injury or detriment.

For Erasmus sayth; *damnatus dicitur, qui damno afficitur*. He is called *damnatus*, that is *endamaged* or hurte any wayes.—*Bale. Apology*, fol. 137.

Conditionally that vnto our subiects, which be *endamaged*, correspondent satisfaccion be likewise on your part within the terme of the foresayde three yeares performed.
Hacklyt. Voyages, vol. i. p. 177.

The one partie may not make warre nor *endomage* the other, nor theyr allyes, nor subiectes vnder any coulour or occasion what soeuer it may be.—*Nicolls. Thucid.* fol. 138.

No ought he car'd, whom he *endamaged*
By tortuous wrong, or whom bereau'd of right.
Spenser. Faerie Queene, b. ii. c. 2.

Dec. Where your good word cannot aduantage him,
Your slaunder neuer can *endamage* him.
Shakespeare. Two Gentlemen of Verona, Act iii. sc. 2.

These flagges of France that are aduanced heere
Before the eye and prospect of your towne,
Haue hither march'd to your *endamagement*.
Id. John, Act ii. sc. 1.

To which I answer, that it is impossible for any man living to know how much he is *endamaged* by a slander: for like some poisons, it may destroy at two, five, seven, ten, or perhaps twenty years' distance.
South, vol. vi. Ser. 3.

EN-DA'NGER, *v.* } (Also *In.*) To *endan-*
ENDA'NGERMENT. } *ger* or to danger is—

To be or cause to be within the action or agency, the reach or risk of damage, of pain or penalty, of hurt, ill or mischief; within the reach or risk of penal, hurtful, mischievous power.

They must needes little consider themselues, who bring in this necessitie, rather to stande to the pleasure of a man's will, then to abide the reason of the law, and to be *endaungered* more whan an other man lyeth, then when himselfe offendeth.—*Sir John Cheeke. The Hurt of Sedition.*

Yet here had he not speedy succour lent,
To his *endanger'd* father, near oppress'd,
That day had been the full accomplishment
Of all his travels and his final rest.
Daniel. Civil Wars, b. iv.

Thur. Sir Valentine, I care not for her, I:
I hold him but a foole that will *endanger*
His body for a girle that loues him not.
Shakespeare. Two Gentlemen of Verona, Act v. sc. 4.

I could plead for him necessity: his owne nation was shut up to him: if he would have tried to fetch a daughter of Israell; he had *endangered* to leave himself behind.
Bp. Hall. Cont. Of the Casting of Moses.

That he was forced to withdraw aside;
And bade his seruant Talus to attend
Which way he enter might, without *endangerment*.
Spenser. Faerie Queene, b. v. c. 2.

Wherefore serves our happy redemption, and the liberty we have in Christ, but to deliver us from calamitous yokes, not to be liv'd under without the *endangerment* of our souls, and to restore us in some competent measure to right in every good thing both of this life, and the other.
Milton. Tetrachordon.

If he has a natural inclination to it [paint ng] it will *endanger* the neglect of all other more useful studies, to give way to that; and if he have no inclination to it, all the time, pains, and money that shall be employ'd in it, will be thrown away to no purpose.—*Locke. Of Education*, s. 203.

As the King [Henry I.] extricated himself happily from so great an affair, so all the other difficulties of his reign only exercised, without *endangering* him.
Burke. An Abridgment of English History, c. 4.

EN-DARK, *v.* } "A. S. *Adeorc-ian*, obscu-
ENDA'RKEN. } rare, to obscure, to make *darke* or dimme, to *darken*, to hide," (Somner.)

Yet dyuerse there be indu'tri us of reason,
Som what wedde gadder in their conjecture
Of such an *endarked* chapitre some season
Howe be it, it were hard to construe this lecture.
Skelton. The Crowne of Laurell.

If beauty thus be clouded with a frown,
That pity shines no comfort to my bliss,
And vapours of disdain so overgrown,
That my life's light wholly *endarken'd* is:
Why should I more molest the world with cries;
Tho air with sighs, the earth below with tears?
Daniel. Sonnets to Delia, s. 21.

EN-DART, *v.* "Fr. *Darder*; to *dart*, to fling, hurl, cast or throw a *dart*; also, to hit, wound, pierce, or hurt with a *dart*," (Cotgrave.)

Juli. He looke to like, if looking liking moue.
But no more deepe will I *endart* mine eye.
Shakespeare. Romeo & Juliet, Act i. sc. 3.

EN-DEAR, *v.* } (Also *In.*) A.S. *Derian*, to
ENDE'ARMENT. } *dere*, to hurt, to do mischief; and, consequentially, to cause to be or become scarce or rare; and thence, costly, precious. And to *endear*, is—

To cause to be, to make *dear* or precious; highly or greatly prized, much or highly beloved.

Whereas, the excesse of newe buildings and erections hath daily more encreased, and is still like to do so; wherby and by the immoderate confluence of people thither, our said city [London] and the places adjoyning are, and daily will be, more and more pestred, all victuals and other provisions *endeared*, &c.
K. James's Procl. conc. Buildings, 1618. *Rym. Fœd.* i. 107.

There beautie's Goddesse with these dainty Greekes,
Who did *endeare* the treasure of a face,
And (fond of that which idle fancy seekes)
Would kisse like doves, like ivie did embrace
Stirling. Doomes-Day. The Seuenth Houre.

Trusting in God is an *endearing* him, and doubting is a dishonour to him.—*Bp. Taylor*, vol. i. Ser. 6.

When he in triumph of his victory,
Under a rich embroider'd canopy
Enter'd proud Tournay, which did trembling stand,
To beg for mercy at his conqu'ring hand:
To hear of his *endearments*, how I joy'd!
But see, this calm was suddenly destroy'd.
Drayton. The French Queen to C. Brandon.

And although in matters of religion the husband hath no empire and command, yet if there be a place left to persuade, and intreat, and induce by arguments, there is not in a family a greater *endearment* of affections than the unity of religion.—*Bp. Taylor*, vol. i. Ser. 18.

For ah! no more Andromache shall come,
With joyful tears, to welcome Hector home;
No more officious, with *endearing* charms
From thy tir'd limbs unbrace Pelides' arms.
Pope. Homer. Iliad, b. xvii.

Love is a medley of *endearments*, jars,
Suspicions, quarrels, reconcilements, wars;
Then peace again. *Walsh. To his Book.*

His force of genius burn'd in early youth,
With thirst of knowledge, and with love of truth;
His learning, join'd with each *endearing* art,
Charm'd every ear, and gain'd on ev'ry heart.
Johnson. Paraphrase of an Epitaph on Sir T. Hanmer.

—— O! deemest thou indeed
No kind *endearment* here by nature given
To mutual terror and compassion's tears.
Akenside. Pleasures of Imagination, b. ii.

EN-DEA'VOUR, *v.* } (Also *In.*) See De-
ENDEA'VOUR, *n.* } VOIR. *Dever* is used by
ENDEA'VOURER. } Chaucer for *endeavour*,
ENDEA'VOURING, *n.* } says Junius; and it is
ENDEA'VOURMENT. } so used in the north of England to this day. *Devoir* or *dever*, is from the Lat. *Debere*; and thus *endeavour* is, as Minshew expresses it, *debitum* officium præstare; or, as Skinner, officium suum, prout *debet*, exequi; and, in its application, is equivalent to the—

"Fr. *S'efforcer*,—to *endeavour*, labour, enforce himself, to strive with might and main, to use his (utmost) strength, apply (all) his vigour, employ his (whole) power," (Cotgrave:) and also, to try, attempt, or essay.

Some were of this opinion, that it was best to abandon al theyr stuffe and caryages, and so yssuing out to *endeuor* to scape wyth theyr lyues by the same way that they came thither.—*Golding. Cæsar*, fol. 66.

Let us *endeavour* ourselves [good Christian people] diligently to keep the presence of his Holy Spirit.
Homilie. Rogation Weeke, pt. iii.

Brother Skelton, your *endeavorment*
So have ye done, that meretoriously
Ye have deserved.—*Skelton. Maister Gower to Skelton.*

Why should I strive to make her live for ever,
That never deigns to give me joy to live?
Why should m' afflicted Muse so much *endeavour*,
Such honour unto cruelty to give.—*Daniel*, Son. 17.

Whilst Somerset with main *endeavour* lay
To get his g.v'n (but ungot) government,
The stout Calesians (bent another way)
Fiercely repel him, frustrate his intent.
Id. Civil Wars, b. viii.

Greater matters may be looked for, than those which were the inventions of single *endeavourers* or results of chance.
Glanvill, Ess. 3.

Which president, of pestilent import,
(Had not the heav'ns bless'd thy *endeavourings*)
Against thee, Henry, had been likewise brought,
Th' example made of thy example wrought.
Daniel. Civil Wars, b. iv.

The husbandman was meanly well content
Triall to make of his *endeavourment*
Spenser. Mother Hubberd's Tale.

He is a man, that does not pick and choose out of God's commandments which to observe, to the neglect of the rest: but *endeavours* uprightly and sincerely to observe them all.
Sharp, vol. i. ser. 5.

His ashes in a peaceful urn shall rest,
His name a great example stands, to show
How strangely high *endeavours* may be blest,
Where piety and valour jointly go.
Dryden. On the Death of Oliver Cromwell.

It is one among many reasons for which I purpose to *endeavour* the entertainment of my countrymen by a short essay on Tuesday and Saturday, that I hope not much to tire those whom I do not happen to please; and if I am not commended for the beauty of my works, to be at least pardoned for their brevity.—*Rambler*, No. 1.

It ought to be the first *endeavour* of a writer to distinguish nature from custom, or that which is established because it is right, from that which is right only because it is established; that he may neither violate essential principles by a desire of novelty, nor debar himself from the attainment of beauties within his view, by a needless fear of breaking rules which no literary dictator had authority to enact.
Id. No. 156.

EN-DE'MIAL. } Gr. Ενδημιος, (εν, and δημος,
ENDE'MIC. } a people.)
ENDE'MICAL. } Peculiar to a people.

It seems, in general, that raw sallets and herbs have experimentally been found to be the most sovereign diet in that *endemial* (and indeed with us *epidemical* and almost universal) contagion, the scorbute, to which we of this nation, and most other islanders, are obnoxious.
Evelyn. Acetaria.

That fluxes are the general and *endemical* diseases in Ireland, I need not tell you.—*Boyle. Works*, vol. ii. p. 190.

Nor lest delightful blooms the logwood hedge,
Whose wood to coction yields a precious balm,
Specific in the flux: *endemial* ail,
Much cause have I to weep thy fatal sway.
Granger. The Sugar Cane, b. i.

A traveller, in his way to Italy, found himself in a country where the inhabitants had each a large excrescence depending from the chin: a deformity which, as it was *endemick*, and the people little used to strangers, it had been the custom, time immemorial, to look upon them as the greatest beauty.—*Goldsmith*, Ess. 1.

EN-DEMO'NIASM. See DEMON.

Whenever it is so, the variety of delusion with which a different spirit may then possess its votaries, will centre, properly speaking, in *endemoniasm*.

Byron. Enthusiasm, a Poetical Essay.

EN-DE'NIZE, *v.* } (Also *In.*) A *denizen* is
END'NIZEN. } an alien born, who has obtained, ex *donatione* regis, letters patent to make him an English subject. To *endenize*—

To give or bestow the rights of a natural born subject, of a native; to admit, to introduce, to the enjoyment of such rights and usages.

And having by little and little in many victories vanquished the nations bordering upon them [they] brought them at length to be *endenized* and naturalized in their owne name, like as the Persians also did.

Holland. Ammianus, p. 401.

For it is vertue that gives glory: that will *endenizon* a man every where. It is only that can naturalize him. A native, if hee be vicious, deserves to be a stranger, and cast out of the common-wealth, as an alien.

B. Jonson. Discoveries.

Thus then you order the matter; Jews and Mahometans may be permitted to live in a Christian commonwealth with the exercise of their religion, but not to be *endenizon'd*: Pagans may also be permitted to live there, but not to have the exercise of their religion, nor be *endenizon'd*.

Locke. A Third Letter of Toleration, c. 3.

New words he shall *endenizen*, which use
Shall authorise, and currently produce.

Francis. Horace. Epistles, b. II.

EN-DE'TTED, i. e. *Indebted*, (qv.) and also *debt*.

And yet I am *endetted* so therby
Of gold, that I have borowed trewely,
That while I live, I shal it quiten never.

Chaucer. The Chanones Yemannes Tale, v. 16,202.

For if we be so *endetted* and bounde to God, that for the knowledge he hath given us, we ought to geue to him honourable and thankfull testimony, why is our stomach so abashed and fearful to enter into the battell?

Calvine. Foure Godlye Sermons, Ser. 2.

EN-DITE, or } Now more commonly *In.*(qv.)
END'CT, *v.* } Fr. *Enditer, enditer*; It. *Indettare, inditture*. To *endite*,
END'TER. } is—
END'TING, *n.* }
END'CTMENT. } To write, (sc.) what the muse or the mind of the writer may *dictate*; what the law, or, in the form and manner which the law, may *dictate* or prescribe; to charge or accuse in a *dictated* or prescribed form of words; and, generally, to accuse.

He coude songes make, and wel *endite*,
Juste and eke dance, and wel pourtraie and write.

Chaucer. The Prologue, v. 95.

The temporal theft is, as for to take thy neighbour's catel ayenst his will, be it by force or by sleight; be it in meting or measure; by steling; by false *enditements* upon him.

Id. The Persones Tale.

Wherefore I beseke you mekely for the mercie of God that ye preye for me, that Christ have mercie of me and forgeve me my giltes, and namely of myn translations and *enditinges* of worldly vanitees.—*Id. Ib.*

And I sat downe vpon the grene,
Fulfylled of loue's fantasie,
And with the teres of mine eie,
In stede of ynke, I gan to write
The wordes, whiche I wel *endite*.—*Gower. Con. A.* b. viii.

The first were of *enditours*
Of olde Cronike, and eke auctoures.—*Id. Ib.* b. iv.

At the daye appointed for the pleadinge of his cause, Orgetorix called to the sessions all his kynred and alyance, to the number of ten thousand men, together with all his reteynours and dettours, of whom he had a great cõpany. By them he so wrought that he came not to answere his *enditement*.—*Golding. Cæsar*, fol. 4.

By knowing what he taketh himselfe vnto, and wherein hee most delighteth, I may commend him for his learning, for his skill in the French, or in the Italian, for his knowledge in cosmographie, for his skill in the lawes, in the histories of all coutries, and for his gift of *enditing*.

Wilson. Arte of Rhetorique, p. 13.

Of warlike puissaunce in ages spent,
Be thou faire Britomart, whose praise I write;
But of all wisedome be thou precedent,
O soueraigne queene whose praise I would *endite*.
Endite I would as dutie doth exette

Spenser. Faerie Queene, b. iii. c. 2.

And forthwith would the dictat. have resigned up his office, but that the court, held for the trial of M. Volscius, *endited* for bearing false witnesse, staied him.

Holland. Livius, p. 107.

Having graunted libertye thereof to preferre slanders and false *enditements*, a number were brought into question from all parts (in manner) of the earth, as well of noble birth as of obscure parentage.—*Id. Ammianus*, p. 140.

But aboue all these, he held in greatest esteeme, Narcissus his secretarie or *enditer* of epistles, and Pallas the keeper of his bookes of accounts.—*Id. Suetonius*, p. 198

Every sermon we hear, that showeth vs our duty, will in effect be an *enditement* upon us, will ground a sentence of condemnation, if we transgress it.—*Barrow*, vol iii Ser 26.

Upon whatever occasion these words [Psalm lxxv. v. 1] were originally *endited*, the Christian church now celebrates in them that great deliverance, which, by so many miracles of mercy and power, hath been accomplished for her through Messiah, who is in Scriptures frequently styled, "the Name of Jehovah."—*Horne. Com. Psalm* 75.

E'NDLONG. A. S. *Andlang, andlong, endlong*, i. e. *on long*, now written *along*, (qv.) And Tooke, i. p. 424.

She slough them in a sodeine rage
Endelonge the borde as their ben set.—*Gower. Con. A.* b.ii.

Thys kynge the wether gan beholde,
And wist well, they moten holde
Her cours *endlonge*. *Id. Ib.*

This lady rometh by the clyffe to play
With her meyne, *endlonge* the strond

Chaucer. Legend of Hypolitus.

That who from East to West will *end-long* seeke,
Cannot two fairer cities find this day,
Except Cleopolis. *Spenser. Faerie Queene*, b. iii. c. 9.

The singular discipline and order of that nation in old time, was going downward and *endlong* many yeeres and ages alredie, and the popular government of many, growne to decay and ruine, which can not possibly continue long without some chaunge and alteration of state.

Holland. Livius, p. 921.

EN-DO'CTRINE, *v.* } (Also *In.*) To teach
END'CTRINATED. } or instruct.

Ptolomæus Philadelphus was *endoctrined* in the science of good letters by Strabo.

Donne. Hist. of the Sept. (1633.) p. 2.

Now then suppose, that one of those should have preached over and over again the same *doctrine*, not long, nor hard to be carried away, in all the cities, townes, and boroughs of some great country, so that whilst he staved there, they were throughly understanding and *endoctrinated* in that way.

Hammond. Works, vol. ii. p. 608.

EN-DORSE, or } (Also *In.*) *Dorse*, from
END'SS, *v.* } the Lat. *Dorsum*, the back.
END'RSEMENT. } To *back*; to put on, get on, sit on, write on, strike on, the *back*. It is used by Spenser generally—to write, inscribe or ingrave, cut or carve.

"Fr. *Endosser*,—to *indorse*; also, to *back*, to put a *back* unto; also, to put on the *back*, whence, *Endosser* un harnois, to arm himself, to put on his harness; to get an armour on his *back*," (Cotgrave.)

True is, that I at first was dubbed knight
By a good knight, the knight of the Redcrosse;
Who, when he gaue me armes, in field to fight,
Gaue me a shield in which he did *endosse*
His deere Redeemer's badge vpon the bosse.

Spenser. Faerie Queene, b. v. c. 11.

Her name on every tree I will *endosse*,
That as the trees do grow, her name may grow;
And in the ground each where will it engrosse;
And fill with stones that all men may it knowe,

Id. Colin Clout's come Home again.

They no sooner espyed the morninges mistresse, with disheueled tresses, to mount her luerie chariot, but they *endossed* their armours.

Knight of the Sea. (See Todd's *Spenser*, vol. vi. p. 294. N.)

Nay, so your seate his beauties did *endorse*
As I began to wish myself a horse.

B. Jonson. To the Earl of Newcastle.

The field all iron cast a gleaming brown,
Nor wanted clouds of foot, nor on each horn
Cuirassiers all in steel for standing fight,
Chariots or elephants *endorst* with towers
Of archers. *Milton. Paradise Regained*, b. iii.

This perchance may be your policy, to *endorse* me your brothir, thereby to endear me the more to you.

Howell, b. iv. Let. 1.

Sire was also appropriate only to the king: but now, adding a name after it, 'tis applicable to any mean man upon the *endorsement* of a letter or otherwise.—*Id* b. iv. Let. 19.

Or, whether the examples of men, either noble or religious, who haue sat down lately with a meek silence and sufferance under many libellous *endorsements*, may be a rule to others, I might well appease myself to put up any reproaches in such an honourable society of fellow sufferers, using no other defence.—*Milton. Apology for Smectymnuus.*

He no sooner came within reach, but the first of them with his whip took the exact dimension of his shoulders, which he very ingeniously call'd *endorsing*; and indeed I must say that every one of them took due care to *endorse* him as he came through their hands.—*Spectator*, No. 498.

Care will be taken for the future, that the letters I send to you be dated. But in case at any time it should be *forgotten*, you may be pleased in great part to supply the omission, by *endorsing* on the letter when you receive it; for by that it will appear, that at least it was written as early as the time mentioned in the *endorsement*.

Boyle Works, vol. vi. p. 70.

For I am much mistaken, Mr Spec if some of these *endorsements* were not wrote in so strong a hand, that they are still legible.—*Spectator*, No 498.

What he [Hastings] has *endorsed* on the bonds, or when he made the *endorsement*, or whether in fact he has made it at all, are matters known only to himself.

Burke. Report of a Committee on the Affairs of India.

EN-DOUBT, *v.* To throw into *doubt* or fear; to fear.

And if I ne had *endoubted* me
To haue ben hated or assailed
My thankes woll I not haue failed.

Chaucer. Rom. of the Rose.

EN-DOW, or } *Endew*, by Spenser. Skin-
END'E, *v.* } ner has no doubt that *endue*
END'WMENT. } (or *indue*) is corruptly written for *endow*; *en*, and *dow*, (qv.) from the Lat. *Dos*; Gr. Δως, any thing given.

To give; to bestow; to give or bestow, (sc.) a *dowery* or gift on marriage; a marriage portion; to bestow or settle any *gift* of property upon; to give or bestow, (sc.) any qualities of mind or body.

Take measure in your talking, be not outrage,
For thus rehearseth Romance de la Rose,
A man *endued* with plenteous language
Oft time is denyed his purpose.—*Chaucer. Balade. Mess.*

Among so manye notable benefites wherewith God hath alreadie liberally and plentifullye *endued* vs there is nothing more beneficiall, than that wee haue by hys grace kept vs quiet from rebellion at this time.

Sir J. Cheeke. The Hurt of Sedition.

And to aduance his name and glory more,
Her sea god syre she dearely did perswade,
T' *endow* her sonne, with treasure rich and store
Bove all her sonnes, that were of earthly wombes ybore.

Spenser. Faerie Queene, b. iii. c. 4.

——— Thou losell base
That hast with borrowed plumes thyself *endewed*,
And others worth with leasing doost deface,
When they are all restor'd thou shalt rest in disgrace.

Id. Ib. b. v. c. 3.

Then like a faery knight himself he drest;
For, euery shape on him he could *endew*:
Then like a king he was to her exprest,
And offred kingdomes vnto her in view.—*Id. Ib.* b iii. c.8.

To tell my riches, and *endowments* rare,
That by my foes are now all spent and gone;
To tell my forces matchable to none.—*Id. Ruines of Time.*

Our laws give great encouragement to the best, the noblest, the most lasting works of charity: such as erecting workhouses for the poor that are able to work, *endowing* hospitals and alms-houses for the impotent, distempered and aged poor; setting up free-schools for the education of youth.

Stillingfleet, vol. ii. Ser. 3.

Now an unintelligent being, 'tis evident, cannot be *endued* with all the perfections of all things in the world; because intelligence is one of those perfections.

Clarke. On the Attributes, Prop. 8.

And yet I do not take humility in man to consist in disowing or denying any gift or ability that is in him, but in a just valuation of such gifts and *endowments*, yet rather thinking too meanly than too highly of them.

Ray. On the Creation, pt. viii.

But in my Delia all *endowments* meet,
All that is just, agreeable or sweet;
All that can praise and admiration move,
All that the wisest and the bravest love.

Pomfret. Strephon's Love for Delia.

For some there are whose mighty frame
The hand of Jove at birth *endow'd*
With hopes that mock the gazing crowd.

Akenside. On Lyric Poetry.

Neither, in those days of feodal rigour, was the husband allowed to *endow* her *ad ostium ecclesiæ* with more than the third part of the lands whereof he then was seized, though

he might *endow* her with less; lest by such liberal *endowments* the lord should be defrauded of his wardships and other feodal profits.—*Blackstone. Commentaries*, b. ii. c. 8.

O Hastings, not to all
Can ruling heaven the same *endowments* lend,
Yet still doth nature to her offspring cast,
That to one general weal their different powers they bend,
Unenvious.—*Akenside*, b. i. Ode 18.

EN-DRUDGE. A. S. *Dreog-an*;—
To labour, to undergo.

A slave's slave goes in rank with a beast; such is every one that *endrudgeth* himself to any known sin.
Bp. Hall. Remains, p. 29.

EN-DUCE. Commonly *In*, (qv.)
To draw or lead to or into.

I was easily *enduced* to turne it into English, vnderstanding that the same was no lesse gratefull to you here, then I know it to be acceptable to many great and worthie persons there.—*Hackluyt. Voyages*, vol. iii. p. 301.

EN-DURE, *v.* / ENDU'RANCE. / ENDU'RER. / ENDU'RING, *n.* (Also *In.*) Lat. *Indurare*; Fr. *Endurer*; Lat. *Durare*, to be or cause to be *hard*, or *hardy*; from Gr. Δουρον, lignum, wood. Wielif renders the Vulg. *Indurarentur*, were *harded*, (*Acts*, xix. 9.)

To *harden*; to suffer, to bear up against *hardships*; and thus, to abide, to last, (sc.) without yielding, without decay.

"Fr. *Endurer*,—to dure, last, continue long; also (and most properly) to indure, tolerate, suffer, bear, sustain, abide, undergo," (Cotgrave.)

Therfore of whom God wole he hath mercy, and whom he wole he *endurith*.—*Wiclif. Romaynes*, c. 9.

For she, that doth me all this wo *endure*,
Ne receeth never, whether I sinke or flete.
Chaucer. The Knightes Tale, v. 2398.

And first of o thing warne I thee
That paine and great aduersitie
He mote *endure*. *Id. Rom. of the Rose.*

Now he hurteth, and now he cureth
For seld in o point Loue *endureth*.—*Id. Ib.*

And the thinges eke, that men weenen me haue no soules, ne desire they not by semblable reason, to kepen that is his, that is to sain, that is according to hor nature, in conseruacion of hor being and *enduring*!—*Id. Boecius*, b. iii.

For certes suche a maladie
As I now haue, and longe haue hadde,
It might make a wise man madde,
If that it shulde longe *endure*.—*Gower. Con. A.* b. i.

For in their complaynt Diorippus perceyued by lookes, that they noted hym as the chiefe, which he could not *endure*, but partyng out of the feast (after hee had written a letter to the kyng) he killed himselfe
Brende. Quintus Curtius, fol. 275.

And eke that age despised niceness vaine,
Enur'd to hardnesse and to homely fare.
Which them to war-like discipline did traine,
And manly limbs *endur'd* with little care,
Against all hard mishaps, and fortunelesse misfare
Spenser. Faerie Queene, b. iv. c. 8.

And now he has so long remained there,
That vitall powres gan waxe both weake and wan,
For want of food, and sleepe; which two vpheare,
Like mighty pillours, this fraile life of man,
That none without the same *endurен* can.
Id. Ib. b. ii. c. 8.

All which, when she with hard *endurance* had
Heard to the end, she was right sore bestad,
With sodaine stounds of wrath and griefe attone.
Id. Ib. b. v. c. 6.

Lap. Say no more, sir,
I'll fit you with my scholars, new practitioners,
Endurers of the time.
Beaum. & Fletch. The Passionate Madman, Act iv. sc. 1.

His hardinesse in fight, the many warres that hee made, sufficiently do prove: as also his patient *enduring of* extreame cold and heat both.—*Holland. Ammianus*, p. 268.

And I am sure it will be no comfort to them in another world, that they were accounted wits for deriding those miseries which they then feel and smart under the severity of: it will be no mitigation of their flames that they go laughing into them: nor will they *endure* them the better because they would not believe them.
Stillingfleet, vol. i. Ser. 1.

'Tis confessed, when through the cross circumstances of a man's temper or condition, the enjoyment of a pleasure would certainly expose him to a greater inconvenience,—then religion bids him quit it,—that is, it bids him prefer the *endurance* of a lesser evil before a greater, and nature itself does no less.—*South*, vol. i. Ser. 1.

Certainly these examples [Regulus and Socrates] should make us courageous in the *endurement* of all worldly misery, if not out of religion, yet at least out of shame.
South, vol. viii. Ser. 9.

Each in his tent invoke the pow'r of sleep
To brace his vigour, to enlarge his strength
For long *endurance*. *Glover. Leonidas*, b. x.

The favour of God is, to them that obtain it, a better and an *enduring* substance, which, like the widow's barrel and cruse, wasted not in the evil days of famine, nor will fail in that evil day of eternal want, when the foolish virgins shall be calling in vain for oil, and the rich glutton as vainly imploring a drop of water to cool his tongue.
Horne. Com. on Psalms, Ps. 37.

E'NEMY. / E'NMITY. Fr. *Ennemi*; It. *Inimico*; Sp. *Enemigo*; Lat. *Inimicus*; qui non *amat*; minimè *amicus*. The adjective is written *inimical*.

One who loves not; one who dislikes; who opposes our good; does, or endeavours to do, ill; bears ill will or malice.

An adversary, foe, antagonist; emphatically, the devil is so called.

And he werred ofte tyme and wise
Worthily vpon Godes *enemyse*.—*R. Gloucester*, p. 588. App.

In the morning it was, he mette with his *enemys*
& alle the day thei fauht, at euen he had the pris.
R. Brunne, p. 67.

——— Ne be afered of *enemye*.—*Piers Ploukman*, p. 215.

Ghe han herd that it was seid thou schalt love thi neighbore, and hate thin *enemy*. But I seye to you, love ye your *enemyes*, do ye wel to hem that haten you, and prie for hem that pursuen and sclaundren you.—*Wiclif. Matth.* c. 5.

Ye have heard howe it is sayde: Thou shalt loue thy neighboure, and hate thine *enemie*. But I say vnto you, love your *enemies*, blesse them that curse you, doe good to them that hate you. Praye for them whiche doe you wronge and persecute you.—*Bible*, 1551. *Ib.*

Witchcraftes, *enemytees*, striuingis, yndignacionns.
Wiclif. Galathies, c. 5.

And now I am so caitif and so thral,
That he that is my mortal *enemy*,
I serve him as his squier prively.
Chaucer. The Knightes Tale, v. 1556.

The book sayth, that no wight retourneth safely into the grace of his olde *enemie*. And Ysope sayth, Ne trost not to hem, to which thou hast somtime had werre or *enmitee*, ne telle hem not thy counseil.—*Id. The Tale of Melibeus.*

——— Hym were leuer for to sane
One of his liges, than to haue
Of *enemies* an hundred dede.—*Gower. Con. A.* b. vii.

A lawe was made, that no prince should shette his gates night nor daye: for thei saied, thei had made hym kyng for to dryue awaie their *enemies*, and not to be dayntily nourished.—*Golden Boke*, c. 17.

Juste forgettynge that their captiuitee hadde not mitigated their *enemitelyke* myndes so much, but yt his wrongfull demeanor towardes thē had more styrred thē to [be] displeasūt against him.—*Golding. Justine*, fol. 172.

Nath'lesse, th' enchaunter would not spare his paine,
In hope to win occasion to his will;
Which when he long awaited had in vaine,
He chang'd his mind from one to other ill:
For to all good he *enemy* was still.
Spenser. Faerie Queene, b. ii. c. 1.

Valum. Prythe now,
Goe, and be rul'd, although I know thou hadst rather
Follow thine *enemie* in a fiery gulfe,
Than flatter him in a bower.
Shakespeare. Coriolanus, Act iii. sc. 2.

The man, it may be, is chaste, because he hates the immodesty of those addresses which prepare to uncleanness; or he loves his quiet, or fears the accidents of his *enemy-crime*.—*Bp. Taylor. Rule of Conscience*, b. i. c. 2.

For, th' aire was milde, and cleared was the sky,
And all his windes Dan Aeolus did keepe
From stirring vp the stormy *enmity*.
Spenser. Faerie Queene, b. iii. c. 8.

So civil and temperate were men's *enmities* at that time, regarding the common benefit of their publick state and weal: and so much did their ambition (being the most vehement passion of all others, and that most troubleth men's minds) give place, and yield to the necessities and affairs of the commonweal.—*North. Plutarch*, p. 419.

Is it not much better to be let into the knowledge of one's self, than to hear what passes in Muscovy or Poland; and to amuse ourselves with such writings as tend to the wearing out of ignorance, passion, and prejudice, then such as naturally conduce to inflame hatreds and make *enmities* irreconcileable?—*Spectator*, No. 10.

He who does a man an injury, generally, becomes the rancorous *enemy* of the injured man; and even the friends of him, whose power is on the decline, cautiously withdraw from his interest.
Mickle. History of the Portuguese Empire in Asia.

And by these guileful means he more prevail'd
Than had he open *enmity* profest;
The wolf more safely wounds when in sheep's clothing dresst.—*Lloyd. The Progress of Envy.*

E'NERGY. / ENE'RGICK. / ENERGE'TICK. / ENERGE'TICAL. / ENERGE'TICALLY. / E'NERGIZE, *v.* / E'NERGIZER. Gr. Ενεργεια; εν and εργον, an act, work, operation. Wilkins calls it—efficient faculty, or act.

"Fr. *Energie*, — *energy*, effectual operation, force, efficacy," (Cotgrave.) It is applied to—

Vigorous power to act; vigorous power in action; active resolution; a lively strength; a forcible spiritedness.

The spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and *energies*.
Bp. Taylor, vol. iii. Ser. 7.

These species are made a medium between body and spirit, and therefore partake of no more of being, then what the charity of our imaginations affords them; and the supposition infers a creative *energie* in the object their producent, which philosophy allows not to creature effic ents.
Glanvill. The Vanity of Dogmatizing, c. 4.

If then we will conceive of God truly, and as far as we can, adequately; we must look upon him not only as an eternal, but also as a being eternally *energetick*.
Grew. Cosmologia, b. i. c. 1.

Of the same consideration is the form of our church collecta, which are made pleasant by their variety of matter, are made *energetical* and potent by that great endearment of, [*per Jesum Christum Dominum nostrum.*]
Bp. Taylor. Polemical Discourses, Pref.

So does all our naturall endeavour, when first set awork by God's preventing grace, decline to the imperfection of its owne kinde, unlesse the same force be made *energetical* and operative by the continuation and renewing of the same supernatural influence.—*Id. The Great Exemplar*, pt. i. s. 4.

As eloquent as they [some of the Fathers] naturally were, yet they never appear so eloquent, never put on such a variety of thought and expression, such an elevation of soul and style, as when they are discoursing of the *energy* and power of church music.—*Atterbury*, vol. iv. Ser. 9.

The Holy Ghost or the Spirit of the Father and the Son: is shadowed out to us by the most penetrating *energie* things known; (to wit) wind, light, and fire.
Cheyne. On Regimen, Disc. 4. § 33.

The great *energies* of nature are known to us only by their effects. The substances which produce them, are as much concealed from our senses as the divine essence itself.
Paley. Natural Theology, c. 23.

Arise, as in that elder time,
Warm, *energick*, chaste, sublime!—*Collins. The Passions.*

Martha, we know, was so overwhelmed with family cares and embarrassments, so immoderately anxious to provide an entertainment worthy of her illustrious guest, so cumbered, as our version very *energetically* expresses it, with much serving, that, like many others engaged in the bustle of active life, she conceived the business she was employed in to be the most important of all human concerns.
Porteus, vol. ii. Ser. 17.

For I trust it is less the purpose of our present meeting to feast the ravished ear with the enchanting sounds of holy harmony (which afford indeed the purest of the pleasures of the senses) than to taste those nobler ecstasies of *energizing* love, of which flesh and blood, the animal part of us, can no more partake than it can inherit heaven.
Horsley, vol. iii. Ser. 25.

All verbs, that are strictly so called, denote *energies*. Now as all *energies* are attributes, they have reference of course to certain *energizing* substances.—*Harris. Hermes*, b. i. c. 9.

Farther, every *energy* doth not only require an *energizer*, but is necessarily conversant about some subject.—*Id. Ib.*

ENE'RVE, *v.* / ENE'RVATE. / ENE'RVATE, *adj.* / ENERVA'TION. / ENE'RVOUS. Fr. *Enerver*; Sp. *Enervar*; It. and Lat. *Enervare*, (q.d.) *eximere nervos*.—Gr. Εκνευριζ-ειν, from εκ, and νευρον, *nervus*: a string, that which stringeth or strengtheneth. See STRENGTH.

To take away, to deprive of, *nerve*; "to bereave of force, of pith, of vigour; to weaken, to debilitate, to enfeeble."

Such object hath the power to soft'n and tame
Severest temper, smooth the rugged'st brow,
Enerve, and with voluptuous hope dissolve.
Milton. Paradise Regained, b. ii

But yet I feel no weakness, nor hath length
Of winters quite *enervated* my strength.
Denham. Of Old Age, pt. ii.

For great empires, while they stand, do *enervate* and destroy the forces of the natives which they have subdued, resting upon their owne protecting forces.
Bacon. Ess. Of Vicissitude of Things.

For when they be praised exceedingly they waxe carelesse, dissolute and *enervate;* neither will they be willing afterwards to take more paines.—*Holland. Plutarch*, p. 9.

So that this colour of meliority and prehemmence is a signe of *enervation* and weaknesse.
Bacon. A Table of the Colours of Good and Evill.

They thought their whole party safe ensconced behind the sheriffs of London and Middlesex, with their partisans of ignoramus; and that the law was *enervous* as to them.
State Trials. Stephen Colledge, 1681. *North's Examen.*

But all in vain she throws her darts,
They hit, but cannot hurt our hearts:
Age has *enerv'd* her charms so much,
That fearless all her eyes approach.
Dorset. The Antiquated Coquet.

Then all the Muses in one ruin lie,
And rhyme began t' *enervate* poetry.
Dryden. To Sir Godfrey Kneller

The Muse, which should instruct, now entertains,
On trifling subjects, in *enervate* strains.
Somerville. To Allan Ramsay.

Hail, noble Albion: where no golden mines,
No soft perfumes, nor oils, nor myrtle bowers,
The vigorous frame and lofty heart of man
Enervate. *Dyer. The Fleece*, b. i.

In a word, we ought to act in party with all the moderation which does not absolutely *enervate* that vigour, and quench that fervency of spirit, without which the best wishes for the publick good must evaporate in empty speculation.
Burke. On a late State of the Nation.

Cold blooded critics, by *enervate* sires
Scarce hammer'd out, when Nature's feeble fires
Glimmer'd their last. *Churchill. The Rosciad.*

EN-FAME, i. e. *Infamy.*

Ye forsooth (qd. I) and that so comenly the people woll lie and bring aboute suche *enfame.*
Chaucer The Test. of Love, b. i.

Some men there been that their owne *enfame* can none otherwise void, or els excuse, but be hindering of other men's fame.—*Id. Ib.*

EN-FA'MINED, i. e. *Famished*, hungry.

Unneth is Demophon to lond ywonne
Weake and eke wery, and his folke forpined
Of wetnesse, and also *enfamined.*
Chaucer, Legend of Phillis.

EN-FA'MOUSED, i. e. rendered *famous.*

The midland sea so swiftly was she scouring,
The Adriatic Gulfe brave ships devouring,
To Padus' silver streame then glides she on
(*Enfamoused* by rekeles' Phaeton.)
Browne. Pastorals, b. i., s. 1.

EN-FAUNCE, i. e. *Infancy.*

The which Deuil in her *enfaunce*
Had lerned of louer's art.—*Chaucer. Rom. of the Rose.*

EN-FECT, v. i. e. *Infect.*

For all the world they stinken as a gote;
Her savour is so rammish and so hote,
That though a man a mile from hem be
The savour wol *enfect* him, trusteth me.
Chaucer. The Chanones Yemannes Tale, v. 16,357

There was a chanon of religioun
Amonges us, wold *enfect* al a toun,
Though it as gret were as was Nimive.—*Ib. Ib.* v. 16,416.

EN-FE'EBLE, *v.* } (*In.*) Fr. *Foible, fible;*
ENFE'EBLER. } Sp. *Feble;* It. *Fiebole, fierole*, debilis, languidus, (q. d.) *flebilis*, as we say (Skinner adds) lamentable, and pitiful, weak. See also Menage, *Le Origini della Lingua Italiana*, in v. *Fiebole;* and in Du Cange, *Flebilis*, and *Flebilitas*, which were used in Low Latin as equivalent to *debilis* and *debilitas.*

To weaken, to debilitate, to enervate, to deprive of strength; to reduce to infirmity or imbecility.

They say that they spende vpon noughty beggers the good that was wonte to keepe good yomen, and that thereby they both *enfeable* & also dishonour the realme.
Sir T. More. Workes, p. 892.

Onely I fear my wits, *enfeebled* late
Through the sharp sorrows which thou hast me bred,
Should faint, and words should fail me to relate
The wondrous triumphs of thy great God-hed.
Spenser. Hymn in Honour of Love.

My people are with sickenesse much *enfeebled.*
Shakespeare. Hen. V. Act III. s. 6.

Their tongue, *enfeebled*, is refin'd too much;
And, like pure gold, it bends at every touch.
Dryden. Ep. To Mr. Motteux.

Bane of every manly art,
Sweet *enfeebler* of the heart!
O, too pleasing in thy strain,
Hence, to southern climes again
Philips. Ode to Signora Cuzzino.

Abject fear, which views some tremendous evil impending, from which it cannot possibly escape, as it depresses the spirits, so it *enfeebles* the corporeal frame; and it renders the victim an easy prey to the evil he dreads.
Cogan. On the Passions, pt. i. c. i. s. 2.

EN-FE'LONED. See FELON.

"Fr. *Enfelonni*,—become fierce, waxt curst, grown cruel," (Cotgrave.)

With that, like one *enfelon'd* or distraught,
She forth did rome, whither her rage her bore
With frantick passion, and with fury fraught.
Spenser. Faerie Queene, b. v. c. 9.

EN-FEOFF, *v.* } (Also *In.*) To give or
ENFE'OFFMENT. } grant, yield, surrender, or give possession of, (sc.) a feud, fief, or *fee;* which last appellation (says Blackstone) signifies in the northern languages, a conditional stipend or reward. Blackstone is probably right as to the legal application, but not as to the meaning of the word. (See FEE.) *Fee* is the old Fr. *Fe;* Lat. *Fides;* and a *fee*, any thing granted by one, and held by another, upon oath or promise of *fealty* or *fidelity. Enfeoffment* is a common legal term.

Grew a companion to the common streets,
Enfeoff'd himselfe to popularitie.
Shakespeare. 1 Pt. Hen. VI. Act iii. sc. 2.

Imputation doth both: it is that which *enfeoffes* our sinnes upon Christ, and us in his righteousnesse, as he was made our sinne.—*Bp. Hall The Old Religion*, s. 2.

He that so gives or *enfeoffs*, is called the feoffor; and the person *enfeoffed* is denominated the feoffee.
Blackstone. Commentaries, b. ii. c. 20.

EN-FETTER, *v.* To bind or fasten the *feet*, to bind, fasten or enslave.

His soule is so *enfetter'd* to her loue,
That she may make, vnmake, do what she list,
Euen as her appetite shall play the God,
With his weak function.—*Shakes. Othello*, Act II. sc. 3.

EN-FIERCE, *v.* (See also EFFIERCE.) Lat. *Ferus.*

To render *fierce*, cruel, savage.

——— Yet nathmore
Was he abashed now, not fighting so:
But, ma *enfierced* through his currish play,
Hym sternely gryp't, and hailing to and fro,
To ouerthrowe him strongly did assay.
Spenser Faerie Queene, b. ii. c. 4.

EN-FILADE. Lat. *Filum;* Fr. *Filer*, (*Enfiler*,) to draw out threads; to extend in length, in a line.

To *enfilade*, (a military term,) is to proceed in a straight line, to pierce or penetrate straight forwards; and, further, to sweep the whole length of a straight line with artillery.

In the course of a century, nature has obliterated the forms of art, the trees have swelled out beyond the line traced for them, and destroyed the *enfilade*, by advancing into the walks, or returing from them.
Swinburne. Spain, Let. 38.

EN-FILE, *v.* A. S. *Feol-an*, limare; Ger. *Feelen.* To smoothen, to polish, (sc.) with a *file*, (qv.)

Thei taughten hym a lace to braied,
And weue a purs, and to *enfile*
A perle. *Gower. Con. A.* b. vii.

And verily, the common people of India make holes through them, and so wear them *enfiled* as carkans and collars about their neckes onely.
Holland. Pliny, b. xxxvii. c. 6.

EN-FIRE, *v.* To warm, to heat, to inflame, to enkindle.

Whom as sore your pleasant looke *enfireth*
That printed is your beauty in his hart.
Chaucer. Balade. Fine.

So hard those heauenly beauties be *enfired*,
As things diuine, least passions doo impresse,
The more of stedfast minds to be admired,
The more they stayed be on stedfastuesse.
Spenser. Hymn in Honour of Loue.

EN-FLAME, *v.* (Commonly *In.*) It. *Fiamma;* Sp. *Llama;* Lat. *Flamma;* Gr. Φλεγμα, φλεγ-ειν, ardere, urere, to burn.

To warm, to enkindle, to fill with warmth, with ardour, with any warm, animating feeling or passion, or affection.

The tunge is ordeyned in oure membris which defoulith al the bodie, and it is *enflawmed* of helle, and *enflawmeth* the wheel of oure birthe.—*Wiclif. James*, c. 3.

Exceeding rage *enflam'd* the furious beast,
To be avenged of so great despight;
For, neuer felt his impearceable brest
So woundrous force from hand of liuing wight.
Spenser. Faerie Queene, b. i. c. 11.

——— I then express'd my zeale
Unto the glory; now, the need *enflames* me.
B. Jonson. Catiline, Act I.

——— The gen'rous youth,
My lov'd compeers, hence with redoubled toil
Shall strive to merit such auspicious smiles;
And through life's various walks, in arts or arms,
Or tuneful numbers, with their country's love
And with true loyalty *enflam'd*, t' adorn
This happy realm.
Dr. Warton. Spoken to the King by Lord Shaftesbury.

EN-FOLD, *v.* (Commonly *In.*) Goth. *Fald-an;* A. S. *Feald-an;* Dut. *Vouden;* Ger. *Falten*, plicare, complicare.

To lap or wrap over, to enwrap, to enclose, to encircle.

Let them all being quite forgoe,
And make it playne,
That God, who Jacob's rule upholds,
Rules all, all bearing earth *enfolds.*—*Sir P. Sidney*, Ps. 69.

A wounded dragon vnder him did lie,
Whose hideous tail his left foot did *enfold*,
And with a shaft was shot through either eye,
That no man forth might drawe, ne no man remedy.
Spenser. Faerie Queene, b. iii. c. 11.

——— Noble Banquo,
Thou hast no lesse deserv'd, nor must be knowne
No less to haue done so: let me *enfold* thee,
And hold thee to my heart
Shakespeare. Macbeth, Act I. sc. 4.

Shep. Are you a Courtier, and 't like you, sir?
Aut. Whether it like me, or no, I am a Courtier. Seest thou not the ayre of the Court in these *enfoldings?*
Id. Winter's Tale, Act iv. sc. 3.

The holy Jesus made a whip of corde to represent and to chastise the implications and *enfoldings* of synne and the corde of vanity.—*Bp. Taylor. Great Exemplar*, pt. ii. s. 3.

Around this world a waxen vault extends,
And wide like you *enfolding* concave bends;
Magnific cupola; on either hand,
Unfolded, two mysterious portals stand,
Emblems of human life.—*Brooke. Universal Beauty*, b. vi.

EN-FORCE, *v.* }
ENFO'RCE, *n.* }
ENFO'RCEDLY. }
ENFO'RCEMENT. } (Also *In.*) Fr. *Forcer;* It. *Forzare;* Sp. *Forzar*, from the Lat. *Fortis*, strong, q. d. (says Skinner,) *fortiare.*
ENFO'RCER. }
ENFO'RCIVE. }

"Fr. *Enforcer*,—to *enforce*, confirm, strengthen, add power, apply *force*, give strength unto," (Cotgrave.)

To do, or try, or attempt to do, with *force* or strength; with violence; to compel; to give *force* or strength to; to give energy, power, weight or authority; to urge, to press, to impress, strongly or deeply.

He also *enforsede* to defoule the temple, whom also we tooken and wolden deme after our lawe.—*Wiclif. Dedis*, c. 24.

And whanne the schip was rauyschid and myghte not *enforse* agheus the wynd, whanne the schip was ghouun to the blowingis of the wynd we weren borun with cours into an yle that is clepid Canda.—*Id. Ib.* c. 27.

And yet, with sorwe, thou *enforcest* thee,
And sayest thise wordes in the apostle's name.
Chaucer. Wif of Bathes Prologue, v. 5922.

For Salomon saith, Ther as thou ne mayst have non audience, *enforce* thee not to speke.—*Id. Tale of Melibeus.*

So haue I *enforsed* myselfe to preache the gospell, not where Christe was named, lest I shoulde haue bylte on another man's foundacion.—*Bible*, 1551. *Romanes*, c. 15.

Such a newe herte and lusty corage vnto the lawe warde, canste thou neuer come by of thyne owne strength and *enforcement*, but by the operacion and workinge of the spirite.
Udal. Prologue to the Romayns.

And so muche the rather, that they offer themselues to stand to iudgemente, by whyche thair coinge, we may not reasonably gr agaynste them, as outrazuus & *enf. seers.*
Nicolas. Thucidides, fol. 32.

Feare gave her winges, and rage *enforst* my flight:
Through woods and plaines so long I did her chace,
Till this mad man, whom your victorious might
Hath now fast bound, me met in middle space.
Spenser. Faerie Queene, b. ii. c. 4.

Sici. —— Let them assemble:
And, on a safer judgment, all revoke
Your ignorant election: *enforce* his pride,
And his old hate vnto you.
Shakespeare. Coriolanus, Act ii. sc. 3.

Bas. Portia, forgiue me this *enforced* wrong,
And in the hearing of so many friends
I sweare to thee, euen by thine owne faire eyes
Wherein I see myself——
Id. Merchant of Venice, Act v. sc. 1.

These shifts refuted, answer thy appellant,
Though by his blindness maim'd for high attempts,
Who now defies thee thrice to single fight;
As a petty enterprise of small *enforce.*
Milton. Samson Agonistes, v. 1225.

Ape. If thou didst put this sowre cold habit on
To castigate thy pride, 'twere well: but thou
Dost it *enforcedly*: thou dst Courtier be againe
Wert thou not beggar.
Shakespeare. Timon of Athens, Act iv. sc. 3.

—— With my soveraignes leave
I'll wed thee to this man, will he, will he.
Phil. Pardon me, sir, I'll be no love *enforcer*
I use no power of mine unto those ends
Beaum. & Fletch. The Maid of the Mill, Act v. sc. 1.

A sucking hinde calfe [the eagle] trust, in her *enforcive* seeres,
And by Jove's altar let it fall, amongst th' amazed peeres.
Chapman. Homer. Iliad, b. viii.

If good and evil, right and wrong, fitness and unfitness of being practised, be (as has been shown) originally, eternally and necessarily, in the nature of things themselves; 'tis plain that the view of particular rewards or punishments, which is only an after-consideration, and does not at all alter the course of things, cannot be the original cause of the obligation of the law, but is only an additional weight to *enforce* the practice of what men were before obliged to by right reason.—*Clarke. On the Evidences*, Prop. 1.

Our gospel-scribe or preacher, in the entertainment of his spiritual guests, is not always to set before them, only the main substantials of religion, whether for belief, or practice, but as the matter shall require, to add also illustration to the one, and *enforcement* to the other, sometimes persuading, sometimes terrifying.—*South*, vol. iv. Ser. 1.

Here by a set of men 'tis thought,
A scheme, by politicians wrought,
To strengthen and *enforce* the law,
And keep the vulgar more in awe.
Dodsley. Religion, a Simile

—— Were my friend
Less than he is, among the satraps least,
At my *enforcement* shall the king unite
Their nuptial hands.—*Glover. The Athenaid*, b. xx.

EN-FORM, *v.* i. e. to *form*, frame, or fashion. Fr. *Enformer.*

Tho messengers camen, the consell that he ches
Bifor R. alle samen, and *enformed* his pes.
R. Brunne, p. 163.

Thider to Saynt Edmour com the tresorere,
Walter of Langtoun, that had been messengere
With the cardinalle forto *enforme* the pes.—*Id.* p. 255.

He knew the diuerse went of mortall wales,
And in the mindes of men had great insight;
Which, with sage counsell, when they went astray,
He could *enforme*, and them reduce aright,
And al the passions heale, which wold the weaker spright.
Spenser. Faerie Queene, b. vi. c. 6. s. 3.

EN-FORM, *v.* } (Now commonly *In.*) Fr. *Enformer*; It. *Informare*; Sp. *Informar*; Low Lat. *Informare*; a word indeed (says Skinner) entirely unknown to classic authors, yet truly elegant.
ENFO'RMING, *n.*
ENFORMA'TION.

To represent to, and impress upon the mind or intellect of another, the *form* or *idea* of any thing. To give or convey ideas; to convey or communicate knowledge; to instruct with knowledge or intelligence, to teach; to fill with ideas or sensations; to inspire with, to animate.

But therfore I haue getun merci, that Crist Iesu schuld eschewe in me first al pacience to the *enformyng* of hem that schulen bileeue to him into euerlastynge lyf.
Wiclif. 1 *Tim.* c. 1.

For, as sayth the philosophere, a man is a quick thing, by nature debonaire, and treatable to goodnesse: but whan debonairtee is *enformed* of grace then it is the more worth
Chaucer. The Persones Tale.

When that his doughter twelve yere was of age,
He to the court of Rome, in subtile wise
Enformed of his will, sent his message.
Chaucer. The Clerkes Tale, v. 8614.

Enformed whan the king was of the knight,
And hath conceived in his wit aright
The maner and the forme of all this thing,
Full glad and blith, this noble doughty king
Repaireth to his revel, as beforne.
Id. The Squieres Tale, v. 10,649.

For thou wer wont to hurtelen and dispisen her with many words, whã she was blandishing and present, and pursadest her with sentences that were drawen out of mine entre, that is to say, of mine *enformation*
Id. Boecius, b. ii

And to the kynge knelende he tolde,
As he *enformed* was to fore.
Gower. Con. A. b. i.

And for thyn *enformacion*,
That thou this vice (as I the rede)
Eschewe shalte, a tale I rede.
Id. Ib.

He made him lord of his house, and ruler of all his substance.
That he myght *enforme* hys prynces after his wyll, and teach his senatours wysedome.—*Bible*, 1551. *Psalm*, c. 105.

—— Unkinde fate—
To play the tyrant and subvert the state
Of acted goodnesse! Who shall henceforth stand
A pure example to *enforme* the land
Of her loose riot!—*Habington. Death of the Earle of S.*

EN-FO'RREST, *v.* To make or turn into *forest*; to invest with the exclusive privileges of *forest.*

Let me add, that Henry the VIIIth *enforested* the grounds thereabouts, (the last of that kind in England,) though they never attained the full reputation of a *forrest* in common discourse.—*Fuller. Worthies. Middlesex.*

EN-FO'RTED. Surrounded, or guarded with a *fort* or fortress.

As Salem braveth with her hilly bullwarke,
Roundly *enforted*: soe the greate Jehova
Closeth his servantes, as a hilly bullwark
Ever abiding.
Sir P. Sidney. Psalm 125.

EN-FOULDRED. "Fr. *Fouldroyer*,—to cast or dart thunderbolts; to strike, burn, or blast with lightning or (inlightened thunderbolts,") Cotgrave.

Hart cannot thinke, what outrage, and what cries,
With foul *enfouldred* smoke and flashing fire,
The hell-bred beast threw forth unto the skies,
That all was couered with darkness dire.
Spenser. Faerie Queene, b. i. c. 11.

EN-FRA'NCHISE, *v.* } (Also *In.*) To endow with the liberties and privileges of a *free* citizen; to free, to set at liberty; to admit to freedom, to endenizen.
ENFRA'NCHISING, *n.*
ENFRA'NCHISEMENT.

An olde man late *enfranchised*,
in dawnynge of the day,
With hãds fair washe wold walk the stretes
and most deuoutlye praye.—*Drant. Horace*, b. ii. Sat. 3.

But when he saw his love, his youth's fair foe,
He held such petty bondage in disdain;
Throwing the base thong from his bending crest,
Enfranchising his mouth, his back, his breast.
Shakespeare. Venus & Adonis.

—— Alas! and must it be
That love, which thus torments and troubles me
In settling it, so small advice hath lent
To make me captive, where *enfranchisement*
Cannot be gotten.—*Browne. Britannia's Pastorals*, b. i.

Such illustrious and noble geniuses were Cosmo di Medicis, Francis the First, Carlo Borromeo, and others, who built or appointed for them stately apartments even in their own palaces, and under the same roofe: procuring models, and endowing them with charters, *enfranchisements*, and ample honoraries.—*Evelyn. Sculpture*, c. 5.

Now as concerning the multitude, so augmented by the *enfranchising* of slaves: as touching the land also, parted and distributed among the poor and needie, I can maintaine and justify my doings herein, and protect me under the defence and priviledge of the very time.
Holland. Livius, p. 870.

Within the silent shades of soft repose,
Where Fancy's boundless stream for ever flows;
Where the *enfranchis'd* soul at ease can play
Tir'd with the toilsome business of the day.
Duke of Buckinghamshire. The Vision.

O Freedom! first delight of human kind!
Not that which bondmen from their master's find,
The privilege of doles: nor yet t' inscribe
Their names in this or t' other Roman tribe:
That false *enfranchisement* with ease is found:
Slaves are made Citizens, by turning round.
Dryden. Persius, Sat. 3.

The Provincials flocked in; even slaves were no sooner *enfranchised* than they were advanced to the highest posts; and the plan of comprehension, which had overturned the Republick strengthened the Monarchy.
Burke. An Abridgement of English History, b. i. c. 3.

He holds an estate under certain cities in your government, of which he is desirous to procure the *enfranchisement*; and I am persuaded he may easily obtain his point by the intervention of your good offices.
Melmoth. Cicero, b. iii. Let 24.

EN-FREED. } To give or bestow *freedom* or liberty; to set free.
ENFRE'EDOMING.

Par. His purpose meets you: it was to bring this Greek
To Calchas' house; and there to render him,
For the *enfreed* Anthenor, the fair Cressid.
Shakespeare. Troil. & Cress. Act iv. sc. 1.

Arm. By my sweete soule I meane, setting thee at libertie, *enfreedoming* thy person.
Id. Love's Labour Lost, Act iii. sc. 1.

EN-FRO'ZEN, *v.* Past part. of *Enfreeze.* (Met.)—to chill; to render insensible.

Yet to augment the anguish of my smart,
Thou hast *enfrozened* her disdainfull brest,
That no one drop of pitie there doth rest.
Spenser. An Hymn in Honour of Love.

EN-GAGE, *v.* } (*In.*) Fr. *Engager*; It. *Ingaggiare. Gage*, from A. S. *Cagg-ian*, observare, "that by which a man is *bound* to certain fulfilments," (Tooke.)
ENGA'GEMENT.
ENGA'GER.

To *engage*, is—
To bind or pledge, (sc.) to certain fulfilments,—to fulfil or perform certain promises or conditions; to stake, to hazard; to undertake to do, to embark in, to occupy or employ, to be busy in, to be (busily, earnestly, zealously) occupied or employed, (sc. in a conflict, a battle;) to bind, attach, enlist.

The queen perceiving in what case she stood,
To loose her minion, or *engage* her state;
After with long contention in her blood,
(Love and ambition did the cause debate)
She yields to pride.
Daniel. Civil Wars, b. v.

—— Or consume,
In prodigal and wanton gifts on drones,
The Kingdom's treasure, yet detain from us
The debt that with the hazard of our lives,
We have made you stand *engaged* for.
Massinger. The Unnatural Combat, Act iii. sc. 3.

—— Portia go in awhile,
And by and by thy bosome shall partake
The secrets of my heart,
All my *engagements* I will construe to thee.
Shakespeare. Julius Cæsar, Act ii. sc. 1.

And here again, in the opinion of many judicious persons, we lost, as at Edge-hill before, a favourable opportunity of *engaging* the enemy with great advantage; our numbers exceeding theirs, and their reputation being utterly lost in the last attempt.—*Ludlow. Memoirs*, vol. i. p. 47.

The king objected, that the rendezvous being appointed for the next week, he was not willing to quit the army till that was passed: because if the superior officers prevailed, they would be able to make good their *engagement*; if not, they must apply themselves to him for their own security
Id. Ib. p. 186.

And that they [the Italian Opera] might be performed with all decency, seemliness, and without rudeness and profaneness, John Maynard, Sergeant at Law, and several sufficient citizens were *engagers.*
Wood. Athenæ Oxon. D'Avenant.

Important is the moral we would teach:
Oh may this island practice what we preach!
Vice in its first approach with care to shun;
The wretch, who once *engages*, is undone.
Mallet. Prologue to Mr. Thomson's Agamemnon.

The battle proved decisive in favour of the house of York, and in consequence of it, Edward was, in June, 1461, crowned King of England, &c. There were killed in this *engagement* 36,776 men.—*Fawkes. Braham Park*, Note 8.

EN-GA'LLANT, *v.* To make a *gallant*, a fine fellow.

I would have you direct all your courtship thither: if you cou'd but endeare yourself to her affection you were eternally *engallanted.*—*B. Jonson. Cynthia's Revels*, Act iv. sc. 3.

EN-GAOL, or } To imprison, to confine.
ENJAIL, *v.*

Thinner than burnt aire flies this soule, and she,
Whom four new coming, and four parting suns
Had found, and left the mandrake's tenant, runs
Thoughtlesse of change, when her firm destiny
Confin'd, and *enjail'd* her, that seem'd so free,
Into a small blew shell.
Donne. The Progress of the Soul, s. 18.

Within my mouth you haue *engaol'd* my tongue
Shakespeare. Rich. II. Act I. sc. 3.

EN-GA'RBOIL, *v.* To confuse or confound, to throw into disorder, to disturb.

It is strange, that for wishing, advising, and in his owne particular using and ensuing that moderation, thereby not to *engarboile* the church, and disturb the course of piety, he should so, by you and yours, ben blamed, accused, and traduced for a papist and an Arminian.
Montagu. Appeale to Cæsar, c. 9.

EN-GA'RRISON, *v.* To prepare, provide or furnish, (sc.) with military stores, with ammunition, with arms, with soldiery; to fortify, to intrench.

There was John *engarrison'd*, and provided for the assault with a trusty sword, and other implements of war.
Grancill. Witchcraft, p. 127.

The Romanes, the centurion and his band, were there as actors, as supervisors of the execution: those strangers were no otherwise impaged, than as they that would hold fare correspondence with the citizens, where they were *engarrisoned*.
Bp. Hall. Cont. The Crucifixion.

Every man has corrupt sinful habits that have overspread, and, as it were, *engarrison'd* themselves in the most inward parts of his soul. habits deeply fixt and not easily dispossessed.—*South*, vol. viii. Ser. 3.

In this case we encounter sin in the body, like a besieged enemy. and such an one, when he has *engarrison'd* himself in a strong hold, will endure a storm, and repel assaults.
Id. vol. ix. Ser. 5.

EN-GE'NDER, *v.* } (Also *In.*) Fr. *Gendre*,
ENGE'NDURE. } from the ablative *genere*, from *gignere*, (qv.) γεν-εν, to beget.

"Fr. *Engendrer*,—to *ingender*, to procreate, beget, breed; cause, make, procure, begin," (Cotgrave.)

Seth Adames sone. sitthen was *engendrede*.
Piers Ploughman, p. 179.

For al so siker as cold *engendreth* hayl,
A likerous mouth most han a likerous tayl.
Chaucer. The Wif of Bathes Prologue, v. 6017.

This every lewed vicar and parson
Can say, how ire *engendreth* homicide;
Ire is in soth executour of pride.
Id. The Sompnoures Tale, v. 7391.

Thou woldest han ben a trede-foul aright,
Haddest thou as grete leve, as thou hast might,
To parfourme all thy lust in *engendrure*,
Thou haddest begeten many a creature.
Id. The Monkes Prologue, v. 15,952.

Right so maie no pitee arreste
Of cruelte the great vltrage,
Whiche the tyranne in his corage
Engendred hath. *Gower. Con. A.* b. viii.

When straight another new conspiracy
(As if it were a certain successor,
Ally'd to this) *engender'd* in the north,
Is by the Archbishop Scroope with pow'r brought forth.
Daniel. Civil Wars, b. iv.

Du. Sen. True it is that we have seen better dayes,
And haue with holy bell bin knowld to church,
And sat at good men's feasts, and wip'd our eyes
Of drops, that sacred pity had *engendred*.
Shakespeare. As you Like It, Act ii. sc. 7.

Mercy should pardon, but the sword compel:
Compassion's eine a Kingdom's greatest harm,
Its warmth *engenders* rebels till they swarm.
Otway. Windsor Castle.

Dropp'd hints they scarcely wished to smother,
And talk'd not *to*, but *at* each other,
Till strife *engend'ring* more and more,
They downright wrangled, if not swore.
Whitehead. The Goat's Beard.

E'NGHILE See ANGLE.

EN-GILD, *v.* To cover with *gold*; with the brightness, the brilliancy of *gold*.

Faire Helena; who more *engilds* the night,
Then all yon fierie oes, and eies of light.
Shakespeare. Midsummer Night's Dreame, Act iii. sc. 2.

EN-GINE. } (Also *In.*) From the Lat. *In-*
E'NGINOUS. } *genium*, used as equivalent to *ingenuity*, (qv.)

"Fr. *Engin*,—understanding, policy, reach of wit," (Cotgrave.)

The 4to B. Jonson reads *enginous*; the folio *ginious*. *Engine* and *ingine*, Mr. Gifford adds, are both used by our old poets for craft, artifice, and sometimes, in a better sense, for wit, that is, genius or the inventive faculty.

Right as a man hath sapiences three,
Memorie, *engine*, and intellect also
Chaucer. The Second Nonnes Tale, v. 15,807.

If any vertue in thee be
To tell all my drome aright,
Now kith thy *engin* and thy might.
Id. The House of Fame, b. ii.

Arte thou my sonne of suche *enayn*,
Telle on? *Gower. Con. A.* b. ii.

The women were of great *enyne*.—*Id. Ib.* b. iv

It maketh a man ben *enginous*,
And swifte of fote, and eke yrous.—*Id. Ib.* b. vii

——— Then wrought her wit
With her broke vow,—her Goddess wrath,—her fame,—
All tools that *enginous* despair could frame:
Which made her strow the floor with her torn hair,
And spread her mantle piecemeal in the air.
Marlowe. Hero & Leander, Sestyad 2.

For that's the marke of all their *inginous* drifts,
To wound my patience, howsoo're they seeme
To aime at other objects.
B. Jonson. Cynthia's Revells, Act iii. sc. 4.

EN-GINE, *v.* }
E'NGINE, *s.* }
ENGINE'ER; or }
E'NGINER. }
E'NGINERY. }
ENGINE'ERING, *s.* } Fr. *Engin*; It. *Ingegno*; Sp. *Engeno*, (q d.) *Ingenio*, because not made without great effort (*ingenii*) of *genius*, of ingenuity, of contrivance. And thus it is applied to any—

Machine, tool, or instrument, *ingeniously* worked, wrought, or contrived,—whether of war, of torture, to throw water, &c. And, generally, a machine, tool, or instrument.

To *engine*, in Chaucer, is to put upon an *engine* of torture; and thus, to torture, to torment. In the second quotation of Gower, "*engined* together," contrived to get together.

Thrittene grete *enygnes* of alle the reame the best
Brouht thei to Struelyne, the kastele doun to kest.
R. Brunne, p. 326.

And right anon, the ministres of the toun
Han hent the carter, and so sore him pined,
And eke the hosteler so sore *engined*,
That they beknew hir wikednesse anon,
And were anhanged by the necke bon.
Chaucer. The Nonnes Preestes Tale, v. 15,066.

And all within in preuy place
A softe bed of large space
Thei hadde made, and encorteined,
Where she was afterward *engined*.—*Gower. Con. A.* b. i.

——— Thei treate
With faire behestes and yeftes greate
Of golde, that thei than haue *engined*
Together *Id. Ib.*

He tolde hym eke as for the myne
He wolde ordeine suche *enygne*,
That thei the werke should vndersette
With tymbre. *Id. Ib.* b. v.

Therefore his subtile *engines* he does bend
His practick witt and his fayre fyled tonge,
With thousand other sleightes.
Spenser. Faerie Queene, b. ii. c. 1.

The same he snatcht, and with exceeding sway
Threw at his foe, who was right well aware
To shunne the *engin* of his meant decay;
It booted not to thinke that throwe to beare,
But ground he gaue, and lightly leap'd areare.
Id. Ib. b. ii. c. 11.

Proceeded on with no less art,
My tongue was *engineer*:
I thought to undermine the heart
By whispering in the ear.
Suckling. 'Tis now, since I sate down before.

Who, when they would not lend their helping hand to any man in *engine-worke*, nor making of bulwarkes and fortifications, used foole-hardily to sallie forth and fight most courageously.—*Holland. Ammianus*, p. 127.

He is a good *enginer* that alone can make an instrument to get preferment.—*Burton. Anatomy of Melancholy*, p. 134.

——— When behold
Not distant far with heavie pace the foe
Approaching gross and huge; in hollow cube
Training his devilish *enginrie*.—*Milton. Par. Lost*, b. vi.

In the like manner as skilful an *engineer* as the Devil is, he will never be able to play his *engines* to any purpose, unless he finds something to fasten them to.
South, vol. vi. Ser. 8.

Safe they advance, while with unweary'd pain
The wrathful *engines* waste their stores in vain;
High o'er their heads the destin'd deaths are tost
And far behind in vacant earth are lost.
Rowe. Lucan, b. iii.

More dismal than the loud disploded roar
Of brazen *enginry*, that ceaseless storm
The bastion of a well-built city, deem'd
Impregnable. *J. Philips. Cider*, b. i.

These from on high, fire, darts, and jav'lins throw,
And pond'rous stones the rafters send below.
The thund'ring tempest fails, and batters down
The planks of *engines* rais'd against the town.
Hoole. Orlando Furioso, b. xi.

What once gave a rational pleasure will continue to give it, like a natural spring, which, though it may not throw its waters into so great a variety of forms as the artificial fountain of the *engineer*, will continue to supply an exuberant stream, when the scanty canal is exhausted, or machinery is destroyed.—ANON. *Winter Evenings*, Even. 3.

The Roman Conclave succeeded to the Roman senate in this *engineering* work.
Warburton. Div. Leg. Pref. to the Ed. of 1758.

Who kindling a combustion of desire,
With some cold moral think to quench the fire,
Though all your *engineering* proves in vain,—
The dribbling stream ne'er puts it out again
Cowper. The Progress of Error.

Genius and Art, Ambition's boasted wings
Our boast but ill deserve A feeble aid!
Dedalian *enginery!* if those alone
Assist our flight, Fame's flight is Glory's fall.
Young. Complaint, Night 6.

EN-GIRD, or } A. S. *Gyrdan*.
ENGI'RT, *v.* } To enclose, to surround, to
ENGI'RDLE, *v.* } encompass, to environ.

First th' earth, on adamantine pillers founded
Amid the sea, *engirt* with brazen bands,
Then th' aire still flitting, but yet firmely bounded
On everie side, with pyles of flaming brands.
Spenser. Of Heavenly Beauty, Hymne 6.

King. I, Margaret: my heart is drown'd with grefe,
Whose flood begins to flowe within mine eyes;
My body round *engirt* with miserie
For what's more miserable than discontent.
Shakespeare. 2 Part Hen. VI. Act iii. sc. 1.

The insulting waters for three moneths' space trample over all, and send colonies of fishes to inhabite the soile, *engirling* meane while all the townes with a strait siege.
Purchas. Pilgrimage, b. vi. c. 14. s. 1.

About which lodgings, tow'rds the upper face,
Ran a fine bordure circularly led,
As equal 'twixt the high'st point and the base,
That as a zone the waist *engirdled*.
Drayton. Barons' Wars, b. vi.

She saw him smile along the tissu'd clouds,
In colours rich embroider'd by the sun,
Engirt with cherub-wings and kindred forms.
Thompson. Sickness, b. ii.

——— A sash of tincture bright
Which rivall'd Flora's brilliancy of dye,
Engirds his loins. *Grower. The Athenaid*, b. xxvii.

No longer now on thee, amaz'd we call,
No longer tremble at imagin'd ills,
When comets blaze tremendous from on high,
Or when extending wide their flaming trains
With hideous grasp the skies *engirdle* round,
And spread the terrours of their burning locks.
Id. On Sir Isaac Newton.

EN-GLAD, *v.* } To cheer, to enliven, to ex-
ENGLA'DDEN. } hilarate.

Lyke as the larke vpon the somer's daye,
When Titan radiant burnisheth his beames bright,
Mounteth on hye, with her melodious laye
Of the son shyne *engladed* with her lyght.
Skelton. The Crowne of Laurell.

Th' *engladden'd* Spring forgetful now to weep,
Began t' emblazon from her leavy bed.
G. Fletcher. Christ's Triumph after Death.

E'NGLE. See ANGLE, and INGLE.

ENGLE'YME, *v.* Lye says, for *enclcamed*, i. e. *clammed*. See CLAM.

The man that muche honeye eet. is mawe it *englyeth*.
Piers Ploughman, p. 275.

His tongue *englymed*, and his nose black.
Lib. Festiv. p. 61. B.

ENGLISH, *v.* }
E'NGLISH, *s.* }
E'NGLISH, *adj.* } To *English*,—to render into, to translate into *English*, or the *English* language.

And therfore he that hath translate Peter Martyr in to *Englishe* doth trãslate it thus. The diuine cõstitutiõ the nature of the body adioyned, these two both togyther make one sonne and one person.
Bp. Gardner. Explication of Transubst. fol. 117.

Where ere I wander, boast of this I can,
Though banish'd, yet a true born *Englishman*.
Shakespeare. Rich. II. Act I. sc. 3.

Sul. There was an *Englishman*.
Ja. There was an *Englishman!*
You'l scant find any now to make that name good;
There were those *Englishe* that were men indeed,
And would perform like men, but now they are vanisht.
Beaum. & Fletch. Custom of the Country, Act iii. sc. 3.

Lucretius *English'd!* 'twas a work might shake
The power of *English* verse to undertake;
This all men thought; but you are born we find,
T' out do the expectations of mankind.
Otway. To Mr. Creech.

EN-GLUE, *v.* "Fr. *Engluer*, *gluer;* to lime, to *glew*, to join or close very fast, as with birdlime, or *glew*," (Cotgrave.)

For thy my sonne holde vp thin heade,
And let no slepe thyn eye *englue*,
But whan it is to reason due.—*Gower. Con. A.* b. iv.

But whan he sawe, and redie fonde
This coffre made, and well *englued*,
The dead bodie was besewed
In cloth of golde, and leide therin.—*Id. Ib.* b. viii.

EN-GLUT, *v.* (Also *In.*) Fr. *Engloutir;* Lat. *Glutire*, *gluttus*, (Gr. Γλωττις,) that part of the neck by which food is transmitted. See DEGLUTITION.

To swallow; to swallow in abundance; to fill by swallowing, to fill, to cram full.

——— For my particular griefe
Is of so flood-gate and orc bearing nature,
That it *engluts* and swallows other sorrowes,
And it is full itselfe.—*Shakespeare. Othello*, Act i. sc. 3.

Mont. Once more I come to know of thee King Harry,
If for thy ransome thou wilt now compound,
Before thy most assured ouerthrow;
For certainly, thou art so neere the gulfe,
Thou needs must be *englutted.*—*Id. Hen. V.* Act iv. sc. 3.

EN-GLU'TING. Perhaps *Engluing*, (qv.) Mr. Tyrwhitt says, rather *Enluting*, stopping with clay. Skinner, *Glued*, stopped. See GLUTINOUS.

And of the pottes, and glasses *engluting*,
That of the aire might passen out no thing.
Chaucer. The Chanones Yemannes Tale, v. 16,234.

EN-GORE, *v.* To penetrate, to pierce; to bore through.

As when an eager mastiff once doth proue
The taste of bloud of some *engored* beast,
No words may rate, nor rigour him remoue
From greedy hold of that his bloody feast.
Spenser. Faerie Queene, b. iv. c. 9.

As salvage bull whom two fierce mastiues bayt,
When rancour doth with rage him once *engore*,
Forgets with warie ward them to await,
But with his dreadfull hornes them driues afore.
Id. Ib. b. ii. c. 8.

EN-GORGE, *v.* (*In.*) Fr. *Engorger;* It. *Ingorgiare;* Lat. *Ingurgitare*, from the Lat. *Gurges*. "Fr. *Engorger*,—to raven, devour, glut, swill up, swallow down," (Cotgrave.)

But everie man's bellie is his dyall or clocke, which when it strikes, they fall to whatsoever comes next hand: neither doth any man after he hath once satisfied hunger, *engorge* superfluous meats.—*Holland. Ammianus*, p. 237.

Then fraught with rancour, and *engorged* ire,
He cast at once him to avenge for all,
And gathering vp himselfe out of the mire,
With his vneuen wings did fiercely fall
Vpon his sunne-bright shield, and gript it fast withall.
Spenser. Faerie Queene, b. i. c. 11.

EN-GRAFF, *v.* } (Also *In.*) See ENGRAVE.
ENGRA'FT, *v.* } To carve or cut into, to
ENGRA'FTMENT. } hollow out; to insert (one thing) into a hole cut out (of another); and thus, to impregnate the one with the qualities of the other; to insert or set in, to seat deeply, to implant, to root deeply.

——— For that false spright,
Which that same witch had in his form *engraft*,
Was so expert in euery subtile slight,
That it could ouer-reach the wisest earthly wight.
Spenser. Faerie Queene, b. iv. c. 2.

Yet him in euery part before she knew,
How-euer list her now her knowledge faine,
Sith him whilome in Britaine she did view,
To her reuealed in a mirrour plaine,
Whereof did growe her first *engraffed* paine.
Id. Ib. b. iii. c. 2.

For whether beauty, birth, or wealth, or wit,
Or any of these all, or all, or more,
Entitled in thy parts do crowned sit,
I make my loue *engrafted* to this store.
Shakespeare, Son. 37.

Things very bitter may work pleasant effects: upon the wildest stock divine husbandry can *engraft* most excellent fruit.—*Barrow*, vol. iii. ser. 23.

Neither can that reciprocal attraction in the minds of men be accounted for by any other cause. It is not the result of education, law or fashion; but is a principle originally *engrafted* in the very first formation of the soul by the author of our nature.—*Guardian*, No. 126.

Those trees with sweetest charms invite our eyes,
Which, from our own *engraftment*, fruitful rise.
Still we love best what we with labour gain,
As the child's dearer for the mother's pain.
Savage. Epistle to Mr. John Dyer.

Why could not nature (fostering nurse of earth!)
Without thy aid give man his happier birth?
As trees, by human skill *engrafted* bear
The juicy fig, smooth plum, or racy pear.
Hoole. Orlando Furioso, b. xxvii.

Much puzzle hath been occasioned among the naturalists concerning the *engraftment* here mentioned.
Smart. The Hilliad, Notes.

EN-GRAIL, *v.* Fr. *Engrelle;* *en*, and *grelle*, hail; which Menage thinks is derived from *grandine*, the ablative of *grando*.

To dot or spot, as with hail; to variegate, to notch, to indent, to jag, (sc.) the edges, as in Heraldry.

——— The people wondered,
And stood astonisht, th' archer pleas'd, Æacides then shewes
A long lance, and a caldron, new *engrail'd* with twenty hewes;
Priside at an oxe. *Chapman. Homer. Iliad*, p. 325.

EN-GRAIN, *v.* (Also *In.*) To work into the natural texture; to impregnate the whole texture.

Seest how fresh my flowers bene apredde,
Dyed in lilly white and cremsin redde
With leaves *engrained* in lustie green.
Spenser. Shepheard's Calendar. February.

EN-GRA'PPLE, *v.* (Also *In.*) To *gripe* or seize hold of.

There shall young Hotspur, with a fury led,
Engrapple with thy son, as fierce as he:
There martial Worc'ster, long experienced
In foreign arms, shall come t'encounter thee.
Daniel. Civil Wars, b. iv.

EN-GRASP, *v.* To grasp, *gripe*, or seize fast hold of.

Now gan Pyrrhochles wax as wood as hee,
And him affronted with impatient might:
So both together fierce *engrasped* bee,
Whiles Guyon standing by, their vncouth strife does see.
Spenser. Faerie Queene, b. ii. c. 8.

Vpon him lightly leaping without heed,
'Twixt his two mighty armes *engrasped* fast,
Thinking to ouerthrowe, and down him tread.
Id. Ib. b. ii. c. 8.

EN-GRAVE, *v.* }
ENGRA'VER. }
ENGRA'VEMENT. } (Also *In.*) Fr. *Engraver;* from the A. S. *Graf-an*, fodere, insculpere, excavare, to dig, to cut into, to
ENGRA'VING, *n.* }
hollow out.

To dig out a *grave;* and, consequentially, to bury in a *grave*, or place dug out.

To cut a *grave* or groove into; to cut or carve into; to make incisions; (met.) to imprint or impress, (sc.) upon the mind.

For he shall make ye no image (saithe the Lorde) nor *engraue* non (nor set vp non) no not so miche as a stonne to helpe your memory or imaginacion of any saint to thentent ye shuld do by it, at it or before it, any externe reuerēt behauior.—*Joye. Exposicion of Daniel*, c. 3.

Sometime t'encrease his [Phereus] horrid crueltie,
The quick with face to face *engraued* he
Each other's death that each might liuing see.
Mirrour for Magistrates, p. 441.

The sixt had charge of them now being dead,
In seemly sort their corses to *engraue*,
And deck with dainty flowres their bridal bed.
Spenser. Faerie Queene, b. i. c. 10.

So both agree their bodies to *engraue:*
The great earth's wombe they open to the sky,
And with sad cypresse seemly it embraue,
Then couering with a clod their closed eye,
They lay therein those corses tenderly,
And bid them sleep in euerlasting peace.
Id. Ib. b. ii. c. 1.

And eke by that he saw on every tree,
How he the name of one *engraues* had,
Which likely was his liefest loue to bee
For whom he now so sorely was bestad.
Spenser. Faerie Queene, b. iv. c. 7.

As for that manner of paving with small tiles or quarrels *engraues*, the first that ever was seene at Rome, was made within the temple of Jupiter Capitolinum, and not before the thirde Punicke warre begun.
Holland. Plinie, b. xxxvi. c. 25.

But before they went out of the cittie, the decemvirall lawes (which now are knowne by the name of the twelve tables,) they set up openly to be seene, *engraven* in brasse.
Id. Livie, p. 127.

Only it seems to me that these images are not made in the brain itself, as the pencil of a painter or *engraver* makes the image in the table or metal, but are imprinted in a wonderfull method in the very soul it selfe.
Hale. Origin. of Mankind, p. 47.

It would be tedious (as we said) to transcribe the names but of the pieces only of all those renowned men whom he there celebrates for their *engravings* on armour, caps, rings, glass.—*Evelyn. Sculptura*, c. 3.

On the other side was *engraven* the cross and the harp, being the arms of England and Ireland, with this inscription, "*God with us:*" ordering all writs formally running in the king's name to be issued out in the names of the keepers of the liberty of England.—*Ludlow. Memoirs*, vol. ii. p. 247.

Can it be thought, that the ideas men have of God, are the characters and marks of himself, *engraven* in their minds by his own finger, when we see that in the same country, under one and the same name, men have far different, nay often contrary and inconsistent ideas and conceptions of him?—*Locke. Of Hum. Underst.* b. i. c. 4. s. 14.

I have by me a lump of mineral substance, wherein a petrescent liquor, that fills the large intervals between them, is transparent enough and harder than most stones, as far as we could guess by some trial of it made by a skilful *engraver* of gems.—*Boyle. Works*, vol. iii. p. 547.

We therefore being the offspring of God, ought not to think that the God head is like unto gold, or silver, or stone, the *engrauement* of art, and man's deuice.
Barrow. Exposition of the Decalogue.

Those faults which artful men conceal
Stand here *engraved* with pen of steel,
By conscience, that impartial scribe!
Whose honest palm disdains a bribe.
Cotton. Fusions in Verse.

Were it not for these prejudices, could we easily think that a printseller or *engraver* should be able to obtain that for his baubles, which learning hath so long sued for in vain.
Warburton. Letter concerning Literary Property.

It appears from two stone tables of the law, and from the *engravings* on Aaron's breast-plate, that letters were in common use amongst the Israelites at the time of their egression from Egypt.—*Id. Divine Legation*, b. iv. s. 5.

ENGRE'GGEN. "Fr. *S'engreger*, to grow worse, become sorer, wax more painful, grievous, or troublesome," (Cotgrave.)

To *aggravate*, (qv.)

All thise thinges, after that thei ben gret or smale, *engreggen* the conscience of a man or woman.
Chaucer. The Persones Tale.

EN-GRIEVE, *v.* Fr. *Grever*, from the Lat. *Gravare*, to weigh down.

"Fr. *Grever*,—to *grieve*, to *aggrieve*, pain, vex, hurt, afflict, annoy, trouble, disquiet, molest, wrong, injure, overcharge, overburthen, oppress," (Cotgrave.)

For yet nothing *engreueth* me.—*Chaucer. Rom. of the R.*

Apollo came; who soone as he had sought,
Through his disease, did by and by out find,
That he did languish of some inward thought,
The which inflicted his *engrieued* mind.
Spenser. Faerie Queene, b. iv. c. 12.

The gnawing anguish and sharp jealousie,
Which his sad speech infixed in my breast,
Rankled so sore and festered inwardly,
That my *engrieved* mind could find no rest.
Id. Ib. b. ii. c. 4.

EN-GROSS, *v.* }
ENGRO'SSER. }
ENGRO'SSING, *n.* } (Also *In.*) Fr. *Engrosser;* It. *Ingrossare;* Fr. *Gros;* It. *Grosso;* Ger. *Gross;*
ENGRO'SSMENT. } Mid. Lat. *Grossus*, from the Lat. *Crassus*, (a multâ *carne*, Vossius,) fleshy; thick in flesh.

To thicken, to enlarge, to increase; to be or become thick, large, heavy, fat; to do any thing large or largely; to write in large letters; and, generally, to write or copy fair; also, to buy in large

quantities, in *gross* weights or quantities: to take or appropriate largely. See the quotation from Blackstone.

By iust accord made in parlement
At your deuise, which sitten here a row,
Engrossed was vp, as it is well know
And enrolled onely for witnes
In your registers.—*Lidgate. The Story of Thebes*, pt. II.

—— The conuencion
Of olde *engrossed*, by great puruciaunce,
Which is enrolled, and put in remembraunce,
Id. Ib. pt. III.

But from out the book be crossed
Where the good men liue *engrossed*.—*Sir P. Sidney*, Ps. 69

The waues thereof so slow and sluggish were,
Engrost with mud, which did them foule agriève,
That euery weighty thing they did vpheare,
Ne ought mote euer sink doune to the bottome there
Spenser. Faerie Queene, b. II.

We are a people now again, and may
Stile ourselves subjects: your prolong'd delay
Had almost made our jealousy *engross*
New feares, and raise your absence into loss.
Carturight. To the King, on his Return from Scotland.

Whilst the unsteady multitude presume,
How that you, Aretus, and I *engross*,
Out of particular ambition,
Th' affairs of government, which I for my part
Groan under and am weary of
Massinger. The Lover's Melancholy, Act ii. sc. 1.

Not dallying with a brace of courtizans,
But meditating with two deep divines.
Not sleeping, to *engrosse* his idle body,
But praying, to enrich his watchfull soule.
Shakespeare. Rich. III. Act iii. sc. 7.

—— If out of those inventions
Which flow in Athens, thou hast here *engross'd*
Some rarity of wit to grace the nuptials
Of thy fair sister, and renown our court
In th' eyes of this young prince, we shall be debtor
To thy conceit.—*Ford. The Broken Heart*, Act iii. sc. 3.

What should ye do then, should ye suppress all this flowry crop of knowledge and new light sprung up, and yet springing daily in this city! should ye set an oligarchy of twenty *engrossers* over it, to bring a famine upon our minds again, when we shall know nothing but what is measur'd to us by the bushel?—*Milton. Liberty of Unlicens'd Printing.*

—— And [he] never had the mind
T' impart a part with others, who would look
To have likewise some honour in their hands,
And griev'd at such *engrossing* of command.
Daniel. Civil Wars, b. v.

When, like the bee, culling from every flower
The virtuous sweetes, our thighes packt with wax,
Our mouthes with honey, we bring it to the hive;
And, like the bees, are murthered for our paines.
This bitter taste yields his *engrossements*
To the ending father.—*Shakes. 2 Part Hen. IV.* Act iv. sc. 4.

Too long hath love *engross'd* Britannia's stage
And sunk to softness all our Tragic rage:
By that alone did Empires fall or rise,
And fate depended on a fair one's eyes.
Tickell. To Mr. Addison on his Tragedy of Cato.

You mourn'd for ruin'd man and virtue lost,
And seem'd to feel of keen remorse the wound,
Pondering on former days by guilt *engross'd*
Or in the giddy storm of dissipation toss'd.
Beattie. The Minstrel, b. II.

There is a practice particularly mean and oppressive, which very much prevails in this selfish age, among the *engrossers* of that part of the creation which God and nature have constituted free as the seas and winds.—*Knox*, Ess. 119.

Lord Bolingbroke tells us, that "we have lost the spirit of our Constitution; and therefore we bear, from little *engrossers* of delegated power, that which our fathers would not have suffered from true proprietors of the Royal authority."—*Id. The Spirit of Despotism*, s. 29.

8. *Engrossing* was also described to be the getting into ones possession, or buying up, *large* quantities of corn or other dead victuals, with intent to sell them again.
Blackstone. Commentaries, b. iv. c. 12.

EN-GUARD, *v.* Fr. *Garder*, which (Tooke) is the same word as the A. S. *Ward-ian*, *weard-ian*, to look at, to direct the view; to *guard* well, or look well after; and, consequentially—
To watch, to protect, to keep, to preserve.

—— A hundred knights: yea, that on euerie dreame
Each buz, each fancie, each complaint, dislike,
He may *enguard* his dotage with their powres,
And hold our liues in mercy.—*Shakes. Lear*, Act I. sc. 4.

They still appear of the same froward race, whereof their predecessors were, that to the miracles of a journey both night and day *engarded* by a Deity, dare besottedly prefer the garlick and the onyons of Egypt.
Feltham. Something upon St. Luke, xiv. 20

EN-GULF, (Also *In.*) Fr. *Engolfer*, *gouffre*; It. *Ingolfare*; Sp. *Engolfar*; Dut. *Golpen*, to *gulp* or swallow largely; to swallow eagerly, greedily. Skinner thinks, from the Lat. *Gula*, or from the sound.

To swallow up, or plunge, as into a *gulf*; to absorb.

And in destruction's river
Engulph and swallow those
Whose hate thus makes in anguish,
My soule afflicted languish.—*Sir P. Sidney*, Ps. 143.

Like an huge Aetna of deepe *engulfed* gryefe,
Sorrow is heaped in thy hollow chest,
Whence foorth it breakes in sighes and anguish rife
As smoke and sulphure mingled with confused stryfe.
Spenser. Faerie Queene, b. iii. c. 2.

—— As waves on waves succeed,
On the bleak beach they toss the sea-green weed,
Now bare the dangers of th' *engulphing* sand,
Now swelling high roll foaming on the strand
Fawkes. An Eulogy on Sir Isaac Newton.

EN-HA'BIT, *v.* (Now commonly *In.*) Lat. *Habitare*, i. e. *habere*, (sc.) domicilium, to have, hold or keep (sc.) a dwelling or abiding place.

To dwell or abide, to reside, to remain or live.

Ac eremites that *enhabiten* hem.—*Piers Ploughman*, p. 107.

& yet was Rome wel waxen and redoubted of the Parthes, and eke of other folke *enhabityng* aboute.
Chaucer. Boecius, b. ii.

That of hem thre, and hir issue
There was so large a retinue
Of nacions seuentie and two,
In sondrie place eche one of tho
The wide worlde haue *enhabited*.—*Gower. Con. A.* b. viii.

And this erth which we wretched sinners do *habite* is not set vp on highe but down in a low place, ful of synes & wickednes euerye place of it.
Fisher. On the Seven Psalmes, Ps. 142. pt. ii.

EN-HALSE, *v.* To take round the neck.

First to mine Inne commeth in my brother false,
Embraceth me: wel met good brother Scales,
And weepes withal: the other me *enhalse*
With welcome cosin, now welcome out of Wales.
Mirrour for Magistrates, p. 406.

EN-HANCE, *v.* } (Also *In.*) Perhaps from
ENHA'NCEMENT. } the Fr. *Hausser*, which
ENHA'NCER. } Wachter thinks, with the Fr. *Haut*, and the Ger. *Hat*, *altus*, *hæd*, *heighth*, are the same words with the A. S. *Hethe*, head; the *height* or top of a thing.

"Fr. *Hausser*,—to hoise (i. e. hoist) raise, elevate, heave up, lift high, set aloft, advance," (Cotgrave.)

To heave, raise, or lift up; to elevate, to exalt, to advance, to augment, to increase.

—— So is pryde *enhaunsed*.
Piers Ploughman, p. 186.

For he that highith himself, schal be mekid, and he that mekith himself, shal be *enhaunsid*.—*Wiclif. Matthew*, c. 23.

Hester by hire conseil *enhaunsed* gretly the peple of God, in the regne of Assuerus the king.
Chaucer. Tale of Melibeus.

He doth no pastour's office that robeth Christen kinges of their princely power & autorite, to *enhaunce* the tyrannouse vsurpacyons of Antichrist.
Bale. English Votaries, pt. ii.

Both of them high attonce their hands *enhaunst*,
And both attonce their huge blowes downe did sway.
Spenser. Faerie Queene, b. ii. c. 6.

After hir also no small attendants came in with Edward the Confessour, whom he preferred to the greatest officers in the realme, in so much that one Robert, a Norman, became Archbishop of Canturburie whose preferment much *enhanced* the minds of the French.
Holinshed. Description of Britain, c. 4.

Their yearly rents, by which most commonly their value to her majesty is accounted, are not to this day improved at all, the landlords making no less gain by fines and income, then there is raised in other places by *enhancement* of rents.
Bacon. The Office of Alienations.

And yet should God thus hearken to that prayer, continue us under this discipline longer, provide a new stock of artillery, and empty another heaven, another magazine, and armory upon us, and all prove but *brutа fulmina* still, another seven years of judgments thrive no better with us, than the last sad apprentiship hath done: oh what an *enhancement* would this be of our reckoning.
Hammond. Works, vol. iv. p. 537.

There may be just reason upon a general mortality of cattle to set those beasts that remain at an higher rate, or upon a dearth of grain or other commodities, to highten the price; but in such cases we must be so affected, as that we grudge to ourselves our own gain, that we be not in the first file of *enhancers*.
Bp. Hall. Cases of Conscience, Dec. I. Case 2.

But to *enhance* their pain, they view below,
Where lakes stand full, and plenteous rivers flow,
Between two streams expires the panting host
And in a land of water are they lost.—*Rowe. Lucan*, b. iv.

Th' excise and chimney publican,
The Jew-fore-staller and *enhancer*,
To him for all their crimes did answer.
Butler. To the Memory of Duval.

Quoth Dick, "'Tis difficult to know
The truth of facts so long ago.
Writers *enhance* their hero's glory,
The better to set off their story."
Cambridge. Learning. A Dialogue.

If it has had any thing like an uniform rise, this *enhancement* may easily be proved not to be owing to the encrease of taxes, but to uniform encrease of consumption and of money.—*Burke. On a late State of the Nation.*

EN-HA'RBOUR, *v.* To protect, to cover, to lodge, to dwell, to inhabit.

O true delight! *enharboring* the breste
Of those sweet creatures with the plumy creste.
Browne. Pastorals, b. I. s. 3.

EN-HARMO'NIAN, } Fr. *Harmonie*; It.
ENHARMO'NICK, *n.* } *Armonia*; Sp. *Armo-*
ENHARMO'NICK, *adj.* } *nia*; Lat. *Harmonia*; Gr. Ἁρμονία, from ἁρμοζειν, convenire, congruere.

The Greeks distributed their music into three genera: the *Diatonic* for tones and semitones; the *Chromatic* for semitones and minor thirds; and the *Enharmonic* for quarter tones and major thirds.

And Olympus, as Aristocritus writeth, is reputed by musicians to have been the inventor of the musick called *enharmonian*.—*Holland. Plutarch*, p. 1090.

Thus you see what were the first rudiments and beginnings of *enharmoniques*.—*Id. Ib.*

Enharmonion, one of the three general sorts of musick: song of many parts, or a curious concent of sundry tunes
Id. Ib. Explanation of Obscure Words.

Those, it seems, were the first *enharmonick* melodies; and are still retained by some, who play on the flute in the antique stile without any division of a semitone.
Sir W. Jones. On the Musical Modes of the Hindus.

EN-HASTE. "Fr. *Haster*,—to *hasten*, accelerate, speed, quicken, set forward apace," (Cotgrave.)

But to Edippus I will retourne ayen,
Which him *enhastith* sie, from day to day
Towards Thebes, in all that euer he may.
Lidgate. Story of Thebes, pt. I.

And they *enhasted* hem, making none abode.
Id. Ib. pt. III.

EN-HE'RITANCE. } (Now *In.*) Fr. *Hériter*;
ENHE'RITAGE. } Sp. *Heridar*; Lat. *Hereditare*, from *heres*. See DISHERIT.

Any thing received by hereditary descent; by descent from an ancestor.

For this ye knowe that no whoremonger either vncleane person or couetous person (which is the worshipper of images) hath any *enheritaunce* in the kingdome of Christ and of God.—*Tyndall. Workes*, p. 104.

Than answered Rahell and Lea, & sayde vnto hym we haue no parte nor *enheritaūce* in our father's house, he counteth vs euen as straungers, for he hath solde us, & hath euen eaten vp the price of vs.
Bible, 1551. *Genesis*, c. 21.

The prince being bold of stomake & of good courage, answered saiyng, to recouer my father's kyngdome & *enheritage* from his father and grandfather to him, and from him, after him, to me lyneally deuoluted.—*Hall. Edw. IV.* an. 10.

EN-HORT, *v.* i. e. *Exhort*, (qv.)

And over all this yet said he moohel more
To this effect, ful wisely to *enhort*
The peple, that they shuld hem recomfort.
Chaucer. The Knightes Tale, v. 2853.

EN-HUME, *v.* (Commonly *In.*) Lat. *Humus*, the ground.

To receive into, to put into the *ground*; to bury, to swallow up.

Soon as the monster, that to shore pursu'd
His deathful way, the boat and champion view'd,
He op'd his greedy throat that might *enhanse*
A horse and horseman in its living tomb!
Hoole. Of Orlando Furioso, b. xl.

EN'IGMA. EN'IGMA'TICK. EN'IGMA'TICAL. EN'IGMA'TICALLY. } Fr. *Enigme*; It. Sp. and Lat. *Enigma*; Gr. Αινιγμα; *ainos*, dark, obscure; and when used substantively, says Lennep, signifies any thing obscure; and thus *enigma*, or *ænigma*, an obscure speech, an obscure saying.

An obscure, dark, doubtful, or ambiguous saying.

Ar. Some *enigma*, some riddle, come thy leuny begin.
Shakespeare. Love's Labour Lost, Act iii. sc. 1.

That *ænigmatick* foe, whose ammunition
Is nothing else but want of all provision.
Beaumont. Psyche, c. 9. s. 59.

Certainly so wealthy a queene, so great a louer of wisdome could not want great scholiers at home; them she had first opposed with her *enigmaticall* demands; and now finding herselfe unsatisfied, she takes herselfe to this oracle of God.
Bp. Hall. Cont. Salomon and the Queene of Sheba.

This freedom of the first man Adam, and our first father, was *enigmatically* described by Asclepius Atheniensis (saith Mirandula) in the person and fable of Proteus, who was said, as often as he pleased to change his shape.
Raleigh. History of the World, b. ii. c. 2. s. 6.

At length Deucalion clear'd his cloudy brow,
And said, "the dark *enigma* will allow
A meaning; which if well I understand,
From sacrilege will free the God's command:
This earth our mighty mother is; the stones
In her capacious body are her bones:
These we must cast behind."—*Dryden. Ovid. Met.* b. i.

His death also was *enigmatically* described by the destruction, or demolishment of his bodily temple, answerable to those circumlocutious concerning our ordinary death.
Barrow, vol. ii. Ser 27.

His immortality alone can solve
The darkest of *enigmas*, human hope,
Of all the darkest, if at death we die.
Young. Complaint, Night 7.

Another very persuasive argument, that the antichristian power in question is the growth of these latter times, is the mysterious darkness which in the *enigmatic* prophecies in the Apocalypse concerning antichrist lay involved for many ages.—*Warburton. The Rise of Antichrist.*

He hath done this likewise in the allegorical descent of Æneas into hell; which is no other than an *enigmatical* representation of his initiation into the mysteries.
Id. Divine Legation, b. ii. s. 4.

This [that he would rise again on the third day] he generally declared *enigmatically* to the Jews, but in the most explicit terms to the apostles in private.
Horsley, vol. iii. Ser. 41.

EN-JOIN. (Also *In.*) Fr. *Enjoindre*; Lat. *Injung-ere*, to *join* to, put with or upon.

To put upon, to lay upon, (sc.) an order, an admonition; and thus to admonish, to exhort, to exhort earnestly.

The penaunce that the preat *enjoyneth*.
Piers Ploughman, p. 113.

But peraventure he hath swiche heviness and swiche wrath to us ward, because of oure offence, that he wol *enjoyne* us swiche a peine, as we moun not here ne susteine.
Chaucer. The Tale of Melibeus.

We wil you also to *enioyne* him penaunce, as ye shal se it conuenient, for the health of his soul.
Bale. English Votaries, pt. ii.

In the meane time that theis things were a doing, the fotemen out of Auuerne and the horsmen that were *enioyned* to all Gallia assembled together.—*Golding. Cæsar*, fol. 220.

Ah! nay, sir knight, said she, it may not be,
But that I needs must by all meanes fulfill
This penance, which *enioyned* is to me,
Least vnto me betide a greater ill.
Spenser. Faerie Queene, b. vi. c. 8.

Montr. Do not contemn me:
Enjoin me what you please, with any hazard
I'll undertake it.
Massinger. The Unnatural Combat, Act iv. sc. 2.

To what the laws *enjoin* submission pay;
And what the senate shall command, obey.
Stepney. Juvenal, Sat. 1.

To them more awful than the name of king
To Asia's trembling millions, is the law;
Whose sacred voice *enjoins* them to confront
Unnumber'd foes, to vanquish, or to die.
Glover. Leonidas, b. iv.

EN-JOY, *v.* ENJO'YER. ENJO'YING, *n.* ENJO'YMENT. } (Also *In.*) Fr. *Jouir*; It. *Godere*; Sp. *Goçar*, *gozar*, from the Lat. *Gaud-ere*, to be glad or gladden.

To have, possess, use with gladness, with pleasure or delight; to take delight, to feel pleasure in.

And upon alle these thingis haue ghe charite, that is the boond of perfeccioun, and the pees of Crist *enioie* in ghoure hertis in which ghe ben clepid in oo bodi, and be ghe kynde.
Wiclif. Colocensis, c. 3.

Or if the iudgements of the senate oughte to be obserued, then ought Fraunce to be free, for as much as it was decreed that beinge conquered by battell, it should stylI *enioy* their owne lawes and customes.
Golding. Cæsar, fol. 37.

Nowe, therefore, since the Goddes haue suffered to you the thing whiche ye durst neuer haue wished for, that is your countrey, your wiues, and your children, being the thinges whiche men esteeme more than life, and redeeme often tymes with death, why do you doubt for the *enioyment* of those thinges to breake out of this imprisonment?
Brende. Quintus Curtius, fol. 119.

Her ioyous presence and sweet company
In full content he there did long *enioy*,
Ne wicked envie, nor vile iealousie
His deare delights were able to annoy.
Spenser. Faerie Queene, b. i. c. 12.

But unfitness and contrariety frustrates and nullifies for ever, unless it be a rare chance, all the good and peace of wedded conversation; and leaves nothing between them *enjoyable*, but a prone and savage necessity, not worth the name of marriage unaccompanied with love.
Milton. Colasterion.

—— I hold such strife
As 'tixt a miser and his wealth is found;
Now proud as an *enjoyer*, and anon
Doubting the filching age will steal his treasure.
Shakespeare, Son. 75.

What is it to deny a base inclination that will undo me; in obedience to him that made, and redeemed me, and to despise the little things of present sense, for the hope of everlasting *enjoyments*; trifling pleasure, for hallelujahs?
Glanvill, Ser. 1.

And happier lives the homely swain,
Who, in some cottage, far from noise,
His few paternal goods *enjoys*,
Nor knows the sordid lust of gain.
Hughes. Horace, b. ii. Ode 16.

God can order even his word and precepts so, and turn them to the destruction of the unprofitable, unworthy *enjoyers* of them; that, as it is in Isaiah xxviii. 13, They shall go backward, and be broken, and snared and taken.
South, vol. ix. Ser. 2.

Neither is the *enjoying* a more profitable ministry, or living under a more pure discipline in the separate congregation, a just cause of forsaking the communion of the church of which we are members; and the reason is, because we are not to commit a sin for the promoting a good end.—*Sharp*, vol. i. Ser. 1.

Aristotle, in particular, doth affirm that the true nature of riches doth consist in the contented use and *enjoyment* of the things we have, rather then in the possession of them.
Wilkins. Of Natural Religion, b. ii. c. 4.

And thus to come to the words of the text, his eternal power is made manifest in his having created us; and his Godhead in his being the author of all those perfections, which we *enjoy* only in a small degree, but which he possesses in a full and unlimited manner.—*Pearce*, vol. i. Ser. 1.

Every man that has felt pain, knows how little all other comforts can gladden him to whom health is denied. Yet who is there does not sometimes hazard it for the *enjoyment* of an hour!—*Rambler*, No. 178.

EN-I'SLED. (Also *In.*) Stationed, situated, formed into, an *isle* or *inland*.

Upon her nobler side, and to the southward near,
Fair Purbeck she beholds, which no where hath her peer:
So pleasantly *en-isl'd* on mighty Neptune's marge.
Drayton. Poly-Olbion, s. 2.

EN-KI'NDLE, *v.* (Also *In.*) See CANDLE.

To be, or cause to be, on fire; to burn, or cause to burn; to heat, to inflame, to enlighten; and met. to warm, to inflame, to heat, to animate, to enliven.

Let vs comforte them that stagger, and not make them desperate, no nor let vs extinguishe the smoldering flaxe, but *enkendle* it.—*Udal. Romaynes*, c. 13.

For what shame should such mighty persons get,
For two weak women's cause to disagree?
Nay, what shall I that shall be deem'd to set
Th' *enkindled* fire, seeming inflamed for me?
Daniel. Octavia to Marcus Antonius.

—— May we, remote
From the hoarse, brazen sound of war, enjoy
Our humid products, and with seemly draughts
Enkindle mirth, and hospitable love.
J. Philips. Cider, b. ii.

I oft was wont, invited to his cell,
At noon beneath his cavern to retire
From the sun's heat, where all the passing hours,
The good old man improv'd with converse high,
And in my breast *enkindled* virtue's love.—*Warton*, Ecl 5.

EN-LA'CED. (Also *In.*) Fr. *Enlacer*,—to entangle, to ensnare; (in Fletcher) to surround, to enrap, to enfold.

But with hou great harme these forsaid waies ben *enlaced* [*implicita*] I shall shew you shortly.
Chaucer. Boecius, b. iii.

Most, whom thou most admir'st, may she embrace thee;
And flaming in thy love; with snowy arms *enlace* thee.
P. Fletcher. Piscatory Eclogues, Ecl. 7. s. 34.

EN-LA'NGUORED. Fr. *Languer*; Lat. *Languere*.

To pine, to decay, to droop, to faint.

For on that horse no colour is,
But onely dedde and pale ywis,
Of such a colour *enlangored*
Was abstinence ywis coloured.—*Chaucer. Rom. of the R*

EN-LAP, *v.* *Involvere*, to cover, to enwrap.

Boethus writeth, that there be brought rubies from Marsils and Lisbon in Portugall; but with much adoe and great difficultie they are found, by reason of the clay wherein they be *enlapped* in certaine desarts and forrests burnt with the sun.—*Holland. Plinie*, b. xxxvii. c. 7.

EN-LARD, *v.* Fr. *Larder*; Sp. *Enlardar*.

To stick, season or dress with *lard*; which Cotgrave calls the fat of bacon or of pork.

—— By going to Achilles,
That were to *enlard* his fat already pride,
And adde more coles to Cancer when he burnes
With entertaining great Hiperion.
Shakespeare. Troil. & Cress. Act ii. sc. 3.

EN-LARGE, *v.* ENLA'RGEDLY. ENLA'RGEMENT. ENLA'RGER. ENLA'RGING, *n.* } (Also *In.*) Fr. *Eslargir*; It. *Allargare*; Lat. *Largus*. To magnify, to amplify; to make great or greater; to aggrandize, to increase, to augment, to extend, to dilate, to expand, to expatiate; and also, to set at large, to free, to give liberty or freedom to.

I must of pitee my charitie *enlarge*.
Chaucer. Rom. of the Rose.

For whereas by the affinity of King Philip, he hoped to haue his kingdom *enlarged*, he was by the same Philip deprived of his owne realme, and compelled in his old age to liue a banished man.—*Golding. Justine*, fol. 41.

The Macedons marched xxxii. in a ranke, for the straytgtnes of the ground wolde not suffer thē to go any broader, but by lytle & little as the plaine betwene the mountaines begā to *enarge*, so they had libertie both to make theire battailes broader & also for the horsemē to march vpō the sides.
Brende. Quintus Curtius, fol. 37.

See ye what manier ministers and *enlargers* of his dominions & iurisdiccion he chose out for the nones—poore felowes, men of lowe degree, men of no learning ne knowledge, but euen of the bare mother witte & tonge.
Udal. Luke, c. 24.

And more than that, she promist that she would,
In case she might finde fauour in his eye,
Deuise how to *enlarge* him out of holde.
Spenser. Faerie Queene, b. v. c. 5.

I will *enlarge* myself no further to you at this time, but conclude with this tetrastic, which my brain ran upon in my bed this morning.—*Howell*, b. i. s. 1. Let 29.

Justification is taken two ways in Scripture; *strictè magis*, and *extensivè*: precisely for remission of sinnes, by the onely merits and satisfaction of Christ, accepted for us, and imputed to us, and *enlargedly* for that act of God, and the necessary and immediate concomitants unto, and consequents upon that, the whole and entire state and quality and condition of man regenerate, changed; by which a sinner guilty of death, is acquitted, cleansed, made just in himselfe, reconciled unto God, appointed to walke, and beginning to walke in holinesse and in newnesse of life.
Mountagu. Appeale to Cæsar, c. 6.

The opening of other vicine passages might quickly obliterate any tracks of these: as the making of one hole in the yeelding mud, defaces the print of another near it, at least the accession of *enlargement*, which was derived from such transitions, would be as soon lost as made.
Glanvill. Vanity of Dogmatizing, c. 14.

Rock. I then desire the liberty of Romont,
And that my Lord Novall, whose private wrong
Was equal to the injury that was done
To the dignity of the court, will pardon it,
And now sign his *enlargement*.
Massinger. The Fatal Dowry, Act i. sc. 2.

Unto whom notwithstanding, we shall not contentiously rejoin, or only to justifie our own, but to applaud or confirm his maturer assertions; and shall confer what is in us unto his name and honour: ready to be swallowed in any worthy *enlarger*.—*Brown. Vulgar Errours. To the Reader*, sig. A 3.

By her [Argo] made bold, the daring race defy'd
The winds tempestuous and the swelling tide:
Much she *enlarg'd* destruction's ample power,
And open'd ways to death unknown before.
Rowe. Lucan, b. iii.

He that is in such a condition as doth place him above contempt, and below envy, cannot by any *enlargement* of his fortune be made really more rich or more happy than he is.—*Wilkins. Natural Religion*, b. ii. c. 4.

Whose mean acrostics, labour'd in a frame
On scatter'd letters, raise a painful scheme;
And, by confinement in their work, control
The great *enlargings* of the boundless soul.
Parnell. To Lord Bolingbroke.

While to the north of their own beauteous fields
The pictur'd scene they view, where Avon shapes
His winding way, *enlarging* as it flows,
Nor hastes to join Sabrina's prouder wave.
Jago. Edge-Hill, b. i.

Yet, permit me just to hint, my lord, while I restrain my pen from all *enlargement*, that if the fa rest public character must be raised upon private virtue, as surely it must, your grace has laid already the securest foundation of the former, in the latter.—*Mallet. To the Duke of Marlborough.*

EN-LENGTH, *v.* } To extend or stretch
ENLE'NGTHEN. } out. As a term of measurement distinguished from breadth, width, &c.

What a new season of encouraging
Begins t' *enlength* the days dispos'd to good.
Daniel. A Panegyric to the King's Majesty.

The effluvium passing out in a smaller thread, and more *enlengthened* filament, stirreth the bodies interposed.
Brown. Vulgar Errours, b. ii. c. 4.

EN-LIGHT, *v.* } (Also *In.*) A. S. *On-leoht-an*, *leoht-an*, to illuminate; that which illuminates.
ENLI'GHTEN, *v.* }
ENLI'GHTENER. }

To give *light* unto, to throw *light* upon, to illuminate, to illustrate; to make clear or bright; (met.) to throw *light* upon the understanding, to free from obscurity, to give power to see clearly, to clear the views or perceptions.

Ever nigh to such as stand
In his feare, his favour is:
How can then his glory misse
Shortly to *enlight* our land. *Sir P. Sidney*, Ps. 75.

From thence this pow'r the shapes of things abstracts,
And them within her passive part receives,
Which are *enlightened* by that part which acts;
And so the forms of single things perceives.
Davies. The Immortalitie of the Soul.

Here Adam interpos'd. O sent from heaven,
Enlightner of my darkness, gracious things
Thou hast reveal'd; those chiefly, which concerne
Just Abraham and his seed.—*Milton. Par. Lost*, b. xii.

Meanly they seek the blessing to confine,
And force that sun but on a part to shine,
Which not alone the southern wit sublimes,
But ripens spirits in cold northern climes;
Which from the first has shone on ages past,
Enlights the present, and shall warm the last.
Pope. Essay on Criticism.

1. We may consider, that religion doth prescribe the truest and best rules of action; thence *enlightning* our mind, and rectifying our practice in all matters, and upon all occasions, so that whatever is performed according to it, is well done and wisely.—*Barrow*, vol. i. Ser. 3.

The sun, in the evening, is out of our sight,
And the moon is *enlighten'd* to govern the night:
His power we behold in yon high-arch'd roof,
When the stars, in their order, shine forth in its proof.
Byrom. A Thanksgiving Hymn.

The light itself became darkness, and then was a proper season for the great *enlightener* of the world to appear.
Secker, vol. i. Ser. 11.

EN-LINK, *v.* *Link*, *annulus* catenæ, from *Lenck-en*, flectere, to bend. See LINK.
To connect, to enchain.

Who hauing lately left that louely paire,
Enlinked fast in wedlock's loyall band,
Bold Marinell with Florimell the faire,
With whom great feast and goodly glee he fond,
Departed from the castle.
Spenser. Faerie Queene, b. v. c. 4.

What is it then to me, if impious Warre,
Arrayed in flames like to the Prince of fiends,
Doe with his smyrcht complexion all fell feats,
Enlynckt to wast and desolation
Shakespeare. Hen. V. Act iii. sc. 3.

EN-LIST, *v.* (Also *In.*) Fr. *Liste*; It. *Lista*; from Goth. and A. S. *Lis-an*; Ger. and Dut. *Les-en*, colligere; and thus *list*, (qv.): a collection (sc.) of words, names, &c. And to *enlist*—

To enroll, to put down, to write in a roll or *list*, or catalogue; to register, (sc.) the names of those who are engaged for a particular purpose, as, for military service; and thus, to engage the services.

A story, in which native humour reigns,
Is often useful, always entertains:
A graver fact, *enlisted* on your side,
May furnish illustration well applied.
Cowper. Conversation.

EN-LIVE, *v.* } (Also *In.*) A. S. *Libban*, *leof-an*; Ger. *Leb-en*; Dut. *Leven*, vivere, to live.
ENLI'VEN.
ENLI'VENER.
ENLI'VENING, *n.* }

To give *life*, spirit, animation to; to quicken, to animate; to give sprightliness, cheerfulness; to exhilarate, to gladden.

Prince of the orchard, fair as dawning morn,
Fenc'd with the law, and ripe as soon as born,
That apple grew, which this soul did *enlive*.
Donne. The Progress of the Soul, s. 9.

See, see! the darts by which we burn'd
Are bright Louisa's pencils turn'd,
With which she now *enliveth* more
Beauties than they destroy'd before.
Lovelace. Princess Louisa Drawing.

Lo, of themselves th' *enliven'd* chess men move!
Lo, the unbred, ill-organis'd pieces prove
As full of art and industry,
Of courage and of policy,
As we ourselves, who think there's nothing wise but we.
Cowley. Destiny.

The good man is full of joyful *enlivenings*. (In some editions "gladding vivification."—*Feltham*, pt. i. Res. 84.

They become members of Christ, and members one of another. This, I say, is done by means of that one spirit which animates and *enlivens* that whole body, and gives strength and nourishment to every part of that body.
Sharp, vol. viii. Ser. 6.

——— For the seed conjoin'd
Lets into nature's work the imperfect kind;
But fire, th' *enlivener* of the general frame,
Is one, its operation still the same.
Dryden. The Wife of Bath's Tale.

For by this means, I was enabled to *enliven* the poems by various touches of pastoral description; not affectedly brought in from the store-house of a picturesque imagination, but necessarily resulting from the scenery of the place itself.—*Mason. Elfrida*, Let. 1.

EN-LOCK, *v.* A. S. *Lyc-an*, obserare, claudere.
To close or shut up.

But to that sacred saint my souereigne queene,
In whose chaste breast all bounty naturall,
And treasures of true loue *enlocked* beene,
Bove all her sex that euer yet was seene.
Spenser. Faerie Queene, b. iv. c. 1.

EN-LOOSE. A. S. *On-les-an*, to loose. See UN-LOOSE and UNLESS.

EN-LU'MINE, *v.* (See ILLUMINE.) "Fr. *Enluminer*,—
To *illuminate*, inlighten, clear, brighten, illustrate," (Cotgrave.)

Frauncois Petrark, the laureat poete,
Hlighte this clerk, whos retorike swete
Enlumined all Itaillie of poetrie.
Chaucer. The Clerkes Prologue, v. 7909.

Of theorike principalle
The philosopher in specialle
The propirtees hath determined,
As thilke whiche is *enlumined*
Of wisdome, and of high prudence.—*Gower. Con. A.* b. vii.

Whose glory shineth as the morning starre,
And with her light the earth *enlumines* cleare.
Spenser. Faerie Queene, b. ii. c. 9.

EN-MA'RBLE. See EMMARBLE.

EN-MA'RVEL, *v.* "Fr. *Esmerveiller*,—to make to wonder, admire, or *marvel* at; to breed astonishment or admiration in," (Cotgrave.) The allusion to Spenser probably caused Gray to coin this word.

Now I talk of verses, Mr. Walpole and I have frequently wondered you should never mention a certain imitation of Spenser, published last year by a namesake of yours, (West, "On the Abuse of Travelling,") with which we are all enraptured and *enmarvelled*.—*Gray. To West*, Let. 25.

EN-MESH, or } Fr. *Mache*, *macles*, *macques*.
ENMA'SH, *v.* } The *meshes* or holes of a net between thread and thread; Lat. *Macula*.
To catch as in a net; to ensnare.

So will I turne her vertue into pitch,
And out of her owne goodnesse make the net,
That shall *enmesh* them all.—*Shakes. Othello*, Act ii. sc. 3.

E'NMITY. See ENEMY.

ENMO'ISED. It is explained, says Skinner, *comforted*; the etymology is uncertain.

Also ladie mine, desire hath longe dured some speakinge to haue, or else at the leaste haue been *enmoised* with sight and for wanting of these thinges, my mouth woulde and he durst, pleine right sore, sithen cuils for my goodnesse, arne manifolde to mee holden.
Chaucer. The Testament of Loue, b. i.

EN-MO'VED, i. e. *moved*, or *emoved*.

The knight was much *enmoued* with his speech,
That as a sword's point through his hart did pearce.
Spenser. Faerie Queene, b. i. c. 9.

EN-MURE, *v.* To shut up, confine or enclose, within a *wall*; to imprison. See To INMURE.

Not to be tempted, would she be *enmur'd*,
And now, to tempt all, liberty procur'd.
Shakespeare. A Lover's Complaint.

EN-NEW, *v.* To make *new*, to give *newness* or novelty, or freshness to.

Our naturall tonge is rude,
And hard to be *ennewde*
Wyth polyshed termes lustye.
Skelton. The Boke of Philip Sparrow.

The lady saphyre blewe
Her veynes doth *ennew*. *Id. Ib.*

EN-NO'BLE, *v.* } (Also *In.*) Fr. *Ennoblir*; Sp. *Enoblicer*; Lat. *Nobilis*, from *notum*, known. So called a *nominis* claritate, from the lustre or brightness of the *name*.
ENNO'BLEMENT. }

To make *known*, or renowned, or famous; to confer renown, rank or title; to raise, elevate or exalt; to dignify, to aggrandize.

Among whom was Surus a Heduan, a man both for mánod and for birth greatlye *ennobled*, who all only of the Heduans had vnto that day cõtinued in arms against y^e people of Rome.—*Golding. Cæsar*, fol. 267.

Begin then, ô my dearest sacred dame,
Daughter of Phœbus and of Memorie,
That doest *ennoble* with immortall name
The warlike worthies, from antiquitie,
In thy great volume of eternity.
Spenser. Faerie Queene, b. iii. c. 3.

——— I finde that she which late
Was of my nobler thoughts, most base: is now
The praised of the King, who so *ennobled*,
Is as 'twere borne so.
Shakespeare. All's Well that Ends Well, Act ii. sc. 3.

But, that God, who justly ties men to his lawes, will not abide that we should tie him to our lawes, or his owne; he can both rectifie and *ennoble* the blood of Jeptha.
Bp. Hall. Cont. Jeptha

Zenyma likewise 72 miles from Samosatre is *ennobled* for the passage over Euphrates: for joined it is to Apamia right against, by a bridge, which Seleucus the founder of both, caused to be made.—*Holland. Plinie*, b. v. c. 24.

He [Henry VII.] added during parliament, to his former creations, the *ennoblement* or aduancement in nobilitie of a few others.—*Bacon. Hen. VII.* p. 15.

The eternal wisdome having made that creature whose crown it was to be like his maker's, enricht him with those *ennoblements* which were worthy him that gave them, and made no less for the benefit of the receiver, then the glory of their author.—*Glanvill. The Vanity of Dogmatizing*, c. 1.

Prayer is the most proper means to *ennoble*, and refine, and spiritualize our natures.—*Sharp. Works*, vol. i. Ser. 15.

Virgil has represented an heroic lawgiver in the person of Æneas; now, initiation into the mysteries was what sanctified his character and *ennobled* his function.
Warburton. The Divine Legation, b. ii. sc. 4.

EN-O'RDER, *v.* To command.

Whereas we are informed that you are indebted to several of the English nation, it seemeth right to us to *enorder* you to make satisfaction to these your just debts.
Evelyn. The Three late Impostors.

ENO'RM, *a. lj.* ENO'RMITY. ENO'RMOUS. ENO'RMOUSLY. } Lat. *Enormis, enormitas*; Fr. *Enorme, énormité*; It. *Enorme, enormità*; Sp. *Enorme, enormidad*. *Enormis*, from *e*, and *norma*, which Vossius calls an instrument by which it is distinguished, whether angles are right angles or not. And which Scaliger (*de Causs.* c. 26.) derives from Gr. Γνωριμα, notum, by throwing out the *n*: and this from γνωριζειν, to make known, to ascertain. Glanvill also writes *inormous*.

Out of rule, measurement, or proportion; disordered, immoderate, huge, excessive, heinous.

But here thei say that in healing these euills and *enormities* we do more hurte than good as to make tumultes, seditions and cause the people to rebell ayenste the magistrats and the ordinarie powrs.—*Joye. Expos. of Dan.* c. 12.

Blessed be thou most deare and mercyfull father, which of thy tender fauour and benignite, notwithstandinge our grieuous *enormyties* committed agaynste the, vouchesauedst to send thine oune deare sonne, to suffre moste wyle death for our redempcyon.—*A Boke made by John Fryth*, fol. 82.

But it wyll not be graunted you, that detestable professyon of a lyfe so *enormiouse*, shall be a prohybycion of Godly marriage and a doctrine of Deuils in h poetisy, thoughe ye shew a thousad colours to ye contrary.—*Bale. Apol.* fol. 99.

Nought scorching, nought glowing, nought *enorm*.
More. On the Soul, pt. ii. b. i. c. 2. s. 22.

Nor have men's practices come short of the malignity of their belief, but if possible have out done it. Atheism hath not rested in the judgement, but proceeded to all *enormities*, and debauches —*Glanvill*, Ser. 3.

Which thing supposed, the influences of a spirit possess'd of an active and *enormous* imagination, may be malign and fatal where they cannot be resisted.—*Id.* Ess. 6.

The same earle of Suffolke was charged with manie and verie great *enormious* crimes, fraude falshoods, and treasons which he had practised, to the great prejudice of the king and reaume, and therevpon was committed to ward in the castell of Windsore.—*Holinshed. Rich. II.* an. 1386.

If our souls came immediately out of the hands of God when we came first into these bodies, whence then are those *enormously* brutish inclinations, that strong natural proclivity to vice and impiety that are extant in the children of men!—*Glanvill. Pre-existence of Souls*, c. 2.

When those who have no opportunity to examine our faith, see the *enormousnesse* of our works, what should hinder them from measuring the master by the disciple.
Decay of Piety.

And whenever it comes to fare thus with any civil state, virtue and common honesty seem to make their appeal to the supreme governor of all things, to take the matter into his own hands, and to correct those clamorous *enormities*, which are grown too big and strong for law or shame, or any human coertion —*South*, vol. iv. Ser. 3.

Yet not in vain th' *enormous* weight was cast,
Which Crantor's body sunder'd at the waist.
Dryden. Ovid. Metam. b. xii.

And on the other hand, had man's body been made too monstrously strong, too *enormously* gigantick, it would have rendered him a dangerous tyrant in the world, too strong in some respects, even for his own kind, as well as the other creatures.—*Derham. Physico-Theology*, b. v. c. 4.

Dare I in such momentous points advise,
I should condemn the hoop's *enormous* size
Of ills I speak by long experience found,
Oft have I trod th' immeasurable round,
And mourn'd my shins bruis'd black with many a wound.
Jenyns. The Art of Dancing, c. 1.

If I am correctly informed, the rise in the last year, after every deduction that can be made, affords the most consoling and encouraging prospect. It is *enormously* out of all proportion.—*Burke. On a Regicide Peace*, Let. 3.

ENO'UGH, or ENO'W. } Used as a noun, substantive, and adjective; and also adverbially. Dut. *Genoeg*, from the verb *genoeg-en*, to content, to satisfy. In the A.S. it is *genog* or *genoh*; and appears to be the past part. *genoged*, multiplicatum, manifold, of the verb *genog-an*, multiplicare, (*Tooke*, i. 472.) In the Ger. it is *genug*, from the verb *genug-en*, to suffice, content, or satisfy.

Sufficient, contenting, satisfying or satisfactory.

For Engelond ys ful *gnow* of fruyt and of tren,
Of wodes and of parkes. *R. Gloucester*, p. 1.

He gadred of Danes folk right *inowh*,
& did him toward the se. *R. Brunne*, p. 51.

It is *ynowgh* to the disciple that he be as his maister.
Wiclif. Mat. c. 10.

Lo, this declaring ought *ynough* suffice.
Chaucer. The Monkes Prologue, v. 13,988.

I pray to God that it may plesen you,
Than wot I wel that it is good *ynow*.
Chaucer. Frankeleines Prologue, v. 11,020.

So that with falling of th is hille
This Polyphemus Acis slouch,
Wherof she made sorowe *enough*.—*Gower. Con. A.* b. ii.

Most wretched wight, whom nothing might suffice,
Whose greedy lust did lack in greatest store,
Whose need had end, but no end couetise,
Whose wealth was want, whose plenty made him pore,
Who had *enough*, yet wished euermore.
Spenser. Faerie Queene, b. i. c. 4.

He is to me a the'tre large *enow*,
And his applause only sufficient is.—*Daniel. Musophilus.*

And at his birth, as all the stars heav'n had,
Were not *enow*, but a new star was made,
So now, both new, and old, and all away did fade.
G. Fletcher. Christ's Triumph over Death.

There being field room *enough*, the fight lasted but a quarter of an hour before the Duke of Newcastle's forces were totally routed, and many of them killed.
Ludlow. Memoirs, vol. i. p 60.

There are both heads *enow* to contrive the particular ways of curing those evils, and hands *enow* that will be open to contribute what is needful to so useful a work.
Sharp. vol. i. Ser. 4.

From errours past the king more prudent grown;
Believes he never can *enough* atone
For such misdeed, by which he brought to shame
A knight whose worth might every tribute claim.
Hoole. Orlando Furioso, b xviii.

For, in good truth, full many an ass was
Among the doctors of Parnassus,
Who scarce had skill *enough* to teach
Old Lilly's elements of speech.
Cawthorn. Birth and Education of Genius.

E-NOUNCE, *v.* ENU'NCIATE, *v.* ENUNCIA'TION. ENU'NCIATIVE. } Lat. *Enunciare, atum*, (*e*, and *nuncius*,) from the Gr. Neos, (Scal. supposes νουγκιος,) *new*, quia, aliquid *novi* apportat; because he bears or brings something *new*, some *news*. See ANNOUNCE.

To tell, to report, to declare, (sc.) something *new*; to declare, to publish, to proclaim.

Enounce is of modern introduction.

And therfore seying this auctor hath lefte them out, I will go no further thē is here alleged. The callyng of bread by *enunciation*, for a name is not material.
Bp. Gardner. Of the Presence in the Sacrament, fol. 49.

Also Esdras, Nemias, Ezechiell, and Daniel, all though they were prophetes: yet be their warkes compacte in fourme of narrations, whiche by oratours be called *enunciatyue*.
Sir T. Elyot. Governour, b. iii. c. 24.

The specifical preferences that it [intellective memory] hath above all the sensible memory are these: 1. That it remembers and retains such things as were never at all in the sense, as the conceptions, *enuntiations*, and actions of the intellect and will, the conviction of truth or falsehood of propositions or reasonings, the conceptions of universals.
Hale. Origin. of Mankind, p. 56.

The other of passing God's act upon the penitent is by way of interpretation and *enunciation*, as an ambassador, and by the word of his ministery; *In persona Christi condonasti*, I pardon in the person of Christ, saith St. Paul.
Bp. Taylor. Ser. The Office Ministerial.

And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of Isaac blessing Jacob, which in the several parts was expressed in all forms, indicative, optative, *enunciative*.
Id. Ib.

I know that there is such a man as Plato, though in the mean time I cannot tell what he is, nor what are all the truths that may be *enunciated* concerning him.
Bp. Barlow. Rem. p. 553.

To deny this great principle is likewise to do as Epicurus did; who was reduced to deny that other great principle, viz. The principle of contradiction: which is, that every intelligible *enunciation* must be either true or false.
Clarke. Mr. Leibnitz's Fifth Paper.

In the maxim, therefore, which you would defend, substitute for the word "morality" those two words which in your apprehension render its exact meaning; you will then have before you the proposition you would defend *enounced* in unequivocal terms.—*Horsley. Charge*, an. 1790.

When the pious, the learned, and the wise, on both sides, explain, the controversy turns out to be mere contest about words; the matter in dispute being nothing more than this,—in what words a proposition in which all agree may be best *enounced*.—*Id. Ib.*

From limbs of this great Hercules are fram'd
Whole groups of pigmies, who are verse-men nam'd:
Each has a little sound he calls his own,
And each *enunciates* with a human tone.
Hart. Vision of Death.

They saw, though this academician does not, that the absence of the doctrine of a future state of reward and punishment in the Mosaic law evinces its imperfection, and verifies the *enunciation* of the gospel, that life and immortality were brought to light by Jesus Christ.
Warburton. The Divine Legation, b. iv. Notes.

EN-OYNT, *v.* i. e. *anoint*.

& *enoynted* he was als kyng thorgh resoun.
R. Brunne, p. 206.

And whanne the sabot was passide Marye Maudelyn and Marye of James and Salome broughten swete smellynge oynementis to come and to *enoynte* Jhesus
Wiclif. Mark, c. 16.

Who wrestled best naked, with oil *enoint*,
Ne who that bare him best in no disjoint.
Chaucer. The Knightes Tale, v. 2963.

EN-PA'TRON, *v.* Lat. *Patronus*, from *pater*, a father; quia *patris* sit loco.

To *patronize*, to take under the protection, (q. d.) of a *father*.

For these, of force, must your oblations be,
Since I their altar, you *enpatron* me.
Shakespeare. A Lover's Complaint.

EN-PE'OPLE, *v.* See EMPEOPLE.

To fill with *people*.

But we know 'tis very well *enpeopled*, and the habitation thereof esteemed so happy, that some have made it the proper seat of Paradise.—*Brown. Vulgar Errours*, b. i. c. 6.

EN-PIERCE, *v.* Also *empierce*.

To *pierce* or penetrate.

Mer. You are a lover, borrow Cupid's wings,
And soare with them aboue a common bound.
Rom. I am too sore *enpierced* with his shaft,
To soare with his light feathers, and to bound.
Shakespeare. Romeo & Juliet, Act i. sc. 4.

EN-POWDERED. Sprinkled, as if with *powder*.

It would then among the rude and homely doinges of me and such as I am, none otherwise haue glittered, than clothe of golde *enpowdered* emong patches of canuesse, or perles and diamond emong peeble stones.
Udal. To Queene Katherine.

EN-PRINT, *v.* To *imprint*, or impress.

Partelye that he might the more effectuallye stirre vp in them an earnest desire to learne, & partly that it might ye more diepely settle & rest in their mindes, yt had been *enprinted* by a mystical derke colour of speaking.
Udal. Luke, c. 8.

EN-QUIRE, *v.* ENQUI'RE, *s.* ENQUI'RER. ENQUI'RING, *s.* ENQUI'RY. ENQUE'ST. } (Also *In.*) Fr. *Enquérir*; It. *Inquirere*; Sp. *Inquirer*; Lat. *Inquirere*, (*in*, and *quærere*, to seek.)

To seek, search or examine into; to ask or interrogate; to investigate.

The kyng Wyllam, vorto wyte the wurth of lond
Let *enquery* streytlyche thoru al Engeloud
How mony plou lond, and hou mony hyden al so, &c.
R. Gloucester, p. 373.

& the king *enquerede* of his men al, wat hii awel here.
Id. p. 508.

The kyng was *enquere* of ther wikked dedes;
So many ther were, dome on tham salle nedes.
R. Brunne, p. 24.

Ne in *enquestes* to come. *Piers Ploughman*, p. 219.

And he [Heroude] sente and slowgh alle the children that weren in Bethleem and in alle the coostis thereof fro two yeer age and wyth ynne, after the time he hadde *enquired* of the astronomyens.—*Wiclif. Matt.* c. 2.

And when Eroude hadde soughte and fownde not, after that he hadde maad *enquerynge* of the keperis he comaundide hem to be brought to hym.—*Id. Dedis.*

This gentil king hath caught a gret mot.f
Of this witnes, and thought he wold *enquere*
Deper in this cas trouthe for to lere.
Chaucer. The Man of Lawes Tale, v. 5049.

And thus by wit and subtil *enquering*
Imagined was by whom this harm gan spring.
Id. Ib. v. 5564.

Wandering in this place, as in wildernesse
Ne comfort haue I ne yet assurannce,
Desolate of joy, replete with faintnesse
No answere receiuing of min *enquirannce*
Id. Lamentation of Marie Magdalene.

And many times I make *enquest*.—*Id. Rom. of the Rose.*

Whan he made a gouernour
By wele of substitucion,
Of prouince or of region,
He wolde first *enquire* his name,
And lete it openly proclame
What man he were, or euill or good.—*Gower. Con. A.* b. vii.

And Jehosaphat sayde: Is there neuer a prophet of the Lordes here more, that we might *enquyre* of him?
Bible, 1551. 3 *Kings*, c. 22.

We could learne nothinge therof by *enquiry*; but we saw it tried bi howre glasses of water, that the nygates were shorter there, then in the firme lande.
Golding. Cæsar, fol. 116.

For of those witnesses so brought into the kynges courte to giue euidence to an *enquest* at the common law, no mẽcion shal be made in the records, ne the iury be not bound alway to folow the wytnesse.—*Sir T. More. Works*, p. 996.

Henry the Fifth, that man made out of fire,
Th' imperial wreath plac'd on his princely brow,
His lion's courage stands not to *enquire*
Which way old Henry came by it; or how
At Pomfret-castle Richard should expire.
Drayton. The Battle of Agincourt.

Superficial *enquirers* may easily satisfie themselves by answering, that it is done by muscles, nerves, and other like strings and ligaments, which nature hath destin'd to that office.—*Glanvill. The Vanity of Dogmatizing*, c. 5

There be certain qualifications that do much commend an object to a man's *enquiry*, which are principally these. 1st The nobleness, &c.—*Hale. Origin. of Mankind*, p. 3.

And here two things are to be *enquired* into, first, Who are those principalities and powers, and magistrates, to whom we are to be subject, and whom we are to obey? and secondly: wherein consists that subjection and obedience that we are to give them?—*Sharp*, vol. ii. Ser. 2.

The difference between him and a more improved Englishman lying barely in this, that exercise of his faculties was bounded within the ways, modes and notions of his own country, and never directed to any other, or further *enquiries*.—*Locke. Of Humane Understanding*, b. i. c. 4.

In this section Saint Paul vindicates his apostleship. And in answer to these *enquirers*, gives the reason why, though he had a right to maintenance, yet he preached gratis to the Corinthians.—*Id. On* 1 *Cor.* ix. 1—27.

Without entering therefore into *enquiries* of this nature, which for want of data must be conjectural and unsatisfactory, it will be more correspondent with my plan, simply to state interesting facts, and leave it to the metaphysician to draw such consequences as he may deem most legitimate.
Cogan. On the Passions, pt. ii. c. 1.

Prejudices mislead the *enquirer* no less than his passions. He venerates the notions he received from his forefathers, he rests in them on the authority of those whose judgment he esteems.—*Warburton. Divine Legation*, b. ix. Introd.

EN-RACE, *v.* "Fr. *Enraciner*; to settle, to root in a thing," (Cotgrave.) Lat. *Radix*, *radicina*, *racine*, a root.

To *enroot*; to infix or implant, as a *root*.

But that fourth maid, which there amidst them traced,
Who can aread, what creature mote she be,
Whether a creature or a goddesse graced
With heauenly gifts from heauen first *enraced*.
Spenser. Faerie Queene, b. vi. c. 10.

Eternall God, in his almightie powre,
To make ensample of his heauenly grace,
In paradise whylome did plant this flowre;
Whence he it fetcht out of her natiue place,
And did in stock of earthly flesh *enrace*,
That mortall men her glory should admire.
Id. Ib. b. iii. c. 6.

EN-RAGE, *v.* (Also *In.*) Fr. *Enrager*; It. *Arrabbiare*; Sp. *Arrabear*; Lat. *Rabies*. See RABID.

To fill with *rage*, with raving passion; to vex, provoke, or irritate, excessively; to exasperate.

These were the causes that incens'd so far
The civil-wounding hand, *enrag'd* with spoil;
That now the living, with afflicted eye,
Look back with grief on such calamity.
Daniel. Civil Wars, b. i.

La. I pray you speak not: he grows worse and worse;
Question *enrages* him: at once good night,
Stand not vpon the order of your going,
But go at once.—*Shakespeare. Macbeth*, Act iii. sc. 4.

The sharp point enter'd in the Centaur's side:
Both hands, to wrench it out the monster join'd,
And wrench'd it out, but left the steel behind.
Stuck in his lungs it stood: *enrag'd* he rears
His hoof, and down to ground thy father bears.
Dryden. Ovid. Met. b. xii.

On him, *enrag'd*, the fiend in angry mood,
Shall never look with pity's kind concern,
But instant, furious raise the whelming flood
O'er its drown'd banks, forbidding all return!
Collins. Ode, on the Sup. of the Highlands of Scotland.

EN-RAIL, *v.* (Also *In.*) *Rails*, by which any area, court-yard, or other place is *thinly* (i. e. not closely, but with small intervals) *covered*, (Tooke.)

To surround or enclose with *rails*.

With alleys *enaunded* about in compass,
The bankes enturfed with singular solas
Enrailed with rosers, and vines engraped,
It was a new comfort of sorrowes escaped.
Skelton. The Crowne of Laurell.

Where fam'd St. Giles's ancient limits spread,
An *enrail'd* column rears its lofty head,
Here to seuen streets seven dials count the day,
And from each other catch the circling ray.
Gay. Trivia, b. ii.

EN-RANGE, *v.* See also ARRANGE. (Ger. *Ring* or *circle*.)

To set in rank or order; to put in order, to dispose or place in an orderly manner, (q.d. in a *ring*; as those who meet at public assemblies usually do.)

As faire Diana in fresh sommer's day
Beholdes her nymphes *enranged* in shadie wood,
Some wrestle, some doe run, some bathe in crystall flood.
Spenser. Faerie Queene, b. i. c. 12.

All which together sung full cheerfully
A lay of loue's delight, with sweet consent,
After whom marcht a jolly company,
In manner of a maske, *enranged* orderly.
Id. Ib. b. iii. c. 12.

EN-RANGE, *v.* Dut. *Rennen* or *ranghen*, to wander, to ramble. (A. S. *Rennan*, to run.)

In all this forrest, and wilde woody raine —
Where, as this day I was *enranging* it,
I chaunc'd to meet this knight, who there lies slaine,
Together with this lady, pasing on the plaine.
Spenser. Faerie Queene, b. vi. c. 2. s. 9.

EN-RANK, *v.* To set in rank or order; to arrange, to enrange, (qv.)

By three-and-twenty thousand of the French
Was round encompass'd, and set vpon!
No leisure had he to *enranke* his men.
Shakespeare. 1 *Part Hen. VI.* Act i. sc. 1.

EN-RAP, *v.* } (Also *In.*) Lat. *Raptare*, (from
ENRA'PTURE. } *Rapere*,) to bear away. Dulcis *raptat* amor, (*Vir. Geo.* iii. 392.)

To bear or carry away, (sc.) with any overpowering feeling; to ecstasy.

—— And I myselfe,
Am like a prophet suddenly *enrapt*,
To tell thee that this day is ominous:
Therefore come back.
Shakespeare. Troil. & Cres. Act v. sc. 3.

Well he deserves Apollo's laurell'd crown,
Whether new words he rolls *enraptur'd* down
Impetuous through the dithyrambic strains;
Free from all laws, but what himself ordains.
Francis. Horace, b. iv. Ode 4.

Explore thy heart, that rous'd by glory's name,
Pants all *enraptur'd* with the mighty charm;
And does ambition quench each milder flame?
And is it conquest that alone can warm?
Beattie. Judgment of Paris.

EN-RA'VEL. } See UN-RAVEL, UNRAVE.
ENRA'VE. }

EN-RA'VISH, *v.* }
ENRA'VISHINGLY, } Fr. *Ravir*; Lat. *Rap-ere*, to bear away.
ENRA'VISHMENT. } To bear, carry, hurry away, transport, *enrap*, (sc.) the senses with delight, with excess of pleasure; to delight excessively.

What wonder then if with such rage extreme,
Frale men, whose eyes seeke heauenly things to see
At sight thereof so much *enrauisht* bee?
Spenser. A Hymn of Heauenly Loue.

The subtilty of the matter will more punctually hit, and more powerfully reach the organs of sense, and more exquisitely and *enravishingly* move the nerves, than any terrestrial body can possibly.
More. Antidote against Atheism, App. c. 13.

And 'tis for the majestye of nature, like the Persian kings, sometimes to cover, and not alway to prostrate her beauties to the naked view: yea they contract a kind of splendour from the seemingly obscuring veil; which adds to the *enravishments* of her transported admirers.
Glanvill. Van. of Dogmatizing, c. 24.

And these [the pleasures of religion] are of so excellent a kind, so delicious, so *enravishing*, that the highest gratifications of sense are not comparable to them.
Sharp, vol. i. Ser. 2.

We shall spend the whole eternity in loving God, in searching into his wonderful works, in being *enravished* with all his wise contrivances, in continually singing praises to our great and good Creator and Redeemer, and in doing all the kind offices we possibly can to our fellow-creatures.
Sharp. vol. iii. Ser. 15.

EN-RE'GISTER, *v.* *Register*; *Re-rum gestarum*, i. e. a record or account of things done. (Tooke, MS. Note on *Pegge's Anecdotes*, p. 333.) Vossius says, *Regesta*; a *regerendo*, (*De Vit.* p. 74;) Fr. *Enregistrer*.

To enrol, to record, (sc.) things done.

To read *enregistred* in euery nooke
His goodnes, which his beautie doth declare;
For all that's good, is beautiful and faire.
Spenser. A Hymn of Heauenly Beautie.

EN-RICH, *v.* }
ENRI'CHMENT. } (Also *In.*) Fr. *Enricher*. *Rich*, from Goth. *Ric-yan*, congerere, colligere, to collect, to draw together, to *rake* together.
ENRI'CHING, *n.* }

To collect, accumulate, heap or *rake* together, (sc.) money, cattle, lands, knowledge; any thing coveted or desired; to acquire or confer wealth or opulence; to confer fertility or productiveness; to make or cause to be productive or fruitful, to fertilize.

Seeing, O Lord, your great mercy
Us hath *enriched*, so openly
That we deserue may neuer more.—*Chaucer. Dreame.*

We being werie of pouertie would seeke to *enriche* our selues, we should go a farre other way to worke than this, and so shoulde wee rightly come to our desire.
Sir J. Cheeke. The Hurt of Sedition.

The nerenesse of our prouince, and the experience of trauelling in straunge contryes beyond the sea, hath helped the Galles wyth many thynges to theyr *enriching* and commodity.—*Goldinge. Cæsar*, fol. 162.

But wicked times that all good thoughts doth waste,
And werkes of noblest wits to nought out-weare,
That famous monument hath quite defac't,
And rob'd the world of treasure endlesse deare,
To which mote haue *enriched* al vs here.
Spenser. Faerie Queene, b. iv. c. 2.

The Britaines and Frenchmen have devised another meanes to manure their ground, by a kind of limestone or clay, which they call Marga. [Marle.] And verily they have a great opinion of the same, that it mightily *enricheth* it, and maketh it more plentifull.
Holland. Plinie, b. xvii. c. 6.

Neither did they often fill the pedestals with relievo, nor the staves in the flutings; and rarely ever allow the corona any *enrichment* at all, or so much as rounded.
Evelyn. On Architecture

The main of this text is (and the total of my discourse shall be) bent quite toward another coast, that which in the sincerity of my heart, I conceive may best comply with your designs, either as Christians, or as men, most tend to your serving of Christ, and *enriching* of yourselves, with the increase of your wealth here and glory hereafter.
Hammond. Works, vol. iv. p. 548

For which service the king gaue him great gifts, made him his counceller, and chamberlaine, and (somewhat contrarie to his nature) had winked at the great spoiles of Bosworth Field, which came almost wholly to this man's (Stanley's) hands, to his infinite *enriching*.
Bacon. Hen. VII. p. 135.

His active soul from labours ne'er did cease,
Valiant in war, and vigilant in peace:
Studious with traffic to *enrich* the land;
Strong to protect, and skilful to command.
Dryden. Torquin & Tunis.

—— There an ancient fane is plac'd,
No splendid seat oracular, *enrich'd*
By proud donations, but a mossy pile,
Where ev'ry Grecian hath from age to age
Adorn'd the Muses. *Glover. The Athenaid*, b. ix.

EN-RI'DGED. Having, or being covered with *ridges*.

—— He had a thousand noses,
Horns whelk'd, and wav'd like the *enridged* sea;
It was some fiend.—*Shakespeare. Lear*, Act iv. sc. 6.

EN-RING, *v.* To surround, as with a *ring*; to encircle, to clasp.

—— The female ivy so
Enrings the barky fingers of the elme.
Shakespeare. Midsummer Night's Dreame, Act iv. sc.)

EN-RIP. See UNRIP.

EN-RI'PEN, *v.* A. S. *Rip-ian*, matuescere, to mature.

The Summer, how it *enripen'd* the year;
And Autumn, what our golden harvests were.
Donne, Elegie 11

EN-RIVE, *v.* To *reave*. To tear, split or cleave asunder.

The wicked shaft guided through th' ayrie wide,
By some bad spirit, that it to mischiefe bore,
Staid not till through his cural it did glide,
And made a griefly wound in his *enriven* side.
Spenser. Faerie Queene, b. v. c. 8.

EN-ROBE, *v.* Fr. *Robbe*; Sp. *Ropa*; It. *Roba*. To cover, as with a *robe*; to enwrap, to clothe, to invest.

—— Dangerous rocks,
Which touching but my gentle vessel's side
Would scatter all her spices on the streame,
Enrobe the roring waters with my silkes.
Shakespeare. Merchant of Venice, Act i. sc. 1.

A brighter blue *enrobes* the skies,
From laughing fields the Zephyrs rise
On wings that breathe perfume
Whitehead. For his Majesty's Birth-Day, 1765.

EN-ROL, *v.* (Also *In.*) Dut. and Ger. ENRO'LMENT. *Rollen*, volvere. "Fr. *Roll-er*,—to *rowl*, turn round; fold up, wrap inwards," (Cotgrave.) To *enroll*, also, is—To write or inscribe upon a *roll*, (sc.) of parchment, paper; to enregister, to record; to write or inscribe in a register or record.

Liche the couenant, and conuencioun
Enrolled vp, by lordes of the toun.
Lidgate. The Story of Thebes, pt. ii.

—— The conuencioun
Of old engrossed, by great purueiaunce
Which is *enrolled*, and put in remembraunce.
Id. Ib. pt. iii.

Whose name *enrolde*
With silk and golde
I dare be bold
Thus far to were.—*Skelton. The Crowne of Laurell.*

Whose noble deeds aboue the northern starre,
Immortall fame for euer hath *enrold*.
Spenser. Faerie Queene, b. ii. c. 10.

And as she passed through th' vnruly preace
Of people, thronging thick her to behold,
Her angry teame breaking their bonds of peace,
Great heapes of them, like sheep in narrow fold,
For haste did ouer runne, in dust *enrould*.
Id. Ib. b. iv. c. 3.

When Macedonie was thus diuided and each part distinguished by their severall uses and commodities, hee appointed a generall review to be made, and *enrolment* of all Macedonians; having declared unto them before, that he purposed to give laws unto them.—*Holland. Livius*, p. 1221.

Many at last, (to purchase this glory, to be deemed considerable in this faculty, and *enrolled* among the wittes,) do make shipwreck of conscience, abandon virtue, and forfeit all pretences to wisdom.—*Barrow*, vol. i. Ser. 14.

Griev'd I behold, and ever shall behold
Rogero's force with Agrament *enroll'd*,
Or mix'd with Moors, unless with sword in hand
To scatter slaughter through their hated band.
Hoole. Orlando Furioso, b. xxxvi.

EN-ROOT, *v.* To fix deeply, as a *root*; to set deeply, to implant.

To heale the sores of sinfull soules vnsound
And cleanse the guilt of that infected crime,
Which was *enrooted* in all fleshly slime.
Spenser. An Hymne of Heauenly Loue.

For, so must all things excellent begin,
And eke *enrooted* deepe must be the tree,
Whose big embodied branches shall not lin,
Till they to heauen's hight forth stretched bee.
Id. Faerie Queene, b. iii. c. 3.

His foes are so *enrooted* with his friends,
That plucking to vnfix an enemie,
He doth unfasten so, and shake a friend.
Shakespeare. 2 Part Hen. IV. Act iv. sc. 1.

EN-ROUND, *v.* To encircle; to surround.

When nations goe against her bent,
And kings with siege her walls *enround*:
The volde of air his voice doth rent,
Earth failes their feete with melting ground.
Sir P. Sidney, Ps. 46.

Vpon his royall face there is no note
How dread an army hath *enrounded* him.
Shakespeare. Hen. V. Chor. 4.

ENS. E'NTITY. E'NTITATIVE. } Lat. *Ens*, from Εἰς, ἐντος, Æol. for ων, οντος, from εω-αι, to be. Low Lat. *Entitas*. See EN.

Being, existence.

Why, humour (as 'tis *ens*) we thus define it,
To be a qualitie of ayre, or water,
And in itselfe holds these two properties,
Moisture or fluxure.
B. Jonson. Every Man Out of his Humour, Introd.

His father-in-law an higher place does claim,
In the seraphic *entity* of fame;
He, since that toy his death,
Does fill all mouths, and breathes in all men's breath.
Cowley. Life and Fame.

Whereby it is apparent that the *ens*, vigour, activity or energy that is in natural bodies and in the universe, as it came from no other principle than matter, so it is an *entity* of a distinct nature from matter or material substance simply as such, and indeed an *entity* of a nobler extraction and nature than bare matter or material substance.
Hale. Origin. of Mankind, p. 293.

Justifying and sanctifying grace is the proper *entitative* product in all; but it hath divers appellatives and connotations in the several rites.
Bp. Taylor. A Discourse on Confirmation, Introd.

To this I answer, that the notion of an *ens per accidens* belongs rather to metaphysicks than natural philosophy; and in what its essence consists, is still so hotly disputed among the moderns, that till the business be agreed on, or at least more clearly stated, an argument drawn from thence will not much press us.—*Boyle. Works*, vol. ii. p. 132.

How the dim speck of *entity* began,
T' extend its recent form, and stretch to man.
Garth. The Dispensary, c. 1.

To thee, Creator uncreate
O entium ens! divinely great.—*Green. The Spleen.*

When first thou gav'st the promise of a man,
When th' embryon speck of *entity* began,
Was not the plastic atom at a strife,
'Twixt death ambiguous and a twilight life.
Hart. The Vision of Death.

EN-SA'FFRONING. Covering, surrounding or enveloping, in a *saffron* colour.

The winds all silent are,
And Phœbus in the chair
Ensaffroning sea and air
Makes vanish every star.
Drummond. Sonnets, &c. pt. i. s. 36.

EN-SA'MPLE, *v.* ENSA'MPLE, *s.* ENSA'MPLER. ENSA'MPLARY. } I. q. *Example*, anciently so written. See EXAMPLE.

This men mowe here *ensample* nime, [take] to late here sones wyue,
And geue hem vp here lond al be here lyue.
R. Gloucester, p. 35.

God lufed tham & thei him, and he half tham at ther nede,
Ensample I rede ge nym, that ge may so well spede.
R. Brunne, p. 290.

Her mygt thow see *ensample*. In hymself one
That he was myghtful & meuk.—*Piers Ploughman*, p. 21.

For I haue gouun *ensaumple* to you, that as I haue don to you, so do ye.—*Wiclif. John*, c. 13.

For I haue geuen you an *ensample*, that ye should do as I haue done to you.—*Bible*, 1551. *Ib.*

This noble *ensample* to his shepe he yaf,
That first he wrought, and afterward he taught.
Chaucer. The Prologue, v. 498.

Thou drawest all thing on thy souerain *ensampler*, and commaundest that this world perfetlich ymaked haue freely and absolute his parfite parties.—*Id. Boecius*, b. iii.

The bookes shewen here and there
Wherof the worlde *ensampled* is,
And tho that diden thau amis
Through tyrannie and crueltie,
Right as thei stonden in degree,
So was the writyng of the worke.—*Gower. Con. A.* Prol.

In a cronike, as thou shalt witte
A great *ensample* I finde writte,
Whiche I shall tell vpon this thynge.—*Id. Ib.* b. ii.

And if a kynge the life preserue
Of hym, whiche ought for to die,
He seweth not the *ensamplarie*,
Whiche in the Bible is euident.—*Id. Ib.* b. vii.

Peraduenture there is an euill custome brought vp, bee thou the first to lay it downe, and thou shalt haue the praise of it, and other shall follow thine *ensample*.
Vives. Instruction to Christian Women, b. i. c. 9.

In which I haue followed all the antique poets historicall: first Homer, who in the persons of Agamemnon and Vlysses hath *ensampled* a good gouerner and a vertuous man, the one in his *Ilias*, the other in his *Odysseis*.
Spenser. The Author's Intention. To Sir W. Raleigh.

Rather for variety of matter, then for profit of the *ensample*, I chose the historie of King Arthur as most fit for the excellencie of his person, being made famous by many men's former workes, and also furthest from the danger of enuie, and suspicion of present time.
Spenser. The Author's Intention. To Sir W. Raleigh.

Which are the proper sports of those who sit idle in playhouses, from thence these pernicious *ensamples* are brought in among us.—*Prynne. Histrio-Mastix*, pt. i. Act vi. sc. 4.

Let this inscription
(Appealing yet to testimonies manifold)
Recall to every surviving witness,
And, for *ensample*, record to posterity
Her endowments. *Philips. Epitaph.*

EN-SA'NGUINED. Covered with, soaked, steeped in *blood*; died, stained, embrued, besprinkled with *blood*.

Where cattle pastur'd late, now scattered lies
With carcasses and arms th' *ensanguin'd* field
Deserted. *Milton. Paradise Lost*, b. xi.

—— His listning spouse turns pale
With pleasing horrour at the dreadful tale,
Sleepless devours each word, and hears how slain
Cicons on Cicons swell th' *ensanguin'd* plain.
Pope. Homer. Odyssey, b. xxiii.

Not to th' *ensanguin'd* field of death alone
Is valour limited: she sits serene
In the delib'rate council.
Smollet. The Regicide. Act i. sc. 1.

The fiercest monsters of each brake or wood
His youthful arm withstood,
And from the rank mire of the stagnant lake
Drew the crush'd serpent with *ensanguin'd* blood.
Jones. Hymn to Lacshmi.

EN-SCHE'DULE, *v.* To write in a *schedule*; on a scrowle of paper, (*schedula*.)

—— You must buy that peace
With full accord to all our just demands,
Whose tenures and particular effects
You have *enschedul'd* briefly in your hands.
Shakespeare. Hen. V. Act v. sc. 2.

EN-SCONCE, *v.* (Also *In.*) Ger. *Schantz*; Dut. *Schantse*. *Sconce*, primarily, says Skinner, signifies a bulwark; secondarily, the head. To cover or protect the *head*; to cover, protect, or secure.

Leo. Convey him to the sanctuary of rebels,
Nestorius' house, where our proud brother has
Ensconc'd himself.
Beaum. & Fletch. The Coronation, Act iv. sc. 1.

—— For now the rout,
We left engag'd to seek him out
By speedy marches were advanc'd
Up to the fort where he *ensconc'd*,
And all th' avennes had possest,
About the place, from east to west.—*Hudibras*, pt. i. c. 4.

A fort of error to *ensconce*
Absurdity and ignorance,
That renders all the avenues
To truth impervious and abstruse,
By making plaine things in debate
By art perplext and intricate. *Id. Ib.*

EN-SEAL, *v.* (Also *In.*) To mark, stamp, or impress, (with a *seal*,) to press or tread.

The kyng perceyued nouht of that ilk deceit
The chartre was forth brouht with wittnes *enseled* streit.
R. Brunne, p. 215.

And truely, after time that such accorde, by their consent in heart, is *enseled* and putte in my tresorie, emongs my priuie thinges: then gonneth the name of spousaile, and although they breaken frowarde both, yet soche matter *enseled* is kept in remembraunce for euer.
Chaucer. The Testament of Loue, b. i.

Past gloomy bottomes and high waving woods,
Climb'd mountaines, where the wanton kidling dallyes,
Then with soft steps *enseal'd* the meekened valleys,
In quest of memory.
Browne. Britannia's Pastorals, b. ii. s. 1

EN-SEAM. (Also *In.*) Ger. *Seem*; "A. S. *Seime*, pinguedo, arvina, *Seame*, or swelt tallow," (Somner.)

Mr. Upton, upon no just grounds in Mr. Todd's opinion, interprets the word in Spenser, *fatterns*. *Enseamed* bed, the Commentators agree, is, *greasy* bed. Mr. Steevens quotes from the *Academy of Armory and Blazon*; "*Enseame* is the purging of a hawk from her glut and grease."

And next to him the Nene downe softly slid,
And bounteous Trent, that in himself *enseames*
Both thirty sorts of fish, and thirty sundry streames.
Spenser. Faerie Queene, b. iv. c. 11.

Ham. Nay, but to live
In the ranke sweat of an *enseamed* bed,
Stew'd in corruption.—*Shakespeare. Hamlet*, Act iii. sc. 4.

EN-SEAR, *v.* A. S. *Sear-an*, siccare. arefacere, to dry.

To dry, to dry up.

Ensear thy fertile and conceptious wombe,
Let it no more bring out ungrateful man
Shakespeare. Timon of Athens, Act iv. sc. 3.

EN-SEARCH, *v.* (Also *In.*) To look around, cast our eyes around to discover, where that may lay, which we seek to find. (Junius, and see also Menage.)

For a man's enemy *ensearcheth* narrowly and gathereth together all that he can imagine, and so accuseth a man more of a fumous heate then of any veritie.
Frith. Workes. To the Christian Reader.

At whiche tyme as they beganne fyrst to *ensearche* by reason and by reporte of olde menne there about, what thing had bene the occasion that so good an hauen was in so fewe years so sore decayed.—*Sir T. More. Workes*, p. 227.

EN-SHIELD. "An *enshield* beauty," says Mr. Steevens, "is a *shielded* beauty, a beauty covered or protected as with a *shield*." See SHIELD.

——— These blacke masques
Proclaime an *en-shield* beauty ten times louder
Then beauty could displaie.
Shakespeare. Measure for Measure, Act ii. sc. 4.

EN-SHRINE, *v.* (Also *In.*) Lat. *Scrinia*, says Vossius, are caskets or chests in which books, writings or other secret things were deposited.

To deposit, to place in a *shrine*, or casket, in a place of security; and thus, to store or treasure up, as a thing consecrated.

For else what booteth that celestiall ray,
If it in darknesse be *enshrined* ever,
That it of louling eyes be viewed never?
Spenser. Hymne in Honour of Beautie.

Time him enshrin'd in Paul's—
Which with revenues large, and privileges he
Had wondrously endow'd.—*Drayton. Poly-Olbion*, s. 24.

——— One smile, I pray you,
On your poor servants, or a fiddler's fee;
Coming from those fair hands though but a ducat,
We will *enshrine* it as a holy relic.
Massinger. The Duke of Milan.

While by mean arts and meaner patrons rise
Priests whom the learned and the good despise;
This sees fair Knight, in whose transcendent mind
Are wisdom, purity, and truth *enshrin'd*.
Savage. Verses to the Honourable Mr. Knight.

Approaching seraphim the babe surround,
And, with adoring reverence, bow profound,
Amaz'd to see their infinite confin'd,
And ancient of all days, in infancy *enshrin'd*.
Brooke. Redemption.

EN-SHROUD, *v.* To clothe, to invest, to shelter.

Conscious of guilt, and fearful of the light,
They lurk *enshrouded* in the vale of night;
Safe from detection, seize th' unwary prey,
And stab, like bravoes, all who came that way.
Churchill. The Apology.

Oft Phœbus self left his divine abode,
And here *enshrouded* in a shady bow'r,
Regardless of his state, lay'd by the God,
And own'd sweet Music's more alluring pow'r.
Lloyd. The Progress of Bury.

EN-SIGN, *s.* / E'NSIGN, *v.* / E'NSIGNCY. } Fr. *Enseigne*; It. *Insegna*; Sp. *Ensena*; Lat. *Insigne*, from *in*, and *signum*, a mark or sign; and so called a *signo* vel *signis*, depictured upon them, (Minshew.) Generally—

Any *sign* or mark by which one thing may be known from another; any mark or note of distinction; a badge, a standard, a flag. It is also applied to—

The person bearing the *ensign*, flag, or standard. See ANCIENT.

To *ensign*, is to mark with, to distinguish by, any such *sign*.

An *ensigncy* is common in speech and official papers.

Euerye souldier is obediēt to that which is cōmaūded him, redy at his captain's beck whether it be to folow his *ensigne*, to keep his aray, to stand still, to runne, to fetche a cōpasse, to change thorder of ye battail, to fight on this side or on that side.—*Brende. Quintus Curtius*, fol. 21.

In his time, King Richard with all endeauour prepared a fleet and all things necessary for waging of warre against the infidels at Jarusalem, taking with him the standard and *ensignes* of his kingdome.—*Hackluyt. Voyages*, vol. i. pt. i. p. 28.

And at this time here is arriued Don Garsias Vrtado de Mendoca viceroy of these realmes who hath chosen me to be chiefe *ensigne bearer* of an army which departed from hence to scoure the coast.—*Id. Ib.* vol. iii. p. 502.

Henry but joyn'd the roses, that *ensign'd*
Particular families; but this hath joyn'd
The rose and thistle, and in them comhin'd
A union, that shall never be declin'd
B. Jonson. Speeches at K. Henry's Barriers.

——— Stay, methinks I see
A person in yon cave, who should that be?
I know her *ensignes* now. *Id. Lady of the Lake.*

Han. We see no *ensignes* of a wedding here; no character of a bridale: where be our skarfes, and our gloves!
Id. The Silent Woman, Act iii. sc. 6.

There was also another skirmish where his enemies had the upper hand, in the which it is reported, that Cæsar taking the *ensign bearer* by the collar that carried the eagle in his hand, staid him by force, and turning his face told him; See, there be thy enemies.—*North. Plutarch*, p. 610.

Their saints have been their *ensign bearers*, particularly S. Dominick; and an office of torment and inquisition is erected in their most zealous countries.
Bp. Taylor. The Dissuasive from Popery, pt. ii. s. 7.

The widow goes through all her forms;
New lovers now will come in swarms.
Oh! may I see her soon dispensing
Her favours on some broken *ensign*.
Swift. The Progress of Marriage.

Princes and nations whom wide seas divide,
Where other stars far distant heavens do guide,
Have brought their *ensigns* to the Roman side.
Rowe. Lucan, b. i.

Yon *ensign* view, where, waving in the wind,
Appear the fleur-de lys and leopards join'd
That trophy'd *sign* the gallant chief displays,
Whose sovereign rule each subject band obeys.
Hoole. Orlando Furioso, b. x.

EN-SKI'ED. Removed to, placed in, the *skies*, the heavens.

I hold you as a thing *enskied*, and sainted.
Shakespeare. Meas. for Meas, Act i. sc. 3.

EN-SLAVE, *v.* / ENSLA'VER. / ENSLA'VEMENT. } (Also *In.*) Ger. *Schlav*; Dan. and Sw. *Slaf*; Fr. *Esclave*; It. *Schiavo*; Sp. *Esclavo*; Low Lat. *Sclavus*, from the *Sclavi*, a people reduced to *servitude* by the Germans. See SLAVE.

To reduce to servitude, to captivity; to deliver over, or consign to bondage.

None might mount to any places of publike trust, but by their deare purchased private recommendations, the cause of so many unworthy, untrusty, corrupt publicke officers and judges of late times, who have (as much as in them lay) endeavoured to *enslave* both us and our posterities by publike illegall resolutions against their oaths and consciences.
Prynne. Treachery and Disloyalty, &c. pt. ii. p. 43.

He overacts the office of an interpreter, who doth *enslave* himself too strictly to words or phrases.
Howell, b. iii. Let. 21.

Sensual pleasure is a great abuse to the spirit of a man, being a kind of fascination or witchcraft, blinding the understanding and *enslaving* the will.
Bp. Taylor. Holy Living, c. 2. s. 1.

Protect us, mighty Providence,
What would these mad men have?
First they would bribe us without pence,
Deceive us without common sense,
And without power *enslave*.
Dryden. Ode on the Young Statesmen.

The children of Israel, according to their usual method of sinning, after mercies and deliverances, and thereupon returning to a fresh *enslavement* to their enemies, had now passed seven years in cruel subjection to the Midianites, a potent and insulting enemy.—*South*, vol. i. Ser. 11.

What indignation in her mind
Against *enslavers* of mankind. *Swift.*

Will the fierce unicorn obey thy call,
Enslav'd to man, and patient of the stall?
Say, will he stubborn stoop thy yoke to bear,
And thro' the furrow drag the tardy share
Warton. Job, c. 35.

EN-SNARE, *v.* (Also *In.*) To catch or take by guile; take in a net; to allure, to seduce, to inveigle, to entrap, to surround, or entangle, by treachery or guile, by allurements or enticements.

Now speak they of this course, and then of that,
As to *ensnare* him how they might devise;
Something they fain would do but knew not what.
Drayton. The Battle of Agincourt.

Oth. I do believe it, and I ask your pardon:
Will you, I pray, demand that demy-diuell,
Why he hath thus *ensnar'd* my soule and body.
Shakespeare. Othello, Act v. sc. 2.

The Scribes and Pharisees are often brought in by the Evangelists tempting our Saviour; that is, they were still trying him with captious, *ensnaring* questions, as we find in Luke, ch. xi. v. 55. and elsewhere, to get something out of his mouth to accuse and destroy him.—*South*, vol. vi. Ser. 4.

For Venus, ev'ry heart to *ensnare*,
With all her charms has deck'd thy face,
And Pallas, with unusual care,
Bids wisdom heighten every grace.
Hamilton. To a Lady.

EN-SNARLE, *v.* Used by Spenser as equivalent to—

To ensnare, surround or entangle with snares; to entangle.

With noyse whereof when as the caytiue carle
Should issue forth in hope to find some spoyle,
They in awayt would closely him *ensnarle*,
Ere to his den he backward could recoyle.
Spenser. Faerie Queene, b. v. c. 9.

EN-SO'BER, *v.* To restore, to return, to abstain, from ebriety or drunkenness; from intoxication or giddiness; to stay, to steady.

When he despised the first great mercies, God sent him sharpness and sad accidents to *ensober* his spirits.
Bp. Taylor, pt. ii. Ser. 13.

EN-SPHERE, *v.* (Also *In.*) To conglobe; to gather or collect, to place, in a globe or ball, or *sphere*.

——— She whose eyes *ensphear'd*
Star-light enough, t' have made the south control
(Had she been there) the star full northern pole;
She, she is gone. *Donne. Of the Progress of the Soul.*

His ample shoulders in a cloud *ensphear'd*
Of fierie chrimsine.—*Chapman. Hom. Hymne to Hermes.*

Virgins of equal birth, of equal years,
Whose virtues held with thine an emulous strife,
Shall draw thy picture, and record thy life:
One shall *ensphere* thine eyes; another shall
Impearl thy teeth; a third thy white and small
Hand shall besnow.
Carew. Obsequies to the Lady Ann Hay.

EN-SPIRE, *v.* (Now *In.*) See CONSPIRE.

To *breathe* into, to blow or fill with *breath*, with spirit, with animation; to animate.

As holyness and honestete. out of holy churche
Spryngeth and spredeth. and *enspireth* the puple.
Piers Ploughman, p. 216.

Whan Zephirus eke with his sote brethe
Enspired hath in every holte and hethe
The tendre croppes. *Chaucer. The Prologue*, v. 6.

And thus the fooles audience,
Which was of God's grace *enspired*
Maketh good councelle was desired.—*Gower. Con. A.* b. vii

EN-STA'LLED. (Usually *In.*) Fr. *Installer*; Barb. Lat. *Installare*; Lat. *Stabulum*, i. e. (says Skinner,) locus ubi *statur*; with us it signifies—

To place any one solemnly in his seat or station.

Numa Pompilius descended from the Sabines: Tarquinius Priscus from the city of Tarquinii, whom being aliens and meer strangers she *enstalled* kings, and enthronized in the royal seat of Romulus.—*Holland. Plutarch*, p. 517.

Some who of late had been *enstalled* in thrones,
Are then abhor'd as Stygian monsters foule.
Stirling. Doomes-day. The fifth Houre.

EN-STAMP, *v.* (Also *In.*) To mark or impress by *stamping*, beating or striking; to impress or infix.

It is this principle which *enstamps* an inestimable value upon the relicts of saints and martyrs; and empowers fragments of their garments, their very teeth and nails, to work miracles, in the opinion of the devotee.
Cogan. On the Passions, vol. i. pt. ii. c. 2. s. 13.

It is the motive, the disposition, the actuating principle, which *enstamps* the character.—*Id. Ethical Questions*, Q. 2.

EN-STATE, *v.* (Commonly *In.*) Lat. *Status*, from *stare*, to stand; the place, situation, or condition in which we *stand*.

To put in a situation or condition; to put in or invest with a certain condition or rank.

——— For his possessions,
Although by confutation [confiscation?] they are ours;
We doe *enstate*, and widow you withall,
To buy you a better husband.
Shakes. Meas. for Meas. Act v. sc. 1.

Nor, perhaps, had thy birth *enstated* thee in the same wealth and greatness, wouldst thou have been at all better.
South, vol. xi. Ser. 10.

And thus I affirm, that the crucifiction of sin realized in a sincere though partial mortification of it, makes a man a believer, *enstates* him in grace, entitles him to glory and, in a word, renders him truly Christ's.—*Id.* vol. xi. Ser. 1.

EN-STEEP, *v.* (Also *In.*) To plunge, immerse, sink or soak.

Tempests themselues, high seas, and howling windes,
The gutter'd rockes, and congregated sands,
Traitors *ensteep'd*, to enclogge the guiltlesse keele,
As hauing sence of beautie, do omit
Their mortall natures, letting go safely by
The diuine Desdemona.—*Shakespeare. Othello*, Act ii. sc. 1.

EN-STORE, *v.* (Also *In.*) To lay up in *store*; to lay up, treasure up; to stock.

For he that is with life and will *enstor'd*
Hath (for revenge) enough, and needs not care;
For time brings means to furnish him withall;
Let him but wait th' occasions as they fall
Daniel. Civil Wars, b. iii.

EN-STRUCT, *v.* } (Now *In.*) Lat. *In-*
EN-STRU'CTION. } *struere*, *instructum*, (*in*, and *struere*, to build,) met.

To strengthen, to furnish or provide, (sc.) with knowledge; and thus, to teach.

For els how shulde they *enstructe* other and leade them to the ryghte wave, yf they themselues werre so rude and vnlearned.—*A Boke made by John Frith*, fol. 63.

Here vpon he grew to suche an hautinesse, and so wonderful an arrogancy was rooted in his stomache, that the gentlenesse which he had learned by the literature of ye Grekes and the *enstructions* of the Macedones was quite raced out of his thought.—*Goldinge. Justine*, fol. 56.

EN-STUFF, *v.* To stuff or stow, to cram, or press close into.

In the dark bulk they closde bodies of men
Chosen by lot, and did *enstuff* by stelth
The hollow womb with armed soldiers.
Surrey. Virgile. Æneis, b. ii.

Hast thou not read how wise Ulysses did
Enstuffe his eares with waxe.—*Wyatt. To his Friend T.*

EN-STYLE, *v.* To *enstyle*, is, consequentially—

To call by name or title; to name or entitle.

With what consternation did Haman now stand? How do we thinke he lookt to heare himselfe thus *enstyled*, thus accused, yea thus condemned!
Bp. Hall. Cont. Haman Hanged.

High on the plaines of that renowned isle,
Which all men Beauties' garden-plot *enstyle*,
A shepherd dwelt, whom fortune had made rich
With all the gifts that seely men bewitch.
Browne. Britannia's Pastorals, b. i. s. 1.

EN-SUE, *v.* Fr. *Ensuyure*; It. *Seguire*; Sp. *Seguir*; Lat. *Sequi*, to follow.

To follow, to succeed, to come next after or in consequence of; to result from.

Our enemyes *ensuing* with a great noyse, as if ye victory had bene theirs out of all crye, began to driue theyr towres and engines forward, and to scale the rampier with ladders.
Goldinge. Cæsar, fol. 134.

Moreouer his sonnes and kinsmen euery one of them, (were they neuer so giltlesse,) were all put to execution, to thentent there should not of so wicked a stocke remaine any time eyther to *ensue* his example in doynge the like mischiefe, or to reuenge his death.—*Id. Justine*, fol. 97.

Wherefore of the sayde vnequall myxture, nedes must *ensue* corruption, and consequently sickness.
Sir T. Elyot. The Castel of Helth, b. ii.

Who then ought more to fauour her, then you
Most noble lord, the honour of this age,
And precedent of all that armes *ensue*!
Spenser. To Sir John Norris.

One wold haue thought so cunningly the rude
And scorned parts were mingled with the fine,
That nature had for wantonnesse *ensude*
Art, and that art at nature did repine
Spenser. Faerie Queene, b. ii. c. 10

Yet from thy wound *ensued* no purple flood;
But look'd a bubling mass of frying blood.
Dryden. Ovid. Metam. b. xii.

And because much of the intentions of the parliament appear in the said proposal, and for that they were in effect the principal foundation of the *ensuing* war, I conceive it will not be amiss to recite them in this place, as they were agreed on by both houses the 2d of June, 1642, with the title of "their humble petition and advice in nineteen propositions sent to the king."—*Ludlow. Memoirs*, vol. i. p. 26.

Discourse *ensues*, not trivial, yet not dull,
Nor such as with a frown forbids the play
Of fancy, or proscribes the sound of mirth
Cowper. Task, b. iv.

EN-SURE, *v.* } (Also *In.*) Fr. *Seur*, *sûr*;
ENSU'RANCE. } Lat. *Securus*, (*sine curâ*,) care-
ENSU'RER. } less, confident.

To make *sure*, or secure, firm, steady, certain; to give security or assurance, to affirm or confirm, to *secure*, free, or exempt from hazard, risk, or loss.

This juge unto this cherl his tale hath told
In seere wise, and made him to *ensure*,
He shoulde telle it to no creature,
And if he did, he shulde lese his hede.
Chaucer. The Doctoures Tale, v. 12,077

Thus ben they knit with eterne alliance
And eche of hem gan other for to *ensure*
Of brotherhed, while that hire lif may dure.
Id. The Shipmannes Tale, v. 12,972.

The exercise of this duty of almsgiving was never the impoverishing of any family, but constantly the enriching. Let it be tried. I will once set up the *ensurer's* office, that whatever goes out on that voyage shall never miss to come home again: there is no man that parteth with any thing for Christ's sake, saith he, but he shall have an hundredfold more in this life.—*Hammond*, vol. iv. p. 481.

What we give, is not thrown away, but saved from danger; while we detain it at home (as it seems to us) it runs by is abroad, and at adventures, it is out at sea, sailing perilously in storms, near rocks and shelves, amongst pirates; nor can it ever be safe, till it is brought into this port, or *ensured* this way.—*Barrow*, vol. i. ser. 31.

If N has 10,000*l.* in Holland: which the greater advantage he could make of it in England, either by use or purchase, tempts him to transfer into England, 'tis probable he will give as much to a merchant in Holland to pay him 10 000*l.* in England, as the *ensurance* at that time between Holland and England is worth.
Locke. Of Lowering of Interest.

Faith is the best *ensurer* of thy bliss,
The bank above must fail before the venture miss.
Dryden. The Hind and the Panther.

The virtue and power of conscience, is the band of all society, the guardian of faith and honesty, the best *ensurer* of justice, order and peace in the state.
Barrow, vol. iii. Ser. 33.

But those on Charles with double ardour press,
His kinsman's absence must *ensure* success,
Orlando lost, of all your Christian foes
Not one shall more your rising fates oppose.
Hoole. Orlando Furioso, b. xxxviii.

ENTA'BLATURE. } "Fr. *Entablement*,—a
ENTA'BLEMENT. } boarding or planking. *Entablement d'un piller*,—the square foot or base of a pillar," (Cotgrave.)

Entablature, on the contrary, consists of that part of the order which is over the capital of the column; comprehending the architrave, frieze, and cornice.

The general rule is to divide the whole into nineteen parts, the pedestal shall have four, the *entablature* three: but if a column be without pedestal, divide the height but into five equal parts, four to the column, and to the *entablature* one.—*Evelyn. On Architecture.*

They differ in nothing either in height, substance, or *entablement* from the feminine Ionic, and masculine Doric.
Id. Ib.

They knew little, imagined much, built beyond nature: and terms and phrases, which supported their schemes, covered equally the deficiency and the futility of their matter, not unlike to those columns and *entablatures* of painted pasteboard, that imitate the solidity of marble and deceive the eye.—*Bolingbroke*, Ess. 4. *Authority in matters of Relig.*

Thence [from the pit] rise the seats forming the side of an ellipsis, and above them the gallery composed of a range of Corinthian pillars with their full *entablature* surmounted by a balustrade and adorned with statues of marble.
Eustace. Classical Tour, vol. i. p. 133.

EN-TAIL, *v.* } (Also *In.*) Fr. *Entailler*; It.
ENTA'IL, *n.* } *Intagliare*, *insculpere*, *incidere*, to inscribe or cut into.

"Fr. *Entailler*,—to *intail*, grave, carve, cut in," (Cotgrave.) Also, to cut into shape or form; and the noun is used by Chaucer as equivalent to *shape*.

In legal usage, to *entail*, Fr. *Tailler*, It. *Tagliare*, is to cut off, (sc.) an estate from the heirs general, (see Spelman, *Gloss.* fol. 331, and *Blackstone*, ii. 113,) and, consequentially—

To limit an estate or property to heirs special; to an especial descent: to settle unchangeably, inalienably in an especial line of descent.

And a curios cros, craftily *entayled*.
Piers Ploughman (C.) 2.

And these images all without
He did hem both *entaile* and paint.
Chaucer. Rom. of the Rose.

Portrayed without, and well *entailed*
With many rich portretures
And both yet images and peintures.—*Id. Ib.*

An image of another *entaile*
A lift halfe was her fast by,
Her name aboue her heed saw I,
And she was called Beauty.—*Id. Ib.*

This lady was of good *entaile*
Right wonderful of apparaile.—*Id. Ib.*

He made an image of *entaile*
Liche to a woman in semblance,
Of feature, and of countenance,
So fayre yet neuer was figure,
Right as a liue's creature
She seemeth.—*Gower. Con. A.* b. iv.

For thy me sonne of suche *entaile*
If that thyn herte be disposed,
Felle out and let it nought be glosed.—*Id. Ib.* b. i.

The mortall steele dispiteously *entayld*
Deepe in their flesh, quite through the iron walles
That a large purple streame adeim their giambeaux falles?
Spenser. Faerie Queene, b. ii. c. 6

We adhere to the determinations of our fathers, as if their opinions were *entail'd* on us as their lands; or (as some conceive) part of the parent's soul were portion'd out to his offspring, and the conceptions of our minds were *ex traduce*.
Glanvil. The Vanity of Dogmatizing, c. 15

——— I here *entayle*
The crowne to thee and thine heires for ever.
Shakespeare. 3 Part Hen. VI. Act i. sc. 1.

Dying, he added to my weight of care;
He made me to his crimes undoubted heir,
Left his unfinish'd murder to his son,
And Joab's blood *entail'd* on Judah's crown.
Prior. Solomon, b. iii.

Suppose St. Peter had privileges above the rest of the apostles; how comes the *entail* to be made to all his successors, and only at Rome and no where else?
Stillingfleet, vol. ii. Ser. 1.

He [Ed. I.] passed a statute, which, by allowing them to *entail* their estates, made it impracticable to diminish the property of the great families, and left them every means of encrease and acquisition.—*Hume. Hist. of England*, c. 13.

But the most important law in its consequences which was enacted during the reign of Henry [7th], was that by which the nobility and gentry acquired a power of breaking the ancient *entails*, and of alienating their estates.
Id. Ib. c. 26.

EN-TA'LENT, *v.* "Fr. *Entalenter*,—to breed a longing, imprint a desire in; beget an affection, give a great appetite unto," (Cotgrave.)

And all be it so yt the qualities of bodies, that be elect fro without foorthe, mouen and *entalenten* [excite] the instruments of the wits.—*Chaucer. Boecius*, b. i.

Trust parfite loue, entire charite,
Feruent will, and *entalented* corage.
Id. The Letter of Cupide.

EN-TAME, *v.* A. S. *Tam-ian*, domare, mansuefacere, cicurare, to *tame*, to accustom to the hand.

To subdue; to reduce to quiet obedience or subserviency.

My sonne, if thou thy conscience
Entamed haste in suche a wise,
In shrifte thou the might auise
And tell it me, if it be so.—*Gower. Con. A.* b. i.

'Tis not your inkie browes, your blacke silke haire,
Your bugle eye-balls, nor your cheeks of creame
That can *entame* my spirits to your worship.
Shakespeare. As You Like It, Act iii. sc. 5.

EN-TA'NGLE, *v.* } (Also *In.*) See TANGLE.
ENTA'NGLEMENT. } Minshew says, quasi *inter aliquem* ducere. Skinner derives from *tan*, dim. of *tangl*, a twig. Junius from Ger. *Tang*, (A. S. *Tang*,) forceps, in Eng. *Tongs*; to *entangle*, he says, is properly to seize with pincers, (forcipe,) and to hold at pleasure when so seized. Fr. *Tenailler*; It. *Attanagliare*. Serenius gives the Goth. *Teingia*, to bind together. The A. S. *Tian*, to tie, to bind, to fasten, is probably the root.

To tie, to bind, to fold, to knit, to lace, to perplex; to make or cause to be, perplexed, embarrassed, intricate; to ensnare.

It came to their remembraunce, that Mithridates on thone syde was *entangled* with the warres of the Romayns, and that Ptolomy on thother syde, hadde euer ben an enemie to the kyngdome of Syria.—*Goldinge. Justine*, fol. 152.

For they that were vertuous wold not *entangle* themselues wyth the vayne pryde of thys worlde, and weare iii. crownes of golde, where Christ dyd weare one of thorne.
A Boke made by John Frith, fol. 17.

Yet still Aragnol (so his foe was hight)
Lay lurking couertly him to surprise,
And all his gins that him *entangle* might,
Drest in good order as he could deuise.
Spenser. Muiopotmos.

But I find it true by experience, as thou affirmedst, that the question of prouidence is *entangled* with many other.
Boetius. Philosophical Comfort, p. 121. (1609.)

Whereby they also avoided the perill of *συναθρισμοι* or one tree perishing with another, as it happeneth oftimes from the sick effluviums or *entanglements* of the roots falling foul of each other.—*Brown. Cyrus' Garden*, c. 4.

Yea the highest and most improved parts of rationality, are frequently caught in the *entanglements* of a tenacious imagination; and submit to its obstinate, but delusory dictamens.—*Glanvill. Vanity of Dogmatizing*, c. 11.

Now the unregenerate man has not so much as the habit or principle of faith, and so upon no hand can have his prayers accepted; and he that is truly regenerate, and endued with this principle, yet while he is *entangled* with the love of sin, cannot act nor exercise that principle, and so neither can his prayers be acceptable.—*South*, vol. ix. Ser. 10.

It (integrity) is much plainer and easier, much the safer and more secure way of dealing in the world; it has less of trouble and difficulty, of *entanglement* and perplexity, of danger and hazard in it.—*Spectator*, No. 353.

She caroll'd, and her various song
Gave lessons to the listening throng:
But (the *entangling* boughs between)
'Twas her delight to teach unseen.
Cunningham. The Contemplatist.

Nay, so insensibly does this inveterate fallacy insinuate itself into our reasonings on this subject, that even Grotius himself appears not to be quite free from the *entanglement*.
Warburton. Divine Legation, b. vi. s. 2.

ENTE'CHED. "Fr. *Entecher*,—to stain, to imbue, (q. d.) with virtues or vices," (Skinner.) And Chaucer renders—afficitur, *enteched*.

One of the best *enteched* creature
That is or shal, while that y° world may dure.
Chaucer. Troilus, b. v.

Than who so euer is *enteched* [afficitur] and defould with payne, he ne doubteth not, that he is *enteteched* [afficitur] and defould with yuel.—*Id. Boecius*, b. 4.

ENTE'ND, *v.* } (Now *In.*) Fr. *Entendre*; It.
ENTE'NDABLE. } & Lat. *Intendere*, (*in*, and *tendere*; Gr. Τεν-ειν, to stretch.)
ENTE'NDANCE. } To *stretch* or direct, (met.)
ENTE'NDMENT. } the mind, the thoughts; to
ENTE'NT. } have or give a direction or
ENTE'NTION. } course, a design, purpose or
ENTE'NTIVE. } meaning; to design, to pur-
ENTE'NTIVELY. } pose, to mean. Also used by our older writers as equivalent to *attend*, *attention*, &c.

Entendment,—Fr. *Entendement*; intellectus vel *intentio*, (Skinner.)

Ne in non other *entente* we hider ne come,
Bote that we vor holi churche the deth of the nome.
R. Gloucester, p. 503.

O January, dronken in plesance
Of marinage, see how thy Damian,
Thin owen squier and thy boren man,
Entendeth for to do thee vilanie.
Chaucer. The Marchantes Tale, v. 9665.

For I *entend* to nothing
But to my ioy, and my playing.—*Id. Rom. of the Rose.*

This vertue bringeth a man to great degree
Ecus wight that lust to do him *entendaunce*.
Id. To the Lorde and Gentilmen.

And for to haue none other *entendaunce*
Unto nothing, but to mine ease.
Lidgate. Story of Thebes, pt. ii.

The peace is as it were a sacrament
To fore the God, and shal with words plaine
Without any double *entendement*
Be treated. *Chaucer. A Balade to King Hen. IV.*

For mannes hedde imaginen ne can
Ne *entendement* consider, ne tongue tell
The cruell paines of this sorrowful man
That passen euery tourment donne in helle.
Id. Troilus, b. v.

Soon after this, a furlong way or two,
He prively hath told his *entent*
Unto a man, and to his wif him sent
Id. The Clerkes Tale, v. 3263.

Who is so trewe and eke so *ententif*
To kepe him, alle and hole, as is his make?
Id. The Marchantes Tale, v. 9164.

The peple came into the house withoute
And wondred hem, in how honest manere
Ententifly she kept hire fader dere.
Id. The Clerkes Tale, v. 3210.

Let no man besie him this arte to seche,
But if that he the *entention* and speche
Of philosophres understonden can;
And if he do he is a lewed man.
Id. The Chanones Yemannes Tale, v. 16,912.

Now set well thine *entencion*
To hear of Loue the discription.—*Id. Rom. of the Rose.*

For these craftes (as I finde)
A man maie do by wate of kinde:
Be so, it be to good *entent*. *Gower. Con. A.* b. vi.

For who that is not *entendable*
To holde vp right his kinges name
Him ought for to be to blame. *Id. Ib.* b. vii.

For thy if that it be thy will
To stande vpon amendment,
A tale of great *entendement*
I thinke telle for thy sake,
Wherof thou might ensample take. *Id. Ib.* b. ii.

And kepe in his *entencion*
The point of sublimacion. *Id. Ib.* b. iv.

Thys I denye not, but that God coulde haue done it, yf he had so *entended*, when he spake the wordes: But now the Scripture standynge as it doth, I thinke he can not do it.
A Boke made by John Frith, fol. 59.

Fye on double *entendment* and cloked adulacion, whiche hath bene the common scruituers in all palacies, both imperiall and regall.—*Hall. Hen. VI.* an. 36.

EN-TE'NDER, *v.* To be or cause to be *tender*, delicate, affectionate, warm-hearted.

For whatsoever creates fear, or makes the spirit to dwell in a righteous sadness, is apt to *entender* the spirit, and to make it devoute and pliant to any part of duty.
Bp Taylor Holy Living, s. 4.

True love strikes root in reason passion's foe;
Virtue alone *entenders* us for life:
I wrong her much—*entenders* us for ever.
Young. The Complaint, Night 2.

E'NTER, *v.* } Fr. *Entrer*; Sp. *Entrar*; It.
E'NTRER, *n.* } *Entrare*; Lat. *Intrare*, to go or
E'NTERING, *n.* } come, to move, in or into.
E'NTRANCE. } To go or come, to move or
E'NTRY. } cause to move, in; to bring in, to put in (sc. in writing,) to put or place.

An *entry*, (a way or path, or passage in,) is a term of the chase, says Mr. Gifford, and means, "Places *through* (in or into) which deer have lately passed, by which their size is guessed at."

Tho the emperour herde this, to schippes he wende faste,
And al hys power forth with hym, and sailes vp enste.
Thei *entrede* in at Temse mouth.—*R. Gloucester*, p. 47.

For the se geth al aboute, bute *entre* on ther nys,
And that ys vp on harde roches. & so narw wel it ys.
That ther may go bote on, & on, that thre men with inne
Mygte ale al the lond, or heo come ther inne.—*Id.* p. 158.

Now has R. *entre*, & Acres taken es,
The Sarazens com fulle fre, & offred him grete riches.
R. Brunne, p. 127.

His lord sayde to hym wel be thou goode seruaunt and feithful for on fewe thingis thou hast be trewe, I shall ordeyne the on many thingis, *entre* thou into the joie of thi lord.—*Wiclif. Matthew*, c. 25.

Then his master sayde vnto him: Well good seruaunt and faithful. Thou hast bene faythfull in lytel, I wyll make the ruler ouer muche: *enter* in unto thy master's ioye.
Bible, 1551. *Ib.*

Ye litel children how hard it is for men that triston in richessis to *entre* into the kyngdom of God.
Wiclif. Mark, c. 4.

Chyldren, how harde is it for them that trust in ryches, to *entre* into the kyngdome of God.—*Bible*, 1551. *Mark*, c. 4.

For britheren ghe witen oure *entree* to ghou, for it was not veyn.—*Wiclif. 1 Thessal.* c. 2.

But of o thing I warne thee ful right,
Be wel avised on that ilke night,
That we ben *entred* into shippes bord
That non of us ne speke not a word
Chaucer. The Milleres Tale, v. 3585.

Aviseth you, ye ben a man of age,
How that ye *entren* into mariage;
And namely with a yong wif and a faire.
Id. The Marchantes Tale, v. 9430.

Warre at his beginning hath so great an *entring* and so large, that euerie wight may *enter* whan him liketh, and lightly find werre; but certes what end that shal befalle, it is not light to know.—*Id. Tale of Melibeus.*

She saide, at *entre* of the pas,
Howe Mars, which God of armes was,
Hath set two oxen sterne and stoute,
That casten fire and flam aboute,
Both at mouth and at nase,
So that they setten all on blase.—*Gower. Con. A.* b. v.

And downward from an hill under a bent,
Ther stood the temple of Mars armipotent,
Wrought all of burned stele, of which th' *entree*
Was longe and streite, and gastly for to see.
Chaucer. The Knightes Tale, v. 1985.

But of their *entree* whan thei sought,
The gates weren all to smale,
And therevpon was many a tale.—*Gower. Con. A.* b. i.

And *entre* not into iudgement with thy seruaunt, for in thy syghte shall no man lyuyng be iustified.
Bible, 1551. *Psalme* 113.

And therefore reader let this *entre* of the matter serue for an argument with what spirite this matter is handled.
Bp. Gardner. Explication of Transubstantiation, fol. 94.

When Adam transgressed my statutes, thē was the thing iudged that was done. Then were the *entraunces* of the worlde made narowe, ful of sorow and trauayle: they are but fewe and euell, full of parylles and labours.
Bible, 1551. *Esdras*, b. iv. c. 7.

That darkesome caue they *enter*, where they find
That cursed man, lowe sitting on the ground,
Musing full sadly in his sullen mind.
Spenser. Faerie Queene, b. i. c. 9.

I saw the sin wherein my foot did *enring*;
I saw how that dishonour did attend it;
I saw the shame whereon my flesh was vent'ring,
Yet had I not the power for to defend it.
Daniel. The Complaint of Rosamond.

Thence, forth descending to that perlous porch,
Those dreadfull flames she also found delayd,
And quenched quite like a consumed torch,
That erst all *entrers* wont so cruelly to scorch.
Spenser. Faerie Queene, b. iii. c. 12.

That on the rocks he fell so flat and light,
That he thereby receiv'd no hurt at all,
But chaunced on a craggy cliffe to light:
Whence he with crooked clawes so long did crawl,
That at the last he found a caue with *entrance* small.
Id. Ib. b. iii. c. 10.

Is. And a hart of ten,
I'trow hee be, madam, or blame your men
For by his slot, his *entries*, and his port,
His frayings, fawmets, he doth promise sport,
And standing 'fore the dogs
B. Jonson. The Sad Shepherd.

I thought it my duty, upon consideration of my age and vigorous constitution, as an Englishman, and an invitation to that purpose from my father, to *enter* into the service of my country, in the army commanded by the Earl of Essex under the authority of the Parliament.
Ludlow. Memoirs, vol. i. p. 36.

He [Sir Roger de Coverly] made indeed a little mistake as to one of her pages, whom at his first *entring*, he took for Astyanax.—*Spectator*, No. 335.

Languages are useful to men of all conditions, and they equally open them the *entrance*, either to the most profound, or the more easy and entertaining parts of learning.
Locke. Of Education, s. 195.

——— Heroic maid!
She to th' assaulted threshold bravely ran,
And with her snowy arms supply'd a bolt
To bar their *entrance*.—*Smollet. The Regicide*, Act v. sc. 6.

I shall be contented here, with what ever they will have the goodness to leave me, and pass to another *entry*, which is less ambiguous; I mean that of silk.
Burke. On a Regicide Peace, Let. 3.

ENTER-CHA'NGE, *v.* } (Now *Inter.*) Fr.
ENTERCHA'NGE, *n.* } *Entrechanger*, *changer*. See CHANGE,
ENTERCHA'NGEABLY. } and EXCHANGE.
ENTERCHA'NGEMENT. }

To *change* one with another, alternately, mutually; to give one thing, and take or receive another; to move or remove from one place to another, (the one to succeed the other alternately;) to have or cause a vicissitude, a mutation.

Sone after this, they spake of sondry things
As fil to purpose of this auenture
And playing *enterchaungeden* herrings.
Chaucer. Troilus, b. iii.

If the forme of this worlde is so selde stable, and if it turneth by so many *enterchaunges:* wilt thou than trusten in the tombling fortunes of men?—*Id. Boecius*, b. ii.

The eighth daie is the daie of immortalitee: in the which, rest and wernesse, woorke and idlenesse, shall not by course *entrechaungeably* the one succede the other, but thei shall be the euerlasting gladnesse.—*Udal. Luke*, c. 23.

Were you no king, and free from those moods, should I choose a companion for wit and pleasure, it should be you: or for honesty to *enterchange* my bosome with, it should be you.—*Beaum. & Fletch. A King and no King*, Act i. sc. 1.

Captaine George Weymouth saw the south part of Gronland, and had water in 120 fadome, blacke, as thicke as puddle, and in a little space cleere, with many such *enterchanges*.—*Purchas. Pilgrimage*, b. viii. c. 3. s. 4.

Thereupon he did frame himself the more to live after the fashion of the countrey there, and *enterchangeably* also to bring the men of that countrey unto the manner of the Macedonians: being perswaded that by this mixture and *enterchange* of manners one with another, he should by friendship more than force, make them agree lovingly together, when that he should be so far from the countrey of Persia.—*North. Plutarch*, p. 578.

And our indentures tripartite are drawne:
Which being sealed *enterchangeably*,
(A busineese that this night may execute)
To-morrow, cousin Percy, you and I,
And my good Lord of Worcester, will set forth.
Shakespeare. 1 Part Hen. IV. Act iii. sc. 1.

Priest. A contract;—
Attested by the holy close of lippes
Strengthned by *enterchangement* of your rings,
And all the ceremonie of this compact
Seal'd in my presence.—*Id. Twelfth Night*, Act v. sc. 1.

ENTER-CO'MMUNE, *v.* } See COMMON, and
ENTERCOMMU'NING, *n.* } INTERCOMMON.

To have, or do, or act in *common* or in *community* with others; to do or act, to share or participate with others, or as others do.

For if that it be peace, mine hart dere
The nature of the peace mote nedes driue
That men must *entrecomune* yfere
And to and fro eke ride —*Chaucer. Troilus*, b. iv.

The which nacions what for difficultie of wayes, and what for diuersitie of language, and what for defaulte of enuisage, (commercii insolentia) and *entercomuning* of marchandise: not onely the names of singular men ne may not stretchen, but eke the fame of cities may not stretchen
Id. Boecius, b. ii.

Yet he lived and died childlesse, *entercommoning* therein with many worthies.—*Fuller. Worthies. Hertfordshire.*

E'NTER-COURSE. (Commonly *Inter.*) Fr. *Entrecours*; Lat. *Cursus.*

Course, or way, or passage, *between* one and another; dealing between.

Thus in discerning contracts and other *entercourses*, the substance of the thing and the present employment is more to be considered than any improper or equivocal exoression, or quirk in the words of the law or *entercourse*.
Bp. Taylor. Rule of Conscience, b. iii. c. 6.

Lest the spinal pith should be compressed, and so the free *entercourse* or passage of the spirits to and fro be stopt.
Ray. On the Creation, pt. ii.

ENTER-DE'AL. (Also *Inter.*) A *dealing between* different parties; a communication; mutual or reciprocal *dealings* or transactions; intercourse.

So me in message unto her she sent,
To treat with her, by way of *enterdeale*
Of finall peace and faire attonement
Which might concluded be by mutuall consent.
Spenser. Faerie Queene, b. v. c. 7.

For he is practiz'd well in policie,
And thereto doth his courting most apply:
To learne the *enterdeale* of Princes strange,
To marke th' intent of counsells, and the change
Of States, and eke of priuate men some-while
Supplanted by fine falshood and faire guile.
Id. Mother Hubbard's Tale.

ENTERDI'T, *n.* & *v.* i. e. *Interdict.*

——— So that atten ende
This bissopes to Londone echone gonne wende,
A lute biuore Candlemasse, & abbodes al so,
& conceil made general, this *entredit* to do.
R Gloucester, p. 495.

The pape sauh out of cours the wikkednes of Ion,
Him & his fautours he cursed euerilkon
& *enterdited* this lond.—*R. Brunne*, p. 209.

& if he wild nouht com to amendement,
Alle France suld be brouht tille encumberment,
Thorgh comon *enterdite*.—*Id.* p. 330.

Thyn *enterdite*, and thy sentence
Ayen thin owne conscience
Hereafter thou shalt fele and grope.—*Gower. Con. A.* b ii.

ENTE'REMENT, i. e. *Interment*, (qv.) A funeral.

And for to yiue a more feith
Her husbonde, and eke she both
In blacke clothes thei hem cloth,
And make a great *enterement*.—*Gower. Con. A.* b. viii.

ENTER-GLA'NCING. Inter-changing *glances*, (quick, oblique looks.)

Nowe, although there wanted no delicate viands to content them, yet their chiefe repast was by *enterglancing* of lokes.
Gascoigne. Flowers.

ENTER-LA'CE. (Now *Inter.*) See ENLACE. Fr. *Entrelasser.*

Looke how the woods, where *enterlaced* trees
Spread friendly arms each other to embrace,
Joyne at the head, though distant at the knees,
Waving with wind, and lording on the place.
Sidney, Psalm 72.

The Grecian writers described it to be like in leaf unto plantaine: in stem four square, bringing forth certain little cods full of seed, enfolded and *enterlaced* one within another, after the manner of the tufted and curled haire about the pourcuttle fishes, called Polypi.
Holland. Plinie, b xxv. c. 7.

ENTER-ME'DDLE, *v.* } (Now *Inter.*) Fr.
ENTERME'DDLING, *n.* } *Entremesler*; *inter*, and *meddle*, (qv.) Fr. *Mesler*; It. *Mescolare*, *meschaire*, from the Lat. *Miscere*, (Menage,) to mix.

To intermix, to intermingle; to mix or mingle; to busy or be busy, (in the concerns of others.)

For why, the nature of euery thing maketh his property, no it is not *entermedled*, with the effect of contrarious thynge.
Chaucer. Boecius, b. ii.

In John I haue in a manier doen nothing at al, sauing only placed the texte, and diuided the paraphrase: because I knew the translatours therof, wyth whose exquisite doinges, I might not without the crime of great arrogancie and presumpcion be busye to *entermedle*.
Udal. To Queene Katherine.

In these *entermedlynges*, the ambassadours, that the Mytylenians had firste sente vnto the Lacedemonyans, by those Lacedemonians bene referred to the next assemblie, that shulde be made of all Grece.—*Nicolls. Thucidides*, fol. 73.

ENTER-ME'TE. Fr. *Entre mettre* or *entremester*, to intermeddle, to interpose, (Skinner.)

Tuo cardenalles of Rome the pape hider sent,
To Paris bothe thei come, to the parlement,
Thei said luf to make, the pape wild *entermet*,
That non ageyn other take, tille tyme that he had set.
R Brunne, p. 266.

For reson wolde haue reherced to the ryght as clergie scide,
Ac for thyn *entermetyng*, her hert thow for sake.
Piers Ploughman, p. 227.

A frere wol *entermete* him evermo;
Lo, good men, a flie and eke a frere
Wol fall in every dish and eke matere.
Chaucer. The Wif of Bathes Prologue, v. 6416.

But if he would him *entermette*.—*Id. Rom. of the Rose.*

ENTER-PA'RLE. A *parley* between; a conference.

And therefore doth an *enterparle* exhort;
Persuades him leave that unbeseeming place,
And with a princely hardiness resort
Unto his people, that attend his grace.
Daniel. Ciell War, b. ii.

ENTER-PA'RT, *v.* To *part*, or share between, or among.

I will parten with thee all thy paine
If it so be I do thee no comfort
As it is frendes right, sothe for to saine
To *enterparten* wo, a glad disport.—*Chaucer. Troilus*, b i.

ENTE'RPRET, i. e. *Interpret*, (qv.) Lat. *Interpres.*

Other did *enterprete* it otherwise: that the lyghtening in the Macedon's campe, signified glory & victory to Alexander, & also theioymet of the empyre of Asia.
Brende. Quintus Curtius, fol. 23.

E'NTER-PRISE, *v.* } Fr. *Enterprinse*, from
E'NTERPRISE, *n.* } the verb *enterprendre*;
E'NTERPRISER. } It. *Intra-prendere*, from the Lat. *Prehendere*, (*hendere*, used by the Latins only in composition, from the A. S. *Hent-an*, capere, to take hold of.) Equivalent to this is the A. S. and old Eng. *Underfangan*, and the modern Eng. *Undertake.* See HAND.

To take in hand, to undertake, to venture, to attempt; and by Spenser, to receive, (q.d. by the *hand*,) to entertain.

And also that longe time before we *enterprise* hereunto, we ought not onely to haue a little snatche of ciuile policy, but also, that we ought to be fully resolued and established in ourselues, as concernynge the whole tenure of our life.
Golding. Justine, Pref.

And as I thus sadly among them aduysed
I saw Gower, that first garnisshed our English rude,
And Maister Chaucer, that nobly *enterprised*
How that our Englishe myght freshely be ennewed.
Skelton. The Crowne of Laurell.

And now at the like request I haue made the lyke *enterpryse* to translate the canonical Epistles of St. Peter, Jude, James, and John.—*John Olde. To the Duchesse of Somerset.*

Oh how much haue they neede of, that will neuer be contented, and what richesse can suffice any that will attempt high *enterprises* aboue their estate.
Sir John Cheeke. The Hurte of Sedition

The chief *enterpriser* with the fauour of her maiestie hath not onely since continued the action by sending into the country againe and replanting this last yeere a new colony, but is also ready, according as the times and meanes will afford, to follow and prosecute the same.
Hacklugt. Voyages, vol. iii. p. 266.

Perdy not so, said shee, for shamefull thing
It were t' abandon noble cheuisaunce,
For show of perill, without venturing:
Rather let try extremities of chaunce
Then *enterprised* praise for dread to disauaunce.
Spenser. Faerie Queene, b. iii. c. 12.

In goodly garments that her well became,
Fair marching forth in honourable wise,
Him at the threshold met, and well did *enterprize*.—*Id. Ib.*

And daily how through hardy *enterprise*
Many great regions are discouered,
Which to late age were neuer mentioned.—*Id. Ib.* b. ii. c. 1.

Whereupon it was alledged, that love is of great power to move a man for to be bold, hardy, and adventurous, yea, and ministreth a readinesse to attempt all novelties, according as Plato named it, the *enterpriser* of all things.
Holland. Plutarch, p. 536.

An hasty fortune maketh an *enterpriser*, and remover, (the French hath it better; *entreprenant*, or *remuant*,) but the exercised fortune maketh the able man.
Bacon. Ess. Of Fortune.

I could not help both fearing and presaging, that these nations would some time or other, if ever we should have an *enterprising* prince upon the throne, of more ambition than virtue, justice, and true honour, fall into the way of all other nations, and loose their liberty.—*Spectator*, No. 338.

The king followed them thither with a slender, or rather no guard, (so far was he from fearing either parliament or city:) designing to engage the citizens to deliver up the five members to him, and to stand by him in this horrid *enterprize*: but they would not be persuaded to comply with his desires in that matter.—*Ludlow. Memoirs*, vol. i. p. 22.

The Portuguese erected the first sugar-works in Brazil, as they are more lively and *enterprising* than the Spaniards.
Granger. The Sugar-Cane, b. i. Argument.

When young, with sanguine cheer and streamers gay,
We cut our cable, launch into the world,
And fondly dream each wind and star our friend:
All, in some darling *enterprize* embark'd.
Young. The Complaint, Night 8

——— In civil life
Wit makes an *enterpriser*; sense a man.

ENTERTA'IN, *v.* } (Also, in some of our
ENTERTA'IN, *n.* } older writers, *Inter.*) Fr.
ENTERTA'INER. } *Entretenir*; It. *Intrattenere*; Sp. *Entretener*;
ENTERTA'ININGLY. } Lat. *Inter*, and *tenere*, to
ENTERTA'INMENT. } keep among.

To keep, to take, admit, or receive, among, (sc.) as a guest, as a companion, as a servant, as a soldier; and thus—to receive and treat hospitably

and kindly; to take into service, or pay for service; to cherish, to please, to gratify; and further, to amuse, to divert; also, to keep or hold, (sc.) a conversation, an argument or discourse; to keep the mind or attention engaged or occupied; to engage.

By Spenser, used simply as equivalent to, *to take*. He also uses *entertaine* as a noun; and Shakespeare once, in *Pericles*.

The embassadours of the Cirenians came to him [Alexander] thither, and brought him presentes, whom he gently *entertained*, assuring them of his friendship.
Golding. Cæsar, fol. 71.

Who now but they in strength and number flowe!
Raisd by their God their hatere farre above!
For, chang'd by him, their *entertainers* grow
With guile to hate, who erst with truth did love.
Sidney, Psalm 105.

Whome Arsaces, Kyng of the Parthians, sent into Hyrcanie, and of his noble and royall courage, not onely gaue him *entertenement* like a kyng, but also gaue him his daughter in marriage.—*Golding. Justine*, fol. 147.

The knight and Vna entring, faire her greet,
And bid her joy of that her happy brood;
Who them requites with court'sies seeming meet,
And *entertains* with friendly cheerfull mood
Spenser. Faerie Queene, b. i. c. 10.

But when he lookt about on euery side,
To weet which way were best to *entertaine*
To bring him to the place where he would faine,
He could no path nor traet of foot descry
Ne by inquiry learne, nor ghesse by ayme.
Id. Ib. b. vi. c. 4.

But Calidore, in th' entry close did stand,
And *entertaining* them with courage stout,
Still slew the foremost that came first to hand,
So long, till all the entry was with bodies man'd.
Id. Ib. b. vi. c. 11.

In all th' assembly there was not a man,
But put the project on with might and main,
So great applause it generally wan,
That else no business they would *entertaine*.
Drayton. Battle of Agincourt.

But after all her princely *entertaine*,
To the hearing of that former cause in hand,
Herselfe eftsoones she gan conuert againe.
Spenser. Faerie Queene, b. v. c. 9.

Such was that hag, vnmeet to host such guests
Whom greatest Prince's Court would welcome faine,
But need (that answers not at all requests)
Bade him not look for better *entertaine*.—*Id. Ib.* b. iv. c. 8.

Where hearing of the goodly *entertain*
Your knight of holy Order of the Bell
Gives to all damsels, and all errant knights,
I thought to knock, and now am bold to enter.
Beaum. & Fletch. Knight of the Burning Pestle, Act ii. sc. 1.

And until then, your *entertain* shall be
As doth befit our honour, and your youth.
Shakespeare. Pericles, Act i. sc. 1.

Gon. When euery greefe is *entertained*
That's offer'd, comes the *entertainer*.
Shakespeare. Tempest, Act ii. sc. 1.

Good purposes, when they are not held, doe so farre turne enemies to the *entertainer* of them, as that they help to double both his sin and punishment.
Bp. Hall. Cont. Christ before Caiaphas.

Note if your lady straine his *entertainment*,
With any strong, or vehement opportunitie:
Much will be seene in that.—*Shakes. Othello*, Act iii. sc. 3.

His office was to give *entertainment*
And lodging unto all that came and went,
Not unto such as could him feast againe,
And double quite for that he on them spent;
But such, as want of harbour did constraine:
Those for God's sake his dewty was to *entertaine*.
Spenser. Faerie Queene, b. i. c. 10.

The not *entertaining* a sincere love and affection for the duties of religion, does both naturally, and by the just judgment of God besides, dispose men to errors and deceptions about the great truths of religion.—*South*, vol. iv. Ser. 8.

The argument with which this audience was *entertained* the last Lord's day, being the government of the tongue, I cannot think it improper or unseasonable for me, who have the honour to come next, to treat about the government of the thoughts.—*Sharp*, vol. i. Ser. 14.

You may easily imagine the confusion of the *entertainer*, who finding some of his friends very uneasy, desired to tell them a story of a great man, one Mr. Lock.—*Spect.* No. 533.

But the kind hosts their *entertainment* grace
With hearty welcome, and an open face.
In all they did, you might discern with ease
A willing mind, and a desire to please.
Dryden. Ovid Metam. b. viii.

And, to that end, [the king] encouraged a great number of loose debauched fellows about the town to repair to White-hall, where a constant table was provided for their *entertainment*.—*Ludlow. Memoirs*, vol. i. p. 19.

A country vicar in his homely house,
Pleas'd with his lot, and happy in his spouse,
With simple diet, at his humble board
Once *entertain'd* the chaplain of a lord.
Fawkes. Parody on the City and Country Mouse.

My conversation, says Dryden, very *entertainingly* of himself, is dull and slow, my humour saturnine and reserved.
Dr. J. Warton. Essay on Pope.

When company meet, he that can talk *entertainingly* upon common subjects; and divert their minds with inoffensive wit, has an excellent talent.—*Sherlock*, Disc. 5.

ENTER-TA'KE, *v.* A word of Spenser's coinage.

To receive, to entertain.

So did this mightie ladie, when she saw
Those two strange knights, such homage to her make,
Bate somewhat of that maiestie and awe
That whylome wont to doe so many quake,
And with more mild aspect those two to *entertake*.
Spenser. Faerie Queene, b. v. c. 9.

ENTER-TI'SSUED. *Tissue* or *tishew*, (says Skinner,) from the Fr. *Tissu*, part. of *tistre*, texere, (q.d.) A cloth interwoven (intextum) with gold or silver.

'Tis not the balme, the sceptre, and the ball,
The sword, the mase, the crowne imperiall,
The *entertissued* robe of gold and pearle.
Shakespeare. Hen. V. Act iv. sc. 1.

ENTER-VIEW. } (Now *Inter.*) Fr. *S'entre-*
ENTERVIEWING, *s.* } *voir*, to behold or visit one another.

A *view* or visit between persons.

Antigonus licked them up one after another, sent letters of encouragement one to another, appointing a time and place of meting and *enterview*, and so laid all their powers together for the war.—*Golding. Justine*, fol. 77.

Therefore, first, he wrote many and diuers letters to Syr John Carew, and Syr Thomas Trenchard, wylinge and warnynge them with all kyndnes of humanitie to enterteyne the Kyng of Castel, tyll he in person approched in some place mete and conuenyent for the *entreuieuynge* and entreteignynge of so noble a personage.
Hall. Hen. VII. an. 20.

But if the busie tell-tale day,
Our happy *enterview* betray;
Lest thou confesse too, melt away.
Habington. Castara, pt. i.

ENTER-WO'VEN. (Now *Inter.*)

On her head a gyrland of flowers, corne, vine-leaves, and olive-branches *enterwoven*.
B. Jonson. The second Masque of Beauty.

To you that are by excellence a Queene!
The top of beauty! but of such an ayre,
As onely by the mind's eye may be seene
Your *enterwoven* lines of good and fayre!
Id. Love's Triumph through Callipolis.

EN-THEAT. } Gr. Ενθεος, (εν, and θεος, a
E'NTHEASM. } God;) Lat. *Entheatus*, divino spiritu adflatus, inspired by *divine spirit*. See ENTHUSIASM.

Their orby crystals move
More active than before,
And *entheate* from above,
Their sovereign prince, laud, glorify, adore.
Drummond. Divine Poems.

His genius justly, in an *entheat* rage,
Oft lash'd the dull-sworn factors for the stage;
For Alchymy, though't make a glorious gloss,
Compar'd with gold is bullion and base drosse.
Will. Hodgson. On B. Jonson.

Altho' in one absurdity they chime
To make religious *entheasm* a crime.—*Byrom. Enthusiasm.*

Without the *entheus* Nature's self bestows,
The world no painter nor no poet knows.
J. Scott. Essay on Painting.

EN-THRAL, *v.* } (Also *In.*) A. S. *Thræl*;
ENTHRA'LMENT. } Sw. *Træl*, which Ihre (after a review of different etymologies proposed) thinks are from *Thre-an*, to chastise, to correct; and applied to those slaves whom their masters chastised at pleasure. See DISENTHRALL.

To reduce or subject, to servitude or slavery; under the dominion of a master or tyrant; to enslave, to deliver over, to consign to, bondage.

It is reported that there was such a grieuous dearth of corne in the years 1586 and 1587, thorowout Hungary, that some being compelled for want of food were faine to sell their children vnto the most bloudy and barbarous enemie of Christians, and so to *enthrall* them to the perpetuall yoke of Turkish slauery.—*Hackluyt. Voyages*, vol. i. p. 185.

Thus did my youth but exercise extremes,
My heed was rashness to forerun my fall,
My wit but folly, and my hopes but dreams,
My counsel serv'd myself but to *enthral*.
Drayton. The Legend of Pierce Gaveston.

Through our forwardness to suppress, and our backwardness to recover an *enthral'd* piece of truth out of the gripe of the custom, we care not to keep truth separated from truth, which is the fiercest rent and diuulsion of all.
Milton. On the Liberty of Unlicensed Printing.

Till by two brethren (those two brethren call
Moses and Aaron) sent from God to claime
His people from *enthralment*, they return
With glory and spoile back to their promised land.
Id. Paradise Lost, b. xii.

When I see the bright nymph who my heart does *enthral*,
When I view her soft eyes and her languishing air,
Her merit so great, my own merit so small,
It makes me adore, and it makes me despair.
Walsh. The Antidote.

—— Oh! look down,
With smiles indulgent, on his new designs;
Assist his useful works, facilitate
His honest aims, nor in exaction's gripe
Enthrall th' endeavouring swain.
Dodsley. Agriculture, c. 1.

EN-THRIL, *v.* A. S. *Thirlian*, to pierce or bore through.

Wherewith a dart we saw how it did light
Right on her breast, and therewithall pale death
Enthrilling it to reaue her of her breath.
Mirrour for Magistrates, p. 265.

EN-THRONE, *v.* } (Also *In.*) Fr. *Enthro-*
ENTHRO'NIZE. } *ner*, *throne*, *thron*; Sp. *Trono*; It. *Trono*; Ger. *Thron*; Dut. *Troon*; Lat. *Thronus*; Gr. Θρονος, a seat, from the unused Θρα-ειν, sedere, *to sit*.

To place upon a *throne* or seat; emphatically applied to the seat of potentates; to seat, as in power or authority; to hold or occupy the seat of power, of sovereignty.

But when I saw it was *enthron'd*
In her celestial breast,
O then! I it no longer own'd
For mine was ne'er so blest.—*Carew. The Mistake.*

—— Oh now after
So many courses of the sun *enthroned*,
Still growing in a maiesty and pomp, the which
To leaue, a thousand fold more better, then
Tis sweet at first t' acquire.
Shakespeare. Hen. VIII. Act ii. sc. 3.

Right princely virtue fit to reign,
Enthroniz'd in her spirit remain,
Guiding our fortunes ever.—*Davies*, Hymn 22. *To Astrea.*

Enthroniz'd: Thy *throne*, O God, is for ever, and the sceptre of thy kingdom is a right sceptre.
Bp. Hall. Serm. Christ & Cæsar.

Sometimes on flowery beds she [the Grecian Muse] lay supine
And gave her thoughts a loose to love and wine;
Or in her sable stole and buskins dress'd,
Show'd vice *enthron'd*, and virtuous kings oppress'd.
Fenton. Epistle to Mr. Southerne.

O who will bear me then to western climes,
The isles of innocence, from mortal view
Deeply retired, beneath a plantaines shade
Where happiness and quiet sit *enthron'd*.
Warton. The Enthusiast.

His [the divine Λογος] *enthronisation* after his resurrection, was nothing more than declaring the dignity of his person more solemnly, and investing him as God-man, in his whole person with the same power and authority, which as God he always had.—*Waterland. Works*, vol. i. p. 191.

EN-THU'NDER, *v.* Fr. *Tonner*; Lat. *Tonare*.

Against them all she proudly did *enthunder*.
Vntill her masts were beaten ouer-bord,
Her deckes downe raix'd, her tackle cut asunder.
Mirrour for Magistrates, p. 550.

EN-THU'SIASM. } Fr. *Enthusiasme*; It.
ENTHU'SIAST. } *Entusiasmo*; Sp. *Enthu-*
ENTHUSIA'STIC. } *siasmo*; Gr. Ενθουσιασ-
ENTHUSIA'STICAL. } μος. Ενθεος, (εν, and θεος.)
ENTHUSIA'STICALLY. } ενθεαζ-ειν, ενθουσιαζ-ειν,
ENTHU'SIASM. } to be acted upon by di-
ENTHU'SIAN. } vine spirit. (See ENTHEAT.) Cotgrave calls it—

A ravishment of the spirit; divine motion or inspiration; poetical fury. And see the quotations from Holland and Warburton.

This passion in general is named *enthusiasmus*, as one would say a divine inspiration, for like as ενθουσιαω in Greek signifieth repletion with spirit or winde, and ἐνθεος that which is full of prudence and wit, even so, saith he [Plato] an agitation and shaking of the soul is called *ενθουσιασμος* by the participation and society of some more heavenly and divine power. Now this *enthusiasme* is subdivided.

Holland. Plutarch, p. 932.

Now that power or faculty of divination (like unto a pair of blank writing tables, wherein there is nothing written) void of reason, and not determinate of itself, but only apt and meet to receive fancies, affections, and presensions, without any discourse of reason, or ratiocination, hitteth upon that which is to come, at what time it is most removed from that which is present, and in that extasie is it transmuted by a certain temperature and disposition of the body, which we call *enthusiasm* or inspiration.—*Id. Ib.* p. 1092.

When heated melancholy hath kindled the busy and active fancy; the *enthusiast* then talks of illuminations, new lights, revelations, and many wonderful fine things, which are ascribed to the same spirit, [the Holy Ghost]

Glanvill, Ser. 10.

For no men in the world except *enthusiasts* and mad-men ever obtruded a doctrine upon the church, but he pretended Scripture for it or tradition, and therefore no man could be pressed by these words, no man confuted, no man instructed, no not *enthusiasts* or Montinists.

Bp. Taylor. Liberty of Prophesying, s. 5.

Hence 'tis my humble fancy finds no wings,
No nimble rapture starts to heaven and brings
Enthusiastic flames.—*Crashaw. To the Morning.*

But (2) there is another mischief of the *enthusiastick* spirit behind, and that is, its bringing reason into disgrace, and denying the use thereof in the affairs of faith and religion.—*Glanvill*, Ess. 4. p. 20.

[This] Alexander ab Alexandro. Gen. dier. lib. vi. cap. 21. [relates] of an *enthusiasticall* prisoner.

Burton. Anatomy of Melancholy, p. 657.

Of prophets, *enthusiasms* and impostors, our ecclesiasticall stories afford many examples.—*Id. Ib.* p. 673.

I mean *enthusiasm*: which laying by reason, would set up revelation without it. Whereby in effect it takes away both reason and revelation, and substitutes in the room of it the ungrounded fancies of a man's own brain, and assumes them for a foundation both of opinion and conduct.

Locke. Of Hum. Underst. b. iv. c. 19.

If it be true, that all knowledge lies only in the perception of the agreement or disagreement of our own ideas, the visions of an *enthusiast* and the reasonings of a sober man will be equally certain.—*Id. Ib.* b. iii. c. 4.

A numerous host of dreaming saints succeed,
Of the true old *enthusiastic* breed,
Gainst form and order they their power employ,
Nothing to build, and all things to destroy.

Dryden. Absalom & Achitophel.

Very extravagant, therefore, and unwarrantable are those flights of devotion, which some *enthusiastical* saints of the church of Rome have indulged themselves in; who make it necessary for every Christian, in order to his arriving at perfection to divest himself of all manner of regard for himself; nay, to despise, to hate and to abhor himself in the utmost propriety of the expression.

Atterbury, vol. i. Ser. 9.

He [John Oxenbridge] preached very *enthusiastically* in several places in his travels to and fro, while his dear wife preached in the house among her gossips and others.

Wood. Athenæ Oxon.

Enthusiasm is that temper of mind, in which the imagination has got the better of the judgment. In this disordered state of things, *enthusiasm*, when it happens to be turned upon religious matters, becomes fanaticism: and this, in its extreme, begets the fancy of our being the peculiar favourites of heaven.—*Warburton. Divine Legation*, b. v. App.

He comes! he comes! the saviour of the land!
His drawn sword flames in his uplifted hand,
Enthusiast in his Country's cause;
Whose firm resolve obeys a nation's call,
To rise deliv'rer, or a martyr fall
To Liberty, to dying laws. *Logan. Ode to Paoli.*

Each youth, inspired by your persuasive art,
Clasps the dear form of Virtue to his heart;
And feels in his transported soul
Enthusiastic raptures roll.—*Mason. For Music.* Ode 1.

There is a fervour in the performance of religious duties when they arise from a sincere heart, which is really a most exquisite sensation. It is a sensation in the bosom, far removed from any thing *enthusiastical*. It is warm, but not violent; it is zealous, but not unreasonable.

Knox. Works, vol. vi. Ser. 9.

Though I was at first, like the rest, much disposed to disapprove the solitude of my friend's habitation, yet when I had resided with him a little while, and had enjoyed the calm and rational pleasure of philosophic ease, I became *enthusiastically* fond of a sequestered life.—*Id. Ess.* No. 29.

ENTHYMEME. Gr. *Ενθυμημα*, from *εν*, and *θυμος*, the mind. Syllogismus imperfecte prolatus (*subintellectâ* alterâ præmissarum.) A syllogism imperfectly produced, (one of the premises remaining within the mind, i. e. not expressed.) See the quotation from the *Art of Thinking*.

Neither ought the same to be so painfully studied and premeditated as that oration of Demosthenes was, which Pytheas said (by way of reproach) that it smelled of lampe oyle; nor full of over much sophisticall curiosity of *enthymemes* and arguments too witty and subtile, nor yet with clauses and periods exactly measured to the rule and compasse.—*Holland. Plutarch*, p. 291.

Must we learn from canons and quaint sermonings, interlined with barbarous Latin, to illumine a period, to wreath an *enthymeme* with masterous dexterity.

Milton. An Apology for Smectymnuus.

I remember Chillingworth somewhere puts up this request to his adversary Knot; "Sir, I beseech you, when you write again, to do us the favour to write nothing but syllogisms. For I find it still an extreme trouble to find out the conceal'd propositions, which are to connect the parts of your *enthymems*."—*Locke. Sec. Vind. of the Reasonableness of Christ.*

The word *enthymeme* is of a Greek original, and implies that one of the premises is understood in the mind.

Crousaz. Art of Thinking, pt. iii. c. 9.

EN-TICE, *v.* } (Also *In.*) Roquefort, *Glossaire de la Langue Romaine*, has *enticement*; excitation, instigation: *enticer*, exciter, provoquer. Skinner refers to the Fr. *Attiser*, to kindle, from the Lat. *Titio*, a firebrand, (and this is approved by Junius,) or to the A. S. *Tihtan*, *atihtan*, to allure, persuade, solicit, incite. The common word in the north of England is, to *tice*, which Mr. Brocket has noticed. To *tice*, or *entice*, is—

ENTI'CEMENT.
ENTI'CER.
ENTI'CING, *s.*
ENTI'CINGLY.

To allure, to tempt; to hold out or offer, or present allurements or temptations; to throw out or offer baits.

Enticingly,—see *Intice*.

Edelfred, that was kyng of Northomberlond,
He *entyced* and other kynges here of thys lond.

R. Gloucester, p. 235.

Rygt so flaterers and foles, aren the fendes procuratores
Entysen men thorgh here tales, to synne and harlotrie.

Piers Ploughman, p. 114.

The fourth circumstance is, by whiche meditatours, as by messagers, or for *enticement*, or for consentment, to bare compagnie with felawship.—*Chaucer. Persones Tale.*

And therefore thou ne shalt do him no damage in wicked word, ne harme in his body, ne in his catel, ne in his soule by *entising* of wicked example.—*Id. Ib.*

My sonne, consente not vnto synners, if they *entyce* thee.

Bible, 1551. *Proverbes*, c. 1.

Hugh the olde Earle of Chestre, beynge sycke unto deathe in the same self yeare, caused by the *entycement* of Anselme, the prestes entely to be expelled out of the three churche of Westchestre, and the monkes to be placed for them.

Bale. English Votaries, pt. ii.

Goe now Clarinda, well thy wits advise,
And all thy forces gather vnto thee;
Armies of lovely lookes, and speeches wise,
With which thou canst euen Joue himselfe to loue *entire*.

Spenser. Faerie Queene, b. v. c. 5.

The little fishes (dreading the deceit)
With fearful nibbling fly th' *enticing* gin,
By nature taught what danger lies therein.

Drayton. Rosamond to King Henry.

To call for aid, and then to lie in wait,
So the hyæna murthers by deceit:
By sweet *enticement* sudden death to bring.
So from the rocks th' alluring mermaids sing.

Id. King John to Matilda.

An upright, a comely grace, curtesies, general salutations, cringes, a mincing gate, a decent and an affected peace are most powerful *enticers*.

Burton. Anatomy of Melancholy, p. 467.

The Syrens, once deluded, vainly charm'd,
Ty'd to the mast, Ulysses sail'd unharm'd;
Had Myra's voice *entic'd* his listening ear,
The Greek had stopt, and would have dy'd to hear.

Lansdown. Myra Singing.

We must through many tribulacions enter into the kingdom of God; every one that will live godlily in Christ Jesus, must suffer persecution; if any man will come after me, let him deny himself, and take up his cross and follow me: such are the promises and *enticements* it useth.

Barrow, vol. ii. Ser. 2.

3dly. The third and last sign that I shall mention, of a temptation's attaining its full hour or maturity, is a more than usual restlessness and importunity in its *enticings* or instigations.—*South*, vol. vi. Ser. 7.

Yet nought beheld, save meadows deck'd with flowers,
Clear waters, cooling caves, and leafy bowers,
The *enticing* scenes a while the youth delay'd;
He stretch'd his weary limbs beneath the shade.

Hoole. Jerusalem Delivered, b. xiv.

Up yon green slope, of hazels trim,
An avenue so cool and dim
Shall to an harbour at the end,
In spite of gout, *entice* a friend.

Warton. The Progress of Discontent.

ENTI'RE, *adj.* } (Also *In.*) Fr. *Entier*; It. *Intiero*; Sp. *Entero*; Lat. *Integer*, from the ancient *tag-ere* (*tang-ere*,) Gr. Θιγ-ειν, to touch. Integer, *non tactus*, cujus *nemo tetigit* aut abstulit quicquam. *Untouched*,—no part of which has been *touched* or taken. See INTEGER.

ENTI'RELY.
ENTI'RENESS.

Untouched, and thus unmixed, unmingled, pure, uncorrupt; all or whole; from which nothing has been taken; undivided, unshared, unbroken; full, complete: unbroken, (sc.) in bodily strength; undivided, (sc.) in affection, attachment or fidelity; and thus, sincere, faithful.

And thanne dude we all wel, and gut wel bet to lovye
Oure enemye *entyreliche*, and helpe hem at here needo.

Piers Ploughman, p. 175.

Blithly ladye (qd. I) me list this matter *entirely* to vnderstond. *Chaucer. The Testament of Love*, b. iii.

And so of many kindes of people & manye nations he made one *entire* kingdom, & one people.—*Golding Justine*, fol. 44.

Which he following as things better than his countrey vsages, offended therby greatlye both the eies and the harts of his nacion, and caused many that loved him before *entirely*, to hate him then as an enemy.

Brende. Quintus Curtius, fol. 140.

With hym haue we sent the brother, whose faythe and *entyrenesse* in preachynge the gospell throughout all the congregacions is well tryed.—*Udal. Corinthians*, c. 8.

Her fickle hart conceiued hastie fire,
Like sparks of fire which fall in slender flex,
That shortly brent vnto extreme desire,
And ransackt all her veines with passion *entire*.

Spenser. Faerie Queene, b. iii. c. 1

Well were the men and their commission match'd
For they had their authority *entire*,
To take the king, his guardian to acquit,
And to bestow him where they thought it fit.

Drayton. The Barons' Wars, b. v

Good or bad (qan his brother fierce reply)
What doe I recke, sith that he dyde *entire*.

Spenser. Faerie Queene, b. ii. c. 8.

——— For what can scape the eye
Of God all-seeing, or deceave his heart
Omniscient, who in all things wise and just,
Hinder'd not Satan to attempt the munde
Of man, with strength *entire*, and free-will arm'd,
Complete to have discover'd and repulst
Whatever wiles of foe or seeming friend.

Milton. Paradise Lost, b. x.

Which when his pensive lady saw from farre,
Great woe and sorrow did her soule assay,
As weening that the sad end of the warre,
And gan to highest God *entirely* pray,
That feared chance from her to turn away.

Spenser. Faerie Queene, b. i. c. 11.

Sometimes the attorney, or follower of the cause, unskilfully thrusteth into the writ, both the uttermost quantity, or more, of the land, and the full rent also that is given for it: or else setteth down an *entirety*, where but a moiety, a third, or fourth part only was to be passed.

Bacon. Of the Office of Alienations.

——— But I
Should injure nature, virtue and destiny,
Should I divide and discontinue so
Virtue, which did in one *entireness* grow.

Donne. Obsequies on the Lord Harrington.

Christ, the bride-groome, praises the bride, his church, for her beauty, for her *entireness*: for her beauty, she is *columba*, a dove she is *perfecta*, undefiled: her *entireness* is praysed by her propriety, in respect of him; *columba mea*, my dove, by her unity in respect of herselfe, *una*, one alone, my dove, my undefiled is but one.

Bp. Hall. A Sermon. Beauty and Vnitie of the Church.

Such might that great fire in Rome be in Nero's time, which whether began casually, or by design, (which was disputed then, as it hath been about others since) did presently spread itself with greater speed over the Cirque (as the Historian tells us) than the wind itself, and never left burning till of fourteen regions in Rome but four were left *entire*.—*Stillingfleet*, vol. i. Ser. 14.

Blest is the maid and worthy to be blest,
Whose soul, *entire* by him she loves possest,
Feels every vanity in fondness lost,
And asks no power but that of pleasing most.

Litttelton. Advice to a Lady.

EN-TITLE, *v.* (Also *In.*) Fr. *Intituler*; It. *Intitulare*; Sp. *Intitular*; Lat. *Titulare*; i. e. Indere *titulum* vel nomen,—to bestow a *title* or name.

To have, receive, or bestow, a name or *title*; to name or call; to give a name or *title*, (sc.) as owner, possessor, as having a right to own or possess, as claimant; and thus, to have or give a right or claim.

Accept in gree this litle short treatisse
That is *entituled* thus the Court of Loue.
Chaucer. The Court of Loue.

When I had suffycently published my mynde, he desired me to *entitle* the somme of my wordes and wryte them for hym, because they semed ouerlong to be well reteyned in memory.—*A Boke made by John Fryth*, Pref.

Lewes of Burbon, second yet to none,
Led on the left; with him that mighty peer,
The Earl of Vendome, who of all her men
Large France *entitled* her great master then.
Drayton. The Battle of Agincourt.

I rather quarrel with mine own ambition,
That durst to soar so high, as to feed hope
Of any least desert, that might *entitle*
My duty to a pension from your favours.
Ford. The Lover's Melancholy, Act iv. sc. 1.

Let us all lay our hands upon our hearts, and examine ourselves, whether, and how far we may be said to be in such a state, to have fulfilled the duties, and undergone the hardships, which *entitle* us to the privileges of it [the Christian Religion]—*Atterbury*, vol. iii. Ser. 2.

[The republick of regicide] so subdued the minds of the rulers in every nation, that hardly any resource presents itself to them, except that of *entitling* themselves to a contemptuous mercy by a display of their imbecility and meanness.—*Burke. On a Regicide Peace*, Let. i.

EN-TOIL, *v.* Fr. *Toille*; Lat. *Tela*, a net.
To take in a net, in any snare; to ensnare.

He handled the matter so, as he cut off their land forces from their ships, and *entoyled* both their navy, and their camp, with a greater power than theirs, both by sea and land, and compelled them to render themselves without striking a stroke.—*Bacon. New Atlantis.*

EN-TOMB, *v.* } (Also *In.*) Fr. *Entomber*: ENTO'MBMENT. } the Lat. *Tumulus*, a diminutive from *tum-ere*, to swell.
To place or deposit within a *tomb*; to inter, to inhume, to bury, to put in the grave.

The ruin'd wals he did remdifye
Of Troynovant, gainst force of enimy,
And built that gate which of his name is hight,
By which he lyes *entombed* solemnly.
Spenser. Faerie Queene, b. ii. c. 10.

Delia, these eyes that so admire thine,
Have seen those walls which proud ambition rear'd
To check the world; how they *entomb'd* have li'n
Within themselves, and on them ploughs have ear'd.
Donne, son. 41.

Mes. My noble generall, Timon is dead
Entomb'd vpon the very hemme o' th' sea
And on his gravestone this inscripture.
Shakespeare. Timon of Athens, Act v. sc. 5.

Oh, help, she cry'd, in this extremest need
If water Gods are Deities indeed:
Gape, Earth, and this unhappy wretch *entomb*,
Or change my form whence all my sorrows come.
Dryden. Ovid. Metam. b. i.

Indeed the strictest imprisonment is far more tolerable than being under restraint by a lazy humour from profitable employment, that enchaineth a man, hand and foot, with more than iron fetters, this is beyond any imprisonment, it is the very *entombment* of a man, quite in effect sequestering him from the world, or debarring him from any valuable concerns therein—*Barrow*, vol. iii. Ser. 19.

Thou noblest monument of Albion's isle!
Whether by Merlin's aid from Scythia's shore!
To Amber's fatal plain Pendragon bore,
Huge frame of giant hands, the mighty pile,
T' *entomb* his Briton's slain by Hengist's guile.
Warton, son. 4.

EN-TRAILS, *n.* } (Also *In.*) Fr. *Entrailles*; ENTRA'IL, *v.* } It. *Entraglie*; (q.d.), *internalia*, (Skinner.) Sp. *Entranas*; Lat. *Interranea*, (Minshew.) From the Gr. Εντερα, from εντος, Intus, within. Of this etymology it may be remarked, that the word does not by it pass in the usual course from the Greek *through* the Latin into the Italian and French; the *internalia* of Skinner, and *interranea* of Minshew, being coined.
The Dut. *Treylen*; Eng. *Trail*, is to drag or draw, (perhaps corrupted from *draggle*,) and the verb, to *entrail*, is commonly explained, to *intermingle*; it may mean to *draw between or among*, through and through; and thus, consequentially,—

To intermingle, to interweave, to intertwine, intwine, or intwist. And this meaning accounts well for the application of the noun to the *bowels*; (so called for a similar reason. See BOWELS.)

And this Iudas hadde a feelde of the hire of wickednesse, and he was hanged and to barst the myddil, and alle his *entrailis* weren sched abrood.—*Wiclif. Dedis*, c. 1.

The most ardaund loue of his wife, brende the *entrailes* of his breast, ne the songs that had ouercommen all thynge, ne mighte not aswagen her lord Orpheus.
Chaucer. Boecius, b. iii.

And whē for gredines they had gulled in the troubled water, they begā to swell, when the mudde once entered into their *entrayles*.—*Brende. Quintus Curtius*, fol 100.

The *entrayles*, which be venderneth the myddreffe, be exercised by blowinge, eyther by constraint, or playeng on shaulmes, or sackbottes, or other lyke instruments, which doe require moch wynde.—*Sir T. Elyot. Castel of Helth*, b. ii.

To shew Dan Cupid's powre and great effort:
And round about a border was *entrayl'd*
Of broken boawes and arrowes shiuered short.
Spenser. Faerie Queene, b. iii. c. 11.

Their dam vpstart, out of her den effraid,
And rushed forth, hurling her hideous taile
About her cursed head, whose folds displaid
Were stretcht now forth at length without *entrail*.
Id. Ib b. i. c. 1.

Behold the boyling Bathes at Cairbadon
Which seeth with secret fire eternally,
And in their *entrailes* full of quick brimstone
Norish the flames, which they are warm'd vpon.
Id. Ib b. ii. c. 10.

I will, hereafter, call her step-dame ever.
If she can lose her nature, I can lose
My piety, and in her stony *entrailes*,
Dig me a seate.
B. Jonson. Catiline, Act i.

And lo! while in the shock of war they close,
While swords meet swords, and foes encounter foes,
The treacherous earth beneath their footsteps cleaves,
Her *entrails* tremble and her bosome heaves.
Broome. On the Seat of War in Flanders.

Here Thamis ended. Now the goodly train
Of all the Nayads, in most comely wise,
A present make of myrtle girland green,
Entrail'd with flowrets and with rare devise.
Thompson. Epithalamium.

——— The barbed shaft
Had then no poison'd point; nor thou, fell tube!
Whose iron *entrails* hide the sulphurous blast,
Satanic engine, knew at the ruthless power
Of thundering death around thee.
Mason. The English Garden, b. ii.

EN-TRANCE, *v.* } (Also *In.*) Fr. *Transe*, ENTRA'NCEMENT. } from the Lat. *Trans-ire*, to go or pass over; q. d. (says Skinner,) *transitus* in alium mundam: a *transit* or passage into another world.
To be or cause to be in "a *trance* or swoon, a great astonishment, an appallment," (Cotgrave;) to ecstasy, to transport out of the senses.

This Queen will live—nature awakes; a warmth
Breathes out of her, she hath not been *entranc'd*
Above five hours.—*Shakespeare. Pericles*, Act iii. sc. 1.

——— I am *entranced*; our fancy,
Some say, in sleep works stronger.
Massinger. The Guardian, Act v. sc. 2.

Him still *entranc'd*, and in a litter laid
They bore from field, and to the bed convey'd.
Dryden. Palamon & Arcite.

And as we did in our *entrancements* lie,
I thought no pleasure e'er was wrought so high,
No pair so happy as my Muse and I.
Otway. The Poet's Complaint of his Muse.

His frame with shivery horrour stirr'd, his eyes
From outward vision held, and all the man
Entranc'd in wonder at th' unfolding scene.
Mallet. To the Duke of Marlborough.

EN-TRAP, *v.* } (Also *In.*) To catch, to apENTRA'PMENT. } prehend, to seize in a *trap* or snare; to ensnare, to catch or take by guile; to enveigle, to entangle.

Yet notwythstanding he would not geue occasion by puttyng his enemies to flyght, to haue it said that breakyng promis with them he had *entrapped* them vnder pretence of communication.—*Golding. Cæsar*, fol. 196.

Whē he vnderstode of his enemies cōming, both in auoidyng to be enclosed in walles, and trusting besydes to take some aduauntage of the Macedons, [he] layde an embushemente to *entrappe* him.—*Brende. Quintus Curtius* fol. 196.

Still as he went, he craftie stales did lay,
With cunning traynes him to *entrap* vnwares,
And priuie spials plac't in all his way,
To weet what course he takes, and how he fares;
To ketch him at avantage in his snares
Spenser. Faerie Queene, b. i. c. 1.

——— If not,
I have an *entrapping* question, or two more
To put vnto him, a crosse interogatory,
And I shall catch him.
B. Jonson. The Staple of Newes, Act v. sc. 4.

——— Where given to understand
Of some *entrapment* by conspiracy,
Gets into Wales; whence he adventured
T' attempt another day, and lost his head.
Daniel. Civil Wars, b. iv.

The Pharisees and Herodians, as we find in the fifteenth verse of this chapter [Math. xxii.] had taken counsel together how they might *entrap* our Saviour in his talk, and for that end they put several ensnaring questions to him.
Sharp, vol. iv. Ser. 8.

Yet here this original genius, [Sir William D'Avenant] who was not to be held by the shackles of superstition, suffered himself to be *entrapped* in the silken net of love and honour.—*Hurd. On Poetical Imitation.*

EN-TRE'ASURE, *v.* (Also *In.*) Fr. *Thresor*; It. *Tesauro*; Sp. *Thresor*; Lat. *Thesaurus*; Gr. Θησαυρος, which Vossius derives from the Gr. Θησαυρος, which Vossius derives from the Gr. Θησ-εω, and the ancient αυρος, or αυρον, whence the Lat. *Aurum*, to put up or store up *gold*; and then, generally,
To store up (sc. as *gold* or any thing valuable.)
To store or lay up carefully, fondly, anxiously.

For they, scorning the simple rudeness of the eyes, as easily defrauded of their too forwardly affected object, would securely *entreasure* it in a more precious place, by a piercing apprehension sinking it in the soul for ever.
Sidney. Arcadia, b. iii.

——— What's here? a corse!
1*st Gent.* Most strange.
Cer. Shrouded in cloth of state; balm'd and *entreasured*
With bags of spices full!
Shakespeare. Pericles, Act iii. sc. 1.

Ye sacred writings, in whose antique leaves
The memories of heaven *entreasur'd* lie,
Say, what might be the cause that mercy heaves
The dust of sin above th' industrious sky,
And lets it not to dust and ashes fly?
G. Fletcher. Christ's Victory in Heaven.

EN-TREAT, *v.* Fr. *Traicter*; It. *Trattare*; Sp. *Tratar*; Lat. *Tractare*, to handle. As the—"Fr. *Traicter*,—to *treat*, to *intreat*, entertain, use, handle, tend or look unto; to deal in or meddle with; to discourse, debate or make mention of," (Cotgrave.)

With their vengeaunce insaciable
Now haue they him *entreated* so
That to report it is to lamentable.
Chaucer. Lamentation of Marie Magdalene.

And as touching the proposition which the physicions *entreteden* in this cas, this is to sain, that in maladies, that a contrarie is warished by another contrarie; I wold fain knowe how ye understonde thilke text, and what is youre sentence.—*Id. Tale of Melibeus.*

Neuerthelesse he *entreated* wyth him by messengers, lamenting that the warres of so rich a prince as he was, shuld be forslowed for want of money.
Golding. Justine, fol. 35.

Furthermore by the sufferaunce of Hamilcar, he wrongfully *entreated* and shamefully handled the confederates of the Carthaginensis.—*Id. Ib.* fol. 99.

Eftsoones outspring two more of equall mold,
But I them both with equal hap defeated,
So all the twenty I likewise *entreated*,
And left them groning there vpon the plaine.
Spenser. Faerie Queene, b. iv. c. 10.

EN-TREAT, *v.* } (Also *In.*) To *entreat*,—
ENTRE'AT, *n.* } to supplicate, (says Skinner,)
ENTRE'ATANCE. } Dr. T. H. derives from *in*,
ENTRE'ATER. } and *treat*. Fr. *Traicter*, (q.d.)
ENTRE'ATIVE. } in i. e. secreto *tractare*, to
ENTRE'ATMENT. } *treat* with secretly. See
ENTRE'ATY. } ENTREAT, above.
To *treat* or enter into *treaty*; to seek for or endeavour to obtain by *treaty*, promise or engagement; and thus,—
To beseech or beg, to ask, pray or solicit.

And whē he was in tribulaciō, he besaught the Lord hys God, and humbled himself exceedynglie before the God of his Fathers, and made intercession to hym: and he was *entreated* of hym and hearde hys prayer, and broughte hym againe to Jerusalem into hys kyngedome.
Bible, 1551. 2 *Chron.* c. 33.

It was the custome of the Germanes deliuered frō theyr auncestors, that whosoeuer made war vpon them, to make resistance by force and not by *entreatance*.

Golding. Cæsar, fol. 87.

—— This is he,
For whom I thwarted Soliman's *entreats*.

Tragedy of Soliman & Perseda, (1599.)

The captaines, call'd forthwith from euery tent,
Vnto the rende-vous he them inuites,
Letter on letter, post on post he sent,
Entreatance faire with counsell he unites.

Fairefax. Godfrey of Bovlogne, b. i. s. 19.

—— For this time, daughter,
Be somewhat scanter in your maiden presence;
Set your *entreatments* at a higher rate,
Than a command to parley.

Shakespeare. Hamlet, Act i. sc. 3.

Oft have I seasoned savoury periods
With sugar'd words, to delude Gustus' taste,
And oft embellish'd my *entreative* phrase
With smiling flowers of vernant rhetoric.

Brewer. Lingua, Act i. sc. 1.

So well he woo'd her, and so well he wrought her,
With fair *entreaty* and sweet blandishment,
That at the length, unto a bay he brought her,
So as she to his speeches was content
To lend an eare, and softly to relent.

Spenser. Faerie Queene, b. iv. c. 6.

For being but meere strangers, they had, after much prayer and *entreatie*, as much ground allowed them and no more, to build them a citie in, as they could compasse with thongs cut out of one bull hide.—*Holland. Livie*, p. 887.

When for redress *entreating* armies call,
They who deny just things, permit them all.
The righteous Gods shall surely own the cause,
Which seeks not spoil, nor empire, but the laws.

Rowe. Lucan, b. i.

Entreaty shall not serve, nor violence,
To make me speak in such a play's defence:
A play where wit and humour do agree
To break all practis'd laws of Comedy.

Dorset. Epil. on the Rev. of "Every Man in his Humour."

If, bound by vows to friendship's gentle side,
And fond of soul thou hop'st an equal grace,
If youth or maid thy joys and griefs divide,
O, much *entreated*, leave this fatal place.

Collins. Verses, with a Piece of Bride Cake.

ENTREME'SSE. } ENTREME'TS. } "Fr. *Entremets*,—certain choice dishes served in *between* the courses at a feast or banquet," (Cotgrave,) i. e. *between* the *messes* or services of *meat*.

God wote it was a pitous *entremesse*.

Chaucer. La Belle Dame sans Mercie.

All but the poor are epicures,
And reason from effects to causes,
On roti's, *entremets*, and sauces.

Whitehead. The Goat's Beard.

EN-TRENCH, *v.* } ENTRE'NCHMENT. } (Also *In.*) Fr. *Trancher*, or *trencher*, to cut or carve, which Caseneuve derives from Lat. *Trans scindere*, to cut across; and Menage, from *trunc-are*, to cut off, to maim.

To environ with or lodge in *trenches*, (Cotgrave,) to surround with, to enclose in, to fortify with *trenches*, with ditches, with earth, &c. cut or dug out, and thrown up; to cut, to carve; to cut into, carve out of, (sc.) the property of another, and thus, to encroach.

They thought none other, but that the Romanes hauing gayned one hyl from them alredy, if they shoulde obteyne thother also, they shoulde be as good as *entrenched* and foreclosed from stirring abroad or goynge a foraging.

Golding. Cæsar, fol. 205.

And when they saw that their enemies in foure dayes came not thither, they began to *entrench* aboue the Brey.

Hackluyt. Voyages, vol. ii. pt. i. p. 125.

After we had passed this fort, and were come to another strong hold named Achaiacala, and the same *entrenched*, as it were about with the course of the river, difficult both for passage over, and accesse also unto it, repelled wee were with the like answer, and so departed.

Holland. Ammianus, p. 242.

And a wide wound therein (O ruefull sight!)
Entrenched deepe with knife accursed keene,
Yet freshly bleeding forth her fainting spright
(The worke of cruel hand) was to be seene,
That dyde in sanguine red her skin all snowy cleane.

Spenser. Faerie Queene, b. iii. c. 12.

Seuen of the same against the castle gate,
In strong *entrenchments* he did closely place,
Which, with incessant force and endless hate,
They battered day and night, and entrance did awate.

Id. Ib. b. ii. c. 11.

Ere the high rocks did o'er the shores arise,
Or snowy mountains tower'd amidst the skies;
Before the wat'ry troops fil'd off from land,
And lay amidst the rocks *entrench'd* in sand,

Blackmore. Creation, b. vii.

The weakness of some tempers perform upon them the very same effects that fasting works upon others, and therfore, those severities, which in others would be only an abridgment of their luxury, would in them be an *entrenchment* upon their being; and not only cut short their pleasure, but their very existence.—*South*, vol. ix. Ser. 5.

Italian, English, German, French,
Who most laboriously *entrench*
In deep parade of language dead,
What would not in their own be read.

Lloyd. The Poetry Professors.

EN-TRICK, *v.* "Fr. *Intriquer*,—To *intricate*, perplex, pester, insnare, involve, intangle," (Cotgrave.) See INTRICATE.

But which of you, that loue most *entriketh*,
God send him her, that sorest for him siketh.

Chaucer. The Assemblie of Foules.

The first of hem, so as I rede,
Was Morpheus, he whose nature
Is for to take the fygure
Of that person, that hym liketh,
Wherof that he full oft *entriketh*
The slepe, which slepe shall by night.

Gower. Con. A. b. iv.

EN-TRIM, *v.* See UNTRIM.

EN-TROOP, *v.* Fr. *Troupe*; Sp. *Tropa*; It. *Truppa*.

To form into a *troop*; a collected number or multitude, a band.

At the very point of the medley on both sides, the horsemen strongly *entrouped* themselves, and the footmen stoutly fortified their own sides.—*Holland. Ammianus*, p. 73.

EN-TRUST, *v.* (Now *In.*) To place *trust* in; to commit or deliver in *trust*, i. e. in the truth; to confide.

He [the Lord of all the families of the earth] will enter into a severe scrutiny how we have employed all those talents that he hath *entrusted* us with.—*Sharp*, vol. vi. Ser. 10.

EN-TUNE, *v.* } ENTU'NE, *s.* } Fr. *Entonner*; Sp. *Entonar*; It *Intonare*. *Tune*, from Lat. *Tonus*; Gr. Τονος, i. e. *tensio* seu *intensio* vocis, from τειν-ειν, *tendere*, to stretch.

"Fr. *Entonner*,—to *tune*, sing, chant it; sound, resound; and most properly, to begin, to give a *tune* in singing," &c. (Cotgrave.)

Ful wel she sange the service divine
Entuned in hire nose ful swetely.

Chaucer. The Prologue, v. 123.

So merie a sowne, so swete *entunes*
That certes for the towne of Tewnes
I nolde, but I had herde hem sing.—*Id. Dreame.*

And than the company answered all
With voice sweet *entuned* and so small,
That me thought it the sweetest melody
That euer I heard in my life sothly.

Id. The Floure and the Leafe.

Whose heuenly armony was so passing sure,
So truly proportioned, and so well dyd gree,
So duly *entuned* with euery measure.

Skelton. The Crowne of Laurell.

A company of yong gentlemen of greatest birth, standing on the one side, and maydes on the other, sung hymns and sonnets the one to the other, in commendation of the dead prince, *entuned* in a solemne and mournful note.

Hakewill. Apologie, b. iv. c. 10. s. 2.

EN-TWINE, *v.* (Also *In.*) To make two or twain; to *twine*, twist, wreath or fold around.

There the soft poplar and smooth beach do bear
Our names, together carved every where,
And Gordian knots do curiously *entwine*
The names of Henry and of Geraldine.

Drayton. Howard, to the Lady Geraldine.

You two have one way left yourselves t' *entwine*
Besides this bishop's knot, of Bishop Valentine.

Donne. On the Count Palatine and the Lady Elizabeth.

Fly and *entwine* amid those locks of gold,
There loose the cords that keep my heart confin'd:
Those golden nets the captive sense infold,
And with resistless magic's power can bind.

P. Fletcher, Ecl. 3.

or him may love the myrtle wreath *entwine*
Though the sad willow suits a woe like mine.

Savage. Valentine's Day.

—— Harmonious youths,
Around whose brows *entwining* laurels play,
In lofty-sounding strains his praise record

Glover. Leonidas, b. i.

EN-TWIST, *v.* Twiced, twic'd, *twist*.

So doth the woodbine, the sweet honeysuccle
Gently *entwist*.

Shakespeare. Mids. Night's Dream, Act iv. sc. 1.

ENU'CLEATE, *v.* Lat. *Enucleare*, *atum*, to take out the kernel. Quasi *nuculeus*, a *nuce*. The kernel. Cotgrave calls *enucleation*, an unkernelling.

To take out the *kernel*; and thus,—to open, to disclose, to explain, to manifest, to declare.

And after this the kynge assembled his councell together, and demaunded of euery man seuerally, what they sayde of these thynges whych Perkyn had both *enucleated* and requyred, or whether they woulde take any further deliberation to aduyse theim selfes what to do in so great and weyghtie a matter.—*Hall. Hen. VII.* an. 7.

ENU'MERATE, *v.* } ENUMERA'TION. } ENU'MERATIVE. } Lat. *Enumerare*, *atum*. The Lat. *Numerus*, Vossius, (after C. Sculiger) derives from the Gr. Νεμ-ειν, to distribute, to divide.

To count or tell, (sc.) the parts or portions; to count, to reckon, to tell one by one, part by part; to tell, to repeat separately.

It is ordred to teache the people that in eche parte of the bread consecrate, broken, is the hole body of our Sauior Christ, which is agreeable to the Catholique doctrine: Upō occasiō hereof, it liketh this auctor to multiply language by *enumeracio* of partes.

Bp. Gardner. Of the Presence in the Sacrament, fol. 21.

If the priest pardons no sins but those which are *enumerated*, the penitent will be in an evil condition in most cases; but if he can and does pardon those which are forgotten, then the special *enumeration* is not indispensably necessary.—*Bp. Taylor. Diss. from Popery*, pt. ii. b. i. s. 11.

For by being particular and *enumerative* of the variety of evils which have disordered his life, his repentance is disposed to be more pungent and afflictive, and therefore more salutary and medicinal.—*Id. Holy Dying*, c. 5. s. 3.

[The Lord Broghill] *enumerating* the services he had done, the losses he had sustained, and the slender encouragements he had received; he declared his resolution not to obey the commands of any other but of General Cromwel and him.—*Ludlow. Memoirs*, vol. i. p. 294.

But how comes the Apostle here to make a difference between prayers and supplications, and those other things? Why, certainly his design was, to make an *enumeration* of all those offices, or parts of which the public worship or service of the church is to consist.—*Sharp*, vol. iv. Ser. 7.

The extremes of irreligion and enthusiasm mark the manners of the capital. These, indeed, are the natural consequences of some among the many bad dispositions already *enumerated*.—*Knox*, Ess. 129.

Nightly rest and daily bread, the ordinary use of our limbs, and senses, and understandings, are gifts which admit of no comparison with any other. Yet, because almost every man we meet with possesses these, we leave them out of our *enumeration*.—*Paley. Natural Theology*, c. 26.

ENU'NCIATE. See ENOUNCE.

EN-URE, *v.* (Also *In.*) *Ure*, contracted from Lat. *Usura*, from *uti*, *usus*.

To *use* or practise habitually; to accustom, to habituate, to practise; to be or cause to be for the *use*, enjoyment or possession of.

By little and littel beyng *enured* to yeeld, and being vanquyshed in many battels, they themselues wyl not make comparison wyth thē in prowesse.—*Golding. Cæsar*, fol. 162.

As he had said these words, he cōmaūded his battels to stād still again, to thentent yt by thys pausing, they might *enure* thēselues to behold yt huge nober of their enemies with opē eies.—*Id. Justine*, fol. 55.

But alwaye they shall be *enured* with contynuall hatred and blaspheminges, crying out vpon Almighty God and dispising his holy name.—*Fisher. On the Seuen Psalmes*, Ps. 6.

He gan that lady strongly to appeale
Of many hainous crimes, by her *enured*;
And with sharp reasons rang her such a peale,
That those, whom she to pity had allured
He now t'abhorre and loath her person had procured.

Spenser. Faerie Queene, b. v. c. 9.

The wanton boy was shortly wel recured
Of that his malady,
But bee, soone after, fresh again *enur'd*
His former cruelty. *Id.* Poem 4.

Jockey and Sawney to their labours rose:
Soon clad I ween, where nature needs no clothes,
Where, from their youth *enur'd* to winter skies,
Dress and her vain refinements they despise.
Churchill. The Prophesy of Famine.

EN.VA'SSAL. Fr. *Vassal*; It. and Sp. *Vassallo.*

To reduce to *vassalage* or slavery; to subject to slavery.

But well I wote thou'lt not *envassall* me.
More. On the Soul, pt. ii. b. i. c. 1. s. 23.

EN.VEIGH. (Commonly *In.*) Lat. *Invehere*; Fr. *Invectiver.*

To *bear* or *carry* against, (sc.) ill will, an ill mind, an ill opinion, an ill report; to rail, to revile, to upbraid.

If a gentleman and an officer of the king's, being overcharged at supper with ouer much drinke, and surfetting with gorge vpon gorge, should vomite the next day in the parliament house, I might *enueigh* thus, O shamefull deede.
Wilson. The Arte of Rhetorique, p. 124.

EN.VEIGLE, *v.* (Commonly *In.*) Junius and Skinner derive from the Fr. *Aveugle*, (ab oculus,) blind. *Aveugler*, to blind, to hoodwink, to deprive of eyes or sight; and thus, to *inveigle* will mean—

To *blind* the eyes; (met.) the senses; and thus, further, to mislead, to seduce, to delude, to allure, to entice. Equivalent is the vulgar English expression, To throw dust into the eyes.

For this second manor of asking, when of one thing, many are asked, one may easely be *enueigled* and brought to an inconuenience, before he be ware.
Wilson. The Arte of Logike, fol. 81.

[They] *enueagle* and deceive by their subtile orations the integritie of judges, (whose name spring of justice) draw forth the keene blade of their wits.
Holland. Ammianus, p. 385.

Yet will he have no great cause to boast the purchase, when he seriously considers that the Devil, who seduces other sinners like men, with current coin or sparkling jewels, (something that either advantages their interests, or delights their senses,) hath *enueigled* him, like a child with a whistle.—*Boyle. Works*, vol. ii. p. 306.

EN.VE'LOPE, *v.* / ENVELO'PE, *n.* / ENVE'LOPEMENT. (Also *In.*) Written by Chaucer, *Envolupe*. (See DEVELOPE.) Fr. *Enveloper*; Lat. *Involvere*, to roll in.

To *roll* or fold in, to enfold, to enwrap, to enclose, to surround, to involve, to cover round or over.

I rede that our hoste shal beginne,
For he is most *envoluped* in sinne.
Chaucer. The Pardoneres Tale, v. 12,876.

When suddenly a grosse fog ouerspread
With his dull vapour all that desert has,
And heaven's chearefull face *enveloped*,
That all things one, and one as nothing was,
And this great universe seem'd one confused mas.
Spenser. Faerie Queene, b. ii. c. 12.

As when faire Cynthia, in darksome night,
Is in a noyous cloud *enveloped*,
Where she may find the substance thin and light
Breakes forth her siluer beames.—*Id. Ib.* b. iii. c. 1.

——— Nocturnal shades
This world *envelope*, and the inclement air
Persuades men to repel benumbing frosts
With pleasant wines, and crackling blaze of wood.
J. Philips. The Splendid Shilling.

Lend these to paper-sparing Pope;
And when he sits to write,
No letter with an *envelope*
Could give him more delight.
Swift. Advice to Grub-Street Verse Writers.

At length the hero's meditations close,
The swelling transport of his heart subsides
In soft oblivion, and the silken plumes
Of sleep *envelop* his extended limbs.
Glover. Leonidas, b. x.

They have found so many contrary senses in the same text, that it is become difficult to see any sense at all, through their *envelopements*.
Search. Free Will, &c. 1763. Pref.

EN.VE'NOM, *v.* (Also *In.*) Fr. *Envenimer. Venom* from the Lat. *Venenum*, poison.

To poison; to infuse or impregnate with poison; (met.) to invest with the noxious, malignant, hateful qualities of poison.

& smote him in the schank, for that stroke, allas!
It began to rank, the querelle *envenomed* was.
R. Brunne, p. 205.

Envenomed knyfe he bare also priuely.
That non ther of were ware, whoso stod him by.
Id. p. 228.

But all amid is flatering
With his taile he wil sting
And *envenim.*
Chaucer. Dreame.

Thy tayl is deth, thurgh thin *envenimeng.*
Id. The Marchantes Tale, v. 9034.

And hapneth that he had a bowe,
The whiche in all hast he bende,
As he that wolde an arowe sende,
Which he tofore had *envenymed.*—*Gower. Con. A.* b. ii.

Nothing but man of all *envenom'd* things
Doth work upon itself with inborn stings.
Donne. On the Lady Markham.

It [the humour of disputing] depraves Religion, and makes its sacred name an instrument to promote the projects of the Kingdom of darkness; by *envenoming* men one against another, and inflaming their spirits, and crumbling them into sects, and disturbing societies.—*Glanvill*, Ess. 4.

Happy Ierne, whose most wholsome air
Poisons *envenomed* spiders, and forbids
The baleful toad, and viper, from her shore!
J. Philips. Cider, b. ii.

Were I with mean indifference to hear
The *envenomed* tongue of calumny traduce
Defenceless worth, I should but ill deserve
Your royal confidence.
Smollet. The Regicide.

EN.VE'RMEIL, *v.* Fr. *Vermeil, vermillion*, (qv.)

To tinge or suffuse with *vermillion*; with scarlet or bright red.

Ulnarie *envermailed*, refresher of our blood
Licour ayen al langour yt palled may not be.
Chaucer. A Balade of our Ladie.

For he [Winter] being amorous on that lovely dye
That did thy check *envermeil*, thought to kiss,
But kill'd, alas, and then bewail'd his fatal bliss.
Milton. On the Death of a Fair Infant.

EN.VI'RON, *v.* / ENVI'RON, *ad.* / ENVI'RONS. / ENVI'RONING, *n.* / ENVI'RONMENT. (Also *In.*) Composed, says Menage, of *en*, and *viron*. And *viron* formed from *gyrus*. *Gyrus, gyro, gyrone, viron.*

Cotgrave says, "*Engyronner*,—to *inviron*, to incompass; as *environner*." And *environner*,—

To incompass, begird, enclose, hedge or hem in on all sides. The noun, *Environ*,—the compass of ground or circuit of country next about it. And the adverb, (used by Chaucer,) *about.*

But dayes schulen come in thee, and thin enemyes schulen *envyrowne* thee with a pale.—*Wiclif. Luk*, c. 19.

The grauell gold, the water pure as glasse,
The bankes round, the well *environyng.*
Chaucer. Of the Blacke Knight.

He lad me with right good chere
All *environ* the vergere.
Id. Rom. of the Rose.

Thus jelosie hath *environ*
Sette about his garnison
With walles round, and dich depe.—*Id. Ib.*

All the *environing* of the yearth about, ne hault but the reson of a pricke, at the regard of the greatnesse of the heauē.
Id. Boecius, b. ii.

This childe the worlde shall *environe*,
And aboue all, the corone
Hym shall befall.
Gower. Con. A. b. vi.

Demetrius, beyng vanquished by Alexander, and beyng *enuyroned* on all sydes with vnauoydable daugers, was at the last forsaken of his own wyfe and childrē.
Golding. Justine, fol. 149.

Into that forest farre they thence him led,
Where was their dwelling, in a pleasant glaile
With mountaines round about *environed*,
And mighty woods, which did the valley shade.
Spenser. Faerie Queene, b. iii. c. 5.

——— Hope elevates, and joy
Brightens his crest, as when a wand'ring fire,
Compact of unctuous vapor, which the night
Condenses, and the cold *environs* round.
Milton. Paradise Lost, b. ix.

And I wot not what complexions and *environments.*
Holland. Plutarch, p. 827.

I have seen Naples, Rome, Florence, Genoa, and Venice; all stately cities, and full of princely fabricks, but then I compare the extent, and here are many hundreds of

noblemen's houses, both within the town, and the *environs*, which altogether approach, if not exceed, the best of them.
Evelyn. The State of France.

[The ring] from Saturn itself; not closely adhering to it, because that would annoy a large portion of Saturn's globe, by depriving it of the sun's rays, but *environing* it about the distance of its breadth.
Derham. Astro-Theology, b. vii. c. i.

These very eyes, those tunicles of flesh,
E'en tho' by worms destroy'd, shall see my God,
And seeing, ne'er remember darkness more,
Environ'd with eternity of day.
Thompson. Sickness, b. iii.

EN.VOKE, *v.* (Now *In.*) Lat. *Invocare*;—To call upon, (sc.) for aid, protection, &c.

Since I have *envoked* thee
Let me, Lord, thy succour see,
And what thy ordinaunces will
I will persist observing still.—*Sir P. Sidney*, Ps. 119.

EN.VOY. Fr. *Envoyer*, (q.d. in *viam* mittere.) Fr. *Envoye*, a messenger. "*Envoy*,—a message or sending; also, the *envoy* or conclusion of a ballet or sonnet; in a short stanza by itself, and serving oftentimes as a dedication of the whole," (Cotgrave.) Mr. Tyrwhitt says, *L'Envoy* was a sort of postscript, sent with poetical compositions, and serving either to recommend them to the attention of some particular person, or to enforce what we call the moral of them. And he refers to the stanzas at the end of the *Complaint of the Black Night*, and of Chaucer's *Dreame.*

And then the women, as I have given the bride her instructions, to breake in upon him in the *l'envoy.*
B. Jonson. The Silent Woman, Act v. sc. 1.

Alon. Long since
I look'd for this *l'envoy.*
Massinger. The Bashful Lover, Act v. sc. 1.

As when some faithful *envoy* who at large
Receives commission for a weighty charge,
Chides his neglect, recalling to his thought
Some valu'd purpose, midst his zeal forgot,
And, ere he sees his lord, with eager care
Bends every power th' omission to repair.
Hoole. Orlando Furioso, b. xxiv.

E'NVY, *v.* / E'NVY, *n.* / E'NVIABLE. / E'NVIER. / E'NVIOUS. / E'NVIOUSLY. / E'NVYING, *n.* Fr. *Envier*; It. *Invidiare*; Sp. *Embidiar*; Lat. *Invidere*, to look at or upon, (*in*, and *videre*, to see, to look.) Aspiciunt *invidi* (says Vossius) aliena bona oculis non rectis, sed pravis, strabonum in morem. The *envious* look upon the good fortune of others, not with eyes direct, but askaunce, like persons who squint. See the quotations from Chaucer, Gower, Bacon, South, and Cogan; and see INVIDIOUS.

To *look* at or upon, (sc.) with malignant eyes, views, wishes; with ill will, maliciously; with malice or hatred; "with spite, grudge, repining, grief; displeasure at the prosperity or good parts of another; a malicious emulation." And thus, "to malign, spite, grudge, repine at the worth or good fortune of others," (Cotgrave.)

The Deuel hadde *enuy* that to, that he susteynede Christendam.
R. Gloucester, p. 122.

To the godnesse of thys holy mon the Deuel adde *enuye*, And the luther quene ys stepmoder, that vol was of trichorye.
Id. p. 281.

Wlaf, Bernewolf sonne, therwith had *enuy.*
R. Brunne, p. 15.

Grete scathe afterward in a litille thrawe
Com tille kyng R. for that *envies* sawe.—*Id.* p. 180.

For *envye* & uvel wil. ys uvel to defye.
Piers Ploughman, p. 91.

Charite *enuyeth* not.—*Wiclif. 1 Corynth.* c. 13.

Loue *envyeth* not.—*Bible*, 1551. *Ib.*

And Pilat answerde to hem and seyde, Wolen ghe that Y leeve to ghou the Kyng of Jewis? for he wiste that the highestе prestis hadden take him by *enuye.*
Wiclif. Mark, c. 15.

Pilate answered them and sayde: Wyll ye that I lowse vnto you the kynge of the Jewes? for he knewe that the hye prestes had delyured him of *enuy.*—*Bible*, 1551. *Ib.*

While thou enquerist bisili of me the treuthe of Scripture, thou puttest out myn elde to be gnawe of *envyous* mennis teeth whiche seien that I am a peirer of hooli Scripturis.
Wiclif. Prologue to James.

For euery man of h'gh and low degree
Enuieth now, that other should thriue.
Lidgate. The Story of Thebes, pt. iii.

The spices of *envie* ben these. There is first sorwe of other mennes goodnesse and of hir prosperitee; and prosperitee ought to be kindly mater of joye; than is *envie* a sinne ayenst kinde. The seconde spice of *envie* is joye of other mennes harme; and that is proprely like to the Divel, that ever rejoyseth him of mennes harme.
Chaucer. The Persones Tale.

And as wel cometh ire of pride as of *envie*, for sothly he that is proude or *envious* is lightly worth.—*Id. Ib.*

And on her toures, as thei looken out,
They on Greekes *enviously* gan to shout,
And of despite, and great enmity,
Bad hem fooles goo home to her country.
Lidgate. The Story of Thebes, pt. iii.

For in his thought he brenneth euer
Whan that he wote an other leuer,
Or more vertuos than hee:
Whiche passeth him in his degree,
Therof he taketh his maladie,
That vice is cleped hotte *envie*.—*Gower. Con. A.* b. i.

My good sonne yet there is
A vice reuers vnto this
Whiche *envious* taketh his gladnes
Of that he seeth the heauinesse
Of other men. *Id. Ib.* b. ii.

This sounde aduise and counsell sent from you
With friendly hart that you (my friend, do giue,
With willing minde I purpose to ensue,
And to beware of *envie* while I liue.
Turbervile. To a Friend that wil'd him to beware of Envie.

I *envye* not the lyuyng Goddes, nor the men that be dead, but for two thynges, and thei been these: The Goddes liue without feare of theim that be malicious, and they that be dead are in pence without nede of women.
Golden Boke, c. 19.

Now yf there be many suche, and all they with one assente *enviously* haue conspired the deathe of a symple personne, howe may he flee soo great malyce, and namely so muche put in exercise.—*Fisher. On the Seuen Psalmes*, Ps. 38. pt ii.

Envy is ever joyned with the comparing of a man's selfe; and where there is no comparison, no *envy*; and therefore kings are not *envied*, but by kings.—*Bacon. Ess. Of Envie.*

——— But since he stands obdurate,
And that no lawful meanes can carrie me
Out of his *envies* reach, I do oppose
My patience to his fury.
Shakespeare. Merchant of Venice, Act iv sc 1.

——— Tell our great Generall
That we are ready here, that Lucius Bastia,
The Tribune, is provided of a speech,
To lay the *envie* of the warre upon Cicero.
B. Jonson. Catiline, Act iv. sc. 5.

So much the sooner, because you haue endured so manie crosses, and haue through so much *enuienge* and misfortunes persecuered in your attempts, which no doubt shall at last by you be performed when it shall please him, who hath made you an instrument of so worthie a worke.
Hollinshed. Ireland. Ep. Ded. by Hooker, vol. vi.

——— For they ween'd
That self same day by fight, or by surprize
To win the mount of God, and on his throne
To set the *envier* of his state, the proud
Aspirer, but their thoughts prov'd fond and vain
In the mid way. *Milton. Paradise Lost*, b. vi.

This course doth too much noise abroad the disgrace itselfe; so as enemies and *enviers* become more confident to hurt, and friends more fearful to help him.
Bacon. On Learning, by G. Wats, b. viii. c. 2.

Nay, some have been so curious, as to note, that the times when the stroke or persecution of an *envious* eye doth most hurt, are, when the party *envied* is beheld in glory or triumph.—*Id. Ess. Of Envie.*

Whilst these rebellions are in England broach'd,
As tho' the Fates should *enviously* conspire
Our ruin, which too fast approach'd,
About our ears was Aquitain a fire.
Drayton. The Miseries of Queen Margaret.

Hor. She speakes much of her father; saies she heares
There's tricks i' th' world, and hems, and beats her heart,
Spurns *enviously* at strawes, speakes things in doubt,
That carry but halfe sense.
Shakespeare. Hamlet, Act iii. sc. 5.

Beside the champions, all of high degree,
Who knighthood lov'd and deeds of chivalry,
Throng'd to the lists, and *envy'd* to behold
The names of others, not their own enroll'd.
Dryden. Palamon & Arcite.

Or yet more briefly; *envy* is a certain grief of mind conceived upon the sight of another's felicity, whether real or supposed; so that we see that it consists partly of hatred and partly of grief.—*South*, vol. v. Ser. 10.

Ah, wretched me! by Fates averse, decreed,
To bring thee forth with pain, with care to breed!
Did *envious* heaven not otherwise ordain,
Safe in thy hollow ships thou should'st remain:
Nor ever tempt the fatal field again.
Dryden. Homer. Iliad, b. i.

Observing one person behold another, who was an utter stranger to him, with a cast in his eye, which methought expressed an emotion of heart very different from what could be raised by an object so agreeable as the gentleman he looked at, I began to consider, not without some secret sorrow, the condition of an *envious* man.—*Spectator*, No. 19.

Great neighbours *enviously* promote excess,
While they impose their splendour on the less.
Dryden. Prol. At the Opening of the New House.

Myself a captive, destin'd to fulfil,
In servile drudgery, a master's will,
Yet to a fall so low, the Gods decreed
This *envy'd* height of greatness to succeed.
Wilkie. The Epigoniad, b. ix.

Envy; that is, a painful sensation excited by the view of something desirable in the state and situation of another, which self-love wishes to appropriate. To *envy*, is to repine at the good conferred upon another, or possessed by him.
Cogan. On the Passions, pt. i. c. 2.

Benevolence places the mind at a remote distance from little jealousies and *envyings*: it tempers the irritative nature of anger, and teaches compassion to subdue it.
Id. Ib. pt. ii. c. 3 § 4.

His [Nebuchadnezzar] frowns were the signal of death, and his smiles ensured the most *enviable* prosperity.
Id. Theological Disquisitions, Dis 2. c. 2. § 3.

I mean that sort of courage which enables you to have a will of your own, and to pursue what is right amidst all the persecutions of surrounding *enviers*, dunces, and detractors.
Knox, Ess. 89.

Since the pain of absence is removed, let me thus remove the thin vest that *enviously* hides thy charms.
Sir W. Jones. The Songs of Jayadeva.

EN-VYNED. Fr. *Envine*; stored, furnished or seasoned with *wine*.

His brede, his ale, was alway after on;
A better *envyned* man was no wher non
Chaucer. The Prologue, v. 344.

EN-WALL, *v.* (Also *In.*) To surround with a *wall*, i. e. with materials consolidated, cemented or fastened together; to surround, to environ.

Into a felde she brought me wyde and large
Enwalled about with the stony flint.
Skelton. The Crowne of Laurell.

There where the deepe did show his sandy flore,
And heaped waves an uncouth way *enwall*:
Whereby they past from one to other shore,
Walking on seas, and yet not wet at all.
Sir P. Sidney, Ps. 78.

O change my state, unthrall my soul enthralled:
Of my escape then will I tell the story,
And with a crown *enwalled*
Of godly men, will glory in thy glory.—*Id.* Ps. 142.

Once those fair bounds stretch'd out so far and wide,
Where towns, no shires *enwall'd*, endear each mile.
Drummond. Flowers in Sion.

EN-WALLOWED. A. S. *Walw-ian*, volvere, volutare,—
Rolled, rolled about.

So now all three one senselesse lumpe remaine,
Enwallow'd in his owne black bloudy gore,
And byting th' earth for very death's disdain.
Spenser. Faerie Queene, b v. c. 11.

EN-WHEEL, *v.* (Also *In.*) To involve, to enfold.

Haile to thee ladie: and the grace of heauen
Before, behinde thee, and on euery hand
Enwheel thee round.—*Shakespeare. Othello*, Act ii. sc. 1.

EN-WO'MAN, *v.* To give or bestow the peculiar qualities of a *woman*; feminine qualities.

That grace which doth more than *enwoman* thee,
Lives in my lines, and must eternal be.—*Daniel*, son. 42.

EN-WOMB, *v.* To bear or carry, hide or conceal, in the *womb*.

Me then he left *enwombed* of this childe,
This luckles childe, whom thus you see with blood defil'd.
Spenser. Faerie Queene, b. ii. c. 1.

——— I say I am your mother,
And put you in the catalogue of those
That were *enwombed* mine.
Shakespeare. All's Well that Ends Well, Act i. sc. 3.

Or as the Affrique Niger streame *enwombs*
Itselfe into the earth, and after comes
(Having first made a naturall bridge, to passe
For many leagues) farre greater then it was,
May't not be said, that her grave shall restore
Her, greater, purer, firmer, then before!
Donne. Funeral Elegies.

EN-WO'VEN. (Also *In.*) Intermixed, by *weaving*; intertwined, intertwisted.

And thou, faire Phoebus, in thy colours bright
Wast there *enwouen*, and the sad distresse
In which the boy thee plonged, for despight
That thou bewraidst his mother's wantonnesse.
Spenser. Faerie Queene, b iii. c. 12.

Festoons of flowers, *enwove* with ivy, shine,
Border the wondrous piece, and round the texture twine.
Gay. Ovid. Metam. b. vi.

He spake, and instant round they spread
Chaplets, where the yellow hue
Was mix'd with flow'rs of lively blue,
Where snow-white lillies with the blossoms red,
The apple boughs *enwove*.—*Mickle, Ode. May-Day.*

EN-WRAP, *v.* } (Also *In.*) To turn round,
ENWRA'PMENT. } fold round, to enfold, to involve.

Neither was there any straungenesse or cloking made of the kinde of doctrine, whiche he oftentimes vsed among the people, *enwrapping* his minde and sentence in the mistical darkenesse of parables.—*Udal. Luke*, c. 23.

Before, they fastened were under her knee
In a rich iewell, and therein entrayl'd
The ends of all the knots, that none might see
How they within their foldings close *enwrapped* be.
Spenser. Faerie Queene, b. ii. c. 3.

Least whiles wee make haste by leaps to return otherwhiles out of one place to another, we should in a confusion of all, *enwrap* the order and course of the storie with very foule obscuritie.—*Holland. Ammianus*, p. 290.

Lo! from that mount in blasting sulphur broke
Stream flames voluminous, *enwrap'd* with smoke.
Savage. The Wanderer, c. 4.

Till sated with the pleasing ride,
From the lofty steed dismounting,
He lies along, *enwrapt* in conscious pride
By gurgling rill, or chrystal fountain.
Lloyd. Two Odes. Ode i.

EN-WREATHE, *v.* (Also *In.*) To twist or twine, to intwine.

Some there were of opinion among them, that we should be *enwreathed* in a sail and thrown into the sea.
Shelton. Don Quixote, vol. ii. c. 14.

EN-WROUGHT. (Also *In.*) Worked, worked in.

There royal Ganymede *enwrought* with art,
O'er hills and forests hunts the bounding hart;
The beauteous youth, all wondrous to behold!
Pants in the moving threads and lives in gold.
Pitt. Virgil. Æneid, b. v.

Him, nor the stately mansion's gilded pride,
Rich with whate'er the imitative arts,
Painting or sculpture, yield to charm the eye;
Nor shining heaps of massy plate, *enwrought*
With curious, costly workmanship, allure.
Dodsley. Agriculture, c. i.

EPACT. Fr. *Epacte*; It. *Epact, epatta*; Sp. *Epata*; Lat. *Epacta*; Gr. ΕΠΑΚΤΟΣ, ἐπακταὶ ἡμέραι, from ἐπαγ-ειν, adjicere, to throw to, to add; (ἐπι, and ἀγ-ειν, to bring.)
Days thrown in, added, (sc.) to find the age of the moon.

And afterwards, as he [Mercury] played at dice with the Moon, and won from her the seventieth part of every one of her illuminations, which being all put together, make five intire dayes, he added the same unto the three hundred and threescore dayes of the year; and so those od dayes the Egyptians do call at this present, the dayes of the *epact*, celebrating and solemnizing them as the birth-dayes of their Gods.—*Holland. Plutarch*, p. 1051.

EPAULE'T. Fr. *Espaulette. Epaulette*, from *epaule*; It. *Spalla*, the shoulder; Lat. *Scapula*.
A shoulder knot, an ornament for the shoulder.

Their old vanity was led by art to take another turn: It was dazzled and seduced by military liveries, cockades, and *epaulets*, until the French populace was led to become the willing, but still the proud and thoughtless instrument and victim of another denomination.
Burke. Appeal from the New to the Old Whigs.

EPHE'MERA.
EPHE'MERAL.
EPHE'MERAN.
EPHEME'RIDES.
EPHE'MERON.
EPHE'MEROUS.

Gr. Εφημερος, (from επι, for, and ἡμερα, a day.)
For a *day*; during, lasting, living a *day*; and thus—perishing with the *day*.

As I was musing thus, I spied a swarm of gnats waving up and down the air about me; which I knew to be a part of the universe as well as I; and methought it was a strange opinion of our Aristotle to hold, that the least of these small insected *ephemerans* should be more noble than the sun, because it hath a sensitive soul in it.—*Howell*, b. ii. Let. 50.

Yet there are certain flies that are called *ephemera*, that live but a day.—*Bacon. Naturall History*, Cent. 8. s. 697.

But this was no more than a meer bubble or blast, and like an *ephemeral* fit of applause, as eftsoons will appear in the sequel and train of his life.—*Reliquiæ Wotton*. p. 220.

Epigenes, an author as renowned, and of as good credite as any other, sheweth that among the Babylonians there were found *ephemerides* containing the observation of the stars for 720 yeeres, written in brickes and tiles: and they that speake of the least, to wit, Berosus and Critodemus, reporteth the like for 480 yeeres.—*Holland. Plin.* b. vii c. 56.

If God had gone on still in the same method, and shortned our dayes as we multiplyed our sinnes, we should have been but as an *ephemeron*, man should have lived the life of a fly, or a gourd, the morning should have seen his birth, his life have been the term of a day, and the evening must have provided him of a shroud.—*Bp. Taylor. Gt. Exemp.* pt. iii. Disc. 15.

Our many sudden, shortwinded ejaculations toward heaven, our frequent, but weak, inclinations to good, our *ephemerous* wishes, that no man can distinguish from true piety, but by their sudden death; our every day resolutions of obedience, whilst we continue in sin, are arguments that God's spirit hath shined on us, though the warmth that it produced be soon chill'd with the damp it meets within us.
Hammond. Works, vol. iv. p. 597.

It is usual with these to rise to universal fame immediately on publication; to bask like the *ephemera*, in the sunshine for a day, and then fall into irretrievable obscurity.
Knox. Winter Evenings, Even. 6.

Esteem, lasting esteem, the esteem of good men, like himself, will be his reward, when the gale of *ephemeral* popularity shall have gradually subsided.
Id. On Grammar Schools.

These *ephemerides* of politicks are not made for our slow and coarse understandings.—*Burke. Regicide Peace*, Let. 4.

A black beetle, with gauze wings, and a crusty covering, produces a white, smooth, soft worm; an *ephemeron* fly, a cod-bait maggot.—*Paley. Natural Theology*, c. 23.

Hope, fear, alarm, jealousy, the *ephemerous* tale, that does its business, and dies in a day, all these things, which are the reins and spurs by which leaders check or urge the minds of followers, are not easily employed, or hardly at all, amongst scattered people.—*Burke. French Revolution.*

E'PHOD. Heb. "a priestly garment, used anciently to be worne by the priests among the Jewes. There were two kinds; the one made of gold, blewe silk, and purple, skarlet, and fine-twined linnen of broidered worke; and this only belonged unto the high priest, and was only used by him; the other was of white linnen, used by the other inferiour priests, Levites, and also by kings," (Minshew.)

No wonder though the people grew profane,
When churchmen's lives gave laymen leave to fall,
And did their former humbleness disdain;
The shirt of hair turn'd coat of costly pall,
The holy *ephod* made a cloak for gain.
Drayton. The Barons' Wars, b. iv.

The bloody son of Jesse, when he saw
The mystic priesthood kept the Jews in awe,
He made himself an *ephod* to his mind,
And sought the Lord, and always found him kind.
Chatterton. Happiness, (1770.)

EPICE'DE. } Lat. *Epicedium*; Gr. Επικηδιον,
EPICE'DIAN. } from επι, on or upon, and κηδ-os, funus, a funeral. *Epicedium* dicitur, nondum sepulto cadavere, *Epitaphium*, post completam sepulturam. See *Vossius*.

Upon a funeral, a funeral song, an epitaph. Donne has some poems entitled, "*Epicedes* and Obsequies upon the Deaths of sundry Personages."

Upon whose brest (which trembled as it ranne)
Rode the faire downie silver-coated swan.
And on the banckes each cypress bow'd his head,
To hear the swan sing her owne *epiced*.
Browne. Britannia's Pastorals, b. i. s. 5.

The gentle turtles did with moans make swell
Their shining gorges: the white black-ey'd swains
Did sing as woful *epicedians*,
As they would straightways die.
Marlow & Chapman. Hero & Leander.

Whilst we behold the various fight,
With mingled pleasure and affright,
The humble hinds do fall to pray'r,
As when an army's seen i' th' air,
And the prophetic spaniels run,
And howl thy *epicedium*.—*Lovelace. The Falcon.*

E'PICK. *adj.* } Lat. *Epicus*; Gr. Επικος, from
E'PICK, s. } Επος, a word. Applied to a particular kind of poetry. See the quotation from Bossu, and Twining's *Aristotle*.

The *epick* poem is a discourse invented by art to form the manners, by such instructions as are disguised under the allegories of some one important action, which is related in verse, after a probable, diverting, and surprizing manner.
Pope. Odyssey. From Bossu.

In pompous *epic*, tow'ring odes,
I strut with heroes, feast with Gods;
Enjoy by turns the tuneful quire;
For me they touch each golden lyre.
Somervile. The Happy Lunatic.

We may collect that he [Aristotle] held the end of the *epick* poem to be according to the exact description of an eminent writer, [Hurd] "admiration, produced by a grandeur of design, and variety of important incidents, and sustained by all the energy and minute particularity of description."—*Twining. Aristotle*, Note 277.

E'PICURE.
EPICURE'AL.
EPICURE'AN, *adj.*
EPICURE'AN, s.
EPICURE'ANISM.
E'PICUREOUS.
E'PICURISM.
E'PICURISM.
E'PICURIZE.
} Fr. *Epicure, Epicurien*; It. and Sp. *Epicuro*; Lat. *Epicurus*—
A disciple of *Epicurus*; a follower of the doctrines unjustly imputed to *Epicurus*; and thus,
A sensualist, a voluptuary.

Here he describeth the furye of the *epicures* (which is the highest and depest mischeif of all impiete) euen to cõtempne the very God.—*Joye. Exposicion of Daniel*, c. 12.

Wonder it is, seeinge this *epicury* Godles furye be so horrible a sinne agayenst God's highe maiesty, that no man cã expresse the grauite therof, that so innumerable men so miche delyte withe the contempt of God in these *epicurye* opinions.—*Id. Ib.*

There is also a certē oratiō in Latin, made by D. Samson, late B. of Chichester, and now the double-faced *epicureous* bite-sheepe of Co. Lich.
Bp. Gardner. True Obedience. Translator to the Reader.

Den. I, then, would thus rise up,
And to his teeth tell him he was a tyrant,
A most voluptuous and insatiable *epicure*
In his own pleasures; which he huge so dearly
As proper and peculiar to himself,
That he denies a moderate, lawful use
Of all delight to others.
Massinger. The Renegado, Act iv. sc. 2.

When Epicurus to the world had taught,
That pleasure was the chiefest good,
(And was, perhaps, I' th' right, if rightly understood)
His life he to his doctrine brought,
And in a garden's shade that sovereign pleasure sought:
Whoever a true *epicure* would be,
May there find cheap and virtuous luxury.
Cowley. The Garden.

But these are *epicureal* tenets, tending to looseness of life, luxury, and atheism, maintained alone by some heathens, dissolute Arabians, prophane Christians.
Burton. Anatomy of Melancholy, p. 387.

But, when thou'st drunk, and danc'd, and sung
Thy fill, the flowery leaves among,
(Voluptuous, and wise withal,
Epicurean animal!)
Sated with thy summer feast,
Thou retir'st to endless rest.—*Cowley. The Grasshopper.*

We cannot tell, indeed, whether they [mushrooms] were so heated and accommodated for the most luxurious of the Cæsarean tables, when that monarchy was in its highest strain of *epicurism*, and engross'd this haut-gout for their second course; whilst this we know, that 'tis but what nature affords all her vagabonds under every hedge.
Evelyn. A Discourse of Sallets.

Let them be barbarous as they are, let them tyrannize, *epicurize*, oppresse, luxuriate, consume themselues with factions and contentions.
Burton. Democritus to the Reader, p. 60.

[There is] a fellow here about town, that *epicurizes* upon burning coals, & drinks healths in scalding brimstone.
Marvell. Works, vol. ii. p. 60.

Whatever esteem they had then, they have lost all their reputation among our modern *epicures*, who know no such things as pleasures of the mind, and would not much value whether they had any faculties of the mind or no, unless it were for the contrivance of new oaths and debaucheries.
Stillingfleet, vol. i. Ser. 1.

Some think that they [*Eccl.* viii. 16] are spoken of in the person of an *epicurean*, who despised all religion, and thought it useful for nothing but to make men's lives uncomfortable to them, and so to shorten their days: and that the next verses are in answer to them, by shewing that wickedness doth much rather do it.—*Id.* vol. iv. Ser. 15.

Some men would be thought to be Deists, because they pretend to believe the existence of an eternal, infinite, independent, intelligent Being; and, to avoid the name of *epicurean* Atheists, teach also that the Supreme made the world.—*Clarke. On the Evidences*, Introd.

I will content myself to ask, whether he that should take all his notions of Stoicism from Velleius, or of *Epicureanism* from Balbus, or of both from the declamation of Cotta, would do much justice to the portic, or to the garden of Gargettus.—*Bolingbroke*, Ess. 2. *Of Human Reason.*

Infidelity, or modern Deism, is little else but revived *Epicureism*, Sadducism, and Zendichism.
Waterland. Works, vol. viii. p. 80.

The truth is, their very fasts and humiliations have been observed to be nothing else but a religious *epicurism*, and a neat contrivance of luxury: while they forbear dinner, only that they may treble their supper; and fast in the day, like the evening wolves, to whet their stomachs against night.
South, vol. ix. Ser. 5.

It is a maxim with some in modern days, never to ask a favour of an *epicure* 'till after his meals, and the Ancients were not unacquainted with the *mollia tempora fandi*.
Cogan. On the Passions, vol. i. pt. ii. c. 2. § 18.

If Parliament, sir, had nothing to do with this charter, we might have some sort of *epicurean* excuse to stand aloof, indifferent spectators of what passes in the Company a name in India and in London.
Burke. On Mr. Fox's East India Bill.

Yet, when he observed that the same thing happened both to the fool and the wise; he rejected this likewise with the rest, and, now floundering deeper and deeper in his philosophical enquiries, he sinks at last into *gross epicurism*; There is nothing better for a man, than that he should eat and drink.—*Warburton. Rem. on Occasional Reflections.*

EPICY'CLE. Fr. *Epicycle*; It. *Epiciclo*; Sp. *Epicyclo*; Lat. *Epicyclus*; Gr. Επι-κυκλος, επι, in, and κυκλος, a circle.

"A lesser circle, whose centre is within the circumference of a greater; hence, a lesser circle, that comprehends, and carries about with it, a planet, itself being carried about by a greater: the seat of a planet, or story wherein it is fixed," (Cotgrave.)

They can tell you fine things of the fiery element under the moon, and the *epicycles* of the stars.—*Glanvill*, Ess. 3.

The exquisite regularity of all the planets' motions, without *epicycles*, stations, retrogradations, or any other deviation or confusion whatsoever!
Clarke. On the Attributes, Prop. 11.

A certain point, which seemed to be the centre of gravity of those two bodies, however posited (considered as one) seemed to be regularly mov'd in such a circle or ellipsis; the two balls having other peculiar motions in small *epicycles* about the same point.—*Boyle. Works*, vol. vi. p. 227.

Or should I rather, if I cou'd,
Talk of words little understood,
Centric, excentric, *epicycle*,
Fine words the vulgar ears to tickle.
Lloyd. A Familiar Epistle to • • • • • • •.

EPIDE'MY.
EPIDE'MICK, s.
EPIDE'MICK, *adj.*
EPIDE'MICAL.
EPIDE'MICALLY.
} Fr. *Epidémie*; It. and Sp. *Epidemia*; Lat. *Epidemia*; Gr. Επιδημος, επι, in, and δημος, a people; *νοσος επιδημος*, a disease, which spreads through the people.

Spreading, running through or among the *people*; among all *people*; general, of general usage or occurrence.

In the xix. yere of this Charlys, ye lande of Fraunce was greuously vexyd with the plage *ipydymye*, of whiche sykenesse a great multitude of people dyed.—*Fabyan*, an. 1599.

It was conceiued not to be an *epidemicke* disease, but to proceed from a malignitie in the constitution of the ayre, gathered by the predispositions of seasons; and the speedie cessation declared as much.—*Bacon. Hen. VII.* p. 9.

1625. This was the year in which the pestilence was so *epidemical* that there dy'd in London 5,000 a week.
Evelyn. Memoirs.

I believe it hath so wrought upon the general genius of the world, as it is not so audaciously and *epidemically* facinorous, as it was in times of Paganism, who were taught by their Gods to be loose and lease then men.
Feltham, pt. ii. Res. 46.

A vagary of fortune who is sometimes pleased to be frolicsome, and the *epidemic* madness of the times have given him reputation, and reputation (as Hobbes says) is power, and that has made him dangerous.
Dennis. Remarks on Homer.

Nor is it is any secret of the law which hath lain h'd from the beginning, and now brought out, to bring him to justice, but that which is co-natural with every man, and innate in his judgment and reason, and is as ancient as the first King, and an *epidemical* binding law in all nations in the world
Ludlow. Memoirs, vol. iii. p 345. *App. K. Charles's Case.*

It is needful an ingredient should be generally friendly, before it be entertained *epidemically* in our daily diet.
Boyle. Works, vol. vi. p. 372.

We have seen no traces of those dreadful exterminating *epidemicks*, which, in consequence of scanty and unwholesome food, in former times, not unfrequently wasted whole nations —*Burke. On Scarcity.*

Whatever be the cause of this *epidemic* folly, it would be unjust to ascribe it to the freedom of the press, which wise men have ever held one of the most precious branches of national liberty.
Warburton. Dedication to the Freethinkers, (1738.)

EPIDI'CTIC. Gr. Επιδεικτικος, from Επιδεικνυμι, to show, to display, (sc.) the art, the eloquence.

I admire his [Junius] letters, as fine pieces of eloquence of that kind, which the ancient rhetoricians denominated the *epidictio.—Knox. Winter Evenings*, Even. 29.

EPIGLO'TTIS. Fr. *Epiglottide*; It. *Epiglotti*, Sp. *Epiglotas*; Lat. *Epiglottis*; Gr. Επιγλωσσις. (επι, and γλωττα, the tongue.)
The flap or little tongue, which covers the aperture in the larynx or head of the windpipe.

And lest, when we swallow, our meat or drink should fall in there and obstruct it, it hath a strong shut or valve, called *epiglottis*, to cover it close and stop it when we swallow.—*Ray. On the Creation*, pt. ii.

In a city feast, for example, what deglutition, what anhelation! yet does this little cartilage, the *epiglottis*, so effectually interpose its office, so securely guard the entrance of the wind pipe, that whilst morsel after morsel, draught after draught, are coursing one another over it, an accident of a crumb or a drop slipping into that passage (which nevertheless must be opened for the breath every second of time,) excites in the whole company, not only alarm by its danger, but surprise by its novelty.—*Paley. Natural Theology*, c. 10.

EPIGRAM. Epigramma'tick. Epigramma'tical. Epigra'mmatist. } Fr. *Epigramme*; Sp. and It. *Epigramma*, Lat. *Epigramma*; Gr. Επιγραμμα, from Επι-γραφειν, superscribere, inscribere, to superscribe or write upon. The eulogy (Vossius says) which is usually *inscribed* upon statues, trophies, and monuments.
An inscription or superscription; and, as Cotgrave calls it, "a couplet, stanza or short poem, wittily taxing a particular person or fault."

A colledge of witte-crackers cannot flout mee out of my humour, dost thou think I care for a satyre or an *epigram*?
Shakespeare. Much Adoe About Nothing, Act v. sc. 4.

If you will reade carping, *epigrammaticall* verses of a Durham poet against Ralfe the prior, here you may have them.—*Camden. Remaines. Epigrammes.*

Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with nard; for God bids you to remember death; so the *epigrammist* speaks the sense of their drunken principles.
Bp. Taylor. Holy Dying, c. 1. s. 2.

Homer, Virgil, or Milton, so far as the language of their poems is understood, will please a reader of plain common sense, that would neither relish or comprehend an *epigram* of Martial or a poem of Cowley.—*Spectator*, No. 70.

He [Milton] has none of those little points and puerilities that are so often to be met with in Ovid, none of the *epigrammatick* turns of Lucan, none of those swelling sentiments which are so frequent in Statius and Claudian, none of those mixed embellishments of Tasso.—*Id.* No. 279.

Had this old song [Chevy Chase] been filled with *epigrammatical* turns and points of wit, it might perhaps have pleased the wrong taste of some readers; but it could never have become the delight of the common people, nor have warmed the heart of Sir Philip Sidney like the sound of a trumpet.—*Id.* No. 74.

It is not necessary in Poetry for the points of the comparison to correspond with one another exactly, but that a general resemblance is sufficient, and that too much nicety in this particular savours of the rhetorician and *epigrammatist.*—*Id.* No. 303.

Inscriptions, for such are *epigrams* according to the original meaning, are by no means in their own nature a contemptible species of composition.—*Knox*, Ess. 303.

With all the faults of Owen, such has been the sterility of *epigrammatick* genius in our country, that he may still retain the title, which he has acquired among foreigners, of the British Martial.—*Knox*, Ess. 305.

Of the different faces shown by the same objects, as they are viewed on opposite sides, and of the different inclinations, which they must constantly raise in him that contemplates them, a more striking example cannot easily be found, than two Greek *epigrammatists* will afford us, of their accounts of human life, which I shall lay before the reader in English prose.—*Adventurer*, No. 107.

EPILEPSY. Epile'ptic, *adj.* Epile'ptic, *n.* Epile'ptical. } Fr. *Epilepsie*; Sp. and It. *Epilepsia*; Lat. *Epilepsia*; Gr. Επιλημψια, επι, and λημψια, from Λαβειν, to take, to catch hold of. It is, says Minshew,
A strong and violent convulsion of the body, which *taketh hold* both of mind and sense together.

Cas. What's the matter?
Iago. My lord is fame into an *epilepsie*,
This is his second fit, he had one yesterday.
Shakespeare. Othello, Act iv. sc. 1.

A plague vpon your *epileptick* visage.
Id. Lear, Act ii. sc. 2.

An *epileptick* son does often come from an *epileptick* father, and hereditary diseases are transmitted by generation.
Bp. Taylor. Of Repentance, c. 6. s. 7.

If it proceed from moisture, dulness, drousiness, headache follows; and as Salust Salvianus, cap. 1. lib. ii. out of his own experience found, *epileptical*, with a multitude of humours in the head.—*Burton. Anat. of Melancholy*, p. 198.

It was customary to spit three times in their bosoms, at the sight of a madman, or one troubled with an *epilepsy*, of which custom Theocritus hath taken notice.
Potter. Antiquities of Greece, b. ii. c. 17.

And prescribing it to one, who was almost daily assaulted with *epileptical* fits, a few doses of it did, in a pretty while at first, make his fits come but seldom, and after not at all.
Boyle. Works, vol. ii. p. 223.

Besides madness, the ancients ascribed the *epilepsy* to possession, esteeming this disorder sacred on account of the entrance of demons into the bodies of those who suffered under it. These two, the *epilepsy* and madness, are kindred disorders, the former is often the consequence of the latter, and the fits of it are always attended with a deprivation of the understanding, and with convulsive agitations, or a frantic and mad behaviour.
Farmer. The Demoniacs of the New Testament, c. 1. s. 5.

Besides madness, and (what are so nearly allied to it) *epileptic* fits, I know of no distemper that the ancients ascribed to possession; unless, perhaps, fits of apoplexy, which also affect the brain, the supposed residence of those demons who entered the bodies of men.—*Id. Ib.*

With regard to *epileptics*, it hath been observed above, that if their distemper was by the antients ascribed to possession, it was, because it was attended with a deprivation of the understanding, or loss of sense, and with the signs of phrenzy.—*Id. Ib.* c. 1. s. 6.

EPILOGA'TION. E'pilogue. Epi'logize. Epilogi'stic. } Fr. *Epilogue*; It. and Sp. *Epilogo*; Lat. *Epilogus*; Gr. Επιλογος, (επι, and λογ-os, sermo,) sermonem dicas quo *tota clauditur oratio*, (Skinner.) See the example from Udal.

Now wyl I dismisse thee from any longer beholding of this syght, after I haue rehersed vnto the by waye of *epilogacion* and gatheryng of the whole matter into a briefe summe, the persons of this scene or pageaunte.—*Udal. Mark*, c. 2.

Some make *epilogation*
Of highe predestination.—*Skelton. Boke of Colin Clout.*

Why there should be an *epilogue* to a play,
I know no cause, the old and usual way
For which they were made, was to entreat the grace
Of such as were spectators in this place.
F. Beaumont. Epilogue to the Custom of the Country.

The dances being ended, the spirit *epiloguizes.*
Milton. Comus, after l. 976.

These lines are an *epilogistic* palinode to the last elegy, (i. e. the 7th.)—*Id Elegiarum.*

EPI'PHANY. Fr. *Epiphanie*; It. *Epifania*; Lat. *Epiphania*; Gr. Επιφανεια, (from επι, and φαιν-ειν, apparere.)
An appearance, a manifestation.

But to cloke those matters in the meane time, upon that solemne holiday which the Christians celebrate in the moneth of Januarie, and commonly call the *epiphanie*, [*Epiphania*,] he [Julian, went into the church or congregation, and after he had solemnly done his worship and devotions to their God, departed.—*Holland. Ammianus*, p. 167.

It would have disturbed an excellent patience to see him, whom but just before they beheld transfigured, and in a glorious *epiphany* upon the mount, to be so neglected by a company of hated Samaritans, as to be forc'd to keep his vigils where nothing but the welkin should have been his roof.—*Bp. Taylor*, vol. iii. Ser. 9.

EPIPHONE'MA. Gr. Επιφωνημα, (επι, and φωνημα, the voice, from φων-ειν, to speak.) Applied to—
An exclamatory saying or sentence.

And for a concluding *epiphonema*, it is said of them in the last verse, That knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in those that do them.
South, vol. xi. Ser. 3.

And perhaps our Saviour used so frequently to conclude his divine discourses with that just *epiphonema*, "he that hath ears to hear, let him hear," but to teach us, that there is no employment of our faculties, that more deserves their utmost attention, than the scrutiny of divine truths.
Boyle. Works, vol. ii. p. 313

EPI'SCOPACY. Epi'scopal. Episcopa'lian, *n.* Epi'scopally. Epi'scopate. E'piscopy. Epi'scopize. } Gr. Επισκοπος, a bishop, from επι, and σκοπ-ειν, to look into; to overlook. See Bishop.

But this office of the ordinary apostleship or *episcopacy*, derives its fountain from a rock: Christ's own distinguishing the apostolate from the function of presbyters.
Bp. Taylor. Of Episcopacy, § 6.

In the eight session whereof it is reported, that M. G Grahame bishop of Orkney had openly, before the whole body of the assembly, renounced his *episcopal* function, and craved pardon for having accepted it, as if thereby he had committed some hainous offence.
Bp. Hall. Episcopacy by Divine Right, Pref.

There he commits to the presbyters only full authority, both of feeding the flock, and *episcopating*, and commands that obedience be given to them as to the mighty hand of God, which is his mighty ordinance.
Milton. Reason of Church Government.

And if the censor, in his moral *episcopy*, being to judge most in matters not answerable by writ or action, could not use an instrument so gross and bodily as jurisdiction is, how can the minister of the gospel manage the corpulent and secular trial of bill and process in things merely spiritual?
Id. Ib.

It was the universal doctrine of the church of God for many ages, even for fourteen centuries of years, that *episcopy* is the divine, or apostolical institution.
Bp. Taylor. Rule of Conscience, b. i. c. 4. Rule 9

'Twas to make him (such honours to him given)
Regius professor to the king of heaven;
by whom he's prelated above the skies,
And the whole world's his seat t' *episcopize.*
Broome. On the Death of Mr. Josias Shute.

Those who seeme most doubtfull about the original of *episcopacy*, doe yield the general consent of the church in the practice of it.—*Stillingfleet*, vol. ii. Ser. 10.

But the great objection against Timothy's being a pattern for *episcopal* power is this; that it appears by Scripture he was sent up and down to several places, as Paul thought fit.
Id. Ib.

When the act of uniformity required all men who held any benefices in England to be *episcopally* ordained, he [Sydserfe], with others of the Scotch clergy that gathered about him, did set up a very indefensible practice of ordaining all those of the English clergy who came to him, and that without demanding either oaths or subscriptions of them.—*Burnet. Own Time*, an. 1661.

St. Cyprian expressly says, that all the apostles were equal in power, and that all the bishops were also equal, since the whole office and *episcopate* was one entire thing, of which every bishop had a complete and equal share.
Id. Hist. of Reformation, b. ii. an. 1533.

Your modesty refuses the just praises I give you by which you lay claim to more, as a bishop gains his bishopric by saying he will not *episcopate*
Pope. To Wycherly, April, 1705.

Election was, in very early times, the usual mode of elevating to the *episcopal* chair throughout all Christendom; and this was promiscuously performed by the laity as well as the clergy.—*Blackstone. Commentaries*, b. i. c. 2.

It will also be observed here, that we are considered as parishioners of the missionaries, no less than professed *episcopalians.—Secker. Ans. to Dr. Mayhew's Observations.*

E'PISODE. } Gr. Επεισοδιον, (επι, εις, and
EPISO'DIC. } οδος,) superinductum, any
EPISO'DICAL. } thing superinduced, intro-
EPISO'DICALLY. } duced.

Mr. Twining thinks the Gr. Επεισοδιον was always used by Aristotle in its proper, and derivative sense, of something more or less adventitious or accessory,—something inserted, superadded, *introduced*, at pleasure, by the poet; that by degrees, scarcely any other idea was annexed to the word than that of *digression*; something foreign to the subject, or connected with it only by a slight thread: and that, in modern language, the word is applied only to entire actions of this additional or digressive kind, (Twining. Aristotle, *Treatise on Poetry*, vol. i. N. 37.)

But it may be asked, does not Homer offend against all degrees of probability in these *episodes* of the Sirens, Scylla and Charybdis, Cyclops and Antiphates? how are these incredible stories to be reduced into the bounds of probability?—*Pope. Homer. Odyssey*, b. x. Note.

Besides the many other beauties in such an *episode*, its running parallel with the great action of the Poem, hinders it from breaking the unity so much as another *episode* would have done, that had not so great an affinity with the principal subject.—*Spectator*, No. 267.

Now this *episodic* narration gives the Poet an opportunity to relate all that is contained in four books without breaking in upon the time of action.

Pope. Homer. Odyssey, b. xii. Note.

After this follow the *episodes* of Dido and Deiphobus, in imitation of Homer; where we find nothing explanatory of the true nature of this *episode*, but the strange description of Deiphobus; whose mangled phantom is drawn according to the Philosophy of Plato; which teaches that the dead not only retain all the passions of the mind, but all the marks and blemishes of the body.

Warburton. The Divine Legation, b. ii. s. 4.

It is more glaringly inconsistent with the genius of the drama to admit of foreign and digressive ornaments, than of the extended *episodical* epopeia.

Hurd. Notes on the Art of Poetry.

A distant perspective of burning Troy might be thrown into a corner of the piece, that is, *episodically*, with good advantage.—*Id. Ib.*

EPI'STLE. } Fr. *Epistre*; It. and Sp.
EPI'STLER. } *Epistola*; Lat. *Epistola*; Gr.
EPI'STOLAR. } Επιστολη, (q.d.) missoria, from
EPI'STOLARY. } επιστελλ-ειν, to send to, (επι,
EPISTO'LICAL. } and στελλ-ειν, to send,) Vossius.
EPI'STOLIZE. } Any thing *sent*; or, in com-
EPI'STOLIZER. } mon English, a letter, written by one, and *sent* and addressed to another.

But that I be not gesside as to feere ghou bi *epistlis*, for thei sein that the *epistles* ben greuouse and strong, but the presence of the bodi is feeble, and the word worthi to be dispisid.—*Wiclif. 2 Corynth.* c. 10.

Thys saye I, least I shoulde seme as though I went about to make you afrayde wyth letters, For the *epistles* (sayth he) are sore and strong; but his bodely presence is weake, and his speache is rude.—*Bible*, 1551. *Ib.*

For there was some *epistel* hem betwene
That would (as saith min auctor) wel contene
Nie half this boke. *Chaucer. Troilus*, b. iii.

Epistles, or (according to the word in use) familiar letters, may be called the larum bells of love: I hope this will prove so to you, and have power to awaken you out of that silence wherein you have slept so long.—*Howell*, b. iv. Let. 1.

But what needs the man to be so furiously angry with the good old *epistler* for saying, that the apostle's charge (let every man have his own wife) is general to all; reaching to the clergy as well as the laity, excepting none but those which have the gift of continency.

Bp. Hall. The Honour of the Married Clergie.

This *epistolar* way will have a considerable efficacy upon them.—*More. On the Seven Churches*, p. 7.

There are some who in lieu of letters write homilies, they preach when they should *epistolize*.—*Howell*, b. i. s. 1. Let. 1.

Some modern authors there are who have exposed their letters to the world, but most of them, I mean among your Latin *epistolizers*, freighted with mere Bartholomew ware, with trite and trivial phrases only, listed with pedantic shreds of school-boy verses.—*Id. Ib.*

I answer, that the *epistles* were written upon several occasions: and he that will read them as he ought, must observe what it is in them is principally aimed at, find what is the argument in hand, and how managed; if he will understand them right, and profit by them.

Locke. Reasonableness of Christianity.

For in this address to your lordship, I design not a treatise of Heroic Poetry, but write in a loose *epistolary* way, somewhat tending to that subject, after the example of Horace, in his first *epistle* of the second book to Augustus Cæsar, and of that to the Pisos, which we call the Art of Poetry.

Dryden. Dedication to Æneis.

I have an *epistolical* dissertation on John Malelas in Dr. Mill's hands.—*Bentley. Letters*, p. 154.

Cheering, as summer's balmy showers
To thirsty herbs and languid flowers,
Your late *epistle* reach'd my ear,
And fill'd my heart with joy sincere.

Blacklock. To Dr. Douenman.

It is also a fact, that the expressions, upon which the disputed doctrines of inference are founded, were not only incidentally used, in their *epistolary* correspondence, but occasionally urged, as containing the sublimest motives to the practice of every religious and moral duty.

Logan. Theological Disquisition, Conclus.

E'PISTYLE. Gr. Επιστυλιον, (επι, upon, and στυλος, a pillar or column.)

In a word [the Tænia] 'tis that in the Doric architrave which cymatium is in the other order, and separates the *epistilium* or architrave from the freeze.

Evelyn. On Architecture.

E'PITAPH. } Fr. *Epitaphe*; It. *Epitaffio*; Sp.
EPITA'PHIAN. } *Epitaphio*; Lat. *Epitaphium*; Gr. Επιταφιον, from επι, and ταφος, sepulchrum, from θαπτ-ειν, sepelire, to bury. Fuller coins a verb.

Any thing (written or inscribed) upon a tomb, and, generally, upon the dead; strictly, after burial. See EPICEDE.

And for men shall the soth witte
Thei haue her *epitaphe* writte;
As thynge, whiche shulde abide stable,
The letters grauen in a table
Of marble were, and saide this. *Gower. Con. A.* b. iv.

I confess very many of her descendants dyed before her death; in which respect she was far surpassed by a Roman matron, on whom the poet thus *epitapheth* it in her own person.—*Fuller. Worthies. Buckinghamshire.*

He that would write an *epitaph* for thee,
And do it well, must first begin to be
Such as thou wert; for none can truly know
Thy worth, thy life, but he that hath liv'd so.

Donne, Elegy upon, by Dr. C. B. of O.

Like the doughty Centurion Afranius in Lucian; who, to imitate the noble Pericles in his *epitaphian* speech, stepping up after the battle to bewail the slain Severianus, falls into a pitiful condolement, to think of those costly suppers, and drinking banquets which he must now taste no more.

Milton. Animadversions on Remonstrants' Defence.

They only want an *epitaph*
That do remain alone
Alive in an inscription,
Remembered only on the brass, or marble stone.

Bp. Sprat. To the Memory of the late Lord Protector.

To define an *epitaph* is useless; every one knows it is an *inscription on a tomb*. An *epitaph*—is indeed commonly panegyrical: because we are seldom distinguished with a stone but by our friends.—*Johnson. Life of Pope.*

EPITASIS. Gr. Επιτασις, intensio, from επιτειν-ειν, intendere, (επι, and τειν-ειν, tendere, to stretch,) applied, as Ben Jonson says, to—
The busy part of the subject.

Here comes Micilente and Signior Brisk, freshly suted; loose not your selfe, for now the *epitasis*, or busie part of our subject, is in act.

B. Jonson. Every Man out of his Humour, Act iii. sc. 8.

It may indeed seem a very singular *epitasis* of a Poem to end as this does, with a great yawn, but we must consider it as the yawn of a God, and of powerful effects.

Pope. Dunciad, b. iv. (Rem. v. 606.)

EPITHA'LAMY. } Fr. *Epithalame*; It. *Epi-*
EPITHALA'MIUM. } *talamio*; Sp. *Epithalamio*; from επι, and θαλαμος, a couch or bed, the marriage couch or bed. See the quotation from Ben Jonson, who entitles his song *Epithalamium*.

A song or poem upon a marriage; a nuptial song.

He show'd us how for sins we ought to sigh,
And how to sing Christ's *epithalamy*.

Donne, Elegy upon, by J. Chudleigh.

I made it both in forme and matter to emulate the kind of poeme, which was called *epithalamium*, and (by the ancients) used to be sung, when the bride was led into her chamber.—*B. Jonson. Masques. Hymenæi.*

The merry torch burns with desire
To kindle the eternal fire,
And lightly dances in thine eyes
To tunes of *epithalamies*.

Lovelace. A Guiltless Lady Imprisoned.

It might however be expected, that if Theocritus had borrowed at all from the sacred writers, the celebrated *epithalamium* of Solomon, so much within his own walk of poetry, would not certainly have escaped his notice.

Langhorne. On Collins's Oriental Eclogues.

E'PITHEM. Fr. *Epithème*; It. *Epitima*, Sp. *Epithima*; Gr. Επιθημα, any thing put or placed upon another; from επιτιθημι, to put or place upon, (επι, and τιθεσθαι.)

Any thing (medicinal) applied to the outward part of the body; Cotgrave calls it, a liquid medicine, (so applied.)

Upon this reason *epithems* or cordial applications are justly applied unto the left breast

Brown. Vulgar Errours, b. iii. c. 2.

E'PITHET, *n.* } Fr. *Epithète*; It. *Epiteto*,
E'PITHET, *v.* } Sp. *Epitheto*; Lat. *Epithe-*
EPITHE'TIC. } *ton*; Gr. Επιθετον, any thing imposed or put upon; from επιτιθ-εσθαι, imponere, to put upon, to place upon or in addition, to add, (επι, and τιθεσθαι, to put or place.)

A word *imposed* or added; an adjective ascribing or describing some quality, for the sake of emphasis or discrimination.

I am come newly from those ladies, who think themselves more lovely than before, and perhaps than they are, ever since I showed them your character of their beauties, in your letter from the Galley (Gravesend, never was a town better *epitheted*.—*Reliquiæ Wottonianæ*, p. 560.

For every man is naturally a Narcissus, and each passion in us, no other but self love sweetened by milder *epithets*.

Glanvill. Vanity of Dogmatizing, c. 12.

He adds an *epithete* to Pelion (πυκνοσφυλλον) which very much swells the idea, by bringing up to the reader's imagination all the woods that grew upon it.—*Spectator*, No. 333.

The character of Bajazet, the son and successor of Amurath, is strongly expressed in his surname of Ilderim, or the *lightning*; and he might glory in an *epithet* which was drawn from the fiery energy of his soul, and the rapidity of his destructive march.—*Gibbon. Roman Empire*, c. 64.

Some, Milton-mad, (an affectation,
Glean'd up from college education,)
Approve no verse, but that which flows
In *epithetic* measur'd prose. *Lloyd. On Rhyme.*

EPI'TOME. } It. and Sp. *Epitome*; Lat.
EPI'TOMIST. } *Epitome*; Gr. Επιτομη, from
EPI'TOMIZE. } επιτεμν-ειν, to cut off, (επι, and
EPI'TOMIZER. } τεμν-ειν, to cut.) To *epitomize*, is—

To cut off, to curtail; and thus, to abbreviate or abridge; to abstract.

The wrytynge of theim, and of other seemeth rather *epitomes*, than histories.—*Golden Boke*, Prol.

The common printed chronicle is indeed but an *epitome* or defloration made by Robert of Lorraine, Bishop of Hereford, under Henry I.—*Drayton. Poly-Olbion*, Pref.

I had a mother, and she look'd upon me
As on a true *epitome* of her youth.

Massinger. Parliament of Love, Act iii. sc. 3.

Now if we may believe Trogus Pompeius (*epitomiz'd* by Justin, lib. i.) Egypt was a most flourishing and magnificent nation before Ninus was born.

Raleigh. History of the World, b. i. c. 5. s. 4.

All those rare parts that in his brothers were
Epitomiz'd, at large in him appear.

Drayton. David & Goliah.

But I shall conclude with that of Baronius, and Spondanus his *epitomizer*.

Prynne. Histrio-Mastix, pt. i. Act vii. sc. 1.

When that *epitomizer* of Trogus had to the full described and set out King Ptolemies riot as a chiefe engine and instrument of his overthrow, he addes *tympanum et tripudium*, fiddling and dancing: the king was not a spectator only but a principall actor himself.

Burton. Anatomy of Melancholy, p. 487.

Thus much is more generally beleved, that both this Brennus, and another famous captain Britomarus, whom the *epitomist* Florus and others mention, were not Gauls but Britons.—*Milton. History of England*, b. i.

This sentence [Matt. vii. 12.] I read unto you, is very fitly placed towards the close of our Saviour's admirable sermon on the mount, as being, in great measure, the *epitome* and sum of what the divine preacher had there expressed more at large.—*Atterbury*, vol. i. Ser. 9.

This may make the naturalist's fame very uncertain, not only because of want of judgment, that (as I newly said) is too often observable in compilers, whereby they frequently leave far better things than they take, but for the want of skill to understand the author they cite and *epitomize*, or candour to do him right.—*Boyle. Works*, vol. iv. p. 56.

From hence (as Servius remarks) Virgil took the hint of his Silenus the subject of whose song is so exact an *epitome* of the contents of the Metamorphosis of Ovid, that amongst the ancient titles of that eclogue, the name of Metamorphosis was one.—*Warburton. Divine Legation*, b. iii. s. 3.

It has been lately discovered, that this fable (the Merchant of Venice) is taken from a story in the *Pecorone* of Giovanni Fiorentino, a novelist, who wrote in 1378. The story has been published in English, and I have *epitomized* the translation.—*Johnson. Gen. Observ. on Merchant of Venice.*

It is true, the historian has confounded times in making Joseph contemporary with Moses; but this was a common mistake amongst the pagans. Justin, the *epitomizer* of Trogus Pompeius, calls Moses the son of Joseph.
Warburton. Divine Legation, b. iv. Notes.

E'POCH. } It. and Sp. *Epoca*; Lat. *Epocha*;
E'POCHA. } Gr. Εποχη, a holding in or retention, from Επεχειν, to hold in or retain, (επι, and εχειν, to have or hold.)

Epochas, in Chronology, are certain periods of time, from which calculation commences, and at which it terminates, and again commences; thus forming certain bounds or limits *confining* the calculation of time.

But in regard, in divers ages and nations, divers *epochs* of time were used, and several forms of years, here it is necessary that some common and known account should be observed, to which the diversity of the rest may most appositely be reduced.—*Usher. Annals*, Ep. to the Reader.

And to take the world in a lower *epocha*, what after-age could exceed the lust of the Sodomites, the idolatry and tyranny of the Ægyptians, the fickle levity of the Grecians?
South, vol. viii. Ser. 14.

The dreadful period, so frequently predicted, was now arrived. The ages of their independency were passed: and a new *epoch* succeeded.
Cogan. Theological Disquisitions, Dis. 2. c. 2. § 5.

E'PODE. Fr. *Epode*; Sp. and It. *Epodo*; Lat. *Epodon*; Gr. Επωδον, from επαειδ-ειν, supercanere, (επι, and αειδ-ειν, canere, to sing.) Gesner says, "Quæ post στροφην, et αντιστροφην, επωδον, dicebant;" and though usually thus applied to the third stanza of the Greek ode, yet employed otherwise by the Latins.

My Muse up, by commission; no, I bring
My owne true fire. Now my thought takes wing,
And now an *epode* to deep eares I sing.
B. Jonson. The Forrest, s. 10.

And Horace seems to have purged himself from those splenetic reflections in those odes and *epodes*, before he undertook the noble work of satires, which were properly so called.—*Dryden. Dedication to Juvenal.*

EPOPE'E. Gr. Επωποια, from Επος, a word or saying, and ποιειν, to make. Its general and etymological sense, as Mr. Twining observes, is, That of *imitating or making by words.*

The work of Tragedy is on the passions; and, in a dialogue, both of them abhor strong metaphors, in which the *epopee* delights.—*Dryden. Dedication to Æneis.*

If we believe the representations of some writers, Poems equal in length to the most celebrated *epopeas* of Greece and Rome have been handed down, without the aid of letters, from the remotest antiquity to the present day.
Knox, Ess. 134.

EPOTA'TION. Lat. *Epotare*, (*e*, and *potare*,) to drink. Gr. Ποσις.
A drinking out.

When the sword and fire rages, tis but man warring against man; when drunkenness reignes, the Devill is at war with man, and the *epotation* of dumbe liquor damnes him.—*Feltham*, pt. i. Res. 84.

EPULA'TION. Lat. *Epulatio*, from *Epulari*, to feast or banquet.

That he [Epicurus] was contented with bread and water, and when he would dine with Jove, and pretend unto *epulation*, he desired no other addition than a piece of Cytheridian cheese.—*Brown. Vulgar Errours*, b. vii. c. 17.

E'QUABLE. } Lat. *Æquus*, from the Gr.
EQUABI'LITY. } Εικος, similis, from Εικ-ειν, si-
E'QUABLY. } milem esse; which Lennep derives from Εκ-ειν, or Ικ-ειν, venire, accedere, *to come to*, then cedere, vel non repugnare.

Causing the same or similar sensations; having like, same, or similar appearances; even, regular, uniform; and thus, smooth, calm, steady; undisturbed, unruffled.

There is also moderation in tolleration of fortune of every sorte, which of Tulli is called *equabilitie*.
Sir T. Elyot. Governour, b. iii. c. 20.

We therefore are not enquiring what the wise and glorious God might or could do in order to the *equable* reduction of the world, upon a supposition of an eternal duration; but we are upon a question of fact indeed, namely, what he hath done.—*Hale. Origin. of Mankind*, p. 227.

I come now to the second premised consideration and enquiry, viz. Whether there may not be found some extraordinary occurrences and correctives, that may reduce that otherwise natural and ordinary increase of mankind to an *equability*.—*Id. Ib.* p. 207.

First, for the celestial or heavenly bodies, the *equability* and constancy of their motions, the certainty of their periods and revolutions, the conveniency of their order and situations, argue them to be ordain'd and govern'd by wisdom and understanding.—*Ray. On the Creation*, pt. i.

If I were to give my opinion upon such an exhausted subject, I should join to these other qualifications a certain *equability* or evenness of behaviour.—*Spectator*, No. 68.

If bodies move *equably* in concentrick circles, and the squares of their periodical times be as the cubes of their distances from the common centre, their centripetal forces will be reciprocally as the squares of the distances.—*Cheyne.*

Referring the balance to the rest of the works, he saw, when he came to understand its action, that which rendered their motions *equable*.—*Paley. Natural Theology*, c. 15.

Bodies seem to act mutually upon each other, with a kind of *equability* in power, and not by the superior agency of an active, over a body which is totally passive.
Cogan. Ethical Questions, Q. 5.

E'QUAL, *adj.*
E'QUAL, *n.*
E'QUAL, *v.*
EQUA'LITY.
E'QUALLY.
E'QUALIZE.
EQUALIZA'TION.
E'QUALNESS.
EQUA'TION.

Written *Egal* by our older writers. Fr. *Egal, esgal*; It. *Equale*; Sp. *Igual*; Lat. *Æqualis*, from *Æquus*; Gr. Εικος, similis, similar or like. See EQUABLE.

Causing similar or same sensations; having the same or similar appearances; the same number, magnitude, weight; the same in motion, in space or time, distance or measure; even, level, proportionate, commensurate; without difference or distinction; and (met.) the same in moral qualities, in moral conduct; impartial, unmoved, unswayed or uninfluenced by partiality or prejudice; uniform; acting alike to all; the same or similar in circumstances or station in life, in rank, in wealth; in any circumstances or qualities of moral character or estimation.

She [Virginitee] is the preising of this world, and she is as thise martirs in *egalitee*; she hath in hire, that tonge may not telle, ne herte thinke.—*Chaucer. Persones Tale.*

And ayenward; all fortune is blisful to a man by the agreeability, or by the *egality* of hym that sufferith it.
Id. Boecius, b. ii.

Ther n' is no man can demen, by my say,
If that it were departed *equally*.
Id. The Sompnoures Tale, v. 7819.

In which fifth party thou shalt find tables of *equacions* of houses after ye latitude of Oxenforde, and tables of dignitees of planets, and other notefull thinges.—*Id. Astrolabe.*

He loked his *equacions*,
And eke the constellacions.—*Gower. Con. A.* b. vi.

But for an *egalnes* to be kept among you, that is to witte, that through your riches, wherof ye haue aboûdaûce, their pouertie may be relieued: and again that theyr fayth and godlines, wherin they passe you may recompence that, that perchaunce wanteth in you, whyles eche of you departeth with other, so that neither of you tacke anye thyng, but that there be an *equalitie* observed.—*Udal. 2 Cor.* c. 8.

And he that high does sit, and all things see
With *equall* eye, their merites to restore,
Behold what ye this day have done for mee;
And, what I cannot quite, requite with usuree!
Spenser. Faerie Queene, b. i. c. 8.

——— For thyself, thou art
A thing, that, *equal* with the Devil himself,
I do detest and scorn.
Massinger. The Duke of Milan, Act ii. sc. 1.

——— I know you labour,
The liberty of your father; at the least,
An *equal* hearing to acquit himself.
Massinger. Unnatural Combat, Act i. sc. 1

The raging Pagan, thus his people spake,
"What poore life cannot, liberall death doth bring,
And you (though subjects) may my *equals* make,
Loe, without treason you may match your king."
Stirling. Jonathan.

Whereby great Sidney and our Spenser might,
With those Po singers being *equalled*,
Enchant the world with such a sweet delight
That their eternal songs (for ever read)
May shew what great Eliza's reign hath bred.
Daniel. Tragedy of Cleopatra, Ded.

Sfor. And too, her goodness,
Her tenderness of me, her care to please me,
Her unsuspected chastity ne'er *equall'd*;
Her innocence, her honour.
Massinger. Duke of Milan, Act i. sc. 3.

Hubert. Heralds, from off our towres we might behold
From first to last, the on-set and retyre
Of both your armies, whose *equality*
By our best eyes cannot be censured.
Shakespeare. K. John, Act ii. sc. 2.

Suffrages in parliament are numbered, not weigh'd: nor can it be otherwise in those publicke councels, where nothing is so unequall, as the *equality*; for there, how odde soever men's braines, or wisdomes are, their power is alwayes even, and the same.—*B. Jonson. Discoveries.*

But here, the *equally* respecting eye
Of pow'r looking alike on like deserts,
Blessing the good, made others good thereby;
More mighty by the multitude of hearts.
Daniel. Civil War, b. v.

Therefore, I will throwe downe these mountaines hie,
And make them leuell with the lowely plaine:
These tow'ring rocks, which reach vnto the skie,
I will thrust down into the deepest maine,
And as they were, them *equalize* againe.
Spenser. Faerie Queene, b. v. c. 2.

——— But yet let me lament
With teares as soueraigne as the blood of hearts
——— that our starres
Vnreconcileable, should diuide our *equalness* to this.
Shakespeare. Antony & Cleopatra, Act v. sc. 1.

After so many toils and hazards, so much trouble and loss for the public good, they were not unwilling to put an end to their power, and to content themselves with an *equal* share with others, for the whole reward of their labours.
Ludlow. Memoirs, vol. ii. p. 17.

If the sin we are afraid of, in doing or not doing the action doth on both sides appear *equal*, there we are to determine ourselves to that side, where we have the least doubt of offending God.—*Sharpe*, vol. ii. *Of a Doubting Conscience.*

Thus when thy draughts, O Raphael, Time invades
And the bold figure from the canvass fades;
A rival hand recalls from every part
Some latent grace, and *equals* art with art.
Broome. To Mr. Pope, on his Works.

If the motion of the sun were as unequal as of a ship driven by unsteady winds, sometimes very slow, and at others irregularly very swift, or if being constantly *equally* swift, it yet was not circular, and produced not the same appearances, it would not at all help us to measure time, any more than the seeming motion of a comet does.
Locke. Of Hum. Underst. b. ii. c. 14. s. 22.

Ye lofty beeches, tell this matchless dame,
That if together ye fed all one flame
It could not *equalize* the hundredth part
Of what her eyes have kindled in my heart.
Waller. At Penshurst.

The finest Poem that we can boast, and which we *equalise*, and perhaps would willingly prefer to the Iliad, is void of those fetters, [rhyme.]
Orrery. Remarks, &c. on Dr. Swift, Let. 22.

He pursued his intentions with such *equalness* of mind, that he was never carried beyond the calmness of his natural temper, except through his zeal for the publick good, or where his friend was concerned.
Lloyd. Funeral Sermon on Dr. Wilkins.

Again the golden day resum'd its right,
And rul'd in just *equation* with the night.
Rowe. Lucan, b. ii.

In sober silence we can but admire
Beauty with temper, taste and sense combin'd,
The body only *equall'd* by the mind.
Dr. Warton. To Mr. Seward.

Indeed, both poverty and sickness reduce humanity to such a state, as serves to detect the miserable debility of our nature, and the perfect *equality* in wretchedness amongst all who partake of it.—*Warburton*, vol. x. Ser. 30.

What the grave triflers on this busy scene,
When they make use of this word, Reason, mean,
I know not; but, according to my plan,
'Tis Lord Chief Justice in the Court of Man,
Equality form'd to rule in age and youth,
The friend of Virtue, and the guide to Truth.
Churchill. The Apology.

It does not institute a magnificent auction of finance, where captivated provinces come to general ransom by bidding against each other, untill you knock down the hammer, and determine a proportion of payments beyond all the powers of algebra to *equalize* and settle.
Burke. On Conciliation with America.

Taking five and five throughout the kingdom, they are *equal*: therefore, an errour with regard to the *equalization* of their wages, by those who employ five, as farmers do at the very least, cannot be considerable.—*Id. On Scarcity.*

For all his jocular narrations
Smell of his Algebra *equations*.
Cawthorn. Wit & Learning.

EQUANI'MITY. Fr. *Equanimité*; It. *Equanimità*; Sp. *Equanimidad*; Lat. *Equanimitas*, from *Æquus*, even, and *animus*, the mind.

Evenness of mind, uniformity, steadiness, immovableness of mind. Minshew well calls it, "A quiet moderation of mind."

He was skilled in more great things than one; and, as one said of Phidias, he could not only make excellent statues of ivory, but he could work in stone and brass: he shewed his *equanimity* in poverty, and his justice in riches.
Taylor, vol. iii. Ser. 7.

Where is that moderation of ours which St. Paul, in the verse before my text, requires us to make known unto all men; that *equanimity* and contentedness which we ought to express in every estate and condition in which God hath placed us.—*Sharp*, vol. iv. Ser. 1.

'Tis not restraint, or liberty,
That makes men prisoners or free;
But perturbations that possess
The mind, or *equanimities*. *Hudibras*, pt. i. c. 3.

This quality [good-nature] keeps the mind in *equanimity*, and never lets an offence unseasonably throw a man out of his character.—*Tatler*, No. 242.

After these gentlemen have borne all the odium of this publication, and all the indignation of the directors, with such unexampled *equanimity*, now that they are at length stimulated into feeling, are you to deny them their just relief!—*Burke. On the Nabob of Arcot's Debts.*

EQUA'TOR. } Fr. *Equateur*; Sp. *Equador*; It. *Equatore*; Lat. *Equator*. See EQUAL.
EQUATO'RIAL.
EQUATO'RIALLY.

So called, because *equally* distant from the poles, and dividing the sphere or globe into two *equal* parts.

Here matter new to gaze the Devil met,
Undazl'd, farr and wide his eye commands,
For sight no obstacle found here, no shade,
But all sun-shine, as when his beams at noon
Culminate from th' *equator*.—*Milton. Par. Lost*, b. iii.

Now on this line the needle exactly lyeth not, but diverts and varieth its points, that is, the north point on this side of the *equator*, the south on the other, sometimes unto the east, sometimes toward the west, and in some few places varieth not at all.—*Brown. Vulgar Errours*, b. ii. c. 2.

But, 2. Our modern astronomers assign a much greater variation from a globous form, namely, that of a prolate spheroid, making the polar about 34 miles shorter than the *equatorial* diameter.
Derham. Physico-Theology, b. ii. c. 1. Note 1.

Those that refulgent, or with rosy morn,
Or yellow evening, flame: those that, profuse
Drunk by *equator-suns*, severely shine.
Thomson. Liberty, pt. iv.

Thrice had the sun, to rule the varying year,
Across the *equator* roll'd his flaming sphere,
Since last the vessel spread her ample sail,
From Albion's coast obsequious to the gale.
Falconer. Shipwreck, c. 1.

It is occasionally requisite, that the object-end of the instrument be moved up and down as well horizontally as *equatorially*.—*Paley. Natural Theology*, c. 8.

E'QUERY, or } Of *Querry*, Skinner says,
EQUE'RRY. } from the Fr. *Escuyrie*, *escurie*, the stable of the prince; perhaps, because *les escuyers*, armigeri, had the care of *the horses* of the prince. Dr. T. H. derives ab *equis*, (q.d.) *equiria*; he adds a third conjecture, (more specious than the others,) that it is so called a curando *equos*. The Low Lat. is *Scura* or *scuria*, perhaps from the Ger. *Schauren* or *schuren*, tegere, to cover or protect. See *Du Cange*.

"Fr. *Escuyrie*,—the stable of a prince or nobleman; also, a *querry*-ship; or the duties or offices belonging thereto; also, (in old authors,) a squire's place; or the dignity, title or estate of an esquire." (Cotgrave.)

I made the proof ofttimes upon Sir R. P., that is, (in the ear, Sir Robert Pye of the *equerry*
Boyle. Works, vol. vi. p. 354.

EQUE'STRIAN. From the Lat. *Equus*, a horse.

Of or pertaining to a horse or horsemanship; riding on a horse, skilled in riding.

Equestrian is also applied to the *rank* of *Equites* in Rome.

I should be glad if a certain *equestrian* order of ladies, some of whom one meets in the evening at every outlet of the town, would take this subject into their serious consideration.—*Spectator*, No. 104.

Persons were admitted into the two higher ranks according to their fortunes; one that was worth 800 sestertia, was capable of being chose senator; one that had 400 might be taken into the *equestrian* order.
Kennet. Antiquities of Rome, pt. ii. b. iii. c. 1.

EQUI-A'NGLED. } Written by Boyle, *Æquiangled*. Fr. *Equiangle*; It. *Equiangolo*; Sp. *Equiangulo*.
EQUIA'NGULAR.

Having the *angles equal*.

For, whereas that consists of twelve equilateral and *equiangled* pentagons, almost all the planes that made up our granite were quadrilateral.—*Boyle. Works*, vol. iii. p. 534.

EQUICRU'RE. } Lat. *Æquus*, equal, and *crus*, the leg. It. *Equicrure*.
EQUICRU'RAL.

Having the *legs equal*, or of the same length.

Consider the increase of an *equicrure* triangle, which goes upon a certain proportion of length and breadth.
Digby. Of Bodies, c. 8.

A solid rhombus being made by the conversion of two *equicrural* cones, as Archimedes hath defined; and these were the common trees about Babylon, and the East, whereof the ark was made, and Alexander found no trees so accommodable to build his navy.—*Brown. Cyrus' Garden*, c. 4.

Does it not require some pains and skill to form the general idea of a triangle, (which is yet none of the most abstract, comprehensive, and difficult,) for it must be neither oblique, nor rectangle, neither *equilateral*, *equicrural*, nor scalenon, but all and none of these at once.
Locke. Of Hum. Underst. b. iv. c. 7. s. 9.

EQUI-DI'STANT. } Fr. *Equidistant*; It. and Sp. *Equidistante*; from Lat. *Æquus*, equal, even, same, and *distans*, present part. of *distare*, to stand apart.
EQUIDI'STANCE.
EQUIDI'STANTLY.

Standing apart or asunder, separate or removed in the same degree in space or time; in any relationship.

For the concaue and conuexe superfices of the orbe of the sunne is concentrike, and *equidistant* to the earth.
Hacklugt. Voyages, vol. iii. p. 51

In all those descending degrees there is a kind of reverential inequality betwixt the lower and superiour, which abhors from all proportion of a match: whereas the collateral *equidistance* of cousin-german from the stock, whence both descend, hath in it no such appearance of inequality.
Bp. Hall. Cases of Conscience, Dec. 4. Case 5.

For into our Reason flow, and there do end
All that this natural world doth comprehend;
Quotidian things, and *equidistant* hence,
Shut in, for man, in one circumference.
Donne. Elegy on the Death of Prince Henry.

The liver, though seated on the right side, yet by the subclavian division, doth *equidistantly* communicate its activity unto either arm.—*Brown. Vulgar Errours*, b. iv. c. 5.

Whereas any constant periodical appearance or alteration of ideas in seemingly *equidistant* spaces of duration, if constantly and universally observable, would have as well distinguished the intervals of time, as those that have been made use of.—*Locke. Of Hum. Underst.* b. ii. c. 14. s. 19.

In building an arch, could more be done (than in the lower part of the face) in order to make the curve true, i. e. the parts *equidistant* from the middle, alike in figure and position.—*Paley. Natural Theology*, c. 11.

EQUI-FO'RMITY. Lat. *Æquus*, equal, and *forma*, the form, *frame* or fashion; from A. S. *Fram-an*, facere, to form or make.

Equality, evenness or sameness, in *form* or fashion, or manner; in degree.

The heavens admit not these sinister and dexter respects: there being in them no diversity or difference, but a simplicity of parts and *equiformity* in motion continually succeeding each other.—*Brown. Vulgar Errours*, b. iv. c. 5.

EQUI-LA'TERAL, *adj.* } Fr. *Equilateral*; It. *Equilatere*; Sp. *Equilatero*; Lat. *Æquus*, equal, and *latus*, the side.
EQUILA'TERAL, *n.*

Having the *sides equal*, or of the same length.
See the quotation from Locke, in v. EQUICRURE.

Opposite to this castle is erected the sepulcher of Bahaman's beloved queen, in the highway, as we passed, 'tis of four *equilaterals* raised above eight yards high.
Sir T. Herbert. Travels, p. 200.

EQUI-LI'BRATE. } Fr. *Equilibrer*; It. *Equilibrare*; Lat. *Æquilibris*, of equal weight; (*æquus*, equal, and *libra*, to weigh.) *Equilibrium* is strictly a Latin word. See CALIBRE.
EQUILIBRA'TION.
EQUILI'BRE.
EQUILI'BRIOUS.
EQUILI'BRIUM.
EQUI'LIBRIST.

To have *equal weight*, to weigh or poise equally; to be, to keep in equipoise, to balance.

As in a long steel wire, *equilibrated* or evenly ballanced in the ayr.—*Brown. Vulgar Errours*, b. ii. c. 2.

This attraction have we tryed in straws and palcous bodies, in needles of iron, *equilibrated*.—*Id. Ib.* b. ii. c. 4.

According to the laws magnetical, the lower extreme of it will not be its northern (but its southern) pole, nimbly attracting the north end of an excited and *equilibrated* needle.
Boyle. Works, vol. v. p. 391.

The structure of man's body is with that *equilibration* (notwithstanding divers prominences therein) the composure of his nerves and muscles for the due motion of his spirits, the structure of his feet are so singularly accommodated; that he maintains this erect posture, standing or walking, though his feet, the basis of the pillar of his body, be much narrower than the latitude of his body.
Hale. Origin. of Mankind, p. 64.

All I shall farther take notice of, shall be only the exquisite *equilibration* of all these opposite and antagonist muscles.—*Derham. Physico-Theology*, b. iv. c. 2.

By which *equilibration* her flight is made much more easie.
Grew. Cosmo-Sacra, b. i. c. 5.

The spirit of nature, may silently send forth whole gardens and orchards of most delectable fruits and flowers of an *equilibrious* ponderosity to the parts of the aire they grow in.
H. More. Immortality of the Soul, b. iii. c. 9.

For we being finite and limited beings, cannot operate divers ways with equal vigour at once; and our rational and sensitive propensions are made in such a regular and *equilibrious* order, that proportionably as the one does increase in activity, the other always decays; and so accordingly as we abate in strength of our brutish, we shall improve in the vigour of our rational faculties.
Scott. Christian Life, pt. i. c. 2.

The balance is turned, and wherever this happens, there is an end of the doubt or *æquilibrium*.
Sharp, vol. ii. *A Doubting Conscience.*

So that it is by the *equilibre* of the muscles, by the aid of a considerable and equipollent muscular force in constant exertion, that the head maintains its erect posture.
Paley. Natural Theology, c. 9.

When the *equilibrist* balances a rod upon his finger, not only the attention of his mind, but the observation of his eye, is constantly requisite.
Stewart. Of the Human Mind, vol. i. c. 2.

All the occupations of life are found to have their advantages and disadvantages admirably adapted to preserve the just *equilibrium* of happiness.—*Knox. Essays*, No. 53.

EQUI-NE'CESSARY. Lat. *Æquus*, equal, and *necessarius*, needful.

Equally needful.

The ancients make two several kinds
Of prowess in heroic minds,
The active and the passive val'ant,
Both which are *pari libra* gallant;
For both to give blows, and to carry,
In fights are *equinecessary*.—*Hudibras*, pt. i. c. 3.

E'QUINOX. } Fr. *Equinoxe*; It. *Equinozio*; Sp. *Equinoccio*; Lat. *Æquinoctium*, from *Æquus*, equal, and *nox*, the night.
EQUINO'CTIAL, *adj.*
EQUINO'CTIAL, *n.*

A period of the year so called, because then the *night* is *equal* to the day.

Equinoctial is used as equivalent to *equator*, (qv.)

By nature he knew eche ascentioun
Of the *equinoctial* in thilke toun.
Chaucer. The Nonnes Preestes Tale, v. 14,562.

This *equinoctiall* is cleped the midwale of the first meuinge, or els of the sunne.—*Id. Of the Astrolabie*, p. 263.

—— And do but see his vice,
'Tis to his vertue, a just *equinox*,
The one as long as th' other.—*Shakes. Othello*, Act ii. sc. 3.

It commeth thus to passe, that by the variable increment of the day-light, the longest day in Meroe doth comprehend 12 *equinoctial* houres, and 8 parts of one houre but in Arexandria 14 houres, in Italie 15, in Britaine 17.
Holland. Pinie, b ii. c. 75.

That the earth is in the middest of the whole world it appeareth by manifest and undoubted reasons, but most evidently, by the equal houres of the *equinoctiall*.
Id. Ib. c. 69.

But the great convolvulus or white flowred bindweed observes both motions of the sun, while the floure twists *æquinoctionally* from the left hand to the right, according to the daily revolution the stalk twineth ecliptically from the right to the left according to the annual conversion.
Brown. Cyrus' Garden, c. 4.

The passage yet was good, the wind, 'tis true,
Was somewhat high, but that was nothing new,
No more than usual *equinoxes* blew.
Dryden. The Hind & the Panther.

For here, expos'd to perpendicular rays,
In vain they covet shades, and Thracia's gales,
Pining with *equinoctial* heat, unless
The cordial grass perpetual motion keep,
Quick circulating. *J. Philips. Cider*, b ii

I cannot move with these precessions of the *equinoxes*, which are preparing for us the return of some very old, I am afraid no golden, æra, or the commencement of some new æra, that must be denominated from some new metal.
Burke. On a Regicide Peace, Let. i.

The virtues of most men will only blow,
Like coy auriculas, in Alpine snow:
Transplant them to the *equinoctial* line,
Their vigour sickens, and their tints decline.
Hart. The Charitable Mason.

EQUIP, *v.* } Fr. *Esquiper*, (and with the common omission of the *s*.) *équipper*; from the Ger. *Schiff*, which signifies *un navire*, a ship, (Menage.) And this etymology is considered by Skinner himself not to be without probability, (verisimilitudine,) though he previously proposes the Lat. *Ephippiare*, i. e. equum *ephippio* instruere; to furnish a horse with trappings. The Low Lat. *Eschipare*, Du Cange calls, vox a re *nautica* desumpta. And Junius affirms it to be manifestly derived from the English, *ship*; and that thus *eschipatus*, is as much as to say, well provided and prepared (bene adornatus et instructus) as *ships* of war should be. Skinner, who died in 1667, (*An. Æt.* 45,) declares it to be a word introduced into English in his time. But the word written *Esquippe*, is in Barett's *Alvearie*, 1573; and (in v. *Instruere*) in Cooper's *Thesaurus*, 1573. "To *esquippe* or furnish *ships* with all abilements." And see *Verstegan*, c. 7, who treats the word as a useless novelty.

EQUIPAGE, *v.* }
EQUIPAGE, *n.* }
EQUIPMENT. }

The common usage is well explained by Cotgrave.

"*Esquiper* or *equiper*,—to *equip*, arm, attire, store with, provide of, necessary furniture; to prepare, make ready, set in array, enable, by full provision, for an action, service or exploit."

On them three dukes, as their attendants be,
Seven earls, twelve barons in their *equipace*,
And twenty bishops.
Drayton. The Miseries of Queen Margaret.

O if my temples were distain'd with wine
And girt in garlands of wilde ivie twine;
How could I reare the Muse on stately stage,
And teach her tread aloft in buskin fine,
With queint bellona in her *equipage*.
Spenser. Shepheard's Calendar. October.

When loe, (O Fate!) his work, not seeming fit
To walk in *equipage* with better wit,
Is kept from light.—*Browne. Britannia's Past* b i s. 2.

A Frenchman told me lately, that was at your audience, that he never saw so many complete gentlemen in his life, for the number, and in a neater *equipage*.
Howell, b. i. s. 6. Let. 21.

Shee forth issewed with a goodly traine
Of squires and ladies *equipaged* well,
And entertained them right fairely, as befell
Spenser. Faerie Queene, b ii. c. 9

This promise of so short a stay prevails:
He soon *equips* the ship, supplies the sails,
And gives the word to launch.—*Dryden. Ovid Met* b x

The Parliament refusing to consent to this proposal, the States General gave orders for *equipping* a considerable fleet, consisting of about 100 ships of war.
Ludlow. Memoirs, vol i. p 335.

Sir Hudibras his passing worth,
The manner how he sally'd forth,
His arms and *equipage* are shown,
His horse's virtues and his own. *Hudibras*, pt. i c. 1.

To me his secret thoughts he first declar'd,
Then, well *equipp'd*, a rapid bark prepar'd,
By Odorico the Biscayan's care,
On sea and land a master of the war.
Hoole. Orlando Furioso, b. xiii.

—— Well dress'd, well bred,
Well *equipag'd*, is ticket good enough
To pass us readily through every door.—*Cowp. Task*, b i.i.

We know, that our new brethren, whilst they every where shut up the churches, increased in Paris, at one time, at least four-fold, the opera-houses, the play houses, the publick shows of all kinds; and even in their state of indigence and distress, no expense was spared for their *equipment* and decoration.—*Burke. On a Regicide Peace*, Let. i.

EQUI-PE'NDENCY. Lat. *Æquus*, equal, and *pendens*, pres. part. of *pendere*, to hang.
Equilibration, equipoise.

Wherefore, doubtless, the will of man in the state of innocence, had an entire freedom, a perfect *equipendency* and indifference to either part of the contradiction, to stand, or not to stand; to accept, or not accept the temptation.
South, vol. i. Ser. 2.

E'QUI-POISE, or, as written by Derham, *Æquipoise*. *Poise*, Fr. *Peser*; It. *Pesare*; Sp. *Pesar*; from Lat. *Pendere*, to hang.

Equal weight, equality, evenness or sameness of weight; equilibration; balance.

For in the first place, the distribution is so well made, the earth and waters so handsomely, so workman-like laid, everywhere all the world over, that there is a just *æquipoise* of the whole globe.—*Derham. Physico-Theology*, b. ii c. 5.

I was weary of continual irresolution, and a perpetual *equipoise* of the mind: and ashamed of being the favourite of those who were scorned and shunned by the rest of mankind.—*Rambler*, No. 93.

EQUI-PO'LLENT, *adj.* }
EQUIPO'LLENTLY. }
EQUIPO'LLENCE. }
EQUIPO'LLENCY. }

Fr. *Equipollent*; It. and Sp. *Equipollente*. The Fr. have the verb *Equipoller*; Lat. *Æquus*, and *pollens*, pres. part. of *pollere*, to be strong; from the Gr. Πολυς, *multus*. Nam *pollere* dicitur, qui *multum* valet.

Equally strong or powerful; strong or powerful, or able in the same degree; having the same strength, force, power, or ability; equivalent.

Thou wil to kings be *equipolent*,
With great lords euen and peregal.
Lidgate. Balade of Good Counsaile.

Let him studie in *equipolence*,
And let lies and falsnes
If that he would deserue our graces.—*Chaucer. R of the R*

Onely superstition is now so well advanced, that men of the first blood are as firme as butchers by occupation: and votary resolution is made *equipollent* to custome, even in matter of blood.—*Bacon. Ess Of Custome and Education*

If you should ransacke the whole Greeke language, you shall not find a word to counteruaile *Ineptus*. Thus far Tullie. Yet Budæus would not seeme to acknowledge this barrennesse, but that the Greeke word ανεπιτηδειος is equipollent to *ineptus*.—*Holinshed Irelande*, c. 1.

These phænomena do much depend upon a mechanical *æquipollence* of pressure.—*Boyle Works*, vol iii. p 612.

This pressure of the atmosphere being continual, if the springiness of the aerial particles were not now great enough to resist that pressure, they must necessarily have been beforehand inflected or compressed by it, till the endeavours of the one and the other were reduced to an *equipollency*.
Id Th. vol iii p 606.

As God by mere word and will created things, when he spake, and it was done, he commanded and it stood fast, so did Jesus in like manner, by the efficacy of his command, or by actions *equipollent* thereto, without predisposing the subjacent matter, or using any natural instrument, accomplish his great and strange works, he rebuked the wind, and said to the sea, Peace, be still
Barrow, vol ii Ser. 30

And the more ancient Greeks, Athanasius, Basil, both the Gregories, Epiphanius, Cyrillus Alexandrinus, do (although seldom expressly in terms yet *equipollently* and according to sense) say the same.—*Id.* Ser 31.

So that it is by the equilibre of the muscles, by the aid of a considerable and *equipollent* muscular force in constant exertion, that the head maintains its erect posture
Paley. Natural Theology, c 9

EQUI-PO'NDERATE, *v.* }
EQUIPO'NDERATE, *adj.* }
EQUIPO'NDERANT. }
EQUIPO'NDIOUS. }

Lat. *Æquus*, and *pondus*, *ponderis*, a weight: from *pendere*, to weigh.

To *weigh equally*; to have even weight, the same weight; to balance; to equilibrate, to be in equipoise.

This is manifestible by an easier way, in long wires *equiponderate* with untwisted silk and soft wax.
Brown. Vulgar Errours, b. ii. c 2.

If the needle be not exactly *equiponderant*, that end which is thought too light, if touched, becometh even.—*Id. Ib.*

On this account the Scepticks affected an *equiponderous* neutrality as the only means to their ataraxia, and freedom from passionate disturbances.
Glanvill. Vanity of Dogmatizing, c. 23.

Suppose in the two scales of a balance there was placed two equally capacious and *equiponderant* phials, whereof one is quite full and the other almost full; it is evident, that the full vessell will keep the scale it leaned upon depressed.
Boyle. Works, vol. iii. p. 663.

When the evidence on each side doth *equiponderate*, this doth not properly beget an assent, but rather a hesitation, or suspension of assent.—*Wilkins. Natural Religion*, b i c 1

But whether my expectations are most fix'd on pardon or praise, I think it not necessary to discover, for having accurately weighed the reasons for arrogance and submission, I find them so nearly *equiponderant*, that my impatience to try the event of my first performance will not suffer me to attend any longer to the trepidations of the balance
Rambler, No. 1.

EQUI-TEMPORA'NEOUS. Lat. *Æquus*, and *tempus*, time; perhaps from Gr. Τεμν-ειν, secare, to cut. See CONTEMPORISE.

Of the *same time*; of the same duration, at the same moment, of time.

Till Galileo (for he is generally believed the discoverer) took notice of the vibrations with a mathematical eye, men knew not this property of swinging bodies, that the greater and smaller arches were, as to sense, *equitemporaneous*
Boyle. Works, vol. iii. p 476

Suppose in a high church (the book exemplifies Notre Dame) the great candlestick that hangs from the top of the church being made to swing, a philosopher that has observed that the vibrations of a pendulum, though the arches it describes be unequal, are in the sense formerly declared *equitemporaneous*, &c.—*Id. Ib.* vol. iii. p. 459.

E'QUITY. }
E'QUITABLE. }
E'QUITABLY. }

Fr. *Equité*; It. *Equità*; Sp. *Equidad*, Lat. *Æquitas*, from Lat. *Æquus*. See EQUAL, and EQUABLE.

Equity appears to mean, literally, likeness, sameness, evenness; and is applied to the administration or distribution of the laws, either of a particular state or community, or those of nature, *alike* to all; to even-handed justice; and thus is said, to level or smoothen, or mitigate the asperity or rigour of strict law (the *summum jus*) which is guided by general rules, and not prepared for exceptions. See the quotations from J. Taylor, and Blackstone.

So wise and ripe wordes hadde she,
And jugement of so grete *equitee*,
That she from heven sent was, as men wend,
Pepte to save, and every wrong to amend.
Chaucer. The Clerkes Tale, v. 8315.

So that he kepte his libertee
To do justice and *equitee*,
Without lucre of suche richesse.—*Gower. Con. A.* b. vii.

They understande not the covenaunt of the lawe they cannot declare *equitee* and ordinaunce they cannot fynde out the darcke sentences.—*Bible*, 1551. *Jesus Syrach*, c 38

For to touch briefly some few things of the devine depth, which humane reason is able to attaine, whome thou thinkest most just and most observant of *equity*, seemeth otherwise in the eies of Providence which knoweth all.
Boetius Philosophical Comfort, b iv an. 1609.

Equity, although it signifies all that reasonableness by which the burden of laws is alleviated, yet here I mean it in the particular sense, that is, the easing of punishments, and the giving gentle sentences, not by remission of what is justly incurred, for that is clemency, but by declaring the dedicated person not to be involved in the curse of the law, or not so deeply, not to punish any man more than the law compels us; that is *equity*
Bp Taylor. Rule of Conscience, b. iii. c. 6.

It is but just and *equitable* that they [the Parliament] should have the principall nomination and recommendation of them to the king rather than any others whomsoever.
Prynne. Treachery and Disloyalty, &c. pt ii. p. 12.

The objects of mercy themselves will be present, and will with pleas're discover the blessed hands that relieved them; nor shall their testimony be wanting, when the judge of the world doth, as it were, point and appeal to them in the throng, as evidences of the *equity* of that sentence he is then about to pronounce: Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.
Atterbury, vol. ii. Ser. 5.

If this passage be compared with the preceding letters and instructions, all *equitable* men may judge whether the king did not pass sentence against himself, and absolve the high court of justice.—*Ludlow. Memoirs*, vol. iii. p. 262.

The law of Moses did allow of retaliation in case of real injuries, an eye for an eye, a tooth for a tooth; and so by an *equitable* construction of the law, it may extend to personal affronts.—*Stillingfleet*, vol. iv. Ser. 7.

From this method of interpreting laws, by the reason of them, arises what we call *equity*, which is thus defined by Grotius, "the correction of that wherein the law (by reason of its universality) is deficient."—*Blackstone. Comm* Intr.

——Behold my gage;
I wait for justice.
King. Justice shalt thou have—
Nor shall an *equitable* claim depend
On such precarious issue.—*Smollet. Regicide*, Act iv. sc 9.

Now, say the objectors, had the law concealed a future state from the Jews, it is plain they were not *equitably* dealt with, since they were to be judged in a future state.
Warburton. The Divine Legation, b. i. s. 4.

EQUI'VALENT, *adj.*
EQUI'VALENT, *n.*
EQUI'VALENCE, *n.*
EQUI'VALENCE, *v.*
EQUI'VALENCY.
EQUI'VALENTLY.

Fr. *Equivalent*; It. and Sp. *Equivalente*; (q.d.) æquè valens. Lat. *Val-ere*, from the Gr. Ουλ-ειν (the υ prefixed;) and ουλ-ειν, from the Ionic Ουλ-ος, for ὁλ-ος, integer, sanus, *whole*, sound.

Equally firm or strong, powerful, efficacious; equally valuable.

His termes of like force, and meaninge, which he calleth *equivalent*, must need importe thus mutche.
Jewell, A Replie to M. Hardinge, p. 302.

But when he weyeth the fault, and recompence,
He dampneth this his dede and fyndeth playne
Atwene them two no whitt *equivalence*.—*Wyatt*, Ps. 51.

——No fair to thine
Equivalent or second, which compell'd
Me thus, though importune perhaps, to come
And gaze, and worship thee of right declar'd
Sovran of creatures, universal dame.
Milton. Paradise Lost, b. ix.

Whether the sin of our first parents were the greatest of any since, whether the transgression of Eve seducing, did not exceed that of Adam seduced, or whether the resistibility of his reason did not *equivalence* the facility of her seduction, we shall refer to the schoolmen.
Brown. Vulgar Errours, b. i. c. 1.

But there are yet three ways more by which single acts do become habits by *equivalency* and moral value, and are here to be considered accordingly.
Bp. Taylor. On Repentance, c. 4. s. 3.

I have translated divers passages rendering the words *lieve, sous*, and many others of known signification in France, into their *equivalent* sense, that I may the better be understood by my English readers.—*Guardian*, No. 53.

For, in the first place, in recompence for the expence to which this (the continuance of this work) will put my readers: it is to be hoped they may receive from every paper so much instruction, as will be a very good *equivalent*.
Spectator, No. 445.

Of all our many necessities, none can be supplied without pains, wherein all men are obliged to bear a share; every man is to work for his food, for his apparel, for all his accommodations, either immediately and directly, or by commutation and *equivalence*.—*Barrow*, vol. iii. Ser. 18.

We do by this practice, not only expose ourselves to censure, but implicitly, and according to ready consequence, do press it upon ourselves, seeing we seldom, in kind or *equivalently*, are ourselves clear of that which we charge upon others.—*Id.* vol. i Ser. 20.

This inferior state of well-being requires, either that we should be totally exempt from pain, and all corporeal or mental sufferings; or that we continue in the possession of some good that is more than an *equivalent*, and is capable, in some way or other, of indemnifying us for all that we suffer, or may have suffered.
Cogan. Ethical Treatise. On the Passions, Disc. 3. § 2.

You may think it dear of the postage, which may amount to four or five shillings. However, I fear you will not find an *equivalence* of amusement.
Dr. Goldsmith. To the Rev. H. Goldsmith.

E'QUIVOKE, *v.*
EQUI'VOCATE, *v.*
EQUI'VOCACY.
EQUI'VOCATING, *n.*
EQUI'VOCAL.
EQUI'VOCALLY.
EQUI'VOCALNESS.
EQUI'VOCANT.
EQUIVOCA'TION.
EQUI'VOCATOR.

Fr. *Equivoquer*; Sp. *Equivocar*; It. *Equivocare*, from *æquè*, and *vocare*, when by one word (*uni voce*) various things are signified; and thus the specific meaning becomes ambiguous.

To speak ambiguously; to use ambiguous language; to use or employ words of ambiguous or doubtful significance, that may be variously or diversely interpreted.

Equivoke, Bullokar and Cockeram both have, "when one word signifieth the same things."

Equivocal words are also *equal* words, words of *equal* meaning.

Equivocal generation, also called spontaneous; uncertain, unascertained.

Wherefore mokell folke saine, if a reasonable creature's soule, any thing feruently wilneth, affectuously he willneth; and thus may wil by terme of *equivocus*, in thre wates been vnderstand.—*Chaucer. The Testament of Loue*, b. iii.

Now wold these heretikes blynde vs with theyr *equivocacion*.—*Sir T. More. Workes*, p. 266.

Thou hast no proper father of thine own,
But art a bastard got by th' town,
By *equivoque* generation.—*Brome. Against Corrupted Sack.*

——I know your *equivocks*,
You are growne the better fathers of 'hem o'late.
B. Jonson. The Devil is an Asse, Act iii. sc. 1.

Kin. As thou art a knaue and no knaue, what an *equivocall* companion is this!
Shakespeare. All's Well that End's Well, Act v. sc. 3.

But if this fear be instanc'd in a matter of religion, it will be apt to multiply eternal scruples, and they are *equivocal* effects of a good meaning, but are proper and *univocal* enemies to piety and a wise religion.
Bp. Taylor. Of Repentance, c. 1, s. 2.

Whatsoever pretends to be a service of God in an uncommanded instance, by being the specification of a general command, or the instance of a grace, must be naturally and *univocally* such, not *equivocally* and by pretension only.
Id. Rule of Conscience, b. ii. c. 3.

Yea, and an answere by oracle later than these before cited, which verely was true, but no less ambiguous and *equivocant*, *Aio te, Æacide, Romanos vincere posse*, I say, thyself Æacides the Romans vanquish may.
Holland. Ammianus, p. 224.

For these Jesuits, they indeed make no vow of speaking truth, and yet even this *equivocating* and lying is a kind of unchastity against which they vow and promise.
State Trials. Henry Garnet, an. 1606.

So then our *equivocation* is not to maintain lying, but to defend the use of certain propositions; for a man may be asked of one who hath no authority to interrogate, or examine concerning something which belongeth not to his cognizance who asketh, as what a man thinketh, &c. So then no man may *equivocate*, when he ought to tell the truth, otherwise he may.—*Id. Ib*

My question is, where have you hope of reconciliation? except only in *equivocation* of name.
Drayton. Poly-Olbion, s. 13. *Selden's Illustrations.*

Ham. How absolute the knaue is! we must speake by the carde, or *equivocation* will vndoe vs.
Shakespeare. Hamlet, Act v. sc. 1.

Faith—here's an *equivocator*, that could swear in both the scales against eyther scale, who committed treason enough for God's sake, yet could not *equivocate* to heauen: oh, come in *equivocator*.—*Id. Macbeth*, Act ii. sc. 3.

The second ranke is of lyars, *equivocators*, as Apollo Pythius, and the like.—*Burton. Anat. of Melancholy*, p. 44.

It is so evident, that all animals, yea and vegetables too, owe their production to parent animals and vegetables, that I have often admired at the sloth and prejudice, of the ancient philosophers in so easily taking upon trust the Aristotelian, or rather the Ægyptian doctrine of *æquivocal* generation.—*Derham. Phys. Theol.* b. iv. c. 15. Note.

These sorts of faith are in comparison to that we speak of but *equivocally* so called; it includes a firm resolution to perform carefully all the duties enjoyned to Christians, to undergo patiently all the crosses incident to Christianity.
Barrow, vol. ii. Ser. 4.

The *equivocalness* of the title gave a handle to those that came after to understand it of a form of faith, composed by Athanasius, just as the *equivocal* title of the Apostolical given to the Roman creed occasioned the mistake about its being made by the Apostles.
Waterland. Critical Hist. of the Athanasian Creed, c. 8.

"Then," said the Hind, "as you the matter state,
Not only Jesuits can *equivocate*;
For real, as you now the word expound,
From solid substance dwindles to a sound."
Dryden. The Hind and the Panther.

Tresham a little before his death in the Tower subscribed his own hand, that he had not seen Garnett in sixteen years before, when it was evidently proved, and Garnett confessed they had been together the summer before, and all that Garnett had to say for him was, that he supposed he meant to *equivocate*.—*Stillingfleet*, vol. ii. Ser. 2.

And hence we see that there is least use of distinctions where there is most knowledge, I mean in mathematicks where men have determined ideas with known names to them, and so there being no room for *equivocations*, there is no need of distinctions.—*Locke. Hum. Underst* § 30.

I know well enough how *equivocal* a test this kind of popular opinion forms of the merit that obtained it [public confidence.]—*Burke. Letter to a Noble Lord.*

As to the second, that Moses's ignorance made him incapable of founding a good religion, it receives all its strength from an *equivocation* in the term, good; and a misrepresentation of the nature of the Mosaic history.
Warburton. Divine Legation, b. vi. App.

ER, also written, *Or, Our*: the termination of nouns in Latin and English, and (*er*) of comparatives in English, seems to be the A. S. *Ær*,—the front; in time or space; the person so being; the prime person or agent (Lat. *Her-us*; Gr. Ηρ-ως); in comparison denoting precedence, priority, &c. See ARE, ERE, and EARL.

E'RA, or as more usually written, *Æra*. Lat. *Æra*, of uncertain etymology. Joseph Scaliger thinks that *Æra* was used for *Number*, (*pro numero.*) See *Vossius*. Perhaps the Goth. *Air*; A. S. *Ær*. See ARE, and ERE.

An *Era* is an indefinite series of years beginning from some known *Epoch*, with which last word it is often used synonimously.

I encline to this opinion, that from the evening ushering in the first day of the world, to that midnight which began the first day of the Christian *æra*, there was 4003 years, seventy dayes, and six temporarie houres; and that the true nativity of our Saviour was full four years before the beginning of the vulgar Christian *æra*, as is demonstratible by the time of Herod's death.
Usher. Annals. The Epistle to the Reader.

For learned men are not all agreed in the fixing of the true time of Christ's incarnation, some placing it two years, and some four years before the vulgar *æra*.
Prideaux. Connection, vol. i. Pref. p. ii.

Ne bloody rumours violate the ear,
Of cities sack'd and kingdoms desolate,
With plague or sword, with pestilence or war.
Ne rueful murder stain thy *era-date*.
Thompson. An Hymn to May.

E-RA'DIATE, *v.*
ERADIA'TION.

Lat. *e*, and *radius*, from the Gr. Ῥαβδος, virga, and thence transferred to other things which resemble *longitudinem virgæ*, (the length of the rod,) and among these, to the lines which the sun throws forth or emits. See IRRADIATE.

To throw forth, eject or emit, (sc.) like rays from the sun.

A kind of life *eradiating* and resulting both from intellect and Psyche.—*More. Notes on Psychozoia.*

He first supposeth some *eradiation* and emanation of spirit, or secret quality, or whatsoever, to be directed from our bodies to the blood dropped from it.
Hale. Remains, p. 288.

E-RA'DICATE, *v.*
ERADICA'TION.
ERA'DICATING, *n.*
ERA'DICATIVE, *adj.*
ERA'DICATIVE, *n.*

Lat. *Eradicare*, (*e*, and *radix, radicis*, the root.) To pluck up the *root*, to *root* out. The Lat. *Radix*, Vossius thinks, is from the Gr. Ῥαδις, a branch; nor is he deterred by the difference of usage: for as the upper part of the tree spreads itself in branches, so the lower disperses in fibres (quasi *ramulis*) through the earth.

To *root* up or out; to pluck or tear up by the *roots*; to destroy utterly; to exterminate.

Since I must now *eradicate* the flame,
Which, seeing you, love in my bosome plac'd,
And the desires, which thus long could last,
Kindled so well, and nourish'd in the same.
Cotton. Sonnet, out of Astrea.

The third affirmeth the roots of mandrakes do make a noise, or give a shreek upon *eradication*; which is indeed ridiculous and false, below confute.
Brown. Vulgar Errours, b. ii. c. 6.

The first work, therefore, that a man must do, to make himself capable of the good of solitude, is, the very *eradication* of all lusts; for how is it possible for a man to enjoy himself, while his affections are tied to things without himself?—*Cowley. Ess. Of Solitude.*

Which case, because it seldom or never falls out to agree in all circumstances, with the case of any other sinful people, cannot lawfully prescribe to the *eradicating* of any other (though in our opinion never so great) enemies of God, until it appear as demonstrably to us, as it did to those Israelites, that it was the will of God they should be so dealt with.—*Hammond. Works*, vol. iv. p. 589.

Whereas no kind of institution will be sufficient to *eradicate* these natural notions out of the minds of men.
Wilkins. Natural Religion, b. I. c. 4.

It usually begins to work early, and does it without causing near so much straining as vulgar emetics; and yet makes copious evacuations, *eradicative* of the morbific matter.—*Boyle. Works*, vol. v. p. 386.

Thus sometimes *eradicatives* are omitted, in the beginning requisite; as in violent motions of the matter; specially to the more noble parts: then, how absurd to rest in lenitives.
Whitlock. Manners of the English, p. 88.

And it were highly to be wished, that legislative power would thus direct the law rather to reformation than severity. That it would seem convinced that the work of *eradicating* crimes is not by making punishments familiar, but formidable.—*Goldsmith. Vicar of Wakefield*, c. 27.

Hence an attempt to *eradicate* religious fears, may be destructive to a principle of action, which is not only natural in itself, but has proved highly beneficial. What is the proper inference? That it is the province of true philosophy to give these principles a right direction, and a due influence, and it will then rejoice that a total *eradication* has not been accomplished.
Cogan. Ethical Treatise. On the Passions, Dis. 3.

ERA'SE, *v.* } Lat. *Erad-ere, asum*, to scrape
ERA'SURE. } out.

To scrape out, to scratch out; to rub out, to obliterate.

Erased, in Heraldry, signifies any bearing violently torn off, in contradistinction to *couped*, which means cleanly cut off.

Dragg'd out through straiter holes by th' ears,
Eras'd, or coup'd for perjurers.—*Hudibras*, pt. iii. c. 3.

A king is ever surrounded by a crowd of infamous flatterers, who find their account by keeping him from the least light of reason, till all ideas of rectitude and justice are *erased* from his mind.
Burke. A Vindication of Natural Society.

The most degenerate and horrid practice among the ancients, of exposing infants, was universal; and had almost *erased* morality from the minds of the best instructed, and instinct from the breasts of the most tenderly affected.
Warburton. The Divine Legation, b. ii. s. 4.

Habit, therefore, previously formed, would for some time preserve a respect for the records of the ancient church, when the pure religion was forsaken. And while this habit operated, fear would prevent any corruptions of them by wilful mutilation, changes, or *erasures*.
Horsley. Diss. on Prophecies of the Messiah.

ERE. } Goth. *Air*; A.S. *Ær*, prius, dudum,
ERST. } first, before. (See ER, and ARR.) A. S. *Æriста*, primus. Junius says, that *ær* was formerly applied to the morning; that is, the beginning or anterior part of the day; and was afterwards extended to any other precedent or antecedent time. See EARLY.

Ere is used prefixed, as *ere*-long, *ere*-now.

Erst is, *Er-est*. See EST.

The Kyng Egbrygt adde ybe kyng thre and thrytty ger,
That folc of Denemarch hyder com, as yt adde ydo *er*.
R. Gloucester, p. 259.

Ich seyh nevr palmē. with pyk ne with shrippe
Asken after hym *er* now. *Piers Ploughman*, p. 120.

Er it was day, as she was wont to do,
She was arisen, and all redy dight.
Chaucer. The Knightes Tale, v. 1043.

And therfore wold I maken you disport
As I said *erst*, and don you some comfort.
Id. The Prologue, v. 778.

Valerian gan fast unto hire swere,
That for no cas, no thing that mighte be,
He shulde never to non bewraien here;
And then at *erst* thus to him saide she.
Id. The Second Nonnes Tale, v. 15,619.

In harte I waxt so wonder gaie
That I was neuer *erst*, *er* that daie
So iolife, nor so wel bego,
Ne mery in harte, as I was tho.—*Id. Rom. of the Rose.*

And the colour, whiche *erste* was pale
To beautee than was restored.—*Gower. Con. A.* b. vii.

That gappe haue I stopped already that he shall sticke still at a stake and reste his bones in the bushes *ere* euer he geat out there.—*Sir T. More. Workes*, p. 528.

A great quarreller and fray maker, glad when he may be at defiance with one or other, he made such shiftes for money *ere-now*, that I maruaile how he hath hued till this day.—*Wilson. The Arte of Rhetorique*, p. 95.

From his pavillion, where he sat in state,
Armd for the siege, and buckling on his shield,
Brave Henry sends his herald to the gate,
By trumpet's sound to summon them to yield,
And to accept his mercy, *ere* too late.
Drayton. The Battle of Agincourt.

——— Should we defer it,
I think *ere-long*, he will believe, and strongly
The Dauphin is not worthy of her.
Massinger. The Unnatural Combat, Act iii. sc. 2.

Then when I am thy captive talk of chaines,
Proud limitarie Cherub, but *ere-then*
Far heavier load thyself expect to feel
From my prevailing arm.—*Milton. Paradise Lost*, b. iv.

——— It cannot be
But that success attends him; if mishap,
Ere-this he had return'd, with fury driv'n
By his avengers. *Id. Ib.* b. x.

And fabled, how the Serpent, whom they call'd
Ophion, with Eurynome, the wide—
Encroaching Eve, perhaps, had first the rule,
Of High Olympus, thence by Saturn driv'n
And Ops, *ere-yet* Dictæan Jove was born.—*Id. Ib.*

For, since the red crosse knight he *erst* did weet
To been with Guyon knit in one consent,
The ill which *earst* to him, he now to Guyon meant.
Spenser. Faerie Queene, b. ii. c. 3.

Those thick and clammy vapours which *erst-while* ascended in such vast measures, and had filled the vault of heaven with smoak and darkness, must at length obey the laws of their nature and gravity, and so descend again in abundant showers, and mingle with the subsiding ashes, which will constitute a mudd vegetative and fertile.
Glanvill. Pre-existence of Souls, c. 14.

Now were the fields overspread with the bodies of slain men, and strewed thick with armour, *ere-while* so brave and glorious.—*Holland. Livie*, p. 344.

He pensive oft reviews the mighty dead,
That *erst* have trod this desolated ground;
Reflects how here unhappy Salisbury bled,
When faction arm'd the death-dispensing wound.
Langhorn. Written among the Ruins of Pontefract Castle.

I who *ere-while* have worn the chain
Of many a fair-one for a day,
Then flung the flowery band away,
Am now involv'd and fetter'd fast
In links that will for ever last.
Fawkes. Odes of Anacreon. The Dream, Ode 45.

ERE'CT, *v.* } Fr. *Eriger*; It. *Ergere, erigere*; Lat. *Erigere*, (*e*, and *regere*,) to rule or order.
ERE'CT, *adj.*
ERE'CTING, *n.*
ERE'CTION.
ERE'CTNESS.
ERE'CTOR.

To set upright, to rise or raise upright; to set up, to lift up, to raise or elevate.

And saw wel that the shadow of every tree
Was as in lengthe of the same quantitee
That was the body *erect*, that caused it,
And therfore by the shadow he toke his wit.
Chaucer. The Man of Lawes Prologue, v. 4429.

Now there is no building of pillars, no *erecting* of arches, no blasing of armes, that doth more set forth a man's name, then doth the encrease of children.
Wilson. The Arte of Rhetorique, p. 46.

The trifoile, against raine, swelleth in the stalk; and so standeth more upright; for by wet, stalkes doe *erect*; and leaves bow downe.—*Bacon. Naturall History*, s. 827.

Then, Fortune, thou art guilty of his deed,
That didst his state above his hopes *erect*;
And thou must bear the blame of his great sin,
That left'st him worse than when he did begin.
Daniel. Civil Wars, b. i.

Whose first part may be true; if we take *erectness* strictly, and so as Galen hath defined it, for they onely, saith he, have an *erect* figure, whose spine and thigh bone are carried in right lines; and so indeed of any we yet know man onely is *erect*.—*Brown. Vulgar Errours*, b. iv. c. 1.

As for the end of this *erection*, to look up toward heaven; though confirmed by several testimonies, and the Greek etymologie of man, it is not so readily to be admitted.
Id. Ib.

This was in the yeare after the birth of our Saiiour 203, from the creation of the world 4170, and after the first *erection* of the Scotish kingdome 330.
Holinshed. Scotland, an. 203.

For birds, they generally carry their heads *erectly* like man, and have advantage in their upper eye-lid.
Brown. Vulgar Errours, b. iv. c. 1.

We see this in Roboam's young councellors, who were not only the mediate instruments of rendering the kingdome, but also in some relation, were the *erectors* of Jeroboam's Calves.—*Mountayne. Devoute Essayes*, pt. i. Treat. 9. s. 2.

When eager for the course each nerve he strains,
Hangs on the bit, and tugs the stubborn reins,
At every shout *erects* his quivering ears,
And his broad breast upon the barrier bears.
Rowe. Lucan, b. 1.

Our Panther, though like these she changed her head,
Yet as the mistress of a monarch's bed,
Her front *erect* with majesty she bore,
The crosier wielded, and the mitre wore.
Dryden. The Hind and the Panther.

Whereas the other was to be diffused throughout the world, and to endure together with it; that is, to be, indeed, what we find it not long after its first *erection* styled, the Catholic Church.—*Atterbury*, vol. i. Ser. 4.

——— Round her throne,
Erected in the bosom of the just,
Each Virtue, listed, forms her manly guard.
Young. The Complaint, Night 8.

By an unanimous vote of the court (of Directors of the East India Company) it was resolved, that a monument to his [Sir William Jones] memory should be ordered, for the purpose of being *erected* in Saint Paul's Cathedral, with a suitable inscription, and that a statue of Sir William Jones should be prepared at the expence of the Company, and sent to Bengal with directions for its being placed in a proper situation there.—*Life of Sir W. Jones, by Lord Teignmouth.*

The only measure that can be of any essential service, is the *erection* of several spacious parish churches, capable of receiving very large congregations, and affording decent accommodations for the lower and inferior, as well as the higher, orders of the people.—*Porteus*, vol. i. Lect. 8. (Note.)

E'REMITE. } Lat. *Eremita*; Gr. Ερημιτης,
ERE'MITICAL. } from Ερημος, a desert.
E'REMITISH. } "Fr. *Ermite*; one (says
E'REMITAGE. } Cotgrave) that liveth in a desart." A Hermit.

And *ermytes* and monckes of other studes byeyde
Bede God, that the Brutons the maystrye moste bytyde.
R. Gloucester, p. 235.

In abit as an *ermite*, unholy of workes
That wente forthe in the world.—*Piers Ploughman*, p. 1.

An *eremite* in Italie, professing a marualious straight life, and eschewing the citie, dwelt in a deserte, where he made him selfe a caue, wrought by his owne hands with spade and shouell.—*Wilson. The Arte of Rhetorique*, p. 152.

Thou Spirit who ledst this glorious *eremite*
Into the desert, his victorious field
Against the spiritual foe, and broughtst him thence
By proof the undoubted Son of God, inspire,
As thou art wont, my prompted song else mute.
Milton. Paradise Regained, b. i.

An old physician had in his custody a leaden box, which, as he affirmed, was found in the ruins of an old *eremitage*, as it was a repairing.—*Skelton. Don Quixote*, p. 136.

Saint Bertilin was a Britton of a noble birth; and led an *eremiticall* life in the woods near Stafford.
Fuller. Worthies. Staffordshire

So much, as doing good, is better than not doing evill, will I account Christian good fellowship better than an *eremitish* and melancholike solitariness.
Bp. Hall. Meditations & Vows, Cent. 1.

More blest the life of godly *eremite*,
Such as on lonely Athos may be seen,
Watching at eve upon the giant height.
Byron. Childe Harold, c. 2. s. 27.

Here with a few companions he revived or augmented the primitive austerity of the Benedictine order, intermixed with its rule some portion of the *eremitical* life, and laid the foundation of the congregation called, from its principal monastery, Camaldulensis or Camaldolese.
Eustace. Classical Tour through Italy, vol. iii. c. 11.

E'RIACH. } The examples explain this
E'RIC. } word.

As, for example, in the case of murder, the Brehon, that is their judge, will compound between the murderer and the friends of the party murdered, which prosecute the action, that the malefactor shall give unto them, or to the child, or wife of him that is slain, a recompence, which they call an *eriach*.—*Spenser. View of the State of Ireland.*

The Irish, who never had any connections with the German nations, adopted the same practice till very lately; and the price of a man's head was called among them his *eric*; as we learn from Sir John Davis.
Hume. Hist. of England, vol. i. p. 220. App. 1.

E'RMINE, *v.* } Fr. *Ermine*, upon which Sir
E'RMINE, *n.* } Philip Sidney bestows the ex-
E'RMELINE. } pressive epithet of *Hatespot*
See EMERLIN.

Kay, Kyng of Aunges, a thousend knygtes nome
Of noble men, yclothed in *ermyne* echone.
R. Gloucester, p. 1[illegible]

Two mantels, vnto hem were brought
Fret with pearle, and rich stones wrought
Of cloth of gold, and violet crimsin
Full richly furred with *ermin*.
Lidgate. The Story of Thebes, pt. ii.

The men of Rutland, to them marching nigh,
In their rich ensign bear an *ermin* ram.
Drayton. The Battle of Agincourt.

On the first day of which parlement, the lord deputie, representing hir maiesties person, was conducted and attended in most honorable manner vnto Christes Church, and from thense vnto the parlement house where he sat vnder the cloth of estate, being apparelled in the princelie robes of crimson veluet doubled or lined with *ermin*.
Holinshed. Ireland, an. 1568.

And on his shield enueloped seuenfold
He bore a crowned little *ermilin*,
That deckt the azure field with her faire pouldred skin.
Spenser. Faerie Queene, b. iii. c. 2.

Fair yokes of *ermilines*, whose colours pass
The whitest snows on aged Grampius' face,
More swift than Venus' birds this chariot guided
To the astonish'd bank.—*Drummond. Sonnets*, pt. i. s. 13.

Should a monkey wear a crown,
Must I tremble at his frown?
Could I not through all his *ermine*,
Spy the strutting, chattering vermin.
Swift. To a Lady, (1726.)

Self-flattering sex! your hearts believe in vain
That Love shall blind, when once he fires the swain;
Or hope a lover by your faults to win,
As spots on *ermine* beautify the skin.
Collins. Oriental Eclogues, Ecl. i.

Fur gown, gold chain, or regal robe,
Which rules, in *ermin'd* state the globe.
Whitehead. The Goat's Beard.

For, brandishing the rod, she doth begin
To loose the brogues, the stripling's late delight!
And down they drop; appears the dainty skin,
Fair as the furry coat of whitest *ermilin*.
Shenstone. The School-mistress.

ERO'DE, *v.* } Lat. *Erodere*; *e*, and *rod-ere*,
ERO'SION. } to gnaw. "Fr. *Eroder*, — to gnaw off or about; to eat into."

It hath been antiently received, that the sea hare [air] hath an antipathy with the lungs, (if it commeth neer the body,) and *erodeth* them.—*Bacon. Naturall History*, s. 983.

This affects ulcers of ill condition, where the membranes and tendons are *eroded*.—*Wiseman. Surgery*, b. ii. c. 1.

If that *erosion* be with jagged and callous lips, it is at least virulent.—*Id. Ib.*

The people here [Santa Cruz] believe it [Euphorbia Canariensis] to be so caustic as to *erode* the skin.
Cooke. Third Voyage, b. i. c. 2.

EROGA'TION. Lat. *Erogare*, *atum*, (*rog-are*, from *opey-ew*, to stretch, to reach after, and thus, to seek.) See ARROGATE, and DEROGATE.

To seek, (sc.) money for the public expenses; *erogare* legem, to enact a law, (sc.) for the advancement of such money; and then, generally—

To grant money; to bestow, to give or grant.

For to the acquirynge of science belongeth understandyng and memorye, which, as a treasory, hath power to retayne, and also to *erogate*, and dystribute, when opportunitie happeneth.—*Sir T. Elyot. Governour*, b. iii. c. 22.

Touching the wealth of England, it never appeared so much by publick *erogations* and taxes, which the long parliament raised: insomuch, that it may be said the last king was beaten by his own image more than any thing else.
Howell, b. iv. Let. 47.

EROTICAL. Gr. Ερωτικος, (from *eρως*, love,) that can or may *love*.

And so doth Jason Pratensis, c. 19, *De Morb. Cerebri*, (who writes copiously of this *erotical*l love) place and reckon it amongst the affections of the braine.
Burton. Anatomy of Melancholy, p. 442.

ERR, *v.*
E'RRABLENESS.
E'RRANT.
E'RRANTRY.
ERRA'TICK.
ERRA'TICAL.
ERRA'TICALLY.
ERRO'NEOUS.
ERRO'NEOUSLY.
ERRO'NEOUSNESS.
E'RROUR.
E'RROURFUL.

Fr. *Errer*; Sp. *Errar*; It. *Errare*; Lat. *Errare*; from the Gr. Ερρ-ειν, *ire*, to go; and hence *errâre*, to go forward, to go forth; (see ER;) to go forth, (sc.) without direct course, to no known or fixed end or object; and thus—

To go, or cause to go out of a regular or direct way; to stray or straggle, to go astray; to rove, to ramble, to wander, to mistake, to mislead, to transgress.

Errant, is, wandering, rambling, roving about; travelling about; itinerant, vagrant; and thus, shameless, profligate, wicked, incorrigible, as a vagrant. See ARRANT.

The pape of ther *errours* had fulle grete pite,
He sent to ther socoure tuo legates ouer the se.
R. Brunne, p. 211.

But for I am a lewed man, paraunter I myghte
Passen par aduenture, and in some poynt *erren*.
Piers Ploughman. Crede.

What semeth to you, if thir weren to a man an hundrid scheep and oon of hem hath *errid*, wher he schal not leue ninty and nyne in desert, and schal go to seche that that *erride*.—*Wiclif. Matthew*, c. 18.

Jhesus answeride and saide to hem, Ye *erren*, not knowynge the Scripturis ne the vertue of God.—*Id. Ib.* c. 22.

Right so betwix a titeles tiraunt
And an outlawe, or else a theefe *erraunt*,
The same, I say, ther is no difference.
Chaucer. The Manciples Tale, v. 17,173.

And there he saw, with ful auisement
The *erratike* sterres, herkening armony
With sownes ful of heuines melody.—*Id. Troilus*, b. v.

Trewly al were it but to shend *erronious* opinions, I may it no lenger suffer.—*Id. The Testament of Loue*, b. ii.

Youre conseil as in this cas ne shulde not (as to speke proprely) be called a conseilling, but a motion, or a meving of folie, in which conseil ye han *erred* in many a sondry wise.—*Id. The Tale of Melibeus.*

O wery gost, that *errest* to and fro,
Why nilt thou flen out of the wofullest
Body, that euer might on ground go?—*Id. Troilus*, b. iii.

Enuie, which is loueles,
And pride, which is laweles,
With such tempestes made hym *erre*.
Gower. Con. A. b. ii.

Where lawe failleth, *errour* groweth,
He is not wise, who that ne troweth.—*Id. Ib.* Prol.

But surely they are in good case, for it is ynough for them to saye, thus it is, and neade neuer to shew any cause or reason why they so say, for they are the churche and cannot *erre*: so that yf they teache contrary thinges, yet al is good ynough.—*A Boke made by John Fryth*, fol. 67.

Now his felowes can say, and taught that *errand* traitour Dudley, Duke of Northumbetland, upon the scaffolde, hoping on pardo of life, to declare upon his unlearned learning, and cobred conscyence, that the truthe hath bene banished, and England diuided from the Catholike faithe and churche, these xvi. years.
Bp. Gardner. True Obedience. Translator to the Reader.

God I take to record I neuer (to my knowledge) taught any *erronious* doctrine, but onely these things which the Scripture leade me vnto, and that in my sermons I neuer mayntayned any *errour*, neither moued, nor gaue occasiō of any insurrection.—*The Life of Doctour Barnes.*

Before all the worlde the exacte sentence of God shal be opened, whiche shall neyther *erroniously* nor partially pronounce, as men are wont to doe, but as a moste vprighte iudge, and one that knoweth all thinge.—*Udal. Rom.* c. 2.

They can scarse suffer priuiledges, that is to say, licence to spoile our citizens, giuen them by our forefathers, and brought in by *errorfull* custome to be taken from them.
Fox. Martyrs, p. 990. *A Protestation, &c.*

Then blame me not if I haue *err'd* in count
Of gods, of nymphs, of riuers yet vnread.
For though their numbers do much more surmount,
Yet all those same were there which erst I did recount.
Spenser. Faerie Queene, b. iv. c. 12.

The causes of *error* are, 1st. ignorance, either of right or fact. For no other division of ignorance can concern the relation of an *erring* conscience
Bp. Taylor. Rule of Conscience, b. i. c. 3. Rule 1.

——— And at his warning,
Whether in sea or fire, in earth or ayre,
Th' extravagant and *erring* spirit hyes
To his confine. *Shakespeare. Hamlet*, Act i. sc. 1.

Sometimes he [the Devil] tempts by covetousnesse, drunkennesse, pleasure, pride, &c. *errs*, dejects, saves, kils, protects, and rides some men, as they do their horses.
Burton. Anatomy of Melancholy, p. 56.

It is therefore a safe advice (considering the *errableness* of our judgments, when extended to foreign and remote subjects) to contain them, as much as may be, within those terms where they may be exercised with the most certaintie, which is, in our own interiour state: and to point them to that mark whither they may carry level (as it were) and so much the surer, that is, to the universal justice and equitie of God.—*Mountague. Devoute Essayes*, pt. ii. Treat. 4. s. 4.

As knots, by the conflux of meeting sap,
Infect the sound pine, and diuerte his graine
Tortiue and *errant* from his course of growth.
Shakespeare. Troil. & Cress. Act i. sc. 3.

Now she deuis'd amongst the warlike route
Of *errant* knights, to seeke her *errant* knight;
And then againe resolv'd to hunt him out
Amongst loose ladies, lapped in delight.
Spenser. Faerie Queene, b. v. c. 6.

Our champion takes the alarm, and catches at his sword to assault the lady, contrary to all the rules of knight *errantry*.—*Glanvill. Witchcraft*, p. 128.

And therefore come not forth in generations *erratical*, [in some ed. *erratically*] or different from each other.
Brown. Vulgar Errours, b. ii. c. 6

Y' are now transcrib'd, and publicke view
Pursuing finds the copy true,
Without *erratas* new crept in
Fully compleat and genuine.—*Cartwright. To Mr. W. B*

An *erroneous* conscience commands us to do what we ought to omit; or to omit what we ought to do, or to do it otherwise than we should.
Bp. Taylor. Rule of Conscience, b. i. c. 3. Rule 1

Yea, this sincerity of life though severed from true profession, did seem such a jewel in the eyes of some of the ancient fathers, that their opinion was, and so have they in their writings (*erroneously* doubtless) yet have they testified it, that God hath in store for such men not only this mitigating mercy of which but now I spoke, but even saving grace so far forth as to make them possessors of his kingdom.
Hales. Rem. Ser. Rom. xiv. 1.

Vntill that Brutus antiently deriu'd
From royall stock of old Assarac's line,
Driuen by fatall *errour*, heere arriu'd,
And them of their vniust possessions depriued.
Spenser. Faerie Queene, b. ii. c. 10.

Errours of themselves are infirmities of the understanding, and not enormities of the will for no man is willing to be deceived: so that they ought not to be the objects of our hatred, but our pity.—*Glanvill*, Ser. 2.

I know it is doubted, whether a bare *error* in judgment can condemn: but since truths absolutely necessary to salvation are so clearly revealed, that we cannot *err* in them, unless we be notoriously wanting to ourselves; herein the fault of the judgment is resolved into a precedent default in the will: and so the case is put out of doubt.
South, vol. i. Ser. 3

If you miscarry, you are lost so far
(For there's no *erring* twice in love and war)
You'll ne'er recover, but must always wear
Those chains you'll find it difficult to bear.
Pomfret. Love Triumphant over Reason

A generous disdain and reflection, upon how little he deserv'd from so excellent a father, reformed the young man, and made Edward from an *errant* rake become a fine gentleman.—*Tatler*, No. 9.

What more probable uses, then, to perform the office of so many suns? that is, to enlighten and warm so many systems of planets; after the manner as our sun doth the *erratick*s, encompassing it. And that this is the use and office of the fixt stars is probable.—*Derham. Astro-Theology*, b. ii. c. 2.

High o'er the main two rocks exalt their brow,
The boiling billows thundering roll below;
Through the vast waves the dreadful wonders move,
Hence nam'd *erratick* by the Gods above.
Pope. Homer. Odyssey, b. xii.

When a man hath true notions of his duty, or of what is lawful or unlawful, we say that he hath a right conscience: but we do not say he hath a good conscience upon that account. And so when a man is misinformed as to the goodness or badness of an action, that we call an *erroneous* conscience: but it doth not therefore follow, that it is always an evil conscience.—*Sharp*, vol. iii. Ser. 16.

The very suppressing and hardning themselves against the thought of their true end, is in order to their present peace and quiet, which they do *erroneously* substitute in the room of their chief end.—*Wilkins. Nat. Religion*, b. ii. c. 1.

I have given you so plain an account of the popish doctrine in this matter [satisfaction and purgatory] and have so plainly confuted it from the Scripture, that I hope the most ordinary capacity may understand it, and be satisfied of the *erroneousness* of it.—*Sharp*, vol. viii. Ser. 8.

Knowledge being to be had only of visible certain truth, *error* is not a fault of our knowledge, but a mistake of our judgment, giving assent to that which is not true.
Locke. Of Hum. Underst. b. iv. c. 20

——— From his airy couch
He stoop'd sublime, and touching with his hand
My dazzling forehead, "Raise thy sight," he cry'd,
"And let thy sense convince thy *erring* tongue."
Akenside. The Pleasures of Imagination, b. ii

And preaches like an *errant* Fury,
Gainst all the show folks about Drury,
Says actors are all hellish imps,
All managers the Devil's pimps.
Lloyd. To Garrick, (1761.)

The season of the year is now come, in which the theatres are shut, and the card tables forsaken; the regions of luxury are for awhile unpeopled, and pleasure leads out her votaries to groves and gardens, to still scenes and *erratick* gratifications.—*Rambler*, No. 124.

Lo! while our isle with one loud Pæan rings,
Equal, though silent, homage Isis brings;
Isis, whose *erring* on the modest side
Th' unkind and ignorant mistake for pride.
Harte. To the Prince of Orange.

Hence too we learn with what proportion'd force
The moon impels, *erroneous* in her course,
The refluent main.—*Fawkes. Eulogy on Sir I. Newton.*

O blest proficiency! surpassing all
That men *erroneously* their glory call,
The recompense that arts or arms can yield,
The bar, the senate, or the tented field.
Cowper. Retirement.

Now, hid beneath the flowery turf, they pass;
Ingulph'd, now sport along the velvet grass,
With many an *errour* slowly-lingering stray,
And murmuring in their course reluctant roll away.
Fawkes. Braham Park.

ERRAND. (Sometimes written *Arrand*, qv.) A. S. *Ærend-ian*, to bear or carry tidings, to deliver a message, to declare or bring news.

Ærend,—tidings, news, a message, an embassy. Godes *ærend-gast*; an angel, a spiritual messenger or embassador, one going on God's *errand*. See *Somner*.

Tho me tolde him here *erande*.—*R. Gloucester*, p. 147.

Now, sir king, quath Pandulf, thou sedest vs ar this
The priuete of thin herte, & ich the segge iwis
The priuete of oure, and wat oure *erinde* is.—*Id.* p. 501.

The messager doth na more, bote hus mouth telleth.
Hus lettere and us *erande* sheweth and is anon delyvered.
Piers Ploughman, p. 217

If thou thine honour mightest saue
Or any *erand* mightest make
Thider, for thy loue's sake
Ful faine thou woldest, but for dredo
Thou goest not, leest that men take hede.
Chaucer. Rom. of the Rose.

And who (amongst all the rest of his seven sonnes) shall be pickt out for this service, but his youngest sonne David, whose former and almost worne-out acquaintance in court, and employment under Saul seemed to fit him best for this *errand*.—*Bp. Hall. Cont. David & Goliah.*

For remembring that he took no money with him when he came from his house, and that Cicero his brother also had very little for himself, he thought it best that Cicero should hold on his journey, whilest he himself made an *errand* home to fetch such things as he lacked, and so to make haste again to overtake his brother.
North. Plutarch, p. 729.

He would understand men's true *errand* as soon as they had opened their mouths, and began their story in appearance to another purpose.
Locke. Memoirs of Anthony Earl of Shaftesbury.

At once, in bright procession spied,
The female world was at my side,
All, by inquiry, as I found,
On one important *errand* bound.
Brooke. Fables. Temple of Hymen.

ERRHI'NE. Fr. *Errhine*; Gr. Ἔρρινα, from ἐν, and ῥὶν, the nose.

The examples explain the application of the word.

Likewise Lysimachia stancheth bloud either in drinke, liniment, or *errhine* put up into the nose.
Holland. Plinie, b. xxvi. c. 12.

And we see sage or betony bruised, sneezing-powder, and other powders or liquors (which the physitians call *errhines*) put into the nose, draw flegme, and water from the head.
Bacon. Naturall History, s. 38.

ERU'CTATE. } Fr. *Eructation*; Sp. *Eructar*,
ERUCTA'TION. } *eructacion*; It. *Eruttare*, *eruttazione*; Lat. *Eructatio*, from *eructare*; Gr. Ἐρευγεῖν, to throw out, to force out.

To throw up, (sc. wind;) to belch.

They would make us believe in Syracusa, now Messina, that Ætna in times past hath *eructated* such huge boggets of fire, that the sparks of them have burnt houses in Malta, above fifty miles off, transported thither by a direct strong wind.—*Howell*, b. i. s. 1. Let. 27.

But, after all, cabbage ('tis confess'd) is greatly accused for lying undigested in the stomach, and provoking *eructations*; which makes me wonder at the veneration we read the ancients had for them, calling them divine, and swearing *per brassicam*.—*Evelyn. Discourse of Sallets.*

Though he should sign a hundred protests in a session, and daily *eructate* his invectives against the most respectable men, we will not be misled.—*Knox*, Ess. 9.

Never let him read with an indigestion, nor after vomiting, nor with sour *eructations*.
Sir W. Jones. Economicks and Private Morals.

E'RUDITE, *adj.* } Fr. *Erudition*; It. *Erudito*,
ERUDI'TION. } *eruditione*; Sp. *Erudito*, *erudicion*; Lat. *Eruditio*, from *erudire*, (e, and *rudis*, from *raudus*, which is from the Gr. Ῥαβδος, virga, sc. impolita,) extra *rudditatem* ponere,—to free from roughness, (Vossius.)

Polished or well wrought; and, (met.) well instructed, well taught, deeply learned.

The kinges highnes as a most *erudite* price and a most faithfull kinge in hys moste famouse boke amõge many other great authorities & reasons, preced him, [Luther] sore with yᵗ that the gloriouse apostle Saynct Paule calleth it a great sacrament himselfe.—*Sir. T. More. Workes*, p. 645.

Fame be thy tutor, and thy parts of nature
Thrice fam'd beyond, beyond all *erudition*.
Shakespeare. Troil. & Cress. Act ii. sc. 3.

We have not all of us need of the skill in hunting, of military science, of the art of navigation, nor of the mechaniall handicrafts of artizans; but we all stand in need of learning and *erudition*.—*Holland. Plutarch*, p. 652.

But sure there is a middle way to be followed; the management of a young lady's person is not to be overlooked, but the *erudition* of her mind is much more to be regarded.
Spectator, No. 66.

"'Twere well," says one, sage, *erudite*, profound,
Terribly arch'd, and aquiline his nose,
And overbuilt with most impending brows,
"'Twere well, could you permit the world to live
As the world pleases: what's the world to you?"
Cowper. Task, b. iii.

He was not long satisfied with his *Institution of a Christian man*; he ordered a new book to be composed, called the *Erudition of a Christian man*.
Hume. History of England, c. 32.

ERU'GINOUS. Lat. *Æruginosus*, from *ærugo*, the rust of *brass*, (*æs*, *æris*.)

Fr. *Erugineux*, which Cotgrave says is, "of the colour of verdigrease; rusty, cankred or corrupted."

Now artificial copperose, and such as we commonly use, is a rough and acrimonious kind of salt drawn out of ferreous and *aruginous* earths, partaking chiefly of iron and copper.—*Brown. Vulgar Errours*, b. vi. c. 12.

ERU'PTION. } Fr. *Eruption*; It. *Eruzione*;
ERU'PTIVE. } Sp. *Erupcion*; Lat. *Eruptio*, from *erumpere*, *eruptum*, to break or burst forth, (e, and *rumpere*, to burst.)

A *breaking* or *bursting* out or forth; a *bursting* or rushing forth; a sallying forth; shouting or exclaiming.

Miserable losses and continual had the English by their frequent *eruptions*, from this time to the Norman Conquest.
Drayton. Poly-Olbion, s. 1.

Hor. In what particular thought to work I know not:
But in the grosse and scope of my opinion
This boades some strange *eruption* to our State.
Shakespeare. Hamlet, Act I. sc. 1.

For certain it is, that to his often mentioned secretary, Dr. Mason, whom he [the Duke of Buckingham] laid in a pallet near him, for natural ventilation of his thoughts, he would, in the absence of all other ears and eyes, break out into bitter and passionate *eruptions*.
Reliquiæ Wottonianæ, p. 227.

All which is perverted in this *eruptive* generation.
Brown. Vulgar Errours, b. iii. c. 16.

So when the Cyclops o'er their anvils sweat,
And swelling sinews echoing blows repeat;
From the volcanos gross *eruptions* rise,
And curling sheets of smoke obscure the skies.
Garth. The Dispensary, c. 1.

The confusion of things, the *eruptions* of barbarians, the straits of emperours, the contentions of princes, &c. did all turn to account for him; and in confusion of things he did snatch what he could to himself.
Barrow. Of the Pope's Supremacy.

'Tis listening fear and dumb amazement all:
When to the startled eye the sudden glance
Appears far south, *eruptive* through the cloud;
And following slower, in explosion vast,
The thunder raises his tremendous voice.
Thomson. Summer.

Anon, with black *eruption* from its jaws
A night of smoke, thick driving, wave on wave,
In stormy flow, and cloud involving cloud,
Rolls surging, extinguishing the day.
Mallet. The Excursion, c. 1.

It is in the nature of these *eruptive* diseases in the state to sink in by fits, and re appear.
Burke. On a Regicide Peace, Let. 1.

ES, our genitive and plural termination, may be the article *As*, in Ger. *Es*, equivalent in meaning to—*taken*.

E'SBAIED. Fr. *Esbahir*,—Abashed. See BASE and BAW. Chaucer writes, *abaved*.

Wherewith [the Letter of Parmenio] he [Alexander] bevnge nothynge *esbaied*, helde in his handes the letter, and receyuyng the medycyne that Philippe gaue hym, at oone tyme delyuered the letter open to Philyp, and dranke also the medycyne.—*Sir T. Elyot. The Governour*, b. iii. c. 18.

ESCALA'DE. From *scala*, a ladder, so called from the *separations* between step and step; from A. S. *Scyl-an*, to divide, to separate.

"Fr. *Escalade*, a *scalado*, a *shaling*; the taking or surprising of a place by *shaling*," (Cotgrave.)

Fr. *Eschelle*, a ladder. Brunne uses *eschele*, generally, for a *division* of an army.

The third *eschele* fulle harde was bisted.
R. Brunne, p. 190.

And for the *escaladaes*, they had so bad successe, as the rebels were driuen from the walles with the losse of two hundred men.—*Bacon. Hen. VII.* p. 181.

ESCA'LOP. "I believe (says Skinner) from the A. S. *Scala*, a shell:" and *shell* is from the A. S. *Scyl-an*, to divide, to separate. The *scallop* is particularly so called, because the edges of the *shell* are unequal and jagged.

With such ornament and decoration as best becomes them; as to Nymphs, Tritons, Sea-Gods, *escalop*-shells, &c.
Evelyn. An Account of Architects.

How can we imagine that any laws of motion can determine the figure of the leaves, that they should be divided into so many jags or *escallops*, and curiously indented round the edges.—*Ray. On the Creation*, pt. 1.

ESCA'PE, *v.* }
ESCA'PE, *n.* }
ESCA'PER. }
ESCA'PING, *n.* } Menage (*Orig. Della Lingua. Ital.*) considers the It. *Scapare* and *Scampare* to be the same words, and derives them from the Lat. *Campus*, q.d. ex *campo* exire. And Kilian (in v. *Schampen*, abire) says, Gall. *Eschapper*; It. *Scampare*; Sp. *Escapar*; Ang. *Escape*. See SCAPE.

To go away, (sc.) out of the reach of danger, out of difficulty, out of sight, out of notice. And as the—

"Fr. *Eschapper*,—to flie, evade, avoid; shift away; to *scape*, come or pass through, safely; to free himself, or get rid from; to slip, creep or winde out of," (Cotgrave.)

Escaper,—occurs in the margin, 2 *Kings* ix. 15.

His praier did him bryng out of his hard cas,
Thanked God & him so well for him had schaped,
That of his anguys grim so lightly was *escaped*.
R. Brunne, p. 201.

He suld not *escape*, thorgh bisshop granted fre,
Of non bot of the pape myght he assoyled be.—*Id.* p. 122.

But swiche a rain down from the welken shedde
That slow the fire, and made to him *escape*.
Chaucer. The Monkes Tale, v. 14,650.

And though your grene youthe floure as yet,
In creepeth age alway as still as stone,
And deth manaseth every age, and smit
In each estat, for ther *escapeth* non.
Id. The Clerkes Tale, v. 7999.

But fro this perille netheles
With his wisedome Kynge Ulysses
Escapeth, and it ouerpasseth. *Gower. Con. A.* b. i.

However urg'd, the servants of the queen
Assaulted his, as he from council went;
Where his own person eagerly pursu'd
Hardly (by boat) *escap'd* the multitude.
Daniel. Civil Wars, b. viii.

Yet not *escaped* from the dew reward
Of his bad deedes, which daily he increast.
Spenser. Faerie Queene, b. iii. c. 5.

Bon. Hee is fled, he is fled, and dares not sit it out.
Bri. What has he made an *escape*, which way? follow, neighbour Haggise.—*B. Jonson. Barthol. Faire*, Act iv. sc. 6.

Which my father's servants had so well concealed, at the first breaking out of the war, in a private part of my house, that they *escaped* the search of the enemy, who had plundered all they could find, broken all the windows, taken away the leads, and pulled up the boards in most parts of the house.—*Ludlow. Memoirs*, vol. i. p. 186.

No sooner was the king's *escape* taken notice of by the guards, but Col. Whalley hastened to the parliament with the letter which the king had left upon his table, shewing the reasons of his withdrawing, and his resolution not to desert the interest of the army.

Ludlow. Memoirs, vol. i. p. 191.

The greater the evil is, the more reason is there to venture the loss of a less good, or the suffering of a less evil for the *escaping* of it.—*Wilkins. Natural Religion*, b. i. c. 2.

But soon the victor must his conquest mourn:
See! great Alphonso swift to vengeance turn,
When not a wretch *escapes* the general doom
To bear the fatal tidings back to Rome.

Hoole. Orlando Furioso, b. iii.

E'SCHAR. Gr. Εσχαρα; Fr. *Eschare*; a *skar* or hard scab upon a hurt, sore, wound; also, the crust which ariseth upon an actual or potential cautery, (Cotgrave,) from A. S. *Scir-an*, to shear, to separate. See Scar.

The ashes of certain locusts without wings, called by the Greeks Tryxalides, cause the thick roufes and *escarres* that grow about the brims of ulcers to fall off.

Holland. Plinie, b. xxx. c. 13.

At length nature seem'd to make a separation between the cancerated and sound breast, such as you often see where a caustic hath been applied, the *eschar* divides between the living and the dead.—*Hoyle. Works*, vol. vi. p. 647.

ESCHE'AT, *v.*
ESCHE'AT, *s.*
ESCHE'ATAGE.
ESCHE'ATOR.

Fr. *Eschet*, which Cotgrave properly calls, a thing *fallen* to; from *escheoir*, to fall; and *cheoir* is from the Lat. *Cadere*, to fall. In Legibus Neapolitanis et Siculis, *Excadentia* dicitur. (See Spelman, *Gloss. Archæologicum.*) See the quotations from Fuller and Blackstone; and also To Cheat.

To fall to, (sc.) to the lord or other superior power.

Lewlyn & Dauid haf born grete honour,
And Snowdon com to grith, lik castelle and toure
To the kyng is *eschele*. *R. Brunne*, p. 244.

Thorge goure lawe ich leyve. ich lese mevne *eschytes*.

Piers Ploukman, p. 72.

Now is steward for his achates, now is *eschetour* for his wronge, now is losel for his songe.

Chaucer. The Testament of Loue, b. ii.

With that the kynge right in his place
Anon foorthe in that freshe hete
An erledome, whiche then of *eschete*
Was late falle into his honde,
Unto this knight, with rent and londe,
Hath youe, and with his chartre seased.—*Gower. C. A.* b. i.

But surely my guise is not to laye the faultes of the noughtye, to the charge of my whole companye, vppon shyryffes and call them rauenous, nor to rayle vppon *escheatours* and call theym *extorcionours*.—*Sir T. More. Workes*, p. 868.

But being now prevented so by persecucion, that he cannot bestow them in that other good wale that he wold, yet while he parteth fro them, because he wil not parte fro the faith, thoughe the Duel's *escheatour* violently take them from him, yet willinglie geueth he them to God

Id. Ib. p. 1227.

So this, breath'd on by no full influence,
Hath hung o'er since unminded in suspence,
As doubtfull whether 't should *escheated* be
To ruine, or redeem'd to majesty.

Carteright. On Christ-Church Buildings.

And therefore composing and framing himselfe on purpose to counterfeit a noddie and a verie innocent, as suffering himselfe and all that he had *to fall* into the king's hands as an *escheat*, [*prædæ*,] he refused not to be misnamed Brutus, a name appropriate to unreasonable creatures.

Holland. Livie, p. 39.

For the name *escheator* cometh from the French word *escheoir*, which signifieth to happen, or fall out: and he by his place is to search into any profit accrewing to the crown by casualty, by the condemnation of malefactors, persons dying without an heir, or leaving him in minority, &c.

Fuller. Worthies. Somersetshire.

And when the order of the Knights Templars was dissolved, it was then judged in favour of the lord by *escheat*.

Burnet. Reformation, vol. i. b. iii.

In those times were established the ridiculous rights of *escheatage* and shipwrecks.

Montesquieu. The Spirit of the Laws, b. xxi. c. 13.

Escheat, we may remember, was one of the fruits and consequences of feodal tenure, the word itself is originally French or Norman, in which language it signifies *chance* or *accident*; and with us it denotes an obstruction of the course of descent, and a consequent determination of the tenure by some unforeseen contingency.

Blackstone. Commentaries, b. ii. c. 15.

ESCHE'CKED, i. e. *Checked* or *chechered*, (qv.)

Diuerse also were slain on the Earle of Richmond's part at this last encounter, and among other an English knight, that bare armes, *eschecked* siluer and gules.

Holinshed. Edw. III. an. 1340.

ESCHE'W. Fr. *Eschever*; Dut. *Schouwen, schuwen*; Ger. *Scheuen*; Sw. *Sky*; and perhaps the A. S. *Scun-ian*, to shun. Menage (in v. *Echever*) derives from *D'excavere*.

To shun, to avoid, to fly from.

Hald nat of harlotes, huyre nat here tales
Nameliche atte mete, suche men *eschuyre*.

Piers Ploukman, p. 130.

But *eschewe* thou unhooli and veyne spechis, for whi tho profited mych to unfaithfulnesse.—*Wiclif. 2 Tym.* c. 2.

Now shul ye understonde, that al be it so that non erthly man may *eschewe* al venial sinnes, yet may he refreine him, by the brenning love that he hath to our Lord Jesu Crist, and by prayer and confession, and other good werkes, so that it shal but litel grieve.—*Chaucer. The Persones Tale.*

For thy my sonne if thou wolt liue
In vertue, thou must vice *eschewe*.—*Gower. Con. A.* b. i.

A tale thou shalt vnderstond,
How that a knight shall armes sewe
And for the while his ease *eschewe*.—*Id. Ib.* b. iv.

Whylis the kynge was in his feastinge (the hande of God wryteth his destruccion) let them lerne therefore to *eschew* excesse dronkenes and blasphemies in banketinge and festing.—*Joye. The Exposicion of Daniel*, c. 5.

These curious doubts which good men doe *eschew*,
Make many atheists, and doe better few.

Sterling. Doomes-day. The Ninth Houre.

Page. Well, what remedy? Fenton, heauen giue thee ioy, what cannot be *eschew'd* must be embraced.

Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

Many little neglects I [King Charles] will not take the pains to set down: as her *eschewing* to be in my company, when I have any thing to speak to her [the Queen], I must manage her servants first, else I am sure to be denied.

Ludlow. Memoirs. Letters & Papers, vol. iii. p. 250.

I suppose there are but few of you but know some such among your acquaintance, and none but may be very serviceable both to God and them, by putting them in mind, as ye have occasion, that they must not only *eschew* evil but do good in the world. That it is not enough for them to avoid what God hath forbidden, but they must do also what he hath commanded, as ever they expect and hope for his love and favour.—*Bp. Beveridge*, vol. ii. Ser. 83.

ESCORT, *v.*
E'SCORT, *n.*

"Fr. *Escorte*; a guide, convoy, safe conduct; a direction or safeguard for the way," (Cotgrave.) The word does not appear to be of any long standing in English.

Fr. *Escorte*; It. *Scorta*, formed from *scorgere*, and this from *excorrigere*, that is, *dirigere*, to guide or direct, (Menage.)

To day shut out, still onward press,
And watch the seasons of access;
In private haunt, in public meet,
Salute, *escort* him through the street.

Francis. Horace. Satires, b. i.

Having contrived, by making forced stages while the troops of my *escort* marched at the ordinary rate, to make a stay of five days at Benares, I was thereby furnished with the means of acquiring some knowledge of the state of the province, which I am anxious to communicate to you.

Burke. Works, vol. ii. *Letter from W. Hastings.*

ESCOT. Fr. *Escotter*; every one, says Cotgrave, to pay his *shot*. His *shot*, is his *cast*; that which (the money which) he is to *cast* or *throw* down. "How are they *escotted?*" how is their *scot* or share of the reckoning paid? i. e. how are they paid for or supported? See Scot.

Ham. What are thy children? Who maintains 'em?
How are they *escotted?*—*Shakes. Hamlet*, Act ii. sc. 2.

ESCROW. A *scrowl*, (qv.) as it is explained in the example.

A delivery may be either absolute, that is to the party or grantee himself; or to a third person, to hold till some conditions be performed on the part of the grantee: in which last case it is not delivered as a deed, but as an *escrow*; that is, as a *scrowl* or writing, which is not to take effect as a deed till the conditions be performed; and then it is a deed to all intents and purposes.—*Blackstone. Com.* b. ii. c. 20.

ESCRY'. To detect or discover. See Descry, and Ascry.

At the same time the Spanish fleete was *escried* by an English pinasse, captaine whereof was M. Thomas Fleming, after they had bene aduertised of the Spaniards' expedition by their scoutes and espials.—*Hackluyt. Voy.* vol. i. p. 596.

The very next day, being the 20th of July, about high noon, was the Spanish fleete *escried* by the English, which with the south-west wind came sailing along, and passed by Plimmouth.—*Id. Ib.*

ESCU'AGE. Fr. *Escu, scutum*; "Qui silicet *clypeos* in bello gestare obligantur; those who were bound to carry *shields* in war," (Skinner.)

The pecuniary satisfaction of which Blackstone speaks, was a compensation for actual service; money paid in lieu of *shields* or *shield-bearers*; i. e. of soldiers.

The cheefe cause that mooued the lords to this conspiracie, rose by reason the king demanded *escuage* of them that refused to go with him into Poictow.

Hollinshed. King John, an. 1215.

The next was a duty reserved anciently out of every knight's fee: which, at first, was constantly paid as a quit-rent, but being very small, came, in time, to be neglected by the kings, that contented themselves with the military attendance of the knights in their wars: and with levying sometimes a greater duty, upon great or urgent occasions, under the name of *escuage*, which was burthensome and odious, till the proportions and occasions came to be ascertained.—*Sir W. Temple. Introd. to the History of England.*

This pecuniary satisfaction at last came to be levied by assessments, at so much for every knight's fee; and therefore this kind of tenure was called *scutagium* in Latin, or *servitium scuti*; *scutum* being then a well known denomination for money: and, in like manner, it was called in our northern French, *escuage*; being indeed a pecuniary, instead of a military service.—*Blackstone. Commentaries*, b. ii. c. 5.

E'SCULENT, *adj.*
E'SCULENT, *n.*

Lat. *Esculentus*, that may be eaten; from *esca*, food, and *esca* from *edere*, *es-um*, to eat.

Any thing *eatable*, or that can or may be *eaten*.

Thou never hadst in thy house, to stay men's stomachs,
A piece of Suffolk cheese or gammon of bacon,
Or any *esculent*, as the learned call it.

Massinger. A New Way to Pay Old Debts, Act iv. sc. 2.

Of hearbs and plants some are good to eat raw, others only after they are boyled or have passed the fire, but a number of hearbs are not *esculent* at all.

Bacon. Naturall History, § 630.

So generally those knowledges relish best, that have an infusion somewhat more *esculent* of flesh in them: such as are civile history, morality, policy, about the which men's affections, praises, fortunes, doe turne, and are conversant.

Id. On Learning, by G. Wats, b. x. c. 1.

His various *esculents*, from glowing beds
Give the fair promise of delicious feasts.

Dodsley. Agriculture, c. 2.

Take therefore all kinds of medicinal herbs and *esculent* grain for food, and together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear.—*Sir W. Jones. Chron. of the Hindus.*

ESCU'TCHEON.
ESCU'TCHEONED.

Scutcheon, from the Lat. *Scutum*, a shield. "Fr. *Escusson*, a small target or shield."

"*Escussonner*, — to defend or cover with a *scutcheon* or shield," (Cotgrave.)

But this preferment of one before another does not consist in giving secular advantages before the other, temporal honours and precedences in processions, in *escutcheons* and atchievments, but in doing the duty of that which is incumbent, and making the other minister to that which is more necessary.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 3.

This folly and profusion so far provoked the people, that they threw dirt in the night on his [Richard Cromwell] *escutcheon* that was placed over the great gate of Somerset House.—*Ludlow. Memoirs*, vol. ii. p. 155.

For what, gay friend, is this *escutcheon'd* world,
Which hangs out death in one eternal night;
A night, that glooms us in the noon-tide ray,
And wraps our thoughts, at banquets, in the shroud.

Young. Complaint, Night 2.

Hence without blushing (say whate'er we can)
We more regard th' *escutcheon* than the man;
Yet, true to nature and her instincts, prize
The hound or spaniel as his talent lies.

Cawthorn. Nobility. A Moral Essay, (1752.)

The addition of the *escocheon* of Edward the Confessor to his own, (Surrey's) although used by the family of Norfolk for many years, and justified by the authority of the heralds, was a sufficient foundation for an impeachment of high treason.—*Warton. History of English Poetry*, vol. iii.

ESLOʹIN. Fr. *Esloigner*, to remove. See ELOIN.

As appeare in an old report where one was committed for *esloigning* a ward into Wales.
Drayton. Poly-Olbion, s. 7. Illustr.

ESMAʹIE. "Fr. *Esmayer, s'esmayer*, to be sad, pensive, astonied, careful; to take thought," (Cotgrave.) See DISMAY.

But Jason wolde not hym *esmaie*
And saide: of euery worldes eure
Fortune stant in auenture
Paraunter wele, paraunter wo. *Gower. Con. A.* b. v.

EʹSOTERY. **ESOTEʹRICK.** **ESOTEʹRICALLY.** } Lat. *Esotericus*, from Εσωθεν, inward, within. See *Exoterick*, and the quotation there from Search.

The first example explains the usage.

The philosophy of the Pythagoreans, like that of the other sects, was divided into the exoteric and *esoteric*; the open, taught to all; and the secret, taught to a select number.
Warburton. The Divine Legation, b. ii. Note (BB.)

The first observation I shall make on this long passage is, that the same subject, namely, the nature of superior beings, was handled in a two fold manner; exoterically; and then the discourse was of the national Gods: *esoterically*; and then it was of the first cause of all things. 2. That the exoteric teaching admitted fable and falsehood, *fabulosa vel ficta*: the *esoteric* only what the teacher believed to be true, *nihil fabulosum penitus.*—*Id. Ib.* b. iii. s. 2.

ESPAʹLIER. "Fr. *Espalier*,—an hedgerow of sundry fruit-trees set close together, their boughs interlaced one within another, and held in with stakes, rales, or *pales*," (Cotgrave.) And see *Menage*.

From yon old walnut-tree a shower shall fall;
And grapes long-lingring on my only wall
And figs from standard and *espalier* join
Pope. Horace, Sat. 2.

Here, shelter'd from the north his ripening fruits
Display their sweet temptations from the wall,
Or from the gay *espalier*. *Dodsley. Agriculture*, c. 2.

ESPEʹCIAL. **ESPEʹCIALLY.** **ESPEʹCIALNESS.** } Fr. *Espèce*, a kind or sort. *Especiel*; *par especial*, especially, particularly, peculiarly. Lat. *Specialis*, from *species*. See SPECIAL.

Particular, peculiar, principal or chief, distinguished.

And then shuln ye kepe this for a general reule. First ye shuln clepe to youre conseil a few of youre frendes that ben *especial.*—*Chaucer. The Tale of Melibeus.*

But now wold I fain that ye wold condescend in *especial*, and telle me how liketh you or what seemeth you by oure conseillours that we han chosen in oure present nede.
Id. Ib.

There was together wyth others, Dumnorix the Heduan, of whom we haue spoken before, him in *especialiye* Cesar determined to haue with him, bicause he knew him to be a man desyrous of alteration, and desyrous of souereinty, of great courage, and of great authority, amonge the Gaules.
Golding. Cæsar, fol. 111.

But I being somewhat acquainted with the world, haue found out another sort of men, whom of all others I would be loth should reade any of my doinges, *especially* such things as either touched Christ, or any good doctrine.
Wilson. The Arte of Rhetorique, Prol. to the Reader.

For plaine it is, that the state allowed and gave rings only to certain *especiall* lieutenants when they were to go in embassage to forraine nations.—*Holland. Plinie*, b. xxxiii. c. 1.

Lat. But wondrous strange, that any difference,
Especially of such a deadly nature,
Should e'er divide so eminent a friendship.
Massinger. The Parliament of Love, Act v. sc. 1.

Your precious diamond in *especialness*.
Lee. Blasse of Brightest Beautie, a Sermon, (1614,) p. 25.

And therefore that which Saint Paul thought of so great importance, as to give *especial* orders to Timothy, to press upon the Ephesian citizens, will always be very fit to be seriously recommended to you in this place; and more *especially* at this time, since it is the proper work of the day.
Sharp. Works, vol. i. p. 90.

Abraham, the father of the faithful, and *especial* friend of God, was called out of his country, and from his kindred, to wander in a strange land, and lodge in tents, without any fixed habitation.—*Barrow*, vol. iii. Ser. 8.

In the character of Destroyer also we may look upon this Indian Deity as corresponding with the Stygian Jove or Pluto; *especially* since Cali, or Time in the feminine gender, is a name of his consort, who will appear hereafter to be Proserpine.—*Sir W. Jones. Gods of Greece, Italy, & India.*

EʹSPERANCE. "Fr. *Espérance*,—hope, trust, confidence, affiance," (Cotgrave.) From *Espérer*, to hope; Lat. *Sper-are*.

O jeste, vnto thy very foes
for whether may haue more,
(If Fortune frowne and grefes grow on)
esperance to his store!—*Drant. Horace*, b. ii. Sat. 2.

——— And heere I draw a sword,
Whose worthy temper I intend to staine
With the best blood that I can meete withall,
In the aduenture of this perilous day:
Now *Esperance*, Percy, and set on
Shakespeare. 1 Pt. Hen. IV. Act v. sc. 2.

When Henry Hotspur, so with his high deeds inflam'd,
Doth second him again, and through such dangers press,
That Douglas's valiant deeds he made to seem the less,
As still the people cried, "A Percy *esperance*."
Drayton. Poly-Olbion, s. 22.

ESPIʹRITUAL, i. e. *spiritual*, (qv.)

So faire it was, that trusteth well
It semed a place *espirituell.*—*Chaucer. Rom. of the Rose.*

ESPOʹUSE, *v.* **ESPOʹUSAL,** *n.* **ESPOʹUSAL,** *adj.* **ESPOʹUSER.** } Fr. *Espouser*; It. *Sposare*; Lat. *Spondere, sponsum*; which Vossius says, ex eo est, quia *sponderent* in σπονδη, quo *libatio*, vel *libamen*, item *fœdus* notatur. Nam in fœdere *libabant*, quod σπενδειν, Græcis; to make *libations*, (sc.) by way of pledge, treaty, or engagement.

Fr. *Espouser*,—to wed, to marry; also, to defend, embrace, undertake, entertain as his own; take wholly upon him, (Cotgrave.)

And eke vpon hir lorde she thought,
Of that he so vntruely wrought,
And had his *espousaile* broke,
She maketh a uowe it shall be wroke.—*Gower. Con. A.* b. v.

And in ye moneth of January next ensuynge, and ix. daye of the same kynge, Phylip *spoused* his second wyfe Blaunche, sometyme the doughter of the Quene of Navarn, lately deseased, which was suster vnto the Erle of Foyx; which *espousayles* were secretly done in the manour of Robt. Erle of Bray.—*Fabyan. Philippi*, an. 340.

We love our friends, because they are our image, and we love our God, because we are his. So then, the beloved opinion being thus wedded to the intellect; the case of our *espoused* self becomes our own.
Glanvill. Vanity of Dogmatizing, c. 13.

In the interim the earl was commanded not to deliver the aforesaid proxy of the prince for the disposorios or *espousal*, until Christmas.—*Howell*, b. i. s. 3. Let. 27.

After she was layd, there came in Maximilian's ambassadour with letters of procuration, and in the presence of sundry noble personages, men and women, put his legge (strip't naked to the knee) betweene the *espousall* sheets.
Bacon. Hen. VII. p. 80.

Thereupon, hoping that a parliament would *espouse* his quarrel, and furnish him with money for the carrying on of his design, he summoned one to meet at Westminster, on the 3d of April 1640.—*Ludlow. Memoirs*, vol. i. p. 7.

A due expression of asperity against the enemies of God, the king and the publick peace, is not the reviling mentioned or intended in the text, the scene of which is properly private revenge, not a zealous *espousal* of the publick injuries.—*South*, vol. viii. Ser. 7.

In Rome had you *espous'd* the vanquish'd cause,
Inflam'd her senate and upheld her laws,
Your manly scenes had liberty restor'd,
And given the just success to Cato's sword.
Philips. To Mr. Addison, on Cato.

The *espousers* of that unauthorized and detestable scheme have been weak enough to assert, that there is a knowledge in the elect, peculiar to those chosen vessels.
Allen. Ser. p. 11. *July* 19, 1761.

Great, gracious master, whose unbounded sway,
Pelt thro' ten thousand worlds, those worlds obey;
Wilt thou for once thy awfull glories shade,
And deign t' *espouse* the creature thou hast made.
Langhorne. The Duchess of Mazarine.

ESPYʹ, *v.* **ESPYʹ,** *n.* **ESPIʹAL.** **ESPIʹER.** } (Anciently also written *Aspy*, qv.) Fr. *Espier*; It. *Spiare*; Sp. *Espiar*; Dut. *Spien, speuren, spieden*; Ger. *Spaeher, spueren, spuehren*; A. S. *Spyrian*, which Somner interprets, vestigare, investigare, indagare, exquirere, scrutari, explorare; to search out by the track or trace, to inquire, and make diligent search.

To look out, to observe or behold, to see; to seek or search after, to watch, to detect, discover.

And thei *aspieden* and senten *aspieris* that fayneden hem just.—*Wiclif. Luk*, c. 20.

But whan thou hast for hire, and thee, and me,
Ygeten us these kneding tubbes thre,
Than shalt thou hang hem in the roofe ful hie,
That no man of our perveyance *espie*.
Chaucer. The Milleres Tale, v. 3566

The mother of the Soudan, well of vices,
Espied hath hire sones pleine entente,
How he wol lete his olde sacrifices.
Id. The Man of Lawes Tale, v. 4744.

Thou spake right now of thilke traitour deth,
That in this contree all our frendes sleth:
Have here my trouth as thou art his *espie*;
Tell wher he is, or thou shalt it abie.
Id. The Pardoneres Tale, v. 12,689.

Wherfore, Melibeus, this is oure sentence; we conseille you aboven alle thing, that right anon thou do thy diligence in keeping of thy propre persone, in swiche a wise that thou ne want non *espie*, ne watche, thy body for to save.
Id. Tale of Melibeus.

He had a sompnour redy to his hond,
A slier boy was non in Englelond;
For subtilte he had his *espiaille*.
Id. The Frere's Tale, v. 6905.

For *espyall* and mystrowynges
Thei did than such thynges
That euery man might other know.—*Gower. Con. A.* b. vi.

He had knowlege by his *espialles*, that the Frēche army intended to land in the Isle of Wight, wherefore he repaired to that cost, to se his realme defended.
Hall. Hen VIII. an. 37.

Likewise the huntesman, in hunting the foxe, will sone *espie*, when he seeth a hole, whether it be the foxe borough or not.—*Wilson. The Arte of Logike*, fol. 37.

But still when him at hand she did *espy*,
She turnd, and semblaunce of faire fight did make;
But when he stayd, to fight againe she did her take.
Spenser. Faerie Queene, b. iii. c. 7.

Which well I proue, as shall appeare by triall,
To be this maides with whom I fastned hand,
Knowne by good markes and perfect good *espial*:
Therefore it ought be rendred her without denial.
Id. Ib. b. v. c. 4.

When the Romans were come first by great journies to revenge the losse of their countrimen, and to recover the colonie, their *espials* and vaunt-courriours whome they had sent out dispersed along the high waies, brought word, that the legions of the Samnites followed.
Holland. Livie, p. 329.

At length two monsters of unequal size,
Hard by the shore, a fisherman *espies*,
Two mighty whales! which swelling seas had tost
And left them prisoners on the rocky coast.
Waller. The Battle of the Summer Islands, c. 2.

Soon was the fatal Saracen *espied*,
Known by his foreign arms and scaly hide;
Where weak old age, and those unnerv'd with fear,
To catch each rumour lent a trembling ear.
Hoole. Orlando Furioso, b. xvi.

Secure, unnoted, Conrad's prow pass'd by,
And anchor'd where his ambush meant to lie;
Screen'd from *espial* by the jutting cape,
That rears on high its rude, fantastic shape.
Byron. The Corsair, c. i.

ESQUIʹRE. Fr. *Escuyer*; It. *Scudiero*; Sp. *Escudero*; Lat. *Scutiger* or *scutifer*, from the Lat. *Scutum*, a shield. See the quotation from Holinshed.

Which Alexāder not only graunted, but willed a weapō to be deliuered to hys hāds, as other *esquiers* vsed.
Brende. Quintus Curtius, fol. 172.

After his *esquire* or armour-bearer that stucke close to his side was wounded, himselfe covered with a rouse of shields couched close together, escaped this great danger and departed.—*Holland. Ammianus*, p. 253.

Esquire (which we call commonly *Squire*) is a French word, and so much in Latine as *scutiger vel armiger*, and such are all those that bear armes, or armoires, testimonies of their race from whence they be descended. They were at the first costerels or bearers of the armes of barons or knights, and thereby being instructed in martiall knowledge, had that name for a dignity given to distinguish them from common souldiers, called *Gregarii milites*, when they were together in the field.—*Holinshed. Desc. of England*, b. ii. c. 5.

But his wife and his children are dear to him [the incumbent] and have an equal right, by all the laws of God and man, to be fed and clothed with those of the *esquire* or farmer, who litigates his claim.—Knox, Ess. 10.

ESSAʹY, *v.* **EʹSSAY,** *n.* **EʹSSAYER.** **EʹSSAYIST.** } See ASSAY. Fr. *Essayer*; Sp. *Ensayar*; It. *Assaggiare*; all (as Skinner thinks) from the Lat. *Sapere*. Menage, from *ad*, and *sapor*. But the A. S. *Sage* is testis, and *saga*, testimonium. "The Gemot sohton lease *saga*;" the Council sought false witness. "Othre *sage*;" other witnesses, (*Matt.* xxvi. 59 and 65.) The German

Sager is also *testimonium dicere*, to declare testimony, to give evidence. The A. S. adjective *sag-ol* is veridicus, one who gives a verdict (*veredictum*) or true saying. And thus the word is traced to the A. S. *Secgan*, *asecgan*, to say.

And to *say*, *assay*, or *essay*, is, consequentially,—

To prove, to take proof, to make trial, to try; and further, to make trial or experiment, to attempt.

Then to the stream, when neither friends, nor force,
Nor speed, nor art avail, he shapes his course;
Thinks not their rage so desperate to *essay*
An element more merciless than they.
Denham. Cooper's Hill.

He also, by his fingers, directed the standers-by to fetch him a great hollow stone for a font, which sundry of his father's servants *essayed* in vain, as much above their strength, till the two priests (his designed godfathers) did goe and fetch it easily at his appointment
Fuller. Worthies. Buckinghamshire.

To write just treatises, requireth leisure in the writer, and leisure in the reader, and therefore are not so fit, neither in regard of your highness's princely affairs, nor in regard of my continual service, which is the cause that hath made me choose to write certain brief notes set down rather significantly than curiously, which I have called *Essays*. The word is late, but the thing is ancient; for Seneca's epistles to Lucilius, if you mark them well, are but *Essays*, that is, dispersed meditations, though conveyed in the form of epistles.—*Bacon. To Prince Henry.*

Such are all the *essayists*, even their master Montaigne.
B. Jonson. Discoveries.

Is there any equity or the least colour of reason in this; for a man to take an *essay* of the nature of any species of things from such particular instances, as in their kinds are monstrous?—*Wilkins. Natural Religion*, b. i. c 4.

[Saith Tully] the *essay* (specimen) of any kind is rather to be taken from the best and most usual, than from the worst and most depraved part of it.—*Id. Ib.*

Tully was the first who observed that friendship improves happiness and abates misery, by the doubling of our joy and dividing of our grief; a thought in which he hath been followed by all the *essayers* upon friendship that have written since his time.—*Spectator*, No. 68.

Yet such a tongue alike in vain *essays*
To blot with censure or exalt with praise.
Hoole. Orlando Furioso, b. xxxviii,

Thus the fond swain his Doric oat *essay'd*,
Manhood's prime honours rising on his cheek:
Trembling he strove to court the tuneful maid
With stripling arts.
Mason. A Monody to the Memory of Mr. Pope.

All the priests, all the loyalists, all the first *essayists* and novices of revolution in 1789, that could be found, were promiscuously put to death.
Burke. Preface to M. Brissot's Address.

"If then," said the gentleman, mustering up all his courage, "if I am not to have admittance as an *essayist*, I hope I shall not be repulsed as an historian; the last volume of my history met with applause."—*Goldsmith. A Reverie.*

E'SSENCE, *v.*
E'SSENCE, *n.*
ESSE'NTIAL, *n.*
ESSE'NTIAL, *adj.*
ESSE'NTIALLY.
ESSENTIA'LITY.
ESSE'NTIATE, *v.*
ESSE'NTIATING, *n.*

Fr. n. *Essence*; It. *Essentia* or *essenza*; Sp. *Essencia*; Lat. *Essentia*, corrupted from *Existentia*, (see EXIST,) standing out, (sc.) from the even, level or smooth surface; and thus causing a (new or fresh) sensation. And thus *essence* in its general application is equivalent to (see TO BE) the English word—

Being; and it is also applied to certain supposed causes, qualities or states of being. The word becomes very puzzling in the hands of metaphysicians. (See *Locke*, b. iii. c. 3, and *seq.*;) and see the quotations from him. It is in popular language applied to—

The smell, scent, odour, perfume; the principal, constituent, concentered qualities.

And yet minde I not that euerie merit should hereby be vnderstanded, but onelye that whiche is recompensed by *essentiall* rewarde (as they call it) in heauen.
Fisher. On Prayer.

What wonder though the soul of man
(A sparke of heaven that shines below)
Doth labour by all meanes it can,
Like to itselfe, itself to show!
The heavenly *essence*, heaven would know.
Stirling. Choruses in the Tragedy of Crœsus, chor. 1.

How much more those *essentiall* parts of his,
His truth, his loue, his wisedome, and his bliss,
His grace, his doome, his mercy, and his might,
By which he lends vs of himselfe a sight.
Spenser. Hymne to Heauenly Beautie.

—— He hath atchieu'd a maid
That paragons description, and wilde fame,
One that excels the quirkes of blazoning pens,
And in the *essentiall* vesture of creation,
Do's tyre the ingenluer.—*Shakes. Othello*, Act ii. sc. 1

What fear we then? what doubt we to incense
His utmost ire? which to the highth enrag'd,
Will either quite consume us, and reduce
To nothing this *essential*, happier far
Then miserable to have eternal being.
Milton. Paradise Lost, b. ii.

Thrones, dominations, princedoms, vertues, powers,
Essential powers, nor by his reign obscur'd,
But more illustrious made. *Id. Ib.* b. v.

It can imply to us nothing but this, that our whole faith is laid up in the Scriptures; and this faith is perfected, as to the *essentiality* of it, in the death and resurrection of Christ, as being the whole œconomy of our pardon and justification.—*Bp. Taylor. Liss. from Popery*, pt. ii. b. i. § 4.

And the reason of this is not only that the substantialness and *essentiality* of a promise relates to the actual execution of it, but farther, likewise, because often it falls out that the person promising may have honestly and faithfully intended it, and promised it, and yet in the issue prove unable to perform, as we see among men it often falls out; and then in that case and respect the promise doth in reality fall short of its eventual truth.
Goodwin. Justifying Faith, pt. i. b. i.

For howsoe'er disgraced she [Wisdom] doth seem
Yet she her own is able to reward,
And none are so *essentially* high
As those that on her bounty do rely.
Drayton. Pastorals, Ecl. 8.

Carl. 'Tis an axiome in naturall philosophy, what comes nearest the nature of that it feeds, converts quicker to nourishment, and doth sooner *essentiate*.
B. Jonson. Every Man out of his Humour, Act v. sc. 5.

If it were granted, that if it were simply necessary to the *essentiating* of a church, to be able to demonstrate in all times, both the visible number of professours of the truth, as also a visible succession of pastours, we are able to demonstrate both these, for our defence, to be as unquestionable in our church as in the church of Rome.
Hammond. Works, vol. ii. p. 701.

Essence may be taken for the very being of any thing, whereby it is, what it is. And thus, the real, internal, but generally in substances, unknown constitution of things, wherein their discoverable qualities depend, may be called their *essence*. This is the proper original signification of the word, as is evident from the formation of it; *essentia* in its primary notation signifying properly *being*.
Locke. Hum. Underst. b. iii. c. 3. s. 15.

Painted for sight, and *essenc'd* for the smell,
Like frigates fraught with spice and cochineel,
Sail in the ladies: how each pirate eyes
So weak a vessel, and so rich a prize.
Pope. Satires of Donne, Sat. 4.

They do not deny that we have all the *essentials* of true churches, true doctrine, true sacraments, and an implicit covenant between pastors and people.
Stillingfleet, vol. ii. Ser. 6.

The king principally insisted on that article concerning bishops, whom he accounted to be by divine right, or rather *essentially* necessary to the support of arbitrary power.
Ludlow. Memoirs, vol. i. p. 228.

For what can be more ridiculous, than to imagine that matter is as *essentially* conscious, as it is extended?
Clarke. On the Attributes, Prop. 10.

We prosecuted the experiment so long without seeing any effect wrought upon the *essence-bottles*, that we began to despair of seeing them rise.—*Boyle. Works*, vol. i. p. 59.

For these as for *essentials* we engage
In wars and massacres with holy rage;
Brothers by brothers' impious hands are slain,
Mistaken zeal, how savage is thy reign!
Jenyns. On the Immortality of the Soul.

If the human race then be, as we may confidently assume, of one natural species, they must all have proceeded from one pair; and if perfect justice be, as it is most indubitably, an *essential* attribute of God, that pair must have been gifted with sufficient wisdom and strength to be virtuous, and, as far as their nature admitted, happy, but intrusted with freedom of will to be vicious, and consequently degraded.—*Sir W. Jones. Origin of Families and Nations.*

The literature of Asia will not, perhaps, be *essentially* useful to the greater part of mankind, who have neither leisure, nor inclination to cultivate so extensive a branch of learning.—*Id. Pref. to a Gram. of the Persian Language.*

ESSOIN. Fr. *Essoine* or *Eroine*, (from the Lat. *Exonerare*, to relieve from a burden.)

"Fr. *Exoiner*,—to excuse one from appearing in court or going to the wars, by oath, that he is impotent, sick, or otherwise necessarily imployed," (Cotgrave.)

Withouten any *essoyne*, vengeance salle falle the not lite,
Forsakes thou God's gyft, thou dos hun grete despite.
R. Brunne, p. 104

He gaf a thousand mark, withouten *essoyne*.—*Id.* p. 136.

But yet for strengthe of matrimonie
He might make non *essonie*,
That he ne mote algates plie
To go to bed of companie.—*Gower. Con. A.* b. i.

Ranging into their right and proper ray,
Errours, demurs, *essoigns*, and traverses;
The heads of hydra, springing out of death,
That gives this monster, malice, still new breath
Daniel. To Sir Thomas Egerton.

But, with rejoinders or replies,
Long bills and answers stuff'd with lies,
Demur, imparlence, and *essoigne*
The parties ne'er could issue join.
Swift. Cadenus & Vanessa.

And thereon the Court sits to take *essoigns* or excuses for such as do not appear according to the summons of the writ; wherefore this is usually called the *essoign* day of the term.
Blackstone. Commentaries, b. iii. c 18.

EST. The termination of our superlative adj. and second pers. sing. of the verb:—*Es-ed*, *es'd*, *est*.

ESTA'BLISH, *v.*
ESTA'BLISHER.
ESTA'BLISHMENT.

Fr. *Establir*; It. *Stabilire*; Sp. *Establecer*; Lat. *Stabilire*, to make steadfast, *stabilis*, from *stare*, to stand.

To make steadfast or able to *stand*; strong to *stand*; to cause to *stand* firmly, or to hold fast and firmly together; to set up firmly; to confirm, to fix, to settle.

For as, sayth Solomon; whoso that had the science to know the peins that ben *established* and ordeined for sinne, he wold forsake sinne.—*Chaucer. The Persones Tale.*

I not no prelate may done so
But it the Pope be, and no mo
That made thilke *establishing*
Now is not this a propre thing?—*Id. Rom. of the Rose.*

Now because they shall not of temeraryous presumpeyon reiecte this olde father, I shall *establyshe* his wordes by S. Austen.—*A Boke made by John Fryth*, fol. 35.

And this was chefely to occupy their ydell heades, whyles they were practysinge and bryngynge to passe other matters for the full *establyshmente* of Antychristes reygne.
Bale. English Votaries, pt. ii.

And thus of that charge of scepticism, with which he begins as the occasion of his writing; having premised which, he endeavours to lay the sure foundations of science, and to *establish* certainty in knowledge.—*Glanvill*, Ess. 2.

Some allow them as the first founders and *establishers* of them; which crime toucheth none but their popes, and councels; the people are cleere and free from this.
Hooker. A Learned Discourse of Justification, &c.

There he with Belge did awhile remaine,
Making great feast and ioyous merriment;
Vntill he had her settled in her raine,
With safe assurance and *establishment*.
Spenser. Faerie Queene, b. v. c. 11.

I have beene always wont to commend and admire the humility of those great and profound wits, whom depth of knowledge hath not led to by-paths in judgment, but (walking in the beaten path of the church) have bent all their forces to the *establishment* of received truths.
Bp. Hall. Meditations & Vowes, Cent. 2.

Oh, let us all close with the standing public methods which God hath *established* in the church for the bringing us to virtue and eternal happiness; and not be hankering after new and fanciful ways of our own chusing.
Sharp, vol. i. Ser. 6.

That also at last God being the author and *establisher* of nature, and the continual sustainer of it by his free providence, it is not likely that he will suffer the laws and course thereof to be much violated, except upon occasions very considerable, and for very good purposes.
Barrow, vol. ii. Ser. 20.

It was therefore most agreeable to the infinite wisdom of God for providing for a constant *establishment* of the faith of his church in all ages, neither to permit the Gospels to be written till the churches were planted, nor to be put off to another generation.—*Stillingfleet*, vol. iv. Ser. 2.

If such the operations of his power,
Which at all seasons and in ev'ry place
(Rul'd by *establish'd* laws and current nature)
Arrest th' attention! Who? O who shall tell
His acts miraculous.
Smart. On the Power of the Supreme Being.

The authority, therefore, of a church-*establishment* is founded in its utility; and whenever, upon this principle, we deliberate concerning the form, propriety, or comparative excellency of different *establishments*, the single view under which we ought to consider any of them, is that of a "scheme of instruction;" the single end we ought to propose to them is, "the preservation and communication of religious knowledge."—*Paley. Political Philosophy*, vol. ii. c. 10.

ESTA'TE, *v.*
ESTA'TE, *n.*
ESTA'TELY.

Fr. n. *Estat*; It. *Stato*; Sp. *Estado*, from the Lat. *Status*, past part. of *Stare*, to stand. *Estate* or *State* (qv.) is applied to—

All the categorical circumstances under which any thing *stands*, or exists, or by which it may be affected; more especially to the rank or condition, the possessions or property; also, to the general establishment of Government.

To *estate* (not a common verb) is to *fix* in a particular *estate* or condition; to *settle* an *estate* or property; to condition.

Thanked be Fortune, and hire false whele,
That non *estat* ensureth to be wele.
Chaucer. The Knightes Tale, v. 928.

And while she was dwelling in that cite
She kept her *estate*, and of yong and old
Ful wel beloued, and wel men of her told
Id. Rom. of the Rose.

It peined hire to contrefeten chere
Of court, and ben *estatelich* of manere,
And to ben holden digne of reverence
Id. The Prologue, v. 140.

So manly was this Julius of herte,
And so wel loved *estatly* honestee,
That though his dedly woundes sore smerte,
His mantel over his hippes caste he.
Id. The Monkes Tale, v. 14,630.

And said: O mightie God of rest,
Thou do vengeance of this debate,
My sister and all her *estate*
Thou wost. *Gower. Con A.* b. v.

And when he perceaued that he must needs dye, he [Alexander] called for his noble *estates* (whiche had bene brought vp with hym of chyldren) and parted his kyngdom amonge them, whyle he was yet alyue.
Bible, 1551. *The Machabees*, b. i. c. 1.

It is our faith that must raise our thoughts to a due estimation of our greatness, and must show us how highly we are descended, how royally we are allied, how gloriously *estated*.—*Bp. Hall. Holy Raptures, &c.*

This puppy, being left well *estated*, comes to Florence, that the world may take notice, how impossible it is for experience to alter the course of nature.
Beaum. & Fletch. The Fair Maid of the Inn, Act iii. sc. 1.

Till on a day, as through that wood he rode,
He chanc't to come where those two ladies late,
Acmilia and Amoret abode,
Both in full sad and sorrowfull *estate*.
Spenser. Faerie Queene, b. iv. c. 8.

We are not only not obliged to part with the propriety of our *estate*, and to live in common, as the first persecuted Christians did, but we should be highly indiscreet, not to say injurious, both to ourselves and the public, if we did.
Sharp, vol. i. Ser. 4.

What glorious motives urge our authors on,
Thus to undo, and thus to be undone!
One loses his *estate*, and down he sits,
To show (in vain) he still retains his wits.
Young. To Mr. Pope, Ep. 1.

ESTE'EM, *v.*
ESTE'EM, *n.*
ESTE'EMABLE.
ESTE'EMER.
ESTE'EMING, *n.*
E'STIMABLE, *adj.*
E'STIMABLE, *n.*
E'STIMATE, *v.*
E'STIMATE, *n.*
ESTIMA'TION.
E'STIMATIVE.

Fr. *Estimer*; It. *Estimare*; Sp. *Estimar*; Lat. *Estimare*; from Τιμαω; and Τιμ-αω, from Τι-ω, to fix a price or value.

To fix or set a *price* or *value* upon; to *prize*, to *value*; to think or deem, to repute or consider, valuable; to hold dear; worthy, of consequence, of importance.

Lady (qd. I) sometime yet if a man be in disease, the *estimacion* of the enuious people, ne looketh nothing to the desertes of men, ne to the merites of their doinges, but onely to the auenture of fortune, and thereafter they yeuen their sentence.—*Chaucer. The Testament of Loue*, b i.

If he halowe hys feide immediatly frome that yere of Iubely, it shall be worth accordinge as it is *estemed*.
Bible. 1551. *Leuiticus*, c. 27.

What an hinderaunce is it, to haue a good garment hurt, any iewell appaired, or any *esteemed* thing to be decayed?
Sir J. Cheeke. The Hurt of Sedition.

For I say (thorowe the grace that vnto me geuen is) to euerie man amonge you, that no man *esteme* of hymselfe more then it becometh him to *esteme*, but that he discretlye iudge of himselfe, accordynge as God hath dealt to euerye man the measure of fayth.—*Bible*, 1551. *Romaynes*, c. 20.

Thou shouldest (gentle reader) *esteme* his censure and auctoritye to bee of the more weightie credence, in as much as the matter was not rashlie, and at al aduentures, but wyth iudgemente (as thou seest) and with wisdom examined and discussed.
Bp. Gardner. Of True Obedience. A Preface of Dr. Boner.

Loke how much mony the men do receiue wyth their wyues in name of their dowrie, they make an *estimate* of their own goods and lay so muche in valew therevnto.
Golding. Cæsar, fol. 158.

Ther went such a report and *estimatiō* of thys warre among other barbarous people, that from such natiōs as inhabited beyond the Rhine were sent ambassadors vnto Cesar, profering to geue him hostages and do whatsoeuer he shuld commaund them.—*Id. Ib.* fol. 64.

They magnifye it, prayse it, and haue it in moste hyghe *estimacion*, yea, they haue it in muche more pryce than any thynge that is of God.—*Bale. Image*, pt. ii.

But such, me seeme, should be satisfide with the use of those days, seeing all things accounted by their shows, and nothing *esteemed* of, that is not delightfull and pleasing to commune sence.—*Spenser. To Sir Walter Raleigh.*

Nay, let a man look into the government of the Bishop of Rome, as by name, into the government of Pius Quinctus, or Sextus Quinctus in our times, who were both at their entrance *estimed* but as pedanticall friars.
Bacon. On Learning, by G. Wats, b. i. c. 2. s. 3.

Which is the reason that to hold a place
In council, which was once *esteem'd* an honour,
And a reward for virtue, hath quite lost
Lustre and reputation, and is made
A mercenary purchase.
Massinger. The Bondman, Act i. sc. 3.

If we would be prevalent and *esteemable*, we ought with all our care to preserve that interest, which never can, but by our own neglect, be lost.—*Feltham*, pt. ii. Resolve 55.

A pound of man's flesh taken from a man,
Is not so *estimable*, profitable neither,
As flesh of muttons, beefes, or goates.
Shakespeare. Merchant of Venice, Act i. sc. 3.

Their wisdom, which to present pow'r consents,
Live dogs before dead lions *estimates*.
Daniel. Civil Wars, b. iv.

He reformed not the senate, mustered not the men of war, nor took any view or *estimate* of the people's goods, although Luctatius Catulus was his colleague and fellow censor, as gentle a person as any of that time that lived in Rome.
North. Plutarch, p. 472.

Or as a wrongfull title, or foul crime
Made lawfull by a statute for the time,
With reu'rend *estimation* blindes our eies
And is called just, in spite of all the wise.
Beaumont. Against Abused Loue.

The *estimative* faculty, which is indeed no other than the last operation or composition of the phantasie before mentioned, whereby it concludes that this is a sensible good or a sensible evil, that it is attainable or feasible, or not attainable; that though it be good, yet sometimes it is not safe to be attempted by reason of the impendence of a greater sensible evil.—*Hale. Origin. of Mankind*, p. 46.

Phantasie, or imagination, which some call *estimative*, or cogitative, (confirmed saith Fernelius by frequent meditation,) is an inner sense which doth more fully examine the species perceived by common sense, of things present or absent, and keeps them longer, recalling them to mind againe, or making new of his owne.
Burton. Anatomy of Melancholy, p. 23.

And every one who will act rationally, not miscalling good evil, and evil good, must proportion his *esteem* of things, according to the real value of them.
Wilkins. Natural Religion, b ii. c. 6.

The Queen of Sheba, among presents unto Solomon, brought some plants of the balsam tree, as one of the peculiar *estimables* of her country.—*Brown. Miscellaneous*, p. 50.

The measure of punishments being to be *estimated* as well by the length of their duration, as the intenseness of their degrees, 'tis fit we take a view also of your scheme in this part.—*Locke. A third Letter of Toleration*, c. 5.

He that walketh uprightly is secure as to his honour and credit, he is sure not to come off disgracefully, either at home in his own apprehensions, or abroad in the *estimations* of men.—*Barrow*, vol. i. Ser. 5.

Yet if other learned men, that are competent *estimators*, and are accustomed to bring much patience and attention to the discernment of difficult and important truths, profess themselves satisfied with them, the probations may yet be cogent, notwithstanding the difficulty to have their strength apprehended.—*Boyle. Works*, vol. iv. p. 175.

By love, I mean an *esteeming* of him [God] and a seeking after him as our only happiness.
Wilkins. Natural Religion, b. i. c. 12.

It is remarkable, that Homer does not paint him [Paris] and Helen (as some other poets would have done) like monsters, odious to Gods and men, but allows their characters such *estimable* qualifications [in some ed. *esteemable* qualities] as could consist, and in truth generally do, with tender frailties.—*Pope. Homer. Iliad*, b. vi. N.

Thus may we entertain an *esteem* for persons of merit, although they are at a remote distance from our intimacy; we *esteem* the character of a person merely from the report of his good qualities.—*Cogan. On the Passions*, c. 2.

Esteem is the value we place upon some degree of worth. It is higher than simple approbation, which is a decision of judgment. *Esteem* is the commencement of affection.
Cogan. On the Passions, c. 2. Class 2.

It is enough that your lordship sees I have my eye upon some, the more *estimable*, nay the most accomplished characters, that have been formed among ourselves; and that even so envied a thing, as a fine gentleman, has been fashioned on this side the water.—*Hurd*, Dial. 8.

In a comparative *estimate* of genius, according to its kinds and degrees, I should not hesitate to place Erasmus in the same class with Lucian.—*Knox*, Ess. 132.

No, dear as freedom is, and in my heart's
Just *estimation* priz'd above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.
Cowper. Task, b. ii.

E'STIVAL. } From Lat. *Æstus*, from *æstus*,
ESTIVA'TION. } heat. Cockeram writes, *æstivate*, to summer in a place; and *æstival*, of or belonging to summer.

Besides vernal, *æstival*, and autumnal, made of flowers, the ancients had also hyemal garlands.
Brown. Miscellaneous, p. 92.

On the under story, toward the garden, let it be turned into a grotto, or place of shade, or *estivation*.
Bacon. Ess. Of Building.

ESTO'PPED. I. e. *stopped*, (qv.) or *stayed*. For the legal application, see the quotation from Blackstone.

Perceauyng that all succours were clerely *estopped* and propulsed from them, and so brought into vtter despaire of aide or comforte: after longe consultacion had emongest them, [they] determined to rendre thé selues and their citie, to the sayde kyng.—*Hall. Hen. VII.* an. 5.

And therefore a man shall alwaye be *estopped* by his own deed, or not permitted to aver or prove any thing in contradiction to what he has once so solemnly and deliberately avowed.—*Blackstone. Commentaries*, b. ii. c. 20.

E'STOVERS. From the Fr. *Estoffer*, as Blackstone says, after Spelman. "Fr. *Estoffer*; to stuff, to furnish or store with all necessaries," (Cotgrave.) See STUFF. Besides the legal application contained in the quotation from Blackstone, it is sometimes used for the alimony given to a wife divorced *a mensâ et toro*.

Common of *estovers*, or estoviers, that is, necessaries, (from *estoffer*, to furnish,) is a liberty of taking necessary wood, for the use or furniture of a house or farm, from off another's estate.—*Blackstone. Commentaries*, b. ii. c. 3.

ESTRA'NGE, *v.*
ESTRA'NGE, *adj.*
ESTRA'NGEDNESS.
ESTRA'NGEMENT.
ESTRA'NGER.

Fr. *Estranger*; It. *Straniare*, *stranare*, from the Lat. *Extraneus*, (q.d.) *extraneare*, (Skinner.) *Extraneus*, an outlander, a foreigner.

To alienate, to keep foreign, away, apart or aloof from; to separate or divide; to shun or avoid; to withdraw or withhold from.

And hauinge with them souldyars *estraungers*, whiche Pisauthnes and the Arcadians had sent them, they accorded with thé that were in the castell.—*Nicolls. Thucid.* fol. 78.

But this distresse one vantage doth unfold,
Though out of time, when it can help no more,
They heare the truth, and all their faults are told,
Which had been still *estrang'd* from them before.
Sterling. Doomes-day. Tenth Hourr.

Ken. Will you not dance? How came you thus *estranged*?
Shakespeare. Love's Labour Lost, Act v. sc. 2.

Sir, as we like of your preaching, so we dislike not our libertie. You tell vs of manie gugawes and *estrange* dreames.
Holinshed. Discovery of Ireland, c. 4.

Though they differed in many notions, yet these differences did nothing but serve the pleasure of conversation, and exercise of reasoning: they begot no *estrangements* or distasts, no noise or trouble abroad.—*Glanvill*, Ess. 7.

Thus, if excommunication be incurred, *ipso facto*, he that is guilty of the fact deserving it, and is fallen into the sentence, is bound to submit to those *estrangements* and separations, those alienations of society and avoidings which he finds from the duty of others.
Bp. Taylor. Rule of Conscience, b. iii. c. 2.

So shall my truth to latest times be read,
And none shall ask if guiltily I fled,
Or thy command *estrang'd* me from thy bed.
Rowe. Lucan, b. i.

All sorts of men, by my successful arts,
Abhorring kings, *estrange* their altered hearts
From David's rule; and 'tis their general cry,
Religion, commonwealth, and liberty
Dryden. Absalom & Achitophel

Hence, instead of a suspicious *estrangedness*, a servile dread, or an hostile disaffection towards God, there will spring up an humble confidence, a kindly reverence, a hearty love toward him.—*Barrow*, vol. i. Ser. 7.

He has nothing else to take up his thoughts, and nothing to entertain his desires with; which, by a long *estrangement* from better things, come at length perfectly to loath, and fly off from them.—*South*, vol. ii. Ser. 6.

Dumb as a senator, and as a priest
A piece of mere church furniture at best;
To live *estrang'd* from God his total scope,
And his end sure, without one glimpse of hope.
Cowper. Tirocinium.

For Moses, to prevent any such *estrangement*, which some other parts of his institution, if abused, might occasion, was careful to acquaint the chosen family with the history of the human race, and of their descent from one man and woman.
Warburton. The Divine Legation, b. v. s. 1.

ESTRA'Y, *v.* } A.S. *Strægan*, to stray.
ESTRA'Y, *n.* } To stray or wander.
See the quotation from Blackstone.

This nymph one day, surcharg'd with love and grief,
Which commonly (the more the pity) dwell
As inmates both together, walking forth
With other maids to fish upon the shore;
Estrays apart, and leaves her company,
To entertain herself with her own thoughts.
Daniel. Hymen's Triumph.

Estrays are such valuable animals as are found *wandering* in any manor or lordship, and no man knoweth the owner of them, in which case the law gives them to the king, as the general owner and lord paramount of the soil, in recompence for the damage which they may have done therein, and they now most commonly belong to the lord of the manor, by special grant from the crown.—*Blackstone. Com.* b. i. c. 8.

E'STRE. From "Fr. v. *Estre*, to be; Fr. n. *Estre*, a substance or subsistence; an essence, being, state," (Cotgrave.) "Of your *ester*;" de tuo *esse*, de substantiâ vel statu tuo, (Skinner.)

Of *estres*, Mr. Tyrwhitt says, "the inward parts of a building;" and see Cotgrave, "Les *estres* d'une maison."

Whan he was turned, and went out of that affray,
For a bisshop he sent at morn whan it was day,
Sir Ode of Wynchestere, so that bisshop hight,
He told him of alle the *estere*, that him motte that nyght.
R. Brunne, p. 94.

All peinted was the wall, in length and brede,
Like to the *estres* of the grisly place,
That highte the gret temple of Mars in Trace.
Chaucer. The Knightes Tale, v. 1973.

——— And she stert up also
And knew the *estres* bet than did this John,
And by the wall she toke a staf anon.
Id. The Reves Tale, v. 4293.

But of one thynge I would praie,
What shall I tell vnto Syluestre
Of your name or of your *ester*? *Gower. Con. A.* b. ii.

ESTRE'AT, *v.* } From the Fr. *Extraict*;
ESTRE'AT, *n.* } Lat. *Extractum*, drawn out; past part. of the verb *extrahere*, to draw out.

For the legal application, see the quotation from Blackstone.

Towarde this vice, of which we trete,
There ben yet twelf of thilk *estrete*.—*Gower. Con. A.* b. i.

What are they but *estreats* of those originals
Whereof th' Almighty word engroue the portrature
Vpon the books of heau'n for euermore t' endure.
Lisle. Du Bartas, fol. 158.

The said commissioners are to make their *estreats* as accustomed of peace, and shall take the ensuing oath.
Milton. On the Articles of Peace.

For if (as divines tell us) the poor be God's receivers, they seem to have a title, as well by justice as by charity, to the amerciaments that are *estreated* upon trespasses against their lord.—*Boyle. Works*, vol. vi. p. 24.

If the condition of such recognizance be broken, by any breach of the peace in the one case, or any misbehaviour in the other, the recognizance becomes forfeited or absolute; and being *estreated* or *extracted*, (*taken out* from the other records, and sent up to the Exchequer,) the party and his sureties, having become the King's absolute debtors, are sued for the several sums in which they are respectively bound.—*Blackstone. Commentaries*, b. iv. c. 18.

E'STRICH, or E'STRIDGE. } i. e. the *Ostrich*, (qv.)

Ha! how is this? your *estridge* plumes, that but
Even now, like quills of porcupines, seem'd to threaten
The stars, drop at the rumour of a shower,
And, like to captive colours, sweep the earth!
Massinger. The Maid of Honour, Act ii. sc. 3.

Tortoises and the *estrich* hatch their eggs with their looks only; and some have designs which a dissembling face, or an acted gesture can produce.—*Bp. Taylor*, vol. iii. Ser. 24.

Prince Edward all in gold, as he great Jove had been,
The Mountfords all in plumes, like *estridges* were seen.
Drayton. Poly-Olbion, s. 22.

Fer. All furnisht, all in armes,
All plum'd like *estridges*.—*Shakes. Hen. IV.* Act iv. sc. 1.

E'STUATE. } The Lat. *Æstus*, Vossius
ESTUA'TION. } says, est commotio vel in igni,
E'STUARY. } vel in aquâ, vel in animo; *a*
E'STURE. } *commotion* either in fire, or in water, or in the mind. *Æstuarium*, qua mare tum accedit, tum recedit, ut ait, Festus; where the sea approaches and retires. And from *Æstus*, is *æstuare*, which is said sometimes of those things, quæ verè calent; which *really heat*,—sometimes of the sea, and sometimes of the passions.

To wax hot, to scald or cast up hot vapours, (Minshew.) To boil, to rise and fall; to agitate, to be in a state of commotion or agitation.

And thus he often doth with the worst and vilest of men, whose lusts, though they *estuate* and boil within, are like the raging sea, raging and rouling in their hearts, yet God sets bounds to their proud wayes, and saith to them as he does to the great sea, hitherto shall ye proceed, and no farther.—*Hopkins. Practical Exposition.*

[This] did quiet me thus far, that these vapours were not gone up into the head, howsoever they might glow and *estuate* in the body.—*Bacon. A Speech about Undertakers.*

And therefore rivers and lakes who want these fermenting parts at the bottom, are not excited into *æstuations*, and therefore some seas flow higher than others according to the plenty of these spirits, in their submarine constitutions.
Brown. Vulgar Errours, b. vii. c. 14.

We must seek to fix our mindes upon that incomprehensible course of God's providence, which changeth all things without any mutation in itself: and the nearer we come to this confixure unto that stability, the less obnoxious we shall be to the *estuations* of joys and fears, or the anxiety of wonder in all contingencies.
Mountague. Devoute Essayes, pt. i. Treat. 16 s. 5.

From hence we double the Boulnesse, and come to an *estuarie*, whither three notable riuers doo resort, and this is named the Soluele mouth.
Holinshed. Description of Britaine, c. 14.

——— For the seas retaine
Not onely their outragious *esture* there;
But fierce assistents, of particular feare,
And supernaturall mischiefe, they expire:
And those are whirlewinds of deuouring fire
Whisking about still.—*Chapman. Homer. Odyssey*, b. xii.

So, for ought I know, there may be in these vast internal parts of the earth, whose thin crust only has been here and there dug into by men, considerable masses of matter, that may have periodical revolutions, or accensions, or *exstations*, [*estuations*] or fermentations.
Boyle. Works, vol. iv. p. 98.

Whether it be observed, that over the *estuary*, or in some other neighbouring part of the place, where the mineral water springs, there arise any visible mineral fumes or smoak, (which, when they do appear, are wont to do it early in the morning, or late in the evening,) and if such fumes ascend, how plentiful they are, of what colour, and of what smell?—*Id. Ib.* vol. iv. p. 799.

ESU'RIENT. Lat. *Esuriens*, pres. part. of *Esurire*, to desire to eat:—greedy.

Sure it is that he [Philip Nye] was a most dangerous and seditious person, a politic pulpit driver of independency, an insatiable *esurient* after riches, and what not, to raise a family, and to heap up wealth.—*Wood. Athenæ Oxon.*

ETCH, *v.* } Probably from the A.S. *Ecge*;
E'TCHER. } Ger. *Ecge*, an *edge* or point; be-
E'TCHING, *n.* } cause it is done with the *point* of a needle. See HATCH.

Vischer, viz. Cornelius (for there is another who has published divers landskips) hath most rarely *etched* a certain Dutch kitchen, where there is an old man taking tobacco, whilst his wife is frying of pan-cakes: also a fiddler, accompanied with boyes and girles painted by Ostade; but above all, admirable is the descent, or *Christus Mortuus*, after Tintoret, both graved and *etch'd*, as indeed I should have said of the rest.—*Evelyn. Sculpturæ.*

Giovanni Maggi was an excellent painter and *etcher*, as he has sufficiently discovered in his rare perspectives, landskips, and his Roma in the larger Cartoon; likewise in the nine priviled'd and stationary churches; with the three Magi, who offer presents to our Saviour, in allusion to his name.—*Id. Ib.*

Some plates were sent abroad about the year 1530, eaten with *aqua fortis* after Parmesano; and *etching* with corrosive waters began by some to be attempted with laudable success.—*Evelyn. Sculpturæ.*

I have very seldom seen lovelier cuts made by the help of the best tempered and best handled gravers, than I have seen made on plates *etched*, some by a French and others by an English artificer.—*Boyle. Works*, vol. iii. p. 459.

The letters will be more or less deeply engraven (or rather *etched*) according to the time the sublimate is suffered to lie on.—*Id. Ib.* vol. iv. p. 317.

He that first invented printing or *etching*, had an idea of it in his mind before it ever existed.
Locke. Of Hum. Underst. b. ii. c. 22. s. 9.

Another instance, of the same import with the foregoing ones, may be afforded us by the art of *etching*, whereby copper and silver plates may be enriched with figures, which may seem to have been made by the tool of some excellent *graver*.—*Boyle. Works*, vol. iii. p. 459.

The author whom I hint at shall be nameless, but his countenance is communicated to the publick in several views and aspects drawn by the most eminent painters, and forwarded by engravers, artists by way of mezzo tinto, *etchers*, and the like.—*Guardian*, No. 1.

Prince Rupert was also an encourager of useful arts and manufactures, he himself was the inventor of *etching*.
Hume. History of England, c. 71.

ETE'RNE. } Fr. *Eternel*; It. *Eternale*;
ETE'RNAL, *adj.* } Sp. *Eternal*; Fr. *Eternizer*;
ETE'RNAL, *n.* } It. *Eternizare*; Sp. *Eternizar*;
ETE'RNALIST. } Lat. *Eternus*, (q.d.) *ceviternus*, from *ævum*; Gr. Αἰών, i. e. *aiei ων*, semper existens, ever being, everlasting, (qv.)
ETERNA'LITY. } See the quotations from
ETE'RNALIZE. } Milton, Tillotson, and Clarke,
ETE'RNALLY. } for the full force of the adj.
ETE'RNIFY, *v.* } *eternal*, and noun *eternity*. The noun *eternal* is
ETE'RNITY. } emphatically applied to—
ETE'RNIZE. }

The Creator of all things.

To *eternize* is (with less force) to confer or endow with length or duration of time; with lasting fame; to perpetuate, to immortalize.

The *Eternall* King reigning in three, two, and one,
Which all seeth, all knoweth, and all doth avise,
With hundred fould shall reward everichone,
Which here in their life this wretched world doth despise.
Abbot Malvern, in *R. Gloucester*, p. 584.

Eterne God, that thurgh thy perveance
Ledest this world by certain governance,
In idel, as men sain, ye nothing make.
Chaucer. The Frankeleines Tale, v. 11,177.

The cõmon judgemẽt of al creatures reasonable, then is yt God is *eterne*. Let vs consider then what is *eternity*, for certes that shal shewẽ vs togider, the divine nature, and the divine science. *Eternity* then is perfit possession, and altogether of life interminable.—*Id. Boecius*, b. v.

It is the common judgment of all that live by reason, that God is everlasting, and therefore let us consider what *eternity* is. For this will declare unto us both the divine nature and knowledge. *Eternitie* is a perfect possession altogether of an endless life.—*Translation by J. T.* 1609.

Thou comfort of us wretches, do me endite
Thy maiden's death, that wan thurgh hire merite
The *eternal* lif, and over the fend victorie.
Chaucer. The Second Nonnes Tale, v. 15,502.

To broken been the statutes hie in heauen
That creat were *eternally* tendure.
Id. Balade of the Village.

The high Almighty perueiance,
In whose *eterne* remembrance
From first was euery thing present,
He hath his prophecie sent
(In suche a wise as thou shalt here)
To Daniel of this matere. *Gower. Con. A.* Prol.

As I sayde vnto you: my shepe heare my voyce, and I knowe them, and they folow me, and I geue vnto them *eternal* lyfe, and they shall neuer perishe, neither shal any man plucke them out of my hande.—*Bible*, 1551. *John*, c. 10.

For thus he speaketh unto Moses, I am that I am; signifying an *eternalitee*, and a nature that cannot chaunge.
Udal. John, c. 9.

The great goodness of God geuyng them knowledge of the meane of saluacion, and of that Mediatour, by whose deth they and theyr offspring shuld be redeemed agayne to blysse, dyd in the fayth of the sayd Mediatour, remytte and forgeue theim the *eternalitie* of the payne dew unto theyr offence.
Sir T. More. Works, p. 1292.

Why do we not spede vs hastely to come vnto that reste of *eternitie* whiche may be obteyned by oure litel and shorte labours here rather than folow ye voluptuous pleasures of this worlde, whereby we shall come in to euerlastynge defatigacyons and werynesse in hell.
Fisher. On the Seven Psalms, Ps. 143. pt. ii.

Therefore Dauyd consideryng in him selfe how greuously he had offended Almighty God, and that man may bease and suffer hys punyshment, maketh his prayer that he vouchsafe neyther to punyshe hym *eternally* by the paynes of hel, neyther correcte him by the paynes of purgatory, but to be meke and mercifull to hym

Fisher. On the Seven Psalms, Ps. 6.

There his name who love and prize,
Stable stay shall *eternize* *Sir P. Sidney*, Ps. 69.

Mac. O, full of scorpions is my minde, dear wife:
Thou knowst that Banquo and his Fleans liues.
Lady. But in them, nature's coppies not *eterne*

Shakespeare. Macbeth, Act iii. sc. 2.

He there does now enjoy *eternal* rest
And happy ease, which thou dost want and craue
And farther from it daily wanderest.

Spenser. Faerie Queene, b. i. c. 9.

A kingdom they portend thee, but what kingdom,
Real or allegoric, I discern not,
Nor when, *eternal* sure, as without end,
Without beginning —*Milton. Paradise Regained*, b. iv.

And so with his burnt ashes, and the trophy of the scrowl, Don Quixote's valour is *eternalized*.

Shelton. Don Quixote, vol. iv. c. 3.

The house of endlesse paine is built thereby,
In which ten thousand sorts of punishment
The cursed creatures doe *eternally* torment.

Spenser. Faerie Queene, b. i. c. 6.

For in the temple, by and by with vs,
These couples shall *eternally* be knit.

Shakes. Midsummer Night's Dream, Act iv. sc. 1.

True Fame, the trumpeter of heau'n that doth desire inflame
To glorious deeds, and by her power *eternizes* the name.

Mirrour for Magistrates, p. 559.

A poor light gain, to recompense their toil,
That thought to get *eternity* the while!

Daniel. Musophilus.

Not so, quoth I, let baser things deuise
To die in dust, but you shall liue by fame:
My verse your vertues rare shall *eternize*,
And in the heauens write your glorious name.

Spenser, son. 75.

Saint Alban's battell wonne by famous Yorke,
Shall be *eterniz'd* in all age to come.

Shakespeare. 2 Pt. Hen. VI. Act v. sc. 3.

The *eternal*, supreme cause, has such a perfect, independent, and unchangeable comprehension of all things; that in every point or instant of his *eternal* duration, all things past, present, and to come, must be not indeed themselves present at once, (for that is a manifest contradiction;) but they must be as entirely known and represented to him in one single thought or view, and all things present and future to be absolutely under his power and direction; as if there was really no succession at all, and as if all things had been, (not that they really are,) actually present at once.

Clarke, vol. i. Ser. 4.

For how can we desire to be better assured, that our bodies shall not for ever sleep in the grave, but shall at last be reunited to our souls, and both soul and body live *eternally* in unspeakable bliss and happiness: I say, how can we have greater assurance of this, than by what was on this day brought to pass in our Saviour!—*Sharp*, vol. i. Ser. 12.

I would ask *eternalists* what mark is there that they could expect or desire of the novelty of a world, that is not found in this? Or what mark is there of *eternity* that is found in this?—*Burnet. Theory of the Earth.*

Eternity is a duration without bounds or limits: Now there are two limits of duration, beginning and ending; that which has always been, is without beginning; that which always shall be, is without ending.

Tillotson, vol. ii. Ser. 102.

To say that Immensity does not signify boundless space, and that *eternity* does not signify duration or time without beginning and end, is (I think) affirming that words have no meaning.—*Leibnitz & Clarke. Dr. Clarke's Fifth Reply.*

Though poets immortality may give,
And Troy does still in Homer's numbers live;
How dare I touch thy praise, thou glorious frame,
Which must be deathless as thy raiser's name:
But that I wanting fame am sure of thine
To *eternize* this humble song of mine.

Otway. Windsor Castle.

Lorenzo! since *eternal* is at hand,
To swallow time's ambitions; as the vast
Leviathan, the bubbles vain, that ride
High on the foaming billow; what avail
High titles, high descent, attainments high,
If unattain'd our highest!—*Young. Complaint*, Night 7.

To the ancient philosophers, creation from nothing appeared an unintelligible idea. They maintained the *eternal* existence of matter, which they supposed to be modelled by the sovereign mind of the universe into the form which the earth now exhibits.—*Blair*, vol. iii. Ser. 19.

No possible change can alter his mode of existence, or dissolve his being; therefore no law of his nature can prevent his being *eternally* as he is.

Cogan. Theological Disquisitions, Dis. 1. c. 1.

Notwithstanding the most extended concatenation that may exist in the series of productions, effects succeeding to their causes through incalculable ages, yet the mind must ultimately repose itself in a first cause; who, being uncaused, must exist from *eternity*

Cogan. Theological Disquisitions, Dis. 1. c. 1.

Nor would th' enamour'd Muse neglect to pay
To Stanhope's worth the tributary lay;
Did not his virtues *eternis'd* remain
The boasted theme of Pope's immortal strain

Smollet. Repro f. A Satire.

ETE'SIAN. Gr. Ετησιος, yearly, annual, from Ετος, the year, Venti anniversarii; "Fr. *Etesies*; the easterly winds which commonly blow in the Dog-daies," (Cotgrave.)

Another opinion there is, more embraced than the rest, That whiles the forerunning winds blow and the *Etesian* blasts together, holding on continually for the space of forty-five dayes, they force backe his [the Nile] streame, and by reason that his swift course is thus restrained, he swelleth, and his waves overflow.—*Holland. Ammianus*, p. 211.

So may th' auspicious Queen of Love
And the twin stars, the seed of Jove,
And he who rules the raging wind,
To thee, O sacred ship, be kind;
And gentle breezes fill thy sails
Supplying soft *Etesian* gales.—*Dryden. Hor.* b. i. Ode 3.

ETH. A.S. *Ath*, the termination of the third pers. sing.; is a lisping pronunciation of *Es*, (qv.)

ETHE. i. e. *easy*, (qv. and also *Eath.*)

Wild the bicom Cristen, fulle *eth* I were to drawe,
Bot I dar not for tham alle one to leue our lawe.

R. Brunne, p. 194.

Leue thou in oure louerd God, that al the world wrought
Holy heuen *eth* on hey holliche he fourmede
And la Almyghti hymself, ouer alle his workes.

Piers Ploughman. Crede.

But if thou couthest sette in rewle
The two, the three were *ethe* to rewle.

Gower. Con. A. Prol.

Thus ēded this honorable man, [Hastings] a good knight and a gentle, of gret auctherite with his prince, of liuing some what dessolute, plaine and open to his enemy, and secret to his friend, *eth* to begile, as he that of good hart and corage forstudied no perilles.—*Sir T. More. Workes*, p. 55.

E'THER. Lat. *Æther*; Gr. Αιθηρ; Fr. *Ethére*, Aristotle derives from *αιει θεειν*, quod semper *currat* et ETHE'REAL. ETHE'REOUS. moveatur, because it is ever in motion. Others, *απο του αιθειν*, urere, quod *igneus* sit et incensus; because it is fiery and of flame. Others, again, *απο του θερειν*, hoc est ab *calfaciendo*; from its heat. Beeman is not content with any of these, and resorts to the Hebrew.

Olympus, fair'st of hills, that heaven art said to be,
I [Malvern] envy not thy state, nor less myself do make;
Nor to possess thy name, mine own would I forsake.
Nor would I, as thou dost, ambitiously aspire
To thrust thy forked top into th' *ethereal* fire.

Drayton. Poly-Olbion, s. 7.

Which of us who beholds the bright surface
Of this *ethereous* mould whereon we stand,
This continent of spacious heav'n, adorn'd
With plant, fruit, flower ambrosial, gemms of gold,
Whose eye so superficially surveyes
These things, as not to mind from whence they grow.

Milton. Paradise Lost, b. vi.

The mind employ'd in search of secret things,
To find out motions, cause, and hidden springs,
Through all th' *ethereal* regions mounts on high,
Views all the spheres, and ranges all the sky.

Blackmore. Creation, b. ii.

——— Ever learn
Quick *ether's* motion: oft the scene is turn'd;
Now the blue vault, and now the murky cloud,
Hail, rain, or radiance. *Dyer. The Fleece*, b. i.

O what a confluence of *ethereal* fires,
From urns unnumbered down the steep of heaven,
Streams to a point, and centers in my sight!

Young. Complaint, Night 9.

E'THICK, *adj.* E'THICK, *s.* E'THICAL. E'THICALLY. Gr. Ηθικος, from ηθος, *mores*; which Lennep conceives to have its origin in εω, sum, versor. For the modern application of the word, see the first quotation from Cogan.

T. Ca. buzz'd me at the ear, that though Ben had barrel'd up a great deal of knowledge yet it seems he had not read the *ethicks*, which, among other precepts of morality, forbid self-commendation.—*Howell*, b. ii. Let. 13.

He [St. Paul] thereby has furnished us with so rich a variety of moral and spiritual precepts, concerning special matters subordinate to the general laws of piety and virtue; that out of them might well be compiled a body of *ethicks*, or system of precepts *de officiis*, in truth and in completeness far excelling those which any philosophy hath been able to devise or deliver.—*Barrow*, vol. i. Ser. 6.

From *ethical* or theological composures, to take out lessons, that may improve the mind, is a thing much inferiour to the being able to do the like out of the book of nature, where most matters, that are not physical, if they seem not to be purposely veiled, are at least but darkly hinted.

Boyle. Works, vol. ii. p. 340.

My subject leads me not to discourse *ethically*, but Christianly of the faults of the tongue.—*Government of the Tongue.*

Ye sacred tomes, be my unerring guide,
Dove-hearted saints, and prophets eagle-ey'd!
I scorn the moral fop, and *ethic* sage,
But drink in truth from your illumin'd page.

Thompson. Written on the Holy Bible.

Ethicks extend to the investigation of those principles by which *moral* men are governed, they explore the nature and excellence of virtue, the nature of *moral* obligation, on what it is founded, and what are the proper motives of practice; *morality* in the more common acceptation, though not exclusively, relates to the practical and obligatory part of *ethicks*. *Ethicks* principally regard the theory of morals.

Cogan. Ethical Treatise. On the Passions, Introd.

In a treatise on morals, we expect that the author should particularly enlarge upon the rules, or duties, and motives of practice, and by an *ethical* treatise, we expect a more extensive investigation of whatever relates to the state and nature of man as a moral agent, and a more minute examination of the principles themselves, on which moral precepts are enforced.—*Id. Ib.*

E'THNICK, *adj.* E'THNICK, *s.* E'THNICAL. E'THNICISM. Gr. Εθνικος, from εθνος, a nation or people. Applied to nations— Not of the Jewish or Christian faith.

The *ethnicke* authours stirre the hearers, being well applied to the purpose.—*Wilson. Arte of Rhetorique*, p. 193.

Back, Flamen, with thy superstitious fumes
And cense not here; thy ignorance presumes
Too much, in acting any *ethnick* rite
In this translated temple

B. Jonson. Part of the King's Entertainment.

Shortlie after it so came to passe that Penda, King of Mercia, (that cruell *ethnike* tyrant) made sore warres vpon Egricus.—*Holinshed. England*, an. 652.

Yea, such was the detestation of this effeminate, unnaturall, odious practice of men's putting on women's apparell, even among the *ethnickes*, that the Lycians when they chanced to mourne, did usually put on the woman's garment, that the very deformity and infamy of that array might move them the sooner to cast off their foolish sorrow.

Prynne. Histrio-Mastix, pt. ii. Act. ii. sc. 2.

Ethnicke would understand justice itself to have failed, as it is a virtue abstract, and may be considered without a person.—*Raleigh. History of the World*, b. i. c. 6. s. 4.

Lest I might seem to have no measure in raking up this *ethnical* dunghill, I will now leave the theology of the original of demons.—*Mede. Apostasy of the Lat. Times*, p. 19.

Be advised, therefore, (till you understand the case better) to forbear to take of the lamp of nature in the night of *ethnicism*; but know, that the light of the law of God, and right reason, and common practice, give sufficient allowance to that which your misprision cavills at.

Bp. Hall. Humble Remons. to the Parliament.

Most strange is that which they write of certaine Brasilians within the land, which either hauing seen the religious rites of the Portugals, or instructed therein by some fugitiues or apostatas, had set vp a new sect of Christian *ethnicisme*, or mungrell-Christianity.

Purchas. His Pilgrimage, b. ix. c. 5. s. 3.

"What means," quoth he, "this Devil's procession
With men of orthodox profession!
'Tis *ethnique* and idolatrous,
From heathenism deriv'd to us."—*Hudibras*, pt. ii. c. 2.

ETIQUE'TTE. Fr. *Etiquette*; Sp. *Etiqueta.* Bourdelot and Huet derive from Gr. Στιχος, order; thus, στιχος, stichus, stichettus, stichetta, *etiquette.* And this etymology, Menage says, is natural enough! But the interpretation of Cotgrave leads plainly to the true etymology. It is—

A *ticket*; delivered not only, as Cotgrave says, for the benefit or advantage of him that receives it, but also entitling to place, to rank; and thus applied to the ceremonious observance of rank or place; to ceremony.

He cannot drink five bottles, bilk the score,
Then kid a constable, and drink five more;
But he can draw a pattern, make a tart,
And has the ladies' *etiquette* by heart.

Cowper. Progress of Error.

It [simplicity] is guilty of ludicrous offences against the laws of custom, or the *etiquettes* of fashion, although by its reasoning wrong, according to prevailing ideas, it frequently evinces just and accurate conceptions of what is right.

Cogan. Ethical Treatise. On the Passions, c. 1. Disc. 2.

E'TTEN. Dr. Leyden says, "*Ettyn*, a giant; A.S. *Eten*. Hence *Red-ettyn*, the red-giant; forte a A.S. *Etan*, to eat; hence an Anthropophagus," (Gloss. to *Complaint of Scotland*;) and Benson, *Etan, edere, eten*, comestus, gigas. Somner says, perhaps from *Oetus*.

Wife. Faith, husband, and Ralph says true, for they say the King of Portugal cannot sit at his meat, but the giants and the *ettins* will come and snatch it from him.

Beaum. & Fletch. Knight of the Burning Pestle, Act. 1. sc. 1.

ETYMO'LOGY.
ETYMO'LOGER.
ETYMO'LOGIST.
ETYMO'LOGIZE, *v.*
ETYMOLO'GICAL.
E'TYMON.

Fr. *Etymologie*; It. and Sp. *Ethimo, etimologia*; Lat. *Etymon, etymologia*; Gr. Ετυμολογια, (ετυμος, and λογος,) sermo de *etymis*, that is, oratio, quâ nominis *ratio* exponitur; a discourse in which the reason or *cause of the noun* or *name* is explained; or, in the words of Cicero, "quâ de causâ quæque (verba) essent ita nominata, quam *etymologiam* appellabant."

Gr. Ετυμος, from ετος, verus, and hence *etymologia*, sive de *verâ* vocum origine. T. H. in Lennep. (Tiberius Hemsterhuysius.)

The *true* origin of words, of the meaning of words.

The first part of this name we haue found,
Let vs *ethimologise* the secound.

Chaucer. The Remedie of Loue.

Ransake yet we would if we might
Of this worlde the true ortographie
The verie discent of *ethimologie*. *Id. Ib.*

But how aptlie and trulie the same [chance and clere] may stand to make the *etymon* of chancellor, I leave to others to consider.—*Holinshed. Scotland*, an. 1578.

The author of the *Parallel of the Ancient Architecture with the Modern*, (which many years since I made English) had at the end of his treatise, began to explain a few of the hard words, technical terms belonging to the art, the *etymologies* whereof he thought necessary to interpret.

Evelyn. Architecture.

Laws there must be; and "lex a ligando," saith the *etymologer*; it is called a law from binding.

Dr. Griffith. Fear of God and the King, (1660.) p. 82.

The superstitious man is afraid of the gods, (said the *etymologist*) δεδιεναι τους θεους ωσπερ τους τυραννους, fearing of God as if he were a tyrant, and an unreasonable exacter of duty upon unequal terms, and disproportionable, impossible degrees, and unreasonable, and great and little instances.

Bp. Taylor, vol. i. Ser. 9.

I have been long of opinion, as may be seen by my book, that if we knew the original of all the words we met with, we should thereby be very much help'd to know the ideas they were first apply'd to and made to stand for; and therefore I must beg your lordship to excuse this conceit of mine, this *etymological* observation especially, since it hath nothing in it against the truth, nor against your lordship's idea of substance.—*Locke. To the Bishop of Worcester.*

For the Teutonick *etymologies*, I am commonly indebted to Junius and Skinner, the only names which I have forborne to quote when I copied their books; not that I might appropriate their labours or usurp their honours, but that I might spare a perpetual repetition by one general acknowledgment.

Johnson. Preface to the English Dictionary.

The explanation and *etymology* of those words (*in, out, on, of*, and *at*,) require a degree of knowledge in all the antient northern languages, and a skill in the application of that knowledge, which I am very far from assuming; and, though I am almost persuaded by some of my own conjectures concerning them, I am not willing, by an apparently forced and far-fetched derivation, to justify your imputation of *etymological* legerdemain.—*Tooke. Div. of Purl.* vol. i. c. 9.

In exhibiting the descent of our language, our *etymologists* seem to have been too lavish of their learning, having traced almost every word through various tongues, only to show what was shown sufficiently by the first derivation.

Johnson. Plan of an English Dictionary.

EVA'CUATE, *v.*
EVACUA'TION.
EVA'CUATOR.

Fr. *Evacuer*; Sp. *Evacuar*; It. *Evacuare*; Lat. *Evacuare*, (*e*, and *vacuus*,) to empty out.

To *empty* out; to throw out or draw out, (sc.) till *empty*; to leave *empty*, and thus, to leave or quit; to *void*, to *avoid* or make *void*, or of no force or effect.

Also unctions with oyles and oyntementes, called Diaphoretice, which, by exaporation, do shortely *evacuate* the fulnesse.—*Sir T. Elyot. Castel of Helth*, b. iii. c. 7.

The parte of *evacuation* by lettinge of bloude, is incision or cuttynge the vayne, wherby the bloud, whiche is cause of syckenes or griefe to the whole body, or any particular part therof, doth most aptly passe.

Sir T. Elyot. Castel of Helth, b. iii. c. 7.

For thou seest, O blessed Jesu, that there is now such an hell of the spirits of errour broken loose into the world, as if they meant to *evacuate* this part of the mysterie of godliness.

Bp. Hall. The Great Mistery of Godliness, s. 14.

The white [elebore] doth *evacuat* the offencive humours which cause diseases.—*Holland. Plinie*, b. xxv. c. 4.

The best way therefore is, by sobriety and regular diet to keep the body always in that moderate measure of *evacuation* and repletion, that it may be able by proportionable temperature, to maintain itself without any outward help

Id Plutarch, p. 512.

Take heed, be not too busy in imitating any farther in a dangerous expression, or in excusing the great *evacuators* of the law.—*Hammond. Works*, vol. i. p. 175.

If the prophesies recorded of the Messiah are not fulfilled in Jesus of Nazareth, it is impossible to know or distinguish, when a prophesie is fulfilled, and when not, in any thing or person whatsoever: which would utterly *evacuate* the use of them.—*South*, vol. i. ser. 6.

But whilst they were in debate concerning the articles, they understood that Prince Rupert and others of the king's party, were marched out of the town in pursuance of them: and that the garrison would be entirely *evacuated* before they could signify their pleasure to the army.

Ludlow. Memoirs, vol. i. p. 14.

Where the humour is strong and predominant, there the prescription must be rugged, and the *evacuation* violent.

South, vol. ix. ser. 5.

The King Harfager, and the traitor Tosti, who had join'd him, were slain in the battle: and the Norwegians were forced to *evacuate* the country.

Burke. Abridgement of English History, b. ii. c. 6.

A country so exhausted of its coin, and harassed by three revolutions, rapidly succeeding each other, was rather an object that stood in need of every kind of refreshment and recruit, than one, which could subsist under new *evacuations*.—*Id Reply of a Com on the Affairs of India.*

EVA'DE, *v.*
EVA'SION.
EVA'SIVE.

Fr. *Evader*; Lat. *Evad-ere*; to go out, (*e*, and *vad-ere*; Gr. Βαδ-ειν, to go.)

To *go out* or away, to get away, to step aside or away, to escape, to elude.

I say that this their *evasion* is nothyng worth, neyther yet cã I imagine any way wherby they may haue any apparẽce of escape.—*Frith. Workes*, p. 59.

Hymselfe hath here deuised an *evasion* by meane of a distinccion made by Melancthon, in which distinccion, as in a miste, he weneth to walke awaye.

Sir T. More. Workes, p. 693.

But he (as louing his owne pride, and purposes)
Evades them, with a bombast circumstance,
Horribly stuff with epithetes of warre.

Shakespeare. Othello, Act i. sc. 1.

——— I am out now
Six hundred in the cash, yet if on a sudden
I should be call'd to account, I have a trick
How to *evade* it, and make up the sum

Massinger. The City Madam.

——— How may I auoyde
(Although my will distaste what it elected)
The wife I chose, there can be no *evasion*
To blench from this, and to stand firme by honour.

Shakespeare. Troil. & Cress. Act ii. sc. 1.

But, as well them, as those light women aforesaid, he banished all, that none ever after should by such delusion of the law seek *evasion*.—*Holland. Suetonius*, p. 104.

He is likewise to teach him the art of finding flaws, loopholes, and *evasions*, in the most solemn compacts, and particularly a great Rabbinical secret, revived of late years by the fraternity of Jesuits, namely, that contradictory interpretations of the same article may both of them be true and valid.—*Spectator*, No. 305.

A thoughtless fly or two, at most,
Is all the conquest thou canst boast:
For bees of sense thy arts *evade*,
We see so plain the nets are laid.—*E. More. Spider & Bee.*

But had they even wanted so plausible an *evasion*, yet their prejudices would not have suffered them to be nice in a case where the whole of their religion lay at stake.

Warburton. Julian's Attempt to Rebuild the Temple.

Although moral obligation, as referring to the grand standard of virtuous conduct, may be the same; yet the rougher vices of oaths and intoxication are appropriated by men: while the *evasive* ones of artifice, &c. are deemed less opprobrious in the female.—*Cogan. The Passions*, pt. ii. c. 2.

EVAGA'TION. *Evaguer, evagation*; Lat. *Evagari, atum*, (*e*, and *vagari*, which Vossius thinks is from *ve*, that is, *valdè*, and *agi*, i. e. *ferri*, to be driven or carried forcibly along.) As the—

"Fr. *Evagation*,—a wandering, roving, straying abroad," (Cotgrave.)

Thence about by Redgrave I shall make a circle hither again, taking perchance both universities in my line homewards. You married men are deprived of these *evagations*.

Reliquiæ Wottonianæ, p. 759.

To bridle the *evagation* of the sound, when arrived so far, but withal not to make a confusion thereof, by any disagreeable repercussions, we may take notice of a very curious provision in those little protuberances, called the tragus and antitragus of the outward ear, of a commodious form and texture, and conveniently lodged for this use.

Derham. Physico-Theology, b. iv. c. 3

If the law of attraction had not been what it is, (or at least, if the prevailing law had transgressed the limits above assigned,) every *evagation* would have been fatal; the planet once drawn, as drawn it necessarily must have been, out of its course, would have wandered in endless error.

Paley. Natural Theology, c. 22.

EVANE'SCENT.
EVANE'SCENCE.

Lat. *Evanescens*, pres. part. of *evanescere*, to *wane*, to decrease, to fall away or decay. For *Vanus*, Vossius proposes three etymologies of his own, and the same number from other writers. It is probably (as Tooke asserts) from the A. S. *Wan-ian*, to wane.

Waning, decreasing, falling away or decaying; disappearing; from the sensations or perceptions; and thus, insensible or imperceptible.

Nor to this *evanescent* speck of earth
Poorly confin'd; the radiant tracks on high
Are her [Philosophy] exalted range, intent to gaze
Creation through, and from that full complex,
Of never-ending wonders, to conceive
Of the sole Being right, who spoke the word,
And Nature mov'd complete.—*Thomson. Summer*

The image of misery was, perhaps, originally suggested to some Poet by the conduct of his Patron, by the daily contemplation of splendour, which he never must partake, by fruitless attempts to catch at interdicted happiness, and by the sudden *evanescence* of his reward, when he thought his labours almost at an end.—*Rambler*, No. 163.

If a life be delayed till interest and envy are at an end, we may hope for impartiality, but must expect little intelligence; for the incidents which give excellence to biography, are of a volatile and *evanescent* kind, such as soon escape the memory, and are rarely transmitted by tradition.

Id. No. 60.

EVA'NGEL, *s.*
EVA'NGELY.
EVANGE'LICAL.
EVANGE'LICALLY.
EVANGE'LICK.
EVA'NGELISM.
EVA'NGELIST.
EVA'NGELISTARY.
EVA'NGELIZE.

Fr. *Evangile*; It. and Sp. *Evangelio*; Lat. *Evangelium*; Gr. Ευαγγελιον, (from ευ, bene, and αγγελειν, nunciare, to tell or announce,) the Gospel, in A. S. *God-spell*, (*good*, and *spell*, a speech, a story;) especially applied to—

The history of the birth or nativity, the life, death, resurrection, and ascension into heaven of Jesus Christ.

[Sente Peter] Pope was at Rome first, Cristendom to lere,
And sende Sent Mark the *evangelist* into Egypt for to preche
The Gospel that he hadde ymad, and Cristendom to teche.

R. Gloucester, p. 67.

For clergie seeth that he seih, in the seynt *evangelie*.

Piers Ploughman, p. 194.

And as the *evangelist* wytnesseth whan we maken festes
We sholde nat clypie knyghtes thʳto, ne no kyne ryche.

Id. p. 206.

But we usen not this power, but we suffren alle thingis that we ghyuen no lettyng to the *evangelie* of Crist.

Wiclif. 1 Corynth. c. 9.

I wondre, that so soone ghe ben thus moued fro him that clepide ghou unto the grace of Crist into a nothir *euangelie*.

Id. Galathies, c. 1.

And he ghaf summe apostlis, summe profetis, othere *euangelistis*, othere scheppardis and techeris to the ful endyng of seyntis into the werk of mynysterie into edificacioun of Cristis bodi.—*Id. Effesies*, c. 4.

And Y am sent to thee to speke and to *euangelize* to thee these thingis, and le thou schalt be doumse.—*Id. Luke*, c. 1.

The lawe and prophetes til to Jon, fro that tyme the rewme of God is *euangelized*.—*Id. Ib.* c. 16.

Right so withouten any gile
Surmounteth this noble *evangile*
The worde of any *euangelist*.—*Chaucer. Rom. of the Rose.*

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This is to say, that ther is no wight that hath soveraine bountee, save God alone, as he himself recordeth in his *evangelies*.—*Chaucer. The Tale of Melibeus.*

And therfore sayth Seint John the *evangelist*; they shul folow deth, and they shul not finde him, and they shul destre to die, and deth shal flee from hem.

Id. The Persones Tale.

If thou canst brynge with thee to the *euangelyke* salutacyon, thy father, thy mother, thy bretheren, and thy sisters, dooe it.—*Udal. Marke*, c. 9.

In the tother parte (as it were with an *euangelik* sermone) he calleth them all and vs to the knowledge of Cryste

Joye. Exposicion of Daniel, c. 2.

The *euaungeliste* reherseth what Christ said, and did simplye and truely, whiche story we must so place in vnderstandyng, as we tryfle not the mysterie, at stayng and stoppyng of lettres and syllables.

Bp Gardner. Explication of Transubstantiation, fol. 96.

When the *evangell* most toil'd souls to winne,
Even then there was a falling from the faith.

Stirling. Doomes-day. The Second Houre.

The righteousness *evangelical* must be like Christ's seamless coat, all of a piece from the top to the bottom; it must invest the whole soul.—*Bp. Taylor*, vol. iii. Ser. 1.

And thus was this land saved from infidelity; as the remain of the old world was from water, by an ark, through the apostolical and miraculous *evangelism* of St. Bartholomew.—*Bacon. New Atlantis.*

Blest mother of the church, be in the list,
Reckoned from hence the she *evangelist*,
Nor can the style be profanation, when
The needle may convert more than the pen.

Cartwright. To the Lady Paulet.

Then with those twelve some happy men did haunt,
(Heaven's messengers, *evangelizing* peace)
As he who watered after Paul did plant,
And circumcis'd to please the Hebrew race.

Stirling. Doomes-day. The Ninth Houre.

The work of Christ's ministers is *evangelization*; that is, a proclamation of Christ, and a preparation for his second coming; as the *evangelization* of John Baptist was a preparation to his first coming.

Hobbs. Of a Christian Commonwealth, c. 42.

I shall bear you my faith and fidelitie of life and lim, and worldlie honour against all men, faithfullie I shall knowlege and shall doo you service due vnto you of the kingdome of Scotland aforesaid, as God me so helpe, and these holie *evangelies*.—*Holinshed. Description of Britaine*, c. 22.

'Tis plain by v. 30 here, and the application therein of these words, *Gen.* ii. 23, to Christ and the Church, that the Apostles understood several passages in the Old Testament, in reference to Christ and the Gospel, which *evangelical* or spiritual sense was not understood, till, by the assistance of the Spirit of God, the Apostles so explained and revealed it.

Locke. Ephesians, c. 6. (Note 32, *w.*)

It must be somewhat peculiar to the *evangelic* institution, somewhat that distinguishes the Christian scheme of duty from all others, which gave rise to this decision of the apostle; and that plainly is, the sublimity and rigour of those precepts of mortification and self-denial, by which Christians are obliged to walk.

Atterbury, Ser. vol. ii. Pref. p. liii.

It appears, that acts of saving grace are *evangelically* good, and well-pleasing to God.

Bp. Barlow. Remains, p. 432.

But the vnmaker complains there are too many of them; he thinks the Gospel, the good news of salvation, tedious from the mouth of our Saviour and his apostles; he is of opinion, that before the Epistles were writ, and without believing precisely what he thinks fit to cull out of them, there could be no Christians: and if we had nothing but the four *Evangelists*, we could not be sav'd.

Locke. Second Vind. of the Reasonableness of Christianity.

O fie; 'tis *evangelical* and pure:
Observe each face, how sober and demure!
Ecstasy sets her stamp on ev'ry mien;
Chins fall'n, and not an eye-ball to be seen.

Cowper. The Progress of Error.

The chosen seed, on cultur'd ground, are they
Who humbly tread the *evangelic* way.

Hart. Christ's Parable of the Sower.

The same spirit diffused itself to the apostles, *evangelists*, and disciples, who maintained, throughout the whole course of their ministry, a certain vigour and vivacity of mind, which no calamity could depress.—*Porteus*, vol. ii. Ser. 1.

The criticks complain that the *evangelistaries* and lectionaries have often transfused their readings into the other manuscripts.—*Person. To Travis*, p. 230.

Thus did our heavenly instructor most exactly fulfil the predictions of the prophets, and his own declarations, that he would *evangelize* to the poor.—*Porteus*, vol. ii. Ser. 12.

After the resurrection of their divine Master, the apostles, being delegated to *evangelize*, or teach the doctrines of Christ's mission, his death, resurrection, forgiveness of sins, and a future judgment, they were also furnished with similar credentials.—*Cogan. Excellences of Christianity*, pt. iii. c. 4.

EVA'NID. Fr. *Evanide*; Lat. *Evanidus*. See EVANESCENT.

Waned or faint, fallen away, decayed.

For the decoction of simples which bear the visible colours of bodyes decocted, are dead and *evanid*, without the commixion of alum, argol, and the like.

Brown. Vulgar Errours, b. vi. c. 12.

In theology, I put as great a difference between our new lights and ancient truths; as between the sun and an unconnected *evanid* meteor.—*Glanvill. Van. of Dogmat.* c. 19.

There is indeed taken notice of, a difference betwixt these apparent colours, and those that are wont to be esteemed genuine, as to the duration, which has induced some learned men to call the former rather *evanid* than fantastical.

Boyle. Works, vol. i. p. 691.

How *evanid* is it, therefore, when applied to a prophet under the impulse of inspiration, and speaking in the most scanty of all languages.—*Warburton. Div. Leg.* b. iv. s. 6.

E-VA'NISH, *v.* See EVANESCENT

To *wane*, to disappear from the sensations or perceptions; to escape or get out of view.

Thus whilst for kindnesse both began to weepe,
My happinesse *evanish'd* with the sleepe.

Stirling. Aurora, son. 51.

——— Kindling o'er the view, the Muse
The naval pride of those bright days reviews;
Sees Gama's sails, that first to India bore,
In awful hope, *evanish* from the shore.

Mickle. Almada Hill.

EVA'PORATE, *v.* EVAPORA'TION. EVA'PORABLE. } Fr. *Evaporer*; Lat. *Evaporatio*; (*e*, and *vaporare*, *atum*, to emit a steam, to reek.) *Vapor*, Vossius thinks, is from the Gr. Καπος, a steam or smoke, an exhalation.

To emit a *steam* or *smoke*, an exhalation, a breath; to reek; to dissipate or disperse in *steam* or *smoke*; to vanish into air.

The same philosopher, [Democritus] whan he was a hundred yeres olde and nyne, prolonged his lyfe certayne dayes with the *evaporation* of honye, as Arestoxenus writeth.

Sir T. Elyot. Castel of Helth, b. ii.

As for rosin and gum, they are mingled with the rest, to incorporate the drugs and spices, and to keepe in the sweet odour thereof, which otherwise would *evaporate* and soone be lost.—*Holland. Plinie*, b. xiii. c. 1.

So in pestilent fevers, the intention is to expel the infection by sweat and *evaporation*.—*Bacon. Nat. Hist.* § 968.

Thus ancient wit in modern numbers taught,
Wanting the warmth with which its author wrote,
Is a dead image, and a senseless draught.
While we transfuse, the nimble spirit flies,
Escapes unseen, *evaporates*, and dies.

Granville. To Dryden, on his Translations.

The substances which emit these streams, being such as newly belonged to animals, and were, for the most part, transpired through the pores of their feet, must be in likelihood a far more *evaporable* and dissipable kind of bodies, than minerals or adust vegetables.

Boyle. Works, vol. iii. p. 675.

In the seven last months of the year 1688, the *evaporations* amounted to 22 inches 5 lines; but the rain only to 11 inches 6¼ lines: in 1689, the *evaporations* 32 inches 10⅓ lines; but the rain 18 inches 1 line: in 1690, the *evaporations* 30 inches 11 lines; the rain 21 inches ⅔ of a line.

Derham. Physico-Theology, b. i. c. 5. Note (7.)

To make this bountiful communication, they adjourned from the church in the Old Jewry to the London Tavern; where the same Dr. Price, in whom the fumes of his oracular tripod were not entirely *evaporated*, moved and carried the resolution, or address of congratulation, transmitted by Lord Stanhope to the National Assembly of France.

Burke. On the French Revolution.

As I shall soon cease to write *Adventurers*, I could not forbear lately to consider what has been the consequence of my labours; and whether I am to reckon the hours laid out in these compositions as applied to a good and laudable purpose, or suffered to fume away in useless *evaporations*.

Adventurer, No. 137.

EU'CHARIST. EUCHARI'STICALL. EU'CHARISTIZE, *v.* } Fr. *Euchariste*; It. *Eucaristia*; Sp. *Eucharistia*; Lat. *Eucharistia*; Gr. Ευχαριστια, from Ευχαριστ-ειν, to give thanks, (ευ, bene, and χαρις, gratia.)

A giving of *thanks*; especially applied to the sacrament of the Lord's Supper, taken "with a *thankful* remembrance of his death."

He [Gregory VII.] transubstanciated the *eucharisticall* bread, condemned the mariage of prestes, and cõmaunded moukes to abstain from flesh.—*Bale. English Vot.* pt. ii.

Of all the blessings that ever dropt down from heaven upon man, that of his Redemption may be called the blessing paramount; and of all those comforts, and exercises of devotion which attend that blessing, the *eucharist*, or holy sacrament, may claim the prime place.

Howell, b. iii. Let. 4.

The *eucharistick* bread being neither hypostatically united with the Divinity, nor being the medium through which any such supernatural tendency of the Divine Presence appears to us, adoration directed toward it cannot fail of being palpable idolatry.—*More. Antidote against Idolatry*, c. 2.

That in this sacred supper there is a sacrifice (in that sense wherein the Fathers spoke) none of us ever doubted: but that is then either Latreuticall (as Bellarmine distinguishes it not ill) or *eucharisticall*: that is here (as Chrysostome speakes) a remembrance of a sacrifice, that is, as Augustine interprets it, a memoriall of Christ's passion celebrated in the church.

Bp. Hall. No Peace with Rome, s. 19.

He, we see, is depressed before advanced, crucified before enthroned, and led through the vale of tears, to the region of *eucharist* and hallelujahs.—*South*, vol. vii. Ser. 1.

The Ethnick devotion, consisting (as it were totally) in the praise of their Gods, and acknowledgment of their benefits; the Jewish more than half in *eucharistical* oblations, and in solemn commemoration of providential favours

Barrow, vol. i. Ser. 9.

For example, Justin Martyr speaks of the elements being *eucharistized*, or blessed by the prayer of the word that came from him.—*Waterland. Works*, vol. vii p 99.

Justin Martyr, more than once, calls the consecrated elements by the name of *eucharistized* food, which looks as if he thought that *thanksgiving* was the *consecration*.

Id. Ib p. 95.

I have certainly given long and great attention to the subject; and am not without hope that I shall afford some information to those who, for want of leisure, or opportunity, or inclination, have hitherto little considered or understood the nature and efficacy of the *eucharist*.

Annot. On the Nature, &c. of the Lord's Supper, Pref.

"Except ye eat of this bread, and drink of this wine, ye have no life in you." Words too strong and too alarming to be lightly passed over by those who are sincere in their profession of Christianity; and yet words of comfort to those who understand them of the *eucharistical* bread and wine.

Id. Ib.

EU'CHOLOGY. Gr. Ευχολογιον, (ευχη, prayer, and λογ-ος, speech, discourse,) a little book, in which *prayers* are contained; a Book of *Prayer*.

A prayer taken out of the *euchologion* of the Greek church, to be said by or in behalf of people in their danger or near their death.—*Bp. Taylor. Holy Dying*, c. 4. s. 7.

He did not frame an entirely new prayer, in words of his own conception, but took out of the ancient *euchologies*, or prayer-books of the Jews, what was good and laudable in them.—*Bp. Bull. Works*, vol. ii. p. 856.

EU'CTICAL. Gr. Ευκτικος, from Ευχ-εσθαι, to pray.

Precatory.

Hence was the origin of sacrifices, as they are distinguished into expiatory, *euctical*, and eucharistical.

Law. Theory of Religion, p. 326.

E'VEN. EVE. E'VENING, *adj.* E'VENING, *n.* } A. S. *Æfen*; Dut. *Avend*, Ger. *Abend*; which Wachter derives from Ger. *Aben*, Dut. *Aven*, deficere; (A. S. *Ebb-an*, to ebb.) Quid enim (he asks) est Vesper, nisi dies *deficiens*? the failing day, or fall of the day. In Dut. *Avenden*; Ger. *Abenden*, vesperascere. Benson and Lye seem to consider it to be the same word as *æfen*, even, æqualis.

The fall of the day. It is also applied to the watches or vigils, the wakes kept or observed in the *evening* preceding certain festivals.

"Brut," he saide, "passe northe al the lond of France
West, toward thilke stude as the sonne draweth agen *eue*."

R. Gloucester, p. 14.

He let caste thys traytor in the *euengate* late
At feneatre in Temese. *Id.* p. 312.

In chyrche he was devout y nou, vor hym ne scolde non day abyde,
That he ne hurde masse and matyns, and *euesen*, and eche tyde. *Id.* p. 369.

At Brunesburgh on Humber thei gan tham assaile,
From morn vnto *euen* lastell that batalle.

R Brunne, p. 31.

The noyse was vnride, it lasted all day,
Fro morn tille *euentide*, ther of had many affray.

Id. p. 174.

And the south-west wynd on Sat. day at *eve*
Was pertliche (particularly?) for prude. and for no poynt elles. *Piers Ploughman*, p. 81.

Wher see we hem on Sonedays. the servyse to huyre
As matyns by the morwe. tyl masse bygynne
Othr Sonedays at *eve* songe. *Id.* p. 159.

But whanne the *evenyng* was come ther cam a ryche man of Armathi, Joseph bi name, and he was a disciple of Jhesus.—*Wiclif. Matthew*, c. 27.

Whē the *euen* was come, there came a ryche man of Aramathia, named Joseph, which man also was Jesus's disciple.—*Bible*, 1551. *Ib.*

And thei leiden hondes on hem and puttiden hem into warde into the morewe, for it was then *euen-tide*.
Wiclif. Dedis, c. 4.

And they layde handes on them, and put them in holde vntyll the nexte day: for it was now *euen-tide*.
Bible, 1551. *Ib.*

And so ferforth she gan our lay declare,
That she the constable, or that it were *eve*
Converted, and on Crist made him beleve.
Chaucer. The Man of Lawes Tale, v. 4993.

Weping and wailing, care and other sorwe
I have ynough, on *euen* and on morowe,
Quod the marchant, and so have other mo,
That wedden ben.—*Id. The Marchantes Prol.* v. 1890.

Paraventure the altitude of A, in the *euening* is xcii. degrees of height, than will the second altitude or the dawnyng be xxi. that is to sain, lesse than xcii. that was his first altitude at *euen*.—*Id. Of the Astrolabe.*

If *euen-song* and morwe song accord,
Let see now who shall telle the first tale.
Id. The Prologue, v. 832.

And this was gladly in the *euen-tide*
Or wonder erly, lest men it espide.—*Id. Legend of Thisbe.*

Yet it is as bright as the day to all that know ye truth, how that our fastyng of theyr *euens*, and kepyng their holy dayes going bare foote, &c.—*Tyndall. Workes*, p. 398.

And [God] deuyded the light frō the darkenes, and called the light ye day and the darknes the nyght: and so of the *euening* and mornyng was made the first day.
Bible, 1551. *Genesis*, c. 1.

Thus the yonge kyng entred into Reynes, the Saturday at *euensongtyme*, ryght well accompanyed with nobles, and mynstralles, and specially he had mo than xxx. trumpettes before him.—*Berners. Froissart Cronycle*, vol. I. c. 369.

Also the daie before Christmasse *eeue*, there chanced a great wind with thunder and rain, in such extreme wise, that manie buildings were shaken and overthrowen.
Holinshed. England. Hen. III. an. 1237.

Now came still *evening* on, and twilight gray
Had in her sober liverie all things clad;
Silence accompanied; for beast and bird,
They to thir grassie couch, these to thir nest,
Were slunk, all but the wakeful nightingale.
Milton. Paradise Lost, b iv.

Near to his *evening* region was the sun,
When Hurgonil with his lamented load,
And faithful Tybalt their sad march begun
To fair Verona, where the court abood
Davenant. Gondibert, b. ii. c. 1.

And by her side there ran her page, that hight
Vesper, and whom we the *evening-starre* intend,
That with his torche, still twinkling like twylight,
He lightened all the way where she should wend,
And ioy to weary wand'ring trauilers did lend.
Spenser. Of Mutabilitie, c. 6. s. 9.

To man, that was in th' *evening* made,
Stars gave the first delight;
Admiring in the gloomy shade,
Those little drops of light.
Waller. An Apology for having loved before.

This was their song: "Why, happy bridegroom, why,
Ere yet the stars are kindled in the sky,
Ere twilight shades, or *evening* dews are shed,
Why dost thou steal so soon away to bed?"
Dryden. Theocritus, b. xviii.

Ev'n now she shades thy *evening-walk* with bays,
(No hireling she, no prostitute to praise.)
Pope. Epistle to Robert Earl of Oxford and Mortimer.

——— Perhaps she owes
Her sunshine and her rain, her blooming spring,
And plenteous harvest, to the pray'r he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at *even-tide*,
And think on her, who thinks not for herself.
Cowper. Task, b. vi.

E'VEN, *v.* E'VEN, *adj.* E'VEN, *adv.* E'VENLY. E'VENNESS.

Goth. *Ibn*; A. S. *Efen*; Dut. *Effen*; Ger. *Eben*; Dut. *Effenen*, *evenen*; Ger. *Ebenen*, to smoothen, to plane, to level.

To plane, to level, to bring to an equal or uniform surface, without asperities or roughness, without inclination or leaning; to equalize.

Even, the *adj.* is used (met.) equal, impartial, calm, steady; also, opposed to *odd*.

An *Eme*-Christian (qv.) or *Even*-Christian,—is a fellow-christian; an equal-christian.

Even, the *ad.* is,—equally; *even-so*; equally so, just so, exactly so, in a like or similar manner or degree. It is generally used with a strong ellipsis, as in Cowley, "We must one *even* in that difference be," i. e. we must be one in that difference, even as, i. e. *equally* as, *subaud.*, in other respects.

So *euene* hot that lond ya, that men durre selde
Here orf (cattle) in howse a wynter bryngе out of the felde.
R. Gloucester, p. 43.

The barons portioned lond *euen* tham bituene,
Harald tille his parte suld haf alle the north-ende,
And alle the south-side tille Harknout suld wende.
R. Brunne, p. 51.

And with the Kyng Steuen thei held parlement,
That Henry and he *euen* acorded or thei went.—*Id.* p. 126.

The date was *euenlik*, a thousand thre hundred and tuo.
Id. p. 318.

——— It sais of tham this sawe,
That thei dred no thing God, no gemed [cared for] *euenhed* of lawe. *Id.* p. 65.

——— I consent thertille,
If thou has that manere, to do *euenhede* and skille.
Id. p. 193.

Hevene haveth *evene* numore. and helle is withoute numbre. *Piers Ploughman*, p. 405.

And he that eete of that seede sholde be *euene* trywe.
Id. p. 381.

Ac he so is hurt in the hand. *evene* in the myddes,
He may receyve ryght nouht. *Id.* p. 329.

Therfore the Jewis soughten more to sle him, for not oonli he brak the Saboth, but he seyde, that God was his fadir, and made him *euene* to God.—*Wiclif. Jon*, c. 4.

And I gesside it nedeful to sende to ghou Epaphrodite my brothir and *euene* worchere and myn *euene* knyght.
Id. Philipensis, c. 2.

It is ful faire a man to bere him *even*,
For al day meten men at unset steven. [no set time.]
Chaucer. The Knightes Tale, v. 1525.

Euenhead of reward must been done by right.
Id. The Testament of Love, b. iii.

Joy and wo they shal depart
And take *euenly* ech his part.—*Id. Rom. of the Rose.*

But the soueraine good (quod she) that is *euenlike* purposed to the good and to the badde.—*Id. Boecius*, b. iv.

In kirtels and in copes riche
Thei were clothed all aliche,
Departed *euen* of white and blewe.—*Gower. Con. A.* b. iv.

For he right in semblable cass
Of Belus, whiche his fader was,
From Nembroth in the right line,
Lete made of gold and stones fine
A precious image riche
After his fader *euenliche*.—*Id. Ib.* b. v.

Musike with tunes, dilates the eare:
And makes vs thinke it heauven:
Arithmetike by nomber can make
Reckonings to be *euen*.—*Wilson. Arte of Logike*, fol. 2.

And yet for all that, howe *euen* a mind did shee beare, how humble opinion she had of herselfe also.
Vives. Instruction of Christian Women, b. i. c. 10.

Imo. Thou art all the comfort
The Gods will diet me with. Prythee, away.
There's more to be considered; but wee'l *euen*
All that good time will giue vs.
Shakespeare. Cymbeline, Act iii. sc. 4.

Two Brutes more brave her ruines would maintaine,
Yet were their aimes and ends in th' end not *euen*,
Whose glory was their God, and Rome their Heaven.
Sterling. Doomes-day. The Sixth Houre.

In thy immortal part,
Man, as well as I, thou art:
But something 'tis that differs thee and me;
And we must one *even* in that difference be.
Cowley. Platonic Love.

Who shall doubt, Donne, where I a poet be,
When I dare send my epigrams to thee?
That so alone canst judge, so alone make:
And in thy censures *evenly* dost take
As free simplicity to disavow,
As thou hast best authority t' allow.
B. Jonson. To Dr. Donne.

A good man may be over joy'd, or too much pleas'd with his recreation, or too passionate at the death of a child, or in a sudden anger go beyond the *evenness* of a wise Christian, and yet be a good man still and a friend of God, his son and his servant, but then these things happen in despite of all his care and observation.
Bp. Taylor. Of Repentance, c. 3. s. 5.

And the more pity the great folke should have countenance in this world to droune or hang themselues, more than their *euen-Christian*.—*Shakespeare. Hamlet*, Act v. sc. 1.

Who so is out of hope to attain to another's vertue, will seek to come at *euen-hand*, by depressing another's fortune.
Bacon. Ess. Of Enuie.

——— This *even-handed* justice
Commends the ingredients of our poyson'd challice
To our owne lips.—*Shakespeare. Macbeth*, Act i. sc. 7.

——— Her hedges *euen-pleach'd*,
Like prisoners wildly overgrowne with hayre,
Put forth disorder'd twigs.—*Id Hen. V.* Act v. sc. 2.

If a man do sincerely endeavour to mortify or forsake his known, open sins, tho he does not leave them at once, and for altogether, yet if he gains ground of them and commits them seldomer and seldomer; *even* such a man may be said to have entered into the state of repentance.
Sharp, vol. iii. Ser. 8.

Whence in effect the more or less we love others, answerably the more or less we love ourselves, so that charity and self-love become coincident, and doth run together *evenly* in one channel.—*Barrow*, vol. i. Ser. 25.

In fig. ii. I have represented the appearance of the moon's edge on this last Nov. 4, 1714, soon after the quadrature, for the explication of what is said concerning the *evenness* of the surface of the lunar spots.
Derham. Astro Theology. A Prel. Discourse.

Do what we can, bodily distempers will too much disorder our minds and discompose our thoughts. We can neither think freely, nor judge impartially, nor behave ourselves with that *evenness* of temper which we might do at another time.—*Stillingfleet*, vol. iii. Ser. 3.

The moderate movements of his soul admit
Distinct ideas, and matur'd debate,
An eye impartial, and an *even* scale;
Whence judgment sound, and unrepenting choice.
Young. Complaint, Night 8.

But when the ray passes without such opposition through the glass or liquor, when the glass or liquor are quite transparent, the light is sometimes softened in the passage, which makes it more agreeable even as light; and the liquor reflecting all the rays of its proper colour *evenly*, it hath such an effect on the eye, as smooth opaque bodies have on the eye and touch.—*Burke. On the Sublime and Beautiful.*

EVE'NT, *v.* Fr. *Esventer*; Lat. *Ventus*, the wind. See VENT.

To give *vent*, issue, or egress; "to puff, blow, breathe, give or yield *wind*," (Cotgrave.)

Oh that thou saw'st my heart, or did but know
The place from whence that scalding sigh *evented*.
B. Jonson. The Case is Altered, Act v. sc. 3.

——— Phœbus throws
His beams abroad, though he in clouds be closed,
Still glancing by them till he find opposed
A loose and rorid vapour that is fit
T' *event* his searching beams.
Marlow & Chapman. Hero & Leander, Sestiad 3.

EVE'NT, *v.* EVE'NT, *n.* EVE'NTFUL. EVE'NTUAL. EVE'NTUALLY.

Fr. *Evènement*; It. *Evento*; Lat. *Evenire*, *eventum*, to come out or forth.

That which has *come out* or *forth*; that has issued from, an issue; that has fallen, or sprung from, an accident or result; that has followed from, a consequence.

There are diuers things which are praised and dispraised, as deedes doen by worthy men and policies *euented* by great warriors.—*Wilson. The Arte of Rhetorique*, p. 11.

But he that is of Reason's skill bereft,
And wants the staffe of Wisdome him to stay,
Is like a ship in midst of tempest left,
Without helme or pilot her to sway,
Full sad and dreadfull is that ship's *event*:
So is the man that wants intendiment.
Spenser. The Teares of the Muses.

And now I must expect to hear, that this is very severe, uncomfortable doctrine: and if one that shall *eventually* be shut out, may do all this, what shall become of the generality of religious men that never do so much? And if all this be short, what will be available? Who then shall be saved?—*Glanvill*, Ser. 1.

——— Last scene of all,
That ends this strange *eventfull* historie
Is second childishnesse, and meere obliuion.
Shakespeare. As You Like It, Act ii. sc. 7.

Such kind of things or *events*, whether good or evil, as will certainly come to pass, may fall under computation, and be estimated as to their several degrees, as well as things present.—*Wilkins. Natural Religion*, b. i. c. 2.

And liberty being too high a blessing to be divestible of that nature by circumstances; I (that seldom deplore him, who by losing his mistress recovers himself,) think, that Hermione has but (not) intentionally, nor *eventually* disobliged you.—*Boyle. Works*, vol. i. p. 248.

But not the voice of Bradamant I hear,
Whose sweetness stole upon my raptur'd ear,
Not such the thanks that Bradamant would pay
To him she loves, on this *eventful* day.
Hoole. Orlando Furioso, b. xxv.

The man of faith thro' Gerar doom'd to stray,
A nation waiting his *eventful* way,
His fortune's fair companion at his side
The world his promise, Providence his guide.
Langhorn. The Origin of the Veil.

Creating a new paper currency, founded on an *eventual* sale of the church lands.—*Burke.*

By this fortunate principle [novelty] we are *eventually* roused from that lethargic state in which customs and habits, whether national or personal, would have for ever detained us.—*Cogan. Ethical Treatise. On the Passions*, pt. i. c. 1.

EVE/NTERATE. Fr. *Eventrer*; from Lat. *Venter*, the belly.

To take out the *belly*, the bowels or entrails; to debowel.

In the valley of Anania about Trent, in a bear which the hunters *eventerated* or opened, I beheld the young ones with all their parts distinct; and not without shape, as many conceive.—*Brown. Vulgar Errours*, b. iii. c. 6.

EVE/NTILATE, *v.* Lat. *Eventilare, atum*, (*e*, and *ventus*, wind,) to
EVENTILA'TION. *eventilate*; which Cockeram explains, to winnow, to blow *wind*; as in *Digby*,—to sift.

I cannot forbear to touch another circumstance which might seem at first to be a miracle of Nature, beyond the causes which I have alledg'd, but having well *eventilated* it we shall find that it depends upon the same principles
Digby. The Sympathetick Powder

Now for the nature of this heat, it is not a destructive violent heat, as that of fire, but a generative gentle heat, joined with moisture, nor needs it air for *eventilation*.
Howell, b. i. s. 6. Let. 35.

(It is an opinion of some moderns) that it (vital flame) requires constant *eventilation*, through the trachea and pores of the body for the discharge of a fuliginous and excrementitious vapour.—*Bp. Berkeley. Siris*, s. 205.

E/VER. A. S. *Æfre, semper, (Af-ere.)* By usage equivalent to—

At all or any time or times, whether a point of time or the duration or continuance of time. Also, (generally) any.

Ever is much used in composition.

For particular usages of *Everlasting*, see the quotations from J. Taylor, and Barrow.

A batayle ther was while in the contre of Rome,
The meste that *euer* was, as me hath herd y lome.
R. Gloucester, p. 9.

Thys holy man Seyn Athelwold bulde there vaste,
And a nayre abbey ther bygan, that *euereft* ath ylaste
Id. p. 281.

That Londone he ys now ycleped, and worth *euermo*.
Id. p. 44.

——— We bere the and thyne *euermore* truage.—*Id.* p. 47.

Two dukes and two bisshopes for *euer* toke ther leue
The kyng was alle affraied, ther dede gan him greue.
R. Brunne, p. 16.

A werreour that were wys, desceyt auld *euer* drede.
Wele more on the nyght, than opon the day,
In mirke withouten sight wille enmys mak affray.
Id. p. 176.

And sone after thi daies the reame salle men se
Gouerned thorgh aliens kynde, and *euermore*.—*Id.* p. 37.

So that non go to Galys, bote it be fore *euere*.
Piers Ploughman. Vision, p. 70.

Our bodies again to risen right as we been here
And the luf *euerlastynge* freres wyln for her pryde.
Id. Crede.

Nay quath Conscience clerkes wyten the sothe
That mede ys *euermore* a meyntenour of gyle.
Id. Vision, p. 52.

And it was don, whanne thei walkiden in the weye: a man seide to hym, I schal sue thee whider *euer* thou go.
Wiclif. Luk, c. 9.

No man sigh *euere* God, no but the oon biguton Sone, that is in the bosum of the Fader, he hath teeld out.
Wiclif. Jon, c. 1.

But now ghe delyuered fro synne and maad seruauntis to God han ghoure fruyt unto holinesse and the ende *everlastynge* lyf; for the wages of synne is deeth, the grace of God is *euerlastynge* lyf in Crist Jesu oure Lord.
Id. Romaynes, c. 7.

But now are ye delyuered from synne, and made ye servantes of God, and haue youre frute that ye shoulde be sanctifyed, and the ende *euerlastynge* life. For the rewarde of sinne is death, but eternal lyfe is the gyfte of God thorowe Jesus Christ oure Lorde.—*Bible*, 1551. *Ib.*

For *evermore* ye schulen have pore men with you, and whanne ye wolen ye moun do wel to hem, but ye shulen not *evermore* have me.—*Wiclif. Mark*, c. 14.

I loved never by no discretion,
But *ever* folwid min appetit.
Chaucer. The Wif of Bathes Prologue, v. 6205.

The joye of God, he sayth, is perdurable, that is to sayn, *everlasting*.—*Id. The Tale of Melibeus.*

And in a tour, in anguish and in wo,
Dwellen this Palamon and eke Arcite,
For *evermo*, ther may no gold hem quite.
Id. The Knightes Tale, v. 1009.

Remembre wel, and beare it in your minde
Al your felawes and ye must come in hiewe
Euerlyche able, your maters for to sewe.
Id. The Assemblie of Ladies.

——— And thus for suche a cooke
I maie go fastinge *euermo*.—*Gower. Con. A.* b. vi.

And forto loken *euermore*,
It hath and shall ben *euermore*,
That of knighthode the prowesse
Is grounded vpon hardinesse
Of nym that dare well vndertake.—*Id. Ib.* b iv.

Whereupon they that were *ever* apte for the warres, and redy to do all thinges, beganne to bee ioyfull that wyth the losse of their baggage, they had preserued their discipyne accustomed in the warres.
Brende. Quintus Curtius, fol. 152.

Clar. ——— Aptly have you styl'd it
A providence, for *ever* in chaste loves
Such majesty hath power.
Ford. The Fancies, Chaste and Noble, Act v. sc. 2.

Whereas they say that God called it an *everlasting* covenant: it is certain that even amongst the Jews, the word *everlasting* did not always signifie infinitely, but to a certain definite period. For the law relating to the land of their possession, in which God promised them an *everlasting* inheritance; as their possession of the land is *everlasting*, so is the covenant, and they expired together.
Bp. Taylor. Rule of Conscience, b. ii. c. 2. Rule 1.

Ham. Oh that this too, too solid flesh, would melt,
Thaw, and resolve itself into a dew:
Or that the *everlasting* had not fixt
His cannon 'gainst selfe slaughter. O God, O God!
Shakespeare. Hamlet, Act i. sc. 2

But since now safe ye seised have the shore,
And well arrived are, (high God be blest!)
Let vs deuise of ease and *euerlasting* rest.
Spenser. Faerie Queene, b. i. c. 12

But it will *everlastingly* rebound
Unto the glory and benignity
Of Britain's mighty monarch, that thou wert
By him advanced for thy great desert.
Daniel. On the Earl of Devonshire

Nothing could make me sooner to confess
That this world had an *everlastingness*.
Donne. Of the Progress of the Soul.

The conscience, the character of a God stampt in it, and the apprehension of eternity, do all prove it a shoot of *everlastingness*.—*Feltham*, Resolve 64.

So, Prudentius,—Eternal worms, and unextinguished flames, and immortal punishment is prepared for the *ever-never* dying souls of wicked men.—*Bp. Taylor*, vol. i. Ser. 3.

First, I shall readily grant, that the words for ever and *ever-lasting*, do not always in Scripture signify an endless duration, and that this is sufficiently proved by the instances alledged to this purpose. But then, secondly, it cannot be denied on the other hand, that those words are often in Scripture used in a larger sense, and so necessarily to signifie an interminable and endless duration.
Barrow, vol. i. Ser. 35.

Everlastingness, that may reach to us and our posterity to all generations.—*Wilkins. Natural Religion*, b. i. c. 13.

EVE/RSE, *v.* Fr. *Evertir, eversion*; Lat.
EVE/RSION. *Evertere, eversus*, to turn out.
EVE/RT, *v.* To overturn, to overthrow.

[The third hypothesis] is that of Mr. Hobbs, that memory is nothing else but the knowledge of decaying sense, which is made by the reaction of one body against another; or, as he expresses it in his *Humane Nature*, a missing of parts in an object. The foundation of this principle is totally *evers'd* by the most ingenious commentator upon immaterial beings, Dr. H. More, in his book of *Immortality*.
Glanvill. Vanity of Dogmatizing, c. 4.

Supposing overturnings of their own errour to be the *eversion* of their well established governments.
Bp. Taylor. Cases of Conscience.

I shall say nothing so consonant unto reason, which (by the conceit of a strange reason) he will not seek to *evert*; yea, and take a pride too in it.
Fotherby. Atheomania, (1628.) p. 5.

E/VERY. Anciently written *everich, ever-each*; *ever*, and the old English *ich* or *ig*, now pronounced *i* or *y*.

Thys man come the verthe day byuore the kynge there,
And he gef hem large gyftys, *euere* as hii wurthe were.
R. Gloucester, p. 192.

Vor the Deneys come agen, and in *euerych* ende
Hym worrede her & ther, that he nuste wuder wende.
Id. p. 294.

For my god heo louede me, & now he habbeth *euerydel*,
He nul not geue me of myn owne mid god herte a mel.
Id. p. 35.

An quoynte tour hii lete make *euerydel* of tre
Vp four weoies also strong as hii mygte be.—*Id.* p. 408.

A message tille him nam vnto Normundie,
Teld William *eueridele* of Malcolme robberie.
R. Brunne, p. 78.

Bifor tham *euerilkone* he told Kyng Richerie,
Ded is Kyng William. *Id.* p. 149.

Quickliche cam a catchepol, and craked a two here legges
And here armes after, of *everich* of tho theoves.
Piers Ploughman, p. 343

And Jhesus ghede aboute al Galilee techinge in the synagogis of hem and preachynge the Gospel of the kyngdome, and heelynge *every* langour, and ech sickenesse, among the peple.—*Wiclif. Matthew*, c. 3.

He wolde thresh, and therto dike and delve,
For Christes sake, for *every* poure wight,
Withouten hire, if it lay in his might.
Chaucer. The Prologue, v. 515.

The mother was an elfe by aventure
Ycome, by charmes or by sorcerie,
And *everich* man hatith hire compagnie.
Id. The Man of Lawes Tale, v. 5176.

Gret chere doth this noble senatour
Toking Alla, and he to him also;
Everich of hem doth other gret honour.
Id. The Man of Lawes Tale, v. 5402.

Now ben these listes made, and Theseus
That at his grete cost arraied thus
The temples, and the theatre *everydel*,
Whan it was don, him liked wonder wel.
Id. The Knightes Tale, v. 2093.

Hir frendes wisten all wele,
That it was falshede *euerydele*.—*Gower. Con. A.* b. vii.

So that I wol nothing forbere,
That I the vices one and one
Ne shall the shewe *euerychone*. *Id. Ib.* b i.

Therein the merry birdes of *every* sorte
Chaunted alowd their chearefull harmonee,
And made emongst themselues a sweete consort,
That quick'ned the dull spright with musicall comfort.
Spenser. Faerie Queene, b. ii. c. 5

But above all, an *every-day* care for the drying up of the great fountain of leprosie in the heart
Hammond. Works, vol. iv. p. 506.

And the whole drifte of his discourse is this, that Christ being both God and man, by the nature and substance of his Godhed is *everywhere*; but by the nature and substance of his manhoode, and truth of his body, is onely in one place and not in more.—*Jewell. Defence*, p. 88.

Every thing is endowed with such a natural principle, whereby it is necessarily inclined to promote its own preservation and well being.—*Wilkins. Natural Religion.*

So that he [Jesus] himself was obliged to proceed with much caution in opening the extent of his commission, and Saint Paul *everywhere* speaks of the design to save the Gentiles as the profoundest mystery, as that which had been kept secret since the world began.
Hurd. Works, vol. vii. Ser. 3.

E/VES. See EAVES.

EUGH. The *Yew-tree*, (qv.)
EU'OHEN.

Long he them bore above the subiect plaine,
So farre as *eughen* bow a shaft may send,
Till stragging strong did him at last constraine
To let them downe before his flightes end.
Spenser. Faerie Queene, b. i. c. 11.

She said; and from her quiver chose with speed
The winged shaft predestin'd for the deed:
Then to the stubborn *eugh* her strength apply'd:
Till the far distant horns approach'd on either side.
Dryden. Virgil. Æneid, b. xi.

EVI'CT, *v.*
EVI'CTION.
EVI'NCE, *v.*
EVI'NCIBLE.
EVI'NCEMENT.

Fr. *Evincer*; Lat. *Evincere*, *evictum*, (*e*, and *vincere*, to conquer,) which Vossius thinks may be formed from *vic-av*, by a transposition of the two first letters and prefixing *v*. Literally, *evince* is,—

To overpower, to overthrow; and also, met. (sc.) in argument, and thus to prove, to shew; and *evict* is also to prove (upon trial) to be guilty, to adjudge or sentence to be guilty; to adjudge to be forfeited; and hence, to expel from possession.

O Saviour, distance was no hinderance to thy work; why should the demoniack be brought to thee? was it that this deliverance might be the better *evicted*, and that the beholders might see it was not for nothing that the disciples were opposed with so refractory a spirit?
Bp. Hall. Cont. The Stubborne Devill Ejected.

There are two cautions to be added to make the rule perfect. 1. That if the disciple relying upon his master's authority, more than his own ability to judge, ask the doctor, whether upon his knowledge and faith that argument does *evict* the question; it, &c.
Bp. Taylor. Rule of Conscience, b. i. c. 2.

Now, for the *eviction* of this, these two mediums are to be taken.—*Id. Of the Real Presence*, § 11.

If out of simplicity, or gross ignorance, a man shall take upon him to maintain a contradiction to a point of faith, being ready to relent upon better light, he may not be thus branded: *eviction* and contumacy must improve his error to be heretical.—*Bp. Hall. Cases of Conscience, Dec.* 3. c. 5.

It is no more disparagement to our reasons, that they cannot *evince* those sacred articles by their own unaided force, than it is a disgrace unto them that they cannot know that there are such things as colours, without the help of our eyes; or that there are sounds, without the faculty of hearing.—*Glanvill*, Ess. 5.

Give me but a little leave, and you shall see by what testimonies, confessions, arguments, I will *evince* it, that most men are mad.—*Burton. Democritus to the Reader.*

They are in themselves highly reasonable and useful to their ends, and *evincible* by true reason to be such.
Hale. Origin. of Mankind, p. 62.

Now if these ways of secret conveyance may be made out to be really practicable, yea if it be *evincible*, that they are as much as possibly so, it will be a warrantable presumption of the verity of the former instance.
Glanvill. The Vanity of Dogmatizing, c. 21.

That horrid proneness of man's will to all vice, that inundation of lewdness with which such an unresisted facility, or rather such an uncontrouled predominance has spread itself over the whole world, is a sad, but full *eviction* of this fatal truth.—*South*, vol. iv. Ser. 5.

Thus said the dame, and smiling thus pursu'd:
I see, tradition then is disallow'd,
When not *evinc'd* by Scripture to be true;
And Scripture, as interpreted by you.
Dryden. The Hind and the Panther.

I answer, that to my present purpose it is not needful, in this place, to make use of arguments, to *evince* the world to be finite, both in duration and extention; but it being at least as conceivable as the contrary, I have certainly the liberty to suppose it, as well as any one hath to suppose the contrary.—*Locke. Of Hum. Underst.* b. ii. c. 14.

The *evincement* thereof may give rise to many trials, that may enrich the history of cold.
Boyle. Works, vol. ii. p. 499.

And give me leave to tell you, that it is no weak *evincement* of my passion for, and concern in, your happiness, that I can refrain envying you, whilst every packet almost brings me the newes of the great things you do and are undertaking; whilst unhappy I am condemned to lead an useless life in a country, where I can scarce get time to think of chemistry, much less opportunities to improve it.
Id. Ib. vol. vi. p. 54.

From dearth to plenty, and from death to life,
Is Nature's progress when she lectures man
In heav'nly truth; *evincing*, as she makes
The grand transition, that there lives and works
A soul in all things, and that soul is God.
Cowper. The Task, b. vi.

E'VIDENT, *adj.*
E'VIDENCE, *n.*
E'VIDENCE, *v.*
EVIDE'NTIAL.
EVIDE'NTIALLY.
E'VIDENTLY.

Lat. *Evidens*, (*e*, and *videns*, from *videre*, to see; Gr. Εἰδ-ειν.) To *evidence*;—To show clearly, to make clear, to the sight; to make manifest, to discover clearly; to make plainly certain; to ascertain, to prove.

Evidence, the noun, is sometimes applied to the person who gives *evidence*, who bears witness or testimony.

These aren *euydences*, quath Hunger, for hem that wolle nat swynken.—*Piers Ploughman*, p. 142.

Lytel Lowis my son I perceive well by certaine *evidences* thyne ablite to learne sciences, touching nóbres and proporcions.—*Chaucer. Of the Astrolabie.*

And then all the darkenesse of his misknowing, shall seeme more *euidēlie* to the sight of his vnderstanding, then the sunne ne semeth to the sight without forth.
Chaucer. Boecius, b. iii.

Thus with your high reverence,
Me thinketh that this *evidence*,
So as this point, is sufficant. *Gower. Con. A.* b. i.

& for that ylke white cerne was an *euydent* token of her martirdome, therfore alle men and women haiden greet deuocion in her wordus; and in alle her doyngus.
Account of St. Wenefride. See R. Brunne, p. cxcviii.

And in this wise, the Greekes despeired
Dempt plainly by tokens *euident*
Lidgate. The Story of Thebes, pt. iii.

With that Nichomacus, Metron, and Cebaltinus weare broughte forth, euery one of them geuing in *euidence* that they had spoken afore, yet appeared it not by anye man's tale that Philotas was priuie to that conspiracye.
Brende. Quintus Curtius, fol. 101.

Nothinge wyl be hidden from him that asketh wt mekenesse, seketh in faith, and in prayer desyreth the glory of the Lord. *Euident* wyll those secrete mysteryes be vnto hym whyche are preuylye hydde vnto other vndre darke ambages and parables.—*Bale. Image, Pref.*

Yet be ye so blinde, that ye vnderstande not your owne case, nor your neighbor's miserie, nor the ruine of the whole common welth, which doth *euidently* folowe, your so fowle and detestable sedition.—*Sir J. Cheeke. Hurt of Sedition.*

Som. And on my side it is so well apparail'd,
So cleare, so shining, and so *euident*,
That it will glimmer through a blind man's eye.
Shakespeare. 1 Part Hen. VI. Act ii. sc. 6.

Down on my bed my loathsome self I cast,
The bed that likewise gives in *evidence*
Against my soul, and tells I was unchaste,
Tells I was wanton, tells I follow'd sense.
Daniel. The Complaint of Rosamond.

God will judge the world in righteousness, viz. with impartial equity. To *evidence* this, let us consider the Judge in the three great qualifications of his wisdom, justice, and power.—*Glanvill*, Ser. 8.

And now most *euidently* in your replie, yea this very answer of yours to this article, verifyeth the same to haue place in you, whiche in this 20th article is ascribed to the Anabaptists.—*Whitgift. Defence*, p. 47.

I call that physical certainty, which doth depend upon the *evidence* of sense, which is the first and highest kind of *evidence*, of which human nature is capable.
Wilkins. Natural Religion, b. i. c. 1.

Indeed, now after his death, his resurrection was also commonly required to be believed as a necessary article, and sometimes solely insisted on it being a mark and undoubted *evidence* of his being the Messiah, and necessary now to be believed by those who would receive him as the Messiah.—*Locke. The Reasonableness of Christianity.*

The effect of this divine assistance, *evidenced* itself in a very visible and remarkable manner in the primitive times, by the sudden, wonderful, and total reformation of far greater numbers of wicked men, than ever were brought to repentance by the teaching and exhortations of all the philosophers in the world.—*Clarke. On the Evidences*, p. 331.

If it might be allowed me, I would fain distinguish all miracles into providential and *evidential* ones; those should be *evidential* ones, which God enables men to work in order to gain belief, and which they know beforehand they shall work: these are such miracles as Moses and our Saviour wrought, and other prophets, and such as we have all along been speaking of.—*Bp. Fleetwood. On Miracles*, p. 229.

For even the Angels stoop down and pry into the mysteries of God, and particularly that of the incarnation, as it is in 1 *Pet.* i. 12. Therefore they do not fully and *evidentially* know them, for these are the postures not of those who know already, but of those that endeavour to know.
South, vol. ix. Ser. 11.

But Sir Henry Vane so truly stated the matter of fact relating to the treaty, and so *evidently* discovered the design and deceit of the King's answer, that he made it clear to us, that by it the justice of our cause was not asserted, nor our rights secured for the future.—*Ludlow. Mem.* vol. i. p. 232.

No idea, therefore, can be undistinguishable from another, from which it ought to be different, unless you would have it different from itself; for from all other it is *evidently* different.—*Locke. Of Hum. Underst.* b. ii. c. 29. s. 5.

Evidence signifies that which demonstrates, makes clear, or ascertains the truth of the very fact or point in issue either on the one side or on the other.
Blackstone. Commentaries, b. iii. c. 23.

E'VIL, *n.*
E'VIL, *adj.*
E'VILLY.
E'VILNESS.

Ger. *Übel*; Dut. *Evel*; A.S. *Yfel*, *ỳfel*; Goth. *Ubils*. Various Greek etymologies have been suggested for this word; all most unsatisfactory. Wachter thinks it possible that the Ger. *Bal*, cruciatus, may be the root of *übel*, and then the Goth. *Bail-yan*, torquere, to twist, to wring, (past part. *wrong*,) will evidently be the origin of the Goth. *Ubils*; supplying an etymology similar in the cause of the application of the word to that which Tooke has given for *wrong*. We have still the Goth. *Bail-yan*, subsisting in the English word *bale*, (qv.) And *evil* may be, as *bale* has been, explained—

Torture, writhing, wretchedness, misery, (wickedness;) that which causes (injury,) mischief, calamity, ruin, destruction.

A. S. "Ac alyse us of *yfle*," (Wiclif,) "But delyvere us from *yvel*."

Evil is much used prefixed.

Thurghe *euelle* roncelle was slayne fulle snelle, [quick.]
The Duke of Gloucestre, the Erle of Arundelle.
R. Gloucester, p. 593.

Of him in holy kirke men said *euelle* sawe
His stepmoder Juwet he weddid agayne the lawe.
R. Brunne, p. 20.

——— Wherfor the clergy
Gaf a grete cursyng on whilk of tham so brak,
Bigan a wikked thing, that *euelle* bituex tham spak.
Id. p. 147.

A good man bryngith forth gode thingis of good tresoure, and an *yuel* man bryngith forth *yuel* thingis of *yuel* tresoure.
Wiclif. Matt. c. 12.

A good man out of ys good treasure of hys hert, bryngeth forth good thinges. And an *euyll* man oute of hys *euell* treasure bryngeth forth *euell* thynges.—*Bible*, 1551. *Ib.*

Now, Dame, quod he, let all passe oute of mind:
Come down, my life, and if I have missaid,
God helpe me so, as I am *evil* apaid.
Chaucer. The Marchantes Tale, v. 10,266.

And right so as by richesses ther comen many goodes, right so by poverte come ther many harmes and *evilles*: for gret poverte constreineth a man to do many *evils*.
Id. The Tale of Melibeus.

Or els if it be longe on you,
The soth shal be preued nowe,
To stoppe with your *euyll* worde. *Gower. Con. A.* b. v

Indeed, then said the Prince, the *evill* donne
Dies not, when breath the body first doth leave,
But from the grandsire to the nephewe's sonne,
And all his seede the curse doth often cleave,
Till vengeaunce utterly the guilt bereave
So straitly God doth judge.
Spenser. Faerie Queene, b. ii. c. 8.

All keepe the broad high way, and take delight
With many rather for to goe astray,
And be partakers of their *euill* plight,
Then with a fewe to walke the rightest way;
O foolish men! why haste ye to your owne decay?
Id. Ib. b. i. c. 10.

Read therefore who it is which this hath wrought,
And for what cause; the truth discouer plaine,
For neuer wight so *evill* did or thought,
But would some rightfull cause pretend, though rightly nought. *Id. Ib.* b. iv. c. 12.

Is yon despis'd and ruinous man, my Lord,
Full of decay and falling? Oh monument,
And wonder of good deeds *evilly* bestow'd.
Shakespeare. Timon of Athens, Act iv. sc. 3

The apostle hath taught how wee should feast not in the leuen of *euilnesse*, but in the sweet dough of puritie and truth.—*Lisle. Du Bartas*, pt. ii. *Serm. on Easter-day.*

The moral goodness and congruity, or *evilness*, unfitness, and unseasonableness of moral and natural actions, which falls not within the verge of a brutal faculty.
Hale. Origin. of Mankind, s. i. c. 2.

But the unbelieving Jewes stirred up the Gentiles and made their mindes *evil* affected against their brethern.
Bible. Acts xiv. 2.

Qu. No, be assur'd, you shall not finde me (daughter)
After the slander of most stepmothers,
Euill-ey'd vnto you.—*Shakesp. Cymbeline*, Act i. sc. 2.

That which hath in it a fitness to promote this end (its own preservation and well-being) is called good. And on the contrary, that which is apt to hinder it is called *evil*.
Wilkins. Natural Religion, b. i.

6 July 1660. His Majestie [Charles II.] began first to touch for the *Evil*, according to the custome thus: His Majesty sitting under his state in ye Banquetting House, the Chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, ye King strokes their faces or cheekes with both his hands at once.

Evelyn. Memoirs, vol. i. p. 323.

Whosoever pursues *evil* designs, and is a slave to base affections, must necessarily intangle himself in infinite labyrinths through the course of his life.—*Sharp*, vol. i. Ser. 5.

Thus, after having clambered, with great labour from one step of argumentation to another, instead of rising into the light of knowledge, we are devolved back into dark ignorance: and all our effort ends in belief, that for the *evils* of life there is some good reason, and in confession, that the reason cannot be found.

Johnson. Review of a Free Enquiry, &c.

Edward the Confessor was the first that touched for the *King's Evil*: the opinion for his sanctity procured belief to this cure among the people: his successors regarded it as a part of their state and grandeur to uphold the same opinion.

Hume. History of England, c. 3.

If it be not a rule without exception, it is one with but few exceptions, that whoever is much and generally and long *evil* spoken of, hath been faulty.—*Secker*, vol. iii. Ser. 15.

EVI'NCE. See EVICT.

E'VIRATE, *v.* } Lat. *Evirare*, to unman, (*e*, and *vir*, a *man*.)
E'VIRATE, *adj.* } To unman, to emasculate.
EVIRA'TION. } See TO EMASCULATE.

Not to speak of Origen and some others that have voluntarily *evirated* themselves.

Bp. Hall. Of Christian Moderation, s. 4.

In this conflict there dyed of our part also men of no small account, among whom was Valerianus, the principal of all the guard in ordinarie, and a certain esquier or targuetier, borne a verie *evirate* eunuch, but such an expert and approved warriour, that he might be compared either with old Sicinius or Sergius.—*Holland. Ammianus*, p. 321.

For which he saith, the Lacedæmonians, also, were stirred up and provoked against them, because they had saved the children of Greeks from *eviration*.—*Id. Plutarch*, p. 1004.

EVI'SCERATE, *v.* Fr. *Eviscerer*; Lat. *Eviscerare*, (*e*, and *viscera*, the bowels.)
To *debowel*, to draw or take out the *bowels*.

And then my silly weake patient, takes all these elogiums to himselfe; if hee be a scholler so commended for his much reading, excellent style, method, &c., he will *exulcerate* himself like a spider, study to death.

Burton. Anatomy of Melancholy, p. 135.

Thus, my noble lord, have I *eviscerated* myself, and stretched all my sinews.—*Howell*, b. ii. Let. 60.

EVI'TE, *v.* } Fr. *Eviter*; Lat. *Evitare*, (*e*, and *vitare*, to shun.)
E'VITATE, *v.* } "Fr. *Eviter*,—to avoid, eschew,
E'VITABLE. } shun, shrink from."
EVITA'TION. }

In an old writer quoted by Drake, is found the (not common) verb to *evite*: "When they would *evite* and eschew the wonderful blasts of the wind, they plunged into water with great shouts and cries, lamentable to hear." See Dr. Drake's *Shakespeare and his Times*, vol. i. p. 380.

Since therein she doth *evitate* and shun
A thousand irreligious cursed hours
Which forced marriage would have brought upon her.

Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

Which consideration for all that did not hinder St. Paul from throwing corne into the sea, when care of saving men's lives made it necessary, to lose that which else had beene better saued. Neither was this to doe euill, to the end that good might come of it. For of two such euils, being not both *evitable*, the choice of the less is not euill.

Hooker. Ecclesiasticall Politie, b. v. § 9.

What can be more profitable to man, then by an easie charge, and a delightful entertainment, to make himself wise by the imitation of heroick vertues, or by the *evitation* of detested vices.—*Feltham*, pt. ii. Res. 38.

The continual use of the air is so absolutely necessary to our life; the good or bad temperature of it is so important to our health, and the scarce *evitable* presence and powerful pressure of it, has so great an interest in many of the phænomena we meet with here below, and even in divers, where its agency is not suspected; that among mere bodies there are perhaps few subjects, that more deserve our curiosity.

Boyle. Works, vol. v. p. 611.

EVITE'RNAL. } i. e. eternal, eternally.
EVITE'RNALLY. }

What is the heaven itself, but (as Gerson compares it well) as a great clock regularly moving in an equall sway of all the orbs, without difference of poyse, without variation of minutes, in a constant state of *eviternall* evenness, both of being and motion.—*Bp. Hall. Christ. Moderation*, b. i. § 1.

If you cannot conceive, wonder: the Son of God hath wedded unto himselfe our humanity, without all possibility of divorce; the body hangs on the crosse, the soule is yeelded, the Godhead is *externally* united to them both; acknowledges, sustaines them both.

Bp. Hall. The Passion Sermon, an. 1609.

EU'LOGY. } Fr. *Eulogie*, *Eloge*; It. *Elogio*, *eulogia*; Sp. *Elogio*; Lat.
EULO'GIUM. } *Eulogia*; Gr. Ευλογια, from ευ,
EU'LOGIZE, *v.* } well, and λογ-ος, speech. Cockeram interprets it, *blessing*; as the Greek noun is used in the New Testament, (see Parkhurst;) and the verb, Ευλογειν, to bless, and Ευλογητος, blessed. See ELOGY.

A speaking well of, in favour, praise, or commendation of; and thus, praise, commendation.

Eulogist is not at all an uncommon word.

Now change your praises into pittious cries,
And *eulogies* turne into elegies.

Spenser. Teares of the Muses.

Salust could say of Cato, that he had rather be, than appear good: but indeed this *eulogium* rose no higher than (as I just now hinted) to an inoffensiveness, rather than an active virtue.—*Tatler*, No. 138.

Take away this love, and the whole earth is but a desert; and though there were nothing more worthy *eulogies* than virginity, it is yet but the result of love, since those that shall people Paradise, and fill heaven with saints are such as have been subject to this passion, and were the products of it.—*Boyle. Works*, vol. vi. p. 292.

So I, designing other themes, and call'd
T' adorn the Sofa with *eulogium* due,
To tell its slumbers, and to paint its dreams,
Have rambled wide. *Cowper. Task*, b. iii.

Yet gnats have had, and frogs and mice long since,
Their *eulogy*, those sang the Mantuan Bard
And these the Grecian in ennobling strains
And in thy numbers, Philips, shines for aye
The solitary shilling. *Id. Ib.*

The eminent theologian, Bishop Horsley, with a liberality that did him honour, as his politics were known to be at variance with the author's, publicly *eulogized* this treatise in the charges delivered to his clergy, recommending it to their particular perusal, and he made it the occasion of soliciting the friendship of the writer, which continued till the Bishop's death.—*Knox. On the Lord's Supper*, Pref. p. 8.

EU'NUCH, *s.* } Fr. *Eunuque*; Sp. and It.
EU'NUCH, *v.* } *Eunuco*; Lat. *Eunuchus*; Gr.
EU'NUCHATE, *v.* } Ευνουχος, which Vossius con-
EU'NUCHISM. } siders to be *nomen officii*; and to come from ευνη, cubile, a bed or couch; and εχειν, curare, to take care of, to guard: because to them the care of wives and daughters was commonly intrusted.

Dart not your balls of wild-fire here, go throw
Those flakes upon the *eunuch's* colder snow,
Till he in active blood do boile as high
And he that made him so in jealousie.

Beaumont. The Glance.

Therefore it were not only a fruitless attempt, but impossible act, to *eunuchate* or castrate themselves.

Brown. Vulgar Errours, b. iii. c. 4.

That camphor *eunuchates* or begets in men an impotence to venery, observation will hardly confirm.—*Id. Ib.* b. ii. c. 7.

Positions widely licentious, and such as leave no place for a gracious *eunuchisme*.—*Bp. Hall. Chris. Moderation*, s. 6.

Our present writers indeed, for the most part, seem to lay the whole stress on their endeavours upon the harmony of words; but then, like *eunuchs*, they sacrifice their manhood for a voice, and reduce our poetry to be like echo, nothing but sound.—*Lansdown. The Argument to Peleus & Thetis.*

They *eunuch* all their priests; from whence 'tis shewn
That they deserve no children of their own.

Creech. Lucretius.

From the domestic service of the palace, and the administration of the private revenue, Narses the *eunuch* was suddenly exalted to the head of an army; and the spirit of an hero, who afterwards equalled the merit and glory of Belisarius, served only to perplex the operations of the Gothic war.—*Gibbon. The Roman Empire*, c. 41.

EVO'KE, *v.* } Lat. *Evoc-are*, to call out, (*e*,
EVOCA'TION. } and *vocare*, to call.) Cockeram has both the verb and noun.
To *call out*, or *call* forth; to summon forth.

Would Truth dispense we could be content with Plato that Knowledge were but a remembrance; that intellectual acquisition were but reminiscential *evocation*, and new impressions but the colourishing of old stampe which stood pale in the soul before.—*Brown. Vulgar Errours*, Pref. *ad init.*

Jonson *evokes* Fancy out of her cave of cloud, those cells of the mind, as it were, in which during her intervals of rest, and when unemployed, Fancy lies hid; and bids her, like a magician, create this stream of forms

Hurd. On the Marks of Imitation.

It was actually one of the pretended feats of these fantastick Philosophers, to *evoke* the Queen of the Fairies in the solitude of a gloomy grove, who, preceded by a sudden rustling of the leaves, appeared in robes of transcendent lustre.—*Warton. History of English Poetry*, vol. iii. p. 496.

EVOLA'TION. Lat. *Evolare*, *atum*, to fly out, (*e*, and *vol-are*, to fly.)
A *flying out*, or forth, or away.

Upon the wings of this faith is the soul ready to mount up toward that heaven which is open to receive it, and in that act of *evolation* puts itself into the hands of those blessed Angels, who are ready to carry it up to the throne of glory

Bp. Hall. The Christian, s. 13.

EVO'LVE, *v.* } Lat. *Evolvere*, *utum*, to roll
EVOLU'TION. } out, (*e*, and *volvere*, to roll, which Tooke thinks is from the A. S. *Wealow-ian*, circumferri.) See CONVOLVE.
To *roll out*, to unfold, to develope.

This little active principle, as the body increaseth and dilateth, *evolveth*, diffuseth and expandeth, if not his substantial existence, yet his energy and virtue, to the utmost confines of his little province and every particle and atom thereof.—*Hale. Origin. of Mankind*, p. 33.

They lye more torpid and inactive, and inevident, unless they are awakened and exercised, like a spark *involved* in ashes: and being either suppressed or neglected they seem little better than dead, but being diligently attended, inspected, and exercised, they expand and *evolve* themselves into more distinction and evidence of themselves

Id. Ib. p. 63

It must have potentially at least the whole systeme of human nature, or at least that ideal principle or configuration thereof, in the *evolution* whereof the complement and formation of the humane nature must consist

Id. Ib. p. 249

As intuition quick, he snatch'd the truth,
Yet with progressive patience, step by step,
Self diffident, or to the slower kind,
He through the maze of falsehood trac'd it on,
Till, at the last, *evolv'd*, it full appear'd,
And ev'n the loser own'd the just decree.

Thomson. To the Memory of Lord Talbot.

This notion of the end of Poetry, if kept steadily in view will unfold to us all the misteries of the Poetic art. There needs but to *evolve* the Philosopher's idea, and to apply it as occasion serves.—*Hurd. On the Idea of Universal Poetry*

The wise, as flowers, which spread at noon
And all their charms expose,
When evening damps and shades descend,
Their *evolutions* close.—*Young. Resignation*, pt. i.

I am too old, too stiff in my inveterate partialities, to be ready at all the fashionable *evolutions* of opinion.

Burke. Letter to the Sheriffs of Bristol.

E-VO'MIT, *v.* } Lat. *Evomere*, to throw
EVOMITA'TION, or } forth, (*e*, and *vom-ere*; Gr.
EVOMI'TION. } Εμ-ειν.)
To throw forth, emit or eject.

These hath he not yet all, as vnsauerye morsels *evomited* for Christ, diffinynge rather wyth Aristotle than with Paule in hys dayly disputations.—*Bale. Image*, pt. ii. Pref.

To [this] he was to apply close for a certain space, and by a fugitive faculty peculiar to the ears of that animal, receive immediate benefit, either by eructation, or expiration, or *evomitation*, [in some ed. *evomition*.]

Swift. Tale of a Tub, s. 4.

EU'PATHY. Gr. Ευπαθεια, (ευ, and παθος, passion, feeling.) See the examples.

And yet verily they themselves againe do terme those loves, those promptitudes of the will, and wary circumspections by the name of *eupathies*, i. e. *good affections*, and not of apathies, that is to say, impossibilities, wherein they use the words aright and as they ought. For then it is truly called *eupathie*, i. e. *a good affection*, when reason doth not utterly abolish the passion, but guideth and ordereth the same well in such as be discreet and temperate.

Holland. Plutarch, p. 62.

In Laertius we read recorded for a Stoick sentiment, that as the vitious man had his *pathe*, or perturbations: so, opposed to these, had the virtuous his *eupatheiai*, his *eupathies*, or well-feelings, translated by Cicero *constantiæ*. The three chief of these were Will, defined rational desire; Caution, defined rational aversion: and Joy, defined rational exultation. To these three principal *eupathies* belonged many subordinate species.

Harris. Three Treatises. Note on Treat. 3.

EU'PHONY. } Fr. *Euphonie*; It. and Sp.
EU'PHONICAL. } *Eufonia*; Lat. *Euphonia*; Gr. Ευφωνια, ευ, and φωνη, voice, sound. As we say in English, *Euphoniæ gratia*, for good sound's sake, (Minshew.)

Our English hath what is comely and *euphonical* in each of these, without any of their [other European languages] inconveniences.—*Wilkins. Real Character*, pt. iii. c. 14.

The principal feature of Ischia is the mountain anciently named Epopæus, now for *euphony* softened into Epomeo.
Eustace. Tour through Italy, c. 1.

EU'PHRASY. Fr. *Euphrasie*; Gr. Ευ-φρασια, from ευ, and φραιν-ειν, to gladden.

A plant so called, because it clears or sharpens the sight; eyebright.

——— But to nobler sights
Michael from Adam's eyes the filme remov'd,
Which that false fruit that promised clearer sight
Had bred; then purg'd with *euphrasie* and rue
The visual nerve, for he had much to see.
Milton. Paradise Lost, b. xi.

Yet *euphrasy* may not be left unsung,
That gives dim eyes to wander leagues around.
Shenstone. The Schoolmistress.

If she, whom I implore, Urania, deign
With *euphrasy* to purge away the mists
Which, humid, dim the mirrour of the mind.
Thompson. Sickness, b. ii.

EU'RIPIZE. A word formed from *Euripus*, (now the channel of Negropont,) a strait between Lubœa and Bœotia, which, Pliny says, "hath seven tides to and fro in a day and a night," (b. ii. c. 97.)

By this may Aristotle be interpreted, when in his *Problems* he seems to borrow a metaphor from Euripus: while in the five and twentieth section he enquireth, why in the upper parts of houses the ayr doth *euripize*, that is, is whirled hither and thither.—*Brown. Vulgar Errours*, b. vii. c. 13.

EU'RYTHMY. Gr. Ευρυθμια, ευ, and ῥυθμος, proportion of numbers.

From these three ideas then it is, that same *eurythmie* [in some ed. *Eurythmy*] majestic, and *Venusta species ædificii* does result, which creates that agreeable harmony between the several dimentions, so as nothing seems disproportionate, too long for this, or too broad for that, but corresponds in a just and regular symmetry and consent of the parts with the whole.—*Evelyn. On Architecture.*

EU'TAXIE. Gr. Ευταξια, ευ, well, good, and ταξις, order. See ATAXY.

Neither is there any *ataxie* to be feared in bringing in this distinction betwixt pastors and flock; it is an *eutaxie* rather, and such as without which nothing could ensue but confusion.—*Bp. Hall. Episcopacy by Divine Right*, pt. iii. s. 1.

EUTHANA'SIA. Gr. Ευθανασια, ευ, well, and θανατος, death.

A *good*, an easy *death*.

But let me prescribe and commend to thee, my son, the true spirituall meanes of thine happy *euthanasia*, which can be no other than this faithfull disposition of the labouring soul, that can truly say, I know whom I have believed.
Bp. Hall. Balm of Gilead.

A recovery in my case, and at my age, is impossible: the kindest wish of my friends is *euthanasia*.
Pope. Letter from Dr. Arbuthnot.

Absolute monarchy, therefore, is the easiest death, the true *Euthanasia* of the British Constitution.
Hume. Ess. On the British Government.

EVU'LSION. Fr. *Evulsion*; Lat. *Evulsio*, from *evellere*, *evulsus*, to tear up, (*e*, and *vellere*, to tear.)

A *tearing* or plucking *up*.

Mechanicks make use hereof in forcipal organs, and instruments of incision; wherein who can but magnifie the power of decussation, inservient to contrary ends, solution and consolidation, union and division, illustrable from Aristotle in the old *Nucifragium* or *Nut-cracker*, and the instruments of *evulsion*, compression or incision.
Brown. Cyrus' Garden, c. 2.

EWE. A. S. *Eowe*, ovis fœmina; Dut. *Ouwe*; Sp. *Oveja*. All from the Lat. *Ovis*, (Junius and Skinner.) But see YEAN.

To purge their springs, and sanctify their grounds,
The simple shepherds learned I the mean,
And sov'reign simples to their use I found
Their teeming *ewes*, to help when they did *yean*.
Drayton, Ecl. 9.

He said; and rising, chose the victim *ewe*,
With silver fleece, which his attendants slew.
Pope. Homer. Iliad, b. xxiv.

——— But he whose aim
Ambitious should aspire to mend the breed,
In fruitful autumn stocks the bleating field
With buxom *ewes*. *Dodsley. Agriculture*, c. 3.

EWER. The Fr. *Ewier*, from *eau*, which Wachter derives from the A. S. *Ea*, water, is applied to a gutter or channel for water. *Ewer*, in English is—

A vessel to hold *water*.

Gre. First, as you know my house within the city
Is richly furnished with plate and gold,
Basins and *ewers* to laue her dainty hands.
Shakespeare. Taming the Shrew, Act ii. sc. 1.

When he came into the bath he saw the basons and *ewres*, the boxes, and viols for perfumes, all of clear gold, excellently wrought.—*North. Plutarch*, p. 567.

His girdle, his leathern mantle, his staff, his sacrificial cord, and his *ewer*, he must throw into the water, when they are worn out or broken, and receive others hallowed by mystical texts.—*Sir W. Jones. The Laws of Menu*, c. 2.

EXACERBA'TION. Fr. *Exacerber*, *exacerbation*; Lat. *Exacerbare*, (*ex*, and *acerbus*, from *acer*; Gr. Ακις, acies.) *Acerbus* is applied to that sharpness which we call *bitterness*.

Increase, or increased state, of bitterness, soreness, agony.

Likewise the patient himself may strive, by little and little, to overcome the symptome, in the *exacerbation*, and so, by time, turn suffering into nature.
Bacon. Naturall History, § 61.

S. Paul express'd that sense in a sharper strain of passion, and indignation, than Tullie could do against Antonie, when on the same *exacerbation* he brake out into that stout piece of eloquence, *Quid putem? contemptumne me? non video quid sit in moribus aut vitâ mea, quod despicere possit Antonius.*—*Hammond. Works*, vol. iv. p. 541.

This duty is not more difficult in any state than in diseases intensely painful, which may indeed suffer such *exacerbations* as seem to strain the powers of life to their utmost stretch, and leave very little of the attention vacant to precept or reproof.—*Rambler*, No. 32.

EXA'CT, *v.*
EXA'CT, *adj.*
EXA'CTER, or EXA'CTOR.
EXA'CTION.
EXA'CTING, *n.*
EXA'CTITUDE.
EXA'CTLY.
EXA'CTNESS.
EXA'CTRESS.

Fr. *Exacter*; Lat. *Exigere*, *exactum*, to drive out; (*ex*, and *agere*, to drive.)

To *drive* or force *out* of or from; to enforce, to extort, or wring from; and, as Cotgrave says, "to take the utmost of, deal extremely with, take violently from."

Fr. *Exacteur*, he calls, "a severe corrector;" and in this consequential usage,—

Exact, the *adj.* is,—severely correct, strictly accurate, punctually careful.

And he againe restored his coûtrey vnto him, *exacting* nothing of his, but that of his three sonnes he should send twoe wyth him to serue his warres.
Brende. Quintus Curtius, fol. 220.

The common people vppon a wilfulnesse outragiously and importunately *exacted* to haue all dettes clerely released, and the landes of the rich men parted among them.
Golding. Justine, fol. 81.

Yea, there was nothing appertayninge either to God or man, wherin he [Josephe] semed not to have had *exact* knowledge.—*Id. Ib.* fol. 137.

As concerninge the mischaunce of Cotta and Sabinus, he learned the treuth more *exactly* by hys prisoners.
Id. Cæsar, fol. 141.

And when he [Sophocles] had rehearsed before them his tragedie called *Oedipus Colonæus*, whiche he had written at the very time of his accusation, maruellous *exactlye* & cunningly, did aske the judges in his owne behalfe, whether they thought any sottishe or dotinge man coulde doo the like peace of woorke.—*Jewell. Defence*, p. 78.

And daily such *exactions* did *exact*,
As were against the order of the State;
Presuming those great sums he did impose,
About his private uses to dispose.
Daniel. Civil Wars, b. iv.

And when desert shall seem t' *exact* reward,
It breeds a loathing in the heart of grace,
That must work free out of her own regard
And have no dues t' upbraid her to her face.
Daniel. Passion of a Distressed Man. Pars altera.

But lend it rather to thine enemie,
Who if he breake, thou maist with better face
Exact the penalties.
Shakespeare. Merchant of Venice, Act i. sc. 3.

But to satisfy you in present, I keep myself to the course of our ordinary stories, by reason of difficulty in finding an *exact* truth in all.—*Drayton. Poly-Olbion*, s. 9.

In setting down the pitch that an unregenerate man may attain to, and yet be damned, some of our preaching writers are wont duly to conclude with this peremptory doctrine, That a meer moral man, though never so severe a censor of his own ways, never so rigid an *exactor* of all the precepts of nature and morality in himself; yet of this man there is less hope, either that he shall be converted or saved, than the most debauched ruffian under heaven.
Hammond. Works, vol. iv. p. 623.

Hereby the land was filled with bitter cursings (though in secret) by those that wish such vnreasonable *exactors* neuer to see good end of the vse of that monie.
Holinshed. Hen. III. an. 1229.

Nor was it such, as it could lay on me
Any *exaction* of respect so strong,
As t' enforce m' obeyrance beyond thee,
Or make my conscience differ from my tongue.
Daniel. On the Death of the Earl of Devonshire.

When he had put vnto death diuers of his nobles, to the end he might haue their lands and goods as forfeited by attendor, he oppressed the people by continuall *exactions* also each day more than other.
Holinshed. History of Scotland, an. 1002.

But that, which we especially require in him [the Poet] is an *exactnesse* of studie, and multiplicity of reading, which maketh a full man, not alone enabling him to know the history, or argument of a poeme, and to report: but so to master the matter, and stile, as to shew he knowes how to handle, place, or dispose of either, with elegancie, when need shall bee.—*B. Jonson. Discoveries.*

His Majesty expresseth therein that he was never better serv'd nor with more *exactness* of fidelity and justice by any, therefore he intends to set a special mark of his favour upon him, when his health will serve him to come to court.
Howell, b. i. s. 5. Let. 23.

That were a heavie and hard taske to satisfie expectation, who is so severe an *exactresse* of duties: ever a tyrannous mistresse, and most times a pressing enemie.
B. Jonson. Neptune's Triumph.

'Tis no dishonour to confer your grace
On one descended from a royal race:
And were he less, yet years of service past
From grateful souls *exact* reward at last.
Dryden. Palamon & Arcite.

The Parliament, for divers reasons, thought it not convenient to comply with the King's propositions; and, in answer to the Scotts, demanded of them an *exact* account of what was due to them, requiring them to withdraw their garrisons from such places as they possessed in England.
Ludlow. Memoirs, vol. i. p. 151.

It enjoyns the clearest, and openest, and the sincerest dealing both in words, and actions; and is the rigidest *exactor* of truth, in all our behaviour, of any other doctrine, or institution whatsoever.—*South*, vol. i. Ser. 12.

The service of sin is perfect slavery; and he who will pay obedience to the commands of it shall find it an unreasonable task-master, and an unmeasurable *exactor*.
Id. vol. ii. Ser. 1.

He may teach his diocess, who ceases to be able to preach to it: for he may do it by appointing teachers, and by a vigilant *exacting* from them the care and the instruction of their respective flocks.—*Id.* vol. i. Ser. 5.

It will draw to itself the disposal of all places, the *exaction* of goods.—*Barrow. Of the Pope's Supremacy.*

To which purpose I consider, that in the life to come, when we shall questionless glorify God *exactliest*, we shall have little either need or use of faith, prayer, liberality, patience, and resembling graces: but our worship will chiefly consist in elevated notions, and a prostrate veneration of God's omnipotence, wisdom, goodness and other perfections.
Boyle. Works, vol. ii. p. 33.

Only in other sciences great care is to be taken that they establish those intermediate principles with as much caution, *exactness*, and indifferency, as mathematicians use in the settling any of their great theorems.
Locke. Conduct of the Understanding, § 20.

The generous spark extinct revive,
Teach me to love and to forgive,
Exact my own defects to scan,
What others are, to feel, and know myself a man.
Gray. Hymn to Adversity.

Turn around thy searching eyes
Thro' all the bright varieties;
And, with *exactest* care,
Select from all the shining crowd,
Some lasting joy, some sov'reign good
And fix thy wishes there.
Blackmore. The Wish Satisfied.

His own *exactions*, and the Persian's boons,
O'erload his treasure. *Glover. Athenaid*, b. xv.

For let it be remembered, that, whilst a man's handwriting is the same, an *exactitude* of order is preserved, whether he write well or ill.—*Paley. Natural Theology*, c. 9.

Instead of the present mode, which is troublesome to the officer, and unprofitable to the publick, I propose to substitute something more effectual than rigour, which is the worst *exactor* in the world.—*Burke. Economical Reform.*

Let him be ever so careful in the choice of a substitute, can he be perfectly sure that nothing necessary will be omitted, and that not only all the stated offices of the church, but all the various, and no less important, private duties of the pastoral care, will be performed with the same *exactness* and punctuality as if he himself had been present.

Porteus. Charge to the Diocese of London.

EXA'CUATE, *v.* Lat. *Exacuere, acutum,* (*ex*, and *acuere*, to sharpen, from *acer*, Gr. Ακις, *acies*;)

To *sharpen*, to give a *sharp*, keen, or cutting edge to.

And sense of such an injury receiv'd
Should so *exacuate* and whet your choller,
As you should count your scife an host of men,
Compar'd to him.

B. Jonson. The Magnetick Lady, Act III. sc. 3.

EXA'GGERATE, *v.* / EXAGGERA'TION. / EXA'GGERATORY. } Fr. *Exaggérer*; It. *Esaggerare*; Sp. *Exagerar*; Lat. *Exaggerare*, (*ex*, and *agger-are*; *ad*, and *gerere*, to bear to, and thus make a *heap*,) to *heap* up, to accumulate.

Cotgrave says, "To lay on load; and add heap unto heap, or heap one on another;" to aggravate, augment or amplify; to increase or enlarge.

In praising or dispraising, wee must *exaggerate* those places towardes the ende, which make men wonder at the straungeness of any thing.

Wilson. Arte of Rhetorique, p. 117.

If he wil rather take Chrysostome's meaninge, it appeareth, his purpose was, to rebuke the negligence of the people, for that of so populous a cittie, thei came to the holy communion in so smal companies: whiche companies, he in a vehemencie of speache by an *exaggeration* in respecte of the whole, calleth nobody.—*Jewell. Replie to M. Hardinge*, p. 88.

The appearance therefore of the dry land was by the excavation of certain *sinus* and tracts of the earth, and *exaggerating* or lifting up other parts of the terrestrial matter; and by this means the water subsided into those caverns and valleys prepared for its reception.

Hale. Origin. of Mankind, p. 299.

Whether this excavation of the terrestrial body, or elevation of other parts thereof, whereby the water subsided, were immediately by the immediate power of God; or whether he did it by the instrumentality of the water, working room for itself in the more soft and penetrable part of the earth, and *exaggerating* and raising islands and continents in other parts by such *exaggeration*.—*Id. Ib.*

With this, all comfortless and hoarse, home they went, where they told their friends, neighbours, and acquaintances, what had happened in the search for the ass, the one *exaggerating* the other's cunning in braying.

Shelton. Don Quixote, vol. iii. b. ii. c. 24.

And, if the diligence of wicked persons be so much to be blamed, as that it is only an emphasis and *exaggeration* of their wickedness, I see not how their courage can avoid the same censure.—*Cowley. On the Government of Cromwell.*

A friend *exaggerates* a man's virtues, an enemy inflames his crimes.—*Spectator*, No. 399.

Others there are, that use to represent that they swear not but when they are angry; and then (for all our clamours and *exaggerations*) they mean no harm at all.

Boyle. Works, vol. vi. p. 11.

But, as I said before, a case,
So far remov'd by time and place,
Is seldom faithfully related,
Or, in most points, *exaggerated*

Cambridge. A Dialogue. Dick & Ned.

I think it a duty in that case, not to inflame the public mind against the obnoxious person, by any *exaggeration* of his faults.—*Burke. Appeal from the New to the Old Whigs.*

"Dear Princess," said Rasselas, "you fall into the common errours of *exaggeratory* declamation, by producing, in a familiar disquisition, examples of national calamities, and scenes of extensive misery, which are found in books rather than in the world, and which, as they are horrid, are ordained to be rare."—*Rasselas*, c. 28

EXA'GITATE, *v.* Fr. *Exagiter*; Lat. *Exagitare*, (*ex*, and *agitare*, from *ag-ere*, to drive,) to *drive* about.

To shake or toss about, to discuss, to harass, to trouble, to vex, or cause to be troublesome or vexatious.

This their defect and imperfection I had rather lament in such case than *exagitate*.

Hooker. Ecclesiasticall Politie, b. iii. § 11.

Therein Hippocrates condemneth it as too much *exagitating*.—*Brown. Vulgar Errours*, b. iv. c. 9.

EXA'LT, *v.* / EXALTA'TION. / EXA'LTEDNESS. / EXA'LTER. } Fr. *Exalter*; It. *Esaltare*, Sp. *Exaltar*; Lat. *Exaltare*, to rise or raise on high; (*ex*, and *altus*, high.)

To raise on *high*, to lift up or extol: to *heighten*, to elevate.

And for hir divers disposition
Ech falleth in others *exaltation*.
As thus, God wote, Mercury is desolat
In Pisces, wher Venus is *exaltat*,
And Venus falleth wher Mercury is reised.

Chaucer. The Wif of Bathes Prologue, v. 6286.

The philosophre telleth so,
And seth: that of impressions,
Through diuers *exaltacions*
Upon the cause and the matere,
Men sene diuerse forme appere
Of fire. *Gower. Con. A.* b. vii.

O noble sisters, cryed Pyrocles, now you be gone, who were the only *exalters* of all womenkind, what is left in that sex, but babling and business?—*Sidney. Arcadia*, b. iii.

Then, noble friend, the next way to control
These worldly crosses, is to arm thy soul
With constant patience, and with thoughts as high
As these be low, and poor, winged to fly
To that *exalted* stand, wh ther yet they
Are got with pain, that sit out of the way
Of this ignoble age.—*Drayton. To Mr W. Brown.*

But those robes of light and glory, which we shall be cloath'd withall at the resurrection of the just, and those heavenly bodies which the Gospel hath then assur'd unto us, they are not subject to any of these mischiefs and inconveniencies, but are fit and accommodate instruments for the soul, in its highest *exaltations*.

Bp. Rust. Serm. at the Funeral of Bp. Taylor.

That the angels and saints should, upon the account of the *exaltedness* of their natures, see and hear from thence what is done or said from one side of the earth to the other, is extremely incredible.

More. Antidote against Idolatry, c. 2.

But thou, Lord, art my shield, my glory,
Thee through my story
Th' *exalter* of my head I count.—*Milton*, Ps. iii. 9.

Still, as you rise, the state *exalted* too
Finds no distemper while 'tis chang'd by you:
Chang'd like the world's great scene, when without noise
The rising sun night's vulgar lights destroys.

Waller. To my Lord Protector.

Then in some close-pent room it (fire) crept along,
And, smouldering as it went, in silence fed;
Till th' infant monster, with devouring strong,
Walk'd boldly upright with *exalted* head.

Dryden. Annus Mirabilis.

Thus it is ordinary with them to praise faintly the good qualities of those below them, and say it is very extraordinary in such a man as he is, or the like, when they are forced to acknowledge the value of him whose lowness upbraids their *exaltation*.—*Spectator*, No. 468.

But who is he, whose brows *exalted* bear,
A wrath impatient, and a fierce air?
Awake to all that injur'd worth can feel,
On his own Rome he turns th' avenging steel.

Collins. Epistle to Sir T. Hanmer.

A certain elevation, becoming the majesty of insulted virtue, is united with a lively sense of the depravity and meanness of the offender; and a contrast is instantaneously formed between *exaltedness* of character and the state of degradation into which he has fallen.

Cogan. On the Passions, pt. i. c. 2. Class 2.

EXA'MINE, *v.* / EXA'MEN. / EXA'MINANT. / EXA'MINATE. / EXAMINA'TION. / EXAMINA'TOR. / EXA'MINER. } Fr. *Examiner*; It. *Esaminare*; Sp. *Examinar*; Lat. *Examinare*. The Lat. *Examen*, a swarm of *bees*, (*apes* from *apere*, i. e. nectere,) or bees clustered together, fast together, Vossius derives from the Gr. Εξαμενα, the past part. of the verb Εξαπτ-ειν, to bind or fasten together. *Examen* is also applied, and for the same reason, (i. e. because it is the *bond* or ligamen,) to the filum, quo trutina regitur: siquidem *filum* istoc *ligamen* trutinæ est.

An objection to this etymology is, that the Gr. did not themselves so apply the past part. Εξαμενα. May it not then be *Exagimen*, *exagmen*, *examen*, from *ex-igere*, to drive out: *bees*, *driven out*, from a nest or hive too full; a beam *driven* or forced from its upright by a preponderant quantity? The application of *examine* (from either source) is—

To weigh, to balance; to try or prove the weight: and then, generally, to search or inquire into; to question.

Examened tham and cast ilk amountment.

R. Brunne, p. 248.

And he mai not undirstond, for it is *examyned* goostli.

Wiclif. 1 Corynth. c. 2.

Neither can he perceaue them, because he is spiritually *examined*.—*Bible*, 1551. *Ib.*

And afterwarde, then shullen ye take conseil in yourself, and *examine* wel your owen thoughtes, of swiche thinges as you thinketh that ben best for your profit.

Chaucer. The Tale of Melibeus.

Now wol I teche you how ye shuln *examine* your conseil after the doctrine of Tullius. In *examining* thau of your conseillours, ye shuln consider many thinges.—*Id. Ib.*

And eche of hem his reason hadde,
And thus with tales he hem ladde
With good *examinacion*,
Tyll he knewe the condicion,
What men thei were bothe two.—*Gower. Con. A.* b. ii.

If we wyll *examyne* the autorytees of St. Austin and Beda before alleged, we shall espye that besyde the probacion of this foresayde proposicyon, they open the mysterie of al our matter to them that haue eyes to see.

A Boke made by John Fryth, fol. 4.

Cesar at the sute of the Heduanes was the wyllynger to beare wyth them, and accepted their excuse, for as muche as he thought that the sommer tyme was rather to be employed aboute the warre that was at hand, then about *examination* of matters.—*Golding. Cæsar*, fol. 148.

Here lo they wanted oure bisshop's doctrine, there they wanted, lo) a lytle of the *examiner* of the hunting of the foxes highe diuinitie, for after his doctrine thei might haue kneled downe to Nebuchadnezar's golden image

Joys. Expos. of Daniel, c. 3.

These noble tryers, justly then
Examining the cause,
With reuerent note of her, who heard
And spoke to euery clause,
Did, after diuers daies so spent,
Adiudge, by verdict trew,
Her guiltie of most trayterous
Conspiracies, not fewe.

Warner. Albion's England, b. x. c. 56

Those arts were conveyed down along to them from one hand to another, and the successours still took them up from those that preceded without a philosophical scrutiny or *examen*.—*Glanvill. Witchcraft*, p. 84.

Following the wars under Anthony, the course of his life would not permit a punctual *examen* in all.

Brown. Vulgar Errours, b. i. c. 8.

Said Rigge told him this *examinant*, That there would be a rising of divers godly people in arms, for preservation of religion, about the time the Queen came to town; and that they intended to seize the King's person about Camberwell, in his passage to see the Queen mother at Greenwich.

State Trials. Examination of George Phillips, an. 1662.

After many inquisitions therefore by torments holden one after another, and some *examinats* through excessive and dolorous tortures killed, there were not found so much as any presumptions of those crimes which were layed against them.—*Holland. Ammianus*, p. 303.

In the *examination*, that freed servant, who had much power with Claudius, very saucily, had almost all the words and amongst other things, he asked in scorne one of the *examinates*, who was likewise a freed servant of Scribonianus, "I pray, sir, if Scribonianus had been an Emperor, what would you have done?" he answered, "I would have stood behind his chair and held my peace."

Bacon. Apophthegms.

Although it be urged by divers, yet is it methinks an inference somewhat Rabbinical; and not of power to persuade a serious *examinator*.—*Brown. Vulgar Errours*, b. vi. c. 6.

These and all other inferiour magistrates to be chosen as the literati in China, or by those exact suffrages of the Venetians, and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently qualified for learning, manners, and that by the strict approbation of deputed *examinators*.

Burton. Democritus, To the Reader, p. 64.

In the delivery whereof I have been careful, as an *examiner* and relater, to set down nothing but her bare and free report; which is the historical part; the critical now remaineth, for after the *examination* of circumstances, there is a liberty of judgment.—*Reliquiæ Wottonianæ*, p. 549.

But surely nothing that is self-evident, can be the proper subject of *examination*, or tryal: all *examination* being to make something clearer and better known, by being *examined*, than it was before, which in things self-evident, clear, and unquestionable, can have no place.

South, vol. v. Ser. 1.

In his *examen* of this experiment our author makes me infer from the phænomena he repeats, that not only the air, but the water also has a spring.—*Boyle. Works*, vol. i. p. 171.

None indeed can so contentedly brook reproach, or blame, as he that by intimate acquaintance with his own heart doth know the censure passed on him to be in effect mild and favourable; as finding himself a witness of more faults, than any adversary can accuse him of; as being a stricter *examiner*, and severer judge of himself than the most envious eye, or disaffected mind can be.—*Barrow*, vol. iii. Ser. 13.

But read their works, *examine* fait,
Show me invention, fancy there.
Taste I allow; but is the flow
Of genius in them? surely, no.
'Tis labour from the classic brain.
Lloyd. A Dialogue between the Author & his Friend.

Shall I with Bavius then my voice exalt,
And challenge all mankind to find one fault?
With huge *examens* overwhelm my page,
And darken reason with dogmatic rage?
Young. To Mr. Pope, Ep. 2.

The proper office of *examination*, enquiry, and ratiocination, is, strictly speaking, confined to the production of a just discernment and an accurate discrimination.
Cogan. Ethical Treatise. On the Passions, pt. ii. Introd.

The rigid *examiners* of Christ's pretensions (a favourite word of such persons, and used by Bishop Hoadley, on the sacrament,) seldom take into consideration what the Scriptures dwell upon, the love of God, the love of Christ, and the return of love which is due from man to his Maker, Preserver, and Redeemer.
Knox. Considerations on the Lord's Supper, s. 21.

EXA'MPLE, *v.*
EXA'MPLE, *n.*
EXA'MPLELESS.
EXE'MPLAR, *n.*
EXE'MPLAR, *adj.*
EXE'MPLARY.
EXE'MPLARILY.
EXA'MPLARINESS.
EXEMPLA'RITY.
EXE'MPLIFY, *v.*
EXEMPLIFICA'TION.
EXE'MPLIFIER.

Fr. *Exemple*; It. *Esempio*; Sp. *Exemplo*: also formerly written *Ensample*. (qv.) Vossius suggests ab *eximendo*, from taking out, (sc.) as a specimen or sample; or from *ex*, and *amplum*. Scheidius, from the Gr. Εξ, and ὁμαλος, similis, (sc.) one from others *like* it.

Cotgrave well explains the noun: "A sample, pattern or precedent to follow, a copy or counterpane of a writing; one thing alledged to prove or inforce another that resembles it."

To *exemplify*,—to produce, give, or set such pattern, &c.

The nine crowned be very *exemplaire*,
Of all honour longing to chiualry,
And those certaine be called the nine worthy.
Chaucer. The Floure and the Leafe.

For thei be to the worldes eie
The myrrour of *exemplarie*.—*Gower. Con. A.* Prol.

And Dauid gaue Solomon hys sonne ye paterne of the porch, &c. and the *exemple* of all that was in hys minde, both in the courtes of the house of the Lorde and of the treasure houses rounde aboute.—*Bible*, 1551. *Chron.* c 28.

They (the prynters) desyred hym, for default of a better learned, diligently to ouerloke and peruse the hole copy, and in case he should fynd any notable default that needed correction, to amende the same according to the true *exemplars*, which thing according to his talent he had gladly done.
Toourner. Ded. to the N. Test. of our Sauyor Jesu Christ, 1539.

This epistle he wrote from Athenes by Tichicus a ministre after the Grekes writinges: and our Latine argumentes saye also, that Onesimus bare him cumpanye: howbeit there is no certayne auctour in the commune *exemplares*.
Udal. 1 *Thess.* Pref.

For the more *exemplification* of the same, he sent the Lorde de Roche with letters of credece to signifie to the Emperor's Maiestie that to the same articles he the Frenche King promised in the worde of a king as prince faythfull, to observe and kepe for him and his realme and subiects.
Hall. Hen. VIII. an. 22.

Lidian. You are the pattern of fair friendship,
Exampled for your love, and imitated,
The temple of true hearts.
Beaum. & Fletch. The Lover's Progress, Act ii. sc. 1.

Brag. I will haue that subiect newly writ ore, that I may *example* my digression by some mighty president.
Shakespeare. Love's Labour Lost, Act i. sc. 2.

By their *examples*, each brave English blood
Upon the Frenchmen for their ensigns run,
Thick there as trees within a well-grown wood,
Where great atchievements instantly were done,
Against them toughly whilst that nation stood.
Drayton. The Battle of Agincourt.

We are naturally apt to be carried with *examples*: it is one of the greatest improvements of wisdom to know whom, in what, and how far we may imitate; the best have their weaknesses: there is no copy without a blur: Be ye followers of me, saith the chosen vessel; but how? Even as I am of Christ; it is safe following him that cannot erre.
Bp. Hall. Select Thoughts, 71.

——— They that durst so strike
At so *examplesse* and unblam'd a life,
As, that of the renown'd Germanicus,
Will not sit downe, with that exploit alone;
Hee threatens many, that hath injur'd one.
B Jonson. Sejanus, Act ii. sc. 4.

It doth give me not only an undeniable evidence, but an *exemplar* in analogy and explication, that the coalition of the goodly frame of the universe was not the product of chance, or fortuitous concourse of particles of matter, not the single effect of matter and motion.
Hale. Origin. of Mankind, p. 26.

And in such cases when the wells are dry, let us take in water from a cistern, and propound to ourselves some *exemplar* saint, the necessities of whose life hath determin'd his piety to the like occurrences.
Bp. Taylor. Great Exemplar. Exhortation.

We are not of opinion, therefore, as some are, that nature in working hath before her certayne *exemplarie* [in some ed. *exemplary*] draughtes or patternes, which subsisting in the bosome of the Highest, and being thence discouered she fixeth her eye vpon them, as trauellers by sea vpon the pole starre of the world, and that according therevnto shee guideth her hand to worke by imitation.
Hooker. Ecclesiasticall Politie, b. i. § 3.

My father's disorder appeared to be a dropsy, an indisposition the most unsuspected, being a person so *exemplarily* temperate.—*Evelyn. Memoirs*, an. 1640.

The sensible rhetorick of the dead, to *exemplarity* of good life, first admitted the bones of pious men and martyrs within church walls.—*Brown. Urn Burial*, c. 3.

Yet indeed it is true that it [the denial of Christian sepulture] ought not at all to be inflicted upon any direct account of justice, but upon collateral considerations, as for terror and *exemplarity*.—*Bp. Taylor. Rule of Conse.* b. iv. c. 1.

So that besides the dishonour which he susteined by the repulse, in lieu of lucre he suffered losse, and therefore this lesson by *exemplification* would be learned and practised that
Res bene quisque gerens lucra fit inde ferens.
Holinshed. Edw. III. an. 1316.

There were ambassadors sent to Athens, Sp. Posthumius Albus, M. Manlius, and P. Sulpitius Camerinus; who were commanded to *exemplifie* and copie out, the famous and worthie lawes of Solon.—*Holland. Livius*, p. 109.

On war intent, to that he bends his cares,
And for the field of battle now prepares;
He copies from his master Sylla well,
And would the dire *example* far excell.—*Rowe. Lucan*, b i.

If he really intends to ruin and murther his prince, (as Cromwell, an experienced artist in that perfidious and bloody faculty, once did,) he must weep and call upon God, use all the oaths and imprecations, all the sanctified perjuries, to perswade him, that he resolves nothing but his safety, honour, and establishment, as the same grand *exemplar* of hypocrisy did before.—*South*, vol. i. Ser. 9.

This illustrious character [Plato] has its proper influence on all below it; the other virtuous personages, are in their degree, as worthy, and as *exemplary* as the principal.
Guardian, No. 140.

Hence, likewise, he could, with more advantage, describe an exact copy of righteousness for us to transcribe, shewing us *exemplarily* how as men we should behave ourselves.
Barrow, vol. ii. Ser. 23.

And, indeed, it is a saying equally ancient and true, that none should know (things better and) better things than princes, for their virtues and their vices participate the eminence and authority of their condition; and by an influential *exemplariness*, fashion and sway their subjects.
Boyle. Works, vol. ii. p. 311.

In truth, if there were not several good men among us, that by the *exemplarity* of their lives, and their charity, do stand in the gap between the reigning sins of the times, and the judgments of God that threaten us from them; it would be a melancholy thing to think what could become of us.—*Sharp*, vol. i. Ser. 4.

This is a scheme of Christian religion that some men have laid down to themselves: and if it be a true one, then what becomes of the *exemplarity* of Christ's life? what becomes of our obligations to walk as he walketh? Why, verily, it all falls to the ground.—*Id.* vol. v. Disc. 5.

The observation, that old people remember best those things which entered into their thoughts when their memories were in their full strength and vigour, is very remarkably *exemplified* in this good lady and myself, when we are in conversation.—*Guardian*, No. 5.

Flesh and blood will not reveal unto us, nor can any man with clear confidence say, that Jesus (the author, master, and *exemplifyer* of these doctrines) is the Lord, (the Messias, the infallible Prophet, the universal Lawgiver, the son of the living God,) but by the Holy Ghost.
Barrow, vol. iii. Ser. 65.

It [the delight that a man takes from another's sin] is properly a love of vice, as such, a delighting in sin for its own sake, and is a direct imitation, or rather an *exemplification* of the malice of the Devil.—*South*, vol. ii. Ser. 5.

But if Christ is both the way, and the truth, and the life, why do all our schemes of life and plans of conduct deviate so from this great *exemplar*.—*Knox. Antipolemus.*

And you, whose *exemplary* steps began
Our glorious emigration, you shall see
Your lords, your sons, in triumph to your homes
Return. *Glover. The Athenaid*, b. v.

A moral precept, conveyed in words, is only an account of truth in its effects; a moral picture is truth *exemplified*; and which is most likely to gain upon the affections, it may not be difficult to determine.—*Langhorne. On Collins's Odes.*

It is to be remarked, that many words written alike are differently pronounced, as *flow* and *brow*, which may be thus registered *flow, woe*; *brow, now*: or of which the *exemplification* may be generally given by a distich.
Johnson. The Plan of an English Dictionary.

EXA'NGUIOUS. See EXSANGUIOUS.

EXA'NIMATE, *adj.* The verb *exanimate*, and the noun *exanimation* are in the *Vocabularies* of Cockeram and Bullokar. The verb is also in Minshew: "To *exanimate* or astonish; It. *Esanimare*; Lat. *Exanimare*." The adjective is—
Lifeless, spiritless.

On th' other side, they saw that perilous rocke
Threat'ning itself on them to ruinate,
On whose sharp cliffs the ribs of vessels broke,
And shiuered ships, which had been wrecked late,
Yet stuck, with carcasses *exanimate*.
Spenser. Faerie Queene, b. ii. c. 12.

All night he tosses, nor the balmy power
In any posture finds; till the grey morn
Lifts her pale lustre on the paler wretch
Exanimate by love. *Thomson. Spring.*

EXANTLA'TE, *v.*
EXANTLA'TION.

Lat. *Exantlare*, which (Vossius) signifies *exhaurire sentinam*, and generally exhaurire, to draw out. Gr. Εξαντλειν, εκ, and αντλ-ειν, to draw, from αντλος, sentina.

To draw out; to empty, to evacuate; and consequentially, to exhaust or wear out.

For questionless in knowledge there is no slender difficulty, and truth which wise men say doth lye in a well, is not recoverable but by *exantlation*.
Brown. Vulgar Errours, b. i. c. 5.

By time those seeds were wearied or *exantlated*, or unable to act their parts upon the stage of the universe any longer.
Boyle. Works, vol. i. p. 497.

But when I speak of noble menstruums, I mean not such as work like the generality of corrosives, and the like acid or saline liquors, which work but upon few kinds of bodies, and soon coagulate, or *exantlate* themselves by working, and thereby become unfit for future operations.
Id. Ib. vol. ii. p. 150.

[These] I do not doubt to lay open by untwisting or unwinding, and either to draw up by *exantlation*, or display by incision.—*Swift. Tale of a Tub*, Introd.

EXA'RCH.
EXA'RCHATE.

"Fr. *Exarche*,—a vice-emperour or lieutenant of the empire. *Exarcat*,—the chief place of dignity under the emperor; the lieutenancy of the empire," (Cotgrave.) Gr. Εξαρχος, εκ, and αρχη, the first or chief. See the examples from Gibbon.

Pipinus anaunced vnto the state, gaue the Pope the *exarchate*, or princehood of Reuenna, in parte of recompense of his good will.—*Jewell. Defence*, p. 405.

After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a supreme magistrate; he was indifferently styled the *exarch* or the patrician.
Gibbon. Roman Empire, c. 49.

The ample measure of the *exarchate* might comprise all the provinces of Italy which had obeyed the emperor and his vice regent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara.—*Id. Ib.*

EXA'SPER, *v.*
EXA'SPERATE, *v.*
EXA'SPERATE, *adj.*
EXASPERA'TION.

Fr. *Exaspérer*; It. *Esasperare*; Sp. *Exasperar*; Lat. *Exasperare*, (*ex*, and *asper*; Gr. Ασπορος, without seed, unproductive of seed; and thus, sterile, barren; and applied to that which is harsh, rough, rugged; to that which is sharp, biting, bitter. See ASPER.) And the verb *to exasperate*, is—

To make or cause to be harsh or rough, sharp or bitter; to embitter; and thus, to anger, to aggravate, to provoke, to irritate, to vex to incense, to enrage, to infuriate.

A lyon is a cruell beast yf he be *exaspered*, and gentle yf the man fal downe naked before him, and except it be in great honger he hurteth not siche humble prostrated preyes.
Joye. Exposicion of Daniel, c. 7.

Yet doth my country's zeal so nearly touch,
That here my Muse it doth *exasperate*:
Although unwilling that my pen should give
Stain to that sex, by whom her fame doth live.
Daniel. Civil Wars, b. v.

Fab. Shee did shew favour to the youth in your sight onely to *exasperate* you, to awaken your dormouse valour.
Shakespeare. Twelfth Night, Act iii. sc. 2.

——— And this report
Hath so *exasperate* their king, that hee
Prepares for some attempt at warre.
Id. Macbeth, Act iii. sc. 6.

Ther. No? Why art thou then *exasperate*, thou idle immaterial skeine of sleyd silke —*Id. Troil. & Cres.* Act v. sc. 1.

Indeed (as I conjecture) not to *exasperate* the case of my Lord of Southampton, though he might therewith a little peradventure have mollified his own.—*Reliq. Wotton.* p. 181.

By this means, matters grew more *exasperate* between the two kings of England and France, for that in the warre of Flanders, the auxiliarie forces of French and English were much blouded one against another.—*Bacon. Hen. VII.* p 79.

The prophet goes away untouched; neither the furious purposes of Ahaziah, nor the *exasperations* of a Jezebel can hurt the prophet, whom God hath intended to a fiery chariot.
Bp. Hall. Cont. Ahaziah Sick.

Their proud and disdainful hearts, which were petrifyed with love and pride of this world, were impregnable to the reception of so mean a benefactor, and were now enough *exasperated* with benefits to conspire his death.
Spectator, No. 356.

Perhaps, take it at the worst, it was a word extorted from him by the *exasperation* of his spirits, and, before he was aware, borne upon the wings of passion, and so quickly out of his reach, and not to be recalled.—*South*, vol. x. Ser. 9.

Did hate to vice *exasperate* thy style,
No—Bufo match'd the vilest of the vile.
Brattle. On a supposed Monument to Churchill.

EXAU'CTORATE, *v.* or **EXAU'THORATE. EXAUCTORA'TION. EXAU'THORIZE.** } Fr. *Exauthorer*; Lat. *Exauctorare*, (*ex*, and *auctor*,) to deprive of *authority*.

To dispossess, to deprive, of *authority*; to dismiss or degrade, or discharge from *authority*, power or place.

Within the same yeare the king made an acte, that men of the church commytting offences notable, should be *exauctorised* or dysgraded by the bishop of the dyocese, a lustyce beyng present, and so delyuered to secular kepyng tyll he suffered accordyng to his demerites.
Bale. English Votaries, pt. ii.

Sometimes [the Pope and his Archbishop] animating the subject by censorious *exauthorising* the prince, then assisting and moving forward his proneness, to faithless abrogation, by pretence of an interceding universal authority.
Selden on Drayton. Poly Olbion, s. 17.

God is also the supreme Judge, and can punish and *exauthorate* whom he please; and substitute others in their room.—*Bp. Taylor. Rule of Conscience*, b. ii. c. 1.

When I consider that the first bishop that was *exauctorated* was a prince too, Prince and Bishop of Geneva, methinks it was an ill omen, that the cause of the prince and the bishop should be in conjunction ever after.
Id. Episcopacy Asserted, Pref.

The people of the church would have no reason to complain that the fountains of our Saviour were stopp'd from them, nor the rulers of the church, that the misteriousness of Scripture were abused by the petulancy of the people to consequents harsh, impious, and unreasonable in despight of government, in *exauctoration* of the power of superiours, or for the commencement of schisms and heresies.
Id. Apologie for Set Forms of Liturgy, Pref.

EXAU'GURATE, *v.* **EXAUGURA'TION.** } Lat. *Exaugurare*, (*ex*, and *augurare*, see AUGUR.)

To desecrate, to unhallow.

And to the end, that the floore and plot of ground freed and exempted from all other kind of religions, must wholly be dedicated to Jupiter and his temple, there to be built; he determined to *exaugurate* and to unhallow certain churches and chappels.—*Holland. Livie*, p. 38.

When as the birds by signes out of the augur's learning, admitted and allowed the *exauguration* and unhallowing all other cels and chappels besides, only in that of Terminus, they gave no token to confirme the unhallowing thereof: which was taken for an ominous presage.—*Id. Ib.*

EXCA'LFACTORY. Lat. *Calefieri* to be or become hot. Cotgrave has *Excalfactif*; which he renders "*Excalfactive*, heating, chafing, warming."

The Greeks have gone so neare, that they have scraped the very filth from the walls of their publicke halls and places of wrestling, and such like exercises: and the same (say they) hath a speciall *excalfactorie* vertue, whereby it discusseth and resolveth the biles and impostume called *pani*.—*Holland. Plinie*, b. xxviii. c. 4.

EXCANTA'TION. A word used by Gayton, as equivalent to—

Disenchantment, a deliverance from enchantment, from the influence or power of charms or spells.

The don—enchanted in his cage, out of which there was no possibility of getting out, but by the power of a higher *excantation*.—*Gayton. Notes on Don Quixote*, p. 277.

EXCA'RNATE, *v.* From the Lat. *Ex*, and *caro*, *carnis*, flesh. See CARNALIZE.

To dispossess or deprive of, to divest from, *flesh*.

The mate [of the chirurgeon] shall practise anatomy and manual operations; make skeletons of the sundry rare animals, which he shall have the opportunity to cut up; *excarnate* bowels; artificially dry the muscles, &c.
Sir W. Petty. Advice to Hartlib, (1648). p. 14.

He [Dr. Gleason] hath likewise given us certain notes for the more easy distinguishing of the *vena cava*, *porta*, and *vasa felica* in excarnating the liver.—*Wood. Fasti*, vol. i.

EXCAVATE, *v.* **EXCAVA'TION.** } Lat. *Excavare*, to hollow out, (*ex*, and *cavus*, hollow. *Cavus* a *chao* dictum, a vast gap or opening. See CAVE.)

To *hollow* out, to dig out a *cavity*, hole or *hollow*.

Striges, which (not to insist upon what the learned Vossius and other critics have contended) are those *excavated* channels, by our workmen called flutings and grooves.
Evelyn. On Architecture.

The appearance therefore of the dry land was by the *excavation* of certain sinus and tracts of the earth, and exaggerating and lifting up other parts of the terrestrial matters, and by this means the water subsided into those caverns and vallies prepared for its reception.
Hale. Origin. of Mankind, p. 299.

Faber himself put a thousand of them (cups turned of Ivory by Oswaldus Norlinger of Suevia) into an *excavated* pepper corn.—*Ray. On the Creation*, pt. i.

Though nitrous tempests, and clandestine death,
Fill'd the deep caves and numerous vaults beneath,
Which formed with art, and wrought with endless toil,
Ran through the faithless *excavated* soil.
Blackmore. The Creation, b. vi.

Or up the mountain draws his spotted length,
Or where a winding *excavation* leads
Through rocks abrupt and wild.—*Glover. Leonidas*, b. vii.

A grotto is not often the wish or the pleasure of an Englishman, who has more frequent need to solicit than exclude the sun; but Pope's *excavation* was requisite as an entrance to his garden, and, as some men try to be proud of their defects, he extracted an ornament from an inconvenience, and vanity produced a grotto where necessity enforced a passage.
Johnson. Life of Pope.

EXCE'ED, *v.* **EXCE'EDER. EXCE'EDING**, *adj.* **EXCE'EDING**, *ad.* **EXCE'EDING**, *n.* **EXCE'EDINGLY. EXCE'EDINGNESS. EXCE'SS. EXCE'SSIVE. EXCE'SSIVELY. EXCE'SSIVENESS.** } Fr. *Excéder*; Lat. *Exced-ere*, *essum*, to go out from, to go beyond.

To go or pass beyond, (sc.) due or allotted bounds or measure; to pass beyond measure, or moderation, or temperance; to be superfluous or extreme; to pass on, to reach an extremity; to surpass. And—

Excess, the noun, is applied to immoderate and intemperate conduct, or to riotousness, prodigality, profusion.

So it *exceed* the bounds of measure
That man's mind with all his wits fiue
Is nothing able, that pain for to discriue.
Chaucer. Lamentation of Marie Magdaleine.

A kynge after the reule is holde
To modifie, and to adresse
His yeftes vpon such largesse
That he measure naught *excede*. *Gower. Con. A.* b. vii.

For he had not so great admiracyon of any king that had reigned in those parts as of him [Cirus] and Semiramis: whose magnanimitie of minde, and fame of her actes seemed to him to *exceede* all the rest.
Brende. Quintus Curtius, fol. 192.

Therefore, O ye children of Israell, turne agayne, like as ye haue *exceaded* in your gounge backe.
Bible, 1551. *Of Esay*, c. 31.

For oure *exceedynge* tribulacyon which is momentary and lyght, prepareth an *exceadynge* and an eternall waight of glory vnto vs, whil we loke not on the thynges whych are sene, but on the thynges which are not sene
Id. 2 Cor. c 4

But rejoyce, in as much as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with *exceeding* joy.
Id. Modern Version. 1 Pet. iv. 13

And God behelde al that he had made, and loo, they were *exceading* good: and so of the euenynge and mornynge was made the first day.—*Id.* 1551. *Gen.* c. 2.

He answered them: I am an Ebrue, and I fear the Lorde God of heauen whyche made bothe the sea and drye lande. Then were the men *exceedyngly* afrayed, and said vnto him: why dydest thou so.—*Id. Jonas*, c. 1.

And it seemeth to them a straunge thynge that ye runne not also with thē vnto the same *excesse* of ryot, and therfore speake they euyll of you.—*Id. 1 Pet.* c. 4.

His frendes caused it to be noised that his *excessive* dronkennesse was the cause of his disease.
Golding. Justine, fol. 64.

Moreouer the beastes which the Galles do most delight in and whyche they pay for *excessively*, the Germanes occupy not, if they be brought to thē out of any other country
Id. Cæsar, fol. 85

The Egiptians alledging that in the fyrst beginning of thinges some countreyes dyd so bourne through the feruente heate of the sonne, and other some so fryse through the *excessiuenesse* of the cold, that not onely they were not able to engender men, but also not able to receive and kepe men, that came out of other countreyes, before the garmentes were inuented to defende the bodye from heate or colde, or that the faultes of the places were eased with remedies founde out by cunninge and practise.—*Id. Justine*, fol. 8.

Never saw she creature so astonished as Zelmane, *exceeding* sorry for Pamela, but *exceedingly exceeding* that *exceedingness* in feare for Philoclea.—*Sidney. Arcadia*, b. iii.

The nation of the Hunnes, little or nothing knowne by the ancient records, seated along the Frozen Sea, beyond the marishes of Mæotis, *exceedeth* in fulnesse and crueltie beyond all measure.—*Holland. Ammianus*, p. 399.

And so they have done in the church of Rome. but that abuse doth not evacuate the commission: not in the *exceeders* and transgressors, much lesse in them that *exceed* not.—*Mountagu. Appeale to Cæsar*, c. 30.

He used to treat strangers at his table with good chear, and seemingly kept pace with them in eating morsell for morsell, whilst he had a secret contrivance wherein he conveyed his *exceedings* above his monasticall pittance.
Fuller. Worthies. Yorkshire

Next did Sir Triamond vnto their sight
The face of his deare Canacee vnheale;
Whose beauties beame eftsoones did shine so bright,
That das'd the eyes of all, as with *exceeding* light.
Spenser. Faerie Queene, b. v. c. 5.

They are grown *exceeding* circumspect, and wary.
B. Jonson. Sejanus, Act ii.

Semblably in the dayes of Marcus the emperour, a raging rabble of sundrie and different nations banding themselves together, after *exceeding* great frights and horrible warres, after many a citie won, sacked, and rased downe to the ground, had like to have left but small parcels of them untouched and whole.—*Holland. Ammianus*, p. 409.

But when approaching neare he plainely found
It was his owne true groome, the gentle squire,
He therat wext *exceedingly* astound,
And him did oft embrace, and oft admire,
Ne could, with seeing, satiate his great desire
Spenser. Faerie Queene, b. vi. c. 8.

And kingdoms ever suffer this distress,
Where one, or many, guide the infant king;
Which one or many (tasting this *excess*
Of greatness and command) can never bring
Their thoughts again t' obey or to be less.
Daniel. Civil Wars, b. i.

His [Gluttony] belly was vpblowne with luxury,
And eke with fatnesse swollen were his eyne:
And like a crane his neck was long and fine,
With which he swallowed vp *excessive* feast,
For want wherof poore people oft did pine.
Spenser. Faerie Queene, b. i. c. 4.

Laf. Moderate lamentation is the right of the dead, *excessive* greefe the enemie to the liuing.
Shakes. All's Well that Ends Well, Act i. sc 1.

Perhaps it *exceeds* the power of human understanding to decide where mechanism ends, and where the liberty of indifference (the only notion of liberty that comes up to the purpose) may be supposed to commence.
Law. Theory of Religion, pt. i. (Note a.)

Who all that while was thought *exceeding* wise,
Only for taking pains and telling lies.
Dryden. Absalom & Achitophel.

Tho' the comprehension of our understandings comes *exceeding* short of the vast extent of things, yet we shall have cause enough to magnify the bountiful author of our being, for that portion and degree of knowledge he has bestowed on us, so far above all the rest of the inhabitants of this our mansion.—*Locke. Of Hum. Underst.* b. i. c. 2. s. 5.

From a thousand snares and treacherous allurements, from innumerable rocks and dangerous surprises, from *exceedingly* many needless incumbrances and vexatious toils of fruitless endeavour, she [wisdom] redeems and secures us.
Barrow, vol. i. Ser. 1.

Thou pleasing torture of my breast,
Sure thou wert fram'd to plague my rest;
Since both the ill and good you do, alike my peace destroy;
That kills me with *excess* of grief, this with *excess* of joy.
Walsh. Jealousy.

Bounteous, but almost bountsous to a vice:
Had she given more, it had profusion been,
And turn'd th' *excess* of goodness into sin.
Dryden. Eleonora.

And it is remarkable that such mosses as grow upon walls, the roofs of houses and other high places, have seeds so *excessively* small, that when shaken out of their vessels they appear like vapor or smoke, so that they may either ascend of themselves, or by an easy impulse of the wind be raised up to the tops of houses, walls, or rocks.
Ray. On the Creation, pt. i.

Whom levity or spleen could ne'er entice
To purchase chat, or laughter at the price
Of decency. Nor let it faith *exceed*,
That nature forms a rustic taste so nice,
Ah! had they been of court or city breed,
Such delicacy were right marvellous indeed.
Beattie. The Minstrel, b. i.

For, indeed, she was *exceedingly* engaged in penning an elegy on the lapdog, who had died of a looseness; and had intended to finish her address to the duchess on the hardships of the labouring poor.—*Knox. Winter Evenings*, E. 55.

All catch the frenzy downward from her grace,
Whose flambeaux flash against the morning skies,
And gild our chamber ceilings as they pass
To her, who, frugal only that her thrift
May feed *excesses* she can ill afford,
Is hackney'd home unlackey'd.—*Cowper. Task*, b ii.

Excessive lenity and indulgence are ultimately *excessive* rigour.—*Knox*, Ess. 141.

EXCE'L, *v.*
E'XCELLENT.
E'XCELLENCE.
E'XCELLENCY.
E'XCELLENTLY.

Fr. *Exceller*; Lat. *Excellere*, (*ex*, and *cellere*; Gr. Κελλ-*ειν*, movere, currere, to move, to run: applied to high or lofty motion, (sc.) superbire.)

To surmount, (sc.) in worth or value, in great or good qualities; to rise above, to be eminent, to surpass, to outgo, to outstrip.

Excellence and *excellency* are applied as titles of honour to certain persons in high official situations.

But sue ghe the bettre goostli ghiftis, and ghit I schew to ghou a more *excellent* weie.—*Wiclif. 1 Corynth.* c. 12

Couet after the beste gyftes. And yet shew I vnto you a more *excellente* waye.—*Bible*, 1551. *Ib.*

Faire was this in *excellent* beautee
Aboven every wight that man may see:
For nature hath with soveraine diligence
Yformed hire in so gret *excellence*.
Chaucer. The Doctoures Tale, v. 11,944.

The golde betoketh *excellence*,
That men shulde doone hym reuerence,
As to her liege souerayne.—*Gower. Con. A.* b. vii.

The same thyng also is a cause why the Heluetians hauing daily conflict with the Germanes eyther in their owne defence, or by way of inuasion, do in prowesse *excell* the reste of the Galles.—*Golding. Cæsar*, fol. 1.

I sawe that wisdom *excelleth* foolishnesse, as farre as light doth darknesse.—*Bible*, 1551. *Ecclesiastes*, c 2.

O ye mē, it is not the greate kynge, it is not the multitude of men, nether is it wyne that *excelleth*.—*Id. Esdras*, c. 4.

Johan Wycleaue in England, and John Husse in Boheme, men of *excellet* lyfe and learning, with diuers other more, replyed earnestlye against their transsubstanciacions and other sorcerie.—*Bale. Image*, pt. iii.

Moreouer what nacyon on the erth is lyke thy people Israel whiche God went and redemed to be his owne people, and to make thē a name of *excellencie* and terriblenesse.
Bible, 1551. 1 *Chron.* c. 17.

Synge unto the Lorde, for he hath done *excellentlye*, and that is knowen thorowe oute the worlde.
Psalles, 1527. *Lewis. English Translations of the Bible.*

But in the end being put to repulse by our horsmen they hyd thēselves in the woods, where they hadde gotten a plot *excellently* wel fortified both by nature and mann's hande.—*Golding. Cæsar*, fol. 114.

Her name was hight Detraction, and her dwelling
Was neare to Envy, euen her neighbour next;
A wicked hag, and Envy selfe *excelling*
In mischief. *Spenser. Faerie Queene*, b. v. c. 12.

Of all God's works, which do this world adorn,
There is no one more faire and *excellent*,
Then is man's body both for powre and form,
Whiles it is kept in sober government.
Id. Ib. b. ii. c. 9.

Said Guyon, See the mind of beastly man,
That hath so soone forgot the *excellence*
Of his creation, when he life began,
That now he chooseth with vile difference
To be a beast, and lacke intelligence.
Id. Ib. b. ii. c. 11.

If now thy beauty be of such esteem,
Which all of so rare *excellency* deem;
What would it be, and prized at what rate
Were it adorned with a kingly state!
Drayton. Edw. IV. to Mrs. Shore.

Where learned More and Gardiner I met,
Men in those times immatchable for wit,
Abe that were the dullest spirit to whet,
And did my humour *excellently* fit.
Id. The Legend of Thomas Cromwell.

The notion that they have of the Deity is very obscure; yet by the figures which they make representing this God, they manifestly show that they do believe him to *excel* in sight, strength, courage, and wisdom, Justice, &c.
Dampier Voyage, 1688.

Would it be any derogation from their *excellence* and authority, or any excuse for our not labouring to understand these laws, that all men did not reason right about them?
Law. Theory of Religion, pt. i. Note.

As the son of Noah he had a right superior to any of being considered as a king and a priest: and from the *excellency* of his behaviour to his father and mankind, he was properly styled the King of Righteousness, and from his disposition, as well as from the name of this city, the King of Salem, or of peace.—*Sharpe. Disc. on Psalm* xxix. 9.

Your *excellencies* having been the protectors of the author of these Memoirs during the many years of his exile, are justly entitled to whatever acknowledgment can be made for those noble favours which you extended so seasonably and so constantly to him and his fellow-sufferers.
Ludlow. Memoirs, vol. i Ep. Ded.

To mark the matchless workings of the Power
That shuts within its seed the future flower,
Bids these in elegance of form *excel*,
In colour these, and those delight the smell.
Cowper. Retirement.

Some minds are temper'd happily, and mix'd
With such ingredients of good sense, and taste
Of what is *excellent* in man, they thirst
With such a zeal to be what they approve,
That no restraints can circumscribe them more
Than they themselves by choice, for Wisdom's sake.
Id. Task, b iii.

O, may my verse deserv'd applause obtain
Of him, for whom I try the daring strain,
By Memmius, him, whom thou profusely kind
Adorn'st with every *excellence* refined.
Beattie. Lucretius, b. i.

Would they but speak as well as write,
Both *excellencies* would unite,
The outward action being taught,
To show the strength of inward thought.
Byrom. Advice to the Rev. Messrs. H. & H. to preach slow

He [Erasmus] has written so *excellently*, that all the learned, except a few envious contemporaries, from his own time to ours, have uniformly considered him as a prodigy.
Knox. Essays, No. 132.

EXCE'PT, *v.*
EXCE'PT, *prep.*
EXCE'PTER.
EXCE'PTION.
EXCE'PTIONABLE.
EXCE'PTIONER.
EXCE'PTIOUS.
EXCE'PTIOUSNESS.
EXCE'PTIVE.
EXCE'PTLESS.

Fr. *Exceptor*, It. *Eccettuare*; Sp. *Exceptuar*, *exceptar*; Lat. *Excipere*, to take out, (*ex*, and *capere*, to take.)

To take out, to put, to shut out; to exclude, (sc.) through dislike or disapproval; and thus, to dislike, to oppose, to object to.

Except, the preposition,—without, unless; i. e. taken out or away; put away, dismissed.

Hit were ageyn kynde quath he and alle kynne reisonne
That eny creature sholde conne al *excepte* Chryst one.
Piers Ploughman, p 275.

But first, if I should make mencion
Of his person, and plainly him discriue
He was in sooth, without *exception*
To speake of manhood, one the best on liue.
Chaucer. Of the Blacke Knight.

In the primitiue church, families were baptized, children, and all, for we reade not that they were *excepted*, and some doubt, and that the greatest clerks, whether children haue faith or no.—*Wilson. The Arte of Logike*, fol. 82.

Wherfore he commaunded the baggage and stuffe of the whole to be brought together in one place *excepting* only such thinges as were very necessary.
Brende. Quintus Curtius, fol. 151.

There is no *exception* or pretence of preuilege, which high or low, rich or poore, may or ought to vsurpe vnto them selues.—*Calvine. Foure Godlie Sermons*, Ser. 1.

For as we thinke it not vnlawful to make open confession before many, so wee thinke it not vnlawful, abuses alwayes *excepted*, to make the like confession in priuate either before a fewe, or before one alone.—*Jewel. Defence*, p. 154.

Not one man tells a lye of all the yeare,
Except the almanack or the chronicler.
Bp. Hall, b. vi. Sat. 1.

In conclusion, they judged P. Scipio, the sonne of that Cn. who was killed in Spaine, a very young man and as yet not of full age to be a questor, the very best man without *exception* in the whole citie.—*Holland. Livie*, p. 719.

Thus much (readers) in favour of the softer-spirited Christian, for other *exceptioners* there was no thought taken.
Milton. Animad. upon Remonstrants' Defence.

For Renaldo, quoth Don Quixote, I dare boldly say, he was broad faced, his complexion high, quick and full ey'd, very *exceptious*, and extremely choleric, a lover of thieves and debaucht company.—*Shelton. Don Quixote*, b. ii. c. 1.

Let me behold thy face; surely, this man
Was borne of woman.
Forgiue my generall and *exceptlesse* rashnesse
Shakespeare. Timon of Athens, Act iv. sc. 3.

The only ground for this was, that one of the rebels, *excepted* in the indemnity that was proclaimed some time before, being taken, and, it being evident that his brain was turned, it was debated in council, whether he should be proceeded against or not.—*Burnet. Own Time*, an. 1667.

In the beginning of this chapter we find St Paul brought to his trial before Felix the Roman governor, wherein (if we only *except* the unfitness of the judge) all other things concurred, which could make such an action considerable, viz the greatness of the cause, the quality of the persons, and the skill which was shewed in the management of it.
Stillingfleet, vol. ii. Ser. 1.

They also settled a pay for such of the subjects of the three kingdoms as would come and serve under our princes, but few came *except* from Ireland, of these some regiments were formed.—*Burnet. Own Time*, b. i.

The first part of it was an *exception* to the authority of the court, as being not only founded on no law, but contrary to the express words of the act of parliament that put down the high commission.—*Id. Ib.* an. 1686.

The only piece of pleasantry in *Paradise Lost*, is where the Evil Spirits are described as rallying the Angels upon the success of their new invented artillery. This passage I look upon to be the most *exceptionable* in the whole poem, as being nothing else but a string of puns, and these too very indifferent ones.—*Spectator*, No. 279.

Perhaps the man did it by an innocent carelessness, not sufficiently alarmed by an experience of the baseness, and falseness, and the *exceptiousness* of men, to set a greater caution or guard upon his behaviour.—*South*, vol. x. Ser. 9.

It [admonition] becomes unsavory and odious, and both in show and effect resembles a froward, malicious *exceptiousness*.—*Barrow*, vol. i. Ser. 1.

Exceptive propositions will make such complex syllogisms, as, None but physicians came to the consultation, the nurse is no physician; therefore the nurse came not to the consultation.—*Watts. Logick*, pt. iii. c. 3.

Though you tel me not who objected against your writing occasional meditations, because you have named me, who encourage you to write more of them, I dare venture to lay my credit with you, that you yourself do think your celebrater as competent a judge, in such cases, as your *exceptionsmaker*.—*Boyle. Works*, vol. vi p. 525.

The *exceptor* makes a reflection upon the impropriety of those expressions.—*Burnet. Theory of the Earth.*

Strength in his heart, dominion in his nod,
And, thunderbolts *excepted*, quite a God!
So sings he, charm'd with his own mind and form,
The song magnificent, the theme a worm.—*Cowp. Truth.*

Is it incredible, or can it seem
A dream to any, *except* those that dream,
That Man should love his Maker, and that fire,
Warming his heart, should at his lips transpire.
Id. Conversation.

And if it chance, as sometimes chance it will,
That, though school-bred, the boy be virtuous still;
Such rare *exceptions*, shining in the dark,
Prove, rather than impeach, the just remark.
Cowper. Tirocinium.

EXCE'RN, *v.* Lat. *Excernere*, (*ex*, and *cernere*, κριν-ειν, to separate, to disjoin.)
To separate, to sift; to strain out.

The body of a living creature assimilates that which is good, for it *excerneth* what is unprofitable: a piece of sponge even when it is raised above the surface of the water, sucks in water, expells ayre; and the like.
Bacon. On Learning, by G. Wats, b. iv. c. 3.

The covetous man, of the first kind, is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and in effect it makes a shift to digest and *excern* it.—*Cowley. Ess. Of Avarice.*

Certain it is, that the humours *excerned* by sweat and urine are near akin, if not the same.
Ray. On the Creation, pt. ii.

EXCE'RP, *v.* } Lat. *Ex-cerp-ere, tum*, to
EXCE'RPTION. } pluck out, (*ex*, and *carpere*, to
EXCE'RPTOR. } pluck.) Adam, in v. *Excerpta*, uses the noun *excerpts*.
To pick out, to cull, to choose, to select, to extract.

In your reading *excerp*, and note in your books such things as you like.—*Hale. Remains*, p. 288.

And if so, then amber may properly enough be called by the same name, as it is in the Persian author, whence the papers I sent were *excerpted*.—*Boyle. Works*, vol. vi. p. 558.

Times have consumed his works, saving some few *excerptions*.—*Raleigh.*

I have not been surreptitious of whole pages together out of the doctor's printed volumes, and appropriated them to myself without any mark, or asterism, as he has done. I am no such *excerptor*.—*Barnard. Life of Heylin*, p. 12.

EX-CHANGE, *v.* } Fr. *Changer*; It. *Cangiare*. See CHANGE.
EXCHA'NGE, *s.* }
EXCHA'NGER. } To give and receive one thing for, in return for, another.
Chaucer uses *Exchange* (as *change* is now used) as equivalent to, variety.

To marchaunde with monye. and maken here *eschaunge*.
Piers Ploughman, p. 101.

These women all of rightwisenesse
Of choise and free election
Most love *eschaunge* and doublenesse.
Chaucer. Balade of Women—their doublenesse.

For thilke time (I vnderstonde)
The lumbarde made non *eschange*
The bishopriches for to *change*.—*Gower. Con. A.* Prol.

Ne shee the laws of Nature onely brake,
But eke of justice, and of policie;
And wrong of right, and bad of good did make,
And death for life *exchanged* foolishlie.
Spenser. Faerie Queene. Of Mutabilitie, c. 6.

Then would he be a broker, and draw in
Both wares and money, by *exchange* to win.
Id. Mother Hubberd's Tale.

About the third daie of August, the first *exchange* was made of the new monie of pence and farthings.
Holinshed. Edw. I. an. 1279.

Thou oughtest therefore to haue put my money to the *exchangers*, and then at my comming should I haue receiued mine owne with vantage.—*Bible*, 1583. *Matthew*, xxv. 27.

For what is a man profited, if he shall gain the whole world and lose his own soul? Or what whall a man give in *exchange* for his soul?—*Matthew*, xvi. 26.

Whereupon, having commanded the guard to fire upon them, I charged the enemy with as many of my party as were willing to follow me, *exchanging* several shot with them.—*Ludlow. Memoirs*, vol. i. p. 122.

The Lord Arundel endeavouring to make good his promise of procuring my *exchange* for his two sons, earnestly solicited the king to it.—*Id. Ib.* vol. i. p. 94.

The ordinary course of *exchange* being an indication of the ordinary state of debt and credit between two places, must likewise be an indication of the ordinary course of their exports and imports, as these necessarily regulate that state.
Smith. Wealth of Nations, b. iv. c. 3.

EXCHE'AT. } i. e. *Escheat*, (qv.)
EXCHE'ATOR. }

Good record appeareth, that the bishop there had yearelie three or foure tunne at the least giuen him *nomine decimæ*, beside whatsoeuer ouer-summe of the liquor did accrue to him by leases and other *excheats* whereof also I haue seene mention.—*Holinshed. Desc. of Britaine*, c. 18.

The earles and dukes appointed their speciall officers; as sheriffe, admirall, receyvor, &c. *escheator*, feodary, auditor, &c.—*Carew. Survey of Cornwall*, fol. 79.

EXCHE'QUER, *s.* } See CHECK. To *exchequer*, is to issue pro-
EXCHE'QUER, *v.* } cess against any one in the Court of Exchequer. The noun is generally applied—
To any treasury, literally or metaphorically.

To Berwik cam the kynge *eschekere*,
Sir Hugh of Cressyngham he was chancelere,
Walter of Admundesham he was tresorere.
R. Brunne, p. 280.

——— (Thou hast) drawn a line
Of masculine expression, which had good
Old Orpheus seen, or all the ancient brood
Our superstitious fools admire and hold
Their lead more precious than thy burnish'd gold,
Thou hadst been their *exchequer*, and no more
They each in other's dung had search'd for ore.
Carew. On the Death of Dr. Donne.

It is wonderful to consider, how a command, or call to be liberal, either upon a civil or religious account, all of a sudden, impoverishes the rich, breaks the merchant, shuts up every private man's *exchequer*, and makes those men in a minute have nothing at all to give, who, at the very same instant, want nothing to spend.—*South*, vol. i. Ser. 10.

They [the French] had, in imitation of *exchequer-bills* here in England, given out mint-bills to a great value; some said two hundred millions of livres.
Burnet. Own Time, an. 1707.

And the house hath appointed a committee to receive any such informations, who are to sit in the *exchequer chamber* upon Tuesday next in the afternoon, and ☞ from time to time.—*Ludlow. Memoirs*, vol. iii. p. 285.

School helps I want, to climb on high,
Where all the ancient treasures lie,
And there unseen commit a theft
On wealth in Greek *exchequers* left.—*Green. The Spleen.*

EXCI'SE, *v.* } Dut. *Accijns*. *Excise* and
EXCI'SE, *s.* } *Assize*, says Skinner, are per-
EXCI'SABLE. } haps from *Accensus* and *Ex-*
EXCI'SEMAN. } *census*, or from *Assessus*, (see ASSIZE,) because such a tax is imposed by the judgment and votes (*Assisæ seu concessus*) of an Assize, or sitting of men deputed for that purpose; or, he adds, as the Dut. *Tailour*, (q.d.) quid *excisum*, (sc.) from the property of those subjected to it. The latter etymon receives confirmation from the application of the Sp. *Sisa*, viz. to the tax; and also to the lessening of any thing by subtracting some small part, or by *cutting* measures less. See the quotations from Bp. Taylor, and Clarendon.

In the levying and imposing tribute, by the voice of most men, those things usually are excepted which are spent in our personal necessities. Whatsoever is for negotiation may pay, but not what is to be eaten and drunk. This tribute, nevertheless, is paid in Spain, for it is that which they call *Alcavala*; and in Portugal, where it is called *Sisa*. I suppose it is the same with the *Excise* in England and the Low Countries.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 2. R. 9.

The two houses at Westminster, who called themselves, and they are often called in this discourse, the Parliament, had at this time by an ordinance, that is by an order of both houses, laid an imposition, which they called an *excise*, upon wine, beer, ale, and many other commodities, to be paid in the manner very punctually and methodically set down by them, for the carrying on the war. This was the first time, that ever the name of payment of *excise* was heard of, or practised in England; laid on by those who pretended to be the most jealous of any exaction upon the people.
Clarendon. Civil War, vol. ii. p. 453.

Why turnpikes rise, and now no cit nor clown
Can gratis see the country, or the town:
Shortly no lad shall chuck or lady vole,
But some *excising* courtier will have toll.
Pope. Sat. of Donne, Sat. 4.

Hardly any private business was done all that time, except an order given to the *excise-office* for satisfying an old debt pretended by Colonel John Birch, one of their members, a nimble gentleman, and one who used to neglect no opportunity of providing for himself.—*Ludlow. Mem.* vol. ii. p. 59.

By custom safe, the Poet's numbers flow,
Free as the light and air some years ago.
No Statesman e'er will find it worth his paine
To tax our labours, and *excise* our braine.
Churchill. Epistle to Robert Lloyd.

Th' *excise* is fatten'd with the rich result
Of all this riot, and ten thousand casks,
For ever-dribling out their base contents,
Touched by the Midas finger of the State,
Bleed gold for Ministers to sport away.
Cowper. The Task, b. iv.

The tricking tradesman, and the merchant bold,
Whom fear of poverty compels to fly
Through seas, *excisemen*, rocks, oaths, perjury,
Start at each other's crimes with pious fright,
Yet think themselves for ever in the right.
Hamilton. Horace, b. i. Ep. 18.

The most material are the general licences which the law requires to be taken out by all dealers in *excisable* goods.
Burke. On a Regicide Peace, Let. 3.

EXCI'TE, *v.* } Fr. *Exciter*; It. *Eccitare*; Sp. *Excitar*; Lat.
EXCI'TABLE. } *Excitare*, (*ex*, and *citare*,
EXCI'TATE. } idem quod *movere*, (Festus;) perhaps from the Gr.
EXCITA'TION. } Κι-ειν, to go, to move.)
EXCI'TATIVE } To move, to stir, to
EXCI'TEMENT. } raise, to rouse, to animate, to inspirit.
EXCI'TING, *s.* }

——— And *excited* othere
Throw my word and al my wit. hure yvel workes to shewe.
Piers Ploughman, p. 68.

And whanne he wolde go to Achaie britheren *excituden* and wroten to the disciplis that thei schulden resseyue hym.
Wiclif. Dedis, c. 18.

And whan he, thurgh his madnesse and folie
Hath lost his owen good thurgh Jupartie
Than he *exciteth* other folk therto
To lese hir good as he himself hath do.
Chaucer. The Chanones Yemannes Tale, v. 16,212.

Oft the lothe thing is doen, by *excitacion* of other maares opinion.—*Id. Test. of Love*, b. i.

And foundeth howe he might *excite*
The iudges through his eloquence,
Fro dethe to torne the sentence
And set her hertes to pitee.—*Gower. Con. A.* b. vii.

What shal he doe to such fathers, that *excite* & moove their children vnto lechery, pleasure, and vngratious actes eyther with wordes or els with deeds.
Vives. Instruction of Christian Women, b. ii. c. 11.

The people of that secte [Pythagorici] or of that vsage were accustomed euery morny nge whan they shoulde ryse frome their beddes to here the sounde of an harpe, wherby their spyrites myght be more quicke and ready to receiue their studies, thinking nothyng more profytable than it vnto the free & noble *exciting* of their mindes.
Fisher. On the Seuen Psalmes, Ps. 38.

But of all wisedome be thou precedent,
O soueraigne Queene, whose praise I would endite,
Endite I would as dutie doth *excite*.
Spenser. Faerie Queene, b. iii. c. 2.

I say conveniently placed, that is, in regard of the object, that it be not too ponderous, or any way affixed, in regard of the agent, that it be not foul or sullied, but wiped, rubbed and *excitated*.—*Brown. Vulgar Errours*, b. ii. c. 4.

But their iterated clamations to *excitate* their dying or dead friends, or revoke them into life again was a vanity of affection.—*Id. Urn Burial*, c. 4.

As the Spartans used it, it served still for an *excitation* to valour, and honourable actions: but then they were so carefull of the manner of it, as they fined Terpander, and nailed his harp to the post, for being too inventive, in adding a string more than usual.—*Feltham*, pt. i. Resolve 88.

When I view the fairness and equality of his temper and carriage, I can in truth descry in his own name, no original *excitement* of such distaste, which commonly ariseth, not so much from high fortune, as from high looks.
Reliquiæ Wottonianæ, p. 553.

Its humble method nothing has of fierce,
But hates the rattling of a lofty verse;
There native beauty pleases and *excites*,
And never with harsh sounds the ear affrights.
Dryden. The Art of Poetry, c. 2.

His heart was most soft and sensible, his actions were most quick and *exciteable* by their due objects.
Barrow, vol. i. Ser. 32.

The balance of power is kept up amongst them in general, as well as in most of the separate constitutions, by a due mixture of liberty, the grand preservative of public spirit, and best *excitement* to each private virtue.
Law. Theory of Religion, pt. iii.

The subject yields many practical remarks; and the warmest, and strongest *excitations* to piety.
Id. Ib. Letter from Dr. Taylor.

Admonitory of duty, and *excitative* of devotion.
Barrow. Exposition on the Creed.

Hope is the grand *exciter* of industry.—*Decay of Piety.*

No lovely Helens now with fatal charms
Excite th' avenging Chiefs of Greece to arms;
No fair Penelopes enchant the eye,
For whom contending Kings were proud to die.
Falconer. The Shipwreck, c. 1.

It should be allowed, as is indeed true, that the alternate *excitation* of hope and fear is attended with considerable delight in consequence of the exercise it affords to the animal spirits and the imagination.—*Knox. Winter Evenings*, E.45.

Just before the battle of Trebia, the General, encouraging his followers, by all the usual *excitements* to do their duty, concludes with a promise of the most magnificent spoils, as the reward for their valour.

Warburton. Divine Legation, b. ix. c. 2.

EXCI'ZE, *v.* } Lat. *Excidere*, to cut out,
EXCI'SION. } (*ex*, and *cædere*, to cut.) *Excision*—

A cutting out or off; extirpation, destruction.

O poore and myserable citie, what sondry tourmētes, *excisions*, subuertions, depopulations, and other euyll aduentures hath hapned vnto the, sens thou were byrefte of that noble courte of Saplence.—*Sir T. Elyot. Govern.* b. iii. c. 22.

This is the case here described, and cannot be drawn to any thing else but its parallel, that is, a malicious renouncing charity, or holy life, as these men did the faith, to both which they had made their solemn vows in baptism; but this can no way be drawn to the condemnation and final *excision* of such persons, who after baptism fall into any great sin, of which they are willing to repent.

Bp. Taylor. Of Repentance, c. 9. s. 4.

The copy of [the book] was taken from the author [John Birkenhead] by those who said they could not rob, because all was theirs; so *excis'd* what they liked not.

Wood. Athenæ Oxon.

In the next place, as to that extermination and *excision* of the Canaanites, which carries so horrible an appearance of severity, we may find it qualifiable, if we consider, that for the nature of the trespasses which procured it, they were insufferably heinous and abominable.

Barrow, vol. iii. Ser. 37.

The history of the various and strange vicissitudes they underwent, from their first erection into a people down to their final *excision*, is punctually registered and transmitted to us.—*Atterbury*, vol. i. Ser. 7.

EXCLA'IM, *v.* } Fr. *Exclamer*; Sp. *Exclamar*; It. *Eschiamare*; Lat. *Exclamare*, to call out, (*ex*, and *clamare*, to call.)
EXCLA'IM, *n.*
EXCLA'IMER.
EXCLAMA'TION.
EXCLA'MATORY.

To call out, to cry out, to raise an outcry; to shout aloud.

They ran streight to harneys, and clustring togeather about the place where the murder was done, made an *exclamacion*, that except Polidamus and the other doers of that deede were delluered to their handes, they woulde ouerthrowe the wall, and make sacrifice to their dead captain with the blood of the offenders.

Brende. Quintus Curtius, fol. 176.

Outcrying is when with voyce we make an *exclamation*. O Lord, O God, O worlde, O life, O maners of men!

Wilson. The Arte of Rhetorique, p. 208.

I will *exclaim* to the world on thee, and beg justice of the Duke himself; villain! I will.

Ford. Love's Sacrifice, Act iii. sc. 1.

Host. You are amaz'd, my liege, at her *exclaim*.

Shakespeare. Troil. & Cress. Act v. sc. 3.

He set this gentleman to doe me shame,
Intending by *exclaimes* to raise the court.

The Costly Whore, (1633.) B. 2.

Yet marking them by whom so many fell
Huge *exclamations* burst abruptly out.

Stirling. Doomes-day. The Tenth Houre.

In his charges to the clergy, he [Bp. Burnet] *exclaimed* against the pluralities, as a sacrilegious robbery of the revenues of the church.—*Burnet. Own Time. Life of the Author.*

I must have leave to tell this *exclaimer*, in my turn, that if that were his real aim, his manner of proceeding is very strange, wonderful, and unaccountable.

Atterbury. Ser. vol. ii. Pref.

It is said, that Monsieur Torcy, when he signed this instrument, broke into this *exclamation*; Would Colbert have signed such a treaty for France? On which a minister present was pleased to say, Colbert himself would have been proud to have saved France in these circumstances on such terms.—*Tatler*, No. 20.

Let us therefore pass for a third way, by which God delivers over a sinner to error and circumvention. Which point I shall conclude with those *exclamatory* words of St. Paul, so full of wonder and astonishment, in *Rom.* xi. 33. How unsearchable are his judgments, and his ways past finding out!—*South*, vol. iv. Ser. 7.

I could see Vice in robes array'd,
Could see the games of Folly play'd
Successfully in Fortune's school,
Without *exclaiming* rogue or fool.—*Churchill. Ghost*, b. iv.

——— These holy groves
Permit no *exclamation* 'gainst Heav'n's will
To violate their echoes: Patience here,
Her meek hands folded on her modest breast
In mute submission lifts th' adoring eye,
Ev'n to the storm that wrecks her.—*Mason. Caractacus.*

EXCLU'DE, *v.* } Fr. *Exclure*; Sp. *Excluir*; It. *Escludere*; Lat. *Excludere*, to shut out, (*ex*, and *claudere*, to be, or cause to be, so near as to touch; to keep close or confined, to shut in.)
EXCLU'SION.
EXCLU'SIONIST.
EXCLU'SIVE.
EXCLU'SIVELY.

To shut out, to block or bar out, to debar; to thrust out, eject, expel, or emit; to prevent or hinder admission.

Who shal me gide? who shal me now conuey,
Sith I fro Diomede, and noble Troilus
Am clene *excluded*, as abiect odious?

Chaucer. The Testament of Creseide.

Wherfore our faithe stayed vpon God and vpon his promises to be herd and forgeuen for Christis sake, whom the father willed to be offred vp a sacrifice for our sinnes, *excludeth* al maner a doute, and al that may let or fight agenst this merciable forgeuenes.

Joye. Exposicion of Daniel, c. 12.

I thynke that euery wise man after he hath read this boke, will not saie that I am the principal auctour of this worke, nor yet to iudge me so ignoraunt to *exclude* me cleane from it, for so high sentences are not founde at this present time, nor to so high a style thei of time past neuer atteined.

Golden Boke, Prol.

This man is so cunning in his Inclusiues & *exclusiues*, that he dyscerneth nothing betwene copulatives and disiunctiues.

Sir T. More. Workes, p. 943.

Some there be who not unaptly say, That we ought no lesse but rather more, to void out of young men that presumption and foolish opinion which they have of their own selves, then to rid and *exclude* the wind and aire out of leather bagge or bladders wherewith they are puft and blown up, if we meane to infuse and put any good thing in them.

Holland. Plutarch, p. 44.

O, put it in the publick voice,
To make a free, and worthy choice:
Excluding such as would invade
The commonwealth. *B. Jonson. Catiline*, Act ii.

The staire were then let down, whether to dare
The fiend by easie ascent or aggravate
His sad *exclusion* from the dores of bliss.

Milton. Paradise Lost, b. iii.

There may, I confess, from this narrow time of gestation ensue a minority or smalness in the *exclusion*.

Brown. Vulgar Errours, b. iii. c. 6.

Whatever pure thou in thy body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joynt, or limb, *exclusive* barrs.

Milton. Paradise Lost, b. viii.

To this I reply, that, when water is taken *exclusively* to the spirit, it is very true, that it is not water that cleanses the soul, and the cleansing of the body cannot save us; but whoever urges the necessity of baptism, urges it but as a necessary sacrament or instrument to convey or consign the spirit.—*Bp. Taylor. Liberty of Prophesying*, s. 18.

I ought to thank you in particular for the affection which you have testified to me, in the affair of the succession, which *excludes* at the same time all the Catholic heirs, who have always caused so many disorders in England

The Life of Burnet. Letter from Sophia, Electress.

I was forced to trust to my sword for the keeping down of the enemy, being alone in the chamber, and all relief *excluded* from me, except such as came in by one of my windows that looked into the court of the castle.

Ludlow. Memoirs, vol. i. p. 77.

In the mean time, to improve the present opportunity, they prevail with the King to pass an Act for the *exclusion* of the Bishops out of the House of Lords.

Id. Ib. vol. i p. 14.

His strength as yet in David's friendship lies,
And what can David's self without supplies?
Who with *exclusive* Bills must now dispense,
Debar the heir, or starve in his defence.

Dryden. Absalom & Achitophel.

A bill was brought in for the total *exclusion* of the duke from the crown of England and Ireland.

Hume. History of England, c. 67. an. 1679.

The *exclusionists* had a fair prospect of success, and their plan being clearly the best, they were justified in pursuing it.—*Fox. History of the early part of James II.* c. 1.

Various persons may concur in the same measure on various grounds. They may be various, without being contrary to, or *exclusive* to each other.

Burke. On a Regicide Peace, Let. 1.

War, or the chace, are *exclusively* their province, and when engaged in these, the men endure much greater fatigues and hardships than those allotted to their partners.

Cogan. On the Passions, pt. ii. c. 2.

EXCO'CT, *v.* } Lat. *Excoquere*, to boil out,
EXCO'CTION. } (*ex*, and *coquere*, to boil.)

To boil out, to force out by boiling, to boil thoroughly.

Salt and sugar, which are *excocted* by heat, are dissolved by cold and moisture.—*Bacon. Naturall History*, s. 843.

For in the *excoctions* and depurations of metals it is a familiar error, that to advance *excoction*, they augment the heats of the furnace or the quantity of the infection.

Id. On Learning, by G. Wats, b. v. c. 2.

EX-CO'GITATE, *v.* } Fr. *Excogiter*; Lat. *Excogitare*, (*ex*, and *cogitare*,) a *cogendo* dictum. The mind, says Varro, *collects* (*cogit*) many things together, from which it may select. See To COGITATE.
EXCOGITA'TION. }

"Fr. *Excogiter*,—seriously to think, earnestly to consider, intentively to study of; also, to invent by serious thinking, devise after an exact consideration, find out with earnest study," (Cotgrave.)

In his incomparable warres and busynes almost incredible, he [Cæsar] dydde *excogitate* most excellēt pollycies and deuyses, to vāquish or subdewe his ennemyes.

Sir T. Elyot. The Governor, b. i. c. 23.

Wherfore to consyderation pertayneth *excogitation* and auysement, to prouydence, prouysion and execution.—*Id. Ib.*

And why should men *excogitate* strange arts,
To show their tyranny, as those who strive
To feed on mischiefs.

Stirling. Chorus Fourth, in the Alexandrian Tragedy.

Whether design was the production of chance or *excogitation*, we determine not, certain it is that practice and experience was its nurse and perficient.

Evelyn. Sculpture, c. 5.

[These] seem to have been *excogitated* only to shun the necessity of admitting a vacuum.

Boyle. Works, vol. i. p. 135.

It was this passion which gave birth to writing, and brought literary composition to an art; whereby the public was made a sharer in those important truths which particulars had with so much toil *excogitated* for its use and entertainment.—*Warburton. Ded.* (1738) *to Free-Thinkers.*

EXCO'MMENGE, *v.* To excommunicate. Fr. *Excommange*,—an excommunication.

They inhanced the slaughter of the fraternitie so heinous-lie, and concealed their owne prankes so couertlie, as the Pope *excommenged* the towne, the towne accursed the friars.

Holinshed. Description of Ireland, c. 3.

EXCOMMU'NICATE, *v.* } Fr. *Excommunier*; It. *Scomunicare*; Mid. Lat. *Excommunicare*, (*ex*, and *communicare*, to share with, or impart to others.) See *Du Cange*, in v.
EXCOMMU'NICATE, *n.*
EXCOMMU'NICATE, *adj.*
EXCOMMUNICA'TION.
EXCOMMU'NICATOR.
EXCOMMU'NICABLE.
EXCOMMU'NE, *v.*
EXCOMMU'NION.

To expel, exclude, prohibit or interdict, from *communion*; i. e. from sharing or participating; from *communion* or fellowship (with the faithful.)

He that was ones *excommunycated*, muste haue his discharge of the spirituall court, and not of the kynge.

Bale. English Votaries, pt. ii.

For if thou take of the *excommunicate* thynges, so shall you make the hoste of Israel *excommunycate* and shall trouble it.—*Bible*, 1551. *Joshua*, c. 6.

Who knoweth not howe that if his hotte thunderboltes of *excommunication* could any thing harme vs, we had therewith ben beaten to powder long since.

Bale. The Pageant of Popes, fol. 197.

Yea although they bee impious idolaters, wicked heretickes, persons *excommunicable*, yea, and cast out for notorious improbitie.—*Bp. Hall. Apolog. Advert. to the Reader.*

It is clear, that the goatish kings which reigned in Spain were not hereditary, but elective, yea, censurable, *excommunicable*, and desposable by them for their male-administrations.—*Prynne. Treachery & Disloyalty, &c.* pt. v. p. 57.

Thus for a while continued the realm without divine sacraments or exercises, excepted only confession, extreme unction, and baptism, the king being also *excommunicated*, and burials allowed only in highways and ditches without ecclesiastic ceremony.

Selden. Illust. of Drayton's Poly-Olbion, s. 17.

Athanasius, Bishop at that time of Alexandria, bearing himselfe too high above his profession, and one who went about to enquire into matters that to him belonged not (as the daily bruit and rumor went of him) the congregation (or the Synode, as they tearme it) of the same place, *excommunicated* and remooved from the sacramentall dignitie, which he held and celebrated.—*Holland. Ammianus*, p. 42.

Now that this sedition of Cylon was utterly appeased in Athens, for that the *excommunicates* were banished the countrey, and the city fell again into their old troubles and dissensions about the government of the commonweal.
North. Plutarch, p. 71.

But how little there is of proper jurisdiction in *excommunication* we can demonstrate but by too good an argument. For suppose Julian robbing of a church, striking the bishop, disgracing the religion, doing any thing for which he is *ipso facto excommunicate*; tell him of the penalty he incurs, cite him before the bishop, denounce it in the church; what have you done to him that shall compel him to do his duty?
Bp. Taylor. Rule of Conscience, b. iii. c. 4.

Pan. What canst thou say, but will perplex thee more?
If thou stand *excommunicate*, and curst.
Shakespeare. King John, Act iii. sc. 1.

But afterwards in the way homeward, they began to thinke more and more of it, and to grow melancholie; thinking it a great indignitie, that like polluted and prophaned persons, they should be driven from the games, on festival holidaies, discarded (as a man would say) and *excommunicate* out of the companie both of God and man.
Holland. Livie, p 69.

He caused all the infringers of it to be horribly *excommunicated* by all the bishops of England, in his owne presence, and of all his barons; and himselfe was one of the *excommunicators*.—*Prynne. Treachery & Disloy. &c* pt. i. p. 19.

Poets indeed were *excommuned* Plato's commonwealth.
Gayton. Notes on Don Quixote, p. 21.

After this perform'd with what patience and attendance is possible, and no relenting on his part, having done the utmost of their care, in the name of God and of the church they dissolve their fellowship with him, and holding forth the dreadful sponge of *excommunion*, pronounce him wiped out the list of God's inheritance, and in the custody of Satan till he repent.
Milton. The Reason of Church Government, b. ii. c. 3.

If a toy comes into the Pope's head, or, upon some pique or jealousie, he falls into the censures of the Church, and *excommunicates* a Prince: what a case is this poor Prince in, as to all those subjects that think themselves bound to obey the Pope!—*Stillingfleet*, vol. ii. Ser. 2.

The whole force of *excommunication* consists only in this, that the resolution of the society in that respect being declared, the union that was between the body and some member comes thereby to be dissolved, and that relation ceasing, the participation of some certain things, which the society *communicated* to its members, and unto which no man has any civil right, comes also to cease.
Locke. A Letter concerning Toleration.

The Ecclesiastical Courts possessed the power of pronouncing *excommunication*, and that sentence, besides the spiritual consequences supposed to follow from it, was attended with immediate effects of the most important nature. The person *excommunicated* was shunned by every one as profane and impious; and his whole estate, during his life-time, and all his movables, for ever were forfeited to the crown.—*Hume. Hist. of England*, c. 17.

The old Canons of the Church are very strict in requiring a general attendance on this holy rite. They declare all persons who come to church and join in the prayers, and yet turn their backs on the Eucharist, *excommunicate*.
Knox. Considerations on the Lord's Supper.

EXCO'RIATE, *v.* EXCORIA'TION. EXCO'RIABLE. } Fr. *Excorier*; Sp. *Escoriar*; It. *Escoriare*, eximere corium, to pull off the hide or skin, (Minshew.)

To flay; to pluck or strip off the skin.

Thus works the hand of nature:—observable in such a natural net as the scaly covering of fishes, of mullets, carps, tenches, &c. even in such as are *excoriable*, and consist of smaller scales, as, soles and flounders.
Brown. Cyrus' Garden, c. 3.

I [Wolsey] haue a fluxe with a continuall feauer, the nature whereof is, that if there be no alteration of the same within 8 daies, either must ensue *excoriation* of the entrailes, or frensie, or else present death.—*Stowe. Hen. VIII.*

For it healeth weeping eies that have run with water a long time, and the *excoriations* or frettings of the eye-lids.
Holland. Pliny, b. xxiii. c. 3.

The heat of the Island Squauena, Gregory used to call infernal; for, saye he, it *excoriates* the skin, melts hard Indian wax in a cabinet, and scares your shoes like a red hot iron.—*Boyle. Works*, vol. v. p. 694.

Sometimes I was covered with emollients by which it was expected that all the scars would be filled, and my cheeks plumped up to their former smoothness: and sometimes I was punished with artificial *excoriations*, in hopes of gaining new graces with a new skin.—*Rambler*, No. 133.

EXCO'RTICATE, *v.* From Lat. *Ex*, and *cortex*, the bark.

To strip off the bark.

8. Moss is to be rubb'd and scrap'd off with some fit instrument of wood, which may not *excorticate* the tree, or with a piece of hair-cloth after a sobbing rain.
Evelyn. Discourse on Forest Trees, c. 26.

E'XCREMENT. EXCREME'NTAL. EXCREMENTI'TIOUS. EXCREME'NTIVE. EXCREME'NTIZE. EXCREME'NTOUS. EXCRE'TE, *v.* EXCRE'TION. EXCRE'TORY, *n.* EXCRE'TORY, *adj.* } Fr. *Excrement*; It. *Escremento*; Sp. *Excremento*; Lat. *Excrementum*, from *excern-ere*, *excretum*, to separate, (*ex*, and *cernere*;) Gr. Κριν-ειν, to separate, to disjoin; because (says Minshew) it is *separated* from the nutriment by concoction, and cast out through certain passages which nature has provided. It is also applied to other things *separated* or distinct from the substance of the main body, as—

The nails, corns, the hair.

Wood, in his life of Sir Charles Sedley, (*Athenæ Oxon.*) uses the verb *excrementize*.

Bread hauing moch branne, fylleth the beely with *excrementes* and nourysheth lytell or nothynge. but shortly descendeth from the stomake.
Sir T. Elyot. The Castel of Helth, b. ii.

And after him the fatall Welland went,
That if old sawes proue true (which God forbid)
Shall drowne all Holland with his *excrement*.
And shall see Stamford, though now homely hid,
Then shine in learning more than ever did
Cambridge or Oxford, England's goodly beames
Spenser. Faerie Queene, b. iv. c. 11.

But whether those little dusty particles, upon the lower side of the leaves, be seeds and seminal parts; or rather, as it is commonly conceived, *excremental* separations; we have not been able to determine by any germination or univocal production from them.—*Brown. Vulgar Errours*, b. ii. c. 7.

It may, indeed, be thought a modesty in nature, to cover those *excrementive* parts, which, left uncover'd, perhaps might offer offence.—*Feltham*, pt. ii. Res. 52.

The third original of insects is from the living body of another animal, whose *excrementitious* parts do naturally breed insects, as lice, fleas, wormes.
Hale. Origin. of Mankind, c. 3. c. 4.

But you will say that hair is but an *excrementitious* thing, and makes not to this purpose.—*Howell*, b. i. s. 1. Let. 31.

So when the oxe corrupteth into bees, or the horse into hornets, they come not forth in the image of their originals. So the corrupt and *excrementous* humours in man are animated into lice.—*Brown. Vulgar Errours*, b. ii. c. 1.

He thinks he is made of better clay than the common lump, it is others happinesse to serve him; he magnifies every act that falls from him, as that proud Nebuchadnezzar, Is not this great Babal that I haue built? Yea, his own very *excretions* are sweet and fragrant, whiles the perfumes of others are rank and ill-scented.—*Bp. Hall. Full of Pride.*

Nor do they [toads] contain those urinary parts which are found in other animals, to avoid that serous *excretion*: for though not only birds, but oviparous quadrupeds and serpents have kidneys and ureters, and some fishes also bladders, yet for the moist and dry *excretion* they have one vent and common place of exclusion.
Brown. Vulgar Errours, b. iii. c. 13.

Upon this [head] grows the hair, which though it be esteemed an *excrement*, is of great use to cherish and keep warm the brain, and so to quench the force of any stroke that might otherwise endanger the skull.
Ray. On the Creation, pt. ii.

Another opinion there is touching respiration, which makes the genuine use of it to be ventilation not of the heart, but of the blood, in its passage through the lungs, in which passage it is disburthened of those *excrementitious* steams proceeding, for the most part, from the superfluous serosities of the blood (we may add) and of the chyle too.
Boyle. Works, vol. i. p. 103.

But surely there is a great and constant heat required there for the separation of the urine from the blood; the constant separation and *excretion* whereof is necessary for the preservation of life.—*Ray. The Creation*, pt. ii. p. 339.

Also another thing considerable is that the *excretory* ducts of the mucilaginous glands have some length in their passage from the glands to their mouths.
Derham. Physico-Theology, b. iv. c. 8. Note (f.)

These glandules are respectively furnished with an artery, a vein, a nerve, and usually also an *excretory* vessel suitable to its size and uses.—*Boyle. Works*, vol. vi. p. 733.

More *excremental* maggots breed
In poets' topsy-turvy head,
Born like a momentary fly,
To flutter, buzz about, and die.
Lloyd. To William Hogarth, Esq

The gland, the pap, the nature and quality of the *excreted* substance, the manner of obtaining it from its lodgement in the body, the application of it when obtained, form, collectively, an evidence of intention which it is not easy to understand.—*Paley. Natural Theology*, c. 13.

The young snail comes out of its egg with its shell upon its back: and the gradual enlargement which the shell receives, is derived from the slime *excreted* by the animal's skin. Now the aptness of this *excretion* to the purpose, its property of hardening into a shell, and the action, whatever it be, of the animal, whereby it avails itself of its gift, and of the constitution of its glands, (to say nothing of the work being commenced before the animal is born,) are things which can, with no probability, be referred to any other cause than to express design; and that, not on the part of the animal alone, in which design, though it might build the house, could not have supplied the material.
Paley. Natural Theology, c. 19.

EXCRE'SCENT. EXCRE'SCENCE. EXCRE'SCENCY. } Fr. *Excrescence*; It. *Escrescenza*; Sp. *Excrecencia*; Lat. *Excrescentia*. from *Excrescere*, to grow out, (*ex*, and *crescere*, to grow.)

A growing out; that which grows out; generally applied to that which grows out uselessly or superfluously.

And shall we lose a limb for an *excrescence*, or an ointment; an essential of religion for that which is but accessary, and extrinsick, charity for an opinion!—*Glanvill*, Ser. 2.

As touching those *excrescences* in manner of mushromes, which be named Fungi, they are by nature more dull and slow.—*Holland. Pliny*, b. xxii. c. 23.

The same is observably effected in the Julus Catkins, or pendulous *excrescencies* of several trees, of walnuts, alders, and hazels, which, hanging all the winter and maintaining their net-work close, by the expansion thereof are they early foretellers of the spring.—*Brown. Cyrus' Garden*, c. 3.

Expunge the whole, or lop th' *excrescent* parts
Of all our vices have created arts;
Then see how little the remaining sum,
Which serv'd the past, and must the time to come
Pope. Essay on Man, Epistle 2.

Mountains have been look'd upon by some as warts and superfluous *excrescences*, of no use or benefit, nay, rather as signs and proofs, that the present earth is nothing else but a heap of rubbish and ruins.—*Ray. On the Creation*, pt. ii.

Had we been born with a large wen upon our faces, or a Bavarian poke under our chins, or a great bunch upon our backs like camels, or any the like superfluous *excrescence*.
Id. ib.

But these were the imperfections of his nature, or rather the *excrescences* of his ruling virtues, an uncommon frankness of mind, and sensibility of heart.
Hurd. The Life of Warburton.

EXCRU'CIATE, *v.* EXCRUCIA'TION. } Fr. *Excrucier*; Lat. *Excruciare*, (*ex*, and *cruciare*, to affix to a *cross*, qv.)

To inflict severe or excessive pains, as if transfixed upon a *cross*; to torture, to torment, to afflict with agony.

Whilst they feel hell, being damned in their hate:
Their thoughts, like devils, them *excruciate*.
Drayton. Of Worldly Crosses.

He [Socrates] wittingly did marry her, [Xantippe] to exercise his patience, that by the practise of enduring her shrewish heats he might be able to brook all companies, the brawls, the scorns, the sophisms, and the petulancies of rude and unskilfull men, the frettings, the thwartings, and the *excruciations* of life, and so go out a more perfect and exact philosopher.—*Feltham*, pt. ii. Res. 57.

Ministers and medical practitioners are often witnesses to scenes as wretched as this, where, to poverty, cold, nakedness, and death, are added the languors of lingering and loathsome diseases, and the torments of *excruciating* pain.
Knox, Ess. 143.

Thus it [fear] has been known to relieve *excruciating* fits of the gout.—*Cogan. On the Passions*, pt. ii. c. 3.

EXCU'LPATE, *v.* EXCULPA'TION. EXCU'LPATORY. } Fr. *Desculper*; Sp. *Disculpar*; It. *Scolpare*, Lat. *Ex*, and *culpare*, which Vossius derives from the Heb. *Chalaph*, to pass over or beyond, to transgress; *culpa*, properly, being a transgression of the laws, and the bounds of virtue. See CULPABLE.

To free or excuse from blame, censure or condemnation.

In Scotland the law allows of an *exculpation*, by which the prisoner is suffered before his trial to prove the thing to be impossible.—*Burnet. Own Time*, an. 1684.

To this first and unique canto he author prefixed a something in which he *exculpated* himself from being the author of the heroic epistle.—*Mason. Epistle to Dr. Shebbeare*, Note.

So that if I chose to make a defence of myself, on the little principles of a culprit, pleading in his *exculpation*, I might not only secure my acquittal, but make merit with the opposers of the bill.

Burke. Speech at Bristol previous to the Election.

He [Pope] wrote an *exculpatory* letter to the Duke [of Chandos] which was answered with great magnanimity, as by a man who accepted his excuse without believing his professions.—*Johnson. Life of Pope*

EXCU'RSION. EXCU'RSIVE. EXCU'RSIVELY. EXCU'RSIVENESS. } Fr. *Excursion*; Sp. *Excursion*; Lat. *Excursio*, from *Excurrere*, to run out, (*ex*, and *currere*.) Harvey uses the verb to *excur*.

A running out, rambling or roving, or wandering about; a digression, a departure, (sc.) from bounds or method.

A pious, zealous, most religious sonne,
Who on the enemy *excursion* made,
And spite of danger strongly did invade,
Their vittailes convoy.

Browne. Britannia's Pastorals, b. ii. s. 1.

For when the Romane legions were abroad, they would leave the field, and take to their cities: when they perceived the legions were removed and gone, they would make *excursions* and waste the country.—*Holland. Livies*, p. 77.

And if to that we add the increment caused by the sweep of the moon, or the *excursion* of her orb beyond the Magnus Orbis, we shall have a space yet broader 280 thousand miles.

Derham. Astro-Theology, b. i. c. 3.

The committee of both kingdoms ordered my regiment to lie at Odium, to prevent the *excursions* of the garrison at Basing-house.—*Ludlow. Memoirs*, vol. i. p. 125.

My sole delight, as through the falling glooms
Pensive I stray, or with the rising dawn
On Fancy's eagle-wing *excursive* soar.—*Thomson. Summer.*

Of rest was Noah's dove bereft,
When with impatient wing she left
That safe retreat, the ark,
Giving her vain *excursions* o'er,
The disappointed bird once more
Explor'd the sacred bark.—*Cotton. The Fire-side.*

What though far off, from some dark cell espied,
His glimmering mazes cheer the *excursive* sight,
Yet turn, ye wanderers, turn your steps aside,
Nor trust the guidance of that faithless light.

Collins. On the Superstitions of the Highlands.

The flesh of animals which feed *excursively*, is allowed to have a higher flavour than that of those who are cooped up.

Boswell. Life of Johnson.

EXCU'SE, *v.* EXCU'SER, *n.* EXCU'SABLE. EXCU'SABLY. EXCU'SABLENESS. EXCU'SATORY. EXCUSA'TION. EXCU'SER. EXCU'SELESS. EXCU'SEMENT. EXCU'SING, *n.* } Fr. *Excuser*; It. *Scusare*, *escusare*; Sp. *Escusar*; Lat. *Excusare*; *causâ*, seu crimine, liberare, *exuere*, to free from or acquit of blame or accusation. (Martinius.)

To free or clear, or exempt from blame or accusation; to exculpate, to acquit, to release or discharge from penalty, bond or obligation; to discharge, to disengage, to remit.

For thy ich praye gow Peers paraunter yf ge meteth
Treuthe telleth to hym. that ich be *excused*.

Piers Ploughman, p. 126.

Ich drede me and he deye. hit worth for dedlich synne
Acounted byfore Crist. bote conscience *excuse* hym.

Id. p. 159.

And alle bigunnen togider to *excuse* hem, the fyrst seyde: I haue a toun, and I haue nede to go out and see it, Y preie thee haue me *excused*.—*Wiclif. Luk*, c. 14.

And they all at once beganne to *excuse*. The first sayd vnto him, I haue bought a farme, and I must nedes go and see it, I pray thee haue me *excused*.—*Bible*, 1551. *Ib.*

If I hadde not come and hadde not spoken to hem thei schulden not haue synne, but now thei han noon *excusacioun* of her synne.—*Wiclif. Jon*, c. 15.

Than cometh also of ire attry anger, whan a man is sharpely amonested in his shrift to leave his sinne, than wol he be angry, and answere hokerly and angerly, to defend or *excusen* his sinne by unsteadfastness in the fleshe.

Chaucer. The Persones Tale.

——— Ye be not *excusable*,
A faithfull harte euer is acceptable.—*Id. Boecius*, b. i.

For certis ther availeth non essoine, ne non *excusacion*.

Id. The Persones Tale.

He maketh his *excusacion*
And feigneth cause of pure drede.—*Gower. Con. A.* b. iv.

But there ayene the counsaile saide
That thei be nought *excused* so,
For he is one and thei be two.
And two have more witte than one,
So thilke *excusement* was none. *Gower. Con. A.* b. i.

Then they having no lawe, are a lawe vnto themselves, whych shewe the dede of the lawe wrytten in their heartes: whyle theyr conscyence beareth wytnesse vnto them and also their thoughtes, *accusynge* one another or *excusynge*.

Bible, 1551. *Rom.* c. 2.

For them am I bounde to beleue, and am damned wythout *excuse* yf I beleue them not.

A Boke made by John Frith, fol. 9.

If thou doubt any thing of Scripture, or bee ignorant in it, aske of him that is cõmendable of liuing, and for his age *excusable*, nor hath any euill name, and that may say, I haue disposed thee to one man to yeeld a chast virgin vnto Christ.—*Vives. Instruction of Christian Women*, b. iii. c. 6.

He had nat ben ther past a moneth but that the King of Englande sent to hym, that incontynent without delay, all *excusacions* layd aparte, he should passe the sea, and come into Englande to speke with him.

Bernes. Froissart. Chronycle, vol. i. c. 271.

And leste thou shouldest thinke, it were onely a marginal errour, brought in by some ouersight of the printer, as he vseth sometimes to *excuse*, and to slufte the mater, he hath thus laide it wide open in his owne texte.

Jewell. Defence, p. 101.

At which his vaine *excuse* they all gan smile,
As scorning his vnmanly cowardise.
And Florimell him foully gan reuile,
That for her sake refus'd to enterprize
The battell, offred in so knightly wise.

Spenser. Faerie Queene, b. iv. c. 4.

Ant. Nay, nay, Octauia, not onely that,
That were *excusable*, that and thousands more
Of semblable import, but he hath wag'd
New warres 'gainst Pompey.

Shakespeare. Antony & Cleopatra, Act iii. sc. 4.

Prefaces, and passages, and *excusations*, and other speeches of reference to the person, are great wastes of time; and though they seem to proceed of modesty, they are bravery.—*Bacon. Ess. Of Dispatch.*

But if a man seriously waigh the matter, these things rather redound to the imputation of physitians, than their *excusation*: who would not for these prejudices cast away hope; but encrease their paine and diligence.

Id. On Learning, by G. Wats, b. iv. c. 2.

You are likely to come so *excuseless* to your torments, so unpitied and so scorned, so without all honour in your sufferings.—*Hammond. Works*, vol. iv. p. 524.

If they say that he did sin in doing this; they must at the same time acknowledge, that a man's persuasion that a thing is a duty, will not *excuse* him from guilt in practising it; if really and indeed it be against God's law.

Sharp, vol. ii. *A Discourse of Conscience.*

These sort of speeches, issuing from just and honest indignation, are sometimes *excusable*, sometimes commendable; especially when they come from persons eminent in authority, of notable integrity, endued with special measures of divine grace, of wisedom, of goodness.

Barrow, vol. i. Ser. 16.

Notwithstanding all that may be said concerning the innocence or *excuseableness* of some men's mistakes about these matters [idolatry and schism]; yet nevertheless, it infinitely concerns every person to have a care how he engaged either in the one or the other.

Sharp, vol. ii. *A Discourse of Conscience.*

He made *excusatory* answers.

A. Wood. Ann. Univ. Ox. in 1557.

And that which aggravates these men's prophaneness, and leaves them *excuseless* in it, is that there are few of these fools (for so the wise man calls them) that make a mock of sin; that have said in their hearts, that there is no God, or that the Scripture is not his word, their disrespect to the Scripture springing from their vanity, not their incredulity.—*Boyle. Works*, vol. ii. p. 303.

The Gentiles, by the light of nature, had the means of obtaining so much knowledge of God, that is, of what was expedient for them to know, and not too difficult to attain, as to render them *excuseless*, if they did not pay him a high veneration and gratitude.—*Id. Ib.* vol. vi. p. 765

In vain would his *excusers* endeavour to palliate his enormities, by imputing them to madness.—*Swift.*

And there are few actions so ill (unless they are of a very deep and black tincture indeed) but will admit of some extenuation, at least from those common topics of human frailty, such as are ignorance or inadvertency, passion or surprize, company or solicitation; with many other such things, which may go a great way towards an *excusing* of the agent, though they cannot absolutely justify the action.

South, vol. ii. Ser. 2.

This brought on the sending an *excusator* in the name of the king and kingdom, to show that the king was not bound to appear upon the citation; nor yet to send a proctor to appear in his name.—*Burnet. Hist. of the Reformation*, b. ii.

While we obey only from fear of him, we are unwilling and backward, imagine difficulties, contrive *excuses*, and think it a point gained if we can persuade ourselves, that this or that needs not to be done.—*Secker*, vol. i. Ser. 15.

Homicide in self-defence, or *se defendendo*, upon a sudden affray, is also *excusable*, rather than justifiable, by the English law.—*Blackstone. Commentaries*, b. iv. c. 14.

If even then we refuse it [restitution] unless the cause be that we *excusably* mistake the nature of the case, we preserve no ground for hope.—*Secker*, vol. i. Ser. 12.

EXCU'SS, *v.* EXCU'SSION. } Lat. *Excutere*, *excussum*, to shake off; (*ex*, and *quatere*, to shake.)

To shake off; and thus, according to the legal usage in Ayliffe, to dispossess, to seize.

Excussion, in Bacon, is — a shaking, sifting, searching, inquiring, and thus equivalent to *Discussion*.

If I shoulde after the like dealing take in hand your popish portues and with like diligence *excusse* euery popish martyr, and saint there canonised: think you, Maister Cope, &c.

Foxe. Martyrs, p. 533. *Defence of the Ld. Cobham.*

And if the church of this island, in the days of her forced servitude to the Roman See, maintained this liberty and derived it to posterity, how much more free shall it be for us to renue and injoy it after the just *excussion* of that servile yoke.—*Bp. Hall. Hon. of the Married Clergie*, b. i. s. 3.

Aphorismes, except they should be altogether ridiculous, cannot be made but out of the pyth and heart of sciences: for illustration and *excussion* are cut off, variety of example is cut off.—*Bacon. On Learning, by G. Wats*, b. vi. c. 2.

The person of a man ought not, by the civil law, to be taken for a debt, unless his goods and estate have been first *excussed*.—*Ayliffe. Parergon.*

They could not totally *excuss* the notions of a Deity out of their minds.—*Stillingfleet. Orig. Sac.* i. 1.

E'XECRATE, *v.* EXECRA'TION. EXECRA'TORY. E'XECRABLE. E'XECRABLY. } Fr. *Exécrer*; Sp. *Execrar*; It. *Esecrare*; Lat. *Execrari*, (*ex*, and *sacrare*, q. *sacrum* facere, to make or cause to be holy or *sacred*.) See CONSECRATE, and DESECRATE.

To pray or utter vows for the withholding or withdrawing *sacred* or holy, or divine protection; to pray for or imprecate divine wrath; to curse, to abominate, to have or hold accursed, in utter detestation or abomination.

If they did (say I) hell were too good both for them, and for hym that so earnestly defendeth theyr *execrable* myschefes.—*Bale. Apology*, fol. 110.

If the tyranny of the pope and of all his ministres be to them sharpe and cruell, thei must cõsider, that the Jewes also of that time suffered heavy and bitter bondage, and yet thei are commaunded in the vulgare speche of the countrey to *execrate* the idolatrie of the Chaldeas.

Calvine. Foure Godlie Sermons, Ser. 1

So wretched is this *execrable* war,
This civil sword—wherein though all we see
Be foul, and all things miserable are,
Yet most distressfull is the victory.

Daniel. Civil Wars, b. vii

Give sentence on this *execrable* wretch
That hath been breeder of these dire events.

Shakespeare. Titus Andronicus, Act v. sc. 3

And are not stage-players, play poets, actors, play-hunters, and those places where they are tolerated, as *execrably* vitious, as sinful, as odious now to God as ever?

Prynne. Histrio-Mastix, pt. i. Act vi. sc. 19.

——— At last
Her drowned voyce got up above her woes
And with such black and bitter *execrations*,
(As might affright the Gods, and force the Sunne
Runne backward to the east, nay make the old
Deformed Chaos rise againe, t' oerwhelme
Them, us, and all the world) she fills the ayre.

B. Jonson. Sejanus, Act v

He that conceals or smooths a villain in the *execrable* practices of a publick mischief, he is truly a reviler and a slanderer; for he reviles his conscience, and slanders his religion.—*South*, vol. viii. Ser. 7.

Such a person deserved to bear the guilt of a fact so *execrably* base, was worthy to be employed therein, and ready enough to undergo it.—*Barrow*, vol. ii. Ser. 26.

All those who were the instruments and abettors of his affliction, how do we loath and abhor them? how do we detest their names, and *execrate* their memories.

Id. vol. i. Ser. 23

I mean the Epicureans, who though in other respects they were persons of many excellent and sublime speculations, yet because of their gross error in this kind, they have been in ages looked upon with a kind of *execration* and abhorrency not only amongst the vulgar, but likewise amongst the learneder sort of philosophers.

Wilkins. Natural Religion, b. ii. c. 9.

This notice of the ceremony is very agreeable to the *execratory* which is now used by them; wherein they profoundly curse the Christians.

L. Addison. State of the Jews, p. 179.

As blindly we our solemn leaders follow,
And good, and bad, and *execrable* swallow.

Armstrong. Taste.

The object of a battle was no longer empty glory, but sordid lucre, or something still more *execrably* flagitious.

Knox. Antipolemus.

They gaze upon the links that hold them fast,
With eyes of anguish, *execrate* their lot,
Then shake them in despair and dance again.

Cowper. Task, b. ii.

E'XECUTE, *v.*
EXE'CUTER, or EXE'CUTOR.
EXE'CUTERSHIP, or EXE'CUTORSHIP.
EXECU'TION.
EXECU'TIONER.
EXE'CUTIVE.
EXE'CUTIVELY.
EXE'CUTORY.
EXE'CUTRESS.
EXECUTRIX.

Fr. *Exécuter*; It. *Eseguire*; Sp. *Executar*; Lat. *Exequi, executus*, to follow out, (*ex*, and *sequi*, to follow.)

To follow out, (sc.) to the end; to the fulfilment or completion; to the act, effect or full performance; and thus, to act or effect, to use, to perform, fulfil or complete: to perform, (sc.) the sentence or adjudication of the law; and thus, to kill or put to death; to slay.

Now redyliche quath Repentaunce, and by the rode ich leyve
Shal never *executor* wel by sette the sulver that thow hym levest. *Piers Ploughman*, p. 100.

And so hit fareth by muche folke, that to freres hem shryveth,
As assissoure and *executours*. *Id.* p. 406.

The Destinee, ministre general,
That *executeth* in the world over al
That purveiance that God hath seen before.

Chaucer. The Knightes Tale, v. 1666.

A maner sergeant was this prive man,
The which he faithful often founden had
In thinges gret, and eke swiche folk wel can
Don *execution* on thinges bad.

Id. The Clerkes Tale, v. 8398.

This every lewed vicar and parson
Can say, how ire engendreth homiside;
Ire is in soth *executor* of pride.

Id. The Sompnoures Tale, v. 7567.

But O fortune, *executrice* of wierdes.—*Id. Troilus*, b. iii.

But the other partie was so stronge,
That for the lawe of no statute
There maie no right be *execute*.—*Gower. Con. A.* b. ii.

The dome in *execution*
Was put anone withoute faile.—*Id. Ib.* b. viii.

And thus was the kingdom peaceably and ordrely ministred (justice, equite, and iugement trewly *executed* for that lytle tyme) that the churche of God might be the easilier reformed.

Joye. Exposicion of Daniel, c. 12.

He saw that he being a king, had vsed the detestable office of an *executioner* in reuenging wth wicked slaughter the libertie of woordes, whyche might haue been imputed vnto wine.—*Brende. Quintus Curtius*, fol. 212.

Besides that if they knew yt there were no purgatory, then should many the more feare God and do wel themselues and not trust to their *executours* for fear of damnation.

Frith. Workes, p. 24.

With courage on he goes; doth *execute*
With counsel; and returns with victory.

Daniel. On the Death of the Earl of Devonshire.

And when I haue the bloudy Hector found
Empale him with your weapons round about;
In fellest manner *execute* your armes.

Shakespeare. Troil. & Cress. Act v. sc. 7.

Then how, when nature calls thee to be gone,
What acceptable audit canst thou leave?
Thy unus'd beauty must be tomb'd with thee.
Which, us'd, lives thy *executor* to be. *Id.* son. 4

——— Their *executors*, the knauish crowes,
Flye o're them all impatient for their houre.

Id. Hen. V. Act iv. sc. 2.

As for fishing for testaments and *executorships*, (as Tacitus saith of Seneca, *Testamenta, &c. orbos tanquam indagine capi,*) it is yet worse.—*Bacon. Ess. Of Riches.*

They got into their hand
The writ of *execution*, that
Her heading did perport
The which was *executed* soone,
And in a solemne sort.

Warner. Albion's England, b. x. c. 56.

Bas. ——— Rip my bosom up:
I'll stand in *execution* with a constancy:
This is insufferable.—*Ford. Broken Heart*, Act iii. sc. 2.

So rev'rend now and strong in age appeare,
As if maintain'd by more than human breath;
So grave, as if the councellers they were,
Not *executioners* of tyrant Death.

Davenant. Gondibert, b. ii. c. 3.

As the more refined and efficacious matter, which we by way of analogy call spirits, are the *executive* instruments of the *actus imperati* of our will, so these true and essential spirits are ordinarily the immediate instruments of the imperate acts of divine providence.

Hale. Origin. of Mankind, p. 37.

A will indeed! A crabbed woman's will,
Wherein the devil is an overseer,
And proud Dame Eleanor sole *executrex*.

Tragedy of King John, (1611.)

And the Church of Rome, which takes upon her to be sole *executrix*, or at least, overseer of it, tells them, that the legacy will do them no good; and keeps it from them, by telling them it is not necessary.

Bp. Taylor. Dis. from Popery, pt. ii. b. i. s. 8.

[The King] had proceeded to their *execution*, had not the Parliament, by a message sent to Judge Heath, and delivered to him on the bench, threatened a retaliation, by *executing* two for one, in case they went on, which put a stop to that design.—*Ludlow. Memoirs*, vol. i. p. 33.

Would it not redound to the discredit of an earthly prince, to permit, that the attendants on his person, the officers of his court, the *executers* of his edicts should have the least injury offered them, should fare scantly or coarsely, should appear in a sordid garb?—*Barrow*, vol. i. Ser. 12.

The high court of justice appointed a committee to inspect the parts about Whitehall for a convenient place for the *execution* of the King; who having made their report, it was agreed, that a scaffold should be erected to that purpose near the Banqueting house, and order given to cover it with black.—*Ludlow. Memoirs*, vol. i. p. 344.

The next day [30 Jan. 1648,] about eight in the morning, the King attended by a guard, was brought from St. James's, through the Park, to Whitehall; where, having drunk a glass or two of red wine, and staid about two hours in a private room, he was conducted to the scaffold out of a window of the Banqueting house; and having made a speech, and taken off his George, he kneeled down at the block, and the *executioner* performed his office.—*Id. Ib.*

Others laboured to have the supreme authority to consist of an assembly chosen by the people, and a council of state chosen by that assembly to be vested with the *executive* power, and accountable to that which should next succeed, at which time the power of the said council should determine.—*Id. Ib.* vol. ii. p. 206.

Nor should we forget, that also upon this account we do owe great love and thanks to God the Holy Ghost, who did originally conspire in the wonderful project of our redemption, did *executively* by miraculous operation conduct our Saviour into his fleshly tabernacle, and did by unmeasurable communications of divine virtue assist his humanity through all the course of his life.—*Barrow*, vol. i. Ser. 32.

——— Vain man,
Whose restless thoughts still form the plan
Of guilt, which, wither'd to the root,
Thy lifeless nerves can't *execute*.

Churchill. The Duellist, b. i.

Is any one so foolish to succeed,
On envy's altar he is doom'd to bleed?
Hogarth, a guilty pleasure in his eyes,
The place of *executioner* supplies.

Id. Epistle to William Hogarth.

Where the legislative and *executive* authority are in distinct hands, the former will take care not to entrust the latter with so large a power, as may tend to the subversion of its own independence, and therewith of the liberty of the subject.—*Blackstone. Commentaries*, b. i. c. 2.

(A contract) may be *executory*, as if they agree to change [sc. horses] next week; here the right only vests, and their reciprocal property in each other's horse is not in possession, but in action.—*Id. Ib.* b. ii. c. 30.

By this operation, two systems of administration were to be formed; one which should be in the real secret and confidence; the other merely ostensible to perform the official and *executory* duties of government.

Burke. On the Present Discontents.

A female at fourteen is at years of legal discretion, and may choose a guardian; at seventeen may be *executrix*; and at twenty-one may dispose of herself and her lands.

Blackstone. Commentaries, b. i. c. 17.

EXEGE'TICAL. } Gr. Εξηγητικος, from
EXEGE'TICALLY. } εξηγεισθαι, (εξ, and ηγεισθαι, ducere, existimare,) to lead or guide, to act as guide or director; to adjudge, expound or explain, (sc.) what is right and lawful.

Adjudicatory, directory, explanatory.

If these words which are called the words of consecration be *exegetical* and enunciative of the change that is made by prayers, and other mystical words; it cannot be possibly inferred from these words that there is any other change made then what refers to the whole mystery and action.

Bp. Taylor. Of the Real Presence, s. 4.

But if one be *exegetical* and explicative of the other, and by water and the spirit is meant onely the purification of the spirit, then where is the necessity of baptism of men?

Id. Great Exemplar, pt. i. s. 2.

They that would have *kai, and*, not *exegetical* here, but used only to join under the title of faithful in Christ Jesus, the converts in Asia, I shall desire besides *Col.* i. 2, to read also 1 *Cor.* ii. 1, and thereby judge in what sense they are to understand, and to be faithful in Christ Jesus here.

Locke. On Ephesians, i. 15. s. 1.

This is not added *exegetically*, or by way of exposition

Bp. Bull. Works, vol. i. p. 200.

EXE'MPLAR. See EXAMPLE.

EXE'MPT, *v.*
EXE'MPT, *adj.*
EXE'MPTION.
EXE'MPTING, *n.*
EXEMPTI'TIOUS.

Fr. *Exempter*; It. *Esentare*; Sp. *Exentar*; Lat. *Eximere, exemptum*, to take out; (*ex*, and *emere*, which anciently signified *tollere*, to take up.)

To except or take out, from or away; and thus, (met.) to free from, release, acquit or discharge, (sc.) a general rule or law.

Who in an oration so cõforted & encouraged al the people for the time, yt he bothe *exempted* al fear out of their harts, and made them to conceiue good hope & expectation of himself.—*Golding. Justine*, fol. 50.

——— And till our ears
Reach that celestial musique, which thine now
So cheerfully receive, we must allow
No comfort to our griefes, from which to be
Exempted, is in death to follow thee.

Habington. Castara, pt. ii. Elegy 6

Exempted be from me the arrogance
To choose from forth the royall bloud of France

Shakespeare. All's Well that Ends Well, Act ii. sc. 1.

Why should we now their shady curtains draw,
Who by a wise retirement hence are freed,
And gon to lands *exempt* from Nature's law,
Where love no more can mourn, nor valour bleed?

Davenant. Gondibert, b. i. c. 4.

Tribulation and anguish upon every soul that doth evil! every soule; here is no *exemption* by greatnesse, no buying off with bribes, no blearing of the eyes with pretences, no shrouding ourselves in the night of secrecy.

Bp. Hall. Deceit of Appearance. A Sermon.

How material it is to the *exempting* and freeing of a man from all griefe and sorrow to meditate before hand, and to be able to looke open-eyed full against fortune, and not to make those apprehensions and imaginations in himself soft and effeminate.—*Holland. Plutarch*, p. 132.

If motion were loose or *exemptitious* from matter, I could be convinced that it had extension of its own.—*More.*

So that (her person and her state
Exempted from the common fate)
In all our civil fury she
Stood like a sacred temple free.

Waller. Epitaph on the Lady Sedley

To be *exempt* from the passions with which others are tormented, is the only pleasing solitude.—*Spectator*, No 4.

As no man is *exempt* from some defects, or can live free from some misdemeanours: so by this practice [slander] every man may be rendred very odious and infamous.

Barrow, vol. i. Ser. 16.

For he [the king's commissioner] gave the royal assent to an act, that gave the undertakers, either of the East India or West India trade, all possible privileges, with *exemption* of twenty-one years from all impositions.

Burnet. Own Time, an. 1695.

For truth it is, since Adam's fall,
His sons must labour, one and all
No man's *exempted* by his purse,
Kings are included in the curse. *Collen*, Fab. 5.

I have not measur'd such a tract of land,
Have not, untir'd, beheld the setting sun,
Nor through the shade of midnight urg'd my steps
To animate the Grecians, that myself
Might be *exempt* from warlike toil, or death.

Glover. Leonidas, b. i.

They, whom God favours most are by no means *exempt* from sufferings: but he not only will always make religious persons full amends hereafter, but ordinarily grant them deliverance and consolation here.—*Secker*, vol. iii. Ser. 13.

Can authors then *exemption* draw
From Nature's, or the common law?
They err alike with all mankind,
Yet not the same indulgence find. *Lloyd. The Poet.*

EXE'NTERATE, *v.* } Fr. *Exenterer*; Lat.
EXENTERA'TION. } *Exenterare*; Gr. Εξεντερίζ-ειν, eviscerare, to debowel, or disembowel, (ἐξ, and ἔντερα, viscera, the bowels.

To disembowel, to draw out the *entrails* or bowels.

Pino commends a ram's lunge applied hot to the forepart of the head, or a young lamb divided in the back, *exenterated*, &c.—*Burton. Anatomy of Melancholy*, p. 390.

In the midst of which was a faire table, and thereon those wretches were set in what posture he pleased, so to trie his arme, arte, and blade in this beastly carving of humane bodies sometimes also setting them for markes to his peece or arrowes; sometimes *exenterating* women, to open and curiously to search the closest cabinets of nature.
Purchas. His Pilgrimage, b. v. c. 15 s. 3.

Bellonius hath been more satisfactorily experimental, not only affirming they (cameleons) feed on flies, caterpillars, beetles, and other insects: but upon *exenteration* he found these animals in their bellies.
Brown. Vulgar Errours, b. iii. c. 21.

EXE'QUIES. } More correctly written *Exequies*, &c. Fr. *Exeques*; It.
EXE'QUIAL. } *Esequie*; Sp. *Exequias*; Lat.
EXE'QUIOUS. } *Exsequiæ*. *Exsequi* est *sequi* pompam funebrem ad sepulturam; to *follow* the funeral pomp to burial. And thus applied to—

The funeral procession; the funeral rites or solemnities.

For whome, Phrahartes made a royal herce, and dyd *exequies* after the manner of Prynces
Golding. Justine, fol. 148.

Talb. But yet before we go, let's not forget
The noble Duke of Bedford, late deceas'd,
But see his *exequies* fulfill'd in Roan.
Shakespeare. 1 Pt. Hen VI. Act iii. sc. 2.

Ye sov'reign cities of this awful isle,
In cypress wreaths, and your most sad attire,
Prepare yourselves to build the funeral pile,
Lay your pale hands to this *exequious* fire.
Drayton. The Barons' Wars, b. ii.

But soon the doubtful oracle is clear'd
As the sad *exequies* in sight appear'd.
Lewis Of the Thebaid of Statius.

Thetis herself to all our peers proclaims
Heroic prizes and *exequial* games;
The gods assented; and around thee lay
Rich spoils and gifts, that blazed against the day.
Pope. Homer. Odyssey, b. xxiv.

Games and lustrations must avert thy doom,
And rites *exequial* grace his honour'd tomb.
Cambridge The Scribleriad, b. iv.

EXE'RCE, *v.* } Fr. *Exercer*; It. *Esercere*,
EXE'RCENT. } *esercitare*; Sp. *Exercitar*;
E'XERCISE, *v.* } Lat. *Exercere*, *ex*, and *arcere*;
E'XERCISE, *s.* } Gr. Αρκ-ειν, which (Lennep)
EXERCI'SEABLE. } properly denotes—vel aliis
E'XERCISER. } septo et munimento esse vel
EXERCITA'TION. } mihi; to be an *enclosure or fence*, or *a fortress* to others or to myself. And thus the Lat. *Exercitus*, qui sub disciplinâ certâ *arcetur*, i. e. *continetur*: because it is *kept* in or *confined* under a fixed discipline.

To keep in practice; in use, in regular and habitual employment; to inure to; to train up in; to practise.

Exercise, as voluntary employment, is opposed to involuntary labour; actual work.

But of parfite men is sad mete [*solidus cibus*] of hem that for custom han wittis *exercisid* to discrecioun of good and of yuel.—*Wiclif. Ebrewis*, c. 5.

But stronge meate belongeth to theim that are perfecte, whyche thorowe custome haue theyr wytnes *exercised*, to judge both good and euyll also.—*Bible*, an. 1551. *Ib.*

For bodili *exercitacioun* is profitable to litel thing, but pitee is profitable to alle thingis that hat. a biheeste of lyf that now is and that is to come.—*Wiclif.* 1 *Tym.* c. 4.

For bodely *exercyse* profyteth lyttel: but godlynes is good vnto al thinges, as a thig which hath promisee to ye life yt is now, and of the life to come.—*Bible*, 1551. *Ib.*

Philos. Certes all thing that *exerceth* or corigeth, it profiteth.—*Chaucer. Boecius*, b. iv.

And suffreth us, as for our *exercise*,
With sharpe scourges of adversitie
Ful often to be bete in sondry wise.
Id. The Clerkes Tale, v. 9032.

Wherof, if I shall more seye
Upon the nature of this vice,
Of custome and of *exercise*,
The man's grace, howe it fordooth,
A tale, whiche was whilom sooth,
Of fooles, that so dronken were,
I shall reherce vnto thyne ere.—*Gower. Con A* b. vi.

O' stay thy hand: for yonder is no game
For thy fierce arrowes, them to *exercise*.
Spenser. Faerie Queene, b. ii. c. 3.

——— Things thus order'd
Touching the Gods, 'tis lawful to descend
To human cares, and *exercise* that power
Heaven has conferred upon me.
Massinger. The Virgin Martyr, Act i. sc. 1.

So did she all, that might his constant hart
Withdraw from thought of warlike enterprise,
And drowne in dissolute delights apart,
Where noyse of armes, or view of martiall gise,
Might not reuiue desire of knightly *exercise*.
Spenser. Faerie Queene, b. ii. c. 6.

——— This hand of yours requires
A sequester from liberty: fasting, and prayer,
Much castigation, *exercise* devout.
For heere's a yong and sweating Diuell heere
That commonly rebels.—*Shakespeare. Othello*, Act iii. sc. 4.

Her [scepticism] this man, otherwise eminent, in his paradoxical *exercitations* against the Aristotelians, hath dared to expose, not veiled as before, and wandring like a queen in the dark, but boldfac'd, and painted, to the multitude and market-place.—*White. Exclusion of Scepticks*, p. 1.

Bowling is good against the weakness of the reines; shooteing against the obstruction of the longes; walking and upright deport of the body, against the crudities of the stomack, and for other diseases other *exercitations*.
Bacon. On Learning, by G. Wats, b. ix. c. 2.

God never granteth any power or authority, but he appointeth also who shall be the lawfull *exercisers* and executors of the same.—*Fulke against Allen*, p. 488. (1586.)

Picture no more maintain'd the doubtful strife,
With Nature's scenes, nor gave the canvass life;
Nor Sculpture *exercis'd* her skill beneath
Her forming hand, to make the marble breathe.
Fenton. Epistle to Mr. Southerne.

Having abundantly proved in our last *exercise*, that the frame of the present world could neither be made nor preserved without the power of God; we shall now consider the structure and motions of our own system, if any characters of divine wisdom and goodness may be discoverable by us.
Bentley, Ser. 8.

The question being put, Whether the House of Commons should take advice of the House of Lords in the *exercise* of the legislative power? it was carried in the negative, and thereupon resolved, "that the House of Peers was useless and dangerous, and ought to be abolished;" and an act was soon passed to that effect.—*Ludlow. Memoirs*, vol i. p 246.

In the excellent *exercitations. De Ovo*, of the great promoter of anatomical knowledge, Dr. Harvey.
Boyle. Works, vol ii p 27

But we learn from Scripture further, that his Providence extends, even in the minutest instances, to each of us in particular; and that not the smallest thing comes to pass, but by his appointment, or wise permission; that his continual superintendency may be ever *exercised* towards us for our good.—*Secker*, vol. vi. Lect. 32.

In the healthful *exercise* of the field, I hunted with a battalion, instead of a pack, and at that time I was ready, at any hour of the day or night, to fly from quarters to London, from London to quarters, on the slightest call of private or regimental business.—*Gibbon. Memoirs of his own Life.*

It is natural to see such powers with a jealous eye; and when stretched in the *exercise* they alarm and disgust those over whom they are *exercisable*.
Hargrave. Juridical Arguments, p. 10. (1797.)

His health, thank heaven, is still pretty well; nor is he in the least unfit, as was reported, for any kind of royal *exercitation*.—*Goldsmith. Citizen of the World*, Let. 5.

EXE'RT, *v.* } More properly *Exert*. Lat.
EXE'RTION. } *Exserere*, to push or thrust forth, (sc.) from the surface; (*ex*, and *serere*, to knit or join.)

To push or thrust out or forth; to put forth, (sc.) with effort, with energy; to labour or endeavour strenuously.

And for a man's informing another's mind with a thought which he had not conceived, it is not a production of any substance, but only an occasioning him to *exert* an operation of his mind which he did not before.
Glanvill. Pre-existence of Souls, c. 3.

The several *exertions* of the several organs relating to their several functions, the things that impede or advance the vital or sensible operations of a man, &c.
Hale. Origin. of Mankind, p. 21.

Though it [the soul] accommodates itself to the eye for seeing, to the ear for hearing; and accommodate not itself to the finger in those *exertings* of those senses of seeing or hearing, yet it equally accommodates itself to those remote and small organs as perfectly in relation to feeling, and to those motions that are suitable to them.
Hale. Origin. of Mankind, p 31.

Resistless, through the war, Camilla rode,
In danger unappall'd, and pleas'd with blood:
One side was bare for her *exerted* breast;
One shoulder with her painted quiver prest.
Dryden. Virgil. Æneid, b. xi.

Sometimes thou shalt with fervent vows implore
A moderate wind; the orchat loves to wave
With winter winds, before the gems *exert*
Their feeble heads. *Philips. Cider*, b. ii.

Justice is that which is practised by God himself, and to be practised in its perfection by none but him. Omniscience and ommipotence are requisite for the full *exertion* of it.
Guardian, No. 99

——— Provok'd, at last, he strove
To show the little minstrel of the grove
His utmost powers, determined once to try
How art *exerting*, might with nature vie.—*Philips*, Past. 5.

Discourse on subjects of little or no importance is as necessary, at times, for the relaxation of our minds, as exercise without business for the refreshment of our bodies. It is a proper *exertion* of that cheerfulness, which God hath plainly designed us to shew, on small occasions, as well as great.—*Secker*, vol. i. Ser. 10.

EXE'SION. Lat. *Exedere*, *exesus*, to *eat* out; (*ex*, and *edere*, to eat.)

Who though he [Theophrastus] denieth the *exesion* or forcing through the belly [of vipers] conceiveth nevertheless that upon a full and plentifull impletion there may perhaps succeed a disruption of the matrix, as it happeneth sometimes in the long and slender fish Acus.
Brown. Vulgar Errours, b. iii. c. 16.

EXESTUA'TION. Lat. *Exæstuare*, to boil out or over, (*ex*, and *æstuare*, to boil.)

Accordingly physicians and chymists are wont to give it in fevers, to allay the inward *exæstuations* of the blood and humours.—*Boyle. Works*, vol. i. p. 364.

EXFO'LIATE, *v.* } Fr. *Exfoliation*, *exfoliatif*; Lat. *Ex*, and *folium*,
EXFOLIA'TION. } a leaf; Low Lat. *Exfoliare*, *folia* decerpere. The word is confined to
EXFO'LIATIVE, *s.* } surgical works.

To scale off in thin, superficial portions.

While the bone was *exfoliating*, we deterg'd and cicatriz'd the lips, disposing them to incarn with the flesh rising from the *exfoliated* edges of the bone.
Wiseman. Surgery, b. v. c. 9.

He intended to shoot through his cloak at Sharp as he was mounting up, but the bullet struck in the Bishop of Orkney's arm, and shattered it so, though he lived some years after, that they were forced to open it every year for an *exfoliation*.—*Burnet. Own Time*, an. 1699.

Dress the bone with the milder *exfoliatives*, and keep the ulcer open, till the burnt bone is cast off.
Wiseman. Surgery, b. ii. c. 7.

EXHA'LE, *v.* } Fr. *Exhaler*; It. *Esalare*;
EXHA'LABLE. } Sp. *Exhalar*; Lat. *Exhalare*,
EXHA'LANT. } to breathe out, (*ex*, and *halare*, to breathe.)
EXHALA'TION. }

To breathe out, to throw forth, to draw forth a fume, reek or vapour, to evaporate; generally, to throw or draw forth.

And moue in that obedient orbe againe,
Where you did giue a faire and naturall light,
And be no more an *exhal'd* meteor,
A prodigie of feare, and a portent
Of broached mischeefe, to the unborn times
Shakespeare. 1 Pt. Hen. IV. Act v. sc. 1.

——— Thrice great Achilles spake
And thrice (in heat of all the charge) the Trojans started backe.
Twelve men, of greatest strength in Troy, left with their lives *exhal'd*,
Their chariots and their darts to death, with his three summons said.—*Chapman. Homer. Iliad*, b. xviii.

Thus was the first day ev'n and morn:
Nor past uncelebrated, nor unsung
By the celestial quires, when orient light
Exhaling first from darkness they beheld:
Birth-day of heav'n and earth.
Milton. Paradise Lost, b. vii

Nor will polished amber, although it send forth a gross and corporal *exhalement*, be found a long time defective upon the exactest scales.—*Brown. Vulgar Errours*, b. ii. c. 5.

The *exhalations* whizzing in the ayre
Give so much light that I may read by them.
Shakespeare. Julius Cæsar, Act ii. sc. 1.

The sun, that light imparts to all, receives
From all his alimental recompence
In humid *exhalations*, and at even
Sups with the ocean. *Milton. Paradise Lost*, b. v.

Is there not as much reason that the vapours which are *exhaled* out of the earth should be carried down to the sea, as that those raised out of the sea be brought up upon the dry land.—*Ray. On the Creation*, pt. i.

They do not appear to emit any at all, if they be examined after the same manner with other *exhalable* bodies
Boyle. Works, vol. iii. p. 286.

If it be demanded, what becomes of the overplus of *exhalations* that descend not in rain? I answer; they are partly tumbled down and spent by the winds, and partly descend in dews, which amount to a greater quantity than is commonly imagined.—*Derham. Physico-Theol.* b. i. c. 5. (Note.)

For it taints and pollutes every prayer; it turns an oblation into an affront, and the odours of a sacrifice into the *exhalations* of a carcass.—*South*, vol. ii. Ser. 12.

Her pillow swells not deep with down;
For her no balms their sweets *exhale*:
Her limbs are on the pale turf thrown,
Press'd by her lovely cheek as pale.
Langhorn. Owen of Carron.

Such as the circulation of the blood through every part of it; its lymphatics, *exhalements*, absorbents, its excretions, and integuments.—*Paley. Natural Theology*, c. 10.

Heav'ns, what a flood of empyreal day
My aching eyes involves: a temple soars,
Rising like *exhalations*, on a mount,
And, wide, its adamantine valves expands.
Thompson. On Mr. Pope's Works.

EXHA'LE. To *hale* or *haul*, draw or drag out; in the language of ancient Pistol.

The grave doth gape and doting death is neere,
Therefore *exhale*. *Shakespeare. Hen. V.* Act ii. sc. 1.

Cri. I am conscious of it, sir. Nay, I beseech you, gentlemen, doe not *exhale* me thus; remember, 'tis but for sweet meats.—*B. Jonson. Poetaster*, Act iii. sc. 3.

EXHA'UST, *v.* EXHAU'ST, *adj.* EXHAU'STIBLE. EXHAU'STION. EXHAU'STLESS. EXHAU'STMENT. } Lat. *Exhaurire*, *exhaustum*, to draw out; (*ex*, and *haurire*, to draw; Gr. Αρυειν.)

To draw out or forth, to empty, to drain; to draw or drain off, (sc.) the sap of life or strength, the spirits; and thus, to wear out, to fatigue.

The greatest loues do nourysbe most fast, for as moch as the fyre hathe not *exhausted* the moisture of them.
Sir T. Elyot. The Castel of Helth, b. ii.

Heaven's indignation seizing on all things,
The greatest waters languish in their way;
The little brooks *exhausted* in their springs,
For poverty cannot their tribute pay.
Stirling. Doomes-day. The Third Houre.

——— Spare not the babe
Whose dimpled smiles from fooles *exhaust* their mercy.
Shakespeare. Timon of Athens, Act iv. sc. 3.

Rom. Look, look, you slaves! your thankless cruelty,
And savage manners of unkind Dijon,
Exhaust these floods, and not his father's death.
Massinger. The Fatal Dowry, Act ii. sc. 1.

——— For the wealth
Of the Canaries was *exhaust*, the health
Of his good majestye to celebrate.
Habington. Castara, pt. ii. *To Sir J. P. Knight.*

Though great *exhaustions* cannot be cured with sudden remedies, no more in a kingdom than in a natural body, yet your lordship hath well allay'd those blustering clamours wherewith at your beginnings your house was in a manner dayly besieged.—*Reliquiæ Wottonianæ*, p. 334.

[May 7, 1662.] A man thrusting in his arme (into Boyle's vacuum) upon *exhaustion* of y^e aire, had his flesh immediately swelled so as the bloud was neare bursting the veines: he drawing it oute we found it speckled.—*Evelyn. Memoirs.*

This bishoprick [is] already very meanly endowed in regard of the continual charge, and *exhaustments* of the place.
Cabbala. Dr. Williams, to the Duke.

There is no man that thinks warmly and for a long time upon a thing, but mightily *exhausts* his spirits, and leaves himself after such intension very flat and languid.
Sharp, vol. iii. Ser. 3.

When we on fruitful nature's care reflect
And her *exhaustless* energy respect.
Blackmore. The Creation.

He [Meninski] complains in his preface, that his patrimony was *exhausted* by the great expence of employing and supporting a number of writers and printers, and of raising a new press for the Oriental characters.
Sir Wm. Jones. Persian Grammar, Pref.

Besides, though employed with profusion, and even with prodigality, yet its sum total was definite and easily *exhaustible*, particularly when every research was made to discover, and every method used to obtain it
Eustace. Classical Tour through Italy, c. 12.

Neither is the damage to publick credit of very great consequence, when compared with that which results to publick morals, and to the safety of the constitution, from the *exhaustless* mine of corruption opened by the precedent, and to be wrought by the principle, of the late payment of the debts of the civil list.
Burke. On the Cause of the Present Discontents.

EXHERIDA'TION. Lat. *Ex*, and *hæres*, an heir. Fr. *Exhéréder*,—to *disherit* or *disinherit*; to deprive of the rights of *inheritance*. See DISINHERIT.

I shall first demand whether sons may not lawfully and reasonably fear punishment from their parents, in case they shall deserve it, even the greatest punishment, *exheredation*, and casting out of the family, upon their continuing disobedient and refractory to their father's commands.
Hammond. Works, vol. ii. pt. ii. p. 144.

EXHI'BIT, *v.* EXHI'BIT, *n.* EXHI'BITER. EXHIBI'TION. EXHIBI'TIONER. EXHI'BITIVE. EXHI'BITIVELY. EXHI'BITORY. } Fr. *Exhiber*; It. *Esibire*; Sp. *Exhibir*; Lat. *Exhibere*, to hold forth, (*ex*, and *habere*, to have or hold.)

To hold forth; to offer, to propose, to show, to present; to bring or put forth.

But in this sacrament, we be made participaunt, of his Godhode, by his humanite *exhibite* vnto vs for fode.
Bp. Gardner. Of the Presence in the Sacrament, fol. 54.

Saint Hierome speketh here very pithely, vsyng the worde (represent) which signifieth a true, real *exhibicio*.
Id. Ib. fol. 48.

So, all in both will make a God of thee.
To whom they will *exhibit* sacrifice
Of richest love and praise.—*John Davis to Mr. W. Browne.*

B. Cast. He seemes indifferent:
Or rather swaying more vpon our part,
Then cherishing th' *exhibiters* against vs.
Shakespeare. Hen. V. Act i. sc. 1.

Now because all the life and glory of the spirituall stands in Christ the Messias, the prophet looks through the type of the materiall, at him which shall beautifie, yea glorifie, the spirituall, of whose *exhibition* the prophet speakes, *Adhuc modicum*, yet a little while, and I will shake the heavens.
Bp. Hall. Sermon at the Earle of Exceter's in S. Johns.

Most humbly therefore bending to your state,
I crave fit disposition for my wife,
Due reference of place, and *exhibition*,
With such accommodation and besort
As levels with her breeding.—*Shakes. Othello*, Act i. sc. 3.

Go to, behave yourself distinctly, and with good morality; or, I protest, I'll take away your *exhibition*.
B. Jonson. Silent Woman, Act iii. sc. 2.

Thou art a younger brother, and hast nothing but thy *exhibition*: which I protest shall be bare indeed, if thou forsake not these unprofitable by-courses, and that timely too.—*Id. Poetaster*, Act i. sc. 2.

They acquaint us with the ancient *exhibition* of a gracious promise, remind us of the faithfull performance thereof hitherto, and assure us of its certain accomplishment for the future.—*Barrow*, vol. i. Ser. 12.

Yet severe impositions and heavy taxes were laid on them; a fifth part for repairs, a tenth at least for an *exhibitioner*.—*Burnet. Hist. of the Reformation*, b. iii. an. 1536.

But as the rock was a symbol of the one true Christ, so is the sacramental bread a symbol *exhibitive* of the one true body of Christ, viz. the natural or personal body, given and received in the Eucharist.—*Waterland. Works*, vol. viii. p. 234.

For as the word Christ, which is the predicate in one proposition, ["that rock was Christ"] is to be literally understood, and the trope lies in the verb *was*, put for *signify*, or *exhibitively* signifies; so the word body, which is the predicate in the other proposition, ["this is my body,"] is to be literally interpreted of the natural or personal body of Christ, and the trope lies in the verb *is*, put for *represents*, or *exhibitively* signifies.—*Id. Ib.* p. 233.

Instead of the shadows and figures of the Mosaic law, which veiled, and, in a great measure, concealed, what they *exhibited*; it presents us with the undisguised truth and very substance, sets before our eyes that great atonement to the justice of heaven, which other victims were appointed to presignify, and opens the whole treasure of divine bounty.
Secker, vol. i. Ser. 21.

In an *exhibitory* bill, or schedule, of expences for their removal this year, as it seems, mention is made of carrying the clock from the college-hall to Garsington-house.
Warton. Life of T. Pope, p. 379.

EXHI'LARATE, *v.* EXHILARA'TION. } Fr. *Exhilarer*; Lat. *Exhilarare*, to cheer, to gladden, (*ex*, and *hilaris*; Gr. Ἱλαρ-ος, from Ἱλασθαι, to be propitious, favourable to the wishes, and thus, to gladden.)

To cheer, to gladden, to enliven.

Though men are deprived of stage-playes, of all other unlawfull pleasures whatsoever; yet they have choice enough of sundry lawfull recreations, and earthly solaces with which to *exhilerate* their mindes and senses.
Prynne. Histrio-Mastix, pt. ii. Act iv. sc. 2.

And therefore *exhilaration* hath some affinity with joy, though it be much lighter motion.—*Bacon. Nat. Hist.* § 721.

——— Then at hand
The lemon uncorrupt with voyage long,
To vinous spirits added (heavenly drink)
They with pneumatic engine ceaseless draw,
Intent on laughter; a continual tide
Flows from th' *exhilarating* fount.—*J. Philips. Cider*, b. ii.

At least methinks that faith greatly should *exhilarate* us, which applieth those verities (so worthy of all acceptation) wherein God doth open his arms wide to embrace us, proposing most kind invitations and favourable overtures of mercy upon the fairest terms possible.
Barrow, vol. iii. Ser. 11.

Here (in the revolution in Poland) moralists and divines might indeed relax in their temperance to *exhilarate* their humanity.—*Burke. Appeal from the New to the Old Whigs*

The truth is, that this remedy, like strong drink to a nervous body, enlivens for awhile by an unnatural *exhilaration*, warms by a false fire, which burns without fuel, and, by consuming the stamina, increases the debility it was intended to remove.—*Anon*, vol. ii. Ser. 11.

Every species of torpor is subdued; an *exhilaration* succeeds, indicating itself by emotions, which not only manifest the influence of the passion to spectators, but solicit their participation.—*Cogan. On the Passions*, pt. i. c. 2.

EXHO'RT, *v.* EXHO'RT, *n.* EXHORTA'TION. EXHO'RTER. EXHO'RTATIVE. EXHO'RTATORY. } Fr. *Exhorter*; It. *Esortare*; Sp. *Exortar*; Lat. *Exhortari*, to encourage, (*ex*, and *hortari*.) The ancient Romans, Vossius says, wrote it *Horior*; and *Horior* he conceives to be from Gr. Ὀρυν-ειν, incitare, to invite, to encourage.

To encourage, to hearten, to animate, to excite, admonish, advise, persuade.

Til I come take tent to redyng, to *exhortacioun*, and techyng.—*Wiclif. 1 Timothy*, c. 4.

Tyll I come, gene attendaunce to reding, to *exhortacioun*, and to doctrine.—*Bible*, 1551. *Ib.*

Now worthie women in this balade shorte
Made for your worship and instruction
Of charitie I monish and *exhorte*.
Chaucer. The Complaints of Creseide.

His chere, his port, was eft so benigne
That through his stering and *exhortacioun*
With him they went.—*Lidgate. The Story of Thebes*, pt. i.

The contents of y^e letter were, that he was come foorth wt hys legions, and would be shortlye wyth him, *exhorting* him to perseuer in hys accustomed valiantnes.
Golding. Cæsar, fol. 138.

Our *exhortacyon* was not to brynge you to errours, nor yet to vnclennes, neyther was it with gyle; but as we wer alowed of God, that the Gospell should be committed vnto vs.—*Bible*, 1551. *Thess.* c. 2.

The which writing many bee agrieued withall: when euery one taketh the matter, as said by himselfe, and will not heare mee, as an *exhorter* and counseller: but loatheth me as an accuser and rebuker of his doing
Vives. Instruction of Christian Women, Pref.

Fabius seeing the enemies no way to recule and give ground, commaunded M. Flavius and M. Valerius, two colonels, with whom he had set forward and advanced into the forefront, to go to the horsemen, and to *exhort* them, if ever they remembred and called to mind, that the commonwealth had beene helped by the valour of the gentlemen on horseback, they should that day endeavour to make invincible and eternall, all glorie of that degree and order of Cavallerie.—*Holland. Livie*, p. 360.

Come, good Lorenzo, fare ye well awhile,
I'le end my *exhortation* after dinner.
Shakespeare. Merchant of Venice, Act i. sc. 1.

And he wrote vnto those Scots letters *exhortatorie*, requiring them most instantlie to an vnitie of Catholike orders as might be agreeable with the church of Christ, spred and dispersed through the world.—*Holinshed. England*, an. 610.

By the [heart] here, which we are *exhorted* to keep, we are to understand the inward thoughts, and notions, and affections of our souls or spirits; all which, in the inspired writings are constantly said to be seated in the heart.
Sharp, vol. i. Ser. 14.

Urge those who stand; and those who faint, excite;
Drown Hector's vaunts in loud *exhorts* of fight;
Conquest, not safety, fill the thoughts of all;
Seek not your fleet, but sally from the wall.
Pope. Homer. Iliad, b. xii.

Every man that will make himself eminent in any virtue, will be a light to the world, his life will be a constant sermon, and he will often prove as effectual a benefactor to those about him by his example, as others are by their counsels and *exhortations*.—*Sharp*, vol. i. Ser. 3.

These words, although (as the very syntax doth immediately discover) they bear a relation to, and have a fit coherence with, those that precede, may yet (especially considering St. Paul's style, and manner of expression in the preceptive and *exhortative* part of his epistles) without any violence, or prejudice on either hand, be severed from the context, and considered distinctly by themselves.
Barrow, vol. i. Ser. 8.

I close all the discourse with that, at which in pitching on this subject I chiefly did aim, an application *exhortatory* to ourselves, urging the practice of this virtue by considerations peculiar to us as scholars, and derived from the nature of our calling.—*Id.* vol. iii. Ser. 19.

——— To confirm that pray'r
I have employ'd my exile; not in quest
Of splendid refuge in the courts of kings,
But through each city with unwearied steps
Have pass'd *exhorting*, stimulating Greece
To bold defence.—*Glover. The Athenaid*, b. ii.

Indeed the subject matter of them [the Psalms] is very different: but those of joy are much more numerous than any other sort; and all of them afford ground of praise at least; the doctrinal, the *exhortatory*, the historical, as well as the rest.—*Secker*, vol. iii. Ser. 26.

EXHUMA'TION. Lat. *Ex*, and *humus*, the ground. See Inhume.
Disinterment.

Mr. Flaquet says, in his collection of tracts relative to the *exhumation* in the great church at Dunkirk, that the town became more healthy after the bodies of those, who had been buried in it, had been taken up.
Seward. Anecdotes, vol. v. p. 288.

EXI'CCATE. See Exsiccate.

EXI'CONIZE, *v.* Gr. Εξ-εικον-ιζειν, to image forth, to delineate, to depicture.

Our faith, if you take in the whole, is no other but what is *exiconized* in the Apostle's creed, included in the Scriptures.—*Hammond. Works*, vol. ii. p. 701.

E'XIGENT, *n.* } Fr. *Exigent, exigence*; It. *Esigente, esigenza*; Lat. *Exigens*, pres. part. of *Exig-ere*, to drive out, (*ex*, and *ag-ere*, to drive or force.) See Exact.
E'XIGENCE.
E'XIGENCY.
E'XIGIBLE.
Driving or forcing, enforcing, extorting; of pressing, urgent, immediate, extreme necessity. And the noun is used as equivalent to—
Extremity; and also to, end, termination.
Exigible,—to be exacted, to be required.

But the Grekes hearing of the Kinges flight consulted together to breake the bridge whyche he as lord of the sea had made at Abydus, to the intent that his passage being cut of, he might either with his army be vtterly destroyed or else be brought to suche an *exigent*, that as clerely ouercome, he should be compelled to desyre peace at theyr handes.
Golding. Justine, fol. 18.

Iellius and Numitorius tooke up the bloudlesse corps, and held it aloft to the people; blaming and cursing the wickedness of Appius; pittying the unhappy and unfortunate beautie of the damsell; and bewailing the hard *exigent* and extremitie of the father.—*Holland. Livie*, p. 120.

These eyes, like lampes, whose wasting oyl is spent,
Waxe dimme, as drawing to their *exigent*.
Shakespeare. 1 Part Hen. VI. Act ii. sc. 5.

What charms, that can reverse extent,
And null decree and *exigent*.—*Hudibras*, pt. iii. c. 1.

No man will hire a general to cut wood, or shake hay with a sceptre, or spend his soul, and all his faculties upon the purchase of a cockle-shell; but he will fit instruments to the dignity and *exigence* of the design.
Bp. Taylor. Holy Dying, c. 2. s. 4.

Devout persons are directed to several saints, for their several *exigences*, to the end that both every saint may have his share in the worship, and every client in the relief.
Brevint. Saul & Samuel, c. 4. p. 75.

Thus should a benefaction be done with a good grace, and shine in the strongest point of light; it should not only answer all the hopes and *exigences* of the receiver; but even outrun his wishes.—*Spectator*, No. 292.

Dr. Gough, a Popish priest, in the Queen's name, had conjured the King to make his speedy escape, and in his own beseeched him not to insist too nicely upon terms in the present *exigency* of his affairs.
Ludlow. Memoirs, vol. i. p. 100.

As the nature of the proposition decides what proofs are *exigible*, and what not, so the kind of proof determines the class into which the proposition is to be ranged.
Bolingbroke. Letter to Mr. De Pouilly.

——— Though squeez'd
By public *exigence*, till annual food
Fails for the craving hunger of the state,
Thee I account still happy, and the chief
Among the nations, seeing thou art free,
My native nook of earth!—*Cowper. Task*, b. v.

Its payments [may be] subjected to the inspection of the superior minister of finance; who is to judge of it on the result of the total collective *exigencies* of the state.
Burke. On Economical Reform.

EXI'GUOUS. } Lat. *Exiguus*, perhaps from
EXIGU'ITY. } *Exig-ere*, to drive or force out: being applied to such things as can be easily driven or forced out.
Minute, little, small.

We shall proceed to represent, that the newly mentioned *exiguity* and shape of the extant particles being supposed, it will then be considerable, &c.—*Boyle. Works*, vol. i. p. 683.

But to prosecute a little what I was saying of the conduciveness of bringing a body into small parts, in some cases the comminution may be much promoted by employing physical, after mechanical, ways; and that, when the parts are brought to such a pitch of *exiguity*, they may be elevated much better than before.—*Id. Ib.* vol. iv. p. 236

——— Protected mice,
The race *exiguous*, unmurd'd to wet,
Their mansions quit, and other countries seek.
Philips. Fall of Chloe's Jordan.

E'XILE, *v.* } Fr. *Exiler*; It. *Esiliare*; Lat.
E'XILE, *n.* } *Exulare*, either, says Vossius,
EXI'LEMENT. } from *Exsilire*, or rather, *Exsol*, quasi *ex solo*, from the *soil* or land.
To send out of the land, out of the country; to banish.

Whan the erle was *exiled*, his sonnes tilie Ireland ouer,
William the Normant aryued vp at Douer,
In luf & in pes to speke with Sir Edward.
R. Gloucester, p. 59.

& how alle his kynde *exile* was on tham laid.—*Id.* p. 131.

Joon sig [saw] and wroot in the ile of Patmos whanne he was *exiled* of Domycian the moost wicked prince.
Wiclif. Prolog. Apocalips, fol. 143.

But yet n'ere Cristen Bretons so *exiled*,
That ther n'ere som which in hir privitee
Honoured Christ, and hethen folk beglied
Chaucer. The Man of Lawes Tale, v. 4967.

And of Saturne also I fynde,
Howe afterwarde into an ile
This Jupiter hym dyd *exile*.—*Gower. Con. A.* b. v.

For thinking to haue made himselfe strong by the affinitie of Philip, he was at length by him deprined of the whole kyngdome, and ended his life miserably in *exyle*.
Brende. Quintus Curtius, fol. 3.

I fonder than Cephisus, foolish child,
Who hauing viewed in a fountain shere
His face, was with the loue thereof beguil'd;
I fonder loue a shade, the body farre *exil'd*.
Spenser. Faerie Queene, b. iii. c. 2.

Yet she, most faithfull lady, all this while
Forsaken, woefull, solitary maid,
Farr from all people's praise, as an *exile*,
In wildernesse and wasteful deserts straid,
To seeke her knight. *Id. Ib.* b. i. c. 3.

Fitz Osborn (as some report was executed under him, or at the most) was discarded into a foreign service, for a pretty shadow of *exilement*.—*Reliquiæ Wottonianæ*, p. 103.

Being now no longer able to dissemble her resentment, [she] grew in wrath with Ibrahim, and gave a second and more cruel *exilement* to the unfortunate nurse and her darling child whom she banished out of the serraglio, and could never after abide the Aga that introduced them.
Evelyn. History of Padre Ottemano

But since the vanquish'd laws in war are dumb,
To thee behold an *exiled* band we come;
For thee, with joy our banishment we take,
For thee our household hearths and gods forsake.
Rowe. Lucan, b. i.

Thus the man-child advanc'd, and learn'd so fast,
That in short time his equals he surpass'd:
His brutal manners from his breast *exil'd*,
His mien he fashion'd, and his tongue he fil'd.
Dryden. Cymon & Iphigenia.

But they, on earth, or the devouring main,
Whom righteous Jove with detestation views,
With envious horrour hear the heavenly strain,
Exil'd from Praise, from Virtue, and the Muse.
West. Pindar. The First Pythian Ode.

Brutus, in the book which he writ on Virtue, related that he had seen Marcellus in *exile* at Mitylene, living in all the happiness which human nature is capable of, and cultivating with as much assiduity as ever, all kinds of laudable knowledge.—*Bolingbroke. Reflections upon Exile.*

E'XILE, *adj.* } Fr. *Exile*; Lat. *Exilis*; perEXI'LITY. } haps by syncope, says Vossius, from Εξιγηλ-ος, which denotes *exile, evanidum, obscurum*: for those things are called *exile*, (*exilia*,) which are so minute, and thin, as scarcely to be perceptible. May it not be *ex-ibilis, ex-ilis*; that may go, or pass, or be passed, out? and consequentially,—
Minute, thin, slender, small.

And it were also good to enquire, what other meanes there may be, to draw forth the *exile* heat which is in the air; for that may be a secret of great power to produce cold weather.
Bacon. Naturall Historie, s. 75.

Then let him speak, and any that shall stand without, shall hear his voice plainly; but yet made extreme sharp and *exile*, like the voice of puppets.—*Id. Ib.* s. 155.

Yet there are certain flies that are called Ephemera, that live but a day. The cause is the *exilitie* of the spirit; or, perhaps, the absence of the sun.—*Id. Ib.* s. 697.

But then the voice, or other sound, is reduced, by such passage, to a great weakness, or *exility*.—*Id. Ib.* s. 154.

Empedocles blameth *exility* or smallness, the low posture, and the over-streight conformation of the matrix.
Holland. Plutarch, p. 691.

By reason of the *exility* and smallness of the parts, there can be perceived no difference.—*Id. Ib.* p. 836.

This extreme *exility*, (of a particle of light,) though difficult to conceive, it is easy to prove.
Paley. Natural Theology, c. 21.

EXILI'TION. More correctly written *Exsilition*. Lat. *Ex-silire*, to leap out, (*ex*, and *salire*, to leap.) See Exult.
Leaping, or springing out.

From salt-petre proceedeth the force and the report; for sulphure and smal coal mixed will not take fire with noise or *exilition*.—*Brown. Vulgar Errours*, b. ii. c. 5.

EXI'MIOUS. Lat. *Eximius*, quasi *exemptus* et extra cæteros positus; as if taken out and placed beyond others: particularly applied to animals selected for sacrifice, (Vossius.) And see Egregious.
Select, choice; and thus, excellent.

Take a taste out of the beginning of his dedicatory epistle: "Egregious Doctors and masters of the *eximious* and arcane Science of Physick, of your urbanity exasperate not yourselves against me for making this little volume of physick," &c.—*Fuller. Worthies. London.*

Hence who sees not that, in this first and principal mystery of our religion, the Holy Spirit is exhibited to us as a person, that about him as such, this excellent part of our duty, this *eximious* worship, is conversant.
Barrow, vol. ii. Ser. 34.

EX-INANITION. Lat. *Exinanire*, to empty out, (*ex*, and *inan-is*; Gr. Ινας, to empty.) Cockeram has the verb to *exinanite*, which he explains—
To make empty, to spoil, weaken or make of no force.

There is some pain in spiritualizing of flesh, racking it, fetching it from the lees, rarifying and attenuating the πνευμα κεκτημενον απο μοχθηρας διαιτης, the spirit increasate by vicious diet, as Philoponus calls the habituate sinner, of returning the gross habit of sin to a spareness and slenderness of stature, an *exinanition* of that carnal appetite which hath brought in all the grosser joyes which hitherto we have fed on.—*Hammond. Works*, vol. iv. p. 478.

It was χρηστοτης και φιλανθρωπια, the benignity and philanthropy of God, which induced him to engage his son upon such a debasement and *exinanition* of himself, that we thereby might be raised to a capacity of salvation.
Barrow, vol. iii. Ser. 33.

Tis matters of fact his Maty would have me deliver to the world: let me have them authentic then, and now especially in this crisis of *extraordition*, (with griefe and indignation I speak it,) and that the whole nation is sinking.
Evelyn. To Clifford, Nov. 1671.

EX-I'NTRICATE. Lat. *Ex*, and *intricare, atus*, to entangle.
To disentangle.

A man surprised, is even in reason more than half beaten; being taken at a disadvantage, from which he hath no way to *ex-intricate* himself, but by the dextrousness of his ingenuity.—*Feltham*, pt. ii. Res. 60.

EXI'ST, *v.* / EXI'STENT. / EXI'STENCE. / EXI'STENCY. / EXISTE'NTIAL. } Lat. *Exist-ere*, or *exsistere*, to stand out, (*ex*, and *sistere*, to stand.) To stand out, (sc.) from the surface; and thus, to cause a (new or fresh) sensation. See To Be, and Essence.

Chaucer uses *existence*, emphatically, as we should use *reality*.
To be; to live; to have essence or being.

She maketh through her aduersitie
Men full clerely for to se
Him that is frend in *existence*
From him that is by apperence.—*Chaucer. Rom. of the R.*

——— I do beseech you,
That by your vertuous means, I may againe
Exist, and be a member of his loue,
Whom I, with all the office of my heart,
Intirely honour. *Shakespeare. Othello*, Act iii. sc. 4.

By the operation of the orbes,
From whom we do *exist*, and cease to be,
Heere I disclaime all my paternal care,
Propinquity and property of blood,
And as a stranger to my heart and me,
Hold thee from this for euer.—*Id. K. Lear*, Act i. sc. 1.

The metaphysicians look upon *existence*, as the formal and actual part of a being.
H. More. Antidote against Atheism, App. c. 4.

Yea, there was a great and famous sect among them that denied a life to come, and the *existence* of immaterial beings, for the Sadducees say, there is no resurrection, neither angels, nor spirit, *Acts*, viii. 23.—*Glanvill*, Ser. 6.

Nor is it onely of rarity, but may be doubted whether it be of *existency*, or really any such stone in the head of a toad at all.—*Brown Vulgar Errours*, b. iii. c. 13.

Neither is there so firm and close an union betwixt the soul and body, as there is betwixt Christ and the believing soul, for as much as that may be severed by death, but this never; away yet with all gross carnality of conceit, this union is true and really *existent*, but yet spiritual.
Bp. Hall. Holy Raptures, &c.

Enjoying the good of *existence*, and the being deprived of that *existential* good.—*Bp. Barlow. Rem.* p. 483.

Whatever *exists*, has a cause, a reason, a ground of its *existence*, (a foundation, on which its *existence* relies; a ground of reason why it doth *exist*, rather than not *exist*,) either in the necessity of its own nature, and then it must have been of itself eternal, or in the will of some other being; and then that other being must at least in the order of nature and causality have *existed* before it.
Clarke. On the Attributes, Prop. 1.

The reason then of their indefiniteness is with me, not "because in their real *existent* natures they are necessarily infinite," but quite the reverse, viz. because they have no real *existent* nature at all.—*Law. Enquiry. Of Space*, c. 1.

We know the reasons, in part at least, for which beings, much lower than us, *exist*: why may there not then be very sufficient reasons for our being no higher than we are?
Secker, vol. ii. Ser. 23.

EXISTIMA'TION. Lat. *Existimatio*, from *Existimare*, (*ex*, and *æstimare*, to fix a price or value.)
Opinion, valuation.

How this is to be accounted for, I know not; but men's *existimation* follows us according to the company we keep.
Spectator, No. 456.

E'XIT. Lat. *Ex-ire, exitum*, to go out.
Way or passage out; departure.

They haue their *exits* and their entrances,
And one man in his time playes many parts,
His acts being seuen ages.
Shakespeare. As You Like It, Act v. sc. 1.

——— Yet that we might
Find fair concordance, 'twixt his race and flight,
Having presented rich and stately scenes,
He scorn'd an *exit* by the common means.
Feltham. Lesoria, 23. *On Sir Rowland Cotton.*

There is one part provided for the formation of the body before its *exit* into the world, and another part provided for its nourishment after it is come into the world, till the bird is able to shift for and help itself.
Derham. Physico-Theology, b. vii. c. 4.

Is such a life so tediously the same,
So void of all utility or aim,
That poor Jonquil, with almost ev'ry breath,
Sighs for his *exit*, vulgarly call'd death.—*Cowper. Hope.*

EXI'TIAL. / EXI'TIOUS. } Lat. *Exitialis*, from *ex-ire, itum*, to go out; and hence, *exitium*, death, and *exitialis*, deadly.
Deadly, mortal, destructive.

And to this end is come that beginning of setting up of images in churches, then iudged harmlesse, in experience proved not only harmfull, but *exitious*, and pestilent, and to the destruction, and subuersion of all good religion.
Homilies. Against the Perill of Idolatry, pt. iii.

Such as repair to Paris (where it is excellent) and other like places, perfectly recovering of their health, which is a demonstration sufficient to confirm what we have asserted concerning the perniciousnesse of that about this city, produced only from this *exitial* and intolerable accident.
Evelyn. Fumifugium.

E'XODUS. / E'XODE. } Lat. *Exodium*, which, Vossius says, universally denotes the end; from Gr. Εξοδος, *ex-itus*, way or passage out.
The way or passage out, egress, departure; the end, termination, or conclusion; the catastrophe: also, a dramatic entertainment introduced at the *end* of the regular play. Mr. Twining calls it, the *concluding* act; Aristotle, that part which has no Choral Ode after it.

Then the youth leaving to comedians, the acting of parts in enterludes, began after the old manner to let flie, one at another, merrie scoffes and jestes, interlaced within their rime and meeter, which therefrom were afterwards called *exodia*, and were inserted commonly in the Atellane Comedies.—*Holland. Livius*, p. 251.

But it is not so easy to account for the patience, with which they bore, after the death of Joseph, a cruel servitude of fourscore years, to which the tyranny of the Egyptians had reduced them, when their number increased in every generation so vastly, that they could bring, at that time of the *exode*, six hundred thousand fighting men into the field.
Bolingbroke. Minutes of Essays.

Common sense is sufficient to convince us, that the whole is confined to the two generations; between the *exodus* from Egypt and the entrance into Canaan.
Warburton. The Divine Legation, b. iv. s. 6.

The *exode* or catastrophe is prepared by the coming of Arviragus, the king's son, who, having escaped with life in the late battle, had employed the intermediate time in privately collecting his father's scattered forces, to put them again into a condition of facing the enemy.
Mason. Caractacus. Argument.

EXOLU'TION. See Exsolution.

EXOMOLO'GESIS. Gr. Εξομολογησις, from Εξομολογ-εω, to confess, (εξ, ὁμος, alike, and λογος, speech.)
A common confession.

And upon this account all publick criminals were tied to a publick *exomologesis* or repentance in the church, who by confession of their sins, acknowledged their error, and entered into the state of repentance; and by their being separate from the participation and communion of the mysteries, were declared unworthy of the communion with Christ, and a participation of his promises, till by repentance, and the fruits worthy of it, they were adjudged capable of God's pardon.—*Bp. Taylor. On Repentance*, c. 10.

EXO'NERATE, *v.* / EXONERA'TION. } Lat. *Exonerare*, (*ex*, and *onus*, a load.)
To free from load or burthen; to disburthen; to free or relieve from charge; to relieve; to discharge.

But when those borderers wanted further place, whereunto they might *exonerate* their swelling multitudes, that were bounded in by the great ocean, then did they return upon the nations, occupying the countries through which they had formerly passed, oppressing first their neighbours, afterwards the people more remote.
Raleigh. History of the World, b. i. c. 8. s. 4.

For the body which we now have is adapted unto eating, drinking, nutrition, coition, and other ways of repletion and *exoneration*. Things no way agreeable to the life for which we are intended.—*Grew. Cosmo-Sacra*, b. iii. c. 4.

They [glands] give the blood time to stop and separate through the pores of the capillary vessels into the secretory ones, which afterwards all *exonerate* themselves unto one common ductus.—*Ray. On the Creation*, pt. ii.

The debt thus *exonerated* of so great a weight of its odium, and otherwise reduced from its alarming bulk, the agents thought they might venture to print a list of the creditors.
Burke. On the Nabob of Arcot's Debts.

E'XORABLE. / EXORA'TION. } Fr. *Exorable*; It. *Exorabile*; Sp. *Exorable*; Lat. *Exorabilis*, from *exorare*, (*ex*, and *orare*, from *os, oris*, the mouth.) See Adore, and Inexorable.
That can or may be prevailed upon by prayer; that can or may be persuaded.

Concerning the punishment of the senatours of Capua, Fulvius and Claudius could not agree. Claudius was more tractable and *exorable*, and might soone have bene intreated for a pardon.—*Holland. Livius*, p. 594.

——— I am blind
To what you do: deaf to your cries: and marble
To all impulsive *exorations*.
Beaum. & Fletch. Love's Cure, Act v. sc. 1.

It [Religion] prompts us to bear the infirmities of our brethren, to be gentle in censure, to be insensible of petty affronts, to pardon injuries, to be patient, *exorable* and reconcileable to those that give us greatest cause of offence.
Barrow, vol. i. Ser. 1.

EXO'RBITATE, *v.* / EXO'RBITANT. / EXO'RBITANCE. / EXO'RBITANCY. / EXO'RBITANTLY. } Fr. *Exorbitant*; It. *Esorbitante*; Sp. *Exorbitante*; Lat. *Exorbitans*, excentrick, (*ex*, and *orbis*, an orbit, sphere or circle.)
To go or move out of an *orbit* or circle; to move out of, deviate from, the regular course or path; to exceed bounds, to go out of or beyond compass; to deviate from rule or order. And thus *exorbitant* is,—
Irregular, enormous, immoderate, excessive.

Whereas the other having the body still at command and ready to *exorbitate* together with the will, and to sin with it for company, are more seen and discovered, not for that they be more foolish, and have lesse use of reason, but because they have greater meanes to show their folly.
Holland. Plutarch, p. 569.

He was by nature over dull and slow; but this infirmitie he tempered with a very good and wise course that he tooke, suffering himselfe to be corrected and reformed, whensoever hee did *exorbitate* and swerve from the way of honestie.
Id. Ammianus, p. 269.

A cleare resolution, that the law, with the earles and barons assembled in parliament, are above the king, and ought to bridle him when he *exorbitates* from the law.
Prynne. Treachery & Disloyalty, p. 5.

And now, sir, since I cannot (how secretly faulty soever) guesse at my own publick *exorbitances*, I beseech you, where you hear my name traduced, learn of mine accusers (whose Lyncean eyes would seem to see farther into me then my own) what singular offence I have committed.
Bp. Hall. Letter sent from the Tower to Mr. H. S.

For it is easie for any reader to observe, that all the severalities of the degrees prohibited run still upon the male; under which if the like *exorbitances* of the other sex were not meant to be comprehended, females should be lawless, and the law imperfect.—*Id. Cases of Conse.* Dec. 4. Case 4.

Whose crime [the earle of Strafford's] coming under the cognizance of no human law, a new one was made, not to be a precedent, but his destruction; to such *exorbitancy* were things arrived.—*Evelyn. Memoirs*, an. 1641.

——— Your too much indulgence
To the *exorbitant* waste of young Caliban,
Your nephew and your ward, hath rendered you
But a bad report among wise men in Naples.
Massinger. The Guardian, Act i. sc. 1.

An absolute power in men is, for the most part, sinful and injurious; because of the imperfection of their will, which is not able to bound the *exorbitancies* of that power: and if it does not prove actually the cause of sin, yet it is always a temptation to it.—*South*, vol. i. Ser. 8.

'Tis the naked man's apparel which we shut up in our presses, or which we *exorbitantly* ruffle and flaunt in; 'tis the needy person's gold and silver which we closely hide in our chests, or spend idly, or put out to useless use.
Barrow, vol. i. Ser. 31.

He is able not only to set bounds to the raging sea, and effectually say to it, hitherto shalt thou come, and no farther, and here shall the proud waves be stayed; but, (what is far more,) so to curb and moderate those stupendously rapid motions of the mundane globes and intercurrent fluids, that neither the unwieldiness of their bulk, nor celerity of their motions, have made them *exorbitate* or fly out, and this for many ages.—*Boyle. Works*, vol. v. p. 135.

If the planets had moved in those lines above named sometimes they would have approached to the sun as near as the orb of Mercury, and sometimes have *exorbitated* beyond the distance of Saturn.—*Bentley*, Ser. 8.

The distresses of government aided the friends of liberty, who managed their advantage so well as, in process of time, to support their claims, redress their grievances, establish their rights, and, in a word, to reduce the crown from the *exorbitances* it affected, within the ancient and legal boundaries of the constitution.

Hurd. Serm. before the Lords, Jan. 30, 1786.

We complain of what we call the *exorbitant* multiplication of some troublesome insects; not reflecting, that large portions of nature might be left void without it.

Paley. Natural Theology, c. 26.

E'XORCISE, *v.* E'XORCISER. E'XORCISING, *n.* E'XORCISM. E'XORCIST. } Fr. *Exorciser*; Sp. *Exorcizar*; It. *Esorcizzare*; Lat. *Exorcisare*; Gr. Εξ-ορκιζ-ειν, εξ, and ορκιζ-ειν, *adjurare*, sacramento adigere, from ορκος, juramentum quasi *septum*, (sc.) veritatis, (Lennep.)

To bind by oath; to charge upon oath; and thus, by the use of certain words, and performance of certain ceremonies, to subject the devil and other evil spirits to command, and exact obedience.

Minshew calls an *exorcist*, a *conjurer*; and it is so used by Shakespeare; and *exorcism*, *conjuration*.

But also summe of the Iewis, *exorcistis*, gheden aboute and assaieden to clepe the name of the Lord Ihesu Crist on hem that hadden yuele spiritis, and seiden, I conioure ghou bi Ihesu Crist whom Poul prechith.

Wiclif. Dedis, c. 19.

Then certaine of the vagabounde Jewes, *exorcistes*, toke vpon them to call ouer them whiche had euell spirites, the name of the Lord Jesus, sayig' we adiure you by Jesu whome Paull preacheth.—*Bible*, 1551. *Ib.*

Lo what auailen incantacions
Of *exorcisms*, and conjurasions.

Lydgate. Story of Thebes, pt iii.

For hither than brought he al vain and crafty sciences, of countyng, riming, shauing, *exorcising*, enchaunting and conjuring.—*Bale. Englishe Votaries*, pt. i.

Sauynge onee (I remembre) as I was at Malden in Essexe, about xx yeares ago, I found an olde bishoppes ordynary, or boke of their *exorcismes*, for church halowinges, belle blessinges, and oyled orders geuynge.—*Id. Apology*, fol. 23.

He impudently *exorcizeth* devils in the church, whose pleasures he applaudes in stage players.

Prynne. Histrio-Mastix, pt. i. Act vi. sc. 12.

Guid. No *exorcisor* harme thee.
Arm. Nor no witch-craft charme thee.

Shakespeare. Cymbeline, Act iv. sc. 2.

Their ministery and monuments exposed to utter scorne: their masses; their oblations; their adorations; their invocations; their anoylings; their *exorcizings*; their shrift; their absolutions, their images, rood lofts, and whatsoever else of this kind.—*Bp. Hall. Apologie against Brownists.*

And even at this day there remaineth a most notable precedent and example to all posteritie, in that prescript forme of *exorcisme*, whereby the two Decij, both father and sonne, betooke themselves to all the hellish furies and fiends infernall.—*Holland. Plinie*, b. xxviii. c. 2.

Bulling. Master Hume, we are therefore provided; will her ladyship behold and heare our *exorcismes*.

Shakespeare. 2 Pt. Hen. VI. Act i. sc. 4.

Whosoever readeth the praier or *exorcisme* that is used, and which the warden or principall of the colledge of the Quindecemvirs is wont to read and pronounce to the *exorcist*, he would no doubt confesse that such charmes and execrations be of great importance: and namely, seeing they have been all approved and found effectuall by the experience and events observed for the space of eight hundred and thirtie yeares.—*Holland. Pliny*, b. xxviii. c. 2.

Kin. Is there no *exorcist*
Beguiles the truer office of mine eyes?
Is't real that I see.

Shakespeare. All's Well that Ends Well, Act v. sc. 3.

Mr. Spectator, pray let me have a paper on these terrible groundless sufferings, and do all you can to *exorcise* crowds who are in some degree possessed as I am.

Spectator, No. 402.

Surprises none, but those who 'ave priests
To turn him out, and *exorcists*
Supply'd with spiritual provision,
And magasines of ammunition.—*Hudibras*, pt. ii. c. 2.

They compared this performance of our Lord with those, and perhaps with things which they had seen done in their own times by professed *exorcisers*: and the comparison brought them to this conclusion, that "it was never so seen in Israel."—*Horsley*, vol. i. Ser. 10.

To evince these great truths, seems to have been the end both of possessions and of the *exorcisms*.

Warburton. Doctrine of Grace, b. ii. c. 5.

In which I dare say they did not long continue, after the *exorcist* had thus consigned them over to Satan, now let loose to do Mr. Wesley honour.

Warburton. Doctrine of Grace, b. ii. c. 5.

EXO'RDIUM. EXO'RDIAL. } Fr. *Exorde*; It. *Esordio*; Sp. *Exordio*; Lat. *Exordium*, from *Exordiri*, to begin from, (*ex*, and *ordiri*, to begin.)

A beginning, a preface.

And at last, out of some premeditate flouriah, there comes forth by him who is the bolder of the twaine and more confident of speech, some pleasant and delightsome *exordium* or beginning of speech.—*Holland. Ammianus*, p. 387.

This whole *exordium* [of *Paradise Lost*] rises very happily into noble language and sentiment, as I think the transition to the fable is exquisitely beautiful and natural.

Spectator, No. 303.

I have sometimes, however, been very much distasted at this way of writing, by reason of the long prefaces and *exordiums* into which it often betrays a writer.

Addison. Of Ancient Medals, Dial. 3.

The *exordium* of the *Scribleriad* proposes only to lead an hero, whose curiosity has already carried him into so many perilous adventures, through new attempts equally difficult and hazardous.—*Cambridge. The Scribleriad.*

Prolixity of paragraph, and length of sentence are peculiar to Milton. This is seen, not only in some of his *exordial* invocations in the *Paradise Lost*, and in many of the religious addresses of a like cast in the prose works, but in his long verse.—*Warton. Milton*, Pref.

EXORNA'TION. Lat. *Exornatio*, from *Exornare*, to deck or dress out, (*ex*, and *ornare*, to deck or dress.) See ADORN.

Decoration, adorning, or ornament.

Exornation is a gorgious beautifying of the tongue with borrowed wordes, and change of sentence or speech with much varietie.—*Wilson. Arte of Rhetorique*, p. 172.

Oh, it flowes from her like nectar, and shee doth give it, that sweete, quicke grace, and *exornation* in the composure, that (by this good ayre, as I am an honest man, would I might never stirre, sir, but,) she does observe as pure a phrase, and use as choice figures in her ordinary conferences, as any be i' the Arcadia.

B. Jonson. Every Man Out of his Humour, Act ii. sc. 3.

He [Dinarchus] did imitate Hyperides, or as some think Demosthenes in regard of that pathetical spirit in moving affections, and the emphatical force which appeareth in his stile. Certainly in his figures and *exornations* he followeth him very evidently.—*Holland. Plutarch*, p. 169.

EXOSSA'TION. Exo'sseous. } Lat. *Exos*, boneless, (*ex*, and *os*, bone.) *Exosseous*,—Boneless, without bone.

Experiment solitary touching *exosseous* of fruits.

Bacon. Naturall Historie, § 854.

The like also in snails, a soft and *exosseous* animal, whereof in the naked and greater sort, as though she would requite the defect of a shell on their back, nature, neer the head hath placed a flat white stone, or rather testaceous concretion.—*Brown. Vulgar Errours*, b. iii. c. 13.

EXOTE'RICK, *adj.* EXOTE'RICK, *n.* EXOTE'RICAL. EXOTE'RICALLY. EXO'TERY. EXO'TICK, *n.* EXO'TICK, *adj.* EXO'TICAL. } Fr. *Exotique*; It. *Esotico*; Sp. *Exotico*; Lat. *Exoticus*; Gr. Εξωτερικος, external, εξωτικος, foreign; from Εξω, out, forth. *Exoterical*, is applied to—

External professions of doctrine; public doctrines; and thus is, external, open, public. *Exotick*—

External; and thus, foreign, or, according to our old English, outlandish.

Aristotle was wont to divide his lectures and readings into acroamatical and *exoterical*, some of them contained onely choice matter, and they were read privately to a select auditory: others contained but ordinary stuff, and were promiscuously, and in public exposed to the hearing of all that would.—*Hale. Rem. Ser. John*, xviii. 36.

Who think new air new vices may create,
And stamp sin lawful in another state;
Who make *exotick* customs native arts,
And loose Italian vices English parts.

Cartwright. On the Death of Lord Bayning.

So dainty were the Romans in their language then, that they would not suffer any *exotic* or strange word to be enfranchis'd among them, or enter into any of their diplomata, and publick instruments of command or justice.

Howell, b. iv. Let. 19.

I will the rather shew and proove, that we may both preserve and recover our health well enough without these *exoticall* and forein drugs, and that each region is furnished sufficiently with home-physick of their owne.

Holland. Plinie, b. xxii. c. 24.

No more is there between us and perfumes or other forraine and *exoticall* sauces, and yet you would have us to abstain from them, rejecting and blaming on all sides, that which in any pleasure is neither profitable or needfull.

Id. Plutarch, p. 476.

Those vast *exotick* animals, which the multitude flocks to see, and which men give money to be allowed to gaze on, have had many of them less of my admiration than the little caterpillar, (as learned naturalists esteem it) to which we are beholden for silk.—*Boyle. Works*, vol. ii. p. 22.

Exotick terms, I hope you will find, that I have not at all affected, but rather studiously declined the use of them, which custom has not rendered familiar, unless it be to avoid the frequent and unwelcome repetition of the same word (so troublesome to the ear, and so much forbidden by orators) or for some peculiar significancy of some such word, whose energy cannot be well expressed in our language, at least without a tedious circumlocution.—*Id. Ib.* vol. i. p. 30.

The philosophy of the Pythagoreans, like that of the other sects, was divided into the *exoteric* and *esoteric*; the open, taught to all; and the secret, taught to a select number.

Warburton. Divine Legation, b. ii. Note B. B.

He divided his disciples (says Origen) into two classes, the one he called *esoteric*, the other *exoteric*. For to those he intrusted the more perfect and sublime doctrines: to these he delivered the more vulgar and popular.—*Id. Ib.* b. iii. s. 3.

It is then evident from these passages that, in his *exoterics*, he gave the world both a beginning and an end.

Id. Ib. b. iii. Note [F.]

It would be hard, on the supposition that this knowledge was ever entirely lost among men, to account for the belief of one Supreme Being, which prevailed in the *esoterical*, or secret doctrines of philosophers, while their *exoterical*, or publick doctrines, were favourable to polytheism.

Bolingbroke, Ess. 3. *On Monotheism.*

But if the nature of the subject will not teach these objectors that it must needs be handled *exoterically*, Jamblichus's authority must decide between us.

Warburton. Divine Legation, b. iii. s. 3.

The first observation I shall make on this long passage is, that the same subject, namely the nature of superior beings, was handled in a two fold manner, *exoterically*; and then the discourse was of the national gods: *esoterically*; and then it was of the first cause of all things. 2. That the *exoteric* teaching admitted fable and falsehood, *fabulosa vel licita*, the *esoteric* only what the teacher believed to be true, *nihil fabulosum penitus.—Id. Ib.* b. iii. s. 2.

The ancients delivering their lectures by word of mouth, could adapt their subjects to their audience, reserving their *esoterics* for adepts, and dealing out *exoterics* only to the vulgar.—*Search. Freewill*, p. 172. N.

Our choice *exotics* to the breeze exhale
Within the enclosure of a zig-zag rail.—*Cowthorn. Taste.*

Is hope *exotic?* grows it not at home?
Yes, but an object bright as orient morn
May press the eye too closely to be borne.—*Cowper. Hope.*

EXPA'ND, *v.* EXPA'NSE. EXPA'NSED. EXPA'NSIBLE. EXPANSIBI'LITY. EXPA'NSION. EXPA'NSIVE. EXPA'NSURE. } It. *Espandere*; Lat. *Expandere*, to open out, (*ex*, and *pandere*, which Vossius thinks is from Gr. Φαινειν, whence αναλογως may be φαντος, apertus, *open.*)

To throw or lay, to stretch or spread, open; to dilate, to extend, to widen, to broaden.

He catches at the stream with greedy lips;
From his toucht mouth the wanton torrent slips;
You laugh now, and *expand* your careful brow;
'Tis finely said, but what's all this to you?

Cowley. Ess. Of Avarice.

Then with *expanded* wings he steers his flight
Aloft, incumbent on the dusky air
That felt unusual weight, till on dry land
He lights, if it were land that ever burn'd
With solid, as the lake with liquid, fire.

Milton. Paradise Lost, b. i.

Again th' Almighty spake: let there be lights
High in th' *expanse* of heaven, to divide
The day from night. *Id. Ib.* b. vii.

The like doth Beda report of Belerophon's horse which, framed of iron, was placed between two loadstones, with wings *expanded*, pendulous in the ayre.

Brown. Vulgar Errours, b. ii. c. 3.

So that bodies are not *expansible* in proportion to their weight, or to the quantity of matter to be *expanded*.

Grew. Cosmo Sacra, b. i. c. 3.

For the extent of his fathome, or distance betwixt the extremity of the fingers of either hand upon *expansions*, is equal unto the space between the sole of the foot and the crown.—*Brown. Vulgar Errours*, b. iv. c. 5.

But by increase of swift *expansive* light,
The lost horizon was apparent grown,
And many tow'rs salute at once their sight,
The distant glories of a royal town.
Davenant. Gondibert, b. ii. c. 1.

Now love in night, and night in love exhorts
Courtship and dances: all your parts employ,
And suit night's rich *expansure* with your joy.
Marlow & Chapman. Hero & Leander.

Still nearer heaven his virtues shone more bright
Like rising flames *expanding* in their height;
The martyr's glory crown'd the soldier's fight.
Dryden. Epit. on Sir Palmes Fairbone.

From the bleak beach, and broad *expanse* of sea,
To lofty Salem, Thought, direct thy way,
Mount thy light char ot, move along the plains,
And end thy flight where Hezekiah reigns.
Parnell. The Gift of Poetry. Hezekiah.

All have springiness in them, and (notwithstanding) be, by reason of their shape, readily *expansible* on the score of their native structure, as also by heat, girations, and other motions, and compressible by an external force into a very little room.—*Boyle. Works*, vol. v. p. 614.

Distance or space, in its simple, abstract conception, to avoid confusion, I call *expansion*, to distinguish it from extension, which by some is used to express this distance only as it is in the solid parts of matter, and so includes, or at least intimates, the idea of body: whereas the idea of pure distance includes no such thing.
Locke. Of Hum. Underst. b. ii. c. 15. s. 1.

——— Then no more
Th' *expansive* atmosphere is cramp'd with cold;
But, full of life and vivifying soul,
Lifts the light clouds sublime, and spreads them thin,
Fleecy, and white, o'er all-surrounding heaven.
Thomson. Spring.

His bashful bounde disclosing Merit breaks;
And, big with fruits of glory, Virtue blows
Expansive o'er the land. *Id. Liberty*, pt. v.

(Oft from the boxes we perceived her spy us,)
Whether she [Taste] lik'd us and our warm endeavours,
Whether she found that we deserv'd her favours,
I know not, but 'tis certain she commanded
Our humble theatre should be *expanded*.
Cunningham. A Prologue spoken at York.

Praise him, Sun, at each extreme,
Orient streak, and western beam,
Moon and stars of mystic dance,
Bow'ring in the blue *expanse*. *Smart*, Ps. 148.

Venus, all bounteous queen, whose genial pow'r
Diffuses beauty, in unbounded store,
Through seas and fertile plains, and all that lies
Beneath the starr'd *expansion* of the skies.
Beattie. Lucretius, b. i.

A distant view of Ægina and of Megara, of the Piræus and of Corinth, then in ruins, melted the soul of an ancient Roman, for a while suspended his private sorrows, and absorbed his sense of personal affliction, in a more *expansive* and generous compassion for the fate of cities and states.
Eustace. Tour through Italy, c. 10.

EXPA'TIATE, *v.*
EXPATIA'TION.
EXPA'TIATOR.

More properly *Ex-spatiate*. Lat. *Ex-spatiari*, *ex*, and *spatiari*, from *Spatium*, which Vossius derives from the Gr. Σταδιον, and this απο της στασεως; denoting the place or *station* for spectators, of athletic contests, quia *stantes* spectarent; because they behold those contests *standing*. *Stadium* was thence generalized in its application to *any place*; and as from the place or room which any thing occupies, we judge of its size or magnitude, hence it was extended by usage to express, magnitude, size, room.

To roam, to occupy, to spread through, room or *space*; to rove or ramble; to make excursions, to enlarge or extend, or give extent or enlargement to; to take a wider or more extensive range.

There may we see thy soule *expaciate*,
And with true feruor sweetly meditate
Vpon our Sauiour's sufferings.
Beaumont. An Elegy to Sir John Beaumont.

——— They [the Bees] among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of the straw-built citadel,
New rub'd with baum *expatiate* and confer
Their State affairs. *Milton. Paradise Lost*, b. i.

Therefore Nature commandeth all, and these three are her substitute administrators, the course of Nature, the *expatiation* of Nature and Art, or the cooperation of Man with Nature in particular.
Bacon. On Learning, by G. Wats, b. ii. c. 2

The pipe of seven reeds, doth evidently demonstrate the consent and harmony, or discordant concord of Nature, which is caused by the motion of the seaven wand'ring starres, for there are no other errors, or manifest *expatiations* in Heaven, save those of the seaven planets.
Bacon. On Learning, by G. Wats, b. ii. c. 13.

It would be too long to *expatiate* upon the sense all mankind have of Fame, and the inexpressible pleasure which there is in the approbation of worthy men, to all who are capable of worthy actions.—*Spectator*, No. 218.

Religion contracts the circle of our pleasures, but leaves it wide enough for her votaries to *expatiate* therein.
Id. No. 494.

If I was large in my discourse concerning the nature and end of the Grecian mysteries, it was to show the sense the ancient lawgivers had of the use of Religion to Society, and if I had *expatiated* on the origin and use of the Egyptian hieroglyphics, it was to vindicate the logical propriety of the Prophetic language and sentiment.
Warburton. Ded. (1765) *to Lord Mansfield.*

The person intended by Montfaucon as an *expatiator* on the word "Endovelicus," I presume is Thomas Remesius
Pegge. Anonym. p. 201.

EXPA'TRIATE. Lat. *Ex*, and *Patria*, our country, or paternal land. Cotgrave has *Expatriation* and *expatrie*, which last he explains; "from home, banished, absent from, or out of his own country."

The word does not appear to have been familiarly used in English till the period of the French revolution. Fr. *Expatrier*.

The allied powers possess also an exceedingly numerous, well-informed, sensible, ingenious, high principled, and spirited body of cavaliers in the *expatriated* landed interest of France.—*Burke. Remarks on the Policy of the Allies.*

EXPE'CT, *v.*
EXPE'CT, *n.*
EXPE'CTABLE.
EXPE'CTANT, *adj.*
EXPE'CTANT, *n.*
EXPE'CTANCE.
EXPE'CTANCY.
EXPE'CTATIVE, *adj.*
EXPE'CTATIVE, *n.*
EXPE'CTER.
EXPE'CTINGLY.

More properly *Exspect*. It. *Aspettare*; Lat. *Exspectare*, to look out, (*ex*, and *spectare*, to look;) Gr. Σκεπτειν. *Exspectantes* sæpe eximus *spectandi* causâ.

To look out; to stand, stay or await, upon the look out for; to await the coming; to look for or await an event; to see the probability or likelihood of an event: sometimes, with a subaudition of *hope* or fear.

Expectaunt ale till I may mete
To getten mercy of that swete.—*Chaucer: Rom. of the R.*

[Perseus]; that was heire apparant
Upon the rëigne *expectaunt*.—*Gower. Con. A.* b. ii.

When contrarye to theyr *expectacion*, our enemyes saw vs who they beleeued to haue ben fled, return vpon them with force of armes, they were not able to abide so much as the onset, but at the fyrst meting taking themselues to their heles, fled to the next woodes.—*Golding. Cæsar*, fol. 151.

He so stirred the multitude to the fauor of frugality, that some of them which were vtterlye drowned in riot, were, contrary to all hope and *expectation* brought again to good thrift.—*Id. Justine*, fol. 94.

Whereunto the multitude of *expectative* graces hath beene a great impediment and let.—*Fox. Martyrs, Hen VI.* p 640.

And if piety be wanting in the priests, equity in the judges, or the magistrate be found rated at a price, what justice or religion is to be *expected*? which are the only two attributes make kings akinne to Gods.—*B. Jonson. Discoveries.*

Nor is its substantial conversion *expectible* in any composition or aliment wherein it is taken
Brown. Vulgar Errours b. ii. c. 5.

He [Sir Julius Cæsar] continued more than twenty years Master of the Rolls, and, though heaved at by some *expectants*, sate still in his place, well poyzed therein with his gravity and integrity.—*Fuller. Worthies. Middlesex.*

Æne. There is *expectance* here from both the sides,
What further you will doe!
Shakespeare. Troil. & Cress. Act iv. s. 5.

Ophe. O what a noble minde is heere o're-throwne!
The courtiers, soldiers, schollers; eye, tongue, sword;
Th' *expectancie* and rose of the faire State,
The glasse of fashion and the mould of forme,
Th' obseru'd of all obseruers, quite, quite downe.
Id. Hamlet, Act iii. sc. 1.

But Perseus by that deed, as he confirmed the hearts of the Romanes, so he quailed not a little the courages of the Macedonians, who depended upon the hope and *expectance* of their aid.—*Holland. Livius*, p. 1187.

He hath a mighty burden to sustain,
Whose fortune doth succeed a gracious prince,
Or where men's *expectations* entertain
Hopes of more good, and more beneficence.
Daniel. A Panegyric to the King's Majesty.

For by his royal goodness and by your favorable mediation, I am already abundantly satisfied in some *expectatives*, (as marks of his grace, and of your patronage) which have not only exceeded my merits, but even quieted mine appetites.—*Reliquiæ Wottonianæ*, p. 486.

Hect. Æneas, call my brother Troylus to me:
And signifie this louing enterview
To the *expecters* of our Troian part.
Shakespeare. Troil. & Cress. Act iv. sc. 5.

Dem. Who 's that, boy?
Boy. Another juggler, with a long name. O that your *expectors* would be gone hence, now, at the first act; or *expect* no more hereafter than they understand.
B. Jonson. The Magnetick Lady, Act i.

Meanwhile, unknowing of the captive chief,
Pompey prepares to march to his relief,
He means the scattering forces to unite,
And with increase of strength *expect* the fight.
Rowe. Lucan, b. ii.

The utmost ends of the earth do with good conscience (in that measure which is *expectable* from the natural infirmity and pravity of man in various degrees, some more, some less strictly,) serve God, and obey his laws.
Barrow, vol. ii. Ser. 18.

It is counted a valuable thing, and may be estimated at a certain rate, for a man to be one amongst four or five equal competitors for a place, to be the fourth or fifth *expectant* of an inheritance.—*Wilkins. Natural Religion*, b. i. c. 2.

But long *expectance* of a bliss delay'd,
Breeds anxious doubt, and tempts the sacred maid.
Parnell. The Gift of Poetry.

How often doth a man do that in the fury and *expectancies* of lust, for which, when his ardours are over, he is ready to bite his nails for very vexation.—*Sharp*, vol. i. Ser. 2.

Though Virtue is unquestionably worthy to be chosen for its own sake, even without any *expectation* of reward; yet it does not follow that it is therefore entirely self sufficient, and able to support a man under all kind of sufferings, and even death itself, for its sake, without any prospect of future recompence.—*Clarke. On the Evidences*, Prop. 1.

Prepar'd for fight, *expectingly* he lies.
Dryden. Juvenal. Sat. 6.

I mean that when any organ of sense is for some time affected in some one manner, if it be suddenly affected otherwise, there ensues a convulsive motion; such a convulsion as is caused when any thing happens against the *expectance* of the mind.—*Burke. Sublime and Beautiful.*

Thus for example, in joy the pleasing part of the Impression owes its origin to the possession, or undoubted *expectancy*, of some desirable good.
Cogan. On the Passions, pt. ii. c. 1.

'Tis therefore many, whose sequester'd lot
Forbids their interference, looking on,
Anticipate perforce some dire event;
And, seeing the old castle of the State,
That promis'd once more firmness, so assail'd,
That all its tempest beaten turrets shake,
Stand motionless *expectants* of its fall.
Cowper. Task, b. v.

In its general operation, the indulgence of hope is mixed with certain portions of doubt and solicitude, but when doubt is removed, and the *expectation* becomes sanguine, hope rises into joy, and it has been known to produce transports and ecstacies, equally with the full accomplishment of ardent desires.—*Cogan. On the Passions*, pt. i. c. 3.

EXPE'CTORATE, *v.*
EXPECTORA'TION.
EXPE'CTORATIVE, *n.*

Lat. *Expectorare*, to throw out from the breast, (*ex*, and *pectus*, the breast.) Used chiefly in medical works.

To throw or heave out, eject or emit from the breast.

They affirm, that as well the one as the other, doth *expectorat* the fleame gathered in the chest.
Holland. Plinie, b. xxiv. c. 16.

Copious bleeding is the most effectual remedy in the beginning of this disease, [inflammation of the lungs,] but, when the *expectoration* goes on successfully, not so proper, because it sometimes suppresseth it, and, in that case, sudorifics thicken the matter that is *expectorated*.
Arbuthnot. Of Diet, c. 3.

Syrups and other *expectoratives*, in coughs, must necessarily occasion a greater cough.—*Harvey. Consumptions*

If we take but a cursory view of past times, we shall see that many who are now justly considered as models of virtue and of political wisdom, were in their day aspersed with all the venom which the virulence of party could *expectorate* upon them.—*Knox*, Ess. 6.

EXPE'DIATE, *v.*
EXPE'DIENT, *adj.*
EXPE'DIENT, *n.*
EXPE'DIENCE.
EXPE'DIENCY.
EXPE'DIENTLY.
E'XPEDITE, *v.*
E'XPEDITE, *adj.*
E'XPEDITELY.
EXPEDI'TION.
EXPEDI'TIOUS.
EXPEDI'TIOUSLY.
EXPEDI'TIVE, *adj.*

Fr. *Expedier;* It. *Espedire;* Sp. *Expedir;* Fr. *Expedient;* It. *Espediente;* Sp. *Expediente;* Lat. *Exped-ire. Expedire* dicitur, qui *pedem* retentum liberat; he is said, *expedire*, who sets at liberty a *foot* held fast. See DESPATCH.

To free, disentangle or disenthrall, from that which holds fast or retains; to free from hinderance, entanglement or *im-pe-diment;* to set free for motion, for flight; and thus, to set forward, give a quick or ready way; give speed or despatch to; to quicken, to hasten, to accelerate.

Expedient, the *n.* is—a quick, prompt, ready way or means; sometimes, a by-way or path, taken instead of, or to avoid the direct way; and thus, a shift or device, an evasion.

Expedient, the *adj.*—quick, ready, easy, apt, convenient, suitable, fit, or proper.

An *expedition*,—a march or journey, or voyage, requiring promptness or despatch; and thus, Shakespeare uses *expedience*. He also uses *expedient* as *expeditious* is now commonly used.

Burnet uses the v. *Ex*-pede, opp. to *im*-pede.

Neuerthelesse I tell you the truthe, it is *expedient* for you that I go awaye, for yf I goo not away, that Comforter wyll not come vnto you.—*Bible*, 1551. *John*, c. 16.

She committed the same woorke to Maister Frauncisce Malet, doctour in the facultie of diuenitee, with all celeritee and *expedicion* to be finished and made complete.
Udal. To Queen Catherine.

Whē winter time was expired, cōtrary to his custome, he goeth into Italy with as much *expeditio* as might be.
Golding. Cæsar, fol. 270.

He landed his armye in the hauen of Tarent, leadynge with him his two yonger sonnes, Helen and Alexander, to beare him company in his farre *expedition*.—*Id. Justine*, fol. 85.

Now for the rebels, which stand out in Ireland,
Expedient manage must be made, my liege,
Ere further leysure yield them further meanes
For their advantage, and your highnesse losse.
Shakespeare. Rich. II. Act i. sc. 4.

She [the mother of Cleomenes] wrote unto him, that he should not spare to do any thing that should be *expedient* for the honour of Sparta, without fear of displeasing Ptolemy, or for regard of an old woman and a young boy.
North. Plutarch, p. 675.

And the Roman religion is commodious in nothing more, than in finding out *expedients* either for removing quite away, or for shifting from one to another, all personal punishments.—*Brecint. Saul & Samuel*, c. 21.

——— Then let me heare
Of you, my gentle cousin Westmerland,
What yesternight our councell did decree,
In forwarding this deare *expedience*.
Shakespeare. 1 Pt. Hen. IV. Act i. sc. 1.

Matters of good order in holy affaires may be ruled by the wise institution of men according to reason and *expediency*.
Bp. Hall. Cont. The Angell & Zacharie.

——— Well, push him out of doores,
And let my officers of such a nature
Make an extent vpon his house and lands:
Do this *expeditiely*, and turn him going.
Shakespeare. As You Like It, Act iii. sc. 1.

All this is plainly *expedited* with the same ease, and less perplexity and multiplicity, by the immediate command of the divine will and power in the first production of things.
Hale. Origin. of Mankind, p. 323.

In these dayes, remarkable above the rest, was the profitable and *expedite* service of Julius, colonell of the footmen on the further side of Taurus.—*Holland. Ammianus*, p. 431.

Great plentie of them is in the country of the Sydraci, the utmost limit of Alexander the Great his *expeditions* and voiages.—*Id. Pinie*, b. xii. c. 6.

I apprehend it as a safest course,
And may be easily accomplished;
Let us be all most *expeditious*.
Massinger. The Old Law Act i. sc. 1.

For which he *expeditiously* provided
That part of land into his power to get,
Which if made good might keep his foes divided,
Their combination cunningly to let.
Drayton. The Barons' Wars, b. i.

But I mean not to purchase the praise of *expeditive* in that kind; but as one that have a feeling of my duty, and of the case of others. My endeavour shall be to hear patiently, and to cast my order into such a mold as may soonest bring the subject to the end of his journey.
Bacon. Speech, on Taking his Place in Chancery.

When any see was vacant, a writ was issued out of the chancery for seising on all the temporalities of the bishoprick, and then the king recommended one to the Pope, upon which his bulls were *expeded* at Rome.
Burnet. Hist. of the Reformation, b. i.

Great alterations in some kind of merchandise may serve for the present instant, to *expediate* their business.
Sir E. Sandys. State of Religion.

Prerogative being wound up to this height in England, and the affairs of the Church tending to a conjunction with the See of Rome, before any farther progress should be made therein here, it was thought *expedient* that the pulse of Scotland should be felt, and they perswaded or compelled to the like conformity.—*Ludlow. Memoirs*, vol. i. p. 6.

Like tricks of State, to stop a raging flood,
Or mollify a mad-brain'd senate's mood:
Of all *expedients* never one was good.
Dryden. The Hind & the Panther.

But it is a very easy matter in most cases to determine concerning the *expedience* of actions; that is to say, whether it be best and fittest for a man to do them or no.
Sharp, vol. i. Ser. 7.

From a wise consideration of humane affairs, and obvious events here, we may collect the reasonableness, the equity, the *expediency*, the moral or prudential necessity of a future judgment, according to which men shall receive due recompences, answerable to their demeanour in this life.
Barrow, vol. ii. Ser. 32.

The Earl of Ormond being willing to see his relations and his estate in those parts, as also to *expedite* that service, accepted their invitation, and marched thither with about 3 or 4000 horse and foot for his guard.
Ludlow. Memoirs, vol. i. p. 139.

One observation, relating to the motion of the bones in their articulations, I shall here add, That is, the care that is taken, and the provision that is made, for the easie and *expedite* motion of them.—*Ray. On the Creation*, pt. ii.

Speech is a very short and *expedite* way of conveying their thoughts one to another.—*Locke. Hum. Underst.* b. ii. c. 19.

Who would not more readily learn to write fairly and *expeditely* by imitating one good copy, than by hearkening to a thousand oral prescriptions.—*Barrow*, vol. iii. Ser. 2.

He sends them forth amongst wolves: a hard *expedition*, you will say, to go among wolves; but yet much harder to convert them into sheep.—*South*, vol. i. Ser. 3.

No man will or can be easily convinced, that the latter short *expeditious* way of appealing to the Bishop of Rome in all controverted cases, was ever so much as thought of when the Bible was written.—*Sharp*, vol. viii. Ser. 4.

The tincture of the glass of antimony is very tedious to make, being to be thrown with spirit of vinegar, I once made a menstruum to draw it more *expeditiously*.
Boyle. Works, vol. ii. p. 11.

What sure *expedient* then shall Juno find,
To calm her fears, and ease her boding mind?
Philips. The Fable of Thule.

And some, perhaps, who, busy as they are,
Yet make their progeny their dearest care,
(Whose hearts will ache, once told what ills may reach
Their offspring, left upon so wild a beach)
Will need no stress of argument t' enforce
Th' *expedience* of a less advent'rous course.
Cowper. Tirocinium.

Divine wisdom discovers no *expediency* in vice; nor admits of the carnival of a single day, for the indulgence of falsehood, profligacy, fraud, and cruelty.
Cogan. Ethical Treat. On the Passions, pt. ii. Dis. 2. s. 1.

Your Imperial Majesty's just influence, which is still greater than your extensive power, will animate and *expedite* the efforts of other sovereigns.
Burke. Letter to the Empress of Russia.

——— In unequal conflict joins
Th' unwieldy spear that loads the borderer,
With the broad targe and *expeditious* sword.
Smollett. The Regicide, Act iv. sc. 2.

The surgeon boasted that he could not only shave, which on the continent is a surgical operation, but that he could dress hair neatly and *expeditiously;* nor had he any objection to cleaning of shoes, or acting as a menial servant, till some opportunity should offer of improving his condition.
Cogan. Ethical Treat. On the Passions, pt. i. Note A.

EXPE'DITATE, *v.*
EXPEDITA'TION.

Lat. *Expeditare*, (*ex*, and *pede*, the foot,) a word, says Minshew, usual in the forest, signifying to cut out the balls *of the* dogg's *foot*, for the preservation of the king's game. Euerie one that keepeth any great dogs not *expeditated* forfeiteth to the king three shillings, four-pence, (Crompton, *Jurisd.* p. 152.) Manwood says, that the three claws of the fore-foot on the right side shall be cut off by the skin; and Rastell, citing *Charta de Foresta*, c. 6, describes the *lawing* of dogs in the same manner.

The king granted to him free chase and free warren in all those his lands, both within and without the forest; also freedom from the *expeditation* of dogs.
Ashmole. Berks, vol. ii. p. 425.

EXPE'L, *v.*
EXPE'LLER.
EXPU'LSE.
EXPU'LSER.
EXPU'LSING, *n.*
EXPU'LSION.
EXPU'LSIVE.

Fr. *Expulser;* Lat. *Expellere*, to force or drive out, (*ex*, and *pellere*; Gr. Πελ-ειν, to move or cause to move, to drive.)

To drive or force out, to eject; to hold or keep out, off or away, to exclude.

The vertue *expulsif*, or animal,
Fro thilke vertue cleped natural,
Ne may the venime voiden, ne *expell*.
Chaucer. The Knightes Tale, v. 2753.

Which hath *expelled* pacience
Fro the clergie in speciall,
And that is shewed ouerall,
In euery thyng whan thei be greued.
Gower. Con. A. Prologus.

The which thing when he forseing had fled vnto Cæsar, they persewed hym to the uttermost borders of theyr territory, and vtterlye *expulsed* him both frō his kingdome and countrey.—*Golding. Cæsar. Commen.* fol. 142.

For the man standeth as it were in the middest betweene his mother and his wife: and so either of them hateth other, as an *expulser* of herselfe.
Vives. Instruction of Christian Women, b. ii. c. 13.

Neuertheles, gentel reader, thou shalt not looke for a particular declaration of the shifting, remouing and *expulsing* of euery seuerall kind of people, nor of the alteration of the state of euerye seueral cōtry in that region.
Golding. Cæsar, Pref.

——— That had of yore
Their sceptere stretcht from east to westerne shore,
And all the world in their subiection held;
Till that infernall fiend with foule vprore
Forewasted all their land, and them *expeld*.
Spenser. Faerie Queene, b. i. c 1.

From Cunegiasus he cometh to the foresaid Maglocunus, whome he nameth the Dragon of the Isles, and the *expeller* of manie tyrants.—*Holinshed. England*, vol. i. b. v. c. 17.

Those wrongs the king had from the earl receiv'd,
Expuls'd the kingdom only by his pow'r,
Ev'n to the height his pow'rful hand up-heav'd
For full revenge in this unhappy hour.
Drayton. The Miseries of Queen Margaret.

Alanson. For euer should they be *expuls'd* from France,
And not have title of an earldome here.
Shakespeare. 1 Pt. Hen. VI. Act iii. sc. 3.

Then came the destruction of the inhabitantes: first at the comming of the Danes, and now in the *expulsing* of the English by the Normans.—*Stow. Harold*, 1066.

The assembly shall lay a considerable pecuniary mulct upon any one who shall be proved to have entered so far into a quarrel as to give uncivil language to his brother professor: and that the perseverance in enmity shall be punished by the governors with *expulsion*.—*Cowley. Ess. College.*

We had much ado to kindle a fire this evening, our huts were but very mean and ordinary, and our fire small, so that we could not dry our cloths, scarce warm ourselves, and no sort of food for the belly; all which made it very hard with us. I confess these hardships quite *expell'd* the thoughts of an enemy.—*Dampier. Voyages*, an. 1681.

But we apprehending such extraordinary *expulsions* as had been lately used, to be extremely hazardous to the publick safety, made it our endeavour to keep those from a readmission who might necessitate another occasion of using the like remedy.—*Ludlow. Memoirs*, vol. i. p. 253.

For the *expulsive* faculty being oppressed by too great a repletion, stirs up so much of perspiration as without the staticks no one would believe.—*Boyle. Works*, vol. ii. p. 112.

Had not sedition's civil broils
Expell'd thee from thy native Crete,
And driven thee with more glorious toils
Th' Olympic crown in Pisa's plain to meet.
West. Pindar. Olympic Odes, Ode 12.

One great object is pursued throughout the Scriptures, from the *expulsion* of our first parents out of Eden, to the last of the prophets of Israel, namely, the coming of a great person under various titles; the deliverer from death and destruction; the promised seed that was to come of the woman, not of man, and therefore of a virgin.
Sharpe. Defence of Christianity, pt. ii. c. 1. *Prophets.*

EXPE'ND, *v.*
EXPE'NDITURE.
EXPE'NSE.
EXPE'NSEFULL.
EXPE'NSEFULLY.
EXPE'NSELESS.
EXPE'NSIVE.
EXPE'NSIVELY.
EXPE'NSIVENESS.

It. *Spendere;* Lat. *Expend-ere*, to weigh out, (*ex*, and *pendere*, to weigh.)

To weigh; and thus, to balance, examine, consider; and as money in ancient times was not counted but *weighed*, the Lat. *Expendere*, Eng. *Expend*, is,—

To pay away money, lay it out, distribute or dispose of it; to pay, discharge or defray costs and charges.

A kynge behoueth eke to flee
The vice of prodigalitee,
That he measure in his *expence*
So kepe, that of indigence
He mate be safe. *Gower. Con. A.* b. vii.

And as concernynge their lyues, more God desyreth not of the Christian minister, then to *expende* hys whole studye, laboure, and tyme to the lightening of other.
Bale. Image, pt. i.

For in all matters that man takes in hand, this consideration ought first to be had, that we first diligently *expend* the cause before we go through with it, that we may be assured whether it be lawfull or otherwise
Wilson. The Arte of Rhetorique, p. 101.

This oration liked Tissaphernes very well, wherevpon he allowed them not so liberal *expences*.
Golding. Justine, fol. 28.

His hand is open and bounteous, yet not so as that he should rather respect his glory than his estate; wherein his wisdome can distinguish betwixt parasites and friends, betwixt changing of favours and *expending* them.
Bp. Hall. Characters. Of the Truly Noble.

Jago. Thus do I euer make my foole, my purse:
For I mine owne gain'd knowledge should prophane
If I would time *expend* with such a snipe
But for my sport, and profit.
Shakespeare. Othello, Act i. sc. 3.

A man had need, if he be plentifull in some kind of *expence*, to be as saving again, in some other.
Bacon. Ess. Of Expence.

Alinda. Who will have me?
Who will be troubled with a pettish girl?
It may be, proud, and to that vice—*expenceful*.
Beaum. & Fletch. Pilgrim, Act i. sc. 1.

Here is harmless and cheap plenty; there guilty and *expenceful* luxury.—*Cowley. Ess. Of Agriculture.*

Hereupon the states made up the sum presently, which came in convenient time, for it served to defray the *expenceful* progress he made to Scotland the summer following.
Howell, b. i. s. 1. Let. 11.

Which he who can wisely and timely do, is not only a great physician to himself and to his friends, but also may at some time or other, save an army by this frugal and *expenseless* means only.—*Milton. Of Education.*

So as when we meet with the greatest industry, and *expensive* carving, full of fret and lamentable imagery, sparing neither of pains nor cost, a judicious spectator is distracted and quite confounded.—*Evelyn. Of Architecture.*

Lastly, such as were beneath the place, as men of too narrow estates to discharge that office, especially as it were formerly in the magnificent *expensiveness* thereof, though such persons might be esquires of right ancient extraction.
Fuller. General Worthies of England, c. 14.

3. This duty implies a due esteem and valuation of benefits; that the nature and quality, the measure and quantity, the circumstances and consequences of them be well *expended*; else the gratitude is like to be none, or very defective.
Barrow, vol. i. Ser. 8.

I made a seasonable discovery of money, plate, and jewels, to the value of about £1200. walled up by the enemy. Part of this sum I *expended* upon the garrison, and gave an account thereof to the parliament.
Ludlow. Memoirs, vol. i. p. 61.

Already I am worn with cares and age,
And just abandoning th' ungrateful stage;
Unprofitably kept at Heaven's *expense*,
I live a rent-charge on his providence.—*Dryden*, Epis. 10.

When the Emperor began to engage in this design, the Pope, being jealous of his greatness, and desirous to intangle him in a long and *expenceful* war, published the secret ends of the league.—*Burnet. Reform.* b. i. an. 1547.

Where now is seen, saith Camden, the fair habitation of Sir William Sidley; a learned knight painfully and *expensefully* studious of the common good of his country.
Weever. Funeral Monuments, p. 316.

The law of England is the greatest grievance of the nation, very *expensive* and dilatory: there is no end of suits, especially when they are brought into chancery.
Burnet. Own Time, vol. iv. *The Conclusion.*

Schimei, whose youth did early promise bring
Of zeal to God, and hatred to his King;
Did wisely from *expensive* sins refrain,
And never broke the sabbath—but for gain.
Dryden. Absalom & Achitophel.

He knows that our *expenditure* purchased commerce and conquest: theirs acquired nothing but defeat and bankruptcy.—*Burke. On a late State of the Nation.*

But Wealth with nobler Virtue join'd
The means and fair occasions must procure:
In Glory's chase must aid the mind,
Expense, and toil, and danger to endure.
West. Pindar. Olympic Odes, Ode 2.

Whoever doubted the truth, or the insignificance of these propositions? what do they prove? that war is *expensive*, and peace desirable.—*Burke. On a late State of the Nation.*

My lords, the length and *expensiveness* of the proceedings in our Courts are not the only considerations, which make it expedient that the power should be placed in ourselves personally.—*Horsley. Speech. June* 10, 1803.

EXPE'RIENCE, *v.*
EXPE'RIENCE, *n.*
EXPE'RIENCER.
EXPE'RIENT.
EXPE'RIMENT, *v.*
EXPE'RIMENT, *n.*
EXPERIME'NTAL.
EXPERIME'NTALLY.
EXPERIME'NTALIST.
EXPERIMENTA'RIAN, *adj.*
EXPERIMENTA'RIAN, *n.*
EXPERIMENTA'TOR.
EXPE'RIMENTER.

Fr. *Expérimenter, expérience*, n; It. *Esperienza, esperimento*; Sp. *Experiencia, experimento*; Lat. *Experiri*, (*ex*, and *periri*; Gr. Πειρ-αν, to try.)

To try, prove, essay; to make trial; to search or enquire, to learn or ascertain by trial, by repeated trials; by practice.

And thus, *Experience* is—

Knowledge or wisdom acquired or gained by repeated trial, by frequent and repeated proof; by practice.

Experience, though non auctoritee
Were in this world, is right ynough for me
To speke of wo that is in marriage
Chaucer. The Wif of Bathes Prologue, v. 5583.

To euery crafte of mannes helpe
He had a redy witte to helpe
Through naturall *experience*. *Gower. Con. A.* b. v.

I haue good *experience* that though my bodye cannot be in two places at ones (bothe in the Tower and where I wolde haue it beyde) yet, blessed be God, in this one place I am not without company.—*A Boke made by John Fryth*, fol. 65.

(They sayde) that as they neuer were his enemies, (but as they were prouoked by occasion of the warres,) euen so, if he woulde make an *experiment* of them rather by a benefite, then an iniurie, theye would labour not to bee ouercome in good will, nor in doyng yᵗ thyng that pertayned to theire duetie.—*Brende. Quintus Curtius*, fol 262.

So what oure auncient Englysh wryters had saide in this mater, which more *experimētly* knew it, and let the foren liares go, whyche beinge farre of cared the lesse to lye.
Bale. Englishe Votaries, pt. i.

Of one thyng I am sure, and I sale it not because I haue seen it, but *experimēted* in myself, that though the husband do al that his wife wil, yet will she do nothyng that hir husbande wolde haue done.—*Golden Boke*, c. 19.

——— He through the armed files
Darts his *experienc'd* eye, and soon traverse
The whole battalion, views their order due,
Their visages and stature as of Gods.
Milton. Paradise Lost, b. i.

Of all the which (for want there of mankind)
She caused him to make *experience*
Vpon wild beasts, which she in woods did find,
With wrongfull powre oppressing others of their kind.
Spenser. Faerie Queene, b. i. c. 1.

When the consuls in this so great a broile and storme of outrage came in, to prevent further mischiefs, they knew soone by *experience* how slenderly guarded against danger, the majestie of rulers is, where force is wanting.
Holland. Livie, p 82.

Especiallie such as doo dwell in the marches, by reason of their continuall ware they are very valient, bold, and of great *experiences*.—*Holinshed. Conq. of Ireland*, b. ii. c. 40.

For long *experienc'd* wo well witnesse beares,
That teares cannot quench sighes, nor sighes drie teares.
Sterling. Aurora, s. 2.

And, a curious *experiencer* did affirm, that the likeness of any object (but particularly he often observ'd it of an iron grate,) if it be strongly inlightned, will appear to another, in the eye of him that looks strongly and steadily upon it till he be dazel'd by it; even after he shall have turn'd his eyes from it.—*Digby. Of Bodies*, c. 8.

Age. But pray you, tell me,
Why is the Prince, now ripe and full *experient*,
Not made a dore [door] in the State?
Nis. Because he is honest.
Beaum. & Fletch. Cupid's Revenge, Act iii. sc. 1.

For want of a clear, and sensible, and *experimented* observation of them, our positions and conclusions touching their causes, effects, order, and methods of their procedure are but fictions and imaginations, accommodated to our inventions, rather then to the things themselves.
Hale. Origin. of Mankind, p. 8.

And thus the prowesse of the old captains, the good services of the veterans and well *experimented* soldiers by the insolent, distempered, and lewd life of these new-comes, was discredited.—*Holinshed. Conquest of Ireland*, b. ii. c. 38.

Vpon his card and compass firmes his eye,
The masters of his long *experiment*,
And to them does the steady helpe apply,
Bidding his winged vessell fairely forward fly.
Spenser. Faerie Queene, b. ii. c. 7

——— Call me a foole,
Trust not my reading, nor my obseruations,
Which with *experimental* seale doth warrant
The tenure of my booke.
Shakespeare. Much Adoe about Nothing, Act iv. sc 1.

2. Some things were discovered *experimentally*, though perchance not intentionally, or by design in the first discovery.—*Hale. Origin. of Mankind*, p. 153.

But besides this, the modern *experimenters* think, that the philosophers of elder times, though their wits were excellent, yet the way they took was not like to bring much advantage to knowledge, or any of the uses of human life: being for the most part that of notion and dispute, which still runs round in a labyrinth of talk, but advanceth nothing.
Glanvill. Ess. 3.

He who is bigot enough to believe these things, must bid adieu to the natural rule, of reasoning from analogy; must run counter to the maxim of common sense, That men ought to form their judgments of things *unexperienced* from what they have *experienced*.—*Guardian*, No. 27.

And so for the evidence of *experience*, I am by that to a great degree assured of the succession of night and day, winter and summer, and have no such reason to doubt, whether the house wherein now I am, shall the next minute fall upon me, or the earth open and swallow it up, as to be in continual fear of such accidents.
Wilkins. Natural Religion, b. i. c. 1.

Certain it is, from the united testimony of many of the most *experienced* followers of Christ, that these abstinences and sour rudiments of self-denial have a signal influence, both to the pronouncing of mercies, and to the removal of impending judgment.—*South*, vol. ix. Ser. 5.

This I accidentally *experimented* by exposing a couple of goats to the asperity thereof; which in four hours' space, or thereabouts, were deprived of life.
Dampier. Voyages, vol. ii. pt. iii. p 50.

This difference of intention, and remission of the mind in thinking, with a great variety of degrees between earnest study, and very near minding nothing at all; every one, I think, has *experimented* in himself
Locke. Of Hum. Underst b. ii. c. 19.

But they, finding the majority of the House of Lords could not be brought to favour their designs, resolved to make an *experiment* that none of our princes had ventured on in former times: a resolution was taken up very suddenly of making twelve peers all at once.
Burnet. Own Time, an. 1711.

The Honourable Robert Boyle, Esq was a person no less zealously solicitous for the propagation of true religion, and the practice of piety and virtue; than diligent and successful in improving *experimental* philosophy, and enlarging our knowledge of nature.—*Clarke On the Evidences*, Pref.

That which the text here offers for the subject of this discourse, is flattery; a thing condemned by the mouth of one who could very well judge, as being a king, and therefore *experimentally* acquainted with the ways of flatterers, a sort of cattle that usually herd in the courts of princes, and the houses of great persons.—*South*, vol. viii Ser. 7.

Another thing that disposes an *experimentarian* philosopher to embrace religion, is, that his genius and course of studies accustoms him to value and delight in abstracted truths; by which term, I here mean such truths as do not at all, or do but very little, gratify men's ambition, sensuality, or other inferior passions and appetites.
Boyle. Works, vol. v p. 22.

Another thing then, that qualifies an *experimentarian* for the reception of a revealed religion, and so of Christianity, is, that an accustomance of endeavouring to give clear explications of the phænomena of nature, and discover the weakness of those solutions, that superficial wits are wont to make and acquiesce in, does insensibly work in him a great and ingenuous modesty of mind.—*Id. Ib.* p. 537.

The examination of some of them was protracted for many days, the nature of the *experiments* themselves, and also the design of the *experimentators* requiring such chasms.
Id. Ib. vol. iv. p. 507.

Those that undertook the religion of our Saviour upon his preaching, had no *experience* of it: They were to be the first *experimenters* themselves.—*Sharp*, vol. i. Ser. 6.

The youthful sailors thus with early care
Their arms *experience*, and for sea prepare:
On some smooth lake their lighter oars essay,
And learn the dangers of the watry way.
Harte. The Sixth Thebaid of Statius.

I shall make no scruple to comprehend under the name of *Experience*, the grounds of our assent to all the facts on which our reasonings proceed, provided only that the certainty of these facts be, on either supposition, equally indisputable.
Stewart. On the Human Mind, vol. ii. c. 4. s. 5. Note.

These records of wars, intrigues, factions, and revolutions, are so many collections of *experiments*, by which the politician or moral philosopher fixes the principles of his science; in the same manner as the physician or natural philosopher becomes acquainted with the nature of plants, minerals, and other external objects, by the *experiments* which he forms concerning them.—*Hume. Of Liberty and Necessity.*

In such cases a decision can be made by the judgment alone. This must examine the pretensions of every *experimentalist.—Cogan. Ethical Questions*, Q. 6.

The assembly recommends to its youth a study of the bold *experimenters* in morality
Burke. Letter to the National Assembly.

EXPERRE'CTION. Lat. *Expergisci, experrectus*, to rouse, to rise or raise up.

The Phrygians also imagining that God sleepeth all winter, and lieth awake in the summer; thereupon celebrate in one season, the feast of lying in bed and sleeping; in the other, of *experrection* or waking, and that with much drinking and belly cheer.—*Holland. Plutarch*, p. 1069.

EXPE'RT, *v.* } Fr. *Expert*; It. *Esperto*;
EXPE'RT, *adj.* } Lat. *Expertus*, from *experiri*.
EXPE'RTNESS. } (See EXPERIENCE.) *Expert* is used as a verb by Spenser.

An *expert* man is one who has the readiness, adroitness, presence of mind of *experience*, of much practice. And thus—

Ready, adroit, dexterous, skilful.

Expertly, though in common conversational usage, has not occurred in writing.

And though he were not depe *expert* in lore,
He wiste it was the eighte and twenty day
Of April, that is messager to May.
Chaucer. The Man of Lawes Prologue, v. 4424.

And whan that I have told thee forth my tale
Of tribulation in mariage,
Of which I am *expert* in all min age,
(This is to sayn, myself hath ben the whippe)
Than maiest thou chesen wheder thou wolt sippe
Of thilk tonne, that I shal abroche.
Id. The Wif of Bathes Prologue, v. 5756.

Yea, the wise and *expert* man will aske of themselues, how hangeth this to the purpose? To what ende do ye speake it?—*Wilson. Arte of Rhetorique*, p. 89.

Vnwise and wretched men to weet what's good or ill.
We deeme of death as doome of ill desert:
But knew we fooles what it vs brings vntill
Die would we daily, once it to *expert*
Spenser. Shepheard's Calendar. November.

At length, by both allow'd, it to this issue grew,
To make a likely choice of some most *expert* crew,
Whose number coming near unto the other's dow'r,
The English should not urge they were o'er-borne by pow'r.
Drayton. Poly-Olbion, s. 4.

What pilot so *expert* but needs must wreck,
Embarqu'd with such a steare-mate at the helm.
Milton. Samson Agonistes.

Ist. What say you to his *expertnesse* in warre?
Par. Faith, sir, h'as led the drumme before the English Tragedians.—*Shakes. All's Well that Ends Well*, Act iv. sc. 3.

The greatest part of the way was thick woods, where the Spaniards might easily lay in ambush for them, at which they are very *expert.—Dampier. Voyage*, an. 1684.

Now the Bituriges forget their fears,
And Suessone nimble with unwieldy spears;
Exult the Leuci, and the Remi now,
Expert in javelins, and the bending bow.
Howe. Lucan, b. i.

That monster which is daily found
Expert and bold thy country's peace to wound;
Yet dreads to handle arms, nor manly counsel knows.
Akenside, b. I. Ode 18.

There were no marks of *expertness* in the trick played by the woman of Endor, upon the perturbed mind of Saul.
Cogan. Theological Disquisitions, Dis. 2.

EXPE'TIBLE. Lat. *Expetibilis*, from *expetere*, to seek after.

That may or should be sought for; coveted.

And in a manner the same speeches or very like thereto, he hath delivered in the third book of such things as be *expetible*, and to be chosen for themselues.
Holland. Plutarch, p. 874.

And thus have they done in treating of good things and evil, *expetible* and to be avoided, proper and strange.
Id. Ib. p. 895.

E'XPIATE, *v.* } Fr. *Expier*; Sp. *Expiar*;
EXPIA'TION. } It. *Espiare*; Lat. *Expiare*,
EXPI'ATORY. } *ex*, and *piare*, from *pius*. Of
EXPIATO'RIOUS. } which Vossius says, "Unde
E'XPIABLE. } sit nondum reperi." *Impiare*,

i. e. *impiè agere*, and *expiare*, are contraries. Minshew says, To pacify God by sacrifice and prayer; to purge and cleanse by sacrifice.

To atone for *impious* by *pious* deeds; to atone for, to annul, guilt or the consequences of guilt, by *pious* deeds; to atone or make reparation for; to avert by atonement or acts of *piety*.

Your Ambrose appoynteth to your prestes the Judical *expiacion*, for companieng wyth theyr wyues.
Bale. Apology, fol. 74.

How many heathen lawgivers have subscribed to Moses! Arabians, Grecians, Romans, yea very Gothes, the dregs of barbarisme, have thought this wrong not *expiable*, but by bloud.—*Bp. Hall. Epistles*, Dec. 3.

For the Gregorian purgatory supposed only an *expiation* of small and light faults, as immoderate laughter, impertinent talking, which nevertheless he himself sayes are *expiable* by fear of death.
Bp. Taylor. Dissuasive from Popery, pt. II. b. II. § 2.

For malefactors, whilst that their misdeeds
Repentance *expiats*, made happy so,
Do (as from beds, to heaven from scaffolds go.
Stirling. Domes-day. The Tenth Houre.

This glorious prerogative hath betonie, that looke about what house soever it is set or sowed, the same is thought to be in the protection of the Gods, and safe enough for committing any offence, which may deserve their vengeance, and need any *expiation* or propitiatorie sacrifice
Holland Plinie, b. xxv. c. 8.

When intelligence came of the cruel execution and bloodie massacre committed in Argos, wherein the Argives caused to be put to death 1,500 of their own citizens, they caused in a solemn procession, and general assembly of the whole city, an *expiatory* sacrifice to be carried about, that it might please the Gods to avert and turn away such cruel thoughts from the hearts of the Athenians.—*Id. Plutarch*, p. 363.

They cannot tell in what measures God will exact the repentance, what sorrow is sufficient, what fruits acceptable, what is *expiatory*, and what rejected; according to the saying of Solomon, who can say, I have made my heart clean, I am pure from my sin?
Bp. Taylor. On Repentance, c. 9. s. 3.

Which are not to be expounded as if ordination did confer the first grace, which in the schools is understood only to be *expiatorious*; but the increment of grace and sanctification.
Id. Office Ministerial, § 7.

It was a common and received doctrine among the Jews, that, for some sins, a man was pardoned presently upon his repentance; that other sins were not pardoned, 'till the solemn day of *expiation*, which came once a year. That other sins, which were yet greater, were not to be *expiated* but by some grievous temporal affliction.
Sharp, vol. III. Ser. 11.

The sacrifice *expiatory* for our offences was to be a lamb without blemish, and without spot, whence he was to be fully sanctified: and to become το ἅγιον, that holy thing (absolutely) as he was termed by the celestial messenger.
Barrow, vol. II. Ser. 24.

——— Wherefore, ye powers?
Am I to misery deliver'd up?
What kindred crime, alas! am I decreed
To *expiate*, that misfortunes fall so thick
On my poor head.—*Smollett. The Regicide*, Act iv. sc. 6.

But in the place of the numerous ceremonies of heathenism, burthensome in themselves and apt to turn the attention from the business of devotion, rather than promote it, Christ established but two, both of them strongly significant, of cleansing from pollution by water; and the eucharist, of *expiation* by a sacrificed victim.
Knox. On the Lord's Supper, s. 22.

The depth of contrition was manifested by the value of the sacrifice; until at length human sacrifices, and the oblation of their beloved offspring, on the altars of their gods, being the most valuable offerings that could possibly be made, were considered as the most *expiatory*.
Cogan. Theological Disquisitions, Dis. 2.

E'XPILATE. Fr. *Expile*; Lat. *Expilare*, (*ex*, and *pilare*,) from the Gr. Πιλόω, densare, to thicken, to stow thick or close.

To take out of a thick or close quantity or number; to pluck out, to plunder, to rob.

Pilate would *expilate* the treasures of it for *aquæ ductæ*, which denied, cost the Jewes much bloud.
Bp. Hall. Serm. at the Earle of Exceter's in St. John's.

Some suggest, that he was loth to go back to Bath, having formerly consented to the *expilation* of that bishoprick: whilst others make his consent to signify nothing, seeing impowered sacriledge is not so mannerly as to ask any, By your leave.—*Fuller. Worthies. Sussex.*

——— Whence, says he, proceeds
This rav'nous *exsilation* of the State.
Daniel. Civil War, b. II.

Where profit hath prompted, no age hath wanted such miners [for sepulchrall treasure.] For which the most barbarous *expilators* found the most civil rhetorick.
Brown. Urne Burial, c. 3.

EXPIRE, *v.* } (More properly *Ex-spire.*)
EXPIRA'TION. } Fr. *Expirer*; It. *Espirare*, Sp.
EXPI'RING, *n.* } *Expirar*; Lat. *Expirare*, to
EXPI'RY. } breathe out, (*ex*, and *spirare*, to breathe, A. S. *Spir-ian.*) See ASPIRE, and CONSPIRE.

To breathe out; to utter or emit the last breath, and, consequentially, to die: "to pass away as a breath or vapour; to determine, end finish."

After that manie dayes were *expired*, when sorow had lessened his tong, he [Herodes] spake of nothing but Pacorus. he thought he sawe Pacorus, he thought he heard Pacorus. he woulde talke as though he had ben with him.
Golding. Justine, fol. 174.

That so a little we may ease our overcharged hands:
Draw some breath, not *expire* it all.
Chapman. Homer. Iliad, b. xi.

Those that did offend in such crimes and afterwardes repented, were appointed a time of publique repentance, according to the qualitie of the fault committed, and vntil that time was *expired*, they were not admitted vnto the Lorde's table, except onely at the point of death.
Whitgift. Defence, p. 147

——— I die for food.
And like a shadow waxe, whiles with entire
Affection I doe languish and *expire*.
Spenser. Faerie Queene, b iii c 2

O! why do wretched men so much desire
To draw their daves vnto the vtmost date,
And doe not rather wish them soone *expire*,
Knowing the misery of their estate.—*Id Ib.* b iv c 3.

Iom. I feare too early, for my mind misgiues,
Some consequence yet hanging in the starres,
Shall bitterly begin his fearefull date
With this night's reuels, and *expire* the tearme
Of a despised life.—*Shakespeare. Rom. & Jul.* Act i. sc. 4.

Saul is fain to be struck down in the place; a kind of λειποψυχία or swooning fit, an *expiration* of the animal man, necessary to so great a change.
Hammond. Works, vol. iv. p. 478.

This is the proper action of the lungs, to draw wind from without; wherewith when it is filled there is made another attraction by a second appetition; and the breast deriveth the said wind into it, which being likewise replent therewith, not able to draw any more, it transmitteth back againe the superfluity thereof into the lungs, whereby it is sent forth by way of *expiration*: and thus the parts of the body reciprocally suffer one of another by way of interchange.
Holland. Plutarch, p. 687

Also close aire, is warmer than open aire; which (it may be, is for that the true cause of cold, is an *expiration* from the globe of the earth which in open places is stronger and again, aire itselfe, if it be not altered by that *expiration*, is not without some secret degree of heat.
Bacon. Naturall Historie, s. 866

The first means of producing cold, is that which Nature presenteth us withall, namely, the *expiring* of cold out of the inward parts of the earth in winter, when the sun hath no power to overcome it; the earth being (as hath been noted by some) *primum frigidum.—Id. Ib.* s. 69.

Or endless apathy succeeds to death,
And sense is lost with our *expiring* breath;
Or if the soul some future life shall know,
To better worlds immortal shall she go.
Rowe. Lucan, b. iii.

Yet London, Empress of the northern clime,
By an high fate thou greatly didst *expire*;
Great as the World's, which, at the death of time,
Must fall, and rise a nobler frame by fire.
Dryden. Annus Mirabilis.

The nearest to them is the aspirate *he*, which is no other than a gentle *expiration.—Sharp. Dissertations*, p. 41.

The Consuls at the *expiration* of their office took an oath that they had faithfully and zealously discharged their trust.—*Melmoth. Cicero*, b. I. Let. 3.

EXPISCA'TION. Lat. *Expiscari*, to fish out, (*ex*, and *piscis*, a fish.

A fishing out.

All thy worth, yet, thyselfe must patronise
By quaffing more of the Castalian head;
In *expiscation* of whose mysteries,
Our nets must still be clogg'd with heavie lead
To make them sinke and catch.
Chapman. On B. Jonson's Sejanus

EXPLA'IN, *v.* } Fr. *Explaner*; Sp. *Explanar*; Lat. *Explanare*, to
EXPLA'INABLE. } smoothen, (*ex*, and *planus*,
EXPLANA'TION. } smooth; Gr. Πλαξ, tabula
EXPLA'NATORY. } plana.)
EXPLA'INER. }

To smoothen or make smooth, or *plain*; to declare or make clear, evident or manifest; to

express clearly; to illustrate; to interpret or expound; to expose, to lay open.

The Constantinopolitan, or horse-chesnut, is turgid with buds, and ready to *explain* its leaf.
Evelyn. Letter to the Secretary of the Royal Society.

But yet, what are the instruments of sensitive perception, and particular convers [conveyers] of outward motions to the seat of sense, is difficult to find; and how the pure mind can receive information from things that are not like itself, nor the objects they represent, is, I think, not to be *explained*.—*Glanvill*, Ess. 1.

And thus it is symbolically *explainable*, and implieth purification and cleanness, when in the burnt offerings the priest is commanded to wash the inwards and legs thereof in water.—*Brown. Vulgar Errours*, b. v. c. 21.

If he once willed adultery should be sinful, and to be punisht with death, all his omnipotence will not allow him to will the allowance that his holiest people might as it were by his own antinomie, or counter statute, live unreproved in the same fact as he himself esteemed it, according to our common *explainers*.—*Milton. Of Divorce*, b. ii. c. 3.

I demanded of him who was to *explain* them? the Papists, I told him, would *explain* some of them one way, and the Reform'd another; the Remonstrants and Anti Remonstrants gave them different senses; and probably the Trinitarians and Unitarians will profess, that they understand not each other's *explications*
Locke. Vindication of Christianity, &c.

And therefore, unless he can show his authority to be the sole *explainer* of fundamentals, he will in vain make such a pudder about his fundamentals. Another *explainer*, of as good authority as he, will set up others against them.—*Id. Ib.*

The ill effects that were like to follow on those different *explanations* [of the Trinity] made the bishops move the king to set out injunctions requiring them to see to the repressing of error and heresy with all possible zeal, more particularly in the fundamental articles of the Christian faith: and to watch against and hinder the use of new terms or new *explanations* in those matters.—*Burnet. Own Time*, an. 1698.

Yet to such as are grounded in the true belief, these *explanatory* creeds, the Nicene and this of Athanasius, might perhaps be spared; for what is supernatural, will always be a mystery in spite of exposition.—*Dryden. Rel. Laici*, Pref.

With easy verse most bards are smitten,
Because they think it's easy written;
Whereas the easier it appears,
The greater marks of care it wears;
Of which to give an *explanation*
Take this. *Lloyd. Epistle to Mr. Colman.*

This appears from what follows, which, by necessary construction, is *explanative* of what went before.—*Warburton. Of Julian's attempt to Rebuild the Temple*, b. ii. c. 5.

On the one hand, to give a long catalogue of pictures and statues, without *explanatory* observations, appeared absurd; and on the other, to execute such a work in a becoming manner requires leisure, technical information, and the pen of a professed artist, perhaps of a Reynolds.
Eustace. Tour in Italy, vol. i. Pref. p. ix.

EXPLA'T. *Ex*, and *plat*; Fr. *Plesser*, to plash, to bow, to fold or plait, (young branches) one within another, (Cotgrave.)
To unfold, to explain.

—— While thou dost deale
Desired justice to the publique weale,
Like Solon's selfe, *explat'st* the knottie lawes
With endlesse labours; whilst thy learning drawes
No lease of praise, then readers in all kinds
Of worthiest knowledge, that can take men's minds.
B. Jonson. Epigram on Sir Edward Coke.

EXPLE'TION. } Lat. *Explere, etum*, to fill
EXPLE'TIVE, *adj.* } out, *ex*, and *plere*, to fill, from
E'XPLETIVE, *n.* } the obsolete Gr. Πλ-ειν, whence Πληθ-ειν,
E'XPLETORY. }
Filled out, fulfilled or accomplished.
Expletive,—applied to certain words or syllables, which seem to be used rather to *fill out* the line than add to the sense.

They conduce nothing at all to the perfection of men's natures, nor the *expletion* of their desires.
Killingbeck. Ser. p. 374.

While *expletives* their feeble aid do join,
And ten low words oft creep in one dull line.
Pope. Ess. On Criticism.

To excuse these faults the swearer will be forced to confess, that his oaths are no more than waste and insignificant words; deprecating being taken for serious, or to be understood that he meaneth any thing by them; but only that he useth them as *expletive* phrases to plump his speech, and fill up sentences.—*Barrow*, vol. i. Ser. 15.

It is true, the word successor favoured these seizures; except that he thought an *expletory* word, put in out of form, but still to be limited to an estate of inheritance.
Burnet. Reformation, vol. i. b. iii. an. 1538.

Behold a group of figures awe create,"
Set off with all th' impertinence of state;
By lace and feather consecrate to fame,
Expletive kings, and queens without a name
Churchill. The Rosciad.

The strong figurative language so characteristic of the apostle's style, should inspire caution. In the impetuosity of his thoughts, he despises *expletives*, or paraphrastic diction.—*Cogan. On the Passions. Theol. Disq.* Note P.

E'XPLICATE, *v.* } Fr. *Expliquer*; It. *Esplicare*; Sp. *Explicar*;
E'XPLICATE, *adj.* } Lat. *Explicare*, to unfold, to untwine, or untwist,
E'XPLICABLE. } (*ex*, and *plicare*; Gr. Πλεκ-ειν, to knit, to intertwine.)
EXPLICA'TION. } To unfold, to untwine or untwist, to evolve; to
E'XPLICATIVE. } explain; to make straight or plain, clear or manifest.
E'XPLICATORY. }
EXPLI'CIT. }
EXPLI'CITLY. }
EXPLI'CITNESS. }

And Tertullian therfore, beyng red thus, as appeareth to be most probable, that (that is to say in Tertullian) should be onely referred to the *explicacio* of the first (this)
Bp. Gardner. Of the Presence in the Sacrament, fol. 42.

Then I beseeched her to *explicate* without delay, wherein true happinesse consisteth. To which she answered, I will willingly doe so for thy sake.
Boetius. Philosophicall Comfort, b. iii. p. 81.

We must suppose her [the Church] to be a building, and that she relies upon the foundation, which is therefore supposed to be laid before, because she is built upon it, or (to make it more *explicate*) because a cloud may arise from the allegory of building and foundation, it is plainly thus.
Bp. Taylor. Liberty of Prophesying, s. 1.

Thus was his person made tangible, and his name utterable, and his mercy brought home to our necessities, and the mystery made *explicate*, at the circumcision of this holy babe.—*Id. The Great Exemplar*, pt. i. s. 5.

Though we can never get a complete idea of the divine regiment, yet we may attain such a notion thereof as may render it evidently credible, and in some kind *explicable*.
Hale Origin. of Mankind, p. 34.

In the *explication* of this question it is much insisted upon, that it be enquired whether, when we say we believe Christ's body to be really in the Sacrament, we mean, that body, that flesh, that was born of the Virgin Mary, that was crucified, dead, and buried?
Bp. Taylor. Of the Real Presence, s. 1.

How contrary it is to Christianity, and the nature of *explicative* love, I appeal to those minds where grace hath sown more charity.—*Feltham*, pt. i. Resolve 24.

And so here is forbidden, not only the outward act, but the inward inclinations to murder, that is, an anger with deliberation, and purpose of revenge, this being *explicative* and additionall to the precept forbidding murder.
Bp. Taylor. The Great Exemplar, pt. ii. s. 10.

Again, if we look upon the supposition of Epicurus, and his *explicator*, Lucretius, and his advancer, Gassendus, how many things must be taken for granted, that are not only perfectly inevident to our sense, but altogether improbable.
Hale. Origin. of Mankind, p. 10.

It [the doctrine of a life to come] must arise then either from some universal *explicite* revelation, or a universal instinct, or voice of nature.—*Glanvill*, Ser. 6.

And that the earth shall be burnt, is as *explicitly* affirmed, as any thing can be spoken.—*Id. Pre-existence of Souls.*

The judgment (of speculative doctrine) is of itself more difficult, more remote from matter and humane observation, and with less curiosity and *explicitness* declared in Scripture, as being of less consequence and concernment in order to God's and man's great end.
Bp. Taylor. Liberty of Prophesying, § 12.

Then her infallibility, as well
Where copies are corrupt or lame, can tell;
Restore lost canon with as little pains,
As truly *explicate* what still remains.
Dryden. Religio Laici.

He himself allows that the air has a spring, whereby it is able, when it has been violently compressed, to recover its due extension; the manner whereof, if he will intelligibly *explicate* his adversaries, will have no great difficulty to make out the spring of the air.—*Boyle. Works*, vol. i. p. 134.

Lastly; if whatever arises not from, and is not *explicable* by, the natural powers of body be a miracle; then every animal motion whatsoever is a miracle.
Clarke. Third Reply to Mr. Leibnitz, p. 91.

All life from that of a worm to that of a man is *explained*; and as I may so speak, the wondrous works of the creation, by the observations of this author [Derham] lie before us as objects that create love and admiration, which, without such *explications*, strike us only with confusion and amazement.
Guardian, No. 175.

Hereupon also are grounded those evangelical commands, *explicatory* of this law as it now standeth in force; that as we have opportunity we should do good unto all men, especially unto them who are of the household of faith; that we should abound in love one toward another, and towards all men, &c.—*Barrow*, vol. i. Ser. 25.

If it be said, "the understanding hath an *implicit* knowledge of these principles, but not an *explicit*, before this first hearing," (as they must, who will say, "that they are in the understanding before they are known,") it will be hard to conceive what is meant by a principle imprinted on the understanding *implicitly*; unless it be this, that the mind is capable of understanding and assenting firmly to such propositions.—*Locke. Hum. Underst.* b. i. c. 2.

The baptismal creed, I say, must of necessity contain *explicitly* in it at least all the fundamentals of faith.
Clarke. On the Trinity, Introd.

Otherwise, surely, the knowledge of this article could but very obscurely be gathered from the bare writings of Moses and the prophets, and consequently was by no means received with that *explicitness* in the ancient Jewish church, that it is now in the Christian.—*South*, vol. iv. Ser. 7.

Besides, it is not *explicable* upon any grounds, that can be avowed, why the Nabob, who could afford to give these bills as a present to Mr Hastings, could not have equally given them in discharge of the debt, which he owed to the company.—*Burke. Report of a Comm. on the Affairs of India.*

The wrong *explications* of this poem, [Horace, Art of Poetry,] have arisen, not from the misconception of the subject only, but from an inattention to the method of it.
Hurd. Works, vol. i. Introd.

But, if the type had been designed to carry a single sense, and kings had been that sense, as *explicatory* of hills, it had been very preposterous to give the interpretation of the type, and then to interpret the interpretation, unless the expression had been so guarded as to convey this purpose in the most distinct manner.—*Id. Ib.* vol. v. Ser. 11.

Except a man be born again of the Spirit, we read in express language, "he cannot see the kingdom of God," no words can be more *explicit*. They mean regeneration by grace, or what else do they mean.
Knox. Christian Philosophy, s. 53.

After what your friend had published in the world, and what you had said yourself, I thought it incumbent upon me to tell you *explicitly*, and to repeat it, that I was not to be frightened.—*Warburton. Letters from Dr. Lowth.*

EXPLO'DE, *v.* } Fr. *Exploder*, *explauder*;
EXPLO'DER. } Lat. *Explodere*, to clap out
EXPLO'SION. } or off, (*ex*, and *plaudere*, to
EXPLO'SIVE. } clap or beat.) See APLAUD.
To clap off, to drive off by clapping of hands; to go or cause to go off, to expel,—with much noise; and, generally, to expel or eject, to reject; to drive out (of use or practice.)

—— Him old and young
Exploded and had seiz'd with violent hands,
Had not a cloud descending snatch'd him thence
Unseen amid the throng.—*Milton. Paradise Lost*, b. xi.

—— In vulgar nuptials
Priority is *exploded*, though there be
A difference in the parties; and shall I,
His vassal, from obscurity raised by him
To this so eminent light, presume t' appoint him
To do, or not to do, this, or that.
Massinger. The Emperor of the East, Act iii. sc. 2.

Oracles, omens, portents, were generally *exploded*; the old fables of Elysian fields, and Pluto's kingdom, were grown ridiculous, and given over to poets and painters as the same author [Cicero] informs us.—*Law. Theory of Religion*, pt. ii.

As for the story of the Manucodiata, or bird of Paradise, which in the former age was generally received and accepted as true, even by the learned, it is now discovered to be a fable, and rejected and *exploded* by all men: those birds being well known to have legs and feet as well as others.
Ray. On the Creation, pt. i.

We must not take patience here for a willingness of disposition to suffer, only where a man has no power to resist: according to the republican divinity of some scandalous *explodere* of the doctrine of passive obedience.
South, vol. vi. Ser. 7.

When to the startled eye the sudden glance
Appears far south, eruptive through the cloud;
And following slower, in *explosion* vast,
The thunder raises his tremendous voice.
Thomson. Summer.

Whose stately cities in the dark abrupt
Swallow'd at once, or vile in rubbish laid,
A nest for serpents; from the red abyss
New hills, *explosive*, thrown. *Id. Liberty*, pt. i.

Among th' obscene, the violent, the false,
Of justice and religion, truth and peace,
He [Enoch] spake *exploded*, and from menac'd death
To God withdrew. *Glover. The Athenaid*, b. xxx.

Thereat thé multitude that stood around,
Sent up at once a universal roar
Of boisterous joy: the sudden-bursting sound,
Like the *explosion* of a warlike store
Of nitrous grain, th' afflicted welkin tore.
West. Education.

Churches, play-houses, coffee-houses, all alike are destined to be mingled, and equalized, and blended into one common rubbish; and well-sifted and lixiviated, to crystallize into true democratick, *explosive*, insurrectionary nitre.
Burke. A Letter to a Noble Lord.

EXPLO'IT, *v.*
EXPLO'IT, *n.*
EXPLO'ITING, *n.*
EXPLO'ITURE.

Fr. n. *Exploict*, done, performed, says Skinner, (q.d.) *explicatum*, (see EXPLICATE,) or, according to Minshew, *expletum*, (see EXPLETE.) Menage, from *explicare*; thus, *explicitum*, *explictum*, *explectum*, *expletum*,—*exploit*.

"Fr. *Exploicter*,—to perform, despatch; act, execute, achieve," (Cotgrave.)

I dwell with hem that proude be,
And full of wiles and subtelte;
That worship of this worlde coueiten,
And great nede connen *exploiten*,
And gon and gadren great pitaunces.
Chaucer. Rom. of the Rose.

Wherfore I say, all the enuy, all the langling, that welnie people vpon my seruauntes maken efte, is rather cause of *exploit*, than of any hindring.—*Id. Testament of Love*, b. i.

Admytte it to be thy foote, that is to say, thy seruaunte or factour, whose seruyce thou canste not lacke for the *exploiture* of suche affayres, as thou hast to dooe in thys worlde.—*Udal. Marke*, c. 9.

Surulue, and tell the westerne world
What we *exployted* haue:
How that to Rome, amidst her roofe,
The mayden sacke we gaue.
Warner. Albion's England, b. iii. c. 16.

One act there is reported of his, when he was neither generall, nor in any office at all, which he *exploited* in Thessaly, not inferiour to any one of his other worthy deeds.
Holland. Plutarch, p. 329.

She therefore besaught the Faerie Queene to assygne her some one of her knights to take on him that *exploit*.
Spenser. Faerie Queene. Letter to Sir W. Raleigh.

The love and pleasure of hunting, carrieth men into mountains, woods, and forests: through frost and snow, after their game: shal not we then use the like sufferance in the needfull *exploits* of warre, which pastimes, sports, and delights, are wont to draw and fetch out of us?
Holland. Livie, p. 183.

He shewed himself (above all others) most forward in the enterprize, as having contributed (for the *exploiting* of this service) two thousand dragmes weight in silver, and two hundred targuets.—*Id. Plutarch*, p. 754.

To high *exploits*, the praises that belong
Live, but as nourish'd by the poet's song.
Lansdowne. To the Memory of Waller.

——— The spirit-stirring form
Of Cæsar raptur'd with the charm of rule
And boundless fame; impatient for *exploits*,
His eager eyes upcast, he soars in thought
Above all height. *Dyer. The Ruins of Rome.*

EXPLO'RE, *v.*
EXPLO'RATE, *v.*
EXPLORA'TION.
EXPLORA'TOR.
EXPLO'RATORY.
EXPLO'REMENT.
EXPLO'RER.

Fr. *Explorer*; It. *Esplorare*; Sp. *Explorar*; Lat. *Explorare*, i. e. *ploratu* tentare animum, to try to affect the mind by weeping; as they usually do who are endeavouring to obtain pardon for an offence; or are earnest to accomplish any thing or purpose, (Vossius.) Hence, generally, he adds, to seek or search, that you may learn.

To seek, search or enquire into; to try or prove by searching; to pry or examine into.

Then doth she see by spectacles no more,
She heare not by report of double spies;
Herself in instants doth all things *explore*;
For each thing's present, and before her lies.
Davies. Immortality of the Soul.

Not caring to observe the wind,
Or the new sea *explore*,
Snatcht from myselfe, how far behinde
Already I behold the shore.
F. Beaumont. Of Loving at First Sight.

They will nevertheless exclude their hornes, and therewith *explorate* their way as before.
Brown. Vulgar Errours, b. iii. c. 20.

And since my refuter will find out a match for her out of the chayre of *exploration*, why should we not dance at the wedding.—*Bp. Hall. Honour of the Married Clergie*, b. ii.

For the apostolical imposition of hands that there was an *exploration* of doctrine, and a profession of faith, the history doth manifestly witness. *Acts*, xix.—*Id. Impos. of Hands.*

You are to know, that this your imployment is, for the present, meerly *exploratory* and provisional, to give us a clear and distinct accompt of the present affairs, both how they stand at your arrival there, (being every day changeable,) and how they incline in the future.
Reliquiæ Wottonianæ, p. 496.

Percy, their *explorator*, was let out like a raven, and sent as a spy, to descry, by the best inducements he could find, whether the state took hold of their proceedings or not.
Proceedings against Garnet, an. 1606.

It is surely very rare, as we are induced to believe from some enquiry of our own: from the trial of many who have been deceived; and the frustrated search of Porta, who, upon the *exploremeut* of many, could scarce finde one.
Brown. Vulgar Errours, b. iii. c. 13.

What cause so'er the wond'rous motion guide,
And press the ebb, or raise the flowing tide,
Be that your task, ye sages, to *explore*,
Who search the secret springs of nature's power.
Rowe. Lucan, b. i.

The use lately proposed of our hydrostatical way of *exploration* suggests to me another, which may be deduced from it as a kind of corollary.—*Boyle. Works*, vol. v. p 463.

Hark, his hands the lyre *explore!*
Bright-ey'd Fancy, hovering o'er,
Scatters from her pictur'd urn
Thoughts that breathe, and words that burn.
But ah! 'tis heard no more. *Gray. Progress of Poesy.*

On the report of the cowardly *explorers* of the land, they relapse again into their old delirium, "Wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and children should be a prey!"
Warburton. Divine Legation, b. iv. s. 6.

EXPOLIA'TION. See EXPOLIATION.

EXPO'RT, *v.*
E'XPORT, *n.*
EXPORTA'TION.
EXPO'RTER.

Fr. *Exporter*; Lat. *Exportare*, to carry out, (*ex*, and *portare*, to carry.) To bear or carry out.

Exports,—articles of commerce *carried out* of one country or place, and *imported*, or carried into, another.

Likewise glorious followers who make themselves as trumpets, of the commendation of those they follow, are full of inconvenience; for they taint businesse through want of secrecy; and they *export* honour from a man, and make him a return in envie.—*Bacon. Ess. Of Followers.*

Whom, when their home-bred honesty is lost,
We disembogue on some fair Indian coast:
Thieves, panders, pattiards, sins of every sort,
Those are the manufacturers we *export*.
Dryden. The Hind and the Panther.

Being informed, that the English fleet was in great want of all sorts of naval stores, they [the Dutch] published a placart to prohibit the *exportation* of them under severe penalties.
Ludlow. Memoirs, vol. ii. p. 4.

But this advance will be but little, and will always keep within the bounds which the risque and trouble of melting down our coin shall set to it in the estimation of the *exporter*.—*Locke. Concerning raising the Value of Money.*

The ordinary course of exchange being an indication of the ordinary state of debt and credit between two places, must likewise be an indication of the ordinary course of their *exports* and *imports*; as these necessarily regulate that state.
Smith. Wealth of Nations, b. iv. c. 3.

The two principles being established, however, that wealth consisted in gold and silver, and that those metals could be brought into a country which had no mines, only by the balance of trade, or by *exporting* to a greater value than it *imported*; it necessarily became the great object of political œconomy to diminish as much as possible the *importation* of foreign goods for home consumption, and to increase as much as possible the *exportation* of the produce of domestic industry.—*Id. Ib.* b. iv. c. 1.

EXPO'SE, *v.*
EXPO'SEDNESS.
EXPO'SING, *n.*
EXPOSI'TION.
EXPO'SITOR.
EXPO'SITORY.
EXPO'SURE.
EXPO'UND, *v.*
EXPO'UNDER.

Fr. *Exposer*; It. *Esponere*; Sp. *Exponer*; Lat. *Exponere*, (*ex*, and *ponere*; of uncertain origin,) to put, place or set out.

To put or lay out; put or lay open, (sc.) to view, for examination; to make clear or plain, to explain; to make known, to show openly, discover, disclose, make manifest.

Expound, is, by general usage, to lay open, (sc.) the meaning; and thus, to explain, to interpret.

Thanne he lefte the puple, and cam vnto an hous, and hise disciplis camen to him and seiden, *expowne* to us the parable of taris of the felde.—*Wiclif. Matthew*, c. 13.

Amonges other Daniel was on,
That was the wisest child of everich on,
For he the dremes of the king *expouned*,
Wher as in Caldee clerk ne was ther non,
That wiste to what sin his dremes souned.
Chaucer. The Monkes Tale, v. 14,102.

But sothly yet, some *expositours*
Grounding hem vpon old auethours,
Saine that Cadmus the famous old man, &c.
Lidgate. The Story of Thebes, pt. i.

And than he speaketh of that and this,
And maketh his *exposicion*
After his disposicion,
Of that he wold. *Gower. Con. A.* b. iv.

The occasion of his epistle is thys: Dardanus did write vnto S. Austē for the *exposicīō* of those wordes that Christ spake vnto the thefe saying: This daye shalt thou be with me in Paradyse.—*A Boke made by John Fryth*, fol. 52.

And also the tongue, which is rayson's *expositour*, is depriued of his office as it appereth in them whyche are drunke, and them whyche haue greuous peynes in theyr head, procedynge of replecion.
Sir T. Elyot. The Castel of Helth, b. i.i.

A definition is a perfect sentence, whereby the veric nature of the thing itselfe, is set fourth and *expounded*.
Wilson. The Arte of Logike, fol 37.

If question happen to be moued touchinge the meaninge of a lawe, first of al we must see, what order hath been vsed in the like cases in times past. For the custome and practise of the people, is the best *expounder* of the law.
Jewel. A Replie to M. Hardinge, p. 120.

But for all yt ye *expounders* do differ in the declaration of the metaphor.—*Calvine. Shorte Declaration upon Ps.* 87.

As he that hath espyde a vermeill rose,
To which sharpe thornes and briers the way forestall,
Dare not for dread his hardy hand *expose*,
But wishing it farre off his idle wish doth lose.
Spenser. Faerie Queene, b. iii. c. 1.

But whilst mild Ell and good Samuel were
Busied with age, and th' altars sacred care,
To their wild sons they their high charge commit,
Who *expose* to scorn and hate both them and it.
Cowley. The Davideis, b. iv.

By vertue of this act, the great *expositours* of the law, denie that any man is sacrosainct or inviolable: but (say they) it is enacted only, That whosoever hurt any of them shall be accursed.—*Holland. Livie*, p. 125.

Which his faire tongue (conceit's *expositor*)
Deliuers in such apt and gracious words,
That aged eares play truant at his tales,
And younger hearings are quite rauished.
Shakespeare. Love's Labour Lost, Act ii. sc. 1.

And when we haue our naked frailties hid,
That suffer in *exposure*; let vs meet,
And question this most bloody piece of worke,
To know it further. *Id. Macbeth*, Act ii. sc 3.

——— And sets Thercite
A slaue, whose gall coines slanders like a mint,
To match vs in comparisons with durt,
To weaken and discredit our *exposure*,
How ranke so euer rounded in with danger.
Shakespeare. Troil. & Cress. Act i. sc. 3.

This was that woman, this that deadly wound,
That Proteus prophecide should him dismay;
The which his mother vainely did *expound*
To be heart-wounding loue, which should assay
To bring her sonne into his last decay.
Spenser. Faerie Queene, b. iii. c. 4

Both himselfe [Julian] and the *expounders* of visions, considering the present occasions, pronounced, that the day following, which was the foureteenth day before the kalends of April should be well observed.
Holland. Ammianus, p. 220

When all is said, it is a vain thing for any man to expect a tolerable easy passage through this world, unless he have the hopes of God's favour to support him under the multitude of evil accidents, which the state of human life will necessarily *expose* him to.—*Sharp*, vol. i. Ser. 9.

The Duke of Monmouth, who understood what a rabble was, and what troops were, looked on this as a mad *exposing* of themselves, and of their friends.
Burnet. Own Time, an. 1685.

Nobody can think that any text of St. Paul's epistles has two contrary meanings, and yet so it must have to two different men, who taking two commentators of different sects for their respective guides into the sense of any one of the epistles, shall build upon their respective *expositions*.
Locke. Paraphrase on St. Paul's Epistles, Pref.

For those, who find they need help, and would borrow light from *expositors*, either consult only those who have the good luck to be thought sound and orthodox, avoiding those of different sentiments from themselves in the great and approved points of their systems, as dangerous and not fit to be meddled with; or else with indifferency look into the notes of all commentators promiscuously.—*Id. Ib.*

But he [King James] spoke in the style of a conqueror who thought he was master, and therefore would limit himself by no promises, but such as were conceived in general words, which might be afterwards *expounded* at pleasure.
Burnet. Own Time, an. 1693.

Then Mother Church did mightily prevail:
She parcel'd out the Bible by retail
But still *expounded* what she sold or gave;
To keep it in her power to damn or save.
Dryden. Religio Laici.

The Jewish doctors and Pharisees, though they be hypocrites, and covetous, and vain-glorious men, yet since they succeed Moses and the Prophets, in being teachers and *expounders* of the law of God; ye ought to hearken and attend to their teaching.
Dr Clarke. Paraphrase. Matthew, xxiii. 2.

And because we refuse to sacrifice to those, to whom we had formerly done, we are made to suffer extreme tortures: and being *exposed* to death, we rejoice, trusting that God will raise us up through his Christ, and render us incorruptible, impassible, and immortal.
Sharpe. Def. of Christianity (*from Justin Martyr,*) p. 127.

So that, on the whole, the *exposedness* to guilt or blame is left just as it was.—*Edwards. On the Will*, pt iii. s. 3.

Shall we then allow these two circumstances to compensate each other, to wit, monastic vows and *exposing* of children, and to be unfavourable, in equal degrees, to the propagation of mankind? I doubt the advantage is here on the side of antiquity.—*Hume*, Ess 11.

Amongst other *expositions* of which words, (in *Zechariah*, ch. iv. ver. 11, and 12,) Junius and Tremovius interpret them, to mean the various gifts and effusions of the Holy Spirit, which are by Christ derived upon the church
Thompson. Sickness, Note.

With these predictions of the Messiah, (predictions which by all *expositors*, Jews as well as Christians, by Rabbis of later times as well as by the more candid and more knowing Jews of earlier ages, are understood of the Messiah,) with these predictions Balaam intermixes many brief but eloquent assertions of the first principles of natural religion, the omnipotence of the Deity, his universal providence, and the immutability of his counsels.
Bp. Horsley. A Dissertation on the Prophecies.

This book may serve as a glossary or *expository* index to the poetical writers.
Johnson. Preface to his Abridged Dictionary.

They will regard with much more satisfaction, as he will contemplate with infinitely more advantage, whatever in his pedigree has been dulcified by an *exposure* to the influence of heaven in a long flow of generations, from the hard, acidulous, metallic tincture of the spring.
Burke. Letter to a Noble Lord.

But then, so unusual an *exposure* of the globe of the eye requires for its lubricity and defence, a more than ordinary protection of the eyelid, as well as a more than ordinary supply of moisture.—*Paley. Natural Theology*, c. 16.

And, if neglect had lavish'd on the ground
Fragment of bread, she would collect the same;
For well she knew, and quaintly could *expound*,
What sin it were to waste the smallest crumb she found.
Shenstone. The Schoolmistress.

The Pundits are the *expounders* of the Hindu Law; in which capacity two constantly attended the Supreme Court of Judicature, at Fort William.
Sir W. Jones. To Charles Chapman, Esq. Note.

EXPO'STULATE, *v.*
EXPOSTULA'TION.
EXPO'STULATORY.

Fr. *Expostuler*; It. *Espostulare*; Lat. *Expostulare*, *ex*, and *postulare*, which Vossius thinks is from the obsolete supine *poscitum*, (contracted into *postum*,) of the verb *poscere*, i. e. aliquid pro *potestate* ac jure petere: to seek or demand authoritatively, or as a right.

To demand or require, as a right; to remonstrate, as against an invasion of right; to dispute on matter of right; to dispute, to discuss, to debate; to investigate, to examine.

The reprobate (as obstinately ill)
Expostulating blasphemy doe use,
And with their crimes would burden others still,
Not to be clear'd, but that they may accuse.
Stirling. Doomes-day. The Tenth Houre.

I haue great cause to *expostulate* with you for this your vnchristian, vnbrotherly, and most vniust handling of me.
Whitgift. Defence, p. 704.

Gonz. What I have done, sir, by the law of arms
I can and will make good.
Ast. I have no commission
To *expostulate* the act.
Massinger. The Maid of Honour, Act iii. sc. 1.

The same *expostulation* that Jeptha makes with Gilead, God also at the same time makes with Israel; ye haue forsaken me, and serued other Gods, wherefore should I deliuer you any more? goe and cry vnto the Gods whom ye haue serued.—*Bp. Hall. Cont. Jeptha.*

For if there had, the heathens, to whom he revealed it not, could not have been thus without excuse: but might have rationally *expostulated* the case with their great Judge, and demurr'd to the equity of the sentence, had they been condemned by him.—*South*, vol. ii. Ser. 7.

The men too, as to different camps they go,
Join their sad voices to the public woe;
Impatient to the gods they raise their cry,
And thus *expostulate* with those on high.
Rowe. Lucan, b. ii.

Thus also he *expostulates* the case with us as pathetically, with as much affection and earnestness, as a tender father did with his rebellious son, *Ezek.* xxxiii. 11.
Beveridge, vol ii. Ser. 86.

The Queen sent the next day for the Duke of Marlborough, after some *expostulations*, she told him Harley should immediately leave his post, which he did within two days.
Burnet. Own Time, an. 1708.

It was a long *expostulatory* letter full of freedom and as great wisdom.—*Strype. Memorials*, vol. ii. b. i. c. 22.

Are we not still children with all our beard and gravity about us, if we play till we quarrel? Our conduct, in this respect, is almost too absurd to admit of serious *expostulation*.—*Knox*, Ess. 119.

EXPRE'SS, *v.*
EXPRE'SS, *n.*
EXPRE'SS, *adj.*
EXPRE'SSEDLY.
EXPRE'SSIBLE.
EXPRE'SSION.
EXPRE'SSING, *n.*
EXPRE'SSIVE.
EXPRE'SSIVELY.
EXPRE'SSIVENESS.
EXPRE'SSLY.
EXPRE'SSMENT.
EXPRE'SSNESS.
EXPRE'SSURE.

Fr. *Exprimer*; It. *Esprimere*; Sp. *Expressar*; Lat. *Exprimere*, *expressum*, to *press* or squeeze out, (*ex*, and *premere*, to *press* or squeeze.)

To *press* or squeeze out, force out by pressure; to *press* or force out, (as,) the form or manner, the image; and thus, to present or represent, to portray, to delineate or describe the image or likeness, to resemble.

To *press* or force out; to utter or give utterance to; and thus, to present or represent, delineate or describe, the ideas or thoughts; to declare them, show or exhibit them clearly; in clear and firm marks or characters, terms or words; in decisive language. And, generally—

To represent, to delineate, to describe, to signify or designate, to denote.

An *express*,—a messenger or message despatched, for some *express*, i. e. some clear, direct or especial purpose.

Lady, thy bountie, thy magnificence,
Thy vertue and thy gret humanitee,
Ther may no tong *expresse* in no science.
Chaucer. The Prioresses Tale, v. 14,406.

In here *expresse* of wimmen may ye find,
That woman was the loose of all mankind.
Id. The Wif of Bathes Prologue, v. 6301.

But wel I wot, *expresse* withouten lie,
God bad us for to wex and multiplie:
That gentil text can I wel understond.—*Id. Ib.* v. 5609.

Redeth the Bible, and find it *expresly*
Of wine yeving to hem that haue justice.
Id. The Pardoneres Tale, v. 12,520.

But for finall conclusion,
I thynke a supplicacion,
With plaine wordes and *expresse*,
Writte vnto Venus the Goddesse.—*Gower. Con. A.* b. viii.

It is not we that can fynde out the Almightye: for in power, equite, & ryghteousnesse, he is hyer thã can be *expressed*.
Bible, 1551. *Job.*

For in those ii. ch. is no such matter to be seene, neyther yet is ther any *expresse* doctryne of vowes in all the whole wurk containing ix. bokes.—*Bale. Apology*, fol. 117.

But here muste we consider, wherfore God putteth this name Face *expressedly*.—*Calvine. Foure Godlie Sers.* Ser. 4.

Cæsar had *expresselye* commaunded him that he should not ioyne battell with his enemies before suche time as he saw his armye neare vnto their camp, to th' intẽt that assault might have ben made vpon them on al sides at ones.
Golding. Cæsar, fol. 17.

A mighty man and tyrannous of conditions, named Eborym, as shall appeare by his condicions ensuynge, when the tyme convenyent of the *expressement* of them shall come.
Fabyan. Works, vol. i. c. 37.

'Twixt his two mighty armes him vp he snatcht,
And crusht his carcase so against his brest,
That the disdainfull soule be thence dispatcht,
And th' idle breath all vtterly *exprest*.
Spenser. Faerie Queene, b. ii. c. 11.

——— Thou shalt command
The Lydian Tmolus, and Campanian mounts,
To nod their grape-crown'd heads into thy bowls,
Expressing their rich juice.
Ford. The Sun's Darling, Act iv. sc. 1.

Some marke his words, as tokens fram'd t' *expresse*
The sharpe conclusion of a sad successe.
Sir J. Beaumont. Bosworth Field.

Seb. I perceiue in you so excellent a touch of modestie, that you will not extort from me, what I am willing to keep in: therefore it chargeth me in manners, the rather to *express* myself.—*Shakespeare. Twelfth Night*, Act ii. sc. 1.

Whereby [hieroglyphical pictures] they [the Ægyptians] discoursed in silence, and were intuitively understood from the theory of their *expresses*.—*Brown. Vulg. Err.* b. v. c. 20.

It is sufficiently justifiable out of old coins, inscriptions, and *express* assertion, that the ancient character among the Greeks was almost the same with that which is now the Latins.—*Selden. Illustrations of Poly-Olbion*, s. 11.

All the gazers on the skies
Read not in faire heaven's stone,
Expresser truth, or truer glorie,
Than they might in her bright eyes.—*B. Jonson*, Epig. 40.

The defect in our tongue for the *expressing* of this, is a little repair'd by the use of the word *sent*, and so read it thus, God having raised up his son Jesus, gave him commission to bless us.—*Hammond. Works*, vol. iv. p. 525.

This [hieroglyphical pictures] many conceive to have been the primitive way of writing, and of greater antiquity then letters, and thus indeed might Adam well have spoken, who understanding the nature of things, had the advantage of natural *expressions*.—*Brown. Vulgar Errours*, b. v. c. 20

Eternal God, (for whom whoever dare
Seek new *expressions*, do the circle square,
And thrust into strait corners of poor wit
Thee who art cornerless and infinite)
I would but bless thy name, not name thee now.
Donne. Upon the Translation of the Psalms.

You haue restrain'd yourselfe within the list of too cold an adieu: be more *expressive* to them.
Shakespeare. All's Well that Ends Well, Act ii. sc. 1.

Nature also is most *expressively* set forth with a biformed body, in reference to the differences betweene superior and inferior bodies.—*Bacon. On Learning, by G. Wats*, b. ii. c. 13.

John Prideaux, an excellent linguist, but so that he would make words wait on his matter, chiefly aiming at *expressiveness* therein.—*Fuller. Worthies. Devonshire.*

They were heathens, such as the Prophet speaks, had not the knowledge of God's law, (viz.) in the fulness and *expressness* of it; and yet they repented.—*Glanvill*, Ser. 9.

And now considering the *expressness* of all these places, I cannot see but that any duty of religion may be more easily evaded than this.—*Id.* Ser. 2.

And therefore for want of such an *expressness* in the meaning of this day's creation as is in the others, the mystery thereof may well be look'd upon as sealed and locked up from vulgar sight, and thereby the most concerning things in the whole Cabbala.
More. Def. of the Philosophical Cabbala, App. c. 5.

By the colour of his beard, the shape of his legge, the manner of his gate, the *expressure* of his eye, forehead, and complection, he shall finde himselfe most feelingly personated.—*Shakespeare. Twelfth Night*, Act ii. sc. 3.

There is a mysterie (with whom relation
Durst neuer meddle) in the soule of state;
Which hath an operation more diuine,
Then breath or pen can giue *expressure* to.
Id. Troil. & Cress. Act iii. sc. 3

When St. John Baptist came preaching repentance unto Israel, the people asked him, saying, What shall we do? meaning in what manner they should *express* their repentance: His answer was this, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do so likewise.—*Sharp*, vol. i. Ser 4.

We have shewn of time in particular, that it is so far from being consequent on God's existence, that it is absolutely incompatible with it, and cannot be applied to it without an *express* contradiction; the idea either of actual or possible change or succession necessarily accompanying all time, as our author himself allows; and God's sole existence as necessarily excluding both.—*Law. Enquiry*, c. 2. p. 93.

All that knew him, when they read them, did without any sort of doubting conclude that he [King Charles II.] never composed them: for he never read the Scriptures, nor laid things together, further than to turn them to a jest, or for some lively *expression*.—*Burnet. Own Time*, an. 1685

Besides, the edges of these clouds are gilded with various and afrighting colours, the very edg of all seems to be of a pale fire colour, next that of a dull yellow, and nearer the body of the cloud a copper colour, and the body of the cloud which is very thick appears extraordinary black: and altogether it looks very terrible and amazing even beyond *expression*.—*Dampier. Voyage*, vol. ii. pt. iii. p. 71.

"Is this," the serious said, "is this the man
Whose golden sayings, and immortal wit,
On large phylacteries *expressive* writ,
Were to the forehead of the rabbins ty'd,
Our youth's instruction, and our age's pride."
Prior. Solomon, b. ii.

The murrain at the end [of the 3d Georgic] has all the *expressiveness* that words can give it.

Addison. On Virgil's Georgics.

But Lockhart and Cunningham, the two lawyers on whose opinion they depended chiefly, said, that a commission to represent the king's person fell not under the notion of an office, and since it was not *expressly* named in the Acts of Parliament, they thought it did not fall within the general words of "all places and offices of trust."

Burnet. Own Time, an. 1682.

Now through the deep'ning wood's projected gloom,
To Dido's Cave with devious step we come,
Where the dim twilight of the arch above
Seems to *express* the queen's disastrous love.

Boyse. The Triumphs of Nature.

So far was Mr. Fox's bill from providing funds for it, as this ministry have wickedly done for this, and for ten times worse transactions, out of the publick estate, that an *express* clause immediately preceded, positively forbidding any British subject from receiving assignments upon any part of the territorial revenue, on any pretence whatsoever.

Burke. On the Nabob of Arcot's Debts.

This is a diphthong composed of our first and third vowels, and *expressible*, therefore, by them, as in the word Vaidya derived from Véda, and meaning a man of the medical cast: in Bengall it is pronounced as the Greek diphthong in Poimén, a shepherd, was probably sounded in ancient Greece.

Sir W. Jones. On the Orthography of Asiatic Words.

Tell how each beauty of her mind and face
Was brightened by some sweet, peculiar grace
How eloquent in every look
Through her *expressive* eyes her soul distinctly spoke.

Littelton. To Miss Lucy Fortescue.

As to any other method more agreeable to them than a congress, an alternative *expressly* proposed to them, they did not condescend to signify their pleasure.

Burke. On a Regicide Peace, Let. 1.

E'XPROBRATE, *v.* } Lat. *Exprobrare*, (*ex*, and *probrum*, which signifies, generally,—Any thing not consentaneous to virtue.)
EXPROBRA'TION. }

To hold out, to show forth, as vicious, shameful or scandalous; to reproach or upbraid with.

He [Demetrius] was sente agayne vnto Hyreanie his olde place of penaunce, and was rewarded with a payre of dyes of golde in *exprobration* of hys chyldishe lightnesse.

Golding. Justine, fol. 148.

The stork in heaven knoweth her appointed times, the turtle, crane, and swallow observe the time of their coming, but my people know not the judgment of the Lord. Wherein to *exprobrate* their stupidity, he induceth the providence of storks. Now if the bird had been unknown, the illustration had been obscure, and the *exprobration* not so proper.

Brown. Vulgar Errours, b. iii c. 27.

And long before this, it was so known a business that one city should have but one bishop, that Cornelius *exprobrates* to Novatus his ignorance.

Bp. Taylor. Episcopacy Asserted, § 43.

If the Church of Rome do vse any such kind of silly *exprobration*, it is no such vgly thing to the eare, that wee should think the honour and credit of our religion to receiue thereby any great wound.

Hooker. Ecclesiasticall Politie, b. iv. § 9.

This chapter [Ezek. xvi. 30.] is the exactest history of the spiritual estate of the Jews, i. e. The elect of God, and the powerfulest *exprobration* of their sins, that all the writings under heaven can present to our eyes.

Hammond. Works, vol. iv. p. 561.

Yea, it will be a denial with scorn, with taunting *exprobrations*; and to be miserable without commiseration, is the height of misery.—*South*, vol. i. Ser. 3.

What remonstrances concerning the gentleness, kindness, and equity of his dealings, what *exprobrations* of their stubbornness and stupidity God did anciently make to Israel under that particular dispensation, (which yet in tendency and in representation may be deemed general) the same he might now use toward all mankind, under this universal œconomy.—*Barrow*, vol. iii. Ser. 39.

Prophet Micha: addressing himself to his corrupt and idolatrous countrymen, amongst his other *exprobrations*, ridicules, and, at the same time, instructs them, in this manner, Wherewith shall I come before the Lord, &c.

Warburton. Divine Legation, b. ix. Notes.

EXPROPRIATE. } Lat. *Ex*, and *proprius*, perhaps from *prope*, (with *r* inserted,) near.
EXPROPRIA'TION. }

"Fr. *Exproprie*,—*expropriated*, put from the *propriety* of, deprived of all *propriety* in," (Cotgrave.)

The soul of man then is capable of a state of much peace and equanimity, in the exterior bands and agitations, but this capacity is rather an effect of the *expropriation* of our season, than a vertue resulting from her single capacity.

Mountague. Devoute Essayes, pt. i. Treat. 19. s. 2.

When you have resigned, or rather consigned, your *expropriated* will (if I may so call it) to God, and thereby (as it were) entrusted him to will for you, all his disposals of, and dispensations towards you are in effect the acts of your own will, with the advantage of their being directed and specified by him: an advantage that does at once assure you both of their rectitude and success.—*Boyle. Works*, vol. i. p. 255.

EXPU'GN, *v.* From Lat. *Expugnare*, to beat, to overpower. Cotgrave has, "*Expugner*,—to *expugne*, force, break open, or into by violence; win by assault; vanquish, conquer, overcome. *Expugnable*,—expugnable, &c. *Expugnateur*,—an expugner, &c. *Expugnation*,—an expugnation."

Ouer and besides all this, secretlie and sleightlie they suborned certain men, which when they could not *expugne* him by arguments and disputations, should by intreatie and faire promises, or any other meanes allure him to recantation: perceiuing otherwise what a great wound they should receiue, if the archbishop had stood stedfast in his sentence: and again on the other side, how great profit should they get, if he as the principall standerd bearer should be ouerthrown.—*Fox. Mart.* p. 1110. *Recantation of Dr. Cranmer.*

When the reuengefull flames of Troy, properly called Ilion, then the principall citie of all Asia, had perfected the more than tenne yeares' siege of the Grecians *expugning* of the same, then Æneas, &c.

Warner. Addition to the Sec. Book of Albion's Eng.

Since the nasturtia are singly, and alone as it were, the most effectual and powerful agents in conquering and *expugning* that cruel enemy, it were enough to give the salletdresser direction how to choose, mingle, and proportion his ingredients.—*Evelyn. Discourse of Sallets.*

EXPU'LSE. See EXPELL.

EXPU'NGE, *v.* } Lat. *Expungere*, *ex*, and *pungere*, to prick; properly (says Gessner) applied to letters, when they are struck out, *puncto* styli.
EXPU'NCTION. }
EXPU'NGING, *n.* }

To strike out; to efface.

Yet do they afford our junior capacities a frequent occasion of error, setling impressions in our tender memories, which our advanced judgements generally neglect to *expunge*.

Brown. Vulgar Errours, b. i. c. 9.

There be also books which are partly usefull and excellent, partly culpable and pernicious; this work will ask as many more officials, to make *expurgations* and *expunctions*, that the common-wealth of learning be not damnified.

Milton. Of Unlicens'd Printing.

Every step was to be made by a vote, against which many lords protested; and the reasons given in some of their protestations were thought to be so injurious to the house, that they were by vote ordered to be *expunged*; a thing that seldom happens.—*Burnet. Own Time*, an. 1701.

Neither do they remember the many alterations, additions, and *expunging* made by great authors in those treatises which they prepare for the publick.—*Swift.*

Is every word in the declaration from Downing-street, concerning their conduct, and concerning ours and that of our allies, so obviously false that it is necessary to give some new invented proofs of our good faith in order to *expunge* the memory of this perfidy?

Burke. On a Regicide Peace, Let 3.

EXPU'RGATE, *v.* } Lat *Expurgare*, *atum*. to cleanse out, (*ex*, and *purgare*, to cleanse, to purge.)
EXPURGA'TION.
EXPU'RGATOR.
EXPU'RGATORY.
EXPURGATO'RIOUS.
EXPU'RGE, *v.*
EXPU'RGING, *n.* }

To cleanse or clear out, to eject or expel.

The watry matter the two kidnies *expurgate*, by those emulgent veines, and vreteres.

Burton. Anatomy of Melancholy, p. 18.

That glosse would tel us more; and so would Gratian himself, if their tongues were not clipt by a gullitie *expurgation*.—*Bp. Hall. The Old Religion*, s. 3.

And wise men cannot but know, that arts and learning want this *expurgation*: and if the course of truth be permitted unto itself; like that of time and uncorrected computations, it cannot escape many errors which duration still enlargeth.—*Brown. Vulgar Errours. To the Reader.*

Henricus Boxhornius was one of the principal *expurgators*.—*Jenkins. Hist. Ec. of Councils*, p. 6.

After all your monkish prohibitions, and *expurgatorious* indexes, your gags and snaffles.

Milton. Animad. upon Remonstrants' Defence.

Herein there surely wants *expurgatory* animadversions, whereby we might strike out great numbers of hidden qualities.—*Brown. Vulgar Errours*, b. ii. c. 7.

It was a rude kind of blasphemy, but not much more than that which their severest men do say, and were never corrected by their *expurgatory* indices.

Bp. Taylor. The Real Presence, Ep. Ded.

Which course Leo the Xth, and his successors followed, until the Council of Trent, and the Spanish Inquisition engend'ring together, brought forth, or perfected those catalogues, and *expurging* Indexes, that rake through the entrails of many an old good author, with a violation worse than any could be offer'd to his tomb.—*Milton. Areopagitica.*

What courses they have taken for the prohibiting of those authors which they censure as heretical, and for the *expurging* of those of their own, whom they dare not deface, I refer my reader to the painfull and useful observations of D. James.—*Bp. Hall. The Peace Maker*, s. 20.

It ought here to be remarked, that this mode of conviction not only concludes the party has failed in his *expurgatory* proof, but it is sufficient also to subject to the penalties and incapacities of the law the infant upon whose account the person has been so convicted

Burke. Tracts on the Popery Law.

There are some annotations reprehensible in another point of view, which I should gladly have omitted, but they have so long retained their places, that such an *expurgatory* liberty seemed to me to be going beyond the bounds of my "limited service."—*Boswell. Adv. to Shakespeare.*

EXQUI'RE, *v.* } Fr. *Exquis*; It. *Esquisito*, Sp. *Exquisito*; Lat. *Exquisitus*, from *exquirere*, to search out, (*ex*, and *quærere*, to search. See CONQUIRE.) *Exquisite* is,—
E'XQUISITE. }
E'XQUISITELY. }
E'XQUISITENESS. }

Sought, picked, culled, chosen or choice, select; and thus, excellent, perfect, exact, elaborate.

Who hath ben there and liking for to here
His second tong, and ternes *exquisite*
Of rethorike the practike he might lere
In brefe sermon.—*Chaucer. The Testament of Creseide.*

Askyng his iourney first into Egypt, and afterward to Babylo, to learn perfectly the mouing of the planets, and to searche out the beginning of the world, whereof it was made, he [Pythagoras] attained meruelous *exquisite* knowledge.

Golding. Iustine, fol. 34.

Certesse it is great pity, that such fine wits so *exquisitely* polished withal kinde of learning, and traded in so goodly lawes and institutions, should be so far ouer-seene as to commit so heinous an act.—*Id. Ib.* fol. 42.

——— Can
Thy years determine like the age of man,
That thou shouldst my delinquencies *exquire*,
And with variety of fortunes tire.

Sandys. Paraphrase of Job, p. 16.

Of such whom Fame did most accomplish'd call
The naked snowes he seuerally perceiued,
Then drew th' idæa which his soul conceiued,
Of that which was most *exquisite* of all.

Stirling. Aurora, son. 3.

By pencils this was *exquisitely* wrought;
Rounded in all the curious would behold,
Where life came out, and met the painter's thought.
The force was tender, though the strokes were bold.

Davenant. Gondibert, b. ii. c 6.

Howbeit, the most probable opinion is, that they were so called of separation; because they were or would seeme to bee separated from others: first, in cleanenesse of life; secondly, in dignitie; thirdly, in regard of the *exquisiteness* of those obseruations, whereto they were separated.

Purchas. Pilgrimage, b. ii. c. 8. s. 3.

Where greatness is to Nature's works deny'd.
In worth and beauty it is well supply'd:
In a small space the more perfection's shown,
And what is *exquisite* in little's done.—*Yalden. Insect.*

His [the younger Pliny] ingenuous manner of owning it [passion for fame] to a friend, who had prompted him to undertake some great work, is *exquisitely* beautiful, and raises him to a certain grandeur above the imputation of vanity.—*Spectator*, No. 555.

Christ suffered only the *exquisiteness* and heights of pain, without any of those mitigations, which God is pleased to temper and allay it with, as it befalls other men; like a man who drinks only the spirits of a liquor separated and extracted from the dull, unactive body of the liquor itself.

South, vol. iii. Ser. 9.

But can these men after all their confidence produce any one person in the world, who by the *exquisiteness* of his natural temper hath ever walked upon the waters, or poised himself in the air, or kept himself from being singed in the fire.

Stillingfleet, vol. i. Ser. 9.

One altar erected by the late bishop, of the finest marbles, chastest decorations, and best proportions, cannot fail to attract the eye of the observer; it is *exquisite* in its kind, and was, in our opinion, almost the only object in the cathedral worthy of attention.—*Eustace. Classical Tour*, vol. i. c. 7.

It is the same in the present instance, *molle atque facetum*, *i. e.* a soft-flowing versification, and an *exquisitely* finished expression: the two precise, characteristic merits of Virgil's rural poetry.—*Hurd. Notes on the Epistle to Augustus.*

EX-SA'NGUIOUS. (Corruptly written *Exanguious.*) Lat. *Exsanguis*; Fr. *Exangue*; *ex*, and *sanguis*, blood.

Without blood, bloodless.

The third is the paucity of blood observed in this animal, scarce at all to be found but in the eye, and about the heart; which defect being observed, inclined some into thoughts, that the ayr was a sufficient maintenance for these *exanguious* parts.—*Brown. Vulgar Errours*, b. iii. c. 21.

The *exanguious* [insects] alone, by what that learned and critical naturalist, my honoured friend, Dr. Martin Lister, hath already observed and delineated, I conjecture, cannot be fewer than 3000 species, perhaps many more.

Ray. On the Creation, pt. i.

The whole heart [a flounder's] observed for a pretty while such a succession of motion in its divided and *exanguious* pieces, as I had taken notice of in them, whilst they were coherent.—*Boyle. Works*, vol. ii. p. 69.

EXSCI'ND, *v.* Lat. *Exscindere*, to cut out or off, (*ex*, and *scindere*; Gr. Σχιζ-ειν, to cut off, to split off.)

To cut off; and thus to destroy.

In the most terrible and amazing examples of divine justice, (such as were the ejecting and excluding mankind from Paradise; the general destruction of the Deluge; and *exscinding*, and extirpation of the Amorites, together with other the inhabitants of Canaan.—*Barrow*, vol. iii. Ser. 36.

EXSCRI'BE, *v.* Lat. *Exscribere*, to write out, (*ex*, and *scribere*, to write.)

To write out; and thus, to copy.

I that have beene a louer, and could shew it,
Though not in these, in rithmes not wholly dumbe,
Since I *exscribe* your sonnets, am become
A better lover, and much better poet.

B. Jonson. To the Lady Mary Worth.

EXSE'CTION. Lat. *Exsecare*, to cut out or off, (*ex*, and *secare*, *sectum*, to cut.)

A cutting out.

Sometimes also they [frogs] would nimbly leap first out of the vessel, and then about the room, surviving the *exsection* of their hearts, some about an hour, and some longer.

Boyle. Works, vol. ii. p. 69.

And divers hazardous operations in surgery, such as are arteriotomy, the *exsection* of the spleen, and other parts, were, or should have been, first attempted upon brutes, and then practised on human bodies.—*Id. Ib.* p. 169.

EX-SI'CCATE, *v.* } Corruptly written *Exiccate*, &c. Lat. *Exsiccare*, *atum*, to dry out, (*ex*, and *siccare*, to dry.)
EXSI'CCANT, *adj.*
EXSI'CCANT, *s.*
EXSICCA'TION.

To dry or drain out; to press out moisture; to free from moisture or humidity.

They enter into emplastres, which are devised and made for to *exiccate*.—*Holland. Plinie*, b. xxxv. c. 16.

If in a full dissolution of steel a separation of parts be made by precipitation or exhalation, the *exsiccated* powder hath lost its wings, and ascends not unto the loadstone.

Brown. Vulgar Errours, b. ii. c. 3.

Air *exsiccates* and draws to itself.—*Feltham*, pt. i. Res. 69.

That which is concreted by *exsiccation* or expression of humidity, will be resolved by humectation, as earth, dirt, and clay.—*Brown. Vulgar Errours*, b. ii. c. 1.

It is one of the ingredients also to those emplastres which are devised for gentle refrigeratives and *exsiccatives*.

Holland. Plinie, b. xxxiv. c. 13.

In generall, any rudale whatsoever is *exiccative*, in which regard it agreeth well with salves and healing plastres.

Id. Ib. b. xxxv. c. 6.

If it be dry bare, you must apply next to it some dry or *exsiccant* medicine.—*Wiseman. Surgery*, b. vi. c. 5.

Some are moderately moist, and require to be treated with medicines of the like nature, such as fleshy parts; others dry in themselves, yet require *exsiccants*, as bones.—*Id. Ib.*

I cannot imagine after what manner the preservation of bodies uncorrupted for many years, without embalming or other artifice, can be performed, except it be by intense natural cold, or by *exsiccating* sands.

Boyle. Works, vol. vi. p. 196.

Now what more easily refuted, than that old vulgar assertion of an universal drought and *exsiccation* of the earth? as if the sun could evaporate the least drop of its moisture, so that it should never descend again, but be attracted and elevated quite out of the atmosphere?—*Bentley*, Ser. 4.

These last words I add, because that, when there is an obstruction, or any other expulsion of the menstruum by heat, if it be total it is called *exsiccation*.

Boyle. Works, vol. iv. p. 338.

Had the *exsiccation* been progressive, such as we may suppose to have been produced by an evaporating heat, how came it to stop at the point at which we see it?

Paley. Natural Theology, c. 22.

EX-SOLU'TION. Corruptly written *Exolution*. Lat. *Exsolutio*, from *Exsolvere*, *exsolutum*, (*ex*, and *solvere*, to loosen.) See DISSOLVE.

Fr. *Exolution*,—a faintness or looseness in all parts of the body.

And if any have been so happy as truely to understand Christian annihilation, extasis, *exolution*, liquefaction, transformation, the kisse of the spouse, gustation of God, and ingression into the divine shadow, they have already had an handsome anticipation of heaven: the glory of the world is surely over, and the earth in ashes unto them.

Brown. Urne Burial, c. 5. p. 30.

EX-SPOLIA'TION. Corruptly written *Expoliation*. Fr. *Expolier*, to deprive or bereave of. Lat. *Ex*, and *spoliare*; *Spolium*, Tooke derives from A.S. *Spill-an*, privare, to deprive, to divest.

Now thy bloody passion begins: a cruel *expoliation* begins that violence; againe doe these grim and mercilesse soldiers lay their rude hands upon thee, and strip thee naked.

Bp. Hall. Cont. The Crucifixion.

EX-STI'MULATE. } Corruptly written *Exstimulate*. Lat. *Exstimulare*, to spur or goad, (*ex*, and *stimulus*; Gr. Στιζ-ειν, pung-ere, to prick.) See STIMULATE.
EXSTIMULA'TION.

To spur or goad on; to incite; to sharpen; to quicken.

That is, the fat and pitch being cleaving bodies, and the air continually *extimulating* the parts; by the action of the one, nature was provoked to expell, but by the tenacity of the other forced to retain.—*Brown. Vulgar Err.* b. ii. c. 5.

The choler is the naturall glister, or one excretion whereby nature excludeth another; which descending daily into the bowels, *extimulates* those parts, and excites them unto expulsion.—*Id. Ib.* b. iii. c. 2.

Hence proceed most of the vertues, and qualities (as we call them) of bodies; but the air intermixt, is without vertues, and maketh things insipide and without any *extimulation*.—*Bacon. Naturall Historie*, s. 841.

EX-STRUCT, *v.* } Corruptly written *Extruct*, &c. Lat. *Extruere*, *extructum*, (*ex*, and *struo*, to build out, pile up.)
EXSTRU'CTIVE.

If it were not as easy for us to say, that papistry is both affirmative and *extructive* of all wickedness.

Fulke. Answer to Fraine's Declaration, (1580.) p. 41.

These high *extructed* spires he writ
That mortal Delius must quit.

Byrom. Remarks on Horace, b. ii. Ode 3.

EX-SU'CCOUS. Corruptly written *Exuccous*. Lat. *Exsuccus*, without moisture, (*ex*, and *succus*, moisture.)

Without moisture, juice, or sap, and therefore, dry.

And this is to be effected not only in the plant yet growing, but in some manner also in that which is brought *exsuccous* and dry unto us.—*Brown. Vulgar Errours*, b. ii. c. 6.

The reticulum by those crossed oels, makes a further digestion, in the dry and *exuccous* part of the ailment received from the first ventricle.—*Id. Cyrus' Garden*, c. 3.

EXSU'CTION. Lat. *Exsug-ere*, *ex-suctum*, to suck out, (*ex*, and *sug-ere*, to suck; A. S. *Succ-an*.)

To suck out, to draw out, exhaust or extract by *suction*.

What operation the *exsuction* of the air hath on other liquors, as oil, wine, spirit of vinegar, milk.

Glanvill, Ess. 3.

In his book of the air we have a great improvement of the Magdeburgh experiment, of emptying glass vessels by *exsuction* of the air to far greater degrees of evacuation, ease, and conveniences.—*Id. Ib.*

This bladder being conveyed into the receiver, and the cover luted on, the pump was set to work, and after two or three *exsuctions* of the ambient air (whereby the spring of that which remained in the glass was weakened) the imprisoned air began to swell in the bladder.

Boyle. Works, vol. i. p. 18.

EXSUFFLA'TION. } The first folio of *Shakespeare* reads *Exufflicate*. Hanmer substituted *Exsuffolate*. Todd says it should be *Exsufflicate*; and means *contemptible*. (See *Shakespeare*, by Boswell.) *Exsufflare*, it is true, is explained by Du Cange (consequentially) to signify *contemnere*, *despuere*, *rejicere*; arising from the custom in the Romish administration of baptism, of renouncing the devil and all his works, *exsufflando et despuendo*, by blowing and spitting him away. Hence also, the application of *exsufflare*, and *exsufflatio* (common words among early Latin ecclesiastical writers,) to a species of exorcism. (See *Du Cange*, and *Spelman*, and the quotation from Puller.) *Exsufflation* is used by Bacon in its ordinary sense. And—

EXSU'FFLICATE.

Exufflicate, in *Shakespeare*, is not improbably a misprint for *Exsufflate*, i.e. *efflate* or *efflated*, puffed out, and consequently, exaggerated, extravagant, —to which *blow'd* is added, not so much for the sake of a second epithet, with a new meaning, as of giving emphasis to the first.

The primitive Church used, in the first admission of infants to the entrance of a new birth to a spiritual life, pray against the power and frauds of the devil; and that brought in the ceremony of *exsufflation* for ejecting of the devil.

Bp. Taylor. Of Repentance, c. 7. s. 1.

So of volatility, the utmost degree is, when it will fly away without returning. The next is, when it will fly up, but with ease return. The next is, when it will fly upwards over the helm by a kind of *exsufflation* without vapouring.

Bacon. Physiological Remains.

——— Exchange me for a goat,
When I shall turne the businesse of the soule
To such *exsufflicate*, and blow'd surmises,
Matching thy inference.—*Shakes. Othello*, Act iii. sc. 3.

That wondrous number of ceremonies in exorcism, *exsufflation*, use of salt, spittle, inunction, &c. in the church of Rome required.—*Puller. Moderat. of the Ch. of Eng.* p. 252.

EX-SU'PERANCE. Corruptly written *Exuperance*. Lat. *Ex-superare*, to pass over or beyond.

A passing over or beyond; an excess.

The *exuperance* of the density of A to water is 10 degrees, but the *exuperance* of B to the same water is 100 degrees.

Digby. Of Bodies, c. 10.

EXSU'SCITA'TION. Lat. *Exsusciture*, *ex*, and *suscitare*, (i. e. *sursum citare*,) to awaken.

An awakening.

Virtue is not a thing that is merely acquired, and transfused into us from without, but rather an *exsuscitation* and raising up of those intellectual principles, *pro re nata*, and according as the circumstances of human actions invite, which were essentially engraven and sealed upon the soul at her first creation.

Hallywell. Excellency of Moral Virtue, (1692.) p. 84.

E'XTANT. } Etymology requires *Ex-stant*. Lat. *Ex-stans*, pres. part. of *exstare*, to stand out.
E'XTANCE.
E'XTANCY.

Standing out; *standing* or being above; rising or remaining above; exposed to view; being or remaining. See EXIST.

Though for no other cause, yet for this, that posteritie may know, we haue not loosely through silence permitted things to passe awaye as in a dreame, there shall be for men's information *extant* thus much concerning the present state of the church of God established amongst vs, and their careful endeavour which would haue vpheld the same.

Hooker. Ecclesiasticall Politie, Pref.

The British story says, Brute built it, [Tours,] (so also Nennius,) and from one Turon, Brute's nephew there buried, gives it the name. Homer is cited for testimony; in his works *extant* 'tis not found.

Drayton. Poly-Olbion. s. 1

I believe [Ovid] was not only acquainted with the Mosaical history, but with most of those writings that were *extant* in that time, containing the origination of the world and mankind; though he mingle his own fancies with what he has so learned.—*Hale. Origin. of Mankind*, p. 248.

There is nothing more frequent among us than a sort of poems entitled Pindarick odes; pretending to be written in imitation of the manner and style of Pindar, and yet I do not know that there is to this day *extant* in our language, one ode contrived after his model.

Congreve. Discourses on the Pindaric Ode

[This] renders clear a different effect as to the swelling and *extancies* of the parts, then we find it in works where this method [of perspective] has not been observed.

Evelyn. Sculpture, c. 8.

And then it is odds but the order of the little *extancies*, and consequently that of the little depressions in point of situation will be altered likewise.

Boyle. Works, vol. i. p. 687

Where we were when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, he must answer who asked it, who

understands entities of preordination, and beings yet unbeing; who hath in his intellect the ideal existences of things and entities before their *extances*.

Brown. Christian Morals, iii. 25.

There are some ancient writings still *extant*, which pass under the name of Sibylline oracles; but these oracles "seem to have been all, from first to last, and, without any exception, mere impostures."—*Melmoth. Cicero*, b. i. Let. 12.

E'XTASY, *v.*
E'XTASY, *n.*
EXTA'TICK.
EXTA'TICAL.

Also written *Ecstasy*. Fr. *Ecstase*; It. *Estasi*; Sp. *Extasi*; Gr. Εκστασις, from Εξιστασθαι, to remove from its place; εξ, from, and ιστ-ασθαι, to place.

The removal of any thing from its place; applied (met.) to the amotion or emotion of the mind, the unsettling of the powers of the mind, (from whatever cause,) and, consequentially, to the loss of the senses; to madness; to any excess of emotion or passion, of joy or grief, hope or fear, rapture, delight, enthusiasm.

It is now more commonly restricted to excess of joy or delight.

To *extasy*, the verb, is,—to eurapture, to transport.

Leo. They are too slow, despatch new messengers,
To entreat 'em fairly hither, I am *extasi'd*.

Beaum. & Fletch. The Coronation, Act v. sc. 1.

At hearing this, they us'd to be so *extasi'd* and impassion'd, as presently to tear their garments.

Feltham, pt. ii. Res. 1.

The persons meeting together to compare and unite their joyes, and their Eucharist, and then made prophetical and inspired, must needs have discoursed like seraphims, and the most *extasied* order of intelligencies.

Bp. Taylor. The Great Exemplar, pt. i. s. 2.

He maruail'd more, and thought he yet did dreame,
Not well awak't, or that some *extasie*
Assotted had his sense, or dazed was his eye.

Spenser. Faerie Queene, b. iii. c. 8.

Which when the principall person of the embassage once heard, even hee, whose big and brave words a little before the whole senate house was hardly able to containe, fell downe flat before them in a swoune and *extasie*.

Holland. Livius, p. 1179.

Qu. This is the very coynage of your braine.
This bodilesse creation *extasie* is very cunning in—
Ham. Extasie!
My pulse as yours doth temperately keep time,
And makes as healthfull musicke. It is not madnesse
That I haue vttered: bring me to the test,
And I the matter will re-word, whiche madnesse
Would gambol from.—*Shakespeare. Hamlet*, Act iii. sc. 4.

Which suddein fit, and half *extatick* stoure
When the two fearefull women saw, they grew
Greatly confused in behavioure.

Spenser. Faerie Queene, b. iii. c. 3.

And whether that which we call *extasy*, be not dreaming with the eyes open, I leave to be examined.

Locke. Of Hum. Underst. b. ii. c. 19.

This they manage at first by graue nods, and secret whispers, by deep sighs, and *extatick* motions, by far-fetched discourses, and tragical stories, till they find the people capable of receiving their impressions, and then seem most unwilling to mention that which it was at first their design to discover.—*Stillingfleet*, vol. i. Ser. 7.

When the mind is conversant about the divine objects, the innumerous and (as to our way of apprehension) manifold prospects they afford, are such, both for excellency and number, that the mind can never exhaust that fountain of rational, and perhaps *extatical* delights.

Boyle. Works, vol. vi. p. 762.

But, hark, methinks I hear her hallow'd tongue!
In distant trills it echoes o'er the tide;
Now meets mine ear with warbles wildly free,
As swells the lark's meridian *extasy*.

Mason. Ode 6. *To Independency.*

When the Christian army, after a tedious march towards the land of Canaan, came within view of the Holy City, and beheld afar off the towers and turrets of Jerusalem, they were so *extasied* with joy, that they made the heavens ring with triumphant shouts and acclamations.

Scott. Christian Life, pt. i. c. 4. s. 5.

EXTE'MPORE, *n.*
EXTE'MPORE, *adj.*
EXTE'MPORE, *ad.*
EXTE'MPORAL.
EXTE'MPORALLY.
EXTEMPORA'NEAN.
EXTEMPORA'NEOUS.
EXTE'MPORARY.
EXTE'MPORIZE, *v.*

Compounded of the Lat. *Ex*, and *tempore*, out of the *time*; and used as noun, adjective, and adverb.

Arising from or out of the *time*, the occasion; quick, sudden, prompt; and thus, opposed to—prepared, premeditated, deliberate.

Let no poetaster command or entreat
Another *extempore* verses to make.

B. Jonson. Miscel. Rules for the Tavern Academy.

Which he did with that readiness and sufficiency, as at once gave testimony to his ability, and to the evidence of the truth he asserted; which, amidst the disadvantage of *extempore* against premeditation, dispelled with ease and perfect clearness all the sophisms that had been brought against him.—*Fell. Life of Hammond.*

And many you may hear to report, that there be certaine poetical persons, practised in versifying, sit yet about the oracle, for to receive and catch [illegible] words there delivered; which presently and *extempore* they reduce and contrive into verse, metre, and rhime, as if they were panniers to bestow all the answers in.—*Holland. Plutarch*, p 977.

The reason whereof being not perceiued, but by greater intention of braine then our nice minds for the most part can well away with, faine we would bring the world, if we might, to think it but a needlesse curiositie, to rip vp any thing further then *extemporall* readines of wit doth serue to reach vnto.—*Hooker. Ser. On the Nature of Pride.*

——— The quicke comedians
Extemporally will stage vs, and present
Our Alexandrian reuels.—*Shakes. Ant. & Cleop.* Act v. sc. 2.

And for those other faults of barbarisme, Dorick dialect, *extemporaneas* stile, tautologies, apish imitation, &c.

Burton. Democritus, to the Reader, p. 9.

I had not time to lick it into forme, as she doth her young ones, but even so to publish it, as it was first written, *quicquid in buccam venit*, in an *extemporaneas* stile, as I do commonly all other exercises.—*Id. Ib.* p. 12.

God feeds his people with *extemporary* provisions, that by needing always they may learn to pray to him, and by being still supplied, may learn to trust him for the future, and thank him for that is past, and rejoyce in the present.

Bp. Taylor. The Great Exemplar, pt. ii. Dis. 12.

Here it may be observed, that as in their publick prayer one pray'd, and others held their peace; so it was in their singing, at least in that singing which was of *extempore* hymns by the impulse of the Spirit.

Locke. On 1 Cor. c. 14. Note (n.)

For (first) the accustoming one's self to make *extemporal* reflections, and that upon all kind of occasions, does by degrees bring the mind to a readiness of conception, which keeps a man from being easily surprized by the subject he has occasion to consider, and enables him oftentime to surprize his hearers.—*Boyle. Works*, vol. ii. p. 347.

But if it happen, (as it often will in *extemporaneous* discourse) that a philosopher be not rightly understood, either because he has not the leisure, no more than a design to explain himself fully, or because the persons he converses with bring not a competent capacity and attention; he then runs a greater danger than before.—*Id. Ib.* vol. iv. p. 54.

And so whoever has the legislative or supream power of any commonwealth, is bound to govern by establish'd standing laws, promulgated and known to the people, and not by *extemporary* decrees.—*Locke. Of Civil Government.*

It seems to me the more probable opinion, that he rather imitated the fine raileries of the Greeks which he saw in the pieces of Andronicus, than the coarseness of all his old countrymen in their clownish *extemporary* way of jeering.

Dryden. Dedication to Juvenal.

Certainly the *extemporizing* faculty is never more out of its element than in the pulpit.—*South*, vol. ii. Ser. 3.

He [Crichton] then visited Padua, where he engaged in another publick disputation, beginning his performance with an *extemporal* poem in praise of the city and the assembly then present, and concluding with an oration equally unpremeditated in commendation of ignorance.—*Adventurer*, No. 81.

To those we owe his famous book of fragments, composed occasionally, and taken as an *extemporaneous* cordial, each stronger than the other, to support himself under his frequent paroxysms.—*Warburton. Of Ld. Bolingbroke's Philosophy.*

There is no doubt but that the practice which prevails among some respectable sects, of filling up a long portion of time in their public service, with *extemporary* prayer, has contributed greatly to increase the length of prayers, beyond the limits both of reason and of sincere and attentive devotion.—*Knox. Winter Evenings*, Even. 23.

EXTE'ND, *v.*
EXTE'NDABLE.
EXTE'NDEDLY.
EXTE'NDER.
EXTE'NDIBLE.
EXTE'NDLESSNESS.
EXTENSIBI'LITY.
EXTE'NSIBLE.
EXTE'NSILE.
EXTE'NSION.
EXTE'NSIONAL.
EXTE'NSIVE.
EXTE'NSIVELY.
EXTE'NSIVENESS.
EXTE'NSOR.
EXTE'NSURE.
EXTE'NT, *n.*

Fr. *Estendre*; It. *Estendere*; Sp. *Extender*; Lat. *Extendere*, to stretch out, (*ex*, and *tendere*, to stretch; Gr. Τειν-ειν.) See DISTEND.

To stretch out, to reach out; to spread; to spread over; to dilate or display; to enlarge, to magnify, to increase, to expand, to diffuse, to amplify, to widen; to lengthen out, to prolong.

For the legal application, see the quotation from Blackstone.

In his auhtend gere that William was regnand,
Extendours he sette forto *extend* the land,
Eridam & baronie how mykelle thei helde.

R. Brunne, p. 83.

& William wist of alle what it suld amounte
Of lordyng & of thralle the *extente* thorgh accounte.

Id. Ib.

Flemer of fendes, out of him and here
On which thy limmes faithfully *extenden*,
Me kepe, and yeve me might my lif to amenden.

Chaucer. The Man of Lawes Tale, v. 4881.

Therefore men and women, hauinge their bodies feble, and their breathe louse, and not firme, must reade oftentimes loude, and in a base voyce, *extendyng* out the wind pipe, and other passages of the breath.

Sir T. Elyot. The Castel of Helth, b. iii. c. 35.

Alexander in the meane season came to the Ryuer of Tanais, where hee enclosed aboute wyth a wall so much ground as his campe did conteyne, *extendyng* in compasse lx. furlonges, and named the same cittie Alexandria.

Brende. Quintus Curtius, fol. 193.

In this no sorenes is felt, but onely an heuynesse with *extension* or thrustinge out of the body.

Sir T. Elyot. The Castel of Helth, b. iv. c. 5.

Who thus, both having gain'd a glorious end,
Soon ended that great day; that set so red,
As all the purple plains that wide *extend*,
A sad tempestuous season witnessed.

Daniel. Civil Wars, b. vi.

Mes. Labienus (this is stiffe-newes)
Hath with his Parthian force
Extended Asia: from Euphrates his conquering
Banner shooke, from Syria to Lydia,
And to Ionia.—*Shakes. Antony & Cleopatra*, Act i. sc. 2.

Over. Good! good! conspire
With your new husband, lady; second him
In his dishonest practices; but when
This manor is *extended* to my use,
You'll speak in an humbler key, and sue for favour.

Massinger. New Way to Pay Old Debts, Act v. sc. 1.

But both his hands, most filthy feculent,
Aboue the water were on high *extent*,
And faynd to wash themselues incessantly;
Yet nothing cleaner were for such intent.

Spenser. Faerie Queene, b. ii. c. 7.

Let thy faire wisdome, not thy passion sway
In this vncluill, and vnjust *extent*
Against thy peace.—*Shakes. Twelfth Night*, Act iv. sc. 1

——— Yet there lives a foolish creature
Call'd an under-sheriff, who, being well paid, will serve
An *extent* on lords or lowns' land.

Massinger. The City Madam, Act v. sc. 2.

The rule of Solon, concerning the territory of Athens, is not *extendible* unto all, allowing the distance of six foot unto common trees, and nine for the fig and olive.

Brown. Cyrus' Garden, c. 4.

Certain molecule seminales must be supposed to make up that defect, and to keep the world and its integrals from an infinitude and *extendlessness* of excursions every moment into new figures and animals.

Hale. Origin. of Mankind, p. 10.

The Earl of Bristol addressed their lordships in these words: "My lords; being to speak unto your lordships somewhat more *extendedly* than what is my use, and upon a subject wherein there may be, perhaps, not only difference, but even fervour of opinions, I find myself obliged," &c.

Parliamentary History. 13 Charles II. 1660.

Our love of one opinion induceth us to embrace it; and our hate of another doth more than fit us for its rejection: And, that love is blind, is *extensible* beyond the object of poetry.—*Glanvill. The Vanity of Dogmatizing*, c. 13.

We know too, by the chymical analysis of a muscule, that it is compounded of divers kind of principles. But of what just number they are, or in what precise manner, they are mixed together so as to give a fiber *extensibility*, and all its other qualities, who can say?

Grew. Cosmo. Sacra, b. ii. c. 5.

For Reason put t' her best *extension*,
Almost meets Faith, and makes both centres one.

Donne. On the Death of Prince Henry.

You run upon these *extensional* phantasms, which I look upon as contemptuously, as upon the quick wrigglings up and down of pismires.—*More. Divine Dialogues.*

——— But these two
Make the rest ductile, malleable, *extensive*.

B. Jonson. The Alchymist, Act ii. sc. 3.

For let it [Westminster] be taken (as truly it ought) *extensively* with the liberty of Lancaster from Temple Bar, and it filleth as much ground (not to say containeth more reasonable souls) than any city in the land.

Fuller. Worthies. Westminster.

The cheerful ruby then, much lov'd,
That doth revive the spirit,
Whose kind to large *extensure* grown,
The colour so inflamed
Is that admired mighty stone
The carbuncle that's named.

Drayton. Muses Elysium, Nymph. 9.

And instantly an embassy is sent
To Charles of France, to will him to restore
Those territories, of whose large *extent*
The English kings were owners of before.
Drayton. The Battle of Agincourt.

O'er barren mountains, o'er the flowery plain,
The leafy forest, and the liquid main,
Extends thy uncontrol'd and boundless reign.
Dryden. Lucretius, b. i.

The *extension* made, the *extenders* are to be loosened gently.—*Wiseman. Surgery*, b. vii. c. 1.

The *extenders* of empire are admired and commended, however they doe it, although with cruel wars, or by any unjust means.—*Barrow. Of the Pope's Supremacy.*

I exposed a copper box of a pear fashion, which did bear three several freezings, by reason of the great *extensibility* of that metal, but at the fourth essay, it cracked all along one side of it, almost to the screw.
Boyle. Works, vol. ii. p. 706.

In proportion as these small [blood] vessels become solid, the larger must of course become less *extensile*, and more rigid —*Armstrong. Of Preserving Health*, b. ii. Note 6.

§ 15. If any one ask me, what this space, I speak of, is? I will tell him, when he tells me what his *extension* is. For to say, as is usually done, that *extension* is to have *partes extra partes*, is to say only, that *extension* is *extension*: for what am I the better inform'd in the nature of *extension*, when I am told that *extension* is to have parts that are *extended*, exterior to parts that are *extended*, i. e. *extension* consists of *extended* parts.
Locke. Of Hum. Underst. b. ii. c. 13. § 15.

Neither could Saint Peter's charge be more *extensive* than was that of the other apostles; for they had a general and unlimited care of the whole church; that is, according to their capacity and opportunity.
Barrow. Of the Pope's Supremacy.

For what a power must that be (how unconceivably great both *intensively* and *extensively* must it be!) which could so expeditely and easily rear such a stupendious vast frame! vast beyond the reach of our sense, of our imagination, of any rational collection that we can make.—*Id.* vol. ii. Ser. 12.

Here, by the by, we take notice of the wonderful dilatability or *extensiveness* of the throats and gullets of serpents. I myself have taken two entire adult mice out of the stomach of an adder, whose neck was not bigger than my little finger.
Ray. On the Creation, pt. i.

The peroneus longus helps to constrict the foot, and to direct the power of the other *extensors* towards the ball of the great toe.—*Derham. Physico-Theology*, b. v. c. 2. (Note 8.)

Yet he [Leighton] gave his vote for it, not having sufficiently considered the *extent* of the words, and the consequences that might follow on such an act: [assenting to the King's supremacy:] for which he was very sorry, as long as he lived.—*Burnet. Own Time*, an. 1669.

Rate not th' *extension* of the human mind
By the plebeian standard of mankind,
But by the size of those gigantic few,
Whom Greece and Rome still offer to our view.
Jenyns. On the Immortality of the Soul.

One great cause of our insensibility to the goodness of the Creator, is the very *extensiveness* of his bounty.
Paley. Theology, c. 26.

It is evident, that the reciprocal energetic motion of the limbs, by which we mean motion with force in opposite directions, can only be produced by the instrumentality of opposite or antagonist muscles, of flexors and *extensors* answering to each other.—*Id. Ib.* c. 9.

One of the chief reasons commonly assigned for the fitness of the time of Christ's appearing in the world, was the *extent* of learning and commerce through the then known parts of it; which tended very much to open men's minds, and qualify them to receive his institution.
Law. Theory of Religion, pt. i.

What antic notions form the human mind!
Perversely mad, and obstinately blind.
Life in its large *extent* is scarce a span,
Yet, wondrous frenzy, great designs we plan,
And shoot our thoughts beyond the date of man!
Cotton. An Allusion to Horace, b. ii. Ode 16.

The process hereon is usually called an *extent* or *extenda facias*, because the sheriff is to cause the lands, &c. to be appraised to their full *extended* value, before he delivers them to the plaintiff, that it may be certainly known how soon the debt will be satisfied.
Blackstone. Commentaries, b. iii. c. 26.

EXTE'NUATE, *v.*
EXTE'NUATE, *adj.*
EXTENUA'TION.
EXTE'NUATOR.

Fr. *Exténuer*; It. *Estennare*; Sp. *Extenuar*; Lat. *Extenuare*, (*ex*, and *tenuare*, to thin or make thin.) See ATTENUATE.

To *thin*, to rarefy; to make *thin*, slender or small; to lessen or diminish, weaken or impair; to weaken the force, lessen the consequences; and thus, to palliate, to mitigate.

Radishe rootes haue the vertu to *extenuate*, or make thyn, and also to warm.—*Sir T. Elyot. Castel of Helth*, b. ii.

We shall find fauour by speaking of the matter; if in handling our owne cause, we commende it accordingly, and dispraise the attempt of our aduersary *extenuating* all his chief purposes, so much as shall be necessarie.
Wilson. The Arte of Rhetorique, p. 105.

It doth *extenuat* and resolve all excressence of proud, ranke, or dead flesh.—*Holland. Pliny*, b. xx. c. 9.

It much *extenuates* the ill of his action, that he was besieged with continual and undigestable incentives of the clergy, with traitorous confidence striking at his crown, and in such sort, as humanity must have exceeded itself, to have endured it with any mixture of patience.
Selden. On Drayton's Poly-Olbion, s. 18.

Yet such *extenuation* let me begge.
Shakespeare. 1 Pt. Hen. IV. Act iii. sc. 2.

If Anna had been tainted with this sinne, shee would haue denied it with more fauour, and haue disclaimed it with *extenuation*; what if I should haue been merry with wine? yet I might be deuout.—*Bp. Hall. Cont. Elis & Anna.*

Thinness. Having *extenuate* parts.
Scott. Essays. On Drapery, (1635.) p. 7.

Now even to *extenuate*, or excuse a sin, is bad enough; but to defend it is intolerable.—*South*, vol. iv. Ser. 3.

But since it would be infinitely in vain for a finite power to contend with an infinite, innocence of any thing must be the plea; and that must be either by an absolute denial, or, at least, by an *extenuation* or diminution of his sin.
Id. vol. ii. Ser. 7.

The power of covering sin, is in Scripture ascribed to no other grace or virtue whatsoever but charity: when, therefore, the multitude of our sins is to be judged and punished, the fittest and kindest enquiry that our judge can make, is, what deeds of charity we have to alledge in *extenuation* of our punishment.—*Atterbury*, vol. ii. Ser. 5.

As to the other matters objected against me, which in their turn I shall mention to you, remember once more I do not mean to *extenuate* or excuse.
Burke. Speech at Bristol, previous to the Election.

The *extenuators* of the sacrament sometimes suggests a hint that the command to perform this slight service may possibly not extend to us in these days, but might have been confined to the Apostles, to whom it was immediately given by the institution.—*Knox. On the Lord's Supper.*

EXTE'RIOR, *adj.*
EXTE'RIOR, *n.*
EXTE'RIORLY.
EXTE'RN, *adj.*
EXTE'RNAL, *n.*
EXTE'RNAL, *adj*
EXTE'RNALLY.
EXTERNA'LITY.

Fr. *Extérieur*; It. *Esteriore*; Sp. *Exterior*; Lat. *Exterior*; Fr. *Externe*; It. *Esterno*; Sp. *Externo*; Lat. *Externus*, from *Exterus*, outward. Outward, foreign.

The *exteriour* ayre whyche compasseth the body beinge cold, causeth the heate to withdrawe into the inner partes.
Sir T. Elyot. Castel of Helth, b. ii.

What did Roboam to his calues, if this be not honouring, define mee what honouring is: what more *exteriour* honour can you deuise then this is?—*Barnes. Workes*, p. 341.

Fortunate I call them that haue goodnesse eyther of mind or of body, or *externall*: infortunate I call those, that lack any of thes thre.—*Vives. Instruct. of Christ. Women*, b. ii. c. 4.

If (quoth I) I consider liuing creatures, which haue any nature to will and to nill, I find nothing, that without *externe* compulsion, forsake the intētion to remain, and of their owne accord hasten to distruction.
Boecius. Philosophical Comfort, p. 79.

Fal. O'she did so course o're my *exteriors* with such a greedy intention, that the appetite of her eye did seeme to scorch me vp like a burning glass.
Shakespeare. Merry Wives of Windsor, Act i. sc. 3.

In speech of man, the whispering, which they call *susurrus* in Latine, whether it be louder or softer, is an *interiour* sound; but the speaking out, is an *exteriour* sound.
Bacon. Naturall Historie, s. 138.

And you haue slander'd nature in my forme
Which howsoeuer rude *exteriorly*,
Is yet the couer of a fayrer minde,
Then to be butcher of an innocent childe.
Shakespeare. K. John, Act iv. sc. 2.

For when my outward action doth demonstrate
The native act, and figure of my heart
In complement *externe*, 'tis not long after
But I will wear my heart vpon my sleeue
For dawes to pecke at.—*Id. Merch. of Ven.* Act i. sc. 1.

It is certain, the end, unlesse it be in products meerly natural, does not take its estimate and degrees from the *external* means.—*Bp Taylor. Great Exemplar*, pt. ii. s. 10.

For divinity never knew any other vicious restraining the spirit, but either suppressing those holy incitements to vertue and good life, which God's spirit ministers to us *externally*, or *internally*, or else a forbidding by publick authority the ministers of the word and sacraments, to speak such truths as God hath commanded, and so taken away the liberty of prophesying.
Bp. Taylor. On Set Forms of Liturgy, s. 126.

All which is done, I say, by enlarging those simple ideas we have taken from the operations of our own minds, by reflection; or by our senses, from *exteriour* things, to that vastness to which infinity can extend them.
Locke. Of Hum. Underst. b. ii. c. 24. s. 1

But Fortune's gifts if each alike possest,
And each were equal, must not all contest?
If then to all men happiness was meant,
God in *externals* could not place content.
Pope. Essay on Man, Ep 4.

Supremacy cannot be an absolute or essential character in the divine nature, because it is a relative term, and only supposes, that when God has made any thing, he has a right of dominion over it, but it does not follow, that if he had never proceeded to make any thing, or to operate *externally*, this attribute could in a proper sense have belonged to him.
Fiddes. Theologia Speculativa, p. 98.

What though the sword lay treach'rous at my side?
Sure, guilt could never want the craft to hide!
The spots of bloody circumstance explain,
That inward truth fears no *exterior* stain.
Brooke. Constantia.

I have hinted above, that few churches present an *exterior* and *interior* equally finished; in reality, one-half of the great churches in Italy are left in a very imperfect state with regard to the outside.—*Eustace. Italy*, vol. i. Prel. Disc.

These qualities of the mind, like the features of the face, are more prominent and conspicuous in southern countries, and in these countries perhaps the traveller may stand in more need of vigilance and circumspection to guard him against the treachery of his own passions, and the snares of *external* seduction.—*Cogan. Passions*, vol. i. Prel. Disc.

The next circumstance to be remarked, is, that whilst the cavities of the body are so configurated as *externally* to exhibit the most exact correspondency of the opposite sides, the contents of these cavities have no such correspondency.
Paley. Natural Theology, c. 11.

Pressure or resistance necessarily supposes *externality* in the thing which presses or resists.
A. Smith. On the External Senses.

EXTE'RMINE, *v.*
EXTE'RMINATE, *v.*
EXTERMINA'TION.
EXTE'RMINATORY.

Fr. *Exterminer*; It. *Esterminare*; Sp. *Exterminar*; Lat. *Exterminare*, e *terminis* finibusque profligare, (*ex*, and *terminus*, a bound or limit; Gr. Τερμων, τερμονος.) See DETERMINE.

To drive out or expel, from the bounds or limits, from the land, country or territory; to root out or eradicate; to utterly destroy.

No doubte, but the towne of Bruges must nedes fall in ruyne and vtter *extermination*.—*Hall. Hen. VII.* an. 5.

By the chacing the Britons out of England into Wales, their language was wholly *exterminated* from hence with them, and by the successive incursions and invasions of the Saxons, Danes, and Normans, the English language grew a kind of mixture of them all, which yet in process of time hath been so much varied, that the English that was written in the time of Henry I. is not now intelligible.
Hale. Origin. of Mankind, p. 163.

It is the custom of kings to impute all misfortunes to their servants that chance in their affairs, and to attribute the good success unto themselues: and this makes them very easily incline to the *extermination* of them, of whom report is made, that they have not done that which was committed to their charge.—*North. Plutarch*, p. 1227.

Sil. Whereuer sorrow is, reliefe would be.
If you doe sorrow at my griefe in loue,
By giuing loue, your sorrow and my griefe
Were both *extermin'd*.
Shakespeare. As You Like It. Act iii. sc. 5

They deposed, *exterminated*, and deprived him of communion, warning the whole church to reject and disavow him [Paulus Samosatenus.]—*Barrow. Of the Pope's Supremacy.*

The Spaniards, as they pretend, conscious of their own inability to occupy the vast regions which they had discovered, and foreseeing the impossibility of maintaining their authority over a people infinitely superior to themselves in number, in order to preserve the possession of America, resolved to *exterminate* the inhabitants, and by converting a great part of the country into a desert, endeavoured to secure their own dominion over it.
Robertson. History of America, b. viii.

Indeed we should be mutually justified in this *exterminatory* war upon each other, full as much as you are in the unprovoked persecution of your present countrymen, on account of the conduct of men of the same name in other times.—*Burke. On the French Revolution.*

Against this new, this growing, this *exterminatory* system, all these churches have a common concern to defend themselves.—*Id. Letter to Richard Burke, Esq.*

EXTI'NCT, *v.* **EXTI'NCT**, *adj.* **EXTI'NCTION.** **EXTI'NCTURE.** **EXTI'NGUISH**, *v.* **EXTI'NGUISHABLE.** **EXTI'NGUISHER.** **EXTI'NGUISHMENT.** Etymology requires *Ex-stinct.* Fr. *Extraindre*; It. *Estinguere*; Sp. *Extinguir*; Lat. *Exstinguere, exstinctum*; pungendo delere, to erase with the point, (see EXPUNGE;) from *ex*, and *stinguere*; Gr. Στιζ-ειν, pungere. See DISTINGUISH.

To put out; erase or obliterate; to put out or to quench: to annul or anhihilate; to abolish; to destroy.

Whiche bryngeth forthe the charettes and horses, the host and the power, that they may fal aslepe and neuer ryse, and be *extincte*, lyke as tow is quenched.—*Bible*, 1551. *Is.* c. 43.

Nowe ah lasse howe is this doctrine to praye obecured and *extincted* viterly with praying to the dead with a faise faithe with so many mediators.—*Joye. Expos. of Daniel*, c. 12.

From thence came theire latter kynges, whose lynage the power of the Romaynes long after did *extincte*.
Brende. Quintus Curtius, fol. 225.

For Jhon Capgraue saithe, that Ethelredus the abbot of Retnall, not only by it abated thardent heates of his flesh, but *extinguished* also the flames of all other vices.
Bale. Englishe Votaries, pt. ii.

As in the sacrament the visible element is not *extinguished* by the presence of Christes most precious body, no more is Christes humanitie by his Godhode.
Bp. Gardner. On Transubstantiation, fol. 142.

——— Great Joue, Othello guard,
And swell his saile with thine owne powerfull breath,
That he may blesse this bay with his tall ship,
Giue renew'd fire to our *extincted* spirits
Shakespeare. Othello, Act ii. sc. 1.

The memoriall thereof farre surpassing all the treasures in the world, for a time through malice mai be couered, but neuer suppressed nor *extincted*: but as fire long hid, shall in the end breake out into great flames, and for euer remain in perpetual memorie.—*Holinshed. Conq. of Ireland*, c. 16.

Yet though these men against their conscience strive,
There are some sparcles in their flinty breasts,
Which cannot be *extinct*, but still revive;
That though they would, they cannot quite be beasts.
Davies. Immortality of the Soul, s. 30. R. 2.

Divers of their doctrines, such as, the sleep, and natural mortality of the soul, the utter *extinction*, and annihilation of the wicked after the day of judgment, are very obnoxious to philosophy and reason.—*Glanvill*, Ess. 5.

Did we think their soule vanisht into air (as that heathen poet profanely expresseth it) and their bodies resolved into dust, without all possibility of reparation, we might well crie out our eyes for the utter *extinction* of those we loved; but if they do but sleep, they shall do well.
Bp. Hall. Balm of Gilead.

What breast so cold that is not warmed here?
O cleft effect! cold modesty, hot wrath,
Both fire from hence and chill *extincture* hath.
Shakespeare. Lover's Complaint.

—— Since those fair tables, where
The law was writ by death, now broken are,
By death *extinguisht* is that star, whose light
Did shine so faithfull, that each ship sayld right
Which steer'd by that.—*Habington. Castara*, Eleg. 7. pt. ii.

Nor would I, you should melt away yourselfe
In flashing brav'rie, least while you affect
To make a blaze of gentrie to the world,
A little puffe of scorne *extinguish't* it,
And you be left, like an unsav'ry snuffe,
Whose propertie is only to offend.
B. Jonson. Every Man in his Humour, Act i. sc. 1.

The old heroes in Homer dreaded nothing more than water or drowning; probably upon the old opinion of the fiery substance of the soul onely *extinguishable* by that element.—*Brown. Urne Burial*, c. 1. p. 4.

For when death's form appears, she [the wicked soul] feareth not
An utter quenching or *extinguishment*:
She would be glad to meet with such a lot,
That so she might all future ill prevent.
Davies. Immortality of the Soul, s. 30. R. 4.

The two former [distance and order] are perhaps no more necessary than the things themselves, i. e. Take away the things; and their respective order and distance, as well as the measure whereby we computed that order and distance, may cease and be *extinct*.—*Law. Enquiry. Of Space*, c. 1.

By his own blood he cancels the original covenant, and purchases a new one full of grace and mercy; freeing us from the whole of Adam's curse, viz. death and utter *extinction*.—*Law. Theory of Religion*, pt. ii.

When lo! the burning fire that shone so bright,
Flew off, all sudden, with *extinguish'd* light,
And left one altar dark, a little space,
Which turn'd self-kindled, and renew'd the blaze.
Dryden. Palamon & Arcite.

A hollow chrystal pyramid he takes,
In firmamental waters dipt above:
Of it a brode *extinguisher* he makes,
And holds the flames that to their quarry strove.
Dryden. Annus Mirabilis, s. 261.

If age of ministers is then the test,
And, as of wines, the oldest are the best,
Let's try and fix some era, if we can,
When good ones were *extinct*, and bad began.
Jenyns. Horace, Ep. 1. b. ii.

A scene where Virtue sickening dies,
Where Vice to dark *extinction* flies,
And spurns the future day
Mickle. Odes. Knowledge, Ode 1.

O that some Angel's more than magic art
Would kindly tear the hermit from this heart!
Extinguish every guilty sense, and leave
No pulse to riot, and no sigh to heave.
Cawthorn. Abelard to Eloisa.

——— If more you wish,
His Cyclops shall bestir
Their brawny stumps, and for thy sake,
Of Pinchbeck's own mixt-metal make
A huge *extinguisher*. *Mason. Ode to Mr. Pinchbeck.*

By way of *extinguishment*: as if my tenant for life makes a lease to A for life, remainder to B and his heirs, and I release to A, this *extinguishes* my right to the reversion, and shall enure to the advantage of B's remainder as well as A's particular estate.—*Blackstone. Com.* b. ii. c. 20.

EXTI'RP, *v.* **EXTI'RPATE**, *v.* **EXTIRPA'TION.** Etymology requires *Ex-stirp.* Fr. *Extirper*: It. *Estirpare*; Sp. *Extirpar*; Lat. *Exstirpare*, to root out, (*ex*, and *stirps*, the root.)

To root out or eradicate; to exterminate; utterly to erase; to remove, to destroy, all traces or vestiges of.

Neither haue ye any care (we are enformed) to *extirpe* and plucke the same vp by the rootes [sc. wild cockle from the pure wheate]
State Trials. Pope's Bull. Wickliffe, an. 1383.

He thought it best to make a peregrinatiõ, and take his progresse into yᵉ other quarters of his realme, yᵗ he might wede, *extirpate*, and purdge the myndes of mẽ spotted and cotaminate with the cõtagious smoke of dissencion, and pruy faccions.—*Hall. Hen. VII.* an. 1.

By the means of certayne abbottes and ignorant prestes [they were] not a litle stirred and prouoked for the suppression of certain monasteries, for the *extirpacion* and abhollishyng of the byshoppe of Rome.—*Id. Hen. VIII.* an. 28.

Sophy. Then to *extirp* you all ye Persian powers,
Assist our courage, make the conquest ours.
Heywood. Foure Prentices of London, Act i. sc. 1.

And from black cinders, and rude heaps of stones,
Shall gather up the martyr's sacred bones;
And shall *extirp* the pow'r of Rome again,
And cast aside the heavy yoke of Spain.
Drayton. Lady J. Gray, to Lord Dudley.

(Nothing is permanent within this round,)
One age is now, another that succeeds,
Extirping all things which the former breeds.
Browne. Britannia's Pastorals, b. ii. s. 2.

Luc. Yes, in good sooth, the vice is of a great kindred, it is well allied, but it is impossible to *extirpe* it quite, Frier, till eating and drinking be put downe.
Shakespeare. Measure for Measure, Act iii. sc. 2.

——— If we could do that,
France were no place for Henryes warriers,
Nor should that nation boast it so with vs,
But be *extirped* from our prouinces.
Id. 1 Pt. Hen. VI. Act iii. sc. 3.

I, for all horrid practises, am fit:
To wrap this roofe in flame, and him in it:
His eyes, his tongue, or what did thee enforce,
T' *extirp*: or with a thousand wounds divorce
His guiltie soule.—*Sandys. Ovid. Metam.* b. vi.

The Carthaginians taking indignation and great disdaine, that the people of Rome should require all those to be yielded unto justice (as offenders and malefactors) that had besieged Saguntum, have thereupon passed the river Iberus, with this intent, even to destroy and *extirp* the Roman name, and to set free the whole world out of their servitude and bondage.
Holland. Livie, p. 409.

This King of Naples being an enemy
To me inveterate, hearkens to my brother's suit,
Which was, That he in lieu o' th' premises,
Of homage, and I know not how much tribute,
Should presently *extirpate* me and mine
Out of the dukedome, and confer fair Milliaine
With all the honours on my brother.
Shakespeare. Tempest, Act i. sc. 2.

And albeit, great was their malice, yet was their nobilitie so honourable and great; that by no meanes, doo what they could, was the same to be *extirpated* or rooted out.
Holinshed. Conquest of Ireland, c. 16.

Together with the oyle of this unction, here was a charge of revenge; a revenge of the blood of the prophets, upon Jezebel, of wickednesse and idolatry, upon Ahab: neither was the *extirpation* of this lewd family fore-prophesied onely to Jehu, but injoyned.—*Bp. Hall. Cont. Jehu with Jehoram.*

What think you of *extirpation*, and rooting up? even this you shall hear denounced, and executed on those that cast a faire shadow, either as on degenerous or unprofitable trees, either for bad fruit, or none at all, cut it down, why cumbereth it the ground?—*Hammond. Works*, vol. iv. p. 612.

When lawless men their neighbours dispossess,
The tenants they *extirpate* or oppress,
And make rude havoc in the fruitful soil,
Which the right owners plough'd with careful toil.
Dryden. Suum Cuique.

And that our liberties might be *extirpated* at once, and we become tenants at will to the king, that rare invention of ship-money was found out by Finch.
Ludlow. Memoirs, vol. i. p. 5.

All who pleaded for the bill [against occasional conformity] did in words declare for the continuance of the toleration, yet the sharpness with which they treated the dissenters in all their speeches, showed as if they designed their *extirpation*.—*Burnet. Own Time*, an. 1702.

The vicious are the disorderly members of a moral state; and were not the supreme governor more mild than his representatives, they would be immediately *extirpated* from the society they offend and insult.
Cogan. Ethical Treatise on the Passions, Disc. 2. c. 2.

The case with our historian stood thus: His country was now in great distress; its constitution overturned, and his brethren in apparent danger of utter *extirpation*.
Warburton. Divine Legation, b. v. s. 4.

EXTISPI'CIOUS. Cotgrave has "*Extipicine*,—divination or soothsaying by the inspection of the entrails of beasts." Lat. *Extispicium*, from *exta*, and *specere*, to look into the entrails.

Thus hath he deluded many nations in his augurial and *extispicious* inventions: from casual and uncontrived contingencies divining events succeeding.
Brown. Vulgar Errours, b. i. c. 11.

EXTO'L, *v.* **EXTO'LLER.** **EXTO'LLING**, *n.* **EXTO'LMENT.** Fr. *Extoller*; It. *Estollere*; Lat. *Extollere*, to raise out, (*ex*, and *tollere*, from the A. S. *Til-ian*, to lift up, raise or turn up.—Tooke.)

To raise or lift up, to elevate, to exalt; to raise or elevate, (sc.) by praise or commendation; and thus, to praise, to commend highly.

But this kinge shall do what himself lysteth. And shall *extoll* and preferre himself aboue all the Goddis or aboue the most highe God.—*Joye. Exposicion of Daniel*, c. 12.

If man should then waxe proude and glorye (as of himself) and *extolle* his owne deuotion in these ministeries, suche men should bewraye their own noughtye hypocrisye, and yet therby empayre not the very dignitie of the mynesterie, ne the very true frute and effecte therof.
Bp. Gardner. On the Presence in the Sacrament, p. 54.

That was the righteous virgin, which of old
Liv'd here on earth, and plenty made abound;
But after wrong was lov'd, and justice solde,
She left th' unrighteous world, and was to heauen *extol'd*.
Spenser. Faerie Queene, c. 7. *Of Mutabilitie.*

All spirits, that arround their raies *extoll*,
Possesse each point of their circumference
Presentially. *More. Song of the Soul*, pt. iii. c. 2. s. 28.

Chlo. Poets? they did not talk of me since I went, did they?
Cri. O yes, and *extoll'd* your perfections to the heavens.
B. Jonson. Poetaster, Act ii. sc. 2.

Whatsoever hath been said or written on the other side, all the late statutes, which inflict capital punishment upon *extollers* of the Pope's supremacy, deniers of the King's supremacy, Jesuits and seminaries, and other offenders of that nature, have for their principal scope, not the punishment of the error of conscience, but the repressing of the peari [peril] of the state.
Bacon. Charge upon the Commission for the Verge.

These praisings and *extollings*, said the other, do more properly belong to you than me, for truely you may give two to one, to the best and skilfullest brayer in the world.
Shelton. Don Quixote, vol. iii. b. ii. c. 24.

In the verity of *extolment*, I take him to be a soul of great article.—*Shakespeare. Hamlet*, Act v. sc. 2.

And some men say that great delight have we,
To be for truth *extoll'd*, and secrecy.
Dryden. The Wife of Bathes Tale.

——— The beauteous queen
Rejoices to behold her native walls,
Exil'd so long: her peers with lifted hands
Extoll'd the bounteous pow'rs, their queen return'd,
The wond'rous work of fate.
Hamilton. Pragment of Bruce.

EXTO'RSE, *v.* EXTO'RSIOUSLY. EXTO'RT, *v.* EXTO'RTER. EXTO'RTION. EXTO'RTIONER. EXTO'RTIOUS. Fr. *Extorquer*; It. *Estorcere*; Sp. *Estorcer*; Lat. *Extorquere*, *extortum*, (*ex*, and *torquere*, to *twist* or wrest.)

To wrest or wring out; to force out; to take or get by force or violence; to exact violently. See the quotation from Blackstone.

And therfore by *extortion* I leve,
For soth I take all that men wol me yeve.
Chaucer. The Freres Tale, v. 7011.

For whan he doth *extorcion*,
With many an other vice mo,
Men shall not fynde one of tho
To grutche or speake there ageine,
But holden vp his oyle and sayne:
That all is wel, what euer he doth.—*Gower. Con. A.* b vii.

Confession in the eare was cruellye *extorted* of Christian people vnder the payne of death and damnatio by the whole consente both of the princes and bishops.—*Bale Image*, pt. ii.

Thou haste taken vsury and increase, thou hast oppressed thy neyghbours by *extorcion*, and forgotten me, sayeth the Lord God.—*Bible*, 1551. *Ezechiel*, c. 22.

It is a muche greater myracle to make of an ambicious man, a temperate, of a fierce fellowe, a patiente, of the lecherous person, a chaste liuer, of the *extortioner* or one that lyueth by pollyng and pulyng, a lyberal man, then to delyuer a man a body from a wicked spirite
Udal. Mark, c. 1.

They rekened in theyr mynde all his good gotten in effecte with wronge, because he was growen to substance in that office, that was commonly misseused *extorsionsly*
Sir T. More. Workes, p. 1207.

Go, get you hence to the Tartarian Gate,
And breed such terrours in the damned soules:
Too many grieuous plagues my state *extorse*,
Though apprehended horrours bost not worse.
Stirling. Avrora, s. 64.

By men even dead (as oft alive) *extorc'd*,
To avarice, else cruelty, still slave,
Those shall from dust no sooner be divorc'd,
Then they who sought the centre for a grave.
Id. Doomes day. The Fourth Houre.

While they swore subjection to him, [Antichrist,] while they defended him, whiles they worshipt him above all that is called God, and *extorted* this homage from others, how could they be other but limmes of that man of sinne.
Bp. Hall. Apologie against Brownists, s. 29.

Hauing great lordships got and goodly farmes,
Through strong oppression of his powre *extort*;
By which he still them holds, and keeps with strong effort.
Spenser. Faerie Queene, b. v. c. 2

Is the violent *extortour* of other men's goods carried away with his couetous desire? Thou mayest liken him to a wolfe.—*Boetius. Philosophical Comfort*, p. 98.

Card. All goodnesse
Is poison to thy stomache.
Sur. Yes, that goodnesse
Of gleaning all the land's wealth into one,
Into your owne hands (Card'nall) by *extortion*.
Shakespeare. Hen. VIII. Act iii. sc. 2.

As when some covetous *extortioner*, out of the strength of his purse, buyes up the whole lading of the ship, that he may have the sole power of the wares to sell them at pleasure, which there is no fear but he will do with rigour enough.
Bp. Hall. Cases of Conscience, Dec. I. Case 5.

Upon the sight we do well and wisely, by all politick provisions, to meet with or prevent all those peccant humours which may occasion a publick distemper; to curb the lawless insolence of some, the seditious machinations of others, the *extortious* cruelties of some, the corrupt wresting of justice in others.—*Id. Remains*, p. 77.

Let me be pardoned, if just indignation against a wickedness so contemptible, so heinous, and so senseless, and withall so notorious, and so rife among us, doth *extort* from me language somewhat tart and vehement.
Barrow, vol. I. Ser. 13

The truth was, the King did not come into those concessions seasonably, nor with a good grace; all appear'd to be *extorted* from him.—*Burnet. Own Time*, b. I.

The Earl of Shaftsbury was the chief man in this advice. He excused it [the shutting up of the Exchequer] to me, telling me what advantage the bankers had made, and how just it was for the King to bring them to an account for their usury and *extortions*; and added, that he never meant the stop should run beyond the year.—*Id. Ib.* an. 1672.

An epicure hath some reason to alledge, an *extortioner* is a man of wisedom, and acteth prudently in comparison to him, [the swearer;] for they enjoy some pleasure, or acquire some gain here, in lieu of their salvation hereafter; but this fondling offendeth heaven, and abandoneth happiness, he knoweth not why or for what.—*Barrow*, vol. I. Ser. 15.

Receivers of bribes, *extorters* of money by threats, &c.
Sir W. Jones. The Laws of Menu.

Extortion is an abuse of the public justice, which consists in any officer's unlawfully taking by colour of his office, from any man, any money or thing of value, that is not due to him, or more than is due, or before it is due.
Blackstone. Commentaries, b. iv. c. 1.

He is pleased if he possesses a non-descript fossil, and envies not the wretched enjoyments of the intemperate, nor the ill gotten wealth of the oppressor or *extortioner*.
Anox. Essays, No. 151.

EXTRA'CT, *v.* E'XTRACT, *n.* E'XTRACT, *adj.* EXTRA'CTION. EXTRA'CTIVE. Fr. *Extraire*; It. *Estrarre*; Sp. *Extraher*; Lat. *Extrahere*, *actum*, (*ex*, and *trahere*, to draw.)

To draw out; to draw or bring out or from; to take out; and, as Cotgrave says, to draw, write or copy out.

He [true Love] first *extracted* from th' earth-mingled mind
That heav'nly fire, or quintessence divine,
Which doth such sympathy in beauty find,
As is between the elm and fruitful vine.
Davies. On Dancing.

Ol. A most *extracting* frensie of mine owne
From my remembrance clearly banisht his.
Shakespeare. Twelfth Night, Act v. sc. 1.

And the sun (saith he) is the very issue *extract* from that good, giving unto things visible, together with their appearance, being also, and subsistence.—*Holland. Plutarch*, p. 839.

For what man was there ever *extract* and descended from the seed of the Gods, who exploited more laborious, more difficult and dangerous combats? unless it were Hercules, again, the son of Jupiter.—*Id. Ib.* p. 1045.

All the operations of arithmetick are performed by addition, subtraction, multiplication, division, and *extraction* of roots (which is a species of division.)—*Glanvill*, Ess. 3.

This miserable captive forgetting the miserable estate wherein he was, returned harsh language unto his conqueror, and with injurious terms began to inveigh against Tamberlain, reproaching him with his base *extraction* and with his former profession of thievery.—*North. Life of Tamberlain.*

A feather, shooting from another's head,
Extracts his brain, the principle is fled;
Lost is his God, his Country, every thing;
And nothing left but homage to a King.
Pope. Dunciad, b. iv.

And therefore Caius Marius, a person of a plebeian *extraction*, but one who, by his valour and labour had made himself the envy of the Roman nobility, defends himself against them in his speech to the people with great reason
South, vol. v. Ser. 10.

There appears, in this *extract*, such simplicity and goodness, and warmth of heart, as, one would think, should affect every reader, capable of being moved by such excellent qualities, and render it impossible for him to think that these are the men who have imposed upon the world false facts and spurious gospels.—*Sharp. Def. of Christianity.*

Cease, if you love me, mother, cease to brace
Our long *extraction* to an ancient race,
'Tis theirs alone who boast no inbred worth
To found their claim of honour on their birth.
Fawkes. Virtue only is Nobility.

EXTRADI'CTIONARY. Lat. *Extra*, without or beyond, and *dictio*, a word or saying.

Out of, beyond words; and thus, not caused by, or formed of, words.

Of these *extradictionary* and real fallacies, Aristotle and logicians make in number six, but we observe that men are most commonly deceived by four thereof, those are *petitio principii*, &c.—*Brown. Vulgar Errours*, b. I. c. 4.

EXTRA-ESSE'NTIAL. Lat. *Extra*, without, and *essential*, (qv.)

Not *essential*; beyond what is *essential*.

They perswaded modesty, in all *extraessential* doctrines, and suspense of judgment in things that were not absolutely certain.—*Glanvill*, Ess. 7.

For bodies are what they are by the matter and modification that doe for the present constitute them, whatever they may prove to be in the future; and it is *extraessential* to the form that is said to be previous, that it is to be succeeded by another which is said to be more noble.
Boyle. Works, vol. iii. p. 118.

EXTRA-JUDI'CIAL. EXTRAJUDI'CIALLY. Lat. *Extra*, without, and *judicium*, judgment, law.

Beyond or out of the course of *judicial* duty or process.

Though they do it by vertue of any *extrajudiciall* countermand from the king or his ill counsellors, they do both in point of law, divinity, conscience, resist the higher powers, because they resist the Parliament, (which is, in truth, the highest power, as I have manifested, not the king.)
Prynne. Treachery and Disloyalty, &c. pt. I. p. 106.

Examples have been seen in the manifestos of some princes, when they have been put to such *extrajudicial* and private ways of animadversion.
Bp. Taylor. Rule of Conscience, b. iii. c. 2.

In the mean time, to speak upon it in an *extrajudicial* way, if the lady happens to be of the Romish perswasion, I advise her to a nunnery.—*Tatler*, No 293.

Which must have taken place, if the said General Clavering and Philip Francis, Esq. had persisted in their claim, as they were by law entitled to do, the *extrajudicial* interposition of the judges notwithstanding.
Burke. Articles of a Charge against Warren Hastings.

The said Warren Hastings did cause to be taken at Lucknow, and other places, before divers persons, and particularly before Sir Elijah Impey, Knight, his majesty's chief justice, acting *extrajudicially*, and not within the limits of his jurisdiction, several passionate, careless, irrelevant, and irregular affidavits.—*Id. Ib.*

EXTRA-MI'SSION. Lat. *Extra*, without, and *missio*, from *mittere*, to send.

A sending or throwing out; *emission*, (qv.)

They hold that sight is made by reception, and not by *extramission*; by receiving the rayes of the object into the eye, and not by sending any out.
Brown. Vulgar Errours, b. iii. c. 7.

EXTRA-MU'NDANE. Lat. *Extra*, without, and *mundus*, the world.

Out of the *world*, beyond the limits, out of the sphere, beyond or out of the laws of this material *world*.

'Tis a philosophy [the Aristotelian] that makes most accurate inspections into the creatures of the brain, and gives the exactest topography of the *extramundane* spaces.
Glanvill. The Vanity of Dogmatizing, c. 16.

The same reason, which shows that *extramundane* space is imaginary, proves that all empty space is an imaginary thing; for they differ only as greater and less.
Clarke & Leibnitz. Mr. Leibnitz's Fourth Paper.

And further, to hide from their own consciences the fraud and prevarication of such a measure, they first brought those whom they had intrusted with that knowledge, and afterwards themselves to believe, That the first cause was an *extramundane* being, too excellent, as well as too remote, to be approached and addressed to in the first instance.
Warburton. Works, vol. ix. Ser. 5

EXTRA'NEOUS. EXTRA'NEOUSLY. Lat. *Extraneus*, from *extra*, without. See EXTERN.

Outward, foreign, strange; and thus, irrelevant.

That the lentous drops upon it [the Ros Solis] are not *extraneous*, and rather an exudation from itself then a rorid concretion from without.—*Brown. Vulg. Errours*, b. ii. c. 7.

If the eye (says he) be single, thy whole body shall be full of light. That is, nothing *extraneous* must cleave to, or join with the eye in the act of seeing, but it must be solely, and entirely to itself, and its bare object, as naked as truth, as pure, simple, and unmixed as sincerity.
South, vol. iii. Ser 2.

Where every virtue would, in every one, essentially promote and perfect those of others, and each with infinite consistency, conspire to exert the natural effects of all, in universal happiness: without that motley mixture of the contrary qualities, which can at best but indirectly and accidentally, and by their being *extraneously* overruled, produce any share thereof.—*Law. Theory of Religion*, pt. iii.

Finding no sort of principle of coherence with each other in the nature and constitution of the several new republicks of France, I considered what cement the legislators had provided for them from any *extraneous* materials.
Burke. On the French Revolution.

EXTRA-O'RDINARY, *adj.* EXTRAO'RDINARY, *n.* EXTRAO'RDINARILY. EXTRAO'RDINARINESS. Fr. *Extraordinaire*; It. *Estraordinario*; Sp. *Extraordinario*; Lat. *Extraordinarius*, i. e. *Extra-ordinem*, because beyond *ordinary* custom, (Minshew.) See DISORDER.

Out of or beyond *order*, bounds or limits; out of station or rank; out of, or not according to, custom or rule; unwonted, unusual, beyond what is common or regular; and thus, remarkable.

Do we not se hi that sitteth highest among iudges, and for that cause is called the chef iudge, whe he is required to be present in *extraordinari* iudgementes (as it is often sene) placed after others in the iii. or iiii. roume.
Bp. Gardner. Of True Obedience, fol. 46.

Now, that it may thoroughly appeare, euen vnto the simple, what the Fathers meaute by suche *extraordinarie* vse of speache, it shall not be from the purpose to reporte certaine woordes of Gregorius Nyssenus teaching the same.
Jewell. Replie to M. Hardinge, p. 434.

While these things were a doyng, the Romaynes for dread of so dangerous a warre, created Æmilius Paulus, consull, and made him *extraordinarely* lieutenaunte of the warres in Macedone.—*Goldyng. Justine*, fol. 132.

I attended him also with the note of your *extraordinaries*, wherein I find him something difficult and dilatory yet.
Howell. Letters, b. i. s. 6. Let. 8.

Indeed it were something strange, that thousands and thousands of times, every day for above 1500 years together, the same thing should be done, and yet this should be called a miracle, that is, a daily *extraordinary*.
Bp Taylor. Of the Real Presence, s. 11.

He [Henry Stubbe] had a strange persuasion in his mind which did very frequently suggest to him that there was bestowed on him the gift of curing the king's evil; which for the *extraordinariness* of it, he thought fit to conceal for some time.—*Wood. Athenæ Oxon.*

For I begin to forget all my hate,
And tak't unkindly that mine enemy
Should use me so *extraordinarily* scurvily.
Beaum. & Fletch. The Maid's Tragedy, Act iv.

No common usage, then, something proper to tell what they are, and to what purposes they are designed, and to signifie their separation and *extraordinariness*.
Bp. Taylor. Great Exemplar, pt. ii. Disc. 7.

They have *extraordinary* good eyes, and will discry a sail at sea farther and see any thing better than we.
Dampier Voyages, an. 1681.

They live scrapingly and uncharitably, and uselessly in the world, all their lives long, and then when they come to die think to atone for their sins and neglects of this kind by shewing some *extraordinary* bounty to the poor, or devoting some part of their estates to public or pious uses?
Sharp, vol. i. Ser. 3.

What we say, is, that the God of nature required it [circumcision] *extraordinarily*, for many and great reasons, as things then stood; which reasons have since ceased; and so the law has been abrogated by the same authority that gave it.—*Waterland. Works*, vol. vi. p. 59.

Nay, even supposing that paternity and monarchy were both the ordinance of God in the same and supreme sense of an ordinance, immediately and *extraordinarily* revealed from God, it would by no means follow, that the offices of father and of king were the same; nor, consequently, the administration of those offices.
Warburton. Alliance between Church and State, b. i. Notes.

EXTRA-PARO'CHIAL. } Lat. *Extra*, and
EXTRAPARO'CHIALLY. } *parochia*; Eng. *Parish*; Fr. *Paroisse*; It. and Sp. *Parrochia*, from the Gr. Παροικια, vicinia, seu conventus, a neighbourhood or assembly of neighbours, i. e. παρα, near, and οικος, a house. See PARISH.
Out of a *parish*.

But some lands, either because they were in the hands of irreligious and careless owners, or were situate in forest and desert places, or for other now unsearchable reasons, were *never united* to any *parish*, and therefore continue to this day *extraparochial*.—*Blackstone. Comment.* Introd. s. 4.

But it is farther enacted, "that the registers of all such marriages as hereby are made to be valid in law, shall, within fourteen days next after the said 25th day of March, 1805, be removed to the parish church of the parish in which such chapel shall be situate, or in the case of a chapel *extraparochially* situate, then to the parish-church next adjoining to such *extraparochial* place."
Horsley. Charges, p. 207.

EXTRA-RE'GULAR. Lat. *Extra*, and *regula*, a rule, from *reg-ere*, to rule or order.
Out of *rule*; beyond common *rules*.

His providence is *extraregular*, and produces strange things beyond common rules.
Bp. Taylor. Holy Living, c. 4. s. 2.

There are some suddain accidents against which there are no regular provisions in laws; but to provide for them at the instant by *extraregular* means, is within the power of the Supreme.—*Id. Rule of Conscience*, b. iii. c. 3.

Such things as these which are extraordinary egressions and transvolations beyond the ordinary course of an even piety, God loves to reward with an extraordinary favour; and gives them testimony by an *extraregular* blessing.
Id. vol. ii. Ser. 4.

S. Bernard, in the life of S. Malachias, tells that S. Mulchus, Bishop of Lismore in Ireland, confirmed a lunatick child, and at the same time cured him; but such things as these are *extraregular* and contingent.
Id. Discourse of Confirmation, s. 6.

EXTRA'-VAGANT, *adj.* } Fr. *Extravagant*;
EXTRA'VAGANT, *n.* } It. *Estravagante*;
EXTRA'VAGANTLY. } Sp. *Extravagant*;
EXTRA'VAGANCE. } Lat. *Extra*, and *vagans*, from *vagare*,
EXTRA'VAGANCY. } to wander.
EXTRA'VAGATE, *v.* }

Wandering, straying or straggling; rambling, roving, ranging beyond or out of, (sc.) bounds or limits, rules or regulations, bounds or moderation; and thus,—

Irregular, immoderate, unbounded, illimited, wild, wasteful, prodigal, lavishly expensive.

Cotgrave has *Extravaguer*, to *extravagate*, roame, range, &c.; a word which Warburton has adopted.

Then came in canõs, decrees, sentences, sinodals, decretals, Clementines, *extrauagañces*, with other popysh lawes, the Gospell cleane set apart.—*Bale. Image*, pt. iii.

These two accidents, precisely true, and known to few, I have reported as not altogether *extravagant* from my purpose, to shew how the earl stood in certain perplexities, wherewith the duke's days were not distracted.
Reliquiæ Wottonianæ, p. 170.

——— Come, y' are fond.
Shall I be so *extravagant* to think,
That happy judgments, and composed spirits,
Will challenge me for taxing such as these.
B. Jonson. Every Man out of his Humour, Ind.

(Aug. 15, 1661.) Walking about the solitudes [at Tunbridge Wells,] I greatly admired the *extravagant* turnings, insinuations, and growth of certaine birch trees among the rocks.—*Evelyn. Memoirs.*

There is a sort of madness which takes men in some particular things, when they are sound in others, which one proposition will afford a good account of many of the phænomena of enthusiasm; and shews that the *extravagants* among us may be really distracted in the affairs of religion, though their brains are untouch'd in other matters.
Glanvill, Ess. 4.

Upon which accounts it hath been, that mankind hath been more *extravagantly* mad in many tenets about religion than in any thing else whatsoever for in other things the use of reason is permitted, but in religion it hath been almost universally denyed.—*Id.* Ser. 2.

Thus have all *extravagancies* been brought into religion, beyond the imaginations of a fever, and the conceits of midnight; whatever is phansied, is certain; and whatever is vehement, is sacred; every thing must be believed that is dream'd, and every thing that is absurd, is a mystery.
Id. Ess. 5.

Most writers, mounted on a resty Muse,
Extravagant and senseless objects choose:
They think they err, if in their verse they fall
On any thought that's plain or natural.
Fly this excess. *Dryden. The Art of Poetry.*

Sir Robert Murray told me, that the king was not well pleased with this act, as being *extravagantly* severe; chiefly in that of the preachers, being to be punished by death.
Burnet. Own Time, an. 1670.

The Croisades gave much occasion to these institutions; and the *extravagance* was carried so far, that the military orders were instituted among the rest, that is, orders of men, whose profession obliged them to defend and propagate Christianity, as long as they lived, by cutting of throats.
Bolingbroke. Authority in Matters of Religion, Ess. 4.

The chief officers of the army began publicly to own the design, pretending thereby to keep the private soldiers (for they would no longer be called common soldiers) from running into greater *extravagancies* and disorders.
Ludlow. Memoirs, vol. i. p. 166.

Divine and heavenly things do indeed refine and lop off the *extravagancy*: but they abate nothing of the vigour of our affections.—*South*, vol. xi. Ser. 5.

The wild *extravagant*, whose thoughtless hand,
With lavish tasteless pride commits expense;
Ruin'd, perceives his waning age demand
Sad reparation for his youth's offence.
Dodsley. Pain & Patience.

All these together, Gratian's decree, Gregory's decretals, the sixth decretal, the Clementine constitutions, and the *extravagants* of John and his successors, form the *corpus juris canonici*, or body of the Roman canon law.
Blackstone. Commentaries, Introd. s. 82.

And could we trust the *extravagancy*
Of every poet's youthful fancy,
They'd make each Nymph they love so well
As cold as snow, as hot as ——.
Lloyd. A Familiar Letter of Rhymes.

Alas! they took a very different course. They declaimed against human reason; they depressed it as *extravagantly* as their adversaries had advanced it.
Warburton. The Doctrine of Grace, b. iii. c. 2.

But when the body plunges into the luxury of sense, the mind will *extravagate* through all the regions of a viciated imagination.—*Id. Works*, vol. x. Ser. 20.

EXTRA-VA'SATE, *v.* } Lat. *Extra*, without, out of, and *vas*,
EXTRAVASA'TION. } a vessel.
Out of, let out, forced out of, the *vessels*.

It is not my design in these papers, to treat of my subject, as it may be considered (to borrow a school phrase) *in fieri*, which would have obliged me to trace the progress from the reception of aliments at the mouth, to the full elaboration, which were to write the history of sanguification as well as that of blood; but to treat of this liquor, as it is completely elaborated, and that too, not as it is formed in the vessels of a living body, but as it is *extravasated*, and let out by the lancet.—*Boyle. Works*, vol. iv. p. 596.

Every part is clothed, joined together, and corroborated by membranes, which upon several occasions (as *extravasations* of humours, compressions or obstructions of vessels) are capable of a prodigious extension.
Ray. On the Creation, pt. ii.

Perhaps also causing some *extravasation*, as we see, that wounds and bruises are attended with some inflammation, more or less of the part affected.—*Boyle. Works*, vol. ii. p. 83.

EXTRA-VE'NATE. Lat. *Extra*, without, out of, and *vena*, a vein.
Out of, let out, forced out, of the *veins*.

That there is a magnetick way of curing wounds by anointing the weapon, and that the wound is affected in like manner as is the *extravenate* bloud by the sympathetic medicine, is for matter of fact put out of doubt by the noble Sir K. Digby.
Glanvill. Vanity of Dogmatizing, c. 21.

EXTRA-VERT. } Lat. *Extra*, without, out
EXTRAVE'RSION. } of, and *vertere*, to turn.
To turn out.

I must not forget to take notice, that some learned modern chemists would be thought to expliciate divers of the changes, that happen to bodies in point of odours, colours, &c. by saying, that in such alterations, the sulphur, or other hypostatical principle, is *intraverted* or *extraverted*, or as others speak, *inverted*. But I confess, to me these seem to be rather new terms, than real explications.
Boyle. Works, vol. iv. p. 280.

For, to omit divers of the arguments mentioned in this present treatise, that may be applied to this way of solving the phænomena of qualities, one may justly object, that the supposed *extraversion* or *intraversion* of sulphur, can by no means reach to give an account of so great a variety of odours, colours, and other qualities, as may be found in the changed portion of matter we are speaking of.—*Id. Ib.*

EXTRA'UGHT. In Brende, *Distracted*. In Shakespeare, *Extracted*.

There was a woman accustomed to haunt the court, whiche being *extraught* of her mind, and seemyng by some inspiration to showe thinges to come, mette Alexander, and would in noe wise suffer him to passe, but purswaded hym by all meanes she could deuise, to retourne and sit downe agayne.
Brende. Quintus Curtius, fol. 227.

Sham'st thou not, knowing whence thou art *extraught*,
To let thy tongue detect thy base-born heart.
Shakespeare. 3 Pt. Hen. VI. Act ii. sc. 2.

EXTRE'AT. "Fr. *Extraict*,—extracted, drawn, derived," (Cotgrave.)
Extraction.

Some clarks do doubt in their deuiceful art,
Whether this heauenly thing whereof I treat,
To weeten mercy, be of justice part,
Or drawne forth from her by divine *extreat*.
Spenser. Faerie Queene, b. v. c. 10.

EXTRE'ME, *adj.* } Fr. *Extréme*; It. *Estremo*; Sp. *Extremo*; Lat.
EXTRE'ME, *n.* } *Extremus*, outmost, outermost, utmost, from *Extra*.
EXTRE'MELY. }
EXTRE'MITY. }
See EXTERIOR.

Outmost or utmost, last, "farthest from a mean, or from goodness," (Cotgrave.) Also applied as equivalent to—excessive, bordering upon excess; very much out of the ordinary course; more than extraordinary.

For richesse and mendicitees
Bene cleped two *extremitees*,
The meane is cleped sufficiaunce.—*Chaucer. Rom. of the R.*

For as the philosopher tolde
Of golde and silver thei ben holde
Two principall *extremites*,
To whiche all other by degrees
Of the metalles ben accordant.—*Gower. Con. A.* b. iv.

They thought it yet much better, to die the *extreeme* death of hunger, showing truth to their king, and love to their countrie, than to giue any place to the rebell, and fauour him with ayde, although they might have done it with their lesse daunger.—*Sir J. Cheke. Hurt of Sedition.*

And so long as he laye in *extremes*, a certaine roode (they say) in the cathedrall churche there, whyche was called the church of Saint Mercial, did pitiously wepe and lament, so that the teares fell downe from hys eies, as it hadde bene a floud of water.—*Bale. Englishe Votaries*, pt. ii.

Whereby it commeth to passe, that moste places within the coast of Parthia, are eyther excessiuely whote, or *extremely* colde, by reason that the mountaynes are commonly infested with snow, and the open fyeldes with the heate of the sunne.—*Goldyng. Justine*, fol. 169.

And sometimes thei are brought to such *extremitie* that onles they digge the earth to gett water, they haue not a droppe of water to drinke.
Calvine. Foure Godlye Sermons, Ser. 4.

So doth 'twixt two *extreames* each virtue lye,
To which the purest spirits ought to aspire:
He lives most sure who no *extreame* doth touch,
Nought would too little be, nor yet too much.
Sirling. To Prince Henry.

The wretched man [Lear] gan then aulse too late,
That loue is not where most it is profest;
Too truely tride in his *extreemest* state.
Spenser. Faerie Queene, b. ii. c. 10.

But his most hardned crest was arm'd so well,
That deeper dint therein it would not make;
Yet so *extreamely* did the buffe him quell,
That from thenceforth he shund the like to take.
Id. Ib. b. i. c. 11.

Bidding them fight for honour of their love,
And rather die then ladies cause release.
With which vaine termes so much they did them moue,
That both resolv'd the last *extremities* to proue.
Id. Ib. b. vi. c. 2.

With this wind, they run away in the same parellel 35 or 36d. before they cross the line again to the northward, which is about midway between the *extremes* of both promontories.
Dampier. Voyages, vol. ii. pt. iii. p 9.

Let the *extremest* hardships and difficulties that ever happen to any man that gives up himself a votary to religion, be taken into the consideration; yet, for all that, it ought not to be accounted a severe or grievous imposition, but an obligation upon us that is very natural, very easy, nay, and very delightful; his commandments are not grievous
Sharp, vol. iii. Ser. 15.

Maj.-Gen. Skippon, the only old soldier remaining among the chief officers of the army, received a shot in the body from one of our own party, as was supposed, unwillingly; whereby he was in great measure disabled to perform the duty of his place that day, though *extremely* desirous to do it
Ludlow. Memoirs, vol. i. p. 192.

No less man than St Augustine was doubtful, whether the *extremity* of bodily pain were not the greatest evil that human nature was capable of suffering
Ray. On the Creation, Epist. Ded.

For though innovations, which appear very plausible, may be found, when examined, very dangerous; and therefore love of change is by no means to be encouraged, yet aversion to it may be carried to an *extreme* also.
Seeker, vol. v. Ser. 7.

The times (till very lately) for this last fifteen years have been *extreme* bad for the graziers; I got of him, for them, two abatements in their rents at two several times.
Warburton. Appendix to the Life of the Author.

Petrarca's villa is at the *extremity* farthest from Padua.
Eustace. Classical Tour, vol. i. c. 4.

E/XTRICATE, *v.* } Lat. *Extricare*, *ex*, and
EXTRICA'TION. } *tricæ*; Gr. Τριχες, hairs.
E'XTRICABLE. } Junius copies from Vossius, and Minshew following him says, "*Tricæ* signifie generally all impediments, stops, lets or hindrances, but properly *haires* or threds about chickens' legs, which so span them, that they cannot goe, and from hence by a metaphor taken for any kinde of incumberance."

To free from any impediment, stop, let or hinderance; any difficulty, trouble, embarrassment, perplexity or entanglement; to unfetter, to disembarrass, to disentangle.

And this is that which being duly considered *extricateth* that question which hath so much troubled the world, concerning the sinful acts of men, and how far forth the glorious God is at all concerned in them.
Hale. Origin. of Mankind, p. 40.

The consciences of penitents, which should be *extricated* and eased, are (by this means) catch'd in a snare, and put to torments, said Cassander.
Bp. Taylor. Dissuasive from Popery, pt. ii. b. i. s. 11.

He [Sir Thomas Wait] was servant to King Henry the Eighth, and fell (as I have heard) into his disfavour, about the business of Queen Anna Bollen, till by his innocence, industry, and discretion, he *extricated* himself.
Fuller. Worthies. Kent.

2. A great congruity of reason attended this hypothesis, and an *extrication* thereby of the minds of considering men from infinite difficulties, which the supposition of eternal generations doth necessarily produce.
Hale. Origin. of Mankind, p. 235.

His treasure was now exhausted: his subjects were highly irritated: the ministry were all frighted, being exposed to the anger and justice of the parliament: so that he had brought himself into great distress, but had not the dexterity to *extricate* himself out of it.—*Burnet. Own Time*, vol. i. b. i.

Germ above roundish-egged, very villous, scarce *extricable* from the calyx enclosing and grasping it.
Sir W. Jones. On Select Indian Plants.

We had now not only traversed the Apennines, but *extricated* ourselves from the various labyrinths and defiles which border the immense base of these mountains.
Eustace. Classical Tour, vol. i. c. 9.

EXTRI'NSECAL, or } Fr. *Extrinsèque*; It.
EXTRI'NSICAL, *adj.* } *Estrinseco*; Sp. *Ex-*
EXTRI'NSICALLY, } *trinseco*; Lat. *Extrin-*
EXTRI'NSICK. } *secus*, (*extra*, and *secus*; *secus*, (i. e. *secundum*,) *externa*,) Vossius.
From without; outward, foreign to; not intimately appertaining to, or connected with.

So in like manner astronomy exhibiteth the *extrinsique* parts of celestial bodies (namely, the number or situation, motion, and periods of the starres) as the hide of heaven.
Bacon. On Learning, by G. Wats, b. ii. c. 4.

And the third is *mixtus*, that is, such things which the understanding assents to upon the report, testimony, and affirmation of others, viz. by arguments *extrinsecal* to the nature of the thing, and by collateral and indirect principles.
Bp. Taylor. Rule of Conscience, b. i. c. 2. Rule 3.

That is as much as to say, when the opinion which *intrinsecally*, or at least in his private judgment seems less probable becomes *extrinsecally* the more probable, he may follow either.—*Id. Ib.* b. i. c. 2. Rule 5.

The royal stamp upon any kind of metal may be sufficient to give it an *extrinsick* value, and to determinate the rate at which it is to pass amongst coins: but it cannot give an *intrinsick* value, or make that which is but brass to be gold.
Wilkins. Natural Religion, b. ii. c. 6.

The several degrees of nobility, titles, and places, of dignity, are usually called by this name of honour; but these things (as they are abstracted from magistracy, being wholly *extrinsecal*, have no more due to them, but a mere external respect.—*Id. Ib.*

Neither onely relatively and *extrinsecally* is our state bettered and exalted from death to life, from slavery to freedom, from baseness to dignity; but ourselves answerably are changed, and amended by the same Holy Spirit, with a real and *intrinsecal* alteration, transforming us into other things, much different from what we were in our former natural state.—*Barrow*, vol iii. ser. 45.

In that republic [literary] as well as in the political, the brightest and most lasting lustre of character must be derived from the merit of the constituent members; but in both there are *extrinsic* circumstances which cannot but produce a very powerful effect
Knox. Winter Evenings, Even. 44.

More observe the characters of men than the order of things: to the one we are formed by nature, and by that sympathy, from which we are so strongly led to take a part in the passions and manners of our fellow men. The other is as it were foreign and *extrinsecal*.
Burke. Hints for an Essay on the Drama.

EXTRU'CT. See EXSTRUCT.

EXTRU'DE, *v.* } Lat. *Extrud-ere*, *extrusum*,
EXTRU'SION. } to thrust out.
To thrust or push out.

I received yesterday word from Grandvela that he would take upon him the charge that the treaties shall be followed to the *extrusion* from all their dominions.
Sir T. Wyatt. To Cromwell. Shrove Tues. 1540.

Rashly *extrudes* you to tumultuous arms,
And from the safety wherein late you stood.
Drayton. Barons' Wars.

But Turnus (at that time) the proud Rutulian king,
A suitor to the maid, Æneas malicing,
By force of arms attempts his rival to *extrude*.
Id. Poly-Olbion, s. 1.

It is improbable that the vigor of nature should *extrude* that so specious to sight, which is not also soveraign to service.—*Fuller. Worthies. London.*

There I myself determin'd to bestow,
Until time might this passion overblow;
Or if at least it wrought not, the *extrusion*
Might strengthen me yet in my resolution.
Drayton. Legend of Matilda the Fair.

Pope Innocent did not censure Theophilus and his complices, who so irregularly and wrongfully had *extruded* St. Chrysostome, although much displeased with them; but endeavoured to get a general synod to doe the business.
Barrow. Of the Pope's Supremacy.

The lateral parts of the water are made to insinuate and get between the lower parts of the wood and the bottom of the vessel, and so lift or thrust upwards the wood, which bulk for bulk is less heavy than the water that *extrudes* it.
Boyle. Works, vol. iii. p. 636.

EXTU'BERANT. } Cockeram has "*Extu-*
EXTU'BERANCE. } *berate*, to swell like the
EXTU'BERANCY. } sea." Lat. *Extuberare*, to swell out, (*ex*, and *tuber*, a swelling, from *tumere*, to swell.) See PROTUBERANT.
Swelling out.

Extuberant lips.—*Gayton. On Don Quixote*, (1654.) p. 223.

Consider the humerus, its head, its neck, its pullies, its cavities, its *extuberances*.—*Smith. Portrait. of Old Age*, p. 60.

"And the dry land appeared;" Not so precisely globous as before, but recompenced with an *extuberancy* of hills and mountains for the receipts, into which God had sunk the waters.—*Gregory. Notes on Passages in Scripture*, p. 114.

EXTU'SION. Lat. *Extundere*, *extusum*, to beat out, (*ex*, and *tund-ere*, to beat.)

In all alimentation, or nourishment, there is a twofold action; *extusion* and attraction, whereof the former proceeds from the inward function, the latter from the outward.
Bacon. History of Life and Death.

EXU'BERATE. } Lat. *Exuber-are*, to
EXU'BERANT. } abound, (*ex*, and *uber*,
EXU'BERANTLY. } which some think from
EXU'BERANCE. } Gr. Υυ, humeo; but Vos-
EXU'BERANCY. } sius from ουθαρ, mamma.)
"Fr. *Exubérer*,—to abound, be plentiful, swell with store of fruit, bear in great abundance," (Cotgrave.)
Cockeram has *Exuberate*.

And certainly, O my soul, there is nothing but infidelity can keep thee from an *exuberance* of joy, and delight in the apprehension of heaven.
Bp. Hall. Of the Soul's Farewell to the Earth.

There cannot be a more pregnant proof hereof than those seeds of love, which I have long since cast into your breast, which have thriven so well and in that *exuberance*, that they have been more fruitful to me, than that field in Sicily called Le Trecente Cariche, the field of 300 loads, so called, because it returns the sower 300 for one yearly.
Howell, b. i. s. 4. Let. 2.

Lest thy redundant and superfluous juice
Should fading leaves instead of fruits produce,
The pruner's hand, with letting blood, must quench
Thy heat, and thy *exuberant* parts retrench.
Denham. Of Old Age, pt. iii.

Continue yet to cleanse your vines from *exuberant* branches that too much hinder the sun.
Evelyn. Kalendarium. August.

Our acts of gratitude are, by the *exuberance* of our great benefactor's goodness, made to be such, that instead of paying our debt they increase it; since by his bounty, the thanks that we give for past benefits, entitles us to new ones.
Boyle. Works, vol. vi. p. 708.

So with superiour boon may your rich soil,
Exuberant, Nature's better blessings pour
O'er every land, the naked nations clothe,
And be th' exhaustless granary of the world.
Thomson. Spring.

And as the patriarch's steward was furnished with so sumptuous an equipage to court Rebecca, not for himself, but for Isaac; so all the loveliness imparted to the creature is lent it, but to give us some more enlarged conceptions of that vast confluence and immensity that *exuberates* in God.—*Boyle. Works*, vol. i. p. 264.

So that allowing me in my *exuberance* one way, for my deficiencies in the other, you will find me not unreasonable.
Burke. Vindication of Natural Society.

Surely they whom, neither any *exuberant* praise bestowed by others, nor any eminent conquests over stubborn problems, have entitled to exalt themselves above the common orders of mankind, might condescend to imitate the candour of Socrates.—*Adventurer*, No. 58.

How grateful to the senses the freshness of the herbage, the fragrancy of the flowers, and all those simple delights of the field, which the poets have from the earliest ages, no less justly than *exuberantly* described!—*Knox*, Ess. 8.

EXU'CCOUS. See EXSUCCOUS.

EXU'DE, *v.* } More correctly, from its ety-
EXU'DATE, *v.* } mology, *exsude*. Lat. *Exsudare*,
EXUDA'TION. } to sweat out, or emit a sweat, (*ex*, and *sud-are*, to sweat.)
To sweat, or emit a sweat or moisture; to throw out or emit.

Some perforations only in the part itself, through which the humour included doth *exudate*.
Brown. Vulgar Errours, b. iii. c. 4.

Though the regular spots in their wings [the caterpillar] seem but a mealie adhesion, and such as may be wiped away, yet since they come in this variety, out of their cases, there must be regular pores in those parts and membranes defining such *exudations*.—*Brown. Cyrus Garden*, c. 3.

But if it be so that it hath more dew at noon than in the morning, then sure it seemeth to be an *exudation* of the herb itself.—*Bacon. Naturall History*, s. 495.

Another kinde of excrescence is an *exudation* of plants joined with putrefaction.—*Id. Ib.* s. 561.

The humming bird feeds on flowers, whose *exudations* with his long little bill he sucks like the bee.
Boyle Works, vol. v. p. 369.

Immediately below the tail is a narrow, transverse orifice, which opens in a kind of pouch, from whence *exudes* a white substance of a very fœtid smell; this seems peculiar to the badger and the hyæna.—*Pennant. British Zoology. Badger.*

When cattle die, let him carry to his master their ears, their hides, their tails, the skin below their navels, their tendons, and the liquor *exuding* from their foreheads.
Sir W. Jones. On Judicature and on Law.

Oily *exudations*, nail-parings, phlegm, tears, &c. are the twelve impurities of the human frame.
Id. On Diet, Purification, and Women.

EXU'LCERATE, *v.* } Lat. *Exulcerare*, *ex*, and *ulcus*; Gr. Ἕλκος, ἐπι του ἑλκειν, i. e. trahere, to draw; because the flesh is drawn asunder, distracted, by an *ulcer*.
EXU'LCERATE, *adj.*
EXULCERA'TION.
EXU'LCERATIVE.

"Fr. *Exulcerer*; to *exulcerate* or make *ulcerous*; to gall, fret, break or eat into the skin or flesh; also, to vex, exasperate, corrupt or fill with rancour," (Cotgrave.)

But if it be a hotte cause, the vse thereof is dangerous, for inflammation or *exulceration* of the raynes or bladder.
Sir T. Elyot. Castel of Helth, b. ii.

This acrimonious soot produces another sad effect, by rendering the people obnoxious to inflammations, and comes (in time) to *exulcerate* the lungs, which is a mischief so incurable, that it carries away multitudes by languishing and deep consumptions, as the bills of mortality do weekly inform us.—*Evelyn. Fumifugium*, pt. i.

It is not easie to speake to the contentation of mindes *exulcerated* in themselues, but that somewhat there will be alwayes which displeaseth.
Hooker. Ecclesiasticall Politie, b. iii. § 2.

These uncharitable expressions, what can they bewray, but a distempered heart, from which they proceed! as the smoak and sparks flying up show the house to be on fire; or as a corrupt spittle shows *exulcerate* lungs.
Bp. Hall. Christian Moderation, b. ii. s. 14.

Tortoise egges, dried and hardened, are good to be applied to the wens, called the king's evill; to any *exulcerations*, caused either by extreame cold or burning.
Holland. Plinie, b. xxxii. c. 4.

The leaves and braunches be *exulcerative*, and will raise blisters upon the bodie.—*Id. Ib.* b. xxiii. c. 1.

For that the saliva, notwithstanding its insipidness, hath a notable virtue of macerating and dissolving bodies, appears by the effects it hath in killing of quicksilver, fermenting of dough like leaven or yeast, taking away warts, and curing other cutaneous distempers; sometimes *exulcerating* the jaws, and rotting the teeth.—*Ray. On the Creation*, pt. i.

I have informed you in another essay, of the cure I observed to be made of the *exulcerated* tumours of one sick of the king's evil, by the use of beer, altered by a little plant, that did not at all disturb the taker.
Boyle. Works, vol. ii. p. 115.

The persons that wore these arsenical amulets, were affected, some with great anxieties about the heart, some with inflammations, some with burning fevers, some with *exulcerations* of the breast.—*Id. Ib.* vol. v. p. 61.

EXU'LT, *v.* } More correctly written EXSULT, &c. Lat. *Ex-saltare*, to leap out, (*ex*, and *saltare*, from *Sal-ire*, to leap; Gr. Ἁλλ-ομαι.)
EXU'LTANT.
EXU'LTANCE.
EXU'LTANCY.
EXULTA'TION.
EXU'LTINGLY.

To leap out, to leap up, to bound, to jump, (as. with joy, with triumph;) and thus, to triumph; to be overjoyed.

Fa. I would *exult* man: you know he brought me out o' fauour with my lady, about a beare-baiting heere.
Shakespeare. Twelfth Night, Act ii. sc. 5.

Always upon terms of spiritual *exultancy* what great things God hath done for their soules; how he hath fitted them for himself, never with humbled bended knees in acknowledgment of unworthiness with St. Paul.
Hammond. Works, vol. iv. p. 614.

Nay, certainly it hath proved scandalous to those without: as may appear by that boast and *exultancy* of Campian in his eighth reason.—*Hammond. Works*, vol. iv. p. 624.

——— Go together,
You precious winners all your *exultation*
Partake to euery one.—*Shakes. Winter's Tale*, Act v. sc. 3.

This very Angell, that talkes with the blessed Virgin, could scarce haue beene able to expresse the joy of her heart in the sense of this divine burden. never any mortall creature had so much cause of *exultation*.
Bp Hall. Cont. The Birth of Christ.

The Goddess goes *exulting* from his sight,
And seeks the seas profound, and leaves the realms of light.
Dryden. Homer. Iliad, b. i.

So when the sun runs down th' ethereal plain,
Extinct his splendours in the whelming main.
A transient night earth, air, and heaven invades,
Eclips'd in horrours of surrounding shades:
But soon, emerging with a fresher ray,
He starts *exultant*, and renews the day.
Brooms On Death.

In the early ages of the Church, the custom was annually to observe those days, on which the Martyrs were crowned (such was the language of the time) not with dejected looks, or any outward expressions of sorrow; but with the solemnities usual on birth-days (and such also were they styled) even with all possible instances of devout *exultation* and joy.—*Atterbury*, vol. iv. Ser. i.

Yet the same sense of his own frailty that puts this exclamation into his mouth, may comfort his heart, by its being a pledge that he shall one day be able *exultingly* to say with the same apostle in another place, thanks be to God which giveth us the victory, through our Lord Jesus Christ, 1 *Cor.* xv. 57.—*Boyle. Works*, vol. ii. p. 372.

Vain strove the chief to whirl the mountain o'er,
It slip't—he headlong rattles on the floor,
Around the ring loud peals of thunder rise,
And shouts *exultant* echo to the skies.
P. Whitehead. The Gymnasiad, b. viii.

Late in the evening we entered Padua,
Urbem Patavi sedesque Teucrorum,
and reflected with some *exultation* that we stood, as it were, on the confines of Greek and Latin literature, in a city which derives its origin from a catastrophe celebrated in itself or in its consequences, by the two greatest poets of antiquity.
Eustace. Classical Tour, vol. i. c. 3.

In his last moments, he thus *exultingly* cries out, "Their rock is not as our rock, our enemies themselves being judges."—*Warburton. App. to the First Ed. of the Alliance.*

EXUNDA'TION. Lat. *Exundare*, to overflow, (*ex*, and *unda*, a wave.) See INUNDATION.
An overflowing; a superabundance.

Now, this river Nilus running along by the parts of Æthiopia, having also gone through divers names, which many nations have given him as he passeth along the earth, with a most rich *exundation*, cometh at length to the Cataracts.
Holland. Ammianus, p. 211.

About this season a great part of Flanders being drowned by an *exundation* or breaking in of the sea, a great number of Flemings came into England, beseeching the king to have some void place assigned them, wherein they might inhabit.
Holinshed. Hen. I. an. 1108.

It is more worthy of the Deity to attribute the creation of the world to the *exundation* and overflowing of his transcendent and infinite goodness, which is, of its own nature, and in the very notion of it, most free, diffusive, and communicative.—*Ray. On the Creation*, pt. i.

EXU'PERANCE. See EXSUPERANCE.

EXU'STION. Lat. *Exurere*, *ustum*, to burn out, (*ex*, and *urere*, to burn.)
"Fr. *Exustion*, — an exustion; parching, or burning."

The frightful effects which this *exustion* (of Sodom and Gomorrah) left are still remaining.
Biblioth. Bibl. (1720.) vol. i. p. 424.

EXU'VIÆ. Lat. *Exuviæ*, from *Exuere*, to strip off.

At the end of that time, and much about the same day, they divested the habit they had, whilst they lived as fishes, and appeared with their *exuviæ* or cast coats under their feet, showing themselves to be perfect gnats.
Boyle. Works, vol. iii. p. 378.

Yet is there no danger lest the despotism of influence should destroy the vitals of a free constitution, and leave nothing behind but the form, the *exuviæ*, the name!
Knox. The Spirit of Despotism, s. 29.

EY'AS, *n.* Skinner says from the Fr. *Niais*, *niez*; It. *Nidiace*, *nidaso*, i. e. accipiter *nidarius*; but adds, that though this appears very probable, yet his mind inclines to believe that the Eng. *Nyas*; Fr. *Niais*, are of German origin, viz. from our *eyas* or *eyes-hawk*; and this from Ger. *Ey*, an *egg*; meaning a hawk recently out of the *egg*. The first etymology has been generally adopted. (See NIAS.) Cotgrave says, "*Niais*, a nestling, a young bird taken out of a nest;" and *niez*, "a *nias*-hawk" —Caseneuve;—"*Oiseaux niais*; from *Nidus*." And thus *eyas*, used adjectively, is—
Unfledged; immature, youthful.

But there is, sir, an ayrie of children, little *yases*, that cry out on the top of question: and are most tyrannically clap't for't.—*Shakespeare. Hamlet*, Act ii. sc. 2.

Hang these tame-hearted *eyasses*, that no sooner
See the lure out, and hear their husbands hollow,
But cry like kites upon 'em.
Beaum. & Fletch. The Woman's Prize, Act i. sc. 1.

'Ere flitting Time could wag his *eyas* wings
About that mighty bound, which doth embrace
The rolling sphere, and parts their houres by space,
That high Eternall powre, which now doth moue
In all these things, mou'd in itselfe by loue.
Spenser. An Hymne of Heauenly Loue.

As eagle fresh out of the ocean wave
Where he hath lefte his plumes all hory gray
And deckt himselfe with fethers youthly gay,
Like *eyas* hauke up mounts unto the skies,
His newly-budded pinions to assay.
Id. Faerie Queene, b. i. c. 11

Mist. Ford. How now my *eyas-musket*, what news with you? *Shakes. Merry Wives of Windsor*, Act iii. sc. 3.

If through their beauties, like rich work through lawn,
They would set forth their minds with virtues drawn,
In letting graces from their fingers fly,
To still their *eyass* thoughts with industry.
Marlow and Chapman. Hero & Leander.

EYE, *v.* } Goth. *Augo*; A. S. *Eag*; Dut. *Ooghe*; Ger. *Aug*. Skinner is inclined to prefer the Fr. Th. *Ougan*, *ostendere*; others, through the Fr. *Œil*; the Lat. *Oculus*. Tooke the Goth. *Augyan*, *ostendere*; in Ger. *Aug-en*; Dut. *Oog-hen*; and in this primitive meaning it is used by Shakespeare, in *Antony and Cleopatra*.
EYE, *n.*
EY'ER.
EY'EING, *n.*

To show; to snow to the sight; to hold or keep in sight or view; to view, to observe, to look at.
Eye is used for a small speck or spot, portion or quantity.
Eye, the *n.* is much used in *Composition*.

So rygtful he was, that than he hadde a dede hym self ydo,
That ageyn ys lawes was, and ys sone also,
For such dede a man schulde, that this hadde ywrogt,
Lose ys on *eye*, and he hym self ne sparede hym self nogt,
Bute let pulte out ys owne *eye*, and ys sone's al so.
R. Gloucester, p. 71.

And an dreduol dragon fram the West come myd hym to fyghte,
That the beom of ys *eyen* al the contreye lyghte.
Id. p. 202.

For as a man may nat see, that myase thus *eyen*
No more can no clerkes, bote hit be of bookes.
Piers Ploukman, p. 231.

For all that han here hele, and here *eyen* syghte
And lymes to laborye with. *Id. Ib.*

Your father is in sleight as Argus *eyed*.
Chaucer. Troilus, b. iv

And in his harping, whan that he hadde songe,
His *eyen* twinkeled in his head aright
As don the sterres in a frosty night.—*Id. Prologue.*

And downe on knees he gan to fall,
And forth his necke and heed out straught
To drinke of that well a draught,
And in the water anon was sene
His nose, his mouth, his *eyen* shene,
And he thereof was all abashed.—*Id. Rom. of the Rose.*

So howe curious these Fathers wer, in the wa. *eying* of theyr wares.—*Bale. English Votaries*, pt. i.

Full many mighty strokes on either side
Were sent, that seemed death in them to beare:
But they were both so watchfull and well *eyde*,
That they avoyded were, and vainly by did slide.
Spenser. Faerie Queene, b. iv. c. 3.

Cleop. ——— But, sir, forgive me
Since my becommings kill me, when they do not
Eye well to you.—*Shakespeare. Ant. & Cleop.* Act i. sc. 3.

The stranger *ey'd* her earnestly, and she
As earnestly desir'd that she might see
His perfect visage.—*Chalkhill. Thealma & Clearchus.*

—— Giovanni!
My nephew! let me *eye* thee better, boy.
In thee, methinks, my sister lives again.
Massinger. The Great Duke of Florence, Act I. sc. 2.

Ant. The ground indeed is tawny.
Seb. With an *eye* of green in't.
Shakespeare. Tempest, Act II. sc. 1.

Waiting aid, with earnest *eying*,
Calling God with bootlesse crying;
Dymm and dry in me are found,
Eye to see, and throat to sound.—*Sir P. Sidney*, Ps. 69.

The suitor was a diligent *eyer* of her.
Gayton. On Don Quixote, Notes.

What but faith *eying* the prize, will quicken us to run patiently the race that is set before us?
Barrow, vol. II. Ser. 3.

As the *eyes* are the windows to let in the species of all exterior objects into the dark cells of the brain, for the information of the soul; so are they flaming torches to reveal to those abroad, how the soul within is moved or affected.
Ray. On the Creation, pt. II.

Directing our *eye* is necessary for guiding our steps, and therefore the apostle here directs the *eye* of our mind to Jesus Christ: whom if we so contemplate as to learn what he was, and expects us to be, nothing will be wanting to carry us happily through the journey of life.
Seeker. Works, vol. I. Ser. 6.

EYRE. See Eire.

He was created Marquess of Buckingham, and made Lord Admiral of England, Chief Justice in *eyre* of all the parks and forests on the south side of Trent.
Reliquiæ Wottonianæ, p. 211.

EY'RY. Spelman says, from the Sax. *Eghe*; Ger. *Eye*, i. ovum, *g*, as is usual, softened into *y*; and thus, *Eyery*, (q.d.) eggery, ovorum repositorium. *Egg* is written *ey* in old English authors. See Egg.

In the rocks of this maritime coast of Pembroke are *eyries* of excellent falcons.—*Drayton. Poly-Olbion*, s. 5.

—— There the eagle and the stork
On cliffs and cedar tops their *eyries* build.
Milton. Paradise Lost, b. VI.

Then as an eagle, who with pious care
Was beating widely on the wing for prey,
To her now silent *eiry* does repair,
And finds her callow infants forc'd away.
Dryden. Annus Mirabilis.

EY'SELL. See Eisell.

F.

F, Ben Jonson says, is a letter of two forces with us; and in them both sound with the nether-lip rounded and a kind of blowing out; but gentler in the one than the other. The difference, he adds, will best be found in the word *of*, which, as a preposition, sounds *ov*, *of* him; as the adverb of distance, *off*, farre *off*, (*The English Grammar*, c. 3.) Wilkins considers *F* as the correspondent mute to *V*, framed by the same kind of position of the lips and teeth, and percolation of the breath betwixt them, with this only difference, that as the former (*V*) was with some kind of vocal sound, so this (*F*) is wholly mute, i. e. without any vocal sound. Wilkins also remarks, that *F* and *V* have the same power which is commonly ascribed to *P* and *B*, asperated, or rather incrassated, and that *F* is answerable to the Gr. Φ. (*On a Real Character*, pt. iii. c. 12.) There seems reason to suspect that in some instances *F* is a corruption from *be*; as *flap*, from *be-lap*; *pe* or *ph*, *lap*, *phlap*, or *flap*; *flank*, from *be-lank*, *pe* or *ph*, *lank*, *phlank*, *flank*.

FA'BLE, *v.*
Fa'ble, *n.*
Fa'bler, *n.*
Fa'bling, *n.*
Fa'bulist.
Fa'bulous.
Fa'bulously.
Fa'bulousness.
Fabulo'sity.

Fr. *Fabloyer*; Sp. *Fabular*; It. *Fabula*, *favellare*, *favola*; Lat. *Fabulare*; from the verb *fari*, to speak. Nothing more clear than that *fable* is spoken as well of that which is true, as of that which is false, (Vossius.) And hence *confabulandi vox*. *Fable* in English is applied only to—

Any feigned thing; a fiction or invention, told or narrated. A feigned tale or story; and

To *fable*,—to tell, narrate or relate feigned tales or stories, fictions or inventions.

As I preiede thee that thou schuldist dwelle at Ephesi whanne I went into Macedonie, that thou schuldist denounce to summen, that thei schulden not teche othirwise, neithir gyue tent to *fablis*.—*Wiclif.* 1 *Tim.* c. 1.

As I besought the to abyde styll in Ephesus when I departed into Macedonia, euen so do, yᵗ thou commaûde some that they teache no otherwyse: nether gene hede to *fables*.
Bible, 1551. *Id.*

First, whereof mirth serued there,
And eke what folke there with him were,
Without *fable* I wol discrive.—*Chaucer. Rom. of the R.*

Christ loued to haue the talke of his birth, and coming, first to aryse and beginne of suche reporters and publishers, as were men of suche simplicitie and plainnes, that no man woulde suspecte or mistrust any of them eyther of *fablyng* and lying, or elles of clokyng and counterfeicting.
Udal. Luke, c. 2.

Though I remembre the *fable*
Of Penelope most stable,
To her husband most trew,
Yet long time she ne knew
Whether he were on liue or ded.
Skelton. The Boke of Philip Sparow.

If so many examples, if suche copie of presydentes collected out of your own histories and gathered oute of youre owne writers suffice not to confounde your simple salique lawe inuented by falce *fablers* and crafty imaginers of your *fablyng* Frenche menne, then here what God saith in the booke of *Numeri*.—*Hall. Hen. V.* an. 2.

Mayest (thou, Theophilus) refuse the *fablinges* of a great sorte which dooe at thys present, vnder the false counterfeyte name of the Gospel, set out theyr owne peynted sheath.
Udal. Luke, Prologue.

Wherof with the froth of yt raging gust, the *fabulous* poets reporteth men to be engendered, which was ye first mother of the pagane priestes Chastyte.
Bale. Englishe Votaries, pt. II.

As for Noah, the *fabling* heathen, it is like, deified him. The Berosus of *fabling* Annius, calleth him Father of Gods, Heauen, Chaos, the Soule of the World.
Purchas. Pilgrimage, b. I. c. 16.

Though wicked kyngs and tyrants counterfeit her [Justice] sword, as some did that buckler, *fabled* to fall from heaven into the Capitol, yet she communicates her power to none but such as like herself are just, or at least will do justice.
Milton. Answer to Eikon Basilikè.

Tal. He *fables* not, I heare the enemie.
Shakespeare. 1 Pt. Hen. VI. Act iv. sc. 2.

Parth. What a strange torture
Is avarice to itself! what man, that looks on
Such a penurious spectacle, but must
Know what the *fable* meant of Tantalus.
Massinger. The Roman Actor, Act I. sc. 3.

Clar. Yet women sure, in such a case, are ever
More secret than men are.
Sil. —— Yes, and talk less.
Rom. That is a truth much *fabled*, never found.
You secret, when your dresses blab your vanities!
Ford. The Fancies, Chaste and Noble, Act III. sc. 3.

These idle *fablers* in the mean time slander us to the world, as guiltie of the same outragious proceedings against them.—*Bp. Hall. No Peace with Rome.*

Those bold *fabulists*, therefore take a course to cast themselves into that pit, whence they have presumptuously fained the deliverance of others.—*Id. A Sermon of Thanksgiving.*

I know they [books] are as lively, as vigourously productive, as those *fabulous* dragon's teeth; and being sown up and down, may chance to spring up armed men.
Milton. Of Unlicensed Printing.

When she [the Phœnix] her selfe is able to endure and carrie such a burthen, and to accomplish the voiage, she lifteth vp her father's bodie, and carrieth it to the altar of the sunne, and there doth burn and sacrifice it. These things are uncertain, and *fabulously* augmented.
Greneway. Tacitus. Annales, p. 131.

Herodotus hath besprinkled his work with many *fabulosities*, whereby if any man be led into errour, he mistaketh the intention of the author; who plainly confesseth he writeth many things by hearsay.
Brown. Vulgar Errours, b. I. c. 8.

But chiefly the words of consecration were by no means to be heard by the people; it being *fabled*, that when the words were spoken aloud, some shepherds had repeated them over their bread, which was thereupon presently turned into flesh.—*Burnet. History of Reformation*, an. 1548.

Fables were first began and raised to the highest perfection in the eastern countries, where they wrote in signs and spoke in parables, and delivered the most usefull precepts in delightful stories, which for their aptness were entertaining to the most judicious, and led the vulgar into understanding, by surprising them with their novelty.
Prior & Mountague. On Dryden's Hind and Panther.

Gregory of Tours (about A. D. 573) tells us a story of an infant Jew who happened to receive the Eucharist among the Christian children communicants. The story perhaps is *fabulous*, but the manner of his telling it is an argument of the practice of his own time.
Waterland. Works, vol. IX. p. 504.

From what has been observed, the attentive readers may perceive how to distinguish the true and proper allegorists from the *fablemongers* or mythics, (I know not what else to call them,) such as Dr. Burnet, &c. before mentioned.
Waterland. Works, vol. VI. p. 16.

Then ever, beauteous Contemplation, hail!
To loftier rapture thou canst wake the thought,
Than all the *fabling* poets boasted pow'rs.
Warton. Pleasures of Melancholy.

From seeds, or suckers, layers, or sets arise
Their various tribes, for now exploded stands
The vulgar *fable* of spontaneous birth
To plant or animal. *Dodsley. Agriculture*, c. 2.

Without more words you will readily apprehend that the fancies of our modern bards are not more gallant, but on a change of the scene, more sublime, more terrible, more alarming, than those of the classic *fablers*.
Hurd. On Chivalry & Romance, Let. 6.

Chief he admir'd that learned piece
Wrote by the *fabulist* of Greece,
Where Wisdom speaks in crows and cocks,
And Cunning sneaks into a fox.
Cawthorn. Birth and Education of Genius.

A forger or a *fabulist* would have made for Christ, discourses exhorting to virtue and dissuading from vice in general terms.—*Paley. Evidences*, pt. II. c. 4.

I take the *fabulous* birth of Minerva, the Goddesse of Arms, Wisdom, Arts, and Sciences, to have been an allegory of the ancients calculated to show, that women of natural and usual births must not aim at those accomplishments.
Chesterfield. Misc. Pieces. Common Sense, XIII.

His [Boethius'] is written with elegance and vigour, but his *fabulousness* and credulity are justly blamed. His *fabulousness*, if he was the author of the fictions, is a fault for which no apology can be made; but his credulity may be excused in an age when all men were credulous.
Johnson. Journey to the Western Islands.

Now, as, by his history, he means this book of Job, it is evident he supposed the *fabulosity* of the book concluded against the existence of the patriarch.
Warburton. Divine Legation, b. VI. s. 2.

FA'BRICATE.
Fabrica'tion.
Fa'bricator.
Fa'brick, *n.*
Fa'brick, *v.*

Fr. *Fabriquer*; It. *Fabricare*; Sp. *Fabricar*; Lat. *Fabricare*, *faber*; which Isidorus, rightly says Vossius, derives *a faciendo*, to form or frame.

"Fr. *Fabriquer*,—to *fabricate*, frame; build, make, forge, fashion, form; plot, invent, contrive, devise," (Cotgrave.)

The common verb is to *fabricate*. Milton has given an example of, to *fabrick*.

But going further into particulars, [Plato] falls into conjectures, attributing the affection of the soul unto the great God, but the *fabrication* of the body to the *Dii ex Deo*, or Angels, it seems according to the tradition of the Egyptians.
Hale. Origin. of Mankind, p. 290.

The almighty *Fabricator* of the universe, who doth nothing in vain, nor suffers his handmaid Nature to do so, when he created the erratic and fixed stars, did not make those huge immense bodies, whereof most are bigger than the earth and sea, tho' conglobated, to twinkle only, and to be an ornament to the roof of heaven.—*Howell*, b. III. Let. 9.

Ver. Why, here's a *fabric* that implies eternity,
The building plain, but most substantial;
Methinks it looks as if it mock'd all ruin.
Middleton. The Mayor of Quinborough, Act IV. sc. 2.

He who hears what praying there is for light and clear knowledge to be sent down among us, would think of other matters to be constituted beyond the discipline of Geneva, framed and *fabric'd* already to our hands.
Milton. Of Unlicensed Printing.

Once more, harmonious, strike the sounding string,
Th' Epean *fabric*, fam'd by Pallas, sing;
How stern Ulysses, furious to destroy,
With latent heroes sack'd imperial Troy.
Pope. Homer. Odyssey, b. viii.

She found the polish'd glass whose small convex
Enlarges to ten million of degrees
The nute, invisible else, of Nature's hand
Least animal; and shows what laws of life
The cheese-inhabitants observe, and how
Fabric their mansion in the harden'd milk,
Wonderful artists! *J. Philips. Cider*, b. i.

As he was not vain enough to think, that any Bill he could *fabricate* would be perfect, or that a Bill containing so large a number of various regulations would not call for much discussion, and even some alteration, he certainly would give due time for gentlemen to consider the subject.
Fox. Speech on the East India Bills, (Nov. 27, 1783.)

The very idea of the *fabrication* of a new government, is enough to fill us with disgust and horrour.
Burke. On the French Revolution.

The Revolution Society, the *fabricators* of governments, the heroick band of cashierers of monarchs, electors of sovereigns, and leaders of kings in triumph, strutting with a proud consciousness of the diffusion of knowledge, of which every member had obtained so large a share in the donative, were in haste to make a generous diffusion of the knowledge they had thus gratuitously received.—*Id. Ib.*

The distracted inhabitants of the world will fly to us for sanctuary, driven out of their countries from the dreadful consequence of not attending to seasonable reforms in government, victims to the folly of suffering corruptions to continue, till the whole *fabric* of society is dissolved and tumbles into ruin.—*Erskine. Trial of Thomas Hardy.*

FA'BURDEN. Fr. *Faux-bourdon*, which Cotgrave calls, the drone of a bag-pipe.

Nor the great belles he ronge after that, nor yet the freshe discante, prycksonge, counter point, and *faburden* be called for; in the whiche are the verye synagoge of Sathan.
Bale. Image, pt. iii.

What is the cause that it was a custom among the maidens of the Bottiæans in their dancing, to sing, as it were, the *faburden* of a song. Go we to Athens.
Holland. Plutarch, p. 735.

FACE, *v.* } Fr. *Face*; It. *Faccia*; Sp. *Haz*; Lat. *Facies*, from *facere*, to do, to make. *Facies* proprie idem sit, quod *factura*, say Vossius and Nonius. *Facies* est forma omnis et modus, et *factura* quædam corporis totius; a *faciendo* dicta, (Aul. Gellius, xxiii. 29.) The whole form and manner, and the make or composition of the whole frame or body; so called from *facere*, to form or frame. *Face*, the noun, is—

FACE, *n.* }
FA'CING, *n.* }
FACA'DE. }

The general form or appearance.

Then applied to, the exterior or superficial appearance; the front view, the countenance; the front or forepart of the head; and also, emphatically, to a good, confident, or bold *face*, with a subaudition of the adjectives.

Façade,—It. *Facciata*; Fr. *Façade*, *facies domus*, the front or frontispiece of a house;—a common term in architecture.

——— That blod adoun wende
So vaste in eye, and in *face*, that hym ney ablende.
R. Gloucester, p. 208.

And made him a loute al adoun, is *face* vpe on the ston.
Id. p. 476.

No non so faire of *face*, of spech so lufty.
R. Brunne, p. 30.

Bold was hire *face*, and fayre and red of hew.
Chaucer. The Prologue, v. 460.

Solinus speketh of a wonder kinde,
And saith of foules there is one,
Whiche hath a *face* of bloode and bone,
Like to a man in resemblance. *Gower. Con. A.* b. iii.

I haue here in thys fyrst part alreadye broughte you for the trewe fayth of the Catholike churche, agaynst your false heresy, wherewith you would *face* our Sauiour out of the blessed sacrament: I haue brought agaynst you to your *face*, Saint Bede, and Theophylactus.
Sir T. More. Workes, p. 1132.

And he sayde furthermore: thou mayst not see my *face* for there shal no man see me and lyue
Bible, 1551. *Exodus*, c. 33.

For there thou needs must learne to laugh, to lie,
To *face*, to forge, to scoffe, to companie.
Spenser. Mother Hubberd's Tale.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the *face* of Jesus Christ.
Bible. 2 Cor. iv. 6.

But since she did neglect her looking glasse,
And threw her sun-expelling masque away,
The ayre had starv'd the roses in her cheekes,
And pinch'd the lily tincture of her *face*,
That now she is become as blacke as I.
Shakespeare. Two Gentlemen of Verona, Act iv. sc. 4.

——— Or do you think
Your tawny coats, with greasy *facings* here
Shall conquer it?—*Barry. Merry Tricks*, Act iii. sc. 1.

Did you ever in your life know an ill painter
Desire to have his dwelling next doore to the shop
Of an excellent picture-maker? 'twould disgrace
His *face-making*, and undo him.
Webster. The Dutchesse of Malfy, Act iii. sc. 2.

On the 26th of this, [October,] was this murderer hanged, for more terror, at Charing Cross, in the very *face* of the court, though five hundred crowns had been offered by the strangers, his country men, to save his life
Strype. Memorials. Queen Mary, an. 1554.

The times were no more, when a Dryden or a Swift, in support of ministers and courts, alone *faced* legions, and fought them with advantage.
Maty. Memoirs of Lord Chesterfield, s. 4.

While the men wore shoes so long and picked, that they were forced to support the points by chains from their middle; the ladies erected such pyramids on their heads, that the *face* became the center of the body.
Walpole. Anecdotes of Painting, vol. i. c. 2.

FA'CET. Fr. *Facette*, diminutive of *face*; a small *face* or surface.

Honour, that is gained and broken upon another, hath the quickest reflection; like diamonds cut with *facets*.
Bacon. Ess. Of Honour & Reputation.

FACE'TE, *adj.* }
FACE'TELY. }
FACE'TENESS. }
FACE'TIOUS. }
FACE'TIOUSLY. }
FACE'TIOUSNESS. }

Fr. *Facétieux*; It. *Facetioso*, *faceto*; Lat. *Facetus*, which Donatus thinks is from *Facere*; *facetus* est, qui *facit* verbis, quod vult. Alii *facetus*, quia imitando se alium *facit*. But Perottus, inasmuch as *facetiæ* has respect to words and not to deeds, derives from *fari*, to speak.

Facetiousness implies, good humour or cheerfulness combined with wit.

Barrow (see the quotation from him) gives an elaborate and copious description of it. (*Sermon against Foolish Talking or Jesting.*)

Lodovicus Suessanus, a *facete* companion, diswaded him to the contrary.—*Burton. Anatomy of Melancholy*, p. 149.

They are the chiefe seats of love, and as James Lernutius hath *facetely* expressed in an elegant ode of his, &c.
Id. Ib. p 461.

Parables do not only by their plainness open the understanding, but they work upon the affections, and breed delight of hearing by the reason of that *faceteness* and wittiness which is many times found in them, by reason of which they insinuate themselves, and creep into us, and ere we are aware work that end for which they were delivered.
Hale. Rem. Ser. Luke, xviii. 1.

Next, the word politician is not used to his maw, and thereupon he plays the most notorious hobby horse, jesting and frisking in the luxury of his nonsense with such poor fetches to cog a laughter from us, that no antic hobnail at a morris but is more handsomely *facetious*.
Milton. Colasterion.

His [Thomas Bastard's] discourses were always pleasant and *facete*, which made his company desired by all ingenious men.—*Wood. Athenæ Oxon.*

In deliberations and debates about affairs of great importance, the simple manner of speaking to the point is the proper, easie, clear, and compendious way: *facetious* speech there serves onely to obstruct and entangle business, to lose time, and to protract the result.—*Barrow*, vol. i. Ser. 14.

B. answers very *facetiously*: I must own that a command to lend, hoping for nothing again, and a command to borrow, without returning any thing again, seem very different commands.—*Waterland. Works*, vol. vi. p. 86.

But first it may be demanded, What the thing we speak of is, or what this *facetiousness* doth import? To which question I might reply, as Democritus did to him that asked the definition of a man, 'Tis that which we all see and know: any one better apprehends what it is by acquaintance, than I can inform him by description.
Barrow, vol. i. Ser. 14.

On the reputation, however, of that education, by his singing, excellent mimickry, and *facetious* spirit, he [Worsdale] gained many patrons and business, and was appointed master-painter to the Board of Ordnance.
Walpole. Anecdotes of Painting, vol. iv. c. 3.

Magnificent in his living, reserved in his conversation, grave in his common deportment, but relaxing with a wise *facetiousness*, he [William I.] knew how to relieve his mind and preserve his dignity.
Burke. Abridgement of English History, an. 1067.

FA'CILE. }
FA'CILENESS. }
FA'CILY. }
FACI'LITATE, *v.* }
FACILITA'TION. }
FACI'LITY. }

Fr. *Facile*; It. *Facile*; Sp. *Facil*; Lat. *Facilis*, contracted from *facibilis*, that can or may be done; and thus, easy to be done, easily done.

Easy to be done or made, performed or accomplished; and applied to persons who have no hard or harsh, austere or repulsive qualities; who are affable, easy of access; easily persuaded or prevailed upon.

The principal cause of this my lyttell enterpryse, is to declare an induction or meane, howe children of gentyll nature or disposition may be trayned into the way of vertue with a pleasant *facilite*.—*Sir T. Elyot. Governour*, c. 22.

And let ourselues againe but vnderstand,
That as it more concernes the Turke then Rhodes,
So may he with more *facile* question beare it.
Shakespeare. Othello, Act i. sc. 3.

——— If from this houre
Within these hallow'd limits thou appeer,
Back to th' infernal pit I drag thee chain'd.
And seale thee so, as henceforth not to scorne
The *facil* gates of hell too slightly barr'd.
Milton. Paradise Lost, b. iv.

Too *facil* then thou didst not much gainsay,
Nay didst permit, approve, and fair dismiss:
Hadst thou bin firm and fixt in thy dissent,
Neither had I transgress'd, nor thou with mee.
Id. Ib. b. ix.

——— Alas,
That *facil* hearts should to themselves be foes,
When others they with *facilness* befriend,
That pliant twigs should break because they bend.
Beaumont. Psyche, c. 17. st. 197.

——— So *facile* he bore
His royall person, that he shooke shoutes from the Greekes, with thirst,
That he should conquer though hee flew.
Chapman. Homer. Iliad, b. xxiii.

They persuade themselves that your majesty [K. of Denmark] for this reason, will take those counsels in reference to this republic, which may *facilitate* the good success of those things propounded by your majesty to ourselves so desirous of your amity.—*Milton. Let. of State, April*, 1652.

A generall habit of sincerity, when it is referred to religious uses, proves a *facilitation* towards fidelity and perseverence in them.
Mountague. Devoute Essayes, pt. i. Treat. 10. s. 6.

P. Broth. Yes, yes, yes, she'll take still; she has a kind of *facility* in taking. How comes your hand bloody, sir?
Middleton. A Mad World, my Masters, Act iii.

And when once a man hath attained to such a sense of God as this is, all other acts of piety will be *facile* and easy to him. for indeed he cannot but exert them.
Beveridge, vol. ii. Ser. 91.

Upon occasion of this communication, the ambassadors mixt such discourse as might serve to *facilitate* somewhat more to be attained of that court for the said college (Oxon.)
Strype. Memorials. Hen. VIII. an. 1528.

Which, though of divers kinds, may (to add towards the *facilitations* of trials) be made of a very conspicuous colour, by the self-same metal, copper.—*Boyle. Works*, vol. ii. p. 497.

It breeds up a nursery of watermen, which upon occasion will prove good seamen; and with much *facility* maintaine intercourse and communion between cities and countries.
Parl. Hist. Chas. II. an. 1664. *The Speaker's Speech.*

Obedience becomes *facile*, and *facility* communicates the pleasures of habit.—*Cogan. Ethical Treat.* pt. ii. Dis. 2. c. 3.

If terms were offered to the Americans before it was too late, they might perhaps accept them at least it would be doing no more than justice required at our hands; it would detach many of them from the congress, and by dividing them, *facilitate* a conquest.
Fox. Speech. On the King's Speech, 18th Nov. 1777.

It is evident that the earliest searchers after knowledge must have proposed knowledge only as their reward; and that science, though perhaps the nurseling of interest, was the daughter of curiosity: for who can believe that they who first watched the course of the stars, foresaw the use of their discoveries to the *facilitation* of commerce, or the mensuration of time?—*Rambler*, No. 103.

Some gentlemen are not terrified by the *facility* with which government has been overturned in France.
Burke. Appeal from the New to the Old Whigs.

FACI'NOROUS. Lat. *Facinorosus*, formed from *facinus*, *oris*; and this, from *fac-ere*, to do;—any act or deed; subsequently applied, to a wicked act or deed.

Wicked, to an excess. See an example from Feltham in v. *Epidemick.*

And although in ye adepcion and obteining of ye garlāde I being seduced and prouoked by sinister counsail and diabolical temptaciō did commyt a *facynerous* and detestable acte.—*Hall. Rich. III.* an. 3.

He was of such stowte stomack and haute courage, yt at the same time yt he was drawen on the herdle toward his death, he sayd (as men do reporte) that for this myscheuous and *facinorus* acte, he should haue a name perpetual and a fame permanat and immortal.—*Hall. Hen. VII.* an 7.

He's of a most *factinerious* spirit, that will not acknowledge it to be the—

Ol. Laf. Very hand of heauen.
Par. I, so I say.
Shakespeare. All's Well that Ends Well, Act ii. sc. 3.

FACT.
FA'CTION.
FA'CTIONARY.
FA'CTIONER.
FA'CTIONIST.
FA'CTIOUS.
FA'CTIOUSLY.
FA'CTIOUSNESS.
FACTI'TIOUS.
FA'CTIVE.
FA'CTOR.
FA'CTORESS.
FA'CTORY.
FA'CTURE.
FA'CULTY.

Fr. *Faict* or *Fait*; It. *Fatto*; Sp. *Hecho*; Lat. *Factum*, from *Facere*, to do; any thing done. (The Lat. *Ag-ere*, *aug*-ere; Gr. Αγ-ειν, appear to be the Goth. *Auc*-an; A. S. *Eac*-an;—and the Lat. *Fac*-ere (c, hard;—*fag*-ere, *g*, hard) to be the A. S. *Feg*-an,—itself formed of the A. S. *Eac*-an, to *eke*, and the prefix, *Be*, successively corrupted into *pe*, *p*, *ph*, (φ,) *f*;—thus, *f-eac-an*, *f-eg-an*. See F, and FAG.)

Fact,—any thing do-ed or done; a *deed*, an act.

Faction,—applied to those who would *do* one thing in opposition to those who would *do* another. A party.

Facultas (from the obsolete *facul*) and *facilitas* (from *facilis*,) (see FACILE,) were originally the same, and only distinguished by usage. *Facultates*, sunt aut quibus *facilius* fit, aut sine quibus omnino *confici* non potest. (Cic. *de Inven.* lib. ii. 40.)

Faculty,—is that by which any thing *may be done* more easily, or without which it *cannot be done* at all; power, ability, capability.

It is applied to the professors or practitioners of a science: to the science; as the *faculty* of medicine.

For unto swiche a worthy man as he
Accordeth nought, as by *facultie*,
To haven with sike lazars acquaintance.
Chaucer. The Prologue, v. 244.

For it is no godly poynete for to cast a man headlong into the ryuer, yt by delueryng of him thou mayest seme to be a man of great *feacte*: but it is a godly thing to plucke out him yt chaunce is fallen in.—*Udal. Matthew*, c. 4.

In Galilea, not onely in all cityes, and in al villages, and al quarters, but also almost in euerye house are *factions*. And the heades of theis *factions* are they, whom they esteme worthyest to have it.—*Goldyng. Cæsar*, fol. 153.

But because he liued not longe, he coulde not proceede farre in his *factious* doinges, which tainted the Romaine prelates shamefully at this time especiallye.
Bale. The Pageant of Popes, fol. 60.

Therfor muste they be more cleane than the other, for they are the *factours*, or bayliffes of God.—*Id. Apol.* fol. 74.

First it is to be vnderstood, that the shipe for the voyage to St. Nicholas, in Russia, in which the *factors* and merchandise for the Persian voiage were transported, departed from Graues-end the 19th of June, 1579, which arrived at S. Nicholas in Russia, the 22d of July, where the *factors* and merchants landed, and merchandize were discharged.
Hackluyt. Voyages, vol. i. p. 419.

He was one of them that had the charge of the kinge's person, a valyant man of warre, and yet more famous in the *faculties* of peace.—*Brende. Quintus Curtius*, fol. 277.

When he who most excells in *fact* of arms,
In what he counsels and in what excels
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
Milton. Paradise Lost, b. ii.

I sing the civil wars, tumultuous broils,
And bloody *factions* of a mighty land;
Whose people haughty, proud with foreign foils,
Upon themselves turn back their conq'ring hand.
Daniel. Civil Wars, b. i.

Men. Prythee, fellow, remember my name is Menenius, always *factionary* on the party of your generall.
Shakespeare. Coriolanus, Act v. sc. 2.

I see zealous professors transformed to key-cold worldlings; reformed Catholicks turned to Romish *factionists*.
Bp. Hall. The Estate of a Christian. A Sermon.

This speech of his, the lesse that it favoured of *factious* partialitie and affection, the more auctoritie and sway it carried with it.—*Holland. Livius*, p. 528.

Glasses are sometime made hereof, and it becomes the chiefest ground for artificial and *factitious* gemms.
Brown. Vulgar Errours, b. i. c. 1.

Your majesty is a king whose heart is as unscrutable for secret motions of goodness, as for depth of wisdom. You are creator-like, *factive*, and not destructive.
Bacon. To the King, (*James I.*) Let. 276.

My *factor* sends me word a merchant's fled
That owes me for a hundred tun of wine.
Marlow. The Jew of Malta, Act ii.

Heere [Sofala] the Portugals haue on a little island (whence the whole kingdome hath his name) a fort and *factorie* of very rich trade, the people bringing great quantity of gold (whereof they haue plentifull mines) for their cloth and other commodities.
Purchas. Pilgrimage, b. vii. c. 7. s. 3.

——— I scent your cruel mercies,
Your *factress* hath been tamp'ring for my misery;
Your old temptation; your shee-devil.
Ford. The Fancies, Chaste & Noble, Act iii. sc. 2.

And as to the diversity of parts, there is no doubt but the *facture* or framing of the inward parts is as full of difference as the outward.—*Bacon. On Learning*, b. ii.

——— Her soul is so immense,
And her strong *faculties* so apprehensive,
To search into the depth of deep designs,
And of all natures, that the burthen, which
To many men were insupportable,
To her is but a gentle exercise,
Made, by the frequent use, familiar to her.
Massinger. The Emperor of the East, Act i. sc. 1.

Lor. Allow her fair, her symmetry and feature
So well proportion'd, as the heavenly object
With admiration would strike Ovid dumb,
Nay, force him to forget his *faculty*
In verse, and celebrate her praise in prose.
Id. The Bashful Lover, Act iv. sc. 1.

In a body, when the blood is fresh, the spirits pure and vigorous, not only to vital, but to rational *faculties*, and those in the acutest, and the pertest operations of wit and suttlety, it argues in what good plight and constitution the body is.—*Milton. Of Unlicensed Printing.*

——— This Duncane
Hath borne his *faculties* so meeke.
Shakespeare. Macbeth, Act i. sc. 7.

It would have been absurd to allege, in preaching to unbelievers, a *fact* which itself presupposed the truth of Christ's mission; and which could not have been proved without first taking for granted the truth of that very doctrine, in proof of which this *fact* was to have been alleged
Clarke, vol. ii. Ser 69.

Not that Paul, and Apollos, and Cephas, were themselves the persons, about whom the *factions* were really raised: but, (as may well be gathered from what he adds at the conclusion,) he puts the case of other teachers in his own, and Peter's, and Apollo's name; that under that representation, he might reprove the unreasonableness of the Corinthian *factions*, the more inoffensively and the more effectually.
Id. Ser. 139.

All the *factioners* had entered into a seditious conspiracy.
Bp. Bancroft. Dangerous Positions.

He [Dr. Stile] was a man of courage and spirit, and kept a strict hand over the growing *factionists*.
Strype. Life of Abp. Whitgift, an. 1576.

Christianity is an humble, quiet, peaceable, and orderly religion; not noisy or ostentatious, not assuming or censorious, not *factious* or tumultuous; they who think otherwise of it, are altogether strangers to it.
Waterland. Works, vol. vi. p. 376.

Lord Hyde. You of the jury, you see the indictment is for causing a libellous and seditious book to be printed, under such a title, that is, "The Speeches and Prayers, &c.," it is for causing this, seditiously, *factiously*, and wickedly, to be printed; and for selling and publishing it abroad to the king's people.—*State Trials. Sim. Dover & others*, an. 1663.

If our work and office be attended with this difficulty, sure it is your duty to pity us, to pray for us, to encourage us by all possible ways and means, to the vigorous performance of it; at least not to add to our load, or discourage us, either by your wayward *factiousness*, or stubborn profaneness, or sacrilegious injustice.—*Bp. Bull*, vol. i. Ser. 6.

The king, about a year after, seemed to make him his merchant, and granted him a licence, under the name of Sir Anthony Guidot, his *factors* and attorneys, to transport and carry over beyond seas woollen cloths, and kersies, &c.
Strype. Mem. Edw. VI. an. 1549.

For gain has wonderful effects,
T' improve the *factory* of sects.—*Hudibras*, pt. iii. c. 2.

For man's natural powers and *faculties*, even as they were before the fall, entire, were not sufficient or able of themselves to reach such a supernatural end, but needed the power of the divine Spirit to strengthen, elevate, and raise them thereunto.—*Bp. Bull*, vol. ii. Disc. 5.

It is true, that one man is charmed with Don Bellianis, and reads Virgil coldly: whilst another is transported with the *Æneid*, and leaves Don Bellianis to children. These two men seem to have a taste very different from each other; but in *fact* they differ very little.—*Burke. On Taste*, Introd.

The members of the court *faction* are fully indemnified for not holding places on the slippery heights of the kingdom, not only by the lead in all affairs, but also by the perfect security in which they enjoy less conspicuous, but very advantageous situations.—*Id. On the Present Discontents.*

Another thing will be of use to the administration, which is, that *factious* and seditious spirit that has appeared of late, in petitions, associations, &c. which shocks all sober thinking people, and will hinder them from going so far as otherwise they would have gone.
Chesterfield. Miscell. Works, vol. iv. Let. 91.

The opposition, whether patriotically or *factiously*, contending that the ministers had been oblivious of the national glory, and had made improper sacrifices of that publick interest, which they were bound not only to preserve, but by all fair methods to augment.—*Burke. Reg Peace*, Let. 3.

I have added sweets, from which our *factitious* wines are made.—*Id. Ib.*

The house in Leadenhall-street is nothing more than a change for their agents, *factors*, and deputies to meet in, to take care of their affairs, and support their interests.
Id. On Mr. Fox's East India Bill.

Instead of this, he totally sequestered himself from his country; and, abandoning all appearance of state, he took up his residence in an ordinary house, which he purchased in the suburbs of the Company's *factory* at Madras.
Id. Speech on the Nabob of Arcot's Debts, Adv.

——— With boundless will
Let Self maintain her state and empire still,
But let her, with more worthy objects caught,
Strain all the *faculties* and force of thought
To things of higher daring.—*Churchill. The Conference.*

The obstinacy of Lord Chesterfield's deafness, which increased every day, and disqualified him more and more for society, had induced him to yield to the repeated advice of the *faculty*, to try whether any benefit could be obtained from a journey to Spa.—*Maty. Mem. of L. Chesterfield*, s. 6.

FACU'ND.
FACU'NDOUS.

From Lat. *Fari*, to speak. *Facundus*, so said, quia facile ornateque *fatur*, (Vossius.) And thus equivalent to—*Eloquent*, (qv.)

Discrete she was in answering alway,
Though she were wise as Pallas, dare I sain,
Hire *facounde* eke ful womanly and plain,
No counterfeted termes hadd she
To semen wise.—*Chaucer. The Doctoures Tale*, v. 11,984

Of eloquence was neuer found
So swete a sowning *facound*
Ne trewer tonged.
Id. Dreame.

This Richard was a man of meruelous qualities, and *facundious* facions.—*Hall. Hen. VI.* an. 33.

FA'DING, n.
FADE, v.
FADE, *adj.*
FA'DELESS.
FA'DINGNESS.
FA'DY.

Kilian says—*Vadden*, deflorere, deflorescere, flaccescere; Eng. to *fade*. *Vaddigh*, flaccidus; Fr. *Fade*; Eng. *Faded*. Junius derives from the Fr. *Fade*, insipidus; and this he and Menage from the Lat. *Fatuus*. In our older writers the word is also written with *v*,—*Vade*. See the quotation from the *Mirrour for Magistrates*, and the last from Udal.

To decay, to decrease, to languish; to wither, to expire; to wither away, to vanish, to disappear.

So feble and eke so olde was she,
That *faded* was all her beautie.—*Chaucer. Rom. of the R.*

And thus whan that the light is *faded*,
And vesper sheweth hym alofte,
And that the night is longe and softe
Under the cloudes derke and stille,
Than hath this thynge most of his wille.
Gower. Con. A. b. iv.

And saw comyng ageine his chare,
Two pilgremes of so great age,
That like vnto a drie image
That weren pale and *fade* hewed.
Id. Ib. b. i.

My writhled cheekes bewraye that pride of heate is past,
My stag'ring steppes eke tell the trueth, that nature *fadeth* fast.
Gascoigne. The Divorce of a Lover.

But it [your minde] shall despise these vile and *fading* thinges.—*Udal. Matthew*, c. 6.

It is a naughty chaunge or alteracion of thinges, whē a man falleth again from the loue of the goodes of the soule, to the desyre of the goodes of the body from true riches to vayne and deceyuable riches: from euerlastyng commodities, to *fading* and transitory.—*Id. Marke*, c. 10.

That if God dooe with so great prouydence clothe a blade euen commoly growing euerie where, and anon after to *vade* and perishe awaie, and such a blade as this daie is freash and greene in the field, and the next morow whan it is dried vp, is cast into yᵉ fournace mouth to be burned, how much more wil he not suffer you to be vnclothed, O ye of litel faith.
Id. Luke, c. 12.

——— Beauties freshest greene
When spring of youth is spent, will *vade*, as it had neuer been;
The barren fields, which whilom flower'd as they would neuer *fade*,
Inricht with Summer's golden gifts, which now been all decay'd,
Did shew in state there was no trust, in wealth no certaine stay,
One stormie blast of frowning chance could blow them all away.
Mirrour for Magistrates, p. 556.

—— With greedy eye
He sought, all round about, his thirsty blade
To bathe in blood of faithlesse enemy;
Who all that while lay hid in secret shade;
He stands amazed how he thence should *fade*.
Spenser. Faerie Queene, b. I. c. 8.

What stony hart, that heare thy haplesse fate,
Is not impierst with deepe compassiowne,
And makes ensample of man's wretched state,
That flowres so fresh at morne, and *fades* at evening late!
Id. Ib. b. iii. c. 9.

This befals them, when beautie (the *fadingness* whereof is the greatest detector and impeacher of our frailtie) proves an insurer of the lastingness of this life.
Mountagne. Devoute Essayes, pt. ii. Treat. ii. s. 3.

Jove, with his *fades* thunder I despise,
And only fear the lightning of your eyes.
Dryden. Ovid. Metam. b. xiii.

My glory [Virgil] by thy skill shall brighter shine
With native charmes and energy divine!
Britain with just applause the work shall read,
And crown with *fadeless* bays thy sacred head.
Needler. To the Earl of Roscommon.

Tar water being made in an earthen vessel unglazed, or that hath lost part of its glazing, may extract, (as it is a strong menstruum) from the clay, a *fade* sweetishness, offensive to the palate
Bp. Berkeley. Farther Thoughts on Tar-water.

Know, first, that light displays and shade destroys
Refulgent nature's variegated dyes.
Thus bodies near the light distinctly shine
With rays direct, and as it *fades* decline.
Mason. Du Fresnoy's Art of Painting

Survey those walls, in *fady* texture clad,
Where wand'ring snails in many a winding path,
Free, unrestrain'd, their various journeys crawl.
Shenstone. Economy, pt. iii.

FADGE. Ger. *Fugen*; Dut. *Voeghen, fochen*; A. S. *Feg-an*, "*gefeg-an*, componere, jungere, to compound or compose, to set, put or joyn together; *it. quadrare*, to agree, to serve aptly in a place. Hence, happily, our *Fadge*; as when we say, things will not *fadge*, i. they will not be brought together, they will not so suit, correspond or agree, as to serve to that end whereto they are designed," (Somner.) See FAG.

"It hath beene when as heartie loue
Did treate and tie the knot,
Though now, if gold but lack in graines
The wedding *fadgeth* not."
Warner. Albion's England, b. iv. c. 29.

With flattery my Muse could neuer *fadge*,
Nor could this vain security effect,
From looser youth to win a light respect
Too base and vile. *Drayton. Pastorals*, Ecl. 3.

If this Scotch garboils do not *fadge* to our minds, we will pell mell run amongst the Cornish choughs presently, and in a trice.—*Ford. Perkin Warbeck*, Act iv. sc. 2.

Yet they shall be made, spite of antipathy, to *fadge* together, and combine as they may to their unspeakable wearisomeness, and dispair of all sociable delight in the ordinance which God establish'd to that very end.
Milton. Doctrine, &c. of Divorce, b. i. Pref.

For when they came the shape to model,
Not one could fit another's noddle;
But found their light and gifts more wide
From *fadging*, than th' unsanctify'd.—*Hudib.* pt. iii. c. 2.

Proceed to tragics: first, Euripides
(An author where I sometimes dip a-days)
Is rightly censur'd by the Stagirite,
Who says his numbers do not *fadge* aright.
Swift. To Dr. Sheridan, 1718.

FAG, *v.* } Perhaps a consequential usage of
FAG, *n.* } *Fegan, ge-fegan*, to order rightly, to labour or strive to make things fit or suit, or answer their purposes; and thus—

To labour hard, to labour assiduously, to work or labour till wearied. To be *fagged*; to be over-laboured, to be wearied with labour. A *fag*, a hard worker; a laborious drudge.

By Act of Parliament (4 Edw. IV.) cloths are required to be perfected according to one order of workmanship, without difference in the weaving, &c. And in case (it is added) any such difference or raw or skaw cocle or *fagge*, happen to be in any part of the said clothes, &c., then a seal of lead shall be set, &c. for perfect knowledge to be had to the buyer thereof. (See *Rastall*, fol. 123.) Thus, *fag* appears to have been applied to—

The inferior material or workmanship *joined* or *fitted* to the superior. And then, generally, to—

Any coarser or inferior material or workmanship; any thing coarser or inferior.

Fag, the verb and noun, though common in speech, (especially at our public schools,) are not so in writing.

Fag-end,—the end finished or worked off with inferior materials or workmanship, or both; and thus, (met. and lit.) the part or portion less valued or esteemed; of less value or estimation, consideration or consequence.

Spun. Who should think that we, coming forth of the *fag-end* of the world, should yet see the golden age, when so little silver is stirring.
Massinger. The Virgin-Martyr, Act ii. sc. 3.

The sprightlier infidel, as yet more gay,
Fires off the next ideas in his way,
The dry *fag-ends of ev'ry* obvious doubt,
And puffs and blows for fear they should go out.
Byrom. Enthusiasm.

But in comes a gentleman in the *fag-end* of October, dripping with the fogs of that humid and uncertain season, and does not hesitate in diameter to contradict this wise and just royal declaration.—*Burke. On a Regicide Peace*, Let. 4.

FA'GOT, *v.* } Fr. *Fagoter, fagot*; It. *Fagotto*.
FA'GOT, *n.* } Skinner, from the Lat. *Fascis*, (sc.) *ligni*; Menage, from Φακελος, i. e. Φορτιον ξυλων; Caseneuve, from the Lat. *Fagus*, a beech tree, *fagots* (he imagines) being first made of that wood. The It. *Faggetto* is a plantation of beech trees. Perhaps from A. S. *Feg-an*, to put together. (See FADGE.) It is (like the Lat. *Fascis*) applied to—

A bundle of sticks.

To *fagot*,—to bind or tie up in *fagots* or bundles; also, to burn with *fagots*.

Defending by their seculare armes idolatry, fighting, burning, and *fageting* for their idols
Joye. The Exposicion of Daniel, c. 11.

Casting before them the earth by little and little, they made one trauerse euen vnto the wall on two sides in all their batteries the which they made thick and strong with woolpacks, and other *fagots*, to assure themselues the better of our flanckers.—*Hacluyt. Voyages*, vol ii pt. i. p 123.

But here I must give warning, that it be done distinctly and severally, the philosophies of every one throughout by themselves, and not by titles packed and *fagotted* up together, as hath been done by Plutarch.
Bacon. Advancement of Learning, b ii.

Did they not bind your worship's knighthood by the thumbs? then *fagotted* you, and the fool, your man, back to back.—*Wilkins. Miseries of Inforced Marriage*, Act v.

Ent'ring into their inner lodgings, they found *faggots* of bones of men's armes and legges, which they reserue to make heads for their arrowes.
Purchas. Pilgrimage, b. ix. c. 13. s. 2.

He was too warm on picking work to dwell,
But *fagotted* his notions, as they fell,
And if they rhym'd and rattled, all was well.
Dryden. On Elkanah Settle.

The said reverend father enjoyned him by his oath, and under pain of relapse, that on the Lord's-day next, he should go before the cross bare headed, in procession, in his Church of Saint Leonard at Hith, near Colchester, where he was a parishioner, carrying a *faggot* on his shoulder.
Strype. Memorials. Hen. VIII. an. 1527.

She, wretched matron, forc'd in age, for bread,
To strip the brook with mantling cresses spread,
To pick her wintry *faggot* from the thorn,
To seek her nightly shed, and weep till morn
She only left, of all the harmless train,
The sad historian of the pensive plain.
Goldsmith. Deserted Village.

FAIL, *v.* }
FAIL, *n.* }
FA'ILANCE. }
FA'ILING, *n.* } Fr. *Faillir*; It. *Fallire*; Sp. *Fallar*; Dut. *Faelen*, from the Lat. *Fallere*, which Vossius thinks is from Φαλ-ειν, Dorice pro Φηλ-ειν, decipere. As the Fr. *Faillir*,
FA'ILURE. }
To deceive, to disappoint; and thus, to desert, to forsake, to quit, relinquish or abandon; and also, to wane, to decay, to decease, to perish; to be wanting or deficient; to miss, to err.

Frut and corn ther *faylede*, tempestes ther come,
Lygtynge & thondre ek. *R. Gloucester*, p. 378.

Ac smot to hym myd ys ost, & ther wythoute *fayle*,
At Eccestre strong ynou hii smyte an batayle.—*Id.* p. 245.

Sore thei were trauailed, & socour com tham non,
And alle ther store *failed*, ther mete was nere gone.
R. Brunne, p. 30.

For meny men of this molde, setten more her herte
In worldliche good than in God, for thy grace hem *failleth*.
Piers Ploughman, p. 193.

I hold a mouse's wit not worth a leke
That hath but on hole for to starten to,
And if that *faille*, than is all ydo.
Chaucer. The Wif of Bathes Prologue, v. 6156.

[He] thinketh, here cometh my mortal enemy,
Withouten *faille*, he must be ded or I.
Id. The Knightes Tale, v. 1646.

Of silver in thy purse shalt thou not *faille*.
Id. The Shipmannes Tale, v. 13,178.

To mourther who that woll assente,
He mate not *faile* to repent.—*Gower. Con. A.* b. iii.

For tristeth wel withoute *faile*,
There is no thinge, which shall you faste,
That ought of reason to be do.—*Id. Ib.* b. viii.

Albeit that the season of the yeare mete for the warrefare *fayled*, yet he thought it might be greatly for hys behoof, to go vnto the iland and see what manner of men they were.
Goldyng. Cæsar, fol. 97.

Than they sayd, sirs, without *fayle* there is no body within the castell. howe know you that? quod Sir Gualtier: Sir, quod they, we know it, for there is none appereth at their defence at all our shot.
Berners. Froissart. Cronycle, vol. ii. c. 38.

Till that the rest him seeing lye on ground,
Ran hastily, to weet what did him ayle.
Where, finding that the breath gan him to *faile*,
With busie care they stroue him to awake,
And doft his helmet, and vnlid his maile.
Spenser. Faerie Queene, b. iv. c. 1.

K. Hen. —— Let dinner cheerfully
Be serv'd in; this day of the week is ours,
Our day of providence, for Saturday
Yet never *fail'd*, in all my undertakings
To yield me rest at night.
Ford. Perkin Warbeck, Act iii. sc 1.

—— So thou, Posthumus,
Wilt lay the leauen on all proper men;
Goodly, and gallant, shall be false and periur'd
From thy great *faile*.—*Shakes. Cymbeline*, Act iii. sc 4.

Kin. Speake on;
How grounded hee his title to the crowne
Vpon your *faile*; to this poynt hast thou heard him
At any time speake ought?—*Id. Hen. VIII.* Act i. sc 2.

His sicknesses in the later years of his life gave him but short and seldom truce, and always made it necessary for him not to stir from his chair, or so much as read a letter for two hours after every meal, *failance* wherein being certainly reveng'd by a fit of the gout.
Fell. Life of Hammond

If I acknowledge myself ever to have been a sinner, and to have *failings* in all I do, having always believed in Christ, is not this (say they) enough!
Goodwin. Works, vol. v. p. 359.

And am I so far grown mistress of myself,
That I who th'other day could scarce o'ercome
The sense of a slight *failure* at Madrid,
Can here at home suffer indignities,
And tell you calmly, and with unconcern'dness,
Be you Elvira's, and Elvira yours!—*Digby. Elvira*, Act v.

—— The soul
Of man alone, that particle divine,
Escapes the wreck of worlds, when all things *fail*.
Somervile. The Chace, b. iv.

The Fathers of the first three centuries, (that golden age of Christianity, tried and purified in the fire of persecution,) though not exempt from *failings*, not infallible, were yet men of higher character than those of the tenth or eleventh.
Waterland. Works, vol. v. p. 304.

If you do not succeed, you are without resource; for, conciliation *failing*, no further hope of reconciliation is left.
Burke. On Conciliation with America.

He insinuates that I was incited by avarice, or ambition, or party spirit. I have *failings* in common with every human being, besides my own peculiar faults: but of avarice I have generally held myself guiltless.
Fox. Speech. East India Bills.

[His enemies accused] him of having incited Creech to translate Horace, that by his *failure* in that work he might lose the reputation which he had gained by his poetical version of Lucretius.—*Malone. Life of Dryden.*

Our business is to shew, that objects of great dimensions are incompatible with beauty, the more incompatible as they are greater, whereas the small, if ever they *fail* of beauty, this *failure* is not to be attributed to their size.
Burke. On the Sublime and Beautiful, pt. iv. § 24.

FAIN, *v.* }
FAIN, *adj.* }
FAIN, *adv.* } A. S. *Fægnian*, gaudere, lætari, to be glad, to rejoice, to *fain*, (Somner.) *Fain*, the adverb, is still in common use,
FA'INNESS. }
Gladly, willingly, joyfully.

Tho this strong mon was slawe, that so strong was in fygt,
Ys men bi gonne to flee and *fayn* that heo mygt.
R. Gloucester, p. 121.

Thei were *fayn* to ask pes, & feaute thei him suore.
R. Brunne, p. 28.

"Ellred," said Dunstan, "thi brother Edward was slayn
Thorgh thi moder Estrid, ther of scho was fulle *fayn*."
R. Brunne, p. 37.

Then Waryn Wyseman, and Wyleman his felawe
Fayne were to folwen hem, and faste ryden after.
Piers Ploughman, p. 65.

And of another thing they were as *fayn*,
That of hem alle was ther non yslayn.
Chaucer. The Knightes Tale, v. 2709.

The countreymen burye theyre corne after that manner, for want wherof the souldiours were *fayne* to lyue with herbes, and suche fishe as they caught in the ryuers.
Brende. Quintus Curtius, fol. 183.

As touching heretikes, I hate that vice of theirs and not their persons, and very *fayne* would I that the tone were destroied, and the tother saued.—*Sir T. More. Workes*, p. 925.

But the vnrewly multitude flocking about him, were euermore at the veray heeles of him with importune throng, and pressed stil vpon him, for *fainneese* to heare the word of God out of his mouth.—*Udal. Luke*, c. 5.

His hart's enshrined saint, his heaven's queene,
Fairer then fairest, in his *fayning* eye
Whose sole aspect he counts felicitye.
Spenser. Hymne. In Honour of Loue.

Whose steadie hand was *faine* his steed to guyde,
And all the way from trotting hard to spare,
So was his toyse the more, the more that was his care.
Id. Faerie Queene, b. iv. c. 6.

And, maiden, here in the sight
Of all your suitors, every man of worth,
I'll tell you whom I *fainest* would prefer
To the hard bargain of the marriage-bed.
London Prodigal, Act ii. Anon.

That puffed up with smoke of vanity,
And with selfe-loved personage deceiv'd,
He gan to hope of men to be receiv'd
For such, as he him thought, or *faine* would bee.
Spenser. Faerie Queene, b. ii. c. 3.

This cooled them a little that would *fain* have been doing, because they supposed that all the army of the Athenians had been already in the city: the other, on the contrary side, were very glad to talk of peace, without any further danger.—*North. Plutarch*, p. 179.

My comfort is, that by this opinion my enemies are but sucking criticks, who would *fain* be nibbling ere their teeth are come.—*Dryden. Pref. to All for Love.*

The poem also, or the pilgrim, or both, have accompanied me from first to last, and perhaps it may be a pardonable vanity which induces me to reflect with complacency on a composition which in some degree connects me with the spot where it was produced, and the objects it would *fain* describe.—*Byron. Ded. to Childe Harold's Pilgrimage.*

FAINT, *v.*
FAINT, *adj.*
FA'INTING, *n.*
FA'INTISH.
FA'INTISHNESS.
FA'INTLESS.
FA'INTLY.
FA'INTLING, *adj.*
FA'INTNESS,
FA'INTY.

Past part. *Fained, fain'd, faint* or *feined, feind, feint*; of the A. S. verb *Fynig-ean*, to corrupt, to decay, to wither, to fade, to pass away, to spoil in any manner, (Tooke, ii. 61.) And on this past part. the verb is formed.

To decay, to pass away, to *wane*, to deprive of all strength or power; to waste away, to be or become weak or feeble, to be or cause to be enfeebled, to sink, deject or depress.

& tho it com to the strengthe, hii fouzte *feinteliche*.
R. Gloucester, p. 515.

Conseil gan he take, that he suld be partie,
And Gode acorde to make, forsothe fulle *fayntlie*.
R. Brunne, p. 152.

O foule lust of luxurie, lo thin ende,
Nat only that those *faintest* mannes mind,
But verraily thou wolt his body shende.
Chaucer. The Man of Lawes Tale, v. 5347.

What shall she sain, her witte is all ago,
Right as a wolfe that *fainteth* a lambe alone,
To whom shal she complain or make mone.
Id. Legend of Lucrece.

And all so feble, and in such wise
I was, that vnneth might I rise
So far trauailed, and so *faint*
That neither knew I kirke ne saint
Ne what was what, ne who was who.—*Id. Dreame.*

And though he differ thee, thinke it not long, nor *faint* not in thy fayth, or be slacke in thy prayer.
Tyndall. An Exposition vpon Matthew, c. 7.

Like as the feeble moone doth give sometime a *fainting* light
To men that walke in woodes, whã clouds do kepe the skies from sight,
And al things altred ben, and coulouree cleere are hyd by night.— *Phaer. Virgill. Æneidos*, b. vi.

And as I sat to write my plaint,
Meaning to show my great vnrest,
With quaking hand, and hart ful *faint*,
Amid my playntes among the rest, &c.
Vncertaine Auctore. The Louer telleth his Diuers Ioies, &c.

That it woulde please hym to graunt vnto vs, the grace of perseuerasunce, to continue in the exercise and obseruation of his wyll and pleasure, least that by the *faynting* and faylyng therin, we myght after fall from that our former happy state of his grace and fauour.
Fisher. On Prayer, Last Reason.

Nimirum hi homines frigent, in faieth these men are colde and *faintly*.—*Udal. Flowers of Latine Speaking*, p. 48.

Whan they came to the barryers they began to skrymisshe but *faintly*, and lyke suche persones as coulde but lytell skyll of feates of armes.
Berners. Froissart. Cronycle, vol. ii. c. 170.

And vpon them that are lette a lyue of you I wyll sende a *fayntnesse* into theyr hartes in the lande of theyr enemies: so that the sounde of a leafe that falleth, shall chase them, and they shall flee as though they fled a swerde, and shal fall no man folowinge them.—*Bible*, 1551. *Leuiticus*, c. 26.

Jacob sod potage, and Esau came frõ the felde and was *faynte*, and sayde to Jacob· let me suppe of yᵗ redde potage, for I am *fainty*.—*Id. Genesis*, c. 25.

The houses spoyld (that mischeif yet remaynd, and great anoy)
Shall I abide to see? and Drances woordes not prooue vntrue?
And shall this ground *faint-harted* dastard Turnus flying viewe?
Is it so vile a thyng to die?
Phaer. Virgill. Æneidos, b. xii.

—— Yet least they *faint*
At the sad sentence rigorously urg'd,
For I behold them softned and with tears
Bewailing thir excess, all terror hide.
Milton. Paradise Lost, b. xi.

He blest himselfe, as one sore terrifide;
And, turning feare to *faint* deuotion,
Did worship her as some celestiall vision.
Spenser. Faerie Queene, b. iv. c. 6.

Methought I saw my late espoused saint,
Brought to me, like Alcestis, from the grave,
Whom Jove's great son to her glad husband gave,
Rescued from death by force, though pale and *faint*.
Milton, son. 23.

Sleep hath forsook and giv'n me o're
To death's benumming opium as my only cure
Thence *faintings*, swoonings of despair,
And sense of heav'n's desertion.—*Id. Samson Agonistes.*

And I assure you this root [elecampane] thus confected is singular good for *faintings*; and especially quickneth the dulnesse and defect of the stomacke.
Holland. Plinie, b. xix. c. 5.

The temper of my loue, whose flame I find
Fin'd and refin'd too oft, but *faintless* flashes,
And must within short time fall downe in ashes.
Stirling, son. 22.

His bootelesse bow in feeble hand vpcaught,
And therewith shot an arrow at the lad;
Which *faintly* fluttring scarce his helmet raught,
And glauncing fel to ground, but him annoyed naught.
Spenser. Faerie Queene, b. iii. c. 5.

Though much renown'd because it [the emeraud] chastness loues,
And will when worn by the neglected wife,
Show when her absent lord disloyal proues,
By *faintness*, and a pale decay of life.
Davenant. Gondibert, b. iii. c. 4.

Yea, such a fear and *faintness* is grown in court, that they wish rather to hear the blowing of a horn to hunt, than the sound of a trumpet to fight.
Lyly Alexander & Campaspe, Act iv. sc. 3.

His name was Daunger, dreaded over all;
Who day and night did watch and duely ward,
From fearefull cowards entrance to forstall
And *faint-heart* fooles, whom shew of perile hard
Could terrifie from fortune's faire award.
Spenser. Faerie Queene, b iv. c 10.

Though great the pain and anguish that he bore,
His friends' and subjects' grief afflict him more,
Yet even that, and coming fate, he bears;
But sinks and *faints* to see a brother's tears
Duke On the Death of Charles II.

Thus every plant has its atmosphere, which have very various effects on those who stay near them, some producing head-achs, sleep, *fainting*, vapours; and others, a great refreshment of the spirits.—*Arbuthnot. On Aliments*, c. 3. s. 3.

A certain degree of heat lengthens and relaxes the fibres; whence proceeds the sensation of *faintishness* and debility in a hot day.—*Id. On Air.*

Hab. There's no having patience, thou art such a *faintling*, silly creature.—*Id. Hist. of John Bull*, pt. ii. c. 13.

—— Thy little sons
Permit to range the pastures; gladly they
Will mow the cowslip posies, *faintly* sweet,
From whence thou artificial wines shalt drain
Of icy taste, that, in mid fervours, best
Slack craving thirst, and mitigate the day.
J. Philips. Cider, b. ii.

Conon. From Severn's banks, even to this barren down,
Our foremost men have prest their *fainty* rear,
And not one Saxon face has been beheld.
Dryden. King Arthur, Act i. sc. 1.

What boldly I begin, let others end;
My strength exhausted, *fainting* I descend,
And choose a less, but no ignoble theme.
Young. The Last Day, b. iii.

The story of Saint Peter delivered out of prison; the drawing and execution good, but the colouring in some parts *faint*.—*Walpole. Anecdotes of Painting*, vol. ii. c. 1.

Faintings, giddiness, pains in my stomach, vapours, all take it by turns, and sometimes attack me in a body, and almost overpower me.
Chesterfield. Miscell. Works, vol. iii. Let. 78.

If on coming home from a journey in hot weather you find yourself *faintish* and drouthy, and call for a glass of wine and water, have you not a pleasure in seeing the wine pour from the bottle or sparcle in the glass, even before you bring it to your mouth.
Search. Light of Nature, vol. i. pt. i. c 6.

Oh! many a night on this lone couch reclined,
My dreaming fear with storms hath wing'd the wind,
And deem'd the breath that *faintly* fann'd thy sail,
The murmuring prelude of the ruder gale
Byron. The Corsair, c. i.

FAIR, *adj.*
FAIR, *ad.*
FAIR, *n.*
FAIR, *v.*
FA'IRLY.
FA'IRNESS.

A. S. *Fæg-er*; which Skinner derives from *fæg-en*, (see FAIN,) gaudium, joy or gladness, (q. d.) aspectu jucundus; for all things *fair* or beautiful, gaudium excitant. In Goth. *Fairgus* is mundus. See Junius, *Goth. Gloss.*

Free from speck, spot or blemish; spotless, pure; and thus, pleasing, pleasing to the sight, beautiful; and, (met.) candid, equitable, impartial, just, honourable; also pleasing, gratifying, favourable, conferring success; gentle, peaceful.

That maide was to lond y brogt of so noble gentrise,
Fairor womman nas the non, y hote heo was Gewise.
R. Gloucester, p. 66.

Malde hight that mayden, a *fayrer* mot non lyue.
R. Brunne, p. 105.

Thanne was ich al so *fayn*. as foul of *fair* morwenynge
Piers Ploukman, p. 188.

Ich ros up and reverenced God. and ryght *fayre* hym greete. *Id.* p. 317.

And *fariche* hadd of hus *fairnesse*. *Id.* p. 224

What ladies *fayrest* ben or best dancing,
Or which of hem can carole best or sing,
Ne who most felingly speketh of love.
Chaucer. The Knightes Tale, v. 2203.

But what she was, she wold no man seye
For foule ne *faire*, though that she shulde deye.
Id. The Man of Lawes Tale, v. 4945.

They were ful glade whan I spake hem *fayre*,
For God it wot, I chidde hem spitously.
Id. The Wif of Bathes Tale, v. 8804.

But soch a *fairnesse* of a necke
Had that swete, that bone nor brocke
Nas there non seen. *Id. Dreame.*

To draw folk to heven, with *fairnesse*,
By good ensample was his besinesse.—*Id. Prologue*, v. 521.

My *faire* maiden well ye bee,
Of thyn answere, and eke of thee
Me liketh well. *Gower Con. A.* b i

Tedet harum quotidianarum formarum, I am wery of these, that amonge vs are called and taken for *faire* women. or I haue dooen with those *faire* women, that we haue dayly here among vs.—*Udal. Flowers of Latine Speaking*, fol. 81.

And yet all the season yᵉ Duke of Berry was behynde, and came but *fayre* and easely, for he had no grete appetyte to go into Englande.—*Berners. Frois. Cron.* vol. ii. c. 55

The whitenesse thereof [ivory] was so much esteemed, that it was thought to represent the natural *fairenesse* of man's skinne.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 19.

They of the castell sawe how they were assailed on all sydes, and coude parceyue no consort, and sawe well how the duke nor the constable wolde not departe thens tyll they had ye castell at their wyll, outher wyth *foyrnesse* or foulnesse.—*Berners. Froissart. Cronycle*, vol. i. c. 321.

Lyke as a *fayre playstred* wall in a wynter house, and an hye buyldynge, may not abyde the wynde and storme euen so is a fooles hearte afrayde in hys ymaginacyon.
Bible, 1551. *The Boke of Jesus Syrach*, c. 22.

Which *faire-told* tale, allured to him muche people, as well of the chiualry as of the meane sort
Hall. Hen. VI. an. 30.

For since each hand hath put on nature's power,
Fairing the foul with art's false-borrowed face,
Sweet beauty hath no name, no holy hour,
But is profaned, if not liues in disgrace.
Shakespeare, son. 127.

For sure the *fayrest* Florimel him seemed
To him was fallen for his happie lot,
Whose like alive on earth he wened not.
Spenser. Faerie Queene, b. iv c 2.

Yet, to die innocent, and have the glory
For all posterity to report, that I
Refused an empress, to preserve my faith
To my great master: in true judgment, must
Show *fairer*, than to buy a guilty life
With wealth and honour.
Massinger. The Roman Actor, Act iv. sc. 2.

If his will was they should march on a pace, they would for the nonce go *faire* and softlie. If he encouraged them in propre person to plie their busines, they would all of them slacke their former service, whereunto they were entred of themselves.—*Holland. Livie*, p. 83.

The louely lillie, that *faire* flower for beautie past compare,
Whom winter's cold keene breath hath kill'd, and blasted all her *faire*,
Might teach the *fairest* under heau'n, that beauties freshest greene,
When spring of youth is spent, will *vade*, as it had neuer been. *Mirrour for Magistrates*, p. 556.

—— O happie *faire!*
Your eyes are loadstarres, and your tongues sweet ayre
More tuneable then lark to shepheards eare,
When wheate is greene, when hauthorne buds appeare.
Shakespeare. Mids. Night's Dreame, Act I. sc. 1.

Now ginnes that goodly frame of Temperaunce
Fayrely to rise, and her adorned head
To pricke of highest prayse forth to aduance.
Spenser. Faerie Queene, b. ii. c. 12.

Fayrest of *faire*, that *fairenesse* doest excell,
This happie day I haue to greete you well.
Id. Ib. b. iv. c. 2.

Zeal and charity; the which may be said to make a good complexion in the face of religion, the first relating to the colour of the blood, and the last to the *fairnesse* of the skin, through which the good tincture of zeale is transparent in the works of charity.
Mountague. Devoute Essayes, pt. i. Treat. 3. s. 2.

In the year of his majesty's happy restoration, the first play I undertook was the Duke of Guise, as the *fairest* way which the act of indemnity had then left us of setting forth the rise of the late rebellion, and by exploding the villainies of it upon the stage to precaution posterity against the like errours.—*Dryden. Vindication of the Duke of Guise.*

Talk'd I of love? yon swain, with amorous air
Soft swells his pipe, to charm the rural *fair*.
She milks the flocks; then list'ning as he plays,
Steals, in the running brook, a conscious gaze.
Savage. The Wanderer, c. 4.

You will say, perhaps, that the doctor sets light by the Fathers and lays no stress upon them: I shall believe you, when he *fairly* gives them up.
Waterland. Works, vol. i. p. 314.

The colours of beautiful bodies must not be dusky or muddy, but clean and *fair*.
Burke. On the Sublime, pt. iii. s. 17.

The print gives a very inadequate idea of it; and none of her Flemish *fairness*, [Anne of Cleve.]
Walpole. Anecdotes of Painting, vol. i. c. 4.

FAIR. } Fr. *Foire*; It. *Fiéra*; Sp. *Feria*,
FA'IRING, n. } from the Lat. *Feriæ*, or rather, says Skinner, from *Forum*. Quo *conferrent* suas controversias, et quæ vendere vellint, et quo quæque *ferrent*, *Forum* appellarunt, (Varro, *de L. L.* lib. iv.)

A place to which things, (sc.) goods, wares, and merchandises are brought (*feruntur*) for sale.

Ther markettis & ther *faires* & ther castels reft.
R. Brunne, p. 296.

To Wy and to Winchestre, ich wente to the *faire*
With many merchandises.—*Piers Ploughman*, p. 97.

I governed hem so wel after my lawe,
That eche of hem ful blisful was and fawe [fain]
To bringen me gay thinges fro the *feyre*.
Chaucer. The Wif of Bathes Prologue, v. 5802.

For tho' [the senses] be properly the gates
Through which, as to the hert algates,
Cometh all thing vnto the *feire*,
Whiche maie the mannes soule empeire.
Gower. Con. A. b. i.

Whereupon thei sent the Lorde Ambrose de Lore with vii. c. horsemen, to robbe and spoyle the poore people, commynge to the *faier*, on the daye of Sainct Michaell the Archangell, kepte in the suberbee of the toune of Caen.
Hall. Hen. VI. an. 11.

He [Cæsar] made suite unto the consuls for a licence to hold *faires* and markets, for his own private manors and lands.—*Holland. Suetonius*, p. 159.

Qu Sweethearts, we shall be rich ere we depart,
If *fairings* come thus plentifully in.
Shakespeare. Love's Labour Lost, Act v. sc 2.

With a further grant, that there shall be for ever one market and two *faire* at Ringwood.—*Strype. Mem.* an. 1555.

If I am entitled to hold a *fair* or market, and another person sets up a *fair* or market so near mine that he does me a prejudice, it is a nuisance to the freehold which I have in my market or *fair*.—*Blackstone. Commentaries*, b. iii c. 13.

FA'IRY, n. } Skinner derives from the A. S.
FA'IRY, *adj.* } *Faran*, to go, to travel; and Ruddiman (*Gloss. to G. Douglas*) thinks they received their name either, q. *fair folk*, *pulchri* homines; or q. *faring* folk,—homines *vagantes* et peregrinantes. The first supposition receives confirmation, as Dr. Jamieson thinks, from the circumstance, that another class of Genii have been called *Brownies*, most probably from their supposed swarthy appearance. In Dut. *Vaerende* vrowe, *varende* wijf, is rendered by Kilian, *Dryas*, *Hamadryas*; and also, *incantatrix*, *venefica*; *volatica mulier*; and this, Dr. Jamieson observes, seems to countenance the opinion of Skinner. See *Jamieson*, in v. *Farefolkis*.

They are likewise called *Faye*, (qv.); in Fr. *Fée*; which also signifies, "*Fatal*, appointed, destined; taken, bewitched or forespoken; charmed, inchanted." "*Féerie, par féerie; fatally*, by destiny, by appointment of the *Faeries*," (Cotgrave.) *Faere, ensorcelé, enchanté*, (Lacomb and Roquefort.) *Faer, enchanter, ensorceler*, (Roquefort.) Fr. *Fée*, and It. *Fata*, from the Lat. *Fata*, *Parcæ*. (See *Menage*, in vv. *Fée* and *Fata*, *Dict. Etymol.*; and *Origini della Lingua Italiana.*)

In olde dayes of the King Artour,
Of which that Bretons speken gret honour,
All was this land fulfilled of *faerie*;
The Elf-queene, with hire joly compagnie,
Danced ful oft in many a grene mede
Chaucer. The Wif of Bathes Tale, v. 6439.

But evermore his most wonder was,
How that it coude gon and was of brass;
It was of *fairie*, as the peple semed.
Chaucer. The Squieres Tale, v. 10,515.

The fier and ayre agreed, and to this cowplyng gaue their light
In signe of loye, and ouer head the mountain *faries* shright.
Phaer. Virgil. Æneidos, b. iv.

But listen, and I shall you tell
A chance in *fairy* that befell,
Which certainly may please some well,
In love and arms delighting —*Drayton. Nymphidia.*

In the deserts of Affricke yee shall meet sometimes with *fairies* [*hominum species*] appearing in the shape of men and women, but they vanish soon away like fantastical illusions.—*Holland. Pinie*, b. vii. c. 2.

Shep. This is *fairy* gold, boy, and 'twill proue so; vp with't, keep it close: home, home, the next way.
Shakespeare. Winter Night's Tale, Act iii. sc. 3.

Dame Fortune, some men's tutelar,
Takes charge of them without their care;
Does all their drudgery and work,
Like *fairies*, for them in the dark.
Butler. Miscellaneous Thoughts.

The parts of the airy and earthy spirits, and that *fairy* kind of writing which depends only upon the force of imagination, were the grounds of her liking the poem, and afterwards of her recommending it to the queen.
Dryden. Dedication to King Arthur.

And see the *fairy* valleys fade,
Dun night has veil'd the solemn view!
Yet once again, dear parted shade,
Meek nature's child, again adieu!
Collins. Ode on the Death of Mr. Thomson.

FA'ISIBLE, i. e. *Feasible*, that may be done. Fr. *Faire*; Lat. *Facere*, to do.

To require tasks not *faisible*, is tyrannicall, and doth onely picke a quarrell to punish; they could neither make straw, nor find it, yet they must have it.
Bp. Hall. Cont. The Affliction of Israel.

FAIT. } *Fait*; Fr. *Fait*, or *faict*;
FA'ITOUR. } Lat. *Factum*, anything done, a
FA'ITOUROUS. } deed. See FEAT.
FA'ITRY. } *Faitours*, Skinner says, is explained—erro, seu vagabundus, from the Fr. *Faitard*, ignavus. Minshew thinks from the Fr. *Fauseurs*; that is, *factores, doers*; or, he adds, it may not improbably be interpreted idle livers, taken from *Faitardise*,—a kind of nummesse or sleepie disease, proceeded of too much sluggishnesse. Mr. Tyrwhitt, *Faitour*, a lazy, idle fellow. *Faitard*, piger. *Faitard, faciens tarde*, (Menage,) doing or acting slowly or sluggishly.

That *faiteth* for hue lyflode.—*Piers Ploughman*, p. 152.

Tho were *faitours* aferede, and feynede hem blynde.
Id. p. 134

—— Treuthe would
That no *faiterye* were founde. in folk that gon a begged
Id. p. 135

And nethles she wiste wele
My worde stode on an other whele,
Without any *feiterie*.—*Gower. Con. A.* b. i.

For the more party they that wrote the *fayts* or deeds of the Brytons, make but a short rehersayll of these v. kyngs.
Fabyan, pt. i. c. 23.

And whan my lord [Humphrey, Duke of Gloucester] saw yt he had him walke *faytoure*, and made him be set openlye in the stockes.—*Sir T. More. Workes*, p. 134.

I let passe ouer the *faitry* and falsehed that is therin vsed amõg, sometyme by the priestes, sometime by beggers in fayning or false miracles.—*Id. Ib.* p. 140.

Which whenas Blandamour beheld, he sayd:
False *faitour* Scudamour, that hast by slight
And foul advantage this good knight dismayd,
A knight much better than thyself behight,
Well falls it thee that I am not in plight
This day, to wreake the dammage by thee donne.
Spenser. Faerie Queene, b. iv. c. 1.

The whole court from all parts thereof cryed out and said, that this was a fraudulent and *faiterous* Carthaginian trick, to chuse and send such for to sue for the old peace, which they themselves could not remember.
Holland. Livie, p. 755.

FAITH. }
FA'ITHED. }
FA'ITHFUL. }
FA'ITHFULLY. }
FA'ITHFULNESS. }
FA'ITHLESS. }
FA'ITHLESSLY. }
FA'ITHLESSNESS. } Skinner says, it seems to be from the It. *Fede*, (cum crassiori accentu et spiritu.) Tooke, that it is the A. S. *Fægth*, that which one covenanteth or engageth, the third person singular of the indicative of *Fæg-an*, (which is also written *Feg-an*, see FACT,) pangere, *pag-ere*, to engage, to covenant, to contract. It was, as he observes, anciently written *faeth*. It was also variously written *feyth*, *feth*, *fayeth*: and also *Fay*, (qv.)

That which any one covenanteth, pledgeth, or promiseth, (sc.) to believe or live, by or according to; a covenant, pledge, or promise; credit staked or pledged; credit given; and is thus used as equivalent to,—belief, trust or confidence, truth, fidelity.

Thorgh that Christendom, tho, that were so wrothe,
At haly kirke's *feyth* alle on were bothe.
R. Brunne, p. 24.

Sire Eymere of Valence lay at Saynt Jon toun,
In his alliance with many earle & baroune
Of Scotland the best were than in his *feith*.—*Id.* p. 333.

For whilom thou wrote him tille, & cald him in thi brefe,
Thi kynde, *feythfulle* & leale of Gascoyn noble duke;
Therto thou set thi seale. *Id.* p. 339.

—— So *feithfulle* thei bisemed
Bothe earls & barons. *Id.* p. 307.

Ne non so *feithful* fysician for alle that bysouhte
He lechede hem of here languor.—*Piers Ploughman*, p. 311.

God of his grete myght, and his good grace
Saue alle freres, that *feithfulli* lybben.—*Id. Crede.*

—— Holy wryt telleth
That Pais ys *feithles*. the fend ys hus syre.
Id. Vision, p. 31.

Thanne turnede I me forth, and talked to myselfe
Of the falshede of this folke, whom *feythles* thei weren.
Id. Crede.

Feithly for to speke. hus furste name wus Jhesus
Tho he was bore in Bethleem.—*Id. Vision*, p. 369

So also *feith* if it hath not workis, is deed in it silff. but sum man schal seie, thou hast *feith*, and I haue werkis. schewe thou to me thi *feith* withoute werkis. and I schal schewe to thee my *feith* of werkis.—*Wichf. James*, c. 2.

Euen so *fayeth*, if it have no dedes, is dead in itselfe. Yea, and a mã might saye: thou hast *fayeth*, and I haue deeds. shew me thy *fayth* by thy deedes. and I wyll shewe thee my *fayth* by my deedes.—*Bible*, 1551. *Ib.*

For the *unfeithful* housbonde is halowid by the *feithful* womman, and the *unfeithful* womman is halowid bi the *feithful* housbonde: elliis ghoure children weren unclene, but now thei ben hooli.—*Wiclif.* 1 *Corynth.* c. 7.

Alle men that wolen lyue *faithfulli* in Crist Iesu schulen suffre persecucioun.—*Id. Tyte*, c. 3.

(But I wol not avowen that I say,
And therfore kepe it secree I you pray)
He is to wise in *faith*, as I beleve.
Chaucer. Chanones Yemannes Prologue, v. 16,112.

Thā arne they folk that han most god in awe
And strengest *faithed* ben I vnderstond
And con an errour alderbest withstond.—*Id. Troilus*, b. i.

Thou lovest me, that wot I well certain,
And art my *faithful* liegeman ybore,
And all that liketh me I dare wel fain
It liketh thee. *Id. The Clerkes Tale*, v. 8185.

Ey goddes moder, quad she, blisful maid,
Is their ought ellee? tell me *faithfully*.
Id. The Sompnoures Tale, v. 7789.

Complained eke Heleine of his sickenesse
So *faithfully* that it pety was to here.—*Id. Troilus*, b. ii.

Fayth is the beleuyng of God's promises, and a sure trust in the goodness and truth of God, which *fayth* iustified Abrah. *Gen.* xv. and was the mother of all his good workes whiche he afterward did, for *faith* is the goodnesse of all works in the sight of God.—*Tyndall. Workes*, p. 7.

He is weake *faithed* which loueth and embraceth the trwe doctrine, wold promoue it, suffreth himself to be enstructed, and studieth to profite therein and desyreth the techres to be preserued, and confesseth the trwth in a maner, albeit he dare not defende it openly and frely enoughe nor strongly, nethelesse he nether denieth it nor persecuteth it.
Joye. Exposicion of Daniel, c. 6.

Where as agaynst his false ground that ther can be no true *fayth* but if it be writen in Scripture, I objected against him the *faith* of many good and *faithfull* men, in whose dayes we cannot proue that their *faith* was written, and yet we doubt not but that thei wer good and *faithfull*: he saieth, I cannot proue that they hadde no Scripture.
Sir T. More, Workes, p 468.

For Lycurgus succeadinge his brother Polybita in the kingdom of Sparta, when as he might lawfullye haue chalenged it to himselfe, surrendered the same with as muche *faithfulnesse* as might be, vnto his sonne Charilaus whyche was borne after the deathe of hys father, as soone as he came to mannes estate.—*Golding. Justine*, fol 21.

Praye God that he wyll witsafe to worke *faith* in thyne herte, for else shalt thou remaine euermore *faithlesse*, fayne thou, ymagin thou, enforce thou, wrastle with thy self, and do what thou wilt or canst.—*Udal. Prologue to Romaynes.*

Or if no skill they think it, but suppose
'Tis *faith* (and *faith* ne'er thinks heav'n's height too high.)
Yet *faithe* so sev'ral be, that few are those
Can choose right wings when they to heav'n would fly.
Davenant. Gondibert, b. ii. c. 1.

I shall be nam'd among the famousest
Of women, sung at solemn festivals,
Living and dead recorded, who, to save
Her countrey from a fierce destroyer, chose
Above the *faith* of wedlock bands; my tomb
With odours visited and annual flowers.
Milton. Samson Agonistes.

—— I provided death; so death becomes
His final remedie, and after life
Tri'd in sharp tribulation, and refin'd
By *faith* and *faithful* works, to second life,
Wak't in the renovation of the just,
Resigns him up with heav'n and earth renew'd.
Id. Paradise Lost, b. xi.

I' *faith* sir, if you had told as many lies in his behalfe, as you haue vttered words in your owne, you should not passe heere.—*Shakespeare. Coriolanus*, Act v. sc. 1.

—— He replied,
Thou vnpossessing bastard, dost thou thinke
If I would stand against thee, would the reposall
Of any trust, vertue, or worth in thee,
Make thy words *faith'd*? *Id. Lear*, Act ii. sc. 1.

Lion. A *faithful*, not a ceremonious friend;
But one that will stick by you on occasions,
And vindicate your credit, were it sunk
Below all scorn, and interpose his life
Betwixt you and all dangers.
Marmion. The Antiquary, Act i. sc. 1.

But still thy words at random, as before,
Argue thy inexperience what behooves
From hard assaies and ill successes past
A *faithful* leader, not to hazard all
Through wayes of danger by himself untried.
Milton. Paradise Lost, b. iv.

Be briefe, in what thou wouldst command, that so
The docile mind may soone thy precepts know,
And hold them *faithfully*.—*Johnson. Horace. Art of Poetry.*

—— O name,
O sacred name of *faithfulness* profan'd!
Faithful to whom! to thy rebellious crew?
Milton. Paradise Lost, b. iv

He in his furie all shall over-ronne,
And holy Church with *faithlesse* hands deface,
That thy sad people, utterly fordonne,
Shall to the utmost mountaines fly apace.
Spenser. Faerie Queene, b. iii. c. 3.

—— If ought seem vile,
As vile hath been my folly, who have profan'd
The mystery of God giv'n me under pledge
Of vow, and have betray'd it to a woman,
A Canaanite, my *faithless* enemy.—*Milton. Samson Agon.*

Which [peace and unity between England and Ireland] doubtlesse had beene easily effected long ere this, had we all beene *faithfull*, true, reall to the publike cause of God and our countrey in our severall places, and not *faithlessely* betrayed, but sincerely discharged the severall trusts reposed in us to the uttermost of our powers.
Prynne. Treachery & Disloyalty, p. 218. App.

If they had gone to God without Moses, I should have praised their *faith*; but now they goe to Moses without God, I hate their stubborne *faithlessenesse*.
Bp. Hall. Cont. Golden Calfe.

Faith, is that firm belief of things at present not seen, that conviction upon the mind, of the truth of the promises and threatnings of God made known in the Gospel; of the certain reality of the rewards and punishments of the life to come; which enables a man, in opposition to all the temptations of a corrupt world, to obey God in expectation of an invisible reward hereafter.—*Clarke*, vol. i. Ser. 1.

Aman. Well my opinion is, form what resolution you will, matrimony will be the end on't.
Ber. Faith, it wont.—*Vanburgh. The Relapse*, Act ii sc. 1.

Or if my frowning stars have so decreed,
That one must be rejected, one succeed,
Make him my lord, within whose *faithfull* breast
Is fix'd my image, and who loves me best
Dryden. Palamon & Arcite.

And therefore the bishop requires them to deal plainly and *faithfully* with him and the church, and to tell him, whether they really trust, that they are mov'd by the Holy Ghost to take this office upon them? to which every one is bound to answer, I trust so.—*Bp. Beveridge*, vol. i. Ser 3.

The word *faith*, always contains in it the notion of *faithfulness* or fidelity.—*Clarke*, vol. i. Ser. 26.

No natural cause she [Io] found, from brooks or bogs,
Or marshy lowlands to produce the fogs:
Then round the skies she sought for Jupiter,
Her *faithless* husband; but no Jove was there.
Dryden. Ovid. Metam. b. i.

Let us give a *faithful* pledge to the people, that we honour indeed the crown; but that we belong to them; that we are their auxiliaries, and not their task masters; the fellow-labourers in the same vineyard, not lording over their rights, but helpers of their joy.—*Burke. Economical Reform.*

Though the generality of painters at that time were not equal to the subjects on which they were employed, yet they were close imitators of nature, and have perhaps transmitted more *faithfull* representations, than we could have expected from men of brighter imagination.
Walpole. Anecdotes of Painting, vol. i. c. 7.

But, as I said before, a case,
So far remov'd by time and place,
Is seldom *faithfully* related,
Or in most points, exaggerated.
Cambridge. Learning. A Dialogue.

Still nod the plumage o'er the brainless head.
Still o'er the *faithless* heart the riband spread.
Such toys may serve to signalize the tool,
To gild the knave, or garnish out the fool.
P. Whitehead. Manners, a Satire, 1738.

When the heart is sorely wounded by the ingratitude or *faithlessness* of those on whom it had leaned with the whole weight of affection, where shall it turn for relief?
Blair, vol. iii. Ser. 13.

FA'LCHION, or Fa'uchion. Fa'lcated. Falca'tion. } Fr. *Fauchion*, ensis *falcatus*, (Junius and Skinner,) from the Lat. *Falx*, a cutter. Applied to—

An arched or crescent-shaped cutter; a scimitar.

—— Ne Paul whit his *fauchon*
That wolde defende me hevene dore, dynge ich nevere so late. *Piers Ploukman*, p. 272.

And on his haunch a rousty fel *fauchoun*.
Chaucer. Testament of Cresside.

Aeneas sodenly for feare his glistring sword out tooke,
And as they threatning came he towards them his *fauchon* shooke. *Phaer. Virgil. Æneidos*, b. vi.

And full as oft came Edward to my side,
With purple *faulchion*, painted to the hilt,
In blood of those that had encountered him.
Shakespeare. 3 Pt. Hen. VI. Act i. sc. 4.

Queene Margaret saw
Thy murd'rous *faulchion* smoaking in his blood:
The which, thou once didd'st bend against her brest,
But that thy brother's beate aside the point.
Id. Rich. III. Act i. sc. 2.

The trumpets sound, and they together run
With greedy rage, and with their *faulchions* smot;
Ne either sought the others strokes to shun,
But through great fury both their skill forgot.
Spenser. Faerie Queene, b. v. c. 7.

They are all horse men, carrying nothing but a bow, a sheaf of arrowes, and a *fauchion* sword: they are expert riders, and shoot as readily backward as forward.
Purchas. Pilgrimage, b. iv. c. 15. s. 1.

Venus, Mercury, and our Moon, have phases, and appear sometimes *falcated*, sometimes gibbous, and sometimes more or less round.—*Derham. Astro-Theology*, b. v. c. 1.

And this sphæricity, or rotundity, is manifest in our moon, yea in Venus too; in whose greatest *falcations* the dark part of their globe may be perceived, exhibiting themselves under the appearance of a dull and rusty colour.
Id. Ib

The locusts have antennæ or long horns before, with a long *falcation* or forcipated tail behind.
Brown. Vulgar Errours, b. v. c 3.

Heaven's queen, who favours both, gave this command,
Suppress thy wrath, and stay thy vengeful hand,
Be all thy rage in tauntful words exprest;
But guiltless let thy thirsty *falchion* rest.
Tickell. Homer. Iliad, b i.

But let us now (this tale awhile dismiss'd)
To Gryphon turn, who, when he reach'd the list,
Already found the manly jousts begun,
Spears broke, and *falchions* flashing in the sun.
Hoole. Orlando Furioso, b. xvii.

FA'LCON, or Fa'ucon. Fa'lconer. Fa'lconry. } Fr. *Faulcon*, *faucon*; It. *Falcone*; Sp. *Halcon*; Lat. *Falco*, a *falce*, quia ungues ejus *falcem* imitantur, (Vossius;) because its nails or claws resemble a hook. Skinner says, its nails and *beak*.

It is also a name given to a piece of artillery, which, according to Meyrick, (iii. 70,) in the time of Queen Elizabeth carried a ball of one pound and a half, and measured two inches in the bore; and thus, within *falcon*-shot; within the reach of shot from a *falcon*.

Morkar reeleymed es, as es the *faukon* fre,
And Eadwyn com to pes, he mot ne better se.
R. Brunne, p. 72.

And fatte thy *faucones*, to culle wylde foules.
Piers Ploughman, p. 129.

Amidde a tree for dry, as white as chalk
As Canace was playing in hire walk
Ther sat a *faucon* over hire hed ful hie,
That with a pitous vois so gan to crie,
That all the wood resouned of hire cry.
Chaucer. The Squieres Tale, v. 10,725

The *faucon* whiche fleeth ramage,
And sufreth no thynge in the wale,
Wherof that he maie take his praie:
Is not more set vpon rauayne,
Than thilke man. *Gower. Con. A.* b. iii.

In lyke manner as by cõparyson of *faucons* pelegrynes, that haue stande and rested longe on the perche hath grete desyre to flye abrode, in lyke manner the knyghtes and squyers of Englonde desyred to fynde dedes of armes to auaunce themselfe.—*Berners. Froiss. Cron.* vol. ii. c. 46.

Well, said the admiral, the matter is not great, for there can be no danger in this sally, for where they worke it is within *falcon-shot* of the ships.
Hackluyt. Voyages, vol. iii. p. 714.

Eft fierce retourning, as a *faulcon* fayre,
That once hath failed of her souse full neare,
Remounts againe into the open ayre,
And unto better fortune doth herselfe prepayre.
Spenser. Faerie Queene, b. ii. c. 11.

Hee is much delighted with pleasures of the field, for which in Grœcia and Natolia he hath fortie thousand *falconers*; his huntsmen are not much fewer.
Purchas. Pilgrimage, b. iii. c. 9. s. 5.

I have noted this fault in many of our younger brood of gentry, who either for want of education in learning, or their owne neglect of learning, have no sooner attained to the strength of making their fist a pearch for a hawke, but by the help of some bookes of *faulconry*, whereby they are instructed in the words of art, they will run division upon discourse of this pleasure.
Brathwait. English Gentleman, (1633.) p. 220.

Wee find in *faulconrie*, sixteen hawkes or fowls that prey.—*Holland. Plinie*, b. x. c. 8.

Our hopes, like towering *falcons*, aim
At objects in an airy height:
The little pleasure of the game
Is from afar to view the flight.
Prior. To the Hon. Charles Montague, Esq.

For still to be deluded so
Is all the pleasures lovers know;
Who, like good *falconers*, take delight
Not in the quarry, but the flight.
Waller. To the Mutable Fair.

So, when a *falcon* skims the airy way,
Stoops from the clouds, and pounces on his prey;
Dash'd on the earth the feather'd victim lies,
Expands its feeble wings, and, flutt'ring, dies.
P. Whitehead. The Gymnasiad, b. iii.

FA'LDING. } *Falding*, Skinner says, is a
FA'LDSTOOL. } kind of coarse cloth, perhaps from the A. S. *Feald*, a fold, from *Feald-an*, to fold.

It. *Faldisto-ro*; "Fr. *Faudetueil*,—a low, large, and easie *foulding* chair, having both a back and elbows," (Cotgrave.) Skinner has, *faldistor*, which he derives from *falde*, septum, and *stow*, locus. It is probably no more than a *folding stool*. (See *Du Cange* in v. *Faldistorium*.)

His presse ycovered with a *falding* red.
Chaucer. The Milleres Tale, v. 3212.

He rode upon a rouncie, as he couthe,
All in a goune of *falding* to the knee
Id. The Prologue, v. 393.

FALL, *v.* }
FALL, *n.* }
FA'LLER. }
FA'LLING, *n.* } Dut. *Uallen*; Ger. *Fallen*; Sw. *Falla*; A. S. *Feall-an*, cadere, decidere, ruere. *Fall* is properly applied to a change of place, when a body moves by its own weight from a higher to a lower place. It is used as equivalent to the Latin verbs, *cadere* and *ruere*; and by consequence denotes, suddenness, quickness, destruction.

To move from an upright to a flat or prostrate position; from an elevated or raised, to a low, dejected, or depressed, station or condition; to drop, to sink, to lower; to descend, to depress, to deject; to drop, droop or decay; to *chance*, Fr. *Cheoir*, Lat. *Cadere*, to happen or come to pass, (as by the motion or action of *falling*;) and generally, to happen or come to pass. (See BEFALL.)

Fall, with prepositions subjoined, has various metaphorical and consequential usages; the force or import of which must be collected from the context.

To *fall away*,—he, i. e. his fleshiness, has *fallen* away; he is thinner.

They have *fallen away*, or *fallen off*,—i. e. moved off or away, ceased to accompany, quitted the ranks or party; and thus, to revolt, to apostatize.

To *fall in* or *into*,—to coincide, to concur, to concede.

To *fall on* or *upon*,—to rush upon, to attack, to assault.

To *fall off* or *out*,—to separate from, to sever, to sunder, to disagree, to quarrel.

Faller, n.—is used in the margin of the Bible on *Jer.* xlvi. 6.

Vor he let hym myd hors to drawe fram strete to strete,
That the peces *felle* of ys fleos aboute monye and grete.
R. Gloucester, p. 313.

R. had minoures, that myned vndere the walle,
A pece with a grete cours at one *felle* doun alle.
R. Brunne, p. 179.

And thenne *falleth* the fur. on false menne houses.
Piers Ploughman, p. 43.

Jhesus selde to hise disciplis that the boot schulde kepe him fro the puple, lest thei thristen him, for he helide manye, so that thei *felden* faste to him to touch him.
Wiclif. Mark, c. 3.

Netheles it bihoueth me to day and to morowe and the day that sueth to walke: for it *fallith* not a profete to perische out of Jerusalem.—*Id. Luke*, c. 13

Anon ther is a noise of peple begonne
For joye of this, so loud and high withall,
It semed that the listes shulden *fall*.
Chaucer. The Knightes Tale, v. 2664.

For sothly ther na's no discomfiture,
For *falling* n'is not but an aventure.—*Id. Ib.* v. 2724.

And natheless there is no man
In all this worlde so wise, that can
Of loue temper the measure:
But as it *falleth* in auenture.—*Gower. Con. A.* b. i.

But it is saide, and euer shall
Betwene two stooles is the *fall*,
When that men wenen best to sitte. *Id.* Prol.

For the children from their youth oughte to geue theim selfe to trauayle, whereby thei ought to liue and reuyste the disfauour and *falles* of fortune.—*Golden Boke*, c. 25.

The which on al parts roũd about hauing most high rockes and steepe *fallings*, had left on one syde an ascent gentlye rising by littel, not passing two hundred fote brode.
Goldyng. Cæsar, fol. 62.

A cause farre fetched is this. Such a one *fell* out with his neighbour. Ergo, he killed him, *falling* out bringeth chyding, chyding bringeth hatred, &c.
Wilson. The Arte of Logike, fol. 44.

Cleon. Never varlets
So triumph'd o'er an old fat man: I was famish'd.
Timag. Indeed you are *fallen* away.
Massinger. The Bondman, Act iv. sc. 4.

Hot. Reuolted Mortimer!
He neuer did *fall off*, my soueraigne leige,
But by the chance of warre.
Shakespeare. 1 Pt. Hen. IV. Act i. sc. 3.

Cons. Thou cold blooded slaue
Hast thou not spoke like thunder on my side?
Beene sworne my souldier, bidding me depend
Vpon thy starres, thy fortune and thy strength,
And dost thou now *fall* ouer to my foes?
Id. K. John, Act iii. sc. 1.

Ah doe not teare away thy selfe from me;
For know, my loue, as easie maist thou *fall*
A drop of water in the breaking gulfe,
And take vnmingled thence that drop againe
Without addition or diminishing,
As take from me thy selfe, and not me too.
Id. Comedy of Errors, Act ii. sc. 2.

And as she fled, her mantle she did *fall*;
Which lyon vile with bloody mouth did staine.
Id. Midsummer Night's Dreame, Act v. sc. 1.

Othe. ——— Oh diuell, diuell;
If that the earth could teeme with woman's teares,
Each drop she *falls* would prone a crocodile:
Out of my sight. *Id. Othello*, Act iv. sc. 1.

For meeting her of late behinde the wood,
Seeking sweet sauors for this hatefull foole,
I did vpbraid her, and *fall* out with her.
Id. Midsummer Night's Dreame, Act iv. sc. 1.

I pray you *fall* too, if you can mocke a leeke you can eate a leeke.—*Id. Hen. V.* Act v. sc. 1.

The hope and expectation of thy time
Is ruin'd, and the soule of euery man
Prophetically doe fore-thinke thy *fall*.
Id. 1 Pt. Hen. IV. Act iii. sc. 2.

How did he shew his condescension to his appostles, to his disciples, who had great differences, great *fallings* short!
Goodwin. Works, vol. iv. pt. iv. p. 402.

Casca. He *fell* downe in the market-place and foam'd at mouth, and was speechelesse.
Brut. 'Tis very like he hath the *falling-sickness*.
Cassi. No, Cæsar hath it not: but you and I,
And honest Casca, we haue the *falling-sickness*.
Shakespeare. Julius Cæsar, Act i. sc. 2.

Your own notion of dignity (if you have any sense in it) *falls* in with mine of subsetance; for whatever expresses intrinsic dignity, (and not mere outward relation) expresses the nature and subetance) the seat and ground of that intrinsic dignity.—*Waterland. Works*, vol. iii. p. 200.

Tho' all we can possibly do, must needs *fall* infinitely short of our most perfect pattern, yet we are indispensibly obliged to be like it in our proportion, and according to our capacity.—*Clarke*, vol. vi. Ser. 17.

Doctor London, who had by his most servile flatteries insinuated himself into Cromwell, and was much employed in the suppression of monasteries, and expressed a particular zeal in removing all images and relics which had been abused to superstition, did now upon Cromwell's *fall* apply himself to Gardiner, by whose means he was made a prebendary there.—*Burnet. Hist. of the Reformation*, an. 1543.

And three indirect insinuations will go as far in law towards the giving a downright lie, as three foils will go towards a *fall* in wrestling.
Dryden. The Duchess of York's Paper Defended.

And therefore if any of our divines following the Remonstrants abroad, have herein departed from the principles of our church, it is high time to take notice of this *falling-off*, and to endeavour to call them back again to our old and sound principles.—*Waterland. Works*, vol. v. p. 466.

Rest certainly tends to relax; yet there is a species of motion which relaxes more than rest; a gentle oscillatory motion, a rising and *falling*.—*Burke. Sublime & Beautiful.*

FA'LLACY. }
FALLA'CIOUS. }
FALLA'CIOUSLY. }
FA'LLENCY. }
FA'LLIBLE. }
FALLIBI'LITY. }
FA'LLIBLENESS. }
FA'LLAX. }
FALLA'CION. } Fr. *Fallacie*; It. *Fallacia*; Sp. *Falacia*; Lat. *Fallacia*, from *Fallax*, and this from *Fallere*, to deceive. *Fallere*, Varro derives *a fando*, because *speech* is the great source of deception. But Vossius thinks Varro is himself *deceived*, and prefers the Gr. Σφαλλ-ειν, which properly signifies *supplantare*, and (met.) *evertere*, to turn out, to overturn; and then *decipere*, *circumvenire*, to deceive or betray, to circumvent.

A deception or deceit, a delusion; a guile; a mistake; applied to sophisms in argument, to causes of error or mistake.

Hauing his brother, suspect in this cass
That by fraud, or by some *fallas*
He wold werke, to his distruction.
Lidgate. The Story of Thebes, pt. ii.

For thei, by whom this art was founde,
To euery poynt a certayne bounde
Ordeinen, that a man maie finde,
This crafte is wrought by way of kinde,
So that there is no *fallace* in. *Gower. Con. A.* b. iv.

Here playeth master More the suttle sophister, and would deceive men wyth a *fallace*, which lyeth in thys woorde, *true*, so that when he sayeth that such apparitions be true, thys sentence may be taken two maner of wayes.
Frith. Workes, p. 48.

He sayd the *fallacies* was very pretty and notable, and tooke his penne and wrote in my booke the very wordes wherein the very controversy stode.
Ascham. State of Germany.

My eares shut up that easie dore
Which did proud *fallacies* admit;
And vow to hear no follies more;
Deafe to the charmes of sinne and wit.
Habington. Castara, pt. iii.

So spake the son of God, and Satan stood
A while as mute, confounded what to say,
What to reply, confuted and convinc't
Of his weak arguing, and *fallacious* drift.
Milton. Paradise Regained, b. iii.

Such an one that *fallaciously* pretends religion, though by this disguise he escape here, yet shall surely pay for it hereafter.—*Hammond. Works*, vol. i. p. 301.

In the 149 page he reasoneth thus: those which authorized the book of Common Prayer, were studious of peace, and buylding the churche, therefore those which finde fault with it are pullers downe of the churche, and disturbers of the peace, which was a *fallation* of the accident, when a man thinketh that every thing which is verified of the subiect, may be likewise verified of that which is annexed vnto it.
Whitgift. Defence, p. 30. (T. C.)

Secondly, your minor is ambiguous, and therefore in that respect, your argumente may be also placed in the *fallacie* of equiuocation.—*Id. Ib.* p. 63.

The *fallax* of this colour is, first in respect of hope, which is a great antidote against evills, for the reformation of a fault is many times in our own power, but the amendment of fortune is not.—*Bacon. Learning, by G. Wats*, b. vii. c. 3.

Maranta enumerates forty cases in which (a negative ought to be proved) and Socinus sets down eight hundred and two *fallencies* (that's the word of the law) concerning the contestation of suits and actions at law.
Bp. Taylor. Rule of Conscience, Pref. p. 7.

——— Then *fallible*, it seems,
Of future we may deem him, though till now
Omniscient thought. *Milton. Paradise Lost*, b. vi.

Besides, let me tell you, that decisions and anathematizings have sometimes done as much hurt toward occasioning of breaches, as licence and acknowledgment of *fallibility* hath done.—*Hammond. Works*, vol. ii. p. 508.

Having mentioned the weakness and *fallibleness* of these few principles, I leave you to the farther consideration of the frailness, and danger of those superstructures, which shall be erected on any, or all of these.—*Id. Ib.* vol. i. p. 335.

His principal and most general *fallacy*, is his making essence and person to signify the same.
Waterland. Works, vol. i. pt. ii. p. 283.

But here gay Folly keeps her Court, and here,
In crowds, her tributary fops appear;
Who, blindly lavish of their golden days,
Consume them all in her *fallacious* ways.
Pomfret. Love triumphant over Reason.

Being persuaded by trials purposely made, as well as by the reason of the thing, of the *fallaciousness* of such thermoscopes.—*Boyle. Works*, vol. iii. p. 334.

It would require a long disclosure to point out to you the many *fallacies* that lurk in the generality and equivocal nature of the terms "inadequate representation."
Burke. On the French Revolution.

Descartes thus, great Nature's wandring guide,
Fallacious led philosophy aside,
Till Newton rose, in orient beauty bright
He rose, and brought the world's dark laws to light.
Pawkes. Will with a Wisp.

This *fallacious* idea of liberty, whilst it presents a vain shadow of happiness to the subject, binds faster the chains of his subjection.—*Burke. A Vindication of Nat. Society.*

On a little enquiry, they will be found as great an imposition as the successes they are meant to deprecate, for they are all either false or *fallaciously* applied, or not in the least to the purpose for which they are produced.
Burke. On a late State of the Nation.

The followers of Democritus and Epicurus conceived the forms of heat, and sound, and colour, to be in the mind only, but that our senses *fallaciously* represented them as being in bodies.—*Reid. Enquiry*, c. 6. s. 5.

What have we to judge of visible objects beside the eye? yet this eye, upon their being brought nearer or placed in a different light, may discover the *fallaciousness* of the notices itself had given before: or on perceiving a haziness in the prospect, may know its own appearances to be imperfect and yield to the information of others who stand in a situation to discern them clearer.
Search. Light of Nature, vol. i. pt. ii. c. 35.

FA'LLOW, *v.*
FA'LLOW, *adj.*
FA'LLOW, *n.*
FA'LLOWNESS.

A. S. *Fealewe. Flavus*, yellow, yellowish. *Falewe*, helvus, gilvus, (Somner.) Dut. *Vaeluwe*, value; Ger. *Fal*, which Wachter renders, *pallidus*; and says, it is spoken of the paleness of all colours, especially tawny, yellow, and black, as the Lat. *Helvus* and *gilvus*. It. *Falvo*; "Fr. *Fauve*,—deep-yellow, lyon-tawny, light-dun," (Cotgrave.) To *fallow* is thus used as a verb in an old poem quoted by Hickes, (*Thesaurus Gram. Anglo-Sax.* 232,) and somewhat modernized by Ellis, (*Early Eng. Poets*, i. 89,) to become pale, to fade.

There beth rosis of red ble,
And lilie, likful for to se
That *falowcth* neuer day no nyt.

Fallow-field,—so called (says Lye) ob *colorem*, on account of the *colour* which land newly tilled or turned presents.

To lie fallow,—to be *prepared* for seed or plant; not yet sown or planted; unsown, unplanted; and by further consequence, uncultivated, neglected.

That false traitouresse vntrewe
Was like that *falowe* horse of hewe,
That in the Apocalips is shewed.—*Chaucer. R. of the R.*

His eyen hulwe, and grisly to behold,
His hewe *falwe*, and pale as ashen cold.
Id. The Knightes Tale, v. 1366.

Whoso that bildeth his hous al of salwes,
And pricketh his blind hors over the *falwes*,
And suffereth his wif to go seken halwes
Is worthy to be hanged on the galwes
Id. The Wif of Bathes Prologue, v. 6238.

Burning of thistles, and diligente weeding them out of the corne, doth not halfe so much rydde them, as when the ground is *fallowed* and tilled for good grayne.
Ascham. Toxophilus.

He [the slothfull] enters bonds and forfeits them by forgetting the day, and asks his neighbour when his owne neid was *fallowed*, whether the next piece of ground belonged not to himselfe.—*Bp. Hall. Charactersimes of Vices.*

In the warmer countries, lands should bee broken up and *fallowes* made immediately after the winter solstice or sunstead.—*Holland. Plinie*, b. xviii. c. 19.

If the climat be such as yeeldeth but little heat in summer, and therewith many showrs of raine, where the soile also is fat and beareth a thicke greene-sord, it were better to breake up ground and *fallow* in the hotest season.—*Id. Ib.*

O be thou such to me, as thou appearedst unto Magdalene; break up the *fallowes* of my nature, implant me with grace, prune mee with meet corrections, bedew me with the former and latter raine, doe what thou wilt to make me fruitfull.
Bp. Hall. Cont. The Resurrection.

——— It is my birth-day,
And I'd doe it betimes; I feele a grudging
Of bounty, and I would not long lye *fallow*.
I pray thee thinke, and speake, or wish for something.
B. Jonson. The Staple of Newes, Act I. sc. 2.

Lik one, who in her third widowhood did profess
Herself a nun, ty'd to retiredness,
So affects my Muse now a chaste *fallowness*.
Donne. To Mr. Rowland Woodward.

A Christian, if he will apply their rules to the spiritual Georgicks, the culture of his soul, shall be able to husband it the better; and by their directions have a further insight into those *fallow*-grounds of his own heart, which the prophet speaks of.—*Hammond. Works*, vol. iv. p. 619.

Genius himself (nor here let Genius frown)
Must, to ensure his vigour, be laid down,
And *fallow'd* well. *Churchill. The Journey.*

Young kids light skipping, and the timorous fawns
Brush through the copse and bound along the lawns;
While in fresh pastures or on *fallows* gray
Lambs nimble in the wantonness of play.
Fawkes. Description of May

Yet such his task, a dismal truth,
Who watches o'er the bent of youth,
And while a paltry stipend earning,
He sows the richest seeds of learning,
And tills their minds with proper care,
And sees them their due produce bear,
No joys, alas! his toil beguile,
His own lies *fallow* all the while.
Lloyd. The Author's Apology.

It should be in a university as in the empire of China, where "no husbandman is ever idle, and no land ever lies *fallow*."—*Horne. Works*, vol. i. *Essays & Thoughts.*

FALSE, *v.*
FALSE, *adj.*
FALSE, *ad.*
FA'LSEHOOD.
FA'LSELY.
FA'LSENESS.
FA'LSER.
FA'LSARY.
FA'LSIFY, *v.*
FA'LSIFIER.
FALSIFICA'TION.
FA'LSIFICATOR.
FA'LSITY.
FA'LSETTO.

Fr. *Faulx*; It. and Sp. *Falso*; Lat. *Falsus*, from *Fallere, falsum*; Gr. Σφαλλειν, to deceive or betray. (See FALLACY.) The verb is formed upon the past part. To deceive, to delude, to cheat, to betray, to lie, to counterfeit, to forge; to make deceitful or perfidious offers or pretences; to elude, to evade, to conceal; to misrepresent.

Harald thys *false* erl. tho Seynt Edwarde dede lay,
Hym selue he let crouny kyng thulke sulue day
Falsiyche. *R. Gloucester*, p. 354.

Haralde's *falshede* tho the pope ysey there,
And per auenture me hym tolde more that soth were.
Id. p. 358.

The right lawes did he loke for *fals* men and fikelle.
R. Brunne, p. 36.

What did Jon Baliol, that Edward did auance,
But *falsety*, as a fole, bigan a disceyuance?
Thorgh conseile of hise he sent vnto the pape,
& controued aquaintise, a new *falsnes* did schape.
Id. p. 268.

With wrong all it cam, with gile salle gyuen be,
Dlexit hir Adam gherie & *falste*. *Id* p 247.

Hit ys nogt semly forsoth in eyte ne in borw ton
That usurers oth regratours for eny kynne geftes
Be fraunchised for a free man, and have *false* name
Piers Ploughman, p 43.

And ful meny fayre flus [fleece] *falsliche* wasshe
Id. p. 161.

Thise tokens hauen freres taken, but I trowe that a fewe
Folwen fully that cloth, but *falsiyche* that vseth.
Id Crede.

They freten [eat] vp the firste froyt, and *falsliche* lybbeth.
Id. Ib

Thanne Ihe to Judas, and to the Jewes seyde
Falsenesse ich fynde in thy faire speche.—*Id. Vision*, p. 313.

The good that thow ygete, by gan al with *falshede*.
Id. Ib. p. 104.

But for *falshed* of freres, I fele in my soule.—*Id. Crede.*

To bagbyten and to bosten, and bere *fals whitnesse*.
Id. Vision, p. 28.

But Saul, which is seid also Poul, was fillide with the Hooli Goost, and biheelde in to hym and seide, a thou ful of al gile and al *falsenesse*, thou sone of the Deuel, thou enemye of al rightwisenesse, thou leeuuyst not to turne upsodoun the righful weies of the Lord.—*Wiclif. Dedis*, c. 13.

And the prince of prestis & al the counseil soughten *fals-witnessyng* agens Jhesus that they schulden take him to deeth. And thei founden not, whanne many *false* witnessis weren come, but at the laste, tweyne *false* witnessis camen, and seiden, this seide I may distrye the temple of God & aftir the thridde day bilde it agen.—*Id. Matthew*, c. 26.

The chief priestes and the elders, and all the counceil, sought *false* witnesse agaynste Jesus for to put him to death, but founde none. In so much, that when manye *false* witnesses came, yet founde they none. At the last came two *false* witnesses, and sayde: Thys felowe sayde: I can destroye the temple of God, and build it agayne in iii dayes.
Bible, 1551. *Ib.*

And therfore every gentil wight I pray,
For Goddes love as deme not that I say
Of evil entent, but that I mote reherse
Hir tales alle, al be they better or werse,
Or elles *falsen* som of my matere.
Chaucer. The Millieres Prologue, v. 3176.

For paramours they do but faine
To loue truely they disdaine,
They *falsen* ladies traitorously.—*Id. The Rom. of the Rose.*

He sterte him up out of the bushes thikke,
And sayde: *False* Arcite, *false* traitour wicke,
Now art thou hent, thou lovest my lady so,
From whom that I haue all this peine and wo.
And art my blood, and to my conseil sworn.
Id. The Knightes Tale, v. 1532.

And now thou woldest *falsly* ben aboute
To love my lady, whom I love and serve,
And ever shal til that min hert sterve.
Chaucer. The Knightes Tale, v. 1141

His sleightes and his infinite *falsenesse*
Ther coude no man writen, as I gesse,
Though that he mighte live a thousand yere;
In all this world of *falsenesse* n'is his pere.
Id. The Chanones Yemannes Tale, v. 16,447

God thanke I, and in good time be it sayde,
That ther n'as never man yet evil assayde
For gold ne silver that he to me lent,
No never *falshede* in min herte I ment.—*Id. Ib.* v. 16,519.

These felons full of *falsitie*,
Haue many sithes begyled me,
And through her *falshed* her lust achiued
Wherof I repent, and am agreued.—*Id. Rom. of the Rose.*

And yet vnto this day, men selth,
A lapynke hath lost his feith,
And is the birde *falsest* of all.—*Gower. Con. A.* b. v.

Whan the emperour it herde seine
And knewe the *falsehead* of the vice,
He smide, he wolde do justice. *Id. Ib.* b. i.

Logike hath eke in his degree
Betweene the trouth and *falshede*
The pleyne wordes for to shede. *Id. Ib.* b. vii.

The tauerner that *falsethe* othes,
And litle reckes to lye,
The souldyer that doth deale the battes,
And makes his foes to flye.—*Drant. Horace*, Sat. I.

Dauid in *Psalm* 101 abhorreth soche *false* accusers (*false* tale bringers into the kynges eares and the wrath of God shall they neuer escap.—*Joye. Exposicion of Daniel*, c. 3.

If I translate, *nonnulli sacerdotes*, sundrie priestes, yee crie oute, a corrupter, a *falsarie*. I should haue saide, *certaine priestes*, or *somme priestes*: but I should not in any wise haue saide *sundrie*.
Jewell. To Maister Hardinge, Oct 1567

All thei which haue receiued the gospell as the Germans, and thei that vnder the same pretence debarre hun of his *false* vsurped powr & money *falselyer* exacted, as Englonde, fight yet ayenst him.—*Joye. Exposicion of Daniell*, c. 12.

Thā he aware by his father's soule, wherby he was neuer forsworne, that he woulde gette it agayne, and that he wolde make ye traytours derely abye their *falsnesse*
Berners. Froissart. Cronycle, vol. i. c. 280.

The next day following, earlye in the morning, ye Germanes vsing the like dyssemblyng & *falshed* yt they had done before, came to our camp in great number accompanyed wyth all theyr nobles and auncient men
Goldyng Cæsar, fol. 92

Shall you suffer this kind of man to raygne? No, let us make all the speede wee may to see him crucified, and so to shewe vnto all kinges and nations a justice done vppon one, that so vilely *falsified* his fayth.
Brende. Quintus Curtius, fol 143

As before he misreported S. Cyprian, euen so doeth he now likewise misreporte S. Hierome, and so shoareth vp a ruinous mater with the *falsification* of his doctours.
Jewell. Replie to M. Hardinge, p. 251

As for Grattan, M. Hardinge knoweth he is a common *falsifier* of the doctours, and therefore his credit in suche cases cannot be great.—*Id. Ib.* p. 407.

Male wee not now allow you with favour, to take al these, that ye cal fittons, lies, corruptions, and *falsifieinges*, home againe vnto yourselfe?—*Id. Defence of Apology*, p. 178.

And therein all the famous history
Of Iason and Medæa was yritt,
Her mighty charmes, her furious loving fitt,
His goodly conquest of the golden fleece,
His *falsed* fayth, and loue too lightly flitt.
Spenser. Faerie Queene, b. ii. c. 12

Such one was I, my beauty was mine own;
No borrow'd blush, which bankrupt beauties seek,
That new-found shame, a sin to us unknown;
Th' adultrate beauty of a *falsed* cheek.
Daniel. Complaint of Rosamond

——— What thou would'st highly,
That would'st thou holily would'st not play *false*,
And yet would'st wrongly winne.
Shakespeare. Macbeth, Act I. sc. 5.

All states are good, and they are *falsly* led,
Who wish to be vnborne, or quickly dead.
Beaumont. The Answer of Metrodorus.

Dye had she rather in tormenting griefe
Then any should of *falseness* her reprove.
Spenser. Faerie Queene, b. iii. c. 9.

Such end had the kidd, for he nould warned be
Of craft, covered with simplicitie;
And such end, perdie, does all hem remayne
That of such *falsers* friendship bene fayne.
Id. Shepheard's Calender. June.

Yet in this thing, which all men thought so plain,
And to have been accomplish'd with such care,
Their inward *falsehood* hidden did remain,
Quite from the colour that the outside bare.
Drayton. The Barons' Wars, b. iii.

—— Whereof hee soon aware,
Each perturbation smooth'd with outward calme,
Artificer of fraud; and was the first
That practic'd *falshood* under saintly show,
Deep malice to conceale, coucht with revenge.'
Milton. Paradise Lost, b. iv.

Charles himself refutes you, you prodigy of impiety! who thinking that oath no light matter, chose rather by a subterfuge to avoid the force of it, or by a fallacy to elude it, than openly to violate it; and would rather *falsify* and corrupt the oath, than manifestly forswear himself after he had taken it.—*Id. Defence of the People of England*, c. 12.

True humility, in opposition to this *false* and proud appearance of it, consists in making, not our own will, but the will of God, the rule of our duty.—*Clarke*, vol. i. Ser. 44.

To these was Allen the conjurer joined, of whom we have spoken before: but Underhil soon forsook them, by reading the Scriptures and hearing the preachers; and then, as some satisfaction to the world, he put forth a satire against the wickedness of these men, revealing the *falsehood* and knavery that he was made privy to.
Strype. Memorials. Edw. VI. an. 1548.

He divers ways *falsely* defamed King Henry with intents of submission (as though he had intended to submit himself and his realme to the Pope again) such was the bishop's [Gardner's] impudence.—*Id. Ib. Q. Mary*, an. 1554.

They that reject superstition in theory, and yet retain it in life, and that upon principle too, do but expose their own folly and *falseness* both in one.
Waterland. Works, vol. viii. p. 60.

If the Evangelists had *falsified* in these narratives, it is infinitely improbable, that the enemies of the Christian religion who could so easily have convinced them of such *falsification*, should not sometime or other have objected it against the truth of our religion, which yet they never did.
South, vol. xi. Ser. 4.

The Macedonians also in their turn pleaded tradition for their rejecting the Divinity of the Holy Ghost. But the great St. Basil laid open the *falsity* of their pretences that way, and demonstrated that tradition was on the contrary side.—*Waterland. Works*, vol. v. p. 324.

While impious men despise thy sage decree,
From vain deceit, and *false* philosophy;
Let us its wisdom own, its blessings feel,
Receive with gratitude, perform with zeal.
Mason. Hymn for York Cathedral.

The commentators on Homer apologize for the glaring *falsehoods* which Ulysses relates, by showing they are told to the Phæacians, a credulous people.
Cambridge. The Scribleriad, (Note.)

We cannot, I fear, *falsify* the pedigree of this fierce people, and persuade them that they are not sprung from a nation in whose veins the blood of freedom circulates.
Burke. On Conciliation with America.

Extreme necessity (to do his lordship all the right we are able) forced him upon this bold and violent *falsification* of the doctrine of the alliance.—*Warburton. Works*, vol. vii. p. 328.

He was prepared to shew the madness of their declaration of the pretended rights of man; the childish futility of some of their maxims; the gross and stupid absurdity, and the palpable *falsity* of others.
Burke. Appeal from the New to the Old Whigs.

A strange uncouth thing, a theatrical figure of the opera, his head shaded with three-coloured plumes, his body fantastically habited, strutted from the back scenes, and after a short speech, in the mock heroick *falsetto* of stupid tragedy, delivered the gentleman who came to make the representation, into the custody of a guard, with directions not to lose sight of him for a moment.
Id. On a Regicide Peace, Let. 1.

FA'LTER, or FA'ULTER, *v.* FA'ULTERING, *n.* } Minshew says from the Fr. *Faulte*, a fault. Skinner refers to *fall*, and *fault*. The Sp. *Faltar* is, to *fail*.

To *fail* or *fall* short; to *fail*, (sc.) in utterance; to hesitate.

—— Fooles, the whiche *fauten* in witt.
Piers Ploughman, p. 175.

Bestyre youre werye handes, plucke vp youre weake and *foltryng* knees, and runne streyght to the marke that is set before you.—*Udal. Hebrues*, c. 12.

Whan the Emperor had ended his said recommendacions, the day began to springe, and his eie strynges began to breake, & his tongue *faultered*, and his handes shooke.
Golden Boke, c. 47.

How can the uncorrupt and majestic law of God, bearing in her hand the wages of life and death, harbour such a repugnance within herself, as to require an unexempted and impartial obedience to all her decrees, either from us or from our Mediator, and yet debase herself to *faulter* so many ages with circumcis'd adulteries by unclean and slubbering permissions.—*Milton. Doctrine of Divorce*, b. ii. c. 13.

Wee found in a nouke remote farre out of the way one souldior lying hid alone by himselfe: who being presented unto our captain, *faltered* in his speech for feare, so that his words hung not together.—*Holland. Ammianus*, p. 114.

The deliquium and *faltering* of our spirits, the violence and torment of bodily pains.—*Kettlingbeck. Ser.* p. 238.

Twice she began, and stopp'd; again she try'd,
The *faltering* tongue its office still deny'd;
At last her veil before her face she spread,
And drew a long preluding sigh, and said.
Dryden. Ovid. Met. b. x.

—— At his controul
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last *faultering* accents whisper'd praise.
Goldsmith. The Deserted Village.

FAME, *v.* FAME, *n.* FA'MELESS. FA'MOUS. FA'MOUSED. FA'MOUSLY. FA'MOUSNESS. } Lat. *Fama*; Fr. *Fame*; It. and Sp. *Fama*; Gr. Φημη, from φημι, φασθαι, to say, to speak.

To speak or talk (well or ill) of; to report, to record, to rumour, to celebrate, to renown; to confer or bestow—renown or celebrity.

The kyng hadde eke a brother, Nenny was hys name,
Strong knygt and hardi, and mon of gret *fame*.
R. Gloucester, p. 48.

Ac thow hast *fameds* me foule by fore the kynge here.
Piers Ploughman, p. 49.

And his *fame* wente into al Syrie, and thei broughten to him alle that weren at mal ese.—*Wiclif. Matthew*, c. 4.

And his *fame* spred abrode thorow out al Siria. And they brought vnto hym al sycke people that were taken with diverse diseases.—*Bible*, 1551. *Ib.*

The *fame* anon thurghout the toun is born,
How Alla King shal come on pilgrimage,
By herbergeours that wenten him beforn.
Chaucer. The Man of Lawes Tale, v. 5417.

—— So that the name,
And of wisedome the high *fame*,
Towarde himselfe he wolde wynne.—*Gower. Con. A.* b. i.

There was a clerke one Lucius
A courtier, a *famous* man,
Of euery witte some what he can. *Id. Ib.* b. v.

But bycause that Samuel shulde be *famed* abroad to haue bene promysed and borne by myracle, he was receyued of Heli the hygh preste, and offered as a peculyar gyfte to God, to be more dylygently loked to.—*Bale. Apologie*, fol. 69.

There haue been diuers sonnes of Rome, whiche beyng in straunge countreies, haue doen great profite to the cõmon weith, and no lesse *famed* throughout the worlde, which after thei were retourned to their own houses, haue spilt more bloud in innocents, than thei had done before of the Barbariens.—*Golden Boke*, c. 13.

I answere that Master Wyclife was noted whyle he was lyuynge, to be a man not onely of moste *famous* doctryne, but also of a very syncere lyfe and conuersacio.
A Boke made by John Fryth, fol. 19.

This is certaine and cannot be denied, but that he being the publick reader of diuinitie in the vniuersitie of Oxford was for the rude time wherein he liued, *famously* reputed for a great clearke, a deepe schoolema, and no lesse expert in all kind of philosophy.
Fox. Martyrs, p. 390. *John Wickliffe, his History.*

Unto this heauenly matter there was specially deputed a tendre young virgin, not set forth to the world with aboundaunce of riches or possessions, not by *famousness* of name, not portlynesse of lyfe, ne with the other thynges whiche this world vseth to haue in highe regarde, but endewed with excellent vertues of the minde, the whiche doe make a man acceptable in the sight of God.—*Udal. Luke*, c. 1.

A mischiefe *Fame*, there is none else so swift;
That mouing growes, and flitting gathers force:
First small for dred, sone after climes the skies:
Stayeth on earth, and hides her hed in cloudes.
Surrey. Virgile. Æneis, b. iv.

This wit Futelli brings a suit of love
From Levidolche, one, however mask'd
In colourable privacy, is *fam'd*
The Lord Adurni's pensioner, at least.
Ford. The Lady's Trial, Act i. sc. 3.

Mar. Why, art thou *fam'd* for any valour?
Bes. Fam'd! I, I warrant you.
Mar. I'me e'en heartily glad on't, I have been with thee e're since thou cam'st to th' wars, and this is the first word that ever I heard, prethee who *fames* thee?
Beaum. & Fletch. King & No King, Act i. sc. 1.

D. Zan. Madam, 'tis true, that absent at Madrid,
The custom of the Court, and vanity,
Embark'd me lightly in a galiantry
With the most *fam'd* of beauties there, Elvira.
Digby. Elvira, Act v.

Julius Cæsar took Pompey unprovided, and laid asleep his industry and preparations, by a *fame* that he cunningly gave out, how Cæsar's own soldiers loved him not; and being wearied with the wars, and laden with the spoils of Gaul, would forsake him as soon as he came into Italy.
Bacon. Fragment of an Essay on Fame.

Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights, and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with th' abhorred shears,
And slits the thin-spun life. *Milton. Lycidas.*

Petill. That man that loves not this day,
And hugs not in his arms the noble danger,
May he dye *fameless* and forgot.
Beaum. & Fletch. Bonduca, Act iii. sc. 2.

Arabia may be happy in the death
Of her reviving phenix: in the breath
Of cool Favonius, *famous* be the grove
Of Tempe: while we in each other's love.
For that let us be *fam'd*. *Habington. Castara*, pt. ii.

She that with silver springs for ever fills
The shady groves, sweet meddowes, and the hills,
From whose continuall store such pooles are fed,
As in the land for seas are *famoused*.
Brown. The Inner Temple Masque.

Marvellous piece of divinity! and well worth that the land should pay six thousand pounds a year for, in a bishoprick, although I read of no sophister among the Greeks that was so dear, neither Hippias nor Protagoras, nor any whom the Socratic school *famously* refuted without hire.
Milton. Reason of Church Government, b. i. c. 5.

Bernard Gilpin, *fam'd* in the North for his zeal in religion, and his care of his flock, was sent for up to court, to preach before the King.—*Strype. Memorials*, an. 1552.

Macrobius too relates the vision sent
To the great Scipio, with *fam'd* event;
Objections makes, but after makes replies,
And adds that dreams are often prophesies.
Dryden. The Cock and the Fox.

In such base sentence if thou couch thy fear,
Speak it in whispers, least a Greek should hear.
Lives there a man so dead to *fame*, who dares
To think such meanness, or the thought declares.
Pope. Homer. Iliad, b. xxiv.

Since you do me the favour to desire a name from me, take that of Corinna, if you please; I mean not the lady with whom Ovid was in love, but the *famous* Theban Poetess, who overcame Pindar five times, as historians tell us.
Dryden. To Mrs. E. Thomas, Nov. 1699.

He [W. Thorne] was reputed eminent, not only for his incomparable skill in the oriental sacred tongues by men unmatchable in them (worthily *famoused* on this side and beyond the sea), but also for other learning.
Wood. Athen. Oxon.

Fame is a blessing only in relation to the qualities, and the persons that give it, since otherwise the tormented prince of Devils himself were as happy as he is miserable, and *famousness* unattended with endearing causes is a quality so undesirable, that even infamy and folly can confer it.
Boyle. Works, vol. ii. p. 306.

It may be fit that I should set out with reminding you, that the great Earl of Chatham began and established the *fame* and glory of his life upon the very cause which my unfortunate clients were engaged in, and that he left it as an inheritance to the present minister of the crown, as the foundation of his *fame* and glory after him; and his *fame* and glory were accordingly raised upon it.
Erskine. Speech on the Trial of Hardy.

He [Du Fresnoy] had read his poem to the best painters in all places through which he passed, and particularly to Albano and Guercino, then at Bologna; and he consulted several men *famous* for their skill in polite literature.
Mason. Life of Monsieur Du Fresnoy.

FAMI'LIAR, *adj.* FAMI'LIAR, *n.* FAMI'LIARY, *adj.* FAMILIA'RITY. FAMI'LIARLY. FAMI'LIARIZE, *v.* FA'MILY. FA'MILISM. FA'MILIST. FA'MULATIVE, *adj.* } Fr. *Famille*, *familier*; It. *Famiglia*, *famigliare*; Sp. *Familia*, *familiar*; Lat. *Familiaris*, from *familia*; Gr. Ὁμιλια, from ὁμιλος, an assembly, a gathering; from ὁμος, and ιλη, a crowd, a multitude. A *family*,—

Many assembled, gathered or collected together; under the same household, of the same kin or kind, or lineage.

Familiar, adj.—domestic, living together, as of one *family*; and thus, well known to, or acquainted with, each other; free from, or without restraint or ceremony; free, unceremonious, unrestrained; common, frequent,

Familiar, n. is applied to a supposed demon or spirit, who serves as a *familiar* or *domestic* attendant;—to an officer of the Inquisition.

Familism, *familist*, — see the quotation from Baker.

Famuler fo, in Chaucer,—a domestic foe:

Famulate is, in the old vocabulary of Cockeram, to serve; and *famulative*, in Cudworth, is—serving, aiding, abetting.

Ful wel beloved, and *familiar* was he
With frankeleins over al in his countree.
Chaucer. The Prologue, v. 216.

This yonge monk, that was so faire of face,
Acquainted was so with this goode man,
Sithen that hire firste knowlege began,
That in his hous as *familiar* was he,
As it possible is any friend to be.
Id. The Shipmannes Tale, v. 12,961.

Lo in aduersity, thilke been his foes that glosed and seemed frendes in wealth; thus arne his *familiares* his foes & his enemies: and nothing is werse ne more naughty for to annoy, than is a *familiar* enemy.—*Id. Test. of Loue*, b. ii.

She [Fortune] vseth ful flatteringe *familiaritie* with hem that she enforceth to beguile.—*Id. Boecius*, b. ii.

O perilous fire, that in the bedstraw bredeth:
O *famuler* fo, that his service bedeth!
Id. The Marchantes Tale, v. 9658.

I Nebuchadnezar, happye and prosperous in my *familie*, and ryche in my palace, did see a dreame so ferefull, that my thoughtes in my bedde troubled my head greuously.
Joye. Exposicion of Daniel, c. 4.

He called Diuitiacus vnto him, and remouinge his accustomed interpreters, commoned with him by Caius Valerius Troucillus, chiefe gouernour of the Romane Prouince in Gallia, his *familiar* friend whom he chiefly trusted vnto in al thinges.—*Goldyng. Cæsar*, fol. 15.

He saide to her in sport that ye Gods gaue him good aduice: and thereupon called back his *familiares*, and sat drynking till it was two houres after day light.
Brende. Quintus Curtius, fol. 227.

This grudge was perceiued, by their mutuall frendes, whiche by charytable exhortacion and godly aduertisement, exhorted theim to renewe their old loue and *famyliarytye*, and to mete and entreuieu, in some place decent and conuenient.—*Hall. Hen VI.* an. 12.

But ye that knowe me nerer & more *familiarly*, who doe ye take y^t I am? There Peter being more ardēt and fyerie then the residue, made answer in y^e name of them al we know the to be Messias, whom God hath enoincted with al heauenly giftes of grace.—*Udal. Luke*, c. 9.

Mor. Jun. My lord, the *family* of the Mortimores
Are not so poor, but, would they sell their land,
Could levy men enough to anger you.—*Marlow. Edw. II.*

Nor is 't inconstancie to change
For what is better, or to make
(By searching) what before was strange,
Familiar, for the use's sake.
B Jonson. Women's Inconstancie.

——— Thus your aunt of Burgundy,
Your dutchess aunt inform'd her nephew; so
The lesson prompted, and well conn'd, was moulded
Into *familiar* dialogue, oft rehearsed,
Till, learnt by heart, 'tis now received for truth.
Ford. Perkin Warbeck, Act iv. sc. 2.

Mel. Dost know that spirit? 'tis a grave *familiar*,
And talk'd I know not what.
Id. Lover's Melancholy, Act v. sc. 1.

I have discovered, that a *fam'd familiarity* in great ones is a note of certain usurpation on the lease. For great and popular men faine themselves to bee servants to others, to make those slaves to them.—*B. Jonson. Discoveries.*

Intending, though it be the highest and uttermost point of Christian philosophy, to *familiarise* it (final resignation to ourselves) between us as much as I can, and to address it in form of a letter to yourself.—*Reliquiæ Wottonianæ*, p. 478.

——— We have descended
Somewhat (as we may term it) too *familiarly*
From justice of our birthright, to examine
The force of your allegiance,—sir, we have,—
But find it short of duty.
Ford. Perkin Warbeck, Act ii. sc. 3.

Yet it pleas'd God to make him see all the tyranny of Rome, by discovering this which they exercis'd over divorce, and to make him the beginner of a reformation to this whole kingdom, by first asserting into his *familiary* power the right of just divorce.—*Milton. Doctrine of Divorce*, b. ii. c. 21.

At this time [23 Eliz.] there arose up in Holland a certain sect, naming themselves, the *Family* of Love, who persuaded their followers, that those only who were adopted into their *family* were elected.—*Baker. Chronicle*, an. 1602.

Such mystical, mist-all and misse-all interpreters are our *familiste* in these times, by vnseasonable and vnreasonable allegories, raysing mysts ouer the Scripture sense, which thereby they misse and cannot finde.
Purchas. Pilgrimage, b. i. c. 3.

This was their constant way of working miracles, insomuch that the Jewish exorcists taking notice of it, they also called over them that had *familiar* spirits, in the name of our Lord Jesus, saying, We adjure you by Jesus, whom Paul preaches, *Acts*, xix. 13.—*Bp. Beveridge*, vol. ii.

And this he received from certain of their own *familiars*, as he called them, and their privy conveyers, but now repentant.—*Strype. Mem. Q. Mary*, an. 1553.

We should, as learned poets use,
Invoke th' assistance of some Muse;
However Critics count it sillier
Than Jugglers talking to *familiar*.—*Hudibras*, pt. i. c. 1.

All this was before his [Horace] acquaintance with Mecenas, and his introduction into the court of Augustus, and the *familiarity* of that great emperor.
Dryden. Origin and Progress of Satire.

Our blessed Lord has told us, that he and the Father are one; that whosoever hath seen him hath seen the Father, that he is in the Father, and the Father in him; and very *familiarly* speaking of the Father and himself, he says, "we will come unto him," (that loveth Christ,) "and make our abode with him."—*Waterland. Works*, vol. i. pt ii. p 234.

The whole world is the house and *family* of God: and in this great *family* of the universe good angels and good men are, by way of eminence, styled the sons of God and his first-born.—*Clarke*, vol. ii. Ser. 123.

Hereby the divine creative power is made too cheap and prostituted a thing, as being *famulative* alwaies to brutish, and many times to unlawful lusts.
Cudworth. Intellectual System, p. 45.

But Socinianism being (as was observed) an heresy much too fine for the gross and thick genius of vulgar capacities, the Devil found it requisite, sometimes, to change his engine, and amongst such as these, to set up his standard in *familism*, or enthusiasm.—*South*, vol. v. Ser. 3.

Antinomianism, as both experience and the nature of the thing has sufficiently taught us, seldom ends but in *familism*.
Id Ib.

The lawn-rob'd prelate and the plain presbyter,
Ere-while that stood aloof, as shy to meet,
Familiar mingle here, like sister streams
That some rude interposing rock had split.
Blair. The Grave.

Since we have been *familiarized* to the study of landscape, we hear less of what delighted our sportsmen ancestors—a fine open country.
Walpole. Anecdotes of Painting, vol. iv. c. 7.

Of the *family* of Isaac Oliver I find no certain account, nor is it of any importance; he was a genius; and they transmit more honour by blood than they can receive.
Id. Ib. vol. i. c. 7.

FA'MINE, *n.* FA'MISH, *v.* FA'MISHMENT. } Fr. *Famine*; It. *Fame*; Lat. *Fames*; according to Perottus, Ανο του φαγ-ειν, because he who labours under *famine*, desires φαγ-ειν, i. e. to eat.

Hunger; a craving for food; starvation, scarcity, dearth or want of food.

Hit is no thing for love, thei labour thus faste
Bote for fere of *famyn*.—*Piers Ploughman*, p. 139.

Al shulde hire children sterven for *famine*,
Nay, I wol drinke the licour of the vine,
And have a joly wenche in every toun.
Chaucer. The Pardoneres Tale, v. 12,385.

But deadly warre hath his couine
Of pestilence, and of *famine*,
Of pouertee and of all wo.—*Gower. Con. A.* b. iii.

Moreouer the yearth itselfe, as though it were not content to nourish so wicked and vngodlie people, shal be shaken with yearthquakes, and so shall there be in sondry places of the worlde, greate dearthe and *famyne*, because it shall denye men theyr natural foode and sustenaunce.
Udal. Marke, c. 13.

There was no bread in al the lande, for the derth was exceedynge sore: so y^t the land of Egypte, and the land of Canaan, were *famyshyd* by reason of the derth.
Bible, 1551. *Genesis*, c. 47.

To be without pestelence, warre and *famishment*, and all maner other abhominable diseases & plagues pertayne to vs as well as to them, if we keepe our temporall lawes.
Tyndall. Workes, p. 206.

And Eliah went to shewe him selfe vnto Ahab, for there was a great *famyshment* in Samaria.
Bible, 1551. *3 Kings*, c. 18.

As when two tygers prickt with hunger's rage
Have by good fortune found some beast's fresh spoyle,
On which they weene their *famine* to asswage,
And gaine a feastfull guerdon of their toile.
Spenser. Faerie Queene, b. iv. c. 3.

In this mood and fit, whiles they were minded to *famish* the poore bellie, behold the other lims, yea and the whole bodie besides, pined, wasted, and fel into an extreme consumption.—*Holland. Livius*, p. 65.

You must have patience, royall Agrippina.
Agr. I must have vengeance, first: and that were nectar
Unto my *famish'd* spirits.—*B. Jonson. Sejanus*, Act iv.

Eleuen of our men, after much misery and *famishment* (which killed some of them in the way) got to Coro.
Purchas. Pilgrimage, b. ix. c. 3. s. 2.

So shipwreck'd passengers escape to land,
So look they, when on the bare beach they stand
Dropping and cold, and their first fear scarce o'er
Expecting *famine* on a desert shore.
Dryden. Prol. The first Day of Acting after the Fire.

Horace had ease and plenty when he writ,
And free from cares for money or for meat,
Did not expect his dinner from his wit;
'Tis true; but verse is cherish'd by the great,
And now none *famish* who deserve to eat.
Id. Threnodia Augustalis.

Still mark if vice or nature prompts the deed;
Still mark the strong temptation and the need.
On pressing want, on *famine's* powerful call,
At least more lenient let thy justice fall.
Langhorn. The Country Justice, pt. i.

Forcibly drawn from many a close recess,
They meet with little pity, no redress;
Plung'd in the stream they lodge upon the mud,
Food for the *famish'd* rovers of the flood.
Couper. Charity.

FAN, *v.* FAN, *n.* FA'NNING, *n.* } Fr. *Van*; It. *Vanno*; Ger. *Wanne*; Dut. *Wanne*. *Wan*, "A. S. *Fanne*, ventilabrum, *vannus*, a fanne or vanne, to winnow and clean corn withall," (Somner.) "And Hys *fann* ys on hys handa." "Whos *wynewing* tool in his hond," (Wic. *Luke*, iii. 17.) The Lat. *Vannus* is derived from the Gr. Βαλλ-ειν, to cast or throw, (Vossius;) and means—

Any thing thrown, so as to strike, and thus, move the air; to blow gently; to *winnow*. See WINNOW.

Upon this word in Chaucer's *Manciples Prologue*, Mr. Tyrwhitt remarks, that the thing meant is the *quintaine*, which is called a *fan* or *van*, from its turning round like a weathercock.

And strouted as a *fanne* large and brode.
Chaucer. The Millieres Tale, v. 3315.

Now, sweete sire, wol ye just at the *fan*.
Id. The Manciples Prologue, v. 16,991.

The king gaue our captaine at his departure a plume or *fanne* of hernshawes feathers died in red.
Hackluyt. Voyages, vol iii. p. 308.

My being heere it is, that holds thee hence,
Shall I stay heere to doo't? no, no, although
The ayre of Paradise did *fan* the house,
And angels offic'd all.
Shakespeare. All's Well that Ends Well, Act iii. sc. 2.

Now was the sun in western cadence low
From noon; and gentle aires, due at their hour,
To *fan* the earth now wak'd, and usher in
The evening cool. *Milton. Par. Lost*, b. x.

Nature worketh in vs all a loue to our owne counsels, the contradiction of others is a *fan* to inflame that loue.
Hooker. Ecclesiasticall Politie, Pref.

Others take this *fanning* (Luke, iii. 16, 17) for that discovery which shall be made at the day of judgment, but to me it seems clear to be in this life, whilst the corn is on the floor, as the several degrees of this comparison do show.
Goodwin. Works, vol. v. pt. ii. p. 144

By slow degrees he *fans* the gentle fire,
Till perseverance makes the flame aspire.
King. Art of Love. pt. xiv

Women are armed with *fans* as men with swords, and sometimes do more execution with them: to the end therefore that ladies may be entire mistresses of the weapon which they bear, I have erected an academy for the training up of young women in the exercise of the *fan*, according to the most fashionable airs and motions that are now practised at court.—*Spectator*, No. 102.

The grateful fair the hero's worth confess'd;
Love found admittance in her gentle breast;
His early virtues rais'd her first desire;
His manly beauty *fann'd* the blameless fire.
Hoole. Jerusalem Delivered, b. vi.

I find little of her work [Magdalen Pas] but a very scarce little head in my own collection, representing the Lady Catherine, at that time Marchioness, afterwards Duchess, of Buckingham, with a feather *fan*.
Walpole. Catalogue of Engravers, vol. v

Foes to the Dryads, they remorseless fell
Each shrub of shade, each tree of spreading root,
That woo the first glad *fanmuse* of the breeze.
Granger. The Sugar Cane, b. i.

FANA'TICK, *n.* FANA'TICK, *adj.* FANA'TICISM. FANA'TICAL, *adj.* FANA'TICALLY. FANA'TICALNESS. } Fr. *Fanatique*; It. *Fanatico*; Sp. *Fanatico*; Lat. *Fanaticus*, a priest; from *Fanum*, a temple; then applied (says Vossius) *furioso et insano*, to the furious

or raving and insane; because, when about to deliver the oracles, they were supposed to be seized with a divine fury; and this opinion they confirmed by the frequent shaking of the head, and other actions indicating madness.

Any one raving or insane; wildly enthusiastic: a wild, irrational enthusiast.

A Christen mannis obedyence standeth not in the fulfyllyng of *fanaticall* vowes, as they haue bene vsed, better broken than kepte, but in the faythfull obseruation of God's holy preceptes, declared by Christe in hys Gospell.
Bale. Apology, fol. 96.

Pretending to be the setter of France at freedome, and a God, (for so he intitled himself,) he had drawen already together eight thousand men, and began to waste the frontiers of the Æduans: but that graue and wise city, assembling the choice of their youth with some of Vitellius's cohorts, discomfited that *fanatical* multitude.
Savile. Tacitus. Historie, p. 52.

No wonder then in the reforming of a church, which is never brought to effect without the fierce encounter of truth and falsehood together, if (as it were the splinters and shares of so violent a jousting,) there fall from between the shock many fond errors and *fanatic* opinions.
Milton. Reason of Church Government, b. i. c. 7.

The men shaking and wagging their bodies too and fro after a *fanaticall* fashion, as if they were bestraught and out of their right wits, seeme to divine and tell things to come.—*Holland. Livius*, p. 1031.

There is a treasury of merits in the *fanatick* church, as well as in the papist, and a pennyworth to be had of saintship, honesty, and poetry, for the lewd, the factious, and the blockheads.—*Dryden. Pref. to Absalom & Achitophel.*

Nay they are *fanaticks* too, however that word seem to have a more peculiar respect to something of a Deity: all atheists being that blind Goddess, Nature's *fanaticks*.
Cudworth. Intellectual System, p. 134.

And thus I have shewen, under five material heads, that the knowledge of nature and the works of God, promotes the greatest interests of religion; and by the three last it appears how fundamentally opposite it is to all schism and *fanaticism*, which are made up and occasioned by superstition, enthusiasm, and ignorant perverse disputings.
Glanvill, Essay 4. s. 9.

From hence weak and wicked men have taken the handle to ascribe all religion to enthusiasm or *fanaticism*; that is, to a kind of phrensy or dotage.
Waterland. Works, vol. viii. p. 61.

Indeed all claims to any internal notices exclusive of God's written word, whether they be entitled inspiration, or internal revelation, or inward light, or reason, or infallibility, or what else soever; I say, all such claims brought to exclude Scripture are enthusiastick and *fanatical*, false and vain.
Id. Ib. vol. viii. p. 67.

That temper of prophaneness, whereby a man is disposed to contemn and despise all religion (how slightly soever men may think of it) is much worse than infidelity, than *fanaticalness*, and idolatry.—*Wilkins. Nat. Relig.* b. ii. c. 1.

It is common with them to dispute as if they were in a conflict with some of those exploded *fanaticks* of slavery, who formerly maintained what I believe no creature now maintains, that the crown is held by divine, hereditary, and indefeasible right.—*Burke. On the French Revolution.*

These old *fanaticks* of single arbitrary power dogmatized as if hereditary royalty was the only lawfull government in the world, just as our new *fanaticks* of popular arbitrary power maintain, that a popular election is the sole lawfull source of authority.—*Id. Ib.*

Tho' all these reason-worshippers profess
To guard against *fanatical* excess,
Enthusiastic heat, their favourite theme,
Draws their attention to the cold extreme.
Byrom. Thoughts upon Human Reason.

When men are furiously and *fanatically* fond of an object, they will prefer it, as is well known, to their own peace, to their own property, and to their own lives; and can there be a doubt in such a case that they would prefer it to the peace of their country?—*Burke. Petition of the Unitarians.*

From the consequences of the genius of Henry Duke of Viseo did the British American empire arise, an empire which, unless retarded by the illiberal and inhuman spirit of religious *fanaticism*, will in a few centuries perhaps be the glory of the world.—*Mickle. Introduction to the Luciad.*

FA'NCY, *v.* FA'NCY, *s.* FA'NCIFUL. FA'NCIFULLY. FA'NCIFULNESS. FA'NCILESS. } Variously written,—*Fansy, fantasy, phantasy.* Fr. *Fantaisie*; It. and Sp. *Fantasia*; Lat. *Phantasia*; Gr. Φαντασια, απο του φαινεσθαι, to appear; because (says Vossius) the forms of the things of which we have, or think we have, sensations, *intus apparent*. See FANTASY.

To take or apprehend; to perceive or conceive the forms or images of things; to think, conceive or imagine; to depicture, delineate, or portray, the forms or images, the qualities or appearances of things; to appropriate them to other things; sometimes restricted to—pleasing qualities; and thus, to *fancy*, or have a *fancy* for, is to like, to have a liking or desire for; sometimes opposed to, or distinguished from,—to reason strictly, to argue convincingly; and thus, to assume, to suppose, to take for granted.

See the poetical description of *Fancy* in the quotation from Milton.

To *fancy*, as distinguished from *imagination*, may be ascribed the province of personifying, and of investing the personification, with the qualities of real beings.

Which mercie he had afore promised by his word (being vttered by the mouthes of the prophetes) to the people of Israell, whom as a people more derely beloued and *fansied* euen for his owne tooth, he doeth in Holy Scriptures call his seruaunt.—*Udal. Luke*, c. 1.

And if we agree with the philosophers that there is (*materia prima*) whiche in all thinges is one and altereth not, but as a newe forme cummeth, taketh a newe name, *fansinge* that as one waue in the water thrusteth away another, so doth one fourme another.
Bp. Gardner, fol. 137. *Of Transubstantiation.*

And being moued with their light reports and here sayes, they fal to counsel oftentimes euen of most weighty matters, wherof they must needs repent them by and by after, seeing they are so fondly led by vncertaine rumors, and that divers persons tell the forged newes to fede their *fancyes* withall.—*Goldyng. Cæsar*, fol. 87.

The poets seeke to profit thee
or please thy *fansie* well,
Or at one time things of profit
and pleasaunce both to tell.
Drant. Horace. The Arte of Poetrye.

As with new wine intoxicated both,
They swim in mirth, and *fansie* that they feel
Divinitie within them breeding wings,
Wherewith to scorn the Earth.—*Milton. Par. Lost*, b. ix.

Either while the skilful organist plies his grave and *fancied* descant in lofty fugues, or the whole symphony with artful and unimanageable touches adorn and grace the well-studied chords of some choice composer.—*Id. Of Education.*

I dare not force affection, or presume
To censure her discretion, that looks on me
As a weak man, and not her *fancy's* idol.
Massinger. The Bondman, Act v. sc. 3.

Play with your *fancies:* and in them behold,
Vpon the hempen tackle, ship-boyes climbing:
Heare the shrill whistle, which doth order give
To sounds confus'd: behold the threaden sayles,
Borne with th' inuisible and creeping wind,
Draw the huge bottoms through the furrow'd sea,
Breasting the lofty surge.—*Shakespeare. Hen. V.* Chorus.

—— But know, that in the soule
Are many lesser faculties, that serve
Reason as chief; among these *Fansie* next
Her office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, aerie shapes,
Which Reason, joyning or disjoyning, frames
All what we affirm or what deny, and call
Our knowledge or opinion; then retires
Into her privat cell, when nature rests.
Milton. Paradise Lost, b. v.

Not only the melancholick and the *fanciful*, but the grave and the sober, whose judgments we have no reason to suspect to be tainted by their imaginations, have from their own knowledge and experience made reports of this nature.
Glanvill, Ess. 6. s. 6.

Albertus Magnus, as I remember, with somewhat curiosity, and somewhat transported with too much *fancifulness* towards the influences of the heavenly motions and astrological calculations, supposeth that religion hath had its successive alterations and seasons according to certain periodical revolutions of the planets.
Hale. Origin. of Mankind, p. 168.

Others, whom avaricious thoughts bewitch,
Consume their time to multiply their gains;
And, *fancying* wretched all that are not rich,
Neglect the end of life to get the means.
Walsh. Retirement.

Every opinion concerning the divine nature or perfections which is in itself absurd and unintelligible, is just so far hurtful to religion, as it diverts men from the practice of the law of righteousness, by filling them with a childish and superstitious imagination, that God is pleas'd with their pretending or *fansying* that they believe they know not what.
Clarke, vol. i. Ser. 35.

While in dark ignorance we lay, afraid
Of *fancies*, ghosts, and every empty shade,
Great Hobbes appear'd, and by plain Reason's light
Put such fantastic forms to shameful flight.
Buckinghamshire. On Mr. Hobbes and his Writings.

And just as children ▪ surprised with dread,
And tremble in the dark, so riper years
Even in broad day-light are possess'd with fears;
And shake at shadows *fanciful* and vain
As those which in the breasts of children reign.
Dryden. Lucretius, b. ii.

Even in painting, a judicious obscurity in some things contributes to the effect of the picture; because the images in painting are exactly similar to those in nature; and in nature, dark, confused, uncertain images have a greater power on the *fancy* to form the grander passions than those have which are more clear and determinate.
Burke. On the Sublime and Beautiful.

These shocking extremes, provoking to extremes of another kind, speculations are let loose as destructive to all authority, as the former are to all freedom; and every government is called tyranny and usurpation which is not formed on their *fancies*.—*Id. Let. to the Sheriffs of Bristol.*

I love a *fanciful* disorder
And straggling out of rule and order;
Impute not that to vacant head,
Of what I've writ, or what I've said,
Which imputation can't be true,
Where head and heart's so full of you.
Lloyd. A Familiar Letter of Rhymes.

For wit consists in using strong metaphoric images in uncommon yet apt allusions, just as antient Egyptian wisdom did in hieroglyphic symbols *fancifully* analogized.
Warburton. Divine Legation, b. iv. s 4

But I find myself called upon, by the way, to justify the bishop against an unexpected accusation of a late author, who charges him with *fancifulness* and presumption.
Bp. Horne. Works, vol. i. *Pref. to Sec. Edition.*

Zounds! shall a pert, or bluff important wight,
Whose brain is *fanciless*, whose blood is white,
A mumbling ape of taste, prescribe us laws
To try the poets, for no better cause
Than that he boasts per ann. ten thousand clear.
Armstrong. Taste.

FANE. Lat. *Fanum*, a temple, from the Gr. *Naov*, by transposition *avov*, and prefixing the Digamma *Favor*. And *vaov*, from *va-ειν*, habitare, to inhabit, to dwell.

The habitation or abode, (sc.) of deified personages; the place in which their worship is performed or solemnized; a temple.

Also written *phane*, (qv.)

This most religious king [Ethelbert] with most devout intent,
That mighty *fane* to Paul, in London did erect,
And privileges gave, this temple to protect.
Drayton. Poly-Olbion, s. 11

Yet I nor honours seek, nor rights divine,
Nor for more altars, or more *fanes* repine.
Croxall. Ovid. Met. b. xiii.

Proud castle, to thy banner'd bowers,
Lo! picture bids her glowing powers
Their bold historic groupes impart,
She bids th' illuminated pane,
Along thy lofty vaulted *fane*,
Shed the dim blaze of radiance richly clear.
Warton. Ode. For the New Year, 1785

And now imperial Charles, with grieving eye,
Beheld around his slaughter'd people lie;
His palace burning, and his *fanes* o'erthrown;
And desolation through the wretched town
Spread wide and wider.—*Hoole. Orlando Furioso*, b. xvi.

FANE, or VANE. } See VANE.

O stormy people unsad and ever untrewe
And undiscrete, and changing as a *fane*.
Chaucer. The Clerkes Tale, v. 8872.

FA'NFARON. FANFARONA'DE. } It. *Fanfarone*; "Fr. *Fanfarer*,—to sound or resound, as trumpets; to challenge or brave one with sound of trumpets; to brag, vaunt; make a great flourish or bravado," (Cotgrave.) The word, says Menage, is Arabic, and signifies light, inconstant, talkative; one who promises more than he can perform.

Virgil makes Æneas a bold avower of his owne virtues:
Sum pius Æneas famâ super æthera notus;
which, in the civility of our poets is the character of a *fanfaron* or Hector: for with us the knight takes occasion to walk out, or sleep, to avoid the vanity of telling his own story, which the trusty 'squire is ever to peform for him.
Dryden. On Dramatick Poesy.

The second notification was the king's acceptance of the new constitution, accompanied with *fanfaronades* in the modern style of the French bureaus, things which have

much more the air and character of the saucy declamations of their clubs, than the tone of regular office.
Burke. Thoughts on French Affairs.

FANG, *v.* FANG, *n.* FA'NGED. FA'NGLESS. } Dut. *Vangen*; Ger. *Fangen*; A.S. *Feng-an*. See FINGER. To take, seize, or grasp. To under*fang*, i. e. to undertake, is not uncommon in our early writers. See UNDERFANG.

To Inglond with him thei cam, & led him vnto London,
The first dome he *fanged*, for treson was he drawen.
R. Brunne, p. 329.

——— Therefore he ABhor'd
All feasts, societies, and throngs of men.
His semblable, yea himselfe Timon disdaines.
Destruction *phang* mankinde.
Shakespeare. Timon of Athens, Act iv. sc 3.

Ham. There's letters seal'd: and my two school fellowes—
Whom I will trust, as I will adders *fang'd*,—
They bear the mandate.—*Id. Hamlet*, Act iii. sc. 4.

The wild bores of India have two bowing *fangs* or tuskes of a cubit length growing out of their mouth, and as many out of their forheads, like calves hornes.
Holland. Plinie, b. viii. c. 52.

Hast. Besides, the king hath wasted all his rods
On late offenders, that he now doth lacke
The very instruments of chasticement:
So that his power, like to a *fangleese* lion,
May offer, but not hold.
Shakespeare. Henry IV. Act iv. sc. 1.

Her face, her hands, her naked limbs were torn,
With passing through the brakes and prickly thorn:
Two mastiffs gaunt and grim her flight pursu'd,
And oft their fasten'd *fangs* in blood embru'd.
Dryden. Theodore & Honoria.

——— Scarce sounds so far
The direful fragor, when some southern blast
Tears from the Alps a ridge of knotty oaks
Deep *fang'd*, and ancient tenants of the rock.
Watts. The Victory of the Poles.

In Poland, liberty is subverted, that fair portion of the creation seized by the relentless *fangs* of despotism; the wretched inhabitants reduced to the same situation with the other slaves of their new masters, and in order to add insult to cruelty, enjoined to sing *Te Deum* for the blessings thus conferred upon them.—*Fox. Speech, Jan.* 1794.

FA'NGLE, *n.* FA'NGLED. FA'NGLENESS. } Perhaps, says Skinner, from the old word *Fangles*, carpta, and this from A. S. *Feng-an*, *suscipere*, rem aggredi, capessere, (sc.) *nova carpta*. Applied to—

An attempt at something new; a foolish innovation.

The word is of rare occurrence without the epithet *new*.

As doeth the Tidife, for new *fanglenesse*.
Chaucer. The Legend of Good Women, Prol.

And thus it standeth the in hande to doo so muche the rather bycause thou art called to be a teacher of the Ghospel being not yet of full growen age, whiche is not wonte easylye to swerue into newe *fangles*, but thou hast ben brought vp (as it were) euen from thy youth in the fayth of the Ghospell and in good learnyng.—*Udal. Timothy*, c. 4.

The resydue that reste vnroulde,
the remnaunte that remayne
Of this new *fangide* fickle flocke,
woulde pose and put to paine
The fabling Fables tatling tongue.—*Drant. Horace*, Sat. 2.

They diminyshe noo part of their malestie, eyther with newe *fanglenesse*, or with ouer sumptuous expences.
Sir T. Elyot. Governour, b. ii. c. 3.

Be not, as is our *fangled* world, a garment
Nobler than that it couers.
Shakespeare. Cymbeline, Act v. sc. 4.

Their curious and inconstant new *fangleness* will not abide to stay it, but with an heady importunity labours to overhasten the pace of God.—*Bp. Hall. Cont. Saul & Samuel.*

In holyday gown, and my new-*fangled* hat,
Last Monday I tript to the fair;
I held up my head, and I'll tell you for what,
Brisk Roger I guess'd wou'd be there.
Cunningham. Holyday Gown.

FA'NNOM. Ger. *Fane*, *pannus* lineus; Goth. *Fana*. "Fr. *Fanon*; a scarf-like ornament worn on the left arm of a sacrificing priest," (Cotgrave.)

She is in lyke case florishinglye decked wyth golde, preciouse stone, and pearles, not only in her many folde kyndes of ornamentes, as is her coopes, corporasses, chesybles, tunicles, stooles, *fannoms* and miters, but also in mysterye of conterfeite godlinesse.—*Bale. Image*, pt. ii.

Take from your true subiects, the Pope's false Christ with his bels and bablinges, with his miters and mastries, with his *fannoms* and fopperies, and let them haue frely the true Christ again.—*Bale. English Votaries*, Pref.

FA'NTASY, *v.* FA'NTASY, *n.* FA'NTASYING, *n.* FA'NTASM. FANTA'STICK, *adj.* FANTA'STICK, *n.* FANTA'STICAL. FANTA'STICALLY. FANTA'STICALNESS. FANTA'STICKNESS. FANTA'STRY. } Fr. *Fantaisie*; It. and Sp. *Fantasia*; Lat. *Phantasia*; Gr. Φαντασια, from Φανταζεσθαι, and this from Φαινεσθαι, to appear. See FANCY, and PHANTASM.

"Fr. *Fantasier*, — to imagine, devise, conceive, invent; cast about, think of, revolve in the mind; represent by imagination; also, to *fancy* or affect." (Cotgrave.)

Fantastical,—imaginary, whimsical, capricious. See the quotation from Sir J. Davies.

——— Bote swery grete othes
And fynde up foule *fantesyes*, and foles hem maken.
Piers Plouhman, p. 3.

We wimmen han, if that I shal not lie,
In this matere a queinte *fantasie*.
Chaucer. The Wif of Bathes Prol. v. 6098.

Wherof diuers *fantasies*
Upon his great holinesse
Within his herte he gan impresse.—*Gower. Con. A.* b. ii.

For he *fantasieth* thus: In case thei go to wracke, what then? I haue no losse thereby. My wage is safe, & though I lose some deale thereof, I had rather lose it, than to cope & fight wt ye woulfe, for another manes cattel.
Udal. John, c. 10.

In fredome was my *fantasie*,
Abhorring bondage of the minde,
But now I yelde my libertie,
And willingly myselfe I binde.
Vncertaine Auctors. The Lover, &c.

Howeuer God's hand dealeth heere in this world in punishing his enemies, or howsoeuer the image of things not seene but *fantasied*, offer themselues to the secret cogitation of man, his sences being asleepe, by the operation or permission of God, working after some spirituall influence in our imaginations: certaine it is, that no dead man materialie can euer rise againe or appeare, before the iudgement date.
Fox. Martyrs, p 206. *Appearing of Dead Men.*

I passe ouer the *fantasieng* of formes, accidentes, outwarde elementes, miraculous changes, secrete presences, and other like forced termes, whereof Tertullian knoweth none.—*Jewell. Replie to Mr. Hardinge*, p. 465.

But they that so thinke after Austen's minde, do take awaye the truthe of his naturall bodye, & make it a very *fantasticall* bodye from ye which heresie God delyuer his faithful.—*A Boke made by John Frith*, fol. 54.

Ne they be not in cõmune (as *fantastical* foles wolde haue all thynges) nor one man hath not all vertues, and good qualities.—*Sir T. Elyot. The Governour*, b. i. c. 1.

Where *fantasy*, near hand maid to the mind,
Sits and beholds, and doth discern them all;
Compounds in one things different in their kind;
Compares the black and white, the great and small.
Besides, those single forms she doth esteem,
And in her balance doth their values try;
Where some things good, and some things ill do seem,
And neutral some in her *fantastic* eye.
This busy power is working day and night;
For when the outward senses rest do take,
A thousand dreams, *fantastical* and light,
With fluttering wings do keep her still awake.
Sir John Davies. Immortality of the Soul, s. 20.

For however in matter of sensation, it [my soul] sees by the eyes, and hears by the eares, and imagines by those *fantasms* that are represented unto it; yet when it comes to the higher works of intellectual elevations, how doth it leave the body below it.
Bp. Hall. Temptations Repelled, Dec. 1.

And what else shall they heare from all the Russians, *fantastiques*, and Frenchefied wanton dames that live about them, but this opprobrious censure, that they are become professed Puritans.
Prynne. Histrio-Mastix, pt. i. Act. viii. sc. 7.

And if that any drop of slombring rest
Did chaunce to still into her weary spright,
When feble nature felt herselfe oppresst,
Streightway with dreames, and with *fantastike* sight
Of dreadfull things, the same was put to flight.
Spenser. Faerie Queene, b iii. c. 2.

Yea, through the indiscretions and inconsiderateness of some preachers, the *fantastry* and vain-babble of others, and the general disposition of the people to admire what makes a great show, and pretends to more than ordinary spirituality; things are in many places come to that pass, that those who teach Christian vertue and Religion, in plainness and simplicity without senseless phrases, and *fantastick* affectations, shall be reckon'd for dry moralists, and such as understand nothing of the life and power of godliness.—*Glanvill*, Ser. 1.

Thy trumpet such supposed to advance
Is but as those *fantastically* deem,
Whom folly, youth, or frenzy doth intrance.
Drayton. Legend of Robert Duke of Normandy.

Nor is this corruption happened to the Greek language, as it useth to happen to others, either by the law of the conquerot, or inundation of strangers; but it is insensibly crept in by their own supine negligence and *fantastickness*.
Howell, b. ii. Let. 57.

Dear, from thine arms then let me fly,
That my *fantastic* mind may prove
The torments it deserves to try
That tears my fix'd heart from my love.
Rochester. A Song.

Our pains are real things, and all
Our pleasures but *fantastical*;
Diseases of their own accord,
But cures come difficult and hard.
Butler. Weakness and Misery of Man.

You must know he has got his estate by the China trade in the East Indies, and at that time grew so *fantastically* fond of the manners, language, habit, and every thing that relates to those people, that he prefers 'em not only before those of his own country, but all the world besides.
Rowe. The Biter, Act i.

He hath indeed in this last book of his, to my great amazement, quitted that glorious title. Not that I dare assume to myself to have put him out of conceit with it, by having convinced him of the *fantasticalness* of it.
Tillotson. Works, Pref.

Haste thee, Nymph! and hand in hand,
Bring *fantastic-footed* Joy,
With Sport, that yellow tressed boy.
Warton. On the Approach of Summer

Though a false philosophy was permitted for a season to raise up her vain *fantastic* front, and to trample down the Christian establishments and institutions, yet, on a sudden, God said, "Let there be light, and there was light."
Erskine. Speech for the Rev. Mr. Markham.

Such is the *fantastical* and unjust inequality between mass and mass, in this curious repartition of the rights of representation arising out of territory and contribution.
Burke. On the French Revolution.

'Twas sweet of yore to see it play
And chase the sultriness of day,
As springing high the silver dew
In whirls *fantastically* flew,
And flung luxurious coolness round
The air, and verdure o'er the ground.—*Byron. The Giaour.*

FA'NTOM. See PHANTOM, and FANCY, and FANTASY.

Parfay, thought he, *fantome* is in min hed.
Chaucer. The Man of Lawes Tale, v. 5457.

FAP. Mr. Douce says, that *fap* certainly means *drunk*, as *appears from the Glossaries*; and Mr. Nares declares, that he has met with it in *no Glossary*: and in this he is not singular. Goose-berries are in some counties called *feabes* or *feaberries*, and in Suffolk, *fapes*; whence Mr. Moore suggests that we may be helped to the meaning of the word. *Fap*, (sc.) intoxicated with goose or *fea-berry* wine, and thus (generally) *drunk*. *Fea-berry*, Skinner thinks, may be so called from *fean*, *gefean*, *gaudere*, to gladden; because these berries are pleasing both to the sight and palate.

Bar. And being *fap*, sir, was as they say casheerd; and so conclusions past the car-eires.
Shakespeare. Merry Wives of Windsor, Act I. sc. 1.

FAR, *adj.* FAR, *ad.* FA'RNESS. } Goth. *Fairr*, *fairra*; A.S. *Feor*. *feorre*, *feorrest*; Dut. *Verra*; Ger. *Ferr*; from the A.S. *Far-an*, to go: and meaning—

Gone; gone to a distance, removed, remote. See AFAR.

Farther and *farthest* are probably a corruption of *further* and *furthest*, (qv.) The regular comparison of *far*, being *farrer*, *farrest*.

Far is much used—prefixed.

And the kynge's tresour he delde eke aboute *fer* & ner
R Gloucester, p. 167

For in the *farreste* stude of Affric geandes while fette
Pike stones for medycine, & in yrlond hem sette.
Id. p. 146

& thou ert comen fro *ferne*.—*R. Brunne*, p. 193

He said, Now sall I die
Help knyghtes if ge may, I may no *ferrer* go.
R. Brunne, p. 44.

Wide was his parish, and houses *far* asonder,
But he ne left nouht for no rain ne thonder
In sikenesse and in mischief to visite
The *ferrest* in his parish, moche and lite,
Upon his fete, and in his hand a staf.
Chaucer. The Prologue, v. 497.

And if y leeve hem fasting into her hous thei schulen fayle in the weye for summe of hem cummen *fro fer*.
Wiclif Mark, c. 8.

This peple honoureth me with lippis but her herte is *fer* fro me.—*Id. Matt.* c. 15.

Gan I behold besely
And I woll tell you redely
Of thilke images the semblaunce
As *farre* as I haue remembraunce.—*Chaucer. R. of the R.*

Alla goth to this inne, and as him ought
Arraied for this feste in euery wise,
As *fer-forth* as his conning may suffice.
Id. The Man of Lawes Tale, v. 5519.

The fend (quod he) you feeche body and bones,
As *fer-forthly* as ever ye were foled,
So mochel wo as I have with you tholed, [suffered.]
Id. The Freres Tale, v. 7127.

Als *farre* as euer he might see
With Abraham. *Gower. Con. A.* b. vi.

Fyrst I consider the labour that this woman tooke in her great and *ferre* journey.—*Fisher. Seven Psalmes*, Ps. 143.

He passed *farre* his grandfather in synne (in that he blaspheimed the very God) in worshiping & doing reuerent behauours to his false Gods and images, and prophaning or abusing ye holy vessels.—*Joye. Exposicion of Daniel*, c. 5.

So the matter was brought to thys passe, that Cesar would not suffer his horsmen to stray any *farneese* from his maine battell of fotemen.—*Golding. Cæsar*, fol. 119.

Cri. Nay, but where is't? I pr'ythee, say.
Hor. On the *farre* side of all Tyber yonder, by Caesar's gardens.—*B. Jonson. Poetaster.*

The equalitie or inequalitie of dayes, according to the neereness or *farness* from the equinoctiall, &c.
Purchas. Pilgrimage, b. i. c. 2.

If therefore there be any, who, under colour of the blessed name of Christ, subvert his doctrine, annihilate his authority and our salvation; it is so *far* from being our duty to unite ourselves to them, that, on the contrary, we are obliged to part with them.
Daillé. Apology for the Reformed Churches.

FARCE, *v.* FARCE, *n.* FA'RCEMENT. FA'RCICAL. FA'RCICALLY. } Fr. *Farcir*; Lat. *Farcire*, to stuff or cram. With respect to *farce*, the noun, it is said, by Menage, to be a mixture or medley of various sorts of viands; and applied, (with the It. *Farsa*,) to a species of comedy, quod rerum varietate *farsa* sit: because it is *stuffed* or *filled* with a variety of things, or with incidents of various kinds. See his *Dict. Etym.* and *Orig. della Lin. Ital.* in vv. *Farce* and *Farsa*.

To stuff, to cram. See FORCEMEAT.

His tipet was ay *farsed* ful of knives
And pinnes for to given fayre wives,
Chaucer. Prologue, v. 233.

Farce not thy visage in no wise,
For that of loue is nat themprise;
For loue doth haten, as I finde,
A beautie that cometh nat of kinde.—*Id. Rom. of the R.*

Which was farforth *farsed*, stuffed & swollē wᵗ venemous heresies.—*Sir T. More. Workes*, p. 314.

Neuer was there puddyng stuffed so full of *farsynge*, as his holye feelynge faythefull folke are *farsed* full of heresies.
Id. Ib. p. 614.

He loued not these counterfaiting plaiers of *farces* and mummeries, and yet lesse trewandes, that ben natural fooles, luglers, and iesters for pleasure.—*Golden Boke*, c. 14.

The substance of the whole is nothinge else but flatteringe, and auancinge of the see of Rome, *farced* vp, and set out with lies and without shame.
Jewell. Replie to M. Hardinge, p. 238.

Besides, they could wish, your poets would leave to bee promotars of other men's iests, and to way-lay all the stale apothegmes, or old booke, they can heare of (in print, or otherwise,) to *farce* their scenes withall.
B Jonson. Cynthia's Revells, Ind.

They often spoil a good dish, with improper sawce, and unsavory *farcements*.—*Peltham*, pt. 1. Res 93.

Farce is that in poetry, which grotesque is in picture. The persons and action of a *farce* are all unnatural, and the manners false, that is, inconsisting with the characters of mankind.—*Dryden. Parallel of Poetry and Painting.*

Farce-scribblers make use of the same noble invention, [laughter] to entertain citizens, country gentlemen, and Covent-Garden fops.—*Dryden. Par. of Poetry and Painting.*

By *farce* I understand, that species of the drama whose sole aim and tendency is to excite laughter.
Hurd. On the Provinces of the Drama, Introd.

So that whether the *Alchemist* be *farcical* or not, it will appear, at least, to have this note of *farce*, "That the principal character is exaggerated."—*Id. Ib.* c. 4.

FARD. FA'RDING, *n.* } Fr. *Farder*; of uncertain etymology. Menage derives it from the Lat. *Fucus*, thus: *Fucus, furcardus, fuardus, fardus, fard*: an etymology which, his editor says, cannot possibly be received. Cotgrave says, it is properly *ceruse* or white lead.

Painting, also, any coloured or adulterate beauty.

Truth is a matron: error a curtizan: the matron cares onely to concile love by a grave and graceful modesty, the curtizan with philtres and *farding*.
Bp. Hall. Sermon at Thebald, Sept. 15, 1628.

These present us with the Skeleton of History, not merely clothed with muscles, animated with life, and bearing the bloom of health upon its cheek, but instead of carrying a higher flush of health upon its cheek, and shewing a brighter beam of life in its eyes, rubbed with Spanish wool, painted with French *ford*, and exhibiting the fire of falsehood and wantonness in its eyes.—*Whitaker. Review of Gibbon's Hist.*

FA'RDEL. Fr. *Fardeau*; It. *Fardello*; Sp. *Fardel*; Dut. *Fardeel*; from the Lat. *Farcire*, to stuff, cram, or pack close.

A package, a bundle.

Heaping burden upon burden, ye laye vpō the shoulders of the simple people, a whole *fardel* vnpossible to be borne.
Udal. Luke, c. 11.

Which riches whiles the souldiers violently spoiled, they strowed the wais ful of packs & *fardels*, which they would not touch, in respect of the couetous desire they had to things of greater value.—*Brende. Quintus Curtius*, fol. 41.

The Atheuians being come down unto the haven of Pirœa, he made as though Pallas target (on the which Meduza's head was graven) had been lost, and was not found with the image of the Goddess; and feigning to seek for it, he ransacked every corner of the galleys, and found a great deal of silver which private persons had hidden amongst their *fardels*.—*North. Plutarch*, p. 103.

You could hardly cross a street but you met him puffing and blowing, with his *fardel* of nonsence under his arm, driving his bulls in haste to some great person or other to show them.—*Dryden. Remarks on the Empress of Morocco.*

——— But never more,
O happier thought! can we be made the same
It is enough in sooth that once we bore
These *fardels* of the heart—the heart whose sweat was gore.—*Byron. Childe Harold's Pilgrimage*, c. 4

FARE, *v.* FARE, *n.* FAREWE'LL, *v.* FAREWE'LL, *adj.* FAREWE'LL, *n.* } A.S. *Far-an*, to go. *Fare*, in *Fare-well*, is the imperative of *Far-an*, to go or to *fare*. "So it is equally said in English, How *fares* it? how goes it?" (Tooke.) And, consequentially, How is it with you; how proceed, or succeed you; what do you get; how are you treated; how provided for.

To go or move on, to proceed, to advance, to succeed; to be treated or provided for.

Fare, the *n.*—the sum paid for going, for the passage. Also, treatment, provisions.

Fare, in the second example from Chaucer, may be interpreted by the word, *ado*; made *ado*; and seems (as Mr. Tyrwhitt observes) to have been derived from the French verb, *Faire*. For other instances, see Mr. Tyrwhitt's *Gloss. to Chaucer.*

The past part. is *Fared, far'd, fart.*

——— He toke galeis tuenty
And busses that were gode o hundreth of the most,
To *fare* opon the flode, to wait wele bi that coste.
R. Brunne, p. 104.

My godes that he has thare, my men diliuere of hond,
And distorbe not our *fare*, we salle to the holy lond.
Id. p. 158.

Grete wer the parties, that *ferd* in to the felde.—*Id.* p. 60.

Foure kyngtes it herd, withouten any more
To Canterbiri thei *ferd*, & slough Thomas right thore.
Id. p. 131.

So it *fareth* by ech a persone, that possession forsaketh
Piers Ploughmen, p. 268.

Ryght so *ferde* Reson by the, for thi rude spoche.
Piers Ploughman, p. 227.

Moost dere brother of alle thingis I make preier that thou entre and *faire* welefulli, as thi soule doith welefulli.
Wiclif. 3 *Jon.*

Beloved, I wish in al thinges that thou prosperedest and *faredest* well, euē as thy soule prospereth.—*Bible*, 1551. *Ib.*

She thanketh him upon hire knees bare,
And home unto hire husbond is she *fare*,
And told him all, as ye han herd me say.
Chaucer. The Frankeleines Tale, v. 11,850.

For which the wardein chidde and made *fare*,
But ther of set the miller not a tare:
He craked bost, and swore it n'as not so.
Id. The Reves Tale, v. 3997.

And if you liketh knowen the *fare*
Of me, whose wo there may no wight diseriue
I can no more. *Id. Troilus*, b. v.

Farewel physike: go bere the man to cherche.
Id. The Knightes Tale, v. 2762

For he, whiche thanke deserue wolde
Unto this lady gothe and tolde
Of his message, howe it *ferde*.—*Gower. Con. A.* b. ii.

For of the Goddes perueiance
It felle hym on a daie perchance
That he in all his proude *fare*,
Unto the forest gan to *fare*
Among other. *Id. Ib.* b. i.

For since I came to Pharao to speak in thy name, he hath *fared* foule with this folke, and yet thou hast not delivered thy people at all.—*Bible*, 1551. *Exodus*, c. 5.

And sir, they say they nat ben acustomed *to go farre* afote, wherefore they sende you worde, that if ye wyll sende the your horses, they wyll come to what place ye will apoynt them to fyght wyth you, and to kepe their day. Fayre *fared*, quoth the constable, we are nat in mynde to do to our enemys so moche auantage, as to send to thē our horses.
Berners. Froissart. Cronycle, vol. i. c. 369.

For as the soyle of Gallia was not to bee compared with the soyle of Germanye, so the vsuall *fare* of Germanye was not to be compared with the *fare* of Italia.
Golding. Cæsar, fol. 24.

And therewithall she said vnto the child: *farewel* my own swete sonne, God send you good keping, let me kiss you ones yet ere you goe, for God knoweth when we shall kis together agayne.—*Sir T. More. Workes*, p. 51.

We truckt with them for a few skinnes and dartes, and gaue them beads, nailes, plumes, needles, and cardes, they pointing to the shore, as though they would show vs great friendship but we little regarding their curtesie, gaue them the gentle *farewell*, and so departed.
Hacluyt. Voyages, vol. iii. p. 117

It fortuned as they together *far'd*,
They spide where Paridell came pricking fast
Upon the plaine, the which himselfe prepar'd
To giust with that braue straunger knight a cast.
Spenser. Faerie Queene, b. iii. c. 10

For as a fierce, courageous mastiff *fares*,
That having once sure fasten'd on his foe,
Lies tugging on that hold, never forbears,
What force soever force him to forego
The more he feels his wounds, the more he dares.
Daniel. Civil Wars, b. vi.

Here sent she up her dolphins, and they plyde
So busily their *fares* on every side,
They made a quicke returne
Browne. Pastorals, b. ii. s. 3.

Thus we to beasts fall from our noble kinde,
Making our pastur'd bodies all our care,
Allowing no subsistence to the Minde,
For Truth we grudge her as a costly *fare*.
Davenant. Gondibert, b. ii. c. 1

——— Where, past the noblest street
He to the forest gives his *farewell*, and doth keep
His course directly down into the German deep.
Drayton. Poly-Olbion, s. 15.

The stranger now counts not the place so good,
He bids *farewell*, and saith, "The silent wood
Shall me hereafter from these dangers saue,
Well pleas'd with simple vetches in my caue."
Beaumont. Horace, Sat. 6.

Phil. ——— She called for music,
And begg'd some gentle voice to tune *farewel*
To life and griefs Christalla touched the lute,
And wept the funeral song.
Ford. The Broken Heart, Act iv. sc. 4

But as a bark, that in foul weather,
Toss'd by two adverse winds together,
Is bruis'd and beaten to and fro,
And knows not which to turn him to,
So *far'd* the knight between two foes,
And knew not which of them t' oppose.
Hudibras, pt. i. c. 3.

Yet, labouring well his little spot of ground,
Some scattering pot-herbs here and there he found,
Which, cultivated with his daily care,
And bruis'd with vervain, were his frugal *fare*.
Dryden. Virgil. Georg. b. iv.

Your answer yesterday from the Chancellor was about rejecting your Speaker by the King's prerogative. And will you sit down and give up your right for a compliment? if so, *farewell* chusing a Speaker for the future.
Parliamentary History. Charles II. an. 1678, 9.

The hardy veteran, proud of many a scar,
The manly charms and honours of the war,
Who hop'd to share his friend's illustrious doom,
And in the battle find a soldiour's tomb,
Leans on his spear to take his *farewell* view,
And, sighing, bids the glorious camp adieu.
Tickell. On the Prospect of Peace.

If joys hereafter must be purchas'd here
With loss of all that mortals hold so dear,
Then welcome infamy and public shame;
And, last, a long *farewell* to worldly fame.
Dryden. The Hind & the Panther.

The question itself is, whether the peace now proposed, such as it is, be better, or not, than a continuation of hostilities?—Whether, according to a familiar mode of speech, we may not go farther and *fare* worse.
Windham. Speech. Peace of Amiens, Nov. 4, 1801.

Then *farewell* love, and *farewell* youthful fires!
A nobler warmth my kindled breast inspires
Far bolder notes the list'ning wood shall fill:
Flow smooth, ye rivulets, and ye gales, be still.
Jones. Solima. An Arabian Eclogue.

There Harold gazes on a work divine,
A blending of all beauties; streams and dells,
Fruit, foliage, crag, wood, cornfield, mountain, vine,
And chiefless castles breathing stern *farewells*.
Byron. Childe Harold's Pilgrimage.

FA'RINA. } Fr. *Farineux*, from Lat. *Fa-*
FARINA'CEOUS. } *rina*, meal, from *far*, corn; *far molitum*.

See the quotations.

Some fly with two wings, as birds and many insects, some with four, and all *farinaceous* or mealy-winged animals, as butter-flies and moths.—*Brown. Vul. Errours*, b. iii. c. 15.

Mankind take as aliment all the parts of vegetables; but their properest food, of the vegetable kingdom, is taken from the *farinaceous*, or mealy seeds of some culmiferous plants, as oats, barley, wheat, &c. &c.
Arbuthnot. On Aliments, c. 3. Prop. 4.

This is divided into many cells which contain a great number of small seeds covered with a red *farina*.
Grainger. The Sugar-Cane, b. iv. Note.

FARM, *v.* } Fr. *Ferme*, which Menage
FARM, *n.* } derives from the Lat. *Firmus*,
FA'RMER. } (q.d.) un lieu *ferme*, un clo-
FA'RMERESS. } serie; to a *firm* place, an en-
FA'RMERY. } closure: *fermer*, the verb, also
FA'RMERSHIP. } denoting to enclose, to fortify.
FA'RMHOLD. } And he rejects the opinion of
FA'RMING, *n.* } Spelman, adopted by Skinner, that it is from the A. S. *Fearm-ian*, *feormian*, victum præbere, *to supply food*; husbandmen or farmers (as they allege) not originally paying their landlord money, then very scarce, but food (victum) and other necessary articles. And see the quotation from Blackstone, who adopts the opinion of Spelman and Skinner. By application, to *farm*, is—

To hire or take upon hire; to hold or take for certain rents or sums to be rendered, or other considerations required and performed; to let land or other property upon such conditions; to till or cultivate land.

Vor wanne eny byssop, other abbod deyde in Engelond,
Her londes & her rentes the kyng huld in hys honde,
And other wule to *ferme* tok. *R. Gloucester*, p. 414.

He was the beste begger in al his hous:
And gave a certaine *ferme* for the grant,
Non of his bretheren came in his haunt.
Chaucer. The Prologue.

In every good towne there is a drunken tauerne, called a Eursemay, which the emperour sometime letteth out to *farme*, & sometimes bestoweth for a yeare or two on some duke or gentleman in recompense of his seruice.
Hackluyt. Voyages, vol. i. p. 314.

As for example: *farmes* or granges which containe chambers in them, more than fiftie cubits in length, tenne in breadth, and twentie in height.—*Id. Ib.* p. 577.

God saue you good man, pray you be nat miscontented, for I take you for a *farmour* of myne in Essexe, for ye are lyke him.—*Berners. Froissart. Cronycle*, vol. ii. p. 96.

The moonke anon after went to the *farmarie*, & there died (his guts gushing out of his belly) and had continuallie from henseforth three moonkes to sing masse for his soule, confirmed by their generall chapter.
Fox. Martyrs, p. 233. *King John poysoned by a Monk.*

These were the lucky first fruites that the Ghospel brought forth for his rent and *fermership*.—*Udal. Acts*, c. 2.

Geue eare thou proud rich man what euer thou bee, that heapest together possessions and landes vpon landes: that art in euery corner a builder of houses, of *fermeholdes*, of mainours, & of palacies.—*Id. Luke*, c. 2.

And whan the messagiers called vpon them, euery man made his excuse: one sayed, he must go se his mainour or *farme-place*, yt he lately bought.—*Id. Matt.* c. 22.

And for our coffers, with too great a Court,
And liberall largesse, are growne somewhat light,
We are enforc'd to *farme* our royall realme,
The reuennew whereof shall furnish vs
For our affayres in hand.—*Shakes. Rich. II.* Act I. sc. 4.

As when two greedy wolves doe break by force
Into an heard, farre from the husband *farme*,
They spoil and rauine without all remorse:
So did these two through all the field their foes enforce
Spenser. Faerie Queene, b. iv. c. 4.

Cato would have this point especially to be considered, that the soil of a *farme* (situate as hath been said) be good of itselfe, and fertile also, that neare unto it there be store of labourers: and that it be not farre from a good and strong towne; moreover, that it have sufficient meanes for transporting of the commodities which it yieldeth, either by vessels upon water or otherwise by waines upon the land.
Holland. Plinie, b. xvii. c. 5.

He [Lycurgus] met one day as he went in the street, a publican or *farmer* of the forrein taxes and tribute for the city, who had laid hands upon the Philosopher Xenocrates, and would have laid him to prison in all haste, because he paid not the duties imposed upon strangers.
Holland. Plutarch, p. 762.

He had no lesse regard of the cittles *fermours* of tillage, and other undertakers and pursuiours of the publike corne, then of the people and commons of the cittie.
Id. Suetonius, p. 58.

19 May, 1672. Went to Margate: and the following day was carried to see a gallant widow, brought up a *farmoresse*, and I think of gigantic race, rich, comely, and exceedingly industrious.—*Evelyn. Memoirs*, vol. i.

Crofts, with several others in the kingdom, was appointed to raise money for the king, by *farming* out his lands there, and selling the wards and marriages of such as were in the king's homage.—*Strype. Memorials. Edw. VI.* an. 1551.

The jury was not called out of the toun, for they would not trust it to them; but out of the *farms* of the chapel.
Burnet. Hist of the Reformation, an. 1543.

So Cymon led her home, and leaving there,
No more would to his country clowns repair,
But sought his father's house with better mind,
Refusing in the *farm* to be confined.
Dryden. Cymon & Iphigenia.

Of which number one was named Matthew, or Levi, who was before a publican, or one of the *farmers* of the publick revenues belonging to the crown in that place.
Bp Beveridge, vol. ii. Ser. 84.

They have even voluntarily put their own territory, that is, a large and fine country adjacent to Madras, called their jaghire, wholly out of their protection; and have continued to *farm* their subjects, and their duties towards these subjects, to that very Nabob, whom they themselves constantly represent as an habitual oppressor, and a relentless tyrant.
Burke. On Mr. Fox's East India Bill.

Farm or *feorme*, is an old Saxon word signifying *provisions*, and it came to be used instead of rent or render, because antiently the greater part of rents were reserved in provisions: in corn, in poultry, and the like, till the use of money became more frequent. So that a *fermer*, *firmarius*, was one who held his lands upon payment of a rent or *feorme*: though at present by a gradual departure from the original sense, the word *farm* is brought to signify the very estate or lands so held upon *farm* or rent
Blackstone. Commentaries, b. ii. c. 20.

The *farming* out of the defence of a country being wholly unprecedented and evidently abused, could have no real object but to enrich the contractor at the Company's expense.
Burke. Articles of Charge against Warren Hastings.

FARRA'GE. } Lat. *Farrago*, from *Far*.
FARRA'GO. } See the quotation from Pliny.
FARRA'GINOUS. } Applied generally to—
Any kind of medley or mixture.

As for that kind of dredge or *farrago* which commeth of the refuse and light corne purged from the red wheat *far*, it ought to be sowne very thicke with vetches, otherwhiles mingled among.—*Holland. Plinie*, b. xviii. c. 16.

I return you my most thankful acknowledgments for that collection, or *farrago* of prophecies, as you call them, (and that very properly in regard there is a mixture of good and bad,) you pleased to send me lately.—*Howell*, b. iii. Let 22.

For being a confusion of knaves and fools, and a *farraginous* concurrence of all conditions, tempers, sex, and ages it is but natural if their determinations be monstrous, and many waies inconsistent with truth.
Brown. Vulgar Errours, b. i. c. 3.

The whole treatise is a *farrago*, or collection from several other writers, as Ruffinus, Cæsarius, Pope Gregory I., and Ivo Carnotensis.—*Waterland. Works*, vol. iv. p. 315.

This latter, which makes up the large *farrago* of dreams, is the only kind that needs an interpreter, on which account Macrobius defines a dream to be the notice of something hid in allegory, which wants to be explained.
Warburton. Divine Legation, b. iv. s. 4.

But the great *farraginous* body of Popish rites and ceremonies, the subject of my learned friend's letter from Rome, had surely a different original.—*Id. Ib.* Notes.

FA'RRIER, *v.* } Fr. *Maréchal ferrant*; It.
FA'RRIER, *n.* } *Fabbro ferraio*, or *ferraro*,
FA'RRIERY. } Lat. *Ferreus faber*, a worker in *iron*; from the Lat. *Ferrum*, *iron*. Applied to—
A shoer of horses; and also, to one who undertakes the care or cure of the diseases of horses.

Poppæa, the empresse, wife to Nero the Emperour, was knowne to cause her *ferrers* ordinarily to shoe her coach horses and other palfries for her saddle (such especially as shee set store by, and counted more daintie than the rest) with cleane gold.—*Holland. Plinie*, b. xxxiii. c. 11.

So tooke she chamber with her son, the God of *Ferrary*.
With firme doores made, being joyned close, and with a privy key,
That no God could command but Jove.
Chapman. Homer. Iliad, b. xiv.

Some of whom might, without disparagement to their profession, do it an usefull piece of service, if they would be pleased to collect and digest all the approved experiments and practices of the *farriers*, graziers, butchers, and the like, which the ancients did not despise.
Boyle. Works, vol. ii. p. 169.

But Cæsar, at his return, knowing him to be a cheat, banished him out of Italy: since, instead of being what he pretended to be, he was found only a *farrier* whose true name was Herophilus.—*Middleton. Life of Cicero*, s. 8.

FA'RROW, *v.* } A. S. *Farh*, porcellus, a
FA'RROW, *n.* } *farrow*, a little hog, a young pig, (Somner.) The Lat. *Verres*, or, with equal probability, (as Skinner acknowledges) the Lat. *Parere*, has furnished this word. Jamieson decides for the Lat. *Verres*. But the word may originally be northern. *Fara*, (A. S. *Far-an*, to go,) is used in Swed. for *coire*; and in A. S. *Fare*, the noun, is, familia, comitatus; and *faras*, generationes, (see *Hire* and *Lye*,) and may have been applied to any fruit or produce of coition, of going or coming together; and thus, to any thing begotten or brought forth.

To bear or bring forth.

There were three sucking pigs serv'd vp in a dish,
Ta'en from the sow as soon as *farrowed*,
A fortnight fed with dates, and muskadine,
That stood my master in twenty marks a piece.
Massinger. The City Madam, Act ii. sc. 1.

They *farrow* commonly twice a yeare; they bee with pigge four moneths, one sow may bring at one *farrow* twentie pigges, but reare so many she cannot.
Holland. Plinie, b. viii. c. 51.

Wish'd woman might have children fast,
And thought whose sow had *farrow'd* last.
Swift. Baucis & Philemon

FA'RTHER, *v.* } See FAR, and FURTHER;
FA'RTHER, *adj.* } of which latter *farther* is pro-
FA'RTHER, *ad.* } bably a corrupt manner of
FA'RTHEST. } writing and speaking.
FA'RTHERMORE. } To move *further*; to ad-
FA'RTHERMOST. } vance, to promote.

And *ferthirover*, for as moche as the caitif body of man is rebel both to reson and to sensualitee, therefore it is worthy the deth.—*Chaucer. The Persones Tale.*

Then goth he *farther* & declareth wherfore he washed theyr feete, as he before said to Saint Peter, that he should know it afterward.—*Sir T. More. Workes*, p. 1517.

Fardermore, saith Saynt Johan, I sawe an infynite hoost of angels beholdinge the face of the heuenlye father.
Bale. Imagy, pt. 1.

The Hiero-cæsarienses fetchte their matter from a *farther* beginning, inducing their Dianapersica, and a temple dedicated by King Cyrus.—*Greneway. Tacitus. Annales*, p. 83.

These enterprises were very much *farthered* by the copie of a letter that went commonly through mens hands (true or false I wote not) of Otho now deceased, to Vespasian.
Holland. Suetonius, p. 244.

No sooner was the moone risen, but in order of battaile they marched on *farther*, having for their guides such as were skilfull in their wayes.—*Holland. Ammianus*, p. 364.

So in the church findeth he in way of spiritual instruction and education, all these degrees nearer and *farther* off, untill he come unto that *farthermost*, of being all united under the universal government of Christ his vicar.
Hammond. Works, vol. ii. p. 641.

2 *Noble.* Yet here's the comfort, my lord; many times,
When it seems most near, it threatens *farthest* off.
Tourneur. The Revenger's Tragedy, Act iv.

If it had been true that I had taken their verses for my own, I might have gloried in their aid; and like Terence, have *farthered* the opinion, that Scipio and Lælius joined with me.—*Dryden. A Discourse on Epic Poetry.*

You have therefore no reason to think I had partially represented Eusebius, when I said, that he made no *farther* use of the observation about the article, than to prove against Marcellus that the Λογος is a distinct real person, and not the Father himself.
Waterland. Works, vol. iii. p. 178.

My opinion is, that the printer should begin with the first Pastoral, and print on to the end of the Georgiques, or *farther* if occasion be, till Dr. Chetwood corrects his preface, which he writes me word is printed very false.
Dryden. To Mr. J. Tonson, Dec. 1697.

I cannot certainly indicate to the reader any particular work of this master, [John of Padua,] but these imperfect notes may lead curious persons to *farther* discoveries.
Walpole. Anecdotes of Painting, vol. i. c. 5.

Nay *farther*, if we consider all circumstances, it is to me a full proof that the laws now in being are sufficient for punishing those players who shall venture to bring any seditious libel upon the stage, and consequently for deterring all the players from acting any thing that may have the least tendency towards giving a reasonable offence.
Chesterfield. Miscellaneous Pieces, No. 46

Parliament will certainly rise the first week in April at *farthest*, when his Majesty proposes going to Hanover, to settle the tranquility of the north.—*Id. Ib.* b. ii. Let. 47.

FA'RTHING, i. e. a *fourth*-ing or dividing into *four* parts, (Tooke, ii. 28.) Any very small thing; as in Chaucer, "No *ferthing* of grese;" not the smallest spot, (Tyrwhitt.)

Eche wer a thousand marc, & nout a *werthing* lasse.
R. Gloucester, p. 507.

That Roberd, ne non hise, salle ask Henry the Kyng
This dette on non wise, peny no *ferthing*.
R. Brunne, p. 99.

——— Peers gan swere
Ich nolde fonge a *ferthing*, for Seynt Thomas's shryne.
Piers Ploukman, p. 121.

A *ferthing* worth of fynkel sede, for fastinge dales.
Id. p. 106.

Hire over lippe wiped she so clene,
That in hire cuppe was no *ferthing* sene
Of grese, whan she dronken hadde hire drauht.
Chaucer. The Prologue, v. 134.

Wherefore wyllinge to helpe to the furtherance of so godly an intente, and to bringe in, at the leaste, my *farthinge* into the treasorye of the Lord, I haue loked ouer againe my sayde translation, and haue amended the places that wer faulty.—*Udal. Ep. to Titus*, Advert.

Too popular is tragic poesie,
Straining his tip-toes for a *farthing* fee,
And doth beside on rymeless numbers tread,
Unbid iambics flow from careless head.
Bp. Hall, b. i. Sat. 4.

Sept. 5. A proclamation went forth that the Butchers in London should sell beef, and mutton, and veal, the best for a penny *farthing* the pound, and necks and legs at three *farthings* the pound, and the best lamb eight-pence the quarter.—*Strype. Memorials. King Edw. VI.* an. 1552.

The money I received from the king was for bringing a libel, called "The King unveiled, and the Lady Portsmouth's articles." I call God to witness, I never had a *farthing* charity from the king.—*State Trials. E. Fitzharris*, an. 1681.

See how you like my rueful face.
Such you must wear if out of place.
Crack'd is your brain to turn recluse
Without one *farthing* out of use. *Green. The Grotto.*

FA'RTHINGALE, or FA'RDINGALE. Fr. *Vertugalle, vertugadin*; It. *Vertugalla*; Sp. *Vertugado*. Menage and Minshew—a *vertendo*. The latter gives as a reason,—quod circum lumbos in gyrum *vertatur*.

She passed not vpon daintie fare, not costly raiment, nether coulde away with Romish Prēchhodes (otherwise called myters) nor with foistie *farthingales* coarded ouer the alter.
Bp. Gardner. Of True Obedience, fol. 63.

Phan. By my faith, that spoils all the former, for these *farthingales* take up all the room now-a-days.
Brewer. Lingua, Act iii. sc. 6.

B Mak. I have such a treacherous heart of my own, 'twil throb
At the very fall of a *farthingale*.
Middleton. The Mayor of Quinborough.

Our grandmothers, they tell us, wore
Their *fardingale* and their bandore.
King. The Art of Love, pt. xii.

A pale Roman nose, a head of hair loaded with crowns and powdered with diamonds, a vast ruff, a vaster *fardingale*, and a bushel of pearls are the features by which every body knows at once the picture of Queen Elizabeth.
Walpole. Anecdotes of Painting, vol. i. c. 7.

FA'SCES. FA'SCICLE. FA'SCICLED. FASCI'CULATED. Lat. *Fascis*, a bundle. *Fasces* is applied to the *bundle* of rods carried before the Roman consuls; and thence generally, to an emblem of authority.
Fascicle, (Lat. *Fasciculus*,)—a small bundle.

The British Amphitrite, smooth and clear,
In richer azure never did appear;
Proud her returning Prince to entertain
With the submitted *fasces* of the main.
Dryden. Astræa Redux.

You must submit your *fasces* to theirs, and at best be contented to follow with songs of gratulation, or invectives, according to your humour, the triumphal car of those great conquerors.—*Burke. On the Affairs of Ireland.*

Flowers *fascicled*, fragrant just after sunset and before sunrise, when they are fresh with evening and morning dew, beautifully diversified with tints of orange-scarlet, of pale yellow, or of bright orange, which grows deeper every day, and forms a variety of shades according to the age of each blossom, that opens in the *fascicle*.
Sir W. Jones. On Select Indian Plants.

Asterias, or sea star, with twelve broad rays finely reticulated, and roughened with *fasciculated* long papillæ on the upper part.—*Pennant. British Zoology*, vol iv.

FA'SCIATED. FASCIA'TION. Lat. *Fascia*, a band or ligature.
Bound or banded, swathed.

For the armes not lying *fasciated*, or wrapt up after the Grecian manner, but in a middle distention, the including lines will strictly make out that figure.
Brown. Cyrus' Garden, c. 2.

Which yet to prevent or restore, was of equal facility unto that rising power, able to break the *fasciations* and bands of death, to get clear out of the cere cloth, and an hundred pounds of ointment, and out of the sepulchre before the stone was rolled from it.—*Id. Urn Burial*, c. 1.

And even diadems themselves were but *fasciations*, and handsome ligatures, about the heads of princes.
Id. Cyrus' Garden, c. 2.

FA'SCINATE, *v.* FASCINA'TION. Fr. *Fasciner*; It. *Fascinare*; Lat. *Fascinare*; from Gr. Φασκω καιν-ειν, oculis, sive aspectu occidere; and, in confirmation of this etymology, Vossius quotes Pliny: "Isogonus addeth, that such like these are among the Triballians and Illyrians, who with their very eiesight can witch (*effascinent*) yea and kill those whom they looke wistly upon any long time," (Holland, *Plin.* i. 155.) Cotgrave calls it, To eye-bite.

To charm, enchant or bewitch, by the eyes, the looks; generally, to charm or enchant; to hold or keep in thraldom by charms, by powers of pleasing.

They may judge this severing from such temptations and *fascinating* vanities, to be a state of real infranchisement, and esteem the other giddy agitation of their persons up and down the world, floating upon their fancies, but as a prisoner's dream.—*Mountague. Dev. Ess.* pt. i. Treat. 19. s. 5.

All such as will not be impudent strangers to the discerning spirit of that king who first cherished him, cannot but impute it to a certain innate wisdom and vertue that was in him, [the Duke of Buckingham,] with which he surprised, and even *fascinated* all the faculties of his incomparable master.—*Reliquiæ Wottonianæ*, p. 193.

We see the opinion of *fascination* is ancient, for both effects; of procuring love; and sickness caused by envie: and *fascination* is ever *by the eye*.
Bacon. Naturall Historie, § 944.

But when his tender strength in time shall rise
To dare ill tongues, and *fascinating* eyes;
This Isle, which hides the little Thunderer's fame,
Shall be too narrow to contain his name.
Dryden. Britannia Redivivo.

The ancients imagined that spitting in their bosoms three times, (which was a sacred number) would prevent *fascination*.—*Fawkes. Theocritus*, Id. 6. Note.

Books are not seldom talismans and spells,
By which the magic art of shrewder wits,
Holds an unthinking multitude enthrall'd.
Some to the *fascination* of a name
Surrender judgment hoodwinked.—*Cowper. Task*, b. vi.

FA'SCINE. Fr. *Fascine*, a bundle (sc. of sticks.) See FASCES.

Where it was found impossible, orders were given to the horse of the second line of the allies to provide themselves, each squadron with twenty *fascines*, to facilitate the passage.
Tindal. History of England. Anne, an. 3. (1704.)

Our general had been busy for the last two hours, throwing up an entrenchment with *fascines*, earth-bags, and chevaux de frize.—*Swinburne. Spain*, p. 42.

FA'SHION, *v.* FA'SHION, *n.* FA'SHIONABLE. FA'SHIONABLENESS. FA'SHIONABLY. FA'SHIONER. FA'SHIONIST. FA'SHIONLY, *adj.* Fr. *Façoner*; from the Lat. *Fac-ere*, to make. Of *fashion* in clothes, Skinner says,—that *form* which the tailor gave the clothes, dum *faceret*.

To form or make, to shape or mould; to fit, to suit.

Fashion, in dress or appearance, action or speech, is that *form* or manner, mode or method, most commonly followed at a particular time or place.

Her necke was of good *fassion*
In length and greatnesse by reason.
Chaucer. Rom. of the Rose.

As Dunstane in the house of a widdowe was *fashionynge* a prieste's stoole, his harp hanging vppon the wal without touchinge sounded the note of *Gaudet in celis*
Bale. English Votaries, pt i.

Notwithstāding the faithful father leaueth not the matter on this *fashion*, but also taketh awaye soche fonde ymaginacions as wolde cause mē to surmyse, yᵗ Christe s bodye shulde be in mo places at ones then one.
A Boke made by John Fryth, fol. 55.

Fashions in all our gesterings,
fashions in our attyre,
Which (as the wise haue thoughte do cum,)
and goe in circled gyre.—*Drant. Horace*, b. i. Sat. 2.

In whiche act, as the man is principall doer and *fashioner*, so is the womanne, but the matter and sufferer.
Udal. Corinth. c. 31.

Fashiond above within their inmost part,
That neither Phœbus' beams could through them throng,
Nor Æolus sharp blast could worke them any wrong.
Spenser. Faerie Queene, b. iii. c. 6.

It would be helpful to us if we might borrow such authority as the rhetoricians by patent may give us, with a kind of Promethean skill to shape and *fashion* this outward man into the similitude of a body, and set him visible before us, imagining the inner man only as the soul
Milton. Reason of Church Government, b. ii. c. 3.

To make good infanterie, it requireth men bred, not in a seruile or indigent *fashion*, but in some free and plentifull manner.—*Bacon. Hen. VII.* p. 74.

No beauty to be had, but in wresting and writhing our own tongue? Nothing is *fashionable*, till it bee deform'd; and this is to write like a gentleman.
B. Jonson. Discoveries.

These are the hard tasks of a Christian, worthy of our sweat, worthy of our rejoycing, all which that Babylonish religion shifteth off with a careless *fashionableness*, as if it had not to do with the soul.—*Bp. Hall*, Ep. 3. Dec. 3.

Neither doth Saul goe *fashionably* to worke, but does this service heartily and painfully, as a man that desires rather to effect the command, then please the commander.
Id. Cont. The Meeting of Saul & Samuel.

I now begin to see my vanity.
Shine in this glasse, reflected by the folie!
Where is my *fashioner*? my feather man?
My linnener? perfumer? barber? all?
B. Jonson. Staple of Newes, Act v. sc. 1.

And thou gallant, that readest and deridest this madnesse of *fashion*, if thine eyes were not dazzled with like *fashions* at home and a more *fashionly* monster of thy self.
Purchas. Pilgrimage, c. 9. s. 2.

The literal translation of the Greek [of Irenæus] may run thus, "man, being created and *fashioned*, is made after the image and likeness of the uncreated God: the Father designing and giving out orders; the Son executing and creating; the Holy Ghost supplying nutriment and increase."
Waterland. Works, vol. i. p. 311.

But had Joseph out of a vain vagrant humour, travelled into Egypt (as some do into France, and other places) only to see the country, and to learn *fashions* (as the word goes)

and in the course of his travels fallen in Potiphar's house, probably he might have given that lewd proposal another kind of entertainment, and while he was learning *fashions* not to have refused so *fashionable* a temptation.

South, vol. vi. Ser. 5.

The latter are little trifles, scarce welcome to any but children in understanding, and admired only for a gaudy effeminate dress, which will quickly either be sullied or worn out; and a *fashionableness* which will within a short while perhaps be ridiculous.—*Boyle. Works*, vol. ii. p. 306.

But as a rich and glittering garment may be cast over a rotten, *fashionably* diseased body, so an illustrious, commanding word, may be put upon a vile and ugly thing; for words are but the garment, the loose garments of things

South, vol. vi. Ser. 3.

For some, who have his secret meaning guess'd,
Have found our author not too much a Priest.
For *fashion-sake* he seems to have recourse
To Pope, and Councils, and Tradition's force.

Dryden. The Art of Poetry.

Unskillful he to fawn, or seek for pow'r,
By doctrines *fashion'd* to the varying hour;
Far other aims his heart had learn'd to prize,
More bent to raise the wretched than to rise.

Goldsmith. The Deserted Village.

He [an etymologist] brings it from *facio*, which, among other things, signifies *to do*. Hence, he supposes people of *fashion*, according to the old derivation of *lucus a non lucendo*, to be spoken of those *who do nothing*: but this is too general, and would include all the beggars in the nation.

Fielding. The Covent Garden Journal, No. 37.

Taste is now the *fashionable* word of the *fashionable* world. Every thing must be done with Taste. that is settled; but where and what that Taste is, is not quite so certain.—*Chesterfield. Common Sense*, No. 16.

The difference is greater or less, according as the *fashionableness* and scarcity of the wine render the competition of the buyers more or less eager.

Smith. Wealth of Nations, b. i. c. 11.

For he, with all his follies, has a mind
Not yet so blank, or *fashionably* blind,
But now and then perhaps a feeble ray
Of distant wisdom shoots across his way.—*Cowper. Hope.*

FA'STEN, *v.*
FAST, *adj.*
FAST, *ad.*
FA'STENER.
FA'STENING, *n.*
FA'STLY.
FA'STNESS.

Goth. *Fast-an*, A. S. *Fastnian*, *afæstnian*, figere, firmare, confirmare, to fix, to fasten or make firm and fast. Dut. *Vasten*; Ger. *Vesten*, *festen*; Sw. *Faesta*.

To fix, to confirm, to keep or hold, to put or place, to unite or join closely, firmly, tightly, steadfastly; to cause to adhere or stick together; to keep close to or upon.

Doth out this water, quoth Merlyn, & wen it is aweye,
Ge schul bi nethe get yfinde holwe stones tweye;
And in eyther a dragon ther inne slepe *faste*.

R. Gloucester, p. 131.

A ma dame mercy quath ich. me lyketh wel goure wordes
Ac the moneye of this molde that men so *faste* kepeth.

Piers Ploughman, p. 15.

Byddere & beggere. *faste* aboute goden.—*Id.* p. 3.

Thou sayst, we wives wol our vices hide,
Til we be *fast*, and then we woll hem shew.

Chaucer. The Wif of Bathes Prologue, v. 5865

And sith she dorst nat telle it to no man
Doun to a mareis *faste* by she ran.

Id. The Wif of Bathes Tale, v. 6553.

And with this noyse, and with this crie
Out of a barge *faste* by
Men sterten out and weren ware
Of this felon. *Gower. Con. A.* b. viii.

Also it hath beene seene, that the weaker person, by the sleight of wrastlyng, hath ouerthrowen the stronger, almost or he coulde *fasten* on the other any violent stroke.

Sir T. Elyot. The Governour, b. i. c. 17.

By whose footing when the hunters perceiue where their haunt is, they do eyther vndermyne or els cutte wythin the ground, all the trees there awayes, in such sorte that by thupper part they may seme to stād *fast* still.

Goldinge. Cæsar, fol. 163.

And at this meting ye Lord Hasting, whose trouth towarde the king no manne doubted nor neded to doubte, perswaded the lordes to believe, that the Duke of Gloucester was sure and *fastlye* faithfull to hys prince.

Sir T. More. Workes, p. 43.

Ergo he confesseth here plainely, the contrary of that he so *fastelye* before hath affirmed.—*Id. Ib.* p. 556.

And where thou didst see the feete and toes partely erthen and parte yerne, it signifieth the kingdom to be diuided, nethelesse yet shal it retain some what of the ferme *fastnes* of yerne as it were vnder ye sole of his fote.

Joye. Exposicion of Daniel, c. 2.

Who shewed and declared unto him, how the hope of victory was much more assured to the Romanes than to King Antiochus; and withall, how the Romanes would be the *faster* and surer friend of the twaine, yea and make more conscience of keeping amitie.—*Holland. Livie*, p. 939.

So there were environed, intercepted, and killed in the place together with Hanno himself the generall, *fast* upon a thousand, even as many as were in the vaward, and could not well retire themselves backward.—*Id. Ib.* p. 735.

Which well I prove, as shall appear by triall,
To be this maides with whom I *fastned* hand,
Known by good markes and perfect good espiall:
Therefore it ought be rendred her without denial.

Spenser. Faerie Queene, b. v. c. 4.

The congruent, and harmonious fitting of parts in a sentence, hath almost the *fastning*, and force of knitting, and connexion; as in stones well squared, which will rise strong a great way without mortar.—*B. Jonson. Discoveries.*

Thereto both his owne wylie wit, she sayd,
And eke the *fastnesse* of his dwelling place,
Both unassayable, gave him great ayde

Spenser. Faerie Queene, b. v. c. 9.

The king also beeinge *fast handed*, and loth to part with a second dowrie, but chiefly being affectionate both by his nature, and out of politicke considerations to continue the alliance with Spaine, prevailed with the prince (though not without some reluctation, such as could bee in those yeares, for hee was not twelve years of age) to bee contracted with the Princesse Katherine.—*Bacon. Henry VII.* p. 207.

It is the more obvious and common opinion, that this [the art of flying] may be effected by wings *fastened* immediately to the body, this coming nearest to the imitation of nature, which should be observed in such attempts as these

Wilkins. Dædalus, c. 7.

Six lions' hides, with thongs together *fast*,
His upper part defended to his waist
And where man ended the continued vest
Spread on his back the houss and trappings of a beast.

Dryden. Ovid Metam. b. xii.

But where the fancy waits the skill
Of fluent easy dress at will,
The thoughts are oft, like colts which stray
From fertile meads, and lose their way,
Clapt up and *fasten'd* in the pound
Of measur'd rhyme and barren sound.—*Lloyd On Rhyme.*

I know there is an order, that keeps things *fast* in their place; it is made to us, and we are made to it.

Burke. Reform of Representation.

The capital, or rather chief *fastness*, of Cassibelan was then taken, with a number of cattle, the wealth of this barbarous city.—*Id. An Abridgement of English History.*

As soon as the petty sovereigns of Asturias ventured to steal out of their mountainous *fastnesses* and retreats, to extend the limits of their little kingdom at the expense of Mahometan caliphs, their conquest seems to have been entrusted to the care of generals or counts

Swinburne. Spain, Let 44.

FAST, *adj.*
FAST, *ad.*
FA'STLY.

A. S. *Faste*. Junius says,—*fast* or swift in pace. *Celer*, citatus, præceps. The English have manifestly retained this word from the Welsh *Ffest*, properus, festinus. But it is more probably a consequential application of *fast*, close: He comes *fast* behind, i.e. close behind; to attain which closeness or nearness of position (suppose in a race) *speed* was exerted. And by usage the word was transferred from the *end* to the *means*, i. e. from the place or position to the speed exerted in attaining it.

Speedy, quick.

And lepte on ye stede, and alwede and alog *fast* ye fon.

R. Gloucester, p. 63.

Ac Wyles & Wit, weren aboute *faste*
To overcome the kynge. *Piers Plouhman*, p. 68.

But that science is so fer us beforne,
We mowen not although we had it sworne,
It overtake, it slit away so *fast*;
It wol us maken beggare at the last.

Chaucer. The Chanones Yemannes Prologue, v. 16,150.

To my iudgement these princes are not chosen, that they should eate more meate, than all other, nor to be aparayled rycheiyer than all other, not to renne *faster* than all other: but with presupposicion, that they ought to knowe more than all other.—*Golden Boke*, c. 80.

——— But plenteous Avon strives
The first to be at sea: and *faster* her to hie,
Clear Kesailgum comes in, with Hergum by and by.

Drayton. Poly-Olbion, s. 9.

Selanus hearing this answere was nothing pleased, not so much in regard of the marriage, as because he feared Tiberius's secret suspicions, the rumour of the people, and enuie which grew *fast* vpon him

Greneway. Tacitus. Annales, p. 103.

A reverend man, that graz'd his cattle nigh,
(Sometime a blusterer, that the ruffle knew
Of court, of city, and had let go by
The swiftest hours) observed as they flew;
Towards this afflicted fancy *fastly* drew.

Shakespeare. A Lover's Complaint.

Here the rude clamour of the sportsmen's joy,
The gun *fast thundering*, and the winded horn,
Would tempt the Muse to sing the rural game.

Thomson. Autumn.

I dread the next letters from Holland, will bring us an account of the duke's army being cut off in the whole, or in part. All my predictions are now verifying too *fast*.

Chesterfield. Works, vol. iv. b. ii. Let. 29.

FAST, *v.*
FAST, *n.*
FA'STER.
FA'STING, *n.*
FA'STINGLY.

Goth. *Fastan*; A. S. *Fæst-an*; Sw. *Fasta*; Dut. *Vasten*; Ger. *Fasten*, jejunare; which (Wachter thinks) is the verb, *Fasten*, servare, to keep, to guard, to secure; applied to the *keeping* or *observing* a rite of the church: *observare* and *jejunare*, he remarks, are frequently found synonymous in ecclesiastical writers. Applied to the peculiar rite of abstaining from food, as a religious *observance*, and then extended to such abstinence from any cause. To *fast*, then, will mean—

To *observe* or *keep*, (sc.) abstinence from food; and thus, consequentially, to forbear from food; to abstain from food.

His fleashe wolde haue charged him with fatnesse, but that the wantonnesse of his wombe with trauail and *fastyng* he adaunteth, and in ridyng & goyng traualeth myghtelche his youthe.—*R. Gloucester*, p. 482. Note 7.

Vigiles and *fastyng* dayes. fortheremore to knowe
And fulfille tho *fastynges*.—*Piers Ploukman*, p. 159.

But whanne thou *fastist* anointe thin heed, and waische thi face that thou be not seen *fastyng* to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis schal ȝelde to thee.—*Wiclif. Matthew*, c. 6.

But ye, when thou *fastest*, annoynt thyne head, and wash thy face, yt it appeare not vnto men how yt thou *fastest*, but vnto thy father which is in secrete: & thy father which seith in secrete, shal rewarde the openlye.—*Bible*, 1551. *Ib.*

In hungur and thirst, in manye *fastyngs*, in coold and nakidneasse.—*Wiclif. 2 Cor.* c. 11.

In honger, in thyrste, in *fastinges* often, in colde and nakednes.—*Bible*, 1551. *Ib.*

Ye shul understond also, that *fasting* stont in three thinges in forbering of bodily mete and drinke, in forbering of worldly jolitee, and in forbering of dedly sinne: this to say, that a man shall kepe him fro dedly sinne with all his might.

Chaucer. The Persones Tale.

And when thei wene all shall be wele,
Thei ben downe throwe at laste
Than am I fed of that *faste*,
And laugh, of that I see them loure.—*Gower. Con. A.* b. ii.

Nowe harken what difference ought to be betwene youre *fastes*, and theyrs, yf ye wil haue them acceptable to the father, and profitable to yourselves. It is not the forbearing of the meat that commendeth *fastyng* vnto God, but the pure and cleane affeccion of the minde, feruently desiring to please God only.—*Udal. Matthew*, c. 6.

Thyncke ye thys *fast* pleaseth me, that a man should chasten him selfe for a daye, and to wrythe his head about lyke an hoke in an heerry cloth, and to lye vpon the earth

Bible, 1551. *Esaye*, c. 58

Wherefore as often as godlynesse shall prounke you to *fast*, fauow not certayn menne which be not *fasters*, but counterfeyters of *fasting*, setting foorth the colour and cloke of *fasting* with a sower countensunce.—*Id. Ib.*

At lengthe bespeakes the elite mouse:
my frende why lyke you still,
To lyue in countrye *fastyngly*,
vpon a craggie hill.—*Drant. Horace*, b. ii. Sat. 6.

In the which, (for as much as he [Moses] first rested ther after seuen dayes *fasting* and trauel of hymselfe and his people through the deserrtes of Arabia) he hallowed the seventh day, and called it after the manner and vsage of the countrie, the Sabboth day, commaundyng it to be kept *Fastyng-day* for euer after to the worldes end, because that day had made an end of all their trauill and hunger.

Goldyng. Justine, fol. 138

Some with a whip their pamper'd bodyes beate,
Others in *fasting* live, and seldom eate.

Browne. Britannia's Pastorals, b. i. s. 5

I have even wearied heav'n with pray'rs, dried up
The spring of my continual tears, even starv'd
My veine with daily *fasts*.

Ford. 'Tis Pity She's a Whore, Act i. sc. 2.

I see Moses the receiver of the law, Elias the restorer of the law, Christ the fulfiller of the old law and author of the new, all *fasting* forty dayes: and these three great *fasters* I finde together glorious in Mount Tabor.

Bp. Hall. Cont. Of the Taste of Moses.

But this notion of the word cannot at all belong to this place, where the hypocritical *fasters*, that desire their devotions should φανηναι, be seen and commended by men, are said to be σκυθρωποι, of sad countenance.

Hammond. Works, vol. iii. p. 35.

That holy number (as he calls it) of forty, which our Saviour honoured with his *fasting* is by this reckoning excluded.—*Drayton. Poly-Olbion*, s. 11.

6. Is not this the *fast* that I have chosen? to loose the bands of wickednesse, to undo the heavie burdens and to let the oppressed go free, and that ye break every yoke.
7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh.—*Bible. Isaiah*, c. 58.

From hence may an account be given why the inhabitants of hot countries may endure longer *fasting* and hunger than those of colder; and those seemingly prodigious and to us scarce credible stories of the *fastings* and abstinence of the Egyptian monks be rendered probable.

Ray. On the Creation, pt. ii.

John the Baptist came, neither eating or drinking, Matt. xi. 18. That is, when he was sent to preach, came solitary into the wilderness with great austereness and severity of life, with *fasting* and abstinence, with mortification and self denial; and they said, he is mad, and hath a Devil

Clarke, vol. ii. Ser. 99.

Study and paine were now no more their care;
Texts were explain'd by *fasting* and by prayer

Dryden. Art of Poetry.

And upon these considerations, the king commanded all persons, of whatsoever state and degree, to observe and keep from henceforth such *fasting-days*, and the time of Lent, as had been heretofore used in the realm.

Strype. Memorials. Edw. VI an 1548.

For months together these creatures of sufferance, whose very excess and luxury in their most plenteous days had fallen short of the allowance of our austerest *fasts*, silent, patient, resigned, without sedition or disturbance, almost without complaint, perished by an hundred a day in the streets of Madras.—*Burke. On the Nabob of Arcot's Debts.*

Others there are, and not a few,
Who place it in the bug bear view!
Think it consists in strange severities:
In *fastings*, weepings and austerities

Dodsley. Religion, a Simile.

Tillotson in a *fast-sermon* on a thanksgiving occasion, 31st January, 1689, says, Twenty-years agone.

Tooke. Diversions of Purley, vol. i. p. 467.

FASTI'DIOUS. } Fr. *Fastidieux*; It. *Fastidioso*; Sp. *Fastidioso*;
FASTI'DIOUSLY. } Lat. *Fastidiosus*, from *fastidire*, quod proprié est cum
FASTI'DIOUSNESS. } *fastu* aspernari; *fastus* (from *fari*, to speak;) *pro*
FASTIDIO'SITY. } *superbid*, because proud or arrogant persons *speak* great things, *grandia fantur*, (Vossius.)

Affecting or arrogating superior taste or discernment; a nicer sensibility; disdaining ordinary or common gratifications; disdainful; contemptuous, squeamish, nauseating, disgusting.

Fastidiosity, in Swift, is coined for the occasion.

Also by a cruel and irous mayster, the wyttes of chyldren be dulled: and that thynge, for the whiche chyldren be often tymes beaten, is to them after *fastidious*.

Sir T. Elyot. Governour, b. i. c. 9.

[Southistel] causeth *fastidiousness* or lothsomness of the stomacke.—*Id. The Castel of Helth*, b. ii.

Let their *fastidious*, vain
Commission of the brain
Run on, and rage, sweat, censure, and condemn:
They were not made for thee, less thou for them.

B. Jonson. The Author's just Indignation.

As for the [ifs] that he is so *fastidiously* displeased with, he hath, I doubt not, judgment enough, to discern that all the severals so introduced, are things that we assume to have actually proved.—*Hammond. Works*, vol. ii. p. 273.

What was blameable in the Pharisees, was not their bare using of some lawful indifferent, or else good, and commendable things, not commanded by God; but their teaching such for doctrines, and laying them as burthens on others, and what was consequent to this, their discriminating themselves proudly and *fastidiously* from other men, upon this account.—*Id. Ib.* vol. ii. pt. iii. p. 192.

He reproved the *fastidiousnesse* of the Pharisee, that came with Eucharist to God and contempt to his brother

Bp. Taylor. Great Exemplar, pt. iii. § 14.

This knowledge, which so many neglect and despise, nay, which the generality of men do, more than any other, *fastidiously* slight, or studiously shun, is, next the knowledge of its prototype, that which best deserves our study, and it most concerns us to attain.—*Boyle. Works*, vol. vi. p. 752.

Less licentious and more discerning times (which may be, perhaps, approaching) will repair the omissions and *fastidiousness* of the present, by an eminent gratitude to the names of those that have laboured to transmit to others, in the handsomest dress they durst give them, the truths themselves most valued.—*Id. Ib.* vol. ii. p. 309.

As mankind is now disposed, he receives much greater advantage by being diverted than instructed; his epidemical diseases being *fastidiosity*, amorphy, and ossitation.

Swift. Works, vol. i. *A Digression in the modern kind.*

On what ground, except the constitutional policy of forming an establishment to secure that kind of succession which is to preclude a choice of the people for ever, could the legislature have *fastidiously* rejected the fair and abundant choice our own country presented to them, and searched in strange lands for a foreign princess.

Burke. On the French Revolution.

The *fastidiousness* of those critics reproved, who pretend to take offence at the freedom of some of those images which are found in the sacred writings; the nature of those images explained.

Louth. Lectures. By Gregory, vol. ii. Lect. 31. Contents.

FASTI'GIOUS. Lat. *Fastigium*, the highest point. Applied to an *angular* or *pointed* roof;—contradistinguished from *flat*.

The ancients dwelling-houses [were] generally flat at the top, Julius Cæsar being the first that they indulg'd to raise his palace in this *fastigious* manner, as Salmasius tells us in Solin.—*Evelyn. On Architecture.*

FA'STUOUS. } See FASTIDIOUS. Lat. *Fastuosus*; "Fr. *Fastueux*; proud,
FA'STUOUSLY. } lofty, scornful, disdainful, arrogant, high-minded," (Cotgrave.)
FA'STUOUSNESS. }

In this notion it will accord, and associate very well with βλασφημια, calumny, and ὑπερφανια, pride, which immediately precede, the calumniating, *fastuous* (insolent) and vain-glorious behaviour, going ordinarily together.

Hammond. Works, vol. iii. p. 158.

Injustus fuit, se super aliquem extulit, à vero declinavit, recessit, insolenter se gessit, mentitus est, fastuosè incessit, being unrighteous, proud, transgressor, insolent, lyars, *fastuous*—*Id. Ib.* p. 389.

It [piety] feneeth him from insolence and *fastuous* contempt of others, rendereth him civil, condescensive, kind and helpfull to those who are in a meaner state.

Barrow, vol. i. Ser. 2.

We are apt to despise or disregard others, demeaning ourselves insolently and *fastuously* toward them.

Id. vol. iii. Ser. 29.

St. Chrysostome's reflexions on those passages are very good, that indeed then there was no *fastuousness* in the Church, and the souls of those primitive Christians were clear of vanity.—*Id. Of the Pope's Supremacy.*

FAT, *v.* } Junius says that the Dan. *Feed*, as well as the A. S. *Fæt*,
FAT, *adj.* } seem derived from the A. S. *Fedan*, pascere, nutrire, to feed,
FAT, *s.* } to nourish; thus, *fat* is, (q.d.) *well-fed*. Dut. *Vet*; Ger. *Fett*;
FA'TLING, *s.* } which latter, Wachter says, is, properly, *Fedet*, from *föden*,
FA'TNER. } pascere, nutrire, to *feed*, to nourish.
FA'TNESS. }
FA'TTEN. }
FA'TTING, *s.* }
FA'TTY. }
FA'TTINESS. }

And both *fat*, and *food*, in A. S. *Fat*, and *fod*, are, in Tooke's opinion, the past tense and past part. of this verb, *fed-an, to feed*. To *fat*, or *fatten*, is—

To feed well; to feed, to nourish, to a state of fulness or plumpness of size, to coarseness or grossness of body, or bodily habit.

And of *fatte* wetheres an hundred thousand also.

R. Gloucester, p. 52.

His flesshe wolde haue charged him with *fatnesse* but that the wantonnesse of his wombe with trauaile and fastynge he adaunteth, and in rydinge and goyng travayleth myghteliche his youthe.—*Id.* p. 482. Note 7.

And *fatte* thy faucones, to culle wylde foules.

Piers Ploughman, p. 129.

On *fat* londe and ful of donge, foulest wedes groweth.

Id. p. 213.

What if ony of the braunchis ben brokun whanne thou were a wielde olyue tree art graffid among hem, and art maad felowe of the roote and of the *fatnesse* of the olyue tree? nyle thou haue glorie aghens the braunchis.

Wiclif. Romaynes, c. 11.

Thoughe some of the braunches be broken of, and thou beynge a wylde olyue tree, arte grafte in among them, and made partaker of the rote and *fatnes* of the olyue tree, bost not thyselfe agaynst the braunches.—*Bible*, 1551. *Rom.* c. 11.

Ful many a *fat* patrick hadde he in mewe.

Chaucer. The Prologue, v. 351.

For loue leveth colour ne cleernesse,
Who loueth true hath no *fatnesse*.—*Id. Rom. of the Rose.*

Fynally the dyete, whiche doth extenuate and make leane, is more sure for kepyng of helth, than that whiche *fatteth* moch.—*Sir T. Elyot. The Castel of Helth*, b. iv.

It is little marueyle that ydlenesse and meate of another man's charge will soone feede vp and *fatte* likely men

Sir J. Cheke. The Hurt of Sedition.

They were very *fat*, so that we were constrained to cast the *fat* away.—*Hackluyt. Voyages*, vol. iii. p. 101.

And praye him, for to make me sheepe,
and cattle verye *fatte*,
And for to *fatten* all I haue,
excepte my witte alone:
If that be *fatte*, adew good lorde,
our Musies may be gon.—*Drant. Horace*, b. ii. Sat. 6.

The king [John] vpon a time in his hunting comming where a verie *fat* stag was cut vp and opened (or how the hunters term it I cannot tell) the king beholding the *fatnesse* and the liking of the stag: see, saith he, how easily and happilie he hath liued, and yet for all that he neuer heard any masse.—*Fox. Martyrs*, p. 233. *King John.*

The ground they neuer *fatten* with mucke, dung or any thing, neither plow nor digge it as we in England.

Hackluyt. Voyages, vol. iii. p. 271.

Next was November; he full gross and *fat*,
As fed with lard, and that right well might seeme,
For he had been a *fatting* hogs of late,
That yet his browes with sweat did reek and steem.

Spenser. Faerie Queene, c. 7. *Of Mutabilitie*

As the bear, the hedge-hog, the bat, the bee, &c. These all wax *fat* when they sleep, and egest not. The cause of their *fattening* during their sleeping time, may be the want of assimilating; for whatsoever assimilateth not to flesh, turneth either to sweat, or *fat*.

Bacon. Naturall Historie, s. 899.

——— She largely it bestowes
On marsh land, whose swoln womb with such abundance flowes,
As that her batt'ning breast her *fattings* sooner feeds,
And with more lavish waste, than oft the grasier needs

Drayton. Poly-Olbion, s. 28

For like as cooks pray for nothing, but good store of *fattings* to kill for the kitchen, and fishmongers plenty of fishes; even so curious and busy people wish for a world of troubles, and a number of affaires, great news, alterations and changes of state.—*Holland. Plutarch*, p. 114.

So deckt with floods, so pleasant in her groves,
So full of well fleec'd flocks and *fatted* droves.

Browne. Britannia's Pastorals, b. ii. s. 1.

Having now spoken of hardning of the juices of the body, we are to come next to the oleosity or *fattiness* of them.

Bacon. Of Life and Death.

Now what were peace without religion, but like a Nabal's sheep shearing; like the *fatting* of an Epicurean hogge; the very festivall revels of the Devil.

Bp. Hall. An Holy Panegyrick.

You may turn (almost) all flesh into a *fatty* substance. If you take flesh, and cut it into pieces, and put the pieces into a glasse covered with parchment, and so let the glasse stand six or seven hours in boyling water.

Bacon. Naturall Historie, § 678.

Cattle *fatted* by good pasturage, after violent motion, sometimes die suddenly; in such the liver is found to be inflamed and corrupted.—*Arbuthnot. On Diet*, c. 3.

All the superfluous weight of an animal beyond the vessels, bones, and muscles, is nothing but *fat*: but the conversion of the aliment into *fat* is not properly nutrition, which is a reparation of the solids and fluids.

Id. On Aliments, c. 2.

The hire of the milk, and the prices of the young veals, and old *fat* wares, were disposed to the relief of the poor.

Strype. Memor. Edw. VI. an. 1547.

London, thou great emporium of our isle;
O thou too bounteous, thou too fruitful Nile!
How shall I praise or curse to thy desert?
Or separate thy sound from thy corrupted part?
I call'd thee Nile: the parallel will stand
Thy tides of wealth o'erflow the *fatten'd* land.

Dryden. The Medal.

The wind was west, on which that philosopher bestowed the encomium of *fatner* of the earth.—*Arbuthnot.*

Spirit of nitre will turn oil of olives into a sort of *fatty* substance; but acids may be used as stimulating.

Id. On Aliments, c. 6.

Mark the *fat* cit, whose good round sum,
Amounts at least to half a plum,
Whose chariot whirls him up and down
Some three or four miles out of town:
For hither sober folks repair,
To take the dust which they call air.
Lloyd. A Familiar Epistle.

The purport of a vision, thrown into prophetical language, would run thus: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the *fatling* together: the cow and the bear shall feed, and their young ones shall lie down together; and the lion shall eat straw like the ox."
Horne. Works, vol. v. Dis. 17.

The same voice, while it retains its proper distinctions, may yet be varied many ways, by sickness or health, youth or age, leanness or *fatness*, good or bad humour.
Reid. Enquiry, c. iv. s. 1.

FAT. (Now written *Vat.*) A. S. *Fat*, *fata*, *fæt*, Dut. *Vat*; Ger. *Fass*, dolium, cadus: all, says Skinner, from the Lat. *Vas*. Wachter (including *vas*) from the Ger. *Fassen*; Dut. *Vatten*; Sw. *Fatta*; capere, continere, to hold, to contain. Traces of the ancient word remain, (*Mark* xii. 1; *Luke* xiv. 23,) in the Gothic noun, *Fatha*, sepes. Junius derives from the Dut. *Vatten*.

Put ye in the sicle, for the harvest is ripe: come, get ye down; for the press is full, the *fats* ouerflow; for their wickednesse is great.—*Bible. Joel*, iii. 13.

FATE, *n.*
FA'TED.
FA'TAL.
FA'TALISM.
FA'TALIST.
FATA'LITY.
FA'TALLY.
FA'TEFUL.

It. *Fato*; Sp. *Hado*; Lat. *Fatum*, past part. of *Far-i*, to speak, to utter, to say; *fatum*, (Vossius,) a fando; nam ita dicitur, Dei *fatum*, hoc est, dictum, jussum, decretum, voluntas Dei; the word, the order, the decree, the will of God. Literally—

Any thing spoken, uttered, or said; decreed, ordained, destined; and thus applied to any thing preordained, predetermined; to any thing inevitable; as death; whence *fatal* is—

Deadly, mortal, destructive.

Ayenst which *fate* him helpeth not to striue.
Chaucer. Troilus, b. v.

The day is comen of hire departing,
I say the woful day *fatal* is come,
That ther may be no longer tarying,
But forward they hem dressen all and some.
Id. The Man of Lawes Tale, v. 4681.

Wherfore he sayeth, *Confitebor*, I shall knowlege togyther all my synnes, not accusynge hys *fate* or destenye, nor any constellacion, neyther the Deuill or anye other thynge, but onelye hys owne selfe, therfore he sayeth, *Aduersum me.*
Fisher. On the Seuen Psalmes, Ps. 32.

We cleft the walles, and closures of the towne;
Wherto all helpe: and vnderset the feet
With sliding rolles, and bound his neck with ropes:
This *fatal* gin thus ouerlambe our walles,
Stuft with arm'd men: about the which there ran
Children and maides, that holy carolles sang
Surrey. Virgile. Æneis, b. ii.

Fither to disinthrone the King of Heav'n
We warr, if war be best, or to regain
Our own right lost: him to unthrone we then
May hope when everlasting *Fate* shall yield
To fickle Chance, and Chaos judge the strife.
Milton. Paradise Lost, b. ii.

So without least impulse or shadow of *Fate*,
Or aught by me immutable foreseen,
They trespass, authors to themselves in all
Both what they judge and what they choose.—*Id. Ib.* b. iii.

Where's the large comet now whose raging flame
So *fatal* to our monarchy became,
Which o'er our heads in such proud horror stood,
Insatiate with our ruin and our blood.
Cowley. Ode on his Majesty's Restoration.

——— And now great deeds
Had been achiev'd, whereof all Hell had rung,
Had not the snakie sorceress that sat
Fast by Hell gate, and kept the *fatal* key,
Ris'n, and with hideous outcry rush'd between.
Milton. Paradise Lost, b. ii.

The flames of one triumphant day,
Which, like an anti-comet here
Did *fatally* to that appear,
For ever frighted it away
Cowley. Ode on his Majesty's Restoration.

——— Whereon
A treacherous armie leuied, one midnight
Fated to th' purpose, did Anthonio open
The gates of Millaine, and i'th' dead of darkenesse
The ministers for th' purpose hurried thence
Me, and thy crying self.—*Shakes. Tempest*, Act i. sc. 2.

Very many even of those who have no religion, nor any sense at all of the Providence of God; yet know very well, by the light of their own natural reason, that there neither is or can be any such thing as Chance, that is, any such thing as an effect without a cause; and therefore what others ascribe to Chance, they ascribe to the operation of Necessity or *Fate*. But *Fate* also is itself in reality as truly nothing, as Chance is.—*Clarke*, vol. i. Ser. 98.

Great therefore is the deceit, and *fatal* the errour, by which all those delude themselves, who continue in sin, because God's mercy (they think) and his goodness and compassion abound.—*Id.* vol. ii. Ser. 120.

Hence, if the orbs have still resisted been
By air, or light, or ether, ne'er so thin;
Long since their motion must have been suppresst,
The stars had stood, the sun had lain at rest.
So vain, so wild a scheme, your *fatalists* have dress'd.
Blackmore. Creation, b. v.

It makes me think that there is something in it like *fatality*; that after certain periods of time, the fame and memory of great Wits should be renewed, as Chaucer is both in France and England.—*Dryden. Pref. to the Fables.*

The loss and gain each *fatally* were great:
And still his subjects call'd aloud for war:
But peaceful kings, o'er martial people set
Each other's poise and counterbalance are.
Id. Annus Mirabilis, (1666.)

Who knows, says Segrais, but that his [Achilles] *fated* armour was only an allegorical defence, and signified no more, than that he was under the peculiar protection of the Gods?—*Id. Discourse on Epic Poetry.*

But *Fate*, derived from the Latin *fari*, signifying to speak, must denote *the word spoken* by some intelligent being, who has power to make his words good; so that whatsoever he says shall be done, will infallibly come to pass; and does not at all relate to the causes or manner whereby it is accomplished, unless those causes be made to act in consequence of the word spoken.
Search. Light of Nature, vol. ii. pt. ii. c. 26.

When a man plants a peach tree, can you properly say it is therefore *fated* that he should gather peaches and not plums or filberds therefrom? or if he sows oats in his field, does he think any thing of a *fatality* against his reaping wheat or barley? so neither if we know a collection of atoms having motions among them which must form a regular world, should we esteem every thing *fatal* that might be produced by them.—*Id. Ib.*

Add to all this, that he saw with concern the ill use which some were ready to make of the supposed *fatalism* of Mr. Pope, and how hurtful it was to Religion to have it imagined, that so great a genius was ill inclined towards it.
Hurd. Life of Warburton.

Being a *fatalist* in natural things, and at the same time maintaining free-will in man, he [Aristotle] thought, if Providence were extended to individuals, it would either impose a necessity on human actions, or be employed on mere contingencies, be itself frequently defeated; which would look like impotency: and not seeing any way to reconcile freewill and prescience, he cut the knot and denied its care over individuals.—*Id. The Divine Legation*, b. iii. s. 4.

Nor *fateful* only is the bursting flame:
The exhalations of the deep dug mine,
Though slow, shake from their wings as sure a death.
Granger. The Sugar Cane, b. iv.

FA'THER, *n.*
FA'THER, *v.*
FA'THERHOOD.
FA'THERING, *n.*
FA'THERLESS.
FA'THERLY, *adj.*
FA'THERLY, *ad.*
FA'THERLINESS.
FA'THER-IN-LAW.

The Gr. Πατηρ; Lat. *Pater*; Fr. *Père*; It. *Padre*; Dut. *Vader*; Ger. *Vater*; Sw. *Fadder*; A. S. *Feder*; Goth. *Fad-rein*, sunt *parentes*; all which, Wachter thinks, must have had a common origin, either in the infantile cry, *pa*, *pa*, or in some Scythian word, dispersed by that people over the whole world. For the former Vossius decides.

The parent, producer or begetter; the progenitor; applied also, to aged or reverend persons; to those who act with paternal kindness; who afford or bestow the protection of a *father*.

To *father*; to bear, impute or assume, the character or functions of *father*, the parentage or production.

Ych [Cordeille] the loue as the mon that my *fader* ys.
And euer habbe y loued as my *fader*, & euer wole ywys.
R. Gloucester, p. 30.

Al so ich wole make to day thine sones *faderles*.
Id. p. 142

And ge shoide be here *fadres*. & techen hem betere.
Piers Ploughman, p. 6.

I schal rise up and go to my *fadir* and I schal saye to him *fader* I haue sinned into heuene, & before thee, and now I am not worthi to be clepid thi sone: make me as oon of thin hirid men.—*Wiclif. Luke*, c. 15

I wyll aryse and goo to my *father*, and wyll saye vnto him: *father*, I haue synned agaynst heauen and before thee, and am no more worthy to be called thy sonne, make me as one of thy hyred seruantes.—*Bible*, 1551. *Luke*, c. 15.

For grace of this thing I bowe my knees to the *fadir* of oure Lord Ieshu Crist, of whom ech *fadirheed* in heuenes and erthe is named.—*Wiclif. Ephesie*, c. 3.

For thys cause I bowe my knees vnto the *father* of our Lorde Jesus Chryst, which is *father* ouer al that is called *father* in heauen & in erthe.—*Bible*, 1551. *Ib.*

A cleen religioun and an unwemmed anentis God and the *fadir* is this, to visite *fadirles* and modirles children and widewis in hir tribulacioun, and kepe himsilf undefouled fro this world.—*Wiclif. James*, c. 1.

Pure deuocio and vndefiled before God the *Father*, is this, to visite the *fatherless* and wyddowes in theyr aduersitye, and to kepe hymselfe vnspotted of the worlde
Bible, 1551. *Ib.*

And ay she kept hire *fadres* lif on loft
With every obeisance and diligence,
That child may don to *fadres* reverence.
Chaucer. The Clerkes Tale, v. 8107.

Jason, whiche sigh his *fader* olde,
Upon Medea made hym bolde
Of art magike, whiche she couth,
And praieth hir, that his *father's* youth,
She wolde make ayenewarde newe.—*Gower. Con. A.* b. v.

The inuencion of this arte [remembraunce] is *fathered* vpon Simonides.—*Wilson. Arte of Rhetorique*, p. 216.

Of whiche nombre of heathens, ye Romaines are also touching your nacion, but by adopcion and *fathering*, called all to the right title of inheritaunce and surname of Jesus Christe.—*Udal. Romaines*, c. 1.

In the yeare of our Lorde (as I sayd afore) d. c. and vii., Antichrist fast approaching to the fulnesse of his age, grewe into a vniuersall *fatherhode*.—*Bale. English Votaries*, pt. i.

If *fatherhood* go by age, I suppose that King Henrie was elder than Becket. If *fatherhood* consist in authoritie, I iudge the authoritie of a king to be aboue the authoritie of an archbishop.
Fox. Martyrs, p. 195. *Clenches vpon Becket's Letter.*

When hee toke his journey returnynge home it fortuned so his *father* espyed hym commyng a far and anone moued with mercy and *fatherlye* pytye wente to mete hym.
Fisher. On the Seven Psalmes, pt. ii. Ps. 143.

If any man be a most holy *father*, then hee doth most holily observe and keepe his *fatherlinesse*, and if he be a naughty and wicked *father*, then doth he most wickedly keepe the same.
Fox. Martyrs, p. 564. *Articles, &c. against Stephen Paleta.*

Rhescuporis was carried to Alexandria, and there going about to escape, or because it was so *fathered* on him, was killed.—*Greneway. Tacitus. Annales*, p. 96.

Tha. What say you, Hermia? be aduis'd faire maide,
To you your *father* should be as a God;
One that compos'd your beauties; yea and one
To whom you are but as a forme in waxe
By him imprinted and within his power,
To leaue the figure, or disgurse it
Shakespeare. Midsummer Night's Dreame, Act i. sc. 1

The first that there did greet my stranger soule,
Was my great *father-in-law*, renowned Warwicke,
Who spake aloud: what scourge for periurie,
Can this darke monarchy afford false Clarence?
And so he vanish'd. *Id. Rich III.* Act i. sc. 4

But as for himselfe, seeing that his house grieued and mourned for the death of his brother Q. Fabius, and that the Commonwealth was half *fatherlesse* as it were, for the losse of a consull, he would not accept the lawrell so deformed and foully blemished, both with publike and private sorrow.
Holland. Livius, p. 76.

He cannot choose but take this seruice I haue done, *fatherly.—Shakespeare. Cymbeline*, Act ii. sc. 3.

Tiberius made an oration tending to the great commendation of his sonne; bicause he tendered his brother's children with a *fatherly* affection.—*Greneway. Tacitus. Ann.* p. 90.

Whereto thus Adam *fatherly* displeas'd.
O execrable son so to aspire
Above his brethren, to himself assuming
Authoritie usurpt, from God not giv'n.
Milton. Paradise Lost, b. xii.

In originall nounes adjective, or substantive, derived according to the rule of the writer of analogie, the accent is intreated to the first in *fátherlinesse*, mótherlinesse.
B. Jonson. English Grammar, b. i. c. 7.

Those heretics who *fathered* the Gospel and first Epistle, which we received as St. John's, upon Cerinthus, were by Epiphanus deservedly named Ἄλογοι, men in this void of all sense and reason.—*Bp. Bull. Works*, vol. ii. p. 142

The true rendering therefore of these words of the prophet, is, not the everlasting *father*, but the *father* or lord of the future everlasting age, the age of the Gospel; concerning which the apostle declares *Heb.* ii. 5. that to Christ only, and not to angels, hath God put in subjection this age to come
Clarke, vol. ii. Ser. 5.

The Catholic writers, both they that were before and they that were after the Council of Nice, have unanimously declared God the *Father* to be greater than the Son; even according to his divinity: yet this not by nature indeed, or by any essential perfection, which is in the *Father*, and is wanting in the Son but only by *fatherhood*, or his being the author and original, forasmuch as the son is from the *father*, not the *father* from the son —*Bp. Bull. Life, by Nelson.*

For why should he that's impotent
To judge, and fancy, and invent,
For that impediment be stopt
To own, and challenge, and adopt,
At least th' expos'd and *fatherless*
Poor orphans of the Pen and Press,
Whose parents are obscure or dead
Or in far countries born and bred.
Butler. Satire upon Plagiaries.

The latter part of my poem, which describes the fire, I owe, first to the piety and *fatherly* affection of our monarch to his suffering subjects: and, in the second place, to the courage, loyalty, and magnanimity of the city
Dryden. Letter to Sir R. Howard.

But yet, to do justice to these [Homer, Virgil, Horace] and the rest,
Of the poor Pagan Poets, it must be confest,
That time, and transcribing, and critical note
Have *father'd* much on them, which they never wrote.
Byron, Epistle 2.

In truth he [Languerre] was, says Vertue, a modest, unintriguing man, and, as his *father in-law* John Tijou said, God had made him a painter, and there left him.
Walpole. Anecdotes of Painting, vol. iv. c. 1.

O reader! if thou doubtest of these things,
Ask the cries of the *fatherless*, they shall tell thee,
And the tears of the widow shall confirm their truth.
Dodsley. Epitaph on Queen Caroline.

FA'THOM, *v.* FA'THOM, *n.* or FA'DOM. FA'THOMABLE. FA'THOMLESS. } A. S. *Fæthm*; Dut. *Vadem*; Ger. *Fadem*; a measure of six feet. A. S. *Fæthmian*; Dut. *Vademen*, utraque manu extensa complecti, to embrace with each hand extended. Wachter derives from Ger. *Fassen*, capere, comprehendere, to take, hold or comprehend.

To comprehend or embrace, (met.) to comprehend, to conceive; and (from the noun, as a measure of depth) to dive to the bottom, discern, discover or ascertain, the depth; (met.) the meaning.

Thus running north-east by north, and north-east fiftie leagues, then we sounded, and had 160 *fadomes* whereby we thought to be farre from land, and perceiued that the land lay not as the globe made mention.
Hackluyt. Voyages, vol. i. p. 236.

The temple after the China manner of building is most of timber, the walls of brick diuided into fiue ile̊s with rowes of pillars on both sides, which are of round timber as bigge as two men can *fathome*.—*Purchas. Pilgrimage*, b. iv. c. 19.

There is indeed such a depth in nature, that it is never like to be throughly *fathomed*: and such a darkness upon some of God's works, that they will not in this world be found out to perfection.—*Glanvill*, Ess. 4.

The Christian's best faculty is faith, his felicity therefore consists in those things which are not perceptible by sense, not *fathomable* by reason, but apprehensible by his faith, and is the evidence of things not seen either by the eye of sense or reason; and as his felicity, so is his life, spirituall.
Bp. Hall. Satan's Fiery Darts Quenched, Dec. 3.

——— Will you with counters summe
The past proportion of his infinite;
And buckle in a waste most *fathomless*
With spannes and inches so diminutive,
As feares and reasons.
Shakespeare. Troil. & Cress. Act ii. sc. 2.

But here lies the *fathomless* absurdity, that granting this for bodily defect, they will not grant it for any defect of the mind, any violation of religious or civil society.
Milton. Tetrachordon.

Where *fadom-line* could neuer touch the ground.
Shakespeare. 1 *Pt. Hen. IV.* Act i. sc. 3.

The short reach of sense, and natural reason is not always able to *fathom* the contrivance, or to discern the rare and curious disposal of them, (the events and contingencies of life.)—*South*, vol. x. Ser. 5.

Sincere was Amri, and not only knew,
But Israel's sanctions into practice drew;
Our laws, that did a boundless ocean seem,
Were coasted all, and *fathom'd* all by him.
Dryden. Absalom & Achitophel.

They were rather willing to patch up a present difficulty, at any rate, than to meet it fairly, to *fathom* its depth, and to consider what was likely to be a solid and permanent means of remedying a real evil, and preventing its arising in future —*Fox. Speech on the Affairs of Ireland*, 1782.

Ocean exhibits, *fathomless* and broad,
Much of the pow'r and majesty of God.
Cowper. Retirement.

——— Even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, *fathomless*, alone.
Byron. Childe Harold's Pilgrimage, c. 4.

FATI'DICAL. FATI'FEROUS. } Fr. *Fatadic*; Lat. *Fatidicus*; compounded of *fatum*, and *dicere*, or *ferre*, to tell or declare, to bring or bear *fate* or that which is *fated*. See FATE.

Declaring what is *fated*, ordained or determined.

And if it be true what the antients write of some trees, that they are *fatidical*, these come to foretel, at least wise to wish you, as the season invites me, a good new year.
Howell, b. iv. Let. 4.

FA'TIGATE, *v.* FA'TIGATE, *adj.* FATIGA'TION. FATI'GUE, *v.* FATI'GUE, *n.* } Lat. *Fatigare*, *-atum*, quasi *fatim* agere, sive agitare, atque ita ad lassitudinem perducere, *to reduce to a state of weariness*. *Fatim*, perhaps from *fando*, quasi copiam signet, quam difficile sit *fari*, (Vossius.)

Fatigate has given place to *fatigue*. "Fr. *Fatiguer*,—to weary, tire, trouble, cloy, overtoyl; to give no rest unto."

He, whiche should write the negligent losses, and the pollytyque gaynes, of euery citee fortresse and turrett, whyche were gotten and loste in these dayes, shoulde *fatigate* and weary the reader.—*Hall. Hen. VI.* an. 12.

And Fabius, beinge payneful in pursuinge Anniball from place to place awaytynge to haue hym at aduauntage at the laste dyd so *fatigate* hym and his hoste, that thereby in conclusion his power mynyshed, and also the strength of the Carthaginenses, of whom he was generall capytayne.
Sir T. Elyot. Governour, b. ii. c. 10.

The Athenienses, by feare beinge put from theyr accustomed accesse to their gouernours to require iustice, and therewith being *fatigate* as men oppressed with continuall iniurie, take to them a desperate courage, and in conclusion expelled out of the cytie all the said tyrates, and reduced it vnto his pristinate gouernance.—*Id. Ib.* b. ii. c. 9.

For the poore and needy people beyng *fatigate*, and wery with the oppression of their new landlordes, rendered their townes before thei were of them required.
Hall. Hen. VI. an. 35.

The earth alloweth him nothing, but at the price of his sweat or *fatigation*.
Mountague. Devoute Essayes, pt. i. Treat. 20. s. 1.

Mahumete [the Second] leaueth no time vnspent, no diligence vnsought, but maketh all his power to Cyprus and Albanie, which hee after long *fatigation* of siege, at length ouercame and subdued.—*Fox. Martyrs*, p. 683.

And so the conqueror, *fatigu'd* in war,
With hot pursuit of enemies afar,
Reclines to drink the torrent gliding by,
Then lifts his looks to repossess the sky.
Parnell. The Gift of Poetry.

One of the missionaries witnesses, that being himself so *fatigued*, that he could hardly sit on the horse, a mandarin gave him one of these; [the gin-seng;] upon eating half of it, in an hour's time he was not, in the least, sensible of any weariness.—*Cambridge. The Scribleriad*, (note 19.)

When at last he [Mr. Zincke] raised his price from twenty to thirty guineas, it was occasioned by his desire of lessening his *fatigue*, for no man, so superior in his profession, was less intoxicated with vanity.
Walpole. Anecdotes of Painting, vol. iv. c. 5.

FA'TUOUS. FATU'ITY. } Videtur *fatuus* a *fando*, id est, a vaticinando, (*presaging*) dictus, sed quia *vates* furore correpti vaticinarentur; inde pro *vesanis* sumi cœpit, (Vossius.)

The common word now, as applied to persons, is *infatuated*; bereft of reason, of common sense; foolish, imbecile.

And may the sun, that now begins t' appear
I' th' horison to usher in the year,
Melt all those *fatuous* vapours, whose false light
Purblinds the world, and leads them from the right.
Brome. Epistles. A New Year's Gift.

I'll ne'er admire
That *fatuous* fire
That is not what it seems. *Id. The Politician.*

Ideocy or *fatuity à nativitate, vel dementia naturalis*, is such a one as described by Fitzherbert, who knows not to tell twenty shillings, nor knows his own age, or who was his father.—*Hale. Pleas of the Crown.*

FAVA'GINOUS. Formed upon the Lat. *Favus*, a honey-comb.

Formed like a honey-comb.

A like ordination there is in the *favaginous* sockets, and lozenge seeds of the noble flower of the sunne.
Brown. Cyrus' Garden, c. 3.

FA'UCET. Fr. *Fausset*, quasi *faucis* obturamentum, the stop of the mouth, (Minshew.)

But nature has so placed the dug, that as it endeth one way in a spongeous kind of flesh full of small pipes, and made of purpose to transmit the milk, and let it distill gently by many little pores and secret passages, so it yieldeth a nipple in manner of a *faucet*, very fit and ready for the little babe's mouth.—*Holland. Plutarch*, p. 181.

FA'UCHON. See FALCHION.

FA'VEL. A name given to *yellow* coloured horses, as *bayard*, *blanchard*, to bay or brown and grey. See CURRY.

Neither yet let any man curry *fauell* with him selfe after this wise; the faute is but light, the law is broken in nothing but in this parte.—*Udal. James*, c. 2.

FAUGH, or FOH. } Is the past part. of the A. S. verb *Fian*, to hate; and means (any thing) *hated*, (Tooke, ii. 176.)

Get. An emperour's cabinet?
Fough, I have known a charnel-house smell sweeter.
If emperour's flesh have this savour, what will mine do,
When I am rotten!—*Beaum. & Fletch. Prophetess*, Act ii. sc. 2.

FAVI'LLOUS. Lat. *Favilla*, bright or hot embers, or ashes; from Gr. Φαω, sive Œolice φαυω, luceo,—lucere, to shine.

Of or pertaining to embers or ashes.

The fungous parcels about the wicks of candles onely signifieth a moist and pluvious ayr about them, hindering the evolation of the light and *favillous* particles: whereupon they are forced to settle upon the snuff.
Brown. Vulgar Errours, b. v. c. 22.

FAULT, *v.* FAULT, *n.* FA'ULTER, *n.* FA'ULTFUL. FA'ULTY. FA'ULTILY. FA'ULTINESS. FA'ULTLESS. } Fr. *Faute*; It. *Fallo*; Sp. *Falta*; from the Lat. *Fallere*, to deceive; that into which any one is *deceived* or *beguiled*; and thus—

An error, a mistake; an offence, trespass or transgression; a failure; defect or deficiency; a want. And—

To *fault*; to be in error or mistake; also, to accuse of being in error or mistake; to lay an error or mistake, offence or transgression, to the charge of another.

O Deuel, said the king, this is a *folled* man,
When he with trechettyng bi nyght away so ran.
Thei red him alle a mysse, that conseil gaf therto.
R. Brunne, p. 164.

And to the tree she goth ful hastily,
And on this faucon loketh pitously,
And held hire lap abrode, for well she wist
The faucon muste fallen from the twist
Whan that she swouned next, for *faute* of blood.
Chaucer. The Squieres Tale, v. 10,757.

He that *faulteth*, *faulteth* against God's ordinaunce, who hath forbidden all *faultes*, and therefore ought againe to be punished by God's ordinaunce, who is the reformer of *faultes*, for he sayeth, leaue the punishment to mee, and I will reuenge them.—*Sir J. Cheke. The Hurt of Sedition.*

Knowledge your *faultes* one to another: and praye one for another, that ye may be healed.—*Bible*, 1551. *James*, c. 5.

Unto him that is able to keep you, that ye fall not, & to present you *faultles* before the presence of hys glory we loye, that is to saye to God our Saviour, whyche onely is wyse, be glorye, maiestye, dominion, and power, nowe and for euer —*Id. Ib. Sayncte Judas*, c. 1.

For a plaine superstition is it, to make Angels equal with Christ. And a *faultie* humbleness it is, through Angels to loke for that whiche should of Christ himselfe be asked, or at the least wise through Christ of the Father.
Udal. Colossians, c. 2.

O how sorowfull am I, for in all these am I *faultie*.
Golden Boke, Let. 6.

Fenner an Englishman's book, which boastingly and stately enough bore the title of *Theologia Sacra*, which by stealth and very *faultily*, came out here first, was not long after printed again by them, [of Geneva,] although it were the same crumb of discipline with Travers's, and stuffed with infinite heterodox doctrine and errors.
Strype. Life of Whitgift, vol ii. p. 166. *Whitgift to Beza.*

Lamachus rebuked and checked a certaine captaine of footmen, for some *fault* committed in his charge; and when the other said for himselfe; That he would do no more so; he replied againe: Yea, but you must not *fault* twise in warre.—*Holland. Plutarch*, p. 345.

Her scorn and pride had almost lost her life;
A maid so *faulted* seldom proves good wife.
Mackin. The Dumb Knight, Act iii. sc. 1.

If we can be good with pleasure, hee grudgeth not our joy; if not, it is best to stint ourselves: not for that these comforts are not good, but because our hearts are evill: *faulting* not their nature, but our use and corruption.
Bp. Hall. Holy Observations, § 13.

Leost. 'Tis my *fault.*
Distrust of others springs, Timagoras,
From diffidence in ourselves. but I will strive,
With the assurance of my worth and merits,
To kill this monster, Jealousy.
Massinger. The Bondman, Act v. sc. 1.

If justice said, that iudgement was but death
With my sweete words, I could the king perswade,
And make him pause, and take therein a breath
Till I with suite, the *faultors* peace had made.
Mirrour for Magistrates, p. 499.

So fares it with this *faultful* lord of Rome.
Shakespeare. Rape of Lucrece.

And so long as it may bee encreased, surely that which is lesse than it ought, is *faulty*, from which *faultinesse* it must needes follow, that there is no just man upon earth which doth good, and sinneth not, and thence in God's sight shall none living be justified.—*Bp. Hall. The Old Religion.*

——— But *faulty* men use oftentimes
To attribute their folly vnto fate,
And lay on heaven the guilt of their own crimes.
Spenser. Faerie Queene, b. v. c. 4.

His song was all a lamentable lay
Of great unkindnesse, and of usage hard,
Of Cynthia the ladie of the sea,
Which from her presence *faultlesse* him debard.
Id. Colin Clout's come home againe.

And correspondence ev'ry way the same,
That no *fault finding* eye did ever blame.
Davies. On Dancing.

And verily it is a great comfort to us that though there be but few, there are some chosen; especially considering that you and I also are as capable of being in the number of those few, as any other whatsoever, and it is our own *faults* if we be not.—*Beveridge*, vol. ii. Ser. 90.

O Nature! frail and *faulty* in thy frame,
Fomenting wishes, Honour must condemn;
Or O! too rigid Honour thus to bind,
When Nature prompts, and when desire is kind.
Lansdown. The British Enchantress, Act v. sc. 1.

He [King Charles II.] said she [the Queen] was a weak woman, and had some disagreeable humours, but was not capable of a wicked thing: and considering his *faultiness* towards her in other things, he thought it a horrid thing to abandon her.—*Burnet. Own Time*, an. 1678.

Nor is the People's judgment always true;
The most may err, as grossly as the few,
And *faultless* Kings run down by common cry,
For vice, oppression, and for tyranny
Dryden. Absalom & Achitophel.

He who is gratified with that which is *faulty* in works of art, is a man of bad taste: and he who is pleased or displeased, according to the degree of excellence or *faultiness*, is a man of good taste.
Beattie. Elements of Moral Science, pt. i. c. 1. s. 11.

For who is there among the sons of men that can pretend, on every occasion, throughout his own life, to have preserved a *faultless* conduct.—*Blair*, vol. v. Ser. 13.

FAUN. } *Dii agrorum silvarumque*; Gods
FA'UNIST. } of the fields and woods; so called from *Faunus*, an ancient King of Italy.
Faunist,—generally—a naturalist.

The Satyrs, and the *Fawns*, by Dian set to keep,
Rough hills and forest holts were sadly seen to weep,
When thy high-palmed harts, the sport of bows and hounds,
By gripple borderers' hands were banished thy grounds.
Drayton. Poly-Olbion, s. 24.

The God [Bacchus,] returning ere they [the vines] dy'd,
"Ah! see my jolly *fawns*," he cry'd,
The leaves but hardly born are red,
And the bare arms for pity spread.—*Parnell. Bacchus.*

The southern parts of Europe, which may be supposed to receive during winter, many of our land birds, have as yet produced no *faunist* to assist the inquiries of the naturalists, which must account for the imperfect knowledge we have of the retreat of many of our birds.
Barrington. On the Migration of Birds.

FA'VOUR, *v.*
FA'VOUR, *n.*
FA'VOURABLE.
FA'VOURABLENESS.
FA'VOURABLY.
FA'VOUREDLY.
FA'VOURER.
FA'VOURITE, *n.*
FA'VOURITE, *adj.*
FA'VOURITISM.
FA'VOURIZE.
FA'VOURLESS.
FA'UTOR.
FA'UTRESS.

Fr. *Favoriser*; It. *Favorire*; Sp. *Favorecer*; Lat. *Favere*, from the Gr. Φαω, (q.d.) cupio *fari* in gratiam alicujus. See Vossius, and Lennep.

To bear good will to or towards; to will, wish or desire, the interests or advantages; to aid or assist with service or support, or protection; to further, promote or advance the interests or advantages; to countenance or protect.

A *favour* is applied to the colours, the badge of distinction worn by the party *favoured*. And, to *favour*,—

To follow the party, wear the colours or badge; and thus, to imitate or resemble the colour, hue, complexion, feature, countenance, and other qualities or qualifications; and, generally, to resemble. And—

Well or ill *favoured*; well or ill complexioned, countenanced, qualified.

The pape sauh out of coure the wikkedness of Jon,
Him & his *faulours* he cursed euerilkon,
& enterdited this lond. *R. Brunne*, p. 209.

Ther hue is wel wyth eny kynge, wo is the reome
For hue is *faverable* to fals. that defouleth treuthe.
Piers Ploughman, p. 47.

While fortune vnfaithfull, *favoured* me with light goods, that sorowful houre, that is to saie, the death, had almost drent mine hedde.—*Chaucer. Boecius*, b. i.

And for they seigh, he was a semely knight,
Well *favoured* in euery man's sight.
Lidgate. The Story of Thebes, pt. i.

But natheless the lacke of her [Fortune] *favour*
He may not doe me sing though that I die.
Chaucer. Balade of the Village.

The whiche our olde mother is
The erthe, doth that and this
Receyueth, and aliche deuoureth,
That she to nouther part *fauoureth*.—*Gower. Con. A.* b. v.

The God of loue is *fauourable*
To hem, that ben of loue stable. *Id. Ib.* b. iv.

—— But fortune is more
Unto that one parte *fauourable*. *Id. Ib.* b. v.

And as the common people regardeth more *fauour*, than iustice, suche officers are most *fauoured*, to whom the princes doth most incline. All this we saie, to shew, howe that in the time of this good emperour, wise men were *fauoured*.
Golden Boke, c. 4.

Whan the Kyng of Nauerr knewe the trouth of the dethe of the prouost, his great frede, and of other of his sect, he was sore displeased, bicause the prouost had ben euer to hym right *fauourable*.—*Berners. Froiss. Cron.* vol. i. c. 188.

But anon after, he returning to hys disciples, aduised and exhorted them to a more larger *fauourablenesse*, that thei shoulde not onely not murmour against the goodnesse of God, but also thei shulde by al meanes and waies possible, folow the same goodness of God on their own behalfes.
Udal. Luke, c. 16.

Which request being verye agreeable to ye quietness & tranquilitee of his realme, & especially at yt time, he dyd *fauourably* graunt & benygnly assent vnto.
Hall. Hen. VII. an. 13.

He brought in men of arma to defend his cause, the monkes laide about the like prety men, with stoles, pottes, and candleatickes, till the warriours heades were wel *fauerdly* broken.
Bale. English Votaries, pt. ii.

I left a certain letter behind me which was read in the church of Bethleem, the which letter my aduersaries haue very euil *faueredly* translated and sinisterly expounded.
Fox. Martyrs, p. 577. *Letters of John Huss.*

For of fence, almost in everye towne, there is not onely maisters to teach it, with his provosters, ushers, scholers, and other names of arte and schole, but there hath not fayled also, which hath diligentlye and *favouredlye* written it, and is set oute in printe, that euerye man maye reade it.
Ascham. Toxophilus.

Therefore we praye you for the honnour and reuerence of the Goddes, whych were then *fauourers* of oure societye and felishipp, and in remembrance of all the seruices and meritte towardes all the Grekes: that you wylle appease and mytygate youre hartes towardes us.
Nicolls. Thucidides, fol. 85.

And after was the saydo Frenshe kynge hadde vnto a place called Sauoy, whiche thenne was a pleasaunt palays and fayre lodgynge, belongyng that tyme vnto the Duke of Lancastre, and after brent and dystroyed by Jak Strawe and his *fautours*.—*Fabyan*, vol. ii. an. 1356.

——— Though, of all men,
He hated you, Leosthenes, as his rival,
So high yet he prized my content, that, knowing
You were a man I *favour'd*, he disdain'd not,
Against himself, to serue you.
Massinger. The Bondman, Act iv. sc. 3.

Great things, and full of wonder in our eares,
Far differing from this world, thou hast reveal'd,
Divine interpreter, by *favour* sent
Down from the Empyrean to forwarne
Us timely of what might else have bin our loss,
Unknown, which human knowledge could not reach.
Milton. Paradise Lost, b. viii.

Cym. I haue surely seene him,
His *fauour* is familiar to me: boy,
Thou hast look'd thyselfe into my grace,
And art mine owne.—*Shakespeare. Cymbel.* Act. v. sc. 5.

Her. There's some ill planet raignes:
I must be patient, till the heauens looke
With an aspect more *fauourable*.
Shakespeare. Winter's Tale, Act ii. sc. 1.

We (having such abundant securitie of the partialitie of divine providence) ought to rest persuaded of its *favourableness*, ev'n in all those encounters which seem the most irreconcileable to our sense.
Mountague. Devoute Essayes, pt. ii. Treat. 4. s. 4.

If any seemed either in point of religion or morality to be better than others, such persons were by the *favourers* of episcopacy termed Puritans.
Milton. Defence of the People of England.

For, look how many *favourites* ye have ben, following and courting one patrone, so many shalle ye now be opposed to one enemie.—*Holland. Livie*, p. 228.

——— Revenge at first thought sweet,
Bitter ere long back on itself recoiles;
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new *favorite*
Of heaven. *Milton. Paradise Lost*, b. ix.

Yea, and he [Socrates] pierced deeper into the souls and hearts of his hearers, by how much he seemed to seek out the truth in common, and neuer to *favorize* and maintain any opinion of his own.—*Holland. Plutarch*, p. 833.

There chaunced to bee one who perceiving him comming betweene and inclining to *favorize* one part above the other; rayled bitterly at him.—*Id. Suetonius*, p. 93.

Sith of that Goddesse I have sought the sight,
Yet no where can her find: such happinesse
Heven doth to me envy and fortune *favourisse*.
Spenser. Faerie Queene, b. ii. c. 9.

For when that men of merit go ungrac'd,
And by her *fautors* ignorance held in,
And parasites in good men's rooms are plac'd
Only to soothe the highest in their sin:
From those whose skill and knowledge is debas'd,
There many strange enormities begin.
Drayton. The Barons' Wars, b. iv.

——— In the while,
Take from their strength some one or twaine or more
Of the maine *fautors*. *B. Jonson. Sejanus*, Act ii.

Thou, thou, the *fautresse* of the learned well;
Thou nursing mother of God's Israel;
Thou, for whose loving truth the heaven raines
Sweet mel and manna on our flowery plaines.
Browne. Britannia's Pastorals, b. i. s. 5.

When she [Queen Elizabeth] was enlarged and dismissed home, yet a guard was appointed over her at her own house, which were, Sir Thomas Pope and Sir George Gage; who were always spies upon her, and her family; and oftentimes her servants, whom she most *favoured*, were sent away from her.—*Strype. Memorials. Mary I.* an. 1553.

The Church, when it was first planted by Christ, and propagated by his Apostles, subsisted, as we know, and increased for near 300 years together without the assistance of the Civil Powers, which were generally so far from shewing it any *favour*, that they endeavoured all they could to extirpate and root it up.—*Bp. Beveridge*, vol. i. Ser. 24

He liv'd with all the pomp he could devise,
At tilts and tournaments obtain'd the prize;
But found no *favour* in his lady's eyes;
Relentless as a rock, the lofty maid,
Turn'd all to poyson that he did or said.
Dryden. Theodore & Honoria

The violent on both sides will condemn the character of Absalom, as either too *favourably* or too hardly drawn.
Id. Absalom & Achitopel. To the Reader.

The comparison betwixt Horace and Juvenal is more difficult; because their forces were more equal. A dispute has always been, and ever will continue, betwixt the *favourers* of the two Poets.
Id. On the Origin and Progress of Satire.

But he that for your sakes could part with such a brother and such a friend, you may be sure hath now no *favourite* but his people.
Parliamentary Hist. 30 Charles II. an. 1678-9.

They were made to swear, that they should discover all whom they knew to hold these errors, or who were suspected of them or did keep any private conventicles, or were *fautors*, or comforters of them that published such doctrines.—*Burnet. Hist. of the Refor.* vol. i. b. i. an. 1511.

——— Confess that beauty best is taught,
By those, the *favor'd* few, whom heav'n has lent
The power to seize, select, and reunite
Her loveliest features, and of these to form
One archetype complete of sovereign grace
Mason. The English Garden, b. i.

He [Neckar] is conscious, that the sense of mankind is so clear and decided in *favour* of œconomy, and of the weight and value of its resources, that he turns himself to every species of fraud and artifice, to obtain the mere reputation of it.—*Burke. Speech on Œconomical Reform.*

Without it [sincerity] his pretensions were as vain,
As having it he deems the world a disdain;
The great defect would cost him not alone
Men's *favourable* judgment, but his own.
Cowper. Conversation.

Probably your thoughts have been all along anticipating a consideration with which my mind is impressed more than I can express, I mean the consideration of the *favourableness* of the present times to all exertions in the cause of liberty.—*Burke. On the French Revolution.*

Perhaps had he [George I.] lived longer, he would have judged more *favourably* of his situation; and experienced that to be truly a British King is in fact to be the greatest monarch in Europe.—*Maty. Memoirs of Lord Chesterfield.*

Hence ev'ry state, to one lov'd blessing prone,
Conforms and models life to that alone:
Each to the *fav'rite* happiness attends,
And spurns the plan that aims at other ends;
Till carried to excess in each domain,
This *fav'rite* good begets peculiar pain.
Goldsmith. The Traveller.

And, O, if ought thy Poet can pretend
Beyond his *fav'rite* wish to call thee friend,
Be it that here his tuneful toil has drest
The Muse of Fresnoy in a modern vest.
Mason. To Sir Joshua Reynolds.

It has been remarked, that there is no Prince so bad, whose *favourites* and ministers are not worse
Burke. A Vindication of Natural Society.

It is this unnatural infusion of a system of *favouritism* into a government which in a great part of its constitution is popular, that has raised the present ferment in the nation.
Id. On the Present Discontents.

FA'USEN. A very large fish of the eel kind. Skinner says, "I know not whether from the Lat. *Falx*, (q.d.) falcinus, because in its length and frequent bending it so far resembles a *falx* or hooked cutter."

Thus pluckt he from the shore his lances, and left the waues to wash
The waue sprung entrailes, about which, *fausens* and other fish
Did shole, to nibble of the fat, which his sweet kidneys hid. *Chapman. Homer. Iliad*, b. xxi.

FAWE, i. e. fain; glad, (qv.)

I governed hem so wel after my lawe,
That eche of hem ful blisful was and *fawe*
To bringen me gay thinges fro the feyre.
Chaucer. The Wif of Bathes Prologue, v. 582.

FAWN, *v.* FAWN, *n.* FA'WNING, *n.* FA'WNER. FA'WNINGLY. } Minshew says, perhaps from Gr. Φαεω, to speak, to say. Skinner,—from A.S. *Fandian*, to try; His *Vir Rev.* from Eng. *Fain*, glad; (Quia, sc. *Blandientes* solent præ se ferre alacritatem.) And it is perhaps from the same source as *fain*, i. e. the A.S. *Fægn-ian*, gaudere, lætari, to be glad, to rejoice, to *fain*.

To show or manifest signs of pleasure, joy or gladness, of gratitude or fondness; and thus, to blandish, to cringe, to court or sue flatteringly, servilely; to sue for kindness, to subserve.

And woneden in wildernesse a mong wilde beastes
Ac dorst no beste byten hem, by daye ne by nyghte,
Bote myldeliche whan thei metten maden louh chere
And feyre by fore the men. *fawnede* whith the tayles.
Piers Ploughman, p. 286.

And as I went there came by me
A whelp that *fawned* me as I stood
That had yfolowed, and coud no good
It cam and crept to me as lowe
Right as it had me yknow
Held down his heed, and loyned his eares
And laid all smothe downe his heeres.—*Chaucer. Dreame.*

There is no good for to be done,
whilste we are lyuyng here:
Excepte we lye, *fawne*, flatter, face,
cap, kneele, ducke, crouche, smile, flere.
Drant. Horace, b. i. Sat. 9.

Wee must be ware that we open not our eares to flatterers, nor suffer ourselues to be wonne or ouercõmed with *fawning* or humble behauiour of others toward vs.
Udal. Flowers of Latine Speaking, fol. 67.

Instead thereof he kist her wearie feet,
And lickt her lilly hands with *fawning* tong;
As he her wronged innocence did weet.
O how can beautie maister the most strong.
Spenser. Faerie Queene, b. i. c. 3.

Hee boulder now, uncall'd before her stood
But as in gaze admiring. oft he bowd
His turret crest, and sleek enamel'd neck,
Fawning, and lick'd the ground whereon she trod.
Milton. Paradise Lost, b. ix.

Too like that pretty child is childish Love
That when in anger he is wrong'd, or beat,
Will rave and chide, and every passion prove,
But soon to smiles and *fawns* turns all his heat,
And prays, and swears he never more will do it.
P. Fletcher. Boethius, b. iii.

Cæs. Thanks, Horace, for thy free, and wholesome sharpneese.
Which pleaseth Cæsar more, than servile *fawnes*.
A flatter'd Prince soone turnes the Prince of Fools.
B. Jonson. Poetaster, Act v. sc. 1.

Our race is then restles, our sleeping vnsounde;
Our waking is warfare, our walking hath woe,
Our talking is trustles, our cares do abound,
Our *faunes* deemd faithfull, and friendshippe a foe.
Mirrour for Magistrates, p. 85.

With flattering wordes he sweetly wooed her,
And offered faire guiftes t' allure her sight;
But she both offers and the offerer
Despyde, and all the *fawning* of the flatterer.
Spenser. Faerie Queene, b. iii. c. 8.

All the cittie besides was jolous, the dictator [alone] gave no credit either to the bruit that was blased, or to the letters; saying withall, that if it were true, yet he feared more the *fawning* than frowning of fortune.—*Holland. Livie*, p. 447.

A woman scorn'd, with ease I'll work to vengeance;
With humble, *fawning*, wise, obsequious arts,
I'll rule the whirl and transport of her soul;
Then, what her reason hates, her rage may act.
Smith. Phædra & Hippolitus.

As he doth not affect any poor base ends, so he will not defile his fair intentions by sordid means of compassing them; such as are illusive simulations and subtilolous artifices, and servile crouchings and *fawnings*, and the like.
Barrow, vol. i. Ser. 5.

He that *fawningly* enticed the soul to sin, will now as bitterly upbraid it for having sinned.—*South*, vol. ix. Ser. 1.

In Bishop Gardiner he supported the insolent dignity of a persecutor; and, compleatly a priest, shifted it in an instant to the *fawning* insincerity of a slave, as soon as Henry frowned.—*Walpole. Anecdotes of Painting*, vol. iv. c. 1.

FAWN, *v.* } Fr. *Faon, fan*, from *infans*, (Me-
FAWN, *n.* } nage.)

"Fr. *Fan*,—a *fawn* or hind-calf; the young one of any such beast: as also, of an elephant."

To *fawn*,—to bring forth a *fawn*.

And many an hart, and many an hinde
Was both before me and behind,
Of *fawnes*, sowers, buckes, does
Was full the wodde, and many roes.—*Chaucer. Dreame.*

The dow lacking her *fawne*: the hind her calfe, braie no longer time after their losse, but seeing their lacke to be without remedy, they cease their sorow within short space.
Wilson. Arte of Rhetorique, p. 78.

Knowest thou the time when yᵉ wylde goates brige their yonge amõg the stony rockes? or layest yᵉ wayte when the hyndes vse to *fawne*.—*Bible*, 1551. *Job*, c. 39.

The cook, sir, is self-will'd, and will not learn
From my experience: there's a *fawn* brought in.
Massinger. A New Way to Pay Old Debts, Act iii. sc. 2.

Then as a tyger, who by chance hath spi'd
In some purlieu two gentle *fawnes* at play,
Straight couches close, then rising changes oft
His couchant watch, as one who chose his ground
Whence rushing he might surest seize them both
Grip't in each paw. *Milton. Paradise Lost*, b. iv.

She rais'd her voice on high, and sung so clear,
The *fawns* came scudding from the groves to hear,
And all the bending forest lent an ear.
Dryden. The Flower and the Leaf.

So with her young, amid the woodland shades,
A timorous hind the lion's court invades,
Leaves in that fatal lair the tender *fawns*,
Climbs the green cliff, or feeds the flowery lawns.
Pope. Homer. Odyssey, b. iv.

The Nymphs, that o'er the mountain's brow
Pursue the lightly-bounding roe,
Or chase the flying *fawn*.—*Fawkes. Ode to Summer.*

FA'XED. A.S. *Feax*, the hair of the head; a bush of hair, the locks, (Somner.)

They [the old English] could call a comet, a *faxed* starre, which is all one with stella crinita, or cometa.
Camden. Remaines. The Languages.

FAY, i. e. *faith*, by my *faith*, by my troth or truth.

And with hire hed she writhed fast away,
And sayde; I wol not kisse thee by my *fay*.
Chaucer. The Milleres Tale, v. 3284.

As God me helpe, I laugh whan that I thinke,
How pitously a night I made hem swinke,
But by my *fay*, I tolde of it no store.
Id. The Wif of Bathes Prologue, v. 5785.

I set hem so a-werke by my *fay*,
That many a night they songen wa la wa.
Chaucer. The Wif of Bathes Prologue, v. 5797.

Beg. These fifteene yeares, by my *fay*, a goodly nap.
But did I never speake of all that time.
Shakespeare. Taming of a Shrew, Ind. 2.

FAY. See FAIRY.

And thou, Nymphidia, gentle *fay*,
Which meeting me upon the way,
These secrets didst to me bewray
Which now I am in telling.—*Drayton. Nymphidia.*

——— They said that all the field
No other flowre did for that purpose yeeld;
But quoth a nimble *fay* that by did stand.
If you could give 't the colour of yond hand.
Browne. Britannia's Pastorals, b. ii. s. 3.

I thank the wise Silenus, for his prayse,
Stand forth, bright *Fayes*, and Elves, and tune your layes
Unto his name then let your nimble feet
Tread subtill circles, that may alwayes meet
In point to him.—*B. Jonson. Oberon the Fairy Prince.*

FEAGUE. Skinner says, *Fease* or *feag*, flagellare, virgis cædere, to whip, to beat with rods,—from Teut. *Fegen*, to sweep, to cleanse; or from *ficken*, to rub. *Feige*, carpere, obtrectare, also from Ger. *Fegen*. See FAG.

And eke my feare is well the lasse,
That none enuie shall compasse,
Without a reasonable wite
To *feige* and blame that I write.—*Gower. To the Reder.*

When a knotty point comes I lay my head close to it, with a snuff-box in my hand; and then I *feague* it away i'faith.
Duke of Buckingham. The Rehearsal.

FE'ALTY. Fr. *Feauté*; It. *Fedeltá*; Sp. *Fieldad*; Lat. *Fidelitas, fidelis, fides*, faith. *Fideles* homines, (as Skinner observes,) pro servis, occurs as early as Ælius Lampridius, in vitâ Alexandri Severi Augusti. Per *fideles* homines suos. See also *Du Cange*.

Fidelity or *faithfulness*. See the quotation from Blackstone.

Whan thise Bretons tuo were fled out of this lond,
Ine toke his *feaute* of alle that lond helde.
R. Brunne, p. 3.

For the Emperour vowed to the Pope not an oath of alleageance and *fealtye*, but of defendinge the Christian fayth, for as much as the taking of this oath maketh not greater dignitye in temporall thinges.
Bale. Pageant of Popes, fol. 135.

And whē he was comen to the citie of Reynes, thyder came vnto hym many nobles, as well out of Burgoyne as out of other partyes of Fraunce & dyd vnto hym *feauty* & homage.—*Fabyan*, vol. i. c. 131.

Henry deceasing, Maude the empresse his right heire (to whom the prelates and nobles had sworne *fealty* in her father's life time) was put by the crowne by the prelates and barons; who thought it basenesse for so many and great peers to be subject to a woman, and that they were freed of their oath by her marrying out of the realme, without their consents.—*Prynne. Treachery and Disloyalty, &c.* pt. i. p. 35.

——— In your Court
Suitors voluptuous swarm; with amorous wiles
Studious to win your consort, and seduce
Her from chaste *fealty* to joys impure,
In bridal pomp; vain efforts!
Fenton. Homer Imitated. Odyssey, b. ii.

There is a natural allegiance and *fealty* due to this domineering paramount evil, [avarice] from all the vassal vices, which acknowledge its superiority, and readily militate under its banners; and it is under that discipline alone that avarice is able to spread to any considerable extent, or to render itself a general publick mischief.
Burke. On the Nabob of Arcot's Debts.

The condition annexed to them (fees or fiefs) was that the possessor should do service *faithfully*, both at home and in the wars, to him by whom they were given; for which purpose he took the *juramentum fidelitatis*, or oath of *fealty*.
Blackstone. Commentaries, b. ii. c. 4.

FEAR, *v.* FEAR, *n.* FE'ARER. FE'ARFUL. FE'ARFULLY. FE'ARFULNESS. FE'ARLESS. FE'ARLESSLY. FE'ARLESSNESS. } A. S. *Fær-an*,—to *fear*, to terrify or make afraid, (Somner.) Sw. *Fara*; Dut. *Vaeren*; Ger. *Faren*, timere, metuere, terrere, facere ut metuat; to *fear* or cause to *fear*. The common etymology is the Lat. *Vereor*. (See APPEARD.) But the Sw. *Fara*; Dut. *Vaeren*; Ger. *Faren*; and A.S. *Faran*, signify, to go, to go away; and hence, probably, to run or cause to run away: and from the motion

extended to the feeling which caused it, i. e. to feel or cause the feeling of, dread or terror.

To flee, or cause to flee, or escape or avoid, from, (sc.) any ill or risk of ill; to have or cause, sensations of terror, of dread, of timorousness, of awe; to scare, to terrify or affright, to dread; to affray or be *afraid*. See the second quotation from Cogan.

Fearful,—full of fear, full of that which causes fear; dreadful; also of the sense or feeling of fear; timid, cowardly.

Heo *ferden* rigt as gydie men, myd wam no red nas.
R. Gloucester, p. 166.

The hors neyde & lepte, that yt was gret *fere*.—*Id.* p. 459.

Some with grete processyon in gret anguysse and *fere*.
Wepynde byuore the kyng, and her relykes myd hem bere.
Id. p. 177.

Malcolme, whan he it herd, fled for *ferd*.
R. Brunne, p. 88.

Ther speres poynt ouer poynt, so sare and so thikke,
& fast togidere joynt, to se it was *ferlike*. *Id.* p. 305.

For Godes blesside body hit bar for our bote.
And hit a *fereth* the feonde.—*Piers Ploughman*, p. 365.

Ran cow and calf, and eke the veray hogges
So *fered* were for berking of the dogges,
And shouting of the men and women eke,
They ronnen so, hem thought hir hertes breke.
Chaucer. The Nonnes Preestes Tale, v. 15,392.

Then was I *ferd*, for that was min office.
Id. The Chanones Yemannes Tale, v. 16,392.

Unmighty is that wretchedness, which is entred by the *ferdfull* wenyng of the wretche himself.
Chaucer. The Testament of Love, b. ii.

And eke so loude his belle is ronge,
That of the noyse, and of the soune
Men *feren* hym in all the towne
Well more than thei done of thonder.
Gower. Con. A. b. vii.

And then it [air] breketh the cloudes all,
That whiche of so great noyse craken,
That thei the *fearefull* thonder maken.—*Id. Ib.*

Lyke as the good husbande, whan he hath sowen his grounde, setteth vp cloughtes or thredes, which some call shailes, some biechars, or other lyke showes, to *feare* away byrdes, whiche he foreseeth redye to deuoure and hurte his corne.—*Sir T. Elyot. Governour*, b. i. c. 23.

And though none of the wonders *feared* them, yet were they *afrayd* at the beastes which came vpon them, and at the hyssinge of the serpentes.
Bible, 1551. *Apocrypha. The Boke of Wisdome.*

Therefore Jesus minding to make them bolde and voide of all *feare*, and also conquerours agaynste al assaultes of the moste sore and vehement troubles, rebuking theyr greate *feare*: Why *feare* ye [quoth he] ye menne of lytel fayth.—*Udal. Matthew*, c. 8.

The verie houre and instant that they should goe forward with their businesse; a wonderfull and terrible earthquake fell throughout all England: whereupon diuers of the suffraganes being *feared*, by the strange and wonderfull demonstration, doubting what it should mean, thought it good to leaue off from their determinate purpose.
Fox. Martyrs, p. 401. *Wiclif's Articles Condemned.*

And at the last some that would not obey, hee put to death, to *feare* the rest withall.
Vives. Instruction of a Christian Woman, b. i. c. 11.

Fellowship and Friendships heat
With thy *fearers* all I hold
Such as hold thy biddings best.—*Sidney*, Ps. 119. H.

And you his *fearers*, all the rest
The same to say with me be prest.—*Id.* Ps. 118.

Suche of them as wold seme to be lesse *fearefull*, sayd they *feared* not the enemy, but the narrownes of the wais, and the greatnes of the woods that laye betwene them and Ariouistus; or else they cast doubts howe theyr grayne should be commodiously conueyed after theym.
Golding. Cæsar, fol. 30.

When the king vnderstoode that they made towardes him with such speede, he fled for *feare*, and leauing behinde him his hoste and all his furniture for the warres, he *fearefullye* retyred vnto his kingedome.—*Id. Justine*, fol. 10.

Fearfulnes is nothing els, but a declarynge that a man seketh helpe and defence, to answere for him selfe.
Bible, 1551. *The Book of Wisdome*, c. 17.

The next morning, thinking to *fear* him, because he had never seen elephant before, Pyrrus commanded his men that when they saw Fabricius and him talking together, they should bring one of his greatest elephants, and set him hard by them, behind a hanging: which being done, at a certain sign by Pyrrus given, suddenly the hanging was pulled back, and the elephant with his trunk was over Fabricius's head, and gave a terrible and *fearful* cry.
North. Plutarch, p. 340.

Ant. Thou canst not *feare* vs Pompey with thy sailes.
Weele speake with thee at sea.
Shakespeare. Antony & Cleopatra, Act ii. sc. 6.

Ang. We must make a scar-crow of the Law,
Setting it vp to *feare* the birds of prey,
And let it keepe one shape, till custome make it
Their pearch, and not their terrour.
Id. Measure for Measure, Act ii. sc. 1.

Pet. Now for my life Hortentio *feares* his widow.
Wid. Then neuer trust me if I be *afeard*.
Pet. You are verie sencible, and yet you misse my sence:
I meane Hortentio is *afeard* of you.
Id. Taming of the Shrew, Act v. sc. 2.

O coward conscience! how dost thou afflict me!
The lights burn blew. Is it not dead midnight?
Cold *fearefull* drops stand on my trembling flesh.
What! do I *fear* myselfe? There's none else by.
Id. Rich. III. Act v. sc. 3.

Malbecco seeing them resolved in deed
To flame the gates, and hearing them to call
For fire in earnest, ran with *fearfull* speed,
And, to them calling from the castle wall,
Besought them humbly him to beare withall.
Spenser. Faerie Queene, b. iii. c. 9.

The image of a wicked heynous fault
Liues in his eye. that close aspect of his
Does shew the mood of a much troubled breast,
And I do *feare fully* beleeue 'tis done
What we so *fear'd* he had a charge to do.
Shakespeare. King John, Act iv sc. 2.

He knew great mindes disorder'd by mistake,
Defend, thro' pride, the errours they repent:
And with a lover's *fearfulness* he spake
Thus humbly, that extremes he might prevent.
Davenant. Gondibert, b. iii. c. 1.

A gay matter indeed, and a proper device to salve their cowardice, under a colour of civile dissention to cloke their *fearfulnesse*.—*Holland. Livie*, p. 74.

Then Talus forth issuing from his tent
Unto the wall his way did *feareless* take
To weeten what that trumpet's sounding ment.
Spenser. Faerie Queene, b. v. c. 5.

Frequence of conversation gives us freedome of accesse to God; and makes us poure out our hearts to him as fully and as *fearelesly* as to our friends.
Bp. Hall. Cont. Of the Calling of Moses.

The best of the heathen emperours [that was honoured with the title of piety] lustly magnified that courage of Christians which made them insult over their tormenters, and by their *feerelesness* of earthquakes, and deaths, argued the truth of their religion.—*Id. Heaven upon Earth*, s. 3.

Now glut yourselves with prey; let not the night,
Nor those thick woods, give sanctuary to
The *fear-struck* hares, our enemies.
Massinger. The Bashful Lover, Act ii. sc. 5.

Long mute he stood, and leaning on his staff,
His wonder witness'd with an idiot laugh;
Then would have spoke, but by his glimmering sense
First found his want of words, and *fear'd* offence.
Dryden. Cymon & Iphigenia.

In dreams they *fearful* precipices tread;
Or, shipwreck'd, labour to some distant shore:
Or in dark churches walk among the dead;
They wake with horrour, and dare sleep no more.
Id. Annus Mirabilis.

But it seems he did it covertly and *fearfully*, and was afterwards drawn off, either by the love of the world or the *fears* of the cross: of which it appears Bucer had then some apprehensions, though he expressed them very modestly.
Burnet. History of the Reformation, an. 1547.

All the various and vicious actions of men were overruled by his providence; the falseness of Judas, the *fearfulness* of Pilate, and the malice of the Jews were subservient to God's eternal design.—*Bates. Harmony of the Divine Attrib.* c. 13.

And like a lion, slumbering in the way,
Or sleep dissembling, while he waits his prey,
His *fearless* foes within his distance draws,
Constrains his roaring, and contracts his paws;
Till at the last, his time for fury found,
He shoots with sudden vengeance from the ground.
Dryden. Absalom & Achitophel.

To dare undauntedly to revile the Maker of all things, and show their *fearlessness* even of God himself, by openly trampling upon his commandments in their lives, and reproaching his name by vain oaths and profane speeches.
Clarke, vol. i. Ser. 51.

In most cases as soon as we cease to *fear*, we begin to hope; for there are few situations so completely dark and gloomy as to exclude every ray of consolatory hope.
Cogan. On the Passions, c. 2. s 3.

First *Fear* his hand, its skill to try,
Amid the chords bewilder'd laid,
And back recoil'd, he knew not why,
E'en at the sound himself had made.
Collins. The Passions.

Fear is a painful sensation, produced by the immediate apprehension of some impending evil.
Cogan. On the Passions, c. 2. s. 3.

Yet the disgraced religion, by courage and constancy in suffering, still kept its enemies anxious amidst all their success, and *fearful* amidst all their power, for what might be the final issue.
Warburton. Julian's Attempt to Rebuild the Temple.

With hasty step a figure outward past,
Then paus'd—and turn'd—and paus'd—'tis she at last!
No poniard in that hand—nor sign of ill—
"Thanks to that softning heart—she could not kill!"
Again he look'd, the wildness of her eye
Starts from the day abrupt and *fearfully*.
Byron. The Corsair, c. 3. s 9.

That religion, which renders void the first precept of my text, by taking away the *fear* of God, will always be for introducing a form of government which renders void the second, by taking away all honour from the king. And so, reciprocally, will an *honourless* king promote the worship of a *fearless* God.—*Warburton. Works*, vol. ix. Ser. 14.

In these circumstances they should still continue to trade cheerfully and *fearlessly* as before.
Burke. On a late State of the Nation.

This *fearlessness* of temper depends upon natural constitution as much as any quality we can possess, for where the animal system is strong and robust it is easily acquired, but when the nerves are weak and extremely sensible they fall presently into tremours that throw the mind off the hinges and cast a confusion over her.
Search. Light of Nature, vol. i. pt. ii. c. 31.

Judging that we should soon come into cold weather, I ordered slops to be served to such as were in want; and gave to each man the *fear-nought* jacket and trowsers allowed them by the Admiralty.—*Cook. Voyages*, b. i. c. 2.

FE'ASIBLE, *adj.*
FE'ASIBLE, *n.*
FEASIBI'LITY.
FE'ASIBLENESS.

Feasable, from the Fr. *Faisable*, *faisible*,—which can or may be done;—from the verb *Faire*, facere, (q.d.) facibilis, (Skinner.)

That can or may be done, performed, or practised

Paul. What's your suit, sir?
Infor. 'Tis *feasible*: here are three arrant knaves
Discovered by my art.
Massinger. The Emperor of the East, Act i. sc. 1.

So Charles VIII., King of France, finding the warre of Britaine (which afterwards was compounded by marriage) not so *feasible*, pursued his enterprise upon Naples, which he accomplisht with wonderful facility and felicity.
Bacon. On Learning, by G. Wats, b. ii. c. 12.

Hence it is, that we conclude many things within the list of impossibilities, which yet are easie *feasibles*.
Glanvill. The Vanity of Dogmatizing, c. 12.

Whereby men often swallow falsities for truths, dubiosities for certainties, *feasibilities* for possibilities, and things impossible as possibilities themselves.
Brown. Vulgar Errours, b. i. c. 5.

An opinion of the *facibleness* or successfulness of the work being as necessary to found a purpose of undertaking it, as either the authority of commands, or the persuasiveness of promises, or pungency of menaces, or prospect of mischiefs upon neglect, can be imagined to be
Hammond. Works, vol. i. p. 473

They discoursed of surprising the guards; and that the Duke, the Lord Grey, and Sir Thomas Armstrong (as he remembers) went one night to view the guards; and the next day at his house they said it was very *feasible* if they had strength to do it
State Trials. William Lord Russell, an. 1683.

Some discourse there was about the *feasibleness* of it, and several times by accident, in general discourse elsewhere, I have heard it mentioned as a thing might easily be done, but never consented to as fit to be done.—*Id. Ib.* p. 692.

Yet this did not hinder me from prosecuting a design, whose *feasibility* I considered.—*Boyle. Works*, vol. iii. p. 569.

Here is a principle of a nature, to the multitude, the most seductive, always existing before their eyes, as a thing *feasible* in practice.—*Burke. Thoughts on French Affairs.*

FEAST, *v.*
FEAST, *n.*
FE'ASTER
FE'ASTFUL.
FE'ASTING, *n.*

Fr. *Fester*, *festoyer*; It. *Festare*, *festeggiare*; Sp. *Festear*, *festejar*, from the Lat. *Festum*, and *festum* or *festus dies*, from the Gr. Ἑστιαν, i.e. *festum* diem agere; as when we *celebrate with a banquet* a natal or wedding day. The verb ἑστιαν, Vossius adds, is from ἑστια, which signifies as well the *lares* or hearth, as Vesta, foci vel ignis præses: and thus, ἑστιαν, is properly, to receive or entertain any one—convivio apud *larem* suum, i.e. in his house.

To receive or entertain with food or victuals in the house, at the table; to feed plenteously or lavishly, luxuriously; to banquet, to supply with plenty or abundance, with luxuries, with dainties.

Alle the noble men of this lond to the noble *fest* come,
And heore wyues & heore dogtren with hem mony nome.
R. Gloucester, p. 156.

Thulke *festes* he wolde holde so noblyche,
Wyth so grot prute & wast, & so rychelyche,
That wonder yt was wanene [whence] yt com.—*Id.* p. 376.

The baronage & the clergie were somond to Kyngeston,
Ther was *fest* holden, & gyuen him the croune.
R. Brunne, p. 28.

Lytel is he a lowed there fore among lordes of *festes*.
Piers Ploukman, p. 185.

But by the *feeste* day he was wont to leeve to hem oon of men boundun whome ever thei axiden.—*Wiclif. Mark*, c. 15.

At that *feast* Pylate was wonte to delyuer at their pleasure a prysoner: whome soeuer they would desyre.
Bible, 1551. *Ib.*

This Theseus, this duk, this worthy knight,
Whan he had brought hem into his citee,
And inned hem, everich at his degree,
He *festeth* hem.—*Chaucer. The Knightes Tale*, v. 2195.

Walter hire gladeth, and hire sorwe slaketh,
She riseth up abashed from hire trance,
And every wight hire joye and *feste* maketh
Til she hath caught agen hire countenance.
Id. The Clerkes Tale, v. 8985.

In suffisaunce, in blisse, and in singinge
This Troilus gan all his life to lede
He spendeth, iusteth, and maketh *festinge*.
Id. Troilus, b. iii.

He must han knowen love and his service,
And ben a *festlich* man, as fresh as May,
That shulde you devisen swiche array.
Id. The Squieres Tale, v. 10,595.

A great merualle it is for thy,
Howe that a maide woll lette
That she hir tyme ne besette,
To haste into that thilke *feste*, [of marriage]
Wherof the loue is all honeste.—*Gower. Con. A.* b. iv.

And whan thei had ben well *feested* at Valencenes, than the Bysshoppe of Lyncolne, and part of his cõpany, went to the Duke of Brabant, who *feasted* them greatly, and agreed, and promysed to assayne ye Kyng of Englonde, and all his cõpany in his contrey.—*Berners. Froin Cron.* vol. i. c. 28.

Was not Chryste ones crucyfyed in his own person? & yet in a mystery (which in the remembraunce of his very passion) he is crucyfied for the people, not onely euery *feaste* of Easter, but euery daye.—*A Boke made by John Fryth*, fol. 37.

This dood Jesus then at length taking vpon him to be a *feaster* & a feder of the bodies also, which came to fede the soules & to teache in dede his disciples that they should neuer lacke foode, which being giuen vnto the Ghospel, regarded litel their vitaile: took in his handes the fiue barley loaues, & the two fishes.—*Udal. Matthew*, c. 14.

In this yere also and vpon the *feastfull* day of Easter, fyll a chaũce in Lõdon, whiche, to the fere of all good Christen men, is necessary to be noted.—*Fabyan*, vol. ii. an. 1417.

And they had pleasure and appetite in goodlye harnesse & great horses for war, more than in harlottes, and in *feasting*, banketting, or reuellyng
Udal Flowers of Latine Speaking, fol. 124.

Hope, the world's welcome, and his standing guest,
Fed by the rich, but *feasted* by the poor:
Hope, that did come in triumph to his breast,
He thus presents in boast to Ulfinore.
Davenant. Gondibert, b. iii. c. 2.

Lud was hardy, and bold in war, in peace a jolly *feaster*.
Milton. History of England, b. i.

The virgins also shall on *feastfull* days
Visit his tomb with flowers, only bewailing
His lot unfortunate in nuptial choice,
From whence captivity and loss of eyes.
Id. Samson Agonistes.

——— Therefore be sure
Thou, when the bridegroom with his *feastful* friends
Passes to bliss at the mid hour of night,
Hast gain'd thy entrance, virgin wise and pure.—*Id.* son 9.

——— Yeares write thee ag'd, yet thou,
Youthfull and green in will,
Putt'st in for handsome still,
And shameless dost intrude among
The sports and *feastings* of the young.
Cartwright. Horace, lib. iv. Ode 13.

They are hyred vnto *feasts*, whither they come prouided for what play shall be demanded, offering to that end their book of comedies to the *feast-master*, to chuse which he liketh; which the guests behold in their *feasting-time* with such pleasure, that they continue sometimes ten houres in feeding their eyes, and tastes, with one seruice after another in both kinds.—*Purchas. Pilgrimage*, c. 18. s. 5.

All eyes you draw, and with the eyes the heart;
Of your own pomp yourself the greatest part.
Loud shouts the nation's happiness proclaim,
And heaven this day is *feasted* with your name.
Dryden. To his Sacred Majesty.

There, my retreat the best companions grace,
Chiefs out of war and statesmen out of place.
There St. John mingles with my friendly bowl,
The *feast* of reason and the flow of soul.
Pope. Horace, b. ii. Sat. 1.

But vengeful Pallas, with preventing speed,
A *feast* proportion'd, to their crimes decreed;
A *feast* of death, the *feasters* doom'd to bleed.
Id. Homer. Odyssey, b. xxi.

So spoke the wretch, but, shunning farther fray,
Turn'd his proud step, and left them on their way,
Straight to the *feastful* palace he repair'd,
Familiar enter'd, and the banquet shar'd.—*Id. Ib.* b. xvii.

The jury finding the book (to the best of their skill and knowledge,) of no other tendency, but to encourage such as were virtuous to take upon them the government of the city of London, with good husbandry, and sober methods, as might neither dishonour God by excess in *feastings*, nor yet ruin their own families.—*State Trials*, an. 1680. *Fran. Smith.*

The league of mightiest nations, in those hours
When Venice was an envy, might abate,
But did not quench, her spirit—in her fate
All were enwrapp'd, the *feasted* monarchs knew
And loved their hostess, nor could learn to hate,
Although they humbled. *Byron. Ode*, s. 3.

Songs in strains of wisdom drest,
Great Saturnius to record,
And by each rejoicing guest
Sung at Hiero's *feastful* board.
West. Pindar. The First Olympic.

FEAT, *v.* FEAT, *n.* FEAT, *adj.* FE'ATLY. FE'ATOUS. FE'ATOUSLY. } Fr. *Faict*; Lat. *Factum*, any thing done, a deed. U'pon the Fr. part. *Faict*, done, made, framed, formed or fashioned, Shakespeare seems to have founded his verb to *feat*, to form or fashion. The same adjective, done, performed, achieved, finished, accomplished, (whence also the Fr. *Faictis*; neat, *feat*, comely, well made,) has also furnished us with the adjective *feat*; (q. d.) *bien fait*, bene factus; well done or made, fit. A *feat*,—

An act, a deed, an exploit, an achievement.

For Jamys the gentel. suggeth in hus bokes
That feith without *fet*. ye febelere than nouht
And ded as a dore nayle. *Piers Ploukman*, p. 22.

Not only this Grisildis thurgh hire wit
Coude all the *fete* of wifly homlinesse,
But eke whan that the cas required it,
The comune profit coude she redresse.
Chaucer. The Clerkes Tale, v. 8305.

Ful *fetis* damosels two
Right yong, and full of semelyhede
In kirtels, and none other wede
And faire tressed euery tresse
Had mirth doen for his noblesse.—*Id. Rom. of the Rose.*

She was not wont to great trauaill,
For whan she kempt was *feteously*
And well arraied and richely
Than had she doen all her lourne. *Id. Ib.*

Of shone and bootes, new and faire
Loke at the leat thou haue a paire,
And that they sitte so *fetously*
That these rude may vtterly
Merualle. *Id. Ib.*

None knewe better the *feate* howe to worke myschyfe than the Herodians.—*Udal. Mark*, c. 3.

He appeared to be a man of singular actiuitie, & no less skyll in *feates* of warre than in knowledge of philosophie.
Brende. Quintus Curtius, fol. 2.

For the labour and care of man can make nothing so proper and *feacte* as the prouidence of nature dooeth.
Udal. Matthew, c. 6.

A student at his boke so plast.
That welth he might haue wonne;
From boke to wife did flete in hast,
From welth to wo to runne.
Now who hath plaied a *feater* cast
Since iugling first begonne!
Vncertaine Auctors. A new Married Student.

As those that teache in schooles,
with buttred bread, or *featuare* knacks,
Will lewre the little fooles,
to learn a pace theyr A B C.—*Drant. Horace*, b. i. Sat. 1.

——— [He] liu'd in Court
(Which rare it is to do) most prais'd, most lou'd,
A sample to the youngest, to th' more mature,
A glasse that *feated* them.
Shakespeare. Cymbeline, Act i. sc. 1.

Madge. Nay, Sue has a hazel eye, I know Sue well, and by your leave, not so trim a body neither; this is a *feat* bodied thing I tell you.
Beaum. & Fletch. The Coxcomb, Act iii. sc. 1.

Thus have I made this wreath of mine,
And finished it *featly*.
Drayton. The Muses' Elysium, Nymphal 5.

Then they spake most properly and *featly*.
North. Plutarch, p. 44.

She wore a frock of frolick green
Might well become a maiden queen
Which seemly was to see;
A hood to that so neat and fine,
In colour like the columbine,
Ywrought full *featously*.—*Drayton. Pastorals*, Ecl. 4.

They haue also dancers on the rope, tumblers, and other *featworkers*.—*Purchas. Pilgrimage*, c. 18. s. 5.

This trophy from the Python won,
This robe, in which the deed was done,
These, Parnell, glorying in the *feat*,
Hung on these shelves, the Muses' seat.
Parnell. The Book-Worm.

So *featly* tripp'd the lightfoot Indies round,
The knights so nimbly o'er the greensward bound,
That scarce they bent the flowers, or touch'd the ground.
Pope. January & May.

Not victories won by Marlbro's sword,
Nor titles which these *feats* record,
Such glories o'er the dead d'fuse
As can the labours of the Muse.
Jenyns. Horace, b. iv. Ode 8. Imit.

Meantime some rude Arion's restless hand
Wakes the brisk harmony that sailors love;
A circle there of merry listeners stand,
Or to some well known measure *featly* move
Thoughtless, as if on shore they still were free to rove.
Byron. Childe Harold's Pilgrimage, c. 2. s. 21.

FE'ATHER, *v.* FE'ATHER, *n.* FE'ATHERED. FE'ATHERLESS. FE'ATHERLY. FE'ATHERY. FE'ATHERINESS. } A. S. *Fether*; Dut. *Veder*; Ger. *Feder*; Sw. *Fjaeder*. Luke, xvi. 6, "Nim thine *fethere*;" Take thy caution. Accipe cautionem tuam. On which Somner remarks, that *fethere* does not signify *cautio*, but *calamus*. In the Gothic version it is *bokos*, thy *book*. The word is derived (Wachter) from the Gr. Πτερ-ον, a wing (from πτε-ειν, πετειν, volare, to *fly*.) And thus, a *feather* is that which *fleeth*. To *feather*,—to act with or upon the *feathers*.

To strip of, to clothe in, the *feathers*, with plumage; to dress or fit with, to move in, the *feathers*; to trim, to gather or collect them; and thus, (met.) *to feather the nest*; to gather or collect the means of warmth and comfort.

Ac for hus peyntede *fetheres*. the pokok his honourede.
Piers Ploukman, p. 239.

And ten broad arrowes held he there,
Of which fiue in his hond were
But they were shauen well and dight
Nocked and *fethered* aright.—*Chaucer. Rom. of the Rose.*

And to the crowe he stert, and that anon
And pulled his white *feathers* everich on,
And made him blak, and raft him all his song
And eke his speche.—*Id. The Manciples Tale*, v. 17,253.

Lordes, sayd this frere, there was ones a fowle appered in this worlde without ony *fethers*; and when al other fowles knew yt he was borne, they came to se hym, bicause he was so fayre and pleasaunt to beholde.
Berners Froissart. Cronycle, vol. ii. c. 42.

Then he cried them mercy, and sayd, that he wolde amende himselfe, and noo more be prowde; and so then agayne these gentyll byrdes had pyte on hym and *fethered* hym agayne.—*Id. Ib.*

When, as from snow-crown'd Skidaw's lofty cliffs
Some fleet-wing'd haggard, tow'rds her preying hour,
Amongst the teal and moor-bred mallard drives,
And th' air of all her *feather'd* flock doth scour.
Drayton. The Barons' Wars, b. vi.

They stuck not to say, that the king cared not to plume his nobilitie and people, to *feather* himselfe.
Bacon. Hen. VII. p. 111.

What pity it is that those wise masters were not of the counsel of the Almighty, when he was pleased to give a being to his creature; they would surely haue devised to make a winged elephant, and a corpulent gnat: a *feather'd* man, and a speaking beast.—*Bp. Hall*, Sol. 21.

This very word of patterning or imitating, excludes Episcopacy from the solid and grave ethical law, and betrays it to be a mere child of ceremony, or likelier some misbegotten thing, that having pluckt the gay *feathers* of her obsolete bravery, to hide her own deformed barrenness, now vaunts and glories in her stolen plumes.
Milton. Reason of Church Government, b. i. c. 3.

——— And Wisdom's self
Oft seeks to sweet retired solitude:
Where, with her best nurse, Contemplation,
She plumes her *feathers*, and lets grow her wings,
That in the various bustle of resort
Were all to ruffled, and sometimes impair'd.—*Id. Comus.*

Thus works the hand of nature in the *feathery* plantation about birds.—*Brown. Cyrus Garden*, c. 3.

Which seems to be some *feathery* particle of snow.
Id. Vulgar Errours, b. ii. c. 1.

So when the new-born Phœnix first is seen,
Her *feather'd* subjects all adore their queen,
And while she makes her progress through the east,
From every grove her numerous train's increas'd:
Each Poet of the air her glory sings,
And round him the pleas'd audience clap their wings.
Dryden. To the Duchess of York.

Dame Partlett was the Sovereign of his heart,
Ardent in love, outrageous in his play,
He *feather'd* her full twenty times a day.
Id. The Cock & the Fox.

I took you into my house, placed you next myself, and made you governante of my whole family. You have forgot this, have you, now you have *feathered* your nest?
Congreve. The Way of the World, Act v.

Belin. Ay, on my conscience, fat as a barndoor fowl; but so bedeck'd, you would have taken them for Friesland hens, with their *feathers* growing the wrong way.
Id. The Old Batchelor, Act iv.

Thither the household *feathery* people crowd,
The crested cock, with all his female train,
Pensive, and dripping. *Thomson. Winter.*

Our resolutions are light and *feathery*, soon scattered by a storm of fear: it is as dangerous to trust in a heart of flesh, as in an arm of flesh.
Bates. Spiritual Reflections Unfolded, c. 12.

And yet at the first encounter of a strong temptation, our resolutions may cool and faint, and our vows of obedience may vanish as the "morning dew before the heat of the sun;" there is such a levity and *featherisness* in our minds, such a mutability and inconstancy in our hearts.
Id. The Sure Trial of Uprightness.

From Eurus, foe to kitchen ground,
Fenc'd by a slope with bushes crown'd,
Fit dwelling for the *feather'd* throng,
Who pay their quit rents with a song.—*Green. The Spleen.*

The volunteers have cloaths as fine, *feathers* as high, music of as martial a character, decorations of all sorts as captivating and imposing, as those of the regular troops.
Windham. Speeches. Additional Force Bill, June 5, 1804.

——— At a word,
His *feathery* subjects in obedience flock
Around his feeding hand, who in return
Yield a delicious tribute to the board,
And o'er his couch their downy plumage spread.
Dodsley. Agriculture, c. 1.

FE'ATURE, *s.* FE'ATURED, *adj.* FE'ATURELESS. } Minshew says—*Feature* or making. Fr. *Faicture*; It. *Fattura*; Sp. *Hechura*; Lat. *Factura*, from *Facere*, to make, form or fashion. Applied to—

The form or fashion, the make, (sc.) of the body; of the face or countenance: (met.) of any subject of thought or speech.

Therto he was the semlieste man,
That is or was, sithen the world began;
What needeth it his *feture* to descrive?
Chaucer. The Manciples Tale, v. 17,070.

Of all her *feitere* he shall take hede,
His eyen with all her limmes fede.—*Id. Rom. of the Rose.*

He made an image of entaile,
Liche to a woman in semblance,
Of feature, and of countenance,
So fayre yet neuer was figure,
Right as a liues creature
She seemeth. *Gower. Con. A.* b. iv.

——— So without pere
Was of this mayden the *feyture*,
Wherof Phœbus out of measure
Hir loueth. *Id. Ib.* b. v.

This is a mightie people, well *featured* and without any grossenesse.—*Hackluyt. Voyages*, vol. iii. p. 427.

'Twas a child, that so did thrive
In grace and *feature*,
As heaven and nature seem'd to strive
Which own'd the creature.—*B. Jonson*, Epig. 120.

A man of goodly presence and well favoured, and comely shape and *feature* of bodie, his lims streight and proportionably compact.—*Holland. Ammianus*, p. 27.

Their clay well *featur'd*, their well temper'd mould
Ambitious mortals make their chief pretence
To be the objects of delighted sense.
Beaumont. Of the Miserable State of Man.

Let those whom nature hath not made for stone,
Harsh, *featureless*, and rude, barrenly perish.
Shakespeare, son. 11.

Words are but pictures, true or false design'd,
To draw the lines and *features* of the mind.
Butler. Satire upon Human Learning, pt. ii.

There Herbert sate—the love of human kind,
Pure light of truth, and temperance of mind,
In the free eye, the *featur'd* soul display'd,
Honour's strong beam, and mercy's melting shade.
Langhorne. The Country Justice, pt. i.

Her tow'ring domes let Richmond boast alone;
The sculptur'd statue and the breathing stone:
Alone distinguish'd on the plains of Stowe,
From Jones's hand the *featur'd* marble glow.
Id. Studley Park.

Yet oft with pain and fear have I beheld
A little, wayward, giddy levity
Show its capricious *features* in the midst
Of thy endearments, while the languid sigh,
And eye dissatisfy'd, would tell the wish
For courtly grandeur.
Mickle. The Siege of Marseilles, Act i. sc. 1.

Cold as the marble where his length was laid,
Pale as the beam that o'er his *features* play'd,
Was Lara stretch'd; his half-drawn sabre near,
Dropp'd it should seem in more than nature's fear.
Byron. Lara, c. 1. s. 13.

FEBRI'FICK. FE'BRIFUGE. FEBRIFU'GAL. FE'BRILE. } Fr. *Febrifique, fébrile*; from the Lat. *Febris*, (a *fervendo*,) a *fever*, (qv.) *Febrifick*, productive of *fever*. *Febrifuge*,—that which dispels *fever*.

As in the formerly mentioned instance of hops, currants, and salt, neither any of the ingredients inwardly given, nor the mixture hath been (that I know of) noted for any *febrifugal* virtues.—*Boyle. Works*, vol. ii. p. 155.

The same *febrile* matter, either by a deviation of nature or medicines improper or unskilfully given, is discharged sometimes upon the pleura, or membrane that lines the side of the chest, sometimes upon the throat, sometimes upon the guts.—*Id. Ib.* vol. iv. p. 766.

But the aliment will not be concreted, nor assimilated into chyle and so will corrode the vascular orifices, and thus will aggravate the *febrific* symptoms.
Fielding. The History of a Foundling, b. viii. c. 3.

The acidity occasioned by the *febrile* matter may stimulate the nerves of the diaphragm, and thereby occasion a craving which will not be easily distinguishable from a natural appetite.—*Id. Ib.*

FE'BRUARY. FEBRUA'TION. } Fr. *Fevrier*; It. *Febraio, febraro*; Sp. *Febrero*; Lat. *Februarius*; so called, because then the people (*februaretur*, hoc est, expurgaretur) were *purified* by sacrifices for the manes of the dead. *Februa* formed—a *fervendo*, whence also *febris, fever*, (qv.) See *Vossius.*

Who being upon sending for corne, and having a presage or perceivance of the businesse to bee performed (as hee had an inckling given him even by continuall dreames) would neither be seene nor come abroad for two daies, avoiding the bissext or odd daye of the leap yeare in the moneth of *Februarie.—Holland. Ammianus*, p. 284.

March which before was the first, he made now the third, and January the first, which under Romulus was the eleventh and *February* the twelfth and last: yet many are of opinion that Numa added these two, January and *February.—North. Plutarch*, p. 60.

Some fantastick rites and *februations* to chase away mormoes and spectres.—*Spenser. On Prodigies*, p. 227.

FE'CES. FE'CULENT. FE'CULENCE. FE'CULENCY. } Fr. *Fèces, féculent*; Lat. *Fex, fecis*, is the excrement of any thing: so called—a *faciendo*; according to Perottus, (but Vossius is not decisive.) And thus *feculence* is—
Filth or foulness, impurity, the dregs.

——— Blessed be heaven.
I sent you of his *feces* there calcined.
B. Jonson. The Alchymist, Act ii. sc. 3.

Herein may be perceived slender perforations, at which may be expressed a black and *feculent* matter.
Brown. Vulgar Errours, b. iii. c. 17.

And by the favour of an easie simile we may affirm them [Philosophical souls] to be to the body as the light of a candle to the grosse and *feculent* snuff, which, as it is not pent up in it, so neither doth it partake of its stench and impurity.
Glanvill. Vanity of Dogmatizing, c. 24.

Besides the vinous liquor, the fermented juice of the grapes is partly turned into liquid drops or lees, and partly into that crust or dry *feculency*, that is commonly called tartar.—*Boyle. Works*, vol. i. p. 580.

That a subtile terrestrious substance may lurk undiscerned, even in limpid liquors, may appear in wine, which rejects and fastens to the sides of the containing vessel a tartar, abounding in terrestrious *feculency*.
Id. Ib vol. ii. p. 78.

He [Joseph] preserved his sincere and constant innocence, as the sun its undefiled lustre, in the midst of all the *feculent* exhalations that ascend from the earth.
Bates. The Great Duty of Resignation.

That the inhabitants of the air, (birds and insects,) need the air as well as man, and other animals, is manifest from their speedy dying in too *feculent* or too much rarefied air.
Derham. Physico-Theology, b. i. c. 1. (Note 4.)

——— Thither [to cities] flow
As to a common and most noisome sewer,
The dregs and *feculence* of every land.—*Cowper. Task*, b. i.

It was long before the spirit of true piety and true wisdom, involved in the principles of the Reformation, could be depurated from the dregs and *feculence* of the contention with which it was carried through.—*Burke. Sp. at Bristol.*

FE'CIAL. Lat. *Fecialis* or *fetialis*; plainly so called, says Varro, a *fatu*, that is, *fando*: because they were the orators or spokesmen employed on certain great public occasions.

When the greater number of them there present accord thereunto, then by generall consent they were wont to proclaime war in this order: that the *fecial* or king at armes should go with a javelin, having an iron head, or with a red bloodie spear burnt at the end, as far as to their borders or marches.—*Holland. Livius*, p. 24.

FE'CUND, *adj.* FECU'NDATE, *v.* FECUNDA'TION. FECU'NDITY. FECU'NDOUS. } Fr. *Fécond*, (Cotgrave has also the verb *féconder*, to make fertile or fruitful;) Lat. *Fœcundus*, from *Fetus*, which Scaliger thinks is from the Gr. Φοιτ-αν, coire; Vossius, from the ancient *Feo, fetum*: of the same meaning.
Generating, producing, fruitful.

But the Cornyshe men inhabytyng the least parte of the realme, and the same sterile and without all *fecunditee* compleyned and grudged greatly, affyrmyng that they were not hable to paye suche a greate somme as was of them demaunded.—*Hall. Hen. VII.* an. 12.

The more sickly the years are, the less *fecund* or fruitful of children also they be.—*Graunt. Obs. on Bills of Mortality.*

These meditations naturally issue and run to the right hand and to the left, for this head, and may properly refresh and *fecundate* ev'n the best mould they fall upon, as well as soften and unparch the dryest and barrenest earth they pass over.—*Mountague. Devoute Essayes*, pt. ii. Treat. 4. s. 4.

Hence we cannot infer a fertilitating condition or property of *fecundation.—Brown. Vulgar Errours*, b. vii. c. 7.

In God there is this inexplicable mystery, there is unity, and singleness without solitude: for out of the singularity of the divine essence, there is a natural *fecundity* and emanation of a plurality of persons, in which consists God's incapacity of solitariness.—*Mount. Dev. Ess.* pt. i. Tr. 17. s. 1.

And for the security of such species as are produc'd only by seed with a lasting vitality, that so if by reason of excessive cold, or drought, or any other accident, it happen not to germinate the first year, it will continue its *fecundity*. I do not say two or three, nor six or seven, but even twenty or thirty years.—*Ray. On the Creation*, pt. i.

We shall find in each the same vivacity and *fecundity* of invention, the same life and strength of imaging and colouring, the particular descriptions as highly painted, the figures as bold, the metaphors as animated, and the numbers as harmonious, and as various.—*Pope. Homer. Odyssey*, Post.

The flowers of the male plant are produced under water, and as soon as the *fecundating* farina is mature they separate themselves from the plant, rise to the surface, and are wafted by the air, or borne by the currents, to the female flowers.—*Darwin. Botanic Garden*, i. 395. Note.

From this vessel projects a tube, through which tube the farina, or some subtile *fecundating* effluvium that issues from it, is admitted to the seed.—*Paley. Nat. Theol.* c. 20.

What further shows, that the system of destruction amongst animals holds an express relation to the system of *fecundity*; that they are parts indeed of one compensatory scheme; is that in each species the *fecundity* bears a proportion to the smallness of the animal, to the weakness, to the shortness of its natural term of life, and to the dangers and enemies by which it is surrounded.—*Id. Ib.* c. 26.

The Press from her *fecundous* womb
Brought forth the Arts of Greece and Rome.
Green. The Spleen.

FE'DERAL, *adj.*
FE'DERALISM.
FE'DERARY, or FE'DARY.
FE'DERATE, *adj.*
FEDERA'TION.
FE'DERATIVE.

Lat. *Fœdus.* Of the various etymologies which Vossius has collected, he prefers *a fide.* See FIDELITY.

Of or pertaining to a league or covenant.

Fedary and *federary*, in Shakespeare, are the same word differently written, (having no connection whatever with *feud* or *feudatory*,) and signify, a colleague, associate or *confederate.* See *Feodary*, in Minshew.

As are the degrees of our restitution and accesse to the first *federal* condition, so also are the degrees of our pardon.
Bp. Taylor. Great Exemplar, pt. ii. Dis. 9.

This rite of eating together the Gentiles did use, especially after such sacrifices as were *federal*, unto this intent, that by that superadded custom of eating together, upon or after sacrificing, they might the more ratify and confirm such covenants, first made, and begun by sacrificing.
Goodwin. Works, vol. i. pt. iii. p. 21.

——— She's a traytor, and Camilla is
A *federarie* with her.
Shakespeare. Winter's Tale, Act ii. sc. 1.

——— O damn'd paper,
Black as the inke that's on thee: senselesse bauble,
Art thou a *fedarie* for this act; and look'st
So virgin-like without!—*Id. Cymbeline*, Act iii. sc. 2.

Sweden and Denmark were united by a *federal* compact under one monarch; but the Swedes judging a separation more for their interest, broke off and chose Gustavus I. for their king.—*Proceedings in the Parliament of Scotland relating to the Union.*

In the weaker and more imperfect societies of mankind, such as those compos'd of the *federate* tribes, or mix'd colonies, scarce settled in their new seats, it might pass for sufficient good-fortune, if the people proved only so far masters of language as to be able to understand one another, in order to confer about their wants, and provide for their common necessities.
Shaftesbury. Advice to an Author, pt. ii. s. 2.

They who eat in the feast on that sacrifice are partakers of the supposed benefits of the sacrifice, and consequently, are parties to the *federal* rites which confirmed those benefits; so that the [redacted] man could not, consistently with himself, be partaker of the Lord's table, and that of Devils.
Warburton. Divine Legation, b. ix. c. 2.

We see every man that the Jacobins chuse to apprehend, taken up in his village or in his house, and conveyed to prison without the least shadow of resistance; and this indifferently, whether he is suspected of royalism, or *federalism*, moderantism, democracy royal, or any other of the names of faction which they start by the hour.
Burke. Remarks on the Policy of the Allies.

In a *federate* alliance, the two societies still subsist intire; though in a subordination of one to the other; in which case, it seems agreeable to natural equity, that no alteration in church government be made without the joint consent of both.—*Warburton. Alliance between Church and State*, b. ii.

The potentates of Europe have by that law, a right, an interest, and a duty to know with what government they are to treat, and what they are to admit into the *federative* society, or, in other words, into the diplomatick republic of Europe.—*Burke. Remarks on the Policy of the Allies.*

Is he obliged, from the concessions he wished to be made to the colonies, to keep any terms with those clubs and *federations*, who hold out to us as a pattern for imitation, the proceedings in France, in which a king, who had voluntarily and formally divested himself of the right of taxation, and of all other species of arbitrary power, has been dethroned!
Id. Appeal from the New to the Old Whigs.

FE'DITY. Lat. *Fœdus*, filthy, foul. Of uncertain etymology.

A second may be the *fordity* and unnaturalness of the match.—*Bp. Hall. Cases of Conscience*, Dec. 4. c. 10.

For that hee seeing and perceiving what sodomiticall *feditie* and abomination, with other inconueniences, did spring incontinently vpon that his diabolicall doctrine, yet for all that would not give ouer his pestilent purpose.
Fox. Martyrs, p. 1063. *Priests Marriage.*

FEE, *n.*
FEE, *v.*
FEE'ING, *n.*

Somner thinks from the A. S. *Feo*, (Goth. *Faihu*,) pecunia, pretium, opes. Probably from the old Fr. *Fe*; Lat. *Fides.* See FEALTY, ENFEOFF, FEUD, &c.

Any thing granted by one, and held by another, upon oath or promise of *fealty* or fidelity; any thing paid, given, and received, upon trust reposed of a *faithful* performance of duty; as a reward or recompence; a perquisite.

The *Glossarist* to G. Douglas explains *Fee*, beasts or cattle; whence, he adds, our English *Fee*; quia olim sola præmia et munera erant pecora; because cattle were formerly the only rewards or gifts; but there seems no necessity for a second etymology.

Zuf a man of holi chirche halt enl lay *fe*,
Person, other wat he be, he sal do theruore
Kinge's servise. *R. Gloucester*, p. 471.

Therfor vnto tham tuo he gaf Gryffyn's *feez*,
For South Wales holy thei mad the kyng *feautez*.
R. Brunne, p. 63.

The said defendant, by untrue surmises of a concealement, hath obtayned in *fee-farme* a hospitall, not dissolved nor dissolvable.—*Id.* p. 417. *Account of a Hospital, &c.*

Without that, that this complainant ought not to be priveledged in this courte, to sue or implcade her majestie's *fee-farmer*, or the tenements of the saide hospitall, supposed to be concealed.—*Id. Ib.*

Han made hire kyn nyghtes. and knyght *fees* purchase.
Piers Ploukman, p. 79.

What shuld I saye? but at the monthes ende
This joly clerk Jankin, that was so hende,
Hath wedded me with great solempnitee,
And to hime yave I all the lond and *fee*
That ever was me yeven therbefore.
Chaucer. The Wif of Bathes Prologue, v. 6212.

I see that chance hath chosen me
Thus secretlye to liue in payne,
And to another geuen the *fee*,
Of all my losse to haue the gayne.
Wyatt. The Lover complaineth his Estate.

But if any be vaurers, they take of them satisfaction and bribes: and so be permitted to vse their vaurie, no lesse than before, so that they may haue their old *fees* and bribes.
Fox. Martyrs, p. 826. *Usury craftily objected agst. Laymen.*

This paper has vndone me. 'Tis th' accompt
Of all that world of wealth I haue drawne together
For mine owne ends; (Indeede to gaine the Popedome,
And *fee* my friends in Rome.
Shakespeare. Hen. VIII. Act iii. sc. 2.

Thou would'st be *fee'd* I see, to make me sport.
Id. 1 Pt. Hen. VI. Act i. sc. 4.

What should I speake of the secret frauds in contracts, bootles in matches, subornation of instruments, hiring of oathes, *feeing* of officers, equivocations of answers, and tenne thousand other tricks that the heart of man hath devised for the conveyances of sin.—*Bp. Hall. The Great Impostor.*

I was sent for, (who least thought it) and received the free collation of the poor dignitie, it was not the value of the place, (which was but nine nobles per annum,) that we aimed at, but the freedome of a goodly church, (consisting of a dean and eight prebendaries competently endowed,) and many thousand souls lamentably swallowed up by wilfull recusants, in a pretended *fee farme* for ever.
Id. Some Specialties of his Life.

If this man having *fee-simple* in his lands, yet will take a lease of his own lands from another, this shall be an estopple to him in an assize from the recovering of his own land.
Milton. Colasterion.

When I came to pay the clerk of the council his *fees*, she refused to pay them for me, and told me I had betrayed her; and so notwithstanding her promise I was obliged to pay the *fees* myself at the council.
State Trials, an. 1680. *Elizabeth Cellier.*

Watch the disease in time: For when, within
The dropsy rages, and extends the skin,
In vain for hellebore the patient cries;
And *fees* the doctor: but too late is wise.
Dryden. Persius, Sat. 3.

And therefore Sir Henry Spelman defines a feud or *fee* to be the right which the vasal or tenant hath in land, to use the same, and take the profits thereof to him and his heirs, rendering to the Lord his due services.
Blackstone. Commentaries, b. ii. c. 7.

Upon a closer examination of the matter however, it afterwards came out, that although there were no *fees* received as such, yet that money, to a very considerable amount, was received by some of the officers, under the name of gifts: thus, for instance, the chief clerk of the navy office received salary of about 240*l.* or 250*l.* a year, and it turned out that he received no less than 2500*l.* in gifts.
Pitt. Speech, 17*th June*, 1783.

FE'EBLE, *adj.*
FE'EBLE, *v.*
FE'EBLENESS.
FE'EBLY.
FE'EBLISH, *v.*

Fr. *Foible, feble*; Sp. *Feble*; It. *Fiebole, fievole*; all from the Lat. *Flebilis*, lamentable, and pitiful,—weak. *Flebilis* and *flebilitas*, (see Du Cange) were used in Low Lat. as equivalent to *debilis* and *debilitas.*

The common verb now, is to *enfeeble*, (qv.)

To weaken, to debilitate; to impair or diminish, the strength or vigour, the firmness or stability.

Feblyche he lyued al hys lyue, and deyde in *feble* dethe.
R. Gloucester, p. 301.

Uter, the gode kynge, (of wham we speke by vore.)
Was *feble* after that he was in the hors bere y bore,
That he moste vor *feblesse* nede holde hym stylle,
Ther vore the luther Saxons so much adde her wylle.
Id. p. 165.

Kyng Wyllam wende agen, tho al thys was ydo,
And bygan sone to grony & to *febly* al so.—*Id.* p. 380.

This wer agrete treopas, a gayn myn owen inwitte,
So *febli* forto wirke, for drede of Gode's awe.
R. Brunne, p. 156.

For hii eteth more fisch than fleach. and *feble* ale drenken.
Piers Ploukman, p. 95.

So *feble* were his spirites, and so low,
And changed so, that no man coude know
His speche ne his vois, though men it herd.
Chaucer. The Knightes Tale, v. 1371.

For loke how greatly sheweth the *feblenesse* and infirmitie of wicked folk, that ne mowen not commen, to that her naturall entencion leadeth hem.—*Id. Boecius*, b. iv.

My hors is nowe *feble* and badde,
And all to tore is myn arraie.—*Gower. Con. A.* b. iv.

And thus *feeblesse* is set aloste,
And strengthe was put vnder foote.—*Id. Ib.* b. ii.

His back against the tree, sore *febled* all with faint,
With weary sprite, he stretcht hym vp and thus he told
his plaint.—*Surrey. Complaint of a Dying Lover, &c.*

Thus *feblyshed* thenglisch capitaynes: for the same yere there dyed also the Lorde Spensar, a great baron in England, and a good knight.—*Berners. Froiss. Cron.* vol. i. c. 315.

His heed maye be harde, but *feble* his brayne.
Skelton. Prologue to the Bouge of Court.

And yet when by the places cõferred wel togither, the *feblenesse* of his answere shal appeare: then shall he lese prayse of shortnesse to.—*Sir T. More. Workes*, p. 991.

By easie iourneys he brought him to the abbey of Leycester, the xxvii. day of November, where for very *feblenesse* of nature, caused by purgations and vomites, he died the second night following, and in the same abbey lieth buried.
Fox. Martyrs, p. 909. *Death of Cardinal Wolsey.*

If thou be *feble-harted*, saye, Lorde increase my faythe.
Bale. Image, pt. i.

Mir. 'Tis true, ye are old, and *feebled:*
Would ye were young again, and in full vigor.
Beaum. & Fletch. Wild Goose Chase, Act i. sc. 3.

——— Many a burning sun
Has scar'd my body, and boil'd up my blood,
Feebled my knees, and stampt a meagerness
Upon my figure, all to find out knowledge.
Id. The Island Princess, Act iv. sc. 1.

Yet whilest I in this wretched vale doo stay,
My wearie feete shall ever wandring be,
That still I may be readie on my way,
When as her messenger doth come for me;
Ne will I rest my feete for *feblenesse.*—*Spenser*, Daph. 6.

Close by each other laid, they press'd the ground,
Their manly bosoms pierc'd with many a griesly wound;
Nor well alive, nor wholly dead they were,
But some faint signs of *feeble* life appear.
Dryden. Palamon & Arcite.

With continual pains teaching the grammar-school there, and preaching, he changed this life for a better, in great *feebleness* of body more than of soul and mind.
Strype. Memorials. Q. Mary, an. 1554.

Yet there I've wander'd by the vaulted rill;
Yes! sigh'd o'er Delphi's long deserted shrine,
Where, save that *feeble* fountain, all is still,
Byron. Childe Harold's Pilgrimage, c. 1.

Alas, Hilaria! what is life's short date
But the brief passage to our endless state!
Of which Heav'n wisely hides the term assign'd,
In pity to our *feebleness* of mind.
Boyse. To the Disconsolate Hilaria.

——— Scarce her legs
Feebly she drags, with wheezing labour, on,
And motion slow: a willow wand directs
Her tottering steps, and marks her for the grave.
Thomson. Sickness, b. ii.

FEED, *v.*
FEED, *n.*
FE'EDER.
FE'EDING, *n.*
FOOD, *v.*
FOOD, *n.*
FOO'DFUL.
FOO'DLESS.
FOO'DY.

Goth. *Fodjan*; A. S. *Fed-an*; Dut. *Voeden*; Ger. *Weiden*, *fæden*; Sw. *Foeda.* (Junius would derive from Βοσκω, and Skinner from Lat. *Pasc-ere.*) A. S. *Fed-an, fovere, pascere, nutrire*; to feed, to nourish, to cherish, (Somner.) To which may be added,—

To eat that which *feedeth*, to take or receive *food* or nourishment; to supply, provide or give *food* or nourishment; to graze, to pasture, to foster; to pamper, to glut.

Feeders, in our dramatic writers, is a term applied to servants or dependants, whose great pleasure or business was to *feed* or eat. See EATERS.

That men with the bestes in feldes thei tham *fedde*.
R. Brunne, p. 7.

& saue gour other *fodes*, to maynten my partie.—*Id.* p. 261.

He gaf Godes men goodes. and nat to grete lordes
And *feddeth* that a fyngrede [a hungered] wher.
Piers Ploukman, p. 289.

And tho that fynden me my *fode* vochen saf ich trowe
To be wol come wan ich come.—*Id.* p. 77.

And whanne thei hadden eten, Iesus seith to Symound Petir, Symound of Ioon louest thou me more than these? he seith to him, ghe Lord thou woost that I loue thee. Ieaus seith to him, *fede* thou my lambren.—*Wiclif. Jon*, c 21.

When they had dined Jesus sayde to Simon Peter: Simon Joanna louest thou me more than these? He sayde vnto him yea Lord thou knowest that I loue thee. He sayde vnto hym *fede* my lambs.—*Bible*, 1551. *Ib.*

O good lady (qd. I then) see now how seuen yeare passed and more, haue I grafted and groubed a vine and with all the waies that I coud, I sought to a *fede* me of the grape, but fruite haue I none found.
Chaucer. The Testament of Loue, b. i.

That he ne shal, so mote I go,
With proper honds, and body also
Get his *food* in laboring *Id. Rom. of the Rose.*

Lo suche is the delicacie
Of loue, whiche my herte *fedeth*. *Gower. Con. A.* b. vi.

My father I shall you reherse,
Howe that my *foodes* ben diuerse,
So as thei fallen in degree.
One *feedynge* is of that I see:
An other is, of that I here. *Id. Ib.*

Whose neck whan Sibly sawe with startling snakes to swelling fixt:
A soppe of bread with sleepy *feedes*, and hony sweete commixt
Against his throte she threw.
Phaer. Virgill. Æneidos, b. vi.

Therefore ye whome I haue chosen to be the kepers and *feders* of my flocke must diligently take hede of all suche.
Udal. Matthew, c. 7.

Pastours, or *feeders* they are not, for they *feede* not: doctours or teachers they are not, for they teache not.
Jewell. Defence, p. 637.

The hypocrites hath loste their more than pryncely habitacions, theyr monasteries, couentes, hospitalles, prebendaries and chaunteryes, with theyr fatte *fedyng* and warme couches, for yi gotten good wyl home agayne.
Bale. Image, pt. i.

The sute in the courte of Fraunce is longe when they liste, and right well they canne *foode* forthe the people to make theym spende moche, and bringe lytell to effecte
Berners. Froissart. Cronycle, vol ii. c. 132.

And in the vii. plenteous yeres they made shewes & gathered vp al the *fode* of the vii plenteous yeres which were in the lande of Egypte & put it into ye cytyes.
Bible, 1551. *Genesis*, c. 41.

And though he fall under foot, he shall not lie,
Catching his hand for God shall straight him stay
Nor yet his seed *foodless* seen for to be.—*Hyatt*, Ps. 37.

And in his lappe a masse of coyne he told,
And turned upside downe, to *feede* his eye
And covetous desire with his huge threasury.
Spenser. Faerie Queene, b. ii. c. 7.

Then *feed* on thoughts, that voluntarie move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note.—*Milton. Paradise Lost*, b. iii.

For know, whatever was created, needs
To be sustained and *fed*; of elements
The grosser *feeds* the purer, earth the sea,
Earth and the sea *feed* air, the air those fires
Ethereal, and as lowest first the moon. *Id. Ib.* b. v.

——— To pluck and eat my fill
I spar'd not, for such pleasure till that hour
At *feed* or fountain never had I found. *Id. Ib.* b. ix.

——— For swinish gluttony
Ne'er looks to heav'n amidst his gorgeous feast,
But with besotted base ingratitude
Crams, and blasphemes his *feeder*. *Id. Comus.*

Now servants he has kept, lusty tall *feeders*,
But they have beat him and turn'd themselves away.
Beaum. & Fletch. The Nice Valour, Act iii. sc. 1.

Yet, falling to my lot, this stoutly I maintain
'Gainst forests, vallies, fields, groves, rivers, pasture, plain,
And all their flatter kind (so much that do rely
Upon their *feedings*, flocks, and their fertility)
The mountain is the king.—*Drayton. Poly-Olbion*, s. 7.

With eager *feeding*, *food* doth choake the *feeder*.
Shakespeare. Rich. II. Act ii. sc. 1.

——— Heav'nly stranger, please to taste
These bounties which our nourisher, from whom
All perfect good, unmeasur'd out, descends,
To us for *food* and for delight hath caus'd
The earth to yeeld; unsavorie *food* perhaps
To spiritual natures; only this I know,
That one celestial Father gives to all.
Milton. Paradise Lost, b. v.

——— To vessels, wine she drew,
And into well-sew'd sacks pour'd *foodie* meale.
Chapman. Homer. Odyssey, b. ii.

And all obseru'd for preseruation
Through all their *foodie*, and delicious fen:
With foure fierce mastifs, like one minded men
Id. Ib. A Hymne to Hermes.

The father of the people open'd wide
His stores, and all the poor with plenty *fed*:
Thus God's anointed God's own place supply'd,
And fill'd the empty with his daily bread.
Dryden. Annus Mirabilis.

The climate [Bœotia] not much befriended by the heavens, for the air is thick and foggy; and consequently the inhabitants partaking of its influence, gross *feeders* and fat witted, brawny and unthinking.—*Id. Life of Plutarch.*

But as there is a sacramental *feeding* and a spiritual *feeding*, and as the spiritual is the nobler of the two, and of chief concern, and what the other principally or solely looks to, I conceive it will be proper to treat of this first.
Waterland. Works, vol. vii. p. 101.

The farmer is as pleas'd as he
To look upon his menial crew,
That sit around his cheerfull hearth,
And bodies spent in toil renew
With wholesome *food* and country mirth.
Dryden. Horace, Epode 2.

During th' autumnal heats th' infection grew,
Tame cattle, and the beasts of nature slew,
Poisoning the standing lakes, and pools impure;
Nor was the *foodful* grass in fields secure.
Id. Virgil, Georg. 3.

——— Were both constrain'd to wield,
Foodless, the scythe along the burthen'd field;
Or should we labour, while the ploughshare wounds,
With steers of equal strength, th' allotted grounds:
Beneath my labours how thy wondering eyes
Might see the sable field at once arise.
Pope. Homer. Odyssey, b. xviii.

——— The *foodless* wilds
Pour forth their brown inhabitants. *Thomson. Winter.*

All the time he lived at Brecknock, which is a very poor town, about sixty necessitous people, truly indigent, were *fed* with meat, or served with money every Lord's day at dinner time.—*Nelson. Life of Bp. Bull*, s. 87.

Walk in, walk in, (so Prudence votes,)
And give poor Ball a *feed* of oats. *Smart*, Fable 11.

The sun now mounted to the noon of day,
Began to shoot direct his burning ray,
When with the flocks, their *feeders* sought the shade,
A venerable oak wide-spreading made.—*Philips*, Past. 5.

Who [politicians] e'er on wing with open throats
Fly at debates, expresses, votes,
Just in the manner swallows use,
Catching the airy *food* of news. *Green. The Spleen.*

——— 'Tis art and toil
Teaches her woody hills with fruits to shine,
The pear and tasteful apple; decks with flowers
And *foodful* pulse the fields, that often rise,
Admiring to behold their furrows wave
With yellow corn. *Dyer. The Fleece*, b. ii.

The democratick commonwealth is the *foodful* nurse of ambition.—*Burke. Appeal from the New to the Old Whigs.*

FEEL, *v.*
FEEL, *n.*
FE'ELER.
FE'ELING, *n.*
FE'ELINGLY.

A. S. *Felan*; Dut. *Voel-en*; Ger. *Fulen*; which Wachter, after Martinius, derives from the Lat. *Vola*, manus, the hand.

To have or receive sensations or *feelings*: restrictedly, from the sense of touch; generally, from any of the senses; to perceive, to be sensitive or sensible, (properly, *sentient*,) to be percipient.

[He] *felde* well that he was hoole of the fallyng euelle.
R. Brunne, App. to Pref. p. cc.

For he ghyueth lyf to alle men, and brething and alle thingis, and made of oon al the kynd of men to enhabite on al the face of the erthe, determynynge tymes ordeyned & termys of the dwellyng of hem, to seke God, if peraventure thei *felen* hym eyther fynden, though he be not fer fro ech of ghou.—*Wiclif. Deeds*, c. 17.

Seyng he himselfe geueth lyfe and breath to all men euery where and hathe made of one bloude all nacyons of menne, for to dwell on the face of the earth, and hath assigned before howe longe tyme, and also the endes of their inhabitacyon, that they shoulde seke God, if they myght *fele* and fynde hym, though he be not farre from euery one of vs.
Bible, 1551. *Acts*, c. 17

Only the intellect, withouten more,
That dwellede in his herte sicke and sore,
Gan failen, whan the herte *felte* deth.
Chaucer. The Knightes Tale, v. 2607.

And if that he may *felen* out of drede,
That ye me touch or love in vilanie,
He right anon wol sleen you with the dede,
And in your youthe thus ye shulden die.
Id. The Second Nonnes Tale, v. 15,623.

All togither I was raulshed, I cannot tell how, but wholy al my passions and *feelinge* weren loste, as it semed for the time.—*Id. The Testament of Loue*, b. i.

So *felingly* thou spekest, sire, I alowe the
As to my dome, ther is non that is here,
Of eloquence that shal be thy pere,
If that thou live.
Id. The Frankeleine's Prologue, v. 10,988.

For he sette of no vertu prise:
But as hym liketh for the while,
So *feeleth* he ful ofte gile,
Whan that he weneth seker to stonde.
Gower. Con. A. b. iv

For man of soule resonable
Is to an angell resemblable,
And like to beast he hath *felyng*,
And like to tres he hath growyng.—*Id. Ib.* Prol.

For he *feeleth* not the power of faith, not ye working of the Spirite in his hart, but enterpreteth the Scriptures which speake of fayth and workes after his owne blynd reason & foolish fantasies, & not of any *feeling* that he hath in his hart.—*Tyndall. Workes*, p. 66.

Methinkes I heare hir speake, methinkes I see her still,
Methinkes I *feele* hir *feelingly*, methinkes I know hir will.
Gascoigne. Dan Bartholomew of Bathe.

Thither by harpy-footed Furies hal'd,
At certain revolutions, all the damn'd
Are brought: and *feel* by turns the bitter change
Of fierce extreams, extreams by change more horce,
From beds of raging fire to starve in ice
Their soft ethereal warmth.—*Milton. Paradise Lost*, b. ii

Iach. Had I this cheeke
To bathe my lips vpon: this hand, whose touch,
(Whose very touch) would force the *feeler's* soule
To th' oath of loyalty.—*Shakes. Cymbeline*, Act i. sc. 7.

Mox. He endures beyond
The sufferance of a man.
Sap. No sigh nor groan,
To witness he hath *feeling*.
Massinger. The Virgin Martyr, Act v. sc. 1

There is not a living creature throughout the world, but hath the sence of *feeling*, although it have none else. For even oisters and the earth wormes, if a man touch them, doe evidently *feele*.—*Holland. Pliny*, b. x. c. 71.

——— I have heard
My gracious mistress often mention you,
When I served her as a page, and *feelingly*
Relate how much the duke her sire repented
His hasty doom of banishment, in his rage
Pronounc'd against you.
Massinger. The Bashful Lover, Act v. sc. 1

So the false spider, when her nets are spread,
Deep ambush'd in her silent den does lie:
And *feels* far off the trembling of her thread,
Whose filmy cord should bind the struggling fly.
Dryden. Annus Mirabilis

It is a long time, commonly, before men come to have a right clear sense and *feeling* of law and justice, and of the rules of society.—*Waterland. Works*, vol. ix. p. 30.

The words of men leaving the world make usually the deepest impressions, being spoken most *feelingly*, and with least affectation.—*Bates. Dr. Thos. Jacomb's Funeral Serm*

This tomb, inscrib'd to gentle Parnell's name,
May speak our gratitude, but not his fame.
What heart but *feels* his sweetly-moral lay,
That leads to truth through pleasure's flow'ry way!
Goldsmith. Epitaph on Dr. Parnell.

Pressing my hand with force against the table, I *feel* pain and I *feel* the table to be hard. The pain is a *sensation* of the mind, and there is nothing that resembles it in the table. The hardness is in the table, nor is there any thing resembling it in the mind. *Feeling* is applied to both, but in a different sense; being a word common to the act of sensation, and to that of perceiving by the sense of touch.
Reid. Ess. 2. c. 16.

——— Yet he [Rousseau] knew
How to make madness beautiful, and cast
O'er erring deeds and thoughts a heavenly hue
Of words, like sunbeams, dazzling as they past
The eyes, which o'er them shed tears *feelingly* and fast.
Byron. Childe Harold's Pilgrimage c. 3.

FEIGN, v. / Fe'ignedly. / Fe'ignedness. / Fe'igner. / Fe'igning, n. / Fe'igningly. / Feint. / Fe'intise. } Fr. *Feindre*; Sp. *Fingir*; It. *Fingere*; Lat. *Fingere*, which Scaliger (*de Causa*. c. 87) thinks is the same (detractâ aspiratione) as *pingere*. Est igitur *fingere*, exprimere imitatione veram rem; to express the true thing by *imitation*.

To portray or image, (sc.) a likeness or resemblance; to imagine or invent, contrive or pretend, (sc.) a likeness or resemblance; and thus, to dissemble, or give or display a false appearance, a false colouring.

Ac he *feynede* hym somdel syk, & ney the see to be,
He byleued at Douere, gyf need were to flie.
R. Gloucester, p. 336.

Muche thing that ys eldore loren thorw *feyntyse*.
Thoru strengthe he wann. *Id.* p. 29.

And the othere Iewis assentiden to his *feyning*, so that Barnabas was drawen of them into that *feynyng*.
Wiclif. Galathies, c. 2.

She *feined* hire, as that she muste gon
Ther as ye wote that every wight mot nede.
Chaucer. The Merchantes Tale, v. 9824.

Ye han erred also, for ye han maked no division betwix youre counsellours; this is to sayn, betwix youre trewe frendes and youre *feined* counsellours.
Id. The Tale of Melibeus.

After my young childly wit
Without drede I beset it
To loue her in my best wise,
To do her worship, and the seruise
That I coud tho, by my trouth
Without *feining*, either slouth.—*Id. Dreame.*

Wholle and plaine I yelde me
Without *feining* or *fraintise*
To be gouerned by your emprise.—*Id. Rom. of the Rose*

But yet in contrarie of their lore
There is nothyng thei louen more,
So that *feynyng* of light thei werke
The dedes, whiche are inwarde derke.
Gower, Con. A. b. i.

But ye pretended but a *feigned* reuerence towardes John, whose witnesse cõcerning me ye do not believe, and ye doe shew your selues to regarde the sayynges of the prophetes but *feignedly*, in that ye do now persecute him whom they haue promised.—*Udal. John*, c. 5.

Meaning that they were so naught, and so *fainedly* made their prayer to false Gods, without mind to amend their naughtie life, that the liuing God would not leaue them vnpunished, though they cried out neuer so fast.
Wilson. The Arte of Rhetorique, p. 202.

King Ethelred required peace with the Danes, promising to them stipendes and tribute: to the which they *fainedly* assented, but they never left their cruelties.
Stow. West Saxons, an. 1011.

Why? Lucill lyude who euer vsde,
all *fayners* to detecte
With satyres sharpe, and quippies rounde,
Of deth he neuer rackt.—*Drant. Horace*, b. ii. Sat. 1.

He stayd his steed for humble miser's sake,
And badd tell on the tenor of his playnt:
Who *feigning* then in every limb to quake
Through inward feare, and seeming pale and faynt,
With pteous mone his percing speach gan paynt.
Spenser. Faerie Queene, b. ii. c. 1.

Only the bishop had power left him of the remitting of this severity, if he saw them by humility, and teares, and patience, and alms-deede, demonstrate their conversion to be sincere, not *feigned*.—*Hammond. Works*, vol. i. p. 455.

Out of a love and desire, to sequester a man's selfe, for a higher conversation: such as is found, to have been falsely and *fainedly*, in some of the heathen: as Epimenides the Candian, Numa the Roman, Empedocles the Sicilian, and Appollonius of Tyana.—*Bacon. Ess. Of Friendship.*

A poet is that, which by the Greeks is call'd κατ' ἐξοχην, ὁ ποιητης, a maker or a *fainer*: his art, an art of imitation, or *fayning*: expressing the life of man in fit measure, numbers, and harmony, according to Aristotle: from the word ποιειν, which signifies to make, or *fayne*.
B. Jonson. Discoveries.

And these three voices differ, as the thing done, the doing, and the doer; the thing *fained*, the *fayning*, and the *fainer*: so the poeme, the poesy, and the poet.—*Id. Ib.*

Picture tooke her *fayning* from poetry: from geometry her rule, compasse, lines, proportion, and whole symmetry.
Id. Ib.

The church is not the schoole of *feignednesse* and hypocricy, but of truth and sincerity.
Harmar. Translation of Beza's Sermon, p. 39.

It is not lawful indeed to contradict a point of History which is known to all the world; as for example, to make Hannibal and Scipio contemporaries with Alexander; but in the dark recesses of antiquity, a great poet may and ought to *feign* such things as he finds not there, if they can be brought to embellish that subject which he treats.
Dryden. A Discourse on Epick Poetry.

The mind by degrees loses its natural relish of real solid truth, and is reconciled insensibly to any thing that can be but dressed up into any *feint* appearance of it.—*Locke.*

And, ruffled more, delighted less,
The busy mind does seldom go
To those once charming seats below;
But, in the breast incamp'd, prepares
For well-bred *feints* and future wars.—*Prior. Alma*, c. 2.

And much she marvell'd that a youth so raw
Nor felt, nor *feign'd* at least, the oft told flames.
Which, though sometimes they frown, yet rarely anger dames.—*Byron. Childe Harold's Pilgrimage*, c. 2.

FEIZE. To *feaze*, or *feag*, says Skinner, *flagellare*, virgis cædere; to the same purport, Hearne. Lye;—*fese*, in Chaucer, is from the A. S. *Fesian*, fugare, to rout, to put to flight. Mr. Tyrwhitt takes no notice of *fese*, in Chaucer. Skinner thinks the word may be derived from the Ger. *Feg-en*, verrere, purgare, to sweep, to cleanse away. Fuller (who writes it *reze*, perhaps for the sake of a pun) interprets it to *drive away*; in the dialect of the West. He and Lye are probably right.

To drive away, to rout; and thus, to beat, to chastise, to humble.

See the commentators on Shakespeare; Gifford's *Ben Jonson*, iv. 188; and Nares's *Glossary*.

Thise Sarazins were so *feid* that fled was Saladyn,
And Cleare has he nesid Japhi & Joppyn.
R. Brunne, p. 192.

Love. Come, will you quarrel? I will *feize* you, sirrah,
Why do you not buckle to your tooles?
B. Jonson. The Alchymist, Act v. sc. 3.

Aia. And a be proud with me I'le *pheze* his pride; let me goe to him. *Shakespeare. Troil. & Cress.* Act ii. sc. 3.

Bishop Turbervil recovered some lost lands, which Bishop Voysey had *eezed*, (driven away, in the dialect of the West.)
Fuller. Worthies of England. Dorcetshire, p. 312.

FE'LANDER. See Filander.

FELE. Goth. *Filu*; A. S. *Fela*; Ger. *Viel*; Dut. *Veel*, many. An old word found in all the northern tongues, and having (the etymologists observe) an affinity with the Gr. πολυς. R. of Gloucester, as Dr. Jamieson notices, writes it, *Vale*. See *Feil*, in Jamieson.

And nowe so *fele* shippes this yeere there ware,
That moch losse for vntreyght they bare.
Hackluyt. Voyages, vol. i. p. 201.

FELI'CITATE, v. / Feli'citate, adj. / Felicita'tion. / Feli'citous. / Feli'citously. / Feli'city. } Fr. *Féliciter*; It. *Felicitare*; Sp. *Felicitar*; from the Lat. *Felix*. Vossius is inclined to adopt the opinion of Beeman, that *Felix* is from the Gr. ηλιξ, which signifies generally *Ætas*, though commonly restricted to *ætas* florens belloque apta; quâ ratione, *felix* proprie sit, qui vegetæ est ætatis, corpore animoque valens; blooming age, and fit for war; wherefore, *felix* may properly be applied to him who is of vigorous age, strong in body and mind. *Felicity* is used as equivalent to—

Good fortune, good hap, happiness; good success, prosperity.

To *felicitate*,—to confer happiness or cause to be happy; and also, to congratulate upon any happiness or good fortune.

In that citty virtue shall never cease,
And *felicity* no soule shall misse,
Magnifying the name of the Kinge of Blisse.
R. Gloucester, App. p. 584.

For certes, lord, so wel us liketh you
And all your werke, and ever have don, that we
Ne couden not ourself devisen how
We mighten live in more *felicitee*.
Chaucer. The Clerkes Tale, v. 7985.

And of this constillation
The very operation
Availeth, if a man therin
The purpose of his werke begin
For than he hath of propertee
Good spede and great *felicitee*.—*Gower. Con. A.* b. vii.

I haue red in writyng, and herde of my predecessours, and haue seene of my neighbours, that the abundance of *felicitee* hath caused cruell enuie to bee in many.
Golden Boke.

I [Cromwell] shall pray, that that most noble Imp, the Prince's Grace, your most dear Son, may succeed you to reign long, prosperously, and *felicitously* to God's pleasure.
Burnet. Records, b. iii. No. 17. *To Hen. VIII.*

——— I professe
My selfe an enemy to all other ioyes,
Which the most precious square of sense professes,
And finde I am alone *felicitate*
In your deere highnesse loue.—*Shakes. Lear*, Act i. sc. 1.

And all the way as they passed along the capital, the castle, and other temples, they besought the Gods, as many as were presented to their eye, as many as they could conceive in their minds to vouchsafe that squadron to be attended upon with good successe and fortunate *felicitie*, and soone to returne home againe in safetie, to their native countrie and loving parents.—*Holland. Livie*, p. 78.

That life may be more comfortable yet,
And all my joys refin'd, sincere and great;
I'd choose two friends, whose company would be
A great advance to my *felicity*.—*Pomfret. The Choice.*

Is it because liberty in the abstract may be classed amongst the blessings of mankind, that I am seriously to *felicitate* a madman, who has escaped from the protecting restraint and wholesome darkness of his cell, on his restoration to the enjoyment of light and liberty?
Burke. On the French Revolution.

I sincerely rejoiced to hear of your advancement to the purple, yet on these occasions I did not think myself warranted to break in upon you, either with my acknowledgments or *felicitations*.
Anecdotes of Bp Watson, vol. i. p. 177.

That this pleasure [eating] depends, not only on our being in the possession of the sense of taste, which is different from any other, but upon a particular state of the organ in which it resides, a *felicitous* adaptation of the organ to the object, will be confessed by any one, who may happen to have experienced that vitiation of taste which frequently occurs in fevers, when every taste is irregular, and every one bad.—*Paley. Natural Theology*, c. 26.

Is that faith and obedience, which constitute us the disciples of Christ, less uniformly productive of good? did faith ever violate civil peace; or obedience impair domestic *felicity*.—*Warburton. Works*, vol. ix. Ser. 1.

Bartholomew Dandridge, son of a house painter, had great business from his *felicity* in taking a likeness.
Walpole. Anecdotes of Painting, vol. iv. c. 3.

FELL. "Wherever you fare by *frith* or by *fell*," occurs (says Skinner) in Juliana Barns: sive per sylvam, sive per *campum*. *Fell* is felled, field.

The sylvans that about the neighbouring woods did dwell,
Both in the tufty frith, and in the mossy *fell*,
Forsook their gloomy bowers.—*Drayton. Poly-Olbion*, s. 17

FELL. Sw. *Fiaell*; Ger. *Fels*. Ray (*Gloss. Northan.*) explains *Fell*, mons, a mountain; and refers to the Scholiast upon Aristophanes. Ihre and Wachter both refer to Φελλευς, (in Suidas,) *h. e.* τοπος πετρωδεις, loca petrosa, montana: and the former says, that both φελλευς and (in Hesychius) φαλαι, montes et speculæ, seem to be of the same family with *fell*. The Sw. *Fiaell* (Ihre) is properly, A ridge of mountains or rocks. May it not be—

A *fall*, a descent, a declivity?

So may our ewes receive the mounting rammes;
And wee bring thee the earliest of our lambes:
So may the first of all our *fells* be thine,
And both the beestning of our goats and kine,
As thou our folds dost still secure.
B. Jonson. Pan's Anniversarie, Hymn 4.

On a nearer approach appeared, farmers and their families, esquires and their daughters, hastening up from the dales, and down the *fells* from every quarter, glittering in the sun, and pressing forward to join the throng.
Gray. Letters. To Dr. Wharton.

FELL, adj. / Fell, n. / Fe'llness. / Fe'llon. / Fe'lly, ad. } A. S. *Felle*; Dut. *Fel*; Fr. *Felle*, *felon*; It. *Fello*, *fellon*. The A. S. *Felle*, Somner says, is *Crudelis*, cruel, fell; *it. bilis*, gall, anger, choler, melancholinesse. The Lat. *Fel*, Vossius thinks, is from the Gr. Χολη, χ into *f*. It is used as the—

"Fr. *Felle*,—cruel, fierce, furious, untractable, outragious," (Cotgrave.)

"*Fellon*,—so called from the fierceness, the keenness, of the pain," (Skinner.)

The parties wer so *felle* altercand on ilk side,
That non the soth couth telle, whidir pes or werre sulde tide,
Bot God that is of myght, & may help whan he wille.
R. Brunne, p. 314.

Thanne is fleashe a *fell* wynde. in flouryng time
Thorgh lecherie and lustes. so loude he gynneth blowe.
Piers Ploughman, p. 306.

For the wisdom of this world is foli anentes God, for it is written I schal catche wise men in her *fel* wisdom.
Wiclif. 1 Corynth. c. 3.

Ther n'is ywis no serpent so cruel,
Whan man tredeth on his tail, ne half so *fel*,
As woman is, whan she hath caught an ire;
Very vengeance is than hire desire.
Chaucer. The Sompnoures Tale, v. 7584.

For me fortune so *felly* list dispose
My harme is hid, that I dare not disclose.
Id. The Floure of Curtesie.

Stormes riefest rende the sturdy stoute pine apple troe,
Of lofty ruing towers the falles the *feller* be,
Most fers doth lightning light, were furthest we do see
The hilles the valley to forsake.
Vncertaine Auctors. The Golden Meane.

O Joue, whiche bothe canst eke and ease,
al dolour and all teene.
Rue on my chylde (the mother crieth)
who nowe fiue weekes hathe bene,
With feuer quartayne, *felly* toste
Drant. Horace, b. ii. Sat. 3.

The kyng loked *felly* on theym, for greatly he hated the people of Calys for the gret damages and dyspleasures they had done him on the see before.
Bernes. Froissart. Cronycle, vol. 1. c. 146.

O let him far be banished away,
And in his stead let Love for ever dwell!
Sweete Love, that doth his golden wings embay
In blessed nectar and pure pleasures well
Untroubled of vile feare or bitter *fell*.
Spenser. Faerie Queene, b. iii. c. 11.

The she-beare, a most *fell*, savage, and cruell beast, bringeth forth her young whelps, without forme or fashion, unknit and unjoynted, having no distinct limbs or members to be seene.—*Holland. Plutarch*, p. 179.

——— A *feller* grief
Than ever skilful hand did give relief
Dwells on my soul, and may be heal'd by you,
Fair beauteous virgin.
Beaum. & Fletch. The Faithful Shepherdess, Act ii. sc. 1.

It is neither a rich patrician's shooe that cureth the gout in the feet, nor a costly and precious ring that healeth the whitlaw or *felon* in the fingers; nor yet a princely diadem that easeth the headach.—*Holland. Plutarch*, p. 120.

Like as a curre doth *felly* bite and tear
The stone, which passed straunger at him threw.
Spenser. Faerie Queene, b. iv. c. 8.

He was neither given to greedie extortion or over-fiercely and *felly* bent, or hotly set upon doing mischief.
Holland. Ammianus, p. 49.

Als when his brother saw the red blood rayle
Adowne so fast, and all his armour steepe,
For very *felnesse* lowd he gan to weep.
Spenser. Faerie Queene, b. ii. c. 8.

The same wild beast, notwithstanding they be always razing, yet become mild and leave off all their outrageous *felnesse* for the space of those seven ceremonious holy days, wherein the priests at Memphis celebrate the nativitie of Apis.—*Holland. Ammianus*, p. 212.

Fell Arcite like an angry tyger far'd,
And like a lion Palamon appear'd.
Dryden. Palamon & Arcite, b. ii.

Inrag'd at first, he scorn'd so weak a jail,
And leapt, and flew, and flounced to and fro;
But when he found that nothing could avail,
He set him *felly* down and gnaw'd his bitter nail.
Thomson. The Castle of Indolence.

FELL, *v.* FE'LLER. FE'LLING, *n.* } A. S. *Fyllan*, *gefyllan*; Dut. *Vellen*; Ger. *Faellen*; Sw. *Fælla*; to cause to *fall*.

To *fall* or cause to *fall*; to strike, throw, or hurl down; to knock down; to hew down.

For he and Tytus ys sone of oure Lord vnderstoode,
Fourti ger aftur that he deide on the rode,
And wende to Jerusalem and that toun *feide* to grounde.
R. Gloucester, p. 70.

The burgeis of London were wrothe & stoute,
& said thei suld fond to *felle* Knoute's pride.
R. Brunne, p. 48.

Maple, thorn, beche, ew, whipultre,
How they were *feld*, shal not be told for me.
Chaucer. The Knightes Tale, v. 2927.

But nightingales a full great rout
That flyen over his head about
The leaves *felden* as they flyen.—*Chaucer. R. of the Rose.*

And as the clerke Ouide telleth,
The great trees to grounde he *felleth*,
With strength of his owne might,
And made an huge fire vpright,
And lepte hym selfe therin at ones,
And brent himself both fleshe and bones.
Gower. Con. A. b. ii.

But so soone as the Russians had *felled* the woods and had built townes and villages in their place, the said pension ceased together with the trees which were cut down.
Hacluyt. Voyages, vol. i. p 225.

Yet did he [January] quake and quiver like to quell,
And blowe his nayles to warme them if he may;
For they were numb'd with holding all the day
An hatchet keene, with which he *felled* wood,
And from the trees did lop the needlesse spray.
Spenser. Faerie Queene, c. 7. *Of Mutabilitie.*

For as most of them were *felled* and strucken starke dead, either with the bodies of the trees, or broken arms and boughes; so the rest of the multitude, affrighted with this unexpected and unhappie accident, were killed by the Gaules that beset all the streights and passages of the wood.
Holland. Livius, p. 490.

Two high brow'd rockes on eyther side begin,
As with an arch to close the valley in,
Upon their rugged fronts short writhen onkes
Untouch'd of any *feller's* banefull strokes.
Browne. Britannia's Pastorals, b. ii. s. 3.

Thus you will have a copse, ready for a *felling* within eight years.—*Evelyn. Sylva. Of the Chestnut.*

——— And looking underneath the sun
He [Theseus] saw proud Arcite and fierce Palamon,
In mortal battel doubling blow on blow,
Like lightning flam'd their fauchions to and fro,
And shot a dreadful gleam, so strong they strook,
There seem'd less force required to *fell* an oak.
Dryden. Palamon & Arcite, b. ii.

FELL, *n.* A. S. *Fell*; Goth. *Fill*; Dut. *Vel*; which Junius derives from the Lat. *Pellis*, a skin or hide; and *pellis* from the Gr. Φελλος, the bark or hide of a tree; observing that the A. S. *Fell* was also so applied.

The skin or hide.

And said he and al his skinne atones
Were worthy to be brent both *fell* and bones.
Chaucer. Troilus, b. i.

In this xxiiii. yere, the kyng, for ye great warre that he had with the Frenshe kynge and cllys where comaunded a new subeydie to be leuyed vpon al ye sarplers of wolle goynge out of Englande with all *fellys* and hydes in lyke maner.
Fabyan, an. 1296.

And after she shuld be made sitte on a *fell* with woolle, that shee might learne, what she ought to do at home.
Vives. The Instruction of a Christian Woman, b. i. c. 2.

God sendeth her in season a goodly faire feruent feuer, that maketh her bones to rattle, & wasteth away her wanton flesh, & beautyfieth her faire *fell* wyth the coloure of a kite's claw.—*Sir T. More. Workes*, p. 1149.

Mach. The time has beene, my senses would have cool'd
To heare a night-shrieke, and my *fell* of haire
Would at a dismall treatise rowse and stirre
As life were in't.—*Shakespeare. Macbeth*, Act v. sc. 5.

A prince is the pastor of the people. Hee ought to sheere, not to flea his sheep; to take their fleeces, not their *fels*.
B. Jonson. Discoveries.

FE'LLOE. A. S. *Felge*. The iron wherewith the cart-wheel is bound, says Somner. Ger. *Felge*; Dut. *Velge*, flexura, curvatura. Ger. *Felgen*; Dut. *Velgen*; A. S. *Wealwe-ian*, volvere.

And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, and their naues and their *felloes*, and their spokes were all molten.
Bible, 1553. 1 *Kings*, vii. 33.

Out, out, thou strumpet-fortune, all you Gods,
In generall synod take away her power:
Breake all the spokes and *fellies* from the wheele,
And boule the round naue down the hill of heauen,
As low as to the Fiends.—*Shakes. Hamlet*, Act ii. sc. 2.

FE'LLOW, *v.* FE'LLOW, *n.* FE'LLOW-LESS. FE'LLOWLY. FE'LLOWSHIP. } Spelman (in v. *Felagus*) says, from the Sax. *Fe*, i. e. fides, and *lag*, ligatus; hence the Anglo-Normans, changing (according to their custom) *g* into *w*, pronounced it *Felawe*: and we, *fellow*. And he quotes a passage from the laws of Edward the Confessor, in which the Low Lat. *Felagus ejus*, is interpreted, *fide cum eo ligatus*.

Hickes (*Gram. Anglo-Sax.* p. 6.) from the A. S. *Foly-gan*, *filg-ean*, to follow: and in this etymology, Minshew, Skinner, and Serenius are unanimous. Ihre (in v. *Falage*) is uncertain. *Fellow*, then, (lit.) is—

A follower; a companion, an associate; one with whom others match or mate, suit or pair, unite or consort. And to *fellow*, is—

To match or mate, to pair.

Fellow is much used prefixed.

To hys *felawes* he wende anon, & bad hem hardi be;
So that the Brytones were vp the poynt to flie.
R. Gloucester, p. 63.

The barons & the kyng were mad *felawes* & frendes,
Asoiled & alle on euen. *R. Brunne*, p. 211.

Haluendale asked Philip, as for first conant,
& for *felawschip* of Cipres conquerand. *Id.* p. 186.

Bothe faith and hus *feiawe* spes folweden faste after.
Piers Ploughman, p. 325.

That ich ne shal *folwie*. thy *felawshupe* yf fortune lyke.
Id. p. 193.

And seyen, if we hadden ben in the daies of oure fadris, we schulden not have be her *felowis* in the blood of profetis.
Wiclif. Matthew, c. 23.

If we seie that we han *felawschip* with him, and we wandren in derknessis, we lien and doen not treuthe; but if we walkin in ligt as also he is in ligt we han *felawschip* togidre, and the blood of Iesu Crist his sone clensith us fro al synne.—*Id. 1 Jon*, c. 1.

So wel they loved, as olde bokes sain,
That whan that on was ded, sothly to telle,
His *felaw* wente and sought him doune in helle.
Chaucer. The Knightes Tale, v. 1202.

Hast thou not herd (quod Nicholas) also
The sorwe of Noe with his *felawship*,
Or that he might get his wif to ship?
Id. The Milleres Tale, v. 3539.

He had a *felawe* bacheler,
Whiche was his priuie councylor,
And Thaliart by name he hight.—*Gower. Con. A.* b. viii.

And thus the tresour of the kynge
Thei trusse, and muche other thynge,
And with a certaine *felowship*
Thei fled, and went away by ship. *Id. Ib.* b. i.

The body was *felow* and partener with the soule in committing the crime and sinne, and shall also be partaker of the glory, which is prepared for them that love God.
Frith. Workes, p. 19

Where, thoughe they had offended, youe shulde haue dissymuled and wynked at it, to the intent that that, which we yet reteigne vnder the forme of a *fellowlike* lyuynge, should not be tourned unto hostylytie and enmitye.
Nicolls. Thucydides, fol. 82.

Haue ye seen any thyng more low or basse in worldely acceptacion, any thing more poorer, more meke, more *felowelyke* with the people, and more ferther remoued fro all lykenesse of a kyngdome.—*Udal. Luke*, c. 24.

But Artabasus with those of whō he had ye charge, & with the Greeke souldiers, tooke the way towardes Parthina, thinkyng to be more sure any where then in the *felowship* of those traitours.—*Brende. Quintus Curtius*, fol. 152.

——— Thou coactive art,
And *fellow'st* nothing.—*Shakes. Winter's Tale*, Act i. sc. 2.

Let me rather be disliked for not being a beast, then be good-*fellowed* with a hug, for being one.
Feltham, pt. i. Res. 84.

And Hipothebs, whose wel-built wals, are rare, and *fellowless*.—*Chapman. Homer. Iliad*, b. ii.

Holy Gonzallo, honourable man,
Mine eyes ev'n sociable to the shew of thine
Fall *fellowly* drops.—*Shakespeare. Tempest*, Act v. sc. 1.

She, proude of that new honour, which they redde
And of their lovely *fellowship* full glade,
Daunst lively, and her face did with a lawrell shade.
Spenser. Faerie Queene, b. iii. c. 10.

——— Of *fellowship* I speak,
Such as I seek, fit to participate
All rational delight, wherein the brute
Cannot be human consort.—*Milton. Paradise Lost*, b. viii.

I must also add, that if the last Æneid shine amongst its *fellows*, it is owing to the commands of Sir William Trumball, one of the principal Secretaries of State, who recommended it, as his favourite, to my care; and for his sake particularly I have made it mine.
Dryden. Postcript to Virgil.

If eating and drinking be natural, herding is so too. If any appetite or sense be natural, the sense of *fellowship* is the same.—*Shaftesbury. Ess. on Freedom, &c.* s. 2.

And oft I wish, amidst the scene to find
Some spot to real happiness consign'd,
Where my worn soul, each wand'ring hope at rest,
May gather bliss, to see my *fellows* blest.
Goldsmith. The Traveller.

As we must give away some natural liberty to enjoy civil advantages; so we must sacrifice some civil liberties, for the advantages to be derived from the communion and *fellowship* of a great empire.
Burke. Speech on Conciliation with America.

FE'LON, *n.* / FE'LON, *adj.* / FELO'NIOUS. / FELO'NIOUSLY. / FE'LONOUS. / FE'LONY.

Skinner says, either from the A. S. *Felle*; Fr. *Fellon*, It. *Fellone*, crudelis, cruel, *fell*; or from *fiah*, beneficium, stipendium; and Ger. *Lon*, pretium, (sc.) the crime that is punished by *loss* or forfeiture of the *fee*. Hickes (*Gram. Franco Theo.* p. 95) is of the former opinion; and Spelman favours the latter: according to Hickes, the forfeiture of the *fee* was an incidental punishment, adjudged to the *felness*, cruelty or atrociousness of the crime. According to Spelman, this forfeiture was the cause of the imposition of the name upon the crime so punished. Vossius (*de Vitiis*, p. 202) proposes the Ger. *Faelen*, vel *feelen*, errare, delinquere, cadere; this etymology is noticed by Spelman, and rejected by Wachter; quia non explet mensuram criminis. The common usage among our older writers, as well as amongst the French, confirms the opinion of Hickes.

"Fr. *Fellonnie*,—*felness*, curstness, despightfulness, ire, anger; untractableness, cruelty, unmercifulness, outragiousness; also, disobedience; treachery, treason; any such hainous falshood or offence, committed by a vassal against his lord, or by a subject against his soveraign, whereby he loses, or is worthy to lose, his estate," (Cotgrave.) And see the quotation from Blackstone.

Vor al that the *felon* hath, the kinges it is.
R. Gloucester, p. 471.

He bythoughte him of *felonye*, and lette him arme there.
Mid armes of Brytones, as he of this lond were.—*Id.* p. 63.

In the courte of France he was cald a *felown*.
R. Brunne, p. 206.

Now the bode is gon to France Arthure is dede,
And somond haf thie Jon, to Philip courte him dede,
To tak his jugement of that *felone*. *Id.* p. 207.

For thauh the fader be a frankelayne. and for a *felon* be hanged.
The heritage that the air sholde have ye at the kynges wille. *Piers Ploughman*, p. 178.

——Ful ofte hath he drede
That fals folke fetche away. *felonliche* hus godes.
Id. p. 214.

For daungere, that is so *felown*
Felly purposeth thee to werrey
Which is full cruel the soth to sey.
Chaucer. Rom. of the Rose.

And moreover, certes pride is gretly notified in holding of gret meinie, when thei ben of litel profite or of right no profite, and namely whan that meinie is *felonous* and damageous to the peple by hardinesse of high lordeship, or by way of office.—*Id. The Persones Tale.*

Ther saw I first the derke imagining
Of *felonie*, and alle the compassing.
Id. The Knightes Tale, v. 1998.

Though I no death to the deserue,
Here shall I for thy loue sterue,
Here shall I a kyng's sonne die
For loue, and for no *felonie*. *Id. Ib.* b. iv.

Whā he [Tanner] had thus contynued a season, not without some rumoure in the lande, lastelye he was takyn out of that place and caryed as a *felon* vnto Northampton, and there reygned and iudged for his falsenes and soo drawen and hangyd.—*Fabyan*, vol. ii. an. 1315.

Then like a woolfe most vehemente
agaynst him, and his foo
Incens'd, with *fellon* fasting face
he flings, and fayreth so,
The councter captaines standerd straighte
he swayed to the ground.
Drant. Horace. Epistle to Julius Florus.

They sayd it was falsely and *felonously* done, to assemble the rychesse of the realme, and to sende it into other straūge contreys wherby the realme was greatly impouerysshed.
Berners. Froissart. Cronycle, vol. ii. c. 94.

And so the said jury hathe sworn vpon the holy Euangelist, yt the sayde William Horsey, clercke, Charles Joseph, and John Spaldynge, of their set malice then, & their, *felonyously* kylled & murthered the sayde Richard Hun, in the maner and forme abouesayde.—*Hall. Hen. VIII.* an. 6.

Notorious *felons*, and which openly be of euil name, & will not put themselues in enquests concerning the *felonies* that men shal lay to their charge before the justices at the king's suite, shall be sent backe to strong and hard imprisonment, as they which refuse to be iustified by the common lawe of the land.—*Rastall. Statutes*, p. 170. *Felonie.*

He ask'd the waves, and ask'd the *felon* winds
What hard mishap hath doom'd this gentle swain.
Milton. Lycidas.

——Else, O thievish night,
Why shouldst thou, but for some *felonious* end,
In thy dark lantern thus close up the stars,
That nature hung in heav'n, and fill'd their lamps
With everlasting oil, to give due light
To the misled and lonely traveller? *Id. Comus.*

The wicked rable (I say) and offscouring of the base multitude (not to be reckoned) committed such *felonious* outrages, as forced men to nayle up covers and cases before these faire lights and beautiful prospects.
Holland. Plinie, b. xix. c. 4.

An argument much like this in substance. No man ought to rise up against an honest officer or captaine in the due execution of his office, when he offers him no injury at all. Therefore he ought not in conscience to resist him when he turnes a theefe or murtherer, and *feloniously* assaults him, to rob him of his purse, or to cut his throate.
Prynne. Treachery and Disloyalty, &c. pt. iii. p. 84.

Yet she was of such grace and vertuous might,
That her commaundment he could not withstand,
But bit his lip for *felonous* despight,
And gnasht his yron tuskes at that displeasing sight.
Spenser. Faerie Queene, b. iv. c. 10.

When, suddenly casting aside his view,
He spide his foe with *ferenous* intent,
And fervent eyes to his destruction bent.
Id. Virgil's Gnat.

Sir, I arrest you at your Country's suit,
Who, as a debt to her, requires the fruit
Of that rich stock, which she by nature's hand
Gave you in trust, to th' use of this whole land;
Next she indites you of a *felony*
For stealing what was her propriety,
Yourself, from hence.—*Carew. To Master W. Montague.*

The gentlemen, and other commons of the kingdome might haue thought their ancient libertie, and the clemencie of the lawes of England inuaded, if the will in any case of *felonie* should be made the deed.—*Bacon. Hen. VIII.* p. 65.

But he the king of heaven, obscure on high,
Bar'd his red arm, and launching from the sky
His writhen bolt, not shaking empty smoke,
Down to the deep abyss the flaming *felon* strook.
Dryden. Virgil. Æneid, b. vi.

For courtesies, though undeserv'd and great,
No gratitude in *felon* minds beget,
As tribute to his wit, the churl receives the treat.
Id. The Hind and the Panther.

Nor outward tempest, nor corrosive time,
Naught but the *felon* undermining hand,
Of dark corruption can its frame dissolve,
And lay the toil of ages in the dust.—*Thomson. Liberty.*

In thy *felonious* heart though venom lies
It does but touch thy Irish pen and dies.
Dryden. To Sir Robert Howard.

The next accusation is particular to me,—"That I the said Bays would falsely and *feloniously* have robbed Nat. Lee, of his share in the representation of Oedipus."
Id. Vindication of the Duke of Guise.

Lord Hyde. We are to look to that which is according to law; the goods of a man that is accused of *felony* (he is but only so yet) he forfeits none of his goods, until convict; more than that, he is to live upon them during his trial.
State Trials, an. 1664. *Col. Turner & Others.*

The fact is the same in all,—the death of the man is the imputed crime: but the intention makes all the difference; and he who killed him is pronounced a murderer,—a single *felon*, or only an unfortunate man, as the circumstances by which his mind is deciphered to the jury show it to have been cankered by deliberate wickedness or stirred up by sudden passions.
Erskine. Speech on the Trial of Lord George Gordon.

Yes, Leila sleeps beneath the wave,
But his shall be a redder grave;
Her spirit pointed well the steel
Which taught the *felon* heart to feel.—*Byron. The Giaour.*

There could therefore be no doubt of his [Damaree] purpose and intention, nor any great doubt that the perpetration of such purpose was from its generality, high treason, if perpetrated by such a force, as distinguishes a *felonious* riot from a treasonable levying of war.
Erskine. Speech on the Trial of Lord George Gordon.

They declared it to be high treason to dispute the queen's authority, to deny that the parliament was competent to confine and limit the succession, and, finally, to render attempts to introduce a system, different from that which they had established by the laws, *feloniously* penal.
Pitt. Speech, November 17, 1795.

If Lord Balmerino, in the last rebellion, had driven off the cattle of twenty clans, I should have thought it would have been a scandalous and low juggle, utterly unworthy of the manliness of an English judicature, to have tried him for *felony* as a stealer of cows.
Burke. Letter to the Sheriffs of Bristol.

Felony, in the general acceptation of our English law, comprises every species of crime, which occasioned at common law the forfeiture of land and goods.
Blackstone. Commentaries, b. iv. c. 7.

FELT, *v.* / FELT, *n.* / FE'LTRE, *v.* / FE'LTAR, *n.*

A. S. *Felt*; Dut. *Vilt*; Ger. *Filz*; Fr. *Feultre*, *feutre*; It. *Feltro*; Sp. *Fieltro*; Low Lat. *Feltrum*. Wachter says, it may be derived either from the Gr. Πιλουν, arctare, densare, lanam cogere, or from the Lat. *Villus* or *villosus*. Skinner suggests to *full*, (qv.) Spelman calls it *Pannus crassior ex pilis*, proprie coactus, non textus; and see the quotation from Holland's *Pliny*. The word is probably a mere consequential usage of *fell*,—

A hide, or skin; a covering.

The poorer sort do line their clothes with cottō cloth which is made of the finest wooll they can pick out, & of the courser part of the said wooll, they make *felt* to couer their houses and their chests, and for their bedding also.
Hackluyt. Voyages, vol. i. p. 94.

They make also of the said *felt* couerings for their stooles, and caps to defende their heads from the weather.—*Id. Ib.*

Xenophanes saith, that the moon is a thick, compact, and *felted* cloud.—*Holland. Plutarch*, p. 179.

Or els verily as Anaxagoras affirmeth, by reason of violent winds getting close within the ground below; which when they happen to hit and beat upon the sides thereof, hard baked or *felted* together, finding no way of issue, shake those parts of the earth at which they entred when they were moist.—*Holland. Ammianus*, p. 89.

It were a delicate stratagem, to shoo
A troope of horse with *felt*.—*Shakes. Lear*, Act iv. sc. 6.

Moreover, wool of itselfe driven together into a *felt* without spinning or weaving, serveth to make garments with [*Lanæ et per se coactam vestem faciunt.*] and if vinegre be used in the working thereof, such *felts* are of good proof to here off the edge and point of the sword, yea and more than that, they will checke the force of the fire.
Holland. Plinie, b. viii. c. 48

His *feltred* locks, that on his bosom fell,
On rugged mountains briars and thorns resemble.
Fairefax. Godfrey of Bullogne, b. iv. s. 7

They put things call'd executorships upon me,
The charge of orphans, little senseless creatures,
Whom in their childhoods I bound forth to *felt-makers*,
To make 'em lose, and work away their gentry.
Beaum. & Fletch. Wit at several Weapons, Act I. sc. 1

FELU'CCA. It. *Filucca*. "Fr. *Falouque*," which Cotgrave calls, "a barge, or a kind of barge-like boat, that hath some five or six oars on a side." "*Falcatoria*," says Du Cange, "a species of ship; perhaps the same with our *felouque* or *falouque*."

Naples, 1645. Having well satisfied our curiosity among these Antiquities, we retir'd to our *felucca*, which rowed us back againe towards Pozzolo, at the very place of St. Paule's landing.—*Evelyn. Memoirs.*

Letters from Genoa of the 14th instant, [April, 1709] say, that a *felucca* was arrived there in five days from Marseilles with an account that the people of that city had made an insurrection by reason of the scarcity of provisions.
Tatler, No. 6

FE'MALE, *n.* / FE'MALE, *adj.* / FE'MINE. / FE'MININE, *n.* / FE'MININE, *adj.* / FE'MINAL. / FEMINA'LITY. / FE'MINATE. / FEMI'NITY. / FE'MINIZE. / FE'ME-COVERT.

Fr. *Femelle*, *féminin*; It. *Femina*, *femminina*; Lat. *Femina*, which Scaliger derives from *Fœtus*, and *fœtus* from Φοιταν, coire; Vossius, from the ancient Lat. *Feo*, *fetum*, of the same meaning, i. e. coire, copulare, and therefore, gignere, parere; and thus, *femina*, that which beareth, which bringeth forth. And *Female*, whether animal or vegetable,—

That which bringeth forth, which produceth, which beareth offspring,—young of its own species or kind.

For *Feme-covert*, see the quotation from Blackstone, and COVERTURE.

I sawe perpetually ystalled
A *femine* creature,
That neuer formed by nature
Was such another thing I saye.
Chaucer. Book of Fame, b. iii.

O Soudannesse, rote of iniquitee,
Virago, thou Semyramme the second,
Of serpent under *femininitee*,
Like to the serpent depe in helle ybound.
Chaucer. The Man of Lawes Tale, v. 4780.

The males go with the *female*,
And so began there a quarele
Betwene loue and hire owne herte.—*Gower. Con. A.* b. iv.

As soon as the man looked upon the *femall* of his kinde, he began to loue aboue all things, and saide: Now is this bone of my bones, and flesh of my flesh.
Vives. Instruction of a Christian Woman, b. ii. c. 2.

With halfe a bearde, as a *feminate* man.
Golden Boke, Let. 14.

So that as in Xerxes was to be sene a kinde of *femine* fearfulness, so in her was to be seene the kynde of manlye couragiousnesse.—*Goldyng. Justine*, fol. 18.

When the hunts-men haue made prouision, & the elliphant is so entangled, they guide the *femininues* towards the pallace which is called Tambell.
Hackluyt. Voyages, vol. ii. pt. i. p. 235.

Affyrming that in the queene rested nothyng but fraude and *femmyne* malice, which rulyng the kyng at her pleasure and will studied nothyng so muche, as the destruccion of the nobilitie, and peeres of the realme.
Holl. Henry VI. an. 37.

The ark is finish'd, and the Lord is wrath,
To aid just Noah, and he provided hath
His blessed Angels, bidding them to bring
The male and *female* of each living thing
Into the ark, by whom he had decreed
T' renew the world. *Drayton. Noah's Flood.*

——— The boy is faire,
Of *femall* fauour, and bestowes himself
Like a ripe sister: the woman low
And browner then her brother.
Shakespeare. As You Like It, Act v. sc. 1.

——— But to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with mee, or rather not,
But keep the odds of knowledge in my power
Without copartner? so to add what wants
In *femal* sex, the more to draw his love,
And render me more equal, and, perhaps,
A thing not undesirable, sometime
Superior; for inferior who is free?
Milton. Paradise Lost, b. ix.

——— And other suns perhaps,
With thir attendant moons thou wilt descrie,
Communicating male and *femal* light,
Which two great sexes animate the world
Stor'd in each orb perhaps with some that live.
Id. Ib. b. viii.

So if in the minority of natural vigour, the parts of *feminality* take place, when upon the encrease or growth thereof the masculine appear, the first design of nature is atchieved, and those parts are after maintained.
Brown. Vulgar Errours, b. iii. c. 17.

And while all things are judg'd according to their suitableness or disagreement to the fond *feminine*, we shall be as far from the tree of knowledge, as from that, which is guarded by the Cherubim.—*Glanvill. Vanity of Dogmatizing*, c. 12.

Yet the fourth time when must'ring all her wiles,
With blandisht parlies, *feminine* assaults,
Tongue-batteries, she surceas'd not day nor night
To storm me over-watch't, and wearied out.
Milton. Samson Agonistes.

The serpent said to the *feminized* Adam, why are you so demure.—*More. Conject. Cabb.* (1663.) p. 45.

Now to dispose the dead, the care remains
To you, my son, and you, my faithful swaine;
Th' offending *females* to that task we doom,
To wash, to scent, and purify the room.
Pope. Homer. Odyssey, b. xxii.

We saw, as unperceiv'd we took our stand,
The backward labours of her faithless hand.
Then urg'd, she [Penelope] perfects her illustrious toils;
A wond'rous monument of *female* wiles!—*Id. Ib.* b. ii.

And when they consider, besides this the very formation of the word Κοινονημοσυνη upon the model of the other *femalized* virtues, the Ευγνωμοσυνη, Σωφροσυνη, Δικαιοσυνη, &c. they will no longer hesitate on this interpretation.
Shaftesbury. On the Freedom of Wit and Humour, pt. iii.

Could no more title take upon her
To virtue, quality, and honour,
Than ladies errant unconfin'd,
And *feme-coverts* to all mankind.—*Hudibras*, pt. iii. c. 1.

The caterpillar cannot meet her companion in the air. The winged rover disdains the ground. They might never therefore be brought together, did not this radiant torch direct the volatile mate to his sedentary *female*.
Paley. Natural Theology, c. 19.

——— On his ear the cry
Of women struck, and like a deadly knell
Knock'd at that heart unmoved by battle's yell.
"Oh! burst the haram—wrong not, on your lives,
One *female* form—remember—we have wives."
Byron. The Corsair, c. 2. s. 5.

The which with pleasure so did her enthral,
That for ought else she had but little care,
For wealth, or fame, or honour *feminal*,
Or gentle love, sole king of pleasures natural.
Weal. On the Abuse of Travelling.

But nothing will be found of such extensive use for supplying the deficiences of Chaucer's metre, as the pronunciation of the *e feminine*, and as that pronunciation has been for a long time totally antiquated, it may be proper here to suggest some reasons for believing (independently of any arguments to be drawn from the practice of Chaucer himself) that the final *e* in our ancient language was very generally pronounced, as the *e feminine* is at this day by the French.—*Tyrwhitt. Ess. on the Language and Versification of Chaucer.*

Of higher birth he seem'd, and better days,
No mark of vulgar toil that hand betrays,
So *femininely* white it might bespeak
Another sex, when match'd with that smooth cheek,
But for his garb and something in his gaze,
More wild and high than woman's eye betrays.
Byron. Lara, c. 1. s. 27.

By marriage the husband and wife are one person in law: that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband: under whose protection, wing, and *cover*, she performs every thing; and is therefore called in our law French a *feme-covert*, *femina viro co-operta*.—*Blackstone. Commentaries*, b. i. c. 15.

FE'MORAL. Lat. *Femur*, the *thigh*, quia, says Perottus, *ferat* ac sustineat animal. Vossius, from the obsolete *feo*.

Of or pertaining to the thigh.

The largest crooked needle should be used in taking up the *femoral* arteries in amputation.—*Sharp. Surgery.*

FEN. FE'NNISH. FE'NNY. Goth. *Fani*; A. S. *Fenn*; Dut. *Venne*. "*Fen*, or *fan*, is the past tense, and therefore past part. of *fyn-igean*, (to corrupt, to decay, to wither, to fade, to spoil in any manner;) and means,—corrupted, spoiled, decayed, withered. In modern speech (Tooke continues) we apply *fen* only to stagnated or corrupted water; but it was formerly applied to any corrupted, or decayed, or spoiled substance." (*Div. of Pur.* ii. 61. 76.) Nisus is said, by G. Douglas, to fall grufeling (grovelling) amid the *fen* or beistes blude of sacrifyce. And in Lybeaus Disconus, Ritson, *Met. Rom.* ii. 64, (referred to by Dr. Jamieson,)

And thorughout Synadowne
Both maydenes, and garsfoun,
Fowyll *fen* schull on the throwe.

See the quotation from Gilpin.

Grantebrugye and Hontyndone meet plente of deep *fen*.
R. Gloucester, p. 6.

He lyeth amõg the redes in the mosses, the *fennes* hyde hi with their shadowe, & the wylowes of the broke couer hym round about.—*Bible*, 1551. *Job*, c. 40.

Also the mylk of beastes, fedynge in large pastures, and out of *fennes* and marshes, is better than of them whiche be fedde in lyttell closes, or in watry grounds.
Sir T. Elyot. The Castel of Helth, b. ii. c. 20.

It was not the northerne wind, whiche blustereth colde out of the cloudes: nor the southerne winde, that bryngeth warmthe with hym oute of the marryshe and *fennes* places, pestilente to all liuyng bodies.—*Udal. Actes*, c. 2.

But now his cruelty so sore she drad,
That to those *fennes* for fastnesse she did fly,
And there herselfe did hide from his hard tyranny.
Spenser. Faerie Queene, b. v. c. 10.

By reason that he [Hannibal] had overwatched himselfe, and the moist nights besides together with the dampe and moiste of the foggie *fens* stuffed his head and filled him full of rhewmes, and because neither time nor place serued for any cure and to take physicke, he lost one of his eyes quite.
Holland. Livius, p. 433.

Therefore is a little water proceeding from a good fountaine, by stones and leade kept from things that may hurt it, hardlier putrifyed and corrupted, than all the *fennishe* waters in the whole country, than mightie pooles, yea than the Thames itselfe.—*Whitgift. Defence*, p. 378.

Occasion calls the Muse her opinions to prepare,
Which (striking with the wind the vast and open air)
Now in the *fenny* heaths, then in the champains roves,
Now measures out this plain, and then surveys those groves.
Drayton. Poly-Olbion, s. 3.

——— Here never shall you more,
O're hang this sad plaine with eternall night!
Or change the gaudy greene she whilome wore
To *fenny* blacke.—*Browne. The Shepheard's Pipe*, Ecl. 4.

The farre-fam'de *fen-affecter* (seeing him) said;
Ho! stranger! what are you? and whence, that tred
This shore of ours? who brought you forth? replie,
What truth may witnesse, lest I finde, you lie.
Chapman. Homer. Batrachomyomachia.

Come! by whatever sacred name disguis'd,
See Nature's richest plains to putrid *fens*
Turn'd by thy fury. *Thomson. Liberty*, pt. i.

Quicken'd with fire below, your monsters breed
In *fenny* Holland, and in fruitful Tweed.
Dryden. The Hind and the Panther.

Nor need we wonder how in a ditch, bank or glass plat newly dig'd, or in the *fen-banks* in the Isle of Ely, mustard should abundantly spring up, where in the memory of man none hath been known to grow, for it might come of seed that had lain there more than man's age.
Ray. On the Creation, pt. ii.

The *fen* is a plashy inundation, formed on a flat—without depth—without lineal boundary—of ambiguous texture—half water, and half land—a sort of vegetable fluid.
Gilpin. On the Mountains and Lakes, s. 7.

Ah, luckless swain, o'er all unblest, indeed!
Whom late bewilder'd in the dank dark *fen*
Far from his flocks, and smoking hamlet, then!
Collins. On the Popular Superstitions of the Highlands.

He [Carausius] cut canals with vast labour and expence through all the eastern parts of Britain; at the same time, draining those *fenny* countries, and promoting communication and commerce.
Burke. An Abridgement of English History, an. 286

FENCE, *v.* FENCE, *n.* FE'NCEFUL. FE'NCELESS. FE'NCER. FE'NCIBLE, *n.* FE'NCIBLE, *adj.* FE'NCIBLY. FE'NCING, *n.* FEND, *v.* FE'NDER. FE'NDING, *n.* Lat. *Fend-ere*, (used only in composition,) i. e. *arcere*, *depellere*; to drive away or repel; and thus—to keep safe or secure, guard or protect; and *fence*,—

That which keeps safe or secure, which guards or protects; a guard, security or protection; any hedge, enclosure, wall, mound, ditch, or other thing built or constructed for security or safety, or protection.

Fender, i. e. *defender*, that which *fends*, *defends* or *guards*. A common word in speech, but not in writing.

And *fendede* hem fro foule uvels, fevres and fluxes.
Piers Ploukman, p. 368.

For executynge of which disporte the place of Smithfelde by the kynge was appoynted, and barryd and *fensyd* for the same intent.—*Fabyan*, vol. ii. an. 1508.

Such as are great men hauing yᵉ rewle of thinges, & such as are euil, shal murmour and grutche againste your doctrine. Against these men doe I send you forth naked, wᵗout weapõ or *fense*.—*Udal. Luke*, c. 10.

It is thought to be the surest *fence*, & strongest warde for that Religion, that they should be keapte still in ignorance, and know nothinge.—*Jewell. Replie vnto M. Hardinge*, p. 550.

Disciplina gladiatoria, is—the preceptes and way of trayning men in the weapons, and the schooles that maysters of *fence* kepe.—*Udal. Flowres of Latine Speaking*, fol. 153.

The whiche byshop had made there a stronge garyson, so that this castell doubted none assaute, for there was a square toure thick walled and *fensably* furnished for the warre.—*Bernere. Froissart. Cronycle*, vol. i. c. 209

Walls here are men, who *fence* their cities more
Than Neptune, when he doth in mountains roar,
Doth guard this isle.—*Drummond. Speech of Caledonia*

No pitched battaile in plaine field, no campe so well fortified, no cities and fortes howsoever *fenced* were able to withstand the puissant Romanes in force of open armes.
Holland. Livius, p. 336

Dear! on yon mountain stands my humble cot,
'Gainst sun and wind by spreading oaks secur'd,
And with a *fence* of quickset round immur'd,
That of a cabin make't a shady grot.
Sherburne. A Shepherd inviting a Nymph to his Cottage.

You were never at the dealing of *fence* blowes, but you had foure away for your part.—*Edwards. Damon & Pithias.*

——— A bridge
Of length prodigious, joyning to the wall
Immovable of this now *fenceless* world,
Forfeit to Death. *Milton. Paradise Lost*, b. x.

But to pourtraie in imagerie tables, and painted cloth, the publike shews of *fencers* and sword-players, and so set them up to be seen in open place to the view of the world, began by C. Terentius, a Lucan.—*Holland. Plinie*, b. v. c. 7.

No fort so *fenceble*, nor wals so strong,
But that continuall battery will rive,
Or daily siege, through disparvayance long
And lacke of reskewes will to parley drive.
Spenser. Faerie Queene, b. iii. c. 10

Now all this provision of foyle, *fencing*, stoning, planting, were nothing without a continuall over sight.
Bp. Hall. Sermon, at a Publick Feast, an. 1623.

And now, when the *fence-fabrickes* and all devices else requisite for a siege, were in readinesse, toward the end of the second watch, when the night happening to be very light with the moon shine, shewed all thinges evidently to those that stood upon the bulwarkes, suddenly a multitude gathered together in one plumpe, opened the gates at once, and sallied foorth.—*Holland. Ammianus*, p. 253.

And if some that have bin good at the foils, have proved cowardly at the sharp, yet on the contrary, who ever durst point a single combat in the field, that hath not bin somewhat trained in the *fence-schoole*.
Bp. Hall. Heaven upon Earth, s. 11.

Eug. You little think he was at *fencing-school*
At four o'clock this morning.
Sim. How at *fencing-school!*
Massinger. The Old Law, Act iii. sc. 2.

Your son and t' please you, sir, is new cashier'd yonder,
Cast from his mistress favour, and such a coil there is,
Such *fending*, and such proving.
Beaum. & Fletch. Humourous Lieutenant, Act v. sc. 4.

And to explain what your forefathers meant,
By real presence in the sacrament,
After long *fencing* push'd against a wall,
Your salvo comes, that he's not there at all.
Dryden. The Hind and the Panther.

The fairest of the fruit he serves,
Priapus, thy rewards:
Sylvanus too his part deserves,
Whose care the *fences* guards.—*Id. Horace* Epode 2.

From side to side he darts his eager eyes;
When, lo! before him, in a full survey,
Exempt from war, the *fenceless* city lay.
Pitt. Virgil. Æneid, b. xii.

A man, in his full tide of youthful blood,
Able for arms, and for his country's good;
Urg'd by no pow'r, restrain'd by no advice,
But following his own inglorious choice.
'Mongst common *fencers* practices the trade,
That end debasing for which arms were made.
Congreve. Juvenal, Sat. 11.

ix. That all the *fencible* men in the nation [Scotland], betwixt 60 and 16, be armed with bayonets and firelocks, all of a caliver; and continue always provided in such arms and ammunition suitable.
Parliamentary History, an. 1706. App. No. 1.

When he [the Marquis of Northampton] was crossed, or contentious with any, he never replied to any answer; which, he said, was a manifest sign of no strong spirit. It was a manifest sign indeed of no contentious spirit, and that delighted not in *fending* and proving, as we say.
Strype. Memorials, vol. iii. b. ii. c. 28.

He *fends* his flock, and clad in homely frize,
In the warm cot the wintry blast defies.—*Philips*, Past. 6.

The moderns, on the contrary, have their guards and *fences* about them; and we hold it an incivility to approach them without some decent periphrasis, or ceremonial title—
——— *gaudent prænomine molles*
Auriculæ.
Hurd. The Manner of Writing Dialogue, Pref

Then swiftly drawing forth his trenchant blade,
High o'er his head he held his *fenceful* shield.
West. Education.

Where, then, ah! where shall poverty reside,
To 'scape the pressure of contiguous pride?
If to [illegible] common's *fenceless* limits stray'd,
He drives his flock to pick the scanty blade,
Those *fenceless* fields the sons of wealth divide,
And e'en the bare-worn common is deny'd.
Goldsmith. Deserted Village.

The most prominent of these objectionable estimates, he agreed with the honourable gentleman, was that of the Manx *fencibles*.
Windham. Speech. Army Estimates, Feb. 26, 1806.

In the American war the *fencible* regiments received higher bounties for limited service, than others did unlimited, and yet there was no complaint on the part of the latter.—*Id. Ib. April* 3, 1806.

FENERA'TION. "Fr. *Fénération*,—usury or the practice thereof," (Cotgrave.) *Fenerator* a *fenore* est cognominatus; *fenus* autem dictum a *fetu*, et quasi a *feturâ* quâdam pecuniæ parientis atque increscentis, (Varro.) The product or increase of money."

To *fenerate*, Cockeram explains, "To put money to usury."

And what vices therein it [the Hare] figured, that is, not only pusillanimity and timidity from its temper, *feneration* or usury from its fecundity and superfetation; but, &c.
Brown. Vulgar Errours, b. iii. c. 17.

FENE'STRE. } Dut. *Venster*; Ger. *Fenster*;
FENE'STRAL. } Sw. *Fenster*; It. *Fenestra*; Sp. *Hemestra*; Fr. *Fenestre*; Lat. *Fenestra*; perhaps ἀπο του φαιν-ειν, (q.) *Phœnestra*, that through which light is admitted. (See Vossius, and Wachter, in v. *Fenster*.) Among the ancient Romans,—

Openings in the wall to admit the light; (perhaps—*air*, vent-*us*;)—a *wind*-ow.

He let caste thys traytor in the euenynge late
At *fenestre* in Temese. *R. Gloucester*, p. 312.

——— Low how men wryten
In *fenestres* at the freres.—*Piers Ploughman*, p. 262.

Then was Faith in a *fenestre*, cryde o fili David,
As doth an heraud of armes.—*Id.* p. 339.

——— Of castell Angell the *fenestrell*
Glittryng and glustring and gloriously glased
It made some mennes eyen dasyld and dased.
Skelton. The Crowne of Laurell.

After his [Dugdales] death, Lord Fairfax took into his possession not only all the old MSS. but also his collections of monumental and *fenestral* inscriptions, &c.
Wood. Fasti Oxon. vol. ii.

FE'NIGREEK. *Fænogræcum*; Fr. *Fenugrec*. See the quotation.

Fenigreeke commeth not behind the other hearbe before specified, in credit and account for the vertues which it hath: the Greeks call it Telus and Carphos: some name it Buceras and Agoceras, for that the seed resembleth little horne: wee in Latine tearme it Silicia or Siliquia.
Holland. Plinie, p. 207.

FE'NNEL. A.S. *Fenol*; Fr. *Fenouil*; Dut. *Venckel*; Ger. *Fenchel*; all, says Skinner, from the Lat. *Fæniculum*, which Vossius thinks may be from *Fenum*, quia ubi exaruit, *feno* similis sit. Isidorus, from Φαινεσθαι, because its juice sharpens the sight.
See the quotation from Pliny.

A ferthing worth of *fynkel-sede*, for fastynge daies.
Piers Ploukman, p. 106.

Fenell being eaten, the sede or rote maketh abundance of mylke.—*Sir T. Elyot. The Castel of Helth*, b. ii.

As for *fenell*, the serpents have woon it much credit, and brought it into name, in this regard, that by tasting thereof (as I have already noted) they cast their old skin, and by the juice that it yeeldeth doe cleare their eyes: whereby we also are come to know that this hearb hath a singular propertie to mundifie our sight and take away the filme or web that overcasteth and dimmeth our eyes.
Holland. Plinie, b. xx. c. 23.

The seed of ferula or *fennell-geant* is counted good meat in Italie: for it is put in pots of earth well stopped, and will continue a whole yeare.—*Id. Ib.* b. xix. c. 9.

The most friendly to the stomach, is *fennel*.
Arbuthnot. On Aliments, c. 3.

You can by no culture or art extend a *fennel-stalk* to the stature and bigness of an oak.—*Ray. On the Creation*, pt. i.

The species of caterpillar which eats the vine, will starve upon the elder; nor will that which we find upon *fennel*, touch the rose bush.—*Paley. Natural Theology*, c. 26.

FE'NNOW, or } In Kent, Junius says, is
FI'NNOW. } *mucidus*, mouldy, from the A.S. *Fynig-can*, mucescere, to be mouldy; Somner says, to wax *fennewed*; and *fynig*, *finnewy*. (See FEN.) Mr. Justice Blackstone has remarked, that in "the Preface to King James's Bible, the translators speak of *fenowed*," i. e. vinewed or mouldy translations. Note on Shakespeare, *Troilus & Cressida*, Act ii. sc. 1. See VINEW.

The old moth-eaten leaden legend, and the foisty and *fenowed* festival are yet secretly laid up in corners.
Dr. Favour. Antiquities. Triumph over Novelty, (1619,) p. 334.

FE'OD. See FEUD.

FE'OFF, or } See ENFEOFF, FEE, &c. *Fee*
FIEF. } is the old Fr. *Fe*; Lat. *Fides*;
FE'OFFER. } and a *fee*, any thing granted by
FE'OFFER. } one, and held by another, upon
FE'OFFMENT. } oath or promise of *fealty* or *fidelity*. And to *feoff* is—
To give or grant, yield, surrender or give possession of, (sc.) a feud, *fief* or *fee*.

And men of relygyon of Normandie al so
He *feffede* here myd londes, and myd rents al so.
R. Gloucester, p. 368.

The abbey of Rumeye he *feffed* richely,
With rentes fulle gode & kirkes of pris.—*R. Brunne*, p. 35.

After the forty dayes of that *feffement*,
Philip, without delayes, sallo gyue that ilk tenement
Tille Edward & tille Blanche, and ther heirs of tham comen
Id. p. 254

And *feffe* falsenesse, wit floreynes ynowe.
Piers Ploughman, p. 22

Than Symonye and Cyvyle, stode forth bothe
And unseeld that *feffement*. *Id.* p. 27.

Nay God forbid to *feffe* you so with grace.
Chaucer. The Court of Love.

I trow it were to longe you to tary,
If I you told of every script and bond,
By which that she was *feoffed* in his lond
Or for to rekken of hire rich array.
Id. The Marchantes Tale, v. 9372.

Coranus shal a *feoffement* force;
and eke the writting scale,
A cutting write for Scipio,
which he ne shal repeale.—*Drant. Horace*, b. ii. Sat 5.

In the fourth book he shal find Anastatius a married presbyter, *feoffed* in some tẽporalties which he would rather die than not leave to his issue.
Bp. Hall. The Honour of the Married Clergie, b. ii. s. 8.

Godlinesse can give wisdome to the foole, eyes to the blind, life to the dead; it can eject Devils, change the course of nature, create us anew, free us from evill, *feoffe* us in good, honour, wealth, contentment, everlasting happinesse.
Id. b. xxiv. c. 19. *The Hypocrite.*

And though his majesty came to them by descent, yet it was but in nature of the heire of a *feoffee* in trust, for the use and service of the kingdome; as a king in his politicke; not as a man or proprietor in his natural capacity.
Prynne. Treachery and Disloyalty, &c. pt. ii. p. 12.

He ha's a quarrell to carry, and ha's caused
A deed of *feoffment*, of his whole estate,
To be drawne yonder.
B. Jonson. The Divell is an Asse, Act iv. sc. 6.

The iurisdiction as touching *feofments* upon trust, [*Jurisdictionem de fides commissis*,] which was wont yeere by yeere and onely within the citie to be committed unto the magistrates, hee ordained to hold by patent for ever.
Holland. Suetonius, p. 165.

But the voyce went, and rumours ran abroad, that Constantius in his time had made his last will and testament, wherein he did set downe, as I said before, Julian to be his heire, and gave to those whom he loved, *feoffments* upon trust, and legacies.—*Id. Ammianus*, p. 185.

A chamber of dependencies was fram'd,
(As conquerours will never want pretence,
When arm'd, to justify th' offence)
And the whole *fief* in right of Poetry, she claim'd.
Dryden. To the Pious Memory of Mrs. Anne Killigrew.

She [Spain] is a province of the Jacobin empire, and she must make peace or war according to the orders she receives from the Directory of assassins: in effect and substance, her crown is a *fief* of regicide.—*Burke. On a Regicide Peace*, Let. 3.

FERA'CIOUS. } Lat. *Ferax*, *acis*, bearing;
FERA'CITY. } from *ferre*, to bear. See FERTILE.
Bearing, producing, fruitful.

This firm Republic, that against the blast
Of opposition rose; that (like an oak,
Nurs'd on *feracious* Algidum, whose boughs
Still stronger shoot beneath the ridged axe)
By loss, by slaughter, from the steel itself,
Ev'n force and spirit drew.—*Thomson. Liberty*, pt. iii.

Such writers, instead of *brittle*, would say *fragile*, instead of fruitfulness, *feracity*.
Beattie. Elements of Moral Science, pt. iv. c. 1. s. 3.

FE'RAL. *Feralia* ab *inferis*, et *ferendo*; quod *ferunt* tum epulas ad sepulcrum, quibus jus ibi parentare, (Varro, lib. v.) Vossius thinks from the Æolic accus. Φηρα, feram: quæ enim *fera* magis *effera* est morte?
Of or appertaining to funerals; deadly.

Mars and Hercules, and I know not how many besides of old were deified, went this way to heaven, that were indeed bloudy butchers, wicked destroyers and troublers of the world, prodigious monsters, hel-hounds, *feral* plagues, devourers, cõmon executioners of humane kind, as Lactantius truly proves.—*Burton. Democritus to the Reader*, p. 33.

FE'RDNESS, i. e. fearfulness. *Ferdly* is still used, Jamieson says, as *fearfully*.

In the Glossary of obsolete words in Wiclif's *New Testament* we find, *ferdful*, fearful, terrible; but the reference is to Jer. xvii. Cant. vi. (which remain in MS.)

And that innocence sikerly withouten tenefull annoy among shrewes safely might enhabite by protection of safe conduct, so that shrewes harm for harm by bralle of *ferdnesse* shoulden restraine.—*Chaucer. Test. of Loue*, b. iii.

This iclousye in ful thought, euer should be kept for *ferdnes* to lese his loue by miskeping thorowe his owne doing in lewdnesse, or els thus.—*Il. Ib.*

FERE. } (Also written *Phere.*) A. S. *Fera*,
FE'REHRAD. } *ge-fera*: Socius, comes, sodalis; a fellow, a companion, a mate. We as yet sometimes say a *feer* in the same sense, (Sommer.) Perhaps (says Skinner) from A. S. *Far-an*, ire, proficisci; (q. d.) itineris particeps; a fellow-traveller.

A fellow, a mate, an associate, a companion: also, company, fellowship.

A dogter ich haue of gret prys, & noble & god al so,
Y geue here the to thi wyf, &, gef thou walt by leue here,
The thridde del my kyndom y geue to be my *fere*.
R. Gloucester, p. 12.

Eldol Erl of Gloucestre, as he wende in this *ferhede*
Toward the batail, to the kyng these wordes he seyde.
Id. p. 138.

Godwyn, an Erle of Kent, met with Alfred,
Hem & alle his *feres* vntale prison tham led
R. Brunne, p. 52.

What wendest thou, fondes *fere*?
I nervstenede that were
Tyd y saw the wyth syght.
Lybeaus Disconus. Ritson, vol. ii.

Kyng Richard entered without drede,
Hym followed ful great *ferhede*.
Richard Cœur de Lion. Weber, vol. ii.

For though in earth twinned be we twain,
Yet in the felde of pitie, out of pain
That hight Elisos, shall we ben *yfere*
As Orpheus and Eurydice his *fere*.
Chaucer. Troilus, b. iv.

And right anon she for her conseil sente,
And they ben comen, to know what she mente;
And whan assembled was this folk in *fere*,
She set hire doun, and sayd as ye shal here.
Id. The Man of Lawes Tale, v. 4748.

Fidelia and Speranza virgins were,
Though spoused, yet wanting wedlock's solemnize;
But faire Charissa to a louely *feere*
Was linked, and by him had many pledges deere.
Spenser. Faerie Queene, b. i. c. 10.

In which regards, she both delighted me, and also yeelded no small testimony of rare debonairity that nature had endued her withal; for she would make prety meanes to her nurse, and seem (as it were) to entreat her to give the brest or pap, not onely to other infants, like herselfe, her play-*feeres*, but also to little babies and puppets, and such like gawds as little ones take joy in, and wherewith they use to play.—*Holland. Plutarch*, p. 439.

——— Lauinia kneele,
And kneele sweet boy, the Romane Hector's hope,
And sweare with me, as with the wofull *feere*
And father of that chast dishonoured dame,
Lord Junius Brutus sware for Lucrece rape,
That we will prosecute (by good aduise)
Mortalle reuenge vpon these traytorous Gothes,
And see their blood, or die with this reproach.
Shakespeare. Titus Andronicus, Act iv. sc. 1.

FE'RETORY. Lat. *Feretrum*, (from *ferre*, to bear.) A bier.

Weaver saye expressly that the abbat brought back with him from Rome workmen and rich porphyry stones for Edward the Confessor's *feretory*; and for the pavement of the chapel.—*Walpole. Anecdotes of Painting*, vol. i. c. 1.

In 1163, Hen. III. lodged his [Edward the Confessor's] body in a costly *feretry*, translating it from its pristine place.
Pennant. London, p. 84.

FE'RIE, *n.* } Lat. *Feriæ* (Vossius) was originally *Fesiæ*, for which see
FE'RIAL. } FESTIVAL. The Glossarist to
FERIA'TION. } Wiclif says,—"*Feries*, Lat. feasts, holydays. *Levit.* xiii. fairs."

They did learn to dance, and to sing, and to play on instruments on the *feriall* days.—*Dugdale. Orig. Judic.* c. 55.

Why should the Christian church have lesse power than the Jewish synagogue? here was not a meere *feriation*, but a feasting; they must appeare before God *cum muneribus*—with gifts.—*Bp. Hall. The Poole of Bethesda.*

Brown has words still more extraordinary, as *feriation*, for keeping holiday, dedentition, for falling the teeth, &c.
Beattie. Moral Science, pt. iv. c. 1. s. 3.

FE'RINE. } Lat. *Ferinus*, from *fera*, Θηρα:
FE'RINENESS. } Æolic accus. for Θηρα: from
FE'RITY. } Θε-ειν, currere, to run, so called from its speed, (says Lennep:) ab impetu feridiori quo ruit, (Scheidus.)

Of or pertaining to a wild beast; wild, savage, ferocious.

4. The only difficulty that seems to remain, is touching those *ferine*, noxious, and untameable beasts, as lions, tigers, wolves, boars, and foxes with which that continent abounds: for it is not probable that these should be transported by shipping.—*Hale. Origin. of Mankind*, p. 202.

A *ferine* and necessitous kind of life, a conversation with those that were fallen into a more barbarous habit of life and manners, would easily assimilate, at least, the next generation to barbarism and *ferineness*.—*Id. Ib.* p. 197.

If he be not absolutely arrived to Arrian's ἀπολιθωσις του πρακτικου (his practical as well as judicative faculty, quite quarr'd and petrified within him) to that ἀπονοια in the Gospel, that direct *ferity* and brutality, in comparison of which, the most crest-fal'n numness, palsie or lethargy of soul, were dignity and preferment.
Hammond. Works, vol. iv. p. 576.

And though the blindness of some *ferities* have savaged on the bodies of the dead, and been so injurious unto worms, as to disenter the bodies of the deceased, yet had they therein no design upon the soul.—*Brown. Vulg. Err.* b. vii. c. 19.

They who use to eat or drink blood are apt to degenerate into *ferity*, and cruelty, and easiness of revenge.
Bp. Taylor. Rule of Conscience, b. ii. c. 2. Rule 2.

FE'RLY, *n.* } A. S. *Færlic*, *ferlic*, repentinus,
FE'RLY, *adj.* } suddain, unlooked for, (Somner;) which Dr. Jamieson says is undoubtedly formed from A. S. *Faer*, *subitus*, and *lic*, (like,) having the appearance of suddenness,—i. e. of coming from *afar*; for *faer*, *subitus*, is from A. S. *Far-an*, *ire*; and thus, *ferly*, (sometimes written, *farly*,) is—

Any thing foreign, strange, and therefore, surprising, wonderful; surprise, wonder.

Bot I haf grete *ferly*, that I fynd no man,
That has writen in story, how Hanclok thys lond wan.
R. Brunne, p. 25.

Ther speres poynt ouer poynt, so sare & so pikke,
& fast togidere joynt, to se it was *ferlike*.—*Id.* p. 305.

Many *ferlies* han fallen.—*Piers Ploukman*, p. 4.

——— And *ferliche* me thynketh.—*Id.* p. 291.

A wilde fire upon his bodies falle,
Wha herkned ever alike a *ferly* thing?
Ye, they shall have the flour of yvel ending.
Chaucer. The Reves Tale, v. 4171.

My father hight Sir Edmund Mortimer,
The Earle of Marche, whence I was after earle,
By just descent these two my parents were
Of which the one of knighthood bare the *fearle*,
Of womanhood the other was the pearle.
Mirrour for Magistrates, p. 273.

FE'RMENT, *v.* } Fr. *Fermenter*; It. *Fer-*
FE'RMENT, *n.* } *mentare*; Sp. *Fermentar*;
FERMENTAL. } Lat. *Fermentum*, q. *fervi-*
FERMENTA'TION. } *mentum*, a *fervendo*, quia
FERME'NTATIVE. } massam in quâ continetur, quasi *fervefacit*, et attollit, turgidamque reddit; Vossius, from Isidorus; (because it *raises* and *swells* the mass in which it is contained.)

To raise, to swell, (sc.) by the motion or action of internal parts; to cause or have, an internal commotion or tumult, an internal heat.

And eke of our materes encorporing,
And of our silver citrination,
Our cementing and *fermentation*.
Chaucer. The Chanones Yemannes Tale, v. 16,260.

It is not more naturall for the sun, when it looks upon a moist, and well *fermented* earth, to cause vapours to ascend thence, then it is for greatnesse, and goodnesse, when they both meet together upon an honest heart, to draw up holy desires of gratulation.—*Bp. Hall. A Sermon*, 29 Jan. 1625.

To which I add, (4.) That the familiar doth not only suck the witch, but in the action infuseth some poisonous *ferment* into her, which gives her imagination and spirits a magical tincture, whereby they become mischievously influential; and the word *veneficus* intimates some such matter.
Glanvill, Ess. 6.

That containing little salt or spirit, they [cucumbers] may also debilitate the vital acidity and *fermental* faculty of the stomack, we readily concede.
Brown. Vulgar Errours, b. ii. c. 7.

Some used to put thereunto [the juice out of mulberries] myrrhe and cypresse, setting all to frie and take their *fermentation* in the sun, untill it grew to hardnesse in the foresaid vessell, stirring it thrice a day with a spatula.
Holland. Plinie, b. xxiii. c. 17.

Their courage dwells not in a troubled flood
Of mountain spirits, and *fermenting* blood;
Lodg'd in the soul with virtue over-rul'd,
Inflam'd by reason and by reason cool'd.
Addison. The Campaign

The nation is in too high a *ferment* for me to expect either fair war, or even fair quarter from a reader of the opposite party.—*Dryden. Hind & Panther*, Pref.

At thy command the vernal sun awakes
The torpid sap, detruded to the root
By wintry winds; that now in fluent dance,
And lively *fermentation*, mounting, spreads
All this innumerous-colour'd scene of things.
Thomson. Spring

Raven. This blood, I think, my lord, must be extravasated by the violence of his gripes, for it is proved he drank a great quantity of claret, and afterwards of small-beer, which set the blood upon a *fermentation*, that set him a vomiting.
State Trials. Earl of Pembroke, an. 1668.

Compound aromatical spirits destroy, first, by their *fermentative* heat. Secondly, &c.—*Arbuthnot. Aliments*, c. 5.

But I had to do with another class of men, with holy inquisitors of sordid minds, and sour spirits: priestly reformers, whose sense was noise, and religion fanaticism, and that too *fermented* with the leven of earthly avarice and ambition.
Hurd. Dial. On Sincerity in the Commerce of the World.

We can easily conceive how that high *ferment*, by which lightning is formed, may produce a natural phosphorus, in the same manner as a long process by fire makes the artificial.—*Warburton. Of Julian's Attempt to Rebuild the Temple*, b. ii. c. 3.

It is not a *fermentative* process; for the solution begins at the surface, and proceeds towards the centre, contrary to the order in which *fermentation* acts and spreads.
Paley. Natural Theology, c. 10.

FE'RMILLET. Fr. *Fermaillet*,—a small buckle or clasp, (sc.) to hold *firmly* or fast.

Those stones were sustained or stayed by buckles and *fermillets* of gold for more *firmness*.
Donne. History of the Sept. p. 49.

FERN. } From A. S. *Fearn*; Dut. *Vaeren-*
FE'RNY. } *kruyd*; Ger. *Faren-kraut*, from A. S. *Faran*; Dut. *Vaeren*; Ger. *Fahren*, to go; because this plant everywhere meets the traveller or way-faring man, (Skinner.)

There is a change in the bread, saith M. Harding, but not in the accidentes thereof; *ergo*, in the substance. In like order of reason he might haue said, it is not a *fearn-bushe*
Jewell. Defence, pt. ii. p. 255.

When they far'd best, they fed on *fern* and brack,
Their lean shrunk bellies clear'd up to their back.
Drayton. The Moon-Calf

As still this goodly train yet every hour increas'd,
And from the Surrian shores clear Wey came down to meet
His greatness, whom the Thames so graciously doth greet,
That with the *fern*-crown'd flood he minion-like doth play.
Id. Poly-Olbion, s. 17.

The seeds of *fern*, which by prolific heat
Cherish'd, and unfolded, form a plant so great,
Are less a thousand times than what the eye
Can, unassisted by the tube, descry
Blackmore. Creation, b. x.

For when the herd suffis'd, did late repair
To *ferny* heaths, and to the forest lare,
She made a mannerly excuse to stay
Dryden. The Hind and the Panther, pt. i.

Else, when the flowerets of the season fail,
And this your *ferny* shade forsakes the vale,
Though one would save you, not one grain of wheat,
Should pay such songsters idling at my gate.
Parnell. The Fairy

Or, if your sheep are of Silurian breed,
Nightly to house them dry on *fern* or straw,
Sinkening their fleeces.
Dyer. The Fleece, b. i.

Sift then yourself, I say, and sift again;
Glean the pernicious tares from out the grain.
And ask thy heart, if custom, Nature's heir,
Hath sown no undiscover'd *fern*-seed there.
Smart. The Horatian Canons of Friendship.

FERO'CIOUS. } Fr. *Féroce*; It. *Feroce*;
FERO'CIOUSNESS. } Sp. *Feroz*; Lat. *Ferox*. See
FERO'CITY. } FIERCE.

Fierce, savage, ravenous.

The lyon, a fierce and *ferocious* animal, hath young ones but seldome, and but one at a time.
Brown. Vulgar Errours, b. iii. c. 16.

Though they seem tame beasts and may admit a while to be plaid with: yet on a soddain, and when we think not on't, they will return to their natural deceit and *ferocity*.
Feltham, pt. ii. Res. 74.

Slow rose a form, in majesty of mud:
Shaking the horrours of his sable brows,
And each *ferocious* feature grim with ooze,
Greater he looks, and more than mortal stares;
Then thus the wonders of the deep declares.
Pope. Dunciad, b. ii.

The fir-trees and the cedars of Lebanon (under which images the parabolic style frequently delineates the kings and princes of the Gentiles) exult with joy, and persecute with contemptuous reproaches the humbled power of a *ferocious* enemy.—*Louth*, Lect. 13. *by Gregory*.

The host, like dogs contending o'er their prey,
With curs'd *ferocity* their comrades slay,
Then leave on earth their mangled trunks behind,
Like pines or oaks uprooted by the wind.
Fawkes. Apollonius Rhodius, b. iv.

It [Christianity] has abated the *ferociousness* of war.
Blair, vol. i. Ser. 6.

To this *ferocity* there is joined not one of the rude, unfashion'd virtues, which accompany the vices, where the whole are left to grow up together in the rankness of uncultivated nature.—*Burke. On a Regicide Peace*, Let. 1.

FE'RREOUS. } Lat. *Ferreus*, from *Ferrum*,
FERRU'GINOUS, or } iron; which Vossius thinks
FERRUGI'NEOUS. } may be so called—a *feritate*.
Having the properties of iron, irony.

But this upon enquiry, and as Cebeus hath also observed, is nothing else but a weak and inanimate kind of loadstone, veyned here and there with a few magnetical and *ferreous* lines.—*Brown. Vulgar Errours*, b. ii. c. 3.

And if we yet make a more exact enquiry, by what this salt of vitriol more peculiarly gives this colour, we shall find it to form a metalline condition, and especially an iron property or *ferreous* participation.—*Id. Ib.* b. vi. c. 12.

By a diligent enquiry, there may be discovered in England (and in divers other countries too) a far greater number than is yet imagined, of mineral waters, especially *ferruginous* ones.—*Boyle. Works*, vol. iv. p. 798.

By this means I found the German spa to retain a little acidity, even here at London; but more than one of our own *ferruginous* springs did not, even upon this trial, appear to have any.—*Id. Ib.* vol. iv. p. 814.

Hence they are cold, hot, sweet, stinking, purgative, diuretick or *ferrugineous*.—*Ray. On the Creation*, pt. i.

FE'RRET, *v.* } Fr. *Furet*; It. *Fiarretto*; Lat.
FE'RRET, *n.* } *Viverra*. Junius says, they are thought to be called from Φωρ, *fur*, whence some name them *furunculi*, because they are animals of wonderful subtilty in *thieving* stores.
"Fr. *Fureter*,—to *ferret*, to search, hunt, boult out; pry, look, spie narrowly into every corner of," (Cotgrave.)

And when young men were forbidden boules, and suche other games: some fell to drinkyng, and some to *feretyng* of other mennes conies, and stealyng of dere in parkes, and other vnthriftines.—*Hall. Hen. VIII.* an. 18.

Con. Make fast the doors, for fear they do escape,
Let's in, and *ferret* out these cheating rake-hells.
Carturight. The Ordinary, Act v. sc. 4.

Ferrets are in great account for chasing and hunting of conies: the manner is to put them into their earths, which within ground have many waies and holes like mines, and thereupon these creature are called *Cuniculi*: and when they are within, they so course the poore conies from out of their earth, that they are soon taken above ground at the mouth of their holes.—*Holland. Plinie*, b. viii. c. 55.

I am a Lord of other geere! this fine
Smooth Bawson Cub, the young Grice of a Gray;
Twa tynie Urshins, and this *ferret* gay.
B. Jonson. The Sad Shepherd, Act ii. sc. 2.

I know many of those that pretend to be great Rabbies in these studies, have scarce saluted them from the strings, and the title-page; or to give them more, have bin but the *ferrets* and mouse hunts of an index.
Milton. Of Reformation in England, b. i.

Has light legs else I had so *ferret-claw'd* him.
Beaum. & Fletch. Women Pleas'd, Act iii. sc. 4.

I ordered the proper officer of my court to *ferret* them out of their respective caves, and bring them before me
Tatler, No. 131.

From each low passion, from each low resort,
The thieving alley, nay, the righteous court,
From Bertie's, Almacks', Arthur's, and the nest
Where Judah's *ferrets* earth with Charles unbleat!
Langhorn. The Country Justice, pt. ii.

FE'RRULE. From the Lat. *Ferrum*, iron. "Fr. *Virole*,—an *iron ring* put about the end of a staff, &c. to strengthen, and keep it from riving," (Cotgrave.)

The fingers' ends are strengthened with nails, as we fortifie the ends of our staves or forks with iron hoops or *ferules*.—*Ray. On the Creation*, pt. ii.

FE'RRY, *v.* } A.S. *Faru*; Ger. *Fare*; Dut.
FE'RRY, *n.* } *Vaer, veer*; Sw. *Farja*. From
FE'RRYAGE. } A. S. *Faran*, to go. See FORD.
A passage, (sc.) by water.

Blow but gently, blow favre winde,
From the forsaken shore,
And be as to the halcyon kind,
Till we have *ferry'd* o're.
Browne. Britannia's Pastorals, b. ii. s. 5.

But that a book in worse condition than a peccant soul, should be to stand before a jury ere it be born to the world, and undergo yet in darkness the judgment of Radamanth and his colleagues ere it can pass the *ferry* backward into light, was never heard before.
Milton. Of Unlicensed Printing.

A number of horses swam after the ships, haled by the bridle raines which were tied to the poupes, beside those, which being sadled and bridled, and fitted to serve the men of armes so soon as they were landed, were bestowed in barges and *ferry-botes*.—*Holland. Livius*, p. 408.

So forth they rowed; and that *ferry-man*
With his stiffe oars did brush the sea so strong,
That the hoare waters from his frigot ran,
And the light bubles daunced all along,
While the salt brine out of the billowes sprong
Spenser. Faerie Queene, b. ii. c. 12.

Physic, journeying, *ferriage*, carriage, &c.
Strype. Life of Parker, b. iv. c. 25.

But no one seems to have been the object of her admiration so much as the accomplished Phaon, a young man of Lesbos; who is said to be a kind of *ferry man*, and thence fabled to have carried Venus over the stream in his boat, and to have received from her as a reward, the favour of becoming the most beautiful man in the world.
Fawkes. The Life of Sappho.

The next thing observable is the *ferry-man*, Charon; and he the learned well know, was a man of this world, an Egyptian of a well-known character.
Warburton. The Divine Legation, b. ii. s. 4.

FE'RTILE, *adj.* } Fr. *Fertile*; It. *Fertile*;
FE'RTILENESS. } Sp. *Fertil*; Lat. *Fertilis*,
FERTI'LITATE. } (from *ferre*, to bear;) by
FERTI'LITY. } corrupt usage, that can or
FERTILI'ZE, *v.* } may bear; properly, that can or may be borne. Feltham uses *fertile* as a verb.
That can or may bear or produce; productive; generally, with a subaudition of abundance or plenteousness.

For neyther was the ayre more temperate in all the world than in Asia, nor the soyle more *fertile*, nor more plentie of fayre and pleasaunt cyties.
Goldyng. Justine, fol. 160.

He, according to the *fertileness* of the Italian wit, did not only afford us the demonstration of his practice, but sought to enrich our mind with the contemplation therein.
Sidney. The Defence of Poesy.

The Belgies for the most part were descêded of Germanes, who passing the Rhine time out of mind, and setling themselues there bycause of the *fertillitye* of the soyle, draue out ye Galles that dwelt there before.
Goldinge. Cæsar, fol. 46.

Now to certifie you of the *fertillitie* and goodnesse of the countrey, you shall vnderstand that I haue in sundry places sowen wheate, barlie, rie, oates, beanes, pease, and seedes of herbs, kernels, plumetones, nuts, all which haue prospered as in England.—*Hackluyt. Voyages*, vol. iii. p. 132.

But then again, he that hopes too much, shall cozen himself at last; especially, if his industry goes not along to *fertile* it.—*Feltham*, pt. i. Res. 81.

Their bounty falls like rain, and *fertiles* all that's under them.—*Id.* pt. ii. Res. 39.

And in the stead of their eternal fame
Was the cool stream that took his endless name,
From out the *fertile* hoof of winged steed.
Bp. Hall, b. i. Sat. 2.

A cock will in one day *fertilitate* the whole racemation or cluster of eggs, which are not excluded for many weeks after.—*Brown. Vulgar Errours*, b. iii. c. 28.

Whence notwithstanding we cannot infer a *fertilitating* condition or propertie of fecundation.—*Id. Ib.* b. vii. c. 7.

The fields, which answer'd well the ancient's plough,
Spent and out worn, return no harvest now;
In barren age wild and unglorious lie
And boast of past *fertility*;
The poor relief of present poverty.
Cowley. To Mr. Hobbs.

We may say of this unhappy fecundity, that our earth needs no rain to fall upon it, that is, no external provocation to *fertilize* it, there ryseth a mist out of itself that watereth it, to wit, our innate perversity.
Mountague. Devoute Essayes, pt. i. Treat. 2. s. 1.

Superstition may seem in the name (saint-foin, or holy hay:) but I assure you there is nothing but good husbandry in the sowing thereof, as being found to be a great *fertilizer* of barren ground.—*Fuller. Worthies. Kent.*

Her [Mantua] mighty walls, illustrious founders grace,
Of diff'rent countries, and a different race,
Three tribes distinct possess her *fertile* lands,
And four fair cities every tribe commands.
Pitt. Virgil. Æneid, b. x.

The quickness of the imagination is seen in the invention, the *fertility* in the fancy; and the accuracy in the expression.—*Dryden. Letter to Sir R. Howard.*

Thou art the garden of the world, the home
Of all Art yields, and Nature can decree;
Even in thy desert, what is like to thee?
Thy very weeds are beautiful, thy waste
More rich than other climes' *fertility*.
Byron. Childe Harold's Pilgrimage, c. 4.

The foe, the victim, and the fond ally
That fights for all, but never fights in vain,
Are met—as if at home they could not die—
To feed the crow on Talavera's plain,
And *fertilize* the field that each pretends to gain.
Id. Ib. c. 1.

FE'RULE. } Lat. *Ferula*, a *feriendo*, from
FE'RULA. } beating or striking.
FE'RULAR. }

The eye of the parent, and the *ferule* of the master, is all too little to bring our sonnes to good.
Bp. Hall. A Censure of Travel.

What advantage is it to be a man, over it is to be a boy at school, if we have only escap'd the *ferular*, to come under the *fescue* of an imprimatur.—*Milton. Unlicensed Printing.*

The generous nature likes himself then the worst, when he must appear a pedagogue with a rod or *ferula* ever in his hand, the good inclination is soonest wonne by fair and civill dealings.—*Feltham*, pt. ii. Resolve 40.

If I had leisure, or that if it were worth my while, I could reckon up so many barbarisms of yours in this one book, as if you were to be chastis'd for them as you deserve, all the school boys' *ferulas* in Christendome would be broken upon you.—*Milton. A Defence of the People of England.*

It may be he thinks of those ancient *ferule fingred* baypopes: one of the Benedicts, a grave father of tenne yeeres old, or John the thirteenth, an aged stripling of nineteene.
Bp. Hall. The Honour of the Married Clergie.

FE'RVENT. } Fr. *Fervent*; It. *Fervente*;
FE'RVENCY. } Sp. *Herviente*; Lat. *Fervens*,
FE'RVENTLY. } from *Fervere*, to warm, to be
FE'RVENTNESS. } or cause to be warm; (of un-
FE'RVID. } certain origin.)
FE'RVIDNESS. } Warm, glowing, burning,
FE'RVOUR. } ardent.

What euer it be, yt me hath thus purchased
Wening hath not deceiued me certain
But *feruent* loue, so sore hath me ychased
That I vnware, am casten in your chaine.
Chaucer. La Belle Dame sans Mercie.

Min hart welkneth thus sone, anon it riseth
Now hotte, now cold, and eft in *feruence*.
Id. Boecius, b. i.

The which frends *feruently* him pray
To send after more. *Id. Troilus*, b. iv.

For so sone as by ouerlong continuyng in that dulnesse of prayer, the *feruentnes* therof & deuotion is once colde in our myndes, we do forthwith lose the inwarde consolation of our myndes, whiche that *feruencie* of deuotion, not beyng utterlye extynguyshed, wrought and preserued in vs.
Fisher. On Prayer.

The ryuer of Cydnus spoken of before, dyd runne through thys cytte where the kynge arryued about myddaye, yt beynge in the sommer season, what time the heat ys no where more *feruent* than in that countrey.
Brende. Quintus Curtius, fol. 27.

For those Christians, that were conuerted frō the heathē, in the whole world, dyd imbrace & receyue the Gospel, very desyrously & *feruently* framing theyr lyues in euery condicion ther after.—*Udal. Reuelation*, c. 7.

Come vnto me with fayth and aske in the *feruentnesse* of soule.—*Bale. Image*, pt. i. sig. G 3.

Our lorde then, as he sometime dydde in other thingis, touche and temper the zeale of Peter thorow *feruoure* and hete somwhat vndiscrete.—*Sir T. More. Workes*, p. 1316.

Where the mind was to be edify'd with solid doctrine, there the fancy was sooth'd with solemn stories: with less *fervency* was studied what Saint Paul or Saint John had written than was listen'd to one that could say here he taught, here he stood, this was his stature.
Milton. Of Prelatical Episcopacy.

Ev'n at the point of parting they unfold
With *fervent* zeal, how only he rely'd
Upon the merits of the precious death
Of his Redeemer.
Daniel. On the Death of the Earl of Devonshire.

Even so many there be who conceive pleasure in philosophy, and make semblance as if they had a *fervent* desire to the study thereof; but if it chance that they be a little rettted from it by occasion of other businesse and affaires, the first affection which they tooke unto it vanisheth away, and they can well abide to be without philosophy.
Holland. Plutarch, p. 204.

They were cloyed with God, while he was perpetually resident with them, now that his absence had made him dainty, they cleave to him *fervently*, and penitently in his returne.—*Bp. Hall. Cont. The Remove of the Ark.*

While she seemed to hang upon a cross as it were by the *ferventnesse* of her praier, she much comforted the rest of the saints.—*Fox. Martyrs*, p. 43. *The first Persecutions.*

For Chaos heard His voice: Him all His traine
Follow'd in bright procession to behold
Creation, and the wonders of His might.
Then staid the *fervid* wheels.—*Milton. Par. Lost*, b. vii.

And whilst together merry thus they make,
The sun to west a little 'gan to lean,
Which the late *fervour* soon again did stake,
When as the Nymphs came forth upon the plain.
Drayton. Pastorals, Ecl. 9.

Consulting secret with the blue-ey'd maid,
Still in the dome divine Ulysses stay'd:
Revenge mature for act inflam'd his breast,
And thus the son the *fervent* sire address'd.
Pope. Homer. Odyssey, b. xix.

Even David himself was fain to call upon his soul with repeated *fervency*, and excite every faculty within him, "to bless the Lord, who had forgiven his iniquities, and redeemed his life from destruction, and crowned him with loving kindness and tender mercies."
Bates. Mr. D. Clarkson's Funeral Sermon.

I told him the Church had appointed an office at the visitation of the sick, and I must use that, and he said, yes, he chiefly desired the prayers of the Church, wherein he joined with great *fervency* and devotion.
Parl. Hist. Chas. II. an. 13. *Let. from Dr. Bridcock.*

Ah me! the sweet infus'd desires,
The *fervid* wishes, holy fires,
Which thus a melted heart refine,
Such are his, and such be mine.
Parnell. The Happy Man.

For though the person [Malchus] was wholly unworthy of so gracious a cure, yet in the account of the meek Lamb of God it was a kind of injury done to him by the *fervidness* of St. Peter, who knew not yet what spirit he was of, and that his master's kingdom was not of this world.
Bentley, Ser. 6.

As down the hill I solitary go,
Some power divine, who pities human woe,
Sent a tall stag, descending from the wood,
To cool his *fervour* in the crystal flood.
Pope. Homer. Odyssey, b. ix.

The Poet cannot always fill himself with inspiration, nor the Philosopher with his clear discernment of abstracted Truth, nor the Religious man with his ardours and transports; therefore the want of a *fervent* faith and glowing zeal is not so much the mark of reprobation, as a present indisposition of the organs.
Search. The Light of Nature, vol. ii. pt. iii. c. 26.

Yet did I love thee to the last
As *fervently* as thou,
Who didst not change through all the past,
And canst not alter now.
Byron. Stanzas, s. 3.

Whither, Simichidas, so fast away,
Now when meridian beams inflame the day?
Now when green lizards in the hedges lie,
And crested larks forsake the *fervid* sky.
Fawkes. The Idyllium of Theocritus, Idyl. 7.

Thus while she spoke, her eye, sedately meek,
Look'd the pure *fervour* of maternal love.
Beattie. The Judgment of Paris.

FE'SCENNINE, *n.* } Lat. *Fescennini*, a
FE'SCENNINE, *adj.* } *Fescinid*, Hetruriæ civitate.

See the quotation from Crusius.

Their *fescennis* and Atellan way of wit was in early days prohibited, and laws made against it, for the publick's sake, and in regard to the welfare of the community; such licentiousness having been found in reality contrary to the just liberty of the people.
Shaftesbury. Advice to an Author, pt. ii.

Besides these hymns, the Romans had their *fescennine* verses, so called from a town of that name in Campania. They were a kind of impromptu's, and made up of low wit, and scurrilous jests, such as the ignorant clowns and common people may be imagined capable of making, at their feasts, upon getting in their harvest.
Crusius. Lives of the Roman Poets, Introd.

Satire, in its origin, I mean in the rude *fescennine* farce, from which the idea of this poem was taken, was a mere extemporaneous jumble of mirth and ill nature.
Hurd. On Epistolary Writings.

FE'SCUE. See FESTUE.

FE'STAL. } Fr. and Sp. *Festival*; Lat.
FE'STIVAL, *n.* } *Festus, festivus.* See FEAST.
FE'STIVAL, *adj.* } Mr. Gifford thinks that in
FE'STIVE. } the expression *festival exceedings*, Massinger alludes to a
FESTI'VITY. } dish in addition to the regular dinner, which at the Middle Temple still retains the name of *Exceedings*.

How many *festiuall* bygh dayes to worship saints haue thei made themselues to call poore men from their daily labours and lucre to serue their idle belys.
Joye. Exposicion of Daniel, c. 7.

Aristomenes of Messene, a good and iust man, when he had conquered the Lacedemonians, on a time as they kept a *festiuite* in the night, called Hiacynthina, tooke away fifteen maidens, that were playing in company there, & fled away by night with them.
Vives. The Instruction of a Christian Woman, b. i. c. 11.

Thence she them brought into a stately hall,
Wherein were many tables faire dispred,
And ready dight with drapets *festiuall*
Against the viands should be ministred.
Spenser. Faerie Queene, b. ii. c. 9.

Mess. Occasions drew me early to this city,
And as the gates I enter'd with sun rise,
The morning trumpets *festival* proclaim'd,
Through each high street.—*Milton. Samson Agonistes.*

——— Thou unthankful wretch,
Did our charity redeem thee out of prison,
(Thy patrimony spent,) ragged and lousy,
When the sheriff's basket, and his broken meat,
Were your *festival-exceedings!* and is this
So soon forgotten.
Massinger. The City Madam, Act i. sc. 1.

Looks thou shouldst wear more grave and sad
Than Hector's wife or mother had
Never at Comedies appear,
All *festive* jollities forbear.
And whate'er else doth laughter cause,
And the clos'd lips asunder draws.
Sherburne. Martial, lib. ii. Epig. 11.

In the ancient Church when on days of *festivities* men began to adorn themselves sumptuously to show their pride, not to honour the day, and fared deliciously to surfeiting and drunkenness, the fathers did not thereupon forbid what before they allowed, but thought to reduce them from that pride and luxury.—*Hammond. Works*, vol. i. p. 654.

Hence Theodoret writes, that the Christians of his time instead of solemnizing the *festivals* of Love and Bacchus, did celebrate the *festivities* of Peter, and Paul.
Prynne. Histrio-Mastix, pt. i. Act viii. sc. 3.

Whether your life in sorrows pass
And sadly joyless glide away;
Whether reclining on the grass
You bless with choicer wine the *festal* day.
Francis. Horace, b. ii. Ode 3.

The Romans also, as nature is the same in all places, though they knew nothing of these Grecian demi-gods, nor had any communication with Greece, yet had certain young men, who, at their *festivals*, danced and sung after their uncouth manner to a certain kind of verse, which they called Saturnian.—*Dryden. On the Origin and Progress of Satire.*

When the day crown'd with rural chaste delight,
Resigns obsequious to the *festive* night;
The *festive* night awakes th' harmonious lay.
Somervile. The Chase.

The king also ordered his [Beckett's] name to be struck out of the kalendar, and the office for his *festivity* to be dashed out of all breviaries.
Burnet. History of the Reformation, an. 1538.

For them the voice of *festal* mirth
Grows hush'd, their name the only sound:
While deep remembrance pours to worth
The goblet's tributary round.
Byron. On the Death of Sir Peter Parker.

——— He hears
The merry voice of *festival* delight
Saluting the return of morning bright
With matin-revels, by the mid day hours
Scarce ended. *West. Education.*

Imagination fondly stoops to trace
The parlour splendours of that *festive* place;
The white-wash'd wall, the nicely sanded floor,
The varnish'd clock that click'd behind the door.
Goldsmith. The Deserted Village.

Much the same may be observed of the Roman drama, which, we are told, had its rise in the unrestrained *festivity* of the rustic youth.—*Hurd. Notes on the Art of Poetry.*

FE'STER, *v.* } Of unknown etymology. Per-
FE'STER, *adj.* } haps connected with the Fr. *Flaistrir*, which Cotgrave interprets, to burn in the hand or eare, to brand on the forehead, to mark for a rogue, with a hot iron.

To putrefy, to suppurate; to generate corrupt or virulent matter; (met.) any virulent sensations.

O calcars dreaming heads: what helps her vows, and pilgrim deedes,
What helps her temples sought? whan soking flame her mary feedes,
This while, and *festring* deepe in brest her wound the faster breedes.—*Phaer. Virgil. Æneidos*, b. iv.

But, for excuse hereof, somewhat to salue a *festry* matter, yee tel vs a longe tedious tale, without heade, or foote
Jewell. Defence, p. [illegible]

One day as he was searching of their wounds,
He found that they had *festred* privily:
And rankling inward with unruly stounds,
The inner parts now gan to putrify,
That quite they seem'd past help of surgery.
Spenser. Faerie Queene, b. vi. c. 6.

Now many a wounded Briton feels the rage
Of missive fires that *fester* in each limb,
Which dire revenge alone has pow'r t' assuage,
Revenge makes danger dreadless seem.
Congreve. To the King. On the Taking of Namur.

Yet since he learn'd to wing th' unerring dart,
Much cause has man to curse his fatal art:
But most have I, the sun has wheel'd his round
Since first I felt the deadly *festering* wound
Yet, yet, I fondly, madly, wish to burn,
Abjure indifference, and at comfort spurn.
Granger. Tibullus, b. ii. El. 3.

If your peace be nothing more than a sullen pause from arms, if their quiet be nothing but the meditation of revenge, where smitten pride smarting from its wounds, *festers* into new rancour, neither the art of Henry VIII. nor its handmaid of this reign, will answer any wise end of policy or justice.—*Burke. Letter to the Sheriffs of Bristol.*

FE'STINATE. } Lat. *Festinare*, *festim* sive
FE'STINATELY. } *fertim* progredi; hoc est,
FESTINA'TION. } *fertis* sive *densis* gressibus, (Vossius;) to proceed with thick or close steps; with steps *closely*, *quickly* following. And thus—Quick, hasty, speedy.

Aduice the Duke where you are going, to a most *festinate* preparation: we are bound to the like.
Shakespeare. Lear, Act iii. sc. 7.

Take this key, giue enlargement to the swaine, bring him *festinatly* hither.—*Id. Love's Labour Lost*, Act iii. sc. 1.

Syn. But sweet Frank, when shall my father
Security present me?
Quick. With all *festination.*
Chapman. Eastward Hoe, Act ii. sc. 1.

FESTOON. Fr. *Feston*, (q.d.) sertum *festum* seu *festivum*, a *festal* or *festival* garland, (Skinner.) Generally, "a garland, bundle or border of fruits, and flowers; especially in graven or imbossed works," (Cotgrave.)

What adde much to the pleasure of the sight is that the vines, climbing to the summit of the trees, reach in *festoons* and fruitages from one tree to another planted at exact distances, forming a more delightful picture than painting can describe.—*Evelyn. Memoirs. Naples, Jan.* 1645.

Here is a vista, there the doors unfold,
Balconies here are ballustred with gold;
Then counts the rounds and ovals in the halls,
The *festoons*, friezes, and the astragals.
Dryden. The Art of Poetry.

But the most superb monument of his [Gibbon's] skill is a large chamber at Petworth, enriched from the ceiling, between the pictures, with *festoons* of flowers and dead game, &c. all in the highest perfection and preservation.
Walpole Anecdotes of Painting, &c. vol. iii. c. 2.

FE'STUE, or } Dut. *Vaese*; Fr. *Festu*, Lat.
FE'SCUE. } *Festuca*, a stalk or stem. "Fr.
FE'STUCINE. } *Festu*, a *feskue*; a straw, rush,
FESTU'COUS. } little stalk or stick, used for a *feskue*," Cotgrave.

A stalk or straw, and hence used for a wire or stick employed by schoolmasters in pointing out letters to children learning to read; also for the gnomon of a sun-dial, as in the quotation below from an old Play.

But I shall afterward anon lay it afore him agayne, and sette him to it with a *festue*, that he shal not say but he saw it.—*Sir T. More. Workes*, p. 1102.

And with thy golden *fescue*, plaidst upon
Thy hollow harp.—*Chapman. Homer. Hymne to Apollo.*

What advantage is it to be a man, over it is to be a boy at school, if we have only escaped the ferula, to come under the *fescue* of an imprimatur!—*Milton. Unlicens'd Printing.*

The *fescue* of the dial is upon the Christ-cross of noon.
Anonymous. The Puritan, Act IV. sc. 2.

Herein may be discovered a little insect of a *festucine* or pale green, resembling in all parts a locust, or what we call a grasshopper.—*Brown. Vulgar Errours*, b. v. c. 3.

But we speak of straws or *festuceous* divisions lightly drawn over with oyl, and so that it causeth no adhesion; or if we conceive any antipathy between oyl and amber, the doctrine is not true.—*Id. Ib.* b. ii. c. 5.

FET, i. e. *Feat*, (qv.)

For Jamys the gentel suggeth in hus bokes
That feith with oute *fet* ys feblere than nouht
And ded as a dore nayle.—*Piers Ploughman*, p. 22.

The Pope after certain communications, perceyuyng hym in all poyntes fyt for his purpose sent him anon into Germanye wyth hys ful auctorityе (as afore is specyfyed) to do hys false *fets* there, and to bryng that styffe necked people vnder hys wicked obedyence, whome they call the holy Christian beleue.—*Bale. English Votaries*, pt. i.

And told me, That the bottom clear,
Now laid with many a *fet*
Of seed pearl, ere she bath'd her there
Was known as black as jet.
Drayton. The Quest of Cynthia.

FETCH, *v.* } In old authors also written
FETCH, *n.* } *Fet*; A. S. *Feccan, fet-ian*; Dut.
FE'TCHER. } *Vat-en*, adducere, afferre, to
FE'TCHING, *n.* } bring or bear to.

Fetch, the noun, is applied to any thing *fetched*, or sought for, fraudulently. And thus, a deceitful trick or artifice.

To *fetch*, implies to go or send for, and bring or carry to, back to. And, generally,—

To draw or derive; to deduce, educe or produce; and thus, to effect, to perform, to reach, to arrive at, to attain, to acquire.

For in the farreste stude of Affric geandes while *fette*,
Thike stones for medycine, & in Yrlond hem sette.
R. Gloucester, p. 146.

Beke ther was non *fette*, ne non ther after fore,
Hubert his croice doun sette, & William theron suore.
R. Brunne, p 208.

And *fetcheth* away this frut some tyme byfore both myn eyen. *Piers Ploughman*, p. 306.

And thereupon the win was *fette* anon.
Chaucer. The Prologue, v. 821.

And right, this cursed ireus wretche
This knightes sone before him *fetche*.
Id. The Sompnoures Tale, v. 6746.

But yet amonge full pitouslie
She praied, that thei nolden dretche,
Hir husbond for to *fetche*
Forthwith hir fader eke also. *Gower. Con. A.* b. vii.

Thus fortune chaunged her copy in such wyse, that they *fetched* in on euery side and slew those that stoode in good hope and possibility of wynnyng theyr campe.
Goldinge. Cæsar, fol. 68.

Than he sayd to the two hurt Scottes, go your wayes, and say to your king, that Wyllyam of Montague hath thus passed through his hoost, and is goyng to *fetche* ayde of the King of Englonde.—*Berners. Froissart. Cron.* vol. I. c. 77.

He fell to perswading with the princes of Gallia, calling them backe one by one, and exhorting thē to tary still in the maine land, and putting them in feare it was done for some further *fetch* that Gallia was thus robbed of all her nobilitie at once.—*Goldinge. Cæsar*, fol. 112.

——— And now, thou threatst to force from me,
The fruit of my sweat, which the Greekes gave all, and though it be
(Compar'd with thy part, then snatcht up) nothing: nor ever is
At any sackt towne; but of fight (the *fetcher* in of this)
My hands have most share.—*Chapman. Homer. Iliad*, b. I.

First the kyng with her had not one penny, and for the *fetchyng* of her the Marquis of Suffolke demaunded a whole fiftene in open parliament.—*Hall. Hen. VI.* an. 18.

All hardy youth, from valiant fathers sprung,
Whom perfect honour he so highly taught,
That th' aged *fetch'd* examples from the young,
And hid the vain experience which they brought.
Davenant. Gondibert, b. I. c. 1.

Next, the word *politician* is not used to his maw, and thereupon he plays the most notorious hobby-horse, jesting and frisking in the luxury of his nonsence with such poor *fetches* to cog a laughter from us, that no antic hobnail at a morris, but is more handsomely facetious.
Milton. Colasterion.

How strange a rescue from the sackage of an enemy had that city, that by the leaders crying, back, back, when he wanted room for the *fetching* of his blow, to break a chain that hindered him, was by misapprehending the word, put back in a violent flight.—*Feltham*, pt. i. Res. 79.

This gentleman thinks he has a *fetch* for that; he subscribes not to the truth of every particular, but to the use only, and that "it contains nothing contrary to the word of God."—*Waterland. Works*, vol. ii. p. 243.

I will only add here, that I have not observed in any of his [Chaucer's] writings a single phrase or word, which has the least appearance of having been *fetched* by him from the south, with which I was so particularly pleased, both for the invention and the moral, that I cannot hinder myself from recommending it to the reader.
Tyrwhit. Chaucer, App. to Pref.

Those early wise men, who *fetched* their Philosophy from Egypt, brought it home in detached and independent placita; which was certainly as they found it.
Warburton. Divine Legation, b. iii. s. 4.

How they have done it—such as have a mind
To know their *fetches*, if they look, may find;
And smile thereat.—*Byrom. Critical Remarks on Horace.*

FE'TID. } Fr. *Fétide*; It. *Fetido*; Lat.
FE'TIDNESS. } *Fetidus*, from *Fatere*: and Vos-
FE'TOR. } sius thinks that it may, from the filthiness of a *fœtus*, be thence applied to any thing filthy or nasty.

Boyle (*Works*, ii. 236) has a marginal direction, "Way of taking off the *fetidness* from hartshorne, &c." but the word is not used in the text.

Filthy, nasty; having a foul smell or stench.

So they have set down likewise, that a rose set by garlick is sweeter: which likewise may be, because the more *fetide* juyce of the earth goeth into the garlick, and the more odorate into the rose.—*Bacon. Naturall Historie*, § 481.

Dogs (almost) onely of beasts delight in *fetide* odours, which sheweth there is somewhat in their sense of smell, differing from the smells of other beasts.—*Id. Ib.* § 853.

They having now a congruity only to such *fœtid* vehicles, may be no more able to abide the clear and lightsome ayr; then the bat or owl are able to bear the sun's noon-day beams.—*Glanvill. Pre-existence of Souls*, c. 14.

The *fœtor* whereof may discover itself by sweat and urine, as being unmasterable by the natural heat of man, not to be dulcified by concoction beyond an unsavory condition.
Brown. Vulgar Errours, b. iv. c. 10.

——— From Ethiopia's poison'd woods,
From stifled Cairo's filth, and *feted* fields
With locust-armies putrefying heap'd,
This great destroyer [the Plague] sprang.—*Thomson. Sum.*

When the symptoms are attended with a *fœtor* of any kind, either in the urine, mouth, breath, with drought, heat, hæmorrhage of the gums, or of any kind, such a disease will be cured by acescent substances, and none better than whey.
Arbuthnot. On Diet, c. 4.

We find amongst their [animals] secretions not only the most various but the most opposite properties, the most nutritious aliment, the deadliest poison, the sweetest perfumes, and the most *fœtid* odours.—*Paley. Nat. Theol.* c. 7.

And as is credibly related of some animals, by driving away their pursuers by an intolerable *fœtor*, or of blackening the water through which they are pursued.—*Id. Ib.* c. 19.

FETLOCK, in a horse, the joint of the leg and *foot*, which *locks* or fastens them together, (q. d.) *feetlocks*. Dr. T. H. thinks from the long locks of hair that grow there.

Yet this uneasy loop-hol'd goal,
In which ye'are hamper'd by the *fetlock*,
Cannot but put y' in mind of wedlock.—*Hudib.* pt. ii. c. 2.

White were the *fetlocks* of his feet before,
And on his front a snowy star he bore.
Dryden. Virgil. Æneid, b. v.

But first, out-spent with this long course,
The Cossack Prince rubb'd down his horse,
And made for him a leafy bed,
And smooth'd his *fetlocks* and his mane,
And slack'd his girth, and stripp'd his rein,
And joy'd to see how well he fed. *Byron. Mazeppa.*

FE'TTER, *v.* } A. S. *Feter-ian, ge-feterian*;
FE'TTER, *n.* } Dut. *veteren*, compedire, (q.d.)
FE'TTERING, *n.* } *footer, feeter*, as the Lat. *Pedica*, a *pedibus*. See ENFETTER.
FE'TTERLESS. } To bind or fasten the *feet*;
FE'TTERLOCK. } generally, to bind, fasten or enslave.

He did tham *fetire* wele, streitly & right hard
& sent tham to Carlele vnto Kyng Edward.
R. Brunne, p. 327.

Ich viseted nevē feble man, ne *fetered* man in prisone.
Piers Ploughman, p. 111.

And forth is ladde this woful yong knight
Unto the countre of King Minos full of might,
And in a prison *fettred* fast is he.
Chaucer. Legend of Ariadne.

For shortly for to say, this Palamon
Perpetually is damned to prison
In chaines and in *fetters* to ben ded.
Id. The Knightes Tale, v. 1343.

Being willed to say his minde, when silence was made and his bondes losed, he [Emmenes] stretched forthe his hand *fettered* as he was, and shewed it them saying.
Goldyng. Justine, fol. 74.

And therefore he made a chayne or *fetters* of wood and put them about his necke, and prophesied agayne, and preached that they should be taken prisoners & led captiue into Babilon.—*Frith. Workes*, p. 107.

Some act of Love's bound to rehearse
I thought to bind him in my verse
Which when he felt, away, (quoth he)
Can Poets hope to *fetter* me?
B. Jonson. Why I write not of Love.

Where wilt thou appeal? power of the courts below
Flows from the first main head, and these can throw
Thee, if they suck thee in, to misery,
To *fetters*, halters. *Donne*, Sat. 5.

Well, this disguise doth yet afford me that
Which kings do seldom hear, or great men use,
Free speech: and though my state's usurped,
Yet this affected strain gives me a tongue,
As *fetterless* as is an Emperor's.
Marston. The Malcontent, Act I. sc. 4

And truly, when they are ballanced together, this order seemeth more an infranchising, than a *fettering* of our nature, which without it seemeth rather bound, then free in revenge, such is the dominion of our irritated passions.
Montaigne. Devoute Essayes, pt. ii. Treat. 15. s. 1.

The said Edmund of Langley [Duke of York] bare also for an impresa a faulcon in a *fetter-locke*, implying that hee was *locked* up from all hope and possibility of the kingdome, when his brethren began to aspire thereunto.
Camden. Remaines. Impreses.

If he call rogue and rascal from a garret,
He means you no more mischief than a parrot:
The words for friend and foe alike were made,
To *fetter* them in verse is all his trade.
Dryden. Absalom & Achitophel.

How shall I welcome thee to this sad place?
How speak to thee the words of joy and transport?
How run into thy arms with held by *fetters*;
Or take thee into mine, while I'm thus manacled
And pinion'd like a thief or murderer?
Congreve. The Mourning Bride, Act III

The frequent contemplation of this world, with the grace of God (always at hand to assist the honest endeavours of men,) at least enable them to break their *fetters*, recover their liberty, and return again into one fold, under one shepherd, Jesus Christ the righteous.
Warburton. Works, vol. x. Ser. 33.

At last men came to set me free,
I ask'd not why, and reck'd not where,
It was at length the same to me,
Fetter'd or *fetterless* to be,
I learn'd to love despair.—*Byron. Prisoner of Chillon.*

FE'TTLE. To set or go about any thing, to dress or prepare, (Ray.) *Fettle* may perhaps be considered as a diminutive of *Fit*, or *feat*, (qv.)

Mr. Brocket says, that *Fettle* is used by Ascham in his *Toxophilus* as a noun.

The sturdy ploughman doth the soldier see
All scarfed with pride colours to the knee,
Whom Indian pillage hath made fortunate;
And now he gins to loath his former state:
Now doth he inly scorne his Kendall greene,
And his patcht cockers, now despised beene,
Nor list he now go whistling to the carre,
But sells his teme and *fetleth* to the warre.
Bp. Hall, b. iv. Sat. 6.

When you [the footman] know your master is most busy in company, come in, and pretend to *fettle* about the room; and if he chides, say, you thought he rang the bell.
Swift. Directions to Servants, c. 3.

FEUD. A. S. *Fæhth*; Dut. *Veete, veede*; Ger. *Fede*. Spelman says, A. S. *Fehth*, inimicitia, a *Fah*; Ang. *Foe*; hostis, inimicus; and *Foe*, qv. (any one *hated*,) past part. of *fian*, to hate.

Hatred, enmity; hostility, quarrel.

Thus is all inuerted, many kings, and few subjects: none now in this vncertaintie paying their accustomed tenths, intending rather mutuall *feuds* and battels betwixt their seuerall tribes and kindreds, then common fidelitie and allegiance.—*Purchas. Pilgrimage*, b. vi. c. 2. s. 3.

Crowes and owles are at mortall *feaud* one with another.
Holland. Plinie, b. x. c. 74.

Be veil'd the savage reigns when kindred rage
The numerous once Plantagenets devour'd,
The race to vengeance vow'd! and when oppress'd
By private *feuds*, almost extinguish'd lay
My quivering flame. *Thomson. Liberty*, pt. iv.

Yet oft-times in his maddest mirthful mood
Strange pangs would flash along Childe Harold's brow,
As if the memory of some deadly *feud*,
Or disappointed passion lurk'd below.
Byron. Childe Harold's Pilgrimage, c. 1.

FEU'D, or FEOD. FEU'DAL. FEU'DALITY. FEU'DARY, *adj.* FEU'DARY, *n.* FEU'DATARY, or FEU'DATORY. FEU'DIST. } See FEE, and FEOFF. And see the quotations from Spelman, and Blackstone, *infra*. That with which any one is *feoffed* or *enfeoffed*; any thing granted by one and held by another upon oath or pledge of *fealty* or *fidelity*.

Also he delyuered vnto them olde auncyent wrytynges sealyd with the sealys of the Kynge of Scottys, and of dyuerse lordys of that lande, both spyrytuell and temporall with many other chartyrs and patentes, by the whiche the Kynges of Scottis obligid theym to be *feodaryes* vnto the crowne of Englande.—*Fabyan*, vol. ii. an. 1327.

As certaine of the lords and barons were busie to choose the said Ludowike for their king, the Pope sent thither one Gualo, the Cardinall of Saint Martin, to staie those rash and cruell attempts, charging the French king upon his allegiance, that he with all power possible should fauour, maintaine, and defend King John of England, his *feudarie* or tenant.—*Fox. Martyrs*, p 230. *The English Nobility against King John.*

But before the releasament thereof, first he was miserablie compelled (as hath beene declared) to giue ouer both his crowne & scepter to that Antichrist of Rome for the space of flue daies, & his client, vassale, *feudarie*, & tenant to receive againe of him at the hands of another Cardinal.
Id. Ib. p. 230. *King John resigneth his crown to the Pope.*

A *feud* is a right which the vassal hath in land, or some immoveable thing of his lord's, to use the same and take the profits thereof hereditarily: rendering unto his lord such *feodal* duties and services as belong to military tenure the mere propriety of the soil always remaining unto the lord.—*Spelman. Feuds & Tenures*, c. 1.

And what greater dividing than by a pernicious and hostile peace, to disalliege a whole *feudary* kingdom from the ancient dominion of England.
Milton. On the Articles of Peace with the Irish.

Yea our owne King John being a *feudatory* to the King of France, was by Philip the French king in a full parliament there (during his absence in England) arraigned, condemned to death, and deposed from his crowne by the sentence of his peeres, for murthering of his nephew Arthur, (then subject of France) with his owne handes.
Prynne. Treachery and Disloyalty, &c. pt iv. p. 13.

The one as he was Duke of Burgandy, the other of Bavaria, both which countries are *feudatory* to the empire.
Howell, b i. Let. 14. s. 2.

But one thing I am persuaded of, that no King of Spain, nor Bishop of Rome, shall umpire, or promote any beneficiary, or *feodatory* king, in they designed to do, even when the Scots Queen lived, whom they pretended to cherish.
Bacon. Observations on a Libel.

I call it, as the *feudists* do, *jus utendi prædio alieno; a right to use another man's land*, not a property in it.
Spelman. Feuds & Tenures, c. 2.

I shall only request of him, and of the other gentlemen of the city's council, to show me the opinion of one learned man of this kingdom, or any other nation, deliberately delivered upon the question, that *feodatory* and subordinate governments cannot, for any cause whatsoever, be forfeited or resumed.
State Trials. The King and the City of London, an. 1682.

It [the constitution of *feuds*] was brought by them from their own countries, and continued in their respective colonies, as the most likely means to secure their new acquisitions; and to that end, large districts or parcels of land were allotted by the conquering general to the superior officers of the army, and by them dealt out again in smaller parcels or allotments to the inferior officers and most deserving soldiers. These allotments were called *fœda*, *feuds*, fiefs, or fees; which last appellation in the northern languages signifies a conditional stipend or reward.
Blackstone. Commentaries, b. ii. c. 4.

The grand and fundamental maxim of all *feodal* tenure is this, that all lands were originally granted out by the sovereign, and are therefore holden, either mediately or immediately, of the crown.—*Id. Ib.*

Accordingly, we are indebted to this act of his [Cromwell] for the preservation of our laws, which some senseless assertors of the rights of men were then on the point of entirely erasing, as relickes of *feudality* and barbarism.
Burke. Letter to a Member of the National Assembly.

The granter was called the proprietor, or lord; being he who retained the dominion or ultimate property of the *feud* or fee; and the grantee, who had only the use and possession, according to the terms of the grant, was stiled the *feudatory* or vasal, which was only another name for the tenant or holder of the lands.—*Blackstone. Com.* b. ii. c. 4.

The Greeks, the Romans, the Britons, the Saxons, and even originally the *feudists* divided the lands equally; some among all the children at large; some among the males only.
Id. Ib. b. ii. c. 14.

FE'VER, *v.* FE'VER, *n.* FE'VERISH. FE'VERISHNESS. FE'VEROUS. FE'VEROUSNESS. FE'VEROUSLY. } Fr. *Fiebure*; It. *Febbre*; Lat. *Febris*, a *fervendo*, (*ferveo*, *ferbeo*, *ferbis*, by transposition *febris*,) quia *calida* sit totius corporis *intemperies*, (Vossius.) A hot distemperature of the whole body.

——— And God on hem sendeth
Feeveres other foulet hyveles.—*Piers Ploukman*, p. 42.

And some thou saidest haue a blaunch *feuere*
And praidest God, they should neuer keuere
Chaucer. Troilus, b. ii.

A *feuer* it [jelousie] is cotidian,
Whiche euery daie wol come aboute,
Whete so a man be in or oute.—*Gower. Con. A.* b. v.

Notwithstandynge vnnaturall or supernaturall heate destroyeth appetite, and corrupteth digestyon, as it appeare in *feuere*.—*Sir T. Elyot. The Castel of Helth*, b. ii.

And *feuerlike* I feede my fancie still,
With such repast, as most empaires my health;
Which *feuer* first I caught by wanton wyll
When coles of kind did stirre my blood by stealth.
Gascoigne. Flowers. The Passion of a Louer.

What a monster man is, in his inebriations, a swimming eye, a face both roast and sod, a temulentive tongue, clammed to the roof and gummes; a drumming ear, a *feaboured* body, a boyling stomach.—*Feltham*, pt i. Res. 54.

My virgin thoughts are innocent and meek,
As in chaste blushes sitting on my cheek:
As in a *fever* I do shiver yet,
Since first my pen was to the paper set.
Drayton. The Lady Geraldine, to the Earl of Surrey.

Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aëreal Spirits live insphered
In regions mild of calm and serene air,
Above the smoke and stir of this dim spot,
Which men call earth; and, with low-thoughted care
Confin'd and pestered in this pinfold here,
Strive to keep up a frail and *feverish* being.
Milton. Comus.

And now of late came tributary kings,
Bringing him nothing but new fears from th' east,
With which his *fev'rous* cares their cold increased
Crashaw. Steps to the Temple.

As in our bodies the members diseased and in pain draw humours continually unto them, and all the corruption of the parts neare unto them flow thither; even so, the tongue of a babling fellow, being never without an inflamation and a *feverous* pulse, draweth always and gathereth to it one secret and hidden thing or other.—*Holland. Plutarch*, p. 160.

Nor [couldst thou] by the eye's water know a malady
Desperately hot, or raging feverously.—*Donne*, Elegy 7.

A rage of pleasures madden'd every breast,
Down to the lowest lees the ferment ran:
To his licentious wish each must be blest,
With joy be *fevered*; snatch it as he can.
Thomson. Castle of Indolence, c. 2.

To conclude all; if the body politic have any analogy to the natural, in my weak judgment, an act of oblivion were as necessary in a hot distempered state, as an opiate would be in a raging *fever*.—*Dryden. Absalom & Achitophel*, Pref.

How pleasant is't, beneath the twisted arch
Of a retreating bower, in mid-day's reign
To ply the sweet carouse, remote from noise,
Secur'd of *feverish* heats. *J. Philips. Cider*, b. ii.

Satiety, perpetual disgust, and *feverishness* of desire, attend those who passionately study pleasure.
Shaftesbury. Enquiry concerning Virtue.

My old Lady Phelips is a constant water-drinker, and it hath preserved her (as she conceives) from a resort of *feverous* heats in her stomach.—*Boyle. Works*, vol. vi. p. 386.

——— Lay me reclined,
Beneath the spreading tamarind that shakes,
Fann'd by the breeze, its *fever-cooling* fruit.
Thomson. Summer.

Hark! from yon hall as headlong waste purveys,
What Bacchanalian revels loud resound,
With festive fires the midnight windows blaze,
And *fever'd* tumult reels his giddy round.
Mickle. Sacred to the Heirs of Radnor Castle.

Reclin'd and *feverish* in the bath
He, when the hunter's sport was up,
But little deem'd a brother's wrath
To quench his thirst had such a cup.
Byron. The Bride of Abydos, c. 2.

——— O! what a wretch is he
Whose *fev'rous* life, devoted to the gloom
Of superstition, feels the incessant throb
Of ghastly panic. *Smollett. The Regicide*, Act v. sc. 1.

FEU'ILLAGE, i. e. *foliage*, (qv.)

I have done Homer's head, shadowed and heightened carefully; and I enclose the outline of the same size, that you may determine whether you would have it so large, or reduced to make room for *feuillage* or laurel round the oval, or about the square of the busto.
Pope. Mr. Jervas to Mr. Pope.

FEU'ILLEMORT. Fr. *Feuille*, and *mort*, a dead leaf.

So to make a countryman understand what *feuillemorte* colour signifies, it may suffice to tell him, 'tis the colour of *withered leaves* falling in Autumn.
Locke. Of Hum. Underst. b. iii. c. 11. s. 14.

FEU'TER. Mr. Todd says, "Made his spear ready." The phrase is in the *Romance of King Arthur*, folio edition, without date, sig. H 1, "They *feutred* their speares." Old Fr. *Feutrer*. See FETTLE.

All which when Blandamour from end to end
Beheld, he woxe therewith displeased sore,
And thought in mind it shortly to amend;
His speare he *feutred*, and at him it bore;
But with no better fortune, then the rest afore.
Spenser. Faerie Queene, b. iv. c. 4.

FEU'TERER. A dog keeper; from the Fr. *Vautrier*, or *vautrier*; one that leads a lime-hound or grey-hound to the chase, (Whalley.) Cotgrave calls the Fr. *Vautre*, a mungrel between a hound and a mastiffe. And see Menage, *Le Orig. della Lin. Italiana*, in v. *Veltro*, and Du Cange, in v. *Canis Veltrus*.

When these Pharisaicall foxe *feuterers* commande the therfore to worship ymages, or to crepe to crosse.
Joye. Exposicion of Daniel, c 3

——— A *feuterer*
To such a nasty fellow, a robb'd thing
Of all delights youth looks for.
Beaum. & Fletch. The Woman's Prize, Act ii. sc. 1.

——— If you will be
An honest yeoman *feuterer*, feed us first,
And walk us after.
Hil. Yeoman-feuterer!
Such another word to your governer and you go
Supperless to bed for't.
Massinger. The Picture, Act v. sc. 1.

Car. Faith, spending my metall in this reeling world (here and there) as the sway of my affection carries me, and perhaps stumble upon a *yeoman-pheuterer*, as I doe now.
B. Jonson. Every Man out of his Humour, Act ii. sc. 1.

FEW. FE'WNESS. } Goth. *Fauai*; A. S. *Fea*, *feawa*, and *feawnesse*; in which Junius thinks that traces of the Gr. Παυρος, pauci, are manifest; ρ (ut sæpe) omitted. Sw. *Fac.* Mr. Tooke has produced from G. Douglas the expression (unusual enough to modern ears) "Ane *few menye*," i. e. *many*; to show that *few* and *many* are not (as is generally supposed) in meaning opposite terms and contraries; "*many* means mixed or associated, (for that is the effect of mixing,) *subaud. Company*, or any uncertain and unspecified *number* of things." And *few*, must restrict or restrain, confine or limit this number, in the repetition of unity. And thus to denote—
Confined, limited, narrowed, small, minute; in number or quantity.

So faste he slowe of this men, and to gronde caste,
That the kyng with a *fewe* men hymself flew at the laste.
R. Gloucester, p. 18.

How streit is the gate and the way narrowe that ledyth to lyf, and ther ben *fewe* that fyndon it.—*Wiclif. Matt.* c. 7.

But strayt is ye gate, and narowe is the way which leadeth vnto life: And *fewe* there be that find it.
Bible, 1551. *Matt.* c. 7.

A *fewe* termes coude he, two or three
That he had lerned out of some decree.
Chaucer. The Prologue, v. 641.

If I may gripe a riche man
I shall so pul him, if I can
That he shall in a *fewe* stoundes
Lese all his markes and his pounds.—*Id. Rom. of the R.*

And that by wordes but a *fewe*
I shall by reason proue and shewe.—*Gower. Con. A.* b. ii.

She [Hope] alway smyl'd, and in her hand did hold
An holy-water-sprinkle, dipt in deaw,
With which she sprinkled fauours manifold,
On whom she list, and did great liking shew;
Great liking vnto many, but true loue to *fewe*.
Spenser. Faerie Queene, b. iii. c. 12.

Dispersed love grows weake, and *fewness* of objects vseth to unite affections. If but two brothers be left alive of many, they think that the loue of all the rest should survive in them.—*Bp. Hall. Cont. Cain & Abel.*

Exe. Doe not beleeue it, *fewness* and truth, 'tis thus.
Shakespeare. Measure for Measure, Act i. sc. 5.

Of all we read, the sacred writ is best;
Where great truths are in *fewest* words exprest.
Waller. The Fear of God, c. 2.

Yet these, by reason of their *fewness*, I could not distinguish from the numbers of the rest, with whom they are embodied in one common name.
Dryden. The Hind and the Panther, Pref.

As to *fewness* of the executions, and the good effects of that policy, I cannot, for my own part, entertain the slightest doubt.—*Burke. Letter to the Lord Chancellor*, in 1780.

FE'WELL, *n.* } Skinner says, Esca, seu
FU'ELLED. } pabulum ignis, q.d. Lat. *Focale*; Fr. *Feu*;—and (Menage)
FU'ELLER. } the Fr. *Feu*, fire, from the Lat. *Focus*; as *jeu* from *jocus*, *lieu* or *lieu* from *locus*.

That which fireth or burneth, which kindleth fire; which inflameth, which continueth fire or flame.

The 21 day we departed from Ordowil aforesayd, trauelling for the most part ouer mountaines all in the night season, and resting in the day, being destitute of wood, and therefore were forced to vse for *fewell* the dung of horses & camels, which we bought deare of the pasturing people.
Hackluyt. Voyages, vol. i. p. 348.

It happened vnto hym also (as it cannot otherwyse be) that many of his souldiers which were gone abrode into the woodes to fetch *fewel* & timber, were cut shorte by the sodeyne approche of the ennemyes horsmen.
Goldinge. Cæsar, p. 132.

One with great bellowes gathered filling aire,
And with forc't wind the *fewell* did inflame,
Another did the dying bronds repayre
With iron tongues.—*Spenser. Faerie Queene*, b. ii. c. 7.

Love's *fuellers*, and the rightest company
Of players, which upon the world's stage be,
Will quickly know thee!—*Donne. Elegie on his Mistris.*

If the passions be raging and tumultuous and constantly *fuelled*, nothing less than he who has the hearts of men in his hand can settle and quiet such tumultuous, overbearing hurricanes in the mind, and animal oeconomy.
Cheyne. On Health, c. 6.

But first the *fuel'd* chimney blazes wide;
The tankards foam; and the strong table groans
Beneath the smoking sirloin, stretch'd immense
From side to side. *Thomson. Autumn.*

So it [a huge image of wood, called Darvel Gratheren] was ordered to be brought to London, where it served for *fewel* to burn Friar Forrest.—*Burnet. Hist. of Reformation*, (1538.)

To retain fire unconsum'd, Sir H. Plate hath obliged the *fuellier*.—*Boyle. Works*, vol. iv. p. 420.

—— Hard-faring race,
They pick their *fuel* out of ev'ry hedge,
Which kindled with dry leaves, just saves unquench'd
The spark of life. *Cowper. Task*, b. i.

FE'WMET. See FUMET.

FEY, or } I. e. *Faith*.
FAY. }

I haue be negligent in good *fey*,
To chastize him. *Chaucer. Rom. of the Rose.*

FEY, *v.* This seems to be the same word as *fag*, (*g* softened into *y*.) See TO FAG.

To *fey* a ditch, is to work hard at it, and thus, to cleanse or empty it

Such muddy deep ditches, and pits in the field,
That all a dry summer no water will yield;
By *feying* and casting that mud upon heaps,
Commodities many that husbandman reaps.
Tusser. June's Husbandry.

FI'ANCE, *v.* } Fr. *Fiancer*, (*fidem* dare.) See
FI'ANCE, *n.* } TO AFFIANCE.

To give, place or repose, *faith*, trust or credit; to trust, credit or rely upon; to bind or pledge to the *faithful* performance of; particularly, the marriage contract; to betroth.

—— She is Fortune verely
In whom no man should *affy*,
Nor in her yefts haue *fiaunce*,
She is so full of variaunce.—*Chaucer. Rom. of the Rose.*

And they had with theym theyr younge sonne, who hadde *fyaunced* the vere before Mary, doughter to the Duke of Berrey.—*Berners. Froissart. Cronycle*, vol. ii. c. 123.

Howbeit, the Frenchemen sayd, it coulde nat be doone shortly because the lady was so yonge, and also she was *fyanced* to the Duke of Bretayn's eldest son.—*Id. Ib.* c. 203.

FIAT. Lat. *Fiat*, imperative of *Fieri*, to be done.

Spenser writes *Fiaunt*, to rhyme with *graunt*.

Let it be, or be it, *done*. Applied to—

An order, command, decree, (sc.) that something be done.

Nought suffered he the ape to give or *graunt*,
But through his hand alone must passe the *fiaunt*.
Spenser. Mother Hubberd's Tale.

What wealth in souls that soar, dive, range around,
Disdaining limit, or from place, or time;
And hear at once, in thought extensive, hear
Th' Almighty *fiat* and the trumpet sound!
Young. The Complaint, Night 6.

FIB, *v.* } Skinner says *Fibby*, a diminutive of
FIB, *n.* } *fable*, from the Lat. *Fabula*.

To *fib*, though common enough in speech, is not so in writing.

To tell falsities or falsehoods, to speak falsely, to lie.

Who shames a scribbler? Break one cobweb through,
He spins the slight, self pleasing thread anew:
Destroy his *fib* or sophistry, in vain,
The creature's at his dirty work again.
Pope. Prologue to the Satires.

How smooth, persuasive, plausible, and glib,
From holy lips is dropp'd the specious *fib*!
Which whisper'd slily, in its dark career
Assails with art the unsuspecting ear.
Criticisms on the Rolliad, pt. ii. *The Lyars.*

FI'BRE. } Fr. *Fibres*; It. and Sp. *Fibra*;
FI'BRIL. } Lat. *Fibra*. A finio, *fiber*, extremus.
FI'BROUS. } (Scaliger, in *Varr.* lib. iv.) And Vossius thinks that *fibres* originally denoted—rei cujusque extremitates, and then more especially applied to the liver and to plants. As the—

"Fr. *Fibres*,—the small strings or hair-like threads of roots; also, the *fibers* or threads, or strings of muscles and veins," (Cotgrave.)

He observes God in the colour of every flower, in every *fibre* of a plant, in every particle of an insect, in every drop of dew.—*Glanvill*, Ess. 4.

Whereas to apply Christ, is not simply to take him into thy thoughts only, and to think thus and thus barely of him, but to strike forth a sprig or *fibre* from every faculty into him, to be rooted in him, to draw nourishment from him, to digest him, to give up thy soul to him, and to be one with him. *John*, xi. 56.—*Goodwin. Works*, vol. iv pt. ii. p. 65.

There are of roots, bulbous roots, *fibrous* roots and hirsute roots. In the *fibrous* the sap delighteth more in the earth, and therefore putteth downward.
Bacon. Naturall Historie, § 616.

Pull in his eye the weapon chanc'd to fall,
And from the *fibres* scoop'd the rooted ball,
Drove through the neck and hurl'd him to the plain.
Pope. Homer. Iliad, b. xiv.

I saw Petræus' arms employ'd around
A well grown oak, to root it from the ground.
This way, and that, he wrench'd the *fibrous* bands;
The trunk was like a sapling, in his hands,
And still obey'd the bent.—*Dryden. Ovid. Met.* b. xii.

The muscles consist of a number of *fibres*, and each *fibre* of an incredible number of *fibrils* bound together, and divided into little cells.—*Cheyne. Phil. Principles.*

—— Each frail *fibre* of her brain
(As bow-strings, when relax'd by rain,
The erring arrow lanch aside)
Sent forth her thoughts all wild and wide.
Byron. Parisina, s. 14.

Hence fermentation, hence prolific power,
And hence the *fibrous* roots in quest of food,
Find unobstructed entrance, room to spread,
And richer juices feed the swelling shoots.
Dodsley. Agriculture, c. 2.

FI'CKLE. } Perhaps, says Skinner, from
FI'CKLENESS. } the Lat. *Facilis*, i. e. one who
FI'CKLY. } easily or *fickly*, and for weak reasons, changes his opinion. The A. S. is *Ficol*, which may be from A. S. *Wicel-ian*; Dut. *Wugghelen*, vacillare; Sw. *Fjaecker*, huc illuc vagari; to ramble this way and that.

Varying, changing, unsteady, inconstant; wavering, irresolute.

Ofte thing that is *fikeled* to worse ende ys brogt.
R. Gloucester, p. 36.

Heo no kouthe of no *fikelyng*, and ne onswerede not so.
Id. p. 30.

Alle the Norreis, that had bien so *fikelle*,
Pes forto haue thei glosed him fulle mykelle.
R. Brunne, p. 34.

The right lawes did he loke for fals men & *fikelle*.
Id. p. 36.

On favel was hure fader, that hath a *fykel* tonge
And scilde soth seith.—*Piers Ploughman*, p. 25.

Thy loue, thy lande, and all thy gentilnes
I compted small in my prosperitie,
So effated I was in wantonnesse
And clambe vpon the *fickell* whele so hie.
Chaucer. The Complaint of Creseide.

I maruile what hath moued the *fyckle* heades of our doctours, so earnestly to mayntayne a matter by their doctrin, of so moch mischefe.—*Bale. Apology*, Pref. fol. 13.

And this lourneing fro place to place, was not the disease of *fickelnesse* or of vnstablenesse: but it was the earnest affeccion to doe good vnto al men.—*Udal. Luke*, c. 5.

Which makes me loath this state of life so tickle,
And love of things so vain to cast away;
Whose flowring pride, so fading and so *fickle*,
Short Time shall soon cut down with his consuming sickle.
Spenser. Faerie Queene. Of Mutabilitie, c. 8.

It will concern the multitude, though courted here, to take heed how they seek to hide or colour their own *fickleness* and instabilite with a bad repentance of their well-doing, and their fidelity to thy better cause, to which at first so cheerfully and conscienciously they join'd themselves.
Milton. Answer to Eikon Basilike.

Thus winter fixes the unstable sea,
And teaches restless water constancy,
Which, under the warm influence of bright days,
The *fickle* motion of each blast obeys.
Halifax. On the Death of Charles II.

And when this *fickleness* was laid to his [Raphael] charge, he excused himself, that what he wrote before, he wrote *ex alterius mente*, and *ad ingenii exercitationem*.
Strype. Memorials. Hen. VIII. an. 1532.

Keep up that spirit still, and do not now
Like a young wasteful heir, mortgage the hopes
Of God like majesty, on bankrupt terms,
To raise a present pow'r, that's *fickly* held
By the frail tenure of the people's will.
Southern. The Spartan Dame, Act i. sc. 1.

—— Fancy now no more
Wantons on *fickle* pinion through the skies;
But fix'd in aim and conscious of her power,
Aloft from cause to cause exults to rise,
Creation's blended stores arranging as she flies.
Beattie. The Minstrel, b. ii.

When he [Lucas] came to the English, he painted a naked man with cloth of different sorts lying by him, and a pair of sheers, as a satire on our *fickleness* in fashions.
Walpole. Anecdotes of Painting, vol. i. c. 7.

The one was fire and *fickleness*, a child
Most mutable in wishes, but in mind
A wit as various,—gay, grave, sage, or wild,—
Historian, bard, philosopher, combin'd.
Byron. Childe Harold's Pilgrimage, c. 3

FI'CTION. } Fr. *Fiction*; It. *Fizione*;
FI'CTIOUS. } Sp. *Ficcion*, from the Lat.
FICTI'TIOUS. } *Fingere*, *fictum*. See FRIGN.
FICTI'TIOUSLY. } A portraiture or image,
FICTI'TIOUSNESS. } (sc.) of a likeness or re-
FI'CTIVE. } semblance: an invention or
FI'CTILE. } pretence (of a likeness or resemblance,) and thus, a dissimulation, a giving or displaying of a false appearance, a false colouring.

Fictile,—Lat. *Fictilis*, made, worked, manufactured (a *figulo*) by the potter.

Men say they haue prescriptions
Against the spiritual contradictions
Accompting them as *fictions*.
Skelton. The Boke of Colin Clout.

And so *fictile* earth is more fragile than crude earth, and dry wood than green.—*Bacon. Naturall Historie*, s. 641.

There Persian Magi stand; for wisdom prais'd;
Long since wise statesmen, now magicians thought;
Altars and arts are soon to *fiction* rais'd,
And both would have, that miracles are wrought
Davenant. Gondibert, b. ii. c. 5.

Among other tenents of the first times, they hold the ten Sibylls to be *fictitious* and fabulous, and no better than Urganda, or the Lady of the Lake, or such doting bedlams.
Howell, b. iv. Let. 43.

Beside these pieces *fictitiously* set down, and having no copy in nature; they had many unquestionably drawn, of inconsequent signification, nor naturally verifying their intention.—*Brown. Vulgar Errours*, b. v. c. 20.

And therefore to those things whose grounds were very true,
Though naked yet and bare (not having to content
The wayward curious ear) gave *fictive* ornament.
Drayton. Poly-Olbion, s. 6.

The *fiction* pleas'd: our generous train complies,
Nor fraud mistrusts in virtue's fair disguise.
The work she ply'd; but, studious of delay,
Each following night revers'd the toils of day.
Pope. Homer. Odyssey, b. xxiv.

With fancied rules and arbitrary laws
Matter and motion he [Man] restraines;
And studied lines and *fictious* circles draws.
Prior. An Ode, 1658.

Mem. See where the master villain stands! Unmov'd
And harden'd in impiety, he laughs
At the *fictitious* justice of the Gods,
And thinks their thunder has not wings to reach him
Rowe. The Ambitious Step-Mother, Act iii.

Under the title of lyars, are primarily comprehended all idolaters, that is, all who pay religious worship where it is not due; applying themselves to false and imaginary objects, whether they be *fictitious* Gods or *fictitious* Mediators.
Clarke, vol. ii. Ser. 122.

The letters ascribed, *fictitiously* I believe, to Sir Thomas Fitzosborne, are rather verbose, and in the composition too elaborate, but in other respects of very considerable merit.
Beattie. Elements of Moral Science, pt. iv. c. 1. s. 4.

Thus, some make Comedy a representation of mean, and others of bad men: some think that its essence consists in the unimportance, others in the *fictitiousness* of the transaction.—*Rambler*, No. 125.

FI'DDLE, *v.* FI'DDLE, *n.* FI'DDLER. FI'DDLING, *n.* } A. S. *Fithele, fidicula; fitheler, fidicen*; Dut. *Ved-ele*; Ger. *Fidel*; Sw. *Fidel*; a musical instrument, *fidibus* tensum. The Lat. *Fidicula* and Ger. *Fidel* are both also applied to an instrument (ex nervis) of torture. Ihre thinks that this instrument and the name of it were both of northern origin; and suggests the Goth. and Island. word *Fidra*, also written *Fidla*, and *fitla*, as the parent root.

To use, to play upon, a *fiddle*; (met.) to play, to trifle, to act triflingly, inefficiently.

Fiddle faddle,—i. e. *fiddle fiddle*, an augmentative or emphatic repetition.

For him was lever han at his beddes hed
A twenty bokes, clothed in black or red,
Of Aristotle, and his Philosophie,
Than robes riche, or *fidel*, or sautrie
Chaucer. Prologue, v. 298.

And Dauid and al the house of Israel played before the Lord with all maner instrumentes of fyrre woode, wyth harpes, psalteries, timberelles, *fyddelles* and symbals.
Bible, 1551. 2 *Kinges*, c. 6.

The merye noyse of theym that play vpon harpes, lutes, and *fydeles*, shall no more be hearde in thē to the delyght of men.—*Bale. Image*, pt. iii.

Whether they be Jew or Greeke, free or bounde, friar or *fidler*.—*Barnes. Workes*, p. 244.

Ah syrs, wouldе ye haue the common people come to the Generall Councel? Whom meane ye, I praie you? Tinkers and tapsters, *fydlers* and pypers, such as your ministers be? Alas poore soules, what should they doo there? for there is no tinkinge nor tippling, no *fidlinge* nor pypinge.
Jewell. Defence, p. 600.

And certainly those degenerate arts and shifts whereby many counsilours and governors gaine both favour with their maisters, and estimation with the vulgar, deserve no better name than *fidling*; being things rather pleasing for the time, and gracefull to the professors themselves; then tending to the weale and advancement of the state, whiche they serve.
Bacon. On Learning, by G. Wats, b. viii. c. 3.

As her waist stands, she lookes like a new *fiddle*
The favorite Theorbo, (truth to tell ye,)
Whose neck and throat are deeper then the belly.
Corbet. Iter Boreale.

He sayes, "Sir can you spare me?" I said; "willingly." "Nay, sir, can you spare me a crowne?" Thankfully I Give it as a ransom; but as *fiddlers* still,
Though they be paid to be gone, yet needs will
Thrust one more jigge upon you; so did he
With his long complementall thanks vexe me.
Donne, Sat. 4.

—— Ye may as easely
Outrun a cloud, driven by a northern blast,
As *fiddle-faddle* so.—*Ford. The Broken Heart*, Act I. sc. 3.

And that sweet tilting war, with eyes and kisses,
Th' alarms of soft vows, and sighs, and *fiddle-faddle*,
Spoils all our trade.
Beaum. & Fletch. Humourous Lieutenant, Act i. sc. 1.

Others import yet nobler arts from France,
Teach kings to *fiddle*, and make senates dance.
Pope. The Dunciad b. iv.

Stiff in opinions, always in the wrong,
Was every thing by starts, and nothing long,
But, in the course of one revolving moon,
Was chymist, *fiddler*, statesman, and buffoon.
Dryden. Absolom & Achitophel.

Sometimes your hair you upwards furl,
Sometimes lay down in favourite curl
All must through twenty *fiddlings* pass,
Which none can teach you but your glass.
King. The Art of Love, pt. xii.

Is not this indeed the great work, the onely necessary matter, in comparison whereto all other occupations are mere trifling, or unprofitable *fiddling* aboute nothing.
Barrow, vol. i. Ser. 7.

And that somebody else would have been *fiddled* into it again, if a certain treasonable Jacobite tune had not been timely silenced by the unwearied pains and diligence of the administration.—*Chesterfield. Miscel. Common Sense*, 18.

Oh, laugh or mourn with me the rueful jest,
A Cossack'd huntsman, and a *fiddling* priest!
He from Italian songsters takes his cue:
Set Paul to music he shall quote him too.
Cowper. Progress of Error.

But there is a substitute [for dance] in this country, well known by the name of a hop. We all know the alarm which the very word inspires, and the sound of the *fiddle* calls forth a magistrate to dissolve the meeting.
Windham. Speech, April 18, 1800.

The *fiddlers* trembled as he look'd around,
For fear of some false note's detected flaw.
Byron. Beppo, a Venetian Story.

FIDE'LITY. FIDE'LE, *adj.* } Fr. *Fidélité*; It. *Fedeltà*; Sp. *Fidelidad*; Lat. *Fidelitas, fidelis, fides*; from *fidere*, and this from Gr. Πειθ-ειν, or ϝειθ-ειν, or from the Æol. Πιστις, for ϝιστις. The verb Πειθειν, ex origine significabat *ligare*, to bind; and Πιστις, *fides*, quæ nos persuadendo *ligat*: that which by persuasion binds or attaches. It is applied to—

An attachment or adherence to a bond or obligation, to any obligatory covenant, engagement or connexion; an observance of, a regard to, good *faith*.

We not only made his [Pole's] whole family of nought, but enhanced them to so high nobility and honour as they have been so long as they were true and *fidele* unto us.
Hen. VIII. to Sir T. Wyatt. March 10, an. 30.

And bad me bide till his abilitie,
Might better gwerdon my *fidelitie*.
Gascoigne. The Fruites of Warre.

Who presently, upon so good report,
Relying on his friends *fidelity*,
Conveys himself out of the French king's court
Under pretence to go to Britany.
Daniel. Civil War, b. i.

You knowe that none is admitted to anye degree here in Cambridge, but the same is first presented to the Vicechancelor, and to the Uniuersitie, by some one of that facultie, who giueth his *fidelitie* for them.
Whitgift. Defence, p. 137.

For he who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his *fidelity*; and that his loyalest affection and his hope waits on your proceedings.
Milton. Of Unlicensed Printing.

Verbal translations are always inelegant, because always destitute of beauty of idiom and language, for by their *fidelity* to an author's words, they become treacherous to his reputation.—*Grainger. Advertisement to Elegies of Tibullus.*

The sacrament of the supper is the oath of *fidelity*. Let us dispose ourselves for celebrating it, by taking a view of the rewards which await the faithful.—*Blair*, vol. ii. Ser. 9.

FIDGE, *v.* FI'DGET, *v.* FI'DGET, *n.* FI'DGETY. } The Sw. *Fika* is,—tendere aliquò, citato cursu ferri; but *fidge*, or *fig*, is probably the same word as *fag*, and *feague*, (qv.)

To be restlessly active; like an over-busy, over-labouring person; to have the quick, unsteady motion or action of such a person.

Where ha you ben *fidging* abrode, since your neele lost?
Gammer Gurton's Needle, Act i. sc. 4.

So at this booth, which we call Dublin,
Tim, thou'rt the Punch to stir up trouble in;
You wriggle, *fidge*, and make a rout,
Put all your brother puppets out.
Swift. Dialogue between Mad Mullinix & Timothy

Tim, with surprise and pleasure staring,
Ran to the glass, and then comparing
His own sweet figure with the print,
Distinguish'd every feature in't,
The twist, the squeeze, the rump, the *fidge* in all,
Just as they look'd in the original.
Id. Tim and the Fables.

The poker lost, poor Susan storm'd,
And all the rites of rage perform'd,
As scolding, crying, swearing, sweating,
Abusing, *fidgetting*, and fretting.—*Smart*, Fable 4.

Jesu Maria! Madam Bridget,
Why, what can the Viscountess mean!
(Cried the Square-hoods in woeful *fidget*)
The times are alter'd quite and clean.
Gray. The Long Story.

But sedentary weavers of long tales
Give me the *fidgets*, and my patience fails.
Cowper. Conversation.

FIDU'CIAL. FIDU'CIALLY. FIDU'CIARY, *n.* FIDU'CIARY. *adj.* } Lat. *Fiducia*, from *Fides*, faith. (See FIDELITY.) *Fidelitas*, virtus *fidelium*. *Fiducia*, — constantia *fidem* habentis, (Gesner.)

Having *faith* or trust, trusting, confiding; having or holding upon faith or trust; confidential.

I will suppose this definition of *faith* to be given me (which by them that affirm good works to be an effect of *faith* is ordinarily given) that it is a *fiducial* assent to the promises of Christ.—*Hammond. Works*, vol. i. p 725.

The *fiduciarie*, having resolved faith to be the only instrument of his justification, and excluded good works from contributing any thing toward it, proceeds to define his faith to be a full perswasion, that the promises of Christ belong to him, or an assurance of his particular election.
Id. Ib. vol. i. p. 480.

This servant, if he aime only at his own ends, cherishes and aggravates the divisions of a family, but if he be sincerely faithfull and upright, certainly he deserves much, so as to be reckoned as one of the brethren; or at least to receive a *fiduciary* administration of the inheritance.
Bacon. On Learning, by G. Wats, b. viii. c. 2.

Faith causes the soul *fiducially* and strongly to rely and cast itself upon God in prayer: love to sin causes the soul to depart and fly off from God.—*South*, vol. ix. Ser. 10.

Augustus, for particular reasons, first began to authorize the *fiduciary* bequest, which in the Roman law was called *fidei commissum*.
Montesquieu. The Spirit of Laws, b. xxvii. c. 1. Note.

FIE, or FYE. } Lye observes, "that *Fian*, A. S. is *Odisse*, to hate;" and Tooke asserts, that it is the imperative of the Gothic and A. S. verb. See FOE.

Of all swiche cursed stories I say *fy*.
Chaucer. The Man of Lawes Prologue, v. 4501.

And when that Pertelote thus herd him rore,
She was agast, and saide, Herte dere,
What aileth you to grone in this manere?
Ye ben a verray sleper, *fy* for shame.
Id. The Nonnes Preestes Tale, v. 14,858

I will not tell what shrieks and cries,
What angry pishes, and what *fies*,
What pretty oaths then newly born
The list'ning taper heard there sworn.
Carterright. The Ordinary, Act iv. sc. 5.

But *fie*, my wand'ring Muse, how thou dost stray!
Expectance calls thee now another way.
Milton. At a Vacation Exercise, v. 53.

FIEF. See FEOFF.

FIELD. FI'ELDED. FI'ELDISH. FI'ELDY. } A. S. *Feld*; Dut. *Veld*, Ger. *Feld*; Sw. *Fält*. Helvigius, ingeniously, says Wachter, derives from *fallen*, i. e. that which has *fallen* by lot, because the ancients divided *fields* (*agros*) by lot. And hence, says Minshew, the expression,—"My lot has *fallen* to me in a good *ground*." Somner, perhaps from ϖολ-ειν, colere terram. Tooke,—"This word by Alfred, Gower, Chaucer, &c. was always written *Feld*. It is merely the past part. *felled*, *fel'd*, of the verb, to *fell*, (*fæll-an*, *be-fæl-an*.) *Field-land* is opposed

to *wood-land*; and means, land where the trees have been *felled*," (*Div. of Purley*, ii. 41.)

The examples given below from Gower are produced by Tooke, and he observes in confirmation of his etymology, that in the collateral languages the same correspondence subsists between the equivalent verb and the supposed substantive. Ger. *Fellen*, *fild*; Dut. *Vellen*, *veld*; Dan. *Falder*, *falt*; Sw. *Faella*, *fält*. *Field*, therefore, is—

Land whose trees have been *felled*, and thus fitted, prepared for cultivation; tilled or cultivated land; producing corn or pasture. Again,—

Cleared or open land, open space, ample room, and thus fitted for armies, battalions or battle; (met.) for action or execution. And a *field*,—

The time or season passed in the *field*; a campaign; the events of a *field*; a battle.

That sole by hete hym the echon, prest vor to be
To deye rather in *feld*, than the batayle fle.
R. Gloucester, p. 125.

That men with the bestes in *feldes* thei tham fedde.
R. Brunne, p. 7.

That lawe shal be a laborer, and lede a *felde* of donge.
Piers Ploukman, p. 71.

And if God clothith thus the hey that to day is in the *feeld*, and to morowe is cast into an ovene: how much more you of litil feith.—*Wiclif. Luke*, c. 12.

If the grasse which is to day in the *felde*, and to morow shalbe cast into the furnace, God so clothe; how much more wyll he clothe you, O ye endued wyth lytle fayth!
Bible, 1555. *Ib.*

And Jhesus cam doun fro the hil with hem, and stode in a *feeldy* place, and the cumpany of hise disciples.
Wiclif. Luk, c. 6.

And he came doune with them and stode in the playne *felde* with the cõpanye of his disciples.—*Bible*, 1551. *Ib.*

But soth is said, gon sithen are many yeres,
That *feld* hath eyen, and the wood hath eres.
Chaucer. The Knightes Tale, v. 1524.

In woodde, in *felde*, or in citee,
Shall no man stele by no wise. *Gower. Con. A.* b. v.

In woodes, and in *feldes* eke,
Thus robbery goth to seke,
Whereas he may his purchas finde. *Id. Ib.*

And robbeth men's goodes aboute
In woode and *feide*, where he goth oute. *Id. Ib.*

My mother's maides when they do sowe and spinne,
They sing a song made of a *feldishe* mouse:
That for bicause her liuelod was but thinne,
Would nedes go see her townish sister's house.
Wyatt. Of the Meane and Sure Estate. To John Poins.

Likewise I caused the two small *field-pieces* which I had left me, to be trimmed in such sort, as if in approching to the fort they had not cryed that it was Captayne Ribault, I had not failed to haue discharged the same vpon them.
Hackluyt. Voyages, vol. iii. p. 350.

And there-withall he fiercely at him flew,
And with important outrage him assayld;
Who, soon prepar'd to *field*, his sword forth drew,
And him with equall value countervayld.
Spenser. Faerie Queene, b. ii. c. 6.

But manhood lost and number wonne,
The Danes they got the *felde*:
And Osbret dyed valiantly,
That not to liue would yield.
Warner. Albion's England, b. iv. c. 21.

Women and maides, the cruel souldiers sword
Shall perse to death, and sillie children, loe,
That playing in the streetes and *fields* are found,
By violent hand shall close their latter day
Sackville. Ferrex & Porrex, Act v. sc. 2.

Now Mars, I pray thee make vs quicke in worke,
That we with smoaking swordes may march from hence
To helpe our *fielded* friends.
Shakespeare. Coriolanus, Act i. sc 4.

Romeo, good night, I'le to my truckle-bed,
This *field-bed* is too cold for me to sleep
Id. Romeo & Juliet, Act ii. sc. 1.

Some departed into the countrie of the Hernikes, other some to the territories of the Latines, for to raise booties and make spoile: leaving behind them rather a competent guard for defence of the campe, then a sufficient power to maintain a *field-fight*.—*Holland. Livius*, p. 129.

The Romanes made stay in the enemies land, the rather to traine them both, and draw them to a *field-fight*.
Id. Ib. p. 239.

——— Though all the Nine
Might well their hearts and heavenly voices join,
To sing that glorious day,
When bold Bavaria fled the *field*,
And veteran Gauls, unus'd to yield,
On Blenheim's plain imploring mercy lay.
Congreve. Ode.

What God but enters yon forbidden *field*,
Who yields assistance, or but wills to yield:
Back to the skies with shame he shall be driven,
Gash'd with dishonest wounds, the scorn of heaven.
Pope. Homer. Iliad, b. viii.

Architecture, the most suitable *field* in which the genius of a people, arrived at a superiority, may range, seems reviving.—*Walpole. Anecdotes of Painting*, vol. i. Pref.

FIEND, *n.*
FI'ENDFUL.
FI'ENDLY.
FI'ENDISH.
FI'ENDISHNESS.

Goth. *Fiqands*, *fiands*; A. S. *Feond*, *fynd*; Dut. *Viande*; Ger. *Feind*; Sw. *Fiend*: from the Goth. *Fig-an*; A. S. *Feogan*, *fean*, *fian*, odisse, to hate, (Junius, Wachter, and Ihre.) Tooke, also, considers it to be the present part. of the verb, *fian*, to *hate*, meaning (*subaudi*, some one, any one,) hating. See FIE, and FOE.

A hater, (sc.) of good; and thus, a worker of evil; applied, emphatically, to the devil and his ministers.

Cambinhoy beres him coy, that *fende's* wheip,
Ther with craft he has tham raft, it may not help.
R. Brunne, p. 281.

He shal haue my soule, that al soules made
And defende hit fro ther *feende*.—*Piers Ploukman*, p 133.

The ymage of ypocricie ymped vpon *fendes*.—*Id. Crede.*

Feondes and *foendekenes*, by for me shullen stande
And be at my byddyng. *Id. Vision*, p. 361.

And Jon answerde and seyde, comandour, we sighen a man castinge out *fendis* in thi name, and we han forboden him: for he sueth not thee with us.—*Wiclif. Luk*, c. 9.

This frere bosteth that he knoweth helle,
And, God it wot, that is but litel wonder,
Freres and *fendes* ben but litel asunder.
Chaucer. The Sompnoures Prologue, v. 7256.

He semed frendly, to hem that knew him nouht,
But he was *fendly*, both in werk and thought
Id. The Chanones Yemannes Tale, v. 16,781.

This letter spake, the quene delivered was
Of so horrible a *fendliche* creature,
That in the castle non so hardy was
That any while dorste therein endure.
Id. The Man of Lawes Tale, v. 5171.

For through the *fendes* sleight him thought,
Amonge other goddes mo,
That Serapis spake to him tho,
Whom he sigh there in great arale —*Gower. Con. A.* b. v.

Sith that the whole kyngdome of Deuyls, sayeth he, is agaynste the kyngdome of God, howe may it then bee that Sathan casteth out Sathan? excepte peraduenture the *fiendes* make battayle and goe together by the eares among themselues —*Udal. Mark*, c. 3.

This woman was so *fendish*, that the Diuell perceiuing her nature: put her in the minde, that she shoulde anger her husband so sore, that she might giue him occasion to kil her, and then should he be hanged for her.
Sir T. More. Workes, p. 1187.

That cursed man, that cruell *feend* of hell
Furor, oh Furor, hath me thus bedight.
Spenser. Faerie Queene, b. ii. c. 6.

——— Regard his hellish fall,
Whose *fiendful* fortune may exhort the wise
Only to wonder at unlawful things.
Marlow. Tragical History of Dr. Faustus.

Dames under a cloake of modesty and devotion, hide nothing but pride and *fiendishnesse*.
Bp. Hall. An Holy Panegyricke.

The very *fiends* know for what crime they fell,
And so do all their followers that rebel:
If then a blind, well meaning Indian stray,
Shall the great gulf be show'd him for the way.
Dryden. Religio-Laici.

Ye scowling shades who break away,
Well do ye fly and shun the purple day,
Every *fiend* and *fiend like* form,
Black and sullen as a storm.
Rowe. Ode for the New Year, (1716.)

He calls for famine, and the meagre *fiend*
Blows mildew from between his shrivel'd lips,
And taints the golden ear. *Cowper. Task*, b. ii.

FIERCE.
FI'ERCELY.
FI'ERCENESS.

Fr. *Fier*, *farouche*; It. *Fiero*, *feroce*; Sp. *Feroz*; Lat. *Ferus*, from *Fera*, (Æol. Φηρα, pro θηρα, a celeritate dictum, from θε-ειν, currere, to run.) *Ferus* and *ferox*, Vossius observes, differ: that animal is called *ferum*, quod nullo septo, aut custode, servatur; *ferox* autem ad mores pertinet. Junius suggests, whether Chaucer may not allude to the origin of this word in the expressions—"As sharp as *fire*," (*Pl. T.* v. 39,) and (quod propius accedit,) "As *fierse* as any *fire*," (*Test. Cr.* 185.) See FEROCIOUS.

According to the etymology of Lennep,—applied properly to those animals which *run after* or *pursue*, (sc.) their prey; and generally—

Impetuous, rapid, ravenous, eager to attack or destroy; fearless, vehement, furious, violent, in attack or pursuit: and generally, furious, violent. And in B. Jonson, violent, excessive, (credulity.)

And the Erl of Penbroc, and the Erl of Storgoil that was so *fers*.—*R. Gloucester*, p. 513.

Therfore se the goodnesse and the *fersenesse* [*severitatem*] of God, ghe the *fersenesse* unto hem that felden doun, but the goodnesse of God into thee, if thou dwellist in goodnesse.
Wiclif. Romaynes, c. 9.

Then armed they hem comenly
Of such armour, as to hem fell.
Whan they were armed, *fers* and fell
They went hem forth all in a rout
And set the castel all about.—*Chaucer. Rom. of the Rose.*

You must thinke that ye haue to do wyth wylde beastes, whiche being *fierce* of nature whé they be first taken, must bee shutt vp and tamed with tyme.
Brende. Quintus Curtius, fol. 143.

Being come ouer to that side of the riuer where we were, they saddled their horses, and being mounted vpon them with their lances charged, they came very *fiercely* running at vs.—*Hackluyt. Voyages*, vol. iii. p. 476.

And whan theyr courage was chafed, or that by *fiersnesse* of the beast they were in daunger, than force constrayned them to strike with the swerde.
Sir T. Elyot. The Governour, b. i. c. 18.

Lup. Ay, Cæsar, this is he.
Cæs. Let him be whipped. Lictors, go take him hence,
And Lupus, for your *fierce* credulity,
One fit him with a pair of larger ears:
'Tis Cæsar's doom, and must not be revoked.
B Jonson. Poetaster, Act v. sc. 1

With that he drew his flaming sword, and strooke
At him so *fiercely*, that the upper marge
Of his seuen-folded shield away it tooke,
And glaunncing on his helmet made a large
And open gash therein.
Spenser. Faerie Queene, b. ii. c. 5.

The Gaules charged the right wing more *fiercely*, so that hardly they might have been abidden, had not by good hap the dictator been there in person.—*Holland. Livius*, p. 259.

But euermore those damzels did forestall
Their furious encounter, and their *fiercenesse* pall.
Spenser. Faerie Queene, b. v. c. 4.

At the first the Gaules only were sharp set and eger for battaile: but afterwards the Roman souldiours, by rushing into fight and skirmish, exceeded farre the *fiercenesse* and forwardnesse of the French —*Holland. Livius*, p. 257.

They that had sail'd from near th' antarctic pole,
Their treasure safe, and all their vessels whole,
In sight of their dear country ruin'd be,
Without the guilt of either rock or sea!
What they would spare, our *fiercer* art destroys
Surpassing storms in terrour and in noise
Waller. Of our late War with Spain.

Then, *fiercely* rushing on the daring foe;
His lifted arm prepares the fatal blow:
But, jealous of his fame, Apollo shrouds
The godlike Trojan in a veil of clouds.
Pope. Homer. Iliad, b. xxi.

With that, his courser urging on to flight,
He vanish'd from the mournful city's sight,
With cries and loud laments they fill the air,
And curse the cruel Gods, in *fierceness* of despair.
Rowe. Lucan, b. viii.

——— By no baneful herb,
No daring tiger, no grim lion's glare,
No *fierce-descending* wolf, no serpent roll'd
In spires immense progressive o'er the land,
Disturb'd. *Thomson. Liberty*, pt. v.

[This] from the dying youth the warrior tore,
And the refulgent prize in triumph wore.
His eyes *fierce-flaming* o'er the trophy roll
That wakes the slumb'ring vengeance of his soul.
Pitt. Virgil. Eneid, b. xii.

The body of the king shook with fear, and forgetfulness seized his *fierce-minded* confidence.
2 Macc. vi. 18. *Bp. Wilson's Bible by Cruttwell.*

Yet let a Poet (Poetry disarms
The *fiercest* animals with magic charms)
Risk an intrusion on thy pensive mood,
And woo and win thee to thy proper good.
Cowper. Retirement.

No, blest chiefs! a hero's crown
Let th' Athenian patriots claim:
You less *fiercely* won renown
You assum'd a milder name.
Jones. Ode in Imitation of Callistratus.

So when his shaggy mane a lion shakes,
And with loud roar his slumbering fury wakes;
If chance he view the man whose soothing art
First tam'd the *fierceness* of his lofty heart,
His pride consents th' ignoble yoke to wear.
Hoole. Jerusalem Delivered, b. viii.

FIFE. } Also written (by Hackluyt) *Phiph*, Fi'fer. } *phipher*, (qv.) Fr. *Fifre*; It. *Piffero*; Ger. *Pfeiffe*, which Wachter derives from *Puffen*, or *pfuffen*, to blow.

Fife, in Shakespeare, is—the *fifer*; and he is called—a wry-neck'd musician, because he always looks away from his instrument. See Mr. Boswell's note on the play.

——— With outeries every where
The clamours, drums, and *fifes* to the rough charge do sound,
Together horse and man come tumbling to the ground.
Drayton. Poly-Olbion, s. 22.

——— And when you hear the drum
And the vile squeaking of the wry-neckt *fife*,
Clamber you not vp to the casements then,
Nor thrust your head into the publique streete
To gaze on Christian fooles with varnisht faces.
Shakespeare. Merchant of Venice, Act iii. sc. 5.

Astonish'd at the view, he cross'd the road,
(Tho' gorg'd and reeling with the nauseous load)
Commands the drums and shriller *fifes* to cease,
And thus begins, when all was hush'd in peace.
Lewis. Statius. Thebaid, b. iv.

And sweetest songster of the winged kind,
What thanks, said he, what praises shall I find
To equal thy melodious voice? in thee
The rudeness of my rural *fife* I see —*Philips*, Past. 5.

——— To *fifes* and trumpets clear
From ev'ry vessel in a blended sound
Reply the concave shores.—*Glover The Athenaid*, b. xx.

FIFTEEN, i. e. *five* and *ten*. See Five.

As in the zer of grace tuelf hundred & *fiftene*
Contek bi gan bi tuene hom. *R. Gloucester*, p. 509.

Men gaf *fueten* schillynges for a goos or hen.
R. Brunne, p. 174.

At mortal batailles hadde he ben *fiftene*,
And foughten for our faith at Tramissene
In listes thries, and ay slain his fo.
Chaucer. The Prologue, v. 61.

The Lapland bay where he arriv'd,
Now cald Saint Nicholas bay,
Though Russian, *fifteen* hundreth miles
From Moscow is away.
Warner. Albion's England, b. xi. c. 63.

If not for God's, for Mr. Wheatlye's sake
Levell the walkes. suppose these pitfalls make
Him spraine a lecture, or misplace a joynt
In his long prayer, or his *fivetcenth* point:
Thinke you the dawes or stares can set him right?
Corbet. Iter Boreale.

That way which the Apostles us'd, was to call a council: from which by any thing that can be learnt from the *fifteenth* of the *Acts*, no faithful Christian was debarr'd, to whom knowledge and piety might give entrance.
Milton. Reason of Church Government, b. i. c. 6.

FIFTH. } i. e. that unit which *fiveth*, or
Fi'fthly. } which maketh up the number *five*.

And dyede the *fyfthe* day myd sorwe doel ynowg
R Gloucester, p. 50.

Ser. The foure strangers seeke you, madam, to take their leaue: and there is a fore-runner come from a *fift*, the Prince of Morocco.—*Shakespeare. Merch. of Ven.* Act i. sc. 2.

Fifthly, they counted all them as wicked and reprobate whyche were not of their secte.—*Whitgift. Defence*, p. 41.

FIFTY. }
Fi'ftieth. } i. e. *five tens*.
Fi'fty-fold. }

Endiene hondred zer and *fifti* and two,
After that God an erthe com, this spousinge was ido.
R. Gloucester, p. 466.

And Leulyn is fulle fayn to pray Edward for pes,
Gyues Edward for his trespas *fifti* thousand marks.
R. Brunne, p. 237.

Who receiuinge their pledges, committed them to the kepinge of Phradates, and from thence the *fyftye* day retourned agayne to hys campe.
Brende. Quintus Curtius, fol. 148.

Let worse follow worse, till the worst of all follow him laughing to his graue, *fifty-fold* a cuckold.
Shakespeare. Antony & Cleopatra, Act i. sc. 2.

This *fiftieth* yere shal be a yere of jubile unto you, ye shall not sowe, nether reape that which groweth of it self, nether gather (the grapes) therof, that are left vnlaboured.
Geneva Bible, 1561. *Leviticus*, xxv. 12.

Advance thy golden mountain to the skies:
On the broad base of *fifty* thousand rise;
Add one round hundred, and, (if that's not fair,)
Add *fifty* more, and bring it to a square
Pope. Imitations of Horace, b. i. Ep. 6.

Rubens set out with such a train that the duke apprehended the expence of entertaining so pompous a visitor, and wrote to stop his journey, accompanying the excuse with a present of *fifty* pistoles.
Walpole. Anecdotes of Painting, vol. ii. c. 3.

FIG, *n.* A.S. *Fic*; Dut. *Vighe*; Ger. *Feige*; Fr. *Figue*; It. *Fico*; Sp. *Higo*; Lat. *Ficus*; perhaps from the Gr. Συκη, or, as Vossius rather thinks, from the Heb. גס, grossus; the fig-tree producing (grossus) *green fruit* or *figs* when other trees produce flowers. See *Vossius* and *Martinius*, in v. *Ficus*.

But of the *fige-tre* lerne ye the parable whanne now his braunche is tendre and leves ben sprungun out, ye knowen that somer is nygh.—*Wiclif. Mark*, c. 13.

Learne a similitude of the *fygge-tree*. When his braunches are yet tender, and hath broughte forth leues, ye knowe that sommer is neare.—*Bible*, 1551. *Ib.*

And whan they knewe that they were naked, they sowed of a *fig-tree* leves in manner of breches.
Chaucer. The Persones Tale.

And thus hauing more respect vnto his present then to his person, because I perceiued him to be vain-glorious, I bade him welcome and gaue him a dish of *figs*.
Hackluyt. Voyages, vol. i. p. 278.

So counsel'd hee, and both together went
Into the thickest wood; there soon they chose
The *fig-tree*, not that kind for fruit renown'd,
But such as at this day to Indians known
In Malabar or Decan spreds her armes
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High overarch't, and echoing walks between.
Milton. Paradise Lost, b. ix.

Close by, a rock, of less enormous height
Breaks the wild waves, and forms a dangerous strait:
Full on its crown a *fig's* green branches rise,
And shoot a leafy forest to the skies
Pope. Homer. Odyssey, b. xii.

But the objector makes himself diversion about their sewing *fig-leaves* together for aprons "having, it seems, (says he with a sneer) all things necessary for sewing" I apprehend what he means: they wanted needle and thread, and perhaps thimble too.—*Waterland. Works*, vol. vi. p. 36.

If by those oaks with roving steps you wind
An image fresh of *fig-tree* formed you'll find;
Though cloth'd with bark, three legg'd and void of ears,
Prompt for the pranks of pleasure he appears.
Fawkes. Theocritus, Ep. 4.

——— Thus cochinille
Feeds on the Indian *fig*: and, should it harm
The foster plant, its worth that harm repays.
Granger. The Sugar Cane, b. ii.

They dropped into the yolk of an egg the milk that flows from the leaf of a young *fig-tree*, with which instead of water, gum, or gumdragant, they mixed their last layer of colours.
Walpole. Anecdotes of Painting, vol. i. c. 2.

FIGA'RY, i. e. vagary.

——— Is she not a woman, and
Subject to those mad *figaries* her whole sex
Is infected with.
Beaum. & Fletch. Cupid's Revenge, Act ii. sc. 1.

O. Small Sp. We old men have our crotchets, our conundrums,
Our *figaries*, querks, and quibbles,
As well as youth. *Ram Alley*, Act iii. sc. 1.

FI'GENT. Perhaps from *Fidge* or *Fig*, q. d. *Fidging*.
Unsteady, unfixed, quick.

Vert. I have known such a wrangling advocate,
Such a little *figent* thing; O, I remember him,
A notable talking knave.
Beaum. & Fletch. Little French Lawyer, Act iii. sc. 1.

Quick. I will carry a sailor's gown and cap, and cover her; and a player's beard.
Sir Pet. And what upon her head?
Quick. I tell you, a sailor's cap: 'slight, God forgive me, what kind of *figent* memory have you?
Sir Pet. Nay then, what kind of *figent* wit hast thou?
Eastward Hoe, Act iii.

FIGHT, *v.* } A.S. *Feohtan*, *fight-an*; Dut. Fight, *n.* } *Vechtan*; Ger. *Fechten*; Sw. Fi'ghter. } *Fekta*. Verba pugnandi plerumFi'ghting, *n.* } que formantur a *manu*, says Wachter, and derives from the Gr. Πυκτευειν, pugnare, and that from Πυξ, the fist. And thus, to *fight*, will be—

To strike or hit, or beat, with the hand or *fist*; to engage in, carry on, contend in battle, in war; to war, to combat.

Tho this strong mon was slawe, that so strong was in *fyht*,
Ys men bi gonne to fle and fayn that heo mygt.
R. Gloucester, p. 121.

Catigen, the kynge's brother, myd hys men echone,
Asailede Hors and hys host, so that heo *fought* faste,
So that this Catigen yalaw was atte laat. *Id. Ib.*

——— Vor hil ne couthe of *fyhtenge*.
Ther vor into Normandye he let hem sone bringe.
Id. p. 299.

Right vnto the gate with the targe thei gede,
Fighland on a gate vndir him thei slouh his stede.
R. Brunne, p. 183.

And whilk did wrong & whilk ryght,
And whilk mayntend pes & *fyght*.—*Id.* App. to Pref. p. 97.

By my power Peers ich plyghte the my treuthe
To defende the in faith. *fyghte* thauh ich sholde.
Piers Ploukman, p. 129.

And lo a whyt hors, and he that sat on him was clepid feithful and soothfast, and with ryghtwisnesse he deemeth and *fighteth*.—*Wiclif. Apocalips*, c. 19.

The long day with speares sharp yground
With arrows, darts, swerds, and maces fel
They *fight*, & bringen horse, & man to ground,
And with her axes out the braines quel.
Chaucer. Troilus, b. iv.

Thou mightest wenen, that this Palamon
In his *fighting* were as a wood leon,
And as a cruel tigre was Arcite.
Id. The Knightes Tale, v. 1653.

For so it fell that like stounde,
That he hath with a deadly wounde
(*Fightende*) his own hand slaine
Branchus. *Gower. Con. A.* b i.

Thus thei defenden vs the vices,
And sitten him selfe all amidde,
To flea and *fight*, thei vs bidde. *Id. Ib.* b. iv

The Erle of Warwick after long *fight*, wisely did perceiue his mē to be ouerpressed with the multitude of his aduersaries: wherfore he caused new men to relefe thim, that *fought* in the forward, by reason of the whiche succors, Kyng Edwardes parte gane a little backe (whiche was the cause that some lokers on, and no *fighters* galoped to Londō, saying: that therle had wonne the feld.)
Holl. Edward IV. an. 10

Warne thē—that they speake euill of no man, that they be no *fighters*, but soft, shewynge all mekenes vnto all men.
Bible, 1551. *Paul to Philemon*, c. 3.

They seldome or neuer fall out among themselues, and, as for *fightinge* or brawlings, wounds or manslaughters, they neuer happen among them.—*Hackluyt. Voyages*, vol. i p. 55.

I marualle why wise men leauing the plaine and manifest doctrine of Christ, whereby he teacheth patience, do seek corners of their owne imagining, to the intent they may approoue *fightinge* and warres.
Fox. Martyrs, p. 447. *The Storie of Walter Brute.*

He put downe all the Jewes and lyberties of ye Jewes, and set up the wycked statutes. He durst make a *fyghtynge scole* vnder the castel.—*Bible*, 1551. 2 *Maccabees*, c. 4.

Servant of God, well done, well hast thou *fought*
The better *fight*, who single hast maintained
Against revolted multitudes the cause
Of Truth, in word mightier then they in armes.
Milton. Paradise Lost, b. vi.

And verily, when I call to mind and remember the conflicts and *fights* at sea, in the first Punick warre, for the space of xxiiii. yeares, with the Carthaginians, I suppose the whole age of Alexander would hardly have brought about and finished that one warre, and against one of those two states.—*Holland. Livius*, p. 327.

——— Nor be thou forgot
My first poor bondman, Geta, I am glad
Thou art turn'd a *fighter*.
Beaum. & Fletch. The Prophetess, Act iv. sc. 6

For there's the folly that's still mixt with fear,
Cowards more blows than any hero bear;
Of *fighting* sparks some may their pleasures say,
But 'tis a bolder thing to run away.
Dryden. Essay on Satire.

An hour and more, like tides, in equal sway
They rush'd, and won by turns, and lost the day:
At length the nine (who still together held)
Their fainting foes to shamefull *fight* compell'd,
And with resistless force o'er-ran the field.
Id. The Flower and the Leaf.

She sees new verdure all the plain o'erspread,
Where the *fight* burn'd, and where the battle bled.
Pitt. On the Approaching Congress of Cambray.

Whether repletion is not bad,
And *fighters* with full stomachs mad.—*Churchill. Ghost*

FI'GMENT. } Lat. *Figmentum*, from *Fingere*,
FIGME'NTAL. } *fictum*. See FICTION.

There be of those that esteem prelaty a *figment*, who yet can pipe if they can dance, nor will be unfurnish'd to shew that what the prelates admire and have not, others have and admire not.—*Milton. An Apology for Smectymnuus.*

I heard he was to meet your worship here.
Punt. You heard no *figment*, sir; I do expect him at every pulse of my watch.
B. Jonson. Every Man out of his Humour, Act iv. sc. 4.

I enquire, whether it be the thin membrane, or the inward and something soft and fuzzy pulpe it contains, that raises and represents to itself these arbitrarious *figments* and chimeras.—*H. More. App. to the Antidote*, c. 10.

There being a memory also of these *figmental* impressions, (I demand) how they can be seated upon the brain, the seat of memory.—*Id. Ib.*

And yet after all, even those which are taken in, as Justin, Irenæus, Athenagoras, &c. furnish out evidence enough to confute the ill-contrived claim, and prove it a *figment*.
Waterland. Works, vol. v. p. 328.

The folly and unreasonableness of this ridiculous and ungrounded *figment*, I cannot better display and reprove than in the words of Cicero.—*Ray. On the Creation*, pt. i.

FI'GURE, *v.*
FI'GURE, *s.*
FI'GURABLE.
FI'GURATE.
FI'GURATELY.
FI'GURATED.
FIGURA'TION.
FI'GURATIVE.
FI'GURATIVELY.
FI'GURATIVENESS.
FI'GURING, *s.*
FI'GURIST.

Fr. *Figurer*; It. *Figurare*; Sp. *Figurar*; Lat. *Figurare*; from *Fingere*, to form or frame. Fictor, (says Varro,) cum dicit *fingo*, *figuram* imponit, (*De L. L.* lib. v.)

To frame or form, to fashion or shape, to make into form or fashion, to delineate, depicture or portray the shape, form or image; to invest or clothe with *figures*: (met.) to imagine or conceive, express or declare, similarities or resemblances, representations or allusions, types, symbols.

To make a *figure*,—emphatically, a great *figure*, an important *figure*, a handsome *figure*.

A *figure*,—applied to the forms of numerical or arithmetical characters, and thus *figures*, generally; numbers or arithmetic.

The *figure* of a syllogism,—the *formal* arrangement or disposition of its component parts.

And ghe han take the tabernacle of Moloch and the sterre of ghoure God Remfam, *figuris* that ghe han maad to worschip hem.—*Wiclif. Dedis*, c. 7.

And ye tooke vnto you the tabernacle of Moloch, and the starre of youre God Remphan, *figures* which ye made to worshyppe them.—*Bible*, 1551. *Ib.*

Marriage is *figured* betwix Crist and holy chirche.
Chaucer. The Persones Tale.

Tell us som mery thing of aventures,
Your termes, your colours, and your *figures*,
Kepe hem in store, til so be ye endite.
Id. The Clerkes Prologue, v. 7892.

This was the sweuen, whiche he had,
That Daniell anone arad,
And said hym, that *figure* strange
Betokeneth how the world shall change.
Gower. Con. A. Prol.

Both these sacraments were *figured* in Moyses' law, baptisme was *figured* by circumcision: & the Lordes supper by the eatyng of the passe-lamb.—*Tyndall. Workes*, p. 467.

Their sacramentes were *figures* of the thinges, but our conteyne the very thinges.
Bp. Gardner. Of the Presence in the Sacrament.

Circumcision is a *figure* of baptisme, but the Leuiticall priesthoode is no *figure* of the ministerie of the Gospell, therefore we may well proue the baptizing of infantes by circumcision, but we can not proue the ordering of ministers of the Gospell by the ceremonies used about the Leuites.
Whitgift. Defence, p. 169.

Thei enterpreted that in these woordes of Jesus, there laie priuely hidden some *figurale* & mistical manier of speaking, such as the Lorde did of a speciall propretee that was in him, and veral muche and often vse to bring in, beguiling by meanes of that same colourable speaking, not onely the people, but also the veral Apostles selfes.—*Udal. Luke*, c. 18.

Now if any man be superstitious that hee dare not vnderstand this thyng as *figurately* spoken, then may he verifie it vpon them that God raysed from naturall death as he did Lazarus.—*Frith. Workes*, p. 35.

After this, the auctor occupyeth a great numbre of leaues, that is to say, from the lvii. leef unto the lxxiii. to proue Christes wordes (this is my body) to be a *figurative* speche.
Bp. Gardner. Of the Presence in the Sacrament.

The metaphores & *figuratiue* kind of speeches that Solomon vseth in those bookes, can not be vnknown to any.
Whitgift. Defence, p. 270.

There bee three parts of penaunce which this holy prophet sheweth derkely and *figuratiuely* by the symylitude of thre diuers byrdes, that is to saye, the pellycane, the nyght rauen, and the sparowe.—*Fisher. On the Seven Psalmes*, Ps. 143.

Euen as Christ is the verie vine, abiding reallie and *figuratiuelie* the vine: so the Temple of Jerusalem was realme the materiall temple and *figuratiuelie* it was the bodie of Christ.—*Pos. Martyrs*, p. 456. *The Storie of W. Bruce.*

Who, mov'd with her sweet fashion, had her rise
With gentle language full of comforting;
Read her request—but thought not what he read
The lines he view'd her eyes had *figured*.
Daniel. The Civil Wars, b. viii.

K. Hen. Stanley, we know thou lov'st us, and thy heart
Is *figur'd* on thy tongue.
Ford. Perkin Warbeck, Act i. sc. 1.

Part loosly wing the region, part more wise
In common, rang'd in *figure*, wedge their way,
Intelligent of seasons.—*Milton. Paradise Lost*, b. vii.

——— He grants what they besaught
Instructed that to God is no access
Without Mediator, whose high office now
Moses in *figure* bears, to introduce
One greater, of whose day he shall foretell,
And all the Prophets in their Age the times
Of great Messiah shall sing. *Id. Ib.* b. xii.

A *figure* is the superfices, circumscription and accomplished lineament of a body. The Pythagoreans affirme the bodies of the foure elements be of a sphœrick or round *figure*; only the highest of them (to wit, fire) is pyramidall, or sharpe pointed above.—*Holland. Plutarch*, p. 667.

Said hee, these seeming beasts are men indeed,
Whom this enchantresse hath transformed thus,
Whylome her louers, which her lusts did feed,
Now turned into *figures* hideous,
According to their mindes like monstrous.
Spenser. Faerie Queene, b. ii. c. 12.

The differences of impressible and not impressible; *figurable* and not *figurable*; mouldable and not mouldable; scissible and not scissible, and many other passions of matter, are plebeian notions, applied unto the instruments and uses which men ordinarily practice.
Bacon. Naturall Historie, s. 846.

Wax remains *figurable*, whether it be melted or congealed.
Digby. Of Bodies, c. 16.

Plants are all *figurate* and determinate, which inanimate bodies are not.—*Bacon. Naturall Historie*, s. 602.

Neither doth the wind (as farre as it carrieth a voice) with the motion thereof, confound any of the delicate, and articulate *figurations* of the air, in variety of words.
Id. Ib. s. 821.

In the form, I will first consider the general *figuration*, and then the several members.—*Reliquiæ Wottonianæ*, p. 14.

Your good mother of England is down again in the throng, who with the rest reads it, the woman Jesabel, but suppose it were wife: a man might as well interpret the word *figuratively*, as her name Jesabel no man doubts to be a borrowed name.—*Milton. Remonstrants' Defence.*

For let us consider the different qualities of the optick nerves, humours, tunicles, and spirits; the divers *figurings* of the brain.—*Glanvill. The Vanity of Dogmatizing*, c. 22.

All those chains which vaine lovers forge for the *figuring* out the powerfulnesse of beauty may be said to be those irons the flesh hath cast off and set upon the spirit, which is truly captivated alwayes by the others liberty.
Mountague. Devoute Essayes, Treat. 13. s. 6.

Some have dealt with him by suit, as the old Satanian hereticks, and the present Indian savages, sacrificing to him, that he hurt not; others by covenant, cõditioning their service upõ this assistãce, as witches and magicians, others, by insinuation of implicite cõpact, as charmers, and *figurecasters*.—*Bp Hall. Cont. Christ among the Gergesens.*

The song, as Grotius thinks, hath respect to the time of the children of Israel's departure out of Egypt, by which the time of the Messias was *figured* and typified, not without a wonderful congruity of circumstances disposed by Divine Providence.—*Bp. Bull. Works*, vol. i. Ser. 4.

The disposition of the three terms [of a syllogism] that is to say, of the medium with the three terms of the conclusion, is called *figure*.
Port Royal Logick, by Ozell, pt. iii. c. 4.

The number 30 is a *figurated* number, because three times ten, or five time six make this number.
Potter. On the Number 666, p. 195.

In this essay he [Boyle] informs us, that gems were once fluid, and have their virtues from the mineral matter; which he shows from their transparency, *figuration*, internal texture, &c.—*Boyle. Works*, vol. i. p. 100. Life.

The sum of this doctrine is, that the typical Melchizedek blessed Abraham in and by bread and wine, considered as symbols, images, *figurations* of our Lord's passion and sacrifice; and that the true Melchizedek so blessed his own disciples in delivering to them the benefits contained in his passion, by the like symbols.
Waterland. Works, vol. viii. p. 333.

Agreed forms of speaking have no deceit. From hence it follows, that all usual forms of rhetorick, all *figurative* expressions, though they seem to signify that as true which is not literally so, yet can by no means be accounted lies. And the same may likewise be said of fables, and parables, and mythological descriptions.—*Clarke*, vol. ii. Ser. 133.

Christ there said of them that received him in the sense that was meant in that chapter, that all that did so eat his flesh had eternal life in them; therefore these words can only be understood *figuratively* of receiving him by faith, as himself there explains.
Burnet. History of the Reformation, an. 1549.

From the *figurativeness* therefore of these expressions, as well as from the nature and evident reason of the thing itself, it is plain that the kingdom of Satan, set up in opposition to the kingdom of God, is not literally a kingdom of force or power, but in the spiritual sense a kingdom or party, a dominion or prevalency of sin, in opposition to the kingdom or establishment of righteousness.
Clarke, vol. ii. Ser. 122.

But least of all does he favour the *figurists*, or memorialists; for his doctrine runs directly counter to them almost in every line.—*Waterland. Works*, vol. vii. p. 164.

They are to be accounted part of that language which nature dictates to men. They are not the invention of the schools, nor the pure product of study: on the contrary, the most illiterate speak in *figures*, as often as the most learned.
Blair, vol. i. Lect. 14.

Men are used to talk of beauty in a *figurative* manner, that is to say, in a manner extremely uncertain and indeterminate.—*Burke. On the Sublime and Beautiful*, pt. iii. s 1.

Whenever the imaginations of the vulgar are much awakened, or their passions inflamed against one another, they will pour forth a torrent of *figurative* language, as forcible as could be employed by the most artificial declaimer.—*Blair*, vol. i. Lect. 14.

At that hallowed hour when the eucharist is consecrated, Christ is, again, *figuratively* and sacramentally, presented in the temple on earth.—*Horne. Works*, vol. v. Dis. 11.

FILA'CEOUS. } Lat. *Filum*, a thread. As
FI'LAMENT. } the Fr. *Filamens*, little strings,
FILAME'NTOUS. } threads or hairs, in veins, plants, roots, &c.; the beard of a root.

It is the stalk that maketh the *filaceous* matter, commonly.—*Bacon. Naturall Historie*, s. 614.

[Pliny] affirms that in some part of Tartarie, there were mines of iron whose *filaments* were weaved into incombustible cloth.—*Brown. Vulgar Errours*, b. iii. c. 14

When it began to swell, they divided or slived it longwise into small *filaments* with the point of a nedle or bodkin. These *filaments* or strings, they dried in the shade, and laid them up to serve as need should require.
Holland. Plinie, b. xxv. c. 5.

The doctrine of the *filamentous* cataract will become as familiar as any established theory among us, only by supposing this, like all other membranes, thickened and become opaque by disorders.—*The Student*, vol. i. p. 341.

When one tossed his weaver's beam and the other carried the gates of Gaza, they performed their prodigious feats by tender *filaments* slighter than a cobweb, undiscernible with a microscope.—*Search. Light of Nature*, vol. i. pt. i. c. 3.

The *filaments*, antheræ, and stigmata of flowers, bear no more resemblance to the young plant, even to the seed, which is formed by their intervention, than a chisel or a plane does to a table or chair. What then are the *filaments*, antheræ, and stigmata of plants, but instruments strictly so called?—*Paley. Natural Theology*, c. 4.

FI'LANDERS. It. *Filandre*; "Fr. *Filandres*; the *felanders*, small worms that breed in bruised, surfeited, or foul fed hawks; also, nets to catch wild beasts with." And *Filandre*, the adj. "Streaked with, or full of, small *threads*, fibres, *felanders*," (Cotgrave.) The *Filanders* are probably *thread* worms; worms thin as a *thread*; from the Lat. *Filum*, a thread.

This may probably destroy that obstinate disease of the *filander* or back-worm.—*Brown. Miscellanies*, p. 115.

FI'LBERD, *s.* Junius says,—forte a multis barbis; and Skinner,—*full* and *beard*; q.d. plenus barbâ et lanugine. Mr. Tooke and Mr. Todd have noted the passage quoted below from Gower: the latter, as supplying a legitimate etymology; the former, probably, as supplying an etymology of the same character with that which in the 22d page of the *Div. of Purley*, vol. ii. he has produced from Chaucer of the word *cokold*. Virgil's Phillis (*Phillis amat corylos*) has a claim as good as Gower's.

Filberd exists in no other language than the English; and it is not very probable that *our* ancestors alone were so classical as Gower's lines suppose.

Another origin (of as little value) is given by Peacham in his *Emblems*, 1612. He is describing an English fruit-garden.

> The Persian peach and fruitful quince,
> And there the forward almond grew,
> With cherries knowne no long time since,
> The winter warden, orchard's pride,
> The *Philibert* that loves the vale,
> And red queen apple, so envide
> Of school-boys passing by the pale.

Upon this he observes in a note, "The *Filbert* so named of *Philibert*, a king of France, who caused by arte sundry kinds to be brought forth; as did a gardener of Otranto in Italie, by clove-gilliflower and carnation, of such colours as we now see them."

> —— Phillis
> Was shape into a nutte tree
> That all men it might see:
> And after Phillis *Philberd*
> This tree was cleped in the yerd:
> And yet for Demophon to shame,
> Into this day it beareth the name.—*Gower. Con. A.* b. iv.

The countrey yeeldeth many good trees of fruit, as *filberds* in some places, but in all places cherie trees, and a kind of peare tree meet to graffe on.

Hackluyt. Voyages, vol. iii. p. 132.

> There might you see ——
> With loue juice stained the Mullberie,
> The fruit that dewes the poet's braine;
> And *Phillis Philbert* there away
> Compar'de with mirtle and the bay.
> *Spenser. Elegie on Sir P. Sidney.*

> No, Jockie, rather wend we to the wood,
> The time is fit, and *filberds* waxen ripe;
> Let's go and fray the squirrell from his food;
> We will another time heare Willie pipe.
> *Browne. The Shepherd's Pipe.*

> Thou hast a brain—such as it is indeed;
> On what else should thy worm of fancy feed!
> Yet in a *filbert* I haue often known
> Maggots survive, when all the kernel's gone.
> *The Earl of Dorset, to Mr. Howard.*

Its only ornament was a short walk, shaded on each side by a *filbert-hedge*, with a small olive at one end.

Fielding. Joseph Andrews, b. ii. c. 4.

When a man plants a peach tree can you properly say, it is therefore fated that he shall gather peaches and not plums or *filberds* therefrom?

Search. Light of Nature, vol. ii. pt. iii. c. 26.

FILCH, *v.* FILCH, *n.* FI'LCHING, *n.* FI'LCHER. Junius says, *Filch, filch*, suffurari, clam subducere, *expilare*; and from the Fr. *Piller*, Skinner seems to think it may be derived.

To purloin, to pill or pilfer, to steal.

> A hard wele telle, that bagelle & belle be *filchid* & fled.
> *R. Brunne*, p. 282.

> If thou purloynst one mette from out
> a thousand mette of beanes,
> My losse is lesse, thy facte not lesse
> in this thy *filching* meanes.
> *Drant. Horace. Epistle to Quintius.*

> For, hauing *filcht* her bels, her vp he cast
> To the wide world, and let her fly alone.
> *Spenser. Faerie Queene*, b. iii. c. 10.

Which he practised so long, that in the end he gat himselfe the anger and displeasure of the masters and keepers of the said ponds and cisterns, with his continuall and immeasurable *filching*.—*Holland. Plinie*, vol. i. p. 251.

> *Hig.* That thou art chosen, venerable Clause,
> Our king and soveraign; monarch o' th' maunders,
> Thus we throw up our nab-cheats, first for joy,
> And then our *filches*.
> *Beaum. & Fletch. Beggars' Bush*, Act ii. sc. 1.

> —— For never
> Will I leave off the search of this bad man,
> This *filcher* of affections, this love pedler.
> *Id. Love's Pilgrimage*, Act iii. sc. 1.

> Thilke moral shall ye understond
> From school-boy's tale of fayre Ireland
> Which to the fennes hath him betake,
> To *filch* the gray ducke fro the lake.
> *Pope. Imitations in his Youth*, (*Chaucer.*)

> While the sly rogue who *filch'd* the prey,
> Too close beset to run away,
> "Stop thief! stop thief!" exclaims aloud,
> And so escapes among the crowd.
> *Lloyd. Epistle to Mr. Colman.*

FILE, *v.* FILTH. FI'LTHY. FI'LTHILY. FI'LTHINESS. FI'LTHIHEAD. FI'LTHLESS. A.S. *Fylan, afylan*, and *befylan*. "*Afylan*, inquinare, contaminare, fœdare, to de*file*, pollute or make filthy," (Somner.) See To DEFILE, and FOUL.

To dirty, to pollute, to corrupt, to contaminate; in R. Brunne (met.) to disgrace or degrade. *Filth*—

That which *fileth*, fouleth or dirtieth; dirt, pollution.

> Eft we toke him fled, brouht hem ageyn to toun,
> The courte opon him sat, the quest *filed* him & schent.
> *R. Brunne*, p. 173.

Lo I come as a nyght theef, blessid is he that wakith and kepith hise clothis that he wandre not nakid, and that thei se not the *filthehed* of hym.—*Wiclif. Apocalypse*, c. 16.

> Fountain al *filthlesse*, as bircll current clere.
> *Chaucer. A Balade to our Ladie.*

The *filth* of secret chaumbers, the stenche of the pumpe in shippes, nor the odures of cities do not corrupt the ayre so muche, as ydell folke do the people.—*Golden Boke*, c. 23.

Moreouer hee sayth that if any spirituall mā doth after this decree marry then his sinne shall neuer bee forgeuen hym, nor they may neuer afterward handle the blessed sacramēt, because that mariage is a *filthy* and *foul* concupiscence sayth hee.—*Barnes. Workes*, p. 316.

There is no flesh or fish which they find dead (smell they euer so *filthily*) but they will eat it, as they find it without any dressing.—*Hackluyt. Voyages*, vol. iii. p. 38.

Moreouer if the *filthines* of sin be ones conceiued in the soule, & longe continue there by vnhappy custom, it maketh *foule* and infecteth it more and more.

Fisher. On the Seuen Psalms, Ps. 32.

> Rod. Sirrah, I scorn my finger should be *fil'd* with thee.
> *Beaum. & Fletch. The Pilgrim*, Act ii. sc. 2.

> Where feeling one close couched by her side,
> Shee lightly leapt out of her *fled* bed,
> And to her weapon ran, in mind to gride
> The loathed leachour.—*Spenser. Faerie Queene*, b. iii. c. 1.

> —— If 't be so,
> For Banquo's issue haue I *fil'd* my minde,
> For them, the gracious Duncan haue I murthur'd,
> Put rancours in the vessell of my peace
> Only for them, and mine eternal jewell
> Giuen to the common enemie of man,
> To make them kings: the seede of Banquo kings.
> *Shakespeare. Macbeth*, Act iii. sc. 1.

Oaths are necessary for nothing: they pass out of a man's mouth like smoke through a chimney that *files* all the way it goes.—*Wilkins. Inforced Marriage*, Act iii.

> *Duch.* He called his father villain and me strumpet,
> A word that I abhor to *file* my lips with.
> *Tourneur. The Revenger's Tragedy.*

And that which is a very great wonder, neither is the lake once stirred with that violent streame running through it, nor yet the river stayed in his hastie course, for all the muddie *filth* of the lake.—*Holland. Ammianus*, p. 34.

> And by his side rode loathsome Gluttonie,
> Deformed creature, on a *filthy* swine;
> His belly was vphlowne with luxury,
> And eke with fatnesse swollen were his eyne.
> *Spenser. Faerie Queene*, b. i. c. 4.

For the liberty of doing *filthily* and obscenely, is next to the liberty of speaking *filthily* and obscenely: therefore obscenities are especially to be exterminated from young tender mindes, that they neither heare nor speake any such thing.—*Prynne. Histrio-Mastix*, pt. i. Act vi. sc. 3.

> Her, late forlorne and naked, he had found,
> Where she did wander in waste wildernesse,
> Lurking in rocks and caues farre vnder ground,
> And with greene mosse couering her nakednesse,
> To hide her shame and loathly *filthinesse*.
> *Spenser. Faerie Queene*, b. i. c. 4.

> But there's no thought thou shouldst be ever he
> Whom either shame should call from *filthinesse*,
> Terror from danger, or discourse from fury.
> *B. Jonson. Catiline*, Act iv.

The chamber where he [Hooper] lodged, vile and stinking; on one side of which was the sink and *filth* of all the house, and on the other side the town ditch.

Strype. Memorials. Queen Mary, an. 1554.

> When from the *filthy* dunghill Faction bred
> New-form'd Rebellion durst rear up its head,
> Answer me all, who struck the monster dead?
> *Otway. Epilogue, April* 21, 1682.

In his time [Wiclif] the gentlemen or nobles occupied in the wars, the merchants in their affairs, the plowmen in their labours, the priests, monks, and friars, most *filthily* abused their wives

Strype. Mem. From Wiclif. De Hypocrisi, vol. iv.

> Was there no milder way but the small-pox,
> The very *filthiness* of Pandora's box?
> *Dryden. Upon the Death of Lord Hastings.*

They consider their subjects, as the farmer does the hog he keeps to feast upon. He holds him fast in his stye, but allows him to wallow as much as he pleases in his beloved *filth* and gluttony.—*Burke. A Vindic. of Natural Society.*

> But whoso entereth within this town,
> That, sheening far, celestial seems to be,
> Disconsolate, will wander up and down,
> 'Mid many things unsightly to strange ee;
> For hut and palace show like *filthily*.
> *Byron. Childe Harold's Pilgrimage*, c. i.

They are no longer Jews who are such outwardly: nor is that circumcision, which is outward in the flesh: but they are Jews, who believe in the Son of God; and they are of the circumcision, who are cleansed by him from all *filthiness* of flesh and spirit.—*Horne. On the Psalms*, Ps. 76.

FILE, *v.* FILE, *n.* FI'LING, *n.* See ANVILE. A.S. *Feolan*; Dut. *Vilen*; Ger. *Feil-en*; which Junius thinks may be from that φαλυν-ειν, which Hesychius interprets λαμπρυνειν, splendidum reddere. Wachter,—that it may be from the Lat. *Pol-ire*.

To brighten, to smoothen, to polish, to burnish, to refine; (met.) to give smoothness or polish, refinement or subtilty.

> But they their tonges *file*,
> And make a pleasaunte style.
> *Skelton. The Boke of Colin Clout.*

> Was never *file* yet half so well *yfiled*,
> To *file* a *file* for any smithe's entent,
> As I was made a *filing* instrument,
> To frame other.—*Wyatt. The abused Lover seeth his Folv.*

> With faire discourse the evening so they pass;
> For that olde man of pleasing wordes had store,
> And well could *file* his tongue, as smooth as glass.
> *Spenser. Faerie Queene*, b. i. c. 1.

For common *chalybs præparatus*, or corroded and powdered steel, the loadstone attracts like ordinary *filings* of iron.

Brown. Vulgar Errours, b. ii. c. 2.

> —— And law, is but a forme,
> A net of Vulcan's *filing*, a meere ingine,
> To take that life by a pretext of justice,
> Which you pursue in malice!—*B. Jonson. Sejanus*, Act iii.

Some there bee who take *file-dust* of lead, put the same in an earthen pot of greene potters clay, set the same into an oven, and so let it calcine therein untill such time as the pot be well and thoroughly baked.

Holland. Plinie, vol. ii. p. 519.

At the end of that time he [Sir Edward Grimston] procured a *file*, and so cut out one of the bars of the window, and, having a rope conveyed to him, he changed clothes with his servant, and went down on the rope; which proving a great deal too short, he leaped a great way, and having done that before the gates were shut, made his escape without being discovered.

Burnet. History of the Reformation, an. 1558.

In a day or two the exposed *filings* had gained a fine bluish green colour, but the spirit that swam upon the other *filings*, did in a few hours acquire a fine redness, which afterwards in two or three days degenerated into a colour like that of the exposed *filings*

Boyle. Works, vol. i. p. 615.

> What, though the footsteps of my devious Muse
> The measur'd walks of Grecian art refuse!
> Or through the frankness of my hardy style
> Mock the nice touches of the critic's *file*.
> *Akenside*, b. ii. Ode 1.

FILE, *v.* FILE, *n.* Fr. *Filer*; Lat. *Filum*, a thread. See to DEFILE.

To draw out threads, to prolong, to extend in length; and thus, to move in a line or *file*. Also, to put upon a *file* or thread, string or wire, or other similar substance; to pass such *file* through any thing.

> —— My endeavours
> Haue euer come too short of my desires
> Yet *fil'd* [*fil'd*] with my abilities
> *Shakespeare. Hen. VIII.* Act iii. sc. 2.

> *Card.* Please you, sir,
> I know but of a single part in ought
> Pertaines to th' state, and front but in the *file*,
> Where others tell steps with me.—*Id. Ib.* Act i. sc. 2.

> And were it not ill fitting for this *file*,
> To sing of hills and woods mongst warres and knights,
> I would abate the sternnesse of my stile,
> Mongst these sterne stounds to mingle soft delights,
> *Spenser. Of Mutabilitie*, b. vii. c. 6.

> Reports and judgments will not do't,
> But 'tis dragoons, and horse, and foot:
> Words are but wind, but blows come home;
> A stout tongu'd lawyer's but a mome,
> Compar'd to a stout *file-leader*.
> *Brome. Political Songs. On Sir G. B. his Defeat.*

Now were some of them salued out of the gates alreadie and others followed hard after at their heeles, keeping their array, and every man commyng orderly into his *ile* and rank.—*Holland. Livius*, p. 129.

The horsemen closely among the rankes and *iles* of the footmen, gat againe to their horses, and from thence rode speedily unto the other side, reporting to their fellowes the victorie.—*Id. Ib.* p. 131.

——— The military mound
The British *iles* transcend, in evil hour
For their proud foes, that fondly brav'd their fate.
J. Philips. Blenheim.

In the mean time I may be bold to draw this corollary from what has been already said, that the *ile* of heroick poets is very short.—*Dryden. Discourse on Epick Poetry.*

Achilles! yes! this day at least we bear
Thy rage in safety through the *iles* of war
But come it will, the fatal time must come,
Nor ours the fault, but God decrees thy doom.
Pope. Homer. Iliad, b xx

——— Taste were sacrilege,
If, lifting there the axe, it dar'd invade
Those spreading oaks that in fraternal *iles*
Have pair'd for centuries, and heard the strains
Of Sidney's, nay, perchance, of Surry's reed.
Mason. The English Garden, b. i.

Persons who are nurtured in office, do admirably well, as long as things go on in their common order, but when the high roads are broken up, and the waters out, when a new and troubled scene is opened, and the *ile* affords no precedent, then it is a greater knowledge of mankind, and a far more extensive comprehension of things is requisite than ever office gave, or than office can ever give
Burke. On American Taxation.

FI'LIAL. FI'LIALLY. FILIA'TION. } Fr. and Sp. *Filial*; It. *Filiale*, from the Lat. *Filius*, a son. To this adjective formed from the Latin noun, we have not any equivalent from our own English noun "son."

Of or pertaining to a son; relating to, having the character of a son.

Bearinge as nature requireth all *filial* reuerence to the duchess his mother.—*Sir T. More. Works*, p. 63.

He said, and on his Son with rayes direct
Shon full, he all his Father full expresst
Ineffably into his face receiv'd;
And thus the *filial* Godhead answering spake.
Milton. Paradise Lost, b. vi.

The Father knows the Son; therefore secure
Ventures his *filial* vertue, though untried,
Against whate'er may tempt, whate'er seduce,
Allure, or terrifie, or undermine.—*Id. Par. Regained*, b. i.

Indeed the worst kind of feare, is that we call servile: but the best feare, is the feare of servants. For there is no servant of God, but feares *filially*.
Bp. Hall. Works. A Holy Panegyricke.

Consequently the relation of paternity and *filiation* between the first *Affluate* and second person, and the relation between the sacred persons of the Trinity, and the denomination thereof must needs be eternal
Hale. Origin of Mankind, p 127.

The sire then shook the honours of his head,
Full on the *filial* dulness.—*Dryden. Mac-Flecknoe.*

The first and most proper *filiation* and generation, is his eternally existing in and of the Father; the eternal λογος, of the eternal mind.
Waterland. A Defence of some Queries, Q. 7.

I now return, and quit the martial strife,
My care to succour on the verge of life,
Whose feeble age the present aid demands,
And kind assistance of my *filial* hands.
Wilkie. The Epigoniad, b. vi.

He [Dr. John Edwards] is persuaded, that all of them have been mistaken by the misapplication of the common and received notion of paternity and *filiation*, in the translation of these from man to God.
Nelson. Life of Bp. Bull, p. 269.

FI'LIBEG, FEILEBO, PHILIBEG. Gael. *Filleadh*, a fold, plait, or cloth, and *beg*, little; or perhaps Goth. Isl. *Fila*, a light garment, and *beig-a*, to surround. A piece of dress worn by men in the (Scottish) Highlands instead of breeches, (Jamieson,) who gives the following extract from Pennant's *Tour in Scotland*, 1769, p. 210, "The *feil-beg*, i. e. little plaid, also called *kelt*, is a sort of short petticoat reaching only to the knees, and is a modern substitute for the lower part of the plaid, being found to be less cumbersome, especially in time of action, when the Highlanders used to tuck their *breeches* into their girdle."

The *filibeg* or lower garment is still very common.
Johnson. Journey to the Western Islands.

FILIGRANE, or FI'LIGREE. FI'LIGRAINED. } Fr. *Filigrane*, from the It. *Filigrana*, a word composed of *filum*, and *granum*, (a very old invention,) Menage. "Sp. *Filigrana*, *filigran-work*, which is curious fine work in silver or gold, or any other metal; as fine as *threads*, and therefore has its name from *filum*, thread," (Delpino.)

Filigrained, or (as there written) *filigrain'd* (work) is described (by Evelyn) in the *Fop's Dictionary*, (1690,) to be "Dressing boxes, baskets, or whatever else is made of silver wire work." And Mr. Todd has produced a quotation from Dr. Brown's *Travels*, (1685.)

A curious *filigrane* handkerchief, and two fair *filigrane* plates brought out of Spain.—*Dr. Browne Travels*, p. 147.

Adam and Eve in bugle-work, without fig-leaves, upon canvass, curiously wrought with her ladyship's own hand; several *filigrain* curiosities.—*Tatler*, No. 245.

The churches of our ancestors shot up into spires, towers, pinnacles, and *filigree work*, and no such thing as a cupola seems ever to have been attempted
Swinburne. Spain, Let. 44

FILL, *v.* FILL, *n.* FI'LLER. FI'LLING, *n.* } Goth. *Fulljan*; A. S. *Fyllan*; Dut. *Vollen*; Ger. *Fullen*, implere. See FULL.

To occupy or take possession of void, vacant, or empty space; as to *fill* a glass, i. e. the cavity or hollow of a glass; to take possession, to possess,—space unoccupied; (met.) the mind, i.e. to occupy all its thoughts; to occupy or engage, completely, wholly, entirely; so as to leave no vacuity, no deficiency or want.

And with the bandes of bakun his baly for to *filen*.
Piers Ploughman. Crede

And Jhesus saith to hem, *Fille* ye the pottes with water, and thei *filliden* hem up to the mouth.—*Wiclif. Jon*, c. 2.

And Jesus sayde vnto them *fyl* the water pottes wt water. And they *fylled* them vp to the brymme.
Bible, 1551. *Ib.*

Anone as *filled* is your lust many of you be so trew, that little heede take ye of suche kindnesse, but with traisoun anone ye thinke hem beguile, and let light of that thing which first ye maked to you wonders deare
Chaucer. The Test. of Love, b. ii.

Gode spede you: goth forth and lay on fast
With longe swerde and with mase fighteth your *fill*
Goth now your way, this is the lordes will
Id. The Knightes Tale, v. 2561.

Whan he thirto his tyme sigh
All priuelithe, that none it wist,
His owne honden that one chist
Of fine golde, and of fyne perle,
The whiche out of his tresorie
Was take, anone he *felde* full.—*Gower. Con. A.* b v.

And hauing rydden hys *fyl*, brought backe the horse agayn.
Brende. Quintus Curtius, fol. 6.

Rich. They do me wrong, and I will not endure it.
Who is it that complaines vnto the king,
That I (forsooth) am sterne, and loue them not?
By holy Paul, they loue his grace but lightly
That *fill* his eares with such dissentious rumors
Shakespeare. Rich. III. Act i. sc. 3

But thou hast promis'd from us two a race
To *fill* the earth, who shall with us extoll
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep.
Milton. Paradise Lost, b. iv.

My teares shall wipe away these bloody markes:
And no more words, till they have flow'd their *fill*.
Shakespeare, 3 Part Henry VI. Act ii. sc. 5.

You are old, and therefore for your part, as one that hath had his *fill* of both fortunes, are content to accept of conditions.—*Savile Tacitus Historie*, p. 129.

Pet. Braue soldier yield; thou stock of arms and honor,
Thou *filler* of the world with fame and glory.
Beaum. & Fletch. Bonduca, Act iv. sc. 1.

Home when she came, her secret woe she vents,
And *fills* the palace with her loud laments;
Those loud laments her echoing maids restore,
And Hector, yet alive, as dead deplore
Dryden. Homer. Iliad, b. vi.

Horrentia is such a flat epithet as Tully would have given us in his verses. It is a mere *filler*, to stop a vacancy in the hexameter and connect the preface to the work of Virgil.—*Id. Dedication to the Æneid.*

And why that spiteful character given to all crowds? mere *fillings* of his own, without warrant from his original
Bentley. Free Thinking, § 54.

Content is better, all the wise will grant,
Than any earthly good that thou canst want;
And Discontent, with which the foolish *fill*
Their minds, is worse than any earthly ill.
Byrom. Miscellaneous Pieces

FI'LLET, *v.* FI'LLET, *n.* } Fr. *Filet*, a little thread, string or twist; from Lat. *Filum*, a thread; a slight bandage, (*redimiculum*,) says Skinner, wrought of threads.

Fillet of veal,—the more muscular part of the thigh, perhaps so called, because large and strong tendons and nerves, exhibiting the appearance of *threads*, present themselves in that part, (Skinner.)

To bind, surround or cover with a *fillet*.

Here *fillet* brode of silk, and set full hye.
Chaucer. The Milleres Tale, v. 3243

And of the 1775 shekels, he made hooks for the pillars, and overlaid their chapiters, and *filleted* them. [*Bible*, 1551, *whooped* them; Geneva, 1561, made *fillets*.]
Exodus, xxxviii. 28.

Bass., ——— I am for you,
It most concerns my heart, my credit.
Quick *fillet* both his arms
Ford. The Broken Heart, Act v. sc. 2

Binde your *fillets* faste
And gird in your waste.
Spenser. Shepherd's Calendar. April.

Our Englisher of Hans Bloome names it [the Astragal] a bettel or *fillet* in any part of a pillar, but I take a *fillet* to be more flat, this more swelling and (as I say) torus like
Evelyn. On Architecture

There frame a town, and fix a tent with cords,
The town be Shiloh call'd, the tent the Lord's:
Carv'd pillars, *filleted* with silver, rear,
To close the curtains in an outward square.
Parnell. The Gift of Poetry.

Go, Barce, call my sister; let her care
The solemn rites of sacrifice prepare
The sheep, and all the atoning offerings bring.
Sprinkling her body from the crystal spring
With living drops: then let her come, and thou
With sacred *fillets* bind thy hoary brow.
Dryden. Virgil. Æneid, b. v.

We cannot hardly help comparing this [the ligament at the knee] with the binding up of a fracture, where the *fillet* is almost always strapped across, for the sake of giving firmness and strength to the bandage
Paley. Natural Theology, c. x.

FI'LLIP, *v.* FILLIP, *n.* FI'LLIPING, *n.* } Skinner (adopted by Lye) vox a sono ficta. And so also Minshew.

To throw out the finger or thumb,—the one from the other—withholding it: applied, (met.) to a quick, sudden, helping action or motion.

Therefore they, which by nature haue a promptnesse, shall soner attaine perfection, than any other can do, if by labour and earnest trauaile, they will stretche to attaine that, whereunto they are apt, and, with good endeuour, *fillip* nature forwards.—*Wilson. The Arte of Logike*, fol. 10.

When we try a false lute string, we use to extend it hard between the fingers, and to *fillip* it, and it giveth it a double species, it is true; but if it giveth a trebble, or more it is false.—*Bacon. Naturall Historie*, s. 117.

Let them look neuer so demurely, one *fillip* chokes them.
Ford. Love's Sacrifice, Act i. sc. 1.

Tush, all these tortures are but *fillipings*,
Flea-bitings.—*Massinger. Virgin Martyr*, Act v. sc. 1.

They [spirits] ought never to be used, but as spurs and whips, to push on and stimulate the sluggish organs for a time, and make them carry off the over-load with a short vigour; and so are only proper in extremities, as a present *fillip*.—*Cheyne. Philosophical Theory*, Dis. 3.

FI'LLY, i. e. a *Foal*, &c. applied to the female, or, as North expresses it, the mare-colt; (met.) to a wanton young woman.

A young mare-colt or *filly*, breaking by chance from other mares running and flinging through the camp, came to stay right against them.—*North. Plutarch*, p. 247.

——— My first wife
Which was indeed a fury to this *filly*,
After my twelve strong labours to reclaim her.
Beaum. & Fletch. The Woman's Prize, Act i. sc. 2

——— How much did Stalion spend
To have his court-bred *fillies* there commend
His lace and starch.—*B. Jonson. Epistle to Master Colby.*

FILM, *v.* } A. S. *Film*, cutis, a skinne, a
FILM, *s.* } *filme*. *Filmes*, pelliculæ; skales, thin
FI'LMY. } skinnes, (Somner.)
A cover with a thin, slight skin.

——— My dull'd senses
Relish no objects. Colours do not take
My *filmed* eyes. *Nabbes. Microcosmus*, Act iv.

How long have I been blind! Yet on the sudden,
By this blest means, I feel the *films* of error
Ta'en from my soul's eyes.
Massinger. The Renegado, Act v. sc. 3.

If our understanding have a *film* of ignorance over it, or be blear with gazing on other false glisterings, what is that to truth?—*Milton. Of Reformation in England*, b. i.

——— Hence at eve,
Steam'd eager from the red horizon round,
With the fierce rage of winter deep suffus'd,
An icy gale, oft shifting, o'er the pool
Breathes a blue *film*, and in its mid career
Arrests the bickering stream.—*Thomson. Winter.*

Loose to the wind their airy garments flew,
Thin glittering textures of the *filmy* dew,
Dipp'd in the richest tinctures of the skies,
Where light disports in ever-mingling dyes.
Pope. The Rape of the Lock, c. 2.

What shall we do with this *film* then? for, till it is removed, the man might as well be without eyes. This was the very case of the Heathen world.—*Sherlock*, vol. i. Dis. 4.

But gasping heav'd the breath that Lara drew,
And dull the *film* along his dim eye grew;
His limbs stretch'd fluttering, and his head droop'd o'er,
The weak yet still untiring knee that bore.
Byron. Lara, c. 2.

Thee, Pallas, skill'd in every work divine,
Foolish Arachne at the loom defied;
Incessant thence she draws the *filmy* twine,
Memorial of her fond presumptuous pride.
West. Triumphs of the Gout.

FI'LTER, *v.* } A. S. *Felt*. Pannus, vel lana
FI'LTER, *s.* } coactilis; Barb. Lat. *Feltrum*;
FI'LTRATE. } Ger. *Filz*; Dut. *Vilt*; It. *Feltro*;
FILTRA'TION. } "Fr. *Feutre*, a *filter*; a piece of *felt*, or thick woollen cloth to distil, or strain things through," (Cotgrave.) See *Filz* in Wachter, *Feltrum* in Du Cange, and Martinius.

To strain or pass through *felt*; to strain, generally.

Having for trial-sake *filtred* it through cap-paper, there remained in the *filtre* a powder of a very deep and lovely colour, but in so little quantity, that we could not attempt any experiment upon it to make it confess its nature.
Boyle. Works, vol. i. p. 365.

All I could do, was to take a good decoction of cabbage, and *filtrate* it through cap-paper, that it might be, though yellow, yet clear.—*Id. Ib.* vol. ii. p. 652.

From hence it appears, that the expressed juices of vegetables, not *filtrated* very clear, contain their whole specifick virtues.—*Arbuthnot. On Aliments*, c. 3.

The nature of suction, the cause of *filtration*, and the rising of water in siphons.—*Glanvill*, Ess. 5.

Also the cause of *filtration*, and of the rising of water in small glass pipes above the surface of the stagnating water they are dipped into, &c.—*Boyle. Works*, vol. i. p. 112. *Life.*

What more artificial, or more commodious instrument of selection, could have been given to it, than this natural *filter*, [the bills of a duck.]—*Paley. Natural Theology*, c. 12.

"Durst we make a single movement," asks a lively French writer, "or stir a step from the place we were in, if we saw our blood circulating, the tendons pulling, the lungs blowing, the humours *filtrating*, and all," &c.—*Id. Ib.* c. 11.

The salts being separated by *filtration* through the strata, and the rising waters being opposed by a clayey substance that generally lies near the surface of the lower lands, they proceed to the mountains, from whence, by the advantage of a descent, they spread wealth and pleasure round all the earth.—*Brooke. Universal Beauty*, b. ii. (Note, v. 123.)

FILTH. See FILE.

FI'MBLE. Grose says,—"The *female* hemp; soonest ripe and fittest for spinning, but it is not worth half so much as the carle with its seed." (*Essex and Sussex.*) Miller calls it the male, and he is probably right; though it may have taken its name (*fimble*, corrupted from *female*) from a supposition that it was the *female* plant. It is the *male* plant that is barren.

Good flax and good hemp, to have of her own,
In May a good huswife will see it be sown;
And afterwards trim it, to serve at a need,
The *fimble* to spin, and the carl for her seed.
Tusser. May's Husbandry, p. 16.

The first season for pulling the hemp is usually about the middle of August, when they begin to pull what they call the *fimble* hemp, which is the male plant.
Miller. Gardener's Dictionary, in v. Cannabis.

FI'MBRIATE, *v.* Lat. *Fimbriæ* et *fibræ*, extremitates rei, non cujusvis, sed incisæ; sic ut nunc accedat, nunc recedat, (Vossius.) Applied in Heraldry to a border; as a cross, having a narrow border or hem, of another tincture, is called, A *fimbriated* cross.

Besides the divers tricking or dressing [heraldick crosses] as piercing, vouding, *fimbriating*, &c. inasmuch that crosses alone, as they are variously disguised, are enough to distinguish all the several families of gentlemen in England.
Fuller. Holy War, p. 271.

FIN, *s.* } A. S. *Finna*; Dut. *Vinne*; perFI'NNED. } haps, as Junius and Skinner think,
FI'NLESS. } from the Lat. *Pinna* or *penna*;
FI'NNY. } since the *fins* (pinnæ) are to fish, what the wings are to birds. The *fins* are—
The organs by which fish balance and move themselves. See the quotation from Paley.

The which fish had on euery side a wing, and toward the taile two other lesser as it were *finnes*, on either side one, but in proportion they were wings, and of a good length.
Hackluyt. Voyages, vol. ii. pt. i. p. 107.

They will swim you their measures, like whiting-mops, as if their feet were *finns*, and the hinges of their knees oil'd.
Beaum. & Fletch. The Martial Maid, Act ii. sc. 1.

——— Sometime he angreres me,
With telling me of the moldwarpe and the ant,
Of the dreamer Merlin and his prophecies;
And of a dragon, and a *finneless* fish
Shakespeare. 1 Pt. Hen. IV. Act iii. sc. 1.

It fortuned, whilest thus she stifly stroue,
And the wide sea importuned long space
With shrilling shrieks, Proteus abroade did roue,
Along the fomy waves driuing his *finny* droue.
Spenser. Faerie Queene, b. iii. c. 8.

The sounds and seas, with all their *finny* drove,
Now to the moon in wavering morrice move.
Milton. Comus.

Do scales and *fins* bear price to this excess?
You might have bought the fisherman for less.
Duke. Imitation of Juvenal, Sat. 4.

They plough up the turf with a broad *finned* plough.
Mortimer. Husbandry.

Such creatures as are whole-footed or *fin-toed*, viz. some birds, and quadrupeds, are naturally directed to go into the water and swim there, as we see ducklings, though hatch'd and led by a hen.—*Ray. On the Creation*, pt. i. p. 147.

——— Nor look on,
Shamefully passive, while Batavian fleets
Defraud us of the glittering *finny* swarms,
That heave our friths, and crowd upon our shores.
Thomson. Autumn.

The balancing use of these organs is proved in this manner. Of the large headed fish, if you cut off the pectoral *fins*; i. e. the pair which lies close behind the gills, the head falls prone to the bottom: if the right pectoral *fin* only be cut off, the fish leans to that side; if the ventral *fin* on the same side be cut away, then it loses its equilibrium entirely: if the dorsal and ventral *fins* be cut off, the fish reels to the right and left.—*Paley. Natural Theology*, c. 12.

——— As th' immense Leviathan, [o'erwhelms]
The *finny* brood, when near Inne's shore
Out-stretch'd, unwieldy, his island length appears
Above the foamy flood. *Dyer. The Ruins of Rome.*

FINA'NCE. } Fr. *Finance*; Sp. *Finanza*.
FINA'NCIAL. } (See *Du Cange*, *Wachter*, and
FINA'NCIALLY. } *Menage*.) Skinner says, from
FINA'NCIER. } the old, and, in that sense, obsolete Fr. *Finance*, *finis*, an end; q. d. *Finantia*. Bullokar has *Finance*, an end; and Menage, (*Dict. Etymol.*) *Finance*, pecunia, quâ exsolutâ lis *finitur*; in his *Orig. della Ling. Ital.* (MS. note,) *Finance*, q. medium ad *finem*, (sc.) ways and means to a *final* settlement. The old It. *Finanza* is, *finis*. Menage, however, suggests the Sw. *Finna*; Ger. *Finden*, invenire, to *find*, (A. S. *Findan*.) The Lat. *Finis*, a *fine*, (see *Du Cange*,) seems sufficiently to account for the application of the word in French, as in English, to—

"Wealth, substance, riches, goods; also a prince's revenue, or treasure," (or that of any other person or persons,) Cotgrave.

So then he was put to his *fynance* to pay xxii. thousande frankes of France, and the companyons of the Englyshe garysons in Champaigne payed the sayd ransaume.
Berners. Froissart. Cronycle, vol. i. c. 202.

And ye other knyghtes, as Syr Taynboton, Sir Othes of Grantson, and Johan of Grunes, were put to their *fynance*, and by the meanes of Sir Olyuer of Manny, they passed with easy and courtesse raūsome.
Berners. Froissart. Cronycle, vol. i. c. 312.

In like robes followed the lordes of the chamber of accounte and of the *finaunce*.—*Hall. Hen. VI.* an. 10.

All the *finances* or revenues of the imperial crown of this realm of England, be either extraordinary or ordinary.
Bacon. The Office of Alienations.

I therefore, whom only love and duty to your majesty and your royal line, hath made a *financier*, do intend to present unto your majesty a perfect book of your estate, like a perspective glass, to draw your estate nearer to your sight.
Id. Ib. Letter to the King.

Historians inform us, that one of the chief causes of the destruction of the Roman state, was the alteration which Constantine introduced into the *finances*, by substituting an universal poll-tax, in lieu of almost all the tithes, customs, and excises, which formerly composed the revenue of the empire.—*Hume*, vol. i. Ess. 8. *Of Taxes.*

Though their proud assumption might justify the severest tests, yet in trying their abilities on their *financial* proceedings, I would only consider what is the plain obvious duty of a common *finance* minister, and try them upon that, and not upon models of ideal perfection.
Burke. Reflections on the French Revolution.

I consider therefore the stopping of the distillery, œconomically, *financially*, commercially, medicinally, and in some degree morally too, as a measure rather well meant than well considered.—*Id. Thoughts and Details on Scarcity.*

The objects of a *financier* are, then, to secure an ample revenue, to impose it with judgment and equality; to employ it œconomically; and when necessity obliges him to make use of credit, to secure its foundations in that instance, and for ever, by the clearness and candour of his proceedings, the exactness of his calculations, and the solidity of his funds.—*Id. Reflections on the French Revolution.*

Was I right? The house sees whether I was: the house sees the *finance-post* is now totally abandoned, and for the best reason in the world, because it is no longer tenable.
Fox. Speech on the East India Bill, Dec. 1, 1783.

FINCH. To pull a *finch* (says Mr. Tyrwhitt) was a proverbial expression, signifying, to strip a man, by fraud, of his money, &c.

In Dut. *Vinche*, and so called, says Lye, from the sound *vink*, *vink*, which this bird utters.

Ful prively a *finch* eke coude he pull.
Chaucer. The Prologue, v. 654.

But. The *finch*, the sparrow, and the larke,
The plain-song cuckow gray,
Whose note full many a man doth marke,
And dares not answere nay.
Shakespeare. Midsummer Night's Dream, Act iii. sc. 1.

FIND, *v.* } A. S. *Findan*; Dut. *Vinden*;
FIND, *s.* } Ger. *Finden*; Sw. *Finna*. Helvigius (says Wachter) prefers
FI'NDER. } the Lat. *Vid-ere*; Wachter him-
FI'NDING, *s.* } self suggests the Lat. *Ven-ire*, quomodo *invenire* est in rem *venire*. The A. S. *Findan*, invenire, and *fund-ian*, niti, to labour to come to a thing, (Somner,) are the same word, and mean, to seek or search or look for, and consequently to come to, (invenire,) or *find*. And thus *find* may be explained to mean—

To seek, and, consequentially, to see or perceive; to come to or meet with; to reach, attain or acquire, to *discover*, to detect, to invent; to obtain, to procure, to provide.

Spenser and some others write the old pret. *fund*; common in Scotch writers.

An slowe al that hii *founde*, bote wuch [who] so mygte fle.
And astored hem of her tresour, as me mygte yse.
R. Gloucester, p. 403.

For werre withouten hede is not wele, we *fynde*.
R. Brunne, p. 2

And *fyndeth* folke to fighte, and Cristene blod to spille.
Piers Ploughman, p. 389.

And so saue me God I hold it greate synne,
To gyuen hem any good, swiche glotones to *fynde*,
To mayntaynen swiche maner mē yt michel good destruieth. *Id. Crede.*

And the freres hadden a *fyndynge*, that for neode fiateren.
Id. Vision, p. 411.

Axe ye and it schal be gyven to you; seke yee, and ye schulen *fynde*.—*Wiclif. Matthew*, c. 7.

Aske & it shal be geuen you. Seke & ye shal *fynde*.
Bible, 1551. *Ib.*

Afterward Jhesus *fond* him in the temple, and seide to hym, lo, thou art maad hool: nyle thou do synne, leste ony worse thing bifalle to thee.—*Wiclif. Jon*, c. 5.

And after that, Jesus *founde* hym in the temple, & sayd unto him: behold, thou art made whole, sinne no more.
Bible, 1551. *John*, c. 5.

Or elles he meste tellen his tale untrewe,
Or feinen thingis, or *finden* wordes newe.
Chaucer. The Prologue, v. 738.

But Grekes saine of Pithagoras
That he the first *finder* was
Of the art. *Id Dreame.*

My good dere sonne,
If thou woll *fynde* a siker wele
To loue, put enuie awaye.—*Gower. Con. A.* b ii.

O mearum voluptatum omnium inuentor, inceptor, perfector. O thou that hast been ye deuiser and *fynder* out, the begynner & also the *finisher* of al my pleasures
Udal. Flowers of Latine Speaking, fol. 104.

Howbeit Paule (whose disciple I was, and did long time folow and atted vpon hym,) had more mind to labour with hys owne handes, then to liue at the *finding* of other folkes.
Id. Luke, c. 8

For in old time whē mē at the incursion of infydels did hyde holy sayntes relikes, at the *fynding* agayne the names happely decayed, some relyques might rest vnknowen, or some peradventure left or mistakē
Sir T. More. Workes, p. 192.

Bass. In my schoole dayes when I had lost one shaft
I shot his fellow of the self same flight
The self-same way, with more aduised watch
To *finde* the other forth, and by aduenturing both
I oft *found* both.—*Shakespeare. Mer. of Ven.* Act i. sc. 1.

But oh, thou wretched *finder*, whom I hate
So that I almost pity thy estate,
Gold being the heaviest metal among all,
May my most heavy curse upon thee fall.
Donne. Upon the Losse of his Mistresses Chain.

But 'tis all one to me: for if I had been the *finder-out* of this secret, it would not haue reliash'd among my other discredits.—*Shakespeare. Winter's Tale*, Act v. sc. 2.

When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnish'd out his *findings* in their equipage, drawn forth his reasons as it were a battel rang'd, scatter'd and defeated all objections in his way, &c.
Milton. Of Unlicensed Printing.

In reading a style judiciously antiquated, one *finds* a pleasure not unlike that of travelling on an old Roman way: but then the road must be as good, as the way is ancient; the style must be such in which we may evenly proceed, without being put to short stops by sudden abruptnesses, or puzzled by frequent turnings and transpositions.
Pope. Postscript on the Odyssey.

He *finds* his fellow guilty of a skin
Not colour'd like his own; and having pow'r
T' enforce the wrong, for such a worthy cause
Dooms and devotes him as his lawful prey.
Cowper. The Task, b. ii.

FINE.
Fi'nal.
Fi'nally.
Fi'neless.
Fi'nish, *v.*
Fi'nish, *s.*
Fi'nisher.
Fi'nishing, *s.*
Fi'nishment.
Fi'nite.
Fi'nitelesse.
Fi'nitely.
Fi'niteness.

Fr. and Sp. *Fin*; It. *Fine*; Lat. *Finis*, which Julius Scaliger derives from *fio*. Sane *finis* est cujus gratiâ aliquid *fit*. Et in naturalibus *forma* et *finis*, solum eo differunt, quod cùm res est, quâ est. *forma* dicitur: cùm *fit*, quâ intenditur, *finis* vocatur, (Vossius.) See Finish.

Finisher,—see the quotation from Udal in v. *Find*.

The end or the point to which our view or course is directed; when or where our progress ceases or is to cease; the point we seek or intend to reach; the last, ultimate, extreme point of time or space. And—

Final,—extreme, most remote, most distant, ultimate, last; terminating, concluding. To *finish*.

Fr. *Finir*; It. *Finire*; Sp. *Fenecer*; Lat. *Finire*, to end.

To end or bring to an end, or to the last, ultimate, or extreme point,—of time or space; to the point to which our view or course is directed; when or where our progress ceases or is to cease; the point we seek or intend to reach: to terminate, to conclude, to complete.

Heo ne *fyneđ* neuer mo, at the other ware at gronde.
R. Gloucester, p. 140.

In the ger of grace a thousend & nyenetene & nyene
Thys stalwarde Cristene folc thys sworre [war] brogte to *fyne*.
Id. p. 413.

Allas! that jentille blode com to ill *fyne*,
& alle for falsnes gode to scheme's [shame] dede & pyne.
R. Brunne, p. 335.

The partis conseile hent, messengers thei ches,
Unto the kyng thei sent, for a *finalle* pes.—*Id.* p. 226.

And whan they had whole her tale *fined*
Ethiocles fully is enclined,
Whatsoeuer thereat laugh or weepe
Like her counsaile possession to kepe.
Lydgate. Story of Thebes, pt. ii.

How oft time may men rede and seen
The treason, that to women hath be doe
To what *fine* is such loue, I can not seen,
Or where becometh it whan it is go
Chaucer. Troilus, b. ii.

This is the *final* end of all this thing.
Id. Legend of Ariadne.

But *finally*, thus at the last it stood
That fortune wolde that he muste twin
Out of that place, which that I was in.
Id. The Squieres Tale, v. 10,890.

For the contrarie of his estate
Stant euermore in suche debate,
Tyll that a parte be ouercome
There maie no *finall* peas be nome.—*Gower. Con. A.* Prol.

But *finally* no spede it dooth.—*Id. Ib.* b. i.

In *fine* obtaining the roume of a rascall souldiour loke how dishonest he was in his liuing before, euen as seditious was he in his doinges ther, and moste ready and forwarde to doo all kinde of mischefe.—*Goldyng. Justine*, fol. 99.

But now takynge hym as he woulde say, if hys wit would serue hym, yt is to wit, that by his word electes, he meneth the *finall* & eternall electes.—*Sir T. More. Workes*, p. 578.

Fynally brethrē fare ye wel, be perfect, be of good comfort, be of one minde, liue in peace, and the God of loue and peace shal be with you.—*Bible*, 1551. *2 Cor.* c. 13.

And we will also that you George Killingworth and Richard Gray doe in the *fine* of April next send either of you vnto Henry Lane a whole, perfit, and iust accompt firmed with your awne hands of all the goods you haue solde and bought vntill that time, and what remaineth vnsolde
Hackluyt. Voyages, vol i. p. 299.

Jesus sayd vnto thē, my meate is to do ye wyl of him that sente me. And to *finishe* hys worcke
Bible, 1551. *John*, c. 4.

And lyke as the smyth in his working vseth the hammer as a certayne tool or instrument towardes the *finishyng* of his worke euen so be we vnto God as instrumentes to worke his wyll, whensoeuer any thyng is well done by vs.
Fisher. On Prayer.

Also it is to be noted that ye aungell begineth his accompt at the Jewes ful lybertie & full *finishment* of their temple and cyte.—*Joye Exposicion of Daniel*, c. 9.

——— In *fine*,
Just or unjust, alike seem miserable,
For oft alike, both come to evil end.
Milton. Samson Agonistes.

All th' unaccomplisht works of Nature's hand,
Abortive, monstrous, or unkindly mixt,
Dissolv'd on earth, fleet hither, and in vain
Till *final* dissolution, wander here.—*Id. Par. Lost*, b. iii.

—— When Paris brought his famous prize,
The faire Tindarid lasse, he him foretolde
That her all Greece with many a champion bold
Should fetche againe, and *finally* destroy
Proud Priam's towne.—*Spenser. Faerie Queene*, b. iv.

Iago. Poore, and content, is rich, and rich enough,
But riches *finelesse* is as poor as winter,
To him that euer feares he shall be poore.
Shakespeare. Othello, Act iii. sc. 3.

In death what can be, that I do not know,
That I should fear a covenant to make
With it, which welcom'd, *finisheth* my woe!
And nothing can th' afflicted conscience grieve,
But he may pardon, who can all forgive.
Drayton. The Barons' Wars, b. vi.

Christ is the author and *finisher* of our faith, and so of every grace: that is, he can only give it, and he only can take it away.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 1.

Men have their time, and die many times in desire of many things, which they principally take to heart; the bestowing of a child, the *finishing* of a worke, or the like
Bacon. Ess. Of Friendship.

None must undertake this edifice, but after computation of the pertinences requisite for the *finishment*, lest they expose themselves to the reproach of having begun what they were not able to *finish*.
Montague. Devoute Essayes, pt. i. Treat. 18. s. 3.

——— Will he draw out,
For anger's sake, *finite* to infinite
In punisht man, to satisfie his rigour,—
Satisfied never? that were to extend
His sentence beyond dust and Nature's law,
By which all causes else, according still
To the reception of their matter act,
Not to th' extent of their own sphear.
Milton. Paradise Lost, b. x.

So likewise that excellent book of Job, if it be revolved with diligence, it will be found full and pregnant with the secrets of naturall philosophy, as for example, of cosmography, and the roundness of the earth in that place, *Qui extendit Aquilonem super vacuum, et appendit terram super nihilum*, where the pensilenesse of the earth, the pole of the North, and the *finitenesse* or convexity of heaven, are manifestly touched.—*Bacon. On Learning, by G. Wats*, b. i. c. 6.

Thus then the late creation, and *finiteness* of the world, seem to conflict with the undoubted oracle of truth as well as with mine argument.
Glanvill. Pre-existence of Souls, c. 9.

In *fine*, nothing is more evident, then that the design, both of the Law and the Gospel, was to establish this great truth, and to root out creature worship.
Waterland. Works, vol i. pt. ii. p 171.

They are all created in and by him; not only so, but for him, or to him, he is the *final* as well as efficient cause; as much as to say, that they are made for his service and for his glory, the ultimate end of their creation.
Id. Ib. vol. ii. p. 36.

When he [our Saviour] commands us to seek the kingdom of God, and directs us to seek it in the way of righteousness, and warns us that many who seek it shall not be able to find it, he cannot but be understood as exhorting us to seek it earnestly and effectually, and in such a manner, as that we may not *finally* fail to attain it.
Clarke, vol. ii. Ser. 16.

A faultless sonnet, *finish'd* thus, would be,
Worth tedious volumes of loose poetry.
Dryden. The Art of Poetry.

Christ is the author and *finisher* of our faith; but it is we that believe: the spirit of Christ is the cause of our obedience, but it is we that obey; we are the next agents though he be the supreme cause.
Bates. The Everlasting Rest of the Saints, c. 8.

Let reason then at her own quarry fly,
But how can *finite* grasp infinity?
Dryden. The Hind and the Panther.

Though all that we can possibly do, must needs fall *infinitely* short of our most perfect pattern, yet we are indispensably obliged to be like it in our proportion, and according to our capacity; and as a *finite* can resemble infinite, so we are to resemble God, by partaking of the same excellencies in kind, though they cannot but be *infinitely* inferior in degree.—*Clarke*, vol. v. ser. 8.

It is ridiculous unto reason and *finiteless* as their desires.
Brown. Vulgar Errours.

They are creatures still, and that sets them at an infinite distance from God; whereas all their excellencies can make them but *finitely* distant from us.—*Stillingfleet.*

And all the difference or distinction there is betwixt them, is only in our different apprehension of this one being; which acting severally upon several objects, we apprehend it as acting from several properties, by reason of the *finiteness* of our understandings, which cannot conceive of an infinite being, wholly as it is in itself, but as it were by piecemeal, as it represents itself to us.—*Berkeridge*, vol. ii. Ser. 115.

Man falls by man, if *finally* he falls;
And fall he must, who learns from death alone
The dreadful secret—That he lives for ever.
Young. The Complaint, Night 7

When in his *finish'd* form and face
Admiring multitudes shall trace
Each patrimonial charm combin'd,
The courteous yet majestic mien,
The liberal smile, the look serene,
The great and gentle mind.
Beattie. On Lord H.'s Birth-day.

God is our "light," as he showeth us the state we are in, and the enemies we have to encounter; he is our "strength," as he enableth, by his grace, to cope with, and overcome them; and he is our "salvation," as the author and *finisher* of our deliverance from sin, death, and Satan.
Horne. Commentary on the Psalms. Ps. 27.

To consider an averseness to improvement, the not arriving at perfection, as a crime, is against all tolerably correct jurisprudence; for if the resistance to improvement should be great, and any way general, they would in effect give up the necessary and substantial part, in favour of the perfection and the *finishing*.—*Burke. Tracts on the Popery Laws.*

For who shall dare, you argue, in this case,
To limit the omnipotence of grace!
As if a *finite* understanding knew
What the Almighty could, or could not do.
Byrom. On the Redemption of Mankind.

Finiteness, or what is resolvable into *finiteness*, in inanimate subjects, can never be a just subject of complaint, because if it were ever so, it would be always so: we mean, that we can never reasonably demand that things be larger or more, when the same demand might be made, whatever the quantity or number was.—*Paley. Nat. Theology*, c. 26.

FINE, *v.*
Fine, *adj.*
Fi'nely.
Fi'neness.
Fi'ner.
Fi'nery.
Fi'ning, *s.*

Ger. *Fein*; Dut. *Vyn*; It. and Sp. *Fino*; Fr. *Fin*. M. Guyet (says Menage) from the ancient Lat. *Vinus*, signifying *bellus venustus*. Du Cange (in v. *finus*) from *finitus*, (q. d.) *finished*, highly *finished*, polished. Res, cui nihil addi potest. See Finesse, and Finical.

To *finish* highly, to polish; to cleanse, to purify, to brighten, to embellish; to render or make clear, bright or brilliant, elegant or beautiful.

Upon the right hand went old Egeus,
And on that other side Duk Theseus,
With vessels in hire hond of gold ful *fine*,
All ful of hony, milk, and blood, and wine.
Chaucer. The Knightes Tale, v. 2909.

Margarite is ingendered by heauenly dewe, and sheweth in it self by *fineness* of colour, whether the engendrure were maked on morowe or on eue.—*Id. Test. of Loue*, b. ii.

[Gold] is assayed by the fire to thintente it may thenceforth bee had in so muche the more price as it is the more exactly *fyned*: much more will God haue your faith, wherunto so high honour of duetie belongeth, to be tried with soudry experimentes, to thintent that whan it shal glister out of these flames of sorowes and afflictions, and being farre more pure and more glittering than any golde though it be neuer so *fyne*, it may be precious in the sight of God &c
Udal. 1 *Peter*, c. 1.

For they that be clothed in *fyne* lynnen, and silkes, be in kynges palaces, who were commonly infected with excesse and ryot, and delicate lyuyng.—*Id. Matt.* c. 11

There was a certayne ryche man, whiche was clothed in purple and *fyne* bysse, and fared deliciously euerye day.
Bible, 1551 *Matt.* c. 26.

For in that poinct could be none other coloure, but to pretende that his awne mother was an auoutresse, but neuertheesse he would that poinct should be lesse and more *fynely* & closely handled.—*Hall. Edw. V.*

By fourme is vnderstand grossenesse, *fynenesse*, thicknesse, or thinnesse.—*Sir T. Elyot. Castel of Helth*, b. ii.

To professe Christ, is not an ydle nor a delicate *fine-fungred* matter, it requireth watching, attendaunce, and dylygent cõtinuance.—*Udal. Timothy*, c. 4.

But commonly it is held, and for certaine affirmed, that the best Spodos for the eyes, is that which commeth in the furnaces where gold is *fined*.—*Holland. Plin.* b. xxxiv. c. 13.

This legal reason is *summa ratio*; and therefore, if all the reason that is dispersed into so many several heads were united into one, yet could he not make such a law as the law of England is, because by many successions of ages it hath been *fined* and *refined* by an infinite number of grave and learned men.—*Hobbs. Dial. on the Laws of England.*

——— 'Tis he our lambs doth reare,
Our flocks doth blesse, and from the store doth give
The warme and *finer* fleeces that we weare.
B. Jonson. Hymn to Pan.

Binde your fillets fast
And gird in your waste,
For more *fineness*, with a tawdrie lace.
Spenser. Shepheard's Calendar. April.

What they in largeness have, that bear themselves so high,
In my most perfect form, and delicacy, I
For greatness of my grain and *fineness* of my grasse;
This isle hath scarce a vale, that Ringdale doth surpasse.
Drayton. Poly-Olbion, s. 21.

The beech serves for various uses of the house-wife—not to omit even the very shavings for the *fining* of wines.
Evelyn. Silva, c. 5.

Methinks I see thee, spruce and *fine*,
With coat embroider'd richly shine,
And dazzle all the idle faces
As through the hall thy worship paces.
Swift. Horace, b. ii. Ode 1.

Poor I, a savage bred and born,
By you instructed every morn,
Already have improv'd so well
That I have almost learnt to spell!
The neighbours who come here to dine,
Admire to hear me speak so *fine*.
Id. A Panegyrick on the Dean.

Here is the Majesty of the heroic *finely* mixed with the venom of the other; and raising the delight which otherwise would be flat and vulgar, by the sublimity of the expression.—*Dryden. Origin and Progress of Satire.*

Let him declaim as wittily and sharply as he pleases, yet still the nicest and most delicate touches of satire consist in *fine* raillery.—*Id. Dedication to Juvenal.*

The *fine* original of Thomas Howard Duke of Norfolk with the staves of Earl Marshall and Lord Treasurer, from whence the print is taken, is at Leicester-house.
Walpole. Anecdotes of Painting, vol. i. c. 4.

The character of his Majesty's bluff hautiness (by Hans Holbein) is well represented, and all the heads are *finely* executed.—*Id. Ib.*

I therefore must beg of you to procure me some Irish linen to make me four dozen of shirts, much about the same *fineness* and price of the last which you got me.
Chesterfield. Miscell. vol. iv. Let. 69.

Savage nations being passionately fond of show and *finery*, and having no object but their naked bodies, on which to exercise this disposition, have in all times painted, or cut their skins, according to their ideas of ornament.
Burke. Abridgement of English History, b. i. c. 11.

Should I be thought in some places to have run on too *fine-spun* argumentations or in others drawn too strong-coloured figures, for any body's liking let him be good natured enough to suppose, that were we to discourse over this subject in private, and he would let me know his taste, I should endeavour to conform myself thereto.
Search. Light of Nature, vol. ii. pt. iii. c. 30.

FINE, *v.* / FINE, *n.* / FI'NABLE. } Lat. *Finis*. Spelman (after enumerating the various legal usages of the word) says, "In none of these significations was the word known to our countrymen *ante seculum Normanicum*." See the first quotation from Rastall; and *Finis* in Du Cange.

Any thing (as a sum of money) paid at the *end*, to make an *end*, termination or conclusion of a suit, of a prosecution; a mulct or penalty.

Muche robberye me dude aboute in euerych toun
And bounde men & enprisonede, vorte hii *funede* raunson.
R. Gloucester, p. 463.

The whiche precept obseruyd, and a 12 or 16 of the chief of them sent vnto Newgate, the sayd rumour was anone ceasyd; of the whiche prysoners some were after *fyned*, and some punyshed by longe imprysonmet
Fabyan. Cronycle, vol. iv. an. 1541.

Which neuer asked litle, but euery thig was hawsed aboue the mesure, amercemẽtes turned into *fines*, *fines* into raũsomes, smal trespas to misprisiõ, misprisiõ into treson.
Sir T. More. Workes, p. 62.

For as much as *fines* levied in our court ought & do make an *end* of al suites, and thereof are called *fines*, chiefly when after waging of battel, or the great assise in their cases, they holde the last and *finall* place for ever, &c.
Rastall. Statutes, fol. 173. *Statute of Edw. V.* c. 1.

And if he then confesse the treueth, & al that he shall be examined of and knoweth in that behalfe: that then the same offeces of hunting by him done, be against the king but trespasse *finable*.—*Id. Ib.* fol. 170. *Stat. of H. VII.* c. 7.

If one bee found dead in a street or house, the master of the house, or the parish, must find out the murtherer; otherwise he himself shall be accused of it, and the whole contado shall be *fined*, and likewise in case of robberie.
Purchas. Pilgrimage, b. iii. c. 10. s. 1.

Make him high, let him rule,
He'll be playing the fool,
And transgress, then we'll squeeze
Him for *fines*, and for fees.—*Brome Royalist's Answer.*

So, two years after, Tracy's heirs sued him for it, and he was turned out of his office of chancellor, and *fined* in four hundred pound.—*Burnet. Hist. of Reformation*, an. 1534.

But that also at length they unwillingly yielded unto: styling him in their submission by the title of "Protector and supreme Head of the English Church," and paying a lusty *fine*.—*Strype. Memorials. Hen. VIII.* an. 1532.

But in the case propounded by me, where it is possible in that special manner, the jury may find against the direction of the Court in matter of Law, it will not follow they are therefore *finable*.—*State Trials. E. Bushell*, an. 1670.

He ridiculed the three rights to *fine* the subordinate Princes that Mr. Hastings had, in his defence, laid claim to.
Fox. Speeches, June 13, 1786.

Some landlords, instead of raising the rent, take a *fine* for the renewal of the lease. This practice is, in most cases, the expedient of a spendthrift, who for a sum of ready money sells a future revenue of much greater value.
Smith. Wealth of Nations, b. v. c. 2.

FINE'SSE. / FINE'SSING, *n.* } Fr. *Finesse*; It. *Finezza*. See FINE.

Fine-ness or *re-fine-ment*,—nicety, polish, policy, to an excess; and thus, guile or wiliness, cunning, subtilty.

Where unnecessary *fynesse* wanteth accept true meaning playnesse.—*Udal. Prol. to the Ephesians.*

These thinges he wrought with great sleyght and *fynesse* of wytte in suche sorte that he minished not any parte of his honour, estate, or reputacion.
Brende. Quintus Curtius, fol. 3.

Ever. (*Aside to Meer.*) You'll mar all with your *fineness*.
B. Jonson. The Devil is an Ass, Act iii. sc. 1.

This is the artificialest piece of *finesse* to perswade men to be slaves, that the wit of court could have invented.
Milton. Answer to Eikon Basilike.

Brevity and succinctness of speech, is that, which in philosophy or speculation we call *maxim* or first principle: in the counsels and resolves of practical wisdom, and the deep mysteries of religion, *oracle*; and lastly, in matters of wit, and *finenesses* of imagination, *epigram*.—*South*, vol. ii. Ser. 4.

Scipio and Sertorius made some other God to be their councĩl of war, to encourage their soldiers in dangerous enterprises, but the mask only deceived the ignorant. The more intelligent discerned the *finesse* of their politic contrivance.—*Bates. The Existence of God*, c. 5.

With no reason on earth to go out of his way,
He [Garrick] turned and he varied full ten times a day:
Though secure of our hearts, yet confoundedly sick,—
If they were not his own by *finessing* and trick
Goldsmith. Retaliation.

And lest the colourable reasons, offered in argument against this Parliamentary procedure, should be mistaken for the real motives of their conduct, all the advantage of privilege, all the arts and *finesses* of pleading, and great sums of public money were lavished, to prevent any decision upon those practices in the Courts of Justice.
Burke. On a late State of the Nation

FI'NGER, *v.* / FI'NGER, *n.* / FI'NGERING, *n.* } A. S. *Finger*; Ger. *Finger*, Dut. *Vinger*; from A. S. *Fengan*; Ger. *Fangen*; Dut. *Vingeren*, capere, prehendere. *Finger*, quod prehendit; that which *fangs*, seizes, catches.

To *fang*,—take or catch, to hold or handle, to touch (with the *finger*;) to take or touch.

On alle hure fyve *fyngres*, rycheliche yrynged
And ther on rede rubies and oth' riche stones.
Piers Ploughman, p. 21.

She lette no morsel from hire lippes falle,
Ne wette hire *fingres* in hire sauce depe.
Chaucer. The Prologue, v. 123.

My word, my workes, is knit so in your bõd
That as an harp obeyeth to the hond
And make it soune after his *fingering*,
Right so mowe ye out of mine hart bring
Such voice, right as you list, to laugh or pain.
Id. The Legend of Good Women, Ptol

What should I stand vpon the rest
or other partes depaint:
As little hand with *fingers* long!
my wits are all to faint.—*Turbervile. Praise of a Lady.*

Or els the minstrelsye of lutes, pypes, harpes, and all other that standeth by such nyce, fine minakin *fingeringe* is farre more fitte for the womanishness of it to dwel in the courte among ladyes, than for any greate thinge in it, which should help good and sad studye to abide in the university among scholers.—*Ascham. The Schole of Shooting.*

For so should every man's house equally feele the societie and part of that benefit, and the hands of idle persones remaining at home in the town, greedie now of rifling, and who would be *fingring* of pillage, should not pluck from the hardie warriors their due rewards.—*Holland. Livius*, p. 193.

That there was not a nymph to jollity inclin'd,
Or of the woody brood, or of the wat'ry kind,
But at their *fingers'* ends, thy Ribble's song could say
Drayton. Poly Olbion, s. 21.

[So] the weak child, that from the mother's wing
Is taught the lute's delicious *fingering*
At ev'ry string's soft touch is mov'd with fear,
Noting his master's curious list'ning ear,
Whose trembling hand at ev'ry strain bewrays
In what doubt he his new-set lesson plays.
Id. Mrs. Shore to King Edward IV.

A certain minstrell or musician had plaid before him on a time ▪ he sate at supper, and the king would seem to correct him in some points, yea, and begin to reason and enter into sad disputation with him about the stroke and true *fingering* of certain instruments. now God forbid (quoth he) O king, that you should come to so low an ebbe and hard fortune ▪ to be more skilfull in these matters then I am.
Holland Plutarch, p. 338.

All the politicks of the great
Are like the cunning of a cheat,
That lets his false dice freely run,
And trusts them to themselves alone,
But never lets a true one stir
Without some *fingering* trick or slur
Butler. Miscellaneous Thoughts.

The goods and chattles of Colleges and Chantries, in considerable proportions, came into his hands for the King's use, which, it may be presumed, he having the *fingering* of might convert some part thereof to his owne use
Strype. Memorials. Edw IV. an 1551.

Hard as it was, beginning to relent,
It seem'd the breast beneath his *fingers* bent,
He felt again; his *fingers* made a print,
'Twas flesh, but flesh so firm, it rose against the dint.
Dryden Ovid. Metam. b. x.

Through every interval, now low, now high,
Swift o'er the stops his *fingers* seem'd to fly:
The youths, who heard such music with surprise,
Gaz'd on the tunefull bard with wandring eyes.
Jones. Arcadia.

FI'NGLE-FANGLE, i. e. *fangle-fangle*. See FANGLE.

And, though we're all so near of kindred
As th' outward man is to the inward,
We agree in nothing, but to wrangle
About the slightest *fingle-fangle*.—*Hudibras*, pt. iii. c. 3.

FI'NIAL. From the Lat. *Finis*, an end. In Suetonius it seems applied by Holland to the

ridge; in Pliny, to a bounding or terminating edge. It is now chiefly used for the Gothic ornament which *finishes* a pediment, pinnacle, &c.

And among the enemies spoiles, hee set up a navall coronet, and fastened it to the *finial* [*fastigio*] of his house Palatine, hard by another civick guirland, in token and memoriall of the ocean by him sailed over and subdued.
Holland. Suetonius, p. 162.

His invention it was to set up gargils or antiques at the top of a gavill end, as a *finiall* to the crest tiles [*personas tegularum extremis imbricibus*] which in the beginning he called Protypa.—*Id. Plinie*, b. xxxv. c. 12.

Another between the same persons, for making and setting up the *finyalls* of the buttresses of the church.
Walpole. Anecdotes of Painting, vol. i. c. 4.

FI'NICAL, *adj.* FI'NICALNESS. FI'NIKIN. } From *Fine*, (qv.) Too fine, too refined; too nice; effeminate.

Perhaps it would haply be objected, that these accurate designs of the pen were never esteemed among the nobler parts of drawing, as for the most part appearing too *finical*, stiff, and constrained.—*Evelyn. Sculptura*

Your congees and trips
With your legs and your lips,
Your madams and lords,
And such *finikin* words.—*Brome. The Leveller.*

Be not too *finical*; but yet be clean:
And wear well-fashion'd cloathes like other men.
Dryden. Ovid. Art of Love.

At nineteen he [Enoch Zeeman] painted his own portrait in the *finical* manner of Denner, and executed the heads of an old man and woman in the same style afterwards.
Walpole. Anecdotes of Painting, vol. iv. c. 1.

Nor had Gribelin any thing of greatness in his manner or capacity: his works have no more merit than *finicalness*, and that not in perfection, can give them.
Id. Ib. vol. v. *Engravers.*

FI'NISH. See FINS.

FI'PPLE. Lat. *Fibula*, a clasp or fastener. A stopper, (sc.) of a wind instrument.

Note again that some kind of wind instruments are blown at a small hole in the side, which straitneth the breath of the first entrance; the rather, in respect of their traverse, and stop above the hole, which performeth the *fipple's* part; as it is seen in flutes, and fifes, which will not give sound, by a blast at the end, as recorders, &c.
Bacon. Naturall Historie, s. 116.

FIR. A. S. *Fuhr-wudu*; Lat. *Pinus*, a pine tree. Somner, Skinner, and Junius, *Abies*; Dut. *Vueren*. Skinner says, Perhaps from *Fire*, (Dut. *Vuyr*;) wood which may easily be set on *fire*.

But how the fire was maked up on highte,
And eke the names how the trees highte,
As oak, *fir*, birch, &c.—*Chaucer. Knightes Tale*, v. 2923.

A huge horse made, hye raised like a hill,
By the diuine science of Minerua:
Of clouen *firre* compacted were his ribbs.
Surrey. Virgile. Æneis, b. ii.

And there wyll I cut downe the hye cedre trees & the fayrest *fyre trees*.—*Bible*, 1551. *Of Esaye*, c. 38.

There is great ods betweene *fir* trees, in regard of diverse countres and nations, where they grow. The best are those of the Alpes and Apennine hils.
Holland. Plinie, b. xvi. c. 39.

With cord and canvass, from rich Hamburgh sent,
His navy's molted wings he imps once more
Tall Norway *fir*, their masts in battle spent,
And English oak, sprung leaks and planks restore.
Dryden. Annus Mirabilis.

On Lebanon the sacred cedar waves
And spiry *fir-tree*, where the stork conceals
Her clam'rous young. *Hart*, Ps. 104.

FIRE, *v.* FIRE, *n.* FI'RELESS. FI'RER. FI'RING, *n.* FI'RY. FI'RINESS. } A. S. *Fir, fyr*; Dut. *Vuyr, vier*; Ger. *Feuer*; Gr. Πυρ, a Phrygian word, according to Plato. "Consider, says Socrates, whether this name, πυρ, is not of Barbaric origin; for it is by no means easy to adapt this to the Greek tongue; and it is manifest, that the Phrygians thus denominate *fire*, with a certain trifling deviation." (Plato, *in Cratylo*, by Taylor.) It is difficult to suppose that our northern progenitors had no name for the element of *fire*, until they borrowed it from the Greeks; it is more probable that there was some common origin for both the Greek and Saxon in the northern languages.

To ignite, to kindle, to burn; (met.) to warm, to heat, to inflame, to animate.

Fire, *n.* (met.) that which warms, inflames, heats, animates, inspirits; gives or causes life, vivacity, or liveliness, ardour, fervour, vigour.

Fire-new,—*new* from the *fire* or forge.

Fire is much used prefixed.

Seththe the luther emperour hadde in his herte joie,
To thenche on *fyur*, that was in the bataile of Troie,
Tho me harnde gret townes & courtes day & nygt,
And thogte yt was mury joie, to se so fair alygt.
R. Gloucester, p. 69.

In which eneti[d] (evening-tide) appered in the west ii. sterres of *fuyry* colour, on lite that other gret.
Id. p. 484 Note.

Wilde *fire* thei kast, the kyng to confound
R. Brunne, p. 170.

And then falleth the *fur*. on false menne houses.
Piers Ploughman, p. 43.

He that seith, fool, schal be gilty unto the *fire* of helle.
Wiclif. Matt. c. 5.

But whosoeuer sayeth thou foole, shall be in daunger of hell *fyre*.—*Bible*, 1551. *Ib.*

And so I saygh horsis in visioun, and thei that saaten on hem hadden *fyri* harburiouns.—*Wiclif. Apocalips*, c. 9.

And thus I sawe the horses in a vysyon and them that sate on them, hauyng *fyry* habergions.—*Bible*, 1551. *Ib.*

If both the herte love hath *fired*
Joy and wo they shal depart
And take euenly ech his part.—*Chaucer. Rom. of the R.*

She was so ful of turment and of rage,
That wilfully into the *fire* she sterte,
And brent hireselven with a stedfast herte.
Id. The Nonnes Preestes Tale, v. 13,373.

And with hire *fire-brond* in hire hond aboute
Danceth before the bride and all the rout.
Id. The Marchantes Tale, v. 9602.

Som sayd it was long on the *fire-making*:
Som sayd nay, it was long on the blowing
Id. The Chanones Yemannes Tale, v. 16,390.

A sompnour was ther with us in that place,
That hadde a *fire-red* cherubinnes face.
Id. The Prologue, v. 626.

And over all this, to slen me utterly,
Love hath his *fyry* dart so brenningly
Yetiked thurgh my trewe careful hert,
That shapen was my deth erst than my shert.
Id. The Knightes Tale, v. 1566.

Symon, which was made their espie
Within Troie, as was conspired,
Whan tyme was, a token *fired*.—*Gower. Con. A.* b. i.

And for to wissen hem by nyght
A *fyrie* piller hem alight. *Id. Ib.* b. v.

Their heads aboue the streame they hold, their *fierred* manes they shake,
The salt sea waues before them fast they shouen, and after trailes
Their vgly backes.—*Phaer. Virgill. Æneidos*, b. ii.

Others of them [the Spaniards] in that time, burned that fisher town Mowsehole, the rest marched as a gard for defence of these *firers*.—*Carew. Survey of Cornwall*, fol. 156.

The greatest inconuenience of their wodden building is the aptnesse for *firing*, which happeneth very oft & in very fearful sort, by reason of the drinesse and fatnesse of the fir, that being once *fired*, burneth like a torch, & is hardly quenched til all be burnt vp.
Hackluyt. Voyages, vol. i. p. 480.

My chaunce was late to haue a peerlesse *fire-lock* peece,
That to my wittes was ney the like, in Turkie nor in Greece.—*Gascoigne. Complaint of the Greene Knight.*

And make his ashepannes, shouels, basons, fleshehokes, *fyre-pannes*, & al the apparell therof of brasse.
Bible, 1551. *Exodus*, c. 27.

—— Thereof she countlesse summes did reare,
The whiche she meant away with her to beare;
The rest shee *fir'd* for sport, or for despight.
Spenser. Faerie Queene, b. iii. c. 10.

For when ye milaly looke with lowly hew
Then is my soule with life and loue inspired
But when ye lowre, or looke on me askew,
Then do I die, as one with lightning *fired*.—*Id.* son. 7

Or by collision of two bodies grinde
The air attrite to *fire*, as late the clouds
Justling or pusht with winds rude in the shock
Tine the slant lightning, whose thwart flame, driv'n down,
Kindles the gummie bark of fir and pine,
And sends a comfortable heat from farr,
Which might supply the sun: such *fire* to use,
And what may else be remedie or cure
To evils which our own misdeeds have wrought,
He will instruct us praying.—*Milton. Par. Lost*, b. x.

Besides the wasting of our fields, the driving away of booties, as well of people as cattell, the *firing* of villages, the ruine and havocke they made; and in euerie place nothing but *fire* and sword.—*Holland. Livie*, p. 269.

Tho' I've no bags, that are with child with gold,
And though my *fireless* chimneys catch the cold,
For want of great revenues, yet I find
I've what's as good as all, a sated mind.
Brome. Epistle to his Friend Mr J. B.

Legions of Loves with little wings did flie
Darting their deadly arrowes *fiery* bright
Spenser, son. 16

The Governor of Scotland hearing of the Protector's approach, and having no sufficient army ready to resist him, sent his heralds abroad into all parts of the realm, and commanded the *fire-cross* to be carried, (an ancient custom in cases of importance,) which was two *fire-brands* set in fashion of a cross, and pitched upon the point of a spear and therewith proclamation to be made that all above 16 years of age, and under 60, should resort forthwith to Musselborough, and bring convenient provisions of victuals with them.—*Baker. Chronicles. Edw. VI.* an. 1547.

Q. M. Peace, master Marquisse, you are malapert.
Your *fire-new* stampe of honor is scarce current.
Shakespeare. Rich. III. Act i. sc. 3.

Let me put the reader in mind, how if ever he mark'd children when they play with *fire-sticks*, they move and whirle them round so fast, that the motion will cosen their eyes and represent an entire circle of *fire* to them: and were it somewhat distant, in a dark night that one play'd so with a lighted torch, it would appear a constant wheel of *fire*, without any discerning of motion in it.
Digby. Of Bodies, c. 9.

Said Cymon overjoyed, "Do thou propose
The means to fight, and only show the foes
For from the first, when love had *fired* my mind,
Resolv'd I left the care of life behind."
Dryden. Cymon & Iphigenia

—— And as on high,
Those rolling *fires* discover but the sky,
Not light us here; so reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day.
Id. Religio Laici. An Epistle.

The ashes by their weight, their *feriness*, and their dryness, put it past doubt that they belong to the elements of earth.—*Boyle. Works*, vol. i. p. 470.

The rest, so smooth, so suddenly she went,
Look'd like translation through the firmament,
Or like the *fiery* car on the third errand sent.
Dryden. Eleonora.

I [Maynard] think it is fitting that all Papists should resort to their own dwellings, and not depart without licences from the next justices; and another thing, that all those of that religion bring all their *fire-arms* in, unless for the necessary defence of their houses, to officers appointed.
Parl. Hist. an. 1688-9. *Bill for Disarming Papists.*

But Peidloe was so impatient that he would not hear him, and then he did the fact, which was, that he put a *fire-ball* at the end of a long pole, and lighting it with a piece of match he put it in at a window, and stood till he saw the house in a flame.
State Trials. Chas. II. Firing of London, an. 1666.

Fired at the sound, my genius spreads her wing,
And flies where Britain courts the western Spring;
Where lawns extend that scorn Arcadian pride,
And brighter streams than fam'd Hydaspes glide.
Goldsmith. The Traveller.

The cruel laws of Scotland's realm decree
That every maid of high or low degree,
Accus'd of yielding to the luring *fire*
Of lawless love in torment shall expire.
Hoole. Orlando Furioso, b. iv.

—— God bids a plague
Kindle a *fiery* boil upon the skin,
And putrefy the breath of blooming health.
Cowper. Task.

FIRK. Skinner refers to—*to fig*; but adds, that it may be from the Lat. *Fericare*, a frequentative of *ferire*, as *fodicare* of *fodere*. The It. *Feza*, or *sferza*, a rod or whip, Menage derives from *ferire*; *feritus, feritius, ferita, feza*.

Mr. Steevens truly says, that this word is so variously used by the old writers, that it is almost impossible to ascertain its precise meaning.

In the mean time I will *firk* your father whether you see or no.—*Chapman. All Fools*, Act iii. sc. 1.

She shall have bail.
Dash. And a *firking* writ
Of false imprisonment, she shall be sure
Of twelve pence damage, and five and twenty pound
For suits in law.—*Barry. Ram Alley*, Act iv. sc. 1

Just. Tutch. On on, I say.
Throate. Justice, the law shall *firk* you.—*Id. Ib.*

Musta. Stay, and stand quietly, or you shall fall else,
Not to *firk* your belly up, flounder like, but never
To rise again —*Massinger. The Renegado*, Act iii. sc. 1

Pist. M. Fer. Ile fer him, and *firk* him, and ferret him: discusse the same in French vnto him.
Shakespeare. Henry V. Act iv. sc. 4.

Grace. —— Out on him!
These are his megrims, *firks*, and melancholies.
Ford. The Broken Heart, Act iii. sc. 1.

W. Small-sh. Sir, leave this *firk* of law, or by this light I'll give your throat a slit.
Barry. Ram Alley, Act iii. sc. 1.

FI'RKIN, which Skinner writes *Ferkin*, and Minshew, *Fircken*; the latter derives it—a *ferendo*, quod facilè *feratur*. The former prefers the A. S. *Feowerr*; Ger. *Wier*, four, and the diminutive *kin*, (q.d.) *feowerkin*, or *wierkin*, that is, quadrantulus, respectu sc. majoris vasis; and in confirmation, he refers to *tierce*, qv. A *firkin* is—

A vessel containing nine gallons, i. e. the *fourth* of a barrel, or 36 gallons.

And there were standinge there, syxe water pottes of stone after the maner of the purifyinge of the Jewes, contaynynge two or thre *fyrkins* a pece.—*Bible*, 1551. *John*, c. 2.

You heard of that wonder, of the lightning and thunder,
Which made the lye so much the louder.
Now list to another, that miracle's brother,
Which was done with a *firkin* of powder.
Denham. A Second Western Wonder.

FIRM, *v.*
FIRM, *n.*
FIRM, *adj.*
FI'RMAMENT.
FIRMAME'NTAL.
FI'RMITUDE.
FI'RMITY.
FI'RMLY.
FI'RMNESS.

See AFFIRM, and CONFIRM. Fr. *Fermer*; It. *Firmare*; Sp. *Firmar*; Lat. *Firmus*, hoc est, stabilis, constans, a *ferendo* dictus quod constanter omnia *ferat*, (Perottus.) And see *Martinius*, and *Vossius*.

Firmament, — Fr. *Firmamente*; It. *Firmamento*; Lat. *Firmamentum*, so called a naturæ suæ soliditate et *firmitate*, (Minshew.) The Lat. *Firmamentum*, applied to the heavens, (*firmamentum cæleste*) is so used by Tertullian.

To strengthen, to give strength or support to, to fix steadily or strongly, to secure, to assure, to establish.

Sp. *Firmar*,—to confirm; (sc.) by writing; by signature to a writing: and *firma*, the signature: (sc.) of the person or persons *confirming*, giving validity to the instrument or document signed:—applied to the name or title under which any person carries, or more persons carry on trade or business.

Myn affiaunce and my faith, is *ferm* (in) hus by leuye.
Piers Ploughman, p. 318

As he wende, he bi huld toward heuene an hey,
And tho vp in the *firmament* an Angel he sey,
That huld a crovs, and ther on y write was lo! this,
"Constantyne thorg this signe thou schalt be maister iwis"
R. Gloucester, p. 85.

—— I wist vtterly
That your humble seruant, & your knight
Were in your harte yeet so *formely*
As ye in mine. *Chaucer. Troilus*, b. iii.

O firste moving cruel *firmament*,
With thy diurnal swegh that croudest ay,
And hurtlest all from est til occident,
That naturally wold hold another way.
Id. The Man of Lawes Tale, v. 4715.

—— Lo now how it stood
With him, that was so negligent,
That fro the highe *firmament*,
For that he wold go to lowe,
He was anon downe ouerthrowe.—*Gower. Con. A.* b. iv.

And we will also that you George Killingworth and Richard Gray doe in the fine of April next send either of you vnto Henry Lane a whole, perfit, & iust accompt *firmed* with your awne hands of all the goods you haue solde and bought vntil the time, and what remaineth vnsolde.
Hackluyt. Voyages, vol. i. p. 299.

Christ putteth us in remembraunce of thys, that no man is mete to preache the Gospell, but he that hath tryed hymself, and is *firme* and strong agaynst all worldly desyres, agaynst excesse and her companions.—*Udal. Matt.* c. 4.

And God sayde: let there be a *fyrmamente* betwene the waters, & let it diuide the waters a sonder.
Bible, 1551. *Genesis*, c. 1.

As touching the blessed sacrament of the altare, he sayde it is a necessary sacramēt but he belde yᵗ after the cōsecracō, there was none other thing therein but onely the very substance of materyal bread, and so he said he *firmely* beliened, and that he woulde holde that oppinion to the death.
Sir T. More. Workes, p. 346.

But that constauncye and *firmness* of mind cā not be had, onles it be depeley fouded in a certaintie, & sure persuasiō of faith.—*Calvine. Foure Godlye Sermons*, Ser. 2.

Afterwards the stream of the river brought down continually such mud and gravell, that it ever increasd in the heap of corn more and more, in such sort, that the force of the water could no more remove it from thence, but rather softly pressing and driving it together, did *firm* and harden it, and make it grow so to land.—*North. Plutarch*, p. 65.

Of the death of the Emperour they advertised Solyman, *firming* those letters with all their hands and seals.
Knolles. History of the Turks.

A privilege [was] given to Athemeus, the Archbishop [of Cyprus] in that age, to subscribe his name to all publick acts in red letters, which was an honour above that of any patriarch, who writes his name or *firm* in black characters.
Rycaut. State of the Greek Church, p. 90.

So, earely, ere the grosse Earthes gryesy shade
Was all disperst out of the *firmament*,
They tooke their steeds, and forth upon thire journey went. *Spenser. Faerie Queene*, b. iii. c. 1.

—— What if all
Her stores were open'd, and this *firmament*
Of hell should spout her cataracts of fire?
Impendant horrors, threatning hideous fall
One day upon our heads.—*Milton. Par. Lost*, b. ii.

The lion's royal whelp does not at first
For blood of Basan bulls or tigers thirst,
In timorous deer he hansels his young paws,
And leaves the rugged bear for *firmer* claws.
Cowley. The Davideis, b. iii.

For if you speak of an acquired, rational, discursive faith, certainly these reasons which make the object seem credible, must be the cause of it, and consequently the strength and *firmity* of my assent must rise and fall, together with the apparent credibility of the object.
Chillingworth. Rel. of Prot. Ch. pt. i. c. 6.

It is Jehovah that is merciful; and as Jehovah signifies *firmitude* of being, and is therefore compared to a rock, &c., so these his mercies are liken'ned to things of longest duration, to those things which to us men are such in our account.
Goodwin. Works, vol. iv. p. 31.

His breast plate first, that was of substance pure,
Before his noble hart he *firmely* bound,
That mought his life from yron death assure,
And ward his gentle corps from cruel wound.
Spenser. Muiopotmos.

In pure and fruitfull water we may see
Your mind from darknesse cleare, in bounty free
And in the steddy resting of the ground,
Your noble *firmenesse* to your friend is found:
For you are still the same, and where you love
No absence can your constant mind remove
Beaumont. To the Prince.

O thou, who freest me from my doubtful state
Long lost and wander'd in the maze of fate!
Be present still oh Goddess! in our aid
Proceed, and *firm* those omens thou hast made.
Pope. Statius. Thebaid, b. i.

Genius of Britain, spare thy fears,
For know, within, our sovereign wears
The surest guard; the best defence;
A *firm* untainted innocence.
Pitt. On his Majesty's Playing with a Tiger.

An hollow crystal pyramid he takes,
In *firmamental* waters dipt above,
Of it a broad extinguisher he makes,
And hoods the flames that to their quarry drove.
Dryden. Annus Mirabilis.

Howe'er, I gave his wise proposal way,
Nay, urg'd him to go on; the shallow fraud
Will ruin him for ever with my enemies,
And make him *firmly* mine, spite of his fears,
And natural inconstancy.
Rowe. The Ambitious Step-mother, Act i.

Such heavenly beauty on thy face shall bloom,
As shall almost excuse the villain's crime;
But yet that *firmness*, that unshaken virtue,
As still shall make the monster more detested.
Smith. Phædra & Hippolitus, Act v.

O! then be *firm*—in this, my friends, remain
Our dearest hopes, all other hopes are vain!
Like us the foes have but two hands to wield,
One soul to fire them, and one life to yield.
Hoole. Orlando Furioso, b. xviii.

Incessant rains had drenched the floated ground,
And clouds o'ercast the *firmament* around.
Fawkes. Descrip. of Winter. From G. Douglas.

These wind, by subtle sap, their secret way,
Pernicious pioneers! while those invest,
More *firmly* daring in the face of heaven,
And win by regular approach, the cane.
Grainger. The Sugar Cane, b. ii.

O Fortitude! divinely bright,
O Virtue's child, and Man's delight!
Descend an amicable guest,
And with thy *firmness* steel my breast.
Blacklock. An Hymn to Fortitude.

FIRST.
FI'RSTLING, *n.*
FI'RSTLING, *adj.*
FI'RSTNESS.

A. S. *First*; Dut. *Veurst*; Ger. *Erst*. *First*, says Skinner, dicitur quasi *forest*, (i.e. *fore-est*,) from *fore*, *ante*. most *afore* or *before*.

Fore-most, in time or space; earliest; having precedence, (sc.) in rank or station; in estimation.

First is must used prefixed.

The *furste* age & tyme was from our *firste* fader Adam
To Noe, & seththe the other from Noe to Abraham.
R. Gloucester, p. 9.

Uttred in his *firste* gere messengers he sent
For kynges & barons vntille his parlement,
In stede ther he it sette, thei wist what it ment.
R. Brunne, p. 8.

Hit was the *furste* frut, that the fader of hevene blessede.
Piers Ploughman, p. 309.

And the clennest creature creatour *ferste* knowe
In kynges court and knyghtes.—*Id. Ib.*

And he sat and clepide the twelve, and seyde to him if ony mon wil be the *firste* among you he schal be the laste of alle, and the mynystre of all.—*Wiclif. Mark*, c. 9.

And he sat downe and called the twelue vnto hym, and sayde to them: yf anye man desyre to be *fyrst*, the same shal be laste of all, and seruaunt vnto all.—*Bible*, 1551. *Ib.*

All the *first-borne* of thy sonnes thou muste nedes redeme
Id. Exodus, c. 31

The *first* of the *first-fruites* of thy lande, thou shalte brynge vnto the house of the Lord thy God.—*Id. Ib.*

Honoure the Lord with thy substaunce and with the *firstlings* of all thine encrease, so shal thy barnes bee filled with plenteousnesse and thy presses shall flowe ouer with swete wyne.—*Id. Proverbes*, c. 3.

So that in election Christ held the primacy, the *first-hood*, as in dignity, so in order, that we were ordained for him.
Goodwin. Works, vol. i. Ser. 6.

—— We are all, my lord,
The sons of Fortune, she hath sent us forth
To thrive by the red sweat of our own merits:
And since after the rage of many a tempest,
Our fates have cast us upon Britain's bounds,
We offer you the *first* fruits of our wounds.
Middleton. The Mayor of Quinborough, Act ii. sc. 1.

—— A shepherd next,
More meek, came with the *firstlings* of his flock
Choicest and best; then sacrificing, laid
The inwards and their fat, with incence strew'd
On the cleft wood, and all due rits perform'd.
Milton. Paradise Lost, b. xi

And thus, readers, by the example which he hath set me I have given ye two or three notes of him out of his titlepage, by which his *firstlings* fear not to guess boldly at his whole lump, for that guess will not fail ye.
Id. An Apology for Smectymnuus.

All the *firstling* males that come to thy herd, and of thy flock, thou shalt sanctify unto the Lord thy God.
Deuteronomy, xv. 19.

When I give, (as he acknowledges) a *firstness* of precedency and presidency to the Pope, he tells me, he is confident I know not how much more is allowed him by the universal consent of all Catholicks, as of divine institution, whatever I may have read in particular authors.
Hammond. Works, vol. ii. p. 163

For joys so great we must with patience wait,
'Tis the set price of happiness complete.
As a *first-fruit*, Heaven claim'd that lovely boy
The next shall live, and be the nation's joy.
Waller. Loss of the Duke of Cumbridge.

I did yesterday complain to Mr. Secretary St. John, that Mr Harley had not yet got the letter from the Queen to confirm the grant of the *first-fruits*; that I had lost reputation by it, and that I took it very ill of them both, and that their excuses of Parliament business, and grief for the loss in Spain, were what I would bear no longer.
Swift. Letter to Dr. King

And often have you brought the wily fox
To suffer for the *firstlings* of the flocks;
Chas'd ev'n amid the folds; and made to bleed,
Like felons, where they did the murderous deed.
Dryden, Epistle 13.

To me more dear, congenial to my heart,
One native charm, than all the gloss of Art.
Spontaneous joys, where Nature has its play,
The soul adopts, and owns their *first-born* sway
Goldsmith. The Deserted Village.

For him our yearly wakes, and feasts, we hold,
And choose the fairest *firstlings* from the fold.
Philips, Pastoral 2

A seat in this House, for good purposes, for bad purposes, for no purposes at all (except the mere consideration derived from being concerned in the publick councils) will ever be a *first-rate* object of ambition in England.
Burke. On a Bill for Shortening the Duration of Parliament.

FIRTH. Scotch, an estuary; used by Douglas in his *Virgil* as *Sinus*, a bay. Su. G. *Fiaerd*; Isl. *Fiora-r*. Some, says Jamieson, have derived it from Lat. *Fretum*, which itself, more probably, is from the Gothic; others from Moes. G. *Far-an*, navigare, as it properly denotes water that is *navigable*. G. Andr. refers it to Isl. *Fiara*, pl. *ferder*, litus, or maris refluxus et ejus locus.

FISC. Gr. Φισκος; Lat. *Fiscus*; Fr. *Fisque*, a bag or purse. (See Confiscate.) As the French—
Fi'scal, *n.*
Fi'scal, *adj.*
Fisque,—the public purse; the public revenue or treasure; a treasury or exchequer.

Cæsar did with no lesse gratefull bountie, shew his liberalitie when he bestowed the goods of Aemilia Musa, a rich woman, falen to the *fisque*, vpon Aemilius Lepidus of whose house she seemed to have been.
Grenewey. Tacitus. Annales, p. 49.

Also seeing they may bee alienated, they may bee prescribed, especiallie (the kinges thus consenting whoe confirmed the same so long a time) which excludeth all right both *fiscall* and ecclesiasticall
Fox. Martyrs, p. 333. *The B. of Eduens Oration.*

War cannot be long maintained by the ordinary *fiscal* and receipt.—*Bacon.*

When they had resolved to appropriate to the *fisc*, a certain portion of the landed property of their conquered country, it was their business to render their bank a real fund of credit; as far as such a bank was capable of becoming so.
Burke. On the French Revolution.

They certainly never have suffered and never will suffer the fixed estate of the church to be converted into a pension, to depend on the treasury, and to be delayed, withheld, or perhaps to be extinguished by *fiscal* difficulties.—*Id. Ib.*

The *fiscal* is of an active enterprising genius.
Swinburne. Spain, Let. 42.

FIS-GIG. A kind of javelin with which sailors *strike fish* as they swim; from *fish*; Dut. *Visch*, and *ghichten*, torquere, (Skinner.)

There were some of those bonitos, which being gailed by a *fis-gig*, did follow our shippe, coming out of Guinea 500 leagues.—*Hackluyt. Voyages*, vol. iii. p. 520.

FISH, *v.*
Fish, *n.*
Fi'sher.
Fi'shery.
Fi'shful.
Fi'shify.
Fi'shing.
Fi'shy.
Fi'shiness.
A. S. *Fiscian*, *fisc*; Dut. *Vischer*, *visch*; Ger. *Fisch*; Sw. *Fiska*, *fisk*. Junius (*Gloss. Goth.* in v. *Fisk*) has no doubt that this word, common to almost all European languages, is of the same origin with the Lat. *Pisc-is*. But what that is, he acknowledges to be very obscure. Vossius presents three etymologies, with little confidence in any of them.
To *fish* for any thing, (met.) is to try to find out or discover, catch or obtain, by throwing out a bait or temptation; with a concealed design.

For ge ben men beter y tagt to schouele and to spade,
To cartestaf and to plowstaf, and a *fischyng* to wade,
To hamer and to nedle, and to merchandise al so,
Than with swerd or hauberk eny batail to do.
R. Gloucester, p. 99.

That *fischid* in Temse on the nyght, whan thei their nettes vp wond,
The body of Harald in a nette thei fond.—*R. Brunne*, p. 84.

Peter *fyshed* for hus fode, and hus fere Andreu
Som thei solde, and som thei sode, and so thei leveden bothe. *Piers Ploukman*, p. 286.

Right as *fishes* in flod, whanne hem falleth water
Dyen for dreuthe. *Id.* p. 83.

And whanne thei hadden do this thing thei closiden togidere a greet multitude of *fisches* and her net was brokun.
Wiclif. Luk, c. 5.

And when they had so done, they inclosed a great multitude of *fishes*. And their net brake.—*Bible*, 1551. *Ib.*

And saygh two bootis standinge bisides the pool, and the *fischeris* weren gon doun, and waischiden her nettis.
Wiclif. Ib.

And saw two shyppes stande by the lake syde, but the *fysher* men were gone oute of them, and were washynge their nettes.—*Bible*, 1551. *Ib.*

Pipen he coude, *fishe*, and nettes bete,
And turnen cuppes, and wrastlen wel, and shete
Chaucer. The Reves Tale, v. 3925.

Ne that a monk, whan he is rekkeles,
Is like to a *fish* that is waterless,
That is to say, a monk out of his cloistre.
Chaucer. The Prologue, v. 180.

From this time forward we began to plie Northwards and the first of July fell with the land againe, where we *fished*, and found reasonable good store.
Hackluyt. Voyages, vol. iii. p. 778.

Most like a byrd that nere the bankes of seas his hunting keepes,
Among the *fishfull* rocks, and low byneth on water sweepes. *Phaer. Virgill. Eneidos*, b. iv.

Fynally, the *fyshyng* put them in remembraunce of the newe *fyshyng*, whiche serued not to take *fishes* with nettes, to feade the beaste, but with the nette of the Gospell to catche men drouned with worldly cares, vnto a desyre of the heauenly life.—*Udal. Matthew*, c. 4.

Behold, I will send for many *fishers* saith the Lord, and they shall *fish* them, and after I shall send for many hunters and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks.
Bible. Jeremiah, xvi. 16.

Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarme, and shoales
Of *fish*, that with thir finnes and shining scales
Glide under the greene wave, in sculles that oft
Bank the mid sea. *Milton. Paradise Lost*, b. vii.

Yet Gwin and Nevern near, two fine and *fishful* brooks
Do never stay their course.—*Drayton. Poly-Olbion*, s. 5.

Britaine is watered with pleasant *fishfull* and navigable riuers, which yeeld safe havens and roads, and furnished with shipping and sailers that it may rightly be termed the Lady of the Sea.—*Camden. Remaines. Britaine.*

Ben. Here comes Romeo, here comes Romeo.
Mer. Without his roe, like a dried hering O flesh, flesh, how art thou *fishified*!—*Shakes. Romeo & Juliet*, Act ii. sc. 4.

Cleopatra found it straight, yet she seemed not to see it, but wondered at his excellent *fishing*; but when she was alone by herself among her own people, she told them how it was, and bad them the next morning to be in the water to see the *fishing*. A number of people came to the haven, and got into the *fisher-boats* to see the *fishing*.
North. Plutarch, p. 764.

Where are the flowry fields, the *fishy* streames,
The pasturing mountaines, and the fertile plaines,
With shadowes oft, oft clad with Titan's beames
As of Heaven's pleasures types, and of Hell's paines!
Stirling. Doomes-day. The Third Houre.

Due sustinence was a mean to virtue, and to subdue men's bodies to their soul and spirit, and was also necessary to encourage the trade of *fishing*, and for saving of flesh.
Burnet. History of the Reformation, an. 1549.

Lie there, Lycaon; let the *fish* surround
Thy bloated corpse, and suck thy gory wound.
Pope. Homer. Iliad, b. xxi.

As, from some rock that overhangs the flood,
The silent *fisher* casts th' insidious food,
With fraudful care he waits the finny prize,
And sudden lifts it quivering to the skies.
Id. Ib. Odyssey, b. xii.

Can it be expected, that Holland will suffer us to improve our *fishery*, which is to them a nursery for seamen, a livelihood to many families, and an immense treasure to the public.—*Parliamentary History*, vol. vi. App. p. 139.

The tow'ring eagles to the realms of light
By their strong pounces claim a regal right;
The swan contented with an humbler fate
Low on the *fishy* river rows in state.
Fenton. To Mr. Lambard.

Observe what you export thither; [Newfoundland,] a little spirits, provision, *fishing* lines, and *fishing* hooks.
Burke. On a late State of the Nation.

Nature the bull with horns supplies,
The horse with hoofs she fortifies,
The fleeting foot on hares bestows,
On lions teeth, two dreadful rows!
Grants *fish* to swim, and birds to fly,
And on their skill bids men rely.
Philips. Anacreon, Ode 2.

Once, some few hours ere break of day,
As in their hut our *fishers* lay,
The one awak'd and wak'd his neighbour,
That both might ply their daily labour.
Wilkie. The Fisherman, from Theocritus.

I need not, I am sure, sir, inform the house, that the *fisheries* of Newfoundland have been for a century the constant object of rivalship between France and England.
Mr. Pitt. Speech, 27th November, 1800.

Round the border,—representations in miniature of the customs, huntings, *fishings*, and productions of the country, all in the highest preservation, and so admirably executed, that it was believed of the pencil of Vandyck.
Walpole. Anecdotes of Painting, vol. ii. c. 1.

And those sequester'd shores,
Through which, the thirsty town to lave,
Smooth flow the watery stores
Of *fishy* Hipparis, profoundest stream.
West. Pindar, Olymp. 5.

Its [Bittern Heron] flesh has much the flavour of that of a hare: and nothing of the *fishiness* of that of the heron.
Pennant. Zoology.

FISK. Sw. *Fiska*, from *Foesa*, instigare, and this from A. S. *Fys-an*, agere, abigere, fugare, to drive, to drive about. To *fisk* the tail about, *whiska* rumpan, (Serenius.) And Cotgrave has *Trotiere*, a *fisking* huswife. In *Gammer Gurton's Needle*, Act i. sc. 2, the edition quoted by Mr. Todd reads, "*Fisking* with her tail." In the edition, 1575, reprinted in the *A. B. Drama*, vol. i. reads "*Fryshing*." See To Faisk.

FYSSILE.
Fissi'lity.
Fi'ssure, *v.*
Fi'ssure, *n.*
Fi'sipede.
Lat. *Fissilis*, that can or may be cleft, from *findere*, to cleave.
That can or may be cleft or split. *Fisnipede*, cloven-footed.

The *fissures* in the seat, as also the blind and swelling piles in the fundament and all superfluous excrescences of the bodie it cureth.—*Holland. Plinie*, b. xxi. c. 20.

It is described like *fissipedes*, or birds which have their *feet or claws divided*, whereas it is palmipedes or fin-footed like swans and geese.—*Brown. Vulgar Errours*, b. v. c. 2

By which it is evident, that diamonds themselves have a grain or a flaky contexture, not unlike the *fissility*, as the schools call it, in wood.—*Boyle. Works*, vol. iii. p. 521.

By a fall or blow the scull may be *fissured* or fractured, and the hairy scalp whole, and thus fracture or *fissure* may be under the contusion, or in some other parts.
Wiseman. Surgery, b. v. c. 9.

There are other subterraneous guts and channels, *fissures* and passages, through which many times the waters make their way.—*Derham. Physico-Theology*, b. iii. c. 2.

Siam's warm marish yields the *fissile* cane.
Dyer. The Fleece, b. ii.

Be her shining locks confin'd
In a threefold braid behind;
Let an artificial flower
Set the *fissure* off before.
Fawkes. Anacreon. Ode 27, Imitated.

Philosophers have long endeavoured to find out the causes of these perpendicular *fissures* in the earth, which our own countrymen, Woodward and Ray, were the first that found to be so common and universal.
Goldsmith. Animated Nature, pt. i. c. 6.

FIST, *v.*
Fist, *n*
Fi'sty-cuff.
A. S. *Fyst*; Dut. *Vuyst*; Ger. *Faust*. Wachter and Minshew (optime, says Skinner) from *Fassen*, capere, prehendere, constringere, i. e. to hold *fast*, (A. S. *Fæstnian*.) And from the A. S. *Fæst*, firmus, Junius derives it; quod *validissima* sit manus, omnium digitorum nodis in unum pugnum veluti compactis atque arctissime complicatis.
To hold *fast*,—to gripe *fast* or firmly; also, to strike with the *fist* or hand *fast* closed.

——— He bygan gong ynou,
To cuthe wat he woulde be, that so gong hys *fustes* adrou.
R. Gloucester, p. 345.

For God that al by gan in gynnynge of the worlde
Perde furst as a *fust* with a fynger, yfolde togederes
Tu hym liked and luste, to unclose the fynger
And profrede hit forth as with the paume, to what place it sholde. *Piers Ploukman*, p. 327.

That on of hem the cut brouht in his *fest*,
And bad hem drawe and loke wher it wold falle,
And it fell on the youngest of hem alle.
Chaucer. The Pardoneres Tale, v. 12,756.

And for men saine vnknowe vnkiste
Hir thome she holt in hir *fiste*
So close within hir owne horde
That there wynneth no man londe.—*Gower. Con. A.* b. ii.

——— I commaunde you not
Portune to trust, and eke full well ye wot,
I haue of her no brydle in my *fist*
She renneth loose, and turneth where she list.
Sir T. More. To them that seek Fortune.

Fang. If I but *fist* him once: if he come but within my vice.—*Shakespeare. 2 Pt. Hen. IV.* Act ii. sc. 1.

Blynfold he was; and in his cruel *fist*
A mortall bow and arrowes keen did hold,
With which he shot at random when him list,
Some headed with sad lead, some with pure gold.
Spenser. Faerie Queene, b. iii. c. 4.

Sam. No man with-holds thee, nothing from thy hand
Fear I incurable; bring up thy van,
My heels are fetter'd, but my *fist* is free.
Milton. Samson Agonistes, l. 1246.

Lew. O to revenge my wrongs at *fists-cuffes*.
Beaum & Fletch. The Little French Lawyer, Act iv. sc. 1.

This God of ours hath evermore loved those games of prize, yea and was desireous to win the victory, having strove personally himself in playing upon the harp, in singing, in flinging the cest of brasse: yea, and some say, at hurl-bats and *fist fight*.—*Holland. Plutarch*, p. 633.

Never a suit I wore to-day, but hath been soundly basted, only this faithful country case 'scaped *fist-free*.
Tomkins. Albumazar, Act v. sc. 9.

With rain his robe and heavy mantle flow
And lazy mists are low'ring on his brow:
Still as he swept along, with his clinch'd *fist*,
He squeez'd the clouds; th' imprison'd clouds resist.
Dryden. Ovid. Metam. The Giant's War.

Q. The Lord Thanet having no stick, what assault did he make upon you?
A. With his *fist*, in this way, he shoved me down as I was going forward—he shoved me back.
Erskine. Speech. Trial of Earl of Thanet.

It is lucky for the women, that the seat of the *fisty-cuff* war is not the same with them as among men.
Fielding. Tom Jones, b. iv. c. 8.

FI'STULA. FI'STULARY. FI'STULATE. FI'STULOUS. } Lat. *Fistula*, quasi φυσηλλα, a φυσα-ειν, flatu distend-ere, to stretch out or distend by blowing, (Vossius.) And thus applied to—

A pipe of reeds, or other things having the hollowness of a pipe.

It is not the *fistula*, where against thou hast geuen cauterie.—*Golden Boke*, c. 43.

Moreover you shall not see a part of the bodie but it is subject to the *fistulas*, which creep inwardly and hollow as they go.—*Holland. Plinie*, b. xxvi. c. 14.

On th' other part; Apollo, in his friend
Form'd th' art of wisedome: to the binding end
Of his vow'd friendship, and (for further meede)
Gave him the farr heard *fistularie* reede.
Chapman. Homer. A Hymne to Hermes.

As for the flesh of the polype, it is to see to, *fistulous* and spongeous, like unto hony-combe.—*Holland. Plut.* p. 827.

It [the topaze] is found beyond the farthest parts of India, among the inhabitants of the mountaine Caucasus, to wit, the Phicarians and Asdates; they grow into a very great bignesse; but the same is *fistulous* and full of filth.
Id. Plinie, b. xxxvii. c. 8.

The beginnings or first stamina in animals are their tubes, pipes or ducts, *fistulated* or hollowed, to circulate the blood and juices.—*The Student*, vol. ii. p. 379.

FIT, *n.* FI'TFUL. } An ague coming by *Fittes*; febris per *intervalla* recurrens. It seems to be from the Dut. *Vits*, signifying swift, quick, (Junius.) Perhaps, says Skinner, so called, quasi *fights*, for they are conflicts and struggles of nature. It is not improbably the Fr. *Fait*; Lat. *Factum*, done. See *Tooke*, pt. ii. c. 2.

Dr. Percy remarks, that, "Our ancient ballads and metrical romances being divided into several *parts*, for the convenience of singing them at publick entertainments, were in the intervals of the feast sung by *fits* or intermissions." A *fit* is—

1. A fact, *feat*, or performance; and thus applied (as an *act* in a play) to parts or portions of a song or poem, of music or dancing. And see Steevens on *Troil. & Cress.* Act iii. sc. 1.

2. A fact or *feat*, an *act*, *affect*, or effect; and thus applied to *particular acts* or effects; to violent and sudden affections, to paroxysms of temperature or distemperature of mind or body.

And in those cares so colde I force myself a heate,
As sicke men in their shaking *fittes* procure themselfe to sweate.—*Surrey. The Faithful Louer declareth &c.*

Sainges there be, and sawes there be
to cure thy greedie care:
To master thyne assaltynge *fyttes*,
to purchase thy welfare.
Drant. Horace. Epistle to Mæcenas

What wold ye doe with my harpe, he sayd,
If I did sell it yee?
To play my wife and me a *fitt*,
When a bed together wee bee
Percy. Reliques, vol. i. *King Estmere.*

He, sitting me beside in that same shade,
Provok'd me to plate some pleasant *fit*,
And when he heard the musicke that he made
He found himself full greatly pleas'd at it
Spenser. Colin Clout's come Home again.

His seruants fear his solemn *fittes*,
When if they ought did say,
He either answers not at all,
Or quite another way
Warner. Albion's England, b. i. c. 2

——— Duncane in his grave
After life's *fitful* fever he sleepes well.
Shakespeare. Macbeth, Act iii. sc 2.

Rais'd on his knees, he now ejects the gore,
Now faints anew, low sinking on the shore.
By *fits* he breathes, half views the fleeting skies,
And seals again, by *fits* his swimming eyes
Pope. Homer. Iliad, b. xiv.

Antonius happened to be seized at that very time, with a *fit* of the gout, or pretended, at least to be so, that he might have no share in the destruction of an old friend [Catiline:] so that the command fell of course to a much better soldier and honester man, Petreius.
Middleton. The Life of Cicero, vol. i. s. 3.

More near from out the Cæsar's palace came
The owl's long cry, and interruptedly
Of distant sentinels the *fitful* song
Began and died upon the gentle wind.
Byron. Manfred, Act iii. sc. 4.

FIT, *v.* FIT, *adj.* FI'TLY. FI'TMENT. FI'TNESS. FI'TTEDNESS. FI'TTER. FI'TTINOLY. FI'TTINONESS. } Kilian says,—*Vitten*. (Fland.) Convenire, quadrare, et accommodare; and this Junius would derive from *Vits*, frequens, citus, agilis. (See FIT.) Skinner, more reasonably, from the Fr. *Fait*, factum, q. d. factum, i.e. *aptum* ad hoc. And thus the Fr. *Faictis* is, neat, *feat*, comely, handsome, proper, well made, well featured, well set-together, (Cotgrave.) Will it *do*? Will it *fit*? Will it *suit*? are equivalent expressions.

To make or match, to suit; to adapt, to accommodate, to adjust, to conform.

To *fit* out,—to provide or furnish with things *fit* or suitable

That done, we had then time to view our prize, which we found of great defence, and a notable strong ship, almost two hundred tun in burden, very well appointed, and in all things *fitted* for a man of warre.
Hackluyt. Voyages, vol. iii. p 200.

Nothyng fayre apeared thys stones vnto thys worlde, when they that were hewen, squared, and made *fyt* foundation, by the manyfold persecutions of tyraunte
Bale. Image, pt. iii.

Such are not *fit* for Cupid's campe.
they ought no wages win.
Which faint before the clange of trump
or battel's broyle begin.
Turbervile. Lovers ought to shunne, &c.

Hir neck of so good size, hir plume of colour white,
Hir legs and fete so finely made, thou seldom seene in sight.
Eche part so *fitly* pight as none mought chaunge his place,
Nor any bird could lightly haue so good and braue a grace.
Id. The Complaint.

And lastly came cold February, sitting
In an old waggon, for he could not ride,
Drawn by two fishes for the season *fitting*,
Which through the flood before did softly slyde
And swim away.—*Spenser. F. Queene. Of Mutabilitie*

Then Paridel, in whom a kindly pride
Of gracious speech and skill his words to frame
Abounded, being glad of so *fitte* tide,
Him to commend to her, thus spake, of al well cide.
Id. Ib. b. iii. c. 9.

To her I sing of loue, that loueth best,
And best is loued of all aliue I weene:
To her this song most *fitly* is addreast,
The Queen of Loue, and Prince of Peace from heaven blest.
Id. Ib. b. iv. c. 1.

Let Aristotle, and others have their dues: but if we can make farther discoveries of truth and *fitnesse* then they, why are we envied?—*Ben Jonson. Discoveries*

Post. I am, sir,
The souldier that did company these three
In poore beseeming: 'twas a *fitment* for
The purpose I then follow'd.
Shakespeare. Cymbeline, Act v. sc. 5.

There is not an ampler testimony of Providence then the structure of man's body:—the safeness of the fabrick of the eyes:—their exquisite *fittedness* to their use, &c
H. More. Antid. against Atheism, b. ii. c. 12. Contents.

[Solitude and emptinesse] which being abstracted terms (as the schools call them) do very *fittingly* agree with the notion we have put upon this symbolical earth, affirming it no real actual subject, either spiritual or corporeal, that may be said to be void and empty; but to be vacuity and emptinesse it self, onely joined with a capacity of being something.
Id. Defence of the Philosophic Cabbala, c. 1.

He that sees all men almost to be Christians, because they are bid to be so, need not question the *fittingness* of godfathers promising in behalf of the children for whom they answer.—*Bp. Taylor. Great Exemplar*, pt. i. Desc. 6

The meaning is, not, that God will act arbitrarily and without reason, as some have absurdly understood these words, but that he, and he only, is the competent, proper, and unerring judge, upon what persons, and on what conditions, 'tis *fit* for him to bestow his favours.
Clark. vol. i. Ser. 21

And to whom could I more *fitly* apply myself than to your lordship, who have not only an inborn but an hereditary loyalty.—*Dryden. All for Love*, Ded.

What things soe'er are to an end referr'd,
And in their motions still that end regard,
Always the *fitness* of the means respect,
These as conducive choose and those reject.
Must by a judgment, foreign and unknown,
Be guided to their end or by their own.
Blackmore. Creation, b. i.

Sowing the sandy gravelly land in Devonshire and Cornwall with French furze seed, they reckon a great improver of their land, and a *fitter* of it for corn.—*Mortimer. Husb.*

Every year he applied for fresh Parliamentary supplies, he *fitted* out squadrons; and took six thousand Danes into British pay, for the same useful purposes, which some years before, had occasioned the hiring of twelve thousand Hessians.—*Chesterfield. Memoirs*, s. 4.

I mean the charters (*i. e.* formal recognition by the sovereign power) of King John and King Henry the Third, the things secured by these instruments may, without any deceitful ambiguity, be very *fitly* called the chartered rights of men.—*Burke. On Mr. Fox's East India Bill*

He who studies them [works of Nature] is continually delighted with new and wonderful discoveries, and yet is never perplexed by their multiplicity, because order, proportion, and *fitness*, prevail through the whole system.
Beattie. Moral Science, pt. i. c. 1. s. 9.

——— And thus I
Still on thy shores, fair Leman! may find room
And food for meditation, nor pass by
Much, that may give us pause, if pondered *fittingly*.
Byron. Childe Harold's Pilgrimage, c. 3

FITCH. FETCH, or VETCH. } Fr. *Vesse*; It. *Vezza*, *veccia*; Lat. *Vicia*, which Varro derives—a *vinciendo*, because it has claspers like a vine, (*De Re Rustica*, i. 31.)

For he treadeth not the *fytches* out with a wayne, nether bryngeth he the cart here and there ouer the comyn, but he threseth the *fitches* onte with a flayle and the comyn with a rod.—*Bible*, 1551. *Isaye*, c. 28.

FITCHAT. FITCHEW. } Dut. *Visse*, *fisse*, *vitsche*; Fr. *Fissau*. A *fitch* or *fulmart*, Skinner says, the fœtid ferret, perhaps from Lat. *Fœtere* or *putere*, to stink. Lye,—from *fiest*, Fr. *Vessir*, which Cotgrave says is to *fyste*, to let a *fyste*. It. *Vessare*; Dut. *Visten*; Lat. *Visire*, which Vossius thinks may be formed from the sound, or be from the Gr. Βδεσις, (ejecto δ,) from Βδειν, flatum ventris silentio emittere. See To FIZZLE.

If I may descend to a lower game, what pleasure is it sometimes with guns to betray the very vermin of the earth: as namely, the *fitchet*, the fullmart, the ferret, the pole-cat, the mole-warp, and the like creatures that live upon the face and within the bowels of the earth.—*Walton. Angler*, pt. i. c. 1.

FITCHING, i. e. *Fixing*. Nisi videro in manibus ejus *fixuram* clavorum. Fr. *Ficheur*, a *fixing*.

And he seide to hem but I se in hise hondis the *fichyng* of the nailis, and putte my fyngir into the place of the nailis, and put myn hond into hise side I schal not bileue
Wiclif. Jon, c. 20.

FITTERS. To beat or cut into *fitters* (says Skinner) frustulatim, seu minutatim concidere, comminuere, from the It. *Fetta*, a small segment: from the verb *fendere*, Lat. *Findere*, to cleave.

If you strike or pierce a solid body, that is brittle, as glasse, or sugar, it breaketh not only where the immediate force is, but breaketh all about in shivers and *fitters*.
Bacon. Naturall Historie, C. 1. s. 11

Sul. Where's the Frenchman?
Ja. He's all to *fitters*.
Beaum. & Fletch. Custom of the Country, Act iii. sc. 3.

None of your pieced-companions, your pind-gallants,
That flie to *fitters*, with every flaw of weather.
Id. The Pilgrim, Act i. sc. 1.

But so brittle withall, that if it chaunced to fall upon a thing harder than itself it would break into *fitters* like glasse, [*citrà modo fragilem.*]—*Holland. Plinie*, b. xvi. c. 13.

Other [gallies] being taken up with certain engines fastened within, one contrary from the other, made them turn in the air like a whirlegig, and so cast them upon the rocks by the town walls, and splitted them all to *fitters*, to the great spoil and murther of the persons that were within them.—*North. Plutarch*, p. 261.

FITTON, i. e. *Fiction*, (q. v)

These thinges considered, I doubte not, but of your courtesse, and ye wil take back your *fittons* vnto yourself.
Jewell. Defence, p. 180.

The title of Paul the Fift to the chaire of Peter in the lawfulnesse of his election, is diversely reported; hath hee therefore no true claime to his seate? But who ever proved Gregorie's pond in Sicily? This is one of the *fittons* of his *Fitz*-Simons.
Bp. Hall. The Honour of the Married Clergy. b. iii a 2.

He doth feed you with *fittons*.
B. Jonson. Cynthia's Revels, Act i. sc 1.

FIVE. Goth. *Fimf*; A.S. *Fif*; Dut. *Vif*; Ger. *Funf*; Sw. *Fem*. The etymologists are content with the Gr. Πεντε. Without doubt, says Wachter, from *manta*, because *five* fingers are *all*.

Five is frequently prefixed.

These *fyue* kynges were tho, se bute on now ther hys.
R. Gloucester, p. 6.

They haue all many wiues, and the Lords *fiue-fould* to the common sort.—*Hackluyt. Voyages*, vol. iii. p. 660.

And now he feasts them whom he formerly threatened; and turns their feare into wonder; all unequal love is not partial, all the brethren are entertained bountifully, but Benjamin hath a *five-fold* portion.
Bp. Hall. Cont. Of Joseph.

Five-leaved flowers are commonly disposed circularly about the stylus.—*Brown. Cyrus' Garden*, c. 3.

As for cinque foile or *five-leaved* grasse, there is not one but knoweth it: so common it is, and commendable besides for the strawberries which it beareth.
Holland. Plinie, b. xxv. c. 9.

O check the foamy bit, nor tempt thy fate,
Think on the murders of a *five-bar* gate!
Gay. The Birth of the Squire.

In woods and fields their glory they complete,
There Master Betty leaps a *five-barr'd* gate.
Young. On Women, Sat. 5.

FIX, v.
FI'XABLE.
FIXA'TION.
FI'XEDLY.
FI'XEDNESS.
FIXI'DITY.
FI'XITY.
FI'XTURE.
FI'XURE.

Fr. *Ficher*; It. *Ficcare, figgere*; Sp. *Fixar*; Lat. *Fig-ere*, fixum, to fasten. See AFFIX.

To fasten, join or unite closely, inseparably; to connect or bind; to put or place, set or stick fast or firmly, immovably; to settle steadily.

And whanne the former part was *fixid* it dwellide vnmouable.—*Wielif. Dedis*, c. 27.

No, nyther our spirites ascentioun,
Ne our materes that lien al *fix* adoun,
Mown in our werking nothing us availle.
Chaucer. The Chanones Yemannes Tale, v. 16,247.

Do that there be *fixacion*,
With temperate hetes of fyre. *Gower. Con. A.* b. iv.

Of a trouthe, if the fathers be fathers, and the mothers mothers: as soone as the Goddes haue geuen theim a daughter, forthwith they ought to *fix* in theyr hertes a new remembrance, and not forgeat it tyll they haue prouided theyr doughtre an housebande.—*Golden Boke*, c. 38.

Auffid. We hate alike:
Not Affricke ownes a serpent I abhorre
More then thy fame and envy: *fix* thy foot.
Mar. Let the first budger dye the others slaue.
And the Gods doome him after.
Shakespeare. Coriolanus, Act i. sc. 8.

——— I'le be at thy elbowe,
It makes vs, or it marre vs, thinke on that,
And *fixe* most firm thy resolution.
Id. Othello, Act v. sc. 1.

——— This act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two maine armes,
And *fix* farre deeper in his head their stings,
Than temporal death shall bruise the victor's heel,
Or theirs whom it redeems.—*Milton. Par. Lost*, b xii

Since they cannot then stay what is transitory, let them attend to arrest that which is *fixable*, which is a good degree of peaceable acquiescence of spirit, in all transitory events.
Mountague. Devoute Essayes, pt i. Treat. 9. s 2.

So that there are three causes of *fixation*, the even spreading both of the spirits, and tangible parts; the closeness of the tangible parts; and the jejunenesse, or extreme comminution of spirits.—*Bacon. Naturall Historie*, s. 799.

——— For two
Of our inferiour works are at *fixation*.
A third is in ascension.
B. Jonson. The Alchymist, Act ii. sc. 3.

And when our hearts are once stript naked, and ratefully searcht, let our eyes be ever *fixedly* bent upon their conveyances and inclinations.—*Bp. Hall. The Great Impostor.*

How unexampled a favour is this, who ever but Hezekiah knew his period so long before? the *fixednesse* of his terme, is no less mercie than the protraction.
Id. Cont. Hezekiah & Sennacherib.

There are or may be some corporeal things in the compass of the universe that may possibly be of such a *fixedness*, stability and permanent nature, that may sustain an external existence, at least dependently upon the supreme cause.
Hale. Origin. of Mankind, c 3. s. 1.

We may likewise without setting our thoughts to work upon temporall goods in hope to make our happynes by the *fixure* of them, wel derive great utility from them, by the infusion of some of their virtue, making thereof remedyes for the necessityes of our neighbours.
Mountague. Devoute Essayes, pt. i. Treat. 6. s. 2.

And I presume to have cast the other sect by these two evidences brought against it, viz the unfaithfulnesse of all material goods, in point of duration and *fixure*, and the ficklenesse even of our own affections, in the esteeme of such fruitions.—*Id. Ib.* pt i Treat. 6. s. 3.

She in the midst began with sober grace,
Her servant's eyes were *fix'd* upon her face,
And, as she mov'd or turn'd, her motions view'd,
Her measures kept, and step by step pursued.
Dryden. The Flower and the Leaf.

My thoughts at present are *fix'd* on Homer and by my translation of the first *Iliad*, I find him a poet more according to my genius than Virgil, and consequently hope I may do him more justice, in his fiery way of writing.
Id. Prose Works, vol. i. Let. 36. *October*, 1690.

From this account of the causes or requisites of *fixity*, may be deduced the following means of giving or adding *fixation* to a body, that was before either volatile, or less *fixed*.
Boyle. Works, vol. iv. p. 307

But who settled that course of nature? If we ascend not to the original cause, the *fixation* of that course is as admirable and unaccountable, if we do, a departure from it is as easy.—*Howe. Funeral Sermon on Dr. W. Bates.*

My religion is the Roman Catholic religion, in it I have lived above forty years, in it I now die; and so *fixedly* die, that if all the good things in this world were offered me to renounce it, all should not move me one hair's breadth from my Roman Catholic faith.
State Trials, an. 1679. *David Lewis.*

Having given such proofs of the *fixedness* of its parts, as to have long endured the violence even of a glass-house fire, we can scarce imagine a body more unlikely to have any motion amongst its component particles.
Boyle. Works, vol. i. p. 454.

So much do the *fixidity* and volatility of bodies depend upon texture.—*Id. Ib.* vol. iii. p. 78.

I think I have brought a great many parts of crude gold to assume a metcurial form, and to cover over in that form by distillation (whatever divers learned men think of the insuperable *fixity* of gold.)—*Id. Ib.* vol. i. p. 634.

It was not night—it was not day,
It was not even dungeon-light,
So hateful to my heavy sight,
But vacancy absorbing space,
And *fixedness*—without a place.
Byron. The Prisoner of Chillon, ix.

In short, all the Franks who are *fixtures*, and most of the English, Germans, Danes, &c., of passage, came over by degrees to their opinion, on much the same grounds that a Turk in England would condemn the nation by wholesale, because he was wronged by his lacquey and overcharged by his washer-woman.—*Id. Childe Harold*, notes to c. 2.

FIZZ. } Or to *Fiest*, as Junius; to *Feist*, as
FI'ZZLE. } Skinner; or to *Fyste*, as Cotgrave writes it. See FITCHAT, and FISK.

It is the easiest thing, sir, to be done:
As plaine as *fizzling*; rowle but wi' your eyes
And foame at th' mouth
B. Jonson. The Divell is an Asse, Act v. sc. 3.

FLA'BBY. Probably *Flappy*. See FLAP.

If a man not very fat sits resting his leg carelessly upon a stool his calf will hang *flabby* like the handkerchief in your pocket, let him stand upright with a burthen upon his shoulders as much as he can well bear, and you will find his calves hardened into very bones.
Search. Light of Nature, vol. ii. pt. ii. c. 21.

One reason of the difference may be, that animal bodies are, in a great measure, made up of soft, and *flabby*, substances, such as muscles and membrance.
Paley. Natural Theology, c. 9.

FLA'CCID. } Lat. *Flaccidus*, from *Flaccere*.
FLACCI'DITY. } The origin, says Vossius, is the Gr. Βλακια, (h. e.) mollities, softness.

Soft, loose, faint, relaxed, (*lax*, see Letter F.)

I do not see nor by any sense perceive the quiet, undisturbed air; yet because I do see that a bladder, that was before *flaccid*, doth swell by the reception of that which I see not, I do as truely and certainly conclude that there is such a subtil body which we call air, as if I could see it as plain as I see the water.—*Hale. Origin. of Mankind*, p. 19.

He (Solomon) grew not into utter prophaneness of spirit, to cast off all. Nor did David, his father, whilst yet his mouth was shut up to holy discourse; and his wonted fervent desires to turn others to God, grew *flaccid*, and were cooled in him.—*Goodwin. Works*, vol ii pt. iv. p. 350.

The external air, being permitted to flow back into the receiver, repulsed the air that had filled the bladder into its former narrow receptacle, and brought the bladder to be again *flaccid* and wrinkled as before.
Boyle. Works, vol i. p. 20.

The viscidity of the juices and the *flaccidity* of the fibres, would, in a great measure, and to some very tolerable degree, by proper remedies and a due regimen, be removed.
Cheyne. On Health, c. 7.

Which will render them feeble like a strained sinew, or *flaccid* like a paralytic muscle.
Search. Light of Nature, vol. ii. pt. ii. c. 21.

FLA'CKET. A.S. *Flaxa*; Dut. *Flesche*; Ger. *Flasche*. See FLASK, and FLAGON.

And Isai toke an asse laden with breade, & a *flackat* of wine, and a kydde, and sent them by Dauid his sonne vnto Saule.—*Bible*, 1551. 1 *Samuel*, c. 16.

FLAG, v.
FLAG, n.
FLA'GGY. } A. S. *Fleog-an, volare*, to fly; Dut. *Vlagg-eren, volitare*, and consequentially, *flaccere, laxari*, to *fly* or float about, to hang floating, loose, (sc.) in the wind.

To *flacke* (in Gower)—to move to and fro, (to flicker.)

Flag, the plant, so called, because on account of the slenderness of its leaves it is *moved* by any wind.

Flag (of a ship, &c.)—because it *flies* in the wind.

To *flag*, (consequentially,) from the loose or floating position of a *flag*, unless impelled by the wind, (see *Skinner* and *Junius*.)—

To hang loose, and drooping, to droop, to be or become flaccid, lax, languid or faint, weak or feeble.

Flekes, in R. Brunne, *flags*, twigs, (Hearne,) withies.

Botes and barges ilkon, with *flekes* mak tham tighte.
R. Brunne, p 321.

Hir cold breste began to heate,
Her herte also to *flacke* and beate.—*Gower Con A.* b viii

With hote alarmes I comforted my men,
In formost ranke I stoode before the rest,
And shooke my *flagge*, not all to shew my force,
But that thou mightst thereby perceiue my minde.
Gascoigne. Dan Bartholomew of Bathe.

But when my Muse, whose fethers, nothing flitt,
Doe yet but *flagg* and lowly learn to fly,
With bolder wing shall dare alofte to sty
To the last praises of this Faery Queene;
Then shall it make most famous memory
Of thine heroicke parts, such as they beene.
Spenser. To the Earl of Essex.

——— Not that thy Muse wants wing
To soar a loftier pitch, for she hath made
A noble flight, and plac'd th' heroic shade
Above the reach of our faint, *flagging* rhime.
Carew. To Aurelian Townsend

For if the words be but becoming, and signifying, and the sense gentle, there is juyce but where that wanteth, the language is thinne, *flagging*, poore, starv'd: scarce covering the bone, and shewes like stones in a sack.
B. Jonson. Discoveries.

Hee (Scipio) was not far from thence, when there met him a ship of the Carthaginians, garnished with infules, ribbands, and white *flags* of peace, and beset with branches of olive, wherin were ten oratours embarked, the best men of the citie, sent by the advice and motion of Annibal to crave peace.—*Holland. Livie*, p. 765.

As swifte as swallowes on the waues they went
That their brode *flaggy* fannes no foame did reare
Ne bubling rowndell they behind them sent.
Spenser. Faerie Queene, b iii c 4

His *flaggy* winges, when forth he did display,
Were like two sayles, in which the hollow wynd
Is gathered full, and worketh speedy way.
Id. Ib. b. i. c. 11

Plantaines that haue a broad *flaggie* leafe growing in clusters and shaped like cucumbers.
Purchas. Pilgrimage, b. vi. c. 8

Whence spring those flowing rays of light
That pierce through War's obscurer night?
Or does the suppliant *flag* display
Its chearful beams of white?
Yalden. On the Conquest of Namur.

Already batter'd by his lee they lay,
In vain upon the passing winds they call:
The passing winds through their torn canvass play
And *flagging* sails on heartless sailors fall.
Dryden. Annus Mirabilis.

The wounded bird, ere yet she breath'd her last,
With *flagging* wings alighted on the mast,
A moment hung, and spread her pinions there,
Then sudden dropt, and left her life in air.
Pope. Homer. Iliad, b. xxiii.

That basking in the sun thy bees may lie,
And resting there, their *flaggy* pinions dry:
When, late returning home, the laden host
By raging winds is wreck'd upon the coast.
Dryden. Virgil. Georgics, b. iv.

Thus Reputation is a spur to Wit,
And some wits *flag* through fear of losing it.
Cowper. Table Talk.

The notion that peace would hush up all our dangers had induced us to give up to Holland the honour of the *flag*; which though, perhaps, of itself of no essential importance, kept up the pride and spirit of the service, and has been maintained by us for a century and a half
Windham. Speech. Definitive Treaty. May 13, 1802.

FLAG. } Ray says, that the surface of
FLAG-STONE. } the earth, which they *pare off* to burn, the upper turf; and Mr. Moore, that the portion of clover land turned at once by the plough, is called *flag*. Woodward, in the passage quoted from him, tells us that *flags* of stone are no other than *strata*: whence the origin of the word appears to be the A. S. *Fle-an*; Dut. *Vlaegh-en*, deglubere, to *flay*: to strip off, to separate or divide into *flakes*. See FLAKE.

Flag-stone will not split, as slate does, being found formed into *flags*, or thin plates, which are no other than so many strata.—*Woodward. On Fossils.*

FLA'GELLE, *v.* } Fr. *Flageller*; It. *Flagellare*; Lat. *Flagellare*, to whip or scourge. The *Flagellators* (who are also called *Flagellants*) were sectaries and heretics, says Du Cange, about the year 1261. Cockeram has the verb, to *flagellate*,—To whip, to scourge, to lash. See DISCIPLINE.
FLAGELLA'TION.
FLA'GELLANTS.

Hys legates are so furious and ragynge mad, that a man would thinke, as they steppe forewardes, that Sathan wer sent from the face of God to *flagelle* the church.
Bale. English Votaries, pt. ii.

He underwent those previous pains which customarily antecede that suffering, as *flagellation*, and bearing of the cross.—*Pearson. On the Creed*, Art. 4.

This labour past, by Bridewell all descend,
(As morning prayer, and *flagellation* end)
To where Fleet-ditch with disemboguing streams
Rolls the large tribute of dead dogs to Thames.
Pope. The Dunciad, b. ii.

And these modern *flagellants* are sure, with a rigid fidelity, to whip their own enormities on the vicarious back of every small offender.—*Burke. On the Nabob of Arcot's Debts.*

History makes us acquainted with many curious instances in the heathen world, where the images of the Deities worshipped have been very roughly treated, and even suffered public *flagellation*, for not having averted the calamities, which had been deprecated.
Cogan. On the Passions, vol. i. c. 1. s. 3.

FLA'GEOLET. Fr. *Flageolet*, which Menage derives from the Lat. *Flare*, to blow. Cotgrave calls it a pipe, whistle, flute.

First he that led the cavalcate
Wore a sow-gelder's *flageolet*,
On which he blew as strong a levet
As well-fee'd lawyer on his brev'ate.—*Hudibras*, pt. ii. c. 2.

And there wanted no variety, for Banister, besides playing on the violin, did wonders on the *flageolet* to a thro' base, and several other masters likewise played solos.—*Dr. Burney. From Mr. North's Manuscript Memoirs of Musick.*

FLAGITIOUS. } Lat. *Flagitium*, from *flagitare*, to demand or require eagerly, idque cum clamore, aut convitiis: hence, *flagitii*, and *flagitandi*, were words which signified—ardentem amatoriam solicitationem ad stuprum; then applied—ad stuprum ipsum, omniaque ea quæ mollitie ac libidine committerentur, (Vossius.)
FLAGITIOUSLY.
FLAGITIOUSNESS.

Ardently lustful, libidinous; shamefully profligate, atrociously wicked.

He beynge blynded with the ambicious desyre of rule before this, in obteynyng the kyngdome, had perpetrate and done many *flagicious* actes and detestable tyrannies.
Hall. Rich. III. an 3.

These were artificers which wicked men make use of, to deter the best of men from punishing tyrants, and *flagitious* persons.—*Milton. A Defence of the People of England.*

If Amasa were now, in the act of loyalty, justly (on God's part) payd for the arerages of his late rebellion, yet that it should be done by thy hand, then and thus, it was *flagitiously* cruel.—*Bp. Hall. Cont. Sheba's Rebellion.*

——— This Age
Of a most *flagitious* note degenerates
From the fam'd virtue of our ancestors,
And leaves but few examples for their excellence.
Rowe. The Ambitious Step-mother, Act ii.

The whole verse hath apparently two propositions. the one denoting the folly of Atheism, The fool hath said in his heart, there is no God: the second declaring the Corruption and *Flagitiousness* of Life which naturally attend it.
Bentley, Ser. 1.

In short they were all of the same stamp and character; men whom disappointments, ruined fortunes and *flagitious* lives, had prepared for any design against the state; and all whose hopes of ease and advancement depended on a change of affairs, and the subversion of the republic.
Middleton. The Life of Cicero, s. 3.

It exhibits to him a life thrown away on vanities and follies, or consumed in *flagitiousness* and sin; no station properly supported; no material duties fulfilled.
Blair, vol. i. Ser. 2.

FLA'GON. Fr. *Flacon*, *flascon*; It. *Fiasco*; Sp. *Frasco*; Dut. *Flesche*; Ger. *Flasche*; A. S. *Flaxe*, a flask, (qv.) In Low Lat. *Flasca*. Hesychius has Φλασκων, a species of cup. Vossius, (*de Vitiis*,) thinks all are from the Ger. *Flasche*; not noticing the existence of the A. S. *Flaxe*; but the meaning of the word and the cause of the application are still wanting.

Cotgrave calls the "Fr. *Flacon*,—a great leathern bottle."

Agayne, that theyr *flagons*, theyr pottes, their vessels of brasse, their stooles, their beddes, and theyr other stuffe which was daily occupied, should be oftë washed.
Udal. Matthew, c. 15.

That is trewe, quod Roberte of Tulles, ye nede nat doute therin, nor haue no suspiciousnesse, for as yet there is of the same wyne in the *flagons*, wherof we wyll drinke and assaye before you.—*Berners. Froissart. Cron.* vol. ii. c. 187.

Bring forth your *flaggins* (fill'd with sparkling wine)
Whereon swoln Bacchus, crowned with a vine,
is graven. *Drayton. The Sacrifice to Apollo.*

——— I thirsty stand,
And see the double *flagons* charge their hand,
See them puff off the froth, and gulp amain,
While with dry tongue I lick my lips in vain.
Gay. Trivia, b. ii.

For with flame-darting eyes,
Around it roll a thousand sleepless dragons;
While from their diamond *flagons*
The feasting Gods exhaustless nectar sip.
Jones. A Hymn to Indra.

FLA'GRANT. } Fr. *Flagrant*; It. and Sp. *Flagrante*; Lat. *Flagrans*, from *flagrare*, to burn; and this from *flare*, to blow; incendium, quod *flatu* alitur.
FLA'GRANCE.
FLA'GRANCY.
FLA'GRANTLY.
FLAGRA'TION.

Flaming, ardent, burning, fiery; applied to any glaring crime or offence,—shameless or notorious.

As lovers of chastity, and sanctimony, and haters of uncleannesse they bring to him a woman taken in the *flagrance* of her adultery.
Bp. Hall. Cont. The Woman taken in Adulterie.

Lust causeth a *flagrancy* in the eyes.
Bacon. Naturall Historie, s. 722.

Cæsar's was not a smothered, but a *flagrant*, ambition, kindling first by nature, and blown by necessity.
Reliquiæ Wottonianæ, p. 242.

And O let the sense of these my present indispositions cause me more vehemently to long after that free and blessed state, wherein, with fixt and steady thoughts, with *flagrant* love, and intire devotion of soul, I shall for ever worship, praise, and glorify thy name.
Scott. The Christian Life, pt. i. c. 5.

See! in this glad farewell he doth appear
Stuck with the constellations of his sphere,
Fearing, we—numb'd—fear'd no *flagration*,
Hath curled all his fires in this one *one*;
Which (as they guard his hallowed chaste urn)
The dull approaching heresies do burn.
Lovelace. On Fletcher's Comedy of the Wild Goose Chase.

Creatures that could vex, but not make you angry, such mean instruments of iniquity that the wickedness was disparaged by their managing it, and the *flagrancy* and dangerous consequence of what was doing was hidden by the inconsiderableness of the agents.—*Steel's Apology*, Pref.

Jesus had, as they conceived, committed a *flagrant* act of injustice, in assaulting the persons of men, who were under the protection of the state; and they call upon him only for a sign, since he did these things.—*Hurd. A Discourse on Christ driving the Buyers and Sellers out of the Temple.*

The mysteries of Bacchus were well chosen for an example of corrupted rites, and of the mischiefs they produced; for they were early and *flagrantly* corrupted.
Warburton. The Divine Legation, b. ii. s. 4.

FLAIL. Fr. *Flayau*, *fléau*. Lacombe has, "*Flaeller*, battre avec un *fléau*." Roquefort has both the verb *Flaeller*, and noun *flael*. Dut. *Vleghel*; Ger. *Flegel*; from the Lat. *Flagellare*, to whip, to beat.

A beating or threshing tool.

Tho were faitours afered, and flowen to Peerses bernes
And flapten on whit *flailes*, fro morwe til evene.
Piers Ploughman, p. 137

Beholde I wyll make the a treadynge carte and a newe *flayle*, that thou maiest threshe and grynde the mountaynes, and bring the hylles to poulder.—*Bible*, 1551. *Esaye*, c. 41.

But, when as he would to a snake againe
Haue turn'd himselfe, he with his iron *flaile*
Gan driue at him, with so huge might and maine,
That all his bones as small as sandy graile
He broke. *Spenser. Faerie Queene*, b. v. c. 9.

Where Policy is busied all night long
In setting right what Faction has set wrong;
Where *flails* of oratory thrash the floor,
That yields them chaff and dust, and nothing more.
Cowper. Expostulation.

A husbandman, or a gardener, will do more execution by being able to carry his scythe, his rake, or his *flaile*, with a sufficient despatch through a sufficient space, then if, with greater strength his motions were proportionably more confined and slow.—*Paley. Natural Theology*, c. 9.

FLAKE, *v.* } Fr. noun *Flaquet*; It. *Fiocco*. The It. verb *Fioccare*; Dut. *Vlocken*, is, ningere, to snow. The Ger. *Flock*, Wachter says, is *pars avulsa* lanæ, nivis, &c., and he refers to the verb, *plucken*, *pflucken*, carpere, vellere, to pluck, pull, or tear away. Somner has *Flacea*, floccini, flocci nivis *flakes* of snow or such like. Junius seems inclineo to refer to the Dut. *Vliegen*, to fly. Skinner decides from the Lat. *Floccus*, Ihre, *Flage*, pars avulsa. *Snoeflage*, floceulus nivis, and he derives from *Flaecka*, dividere, partiri, to divide or separate: and this leads us to the Dut. *Vlaeg-hen*, A. S. *Fle-an*, (*fle-ig-an*,) to *flay*, to strip off, and thus to separate or divide, (sc.) into *flakes* or *flags*. See FLAG-STONE.
FLAKE, *n.*
FLA'KY.

To part, separate or divide; to form into *flakes* or *flags*, or separate parts or portions: generally applied to such as are broad, thin and flat.

As *flakes* fallen in great snowes.
Chaucer. House of Fame, b. iii.

My morning minde which dwelt and dyed in dole,
Saught company for solace of the same:
My cares were cold, and craued comforts coale,
To warme my will with *flakes* of friendly flame.
Gascoigne. A Louer often warned.

Then can he term his dirty ill-fac'd bride
Lady and queen and virgin deify'd:
Be she all sooty black, or berry brown,
She's white as marrow's milk, or *flakes* new blown.
Bp. Hall, b. i. Sat. 7.

The Egyptian paper (of which ours made of rags hath still the name) was made of a sedgie reed, growing in the marishes of Egypt, called Papyrus, which easily diuides it selfe into thinne *flakes*; these layd on a table, and moistned with the glutinous water of Nilus were prest together and dried in the sunne.—*Purchas. Pilgrimage*, b. vi. c. 5. s. 2.

Afterwards, being reduced into bars and gads when it is red hot, it [steele] is spungeous and brittle, apt to breake or resolve in *flakes*.—*Holland. Plinie*, b. xxxiv. c. 4.

Some part of the sperma-ceti found on the shore was pure and needed little depuration: a great part mixed with fetid oyl, needing good preparation, and frequent expression to bring it to a *flaky* consistency.
Brown. Vulgar Errours, b. iii. c. 26.

While from her tomb, behold, a flame ascends,
Of whitest fire, whose flight to heaven extends!
On *flaking* wings it mounts, and quick as sight
Cuts thro' the yielding air with rays of light.
Congreve. The Morning Muse of Alexis.

——— The bellying clouds
Burst into rain, or gild their sable skirts
With *flakes* of ruddy fire.
Somervile. To Sir Adolphus Oughton.

Winter my theme confines; whose nitry wind
Shall crust the slabby mire, and kennels bind;
She bids the snow descend in *flaky* sheets;
And in her hoary mantle clothe the streets.
Gay. Trivia, b. ii.

The roof, though movable through all its length
As the wind sways it, has yet well suffic'd,
And, intercepting in their silent fall
The frequent *flakes*, has kept a path for me.
Cowper. Task, b. vi.

——— Amazing scene!
What showers of mortal hail, what *flaky* fires
Burst from the darkness.—*Watts. The Victory of the Poles.*

FLAM, *v.* } Skinner says, I know not whether
FLAM, *n.* } from the A. S. *Flyma*, vagus, q.d. rumor vagus, *a flying rumor*; with us, it denotes a lying story or fable.—*Flyma* is from *Fleam*, flight, and this from the verb *Flean*, to fly. And thus, Skinner's explanation is correct.

A lying story or fable; a false pretext; a vagary. And—

To *flam*,—to put off, impose upon, cajole with such story or pretext.

Sus. ——— Till he and you be friends.
Was this your cunning?—and then *flam* me off
With an old witch, two wives, and Winnifrede?
Ford. The Witch of Edmonton, Act ii. sc. 2.

But still when any hope was, as 'tis her trick
To minister enough of those, then presently
With some new *flam* or other, nothing to the matter,
And such a frown, as would sink all before her,
She takes her chamber.
Beaum. & Fletch. The Humourous Lieutenant, Act iv. sc. 1.

Ar. 'Tis a fool's indeed:
A very fool's: thou hast more of
These *flams* in thee, these musty doubts.
Beaum. & Fletch. The Loyal Subject.

I cannot (saith one) now attend to prayers, because I am not at liberty or at leisure, being urgently called away, and otherwise engaged by important affairs. How much a *flamme* this apology is, we shall presently descry, by asking a few questions about it.—*Barrow*, vol. i. Ser. 7.

Fair Isis, and ye banks of Cam!
Be witness if I tell a *flam*.
Swift. Directions for a Birthday Song.

For when a writer can furnish no better an entertainment than a parcel of groundless *flams*, he will be much subject to repetition.—*Warburton. On Bolingbroke's Philosophy*, Let. 3.

FLA'MBEAU. "Fr. *Flambeau*, is (generally) a light; or any thing that yields a *flame*, and is carried in the dark, for light," (Cotgrave.)

And I had a *flambeau* in my hand, and was going before the coach; and coming along, at the lower end of St. Alban's Street, I heard the blunderbuss go off.
State Trials. Count Conyngsmark and others, an. 1632.

All catch the frenzy, downward from her grace,
Whose *flambeaux* flash against the morning skies,
And gild our chamber ceilings as they pass,
To her, who, frugal only that her thrift
May feed excesses she can ill afford,
Is hackney'd home unlackey'd.—*Cowper. The Task*, b. ii.

The day following, Clodius attacked Milo's house, with sword in hand and lighted *flambeaus*, with intent to storm and burn it.—*Middleton. Life of Cicero*, c. 6.

FLAME, *v.* }
FLAME, *n.* }
FLA'MING, *n.* }
FLA'MELESS. }
FLA'MESHIP. }
FLA'MINGLY. }
FLAMMABI'LITY. }
FLAMMA'TION. }
FLA'MMEOUS. }
FLAMMI'VOMOUS. }
FLA'MY. }

Fr. *Flamber*; It. *Flammare*; Lat. *Flammare*, from *flamma*, and this from the Gr. φλεγ-μα, from φλεγ-ειν, ardere, urere, to burn.

Flame is applied to the blazing light thrown forth from a burning substance; (met.) to warmth or brightness of thought or feeling.

To throw forth or emit a *flame* or blazing light; and generally, to burn, to heat, to warm, to glow.

And the wicke and the warme fuyr. wol make a fayr *flamme*
For to murthen men with. that in meerk sytten.
Piers Ploughman, p. 331.

And he criede and seide, fadir Abraham haue mercy on me and sende Lazarus that he dippe the ende of his finger in water, to kele my tunge: for I am turmentid in this *flaume*.—*Wiclif. Luke*, c 16.

Father Abraham, haue mercye on me, and sende Lazarus that he maye dippe the typpe of his finger in water, and cole my tonge: for I am tormented in this *flame*.
Bible, 1551. *Ib.*

Flūbe doun the doleful light of thyn influence
Remēbring thy seruants for thy magnificence.
Chaucer. A Balade of our Ladie

And he wax wroth, and bade men shuld hire lede
Home til hire house, and in hire hous (quod he)
Brenne hire right in a bath, with *flames* red.
Id. The Second Nonnes Tale, v. 15,943.

Then feleth he anon a *flame* of delit, and then it is good to beware and kepe him wel, or elles he wol fall anon to consenting of sinne.—*Id. The Persones Tale.*

Might I haue throwen into that nauy brandes,
And filled eke their deckes with *flaming* fire,
The father, sonne, and all their nacion
Destroied, and falln, my self ded ouer al!
Surrey. Virgine. Æneas, b. iv.

The lightninge that fell out of the ayre belnge in the sommer season semed like fier, & ye *flames* sodenly appearinge, were thought to come from Darius's campe.
Brende. Quintus Curtius, fol. 85.

About this time were many wōderfull thinges seane in diueres quarters of the worlde, specially a greate comete or blaisinge starre, whiche semed with *flamynges* of fyre to fall into the sea.—*Bale. English Votaries*, pt i.

Before the threshold, dreadfull Cerberus
His three deformed heads did lay along,
Curled with thousand adders venemous,
And lifted forth his bloudy *flaming* tongue.
Spenser. Faerie Queene, b. i. c. 5.

Much was he moued at that rufull sight;
And, *flam'd* with zeale of vengeance inwardly,
He ask't, who had that dame so foully dight,
Or whether his owne hand, or whether other wight?
Id. Ib. b. v. c. 1.

——— Belching outrageous *flame*
Farr into chaos, since the fiend past through,
Sin opening. *Milton. Paradise Lost*, b. x.

Abdiel, than whom none with more zeale ador'd
The Deity, and divine commands obeid,
Stood up, and in a *flame* of zeale severe
The current of his fury thus oppos'd. *Id. Ib.* b. v.

Which honour I to fiery *flames* compare,
For when they flash and flourish most of all,
Then suddainly their *flamings* quenched are.
Mirrour for Magistrates, p. 228.

How massie and sententious is Solomon in his Proverbs! how quaint and *flamingly* amorous in the Canticles!
Feltham, pt. I. Res. 20.

Both king and priest, obnoxious to his hate,
Detests his sanctuary, and forsakes
His *flameless* altar. *Sandys. Lament*, p. 4.

I say, proceeding from the sulphur of bodies torrified, that is the oylie fat, and unctuous parts wherein consist the principles of *flammability*.
Brown. Vulgar Errours, b. vi. c. 12.

White or christaline arsenic being artificial, and sublimed with salt, will not endure *flammation*.—*Id. Ib.* b. ii. c. 5.

For this *flammeous* light is not over all the body, but only visible on the inward side: in a small, white part near the tail (of the glow-worm.)—*Id. Ib.* b. iii. c. 27.

As for living creatures, it is certain, their vitall spirits are a substance compounded of an airy and *flamy* matter; and though air and *flame* being free, will well not mingle; yet bound in by a body that hath some fixing, they will.
Bacon. Naturall Historie, s. 30.

The first was Splendor, In a robe of *flame-colour*, naked-brested, her bright haire loose flowing.
B. Jonson. The Second Masque of Beauty.

Let Impudence lead Slander on, to boast
Her oblique look; and to her subtle side,
Thou, black-mouth'd Execration, stand apply'd.
Draw to thee Bitternesse, whose pores sweat gal;
She *flame-ey'd* Rage; Rage, mischiefe.
Id. Charmes from the Masques of Queens.

Pox on your *flameship*, Vulcan; if it be
To all as fatal as 't hath beene to me,
And to Paul's steeple; which was unto us
'Bove all your fire-workes had at Ephesus,
Or Alexandria. *Id. An Execration of Vulcan.*

——— Sure Vulcan's shop is here—
Hark, how the anvils thunder round the dens
Flammivomus! *Thompson. Sickness*, b. iii.

Around thy coast his bursting bombs he pours
On *flaming* citadels and falling towers;
With hissing streams of fire the air they streak
And hurl destruction round them where they break;
The skies with long ascending *flames* are bright,
And all the sea reflects a quivering light.
Addison. To the King.

Since the same *flame*, by different ways express'd,
Glows in the Hero's and the Poet's breast;
The same great thoughts that rouse you to the fight,
Inspire the Muse, and bid the Poet write.
Rowe. Prologue to the Royal Consort.

He cas'd his limbs in brass; and first around
His manly legs with silver buckles bound
The clasping greaves, then to the breast applies
The *flamy* cuirass, of a thousand dyes.
Pope. Homer. Iliad, b. xvi.

Meanwhile they crown with cypress, sign of drear
And baleful yew, the *flame* devoted bier,
And infant's bed. *Lewis. Statius. Theband.*

Not more afraid the wond'ring swain descries,
Midst night's thick gloom a *flaming* meteor rise;
Sent by the Furies, as he deems, to sow
Death and diseases on the earth below.
Wilkie. The Epigoniad, b. iii.

The wild confusion, and the swarthy glow
Of *flames* on high, and torches from below;
The shriek of terrour, and the mingling yell—
For swords began to clash, and shouts to swell—
Flung o'er that spot of earth the air of hell!
Byron. The Corsair, c. 2.

Mortals, believe, what my Urania sings,
For she has seen him rise upon his *flamy* wings.
Watts. To the Memory of the Rev. Mr. Gouge.

FLA'MEN. }
FLAMI'NICAL. }
FLA'MINESHIP. }

Lat. *Flamen*, so called, says Vossius, a *flameo*, (sc.) *flameo colore* velamenti capitis; from the *flame colour* of the covering of the head.

Their gownes long like *flamine* priestes.
Golden Boke, Let. 5

After this he set his mind about the creation of priests, albeit in his owne person he performed very manie sacrifices, especially those which at this day pertaine to the Priest of Jupiter, called, *Flamen* Dialis.—*Holland. Livie*, p. 14.

Now for their demeanour within the church, how have they disfigur'd and defac'd that more than angelic brightness, the unclouded serenity of Christian religion, with the dark overcasting of superstitious copes and *flaminical* vestures.
Milton. Reasons of Church Government, b. ii. c. 2

C. Claudius, the arch *flamine* of Jupiter, lost his *flamineship* and was deprived of that sacerdotall dignitie, because he had committed an error in sacrificing, when hee should minister and distribute the inwards of the beast.
Holland. Livie, p. 601.

Divers auncient ceremonies also, which by little and little were disused and abolished, he restored agayne, as namely the Augurie of Salus, the *Flamineship* of Jupiter, the secred Lupercal, the Sæculer playes, and the Compitality.
Id. Suetonius, p. 52.

Its [Religion] titles of pontiffs, augurs, and *flamens* were borne by Senators, Consuls, and Generals.
Paley. Evidences, pt. I. c. 1.

FLANK, *v.* }
FLANK, *n.* }
FLA'NKER, *v.* }
FLA'NKER, *n.* }

Fr. *n. Flanc*, *v. Flanquer*; It. *Fianco*, *fiancheggiare*; Dut. *Lancke*; Ger. *Lank* and *flanke*; from the Gr. Λαγων, ilia, says Menage; ingeniosius credo quam verius, adds Skinner. The Dut. Ger. and Eng. *Lank*, seem to direct us to the A. S. *Leng-ian*, to *long* or *lengthen*, to extend: the difficulty is to account for the *F.* Wachter says, præposito digamma Æolico;—perhaps *b* into p, and then into *f*: *belank*, *pe*, *ph*, *lank*, *plank*, *phank*, *flank*. See F.

Flank, the n. is applied generally to the *long* or *lengthened* side of any thing: particularly, to—

That part of an animal which extends from the ribs to the thigh.

To *flank*,—to be or lie, to stand or be stationed, on the side; and thus, to cover or protect, guard or defend it.

Our enemies made certain loope-holes in the wall, thorow the which they *flancking* and scouring all the ditch with their harquebussie, stopped our former course of carying, or going that way any more, without certaine and expresse danger.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 123.

In the castle was placed that famous gentleman Andrea Bragadino, who with a diligent gard had charge on that part of the castle principally, next vnto the sea side, trimming and digging out new *flanckers* for the better defence of the arsenal.—*Id. Ib.* p. 122.

Some had the mainferres, the close gantlettes, the guissettes, the *flancardes* droped & gutted with red, and other had thē spekeled grene.—*Hall. Henry IV.* an. 1.

Next these came Tyne, along whose stony bancke
That Romaine monarch built a brasen wall,
Which mote the feebled Britons strongly *flancke*
Against the Picts, that swarmed over all.
Spenser. Faerie Queene, b. iv. c. 11

The sides, *flankes*, and bellie [of the chameleon] meet togither, as in fishes.—*Holland. Plinie*, b. viii. c. 33.

At daie breaking, the legions appointed for the *flankes*, either for feare, or contempt, abandoned their standings; and seased on the fielde adioining, beyond the marshes.
Greneway. Tacitus, Annales, p. 26.

§ There are other rules concerning the situation of trees; the former author commending the north-east wind both for the flourishing of the tree, and advantage of the timber; but to my observation, in our climates, where those sharpe winds do rather *flanker* then blow fully opposite upon our plantations, they thrive best.—*Evelyn. Silva*, c. 3.

By the rich scent we found our perfum'd prey,
Which, *flanck'd* with rocks, did close in covert lie,
And round about their murdering cannon lay,
At once to threaten and invite the eye.
Dryden. Annus Mirabilis, s. 26.

And yet in town and country prospects please
Where stately colonades are *flank'd* with trees.
Pitt. Epistle to J. Pitt, Esq.

In order just the ready squadrons ride,
Then wheeling to the right and left divide,
To *flank* the foot, and guard each naked side.
Rowe. Lucan, b. iv.

The French infantry, posted at Blenheim, [made] at the same time a terrible fire from behind some hedges on their *flank* which were advanced too near the village, so that the first line was put into such disorder, part of them retired beyond the rivulet.
Tyndall. History of England. Anne, an. 3, 1704.

By great Antilochus, Atymnius dies,
Pierc'd in the *flank*, lamented youth, he lies.
Pope. Homer. Iliad, b. xvi.

For this assault should either quarter feel
Again to *flank* the tempest she might reel.
Falconer. The Shipwreck.

Would an officer employ one of those corps [the volunteer] to cover his *flank*, or to maintain an important post.
Windham. Speech. Local Militia, April 12, 1808.

FLA'NNEL. Pannus spongiosus, bibulus et mollis; perhaps, says Skinner, from *Lanula*, dim. of *lana*, wool.

There the Generall went on shore in his barge, and by chance met a canoe of Dominicans, to the people whereof he gaue a yellow waistcoate of *flannell* and an handkerchief; and they gaue him such fruits as they had.
Hackluyt. Voyages, vol. iii. p. 384.

Fal. Well, I am your theame, you haue the start of me, I am detected: I am not able to answer the Welsh *flannell*.
Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

Where the brass knocker wrapt in *flannel* band,
Forbids the thunder of the footman's hand.
Gay. Trivia, b. ii.

FLAP, *v.* }
FLAP, *n.* }
FLA'PPER. } Skinner thinks with Dr. Th. H., that the verb is from the It. *Flappare*, flaccescere; and this either from the Lat. *Flabrum*, or *flaccescere*. The noun, (sc.) a fly-flap, from the Dut. *Flabbe*, muscarum colaphus, which Minshew says, is from the sound made in striking at flies. The similarity observable in the applications of the words, *lap*, (qv.) and *flap*, leads to a suspicion that they have the same origin; *f* prefixed to the latter—perhaps *b* into *p*, and then into *f*. (See F.) Junius says—

Flap,—is the extremity of any thing soft and pendulous, and which is shaken by any slight motion. To *flap* is—

To move, fall or strike with a *flap*; that is, with the motion of such soft and pendulous substance.

A *flap-dragon* is a small inflammable substance set on float in a glass of liquor. To swallow this unhurt while flaming was a proof of dexterity in a toper, and candle ends were sometimes used as the *ne plus ultima* of the exercise. In our times, raisins in hot brandy form one of the Christmas gambols of children.

A *flap-jack*, from a quotation produced by Archdeacon Nares, appears to have been a kind of pancake.

Tho were faitours a fered and flowen to Peerses pernes
And *flapen* on white flailes, fro morwe til evene.
Piers Ploughman, p. 137.

For (quoth he) when many flies stoode feeding vppon his rawe flesh, and had well fed themselues, he was contented at another's perswasion to haue them *flapt* awaie.
Wilson. The Arte of Rhetorique, p. 201.

Cred. With what a lye you'd *flap* me in the mouth!
Cartwright. The Ordinary, Act ii. sc. 5.

With the rest of his tail he *flapped* and beat her legs.
Holland. Plutarch, p. 792.

They will *flap* the lye in Truth's teeth, tho she visibly stand before their face without any vizard.
Howell, b. iii. Let. 23.

Thou greene sarcenet *flap* for a sore eye, thou tassell of a prodigal's purse thou.—*Shakes. Troil. & Cress.* Act v. sc. 1.

But to make an end of the ship, to see how the sea *flap-dragon'd* it.—*Id. Winter's Tale*, Act iii. sc. 3.

Ana. From stabbing of armes, *flap-dragons*, healths, whiffes and all such swaggering humours.
Chorus. Good Mercury defend us.
B. Jonson. Cynthia's Revels, Act v. sc. 3.

Vas. I'le go afore, and have the bon-fire made,
My fire-works, and *flap-dragons*, and good back-rack,
With a peck of little fishes, to drink down
In healths to this day.
Beaum. & Fletch. The Beggar's Bush, Act v. sc. 2.

In the last place, for the Dira, or flying pest, which *flapping* on the shield of Turnus, and fluttering about his head, disheartened him in the duel, and presag'd to him his approaching death, I might have plac'd it more properly amongst the objections.—*Dryden. Dedication to the Æneid.*

I spoke with him, and took much notice of him, he had an old black hat on, that *flapped*, and a pair of Spanish leather shoes.—*State Trials*, an. 1679. *T. Whitebread and others.*

Did not the tender nonsense strike,
Contempt and scorn might look dislike;
Forbidding airs might thin the place,—
The slightest *flap* a fly can chase.
Gay. The Lady and the Wasp.

Oh! grievance sore, and listless dull delay,
To waste on sluggish hulks the sweetest breeze!
What leagues are lost before the dawn of day,
Thus loitering pensive on the willing seas,
The *flapping* sail haul'd down to halt for logs like these.
Byron. Childe Harold's Pilgrimage, c. 2.

Q. Did you see any body, before that, have hold of the *flap* of Mr. O'Connor's coat?
Erskine. Speech. Treat of the Earl of Thanet, 1799.

FLARE. Skinner says, *Flare* in one's eyes, oculis instar lucis obversari; I know not whether from the Dut. *Flederen*, volitare, vagari, q. d. oculos circumvolitare, circa oculos vagari: to flit or fly before or around the eye, glaring light.

To feel, or cause to feel, to throw forth or emit, a broad, dazzling, glaring light.

——— But quaint pride
Hath taught her sons to wound their mother's side,
And gage the depth, to search for *flaring* shells,
In whose bright bosome spumy Bacchus swells.
G. Fletcher. Christ's Triumph on Earth.

——— For all the fights
I have fought for you on land, the fears at sea,
Where I have tugg'd with tempests, stood storms a midnight;
Out-star'd the *flaring* lightning, and the next morning
Chas'd the unruly stubborn Turk with thunder.
Davenport. The City Night-Cap, Act iii. sc. 1.

Her chaste and modest vail, surrounded with celestial beams, they over-laid with wanton tresses, and in a *flaring* tire bespeckl'd her with all the gaudy allurements of a whore.—*Milton. Of Reformation in England*, b. i.

Thy way unhappy shouldst thou take
From Tyber's bank to Leman lake,
Thou art an aged priest no more
But a young *flaring* painted whore:
Thy sex is lost, thy town is gone;
No longer Rome, but Babylon. *Prior. Alma*, c. 2

Now the shrill lark in ether floats,
And carols wild her liquid notes;
While Phœbus, in his lusty pride,
His *flaring* beams flings far and wide.
Lloyd. To the Moon.

Have we not seen round Britain's peopled shore,
Her useful sons exchang'd for useless ore?
Seen all her triumphs but destruction haste,
Like *flaring* tapers bright'ning as they waste.
Goldsmith. The Traveller.

FLASH, *v.* }
FLASH, *n.* }
FLA'SHING, *n.* }
FLA'SHY. } Junius, from the Gr. Φλοξ, flame; Skinner, from the verb *to blaze*. It is not improbably from the verb *to fly*, to flit, to flicker, A. S. *Fliccerian*.

To have or give a dazzling, glittering or shining appearance; to throw forth or emit a sudden and transient blaze or flame; and, generally, (lit. and met.) to throw or rush forth suddenly, so as to produce a shining or showy appearance.

"A *flash*," Grose says, "is a supply of water from the locks on the Thames, to assist the barges." And Pegge, in his Supplement, "Any pool of water." See the quotation from Drayton.

Flashy, the adjective, Skinner is inclined to derive from the Lat. *Flaccidus*; but it appears merely a consequential usage of the verb; showy, vain, spiritless; and thus, tasteless, insipid.

Wherof cometh that horible and broade *flashing* flame of fyre? It sprong of one litel sparke.—*Udal. James*, c. 3.

When loe the *flashinge* flames aloft the battlements had caught
Of Turnus noble tower, and vp to heauen they cracklinge raught. *Phaer. Virgill. Æneidos*, b. xii.

So did Sir Artegall upon her lay,
As if she had an yron andvile beene,
That flakes of fire, bright as the sunny ray,
Out of her steely armes were *flashing* seene
Spenser. Faerie Queene, b. v. c. 5

Yet will a many little surges be
Plashing upon the rocke full busily,
And doe the best they can to kisse her feet
But that their power and will not equal meet.
Browne. Britannia's Pastorals, b. ii. s. 3.

Lin. Oft have I seasoned savoury periods
With sugar'd words, to delude Gustus' taste,
And oft embellish'd my entreative phrase,
With smelling flowers of vernant rhetoric,
Limning and *flashing* it with various dyes
To draw proud Visus to me by the eyes.
Brewer. Lingua, Act i. sc. 1.

Yet still the dangerous dykes, from shot do them secure,
Where they [mallards, &c.] from *flash* to *flash* like the full epicure
Waft, as they lov'd to change their diet every meal.
Drayton. Poly-Olbion, s. 25.

And so, whilst I cast on thy funeral pile
The crown of bays, O let it crack awhile,
And spit disdain, till the devouring *flashes*
Suck all the moisture up, then turn to ashes.
Carew. An Elegy upon the Death of Dr. Donne.

Some books also may be read by deputy, and extracts made of them by others: but that would be, onely in the lesse important arguments, and the meaner sort of books: else distilled books are like common distilled waters, *flashy* things.—*Bacon. Ess. Of Studies.*

At last, in a good hour, we are come to his farewel, which is to be a concluding taste of his jabberment in law, the *flashiest* and the fustiest that ever corrupted in such an unswill'd hogshead.—*Milton. Colasterion.*

But sometimes so shaken be these shell-fishes with the feare of *flashie* lightenings, that they become emptie or bring forth feble young ones, or at leastwise by some abortive defects they slip and run on.
Holland. Ammianus, p. 229

So much the greater is their sinne, that seek to *flash* out these *flashings*.—*Purchas. Pilgrimage*, b. i. c. 5.

The arguments of the Grecian, drawn from reason, work themselves into your understanding, and make a deep and lasting impression in your mind; those of the Roman, drawn from wit, *flash* immediately on your imagination, but leave no durable effect.—*Dryden. The Life of Plutarch.*

Wit shoots in vain its momentary fires,
The meteor drops, and in a *flash* expires.
Pope. The Dunciad, b. iv

Hart. Yet it is sometimes too late with some of your young, termagant, *flashy* sinners—you have all the guilt of the intention, and none of the pleasure of the practice
Congreve. The Old Bachelor, Act i.

From amidst this thick darkness the lightnings, those swift executioners of divine vengeance, shall *flash* abroad over the earth, while ten thousand thunders, rolling from the glorious God that maketh them shall at once utter their tremendous voices; as it is written again in the same book of Psalms; "Our God shall come and shall not keep silence."—*Horne. Works*, vol. v. Dis. 5

Now *flashing* wide, now glancing as in play,
Swift beyond thought the lightnings pass away.
Cowper. Truth

Those sallies of jollity in the house of feasting are often forced from a troubled mind; like *flashes* from the black cloud, which, after a momentary effulgence, are succeeded by thicker darkness.—*Blair*, vol. ii. Ser. 13.

At the same moment that he asserts the high bailiff was intimidated [Lord Mulgrave] pronounces a *flashy* panegyric upon the firmness and intrepidity of the very man he affirms to be thus terrified.
Fox. Speech. Westminster Scrutiny, June 8, 1784.

The very attempt towards pleasing every body, discovers a temper always *flashy*, and often false and insincere.
Burke. Speech at Bristol previous to the Election.

FLASK. }
FLA'SKET. } A. S. *Flaxa*; Ger. *Flasche*; It. *Fiasco*; Sp. *Flasco*, *fiasco*. See FLAGON.

Ray calls a *flasket*, a bottle made in fashion of a barrel; and Grose, *flasket*, a long, shallow basket.

This sulphurous *flask*, therefore, dyes in his own smok: onely leaving an hatefull stench behind.
Bp Hall. Cont. Hezekiah & Senacherib.

Where also there is one Canephoros, to wit, a virgin bearing upon her head a *flasket* of holy reliques, all of Scopas his making.—*Holland. Plinie*, b. xxxvi. c. 5.

They [good qualities] have all a tang of his testy humour, that shows itself in all he says and does: like a drop of oil left in a *flask* of wine, in every glass you taste it.
Southerne. The Maid's Last Prayer, Act ii. sc. 1.

The argument proves too much, for, by the same argument, a *flask* of air would have more intrinsic value than all the rest put together; since air is absolutely necessary to support life; which none of the rest are.
Waterland. Works, vol. viii. p. 186.

The Fauns through every furrow shot
To load their *flaskets* with the fruit.—*Parnell. Bacchus.*

FLAT, *v.*
FLAT, *n.*
FLAT, *adj.*
FLA'TLY.
FLA'TNESS.
FLA'TTEN, *v.*
FLA'TTISH.

Dut. *Plat*; Ger. *Flach*; Fr. *Plat*; It. *Piatto*; Gr. Πλατυς, *platus, piatto*, (Menage.)

Flat, is (by usage at least) opposed to round; and thus, having a plane superficies; level, extended, prostrate; and also, to eminent or elevated, or projecting; and thus, low, depressed, dejected, sunk;—also, to deep; and thus, shallow.

(Met.) 1. Downright, positive.

2. Depressed or dejected, spiritless, inanimate, lifeless, tasteless, dull, stupid. A *flat*, one easily gulled or deluded.

And betimes in the morning we were altogether runne and folded in amongst *flats* and sands, amongst which we found shoale and deepe in euery three or foure shipes length, after we began to sound.—*Hackluyt. Voyages*, vol. iii. p. 156.

Towards the northe lieth a nacion called Nasamons, who inhabitting vpon a *flatte* shore, be accustomed to liue on spoiles of the sea, & lye alwayes in a wayte vpon the coast to spoyle such ships as suffer wreck.
Brende. Quintius Curtius, fol. 71.

They fell downe *flatte* on theyr faces before the throne.
Bale. Image, pt. i.

Wherfore they stood most in doubt of the Duke of Parma his small and *flat-bottomed* ships.
Hacluyt. Voyages, vol. i. p. 596.

Their houses are *flat-roofed* and built of lime and stone.
Id. Ib. vol. iii. p. 391.

When like a Phœbean champion, she [Vertue] hath routed the army of her enemies, *flatted* their strongest forts, brought the mightiest of her foes, in a chained subjection, to humour the motions of her thronged chariot, and be the gaze of the abusive world.—*Feltham*, pt. i. Resolve 4.

It may be apprehended that the retrenchment of these pleasant libertics, may *flat* and dead the taste of conversation.—*Mountagus. Devoute Essayes*, pt. i. Treat. 12. s. 3.

After this the Britains drew back toward the mouth of the Thames, and acquainted with those places, cross'd over; where the Romans following them through bogs and dangerous *flats*, hazarded the loss of all.
Milton. History of England, b. ii.

This is *monte potiri*, to get the hill. For no perfect discovery can be made upon a *flat* or a levell.
B. Jonson. Discoveries.

Ant. What a blow was there given!
Seb. And it had not falne *flat* long.
Shakespeare. Tempest, Act ii. sc. 2.

Isab. That in the captaine's but a chollericke word,
Which in the souldier is *flat* blasphemie.
Id. Measure for Measure, Act ii. sc. 2.

Jes. Nay, you need not fear vs Lorenzo, Launcelot and I are out, he tells me *flatly* there is no mercy for me in heauen, because I am a Jew's daughter.
Id. Merchant of Venice, Act ii. sc. 2.

——— Vnjust thou saist,
Flatly unjust, to bind with laws the free,
And equal over equals to let reigne,
One over all with unsucceeded power.
Id. Paradise Lost, b. v.

Wherof to help those many infirmities, which he reckons up, rudeness, impertinency, *flatness*, and the like, we have a remedy of God's finding out, which is not Liturgy, but his own free spirit.—*Milton. Answer to Eikon Basilikè.*

Howbeit, wonderful it remaineth still, how it should become a globe, considering so great *flatnesse* of plaines and seas.—*Holland. Plinie*, b. ii. c. 65.

Leo. The prince has been upon him,
What a *flatten* face he has now? it takes, believe it;
How like an ass he looks.
Beaum. & Fletch. Humourous Lieutenant, Act iii. sc. 5.

Just as in our streets, when the people stay
To see the prince and so fill up the way
That weesels scarce could passe, whē she comes nere
They throng, and cleave up, and a passage cleare,
As if for that time their round bodies *flatned* were.
Donne. The Progresse of the Soule, s. 1. v. 14.

Whilst they, sir, to relieve him in the fable,
Make their loose comments upon every word,
Gesture, or look, I use; mock me all over;
From my *flat* cap unto my shining shoes.
B. Jonson. Every Man in his Humour, Act ii. sc. 1

——— A sharp pointed hat,
(Now that you see the gallants all *flat-headed*,)
Appears not so ridiculous, as a yonker,
Without a love-intrigue. *Dryby. Elvira*, Act iii.

After which commeth the broad bit of the plough sheare indeed, lying *flat wise*, and in earing casteth up all before it, and clenseth the furrow.—*Holland. Plinie*, b. xviii. c. 18.

——— Still over head
The mingling tempest weaves its gloom, and still
The deluge deepens: till the fields around
Lie sunk, and *flatted*, in the sordid wave.—*Thomson. Aut.*

It is true, he runs into a *flat* of thought, sometimes for a hundred lines together, but it is when he has got into a track of Scripture.—*Dryden. Origin and Progress of Satire.*

To serve all times he could distinctions coin,
And with great ease *flat* contradictions join.
Id. Tarquin & Tullia.

A real presence all her sons allow,
And yet 'tis *flat* idolatry to bow,
Because the Godhead's there they know not how.
Id. The Hind and the Panther.

He was so far from spreading copies of his explanation, at taking the oath, that he *flatly* refused to give a kind, and discreet friend, then in his chamber, a copy of it, lest it might go abroad.—*State Trials*, an. 1681. *Earl of Argyle.*

The poet could not keep up his narration all along in the grandeur and magnificence of an heroic style. he has here sunk into the *flatness* of prose.
Addison. Notes on Ovid. Metam. b. iii.

These worms are small and black, lodging in a greyish shell, they have large *flattish* heads, a large mouth, with four black jaws.—*Denham. Physico-Theology*, b. iv. c. 11. N. 22.

The pods (cocos and cocō) which seldom contain less than thirty nuts of the size of a *flatted* olive, grow upon the stem and principal branches.—*Granger. The Sugar Cane*, b. i.

This Saxon style begins to be defined by *flat* and round arches, by some undulating zigzags on certain old fabricks, and by a very few other characteristics, all evidences of barbarous and ignorant times.
Walpole. Anecdotes of Painting, vol. i. c. 5.

But it is certain, from Cicero's account, that he was admitted to an audience; and when he began to press, and even supplicate him in a manner the most affecting, that Pompey *flatly* refused to help him.
Middleton. The Life of Cicero, vol. i. s. 4.

The truth is, that many minds are not so indisposed to any thing which can be offered to them, as they are to the *flatness* of being content with common reasons: and what is most to be lamented, minds conscious of superiority are the most liable to this repugnancy.
Paley. Natural Theology, c. 23.

The ordinary shape of the fish's eye being in a much larger degree convex than that of land-animals, a corresponding difference attends its muscular conformation, viz that it is throughout calculated for *flattening* the eye.—*Id. Ib.* c. 3.

Others say that this event happened in the palace of the Cardinal de Medici, Torreggiano being jealous of the superior honours paid to Michael Angelo, whose nose was *flattened* by the blow.—*Walpole. Anecdotes of Painting*, vol. i. c. 4.

Whilst our heroes from home
For laurels thus roam,
Should the *flat-bottom'd* boats but appear,
Our militia shall show
No wooden-shoed foe
Can with freeman in battle compare.
P. Whitehead. An Occasional Song.

FLA'TIVE.
FLA'TULENCY.
FLA'TULENT.
FLATUO'SITY.
FLA'TUOUS.
FLA'TUS.

Lat. *Flare*, to blow, which, with the Gr. Φλαω, Vossius thinks—a *sono factum*.

That can or may blow; blowing, windy, swollen with wind, puffy, vain.

Gus. Eat not too many of these apples, they be very *flative*.
Brewer. Lingua, Act iv. sc. 17.

The pure, light, and piercing substance of the fire, being now converted into lightning, is gone and passed away; but the more weighty, gross, and *flatulent* part remaining behind, enwrapped within the cloud, altereth and taketh quite the coldnesse away, and drinketh up the moisture, making it more *flatuous* and windy.—*Holland. Plutarch*, p. 577.

We see also that corn newly inned, and all fruits of trees presently upon their gathering, are plump, full and swelled again, untill such time as they have exhaled forth all that is *flatuous*, and breathed out the crudities thereof.
Holland. Plutarch, p. 642

The cause is for that rhubarb is a medicine which the stomack in a small quantity doth digest and overcome, being not *flatuous* or loathsome.—*Bacon. Nat. Hist.* s. 44

Chrysippus writeth, that it is a soveraigne medicine for *flatuosities*, and such as be oppressed with melancholy.
Holland. Plinie, b. xx. c. 9.

In this disease it were better for to represse the said windinesse and *flatuositie*.—*Id. Ib.* b. xxviii. c. 19.

The fourth cause is *flatuosity*: for wind stirred moveth to expell.—*Bacon. Naturall Historie*, s. 39.

I was assailed by that splenetic passion which a country good fellow that had been a piece of a grammarian meant, when he said he was sick of the *flatus*, and the other hard word, for hypochondriacus stuck in his teeth.
Reliquiæ Wottonianæ, p. 467

The most sure sign of a deficient perspiration is *flatulency* or wind.—*Arbuthnot. Of Aliments*, c. 5.

Vegetables abound more with aerial particles than animal substances, and therefore are more *flatulent*.—*Id. Ib.* c. 6.

His story is not so pleasing as Ariosto's; he is too *flatulent* sometimes, and sometimes too dry.
Dryden. Dedication to Juvenal.

The painfull and comfortless sensations produced by *flatulencies* and indigestions, in hypochondriac temperaments, have sometimes been mistaken for an anxious state of mind; and the medicines which relieve the one will administer comfort to the other.
Cogan. On the Passions, vol. i. pt. ii. c. 2.

FLA'TTER, *v.*
FLA'TTERER.
FLA'TTERING.
FLA'TTERINGLY.
FLA'TTERY.

Dut. *Fletsen, flatteren*; Fr. *Flater*; which Menage, supported by various preceding etymologists, derives from *Flatare*, a frequentative of *flo, flare*, to blow. *Flare, flatum, flatare, flater*. Junius thinks that it may have been formed from *flat*, because it is peculiar to *flatterers*, planâ explicatâque manu (with a *flat* hand) demulcere caput aut genas eorum, (or, according to the common phrase, to *smoothen* down those) into whose favour they would insinuate themselves. The Lat. *Palpare* is to touch or stroke gently and softly, and thus, to caress, to *flatter*; and *palpum*, a gentle stroke; *flattery*. According to the etymology of Menage,—

To breathe or whisper (sc.) praise or pleasing words into the ear;—(of Junius) to smoothen or soften down, to soothe or lull, to please or gratify, (sc.) by praise or pleasing words, or actions.

Holland has coined the n. *Flatteress*, and Boyle the ad. *Flatterously*.

For thees frerere *flaterede* me. while he fond me riche.
Piers Ploughman, p. 202.

Rygt so *flaterere* and foles. aren the fend procuratores.
Entysen men thorgh here tales. to synne and to harlotrie
Id. p. 114.

Fortune gan *flaterie* thenne. thaym fewe that were alyve.
Id. p. 397.

O sodeu hap, O thou fortune unstable
Like to the scorpion so deceivable,
That *flatrest* with thy hed whan thou wolt sting.
Chaucer. The Marchantes Tale, v. 9933.

Thou shalt eke eschue the conceilling of all *flatterers*, swiche as enforcen hem rather to preisen youre persone by *flaterie*, than for to tell you the sothfastnesse of thinges.
Id. The Tale of Melibeus.

And thus with fained *flattering* and japes,
He made the persone, and the peple, his apes.
Id. The Prologue, v. 707.

Som saiden, that we ben in herte most esed
Whan that we ben *yflatered* and ypreised:
He goth ful nigh the sothe, I wol not lie;
A man shal win us best with *flaterie*.
Id. The Wif of Bathes Tale, v. 6514.

The kynde *flatterour* can not loue,
But for to bryng hym selfe aboue,
For howe that euer his maister fare,
So that hymself stonde out of care,
Him retcheth nought. *Gower. Con. A.* b. vii.

And thus they werchen treble sinne,
That ben *flatours* about a kynge. *Id. Ib.*

There might be no werse thynge
About a kynges regalie,
Than is the vice of *flaterie*. *Id. Ib.*

The vaine excesse of *flattering* fortunes giftes,
Enuenometh the minde with vanitye,
And beates the restelesse braine with endlesse driftes,
To staye the staffe of worldly dignitie.
Gascoigne. Memories.

He likeneth God to worldly tyrauntes, at whom no man may come, saue a *few flatterers* whiche minister vnto them all voluptuousness, & serue their lustes at all pointes.
Tyndall. Workes, p 297.

That is to saye, peruerse and cursed folkes to whom euery thynge well done is odyous and hatefull, namely, whan they see any person that hath dispyed wycked conuersacion, worldly gloses or *flatterynges*; and by holy penaunce is become a newe man.—*Fisher. The Seven Psalmes*, Ps. 38.

This pestilēt vermine God hath suffred for the wyckednesse of his people, first *flatteringly* to crepe, to dissemble, glose, and speake fayre, promysynge prosperitie, victorie, long life, and heauen, after this departinge
Bale. Image, pt. i.

Johannes Casa being yet a younge springall before he came to be a clerke and longe before he was a bishop or legate, made certaine amorouse sonnettes in Italian rime folowinge the Italian poete Petrarcha, to whiche kinde of exercise the good wittes of Italy in youth are much giuen and without naminge any persone, *flatteringly* smoothed that heinous facte rather then praised.—*Hardinge, in Jewell. Def.* p. 382.

And [Darius] puffed vp with the vanitie, & *flattery* of the greate mē which were about him, turned to Charidemus of Athens an expert man of warre (which for the displeasure that Alexander did beare him, was banished the country,) & asked him if he thought not that copanye sufficient to ouerthrowe the Macedones.—*Brende. Quintus Curtius*, fol. 21.

This is it that giveth unto a *flatterer* that large field, under pretence of friendship where he hath a fort (as it were) commodiously seated, and with the vantage to assail and endammage us, and that is, self love; whereby every man being the first and greatest *flatterer* of himself, he can be very well content to admit a stranger to come neere and *flatter* him, namely, when he thinketh and is well willing withall to witness with him, and to confirme that good self conceit and opinion of his own —*Holland. Plutarch*, p. 69.

With *flattering* wordes he sweetly wooed her,
And offered faire guiftes t' allure her sight;
But she both offers and the offerer
Despyde, and all the fawning of a *flatterer*.
Spenser. Faerie Queene, b. iii. c. 8.

There is no such *flatterer*, as is a man's selfe: and there is no such remedy, against *flatterie* of a man's selfe, as the libertie of a friend.—*Bacon. Ess. Of Friendship.*

Those women who in times past were called in Cypres, Colacides, i. e. *flatteresses*.—*Holland. Plutarch*, p. 71.

Flattery is a fine picklock of tender eares, especially of those, whom fortune hath borne high upon their wings, that submit their dignity and authority to it, by a soothing of themselves.—*B. Jonson. Discoveries.*

The publick having once suffered 'em [authors] to take the ascendent, they become, like *flattered* princes, impatient of contradiction or advice.
Shaftesbury. Miscell. Refl. misc. 5. c. 1.

The person that hath the sheep's blood in his veins, is still very well, and like to continue so. If we durst believe himself, who is *flatterously* given, he is much better than he was before, as he tells us in a later account he brought into the society.—*Boyle. Works*, vol. vi. p. 253.

We may be hypocrites to others and base *flatterers*, but our consciences whenever they are throughly awakened are always sincere and deal truly with us, and speak to us as they think.—*Tillotson*, vol. i. Ser. 38.

Let these considerations prevail with us always to live, not with regard to the opinion of others, which may be grounded upon mistake, or may not indeed be their own opinion, but their *flattery*; but with regard to the judgment of our own conscience, which though it may sometimes be mistaken, can never be bribed and corrupted.—*Id. Ib.*

On the rising of the Carews in Devonshire, who were *flattered* with the hopes of this match, the princess [Elizabeth] and he [the last Earl of Devonshire] were committed to the Tower, and accused by Wyat as his accomplices.
Walpole. Anecdotes of Painting, vol. i. c. 6.

Here Cumberland 'lies, having acted his parts,
The Terence of England, the mender of hearts;
A *flattering* painter, who made it his care,
To draw men as they ought to be, not as they are.
Goldsmith. Retaliation.

He [Lord Rockingham] had *flatteringly* told me that he was so perfectly satisfied with my public conduct, that he should be glad of an opportunity of serving the country in serving me.—*Anecdotes of Bp. Watson*, vol. i. p. 149.

——— Wouldst thou then exchange
Those heart-ennobling sorrows for the lot
Of him who sits amid the gaudy herd
Of silent *flatterers* bending to his nod.
Akenside. Pleasures of Imagination, b. iii.

Flattery, if its operation be nearly examined, will be found to owe its acceptance, not to our ignorance, but knowledge of our failures, and to delight us rather as it consoles our wants than displays our possessions —*Rambler*, No. 155.

FLAUNT, *v.* }
FLAUNT, *n.* } In Cotgrave, in v. *Goryiaser*, but (not in our lexicographers, Minshew, Skinner, or Junius.) It is probably from *Fle-an*, to flee or flie. *Fle-aned*, *flean'd*, *fleant*, *flant* or *flaunt*.

To move with an airy, *flying* motion; in a gaudy, giddy, showy, ostentatious or daring manner.

Yield me thy *flaunting* hood,
shake off those bells of thine,
Such checking bussards yll deserves
or bell or hood so fine
Turbervile. To his Friend that refused him, &c.

Lod. How she goes *flaunting* too' she must have a Feather in her head, and a cork in her heel.
Davenport. The City Night-cap, Act ii. sc. 1.

When's understanding wav'd in a *flaunting* feather, and his best contemplation look'd no further than a new-fashion'd doublet.
Beaum. & Fletch. The Elder Brother, Act v. sc. 1.

Dost thou come hither with thy flourishes.
Thy *flaunts*, and faces to abuse men's manners?
Id. The False One, Act iii. sc 3.

Mor. Pray tell me,
Is this stern woman still upon the *flaunt*
Of bold defiance? *Id. The Tamer Tamed*, Act ii. sc. 2.

Those gaudy garish flowers you choose,
In which our nymphs are *flaunting*,
Which they at feast, and bridals use,
The sight and smell enchanting.
Drayton. The Muses' Elysium, Nymph. 6.

I never grudg'd, whate'er my foes report,
Your *flaunting* fortune in the Lion's court.
Dryden. The Hind and the Panther, pt. iii.

There, *flaunting* in immortal bloom,
The musk-rose scents the verdant bloom.
Fenton. Secundus Bas. 2.

Few earthly things found favour in his sight
Save concubines and carnal companie,
And *flaunting* wassailers of high and low degree.
Byron. Childe Harold's Pilgrimage, c. 1 s. 2.

FLA'VOUR, *v.* }
FLA'VOUR, *n.* }
FLA'VOROUS. } Not in our early lexicographers. Perhaps from the "Fr. *Flairer*, — to scent, smell; also, to perfume, cast a smell, yield a savour, breathe out a scent," Cotgrave. Also applied to the *taste*.

——— Nor did the dancing ruby
Sparkling, out pour'd, the *flavor*, or the smell,
Or taste that cheers the hearts of Gods or men,
Allure thee from the cool chrystalline stream.
Milton. Samson Agonistes.

Wine wets the wit, improves its native force,
And gives a pleasant *flavour* to discourse.
Pomfret. The Choice.

Temper'd in this, the Nymph of form divine
Pours a large portion of the Pramnian vine;
With goat's milk cheese a *flavorous* taste bestows,
And last with flour the smiling surface strowes.
Pope. Homer. Iliad, b. xii.

There casks of wine in rows adorn'd the dome
(Pure *flavorous* wine, by Gods in bounty given,
And worthy to exalt the feasts of heaven.)
Id. Ib. Odyssey, b. ii.

Had there been a taste in water, be it what it might, it would have infected every thing we ate or drank with an importunate repetition of the same *flavour*.
Paley. Natural Theology, c. 21.

And see, my friends, this garden's little bound,
No small the wants of nature, well supplies
Our board with plenty; roots or wholesome pulse
Or herbs, or *flavour'd* fruits.—*Dodsley. Agriculture*, c. 2.

The fruit produced by the righteous, through grace, copious, fair, and well *flavoured*, like that which once grew upon the tree of life, invites all beholders to come and partake, with its owner, of that glory and immortality with which it shall one day be crowned.
Horne. Works, vol. iv. Dis. 3.

FLA'VOUS. Lat. *Flavus*, yellow, from the Gr. Φλεγ-ειν, to burn.

The membrane itself is somewhat of a *flavous* colour, and tends more towards that of gold, than any other part whatsoever.—*Smith. Portraiture of Old Age*, (1666.)

FLAW. Lat. *Flavus*, yellow.

And lilly forhed had this creature
With liuelish browes, *flawe* of colour pure,
Betwene the which, was meane disseuerance
From euery browe, to shew a distance.
Chaucer. The Court of Loue.

FLAW, *v.* }
FLAW, *n.* }
FLA'WLESS. } Junius, from the Gr. Φλα-ειν, to break or bruise; Skinner.—from A.S. *Fleah*, albugo, a white spot in the eye. Tooke.—that it is the past part. of the A.S. verb *Flean*, to flay, (qv.) In Hackluyt, Drayton, &c. it is applied to a blast, a gust, from the Lat. *Flare*, to blow, say some etymologists.

Any thing *flayed* or excoriated; and thus, a defect, a defeazance, imperfection, fault, a weakness. Sods, *flayed* or stripped, from the top or surface of the earth, are in the North called *flaws*. And further,—

Any thing *flayed*, stript, rent, or torn off; a rent;—a rush, a gust, a blast, a torrent, a tumult, a storm.

He would maintaine my right
and further aye my cause,
And bannish all dispaire that grewe
by frowarde fortune's *flawes*.
Turbervile. The Louer to Cupid for Mercie.

Passing vp a very large riuer, a great *flaw* of winde tooke me whereby wee were constrained to seeke succour for that night.—*Hackluyt. Voyages*, vol. iii. p. 105.

It is a cape subiect much to *flawes*, by reason it is a very hie land.—*Id. Ib.* vol. iii. p. 586.

——— As I question'd
His tenure in particulars, he answer'd,
My worship needed not to *flaw* his right,
For if the humour held him, he could make
A jointure to my over-living niece,
Without oppression.—*Ford. The Lady's Trial*, Act ii. sc 2

You shall, in faith, my scirvie baboon Don,
Bee curried, claw'd, and *flaw'd*, and taw'd, indeed.
B. Jonson. The Alchymist, Act iv. sc 3

When with his folk but few, not passing two or three,
Put forth again to sea, where after many a *flaw*,
Such as before themselves, scarce mortal ever saw.
Drayton. Poly-Olbion, s. 19.

And when at length her flagging pinion fails,
Panting she hangs upon the rattling sails,
And being forc'd to loose her hold with pain,
Yet beaten off, she straight lights on again,
And toss'd with *flaws*, with storms, with wind, with weather,
Yet still departing thence, still turneth thither.
Id. Surrey to Lady Geraldine.

When as it could not be found how hardness of heart should be lessened by liberty of divorce, a fancy was devised to hide the *flaw*, by commenting that divorce was permitted only for the help of wives.
Milton. Doctrine of Divorce, b. ii. c. 15

The Bishop of the Diocese, who was the founder of the Priory in succession, had not given his consent to the translation of the said Priory into a Dean and Chapter which *flaw* afterwards caused great trouble to this church under Queen Elizabeth.—*Strype Memorials. Edw. VI.* an 1547.

But the diamond being fair and *flawless*, and so thick, that the merchant told me it would be too deep for one ring, and therefore that he meant to split it into two: I had it weighed, and found it to amount to ten carats (or 40 grains.)—*Boyle. Works*, vol. v. p 577.

No, the decree was just and without *flaw*:
And he, that made, had right to make, the law;
His sov'reign pow'r and pleasure unrestrain'd,
The wrong was his who wrongfully complained.
Cowper. Hope.

FLAWN. Fr. *Flans*; Ger. *Flader*; Dut. *Vlaede*. Of unknown etymology. Cotgrave says,—*Flans*;—*flawns*, custards, egg-pies.

With delitie *flaunes* brode and flat.
Chaucer. The Rom. of the Rose.

Fall to your cheese-cakes, curds and clouted cream,
Your fools, your *flawns*.
B. Jonson. The Sad Shepherd, Act i. sc. 2.

FLAX. }
FLA'XED. }
FLA'XEN. }
FLA'XY. } A. S. *Fleax*; Dut. *Vlas, vlasch*; Ger. *Flachs*. Junius, from Φλα-ειν, to beat or bruise. Skinner, from Lat. *Villus*. Wachter, from Πλεκ-ειν, to weave, or πλοκος, ceesaries.

Wyves and widoes, wool and *flax* spynneth.
Piers Ploughman, p. 128

A bresid reed he schal not breke, and he schal not quench smokynge *flax* til he caste out doom to victorie.
Wiclif. Matthew, c. 12.

A brosed reede shall he not brake, and *flaxe* that begynneth to burne, he shall not quenche tyll he send forth iudgement vnto victorye.—*Bible*, 1551. *Ib.*

This pardoner had here as yelwe as wex,
But smooth it hong, as doth a strike of *flax*
Chaucer. The Prologue, v. 679.

For (cosin) it is a thing right hard, to touch pitch, & neuer fyle ye fingers, to put *flaxe* vnto fyre, & yet kepe thē fro burning.—*Sir T. More. Workes*, p. 1200.

Ubald. I am so dry
I have not spittle enough to wet my fingers
When I draw my *flax* from my distaff.
Massinger. The Picture, Act v. sc. 1.

But to returne againe to our *flax* of Italie, that which groweth in the Peligmans country, is at this day in great account and request; howbeit, none use it but the fullers. There is not a whiter *flax* to be found, and indeed resembling wooll nearer than this *flax*.

Holland. Plinie, b xix. c. 1.

She as the learned'st maide was chose by them,
(Her *flaxed* hair crown'd with an anadem)
To judge who best deserv'd, for she could fit
The height of praise unto the height of wit.

Browne. Britannia's Pastorals, b. i. s. 4.

The nectar which the Gods do troll,
Is frozen i'th celestial bowl;
And the cup-bearer, Ganimede,
Has capp'd his frizzled *flax* head. *Cotton. Winter.*

Her *flaxen* haire, insnaring all beholders,
She next permits to wave about her shoulders.

Browne. Britannia's Pastorals, b. i. s. 5.

But of all others, the toile made of cumes, *flaxen* cords, are so strong, that the wild bore falling into it will be caught and no maruaile, for these kind of nets will checke the very edge of a sword or such like weapon.

Holland. Plinie, b. xix. c. 1.

The four colours signify these four virtues. The *flaxey*, having whiteness, appertains to temperance, because it makes *candidam et mundam animam*.

Sir M. Sandys. Essays, (1634.) p. 16.

——— [She] deserues a name
As ranke as any *flax* wench, that puts to
Before her troth-plite.

Shakespeare. Winter's Tale, Act i. sc. 2.

She seeketh wooll and *flax*, and worketh willingly with her handa.—*Bible. Proverbs*, xxxi. 13.

Inferior diets had Holland or *flaxen* table-cloths, but no napkins.

Parl. Hist. 12 *Char. II. Prov. for the King's Household.*

Adown the shoulders of the heavenly fair
In easy ringlets flow'd her *flaxen* hair;
And with a golden comb, in matchless grace
She taught each lock its most becoming place.

Fawkes. Apollonius Rhodius. The Argonautics, b. iii.

They were never so stupid as not to understand that human laws, like a thread of *flax* before a flame, vanish and disappear before popular commotions.

Warburton, vol. x. Ser. 31.

——— Our happy swains
Behold arising, in their fattening flocks,
A double wealth; more rich than Belgium's boast,
Who tends the culture of the *flaxen* reed.

Dyer. The Fleece, b iii.

FLAY, or FLEA. FLA'YER. } A. S. *Flean*, excoriare, deglubere, to *fley*, to pull, to pull off the skin or rind, (Somner.) Dut. *Vlaen, vlaeghen*.

To strip, pull, rend or tear off—the rind, skin, or other superficial coating.

And moreouer the wretched swollen membres that they shewe thurgh disguising, indeparting of hir hosen in white and rede, seemeth that half hire shameful privee members were *flaine*.—*Chaucer. The Persones Tale.*

There dyd I see such sightes, as yet my heart do pricke,
I saw the noble Bragandine, when he was *fley'd* quicke.

Gascoigne. A Deuise of a Maske.

When his friend dieth, he killeth his best horse, and hauing *flayed* off his skinne hee carieth it on high vpon a long pole before the corpse to the place of buriall.

Hacluyt. Voyages, vol. i. p. 490.

Hus. Why, he can have no more of us than our skins.
And some of them want but *flaying*.

Anonymous. A Yorkshire Tragedy, Act i. sc. 3.

A prince is the pastor of the people. Hee ought to sheere, not to *flea* his sheepe; to take their fleeces, not their fels.

B Jonson. Discoveries.

Mos. No, sir, nor their fees
Hee cannot brook: hee sayes, they (physicians) *flay* a man,
Before they kill him. *Id. The Fox*, Act i. sc. 4.

Euery fox must yeeld his owne skin and haires to the *flayer*.—*Purchas. Pilgrimage*, b. ii. c. 13, s. 1.

Could not the whipping post prevail,
With all its rhetoric, nor the gaol,
To keep from *flaying* scourge thy skin
And ancle free from iron gin. *Hudibras*, pt. i. c. 2.

It will be hereafter with a wicked man, when he is punished for his sins, as it was with Apollodorus, when he dreamed that he was *flayed* and boyled by the Scythians, and his heart spoke to him out of the caldron, Ἐγώ σοι τούτων αἴτιος.—I am the cause of these thy sufferings.

Bp. Horne. Essays and Thoughts on several Occasions.

FLEA. FLEA-BITE. FLEA-BI'TING, *n.* } A. S. *Fleah*; Dut. *Vloy, vloo*; Ger. *Floh*; which Skinner, Junius, and Wachter think is so called from the nimbleness of its *flight* from the fingers of those who would catch it. A. S. *Flean*; Ger. *Fliehen*, to fly. It is more probably from the A. S. *Flean*, to *flea* or *flay*; from the effect of its bite upon the skin.

Flea-bite,—Any trifling wound or pain; any thing minute or trifling.

And after they bee washed, it was not lawfull for any man or woman to kill either *flea* or lowse with their handes, neither yet to take them with their nailes, vntill they haue accomplished their vowed orations in the mountayne of pardons abouesayd.—*Hackluyt Voyages*, vol. ii. pt. i. p. 207.

You haue heard a whole court role of ribaudrie, and yet all these are but *flea-bitings* in respect and comparison of that, which I shall now shew you.

Wilson. The Arte of Rhetorique, p 128.

But if you let them sucke their fill, and to go away of themselues, then they doe no other hurt, but leaue behinde them a red spot somewhat bigger then a *flea-biting*

Hackluyt. Voyages, vol. iii. p. 475.

Marke but this *flea*, and marke in this
How little that which thou deny'st me, is;
It suck'd me first, and now sucks thee,
And in this *flea* our two blouds mingled be.

Donne. The Flea.

When Cleomenes had heard their answer, he told them they had done him great wrong; for they should have advertised him before he had taken his journey, and not now when he was almost hard at their gates, to send him back again with a *flea* in his ear.—*North. Plutarch*, p. 673.

She was continually exercised with the affliction of a weak body, and of a wounded spirit, the agonies whereof she would oft recount with much passion, professing that the greatest bodily sicknesses were but *flea-bites* to those scorpions.—*Bp. Hall. Specialties of his Life.*

You have acted certain murders here in Rome
Bloody and full of horrour.
Lod. 'Las they were *flea-bitings*.

Webster. The White Devil, Act i.

Thus spoke the proud hussey and view'd me all round
With an eye of disdain, and thrice spit on the ground;
Then mimick'd my voice with satyrical sneer,
And sent me away with a *flea* in my ear.

Fawkes. Moschus, Idyl. 9.

Winchester replied to this, with seemingly much satisfaction, how himself was arrived at that haven of quietness without loss of any notable tackle, as the mariners say, which (he said) was a great matter as the winds had blown; and with little *flea-biting* conveyed to an easy estate.

Strype. Memorials. Queen Mary, an. 1555.

We wonder at the ingenuity displayed in harnessing a *flea* to a microscopic chariot, but the genius of the artist we do not admire, because it exerts itself in nothing that can be called either great or good; and because, though at first view it may yield a slight gratification, one is rather vexed than pleased to think that so much skill and time should be thrown away upon such a trifle.

Beattie. Elements of Moral Science, pt. i. c. 2. s. 5.

FLEAK, or FLAKE. } See FLAKE. An occasional gate or hurdle, set up in a gap. North.—Grose.

A rack for bacon, &c. York.—Pegge. Probably both so called because made of *flakes* of wood.

FLEAM. Dut. *Vlieme*; Fr. *Flammette*, or A. S. *Fla*, an arrow. Skinner says, from the Gr. and Lat. *Phlebotomum*, Cotgrave explains—

A kind of launcet, pointed like a broad *arrowy* head, wherewith chirurgeons use to open a vein.

FLEAR, or FLEER, *v.* FLEAR, *n.* FLE'ARER. FLE'ARING, *n.* } Junius thinks of kin to the A. S. *Fleared-ian*, nugari; *fleard*, nugæ, toyes, trifles. Skinner, that it is from the verb to *leer*, (*f* prefixed.) Mr. Brocket has "*Flire*, to laugh, or rather to have a countenance expressive of laughter without laughing out. Isl. *Flyra*, subridere." And Dr. Jamieson, to *Flyre*. Isl. *Flyra*, subridere, sæpius ridere; Su. G. *Flir-a*, oculis petulanter ludere. So also Serenius. But the origin of the word and its meaning, consequently, are still unknown. See FLIRT.

To express mockery or scorn; also, assumed civility.

The second man was, *fleering* Flattery
Brethren by like, or very near of kin,
Then followed them Detraction and Deceite.

Gascoigne. The Steel Glas.

Ama. I was fain to drive him like a sheep before me,
I blush to think how people *fleer'd*, and scorn'd me.

Beaum. & Fletch. The Spanish Curate, Act iv. sc. 7.

——— I shall have
Another sword, I shall, ye *fleering* puppy.

Id. The Captain, Act iii. sc. 5.

Thus was Aristides therefore justly honoured, praised, and esteemed above all others for his just imposition of taxes, saving only of Themistocles, who went up and down *fleering* at the matter, saying it was no meet praise for an honest man, but rather for a coffer well barr'd with iron, where a man might safely lay up his gold and silver.

North. Plutarch, p. 285

Like a cunning curtizan, that dallies the ruffian to undoe himself; and then pays him with a *fleer*, and scorn.

Feltham, pt. i. Resolve 25.

Pas Democritus, thou ancient *fleerer*,
How I miss thy laugh, and ha' since.
Bas. There you nam'd the famous jeerer,
That ever jeer'd in Rome, or Athens

Beaum. & Fletch. The Nice Valour, Act v. sc. 1.

———Your whootings and your clamours,
Your private whispers, and your broad *fleerings*.

Id. Philaster, Act ii. sc. 1

Says then the *fleering* spark, with courteous grin,
By which he drew his infant cullies in;
"Nothing more easy; did you never see
How in a swarm, bees, hanging bee by bee,
Make a long sort of rope below the tree."

King. Hold Fast Below.

I pass now where you *fleer* and laugh,
Cause I call Dan my better half!
Oh there you think you have me safe!
But hold, sir!

Swift. A Rejoinder by the Dean to Jackson's Name.

FLECK, *v.* FLE'CKER. } Skinner says, *Flecked*, maculatus, (spotted,) from Ger. *Fleck*; Sw. *Fleck*, a spot. It is probably no other than *flaked*, i. e. having *flakes*, (sc.) of various colours. *Flekering* is, *flickering*, (qv.)

To mark or cover with broad spots; to variegate with spots.

——— And wonderful fowles
With *fleckede* fetthers.—*Piers Ploukman*, p. 222.

He was al coltish, full of ragerie,
And full of jargon, as a *flecked* pie.

Chaucer. The Marchantes Tale, v. 9522

About the peytrel stood the fome full hie
He was of fome as *flecked* as a pie.

Id. The Chanones Yemannes Prologue, v. 16,033.

A rose gerlond freash, and wel smelling,
Above hire hed hire doves *fleckering*.

Id. The Knightes Tale, v. 1964.

For though the friendly wordes therein were good,
Yet many a thought they moued in his moode,
As well appeared by his *flecked* cheeks,
Nowe chaunge redde, now pale and greene as leekes.

Gascoigne. Dan Bartholomew of Bathe.

Tur. Brave lords, our conquests will be honourable,
Because we have to deal with honoured foes;
Our pikes stand to receive you like a wood,
We'll *fleck* our white steeds in your Christian blood.

Heywood. The Four Apprentices of London.

It riddeth freckles, moles, and generally any spots or *flecks* that marre the beautie or favour.

Holland. Plinie, b. xxviii. c. 8.

The grease of a swan is commended both for to cleanse the skin of the face from all *flecks* and freckles, and also to take away wrinkles.—*Id. Ib.* b. xxx. c. 4.

——— His ears and legs
Flecki here and there, in gay enamell'd pride,
Rival the speckled pard. *Somervile. The Chase.*

FLEDGE, *v.* FLEDGE, *adj.* } Dut. *Fledderen*; Ger. *Fliegen*, volare, to fly; and consequentially, *Plumescere*, to be or become feathered or able to fly.

To feather; to clothe or cover with feathers.

Whose tender pinions, scarcely *fledg'd* in show,
Could make his way with whitest swans in Po.

Browne. Brooke and Davis to Browne.

Ant. These are poore men,
(Which have got little in your service,) vow
To take your *fortune*; but your wisest buntings,
Now they are *fledg'd*, are gone.

Webster. The Duchess of Malfy, Act iii. sc. 5.

Die. You may do so: your sprightly love has wings,
And 's ever *fledge*; 'tis moulting time with mine.

Tuke. The Adventures of Five Hours, Act iii.

This she doeth so long, until the young cuckow being ones *fledge* and readie to flie abroad, is so bold as to seize upon the old titling and to eat her up that hatched her.

Holland. Plinie, b. x. c. 9.

Some unhatch'd, some form'd in part,
Lie close nestling at my heart,
Chirping loud; their ceaseless noise
All my golden peace destroys:
Some, quite *fledg'd* and fully grown,
Nurse the younglings as their own.

Fawkes. Anacreon, Ode 33.

——— The bents
And coarser grass, upspearing o'er the rest,
Of late unsightly and unseen, now shine
Conspicuous, and in bright apparel clad,
And, *fledg'd* with icy feathers, nod superb.
Cowper. Task, b. v.

FLEE, *v.* FLE'ER. FLE'EING, *n.* } A. S. *Fle-an*, (see to FLY,) fugere, evadere, to *flee*, to runne away, to avoid, to escape from, (Somner.)

To *flee*, and to *fly*, are by usage distinguished; the latter implying the motion of wings; the former, not.

To run away quickly, speedily, with the swiftness of *flight*; to go or pass away swiftly.

So that Hengist bigan atte laste to *fle*.
R. Gloucester, p. 122.

Tho Guanwaur, the luther quene, hurde of thys cas,
Fram Lucrwick to Carleon heo *flew* myd quyc pas.
Id. p. 221.

Malcolme, whan he it herd, *fled* for ferd
R. Brunne, p 88.

Alle *fledden* for fere, and flowen in to hernes
Save Mede that Mayde. *Piers Ploughmen*, p. 36.

But whanne ye schulen se the abomynacioun of discoumfort stondinge where it owith not, he that redith undirstonde, thanne thei that ben in Jude *flee* into hillis.
Wiclif Mark, c. 13.

Moreouer when ye see the abhomynacion that betokeneth desolacyon wherof is spoké by Daniel the Prophet, stand where it ought not, let hym that readeth vnderstand. Then let them that be in Jury *flé* to the mountaynes.
Bible, 1551. *Ib.*

Preye ye that youre *fleyng* be not maad in wynter, or in the Sabotis, for then schal be greet tribulacioun what manere hath not be fro the bigynnyng of the world til now, neither schal be mad.—*Wiclif Matthew*, c. 24.

Sore after the midnight, Palamon
By helping of a frend brake his prison,
And *fleeth* the cite faste as he may go.
Chaucer. The Knightes Tale, v. 1471.

For if I were of suche a fourme,
I sey than I would *flee*
In to hir chamber for to see
If any grace would falle.—*Gower Con. A.* b v.

Than Peter de Bovse had dyuers imaginations other to go forwarde, and to retourne agayne the *fleers*, and to fight with theyr enemies, who chased them, or elles to drawe to Courtray.—*Berners. Froissart. Cronycle*, vol i. c. 375.

Malef. Take not thy flight so soon immaculate spirit:
'Tis *fled* already.—How the innocent,
As in a gentle slumber, pass away.
Massinger. The Unnatural Combat, Act v. sc. 2.

He [Jonah] considering the ungratefulness of the message, and doubting what entertainment he was like to have from a proud, and (as he might think) an obdurate city, diverts another way, and *flees* toward Tarshish
Glanvill. Discourses, Ser. 9.

Which fear of the *fleers* away was no less ignominious, then if in sight they had turned their backs to the enemie.
Greneway Tacitus. Annales, p 227.

With flashing flames his ardent eyes were fill'd,
And in his hand a naked sword he held:
He cheer'd the dogs to follow her who *fled*.
Dryden. Theodore & Honoria.

These were thy charms, sweet village! sports like these,
With sweet succession, taught e'en toil to please;
These round thy bow'rs their cheerful influence shed;
These were thy charms—but all these charms are *fled*.
Goldsmith. Deserted Village.

The voice that made those sounds more sweet
Is hush'd and all their charms are *fled*:
And now their softest notes repeat
A dirge, an anthem, o'er the dead!—*Byron. Stanzas.*

FLEECE, *v.* FLEECE, *n.* FLE'ECER. FLE'ECING, *n.* FLE'ECY. } A. S. *Fleos*, *fleese*, *flyse*; Dut. *Vlies*; from the A. S. *Fle-an*; Dut. *Vlaen*, excoriare, deglubere, to *flea* or *flay*. Lat. *Vell-us*, from *vell-ere*, to pluck. In all places they use not to sheare sheepe; for the manner of *plucking* their fells continueth still in some countries, (*Plin.* b. viii. c. 48.)

To *flea* or *flay*, and to *fleece* (by usage) are distinguished: to *flea* is to strip off the hide or skin; to *fleece*, to strip off the wool only; and (met.) to strip or despoil of wealth or property.

To *fleece* is also, to cover with *fleece*, (sc.) of wool; and (met.) to form into, to overspread with, the resemblances of such *fleeces*.

And ful meny fayre *fles* [fleece] falsliche wasshe.
Piers Ploukman, p. 161.

Ne they could not medle the bright *fleeces* of the country of Sirenis, with the venime of Tiry, this to sain, they could not dien white *fleces* of Sirien coiltry, with the blood of a maner shelfish, that men finden in Tiry, with which blood menne dien purple.—*Chaucer. Boecius*, b. ii.

There was a shepe, as it was tolde,
The whiche his *fleese* bare all of golde,
And so the Goddes had it sette,
That it ne might awaie be fette.—*Gower. Con. A.* b v.

And thus was peace concluded, and our Englishmen or rather sheep, came home against winter, and left their *fleeces* behind them.—*Tyndall. Workes*, p 369.

Thou must retaine thy bookishe charge
In hansum ciuil sorte:
Not as the lambe vnder the arme
the sheppard doth reteine
Or drunken Pyrrhe beares her wool
her *fleeces* filched gaine.
Drant. Horace. Epistle to Vinnius Asella.

Those clergymen were not to be driven into the fold like sheep, as his simile runs, but to be driven out of the fold like wolves or thieves, where they sat *fleecing* those flocks which they never fed.—*Milton. Answer to Eikon Basilike.*

Fleec'd the flocks and bleating rose,
As plants. *Id. Paradise Lost*, b vii.

Had this [Lemster] our Colchos been unto the ancients known,
When honour was herself, and in her glory shown,
He then that did command the infantry of Greece,
Had only to our Isle adventur'd for this *fleece*
Drayton. Poly Olbion, s. 7.

And though hee now present you with such wooll,
As from meere English flocks his Muse can pull,
He hopes when it is made up into cloath;
Not the most curious head here will be loath
To weare a hood of it; it being a *fleece*,
To match, or those of Sicily or Greece
B. Jonson. Prologue to the Sad Shepherd.

Not *fleecers*, but feeders; not butchers, but shepherds
Huntley, (*i. e.*) *Prynne. Brev of the Prel.* (1637.) p. 262.

They pray us that it would please us to let them still haie us, and worry us with their band dogs and pursevants, and that it would please the Parliament that they may yet have the whipping, *fleecing*, and *fleaing* of us in their diabolical courts.—*Milton. Of Reformation in England*, b. ii.

And eke the gentle shepherd swaynes, which sat
Keeping their *fleecy* flockes as they were hyrd,
She sweetly heard compaine, both how and what
Her sonne had to them doen, yet she did smile thereat.
Spenser. Faerie Queene, b. iii. c. 6.

A body long and large, the buttocks equal broad
As fit to undergo the full and weighty load
And of the *fleece's* face, the flank doth nothing lack,
But everywhere is stor'd.—*Drayton. Poly-Olbion*, s. 14.

Nor wonder how his fortune's sunk;
His brothers *fleece* him when he's drunk
Swift. The Beast's Confession to the Priest.

Meantime, light shadowing all, a sober calm
Fleeces unbounded ether; whose least wave
Stands tremulous, uncertain where to turn
The gentle current. *Thomson. Autumn.*

How, if on Swithin's feast the welkin loure,
And every penthouse streams with hasty showers,
Twice twenty days shall clouds their *fleeces* drain,
And wash the pavements with incessant rain.
Gay. Trivia, b. i.

'Twas at the time, when new returning light
With welcome rays begins to cheer the sight;
When grateful birds prepare their thanks to pay,
And warble hymns to hail the dawning day;
When woolly flocks their bleating cries renew,
And from their *fleecy* sides first shake the silver dew.
Congreve. On the Death of the Marquis of Blandford.

With awe he now takes from her hand
That *fleece-like* flow'r of fairy land:
Less precious, whilom, was the *fleece*
Which drew the Argonauts from Greece.
Id. An Impossible Thing. (A Tale.)

In yonder aged dames the Parcæ know,
Who weave the thread of human life below:
Long as the *fleeces* last, so long extend
The days of man, but with the *fleece* they end.
Hoole. Orlando Furioso, b. xxxiv.

For this purpose, the poor unhappy natives must undergo a second *fleecing* for the benefit of the proprietors: so that they were to be robbed first, to enrich their governor, and afterwards they were to be plundered to furnish means to prevent a discovery of peculations.
Fox. Speech. East India Bills, Nov. 18, 1783.

With him two gay Arcadian swains reclin'd,
Who in the neighbouring vale their flocks had join'd,
Thyrsis, whose care it was the goats to keep,
And Corydon, who fed the *fleecy* sheep.—*Beattie*, Past. 7.

FLEET, *n.* FLEET-PRISON. } Fr. *Flotte*; It. *Flota*; Sp. *Flota*; Dut. *Vlote*; A. S. *Fleotan*, Fr. *Flotter*; It. *Fottar*; Sp. *Flotar*; Dut. *Vlieten*; to *flote*. The A. S. *Fleotan*, Junius adds, is the frequentative from *flow-an*, *fluere*. Hence the noun is applied to an estuary, into which the tide *floats* or flows. The *Fleet-Prison*, so called, because situated upon the side of the water that *floated* in from the river Thames, called Fleet-ditch. See To FLOAT.

That which *floateth*; a collected number of ships.

Toward the south side turned thei thar *flete*,
Thar fader & thei o chance togider gan mete.
R Brunne, p 59.

Phillip therefore when he understode that the Carthaginencis hadde vanquished the Romaines againe, sent his open defiaunce vnto them and began to builde a *fleet* wherin to transport his armye into Italy.—*Goldyng. Justine*, fol 120

The same day the Generals seeing what weake estate our army was drawen into by sicknesse, determined to man and victuall twenty of the best ships for the Ilands of Acores, with Generall Drake to see if he could meet with the Indian *fleet*, and Generall Norris to returne home with the rest
Hackluyt. Voyages, vol i. pt ii. p 150.

Then they commaunded the warden of the *Fleete* to carye him with other of the Studard that then were in like trouble with him vnto the *Fleete* from whence they came, and to keepe close prisoners, and in the morning to prouide v faggots for Doctour Barnes and iiii Studard men, the which was readely done the next day by viii of the clock in the morning.—*Barnes. The Life of, by Fox.*

But for all these excuses, Grafton was sent to the *Fleete*, and there remained vi. weekes, and before hee came out, was bound in cec li. that he should neither sell, nor imprint, or cause to be imprinted any mó Bibles, vntill the King and the Clergy should agree vpon a translation
Fox Martyrs, p. 1057. *R Grafton Imprisoned for Printing the Bible.*

This point of the vtmost sea the Roman *fleet* then first of all doubling discouered Britannie to be an Iland, and withall found out and subdued the Iles of Orkney before that time neuer knowen.—*Savile. Tacitus. Historie*, p. 188.

Hee exhibited navall battailes performed in manner by full *fleets* and compleat navies; having digged out a great pit for a lake, and built a stone wall round about it neere vnto Tiberis and those he would behold in the greatest stormes and showers that were.—*Holland. Ammianus*, p 261.

It was that memorable day, (June 3rd, 1665,) in the first summer of the late war when our navy engaged the Dutch, a day wherein the two most mighty and best appointed *fleets* which any age had ever seen, disputed the command of the greater half of the globe, the commerce of nations, and the riches of the universe.
Dryden Essay of Dramatick Poesy.

As it was Henry's chief object to render his discoveries usefull to his country, he immediately equipped a *fleet* to carry a colony of Portuguese to these islands (Madeira)
Robertson. History of America, vol i b. i.

FLEET, *v.* FLEET, *adj.* FLE'ETNESS. } To *fleet* or *flit*, (see FLIT,) *fluere*, *fluitare*, says Skinner; from "A. S. *Fleohtan*, *fluctuare*, to *float*, to swim, to wave up and down, or to and fro," (Somner.) See To FLOAT.

To swim, to skim along the surface; and thus, to move along swiftly; to pass away suddenly; to pass away.

Mr. Grose says, "*Fleet*, to skim or take off the surface or cream; whence *fleet* or *fleeted* milk, (North.") See also Mr. Moore's Suffolk words, and the quotation from the Collier of Croydon in v. *Flitch*.

Of which shrewes all be the hoost neuer so great, it is to displise, for it is not gouerned with no leader of reason, but it is rauished onely by *fleyng* errour, folily and lightly
Chaucer Boecius, b i

So stands the foole by *fleeting* floud
and looketh for a turne:
But riuer runnes and still will runne
and neuer shape returne.
Turbervile. That it is Hurtfull to Conceale, &c.

The Sycambres from that time that the bridge was begon to be builded, preparing themselues to fyght, had by the counsell of such of the Usipits & Teuctheis as they had with them, *fleeted* out of their country.—*Goldinge Cæsar*, p 96.

They say many yong gentlemen flock to him every day, and *fleet* the time away carelessly as they did in the golden world.—*Shakespeare. As You Like it*, Act i. sc. 1.

In mail thir horses clad, yet *fleet* and strong,
Prauncing their riders bore, the flower and choice
Of many Provinces from bound to bound.
Milton. Paradise Regained, b iii

——— Here be woods as green
As any, air likewise as fresh and sweet,
As where smooth Zephyrus plays on the *fleet*
Face of the curled streams.
Beaum. & Fletch. The Faithful Shepherdess, Act i. sc. 1.

'Tis sooner past, 'tis sooner done
Then summer's rain, or winter's sun;
Most *fleeting*, when it is most dear,
'Tis gone, while we but say 'tis here.
Carew. To a Lady. Persuasions to Love.

Moreouer in ciuill dissensions the faith of the souldier was *fleeting;* and that there was perill to be feared from euery particular man.—*Savile. Tacitus. Historie*, p. 87.

Or as the *fleet-foot* roe, that's tir'd with chasing.
Shakespeare. Venus & Adonis.

When, as from snow-crown'd Skidow's lofty cliffs,
Some *fleet-wing'd* haggard, towards preying hour,
Amongst the teal and moor-bred mallard drives,
And th' air of all her feather'd flock doth scour.
Drayton. The Barons' Wars, b. vi.

Not so, swift Nisus, who the foes declin'd,
Nor knew th' endanger'd boy was left behind;
Beyond the once fam'd Alban fields he fled,
Where the *fleet* coursers of Latinus fed.
Pitt. Virgil. Æneid, b. ix.

Hail, Rivers! hallow'd shade! descend from rest!
Descend and smile, to see thy Rochford blest:
Weep not the scenes through which my life must run,
Though fate, *fleet footed*, scents thy languid son.
Savage. To Bessy, Countess of Rochford.

The drifts of Thracian snows were scarce so white,
Nor Northern winds in *fleetness* match'd their flight.
Dryden. Virgil. Æneid, b. xii.

Before my tale were done, the rising light
Must often chase the *fleeting* shades of night.
Hoole. Orlando Furioso.

But fame, unrivall'd in the dusty course,
In *fleetness* far outstrips the vig'rous horse.
Lewis. Statius. Thebaid, b. v.

FLEGM, or FLEAME. FLE'GMATICK. } Also written *phlegm*. Fr. *Flegme;* It. *Flemma;* Sp. *Flema;* Dut. *Fluyme;* Lat. *Phlegma;* Gr. φλεγ-μα, φλεγ-ειν, to burn: not so called, Vossius thinks, because it is *per se igneum*, but because per accidens *causat febres*. See DEPHLEGM, and PHLEGM. See also the quotation from Sir T. Elyot.

The moyst *fleume*, with the colde
Hath in the longes for his holde
Ordeined him a propre stede
To dwell there as he is bede. *Gower. Con A.* b. vii.

The water, which is moyste and colde,
Maketh *fleme*. *Id. Ib.*

Natural *fleume* is a humour cold and moyst, white and swete, or without tast, ingendred by insufficiēt decoctiō in the second digestiō of ye watry or raw partes of the matter decoct called *chilus* —*Sir T. Elyot. The Castel of Helth*, b. i.

Contrarywise in a cold or *fleumatyke* stomake, grosse meate abydeth longe vndigested, and maketh putrified matter.—*Id. Ib.* b. ii.

——— So in every humane body,
The choller, melancholy, *fleame*, and blood,
By reason that they flow continually
In some one part, and are not continent,
Receive the name of humours.
B. Jonson. Every Man out of his Humour, Ind.

He shall find himself bound fast to an uncomplying discord of nature, or, as it oft happens, to an image of earth and *fleam*, with whom he lookt to be the co-partner of a sweet and gladsome society, and sees withal that his bondage is now inevitable.—*Milton. Doct. of Divorce*, b. i. c. 5.

Some *flegmatick* sea captain would have staid
For money now, or victuals; not have weigh'd
Anchor without 'em.—*Suckling. To my Friend W. Davenant.*

The Satyres, and Sileni, are perpetuall followers of Pan, that is old age and youth. for of all natural things, there is a lively, jocund, and (as I may say) a danceing age; and a dull *flegmatique* age —*Bacon. On Learn. by G Wats*, b.ii c 13.

These things operate strongest upon the *flegmatic*, the weakly and low spirited, who want encouragements rather than terrors —*Search. Light of Nature*, vol. ii. pt. iii. c. 29.

FLEM, *v.* FLE'MER. FLE'MING, *n.* } Mr. Tyrwhitt says, *Fleme*, Sax. to banish; *Flemer*, banisher. In A. S. *Fleam*, fuga; *flema; flyma, flyming;* exul, profugus. *Flyman*, in exilium mittere, exlegem reddere, (Lye.) Skinner explains *flemed*, daunted; *fleming*, conquest; *flemer*, expeller. *Flym-an*, is to cause to *fly*, and thus—
To banish.

Now helpe, thou meke and blisful faire maide,
Mo *flemed* wretch, in this desert of Galle.
Chaucer The Second Nonnes Tale, v 15,526.

Lo, here hath kind hire domination,
And appetit *flemeth* discretion.
Chaucer. The Manciples Tale, v. 17,131.

(Quod Pandarus) ye nece woll ye here
Dulcarnon is called *fleming* of wretches
It seemeth herd, for wretches wol nought lere
For very slothe. *Id. Troilus*, b. iii.

Flemer of fendes, out of him and here
On which thy limmes faithfully extenden,
Me kepe, and yeve me might my lyf to amenden.
Id. The Man of Lawes Tale, v. 4880.

FLESH, *v.* FLESH, *n.* FLE'SHY. FLE'SHINESS. FLE'SHLESS. FLE'SHLY. FLE'SHLINESS. FLE'SHLING, *n.* FLE'SHMENT. } Perhaps (says Skinner) from the verb to *flea* or *flay;* because the *flesh* is not placed upon table unless with the skin *flayed* or stripped off.

A. S. *Flæsc;* Dut. *Vleesch;* Ger. *Fleisch*. In A. S. are also found various immediate derivatives, *Flæsclic, fleshy, flæsc-nesse*, fleshliness, *flæsc-met*, flesh-meat. In Goth. *Leik*, and in A. S. *Lic*, are caro, corpus, cadaver. Hickes (*Gram. A. S.* p. 191) and Lye think that *Lic* (according to the earliest usage) denoted *corpus inanimatum;* but go no further than the Goth. *Leik*, having the same usage, for the origin. Junius (*Gloss. Goth.*) says, *Leik, caro*, item *corpus*, ac denique etiam *cadaver*. Wachter declares the word to be difficult and abstruse, and that the cause of obscurity is to be found in the many changes which it underwent before it received its present form. First, he adds, it was (Belgis) *Lyf*, substantia viva, from *Leeven*, vivere, to *live*. 2dly, *Lich*, and *Leich*, (Germanis) corpus animatum. 3dly, Gothis, *Leik*. 4thly, The A. S. *Lic*, agreeing with the Goth. *Leik;* and which afterwards, with the Æolic digamma prefixed, was written *Flæc*, and, with the sibilant *s* inserted, *flæsc*. He concludes that *Lyf, caro viva*, subsequently applied to *caro mortua*, was the original of the Ger. *Fleusch;* Eng. *Flesh*. After all, the obscurity remains undiminished.

Flesh is applied to the component substance of animals, (beasts, birds, and fishes,) distinguished from their bones, muscles, vessels, &c.

To the body, as distinguished from the spirit.

To animal food, as distinguished from that of fish or vegetables.

To corporal or bodily sensations or desires, carnal or sensual appetites or passions.

To *flesh* is, to train or invite to or by an appetite for, or love of *flesh;* to inure to, to indulge in *fleshly* appetites; and thus, generally, to train, to invite, to inure, to indulge, to glut or satiate.

So muche honger hii hade there, ar hii the toun lete
That hii sode (seethed) the Saracens, and that *flesce* ete.
R. Gloucester, p. 408.

The comon of the oste bouht them hors *flesch*,
Or mules or assis roste, or haf bein mete lesse.
R. Brunne, p. 175.

For the fend and the *flesch* folwen to gedres.
Piers Ploughman, p. 14.

And wortes *fleshles* wrought, and water to drynken.
Id. Crede.

And took Thomas by the hand, and tauhte hym tho grepe
And fele with hus fyngres, hus *fleshliche* heorte.
Id. Vision, p 375

The lengthe of a lenton, *flesh* moot I leue
After that Esture is ycome, and that is hard fare
And Wedenesday iche wyke withouten *fleshmete*.
Id. Crede.

But and I wot that in me, that is in my *fleisch* dwellith no good.—*Wiclif. Romayns*, c. 7.

For I knowe that in me (that is to saye in my *flesshe*) dwelleth no good thing.—*Bible*, 1551. *Ib.*

Moost dere I biseche you as comelingis and pilgryms to absteine you from *fleischli* desires that fighten agens the soule.—*Wiclif.* 1 *Peter*, c 2.

Derely beloved, I beseech you as strangers and pilgrimes, absteyne from *fleshlye* lustes, which fyght agaynst the soul.
Bible, 1551. *Ib.*

Of smale houndes hadde she, that she fedde
With rosted *flesh*, and milk, and wastel brede
Chaucer. The Prologue, v. 147.

Certes sinful mannes soule is betraied of the Divel, by coveitise of temporal prosperitie, and scorned by disceite, whan he cheeseth *fleshly* delites —*Id. The Persones Tale*

And euer amonge mercy she cride
That he ne shulde his counseile hide
From hir, that so wolde him good,
And was so nigh *flesshe* and bloud.—*Gower. Con. A.* b. i.

Kynge Dauid had many a loue.
But natheless alwate aboue
Knighthode he kept in such a wise
That for no *fleshely* couetise
Or lust to ligge in ladies armes,
He left not the lust of armes. *Id. Ib.* b. vii.

The bodye, where heate and moysture haue soueraynte, is called sanguine, wherin the ayre hath preeminence, and it is percevued and knowen by these sygnes which do folowe, carnositie or *fleshynesse*, &c.
Sir T. Elyot. The Castel of Helth, b. i.

Their entente was to set forthe the justice of God, which is to rewarde the spirituall, his electe with the blessynges promised. and the *fleshlynges*, the reprobate, with the plagues thret'ned.—*Confutation of N. Shaxton*, (1546.) sig L 5.

Tyndall answereth me with an hedious exclamacion and crieng oute vppon my *fleshelynesse* and foly, formeth his high spirituall sentence after this fashion.
Sir T. More. Workes, p. 860.

And make his ashepannes, shoules, basens, *flesshe-hokes*, fyrepannes, and al the apparell therof of brasse.
Bible, 1551. *Exodus*, c. 27.

Christes naturall presence in the eucharisticall breade, he had in open preachynge and disputacyon denyed, calling bothe hym & his masmōgers pulpitees, that is to saye, *flesshe-makers*, in hys boke *de Eucharistia*.
Bayle. Englishe Votaries, pt. ii.

Wolde God we had dyed by the hande of ye Lorde, in the lande of Egypte, when we sat by the *flesh-pottes*, ate bread our belyes full, for ye haue brought vs out into thys wyldernesse, to kyll thys whole multitude for hunger.
Bible, 1551. *Exodus*, c. 15.

Our wantons, and *flesshe-woormes*, for so it liketh you to cal them, haue beene contented to forsake fathers, mothers, wiues, children, goodes, and huinges, & meekely to submit themselues to the extreme terroure of al your cruelties, and to yelde theire bodies vnto the deathe: to be sterued for hunger: and to be burnte in here: onely for the name, and Gospel of Jesus Christe.—*Jewell. Def. of the Apologie*, p 335.

But as for Epaminondas, some say he returned willingly out of Asia, and the isles without any exploit done, because he would not have his countreymen *fleshed* with spoil by sea, as fearing lest of valiant souldiers by land, they would by little and little (as Plato said) become dissolute mariners by sea.—*North. Plutarch*, p. 311.

For when they had vanquished the first they had fought withall, and goten great riches also they were so *fleshed* by this, that they determined to stay no where, before they had destroyed Rome, and sacked all Italy —*Id. Ib.* p. 354.

——— Shall a beardless boy,
A cockred silken wanton, brave our fields,
And *flesh* his spirit in a warre-like soyle,
Mocking the ayre with colours idly spred,
And find no checke?—*Shakespeare, K. John*, Act v. sc. 1.

Bast. How the young whelpe of Talbot's raging wood,
Did *flesh* his punie sword in French mens blood.
Id. 1 Part Henry VI. Act iv. sc. 7.

When this stout Duke, who in his castle stood,
With Sal'sbury, who beat them all at Blore,
Both which were *flesht* abundantly with blood,
In those three battles they had won before,
Thought in their pride it would be ever flood;
Nor 'gainst Queen Margaret that they needed more.
Drayton. The Miseries of Queen Margaret.

The Asturians growne insolent by reason of this two-fold successe, like unto ravening foules made more cruell and eagre with the taste of blood that had so *fleshed* them, flew upon the inhabitants.—*Holland. Ammianus*, p. 340.

Lam. Prethee leave me:
Had I my page, or footman here to *flesh* thee,
I durst the better hear thee.
Luc. This scorn needs not:
And offer such no more.
Beaum. & Fletch. Love's Cure, Act v. sc. 1.

Galley-slaves are fat and *fleshie*, because they stirre the limbs more and the inward parts less.
Bacon. Naturall Historie, § 877.

We say it is a *fleshy* style, when there is much periphrases, and circuit of words; and when with more than enough, it growes fat and corpulent; *Arvina orationis*, full of suet and tallow.—*B. Jonson. Discoveries.*

So little aims the minister at his intended scope, to procure the much prosperity of this life, that ofttimes he may have cause to wish much of it away, as a diet puffing up the soul with a slimy *fleshiness* and weak'ning her principal organic parts.—*Milton. Reason of Ch. Government*, b. ii. c. 3.

Sithens it hath infixed faster hold
Within my bleeding bowells, and so sore
Now rankleth in this same fraile *fleshly* mould,
That all mine entrailes flow with poisonous gore,
And th' ulcer groweth daily more and more.
Spenser. Faerie Queene, b. iii. c. 2

But as one toyld with trauaell, downe she lay,
So lay she down; as if to sleepe she went,
And closde her eyes with careleasse quietness;
The whiles soft death, away her spirit hent,
And soule assoyld from sinfull *fleshlinesse*.
Spenser. Daphnaida.

And in the *fleshment* of this dread exploit,
Drew on me here againe.—*Shakes. Lear*, Act ii. sc. 2.

Each Greek was an Ulysses; such a dread
Th' approach, and ev'n the sound of Hector bred;
Him *fleshed* with slaughter and with conquest crown'd,
I met, and overturn'd him to the ground.
Dryden. Ovid. Met b xiii.

Disapproving the opinions of those whom a man sincerely thinks to be in the wrong is not a work of the *flesh*, but the necessary duty of a Christian.—*Clarke*, vol. i. Ser. 40.

The sensual heat is a perpetual furnace, whose smoke darkens the mind, that it cannot discover sublime and heavenly excellencies, and whose impure heat fires the will, that it is earnest in the pursuit of *fleshly* pleasures.
Bates. The Danger of Prosperity.

This, as they drew it forth, his midriff tore,
Its barbed point the *fleshy* fragments bore,
And let the soul gush out in streams of purple gore.
Crozall. Ovid. Met. b. iv

——— But should his inward grief
Too feeble prove to work its own relief,
Himself can free with predetermin d hand
His tortur'd spirits from her *fleshly* band.
Hoole. Orlando Furioso, b. xlv.

Joas van Cleeve, or Sotto Cleefe, an industrious painter of Antwerp: his colouring was good, and his figures *fleshy* and round.—*Walpole. Anecdotes of Painting*, vol. i c. 6.

FLETCH, *v.* } Fr. *Flèche*; Sp. *Flecha*; It.
FLE'TCHER. } *Freccia, frezza*, sagitta;—all (says Skinner) from the verb to *fledge*, volitare, plumescere, to fly about; to feather. The Low Lat. *Flecharius*, from *flecha*, was the name given to him who made the arrows, not who merely *fledged* or prepared them with feathers, (Du Cange.) See To FLEDGE. To *fletch*, is to—

Fledge, or supply with feathers.

The care which the *fletcher* should take in the choice and preparation of his feathers is minutely described by Ascham.

In so doinge, thei declare themselues to be magnified & exalted aboue him, if thei graunt the creator beter then the creature, & the *fletcher* beter then his bolt.
Joye. Exposicion of Daniel, c. 12.

The *fletcher* draweth a *feather* when it hath but one swappe at it with his knife, and then playnith it a little, with rubbing it over his knife. He pareth it when he taketh leysure and heede, to make everye part of the rybbe apt to stand straight and even on upon the stele.—*Ascham. Toxophilus.*

Thomas Scarden, and John Stodder the king's Majesties bowyer and *fletcher*, doo presently repayre into those parties for the putting in ordre of the bowes and arrowes as well at Barwike as other places theire; and, for their helpe, have also with them three other bowyers and five *fletchers*.—*Lodge. Illustrations*, vol. i. p. 79. *Lords of the Council, to the Earl of Shrewsbury.*

Thy darts are healthful good, and downwards fall,
Soft as the feathers that they're *fletch'd* withall.
Cowley. The Davideis, b. ii.

By the most unregenerate malice in the world, he (John Wesley) dips his curses in the gall of irony; and that they may strike the deeper, *fletches* them with a profane classical parody.—*Warburton. Doctrine of Grace*, b. ii. c. 10.

FLE'WED. Not in our early Lexicographers. Perhaps from the Dut. *Flauw*, languidus, remissus.

Sir Thomas Hanmer remarks, that *flews* are the large chaps of a deep-mouthed wound, (T. Warton.)

The word is used by Golding, quoted by Warton.

With other twaine that had a syre of Crete
And dam of Sparta; tone of them call'd Jollyboy, a great
And *large-flew'd* hound.—*Golding. Ovid. Met.* b. iii.

Thes. My hounds are bred out of the Spartan kinde,
So *flew'd*, so sanded, and their heads are hung
With eares that sweepe away the morning dew.
Shakespeare. Mids. Night's Dreame, Act iv. sc. 1.

FLE'XIBLE.
FLEXIBI'LITY.
FLE'XIBLENESS.
FLE'XILE.
FLE'XION, or
FLE'CTION.
FLE'XOR.
FLE'XUOUS.
FLE'XURE.
FLEXA'NIMOUS.

Fr. *Flexible*; It. *Flessibile*; Sp. *Flexible*; Lat. *Flexibilis*, from *flectere, flexum*, to bend.

That can or may be *bent*; opposed to, stiff or rigid; (met.) that can or may be (easily) inclined, or induced, or persuaded: pliant, inconstant, unsteady, infirm.

Wherfore when we be so tender and *flexible* yt there apear in vs no power of firme and constant minde, we signifie and declare plainly that we be vtterly ignorant of God and his kingdom.—*Calvine. Foure Godlie Sermons*, Ser. 2.

Their origination may be either from the back, inwardly, as the chief *flector*, the psoas, &c.
Smith. Portraiture of Old Age, p. 65.

I received those sparcles of piety you pleas'd to send me in a manuscript; and whereas you favour me with a desire of my opinion concerning the publishing of them, sir, I must confess that I found among them many most fervant and *flexanimous* strains of devotion.—*Howell*, b. ii. Let. 67.

He shall heare these beastly sinnes applauded, varnished, and set out to sale with the most elegant expressions; the most rhetoricall, pathetica l, *flexanimous*, encomiums.
Prynne. Histrio-Mastix, pt. i. Act vi. sc. 3.

His fore-alleadged words to this purpose, are so emphaticall and *flexanimous*, that they might even move an heart of adamant, and cause the most obdurate stage-hunters for to tremble.—*Id. Ib.* pt. i. Act vi. sc. 12.

Yet besides the general carelessness; the authority of the teachers, the *flexibility* of the taught, and the smalness of the things themselves at the beginning, even interest itself (which consists of two parts, fears and hopes) is able to produce great effects.—*Hammond. Works*, vol. ii. p. 664.

——— They saw
That others, favour'd, did aspiring seek
Their nephew from their counsels to withdraw,
(Seeing him of a nature *flexible* and weak.)
Daniel. Civil Wars, b. i.

She [the soul] is a perpetuall agent, prompt and subtile; but often *flexible*, and erring, intangling herselfe like a silke-worme.—*B. Jonson. Discoveries.*

If this son of Chendanah had not a fore-head of brasse for impudency, and a heart of lead for *flexiblenesse* to humours and times, he had never devised these horns of iron, wherewith his king was goared unto blood
Bp. Hall. Cont. Ahab & Michaiah.

Few will protest against *flexibleness*, under the depression of God's hands, but most would fain hold the screw themselves, whereby they are let down, for fear of falling too violently or too low.
Mountague. Devoute Essayes, pt. i. Treat. 15. s. 5.

There be three kinds of tunes and measures in musick according to Polymnestus Sacadus, to wit, the Phrygian, Dorian, and the Lydian, they say that in every one of them Sacadus made a certain *flection* or tune called strophe
Holland Plutarch, p 1019

The different conjugations in Greek are not varied in the *flexion*, as the Latines are, but only in the characteristick.
Hammond. Works, vol. ii. p. 70.

We know our declining nature does not so much as fall perpendicularly into extremities of vice, but commonly sinks and slides downward by *flexious* and oblique descents.
Mountague. Devoute Essayes, pt. ii. Treat. 6. s. 3.

But we know who changed this course of the soul of man and taught her this *flexuous* serpentine motion of self-love in which she seemeth now to revert to God.
Id. Ib. pt. i. Treat. 14. s. 2.

Wherefore the Devil does not undertake to throw any down perpendicularly into hell, but leads them by winding and turning descents: the motion of the serpent being *flexuous* and crooked, the subject mooved must needs follow the manner of the moover.—*Id. Ib.* pt. ii. Treat. 6. s. 2.

Thinks thou the fierie Feuer will go out
With titles blowne from adulation?
Will it giue place to *flexure* and low bending?
Shakespeare. Hen. V. Act iv. sc. 1.

Fit. Remember kissing of your hand, and answering
With the French time in *flexure* of your body.
B. Jonson. The Deuelle is an Asse, Act iii. sc. 5.

Set him betimes to school, and let him be
Instructed there in rules of husbandry:
While yet his youth is *flexible* and green,
Nor bad examples of the world has seen.
Dryden. Virgil. Georgics, b. iii.

True health consists in such a *flexibility* of fibres, as yield to the force of the heart, so as to admit the influent fluid, and then such a due spring to restore themselves so as to drive it forward.—*Arbuthnot. Of Aliments*, c. 6.

Those slender aerial bodies separated and stretched out (at least, as far as the neighbouring ones will permit) otherwise, by reason of their *flexibleness* and weight, would flag or curl.—*Boyle. Works*, vol. i. p. 12.

——— Now prepare
Materials for thy mill: a sturdy post
Cylindric, to support the grinder's weight
Excessive; and a *flexile* sallow, entrench'd,
Rounding, capacious of the juicy hoard.
J. Philips. Cider, b. ii.

Which *flexibility* [of the spine] we may also observe varies in different parts of the chain; is least in the back, where strength, more than *flexure*, is wanted; greater in the loins, which it was necessary should be more supple than the back; and greatest of all in the neck, for the free motion of the head.—*Paley. Natural Theology*, c. 8.

Supple and *flexible* as Indian cane,
To take the bend his appetites ordain.—*Cowper. Charity*

This done; ye Nine, here ends your Poet's strain
In pity sung to soothe his Gallus' pain.
While leaning on a flowery bank I twine
The *flexile* osiers, and the basket join.
Beattie. Virgil, Past. 10.

They throw the change and the pressure, produced by *flexion*, almost entirely upon the intervening cartilages.
Paley. Natural Theology, c. 8.

It is evident that the reciprocal energetick motion of the limbs, by which we mean motion with force in opposite directions, can only be produced by the instrumentality of opposite or antagonist muscles; of *flexors* and extensors answering to each other.—*Id. Ib.* c. 9.

Let us suppose, that he moves a limb by instinct, without having had any previous notion of space or motion. He has here a new sensation, which accompanies the *flexure* of joints, and the swelling of muscles.—*Reid. Enquiry*, c. 5. s 6.

FLI'CKER, *v.* } A. S. *Flicer-ian*; Dut.
FLI'CKERING, *n.* } *Fliggeren*; Gr. *Flickem*; Sw. *Flecka.*

To fly or flutter about; to move flutteringly. to have or use an unsteady motion.

Take her in armes two and kist her oft
And her to glad, he did all his intent
For which her gost, that *flikered* aie aloft
Into her woful hart ayen it went.—*Chaucer. Troilus*, b. iv.

And namely thise olde dotards holours, which wol kisse, and *flicker*, and besie hemself, though they may nought do.
Id. The Persones Tale.

He [Tindall, our yong egle] was not so hygh *flykered* in ye ayer aboue at our heddes to learne it of his father the old egle heretike.—*Sir T. More. Workes*, p. 684.

The *flickering* fame that flieth from ear to eare,
And aye her strength encreaseth with her flight,
Gives first the cause why men to heare delight
Of those whom she doth note for beautie bright.
Uncertaine Auctors. The Choice of a Wife.

Pot. Alas! I am not any *flickering* thing:
I cannot boast of that slight fading gift
You men call beauty; all my handsomeness,
Is my good breeding, and my honesty.
Cartwright. The Ordinary, Act iii. sc. 1.

You shall heare the mountaine and forests both, keep a sounding and rumbling noise, and then do they foretell some change of weather; nay, you shall marke the leaves of trees *flicker* and play themselves, and yet no wind at all stirring, but be sure then that you shall not be long without.
Holland. Plinie, b. xviii. c. 35.

The tuneful lark already streach'd her wing,
And *flickering* on her nest, made short essays to sing.
When wakeful Palamon, preventing day,
Took, to the royal lists, his early way.
Dryden. Palamon & Arcite.

Even as a flame unfed, which runs to waste
With its own *flickering*, or a sword laid by
Which eats into itself, and rusts ingloriously.
Byron. Childe Harold's Pilgrimage, c. 3.

FLIGHT, *v.* }
FLIGHT, *n.* }
FLI'GHTY. }
FLI'GHTINESS. }

A. S. *Fliht*, that which *fle-eth* or *flieth*; the third person singular of the indicative of *fleog-an*, to fly, (the terminating *th*, changed into *ht.*)

That which *flieth*; as a *flight* of birds: also applied to the motion or action itself; as the *flight* of the birds; also to a motion, equalling, or endeavouring to equal, the *flight* of birds; (met.) to the mind; as the *flights* of fancy, &c.

To *flight*,—to put to *flight*, to cause to fly.

In the quotation below from B. Jonson, *flights* is a name used in *archery*, for long and light arrows employed in shooting *rovers*, i. e. uncertain lengths. See Bow.

Hym thogte he sey a grysiych beore *fle* in the eyr anhey,
That alle thauenes quakede of the *fyyt* hym thorgte he sey.
R. Gloucester, p. 202.

That the fayrest fowel. foulest engendreth
And feblest fowel of *flicht* is.—*Piers Ploughman*, p. 239.

He fought, and slew him manly as a knight
In plaine bataille, and put his folk to *flight.*
Chaucer. The Knightes Tale, v. 990.

To woodde cometh this Philomene,
And maketh her first yere *flight*,
Where as she singeth daie and night.—*Gower. Con. A.* b. v.

Darius's kynsmen and the squyers for his bodye that were on his left hand, left him and fledde awaye wyth a maine *flight.*—*Brende. Quintus Curtius*, fol. 97.

After, descending other fiue steps, and proceeding the space of a *flight shot*, they find another arche like vnto the first.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 208.

The monster, ready on the pray to sease,
Was of his forward hope deceiued quight;
No durst assay to wade the perlous seas,
But greedily long gaping at the sight,
At last in vaine was forc't to turne his *fight*,
And tell the idle tydings to his dame.
Spenser. Faerie Queene, b. iii. c. 7.

Cup. O yes, here be all sorts, *flights*, rovers, and butt-shafts.
B. Jonson. Cynthia's Revels, Act v. sc. 10.

But (2) 'tis alledg'd by some, philosophy disposeth man to despise the Scriptures; or at least to neglect the study of them; and therefore it is to be *flighted*, and exploded among Christians.—*Glanvill*, Ess. 4.

And some say also, that the Goddess Latona was not brought to bed between two trees, but between these two springs. For Mount Ptoum is hard by it also, from whence the wild bore came of a sudden that *flighted* her.
North. Plutarch, p 245

At which I ceas'd, and listen'd them awhile,
Till an unusual stop of suddain silence
Gave respit to the drowsy-*flighted* steeds,
That draw the litter of close-curtain'd Sleep.
Milton. Comus.

Macb. Time, thou anticipat'st my dread exploits
The *flighty* purpose neuer is o'ertooke,
Vnlesse the deed go with it.
Shakespeare. Macbeth, Act iv. sc. 1.

And the expiration or breathing forth doth not only produce a noise, but the inspiration or haling in of the ayre affordeth a sound that may be heard almost a *flight-shot*.
Brown. Vulgar Errours, b. iii. c. 27.

Now the fabulous antiquitie therefore fitted wings to her, that by her *flight-swiftness* she might be thought present in all places.—*Holland. Ammianus*, p. 27.

This man, a certain twofold fortune (as the poets faine) carrying with her *flight wings* showed unto the world one while a bountifull benefactor and advauncer of his friends to great fortunes, other whiles againe a vengible wayt-layer, and by bloudye grudges and displeasures doing much mischief.—*Holland. Ammianus*, p. 321.

Me dost thou bid to shun the coming fight!
Me would'st thou move to base inglorious *flight!*
Know, 'tis not honest in my soul to fear,
Nor was Tydides born to tremble here.
Pope. Homer. Iliad, b. v.

Thoas with grief observ'd his dreadful course;
Thoas, the bravest of th' Ætolian force:
Skill'd to direct the javelin's distant *flight*,
And bold to combat in the standing fight.—*Id. Ib.* b. xv.

So when a Muse propitiously invites,
Improve her favours, and indulge her *flights*;
But when you find that vigorous heat abate,
Leave off, and for another summons wait.
Roscommon. An Essay on Translated Verse.

If, after descending a *flight* of stairs, we attempt inadvertently to take another step in the manner of the former ones, the shock is extremely rude and disagreeable; and by no art can we cause such a shock by the same means when we expect and prepare for it.
Burke. On the Sublime and Beautiful, pt. iv. s. 17.

The *flighty* gambols of chance are objects of no science, nor grounds of any dependance whatever.
Search. Light of Nature, vol. iii. pt. ii. c. 26.

I cannot yet be quite out of conceit with my *flightiness*, because but for that perhaps I had not enjoyed the pleasure of your conversation here.—*Id. Ib.* vol. ii. pt. ii. c. 24.

FLIM-FLAM, i. e. *Flam-flam.* See FLAM.

Aer. This is a pretty *flim-flam*.
Beaum. & Fletch. The Little French Lawyer, Act ii. sc. 1.

Most think what has been heap'd on you,
To other sort of folk was due:
Rewards too great for your *flim-flams*.
Swift. A Christmas Box for Dr. Delany.

FLI'MSY. } Perhaps from *Flim* or *Flam*,
FLI'MSINESS. } (qv.) And thus—
Having the slightness, the weakness, of a mere *flam* or fable: slight, weak, forceless.

Destroy his fib or sophistry, in vain,
The creature's at his dirty work again,
Throw'd on the center of his thin designs,
Proud of a vast extent of *flimsy* lines.
Pope. Prologue to the Satires.

But if an insect of renown,
Hornet or beetle, wasp or drone,
Be caught in quest of sport or plunder,
The *flimsy* fetter flies in sunder.
Beattie. The Wolf & Shepherds.

In general, his [Jervas] pictures are a light *flimsy* kind of fan-painting, as large as the life.
Walpole. Anecdotes of Painting, vol. iv. c. 1.

There is a certain *flimsiness* of Poetry, that seems expedient in a song.—*Shenstone.*

FLINCH, *v.* }
FLI'NCHER. }
FLI'NCHING, *n.* } Either, says Skinner, from the verb to *Fling*, q.d. to toss himself this way and that, as he usually does who wishes to free himself from the grasp of an enemy; or from the A. S. *Flicerian*, to move quickly, to move or shake the wings, as birds do when struggling to free themselves from the net. It is (as *fling* also is) more probably from the A. S. *Fleon*, to *fly* from, i. e. to evade or endeavour to escape from.

To shrink or draw back from, out of the reach of; to withdraw or retreat; to give way, to fail.

He is estemed a joly ruffler, that geueth himselfe to excessyue ryot: and he is counted a *flyncher* that foloweth sobrietie.—*Udal. James*, c. 2.

Well, I shall catch him in a narrow-room,
Where neither of us can *flinch*. If I do,
I'll make him dance a trenchmore to my sword.
Barry. Ram Alley, Act iii. sc. 1

P. Sure. Hang'em, *flinchers*, they slunk away as soon as they had drank as much as they were able to carry, which no generous spirit would ha' done indeed.
Tailor. The Hog hath Lost his Pearl, Act v.

Yeo. Believ't, sir;
But make this good upon us you have promis'd,
You shall not find us *flinchers*.
Beaum. & Fletch. The Bloody Brother, Act i. sc. 1.

But the tribunes of the commons thought they would prevent and meet with this *flinching* of his and absenting himself, by intimation of another act and law provided in that behalf, namely, that if he entred not into the cittie of Rome before the ides of November immediately following, it should be lawfull for C. Licinius to proceed in judgment, and give sentence against him in his absence.
Holland. Livius, p. 1127

Glos. Upon the instant,
Lord Hastings will be here: this morn I mean
To prove him to the quick, then if he *flinch*
No more but this, away with him at once,
He must be mine or nothing.—*Rowe. Jane Shore*, Act iii.

The grave abhor the gay, the gay the sad,
And formalists pronounce the witty mad,
The sot, who drinks six bottles in a place,
Swears at the *flinchers* who refuse their glass.
Pitt. Epistle to Mr. Spence.

Those to whom terrors would be most serviceable, being persons of strong spirits, sanguine complexions, and hardy constitutions, able to bear a bang or burn without *flinching*, are litte touched with bodily pains
Search. The Light of Nature, vol. ii. pt. iii. c. 29.

FLING, *v.* }
FLING, *n.* }
FLI'NGING, *n.* } From the A. S. *Fleon*, to *fly* or cause to *fly*. Though Skinner thinks from the Lat. *Fugere*, to strike, to dash, (existing in the compounds *affligere, confligere.*) And *Vir. Rev.* (he adds) from *Flying*, q.d. to set a thing *flying*. Serenius says, "Sueth. *Flenga*, jacere, item cum præcipitantiâ ferri."

To cause to *fly*, to throw, to cast; (met.) to throw or cast, a sarcasm, a scoff, a taunt.

The buck in brake his winter coate he *flings*.
Surrey. Description of Spring.

Then dartes we gan to *fling*
In wide and weightless skies:
And then the fiercest fight of all
and combat did arise.
Turbervile. An Aunswere in Dispraise of Wit.

Not one kynge hath bene in Englande sens the conquest, but they haue twygged hym one way or other, and had theyr false *flynges* at him.—*Bale. Apology*, fol. 142.

The naked nymphs, some up some down descending,
Small scatt'ring flow'rs at one another *flung*,
With nimble turns their limber bodies bending,
Cropping the blooming branches lately sprung.
Drayton. The Barons' Wars, b. vi.

——— On thir heads
Main promontories *flung*, which in the air
Came shadowing, and oppress whole legions arm'd.
Milton. Paradise Lost, b. vi.

——— Fresh gales and gentle aires
Whisper'd it to the woods, and from their wings
Flung rose, *flung* odours from the spicy shrub,
Disporting. *Id. Ib.* b. viii.

Quart. If I had staid, they had paid me for a captain.
Sole. They had a *fling* at me.
Mayne. The City Match, Act iii. sc. 2.

But so dissolute they [Persian] be and with the looseneese of their joynts and wandering pace they keepe such a *flinging* of themselves, and jetting in their gate, that a man would take them to be meere effeminate, whereas indeed they be most fierce warriors, but rather wylie in cunning fight, than hardie in manly fight.
Holland. Ammianus, p. 217.

To brave Laodocus his arms he *flung*,
Who near him wheeling, drove his steeds along.
Pope. Homer. Iliad, b. xvii.

Nay if that had been the worst, I could have borne. but he had a *fling* at your ladyship too; and then I could not hold. but, 'faith, I gave him his own.
Congreve. The Way of the World, Act iii.

The emperour laughed much, but though a lover of the art, seems to have taken no other notice of Mabuse: whose excesses sometime after occasioned his being *flung* into prison at Middleburgh.
Walpole. Anecdotes of Painting, vol. i. c. 3.

FLINT. }
FLI'NTY. }
FLI'NTINESS. } A. S. *Flint*; Dut. *Vlinte*; Ger. *Flint*, Sw. *Finta*: which Wachter derives from the Gr. Πλητ-ειν, to strike, because *stricken* to produce fire. Ihre does not agree with this, but has nothing better to propose. *Flinty* (met.) is—

Very hard, excessively hard or rugged; and thus, cruel, unfeeling, without sympathy or compassion.

And out of *flent* sprange flod, that folke and bestes dronken.
Piers Ploughman, p. 257.

Which when I heard, and saw how he himself fordid
Against the ground with bloody strokes himself euen there to rid:
Had ben my heart of *flint* it must haue melted tho,
For in my life I neuer saw a man so full of wo.
Surrey. The Complaint of a Dying Lover, &c.

The firmest *flint* doth in continuance weare:
Yet cannot I, with many a dropping teare
And long intreatie, soften her hard heart;
That she will once vouchsafe my plaint to heare
Or look with pity on my paineful smart.—*Spenser*, s. 18.

From those two stars such streams of lightning glide,
As through men's eyes do pierce the *flintiest* heart,
Which thou by closing striv'st in vain to hide,
For through their lids their subtle rays do dart.
Drayton. The Legend of Matilda the Fair.

Pas. The more I admire your *flintiness*:
What cause have I given you, illustrious madam,
To play this strange part with me.
Beaum. & Fletch. The Nice Valour, Act i. sc. 1.

Under the conduct of Great Soliman,
Have I been chief commander of an host,
And put the *flint-heart* Persians to the sword.
Tragedy of Soliman & Perseda.

Or wherefore did not thankfulness step forth,
To urge my many merits, which I may
Object unto you, since you prove ungrateful,
Flint-hearted Charalois.
Massinger. The Fatal Dowry, Act iv. sc. 4.

Shake earth, and at the presence be aghast
Of him that ever was, and ay shall last,
That glassy floods from rugged rocks can crush,
And make soft rills from fiery *flint-stones* gush.
Milton, Psalm 114.

So stubborn *flints* their inward heat conceal
Till art and force th' unwilling sparks reveal,
But thro' your skill, from those small seeds of fire
Bright flames arise, which never can expire.
Congreve. To Mr. Dryden on his Translation of Persius

——— My *flinty* heart,
That barren rock on which thy father starv'd,
Opens its springs of nourishment to thee.
Southerne. The Fatal Marriage, Act v. sc. 1.

If it be certain the gun I make tryal of will go off, then the *flint* will certainly strike fire; and in general the certainty of events infers the certainty of all causes operating to produce them.
Search. Light of Nature, vol. ii. pt. iii. c. 26.

Is the poor labourer to be abandoned to the *flinty* heart and griping hand of base self-interest, supported by the sword of law, especially when there is reason to suppose that the very avarice of farmers themselves has concurred with the errors of government to bring famine on the land.
Burke. Thoughts and Details on Scarcity.

Where glossy pebbles pave the varied floors,
And rough *flint walls* are deck'd with shells and ores.
Scott, Epistle 1. *The Garden.*

FLIP, i. e. FILLIP, (qv.)

——— As when your little ones
Doe 'twixt their fingers *flip* their cherry stones.
Browne. Britannia's Pastorals, b. ii. s. 3

When its under question, 'twere as good *flip* cross and pile, as to dispute for't: and to play a game at chess for an opinion in philosophy (as myself and an ingenious friend have sometimes sported) is as likely a way to determine.
Glanvill. The Vanity of Dogmatizing, c. 16.

FLI'PPANCY. }
FLI'PPANT. }
FLI'PPANTLY. } Not in our older Lexicographers. Perhaps from *filliping*; having the nimble motion of any thing *filliped*.

Nimble, quick, pertly heedless.

As for your mother, she was wise, a most *flippant* tongue she had.—*Chapman. All Fools*, Act v. sc. 1.

It very ill becomes this gentleman, when he has such large scores of his own, and while he bends under the weight of many insuperable objections, to grow so exceeding *flippant*, and above measure assuming, upon the strength only of two or three stale cavils, borrowed from ancient heresies.
Waterland. Works, vol. iv. p. 12.

But this *flippancy* of language proves nothing but the passion of the men who have indulged themselves in it.
Hurd. Works, vol. v. Ser. 7.

I should have considered all this as no more than a sort of *flippant* vain discourse, in which, as in an unsavoury fume, several persons suffer the spirit of liberty to evaporate, if it were not in support of the idea, and a part of the scheme of "cashiering kings for misconduct."
Burke. On the French Revolution.

FLIRT, *v.*
FLIRT, *n.*
FLIRT, *adj.*
FLIRTA'TION.

See To FLERR; from which *Flirt* or *Flurt* is probably derived. *Fleer, fleered, fleer'd, flirt*, and the verb formed upon the past part.: Skinner thinks it *vox a sono ficta*.

To toss or throw; to use a quick short action of tossing or throwing; (met.) to cast or throw a taunt or scoff; to act with giddiness, with wantonness.

Doe you make a *flirte* at the hating of your brother, as though it were a light faulte? He that hateth his brother is a manslear.—*Udal. 1 John*, c. 3.

By how much I saw them taking little thought for their own injuries, I must confess I took as my part the less to endure that my respected friends through their own necessary patience, should thus lie at the mercy of a coy *flurting* stile; to be girded with frumps and curtail gibes, by one who makes sentences by the statute, as if all above three inches long were confiscate.
Milton. An Apology for Smectymnuus.

Sane. Is this the fellow
That had the patience to become a fool,
A *flurted* fool, and on a sudden break,
As if he would shew a wonder to the world,
Both in bravery and fortune too?
Beaum. & Fletch. Rule a Wife, &c. Act iii. sc 2.

Bed. Ye brought me on, ye forced me to this foolery;
I am asham'd, I am scorn'd, I am *flurted*; yes, I am so
Id. The Wild Goose Chase, Act ii. sc. 1.

I'le not be fool'd, nor *flurted*.—*Id. The Pilgrim*, Act i. sc 1.

See. You are a scurvy fellow, and I am made a cokes, an ass; and this same filthy crones a *flirt*.
Ford. The Fancies Chaste and Noble, Act iii. sc. 3.

I'le follow her, but who shall vex her father then:
One *flurt* at him, and then I am for the voyage.
Beaum. & Fletch. The Pilgrim, Act iii. sc. 1.

Thou takest me up at every word I spoke,
As I had been a mewkin, a *flurt* gillian;
And thou think'st because thou canst write and read,
Our noses must be under thee.
Id. The Chances, Act iii. sc. 1.

Scurule knave, I am none of his *flurt* girls.
Shakespeare. Romeo & Juliet, Act ii. sc. 4.

His personal gravity and virtue was great, and he [Sir William Jones] could not bear such a *flurting* wit and libertine as the other was.—*Roger North. Examen.*

From a grave thinking mouser, she was grown
The gayest *flirt* that coach'd it round the town.
Pitt. Fable. The Young Man and his Cat.

Let me die if I don't think a muslin flounce, made very full, would give one a very agreeable *flirtation*.
Pope. Let. In the Style of a Lady.

The trembling family they daunt,
They *flirt*, they sing, they laugh, they tattle,
Rummage his mother, pinch his aunt,
And up stairs in a whirlwind rattle.
Gray. A Long Story.

Ye belles, and ye *flirts*, and ye pert little things,
Who trip in this frolicsome round,
Pray tell me from whence this impertinence springs,
The sexes at once to confound.
Whitehead. Song for Ranelagh.

I assisted at the birth of that most significant word *flirtation*, which dropped from the most beautiful mouth in the world, and which has since received the sanction of our most accurate Laureate in one of his comedies.
Chesterfield. The World, No. 101.

FLIT, *v.*
FLI'TTING, *n.*
FLI'TTER, *v.*
FLI'TTY.
FLI'TTINESS.

See To FLEET. A common word still in the North of England. Skinner quotes from Chaucer, "That by no craft I might it *flit*," and explains, "to move, remove, or take way." Materiæ *fluitantis* opus, in Boethius (b. iii. met. 9) is by Chaucer rendered "Work of *flitering* mater." And in b. iii. pr. ix. *fluitabunt, flotteren.*

"To *flit*,—to remove. Two *flittings* are as bad as one fire, i. e. household goods are as much injured by two removals as by one fire. *North.*" (Grose.) See also *Mr. Brockett.*

And *flittynge* fond ich the frere. that me confessede.
Piers Ploughman, p. 201.

So sore it sticked whan I was hit
That by no craft I might it *flit*.—*Chaucer. Rom. of the R.*

How passing is the beauty of fleshly bodies! more *flitting* than mouable floures of sommer.
Id. The Testament of Loue, b. ii.

So that his skin was shape all mete
And nailed on the same sete
Where that his sonne shulde sitte,
Anise him if he woulde *flitte*
The lawe for the couetise,
There sawe he redie his Juise.—*Gower. Con. A.* b. vii.

He that ofte tymes *flitteth*, is lyke a byrde that forsaketh her nest.—*Bible*, 1551. *Prouerbes*, c. 27.

And (but his learned guide instruct him did, to let go by
Those *flitting* tender formes, and not to touch those shappes that flye,
Which nothing ben but life, and substance none but likenes thinne)
He would with them haue fought, and did in vaine to beat beginne.—*Phaer. Virgil. Æneidos*, b. vi.

For this worde [Galilee] in the Sirian tongue, signifieth a *flyttyng* or chaungyng of habitacion.—*Udal. Mark*, c. 1.

Yet will he rather abide it and suffer, then by the *flyttynge* from it, fall in y^e dyspleasure of God, or leaue Goddes pleasure vnprocured.—*Sir T. More. Workes*, p. 1177.

Thou tellest my *flyttinges*, thou puttest my teares in thy bottel and nōbrest them.—*Bible*, 1551. *Psalm* 56.

Thou hast counted my *wandrings*, put my teares, &c.
Geneva Bible, 1561. *Ib.*

But I in armes, and in atchievements brave,
Do rather choose my *flitting* houres to spend,
And to be lord of those that riches have,
Than them to have my selfe and be their servile sclave
Spenser. Faerie Queene, b. ii. c. 7.

And therein all the famous history
Of Jason and Medæa was ywrit;
Her mighty charmes, her furious loving fit,
His goodly conquest of the golden fleece,
His faised faith, and loue too lightly *flit*.
Id. Ib b. ii. c. 12.

Vnder such props, false Fortune builds her bowre,
On sudden change, her *flittering* frames be set,
Where is no way, for to escape the net.
Mirrour for Magistrates, p. 502.

Neither can they any long time endure the same aire, nor the tract of one, and the same soile ever pleaseth them, the manner of their life is always in flight and *flitting*
Holland. Ammianus, p. 7.

——— They philosophize
Busying their brains in the mysterious toyes
Of *flitting* motion.
More. Song of the Soul. Psychathanasia, b. i. c. 1. s. 11.

Had we but the same delight in heavenly objects, did we but receive the truth in the love of it, and mingle it with faith in the hearing, this would fix that volatileness and *flittneese* of our memories, and make every truth as indelible as it is necessary.—*Bp. Hopkins. Of the Lord's Prayer.*

Then Mnestheus to the head his arrow drove
With lifted eyes, and took his aim above;
But made a glancing shot, and miss'd the dove;
Yet miss'd so narrow, that he cut the cord
Which fastened by the foot the *flitting* bird.
Dryden. Virgil. Æneid, b. v.

The rest are forms, of empty ether made;
In passive semblance, and a *flitting* shade.
Pope. Homer. Odyssey, b. x.

My undulating life was as
The fancied lights that *flitting* pass
Our shut eyes in deep midnight, when
Fever begins upon the brain. *Byron. Mazeppa.*

FLITCH. A. S. *Flicce*; Fr. *Flèche de larde*; a *flich* or side of bacon. Perhaps from *Flake* in its consequential application to a broad, flat piece or portion, separated from a solid body. Hall speaks of a *flitch* of a beeve.

Thauh thei don hem to Donemowe. bote the devel hem helpe
To folwen for the *flitche*, fetcheth thei hit nevere.
Piers Ploughman, p. 180.

Another brought a spycke
Of a bacon *flytche*. *Skelton. Elinour Rumming.*

But woe betide the silly dairy-maids,
For I shall *fleet* their cream-bowls night by night,
And slice the bacon *flitches* as they hang.
Anonymous. Grim, the Collier of Croydon, Act iv. sc. 1.

And warn him not to cast his wanton eyne
On grosser bacon, or salt haberdine,
Or dried *flitches* of some smoked beeve,
Hang'd on a wrythen wythe since Martin's eve.
Bp Hall, b. iv. Sat. 4.

While he [Philemon] from out the chimney took
A *flitch* of bacon off the hook,
And freely from the fattest side
Cut out large slices to be fry'd.—*Swift. Baucis & Philemon.*

FLIX, i.e. *Flux*, (qv.)

There was amōg the great multitude of people a certayne woman, which had been diseased with the bluddy *flixe* for the space of twelue yeares, and had spent her whole substaunce vpon physicians, and yet founde she none that couide heale her disease.—*Udal. Matthew*, c. 9.

FLIX, i.e. *Flux*, (qv.)

No locks Coromandel's, none Malacca's tribe
Adorn; but sleek of *flix*, and brown-like deer,
Fearful and shepherdless, they bound along
The sands. *Dyer. The Fleece*, b. i.

FLO. A. S. *Flu, flan*, from *Fle-an*, to fly. That which *fleeth*; an arrow.

This Phebus gan awayward for to wrien:
Him thought his woful herte brast a'two,
His bowe he bent, and set therin a *flo*;
And in his ire he hath his wif yslain.
Chaucer. The Manciples Tale, v. 17,144.

In his shoting it happeth oft so
To hurt his frend rather than his fo,
So doeth this God with his sharp *flone*
The trew sleeth, and letteth the false gone.
Chaucer. The Complaint of the Black Knight.

FLOAT, *v.*
FLOAT, *n.*
FLO'ATER.
FLO'ATERY.

A. S. *Flot-an*; Dut. *Vlieten*; Fr. *Flotter*; It. *Frottare*; Sp. *Flotar*. The A. S. *Fleohtan*, from *flow-an*; whence *fluere, fluitare*, to flow, to *float*, or, as sometimes written, to *fleet*.

To flow or swim, keep or support, upon the surface; to buoy, raise or rise upon, to flow over, or overflow the surface; to move as if supported by *fluid* substance; as to *float* in the air: (met.) to *float* in the mind.

Now er alle on *flote*, God gif tham grace to spede.
R. Brunne, p. 169.

For she, that doth me all this woe endure,
Ne receeth never, whether I sinke or *flete*.
Chaucer. The Knightes Tale, v. 1759

Tho came this woful Theban Palamon
With *flotery* berd, and rugey ashy heres,
In clothes blake, ydropped all with teres.—*Id. Ib.* v. 2855.

But sens thus sinfully ye me beglle
My bodie mote ye seen, within a while
Right in the hauen of Athenes *flotyng*
Withouten sepulture and buryng.—*Id. Legend of Phillis.*

On this west shore we found a dead fish *floating*.
Hackluyt. Voyages, vol. iii.

And for the space of fifty leagues before we came hither we alwayes found swimming on the sea *flotes* of weedes of a ship's length, and of the bredth of two ships.
Id. Ib. vol. iii. p. 415.

And the yere folowyng that sayde yere, a parte of the sayd Danys takyng shyppynge in the northe, entendynge to sayle towarde easte Englond, met in the see with a *flote* of Danys, wherof the captaynes, or ledars, were named Hynguvar and Hubba.—*Fabyan. Cronycle*, vol. i. c. 169.

There did a loftie mount at first us greet,
Which did a stately heap of stones upreare,
That seem'd amid the surges for to *fleet*,
Much greater than that frame, which us did beare.
Spenser. Colin Clout's come Home again.

The fish, still *floting*, doe at random range,
And neuer rest, but euermore exchange
Their dwelling places, as the streames them carrie.
Id. Faerie Queene, c. 7.

The river Atax springing out of Pyrenæus runneth through the lake Rubrensis and *floteth* over it.
Holland. Plinie, b. iii. c. 4.

Vitellius had a quiet beginning of his iourney, a drie shore, and small *flote*: but by and by through a gale of northern winde, the æquinoxe falling out the same time, and the sea swelling extraordinarily; his armie was tossed hither and thither the face of the earth was covered with waters, the sea, the shore, the fields, were all but one
Greneway Tacitus. Annales, p. 28

Of which kind we conceive the main *float* and *refloat* of the sea is, which is by consent of the universe, as part of the diurnal motion.—*Bacon. Naturall Historie*, s. 907.

At this men did startle the more at this time, because it appeared plainely to bee in the King's nature, and not out of his necessitie, hee being now in *float* for treasure
Ld. Hen. VII p. 139.

—— And for the rest o' th' *fleet*
(Which I dispersed) they all haue met againe,
And are vpon the Mediterranian *flote*
Bound sadly home for Naples.
Shakespeare. Tempest, Act I. sc. 2.

This set them so a *flote*, that they were readie, as it seemed, to follow him as the onely protectour of their liberties, in any action, were it right or wrong, they cared not which way, all was one with them.—*Holland. Livius*, p. 226.

In some countries the overflow of rivers engenders mushromes, and namely, at Mytilene, where (by report) they will not otherwise grow but upon *flotes* grounds.
Id. Plinie, b. xix. c. 3.

While these vast *floating* bodies, on either side, moved against each other in parallel lines, and our countrymen, under the happy conduct of his royal highness (James, Duke of York, afterwards James II.) went breaking, by little and little, into the line of the enemies; the noise of the cannon from both navies reached our ears about the city.
Dryden. On Dramatic Poesy.

Great God of Waters, whose extended sway
Is next to his whom Heaven and Earth obey:
Let not the suit of Venus thee displease—
Pity the *floaters* on th' Ionian seas.
Euseden. Ovid. Metam. b. iv.

Every thing *floats* loose and disjointed on the surface of their mind [the vulgar and trifling], like leaves scattered and blown about on the face of the waters.—*Blair*, vol. ii. Ser. 2.

When we reflect on our past behaviour, we have not in view before us the state of mind we were actually in at the time of acting, which is gone and over, but its representative idea; and our ideas being perpetually upon the *float*, leave room for another representation to slip in, such aims as bear an unfavourable aspect hiding themselves or taking shelter under others more reputable
Search. Light of Nature, vol. i. pt. ii. c. 16.

FLO'CCIPEND. Lat. *Flocci*, and *pendere*, to weigh, estimate or value, not a hair.

A Latinism in which the old Chronicler Hall indulged.

Many other ridiculous articles they layde to hym, whiche the eares of euery honest creature knowynge the duetie of the subiect to his Prynce, would abhore and *flocccipend*.
Hall. Hen. VII. an. 4.

By reason wherof he should be *flocccipended* and had in cõtempt & disdeygne of the Scottish people.—*Id. Ib.* an. 11.

FLOCK, *v.* FLOCK, *n.* FLOCK-MELE. } By transposition of the letter *l*, from *folk*; and *folk*, in A. S. *Folc*; Dut. *Volck*, from A. S. *Folg-ian*; Dut. *Volg-hen*, to follow. See FOLK. And see *Flock*, and *Folk*, in Junius.

Flock-mele,—A. S. *Flock-mælum*, gregatim, (in herds or *flocks*,) from *floc*, grex, and *mæl*, a part or portion.

To follow, (sc.) in numbers or multitudes, in crowds. To collect or assemble, in multitudes; to crowd together or move in crowds.

Fynd foure freres in a *flok*, that folweth that rewle
Than haue I tynt al my test, touche, and assaye.
Piers Ploukman. Crede.

Only that point his people bare so sore,
That *flock-mel* on a day to him they went.
Chaucer. The Clerkes Tale, v. 7962.

Lo thus to broke is Christes folde,
Wherof the *flocke* without guide
Deuour'd is on euery side.—*Gower. Con. A.* Prol.

Porus being forsaken of the more parte of his mẽ ceased not to cast dartes, whereof he hadde plentie prepared vpõ his elephant, emongest them that *flocked* about hym.
Brende. Quintus Curtius, fol. 250.

Then thought I thus, one day the Lord shall sit in dome
To view his *flock*, and chose the pure; the spotted haue no rome.—*Surrey. Ecclesiastes*, c. 3.

But it is a dampnable dede to geue so greate wages to maintayne the superfluouse excesse and viciouse lyuynge of ydle bysshops) priests and monkes) the trewe *flok feders* neglected) studyes and scoles not conserued.
Joye. Exposicion of Daniel, c. 5.

And some lords, knightes, and gentlemenne, either for fauore of the queene, or for feare of themselfe assembled in sundry coumpanies, and wente *flock-mele* in harneis.
Sir T. More. Workes, p. 43.

By this meanes thire *flocked* multitudes, every day more than other, to Syracusee: whose eares were tickled, and itched still to heare such surmises, and were apt ynough to give credit thereto.—*Holland. Livius*, p. 525.

As thou our folds dost still secure,
And keepst our fountains sweet and pure,
Driv'st hence the wolf, the tode, the brock,
Or other vermine from the *flock*.
B. Jonson. Hymn 4. To Pan.

About the latter end of July, 1553, she [the Queen] was arrived as near as Wanstead house, in Essex, (which then belonged to the Lord Rich) where she took up her rest for a few days, in order to her entrance into the city; and there *flocked* unto her there great numbers of her nobility and gentry.—*Strype. Memorials. Queen Mary*, an. 1553.

He next betakes him to his evening cares
And, sitting down, to milk his *flocks* prepares;
Of half their udder eases first the dams,
Then to the mother's teats submits the lambs.
Pope. Homer. Odyssey, b. ix.

Philo describing the conduct of the Jews of Alexandria, on a certain publick occasion, relates to them, that "early in the morning, *flocking* out of the gates of the city, they go to the neighbouring shores (for the προσευχαι were destroyed,) and, standing in a most pure place, they lift their voices with one accord."—*Paley. Evidences*, vol. ii. c. 6.

The swains with Daphne's name this tomb adorn,
Whose high-renown above the skies is borne;
Fair was his *flock*, he fairest on the plain,
The pride, the glory of the sylvan reign.
Beattie. Virgil, Past 5.

FLOCK. FLOCK-BED. } Fr. *Floc*; Dut. *Vlocke*, a *flocke* or *lock* of wool, (Minshew.) The Fr. *Floc*, Menage derives from the Lat. *Floccus*. In A. S. *Flac-ea* is, as rendered by Somner, *Flocceini, flocci nivis*; *flakes* of snow or such like. See FLAKE.

And you have fastened on a thick quilt, or *flock-bed*, on the outside of the doore.
B. Jonson. The Silent Woman, Act ii. sc. 1.

O my dear Thrasherwell, you're gone to sea,
And happiness must ever banish'd be
From our *flock-bed*, our garrat, and from me!
King. The Soldier's Wedding.

On once a *flock bed*, but repair'd with straw,
With tape-ty'd curtains, never meant to draw,
The George and Garter dangling from that bed,
Where tawdry yellow strove with dirty red,
Great Villiers lies. *Pope. Moral Essays*, Ep. 3.

FLOG. From the Lat. *Flag-ellare*. See FLAGELLATE.

To lash or scourge, to strike, to beat.

Then turning, he regales his list'ning wife
With all th' adventures of his early life;
His skill in coachmanship, or driving chaise,
In bilking tavern bills, and spouting plays;
What shifts he us'd, detected in a scrape;
How he was *flogg'd*, or had the luck t'escape.
Cowper. Tirocinium.

Reason him by fair means out of all those things, for which he will not be the worse man; and *flog* him severely for those things only, for which the law would punish him as a man.—*Chesterfield. Misc. Works*, vol. iv. b. ii. Let. 75.

By foisting in the word little, they can reduce any pain to a bearable size: for what signifies a little scorching or a little *flogging*.—*Search. Light of Nature*, vol. ii. pt. iii. c. 29.

As for their intimation, that because Egypt was a country intersected by canals, there never were any horses or chariots in it, they ought for this to take their part in the next general *flogging*, at Westminster school.
Bp. Horne. Works, vol. iv. Let. 14.

FLOIT. From A. S. *Flit-an*, contendere, rixari, to contend, to strive.

The Duke of Bedforde, accompanyed with the Erle of Marche and other Lordes, had a great *floyt* and batayll with dyuers carykkes of Jeane and other shyppes, were after longe and sore fyght, y^e^ honour fyll to hym and his Englysshemen.—*Fabyan. Cronycle*, vol. i. an. 1516.

FLOOD, *v.* FLOOD, *n.* } A. S. *Fleu-an*, to flow. *Flow-ed, flow'd, flood.* Dut. *Vloed*; Ger. *Fluss*.

That which has *flow'd*; opposed to *ebb*: applied to a mass of water; also (emphatically) to the general deluge; a deluge, an inundation; (met.) abundance, profusion.

Up a cheare he [Knout] sat adoun, al vp the see sonde,
An enresonde hys men, as hii byuore hym stonde,
So that the tyme com of the see *flode*,
That yt bygan to waxe vaste, as yt deth atte tyde,
R. Gloucester, p. 321.

The bodies with ther godes wer costen vp on the sond,
After an ebbe of the *flode*, euer ilkon thei fond.
R. Brunne, p. 106

And out of stent sprange *flod*, that folke and bestes dronken.—*Piers Ploukman*, p. 257.

And in the day of Sabotis we wenten forth without the ghate besidis the *flood* where preiere semede to be, and we saten and spaken to wymmen that camen togidre.
Wiclif. Dedis, c. 16.

And Tantalus, that was distroied by the woodnes of long thurst dispised the *floods* to drincke.
Chaucer. Boecius, b. iii.

After the *flood*, for whiche Noe
Was saufe, the worlde in his degree
Was made as who seith newe ageyn.—*Gower. Con. A.* b. v.

With which wordes the mortal syghes renewed in Titus, and the saite teares braste out of his eyen, in such abundaunce, as it had ben a lande *flode* runnyng downe of a moutayne after a storme.
Sir T. Elyot. Governour, b. ii. c. 12.

Surely, we nickname this same *floodding* [*i. e.* profuse] man, when we call him by the name of brave.
Feltham, pt. i. Res. 53.

Who first did found the dungeons of the deep?
But one in all, o'er all, above, about:
The *flouds* for our delight, first calm were set,
But storme and roare, since men did God forget.
Stirling. Domes-day. The first Houre

Out of her gored wound the crewell steel
He lightly snatcht, and did the *flood-gate* stop
With his faire garment.
Spenser. Faerie Queene, b. ii. c. 1.

When at any time the waters seem to stand and cover the ground still, they are let out at certain sluices or *floud-gates* drawne up and set open.—*Holland. Plinie*, b. v. c. 9.

What has hind'red me from writeing to you, was neither ill-health, nor a worse thing, ingratitude; but a *flood* of little businesses which are necessary to my subsistence, and of which I hop'd to have given you a good account before this time.—*Dryden. Prose Works*, Let. 37. *To Mrs. Seward.*

And this much for the first sort of doctrines, which once believed, like the *flood-gates* of hell pulled up, lets in a deluge and inundation of all sin and vice upon the lives of men.—*South*, vol. ii. Ser. 6.

Here, as the virgin turn'd her eyes aside,
On the fair bank a comely youth she spy'd,
Fast by the margin of the *flood* he lay,
The margin with a thousand colours gay.
Hoole. Orlando Furioso, b. ii.

They [the fair sex] dare not wait the riotous abuse
Thy thirst-creating streams at length produce;
When wine has giv'n indecent language birth,
And forc'd the *flood-gates* of licentious mirth.
Cowper. Conversation.

FLOOK. FLO'OKY. } Also written *Fluke*. Skinner calls it *vox nautica*, the crooked part of the anchor which is infixed into the earth; I know not (he adds) whether from Ger. *Pflug*; Dut. *Ploegh*, a *plow*, from its manifest resemblance to a *plow*, both in form and in action, (sc.) the action of cutting into the earth.

For having with her picked beak-head stricken a Sidonian ship, with the violence of the blow shooke out her owne anker, which by one of the *flookes* [*unco dente*] tooke fast hold as if it had beno a grapling hooke by the pro of the other ship.—*Holland. Livius*, p. 962.

For many a fathom down he had explor'd,
For treasures lost, Old Ocean's oozy hoard,
Oft when the *flooky* anchor stuck below,
He sunk, and bade the captive vessell go.
Rowe. Lucan, b. iii.

Then hushed in silence deep they leave the land:
No loud mouth'd voices call with hoarse command,
To heave the *flooky* anchors from the sand.—*Id. Ib.*

FLOOR, *v.* FLOOR, *n.* FLO'ORING, *n.* } A. S. *Flor*, *wore*, *were*, *wering*; Ger. *Flor*; Sw. *Flo*, *wor*; Dut. *Vloer*, *vloeren*, pavimentare; Skinner suggests, so called because, at least in the season of spring, they were strewed with *flowers*, (floribus.) Applied to—

The base or basis (within a room or building) upon which we stand, tread or go.

Ryght as som man gyveth me mete, and sette me amidde the *floor*.—*Piers Ploukman*, p. 237.

And he schal fully cleuse his corn *floore*, and he schal gadre his whete into his berne.—*Wiclif. Matthew*, c. 3.

& wyl pourge his *floure*, & gather the wheat into his garner.—*Bible*, 1551. *Ib.*

The *flore* & bench was paued faire and smothe
With stones square, of many diuers hewe
So wel loyned, that for to say the soth
Al semed one. *Chaucer. The Assembly of Ladies*

For whan I maie hire hond beclip,
With suche gladnes I daunce and skip.
Me thinketh I touche not the *floor*.—*Gower. Con. A.* b. iv.

These chappels haue their *floores* couered, and their walles hanged with tapistrie of great price.
Hackluyt. Voyages, vol. ii. p. i. p. 169.

Ye sayd Goothis, by crafty and false meanes, caused the *floricz* of the sayd chambre to falle, by whiche mesne ye sayd Paterne was greuously hurte.—*Fabyan. Cron.* vol. i. c. 99.

And it was sayd, he had taken on hym to passe through Auuergne, to go see the Pope and Cardinallis at Auygnone, and to haue some of their *floring*, as well as the Archpreest had doue.—*Berners. Froissart. Cronycle*, vol. i. c. 203.

And under foot *floor'd* all about with drums [in the Palace of Fame]
The rafters trumpets admirably clear,
Sounding aloud each name that thither comes,
The crannies tongues, and talking ev'ry where,
And all things past in memory to bene.
Drayton. Robert, Duke of Normandy.

And soone after, when they were come to the place aforesaid, they passed over the riuer upon a *floored* bridge of ships, and possessed themselves of the enemies land.
Holland. Ammianus, p. 79.

To rest, he layd him downe vpon the *flore*,
(Whilome for ventrous knights the bedding best)
And thought his weary limbs to haue redrest.
Spenser. Faerie Queene, b. iv. c. 5.

Both of them [visibles and audibles] spread themselves in round, and fill a whole *floare* or orbe into certain limits.
Bacon. Naturall Historie, § 225.

And let it onely have opening and windowes towards the garden, and be levell upon the *floare*, no whit sunke under ground, to avoid all dampishness.—*Bacon. Ess. Of Building.*

Mosaique, is an ornament in truth, of much beauty, and long life; but of most use in pauements and *floorings*.
Reliquiæ Wottonianæ, p. 63.

These considerations made the lord mayors be very solicitous to have able sheriffs chosen, and that created differences between him and the aldermen on the one side, and the *floor* or livery men on the other.
State Trials, an. 1683. *T. Pilkington & Others.*

In the worst inn's worst room, with mat half hung,
The *floors* of plaster, and the walls of dung;
Pope. Moral Essays, Ep. 3.

I sit in my room, and direct my eyes to the door, which appears to be about sixteen feet distant: at the same time I see many other objects faintly and obliquely; the *floor*, *floor-cloth*, the table which I write upon, papers, standish, candle, &c. Now, do all these objects appear at the same distance of sixteen feet? Upon the closest attention, I find they do not.—*Reid. Enquiry*, c. 6. s. 18.

FLOP, i. e. *Flap*, (qv.)

[Panny] during the examination had *flopped* her hat over her eyes, which were also bathed in tears.
Fielding. Joseph Andrews, b. iv. c. 5.

FLO'RAL. } Lat. *Flos, floris.* (See FLOWER.)
FLO'RY. } And see below the quotations
FLO'RIAGE. } from Pliny, and also FLOUR.
FLO'RID. } *Floral*,—of or pertaining to
FLO'RIDLY. } *flowers*
FLO'RIDNESS. } *Florid*,—bearing *flowers*;
FLO'RIST. } having the bloom of *flowers*;
FLO'SCULOUS. } blooming; having the beauty, the gaiety of *flowers*; showy, highly adorned or decorated.

The very froth and scum, in manner of a *floris* [*flos quidam*] that casteth up, some use to put into colyries and medicines for the eies.—*Holland. Plinie*, b. xxiv. c. 14.

In which furnace a man shall perceive these different matters, to wit, the brasse itselfe, which being melted, runneth into pans and vessels readie for to receive it; the refuse, called *scoria*, which flieth out of the furnace; the *flowre* that floteth aloft [*flos supernatat*;] and the diphryges or drosse which remaineth behind.—*Id. Ib.* b. xxxiv. c. 13

How first began this Heav'n which we behold
Distant so high, with moving fires adorn'd
Innumerable, and which yields or fills
All space, the ambient aire wide interfus'd
Imbracing round this *florid* earth.
Milton. Paradise Lost, b. vii.

—— The crested cock whose clarion sounds
The silent hours, and the other whose gay traine
Adorns him, coloured with a *flored* hue
Of rainbows and starrie eyes. *Id. Ib.*

And indeed how oddly would the Tuscan or Dorie become the Corinthian coifure, or the spruce and *flored* Corinthian a Tuscan entablature.—*Evelyn. Of Architects & Architecture.*

We need therefore the lesse wonder, that some of the antient Grecians should so much extol it, deriving it not only from the amœnity and *floridness* of the warm and spirited bloud; but deducing it from heauen itself as being practized there by the stars.—*Feltham*, pt. i. Res. 70.

In a late letter from your lordship by my servant, I have besides your own favours, the honour of imployments from the King, in a piece of his delight: which doth so consort with the opportunity of my charge here, that it hath given me acquaintance with some excellent *florists*, (as they are stiled;) and likewise with mine own disposition, who have ever thought the greatest pleasure to consist in the simplest ornaments and elegances of nature.
Reliquiæ Wottonianæ, p. 317.

For vertue, though a rarely planted *flowre*,
Was in the seed by this wise *florist* known;
Who could foretel, even in her springing houre,
What colours she shall wear when fully blown.
Davenant. Gondibert, b. ii. c. 7

The antients venially delighted in flourishing gardens; many were *florists* that knew not the true use of a *flowre*, and in Plinie's dales none had directly treated of that subject.—*Brown. Vulgar Errours*, Epis. Ded. to pt. ii.

The second a dry and *floculous* root, commonly called mace.—*Ib. Ib.* b. ii. c. 6.

The spumous and *florid* state, which the bloud acquires in passing through the lungs, is easily accounted for, from its own elasticity, and the violent motion before described; the aerial particles in the blood and chyle expanding themselves.
Arbuthnot. Of Aliments, c. 2.

Some, deep Free Masons, join the silent race,
Worthy to fill Pythagoras's place.
Some Botanists, or *Florists* at the least
Or issue members of an annual feast.
Pope. The Dunciad, b. iv.

Mr. Burt assures me, that the four radical leaves [of the Indian spikenard] are hearted and petioled; and it is most probable that the cauline and *floral* leaves would have a similar form in their state of perfect expansion, but unfortunately, the plants at Guya are now shrivelled.
Sir W. Jones. Of the Spikenard of the Ancients.

And where the trees unfold their bloom,
And where the banks their *florage* beat,
And all effuse a rich perfume
That hovers in the soft calm air. *Scott*, Ode 20.

Kingdoms by thee, to sickly greatness grown,
Boast of a *florid* vigour not their own.
Goldsmith. The Deserted Village.

When the ornaments, applied to style, are too rich and gaudy in proportion to the subject, when they return upon us too fast, and strike us either with a dazzling lustre or a false brilliancy, this forms what is called a *florid* style, a term commonly used to signify the excess of ornament.
Blair, Lect. 18.

FLO'REN. } A piece of gold, first coined
FLO'RENCE. } by the *Florentines*, and adorned
FLO'RENTINE. } with the figure of a *flower*; and hence its name. (Vossius, *de Vitiis*, lib. iii. c. 12.) See the quotation from Camden. Cloths called *Florences* are mentioned in Statute 1, Richard III. c. 8. See Rastall, fol. 125, c. 4.

And folle falsenesse, wit *floreynes* yoowe.
Piers Ploughman, p. 32

And everich of thise riotoure ran,
Til they came to the tree, and ther they found
Of *florens* fine of gold ycoined round,
Wel nigh an eighte bushels, as hem thought.
Chaucer. The Pardoneres Tale, v. 13,704.

But here I fynde the so bad,
That the ne list to speake o worde
Thyne own mouthe, or of thyn horde
To yeue a *florryn* me to help. *Gower. Con. A.* b. vii.

Here is to be noted, that a *florene* is an Italian crowne, of the valewe of four shillinges and sixpense sterlinge.
Jewell. Defence, p. 735.

The first gold that King Edward III. coyned, was in the year 1343, and the peeces were called *florences*, because *Florentines* were the coyners, as Easterlings of sterling money.—*Camden. Remaines. Money.*

If stealing custards, tarts, and *florentines*
By some late statute be created treason:
How many fellow-courtiers can I bring,
Whose long attendance and experience,
Hath made them deeper in the plot than I?
Beaum. & Fletch. The Woman Hater, Act v. sc. 1.

The Lord of Walberg paid an hundred *florens* to the monastry of Saint Catherine for a large picture of the Salutation painted by him.
Walpole. Anecdotes of Painting, vol. i. c. 3.

FLO'TA, Sp. *a fleet.* See the quotation from Swinburne.

The *flota* is a *fleet* of large ships, which carry out the goods of Europe to the ports of America, and bring back the produce of Mexico, Peru, and other kingdoms of the New World.—*Swinburne. Travels through Spain*, Let. 28.

While Grenville's breast could virtue's stores afford,
What envied *flota* bore so fair a freight?
The mine compar'd in vain its latent hoard,
The gem its lustre, and the gold its weight.
Shenstone. Elegy 16. *To Lord Temple.*

She [France] will fit out armaments upon the ocean by which the *flota* itself may be intercepted, and thus the treasures of all Europe, as well as the largest and surest resources of the Spanish monarchy, may be conveyed into France and become powerful instruments for the annoyance of all her neighbours.—*Burke. On the Present State of Affairs.*

FLOTE. See To FLEET.

Such cheeses, goody Cisley, ye *floted* too nigh.
Tusser. A Lesson for Dairy Maid Cisley.

FLOTSAM. *Flotsen, flotzam*, or *flotzon*, (says Minshew,) be any goods that by shipwracke be lost, and lie *floting* or swimming upon the top of the water.

Flotsam is where they [goods] continue swimming [i. e. *floating*] on the surface of the waves.
Blackstone. Commentaries, b. i. c. 8.

FLOUNCE, *v.* } Sw. *Flunsa*, immergere.
FLOUNCE, *n.* } From Dut. *Plonssen*, to plunge, to dip; a word, Skinner thinks, formed from the sound.

To plunge, to dash or throw about; to move with a tossing, dashing air or action.

Also, to dress with *flounces*; to affix a *flounce*, i. e. a *flouncing* appendage to the dress.

Now, when hee drew near unto the banks of the river, going about a certaine ditch standing full of moorish water, to see where he might pass over, he ventured upon it, and after his horse had *flounced* and *floundered* with his heeles in the soft and clammie mud, hee got out of it at length.
Holland. Ammianus, p. 77.

Old Lady Meanwell's chamber-door,
Just on the stairs of the first floor
Stood open: and pray who should come,
But Knowall, *flouncing* in the room.—*King. Art of Love.*

She was *flounced* and furbelowed from head to foot; every ribbon was crinkled, and every part of her garments in curl.
Spectator.

Nor undelighted by the boundless Spring
Are the broad monsters of the foaming deep:
From the deep ooze and gilded cavern rous'd
They *flounce* and tumble in unwieldy joy.
Thomson. Spring.

Her keys he takes; her doors unlocks;
Through wardrobe and through closet bounces,
Peeps into every chest and box;
Turns all her furbelocs and *flounces.*—*Prior. The Dove.*

But thou, vain man! begull'd by Popish shows,
Doatest on ribands, *flounces*, furbelows.
Gay. Eclogues. The Exposal.

FLOUNDER, *v.* Perhaps immediately from *flounce*; Dut. *Plonssen*, to plunge. See the first citation in *v.* FLOUNCE.

To move with large and clumsy action; to throw about the limbs awkwardly and violently; to plunge or struggle without aim or object.

Soph. Then if she *flounder* with you,
Clap spurrs on, and this you'll deal with temperance.
Beaum. & Fletch. The Woman's Prize, Act ii. sc. 3.

Then gnaw'd his pen, then dash'd it on the ground,
Sinking from thought to thought, a vast profound!
Plung'd for his sense but found no bottom there,
Yet wrote and *flounder'd* on in mere despair.
Pope. The Dunciad, b. i.

But he sinks and *flounders* under this false bottom, that whatever was clearly revealed to the Prophets, was so revealed, in order to be communicated to others.
Warburton. Rem. on Occasional Reflections.

FLOUNDER, *n.* Sw. *Flundra.*

A flat fish found in most of the European seas, and entering rivers.

—— Quick, girl,
Let us consult, and thou shalt find what silly snipes,
These witty gentlemen shall prove, and in
Their own confession too, or I'll cry *flounders* else.
Davenant. The Wits, Act ii.

Musta. Stay and stand quietly or you shall fall else,
Not to firk up your belly *flounder-like*, but never
To rise again.—*Massinger. The Renegado*, Act iii. sc. 1.

The *flounder* inhabits every part of the British sea, and even frequents our rivers at a great distance from the salt waters.—*Pennant. British Zoology. Common Flounder.*

FLOUR, or } Skinner says, *Flower*, pro farina, q.d. *flos* farinæ, (i.e.) farina
FLOWER, *n.* } purissima, vel potius, q.d. *flos* frumenti (i. e.) purissima ejus pars, glumis et furfure purgata; the *flower* of the corn, i. e. the purest part of it, after the husk and the bran are cleansed away. And see the quotations from Pliny in v. *Floret.*

Breadde of fyne *floure* of wheate, havynge no levyn, is slowe of digestion, and makethe alymy humours, but it nouryaheth moche; if it be levyned, it digesteth sooner.
Sir T. Elyot. The Castel of Helth, b. ii. c. 7.

He that is thanckfull and recompenseth, offreth fyne *floure*.—*Bible*, 1551. *Ecclesiasticus*, c. 35.

—— The matron with uplifted eyes
Attests th' All-seeing Sovereign of the skies;
Then studious she prepares the choicest *flour*,
The strength of wheat, and wines an ample store.
Pope. Homer. Odyssey, b. ii.

In the price of *flour* or meal we must add to the price of the corn, the profits of the miller and the wages of his servants.—*Smith. The Wealth of Nations*, b. i. c. 6.

FLO'URISH, *v.* FLO'URISH, *n.*, FLO'URISHER. FLO'URISHING, *n.* FLO'URISHINGLY. } Fr. *Flourir*; It. *Fiorire*; Sp. *Florecer*; Lat. *Florere*: *flos*, from the Gr. Χλοος, a *flower*, (qv.)

To have the vigorous growth, the bloom or beauty, the showiness or gaudiness, the elegance or splendour of *flowers*; and thus, generally, to be in vigour or prosperity; to embellish, decorate or adorn; to move in a showy, wanton, vaunting manner.

Dere brother, quath Peres, the Deuil is ful queynte,
To encombren Holy Chirche, he casteth ful harde
And *flurycheth* his falsnesse.—*Piers Ploughman. Crede.*

Afterward speke we of scorning, which is a wicked sinne, and namely, whan he scorneth a man for his good werkes, for certes swiche scorners faren like the foule tode that may not endure to smell the swete savour of the vine whan it *flourisheth*.—*Chaucer. The Persones Tale.*

It needeth not you more to tellen
To make you to long dwellen
Of these yates *florishinges*,
Ne of compaces, ne of karuings
Id. House of Fame, b. iii.

Then let al that be in Jury, the *flourishingest*, and moost famous parts of the countrey, flye vnto the deserte and wylde mountaynes.—*Udal. Marke*, c. 13.

She is in lyke case *flourishinglye* decked wyth golde, precIouse stone, and pearles, not only in her many fold kyndes of ornaments as in her coopes, corporasses, chesybles, tunicles, stooles, fannons and miters, but also in misterie of counterfiete godlinesse.—*Bale. Image*, pt. ii.

He, noble bud, his grandsire's livelie heyre,
Under the shadow of thy countenaunce
Now ginnes to shoote up faste, and *flourish* fayre
In learned arten, and goodlie gouernaunce.
Spenser. The Ruines of Time.

Sir, you find
By these gay *flourishes* how wearied travail
Inclines to willing rest.
Ford. Perkin Warbeck, Act iv. sc. 2.

Like a mountebank's jugler, with big swelling words in your preface, you raised our expectation, as if some mighty matter were to ensue; in which your design was not so much to introduce a true narrative of the King's story, as to make your own empty intended *flourishes* go off the better.
Milton. A Defence of the People of England, c. 1.

Also when they would cloake and extenuate the imperfection of other passions, by calling lust a promptitude or forwardness to a thing: it seemeth, that by a *flourish* of fine words they devise shifts, evasions, and justifications, not philosophicall but sophisticall.—*Holland. Plutarch*, p. 62.

He [North] was not an orator, as commonly understood, that is, not a *flourisher*, but all his speech was fluent, easy, and familiar, and he never used a word for ornament but for intelligence only.—*R. North. Life of the Ld. Keeper North.*

This is the true *flourishing* of a land, other things follow as the shadow does the substance; to teach thus were mere pulpitry to them.—*Milton. Reformation in England*, b. ii.

Though wild Ambition her just vengeance feels,
She wars to save, and where she strikes, she heals.
So Pallas with her javelin smote the ground,
And peaceful olives *flourish'd* from the wound.
Broome. On the Seat of War in Flanders.

Patriots, alas! the few that have been found,
Where most they *flourish*, upon English ground,
The Country's need have scantily supplied,
And the last left the scene, when Chatham died.
Cowper. Table Talk.

By continual meditations in sacred writings, a man as naturally improves and advances in holiness, as a "tree" thrives and *flourishes* in a kindly and well watered soil.
Bp. Horne. Com. on the Psalms, Ps. 1.

FLOUT, *v.* FLOUT, *n.* FLO'UTER. } *Flout*, the noun, Tooke says, is the past part. of the A. S. *Flitan*, jurgari, contendere, to chide, to quarrel. Skinner says, *Flight* or *flite*, to chide.

Ray (in his *N. C.* words) to *flite*, to scold or brawl.
Grose, *flight*, a scolding match.
To chide, to rebuke, to scoff at.

For three dayes [he] suffered with lamētable miserie to be laughed at, and *flouted* by Hildebrand among his paragons and monkes.—*Bale. Pageant of Popes*, b. v. p. 84.

Vouchsafe (my friend) therin for to amend
That is amisse, remember that our sect
Is sure to be with *floutes* always infect.
Gascoigne. Dan Bartholomew of Bathe.

But such was the disdaine of the Frenchmen against this William Longspee and the Englishmen that they could not abide them, but *flouted* them after an opprobrious maner with English taules.—*Hackluyt. Voyages*, vol. ii. pt. i p. 34.

At length, when they had *flouted* him their fill,
They gan to cast what penance him to give.
Spenser. Faerie Queene. Mutabilitie, c. 6.

For all this foul stirre they kept *flouting* and reviling them under their very trench and hard at their gates.
Holland. Livie, p. 71.

And not as some (whose throats their envie fayling)
Cry hoarsely, all he writes, is raylingr.
And, when his playes come forth think they can *flout* them,
With saying, he was a yeere about them.
B. Jonson. The Fox, Prol.

If you observe the purport and occasion of the promise of this spirit, in the 4th of John, it was when our Saviour was treating with the woman of Samaria, a great sinner, v. 18, utterly ignorant, v. 10, 23, a *flouter* of him, v. 15, and as yet (when Christ spake these words) purely in her natural estate.
Goodwin. Works, vol. v. p. 36.

Cler. And now you have found him,
Declare what business, our embassadour.
O. Lady. What's that to ye good man *flouter*.
Beaum. & Fletch. Little French Lawyer, Act ii sc. 1.

They were men, it is true, but they were withal great and good men, a character which these will never arrive to, who presume to *flout* or despise them.
Waterland. Works, vol. v. p. 429.

Tho' the new practising criticks are of a sort unlikely ever to understand any original book or writing; they can understand, or at least remember, and quote the subsequent reflections, *flouts*, and jeers which may accidently be made on such a piece.
Shaftesbury. Miscellaneous Reflections, Misc. 5. c. 2.

With whom I feast I do not fawn,
Nor if the folke should *flout* me, faint;
If wonted welcome be withdrawn,
I cook no kind of a complaint.
Byrom. Careless Content.

FLOW, *v.* FLOW, *n.* FLO'WING, *n.* FLO'WINGLY. FLO'WINGNESS. } A. S. *Floo-an*; Ger. *Fliessen*; Dut. *Vlieten*; Sw. *Flyta*. Skinner thinks from the Lat. *Fluere*. Wachter seems to think a foreign origin not necessary, and Tooke is decisive that the Lat. is from the A. S.

To move as water from its spring or source; to issue; to move or glide equably, smoothly, without stop or stay; to rise to fulness; and thus, to abound; applied (met.) to a style of writing, smooth, easy, and copious.

The sea eke, with his sterne wawes
Ech day *floweth* new againe
And by concours, of his lawes
The ebbe *floweth* in certaine.—*Chaucer. Balades*

And there went longe fyery beames lyke a *floude* of fyer *flowing* out of him.—*Joye. Exposicion of Daniel*, c. 7.

It is a prouerbe, by which is signifyed that in this worlde is nothing stable, permenāt nor durable, but like as the see dooth continually *flowe* and ebbe.
Udal. Flowers of Latine Speaking, fol. 49.

If God had not sent vs another helpe, we might haue wandred a whole yere in that labyrinth of riuers, yer [ere] we had found any way, either out or in, especially after wee were past ebbing and *flowing*, which was in foure days.
Hackluyt. Voyages, vol. iii. p. 843.

Ne is the water in more constant case;
Whether those same on high, or these belowe.
For th' occasion moveth still from place to place;
And every river still doth ebb and *flowe*.
Spenser. Faerie Queene. Mutabilitie, c. 7.

So lovely fair thou art, that sure dame Nature
Meant thee the pattern of the female creature:
Besides all this, thy *flowing* wit is such,
That were it not in thee 't had been too much
For woman kind. *Suckling. Upon Mrs. A. J.*

Now my wanton pearls I show
That to ladies fair necks grow.
Now my gold
And treasures that can ne're be told,
Shall bless this land, by my rich *flow*.
Beaum. & Fletch. The False One, Act iii. sc. 2.

—— I doe love
To note, and to observe: though I live out,
Free from the active torrent, yet I'ld marke
The currents, and the passages of things,
For mine oune private use, and know the ebbs,
And *flows* of State.—*B. Jonson. The Fox*, Act ii. sc. 1

And this (you will see) will in so great a person amount to, and become the matter of a full and just satisfaction indeed, even to a *flowing* over.
Goodwin. Works, vol. iii pt. ii. p 110

His graces are said to be, and to dwell in our hearts; because the Spirit first and primarily, who is the author of them, doth so: As the beams do therefore dwell in this visible world, or the heavens, because the sun doth first and originally dwell there, whose emanations and *flowings* forth they are —*Id. Ib.* vol. v. p. 57.

O could I *flow* like thee, and make thy streame,
My great example, as it is my theme!
Though deep, yet clear; though gentle, yet not dull:
Strong without rage, without o'er *flowing* full.
Denham Cooper's Hill

The winds were hush'd, the waves in ranks were cast,
As awfully as when God's people pass'd:
Those, yet uncertain on whose sails to blow,
These, where the wealth of nations ought to *flow*.
Dryden. Annus Mirabilis.

Great sir, your return into this nation in the 12th year of your reign, resembles the *flowing* of the river Nilus in the 12th degree; that year was crowned with the enjoyment of your royal person —*Parliamentary Hist. Ch. II.* an. 1661. *Speaker's Speech to the King.*

A *flow* of wealth, which, regulated by the essential qualities of a virtuous people, would have set all to rights, will serve only to extend the luxury, to encourage the dissipation, and to inflame the insolence and riot of a lawless crew of miscreants —*Warburton. Works*, vol. x. Ser. 34.

FLO'WER, *v.* FLO'WER, *n.* FLO'WERET. FLO'WERING, *n.* FLO'WERLESS. FLO'WERY. } Fr. *Fleur*; It. *Fiore*; Sp. *Flor*; Lat. *Flos, oris*; from the Gr. Χλοος, propriè vigor herbarum, (Vossius.) See FLOUR; also FLORAL.

To throw forth, to bear *flowers*; to bloom or blossom; to be in vigour or beauty, (as a plant *flowering*;) to come or issue forth; to rise up, (sc. as *flowers* or blossoms;) and thus applied, by Bacon, to beer, when it foams or froths.

And Syre Wawein ye neueu, *flour* of corteysye.
R. Gloucester, p. 213.

For Inglis and Normant er stalworth men in stoure,
It is folk valiant, ouer alle thei bere the *floure*.
R. Brunne, p. 116.

Thanne is flesah a feel wynde, in *flouryng* tyme
Thorgh lecherie and lustes, so loude he gynneth blowe.
Piers Ploughman, p. 306.

And how the *floures* in the frith, cometh to feyre hewes.
Id. p. 238.

For ech fleische is hei, and al the glorie of it is as *flour* of hei: the hey driede up, and his *flour* falde doun, but the word of the Lord dwellith withouten ende.—*Wiclif.* 1 *Pet.* c. 1.

For all fleshe is as grasse, and all the glory of man is as the *floure* of grasse. The grasse widdereth, and the *floure* falleth away, but the word of the Lord endureth euer.
Bible, 1551. *Ib.*

As wel in gost as body, chast was she,
For which she *floured* in virginitee.
Chaucer. The Doctoures Tale, v. 11,976.

And if I vnto you mine othes bede
For mine excuse, a scorne shal be my mede,
Your chere *floureth*, but it wol not seed.
Id. The Assemblie of Ladies.

And certainly a man hath most honour
To dien in his excellence and *flour*,
Whan he is sicker of his goode name.
Id. The Knightes Tale, v. 3050

For not iclad in silke was he
But all in *floures* and *flourettes*
Ipainted all with amorettes. *Id. Rom. of the Rose.*

And in his beke of coloure nine
An herb he brought *flowrinde* all grene. *Id. Dreame.*

Downe by a *flourie* grene it went
Ful thick of grasse, full soft and swete. *Id. Ib.*

Whan comen is the mery Maie,
He spret his winge and vp he fleeth,
And vnder all aboute he seeth
The fayre lustie *floures* sprynge. *Gower. Con. A.* b. ii.

Or els of that noble clerke of Almayne, whiche late *floured*, called Agricola: whose worke prepareth inuention, tellynge the places from whens an argumente, for the profe of any matere maye be taken with lyttell studye.
Sir T. Elyot. The Governour, b. i. c. 11.

Tho numbers all of beardes, vnto the citie came with preasse.
To Kyng Latinus court, and brought in sight the bodies twayne.
Of Almon *flouryng* lad, and good Galesus fouly slain.
Phaer. Virgill. Æneidos, b. vii.

And when they weare wel charged with wine, at the sonne rising theye set garlandes of *flowers* vpon their headds, & mounted into galleis, nor onely with hope of victory, but with a triûphe made before hand.
Brende. Quintus Curtius, fol. 61.

He was in the pryme *flower* of his youth, & through other men's feare fled away emonges those horsemen, which were amazed at Philoras torments.—*Id. Ib.* fol. 147.

Thou barrine ground, whom Winter's wrath hath wasted,
Art made a mirrour to behold my plight:
Whilome thy fresh Spring *flower'd*, and after hasted
Thy summer prowde with daffodillies dight.
Spenser. Shepherd's Calendar. January.

The one was in her *flow'ring* age,
The other to too old;
The first with beautie did allure,
The latter with her gold.—*Warner. Albion's Eng.* b. ii.

Immortal Amarant, a *flour* which once
In Paradise fast by the tree of life
Began to bloom, but soon for Man's offence
To Heav'n remov'd where first it grew, there grows,
And *flours* aloft, shading the fount of life.
Milton. Paradise Lost, b. iii.

The young men, the *flower* and manhood in generall of the cittie, he [Tarquin] wrought and won to himself with gifts: and so partly with raising slanders upon the King in all places and charging upon him odious crimes, he grew very great and mightie.—*Holland. Livie*, p. 33.

And other whiles vaine toyes she would devize,
As her fantasticke wit did most delight:
Sometimes her head she fondly would agulze
With gaudy girlonds, or fresh *flowrets* dight
About her necke, or rings of rushes plight.
Spenser Faerie Queene, b. ii. c. 6.

No more shall trenching warre channel her fields,
Nor bruise her *flowrets* with the armed hoofes
Of hostile paces.—*Shakes. 1 Pt Hen. IV.* Act i. sc. 1.

But then note, that an extreme clarification doth spread the spirits so smooth, as they become dull, and the drink dead, which ought to have a little *flowring*
Bacon. Naturall Historie, s. 312.

Whilome I usde (as thou right well dost know)
My little flocke on westerne downs to keep,
Not far from whence, Sabrinaes streame doth flow;
And *flowrie* bancks with silver liquor steepe.
Spenser. Daphnaida.

What sweet delight a quiet life affords,
And what it is to be from bondage free,
Far from the madding worldling's hoarse discords,
Sweet *flow'ry* place, I first did learn of thee.
Drummond, son. 49.

As boys on holydays let loose to play,
Lay waggish traps for girls that pass that way;
Then shout to see in dirt and deep distress
Some silly cit in her *flower'd* foolish dress.
Dryden. An Essay upon Satire.

Then party-colour'd *flowers* of white and red
She wove, to make a garland for her head:
This done, she sang and carol'd out so clear,
That men and Angels might rejoice to hear.
Id. Palamon & Arcite.

Sweet Muse, who lov'st the virgin Spring,
Hither thy sunny *flow'rets* bring,
And let thy richest chaplet shed
Its fragrance round my Lamia's head.
Francis. Horace, b. i. Ode 26.

Last night, when after many a heavy sigh,
And many a painful thought, the God of Sleep,
Insensible and soft, had stole upon me;
Methought I found me by a murm'ring brook,
Reclin'd at ease upon the *flow'ry* margin.
Rowe. Ulysses, Act iii.

——— Retir'd
To secret winding *flower-enwoven* bowers.
Far from the dull impertinence of man.—*Thomson. Spring.*

In King Charles's collection was a miniature in oil of this Queene [Mary] by Antonio More, painted on a round gold plate, in blue *flowered* velvet and gold tissue with sleeves of fur, two red roses and a pair of gloves in her hand.
Walpole. Anecdotes of Painting, vol. i. c. 6.

And thou, fair Freedom, taught alike to feel
The rabble's rage and tyrant's angry steel;
Thou transitory *flow'r*, alike undone
By proud contempt, or favour's fost'ring sun.
Goldsmith. The Deserted Village.

Return, celestial Muse!
By whose bright fingers o'er my infant head,
Lull'd with immortal symphony, were spread
Fresh bays and *flow'rets* of a thousand hues.
Jones, The Muse Recalled.

It is the *flowery* species, so remarkable for its weakness and momentary duration, that gives us the liveliest idea of beauty and elegance.—*Burke. On the Sublime and Beautiful*

FLOYT. } Le. *Fluting*, playing on the *flute*.
FLO'YTING. } See FLUTE.

Singing he was, or *floyting* all the day,
He was as freshe, as is the moneth of May.
Chaucer. The Prologue, v. 91.

And many a *floit* and liting horne
And pipes made of grene corne.—*Id. House of Fame*, b. iii.

FLU'CTUATE, *v.* } Fr. *Fluctuer*; It. *Fluttuare*; Sp. *Fluctuar*; Lat. *Fluctuare*, from *fluctus*, a wave, (*fluere*, to flow.)
FLU'CTUANT.
FLUCTUA'TION,

To flow or float, to and fro; to have the motion or action of a wave; to waver; to be unsteady, inconstant, unsettled, irresolute, undecided, undetermined.

——— The Tempter
New parts puts on, and as to passion mov'd,
Fluctuats disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.
Milton. Paradise Lost, b. ix.

[The Papists] leave her [the Church of Christ] to be driven about with the whirlpools of a *fluctuating* conscience, or to be tost'd with the hurricanes of tentations, and at last to suffer shipwreck.—*Goodwin. Works*, vol. iv. pt. ii. p. 119.

The first describeth the times of the militant church, whether it be *fluctuant*, as the ark of Noah, or movable, as the ark in the Wilderness, or at rest, as the ark in the Temple: that is, the state of the Church in persecution, in remove, and in peace.—*Bacon. Of Learning*, b. ii.

The *fluctuation* or pensility of the bowels, from the agitation of the waves of the sea, and from the winde gathered about the diaphragma, are alike: therefore such as are troubled with the hypochondriaque wind, doe often dream of navigations, and agitations upon the waters.
Id. Ib. by G. Wats, b. iv. c. 1.

So sounds, as *fluctuates*, the troubled sea
As the expiring tempest plows its way.
King. Ruffinus; or the Favourite.

Teach me how I came by such an opinion of worth and virtue, what it is which at one time raises it so high, and at another time reduces it to nothing, how these disturbances and *fluctuations* happen.
Shaftesbury. Advice to an Author, pt. iii. s. 2.

Wanting those principles, discoverable only by Revelation, which teaches man's true end, and which excites his endeavours to the attainment of it, human knowledge only *fluctuates* in the head, but comes not near the heart, where peace of mind is engendered.
Warburton. Works, vol. x. Ser. 32.

The excentricities, it is true, will still vary, but too slowly, and to so small an extent, as to produce no inconveniency from *fluctuation* of temperature and season.
Paley. Natural Theology, c. 22.

FLUE. Of unknown etymology. Phaer renders *Concha* by this word.

Pegge, "*Flew*,—a narrow outlet for smoke, to increase the draft of air," (North.)

Grose, "*Flue*,—the coping of a gable or end wall of a house. *Norf.*"

Him Tryton combrous bare, that galeon blew with whelkid shell.
Whose wrinckly wreathed *flue*, did fearful shril in seas outyell.
Phaer. Virgill. Æneidos, b. x.

1654. Aug. 9. [Went] to the old and ragged city of Leicester, large and pleasantly situated, but despicably built, y^e chimney *flues*, like so many smith's forges.—*Evelyn. Memoirs*, vol. i.

FLU'ENT, *adj.* } From *Fluens, entis*, the pres. part. of the Lat. *Fluere*; A. S. *Flowan*, to flow, (qv.)
FLU'ENT, *n.*
FLU'ENCE.
FLU'ENCY.
FLU'ENTLY.
FLU'ENTNESS.
FLU'IBLE.
FLU'ID, *n.*
FLU'ID, *adj.*
FLU'IDITY.
FLU'IDNESS.

Moving, passing on, like a flood or stream of water; current, transient, transitory.

Fluence, *fluency*, *fluent*, and *fluently*, are applied (in general) met.—to a *flow* or course of style in writing or speaking, (&c.) an *affluence*, copiousness, readiness of speech, without hesitation in delivery.

And worse those haughty threat'nings they abhor,
With fame, from Brescia's ancient fighters brought;
Vaine fame, the people's trusted orator;
Whose speech (too *fluent*) their mistakes has wrought.
Davenant. Gondibert, b. iii. c. 2.

Such an extraction Daniel counselled the King to draw out of his perishable felicity, and by this method, while the matter of worldly goods remaineth *fluent* and transitory, there may be great utility derived even from the consideration of these qualities.—*Mountague. Devoute Ess.* Treat. 6. s. 2.

Of which, as long, as both the grace and powre
His person entertainde: she lou'd the man;
And (at the *fluents* of the ocean
Nere earth's extreame bounds) dwelt with him.
Chapman. A Hymne to Venus.

He is conceited to have a voluble and smart *fluence* of tongue.—*Milton. Animad. upon the Remonstrants' Def.* Pref.

We know that S. W. hath great *fluency* in the declamatory style, and that Henry VIII was no saint.
Hammond. Works, vol. ii. p. 130.

For when this humour of mediasance springeth in the head of the company, it runnes *fluently* in to the less noble parts.
Mountague. Devoute Essayes, Treat. 2. s. 2.

The *fluentness*, and consistencie of time has not this inconvenience, to deny us the taking a dimention of it.
Id. Ib. pt. ii. Treat. 12. s. 3.

Yet is it [the sea] not capable (being a liquid *fluible* body) in the greatest depth and widenesse of such elevations as we see in high mountaynous regions.
Purchas. Pilgrimage, b. v. c. 13.

While the humour is attenuated, it is more *fluid* than it was before, and troubleth the body a great deal more, until it be dried up and consumed.—*Bacon. Nat. Hist.* § 68.

To this he [Boyle] adds a close history of *fluidity* and firmness, which tends mightily to the elucidating of those useful doctrines.—*Glanvill*, Ess. 3.

I knew him well, he was sagacious, cunning,
Fluent in words, and bold in peaceful councils,
But a cold, unactive hand in war
Rowe. The Fair Penitent, Act ii.

——— Upborne
By frothy billowes thousands float the stream
In combrous mail, with love of further shore;
Confiding in their hands, that sed'lous strive
To cut the outrageous *fluent*. *J. Philips. Blenheim.*

It is nevertheless certain, that in order to follow him in his quadratures, they must find *fluents* from fluxions, and in order to this, they must know to find fluxions from *fluents*; and in order to find fluxions, they must first know what fluxions are.—*Berkeley. The Analyst*, § 47.

We reason with such *fluency* and fire,
The beaux we baffle, and the learned tire,
Against her Prelates plead the Church's cause,
And from our Judges vindicate the Laws.
Tickel. Epist. from a Lady to a Gent. at Avignon

The truth is, he [Edmund Bunney] was the most *fluid* preacher in the reign of Queen Elizabeth, for he seldom or never studied for what he was to deliver, but would preach and pray extempore.—*Wood. Athenæ Oxon.*

He ought to treat of the effects of different sorts of alimentary substances upon the *fluids* and solids of a human body
Arbuthnot. On Aliments, Introd.

For there may be corpuscles of such a nature as consider ably to lessen that agitation of the minute parts by which the *fluidity* of liquors and the warmth of other bodies, are maintained.—*Boyle. Works*, vol. iii. p. 750.

It may be doubted whether in case water be not *fluid* upon the account of a congenite motion in the corpuscles it consists of, its *fluidness* may not proceed from the agitation of the ambient air, either immediately contiguous to the surface, or communicating its agitation to the water by propagation of its impulse, through the vessell, that interposes betwixt them.—*Id. Ib.* vol. ii. p. 571.

Meditation is that that doth take away the darkness of the understanding; and then for the *fluidness* of the understanding, because it is apt to spring from one thing to another: Meditation in its very nature is the fixing of it.
Bates. On Divine Meditation, c. 4.

Vain is the flow'ry verse, when reasoning sage
And sober precept fill the studious page;
Enough if there the *fluent* numbers please,
With native clearness, and instructive ease.
Mason. Fresnoy's Art of Painting

I could indeed more patiently bear to be accused of wanting genius, *fluency*, or elegance, than of wanting diligence in the exercise of that office to which your authority hath called me.—*Louth. Lectures, by Gregory*, vol. i. Lect. 1.

For the dragoons, a wordy race,
Not burthen'd with religious grace,
Spoke *fluently* the sutler's tongue.—*Cooper. Ver-Vert*, c. 3.

The second supposition is, that the earth being a mixed mass somewhat *fluid*, took as it might do, its present form, by the joint action of the mutual gravitation of its parts and its rotatory motion.—*Paley. Natural Theology*, c. 22.

Were it not for the presence of heat, or for a certain degree of it, all *fluids* would be frozen.—*Id. Ib.* c. 21.

The grand importance of this dissolving power, the great office indeed of fire in the economy of nature, is keeping things in a state of solution, that is to say, in a state of *fluidity*.—*Id. Ib.*

FLUME. Lye has "A.S. *Flum, flumen*;" Lacombe, "*Fluix, flume, rivière*;" *flumen*, from the verb *fluere*; A.S. *Flow-an*, to flow.

A stream, a river.

And al the cuntre of Judee wente out to him, and alle men of Jerusalem, and thei weren baptisid of him in the *flum* Jordan, and knowlecchiden her synnes.

Wiclif. Mark, c. 1.

FLU'MMERY. Probably a corruption of *Frumenty*, (qv.) Applied, (met.) to—.

Fulsome flattery, or obsequiousness.

I allow of orange and butter-milk posseta, of roasted apples, *flummery*, or any other light and cooling thing they call for.—*Boyle. Works*, vol. v. p. 590.

The fifth book of pease-porridge; under which are included, frumetary, water-gruel, milk-porridge, rice-milk, *flummery*, stir-about, and the like.—*King. Art of Cookery.*

FLU'RRY, *v.* } Perhaps a corruption of *Flut-*
FLU'RRY, *n.* } *ter*, (qv.) A. S. *Floteran*, *fluctuare*, *volitare*, leviter et frequenter movere;

To waver, to move lightly and inconstantly; to agitate, to toss.

We therefore trusted ourselves to the mercy of the waves, and in about half an hour the boat was overset by a sudden *flurry* from the North.—*Swift. A Voyage to Lilliput.*

But Fortune, not minding her ladyship's thunder,
And wiping her forehead, cry'd "well may you wonder
To see me thus *flurry'd*."—*E. Moore. Envy & Fortune.*

We were at first quite *flurried* and confounded with the hurry in the garrison, the perpetual noise of cannon, and the reports of the soldiers going through their firing exercise.

Swinburne. Spain, Let. 29.

They are so very noisy and impatient till the shew [the bull-fight] begins, and in such a violent commotion while it lasts, that one is kept in perpetuall alarm and *flurry* of spirits for the first or second time of assisting at this diversion.

Id. Ib. Let. 40.

FLUSH, *v.* } See Flood.
FLUSH, *n.* } Ger. *Fliessen*, to flow; *fluss*, a
FLUSH, *adj.* } flood.
FLU'SHING, *n.* } To *flow*,—to come or rush on as a *flood*, rapidly, violently; to *overflow*;—to have or give a quick or sudden motion, to rush, to start; to *flow*, as the blood to the surface of the body; and thus, to give a bloom or redness; to redden; to give a warmth, to warm, to animate.

And it sounded vnto me euen as it hadde bene the *flushynge* noyse of many waters.—*Bayle. Image*, pt. iii.

But while he and his companie like greedy wolfes were ackyng after their prave, the wynde rose highe and a great tempestuous rage and furious storm sodaynely *flusshed* and drowned xii. of his great shippes.—*Hall. Hen. IV.* an. 1.

And all her vitall powres, with motion nimble
To succour it [her heart] themselves gan there assemble;
That by the swift recourse of *flushing* blood
Right plaine appear'd, though she it would dissemble,
And fayned still her former angry mood,
Thinking to hide the depth by troubling of the flood.

Spenser. Faerie Queene, b. iv. c. 6.

As when a faulcon hath with nimble flight
Flowne at a *flush* of ducks foreby the brooke,
The trembling foule dismay'd with dreadful sight
Of death, the which them almost overtooke,
Doe hide themselves from her astonying looke
Amongst the flags and covert round about

Id. Ib. b. v. c. 2.

There is Christ's body indeed now, and some few bodies else, Elias, and Moses, and Enoch, who perhaps are there now in their bodies, but the shoal and the *flush* of mankind, whom all the things there are prepared for, and prepared from the beginning of the world, they shall not come into it till after the Resurrection.

Goodwin. Works, vol. ii. pt. iii. p. 113.

——— Now the time is *flush*,
When crouching marrow in the bearer strong
Cries (of it selfe) no more.

Shakespeare. Timon of Athens, Act v. sc. 5.

——— Many hot inrodes
They make in Italy, the borders maritime
Lacke blood to thinke on't and *flush* youth reuolt.

Id. Antony & Cleopatra, Act i. sc. 4.

It was not properly a passion, which is a subitaneous *flushing*: indeed that of his adultery was from such a *flush* of passion; but this of Uriah's murder was a more continued distemper, sedately stirred, and retained and considered of.

Goodwin. Works, vol. v. pt. ii. p. 163.

But in a man that there is a sympathy and fellow moving of the body, together with the motions of the passions, may be proved by the pale colour, the red *flushing* of the face, the trembling of the joynts, and panting and leaping of the heart in fear and anger.—*Holland. Plutarch*, p. 63.

Afterwards in the progress of the dispute as men are apt especially when *flushed* with victory to grow both warmer and bolder, he [St. Austin] ventured to proceed further, and to lay it down for a maxim, that any baptism was good by whomsoever administered in the form of words, in the name of the Father, Son, and Holy Ghost.

Waterland. Works, vol. x. p. 149.

And as he view'd her ardent, o'er and o'er,
Love, gratitude, and pity, wept at once:
Confus'd and frighten'd at his sudden tears
Her rising beauties *flush'd* a higher bloom.

Thomson. Autumn.

Rod. A burning purple *flushes* o'er my face.

Rowe. The Royal Convert, Act v.

Moth. Is this your game? I would not give sixpence for it! What, you have a passion for her pin-money; no, no, country ladies are not so *flush* of it.

Vanburgh. The Provoked Husband, Act ii. sc. 1.

The signs of the functions of the stomach being depraved, are pains in the stomach many hours after repast, sickness, hickup, vomiting, a *flushing* in the countenance, foulness of the tongue.—*Arbuthnot. Of Aliments*, c. 1. Prop. 2.

Clodius, *flushed* with this victory, set fire with his own hands to the Temple of the Nymphs; where the books of the Censors and the public registers of the city were kept, which were all consum'd with the fabrick itself.

Middleton. Life of Cicero, vol. i. s. 5.

But now the sounds of population fail,
No cheerful murmurs fluctuate in the gale.
No busy steps the grass grown footway tread,
But all the blooming *flush* of life is fled.

Goldsmith. The Deserted Village.

FLU'STER, *v.* } Probably a corruption of
FLU'STER, *n.* } *Flush*; in its consequential usage,—

To warm, to animate; to heat; and thus, to intoxicate; to confuse or throw into confusion; to bluster, to bustle.

Three else of Cyprus, noble swelling spirites,
(That hold their honours in a wary distance,
The very elements of this warrelike isle,)
Have I to night *fluster'd* with flowing cups,
And they watch too.—*Shakespeare. Othello*, Act ii. sc. 3.

The Apostle seems here most peculiarly to have directed this encomium of the Gospel, as a defiance to the philosophers of his time, the *flustring* vain-glorious Greeks, who pretended so much to magnify, and even adore the wisdom they professed.—*South*, vol. iii. Ser. 6.

But when Caska adds to his natural impudence the *fluster* of a bottle, that which fools called fire when he was sober, all men abhor as outrage when he is drunk.—*Tatler*, No. 252.

Being plied with two or three other imaginary bumpers of different wines, equally delicious, and a little vexed with this fantastic treat, he pretended to grow *flustred*, and gave the Barmecide a good box on the ear, but immediately recovering himself, Sir, says he, I beg you ten thousand pardons, but I told you before, that it was my misfortune to be quarrelsome in my drink.—*Guardian*, No. 162.

When full of zeal and Aristotle,
And *flustred* by the second bottle,
He taught the orator to speak
His periods in correcter Greek.—*Cawthorn. Antiquarians.*

The parish need not to have been in such a *fluster* with Molly. You might have told them, child, your grandmother wore better things new out of the shop

Fielding. History of a Foundling, b. iv. c. 9.

FLUTE, *v.* } Written by Chaucer, *Floyt*, (qv.)
FLUTE, *n.* } Dut. *Fluyten*, *fluyte*; Fr. *Fleuter*,
FLU'TING, *n.* } *fleute*; It. *Flauto*; Sp. *Flauta*; Low Lat. *Flauta*. The Dut. *Fluyter* (says Junius) is, *Tibicen*, *tibiam inflans*, whom for this reason they also called *flator*, a *flando*; the Fr. *Flute* is formed thus by Menage, *Flare*, *flatum*, *flatuo*, *flatuto*, *flatutare*, *flautare*.

To *flute*,—is *tibiam inflare*; to blow into a pipe.

To *flute*, (in architecture)—to form hollows resembling the hollow or concavity of a pipe, when divided lengthways.

Nowe likewise sounded vp the drums, trumpets, and *flutes*, which would have encouraged any man, had he never so little heart or courage in him.

Hackluyt. Voyages, vol. ii. pt. i. p. 131.

The hoby, sagbut deep, recorder, and the *flute*:
Even from the shrillest shaum unto the cornamute.

Drayton. Poly-Olbion, s. 4.

——— Anon they move
In perfect phalanx to the Dorian mood
Of *flutes* and soft recorders.—*Milton. Par. Lost*, b. i.

The oars of silver, which kept stroke in rowing after the sound of musick, of *flutes*, howboys, citherns, viols, and such other instruments as they played upon in the barge.

North. Plutarch, p. 763.

If *fluted*, with as many as the Ionic, half as deep as large; the listel or space between the grooves, a third of the depth; yet not so precisely, but that according to the compass and station of the column the *flutes* may be augmented to thirty and above.—*Evelyn. Of Architecte & Architecture.*

The cauliculi, the bell or burst under the leaves resembling Callimachus's basket, under which they are carv'd, fall exactly with the hollow of the *flutings*.

Evelyn. Of Architecte & Architecture.

If a stage player, be it a man or woman, a charioteer, gladiator, race-runner, a fencer, a practicer of Olympian games, a *flute-player*, a fiddler, a harper, a dancer, an alehouse-keeper, come to turn Christian; either let him give over these professions, or else be rejected.

Prynne. Histrio-Mastix, pt. i. Act vii. sc. 3.

The breathing *flute's* soft notes are heard around,
And the shrill trumpets mix their silver sound.

Pope. January & May.

From yon high cliff I plunge into the main;
Take the last present of thy dying swain:
And cease my silent *flute*, the sweet Mænalian strain.

Dryden. Virgil, Past. 8.

——— A Faun before me stood;
A *flute* he held, which, as he softly blew,
The feather'd warblers to the sound he drew;
Then to my hand the precious gift consign'd.

Sir W. Jones. Arcadia

FLU'TTER, *v.* } A. S. *Floteran*; Dut. *Vled-*
FLU'TTER, *n.* } *deren*; Ger. *Flatteren*, *flot-*
FLU'TTERING. } *teren*; Sw. *Fladra*. Volitare, leviter et frequenter movere, palpitare; to fly or flit, to move lightly and frequently. A frequentative from the A. S. *Flow-an*, to flow or float.

To move as any thing *floating*, when shaken by the wind; and thus, to shake quickly; to vibrate; (met.) to be unsteady or inconstant; to waver in uncertainty. See To Flurry.

Vain glorious man, when *fluttering* wind does blow
In his light winges, is lifted up to skie.

Spenser. Faerie Queene, b. ii. c. 3.

Suddenly an innumerable flight
Of harmefull fowles about them *fluttering* cride,
And with their wicked winges them ofte did smight,
And sore annoyed, groping in that grisely night.

Id. Ib. b. ii. c. 12.

Anne. Set the grave councils up upon their shelves again, and string them hard, lest their various and jangling opinions put their leaves into a *flutter*.

Milton. Animad. upon Remonstrants' Defence.

Naples, 1645. This place [a labyrinth under ground] is so haunted with bats that their perpetual *fluttering* endangered the putting out our linkes.—*Evelyn. Memoirs*, vol. i.

I may be applauded by the lookers on, as brave and full of fortitude, when the bates and *flutterings* of a conscience within shall blow up coles, and kindle nothing but flames that shall consume mee.—*Feltham*, pt. i. Res. 11.

Our thoughts are like a bird in a cage, which *flutters* the more because of its confinement, so our thoughts are apt to run strayingly out when we confine them to such a duty as this [divine meditation] is.

Bates. On Divine Meditation, c. 3.

So have I seen in black and white
A prating thing, a magpye hight,
Majestically stalk;
A stately, worthless animal,
That plies the tongue, and wags the tail,
All *flutter*, pride and talk. *Pope. Artemisia.*

But all the gentler morals, such as play
Thro' life's more cultur'd walks and charm the way,
These, far dispers'd, on tim'rous pinions fly,
To sport and *flutter* in a kinder sky

Goldsmith. The Traveller.

Ev'n now thou 'rt nightly seen to add
One insect to the *fluttering* crowd;
And still thy trifling heart is glad,
To join the vain, and court the proud.

Byron. To a Youthful Friend.

She stay'd to hear the mourner sing,
The rest, to nature true,
The *flutter* of the gayer wing,
The vacant song pursue. *Lovibond. Stanzas.*

FLUX, *v.* } *Flux* (the disease) is sometimes in our old authors written
FLUX, *n.* } *flix*, (qv.) Lat. *Flux-us*, from
FLUX, *adj.* } *fluere*, *fluxum*, to *flow*.
FLUXA'TION. }
FLU'XIBLE. }
FLUXIBI'LITY. }
FLUXI'LITY. }
FLU'XION. }
FLU'XIONARY. }
FLU'XIONIST. }
FLU'XIVE. }
FLU'XURE. }

To *flux*, is to reduce from a solid to a *fluid* or liquid state, and thus, to melt; also, to pass out, clear or cleanse out, to purge.

Flux, the noun, is a *flowing* (away;) an issue or passage; a *flowing* (together,) a confluence, a concourse.

——— And wenne ich dranke late
Ich have a *flux* of a foul mouth. wel fyf dayes after.

Piers Ploughman, p. 95.

And fendede hem fro foul uveles. fevers and *fluxes*.

Id. p. 368.

And lo a womman that hodde a blodi *flix* twelve yeer neighede bihynde & touchide the hemme of his cloth.
Wiclif. Matt. c. 9.

The 28th, [Jan. 1595,] at four of the clocke in the morning, our General, Sir Francis Drake, departed this life, having bene extremely sicke of the *fluxe*, which began the night before to stop on him.—*Hackluyt. Voyages*, vol. iii. p. 588.

For in the nyght they could suffre no thynge on them, and so slept all naked, and in the mornyng colde toke them or they were ware, and that caste them into feuers and *fluxes* without remedy, and as well dyed great men as meane people.—*Berners. Froissart. Cronycle*, vol. ii. c. 103.

Some faine that these should be the cataracts of heauen, which were all opened at Noe's flood. But I think them rather to be such *fluxions* and eruptions as Aristotle, in his booke *de Mundo*, saith to chance in the sea.
Hackluyt. Voyages, vol ii. pt. ii. p. 21.

Surely, that God is mercifull, that will admit offences to be expiated by the sigh, and *fluxed* eyes.
Feltham, pt. i. Res. 89.

The next year was calamitous, bringing strange *fluxes* upon men, and murrain upon cattle.
Milton. History of England, b. vi.

1. *Ontel.* 'Tis not the wind, sure:
That's still and calm, no noise, no *flux* of waters.
Beaum. & Fletch. The Pilgrim, Act iii. sc. 4.

The sectaries of Thales and Pythagoras, together with the Stoicks, do say, that the matter is variable, mutable, alterable, and *fluxible*, all wholly thorow the universall world.
Holland. Plutarch, p. 666.

But the evening deawes cause them [pearles] to be soft and *fluxible*.—*Id. Ammianus*, p. 238.

For the *fluxibility* of human nature is so great, that it is no wonder if errors should have crept in, the ways being so many: but it is a great wonder of God that none should ever creep in.—*Hammond. Works*, vol. ii. p. 693.

The dog hath need of no such testimony of logicians, for false it is and counterfeit, because it is the smell of itself and scent of the nose, which by the tract of the foot and the *fluxion* of the odour coming from the beast, sheweth him which way it fled.—*Holland. Plutarch*, p. 788.

And this is wrought the rather, by means of those *fluxions* which rest upon waters, looking glasses, or any such mirrors by way of repercussion.—*Id. Ib.* p. 594.

Their arguments are as *fluxive* as liquor spilt upon a table; which with your finger you may draine as you will.
B. Jonson. Discoveries.

These often bath'd she in her *fluxive* eyes,
And often kiss'd, and often 'gan to tear
Shakespeare. A Lover's Complaint.

Longer from tears that could not stay a whit,
Whose influence [heaven's] on every lower source,
From the swoln *fluxure* of the clouds doth shake
A rank impostume upon every lake.
Drayton. The Barons' Wars.

'Twas he that gave our Senate purges,
And *flux't* the House of many a burgess.
Hudibras, pt. ii. c. 1.

Apollo heard; and suppliant as he stood,
His heavenly hand restrain'd the *flux* of blood.
Pope. Homer. Iliad, b. xvi.

They [the Siamese] believe a continual *fluxation* and transmigration of souls from eternity.
Leslie. Short Method with the Deists.

Our experiments seem to teach, that the supposed aversion of nature to a vacuum is but accidental, or in consequence, partly of the weight and fluidity, or at least, *fluxility* of the bodies here below.—*Boyle. Works*, vol. i. p. 75.

Whereas, quantities generated in equal times are greater or lesser according to the greater or lesser velocity wherewith they increase and are generated,—a method hath been found to determine quantities from the velocities of their generating motions; and such velocities are called *fluxions*: and the quantities generated are called flowing quantities.
Berkeley. The Analyst, § 3.

Even so it cannot be denied that you may apply the rules of the *fluxionary* method.—*Id. Ib.* § 32.

Qu. 43. Whether an algebraist, *fluctionist*, geometrician, or demonstrator of any kind can expect indulgence for obscure principles or incorrect reasonings.—*Id. Ib.*

Habit so foul! there is, in short,
Nothing but salivation for't!
But what can salivation do?
It has been *flux't*, and refluxt too.
Byron. Verses on a Black Bob Wig.

The only idea probably which this term [dissolves] raised in the reader's mind, was that of fire melting metals, resins, and some other substances, *fluxing* ores, running glass, and assisting us in many of our operations, chymical or culinary.
Paley. Natural Theology, c. 21.

Although it be scarcely possible to penetrate to the fountains of this celestial Nile, yet it may surely be allowed us to pursue the meanders of the stream, to mark the *flux* and reflux of its waters, and even to conduct a few rivulets into the adjacent plains.
Louth. Lectures, by Gregory, vol. i. Lec. 2.

Our argument for such a translation is the *flux* nature of living languages.
Abp. Newcombe. Rev. Translation of the Bible, p. 233.

Why humour (as 'tis ens) we thus define it,
To be a quality of air or water,
And in itself holds these two properties,
Moisture and *fluxure*.
Fielding. The Covent Garden Journal, No. 55.

FLY, *v.* FLY, *n.* FLY'ER. FLY'ING, *n.* } A. S. *Fle-an, fleog-an*; volare; Dut. *Vliegen*; Ger. *Vliegen*; Sw. *Flyga*. See FLEE, and FLIGHT.

To *fly* and to *flee*, are by usage distinguished: the former very commonly implying the motion of wings, the latter not.

To move, go or pass away, quickly, speedily; with the speed or quickness of a bird on the wing; to move or remain, or cause to move or remain, in the air, like a bird; to escape, to evade, to avoid.

And tho he was ylowe an hey, & ne cowthe not a ligte,
A doun nud so gret eir to the erthe he fel and pigte,
That al to pesea he to rof, that beter hym hadde ybe
Haue bi leued ther doune, than ylerned for to *fle*
R. Gloucester, p. 29.

And the fowles that *flowe* forth.—*Piers Plowhman.*

The fox answered, in faith it shal be don;
And as he spake the word al sodently
The cok brake from his mouth deliverly,
And high upon a tree he *flew* anon.
Chaucer. The Nonnes Preestes Tale, v. 15,423.

Alein answered; I count him not a *fle*.
Id. The Reves Tale, v. 4190.

But this Neptune his herte in vayne
Hath upon robberie sette,
The brid is *flowe*, and he was let,
The fayre made is hym escaped.—*Gower. Con. A.* b. v.

But I dare take this on honde,
If that she had wynges two,
She wolde have *flowen* him tho.—*Id. Ib.*

But to conclude, much worth in litle writte,
The highest *flying* hauke will stoupe at laste.
Gascoigne. Dan Bartholomew of Bath.

That is to witte, the grounde & foundacion of fayth, without which had ready before, all the spiritual coumfort that any mun maye speake of can neuer auaile a *fye*.
Sir T. More. Workes, p. 1143.

The 15th we had leaue to depart with a *fly-boat* laden with sugar that came from Sant-Thome.
Hackluyt. Voyages, vol. ii. pt. ii. p. 132.

——— He with a constant mind
Man's beastliness so loaths, that *flying* human kind,
The black and darksome nights, the bright and gladsome days
Indifferent are to him, his hope on God that stays.
Drayton. Poly-Olbion, s. 13.

Of all the race of silver-winged *flies*
Which doe possess the empire of the aire,
Betwixt the centred earth, and azure skies
Was none more favourable, nor more fair.
Spenser. Muiopotmos.

With courage charge, with comeliness retire,
Make good their ground, and then relieve their guard,
Withstand the ent'rer, then pursue the *flyer*,
New form their battle, shifting ev'ry ward.
Drayton. The Barons' Wars, b. ii.

In vaine the Welsh wild mountaines fence
The *flier* from his foe,
Or Gerneth castell, when as flames
Throughout the buildings goe.
Warner. Albion's England, b. iv. c. 19.

So also faith is express'd by coming to him, which implies not so much a perswasion that a man's sins are forgiven by God, as a recourse to him, to forgive them, as a *flying* to him that is gracious, and chosen by God on purpose.
Goodwin. Works, vol. iv. pt. ii. p. 76.

——— She knows your love!
Cleom. She must have known it long,
But warily affects an ignorance
That *flies* the notice of it.
Southern. The Spartan Dame, Act i. sc. 1.

The *fiers* now a doubtful fight maintain
While the fleet horse in squadrons scour the plain.
Rowe. Lucan, b. iv.

The *fly-kind*, if under that name we comprehend all other *flying* insects, as well such as have four as such as have but two wings, of both which kinds there are many subordinate genera, will be found in multitude of species, to equal, if not exceed, both the foremention'd kinds.
Ray. On the Creation, pt. i. p. 23.

And if he hit to make his *fly* right, and have the luck to hit, also, where there is store of trouts, a dark day and a right wind, he will catch such store of them, as will encourage him to grow more and more in love with the art of *fly-making*.—*Walton. Angler*, pt. i. c. 2.

"Your care," said Gatimozin, "is needless; they will not *fly*; they come to die at the feet of their sovereign." Such should be the disposition and resolution of the disciples and soldiers of Christ.
Bp. Horne. Essays & Thoughts on various Subjects.

On the forehead he [Holbein] painted a *fly*, and sent the picture to the person for whom it was designed, the gentleman struck with the beauty of the piece, went eagerly to brush off the *fly*, and found the deceit.
Walpole. Anecdotes of Painting, vol. i. c. 4.

I have seen a curious engine compounded of wheels, screws, and pulleys, whereby a lady with a single hair of her head might raise a stone of two hundred weight: the hair was fastened to a wheel something like the *flyer* of a jack.
Search. Light of Nature, vol. i. pt. i. c. 3.

During our course from Teneriffe to Bonavista we saw great numbers of *flying fish*, which from the cabin windows appear beautifull beyond imagination, their sides having the colour and brightness of burnished silver.
Cook. Voyages, vol. i. b. i. c. 2.

In teasing *fly-time*, dank and frosty days,
With unctuous liquids, or the lees of oil,
Rub their soft skins between the parted locks.
Dyer. The Fleece, b. i.

FOAL, *v.* FOAL, *n.* FO'ALING, *n.* } Goth. *Fula*; A. S. *Fola, fole*; Dut. *Veulen*; Ger. *Fullin*; Sw. *Fole*. Ihre thinks from A. S. *Fdian*, sequi, to follow; because the *foal* or *filly* follows the dam even more anxiously than other animals. It is not improbably from Goth. *Full-jan*; A. S. *Fyllan*; Dut. *Vullen*; Ger. *Fullen*, to fill: that with which (sc. the mare, &c.) is *full* or *filled*. The noun is applied to—

The young of a mare or ass.

The carter smote and cried as he were wood,
Hent scot, hent brok, what, spare ye for the stones!
The fend (quoth he) you feeche body and bones,
As ferforthly as ever ye were *foled*,
So mochel wo as I have with you tholed.
Chaucer. The Freres Tale, v. 7127.

——— And from a tender colt they take the knap
That from the front at *foaling* first the damme for loue doth snap,
Whom now thei do preuent.
Phaer. Virgil. Æneidos, b. iv.

And cuts the forehead of a new-born *fole*,
Robbing the mother's love. *Dryden. Ib.*

Worldely princes loue fierce stiering coursers, *foled* euen purposely for warres, and wel broken and taught thereafter.
Udal. Luke, c. 19.

Reioice thou greatly, O doughter Sion, be gladde, O doughter Jerusalem. For lo, the King commeth vnto the, euen the ryghtuous and Sauyoure: Lowlye and symple is he, he rydeth vpon an asse, and vpon the *foale* of an asse.
Bible, 1551. *Zachary*, c. 9.

Of all the rest in that great waste that went,
Of those quick carrions the most eminent
Was a poor mule upon the common bred,
And from his *foaling* farther never fed.
Drayton. The Moon-calfe.

With that his strong dog, of no dastard kinde,
(Swift as the *foales* conceived by the winde,)
He set upon the wolfe.
Browne. Britannia's Pastorals, b. ii. s. 4.

Then he again, by way of irrision, "yee say very true indeed, that will ye, quoth hee, when a mule shall bring fourth a *fole*." Afterwards when this Galba began to rebell and aspire unto the empire, nothing hastened him in this designe of his so much, as the *foling* of a mule.
Holland. Suetonius, p. 212.

FOAM, *v.* FOAM, *n.* FO'AMY. } A. S. *Fam*, spuma, fome, froth; *Faman*, spumare, to *fome* or froth, (Somner.) Chaucer (as Junius has noticed) writes *Vomes*. Setiger *spumis* humeros notavit; "The bristled bore marked with *vomes* the shulders of Hercules," (*Boet. Le Cons.* lib. iv. met. 7.) Skinner derives from *fumus*; Wachter, from *spuma*, detracto sibilo.—There seems no occasion to go farther than the A. S.

To throw forth or emit *foam* or froth; (met.) to rave or rage.

And lo a spiryt takith him and sodeinly he crieth, and hurtlith down, and to draweth him with *foome*.
Wiclif. Luke, c. 9.

And se a spirite taketh him, and sodenlye he crieth, and he teareth him, that he *foometh* againe.—*Bible*, 1551. *Ib.*

Howe so it were, the windes nowe howsted vp our sayles,
Wee furrowing in the *foaming* flooddes to take our best aunales.
Gascoigne. A Deuice of a Maske for Viscount Montacute.

[Tyndall] answereth me with an hydeous exclamacion, and crying out vpon my fleshlines and folye, *fometh* oute hys hyghe spyrituall sentence in thys fashion.
Sir T. More. Workes, p 379.

The shores they leave; with ships the seas are spred;
Cutting the *fome*, by the blew seas they swepe.
Surrey. Virgile. Æneis, b. iv.

Aye the wynde was in the sayle,
Over *fomes* they flett withowtyn fayle,
The wethur them forth gan swepe.
Le Bone Florence of Rome. Ritson, v. 3.

But vnto Bitias she it raught with charge and he anon
The *fomy* bolle of golde vpturnde, and drew till all was gon.—*Phaer. Virgill. Æneidos*, b. i.

Let me here contemplate thee
First, cheerful bridegroom, and first let me see
How thou prevent'st the sun
And his red *foaming* horses dost outrun
Donne. Raising of the Bridegroom.

To conclude, the very *foaming* channell of the river, stained and died with the barbarians' bloud, was even amazed to see such strange and uncouth sights.
Holland. Ammianus, p. 76.

—— Look how two boars
Together side by side, their threat ning tusks do whet,
And with their gnashing teeth their angry *fome* do bite,
Whilst still they should'ring seek each othere where to smite.—*Drayton. Poly-Olbion*, s. 12.

The warlike charlot turn'd upon the back,
With the dead horses in their traces ty'd,
Drags their fat carcase through the *foamy* brack,
That drew it late undauntedly in pride.
Id. Moses his Birth and Miracles, b iii.

—— I should offer wrong
To her mind's fortitude, should I but ask
How she can brook the rough high going sea,
Over whose *foamy* back our ship, well rigg'd
With hope and strong assurance, must transport us.
Massinger. The Renegado, Act v. sc. 3.

Careless in Sabine woods I stray'd,
A grisly *foaming* wolf unfed
Met me unarm'd yet trembling fled.
Roscommon. Horace, b. i. Ode 22.

When the wind whistles through the crackling masts,
When through the yawning ship the *foaming* sea
Rowls bubbling in; then, then, I'll clasp thee fast,
And in transporting love forget my fear.
Smith. Phædra & Hippolitus, Act ii.

More pleas'd we are to see a river lead
His gentle streams along a flowery mead,
Than from high banks to hear loud torrents roar,
With *foamy* waters on a muddy shore.
Dryden. The Art of Poetry.

But now the waters, swell'd with heavy rains
And melted snows, had delug'd all the plains;
And loudly *foaming*, with resistless force,
Had borne the bridge before them in their course.
Hoole. Orlando Furioso, b. ix.

Yet let me choose some pine-topt precipice,
Abrupt and shaggy, whence a *foamy* stream,
Like Anio, tumbling roars.—*Warton. The Enthusiast.*

FOB. Ger. *Fuppe* or *Fupsack*, saculus, says Skinner; but of these words Wachter makes no mention. Applied to—
A small pocket; the pocket for the watch.

—— He who had so lately sack'd
The enemy, had done the fact,
Had rifled all his pokes and *fobs*
Of gimcracks, whims, and jiggumbobs.—*Hudib.* pt. iii. c. 1.

When a holy black Swede, the son of Rob,
With a saint at his chin, and a seal at his *fob*,
Shall not see one New-year's day in that year,
Then let England make good cheer
Swift. The Windsor Prophecy.

FOB, *v.* } Ger. *Foppen*, illudere, vel illudendo
FOB, *n.* } vexare; which Wachter thinks derived from Italian speech in the confines of the Alps; and Skinner, from *fabbare*, and that from *fabulari*, to fable, to tell fables, delusive or deceitful stories.
To delude, to deceive, to trick, to cheat; to put off with a trick, an evasion.

Maketh of Lyer a lang cart to lede alle thes othere
As *fobbes* and fattours. *Piers Ploukman*, p. 34.

The man, sir, that when gentlemen are tir'd gives them a *fob*, (i. e. *fub*)—*Shakespeare. Comedy of Errors*, Act iv. sc. 3.

2 *Suit.* Pish, pish, widow, y' have borne me in hand these three months, and now *fobb'd* me
B. Jonson. The Widow, Act ii. sc. 1.

But in the mean time, they may not think to *fob* us off, with the colourable testimonies of B. Whitgift, King, Barnes, who were all well known to be just and good friends to lay-presbitery, as themselves are to Episcopacy
Bp. Hall. Answer to a Calumniatory Epistle.

Cun. I'll *fob* him, here's my hand.
Clow. I shall be as glad as any man alive to see him well *fobb'd*, sir: but now you talk of *fobbing*, I wonder the lady sends not for me according to promise.
Beaum. & Fletch. The Sea Voyage, Act iv. sc. 1.

Meanwhile the soldiers sigh'd and sobb'd,
For not one sous had they;
His Excellence had each man *fobb'd*,
For he had sunk their pay. *Prior. The Viceroy.*

FOCIL. "Fr. *Focile*,—the arm from the elbow to the wrist; the leg or shank from the knee to the ankle; each consisting of two bones," (Cotgrave.)

I was hastily fetch'd to assist one Mr. Powell, a barber-chirurgeon, in the setting of a fracture of both the *focils* of the leg in a man about 60 years of age, of a tough dry body.
Wiseman. Surgery, b. vii. c. 1.

FO'CUS. } Lat. *Focus*, fire. Applied in *Opticks* to the point whither all
FO'CAL. } the rays of light or heat concentrate, or whence they diverge.

In this room, I say, if the paper that receives the images be too nigh, or too far off the lens, the image will be confused and dim, but in the *focus* of the glass, distinct, clear, and a pleasant sight.
Derham. Physico-Theology, b. iv. c. 2. Note 3.

If the extremes of the image A A were at a due *focal* distance, the middle B would be too nigh the christalline, and consequently appear confused and dim.—*Id. Ib.*

In that light the mind of an enquirer subdued by such an awfull image as that of the virtue and wisdom of a whole people collected into one *focus*, would pause and hesitate in condemning things even of the very worst aspect.
Burke. On the French Revolution.

By some late observations made by Mr Short, with a reflecting telescope, whose *focal* length is 12 feet, it appears that Saturn's ring is divided into two unequall parts by a dark list, (which may be seen by telescopes of less power,) and that the outward and lesser part is again subdivided by other smaller lists, into several (apparently concentric) rings.
Cambridge. The Scribleriad, b. iv. Note.

FO'DDER, *v.* } A. S. *Fodre*, *fother*, *fothur*;
FO'DDER, *n.* } alitura, alimentum, pabulum; *food*, sustenance, *fodder*, nourishment, (Somner.) Dut. *Voeder*; Ger. *Futer*; Sw. *Foder*; Low Lat. *Foderum*. From the verb *Fedan*, to *feed*. It is also written *fother*.
That which *feedeth*; *food*. Applied to the dry *food*, hay, &c., which is given to cattle.

But ik am olde; me list not play for age;
Gras time is don, my *fodder* is now forage.
Chaucer. The Reves Prologue, v. 3866.

He adulsed that for as much as they had bothe horsemen and footemen, and the countrey fertyll and haboundant of *fodder*: that they shoulde make no haste, but passe forwardes faire and easelye.—*Brende. Quintus Curtius*, fol. 116.

Let the cases be filled with natural earth (such as is taken the first half spit from just under the turf of the best pasture-ground,) in a place that has been well *fother'd* on.
Evelyn. Kalendarium. May.

And in the place where grows rank *fodder* for my neat,
The turf which bears the hay, is wond'rous needful peat.
Drayton. Poly-Olbion, s. 21.

If milk be thy design: with plenteous hand
Bring clover grass; and from the marshy land
Salt herbage for the *foddering* rack provide
To fill their bags, and swell the milky tide.
Dryden. Virgil. Georgics, b. iii.

Their father Tyrrheus did their *fodder* bring;
Tyrrheus, chief ranger to the Latin King.
Id. Ib. Æneid, b. vii.

This [the drag] not only forced out the grain, but cut the straw in pieces for *fodder* for the cattle, for in the Eastern countries they have no hay.—*Louth. Notes on Isaiah*, c. 28.

FOE, *v.* } A. S. *Fah*, *fa*, past tense and
FOE, *n.* } past part. of the verb *Fi-an*, to
FOE-HOOD. } hate, and means (subaud. any one) *hated*, (*Tooke*, ii. 175.) See FIEND, and FOH. Spenser uses *Foe* as a verb.
Any one *hated*; and, by usage, equivalent to *Fiend*, i.e. any one *hating*: an enemy, one hostile; one who wishes ill, an ill-wisher.

Hec nuste wich were here frend, ne wych were hire *fon*.
R. Gloucester, p. 79.

That bataile was hard, *fo-men* has no frith [peace]
Slayn was that coward, and his sonne him with.
R. Brunne, p. 90.

And made *foos* of frendes, thorow fals and fykel tonge.
Piers Ploukman, p. 91.

He foineth on his *foo* with a troncheoun,
And he him hurtleth with his hors adoun.
Chaucer. The Knightes Tale. v. 2617.

Unto his lemman Dalida he told,
That in his heres all his strengthe lay,
And falsely to his *fo-men* she him sold.
Id. The Monkes Tale, v. 14,071.

O thou my weale, O thou my wo,
O thou my frende, O thou my *foe*.—*Gower. Con. A.* b. iii.

And also well he can forbere,
And suffre a wicked kynge to falle
In handes of his *fo-men* all. *Id. Ib.* b. viii.

He brake the barres, and through the timber pearst
So large a hole whereby they might discerne
The house, the court, the secret chambers eke
Of Priamus, and auncient kings of Troy,
And armed *foes* in thentrie of the gate.
Surrey. Virgile. Æneis, b. ii.

He was fully determined neuer to leaue warre tyll either he had lost his awne natural life, or vtterly extinguished and put vnder his *foes* and enemies.—*Hall. Edw. IV.* an. 10.

And there I sawe full many a bold attempt,
By seelie soules best executed aye,
And bravest bragges (the *foe-men's* force to tempt)
Accomplished but coldely many a day
Gascoigne. The Fruites of Warre.

At last when him she so importune sawe,
Fearing least he at length the reanes would lend
Vnto his lust, and make his will his lawe,
Sith in his powre she was to *foe* or friend.
Spenser. Faerie Queene, b. vi. c. 11.

Then they that damzell called to them nie,
And asked her, what were those two her *fone*,
From whom she earst so fast away did flie.
Id. Ib. b. v. c. 8.

—— This is now
Our doom; which if we can sustain and bear,
Our supreme *foe* in time may much remit
His anger, and perhaps thus far remov'd
Not mind us not offending, satisfi'd
With what is punish't; whence these raging fires
Will slack'n, if his breath stir not thir flames.
Milton. Paradise Lost, b. ii.

Have you forgotten S. Hierome's and Ruffinus's deadlie *foe-hood* which was rung over the world.
Bp. Bedell. Of Certain Letters, (1620) c. 2. p. 325.

—— He
Foe-like has bent his bow, his hostile hand
Advanc'd, and slain the beauty of the land.
Sandys. Lament, p. 4.

Yet farre I deem'd it better for to die
Then to my *foe-men's* feet an abiect lie.
Mirrour for Magistrates, p. 20.

Curst be the verse, how well so'er it flow,
That tends to make one worthy man my *foe*.
Pope. Prologue to the Satires.

The man whose hardy spirit shall engage
To lash the vices of a guilty Age;
At his first setting forward ought to know
That ev'ry rogue he meets must be his *foe*.
Churchill. The Conference.

And when the Almighty lifts his fiercest scourge
Gainst those who most transgress his high command,
With treble vengeance will his hot shafts urge
Gaul's locust host, and earth from fellest *foe men* purge.
Byron. Childe Harold's Pilgrimage, c. 1.

FOETA'TION. Lat. *Fetare*, to bear, or bring forth young.

Flies, caterpillars, and worms, being ripen'd to *foetation* by the heat of the sun, they live upon leaves and grass, and take their food without the care or assistance of those parents that produced them.
Hale. Origin. of Mankind, c. 6. s. 3.

FOG, *v.* }
FOG, *n.* }
FO'GGILY. }
FO'GGINESS. } Skinner thinks from A. S. *Fog*;
FO'GGY. } Dut. *Voeghe*, conjunctio seu collectio, i.e. vaporum seu halituum; a gathering or collection, (sc.) of vapour or steam. *Fog* is from *Feg-an*, (*ge-feg-an*,) to gather, to collect.
Fog,—of common use in the compound—
Pettyfogger,—occurs in Milton. *Pettifogger* probably means, a *collector* of *petty* suits; a paltry encourager of litigation: and it is in this evil application that *fog* is itself used by Milton.
A *gathering* or *collection*, (sc.) of vapour or steam; a mist; a thick or dense atmosphere; *Foggy*, (met.) Thick, cloudy, dull.

Also the fift of July there fell a hidious *fogge* and mist, that continued till the nineteenth of the same: so that one shippe could not see another.
Hackluyt. Voyages, vol. iii. p. 41.

Whose vale did daze mine eies,
and darckned so my sight
With error's *foggie* mist at first,
that reason gaue no light.
Turbervile. The Penitent Louer vtterly renouncing Loue, &c.

As for the *fogging* proctorage of money, with such an eye as strook Gehazi with leprosy, and Simon Magus with a curse; so does she [Excommunication] look, and so threaten her fiery whip against that banking den of thieves that dare thus baffle, and buy and sell the awful and majestick wrinkles of her brow.—*Milton. Reformation in Eng.* b. ii.

It must be such a dawn and shade
As that day cast, wherein was made
The sun, before man's damning fall
Threw a *fogg'd* guilt upon this all.—*Feltham. Lusoria.*

They [ministers of the Gospel] ought to endeavour to have their souls purified from the affections of sin, that the light of divine truth may shine clear in them, and not be *fogged* and misled with filthy vapours.
Leighton. Commentary on Peter, Ess. i. c. 1.

——— Fool, thou art wand'ring
In dangerous *fogs*, which will corrupt the purity
Of every noble virtue dwelt within thee.
Ford. The Fancies, Chaste & Noble, Act iv. sc. 1.

And Phœbus, flying so most shameful sight,
His blushing face in *foggy* cloud implyes,
And hydes for shame.—*Spenser. Faerie Queene*, b. i. c. 6.

25 Nov. 1696. There happen'd this weeke so thicke a mist and *fog*, that people lost their waye in the streetes, it being so intense that no light of candles or torches yielded any (or but very little) direction. It began about 4 in the afternoone, and was quite gon by 8, without any wunde to disperse it.—*Evelyn. Memoirs*, vol. ii.

Some beams of wit on other souls may fall,
Strike through, and make a lucid interval:
But Shadwell's genuine night admits no ray,
His rising *fogs* prevail upon the day.—*Dryden. Flecknoe.*

Should *foggy* Opdam chance to know
Our sad and dismal story;
The Dutch would scorn so weak a foe,
And quit their fort at Goree.
Dorset. Song written at Sea, (1665.)

May it [Metaphysics] not be compared to the mist, or *fog*, described by Homer, as spread on the tops of the hills?
Horne. Essays and Thoughts.

It ought to be observed, that in order to produce such deceptions from the clearness or *fogginess* of the air it must be uncommonly clear, or uncommonly *foggy*; for we learn from experience, to make allowance for that variety of constitutions of the air which we have been accustomed to observe, and of which we are aware.—*Reid. Enquiry*, c. 6. s. 22.

It is very certain, that as, in air uncommonly pure, we are apt to think visible objects nearer, and less than they really are; so, in air uncommonly *foggy*, we are apt to think them more distant, and greater than the truth.—*Id. Ib.*

FOG. Low Lat. *Fogagium*, gramen quod æstate non depascitur, et quod spoliatis jam pratis hyemali tempore succrescit, (Spelman, and Du Cange.) Skinner suggests the It. *Affogare*, to choke; because *choked* or killed by the cold of winter. It is probably a consequential usage of Foo, *ante*.

Grass which has not been depastured or fed off in the summer. And see *Brocket*, *Moore*, and *Nares*.

The thick and well-grown *fog* doth mat my smoother slades,
Drayton. Poly-Olbion, s. 13.

FOH. The nauseating interjection (as it is called) *foh!* or *faugh*, is the past part. of *Fian*, to hate, (Tooke.)

Foh! One may smel in such, a will most ranke,
Foule disproportions, thoughts unnatural.
Shakespeare. Othello, Act v. sc. 1.

FOIBLE, *n.* } "Fr. *Foible*; *feeble*, weak,
FOIBLE, *adj.* } strengthlesse, faint, forceless," (Cotgrave.)

A *foible*; Fr. *Foiblesse*, a *feebleness*, a weakness, an infirmity. And see the quotation from Lord Herbert.

Then fencing-masters when they present a *foyle* or fleuret to their scholars, tell him that it hath two parts; one of which he calleth the fort or strong, and the other the *foyble* or weak.—*Lord Herbert. Life*, p. 46.

Presumption and self applause are the *foibles* of mankind.
Waterland. Works, vol. v. p. 85.

I confess my *foible* with regard to flattery. I am as fond of it as Voltaire can possibly be; but with this difference, that I love it only from a masterly hand.
Chesterfield, b. i. Let. 11.

FOIL. } Lat. *Folium*; Fr. *Feuille*.
FOLIER. } "A leaf (of a herb or tree;) also, a sheet or leaf of paper; also, the *foyl* of precious stones or looking-glasses; and hence, a grace, beauty, or glosse given unto," (Cotgrave.) It is in English applied, consequentially, to—

That which, by comparison or contrast, sets off or shows more conspicuously the superiority of some thing else.

Folier is the name given to the *foil* used by goldsmiths.

Fructified oliue of *foiles* faire and thicke,
And redolent cedre most dere worthy digned.
Chaucer. A Balade of our Ladie.

Which then appears more orient and more bright,
Having a *foil* whereon to show its light.
Drayton. Mary, to the Duke of Suffolk.

The bird, thus getting that for which she strove,
Brought it to her, to whom the Queene of Love
Serv'd as a *foyle*, and Cupid could no other,
But fly to her, mistaken for his mother.
Browne. Pastorals, b. ii. s. 3.

Gau. The sullen passage of thy weary steppes
Esteeme a *soyle* [*foyle*] wherein thou art to set
The precious jewel of thy home returne.
Shakespeare. Rich. II. Act i. sc. 3.

The mast holm may be cut into fine thine *foile* or leaves like plates, and those also are of a daintie or pleasant colour.
Holland. Plinie, b. xvi. c. 43.

Thou damn'd Antipodes to common sense,
Thou *foil* to Flecknoe, pr'ythee tell from whence
Does all this mighty stock of dullness spring?
Dorset. To Mr. Edward Howard.

Concerning the preparing these *foliers*, it is to be observed how and out of what substance they are prepared
History of the Royal Society, vol. ii. p. 489.

Had he known the full extent of Milton's excellence, Dennis thought he would not have ventured on this undertaking, [the State of Innocence,] unless he designed to be a *foil* to him "but they (he adds) who knew Mr Dryden, know very well that he was not of a temper to design to be a *foil* to any one."—*Masons. Life of Dryden.*

FOIL, *v.* } The Fr. *Affoler*, Cotgrave says, is
FOIL, *n.* } "to *foyl*, wound, bruise, or hurt sore with blows; also, to spoyl, ruine, undo; also, to besot, gull, befool." *Fouler*, he also explains, "to hurt or obtuse by treading on; to press, oppress, *foyl*, overcharge extreamly." For FOULER, see FULL.

To disable, to baffle, to render ineffectual; to defeat, to cause to fail.

A *foil*, (in *Fencing*,) that which *foils*, or with which any one *foils*, (sc.) his adversary.

Or a *foil*, Espée rabatue, a sword with the edge rebated; may be a corruption of *foible*, feeble, enfeebled, (sc.) a sword enfeebled, weakened, blunted, to render the exercise of fencing harmless: the pliant or weaker part of the plate towards the point is also called the *foible*.

A frollicke fauour *foyld* with fowle disgrace.
Gascoigne. David's Salutacion to Bernabe.

Into which, having thus made reentrie he could not yeeld againe to withdraw, though he sawe no encouragement to proceed, lest his credite, *foyled* in his first attempt, in a second should vtterly be disgraced.
Hackluyt. Voyages, vol. iii. p. 160.

If they lacke actiuitie, euery creature be he neuer so base of birthe, shall *foyle* and ouerthrowe them, like domme beastes, and beastly dastardes.—*Hall. Edw. IV.* an. 23.

But taking the *foyle*, he fled into Fraunce.
Bale. Pageant of Popes, fol. 62.

For monye maks, and mars (say they)
and coyne it keepes the coyle,
It binds the beare, it rules the roste,
it putts all things to *foyle*.—*Drant. Horace*, Sat. 1.

With noyse whereof when as the caytive carle
Should issue forth, in hope to find some spoyle,
They in await would closely him ensnarle,
Ere to his den he backward would recoyle;
And so would hope him easily to *foyle*.
Spenser. Faerie Queene, b. v. c. 9.

Loe, this is all for which the great contend,
Who, (whilst they pride themselves and others spoiles)
With their dominions doe their cares augment:
And O vaine man who toylst to double toyles,
Though still the victory the victor *foyles*.
Stirling. Chorus the Fifth in the Alexandrian Tragedy.

Their verie threats and menaces scared them, as who alreadie had seene by experience, by the *foile* they had at the Gaules hands, how unsure a citie they inhabited and not impregnable.—*Holland. Livie*, p. 345.

Suffer therefore thyselfe here to be frighted from this thy intended mischiefe, before thou have the *foile* there, and misse of thy purpose.—*Holland. Livie*, p. 478.

Ham. He that playes the king shall be welcome; his maiestie shall have tribute of mee; the aduenturous knight shall use his *foyle* and target.—*Shakes. Hamlet*, Act ii. sc. 2.

——— So acted too
The generous Cæsar, when the Roman knew
A coward king had treacherously slain,
Whom scarce he *foil'd* on the Pharsalian plain.
Stepney. On the late Horrid Conspiracy.

And three indirect insinuations will go as far in law towards the giving a downright lie, as three *foils* will go towards a fall in wrestling.
Dryden. The Duchess of York's Paper Defended.

And *foil'd* each rival with contending grace,
Strain'd in the grasp, or distance'd in the race.
Brookes. Jerusalem Delivered, b. ii.

I have endeavoured to find out, if possible, the amount of the whole of those demands, in order to see how much, supposing the country in a condition to furnish the fund, may remain to satisfy the publick debt, and the necessary establishments. But I have been *foiled* in my attempts
Burke. On the Nabob of Arcot's Debts

FOINE, *v.* } "To *Foine*, v. Fr., to make a
FOINE, *n.* } pass in fencing; to push," (Tyrwhitt.) Skinner and Ruddiman; from Fr. *Poindre*, pungere, to prick or point. The former suggests also the A. S. *Fandian*, tentare, to try.

To point, to push or thrust, to aim at.

And after that, with sharpe speres strong
They *foynden* eche at other wonder long
Chaucer. The Knyghtes Tale, v. 1654.

He *foyneth* on his foo with a tronchoun,
And he him hurtleth with his hors adoun.—*Id. Ib.* v. 2617

Men might see speares shiuer asunder
That to beholde, it was a very wonder.
How they *foyne*, with daggers and with swerds
Through the viseres, aiming at berds
Lidgate. The Story of Thebes, pt. iii.

Than they assembled togyder in al partes, and began to *foyne* with speares and stryke with axes and swerdes.
Berners. Froissart. Cronycle, vol. ii. c. 317.

And so there eche came to other with hande strokes, *foyninge* with their speares eche at other a great space.
Id. Ib. vol. ii. c. 24

They fret and *foyne*, are crowded on
By those that hindmost be,
And with their weapons spoyle themselues,
And fellowes two or three.
Warner. Albion's England, b. ii. c. 7.

Edg. Chill picke your teeth, zir: come, no matter vor your *foynes*.—*Shakespeare. Lear*, Act iv. sc. 6.

Then both, no moment lost, at once advance
Against each other, arm'd with sword and lance
They lash, they *foin*, they pass, they strive to bore
Their corslets, and the thinnest parts explore.
Dryden. Palamon & Arcite.

FOISON. Fr. *Foison*, which Martinius derives from Dut. *Fusen*, to stuff, to fill; and Menage, with more probability, from the Lat. *Fusio*, a pouring forth. Consequentially, as the—

"Fr. *Foison*,—store, plenty, abundance, greatfulness, enough."

Foison plenty, i. e. plenty to the utmost *abundance*; Steevens;—more literally, *profusion*.

His fader left him inouh, penyes grete *foysonne*.
R. Brunne, p. 543.

So he may finden Goddes *foison* there,
Of the remenant needeth not to enquire.
Chaucer. The Milleres Prologue, v. 3165.

God sent his *foyson* at hire grete nede.
Id. The Man of Lawes Tale, v. 4924.

For the store and *foison* of fruite is that which openeth the trade and commerce of buying and selling.
Holland. Plutarch, p. 708.

Earth's increase, and *foyson* plentie
Barnes and garners, never empty.
Shakespeare. Tempest, Act iv. sc. 1.

FOIST. Dut. *Fuste*; Fr. *Fuste*; It. and Sp. *Fusta*; Low Lat. *Fusta*; which Du Cange thinks a *fuste* seu ligno dicta. Junius suspects that the name was bestowed upon this kind of vessel from its incredible swiftness; from A. S. *Fus*, prompt, ready.

Cotgrave says, "*Fuste*, a *foist*; a light galley that hath about 16 or 18 oares on a side, and two rowers to an oare."

About this time, the warres yet conteynewynge betwene England and Fraunce, Prior Jhon (of whom you haue harde before in the iii. yere) great capitayne of the French nauy, with his galeys and *foystes* charged with great basylyskes and other greate artilery came on the border of Sussex.
Hall. Hen. VIII. an. 5.

And having given order before hand to certain masters of gallies for to split the *foist* wherein she was embarqued, as if by chaunce they were run full upon her.
Holland. Suetonius, p. 196.

220 gallies, with five course of oares on a side, and twenty *foists* were set aflote.—*Id. Livius*, p. 402.

While the captains of the Grecians were reasoning in this sort, Aristides seeing Psyttalea (a little Island before Salamina within the Straight) full of men of war of their enemies' imbarqued immediately the valiantest and lustiest souldiers he had of all his countreymen into the least *foysts* or pinnaces, he had among all his galleys.
North. Plutarch, p. 277.

FOIST, *v.*
FOIST, *n.*
FO'ISTER.
FO'ISTING, *n.*

Junius says, *Foist in*, subdere, supponere, suffarcinare; and Skinner, per furtum obtrudere, from the Fr. *Fausser*, q.d. *falsificare*, to falsify.

Foist, the noun, is applied in our old writers to a cheat, a cheating rogue, a cutpurse; also, to cheating, roguish tricks.

To intrude or put in *fallaciously*; to introduce surreptitiously, clandestinely, fraudulently.

Our dates are brief, and therefore we admire
What thou dost *foist* upon us that is old,
And rather make them born to our deare,
Than think that we before have heard them told.
Shakespeare, s. 123.

Face. There is not such a *foist*, in all the town.
B. Jonson. The Alchymist, Act iv. sc. 4.

Volt. ——— Come,
Put not your *foists* upon me, I shall scent 'em.
Id. The Fox, Act iii. sc. 9.

Omnes. Foist! what's that.
Moll. A diver with two fingers, a pick-pocket; all his train study the figging law, that's to say, cutting of purses and *foisting*.— *Middleton. The Roaring Girl*, Act i. sc. 1.

These able are at neede to stande and keepe stake,
When facing *foisters* fit for Tiburne fraies
Are food sick faint; or, hart sicke run their waies.
Mirrour for Magistrates, p. 483.

Thy formal nods, important sneers,
Thy whisperings *foisted* in all eare.
Swift. A Dialogue between Mad Mullinix & Timothy.

Whether I am right or no, he is most certainly wrong in taking the liberty he has, of *foisting* in words, and altering the turn in expression, to help out his construction.
Waterland. Works, vol. iv. p. 87.

How also, without this, when a Scripture has been corrupted, partly by filching some words out of it, and partly by a supposititious *foisting* of some in, shall the whole be rescued from the imposture passed upon it, and so restored true and genuine to itself.—*South*, vol. iv. Ser. 1.

FO'ISTY.
FO'ISTINESS.

I. e. *Fusty*, (qv.)

She passed not vpon daintie fare, nor costly raiment, neither couide away with Romish frēchhodes (otherwise called mytres) nor with *foistie* farthingales, coarded ouer the alter.
Bp. Gardner. Of True Obedience, fol. 63.

Look well to thy horses in stable thou must,
That hay be not *foisty*, nor chaff full of dust.
Tusser. December's Husbandry.

Such wheat as ye keep, for the baker to buy,
Unthreshed till March, in the sheaf let it be;
Lest *foistiness* take it, if sooner ye thresh it,
Although by oft turning ye seem to refresh it.
Id. November's Husbandry.

FOLD, *v.*
FOLD, *n.*
FO'LDING, *n.*

Goth. *Faldan*; A. S. *Fealdan*; Dut. *Vouden*, *vowen*; Ger. *Fallen*; Sw. *Falla*, plicare, complicare, involvere; A. S. *Falad*; Low Lat. *Falda*; stabulum, septum, ovile, bovile, (sc.) illud (says Skinner) quo erraticum pecus *involvitur*, id est, conditur; an enclosure for sheep or oxen, i. e. that in which rambling cattle are *enfolded*, i. e. shut up.

The noun is applied to that which *folds* or encloses, and to that which is *folded* or enclosed. To *fold*,—

To enclose or shut up; to close, or lay close, over; to form an enclosure, (sc.) by wrapping up, doubling over; as, to fold a letter; to complicate, to involve.

The fyngeres that *folde* sholden, and the fust [fist] make.
Piers Ploughman, p. 329.

And Saint Frauncies hymselfe shal *folden* the in his cope,
And present the to the Trinite, and pray for thy synnes
Piers Ploughman. Crede.

Treuly treuli I sey to you, he that cometh not in by the dore into the *foolde* of schepe, but stieth by another weye, is a nyght theef and a day theef.—*Wiclif. Jon*, c. 10.

Verely verely I say vnto you · he that entreth not in by the dore into the shepe *folde*, but clymeth vp some other way: the same is a thefe & a robber.—*Bible*, 1551.

But dwelt at home, and kept wel his *fold*.
Chaucer. The Prologue, v. 514.

[They were] apparelled in cloth of gold and purple tynsell sattyn set with cutte wark of sylver plyghted goord fret and *folded* eche clothe vpon other.—*Hall. Hen. VIII.* an. 19.

For you come into the *fold* of Christ without him, you bring not his voice, but you come with your owne voyce, with your owne statutes, with your owne word.
Barnes. Workes, p. 247.

The first place was this, a three *fold* cable is hard to break,—by this three *fold* cable, hee vnderstode, the reuerent father in God my Lord Cardinall.—*Id. Ib.* p. 287.

Sometime therout a blustering cloude doth breke, and vp to skies
All smokin black as pitche, with flakes of fiers among it flies,
And flames in *foldings* round.—*Phaer. Virgill. Æn.* b. iii.

And, if I marked well the starres revolution,
It shall continue till the worldes dissolution;
To teach the ruder shepheard how to feed his sheepe,
And from the falser's fraude his *folded* flock to keep.
Spenser. Shepherd's Calendar. December.

My watchfulness and care gives day scarce leave to break
But to the fields I haste my *folded* flock to see,
Where when I find, nor wolf nor fox hath injured me,
I to my bottle straight.
Drayton. The Muses' Elysium, Nymphal 6.

——— That remedy
Must be a winding sheet, a *fold* of lead,
And some untrod on corner of the earth.
Ford. The Broken Heart, Act iii. sc. 3.

Yea, but if I apply me to those straines,
Who should drive forth my flockes unto the plaines,
Which whilst the Muses rest, and leisure crave,
Must watering, *folding*, and attendance have.
Browne. Eclogues. Thirsis & Alexis.

Near his paternal stream he sadly stands
With downcast eyes, wet cheeks, and *folded* hands:
Upbraiding heaven from whence his lineage came;
And cruel calls the Gods, and cruel thee by name.
Dryden. Virgil. Georgics, b. iv.

Th' expanded waters gather on the plain,
They float the fields, and overtop the grain:
Then rushing onwards, with a sweepy sway,
Bear flocks, and *folds*, and labouring hinds away.
Id. Ovid. Metam. The Giants' War.

Here, methinks, our author seems to have sufficiently understood the *folds* and doubles of Sylla's disposition; for his character is full of variety and inconsistencies.
Id. The Life of Plutarch.

As the stout oak when round his trunk the vine
Does in soft wreaths and amorous *foldings* twine
Easy and slight appears: the winds from far
Summon their noisy forces to the war.
Earl of Halifax. On the Death of Charles II.

The habit of a man or of a woman, which appeared to us in one uniform colour, variously *folded* and shaded would present to his eye [to a man newly made to see] neither *fold* nor shade, but variety of colour.—*Reid. Enquiry*, c. vi. s. 3.

So shoots a meteor's transitory gleam
Through nitrous *folds* of black nocturnal clouds,
Then dissipates for ever. *Glover. Leonidas*, b. vi.

At morn she came those willing flocks to lead
Where lilies rear them in the watry mead;
From early dawn the live-long hours she told,
Till late at silent eve she penn'd the *fold*.—*Collins*, Ecl 3.

That darkness of character, where we can see no heart; those *foldings* of art, through which no native affection is allowed to penetrate, present an object unamiable in every season of life, but particularly odious in youth.
Blair, vol. I. Ser. 11.

Remember the Linen board, where the paltry dividend of a little flax seed was become the seed of jobs, which indeed produced one *hundred fold*
Chesterfield. Miscel. vol. iv pt. ii. Let. 14.

FOLIA'CEOUS.
FO'LIAGE, *v*
FO'LIAGE, *n.*
FO'LIATE.
FO'LIATED.
FOLIA'TION.
FO'LIATURE.

Lat. *Foliaceus*, from *folium*, a leaf; Gr. φυλλον, and φυλλ-αν from φυ-ειν, nasci, as Lennep, or *fundere*, as Scheidius thinks.

Leafy; having, bearing, or consisting of, leaves or thin plates, like leaves.

Now and then an eagle or griffon is found to nestle among the *foliage*, of which it has a series of two rows, and under the ovola the Ionic neck-lace.—*Evelyn. On Architecture.*

And therefore gold *foliate*, or any metal *foliate*, cleaveth
Bacon. Naturall Historie, s. 293.

Now this attraction have we tried in straws and paleous bodies, in needles of iron equilibrated, powders of wood and iron, in gold and silver *foliate*.
Brown. Vulgar Errours, b. ii. c. 4.

Thus are also disposed the triangular *foliations*, in the conicall fruit of the firre tree, orderly shadowing and protecting the winged seeds below them.
Id. Cyrus' Garden, c. 3. p. 48.

Here laurel boughs, which ancient heroes wore,
Wreath round the pillars which the poets rear,
And slope their points to make a *foliage* there.
Parnell. Essay on Different Styles of Poetry.

The flame of spirit of wine is so hot, that I have in lamp furnaces employed spirit of wine instead of oil, and with the same flame I have not only lighted paper, but candles, and even melted *foliated* gold.—*Boyle. Works*, vol. i. p. 330.

They wreathed together the *foliature* of the fig tree.
Shuckford. On the Creation, p. 203.

They are painted and often strewed with pieces of the *foliaceous* mica, which makes them glitter, and serves to augment their enormous deformity
Cook. Third Voyage, b iv. c. 2.

Behold the chair, whose fractur'd seat infirm
An aged cushion hides I replete with dust
The *foliag'd* velvet; pleasing to the eye,
Of great Eliza's reign, but now the snare
Of weary guest that on the specious bed
Sits down confiding. *Shenstone. Economy*, pt. iii.

Deep in the dark recesses of the wood
A cave obscur'd with gloomy laurels stood.
Ivy, within, the verdant roof o'erspread
With pendant *foliage*, a luxuriant shade.
Cambridge. The Scribleriad, b. iii

Nor will that sov'reign arbitress admit
Where'er her nod decrees a mass of shade,
Plants of unequal size, discordant kind,
Or rul'd by *foliation's* different laws;
But for that needful purpose those prefers
Whose hews are friendly, whose coeval leaves
The earliest open, and the latest fade
Mason. The English Garden

FO'LIO. It. *Foglio*; Sp. *Hoja*; Fr. *Feuille*; Lat. *Folium*, a leaf or sheet of paper; and a book in *folio*, "the whole leafe or sheet without folding or cutting into *quarto* or *octavo*," (Minshew.) So applied, because anciently it was the custom to write upon the *leaves* of trees, (Vossius.)

Monsieur Thevenot hath sent you a second tome of his curious voyages in *folio*, fairly bound, wherein are contained, as far as my cursory perusal could inform me, several things not unpleasing and instructive, both for navigation, policy, and natural philosophy.—*Boyle. Works*, vol. vi. p. 187.

I have been at the paine to read over two large *folios* of Trevisas: one, his version of Higden's *Polychronicon*; and the other, his translation of Bartholomew Glanvil's Book *de Proprietatibus Rerum*.—*Waterland. Let. to Rev. Mr. Lewis.*

In short, he knew what Paulus Jovius,
Salmacius, Grævius, and Gronovius,
Have said in fifty *folio* volumes
Printed by Elzevir in columns.
Cawthorn. The Birth and Education of Genius.

FO'LIOT. The It. *Folletto*, Florio calls, "a little *fool*; also, a spirit, a hag, a hobgoblin, a Robin—good fellowe."

Terrestriall devils, are those Lares, Genii, Faunes, Satyrs, Wood-nymphs, *Foliots*, Fairies, Robin Good-fellowes, Trulli, &c., which as they are most conversant with men, so they doe them most harme.—*Burton. Anat. of Melancholy*, p. 47.

Another sorte of these there are, which frequent forlorne houses, which the Italians call *Foliots*, most part innoxious.
Id. Ib. p. 48.

FOLK.
FOLK-LAND.
FOLK-MOTE.
FOLK-MO'TERS.

Lat. *Vulg-us*; Dut. *Volck*; Ger. *Volk*; A. S. *Folk*; the origin of this word, says Junius, is to be sought in A. S. *Fylgan*, *folgian*, to follow, (qv.) to accompany.

A company, an assembly (of people,) a people or nation; a number of men or women, of people

See the quotations from Spenser and Blackstone.

The kyng gared his *folk*, on haste alle that he mygte.
R. Brunne, p. 58.

Brytons were the firste *folc* that to Engelond come.
R. Gloucester, p. 3.

Ac geve hem forth to poure *folk* that for my love hit asketh
Piers Ploughman, p. 210.

Folk schal ryse togidre agen *folk*, and rewme agens rewme, and pestilences and hungris, and the erthe movyngis schuen be bi placis; and alle these ben begynnyngis of sorowis.
Wiclif. Matt. c. 24.

Infinite ben the sorwes and the teres
Of olde *folk*, and *folk* of tendre yeres
In all the toun for deth of this Theban:
For him there wepeth bothe child and man
Chaucer. The Knightes Tale.

But as a birde, whiche woll alight,
And seeth the meate, and not the nette,
Whiche in deceite of hem is sette,
These younge *folke* no perill sie
But all was likynge in hir eie —*Gower. Con. A.* b. iii.

Sir Thomas More saveth, these dregges hath he dronkē of Wyclif, Ecolampadius, Tyndall, and Zwynglius, and so hath he al that he argueth here besyde, which thi. what maner *folke* they be, is metely well perceiued and knowen, and God hath in parte wyth hys open vengeaunce declared.
A Boke made by John Fryth, fol. 17.

After theyse reasons and other by them made, the kynge cōmaundyd that, vpon the mornynge followynge, a *folkmoot* should be called at Pawlys crosse.—*Fabyan*, vol. ii. an. 1257.

Those hills whereof you speak were (as you may gather by reading) appointed for 2 speeial cases, and built by 2 several nations. The one is that which you call *Folk motes*, which were built by the Saxons, as the word bewraieth, for it signifieth in Saxon, a *meeting of folk*.
Spenser. A View of the State of Ireland.

Keep your problems of ten groats, these matters are not for pragmatics, and *folk-mooters* to babble in.
Milton. Colasterion.

Yet merry *folks*, who want by chance
A pair to make a country dance,
Call the old house-keeper and get her
To fill a place for want of better —*Swift. Stella's Birth Day.*

Necessity and a little common sense produced all the common arts, which the plain *folks*, who practised them, were not idle enough to record.
Walpole. Anecdotes of Painting, vol. i. c. 5.

The other species were called *folk-land*, which was held by no assurance in writing, but distributed among the common *folk* or people at the pleasure of the lord, and resumed at his discretion, being indeed land held in villenage, which we shall presently describe more at large.
Blackstone. Commentaries, b. ii. c. 6.

These held a court every fortnight, which they called the *folk-mote*, or leet, and there became reciprocally bound for each other, and to the publick for their own peaceable behaviour, and that of their families and dependants.
Burke. An Abridgement of English History, b. ii. c. 7.

FO'LLICLE. Lat. *Folliculus*, diminutive of *follis*, a bag.

A small bag; a pod.

These cods or *follicles* are found in both sexes, though somewhat more protuberant in the male than the female.
Brown. Vulgar Errours, b. iii. c. 4.

And therefore although there be no eminent and circular *follicle*, no round bag or vessicle which long containeth this humour: yet is there a manifest receptacle and passage of choler from the liver into the guts.—*Id. Ib.* b. iii. c. 2.

FO'LLOW, *v.* } Dut. *Volgen*; Ger. *Folgen*;
FO'LLOWER. } Sw. *Foelja*; A. S. *Folg-ian*, *fylg-ian*, sequi, to go or come after. See FOLK.

To go or come after (others); to accompany or attend upon,—in the *suit* of; to pursue; to go after another, as our guide or master; to be guided by, to obey; to go or come after in the course of events, in time; and thus, to succeed, to ensue; to come from or after, as a *consequence*; to result.

In the yere *folowend*, at the somer's tide,
Roberd com to this land, at Douer gan vp ride.
R. Brunne, p. 87.

What man that me louyeth, and my wylle *folweth*,
Shal have grace to good ynow, and a good end.
Piers Ploughman, p. 25.

And fulliche *folweth* the feith and feyneth non other.
Id. Crede.

Ich have yben hus *folwer*, al thes fourty wynter
And served Treuthe sothlythe. *Id. Vision*, p. 120.

And whanne the pople hadde herde they *folewеden* on her feet fro citees.—*Wiclif. Matthew*, c. 24.

And when the people had hearde thereof, they *folowed* hym a fote out of their cities.—*Bible*, 1551. *Ib.*

Be ghe my *folewеris* as I am of Crist.—*Wiclif.* 1 *Cor.* c. 11.

Therto she coude skip and make a game
As any kid or calf *folowing* his dame.
Chaucer. The Millеres Tale, v. 3260.

She loves not him that plaineth, but that pleaseth.
When much thou lovest, most disdaine comes on thee,
And when thou thinkst to hold her, she flies from thee;
She *follow'd*, flies; she fled from, *followes* post;
And loveth best where she is hated most.
Browne. Britannia's Pastorals, b. i. s. 1.

And who is he that will harm you, if ye be *followers* of that which is good?—*Bible*, 1 *Pet.* iii. 13.

Then as for those who were his *followers*,
(Being all choice men for virtues, or deserts,)
He so with grace and benefits prefers,
That he becomes the monarch of their hearts.
Daniel. History of the Civil Wars, b. v.

Learning and Rome alike in empire grew,
And Arts still *follow'd* where her eagles flew.
Pope. The Rape of the Lock.

No Indian Prince has to his palace
More *followers* than a thief to the gallows.
Hudibras, pt. ii. c. 1.

I am sensible that common sense has lately met with very great discouragement in the noble science of politics; our chief professors having thought themselves much above those obvious rules that had been *followed* by our ancestors, and that lay open to vulgar understandings.
Chesterfield. Common Sense, No. 4.

What the Epistles of the Apostles declare of the suffering state of Christianity, the writings which remain of their companions and immediate *followers*, expressly confirm.
Paley. Evidences of Christianity, pt. i. c. 4.

FO'LLY. } Fr. *Folie*, *folier*; It. *Follia*; the Mid. Lat. *Follere*, Vossius says, is from *Follis*, ut *follere* sit turgere instar *follis* aere pleni; to swell like bellows filled with wind; and from *Follere*, is *follescere*, stultescere, vanum esse instar *follis* aere turgentis. And hence, he adds, the Fr. *Fol*; unless rather from the Gr. Φαυλος, malus, vitiosus. Skinner prefers the Ger. *Faul*; that is, the A. S. *Ful*; Eng. *Foul*. See also Menage, Caseneuve, (*Fol*, and *Fou*,) and Hickes, (*Gram. Fr. Theo.* p. 94.)

FO'LLIER.
FOOL, *v.*
FOOL, *n.*
FOO'LERY.
FOO'LIFY.
FOO'LING, *n.*
FOO'LISH.
FOO'LISHLY.
FOO'LISHNESS.

G. Douglas (as well as Chaucer) uses *folly* as an adjective, "The *foly* trojane hat; the *foly* hat; zour *folly* hattis:" and Wiclif and Chaucer, "*folily*," adv. Warner.—*Follial*. *Foliful*, *full of folly*, occurs in the *Complaint of Scotland*, (see Jamieson.) A *fool* is—

A vain or empty man, an empty-headed man; having no judgment, sound sense or understanding; one who follows silly councils or conduct; ill-advised or evil ways; who acts without discernment or discretion, consideration or forethought.

"Fools (says Gifford) as every one knows, are gooseberries boiled and beaten up with cream."

Fool — prefixed, — see HYPHEN, and also the quotation below from Beattie.

Merlyn was sory ynow for the kynge's *folye*.
R. Gloucester, p. 158.

No wonder, he sayd, thaw Bretoyne al day go to gronde,
Wan heo, that ther inne beth suche *foles* beth yfonde.
Id. p. 147.

Icham, he seyde, mest *fol*. thernore, as *foles* wolle,
My *fole* red, gyf ge wolle yhure, verst seowe ichylle.
Id. p. 305.

Fol-hardy he ye ynou, ac al wythoute rede.—*Id.* p. 457.

Foure and twenty gere was he kyng, and thorgh no *folie*
Neuer in his lyue a fote of lond he les.—*R. Brunne*, p. 27.

Patriarkes and prophetes reprovede here science,
And seide here wordes and here wysdomes ne was bote al *folye*. *Piers Ploukmen*, p. 233.

And howe the folke *folyliche*. here fif wittes myspenden.
Id. p. 276.

Trewely quath the frere, a *fole* I the holde.—*Id. Crede.*

Therefore whanne it maie not be aghenseid to these thingis, it behoueth ghou to be ceesid, and to do nothing *foolili*.—*Wiclif. Dedis*, c. 19.

And every man that hereth these my wordis and doith hem not; is lyk to a *fool* that hath bildid his hous on gravel.
Id. Matthew, c. 7.

And whosoeuer heareth of me these sayinges & doth thē not, shal be likened unto a *foolish* man which bylt his hous upō yᵉ sāde.—*Bible*, 1551. *Ib.*

Eschewe thou *follische* questiouns and genologies, and stryues and fightingis of the lawe.—*Wiclif. Tyte*, c. 3.

Foolish questions and genealogies, and brawlynge and stryfe about the lawe, auoyde.—*Bible*, 1551. *Ib.*

Youre conseil as in this case no shulde not (as to speke properly) be called a conseilling but a motion or a meving of *folie*, in which conseil ye han erred in many a sondry wise.
Chaucer. The Tale of Melibeus.

Than bring they to her remembraunce
The *foly* dedes of her enfaunce,
Which causen her to mourne in wo
That youth hath her beguiled so.—*Id. Rom. of the Rose.*

I have my body *falsly* dispended,
Blessed be God that it shal be amended.
Chaucer. The Merchantes Tale, v. 9276.

Him behoves serve himself that has na swain,
Or else he is *fool*, as clerkes sain.
Id. The Reves Tale, v. 4026.

But ones nil thou, for thy coward hert
And for thine ire, and *foolish* wilfulnesse
For wantrust tellen of thy sorows smert
Ne to thine owne helpe, do busineese.—*Id. Troilus*, b. i.

Whether wenest thou (said she) that this world be gouerned *folishly* by happes and fortunes, or els wenest thou that there be in it any gouernment of reason?—*Id. Boecius*, b. ii

Haue I not striuen with ful great strife, in old tyme before the age of my Plato, ayenst the *foole-hardinesse* of folly.
Id. Ib. b. i.

But for as moche as som folk ben unmesurable, men oughten for to avoid and eschue *fool-largesse*, the which men clepen waste, certes, he that is *fool large*, he yeveth not his catel, but he leseth his catel.—*Id. The Persones Tale.*

When that thei [Jews] shulde most perfite
Haue stonde vpon the prophecie,
Tho fallen thei to most *folie*. *Gower. Con. A.* b. v.

Now good fader I you prey,
That for to wisse me the more,
Some good ensample vpon this lore
Ye wouide me tell, of that is writte,
That I the better might witte,
How I *fool haste* shulde eschewe,
And the wisdome of counsuill sewe. *Id Ib.* b. iii.

There was no care for the plough,
As they that were *fool hastife*. *Id. Ib*

I haue sene *foly* amonge the prophetes of Samaria, that they preached for Baal, and dyceaued my people of Israell.
Bible, 1551. *Jerem.* c. 23.

The common sort of men had rather to enuie thinges that be knowen and familiar, than to fauour them, wheras they make muche of straunge thinges fondely and *folishely* esteming a thing therefore to be goodly because it cummeth farre off.—*Udal. Matthew*, c. 13.

Quod cauere possis stultum est admittere. It is a *foolishnesse* to suffer that ill to bee dooen, that a man maye auoyde.
Id. Flowers of Latine Speaking, p. 66.

There is also Ranulfe Erle of Chester, a man without reason, and full of *fole-hardynesse*, redy and prest to all conspiracy, and vnstedfastnesse of maner, and deedys hasty.
Fabyan. Chron. vol. i. c. 232.

Thou knowest well what *fole-hardye* ludgementes the people gyue agaynst the for this thy sentence.
Fisher. On the Seuen Psalms

Ye shal lese the felde this daye by reason of the pride of the Frenchemen, theyr valyantnesse turneth to *folysshhardyness*, for they shall be all slayne or taken, none is likely to scape —*Berners. Froissart. Cronycle*, vol. ii. c. 217.

And surelye I can not be so *folyshe-hardy* as to condemne soch an infinite nombre for our prelates pleasures.
A Boke made by John Fryth, fol. 168.

For when it naught avails, what *folly* then
To strive against the current of the time?
Who will throw down himself, for other men,
That make a ladder by his fall to climb.
Daniel. The Civil Wars, b. i.

Sounds not the pulpett, which we then be-labour,
Better, and holyer, than doth the tabour?
Yet such is unregenerate man's *folly*,
He loves the wicked noyse and hates the holy.
Corbet. To Mr. John Hammon.

All foresaid practices seeme then
Epitomies to it,
Whereto these *follitall* traytors did
Themselues and senses fit.
Warner. Albion's England, b. ix. c. 55.

Fall to your cheese cakes, curdes, and clowted creame,
Your *foules*, your flawnes.
B. Jonson. The Sad Shepherd, Act i. sc. 7.

For every idle knave that showes his teeth,
Wants and would live, can juggle, tumble, fiddle,
Make a dog face, or can abuse his fellow,
Is not a *fool* at first dash: you shall find, sir,
Strange turnings in this trade; to *fool* is nothing
As *fooling* has been.
Beaum. & Fletch. The Mad Lover, Act i. sc. 1.

——— I have had gallants,
Both court and country, would ha' *fool'd* you vp
In a new suit, with the best wits in being,
And kept their speed, as long as their cloathes lasted
Han'some, and neate.
B. Jonson. The Staple of Newes, Act i. sc. 2.

No more, no more of this, I vow,
'Tis time to leave this *fooling* now,
Which few but *fools* call wit.]
There was a time when I begun,
And now 'tis time I should have done,
And meddle no more with it.—*Brome. Songs. Poincac.*

They to the vulgar sort now pipe and sing,
And make them merrie with their *fooleries*;
They cherelie chaunt, and rymes at random fling,
The fruitfull spawne of their rank fantasies.
Spenser. Teares of the Muses.

They being throughly taught how with excessive flatterie to bear him up, *foolified* and gulled the man telling him ever anone, that there was nothing in the world so adverse and difficult, but his powerfull vertue and heavenly fortune together were able (as ever heretofore) to overcome.
Holland. Ammianus, p. 43.

Unhurt, untouch'd, did I complain,
And terrify'd all others with the pain.
But now I feel the mighty evil;
Ah! there's no *fooling* with the Devil!
Cowley. The Dissembler.

—— Wits that presum'd
On wit too much, by striving how to prove
There was no God, with *foolish* grounds of art,
Discover'd first the nearest way to Hell,
And filled the world with dev'lish atheism.
Ford. 'Tis Pity She's a Whore, Act i. sc. 1.

So in the world long time they wondered,
And mickle want and hardness suffered,
That them repented much so *foolishly*
To come so farre to seek for misery.
Spenser. Mother Hubberd's Tale.

Com. O *foolishness* of men! that lend their ears
To those budge doctors of the Stoic fur,
And fetch their precepts from the Cynic tub,
Praising the lean and sallow abstinence.—*Milton. Comus.*

More huge in strength then wise in workes he was,
And reason with *foole-hardize* over-ran;
Sterne melancholy did his courage pas,
And was, for terrour more, all arm'd in shining bras.
Spenser. Faerie Queene, b. ii. c. 2.

At last the nourse in her *fool-hardy* wit
Conceiv'd a bold devise, and thus bespake;
Daughter, I deeme that counsel aye most fit,
That of the time doth dew advauntage take.
Id. Ib. b iii. c. 3.

The simple maid did yield to him anone;
And eft him placed where he close might view
That never any saw, save onely one,
Who, for his hire to so *foole-hardy* dew,
Was of his hounds devour'd in hunters hew.
Id. Ib. Of Mutabilitie, c. 6.

Who when they would not lend their helping hand to any man in engine-worke, nor making of bulwarkes and fortifications, used *foole-hardily* to sallie forth and fight most courageously.—*Holland. Ammianus*, p. 127.

The elder, through practice of his weapons and cunning slight, soone ouercame the *foole-hardinesse* and inconsiderate fierceness of the younger.—*Id. Livius*, p. 684.

Annibal tooke this losse and dammage nothing neere the heart, but rather made full reckning that he had caught (as it were) with a bait and fleshed the audaciousnesse of the *foole-hastie* consull, and of the souldiers especially.
Id. Ib. p. 458.

How wisely does nature things so diff'rent unite!
In such odd compositions our safety is found;
As the blood of a scorpion is a cure for the bite,
So her *folly* makes whole whom her beauty does wound.
Walsh. The Antidote.

And such as come to be thus happily frighted into their wits, are not so easily *fool'd* out of them again.
South, vol. iv. Ser. 6.

But when I consider that she squanders on *fools*
All those treasures of beauty with which she is stor'd,
My fancy it damps, my passion it cools,
And it makes me despise what before I ador'd.
Walsh. The Antidote.

4. Answer not a *fool* according to his *folly*, lest thou also be like unto him.
5. Answer a *fool* according to his *folly*, lest he be wise in his own conceit.—*Bible. Proverbs*, c. 26.

Such *fooling*, if not properly animadverted upon, and seasonably suppressed, may arrive to a greater height, and be attended with very mischievous effects.
Waterland. Works, vol. iv. p. 295.

If any man will be wise in this world, let him become a *fool* that he may be wise; that is, not let him do any thing *foolishly* indeed; but by adhering to that, which weak men falsely esteem *foolish*, let him show himself to be really and truly wise.—*Clark*, vol. ii. Ser. 142.

But the natural man receiveth not the things of the Spirit of God: for they are *foolishness* unto him: neither can he know them, because they are spiritually discerned.
Bible. 1 *Cor.* ii. 14.

Oft would he say, who builds his house on sands,
Pricks his blind horse across the fallow lands,
Or lets his wife abroad with pilgrims roam,
Deserves a *fool's cap*, and long ears at home
Pope. The Wife of Bath.

At church with meek and unaffected grace
His looks adorn'd the venerable place;
Truth from his lips prevail'd with double sway,
And *fools*, who came to scoff, remained to pray.
Goldsmith. The Deserted Village.

All such *fooleries* are quite inconsistent with that manly simplicity of manners, which is so honourable to the rational character.—*Beattie. Moral Science*, pt. i. c. 2. s. 5.

The same *foolish* charge (that the Jews worshipped the effigy of an ass) is also confidently repeated by Plutarch.
Paley. Evidences, pt. iii. c. 4.

It is *foolishly* imagined in France, that to deprive one great man of his dishes of silver and gold, and another of his money, will be of advantage to the poor. No, sir, these are the means by which the poor are maintained.
Fox. Speech, March 28, 1794.

To expose ourselves unnecessarily to evil, is worse than *folly*, and very blamable presumption: it is commonly called *fool-hardiness*, that is, such a degree of hardiness or boldness as none but *fools* are capable of.
Beattie. Moral Science, pt. i. c. 2. s. 5.

The preservation of this faith is of more consequence than the duties on red lead, or white lead, or on broken glass, or atlas ordinary, or demy fine, or blue royal, or bastard, or *foolscap*, which you have given up; or the three-pence on tea which you retained.—*Burke. On American Taxation.*

With diadem hight *fool's-cap*, lo! a fiend,
A little fiend that scoffs incessantly.
There sits in parchment robe array'd, and by
His side is hung a seal and sable scroll.
Byron. Childe Harold's Pilgrimage, c. 1.

FOME/NT, *v.* } Fr. *Fomenter*; It. *Fomentare*; Sp. *Fomentar*. The
FOMENTA'TION. } Lat. *Fomentum*, (q.d. *fovimentum*,) from *fovere*, to warm. See the quotation
FOME'NTER. } from Holland.

To warm, to cherish, to nourish, to foster; to give warmth or heat to, to encourage, to invite.

That [oyntment of precious spike] was not vnpleasaunt to our Lorde: but those superfluous sauors & *fomentes* of the body, which the more it is cherished, the more it riseth & rebelleth against the soul.
Vives. Instruction of a Christian Woman, b. ii. c. 9.

Abide thou still by his bed's side, and lighten his sorrow sometime with comfortable words, sometime with gentle *fomentations*.—*Id. Ib.* b. ii. c. 4.

And all this time it was still whispered euery where, that at least one of the children of Edward the Fourth was liuing. Which bruite was cunningly *fomented* by such as desired innouation.—*Bacon. Hen. VII.* p. 20.

Preoccupation of minde, ever requireth preface of speech; like a *fomentation* to make the ungent enter.
Id. Ess. Of Dispatch.

Fomentations properly be devises for to be applied unto any affected part, either to comfort and to cherish it, or to allay the paine, or else to open the pores to make way for ointments and plastres. If they be liquid things, they are laid too by the meanes of bladders, spunges, or such like; if drie, within bags or quilts.
Holland. Plinie. Explanation of the Words of Art.

The Jews, of all other who were of the sect of the Pharisees, that made conscience of the Law, when they came to be enlightened by the Gospel, became the raisers and *fomenters* of that great opposition to the Gospel, which was the ruine of many professors in those primitive times.
Goodwin. Works, vol. v. p. 224.

They were but so many incendiaries, and *fomentors* of crueltie, quarrells, murthers, and reuenge.
Prynne. Histrio-Mastix, pt. i. Act iii. sc. 2.

These to remove th' expiring embers came,
While those with unctuous fir *foment* the flame.
Pope. Homer. Odyssey, b. xix.

The opinion of some of their neighbours, especially in a shire so guiltie, which was of itself the heat and *fomenter* of the warr, their opinion is not to be considered, for it shews their guilt but not Blackwood's innocence.
State Trials. Lourie or Weir, an. 1683.

Persecution may be carried on by the people, but it is raised and *fomented* by kings and rulers.
Bp. Horne. On the Psalms, Ps. 2.

Experience, slow preceptress, teaching oft
The way to glory by miscarriage foul,
Must prompt him, and admonish how to catch
Th' auspicious moment, when the tempered heat,
Friendly to vital motion, may afford
Soft *fomentation*, and invite the seed.
Cowper. The Task, b. iii.

The general composition was of obscure provincial advocates, of stewards of petty local jurisdictions, country attorneys, notaries, and the whole train of the ministers of municipal litigation, the *fomentors* and conductors of the petty war of village vexation.
Burke. On the French Revolution.

FOND, *v.* }
FOND, *adj.* }
FO'NDLE, *v.* }
FO'NDLING, *n.* } *To fond*, in Chaucer, (says Junius) is "to studie, to endeavour, to attempt;" and *fond*, also in Chaucer, he further says, is "to search and try any man's mind, to dive into his thoughts, and by a privie search to espie (i. e. *to find*) his intention." Of this latter usage he cannot (he declares) conjecture the origin, having never met with any instance of it, except those in Chaucer, (*Man of Lawes Tale*, and *Troilus*.) The two usages or applications are so similar, that it seems scarcely possible to discern a difference.
FO'NDLY. }
FO'NDNESS. }
FO'NNE. }

"To be right mery wol I *fond*," i. e. I will *try*, seek, endeavour to be merry.

"To strengthen hire shal all his frendes *fond*," i. e. all his friends shall *try* to strengthen her. And in the same manner may all the instances from Chaucer, Gower, R. of Gloucester, R. of Brunne, and Piers Ploughman, be explained. The word is from—

The A. S. *Fund-ian*, to try, attempt or endeavour, examine, search or seek after; and, as Somner expresses it, to labour to come to a thing, (i. e. *to find*,) with all endeavour to aspire unto. See FIND.

Fonne or *fond*, the adjective (Junius) is in Chaucer, fatuus, stolidus; and *fonne*, the verb, (written by Lord Berners, *Fond*,) infatuare, desipere, stultescere; but even this appears no more than a consequential application, resulting immediately from Somner's interpretation, "with all endeavour to aspire unto:" (sc.)—

To fix the mind, or heart, or the desires upon, to covet eagerly, to dote upon. "The rich man ful *fond* is iwis," i. e. a dotard is. "Alein, thou is a *fonne*," i. e. a dotard, consequentially, a *fool*; and to *fonne*, to act like a dotard, a fool; to play the fool, to be infatuated, to be foolish; to fool or fool away.

Fond, adjective, præ reliquis placet etymon, (says Skinner,) ab A. S. *Fundian*, anhelare, niti, to pant after, to strive for. *Fond*, the verb, is used so lately as by Dryden. *Fond*, the adjective, is—

Longing for, coveting, loving eagerly, inordinately, excessively; *doating*; and thus, foolish.

To *fond* or *fondle*,—to act towards, to treat *fondly*, doatingly; to caress tenderly, indulgently.

And nathles ich wol *fonden*, to brynge hym of ye sore.
R. Gloucester, p. 58.

Hil *fondede* myd alle gyle to do thys luther dede.
Id. p. 310.

To Scotland now he *fondes*, to redy his viage.
R. Brunne, p. 315.

For eche frend feedeth othr. and *fondeth* how he may quite
Meles and manshupes. *Piers Ploughman*, p. 207.

Zut it [poverty] is moder of mygth. and of mannes helth
And frende in alle *fondynges*. and of foule reveles leche
sanitatis mater. *Id.* p. 270.

So hit fareth quath the frere by ryghtful mannes fallynge
Thawe he thorghe *fondinge* falle. he falleth nat out of charite
So dedliche synne doth he nat. *Id.* p. 168.

But yet to be right mery wol I *fond*.
Chaucer. The Wif of Bathes Prologue, v. 6061.

They sworen, and assented every man
To live with hire and die, and by hire stond:
And everich on, the best wise he can,
To strengthen hire shal all his frendes *fond*.
Id. The Man of Lawes Tale, v. 4767.

And I will *fonde* to espien on my side,
To whom I may be wedded hastily.
Id. The Marchantes Tale, v. 9284

Or els certain she bare him on hond
That this was doen of Malice her to *fond*.
Id. Troilus, b. iii.

When age approcheth on
And lust is laied and all the fire is queint
As freshly then, thou shalt begin to *fonne*
And dote in loue, and all her image peint
In the remembrance, till thou begin to feint.
Id. The Court of Loue.

I'll haile, Alein, by God thou is a *fonne*.
Id. The Reves Tale, v. 4057.

The rich man ful *fond* is iwis
That weneth that he loued is;
If that his hert it vnderstood
It is not he, it is his good. *Chaucer. Rom. of the Rose.*

She *fondeth* in hire birdes forme,
If that she might selfe conforme
To do the plesance of a wife,
As she did in that other life. *Gower. Con. A.* b. iv.

Though I sekenesse haue upon honde
And longe have had, yet wolde I *fonde*
To write, and do my besinesse,
That in some partie, so as I gesse,
The wise man male be adused. *Id. Prologus.*

She sente for thys Syr Othes to ayde her in ye warre yt she made agaynst the Napolitanes, and this Syr Othes a certayne space excused hymselfe, and dyssymuled and *fodel* forth the tyme as he that wyst not what to do.
Berners. Froissart. Cronycle, vol. ii. c 42

Aristotel (that is muche esteined and worthily) fansved a first matter, in all things to be one, in whiche consideration he seemeth to be as extreme in a staye, as the other *fonde* philosophers were in mouynge.
Bp Gardner. Explication of Transubstantiation, fol. 99.

For I haue such a *fonde* fantasy of mine own, yt I had leuer shyuer & shake for cold in ye middes of somer, thā be burned in the middes of winter.—*Sir T. More. Workes*, p.133.

The badges of a *fondlynge*, as
braue napkyns, braceletes, rynges,
He layde away, and went to schoole
to learn more sober thinges.—*Drant. Horace*, b.i. Sat.3.

But all her kinsemenne and frendes dyd wepe, and after the countrey maner, they beat theyr bodyes bewaylyng her, and crying out, and dyd suche other thinges as menne be wont to doe verye *fondly*, in the funerals of ryche menne and great meune.—*Udal. Matthew*, c. 9.

It were *fondnes* to fayne that the soule dyd otherwyse eate then do the Angels in heauen, and theyr meate is onelye the loye and declaracion that they haue of God and of hys glorye.—*A Boke made by John Fryth*, fol. 60.

The. Thou art a *fon*, of thy love to boate;
All that is lent to love will be lost.
Spenser. Shepherd's Calendar. February.

Such questions, youth, are *fond*, for better 'tis
To bless the sun, than reason why it shines;
Yet he thou talkst of is above the sun.
Ford. 'Tis Pity She's a Whore, Act i. sc. 1.

Still on he lov'd, and lov'd, and wish'd, and wish'd,
Ithoon began to speak, yet soon broke off,
And still the *fondling* durst not, 'cause he durst not.
Id. The Ladies' Trial, Act iv. sc. 1.

Have care, I pray, to guide the cock bote well,
Least worse on sea then us on land befell —
Therest th' old man did nought but *fondly* grin,
And saide, his bote the way could wisely tell.
Spenser. Faerie Queene, b. iii. c. 8.

I (as I am) had rather be envied,
All were it of my foe, then *fondly* pitied;
And yet, if neede were, pitied would be,
Rather then other should scorne at me
Id. Shepherd's Calendar. May.

That when amidst the fervour of the feast,
The Tyrian hugs, and *fonds* thee on her breast,
And with sweet kisses in her arms constrains,
Thou may'st infuse thy venom in her veins.
Dryden. Virgil. Æneid, b. i.

In vain their *fond* opinions you deride,
With their lov'd follies they are satisfy'd.
Id. The Art of Poetry, c. 4.

This either flowed from his not having yet arrived at a sure persuasion of the matter, or that he [John Frith] chose in that modest stile to encounter an opinion, [the real presence] of which the world was so *fond*, that to have opposed it in downright words would have given prejudices against all that he could say.—*Burnet. History of Reform.* an. 1534.

He stroak'd her cheek to still her fear,
And talk'd of sins *en cavalier*:
Each time enjoin'd her penance mild,
And *fondled* on her like a child.—*Gay. Work for a Cooper.*

The Goddess long had mark'd the child's distress,
And long had sought his sufferings to redress.
She prays the Gods to take the *fondling's* part
To teach his hands some beneficial art.—*Id. Tricia*, b. ii.

But they abus'd that grace to make allies,
And *fondly* clos'd with former enemies,
For fools are doubly fools endeavouring to be wise.
Dryden. The Hind and the Panther.

And in other places [Phœbus] perfectly tattles like a father, which by the way makes the length of the speech very natural, and concludes with all the *fondness* and concern of a tender parent.
Addison. Notes on the Story of Phaeton.

But what was it that seduced the prodigal Gentile to leave so gracious a father, and to quit the house where his glory dwelt? What but an impatience of restraint, a *fond* desire of independency, and of being wise above all that is written.
Horne. Works, vol. iv. Disc. 25.

—— But Cynis made no revel,
No midnight mask, no flatt'ring, amorous *fondling*
To fan her pride, or melt her guardless heart.
Mickle. The Siege of Marseilles, Act ii. sc. 4.

Where'er I roam, whatever realms to see,
My heart, untravell'd, *fondly* turns to thee:
Still to my brother turns with ceaseless pain,
And drags at each remove a lengthening chain.
Goldsmith. The Traveller.

The profusion of ornaments with which they are loaded are marks of her continual *fondness* for dress, while they entirely exclude all grace, and leave no more room for a painter's genius than if he had been employed to copy an Indian idol, totally composed of hands and necklaces.
Walpole. Anecdotes of Painting, vol. i. c. 7.

FONG, *v.* To take. A. S. *Feng-an*; Ger. *Fang-en*, capere, corripere, comprehendere, to take, to seize, to grasp. To *underfong*, in our old writers, is to *undertake*. See Fang.

—— Piers gan swere
Ich nolde *fonge* a ferthing, for Seynt Thomas shryne.
Piers Ploughman, p. 121.

Oure power lasteth nought so feer, but we soin peny *fongen*.
Id. Crede.

She rideth to the Soudan on a day,
And sayd him, that she wold renoie hire lay
And Cristendom of prestes hondes *fong*,
Repenting hire she Hethen was so long.
Chaucer. The Man of Lawes Tale, v. 4797.

None other reason thei ne *fonge*
But that thei ben of might stronge.—*Gower. Con. A.* b. iii.

But who that woll in his degre
Trauaile so as it belongeth,
It happeth ofte, that he *fongeth*
Worship, and ease bothe two. *Id. Ib.* b. iv.

FONT. } Fr. *Fons*, *font*; It. *Fonte*;
Fo'NTANEL, or } Sp. *Fuente*; Lat. *Fons*. Skin-
Fo'NTINEL. } ner adds, q.d. salutis; Junius, *fons* lustralis. Applied particularly to the baptismal *font*. See Fount.

A fountain or spring.

Fontanel,—"Fr. *Fontanelle*; a running sore; or an issue made for a grief or sore," (Cotgrave); from *fontaine*, a *fountain* or spring.

Cristene will he be, the kyng of *fonte* him left.
R. Brunne, p. 25.

The time is come, a knave child she bere;
Mauricius at the *font-stone* they him call.
Chaucer. The Man of Lawes Tale, v. 5143.

If he say that it is fruteles for lacke of preaching ther vnto ye childe it self: then I deny not but that Tindal saith right wel and reasonable, & I shal speke to the persone of our parish that he shal preache to the childe at the *font* & tel him many good tales in hys eare.
Sir T. More. Workes, p. 382.

When ye said Rollo was cristened, his name was chaunged, & called Robert, after the Erle of Peytowe, which receyued hym at ye *fonte-stone*.—*Fabyan. Cronycle*, vol. i. c. 182.

Wherefore Moylvennil wyll'd his Cluyd herself to show:
Who from her native *font*, as proudly she doth flow,
Her handmaids Manian bath, and Hespin, her to bring
To Ruthin. *Drayton. Poly-Olbion*, s. 10.

Agreeable hereunto it is, that artificial issues made in any part of the body are by physicians called *fontinels*, or little fountains.—*Hammond. Annotations on St. Mark*, v. 29.

Why hath Nature given to women two exuberant *fontinels* which like two Roes that are twins feed among the lillies, and drop milk like dew from Hermon.
Bp. Taylor. Great Exemplar, pt. i. Disc. 1.

He now first opened a *fontinel*, and there sprang out an excellent rivulet from his abyss of wisdom.—*Id. Ib. Ad.* c.7.

The first reflection I have to make is that it is very improper language at least to call upon those who have once been regenerated, in their infancy, who have had their new birth already at the *font*, to be new regenerated; or to bid them expect a new birth.—*Waterland. Works*, vol. vi. p. 363.

A child in my neighbourhood was seized with an inflammation from the shoulder down to the elbow, and from thence an œdematous humour reached to the fingers' ends, the *fontanel* itself gangrened.—*Wiseman. Surgery*, b. i.

—— Who triumphs there?
Bathing for ever in the *font* of bliss,
For ever basking in the Deity!
Lorenzo! who? *Young. The Complaint*, Night 5.

FOOD. See Feed

FOOL. See Folly.

FOOT, *v.* } Dut. *Voet*; Ger. *Fuss*; A.S.
Foot, *n.* } *Fot*; Goth. *Fotus*, which Ju-
Foo'tless, or } nius derives from the Gr. Πους,
Fe'etless. } Lat. *Pes*, (ph?) It may be
Foo'ting, *n.* } from the A. S. *Fettian*, to carry,
Foo'tingly. } (sc.) that which carrieth, which beareth.

Foot,—that which carrieth, beareth or supporteth; upon which we stand or move. Also applied, to the posture suited or prepared for motion, for proceeding; to the position, state or situation; the lower part, the basis, the foundation, the pediment.

To *foot*,—to move, tread or go upon the *foot*; to move with the *foot*, to strike or seize with the *foot*, to have or cause to have a *foot*.

Foot-cloth, is sometimes applied to the horse that wears the cloth or housing.

Foot-hot,—straightway; literally, adds Skinner, with a *hot-foot*, a hasty *foot*. And Tooke,—"*Foot-hot* means, immediately, instantaneously, without giving time for the *foot* to cool; so our Court of *Pie poudre*, *pied poudré*; in which matters are determined before we can wipe the dust off one's *feet*." See in Tooke, i. 487, the examples collected; and *Fute-vate* in Jamieson.

Foot is much used—prefixed.

He hupte hym vp fram the borde, in gret wraththe ynou,
And hente thys Lof by the top, fram the borde hym drou,
An defouled hym vnder hym myd houde & myd *fete*.
R. Gloucester, p 277.

& rigt atte churche dore he vel adoun a kne
To the archebissope's *feet*. *Id.* p. 508.

To bysegy thys castel her *fot-men* hii lete.—*Id.* p 279.

Athelstan did hym bynd both *fote* & hond,
& kast him in tule Temse, whan it was most brym,
To chastise alle other he tok vengeance on him
R. Brunne, p 28.

Another pyne he had, if it may be trod,
With iren nayles sad, it sais, his *fete* was schod
Id. p 108

The *fote-folk* left alon, if thei wild stand or fle,
Help had thei non, of tham ther hede suid be.—*Id.* p 305.

And if thin hond or thi *foot* sclaundrith thee kitte it off and cast away fro thee.—*Wiclif. Matthew*, c. 18.

Wherefore yf thy hand or thy *fote* offende the cut him of and caste hym from the.—*Bible*, 1551. *Ib.*

And sche stode bihynde bisidis hise *feet*: and bigan to moiste hise *feet* with teeris, & wipide with the heeris of hir heed, and kiste hise *feete* and anoyntide with oynement.
Wiclif. Luke, c. 7.

And she stode at his *fete* behynde him wepinge, and began to washe his *fete* with teares, and dyd wype thē with ye heeres of her head, and kissed his *fete* and anoynted them with oyntment.—*Bible*, 1551. *Ib.*

And up he rose, and softely he went
Unto the cradel, and in his hand it hent
And bare it soft unto his beddes *fete*.
Chaucer. The Reves Tale, v. 4211.

A *fote-mantel* about hire hippes large
And on hire *fete* a pair of sporres sharpe.
Id. The Prologue, v. 474.

And Custance han they taken anon *fote-hot*,
And in a ship all stereles (God wot)
They han hire set.—*Id. The Man of Lawes Tale*, v. 4858

But take good hede vnto yourselues, yt ye prouoke them not, for I wyll not geue you of their lande, no not so much as a *fote* breade.—*Bible*, 1551. *Deut.* c. 2.

Stand sure and take good *foting*.
Skelton. The Boke of Colin Clout.

Howbeit our men for as muche as they were able neither to kepe aray, nor to take sure *fooling*, nor to folow theyr standerds, inasmuche as some commyng out of one shyppe and some out of another, they were fayne to cluster themselues vnder that standard that came next to hande, were much troubled.—*Goldinge. Cæsar*, fol. 100.

For who, for number or for grace,
dare mell with me in ryme?
Or who can daunce so *footingly*,
observing tune and time?—*Drant. Horace*, b. i. Sat. 9.

What nobleman, what common man of note,
What ordinary subject hath come in,
Since first you *footed* on our territories,
To only feign a welcome? children laugh at
Your proclamations.—*Ford. Perkin Warbeck*, Act iii. sc. 4.

Nay, I must walk you farther.
Ang. I am tir'd, sir, and ne'er shall *foot* it home.
Beaum. & Fletch. The Elder Brother, Act i. sc. 1.

For there the pride of all her heart will bow,
When you shall *foot* her from you, not she you.
Id. Wit at several Weapons, Act v. sc. 1.

—— Though I love
My limbs as well as any man, if you had now
A humour to kick me lame into an office,
Where I might sit in state and undoe others,
Stood I not bound to kiss the *foot* that did it.
Massinger. The Duke of Milan, Act iv. sc. 1.

He rides, said Turpine, that's not farre afore,
With a wylde man soft *footing* by his syde;
That if ye list to haste a litle more,
Ye may him overtake in timely tyde.
Spenser. Faerie Queene, b. vi. c. 7.

The sacred springs of *horse-foot* Helicon,
So oft bedeawed with our learned layes,
And speaking streams of pure Castalion,
The famous witnesse of our wonted praise,
They trampled have with their fowle *footings* trade,
And like to troubled puddles have they made.
Id. The Teares of the Muses.

So Geffray of Boulion, the glorious generall in those warres, at one draught of his bowe shooting against David's Tower in Hierusalem broched three *feetlesse* birds called Allerions vpon his arrow, and thereupon assumed in a shield Or three Allerions argent on a bend gueles, which the house of Lorrain descending from his race continueth to this day.
Camden. Remains. Armorses.

Be thou musical to me, and I will marry thee to a dancer: one that shall rule on his *foot-cloth*, and maintain thee in thy muff and hood.
Ford. The Lover's Melancholy, Act i. sc. 2.

For, had you laid this brittle ware
On Dun, the old *sure-footed* mare,
Though all the ravens of the hundred,
With croaking had your tongue out thundered,
Sure footed Dun had kept her legs,
And you, good woman sav'd your eggs.
Gay, Fable 37. pt. i.

Upon this *foot* it will be impossible for any church ever to secure the profession of any mysterious doctrine against secret meanings and subtile evasions; but men may subscribe to as many mysteries as they please, and still believe none of them.—*Waterland. Works*, vol. ii. p. 301

All hail, Patroclus! let thy honoured ghost
Hear, and rejoice, on Pluto's dreary coast;
Behold! Achilles' promise is compleat;
The bloody Hector stretch'd before thy *feet*.
Pope. Homer. Iliad, b. xxiii.

As once she watch'd me from a rail,
Poor soul; her *footing* chanc'd to fail,
And down she fell, and broke her hip.
Prior. Down Hall.

One thing, indeed, we do affirm, because we can prove it from Scripture, that whoever preaches and enforces moral duties, without justification and sanctification preceding, may as well declaim upon the advantages of walking, to a man that can neither stir hand nor *foot*.
Horne. An Apology for Certain Clergymen.

The form of the *feet* fixes the character of the animal. They are so many shovels; they determine its action to that of rooting in the ground, and every thing about its body agrees with this destination.
Paley. Natural Theology, c. 15.

But laying another world out of the question, taking things on the *footing* of this life only, still it can be clearly shown, that the crooked wisdom of the world is no better than foolishness.—*Blair*, vol. v. Ser. 17.

FOP.
Fo'PPERY.
Fo'PLING, n.
Fo'PPISH.
Fo'PPISHLY.
Fo'PPISHNESS.

Skinner thinks a Teut. *Fobis* or *Pofisz*, a kind of fungus: he should rather have said from Dut. *Pof*, fungosus, *poffen*, *to puff*, efflare inanes glorias. One *puffed* up with vain-glory; ostentatiousness, (sc.) of his person or dress.

Take from your true subiectes, the Pope's false Christ with his bels and bablinges, with his miters and mastries, with his fannoms and *fopperies*.
Bayle. Preface to English Votaries.

A *fop!* in this brave, licentious age,
To bring his musty morals on the stage?
Rhime us to reason? and our lives redress
In metre, as Druids did the savages?
Tuke. The Adventures of Five Hours, Act v.

But I shall discover to ye, readers, that this his praising of them is as full of nonsense and scholastic *foppery*, as his meaning he himself discovers to be full of close malignity.
Milton. An Apology for Smectymnuus.

—— Boldly I dare, I say,
There has been more by us in some one Play,
Laugh'd into wit and vertue, than hath been
By twenty tedious Lectures drawn from sin
And *foppish* humours.
Randolph. The Muses' Looking-glass, Act i. sc. 2.

—— But this *foppishness*
Is wearisome: I could at our saint Antlins,
Sleeping and all, sit twenty times as long.
Id. Ib. Act ii. sc. 4.

Which is she?
Calam. Why this, *fop-doodle*.
Massinger. The Great Duke of Florence, Act ii. sc. 1.

Farce scribblers make use of the same noble invention [laughter] to entertain citizens, country gentlemen, and Covent garden *fops*.
Dryden. A Parallel of Poetry and Painting.

Give me leave to say, that I should have liked your introduction better, if, instead of pointing your satire entirely against one extreme, you had stated the due and proper medium between *foppery* on one hand and slovenliness on the other.—*Waterland. Works*, vol. x. p. 241.

And, with a curs'd half witted fate
To grow more dully desperate,
The more 'tis made a common prey
And cheated *foppishly* at play,
Is their condition. *Buller. Satire upon Gaming.*

'Tis mean for empty praise of wit to write,
As *foppings* grin to show their teeth are white.
Brown. Essay on Satire, pt. ii.

Content, if, to convert my vacant time,
I can but like some love-sick *fopping* rhyme;
To some kind-hearted mistress make my court,
And, like a modish wit, in sonnet sport.
A. Philips. To a Friend.

In their present state I cannot recommend, [Lord Chesterfield's *Letters*,] being of Dr. Johnson's opinion, that they teach the manners of a *fop*, and the morals of a harlot.
Beattie. Moral Science, pt. iv. c. i. s. 4.

No truth, no sincerity: without which, conversation is but words; and the polish of manners the idlest *foppery*.
Hurd. On Retirement, Dial. 2.

As *foppish* minors court their taylor,
And hate their guardians as their jailor.
Cambridge. The Scribleriad.

FOR.
FORA'SMUCH.
FORSO'MUCH.
FO'RTHY.

"I imagine (says Tooke) the word *For* (whether denominated preposition, conjunction, or adverb) to be a noun, and to have always one and the same single signification, viz. *Cause*, and nothing else. Though Greenwood attributes to it eighteen, and S. Johnson forty-six different meanings; for which Greenwood cites above forty, and Johnson above two hundred instances. But with a little attention to their instances, you will easily perceive, that they usually attribute to the preposition the meaning of some other words in the sentence. Junius (changing *p* into *f*, and by metathesis of the letter *r*) derives *for* from the Gr. Προ. Skinner, from the Lat. *Pro*. But I believe it to be no other than the Gothic substantive, *fairina*,—*Cause*."

Upon the passages (from Chaucer and P. Plouhman) referred to by Mr. Tyrwhitt in his *Glossary*, and quoted below, Tooke observes, that though their construction is awkward and faulty, yet is the meaning of *For* equally conspicuous. The *cause* of putting on the habergeon, of the advice not to open the gate, of sowing the sack, being respectively—that the heart might not be pierced, that the rose might not be stolen, that the wheat might not be shed.

And so in the instances from Ford, B. Jonson, and Massinger, (upon which Mr. Gifford writes, as others had done before him, that *for* means *for fear*, and *prevention*,) the *cause* of having him wormed, of having two or three officers, of putting the platters far enough, being respectively—that he might not run mad, that they might not fail, that they might not reach.

In Robert of Gloucester,—the *cause* of their choosing a fair place and strongly walling it, as a castle, and storing it well, being—that they might abide the assault of the king.

In R. of Brunne,—felony being the *cause* of the outlawry.

In P. Plouhman,—weariness being the *cause* of his falling asleep.

In Wiclif,—the *cause* of the superior value of the widow's cast, being—that others cast *part* of their "plentee," but that she of "her povertee keste *alle* thingis that sche hadde."

Forthy,—A. S. *Forthi*, quamobrem, wherefore (says Somner,) i. e. this *cause*—or this being the *cause*.

A fair place heo cheson hem, & there heo gonne arere
Walles wyde and strong ynow, casteles as hit were,
And a storide hit wel ynow, and here god ther inne bere,
For to a bide the kyng, gef he wolde a sayle hom there.
R. Gloucester, p. 18.

He bigan to schake ys axe, *for* to smyte anon,
Ac knygtes cride, & gede bitwene hem mony on.—*Id.* p. 25.

Tho the emperour herde this, he bigan hym by thenche,
And hys wraththe toward the kyng, *for* drede of the erl quenche.—*Id.* p. 58.

& led his vnto France, spoused *for* to be.
R. Brunne, p. 30

Whilom he serued in his panterie,
& was outlawed *for* a felone. *Id.* p. 33.

Eft God thei bisouht, to saue tham in that cas,
Sauely to hauen he brouht, *for* luf of S. Thomas,
That *for* holy kirke suffred martirdam,
& God *for* tham gan wirke, how a voice cam.—*Id.* p. 148.

Ac on a May morwenyng, on Malverne hulles,
Me by fel for to slepe. *for* weyrynesse of wandryng.
Piers Ploughman, p. 1.

Treuly I seye to you that this pore widow keste more than alle that kesten into the tresorye, *for* alle kesten of that thing that thei hadden plentee of, but this of hir poverte keste all thingis that sche hadde al her lyf lode.
Wiclif. Mark, c. 12.

But at the laste whanne the ellevene disciplis saten at the mete, Jheesus apperide to hem and reprevede the vnbelive of hem and the hardnesse of herte, *for* thei beleviden not to hem that hadden seyen that he was risun fro deith.
Id. Ib. c. 16.

And whanne every temptacioun was ended the fend wente awaye fro him *for* a tyme.—*Id. Luk*, c. 4.

But what wenten ye out *for* to se? a profete? yhe I seye to you and more than a profete.—*Id. Ib.* c. 6.

I seye to you, though he schal not rise and gyue to him, *for* that, that he is his frend, netheles *for* his contynuel axing he schal rise and gyue to him as many as he hath nede to.—*Id. Ib.* c. 11.

For he was late yeome fro his viage,
And wente *for* to don his pilgrimage.
Chaucer. The Prologue, v. 78.

A semely man our hoste was with alle
For to han ben a marshal in an halle. *Id. Ib.* v. 754.

He didde next his white lere
Of cloth of lake fin and clere,
A breche and eke a sherte,
And next his shirt an haketon,
And over that an habergeon,
For percing of his herte.
Id. The Rime of Sire Thopas, v. 13,791.

Therefore *for* stealing of the rose
I rede her nat the yate vnclose.—*Id. The Rom. of the R.*

Wel ofter of the well than of the tonne
She dranke, and *for* she wolde vertue plese,
She knew wel labour, but non idel ese.
Id. The Clerkes Tale, v. 8092

What! trowen ye, that whiles I may preche
And winnen gold and silver *for* I teche,
That I wol live in poverte wilfully!
Id. The Pardoneres Tale, v. 12,373.

Forasmuch as the knowingis of these things, is a maner pocion or medicine to thee, al be it so, that I haue litle time to done it, yet neuerthelesse I would enforcen me to shewen somewhat of it. *Id. Boecius*, b. iv.

And *forthy* I you put in this degree,
That eche of you shall have his destinee
As him is shape, and harkneth in what wise;
Lo here your ende of that I shall devise.
Chaucer. The Knightes Tale, v. 1343.

But *for* that few men endite
In our Englishe, *for* to make
A booke *for* Englande's sake. *Gower. Con. A* Prol.

And *for* my wittes ben to smale
To telle euery man's tale,
This booke vpon amendement
To stonde at his commandement
With whom mine herte is of accorde,
I sende vnto mine owne lorde,
Whiche of Lancaster is Henry named. *Id. Ib.*

Not *for* to synge with the birdes. *Id. Ib.* b. 1.

My sonne, an hypocrite is this:
A man, whiche faineth conscience
Without, and is not so within:
And doth so *for* he wolde winne
Of his desyre the vaine astate. *Id. Ib*

Lo, sayth the kynge, nowe maie ye see,
That there is no defaut in mee
Forthy my selfe I woll acquite,
And heareth your owne wife
Of that fortune hath you refused.—*Gower. Con. A.* b. v.

Item, it is lawfull *for* the clergie, by their power to take away the sacraments of the church from the laictie customably offending, *foraomuch* as it doeth pertaine to the office of the Christian ministers by their power to minister the same vnto the lay people.
Fox. Martyrs, p. 423. *The Clergy subject to Civil Power.*

Fas. And had not your sudden coming prevented us, I had let my gentleman blood under the gills; I should have worm'd you, sir, *for* running mad.
Ford. 'Tis Pity She's a Whore, Act i. sc. 2.

Love. Is there an officer there?
Off. [without.] Yes, two or three *for* failing.
B. Jonson. The Alchymist, Act v. sc. 3.

——— Two hundred ramm'd in the earth
To the armpits, and full platters round about them,
But far enough *for* reaching.
Massinger. Virgin Martyr, Act v. sc. 1.

Thomalin, have no care *forthy*,
My selfe will have a double eye,
Ylike to my flocke and thine.
Spenser. Shepherd's Calendar. March.

But I am bound by vow, which I profest
To my drad soueraigne, when I it assayd,
That in atchieuement of her heigh behest,
I should no creature loyne vnto myne ayde,
Forthy, I may not grant that ye so greatly pray'd.
Id. Faerie Queene, b. vi. c. 2.

FOR, in composition, as the Dut. and Ger. *Ver*, and A. S. *For*, says Skinner, negat et aufert, denies or takes away; perhaps from the Lat. *Foras*. And see Wachter, *Prol.* Ser. 5, in *Ver*.

Tooke accounts for it in the following manner,—"From the Lat. *Fores*, *foris*, the French had *Fors*; and of the Fr. *Fors*, our ancestors (by their favourite pronunciation of *th*) made *forth*. *Fors*, in the prepositive and conjunctive use of it, the French have latterly changed to *hors*, but they have not so changed it when in composition. From the French we have many English words preceded by *for*, with this meaning; as *forfeit*, *foreclose*, &c. and we had anciently many more. (*Tooke*, i. 496, 332, 333.) See Forth.

Hence *for*, prefixed to such words, is equivalent to out, through-out, thoroughly, utterly, extremely: or to out, out of, off, away.

FO'RAGE, *v.*
Fo'rage, *n.*
Fo'rager.

Fr. *Fourrager*; It. *Foraggiare*; Sp. *Forrageur*. Junius, *Fforraye*, pabulum, q. d. *fodderage*, from *fodder*, (qv.)

To *fodder*,—to supply, provide, procure or purvey *fodder*; to go forth in quest of *fodder*; and thus, to pillage, to plunder, to ravage; to make an incursion (sc.) for *fodder*, spoil or pillage: and in Shakespeare, (as the commentators say,) to range abroad.

——— These *foragers* of kynde
Hadden prykede and preyede polles of people.
Piers Ploughman, p. 396.

Kynde haryde tho conscience. and cam out of the planetes.
And sent forth his *ferroure*. *Id. Ib.*

I wol no woman thirty yere of age,
It is but bene straw and gret *forage*.
Chaucer. The Marchantes Tale, v. 9296.

Whych victorie letted them, that thei went not to pillage and *fourrage* all your townes and cyties of Peloponese.
Nicoll. Thucidides, fol. 30.

That company of horsmen of the Usepits and Teucthers were gone a *forragyng* and to fetch booties on the other side of the Maze, and were not at the battel.
Goldinge. Cæsar, fol. 93.

Thus iii. dayes and iii. nightes, they were in maner withowte brede, wyne, candel or light, foder, or *forage*, or any maner of purueyance, other for horse or mã.
Berners. Froissart. Cronycle, vol. i. c. 18.

But about midday, when Cæsar had sent forth a lieutenant of his called Caius Trebonius with three legions, and all his men of armes for *forrage*, sodẽly they came flying vpon the *forragers* on all sides.—*Goldinge. Cæsar*, fol. 118.

What, shall they seeke the lion in his dennе,
And fright him there? and make him tremble there?
Oh let it not be said: *forrage*, and runne
To meet displeasure farther from the dores,
And grapple with him ere he come so nye.
Shakespeare. K. John, Act v. sc. 1.

I like our forces their first course should hold,
To skirmish with them upon every stay,
But fight by no means with them, tho' they would,
Except they find them *foraging* for prey.
Drayton. Battle of Agincourt.

This bold adventure of the Samnites speeding so well, made them take better heart; so as they would not permit the Romanes to encamp farther into the countrie, no not so much, as to go a *foraging* into their territorie, where upon they were compelled to retire againe, and to purvele *forage* in the quiet and peaceable quarters of their friends about Sora.—*Holland. Livius*, p. 375.

There was no question what perill there would be in the returne, the *forragers* being but fewe and beauily loaden.
Savile. Tacitus, Historie, p. 137.

One night, a *foraging* for prey,
He found a store-house in his way.
Yalden. The Fox & Weasel.

With greens and flowers recruit their empty hives,
And seek fresh *forage* to sustain their lives.
Dryden. Virgil. Georgics, b. iv.

Lost in the spreading floods the landmarks lie,
Nor can the *forager* his way descry.
Rowe. Lucan. Pharsalia, b. iv.

A good plain mouse, our host, who liv'd to spare
Those heaps of *forage* he had glean'd with care.
Fawkes. Horace, Part of Sat. 6. b. ii.

——— Down so smooth a slope
The fleecy *foragers* will gladly browse.
Mason. The English Garden, b. ii.

FORA'MINOUS. Lat. *Foramen*, from *forare*; and this from *foris*, forth, quia qui *forat*, facit ut *forinsecus* via sit et inspectio; Vossius,—because he who makes a hole through, makes a way or passage *forth* or out.

Having holes through, bored, pierced, penetrated, perforated.

Soft and *foraminous* bodies, in the first creation of the sound, will dead it; for the striking against cloth, or furre, will make little sound, as hath been said. but in the passage of the sound, they will admit it better than harder bodies
Bacon. Naturall Historie, s. 215.

Almost every plant breeds its peculiar insect, most a butterfly, moth or fly, wherein the oak seems to contain the largest seminality, while the julus, oak, apple, dill, woolly tuft, *foraminous* roundles upon the leaf, and grapes under ground, make a fly with some difference.
Brown. Cyrus' Garden, c. 3.

FOR-BA'THED. *For*, i. e. *forth*, and *bathe*, (qv.); i. e.
Utterly *bathed*, steeped, soaked.

And Priam eke with iron murdred thus,
And Troye town consumed all with flame,
Whose shores hath ben so oft *forbathed* in blood.
Surrey. Virgile. Æneis, b. ii.

There saw I Pompey, and Cæsar clad in armes,
Their hosts allied and all their ciuill harmes,
With conquerors' hands *forbathed* in their own blood,
And Cæsar weeping ouer Pompey's head.
Mirrour for Magistrates, p. 267.

FOR-BEAR, *v.*
Forbe'arance.
Forbe'arer.
Forbe'aring, *n.*

A. S. *Forberan*, abstinere, and thus, parcere. Compounded of *for*, (i. e. *forth*,) and *bear*. Mr. Tyrwhitt (on *Rom. of the Rose*) also says, *to abstain*, i. e. to hold or keep away from; and so, *forbear* itself, is *forth-bear*, i. e. to *bear forth* or away from; to hold off or away.

To hold or keep off or away from; to abstain, to withhold, to refrain; and thus, (met.) to temperate, to moderate.

For thei shoulde nate faste. ne *forbere* sherte
Bote feithfullich defende. & fygte for truthe.
Piers Ploughman, p. 17.

I may not certes, though I shulde die,
Forbere to ben out of your compagnie
For veray loue.—*Chaucer. The Marchantes Tale*, v. 10,056.

So that thou might the better lere
What mischiefe that this vice stereth,
Whiche in his anger nouht *forbeareth*.
Gower. Con. A. b. iii.

And I põdre thy feruent & godly zele, wherin thou cãst in no wise *forbeare* thẽ that are wycked, and euyll, but thou hatest blasphemers and abhorest the enemyes of God.
Bale. Image, pt. i.

The West, as a father, all goodness doth bring,
The East, a *forbearer*, no manner of thing.
Tusser. The Properties of the Winds.

But nowe to these excuses, some other menne answere agayne, that the leauing oute of felonye, sacrilege, and murder, is rather a token of wylynesse, than any *forbearing* or fauoure.—*Sir T. More. Workes*, p. 871.

Thus apereth vnto you the begynnyng of the right of superioritte, with a perpetuall continuance, without intermission within memorie, certayne omission and *forbearyng* vpon the groundes and occasions before specified we deny not.
Hall. Hen. VIII. an. 34.

Such and such evil God on Guyon reare,
And worse and worse, young orphane, be thy payne,
If I, or thou, dew vengeaunce doe *forbeare*,
Til guiltie blood her guerdon doe obtayne.
Spenser. Faerie Queene, b. ii. c. 1.

And now they have stript him naked; and haling him by both armes, as it were, cast him alive into his grave. So in pretence of *forbearance*, they resolve to torment him with a lingering death: the savagest robbers could not have beene more merciesse.—*Bp. Hall. Cont. Of Joseph.*

Phidias, when he had made the statue of Minerva, could not *forbear* to engrave his own name, as author of the piece.
Dryden. Eleanora, Ded.

The crowd, whose insolence *forbearance* swells,
While he forgives too far, almost rebels.
Tate. Absalom & Achitophel, pt ii.

Mylo *forbear*, to call him blest
That only boasts a large estate,
Should all the treasures of the West
Meet and conspire to make him great.
Watts. False Greatness.

There is however a limit at which *forbearance* ceases to be a virtue.—*Burke. On a late State of the Nation.*

FOR-BID, *v.*
Forbi'ddance.
Forbi'ddenly.
Forbi'ddenness.
Forbi'dder.
Forbi'dding, *n.*

A. S. *Forbeodan*; Dut. *Verbieden*; Ger. *Verbieten*; Sw. *Foerbjuda*, to *bid forth*, or away from, (sc.) any thing to be done; to prohibit. The Goth. *Faurbiudan*, as Ihre has noticed, is used—*sensu generali imperandi*; in the general sense of bidding or commanding: and so *forbede* appears to be used in R. Gloucester, *for* augmenting the force of *bid*.

To *bid forth* or away from, (sc.) any thing doing or to be done; to command not to do; to hinder from being or doing; to prohibit, to interdict; and in Shakespeare, to be under the consequences of interdiction.

In the xxxhi. yere Baldewine, Erchebishop of Caunterbury, was *forbede* by the Pope's letters to cesse of the buyldyng of a newe chaunterye atte Lambehithe, bygonne by him.
R. Gloucester, p. 484.

He had redy sailyng, that to the lond him ledde
& at his riuyng the lond non him *forbedde*.
R. Brunne, p. 70

——— Lord it me *forbede*
Bote ich be holiche at thyn heste, let honge me ellys.
Piers Ploukman, p. 45.

Jon answerde to him and seide, maister we sigheu oon castinge out fendis in thi name which sueth not us, and we haue *forbeden* him. And Jhesus seide nyle ye *forbede* him for ther is no man that doith vertu in my name & may soone speke yvel of me.—*Wiclif. Mark*, c. 9.

John answered him saying: Master, we saw one castynge out deuels in thi name which foloweth not vs, & we *forbad* hym because he folowed vs not. But Jesus said, *forbid* hi not. For ther is no man that shal do a myracle in my name, that can lightly speake euyll of me.—*Bible*, 1551. *Ib.*

So make he eke a temple of false goddes,
How might he don a thing that more *forbode* is?
Chaucer. The Marchantes Tale, v. 10,170.

But neuer ment they as I suppose the *forbydding* of the Bible to be readde in any vulgare tong.
Sir T. More. Workes, p. 243.

Ne wight with him on that aduenture went,
But that wyld man: whom though he oft *forbad*,
Yet for no *bidding*, nor for being shent,
Would he restrained be from his attendiment.
Spenser. Faerie Queene, b. vi. c. 6.

Sleepe shall neyther night nor day
Hang upon his pent-house lid:
He shall live a man *forbid*.—*Shakes. Macbeth*, Act i. sc. 3.

Rather how hast thou yielded to transgress
The strict *forbiddance*, how to violate
The sacred fruit *forbidd'n*.—*Milton. Paradise Lost*, b. ix.

Cam. He thinkes, nay with all confidence he sweares,
As he had seen 't, or beene an instrument
To vice you to 't, that you haue toucht his queene
Forbiddenly.—*Shakespeare. Winter's Tale*, Act i. sc. 1.

——— Heav'n is high,
High and remote to see from thence distinct
Each thing on earth; and other care perhaps
May have diverted from continual watch
Our great *forbidder*, safe with all his spies
About him. *Milton. Paradise Lost*, b. ix.

If we have given ourselves up to be taught by the pure, and living precept of God's word only; which without more additions, nay with a *forbidding* of them, hath within itself the promise of eternall life, the end of all our wearisome labours, and all our sustaining hopes.
Milton. Of Prelatical Episcopacy.

Stop thy enquiry then, and curb thy sense,
Nor let dust argue with Omnipotence
'Tis God who must dispose, and man sustain,
Born to endure, *forbidden* to complain.
Prior. Solomon, b. iii. *Power.*

These suggested such strange and hideous thoughts and such distracting doubts of some of the fundamentals of Christianity, that though his looks did little betray his thoughts, nothing but *forbiddenness* of self dispatch hindered his acting it.—*Boyle. Works*, vol. i. p 23.

Th' applause of listening senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read their history in a nation's eyes,
Their lot *forbad*.
Gray. Elegy written in a Country Churchyard.

FOR-BLOWN. } *For*, i. e. *forth*, thorough,
FORSTO'RMED. } thoroughly.
Utterly *blown*, or *stormed*.

The ship whiche on the wawes renneth
And is *forstormed* and *forblowen*
Is not more peined. *Gower. Con. A.* b. i.

FOR-BOUGHT. *For*, i.e. *forth*, out, off.
Bought off.

But he, whiche hyndreth euery kinde,
And for no golde maie be *forbought*,
The death comenid er he besought
Toke with this kynge such acqueintance,
That he with all his retenance
Ne might not defende his life.—*Gower. Con. A.* b. ii.

FOR-BREAK. *For*, i. e. *forth*.
Utterly *brake*, or, as Mr. Tyrwhitt says, *broke* off.

I then that ne had all vtterly *forȝeten* yᵉ weping and the mourning that was set in mine hert, *forbrake* [abrupt] the intencion of her that entended yet to sain some other things.
Chaucer. Boecius, b. iv.

FOR-BRU'ISED. *For*, i. e. *forth*.
Utterly, extremely; and thus, (as Mr. Tyrwhitt says,) sorely *bruised*.

But in a chaiere men about him bare,
And *forbrused* bothe bak and side.
Chaucer. The Monkes Tale, v. 14,532.

FOR-CARVE, *v.* } A. S. *For-ceorfan*; *for*,
FO'RCUT, *v.* } i. e. *forth*, thorough.
To *carve* or *cut* through; or off.

Right as a sword *forcutteth* and *forkerveth*
An arm atwo, my dere sone, right so
A tongue cutteth frendship all atwo.
Chaucer. The Manciples Tale, v. 17,389.

FORCE, *v.* } Fr. *Forcer*; It. *Forzare*; Sp. *Forzar*; Low Lat. *Fortiare*; from *fortis*, strong, say all the etymologists.
FO'RCE, *n.*
FO'RCIBLY.
FO'RCEDNESS.
FO'RCEFUL.
FO'RCELESS.
FO'RCELET.
FO'RCER.
FO'RCEMENT.
FO'RCIBLE.
FO'RCIBLY.
FO'RCING, *n.*

The usage by Chaucer and Camden appears *to us* extraordinary. Tyrwhitt explains the word in the passages from the former, thus, "No *force*, no matter.—I do no *force*, I care not. I do no *force* of your divinitee.—I care not for your divinity. No *force* of death.—No matter of death." Jamieson (in v. *Fors*) says, "This verb (i. e. the especial usage of the verb in such instances as those explained by Tyrwhitt, and by himself in his *Dictionary*,) is formed from the French phrase (in Cotgrave) Je ne fait point *force* de cela. I care not for, I *force* not of, I am not moved by, that thing."

The Latin phrase, *parvi, nihili pendo*, I value little, nothing, is of equivalent meaning, i. e. "I weigh, give or allow (little, no) weight. I do no *force*, I give or allow no *force*, no strength, no weight to your divinity."

To *force*, in modern usage, is,—to have or give strength or power; to strengthen, to fortify; to use, exert or employ strength or power; to compel, to overpower, to subdue; to effect or accomplish, to acquire, by strength or power, by violence;—to violate.

"*Force* or *Forse*, a cascade or waterfall. Su. Goth. *Fors*, a cataract. The High *Force* in Teesdale is an object of great sublimity," (Brocket.)
Fors, (in Scotch,) a stream or current, (Jamieson.) See *Fors* in Jamieson, and Ihre.

And heo a *forcede* hom the more, the hethene a wey to dryue *R. Gloucester*, p. 121.

Alle the Bretons he ouercome, that wild him assaile,
& in his thirtende gere *force* gan him faile
Tille Uttred his kosyn, a stille knyght in stoure,
He gaf his kyngdom, and died in langoure.
R. Brunne, p. 6.

No *force*, quod he, but tell me all your grefe
Chaucer. The Sompnoures Tale, v. 7771.

My lady, and my love, and wif so dere,
I put me in your wise governance,
Cheseth yourself which may be most plesance,
And most honour to you and me also,
I do no *force* the whether of the two;
For as you liketh, it sufficeth me.
Id. The Wif of Bathes Tale, v. 6816.

I do no *force* of your divinitee.—*Id. Freres Tale*, v. 7094.

Now rekke I never to be ded right here,
Sin I stond in your love, and in your grace,
No *force* of death, ne whan my spirit pace.
Id. The Clerkes Tale, v. 8968.

Therof no *force*, good yeman, quod our host,
Sin of the conning of thy lord thou wost.
Telle how he doth, I pray thee heartily,
Sin that he is so crafty and so sly.
Id. The Chanones Yemannes Prologue, v. 16,120.

But trewely, min owen maister dere,
This was a pitous tale for to here:
But nathles, passe over, is no *force*.
Id. The Pardoneres Prologue, v. 12,237.

It little *forceth* how long a man liue, but how wel and vertuously.—*Udal. Marke*, c. 5.

For either they must of *force* go on the Christian coast, and so fall into their hands, or els on this coast, and fall into the kings of this towne, or Tripolis, their hands, which if they should, will neuer be recouered.
Hackluyt. Voyages, vol. ii. pt. i. p. 174.

By reason wherof the pore paysaũtes & rustical people goyng abrode, without feare or suspicion of euil, wer ouer ronne or taken with the horssemen or thei could attain to any toune, or *forcelet*.—*Hall. Hen. VI.* an. 18.

Yᵉ peinful climing of mountaines did nothing discourage them, nor the shame of *forceable* breaking into this or that man's house, could not kepe them from him, in case he had any where by occasiõ kept himself secret within doores.
Udal. Luke, c. 5.

For it is not enough, at all aduentures (not regardyng what waie) to haue entred *forceably* within the limites, enclosure, and shepefolde of the churche. It is not sufficiente to haue atteigned the name and dignitie of a shepherde, not *forcing* how.—*Id. John*, c. 10.

But this I thought to commit to historie to the intent men might see the lamentable decaie of true Christianitie amongst Christian Bishops, who inflamed with glorious ambition so contended for honour, that without meere *forcement* of lawe no modestie could take place.
Fox. Martyrs, p. 157. *Contention between Cant. & York.*

That morning that he [William the Conqueror] was to joyne battell with Harold, his armorer put on his back-peece before, and his breastplate behinde, the which being espied by some that stood by, was taken among them for an ill token, and therefore advised him not to fight that day: to whom the Duke answered—I *force* not of such fooleries, but if I have any skill in South-saying, (as in sooth I have none,) it doth prognosticate that I shall change copie from a Duke to a King.—*Camden. Remaines. Wise Speeches.*

But let not what so needfully was done,
Though still perus'd, make your ambition feare;
For could I *force* all monarchys to one,
That universal crown I would not weare.
Davenant. Gondibert, b. ii. c. 8.

——— My kind sister,
Thy teares are of no *force* to mollify
This flinty man.—*Heywood. Woman killed with Kindness.*

——— Yet from all the fayre
Of this so *forceful* concourse; vp in ayre
The golden-rodd sustaining Argus guide,
Rapt me in sight of all.
Chapman. A Hymn to Venus, pt. iii.

Her eies full swollen with flowing streames aflote,
Were with her lookes throwne up full piteously,
Her *forcelesse* handes together oft she smote,
With dolefull shrikes that eckoed in the skye.
Mirrour for Magistrates, p 257.

And I but yesterday produc't to light,
By which it falle into his owne free sight
That I in no similitude apper'd
Of power to be the *forcer* of a herde.
Chapman. Hymn to Hermes, pt. iii.

Ach. A short deliberation in this
May serve to give you counsel: to be honest,
Religious and thankfull, in themselves
Are *forcible* motives, and can need no flourish
Or gloss in the perswader.
Beaum. & Fletch. The False One, Act i. sc 2.

Yet was the stroke so *forceably* applide,
That made him stagger with uncertaine sway,
As if he would have tottered to one side.
Spenser. Faerie Queene, b. v. c. 11.

Let other rapes of virgines, *forcings* of honourable dames be forgotten: let us imagine that we have nothing to doe, nor to meddle with Philip, for fear of whose cruelitie ye were all so mute, and could not open your mouth.
Holland. Livie, p. 822.

Cur. No doubt ye may compel her,
But what a mischievous unhappy fortune
May wait upon this will of yours, as commonly
Such *forcings* ever end in hates and ruines.
Beaum. & Fletch. The Pilgrim, Act i. sc. 1.

From a desire of *forcing* mutually our own opinions upon others, instead of exhorting them to study and obey the Gospel of Christ; have risen strifes and contentions, hatred and uncharitableness, schisms and divisions without end.
Clarke, vol. i. Ser. 48.

But most their looks on the black monarch bend,
His rising muscles and his brawn commend,
His double-biting axe and beaming spear
Each asking a gigantic *force* to rear.
Dryden. Palamon & Arcite

This foundation of the earth upon the waters doth most aptly agree to that structure of the abyss and antediluvian earth; but very improperly and *forcedly* to the present form of the earth and the waters.—*Burnet. Theory.*

Against the *forcedness* and incongruity of this sense much might be said.—*Worthington. On the Millennium*, p. 2.

On his broad shoulders fell the *forceful* brand,
Then glancing downward lopp'd his holy hand,
Which stain'd with sacred blood the blushing sand.
Pope. Homer. Iliad, b. v.

Now the usual means for the ascent of water, is either by suckers or *forcers*, or something equivalent thereunto.
Wilkins. Daedalus, vol. ii. c. 15.

The desire of knowing more is itself natural, and so lawful: and there is no desire more strong and *forcible* in man fallen, who is in any degree exalted above sense
Bp. Bull, vol. ii. Disc. 5.

For the Holy Spirit moves and inclines only, and does not compel; he leads and conducts as many as will be led and conducted by him, but does not so *forcibly* attract them, as to overrule all stubborn resistance or reluctant perverseness
Waterland. Works, vol. ix. p. 330.

Warin was exceedingly fond of money, and having *forced* his daughter, who was beautiful, to marry a rich and deformed officer of the revenue, she poisoned herself a few days after the wedding, saying, "I must perish since my father's avarice would have it so."
Walpole. Anecdotes of Painting, vol. ii. c. 3.

To gain something like a satisfactory conclusion in this point, it were well to examine, what proportion is, since several who make use of that word, do not always seem to understand very clearly the *force* of the term, nor to have very distinct ideas concerning the thing itself.
Burke. On the Sublime and Beautiful, pt. iii. s. 2.

Oct. 9, 1769. After dinner I went along the Milthrope turnpike four miles to see the falls or *force* of the river Kent.
Gray. To Dr. Wharton.

Didst thou to heaven address the *forceful* prayer,
Fold thy fair hands, and raise the mournful eye,
Implore each power benevolent to spare,
And call down pity from the golden sky!
Langhorne. To Miss Crocroft.

He is at once elegant and sublime, *forcible* and ornamented, he unites energy with copiousness, and dignity with variety.—*Louth*, vol. ii. Lect. 21. *By Gregory.*

When I consider this, I seem more inclined than the generality even of sober critics to excuse the false accounts of the Pagan writers concerning the Exodus; who concur in representing the Jews as expelled or *forcibly* driven out of Egypt.—*Warburton. The Divine Legation*, b. iv. s. 6.

FO'RCEMEAT, i.e. *forced meat*, stuffed meat. See FARCE.

FO'RCEPS. } *Forceps* (says Vossius) dicitur quasi *ferricapis*, hoc est,
FO'RCIPAL. } *ferrum*, quo quid *capimus* sive
FO'RCIPATED. } prehendimus; the iron or steel
FORCIPA'TION. } with which we take or hold any thing.

Mechanicks made use hereof in *forcipal* organs, and instruments of incision.—*Brown. Cyrus' Garden*, c. 2.

The locusts have antennæ or long horns before, with a long falcation or *forcipated* tail behind.
Id. Vulgar Errours, b. v. c. 3

And a punishment (bowelings and consuming men's entrails by fire) surely it is, though of great terror, yet by reason of the quick dispatching, of less torment far than either the wheel or *forcipation*, yea than simple burning.
Bacon. Observations on a Libel.

At which time all her motions, some of which were judged convulsive, and others, that had been excited by our rousing her with a *forceps*, appeared to cease, and her head to hang carelessly down as if she was quite dead.
Boyle. Works, vol. iii. p. 369.

In many insects the mouth is converted into a pump or sucker, fitted at the end sometimes with a wimble, sometimes with a *forceps*; by which double provision, viz. of the tube and the penetrating form of the point, the insect first bores through the integuments of its prey, and then extracts the juices.—*Paley. Natural Theology*, c. 12.

FOR-CLOSE, *v.* } Usually written *fore-close.*
FORCLO'SURE. } Fr. *Forclorre*; *for*, Fr. *Fors* or *hors*, *out*; and *close*, Lat. *Clausum*, from *claudere*; Fr. *Clorre*. *Forclose*—

To shut out or exclude, to block out, *close* up, to debar. For the legal application of the word, see the quotation from Blackstone.

There could come no succour unto thé, no nor any victuals be conueyed in for theyr relieſe, the wales being *forecloſed* by the enemy.—*Goldinge. Cæsar*, p. 66.

Now it fell out so that the continuall raine which overflowed all the fields, had *forecloſed* and stopped the passages three wayes betwene his armies, so as they could not help one another.—*Holland. Livius*, p. 298.

You resolve notwithstanding, to proceed in your own way, and to make a show of saying something, though you find yourself already *forecloſed*, and every objection obviated.
Waterland. Works, vol. ii. p. 265

Our question is barely upon the pleading before us, whether we have a sufficient pleading of such an impeachment as can *foreclose* the hands of the court?
State Trials. Charles II. Edward Fitzharris.

The mortgagee may either compel the sale of the estate, in order to get the whole of his money immediately; or else call upon the mortgagor to redeem his estate presently, or in default thereof, to be for ever *foreclosed* from redeeming the same, that is, to lose his equity of redemption without possibility of recall.—*Blackstone. Commentaries*, b. ii. c. 10.

FORD, *v.* } Junius and Skinner agree, that
FORD, *n.* } *Ford* is from *Far-an*, *ire*, *trans-*
FO'RDABLE. } *ire*, to go, to go over. And Tooke that it is the past part. of that verb; and always, without exception, means *gone*, i. e. a place *gone* over or through, (*Div. of Purley*, ii. 179.) Upon this past part. the verb, to *ford*, has been formed.

To go or pass through or over; generally applied, when shallow water is to be passed; or met.

The river [Euphrates] being small and narrow, for that he is so neere his head, and as yet not growne big by other rivers running into him, might be easily passed over, as having in it many shallow *foords*.
Holland. Ammianus, p. 117.

But now, readers, we have a port within sight; his last section, which is no deep one, remains only to be *forded*, and then the wish'd shore.
Milton. An Apology for Smectymnuus.

The Prince Palatine himself with Major King, thinking to go over the Weser in a coach, the water being deep, and not *fordable*, he sav'd himself by the help of a willow.
Howell, b. i. Let. 39. s. 6.

Thus in devotion having eas'd their grief,
From sacred oracles they seek relief;
And to Cephisus' brook their way pursue;
The stream was troubled, but the *ford* they knew.
Dryden. Ovid. Metam. The Iron Age.

FOR-DO, *v.* In Chaucer, (*Frankeleynes Tale*,) "I am *fordo*," says Tooke, "is I am *forth-done*, i. e. *done* to go *forth*, caused to go *forth*, i. e. out of doors. In modern language, turned out of doors.

Somner; "*Fordoen*, *fordon*, *perdere*, *pessundare*, to destroy, to undoe." Dut. *Ver-doen*. But this is merely a consequential signification; he that is *forth-done*, turned out of, deprived of, house and home, "who may there no longer dwell," is consequently, undone.

To *do*, or put or turn *forth* or out, (sc.) out of doors; and thus, to *undo*. Also, utterly *done*, (in Shakespeare,) *overdone*, (sc.) with labour; and thus, tired, wearied.

The bode was sent to rathe. the messenger com ouersone
For soth it was gret skathe, his passage was *fordon*.
R. Brunne, p. 87.

Thus than was the sawe whilom in that cite
The pape *fordid* that lawe, the skille can I not se.
R. Brunne, p. 322.

For that that kynde doth, unkynde *fordoth*.
Piers Ploukman, p. 334.

Alas (quod he) alas, that euer I beheyght
Of pured gold a thousande pounde of weight
Unto this philosopher, how shall I do?
I se no more, but that I am *fordo*;
Myne herytage mote I nedes sell,
And ben a beggar, here may I no lenger dwell.
Chaucer. The Frankeleynes Tale, v. 11,866.

This monk began upon this wif to stare,
And sayd, alas! my nece, God *forbede*,
That ye for any sorwe, or any drede,
Fordo yourself. *Id. The Shipmannes Tale*, v. 1357.

Delicacie his sweet toothe
Hath suffred so that it *fordoothe*
Of abstinence all that ther is.—*Gower. Con. A.* Prol.

Wilt thou not first go see where thou hast left
Anchises thy father *fordone* with age!
Surrey. Virgile. Æneis, b. ii.

Felowe, he seyde, what dyd thou there?
Syr, wyth my lord on the were,
That now to dedd ys dyght:
As Sowdears, my brodur and Y,
We have noght ellys to leve by,
Owre fadur *fordyd* owre ryght.
Le Bone Florence of Rome. Ritson, vol iii.

Thus Lord, is thy mercy and justice *fordone* by him that sayth he is thy vicar on earth; for he neither keepeth it himself nor will, nor suffer other to do it
Fox. Martyrs, p. 370. *The Complaint of the Ploughman.*

To which, when now they gan approach in sight,
The lady counsel'd him the place to shonne,
Whereas so many knightes had fowly been *fordonne*.
Spenser. Faerie Queene, b. v. c. 9.

Now the hungry lion roars,
And the wolf behowls the moon,
Whilst the heavy ploughman snores,
All with weary task *foredon*.
Shakespeare. Song of the Faries.

In his own quiet house ordain'd to die,
He knows the place in which his bones shall lie,
No trumpet warns him 'put his harness on,
Though faint, and all with weariness *foredone*.
Rowe. Lucan. Pharsalia, b. iv.

Fierce as the lion roaring for his prey,
Or honess of royal whelps *foredone*.
Churchill. Independence.

FOR-DRIVE, *v.* A.S. *For-drifan*; Dut. *Ver-dryven*. *Driven forth*, utterly, away.

Right so fareth loue that seld in one
Hodeth his ancre, for right anone
Whan thei in ease wene best to hue
They ben with tempest all *fordriue*.
Chaucer. Rom of the Rose.

FOR-DRU'NKEN. A.S. *For-drenkan*; *for*, i. e. *forth*.
Utterly *drunk*, extremely *drunk*.

The miller that *fordronken* was all pale,
So that unethes upon his hors he sat,
He n'old avalen neither hood ne hat.
Chaucer. The Knightes Tale, v. 3122.

He was parde an old felaw of youres,
And sodenly he was yslain to night,
Fordronke as he set on his benche upright.
Id. The Pardoneres Tale, v. 1268.

FOR-DRY. A. S. *For-drigan*; *for*, i.e. *forth*, and *dry*, (qv.)
Utterly *dry*, quite *dry*.

Amidde a tree *fordry*, as white as chalk,
As Canace was playing in hire walk,
Ther set a faucon over hire hed ful hie,
That with a pitous vois so gan to crie.
Chaucer. The Squieres Tale, v. 10,723.

FOR-DWI'NED. A. S. *For-dwinan*; Dut. *Ver-duynen*, *for*, i. e. *forth*, and *dwine* or *dwindle*, (qv.)
To consume, to waste, to vanish, utterly away.

Her face frounced and forpined
And both hir hondes lorne *fordwened*
So old she was, that she ne went
A foote. *Chaucer. Rom. of the Rose.*

FORE. A.S. *Foran*, *fore*; Dut. *Veur*, *voor*; Ger. *Fur*, *vor*, prior or anterior in space or time. In the diagram by Wilkins, for the clearer explication of the local prepositions, it is placed at the *front* of the figure of the man, and described as referring either to motion or rest.

Fore is very commonly written—prefixed; and some few words so formed will require a separate explanation. Many such compounds have descended from the A. S.; *Foran-* or *fore-sceawian*, to foreshew, præostendere. *Fore-gan*, to forego, præire. *Fore-sæcgan*, to foresay, præ-dicere. *Fore-thencean*, to forethink, præ-meditari. *For-scip*, foreship. Of these some quotations to illustrate the usage are subjoined.

Nowe dooeth God with his Chrysten folkes ordinarily take that way in the getting them theyr belief and fayth that though they dooe not merite with anye *for-goynge* good dedes, nor deserue the gyfte of beliuyng, yet maye they with good endeuoure and obediente conformitie deserue and merite in the beliefing.—*Sir T. More. Workes*, p. 582.

Wherefore not allonly of this man we shall say that he shall dwell in wysdome, but as a perfyght man and not a chylde, he shall thynke and deme, and haue suche a circumspecte wyth hym, that he shall dylygentlye *fore-loke* and see that Goddys wylle be done and not his.
Fabyan, an. 1399.

Two young men of the parish are yerely chosen by their last *foregoers*.—*Carew. Survey of Cornwall*, p. 68.

And so it was that where Jacob the Patriarke a litle before he shoulde dye, being endowed with the spirite of propheeye, dyd *fore-saye* veray thynges which shoulde afterwarde come to passe.—*Udal. Luke*, c. 1.

But the Pharisels were neuer the better, neyther for that they vnderstoode the prophecies & *for-sayynges* of the prophetes, nether because they had so ofte tymes hearde Jesus preache vnto them the heauenlye doctrine
Udal. Marke, c. 7.

He was not the Sonne of God, but a voyce *fore-shewing* the Sonne of God, who anon after should be disclosed to the world.—*Id. Ib.* c. 1.

Now is Daniel called to be the *fore-shewer* of the iugement of God) neither saluting the king) nor prayysyng his giftis.
Joye. Exposicion of Daniel, c. 5.

Their *for-ships* al to landward then to turne, and inward bend
He bids his mates, and to the deepe floud glad he doth descend. *Phaer. Virgil. Æneidos*, b. vii.

I trust it shall so come to pass that neither I shall repent me, for that I haue giuen you counsaill, nor yet you shall *fore-thinke* yourselfe, that you haue obeyed and followed my aduice.—*Wilson. Arte of Rhetorique*, p. 40.

For mine owne part I saw them not, but I am resolued that so many people did not all combine, or *fore-thinke* to make the report.—*Hackluyt. Voyages*, vol. iii. p. 653.

And finallie, [how contrarious] to the ancient lawes, customes, and examples of our *fore-elders* during the daies of a thousand yeares after Christ, they were.—*Fox. Martyrs*, p. 1073. *Notes for Legitimation of Priest's Children.*

Like as a feareful dove, which through the rain
Of the wide ayre her way does cut amain
Having farre off espyde a tassell gent,
Which after her his nimble winges doth straine,
Doubleth her haste for feare to bee *for-hent*,
And with her pinsons cleaves the liquid firmament.
Spenser. Faerie Queene, b iii. c 4.

Panæphus now, though all in the cold sweat,
Dares venture through the feared castle gate,
Albe the faithful oracles have *fore-sayne*
The wisest senator shall there be slaine.
Bp. Hall, Sat. I. b vi.

——— When the crowned cock
That to the village lately was the clock,
Comes to roost by him, with his hen, *fore-shewing*
The shower would quickly fall, that then was brewing.
Drayton. Noah's Flood.

For if I ever thought or rather dream'd of loyes,
That litle lightning but *fore-show'd* a thunder of annoyes,
It was but like a fruit that Tantalus torments,
Which while he sees and naught obtains, his hunger but augments. *Stirling. Aurora*, Elegie 2.

His sanguine beames about his *forehead* spread,
A sad presage of ill that should betide,
With vermile drops at eu'n his tresses bleed,
Fore-shews of future heat.
Fairfax. Godfrey of Boulogne, b. iii. s. 54.

The fertile Nilus never rashly mov'd,
Which (ag'd in trauell) many countreys knows,
Whose inundation by the labourer lov'd,
As barrennesse or plenty it *fore-shows*.
Stirling. Doomes-day. Third Houre.

He thought rue she should, and *fore-thinke*
That she her had unto him misbore.
Browne. The Shepherd's Pipe, Ecl. 1.

——— I then express'd my zeale
Unto the glory, now the need inflames me:
When I *fore-think* the hard conditions,
Our states must undergo, except, in time,
We do redeeme ourselves to liberty
And breake the iron yoke forg'd for our necks.
B. Jonson. Catiline, Act I.

FORE-BODE, *v.* } A. S. *Fore-bodian, bodian*; Ger. *Bieten.*
FORBO'DE, *n.* } To see or discern; to
FORBO'DING, *n.* } shew or exhibit, before, or prior: to prognosticate.

And in thy lower rooms the wolves shall howl,
And thy gilt chambers lodge the raven and the owl,
And all the wing'd ill-omens of the air
Though no new ills can be *fore-boded* there.
Cowley. Isaiah, c. 34.

There is upon many *fore-bodes*, and seeming more than probabilities, out of the Revelation, one great fate to come upon the Churches of Christ; the last killing of the witnesses, that hath been so long *fore-warned* of by many witnesses.—*Goodwin. Works*, vol. ii. pt. iv. p. 72.

——— He cautious backward drew
His horse compell'd; *fore-boding*, in his fears,
The rattling ruin of the clashing cars,
The floundering coursers rolling on the plain,
And conquest lost through frantic haste to gain.
Pope. Homer. Iliad, b. xxii.

For the Atheists can never wholly extinguish those horrible *fore-bodings* of conscience —*Bentley*, Ser. 1.

Cicero called upon him [Matius] on his way from Rome into the country, and found him sullen, desponding, and *fore-boding* nothing but wars and desolation, as the certain consequence of Cæsar's death.
Middleton. Life of Cicero, vol. iii. s. 9.

The Earl, who watched perpetually over him as his guardian angel, and forgot his own infirmities to provide against those of his son, expresses great anxiety on these occasions, and seems with difficulty to conceal some *fore-bodings* of the event.—*Chesterfield. Misc. Works* vol. i. *Mem. by Maty.*

FORE-BY, i. e. *Forth-by*, out by.

Not farre away [quoth he] he hence doth wonne
Foreby a fountaine, where I late him left,
Washing his body wounds that through the steele were cleft.—*Spenser. Faerie Queene*, b. i. c. 6

As when a falcon hath with nimble flight
Flowne at a flush of ducks, *foreby* the brooke,
The trembling foule dismayd with dreadfull sight
Of death, the which them almost overtook,
Doe hide themselues from her astonying looke.
Id. Ib. b. v. c. 3.

FORE-CAST, *v.* } To *cast* in one's mind
FO'RECAST, *n.* } *before* hand, (Minshew.)
FO'RECASTING, *n.* } To *cast* or throw (met.)
the mind or thoughts *forward*: to think, to meditate, on what is future, on what is to be or come to pass; to foresee or provide, to anticipate.

A col fox, ful of sleigh iniquitee,
That in the grove had wonned yeres three,
By high imagination *forecast*,
The same night thurghout the hegges brast
Into the yerd.
Chaucer. The Nonnes Preestes Tale, v. 15,223.

But by hys prudent and *forecastyng* counceil he somewhat stayed till he might se the ayre clere and no darcke cloude nere to the place where the listes were.
Hall. Hen. IV. an. 1.

In thinges perteining to this presente lyfe ye haue a witte and a *forecaste*: but in thingis belonging to immortalitie ye haue no sighte at all.—*Udal. Luke*, c. 12.

For the witty inuencions, *forecastinges*, policies disputatiõe and other laborious affaires of Anselme aboute the ouerthrowe of princely authoritye and vprearynge of Antichristes tyrannye, &c.—*Bale. English Votaries*, pt. ii.

But when the furious fitt was overpast,
His cruel facts he often would repent,
Yet, wilful man, he never would *forecast*,
How many mischieves should ensure his heedlesse haste.
Spenser. Faerie Queene, b. i. c. 4.

——— Till at length
Their lords, the Philistines, with gather'd powers
Enter'd Judea seeking me, who then
Safe to thy rock of Etham was retir'd,
Not flying, but *forecasting* in what place
To set upon them, what advantag'd best.
Milton. Samson Agonistes.

But. Younger brothers call you them, and have no more *forecast*? I am ashamed of you.
Wilkins. The Miseries of Inforced Marriage, Act iv.

And, warily *forecasting* to evade
The giant's furious arm, about him wheel'd,
With restlesse steps aye traversing the field.
West. Education.

A man o' the town dines late, but soon enough,
With reasonable *forecast* and dispatch,
T' ensure a side-box station at half price.
Cowper. Task, b. ii.

FORE-FA'THERS. Ancestors, generally, those who have lived before.

But the truth is this: that God of his mercy had promised vnto our *fore-fathers* his deare sonne Christ that he shoulde deliuer them frõ all iniquities, and that all the nations of the worlde be blessed in him.—*Fryth. Workes*, p. 22.

But those men (as I thinke) neuer or very rarely taste of the sweetnes of deuotion and prayer, for the whiche cause chiefly our *fore-fathers* of the churche, did appoint those canonical praiers, as we use to call them.
Fisher. A Godly Treatise.

——— The other peeres, for povertie,
Were forst their auncient houses to let lie,
And their olde castles to the ground to fall,
Which their *fore-fathers*, famous over all,
Had founded for the kingdomes ornament,
And for their memories long monument.
Spenser. The Ruines of Rome.

The covetousness of the gentry appeared, as in raising their rents, so in oppressing the poorer sort by enclosures, thereby taking away the lands where they had used, and their *fore-fathers*, to feed their cattle for the subsistence of their families; which was such an oppression, that it caused them to break out into a rebellion in the year 1549.
Strype. Memorials. Edw. IV. an. 1553.

No more our great *fore-fathers* stain our cheeks
With blushes; their renown our shame no more;
In military garb, and suddain arms,
Up starts old Britain
Young. On the Public Situation of the Kingdom.

FORE-HAND, *n.* } Any thing taken, placed,
FO'REHAND, *adj.* } done, before; the fore,
FO'REHANDED. } leading, or chief part, place
or station.

And but for ceremonie, such a wretch,
Winding vp dayes with toyle, and nights with sleepe,
Had the *fore-hand* and vantage of a king.
Shakespeare. Henry V. Act iv. sc 1.

Ulys. The great Achilles, whom opinion crownes
The sinew, and the *fore-hand* of our hoste,
Hauing his eare full of his ayery fame,
Growes dainty of his wrath, and in his tent
Lies mocking our designes.
Id. Troil. & Cress. Act i. sc. 3.

This pre-contract, this anticipated oneness, this *fore-hand* union hath some such virtue in it, that let them afterwards fall out never so much, they must be brought together again, and be one.—*Goodwin. Works*, vol. i. pt. iii. p. 125.

——— If I haue knowne hir,
You will say, she did embrace me as a husband,
And so extenuate the *fore-hand* sinne.
Shakespeare. Much Adoe about Nothing, Act iv. sc. 1.

Wid. Go, thou art a pretty *fore-handed* fellow, would thou wert wiser.—*Beaum. & Fletch. Scornful Lady*, Act ii. sc. 1.

He told me I must go then to have my trial at the King's Bench bar. Lord, says I, I wonder I had no *fore-hand* notice of it, I have no witnesses ready; he answered, he could not help it, but go I must.
State Trials, an. 1678. *Introd. to Trials for Pop. Plot.*

FORE-HEAD. A. S. *Fore-heafod*; Dut. *Veur-hoofd*; *frons, anterior pars capitis*, i. e. The front, or anterior part of the *head*; above the eyes.

And I saigh, and lo a lomb stood on the Mount of Syon, and with him an hundride thousynde and four and fourti thousynde hauynge his name and the name of his fadir writun in her *forheedis*.—*Wiclif. Apocalips*, c. 14.

And I loked, and lo, a lamb stode on the Mount Sion, & wyth hym an c. and xliiii m hauynge hys father's name writte in their *foreheades*.—*Bible*, 1551. *Revelacion*, c. 14.

——— Her flesh so tender
That with a brere small and tender
Men might it cleue, I dare well saie
Her *forhedde* frounceles all plaie.
Chaucer. Rom. of the Rose.

He commaunded, but if they auoided the citie of Rauenne, by certayne day assigned, that menne marken hem on the *forhedde* with an hotte yron, and chasen hem out of the toune.—*Id. Boecius*, b. i.

And with a stroke (as he was wondrous strong,)
He cleft his crown that on his helm he wore,
And tore his plume, that to his heels it hung;
Then with a second bruis'd his helm before,
That it his *forehead* pitifully wrung.
Drayton. The Battle of Agincourt.

It was the question of the rich and precious jewell of England, to which his hardie adversarie had never the face to reply. My refuter's *forehead* is stronger with a weaker wit; let him trie here the power of audacitie.
Bp. Hall. Honour of the Married Clergie, b. i. s. 3.

A savory dish, a homely treat
Where all is plain, where all is neat,
Without the stately spacious room,
The Persian carpet, or the Tyrian loom,
Clear up the cloudy *foreheads* of the great.
Dryden. Horace, b. iii. Ode 29.

Our grandmothers, they tell us, wore
Their fardingale and their bandore,
Their pinners, *forehead cloth*, and ruff,
Content with their own cloth and stuff.
King. The Ar e, pt. xii.

We saw no emotion of your mind, none of your body, no striking your *forehead*, or your thigh; no stamping with your foot.—*Middleton. Life of Cicero*, vol. i. s. 2.

FO'REIGN. } Fr. *Forain*; It. *Forestier*;
FO'REIGNER. } Sp. *Foraneo*. From Lat. *Fores*,
FO'REIGNNESS. } *foris*, (from Gr. Φορα, Dor. for Θυρα.) Fr. *Fors*, forth, out. Equivalent to the A. S. *Ut-landisc*; Dut. *Uitlandsch*, outlandish; Dut. *Uitlander*, an outlander.
Out, or away from, external; and consequentially, extraneous, amoved or removed, alien, strange, irrelevant.

Of the number of which accusours, one Basilius that whilome was chased out of the kynges seruice, is now compelled in accusyng of my name, for nede of *foraine* monv.
Chaucer. Boecius, b. i.

For if that name of gentillesse be referred to renoune and clerenesse of linage, than is gentil name but a *forain* thing, that is to say, to hem that glorifien hem of her linage.
Id. Ib. b. iii.

Foraine gentilnesse ne maketh thee nat gentill.—*Id. Ib.*

Yea prosperous pastimes these may bee iustly counted, by which he [King Edgar] also made euident to the whole world, that as he wisely knew the ancient bounds and limits of this British empire, so that he could and would royally, iustly, and triumphantly enioy the same, spite of the Deuil, and maugre the force of any *foraine* potentate.
Hackluyt. Voyages, vol. i. p. 8.

The Jews did in manier interprete the name of neighbour, to extende no ferther but to menne of their owne nacion, supposing that it was lawfull for them to hate aliones and *forensours*, and to leat them alone without dooyng them any benefite or good at all —*Udal. Luke*, c. 10.

Which that those knights likewise mote understand,
And witnesse forth aright in *forrain* land,
Taking them up unto her stately throne,
Where they mote heare the matter throughly scand
On either part, she placed th' one on the one,
Th' other on th' other side, and neare them none.
Spenser. Faerie Queene, b. v. c. 9.

He who is not trusted with his own actions, his drift not being known to be evil, and standing to the hazard of law and penalty, has no great argument to think himself reputed in the commonwealth wherein he was born, for other than a fool or a *foreigner*.—*Milton. Of Unlicensed Printing.*

So Dryden, not contented with the fame
Of his own works, though an immortal name,
To lands remote sends forth his learned Muse,
The noblest seeds of *foreign* wit to choose.
Granvill. To Dryden.

Rebels were sainted, *foreigners* did reign,
Outlaws return'd, preferment to obtain,
With frogs and toads, and all their croaking train.
Dryden. Sunum Cuique.

Let not the *foreignness* of the subject hinder you from endeavouring to set me right.—*Locke.*

He [the Catholic] was rendered a *foreigner* in his native land only because he retained the religion along with the property handed down to him from those, who had been the old inhabitants of that land before him.
Burke. Speech at Bristol, previous to the Election.

FORE-JUDGE, *v.* } To pre-judge or preju-
FOREJU'DGMENT. } dicate; to judge or deem, before; (sc.) trial, examination, proof.

They were takyn as prysoners in the Towre of London, and soone after *for-iuged*, häged, and hedyd, and their heddys also sette vpon London brydge.
Fabyan, vol. ii. an. 1400.

It is not my part to make any ones title either better or worse with my *fore-iudgment*.—*Udal. Marke*, Prof.

That all the Gods which saw his wondrous might,
Did surely deeme the victorie his due:
But seldome seene, *fore-iudgement* proveth true.
Spenser. Muiopotmos.

Now if we should acquit this man (we have no assurance we shall acquit him, only suppose it) then there is nothing against him but what lies in a parliamentary way, and we shall *fore-judge* their cause.
State Trials, an. 1681. *Edward Fitzharris.*

FO'RE-KNOW. } Dut. *Veur-kennen*; Ger.
FOREKNO'WABLE. } *Vorkennen*. *Fore*, and
FOREKNO'WER. } *know*; A. S. *Cnawan.*
FOREKNO'WING, *n.* } To *know before*; to have
FOREKNO'WLEDGE. } a prescience of, a foresight or providence; to foresee, to foreweet, (qv.)

No forsoth (qd she) for the deuine sight runneth beforne and seeth all the futures, and clepeth hem ayen, and retourneth hem to the proper prescience of his proper knowing, ne he enter changeth not, so as thou wenest ye stoundes of his *foreknowing*.—*Chaucer. Boecius*, b. v.

Marke also this, that there is nothing hyd and vnknowen vnto the Lorde; so that it is manifest and playne hereby, that he hath *foreknew*, and wilingly suffered whatsoeuer he suffered for our cause.—*Udal. Marke*, c. 13.

Now for the illes and displeasures whiche ye haue suffered for my sake, take the inheritaunce of the heauenly kingdome, whiche by the prouidence of God and by his determinacion, was prepared for you of God the *foreknower* of al thinges, before the world was made.—*Id. Matthew*, c. 25.

Thése straunge tokens or shewings, propheeyings and *foreknowynges*, and *forepercevnynges* of thynges to folowe and come. what other thynge do they declare, &c

Id. Flowers of Latine Speaking, p. 56.

On the other side, yf he by his *foreknowledge* perceaue me to be dampned, no prayers in the world are able to profit me, forasmuch as his prescience cannot be disappointed or chaunged. Verily this croked dilemma, or false subtyle argument hath seduced very many.

Fisher. A Godly Treatise.

Naught unto them this general wrack foreshowes,
Men, angels, no, not Christ (as man) *foreknows*.

Stirling. Doomes-day. The Third Hour.

It is certainly *foreknowable* what they will do in such and such circumstances.—*More. Diuine Dialogues.*

Every thing that is future God sees it will come to pass, and yet, *ου προγνωσις εστιν αιτιον προγνωσθεντων*, the *foreknower* is not cause of all that are *foreknown*.

Hammond. Works, vol. i. p. 701.

So that, if thou wilt weigh his *foreknowledge*, with which he discerneth all things, thou wilt more rightly esteeme it to be the knowledge of a never fading instant, than a *foreknowledge* as of a thing to come.

Boecius. Philosophical Comfort, (1609,) b. v. pr. 6.

——— If I *foreknew*
Foreknowledge had no influence on their fault,
Which had no less prov'd certain *unforeknown*

Milton. Paradise Lost, b. iii.

Is there no seeming repugnancy in maintaining that the same act is certain, as being *foreknown*; uncertain, as depending on the will of a free agent?

Waterland. Works, vol. iii. p. 301.

Since therefore neither the *foreknowledge* of God nor the liberty of man, can without a plain contradiction be denied; it follows unavoidably, that the *foreknowledge* of God must be of such a nature as is not inconsistent with the liberty of man.—*Clarke*, vol. i. Ser. 47.

Nor hath Jove given us to *foreknow*
When the rich years of virtue shall succeed;
Yet bold and daring on we go,
Contriving schemes of many a mighty deed.

West. Pindar. Nemean Ode i.

FORE-LOCK. The lock, (sc.) of hair, at the fore or front part of the head; generally, the front.

Goe to my love, where she is carelesse layd,
Yet in her winters bowre not well awake,
Tell her the ioyous time will not be staid
Unlesse she doo him by the *fore-lock* take.

Spenser, son. 70.

The place was apt, the pastime pleasant,
Occasion with her *fore lock* present.

Congreve. The Peasant in Search of his Heifer.

FORE'NSICK. } Lat. *Forensis*, from *Forum*.
FORE'NSICAL. } See the quotation from Watts.

The matter of fact being most evident to the contrary, and it being most prompt and proper, that words used either among the Greeks or Hebrews in *forinsecal* sences, may be bent by Christian writers to a sacred

Hammond. Works, vol. i. p. 439.

By the same reason, speaking peace is *verbum forense*, a *forensecal* act; properly belonging to court proceedings, or holding analogy with sentence in a court

Goodwin. Works, vol. v. p. 286.

The *forum* was a public place in Rome, where lawyers and orators made their speeches before the proper judge in matters of property, or in criminal cases, to accuse or excuse, to complain or defend: thence all sorts of disputations in public assemblies, or courts of justice, where several persons make their distinct speeches for or against any person or thing whatsoever, but more especially in civil matters, may come under the name of *forensic* disputes.

Watts. Improvement of the Mind, c. 12.

Lactantius, from a *forensick* lawyer now became an advocate for Christianity, found nothing so much hindered its reception with the learned, as the doctrine of a future judgment: which, their universal principle, that God could not be angry, directly opposed.

Warburton. The Divine Legation, b. iii. s. 4.

FORE-SEE. } A. S. *Fore-seon*; Dut. *Veur-sien*; Ger. *Vor-sehen*; Sw. *Foersee*, prævidere, to *see before*
FORESEE'ER.
FO'RESIGHT.
FORESI'GHTFUL.

To *see before*; (sc.) any thing happens or comes to pass: any thing future or that can or may, or is to, be.

He seeketh to *foresee* the peril of thy fall;
He findeth out thy faults, and warnes thee of them all.

Vncertaine Auctors. The Praise of a true Friend.

Not that hys *foreknowledge* forceth them to bee nought, but for it is impossible for them to be nought, but yt hys infinite *foresight* must nedes from the beginning *foresee* it.

Sir T. More. Workes, p. 1071.

I must nedes in hart thinke and with mouth confesse and saie, that you be a sure frend, and trustye counsailour, a vigilent *foresear*, a very louer of your countrey, a naturall countrey man.—*Hall. Rich. III.* an. 2.

But Lau. Val. li 4. cle. ca. 13. saith in this wise he is called in Latine *stultus*, that lacketh experience in thynges, and knowlage of the worlde, nor hath no *foresyght* in thynges to come.—*Udal. Flowers of Latine Speaking*, fol. 107.

Give us *foresightful* minds; give us minds to obey
What *foresight* tells, our thoughts upon the knowledge stay.—*Sidney. Arcadia*, b. ii.

He well *foresaw*, how that the Roman courage,
Impatient of pleasure's faint desires,
Through idleness would turne to civill rage
And be her selfe the matter of her fires.

Spenser. The Ruins of Rome.

Adding that God *foreseeing ὁποιος εκαστος*, how qualified every one will be, sees also the causes that he will be so, mean while his *foreseeing* is not the cause of their being what they are, but though strange, saith he, yet 'tis true, *το εσομενον αιτιον τουτοισι εἰναι του περι αυτου προγνωσιν*, the thing future is the cause that such a *foreknowledge* is had of it, for it doth not because it was known come to pass, but because, (*ενεκα εσεσθαι*) it was to come to pass, it was known.—*Hammond. Works*, vol. i. p. 70.

At length the foolish flie without *foresight*,
As he that did all daunger quite despise,
Toward those parts came flying carelesslie,
Where hidden was his hatefull enemie.

Spenser. Muiopotmos.

Not Troy itself, though built by hands divine,
Nor Priam, nor his people, nor his line,
My mother, nor my brothers of renown,
Whose valour yet defends th' unhappy town:
Not these, nor all their fates which I *foresee*,
Are half of that concern I have for thee.

Dryden. Homer. Iliad, b. vi.

'Tis very reasonable to apprehend, that God, without influencing men's wills by his power, yet by his *foresight* cannot but have as much certainer knowledge of future free events, than either men or angels can possibly have, as the perfection of his nature is greater than that of theirs.

Clarke, vol. ii. Ser. 47.

For fame, for honest fame we strive,
But not to struggle half alive,
And drag a miserable being,
Its end still fearing and *foreseeing*.—*Lloyd. The Puff.*

A disposition to expence was complained of; to that I opposed not mere retrenchment, but a system of economy, which would make a random expence without plan or *foresight*, in future not easily practicable.

Burke. Letter to a Noble Lord.

FORE-SHO'RTEN, *v.* } To shorten (to the
FORESHO'RTNING, *n.* } eye) parts that come or stand forward.

As 'tis a greater mystery in the art
Of painting, to *fore-shorten* any part
Than draw it out; so 'tis in books the chief
Of all perfections to be plain and brief.

Butler. Miscellaneous Thoughts.

Show no parts which are unpleasing to the sight, as all *fore-shortnings* usually are.—*Dryden. Du Fresnoy*, § 18.

FORE-SPEAK. A. S. *Fore-sprec-an*, Dut. *Veur-spreken*, prcloqui.

To speak or bespeak, before: to predict, to foretell, good or ill.

And yet wer there some in that assembly of people, which did coniecte (because of the *forespeaking* of death) yt he had spoken of the tormente of the crosse.—*Udal. John*, c. 12.

——— Some call me witch,
And being ignorant of myself, they go
About to teach me how to be one, urging,
That my bad tongue (by their bad usage made so)
Fore-speaks their cattle, doth bewitch their corn,
Themselves, their servants, and their babes at nurse.

Ford. The Witch of Edmonton, Act ii. sc. 1.

Censure. Pray God, some on us be not a witch, gossip, to *fore-speak* the matter thus.

B. Jonson. Staple of Newes. See. Intermeane after Act ii.

FO'REST. } Fr. *Forest*; It. *Foresta*; Sp. *Floresta*; Low Lat. *Foresta*; Dut. *Forest*; Ger. *Forst*, *forest*. *Forester* is not uncommonly contracted into *forster* or *foster*.
FO'RESTED.
FO'RESTER.
FO'RESTY.

Vossius (*de Vit.* lib. ii. c. 6) is in doubt whether *forestum* be of Latin origin, and so called, quia *foris* esset, sive extra urbem, et agros, or whether rather the Gauls and others received it from the Normans. Spelman says, so called from the adverb *foris* or *foras*, quasi pars *forastica* seu exterior, hoc est, *foris* culta et habitata. Sic Gallis, *For*, and *rest*; It. *Fore*, and *resta*: illud notent quod *foris restat*. Thus (he adds) a desert, a place *deserted* and abandoned to wild beasts. He quotes from the Book (qui Niger dicitur, i. e. the *Black Book of the Exchequer*,) *foresta* regis est tuta ferarum mansio: quasi *feresta*, hoc est, *ferarum statio*: this opinion is ridiculed by Camden. Others (as Du Cange notices) from *foris stent*. Wachter derives the Ger. *Forst*, from the verb, *furen*, pascere, nutrire, to *feed*, to nourish; as the Lat. *Nemus* from the Gr. Νεμειν, to feed. Grotius (he tells us) derives from *horst*, in (English, *hurst*, qv.) *h* being changed into *f*. A *forest*, no doubt, was a place of forelosure or exclusion, a place from which the many were excluded or shut out: and to this effect,—Cotgrave, (though probably wrong in the component parts of the word.)

Fr. *Forest*; a *forrest*: a great (and privileged) wood or woody wilderness; some (Frenchmen) have generally interpreted it (from the Latin words, *foris*, and *sto*,) a place whereto the access and entry is forbidden, by the owner, unto others; and hence, it seems, that privileged fishings or large waters (wherein none but the lords thereof could fish) were also termed *forests*.

Game of hondes he louede y nou, & wylde best,
And hys *forest* & hys wodes & mest the Nywe *Forest*.

R. Gloucester, p. 375.

Ne that bailif, ne *forester*, ne soffrede hem nower come,
To sowe, ne to other thing, that hor bestes nere inome

Id. p. 499

In Huntyngtonshire the kyng in that *forest*
A moneth lay, to spire for wood & wilde beste.
Foresters did somoun, enquered vp & doun
Whilk men of toun had taken his venysoun.

R. Brunne, p. 112

Lewede men to laborie, lordes to honte
In frythes and in *foreates*, for fox and other bestes

Piers Ploughman, p. 158

So on a day he layed him doune to slepe,
And so bifel that in slepe him thought
That in a *forest* he walked to wepe
For loue of her, yt him these paines wrought.

Chaucer. Troilus, b. v.

An horne he bare, the baudrik was of grene,
A *forster* was he sothely as I gesse.—*Id. Prologue*, v. 117.

And seche in the *forest* aboute
Some wild place that it were,
To cast him out of honde there:
So that som beste hym male deuoure
Where as no man hym shall succour.—*Gower. C. A.* b. iii.

After that was shewed & rad a charter of pardon cõcernyng ye said cause, & a cõfirmacõn of ye statutes of ye *forest*, with many other actes & statutes before graũted of the kyng

Fabyan, vol. ii. an. 1261.

So the Frenchmen and Scottes retourned into Scotlande the same way they came, and when they came into Scotlãde they founde the countrey destroyed, but the people of the countre dyd sette but lytell therebr, and said howe with thre or four poles, shortely they wolde make agayne their houses, for they had saued moche of their catayle in the *forestes*.

Bernere. Froissart. Cronycle, vol. ii. c. 15.

How princely purple keepes her shoulders light, how trim her heares
With gold are vender knit, her quiuer gorgeous how she beares,
And dreadful launce of length, and pointed like to *fosters* speares.

Phaer. Virgill. Æneidos, b. vii.

But to do something that were strange and new,
Wherefore (I ask you) came we to this shore?
Upon these French our fathers won renown,
And with their swords we'll hew you *forest* down.

Drayton. The Battle of Agincourt.

And at New *Forest's* font into the sea do fall,
Which every day bewail that deed so full of dread,
Whereby she (now so proud) became first *forested*

Id. Poly-Olbion, s. 2.

For first this *forester*, of all
That Silvius had to name,
To whom the lot being cast doth fall,
Doth thus begin the game.

Id. The Muses' Elysium, Nymph. 6.

So as they gazed after her awhile,
Lo, where a griesly *foster* foorth did rush.
Spenser. Faerie Queene, b. iii. c. 1.

For then their sylvan kind most highly honour'd were,
When the whole country's face was *foresty*, and we
Liv'd loosely in the wealds, which now thus peopled be.
Drayton. Poly-Olbion, s. 22.

A milk-white hind, immortal and unchang'd,
Fed on the lawns, and in the *forest* rang'd;
Without unspotted, innocent within,
She fear'd no danger, for she knew no sin.
Dryden. The Hind and the Panther.

It is not the oak, the ash, or the elm, or any of the robust trees of the *forest*, which we consider as beautiful, they are awful and majestick, they inspire a sort of reverence.
Burke. On the Sublime and Beautiful, pt. iii. s. 16.

Forests are waste grounds belonging to the king, replenished with all manner of chase or venery; which are under the king's protection, for the sake of his recreation and delight.—*Blackstone. Commentaries*, b. i. c. 8.

It will be found, that all *forest* and game laws were introduced into Europe at the same time and by the same policy as gave birth to the feodal system, when those swarms of barbarians issued from their northern hive, and laid the foundation of most of the present kingdoms of Europe, on the ruins of the Western Empire.—*Id. Ib.* b. ii. c. 27.

Plants rais'd with tenderness are seldom strong;
Man's coltish disposition asks the thong,
And without discipline the fav'rite child,
Like a neglected *forester* runs wild.
Cowper. Progress of Error.

FORE-STALL, *v.* } The Dut. *Stallen, staellen,*
FORESTA'LLER. } and Fr. *Estaller*, are, to lay open wares upon a *stall*; to place or set upon a *stall*. The A. S. *Fore-stallan*, or *fore-steallan*, is, consequentially, intercipere, to intercept, i.e. in its way to its *stall* or station, *before* it reaches its *stall* or station; on its road to the market. See the quotation from Rastall.

To intercept, to prevent, to preoccupy; to anticipate the occupation or possession; and thus, further, to deprive of the possession.

Thincke not that woorde do virtue make,
as trees do make a wood,
Take ship betyme, leste sum *forestal*,
and buy vp all this good.
Drant. Horace. Epistle to Numitius.

No *forestaller* shal be suffered to dwell in any towne, who manifestly is an oppressor of the poore, a publike enemie of the whole communaltie and countrie, who meeting graine, fish, herring, & other things coming by land or by water to bee solde, doeth make haste to *buy them before other*, thirsting after wicked gaine, oppressing the poore, & deceiuing the rich.—*Rastall. Statutes*, fol. 191. Stat. 31. *Edw. I.*

Where they readie found, them to repell
Great hostes of men in order martial,
Which them forbad to land and footing did *forestall*.
Spenser. Faerie Queene, b. xii.

The Tribunes evidently saw, that unless they freed the eies of the people from beholding the memoriall of so great a desart, it would never be that so long as their mindes were thus *forestalled* and possessed with that benefit of his [Manlius] they would find the enditement, were it never so true.—*Holland. Livius*, p. 231.

Up, up, they cride, and fiercely up they got,
And climed boldly gainst the mountaine fell;
But forth there crept, (from whence I cannot say)
An ugly serpent, which *forestall'd* their way.
Fairefax. Godfrey of Bovlogne, b. xv. s. 47.

Ja. All the better: may
This night *fore-stall* him of the comming day.
Shakespeare. Cymbeline, Act ii. sc 5.

Athenæus reporteth, that the country law of the Syrians deprived them of fish: and that Gatis (a Syrian queen) prohibited the eating of fish *ater Gatis*, that is, *without Gatis*, without her licence, and therefore was called *Atergatis*, as a *forestalier* of the fish to her own delicate tooth.
Purchas. Pilgrimage, b. i. c. 17.

The principles I have here mentioned, may, I think, be pursued a great deal farther, in several useful corollaries, or other superstructure, but I shall not *forestall* your own thoughts.—*Waterland. Works*, vol. x. p. 464.

However, it may not be amiss at present, so far to *forestall* that enquiry, as, by way of specimen, to say one word of a particular hitherto untouched, the specific nature of supernatural events.
Warburton. Julian's Attempt to Rebuild the Temple, b. ii. c. 6.

FORE-TELL, *v.* }
FORETE'LLER. } To prophesy, to predict, to pronounce.
FORETE'LLING, *n.* }

Wherupon they saie: Why then, art thou that same sonne of God, of whom the *for-tellinges* of the prophetes doe make mencion.—*Udal. Luke*, c. 22.

I pray thee, Pool, have care how thou dost pass,
Never the sea yet half so dangerous was:
And one *fore told* by water thou shouldst die,
Ah! foul befal that foul tongue's prophesy.
Drayton. Q. Margaret to the Duke of Suffolk.

I verely thinke with Hillary, that these two are pointed at as the *fore-runners* of the second coming of Christ, as now they were the *fore-tellers* of his departure, neither doubt I, that these are two witnesses, which are alluded to in the Apocalypse.—*Bp Hall. Cont. Christ Transfigured.*

He had *fore told* them long afore he did them, or brought them to pass, and *fore-tells* withall that it should be his doing and not man's that had effected them: and both his *fore-telling*, and the affecting them, he tells us, were from out of his *fore-knowledge* and decree so to do.
Goodwin. Works, vol. ii. pt. iv. p. 25.

When at your second coming, you appear,
(For I *foretel* that millenary year,)
The sharpen'd share shall vex the soil no more,
But Earth unbidden shall produce her store;
The land shall laugh, the circling ocean smile,
And heaven's indulgence bless the holy isle.
Dryden. Palamon & Arcite. Ded.

And then what follows? Why, blindness of mind, stupidity of conscience, deadness of affection to all that is good, and a daring boldness in sin, which are as certain *forerunners* of the soul's destruction, as buds and blossoms, are the *fore-tellers* of fruit, or the sentence of condemnation the harbinger of death.—*South*, vol. vi. Ser. 10.

His birth, if we believe Plutarch, was attended by prodigies; *foretelling* the future eminence and lustre of his character, which might have passed, he says, "for idle dreams, had not the event soon confirmed the truth of the conviction."—*Middleton. Life of Cicero*, vol. i. pt. i. s. 1.

FORE-TOKEN, *v.* }
FORETO'KEN, *n.* } A. S. *Fore-tacn-ian*; Dut. *Veur,—teecken*, pre-signare.
FORETO'KENING, *n.* }
To presignify, to foreshew.

They shall onely be as signes and profres of the ende that is to come, euen as in an olde man's bodie, diseases oft times chaunceing, are *fore-tokens* that his body shall shortly decaie and perishe.—*Udal. Mark*, c. 13.

If aught were *fore-tokened* thereby [by lightning] it shewed before hand encrease of honour and renowne unto the emperour in his glorious enterprise.
Holland. Ammianus, p. 225.

But of all the *fore-tokens* of thy fearfulest plagues prepared for any nation, O God, there is none so certain, as the prodigious sinnes of the people committed with a high hand against heaven, against so clear a light, so powerfull convictions.—*Bp. Hall*, Sol. 79.

The dictatour himself, for his part hath given a good *foretokening* and presage of a consull commoner, in electing his generall of horsemen from out of the commons.
Holland. Livius, p. 245.

His first thesis is this: "The person called Jesus Christ, before ever he had that name, or was born of the blessed Virgin Mary, had a real existence in a far more excellent nature than the human, and therein did appear to the holy men of old as a *fore-token* of his future incarnation."
Bp. Bull. The Life by Nelson.

FOREWA'RN, *v.* }
FOREWA'RNING, *n.* } A. S. *For-wyrnan, fore*, and *wyrnan*; Ger. *Warnen*; Dut. *Waernen*. The A. S. is variously written, *Wyrnan, warnian, warian, wardian, weard-ian*; to look at or after, to take heed or be cautious.

To look at, direct the view to, before hand; to give notice, to caution, to admonish, to apprize, (sc.) of any thing to come, of consequences.

I thought mete to *forwarne* you heroof, that when these discommodities falleth vpon you, ye maie the more paciently and with lesse heart breaking beare them.
Udal. John, c. 16.

And finally to giue them *forewarning* that Messias and the kyngdome of God wer at hand,—*Id. Marke*, c. 1.

Yet were not those lecherous lubbers by those *forewarnings* amended.—*Bale. Image*, pt. ii.

These precedents presented to my view,
Wherein the presage of my fall was shown,
Might have *forewarn'd* me well what would ensue,
And others' harms have made me shun mine own.
Daniel. The Complaint of Rosamond.

Sometimes God orders things so, as a sin is made a great sin, by such *forewarnings*; so he contrived circumstances in Judas his sinning.—*Goodwin. Works*, vol. iii. p. 523.

Himself, though oft *forewarn'd* by friendly care
Of Punic frauds, and danger to beware,
Soon as the dawn of early day was broke,
His camp with all the moving foot forsook.
Rowe. Lucan, b. v.

Taking occasion to consult the Sibylline books on the subject of some late prodigies, he [Cato] chanced to find in them certain verses, *forewarning* the Roman people not to replace an exiled king of Egypt with an army.
Middleton. Life of Cicero, vol. ii. s. 6.

FORE-WEET, *v.* }
FOREWE'ETER. } *Fore*, and *weet*; Goth. and A. S. *Wit-an*; Dut.
FOREWE'ETING, *n.* } *Weten*; Ger. *Wissen*; Sw. *Weta*, to know, or be wise. To *weet* or *wise*—To know before, to foreknow.

Thou were ful wel ywarned by thy dremes,
That thilke day was perilous to thee,
But what that God *forewote* most needs be.
Chaucer. The Nonnes Preestes Tale, v. 15,240.

And God beholder and *foreweter* of al things dwelleth aboue, and the presente eternitie of sight, runneth alway with the diuers qualitie of our deedes, dispensing or ordaining medes to good men, and tormients to wicked men.
Id. Boecius, b. v.

But I ne cannot boult it to the bren,
As can the holy doctour Augustin,
Or Boece, or the bishop Bradwardin,
Whether that Goddes worthy *forewetting*
Streineth me needely for to don a thing.
Id. The Nonnes Preestes Tale, v. 15,240.

FOR-FARE, *v.* A. S. *For-faran*, to *fare* or go forth; Dut. *Ver-vaeren*, abire, exire, exitum habere, and thus, *perire*, to perish; Mr. Tyrwhitt says, *to fare ill.*

& in that ilk toun did he krie a krie,
That alle that him serued, & of his meyne ware,
Man, woman & childe, auld thei alle *forfare*.
R. Brunne, p. 42.

Tuo busses wer *forfaren*, that in the tempest brak,
The godes attached waren to the kyng of Cipres Isaac.
Id. p. 158.

And alle mané men, that thow mygte aspye
In meschief othr in mal ese and thow mowe hem helpe
Loke by thy lyf, let hem nouht *for fare*.
Piers Ploughman, p. 140.

That he not loseth his dede proueth,
Whan he his richesse so well loueth
That he wol hide it, alle and spare
His pore frendes sene *forfare*.—*Chaucer. R. of the Rose.*

FOR-FEAR, *v.* To *fear* or frighten thoroughly, utterly; and thus *forfered*, as Mr. Tyrwhitt says, is—much afraid.

Till that min herte, to pitous and to nice,
Al innocent of his crowned malice,
Forfered of his deth.—*Chaucer. The Squieres Tale*, v. 10,841.

——— His coward harte
Made him amis the Goddes text to gloss
When he *forferde* out of Delphos sterte.
Id. Troilus, b. iv. p. 183.

FOR-FEIT, *v.* }
FO'RFEIT, *n.* }
FO'RFEIT, *adj.* }
FO'RFEITABLE. }
FO'RFEITER. } Fr. *Forfaire*; *fors*, out, and *faire*, to do. Low Lat. *Foris-facere*; (quasi extraneum facere, says Spelman;) to do, or cause to be out or away from, and consequentially, *transgredi*, to transgress, to do amiss, to misdo. And also, rem suam (sc. ex delicto) amittere, *to do away* or lose his property, (sc.) for some crime. Thus the Fr. *Forfaire* is explained by Cotgrave; "to sin, offend, commit a fault, misdo, transgress, trespass against; also, to *forfeit*." And in Chaucer—*forfaite*, to do amiss or misdo.
FO'RFEITING, *n.* }
FO'RFEITURE. }

To do away or lose; to do or put away—a property or right; to alienate or lose (by a misdeed or transgression.)

For *spiritus fortitudinis. forfeteth* ful ofte
He shal do more than mesure, many tyme and ofte.
Piers Ploughman, p. 393.

And thus suffered our Lord Jesu Crist upon the crosse, wheras ther was no part of his body free without grete peine and bitter passion. And all this suffred our Lord Jesu Crist that never *forfaited*.—*Chaucer. The Persones Tale.*

Remember in thine heart how horibly sometyme to thine Margarite thou trespassest, and in a great wise ayenst her thou *forfetest*.—*Id. The Test. of Love*, b. iii.

My hart nor I, haue doen you no *forfeit*
By which you should complain in any kind.
Id. La Belle Dame sans Mercie

For God which is of man the creatour
He would not men slough his creature
Without cause of deadly *forfaiture*.
A Balade to King Henry IV. by John Gower.

Nowe thou my sonne hast herd this tale,
Beware that of thyn owne bale
Thou be not cause in thy foolhaste,
And keep that thou thy witte ne waste
Upon thy thought in auenture,
Wherof thy liue s *forfeiture*
Mate falle. *Gower. Con. A.* b. iii.

But here he wolde saye vnto me as he dothe in his boke, that he hade *forfayted* hys salue conduyte, & therebye was fallen in to hys enemyes handes.
A Boke made by John Frith, fol. 81.

Than Duke Aubert, as a man redy purueyed of answere, sayd Gwylliam, what haste or wyll haue you to go in this voyage into Hungery, and into Turkey, to aske armes vpon people and countrey that neuer dyd vs any *forfeyte*: thou hast no tytell of reason to go, but for the vayne glory of the world —*Berners. Froissart. Cronycle*, vol. ii. c. 206.

He was not permitted to conueigh the sayd goodes out of that porte, vnto any other place of the land of Prussia, either by water or by lande, vnder the peyne of the *forfeiting* of the same.—*Hackluyt. Voyages*, vol. i. p. 154.

Moreouer, the saide customers haue ordained betweene themselues, that the saide merchants shall put or make vp no cloth into fardels to transport out of the realme, vnless certaine men appointed by them for the same purpose bee there present, to see what maner of clothes there be vnder paine of *forfeiture* of the saide goods.—*Id. Ib.* p. 173.

Thou didst lament and pity human race,
Bestowing on us thy free-given grace,
More than we *forfeited* and losed first
In Eden rebels when we were accurst.
Drummond. Flowers of Sion.

Arr. He is our monster; *forfeited* to vice
So farre, as no rackt vertue can redeem him.
B. Jonson. Sejanus, Act iv. sc. 5.

For so the holy sages once did sing,
That he our deadly *forfeit* should release,
And with his father work us a perpetual peace.
Milton. Ode. On the Morning of Christ's Nativity.

——— Once more I will renew
His lapsed powers, though *forfeit* and enthrall'd
By sin to foul exorbitant desires.—*Id. Par. Lost*, b. iii.

——— Louers,
And men in dangerous bondes pray not alike,
Though *forfeytures* (*forfeiters*) you cast in prison, yet
You clasp young Cupid's tables.
Shakespeare. Cymbeline, Act iii. sc. 2.

He ask'd, but all the heav'nly quire stood mute,
And silence was in Heaven; on man's behalf
Patron or intercessor none appeer'd,
Much less that durst upon his own head draw
The deadly *forfeiture*, and ransom set.
Milton. Paradise Lost, b. iii.

Honour's a lease for lives to come,
And cannot be extended from
The legal tenant; 'tis a chattle
Not to be *forfeited* in battle.—*Hudibras*, pt. i. c. 3.

But as our kind is of a softer mold
And cannot blood without a sigh behold,
I grant thee life, reserving still the power
To take the *forfeit* when I see my hour
Unless thy answer to my next demand
Shall set thee free from our avenging hand.
Dryden. The Wife of Bath's Tale.

He paus'd and choak'd the rest. The youth who saw
His *forfeit* life abandon'd to the law,
The judge, the accuser, and th' offence to him
Who had both power and will t'avenge the crime,
No vain defence prepar'd.
Dryden. Sigismonda & Guiscardo.

So a guardianship in soccage, a man may renounce it as well as he may executorship, they are neither of them *forfeitable*; and so is the trust of a freehold, and several other like things.
State Trials. The King and the City of London, an. 1682.

Which obliged the King to send forth a proclamation bearing date April the 3d, forbidding that any man should convey it [gold] away, whole or broken, upon pain of imprisonment, and other paine and *forfeitures* as were by the law appointed.—*Strype. Memorials. Edw. VI.* an. 1548.

The direct consequence of which is, [the power of the House of Commons of declaring incapacities] that the first franchise of an Englishman, and that on which all the rest vitally depend, is to be *forfeited* for some offence which no man knows, and which is to be proved by no known rule whatsoever of legal evidence.
Burke. On the Cause of the Present Discontents

The rewards, promised by each religion, being totally different, they may reasonably, when *forfeited*, have different means appointed for their recovery.
Warburton. The Divine Legation, b. ix. c. 1.

Walking out, drinking tea, country dances, and *forfeits*, shortened the rest of the day, without the assistance of cards, as I hated all manner of gaming.
Goldsmith. Vicar of Wakefield, c. 2.

FOR-FEND. As we say, God *forfend* it, i. e. May God avert or prohibit it; from our *fore*, for *before*, and the Fr. *Défendre*, vetare, (Skinner.) But it is more probably from *for*, i. e. *forth*, Fr. *Fors*; and *fend*, (Lat. *Fend-ere*, used only in composition,—arcere, depellere.)

To utterly *fend* or defend; to keep off, to ward off; to prohibit, to forbid, to avert.

That lawe *forfended* to weare any clothyng of linsaye wolsaye; but he cleane depryued hymselfe both from the vse of wolle and flaxe.—*Udal. Marke*, c. 1.

For the sacrament of baptisme also being ministred of an adulterer or a theefe (which God *forfende* to be in the church) doth come vnto the receiuer neuer a whit the worse. —*Fox. Martyrs*, p. 1060. *Volusianus in Defence of Priests' Marriage.*

What, I pray you, if we had promised and undertooke, that the people of Rome should forsake and abandon this cittie! or set fire on it! or not have magistrates, senat, or lawes any longer! or to be governed againe by kings! God forbid and *forfend* that, say you.—*Holland. Livius*, p. 318.

Oth. I would not kill thy vnprepared spirit,
No—heauens *fore-fend*—I would not kill thy soule.
Shakespeare. Othello, Act v. sc. 2.

FORFEX. *Forfex* dicitur quasi *ferrifacis, ferrum* quo quid *facimus*; the iron or steel with which we do or make any thing, (Vossius.) And see FORCEPS.

It is applied by Pope to,—a pair of scissars.

The peer now spreads the glittering *forfex* wide,
T' enclose the lock; now joins it, to divide.
Pope. The Rape of the Lock.

FORGE, *v.*
FO'RGEDLY.
FO'RGER.
FO'RGERY.
FO'RGETIVE.

Fr, Forger; Sp. *Forjar*; which Menage deduces from *fabrica*; thus, *fabriciare, fauriciare, forger*. "Fr. *Forger*,—to *forge*, make, frame, compose, hammer, devise, coin, invent," (Cotgrave.)

To form, frame or fabricate, to invent or contrive; to fabricate, (sc.) any thing counterfeit, to form or make any thing wrongfully to resemble, or in imitation of something else.

See the quotation from Blackstone.

Than spak Phillip ——— I wote what this menes,
That was a fals brefe, & *forged* well, it semes.
R. Brunne, p. 155.

——— I dare wel sain,
Apelles, Xeuxis, shulden werche in vain,
Other to grave, or peinte, or *forge*, or bete,
If they presumed me to contrefete.
Chaucer. The Doctowres Tale, v. 11,951.

For though so be that louers be as trew
As any mettall that is *forged* new,
In many a case him tideth oft sorow.
Id. The Complaint of Venus.

An horse of brasse thei lette do *forge*
Of suche entaile, and of suche a *forge*,
That in this world was neuer man
That suche an other worke began.—*Gower. Con. A.* b. i.

And through the crafte of Artemage
Of wexe he *forged* an ymage. *Id. Ib.* b. vi.

And when thenditement was openly redde, the duke sayd it is false and vntrue, and conspired and *forged* to bring me to my death, and that will I proue.—*Hall. Hen. VIII.* an. 13.

I know vnder the grene the serpent how he lurkes:
The hammer of the restlesse *forge* I wote eke how it workes.—*Surrey. Description of the Fickle Affections.*

Misguided haue I beene
and trayned all by trust,
And Loue was *forger* of the fraude,
and furtherer of my lust.
Turberuile. The Louer hoping to haue had Redresse, &c.

One foot was set vppon the crocodile,
And on the ground the other fast did stand;
So meaning to suppresse both *forged* guile
And open force.—*Spenser. Faerie Queene*, b. vi. c. 7.

——— Him there they found
Squat like a toad, close to the eare of Eve,
Assaying by his devilish art to reach
The organs of her fancie, and with them *forge*
Illusions as he list. *Milton. Paradise Lost*, b. iv.

But Nero, impatient of lingering and long working wickednes, threatened the tribune, commanded the poisonerasse [Agrippina] to be put to death, bicause that whilest they respect the rumour, and *forge* excuses for their owne safty, they droue off his security.
Grenewey. Annales. Tacitus, p. 183.

Another seeing his drunken wife disgorge
Her pamper'd stomach, got her to a *forge*
And in her throat the feverous heat to quench,
With the smith's horn was giving her a drench.
Drayton. The Moon-calf.

As for the *forges* and furnaces of brasse, some think the Chalypes deuised, others attribute that to the Cyclopes.
Holland. Plinie, b. vii. c. 56.

She answered, that Babington might confess what he list, but it was a flat lie that she had contrived any such means to escape: that her adversaries might easily get the cyphers which she had made use of to others, and with the same write many things *forgedly* and falsely.
Camden. Elizabeth, an. 1586.

Thus God is the immediate *forger* of every linke of that golden chain, whereof the first is riveted in his own heart, and the last ends in him also.
Goodwin. Works, vol. iv. p. 29.

But the chaste damzell, that had neuer prieſe
Of suche malengine and trne *forgerye*,
Did easely believe her strong extremitie.
Spenser. Faerie Queene, b. iii. c. 1.

A good sherris-sack hath a two fold operation in it: and ascends me into the braine, dryes me there all the foolish, and dull, and the crudditie vapours, which enuiron it: makes it apprehensiue, quicke, *forgetiue*, full of nimble, fierie, and delectable shapes; which deliuer'd o'er to the voyce, the tongue, which is the birth, becomes excellent wit.
Shakespeare. 2 Part Hen. IV. Act iv. sc. 3.

Quoth Hudibras, I now perceive
You are no conjurer, by your leave:
That paltry story is untrue,
And *forg'd* to cheat such gulls as you.
Hudibras, pt ii. c. 3.

O could I hide him from the Fates as well,
Or with these hands the cruel stroke repel,
As I shall *forge* most envy'd arms, the gaze
Of wond'ring Ages, and the world's amaze.
Pope. Homer. Iliad, b. xviii.

Soon as he bade them blow, the bellows turn'd
Their iron mouths; and where the furnace burn'd
Resounding breath'd; at once the blast expires,
And twenty *forges* catch at once the fires. *Id Ib.*

Mark them with characters and brands
Like other *forgers* of men's hands.
Butler. Satire upon Plagiaries.

Whereas Dangerfield had 8*l.* a week, whilst a *forger* of plots against the Protestants; he is cast off with scorn, and in danger of his life, since he had laid open the Popish engineers.—*State Trials*, an. 1681. *Edward Fitzharris.*

I am aware that a learned writer of our own has hinted his suspicion that the writings going under the name of Aristobulus were a *forgery* of the second century: and another considerable author seems in a great measure to favour the suspicion.—*Waterland. Works*, vol. viii. p. 6.

Being the master, both of Cæsar's papers and of his secretary Faberius, by whose hand they were written, he [Antony] had an opportunity of *forging* and inserting at pleasure whatever he found of use to him, which he practised without any reserve or management.
Middleton. Life of Cicero, vol. iii. s. 9.

——— And stiffening there,
A ponderous lump but to the hammer tam'd,
Takes from the *forge*, in bars, its final form.
Dodsley. Agriculture, c. 3.

Erasmus was so taken with Lucian's dialogue, that he has transfused its highest graces into his own; and employed these fine arms to better purpose against the Monks, than the *forger* of them had done against the Philosophers.
Hurd. Pref. On the Manner of writing Dialogue.

Forgery may with us be defined (at common law) to be, "the fraudulent making or alteration of a writing to the prejudice of another man's right."
Blackstone. Commentaries, b. iv. c. 17.

In war he practised the same art, that he had seen so successful to Marius, of raising a kind of enthusiasm and contempt of danger in his army, by the *forgery* of auspices and divine admonitions.
Middleton. Life of Cicero, vol. i. s. 1.

All these circumstances, with many other of inferior note, were merely the "nimble shapes" and lively effusions of Corinna's *forgetive* imagination.—*Malone. Life of Dryden.*

FOR-GET, *v.*
FORGE'TFUL.
FORGE'TFULLY.
FORGE'TFULNESS.
FORGE'TTER.
FORGE'TTING, *n.*
FORGE'TTINGLY.

Anciently written *Forgete*. A. S. *Forgytan*; Dut. *Vergheten*; Ger. *Vergessen*; Sw. *Foergaeta*. *For*, (qv.) i. e. *forth*, and *get*; to *get forth* or out, (sc.) of the mind or memory.

To *get*,—to cause or suffer to *get* or go *forth*; pass out or escape, (sc.) from the mind or memory; from the recollection or remembrance; to lose or omit the recollection or remembrance.

Now gos he home Harald, & has ouer comen his tene,
The othe that he suld hold, it is *forgeten* clene.
R. Brunne, p 69.

That sawe that he ther said, so wele it was of leten,
In boke it was vp laid, git is it not *forgeten*.—*Id.* p. 195.

Wher fyve sparowis ben not seeld for twey halpens? and oon of them is not in *forgetyng* before God?
Wiclif. Luk, c. 12.

Are not fiue sparowes bought for two farthynges. And yet not one of theym is *forgotten* of God.—*Bible*, 1551. *Ib.*

And glader ought his frend ben of his deth,
Whan with honour is yolden up his breth,
Than whan his name appalled is for age;
For all *forgetten* is his vasaillage.
Chaucer. The Knightes Tale, v. 3056.

Thus hath this widewe hire litel sone ytaught
Our blisful lady, Cristes moder dere,
To worship ay, and he *forgate* it naught.
Id. The Prioresses Tale, v. 13,441.

I say, Grisilde, this present dignitee
In which that I have put you, as I trow,
Maketh you not *forgetful* for to be
That I you toke in poure estat ful low.
Id. The Clerkes Tale, v. 8348.

——— For I am distourbed
In al myn herte and so conturbed,
That I ne may mie wittes gete:
So shall I muche thynge *forgete*.—*Gower. Con. A.* b. i

So that for feare I can nought gette
My wit but I myselfe *forgete*,
That I wote neuer, what I am,
Ne whither I shall, ne wher I am. *Id Ib* b. iv.

There is of slouth an other vice,
Whiche is cleped *forgettinnes*,
That nought maie in his herte impresse
Of vertue, whiche reason hath set,
So clene his wittes he *forgete*. *Id Ib.*

If I be not *forgetfull*, I neuer sawe thee content in this life, because thou were euer busie in thy prosperitee, and wearie of any aduersitie.—*Golden Boke*, Let. 3.

Children therefore being ouer moyst, and old men ouer drie, haue neuer good memories; againe, where ouer much colde is, and extreme moysture, there is euer much *forgetfulness*.—*Wilson. The Arte of Rhetorique*, p. 213.

Beguyld thus with delight of noveltics,
And naturall desire of countryes state,
So long they redd in those antiquities,
That how the time was fled they quite *forgate*.
Spenser. Faerie Queene, b. ii. c. 10.

So great a senselesness had possessed his [Vitellius] minde, that if other men had not remembred, that he had beene once prince, and therefore was not to looke for security in priuate estate, he himselfe would haue quickly *forgotten* it.—*Savile. Tacitus. Historie*, p 127.

Euen as one heate, another heate expels,
Or as one naile, by strength driues out another,
So the remembrance of my former love
Is by a newer object quite *forgotten*.
Shakespeare. Two Gent. of Verona, Act ii. sc. 4.

Let such bethink them, if the sleepy drench
Of that *forgetful* lake benumm not still,
That in our proper motion we ascend
Up to our native seat: descent and fall
To us is adverse. *Milton. Paradise Lost*, b. ii.

They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to loose
In sweet *forgetfulness* all pain and woe,
All in one moment and so near the brink,
But Fate withstands. *Id. Ib.*

Clora. She loves him too much, that's the plain truth.
Frederick.
For which, if I might be believ'd, I think her
A strange *forgetter* of herself.
Beaum. & Fletch. The Captain, Act iv. sc. 3.

I am not willing to discover the *forgettings* of reverend men, yet here I must.—*Milton. Doct. of Div.* b. ii. c. 22.

——— I crie your pardons.
I feare, I haue (*forgettingly*) transgress'd
Against the dignity of the Court.
B. Jonson. The Fox, Act iv. sc. 6.

Of Daniel you may read in holy writ,
Who, when the king his vision did *forget*,
Could word for word the wondrous dream repeat.
Dryden. The Cock and the Fox.

Then thus the sire: the souls that throng the flood
Are those, to whom, by fate, are other bodies ow'd
In Lethe's lake they long oblivion taste,
Of future life secure, *forgetful* of the past.
Id. Virgil. Æneid, b. vi.

But since it is our duty not to violate the memory of our oppressors, but silently, thankfully, and *forgetfully* to accept the oppression; we will commemorate only the king's restitution.—*South*, vol. viii. Ser. 11.

Howe'er 'tis well, that sleep awhile can free,
With soft *forgetfulness*, a wretch like me.
Pope. Homer. Odyssey, b. xvii.

In like manner, the great Pyrrho himself *forgot* his principles on some occasions; and is said once to have been in such a passion with his cook, who probably had not roasted his dinner to his mind, that with the spit in his hand, and the meat upon it, he pursued him even to the market place.
Reid. Enquiry, c. 1. s 5.

Unmindful of approaching night they sport
While circling pleasures new attention court,
Or through the maze *forgetfully* they stray,
Lost in the pleasing sweetly winding way.
Boyse. From the Horti Arlingtoniani of C. Dryden.

Remember me, oh! pass not thou my grave
Without one thought whose relics there recline
The only pang my bosom dare not brave
Must be to find *forgetfulness* in thine.
Byron. The Corsair, c. 1.

FOR-GHERD, i. e. *Foreyard* or fore-court.

And a rehed lyk a gherd was ghouun to me, and it was said to me, Arise thou and mete the temple of God and the auter, and men that worschipen in it, but caste thou out the *forgherd* that is withoute the temple and mete not it, for it is ghouun to hethene men.—*Wiclif. Apocalips*, c. 11.

FOR-GIVE, *v.* FOROI'VENESS. FOROI'VER. } Anciently also written *Foryeve*. A. S. *For-gif-an*; Dut. *Vergheven*; Ger. *Vergeven*; *for*, i. e. *forth*, and *give*; to *give forth*, out, or away, remittere, condonare, to remit or release, and consequentially, to pardon. (*per-donare.*)

To give forth or away, to give up utterly; to relinquish, to remit, to release, to resign, (sc. a right or claim to payment or retribution;) and consequentially, to *pardon*, (*per-donner.*)

Edward God bisouht, that it suld be *forgyuen*,
And amendid with penance, & therof clene he scryuen.
R. Brunne, p. 65.

And yf hure wirche wisliche. by wys men counsail
Ich wolle *forgyfe* hure alle hure gultes.
Piers Ploukman, p. 38.

Here of good God. graunte me *forgeveneesse*.—*Id.* p. 109.

And for our great sinnes *forgiuenes* for to gutten
And only by Christ clenlich to be clensed.—*Id. Crede.*

What is it lighter to seye thi synnes ben *forgoven* to thee: either to sey rise thou and walke!—*Wiclif. Matthew*, c. 9.

Whether is it easier to saye, thy sinnes be *forgeuen* the, or to saye: aryse and walke.—*Bible*, 1551. *Ib.*

But if ony man synneth we han an advocat anentis the fadir Jesu Crist, and he is the *forgifnesse* for oure synnes, and not oonli for oure synnes but also for the synnes of al the world.—*Wiclif.* 1 *Jon*, c. 2.

Whom God ordeynyde *forghyuere* bi feith in his blood, to the schewyng of his rightwisnesse for remissioun of bifore goynge synnes.—*Id. Romayns*, c 3.

To Rome he cometh to receive his penance
And putte him in the Pope's ordinance
In high and low, and Jesu Christ besought,
Forgeve his wicked werkes that he had wrought.
Chaucer. The Man of Lawes Tale, v. 5415.

Then saide Melibee; he is wel worthy to have pardon and *forgeveneesse* of his sinne, that excuseth not his sinne, but knowlecheth, and repenteth him, axing indulgence. For Senek saith: there is the remission and *forgeveneesse*, wher as the confession is neighebour to innocence.
Id. The Tale of Melibeus

Also whan he is falle in synne,
Hym thynketh he is so fer culpable,
That God woll not be merciable
So great a sinne to *forgeue*.
And thus he leueth to be shriue.—*Gower. Con. A.* b. iv.

And nathles this dare I saie,
That if a sinful worlde praie
To God of his *forgeuenes*,
With halfe so great a besinesse,
As I haue do to my ladie,
In lacke of askynge of mercie,
He shulde neuer come in helle. *Id. Ib.*

I on my behalf, though I doe baptise you with water yet am I no *forgeuer* of sinnes.—*Udal. Luke*, c. 3.

The bishops & priestes also to call themselues their churches bridgromes, sitters in God's sted, *forgeuers* of sinne, and our ladies chaste knights!—*Bale. Image*, pt. ii.

He writes here to *forgive* him, he is married;
False gentleman! I do *forgive* thee with my heart,
Yet will I send an answer to thy letter,
And in so short words thou shalt weep to read them.
Wilkins. The Miseries of Inforced Marriage, Act ii.

——— If I obey them,
I do it freely, venturing to displease
God for the fear of man, and man prefer,
Set God behind: which in his jealousie
Shall never, unrepented, find *forgiveness*.
Milton. Samson Agonistes.

And indeed, what a shamefull reproach is this to the infinite mercy of the *forgiver*? What a wrong to his justice? whereto is the punishment due but to the fault.
Bp. Hall. No Peace with Rome, s. 10.

And yet we know, that, in Christian charity all offences are to be *forgiven*, as we expect the like pardon for those which we daily commit against Almighty God.
Dryden. The Origin and Progress of Satire.

And this consideration has often made me tremble, when I was saying our Saviour's prayer; for the plain condition of the *forgiveness* which we beg, is the pardoning of others the offences which they have done to us.—*Id. Ib.*

All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of Heaven,
O how canst thou renounce, and hope to be *forgiven*!
Beattie. The Minstrel, b. i.

Not soon provok'd, however stung and teas'd,
And if perhaps made angry, soon appeas'd;
She rather waves than will dispute her right,
And injured makes *forgiveness* her delight.
Cowper. Charity.

FOR-GNAW. *For*, and *gnaw*, (qv.) Thoroughly, utterly *gnawn*, quite *gnawn*.

——— He fonde
The wympell, whiche out of hire hond
Was faile, and he it hath to drawe,
Be bledde aboute, and all *forgnawe*.—*Gower. Con. A.* b. iii.

FOR-GO, *v.* A. S. *For-gan*, to *go forth* or away from.

To *go forth* or away from; to leave, to relinquish, to quit, resign, yield or give up; to renounce.

Now by that lord that cleped is Saint Jame,
Thou shalt nat bothe, though that thou were wood,
Be maister of my body and of my good,
That on thou shalt *forgo* maugre thin eyen.
Chaucer. The Wif of Bathes Prologue, v. 8397.

As homely as he rideth amongs you,
If ye him knew, it would be for your prow:
Ye wolden not *forgon* his acquaintance
For mochel good, I dare lay in balance
All that I have in my possession.
Id. The Chanones Yemannes Tale, v. 1678

The maiden wolde he not *forgone*
He saide for no maner thyng,
And bad hym gone home to his king.—*Gower. Con. A.* b. v.

What other welth to man by Fortune may befall:
But Fortune's changed chere may reue a man of all!
A frend no wracke of welth, no cruel cause of wo
Can force his frendly faith unfrendly to *forgoe*
Incertaine Auctores. The Praise of a True Friend.

Thus in making of cõcord & amitie, weigh not sowerly nor extremely whether partie is more in fault. Leat this only be thine endeauour (yea though you *forgo* and lose part of thy right) yt concord and amitie suffre no dãmage.
Udal. Matthew, c. 5

For [Licinius] he tooke by violence euerie man's substance, and cared not by what means he came by the same, but threatned them with death, vnless they would *forgo* the same.—*Fox. Martyrs*, p. 79. *The Ten First Persecutions*

I sawe Calliope with Muses moe,
Soone as the oaten pype began to sounde,
Their yvory lutes and tamburins *forgoe*.
And from the fountaine where they sat around,
Renne after hastely thy silver sound.
Spenser. Shepherd's Calendar. July.

Which Artegall perceiving, strooke no more,
But loosing soone his shield did it *forgoe*,
And whiles he combred was therewith so sore,
He gan at him let drive more fiercely than afore.
Id. Faerie Queene, b. v. c. 12.

And he, who late was fear'd, was set upon,
And by his own (Actaeon like) pursu'd,
His own, that had all love and awe *forgone*;
Whom breath and shadows only did delude.
Daniel. Civil Wars, b. ii

——— Let it suffice,
No fond distrust of thee makes me precise
To shew my griefe. Leave me then, and *forgo*
This care more sad, since I have made it so.
Browne. Britannia's Pastorals, b. i. s. 1.

[The Lord Chancellor answered,] that he had no ill intention in it, and therefore submitted himself to the King's mercy, and to the gracious consideration of the Protector and the council; and desired, that, in respect of his past services, he might *forego* his office with as little slander as might be, and that, as to his fine and imprisonment, they would use moderation.—*Burnet. Hist. of Reform.* an. 1547.

Turn then thy labours to the servile crowd,
Entice the wary, and control the proud;
Make the sad miser his best gains *forego*,
The solemn statesman sigh to be a beau.
Akenside. Love, an Elegy.

FOR-GROWEN. *For*, i. e. *forth*, and *grow*. Thoroughly, utterly *grown*, over*grown*.

And at the last a patch of little breade
I found that greatly had not vred be
For it *forgrowen* was with grass and weede.
Chaucer. The Floure and the Leafe.

Like as the elm *forgrown* in mountains hye,
Round hewen with axe, that husbandmen
With thick assaultes striue to teare up, doth threat.
Surrey. Virgile. Æneis, b. ii.

FORHA'IL, *v.* Sw. *Forhalla*. The glossarist (E. K.) to Spenser's *Shepherd's Calendar* says, "Draw or distresse;" it may be from *for*, i. e. *forth*, and *hale*, to drag or pull along; and thus, to distract, to distress.

Dig. Ah! but, Hobbinoll, all this long tale
Nought ceaseth the care that doth mee *forhaile*:
What shall I do!—*Spenser. Shepherd's Calender. Sept.*

Wernock. Is this the cause that thou been ligge so laid,
Who Whilom no encheson could *fore-haile*.
Davies. Eclogue. Yonge Willie & Old Wernock.

FOR-I'RKING. Thoroughly, utterly *irking*; sorely troubled.

For loe his wife *forerirking* of his raigne
Sleeping in bed this cruel wretch hath slaine.
Mirrour for Magistrates, p. 442.

FORIS-FAMI'LIATE. The Low. Lat. *Foris-familiare* is, to place, drive or eject any one *foris familiam*, *forth* from his *family*; and a son is said to be *forisfamiliate*, (*forisfamiliatus*,) when he has received from his father a share or portion of his inheritance, and is to expect no more, (Spelman.)

Yet Glanvil, with us, even in the twelfth century, seems to declare for the right of the nephew by representation; provided the eldest son had not received a provision in lands from his father, (or as the civil law would call it) had not been *forisfamiliated*, in his life time.
Blackstone. Commentaries, b. ii. c. 14.

FOR-JU'DGED. *Judged* out of or without law or right, i. e. wrongfully; also, without delay.

It is difficult to decide whether in Fabyan it should be *for-* or *fore-judg'd*.

Falsly accused, and of his soone *forjudged*
Without answere, while he was absent
He damned was.—*Chaucer. Of the Blacke Knight.*

They were takyn as prysoners in the Towre of London, and soone after *for-dugyd*, hāged, and hedyd, and their heddys also sette vpon London brydge.
Fabyan, vol. ii. an. 1400.

FORK, *v.* } A. S. *Forc*; Dut. *Vorcke*; Ger. *Furch*; Sw. *Fork*; It. *Forca*, Sp. *Horca*; Fr. *Fourche*, *fourcher*; Lat. *Furca*. Of uncertain etymology. Wachter thinks it may be possible to trace it back to *brechen*, to break, quia *furca* est ferrum bisulcum aut trisulcum, adeoque in fronte ruptum.
FORK, *n.*
FO'RKEDNESS,
FO'RKY.

To cleave, or split, or otherwise divide, into two or more *prongs*: to move with a *fork*.

Forked, in Shakespeare,—a *fork'd* one; one having *forked* horns, (sc.) those of a cuckold; (met.) so divided as to point more than one way; and thus, having two courses or directions, two purposes or meanings.

A *fork*,—any thing so divided as to have two or more pointed prongs; the barbed point of an arrow.

A marchant was ther with a *forked* berd.
Chaucer. The Prologue, v. 272.

And euen these be the two lombes hornes signifyed by the two *forked* bisshops mytere.—*Joye. Expos. of Daniel*, c. 7.

And what hath this auctor woone nowe by his *forked* question!—*Bp. Gardner. Explication*, fol. 81.

Some with poles or *forks* ouerthrew this sluggish lump, leauing them for half dead lying on the ground, not once going about to rise.—*Greneway. Tacitus. Annales*, p. 78.

——— Then must you learne the use,
And handling of your silver *forke* at meales.
B. Jonson. The Fox, Act iv. sc. 1.

Mer. Vpon my proiect o' the *forkes*.
Sel. Forkes! what be they?
Mer. The valuable use of *forkes*,
Brought into custome here, as they are in Italy,
To th' sparing o' napkins.
B. Jonson. The Diuell is an Asse, Act v. sc. 4.

Never considering how ill for seventeen years together he had protected them, and that these miseries of the people are still his own handy-work, having smitten them, like a *forked* arrow, so sore into the kingdom's sides, as not to be drawn out and cured without the incision of more flesh.
Milton. An Answer to Eikon Basilikè.

——— Gone already,
Ynch thick, knee deepe, ore head and eares, a *fork'd* one.
Shakespeare. The Winter's Tale, Act i. sc. 2.

And yet again, besides the strength of the arm that shoots them, and the *forkedness* of the arrows themselves, they were all, as arrows dipt in poison, envenomed with the guilt of his sins.—*Goodwin. Works*, vol. iii. p. 601.

——— Your T. beard is the fashion
And twifold doth express the enamour'd courtier,
As full as your *fork carving* traveller.
Beaum. & Fletch. The Queen of Corinth, Act iv. sc. 1.

With that, at him a quivering dart he threw,
With so full force, and vile mous despite,
That through his habergeon the *fork-head* flew,
And through the linked mayles impierced quite
Spenser. Faerie Queene, b. iii. c. 5.

He spoke, and smote the loud resounding shield.
Which bears Jove's thunder on its dreadful field,
The adamantine ægis of her sire,
That turns the glancing bolt and *forked* fire.
Pope. Homer. Iliad, b. xxi.

Parnassus is its name; whose *forky* rise
Mounts through the clouds, and meets the lofty skies.
Dryden. Ovid. Metam. b. i.

Then exercise thy sturdy steers to plough
Betwixt thy vines, and teach the feeble row
To mount on reeds and wands, and upwards led,
On ashen poles to raise their *forky* head.
Id. Virgil. Georgics, b. ii.

——— First he bids spread
Dry fern or litter'd hay that may imbibe
Th' ascending damps, then leisurely impose,
And lightly, shaking it with agile hand
From the full *fork*, the saturated straw.—*Coup. Task*, b. iii.

Flattery shall faint beneath the sound,
While hoary Truth inspires the song;
Envy grow pale and bite the ground,
And Slander gnaw her *forky* tongue.
Watts. Epitaph on King William the Third

An old man with a red, *forked* beard, supposed to be a grand master of Rhodes by Holbein.
Walpole. Anecdotes of Painting, vol. i. c. 4.

FOR-LAY. } Dut. *Verlaeghen*, insidiari, to
FORLA'YING, *n.* } beset. *Forth*, and *lay*; to *lay forth* or out, (sc.) in wait for; and thus—
To *lay* (snares) *for*.

The churche is brent, the priest is slaine,
The wife, the maide is eke *forlaine*,
The lawe is lore, and God unserued —*Gower. C. A.* b. iii.

—— What way ever the suspected take
Still envy will most cunningly *forelay*
The ambush of their ruin, or will make
Their humours of themselves to take that way.
Daniel. Chorusses in Philotas.

That this is true, may appear by the example of Alexander above named, who had not one that envied him, but many enemies he found and those malicious, and by them in the end he was traitorously *forlaied* and murdered.
Holland. Plutarch, p. 193.

Either it was because this is a token of one that believeth and is verily perswaded that his wife entendeth no lewdnesse, nor is otherwise busied than well: whereas to come upon her at unawares and on a sudain, is a kind of *forlaying* and surprise.—*Id. Ib.* p. 698.

And eyther with *forelaying* of his way,
Or he full gorg'd ran not so swift as they,
Before he could recover downe the strand
No swaine but on him [wolfe] had a fast'ned hand.
Browne. Britannia's Pastorals, b. ii. s. 3.

And lastly, how cunningly doth he *forelay* their confidence (which was only left them) in the Almighty, protesting not to bee come up thither without the Lord; The Lord said to me, go up to this land, and destroy it.
Bp. Hall. Cont. Hezekiah & Senacherib.

A serpent shoots his sting at unaware:
An ambush'd thief *forelays* a traveller.
The man lies murder'd, while the thief and snake,
One gains the thickets, and one thrids the brake.
Dryden. Palamon & Arcite.

FOR-LEFT, i. e. utterly *left*, entirely *left*.

A theef, of venison that hath *forlaft*
His likerousnesse, and al his olde craft,
Can kepe a forest best of any man.
Chaucer. The Doctoures Tale, v. 12,019.

FOR-LESE. To *lose* utterly.

For by this sinne [simonie] God *forleseth* the chirche and the soule, whiche he bought with his precious blood, by hem that yeven churches to hem that ben not digne, for they put in theves, that stelen the soules of Jesu Christ and destroyen his patrimonie.—*Chaucer. The Persones Tale.*

FOR-LETE. Mr. Tyrwhitt says, to give over, to quit. A. S. *For-lætan*; Dut. *Ver-laten*, *ver-letten*, præter-mittere, omittere, to *let* pass or omit.

To *let forth* or out, to *let* pass, to omit, to neglect, to quit, to resign, to renounce.

That if thou me mot mete bi our seluen tuo,
My lif I suld *forlete*, or my hede for go.
R. Brunne, p. 196.

In all this world ther n'is no creature,
That ete or dronke hath of this confecture,
Not but the mountance of a corne of whete,
That he ne shal his lif anon *forlete*.
Chaucer. The Pardoneres Tale, v. 12,798.

And therefore repentant folk, that stint for to sinne, and *forlete* sinne or that sinne *forlete* hem, holy chirche holdeth him siker of hir salvation.—*Id. The Persones Tale.*

But yet there ben of londes fell,
In Occident, as for the chele,
In Orient, as for the hete,
Whiche of the people be *forlete*,
As londe deserte, that is vnable,
For it mane not ben habitable.—*Gower. Con. A.* b. vii.

Being returned home from the war he [Archytas] was L. Generall, (he) found his land *forlet*, neglected and untilled; whereupon he sent for his baillife of husbandrie: who had the charge thereof and when he was come before him, were I not exceeding angrie (quoth he) I would make thee feel my fingers, and give thee thy desert
Holland. Plutarch, p. 10.

For hee had *forlet* altogether the custom of searching those that came in duty to salute him even whiles yet the civill warre continued.—*Id. Suetonius*, p. 247.

And found it was at last where it was that the Gods blamed the neglect of ceremonies, and *forletting* the ancient solemnities and sacrifices.—*Id. Livie*, p. 191.

First a dearth of corne, and all manner of victuals, by reason that the grounds upon the departure of the commons were *forelet* and untilled.—*Id. Ib.* p. 66.

In these and such like imperfect tables, a man may (as it were) see what traicts and lineaments remaine to be done, as also the very desseignes and cogitations of the artificers and as these beginnings are attractive allurements to moove us for to commend those hands that began such draughts so the conceit, that they bee now dead and missing, is no small greefe unto us, when wee behold them so raw and *forelet*.—*Id. Plinie*, b. xxxv. c. 11.

FOR-LORE. } Mr. Tyrwhitt says, utterly
FORLO'RN.
FORLO'RNESS. } *lost*. It is the A. S. *Forleoran*; Dut. *Verloren*; Ger. *Verlahren*; Sw. *Foerlora*; Fr. adj. *Frelore*; from Goth. *Fralusan*; A. S. *Forleosan*; Dut. *Verliesen*, to *lose* utterly.

To *lose* or cause to *lose* utterly; to deprive, to take away; and the past part. *forlorn*, still in so common use, is—

Utterly *lost*, deserted, forsaken, destitute, solitary.

Thus Troilus withouten rede or lore
As man that hath his loyes eke *forlore*
Was waiting on his ladie evermore.—*Chaucer. Troil.* b. v.

For it is Christ's conseil that I say,
And if thou tell it man, thou art *forelore*.
Id. The Milleres Tale, v. 3505.

I dare well affirme hardely, that if tho thinges of which thou plainest that thou hast *forlorn* [*amisso*] had been thine, thou ne haddest not *forlorn* hem, [*perdidisses*]
Id. Boecius, b. ii.

Aurelius, that his cost hath all *forlorne*,
Curseth the time, that ever he was borne.
Id. The Frankeleines Tale, v. 11,661.

Thus thei that comen first tofore
Upon the rockes ben *forlore*. *Gower. Con. A.*

Or Ida, where the Gods loved to repayre
Whenever they their heavenly bowres *forlore*.
Spenser. Faerie Queene, b. ii. c. 9.

Of heav'n, and earth, and God and men *forlore*,
Thrice begging help of those, whose sins he bore.
G. Fletcher. Christ's Triumph over Death.

Now therefore be it knowne to noble Lewis,
That Henry, sole possessor of my loue
Is, of a king, become a banisht man,
And forc'd to liue in Scotland a *forlorne*.
Shakespeare. 3 Part Hen. VI. Act iii. sc. 3.

But Philopœmen made as though it had been nothing and that he set light by it; and spying the great fault his enemies made, following the *forlorne hope* on the spur, whom they had overthrown, and staying so far from the battell of their footmen, whom they had left naked, and the field open upon them; he did not make towards them to stay them, nor did strive to stop them that they should not follow those that fled, but suffered them to take their course.
North. Plutarch, p. 309.

If you are truly a patron of the distressed, and an adept in astrology, you will advise whether I shall or ought to be prevailed upon by the impertinences of my own sex, to give way to the importunities of yours. I assure you, I am surrounded with both, tho' at present a *forlorne*
Tatler, No. 210.

But when my sense was waken'd to despair,
I beat my tender breast, and tore my hair;
As a distracted mother weeps *forlorn*,
When to the grave her fondling babe is borne.
Fenton. Sappho to Phaon.

Even whilst they compleated the *forlornness* of their condition, by the lethargy of not being sensible of it, and were as careless to seek means of recovery, as they had been unable to devise them of themselves, even then, his restless love would never be at quiet.—*Boyle. Works*, vol. i. p. 267.

When God created man, he made woman for his companion and associate, but the only means of enjoying this benefit is the use of speech: can we think that God would leave them to themselves, to get out of the *forlorne* condition of brutality as they could.
Warburton. The Divine Legation of Moses, b. iv. Notes.

FORM, *v.*
FORM, *n.*
FO'RMAL.
FO'RMALIST.
FORMA'LITY.
FO'RMALIZE, *v.*
FO'RMALLY.
FORMA'TION.
FO'RMATIVE.
FO'RMER.
FO'RMFUL.
FO'RMING, *n.*
FO'RMLESS.

Fr. *Former*; Sp. *Formar*; It. *Formare*; Lat. *Formare*; Dut. *Vormen*, all (Tooke) from the A. S. *Frem-an*, to frame, facere, facessere.

To frame or fashion, to shape, mould or model; to make, to put together, to compose, to fabricate, to construct, to devise, to contrive.

Form,—the noun, is any thing *formed* or framed; shape, mould or model, composition or construction; it is also applied, emphatically, to—

A settled, regulated or prescribed *form*, or mode, or method, or order; as a *form* of prayer; a ceremony; a mere ceremony; also to, a well-made *form*; to beauty. Also to—

The whole collected constituent qualities of which any thing is *formed*, framed or composed; and see the quotations from Locke and Addison.

Tho he come toward ys men, ys owne *forme* he nom,
And leuede the erle's *fourme*, & the kyng Uter by com.
R. Gloucester, p. 56.

Dauid of Scotland hasted to the bataile,
Walter Spek ros on hand, the folk to *forme* & taile.
R. Brunne, p. 115.

[None] that can versie fayre, other *formelich* endite
Ne that can construe kyndeliche, that poetre maden.
Piers Ploukman, p. 291.

Not a word spake he more than was nede;
And that was said in *forme* and reverence,
And short and quike, and ful of high sentence.
Chaucer. The Prologue, v. 307.

But it were for an olde appalled wight,
As ben thise wedded men, that lie and dare,
As in a *fourme* sitteth a wery hare.
Id. The Shipmannes Tale, v. 13,034.

Her person he shall afore him set,
Her laughing eyen persaunt and clere,
Her shape, her *forme*, her goodly chere.
Id. Rom. of the Rose.

O where hast thou been hid so longe in mewe
That canst so well and *formeliche* argewe.
Id. Troilus, b. iv.

This clerke, whā he herd the *forme*,
How he the Pope shuld *enforme*:
Toke of the Cardinali his leaue,
And goth hym home. *Gower. Con. A.* b. ii.

Whenne God *formed* Adam of clave, the mattier of the claye remayned in Adam, and yet the materiall clay remayned not, for it was altred into another substance, whiche I speake not to compare equallye the *fourmynge* of Adam to the sacrament, but to shewe it not to be all one to saye the materiall breade and the matter of breade
Bp. Gardner. Explic. of Transubstantiation, fol. 107

Saint Paul speaketh of a *fourme* in the Godhead, (*Qui quum in forma Dei esset*,) Who when he was in the *fourme* of God. So as if Christ be present in the sacrament without all *fourme*, then is he there, neither as God nor man, whiche is a straunger teachyng thē yet hath been heard or redde of.
Id. Christes Presence in the Sacrament, fol. 2f.

The Duke being then at his oysters without any further tarrieng, and also breaking both his shinnes at the *form* for haste, took boate with the Lord Percie, and by water went to Kingstone, where then the Princesse with Richard the young Prince did lie.—*Fox. Martyrs*, p. 394. *Duke of Lancaster and Londoners at variance.*

Well, quod I, and yet he cometh to hys perswasion by a sylogysme & reasonninge, almost as *formall* as is the argument.—*Sir T. More. Workes*, p. 125.

And what were the *formall* wordes, or at the leastwise in substance that I the said Bishop then vttered or wherewith they were offended.
Fox. Martyrs, p. 1202. *The Interrogatories of Bonner.*

Sith it [Chastity] is shrined in my soveraine's brest,
And *form'd* so lively in each perfect part,
That to all ladies, which have it profest,
Need but behold the pourtraict of her hart;
If pourtrayd it might bee by any living art.
Spenser. Faerie Queene, b. iii. c. 1.

[And) where the hearth was warm'd with winter's feasting fires,
The melancholy hare is *form'd* in brakes and briers.
Drayton. Poly-Olbion, s. 2.

Then if her [the soul] heavenly *form* do not agree
With any matter which the world contains,
Then she of nothing must created be;
And to create, to God alone pertains.
Davies. The Immortality of the Soul, s. 7.

——— For what come you?
Are your aerial *forms* deprived of language,
And so denied to tell me, that by signs
[The Ghosts use various gestures.]
You bid me ask here of myself?
Massinger. The Unnatural Combat, Act v. sc. 2.

1639. I began to look on the rudiments of musick, in which I afterwards arriv'd to some *formal* knowledge, though to small perfection of hand, because I was so frequently diverted by inclinations to newer trifles.
Evelyn. Memoirs, vol. i.

From this unfortunate country, came certain zealous persons hither that pretended, That the best of our people were but *formalists* and moral men.—*Glanvill*, Ess. 7.

Many that vehemently oppose *forms*, are the greatest *formalists*.—*Id. Discourses*, Ser. 1.

This to prevent, I set orations by,
For passion seldom loves *formalitie*.
Browne. Britannia's Pastorals, b. ii. s. 5.

1636. After I was somewhat settled there in my *formalities* (for then was the University exceedingly regular under the exact discipline of William Lawd, Archbishop of Canterbury, then Chancelor.)—*Evelyn. Memoirs*, vol. i.

Many times indeed our gallants can *formalize* in other words, but evermore the substance, and usually the very words are no other but these of Cain's, Let us go out into the field.—*Hales. Rem. Ser. of Duels.*

They turned their poor cottages into stately palaces, their true fasting into *formalizing* and partial abstinence.
Id. Ib. St. Peter's Fall

At length at full and *formally*
He courted her for grace,
But all in vain, naught booted him
To have both time and place.
Warner. Albion's England, b. viii. c. 13.

Nature continues in this labour, until a perfect shape be introduc'd; and this is call'd *formation*, which is the third act, and is a production of an organical body out of the spermatic substance caus'd by the plastic virtue of the vital spirits.—*Howell*, b. i. Let. 30.

The plastick or *formative* faculty, from matter appearing homogeneous and of a similary substance, erecteth bones, membranes, veins, and arteries.
Brown. Vulgar Errours, b. iii. c. 6.

It must have power and energy of that *formative* act, whereby the matter is conformed to its specifical nature.
Hale. Origin. of Mankind, p. 259.

Empe. No more, I have too much on't,
Too much by you, you whetters of my follies,
Ye Angel *formers* of my sins, but, Devils,
Where is your cunning now?
Beaum. & Fletch. Valentinian, Act iv. sc. 1.

Through knowledge we behould the world's creation,
How in the cradle first he fostered was;
And iudge of nature's cunning operation,
How things she *formed* of a *formless* mas.
Spenser. Virgil's Gnat.

For as when a caruer cuts and graues an image, he shapes only that part whereupon he works, and not the rest, as if he be fashioning the face, the rest of the body is a rude and *formless* stone still, till such time as he come to it: but contrariwise, when nature makes a flower or living creature, she ingenders and brings forth rudiments of all the parts at one time.—*Bacon. On Learning, by G. Wats*, b. viii. c. 1.

From these they choose out subjects, and create
A little monarch of the rising state;
Then build wax kingdoms for the infant prince,
And *form* a palace for his residence.
Addison. Virgil, Geor. 4.

Of bodies chang'd to various *forms* I sing:
Ye Gods, from whence these miracles did spring,
Inspire my numbers with celestial heat
Till I my long, laborious work complete.
Dryden. Ovid. Metam. b. i.

Those therefore who have been taught, that the several species of substances had their distinct internal substantial *forms*; and that it was those *forms*, which made the distinction of substances into their true species and genera, were led yet farther out of the way, by having their minds set upon fruitless enquiries after substantial *forms*, wholly unintelligible, and whereof we have scarce so much as any obscure, or confused conception in general.
Locke. On Hum. Underst. b. iii. c. 6.

So have I seen grave fools design,
With *formal* looks to pass for wise;
But Nature is a light will shine,
And break through all disguise.—*Lansdowne Belinda.*

I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial *forms*, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it.—*Spectator*, No. 215.

This, my Lord, I may safely aver, as so true in itself, and so well known for truth by the cunning *formalists* of the age, that they can better bear to have their impostures rail'd at, with all the bitterness and vehemence imaginable, than to have them touch'd over so gently in this other way [of ridicule.]—*Shaftesbury. A Letter concerning Enthusiasm.*

If any Protestant in any place where the Romish religion is professed, had been but thought guilty of such crimes, he had never have come to the *formality* and justice of an arraignment, and to be tried by his Peers, permitted to make his defence, and hear what could be said against him; but he had been hanged immediately, or perhaps suffered a worse death.—*State Trials*, an. 1678. *Ireland, Pickering, &c.*

This extremely took with the King, and soon set him at ease; for he found no *formalizing* scruples in the Lord Keeper's part, and, as for the citizen, he was made to understand that there was no hazard at all.
Id. an. 1683. *North's Examen*

I have detained your lordship longer than I intended, in this dispute of preference betwixt the epic poem and the drama, and yet have not *formally* answered any of the arguments which are brought by Aristotle on the other side and set in the fairest light by Dacier.
Dryden. A Discourse on Epic Poetry.

On the *formation* of the earth reflect,
Is this a blind, fortuitous effect?
Blackmore. Creation, b. iv.

Helmont asserts, that all mixt bodies spring from one element, and that vegetables, animals, marchasites, stones, metals, &c. are materially but simple water disguised into these various *forms*, by the plastick or *formative* vertue of their seeds.—*Boyle. Works*, vol. i. p. 496.

As fleets the vision o'er the *formful* brain,
This moment hurrying wild the impassion'd soul,
The next in nothing lost. *Thomson. Autumn.*

All the ends and uses, as I conceive, of moral precepts, resolve into these two. First, the disposing men to such actions as are for the present peace and happiness of mankind: and secondly, the *forming* in men's minds such good dispositions as shall qualify them for a heavenly state hereafter.—*Waterland. Works*, vol. v. p. 480.

——— The swain
Disaster'd stands; sees other hills ascend,
Of unknown joyless brow, and other scenes,
Of horrid prospect, shag the trackless plain
Nor finds the river, nor the forest, hid
Beneath the *formless* wild. *Thomson. Winter.*

But supposing the self subsistence of matter from eternity; could the world, full of innumerable *forms*, spring by an impetus from a dead, *formless* principle.
Bates. The Existence of God, c. 4.

We are so wonderfully *formed*, that, whilst we are creatures vehemently desirous of novelty, we are as strongly attached to habit and custom.
Burke. On the Sublime and Beautiful, pt. iii. s. 5.

'Tis better far thro' any *form* to pass,
To crawl a reptile, or to drudge an ass,
Than see base miscreants, guilt's abandon'd crew
Enjoy those honours that are virtue's due.
Fawkes. Man unhappy compared with other Creatures.

What tho' her [Perspective] rules may to your hand impart
A quick mechanic substitute for art,
Yet *formal*, geometric shapes she draws;
Hence the true genius scorns her rigid laws;
By Nature taught he strikes th' unerring lines,
Consults his eye, and as he sees designs.
Mason. Fresnoy's Art of Painting.

Is 't not enough the blockhead scarce can read,
But must he wisely look, and gravely plead!
As far a *formalist* from wisdom sits
In judging eyes, as libertines from wits.
Young. Love of Fame, Sat. 2.

It was necessary that every candidate should be nominated to the people by two Augurs, who gave a solemn testimony upon oath, of his dignity and fitness for the office: this was done in Cicero's case by Pompey and Hortensius, the two most eminent members of the college, and, after the election, he was installed, with all the usual *formalities*, by Hortensius.
Middleton. Life of Cicero, vol. ii. s. 6.

The diplomatick politicians of whom I speak, and who *formed* by far the majority in that class, made disadvantageous comparisons even between their more legal and *formalizing* monarchy, and the monarchies of other states, as a system of power and influence.
Burke. On a Regicide Peace, Let. 2.

The Christian scheme, without *formally* repealing the Levitical code, lowered its estimation extremely
Paley. Evidences, vol i. pt. i. c. 1.

Accent is related to music or song; as appears in the *formation* of the Latin word, from *ad* and *cantus*, and in that of the correspondent Greek term προσῳδια, from προς and ᾠδη.—*Beattie. Moral Science*, pt. i c. i. s. 11.

Away, ye worthless, *formless* race!
Ye weeds, that boast the name of flowers!
No more my native bed disgrace,
Unmeet for tribes so mean as yours.
Langhorne The Tulip and the Myrtle.

FORME'LL,—Mr. Tyrwhitt says, is put for the *female* of any fowl, more frequently for a *female* eagle. And Skinner thinks the word is from the Fr. *Femelle*, by the insertion of *r*, and the change of *e* into *o*. Junius, from the A. S. *Formeel*, pactio, bargaining, entreating, agreement.

And eche of them did his busie cure
Benignly to chese, or for to take
By her accord, his *formell* or his make.
Chaucer. The Assemblie of Foules.

Right as the fresh redde rose newe
Against the sommer sunne colour'd is:
Right so for shame, all waxen gan the hewe
Of this *formell*, when she heard all this. *Id. Ib.*

FO'RMER. FO'RMERLY. FO'REMOST. FO'REMOSTLY. } *Former* is *fore*, (qv.) and *maer* or *mær*, i.e. *more*, (qv.) *Fore-most*, A. S. *For-mest*, *fore*, and *most*, (qv.) *More*, and *most*, *fore*, *afore* or *before*; either in space or time.

Former,—prior, anterior: *foremost*,—first, earliest, soonest.

The A. S. *Forme*, and *formest*, are used by Chaucer.

The kynge's sister Jone, & dame Berenger,
Formest of likone, next tham his chanceler.
R. Brunne, p. 157.

For ich *formest* & ferst. to fader & to moder
Have ybe unboxome. *Piers Ploughman*, p. 88.

When that our Lord had created Adam our *forme* father, he sayd in this wise: it is not good to be a man allone; make we to him an helpe semblable to himself.
Chaucer. Tale of Melibeus.

To get her love no nere was he
That woned at home, than he in Inde,
The *formest* was alway behinde —*Id. The Duchesse*, v 890.

Daniel saw this vision by the flond whose waters lyke as the later waues thruste forthe the *former* sourges, euen so shall one tribulacion and persecution succede another cõtinually —*Joye. Exposicion of Daniel*, c. 8.

And being so loden, may by them and the cadie with other their inferiour officers be visited, requiring for the visiting no more then *formerly* they were accustomed to pay at their first coming.—*Hackluyt. Voyages*, vol. i. pt. i. p. 161.

Whom he furnished to encounter as it were in the vaward, against the continual fraudes, perpetual batail and warres of the world, the fleshe and the Deuil, to be *forwardest*, and as it wer the ensigne bearoure, in the very *formost* rank.
Bp. Gardner. Of True Obedience, fol. 42.

But if that nor my *former* acts, nor what
I have deliver'd, can prevail with you,
To make good my integrity and truth;
Rip up this bosome, and pluck out the heart
That hath been ever loyal.
Massinger. The Unnatural Combat, Act i. sc. 1.

With that the other likewise up arose,
And her faire lockes, which *formerly* were bownd
Up in one knott, she low adowne did lose,
Which flowing long and thick her cloth'd arownd.
Spenser. Faerie Queene, b. ii. c. 12.

But yet so fast they could not home retrate,
But that swift Talus did the *formost* win;
And, pressing through the preace unto the gate,
Pelmell with them attonce did enter in
Spenser. Faerie Queene, b v c. 7.

But when he saw his daughter dear
Coming on most *foremostly*,
He wrung his hands, and tore his hair,
And cryed out most piteously.
Jephthah, Judge of Israel. In Percy, vol. i.

Resolv'd to leave the wicked town,
And live retir'd upon his own,
He call'd his money in;
But the prevailing love of pelf,
Soon split him on the *former* shelf,
He put it out again.—*Dryden. Horace*, Epod 2.

In the sixth year of his reign, complaints being made of the excessive rates of compositions for archbishopricks and bishopricks in the Pope's chamber, which were raised to the treble of what had been *formerly* paid; it was enacted, that they should pay no more than had been *formerly* wont to be paid.—*Burnet. Hist. of the Reformation*, an. 1531.

Dastard, and drunkard, mean and insolent,
Tongue-valiant hero, vaunter of thy might,
In threats the *foremost*, but the lag in fight.
Dryden. Homer. Iliad, b. i.

The most obvious division of society is into rich and poor; and it is no less obvious, that the number of the *former* bear a great disproportion to those of the latter
Burke. A Vindication of Natural Society.

Fashion, that sets the modes of dress,
Sheds too her influence o'er the Press:
As *formerly* the sons of rhyme
Sought Shakspeare's fancy and sublime:
By cool correctness now they hope
To emulate the praise of Pope,
But Pope and Shakspeare both disclaim
These low retainers to their fame.
Lloyd. Epistle to J. B. Esquire.

And when they smiled because he [Brunswick] deem'd it near,
His heart more truly knew that peal too well
Which stretch'd his father on a bloody bier,
And roused the vengeance blood alone could quell:
He rush'd into the field, and, *foremost* fighting, fell.
Byron. Childe Harold's Pilgrimage, c. 3. s. 23.

FO'RMIDABLE. FO'RMIDABLENESS. FO'RMIDABLY. } Lat. *Formidabilis*, *formido*, which Julius Scaliger thinks is so called—a *formis*, that is, *spectris*; and Joseph Scaliger, from the ancient *formus*, that is, calidus.

That is to be feared or dreaded; that causes fear or affright, dread, terror; fearful, dreadful, terrible.

When that eternal punishemente shal appeare & be shewed, the countenaunce of God shall be soo *formydable* and feareful that in the time when miserable sinners shal stande in his sight they shall thinke them self set in a brennynge fornesse of fier —*Fisher. On the Seven Psalmes*, Ps. 6.

And therefore now these lords confedered
(Being much increas'd in number and in spite)
So shap'd their course, that gath'ring to a head,
They grew to be of *formidable* might.
Daniel. Civil Wars, b. vi.

——— Before the gates they sat
On either side a *formidable* shape.—*Milton. Par. Lost*, b. ii.

They durst not after such a blow
As you have given them, face us now;
But, from so *formidable* a soldier,
Had fled like crows when they smell powder.
Hudibras, pt. i. c. 2.

Nor do I so much admire, as deplore the fatally venturous curiosity of the elder Pliny, who, as the younger relates, could not be deterred by the *formidableness* of destructive flames vomited by Vesuvius from endeavouring by their light to read the nature of such Vulcanian hills.
Boyle. Works, vol. ii. p. 6.

To thee, you abbey dank, and lone,
Where ivy chains each mouldering stone
That nods o'er many a martyr's tomb,
May cast a *formidable* gloom. *Mason*, Ode 7.

But let not one friend to religion be weak enough to fear; there is not a particle of *formidableness* in the thousand strokes that this blasted arm of infidelity has been laying upon the shield of Christianity.
Whitaker. Review of Gibbon's History.

FO'RMOUS. Lat. *Formosus*, from *forma*, a form, (qv.)
Beautiful.

O pulchrior sole in beautie full lucident
Of all femine most *formous* flour.
Chaucer. Balade. The Nine Ladies Worthie.

FO'RMULA. FO'RMULARY, n. } Lat. *Formula*, from *Forma*, a *form*, (qv.;) a fixed or established *form*, order or method.

'Tis true, tho' there be rules and rubricks in our Liturgy sufficient to guide every one in the performance of all holy duties, yet I believe every one hath some mode and model or *formulary* of his own, specially for his private cubicular devotions —*Howell*, b. i Let. 32.

Wherefore it is extremely probable, that about this time they received this creed from the Gallican churches; received it as an orthodox *formulary*, and an approved rule of faith.
Waterland. Works, vol. iv. p. 223.

You have sent me several papers, some in print, some in manuscript. I think I had seen all of them, except the *formula* of association.
Burke. Letter to Sir Hercules Langrishe, M. P.

The Jews understood this (*Gen.* xii. 3,) to signify a *formulary*, that men should use, when they invocated the choicest blessings on their friends and families, to this effect; may God bless thee as he blessed Abraham
Warburton. Divine Legation, b. vi. s. 3

FO'RNICATE, *v.* FO'RNICA'TION. FO'RNICATOR. FO'RNICATRESS. } Fr. *Forniquer*; It. *Fornicare*; Sp. *Fornicar*. *Fornicare* for *machari*, says Vossius, was unknown to the ancients; but *fornix*, a vault or cavern, is applied both by Horace and Juvenal to a *brothel*. And by the writers of the lower ages, *fornicaria* dicta *meretrix*, quæ sub *fornice* prostare solet; a harlot, who prostituted herself under *arches*. See the allusion in the first citation from Milton.

——— Oure cart shal he drawe
And fetche forth oure vitaules of *fornicatours*.
Piers Plouhman, p 33.

In al maner *fornicacioun* is herd among ghou and *fornicacioun* which is not among Hethen men, so that suma man haue the wyf of his fadir.—*Wiclif.* 1 *Cor.* c. 5.

There goeth a common sayinge, that ther is *fornicacion* among you, and suche *fornicacion* as is not once named amonge the Gentyls yt one shoulde haue his father's wife.
Bible, 1551. *Ib.*

Whilom ther was dwelling in my contree
An archedeken, a man of high degree,
That boldely did execution
In punishing of *fornication*, &c.
Chaucer. The Freres Tale, v 6886

And straight after that, bringeth againe in fauour with ye Corinthians the haynouse *fornicatour*, whom he by his former epistle had commaunded to be geuen ouer to Satan
Udal. Argument to Corinthians

The heroicall spirit of Luther (for I cannot be flouted out of that word) hated the brothelry of their clovsters, and chose rather (which galls them to the heart) to be an honest husband, than a *fornicating* friar.
Bp. Hall. The Honour of the Married Clergie, b. i s 8.

[She] gives up her body to a mercenary whoredom under those *fornicated* arches which she calls God's house, and in sight of those her altars which she hath set up to be ador'd, makes merchandize of the bodies and souls of men.
Milton. Reason of Church Government, b ii.

Because we know that Christ never gave a Judicial law, and that the word *fornication* is variously signified in Scripture, it will be much right done to our Saviour's words, to consider diligently whether it be meant here that nothing but actual *fornication* prov'd by witness can warrant a divorce, for so our Canon law judges.
Id. Doctrine of Divorce, b. ii c. 18.

Vil. If the old *fornicator* had but told us so much, we should have had the grace, either to haue set him free, or fortune to have us'd him more gently.
Heywood. The Four Prentices of London.

Ang. Well, let her be admitted,
See you the *fornicatresse* be remov'd,
Let her haue needful, but not lauish meanes,
There shall be order for't.
Shakespeare. Measure for Measure, Act ii. sc. 2

He [Abimelech] was not altogether innocent even as to that, because he meant no adultery, yet he intended either *fornication* or rape, and would certainly have gone on with his lewd intentions, had not God withheld him.
Waterland. Works, vol. vi. p. 60

If this be true, what will become of the notoriously vicious, the gross and scandalous sinner, the drunkard, the adulterer, the *fornicator*, the common swearer, the malicious and revengeful person, the liar, the extortioner, the oppressor, and such like.—*Bp. Bull*, vol. i. Ser. 9.

Those travell'd youths, whom tender mothers wean,
And send abroad to see and to be seen,
With whom, lest they should *fornicate*, or worse,
A tutor's sent by way of a dry nurse.
Churchill. The Farewell

If *fornication* be criminal, all those incentives which lead to it are accessaries to the crime, as lascivious conversation, whether expressed in obscene or disguised under modest phrases; also wanton songs, pictures, books; the writing, publishing, and circulating of which, whether out of frone.

or for some pitiful profit, is productive of so extensive a mischief from so mean a temptation, that few crimes, within the reach of private wickedness, have more to answer for, or less to plead in their excuse.
Paley. Moral Philosophy, vol. i. b. iii. pt. iii. c. 2.

FOR-PASS, *v.* To *pass forth*, *pass* along.

One day as he *forepassed* by the plaine
With weary pace, he far away espide
A couple, seeming well to be his twaine,
Which hoved close under a forest side,
As if they lay in wait, or else themself did hide.
Spenser. Faerie Queene, b. iii. c. 10.

FOR-PINE. Utterly, thoroughly, extremely *pined*.

He lai *forpyned* in the wonde, and to dethe drowg.
R. Gloucester, p. 50.

Now certainly he was a fayre prelat,
He was not pale, as a *forpined* goat.
Chaucer. The Prologue, v. 205.

In derkeneese and horrible and strong prison
This seven yere hath sitten Palamon,
Forpined, what for love and for distreese.
Id. The Knightes Tale, v. 1455.

And thou (my heart) that long for lacke of grace
Forepinde hast bene and in a dolefull case,
Lament no more, let all such gripinge go
As bred thy bale, and nurst thy cankred wo
With milke of mournefull dug.
Turbervile. The Lover hoping after a long Suit.

But, through long anguish and self-murdering thought,
He was so wasted and *forpined* quight,
That all his substance was consumed to nought,
And nothing left but like an aery spright.
Spenser. Faerie Queene, b. iii. c. 8.

FORRA'Y, *v.* FORRA'Y, *s.* FORRA'YER. } See FORAGE; and *Forray*, in Jamieson.

Whan William alle was dight & to the boun
Redy with him to fight, he *forid* Harald futle sone.
R. Brunne, p. 70.

He bade to open wide the brazen gate,
Which long time had beene shut, and out of hand
Proclaimed ioy and peace through all his State,
For dead now was their foe, which them *forraid* late.
Spenser. Faerie Queene, b i. c 12.

Wherefore upon a new aid of certain Gauls being come into him, he entred into the realm of Macedon, (which Antigonus, Demetrius's son held at that time,) with intent only to make a *forray* and to get some spoil in the countrey.
North. Plutarch, p 343.

At length, when they occasion fittest found
In dead of night, when all the thieves did rest
After a late *forray*, and slept full sound,
Sir Calidore him arm'd, as he thought best.
Spenser. Faerie Queene, b. vi. c. 11.

Then those rovers and *forraiers* retired in haste unto their ships, because on a suddaine there was a rumour blowne abroad, that the Punike armada was coming, consisting of 83 saile.—*Holland. Livius*, p. 650.

With all the speed and haste he could make [he] fled to a companie of Persian *forrayers* that were abroad to waste the countrey, of whom they had intelligence that they approached.—*Id. Ammianus*, p. 135.

FOR-SAKE. FORSA'KER. FORSA'KING, *s.* } A.S. *For-sacan*; Dut. *Versacchen*; *for*, i. e. *forth*, and *sec-an*, to seek; to *seek forth* or out, away from; and thus, to go away or depart from.

To leave, quit, desert or relinquish; and thus, to renounce, and, (as in Chaucer and Robert of Gloucester,) to disavow, to deny.

—— Zuf eni clerc as felon were itake,
& vor felon iproued, & ne mizte it nost *uorsake*,
That me solde uerst desordeine.—*R. Gloucester*, p. 473.

A brightnesse com fro heuen on Roberd light,
Thre tymes alle ouer, that alle sauh it with sight,
Thris that alle mot se the light on Roberd toke,
Vngracious man was he, thris he it *forsoke*.
R. Brunne, p. 103.

We hauen *forsaken* the world, and in wo libbeth,
In penaunce and pouerte. *Piers Ploughman. Crede.*

Thanne Petir answeredo and seide to him, lo we han *forsaken* alle thingis, and he han sued thee, what thanne schal be to us? Jhesus seide to hem, treuly I seye to you, that ye that han *forsaken* alle thingis, and han sued me in regeneracioun whanne mannes sone schal sitte in the seete of his majeste, ye schulen sitte on twelve seetis demynge the twelve kynredis of Israel.—*Wiclif. Matthew*, c. 19.

Then answered Peter, and sayde to hym: Beholde, we haue *forsaken* all and folowed thee, what shall we haue? Jesus sayde vnto them: verily I say to you: when the sonne of man shall syt in the seat of his maiestie, ye which folow me in the second generacion shall syt also vp o xii. seates, and iudge the xii. trybes of Israel.—*Bible*, 1551. *Ib.*

For wele or wo she n'ill him not *forsake*.
Chaucer. The Marchantes Tale, v. 9166.

If thou consider the number and the maner of thy blisses and thy sorrowes, thou maist nat *forsaken* [*negare non possis*] that nart yet blisfull.—*Id. Boecius*, b. i.

But as it were a man *forsake*,
Unto the wood and waie gan take,
Not for to synge with the birdes.—*Gower. Con. A.* b. i.

This verse declareth, the impietie) vngodly cruelty) and the *forsaking* of the lawes of God to be the cause of the calamities of ye Jewes.—*Joye. Exposicion of Daniel*, c. 11.

But now shal Christ for hys *forsakynge* of his own life, in the honour of hys fayth forgyue the payne of all hys synnes, of his mere liberality.—*Sir T. More. Workes*, p. 1151

So after long pursute and vaine essay,
When I all wearie had the chace *forsooke*,
The gentle deere return'd the self-same way,
Thinking to quench her thirst at the next brooke.
Spenser, son 67.

Still violent, whatever cause he took,
But most against the party he *forsook*.
Dryden. Absalom & Achitophel.

Clear, placid Leman! thy contrasted lake,
With the wild world I dwell in, is a thing
Which warns me, with its stillness to *forsake*
Earth's troubled waters for a purer spring.
Byron. Childe Harold's Pilgrimage, c. 3.

FOR-SAY. To *say forth*, out, or away from, (sc.) what has been *said*; and thus—
To renounce, to deny, to refuse, to forbid.

But shepheard must walke another way,
Sike worldly souenance he must *forsay*.
Spenser. Shepheard's Calender. May.

And sithence shepheards beene *forsay'd*
from places of delight:
For thy, I weene thou be affraid,
to clime this hilles height. *Id. Ib. July.*

FOR-SHAPE. *Out* of her own *shape*; and thus, as Mr. Tyrwhitt says, transformed.

The swalow Proigne, with a sorowful lay
Whã morow come, gã make her waimenting
Why she *forshapen* was. *Chaucer. Troilus*, b. ii. p. 159.

FOR-SHRUNK. Utterly *shrunk*, entirely *shrunk* up.

Forshronke with heat the ladies eke to brent
That they ne wist where they hem might bestow.
Chaucer. The Floure and the Leafe.

FOR-SLACK. *For*, i. e. *forth*, out, utterly, and *slack*, (qv.) "A. S. *Sleac-ian*, pigrescere, to wax slow, slothful, dull or lazy," (Somner.) See FORSLOW.

To retard or delay; to procrastinate; and consequentially, to lose or let slip, (sc.) the time, occasion or opportunity.

The official thinking to *forslacke* no time, taking counsell with his fellowes, laide hands vppon this Peter, and brought him before the inquisitor.—*Fox. Martyrs*, p. 829. *A Table of the French Martyrs. Peter Serre.*

Neither did he *forslack* the occasion ministred, but went straight to the King.
Id. Ib. p. 1024. *Lambert brought before the King.*

Tho' gan Sir Calidore him to aduise
Of his first quest, which he had long forlore,
Asham'd to thinke, how he that enterprise,
The which the Faery Queene had long afore
Bequeath'd to him, *forslacked* had so sore.
Spenser. Faerie Queene, b vi c. 12.

Gainst whom Sir Artegall, long hauing since
Taken in hand th' exploit, beeing theretoo
Appointed by that mighty Feary Prince,
Great Gloriane, that tyrant to fordoo,
Through other great adventures hithertoo
Had it *forslackt*. *Id. Ib* b v c 12.

Eudox. It is a great pittie, that so good an opportunity was omitted, and so happie an occasion *fore-slacked*, that might have beene the eternall good of the land.
Id. View of the State of Ireland.

FOR-SLOW, *v.* FORSLO'UTH. FORSLO'G, *v.* } *For*, i. e. *forth*, and *Sleacian*, *sleacgian*, tardare, pigrescere.

Utterly to *slow* or retard. (See FORSLACK.) *Slack*, *slug*, *slow*, in A. S. *Slæc*, *sleac*, *slog*, *slæw*, *sleaw*, *slaw*, are all the same past tense, and therefore past part. (differently pronounced and written) of the A. S. verb *Sleacian*, *sleacgian*, *slacian*, (*a* broad) tardare, remittere, relaxare, pigrescere. See *Tooke*, ii. 346.

Now certes, this foule sinne of accidie [*i. e.* slouth] is eke a ful gret enemie to the livelode of the body; for it ne hath no perveaunce ayenst temporel necessitee; for it *forsleutheth*, *forsluggeth*, and destroieth all goodes temporal by recchelessnesse.—*Chaucer. The Persones Tale.*

But sith I see that thou wolt here abide
And thus *forslouthen* wilfully thy tide,
God wot it reweth me, and have good day.
Id. The Nonnes Preestes Tale, v. 15,102.

Neuerthelesse he entreated wyth him by messengers, lamenting that the warres of so rich a prince as he was, should be *forslowed* for want of money.
Goldyng. Justine, fol. 85.

Albeit that Induciomarus were disappointed of this hope yet not wt standing he nothing *forslowed* to muster souldiers, to traiu them before hand, to get horses of hys neighbors, and to allure to him with promis of great rewards the outlawes & condēned persons of al Gallia.
Goldinge. Cæsar, fol. 143.

By protractyng of tyme and longe space Kyng Henry might fortefie & munite all daungerous places, and passages wt souldiours and men of warre, which thinge thei heard saye yt he neither forgate nor *forslowed*.
Hall. Hen. VII. an 9.

The consull for his part *forslowed* not to come to handfight, the onely thing he sought for in threatning to give assault.—*Holland. Livius*, p. 1119.

Then rise ye blessed flocks, and home apace,
Least night with stealing steppes do you *forslow*,
And wett your tender lambes that by you trace.
Spenser. Shepheard's Calender. June.

Maci. Now therefore if you can think upon any present means for his delivery, do not *forslow* it.
B. Jonson. Every Man out of his Humour, Act v. sc. 6.

Fore-slow no longer, make we hence amaine.
Shakespeare. 3 Part Hen. IV. Act ii. sc 3.

The wondring Nereids, tho' they rais'd no storm,
Forslow'd her passage to behold her form;
Some cry'd a Venus: some a Thetis past;
But this was not so fair, nor that so chaste.
Dryden. To the Duchess on her Return.

FOR-SONGEN. *Sung forth* or out; and thus, exhausted, weary with *singing*.

There might men see many flockes
Of turtles and laverockes,
Chelaundres fele sawe I there
That verie nigh *forsongen* were.
Chaucer. Rom. of the Rose.

FOR-SOOTH. Utterly *sooth*, entirely true, certainly true.

On the expression in B. Jonson, "A *forsooth* of the City," Mr. Gifford remarks, "By this petty oath, which was probably familiar to the merchants and tradesmen's wives, the city ladies are characterised in many of our old dramas."

Forsoth vengeance he fond, of Criste the grace he les.
R. Brunne, p. 104

If ghe louyden me, *forsoothe*, ghe schulden haue ioie, for I go to the fadir, for the fadir is grettere than I.
Wiclif. Jon, c. 14.

I say thin enemy shalt thou love for Godde's sake, by his commandement: for if it were reson that man shulde hate his enemy *forsoth* God n'olde not receive us to his love that ben his enemies.—*Chaucer. The Persones Tale.*

Can ye drynke of the cup that I shall drynke of? Can ye be baptised with the baptism that I shall be baptised wyth? They as yet lytle knowing their strength, but for the gredinesse that they had to obteine theyr peticion, they answere rashly rather than valiantly: yea *forsouth* can we.
Udal. Matthew, c. 20.

Carry not too much under-thought betwixt yourselfe and them, nor your city mannerly word (*forsooth*) use it not too often in any case; but plain, I, madam, and no, madam.
B. Jonson. Poetaster, Act iv. sc. 1.

He never feare you, for being too witty,
You sip so like a *forsooth* of the city.—*Id. The Penates.*

But we, *forsooth*, must bear a Christian mind;
And fight, like boys, with one hand ty'd behind.
Dryden. Epilogue to the Duke of Guise.

—— Where the hot-brain'd youth,
Who tore tiara at his pleasure tore
From kings of all the then discover'd globe,
And cry'd, *forsooth*, because his arm was hamper'd
And had not room enough to do its work!—*Blair. Grave.*

FOR-SPEAK. *For*, i. e. *forth*, and speak. (See FORSAY.) To *speak forth*, out or away from, against, (sc.) what has been spoken. And thus, as Mr. Steevens says, the opposite to *bespeak*.

To forbid.

Thou hast *forespoke* my being in these warres;
And say'st it is not fit.
Shakespeare. Antony & Cleopatra, Act ii. sc. 7.

FOR-SPEND. To *spend forth*, to *spend* utterly, extremely: and thus, as Mr. Steevens says, to waste, to exhaust.

War. Fore-spent with toile, as runners with a race,
I lay me downe a little while to breath.
Shakespeare. 3 Pt. Hen. VI. Act ii. sc. 2.

After him, came spurring hard
A gentleman (almost *fore-spent* with speed)
That stopp'd by me to breath his bloodied horse.
Id. 2 Pt. Henry IV. Act i. sc. 1.

FOR-STRAUGHT. See DISTRAUGHT.
Utterly *straught* or dis*traught*; quite distracted.

But it were for an olde appalled wight
As ben thise wedded men, that lie and dare,
As in a fourme sitteth a wery hare,
Were al *forstraught* with houndes gret and smale.
Chaucer. The Shipmannes Tale, v. 13,035.

FOR-SWAT. To *sweat* utterly, extremely.

Shee is my Goddess plaine,
And I her shepheard's swaine,
Albee *forswonke* and *forswat* I am.
Spenser. Shepheard's Calender. April.

FOR-SWEAR. } A. S. *For-swærian*; Dut.
FORSWE'ARING. } *Ver-zwæren*, abjurare, to ab-jure; to *swear* out or away from. And thus—

To abjure; to disavow, deny, refuse or renounce, upon oath.

To abjure, (sc.) the truth; and thus, to *swear* falsely, to be guilty of false *swearing* or perjury.

The first justice in benk Sir Thomas of Weland,
For falshed & for wrenk he *forswore* the land.
R. Brunne, p. 246.

Herald this lond les, for he was *forsworen*,
Leulyn brake the pes, his hede he lost therforn.—*Id* p 289.

Lo, Demophon, Duke of Athenis
How he *forswore* him falsely,
And traied Phillis wickedly
Chaucer. House of Fame, b. i.

With that the hande of heuen smote,
In token of that he hath *forswore*
There he bothe his eyen lore,
Out of his head the same stounde
Thei stert, and so they were founde.—*Gower. Con. A.* b. ii.

Hasard is veray moder of lesinges,
And of deceite, and cursed *forswearinges*.
Chaucer. The Pardoneres Tale, v. 12,526.

How many thousandes *forsweare* themselves! how many thousandes set themselves aboue their habilitie, partly for feare lest they should be *forsworne* and partly to saue their credence.—*Tyndall. Workes*, p. 115.

Thys man I say beyng examined & long keping himself close from disclosyng of the matter, & more ready to go straighte to ye Deuil we lyenge & false *forswerers*, thē to be aknowe of hys euyll demeanure and confesse the trouthe.
Sir T. More. Workes, p. 262

Where well-near overwhelm'd with mountains of the dead,
His force and fortune made the foes so much to fear,
As they the land at last did utterly *forswear*.
Drayton. Poly-Olbion, s. 21.

Or say, that now
We are not just those persons, which we were?
Or, that oaths, made in reverential fear
Of love and his wrath, any may *forswear*?
Donne. Woman's Constancy.

Tells of him all the tales it selfe then makes;
But, if it shall be question'd, undertakes,
It will deny all; and *forsweare* it too.
B. Jonson, Epig. 115.

Here I *forswear* my merry piping trade:
My little pipe, of seven reeds ymade,
(Ah pleasing pipe!) I'll hang upon this bough:
Thou Chame, and Chamish nymphs, bear witness of my vow.
P. Fletcher. To my ever Honoured Cousin, W. R. Esq.

A woman I *forswore*; but I will prove.
Thou being a Goddess, I *forswore* not thee.
My vow was earthly, thou a heavenly love;
Thy grace being gain'd, cures all disgrace in me.
Shakespeare. Passionate Pilgrim, st. 1.

He that's in all the world's black sins forlorn
Is careless now how oft he be *forsworn*.
Drayton. Queen Margaret to the Duke of Suffolk.

Gron. ——— By Mars,
I'll marry thee!
Phil. ——— By Vulcan, you're *forsworn*,
Except my mind do alter strangely.
Ford. The Broken Heart, Act i. sc. 2

I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and *forswearing*.
Milton. Reason of Church Government, b. ii. Introd.

I, too, have *sworn*, ev'n at the altar *sworn*
Eternal love and endless faith to Theseus;
And yet am false: *forsworn*; the hollow shrine
That heard me *swear*, is witness to my falsehood.
Smith. Phædra & Hippolitus, Act iv.

Besides, how insincere you are!
Do ye not flatter, lie, *forswear*,
And daily cheat, and weekly pray,
And all for this,—to lead the way.
Shenstone. The Charms of Precedence.

FOR-SWONK. *Swonk*, past part. of *swink*, to labour or *swink* utterly, extremely. See FOR-SWAT, and the quotation there.

FORT. } Fr. *Forteresse*; It. *Fortezza*;
FO'RTED. } Sp. *Fuerte, fortaleza*, from the
FO'RTRESS. } Lat. *Fortis*. Propugnaculum
FO'RTRESSED. } (says Skinner) locus *fortis* seu munitus, i. e. a *strength*, which we use in the same sense. See to FORTIFY.

A strong part or place, a strong position: well defended and secured.

To liue the more in sikarness
Do make a mon a *fortresse*.—*Chaucer. Rom. of the Rose.*

My mother is of great prowesse,
She hath tane many a *fortresse*
That cost hath many a pound er this.—*Id. Ib.*

And by that, whyche I can lerne, they haue determyned for to assaulte oure rampares and *fortes* all at one instante, as well by sea as by lade.—*Nicolls. Thucidides*, fol. 178.

Their temple and cite Jerusalem were builded pleasantly vpon that holy highe mount of Sion, well *fortreced* and turretted.—*Joye. Exposicion of Daniel*, c. 12.

Hee willed him besides to choose out a place vppon the brinke of Tanais, wher as he might build a citie, to remaine as a *fortres* for the subduing of those people that he intended to visit.—*Brende. Quintus Curtius*, fol. 191.

Sir Bereas de la Laude, and other, with their companyes departed fro Rochell, to the nombre of foure hundred speares, and toke the way to Subyze, for ther were certayne Bretons that helde churches and small *forteresses*, and had *fortifyed* them.—*Bernes. Froissart. Cronycle*, vol. i. c. 301.

Whose hath seen young lads (to sport themselves)
Run in a lowe ebbe to the sandy shelves
Where seriously they work in digging welles,
Or building childish *forts* of cockle shells.
Browne. Britannia's Pastorals, b. i. s. 5.

——— It deserues with characters of brasse
A *forted* residence 'gainst the tooth of time
And razure of oblivion.
Shakespeare. Measure for Measure, Act v. sc. 1.

Honour and beauty, in the owner's arms
Are weakly *fortress'd* from a world of harms.
Id. The Rape of Lucrece.

What way could we, fraile *fortresses*, defend,
Against Hell's lord with legions bent for ill,
Who even in Heaven so proudly durst contend,
Whilst flying armies shining fields did fill.
Stirling. Doome-day. The Tenth Houre.

——— Goe, goe, presently
Draw me out an hundred and fifty of our horse,
And meet me at the *fort-bridge*.
Webster. The Duchesse of Malfy, Act iii. sc. 3.

The next dispatch to him has a particular account of two persons whom the King of France had corrupted to betray one of their *forts* to him.—*Burnet. Hist. of Ref.* an. 1547.

Whilst meagre Pthisis gives a silent blow,
Her strokes are sure, but her advances slow:
No loud alarms, nor fierce assaults are shown;
She starves the *fortress* first, then takes the town.
Garth. The Dispensary.

This statute, (13 Car. II.,) it is obvious to observe, extends not only to fleets and armies, but also to *forts*, and other places of strength, within the realm; the sole prerogative as well as of erecting, as manning and governing of which, belongs to the King in his capacity of general of the kingdom.
Blackstone. Commentaries, b. i. c. 7.

Catiline was disappointed likewise in another affair, of no less moment, before he quitted the city; a design to surprise the town of Præneste, one of the strongest *fortresses* of Italy, within twenty-five miles of Rome.
Middleton. Life of Cicero, vol. i. s. 3.

FORTH. } A. S. *Forth*; Dut. *Voord*; Ger.
FORTHWI'TH. } *Fort, furt*; all, says Skinner, from the Lat. *Foris, forus*, vel *porro*. The Gr. Θυρα (Tooke) became the Dor. Φορα, and the Lat. *Fora*, whence *fores, foris*; and whence the It. *Fuora, fuore, fuori*; and the Fr. *Fors*. And of the Fr. *Fors*, our ancestors (by their favourite pronunciation of *th*) made *forth*, (*Div. of Purley*, i. 331, 496.) See FOR, in *Composition*.

Fore, in the passage from Chaucer, (*Rom. of the Rose*,) Tooke interprets, *Fors, forth*. Mr. Tyrwhitt considers it to be the past part. of *Fare*, A. S. *Far-an*, to go. *Forth*, is—

Out, away from; through, thoroughly; out in a direct course, straight on, onward.

Forth-with is *with-out*, (sc.) delay, loss of time. Vox sanè elegantissima, in the opinion of Skinner. *Forth* is used before many words, to which it might with equal propriety be subjoined. As *forthbring*, i.e. *bring forth* or out. Some examples are subjoined.

Yburied it was *forth* with him, as in tokenynge
Of ye prowes, that he yt wan of on so hey a kynge.
R. Gloucester, p. 50.

That lond folk eode forth, and togedere drowe.—*Id.* p. 97.

Ne that he ne kepte bute hire one, without other thing.
That heo mygte som eyres [heirs] bitwene hem *forthbrynge*.
Id. p. 32.

Kyng Philip did also, his baner was *forth* laid,
& right it felle therto, for no man him withsaid.
R. Brunne, p. 179.

Loke out of lond thou be not *fore*,
And if such cause thou haue, that the
Behoueth to be gone out of countre
Leaue hole thine hert in hostage.—*Chaucer. R. of the R.*

On the left side, mo divels than any herte may thinke, for to hary and drawe the sinful soules to the pitte of helle and within the hertes of folk shal be the biting conscience, and without *forth* shal be the world all brenning.
Id. The Persones Tale

An homicide therto han they hired,
That in an aleye had a privee place,
And as the child gan *forthby* for to pace,
This cursed Jew him hent, and held him fast,
And cut his throate, and in a pit him cast.
Id. The Prioresses Tale, v. 13,499

She freyneth, and she praieth pitously
To every Jew that dwelled in thilke place,
To telle hire, if hire child went ought *forthby*.
Id. Ib. v. 13,532.

Unto his brother's bed he comen is,
And swiche comforte he yaf him, for to gon
To Orleaunce, that he up stert anon,
And on his way *forth-ward* than is he fare,
In hope for to ben lissed of his care.
Id. The Frankeleines Tale, v. 11,481.

For why the queen *forthwith* her leue
Toke at them all that were present. *Id. Dreame*

Than ech of us toke other by the sleue
And *forthwithall*, as we should take our leue.
Id. The Assemblie of Ladies.

Benethe *foorthe* amonge vs here
Al stante alike in this matere.—*Gower. Con. A.* Proi.

——— And *forthwithall*,
Or any man therof beware,
A naked swerde the which she bare
Within hir mantell priuely,
Betweene hir hondes sodeinly
She took, and through hir hert it thronge.—*Id. Ib.* b. viii.

And he fedeth the weake with milke, that afterward he might bring *foorth* strōg meatte thē, whan they were of more strēgth.—*Udal. Matt.* c. 4.

Saint Kentigerne Byshop of Glasghon, (that ye nowe call S. Asses or Asaphes,) had in lyke case a fayre maide to his *forthe-brynger*, but farther would she graunt none to him for no compulsion.—*Bale. English Votaries*, pt. i.

Would this pacifier adulse the ordinarie thus, or elles to keepe hym in prysō where he should doe no hurte, and lette the walles and the lokkes be hys suerties for hys *forthecoming*.—*Sir T. More. Workes*, p. 888.

It was nere vnto the feast of Mary Magdaleyn or his people were all assembled, at whiche season he set *forthward* to the town of Calets, to remoue the Kyng of Englande from that siege.—*Fabyan*, an. 1357.

Yf any of these begyn to spryng in the mynde, *forthwith* it must be cut up, for so the yll that begynneth to spryng, shall be the more easelye and safely taken away.
Udal. Matthew, c. [illegible].

In time to come thou shalte see more apparaunt signes, whereby thyne opinion of me maye encrease. And *forthwithall* Jesus turned him to his other disciples.
Id. John, c. 1.

As stubborne steed, that is with curb restrained,
Becomes more fierce and feruent in his gate,
And breaking *forth* at last, thus dearnly peined
Spenser. Daphnaida.

Order therefore was given by the state and the same observed from time to time, that the sextons or wardens of the said chappell should purfourme the safetie and *forth-coming* of it [a dog in brass] under paine of death.
Holland. Plinie, b. xxxiv. c. 7.

Thence forward he him led, and shortly brought
Vnto another roome, whose door *forth-right*
To him did open, as it had been taught.
Spenser. Faerie Queene, b. ii. c. 7.

For emulation hath a thousand sonnes,
That one by one pursue; if you giue way,
Or hedge aside from the direct *forth-right*;
Like to an entred tyde, they all rush by,
And leaue you hindmost.
Shakespeare. Troil. & Cress. Act iii. sc. 3.

So pond'ring, and from his armed peers
Forth-stepping opposite, half way he met
His daring foe. *Milton. Paradise Lost*, b. vi.

But Terpine, borne to a more unhappy howre,
As he on whom the luckelesse starres did lowre,
She caused to be attacht, and *forthwith* led
Vnto the crooke, t' abide the balefull stowre,
From which he lately had through reskew fled.
Spenser. Faerie Queene, b. v. c. 5.

It was replied, that the King looked for no other answer from them; but would *forthwith* send his owne ambassadors to the French king.—*Bacon. Henry VII.* p. 93.

You should have added the other words by me cited, εικων τελειος και απαυγασμα του πατρος, the perfect image and shining *forth* of the Father.
Waterland. Works, vol. iii. p. 49.

A swift old age o'er all his members spread;
A sudden frost was sprinkled on his head,
No longer on the heavy eyeball shin'd
The glance divine, *forth-beaming* from the mind.
Pope. Homer. Odyssey, b. xiv.

Sometimes in hand the spade or plough he caught,
Forth-calling all with which boon earth is fraught.
Thomson. The Castle of Indolence, c. 2.

And October the 24th, [1551,] it was ordered, that he [Walgrave] should be moved out of the Tower by the lieutenant to some honest house, where he might be better looked to, for the curing of his quartan ague: remaining still as a prisoner, and to be *forth-coming* whensoever he should be called for.—*Strype. Memorials. Edw. VI.* an. 1551.

Forth issuing thus, she gave him first to wield
A weighty ax with truest temper steel'd,
And double edged. *Pope. Homer. Odyssey*, b. v.

Besides the filthy swine will oft invade
Thy firm enclosure, and with delving snout
The rooted forest undermine: *forthwith*
Halloo thy furious mastiff. *J. Philips. Cider*, b. i.

On the contrary, he was *forth-coming*, to answer the call, to satisfy the scrutiny, and to sustain the brow-beating of Christ's angry and powerful enemies.
Paley. Evidences, vol. i. c. 1. Prop 2.

Fir'd with his tragic tale, the indignant crowd
To guard his steps, *forthwith* a menial band,
Array'd beneath his eye for deeds of war,
Decree. *Akenside. Pleasures of Imagination*, b. ii

FORTHI'NK. A. S. *For-thencan*; perperam cogitare de, (Lye.) To *think wrong* or rashly concerning (any thing.) And Skinner, molestas cogitationes habere, to have troublesome *thoughts*, and thus, *dolere*, to grieve.

To grieve, to vex, to regret or be sorry for.

And he answeride and seide I nyle, but afterward he *forthoughte* and went forth.—*Wiclif. Matt.* c. 21.

That me *forthinketh*, quad this January.
Chaucer. The Marchantes Tale, v. 9780.

If jelousie the soth knew
Thou shalt *forthinke*, and sore rue.—*Id. Rom. of the R.*

And least it grieved or *forthought*
The Lord that thilke garden wrought. *Id. Ib.*

——— Anone he *thinketh*
Of his misdede, and it *forthinketh*
So greatly, that for pure sorowe
He lueth not til on the morowe.—*Gower. Con. A.* b. iii

And lest any shoulde so doe, John came before to prepare and dispose all men by his carnall baptism, to the spirituall baptisme of Christ: to cause them by exhorting, and making them afrayde, to *forthink* and hate theyr former life.
Udal. Mark, c. 1.

Then gan he *thinke*, perforce with sword and targe
Her forth to fetch, and Proteus to constraine:
But soon he gan such folly to *forthinke* again.
Spenser. Faerie Queene, b. iv. c. 12.

FO'RTIFY, *v.* FORTIFICA'TION. FO'RTIFIER. FO'RTITUDE. FO'RTIFYING, *n.* } Fr. *Fortifier*; It. *Fortificare*; Sp. *Fortificar*; Lat. *Fortis*, strong, anciently *Forctis*; from the Gr. Ἐρκτος, from Ἐογ-ειν, sepire, to fence, to defend.

To strengthen, to defend, to confirm, to assure, to enforce or encourage.

——— Now I wol and dare boldly
Assaile my purpose, with scriptures autentike
My werke woll I ground, vnderset, & *fortifie*.
Chaucer. The Remedie of Loue.

Bachu is from Bildih, the place where they road, about a day's iourney, on foote easily to be trauelled, which may be sixe leagues the next way ouer land. it is a walled towne, and strongly *fortified*.—*Hackluyt. Voyages*, vol. i. p. 422.

The King of Scithiæ, whose empire was then beyond the riuer of Tanais, iudgyng that the *fortifying* vppon the riuer's side, shoulde bee as a yoke to his necke, sent his brother Carcasis wyth a greate power of horsemen to defeat the *fortificacion*, and to remove away the Macedons from the water's syde.—*Brende. Quintus Curtius*, fol. 192.

Fortitude is a considerate hasarding vpon daunger, and a willing heart to take paines, in behalfe of the right.
Wilson. The Arte of Rhetorique, p. 35.

In vain with terror is he *fortified*,
That is not guarded with firm love beside
Daniel. Civil Wars, b. i.

And what are Courts, but camps of misery!
That do bestege men's states, and still are press'd
T' assail, prevent, complot and *fortify*:
In hope t' attain, in fear to be suppress'd
Id. Ib. b. viii.

But the Samnites on the other side, so much the more fiercely skirmished on horseback about the *fortifications*, and never gave them rest.—*Holland. Livius*, p. 329.

It should seeme the *fortifier* [of Pendennis] made his aduantage of the commodities afforded by the ground.
Carew. Survey of Cornwall, p. 149.

I thought that *fortitude* had been a meane
'Twixt feare and rashness: not a lust obscene
Or appetite of offending; but a skill,
Or science of discerning good and ill
B. Jonson. To Sir Edw. Sackville.

For this great *fortitude* and resolution of his [Cocles] the citie was thankful, and in token thereof his image or statue was set vp in the common hall, named *Comitium*, and as much ground given him in compasse, as he was able with a plough to break up in one day.—*Holland. Livius*, p. 50

When Interest *fortifies* an argument,
Weak Reason serves to gain the Will's assent;
For souls, already warp'd, receive an easy bent.
Dryden. The Hind and the Panther.

Whereas the French were practising in Ireland, Sir James Crofts, a good soldier, was sent thither in February, to look after the condition of that kingdom, especially the havens, to prevent any invasion, and to begin some good *fortifications*.—*Strype. Memorials. Edw. IV.* an. 1550.

And it is true, that in the severe notions of our faith, the *fortitude* of a Christian consists in patience, and suffering, for the love of God, whatever hardships can befal in the world.—*Dryden. Dedication to Juvenal.*

Timidity was *fortified* by pride, and even the success of my pen discouraged the trial of my voice.—*Gibbon. Life.*

During that period this John Stone published a book on *fortification*, called *Enchiridion*, with many small cuts etched by himself but without his name.
Walpole. Anecdotes of Painting, vol. ii. c. 1.

Fortitude expresses that firmness of mind, which resists dangers and sufferings.
Cogan. On the Passions, vol. i. c. 2. s. 3.

FO'RTILAGE. A little *fort*, (qv.)

In all straights and narrow passages, as between 2 boggs, or through any deep foord, or under any mountain side, there should be some little *fortilage*, or wooden castle set, which should keepe and command that straight, whereby any rebells that should come into the country might be stopped that way, or passe with great perill.
Spenser. View of the State of Ireland.

FO'RTNIGHT. A. S. *Feowertene*; *four*, and *ten*, and *niht*, *night*. *Fourteen nights.*

Git salle thou mak tham dred, or com a *fortenyght*
R. Brunne, p. 173.

And certes, lord, to abiden your presence
Here in this temple of the Goddesse Clemence
We han ben waiting all this *fourtenight*.
Chaucer. The Knightes Tale, v. 906.

I se that oft time, there as we ben now
That for the best, our counsaile for to hide
Ye speke nat with me, nor I with you
In *fourtenight*. *Id. Troilus*, b. ii.

It is to be noted, that from the haven of Linne in Norfolke (whereof the foresaid Franciscan friar tooke his name) to Island, it is not aboue a *fortnight's* sailing with an ordinarie winde, and hath bene of many yeeres a very common and vsuall trade.—*Hackluyt. Voyages*, vol. i. p. 122.

——— Had you but five pound
Left you in all the world, I'd undertake
Within one *fortnight* you should see five thousand.
Cartwright. The Ordinary, Act ii. sc. 2

About a *fortnight* after this, Gardner wrote another letter to the King, which will be found in the collection.
Burnet. History of the Reformation, an. 1529.

But you to all your friends are partial·
You reckon · · · another Martial.
He'd think a *fortnight* well bestow'd
To write an epigram or ode.—*Cambridge. The Intruder*

FOR-TRO'DDEN. *For*, i. e. *forth*, and *trodden*.

Utterly *trodden*; or, as Mr. Tyrwhitt says, *trodden* down.

Honour is also cleped great dignitee and highnesse; but in helle shal they be alle *fortroden* of divels.
Chaucer. The Persones Tale.

& vertue nis not all onely wythout meedes, but it is cast down, & eke *fortrodden* vnder the fete.—*Id. Boecius*, b. iv.

FO'RTUIT. FO'RTUITOUS. FO'RTUITOUSLY. FO'RTUITOUSNESS. FO'RTUITY. } From *forte*, (Vossius.) Fr. *Fortuit*; It. and Sp. *Fortuito*; Lat. *Fortuitus*; *fors* a *ferendo*; est enim *fors*, prout res *fert*, as things happen or fall out. See FORTUNE.

Happening, falling out, or coming to pass, (sc.) without the guidance or direction of an intelligent cause; casual, accidental.

These been then the causes, of the abredgyng of *fortuit* hap, ye which abredgyng of *fortuit* hap commeth of causes of encountryng, and flowyng togyther to himselfe, and not by the entencion of the doer.—*Chaucer. Boecius*, b. v.

That though the coalition of those semina were casual, and by an accidental or *fortuitous* aggregation of some atoms, yet these were the immediate, primitive, productive principles of men, animals, birds, and fishes, and that determined them to their several species
Hale. Origin. of Mankind, p. 257.

But what do these Theists here else, then whilst they deny the *fortuitous* motion of senseless matter, to be the first original of all things, themselves in the mean time, enthrone *fortuitousness* and contingency, in the will of an omnipotent being, and there give it an absolute soveraignty and dominion over all.—*Cudworth. Intellect. System*, p. 813.

I cannot think that the branded Epicurus, Lucretius and their fellows were in earnest, when they resolv'd this composition into a *fortuitous* range of atoms.—*Glanvill, Esa.* 1.

The old stale pretence of the Atheists, that things were first made *fortuitously*, and afterwards their usefulness was observed or discovered, can have no place here.
Ray. On the Creation, pt. ii. p. 49.

The only question, which the adversaries to Providence have to answer is, how they can be sure, that those deserved judgmentes were the effect of mere *fortuity*, without the least intervention on the part of the Lord of the universe?
Forbes. On Incredulity, p. 79.

As chance is the operator assigned in a *fortuitous* concourse of atoms, we would know, what this chance, this wise and ingenious artist, is—is it substance? No, that is not pretended. Matter? Nor that. Quality of matter? Nor that neither. What neither subject nor attribute?
Brooke. Universal Beauty, b. ii. Note.

Nor have we the less range of action for the secret springs of events taking their certain course by the divine appointment, neither would our liberty be at all enlarged if they were set in motion by the *fortuitous* declination of Epicurus's atoms.—*Search. Light of Nature*, vol. ii. p. iii. c. 26.

Nothing befals them *fortuitously*, nothing happens in vain, or without a meaning; but every event possesses its proper and destined place, and forms a link in that great chain of causes which is appointed to carry on their improvement and felicity.—*Blair*, vol. v. Ser. 5.

FO'RTUNE, *v.* FO'RTUNE, *n.* FO'RTUNED, FO'RTUNATE. FO'RTUNATELY. FO'RTUNATENESS. FO'RTUNELESS. FO'RTUNABLE. FO'RTUNIZE. FO'RTUNOUS. } Fr. *Fortune*, *fortuner*; It. and Sp. *Fortuna*; Lat. *Fortuna*, anciently *forctuna*, from *fortis* or *fortus*, anciently *forctis* or *forctus*. *Fortuna κυριως*, bona notat: prius dicebant,—*Fors forctuna*, i. e. *fors bona*; postea ἁπλως dixere *fortuna*; [sed καταχρηστικως tum extensa significatio, ut et *de adverso eventu* usurparetur.] (Vossius.) And thus it appears, that *fortuna* from *fortis*, strong, and so far *good*, was originally used adjectively with *fors*, denoting, *good* hap, *good* luck; then simply, hap or luck: see FORTUIT.

Good hap, good luck; any hap or luck; success, good or bad; any thing happily or luckily acquired, attained or possessed; as a good estate, riches, wealth. The verb, to *fortune*, is—

To happen or cause to happen; to give luck or success to.

Ac er this *fortune* by fulle fynde me shal the worste
Piers Ploughman, p. 62.

Wel coude he *fortunen* the ascendent
Of his images for his patient.—*Chaucer. Prologue*, v 419.

Thou hast in every regne and every lond
Of armes all the bridel in thin hond,
And hem *fortunest* as thee list devise.
Id. The Knightes Tale, v. 2379.

Alas, why plainen men so in commune
Of purveyance of God, or of *fortune*,
That yeveth hem ful oft in many a gise
Wel better than they can hemself devise?—*Id. Ib.* v. 1254.

And the contrary is Joye and gret solas,
As whan a man hath ben in poure estat,
And climbeth up and waxeth *fortunat*,
And ther abideth in prosperitee.
Id. The Nonnes Preestes Prologue, v. 1482.

If the fortune of this worlde is so selde stable, that if it turneth by so many enterchaunges, wilt thou than trusten in the toimbling *fortunes* of men.—*Id. Boecius*, b. ii.

Right as a manne delfe the earth, bicause of tilling of the field, and found there a goblet of gold bedoluen, then wenen folke, that it is befall by *fortunous* betidyng.—*Id. Ib.*

A thousande tyme with one breath
Wepende he wisheth after deth,
Whan he *fortune* fynt aduerse. *Gower. Con. A.* b iv.

Euen so vnbelefe onely damneth and keepeth out the spirit, prouoketh the flesh, and styrreth vp lust vnto the euill outward works, as it *fortuned* to Adam and Eue in Paradice.—*Tyndal. Works*, p. 41.

For wel wote I that oure Lord geueth in thys worlde vnto eyther sort of folk, either sort of *fortune* He maketh hys sunne to shyne both vppon the good and the bad, and hys rayne both on the iust and on the vniust.
Sir T. More. Workes, p. 1157.

The Lord lyueth. in truth, in equite & righteousnesse: and al people shall bee *fortunable* and ioyfull in him.
Bible, 1551. *Jeremye*, c 4

And then was crowned with a crowne royall at the palaice of Westminster, beside Lódon, the yong Kyng Edward the III., who in his dayes after was right *fortunate*, and happy in armes.—*Berners. Froussart. Cronycle*, vol i. c 14.

After this victorye *fortunately* obteined, the Duke of Bedforde sailed by water vp to the very towne of Harflew, and without let or impediment landed and refreshed it both with vitaile and money.—*Hall. Hen. V.* an. 4.

For first, with words, nearer admiration than liking, she would extol his excellencies, the goodlinesse of his shape, the power of his wit, the valiantness of his courage, the *fortunateness* of his successes.—*Sidney. Arcadia*, b. ii.

It *fortuned*, that in the house of P. Sestius, a nobleman, there was a dead bodie found buried, and brought forth openly into the publicke assemblie of the people.
Holland. Livie, p. 110.

Whereupon, if it *fortuned* that a child having been chastised by another man, went to complain thereof to his own father; it was a shame for the said father, if he gave him not his payment again.—*Id. Plutarch*, p. 392.

Fortune (the foe of famous cheuisaunce)
Seldome (said Guyon) yeelds to vertue ayde,
But in her way throwes mischiefe and mischaunce,
Whereby her course is stopt, and passage staid.
Spenser. Faerie Queene, b. ii. c. 9.

So happy are they, and so *fortunate*,
Whom the Pierian sacred sisters loue,
That freed from bands of implacable fate,
And powre of death, they liue for aye aboue,
Where mortall wreakes their bliss may not remoue.
Id. Ruines of Time, s. 57.

The battle then at Stoke so *fortunately* struck,
Upon King Henry's part, with so successful luck,
As never till that day he felt his crown to cleave,
Unto his temples close. *Drayton. Poly-Olbion*, s. 22.

For wisedome is most riches: fools therefore
They are, which *fortunes* do by vowes deuise
Sith each vnto himselfe his life may *fortunize*.
Spenser. Faerie Queene, b. vi. c. 9.

For to waxe olde at home in idlenesse,
Is disaduentrous, and quite *fortuneless*.
Id. Mother Hubberd's Tale.

The councell of Ancyra, or Engury, canon 21, exposeth all Christians to fiue yeeres penance, who shall obserue any prophecies, dreames, diuinations, or *fortune-tellers* after the customes of the Gentiles, or should entertaine such diviners or soothsayers in their houses.
Prynne. Hustrio-Mastix, pt. i. Act i. sc. 2.

We are simple men, we do not know what's brought to passe vnder the profession of *fortune telling*. she workes by charmes, by spels by th' figure, and such dawbry as this is, beyond our element wee know nothing
Shakespeare Merry Wives of Windsor, Act iv. sc. 2.

The very next parliament after the marriage, that sat in November 1554, it was enacted 'that such as imagined or spoke any seditious or scandalous news, rumours, sayings, or tales of the King or the Queen, should be set upon the pillory, if it *fortuned* to be said without any city or town corporate; but if within any city or towne corporate, then to have both ears cut off, unless he paid £100. to the King within a month."—*Strype. Memorials*, Q. *Mary*, an. 1554.

Fortune fortùn'd the dying notes of Rome:
Till I, thy consul sole, consol'd thy doom
Dryden. Juvenal, Sat. 10.

Fortune a Goddess is to fools alone,
The wise are always masters of their own.
John Dryden, Jun. Ib. Sat. 14.

—— Godolphin, wise and just,
Equal in merit, honour, and success
To Burleigh (*fortunate* alike to serve
The best of Queens.) *J. Philips. Blenheim.*

These Adam-wits, too *fortunately* free,
Began to dream they wanted liberty.
Dryden Absalom & Achitophel.

This sacred truth print deeply on thy mind;
Fortune and *Fortune's* votaries are blind.
Pawkes. Fortune Blind.

As Sylla was sacrificing before his tent in the fields of Nola, a snake happened to creep out of the bottom of the altar; upon which Postumius the haruspex, who attended the sacrifice, proclaiming it to be a *fortunate* omen, called out upon him to lead his army immediately against the enemy.
Middleton. Life of Cicero, vol. i. s. 1.

And when, *fortunately* for their preservation, they [Paul, &c.] were not found at home, the master of the house was dragged before the magistrate for admitting them within his doors.—*Paley. Evidences*, vol. i. pt. i. Prop. i. c. 4.

FORTY. *Four*, and *ten*. *Four* times *ten*.

This was euene *forty* ger, that he hadde this dom,
Aftur that he mid his folc to this lond com.
R. Gloucester, p. 142.

In the ger of grace a thousend, & on & *fourty*, the gere,
Thys kyng deyde in Auerył, mony glad man was there.
Id. p. 825.

Sire, at O word, if that you list it have,
Ye shal pay *fourty* pound, so God me save.
Chaucer. The Chanones Yemannes Tale, v. 16,829.

Our Swithun then ensues, of him why ours I say,
Is that upon his feast, his dedicated day,
As it in harvest haps, so ploughmen note thereby.
Th' ensuing *forty* days be either wet or dry,
As that day falleth out.—*Drayton. Poly-Olbion*, s. 24.

I said, "If any title be
Convey'd by this, ah! what doth it avail
To be the *fortieth* man in an entail."—*Donne. Love's Diet.*

You have of mine, four Odes of Horace, which I have already translated, another small translation of *forty* lines from Lucretius, and the whole story of Nisus and Eurialus.
Dryden. Letter to Mr. Tonson.

This collection, after Sir Peter's [Lely] death was sold by auction, which lasted *forty* days, and produced 26,000*l.*
Walpole. Anecdotes of Painting, vol. iii. c. 1.

FORUM. Lat. *Forum*. Varro maintains, à *ferendo*, because people brought into it their suits for determination or their goods for sale; or from *foras*, because it was in the open air. See FORENSICK.

Thus they convers'd on works of ancient fame,
Till to the monarch's humble court they came
There oxen stall'd, where palaces are rais'd,
And bellowing herds in the proud *forum* graz'd.
Pitt. Virgil. Æneid, b. viii.

Rienzi! last of Romans! While the tree
Of freedom's wither'd trunk puts forth a leaf,
Even for thy tomb a garland let it be,
The *forum's* champion, and the people's chief—
Her new-born Numa thou, with reign, alas! too brief.
Byron. Childe Harold's Pilgrimage, c. 4.

FOR-WAKE, *v.* To wake utterly, thoroughly.

Wery, *forwaked* in hire orisons,
Slepeth Custance, and Hermegilde also.
Chaucer. The Man of Lawes Tale, v. 5016.

With that word she hung downe the head
And fell in a swoune as colde as stone
Her women caught her vp anone,
And brought her in bed all naked
And she forweped and *forwaked*.—*Id. Dreame.*

He was *forwepte*, he was *forwaked*,
He kiste hir cold lippes ofte,
And wisheth, that thei were softe —*Gower. Con. A.* b iv.

FOR-WA'NDERED. *Wandered* out, utterly, extremely, to an extreme degree. See another example in v. *Forweary*.

To werie *forwandred* tent and paulion.
Chaucer. A Balade of our Ladie.

And being thus alone, and all forsake,
Amid the thicke, *forwandred* in despaire
As one dismaid, nay wist what way to take.
Mirrour for Magistrates, p. 447.

His armes, which he had vowed to disprofesse,
She gather'd up and did about him dresse,
And his *forwandred* steed unto him gott.
Spenser. Faerie Queene, b. ii. c. 3.

FOR-WARD, *v.* Fo'RWARD, *n.* Fo'RWARD, *adj.* Fo'RWARD, *ad.* Fo'RWARDER. Fo'RWARDLY. Fo'RWARDNESS. Fo'RWARDS. Dut. *Veur-waerts*. "*Foreward*; — *ward*, the imperative of *wardian* or *weardian*, to look at; or to direct the view," Tooke.) Directed, straight to the *fore*-part or front.

To put or place, to move or bring, to or towards the *fore*-part, or *front*, the van; to promote, to advance, to hasten, to quicken, to use or employ speed or despatch. And the adjective,—

Quick, hasty, eager, ardent; coming on or advancing quickly; early; premature.

For in all extremeties they shewed themselues the rediest & the most *forwarde*: whyles they coueted to redeme their reproche, their valyaunte doinges could not be hidden in so small a number seperate by themselues.
Brende. Quintus Curtius, fol. 178.

And John de Medices whiche led thē *forward*, shot sixe gonnes at a tower to haue ouerthrowen the same, and so to haue entered in by the waie.—*Hall. Hen. VIII.* an. 19.

And it is matter worthy to be noted, because Gamaliel's obseruacion writen in the *Acts of the Apostles*, is allowed to marke, howe they prosper and go *forward* in their doctrine that be auctors of any new teachyng.
Bp. Gardner. Explication, fol 3.

And it is also an auncianute practice of the father of the Pope's malignaunt churche (that most diligent preachyng prelate doctour deuyll) whan he can not get him damnable disciples ynowe to satisfie his greedy luste through his poperye, by reason of the cleare lyght and powre of the Ghospel shynyng forth, to take vpon him to be a fyne *forewarder* of the Ghospel's libertie.—*Udal. Prologue to Ephesians.*

The other is a *forwardnesse* in any thing, gotten by labour and traucle, not geuen by nature's goodnesse, or els we may call it, the half atteining of that, which we goe about to haue, wanting perfection, for lacke of full time, and is called in Latine *dispositio*.—*Wilson. Arte of Logike*, fol 10.

—— Then let me heare
Of you my gentle cousin Westmorland,
What yesternight our councill did decree,
In *forwarding* this deere experience.
Shakespeare. 1 Pt. Hen. IV. Act i. sc. 1.

But Mortimer his foot had scarcely set
Into the road where fortune had to deal,
But she, disposed his *forward* course to let,
Her lewd condition quickly doth reveal.
Drayton. The Barons' Wars, b. i.

—— And as they *forward* went.
Thei spide a knight faire pricking on the plaine,
As if he were on some adventure bent,
And in his port appeared manly hardiment.
Spenser. Faerie Queene, b iii. c. 8.

—— Nor am I accessary,
Part, or party confederate, abetter,
Helper, seconder, persuader, *forwarder*,
Principal or maintainer of this late theft.
Barry. Ram Alley, Act v. sc. 1.

For now the rebel thus forlorn, grows strong,
Both in his reputation and success:
For having with his pow'r held out so long,
Many adventure with more *forwardness*,
To yield him aid, and to support his wrong
Daniel. Civil Wars, b. iv.

All sounds (whatsoever) move round; that is to say, on all sides, upwards, *forwards*, and backwards.
Bacon. Naturall Historie, s. 201.

—— Quite from his chariot's head,
He strooke him with a lance to earth, as first he flight addrest;
It took his *forward-turned* backe, and lookt out of his breast. *Chapman. Homer. Iliad*, b. v.

The bill which Lord Roos had brought in against his wife, for adultery, was *forwarded* by the King, with as much zeal as if the case was his own.
Parliamentary Hist. Chas. II. an. 1669.

The troop retires, the lovers close the rear,
With *forward* faces not confessing fear:
Backward they move, but scorn their pace to mend,
Then seek the stairs, and with slow haste descend
Dryden. Cymon & Iphigenia.

No sooner got than with disdain
He [Desire] threw them on the ground again,
And hasted *forward* to pursue
Fresh objects fairer to his view,
In hope to spring some nobler game.
Swift. Desire & Possession, 1727.

The saying went that he [a friar] practiced with the Turk to have undone again all that was there in so good *forwardness*.—*Strype. Memorials. Edward VI.* an. 1552.

Had but the objector taken the pains to read three verses *forwards* to the end of the chapter, he might easily have seen how little foundation there was for finding fault with what he had read in verse 18.
Waterland. Works, vol. vi. p. 247.

The occasional propensity to this superstition [symbolic figures] was, without question, *forwarded* and encouraged by the priesthood.—*Warburton. Divine Legation*, b. iv. s. 4.

I do not imagine that you find me rash in declaring myself, or very *forward* in troubling you.
Burke. To the Electors of Bristol at the conclus. of the Poll.

I think we might have found, before the rude hand of insolent office was on our shoulders, and the staff of usurped authority brandished over our heads, that contempt of the suppliant is not the best *forwarder* of a suit; that national disgrace is not the high road to security, much less to power and greatness.—*Id. On a Regicide Peace*, Let. 3.

After his return, however, he was so far from observing that caution which Plutarch speaks of, that he freely and *forwardly* resumed his former employment of pleading.
Middleton. Life of Cicero, vol. i. s. 1.

'Tis true, Christianity gives us these hopes which reason *forwardly* assumes, and makes her own, forgetting at the same time, or unthankfully slighting, the only grounds on which they are founded.—*Hurd. Works*, vol. vii. Ser. 34.

This often gave his enemies a plausible handle of ridiculing his pride and arrogance; while the *forwardness* that he shewed to celebrate his own merits in all his publick speeches, seems to justify their censures.
Middleton. Life of Cicero, vol. iii. s. 12.

FOR-WASTE, *v.* *For*, i. e. *forth*, and *waste*. To utterly, entirely *waste*.

——— That had of yore
Their sceptere stretcht from East to Western shore,
And all the world in their subiection held;
Till that infernall fiend with foule vprore
Forewasted all their land, and them expelld.
Spenser. Faerie Queene, b. i. c. 1.

FOR-WEAR, *v.* } To *wear* thoroughly; to
FO'RWORN, *adj.* } *wear* out.

For certainly it were her lothe
To wearen of that ilk cloth,
And if it were *forweared*, she
Would haue full great nicite
Of clothing, or she bought her newe.
Chaucer. Rom. of the Rose.

Though what ail'd me, I might not well as they
Rake up some *forworne* tales that smother'd lay,
In chimney corners smoak'd with winter fires,
To read and rock asleep our drowsy sires?
Bp. Hall, b. vi. Sat. 1.

FOR-WE'ARY. Utterly, extremely *weary*; *wearied* out.

With that word Reason went her gate
Whan she saw for no sermoning
She might me fro my foly bring,
Than dismaid I left all soole,
Forwery, forwandred as a foole.—*Chaucer. Rom. of the R.*

Thine armes shall thou sprede abrede
As man in warre were *forweredе*. *Id. Ib.*

Some of his diet doe from him withdrawe;
For I him find to be too proudly fed.
Giue him more labour, and with straiter lawe,
That he with worke may be *forwearied*.
Spenser. Faerie Queene, b. v. c. 5.

——— Your King, whose laboured spirits,
Fore-wearied in this action of swift speede,
Craues harbourage within your citie walles.
Shakespeare. King John, Act ii. sc. 1.

FOR-WE'EPED. *Wept* extremely. See an example from Gower, in *v. Forwake.*

With visage and ein all *forwept*
And pale, as man long vnslept. *Chaucer. Dreame.*

FOR-WE'LKED. Utterly, extremely *welked* or wrinkled.

A foule *forwelked* thing was she
That whilome round and soft had be.
Chaucer. Rom. of the Rose.

FOR-WI'THERED. Utterly, extremely *withered.*

Her body small *forwithered* and forespent,
As is the stalke that summer's drought oppresst.
Mirrour for Magistrates, p. 257.

FOR-WORD. A. S. *Foreword, forword*; pactum, fædus, a bargain, a league, a covenant, a condition, an agreement; Dut. *Veur-waerde*, Somner.

*A*fore-said, *a*fore-trothed or assured; already promised, covenanted or agreed: and thus, a promise, covenant or agreement.

This *forword* was faste y mad. *R. Gloucester*, p. 150.

& left the Inglis the lond on a *forword* dere
To pay ilk a hede a peny to tham bi gere.
R. Brunne, p. 8.

And whan this good man saw that it was so,
As he that wise was and obedient
To kepe his *forword* by his free assent,
He saide; sithen I shal begin this game,
What? welcome be the cutte a Goddes name.
Chaucer. The Prologue, v. 854.

Sire man of Lawe, quod he, so have ye blis,
Tel us a tale anon, as *forword* is.
Id. The Man of Lawes Prologue, v. 4454.

For he hath made his *forewordе*,
With sacrilege for to dwelle,
Whiche hath his heritage in Helle.—*Gower. Con. A.* b. v.

FOR-WOUNDED. Utterly, extremely *wounded.*

Upon my feet I rose vp than
Feble, as a *forwounded* man.—*Chaucer. Rom of the Rose.*

FOR-WRAPT. Utterly, extremely *wrapped*; covered or concealed.

The proudest of thise riotoures three
Answer'd agen! What? cherl, with sory grace,
Why art thou all *forwrapped* save thy face?
Why liuest thou so longe in so great age?
Chaucer. The Pardoneres Tale, v. 12,652.

All must be sayd, and nothing excused, ne hid, ne *forwrapped.*—*Id. The Persones Tale.*

FORYE'TE. See FORGET.

FOR-YIELD, *v.* To *yield* it *forth*; *yield* it up, pay it, repay.

That thanke I God and you, to whom I prey
Foryelde it you, ther is no more to sey.
Chaucer. The Clerkes Tale, v. 8707.

——— Madame, the God aboue
Foryeld thou that the God of Loue
Haue maked me his wrath to *foryeue*
And grace so long for to liue
That I may know sothly what ye be
That haue me holpen.
Id. Prologue of Cleopatra, Queene of Egypt.

FOSS. } Fr. *Fosse*; Lat. *Fossa*, a ditch;
FO'SSWAY. } *fossum*, the past part. of *fodere*, to dig.
A ditch or dike.

Hee had an intention once to set out and enlarge the walls of Rome, even as far as to Ostia; and from thence by a *fosse* to let the sea into old Rome.
Holland. Suetonius, p. 185.

O'er the dread *fosse* (a late impervious space)
Now steeds and men, and cars tumultuous pass.
Pope. Homer. Iliad, b. xv.

Then o'er his shoulders, pledge of favours past,
The gift of fair Hypsipyla, be cast,
A sable robe:—a deep round *foss* he made,
And on the kindling wood the victim laid.
Fawkes. Apollonius Rhodius, b. iii.

While he, from whom their dreadful sufferings rise,
Fierce Rodomont escapes, and as he flies
High bounding o'er the *fosse* that yawns below,
Lights on th' interior ramparts of the foe.
Hoole. Orlando Furioso, b. xv.

FO'SSET. Properly written *Faucet.* Fr. *Fausse*; quasi *faucis* obturamentum, (Minshew.)
The stop of the mouth.

You weare out a good wholesome forenoone in hearing a cause betweene an orendge wife and a *forset-seller*, and then reiourne the controuersie of three-pence to a second day of audience.—*Shakespeare. Coriolanus*, Act ii. sc. 1.

If you are sent down in haste to draw any drink, and find it will not run, do not be at the trouble of opening a vent, but blow strongly into the *fosset*, and you will find it immediately pour into your mouth, or take out the vent, but do not stay to put it in again, for fear your master should want you.—*Swift. Directions to Servants. The Butler.*

FO'SSIL, *n.* } Fr. *Fossile*; Lat. *Fossilis*,
FO'SSIL, *adj.* } *fossile*, that may or can be
FO'SSILIST. } *digged* or *dug*; from *Fossum*, the past part. of *fod-ere*, to dig.

By recent mineralogists *Fossil* appears to be restricted to such forms of organic bodies, animal or vegetable, as have been penetrated by earthy or metallic substances.

And on the structure next he heaps a load
Of sulphur, turpentine, and mastic wood;
Gums, *fossils* too, the pyramids increas'd.
Garth. The Dispensary, c. 3.

Tournefort says, this countrey [Cappadocia] is so full of *fossil-salt* that it is to be found in the high roads and ploughed lands.—*Fawkes. Apoll. Rhodius*, b. ii. Notes.

Had these adventitious *fossils* not been found in every quarter of the globe, we could not conclude the Deluge to have been universal: and had they been found in all kinds of soils indifferently, we might suppose them to be (what they were once commonly thought) the natives of those narrow beds in which they are discovered, and a kind of *lusus naturæ*.—*Warburton. Works*, vol. ix. Ser. 13.

Lo! from the depth of many a yawning mine
Thy *fossil* treasure rise. *Dodsley. Agriculture*, c. 3.

It is well shaded by tall ash trees of a species, as Mr. Jones the *fossilist* informed me, uncommonly valuable.
Johnson. A Journey to the Western Islands.

FO'STER. See FORSTER.

FO'STER, *v.* } A. S. *Fostrian*; Dut. *Voedsteren*; probably the same
FO'STERAGE. } word as A. S. *Fothre*; Dut.
FO'STERER. } *Voederen*, to *fodder*, to *feed*.
FO'STERESSE. } In A. S. *Foster-bearn*, or *foster-*
FO'STERIDGE. } *child*; *foster-brothor*, *fæder*,
FO'STERING, *n.* } *moder*.
FO'STERLING, *n.* }

To feed; to nourish or to nurse, to cherish; to rear or train up.

A *foster-brother*,—one fed, nursed as *brother*. *Father*,—one who feeds, rears, as a *father* does.

And in gret reverence and charitee
Hire olde poure fader *fostred* she.
Chaucer. The Clerkes Tale, v. 876.

I am a man of litel sustenance,
My spirit hath his *fostring* in the Bible.
Id. The Sompnoures Tale, v. 7427.

In sweet April, the messenger to May,
When hoonie drops do melt in golden showres,
When euery byrde records her louer's lay,
And western winds do *foster* forth our flowres,
Late in an euen I walked out alone.
Gascoigne. The Complaint of Philomene.

The childe also beeyng vnder the guiding of his mother, and his *foster-father*, euen then as young as he was, accustomed himself to deuout seruing of God, for our ensaumple.
Udal. Luke, c. 2.

Stage playes serve for nothing else but either to drawe men on by degrees to idlenesse, or to *foster*, to foment them in it.
Prynne. Histrio-Mastix, pt. i. Act vi. sc 6.

The *fosterer* of shooting is labour, that companion of vertue, the mainteyner of honestye, the encrease of healthe and wealthenesse.—*Ascham. Toxophilus.*

Some one or other adjoining to this lake had the charge and *fosteridge* of this child. [Semiramis.]
Ralegh. History of the World, b. i. c. 12. s. 3.

——— Take her again among you,
I'll none of your light heart *fosterlings.*
B. Jonson. The New Inn, Act v. sc. 1.

Glory of knights, and hope of all the earth,
Come forth; your *fostrese* bids; who from your birth
Hath bred you to this bower, and for this throne
Id. Speeches at Prince Henry's Barriers.

Though I am tame and bred up with my wrongs,
Which are my *foster-brother's*, I may leap
Like a hand-wolf into my natural wilderness,
And do an out-rage: pray thee do not mock me
Beaum. & Fletch. Maid's Tragedy, Act iv.

Then I avow by this most sacred head
Of my dear *foster-child*, to ease thy griefe,
And win thy will.—*Spenser. Faerie Queene*, b. iii. c. 2.

——— Go, go: give your *foster-daughters* good counsell,
Tell them that the Devill takes delight to hang at a woman's girdle,
Like a false rusty watch that she cannot discerne how
The time passes.—*Webster. Duch. of Malfy*, Act ii. sc. 2.

Faine would she [Esther] uncase her *foster-father* [Mordecai] of these mournfull weeds; and change his sack-cloth for tissue; that yet, at least, his clothes might not hinder his accesse to her presence, for the free opening of his griefes.—*Bp. Hall. Cont. Haman Disrespected.*

Scar. My name is bound to your beneficence,
Your hands have been to me like bounty's purse
Never shut up; your self my *foster-nurse.*
Wilkins. Inforced Marriage, Act i.

Ye Deities! who fields and plains protect,
Who rule the seasons, and the year direct:
Bacchus and *fostering* Ceres, powers divine,
Who gave us corn for mast, for water wine.
Dryden. Virgil. Georgics, b. i

He [Clemens of Alexandria] proceeds thus: "The word is all things to the infant, a father, a mother, a preceptor, a *foster*-eat, says he, my flesh, and drink my blood."
Waterland. Works, vol. viii. p. 116.

They [kings] by God are destined to be the protectours of the church, the patrons of religion, the *fosterers* and cherishers of truth, of virtue, of piety.—*Barrow*, vol. i. Ser. 10.

Thousands and ten thousands of children have been snatched from the jaws of ruin, from ignorance and vice, and educated in the fear of God, in the charity schools originally *fostered* and reared through Great Britain and Ireland, by their paternal care.—*Horne. Works*, vol. vi. Dis. 1.

There still remains in the Islands, though it is passing fast away, the custom of *fosterage*. A laird, a man of wealth and eminence, sends his child, either male or female, to a tacksman or tenant, to be *fostered*. In Mull, the father sends with his child a certain number of cows, to which the same number is added by the *fosterer*.
Johnson. A Journey to the Western Islands.

FO'THER. Mr. Tyrwhitt says,—A carriage load; an indefinite large quantity. Skinner,—A *fodder* or *fother*, from Ger. *Fuder*, vectura, or as much as can be contained and *carried* in a cart, perhaps from the Ger. *Fuhren*, vehere, to carry. It relates (says Ray) properly to lead, and signifies a certain weight, viz. eight pigs or 1600 lbs.

With him ther was a plowman, was his brother,
That hadde ylaid of dong full many a *fother*.
Chaucer. The Prologue, v. 532.

Of Mars he maked hath right swiche another,
That coste largely of gold a *fother*.
Id. The Knightes Tale, v. 1910.

FO'UDRE. } "Fr. *Fouldroyer*, to dart or cast
Fo'ULDER. } thunderbolts; to strike, burn or blast with lightning," Cotgrave; from *Fouldre* or *foudre*, a thunderbolt, and this from the Lat. *Fulgur*, lightning.

Ne that thing that men call *foudre*,
That smite sometime a toure to powdre.
Chaucer. House of Fame, b. ii.

Seem'd that loud thunder with amazement great,
Did rend the rattling skies with flames of *foudering* heat.
Spenser. Faerie Queene, b. ii. c. 2.

FO'UGHTEN. Past tense and past part. of the verb *to fight*, (qv.)

And *foughten* atten ale.—*Piers Ploughman*, p. 3.

——— The sad sports we riot in,
Are tales of *foughten* fields, of martial scars,
And things done long ago, when men of courage
Were held the best, not those well spoken youth,
Who only carry conquest in their tongues.
Beaum. & Fletch. The Laws of Candy, Act iii.

FOUL, *v.* } Goth. *Fuls, fœtidus*; A. S. *Fylan, ful-an*; Dut. *Vuylen*, polluere, contaminare, to pollute, to contaminate, to *file*, (qv.)
Fo'ULLY. }
Fo'ULNESS. }

To *dirty*, to pollute, to contaminate. The adjective is applied more extensively;

Dirty, polluted, impure; and thus, consequentially, disgusting, ugly, odious, disgraceful; opposed to *fair*, as *foul* weather, *foul* play.

Get this gredi wreche louede this *foule* best,
As wommon deth hire child alle thing mest.
R. Gloucester, p. 69.

Hot ouer was Elfred *foule* begiled.—*R. Brunne*, p. 42.

——— And thenne tok ich hede
Whether the frut wher faire, other *foul* to loken on.
Piers Ploughman, p. 307.

Ne a *foule* thral may no man, no woman, make of his body than for to yeve his body to sinne.
Chaucer. The Persones Tale.

He wolde algate his trouth holde,
As euery knight therto is hold
What hap so euer him is befall,
Though she be the *foulest* of all.
Yet to honour of woman head
Him thought he shulde taken head.—*Gower. Con. A.* b. i.

Ther was a countrey in the which there wer almoste none but fooles, saving a fewe whiche were wise, and they by theyr wisdom knew, that ther sholde fall a great rayne, the whiche shoulde make all theym fooles, that shuld be *fouled* or wet therewith.—*Sir T. More. Workes*, p. 1433.

But I pray God that the sore eyes of his sicke soule may once loke vp better, lest he finally fall into the *foule* smoke of Helle, where he shall neuer see after
Sir T. More. Workes, p. 477.

For if, with vs be conuersaunte
sum humble lowly soule,
We call him goose, and disarde doult,
and *fowlye* fatted nowle. *Drant. Horace*, b. i. Sat. 3.

They of ye castell sawe how they were assailed on all sydes, and coude parceyue no comfort, and sawe well how the duke nor the cõstable wolde nat departe thens tyll they had ye castell at their wyll, outher with fayrnesse or *foulnesse*
Berners. Froissart. Cronycle, vol. i. c. 321.

Wallowing among concubines, dallying and kissing, and using vnhonest delayes, he cut his own throate at length with a razour, *fouling* his infamous life with a low and dishonest departing.—*Suetle Tacitus. Historie*, p. 41.

Amongst these mighty men were wemen mixt,
Proud wemen, vaine, forgetfull of their yoke:
The bold Semiramis, whose sides transfixt
With sonnes own blade, her *foule* reproaches spoke.
Spenser. Faerie Queene, b. i. c. 5.

There also was that mightie monarch laid
Lowe vnder all, yet aboue all in pride,
That name of nature sire did *foule* vpbraid,
And would as Ammon's sonne be magnifide. *Id. Ib.*

A wight she was so farre from being faire,
None could be *foule* esteem'd compar'd with her.
Describing *foulnes*, pardon if I erre,
Ye shepheards' daughters and ye gentle swaines,
My Muse would gladly chaunt more lovely straines!
Browne. Britannia's Pastorals, b. i. s. 1.

——— This *foulness* must be purged,
Or thy disease will rankle to a pestilence,
Which can even taint the very air about thee.
Ford. The Fancies Chaste and Noble, Act iv. sc. 1.

You must expect the like disgrace,
Scrambling with rogues to get a place,
Must lose the honour you have gain'd,
Your numerous virtues *foully* stain'd.—*Swift. Answer.*

A father will hug and embrace his beloved son for all the dirt and *foulness* of his clothes: the dearness of the person easily apologizing for the disagreeableness of the habit
South, vol. ii. Ser. 6.

There being reason to apprehend some violence and *foul* play from the intrigues of the Tribunes, Metellus, the Augur and Prætor of that year, contrived to dissolve the assembly by a stratagem before they came to a vote.
Middleton. Life of Cicero, vol. i. s. 3.

There are who say they view'd without amaze
Thy sad reverse of all thy former praise;
That through the pageants of a patriot's name,
They pierc'd the *foulness* of thy secret aim.
Akenside. An Epistle to Curio.

FOU'MART. I. e. *Foul-mart*; *Mart*, or *Martin*; Fr. *Martin*, *mart*; Sp. *Marta*; It. *Martino*; Low Lat. *Martes*. Written by Walton, *Fulimart*, (see FITCHAT,) and by Junius, *Fulimer*.

An animal (Skinner thinks) of the weasel or ferret kind.

For, in the night time and in corners, spirits and theeves, rattes and mice, toodes and oules, night crowes and poulcattes, foxes and *foumardes*, with all other vermine, and noysome beastes, use most styrringe.—*Ascham. Toxophilus.*

FOUND, *v.* } Fr. *Fonder*; It. *Fondare*; Sp. *Fundar*; Lat. *Fundare*, which Vossius thinks may be from the Gr. Βυθος, interpreted by Hesychius, Βαθος, profunditas, depth.
FOUNDA'TION.
FOUNDA'TIONLESS.
Fo'UNDER.
Fo'UNDRESS.

To put, place or lay deeply; to place or lay the bottom, ground or basis, i.e. that upon which any thing may stand, be raised or established, from which any thing may rise or spring; and thus, to build or establish, to raise or erect.

At Feuersham he lies, at a heuen in Kent,
In an abbey of pris he *founded* with lond & rent.
R. Brunne, p. 127.

His bones did he lay in a toumbe of honour.
It was his owen abbey, therof he was *foundour*.
Id. p. 109.

And thou Lord in the begynnyng *foundidist* the erthe, and heuenes ben werkis of thin hondis.—*Wiclif. Ebrewis*, c. 1.

And thou Lorde in the beginnynge hast layd the *foundacion* of the earth: and thy heauens are the worckes of thy handes.—*Bible*, 1551. *Ib.*

Upon the whiche also stode
Of squared stone a sturdy wall,
Which on a cragge was *founded* all,
And right great thicknesse eke it bare,
About it was *founded* square
An hundred fadome on euery side.—*Chaucer. R. of the R.*

Witness of Rome that *founder* was truly
Of all knighthood and deeds marueious
Record I take of Titus Liuius.
Chaucer. The Floure and the Leafe.

Wherebi he that marketh it more nerely and more surely, might perceiue that these dedes were not hole nor perfecte, ne grounded vpon iust *foundation*, but had le a greater appearaunce of truth.—*Bp. Gardner. True Obedience*, fol. 35.

There is furthermore a place bearing name Corn, very famous for the multitude of abbyes which the Benzil have therin. The beginner and *founder* wherof is thought to be one Combendaxis, a suttle craftie fellowe, that got the name of holinesse by cunning speech.
Hackluyt. Voyages, vol. ii. pt. ii. p. 84.

But of the place he held, books diversly dare say,
As they of Gilbert do, who *founded* those divines,
Monastics all that were, of him nam'd Gilbertines.
Drayton. Poly-Olbion, s. 17.

And verily this region two cities (besides many other good townes) doe beautifie, to wit Seleucia, *founded* and built by King Seleucus, and Claudiopolis, which Claudius Cæsar erected as a colonie.—*Holland. Ammianus*, p. 17.

Which engines of protests, and proffers kind,
Urg'd out of seeming grief and shows of love,
So shook the whole *foundation* of his mind,
As they did all his resolution move.
Daniel. Civil Wars, b. vi.

None of the same sort, none of the rationable, grounded, conditional, but a flattering, fallacious, *foundationless*, because unconditionate, hope, which the bigger it swells the more dangerous it proves.
Hammond. Works, vol. iv. p. 506.

If any ask, how the soul came by those *foundation* propositions. I return, as quantity did by *longum*, *latum*, and *profundum*, they being the essential annexes, or rather constitutives of it as reasonable.
Glanvill. Vanity of Dogmatizing, c. 11.

And your example may work such effect,
That it may be the beginning of a sect
Of patient women; and that many a day
All husbands may for you their *founder* pray.
Drayton. To the Noble Lady J. S. of Worldly Crosses.

For of their order she was patronesse,
Albe Charissa were their chiefest *founderess*.
Spenser. Faerie Queene, b. i. c. 10.

Yet Venus, whom you worship was a whore;
Flora, the *foundress* of the publick stews,
And has, for that, her sacrifice.
Massinger. The Virgin Martyr, Act iii. sc. 1.

Having laid down as my *foundation*, that the Scripture is a rule that in all things needful to salvation, is clear, sufficient, and ordained by God Almighty for that purpose, I have left myself no right to interpret obscure places, such as concern the possibility of eternal happiness to Heathens.
Dryden. Religio-Laici. Pref.

From thee, with pride the Caledonians trace
The glorious *founder* of their kingly race:
Thy martial sons, whom now they dare despise,
Did once their land subdue and civilize.
Swift. On the sudden Drying up of St. Patrick's Well.

He knew he could not please the Romans better or oblige them more to patronize his poem, than by disgracing the *founderess* of that city. [Carthage.]
Dryden. A Discourse on Epic Poetry

It cannot, I should suppose, after this, be believed, that the religion and the transaction upon which it was *founded*, were too obscure to engage the attention of Josephus, or to obtain a place in his history.—*Paley. Evidences*, vol. i. c. 7.

From thence I draw the most comfortable assurances of the future vigour and the ample resources, of this great misrepresented country; and can never prevail on myself to make complaints which have no cause, in order to raise hopes which have no *foundation*.
Burke. Observations on a late State of the Nation.

Tatian, who lived in the year 172, went into many extravagant opinions, was the *founder* of a sect called Encratites, and was deeply involved in disputes with the Christians of that age; yet Tatian so received the four Gospels, as to compose a harmony from them.—*Paley. Evidences*, vol. i. c. 9.

In the library of St. John's College, Cambridge, is an original of their *foundress*, Margaret of Richmond, the King's mother, much damaged, and the painter not known.
Walpole. Anecdotes of Painting, vol. i. c. 3

FOUND, *v.* } Fr. *Fondre*; It. *Fondere*, Lat. *Fundere*, to melt.
Fo'UNDER.
Fo'UNDRESS.
Fo'UNDERY. }

To melt or reduce to a liquid state, to pour.

In the quotation from Milton the first edition reads *founded*; the subsequent ones, till Bentley, *found out*, (Todd, *Notes on Milton.*)

The belowes are burnt: the leade is consumed in the fyre: the *founder* melteth in vaine: for the wicked are not taken away.—*Geneva Bible*, 1561. *Jeremiah*, vi. 29.

—— A second multitude
With wond'rous art *found* out the massie ore,
Severing each kind, and scum'd the bullion dross.
Milton. Paradise Lost, b. i.

Dædalus moreouer, who is ranged among the excellent *founders* and imageurs of old time, deuised in brasse two boies, rubbing, scraping, and currying the sweat from their bodies in the baine.—*Holland. Plinie*, b. xxxiv. c. 8.

That the art of *founderie* or casting metals for images hath been very antique, practised also and professed in Italie as well as in other countries time out of mind, may be evidently prooued by the statue of Hercules, which Evander consecrated to the honour of him, in that verie place (by folks saying) which now is the beast-market in Rome.
Id. Ib. b. xxxiv. c 7.

Now long before this time [A.U.C. 608,] those great masters and imageurs, so famous for metall-*foundinge*, and casting of images, were dead and gone.—*Id. Ib.* b. xxxiv. c. 3.

—— Thou, flinging down thy eyes
Low at her feet, repliedst, Because, oh sovereign!
The great bell of my heart is crack'd, and never
Can ring in tune again, till't be new cast
By one only skilful *founderess*.
Ford. The Fancies Chaste and Noble, Act iii. sc. 2.

This person was Benedetto da Rovezzano, another Florentine sculptor, who, Vasari says, executed many works of marble and bronze for Henry, and got an ample fortune, with which he returned to his native country, but, his eyes having suffered by working in the *foundery*, he grew blind in 1550, and died soon after
Walpole. Anecdotes of Painting, vol. i. c. 4.

FO'UNDER, *v.* } Fr. *Fondre*; It. *Sfondare*.
FO'UNDEROUS. } (See to FOUND.) Skinner gives two reasons for deriving from the same origin as the verb to *found*; one is sufficient. Quod in *fundum* (i.e.) terram cadit, (sc.) equus; because he (the horse) falls to the ground. (See the quotation from Chaucer.) G. Douglas renders *ruentem*,—*foundering*.

A ship is said to *founder*, when she goes to the *bottom*.

To come to the ground, to the bottom; to sink; to fall; to fail, to be in a ruined or ruinous state or condition.

Out of the ground a fury infernal stert
From Pluto sent, at requisite of Saturne,
For which his hors for sore gan to turne,
And lepte aside, and *foundred* as he lepe.
Chaucer. The Knightes Tale, v. 2089.

While we were so beaten in the former tempest, the pilot of the barke signified vnto vs, that he perceiued she beganne to leake, and that already she had receiued in much water, insomuch that she beganne to *founder*.
Hackluyt. Voyages, vol. iii. p. 398.

Popish. Spare the old jade, he's *founder'd*.
Massinger. The Bondsman, Act iii. sc. 3.

Vain efforts! still the battering waves rush in,
Implacable, till delug'd by the foam,
The ship sinks *foundering* in the vast abyss.
J. Philips. The Splendid Shilling.

The ship no longer *found'ring* by the lee,
Bears on her side th' invasions of the sea.
Falconer. The Shipwreck, c. 3.

I thank you for the bundle of state papers, which I received yesterday. I have travelled through the negociation; and a sad *founderous* road it is.
Burke. On a Regicide Peace, Let. 3.

FOUND-LING, i.e. one *found*; a child *found*, (previously lost or exposed.)

And fals folke and *foundelynges*, faitours and lyars.
Piers Ploughman, p. 181.

I am an Israelite, not by engraffynge, but by kyndred: not a strange *foundlyng*, but a Jewe, beinge borne of the Jewes.—*Udal. Philippians*, c. 3.

And so the kyng reproued the lightnes of this younge fond *foundelyng*, and euery daie more and more neglected and lesse phanteased and gaue credite to him.
Hall. Hen. VII. an. 11.

Now these two *foundlinge* (Romulus and his brother Remus) were nourished and brought up afterward in the citie of Gabii, unknown to all the world that they were the children of Sylvia, and the nephew's or daughter's children of Numitor the king.—*Holland. Plutarch*, p. 519.

Though he a *foundling* bastard be,
Convict of frequent perjury;
His hands with brother's blood imbrued,
By justice for that crime pursued:
Never the wall, when ask'd, refuse,
Nor lose your friend, to save your shoes.
King. Ulysses & Tiresias.

It is remarkable that a law of King Ina orders the care and education of *foundlings* to be regulated by their beauty.
Burke. An Abridgement of English History, b. ii. c. 1.

Captain Thomas Coram, who obtained the charter for the *founding-hospital*.—*Walpole. Anec. of Painting*, vol. iv. c. 4.

FOUNT, *n.* } Fr. *Fontaine*; It. *Fonte*, *fontana*; Sp. *Fuente*; Lat. *Fons*. Varro says, *Fons*, unde *funditur* e terrâ aqua vivâ; whence the water pours or wells forth from the earth. See FONT.
FO'UNTAIN.
FO'UNTAINLESS.
FO'UNTFUL.

The sixte day of Jul he deide, & mid great onour & prute
At *fount* Ebrand he was iburied, as he lith zute.
R. Gloucester, p. 481.

O rodie rosier, flouring without spine,
Fountaine al filthless, as birell currant clere
Sum drop of thy graceful hewe to vs propine.
Chaucer. A Balade to our Ladie.

The Lord Jesus thought no disdeigne to come with the residue of folkes vnto baptisme, which he dyd not to be purified himselfe, (which he needed not) but to consecrate and halow the lauacre or *font* of eternall saluacion to oure behoufe through hys baptisme.—*Udal. Luke*, c. 3.

Outlandish wares are conueighed into the same citie by the famous riuer of Thames; which riuer springing out of a *fountaine* 80 miles beyond the citie, is called by one and the self same name 70 miles beneath it.
Hackluyt. Voyages, vol. i. p. 127.

But leave these hatefull herds, and let me now declare,
I' th' Heliconian *fount*, who rightly christ'ned are;
Not such as basely sooth the humour of the time,
And slubberingly patch up some slight and shallow rhyme.
Drayton. Poly-Olbion, s. 21.

And in the midst of all a *fountaine* stood,
Of richest substance that on earth might bee,
So pure and shiny, that the silver flood
Through euery channell running one might see.
Spenser. Faerie Queene, b. ii. c. 12.

Huge cities and high tower'd, that well might seem
The seats of mightiest monarches, and so large
The prospect was, that here and there was room
For barren desert, *fountainless* and dry.
Milton. Paradise Regained, b. iii.

He hears the crackling sound of coral woods,
And sees the secret source of subterranean floods,
And where, distinguish'd in their several cells,
The *fount* of Phasis and of Lycus dwells.
Dryden. Virgil. Georgics, b. iv.

Well may they argue, nor can you deny,
If we must fix on Church authority,
Best on the best, the *fountain* not the flood;
That must be better still, if this be good.
Dryden. The Hind & the Panther.

The hedge of water, in forme of lattice-worke, which the *fontanier* caused to ascend out of the earth by degrees, exceedingly pleased and surprized me.
Evelyn. Mem. Flanders, 1641.

Go wait the Thunderer's will, Saturnia cry'd,
On yon tall summit of the *fountful* Ide.
Pope. Homer. Iliad, b. xv.

And lately had he learn'd with truth to deem
Love has no gift so grateful as his wings:
How fair, how young, how soft soe'er he seem,
Full from the *fount* of joy's delicious springs
Some bitter o'er the flowers its bubbling venom flings.
Byron. Childe Harold's Pilgrimage, c. 1.

Where a green grassy turf is all I crave,
With here and there a violet bestrown,
Past by a brook, or *fountain's* murmuring wave,
And many an evening sun shine sweetly on my grave.
Beattie. The Minstrel, b. ii.

Ere yet life's silver cord be snapp'd in twain,
Ere broke the golden bowl that holds the brain,
Ere broke the pitcher at the *fountful* heart,
Or life's wheel shiver'd, and the soul depart;
Then shall the dust to native earth be given,
The soul shall soar sublime, and wing its way to heaven.
Fawkes. The Picture of Old Age.

We have this detail from the *fountain-head*, from the persons themselves; in accounts written by eye-witnesses of the scene, by contemporaries and companions of those who were so, not in one book, but four, each containing enough for the verification of the religion, all agreeing in the fundamental parts of the history.
Paley. Evidences, vol. ii. c. 8.

FOUR. } Goth. *Fidwor*, *fidur*; A. S. *Feower*; Dut. and Ger. *Vier*; Sw. *Fyra*. The Æolians (says Junius) wrote πετορα from τετταρα; whence, he thinks, the Goth. *Fidwor*.
FOURTH.
FOURTE'EN.
FOURTE'ENTH.

Foure kynges heo maden tho in this kyndome.
The kyng of West sex, & of Kent, & of Northomber the thridde,
And the kyng of the March, that was here amidde.
R. Gloucester, p. 3.

The firste age & tyme was from oure firste fader Adam
To Noe, & Seththe the other from Noe to Abraham,
The thridde was from Habraham forte Moyses com,
The *ferthe* fro Moyses to Dauid kyndom.
R. Gloucester, p. 9.

This was (as me may in bok rede and se)
Ar God were bore a thousand ger, *fourscore* & thre.
Id. p. 27.

Four & tuenti wynter lasted this sorow,
If he had pes at euen, he had non at morow.
R. Brunne, p. 40.

The folk of the cuntre to this conseile thei ches,
To gyf tham *four* hundreth pounde, forto lyue in pes.
Id. p. 41.

A thousand & two hundred the date *fourscore* & two.
Id. p. 240.

The *ferthe* sorow of this lond com thorgh the Danes,
The folk of the North slough, destroied ther wanes.
Id. p. 8.

Into which I lookynge biheelde and sigh *foure* footid beestis of the erthe and beestis and creepinge beestis and volatilis of heuyne.—*Wiclif. Dedis*, c. 11.

I considered and saw *foured* fote beastes of the earth, & vermē and wormes, and fowles of the ayre.—*Bible*, 1551. *Ib.*

And aith *fourtene* ghere after eftsoones I wente vp to Icrusalem with Barnabas.—*Wiclif. Galathies*, c. 2.

But aftirward that in the *fourtenthe* dai the nyght cam on us sellynge in the stoony see, about mydnyght the schipmen supposiden sum cuntree to appere to hem.
Id. Dedis, c. 27.

Open the *foure-cornerde* sheete as did Peter.
Bale. Image, pt. iii.

Hauing in them an hundred and fiftie souldiers, and *fortescore* chosen mariners vnder Captaine Cazenoue his lieutenant, and Francis Bourdelois, master ouer the mariners
Hackluyt. Voyages, vol. iii. p. 566.

Also neere to the said citie there is a place called the Pyramide, being as I may well terme it, one of the nine wonders of the world: that is seuen seuerall places of flint and marble stone, *foure-square*, the wals thereof are seuen yards thicke in those places that we did see.
Id. Ib. vol. ii. pt. i. p. 281.

At Muttrell gates hopeless of all recure,
Thine earl half dead, gave in thy hand his will,
Which cause did thee this pining death procure;
Ere summers *four-times* seven thou couldst fulfil.
Surrey. Epitaph on Sir Thomas Clare.

Renowned Spenser lye a thought more nigh
To learned Chaucer, and rare Beaumont lye
A little nearer Spenser, to make roome
For Shakspeare in your threefold, *fourfold* tombe.
F. Beaumont. On William Shakespeare.

Craw. A secretary from the Duke of York,
The second son to the late English Edward,
Conceal'd, I know not where, these *fourteen* years,
Craves audience from our master.
Ford. Perkin Warbeck, Act i. sc. 3.

Yet the *fourth* time, when mustering all her wiles,
With blandisht parlies, feminine assaults,
Tongue-batteries, she surceas'd not day nor night
To storm me over-watcht, and wearied out.
Milton. Samson Agonistes.

And Gylford Dudly *fourth-borne* sonne
Vnto Northumberland
Had married her, and nothing seem'd
The plot-forme to withstand.
Warner. Albion's England, b. viii. c. 10

Nor less on either side tempestuous fell
His arrows, from the *fourfold-vising'd foure*
Distinct with eyes, and from the living wheeles
Distinct alike with multitude of eyes;
One spirit in them rul'd; and every eye
Glar'd lightning. *Milton. Paradise Lost*, b. vi.

And have we not practis'd all methods to gain you;
With the tithe of the tithe of the tithe to maintain you;
Provided a fund for building you spittals!
You are only to live *four* years without victuals.
Swift. On the Irish Bishops.

They were upon hard duty still,
And every night stood sentinel,
To guard the magazine i'th' hose
From two-legg'd and from *four* legg'd foes.
Hudibras, pt. i. c. 1.

The fathers of the third and *fourth* centuries had the advantage of many written accounts of the doctrine of the former ages which have since been lost: and therefore their testimonies also are of considerable weight, and are a marke of direction to us, not to be slighted in the main things.
Waterland. Works, vol. v. p. 264.

Dante was born in Florence in the year 1261. He fought in two battles, was *fourteen* times ambassador, and once Prior of the Republick.
Byron. Childe Harold's Pilgrimage, c. 4. Note 30.

FOURBE. Fr. *Fourbe*, is a wile, guile or deceit, (Cotgrave.) Denham applies the word to *the deceiver*.

——— Now the Lycian lots conspire
With Phœbus: now Jove's envoy through the air
Brings dismal tidings; as if such low care
Could reach their thoughts, or their repose disturb!
Thou art a false impostor, and a *fourbe*.
Denham. Passion of Dido for Æneas.

FOUTY. Fr. *Foutu*; un foutu, a scoundrel, a fellow of small account, (Cotgrave.)

Dr. Jamieson gives instances of the usage of this word in Scotch writers; it is still common in the north of England.

FOWL, *v.* FOWL, *n.* FO'WLING, *n.* FO'WLER. } Dut. *Vog-hel*; Ger. *Vogel*; Sw. *Fogel*; A. S. *Fug-el*; past part. of *Fleog-an, fiolyan, fioglan*, volare, to fly.

That which flieth; a bird.

To *fowl*; to hunt, pursue, destroy, *fowl*.

Bothe fox and *fowel* may fleo to hole and crepe.
Piers Ploughman, p. 394.

And smale *foules* maken melodie,
That slepen alle night with open eye,
So priketh hem nature in hir corages.
Chaucer. The Prologue, v. 9.

This was her song: The *fouler* we defie
And all his craft. *Id. Ib.* p. 198.

And if it fall so perchance
As he, which is a *fowle* of praie,
That he a man finde in his waye
He woll hym flea, if that he maie.—*Gower. Con. A.* b. iii.

Solinus speketh of wonder kinde,
And saith of *foules* there is one,
Whiche hath a face of bloode and bone,
Like to man in resemblance. *Id. Ib.*

Anceps properly a *fouler*, and *ancupium* is *foulynge*, and by a metaphore, it is for all maner of wayes, to geat any thynge by wiles, traynes, or crafte.
Udal. Flowers of Latine Speaking, p. 46.

For once I heard my father say,
How he him caught vpon a day,
(Whereof he will be wroken,)
Entangled in a *fowling* net,
Which he for carrion crows had set,
That in our peare-tree haunted.
Spenser. Shepheard's Calender. March.

And let the *fowle* flie above the earth, with wings
Display'd on the op'n firmament of Heav'n.
Milton. Paradise Lost, b. vii.

The *fowler's* snares in ambush are not lay'd
T' intrap my steps, which oft have you betray'd.
Drayton. The Owl.

You shall see in the country in harvest time, pigeons, though they destroy never so much corn, the farmer dare not present the *fowling-piece* to them: why? because they belong to the lord of the manor.—*Webster. White Devil*, Act v.

But certainly it is an ill argument, because sinners do not see God to conclude therefore, that God does not see them; like the foolish bird hiding his head in a hole, thinks himself secure from the view of the *fowler*, because the *fowler* is not in his view.—*South*, vol. vii. Ser. 13.

And it must also be remembered, that such persons as may lawfully hunt, fish, or *fowl*, *ratione privilegii*, have, as has been said, only a qualified property in these animals.
Blackstone. Commentaries, b. ii. c. 27.

At Chatsworth, where a like taste collected ornaments by the most eminent living masters, are many by Gibbons, particularly in the chapel; in the great antichamber are several dead *fowl* over the chimney, finely executed.
Walpole. Anecdotes of Painting, vol. iii. a. 2.

FOX, *v.* FOX, *n.* FO'XERY. FO'XISH. FO'XLY. FO'XSHIP. FO'XY. } Goth. *Fauh*; A. S. *Fox*; Dut. *Vos, vosse, vosch*; Ger. *Fuchs*; Serenius from Su. Goth. *Foxa*, decipere. And Wachter remarks, that the Ger. *Fahen*, is frequently dolo capere, and *foxa*, decipere. And thus, a *fox*, may be so called from his slyness and cunning.

"*Fox* was a familiar and favourite expression for the old English weapon, the *broad-sword* of Jonson's days, as distinguished from the small (foreign) sword," (Gifford, Note on B. Jonson, quoted below.) Archdeacon Nares (*Gloss. ad v.*) inclines to think that *fox* was not a cant term, but a specific name for some kind of blade manufactured in England; perhaps, with the steel browned, which might give occasion for the name: or it might be named from the inventor.

An ende of a *foxe's* wrenche. *R. Gloucester*, p. 570.

And go houte hardiliche, to hares and to *foxes*.
Piers Ploughman, p. 129.

And Jhesus seyde to him, *foxis* han dennis and briddes of the eyr han nestis: but mannes sone hath not where he reste his heed.—*Wiclif. Luk*, c. 9.

And he seyde to hem: go ye and seye to that *fox*, [Herod,] lo I caste out fendis and I make perfightly heelthis, to day and to morowe; and the thridde day I am endid.
Id. Ib. c. 13.

And he sayde vnto them, Go ye and tell that *foxe*, behold I cast out deuels and heal the people to daye and to morow, and the thyrde day I make an ende.—*Bible*, 1551. *Ib.*

They crieden out! harow and wala wa!
A ha the *fox!* and after him they ran,
And eke with staves many another man.
Chaucer. The Nonnes Preestes Tale, v. 15,388.

I haue more will to ben at [redacted]
And haue well leuer, soth to say
Before the people patter and pray
And wry me in my *foxery*
Under a cope of papelardy.—*Id. Rom. of the Rose.*

By fortune came a *foxe*,
where grue a loftie vine,
I will no grapes (quoth hee)
this yarde is none of mine.
The *foxe* would none bicause that hee
Perceiued the highnesse of the tree.
Turbervile. A Fox that wold Eate no Grapes.

So men that *foxlie* are,
and long their lust to haue
But cannot come thereby,
make wise they would not craue,
Those subtle merchants will no wine,
Bicause they cannot reach the vine.—*Id. Ib.*

Oh *foxy* Pharisay, that is thy leuen, of which Christ so diligētly bad vs beware.—*Tyndall. Workes*, p. 148.

The emperour's mother, gaue vnto eche of vs a gowne made of *foxe-skinnes*, with the furre on the outside, and a piece of purple.—*Hackluyt. Voyages*, vol. i. p. 71.

Cok. What would you have, sister, of a fellow that knows nothing but a basket hilt, and an old *fox* in't?
B. Jonson. Bartholomew Fayre, Act ii. sc. 6.

How villanous were these, and how vnlike?
Of noble stocke the most ignoble staine,
Their wolvish hearts, their trayterous *foxly* braine.
Mirrour for Magistrates, p. 407.

When my *fox-bitch*, Beauty, grows proud, I'll borrow him.
Beaum. & Fletch. Philaster, Act iv. sc. 1.

To keepe her slender *fingers* from the sunne,
Pan through the pastures often times hath runne
To plucke the speckled *fox-gloves* from their stem,
And on those *fingers* neatly *placed* them.
Browne. Britannia's Pastorals, b. ii. s. 4.

These people have by their policy and wisedome not onely retained their ancient freedome against both the power of the Spaniards, who have the knack also to fight with gold and other arts, and the wily subtilties of the French and English, and the crafty *fox like* fetches of the Prince of Orange.—*Camden. Elizabeth*, an. 1587.

——— Hast thou *foxship*
To banish him that strooke more blowes for Rome
Then thou hast spoken words.
Shakespeare. Coriolanus, Act iv. sc. 2.

Such a one is carried about the town with a boord fastned to his necke, all be-hanged with *foxe-tayles*, besides a penalty according to his state in money.
Purchas. Pilgrimage, c. 2. s. 3.

To cozen him of all, were but a cheat
Well plac'd; no man would construe it a sinne:
Let his sport pay for't, that is all the *fox-trap*.
B. Jonson. The Fox, Act iv. sc. 5.

"The *fox*, the wicked *fox!*" was all the cry;
Out from his house ran every neighbour nigh:
The vicar first and after him the crew
With forks and staves the felon to pursue.
Dryden. The Cock and the Fox.

Early at business, and at hazard late;
Mad at a *fox-chase*, wise at a debate.
Pope. Moral Essays, Epistle I.

It [metaphor] may be founded on a comparison, first, of the qualities of a man with those of a beast; as when we call a crafty and cruel man, a *fox*.
Beattie. Moral Science, pt. iv. c. 1. s. 1.

That [style] of Titian, which may be called the Golden manner, when unskilfully managed becomes what the painters call *Foxy*.—*Sir J. Reynolds. Note on Dufresnoy.*

FOX, *v.* See the noun. To deceive, to entrap, to ensnare; and thus, to intoxicate, to make drunk.

Bright. 'Fore Jove, the captain *fox'd* him rarely.
Mayne. The City Match, Act iii. sc. 1.

Your Dutchman indeed, when he is *foxt*, is like a *fox*; for when he's sunk in drink quite earth to a man's thinking, 'tis full exchange time with him, then he's subtlest.
Beaum. & Fletch. Fair Maid of the Inn, Act ii. sc. 1.

An apology equally excusing with the thief's, that should alledge that he commits all his robberies on the same horse; and the drunkard that should offer to justify his beastliness, by affirming that he never *foxes* himself but with one sort of wine, or in such a peculiar unaltered bowl.
Boyle. Works, vol. vi. p 9.

FOY. Fr. *Foy*, faith.

Next them did Gurgunt, great Bellinus sonne,
In rule succeed, and eke in father's praise,
He Easterland subdewd, and Denmarke wonne,
And on them both did *foy* and tribute raise,
The which was due in his dead father's dayes.
Spenser. Faerie Queene, b. ii. c. 10.

FRACT, *v.* FRA'CTION. FRA'CTIONAL. FRA'CTIOUS. FRA'CTURE, *v.* FRA'CTURE, *n.* FRA'GILE. FRAGI'LITY. FRA'GMENT. FRA'GMENTARY. } Fr. *Fraction*; Lat. *Fractio*, from *Frangere, fractum*, to break: which, Vossius says, may either be from the Heb. *Frag, rumpere, frangere*; or from the Gr. Ῥηγ-ω, or Dor. Ῥαγ-ω, with *f* prefixed;—the meaning of the word is clear enough.

A breach or rupture; a breaking of an integer or entire whole into parts; a separation, a discontinuity.

Fragile,—that can or may be broken; easy to be broken; brittle; and therefore, weak.

Fractious, as a fractious temper,—a temper easily disturbed or broken; fretful, peevish: a word common in speech.

But understād well, that these degrees of signes, ben euerich of hem considered of lx. minutes, and euery minute of lx. secondes, and so forth into smal *fractions* infinite, as saieth Alcabucius.—*Chaucer. Of the Astrolabie.*

Suche is the blyndnes of our fraile and *fragile* nature, ever giuen to concupiscence, and mundain delectacion.
Hall. Edw. IV. an. 23.

The Spirite wayteth, and watcheth on the will of God, and euer hath her owne *fragilitie* and weakeness before her eyes.
Tyndall. Workes, p. 81.

Also at that tyme idolatry was nat clerely extinct, but dluers *fragmentes* therof remayned in euery region.
Sir T. Elyot. Governour, b. i. c. 19.

And yet is faithe alone good to bee kepte, yea and the very peeces and *fragmentes* of the faythe also, for they be meanes by whiche a manne may more easely come to the remanaunt that he hath loste or lacketh.
Sir T. More. Workes, p. 712.

Pist. Nym, thou hast spoke the right, his heart is *fracted* and corroborate.—*Shakespeare. Hen. V.* Act ii. sc. 1.

——— I must serue my turne
Out of mine own, his dales and times are past,
And my reliances on his *fracted* dates
Haue smit my credit.—*Id. Timon of Athens*, Act ii. sc. 1.

James was our earthly sunne, who call'd to heau'n,
Leaues you his heire, to make all *fractions* eu'n.
Beaumont. At the end of his Majesty's First Yeere.

Ergo, there was bread, forsomuch as neither the accidences of bread wtout bread can be brokē, neither can the natural body of Christ be subiect to any *fractiō* or breaking vp by yᵗ Scripture, which saith: And ye shall break no bone of him, &c.—*Fox. Martyrs*, p. 1050. *Allegat. against the Six Articles.*

Likewise if any bones or limbs be broken, a cerot made with the seed of rue and wax together, is able to souder the *fracture*.—*Holland. Plinie*, b. xx. c. 13.

When subtile wits have spun their thread too fine,
'Tis weak and *fragile*, like Arachne's line.
Denham. The Progress of Learning.

To whom our Saviour answer'd thus unmov'd:
Much ostentation vain of fleshly arm,
And *fragile* arms, much instrument of war
Long in preparing, soon to nothing brought,
Before mine eyes thou hast set.
Milton. Paradise Regained, b. iii.

Of bodies some are *fragile*; and some are tough, and not *fragile*: and in the breaking, some *fragile* bodies break out where the force is; some shatter and flie in many pieces. Of *fragility* the cause is an impotency to be extended: and therefore stone is more *fragile* than metal.
Bacon. Naturall Historie, s. 841.

The tribunes also seeing that was the way, and all enclining and growing to petition, followed after, and did the semblable, earnestly beseeching the dictatour to forgive this humane *fragilitie*, and youthful folly of Qu. Fabius, saying, that he had suffered chastisement ynough.
Holland. Livie, p. 207.

She, she is gone; she's gone · when thou knowst this,
What *fragmentary* rubbish this world is
Thou know'st, and that it is not worth a thought;
He honours it too much that thinks it naught.
Donne. Progress of the Soul. Second Anniversary.

To which letters I have added a third, written by John Bale, late Bishop of Ossory, who was now lately removed from Frankfort to Basil, with many others, upon the dissensions there; by whose letter it appears these *fractions* were also got into this church of Basil, the disaffected at Frankfort bringing hither with them their dislike to the English liturgy.—*Strype. Memorials. Queen Mary*, an. 1555.

The distributing the bread to the company, after the benediction and *fraction*, was customary among the Jews: and here likewise our Lord was pleased to adopt the like ceremony.—*Waterland. Works*, vol. vii. p. 51.

——— On the blind shelve,
And pointed rock that marks th' indented shore,
Relentless dash'd, where loud the northern main
Howls through the *fractur'd* Caledonian isles.
Thomson. Britannia.

My lightning these rebellious shall confound,
And hurl them flaming, headlong to the ground:
Their coursers crush'd beneath the wheels shall lie,
Their car in *fragments* scatter'd o'er the sky.
Pope. Homer. Iliad, b. viii.

I know we often proceed to *fractions* supposed to express less than unit, but in this notion we impose upon ourselves by shifting our ideas and considering that as a multitude which before we considered as one; therefore we cannot make a *fraction* without multiplying first before we divide.
Search. Light of Nature, vol. ii pt. i. c. 2.

The right honourable gentleman who now fills the office of Treasurer of the Navy, [Mr. Canning,] asserts that it is physically impossible to act up to the letter of the Act, and has amused the house with an account of *fractional* sums of 8*s* 6*d*., 14*s*., and 2*s*., and then turns short upon us, and asks how it is possible to pay all these trifling claims by drafts upon the Bank.
Fox. Speech. Proceedings respecting Lord Melville.

A pile stupendous, once of fair renown,
This mould'ring mass of shapeless ruin rose,
Where nodding heights of *fractur'd* columns frown,
And birds obscene in ivy-bow'rs repose.
Langhorne. Written among the Ruins of Pontefract Castle.

The giddy carelessness of a nurse may bring on maims, *fractures*, or diseases, which can never be cured.
Search. Light of Nature, vol. ii c. 25.

Secure, thy steps the *fragile* board could press,
Nor feel the least alarm where I had sunk.
Blacklock. A Soliloquy.

Such writers, instead of brittle, would say *fragile*.
Beattie. Moral Science, pt. iv. c. 1. s. 3.

An air of robustness and strength is very prejudicial to beauty. An appearance of delicacy, and even of *fragility*, is almost essential to it.
Burke. On the Sublime and Beautiful, pt. iii. s. 16.

It has been said, that if the prodigies of the Jewish history had been found only in the *fragments* of Manetho, or Berosus, we should have paid no regard to them: and I am willing to admit this.—*Paley. Evidences*, vol. ii. c. 1.

FRA'GOR. Lat. from *frangere*, to break.
A breach; a rupture; a crash. This word occurs in Herbert's *Travels*, for *fragrance*: he talks of the *fragour* of gardens, the *fragor* of musk.

——— Scarce sounds so far
The direful *fragor*, when some southern blast
Tears from the Alps a ridge of knotty oaks
Deep fang'd, and ancient tenants of the rock.
Watts. The celebrated Victory of the Poles.

FRA'GRANT. } It. *Fragrante*; Lat. *Fra-*
FRA'GRANCE. } *grans*, from the ancient *frago*,
FRA'GRANCY. } for *frango*; Vossius, who
FRA'GRANTLY. } adds from Servius on l. *Æn.* Quoties incendium significatur, quod *flatu* alitur, per *L flagrat* dicimus; quoties odor, qui *fractâ* specie major est, per *R* dicimus *fragrat*. *Fragrant*, then, is—

Breathing forth, issuing forth, throwing out, a scent or odour; sweet to the sense of smelling; an agreeable perfume, odoriferous.

Alas (quod she) behold eche pleasaunt greene,
Will now renew his sommer's iuery,
The *fragrant* flowers, which haue not long been seene,
Will flourish now (ere long) in brauery.
Gascoigne. A Louing Lady Wounded, &c.

And secõdly ought we heartily to wish, that in the *fragrant* odor of thy swete sauoures, O God, and in the most pleasant breathe of thy Holy Spirite, we may most ioyfullye runne after thee.—*Sir T. More. Workes*, p. 1366.

Thus while God spake, ambrosial *fragrance* fill'd
All Heav'n, and in the blessed Spirits elect
Sense of new joy ineffable diffus'd
Milton. Paradise Lost, b. iii.

When I recall to mind at last, how the bright and blissful Reformation (by divine power) strook through the black and settled night of ignorance and antichristian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odour of the returning Gospel imbath his soul with the *fragrancy* of Heaven.—*Id. Reformation in England*, b. i.

He is, if they can find him, faire,
And fresh and *fragrant* too,
As summer's sky, or purged ayre,
And looks as lillies doe,
That are this morning blown.
B Jonson. A Nymph's Passion.

The train prepare a cruise of curious mold,
A cruise of *fragrance*, formed of burnish'd gold;
Odour divine! whose soft refreshing streams
Sleek the smooth skin, and scent the snowy limbs.
Pope. Homer. Odyssey, b. vi.

Not lovelier seem'd Narcissus to the eye;
Nor, when a flower, could boast more *fragrancy*.
Garth. Claremont.

I've seen the time, when, on that wither'd thorn,
The blooming rose vied with the blushing morn;
With *fragrant* wreaths I thence have deck'd my head,
And see how leafless now, and how decay'd.
Congreve. Ovid. Art of Love, b. iii.

As the hops begin to change colour, and smell *fragrantly*, you may conclude them ripe.—*Mortimer. Husbandry.*

While, whispering pleasure as they fly,
Cool Zephyrs through the clear blue sky
Their gather'd *fragrance* fling.—*Gray. Ode on the Spring.*

——— There heavenly dews
Nightly descending shall empearl the grass
And verdant herbage, drops of *fragrancy*
Sit trembling on the spires.—*Watts. The Bright Vision.*

Lay me, where o'er the verdant ground
Her living carpet nature spreads,
Where the green bower, with roses crown'd,
In showers its *fragrant* foliage sheds.
S. Johnson. Midsummer.

FRAIL, *adj.* } Corrupted from *fragile*, (qv.)
FRA'ILNESS. } Fr. *Frale*, *fragile*; It. *Frale*,
FRA'ILTY. } *fragile*; Sp. *Fragil*; Lat. *Fragilis*, that can or may be broken; easily broken, and therefore, weak.

Easily broken; brittle; easily overcome or persuaded; weak or infirm, unsteady or unstable.

For fraith [fraught] with such *frailtye* is worldly prosperity,
That suddenly it slideth, chaunging as the moone.
R. Gloucester. The Foundation of the Abbey, p. 579.

Hit is bote *frelete* of flesch ge fynden well in bokes
And a cours of kynde, werof we comen alle
Piers Ploughman, p. 41.

Affection of flesh is sin truly,
But verray loue is vertue as I fele,
For verray loue may not thy *frelil* desire ackele.
Chaucer. The Court of Loue.

And of these thinges certes euerich of hem is declared and shewed by other, for as good and yuell ben two contraries, if so be that good be stedfast, thã sheweth the feeblesse all openly. And if thou knowe clerely the *freelnesse* of yuell, the stedfastnesse of good is knowen.
Id. Boecius, b. iv.

Other for ye han kept your honestee,
Or elles for ye han fallen in *freeltee*.
Chaucer. The Doctoures Tale, v. 12,012.

And because the toes were parte yerne ãd parte bakt erthe, this empyre shalbe partely stronge and partely *frayle* and weak.—*Joye. Exposicion of Daniel*, c. 2.

And where I had my thought and minde araced
From earthly *frailnesse*, and from vaine pleasure,
Me from my rest he toke and set in errour.
Wyat. Complaint vpon Loue.

The same nighte that his mother Olympias conceiued, she dreamed she had to doe with a great dragon, neither was she deceiued of God in her dreame, for out of all dout, she bare in her wombe a piece of work exceeding the *frailnesse* of mannes nature.—*Goldyng. Justine*, fol. 66.

——— My weaker yeares
Captiu'd to Fortune and *fraile* worldly feares,
Fly to your faith for succour and sure ayde:
Let me not die in languor and long teares
Spenser. Faerie Queene, b. i. c. 1.

And, sooth to say, it is foole-hardie thing,
Rashly to wyten creatures so diuine;
For Demigods they be, and first did spring
From heauen, though graft in *frailnesse* feminine.
Id. Colin Clouts come Home againe.

——— Therefore, where I see
Much in the poem shine, I will not be
Offended with few spots, which negligence
Hath shed, or humane *frailty* not kept thence.
B. Jonson. Horace. Of the Arte of Poetrie.

How much more is it necessary that God, who has the tenderest concern for all his creatures, and who is infinitely far from being subject to such passions and variableness as *frail* men are, should desire to be imitated by his creatures, in those perfections, which are the foundation of his own unchangeable happiness!—*Clarke*, vol. i. Ser 25.

Hadst thou not lov'd, or, loving, sav'd the shame,
If not the sin, by some illustrious name,
This little comfort had reliev'd my mind,
'Twas *frailty*, not unusual to thy kind.
Dryden. Sigismonda & Guiscardo.

Business or vain amusement, care or mirth,
Divide the *frail* inhabitants of earth.—*Cowp. Retirement.*

No further seek his merits to disclose,
Or draw his *frailties* from their dread abode,
There they alike in trembling hope repose
The bosom of his father and his God
Gray. Elegy. The Epitaph.

FRAIL. A *frail* for figs or raisins, a *fragilitate*. Fr. *Petit panier d'osier*, (Minshew.) But Skinner truly observes, that *frailty* or brittleness is not at all a characteristic of osiers, and prefers the It. *Fragli*, an enfolding or interweaving of bows, from the Lat. *Flagella*, (see FLAGELLATE,) especially applied to the vine: the shoots of the vine. The old Fr. *Frayel*, *fraiaus*, is said by Roquefort to be a basket of rushes. See Nares; and Moore's *Suffolk Words*.

They left two hundred pipes of floure and bisket bread,
Greate gunnes fourteene, three hundred pipes of wine,
Two hundred *frailes* of figs and raisons fine.
Mirrour for Magistrates, p. 482.

What would you give now for her? some five *frail*
Of rotten figs, good godson, would you not, sir.
Beaum. & Fletch. The Honest Man's Fortune, Act v. sc 1.

Per. Sir, best
Convey yourself into a sugar chest:
Or, if you could be round a *frail* were rare,
And I could send you abroad.
B. Jonson. The Fox, Act v. sc 2

Out of these troughs they take the pulp, and put it into *frails*, and spread it in them equally.
Locke. Obser. on Olives.

FRAI'SCHEU'R. A word (says Skinner) which I have met with only in the *English Dictionary*; from the Fr. *Fraischeur*; moderate coolness. It is used by Dryden.

"Fr. *Fraischeur*,—coolness; *freshness*; newness; lustiness," (Cotgrave.)

Hither in summer evenings you repair,
To taste the *fraischeur* of the purer air.
Dryden. To his Sacred Majesty.

FRA'KNES. See FRECKLE.

FRAME, *v.* } A. S. *Fremman*, *facere*, *facen-*
FRAME, *n.* } *sere*, *formare*, *efficere*, to make,
FRA'MER. } to *frame*, to effect, (Somner.) See to FORM.

Of whom dame Nature thought
such beautie to bestowe,
As she had never *framde* before
as proufe did playnely showe.
Turbervile. The Louer to Cupid, for Mercie

Their ensign bearer is so stoute
ecleaped Hope by name,
As if they follow his aduise
eche thing shall be in *frame*.
Id. That Louers ought to shunne, &c.

Fabrica, proprely is a forge or *frame* of a carpẽter, or other workmanne, of *fabricor*, *aris*, to *frame*, and *per metaphoram*, to inuent or to imagine.
Udal. Flowers of Latine Speaking, fo⁹. 84.

By their aduise, and her own wicked wit,
She there deuiz'd a wondrous worke to *frame*,
Whose like on earth was never *framed* yit,
That euen Nature selfe enuide the same,
And grudg'd to see the counterfet should shame
The thing itself. *Spenser. Faerie Queene*, b. iii. c. 8.

Mar. As lightly burdened with the weight of crimes,
As spotless infants, or poor harmless lambs,
Thus I ascend my heaven, this first step lower
Mounts to this next, and thus hath brought
My body's *frame* into its highest throne.
Machin. The Dumb Knight, Act iii. sc. 1.

He gouerned Africk as Proconsul two yeeres; being elected without lots drawing, for to settle and bring into order that prouince farre out of *frame*, and disquieted as wel with the civil mutinies, among the soldiers, as tumultuous cómotions of the barbarous inhabitants.—*Holland. Suetonius*, p. 214.

The father perfected all things, and delivered them to the second minde, which all mankind calleth the first: He remaineth in the paternall profundity. It is the mind which is *framer* of the fiery world.—*Purchas. Pilgrimage*, b. iv. c. 6.

How godly, and how to be wisht were such an obedient unanimity as this! what a fine conformity would it starch us all into! doubtless a staunch and solid piece of *framework*, as any January could freeze together.
Milton. Of Unlicens'd Printing.

But let us consider the secret reasons which Virgil had for thus *framing* this noble episode, wherein the whole passion of love is more exactly described than in any other poet.
Dryden. Dedication to the Æneid.

But yield an ampler scene to Bounty's eye,
An ampler range to Mercy's ear expand:
And, midst admiring nations, set on high
Virtue's fair model, *framed* by Wisdom's hand.
Beattie. Judgment of Paris.

Almighty *framer* of the skies!
O let our pure devotion rise,
Like incense in thy sight.
Chatterton. A Hymn for Christmas Day.

Vertue mentions having seen a fine miniature of Henry VIII., and his three children, but does not say where; it had a glass over it, and a *frame* curiously carved.
Walpole. Anecdotes of Painting, vol. i. c. 4.

Cooper the print-seller told him that he had often heard Norrice, *frame-maker* to the Court, and who saved several of the pictures, aver, that he was in the room where the bust [of King Charles by Bernini] used to stand over a corner chimney, and that it was taken away before that chamber was destroyed.—*Id. Ib.* vol. ii. p 86. Note.

FRA'MPOLD. Ray says, *frampald* or *frampard*; fretful, peevish, gross, froward; as *froward* comes from *from*, so may *frampard*. See the Note on the passage quoted below from Shakespeare, and Nares in v. Also FRUMP.

For this flower of age having no forecast of thrift, but altogether upon spending, and given to delights and pleasures: winseth and flingeth out like a skittish and *frampold* horse, in such sort that he had need of a sharpe bit and short curb.
Holland. Plutarch, p. 12.

Most of their horses for to serve their turns bee guelded, least upon the sight of mares they should be disquieted and flung out of order, or bestowed behind in place of supply, growing therewith *frampold*, bewray by their thicke neighing those that ride upon them.—*Holland. Ammianus*, p. 94.

Alas, the sweet woman leades an ill life with him: he's a very jealousie-man: she leads a very *frampold* life with him, (good heart)
Shakespeare. Merry Wives of Windsor, Act ii. sc. 2.

Sir Greg. Is Pompey grown so malepert? so *frampel*.
Beaum. & Fletch. Wit at Several Weapons, Act iii. sc. 1.

Now when the credit of our town lay on it,
Now to be *frampall*.
Id. The Two Noble Kinsmen, Act iii. sc. 6.

FRA'NCHISE, *v.* FRA'NCHISE, *n.* FRA'NCHISE, *adj.* FRA'NCHISEMENT. } Fr. *Franchir*; It. *Francare*. Spelman says,—*Franci*, quasi *feranci*, i.e. *feroces*. Junius,—*Franc*, a liberrima gente *Francorum*. Skinner,—*Franci*, unde, ut aiunt, ortum est *Francorum* et *Franciæ* nomen ob *libertatem* olim gentis insignem. See DISFRANCHISE, and ENFRANCHISE.

To *free*, to set at liberty; to give *freedom* to, to endow with the liberties and privileges of a *free* citizen, town, or state; to endenizen.

Franchise, in Chaucer, is, (as Mr. Tyrwhitt interprets it,) *frankness*, generosity.

We mote, he sayde, be hardy, & stalworthe, & wyse,
Gef we wol habbe oure lyf, and holde our *franchise*.
R. Brunne, p. 155.

Hit ys nogt semly forsoth. in cyte ne in borwton
That usurers oth regratours. for eny kynne geftes
Be *fraunchised* for a free man. and haue fals name.
Piers Ploughman, p. 43.

Here may ye seen, how excellent *franchise*
In woman is whan they hem narwe avise.
Chaucer. The Marchantes Tale, v. 9961.

Fro his lust yet were him lever abide,
Then do so high a cherlish wretchednesse
Ageins *fraunchise*, and alle gentillesse.
Id. The Frankeleines Tale, v. 11,829

And for to speke it otherwise,
What man that lasseth the *franchise*,
And taketh of holy church his praie,
I not what bedes he shal praie. *Gower. Con. A.* b. v.

And to the sonnes of Aaron they gaue the *franchysed* cytyes Hebron and Lobnah, wyth their suburbes.
Bible, 1551. *1 Cron.* c. 6.

And by the counsayll of Neotus or Notus he [Alphred] ordeyned the firste grâmer scole at Oxenford, and other free scoles, and *fraunchaysed* that towne with many great libertes.—*Fabyan. Cronycle*, pt. vi. c. 171.

We had rather ye sholde take all that we haue, to ayde and to maynteyne vs and our *fraunches*, thē the Castellyans sholde be maysters ouer vs.
Berners. Froissart. Cronycle, vol. ii. c. 44.

Yet he was fayne to departe and to go to Trecte, a *fraunches* towne for all maner of people, payeng for that they take.—*Id. Ib.* vol. ii. c. 160.

Bang. So I lose none,
In seeking to augment it, but still keepe
My bosome *franchis'd*, and allegeance cleare,
I shall be counsail'd.—*Shakespeare. Macbeth*, Act ii. sc. 1.

And as they encountred any, all their song was this, to exhort and encourage the commons to recover their *franchises*, and to create Tribunes of the comunaltie.
Holland. Livius, p. 121.

That fate, which did thy *franchisement* inforce,
And from the depth of danger set thee free,
Still regular and constant in that course,
Made me the strait and even path to thee
Drayton. The Barons' Wars, b. iii.

His gracious edict the same *franchise* yields
To all the wild increase of woods and fields,
And who in rocks aloof, and who in steeples builds.
Dryden. The Hind and the Panther.

But though they were not able to exclude him [John] from the succession, they had strength enough to oblige him to a solemn promise of restoring those liberties and *franchises*, which they had always claimed, without having ever enjoyed, or even perfectly understood.
Burke. An Abridgement of English History, b. iii. c. 8.

FRA'NGIBLE. FRANGIBI'LITY. } Fr. *Frangible*; Lat. *Frangere*, to break. See FRAGILE.

That can or may be broken.

Some solid and *frangible*, as the bones; others tough and flexible, as the ligaments.—*Boyle. Works*, vol. iii. p. 68.

He allows the *frangibility* of charters, when absolute occasion requires it, and admits that the charter of the Company should not prevent the adoption of a proper plan for the future government of India, if a proper plan can be achieved upon no other terms.
Fox. Speech. East India Bills, 1 *Dec.* 1783.

FRA'NION. Mr. Todd, Spenser, vol. iii. p. 283, quotes from Heywood's *Edward IV.* "He's a frank *franion*, a merry companion," &c. And it may be from the A. S. *Freon*, a friend.

——— But,
My *franion*, I tell you this one thing,
If you disclose this, I wyll devise such a way,
That whilst thou livest thou shalt remember this day.
Edwards. Damon & Pithias.

First, by her side did sit the bold Sansloy,
Fit mate for such a mincing minion,
Who in her looseness took exceeding joy;
Might not be found a franker *franion*
Of her lewd parts to make companion.
Spenser. Faerie Queene, b. ii. c. 2.

FRANK. *Nummus Francicus*: a *Frank*, or *French* coin.

Dan John, I say, lene me this hundred *frankes*;
Parde I wol not faille you my thankes,
If that you list to do that I you pray.
Chaucer. The Shipmannes Tale, v. 13,117.

But in London, and in the diocese was gathered a tūne of gold, and in the whole realme of England was gathered xxv. c. m. *frankes*, which makes in English money cclxxvii. m. vii. c. lxxvii. p.—*Barnes. Workes*, p. 193.

FRANK, *v.* FRANK, *n.* FRANK, *adj.* FRA'NKLY. FRA'NKNESS. } See FRANCHISE. Fr. *Franc*. Cotgrave thus fully explains the usages of the adj. *Franc*, m. *franche*, f.; "*frank*, free, at liberty; subject unto no man; exempt from subsidies, duties, or services; also, *frank*, liberal, bountiful, courteous, gracious; also, valiant, hardy, bold, courageous; also, plain, round, open-hearted; sincere, honest."

To *frank*; to free, (sc.) letters or other things from payment of postage or other charge.

A *frank*; a letter, &c. so *freed*. See FRANK, *infra*.

This is that John, whom Malachias vnder Helias name (whome he folowed in austeritie and hardenesse of lyuyng, and apparell, whome he folowed also in *franke* reprouyng of kinges) prophecied before, should come before that Christe dyd come.—*Udal. Matthew*, c. 11.

He bounde Kinge Henry the Seconde of Englaude (excusing himselfe of the death of Thomas) y^t his subiectes should *frankiye* & freely appeale frō him to the court of Rome.
Bale. Pageant of Popes, fol. 101.

And y^t all men of warre should *franckly* departe out of the citie, and none ther to remayne, but artificers and merchauntes.—*Hall. Henry VII.* an. 5.

But after the death of Clytus, all the libertie and *frankness* of speache being taken away, theye seemed to agree with their countenaunces, as with the most apt instrument to declare the consent of the minde.
Brende. Quintus Curtius, fol. 221.

Aye *franke* shepheard, how been thy verses meint
With dolefull pleasance, so as I ne wotte,
Whether rejoyce or weepe for great constraint?
Spenser. Shepheard's Calender. December.

The forest is the most noble of all, for it is a *franchise* of so princely a tenure, that according to our laws none but the King can have a forest; if he chance to pass one over to a subject, 'tis no more forest, but *frank-chase*.
Howell, b. iv. Let. 16.

And sweet Lone gentle fits amongst them throwes,
Without fel rancour, or foul lealousie;
Franckly each paramour his leman knows,
Each bird his mate, ne any does enuie
Their goodly meriment, and gay felicitie.
Spenser. Faerie Queene, b. iii. c. 6.

When he was fully determined to chastise the Mamertines sharply and to proceed against them in all rigor, for that they had rebelled, the said Sthenon stept unto him, and thus *frankly* spake.—*Holland. Plutarch*, p. 304.

One of the principall and chiefe citizens, named Polyneus, made an oration unto them all, with *frankenesse* of speach enough, tending unto libertie, and yet seasoned with modestie and moderation, in this wise.—*Id. Livius*, p 323.

Have not your *frank* and dutiful expressions, that cheerfulness and vivacity in your looks, rendered it much more acceptible, much more valuable.—*Parliamentary History. Ch. II.* an. 1660. *The Lord Chancellor's Speech.*

Gazettes sent gratis, down and *frank'd*,
For which thy patron's weekly thank'd.
Pope. Imitations of English Poets, Dr. Swift

Reserve with *frankness*, art with truth ally'd,
Courage with softness, modesty with pride.
Id. Moral Essays, Ep. 2.

Hence if we examine the history of mankind, we shall see, that the founders of empires and false religions, which the artists contrived should support one another, were *frank* enthusiasts: But, at the same time, sufficient masters of themselves, to turn, with proper address, that spirit which they had catched and communicated, to the advancement of their proper schemes.—*Warburton. Works*, vol. ix. Ser. 6.

Cicero *frankly* used the liberty, which this consul's behaviour allow'd him, of delivering his sentiments without any reserve; giving Piso himself no quarter, but exposing every thing that he did and said in favor of Clodius.
Middleton. Life of Cicero, vol. i. s. 5.

He [Verrio] was expensive, and kept a great table, and often pressed the king for money with a freedom which his majesty's own *frankness* indulged.
Walpole. Anecdotes of Painting, vol. iii. c. 1.

Its original [sc. the Court Leet, or View of *Frank-pledge*] was to view the *frank-pledges*, that is, the *freemen* within the liberty; who, (we may remember) according to the institution of the Great Alfred, were all mutually *pledges* for the good behaviour of each other.—*Blackstone. Com.* b iv. c. 19.

FRANK, *v.* FRANK, *adj.* FRA'NKLY. } "Fr. *Franc*; a *frank* or stye, to feed and fatten hogs in," (Cotgrave.) A *frank* or *franch*, a place where animals are *freely* fed, liberaliter stabulantur. To *frank* fowl, to stuff or cram fowl; from the noun, *frank*, free, q. d. birds *freely* fed, (Skinner.) Perhaps the Eng. *Rank*, (adj.) may be the origin. See F.

And when they were ones *franke* and fatte, they stode up together proudelye agaynst the Lorde and his worde.
Bale. Image, pt. i.

I behelde in a vysion the horses, *franke*, fatt and fearce.
Id. Ib.

So that the commons doe feed and *franke* up, even for the shambles and butcher's knife, the fauters and maintainers of their weale and libertie.—*Holland. Livius*, p. 226.

After (I say) they had been hardened and made more fell by so many travailes and dangerous adventures, they were received in the end within such a land as, through the aboundance of all good things, might feed and *franke* them up.—*Id. Ib.* p. 993.

Swine will be well fat and well larded in sixtie dales; and the rather, if before you begin to *franke* them up, they be kept altogether from meat three dales.
Holland. Plinie, b. viii. c. 51.

It seemeth to take his juice from wood putrified; which sheweth, by the way, that wood putrified yieldeth a *franke* moisture.—*Bacon. Naturall Historie*, § 551.

These guests of his fared so highly, that a man would have said they had beene *franke-fed*.
Holland. Plinie, b. xxxiii. c. 10.

Whereas they that be kept up and crammed in coupes, cages, mewes, and bartons, or otherwise *frank-fed* and fatted, are in greater danger to fall into diseases.
Id. Plutarch, p. 574.

Ajax. My halfe supt sword, that would have *frankely* fed.
Shakespeare. Troil. & Cress. Act v. sc. 9.

FRA'NKINCENSE. Minshew says, *Franke incense, free incense*:—to the same purport, Skinner and Junius:—*Incense freely* and liberally offered.

Bagistines strowed all the wayes where he should passe with flowers & garlands, and set aulters of siluer on both sides with *frankensence* burning vpon the same, and all other kind of sweet odours.—*Brende. Quintus Curtius*, fol. 103.

The tree which beareth *frankincence*, hath a trunk or body writhen about, and putteth forth boughs and branches, like for all the world to the maple of Pontus.
Holland. Plinie, b. xii. c. 14.

All sorts of trees their sev'ral countries know,
Black Ebon only will in India grow:
And od'rous *frankincense* on the Sabæan bough.
Dryden. Virgil. Georgic 2.

For Edgar ranks him first in his high favour,
Loads him with honours, which the Earl receives,
As does the golden censer *frankincense*,
Only to spread a sacred gale of blessings
Around on all. *Mason. Elfrida.*

FRA'NKLIN. From *Frank*, (qv.) Skinner says, *Libertus, libertinus*, municeps. And Spelman, Qui *liberè* tenet, libertus, municeps. See the quotation from Gregor's *Fortescue*.

Was mad an other statute, that non erle no baroun,
No other lorde stoute, ne *frankeleyn* of toun,
Tille holy kirke salle gyue tenement, rent no lond,
Fro tho that now lyue in to the dedis hond,
Without leue of the kyng, or of his consaile.
R. Brunne, p. 239.

For shold no clerk be crouned, bote yf he y come were
Of *franklens* and freemen. *Piers Ploughman*, p. 78.

A *frankelein* was in this compagnie;
White was his berd, as is the dayesie.
Of his complexion he was sanguin.
Chaucer. The Prologue, v. 333.

Where them does meet a *franklin* faire and free,
And entertaines with comely courteous glee
His name was Zele, that him right well became.
Spenser. Faerie Queene, b. I. c. 10.

No *franklin* carving of a chine
At Christide, ever look'd so fine.
Somervile. The Officious Messenger.

England is so thick spread and filled with rich and landed men, that there is scarce a small village in which you may not find a knight, an esquire, or some substantial householder, commonly called, a *franklayne*; all men of considerable estates.
Fortescue. De Laudibus, L. A. by Gregor, c. 29.

FRA'NTICK. See FRENZY.

FRAPE. FRA'PLER. FRA'PLING, n. FRA'PPET. } Hearne says, *Frape*, clutter, hurly burly, aid, from the Fr. *Frappé*, struck, knockt, rapt, &c. Bullokar, *Frape*, a company, a rabble. Gifford, that *Frapler* is a quarreller, a bully, perhaps from the Fr. *Frapper*; and of the etymology of *Fraper*, Menage acknowledges that there exists a great diversity of opinions; the A. S. *Rap-an*, fremere, is, perhaps, the true origin. See F.

In alle this mykelle *frape* wex a grete distance
Of Boniface the Pape, & the Kyng of France
R. Brunne, p. 320.

Two days the pape withouten mete lay,
The thrid day com grete *frape*, & conged him away.
Id. p. 323.

Amo. I say to thee thou art rude, debauch'd, impudent, coarse, unpolish'd, a *frapler*, and base.
B Johnson. Cynthia's Revels, Act II. sc. 1.

What double and indirect dealing is this (quoth the Samnites!) what *frapling* is here to no purpose! (*Quid perplexe agimus.*)—*Holland. Livie*, p. 297.

Idomeneus in *frapling* prompt,
What mean'st thou thus to prate!
This babling little thee becomes,
Such clattering men do hate.—*Holland. Plutarch*, p. 39.

Why my little *frapped* you, I heard thy uncles talk of thy riches, that thou hadst hundreds a year.
Wilkins. The Enforced Marriage, Act v.

FRATE'RNAL. FRATE'RNITY. FRATE'RNIZE, v. FRATERNIZA'TION. FRATE'RNIZER. } Fr. *Fraternel*; It. *Fraternale*; Sp. *Fraternal*; Lat. *Fraternus*; from *frater*, a brother. The Northern word is probably the root of the Latin: by the literal changes, *b, p, ph, f*.

To *fraternize*, is a word revived, not created, during the French Revolution. Cotgrave says,—"*Fraternizer*,—to *fraternize*, concur with; be near unto, agree as brothers."

Fraternal,—of or pertaining to brothers or brethren, to brotherhood; to those united or conjoined as brothers or brethren; brotherly.

With [him] were the templers, & ther *fraternite*
Fals in alle maners, so telus the storie me.
R. Brunne, p. 188.

Thauh he be founde in *fraternite* of all fyve ordres.
Piers Ploughman, p. 165.

Preres in here *fraiour* shulle fynde that tyme
Bred wt outs beggynge. *Id. Ib.* p. 84.

Thanne ferd I in to *fraytoure*, and fond there a mother,
An halle for an hygh kynge an household to holden,
With brode bordes abouten, ybenched wel clene,
With wyndowes of glass, wrought as a chirche.—*Id. Crede.*

A webbe, a deyer, and a tapiser,
Were alle yclothed in a livere,
Of a solempne and grete *fraternite*.—*Chaucer. Prologue.*

And by their agreable warres they brought fortunately the publike enemies to their subiection but alas thys *fraternall* faith is peruerted to *fraternall* occasion, as Lot persecuted Abrahã by humayne impulsion.—*Hall. Hen. V.* an. 2.

I would be loth to be judged by the only brethren and systers of the false *fraternitie*.—*Sir T. More. Workes*, p 851.

Their impotent actions cannot sustain themselves the least moment, unless they would rouze us up to a war fit for Cain to be the leader of; an abhorred, a cursed, a *fraternal* war.—*Milton. Reformation in England*, b. ii.

Thus from the Laureat *fraternity* of Poets, riper years and the ceaseless round of study and reading, led me to the shady spaces of Philosophy; but chiefly to the divine volumes of Plato, and his equal Xenophon.
Id. Apology for Smectymnuus.

And that M. Furius should ordain a guild, or *fraternitie* out of those that dwelt in the hil of the Capitoll, for the celebration of those plaies.—*Holland. Livie*, p. 211.

The murderer the assises after was condemn'd, and the law could but only hang him, though he had committed matricide and *fratricide*.—*Howell*, b. iv. Let. 43.

And to cloak this *fratricide* with show of constraint, first to the souldiers, and then to the senate, he accuseth his brother to haue sought his death, and that in defence of himself he was forced to slay the other.
Speed. The Romans, b. vi. c. 25. a. 4. an. 212.

Fraternal rage, the guilty Thebes, alarms,
The alternate reign destroyed by impious arms,
Demand our song. *Pope. Statius. Thebais*, b. I.

It is also worth our while to consider with what terms of respect and commendation knaves and sots will speak of their own *fraternity*.—*South*, vol. ii. Ser. 6.

Fraternal tenderness arose in all its warmth, and totally effaced from his [Joseph] generous breast the impression of their ancient crueltie.—*Blair*, vol. i. Ser. 13.

Their first charter in which they are styled Peyntours, was granted in the 6th of Edward IV., but they had existed as a *fraternity* long before.
Walpole. Anecdotes of Painting, vol. i. c. 4.

I hope, that no French *fraternization* which the relations of peace and amity with systematised regicide would, assuredly, sooner or later draw after them, even if it should overturn our happy Constitution itself, could so change the hearts of Englishmen, as to make them delight in representations and processions, which have no other merit than that of degrading and insulting the name of royalty.
Burke. On a Regicide Peace, Let. 3.

A regular correspondence for *fraternizing* the two nations had also been carried on by Societies in London with a great number of Jacobin Societies in France.
Id. Observations on the Conduct of the Minority.

Here again I join issue with the *fraternizers*, and positively deny the fact.—*Id. On a Regicide Peace*, Let. 4.

FRAU'D. FRA'UDFUL. FRA'UDFULLY. FRA'UDULENCE. FRA'UDULENCY. FRA'UDULENT. FRA'UDULENTLY. } See DEFRAUD. Fr. *Fraude*. It. *Frande, frode*; Lat. *Fraus*, of uncertain origin. May it not have sprung from the A. S. *Reaf-tan,—reav, rav, rav-ed, rav'd, raud*, with the prefix *be* (*be-reave, beraud*) changed into *p, ph, f*; and have been originally applied to violence, to violent *robbery*.

Deceit, guile, cheating, treachery.

Upon the word *Fraud*, in the passage quoted from Milton's *Paradise Lost*, Richardson (followed by others) remarks, that "Milton, who so constantly makes Latin or Greek of English, does it here, and extends the idea to the misery, the punishment, consequent upon the deceit, as well as the deceit itself." The word in Milton has no other meaning than in other writers, viz. deceit, treachery.

Also, Opilion and Gaudencius, haue accused me: albeit, so that the justice regall had whilome demed theim both, to gone into exile, for her tretcheries and *frauds* without number.—*Chaucer. Boecius*, b. i.

And yf he come hyder wt puyssaunce, or sende, we shal close our towne agaynst hym, and sende you worde therof; and yf ye be stronger then he, we will abyde styll vnder you, for ye shall fynde in vs no maner of *fraude*.
Berners. Froissart. Cronycle, vol. ii. c. 53.

Yet hauing red ouer this oration (which if thou fauour the truth, and hate the tiraunie of the Bishop of Rome, and his deuelish *fraudulent* falshod, shall doutles wonderfullie content the) throw downe thine errour, and acknowledge the truth now frely offered the at length.
Boner. Pref. to Gardner on True Obedience.

For the Frenchmen *fraudulently* haue broken all couenauntes, and haue taken agayne possessyon of all the landes and lordeshyppes that were yelded and delyuered at the peace makyng to our sayd souerayne lorde and father, and to our predecessours.—*Berners. Froiss. Cron.* vol. ii. c. 204.

Cæsar was informed of all their plots: he knew their designments, their places, their open and secret deuises, and turned the enemies *fraud* to his owne destruction.
Greneway. Tacitus. Annales, p. 38.

At least our envious foe hath fail'd, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat
Of Deitie supream, us dispossest,
He trusted to have seis'd, and into *fraud*
Drew many, whom their place knows here no more.
Milton. Paradise Lost, b. vii.

Take heed, my lord, the welfare of us all
Hangs on the cutting short that *fraudful* man.
Shakespeare. 2 Part Hen. VI. Act ii. sc. 1.

Therefore to Tryphon she againe doth haste,
And him doth chide as false and *fraudulent*,
That fayld the trust which she in him had plac't,
To cure her sonne, as he his faith had lent.
Spenser. Faerie Queene, b. iv. c. 12.

Some fearing *fraude*, some *fraudulently* fayning,
As euery one had cause of good or ill.—*Id. Ib.* b. iv. c. 10.

And now fierce traitors, studious to destroy
His only son, their ambush'd *fraud* employ:
Who, pious, following his great father's fame,
To sacred Pylos and to Sparta came
Pope. Homer. Odyssey, b. v.

If he knowingly subscribes in any sense contrary to, or different from, the sense of the imposers, he prevaricates, and commits a *fraud* in so doing.
Waterland. Works, vol. ii. p. 284.

Though the Egyptians lost what they had lent them, yet it was without any *fraudulence* or injustice on their part, who were the borrowers.—*South*, vol. v. Ser. 8.

No man can Proteus cheat, but, Proteus, leave
Thy *fraudful* arts, and do not thou deceive.
Dryden. Virgil. Georgics, b. iv.

Many, who are very just in their dealings between man and man, will yet be very *fraudulent* or rapacious with regard to the publick.—*Clarke*, vol. ii. Ser. 148.

He [a holy man] dares no more deal unjustly or *fraudulently* with his neighbour, than he dares to neglect his daily prayers and praises unto God.—*Beveridge*, vol. ii. Ser. 95.

Though the faith was to be propagated only by the mild measures of persuasion, yet even this would provoke the wolfish disposition of the powers of darkness, to put in use all the iniquitous contrivances of *fraud* and violence for its suppression.—*Warburton. Works*, vol. ix. Ser. 6.

Still if you glory in the lion's force,
Come nobly emulate that lion's course!
From guarded herds he vindicates his prey,
Not lurks in *fraudful* thickets from the day.
Lovibond. Julia's Printed Letter.

Euryalus in Virgil wins the race by downright *fraudulence*.
Hart. Statius, b. vi. Note

Or meanly *fraudulent* or madly gay,
Abdalla, while he waited near the palace,
With ill-tim'd mirth propos'd the bowl of love.
Johnson. Irene, Act v. sc. 4.

Upon any insolvency they ought to suffer who were weak enough to lend upon bad security, or they who *fraudulently* held out a security that was not valid.
Burke. On the French Revolution.

FRAUGHT, *v.* FRAUGHT, *adj.* FRAUGHT, *n.* FRA'UGHTAGE. } Dut. *Vrachten, vectare, portare;* Ger. *Fretter, onerare;* Fr. *Freter*, (which Caseneuve derives from the Lat. *Fretum.*) Low Lat. *Frettare.* Cotgrave says, "to hire a ship of burden; and to *fraught* or load her, hired." (See FREIGHT.) The edition of Chaucer quoted by Junius reads "*Fret* her shippes new."

To load or lade, to fill with a load, to burthen, to fill completely; to charge, to surcharge.

These marchants han don *fraught* hir shippes newe.
Chaucer. The Man of Lawes Tale, v. 4591.

Of these commodities there are laden yeerely ten or twelue great ships of Genoa, besides fiue or sixe that do belong to the towne of Chio, which ships are *fraughted* for Genoa, Messina, and Ancona.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 115.

A pen of no auayle, a fruitles labour eke,
My troubled hed with fansies *fraught*, doth paine itself to seke. *Vncertaine Auctors. State of Louers.*

He thought the flatt'ring face which seareth still,
Had bene full *fraught* with all fidelitie,
And that such wordes as courtiers vse at will
Could not haue varied from the veritie.
Gascoigne. Hearbes. Woodmanship.

——— Here did the shepheard seeke
Where he his little boate might safely hide,
Til it was *fraught* with what the world beside
Could not outvalew.
Browne. Britannia's Pastorals, b. ii. s. 5.

The fruitfull vine: whose liquor bloudy red,
Hauing the minds of men with fury *fraught*,
Mote in them stirre vp old rebellious thought,
To make new warre against the gods againe.
Spenser. Faerie Queene, b. v. c. 7.

From Milford Haven to the mouth of Tweed,
Ships of a l burthen to Southampton brought,
(For there the king the rendezvous decreed)
To bear abroad his most victorious *fraught*.
Drayton. The Battle of Agincourt.

And for that their ships had their ful *fraught* & charge of pilage, they sailed not farther forward.
Holland. Livie, p. 801.

In summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full *fraught.—Milton. Apology for Smectymnuus.*

——— Our *frautage*, sir.
I haue conueid aboord, and I haue brought
The oyle, the balsamum, and aqua-vitæ.
Shakespeare. Comedy of Errors, Act iv. sc. 2.

To Tenedos they come,
And the deepe-drawing barke[s] do there disgorge
Their warlike *frautage.—Id. Troil. & Cress.* Prol.

Nothing could better serve this popular purpose, than the way of miscellany or common essay, in which the most confused head, if *fraught* with a little invention and provided with common-place-book learning, might exert itself to as much advantage, as the most orderly and well settled judgment.—*Shaftesbury. Miscell. Reflections*, Mis. i. c. 1.

To me in vain the bold Maeonian lyre
Awakes the numbers *fraught* with living fire.
Falconer. Shipwreck, c. 3.

FRAY, *v.* FRAY, *n.* FRA'YING. } Fr. *Frayer, frayeur, de fragor*, (Menage.) *Fray*, Skinner says, —nobis dicitur de panno, qui attritu vel complicaturâ dehiscit, from the Fr. *Frayer*, strictly, to grate upon, to rub, to raise or ruffle by rubbing, from the Lat. *Fricare.* See AFFRAY.

To rub, to ruffle, to put out of order, to disorder, to confuse or confound, to disturb, to harass; to raise a broil or quarrel, to quarrel. And, consequentially, to alarm, to terrify, to raise apprehensions of danger.

The passage from Scot *on Witchcraft* (quoted by Mr. Drake) throws sufficient light upon Bale's word, *fray*-bugged.

A deer is said to *fray* her head, when she *rubs* it against a tree to cause the outward coat of her new horns to fall off; and *frayings*, are the parts so *rubbed* or *frayed* off. See Whalley, note on the passage quoted from B. Jonson.

Wele I wote all *frayed* he wente fro that cite
Vnto Rome mispayed [displeased] to the pape's se.
R. Brunne, p. 323.

As oft as night doth cloke with shadowes darke
The earth, as oft as flaming starres apere,
The troubled ghost of my father Anchises
So oft in sleepe doth *fray* me, and adulse.
Surrey. Virgil. Æneis, b. iv.

And me, whom late the darte which enmies threw,
No prease of Argive routes could make amazde,
Echo whispering wind hath power now to *fray.—Id.* b. ii.

This one word ought to *fraie* and wt draw vs fro al congregatiõ & felosliip of idolatours, be cause that we huing in ye cõgregatiõ may easel be wrapped in & defiled.
Calvine. Foure Godlye Sermons, Ser. i.

But incontynent after dyner, there began a great *fraye* betwene som of the gromes and pages of the strangers, and of the archers of Inglande.
Bernere. Froissart. Cronycle, vol. i. c. 16.

Because they could no lõger defende their auctoritie by honest meanes, they doe their endeuoure to mayntaine their tyranny with deceipts, *frayinges*, wiles, traynes, threteninges, and wicked conspiracies.—*Udal. John*, c. 10.

They *fraybugged* thẽ with the thunderboltes of their excommunycacyons, interdiccyons, and thretened to set all other nacyons vpon them.
Bale. English Votaries, pt. ii. *The Conclusion.*

They have so *fraid* us with bull-beggers, spirits, witches, urchens, elves, hags, fairies, &c. &c. and other such *bugs*, that we are *afraid* of our own shadowes.
Scot. Discoverie of Witchcraft, (1580.)

Swiftly she ran; the sweet bryers to receive her
Slip their imbracements, and (as loath to leave her)
Stretch'd themselves to their length. yet on she goes.
So great Diana *frayes* a heard of roes,
And speedy followes.
Browne. Britannia's Pastorals, b. ii. s. 2.

And even so was the other consul Lucretius hurt in like case; which so discouraged and *frayed* the Romans, that they all took them to their legs and fled towards the city.
North. Plutarch, p. 88.

The only way and remedie is to make head directly affront them, and to begin with them first, and so to terrifie them, for they are not so terrible to a man, but they are as *fraid* of him againe.—*Holland. Plinie*, b. ix. c. 46.

——— The Paynim lay
Deuoyd of outward sense and native strength,
Couer'd with charmed clowd from view of day,
And sight of men, since his late luckless *fray.*
Spenser. Faerie Queene, b. i. c. 5.

As for Hanno, the other generall, he together with them who came last, and to the verie end of the *fray*, was taken alive.—*Holland. Livie*, p. 668.

For by his slot, his entries, and his port,
His *frayings*, fewmets, he doth promise sport,
And standing 'fore the dogs
B. Jonson. The Sad Shepherd, Act i. sc. 2.

Constables may by the law, disarme and imprison peace breakers, *fray-makers*, rioters and others, to prevent bloodshed, quarrels, and preserve the publke peace.
Prynne. Treachery & Disloyalty, pt. iv. p. 28.

An ass will with his long ears *fray*
The flies, that tickle him, away.
Butler. Miscellaneous Thoughts.

What towns, what garrisons, might you,
With hazard of this blood, subdue,
Which now y'are bent to throw away
In vain untriumphable *fray.* *Id. Hudibras*, pt. i. c. 2.

Foil'd, bleeding, breathless, furious to the last,
Full in the centre stands the bull at bay,
Mid wounds, and clinging darts, and lances brast,
And foes disabled in the brutal *fray*
Byron. Childe Harold's Pilgrimage, c. 1.

FRAYNE. A.S. *Frægn-ian*, to ask, to inquire, to seek. In Lancashire, to *frayne*; Dut. *Vraeghen*; Ger. *Frag-en*; Sw. *Fræg-a*, (Somner, Junius, and Skinner.) See *Frane*, in Jamieson.

Thys folke *frayned* hym furst fro wennes he come.
Fro Sinay he sayde. and fro the Sepulcre.
Piers Ploukman, p. 119.

And ich *frayned* hym furste fro wennes he come,
What he hihte, and woder he wolde. *Id.* p. 320.

Yet wil I fonden forth, and *frayned* the Carmes. [Carmelytes.] *Id. Crede.*

She *freyneth*, and she prayeth pitously
To every Jew that dwelled in thilke place,
To telle hire, if hire child went ought forthby.
Chaucer. The Prioresses Tale, v. 13,530.

Priam full oft, and eke his mother dere,
His brethren and his sustren gan him *frain*
Why he so sorrowfull was in all his chere,
And what thing was the cause of all his pain.
Id. Troilus, b. v.

And whether Dame Prudence saw hire time, she *freined* & axed hire Lord Melibee, what vengeaunce he thoughte to taken of his adversaries.—*Id. Tale of Melibeus.*

With that she *freygneth* companie.—*Gower. Con. A.* b. i.

Than the lordys apperceyuinge and heryng this clayme thus made by this noble man [Henry D. of Lancastre] eyther of theim *frayned* of other what he thought, and after a dystaunce or pause of tyme the Archebysshop of Canterbury hauynge notycion of the lordys myndes, stode vp and askyd, &c.—*Fabyan*, an. 1388, vol. ii. p. 158.

Whenne the fame was aboute that they were none enemies, anone he caused ye leders of theym to be brought vnto his presence, *freynynge* of them the cause of theyr landynge, and of theyr nacyon and countre.—*Id.* pt. v. c. 52.

I, musing, *frain'd* her meaning: she
Her meaning thus did tell.
That flaming region, euer such,
(Quoth she) is Pluto's hell.
Warner. Albion's England, b. vii.

FREAK, *n.* FRE'AKISH. FRE'AKISHNESS. } Ger. *Frech*, too free, loosed from fear or shame. Wachter, who adds, — Anglo Saxones *liberum* dicunt, *Freah, freoh.* (Also *Fryg.*) Skinner calls it an act insolent, daring, and unexpected. And it is applied to—

A sudden, wanton whim, or caprice; a flighty humour or fancy.

By Chryst quod Fauell Drede is soleyne *freke.*
Skelton. The Bunge of Courte

"O, but I fear the fickle *freaks*," quoth shee,
"Of Fortune false, and oddes of armes in field"
Spenser. Faerie Queene, b. i. c. 4.

For many of their actions and opinions were very wild *freaks* of fancy and humour, and would gain men in these days (as foolish and bad as they are) no better name, than of lunaticks, or bedlams.—*Glanvill*, Ess. 2.

Thus, as in giddy *freaks* he bounces,
Clack goes the twig, and in he flounces!
Gay. The Quidnuncs.

If highly born, intolerably vain,
Vapours and pride by turns possess her brain,
Now gayly mad, now sourly splenetic,
Freakish when well, and fretful when she's sick
Pope. The Wife of Bath. Her Prologue, from Chaucer.

To pretend to the spirit now a days either for preaching or praying or prophesying or denouncing God's judgment, or for any other thing, in such a way as implies immediate inspiration. or to set up a light within us contrary to the light of reason, or different from the light of scripture without us: I say, to do this is such a piece of folly and *freakishness*, that if all of us should incline this way, it would presently render mankind fitter for a Bethlehem, or an hospital of lunaticks, than to live in free society.—*Sharp*, vol. v. Dis. 2.

The forms of religion are various and different; and not to be reduced to any fixed and constant standard; but they commonly appear in some one or more of these shapes: 1. An external devotion. 2, 3, &c. 8th. Silliness or *freakishness*, and either a pretended or real ignorance in the common affairs and concernments of human life.
Tillotson, vol. ii. Ser. 150.

Perhaps loose Luxury's enchanting smile
Shall lure my steps to some romantic dale,
Where Mirth's light *freaks* th' unheeded hours beguile,
And airs of rapture warble on the gale.—*Beattie. Elegy*

But 'tis not easy with a mind like ours
Conscious of weakness in its noblest pow'rs,
And in a world where, other ills apart,
The roving eye misleads the careless heart,
To limit Thought, by nature prone to stray
Wherever *freakish* Fancy points the way
Cowper. Retirement.

You see, then, my notion is, that Chivalry was no absurd and *freakish* institution, but the natural and even sober effort of the feudal policy; whose turbulent genius breathed nothing but war, and was fierce and military even in its amusements.—*Hurd. Letters on Chivalry & Romance.*

FREAK, *v.* FRE'CKLE. FRE'CKLED. } Perhaps from It. *Freg-are*; Lat. *Fric-are*, to *rub.*—In Ger. *Fleck*, is *macula*, a spot. (See Wachter.) In Chaucer,—*Frakens*, or *frekens*, (which, Mr. Tyrwhitt says, is Saxon,) are spots. In the North of England, *flecked* is *spotted*, and *fretten*, also, as pock *fretten*, i. e. *spotted* with the small pocks. (See Grose, and Brocket.) The Goth. *Fret-an*; A.S. *Frat-an*, or *fret-an*, to eat, to prey upon, may be the origin: thus, pock-*fretten*, may be, *eaten* by the small pocks; *eaten* in spots, and thus, *spotted.* And a *freckle* will be—

A spot, *eaten* into the skin; and, generally, a spot.

To *freak*,—to spot, to colour with various spots, to variegate.

A fewe *frakenes* in his face ysprcint
Betwixen yelwe and blake somdel ymeint.
Chaucer. The Knightes Tale, v. 2171.

If there appeare in theyr fleshe a glysterynge whyte somewhat blackishe, then it is but *freckels* groen vp in the skinne; and he is cleane.—*Bible*, 1551. *Leuiticus*, c. 12.

So farre was he frō the geuyng of any diligēce to erthly thynges, that he seemed somwhat besprent wᵗ the *frekell* of negligence.—*Sir T. More. Workes*, p. 7.

The white pink and the pansy *freak'd* with jet.
Milton. Lycidas.

If women desire to be rid of the foule *freckles*, spots and morphew that doe injurie to their beautie; if they would looke young and have their skin plumpe and void of all rivels, let them take the ashes of burrets and purple shells calcined, incorporat the same with honey into the forme of a liniment: within one week's space if they plie it with annointing, they shall see the effect thereof.
Holland. Plinie, b. xxxii. c. 7.

Now do the farewell-frosts, and easterly winds prejudice your choicest tulips, and spot them; therefore cover such with mats or canvas to prevent *freckles*, and sometimes destruction.—*Evelyn. Kalendarium Hortense. April.*

And near to these our tricks, the wild and frightful herds,
Not hearing other noise, but this of chattering birds,
Feed fairly on the lawns; both sorts of season'd deer;
Here walk the stately red, the *freckled* fallow there.
Drayton. Poly-Olbion, s. 13.

Should these knacks win you, you will be
(Of all the Nymphs that with their beams
Gild sweet Columbia's crystal streames)
Lost to the world, yourself, and me,
And more despis'd than *freckled* Lalage.
Cotton. Old Tityrus to Eugenia.

Sables, of glossy black; and dark embrowned,
Or, beauteous, *freak't* with many a mingled hue.
Thomson. Winter.

His *freckled* corpse before the victor fell,
His soul indignant sought the shades of hell.
Parnell. The Battle of the Frogs and Mice, b. ii.

The *freckles*, blotches, and parch'd skins,
The worms, which, like black-headed pins,
Peep through the damask cheek, or rise
On noses bloated out of size,
Are things which females ought to dread.
Whitehead. The Goat's Beard.

A serpent dire, of size minute,
With necklace brown, and *freckled* side,
Then hasten'd from her path to shoot,
And o'er the narrow causey glide.
Sir W. Jones. Plassey-Plain.

FREE, *v.* FREER, *adj.* FRE'EDOM. FRE'ER, *n.* FRE'ELY. FRE'ENESS. } Goth. *Frija*; A. S. *Freah, freoh, frig*; liber, ingenuus, qui sui generis est, (Somner.) Dut. *Vrii, vrijen*; Ger. *Frei*; Sw. *Fry*. Wachter thinks the Thracians or Phrygians were first authors of the word. The A. S. verb is *Freolsian*; Sw. *Frälsa*, liberare, to *free*, to liberate.

To liberate or deliver, (sc.) from bound or limit, from confinement or restraint, from custody, from slavery; and thus—to loose or release, from the power or possession of; to let loose, to make clear, quit or rid of; to clear, quit or exempt.

Free, the adj.—frank, liberal, generous, bounteous, kind; and it may also be supplied by certain negatives:—

Unbounded, unlimited, unconfined, unconstrained, unreserved, unrestricted, uncompelled, uncontrolled.

Free is much used prefixed.

Vor he sei ther nas bote o wey, other he moste stif be,
Other holi churche was lasent that mid riste was so *fre*.
R. Gloucester, p. 474.

When min hosbond is fro the world ygon,
Som Cristen man shal wedden me anon,
For than the Apostle saith, that I am *fre*
To wedde, a' goddes half, wher it liketh me.
Chaucer. The Wif of Bathes Prologue, v. 5631.

They wolden that her husbondes shulden be
Hardy, and wise, and riche, and therto *fre*.
Id. The Shipmannes Tale, v. 13,106.

—— This song, I have herd say,
Was maked of our blisful lady *fre*,
Hire to salve, and eke hire for to prey
To ben our help, and socour when we dey.
Id. The Prioresses Tale, v. 13,462

A knight ther was, and that a worthy man,
That fro the time that he first began
To riden out, he loved Chivalrie,
Trouthe and Honour, *Fredom* and Curtesie.
Id. The Prologue, v. 46.

This Phebus, that was flour of bachelerie,
As wel in *fredom*, as in chivalrie,
For his disport, in signe eke of victorie
Of Phiton, so telleth us the storie,
Was wont to beren in his hond a bowe.
Chaucer. The Manciples Tale, v. 17,075.

Yes (qd. she) there is liberty of *free will*, ne there was neuer no nature of reason, that it ne had liberty of *free will*.
Id. Boecius, b. iv.

This louing woll come in mine heart by *freenesse* of arbitrement, as in this booke fully is shewed.
Id. The Testament of Loue, b. iii.

And ouer this for his countree.
In tyme of werre, a man is *free*
Hymselfe, his house, and eke his londe
Defende with his owne honde. *Gower. Con. A.* b. iii.

And whereas our soueraigne lorde the king that now is, graunted vnto them by their charter, that the said marchants should be exempted and *freed* from all custome and imposition of small clothes, as in pieces and in narrow clothes which were not of assize, and in such other clothes of like qualitie.—*Hacklugt. Voyages*, vol. i. p. 172. *Hen. IV.*

Fie, fie on loue, quoth I,
I now perceiue his craft·
For reason hath declared at large,
How hee my *freedome* raft.
Turbervile. Answer in Disprayse of Wit.

Paul saith there is no difference, for all haue sinned and lacke that glorie whiche before God is allowed, but they are iustified *freely* by his grace, through the redemption yᵗ is in Christ Jesu. *Rom.* iii. What say you now, shall they yet go into purgatory?—*Frith. Works*, p. 10.

Than the disciples vnderstode that he called John Baptiste Helias, for the likenes of lyfe and *freenesse* in reprouyng of kynges.—*Udal. Matthew*, c. 17.

Freenesse of speech, is when we speake boldly and without feare, euen to the proudest of them, whatsoeuer we please or haue list to speake.—*Wilson. Arte of Rhetorique*, p. 203.

In all, I believe him most, which *freest* from affection and hate (causes of corruption) might best know, and hath with most likely assertion delivered his report.
Drayton. Poly-Olbion, Pref.

The spinsters and the knitters in the sun,
And the *free* maides that weaue their thread with bones,
Do vse to chaunt it: it is silly sooth,
And dallies with the innocence of loue:
Like the old age.—*Shakes. Twelfth Night*, Act ii. sc. 4.

But come, thou Goddess fair and *free*,
In heav'n yclep'd Euphrosyne,
And by men, heart-easing Mirth. *Milton. L'Allegro.*

For Bacchus, thou art *freer*
Of cares, and overseer
Of feast, and merry meeting,
And still begin'st the greeting.
B. Jonson. Dedication of the King's Cellar.

Thus he long while in thraldome there remained,
Of both beloued well, but little frended;
Vntill his owne true loue his *freedome* gayned,
Which in another canto will be best contained.
Spenser. Faerie Queene, b. v. c. 5.

But in a body, which doth *freely* yield
His parts to Reason's rules obedient,
And letteth her that ought the sceptre weeld;
All happy peace and goodly gouernment
Is settled there in sure establishment.—*Id. Ib.* b. ii. c. 9.

Satan deviseth against the glory of God, by disparaging his grace, which he doth by detracting from the fulness, under pretence of exalting the *freeness* of it.
Glanvill, Ser. 10.

Where liberty and property are destroyed, there must always be a state of force and war, which however pleasing it may be unto the invaders, it will be esteemed intolerable by the invaded, who will no longer remain subject, in all human probability, than while they want as much power to *free* themselves as their adversaries had to enslave them.
State Trials, an. 1670. *Penn & Mead.*

For powers are relations, not agents: and that which has the power, or not the power to operate, is that alone which is or is not *free*, and not the power itself, for *freedom*, or not *freedom*, can belong to nothing, but what has or has not a power to act.—*Locke. Of Humane Understanding*, b. ii. c. 21.

For he had not yet learned a secret, discovered or at least practised since that time, of princes declaring themselves *free* from the obligations of their treaties, and departing from them at their pleasure.
Burnet. History of the Reformation, an. 1523.

Nigh where Fleet ditch descends in sable streams
To wash his sooty Naiads in the Thames;
There stands a structure on a rising hill,
Where tyros take their *freedom* out to kill.
Garth. The Dispensary, c. 3.

In this then consists *freedom*, viz. in our being able to act or not to act, according as we shall choose or will.
Locke. On Humane Understanding, b. ii. c. 21.

The Scripture on the contrary always speaks even of the satisfaction of Christ, not as a price or equivalent which made our pardon due by a claim of right; but as a means *freely* appointed and *freely* accepted, by the mere mercy and compassion of the Father, who, as supreme governor of all things, remits voluntarily of his own right, in what measure and upon what terms he pleases.—*Clarke*, vol. i. Ser. 27.

Satire has always shone among the rest,
And is the boldest way, if not the best
To tell men *freely* of their foulest faults,
To laugh at their vain deeds and vainer thoughts.
Dryden. An Essay upon Satire.

He was a clear asserter of the sovereign *freeness*, and infallible efficacy of divine grace in the conversion of souls.
Bates. Mr. Richard Baxter's Funeral Sermon.

No sooner was this war ended, than William, *freed* from an enemy, which had given himself and his father so many alarms, renewed his ill treatment of his brothers, and refused to abide by the late treaty.
Burke. An Abridgement of English History, b. iii. c. 3.

Thus, how much so ever we may be abridged or confined in our powers, while there is any thing left that we can do, our *free* agency subsists entire, for this relates only to our manner of doing those actions we perform, that is, by willing them.—*Search. Light of Nature*, vol. ii. pt. iii. c. 26.

And thou, fair *Freedom*, taught alike to feel
The rabble's rage, and tyrants' angry steel;
Thou transitory flow'r, alike undone
By proud contempt or favour's fost'ring sun;
Still may thy blooms the changeful climes endure.
Goldsmith. The Traveller.

An estate of *freehold*, liberum tenementum, or frank tenement, is defined by Britton to be "the possession of the soil by a *freeman*." And St. Germyn tells us, "that possession of the land is called in the law of England the frank tenement, or *freehold*."—*Blackstone. Commentaries*, b. ii. c. 7.

FREEZE. *v.* FRE'EZING, *n.* } A. S. *Frysan*, gelare; Dut. *Vriesen*; Ger. *Frieren*. The past tense is *Frose*; the past part. *Frosed, fros'd, frost*. See FROST.

To bind a fluid or liquid substance into a solid by cold; to congeal; to chill.

The emperice it held, was it the wynter tide,
The snowe lay in the feld, the water *frese* biside.
R. Brunne, p. 121.

—— And lente seedes alle
Aren nouht so worthy as whete, ne so wel mowen
In the feld with the forst, and hit *freese* longe.
Piers Plouhman, p. 211.

In wynter doth he nouht for colde,
In somer male he nouht for hete,
So whether that he *frese* or swete,
Or be he in, or be he out,
He woll ben ydell all about. *Gower. Con. A.* b. iv.

I burne and am a colde,
I *frese* amide the fire,
I se she doth withold,
That is my most desire.
Uncertaine Auctors. The Lover refused of his Love, &c.

And wynter increasyng with many great snowes and *freesyng* of the earth, there felle on him another maladie.
Golden Boke, c. 38.

Such rage as winter's reigneth in my hart
My life-bloud *freesing* with unkindly cold:
Such stormie stours do brade my baleful smart,
As if my yeare were wast and woxen old.
Spenser. The Shepheard's Calender. January.

How should a thought be united to a marble statue, or a sun-beam to a lump of clay! The *freezing* of the words in the air in the northern climes, is as conceivable, as this strange union.—*Glanvill. The Vanity of Dogmatizing*, c. 3.

The wand'ring rivals gaze with cares oppress'd,
And chilling horrours *freeze* in every breast.
Pope. Homer. Odyssey, b. ii.

Sharp blows the rigour of the piercing winds,
And the proud floods as with a breast-plate binds:
Ev'n the proud seas forget in tides to roll
Beneath the *freezings* of the northern pole.
Brome. Ecclesiasticus, c. 43.

Where polar skies congeal th' eternal snow,
Or equinoctial suns for ever glow,
Smote by the *freezing* or the scorching blast,
A ship-boy on the high and giddy mast.
Falconer. Shipwreck, c. 1.

FREIGHT, or FRAIGHT, *v.* & *n.* FRE'IGHTAGE. FRE'IGHTER. } *Fraught* is in common use as a verb; generally, to load, &c. See FRAUGHT. *Freight*, v. and n. now usually restricted to the lading, &c. of a ship.

Saying that they would not again tempt God so much, who had given them so many warnings, and delivered them from so wonderfull dangers: that they rather desired to lose wages, *freight*, and all, than continue and follow such desperate fortunes.—*Hacklugt. Voyages*, vol. iii. p. 87.

About the month of March, in the year 1653, they *freighted* a certain ship of Sunderburg, called the Saviour, Nicolas Weinskinks master, with woolen cloth, and other commodities, to the value of above three thousand pounds.
Milton. Letters of State. To the K. of Denmark.

[Martius] went home to his house, full *freighted* with spite and malice against the people, being accompanied with all the lustiest young gentlemen.—*North. Plutarch*, p. 191.

And so he dispatched away the ships a second time *fraight* and laden with the spoiles of enemies.
Holland. Livie, p. 736.

For it fell out by chance that in this publicke famine word came of a ship of Alexandria, how it was arrived *fraight* with a kind of dust for the wrestlers of Nero his court.
Id. Suetonius, p. 203.

Your majesty has order'd, that what money is owing to 'em by the Brasile Company, shall be carry'd into your treasury, and that no more than one half of the duty of *freightage* shall be expended toward the payment of their debts.
Milton. Letters of State. To the K. of Portugal.

Those various squadrons variously design'd,
Each vessell *fraighted* with a several load;
Each squadron waiting for a several wind,
All bind but one, to burn them in the road.
Dryden. Annus Mirabilis.

——— Yon sail, that, from the sky-mixt wave,
Dawns on the sight, and wafts the royal youth,
A *freight* of future glory to my shore.
Thomson. Britannia.

He represented in behalf of himself and other owners and *freighters* of the London gally, that the said gally sailed from Jamaica the latter end of February last.
Parliamentary History. 6 Anne, 1706. *The Lords' Address.*

At the beginning of that war (as in the commencement of every war) traders were struck with a sort of panick. Many went out of the *freighting* business.
Burke. On a late State of the Nation.

Now as I trod yon verdant side,
Where Ladon rolls its silver tide,
All gayly deck'd in gorgeous state,
Sail'd a proud barge of richest *freight*.—*Lloyd. Arcadia.*

FREM'D. A. S. *Fremd*; Dut. *Vremd*, forain, strange. A. S. *Fremd-ian*; Dut. *Vremden*, to estrange, to alienate. Ray derives from the preposition *Fram*, from. See also Jamieson in v. *Fremyt*. Spenser writes *Frenne*, which his Glossarist E. K. thinks is a corruption of *Forrene*.

That chyld wax so wel & y-then, as seyde *fremde*,
That he wolde be a noble mon, gyf he moste lybbe
& sybbe. *R. Gloucester*, p. 346.

A faucon peregrine, semed she
Of *fremde* lond, and ever as she stoop,
She swouned now and now for lack of blood.
Chaucer. The Squieres Tale, v. 10,743.

Whilome on him was all my care and joye,
Forcing with giftes to winne his wanton heart,
But now from me his madding minde is start,
And wooes the widdowes daughter of the glenne:
So now fayre Rosalind hath bredde his smart;
So now his friend is chaunged for a *frenne*.
Spenser. The Shepheard's Calender. April.

FRE'NCHIFY, *v.* To act, to make any thing, after the manner of the *French*.

Before the Conquest they misliked nothing more in King Edward the Confessor, than that he was *Frenchified*, and accounted the desire of forraine language then to be a foretoken of the bringing in of forraine powers, which indeed happened.—*Camden. Remaines. Languages.*

Can ye not know a man from a Marmasett in theis *Frenchified* dayes of ours?
Sir Gyles Goosecappe, Act i. sc. 1. (1606.)

He is a proud lord,
And you may challenge him: has he familiarly
Dislik'd your yellow starch, or said your dublet
Was not exactly *Frenchified*?
Beaum. & Fletch. The Queen of Corinth, Act i. sc. 1.

His haire, *French-like*, stares on his frighted head,
One lock Amazon-like dischivelled,
As if he meant to wear a native cord,
If chaunce his fates should him that bane afford
Bp. Hall, b. iii. Sat. 7.

Now if we can cook up our messes of both sorts in such *Frenchifyed* manner as that the eye cannot presently distinguish which is which, our guests must cull and carve for themselves, and taste before they eat.
Search. Light of Nature, vol. ii. pt. ii. c. 23.

FRE'NZY. FRE'NETICK. FRE'NETICAL. FRA'NTICK. FRA'NTICKLY. FRA'NTICALLY. FRE'NZICAL. (Also written *Phrensy*. qv.) Fr. *Frenesie*; It. and Sp. *Frenesiá*; Lat. *Phrenitis*; Gr. Φρενιτις, from φρην, the mind. It is, says Minshew, a delirium of the *mind*, arising with an acute fever from an inflammation of the brain, or of its membranes. And Vossius, *απο του φρεν-os*, hoc est, *mente*, quia in eâ semper *mens* læditur; because in it the *mind* is always diseased.

A disease of *mind*; delirium; raving, a paroxysm approaching to raving madness.

Bules and botches, and brennyng aguwes,
Frenesyes and foule uvelus.—*Piers Ploughman*, p. 396.

Wel art thow wys quath hue to wit suche wisdome shewe
To eny fol other flatorere, other to *frentik* puple.
Id. p. 183.

——— And than in feare
Was Pandarus, lest that in *frenesye*
He should fall or els sone deye.—*Chaucer. Troilus*, b. i.

And whan that he it vnderstode
Anone into melancolie,
As though it were a *fransie*,
He fell. *Gower. Con. A.* b. iii

And in his throwes, *frenetike* and mad
He curseth Juno, Apollo, and eke Cupide.
Chaucer. Troilus, b. v.

Thou swarst alone that I
thy fancie did subdue,
Why then should *frensie* force thee now
to shew thyselfe vntrue.
Turbervile. To his Friend that refused him, &c.

And therfore among many folishe wordes of Luther, as foolishe as euer heretyke spake, he neuer spake a more *frantike*, than in that he saith that God hath nede of our faith.—*Sir T. More. Workes*, p. 270.

Lykewise for the Frenche part, thether came Isabell, the Frenche Quene, because the King her husband was fallen into hys old *frenetical* desease.—*Hall Hen. V.* an. 7.

Thus spake the owl, whose talk could not be heard,
"So little fools good counsel do regard,"
But thinking *frenzy* him his wits beguil'd,
The honest bird despitefully revil'd.—*Drayton. The Owl.*

If he (the civil magistrate) find on his complexion, skin, or outward temperature the signs and marks, or in his doings the effects of injustice, rapine, lust, cruelty, or the like, sometimes he shuts up as in *frenetick* or infectious diseases, or confines within doors, as in every sickly estate.
Milton. Reasons of Church Government, b. ii.

There she half *frantick*, hauing slaine her sonne,
Did shrowd herselfe, like punishment to shonne
Spenser. Virgil's Gnat, s. 22.

This solemn sympathy poor Venus noteth;
Over one shoulder doth she hang her head;
Dumly she passions, *frantickly* she doteth,
She thinks he could not die, he is not dead.
Shakespeare. Venus & Adonis.

What *frenzy*, shepherd, has thy soul possess'd,
The vineyard lyes half prun'd and half undress'd!
Dryden. Virgil, Ecl 2.

These fight like husbands, but like lovers those:
These fain would keep, and those more fain enjoy:
And to such height their *frantic* passion grows,
That what both love, both hazard to destroy.
Id. Annus Mirabilis.

And all amidst them lay the hoary sire,
(Sad scene of woe!) his face, his wrapt attire
Conceal'd from sight, with *frantic* hands he spread
A shower of ashes o'er his neck and head.
Pope. Homer. Iliad, b. xxiv.

The narrowness of her [Vanessa's] income, the coldness of her lover, [Swift,] the loss of her reputation, all contributed to make her miserable, and encrease the *frenzical* disposition of her mind.—*Orrery. Rem. on Dr Swift.* Let. 9.

Nor do we madly, like an impious world,
Who deem religion *frenzy*, and the God
That made them, an intruder on their joys,
Start at His awful name, or deem his praise
A jarring note. *Cowper. Task*, b. iv.

Oh! sovereign of the willing soul
Parent of sweet and solemn-breathing airs,
Enchanting shell! the sullen Cares,
And *frantic* Passions, hear thy soft controul.
Gray. The Progress of Poesy.

She [Medea] herself when opening to the chorus her last horrid purpose says, fiercely indeed, but not *frantically*.
Hurd. Notes on the Art of Poetry.

FREQUE'NT, *v.* FRE'QUENT, *adj.* FRE'QUENCE. FRE'QUENCY. FREQUE'NTABLE. FREQUENTA'TION. FREQUE'NTATIVE. FREQUE'NTER. FRE'QUENTLY. Fr. *Frequenter*; It. *Frequentare*; Sp. *Frequentar*; Lat. *Frequentare*, from *frequens*. *Ferre* quem, (or *fert qui*) quæ oportet, is *frequens*, (Varro, lib. vi.) Vossius cannot coincide. He suggests that *coens*, from *coesse*, might formerly be used pro *una esse*; and that from *ferè* (plurimum) and *coens* might arise *frecoens* or *frecuens*.

To come or go to often, in common; to visit much, resort to,—many times, in numbers.

But he, wherby he might prolonge his bedred father's dayes:
Chose rather skill in power of herbes, and physickes noble praise,
And such like knowledge dumb, devoid of honour to *frequent*. *Phaer. Virgill. Æneidos*, b. xii.

Lord God, how *frequente* and familiar a thynge with euery estate and degree throughout Christendome, in this reuerent othe on the Gospelles of Christ!
Sir T. Elyot. The Governour, b. iii. c. 7.

While youth lasted in him, the exercises of that age and his humour, not yet fully discovered, made him somewhat the more *frequentable* and less dangerous.—*Sidney.*

Vbi rem rescui, after that I had knowledge of the matter: *rescio, rescis, rescivi, rescitum*, and a verbe *frequentatiue* of the same: *rescisco*.
Udal. The Flowers of Latine Speaking, fol. 115.

In the excellent & most noble emperour Octauius Augustus, in whome reygned all nobilitie, nothinge is more cõmended, than that he had *frequently* in his mouthe this worde, *matura*, do maturedly.
Sir T. Elyot. Governor, b. i. c. 23.

I, as I undertook, and with the vote
Consenting in full *frequence* was impowr'd,
Have found him, view'd him, tasted him, but find
Far other labour to be undergon
Than when I dealt with Adam, first of men.
Milton. Paradise Regained, b. i.

Looke into the universall course of the Catholike life; there shall you finde the decalogue professedly broken, besides the ordinary practise of idolatry, and *frequence* of oathes.—*Bp. Hall. Quo Vadis*, s. 20.

Alon. O sir, I grant
These sins are deadly ones; yet their *frequency*
With wicked men makes them more dreadful to us.
Massinger. The Bashful Lover, Act iv. c. 3.

The people with great *frequencie* brought gifts unto Palatium, which they offred unto the Goddesse, and solemnized a lectisternium.—*Holland. Livie*, p. 719.

A subject often handled must become trite, and Piscatory Eclogue has the advantage over Pastoral in displaying a field less beaten and less *frequented*.
P. Fletcher. Piscatory Eclogues. Introd.

Accuse me thus:
That I have *frequent* been with unknown minds,
And given to time your own dear purchas'd right;
That I have hoisted sail to all the winds,
Which should transport me furthest from your sight.
Shakespeare, son. 116

And besides, it is most evident, that one and the same verb goes through all the conjugations in the Hebrew, but doth not so in Greek, and accordingly there is no such thing in the Greek language, as the variation of *frequentatives*, transitive, and reciprocal.—*Hammond. Works*, vol. ii. p. 70

The miserable spectatours, and *frequenters* of these infernall pleasures,—they lose their time, their modestie, their honestie, their credit, and respect with God, and all good men.—*Prynne. Histrio Mastix*, pt. i. Act ii. Chorus.

——— Her [the Muse's] Majestie,
(Like that of Princes) when the vulgar see
Too *frequently*, respect and awe are fled,
Contempt and scorn remaineth in their stead.
Brome. From a Friend.

Th' oraculous seer *frequents* the Pharian coast,
From whose high bed my birth divine I boast.
Pope. Homer. Odyssey, b. iv.

There is nothing more *frequent* among us, than a sort of poems, intitled Pindaric Odes; pretending to be written in imitation of the manner and style of Pindar, and yet I do not know that there is to this day extant in our language one ode contrived after his model.
Congreve. Discourse on the Pindaric Ode

Swift at the word descending to the shores,
They moor the vessel and unlade the stores
Then moving from the strand, apart they sate,
And full and *frequent* form'd a dire debate.
Pope. Homer. Odyssey, b. xvii

The miracles which they saw, grew by their *frequency* familiar unto them; the impressions, which the visible power of God made upon their minds, wore out insensibly by degrees.—*Clarke*, vol. ii. Ser. 150.

These inhabitants were much more civilized than those of the inland country, by the commerce and *frequentation* of other nations, especially the Gauls, who had long before been civilized by the Roman colonies.
Sir W. Temple. An Introd. to the Hist. of England.

[John Rawlinson was] a great *frequenter* of the pulpits in Oxon.—*Wood Athenæ*, vol. i.

Though he [Mr. Cowley] wrote in couplets, where rhyme is freer from constraint, he *frequently* affects half verses.
Dryden. Dedication to the Æneis.

Lewis Du Guernier studied under Chatillon at Paris, and came to England in 1708, but with very moderate talents, though he was reckoned to improve much here by drawing in the Academy, which was then *frequented*, though established only by private contributions among the artists.
Walpole. Anecdotes of Painting, vol. v.

He had *frequent* meetings and conferences all this while with his old friends of the opposite party, the late ministers of Cæsar's power, Pansa, Hirtius, Balbus, Matius, &c.
Middleton. Life of Cicero, vol. iii. s. 9.

Though he did not persecute to death by laws, that being directly contrary to his edicts of toleration, which he had with so much ostentation and *frequency* repeated; yet he connived at the fury of the people, and the brutality of governors of provinces.
Warburton. Julian's Attempt to Rebuild the Temple.

The verbs called deponent, desiderative, *frequentative*, inceptive, &c. need not be considered here, being found in some languages only, and therefore not essential to speech.
Beattie. Moral Science, pt. i. c. 1. s. 3.

Continual experience testifying that nature hath established such a connection between the motions of matter and perceptions of mind, that one *frequently* begets the other.—*Search. Light of Nature*, vol. i. pt. i. c. 8.

FRE'SCO. See Fresh.

Nitre condenseth the spirits by cold, and by a kinde of *frescour* (as we now-a-days speak) (quandam *frescuram.*)
Bacon. The History of Life and Death, p. 31.

Ev'n the bare walls, whose breathing figures glow'd
With each warm stroke that living Art bestow'd,
Or slow decay, or hostile time invades,
And all in silence the fair *fresco* fades.
Hart. An Essay on Painting.

On the accession of Sextus V. Zucchoro was invited to Spain by Philip II. to paint the Escurial, but his *frescos* not pleasing, he returned to Rome, and founded the Academy of Painting for which Gregory XIII. had given him a Brief, and of which he was elected the first Prince.
Walpole. Anecdotes of Painting, vol. i. c. 7.

FRESH, *v.* FRESH, *n.* FRESH, *adj.* FRE'SHEN, *n.* FRE'SHING, *n.* FRE'SHET. FRE'SHLY. FRE'SHNESS. A. S. *Fersc*; Dut. *Versch*: Ger. *Frisch*; Sw. *Fersk*; Fr. *Frez, frais*; It. and Sp. *Fresco*. The It. *Fresco* is thus traced by Menage from the Lat. *Frigus, frigidus, frigidi, frigidiscus, frigdiscus, freydiscus, frediscus, frescus, fresco!* Or else from *Frigo*; *frixi, frixum, friscum*. Other etymologists from *Virescens*; Ihre is not pleased with either, but suggests nothing else. Wachter observes, that the word perhaps has reference to *cold*, (ad *frigus*,) by which the vigour of natural things is preserved, and thinks that the Ger. *Frisch* may be from *friesen, frigere*, (see Freeze,) and properly signify *frigidus*, cool, and thence transferred to *recens*, a state in which things are preserved by *coolness*. Cotgrave says,

Fr. *Frez*, m., *fresche*, f.; new, *fresh*, recent, raw, green; sound, lusty, newly come, lately done; also, cool; also, *fresh* or without salt. To which may be added,—

Having the bloom or vigour of any thing new or young; and thus, blooming, vigorous, brisk.

To *fresh*, (now *re*-fresh,)—to reinvigorate, to recruit, to renew the strength, the spirits, to brisken.

So that fram the other ost there com at laste
Syre Hue the gret erl, & Aunsel de Rypemound
Myd an hondred knygtes, pur [quite] *fersse* & sound.
R. Gloucester, p. 397.

Thei brak in tuo his schankes, to mak the toumbe mete;
The blode was bothe warme & *fresh*, that of the schanke lete.
R. Brunne, p. 36.

Bote hit be *fressch* fleesch other fysch, fried other ybake.
Piers Ploughman, p. 145.

Whan he was to that wel ycomen
That shadowed was with braunches grene,
He thought of thilke water shene
To drinke, and *fresh* him well withall.
Chaucer. Rom. of the Rose.

Ful *freshe* and newe hir gere ypiked was.
Id. The Prologue, v. 367.

And with a sigh he [Arcite] sayde pitously:
The *freshe* beautee sleth me sodenly
Of hire that rometh in the yonder place.
Id. The Knightes Tale, v. 1120.

And swore, and hertely gan her hete [promise]
Euer to be stedfast and trew,
And loue her alway *freshly* new,
And neuer other lady haue. *Id. The Dreame.*

More loylife than the byrde in Maie:
He maketh him euer *freshe* and gaie.
Gower. Con. A. b. i.

The 15th of September—being come from the pilgrimage, we went aborde our shippe, and sett saile, and kept our course west toward the island of Ciprus, but al that night it was calme, and the 16th the winde *freshed*, and we passed by Mount Carmel.—*Hackluyt. Voyages*, vol. ii. pt. i. p. 107.

But yet remember good readers, that in the conclusion of al the tale, he knitteth it vp with a *freshe* lusty point, and foileth al the reason in this wyse.
Sir T. More. Workes, p. 675.

The most forcible windes make the greatest flood-tides, whereby the *freshes*, when they take their ordinarie course of ebbe, doe grow strong and swift, setting directly off to sea against the wind.—*Hackluyt. Voyages*, vol iii. p. 673.

But Cato hym selfe, so lyttel regarded that repulse, that where allwayes he wente very homely, he the nexte day folowynge, decked and trymmed hym selfe more *freshlye* than he was wonte.—*Sir T. Elyot. Governour*, b. iii. c. 13.

And thus speaking did ferthermore also declare the lustie *freashnes* & hertinesse of spirite in him.—*Udal. Luke*, c. 12.

I walkt abroad to breathe the *freshing* ayre
In open fields, whose flowring pride oppreast
With early frost, had lost their beauty faire.
Spenser. Daphnaida.

——— When that's gone
He shall drink naught but brine, for I'le not shew him
Where the quicke *freshes* are.
Shakespeare. Tempest, Act iii. sc. 2.

Or whilst we spend the *freshest* of our time,
The sweets of youth in plotting in the air;
Alas! how oft we fall, hoping to climb.
Daniel. The Complaint of Rosamon.

And that her skill in herbs might help remove
The *freshing* of a wound which he had got
In her defence, by envie's poysond shot.
Browne. Britannia's Pastorals, b. i. s. 5.

——— All fish from sea or shore,
Freshet, or purling brook, of shell or fin.
Milton. Paradise Regained, b. ii.

At last, dul wearinesse of former fight
Hauing yrockt asleepe his irkesome spright,
That troublous dreame gan *freshly* toss his braine,
With bowres, and beds, and ladies deare delight.
Spenser. Faerie Queene, b. i. c. 1.

Till, on a day, as he disposed was
To walke the woods with that his idole faire,
Hir to disport, and idle time to pass,
In th' open *freshnesse* of the gentle aire,
A knight that way there chanced to repaire.
Id. Ib b. iii. c. 8.

The kite affecteth not so much the grosness of the aire, as the cold and *freshness* thereof, for being a kind of prey, therefore hot, she delighteth in the *fresh* aire.
Bacon. Naturall Historie, s. 824.

With thoughts lower than any beadle he [Bishop Hall] betakes him to whip the sign-posts of Cambridge ale-houses, the ordinary subjects of *freshmen's* tales, and in a straine as pitiful —*Milton. An Apology for Smectymnuus.*

Well, wise Sir Pol., since you have practis'd thus
Upon my *freshmen-ship*, I'le trie your salt-head,
What proofe it is against a counter-plot.
B Jonson. The Fox, Act iv. sc. 3.

But heretofore 'twas thought a sumptuous treat,
On birth days, festivals, or days of state,
A salt, dry flitch of bacon to prepare:
If they had *fresh* meat, 'twas delicious fare.
Congreve. Juvenal, Sat. 11.

One rear'd a dagger at a captive's breast,
One held a living foe, that *freshly* bled
With new-made wounds.—*Pope. Homer. Iliad*, b. xviii.

Who nurs'd in idleness and train'd in Courts,
Pass'd all their precious hours in plays and sports,
Till death behind came stalking on, unseen,
And wither'd (like the storm) the *freshness* of their green.
Dryden. The Flower and the Leaf.

The river nobly foams and flows,
The charm of the enchanted ground,
And all its thousand turns disclose
Some *fresher* beauty varying round.
Byron. Childe Harold's Pilgrimage, c. 3. s. 4.

How often have I led thy sportive choir,
With tuneless pipe, besides the murmuring Loire,
Where shading elms along the margin grew,
And *freshen'd* from the wave the zephyr flew.
Goldsmith. The Traveller.

To night, Lord Conrad?
Ay, at set of sun:
The breeze will *freshen* when the day is done
Byron. The Corsair, c. 1.

Yells the mad crowd o'r entrailes *freshly* torn,
Nor shrinks the female eye, nor ev'n affects to mourn.
Id. Childe Harold's Pilgrimage, c. 1. s. 68.

Let but some new desire give play to a quite different set of organs, and the mind runs after it with as much *freshness* and eagerness, as if it had never done any thing.
Search. The Light of Nature, vol. i. pt. i. c. 6.

FRET, *v.* FRE'TFUL. FRE'TFULNESS. FRE'TTER. FRE'TTING. Goth. *Fretan*; A. S. *Fretan, fretan*; Dut. *Vreten, vressen, fretten*; Ger. *fressen*; to eat, to devour, to prey upon. Junius says, he thinks that *fret* was formerly used for *comedere*, rodere, manducare, to *eat*, to gnaw, to chew or chaw, and afterwards was tranferred to those whose bitter *cares corrode* their irritated mind, *mordent* atque arrodunt. A *fretful* man, like the envious man in Ennius, is one, ipse suum cor *edens*. *Frett*, he adds, the English apply ad animum ægrè ferentium aliquid, quod minimè possunt concoquere; to the mind of those who *bear impatiently* any thing, which they cannot digest.

Sir T. Brown probably took his *fret* or channel immediately from the Lat. *Fretum*.

To eat, to gnaw, to corrode, to wear or rub; and (met.) to ruffle, to chafe, to vex, to prey upon.

To the rode he sturte, & bygan to *frete* and gnawe
The armes vaste, and thyes myd hys teth to drawe.
R. Gloucester, p. 417.

And fastyng dayes to *frete*, by fot noon an drynke
Wt spicerie. *Piers Ploughman*, p. 29.

They *freten* vp the firste froyt and falsliche sybleth.
Id. Crede

Hise disciples pluckiden eeris of corn, and thei *frotynge* with her hondis eeten.—*Wiclif. Luke*, c. 6.

Ther saw I Atteon an hart ymaked,
For vengeance that he saw Diane all naked:
I saw how that his houndis have him caught,
And *freten* him for that they knew him naught.
Chaucer. The Knightes Tale, v. 2070.

Thise wormes, ne thise mothes, ne thise mites
Upon my parailе *frett* hem never a del.
And wost thou why? for they were used wel.
Id. The Wif of Bathes Prologue, v. 6143.

Who rubbeth now, who *froteth* now his lippes
With dust, with sond, with straw, with cloth, with chippes,
But Absolon? *Id. The Milleres Tale*, v. 3745.

And as the law, which *fretteth* thy conscience, is in thine hart, and is none outward thing, euen so seeke within thy hart the plaister of mercy, the promises of forgeuenes in our Sauiour Jesus Christ.—*Tyndall. Workes*, p. 31.

For sometyme the fyer toke by itself in the woodes by the mountaynes, through the vehemente confriction, *frettinge* and gatheringe of the trees, whyche happened by force of wynde, wherby arose a greater fyer and flame.
Nicolls. Thucidides, fol. 64.

For the more glory of God that these thinges wer done, the more the Pharisels wer *fret* with enuye against Jesus.
Udal. Matthew, c. 15.

Also if they be not well boyled, they cause wyndes, and annoye the stomake, and make sometyme *frettinges*.
Sir T. Elyot. The Castel of Helth, b. ii.

No wooll is lesse subiect to mothes, or to *fretting* in presse, then this, as the old parliament robes of kinge, and of many noble peeres to be shewed may plainly testifie.
Hackluyt. Voyages, vol. ii. pt. i. p. 161.

He chauft, he griev'd, he *fretted*, and he sight,
And fared like a furious wyld boare,
Whose whelpes are stolene away, she being otherwhere.
Spenser. Faerie Queene, b. vi. c. 9.

By this salve, the sore rather festered and rankled, than healed up, and the sedition thereby *fretted* more and more.
Holland. Livius, p. 228.

We first advertise, it [Euripus] generally signifieth any strait, *fret*, or channel of the sea, running between two shores.—*Brown. Vulgar Errours*, b. vii. c. 13.

The *fret* or channel of Euripus not ebbing or flowing seven times a day, according to common report.—*Id. Ib.*

A woody hill there stood, at whose low feet
Two goodly streames in one small channel meet,
Whose *fretfull* waves, beating against the hill,
Did all the bottome with soft mutt'rings fill.
Browne. Britannia's Pastorals, b. ii. s. 4.

Cook. A hot day, a hot day, vengeance, a hot day boys,
Give me some drink, this fire's a plaguy *fretter*.
Beaum. & Fletch. The Bloody Brother, Act ii. sc. 2.

The kernels of the pine nuts quench thirst; they pacifie the *frettings* and gnawings of the stomack.
Holland. Pinie, b. xxiii. c 13

Take your bow into the fielde, shoote in him, sincke him with deade heavye shaftes, look where he cometh moste, provide for that place betimes, least it pinch, and so *freate*.
Ascham. Toxophilus.

Freates be in a shaft as well as in a bowe, and they be much like a canker, creepinge and increasinge in those places in a bowe, which be weaker then other.—*Id. Ib.*

And if it ferment not at all, it will want that little *fret* which makes it grateful to most palates.
Evelyn. Silva, pt. ii. *Aphorisms concerning Cider.*

He thump'd his cushion, *fretted*, vext,
Thump'd o'er again each useful text;
Rebuk'd, exhorted, all in vain,
His parish was the more profane.
Somervile. The Devil Outwitted.

Meanwhile the kindred souls of every land,
(Howe'er divided in the *fretful* days
Of prejudice and errour) mingled now,
In one selected never jarring state,
Where God himself their only monarch reigns,
Partake the joy.—*Thomson. The Memory of Lord Talbot.*

Ah, monarchs! could ye taste the mirth ye mar,
Not in the toils of glory would ye *fret*;
The hoarse dull drum would sleep, and man be happy yet.
Byron. Childe Harold's Pilgrimage, c. i. s. 47.

By indulging this *fretful* temper you both aggravate the uneasiness of age, and you alienate those on whose affection much of your comfort depends.—*Blair*, vol. i. Ser. 12.

Fretfulness of temper, too, will generally characterise those who are negligent of order. The hurry in which they live, and the embarrassments with which they are surrounded, keep their spirits in perpetual ferment.
Id. vol. ii. Ser 1.

But be it winter, summer, autumn, spring:
To nurture *fretting* is a simple thing.
A weed so useless, to the use of reason,
Can, absolutely, never be in season.
Byron. An Epistle from the Author to his Sister.

FRET, *v.* } Junius thinks from A. S. *Fræt-*
FRET, *n.* } *wian*, ornare, adornare, exornare,
FRE'TISH. } to trim, to deck, to adorne, to garnish. (Skinner.—from It. *Fratto, fractus*, as it is a kind of work distinguished by frequent *fractures* and incisions; or by being broken or cut into many parts. *Fret* (in music) is probably from this It. *Fratto*, denoting a *break* or stop to the continuity of sound.

To cut or carve into many parts, which rise, jet forward or project.

And on her hedde she had a croune
Her semed well an high persoun,
For round enuiron her crownet
Was full of rich stones *fret*.—*Chaucer. Rom of the Rose.*

And she was clad in roiall habite grene,
A *fret* of gold she had next her heare
And vpon that wite croune she beare.
Id. Prol. to Cleopatra Queene of Egypte.

Small double rolles, all of flatte golde of damaske, *fret* with *fryzed* golde.—*Hall. Henry VIII.* an. 1.

—— Amongst the which was seen
A goodly armour, and full rich aray,
Which long'd to Angela, the Saxon queene,
All *fretted* round with gold and goodly wel beseene.
Spenser. Faerie Queene, b. iii. c. 3.

And in each knot that doth compose
A mesh, shall stick a full-blown rose,
Red, damask, white, in order set,
About the sides shall run a *fret*
Of Primroses.—*Drayton. Muses Elysium*, Nym. 2.

I did but tell her she mistooke her *frets*,
And bow'd her hand to teach her fingering.
(When with a most impatient deuilish spirit)
Frets call you these? (quoth she) I'le fume with them:
And with that word she stroke me on the head.
Shakespeare. Taming of the Shrew, Act ii. sc. 1.

—— All organs of sweet stop,
All sounds on *fret* by string or golden wire
Temper'd soft tunings, intermix'd with voice
Choral or unison. *Milton. Paradise Lost*, b. vii.

Roses, lyons-heads, escalops and other decorations, are allowable under the corona with this rule, that whether here, or under any roof or ceiling, interlacing *frets* be ever made at right angles.—*Evelyn. Of Architects and Architecture.*

So as when we meet with the greatest industry, and expensive carving, full of *fret* and lamentable imagery, sparing neither paine nor cost, a judicious spectator is distracted and quite confounded.—*Id. Ib.*

Again, if it be in a great hall, then (beholding) of the fair embowed or vawted roofs, or of the *fretted* seelings curiously wrought, and sumptuously set forth.
North. Plutarch, p. 36.

Plashe serveth passing well to white walls or seeling; also for to make little images in *fretworke*, to set forth houses; yea, and the browes of pillars and wals, to cast off rain.
Holland. Plinie, b. xxxvi. c. 24.

Their (bases and mezzo relievo) ordinary placing was in fronts of edifices, as is yet to be seen in divers palaces at Rome, and especially in their villas and retirements of pleasure, which are frequently incrusted with them, but vilely imitated in our exposed *fretworks* about London, to the reproach of sculpture, especially where it pretends to figures on the outside of our citizen's houses.
Evelyn. Of Architects and Architecture.

Yet then no proud aspiring piles were rais'd,
No *fretted* roofs with polish'd metals blaz'd.
Pope. Statius. Thebais, b. i.

—— The moonbeam shone
Through the dim lattice o'er the floor of stone,
And the high *fretted* roof, and saints, that there
O'er Gothic windows knelt in pictur'd prayer,
Reflected in fantastic figures grew,
Like life, but not like mortal life to view.
Byron. Lara, c. i. s. 11.

FRI'ABLE. } Fr. *Friable*; Lat. *Friabilis*,
FRIABI'LITY. } from *friare*, to separate or sunder.

That can or may be separated or sundered; easy to be sundered or reduced to small particles, easily crumbled.

Nor do they become *friable* or easily powderable by philosophical calcination, that is from the vapour or steam of water, but split and rift contrary to other horns.
Brown. Vulgar Errours, b. iii. c. 23.

If needs you must alter their station, let it be done about November, and that into a light *friable* ground, or moist gravel.—*Evelyn. Sylva. Of the Chest nut.*

Sixthly, in its rigidness and *friability*, being not at all flexible, but brittle like a flint insomuch that with one knock of a hammer I broke off a small piece of it, and with the same hammer quickly beat it to a pretty fine powder upon an anvil.—*Id. Ib. Of the Age, &c. of Trees.*

For the liver, of all the viscera, is the most *friable* and easily crumbled or dissolved.—*Arbuthnot. On Diet*, c. 3.

The sharpness to which the point of all of them is wrought: the temper and firmness of the substance of which it is composed; the strength of the muscles by which it is darted out, compared with the smallness and weakness of the insect, and with the soft and *friable* texture of the rest of the body; are properties of the sting to be noticed, and not a little to be admired.—*Paley. Natural Theology*, c. 19.

FRI'AR. } Fr. *Frere*; It. *Frate*; Lat.
FRI'ARLY. } *Frater*, a brother. Generally
FRI'ARLING, *n.* } applied to—
FRI'ARY. } A brother of a religious order or community.

The nexte ser ther after the gode King Louis
Of France to the Holi Lond wende, & thoru Paris
Barefuot edo, & open heued, and then holi wey bigan
With procession of *freres*, & of mani good man.
R. Gloucester, p. 530.

Thise duse pers to the *freres*, tham for to schriue,
The jugement ageyn tham went, to schorte ther liue.
R. Brunne, p. 281.

Ich wolde ne forther afot. for no *freres* prechinge.
Piers Ploughman, p. 125.

A *frere* ther was, a wanton and a mery.
Chaucer. The Prologue, v. 208.

And so should the Scripture stand thē in as good stede, as a paire of spectacles should stand a blinde *frere*.
Sir T. More. Workes, p. 147.

Time and place being to him assigned, hee in the audience of the pope and of *frierlie* cardinals & other doctors, was straitlie examined of his articles.
Fox. Martyrs, fol. 376. *Learned Men against Friars.*

Then Master Latimer first repeating the *frierly* reasons of Doctour Buckneham whereby he would proone it a dangerous thing for the vulgar people, to haue the Scripture in the vulgare tongue, so refuted the *frier*, so answered to his obiections, so dallied with his bald reasone of the ploughman looking back, and of the baker leauing his breade unleauened, that the vanitie of the *frier* might to all men appeare.—*Id. Ib.* p. 1574. *Answer of M. Latimer to Dr. Buckneham.*

And I haue laboured with mine owne hands, and will labor, and will that all my *frierlinge* shall labor, and live of their labor, whereby they may support themselues in an honest meane.—*Id. Ib.* p. 381. *The Rule of Friar Francis.*

And to the end of time, the tales shall ne'er be done,
Of Scarlock, George-a-Green, and Much the Miller's son,
Of Tuck the merry *friar*, which many a sermon made
In praise of Robin Hood, his out-laws and their trade.
Drayton. Poly-Olbion, s. 26.

Their *friar like* general would the next day make one holyday in the Christian calendars in remembrance of 30,000 Hungarian martyrs slain of the Turks.
Knolles. History of the Turks.

Witness the tale of Hans Boobiken, a rich Boor's son, who his father had sent abroad a *frygering*, that is shroving in our language.—*Howell*, b. iv. Let. 7.

St. Michael in Ariosto seeks out Discord, to send her amongst the Pagans, and finds her in a convent of *friars*, where Peace should reign, which indeed is a fine satire.
Dryden. On the Origin and Progress of Satire.

So the first year of his coming over I was in the *friery* at Armagh, I was an acquaintance of the *friars*, and they invited me.—*State Trials*, an. 1681. *Oliver Pluncket.*

It was fashionable for persons of the highest rank to bequeath their bodies to be buried in the *friery* churches, which were consequently filled with sumptuous shrines and superb monuments.
Warton. History of English Poetry, vol. i p. 293.

FRI'BBLE, *v.* } Corrupted from the Fr.
FRI'BBLE, *n.* } *Frivole*. See FRIVOLOUS.
FRI'BBLER. } To be weak, to act weakly, trivolously, triflingly, idly; to trifle.

And what is worse, they speak but
What they list of it, and *fribble* out the rest.
Middleton. The Mayor of Quinborough, Act v. sc. 1.

From flight of birds, or chickens pecking,
Success of great'st attempts would reckon:
Though cheats, yet more intelligible,
Than those that with the stars do *fribble*.
Hudibras, pt. ii. c. 3.

They whom my correspondent calls male coquets, shall hereafter be called *fribblers*. A *fribbler*, is one who professes rapture and admiration for the woman to whom he addresses, and dreads nothing so much as her consent.
Spectator, No. 238.

While namby-pamby thus you scribble
Your manly genius, a mere *fribble*,
Pinn'd down, and sickly, cannot vapour,
Nor dares to spring or cut a caper.—*Lloyd. On Rhyme.*

FRI'BORGH. A. S. *Freo-borh*, fide-jussor, from A. S. *Freo*, liber, free, and *borh*, vas, a security. See BOROUGH; and see also *Friborga*, in Spelman, *Gloss.*

For its legal usage, see FRANK-PLEDGE.

As touching the king's peace, every hundred was divided into many *freeborgs* or tithings consisting of ten men, which stood all bound one for the other; and did amongst themselves punish small matters in their court for that purpose called the *lete*.—*Spelman. Ancient Govern. of England*

A man who could not find the security of some tithing, or *friborgh*, for his behaviour, he, that was upon account of this universal desertion called friendless man, was by our ancestors condemned to death.
Burke. An Abridgement of English History, c. 7.

FRI'CACE, or } Lat. *Fricare, frictum*, to
FRI'CASIE. } rub, (which Vossius derives
FRICA'TION. } from the Chaldee and Syriac.)
FRI'CTION. } Sir T. Elyot has a chapter "Of *fricasies*, or rubbynges." And B. Jonson appears to use the word *fricace* in an exactly similar manner, though by some supposed to apply it to the medicament *rubbed*.

I will not here speke of oyntementes used in olde tyme amonge the Romayns and Greekes, in *fricasies* or rubbinges.
Sir T. Elyot. The Castel of Helth, b. ii. c. 32

Mos. —— I know not, sir.
But some on't, there they pour'd into his eares
Some in his nostrils, and recover'd him,
Applying but the *fricace*.
B. Jonson. The Fox, Act iii. sc. 6.

—— A lord, that is a leper;
A knight, that has the bone-ach, or a squire
That hath both these, you make him smooth, and sound.
With a bare *fricace* of your medicine.
Id. The Alchemist, Act iii. sc. 2.

The like, saith Jorden, we observe in canes and woods, that are unctuous and full of oyle, which will yield fire by *fricasion* or collision, not by kindling the air about them, but the inflamable oyle within them.
Brown. Vulgar Errours, b. iii. c. 21

Fricasions used in the morning, serve especially to this intention; but this must evermore accompany them, that after the *fricasion*, the part be lightly anointed with oyl, lest the attrition of the outward parts, make them by perspiration, drye and juycelesse.—*Bacon. History of Life and Death.*

Hard and vehement *friction* doth constipat and bind the body.—*Holland. Plinie*, b. xxviii. c. 4.

Frictions make the parts more fleshie, and full, as we see both in men: and in the currying of horses, &c.
Bacon. Naturall Historie, s. 877.

The inhabitants [of Brazil] do strange things, both in preserving health and in curing diseases, by *friction* and unction, using the first in cold and chronical, the latter in acute diseases.—*Boyle. Works*, vol. ii. p. 180.

Cheselden has observed, that the contrivance of a loose ring is practised by mechanics, where the *friction* of the joints of any of their machines is great: as between the parts of crook-hinges of large gates, or under the head of a male screw of large vices.—*Paley. Natural Theology*, c. 8.

A late improvement in what are called *friction-wheels*, which consist of a mechanism so ordered, as to be regularly dropping oil into a box which encloses the axis, the nave, and certain balls upon which the nave revolves, may be said in some sort, to represent the contrivance in the animal joint; with this superiority, however, on the part of the joint, viz. that here the oil is not only dropped but made.
Id. Ib.

FRI'CASSEE, *v.* } A word, says Skinner,
FRICASSE'R, *n.* } lately introduced into our country. From the Fr. *Fricassee*, from the verb *Fricasser*; and this from the Lat. *Frigere*, q. d. *cibus frixus, frixura, frixatura.*
To parch, to dry, to *fry*.

Common sense and truth will not down with them unless they be hashed and *fricassed*.—*Echard. Observ.* (1606.) p. 63.

Hotter than all the roasted cooks you sat
To dress the *fricasse* of your alphabet,
Which sometimes would be drawn dough anagram,
Sometimes acrostic parched in the flame.
Lovelace. Posthume Poems. On Sanazar.

Oh, how would Homer praise their dancing dogs,
Their stinking cheese, and *fricasee* of frogs.
King. Art of Cookery.

When art and nature join, the effect will be
Some nice ragout or charming *fricasee*.—*Garth. Claremont.*

No cook with art increas'd physicians' fees,
Nor serv'd up death in soups or *fricasees*.—*Id. Ib.*

FRI'DAY. A. S. *Frige-dæg*; Dut. *Vriid-dagh*; Ger. *Frey-tag*; which Wachter thinks is so called from *Friga*, the wife of Woden and mother of Thor, from whom Wednesday and Thursday are respectively named. See also Marschal on the word *Frige-dæg*, and Verstegan. Junius, (*Gloss. Goth.* 409,) from a Deity called *Fricco*, whose province it was to bestow peace and pleasure upon mortals.

This by fil on a *Fryday*, a lytel by fore Paske.
Piers Ploughman, p. 313.

This should have happened the 7th of April, 1615, being Good *Friday*, but was deferred till Munday following, when early in the morning they sent word to the Jewes into their streets, that trussing vp their choicest goods, they should within one houre depart, which with much lamentation they did.—*Purchas. Pilgrimage*, b. ii. c. 10. s. 6.

FRIDGE, *v.* } "To *fridge* or *frig* about,
FRI'DGING, *n.* } from A. S. *Fric-an*, to dance," (Skinner.) It is from It. *Freg-are*; Lat. *Fric-are*, to rub.

The little motes or atoms that *fridge*, and play in the beams of the sun.—*Holyoell. Melampoon*, (1681.) p. 3.

Is it certain, that cogitation (phancy, intellection, and volition) are not local motions; nor the meer *fridging* up and down of the parts of an extended substance, changing their place and distance; but it is unquestionably an internal energie.—*Cudworth. Intellectual System*, p. 831.

FRIEND, *v.* } Goth. *Frigonds*; A. S.
FRIEND, *n.* } *Freond*; Dut. *Vriend*. Manifestly (says Junius) from the
FRI'ENDLESS. } Goth. *Frigon*, to love, whose
FRI'ENDLY, *adj.* } part. is *frigonds*, loving. And
FRI'ENDLY, *ad.* } Tooke,—"*Friend*, i.e. *friand*,
FRI'ENDLILY. } *freond*, the pres. part. of *frian*,
FRI'ENDLINESS. } *freon*, to love, means (subaudi
FRI'ENDSHIP. } any one, some one,) loving." (*Div. of Purley*, ii. 51.) Upon this part. the verb to *friend* has been formed; *befriend* is now the usual word.
To act as a *friend* or wellwisher, as one who loves, who wishes well; who would benevolently serve or favour; support or protect.

Tho this folc to gadere com, and Brut Corineus fond,
Tho strengest mon & the meste that hym thoste in eny lond,
Heo acoyntede hym a nou, and bi comen *frendes* gode,
Bothe for here prowes, and for heo were of on blode.
R. Gloucester, p. 15.

Tho he was feyne and *frendeles*, mo than thrutty ger.
Id. p. 343.

Mid wuche bodi dar y come in thi sigt ene,
That bi nom the myn *frenschipe* for thi sothnesse al clene!
R. Gloucester, p. 35.

Fulle so *frendes* he had, & fele foos inowe,
Unto the Duke of Normundie he went for to wouwe.
R. Brunne, p. 40.

And Jhesus seide to hem, *frend*, whereto art thou come?
Wiclif. Matthew, c. 26.

And Jesus sayde vnto hym, *frende*, wherfore arte thou come?—*Bible*, 1551. *Ib.*

For o thing, sires, saufly dare I seie,
That *frendes* everich other must obeie,
If they wol longe holden compagnie,
Love wol not be constreined by maistrie.
Chaucer. The Frankeleines Prologue, v. 11,074.

——— Soth to saine
Of him that loueth trew and well
Frendship is more than is catell,
For *frend* in court ale better is
Than peny in purse certis. *Id. Rom. of the Rose.*

Their stedfastnes endureth but a season,
For they faine *friendlines* & worchen treason.
Id. Balade. Deceitfull Woman.

He semed *frendly*, to him that knew him nouht,
But he was fendly, both in werk and thought.
Id. The Chanones Yemannes Tale, v. 16,770.

And gan his loke on Pandarus vp cast
Full soberly, and *frendly* on to see. *Id. Troilus*, b. iii.

Loue of *frendshippe* also there is
Which maketh no man don amis,
Of wil knitte betwixt two
That wol not breke for wele ne wo.—*Id. Rom. of the Rose.*

A *frende* that delyteth in loue, dothe a man more *frendshype*, and stycketh faster vnto hym then a brother.
Bible, 1551. *Prouerbes*, c. 18.

A faithful *frende* is a stronge defece: whoso fyndeth suche one, fyndeth a notable treasure. A faythfull *frende* hathe no peare, y^e^ weight of golde & syluer is not to be cõpared to the goodnes of hys fayth.—*Id. Of Jesus Syrach*, c. 6.

Hee found him a very gentle person who intertained him *friendly*, and shewed him many things, and among other a large mappe of the world, with certaine particular naugations.—*Hackluyt. Voyages*, vol. iii. p. 7.

The Frenche Kyng sent the Erle of Vandosme, greate master of his hous, and the Archebushop of Reyns, first pere of Fraunce, and diuerse other into Englande, which were ioyously receiued, and *frendly* entertained.
Hall. Hen. VI. an. 22.

The faithfull *frends* ar fled and bannyshed from my sight:
And such as I haue held full dere haue sett my *frendship* light. *Surrey*, Ps. 88.

Lelipa, your garland thus you finish'd have,
Then as we have attended
Your leisure, likewise let me crave
I may the like be *frended*.
Drayton. The Muses Elysium, Nymph. 5.

The naturall inborne tounsmen and common people, who favoured and *frended* still the name of Constantius, put to their helping hands to set forward this horrible and fearfull tumult.—*Holland. Ammianus*, p. 177.

Oh, where have I been all this time! how *frended*,
That I should loose myself thus desperately,
And none for pity show me how I wandered?
Beaum. & Fletch. The Maid's Tragedy, Act iv.

It may breed such a quarrel to your kindred
And such an indiscretion fling on you too,
For she is nobly *frended*.
Id. The Wild Goose Chace, Act iii. sc. 1.

In this sad plight, *friendless*, unfortunate,
Now miserable I Pideasa dwell,
Craving of you, in pitty of my state,
To do none ill, if please ye not doe well.
Spenser. Faerie Queene, b. i. c. 2.

That true faith, wheresoever it is; worketh and frameth the heart to *friendlike* dispositions unto God, and brings forth *friendlike* carriage in the life towards God.
Goodwin. Works, vol. v. pt. ii. p. 48.

Long they thus trauelled in *friendly* wise
Through countries waste, and eke well edifiede;
Seeking adventures hard to exercise
Their puissance, whylome full dernly tryde.
Spenser. Faerie Queene, b. iii. c. 1.

So fires and frosts, to make a perfect hell
Meet in one breast, in one house *friendly* dwell.
P. Fletcher. Miscellanies. Contemnenti.

Sicin. Why eyther were you ignorant to see't?
Or, seeing it, of such childish *friendliness*,
To yeeld your voyces.—*Shakes. Coriolanus*, Act ii. sc. 3.

'Tis a disposition quite unchristian, that we show in such bad actions, being wholly contrary to that intermutual amity and *friendliness* that should be in the world.
Feltham, pt ii. Res. 52.

Then those two knights, fast *friendship* for to bind,
And loue establish each to other true,
Gaue goodly gifts, the signes of gratefull mind,
And eke, as pledges firme, right hands together ioyn'd.
Spenser. Faerie Queene, b. i. c. 9

God having mingled *friendship* with this life of ours, hath made all things joyous, sweet, pleasant, and acceptable, where a *friend* is present and enjoyeth his part.
Holland. Plutarch, p. 70.

True and perfect *friendship* requireth these three things especially; virtue, as being honest and commendable; society, which is pleasant and delectable; and profit, which is needfull and necessary.—*Id. Ib.* p. 185.

Henceforth I call you not servants, for the servant knoweth not what his lord doth, but I have called you *friends*; for all things that I have heard of my father I have made known unto you.—*Bible. John* xv. 15.

If we from wealth to poverty descend,
Want gives to know the flatterer from the *friend*.
Dryden. The Wife of Bath's Tale

Have you less pity for the needy cheat,
The poor and *friendless* villain, than the great?
Pope. Horace, Dial 2

Friendlike, and side by side, two brethren fought,
Whom, at a birth, their fruitful mother brought.
Rowe. Lucan. Pharsalia, b. ii.

While, conscious of the deed, he glares around,
And hears the gathering multitude resound,
Timely he flies the yet untasted food,
And gains the *friendly* shelter of the wood.
Pope. Homer. Iliad, b. xvi.

Tell me if it is not better to be suppress'd, freely and *friendlily*.—*Id. To Warburton*, Nov. 1742.

There are several texts of the New Testament which interpret the love of our neighbour to mean universal benevolence, or *friendliness* towards the whole kind, as opportunities may offer.—*Waterland. Works*, vol. ix. p. 26.

We have here, John xv. 15, an account of Christ's *friendship* to his disciples; that is, we have the best of things represented in the greatest of examples. In other men we see the excellency, but in Christ the Divinity of *friendship*.
South, vol. ii. Ser. 2.

For 'tis the bliss of *friendship's* holy state,
To mix their minds, and to communicate,
Though bodies cannot, souls can penetrate.
Dryden. Eleonora.

The man who hails you Tom or Jack,
And proves, by thumping on your back,
His sense of your great merit,
Is such a *friend*, that one had need
Be very much his *friend* indeed,
To pardon or to bear it. *Cowper. On Friendship.*

The lamb fourfold he likewise shall restore,
To recompense the *friendless* and the poor:
Because his heart no soft compassion felt,
At others woe unknowing how to melt.
Fawkes. Nathan's Parable.

I am greatly obliged to our *friend* Trebatius, for giving me this assurance of your sincere and *friendly* regard for me, and for making it my duty to respect and observe a man, whom I had esteemed always before with inclination
Middleton. Life of Cicero, vol. iii. s. 9.

Your extreme *friendliness* hath even tempted you to act a part which your true sense and the very decorum of your profession, I have observed through all your disguises, has rendered painful to you.—*Hurd. On Retirement.*

FRIEZE. } Dut. *Vries*, *frise*; Fr. *Frize*, drap
FRI'ZED. } de *frize*; Sp. *Frisa*, perhaps so called from the *Frisians*. See Menage, and Skinner.

Old Thomas shall keep home, I warrant him,
I will ascend to the groom porter's next,
Fly higher games, and make my mincing knight
Walk musing in their knotty *frieze* abroad.
Carturight. The Ordinary, Act ii. sc. 3

The studded cassockes that senatours and noblemen of Rome doe weare, begin but now for to be woven after the manner of deep, *frieze* rugges.
Holland. Plinie, b. viii. c. 48.

As for our mantles, *friezed* deep both without and within, they were invented and came to be used first, no longer since than in my father's dayes.—*Id. Ib.*

For how hard a task must obedience needs be to a spirit accustomed to rule, and to dominion! how uneasy must the leather and the *frieze* sit upon the shoulder that used to shine with the purple and the ermin.—*South*, vol. iii. Ser. 8.

Hence Ostentation here, with tawdry art,
Pants for the vulgar praise which fools impart;
Here Vanity assumes her pert grimace,
And trims her robes of *frieze* with copper lace.
Goldsmith. The Traveller.

FRIEZE, or Frize. } Fr. *Frise*; It. *Fregio*; Sp. *Friso*, which Menage thinks may be from the Lat. *Phrygiones*, a *Phrygis*; who were the reputed inventors of ornaments in dress, architecture, &c. See the quotation from Pliny, in v. *Embroider*.

In *Architecture*, the flat member which separates the architrave from the cornice.

In a word, 'tis that in the Doric architrave which cymatium is in the other order, and separates the epystylium or architrave from the *freeze*.
Evelyn. Of Architects & Architecture.

Their proprieties or distinctions will best appear by some reasonable description of them together, with their architraves, *frizes*, and cornices, as they are usually handled.
Reliquiæ Wottonianæ, p. 22.

The ruines too of some majestick piece,
Boasting the power of ancient Rome or Greece,
Whose statues, *freezes*, columns, broken lie,
And, though defac'd, the wonder of the eye.
Dryden. To the Memory of Mrs. A. Killegrew.

I have seen the figure of Thalia, the Comic Muse, sometimes with an entire head-piece in her hand, [and] sometimes with about half the head, and a little *friz*, like a tower, [*i. frieze like* tower] running round the edges of the face.
Addison. Remarks on Italy. Rome.

FRIGATE. Fr. *Frégate*; It. *Fregata*; Sp. *Fragata*; which, Skinner thinks, may be from the Italian *Fregare*, to rub or polish, or *fregiare*, to adorn; a ship much rubbed or polished, or adorned. Wachter, from Goth. *Farjan*, remigrare, to move with oars; but a name so originating would, as Ferrarius objects, apply to all vessels moved with oars. Evelyn fixes the time when the name was applied first to our present warlike vessel.

[May, 1590] we landed on the North-West end of S. John, where we watered in a good riuer called Yaguana, and the same night following we tooke a *frigate* of tenne tunne, comming from Gwathanelo laden with hides and ginger.
Hackluyt. Voyages, vol. iii. p. 289.

No more shall the tall *frigate* dance
For joy she carries this victorious lord,
Who to the capstan chain'd Mischance,
Commanding on her lofty board
Cotton. On the Death of the Earl of Ossory.

But under those verie bridges, he left certain spaces betweene from whence the light pinnaces and *frigats* might make out to charge and recharge the enemie, and retire themselves thither againe in safetie.
Holland. Livius, p. 745.

He [Commissioner Pett] not only restored our naval affairs, but he invented that excellent and new ornament of the navy which we call *frigate*, formidable to our enemies, to us most useful and safe.—*Evelyn. Mem.* vol. i. p. 671.

On the third day of May [1693] the admiral [Russell] sail'd from St. Helen's with the combined squadrons of England and Holland, amounting to ninety ships of the line besides *frigates*, fire-ships, and tenders.
Smollet. History of England. William & Mary, an. 1693.

FRIGHT, *v.* FRIGHT, *n.* FRI'GHTEN. FRI'GHTFUL. FRI'GHTFULLY. FRI'GHTFULNESS. } See AFFRIGHT. Goth. *Faurhtan*; A. S. *Frihtan*, terrere, to *fright* or *affright*, to terrific, *frighten* or make *affraid*, (Somner.) Dut. *Vruchten*; Ger. *Furchten*; Sw. *Frukta*.

To feel or cause the feeling or sensation of dread or terror; to terrify.

Fright-ful, (as in Browne,) *full of* the sensation of *fright* or terror;—

In Ford, *full* of things or appearances which cause the sensation of *fright* or terror.

So Love's inflamed shaft or brand,
May kill as soon as Death's cold hand;
Except Love's fires the vertue have
To *fright* the frost out of the grave.
B. Jonson. Sad Shepherd, Act I. sc. 5.

Tarquinius thinking it good to take the time, and follow hard upon them whiles they were *frighted*, after he had sent to Rome the bootie with the prisoners, and burned on a great heape together (as he had vow'd to Vulcane) the spoils of the enemies, march'd on still forward, and led his armie into the territorie of the Sabines.—*Holland. Livius*, p. 27.

The Mazices not able to abide our hot charging so violently with men and munition (a warlike nation though they were and fierce) thus beaten down in sundry slaughters, in a foul *fright*, brake their arraies.—*Id. Ammianus*, p. 369.

The flowers, that *frighten'd* with sharp winter's dread,
Retire into their mother Tellus' womb,
Yet in the Spring, in troops new mustered,
Peep out again from their unfrozen tomb.
P. Fletcher. The Purple Island, c. 6.

——— Heare! O heare!
A hundred eechos striking every where:
See how the *frightful* heards run from the wood.
Browne. Britannia's Pastorals, b. ii. s. 3.

——— Yet then a dawning glimmer'd
To some few wandring remnants, promising day
When first they ventur'd on a *frightful* shore,
At Milford Haven.—*Ford. Perkin Warbeck*, Act v. sc. 2.

No man in his right mind will fear God in this sense: 'tis no less than madness to have *frightful* apprehensions of that which is most benign and beneficial; nor can true love consist with this kind of fear.
Wilkins. Of Natural Religion, b. i. c. 15.

Those few horses that remaine are sent forth for discovery, they find nothing but monuments of *frightfulnesse*, pledges of security.—*Bp. Hall. Cont. Samariaes Famine Relieved.*

Against his will, you chain your *frighted* king
On rapid Rhine's divided bed;
And mock your hero, whilst ye sing
The wounds for which he never bled.
Prior. Imitation of Horace, b. iii. Ode 2. (1692.)

Which Hudibras, as if they'd been
Bestow'd as freely on his skin,
Expounding by his inward light,
Or rather more prophetic *fright*,
To be the wizard, come to search,
And take him napping in the lurch,
Turn'd pale as ashes or a clout,
But why, or wherefore, is a doubt.—*Hudibras*, pt. iii. c. 1.

But, oh, the change! the winds grew high;
Impending trumpets charge the sky;
The lightning flies, the thunder roars,
And big waves lash the *frighten'd* shores.
Prior. The Lady's Looking-glass.

Death was denounc'd; that *frightful* sound,
Which ev'n the best can hardly bear,
He took the summons void of fear;
And unconcern'dly cast his eyes around:
As if to find and dare the grisly challenger
Dryden. Threnodia Augustalis.

Then to her glass, and, "Betty, pray
Don't I look *frightfully* to-day."—*Swift. Lady's Journal.*

It is esteemed a piece of respect to commit their bodies to the grave with the decency at least, if not with the pomp, of a funeral: and yet farther to perpetuate their memories by the magnificence of monuments, and the eloquence of inscriptions, though all this serveth chiefly to cover the *frightfulness* of mortality.—*Nelson. The Life of Dr. Bull.*

To add servile dread to this impressed reverence, the Gods, he told them, inhabited that place, which he found was the repository of those mormos, and panic terrors, which man was so dexterous at feigning, and so ready to *fright* himself withall, while he adds imaginary miseries to a life already overburthened with disasters.
Warburton. Divine Legation, b. iii. s. 6.

When, lo! the doors burst open in a trice,
And at their banquet terrified the mice.
They start, they tremble, in a deadly *fright*,
And round the room precipitate their flight.
Fawkes. Horace, b. ii. Sat. 6.

Antony on the other hand was desirous to have him there, fancying that he would either be *frightened* into a compliance, which would lessen him with his own party, or, by opposing what was intended, make himself odious to the soldiery.—*Middleton. Life of Cicero*, vol. iii. s. 9.

One cannot conceive so *frightful* a state of a nation. A maritime country without a marine, and without commerce, a continental country without a frontier, and for a thousand miles surrounded with powerful, warlike, and ambitious neighbours.—*Burke. Remarks on the Policy of the Allies.*

FRI'GID, *adj.* FRIGI'DITY. FRI'GIDLY. FRI'GIDNESS. FRIGORI'FICK. FRIGRFA'CTIVE. } Fr. *Froid*; It. and Sp. *Frigido*; Lat. *Frigidus*, from *Frig-ere*, which Vossius says, is either from the Gr. Πηγ-ειν, rig-ere, to stiffen, or from Φριξη, shuddering.

Chill or cold; (met.) without vivacity or liveliness, sensibility or spirit; dull, heavy, torpid.

There's a whole map behind of names
Of gentle loves i' th' temperate zone,
And cold ones in the *frigid* one.—*Cowley. The Account*, 6.

Pretty rogue! what ingenious comparisons he always makes us! may you for ever be banished, whither you yourself condemn an absolute kingdom to be, that is, to the *frigid* zone, which when you are there will be doubly cold to what it was before.
Milton. A Defence of the People of England, c. 8.

Ice is water congealed by the *frigidity* of the air.
Brown. Vulgar Errours, b. ii. c. 1.

Having begun loftily in heaven's universal alphabet, he [Bishop Hall] falls down to that wretched poorness and *frigidity*, as to talk of Bridge street in heaven, and the hostler of heaven.—*Milton. An Apology for Smectymnuus.*

There is also a great difference betwixt the degrees in coldness in the air of *frigid* regions and of England.
Boyle. Works, vol. ii. p. 509.

Bleak level realm, where *frigid* styles abound,
Where never yet a daring thought was found,
But counted feet is Poetry defin'd;
And starv'd conceits, that chill the reader's mind.
Parnell. To Lord Viscount Bolingbroke.

If in the Platonical Philosophy there are some things directing to it [*sc.* a communion with God,] yet they are but *frigidly* expressed.
Bates. Harmony of the Divine Attributes, c. 17

And when the *frigorifick* power was arrived at the height, I several times found, that water thinly placed on the outside, whilst the mixture within was nimbly stirred up and down, would freeze in a quarter of a minute by a minute watch.—*Boyle. Works*, vol. iii. p. 147.

We will no longer delay to say something of this matter, namely, in what line, or, if you please, towards what part the *frigefactive* virtue of cold bodies does operate the furthest and most strongly.—*Id. Ib.* vol. ii. p. 524.

Then, crush'd by rules, and weaken'd as refin'd,
For years the pow'r of Tragedy declin'd;
From Bard to Bard the *frigid* caution crept,
Till Declamation roar'd whilst Passion slept.
Johnson. Prologue at the Opening of Drury Lane, (1747.)

FRIM. Grose says, "Handsome, rare, well-liking, in good case; as, a *frim* tree or beast, a thriving tree or beast," (North.) In A.S. *Freom*, or *freomlic*, is strong, stout, (Somner.)

As still the year grows on, that Ceres once doth load,
The full earth with her store; my plenteous bosom strow'd
With all abundant sweets; my *frim* and lusty flank
Her bravery then displays, with meadows hugely rank.
Drayton. Poly-Olbion, s. 13.

FRINGE, *v.* FRINGE, *n.* FRI'NGY. } Fr. *Frange*; It. *Franjia*; Sp. *Franja*; Dut. *Frangie*, *frenqie*; Ger. *Fransen*, which Wachter would derive from the Gr. Περιζωσθαι, cingere, circumdare, inserto N! Others derive the word *fringe*, from the Lat. *Fimbria*. See FIMBRIATE.

"Fr. *Franger*; to *fringe*, to edge or set with *fringe*; also, to crumple, wrimple, jug or snip on the edges," (Cotgrave.)

Moreouer the place where the king tooke his rest was couered with white couerlettes embroydered with deuises of very wittie and fine workemanship, and *fringed* round about with a *fringe* dyed in the colour of skarlet.
Hackluyt. Voyages, vol. iii. p. 316

——— Mean while murmuring waters fall
Down the slope hills, dispers'd, or in a lake,
That to the *fringed* bank with myrtle crown'd
Her crystal mirror holds, unite their streams
Milton. Paradise Lost, b. iv.

And as she sleeps
See how light creeps
Through the chinks, and beautifies
The rayey *fringe* of her faire eyes.
Cotton. Song, set by Mr. Coleman

The root hath beards or *fringes* as it were hanging about it, and is in fashion shaped to a filberd nut
Holland Plinie, b. xxv. c. 6

In that glad season from the lakes and floods,
Where pure Niemi's fairy mountains rise,
And *fring'd* with roses Tenglio rolls his stream,
They draw the copious fry. *Thomson. Winter*

Next winter a player, hired for the purpose, by the corporation of *fringe-makers*, acted his part in a new comedy all covered with silver *fringe*, and according to the laudable custom gave rise to that fashion.—*Swift. Tale of a Tub*, s. 2

All manner of works of Venice gold and silver, damask gold and silver, and of silk, as passemain, *fringe* ribband, and such other work, &c.
Strype. Memorials. Edward VI. an. 1550.

She [Fancy] bids the *fringed* osiers bow,
And rustle round the lake below,
To suit the tenour of her gurgling sighs,
And sooth her throbbing breast with solemn sympathies.
Mason, Ode 7.

And the *fringe* of the foam may be seen below,
On the line that it left long ages ago:
A smooth short space of yellow sand
Betwixt it and the greener land.
Byron. The Siege of Corinth, s. 16

Lord of my time, my devious path I bend,
Through *fringy* woodland, or smooth shaven lawn;
Or pensile grove, or airy cliff ascend,
And hail the scene by Nature's pencil drawn.
Shenstone, Elegy 24.

FRI'PPER. } From the Fr. *Fripperie*; It. FRI'PPERY, *n.* } *Fripperia*, a shop for worn-out FRI'PPERY, *adj.* } clothes. From Lat. *Frivolum*, worthless, (see FRIVOLOUS,) Vossius deduces *Frivolarii*, sellers of worthless furniture, clothes, &c. And hence may the French and Italian have sprung. See *Skinner*, and the quotation from Bacon.

A dealer in things worthless; furniture, clothes, or other articles.

Which kind of collections are like a *fripper's* or broker's shop that hath ends of every thing, but nothing of worth.
Bacon. On Learning, by G. Wats, b. vi. c. 2.

How you fool'd me sometimes, and set me to pin pleats in your ruff, two hours together, and made a waiting *frippery* of me.—*Marmion. The Antiquary*, Act iii. sc. 1.

A world of desperate undertakings, possibly,
Procures some hungry meals, some tavern surfeits,
Some *frippery* to hide nakedness.
Ford. Fancies Chaste & Noble, Act i. sc. 1.

Or dost thou thinke us all Jewes that inhabit there, yet? If thou dost, come over, and but see our *fripperie*: change an old shirt, for a whole smock, with us.
B. Jonson. Every Man in his Humour, Act i. sc. 2.

Ant. I, there it goes: my masters bo-peep with me,
With his flye popping in and out again,
Argued a cause, a *frippery* cause.
Beaum. & Fletch. The Chances, Act ii. sc. 2.

Rag fair is a place near the tower of London, where old cloaths and *frippery* are sold.—*Pope. Dunciad*, b. i. Note.

If this its fate, let all the *frippery* things
Be-plac'd, be-pension'd, and be-starr'd by kings,
Frown on the page and with fastidious eye,
Like old young Fannius call it blasphemy.
Mason. An Heroic Postscript.

FRISK, *v.* } Skinner (without noticing the
FRISK, *adj.* } A. S. *Fricc-ian*, saltare) says from
FRISK, *n.* } It. *Frizzare*, alacriter saltitare;
FRI'SKAL. } and this from the Fr. *Frisque*,
FRI'SKER. } alacer, vividus, agilis, lætus.
FRI'SKFUL. } "Fr. *Frisque*; *frisk*, lively,
FRI'SKING, *n.* } jolly, blithe, brisk, fine, spruce,
FRI'SKY. } gay," (Cotgrave.)

To dance briskly; to jump, leap, skip or caper, gaily, blithely, frolicksomely.

Their horsys *fryske* in harnays of the selfe.
Leland. Departure of Margaret, Daughter of Hen. II.

And so to make him prounce, and plunge,
to *friske* and gambolls fetche.
Drant. Horace, b. i. Sat. 1.

——— About them *frisking* play'd
All beasts of the earth, since wild, and of all chase
In wood or wilderness, forest or den.
Milton. Paradise Lost, b. iv.

It [Death] comes, like an arrest of treason in a jollity: blasts us, like a lightning-flash, and like a ring put to our noses, checks us in the *frisks* and lavaltoes of our dancing blood.—*Feltham*, pt. i. Res. 13.

When, lest her laughter should her gums bewray,
Her hands must hide her mouth if she but smil'd;
Faine would she seem all *frize* and frolicke still.
Bp. Hall, b. iv. Sat. 1.

Ixion is loos'd from his wheele, and turn'd dancer, does nothing but cut capreols, fetch *friskals*, and leads lavaltoes, with the Lamiæ.—*B. Jonson. Chloris and her Nymphs.*

All new fashions be pleasant to mee,
I will haue them whether I thriue or thee:
Now I am a *frisker*, all men on me looke,
What I should doe but set cocke on the hoope?
Dr. Bourd, in Camden's Remaines. Inhabitants.

One delighteth in mirth, and the *friskings* of an airy soul: another findeth something amiable in the saddest look of melancholy.—*Feltham*, pt. i. Res. 59.

——— Other objects that are
Inserted 'tween her mind and eye, become the pranks
And *friskins* of her madness.
Beaum. & Fletch. Two Noble Kinsmen, Act iv. sc. 3.

——— Whilst others *frisk*
In mazy dance, or Cestrian gambols show,
Elate with mighty joy. *J. Philips. Cerealia*, (1706.)

See! how the younglings *frisk* along the meads,
As May comes on, and wakes the balmy wind;
Rampant with life, their joy all joy excells.
Thomson. Castle of Indolence.

Around him feeds his many bleating flock,
Of various cadence; and his sportive lambs
This way and that convolv'd, in *friskful* glee,
Their frolics play. *Id. Spring.*

Here Dryads, scorning Phœbus' ray,
While Pan melodious pipes away,
In measur'd motions *frisk* about
Till old Silenus puts them out. *Green. The Spleen.*

And when the *frisky* wanton writes
In Pindar's (what d'ye call 'em)—flights,
Th' uneven measure, short and tall,
Now rhyming twice, now not at all,
In curves and angles twirls about,
Like Chinese railing in and out.
Lloyd. Epistle to C. Churchill.

FRITH. Skinner says, *Frith*, æstuarium, from the Lat. *Fretum*; but, as the word exists neither in Italian nor French, this is very improbable; and Dr. Jamieson remarks, that *Fretum* itself may, with more probability, be viewed as originally Gothic. The Sw. *Fiaerd*, Ihre thinks, may be from *Fara*, proficisci, seu terrâ, sive mari, and thus, navigare. *Frith*, or *firth*, seems properly applied to an *outlet or passage out*; from the A. S. verb *Far-an*, to go; of which *ford*, (qv.) also is the past part.

Into this wild abyss the warie fiend
Stood on the brink of hell, and look'd awhile
Pondering his voyage, for no narrow *frith*
He had to cross. *Milton. Paradise Lost*, b. ii.

He [Suetonius Paulinus] makes him boats with flat bottoms, fitted to the shallows, which he expected in that narrow *frith*; his foot so pass'd over, his horse waded or swam.—*Id. History of England*, b. ii.

If dusky spots are vary'd on his brow,
And, streak'd with red, a troubled colour show;
That sullen mixture shall at once declare
Winds, rain, and storms, and elemental war;
What desp'rate madman then would venture o'er
The *frith*, or haul his cables from the shore.
Dryden. Virgil, Georg. i.

Lands intersected by a narrow *frith*
Abhor each other. *Cowper. Task*, b. ii.

FRITH. } The A. S. *Frith-ian* is—protegere;
FRI'THY. } immunem vel quietum præstare, vel custodire; to protect, to defend, to acquit, keep and save harmlesse, secure, (Somner.) And from this verb the n. *frith*, as Skinner thinks, was applied to *a wood*; because among the Saxons *woods* and groves were esteemed sacred, and considered as places of asylum or sanctuary.

Elles foweles fedden hem, in *frythes* ther thei woneden.
Piers Ploughman, p. 285.

Celestiall Goddesse, that woldest *fryth* and woode,
The wylde bore & beestes, thou feryst by thy might.
Fabyan, pt. i. c. 2.

Thus stode I in the *frythy* forest of Galtres.
Skelton. The Crowne of Laurell.

The sylvans that about the neighbouring woods did dwell,
Both in the tufty *frith* and in the mossy fell,
Forsook their gloomy bow'rs and wand'red far abroad,
Expell'd their quiet seats, and place of their abode.
Drayton. Poly-Olbion, s. 17.

FRI'TINANCY. Lat. *Fritinnire*; formed from the sound. Spoken of swallows and other small birds, (Vossius.) In some editions of Brown this word is used; in others, the Lat. *Fritinnitus*.

The *fritinnitus*, or proper note thereof, [our grasshopper,] is far more shrill than that of the locust.
Brown. Vulgar Errours, b. v. c. 3.

FRI'TTER, *v.* } Fr. *Friteau*; *friture*, a fry-
FRI'TTER, *n.* } ing; *frit*, fried. From *frire*, to fry. See FRY.

A *fritter*,—any thing small—*fried*. To *fritter*,—To prepare in small portions for *frying*; and, generally, to reduce to small particles.

Moreouer, even in our time wherein we live, the sacred and ceremonious feasts which we obserue in memorial of our birth-days, and nativitie, standeth much upon furmentie, gruell, *fritters*, and pancakes.—*Holland. Plin.* b. xviii. c. 8.

Fal. Seese and Putter! Haue I liu'd to stand at the taunt of one that makes *fritters* of English?
Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

Here to her chosen all her works she shows;—
How Prologues into Prefaces decay,
And those to Notes are *fritter'd* quite away.
Pope. Dunciad, b. i.

Keep it from pasty bak'd or flying,
From broiling steak, or *fritters* frying.
Swift. To Dr. Sheridan. On his Art of Punning.

Some pluck out the black hairs, some the grey; one point must be given up to one; another point must be yielded to another; nothing is suffered to prevail upon its own principle; the whole is so *frittered* down and disjointed, that scarcely a trace of the original remains.
Burke. On Economical Reform.

What pretty things imagination
Will *fritter* out in adulation.—*Lloyd. Poetry Professors.*

FRI'VOLOUS. } Fr. *Frivole*; It. and Sp.
FRI'VOLOUSLY. } *Frivolo*; Lat. *Frivolus*.
FRI'VOLOUSNESS. } Vossius adopts the etymo-
FRIVO'LITY. } logy of Budæus, *friare*, i. e. conterere, to bruise, to crumble; *frivolum*, being equivalent to *friabile*, that may be bruised, broken, or crumbled; and thus—infirm, weak, of no value.

See FRIBBLE, and FRIPPER.

Weak, trifling, idle; of no value, no stability.

Finally, at all tymes as much as may be, eschew all vayne, *friuolous*, and vnfruitfull thoughtes, that cumber and disturbe the minde from the beholdynge of those heauenly contemplations.—*Fisher. A Godly Treatise on Prayer.*

This Juan Vasilowich vpon certaine *friuolous* reasons calleth himselfe the naturall Lord of Liuonia.
Hacluyt. Voyages, vol. i. p. 224.

Colax. You, sir, are far above such *frivolous* thoughts; You fear not death.
Aphe. Not I.
Randolph. The Muse's Looking-Glass, Act ii. sc. 3.

For how can it be that others should be thought *frivolous* and absurd, in praysing any such things, and himself not worthy to be mocked and laughed at for taking ioy and pleasing himself in such ridiculous toys as these?
Holland. Plutarch, p. 871.

If you require a further answer, it will not misbecome a Christian to be either more magnanimous, or more devout than Scipio was, who instead of other answer to the *frivolous* accusations of Petilius, the Tribune, "This day, Romans," saith he, "I fought with Hannibal prosperously, let us all go, and thank the Gods that gave us so great a victory."—*Milton. Animad. upon Remonstrants' Defence*, s. 4.

Only before I leave it, I shall first mind him of one fallacy (oft before discernable) in accusing the *frivolousness* of my digression, to prove that kings may remove patriarchs, when, saith he, the papal is greater than patriarchal power.
Hammond. Works, vol. ii. p. 132.

His wisdom did his happiness destroy,
Aiming to know the world he should enjoy:
And wit was his vain *frivolous* pretence
Of pleasing others at his own expence.
Rochester. A Satire against Mankind.

The closing sounds of all the vain device,
Select by trouble, *frivolously* nice,
Resound through verse, and with a false pretence
Support the dialogue, and pass for sense.
Parnell. To Henry Lord Viscount Bolingbroke.

Never did the masculine spirit of England display itself with more energy, nor ever did its genius soar with a prouder preeminence over France, than at the time when *frivolity* and effeminacy had been at least tacitly acknowledged as their national character by the good people of this kingdom
Burke. On a Regicide Peace, Let. i.

Around him some mysterious circle thrown
Repell'd approach, and show'd him still alone.
Upon his eye sate something of reproof,
That kept at least *frivolity* aloof. *Byron. Lara*, c. i

It is the characteristic of little and *frivolous* minds, to be wholly occupied with the vulgar objects of life.
Blair, vol. i. Ser. 9

By following this practice often he will become acquainted with the degrees of evidence so as to measure them almost upon inspection, and judge of the weight or *frivolousness* of objections.—*Search. Light of Nature*, vol. i. pt. i.

FRIZZ, *v.* } Fr. *Friser*; Sp. *Frisar*; Dut.
FRI'ZZLE, *v.* } *Friseren*. From the noun *frieze*,
FRI'ZZLE, *n.* } (qv.) Fr. *Frise*, Menage thinks
FRI'ZLING, *n.* } the verb is formed, "Fr. *Frizer*;
FRIZER, or } to *frizzle*, crisp, curl, (as water)
FRI'ZER. } blown on by a gentle wind, ruffle, braid," (Cotgrave.)

Mæcenas, if I meete with thee
without my *frizled* top,
Not notted fyne, and fashion lyke,
thy mannour is to stop,
And ieste at me. *Drant. Horace. Epistle to Mæcenas.*

Trembling as when Apollo's golden hairs
Are fann'd and *frizzled* in the wanton airs
Of his own breath. *Crashaw. Musick's Duel.*

Ans. The peremptory analysis that you call it, I believe will be so hardy as once more to unpin your spruce fastidious oratory, to rumple her laces, her *frizzles*, and her bobins, tho' she wince, and fling never so peevishly.
Milton. Animadversions upon Remonstrants' Defence, s. 1.

Upon meretricious paintings, *frislings*, pouldrings, attyrings, and the like, many squander away their very choicest morning houres, more fit for study and deuotion than such vnchristian practices.—*Prynne. Hist. Mast.* pt. i. Act vi. sc. i.

Who there frequents at these unmodish hours,
But ancient matrons with their *frizzled* towers,
And gray religious maids?—*Gay. Eclogues. The Toilette.*

Is't not enough you read Voltaire,
While sneering valets *frizz* your hair,
And half asleep with half an eye
Steal in dear infidelity?—*Whitehead. The Goat's Beard.*

Just then a council of the hares
Had met on national affairs.
The chiefs were set; while o'er their head
The furze its *frizzled* covering spread.
Beattie. The Hares. A Fable.

Writings which make part of the furniture of every circulating library through Great Britain, from whence they pass into the hands of our idle young people of fashion, while under the discipline of the *frisseur*, in the metropolis, or at the watering places.—*Bp. Horne. Works*, vol. vi. Let. 17.

FRO. See FROM. *Fro*, in old writers, and still in common speech, is used as a preposition. It is of constant use adverbially, in opposition to *to*.

Fro the by gynnyng of the world, *to* the tyme that now is,
Sene agee ther habbeth y be, as sene tyme y wys.
R. Gloucester, p. 9.

After that bataile Egbriht, thus herd I say,
Seized Kent & Estsex, Southsex & Surray,
& alle the grete lond, *fro* Douer to Grymsby.
R. Brunne, p. 15.

This world n'is but a thurghfare ful of wo,
And we ben pilgrimes, passing *to* and *fro*,
Deth is an end of every worldes sore.
Chaucer. The Knightes Tale, v. 2850.

By God, right by the hopper wool I stand,
(Quod John) and seen how that the corn gas in.
Yet saw I neuer by my fader kin,
How that the hopper wagges til and *fra*.
Id. The Reves Tale, v. 4037.

Thus was it spoken *to* and *fro*
Of them, that were with him, tho'
All prively behinde his backe. *Gower. Con. A.* b. i.

Charl. And for my selfe, most part of all this night,
Within her quarter, and mine own precinct,
I was imploy'd in passing *to* and *fro*
About relieuing of the centinels
Shakespeare. 1 Pt. Hen. VI. Act ii. sc. 1.

Or hath mine vnkle Beauford, and my selfe,
With all the learned counsell of the realme,
Studied so long, sat in the councell house,
Early and late, debating *to* and *fro*
How France and Frenchmen might be kept in awe.
Shakespeare. 1 Pt. Hen. VI. Act i. sc. 1.

—— By which [bridge] the spirits perverse
With easie intercourse pass *to* and *fro*
To tempt or punish mortals, except whom
God and good angels guard by special grace.
Milton. Paradise Lost, b. ii.

When toss'd *to* and *fro*, by the huge swelling wave,
They rise up to heav'n, or sink down to the grave.
Byrom. A Thanksgiving Hymn.

FROCK. Menage, from the Lat. *Floccus*; Vossius (more probably in Skinner's opinion) from Ger. *Rock*; but whence, he adds, is *rock*? from the A. S. *Wreon*, tegere, to cover, q. d. *wreoc*, tegumentum, a covering. Vossius (*de Vitiis*, c. 6) calls it *vestis monachalis*. (See ROCK, ROCKET.) Spelman also has said,—Idem forte quod *Roccus*. The London labouring people at this day call the garment, which they draw on over their other clothing, a *froc*, (Spelman, *Gloss. Arch.*) See F.

An upper garment or vesture, (sc.) to cover the whole body, or the rest of the clothing.

And in freres *frocke*. he was yfounde ones.
Piers Ploughman, p. 283.

The Sadducees, thei crie: behold, here he is. The Ebeonites, thei crie: behold, he is here: and other pointeth to some one of the Pharasaicall sort, clad in a blacke *frocke* or cope, and saith: loke this wale, here is Christ.
Udal. Luke, c. 19.

And on her loins a *frock*, with many a swelling plait
Emboss'd with well-spread horse, large sheep, and full fed neat. *Drayton. Poly-Olbion*, s. 18.

Encumber'd with his *frock*, without defence,
An easy prize, they led the prisoner thence,
And, as commanded, brought before the prince
Dryden. Sigismonda & Guiscardo.

As the *frock* of no religious order ever was green, this cannot be meant for a Friar.
Walpole. Anecdotes of Painting, vol. i. c. 3.

FROE. From the Dut. *Vrouw*; Ger. *Frau*, a woman. Applied in the passages below to—

A Bacchanalian woman. Mr. Brocket says,—A slattern, a lusty female. Grose,—An idle, dirty woman.

Thro' the thick hair, that thatch'd their browes,
Their eyes upon me stared,
Like to those raging frantic *froes*,
For Bacchus feast s prepared.
Drayton. The Muses' Elysium, Nymph. 4.

Witty. 'Tis thus then,
I have had late intelligence, they are now
Buxsom as Bacchus *froes*, reveling, dancing,
Telling the musick's numbers with their feet.
Beaum. & Fletch. Wit at several Weapons, Act v. sc 1.

A boor hugging a frightful *frow* is a frequent incident even in the works of Teniers
Walpole. Anecdotes of Painting, vol. iv. c. 3.

FROG, *n.* } A. S. *Frocca*, *frocx*; Dut.
FROG-HOOD. } *Vorsch*; Ger. *Forsch*; so called, Skinner thinks, from the *hoarse sound* they utter; a *rauco* quem edunt *sono*. See the quotation from Plinie.

And clepede the court Laterane, aftur the *frogge* y wis,
For in the langage of Rome, Rane *frogge* ys.
R. Gloucester, p. 69.

And I saigh three uncleane spiritis bi the maner of *froggis* go out of the mouth of the dragoun, and of the beaste, and of the mouth of the fals prophete.—*Wiclif. Apocalips*, c. 16.

And I saw thre uncleane spirits lyke *froggis*, came out of ye mouth of the dragon, and out of the mouth of the beaste, and out of the mouth of the false prophet.—*Bible*, 1551. *Ib.*

In places saw I welles there,
In which there no *frogges* were
And faire in shadowe was euery well.
Chaucer. Rom. of the Rose.

Onely these marishes and myrie bogs
In which the fearefull ewftes do build their bowres,
Yield me an hostry mongst the croking *frogs*,
And harbour here in safety from those ravenous dogs.
Spenser. Faerie Queene, b. v. c. 10.

Frogs have their tongues in the fore part fast to the mouth the hinder part within toward their throat, is free and at libertie, whereby they keep the croking which we hear at one season of the year, namely, when the males call unto the females for to engender.
Holland. Plinie, b. xi. c. 37.

Even slime begets the *frogs* loquacious race:
Short of their feet at first, in little space
With arms and legs endued, long leaps they take,
Rais'd on their hinder part, and swim the lake,
And waves repel: for nature gives their kind,
To that intent, a length of legs behind.
Dryden. Ovid. Metam. b. xv.

The mouse, averse to be o'erpower'd,
Gave him the lie, and call'd him coward;
Too hard for any *frog's* digestion,
To have his *froghood* called in question.
Smart. The Duellist.

FROISE, FROYSE, more modernly *Fraize*, *frixura*, either from the Lat. *Frixare*, *frigere*, or from the Fr. *Froisser*, to bruise, crush, break or crumble; because in the preparation of this kind of food eggs are beaten up, and mixed with meal softened with water, (Skinner.)

Mr. Moore (*Suffolk words*) calls it—a pancake.

Whan he is fulle in suche a dreme,
Right as a ship against the streme
He routeth with a sleepie noyse,
And broustleth as a monkes *froyse*,
When it is throwe into the *panne*.—*Gower. Con. A.* b. iv.

FRO'LICK, *v.*
FRO'LICK, *n.*
FRO'LICK, *adj.*
FRO'LICKLY.
FRO'LICKNESS.
FRO'LICKSOME.

Dut. *Vrolick*; Ger. *Frölick*. Ger. *Froloken*, præ gaudio exilire, to leap through joy; from *fro*, *lætus*, and *loken*, exultare, (Wachter.) The Ger. *Fro*, from the A. S. *Freo*, free, and *laken*, from A. S. *Lic-an*, *ge-lik-an*, to like, to please.

To leap through joy; to bound, to spring with joyfulness or gaiety; to be sportively gay or joyful, to play gay or sportive tricks.

I set aside to tell the restlesse toyle,
The mangled corps, the lamed limbs at last,
The short'ned yeares by fret of feuer's foyle,
The smoothest skinne with skabbes and skarres disgrast,
The *frolicke* fauour frounst and foule defast.
Gascoigne. The Fruites of Warre.

The shag hair'd Satyres, and the tripping Fawnes;
With all the troope that *frolicke* on the lawnes,
Would come and gaze on him, as who should say
They had not seen his like this many a day.
Browne. Britannia's Pastorals, b. i. s. 2.

King. These words, these deeds, become thy person well,
But now, knight marshal, *frolick* with thy king,
For 'tis thy son that wins this battle's prize.
Anonymous. Spanish Tragedy, Act i.

Now shepherds lay their winter weeds away,
And in neat jackets minsen on the plaine,
And at the rivers fishing day by day,
Now who so *frolic* as the shepherd swaines.
Drayton, Ecl. 7.

These now shall be refresh't; while the bold drumme
Strikes up his *frolick*, through the hall they come.
Corbet. To the Lord Mordant.

——Two as noble swains
As ever kept on the Elysian plains,
First by their signs attention having won,
Thus they the revels *frolicly* begun.
Drayton. The Muses' Elysium, Nymphal 3.

Coming to see you, I was set upon;
I and my men, as we were singing *frolickly*,
Not dreaming of an ambush of base rogues.
Beaum. & Fletch. The Lover's Progress, Act ii. sc. 1.

Mirth, jollity, *frolickness* of youth, as you call them.
Goodwin. Works, vol v. p. 199.

Now, as fame does report, a young duke keeps a court,
One that pleases his fancy with *frolicksome* sport.
Percy. Reliques, vol. i. p. 255. *The Frolicksome Duke.*

Even in our own case, (upon any disastrous occurrence to ourselves) it would not be seemly to *frollick* it thus: it would signify want of due regard to the frowns of God, and the strokes of his hand.—*Barrow*, vol. i. Ser. 14.

Thus whilst Belshazzar was gulping down his *frolick* cups and taking his fill of earthly pleasures, there appears but an hand writing upon the wall, and the man presently falls a trembling.—*Bp. Beveridge*, vol. ii. Ser. 137.

Make 'em an appointment 'twixt jest and earnest; 'twill look like a *frolick*, and that you know 's a very good thing to save a woman's blushes.
Vanbrugh. The Provok'd Wife, Act iii.

See how the world its veterans rewards;
A youth of *frolics*, an old age of cards.
Pope. Moral Essays, Ep. 2.

There is another affection nearly related to this, which is, a gay *frolicksome* delight in what is injurious to others; a sort of wanton mischievousness and pleasure in what is defective, a passion which instead of being restrained, is usually encouraged in children.
Shaftesbury. An Enquiry concerning Virtue, b. ii. pt. ii. s. 3.

While many a pastime circled in the shade,
The young contending as the old survey'd;
And many a gambol *frolick'd* o'er the ground;
And slights of art, and feats of strength went round.
Goldsmith. Deserted Village.

Now may each nymph, and *frolick* swain,
O'er mountain steep, or level plain,
Court buxom health, while jocund horn
Bids echo wake the sluggard morn.
Lloyd. Arcadia, sc. 2.

We may be led by our own curiosity, or inclined to gratify the curiosity of others, in seeing how far the capriciousness of wanton wit can go in its *frolics* towards perplexing the plainest and most evident of useful truths.—*Warburton. Of Julian's Attempt to Rebuild the Temple*, b ii. c. 1.

As they say the first Brutus, suspected of treason,
With madness disguis'd the bright lustre of reason,
So she, with the *frolicsome* shows she puts on,
Would cover the wisdom must one day be shown
Boyse. To Hilaria

FROM. } A. S. *Fram*, *fra*: *a*, *abs*, *ex*, *de*,
FRO. } (Somner.) In Ger. *Fram*, the significations of which Wachter undertakes to settle; and he says that *Fram* signifies, 1st. *Motum de loco. motion from* a place; whence the A. S. *Fram-fleon*, aufugere, procul fugere, to fly *from*, to fly far. 2d. *Absentiam a loco, absence from* a place; whence the A. S. *Fram-standan*, abstare, to stand *from*. 3d. *Fram* is an adverb of order, signifying *prae*; whence, he observes, the Goth. and A. S. *Fruma*, principium, beginning.

Harris says, that *from* denotes the detached relation of body, as when we say, "These figs *came* from Turkey. So as to *motion* and *rest*, only with this difference, that here the preposition

varies its character with the verb. Thus, if we say, 'That lamp *hangs from* the ceiling;' the preposition *from* assumes the character of *quiescence*. But if we say, 'That lamp is *falling from* the ceiling;' the preposition in such case assumes a character of motion," (*Hermes*, b. ii. c. 3.)

Tooke denies that *from* (or indeed any other word) can have so versatile a character as that ascribed to it by Wachter and Harris; and asserts this preposition to be that same Gothic and A. S. noun *Frum* or *fruma*, which Wachter conceives to be itself derived from the preposition; and he considers the word, (though used as a preposition,) to have one clear, uniform, and unequivocal meaning, viz. *beginning*, *origin*, *source*, *fountain*, *author*. He further proceeds to show, that the characters of quiescence and motion, attributed to the preposition, belong to the respective verbs *hang* and *fall*. Johnson, he observes, gives seventy different instances of the use of *from*, and twenty different meanings; a few of these instances it will be proper to explain, whence it will appear, that Johnson has transferred to the preposition the meaning of some other word in the sentence.

Thus, "to *take from* your power, to take *from* your side, to draw *from* a case;" *privation*, (ascribed to the preposition) is expressed by the verbs *take* and *draw*.

"*From* steel receives;" *reception*, by the verb *receives*.

"*From* his secret cloud uttered;" *emission*, by the verb *utter*.

"To start *from* the goal, to free *from* jealousy;" *separation* and *exemption*, by the verbs *start* and *free*.

From refers to *time* as well as *motion*.

From South to North he ys long eigte hondred myle
R. Gloucester, p. 1.

Fro the by gynnyng of the world, to the tyme that now is,
Sene ages ther habbeth y be, as sene tyme y wys,
The firste age and tyme was *from* our firste fader Adam
To Noe. *Id.* p. 91.

To sauy vs synneuol men *from* the Deuele's poer.
Id. p. 173.

& Sir Lowys therfore bad him tille Ingland go,
To praye Henry restore tho tounes he tok him *fro*.
R. Brunne, p. 99.

If we knowlechen oure synnes, he is feithful and iust that he forgyue to us oure synnes, and clense us *fro* al wickidneese.—*Wiclif.* 1 *Jon*, c. 1.

He knew wel alle the havens, as they were,
Fro Gotland to the Cape de Finistere,
And every creke in Bretagne and in Spaine.
Chaucer. The Prologue, v. 410.

Ever *fro* the higher degree that man falleth, the more is he thral, and more to God and to the world vile and abhominable.—*Id. The Persones Tale.*

The chaffe is take *from* the corne.—*Gower. Con. A.* Prol.

For I was further *fro* my loue
Than erthe is *from* the heauen aboue. *Id. Ib.*

And when the seas waxe calme againe,
To chase *from* me annoye,
My doutful hope doth cause me plaine:
So drede cuts off my ioye.
Surrey. Complaint of the Absence of her Louer, &c.

In silence then, yshrouding him *from* sight
But dayes twise fiue he whisted, and refused
To death by speche to further any wight.
Id. Virgile Æneis, b. ii.

He that endures for what his conscience knows
Not to be ill, doth *from* a patience high
Look only on the cause wherto he owes
Those sufferings, not on his misery:
The more h' endures, the more his glory grows.
Which never grows *from* imbecility.
Daniel. To Henry Wriothesly.

—— So *from* the root
Springs lighter the green stalk, *from* thence the leaves
More aerie, last the bright consummate floure
Spirits odorous breathes. *Milton. Paradise Lost*, b. v.

—— That fixt mind
And high disdain, *from* sence of injur'd merit,
That with the mightiest rais'd me to contend.—*Id. Ib.* b. i.

—— To bow and sue for grace
With suppliant knee, and deifie his power,
Who *from* the terrour of this arm so late
Doubted his empire,—that were low indeed.—*Id. Ib.*

For heav'nly mindes *from* such distempers foule
Are ever cleer. *Milton. Paradise Lost*, b. iv.

Some few, whose lamp shone brighter, have been led
From cause to cause, to Nature's secret head;
And found, that one first principle must be:
But what, or who, that universal *He!*
Dryden. Religio-Laici.

But errs not Nature *from* this gracious end,
From burning suns when livid deaths descend,
When earthquakes swallow, or when tempests sweep,
Towns to one grave, whole nations to the deep!
Pope. Essay on Man, Ess. 1.

Thus then to man the voice of Nature spake—
"Go, *from* the creatures thy instructions take:
Learn *from* the birds what food the thickets yield;
Learn *from* the beasts the physic of the field;
Thy arts of building *from* the bee receive;
Learn of the mole to plough, the worms to weave"
Id. Ib. Ess. 3.

God loves *from* whole to parts. but human soul
Must rise *from* individual to the whole.—*Id. Ib.* Ess. 4.

I cannot truckle to a fool of state,
Nor take a favour *from* the man I hate.
Churchill. Epistle to William Hogarth.

From labour health, *from* health contentment springs:
Contentment opes the source of every joy.
He envied not, he never thought of, kings;
Nor *from* those appetites sustain'd annoy,
That chance may frustrate, or indulgence cloy.
Beattie. The Minstrel, b. i.

—— Retreat
Cannot indeed to guilty man restore
Lost innocence, or cancel follies past;
But it has peace, and much secures the mind
From all assaults of evil. *Cowper. The Task*, b. iii.

FRONDA'TION. Fr. *Fronde*; Lat. *Frons*, *frondis*, a leaf, which Vossius derives from the Gr. Βρυ-ειν, pullulare, to put forth, to bud.

The example explains the usage.

Lastly, *frondation* or the taking off some of the luxuriant branches and sprayes, of such trees, especially whose leaves are profitable for cattle, is a kind of pruning.
Evelyn. A Discourse of Forest Trees, c. 28.

FRONT, *v.*
FRONT, *n.*
FRO'NTAL.
FRO'NTIER, *n.*
FRO'NTIER, *adj.*
FRO'NTIER, *v.*
FRO'NTLESS.
FRO'NTLET.

Fr. *Front*; It. *Fronte*; Sp. *Frente*; Lat. *Frons*, perhaps, says Vossius, from φροντις, quia *frons* cogitationum curarumque index. But Varro (he adds) ab oculorum *foraminibus* nominatam ait. *Front* is equivalent to the English—*Fore*,—the *fore*-part; the face. And to *front*, v. or *affront*, (qv.)—

To be, to stand with the *front* or *fore*-part to or towards, or opposed to; to be or stand in the *front* or *fore*-part; to oppose, to face.

Vor the Kyng Arture agen the *fraunt* he smot atte laste.
R. Gloucester, p. 185.

In her failed nothing, that I could gesse
One wise nor other, priuie nor perte;
A garrison she was, of all goodlinesse
To make a *frountier for* a louer's herte
Right yong and fresh.
Chaucer. La Belle Dame sans Mercie.

Thus was the hore in sorie plight
And for all that a sterre white
Amiddes in hir *front* she had. *Gower. Con. A.* b. iv.

He seeth hir *front* is large and playne,
Without frounce of any grayne. *Id. Ib.* b. vi.

He feared more the Flemynges than any other; and sent the Lord of Beauiewe to Mortayn, to kepe the *frontiers* agaynst Heynalt; and he sent many mē of war to Saynt Omers, to Ayre, and to Saynt Venaunt, and purueyed suffycyently for all the fortresses *frontyng* of Flanders.
Berners. Froissart. Cronycle, vol. i. c. 51.

The water was depe, and round about full of maryshes, so that no man coude passe but by a lytell way, so narowe, that two horses coude nat passe a *front*.
Id. Ib. vol. i. c. 57.

When they take their houses from off the cartes, the principal wife placeth her court on the west *frontier*, and so all the rest in their order: so that the last wife dwelleth upon the East *frontier:* and one of the said ladies courts is distant from another about a stone's cast.
Hackluyt. Voyages, vol. i. p. 95.

Then he wrote to Sir Bertram of Clesquy, desyring him and his Bretōs to kepe *fronter* warr with the Kyng of Nauer, promyssyng to send hym people ynowe to fight agaynst the power of the Kyng of Nauer.
Berners. Froissart. Cronycle, vol. i. c. 219.

Such as stode in ye hinder partes of the battailes, were ordered to turn their faces from the *frontwards*, because, that beynge in a readynes eurye waye, the battailes in euery place should be of lyke force.
Brende. Quintus Curtius, fol. 90.

On high hills top I saw a stately frame,
An hundred cubits high by just assize,
With hundreth pilloure *frontiny* faire the same,
All wrought with diamond after Dorick wise.
Spenser. The Visions of Bellay.

First, Richmond rang'd his fights, on Oxford and bestows
The leading, with a band of strong and sinewy bows
Out of the army pick'd; the *front* of all the field.
Drayton. Poly-Olbion, s. 22.

But if it be an old and inveterat paine of the head, then would there a *frontale* be made of the saide juice, tempered with barley floure and vinegre.
Holland. Plinie, b. xx. c. 13.

As touching the garden sorrell, there is a ilnament made thereof, which being applied in a manner of a *frontall* to the forehead cureth the distillation of the waterie humours to the eyes.—*Id. Ib.* b. xx. c. 21.

Part curb thir fierie steeds, or shun the goal
With rapid wheels or *fronted* brigads form.
Milton. Paradise Lost, b. ii.

Gen. Where Spain and Portugal do jointly knit,
Their *frontiers*, leaning on each others bound,
There met our armies in their proud array.
Anonymous. Spanish Tragedy, Act i.

And so with readie minds and active bodies they breake through the *frontier* bankes over against them, whiles the enemies were amused on the fires that our men made.
Holland. Ammianus, p. 106.

Yet now that it is no more a border, nor *frontired* with enemies, why should such priviledges bee any more continued?—*Spenser. View of the State of Ireland.*

Hee is a narrow-minded man, that affects a triumph in any glorious study: but to triumph in a lye, and a lye themselves have forged, is *frontless.*—*B. Jonson. Discoveries.*

—— But thee, thou *frontless* man,
We follow, and thy triumphs make, with bonfires of our bane. *Chapman. Homer. Iliad*, b. i.

And it shalbe as a token upon thine hande, and as *frontlets* betweene thine eyes, that the Lord brought us out of the land of Egypt by a mightie hand.
Bible, 1583. *Exodus*, xiii. 16.

The left wing of the king's fleet, flanked with the maine sea, was commaunded by Annibal. and Apollonius one of his galiants and courtiers led the right: so as now they had raunged their ships broad in a *front-ranke.*
Holland. Livie, p. 957.

Here, awful Newton, the dissolving clouds
Form, *fronting* on the sun, thy showery prism,
And to the sage instructed eye unfold
The various twine of light, by thee disclos'd
From the white mingling maze. *Thomson. Spring.*

When Æneas and Turnus stood *fronting* each other before the altar, Turnus looked dejected, and his colour faded in his face, as if he desponded of the victory before the fight.
Dryden. A Discourse on Epic Poetry.

Her sparkling eyes she still retains,
And teeth in good repair;
And her well furnish'd *front* disdains
To grace with borrow'd hair. *Congreve. Doris.*

And all the raging regiments restrain
In stated limits, that the swelling main
May not in triumph o'er the *frontier* ride
And through the land licentious spread its tide.
Blackmore. The Creation, b. i

But to return to the charge of Popery made against the church of England, it is certainly the most *frontless*, barefaced lie, and the most senseless calumny, that ever was dictated by the father of lies, or uttered by any of his sons.
South, vol. vi. Ser. 1.

In vain poor Nymph, to please our youthful sight
You sleep in cream and *frontlets* all the night,
Your face with patches soil, with paint repair,
Dress your gay gowns, and shade your foreign hair.
Parnell. To an Old Beauty.

This room was erected about the middle of White-Hall, running across from the Thames towards the Banquetting House, and *fronting* westward to the Privy Garden.
Walpole. Anecdotes of Painting, vol. ii. c. 2.

Here, there he points his threatening *front*, to suit
His first attack, wide waving to and fro
His angry tail, red rolls his eye's dilated grow.
Byron. Childe Harold's Pilgrimage, c. 1. s. 75.

Faith in the utmost *frontier* stands,
And Reason puts us in her hands,
But not till her commission giv'n
Is found authentic, and from heav'n.
Wilkie. The Rake & the Hermit.

The Athenian's [Socrates] modest irony was of another taste, and better suited to the decorum of conversation, than the Syrian's [Lucan] *frontless* buffoonery.
Hurd. On the Manner of Writing Dialogue, Pref.

But hills of milder air, that gently rise
O'er dewy dales, a fairer species boast,
Of shorter limb, and *frontlet* more ornate,
Such the Silurian. *Dyer. The Fleece*, b. I.

FRONTISPIECE. Fr. *Fronti-spice*, the *frontispice* or fore-front of a house, (Cotgrave.) It. and Sp. *Frontispicio*; Mid. Lat. *Frontispicium*, *frontis* inspectio, from *Frons*, the *front* or *fore* part, and *specere*, to see.

A view, sight, inspection of the *front*; the *front*-view; any thing viewed or seen in or at the *front*.

Thou'lt bear about a quire of wicked paper,
Defiled with sanctified rhimes,
And idols in the *frontispiece*.
Cartwright. The Ordinary, Act III. sc. 5.

But the greatest difficultie in this kind of worke, was about the verie *frontispiece* and maine lintle-tree which lay over the jambes or cheeks of the great door of the said temple.—*Holland. Plinie*, b. xxxvi. c. 14.

When humbly on the royal babe we gaze,
The manly lines of a majestic face
Give awful joy. 'tis paradise to look
On the fair *frontispiece* of Nature's book.
Dryden. Britannia Redivivs.

The ev'ning on the *frontispiece* of heav'n
His mantle spreads with many colours gay.
Glover. On Sir Isaac Newton.

FRORE. } Mr. Todd, in his Spenser, (vol. i. p. 45,) calls *Frorne*, a passive part. of the verb to *freeze*. *Frore* (whence *frorne*) is more probably immediately from the Dut. *Vroor*; *bevrooren*, to freeze.

Frosted, frozen, rigid, stiff.

——— The parching air
Burns *frore*, and cold performs th' effect of fire
Milton. Paradise Lost, b iii.

My heart blood is well nigh *frorne* I feele.
Id. Shepheard's Calender. February.

Her up betwixt his rugged hands he rear'd,
And with his *frory* lips full softly kist,
Whiles the cold ysicles from his rough beard
Dropped adowne vpon her yuory brest
Spenser. Faerie Queene, b iii. c. 8.

While she was young, she us'd with tender hand
The foaming steed with *froary* bit to steare,
To tilt and turney, wrestle in the sand,
To leaue with speed Atlanta in arreare.
Fairefax. Godfrey of Boulogne, b ii. s. 40.

——— When th' aged year
Inclines, and Boreas' spirit blusters *frore*,
Beware th' inclement heavens. *J. Philips. Cider*, b. II.

His beard, all white as spangles *frore*
That clothe Plinlimmon's forests hoar,
Down to his harp descending flow'd.
Warton. The Grave of King Arthur.

FROST.
FRO'STED.
FRO'STY.
FRO'STILY.
FRO'STINESS.
FRO'ZEN. } A. S. *Frost*; Dut. *Vorst*; Ger. *Frost*. "*Frost* (Tooke) is the past part. of *frys-an*, to *freese*, formed thus,—*froased*, *fros'd*, *frost*." See To FREEZE.

And so gret *forst* in wynter there com al so god,
That ther nas non so heuy charge of wayn, ne of other thyng,
That me ne mygte ouer grete wateres bothe lode & brynge.
R. Gloucester, p. 416.

——— And lente seedes alle
Aren nouht so worthy as whete. ne so wel mowen
In the feld with the *forst*. and hit *freese* longe.
Piers Ploughman, p. 211.

As colde as any *froste* now waxeth she.
Chaucer. The Legend of Hypermnestre.

And this was, as the bookes me remember,
The cold *frosty* season of December.
Id. Frankeleines Tale, v. 11,565.

No flower is so freshe, but *frost* can it deface;
No man so sure in any seate, but he may leese his place.
Gascoigne. Flowers.

Riding this daye six leagues to the Northwardes of Cape Race, the winde at North-North-West, with mist and *frost*, at noone the sunne appeared through the mist, so that I had the latitude in 67 degrees 29 minutes.
Hackluyt. Voyages, vol. i. p. 292.

The owle with feble sight
Lyes lurking in the leaues,
The sparrow in the *frosty* night
May shroude her in the eaues.
Incert. Auctors. That all things some time feel ease, &c.

Or finally for the great store of waters engendred in that *frostie* and colde climate, that the bankes are not able to holde them.—*Hackluyt. Voyages*, vol. iii. p. 27.

I sawe no sooner, how delight dyd dwell
Betweene those litle infantes eyes and thine,
But straight a sparkling cole of quicke desire,
Dyd kindle flame within my *frozen* heart.
Gascoigne. Dan Bartholomew of Bathe.

A fierie *frost*, a flame
that *frozen* is with ise.
A heavie burthen light to beare,
a vertue fraught with vice.
Turbervile. The Louer to Cupid for Mercie.

My Soul, Time posts away
And thou, yet in that *frost*
Which flow'r and fruit hath lost,
As if all here immortal were, dost stay.
Drummond. Flowers of Sion.

Courtling, I rather thou shouldst utterly
Dispraise my work, than praise it *frostily*:
When I am read, thou fain'st a weak applause.
B. Jonson. Epig. To Censorious Courtling.

Like as fond mothers use to send forth their daughters on *frosting*, early in cold mornings, (though into the midst of a vaporous and foggy ayre,) and whiles they striue for a colour loose their health.—*Bp. Hall. A Censure of Travell*, s. 3.

By that the welked Phœbus gan availe
His wearie waine; and now the *frostie* Night
Her mantle black through heaven gan overhaile.
Spenser. Shepheard's Calender. February.

The more she *frieseth* in her wilful pryde:
What then remaines but I to ashes burne,
And she to stones at length all *frozen* turne.
Id. son. 32.

Dal. ——— Lady, I return
But barren crops of early protestations,
Frost-bitten in the Spring of fruitless hopes.
Ford. Perkin Warbeck, Act iv. sc. 5.

O, roving Muse! recal that wond'rous year,
When Winter reign'd in bleak Britannia's air;
When hoary Thames, with *frosted* osiers crown'd,
Was three long moons in icy fetters bound.
Gay. Trivia, b. ii. v. 359.

And helpless Age with hoary, *frosted* head.
Parnell. The Gift of Poetry.

What art thou, *Frost*? and whence are thy keen stores
Deriv'd, thou secret, all invading power,
Whom ev'n the illusive fluid cannot fly?
Thomson. Winter.

Restless, with these, through *frosty* night she goes,
Nor fears the cutting winds, nor heeds the snows.
Mainwaring. Ovid. Met. b. v.

But when the tedious twilight wears away,
And stars grow paler at th' approach of day,
The longing crowds to *frozen* mountains run,
Happy who first can see the glimmering sun.
Dryden. Prol. No. 14. *To his Royal Highness.*

How calm is my recess; and how the *frost*,
Raging abroad, and the rough wind endear
The silence and the warmth enjoy'd within.
Cowper. The Task, b. iv.

——— Is aught so fair
In all the dewy landscapes of the Spring,
The summer's noontide groves, the purple eve
At harvest home, or in the *frosty* moon
Glittering on some smooth sea, is aught so fair
As virtuous friendship?
Akenside. The Pleasures of Imagination, (1757.)

The evil consequence, which sometimes arises from the want of that timely intimation of danger, which pain gives, is known to the inhabitants of cold countries by the example of *frost-bitten* limbs.—*Paley. Natural Theology*, c. 26.

FROTH, *v.*
FROTH, *s.*
FRO'THY.
FRO'THINESS. } Sw. *Fragga*; Dan. *Fraade*. Ihre, Junius, and Skinner, content themselves with the etymology proposed by M. Casaubon; the Gr. Αφρος, spuma.

To throw or issue forth, *froth* or foam.
Frothy (met.)—insubstantial, vapid.

So that they march bumbast with buttred beere,
Like soppes of browesse puffed vp with *froth*,
Where inwardly they be but hollowe geere,
As weake as winde, which with one puffe vp goeth.
Gascoigne. Voyage to Hollande, an. 1572.

For that whiche is lightest in poyse or weight is best, also that, wherof cometh leest skymme or *frothe*, whan it doth boyle.—*Sir T. Elyot. Castel of Helth*, b. ii.

By reason of this tenuity and continuity, when oyle doth *froth* or foame, it suffereth no wind or spirit to enter in.
Holland. Plutarch, p. 607.

Eng. Give me some drink.
Host. O, there's the Englishman.
Eng. Fill me a thousand pots, and *froth* 'em, *froth* 'em.
Beaum. & Fletch. The Pilgrim, Act iii. sc. 6.

But drunke with *frothes* of pleasure,
Thirsts for praise above measure,
Imaginary treasure,
Which slowly comes, and flyes at every fit.
Stirling. Choruses to the Tragedy of Darius.

When hee [Protogenes] had done the dog in all parts to the contentment of his owne mind (and that ywis was a verie hard and rare matter with him) he could not satisfie and please himself in expressing the *froth* which fell from his mouth as hee panted and blowed almost windlesse with running.—*Holland. Plinie*, b. xxxv. c. 10.

Ulysses. ——— Much like to one
Who in a shipwrecke being cast upon
The *frothy* shores, and safe beholdes his mates
Equally cross'd by Neptune and the Fates.
Browne. The Inner Temple Masque.

If we survey the stile, or subiect matter of all our popular enterludes we shall discover them to bee either scurrilous, &c. or at the best but *frothy*, vaine, and friuolous.
Prynne. Histrio-Mastix, pt. I. Act iii. sc. 1.

If the mind be full and embittered, it will assuredly have its vent, and like unsettled liquors, work over into *froth* and foulness.—*South*, vol. viii. Ser. 9.

Should I testify to such a one's face of the vanity of his conversation, and the profaneness and *frothiness* of his discourse, I should disoblige him for ever. I dare not do it. Dare not do it!—*Id. Ib.*

He swims luxuriant in the liquid plain,
And o'er his shoulder flows the waving mane:
He neighs, he snorts, he bears his head on high;
Before his ample chest the *frothy* waters fly.
Dryden. Virgil. Æneis, b xi

She never knew the city damsel's art,
Whose *frothy* pertness charms the vacant art.
Falconer. Shipwreck, c. I.

The wild gas, the fixed air is plainly broke loose, but we ought to suspend our judgment until the first effervescence is a little subsided, till the liquor is cleared and until we see something deeper than the agitation of a troubled and *frothy* surface.—*Burke. On the French Revolution.*

FROUNCE, *v.*
FROUNCE, *s.*
FRO'UNCELESS. } Fr. *Froncer*, i.e. plisser et rider, to plait, to wrinkle, (Menage.) Salmasius says, *Frontiam* vulgo *rugam* aut *plicam* appellamus, a *fronte*, quæ *rugis* maximè *contrahi* solet et caperari.

To wrinkle, to contract or draw together as wrinkles, to ruffle up, to plait or twist, or fold; to *froun*, (qv.)

Her face *frounced* and *forpined*,
And both her hondes lorne fordwined.
Chaucer. Rom. of the Rose.

These words said she, and with the lappe of her garment, yplited in a *frounce*, she dried mine eyen that weren ful of the [illegible] of my wepings.—*Id. Boecius*, b. i.

——— Her flesh so tender
That with a brere small and tender
Men might it cleue, I dare well saie
Her forhedde *frounceles* all plaie.—*Id. Rom. of the Rose.*

Haue her min honde, I shall thee wedde:
And thus his trouth he leyth to wedde.
With that she *frounceth* vp the browe.
Gower. Con. A b i.

Some *frounce* their curled hair in courtly guise:
Some pranke their ruffes, and others timely dight
Theyr gay attire. *Spenser. Faerie Queene*, b. i. c. 4.

——— Why this is brave;
What Nymph can choicer presents have,
With dressing, braiding, *flouncing*, flow'ring,
All your jewels on me pouring.
Drayton. The Muses' Elysium, Nymph. 2.

On the other side, the Commons *frounced* and stormed in these and such like tearmes. What should we live any longer? and why are we accounted cittizens?
Holland. Livie, p. 621.

The obscene studies of singing and dancing (pray mark his [Seneca's] epithite) doe possesse the effeminate: and to *flounce* and curle the haire, to become effeminate in speech and body, is the very patterne of our youth.
Prynne. Histrio-Mastix, pt. I. Act v. sc. 7.

Seb. Never perswade me, I will marry again;
What should I leave my state to, pins and pinking sticks,
To farthingals, and *flounces*?
Beaum. & Fletch. Mons. Thomas, Act iii. sc. 2.

FROUNCE. A disease among hawks; when a dirty white foam gathers in *wrinkles* about the mouth and palate.

From the Fr. *Froncer*, rugare, complicare. See FROUNCE, *ante*.

The hawke had no tyst
To come to his fyst,
She loked as she had the *fronce*.
Skelton. Were the Hawke.

FRO'UZY. } The Glossarist to Spenser says, Fro'wy. } "Mustie or mossie." Perhaps from the Dut. *Frow*, a woman; in the North, *frow* is applied to an idle, dirty woman, (Grose.) Dr. Jamieson says,—a lusty woman. See Frow.

But if they with thy gotes should yede,
they soone might be corrupted:
Or like not of the *frowie* fede,
or with the weeds be glutted.
Spenser. Shepheard's Calender. July.

Here pettycoats in *frowzy* heaps.
Swift. The Lady's Dressing-room.

Here *frouzy* housewives clear their loaded reins.
Pitt. Imitation of Spenser.

FRO'WARD. } From A. S. *Fram-weard*,
Fro'wardly. } (aversus, morosus,) averse or
Fro'wardness. } averted, and therefore morose; opposed to—toward, towardly, (Skinner.) Averse or perverse; morose.

Whan I began my prluitie
To Bialacoil all for to tell,
Whom I ne founde *froward* refell
But toke agree all whole my plaie.
Chaucer. Rom. of the Rose.

So [youthe] is *froward* from sadnesse. *Id. Ib.*

Oure language is so rustye
So cankered and so ful
Of *frowardes* and so dul,
That if I wold apply
To write ordinately,
I wot not where to finde
Termes to serue my minde.
Skelton. The Boke of Philip Sparow.

Mine old dere enemy, my *froward* maister,
Afore that quene I causde to be acited,
Which holdeth the diuine part of our nature;
That like as golde in fire he mought be tryed.
Wyat. Complaint upon Loue.

And albeit they *frowardly* mayntayne that the laitee ought to receue both kyndes.—*Sir T. More. Workes*, p. 1383.

And [Clytus] goyng further & further, not only throughe dronkennesse, but euen by a *frowardnesse* of a contencious mynde, at length sayed, If wee must dye through thee, Clytus is ye firste?—*Brende. Quintus Curtius*, fol. 210.

Yet shall he long time warre with happy speed,
And with great honoure many battles try:
But at the last, to th' importunity
Of *froward* fortune shall be forst to yeeld.
Spenser. Faerie Queene, b. iii. c. 3.

This force left off that doth to us belong,
Will in opinion lessen our offence:
Men are not ever incident to loss,
When Fortune seems them *frowardly* to cross.
Drayton. The Barons' Wars, b. i.

To whom (halfe weeping) shee thus answered:
That she her dearest sonne Cupido sought,
Who in his *frowardnes* from her was fled:
That she repented sore, to haue him angered.
Spenser. Faerie Queene, b. iii. c. 4.

Thus my Patroclus in his grief appears:
Thus, like a *froward* girl, profuse of tears.
Yalden. Patroclus's Request.

How many *frowardnesses* of ours does he smother, how many indignities does he pass by, and how many affronts does he put at our hands: because his love is invincible, and his friendship unchangeable.—*South*, vol. ii. Ser. 2.

It is nothing but a little sally of anger, like the *frowardness* of peevish children, who, when they cannot get all they would have, are resolved to take nothing.
Burke. On Conciliation with America.

FROWN, *v.* } Fr. *Froncer*, to contract or
Frown, *n.* } wrinkle the *forehead*, from the
Fro'wner. } Lat. *Frons*. See Frounce.
Fro'wnful. } To contract or draw together,
Fro'wning, *n.* } (sc.) the *forehead*, the brow.
Fro'wningly. }

And eke whan I say ya, ye say not nay,
Neither by word ne *frowning* countenance:
Swere this, and here I swere our alliance.
Chaucer. The Clerkes Tale, v. 8232.

Your grene eyen *frowning* and not glad.
Id. Balade. The Discriuing of a Faire Ladie.

For all to true it is that prouerbe sayth:
Where hedge is lowe, that euery man treads downe,
And friendship failes when fortune list to *frowne*.
Gascoigne. Weedes. The Fruite of Petio.

What needes this *frowning* face?
what means your looke so coye?
Is all this for a ring,
a trifle and a toye?
Turbervile. To a Gentlewoman from whome he looke a Ring.

That is to wete, entier loue instede of hatred: for bitter *frowning*, godly ioye & lightnes of hearte, for discorde, peace.
Udal. Luke, c. 5.

Peruerting crimes he checks with angry *frownes*,
Straight leuell'd vertues he rewards with crownes.
Beaumont. Ausonius, Idyll 16.

For now again upon them *frowningly*
Stands Pow'r with Fortune, trampling on their States,
And brands them with the marks of infamy,
Rebellions, treasons, and assassinates.
Daniel. Civil Wars, b. viii.

But as together in a bed they lay,
The younger had a dream at break of day.
A man he thought stood *frowning* at his side
Who warn'd him for his safety to provide,
Nor put to sea, but safe on shore abide.
Dryden. The Cock and the Fox.

The Almighty Thunderer with a *frown* replies,
That clouds the world and blackens half the skies.
Pope. Homer. Iliad, b. viii.

As long as he stays, I will seem to whisper with you and look *frowningly* upon you.
State Trials, an. 1682. *Lord Grey & Others.*

Boy! let your liquid ruby flow,
And bid thy pensive heart be glad
Whate'er the *frowning* zealots say.
Jones. Arcadia. A Persian Song of Hafiz.

Meanwhile beneath the *frown* of angry heav'n,
Unworthy ev'ry boon its smile had given,
Involv'd in error's cloud, and scorn'd of light,
The guilty empire sunk.
Mason. Fresnoy's Art of Painting.

Observe His mild, but penetrating look;
Those bearded Sages poring o'er their book;
That meek old Priest, with placid face of joy,
That Pharisaic *frowner* at the Boy.
Byrom. Christ among the Doctors.

Like thy fair offspring, misapply'd,
Far other purpose they supply;
The murderer's burning cheek to hide,
And on his *frownful* temples die.
Langhorne. The Laurel and the Reed.

FRU'BBISH. See Furbish.

——— Hang your bread and water,
I'le make you young again, believe that, lady.
I will so *frubbish* you.
Beaum. & Fletch. Custom of the Country, Act III. sc. 1.

FRU'CTIFY, *v.* } Fr. *Fructifier*; It. *Fruttare*; Sp. *Frutificar*; Lat. *Fructus*, from *Frui*; and *frui* is a word—quod pertinet ad omnia, unde *utilitatem* capere est: from the Gr. Φορος, useful; and this, from Φερειν, to bear, (Vossius.)
Fructifica'tion. }
Fructi'ferous. }
Fru'ctifying, *n.* }
Fru'ctuary. }
Fructua'tion. }
Fru'ctuous. }

To bear or cause to bear, or bring forth or produce; to fertilize, to make or render productive, profitable, useful.

Fructified oliue of foiles (leaves) faire and thicke,
And redolent Cedre most dere worthy digned.
Chaucer. A Balade of our Ladie.

Telleth, quod he, your meditatioun,
But hasteth you, the sonne wol adoun,
Beth *fructuous*, and that in litel space,
And to do wel God sende you his grace.
Id. The Persones Prologue, v. 17,359.

Forsoth, that been tho, that with thornes, and prickings of talentes of affections, which that been nothyng *fructuous* nor profitable, distroien the corne, plentuous of *fruicte* of reason.—*Id. Boecius*, b. i.

For theee be they, which with the *fruitlesse* thornes of affections doe kill the *fruitful* crop of reason, and doe accustome men to sicknesse, and not free them.
Boetius. Philosophical Comfort, b. i. p. 3.

And in the sixt of Sainct John sayeth his worde is spirite and lyfe, so as by the teaching of Christ, spirite and lyfe maye fal vpon noughty men, although for theire malice it taineth not nor *fructifieth* not in them.
Bp. Gardner. Explication, fol. 78.

Rain water appearing pure and empty, is full of seminal principles, and carrieth vital atoms of plants and animals in it, which have not perished in the great circulation of nature; as may be discovered from several insects generated in rain water, from the prevalent *fructification* of plants thereby.—*Brown. Vulgar Errours*, b. iii. c. 21.

She thinks that babes proceed from mingling eyes,
Or Heav'n from neighbourhood increase allows,
As palm, and the marmora *fructifies*:
Or they are got by closse exchanging vows.
Davenant. Gondibert, b. ii. c. 7.

You have then, God's calling for his fruits in the time of harvest, sending his mowers into the field, his strict requiring and earnest expecting the plentifull issues of all his care, the growths and *fructifyings* of his grace.
Hammond. Works, vol. iv. p. 471.

In sum, at last we ought to determine that kings are not proprietors, nor *fructuaries*, but onely administratours; and since it is so, that verily they can much lesse attribute to themselues the propriety and profits of every man's private estate, or of the publicke wealth which belong to every town.
Prynne. Treachery & Disloyalty, pt. iv. p 170.

If water were of the oun nature *fructuous*, it must needs follow, that it self alone, and at all times, should be able to produce *fruit*.—*Holland. Plutarch*, p. 812.

Some experiments may be fitly enough called luciferous, and others *fructiferous*.—*Boyle. Works*, vol. iii. p. 423.

Altho' it be the heat and influence of the sun, which by God's blessing upon it, causeth the earth to *fructify*; yet it is the earth it self that bringeth forth herbs meet for them by whom it is dressed.—*Bp. Beveridge*, vol. ii. Ser. 103.

Knowing with what superabundant population the first *fructuation* of an advancing society is loaded.
Pownall. On Antiquity, (1782.) p. 60.

——— So rich the soil,
So much does *fructuous* moisture o'er abound.
J. Philips. Cider, b. i.

That part of the cane which shoots up into the *fructification*, is called by planters its arrow, having been probably used for that purpose by the Indians.
Grainger. The Sugar Cane, b. i. Note.

FRU'GAL. } Fr. *Frugalité*; It. *Frugalità*;
Fru'gally. } Sp. *Frugalidad*, from *Frugi*, (see
Frugality. } Fructify.) *Frugi* is—propriè, unde *frugem* possis habere, sive quo *frui* queas, (Vossius.) Also applied to one, who was *fruitful* or serviceable *to himself* or others, by his thrift; and thus,—
Thrifty, husbanding, or careful of, his stores; temperate in the use of them; economical.

The father was more giuen to *frugalitye*, and the sonne more to ryotousnesse.—*Goldyng. Justine*, fol. 49.

Captaine Timotheus (having for a time been at a sober and *frugall* scholar's supper, in the Academy with Plato) said that they who supped with Plato were merry, and well appaied the next day after.—*Holland. Plutarch*, p. 505.

He that cleareth by degrees, induceth a habit of *frugality*, and gaineth as well upon his minde, as upon his estate.
Bacon. Ess. Of Expence.

New men which were often taken out of free townes, colonies, and prouinces, and chosen to be senators, brought in with them the *frugalitie* which they had vsed before in their own houses.—*Greneway. Tacitus. Annales*, p. 81.

But Plato seemed too *frugally* politick, who allowed no larger monument then would contain four heroick verses, and designed the most barren ground for sepulture.
Brown. Urn Burial, c. 5

Yet, labouring well his little spot of ground,
Some scattering pot-herbs here and there he found.
Which cultivated with his daily care
And bruis'd with vervain were his *frugal* fare.
Dryden. Virgil. Georgics, b. iv.

'Tis madness, not *frugality*, prepares
A vast excess of wealth for squand'ring heirs.
King. Imitation of Horace, b. i. Ep. 5.

That part of the Shows [yearly Panegyricks] being *frugally* abolished, the employment of City Poet ceased: so that upon Settle's demise there was no successor to that place.
Pope. The Dunciad, b. i. Note.

She [Mrs. Elizabeth Thomas] asserts, that Lady Elizabeth Dryden, after her husband's death, took a small house in Sherrard-street, and that she had wherewithal to live *frugally* genteel: which, according to her account, was eighty pounds a year.—*Malone. Life of Dryden.*

Say, what is now th' ambition of the great?
Is it to raise their Country's sinking state;
Her load of debt to ease by *frugal* care,
Her trade to guard, her harass'd poor to spare.
Littleton. To Mr. Glover.

I call it her ill policy, for unless it were rather owing to her excessive *frugality* one can hardly help thinking she designed to perpetuate the Irish distractions.
Hurd. On the Age of Elizabeth.

FRUGI'FEROUS. Lat. *Frugifer*, from *frux*, *frugis*, fruit, and *ferre*, to bear. See Fructify.
Bearing or bringing forth, *fruit.*

And God said, behold I give you every *frugiferous* herb which is upon the face of the earth.
More. The Literal Cabbala, c. 1. p 9.

FRUIT, *v.*
FRUIT, *n.*
FRU'ITAGE.
FRU'ITERER.
FRU'ITERY.
FRU'ITFUL.
FRU'ITFULLY.
FRU'ITFULNESS.
FRU'ITION.
FRU'ITIVE.
FRU'ITLESS.
FRU'ITLESSLY.
FRU'ITLESSNESS.

Fr. *Fruict*; It. *Frutta, frutto*; Sp. *Frutto*, from the Lat. *Fructus*, from *Frui*. See FRUCTIFY.

To bear or bring forth or produce.

The noun; that which is borne or produced; and thus, an effect or consequence, whether a benefit or the reverse.

Fruition,—the possession, use or enjoyment, of the *fruit*; and, generally, enjoyment.

Fruitestere,—(in Chaucer,) a female seller of *fruit*, (Tyrwhitt.)

Tho he say that feldes were fol of corne echon,
Al the contreye fol of *frut* whan he mygt mest harm do,
He let gadery hys knygtes & hys squyers al so.
R. Gloucester, p. 380.

——— And here with ich kepe
The *frut* of this faire tree.—*Piers Ploughman*, p. 305.

But whanne the erbe was growid and maad *fruyt*, thanne the taris apperiden.—*Wiclif. Matthew*, c. 13.

When the blade was sprong vp and had brought forth *frute*, then appeared the tares also.—*Bible*, 1551. *Ib.*

And with hire finger a signe made she,
That Damian shuld climbe up on a tre
That charged was with *fruit*, and up he went.
Chaucer. The Marchantes Tale, v. 10,085.

And right anon in comen tombesteres
Fetis and smale, and yong *fruitesteres*,
Singers with harpes.—*Id. The Pardoneres Tale*, v. 13,413.

And this is *fruitful* penance ayenst the three thinges, in which we wrathen our Lord Jesu Christ.
Id. The Persones Tale.

Of whome such impes did spring,
such *fruite* began to grow,
Such issue did proceede as we
them by their braunches know.
Turbervile. Upon the Death of Elizabeth Arhundle.

And they wanne theyr stronge cyties, and a fat lande, and toke possession of houses that wer full of all maner goodes, welles dygged oute, vyneyardes, oylegardens, and many *fruitful* trees.—*Bible*, 1551. *Nehemiah.*

This countrey beinge *fruitefull* and aboundante of all thinges was taken by the Scithians, which possessinge parte of Asia and Europe, be troublous neighbours to them bothe.
Brende. Quintus Curtius, fol. 140.

By welles, floudes, ryuers, and springes, are vnderstande, the helpes, consolacions, and cofortes of God, and the fertilitie and *fruitfulnes* of the Holy Ghoste.
Bible, 1551. *Psalm* 36. Note c.

But the place is not so muche to be wondered at for the *fruitfulnesse*, as for the colenesse thereof.
Goldyng. Justine, fol. 138.

Then in this wreatched vale our lyef I lothed playne,
When I beheld our *fruitles* paynes to compasse pleasures vayne.
Surrey. Ecclesiastes, c. 2.

He praieth God to giue him yt *fruitiō* of yt thing cōtinually which he had taken frō him but for a certaine space.
Calvine. Foure Godlye Sermons, Ser. 3.

We departed herehence the 8th of June, and followed our course between West and North-West, vntill the 4th of July: all which time we had no night, but that easily, and without any impediment we had when we were so disposed, the *fruition* of our bookes, and other pleasures to passe away the time.—*Hackluyt. Voyages*, vol. iii. p. 33.

This ambassadour was sent for home in post haste, before he had receiued half the noble entertainment that was prepared for him, so that hee had but the *fruition* of the first banketting house.—*Fox. Martyrs*, p. 1134. *Talk betweene the King and the French Ambassador*, (1546.)

So we have seene the kernel of a well *fruited* plant degenerate into that crab, or willow, which gave the originall to his stock.—*Bp. Hall. Cont. Manasse.*

For that, which others hardly could acquire,
With lose of thousand liues and endlesse paine,
Is heap'd on him euen by their owne desire,
That thirst t' enioy the *fruites* of his blest raigne.
Stirling. Written to his Majesty.

[He may as well ask] why thou usest the influencies of heaven to *fruiten* the earth.
Bp. Hall. Cont. The Resurrection.

There are sundry other ornaments likewise belonging to the freeze, such as encarpa, festoons, and *frutages*.
Evelyn. Of Architecte & Architecture.

In Naples a common *fruiterer* hath raised such an insurrection, that they say above sixty men have been slain already upon the streets of that city alone.
Howell, b. iii. Let. 1.

We have forgot the artichoke.
Child. ——— No, sir.
I have a *fruiterer*, with a cold, red nose,
Like a blue fig, performs it.
B. Jonson. Neptune's Triumph.

But th' earth herself, of her owne motion,
Out of her *fruitfull* bosome made to growe
Most daintie trees, that, shooting up anon,
Did seeme to bow their bloosming heads full lowe
For homage unto her, and like a throne did show.
Spenser. Faerie Queene. Of Mutabilitie, c. 7.

You haue manie opportunities to cut him off: if you will want not, time and place will be *fruitfully* offered
Shakespeare. Lear, Act iv. sc. 6.

The ioyes whereof and happy *fruitfulness*,
Such as he saw, she gan him lay before,
And all, though pleasaunt, yet she made much more.
Spenser. Faerie Queene, b. ii. c. 6.

Whose happy and heaven-making company
Might I enjoy to Libia's continent,
Were blest *fruition*, and not banishment.
Browne. Britannia's Pastorals, b. ii. s. 5.

Contemplation, is a *fruitive* possession of verities, which flowers the minde doth no longer gather or collect, but rather hold in her hand ready made up in nosegays that she is smelling to.—*Mountague. Dev. Essayes*, pt. i. Treat. 21. s. 4.

I perceive the soul spotted with the least defect, accounts it [purgatorie] an indulgent grace, as I have said, not making (in some respect) any reckonning of it compared with the impedemental stain, which intercepts her *fruitive* love.
Id. Ib. pt. ii. Treat. 7. s. 2.

Here also sprong that goodly golden *fruit*,
With which Acontius got his louer trow,
Whom he had long time sought with *fruitlesse* suit.
Spenser. Faerie Queene, b. ii. c. 7.

Since therefore after this *fruit*, curiosity *fruitlesly* enquireth, and confidence blindly determineth, we shall surcease our inquisition.—*Brown. Vulgar Errours*, b. vii. c. 1.

It is no marvill if those that mocke at goodnesse, be plagued with continuall *fruitlessnesse*.
Bp. Hall. Cont. Mephibosheth & Ziba.

Upon the act of parliament that granted the king the first *fruits* and tenths of all spiritual preferments, commissioners (as was said) were appointed and sent forth to all parts, throughout all the dioceses, to take a just account of all the true yearly values of them.
Strype. Memorials. Henry VIII. an. 1535.

Above, beneath, around his [Tantalus] hapless head,
Trees of all kinds delicious *fruitage* spread.
Pope. Homer. Odyssey, b. xii.

——— Oft notwithstanding all thy care
To help thy plants, when the small *fruitery* seems
Exempt from ills, an oriental blast
Disastrous flies. *J. Philips. Cider*, b. ii.

These *fruitful* seeds within your mind they sow'd;
'Twas yours t' improve the talent they bestow'd.
Dryden. Cymon & Iphigenia.

And these are the words, which if God will graciously afford us his help and presence, we may *fruitfully* entertain ourselves with, upon this sad occasion at this time. You will find them in John xi. 16.
Howe. Funeral Sermon on the Death of Dr. Bates.

The Goddess, present at the match she made,
So bless'd the bed, such *fruitfulness* convey'd,
That ere ten moons had sharp'ned either horn,
To crown their bliss, a lovely boy was born.
Dryden. Ovid. Metam. b. x.

The prayer for departed souls was changed from what it had been. It was formerly in these words: ye shall pray for the soule that be departed, abiding the mercy of Almighty God, that it may please him, the rather at the contemplation of our prayers to grant them the *fruition* of his prescience.
Burnet. History of the Reformation, (1547.)

He drew his mighty fregates all before,
On which the foe his *fruitless* force employes:
His weak ones deep into his reer he bore,
Remote from guns, as sick men are from noise.
Dryden. Annus Mirabilis, s. 91.

Walking they talk'd, and *fruitlessly* divin'd
What friend the Priestess, by those words, design'd.
Id. Virgil. Æneid, b. vi.

Bid Dolius quick attend, the faithful slave
Whom to my nuptial train Icarius gave,
To tend the *fruit-groves*.—*Pope. Homer. Odyssey*, b. iv.

We heartily wish you well; wish to see you reap the *fruit* of your virtue, and to live in a republic, that may give you the opportunity not only to revive, but to increase the honor and memory of the two noble families from which you descend.—*Middleton. Life of Cicero*, vol. iii. s. 9.

Now loaded trees resign their annual store,
And on the ground the mellow *fruitage* pour.
Beattie, Past. 7.

We curse not wine; the vile excess we blame,
More *fruitful* than the accumulated board,
Of pain and misery.
Armstrong. Art of Preserving Health, b. ii.

Sandrart adds, that it is incredible what a quantity of drawings of this master Lord Arundel had collected, and surprizing, the *fruitfulness* of Holbein's invention, his quickness of execution and industry in performing so much.
Walpole. Anecdotes of Painting, vol. i. c. 4.

Desire then gave the glugs [of the bottle] their sweetness, for Sganarelle was in a state of desire, not of *fruition*, when he solaced himself with their music, the liquor having not yet entred his lips.
Search. Light of Nature, vol. i. pt. i. c. 6.

Revolving seasons, *fruitless* as they pass,
See it an unreform'd and idle mass:
Without a soul t' invite the tiller's care,
Or blade, that might redeem it from despair.
Cowper. Heroism.

One can scarcely read such accounts, as these, without condemning the vain efforts of dying Patriotism, which laboured so *fruitlessly*, may one not almost say, so weakly? to protract the liberty of such a People.
Hurd. Notes to the Epistle to Augustus.

The similar instances, proposed for their [men's] examination, show as well the absurdity of their complaints against order, as the *fruitlessness* of their enquiries into the arcana of the Godhead.—*Warburton. A Commen. on Essay on Man.*

For Sir William [Temple] it is just to observe, that his ideas centred in a *fruit-garden*.—*Walpole. On Gardening.*

FRU'MENT. } Minshew says,—*Frumentie*,
FRU'MENTY. } pottage made of wheat. Fr. *Froumentée*; Sp. *Frumentada*; Lat. *Frumentum*,—a *frumento*, of which it is made.

An honourable feest in the great halle of Westmynster was kepte, where the kynge syttynge in his astate, was serued with iii. courses, as herevnder ensuyth. *Frument* with venyson, &c.—*Fabyan*, vol. ii. an. 1530.

In Fraunce and Spaine, bruers steep their wheat or *frument* in water, and mash it for their drinke of divers sorts.
Holland. Pliny, b. xviii. c. 7.

And say that the ground be not altogether so fat, yet it may be ordered so, that it be ever bearing by turns in this sort, that after the *frumentie* or spike corn be taken off, there be pulse sowed three times, one after another.
Id. Ib. b. xviii. c. 23

The fifth book is of pease-porridge; under which are included *frumetary*, water gruel, &c.
King. Art of Cookery, Let. 9.

FRUMP, *v.* } The etymology of this word,
FRUMP, *n.* } so common among our elder writers, must be considered as uncertain. Skinner transcribes from Minshew, who derives from the Ger. *Krumb*, crooked; or from *crumpelen* or *rumpelen*, (q.d. *ferump*, see F.) to turn up the nose, as those use who scoff or deride. In his second edition, Minshew decides for the latter. The Ger. *Krumm*, crooked; *krumpen*, to crook, to contract, to wrinkle, is cognate with the Eng. *Crumple*. *Frump*, whatever may have been its origin, and *frampold*, are probably connected.

To mock, to gibe, to flout, to scoff.

It appeareth that they which vtterly can be pleasaunt, and when time serueth can giue a merie answere, or vse a nipping taunt, shall be able to abashe a right worthie man, and make him at his wittes ende, through the sodaine quicke and vnlooked *frumpe* giuen.
Wilson. The Arte of Rhetorique, p. 137.

They are all būgelers in cōparison of you, & I think the best of them may thank you for all that he hath but yet, sir, your cūning was such that you brought a shilling to ninepence, nay to sixepence, and a groat to twopence,—and so gaue him a *frumpe* euen to his face, because he sawe him so foolish.—*Id. Ib.* p. 188.

Cassius Chorea, Tribune of the Pretorian Cohort, took upon him to play the first part of this action: even hee, who being now farre stept in yeeres, Caius was wont to *frumm* and flout in most opprobrious termes as a wanton and effeminate person.—*Holland. Suetonius*, p. 149.

Those [lawyers] I meane, who having broken loose ouer soone from the grammer schoole, run to and fro in all corners studying for scoffes, and *frumping* flouts, not for meet pleas to help any cause.—*Id. Ammianus*, p. 366.

Whereat all about the King were mightily offended, and thought it was too broad a jest and *frumpe* intollerable.
Id. Plutarch, p. 103.

He [Fabius Maximus] nothing at all regarding such words, persisted still continually in his designes and councels particular to himself, saying thus to his friends, that he who would not abide a scoffe, but feared *frumps* and reviling words, was a greater coward then he who fled before his enemy.—*Holland. Plutarch*, p. 353.

And from the most of them the Embassadors were dismissed and sent away, with this *frumpe* and demand, whether they had set up a sanctuarie or lawlesse place for women to? For that were alone, and a fit marriage indeed to sort together.—*Id. Livie*, p. 8.

By how much I saw them taking little thought of their own injuries, I must confess I took it as my part the less to endure that my respected friends, through their own unnecessary patience, should lie thus at the mercy of a coy flurting stile; to be girded with *frumps* and curtall gibes, by one who makes sentences by the statute, as if all above three inches long were confiscate.

Milton. An Apology for Smectymnuus.

FRUSH. As the "Fr. *Froisser*, —to crush, burst or break in pieces; also, to crush, quash, bruise; also, to dash, knock or clatter together," (Cotgrave.) See Froiss. The Fr. *Froisser* is by Caseneuve derived from *fressus*, the past part. of *frendere*, to bruise; and by Menage, with less plausibility, from *franyere*, to break.

And consequently all those, that they encoûtred, at that the furste charge, they *frushed* or sonke them, with suche strengthe, that they gaue not the ennemys leasure to ioyne themselfe agayne together.—*Nicolls. Thucydides*, fol. 66.

He shewed also to the abouenamed Albertus, and many other credible persones, that the Quene of Heauen came to hym that night with a maruelouse fragrant odour, refreshing all his mẽbres that were bruised and *frushed* with that feuer, and promised hym, that he should not vtterly dye.

Sir T. More. Workes, p. 9.

Who, lying all to *frusshed* thus,
The sonne of Jove did bring
His cruell iades, that soone deuoure
Their more than cruell king.

Warner. Albion's England, b. ii. c. 12.

——— I like thy armour well,
Ile *frush* it, and vnlocke the riuets all,
But Ile be maister of it.

Shakespeare. Troyl. & Cress. Act v. sc. 6.

FRU'STRATE, *v.* FRU'STRATE, *adj.* FRUSTRA'NEOUS. FRU'STRATING, *n.* FRUSTRA'TION. FRU'STRATORY. } Fr. *Frustrer*; Lat. *Frustrare*, from *frustra*, which Vossius thinks is from *fraudare*, quia quod *frustra* sit, *fraudat* desiderium ejus, qui id facit. —*Frustratory* is used by Cotgrave.

To disappoint, to render fruitless, to avoid or annul; to deceive, defraud, balk or beguile,—the hopes or expectations.

And for a counterfayte and a false glory; they *frustrate* and defeact themselues of that blessed rewarde, whiche God would haue geuen them, yf they had offered in his sight the pure and sincere oblacion of their prayers.—*Udal. Matt.* c. 26.

And the peynes before taken with the time therein spente, is vtterly *frustrate*.—*Sir T. Elyot. The Governour*, b. iii. c. 10.

It is manifestly prouided, that the merchants of the Hans towns, vnder the colour of their priuiledges in England, shall not vpon paine of the perpetuall *frustration* and revocation of the foresayd priuiledges receiue any stranger of any other towne in their liberties, by whom the King's custom may in any sort be withholden or diminished.

Hackluyt. Voyages, vol. i. p. 175.

For which attempt, (though it were *frustrated*
By their recov'ry, who were got again)
Aumarle (now Duke of York) is challenged
By his own sister to have laid that train.

Daniel. Civil Wars, b. iv.

——— But some God hath fill'd
Our *frustrate* sayles; defeating what we will'd.

Chapman. Hymn to Apollo.

——— 'Tis your rare temper
So wins upon me, that I would not live
(If that by honest arts I can prevent it)
To see your hopes made *frustrate*.

Massinger. The Great Duke of Florence, Act iii. sc. 1.

It was God's great design to advance grace, and therefore he calls their stepping aside from the doctrine thereof, a *frustrating* of the grace of God, Gal. ii. ult. which men do by mingling any thing with it: it is a *frustrating* of the grace of God, because it *frustrateth* the great design of God, for to *frustrate* is to make void a design.

Goodwin. Works, vol. i. pt. ii. p. 205.

Though at first the eye preconceiv'd the way (over a plain) shorter, because it was undivided, yet if upon this supposition, an opinion possesse the imagination of a farre shorter space of ground than it proves to be, the *frustrating* of that vaine conceit makes it seem longer than the truth.

Bacon. On Learning, by G. Wats, b. vi. p. 298.

He breaks off the whole session, and dismisses them and their grievances with scorn and *frustration*.

Milton. An Answer to Eikon Basilikè.

But if subscribers may take the liberty of affixing their own sense to the public forms, in contradiction to the known sense of the imposers, all those ends are liable to be miserably defeated and *frustrated*.

Waterland. Works, vol. ii. p. 289.

The Trojan warrior, touch'd with timely fear,
On the rais'd orb to distance bore the spear:
The Greek, retreating, mourn d his *frustrate* blow,
And curs'd the treacherous lance that spar'd a foe.

Pope. Homer. Iliad, b. xiii.

An exhortation is not *frustrate*, if a man be but able to come up to it partially, though not entirely and perfectly.

South, vol. vii. Ser. 5.

And if God gives not repenting grace, there will be an hard heart, and a dry eye, maugre all the poor *frustraneous* endeavours of nature.—*Id.* vol. ix. Ser. 6.

Besides, the fruitless, *frustraneous* vanity of such an essay; for bring all the force of rhetorick in the world: yet vice never can be praised into virtue, a rotten thing cannot be painted sound.—*Id.* vol. viii. Ser. 7.

Surely the *frustration* of their hopes, and the huge contrariety of these things to their beloved pre-convinced notions, could not but enrage them to the greatest disdain and rejection of his person and doctrine imaginable.

Id. vol. iii. Ser. 8.

In short all *frustration* in the first essays of a vicious course, is a baulk to the confidence of the bold undertaker.

Id. vol. iv. Ser. 4.

The constraint which their presence [the aged] will impose, and the aversion which their manners will create, if the one be constantly awful, and the other severe, tend to *frustrate* the effect of all their wisdom.—*Blair*, vol. i. Ser 12.

Is it to be supposed, that he should disappoint his creatures, and *frustrate* those very desires [of immortality] which he himself implanted.

Beattie. Moral Science, vol. i. App.

By asking, "How long, Lord? wilt thou be angry for ever?" she tacitly pleadeth his promise not to be so: she urgeth the shortness of man's life here below, the universality of the fatal sentence, the impossibility of avoiding death, and, if nothing farther was to happen, the *frustration* of the divine counsels concerning man

Bp. Horne. Com. on Psalms, Ps. 39.

FRU'TICANT. Lat. *Fruticans*, from *Frutex*, *fruticis*, fruit.

Bearing *fruit*, *fruiting*.

These we shall divide into the greater or more ceduous, *fruticant*, or shrubby.—*Evelyn*, Introd. s. 3.

FRY, *v.* FRY, *n.* } Fr. *Frire*; It. *Friggere*; Sp. *Freyer*; Lat. *Frig-ere*, from the Gr. φρυγ-ειν, which Vossius considers to be formed from the sound.

To dry, to parch, to heat;—applied to a particular mode of dressing or cooking victuals.

Bote hit be freesch fleesch othr fysch. *fried* othr ybake.

Piers Ploukmãn, p. 145.

But certainly I made folk swiche chere;
That in his owen grese I made him *frie*
For anger, and for very jelousie.

Chaucer. The Wif of Bathes Prologue, v. 6069.

He that wyll nedes eat them [gourdes] must boyle them, roste them, or *frye* them.

Sir T. Elyot. The Castel of Helth, b. ii.

For still I spurr'd up his untam'd desire,
Then sitting in the charriot of the sun;
My blandishments were fewel to that fire
Wherein he *fry'd*.—*Drayton. Legend of Pierce Gaveston.*

His stoutness hid such torments long,
As els could none abyde,
Yea till the baine his bowels and
His very marrow *fryde*.

Warner. Albion's England, b. iii. c. 13.

Sale. This came from
The Indies, and eats five crowns a day in *fry*,
Ox-livers, and brown paste.

Mayne. The City Match, Act iii. sc. 1.

Continual burning yet no fire or fuel,
Chill icy frosts in midst of summer's *frying*,
A hell most pleasing, and a heaven most cruel,
A death still living, and a life still dying

P. Fletcher. Contemnenti.

Perhaps no salt is thrown about the dish,
Or no *fried* parsley scatter'd on the fish,
Shall I in passion from my dinner fly,
And hopes of pardon to my cook deny.

King. The Art of Cookery.

Our gudgeons, taking opportunity of jumping after they are flowered, give occasion to the admirable remark of some persons' folly, when, to avoid the danger of the *frying-pan*, they leap into the fire.—*King. The Art of Cookery.*

At the top a *fried* liver and bacon was seen,
At the bottom was tripe in a swinging tureen.

Goldsmith. The Haunch of Venison.

FRY. Fr. *Fray*, the spawn of fish; *frayer*, to rub; also, to spawn as fishes. Menage, from *fricatus*, quia pisces *affricatu* coeunt. Skinner, from the Dan. *Fraade*, spuma, *froth*. Applied to—

A numerous progeny or race, or offspring; a swarm (particularly of small young fishes.)

From which attempts a floud of mischiefe flowes,
An heape of hurtes, a *frie* of foule deeares,
A flocke of feares, and thrals a thousand waies.

Mirrour for Magistrates, p. 56.

For the Romanes had ever the commons of Rome; they had alwayes the youth of Latium readie at hand, who still increas'd more and more the new *frie*, and daily grew in number to make supplie, & to repair and furnish out so many armies that were defeated.—*Holland. Livie*, p. 711.

What a *fry* of fools is here? I see 'tis treason to understand in this house.

Beaum. & Fletch. The Coronation, Act i. sc. 1.

I am vext, vext to the soul, will rid my house of this unchristen'd *fry*, and never ope my doors again.

Id. Fair Maid of the Inn, Act iii. sc. 1.

Be still in gravest company: and flye
The wanton rabble of the youngest *frye*.

F. Beaumont. The Remedie of Love. The Conclusion.

So close behind some promontory he
The huge Leviathans t' attend their prey
And give no chase, but swallow in the *frie*,
Which through their gaping jaws mistake the way.

Dryden. Annus Mirabilis, s. 203.

What their [the herrings] food is near the pole, we are not yet informed, but in our seas they feed much on the oniscus marinus, a crustaceous insect, and sometimes on their own *fry*.—*Pennant. Zoology. The Common Herring.*

His [Johnson] the true fire, where creep the witling *fry*
To warm themselves, and light their rush-lights by.

Lloyd. Epistle to C. Churchill.

FUB, *v.* FUB, *n.* FU'BBERY. } See To Fon. A *fub* or *fubs*, is, perhaps, one *fubbed* or *fobbed*, cheated or gulled; and thus applied to a fat, chub-headed person.

Fubs, *fubby*,—are in common speech applied to children.

Mer. You should not make a laughing stock, good brother,
Of one that wrongs you not; I do profess
I won't be *fubb'd*, ensure yourself.

Cartwright. The Ordinary, Act iv. sc. 4.

Tho. Why doll, why doll, I say: my letter *fub'd* too,
And no access without I mend my manners.

Beaum. & Fletch. Monsieur Thomas, Act ii. sc. 2

That same foule deformed *fubs*.

Rub and a Great Cast, (1614.) Ep. 44.

Mal. O no; but dream the most fantastical,
O heaven! O *fubbery*, *fubbery*.

Marston. The Malcontent, Act i. sc. 3.

FU'CATE. Fu'cus. } Lat. *Fucare*, *fucatum*, to stain or tinge with a colour or dye.

For in vertue may be nothing *fucate* or counterfayte.

Sir. T. Elyot. Governour, b. iii. c. 4.

——— How do I looke to-day!
End. Excellent, cleer, beleeve it. This same *fucus*
Was well lay'd on. *B. Jonson. Sejanus*, Act ii. sc. 1.

——— She, and I now,
Are on a project, for the fact, and venting
Of a new kinde of *fucus* (paint, for ladies)
To serve the kingdome.

Id. The Divelle is an Asse, Act iii. sc. 4.

They make *fukes* to paint and embellish the eye-browes.

Holland. Plinie, b. xxiii. c. 4.

FUDDLE, *v.* Still a common word in the northern parts of England. Skinner observes, that the Scotch use *full*, and the Ger. *voll*, pro ebrio,—for drunk; and that hence *fudle* may be formed by the insertion of the letter *d*, (it is perhaps *ful-dle*;) and thus mean—

To *fill* (sc.) with strong drink, to intoxicate.

Host. That note's enough, he's mine, I'll *fuddle* him
Or lye 'ith the suds.

Beaum. & Fletch. The Captain, Act iii. sc. 4.

Full brimmers to their *fuddled* noses thrust.
Dryden. Juvenal, Sat. 6.

Warm'd by two Gods at once, they drink and write
Rhyme all the day, and *fuddle* all the night.
Pitt. Horace, b. ii. Ep. 19.

——— But earnest brimming bowls
Lave every soul, the table floating round,
And pavement, faithless to the *fuddled* foot.
Thomson. Autumn.

FU'DGE. Perhaps from *fough* or *fugh*, (qv.) and used as equivalent to—bamboozle, humbug.

But previously I should have mentioned the very impolite behaviour of Mr. Burchell, who, during this discourse, sate with his face turned to the fire, and at the conclusion of every sentence would cry out *fudge*, an expression which displeased us all, and in some measure damped the rising spirit of the conversation.—*Goldsmith. Vicar of Wakefield.*

FU'EL. See FEWEL.

FUE'LLEMORTE. See FEUILLEMORT.

FU'GITIVE, *adj.* FU'GITIVE, *s.* FU'GITIVENESS. FU'GACY. FUGA'CIOUS. FUGA'CIOUSNESS. FUGA'CITY. } Fr. *Fugitif*; It. *Fuggitivo*; Sp. *Fugitivo*; Lat. *Fugitivus*, from *fugere*; Gr. Φευγ-ειν, to fly. The noun is—One who can or may fly: applied to one who does fly; a runaway. The *adj.*—able to fly; volatile, fleeting.

But when Alexander was come to Taba, whiche is the cheefe citie of Paratacen, it was there shewed hym by *fugitives* that came out of Darius cāpe, how he was fled with al spede into Bactria.—*Brende. Quintus Curtius*, fol. 133.

Had I Hippomenes' bright fruit, which stay'd
The swifter speed of the Schœnelan maid,
They would not profit me; the world's round ball
Could not my cruel *fugitive* recall.
Sherburne. Metamorphoses of Lyrian & Sylvia.

Ariobarzanis dying by misfortune, the Armenians would endure none of his race; but tried the regiment of a woman called Eratus, whom they expulsed in a short time: and led an vncertaine and loose kinde of life, rather without a lord, than in libertie: and in the ende receiued the *fugitiue* Vonones againe.—*Greneway. Tacitus. Annales*, p. 34.

The fickleness and *fugitiveness* of servants justly addeth a valuation to their constancy who are standards in a family
Fuller. Worthies. General Worthies, c. 11.

Notwithstanding any disposition made or to be made by virtue or colour of any attainder, outlawry, *fugacy*, or other forfeiture.—*Milton. On the Articles of Peace.*

Well therefore did the experienc'd Columella put his gard'ner in the mind of the *fugaciousness* of the seasons, and the necessity of being industrious.
Evelyn. Introduction to the Kalendar.

In youth alone, unhappy mortals live;
But, ah! the mighty bliss is *fugitive!*
Discolour'd sickness, anxious labours come,
And age, and death's inexorable doom.
Dryden. Virgil. Georgics, b. iii.

It so happened, that this year one Stafford had gone into France and gathered some of the English *fugitives* together, and with money and ships, that were secretly given him by that court, had come and seized on the castle of Scarborough.—*Burnet. History of the Reformation*, an. 1557.

And even the spirit and salt of sheep's blood itself did, by their penetrancy of taste, and *fugitiveness* in gentle heats, promise little less efficacy than those other so much celebrated medicines.—*Boyle. Works*, vol. ii. p. 215.

I have suspected that most of these volatile salts having so great a resemblance in smell, in taste and *fugitiveness*, differ but little, if at all, in their medicinal properties.
Id. Ib. vol. i. p. 534.

By this meane the volatile salt being loosened or disentangled from the rest, and being of a very *fugacious* nature, flies easily away itself, without staying long enough to take up any other salt with it.—*Id. Ib.* vol. iv. p. 300.

It is very likely, that the heat produced by a medicine, which by reason of its *fugacity* would stay but a very short time in the body, will not be so lasting as that of ordinary sudorificks.—*Id. Ib.* vol. ii. p. 237.

By our experiment, its *fugacity* is so restrained, that not only the *caput mortuum*, newly mentioned, endured a good fire in the retort, before it was reduced to that pitchy substance we were lately mentioning; but, &c.
Id. Ib. vol. iii. p. 78.

But I, who substantial nutrition require,
Would rather the Muses should feed than inspire
And whilst lofty Pindus my fancy explores,
To earth, the wild *fugitive*, hunger restores.
Blacklock. To a Friend.

FU'GUE. Skinner has *Fugue*, which, he says, he had nowhere seen, except in the *English Dictionary*; and which he explains, "A certain harmony or consent in musick." Cotgrave has the same word, and calls it, "A *chace* or report of musick, like two or more parts in one." In It. *Fuga*, from the Lat. *Fuga*, flight.

The reports, and *fuges*, have an agreement with the figures in rhetorick, of repetition, and traduction.
Bacon. Naturall Historie, § 113.

Either while the skilful organist plies his grave and fancied descant in lofty *fugues*, or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer.
Milton. Of Education.

——— His volant touch
Instinct through all proportions low and high
Fled and pursu'd transverse the resonant *fugue*.
Id. Paradise Lost, b. xi.

Apollo ceas'd—the Muses take the sound,
From voice to voice th' harmonious notes rebound,
And echoing lyres transmit the volant *fugue* around.
Hughes. The Court of Neptune.

The overture of Alexander ought to be great and noble; instead of which, I find only a hurry of the instruments not proper, in my poor opinion, and without any design or *fugue*.
Id. Letter to Steele.

FU'LCIMENT. FU'LCRUM. } Lat. *Fulcimen*, from *fulcire*; "Fr. *Fulcir*; to underset, underprop, support, sustain, uphold." (Cotgrave.) That which underprops, supports, sustains or upholds: applied to the centrical prop, upon which any thing may turn.

When we shall have every thought, word, &c. of our whole lives laid open and made known before all the world, (as at that day they shall be,) our hearts will need a most special strong *fulcrum*, support and sustainer (as the word imports,) to establish, or bear up their hearts, before the great God, and all the saints.—*Goodwin. Works*, vol. ii. pt. iv. p. 335.

It is certain, though there should be the greatest imaginable weight and the least imaginable power, (suppose the whole world, and the strength of one man or infant,) yet if we conceive the same disproportion betwixt their several distances in the former faculties, from the *fulciment*, or centre of gravity, they would both equiponderate.
Wilkins. Archimedes. On Mechanical Powers, c. 12.

When the balance hangs on a stable *fulcrum*, you have both your hands to help you, and need not be tempted by weariness to desist before the balance be brought to rest in a perfect equilibrium.—*Boyle. Works*, vol. v. p. 469.

The same spine was also to serve another use not less wanted than the preceding, viz. to afford a *fulcrum*, stay, or basis (or more properly speaking, a series of these), for the insertion of the muscles which are spread over the trunk of the body.—*Paley. Natural Theology*, c. 8.

FULFI'L, *v.* FULFI'LLER. FULFI'LLING, *s.* FULFI'LMENT. } See TO FILL, and FULL. To *fill full*, to complete, and thus, to accomplish, to perform *fully* or completely, to supply.

Thar wilkednes was *fulfilled*, venged behoued it be.
R. Brunne, p. 65.

For Cyvyl & thy selve, selde *fulfilleth*
That God wolde wer ydo w'oute som deceite.
Piers Ploughman, p. 30.

But that the Scripture be *fulfilled*, he that etith my bred, schal reise his heele agens me.—*Wiclif. John*, c. 13.

Therfore loue is the *fulfylling* of the lawe.
Id. Romans, c. 13.

This Alla king hath swiche compassioun,
As gentil herte is *fulfilled* of pitee
That fro his eyen ran the water doun.
Chaucer. The Man of Lawes Tale, v. 5080.

The kynge hym graunted to *fulfille*
His askynge at his owne wille.—*Gower. Con. A.* b. iv.

For God confirmyng the lawe of nature, cōmanded earnestly that euery mā should honour & succour his father & mother, promising long lyfe and felicitie of thys lyfe vnto the doer & *fulfiller* thereof: threatnyng death to hym that doeth the contrary.—*Udal. Matthew*, c. 15

And so the lawe must bee content to admitte all these men to bee *fulfillers* & doers of ye law.—*Barnes. Works*, p. 240.

And here we offer and present vnto thee, O Lord, ourselves, our soules and bodies, to be a reasonable, holy, and liuely sacrifice unto thee, humbly beseeching thee, that all we which be partakers of this holy communion may be *fulfilled* with thy grace and heavenly benediction.
The Booke of Com. Prayer. The Communion.

You, who of God the will reveal'd neglect,
And do his law not labour to *fulfill*,
Mark how the Ethnicke idols did affect,
In dangerous times depending on their will.
Stirling. Doomes-day. The Fifth Houre.

It [the Christian religion] rectifies and confirms the law of nature: and purging man from corruption by faith, presents him justified, and a *fulfiller* of the law, which nature cannot do.—*Feltham*, pt. ii. Res. 3.

When wickednesses are such as hinder justice, they seldom yeeld a fruit that is commendable. as if vengeance followed the bestower for an injury to equity, or for not suffering the divine edicts to have their due *fulfillings*.
Id. pt. i. Res. 74.

He invited them, after they had *fulfilled* their prince's orders, and settled their own private affairs, to come again, and see him.—*Strype. Memorials. Hen. VIII.* an. 1538.

The Spirit dictates all such petitions, and God himself is first the author, and then the *fulfiller* of them.
South, vol. ii. Ser. 3.

Let us carry on our preparation for heaven, not by abstracting ourselves from the concerns of this world, but by *fulfilling* the duties and offices of every station in life.
Blair, vol. i. Ser. 4.

Thus we see, from the nature, end, and condition of this political, ceremonial, and moral economy, that Jesus was the *fulfiller* of the law; and, from his doing this in the very manner the inspired men of old predicted, that he was likewise the *fulfiller* of the prophets.
Warburton. Works, vol. ix. Ser. 5

With what entire confidence ought we to wait for the *fulfilment* of all his other promises in their due time; even when events are most embroiled, and the prospect is most discouraging.—*Blair*, vol. i. Ser. 5.

FU'LGENT. FU'LGURANT. FU'LGURATE, *v.* FULGURA'TION. } Lat. *Fulgens*, pres. part. of *fulgere*; Gr. Φλεγ-ειν, ardere, to burn. Flaming, flashing light; bright, shining, splendid.

At last, as from a cloud, his *fulgent* head
And shape star-bright appear'd, or brighter; clad
With what permissive glorie since his fall
Was left him, or false glitter.—*Milton. Par. Lost*, b. x.

Though pitchy blasts from Hell upborn
Stop the outgoings of the morn,
And Nature play her fiery games,
In this fora'd night, with *fulgurant* flames.
More. Philosophical Poems, (1647.) p. 314.

If enclosed in a glass vessel well stopped, it sometimes would *fulgurate*, or throw out little flashes of light, and sometimes fill the whole vial with waves of flames.
Philosophical Transactions, No. 134.

The shine gave such a lightning from one to another, so as you should be forced to turn them [the eyes] elsewhere, or not too stedfastly to behold their *fulguration*
Donne. History of the Septuagint, (1633.) p. 37.

But other Thracians, who their former name
Retain'd in Asia, *fulgent* morions wore,
With horns of bulls in imitating brass
Curv'd o'er the crested ridge. *Glover. Leonidas*, b. iv.

FULI'GINOUS. FULI'GINOUSLY. } Lat. *Fuligo*, (perhaps *Fumiligo*, from *fumus*, smoke,) nigrum illud, quod ex *pingui ustorum fumo* condensatur, et camino, vel parietibus adhæret, (Vossius.) That black substance, which is condensed from *the fat smoke of things burnt*, and which adheres to the flue or walls.

And the usual periphrasis of hell torments, fire and brimstone, is wonderfully applicable to the place we have been describing; since it abounds with *fuliginous* flames, and sulphurous stench and vapour.
Glanvill. Pre-existence of Souls, c. 14.

The leaf of burrage hath an excellent spirit to repress the *fuliginous* vapour of dusky melancholy, and so to cure madness.—*Bacon. Naturall Historie*, § 18.

These few particulars I have but mentioned to animate improvements and ingenious attempts of detecting more cheap and useful processes for ways of charking coals, peat, and the like *fuliginous* materials.
Evelyn. A Discourse on Forest Trees, c. 30.

In the fits of the strange distemper he laboured under, he divers times observed, that that part of his pillow which his breath passed along, would by the strange *fuliginous* steams, which that carried off with it, be blacked over, as if it had been held in some sooty smoke or other.
Boyle. Works, vol. ii. p. 82.

——— The lungs abhor
To drink the dun *fuliginous* abyss
Armstrong. Art of Preserving Health, b. i.

Her impulse nothing may restrain,
Or whence the joy 'mid columns, towers,
'Midst all the city's artful trim,
To rear some breathless vapid flowers,
Or shrubs *fuliginously* grim.
Shenstone. Rural Elegance.

FULL, *adj.* } Goth. *Fuls*; A.S. *Full*; Dut. *Vol*; Ger. *Voll*; Sw. *Full*, past tense and part. of A. S. *Fyllan*, to fill, (qv.)
FULL, *n.*
FULL, *ad.*
FU'LLY.
FU'LLNESS.

Full is much used *prefixed*. It is also much used *affixed*, with no other necessary limitation than of cautious discretion:—Fearful; i. e. *full* of the *feeling* of fear; also of *that which causes* or excites the feeling:—handful, mouthful; i. e. of any thing, any substance,—bread, water. It receives the terminations, *ly* and *ness*—with the same limitation.

An yle god & riche ynowe, the se goth al a boute:
Wule that lond was y *fulled* with geandes strong & proude.
R. Gloucester, p. 15.

Tho this schippes gare were, and *ful* of ruche gode.
Id. p. 13.

He dude hem schame ynow & tempredе hem *fulwel*,
And made hem sone milde ynow tho hee were rebel.
Id. p. 72.

The kyng askede, wad heo were I thei were adrad *ful* sore.
Id. p. 39.

Ac thys Hardeknout nas kyng nogt *follyche* gores tuo.
Id. p. 326.

Than blewe the trumpes *fulle* loud & *fulle* schille.
The kyng com in to the halle, that hardy was of wille.
R. Brunne, p. 30.

Lo a man *ful* of lepre.—*Wiclif. Luk*, c. 5.

And Jhesus *ful* of the holy Gost turnyde agen fro Jordan.
Id. Ib. c. 4.

A wreth of gold arm-gret, of huge weight,
Upon his hed sate *ful* of stones bright,
Of fine rubins and of diaments.
Chaucer. The Knightes Tale, v. 2149.

——— Thus spake the bull
The which they han published at the *full*.
Id. The Clerkes Tale, v. 8625.

When the orison was don of Palamon,
His sacrifice he did, and that anon,
Full pitously, with alle circumstances,
All tell I not as now his observances.
Id. The Knightes Tale, v. 2205.

And with that word they risen sodenly,
And ben assented *fully*, that he sholde
Be wedded whan him list and wher he wolde.
Id. The Marchantes Tale, v. 9149.

Thus hath she *fulliche* ouercome
Myn idlenesse till I sterue,
So that I mot hir nedes serue.—*Gower. Con. A.* b. iv.

And now when his [Tyndall] argument is all made vp, ye shal find it as *full* of reason as an egge *full* of mustarde.
Sir T. More. Workes, p. 582.

Christ *full* lowly and meekely washed his disciples feet.
Frith. Workes, p. 98.

It may be here demanded, why a matter of so great moment should be so slenderly regarded, as that the generall should march with such an army against such an enemy, before he knew either the *fulnesse* of his owne strength, or certaine meanes how he should abide the place when he should come to it.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 146.

——— Come, come, disclose
The state of your affection, for your passions
Haue to the *full* appeach'd.
Shakespeare. All's Well that Ends Well, Act i. sc 3.

Win. ——— You have discharg'd
The true part of an honest man; I cannot
Request a *fuller* satisfaction
Than you have freely granted.
Ford. The Witch of Edmonton, Act i. sc. 1.

And they themselves made quarrell, and charged the Romanes with wrongs ofred first: and nevertheless they justified themselves for any thing by them done, and answered all objections that were laid against them *full* stoutly.
Holland. Livie, p. 297.

Jehovah here *fully* accomplish'd hath
His indignation, and pour'd forth his wrath,
Kindled a fire in Sion, which hath pow'r
To eat, and her foundations to devour.
Donne. Jeremy, c. 4.

Since he had received the Cardinal's letters, he seem'd to taste and feel a reformation of the whole ecclesiastical hierarchy of England, more *full* and exact, than he could before in that age have divined, much less hoped for.
Strype. Memorials. Henry VIII. an. 1523.

All hail, Patroclus! let thy vengeful ghost
Hear, and exult, on Pluto's dreary coast.
Behold Achilles' promise *fully* paid,
Twelve Trojan heroes offer'd to thy shade.
Pope. Homer. Iliad, b. xxiii.

A short sentence may be oftentimes a large and a mighty prayer. Devotion, so managed, being like water in a well, where you have *fulness* in a little compass.
South, vol. ii. Ser. 4.

There is however a circumstance attending those colonies, which, in my opinion, *fully* counterbalances this difference, and makes the spirit of liberty still more high and haughty than in those to the northward.
Burke. On Conciliation with America.

But long ere scarce a third of his pass'd by,
Worse than adversity the Childe befell;
He felt the *fulness* of satiety:
Then loathed he in his native land to dwell,
Which seem'd to him more lone than eremite's sad cell.
Byron. Childe Harold's Pilgrimage, c. 1.

FULL, *v.* } A.S. *Fullian*, *fullare*, polire vestes,
FU'LLER. } to *full* a piece of cloth, (Somner.) Dut. *Vollen*, telam laneam rudem subigere pedibus, subsaltando identidem *fullonio* saltu vestimenta calcare, premere, et densare; Kilian,—(to trample upon, press, and thicken cloths.) Fr. *Fouller*, to tread or trample on; from the Lat. *Fullo*, from the Gr. Πιλουν, or rather, Vossius thinks, *βυλλουν*, of the same signification, viz. to thicken.

To tread or trample down, beat or press down, and thus, to thicken.

And hise clothis weren maad ful schynyng & whight as snowe, whiche maner whighte clothis a *fuller* may not make on erthe.—*Wiclif. Mark*, c. 19.

And his rayment dyd shyne, and was made very whyte, euen as snow: so white as no *fuller* can make vpon the erth.
Bible, 1551. *Ib.*

Also a wayuer or *fuller*, shuld be an vnmete capitaine of an army, or in any other office of a gouernour.
Sir T. Elyot. Governour, b. i. c. 1.

It is to be noted that foure miles to the northward of Dogsnose there growe no trees on the bank by the water side, and the bankes consist of *fuller's-earth*.
Hackluyt. Voyages, vol. i. p. 291.

Only this faithful country case 'scap'd fist free; and, be it spoken in good hour, was never beaten yet since it came from *fulling*.—*Tomkis. Albumazar*, Act v. sc. 8.

To come then to the mysterie of *fuller's* craft: first they wash and scoure a piece of cloth with the earth of Sardinia, then they perfume it with the smoke of brimstone, which done they fall anone to burling it with Cimolia.
Holland. Plinie, b. xxxv. c. 17.

This *fuller's-earth*, Cimolia, is of a cooling nature, and being used in the forme of a liniment, it stateth immoderat sweats. The same taken inwardly with wine in the baine or hote house, restraineth the breaking foorth of pimples
Id. Ib.

A purchase granted to the Lady Johan Denny for the sum of £202. 7*s* 0½*d*. of the lordships and manors of Waltham and Nasing, with the appurtenances, with a *fulling-mill* and two water-mills, late parcell of the dissolved abbey of Waltham Cross.—*Strype. Memorials. Edw. VI.* an. 1553.

——— Thy oil-imbibing earth
The *fullers* skill assisting, safe defies
All foreign rivals in the clothier's art.
Dodsley. Agriculture, c. 3.

They [our fair countrywomen] are surely, if I may say so, much more valuable commodities than wool or *fuller's-earth*, the exportation of which is so strictly prohibited by our laws, lest foreigners should learn the manufacturing of them.—*Chesterfield*, vol. ii. *Miscellaneous Pieces*, No. 19.

FU'LMINE, *v.* } Lat. *Fulmen*, ab eo, quod ignis propter splendorem *fulget*; *fulgor*, *fulmenque* et *fulgur*. (Varro, lib. iv.)
FU'LMINATE, *v.*
FULMINA'TION.

To throw forth light or lightning; to act with the effect of lightning, (or thunder, the accompaniment of lightning;) to menace or denounce with the noise or loudness, the awfulness of thunder.

And ever and anon the rosy red
Flasht through her face, as it had been a flake
Of lightning through bright heaven *fulmined*.
Spenser. Faerie Queene, b. iii. c. 2.

Water and wind guns afford no *fulminating* report, and depend on single principles.—*Brown. Vulg. Err.* b. ii. c. 5.

He [King Charles was] curst and devoted to perdition worse than any Ahab, or Antiochus, with exhortation to curse all those in the name of God, that made not war against him as bitterly as Meroz was to be curs'd, that went not out against a Canaaniteish King, almost in all the sermons, prayers, and *fulminations*, that have bin utter'd these seven years past by those cloven tongues of falshood and dissension, who now, to the stirring up of new discord, acquit him.—*Milton. The Tenure of Kings & Magistrates.*

Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce democratie,
Shook the Arsenal and *fulmin'd* over Greece
To Macedon, and Artaxerxes' throne.
Id. Paradise Regained, b. iv.

Another, who was a professour of the Reformed Religion, they at present wickedly prosecuted by force of arms and with Papall curses and *fulminations*.
Camden. Elizabeth, an. 1590.

And it is very probable, that if the Pope had not, with that violent passion, that Italians have for the advancing their families, run into the proposition for marrying his niece to the Duke of Orleans, he would have *fulminated* upon this occasion.—*Burnet. History of the Reformation*, an. 1531.

When the King's [Charles] ablest servant had, in the great wants of the treasury, encouraged his master to break his faith, so often pledged to his Parliament, never more to exert any of those branches of baleful prerogative, which they had so often *fulminated*; he little suspected that he was opening his way to his own ruin, by habituating his royal master to think slightly of his promises, in the number of which was protection to himself.
Warburton. Works, vol. x. Ser. 19.

FU'LSOME. } Mr. Tyrwhitt interprets *fulsumnesse*, satiety; and Junius says, *nauseous*, whatever
FU'LSOMELY.
FU'LSOMENESS. } from too great abundance provokes *nausea*; from *full*, plenus. Wallis also considers it to be a compound of *full* and *some*. Skinner adds, or q. d. *foulsome*.

Foul, gross, rank, and thus—*nauseous*.

The knotte, why that every tale is tolde,
If it be taried till the lust be colde
Of hem, that han it herkened after yore,
The savour passeth ever lenger the more,
For *fulsomnesse* of the prolixitee.
Chaucer. The Squieres Tale, v. 10,719.

Wherefore leste in repeting a thing so frequent and commune, my boke shoulde be as fastidious or *fulsome* to the reders, as suche marchaunt preachers be nowe to their customers, I wylle reuerentely take my leaue of diuines.
Sir T. Elyot. Governour, b. i. c. 21.

A thousand silken puppets should have died
And in their *fulsome* coffins putrified.
Ere in my lines you of their names should hear
To tell the world that such there ever were.
Drayton. To the Lady L. S. Of Worldly Crosses.

Thirdly, God was sorely displeased with his people, because they builded, decked and trimmed up their own houses, and suffered God's house to be in ruine and decay, to be uncomely, and *fulsomely*.
Homilies. Serm. for repairing and keeping clean Churches.

It is not emptyness only, but *fulsomness*; for though a man is not nourish'd by them, and so satisfied, yet he is cloyed and daubed with them; and then loathing comes, which is joyned with sorrow.—*Goodwin. Works*, vol. iii. p. 389

That more sluggish dulcor of the blood will be sometime so quickened and actuated by the fiercenesse and sharpnesse of the melancholy humour (as the *fulsomeness* of sugar is by the acrimony of lemon) that it will afford farre more sensible pleasure.—*Henry More. Of Enthusiasm*, pt. ii. s. 20.

Could you but see the *fulsome* hero led,
By loathing vassals to his noble bed.
Dryden. Sueum Cuique.

And the act of consummation *fulsomely* described in the very words of the most modest among all poets.
Id. Dedication to Juvenal.

Mortals whose pleasures are their only care,
First wish to be impos'd on and then are:
And, lest the *fulsome* artifice should fail,
Themselves will hide its coarseness with a veil.
Cowper. Progress of Error.

FU'LVID. Lat. *Fulvidus*; *fulvus*, from *fulgere*. See FULGENT.

Tawny, yellow.

And in right colours to the life depaint
The *fulvid* eagle with her sun-bright eye.
More. Psychozoia, b. i. s. 3.

FU'MAGE. From the Lat. *Fumus*, smoke.

As early as the Conquest mention is made in *Domesday Book* of *fumage* or *fuage*, vulgarly called *smoke farthings*, which were paid by custom to the king for every chimney in the house.—*Blackstone. Commentaries*, b. i. c. 8.

FU'MBLE, *v.* } Dut. *Fommelen*; Sw. *Famla*.
FU'MBLER.
FU'MBLING, *n.*
FU'MBLINGLY. } Manibus *ultro citroque* pertentare ut solent, qui in tenebris obambulant,—Ihre, who thinks the Lat. *Palmus* to be of the same family. Skinner's interpretation is, *Ineptè tractare* seu rem aggredi; to handle, manage or attempt any thing foolishly or inaptly.

To do any thing, to act, inefficiently, inaptly, bunglingly, weakly:—to act with imbecile effort or exertion, where the thing aimed at is scarcely touched or reached.

Eche of them calleth other false *fumblinge* Heretikes
Sir T. More. Workes, p. 279.

If barreyn soyle, why then it chaungeth hewe,
It fadeth faste, it flits to *fumbling* yeares.
Gascoigne. Gardninges.

But being taken up in a trip & found *fumbling* in their answere, they were commaunded to void out of the counsel-chamber.—*Holland. Livie*, p. 1130.

In phrensie, wherein men are bestraught of their right wits, to have a care of the skirts, fringes and welts of their garments, that they be in good order; to keepe a *fumbling* and pleiting of the bed-cloths, &c. prognosticate death.
Id. Plinie, b. vii. c. 51.

He heard his wife Calpurnia, being fast asleep, weep and sigh, and put forth many *fumbling* lamentable speeches.
North. Plutarch, p. 613.

Imagine then your Highlander
Over a can of muddy beer,
Playing at passage with a pair
Of drunken *fumblers* for his fare.
Cotton, (Charles.) Epistle to the Earl of ———.

For that is the reason, why many good scholiars speake but *fumblingly*: like a rich man that for want of particular note and difference, can bring you no certaine ware readily out of his shop.—*B. Jonson. Discoveries.*

For the atheist's pretence to wit and natural reason, (though the foulness of his mind makes him *fumble* very dotingly in the use thereof,) makes the enthusiast secure that reason is no guide to God.
More. Of Enthusiasm, pt. ii. s. 1.

Disabled wasting whore masters are not
Prouder to own the brats they never got,
Than *fumbling*, itching rhymers of the town
T' adopt some base born song that's not their own.
Otway. Prologue to N. Lee's Constantine the Great.

My hand trembles to that degree that I can hardly hold my pen, my understanding flutters, and my memory *fumbles*.
Chesterfield. Miscell. Works, vol. iv. Let. 71.

FUME, *v* } Fr. *Fumer*; It. *Fumare*; Sp. *Humear*, *ahumar*. By similar metaphor, says Junius, the English use the verb to *vapour*; He *fumeth* and vapoureth; from the Lat. *Fumus*, *smoke*, exhalation. Skinner prefers the Ger. *Faum*, foam; to *foam* through passion. In A. S. *Faman*, spumare, to *foam*.

FU'MID.
FU'MIGATE.
FUMIGA'TION.
FU'MING, *n.*
FU'MINGLY.
FU'MISH.
FU'MISHLY.
FU'MOUS.
FUMO'SITY.
FU'MOUSLY.
FU'MY.

To smoke, to vapour, to evaporate, to exhale; and (met.) to effervesce with any ebullition of passion; to swell or glow with any idle fancy or vain conceit.

Hir dremes shul not now be told for me;
Ful were hir hedes of *fumositie*,
That causeth dreme, of which ther is no charge.
Chaucer. The Squieres Tale, v. 10,671.

Of which ther riseth swiche *fumosites*
That whan a man hath dronken draughtes three,
And weneth that he be at home in Chepe
He is in Spaigne.—*Id. The Pardoneres Tale*, v. 12,501.

But euen yet styll thei stand without the doores *fuming* and freatyng, for that the churche reioyeth for the Gentiles receiued to the saluacion of the Ghospell.—*Udal. Luke*, c. 15.

If they [egges] be fried harde, they be of yll nourishment, and do make stynkynge *fumes* in the stomake, and do corrupt other meates wyth whome they be mingled.
Sir T. Elyot. Governour, b. ii.

The said house whiche Solomon builte in Hierusalem, was a busie thing, with slaughter of beastes, with *fumigacions*, wyth washynges, and verai troubleous with perfumes.
Udal. Luke, c. 24.

They [deuotion and knowledge] savour togither farre more sweetly than any *fumigation* either of juniper, incense, or whatsoeuer else, be they neuer so pleasant, doth sauour in any man's nose.
Fox. Martyrs, p. 1017. *Answer of John Lambert.*

As touching the reproche in naming him a Samaritane, although it were commonly taken for great rebuke and slaundre, yet because it was naught elles but a *fumishe* checke spoken in a furie, he made no answere at al therevnto, as though they had but called hym a mushrome, or an oynion.—*Udal. John*, c. 8.

This Pope was not profytable for them, nor also to the church as they said, for he was a *fumishe* man and maincolyous.—*Berners. Froissart. Cronycle*, vol. i. c. 346.

And if he had not in the front of his booke intituled himselfe to be an Englishman, by his writing I woulde haue iudged him rather some wilde Irishman latelie crept out of S. Patrickes purgatorie, so wilde he writeth, so *fumishlie* he fareth.—*Fox. Martyrs*, p. 534. *Defence of the Lord Cobham.*

Wherefore if it be true, that M. More sayth in the sequell of his booke, that grace and charity increaseth in them that lye in the paynes of purgatory, then is it not agreeable, that such soules lying so long in purgatory should so soone forget their charity, and fall a railing in their supplication so *fumishly*.—*Id. Ib.* p. 927. *Supplication for Soules in Purgatory.*

And if in the mornynge he fele any *fumosities* ryssynge, than to drinke iulep of violettes, or for lacke thereof, a good draught of verie smalle ale or biere, somewhat warmed, without eatynge any thynge after it.
Sir T. Elyot. Castel of Helth, b. ii.

And heaping wordes vpon wordes, would gladly belike that the partie should haue caried them away, and well remembred them, and therefore saied *fumously* vnto him, dost thou heare me?—*Wilson. Arte of Rhetorique*, p. 151.

Even such is all their vaunted vanitie,
Naught else but smoke that *fumeth* soone away.
Spenser. Colin Clouts come out againe.

So corrosive is this smoke about the city, that if one would hang up gammons of bacon, beefe, or other fleshe to *fume*, and prepare it in the chimnies, as the good housewifes do in the country, where they make use of sweeter fuell, it will so mummifie, drie up, waste and burne it, that it suddenly crumbles away, consumes and comes to nothing.
Evelyn. Fumifugium, pt. i.

Seeing that the one of them when the wine had a little *fumed* up into the head began both to speak and do foolishly, and contrariwise that the other held his own and dranke warily; he pardoned and let go the one, but the other he put to death.—*Holland. Plutarch*, p. 355.

Then there is a repulsion of the *fume*, by some higher hill or fabrick that shall overtop the chimney.
Reliquiæ Wottonianæ, p. 38.

She, out of love, desires me not to go to
My father, because something hath put him
In a *fume* against me.
Shirley. The Merchant's Wife, Act iv. sc. 5.

Thus iron in aquafortis will fall into ebullition, with noise and emication, as also a crass and *fumid* exhalation.
Brown. Vulgar Errours, b. ii.

Two or three of these *fumid* vortices are able to whirle it about the whole city, rendering it in a few minutes like the picture of Troy sacked by the Greeks, or the approaches of Mount Hecla.—*Evelyn. Fumifugium*, pt. i.

Sub. ——— O, good sir!
There must be a world of ceremonies passe,
You must be bath'd and *fumigated* first.
B. Jonson. The Alchymist, Act i. sc. 2.

O fancie fond, thy *fumings* hath me fed,
The stinking stench of thine inclin'd host,
Hath poysened all the virtues in my brest.
Mirrour for Magistrates, p. 250.

One loues soft musick and sweet melodie,
Another is perhaps melancholike,
Another *fumish* is and cholerike.—*Id.* p. 158.

That which we moove for our better learning and instruction sake, turneth to anger and choler in them: they grow altogether out of quietnesse with it, they answer *fumishly*, that they are ashamed to defile their pennes with making answers to such idle questions.
Hooker. Ecclesiasticall Politie, b. v. s. 22.

Newcastle was besieg'd and blocked up in our late wars, so as through the great dearth and scarcity of coales, those *fumous* works many of them were either left off, or spent but few coales in comparison to what they now use.
Evelyn. Fumifugium, pt. i.

Eaten after meate when a man is drunken indeed, it riddeth away the *fumosities* in the braine, and bringeth him to be sober.—*Holland. Plinie*, b. xx. c. 9.

I bear them hence (so Jove my soul inspires)
From the pollution of the *fuming* fires.
Pope. Homer. Odyssey, b. xvii.

But, least of all, Philosophy presumes
Of truth in dreams, from melancholy *fumes*.
Dryden. The Hind and the Panther.

But if a pinching winter thou foresee
And would'st preserve thy famish'd family;
With fragrant thyme the city *fumigate*.
Id. Virgil. Georgics, b. iv.

I shall only subjoin this secret, which a friend of mine practises, in preserving the *fumigated* juices of herbs.
Boyle. Works, vol. ii. p. 144.

It was the custom of the ancients to force bees out of their hives by *fumigation*.—*Fawkes. The Argonautics*, b. ii. Note.

——— Tyrian garbe,
Neptunian Albion's high testaceous food,
And flavour'd Chian wines with incense *fum'd*
To slake patrician thirst. *Dyer. Ruins of Rome.*

And *fum'd* with frankincence on ev'ry side
He begs their flatt'ry with his latest breath,
And smother'd in't at last, is prais'd to death.
Cowper. Truth.

——— Great pity too
That having wielded th' elements and built
A thousand systems, each in his own way,
They should go out in *fume*, and be forgot.
Id. Task, b. iii.

Oppress'd with sleep, and drown'd in *fumy* wine,
The prostrate guards their regal charge resign.
Brookes. Constantia.

FU'METTE. Skinner thinks from the Lat. *Fimus*. Menage,—*Fumées de Cerf. Cervorum stercus*; from *fimata*, *fumata*, *fumée*.

"Fr. *Fumées*; the dung or excrements of deer, called by woodmen fewmets or fewmishing," (Cotgrave.)

For by his slot, his entries, and his port,
His frayings, *fewmets*, he doth promise sport,
And standing 'fore the dogs.
B. Jonson. The Sad Shepherd, Act i.

FUN. } Not in our old Lexicographers,
FU'NNY. } Skinner, Junius, or Minshew. Perhaps from *Fain*, A. S. *Fægen*, lætus, hilaris; and thus, *Jocosus*, jocose, jesting.

Sportive, mirthful drollery.

Funny, adj. common in speech.

Here Whitefoord reclines, and deny it who can,
Though he merrily liv'd, he is now a grave man:
Rare compound of oddity, frolic, and *fun*,
Who relish'd a joke, and rejoic'd in a pun.
Goldsmith. Retaliation.

Such wit had current pass'd alone,
Tho' Selwyn's *fun* had ne'er been known,
And must for ever stand the test,
When each bon mot is gone to rest.
Verses to Mr. Cambridge, from George Birch, Esq.

FUNA'MBULATORY. } Fr. *Funamble*; It. and Sp. *Funambulo*; Lat. *Funambulus*, from *funis*, a rope, and *ambulare*, to walk, to move about. Evelyn, in his *Numismata*, speaks of a *Cat* under the name of a *Funamble* Turk.
FUNA'MBULO.
FUNA'MBULUS.

Funambulo,—a walker or dancer upon a rope.

I make no more estimation of the like, [tricks of artificial memory] whereof in the faculties of the mind there is great copia, and such as by device and practice may be exalted to an extreme degree of wonder, than I do of the tricks of tumblers, *funamboloes*, &c.—*Bacon. Adv. of Learning*, b. ii.

We see the industry and practice of tumblers and *funambulos*, what effects of great wonder it bringeth the body of a man unto.—*Id. Letters. Temp. Jac. To Sir Henry Saville.*

You have so represented ——— unto me as methinks I see him walking not like a *funambulus* upon a cord, but upon the edge of a razor.—*Reliquiæ Wottonianæ*, p. 567.

Tread softly and circumspectly in this *funambulatory* track and narrow path of goodness.—*Brown. Chr. Mor.* i. 1.

FU'NCTION. } Fr. *Function*; It. *Funzione*;
FU'NCTIONARY. } Sp. *Funcion*; Lat. *Functio*, from *Fungi*, *inest* in hac voce *notio*, (says Vossius,) perficiendi ac *perdu cendi* ad *finem*; a notion of performing and bringing to an *end*. And he derives it from *finis*, the end.

Performance of an object, of an office or duty; an office, faculty or power.

Neyther had God's open veryte condempned them, for preferynge vyrgynyte as the better or more comodyouse gyfte, or as S. Paule noteth it, more free to all godly *functions*.—*Bale. Apology*, fol. 106.

Yea, Peter and Andrewe both were fishers, therfore temporall men may bee called, if they bee worthi, and desire this spirituall *function*.—*Wilson. Arte of Logike*, fol. 56.

Thus for certaine daies, the king being dead, and his death concealed, he under colour of executing the *function* of another, gathereth strength to himselfe.—*Holland. Livie*, p 30.

What I have loosely or profanely writ,
Let them to fires, their due desert, commit.
Nor when accus'd by me let them complain:
Their faults, and not their *function*, I arraign
Dryden, Ep 12.

So slow th' unprofitable moments roll,
That lock up all the *functions* of my soul:
That keep me from myself; and still delay
Life's instant business to a future day.
Pope. Imitation of Horace, b. i. Ep. 1.

All human bodies, for example, though each of them consists of almost an infinite number of parts, are perfectly uniform in their structure and *functions*; and the same thing may be said of all the animals and plants of any particular species.—*Beattie. Moral Science*, pt. ii. c. 1.

We ought to fall in with the ideas of Mons. Montmorin's circular manifesto; and to do business of course with the *functionaries*, who act under the new power, by which that king, to whom his majesty's minister has been sent to reside, has been deposed and imprisoned
Burke. Thoughts on French Affairs

Their republick is to have a first *functionary*, (as they call him) under the name of king, or not, as they think fit.
Id. Ib.

FUND, *v.* }
FUND, *s.* }
FUND-HOLDER. } The Lat. *Funda*, a sling, a net, was also applied to a *bag* or *purse*, formed like a net, (a reticule,) fortasse quia nummos iis *infunderent effunderentque*, or from its likeness to a sling. Cotgrave says,—the tax or *aide* which in the year 1412 should have been imposed on every *arpent* (acre) was called *fond de terre*. *Fond*, he says, is also,—a merchant's stock, whether it be money or money's worth. (See REFUND.) It is now applied to—

Any stock; and to *fund*, to place or invest money in the (public) stocks.

The parliament went on slowly in fixing the *fund* for the supplies they had voted.—*Burnet. Own Time*, an. 1698.

It has been said, that our *funding* system has contributed to preserve the effects of our revolution, to preserve the interests, and keep up the spirit of the country, to enable us to thwart the ambitious views of the house of Bourbon.
Fox. Speech on the Assessed Tax Bill, Dec. 14. 1797.

On the 31st of December, 1697, the publick debts of Great Britain *funded* and *unfunded* amounted to £21,515,742. 13*s.* 8½*d.*—*Smith. Wealth of Nations*, b. v. c. 3.

In 1697, by the 8th of William III. c. 20, the deficiencies of several taxes were charged upon what was then called the first general mortgage or *fund*, consisting of a prolongation to the first of August 1706, of several different taxes which would have expired within a shorter term, and of which the produce was accumulated into one general *fund*.
Id. Ib.

In Great Britain, from the time that we had first recourse to the ruinous expedient of perpetual *funding*, the reduction of the publick debt, in time of peace, has never borne any proportion to its accumulation in the time of war.—*Id. Ib.*

Would you tax the land proprietor by a direct impost? No, it is not attempted. Would you tax the property of the *fund holder*? No, no minister has yet been either blind or abandoned enough to attempt it.
Fox. Speech on the Assessed Tax Bill, Dec. 14, 1797.

FU'NDAMENT. }
FUNDAME'NTAL, *s.* }
FUNDAME'NTAL, *adj.* }
FUNDAME'NTALLY. } Fr. *Fundamentel*; Sp. *Fundamental*; It. *Fondamentale*; Lat. *Fundamentalis*, from *fundamentum*, from *fundare*, to lay deeply. See FOUNDATION.

The bottom, ground, or basis, i. e. that upon which any thing may stand or rest, be set, raised or established, from which any thing may rise or spring.

He is lyk to a man that bildeth an hous, that diggide depe and sette the *foundement* on a stoon.—*Wiclif. Luk*, c. 6.

And yet, God wot, uneth the *fundament*
Parfourmed is, ne of our pavement
N'is not a tile within our wones:
By God we owen fourty pound for stones.
Chaucer. The Sompnoures Tale, v. 7685.

The stone was hard of adamaunt
Wherof they made the *foundemaunt*
The tour was round made incompas.—*Id. Rom. of the R.*

The which thinge is sustayned, by as stronge *foundements* of reason, that is to sain, that more mischie ben thei, that don wronge to other folke, then thei that wrong suffren.
Id. Boecius b. iv.

Her cercles more or less bee
Made after the proporcion
Of the erthe whose condicion
Is set to be *fundament*
To sustaine vp the firmament.—*Gower. Con. A.* b. vii.

Now suppose that Heraclitus or Eriostratus the physicians; nay Æsculapius himself whilst he was a mortall man, should come to an house furnished with druge, medicines and instruments requisite for the cure of diseases, and ask whether any man there had a fistula in *ano*, that is, an hollow and hidden ulcer within his *fundament*.
Holland. Plutarch, p 114.

And this I take to be a great cause, that hath hindered the progression of learning, because these *fundamental* knowleges have been studied but in passage.
Bacon. Advancement of Learning, b. ii.

For as Philippe de l'Orme observeth, the breaking or yielding of a stone in this part [substruction,] but the breadth of the back of a knife, will make a cleft of more than half a foot in the fabrick aloft: so important are *fundamental* errors.—*Reliquiæ Wottonianæ*, p. 19.

The law of nature is the only law of laws truly and properly to all mankind *fundamental*, the beginning and the end of all government; to which no parliament or people that will thoroughly reform, but may and must have recourse.—*Milton. Free Commonwealth.*

It [is] thus manifest that the power of kings and magistrates is nothing else, but what is only derivative, transferr'd and committed to them in trust from the people to the common good of them all, in whom the power yet remains *fundamentally*, and cannot be taken from them, without a violation of their natural birthright.
Milton. The Tenure of Kings & Magistrates.

The angry beast did straight resent
The wrong done to his *fundament*.—*Hudibras*, pt. i. c. 2.

Fundamental is a metaphor taken from the *foundation* of a building, upon which the fabrick is erected, and without which it cannot stand. So that *fundamental* principles are such as are presupposed to the duties of religion (one or more) and such, as are absolutely necessary to the doing of them.—*Granvil*, Ess. 5.

Lord Verulam, at the beginning of the last century, expressed his judgment of the great importance of distinguishing rightly between points *fundamental* and points of further perfection, so he worded the distinction, though I think not accurately.—*Waterland. Works*, vol. viii. p. 87.

And this examinant further saith, that the *fundamentals* in this examinant's last examination mentioned to be prepared by Mr. Wade, Col. Romzey and this examinant, were only rough drawn up by the said Mr. Wade's own hand.
State Trials, an. 1683. *Introd. to the Rye-House Plot.*

But I am able to prove, from the doctrine of Calvin and the principles of Buchanan, that they set the people above the magistrate; which, if I mistake not, is your own *fundamental*, and which carries your loyalty no farther than your liking.—*Dryden. Epistle to the Whigs.*

When we apply the epithet *fundamental* either to religion in general or to Christianity in particular, we are supposed to mean something essential to religion or Christianity; so necessary to its being, or at least to its well being, that it could not subsist, or not maintain itself tolerably without it.
Waterland. Works, vol. viii. p. 88.

This notion shows the extreme folly and absurdity of all those who (*fundamentally* erring from the truth and nature of things,) found their religion here, and their expectation of happiness hereafter, in any thing else (what soever it be) distinct from virtue, and righteousness, and charity, and true holiness.—*Clarke*, vol. i. Ser. 32.

He did not reflect that a *fundamental* truth (which he will not venture to dispute any more than the believer) stands very much in the way of his conclusion; namely, that God, in the moral government of the world, never does that in an extraordinary way, which can be equally well effected in an ordinary.
Warburton. The Divine Legation, b. iv. s. 6.

One, bred up in the arts of Egyptian legislation, could never, on his own head, have thought of reducing an unruly people to government on maxims of religion and policy *fundamentally* opposite to all the principles of Egyptian wisdom.—*Id. On Several Occasional Reflections.*

FU'NERAL, *s.* }
FU'NERAL, *adj.* }
FU'NERALLY. }
FUNE'REAL. }
FUNE'RIAL. }
FUNE'ST. } Written by our old writers, *Funeralls*. Fr. *Funérailles*; Lat. *Funus*. Either from *funis*, a torch; because *funerals* were performed by *torch* light; or more probably from φονος, cædes, *slaughter*, because properly it is—of *a man slain*, (Vossius.) It is applied to—

The performance of the rite or ceremony of burial or sepulture of the dead; the burial, sepulture or interment.

Funest (Fr. *Funeste*; It. and Sp. *Funesto*; Lat. *Funestus*, deadly, pernicious,) seems a favourite word with Evelyn.

And after that came woful Emelie,
With fire in hond, as was that time the gise
To don the office of *funeral* service
Chaucer. The Knightes Tale, v. 2914.

After that he had thrust forth from the *funerals* the mournyng multitude, he taking the father and mother of the mayden, entred into the parlour, where the corps of the mayden dyd lye.—*Udal. Matthew*, c. 9.

For before he came to his campe, hee was aduertised of the death of Erigius, one of his most notable captaynes; whose *funeralls* were bothe celebrated wyth greate pompe and ceremonies of honour.—*Brende. Quintus Curtius*, fol. 216.

This noble prince [Edward IV.] deceased at his palice of Westminster, and with greate *funerall* honoure and heauynesse of his people from thence conueyde, was entered at Windesor.—*Sir T. More. Workes*, p. 35.

Nowe put me hereunto the trumpettes that sounde vnto the deafe, the singing menne that sing vayne *funerall* songes vnto y^e dead bodie, which heareth them not.
Udal. Marke, c. 5.

Yet was I with such bloodshed bought full dere,
And priz'd with slaughter of their generall:
The monument of whose sad *funerall*,
For wonder of the world, long in me lasted.
Spenser. The Ruines of Time, s. 17.

It was agreed, that Siccius forthwith should be convaied to Rome, had not the Decemvers made haste to solemnise his *funerals* souldiour-like, at the publike charges of the common treasurie.—*Holland. Livie*, p. 116.

[Though] he cannot raise thee a poor monument,
Such as a flatterer or a usurer hath;
Thy worth, in every honest breast, builds one,
Making their friendly hearts thy *funeral* stone.
Massinger. The Fatal Dowry, Act ii. sc. 1.

Even crows were *funerally* burnt.
Brown. Urn Burial, c. 1.

Thus we see them walk and converse in London, pursu'd and haunted by that infernal smoake, and the *funest* accidents which accompany it wheresoever they retire.
Evelyn. Fumifugium. To the Reader.

[Mushrooms are] generally reported to have something malignant and noxious in them; nor without cause, from the many sad examples, frequent mischiefs, and *funest* accidents they have produc'd, not only to particular persons but to whole families.—*Id. Acetaria*, s. 39.

One of these crowns or garlands is most artificially wrought in filigree work with gold and silver wire, in resemblance of myrtle (with which plants the *funebrial* garlands of the ancients were composed).—*Brown. Miscell. Tracts*, p. 29.

The work once ended, all the vast resort
Of mourning people went to Priam's court;
There they refresh'd their weary limbs with rest,
Ending the *funeral* with a solemn feast.
Congreve. Helen's Lamentation.

From the red field their scatter'd bodies bear;
And nigh the fleet a *funeral* structure rear;
So decent urns their snowy bones may keep,
And pious children o'er their ashes weep.
Pope. Homer. Iliad, b. vii.

Unless with filial rage Orestes glow,
And swift prevent the meditated blow;
You timely will return a welcome guest,
With him to share the sad *funereal* feast.
Id. Odyssey, b. iv.

Near the end of two years, at the anniversary of his mother's *funeral*, who had died but a few years before, having lived long mad, he [Charles V.] took a conceit that he would see an obit made for himself, and would have his own *funeral-rites* performed, to which he came himself, with the rest of the monks, and pray'd most devoutly for the rest of his own soul, which set all the company on weeping.
Burnet. Hist. of the Reformation, an. 1556.

Its [asbestos] principal use, according to Pliny, was for the making of shrouds for royal *funerals*, to wrap up the corps so as the ashes might be preserved distinct from that of the wood whereof the *funeral pile* was composed.
Cambridge. The Scribleriad, b. iv.

We are not to imagine, however, as it is commonly believed, that these violences were owing to the general indignation of the citizens against the murderers of Cæsar, excited either by the spectacle of his body, or the eloquence of Antony, who made the *funeral* oration
Middleton. Life of Cicero, vol. iii. s. 9.

Sighs from a breaking heart my voice confound,
With trembling steps to join yon weeping train,
I haste, where gleams the *funeral* glare around,
And mix'd with shrieks of woe the knells of death resound.
Beattie. The Minstrel, b. ii.

FUNGE. }
FU'NGOUS. }
FUNGO'SITY. }
FU'NGOUS. } Fr. *Funge*; Lat. *Fungus*, from *fundere*, (in the opinion of Scheidius,) *effundens se*, et latè crescens; pouring itself forth, and spreading widely. *Funge* is applied by Burton to—

One who has no more brains than a toadstool has substance; an empty-headed fellow.

When as indeed, in all wise men's judgments, *quibus cor sapit*, they are mad, empty vessels, *fungos*.
Burton. Anatomy of Melancholy, p. 113.

Touching those excrescences in manner of mushromes, which be named *fungi*, they are by nature more dull and slow.—*Holland. Pinie*, b. xxii. c. 23.

We may be sure of raine, in case we see a *fungous* substance or soot gathered about lampe and candle snuffe.
Id. Ib. b. xviii. c. 35.

Thou, late exulting in thy golden hair,
As bright as Phœbus, or as Cynthia fair,
Now view'st, alas! thy forehead smooth and plain
As the round *fungus* daughter of the rain.
Fawkes. From Petronius.

Eggs cast into the matrix of the earth, or certain little pustulæ, or *fungosities* on its surface.
Biblioth. Bibl. (Ox. 1720.) i. 292.

The chief sign of life she [the Church of England] now gives is the exuding from her sickly trunk a number of deformed *fungusses*; which call themselves of her, because they stick upon her surface, and suck out the little remains of her sap and spirit.—*Warburton. Introduction to Julian.*

FUNK, *v.* } A word (says Lye) familiar in
FUNK, *n.* } the university at Oxford: to be in a *funk*. In old Flemish, he adds, *Fonck*, is, turba, perturbatio. Skinner thinks from the Ger. *Funk*, scintilla, q.d. nidor seu odor, e lignis seu carbonibus exhalans. In R. Brunne, "Be beten alle *fonkes*," be beat all to *funks*, or till they stink again, (Hearne.) Perhaps from the A.S. *Fynigean*, to corrupt, to spoil in any manner; past part. *Fynig-ed*, *fyng'd* or *fungd*, *funk*, corrupted, spoiled, and consequentially—

Stinking;—stewing, fuming.

Now of this olde & this new kyng,
That was not worth a *fonk*, don as his endyng.
R. Brunne, p. 172.

& of the fourtene monkes, where men not tham finde,
Be beten alle *fonkes* or in prison tham binde.—*Id.* p. 211.

The best part of the veal, and the Greek for *hanc*,
Is the name of a man that makes us *funk*.
Epigram on J. Burton, when a Proctor at Oxford.

In the mean time, tobacco strives to vex
A numerous squadron of the tender sex,
What with strong smoke, and with his stronger breath
He *funks* Basketia and her son to death.
King. The Frumentary, c. 3.

FU'NNEL. Quasi, *fundell*, (Junius.) Contracted from Lat. *Infundibulum*, (Skinner,) from *in*, and *fundere*, to pour in.

That through which any thing pours, or is poured, usually, into other vessels:—and shaped suitably to its purpose.

If you poure a glut of water upon a bottle, it receives little of it: but with a *funnell*, and by degrees, you may fill many of them, and spill little of your own, to their capacity they will all receive and be full.—*B. Jonson. Discoveries.*

Nature has various tender muscles plac'd,
By which the artful gullet is embrac'd;
Some the long *funnel's* curious mouth extend,
Through which ingested meats with ease descend.
Blackmore. The Creation, b. vi.

The gullet [the passage for food] opens into the mouth like the cone or upper part of a *funnell*, the capacity of which forms indeed the bottom of the mouth.
Paley. Natural Theology, c. 10.

FUR, *v.* }
FUR, *n.* }
FU'RRER. }
FU'RRERY. }
FU'RRING, *n.* }
FU'RRY. }
Fr. *Fourrer*; It. *Foderare*; Sp. *Aforrar*; Dut. *Voederen*; Ger. *Futtern*. In A.S. *Fodder*, and Goth. *Fodr*, is *theca*, *vagina*; and Junius says, "Notum est *thecas* lino lanâque duplicari, instar vestium levidensâ pellibusque suffulturam, atque inde nomen hoc vaginæ inditum," (*Goth. Gloss.* p. 164.) In Low Lat. *Fodratura*, or *fordatura*. (See *Spelman.*) I see (says Wachter) the tree and branches, but not the root. Applied to—

Skins with soft, downy hair; also, to a coating or covering formed upon the tongue, from the exhalation of the stomach; within a kettle or other vessel, from the ebullition of water.

—— Ich darre legge myn eres
That fysyk shal hus *forrede* hodes for hus fode sulle [sell.]
Piers Ploukman, p. 143.

And fewe robis ich fonge, oth[r] *forrede* gounes.—*Id.* p. 253.

Hem fayleth no *furryng*, ne clothes atte fulle.—*Id. Crede.*

Thus as I stode musing ful busily
I thought to take good hede of her array,
Her gowne was blewe, this wote I verily,
Of good fashion, and *furred* with gray.
Chaucer. The Assemblie of Ladies.

A burnette cote hong therewithall
Furred with no menluere,
But with a *furre* rough of here,
Of lambe skinnes heauy and blacke.
Id. Rom. of the Rose.

And he ware scarlet gownes, *furred* with myneuer, lyke as the Duke of Brabant, or Erle of Haynalt dyd.
Bernere. Froissart. Cronycle, vol. i. c. 403.

All the world seeth, that their whole life is spent in nothing else than in eating and drinking, in idle walking and pastimes, and in providing for *furring* of their backs and fattening their bellies, and in gorgeously decked chambers and soft sleeping.—*Martin. Book of Priests' Marriages.*

Also at the going vp of the maister chancellor into the Lollardes tower: wee haue good proof that they lay on the stockes a gowne neither of murrey or crimosin in graine *furred*, with shankes.—*Fox. Martyrs*, p. 740. *The Verdict of the Inquest concerning the Murdering of R. Hun.*

And man, the painter, now presents to view;
Haughty without, and busie still within;
Whom, when his *furr'd* and horned subjects knew,
Their sport is ended, and their fears begin.
Davenant. Gondibert, b. ii. c. 6.

Their arrow-heads are sharpned stones, or fish bones, which latter serve them also for needles; their thread being the sinews of certain small beasts, wherewith they sow their *furs* which clothe them; the *furry* side in summer outward, in winter inward.—*Milton. A Brief History of Moscovia.*

With honie it (a gargarism of milke) cureth the roughnesse & *furring* of the tongue.—*Holland. Plinie*, b. xx. c. 14.

Underneath is the picture of Sir William Cecil, after Lord Burleigh, in his gown and *furs*, and holding in his left hand a Hebrew psalter.—*Waterland. Works*, vol. x. p. 320.

Winter! thou hoary, venerable sire,
All richly in thy *furry* mantle clad;
What thoughts of mirth can feeble age inspire
To make thy careful wrinkled brow so glad.
Rowe. Ode for the New Year, 1717.

From Volga's banks, th' imperious Czar
Leads forth his *furry* troops to war.
Fenton. Ode to John Lord Gower.

Let me, less cruel, cast the feather'd hook
With pliant rod athwart the pebbled brook,
Silent along the silent margin stray,
And with the *fur-wrought* fly delude the prey.
Gay. Rural Sports, c. 1.

The original painted by himself [Cleeve] with a black cap and *furred* gown, upon a greenish ground, and a portrait of his wife, were purchased by King Charles I.
Walpole. Anecdotes of Painting, vol. i. c. 6.

The *fur* of the ermine, in every country, changes by time; for as much of its beautiful whiteness is given it by certain arts known to the *furriers*, so its natural colour returns and its former whiteness can never be restored again.
Goldsmith. Animated Nature, b. iv. c. 3.

No labour can ever be turned to so good account as what is employed upon their *furrieries*.
Cook. Voyages, vol. vii. b. vi. c. 6.

Horace, mild sage, refin'd with ease,
Whose precepts, whilst they counsel, please;
Without the jargon of the schools,
And *fur-gown'd* pedants' bookish rules,
Here keeps his lov'd academy.
Cooper. The Apology of Aristippus.

FU'RBELOW, *v.* }
FU'RBELOW, *n.* }
Sp. *Farfala* or *falbala*; It. *Falbala*, which Duchat derives from the Ger. *Fald-plat*.

To plait or fold, in many folds; to supply, to overlay with plaits or foldings; (met.) to overlay with ornaments.

When arguments too fiercely glare,
You calm them with a milder air
To break their points, you turn their force,
And *furbelow* the plain discourse. *Prior, Alma*, c. 2.

But thou, vain man! begull'd by Popish shows,
Doatest on ribbands, flounces, *furbelows*.—*Gay. Espousal.*

A *furbelow* of precious stones, a hat buttoned with a diamond, a brocade waistcoat or petticoat, are standing topicks.
Spectator, No. 15.

Her keys he takes; her doors unlocks:
Through wardrobe and through closet bounces;
Peeps into every chest and box.
Turns all her *furbelows* and flounces.—*Prior. The Dove.*

FU'RBISH. Variously written *frobish*, *frubbish*, *furbush*. Fr. *Fourbir*; It. *Forbire*, detergere, polire, nitorem conciliare, to wipe or *rub*, to polish, to give brightness to. Skinner derives from Ger. *Farb*, colour: Menage traces it from the Lat. *Purus*.

To *rub*, to polish, to give brightness or polish to; to *rub* till bright; to *rub* up. See F.

The 2d day he commanded them to scour and *furbish* their harnesse and weapons before their tents.
Holland. Livie, p. 624.

Certes, not by filing and sharpening the edge of his sword; not by grinding and whetting the point of his speares head: not with scouring and *forbishing* his head-piece or motion.
Id. Plutarch, p. 809.

Him he cashered presently and chased from among the other bands, as being a naughty souldier, and not worthy to have place in any company, who would be so *frobishing* and trimming his weapons at the very instant when there was more need to use them.—*Id. Ib.* p. 339.

The second day, there was carried upon a number of carts, all the fairest and richest armour of the Macedonians, as well of copper as also of iron and steel, all glistering bright, being newly *furbushed*, and artificially laid in order.
North. Plutarch, p. 219.

—— Hang your bread and water,
I'le make you young again, believe that, lady,
I will so *frubbish* you.
Beaum. & Fletch. Custom of the Country, Act i. sc. 3.

Again they *furbish* up their holy trumpery
Relics, and wooden working Saints,
Whole loads of lumber and religious rubbish
Rowe. Lady Jane Gray, Act iii.

Their ancient houses running to decay,
Are *furbish'd* up, and cemented with clay.
Dryden. The Hind and the Panther.

Which being *furbished* up, patched and varnished, serves well enough for those who, being unacquainted with the conflict which has always been maintained between the sense and the nonsense of mankind, know nothing of the former existence and the ancient refutation of the same follies.—*Burke. Appeal from the New to the Old Whigs.*

FURCA'TION. Lat. *Furca*, a fork, (qv.) Division like a fork.

But when they grow old, they grow less branched, and first do lose their brow antlers, or lowest *furcations* next the head.—*Brown. Vulgar Errours*, b. iii. c. 9.

FU'RDLE, *v.* }
FU'RDLING, *n.* }
To *fardle*, (qv.) i. e. to bundle or pack up.

The rose of Jerico, being a dry and ligneous plant, is preserved many years, and though crumpled and *furdled* up, yet if infused in water, will swell and display its parts.
Brown. Miscell. p. 34.

Nor to urge the thwart enclosure and *furdling* of flowers, and blossomes, before explication, as in the multiplied leaves of piome.—*Id. Cyrus' Garden*, c. 3.

FURL, *v.* Velum contrahere seu complicare, to draw together or fold the sail. Lye says, He knows not whether from the verb to *curl*. It is probably a contraction of *furdle* or *fardle*, (qv.) It is written *furle* by Beaum. & Fletch. *Fearle*, noun, in the *Mirrour for Magistrates*, may mean, the flag, q. d. the flag of triumph; the palm.

To bundle or pack; to roll, fold or wrap up

Promising that what victuals were in his ships, or other things that might doe vs pleasure vntill the end, we should haue the one halfe of it, offering vs if we would to *furle* his flags and to bee at our commaundment in all things.
Hackluyt. Voyages, vol. ii. pt. ii. p. 37.

My father hight Sir Edmund Mortimer,
True Earle of March, whence I was after Earle,
By just descent these two my parents were,
Of which the one of knighthood bare the *fearle*,
Of womanhood the other was the pearle.
Mirrour for Magistrates, p. 273.

Down with the main mast, lay her at hull,
Furle up her linnens, and let her ride it out.
Beaum. & Fletch. The Sea Voyage, Act i. sc. 1.

Disdaining, *furls* his mane and tears the ground,
His eyes enflaming all the desert round.
Dryden. Absalom & Achitophel

Along the coast he shoots with swelling gales,
Then lowers the lofty mast, and *furls* the sails.
Tickell. Iliad, b. i.

For, while aloft the order those attend
To *furl* the mainsail, or on deck descend;
A sea, up surging with stupendous roll,
To instant ruin seems to doom the whole.
Falconer. The Shipwreck, c. 2.

FU'RLONG. A.S. *Furlang*; Low Lat. *Furlongus*, quasi, (says Spelman,) a *furrow long*, that is, bounded or terminated by the length of a *furrow*; i. e. id quod uno progressu aratrum describit antequam regreditur; and this, he adds, equals 40 perches, (or poles, each = 217½ feet,) or the eighth part of a mile. And see the quotation from Bale.

It is likewise, as Minshew says, the eighth part of an acre.

As ich can fynde in a felde, and in a *forlong* an hare.
Piers Ploukman, p. 111.

Whan they were come almost to that citee,
But if it were a two *furlong* or three,
A yonge clerke roming by himself they mette,
Which that in Latine thriftily hem grette.
Chaucer. The Frankeleines Tale, v. 11,483.

The small pathe, the large strete,
The *furlonge*, and the longe mile,
All is but one for thilke while.—*Gower. Con. A.* b. v.

A *furlong* is the eyghte parte of a myle and contayneth a hundreth and xxv. passes, which is in length vi. hundreth and xxv. fote.—*Bale. Image*, pt. iii.

This said, they both a *furlong's* mountenance
Retir'd their steeds, to ronne in even race:
But Braggadochio with his bloody launce
Once having turn'd, no more return'd his face,
But lefte his love to losse, and fled himselfe a pace.
Spenser. Faerie Queene, b. iii. c. 8.

Hee affirmeth that Saturn gave warning to Sisuthrus of this deluge, and willed him to prepare a great vessel or ship, wherein to put conuenient food and to saue himselfe and his kindred and acquaintance, which he builded of length five *furlongs*, of breadth two.—*Purchas. Pilgrimage*, b. i. c. 8.

Pliny and Herodotus say, the narrowest part of the channel [Hellespont] is about seven stadia, or *furlongs*.
Fawkes. Hero & Leander, Note.

FU'RLOUGH. Dut. *Ver-lof*, *leave* or permission to go *forth*, out, or away.
Leave of absence.

Captain Irwin, whom I believe you know, son to the old General, goes by the next packet-boat to Holland, he has got a *furlow* from his father for a year, during which time he intends to see as much as he can abroad.
Chesterfield. Miscellaneous Works, vol. iv. Let. 42.

FU'RMENTY. See FRUMENTY, and the first quotation from Pliny there, and the second below.

When maltemen make vs drink no *frmentie*.
Gascoigne. The Steele Glass.

And ye shall eate neither bread, nor parched corn, nor *furmenty* of newe corne: vntill the selfe same daye that ye haue broughte an offringe vnto your God.
Bible, 1551. *Leuiticus*, c. 23.

And to speake generally of all graine, there are two principall kinds thereof, to wit, first *fourment*, containing under it wheat and barley, and such like: secondly, pulse, comprising beanes, pease, chiches, &c.
Holland. Plinie, b. xviii. c. 7.

Some there bee who take of spring-corne, millet, panicke, lentus, cich pease, and the graine whereof *fourmentie* is made.—*Id. Ib.*

——— He'll find you out a food
That needs no teeth, nor stomach; a strange *furmity*.
Beaum. & Fletch. Bondman, Act i. sc. 2.

I can't endure to have a perfumed sir
Stand cringing in the hams, licking his lips
Like a spaniel over a *furmenty-pot*, and yet
Has not the boldness to come on, or offer
What they know we expect.
Massinger. The Bondman, Act i. sc. 3.

FU'RNACE, *v.* } Fr. *Fournaise*; It. *Fornace*;
FU'RNACE, *n.* } Sp. *Hornaza*; Lat. *Fornax*, from the ancient *formus*, calidus; Gr. Θερμ-ος, from *θερειν*, to heat, to *burn*.

That which heateth; usually applied to an *enclosed* fire, *burning* on that account with greater force.

To which image bothe young and old
Commanded he to loute, and have in drede,
Or in a *fournais*, ful of flames rede,
He should be brent, that wolde not obeye.
Chaucer. The Monkes Tale, v. 14,169.

And the Lord said vnto Moses and Aaron: take youre hande full of ashes oute of the *fornace* & let Moses sprynkel it vp into the ayre in the sight of Pharao, and it shal turne to duste in all the lande of Egypte.—*Bible*, 1551. *Exodus*, c. 9.

——— He *furnaces*
The thicke sighes from him; whiles the jolly Britaine,
(Your Lord I meane) laughes from's free lungs.
Shakespeare. Cymbeline, Act i. sc. 7.

Therein an hundred raunges weren pight,
An hundred *fournaces* all burning bright;
By euery *fournace* many fiends did byde,
Deformed creatures, horrible in sight,
And euery feend his busy paines applyde
To melt the golden metall, ready to be tryde.
Spenser. Faerie Queene, b. ii. c. 7.

Earth kindling inward, melts in all her caves,
And hissing floats with fierce metallic waves,
As iron fusile from the *furnace* flows,
Or molten ore with keen effulgence glows.
Broome. Battle of the Gods & Titans.

——— Whence convey'd
To the fierce *furnace*, its intenser heat
Melts the hard mass, which flows an iron stream,
On sandy beds below. *Dodsley. Agriculture*, c. 3

FU'RNISH, *v.* }
FU'RNISH, *n.* }
FU'RNISHEDNESS. }
FU'RNISHER. }
FU'RNISHING, *n.* }
FU'RNITURE. }
FU'RNIMENT. }
Fr. *Fournir*; It. *Fornire*; Sp. *Fornir*. Menage derives the French from the Italian, and the Italian from the Lat. *Ornare*; *ornatum armis*, *furnished* with arms.

To supply, to administer, to accoutre, to provide, to fit, suit, equip or accommodate with, (sc.) certain articles of usefulness, convenience or ornament.

Neyther the men nor the horse glistered so with golde nor precious *furnamentes*, but only with the brightnesse of their harnesse.—*Brende. Quintus Curtius*, fol. 24.

And beyng in a heate entered naked into the water in euery man's syght, thinkinge it should be a contentacion to hys souldyers, to se that the *furnamentis* about hys bodye were none other but suche as they commonlye vsed to weare.
Id. Ib.

Like when Apollo leaueth Lycia
His wintring place, and Xanthus floods likewise,
To visit Delos his mother's mansion,
Repairing oft and *furnishing* her quire.
Surrey. Virgile. Æneis, b iv.

Than all these went to a strong castell standynge on a hyghe mountayne, called Chastocoaulx: ther was thentre of Bretayne; it was *furnyshed* with men of warre.
Berners. Froissart. Cronycle, vol. i. c. 71.

Therle of Neuers laye thus styll at Venyce, for his entēt was nat to departe thens tyll euery thynge was payed and discharged: for the *furnyshing* of this fynaunce Sir Dyne of Responde toke great payne.—*Id. Ib.* vol. ii. p. 224.

Lo, where they spide with speedy whirling pase,
One in a charet of strange *furniment*,
Towards them driuing like a storme out sent.
Spenser. Faerie Queene, b. iv. c. 3.

Next these, Newcastle *furnisheth* the fleet
With nine good hoyes, of necessary use.
Drayton. The Battle of Agincourt.

In such a sense it was [attributed] to the *fornace* in respect of the fulness and well *furnishedness* of the earth.
More. An Appendix to the Defence, c. 4.

——— What hath bin seene,
Either in snuffes and packings of the Duke's,
Or the hard reine which bothe of them hath borne
Against the old kinde King; or something deeper,
Whereof (perchance) these are but *furnishings*.
Shakespeare. Lear, Act iii. sc. 1.

When all men had with full satietie
Of meates and drinkes their appetites suffic'd,
To deedes of armes and proof of chivalrie
They gan themselues addresse, full rich aguiz'd,
As each one had his *furniture* deviz'd.
Spenser. Faerie Queene, b. v. c. 3.

Hereupon he [Romulus] commanded to proclame these games over the country adjoining, and with as great preparation and *furniture*, as in those dates either their skill or abilitie might afford, they celebrate the same, and all to make the show more goodly and worthie of great expectation.—*Holland. Livius*, p. 8.

Not content with the simplicity and plainness of the Gospel, which could possibly *furnish* no materials for strife and contention, vain men soon began to mix their own uncertain opinions with the doctrines of Christ.—*South*, vol. iii. Ser. 14.

And some gave out the Dutchess of Lauderdale as a rusetter of Argyle since his forfeiture, and a *furnisher* of him with money.—*State Trials*, an. 1677. *J. Mitchel.*

It [the Gospel] does not dwell in the mind like *furniture*, only for ornament, but for use, and the great concernments of life.—*South*, vol. vii. Ser. 5.

Soon after, viz. Feb. 12, the King sealed his [Wolsey's] pardon, and three days after restored him to his bishoprick of York, and sent him money, plate, and *furniture* for his house and chapel.—*Strype. Memorials. Hen. VIII.* an. 1530.

The palaces erected in the reign of Elizabeth by the memorable Countess of Shrewsbury, Elizabeth of Hardwicke, are exactly in this style. The apartments are lofty and enormous, and they knew not how to *furnish* them.
Walpole. Anecdotes of Painting, vol. ii. c. 1.

The Protector was magnificent, and had he lived to complete Somerset-house, would probably have called in the assistance of those artists, whose works are the noblest *furniture*.—*Id. Ib.* vol. i. c. 6.

FU'RROW, *v.* }
FU'RROW, *n.* }
Dut. *Voren*; Ger. *Furchen*; A. S. *Fyr-ian*, proscindere, sulcare, to cleave or cut asunder.

To cut or cleave asunder; to cut or mark out in hollowed lines; to hollow out, to indent lineally.

A long exile thou art assigned to bere;
Long to *furrow* large space of stormy seas.
Surrey. Virgile. Æneis, b. ii.

O that the raging surges great that lecher's bane had wrought
When first with ship he *forowed* seas, and Lacedemon sought.
Incertaine Auctors. Penelope to Ulisses.

How can she weepe for her sinne, that must bare her skin therewith, and *furroue* her face!
Vives. The Instruction of a Christian Woman, b. i. c. 9.

She learn'd the churlish ax and twybill to prepare,
To steel the coulter's edge, and sharp the *furrowing* share.
Drayton. Poly-Olbion, s. 18.

Though his attire were miserably base,
And time had worn deep *furrows* in his face,
Yet, though cold age had frosted his fair haires,
It rather seem'd with sorrow than with years.
Drayton. Legend of Robert Duke of Normandy.

When they have traced out all the said place where the walls should stand, they measure out as much ground as will serve for the gates, but take out the plough-share, and so pass over that space with the bare plough, as if they meant thereby, that all the *furrow* which they cast up and cared should be sacred and inviolable.—*Holland. Plutarch*, p 703.

——— [I] expose no ships
To threatnings of the *furrow-faced* sea.
B. Jonson. The Fox, Act i. sc. 1.

Ray. See my Philippi, her rich colours fled, and like that soule
The *furrow-fronted* Fates have made an anvill
To forge diseases on; she's lost herself
With her fled beauty.—*Rowlins. Rebellion*, Act ii. sc. 1.

——— Why he was met euen now
As mad as the vext sea, singing alowd,
Crown'd with ranke fenitar and *furrow-weeds*.
Shakespeare. Lear, Act iv. sc. 4.

His lamp, his bow and quiver, laid aside,
A rustic wadet o'er his shoulders ty'd,
Sly Cupid, always on new mischief bent,
To the rich field and *furrow'd* tillage went.
Prior. Cupid turned Ploughman.

Joyous the impatient husbandman perceives
Relenting Nature, and his lusty steers
Drives from their stalls to where the well-us'd plough
Lies in the *furrow*, loosen'd from the frost.
Thomson. Seasons. Spring.

That brow in *furrow'd* lines had fix'd at last,
And spake of passions, but of passions past.
Byron. Lara, c. 1.

——— And fame reports,
While he broke up new ground, and tir'd his plough
In grassy *furrowes*, the torn earth disclos'd
Helmets and swords, (bright furniture of war
Sleeping in rust) and heaps of mighty bones.
Watts. Victory of the Poles.

FU'RTHER, *v.* }
FU'RTHER, *adj.* }
FU'RTHER, *ad.* }
FU'RTHERANCE. }
FU'RTHERER. }
FU'RTHERING, *n.* }
FU'RTHERMORE. }
FU'RTHEROVER. }
FU'RTHEST. }
A. S. *Forth-ian*, *ge-forthian*, promovere, juvare, to promote, *further*, advance, assist or help. Dut. *Voorderen*; Ger. *Befuerdern*; from *Forth*, (qv.) See also FAR.

Further, or *forther*, (improperly written *farther*,) is the regular comparative of *Forth*; and the English verb is formed upon this comparative.

To move or cause to move *forth*, on the way, away, to a greater distance; to remove; to promote, to prefer, to advance, and thus, to aid, assist or help.

And thei camen nygh the castel whidir thei wenten: and he made countenaunce that he wolde go *ferther*.
Wiclif. Luk, c. 24.

But *ferther* thei schulen not profite, for the unwisdom of hem schal be knowen to alle men as hern was.
Id. 2 Tymothy, c. 3.

But natheles it is my will (qd. she)
To *forthren* you, so that ye shal nat die
But turnen sound home to your Thessalie.
Chaucer. Legend of Hypsiphile & Medea.

For wel we knowen that youre liberal grace and mercie stretcheth hem *forther* into goodnesse, than don our outragious giltes and trespasses into wickednesse.
Id. The Tale of Melibeus.

In thy study so thou writest
And euermore of loue enditest
In honour of hem and praisings
And in his folkes *furtherings*.—*Id. House of Fame*, b. ii.

——— And *furthermore* wot I,
Ther speketh many a man of mariage,
That wot no more of it than wot my page,
For which causes a man should take a wif.
Id. The Marchantes Tale, v. 9316

And *furtherover*, ther as the lawe sayth, that temporall goddes of bondfolk ben the goddes of hir lord.
Id. The Persones Tale.

Receiue and take a new feith,
Whiche shall be *forthrynge* of thy life,
And eke so worshipfull a wife,
The daughter of an emperour
To wedde, it shall be great honour.—*Gower. Con. A.* b. ii.

Next vnto this planete of loue
The bright sonne stont aboue
Which is the hinderer of the night,
And *fortherer* of the dales light.—*Id. Ib.* b. vii.

And *ferthermore* with good courage
He saith, be so he mine hir haue,
That Christ, that came this worlde to saue,
He woll beleue, and thus recorded
Thei ben on either side accorded.—*Gower. Con. A.* b. ii.

For whan I wende next haue bee
(As I by my wenyng caste)
Than was I *forthaste* at laste.—*Id. Ib.* b. i.

Here that thyng hindred the matter of the Ghospel, which ought to haue *furthered* it.—*Udal. Matthew*, c. 13.

And had made him to beleeue that he should take the towne in fiftoene dayes, or a moneth at the *furthest*.
Hackluyt. Voyages, vol. ii. pt. i. p. 85.

What thinkest thou that if I wold require it of hym, I coulde not haue more than twelue legions of Aungelles? and that oute of hand by and by withoute anye *further* delaye?
Sir T. More. Workes, p. 1393.

When I gave it my commaundment, makinge dores and barres for it, sayinge: hither to shalt thou come, but no *forther*, and here shalt thou lave downe thy proude and hye waues.—*Bible*, 1551. *Job*, c. 38.

For though that man's law, and ordinaūce make not a man good before God, neither iustifie him in the hart, yet are they ordeined for the *furtheraunce* of the comon wealth, to mainteine peace, to punish the euill, and to defend the good.—*Tyndall. Workes*, p. 49.

In this nyghtes passe tyme, for the *furtheraunce* of this purpose, the Lorde of Bressy with a chosen company of knyghtes, lodgyd hym in busshement nere vnto the towne, towarde the gate of Seynt Andrewe
Fabyan, vol. ii. an. 1548.

For next God's providence, surely that day was, by that good father's meanes, *dies natalis* to me for the whole foundation of the poore learnyng I have, and of all the *furderance* that hitherto elsewhere I have obteyned.
Ascham. Schole-Master, b. ii.

There were also as *fortherers* of the matyer, the cardynall of Cypris, &c.—*Fabyan*, vol. ii. an. 1535.

Misguided haue I beene
and trayned all by trust,
And loue was forger of the fraude,
and *furtherer* of my lust.
Turbervile. The Penitent Louer.

And, in middes of outward injuries, and inward cares, to encrease them withall, good Sir Richard Sackville dieth, that worthie gentleman; that earnest fauourer and *furtherer* of God's true religion.—*Ascham. Schole-Master*, b. i.

Whom when I saw assembled in such wise,
So desperatly the battaile to desire
Then *furthermore* thus sayd I vnto them.
Surrey. Virgile. Æneis, b. ii.

They ran vp and downe the citie, went about to wrest open the gates of the temples: the night *furthered* their credulousnes, and in the dark euery man more readie to affirme.
Greneway. Tacitus. Annales, p. 60.

Theoc. You gripe it too hard, sir.
Maisf. Indeed I do, but have no *further* end in it
But love and tenderness, such as I may challenge,
And you must grant.
Massinger. The Unnatural Combat, Act ii. sc. 3.

Therefore God, to the intent of *further* healing man's depraved mind, to this power of the magistrate, which contents itself with the restraint of evil doing in the external man, added that which we call censure to purge it, and remove it clean out of the inmost soul.
Milton. The Reason of Church Government, b. ii. c. 3.

I still to prompt his power with me to act
Into those secrets got so deep a sight,
That nothing lastly to his *furtherance* lack'd.
Drayton. The Legend of Thomas Cromwell.

——— Be resolute, thy foot
Is guided by a power, that, though unseene,
Is still a *furtherer* of good attempts
Rawlins. The Rebellion, Act iv. sc. 1.

And *furthermore*, the leaves, body, and boughs, of this tree, by so much exceed other plants as the greatest men of power and worldly ability surpass the meanest.
Sir Walter Raleigh. History of the World, b. i. c. 4. s. 3.

They are her *furthest* reaching instrument,
Yet they no beams unto their objects send;
But all the rays are from their objects sent,
And in the eyes with pointed angles end.
Davies. The Immortality of the Soul, s. 14.

Nature gave him a child, what men in vain
Oft strive, by art though *further'd*, to obtain.
Dryden. The Death of Lord Hastings.

As the last year appeared abroad a declaration of the mass, so about this time, still for the *further* humiliation of that Popish service, came forth an examination of the mass made by Dr. William Turner, a physician about this time living in the Duke of Somerset's family, afterwards Dean of Wells, a witty as well as learned man.
Strype. Memorials. Edward VI. an. 1548.

He *further* said, he did not say, "The King had shed the blood of the saints at Charing Cross this time twelve month."
State Trials. John James, an. 1601.

Our Saviour in these words suggests to us, that it is more difficult for a rich man than for a poor man to get to heaven; and by consequence that his riches are no *furtherance*, but rather an hindrance, in his way thither.
Bp. Beveridge, vol. ii. Ser. 137.

The first [end] was to represent his lordship's acceptance of that employ as an argument that he had undergone a political regeneration, and that he was not only satisfied with his Majesty's measures, but ready to *further* them to the utmost in his power.—*Chesterfield. Memoirs, by Maty.*

In the short account that is given of the other Apostles in the former part of the history, and within the short period which that account comprises, we find, first, two of them seized, imprisoned, brought before the Sanhedrim, and threatened with *further* punishment.
Paley. Evidences, vol. i. c. 5.

FU'RTIVE. Fr. *Furtif*; It. and Sp. *Furtivo*; Lat. *Furtivus*, from *Fur*, a thief.
Obtained by theft, stolen.

Or do they (as your schemes, I think, have shown)
Dart *furtive* beams and glory not their own,
All servants to that source of light, the Sun
Prior. Solomon, b. i.

FU'RY, *v.* / FU'RY, *n.* / FU'RIOUS. / FU'RIOUSLY. / FU'RIOUSNESS. / FU'RIAL. / FU'ROR. } Fr. *Furie*; It. and Sp. *Furia*; from the Lat. *Furor*; for which Vossius proposes four different etymologies. It is probably from the Gr. Φερεσθαι, ferri, *impetu* quodam *ferri* et abripi, whence (as Vossius remarks) θεοφοροι, qui numine afflantur, quales dicuntur *furere*. *Fury* is applied to—

A violent act, energy or exertion of malevolent feeling, of anger, of rage, of madness, of raving passion, of fervid enthusiasm; also, to persons.

Of swiche matere made he many layes,
Songes, complaintes, roundels, virelayes
How that he dorste not his sorwe telle,
But languisheth, as doth a *furie* in helle.
Chaucer. The Frankeleines Tale, v. 11,262.

What is the cause, if it be for to tell,
That ye ben in this *furial* peine of hell?
Id. The Squieres Tale, v. 10,762.

All faith and loue, I promitted to thee,
Was in thy selfe fekeel and *furious*,
O false Creseide, and true knight Troilus.
Id. The Complaint of Creseide.

For that if they were irritated, he doubted much some great inundation by their *furor* over all Italy and Christendom.—*Sir T. Wyatt. To the King, 9th March*, 1540.

For two thousande whom the *fury* of the slaughter had left on lyue, were afterwardes hanged vpon crosses, along the sea coast.—*Brende. Quintus Curtius*, b. iv. fol. 63.

When with such words she gan my hart remoue:
What helps to yeld vnto such *furious* rage,
Swete spouse, quod she, without wil of the Gods
Thus chaunced not. *Surrey. Virgile. Æneis*, b. ii.

So staies the streame, when *furiouslie* it flouth,
And filles the dikes where it had wont to swimme,
Vntill by force it breakes aboue the brimme.
Gascoigne. Dan Bartholomew of Bathe.

But malicious enuie gotte the vpper hand of this their decree or counsayle, and *furiousnesse* in them, shooke of all feare.—*Udal. Acles*, c. 5.

Thou shalt stretche forth thyne hande vpo the *furyousnes* of mine enemyes, and thy right hande shall saue me.
Bible, 1551. *Psalm* 138.

As I would not neglect a sodain good opportunity; so I would not *fury* myself in the search.—*Feltham*, pt. i. Res. 10.

O! fly from wrath; fly, O my liefest lord!
Sad be the sights, and bitter fruits of warre,
And thousand *furies* wait on wrathful sword.
Spenser. Faerie Queene, b. ii. c. 2.

Aris. Plato, what dost thou think of Diogenes?
Pla. To be Socrates, *furious*.
Lely. Alexander & Campaspe, Act i. sc. 3.

I do not find yet that aught for the *furious* incitements which have been us'd, hath issu'd by your appointment, that might give the least interruption, or disrepute, either to the author, or to the book.—*Milton. Tetrachordon.*

With that so *furiously* at him he flew,
As if he would haue ouerrun him streight;
And with his huge great yron axe gan hew
So hideously uppon his armour bright,
As he to pieces would haue chopt it quight.
Spenser. Faerie Queene, b. v. c. 11.

I'll rend the miscreant into a thousand pieces,
And gnash his trembling members 'twixt my teeth:
Drinking his live-warm blood to satisfy
The boiling thirst of pain and *furiousness*
That thus exasperates great Polypheme.
Brewer. Lingua, Act v. sc. 6.

Forthwith began these *fury-moving* sounds,
The notes of wrath, the music brought from hell;
The rattling drums (which trumpet's voice confounds)
The cries, th' encouragements, the shouting shrill,
That all about the beaten air rebounds.
Daniel. Civil War, b. iv.

Oppos'd in arms not long they idly stood,
But thrice they clos'd, and thrice the charge renew'd,
A *furious* pass the spear of Ajax made,
Through the broad shield, but at the corselet stay'd.
Pope. Homer. Iliad, b. xxiii. v. 965.

The clergy must be brought out of their ignorance by degrees, and then the people to be better instructed; but to drive *furiously*, and do all at once, might have spoil'd the whole design, and totally alienated those who were to be drawn by degrees.—*Burnet. Hist. of Reformation*, an. 1536.

Come, gentle God of soft desire,
Come, and possess my happy breast;
Not, *fury-like*, in flames and fire,
In rapture, rage, and nonsense, drest.—*Thomson. Song.*

When Alexander had in his *fury* inhumanly butchered one of his best friends and bravest captains, on the return of reason he began to conceive an horrour suitable to the guilt of such a murder.
Burke. A Vindication of National Society.

You have, indeed, winged ministers of vengeance, who carry your bolts in their pounces to the remotest verge of the sea. But there a power steps in that limits the arrogance of raging passions and *furious* elements, and says, "So far shalt thou go, and no farther."
Id. On Conciliation with America.

That is, Julian never attempted to rebuild the Temple; an inference so *furiously* sceptical, as would overturn the whole body of civil history.
Warburton. Julian's Attempt to Rebuild the Temp b. i. c. 5.

Pour out on every side the *furiousness* of thy wrath.
Lowth. Lectures by Gregory. From Job, c. 40.

FURZE, *n.* / FU'RZEN. / FU'RZY. } A. S. *Fyrs*, genista spinosa, ruscus, *furz*, gorse, whinne, *furzen* bushes, thorne broom, butchers' broom, (Sommer.) Perhaps (says Skinner) from *fire*, because this plant, from a dryness peculiar to itself, is especially fitted for *fires*. It is perhaps from the A. S. v. *Yrs-ian*. See GORSE and F.

Gonz. Now would I give a thousand furlongs of sea, for an acre of barren ground, long heath, browne *furze*, any thing.—*Shakespeare. Tempest*, Act i. sc. 1.

For we must not alwaies choose that which is easie to be had and willing to be gotten; for we put by *gorse* and *furzen* bushes we tread underfoot briers, and brambles, though they catch hold of us.—*Holland. Plutarch*, p. 186.

No *furzy* tuft, thicke wood, nor breake of thornes
Shall harbour wolfe, nor in this ile shall breed,
Nor live one of that kind: if what's decreed
You keepe inviolate.
Browne. Britannia's Pastorals, b. ii. s. 5.

——— Then to the copse,
Thick with entangling grass, or prickly *furze*,
With silence lead thy many-colour'd hounds,
In all their beauty's pride.—*Somerville. The Chase.*

Wide through the *furzy* field their route they take.
Their bleeding bosoms force the thorny brake
Gay. Rural Sports, c. 1.

These thorny, *furzy* hills should ne'er be trod
With legs unguarded, and by feet unshod.
Fawkes. Theocritus, Idyl. 4.

Wild round them stubborn thorns and *furze* increase,
And creeping briars. *Dyer. The Fleece*, b. v.

FU'SCOUS. Fr. *Fusque*; Lat. *Fuscus*; Παρα το φασκειν, ustulare, to scorch.
Having the appearance of any thing scorched, *browned*, or *burnt*.

In buildings, when the highest degree of the sublime is intended, the materials and ornaments ought neither to be white, nor green, nor yellow, nor blue, nor of a pale red, nor violet nor spotted, but of sad and *fuscous* colours, as black, or brown, or deep purple, and the like.
Burke. On the Sublime and Beautiful. s. 16.

FUSE, *v.* / FU'SIBLE. / FUSIBI'LITY. / FU'SIL, *adj.* / FU'SION. } Lat. *Fundere*, *fusum*, to pour. To melt, to reduce to a liquid or fluent state; to liquify. See the quotation from Sir T. Brown.

And also of hir induration,
Oiles, ablutions, metal *fusible*,
To tellen alle, wold passen any bible,
That o wher is
Chaucer. The Chanones Yemannes Tale, v. 16,325

The ancients, observing in that material [flint] a kind of metallical nature, or at least a *fusibility*, seem to have resolved it into nobler use.—*Reliquiæ Wottonianæ*, p. 20.

—— From which [liquid ore] he form'd,
First, his own tools, then, what might else be wrought
Fusil or grav'n in metal.—*Milton. Paradise Lost*, b. xi.

Common *fusion*, in metals, is also made by a violent heat, acting upon the volatile and fixed, the drie and humid parts of those bodies.—*Brown. Vulgar Errours*, b. ii. c. 1.

The consistent phosphorus is *fusible* enough.
Boyle. Works, vol. iv. p. 475.

By Pallas taught, he frames the wondrous mould,
And o'er the silver pours the *fusile* gold.
Pope. Homer. Odyssey, b. vi.

The chemists define salt, from some of its properties, to be a body *fusible* in the fire, congealable again by cold into brittle globes, or crystals.—*Arbuthnot. Of Aliments*, p. 25.

The ground he builds upon is not his own;
I know the quarry whence he had the stone:
The forest, too, where all the timber grow'd,
The forge wherein his *fused* metals flow'd.
Byron. Verses intended to have been Spoken.

Philosophers have taught, that the planets were originally masses of matter struck off in a state of *fusion* from the body of the sun, by the percussion of a comet, or by a shock from some other cause with which we are not acquainted.
Paley. Natural Theology, c. 22.

FU'SEE. } From the Lat. *Fusus*, a spindle,
FU'SIL. } that around which any thing is *spun*, winded, or wound.

Fusil, in *Heraldry*, Fr. *Fuseau*, a charge either resembling a spindle, or somewhat longer than a *lozenge*.

For instance, it is indeed a very great evidence of an artist that can make a wheel of a watch, or the spring, or the ballance; but the destination of the spring to the string, and the string to the *fusee*, &c. is so great an evidence of an intellectual being, that works by intention, by election, by design, and appropriation, that nothing can be opposed against it.—*Hale. Origin. of Mankind*, p. 326.

Thinking men considered how it [a clock] might be made portable, by some means answerable to a weight; and so instead of that, put the spring and *fuse-wheel*, which make a watch.—*Grew. Cosmologia Sacra*, b. ii. c. 6. s. 86.

Heralds have not omitted this order or imitation thereof, whiles they symbollically adorn their scuchions with muscles, *fusils* and saltyrs, and while they disposed the figures of ermins, and varied coats in this quincuncial method.
Brown. Cyrus' Garden, c. 2.

Thus referring the spring to the wheels, he [an observer] sees in it that which originates and upholds their motion; in the chain, that which transmits the motion to the *fusee*: in the *fusee*, that which communicates it to the wheels; in the conical figure of the *fusee*, if he refer back again to the spring, he sees that which corrects the inequality of its force.—*Paley. Natural Theology*, c. 15.

FU'SEL. } Fr. *Fusil*; It. *Focile*, *fucile*, igniarium. Caseneuve, from *focillus*,
FU'SIL. } a diminutive of *focus*. Menage,
FUSILE'ER. } *focus*, *foci*, *fociles*, *focile*, and *fusile*. Cotgrave calls it, a fire-steel for a tinder-box. Menage, igniarium; or any thing easily fired or ignited.

They have seized the artillery at Ipswich, and have made proclamation for King James. The regiment of *fusileers* is at Harwich; they say, they will declare with them.—*Parl. Hist. Wm. & Mary.* 1688-9. *Deb. on a Muting in the Army.*

A small anonymous Military Treatise, printed in the year 1680, says the *fusil* or firelock was then in use in our army, especially among the *fusileers* and grenadiers; in all likelihood the appellation of *fusileers* was given to those troops who were armed with *fusils*.
Grose. Military Antiquities, vol. i. p. 159.

FUSS. A. S. *Fus*, promptus, ready, very prompt, ready, quick, and nimble, (Somner.) *Fys-an*, agere, abigere, fugare, festinare, to hasten, to hurry, to drive hastily away.

A hurry; an unnecessary haste or bustle, undue importance. *Fussy* is a common word in the North: a *fussey* fellow; a busy, self-sufficient fellow.

With your humanity you keep a *fuss*;
But are in truth worse brutes than all of us,
We prey not on our kind, but you, dear brother,
Most beastly of all beasts, devour each other.
Lansdown. The Wild Boars' Defence.

From those conceited gentlemen, perchance,
That rush to hail him with such complaisance;
Ay—that's the reason of this fawning *fuss*;
I like him not—he never stole from us
Byron. Verses intended to be Spoken.

FUST, *n.* See FOIST.

Meeting them at the cape of Negrais, the Admirall of Arracan, Marucha, was with his *fust*, taken and slaine.
Purchase. Pilgrimage, b. v. c. 6.

FUST, *v.* } Fr. *Fuste*; *fusty*, tasting of
FU'STY. } the cask, smelling of the vessel
FUSTILA'RIAN. } wherein it hath been kept,
FU'STILUGS. } (Cotgrave.) The Fr. *Fuste*, a cask, Skinner thinks, may be from the A. S. *Fast*, firmus, (q d. vas firmum.) See FOISTY, FOISTINESS.

To taste or smell of a foul or mouldy cask; to be or become mouldy or musty.

Fustilugs may be found in Sherwood and Cotgrave: the former explains it—Coche, femme bien grasse; and the latter explains—Coche, a *fustilugs*, a woman grown fat by ease and laziness.

If a feast, being never so great, lacked breade, or had *fowstye* and weightye breade, all the other daintyes should be unsaverye.—*Ascham. Toxophilus*, b. i.

Sure, he, that made us with such large discourse,
Looking before, and after, gave us not
That capability and godlike Reason
To *fust* in us unus'd.—*Shakespeare. Hamlet*, Act iv. sc. 5.

But Nummius eas'd the needy gallant's care
With a base bargain of his blowen ware
Of *fusted* hops, now lost for loss of sale.
Bp. Hall, Sat. 5. b. iv.

At last, and in good hour, we are come to his farewel, which is to be a concluding taste of his jabberment in law, the flashiest and the *fustiest* that ever corrupted in such an unswill'd hogshead.—*Milton. Colasterion.*

Tuc. Hang him, *fustic* Satire, he smells all goat.
B. Jonson. Poetaster, Act iii. sc. 4.

Page. Away you scullion, you rampallian, you *fustillerian*.
Shakespeare. 2 Part Henry IV. Act ii. sc. 1.

You may daily see such *fustilugs* walking in the streets, like so many tuns, each moving upon two pottle pots.
Junius. Sin Stigmatized, (1639.) p. 39.

For if I stay till I grow grey,
They'll call me old maid, and *fusty* old jade;
So I'll no longer tarry.
Vanbrugh. Provoked Husband, Act iv. Song.

FU'STIAN, *n.* } Fr. *Fustaine*; It. *Fustagno*;
FU'STIAN, *adj* } Sp. *Fustan*; Low Lat. *Fustanum*; which, Bochart thinks,
FU'STIANIST. } is so called from *Fustat*, a city of Egypt, whence the cloth, called *fustian*, was first introduced into Europe. Applied met. to—

A style of speaking or writing affectedly fine, or inflated; mere stuff, bombast.

Of *fustian* he wered a gipon,
Alle besmotred with his haubergeon.
Chaucer. Prologue, v. 75

Harde to make ought of that is naked nought
This *fustian* maistres and this giggishe gase.
Skelton. The Crowne of Laurell.

This was it which had dampt the glory of Italian wits; that nothing had been there written now these many years but flattery and *fustian*.—*Milton. Unlicensed Printing.*

—— He does not mean
To rub your galls with a satiric scene;
Nor toil your brains, to find the *fustian* sence
Of those poor lines that cannot recompense
The pains of study. *May. The Heir*, Prol.

Pye. Puh! any *fustian* invocations, captain, will serve as well as the best, so you rant them out well
Anonymous. The Puritan, Act iii. sc. 4.

In their choice preferring the gay rankness of Apuleius, Arnobius, or any modern *fustianist*, before the native Latinisms of Cicero.—*Milton. An Apology for Smectymnuus.*

A warrant was sent to Humphrey Orme, keeper of the standing wardrobe of the Tower of London, to deliver to Thomas Chappel, the king's bed-maker, one bed and a bolster of *fustian*, filled with down; which, I suppose, was the king's travelling bed.—*Strype. Mem. Edw. VI.* an. 1552.

Let *fustian* poets, with their stuff be gone,
And suck the mists that hang o'er Helicon;
When Progne or Thyestes' feast they write;
And for the mouthing actors verse indite.
Dryden. Persius, Sat. 5.

Let dull, unfeeling pedants talk by rote
Of Cato's soul which could itself subdue;
Or idle scraps of Stoic *fustian* quote,
And bravely bear the pangs they never knew.
Whitehead. On the Death of a Relation.

But if she frown, why farewell she
With all her medley trumpery,
With all her *fustian*, forced conceit,
And limping rhimes, and would-be wit.
Verses to Cambridge, by Henry Berkley.

FU'STIGATE, *v.* } Fr. *Fustiguer*, to cudgel,
FUSTIGA'TION. } from Lat. *Fustis*, a cudgel or stick.

That is to say, six *fustigations* or displings about the parish church of Aldborough aforesaid, before a solemne procession, sixe seueral Sundaies, &c.—*Fox. Martyrs*, p. 609.

Falling out with his steward Rivaldus de Modena an Italian, and *fustigating* him for his faults, the angry Italian poysoned him. [Cardinal Bambridge.]
Fuller. Worthies. Westmerland.

FU'TILE. } Fr. *Futilité*; It. *Futilità*; Sp.
FUTI'LITY. } *Futilidad*; Lat. *Futilis*, that can
FU'TILOUS. } or may pour forth, from obsolete *futere*, to pour forth; and thus, to pour forth nonsense, to talk overmuch, to blab, talk sillily.

Silly, trifling, nonsensical; talking overmuch, loquacious; empty, inane.

As for talkers and *futile* persons, they are commonly vain and credulous withal.
Bacon. Ess. Of Simulation & Dissimulation

The parable (Prov. xxix.) (it seems) especially corrects, not the *futility* of vaine persons, which easily utter, as well what may be spoken, as what should be secreted: not the bold roveing language of such as without all discretion and judgment flie upon all men and matters; not garrulity, whereby they fill others even to a surfeit: but another vice, more close and retired; namely the government of speech, of all adventures the least prudent and politique.
Id. On Learning, by G. Wats, b. viii. c. 2.

I received your answer to the *futilous* pamphlet, with your desire of my opinion touching it.—*Howell*, b. ii. Let. 48.

Mankind hath an appetite of posthumous memory, which would be senseless, and to no purpose if there be no life but this: now God implants no instincts in his creatures that are *futilous* and in vain, and therefore hence also we may conclude, that there is a future being.—*Glanvill*, Ser 6.

He was prepared to shew the madness of their declaration of the pretended rights of man, the childish *futility* of some of their maxims; the gross and stupid absurdity, and the palpable falsity of others.
Burke. Appeal from the New to the Old Whigs.

Contrary qualities can never subsist together in the same substance, without one destroying the other. Hence we understand the *futility* of Mr. Locke's superinduction of the faculty of thinking to a system of matter; conceived, by that excellent writer, in the modest fear of circumscribing Omnipotence.—*Warburton. Divine Legation*, b. ix. Notes.

FU'TURE, *n.* } Fr. *Futur*; It. and Sp. *Futuro*; Lat. *Futurus*, from the
FU'TURE, *adj.* } ancient *Fuo*; Gr. Φυ-ειν, nasci,
FU'TURELY. } fieri, esse.
FUTURI'TION. }
FUTU'RITY. } That which is to come, which is to be, or to happen in time to come, hereafter.

That but aforne her she may see
In the *future* some socour
To leggen her of her dolour,
To graunt her time of repentaunce,
For her sinnes to do penaunce.—*Chaucer. Rom. of the R.*

Swiche supposing and hope is sharp and hard.
I warne you wel it is to seken ever,
That *future temps* hath made men dissever,
In trust therof, from all that ever they had.
Id. The Chanones Yemannes Tale, v. 16,343.

And hee reigneth in so great peace and tranquillitie, that if his successors follow the same course of gouernment, there is no likelihood of *future* sedition or perturbation in any of the kingdoms.—*Hackluyt. Voyages*, vol. iii. p. 860.

Him God beholding from his prospect high,
Wherin past, present, *future* he beholds,
Thus to his onely Son foreseeing spake.
Milton. Paradise Lost, b. iii.

But if we shall suffer the trifling doubts and jealousies of *future* sects to overcloud the fair beginnings of purposed reformation, let us rather fear that another proverb of the same wise man be not upbraided to us, that the way of the wicked is as darkness, they stumble at they know not what.
Id. The Reason of Church Government, b. i. c. 7.

—— It more imports me
Than all the actions that I have foregone,
Or *futurely* can cope.
Beaum. & Fletch. Two Noble Kinsmen, Act i. sc. 1.

Had we been at first establisht in an impossibility of lapeing into evill; then many choise vertues, excellent branches of the divine life had never been exercis'd, or indeed have been at all. Such are patience, faith, and hope; the objects of which are, evill, *futurity*, and uncertainty.
Glanvill. Pre-existence of Souls, c. 8.

Oh, blindness to the *future!* kindly given
That each may fill the circle mark'd by heaven.
Pope. Essay on Man

As for Duncombe's argument of building ships *futurely*, money may be had; the East India Company had it at four per cent. for the prizes.

Parl. Hist. Ch. II. 1673. *Commons refuse a Supply.*

The *future* use I shall make of it is to come directly to the point in question; for when it is certainly known what the drift, design, and meaning of an author is, much pains may be spared, and a dispute shortened.

Waterland. Works, vol. i. pt. ii. p. 160.

Is it imaginable, that the great means of the world's redemption, should rest only in the number of possibilities, and hang so loose in respect to its *futurition*, as to leave the event in an equal poise, whether ever there should be such a thing or no.—*South*, vol. i. Ser. 8.

This seems to me to be the great art of Divine Providence, so to adjust the two worlds, human and natural, material and intellectual, as seeing through the possibilities and *futuritions* of each, according to the first state and circumstances he puts them under, they should all along correspond and fit one another, and especially in their great crises and periods.—*Burnet. Sacred Theory of the Earth*, b. i. c. 8.

And thou, O sacred maid! *inspir'd* to see
Th' event of things in dark *futurity*,
Give me, what Heaven has promised to my fate,
To conquer and command the Latian State:
To fix my wandering Gods, and find a place
For the long exiles of the Trojan race.

Dryden. Virgil. Æneis, b. vi.

Gentlemen who are, with me, verging towards the decline of life, and are apt to form their ideas of kings from kings of former times, might dread the anger of a reigning prince, they who are more provident of the *future*, or by being young are more interested in it, might tremble at the resentment of the successor: they might see a long, dull, dreary, unvaried vista of despair and exclusion, for half a century before them.—*Burke. On the Economical Reform.*

So when remote *futurity* is brought
Before the keen inquiry of her thought,
A terrible sagacity informs
The Poet's heart, he looks to distant storms;
He hears the thunder ere the tempest low'rs,
And arm'd with strength surpassing human pow'rs,
Seizes events as yet unknown to man,
And darts his soul into the dawning plan.

Cowper. Table Talk.

FU'ZZ. Fu'zzy. Fu'zz-ball. } Skinner says, *Fusbals*, quasi foist or *feist* balls, a species of fungus; whence *fuzzy* is applied to any thing fungous and light. See Fitchat.

As touching all the sorts of mushromes, toadstooles, puffes, *fusbals* or *fuzzes*, these particulars following are observed.

Holland. Plinie, b. xix. c. 3.

I enquire, whether it be the thin membrane, or the inward and something soft and *fuzzy* pulpe it contains, that raises and represents to itself these arbitrarious figments and chimeras.—*Dr. H. More. Appendix to the Antidote*, c. 10.

FU'ZZLE, is probably a corruption of *fuddle*, (qv.)

The first night, having liberally taken his liquor (as in that country they do) my fine scholler was so *fuzzled*, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed

Burton. Anatomy of Melancholy, p. 600.

FY. See Foh. The imperative of the Goth. and A.S. verb *Fi-an*, to hate.

Hate this, abhor this, shame upon this.

He easte, wat hil costenede? thre ssyllyng, the other seyde,
Fy a debles, quath the kyng, wo sey so vyl dede,
Kyng to werye eny cloth, bote yt costenede more?

R. Gloucester, p. 390

Of all swiche cursed stories I say *fy*.

Chaucer. The Man of Lawes Prologue, v. 4500.

What kynde of disease did he crie *fye* vpon or turne his face from? not lepree.—*Udal. Luke*, c. 24.

Fye, my lord, *fie*, a souldier, and affear'd? what need we feare who knowes it, when none can call our power to account.—*Shakespeare. Macbeth*, Act v. sc. 1.

G.

G is of double force in our tongue, and is sounded with an impression made on the midst of the palate. Before *A*, *O*, and *U* strong or hard, or before the aspirate *H*, or the liquids *L* and *R*; or in the ends of words, except the qualifying *E* follow it; and then the sound is weak (or soft,) *rag*, *rage*. Before *U* the force is double, (or two-fold;) as in *guile*, and *lan-guish*. Before *E* and *I* the powers are confused; and uttered, now strong, (or hard,) now weak, (or soft.) See B. Jonson's *English Grammar*, c. 4.

It is softened into the guttural *Y*. As, *gon*, *yon*; *get*, *yet*; *gate*, *yate*; *ge*, *or ghe*, *ye*; *ghou*, *you*.

Wilkins remarks, that *G* has the same affinity with *C*, as *D* with *T*; *G* having in the pronunciation an almost imperceptible compression of the larynx, which *C* has not.

GA, i. e. go, (qv.)

GAB, v. Gab, s. Ga'bber. Ga'bbing, s. Ga'bble, v. Ga'bble, s. Ga'bbling, s. } A. S. *Gabban*, deridere, ludere, illudere, to scoff, to mock, to delude, to flout, to gibe or jest. Hence, perhaps, the Fr. *Gaber*, (It. *Gabbare*,) Dut. *Gabberen*, our own *Gabbe*, *gabber*, nugari, jocari. Hence also, I take it, our *gibberish*, (Somner.) Mr. Tyrwhitt says, "*Gabbe*, Fr. to talk idly, to lye. *Gabbe* I of this? (b. ii. p. 5.) Num id mentior?" *Gab*, the noun, is still in vulgar use: "To have the gift of the *gab*," i. e. the gift of speaking plausibly and fluently; of making the best of a bad cause. Hence, to *gabble*,—

To talk quickly, rapidly, noisily, and thence, senselessly; to make a confused noise; similar to rapid, indistinct utterance. See to Jabber.

Holland translates, *exserti* (sc. dentes,) *gabbing* teeth and *gabbed* tusks, standing forth or out of the mouth.

Wel thou wost wytly, bote yf thou wolle *gabbe*
Thou hast hanged on mine hals.—*Piers Ploukman*, p. 49.

With glosynges and with *gabbyinge*, he gyleth the peuple.

Id. p. 398.

That folweth fulliche the feith, and non other fables
Withouten *gabynge* of glose, as the Godspelles telleth.

Id. Crede.

And certes in the same book I rede,
Right in the nexte chapitre after this,
(I *gabbe* not, so have I joye and blis,)

Chaucer. The Nonnes Preestes Tale, v. 15,072.

I swere you, sir, it is *gabbing*.—*Id. Rom. of the Rose.*

My sonne,
That I shall aske, *gab* nought,
But tell, &c.

Gower. Con. A. b. ii.

For, as Seint Isidor saith, he is a japer and a *gabber*, and not veray repentant, that eft doth thing for which him oweth to repent.—*Chaucer. The Persones Tale.*

Sire Edrich, selde the kyng,
Thou ne *gabbest* nothing,
With gile and wyth suykedom,
Thou lettest the lord to do the don,
That the dude muche honour,
Ant thou were his traitour.

Chronicle of Englelande, in Ritson, vol. ii.

Of teeth there be three sorts: for either they be framed like sawes, or else set flat, even and levell, or last of all stand *gabbing* out of the mouth.—*Holland. Plinie*, b. xi. c. 25.

None have *gabbed* tusks standing forth of the mouth, whose teeth are fashioned like a saw.—*Id. Ib.*

He doth not perceiue what is fitting or decent for euerie season, or *gabbeth* more than he hath commission to doo.

Holinshed. Description of Ireland, vol. vi. c. 1.

Choughes language, *gabble* enough, and good enough.

Shakespeare. All's Well that Ends Well, Act iv. sc. 1.

Forthwith a hideous *gabble* rises loud
Among the builders, each to other calls
Not understood, till hoarse, and all in rage,
As mockt they storm. *Milton. Paradise Lost*, b. xii.

The talkativeness of those who love the ill-nature of conversation made them turn into assemblies of geese, their lips hardened to bills by eternal using, they *gabbled* for diversion, they hissed in scandal.—*Guardian*, No. 56.

Barbarians, who are in every respect scarce one degree above brutes, having no language among them, but a confused *gabbling* which is neither well understood by themselves or other.—*Spectator*, No. 389.

Where'er she trod grimalkin purr'd around,
The squeaking pigs her bounty own'd:
Nor to the waddling duck or *gobbling* goose
Did she glad sustenance refuse.—*Smollett. Burlesque Ode.*

The noisy geese that *gabbled* o'er the pool.

Goldsmith. The Deserted Village.

Whether the Muse the style of Cambria's sons,
Or the rude *gabble* of the Huns,
Or the broader dialect
Of Caledonia she affect,
Or take, Hibernia, thy still ranker brogue.—*Lloyd*, Ode 1.

GA'BARDINE. Fr. *Galleverdine*, *galvardine*; It. *Gavardina*; Sp. *Gabardina*; Fr. *Gaban*; It. *Gabbano*; Sp. *Gaban*. *Gaban* is derived, by Menage, from *Cappa*; *cappanum*, *gappanum*, *gaban*, (see Cape.) By Skinner, from Fr. *Cabane*; Sp. *Cabanna*; a *cabin*, a cot, q.d. a cottager's garment; perhaps (he also says) from the Ger. *Gabe*, a gift, q.d. a garment *given* annually by masters to servants and dependants: by us called a *livery*, from the Fr. *Livrer*, to deliver.

An upper garment; a loose coat or frock; thrown over the other clothing.

——— My cote is bare,
my *gawbardyne* amis,
Thou lestes at me: I maruaile muche
what sport thou fyndes at this.

Drant. Horace. Ep. to Mæcenas.

You call me misbeleever, cutthroate dog,
And spet vpon my Jewish *gaberdine*,
And all for vse of that which is mine owne.

Shakespeare. Merchant of Venice, Act i. sc. 5.

They had also about this time a kind of gowne called a git, a loose iacket like an herald's coate of armes, called a tabard, a short *gabbardin*, called a court pie.

Camden. Remaines. Apparel.

——— The shot, let fly
At random 'mong the enemy,
Pierc'd Talgol's *gabardine*. *Hudibras*, pt. i. c. 3.

GA'BLE. Ga'beller. } Low Lat. "*Gabella*, *gabellum*, *gablum*; vectigal, portorium, tributum, exactio, census, from the Sax. *Gaf-ol* or *gaf-el*," (Spelman.) See also Vossius, *de Vitiis*, lib. ii. c. 8. "*Gaf-el*, tribute, tol, custome; a subsidy; yearly rent, payment or revenew," (Somner.) "Fr. *Gabeler*,—to pay custom for; also, to impose a custome, lay an impost, on," (Cotgrave.) Ger. *Gabel*; from *Gabe*, donum, (says Wachter,) and this from the A. S. *Gefe*, *gyfe*, a gift. Skinner also derives the A. S. *Gaf-el*, (i. e. *gaf-dæl*,) from the A. S. verb *Gif-an*, dare, to give.

A portion given; and hence, a tax raised or levied (in England) with common consent by act of parliament. And such taxes *were* commonly called, *gifts*, and benevolences.

The thre estates ordenid that the *gabell* of salt shulde ron through the realme.

Berners. Froissart. Cronycle, vol. i. c. 155.

They wolde that these impocycions, subsedyes, and *gables* shulde be layde downe in all Parys.—*Id. Ib.* c. 388.

——— Whispering in his ear,—
If he would have their fear,—no man should dare
To bring a salad from his country garden,
Without the paying *gabel*.

Massinger. The Emperor of the East, Act i. sc. 2

To their tumultuous burning the *gabellers* goods I think I may, not unaptly, compare our burning the Pope.

Wright. View of the late Troubles, (1685.) Pref.

Which they could not levy upon meat and drink, as they were wont, there being already so many new imposts and *gables*, beside the ordinary excise, as the poor commons were not able, and worse willing, to bear it.

Strype. Memorials. Edw. VI. an. 1552

The *gabels* of Naples are very high on oil, wine, tobacco, and indeed on almost every thing that can be eaten, drank or worn.—*Addison. Travels. Naples.*

GA'BION, *v.* } Fr. *Gabion*; It. *Gabbione*;
GA'BION, *n.* } Sp. *Gabion, corbis* terrâ oppletus, a basket filled with earth, from the It. *Gabbia*, which Menage derives from the Lat. *Cavea*, a cave; for (Skinner adds) it is like a large *cave*; but see CAOR.

Baskets filled with earth for the defence of cannoniers, (Minshew and Cotgrave.)

The other side which was toward the riuer was inclosed with a pallisado of plankes of timber after the maner that *gabions* are made.—*Hackluyt. Voyages*, vol. iii. p. 325.

The fourth day were planted vnder the gard of the cloister two demy-canons, and two coluerings against the towne, defended or *gabbioned* with a crosse wall, thorow the which our battery lay.—*Id. Ib.* vol. ii. pt. ii. p. 140.

GA'BLE. I. e. *Cable*, (qv.)

But the reason of their foolishnes in striking up their drums before they were come neere them, the Cassaks discouering the boats, cut their *gables*, and put out to sea.
Hackluyt. Voyages, vol. i. p. 397.

For that they had neither oares, masts, sailes, *gables*, or any thing else ready of any gally.—*Id. Ib.* vol. ii. p. 134.

GA'BLE. } Ger. *Gibel*; Dut. *Gevel*; Sw.
GA'BLE-END. } *Gafwel*; Low Lat. *Gabulum*: summitas vel frontispicium domûs. Of which (says Wachter) three origins have been proposed: one German, by Kilian, from *Heben*, to raise, to heave, upwards, as if properly written *Gehevel*; a second, the Gr. Κεφαλη, the head, by Junius; and a third, *Hebrew*, by Helvigius. The Goth. *Gibla*, Junius explains, *summa* structuræ totius *extremitas*; the highest extremity of the whole building.

Glase the *gable*, and grave thē goure name.
Piers Ploughman, p. 40.

——— That we may go,
And breke an hole on high upon the *gable*
Unto the gardin ward, over the stable.
Chaucer. The Milleres Tale, v. 3572.

All the seid fynyshing and performing of the seid towre with fynyalls, ryfaat *gabbletts*, batelments, orbis, or crosse quarters, and every other thynge belongyng to the same to be well and workmanly wrought.
Walpole. Anecdotes of Painting, vol. i. App.

The houses stand sidewales backward into their yards, and onely endwaies with their *gables* towards the street.
Fuller. Worthies. Exeter.

I affect not these high *gable-ends*, these Tuscan tops, nor your coronets, nor your arches, nor your pyramids.
B. Jonson. Poetaster, Act iii. sc. 1.

GAD. } A. S. *Gad*, cuspis, stiga, stimulus,
GAD-FLY. } the point of a weapon, a spear or arrow-head, a sting, prick or *goad*. *Gad, gadd, gade*, i.e. *gaad*. Hence (happily) our *gad* of steele or iron, I. massa chalybis vel ferri, (Somner.) And *gad-fly*, q. d. *goad-fly*, quia instar *stimuli* pungit; because it pricks, like a *goad*. See Skinner and Lye (in Junius:) Minshew, because she makes the cattle *gadde* up and downe with stinging them. See GAD, the verb, and GOAD.

Before theis were fastened altogether within the grounde scatteringlye enerye where wyth a littell space betwyxt them, stakes of a foot long stickt full of iron hookes, and theis thei called *gaddes*, [*quos* stimulos *nominabant*]
Goldinge. Cæsar, fol. 226.

You are a young huntsman, Marcus, let it alone:
And come, I will goe get a leafe of brasse;
And with a *gad* of steele will write these words
And lay it by.—*Shakes. Titus Andronicus*, Act iv. sc. 1.

Glo. Kent banish'd thus? and France in choller parted?
And the King gone to night? Prescrib'd his powre,
Confin'd to exhibition? all this done
Vpon the *gad*? *Id. Lear*, Act i. sc. 1.

All the medicines before-named which are to be taken warme, ought to bee heat with a *gad* of steele, quenched in the liquor.—*Holland. Plinie*, b. xxvi. c. 8.

To fawning dogs some times I gaue a bone,
And flung some scraps to such as nothing had:
But in my hands, still kept a golden *gad*.
Mirrour for Magistrates, p. 517.

——— Like some young
Heifer, (which by a furious *gad-fly* stung,)
Quitting the fields, in shady forests strays.
Sherburn. The Rape of Helen.

Light fly his slumbers, if perchance a flight
Of angry *gad-flies* fasten on the herd;
That startling scatters from the shallow brook,
In search of lavish streams. *Thomson. Summer.*

In the *mitrum* or *gad-fly*, the wimble draws out like the pieces of a spy-glass; the last piece is armed with three hooks, and is able to bore through the hide of an ox. Can any thing more be necessary to display the mechanism, than to relate the fact.—*Paley. Natural Theology*, c. 19.

GAD, *v.* }
GA'DDER. }
GA'DDING, *n.* }
GA'DDINGLY. } Probably formed upon the past part. of the verb *to go* or *ga, go-ed, gode*, or *ga-ed, gade*.
GA'DDISHNESS. } To go, to go about, in and
GA'DLING, *n.* } out, up and down, to be frequently, constantly going; to stray, wander, rove or ramble about.

Ac thys luther *gadelyng*, that thys gode kyng so slou
To Kyng Knout wende anon glade ynou.
R. Gloucester, p. 311.

That othē gates ben gete for *gadelynes* aren holde
And fals folke and foundelynges, faitours and Ivers.
Piers Ploughman, p. 181.

This likede lyf, and fortune hus lemman
And geten in hire glorie, a *gadelyng* atte laste
On that muche wo wrouhte. Sleuthe was hus name.
Id. p. 400.

These bowes two held Swete Loking
That semed like no *gadling*.—*Chaucer. Rom. of the R.*

If they were widowes, yet was the sight vncomely and the example vngodly, specially among the Gentyles to *gadde* after men in so long a tourneye, as is Corinth from Hierusalem.—*Bale. Apology*, fol. 131.

It was about Easter at what time maides *gadded* abroade, after they had taken their Maker, as they call it.
Wilson. Art of Logike, fol. 84.

Gadders, pylgrymes and ydoll sekers.
Bale. Apology, fol. 98.

The superstitious idolatrours of al generations the most execrable, as masse mongers, bede babblers, salt seckers, image lyghters, *gadders* to Compostel, Rome, &c.
Id. Image, pt. iii.

Gapynges, *gaddynges*, ydoll sensynges, & watter cōlurynges, wyth many other fine toyes, whych all came from Rome
Id. Apology, fol. 109.

He that dothe belch out puffing rymes,
and *gaddingly* doth straye,
Is like the fowler, who to catche
his birdes, as olde men say,
Gaue backe for nonce, into a trenche, &c.
Drant. Horace. Arte of Poetry.

The wandering *gadling* in the sommer tide,
That finds the adder with his rechlesse foote,
Startes not dismayde so sodeinly aside
As iealouse desyte did, though there were no boote.
When that he saw me sitting by her side,
That of my health is very crop and roote.
Wyatt. Of the Jelous Man, &c.

A quiet mind, a patient mood,
And not disdaining any:
Not gybing, *gadding*, gawdie; and
Her faculties were many.
Warner. Albion's England, b. iv. c. 20.

Whereas on the shores stoode closely together great numbers of Brytaines, and among them wommen *gadding* vppe and downe frantickly in mourning weedes, theyr hayre hanging about their eares, and shaking firebrandes.
Stow. The Romaynes, an. 62.

Thee, shepherd, thee the woods and desert caves
With wild thyme and the *gadding* vine o'ergrown,
And all their echoes mourn. *Milton. Lycidas.*

In the mean while the priestes within England had prouided them a false and counterfeated prophet called Peter Wakefielde, a Yorkshireman, who was a hermite, an idle *gadder* about, and a prattyng marchant.
Grafton. King John, an. 13.

Finally thus he concludeth, saiyng that in case in this his request he be not heard, he will so prouide by the seas, that there shall be no such *gadding* nor coursing ouer any more to Rome, suffering the riches of the lande anye more to be exported ouer, whereby he should himself be the lesse able to withstand his enemies.—*Id. Ib* an. 10.

Ye elders, be such in grave & pious carriage, whatsoever be your years; for young men may be so, and possibly grey haires may have nothing under them but *gadishness*, and folly many years old.—*Leighton. On 1 Peter*, iii. 13.

One would be apt to think, that, as some have conjectured, their keeping up their fondness for this fashion were a stratagem of the men's, to keep them from *gadding* and gossiping about, and to confine them at home.
Dampier. Voyages, an. 1687.

Whilst we are environed with numerous outward objects, which, smiling on us, give our *gaddings* to them, the temptation of an inviting welcome; how inclined are we to forget, and wander from our great Master!
Boyle. Works, vol. ii. p. 384.

Hie thee, poor pilgrim, to yon neighb'ring bow'r,
O'er which an old oak spreads his awful arm,
Mantled in brownest foliage, and beneath
The ivy, *gadding* from th' untwisted stem,
Curtains each verdant side. *Mason. Elfrida.*

Could any curtain lectures bring
To decency so fine a thing!
In short, by night, 'twas fits or fretting;
By day, 'twas *gadding* or coquetting.
Goldsmith. The Double Transformation.

GA'FFER. "A. S. *Ge-fæder*, compater, susceptor, a *God-father*. Hence happily, our *Gaffer*," (Somner.) See GAMMER. Junius thinks it may be corrupted from the A. S. *Gefere*; "a fellow, a companion, a mate." (See FERE.) Lye (in Junius), a corruption of *good-father*.

They'll break up school to bear thee company,
Thou wilt be such a pastime, and whoot at thee,
And call thee bloody bones, and space, and spit-fire,
And *gaffer* madman.
Beaum & Fletch. The Captain, Act iii. sc. 5.

And soon the loving pair agreed
By this same system to proceed;
And through the parish, with their how d'ye,
Go to each *gaffer* and each goody.
Faukes. On a Country Vicar.

GA'FFLE. Minshew says,—A *Gaffell* for a cross-bow. Sp. *Gafa*, from the Dut. *Gaffel*, a fork; (in A. S. *Gaflas.*) Delpino calls *gafas*, the bender of a cross-bow. The *gaffell*, Mr. Nares asserts, is the lever by which the bow was drawn. Cotgrave renders,—Bandage, the *gaffle* of a crossebow.

My cross-bow in my hand, my *gaffle* on my rack,
To bend it when I please, or if I list to slack.
Drayton. Muses' Elysium, Nymph. 6.

GAG, *v.* }
GAG, *n.* } From the A. S. *Cægg-ian*, obserare; (Tooke) to shut fast or lock.
GA'GGER. } To shut up, block up, (sc. from speaking,) to confine from speaking.

The *gag* was a species of torture. See *Goggare*, in Du Cange.

Musicians in England have vsed to put *gagges* in children's mouthes, that they might pronounce distinctly, but now with the losse and lacke of musick, the loue also is gone of bringing up children to speak plainly.
Wilson. The Arte of Rhetorique, p. 223.

A christian boy in Constantinople had like to have been stoned for *gagging* in a waggishness, a long billed fowl.
Bacon. Ess. Of Goodness.

Who being moved at the strange report,
That one alone the monster should assaile,
And *gag* him with an anker in such sort
To make his strength, and life, and all to faile,
Then draw him to the shore as ship to port
Is tow'd with ropes, without or oares or saile.
Harrington. Orlando, b. xi. s. 48.

Procuring a command from him (his Majesty) to prohibite all writing or preaching about those points, having thereby *gagged* their adversaries, did let the press and the pulpit loose more than ever to propagate their own doctrines.
Marvell. Works, vol. iii. p. 76.

——— Tigelline
But touch, thou shalt in that taper shine
Wherein they stand and burn; whose own foul smoke,
And a sharp *gag* under their throats half-choke.
Holiday. Juvenal, Sat. 1.

When I first undertooke to answer that very worthless author, the *gagger* of all Protestants' mouthes for ever, I did it with a firmed purpose to leave all private opinions, and particular positions or oppositions whatsoever, unto their owne authors or abettors, eyther to stand or fall of themselves.—*Mountagu. Appeale to Cæsar*, Epis. Ded.

Is it peace, because the man is *gagged* and cannot, or overawed and dares not, cry out of oppression?
South, vol. x. Ser. 6.

Some have their mouths *gagged* to such a wideness, for a long time, whereat such quantities of water are poured in, that their bellies swell to a prodigious degree, and then being pierced with a faucet, spigot, or other instrument for the purpose, the water spouts out in great abundance.
Fortescue. De laudibus, by Gregor, c. 22.

Under the professed design of confuting and decrying the usurpations of a Popish hierarchy, they virtually deprived the church of every power and privilege, which, as a simple society, she had a claim to, and on the matter, delivered her up *gagged* and bound, as the rebel-creature of the state.
Warburton. Divine Legation, b. iv. Ded.

GAGE, *v.* } Fr. *Gager, gage*; It. *Gaggia*,—
GAGE, *n.* } all, Skinner asserts, from the Lat. *Vas*, vadis. Tooke,—from the A. S. *Cægg-ian*, obserare, (to shut up, to confine,) and he defines *gage*, "that by which a man is bound to certain fulfilments," (ii. 375.) See To ENGAGE.

To bind to certain performances or fulfilments; to pledge, to stake.

And if there be any man wyll saye (except your persone) that I wold any thinge otherwise than well to you or to your people, here is my *guage* to the cõtrarie.
Berners. Froissart. Cronycle, vol. ii. c. 15.

Num ille oppignerare filiam meam me invito potuit? Myght he lay my daughter in pledge, or to *gage* whether I would or not?—*Udal. Flowers of Latine Speaking*, fol. 173.

Considering also with howe many benefites and specialll *gages* of loue we are bound both to God and Christ
Id. Romaines, c. 8.

Against the which, a moity competent
Was *gaged* by our King.—*Shakes. Hamlet*, Act i. sc. 1.

——— But my cheefe care,
Is to come fairely off from the great debts
Wherein my time somethinge too prodigall
Hath left me *gag'd*.—*Id. Merchant of Venice*, Act i. sc. 1.

Sir John Philpot, cittizen of London, deserues great cõmendacions, who wt his own money released the armour which the souldiours had *gaged* for their victualls, more than a thousand in number.—*Stow*, an. 1380. *Rich. II.*

There take my *gage*, behold I offer it
To him that first accused him in this cause,
Or any else that dare, and will maintaine
That for his pride the Prince was justly slaine.
Fairefax. Godfrey of Bovlogne, b. v. s. 58.

In any truth that gets not possession of our minds by the irresistible light of self evidence, or by the force of demonstration, the arguments that gain its assent are the vouchers and *gage* of its probability to us.
Locke. Of Hum. Underst. b. iv. c 19.

The sheriff is commanded to attach him, by taking *gage*, that is certain of his goods, which he shall forfeit if he doth not appear; or by making him find safe-pledges or sureties who shall be amerced in case of his non-appearance.
Blackstone. Commentaries, b. iii. c. 19.

GA'GGLE, *v.* } Dut. *Gaghen, gaghelen*; Ger.
GA'GGLING, *n.* } *Gayen.*

To *gaggle* like a goose, from the sound or noise, (says Minshew) which they make, *gag, gag.*

But when the priest is at service no man sitteth, but *gagle* and ducke like so many geese.
Hackluyt. Voyages, vol. i. p 241.

And land birds, also, (many of them) delight in bathing, and moist aire, for the same reason also, many birds doe prune their feathers; and geese doe *gagle*; and crowes seem to call upon raine: all which is but the comfort they seem to receive in the relenting of the aire.
Bacon. Naturall Historie, § 823.

Once they were like to haue surprised it by night, but being descried by the *gagling* of geese, M. Manlius did awaken, and keep them from entrance
Raleigh. History of the World, b. iv. c. 7. s 1.

If I have company they are a parcel of chattering magpies; if abroad, I am a *gagling* goose.—*Guardian*, No. 132.

GAIN, *v.*
GAIN, *n.*
GA'INER.
GA'INFUL.
GA'INFULLY.
GA'INING, *n.*
GA'INLESS.
GA'INLESSNESS.
GA'INLY.

Skinner says,—*from* the Fr. *Gaigner*; Menage and Junius derive the Fr. *Gaigner*; Sp. *Ganar*; It. *Guadagnare*, from the Ger. *Ge-winnen*, lucrari. (See also *Winnen*, in Wachter.) And Tooke,—"*Gain*, i. e. any thing *acquired*, is the past part. *gewan* of the verb *Ge-winnan*, acquirere," to acquire, that is, to seek for, to labour to obtain; and, consequentially, to obtain.

The A. S. *Ge-winful*, (*gainful*,) is, striving, labouring or contending for; and thus, in Beaum. & Fletch. may signify, full of strife, contention or resistance: and *gain*, used adjectively, is consequentially,—

Diligent, active, expert, apt, fit, suitable, convenient, ready.

See *Ray, Grose, Brocket, Moore*, and *Nares*, and also *Gain* in Jamieson. All the provincial usages noted by the four former come easily within this consequential application. To *gain* is—

To acquire; and thus, to attain or obtain, to reach, to get, to procure, to win.

I trowe the *gaynage* of the ground, in a gret shyre,
Nold aparaile that place, oo poynt tyl other ende.
Piers Ploughman. Crede.

But for all this, whan that he seeth his time
He held his pees, non other bote him *gained*.
Chaucer. Troilus, b. i.

God loved he beste with alle his herte
At alle times, were it *gain* or smerte,
And than his neighbour right as himselve.
Id. The Prologue, v. 536.

They passed thorow Pole and Chawmpayn,
Even sperying ther gatys *gane*
Unto the cyte of Rome.
La Bone Florence of Rome. Ritson, 243.

The Emperowre calde Syr Egravayne,
And Syr Sampson, that was hym *gayne*,
Armed well and ryght. *Id. Ib.*

Yea, though he *gaine* and cram his purse with crownes,
And therewith scape the foeman's force in fielde,
He nought foreseeth what treasons dwells in townes,
No what mishappes his yll got goods may yeelde.
Gascoygne. The Fruites of Warre.

But ware, I say, so gold thee helpe and spede,
That in this case thou be not so unwise,
As Pandar was in such a like dede,
For he the foole of conscience was so nice,
That he no *gaine* would haue for all his paine.
Wyatt. How to vse the Court and Himselfe therein.

Emongest so many good chaunces some euell are accustomed to fall and happen, or else the *gayners* will not knowe themselues.—*Hall. Hen. VI.* an. 12.

We haue this saiyng, the force of England hath and doth, surmount the force of France: but the engenious witte of the Frenchemen excell the dull braynes of Englishmen, for in al battailes you haue been the *gainers*, but in leagues and treaties, our wittes haue made you losers.
Id. Edw. IV. an. 13.

But to do good to them that haue little or nothing that is worth thanks, therefore pay they the last [legacy] before the first, for that there intent seemeth rather to be vertuous than *gainefull*.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 74.

And therefore, whereas men liued brutishly in open fieldes, hauing neither house to shroude them in, nor attire to clothe their backes, nor yet any regard to seeke their best auaile: these appointed of God called them together by vtterance of speche, and perswaded with them what was good, what was bad, and what was *gainful* for mankind.
Wilson. Arte of Rhetorique, Pref.

God which counteth that to be doone vnto hym, whiche is for hys loue bestowed upon saintes, is sufficiently able, albeit ye receyue no recompence of menne, to make your almes deedes *gaynfully* to returne vnto you.—*Udal. Corinth* c. 9.

So, ladie, now to you I doo complaine
Against your eies, that iustice I may *gaine*.
Spenser, son. 12.

For so the wise man sayth, he which showeth mercy to the poore, doth lay his money in banke to the Lord, for a large interest, and *gaine*: the *gaine* being chiefly the possession of the life euerlasting, through the merits of our saviour Jesus Christ.—*Homilies. Homily of Alms deeds*, pt i.

Here is the triall of a loyal heart to God, to prefer virtue before vice then, when in humane reason vertue shall be the looser, vice the *gainer*.—*Mede. Works*, b. i. Dis. 53.

And yet full few, which follow them I see
For vertue's bare regard advaunced bee,
But either for some *gainfull* benefit,
Or that they may for their owne turnes befit.
Spenser. Mother Hubberd's Tale.

Now concerning David, it is not unlikely, but that those captives which were not employed in husbandry, were many of them used by him in all sorts of *gainful* profession, as the ancient Romans in like manner used their slaves
Raleigh. History of the World, b. ii. c. 17. s 9.

Jul. He will be very rough.
Mast. We are us'd to that, Sir,
And we as rough as he, if he give occasion.
Jul. You will find him *gainful*,—but be sure ye curb him,
And get him, if ye can fairly, to his lodging.
Beaum. & Fletch. The Pilgrim, Act iv. sc. 3.

He was inflexible to any mercy, unsatiable in his *gainings*, equally snatching at small and great things, so much that he went shares with the thieves.—*Usher. Annals*, an. 4008.

Dear, tell me where thy purchase lies, and show,
What thy advantage is above, below:
But if thy *gainings* do surmount expression,
Why doth the foolish world scorn that profession,
Whose joys pass speech!
Donne. To Mr. T. on his taking Orders.

[A sin] so absolutely *gainless* to himself in his vilest capacity, even as a sensual brute.
Hammond. Works, vol. iv. p. 514.

Why has he four knees, and his hinder legs bending inwards, as also a protuberancy under his breast to lean on, but that, being a tall creature, he might with ease kneel down, and so might the more *gainly* be loaden!
H. More. An Antidote against Atheism, b. ii. c. 10.

Let Maestricht's siege enlarge your name;
And your retreat at Charleroy;
Warriors by flying may *gain* fame,
And, Parthian-like, their foes destroy.
Waller. To the Prince of Orange.

Luxurious Cæsar shamefully supine,
Foregoes his *gains*, and for a kiss or smile
Sells the dear purchase of his martial toil.
Hughes. Lucan. Pharsalia, b. x.

Besides the Lord Saint-John, and Colonel Essex, the names of the rest of that party were so obscure, that neither the one side seemed to be *gainers*, by having taken or kill'd them, nor the other side to be losers by being without them.
Clarendon. Civil War, vol. ii. p. 58.

No *gainful* office gives him the pretence
To grind the subject, or defraud the Prince.
Dryden. The Hind and the Panther.

The parallel holds in the *gainlessness*, as well as the laboriousness of the work: those wretched creatures [miners] buried in earth and darkness, were never the richer for all the ore they digged; no more is the insatiate miser.
Decay of Christian Piety.

A gentleman who farms a part of his own estate, after paying the expense of cultivation, should *gain* both the rent of the landlord and the profit of the farmer. He is apt to denominate, however, his whole *gain*, profit, and thus confounds rent with profit, at least in common language.
Smith. Wealth of Nations, b. i. c. 6.

Many important advantages have incidently arisen from the agitation of the question, [Slave-trade,] and the cause of humanity has upon the whole been a considerable *gainer* by the conflict.—*Porteus*, vol. i. Ser. 17. App.

This weakness in human nature gave occasion to a party of men to make such *gainful* markets as they have done of our credulity.—*Goldsmith. The Bee*, No. 8.

The saving of so very small a sum, or even the *gaining* of another, which could not well be much larger, are objects too inconsiderable, it may be thought, to deserve the serious attention of government.
Smith. Wealth of Nations, b. iv c. 6.

GAIN-COME. *Coming again*; return.

But whan he saw passed both day and hour
Of her *gaincome*, in sorow can oppresse,
His woful hart, in care and heauiness.
Chaucer. The Testament of Cresside.

Soon ther tresowre up they drowe,
And ther stedys strong ynowe,
And made ther schyppys tome; [teem]
They lefte a burges feyre and wheme,
All thir schyppys for to yeme, [take care of]
Unto thir *gayne-come*.
La Bone Florence of Rome, Ritson, vol iii.

GAIN-GIVING. A *giving against*; *giving* way *against*; misgiving.

Ham. It is but foolery; but it is such a kinde of *gaingiving* as would perhaps trouble a woman.
Shakespeare. Hamlet, Act v. sc. 2.

GAIN-SAY, *v.* }
GA'INSAYER. }
GA'INSAYING, *n.* } 'Gainst, and *say, contra*, and *dicere*.
To contradict, to deny, to oppose, to object.

If he it *peynsay*, I wille proue it on him.
R. Brunne, p. 154.

His brother Henry is heyre of all his tenement,
Of alle Normandie, withouten *peynsaying*. *Id.* p. 104.

Haf alle that ge wan withouten *peynsaying*.—*Id.* p. 184.

Yet I nill *gainsaie* matrimonie,
But *melius est nubere quam uri.*
Chaucer. The Remedie of Love.

That is, ye determine sodenly in hard thynge of grauitie, as if ye had studied for it a thousand yeres: and if any *peynsay* you, ye take him as a mortal enemy.
Golden Boke, Let. 14.

They after a few dayes tarlaunce, brought in a great masse of grayne out of the country of the Cadurks, who partly were wyllyng to help them therwith, and partly durst not *gainsaye* theyr takinge of it, bycause they were not able to make their part good against them.—*Goldyng. Cæsar*, fol. 261.

The fearfull chorl durst not *gainsey* nor dooe,
But trembling stood, and yielded him the pray.
Spenser. Faerie Queene, b. iii. c. 8.

If St. Paul had not foreseene that there should be *gainsayers*, he had not neede to haue appointed the confutation of *gainsaying*: was there ever yet preachers, but there were *gainsayers* that spurned, that winst, that whimpered against him, that blasphemed, that *gainesayed* it.
Latimer. The Third Sermon before King Edw.

Sithence which time God's people hath alwaies in all ages, without any *gainsaying*, used to come together upon the Sunday, to celebrate, and honour the Lord's blessed name, and carefully to keep that day in holy rest, and quietnesse.
Homilies. Of the Place and Time of Prayer.

The *gainsaying* or resisting mentioned in the text, may either signify the bare acts of *gainsaying* or resisting, or the success and prevalence of the said acts against the persons so *gainsaid* or resisted.—*South*, vol. v. Ser. 11.

It is most probable, that God (to prevent controversies, occasions of doubt, and excuses for errour about so grand a matter) would not have failed to have declared it so plainly, as might serve to satisfie any reasonable man, and to convince any froward *gainsayer*.—*Barrow. The Pope's Suprem.*

When self-esteem, or others' adulation,
Would cunningly persuade us we are something
Above the common level of our kind;
The Grave *gainsays* the smooth-complexion'd flattery,
And with blunt truth acquaints us what we are.
Blair. The Grave.

You will carefully observe, my reverend brethren, that when I compare the effect and fruit of study with the gift and operation of the Holy Ghost, I speak of that operation only which produced a miraculous information of the understanding of the first preachers, and chiefly for the purpose of controversy with *gainsayers.—Horsley. Charge*, 1796.

GAINST. For *against*, (qv.)

They marched fayrely forth of nought ydred,
Both firmely arm'd for every hard assay,
With constancy and care, *gainst* daunger and dismay.
Spenser. Faerie Queene, b. II. c. 12.

GAIN-STAND. *Gainst*, and *stand*.
To *stand against*, to resist, to oppose, to withstand.

Durynge which Parliamēt, dissēciō fell atwene y^e Kyng and Thomas, Archebyshop of Caũterbury, for dyuerse actis & ordynaũcis y^t the Kyng there procured to passe *agayn* the lyberties of holy churche, y^e which Thomas *gaynstode* & denyed.—*Fabyan*, vol. i. c. 237.

This wise aduice notwithstanding, destiny so driuing him, he *gainstood*, imputing it a part of dishonour, and not be fitting a souldier, (as hee alwaies had beene,) to leaue the field coward-like, when greatest glory was to be wonne.
Speed, b. viii. c. 7. s. 33. *Harold*, an. 1063.

And why? because none was found so faithfull to God, that he durst enterprise to resist, nor *gainstand* the manifest impietie of their princes.
The Apellation of John Knox, p. 21.

GAIN-STRIVE. *Gainst*, and *strive*.
To *strive*, struggle, or contend *against*, to resist.

For on the spoyle of women he doth liue,
Whose bodies chaste, when euer in his powre,
He may them catch, vnable to *gaine-striue*,
He with his shameful lust doth straite defloure,
And afterwards themselves doth cruelly deuoure.
Spenser. Faerie Queene, b. iv. c. 7.

In case yet all the Fates *gainstrive* us not,
Neither shall we, perchance, die unreveng'd.
Now have I liv'd, O Rome, enough for me.
Nicholas Grimoald. M. T. Cicero's Death, in Ellis, vol. ii.

GAIT. } Also written *Gate*. Skinner says,
GA'ITED. } —*Gate*, via, (i. e. the way *gone*,) a common word in Lincolnshire; q.d. iter, transitus. Dut. *Gat*; Ger. *Gasse*, from the A. S. *Gan*, to go. It is not only applied to the—

Way *gone*; but to the *going*, the motion in *going*; the manner of, the gesture in *going*, whether running, walking, flying or swimming,—on earth, in air or water; also, to the state or condition for motion or action.

Peter the Apostel parceyvede hus *gate*,
And as he wente upon the water wel hym knewe and seyde
Domine jube me venire ad te.—Piers Ploughman, p. 352.

Wherein was conteynyd y^t he shulde beware & haue hym selfe in good *gayte*, for the vnyte & peace whiche lately was stablyshed atwene the Kynge and Charlye his brother, was prynceypallye to dere & warre vpō hym, and to brynge hym in subiecyon.—*Fabyan*, vol. ii. an. 1458.

For well I weene, thou canst not but envie
My wealth, compar'd to thine owne misery,
Thou art so leane and meagre waxen late,
That scarce thy legs vphold thy feeble *gate*.
Spenser. Mother Hubberd's Tale.

With as unwearied wings, and in as high a *gait*
As when we first set forth, observing every state,
The Muse from Cambria comes, with pinions summ'd and sound. *Drayton. Poly-Olbion*, s. 11.

My verse with wings of skill may fly a lofty *gait*
Id Ib. s 1.

Alb. Methought thy very *gate* did prophesie
A royall noblenesse.—*Shakespeare. Lear*, Act v. sc. 6.

——— Dull of tongue, and dwarfish!
What maiestie is in her *gate*? remember
If ere thou look'dst on majestie.
Mess. ——— She creepes;
Her motion and her station are as one.
Id. Antony & Cleopatra, Act iii. sc. 3.

She had a mind as calme as she was faire;
Not tost or troubled with light lady-ayre,
But kept an even *gaite*; as some straight tree
Mov'd by the wind, so comely moved she.
B. Jonson. Elegie on my Muse.

——— For I descrie
From yonder blazing cloud that veils the hill,
One of the heav'nly host, and by his *gate*
None of the meanest. *Milton. Paradise Lost*, b. xi.

——— Part huge of bulk
Wallowing unwieldie, enormous in their *gate*,
Tempest the ocean. *Milton. Paradise Lost*, b. vii.

Boy. Marrie, sir, you must send the asse upon the horse, for he is verie slow *gaited*.
Shakespeare. Love's Labour Lost, Act iii. sc. 1.

But let thy spiders, that suck vp thy venome,
And heauie-*gaited* toades lye in their way,
Doing annoyance to the trecherous feete
Which with vsurping steps doe trample thee.
Id. Rich. II. Act iii. sc. 2.

Gay Bacchus little Cupid stung
By reckoning his deceits;
And Cupid mock'd his stammering tongue
With all his staggering *gaits*. *Parnell. Anacreontic.*

He had very narrow shoulders, and no calf; and his *gait* might be more properly called hopping than walking.
Fielding. Joseph Andrews, b. iv. c. 9.

GA'ITER, *n.* } The Fr. *Guestres*, Cotgrave
GA'ITER, *v.* } calls "startups, high shooes, or gamashes for countrey folks;" and "*Guestré*, having startups on." Menage derives from *gamache*; thus, "*gamacha, gamaxtra, gastra, guaistre, guestre*." His editor is conscious of the harshness of this etymology, but pretends to none better. The word is of no great antiquity in English.

GA'LAXY. Gr. Γαλαξιας κυκλος, lacteus circulus, from γαλα, γαλακτος, milk. See the quotation from Derham.

Lo (qd. he) cast up thine eye
See yonder lo, the *galaxie*,
The which men clepe the milky way
For it is white. *Chaucer. House of Fame*, b. ii.

His spotless soul did from his body fly,
And hover in the heav'nly *galaxy*,
Whence he looks down, and lets the living see,
What he was once and what we ought to be.
Brome. A Funeral Elegy on Mr. Aubrey.

A broad and ample rode, whose dust is gold,
And pavement stars, as stars to thee appear,
Seen in the *Galaxie*, that milkie way,
Which nightly as a circling zone thou seest
Pouder'd with stars. *Milton. Paradise Lost*, b. vii

The *Galaxy* being well known to be the fertile place of new stars, the region in which they commonly appear, I am much inclined to be of opinion, that the whiteness there is not caused by the bare light of the great number of fixt stars in that place, as hath commonly been thought, but partly by their light, and partly (if not chiefly,) by the reflections of their Planets.—*Derham. Astro-Theology*, Prel. Disc.

But the relation and connexion between the 12th and 13th verses [Job. xxvi.] not being observed, several eminent commentators, both Jews and Christians, were inclined to understand the crooked serpent as signifying the great constellation so named, situate near the arctic pole, or, at least, that enormous trail of light called the *Galaxy*, or via lactea.
Warburton. The Divine Legation, b. vi. s. 2.

GALE, *v.* } Probably from the A. S. *Gyllan*,
GALE, *s.* } *gullan, galan*, to *yell*; fremere, stridere, canere. Applied to—

The sound of a singing, howling wind; to such wind itself; also, to winds less violent.

In the first two passages from Chaucer, *Gale*, v. seems (Mr. Tyrwhitt says,) to be used metaphorically: in the third, it is used literally.

And when the sompnour herd the frere *gale*.
Chaucer. The Wif of Bathes Prologue, v. 6414.

Now telleth forth, and let the sompnour *gale*.
Id. The Freres Tale, v. 6918.

To matens went the lusty nightingale
Within a temple shapen hauthorn wise,
He might not sleepe in all the nightertale
But *Domine labia* gan he cry and *gale*.
Id. The Court of Love, v. 1357.

Freend Palinure, lo how the tydes themselues conueye the fleete,
This *gale* by measure blowes: an houre of rest, to take is meete. *Phaer. Virgill. Æneidos*, b. v.

We sailed on Munday and Tewsday til noon with contrary wind in sight of the Island, and at noone we had a fresh *gale* in the poupe, which brought vs ouer against the cottages of the Indians.—*Hackluyt. Voyages*, vol. iii. p. 424.

Both shores were lost to sight, when at the close
Of day a stiffer *gale* at East arose:
The sea grew white, the rolling waves from far,
Like heralds, first denounce the watery war.
Dryden. Ovid. Metam. b. x.

I feel the *gales*, that from ye blow,
A momentary bliss bestow,
As waving fresh their gladsome wing,
My weary soul they seem to sooth,
And, redolent of joy and youth,
To breathe a second Spring.
Gray. Ode on a Distant View of Eton College.

GALL, *v.* }
GALL, *n.* }
GA'LLESS. } A. S. *Gealla*; Dut. and Ger. *Galle*; Sw. *Galla*, which Junius thinks are not far removed from the Gr. Χολη, bilis. Becan (he adds) considers *galle* so called as if *geale* or *geele*, on account of its *yellow* colour The A. S. *Ge-ælan*, accendere, to kindle, is given by Tooke as the origin of the English *yellow*: and it is not improbable that the A. S. *Gealla*, the *gall*, may have sprung from this same verb; being, as Gower expresses it, the proper seat "of the drie coler with his *heate*." See also the quotation from Pliny.

GA'LLINGNESS.

And the English verb to *gall*, Fr. *Galler*,—

To heat, to irritate, to exasperate, to chafe, to fret, to vex, to corrode, eat or wear into; to harass.

Gall, the noun, (from its taste,) met.—bitterness, angriness, rancour, malignity, ill will.

And who that is ielous, & aye in a drede
Is full of melancolie and *gallie* ire,
His wiue's nose if she misse trede
He woll cutte off, yea and conspire
His death who that woll her desire,
Which she perceiuing braideth his *gall*
And anon his great woodnesse doth fall.
Chaucer. The Remedie of Love.

The drie coler with his heate,
By wele of kynde, his propre sete
Hath in the *galle*, where he dwellith.—*Gower. Con. A.* b. v.

And the Gabriell riding asterne the Michael, had her cable *gauld* asunder in the hawse with a piece of driuing yce
Hacluyt. Voyages, vol. iii. p. 60

Such proofes bifore the just, to cause the harts to waver
Be set, lyke cuppe myngled with *gall*, of bitter tast and saver. *Surrey*, Ps. 73.

——— The Scot, on his vnfurnisht kingdome,
Came pouring like the tyde into a breach,
With ample and brimfulnesse of his force,
Galling the gleaned land with hot assayes.
Shakespeare. Hen. V. Act i. sc. 2

The necks of mortal men having been never before *galled* with the yoke of foreign dominion, nor having had experience of that most miserable and detested condition of living in slavery.—*Raleigh. Hist. of the World*, b. ii. c. 1. s. 12.

Leisly then commanded three hundred horse to advance into the riuer, whom the musqueteers from behind the works so *galled*, as they were enforced to retire.
Baker. Charles I. an. 1640.

But of all those things which are generally to be found in every living creature, the *gall* is that which is of greatest efficacie in operation: for power it hath naturally to heat, bite, draw, discusse, and resolve.
Holland. Plinie, b. xxviii. c. 9.

The nuts called *galls* doe ever breake out all at once in a night, and namely about the beginning of June, when the sunne is out of the signe Gemini.—*Id. Ib.* b. xvi. c. 7.

And where the goodly herds of high-palm'd harts did gaze
Upon the passer by, thereby now doth only graze
The *gall'd-back* carrion jade, and hurtful swine do spoil
Once to the silvan powers our consecrated soil
Drayton. Poly-Olbion, s. 7.

Or do the relic ashes of his grave
Revive and rise from their forsaken cave?
That so with *gall-wet* words and speeches rude,
Controul the manners of the multitude.
Bp. Hall. Satires, b. ii. Prol.

A man that is in slavery may submit to the will of his master, because he cannot help it; and that it is to no purpose to fret at his chains and fetters, which will but *gall* him the more.—*Stillingfleet*, vol. iii. Ser. 3.

Forbad at any time or any place,
To name the person, or describe the face.
The Stage its ancient fury thus let fall,
And Comedy diverted without *gall*.
Dryden. The Art of Poetry

As I never found that people discontented with their own church-government (the *gallingness* of whose yoke is the grand scare-crow that frights us here), so could I never observe it in any such transcendent excellency, as could oblige me to bolt heaven against, or open Newgate for, all those, that believe they may be saved under another.
Boyle. Works, vol. i. p. 39. Life.

We must earnestly pray to him to work it in us, to send his Holy Spirit, which once appeared in the form of a dove, a meek and *gallless* creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.
Whole Duty of Man. Sunday 17. s. 19.

Some, by a rare privilege, are exempted from those tyrannous passions that so frequently disorder the lives of men; and in their childhood are of such mild and *gaulless* spirits, so receptive of virtuous impressions, that at the sight of their dispositions and carriage we may have a conjecture of the felicity of the innocent state, of which one ray, or rather shadow, is so amiable.—*Bates. Ashurst's Funeral Sermon.*

He had at divers times found worms in the *gall-bladder* in persons he had opened at Duseldorp.

Derham. Physico-Theology, b. viii. c. 6. Note.

My opinion still is, that a large demand at once, with a prospect of being thereby relieved from certain *galling* taxes, would be more willingly submitted to than the present mode of fluctuating and irritating taxation.

Anecdotes of Bp. Watson, vol. ii. p. 183.

——— 'Tis ever thus
With noble minds, if chance they slide to folly:
Remorse stings deeper, and relentless conscience
Pours more of *gall* into the bitter cup
Of their severe repentance. *Mason. Elfrida.*

GALLA'NT, *v.*
GA'LLANT, *n.*
GA'LLANT, *adj.*
GA'LLANTLY.
GA'LLANTNESS.
GA'LLANTRY.
GA'LA.

Fr. *Galant*; It. *Galante*; Sp. *Galante*. The Sp. has also *Galan*, It. and Sp. *Galu*; the latter of which has obtained very common usage in England. G. Douglas (as Dr. Jamieson has noted) renders *Juvenes* (*Æn.* i. 631, and ix. 163.) *Galandis*; possibly (he adds) the modern Scotch *Callan* or *callant*. Skinner thinks it not wholly absurd to take the etymon of this word from the nation of the *Gauls*, who, both now and from all times past, affected splendid dress (*splendidum vestitum*) beyond other nations. *Galant* and *gallard* have the same origin; and the latter, Cæsar Scaliger and Vossius derive—ab ardore et alacritate *Gallicæ* genti, præ aliis omnibus Europæ, insitâ. The Gr. Γαληνος, serenus, is resorted to by other etymologists. — The A. S. *Gyl*, *splendet*, Ger. *Gall*, *splendor*, brightness or brilliancy, (probably from the A. S. *Ge-ælan*, *accendere*, to kindle,) may supply the true origin. *Gallant*, adj. is,—

Splendid, brilliant, magnificent; and (met.) magnanimous, or noble-minded, high-minded, of lofty spirit, high courage:—daring, brave, frank. *Gallantry* is applied to—

The generous spirit, which protects the female sex; the courtesy and courtship, which is shown or offered to it; and further, to such courtship carried to excess.

Thus these four rode night and day, lyke yong lusty *gallãtes*.—*Berners. Froissart. Cronycle*, vol. ii. c. 105.

No teeth of shining pearle, no *gallant* rosie hiew,
No dimpled chinne, no pit in cheeke, presented to my view.
Gascoigne. Complaint of the Greene Knight.

The wayes echwhere are *gaiantly* paued with foure square stone, except it be where for want of stone they use to lay bricke.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 69.

Page. Clown, sir! he is transform'd,
And grown a *gallant* of the last edition;
More rich than gaudy in his habit.
Massinger. City Madam, Act i. sc. 2.

That brave French *gallant*, when the fight began,
Whose lease of lackies ambled by his side,
Himself a lackey now most basely ran,
Whilst a ragg'd soldier on his horse doth ride
Drayton. The Barons' Wars, b. i.

These sprightly *gallants* lov'd a lass,
Call'd Strope the bright,
In the whole world there scarcely was
So delicate a wight.—*Id. The Muses' Elysium*, Nymph. 2.

What might have been, if (Roman-like and free)
These *gallant* spirits had nobler ends pursu'd,
And strain'd to points of glory and renown,
For good of the republic, and their own?
Daniel. Civil War, b. viii.

Then who would not gladly
Live in this brave town,
Which flourishes *gallantly*
With high renown?
Rixon. Ancient Songs. Shrewsbury for Me.

Between two hills, the highest Phœbus sees,
Gallantly crown'd with large skie-kissing trees,
Under whose shade the humble vallyes lay.
Browne. Britannia's Pastorals, b. i. s. 4.

That which gives to human actions the relish of justice, is a certain nobleness or *gallantness* of courage (rarely found,) by which a man scorns to be beholding for the contentment of his life, to fraud or breach of promise.

Hobbs. Of Man, pt. i. c. 15.

When Suffolk, procurator for the king,
Is shipp'd for France t' espouse the beauteous bride,
And fitted to the full of every thing,
Follow'd with England's *gallantry* and pride.
Drayton. The Miseries of Queen Margaret.

Who made thee a bloudy minister,
When *gallant-springing* braue Plantaganet,
That Princely nouice was struck dead by thee!
Shakespeare. Rich. III. Act i. sc. 4.

I rather hop'd I should no more
Hear from you o' th' *gallanting* score.
Hudibras, pt. ii. c. 1.

They cannot demean themselves toward God as miserable sinners, who fansie themselves as admirable worthies, and *gallants* in vertue.—*Barrow*, vol. iii. Ser. 19.

He [Lesley] told them, by lying there all was sure; but that by engaging in action with *gallant* and desperate men all might be lost; yet they still called on him to fall on.

Burnet. Own Time, b. i.

The foot behaved themselves very *gallantly*, and had not only the better of the other foot, but bore two or three charges from the horse with notable courage, and without being broken.—*Clarendon. Civil War*, vol. ii. p. 474.

As these [the fair sex] compose half the world, and are by the just complaisance and *gallantry* of our nation the more powerful part of our people, I shall dedicate a considerable share of these my speculations to their service, and shall lead the young through all the becoming duties of virginity, marriage, and widowhood.—*Spectator*, No. 4.

Our *gallants* now to town repair;
What endless pleasures wait 'em there;
One half the day in sleep is past,
They study how the rest to waste.
Cambridge. Learning. A Dialogue.

As to Theodora, they who had been her *gallants* when she was an actress, related that dæmons, or nocturnal spirits, had often driven them away to lie with her themselves.

Jortin. Remarks on Ecclesiastical History.

Fair laughs the Morn, and soft the Zephyr blows,
While proudly riding o'er the azure realm,
In *gallant* trim the gilded vessel goes.—*Gray. The Bard.*

——— As man to man,
As friend to friend, now, Athelwold, I call thee
Straight to defend thy life with thy good sword.
Nay, answer not; defend it *gallantly*—*Mason. Elfrida.*

As a friend to the House of Brunswick, I cannot but rejoice in the personal safety, and in the personal *gallantry* too, of so distinguished a branch of it [the Duke of York]

Anecdotes of Bp. Watson, vol. i. p. 369.

My lords, it seems his [Lord Auckland's] grave and weighty occupations as a Public Minister at foreign Courts have kept him retired like us from scenes of gayety and dissipation; and he is destitute of all that ability for the present discussion which is not to be acquired without much experience in the arts of practical *gallantry*.

Horsley. Speech upon the Adultery Bill.

He [Sir Paul Pindar] brought over with him a diamond valued at 30,000*l.*; the king wished to buy it on credit; this the sensible merchant declined; but favoured his majesty with the loan on *gala* days: his unfortunate son became the purchaser.—*Pennant. London*, p. 613.

GA'LLATURE. Sp. *Galladura*; from *gallus*, a cock. The cock's tread.

Whether it be not made out of the grando, *gallature*, germ or tread of the egg, as Aquapendente and stricter enquiery informeth us, doth seem of lesser doubt.

Brown. Vulgar Errours, b. iii. c. 28.

Whether it be not more rational epicurisme to contrive whole dishes out of the nobbes and spirited particles of plants, than from the *gallatures* and treddles of egges.

Id. Cyrus' Garden, c. 3.

GA'LLERY. Fr. *Galerie*; It. *Galleria*; Dut. *Galerie*. Nicot and others (see *Menage*) suppose it said, *quasi allerie*, from *aller*, to go. Menage himself from the Fr. *Galère*, a *galley*; à cause de la ressemblance qu'a une *galerie*. Wachter,—that both *aller* and *gallerie* are from the Ger. *Wallen*, ire, to go. It may be from the A. S. *Ge-lædan*, ducere, to lead.

Cotgrave calls *Gallery*,—"a long room to walk in;" it is a name also given to certain raised portions of a church or theatre, erected along the sides or end.

But loe Polites, one of Priam's sons,
Escaped from the slaughter of Pyrrhus,
Comes fleeing through the wepons of his foes
Searching all wounded the long *galleries*;
And the voyd courtes.—*Surrey. Virgile. Æneis*, b. ii.

I was brought afore my lorde Cardinall into his *galary*, and there hee reade all myne articles.—*Barnes. Workes*, p. 201.

Thirty pounds given to the *gallery-keepers* at St. Margaret's church.—*Whitelock. Memorials. Charles I.* an. 1645.

Not only in the *gallery* below, but above, upon the scaffolds, I tried, and found that a whisper would be carried over one's head round the top of the arch, notwithstanding there is a large opening in the middle of it unto the upper part of the dome.—*Derham. Physico-Theology*, b. iv. c. 3.

The *galleries* would certainly lose much of their veneration for the theatrical kings, queens, and nobles, if they were to see them behind the scenes, unbedizened.

V. Knox. The Spirit of Despotism, s. 23.

GA'LLEY.
GA'LLERAS.
GALLE'ON.
GA'LLEOT.

Fr. *Galie*, *galère*; It. and Sp. *Galea*, *galera*; Dut. *Galeye*. Fr. *Galéasse*; It. *Galeazza*; Sp. *Galeaza*. Fr. *Gallion*; It. and Sp. *Galeon*. In Low Lat. *Galea*; and also *galeonium* and *galiassa*, a larger sort of *gallies*, (Spelman.) Some (says Vossius, *de Vitiis*, lib. i. c. 1.) think that *galea* (a galley) is from the Lat. *Galea*, q. d. navis *galeata*. After quoting the two first lines of Ovid's *Tristia*, (i. 9.) he adds, "In puppi erat Minerva; in prorâ autem *cassis*; unde ei *Galea*, vel Cassidis nomen." And Joseph Scaliger, quoting the same lines, observes, that it was usual to give names to ships, απο του παρασημου, from an ensign displayed, or rather painted upon them. See also *Menage*, in *Galère*.

The City barge used on Lord Mayor's day was called a *galley-foist*, (Whalley,) and so were other vessels of a similar description, or used for similar purposes, (i. e.) for *galas*, as some have imagined. See Foist.

Herfor Kyng Richard wrathes him & sais
Dight vs thider ward our busses & *galass*,
Me sister I wille out wyn or I ferrer go.
R. Brunne, p. 149.

——— He take *galeis* twenty,
& busses that were gode o hundreth of the most,
To fare opon the flode, to waite well by that coste.
Id. p. 164.

That sodenliche in a great *galeis*
Fro Rome londe thei went their weie,
And londed vpon that other side.—*Gower. Con. A.* b. ii.

The Tirians durst not aduenture the sea fyght although they had a great nauye, but set all their *galeis* in a front before the walles of their citie.—*Brende. Quint. Curt.* fol. 58

We now haue had experience of a *gally fight*: wherein I can assure you, that onely these of her maiesties ships will make no accompt of 20 *gallies*, if they may be alone, and not busied to guard others.

Hackluyt. Voyages, vol. ii. pt. ii. p 122.

As before I haue said, the choice being made for the place to build the *gally-frigat*, ashore it was brought.

Id. Ib. vol. iii. p 709

The peasant, and the post, that serues at all assayes;
The ship-boy, and the *gally-slaue*, haue time to take their ease. *Surrey. The Faithful Lover.*

A *gally-slave* I seeme
unto my selfe to bee:
The maister that doth guide the ship
hath neare an ele to see.
Turbervile. All Things haue Release, &c.

And while they were proceeding on in this maner, one of their great *galliasses* was so furiously battered with shot, that the whole nauy was faine to come vp rounder together for the safegard thereof.—*Hackluyt. Voyages*, vol i. p. 597.

The second of April, 1582, I departed with the Edward Bonauenture from Blackwall, and the 19th of the same arriued in Nettle rode at Hampton, where I found riding the *gallion* Leicester.—*Id. Ib.* vol. iii. p. 757.

Finding the same deep enough to harbour therein *gallies* and *galliots* in good number, proceeding further, he found a very open place.—*Id. Ib.* vol. iii. p. 313.

And for those boats, *longæ naves*, or *gallies*, Pliny saith, that Ægestas ascribeth the device to Paralus: and Philostephanus to Jason: Ctesias to Samyras, and Saphanus to Semiramis. Archimachus to Ægeon.

Raleigh. History of the World, b. i. c. 8. s. 3

Out of my doores, you sons of noise and tumult, begot on an ill May day, or when the *gally-foist* is afloate to Westminster.—*B. Jonson. The Silent Woman*, Act iv. sc. 2.

They within Hunflew perceiuing this, made out their great *galliasse* with 50 marriners and souldiers, who coming vpon the *galliasse* of Newhauen, put her in great danger of taking.—*Stow. Queen Elizabeth*, an. 1563.

One of these was a great *gallion*, the vice-admiral of Gallica commanded by Don Antonio de Castro, which had 52 brass pieces of ordnance.—*Baker. Charles I.* an. 1639.

These *galley-houses* are 50 or 60 paces from the river side, and when they bring the *galleys* into them, there is a strong rope brought round the stern of the vessel, and both ends stretched along, one on each side.

Dampier. Voyages, an. 1688.

The forts here could not secure the Spanish *galleons* from Admiral Blake, tho' they hall'd in close under the main fort

Id Ib. an 1699.

With four full banks of oars advancing high.
On either wing the larger vessels ply,
While in the centre safe the lesser *galliots* lie.
Rowe. Lucan. Pharsalia, b. iii.

Thus *galley-slaves* tug willing at the oar,
Content to work, in prospect of the shore;
But would not work at all if not constrain'd before.
Dryden. The Cock and the Fox.

The Dromones, or light *gallies* of the Byzantine empire, were content with two tiers of oars; each tier was composed of five and twenty benches; and two rowers were seated on each bench, who plyed their oars on either side of the vessel.
Gibbon. The Roman Empire, c. 53.

Liberty blush'd, and hung her drooping head,
Beheld their progress with the deepest dread;
Blush'd, that effects like these she should produce,
Worse than the deeds of *galley-slaves* broke loose.
Cowper. Table Talk.

But the molestation, which her *galleons* may suffer from our station in Pensacola gives us advantages, for which we were not allowed to credit the nation for the Havannah itself.
Burke. Observations on a late State of the Nation.

We received a farther corroboration of the facts, from the gentlemen of the English factory (at Canton) who told us that a person had arrived there in a Russian *galliot*, who said he came from Kamtschatka.
Cook. Third Voyage, b. vi. c. 1.

GA'LLIARD, *s.* GA'LLIARD, *adj.* GA'LLIARDISE. } Fr. *Gaillard*; It. *Gagliardo*; Sp. *Gallardo*. (See GALLANT.) Besoldus (see *Geil*, in Wachter) refers the Fr. *Gaillard* to an alliance with the Ger. *Geil*; Dut. *Gheyl*; A.S. *Gal*, libidinosus, luxuriosus; and this is adopted by Dr. Jamieson. Mr. Tyrwhitt says, Brisk, gay. Cotgrave strongly expresses the usage:

"Lusty, lively; frolick, buxom, cheerful, blithe, jocund, pleasant, gamesome; brave, gallant; valiant; also rash, or somewhat indiscreet, by too much jollity."

Galliard is also the name of a dance. Sir J. Davies calls it "a *gallant* dance."

In all the toun n'as brewhous ne taverne,
That he ne visited with his solas,
Ther as that any *galliard* tapestere was.
Chaucer. The Millares Tale, v. 3336.

And what enormitie shoulde hit nowe be thought a thing to laugh at to se a iuge or sergeat at the lawe in a short coote garded and pounced after the *galyarde* faction, [*i. e.* fashion of *galliards*.]—*Sir T. Elyot. The Governor*, b. i. c. 3.

But let them be such as they were! by chance,
Our banquet done, we had our music by,
And then, you know, the youth must needs go dance,
First, *galliards*.—*Nicholas Breton, in Ellis*, vol. ii.

In answer of which claime the Prince our master
Sayes, that you sauor too much of your youth,
And bids you be aduis'd, there's nought in France,
That can be with a nimble *galliard* wonne.
Shakespeare. Hen. V. Act i. sc. 2.

The tripla's, and changing of times, have an agreement with the changes of motions; as when *galliard* time, and measure time are in the medly of one dance.
Bacon. Naturall Historie, § 113.

I am no way facetious, nor disposed for the mirth and *galliardize* of company; yet in one dream I can compose a whole Comedy, behold the action, apprehend the jests, and laugh myself awake at the conceits thereof.
Brown. Religio-Medici.

Your May-pole deck with flow'ry coronal;
Sprinkle the flow'ry coronal with wine;
And in the nimble-footed *galliard*, all,
Shepherds and shepherdesses, lively, join.
Thompson. An Hymn to May.

GA'LLICISM. Lat. *Gallicus*, French. *Gallicism*,—

An expression or idiom, peculiar to or borrowed from the French.

It is a mere *Gallicism*, but perhaps may be excused; for I know not that our language affords any precise equivalent to it.—*Malone. Life of Dryden*, Note.

GALLIGA'SKINS. *Galligaskins*, or wide hose or slops, q. d. caligæ *Gallo-vasconicæ*, so called because the *Vascones* (i.e. Gascons) used them.

Jul. This is the Devil-thief, and if he takes me,
Woe be to my *gallygaskins*.
Beaum. & Fletch. The Pilgrim, Act iii. sc. 3.

My *galligaskins*, that have long withstood
The winter's fury, and encroaching frosts,
By time subdued (what will not time subdue!)
An horrid chasm disclos'd with orifice
Wide, discontinuous.—*J. Philips. The Splendid Shilling.*

GALLIMA'TIA. Fr. "*Galimatias*; jargon de *Gal*, gibberish, fustian language, pedlers' French," (Cotgrave.)

She became by this desire quite ridiculous, and ran into absurdities and a *gallimatias* scarce credible.
Fielding. Amelia, b. vii. c. 4.

And now Tacitus, so long famed for his political sagacity, will be made to pronounce this *gallimatias* from his oracular tripod, "The Jews were not convicted so properly for the crime of setting fire to Rome, as for the crime of being hated by all mankind."
Warburton. Divine Legation, b. iv. Pref.

GALLIMAU'FRY. Fr. *Galimafrée*. Menage says, that *galimatias* and *galimafrée* are cousins german; but knows nothing of their origin. He calls it, "A hash of various sorts of viands." Cockeram,—"A confused heap of things together." Pistol applies the word to Ford's wife.

Whiles a comedy of Plautus is playing, and the vile bondmen scoffing and trifling among themselves, if you should suddenly come upon the stage in a philosopher's apparel, and rehearse out of Octavia the place wherein Seneca disputeth with Nero, had it not been better for you to have played the dumb person, than by rehearsing that, which served neither for the time nor place, to have made such a tragical comedy or *gallimalfry*!—*More. Utopia*, b. i.

They have a dance, which the wenches say is a *galley-maufrey* of gambols, because they are not in't.
Shakespeare. Winter's Tale, Act iv. sc. 3.

Pont. One of them there, the lower, is a good, foolish, knavish, sociable *gallimaufry* of a man, and has much caught my lord with singing.
Massinger. The Fatal Dowry, Act ii. sc. 2.

Delighting in hodge-podge, *gallimaufries*, forced meats, &c.—*King. Art of Cookery*, Let. 9.

GALLINA'CEOUS. Lat. *Gallina*, a hen.

Spallanzani has remarked a circumstantial resemblance between the stomachs of *gallinaceous* fowls and the structure of corn-mills.—*Paley. Natural Theology*, c. 15.

GA'LLIPOT. GA'LLITILE. } Perhaps a *clay-pot* and *clay-tile*. Skinner derives *gallipot* from the Dut. *Gleye*, (also written *kleye*, in Eng. *Clay*,)—a shining or glittering potters' earth, and *pot*. It has been supposed that *galli* is a corruption of *gala*, and that thus *gallipot* was a fine painted pot. It is evident that *gallitile* was a composition, into the nature of which Bacon deemed it necessary further to inquire. But this is not any objection to the etymology suggested above.

—— Who ever lives to see me dead,
Gentlemen, shall find me all mummie, good to fill *gallipots*.
Beaum. & Fletch. Passionate Madman, Act iii. sc. 1.

—— Then distill it,
And keep it in your *galley-pot* well glidder'd.
B. Jonson. The Divelle is an Asse, Act iii. sc. 4.

It is to be known of what stuff *galletyle* is made, and how the colours in it are varied.—*Bacon. Physiological Remains.*

Inquire of the substance of *galletyle*.—*Id. Ib.*

Observe this small phial and this little *gallipot*, in this an unguent, in the other a liquor.—*Spectator*, No. 426.

He is usually drawn at the top of his own bills, sitting in his arm chair, holding a little bottle between his finger and thumb, and surrounded with rotten teeth, nippers, pills, pacquets, and *gally-pots*.
Goldsmith. Citizen of the World, Let. 67.

The other side is divided into wards, each of which is just big enough to contain a bed, and neatly lined with *gallytiles*.—*Cook. First Voyage*, b. i. c. 1.

GA'LLOGLASS. Spenser speaks of them as foot soldiers; Camden, (*Annals of Ireland*,) as horse.

Iren. No not as it is vsed in warre, for it is worne then likewise of footmen under their shirts of mayle, the which footmen they call *gallo-glasses*, the which name doth discover them to be auncient English: for *Gall-ogla* signifies an English servitour or yeoman.
Spenser. View of the State of Ireland.

—— The merciless Macdonwald
(Worthie to be a rebell, for to that
The multiplying villanies of nature
Doe swarm vpon him) from the Western Iles
Of kernes and *gallowgrosse* is supply'd.
Shakespeare. Macbeth, Act i. sc. 2.

The fourth degree is a *galloglasse*, using a kind of pollar for his weapon.—*Stanihurst. Description of Ireland*, c. 8.

GA'LLON. Of unknown etymology. The Mid. Lat. *Galo* is in Du Cange and Spelman; Lacombe has the word *galon* in his *Supplement*, and calls it an English measure containing *deux pots*.

A measure of four quarts or eight pints.

—— He bouht yt thr after
A *galon* for a grote. *Piers Ploughman*, p. 98

And who repentyd rathest shold aryse after
And grete Syre Gloton, whit a *galon* of ale.—*Id.* p. 107.

And he sendith tweyne of hise disciplis and seith to hem go ye into the citee and a man berynge a *galoun* of watir schal meete you, sue ye him.—*Wiclif. Mark*, c. 14.

N'ot I nat why, that me were lever to stepe,
Than the best *galon* wine that is in chepe.
Chaucer. The Manciples Tale, v. 16,973.

Tiberius called one Tricongius, for carowsing three *gallons* of wine.—*Camden. Remaines. Surnames.*

And when he had called many of his nobles and captains to that feast, he that drank most, was one Promachus, who drank off fower *gallons* and one pottle, and having received his talent for his prize, lived three days after, and then died.
Usher. Annals, an. 3679.

By the sea, on the south side of that high hill, there's fresh water comes out of the rocks, but so slowly, that it yields not above 40 *gallons* in 24 hours.
Dampier. Voyages, an. 1682.

I ordered the still to be kept at work, from six o'clock in the morning to four in the afternoon; during which time we procured from thirteen to sixteen *gallons* of fresh water.
Cook. Third Voyage, b. ii. c. 3

GALLO'ON. Fr. *Galon*, *galonner*,—to edge or lace with *galloon*. Skinner thinks it may be *Gallic* lace, or from the It. and Sp. *Gala*, vestis nitida, ornata et speciosa.

Whom kirtle red will much amaze,
Whilst clown his man on signes does gaze.
In livry short, *galloone* on cape,
With cloak-bag mounting high as nape.
Davenant. The Long Vacation in London.

I'le have him cut to the kell, then down the seames, oh for a whip to make him *galloone-laces*, I'le have a coach-whip.—*Beaum. & Fletch. Philaster*, Act v. sc. 1.

In a word, lace and ribbons, silver and gold *galloons*, with the like glittering gew-gaws, are so many lures to women of weak minds or low educations.—*Spectator*, No. 15.

GA'LLOP, *v.* GA'LLOPER. GA'LLOPING. } Fr. *Galoper*; It. *Galoppare*. Probably no other than the *ge-hleapan*, *ge-hlopen*, salire, saltare, to leap or jump.

To move by leaps; to move, to run, fast, with speed, with swiftness.

Stylle he *goloped* forth right, tyll he came into Arthoys, and ther he was in suritie: and so then he rode into France to Kyng Philip, and shewed him all his aduenture.
Berners. Froissart. Cronycle, vol. i. c. 140.

They through the thornie downes wher neerest way no compas makes
In armour iointly ryde, hie shoutes vprise and clustring strakes,
They *gallop*, and vnder their trampling feete the ground with breaking quakes.
Phaer. Virgill. Æneidos, b. viii.

I doubte not but where you now stande still musyng you woulde runne furth a *galloppe*, and where you runne on your fete, you woulde, if you had wynges, flie as faste, as euer did hawke to hys praie.—*Hall Hen. VI.* an. 3.

When the time came of her out riding none saw her, but her husbande and such as were present with him, and she and her gentlewomen to wayte vpon her *galoped* through the towne, where the people might here the treading of their horsse, but they saw her not
Grafton. Edward the Confessor, an. 1043.

Know, Pegasus has got a bridle,
A bit and curb of crusted water,
Or if I call't plain ice, no matter,
With which he now is so commanded,
His days of *galloping* are ended,
Unlesse I with the spur do prick him.
Cotton. Upon the Great Frost

—— I did heare
The *galloppyng* of horse. Who was't came by?
Shakespeare. Macbeth, Act iv. sc. 1.

He that rides post through a countrey may be able, from the transient view, to tell how in general the parts lie, and may be able to give some loose description of here a mountain, there a plain, here a morass, and there a river; woodland in one part, and savanna in another. Such superficial ideas and observations as these he may collect in *galloppyng* over it.—*Locke. On the Conduct of the Understanding*, § 24.

Engag'd his [Publicola's] legions in fierce bustles,
With periwinkles, prawns, and muscles,
And led his troops with furious *gallops*,
To charge whole regiments of scallops.
Hudibras, pt. ii. c. 3.

If I have company they are a parcel of chattering magpies; if abroad I am a gagling goose; when I return, you are a fine *galloper*; women, like cats, should keep the house.—*Guardian*, No. 132.

Master Blifil now, with his blood running from his nose, and the tears *galloping* after from his eyes, appeared before his uncle and the tremendous Thwackum.
Fielding. History of a Foundling, b. iii. c. 4.

GA'LLOW, Warburton says, is a West Country word, and Mr. Grose has "*Galliment*, a great fright. And *Gallied*, frightened. Exm." It is the A. S. *A-gelw-an*, to astony, abash, greatly affright. And see *Gally*, in Junius.

—— The wrathfull skies
Gallow the very wanderers of the darke
And make them kepe their caues.
Shakespeare. Lear, Act iii. sc. 2.

GA'LLOWAY. Dr. Jamieson thinks this word may be the Sw. and Ger. *Wallach*, which Wachter refers to *gall*, sterilis, castratus, and Ihre to the *Wallachians*. But see the quotation from Berenger.

And on his match as much the western horseman lays
As the rank riding Scots upon their *galloways*.
Drayton. Poly-Olbion, s. 3.

Tradition reports that this kind [*galloways*] of horses are sprung from some Spanish stallions, which swam on shore from some of the ships of the famous Spanish armada, which were wrecked on the coast, and coupling with the mares of the country, peopled the kingdom with their posterity. They were much esteemed, and of a middling size, strong, active, nervous, and hardy, and were called *Galloways*, from being first known in the countrey which bears that name.—*Berenger. On Horsemanship*, vol. i. p. 205.

GA'LLOWS. Goth. and A.S. *Galga*; Dut. *Galghe*, which latter, Vossius thinks, approaches very near to the Lat. *Gabalus*, a cross. *Gallows* is anciently written *Galwe*, and, probably, from the A. S. *A-gelw-an*, to affright; being raised in public view to inspire terror.

It is generally formed like the Greek Π. The word is also applied to one deserving the *gallows*; deserving to be hanged.

Galwes do ge reise, and hyng this cheiteſe.
R. Brunne, p. 172.

First was he drawen for his felonie,
And as a theſe than slawen, on *galwes* hanged hie.
Id. p. 247.

But to beware no grace yet he hadde,
Til fortune on the *galwes* made him gape.
Chaucer. The Monkes Tale, v. 14,688.

He that setteth a foole in hye dignite, that is euen as yf a man dyd caste a precyous stone upon the *galous*.
Bible, 1551. *Prouerbes*, c. 26.

The more buxum wyll he bee,
That he were borowyd fro the *galow tree*,
I hope be hevyn kyng.
Le Bone Florence of Rome. Ritson, vol. iii.

Had y not hyght to holde counsayle,
Thou shouldest be honged, wythowt fayle
Upon a *galowe*-tree.—*The Erle of Toulous. Ib.* vol. i.

Then went he to the market-place,
As fast as he coulde hye,
A payre of new *gallows* there did he vp set,
Besyde the pyllory.
Adam Bel. Ib. Ancient Popular Poetry.

A lytle boy stod them amonge
And asked what meaned that *gallow-tre*;
They sayde, to hang a good yeoman,
Called Wyllyam of Cloudesle. *Id. Ib.*

The viii. of Aprill there was a cat hanged vpon a *gallow* at the Crosse in Cheap, apparaled like a priest ready to say masse, with a shauen crowne.
Fox. Martyrs, p. 1335. *A Cat hanged with a shauen crown.*

Clo. What is he that builds stronger than either the mason, the shipwright, or the carpenter?
Other. The *gallowes-maker*; for that frame out-liues a thousand tenants.—*Shakespeare. Hamlet*, Act v. sc. 1.

At length him nayled on a *gallow-tree*
And slew the iust by most vniust decree.
Spenser, Hymne 3. *Of Heavenly Love.*

No Indian prince has to his palace
More followers than a thief to the *gallows*.
Hudibras, pt. ii. c. 1.

Let him be *gallows-free* by my consent
And nothing suffer, since he nothing meant.
Dryden. Absalom & Achitophel.

What honour a man wins, or saves, by that which gives him an opportunity of being hanged, is hard to be understood; but he that mistakes the cart for a triumphal chariot, or the *gallow-tree* for a triumphal arch, may apply himself to the obtaining such victories as these.—*South*, vol. x. Ser. 6.

Hold him fast, the dog; he has the *gallowes* in his face.
Goldsmith. The Good-Natured Man, Act v.

GALO'CHE. } Skinner says, *Galloshoes*, cre-
GA'LLOSHOES. } pidæ ligneæ, wooden shoes, from the Fr. *Galloches*, *galoches*; Sp. *Galocha*; It. *Galozza*, calceus altior rusticus. *Gallicæ*, a kind of shoes, a word noticed by Aulus Gellius, as introduced not long before the age of Cicero, who uses it *Phil.* ii. 30; and hence the Fr. and It. are by Menage derived. See also *Spelman*, in v.

Cotgrave,—"A woodden shooe, or patten, made all of a piece, without any latchet, or tye of leather, and worn by the poor clown in winter."

—— And sprakliche he lokede
As is the kynd of a knyght, that cometh to be doubed
To geten hus gilte sporꝛe and *galoches* ytoped.
Piers Ploughman, p. 339.

No were worthy to unbocle his *galoche*.
Chaucer. The Squieres Tale, v. 10,869.

Nay, all things yet remain so crusty,
That were I now but half so lusty
As when we kiss'd four months agone,
And had but Dutch *galloshoes* on,
At one run I would slide to Lon——.
Cotton. Upon the Great Frost.

GA'LVERLY, q. *Ge-liverly*; equivalent to *deliverly*, (qv.) cleverly, actively.

If you happen upon a light gennet that is young and trotteth *galverly*, of good making, colour, and fast going, if you buy him for me for reasonable money and send him over, your money shall be repaid.
Wriothesley. To Sir. T. Wyatt. Oct. 1537.

GA'MBAULD. } Fr. *Gambader*, *gambiller*;
GAMBAU'DING. } It. *Sgambettare*, which Me-
GAMBA'DOES. } nage derives from the It.
GA'MBOL, *v.* } *Gamba*; Fr. *Jambe*; Low
GA'MBOL, *s.* } Lat. *Campa*, a leg, and this from the Gr. Καμπη, a joint.

Est tibi *Gambæ* capri, is rendered by Fuller, *Gamb'd* like a goat, (Cornwall.)

"Fr. *Gambiller*,—to wag the legs in sitting, as children use to do. *Gambader*,—to turn heels over head, make many *gambols*, fetch many frisks, show tumbling tricks," (Cotgrave.) So, in English, to *gambol*, is—

To fetch many frisks or frolics; to skip, to caper, to play wantonly with the legs, to run about, jump about, playfully and nimbly; to jump or start aside.

Quid est quod sic gestis? What is the matter that you leape and skyppe so? for that you fet such *gambaudes*.
Udal. The Flowers of Latine Speaking, fol. 72.

With *gambauding* thriftles.
Skelton. Why Come ye not to Court?

One of them as soone as hee sawe the boate, beganne to leape forward and backeward with so great nimblenesse, that doubtless he seemd to all of vs a man of great agilitie, and we took no small pleasure while we beheld them fetching these *gambols*.—*Hacluyt. Voyages*, vol. iii. p. 412.

Some to disport them selfs their soondry maistries tried on grasse,
And some their *gamboldes* plaid, and some on sand their wrastling was. *Phaer. Virgil. Æneidos*, b. vi.

I know not whether he [James I.] or his son first brought up the use of *gambadoes*, much worne in the west, whereby, while one rides on horseback, his legge are in a coach, clean and warme, in those dirty countries.
Fuller. Worthies. Cornwall.

Tita. Be kinde and curteous to this gentleman,
Hop in his walkes, and *gambole* in his eies;
Feed him with apricocks, and dew-berries,
With purple grapes.
Shakespeare. Midsummer Night's Dream, Act iii. sc. 1.

—— It is not madnesse
That I haue vttered; bring me to the test
And I the matter will reword; which madnesse
Would *gambol* from.—*Shakespeare. Hamlet*, Act iii. sc. 1.

—— Beare, tygers, ounces, pards,
Gambold before them.—*Milton. Paradise Lost*, b. iv.

And neither good cheare,
Mirth, fooling, nor wit,
Nor any least fit
Of *gambol*, or sport
Will come at the court.—*B Jonson. To Mr. John Burges.*

All kind of freedom in speech was then (in their Saturnalia) allowed to slaves, even against their masters, and we are not without some imitation of it in our Christmas *gambols*.—*Dryden. Dedication to Juvenal.*

Damœtas deftly on his lute could play,
And Daphnis sweetly pip'd, and caroll'd to his lay
Their heifers *gambol'd* on the grass green fields,
In singing neither conquers, neither yields.
Fawkes. Theocritus, Idyl 6.

Yet fairy elves (so ancient customs will)
The green-gown'd fairy elves, by starry sheen,
May *gambol* or in valley or on hill,
And leave their footsteps on the circled green.
Thompson. An Hymn to May.

I was in a manner stupified by the desperate boldness of a few obscure young men, who having obtained, by ways which they could not comprehend, a power of which they saw neither the purposes nor the limits, tossed about, subverted, and tore to pieces, as if it were in the *gambols* of a boyish unluckiness and malice, the most established rights, and the most ancient and most revered institutions, of ages and nations.—*Burke. On Mr. Fox's East India Bill.*

GA'MBONE. I. e. *Gammon*, (qv.)

And then came haltynge Jone
And brought a *gambone*
Of bakon that was reastye.—*Skelton. Elinor Rumming*

GA'MBREL, *v.* } From It. *Gamba*, a leg.
GA'MBREL, *s.* } See GAMBAULD.

To bind up the legs; to tie or bind by the legs.

Ge. Lay by your scorn and pride, they're scurvey qualities,
And meet me, or I'll box you while I have you,
And carry you *gambril'd* thither like a mutton.
Beaum. & Fletcher. The Nice Valour, Act iv. sc. 1.

As appears it hath, by the weight which the tendon lying on a horse's *gambrel* doth then command, when he rears up with a man upon his back.—*Grew. Cosmo Sacra*, b. i. c. 5.

GAME, *v.* }
GAME, *s.* }
GA'MESOME. }
GA'MESTER. }
GA'MING, *s.* } A. S. *Gamian*, ludere, illudere, to sport, to play, to make a sport of.
GA'MBLE, *v.* } To play; (sub.) for money staked or pledged, or betted.
GA'MBLER. } To make *game* or sport of, is, consequentially, to laugh at or deride, to mock.

Game, the noun, is, any sport or amusement, active or sedentary, among different persons, (usually) as a match for trial of skill or luck.

Game is also applied to the object played for or pursued; especially "to those species of wild animals which the arbitrary constitutions of positive law have distinguished from the rest by the well-known appellation of *Game*," (Blackstone, ii. 1.)

Gamester, in the passage quoted from Shakespeare, "does not signify a man viciously addicted to *games* of chance, but a frolicksome person,"—Steevens; (i. e. a *gamesome* person.)

Vpe the alure of the castles the laydes thanne stode,
And by hulde thys noble *game*, and wyche knygts were god. *R. Gloucester*, p. 192.

Tostus tok his leue aryued in Norweie,
& how the *gamen* gede lithe I salle gow seie.
R. Brunne, p. 67.

And if we grutche of hys *game*, he wol greve ous sarrer.
To hus clees clawen us, and in hys clooches holde.
Piers Ploughman, p. 9.

And yet is this the beste *game* of alle,
That she, for whom they have this jolite,
Can hem therfore as mochel thank as me
Chaucer. The Knightes Tale, v. 1510.

Thereto she coude skip, and make a *game*,
As any kid or calf folowing his dame.
Id. The Millieres Tale, v. 3259

And thus was all the *game* shent.—*Gower. Con. A.* b. v.

A citizen, in secret wyse
thy fame thou dost desyer:
A farmer, thou the townish *games*
doste burne for, hote as fyer.
Drant. Horace. Epistle to his Baile in the Countre

The more parte vainquyashed with tediousnesse eyther do abandone the lawes, and vnwares to theyr frendes, do gyue them to *gamyng*, and other (as I mought say) idle businesse, nowe called pastimes.—*Sir T. Elyot. Governour*, b. i. c. 14.

Although al his gyles and disceats are none other thing, but certain folish visers & shewes triflyng and counterfaite pageants and juglings of *game-players*.
Calvine. Foure Godlie Sermons, Ser. 4

——— And as you say,
There was he *gaming*, there o'retooke in's rouse,
There falling out at tennis.—*Shakes. Hamlet*, Act ii. sc 1.

And therefore Johannes Sarisburiensis allows of every *game*, if it can ease our griefs, or aleviate our burdens without the loss of our innocence.
Bp. Taylor. Rule of Conscience, b. iv. c. 1.

Lycaon hath the report of setting our first publicke *games*, and proving of maistries and feats of strength and activitee, in Arcadia.—*Holland. Plinie*, b. vii. c. 56.

——— Their reasons, like those toys
Of glassy bubbles, which some *gamesome* boys
Stretch to so nice a thinness through a quill,
That they themselues break, and do themselues spill.
Donne. The Progress of the Soul.

So may we oft a vent'rous father see,
To please his wanton son, his only joy,
Coast all about, to catch the roving bee,
And, stung himself, his busy hands employ
To save the honey for his *gamesome* boy.
P. Fletcher. Christ's Triumph over Death.

Sirra, young *gamester*, your father were a foole,
To giue thee all, and on his wayning age
Set foot vnder thy table.
Shakespeare. Taming of the Shrew, Act ii. sc. 1.

Said S. Cyprian, a common *gamester*, or dice player, may call himself Christian, but indeed he is not: and S. Clemens Alexandrinus says, idleness and wantonness provides these *games* for the lazy and useless people of the world.
Bp. Taylor. Rule of Conscience, b. iv. c. 1.

Roger Askam born in Yorkshire, notably skilful in the Greek and Latin tongues, who had some times been school master to Queen Elizabeth, and her secretary for the Latin tongue; but taking too great delight in *gaming* and cock fighting, he both lived and died in mean estate, yet left behind him sundry monuments of wit and industry.
Baker, an. 1602.

Could fools to keep their own contrive,
On what, on whom, could *gamesters* thrive?
Is it in charity you *game*,
To save your worthy gang from shame?
Gay. Fables, pt. ii. Fable 12.

From Lord Sunderland's returning to his post all men concluded that his declaring as he did for the exclusion was certainly done by direction from the King, who naturally loved craft and a double *game*.—*Burnet. Own Time*, an. 1682.

As when the shepherd, on the mountain brow,
Sits piping to his flocks and *gamesome* kids.
Thomson. Liberty, pt. iii.

The losing *gamester* shakes the box in vain,
And bleeds, and loses on, in hopes to gain.
Dryden. Ovid. Art of Love.

Mr. Hyde going to a place called Pickadilly, (which was a fair house for entertainment, and *gaming*, with handsome gravel-walks with shade, &c.)
Clarendon. Civil Wars, vol. i. p. 241.

Poetry and *gaming*, which usually go together, are alike in this too, that they seldom bring any advantage but to those who have nothing else to live on.—*Locke. Educ.* § 174.

Avarice itself does not calculate strictly when it *games*. One thing is certain, that in this political *game*, the great lottery of power is that, into which men will purchase with millions of chances against them.
Burke. On Shortening the Duration of Parliaments.

It is for fear of losing the inestimable treasure we have, that I do not venture to *game* it out of my hands for the vain hope of improving it.—*Id. Reform of Representation.*

The merry tabor's *gamesome* sound
Provok'd the sprightly dance around
Beattie. The Wolf & Shepherds.

Shall tell the story o'er and o'er,
H' has told a thousand times before;
Like *gamesters*, who, with eager zeal,
Talk the *game* o'er between the deal.
Lloyd. A Familiar Epistle, &c.

Gaming is a principle inherent in human nature. It belongs to us all.—*Burke. On Economical Reform.*

Some sneaking virtue lies in him, no doubt,
Where neither strumpets' charms, nor drinking-bout,
Nor *gambling* practices, can find it out.
Cowper. Tirocinium.

It is very remarkable that the people of these islands are great *gamblers*. They have a *game* very much like our draughts.—*Cook. Third Voyage*, b. v. c. 7.

GA'MMER. A. S. *Ge-meder*, commater, susceptrix, a *God-mother*, whence happily our *Gammer*, (Somner.) Others, from *Good-mother*. See GAFFER.

——— And with them came
Old *gammer* Gurton, a right pleasant dame,
As the best of them. *Drayton. The Moon-Calf.*

Jus. What's the matter.
Nig. Hee has stolne *gammer* Vrsla's panne.
B. Jonson. Bartholomew Fair, Act v. sc. 6.

Should *gammer* Gurton leave these helps at home,
To church with Bible, 'tis in vain to come.
Fawkes. A Pair of Spectacles.

GA'MMON. Fr. *Jambone*; Sp. *Jamon*; It. *Gambone*, and these, adds Skinner, from the Fr. *Jambe*; It. *Gamba*. (See GAMBAULD.) "The leg or shank, (extending from the knee to the ancle,)" Cotgrave. Skinner thinks all from the A. S. *Ham*.

——— I would have him buried
Even as he lyes, cross-legg'd, like one o' th' templers,
(If his Westphalia *gammons* will hold crossing.)
Beaum. & Fletch. The Captain, Act ii. sc. 1.

Upon speaking with the master, we learnt that they had broke their forestay, and the *gammon* of their bowsprit.
Anson. Voyage round the World, b. i. c. 7.

GA'MUT, i. e. *Gamma-ut*; the Gr. Γ. In Fr. *Game*; It. and Sp. *Gamma*, scala musica; the scale of music.

I must begin with rudiments of art,
To teach you *gamouth* in a briefer sort,
More pleasant, pithy, and effectual,
Then hath beene taught by any of my trade.
Shakespeare. Taming of the Shrew, Act iii. sc. 1.

When by the *gamut* some musicians make
A perfect song; others will undertake
By the same *gamut* chang'd to equal it.
Donne, Elegy 2. *The Anagram.*

Long has a race of heroes fill'd the stage,
That rant by note, and through the *gamut* rage;
In songs and airs express their martial fire,
Combat in trills, and in a fugue expire.
Addison. Prologue to Phædrus & Hippolita.

Birds chaunt their melodious notes, without labouring through the *gamut*, or squandering years by the side of an expensive music-master.
Cogan. On the Passions, vol. ii. Dis. 3. c. 3. s. 2.

GAN, i. e. *Began*. See GIN.

GANCH. "Fr. *Ganché*; Let fall (as in a strappado) on sharp stakes pointed with iron, and thereon languishing until he die," (Cotgrave.) Sp. *Gancho*; It. *Gancio*, a hook; Skinner thinks from the Lat *Uncus*, a hook.

Take him away, *ganch* him, impale him, rid the world of such a monster.—*Dryden. Don Sebastian*, Act iii. sc. 2.

Their *ganching* is after this manner: he sitteth upon a wall, being five fathoms high, within two fathoms of the top of the wall, right under the place where he sits, is a strong iron hook fastened, being very sharp, then is he thrust off the wall upon this hook, with some part of his body, and there he hangeth, sometimes two or three days before his death.—*Churchill. Voyages*, vol. vii. p. 478.

GA'NDER. A.S. *Gandra*; Dut. *Gans*; Ger. *Gansard, ganss*; Sp. *Ganzo*; Lat. *Ganza, anser*, q. d. *ganser*, manifestly, says Skinner, from the Lat. *Anser*. See GOOSE, and the quotation from Pliny in v. *Ganza*.

I wisse (quod I) & yet though ye would believe one y^t wold tell you, that twise two *ganders* made alway four geese, yet ye would be aduised ere ye beleued hym, that woulde tell you that twise two gese made all waye four *ganders*.
Sir T. More. Workes, p. 169.

Their *gander* feast, what Manlius and
Camillus did therein,
How this the cappitoll, and that
From Brenn his spoyles did win,
I pretermit. *Warner. Albion's England*, b. iii. c. 16.

Ganders and geese engender togither in the very water.
Holland. Plinie, b. x. c. 59.

The female hatches her eggs with great assiduity; while the *gander* visits her twice or thrice a day, and sometimes drives her off to take her place, where he sits with great state and composure.
Goldsmith. Animated Nature, b. vii. c. 11.

GANG, *v.* } A. S. *Gangan*, (formed by the
GANG, *n.* } reduplication of *gan*, to go;) Dut. *Gaan, gan-ghen*, to go. See GING.

A *gang*,—the road or way by which we go; also, a number *going*, or who *go* together, who *go* to or from work together, and thus, who work together.

Sche axis, no knyght that lifes now
Mai help hir half so well als thou:
Gret word sal *gang* of thi vassage, [*i. e.* vasselage,]
If that thou win hir heritage.
Ywaine & Gawine. Ritson, vol. i.

A poplar greene, and with a kerved seat
Under whose shade I solace in the heat;
And thence can see *gang* out and in my neat.
B. Jonson. The Sad Shepherd, Act ii. sc 2

Mons. Du Pre, accompanied by Du Broetti and Du Fargis, had lately given a meeting at Yvian to one of the Duke of Savoy's guard, who used to come into our parts, and a certain Frenchman living at the same place, was also suspected to be of their *gang*.—*Ludlow. Memoirs*, vol. iii p. 152.

In order to furnish, at the expence of your honour, an excuse to your apologists here for several enormities of yours, you would not have been content to be represented as a *gang* of Maroon slaves, suddenly broke loose from the house of bondage, and therefore to be pardoned for your abuse of the liberty to which you were not accustomed, and were ill fitted.—*Burke. On the French Revolution.*

As we were putting off the boat, they laid hold of the *gang-board*, and unhooked it off the boat's stern.
Cook. Second Voyage, b. iii. c. 4.

I had hardly got into the boat, before I was told they had stolen one of the ancient stanchions from the opposite *gangway*, and were making off with it.—*Id. Ib.* b ii. c. 9

GA'NGRENE, *v.* } Fr. *Gangrène*; It. *Gancrena*; Lat. *Gangræna*, Gr. Γαγγραινα, from Γραειν, signifying εσθιειν, 'to eat, (Vossius.)
GA'NGRENE, *n.*
GA'NGRENATED.
GA'NGRENOUS.

To eat, to consume, to corrode; to eat or consume the vital powers; and thus, consequentially, to mortify or become mortified.

Menen. The service of the foote
Being once *gangren'd*, is not then respected
For what before it was.—*Shakes. Coriolanus*, Act iii. sc. 1.

These inclinations and evil forwardnesses, this dyscrasie and *gangren'd* disposition, does always suppose a long or a base sin for their parent, and the product of this is a wretchless spirit.—*Bp. Taylor*, vol. i. Ser. 20.

And my chyrurgeons apprehended some fear, that it may grow to a *gangrene*, and so the hand must be cut off.
Digby. A Discourse of the Sympathetic Powder.

So parts cauterized, *gangrenated*, siderated and mortified, become black, the radical moisture, or vital sulphur suffering an extinction and smothered in the part affected.
Brown. Vulgar Errours, b. vi. c. 20.

It being unsafe for any to carry him [Captain Bean] off by day, his wound *gangrened* before night, and he died about two days after.—*Ludlow. Memoirs*, vol. i. p. 64.

The very substance of the soul is festered with them; the *gangrene* is gone too far to be ever cured; the inflammation will rage to all eternity.—*Spectator*, No. 90.

A man, whom I suppose you have often seen, a while since received such a kick of a horse, as made the doctor and chirurgeon, who tended him, to conclude the part *gangrenated*, and the patient's condition by the accession of a violent fever, so desperate, that they desired to meddle with him no longer.—*Boyle. Works*, vol. ii. p. 116.

But to accuse the Gospel of severity on this account, would be just as rational and as equitable, as to charge the surgeon with cruelty for amputating a *gangrened* limb.
Porteus, vol. ii. Ser. 1.

It [fear] has occasioned *gangrenes*, indurations of the glands, epilepsies, the suppression of natural or beneficial secretions.—*Cogan. On the Passions*, vol. i. pt. ii. c. 3. s. 2.

Instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ to reprobate them as *gangrenous* excrescences, corrupting the fair form of genuine Christianity.—*Anecdotes of Bp. Watson*, vol. i. p. 413.

GA'NTLET. } "*Gantlope*, a military punish-
GA'NTELOPE. } ment," says Skinner; who adds, "The author of the *English Dictionary* thinks it so called from *Gant*, (now written *Ghent*,) in Flanders, and the Dut. *Loopen*, currere, to run, because that punishment was first invented at *Ghent*."

Forgive me, therefore, if I say, I cannot with patience think, that a young gentleman should be put into the herd, and be driven with whip and scourge, as if he were to run the *gantlet* through the several classes, *ad capiendum ingenii cultum*.—*Locke. Of Education*, s. 147.

Some said he ought to be tied neck and heels; others, that he deserved to run the *gantelope*.
Fielding. History of a Foundling, b. viii. c. 11.

In this condition, I ran the *gauntlope* (as I think I may justly call it) through rows of sailors and watermen, few of whom failed of paying their compliments to me, by all manner of insults and jests on my misery.

Fielding. A Voyage to Lisbon.

To print is to run the *gantlet*, and to expose ones self to the tongues-strappado.—*Glanvill. On Dogmatizing*, Pref.

GA'NZA. See GANDER, and FLYING.

The *geese* there [Germany] be all white; but lesse of body than from other parts: and there they be called *ganzae*.

Holland. Pliny, b. x. c. 22.

What modest indignation can forbear the stamping at the presumption of those men, who, as if Domingo Gonsales his engine, they had been mounted by his *ganzaes* from the moon to the empyreall heaven, and admitted to be the heralds, or masters of ceremonies in that higher world, have taken upon them to marshall these angelical spirits into their severall roomes.

Bp. Hall. The Invisible World, b. i. s. 7.

Although they promise strange and great
Discoveries of things far fet,
They are but idle dreams and fancies,
And savour strongly of the *ganzaes*.—*Hudibras*, pt. ii. c. 3.

There are others, who have conjectured a possibility of being conveyed through the air by the help of fowls, to which purpose the fiction of the *ganzas* is the most pleasant and probable.—*Wilkins. Dædalus*, c. 7.

GAOL, *n.* GA'OLER. GA'OLING, *n.* } Also written *Jail*, and by Junius, *Yail*. Low Lat. *Gaiola*; Fr. *Geôle, gaiole, gayole*; Dut. *Ghioole*. All, says Skinner, from the Lat. *Cavea*. Menage says, *Geôle*, from *gabiola*, diminutive of *gabia*, (a *cage*, qv.) which he derives from *cavea*. Cotgrave,—"*Geôle*, a gaol or prison; also, a cage or coop for birds."

A prison, a place of imprisonment or confinement.

Hue leteth passe prisoners, and paieth for hem ofte.
And geveth the *gayler* gold, & grotes to gederes
To unfetetye the false. *Piers Ploughman*, p. 47.

And Palamon, this woful prisoner,
As was his wone, by leve of his *gayler*
Was risen, and romed in a chambre on high.

Chaucer. The Knightes Tale, v. 1066.

And on a day befell, that in that houre,
Whan that his mete wont was to be brought,
The *gailer* shette the dores of the toure;
He hered it wel, but he spake right naught.

Id. The Monkes Tale, v. 14,735.

And in this yere [1293] as one Richard Bagle, officer of the sheriffes of London, was ledynge a prysoner towarde the *gayole*, ye which he before arrested, three men rescowed the sayd prysoner.—*Fabyan*, an. 1293.

God our chiefe *gayler*, as himself is insensible, so vseth he in his punishments insensible instrumets, and therefore not of like fashion as the tother *gaylers* doo, but yet of like effect & as paynfull in feeling as those.

Sir T. More. Workes, p. 1246.

There likewise was a long statute against vagabonds, wherein two things may be noted; the one, the dislike the Parliament had of *gaoling* of them, as that which was chargeable, penerous, and of no open example.

Bacon. Henry VII. p. 215.

Yet ere his happie soule to heaven went
Out of his fleshlie *gaole*, he did devise
Unto his heauenlie maker to present
His bodie, as a spotless sacrifise.

Spenser. The Ruines of Time.

The *gailor*, bribed, with his keyes
To stay or free him sent her.
"Loue (louely Richard) makes," quoth she,
"That I this hell-house enter:
Hence make escape, remembering me,
That thus for thee doe venter."

Warner. Albion's England, b. v. c. 24.

She [Elizabeth] called him [Benefield] always her *gaoler*, which though she did in a way of raillery, yet it was so sharp, that he avoided coming any more to the Court.

Burnet. History of the Reformation, an. 1558.

It was their [the Council's] pleasure that I [Mountain] should be delivered, if that I would be a conformable man to the Queen's proceedings, and forsake heresy, or else to remain in prison until the next sessions of *gaol-delivery*.

Strype. Memorials, vol. iv. c. 23. an. 1554.

——— Small eggs appear,
Dire fraught with reptile life; alas, too soon
They burst their filmy *gaol*, and crawl abroad.

Grainger. The Sugar Cane, b. ii.

Gaolers are also the servants of the sheriffs, and he must be responsible for their conduct. Their business is to keep safely all such persons as are committed to them by lawful WARRANT.—*Blackstone. Commentaries*, b. i. c. 9.

They have, besides, a commission of general *gaol-delivery*; which empowers them to try and *deliver* every prisoner who shall be in the *gaol* when the judges arrive at the circuit town, whenever or before whomsoever indicted, or for whatever crime committed.—*Blackstone. Comment.* b. iv. c. 19.

GAP, *n.* A *gap* and a *gape* are the regular past tense and past part. of *ge-yppan*, (to open,) by the change of the characteristic *y* to *a*. (*Tooke*, ii. 199.)

An opening, an aperture, a hole, a vacuity, a vacant space.

And stoppe sone and deliverly
All the *gappes* of the hay, [*i. e.* hedge.]

Chaucer. Rom. of the Rose.

The Kyng entendinge to stoppe two *gappes* with one bushe, sent Syr Gylbert Talbot, and the other two ambassadors, principally to Bishop July, and by theim sent also to the Duke of Urbyne, the whole habite and collier of the noble ordre of the garter.—*Hall. Henry VII.* an. 22.

But, as it fareth in such cases, the *gap* which for just considerations wee open unto some, letteth in others through corrupt practices, to whom such fauours were neither meant, nor should be communicated.

Hooker. Ecclesiasticall Politie, b. v. § 81.

It is seldom that the scheme of his [St Paul's] discourse makes any *gap*; and therefore without breaking in upon the connection of his language, it is hardly possible to separate his discourse, and give a distinct view of his several arguments in distinct sections.

Locke. The Epistle to Galatians, Pref.

Then follows an immense *gap*, in which, undoubtedly, some changes were made by time; and we hear little more of them [Germans] until we find them Christians, and makers of written laws.

Burke. Abridgement of English History, b. ii. c. 7.

GAP-TOOTHED. See GAT-TOOTHED.

GAPE, *v.* GA'PER. GA'PING, *n.* } A. S. *Ge-yppan*, to open. To open (subaud. the mouth,) to open, (sc.) with eagerness, as young birds do for their food; and thus, to crave, to desire or covet eagerly, to long for or after, to seek or look anxiously after.

And by gynne to *gaipe*.—*Piers Ploughman*, p. 247.

Then cam I to that cloystre, and *gaped* abouten,
Though it was pilered and poynt. *Id. Crede.*

This Nicholas sat ay as stille as ston,
And ever he *gaped* upward into the eire.

Chaucer. The Milleres Tale, v. 3473.

See how she *gaipeth*, lo, this dronken wight,
As though he wold us swalow anon right.

Id. The Manciples Prologue, v. 16,984.

But alway cruel rauine deuouring all yⁱ they haue gottē, sheweth other *gapings*, that is to say, *gapen* and desiren yet after mo richesse.—*Id. Boecius*, b. ii.

That whan a man for payne cride,
The bull of bras, whiche *gapeth* wyde
It shulde seem, as though it were
A belowinge in a man's ere,
And not the crienge of a man.—*Gower. Con. A.* v. vii.

For whiles you know I was your own,
So long in vaine you made me *gape*,
And tho' my faith it were well knowne,
Yet small regard thou toke thereat.

Uncertaine Auctors. Lover not regarded in earnest suit, &c.

For they were not wont to brynge offerynges of theyr owne from round about, but theyr *gaping* was to receiue the offeringe and giftes from al quarters about, and to giue nothyng agayne.—*Bale. Apology*, fol. 88.

Only the lazy sluggard yawning lies
Before thy threshold, *gaping* for thy dole,
And licks the easy hand that feeds his sloth.

Carew. Cœlum Britannicum.

And though his language differ from the vulgar somewhat; it shall not fly from all humanity, with the Taberlanes, and Tamer-Chams of the late age, which had nothing in them but the scenicall strutting, and furious vociferation, to warrant them to the ignorant *gapers*.—*B. Jonson. Discoveries.*

For that that causeth *gaping* or stretching is, when the spirits are a little heavy, by any vapour, or the like. For then they strive (as it were,) to wring out, and expel that which loadeth them.—*Bacon. Naturall Historie*, § 296.

Studying his looks, and watching at the board,
He *gapes* to catch the droppings of my lord;
And, tickled to the soul at every joke,
Like a press'd watch, repeats what t'other spoke.

Pitt. Epistle to Mr. Spence.

Is there then any physical deformity in the fabric of the human body; because our imagination can strip it of its muscles and skin, and shew us the scragged and knotty back bone, the *gaping* and ghastly jaws, and all the sceleton underneath.—*Bentley*, Ser. 8.

The Dutch, who are more famous for their industry and application, than for wit and humour, hang up in several of their streets, what they call the sign of the *gaper*, that is, the head of an ideot dressed in cap and bells, and *gaping* in a most immoderate manner: this is a standing jest at Amsterdam.—*Spectator*, No. 47.

All eyes were fixed on them, all ears open to hear them: each party *gaped*, and looked alternately for their vote, almost to the end of their speeches.

Burke. On American Taxation.

GAR, *v.* A. S. *Gearwian, gyrwan*; Dut. *Gaerwen, gerwen*; Ger. *Gar-en*; Sw. *Goera*, parare, præstare, facessere, facere. Ihre observes, that the more general signification (*facere*) prevails among the northern English, and the Scotch. See GARE, GARNISH.

To prepare or make ready; to cause to do, to make; and thus, consequentially, to force.

Egbright gadred partie, and *gared* him fulle sone.

R. Brunne, p. 16.

Ageyn the Erle Godwyn he *gart* sette assise.—*Id.* p. 64.

Gregorie the grete clerk *gart* write in bokes
The rucle of alle religions. *Piers Ploughman*, p. 83.

But specially I pray thee, hoste dere,
Gar us have mete and drink, and make us chere,
And we sal paien trewely at full.

Chaucer. The Reves Tale, v. 4130.

And yf he any gruchyng make,
Many a crowne y schall *gar* crake
And bodyes to drowpe and dare.

La Bone Florence of Rome. Ritson, vol. iii.

Tell me, good Holbinol, what *gars* thee greet?
What? hath some wolfe thy tender lambs yторne?
Or is thy bagpipe broke, that sounds so sweet?
Or art thou of thy loued lasse forlorne?

Spenser. Shepheard's Calender. April.

GARB. Fr. *Garbe*; It. and Sp. *Garbo*, which Skinner thinks are from the A. S. *Ge-arwian*, præparare, ornare, instruere, to prepare, to adorn. Menage confesses his difficulty.

The dress, the clothing or vesture; the habit, fashion, mode or manner.

And with a liaping *garb* this most rare man
Speaks French, Dutch, Spanish, and Italian.

Drayton. The Owl.

Pausanias upon these hopes grew more insolent than before, and began to live after the Persian *garbe*, and carryed himself more ruggedly and imperiously towards those who were in league with that state.—*Usher. Annals*, an. 3529.

His genius addicted him to the study of Antiquity; preferring rust before brightness, and more conforming his mind to the *garbe* of the former than mode of the moderne times.—*Fuller. Worthies. Suffolk.*

In this consists our putting on of the Lord Jesus Christ, namely, in imitating his manners, and following the *garb* and fashion of his conversation.

Scott. Christian Life, pt. i. c. 4.

When now advanc'd so near in sight they drew,
That by their Moorish *garb* the warriors knew
The hostile band. *Hoole. Orlando Furioso*, b. xxvi.

GA'RBAGE. Of uncertain etymology. Junius thinks it strongly allied to the Sp. *Garbear*, diripere, to tear away, (sc.) a costis avium pisciumque. Skinner, — the A. S. *Ge-arcian*, præparare, apparare; *garbage* being the whole apparatus or furniture of the abdomen. Minshew says,—To *garbage* or *garbish*, to take out the entrails of any thing; from *garble*, to purify, to cleanse. And *garbage* is,—

That which is purged or cleansed away; the offal.

This gathers up the scum, and thence it sends
To be cast out; another, liquors base;
Another, *garbage*, which the kitchen cloys.

P. Fletcher. The Purple Island, c. 2

These are of a diet like unto the Devil, for nothing but *garbage* and carrion are his dainties; the more rotten with sin, the more pleasing to his palate; that which stinks most in God's nostrils, that smells the sweetest in his.

Mede. Works, b. i. Dis. 39.

Rare taste, and worthy of a poet's brain,
To prey on *garbage*, and a slave adore!
In such to find out charms, a bard must feign
Beyond what fiction ever feign'd of yore.

Grainger. The Poems of Sulpicius.

The subsistence which they [the inhabitants of Canton] find there is so scanty, that they are eager to fish up the nastiest *garbage* thrown overboard from any European ship.
Smith. Wealth of Nations, b. i. c. 8.

GA'RBLE, *v.* } Fr. *Grabeler*; It. *Garbellare*.
GA'RBLER. } Cotgrave says,—"*Grabeller*, to *garbell* spices, &c. (and hence) also, to examine precisely, sift nearly, look narrowly, search curiously, into." The statute 1 Rich. III. c. 11, was made "for the remedie of the excessiue price and badnesse of bowestaues, which partly is growen, because the merchants will not suffer any *garbeling* or sorting of them to bee made." And, after certain enactments, such bowestaues are forbidden to be sold *ungarbelled*. As usually applied in English, to *garbell* is—

To pick out, sift out, what may serve a particular purpose; and thus, destroy or mutilate the fair character of the whole.

—— When justice is refin'd,
And corporations *garbled* to their mind;
Then passive doctrines shall with glory rise.
Walsh. The Golden Age restored.

But there was a farther secret in this clause, which may best be discovered by the first projectors, or at least the *garblers* of it; and these are known to be Collins and Tindal, in conjunction with a most pious lawyer, their disciple.
Swift. The Examiner, No. 19.

Among all the excesses into which the Tories ran, in favour of the crown, and in hopes of fixing dominion in their own party, their zeal to support the methods of *garbling* corporations was, in my opinion, that which threatened publick liberty the most.
Bolingbroke. Dissertation upon Parties, Let. 6.

GA'RBOIL, *v.* } Dut. *Graboeile*; Fr. *Gar-*
GA'RBOIL, *n.* } *bouil*; It. *Garbuglio*. Menage deduces it from the Lat. *Turba*; thus, *turba, turbula, turbulium, ciurbulium: ciarbuglium, carbulium, garbuglio*. Minshew, — *Garbaglio*, q. *granboglio*, magna ebullitio. To *garboil*, is—

To throw into confusion, to involve in confusion or disorder, to cause a turmoil, ("a hurly-burly, great stir," Cotgrave.)

With great uproares and *garboile* shal there be arysinges of nacion against nacion, and royalme against royalme.
Udal. Luke, c. 21.

It is the deuillishe sort of men that insourgeth and raiseth *garboyle* against the veritie, whiche thei deadly hate and cannot abyde.—*Id. Ib.* c. 23.

—— She's dead, my queene.
Looke here, and at thy soueraigne leysure read
The *garboiles* she awak'd.
Shakespeare. Antony & Cleopatra, Act i. sc. 3.

He sees another on a Frenchman fly,
And with a pole-ax dasheth out his brains
Whilst he's demanding what the *garboil* means.
Drayton. The Battle of Agincourt.

Since they but *garboils* were, in a deformed mass,
Not ordered fitting war, we lightly overpass.
Id. Poly-Olbion, s. 22.

Give me the numb'red verse which Virgil sung,
And Virgil's self shall speak the English tongue,
Manhood and *garboiles* shall he chaunt with changed feet,
And head-strong dactyls making music meet.
Bp. Hall, b. i Sat. 6.

Hippocrates had caused it to be bruited at Syracusa, that Marcellus had put all the Leontines to the sword, not sparing little children; and afterwards Hippocrates coming thither on the sudden, in the fear and *garboil* of this false bruit, he easily took the city.—*North. Plutarch*, p. 260.

But by this means all Greece stood in marvellous *garboil* at that time, and the state of the Athenians specially in great danger.—*Id. Ib.* p. 278.

Here would be a precedent to tip down so many lords at a time, and to *garboil* the house, as often as any party should have a great majority.—*Burnet. Own Time*, an. 1677.

GARD. Perhaps from the A. S. *Ge-arwian, gyrwan, gyrian*, præparare, instruere, ornare, to prepare, deck, adorn: (to *gar*, to *gare*, qv.) or, otherwise, from the A. S. *Gyrd-an*, to gird, to surround, (sc.) with a binding. Minshew says,—a *gard*, welt or border of a garment, from the Fr. *Garder*, conservare, because it preserves the garment.

A litter born by eight Liburnian slaves,
To buy diseases from a glorious strumpet,
The most censorious of our Roman gentry,
Nay, of the *garded* robe, the senators,
Esteem an easy purchase.
Massinger. The Roman Actor, Act i. sc. 1.

Those of the forewarde vnder the Duke of Norffolke, were apparelled in blue coats *garded* with redde.
Stow. Hen. VIII. an. 1544.

All the children were waiting in their goodly *garded* gowns of purple.—*North. Plutarch. Cicero*, p. 726.

When Edward, Earl of Rutland, the Lord Spencer and others accused the Earl of Arundel of treason, they appeared before the king at Nottingham, in red gowns of silk, *garded* and bordered with white silk, and embroidered with letters of gold.—*Walpole. Anecdotes of Painting*, vol. i. c. 2.

GA'RDEN, *v.* } Fr. *Jardin*; It. *Giardino*;
GA'RDEN, *n.* } Sp. *Jardin*; Dut. *Gaerde*;
GA'RDENAGE. } Ger. *Garten*; (Lat. *Hortus*,
GA'RDENER. } *horetus*, from the Gr. Ερετος,)
GA'RDENING, *n.* } Junius. Wachter derives the Ger. *Garten*, from *gurten*; A. S. *Gyrdan*, cingere. And Tooke, the English *garden*, (i. e. *geard*, with the participial termination *en*,) from the A. S. verb *Gyrdan*, cingere, to *gird*, to surround, to enclose.

A place *girded*, surrounded or enclosed, (sc.) for the growth of plants of various kinds. To *garden*—

To work in, till or cultivate a *garden*; to plan or lay out a *garden*.

By glosedest hem and gyledest hem, and my *gardyn* breke.
Ageyns my love and my leyve.—*Piers Ploughman*, p. 359.

Yeve me a plant of thilke blessed tree,
And in my *gardin* planted shal it be.
Chaucer. The Wif of Bathes Prologue, v. 6346.

So came she to him priuely,
And that was, where he made his mone
Within a *gardeine* all him one. *Gower. Con A* b. i.

On a time he had at his table a peacocke which was vntouched, and therefore he commaunded that it should be kept for him till supper, for I wil (quoth he,) haue certain of my friendes with me at supper in my *garden*.
Bale. Pageant of Popes. Julius III. fol. 191.

The Lorde God also planted a *garden* in Eden from the beginnynge, and there he sette man whom he had formed. And the Lord God made to sprig out of the erth, al maner trees bewtyfull to the syght and pleasant to eate, & the tree of lyfe in y^e mydden of y^e *garden*, and also the tree of knowledge of good and euil.—*Bible*, 1551. *Gen.* c. 2.

Yf the husband manne be of thys disappointed, nothyng in maner preuayleth the *gardiner*, nor yet the waterer, but yf heauen bee seasonable, the whole increase ought to be acknowledged to come thence, and from God.
Udal. Corinthians, c. 3.

God Almighty first planted a *garden*. And indeed it is the purest of humane pleasures. It is the greatest refreshment to the spirits of man: without which, buildings and palaces are but grosse handy workes: and a man shall ever see, that when ages grow to ciuility and elegancy, men come to build stately, sooner than to *garden* finely: as if *gardening* were the greater perfection.—*Bacon. Ess. Of Gardens.*

Beneath him with new wonder now he views
To all delight of human sense expos'd
In narrow room Nature's whole wealth, yea more
A heav'n on earth; for blissfull Paradise
Of God the *garden* was, by him in the east
Of Eden planted. *Milton. Paradise Lost*, b. iv.

The Syrians are great *gardeners*; they take exceeding paines and bee most curious in *gardening*; whereupon arose the proverb in Greke, to this effect, many woorts and potherbs in Syria.—*Holland. Pliny*, b. xx. c. 5.

For in default of *gardeninge* what remedie was there then, but to draw the purse strings, and goe for every thing either to the butchery or the heard-market, and so to live upon the pennie.—*Id. Ib.* b. xix. c. 4.

Though Epicurus be said to have been the first that had a *garden* in Athens, whose citizens before him had theirs in their villas or farms without the city; yet the use of *gardens* seems to have been the most ancient and the most general of any sorts of possession among mankind, and to have preceded those of corn or of cattle, as yielding the easier, the pleasanter, and more natural food.
Sir W. Temple. On Gardening.

But the idea of the *garden* must be very great, if it answer at all to that of the *gardener*, [Solomon,] who must have employed a great deal of his care and of his study, as well as of his leisure and thought, in these entertainments, since he writ of all plants, from the cedar to the shrub.—*Id. Ib.*

I have had no share at all in publick affairs; but, on the contrary, I am wholly sunk in my *gardening*, and the quiet of a private life; which, I thank God, agrees with me as well as the splendour of the world, and gives me a great deal more quiet and satisfaction.—*Id. Letter to Mr. Wickfort.*

Or if the *garden* with its many cares,
All well repaid, demand him, he attends
The welcome call, conscious how much the hand
Of lubbard labour needs his watchful eye,
Oft loit'ring lazily, if not o'erseen,
Or misapplying his unskilful strength.—*Cowper. Task*, b. iii.

A *gardener* who cultivates his own *garden* with his own hands, unites in his own person the three different characters, of landlord, farmer, and labourer.
Smith. Wealth of Nations, b. i. c. 6

Gardening was probably one of the first arts that succeeded to that of building houses, and naturally attended property and individual possession.
Walpole. On Modern Gardening.

GARE, or } "Clothed magnificently, splen-
GAURE, *v.* } didly, and for state," says Skin-
GA'RISH. } ner; who adds, "I know not
GA'RISHLY. } whether from the A. S. *Gearwian*, to prepare, to ornament."
GA'RISHNESS. } (See GARNISH, GARRISON.) *Garish* (says Mr. Steevens) is gaudy, showy; also sometimes, wild, flighty. The verb to *gaure*, (Chaucer,) or *gare*, (Phaer,) which Speight and Tyrwhitt explain to *stare*, is no doubt the origin of the adj. *garish*, ostentatiously, staringly fine or gay; and thus, *gaudy*, &c. *Garish* may be explained—

Gaudy, showy, ostentatious; ostentatiously, staringly fine or gay; staring.

Doun fro the castel cometh ther many a wight
To *gauren* on this ship and on Custance.
Chaucer. The Man of Lawes Tale, v. 5331.

Now *gaureth* all the peple on hire, alas!
Id. The Monkes Tale, v. 14,353.

And said her, now cast it awaie anon
That folke may sene and *gauren* on va twey.
Id. Troilus, b. ii.

What faces! what a watch ther stands at eury gate in sight!
With fifty *garing* heades a monstrous dragon stands vpright!
Phaer. Virgill. Æneidos, b. vi

My glancing lookes are gone, which wonted where to prie
In euerie gorgious *garishe* glasse, that glistered in mine eie.
Gascoigne. Flowers. A Glose upon this Text, &c.

—— And when I shall die,
Take him and cut him out in little starres,
And he will make a face of heauen so fine
That all the world will be in loue with night,
And pay no worship to the *garish* sun.
Shakespeare. Romeo & Juliet, Act iii. sc. 1.

There in close covert by some brook,
Where no profaner eye may look,
Hide me from day's *garish* eye.—*Milton. Il Penseroso.*

They naked went; or clad in ruder hide,
Or home-spun russet, void of forraine pride.
But thou canst maske in *garishe* gauderie,
To suite a foole's far-fetched liverie.
Bp. Hall, b. iii. Sat. 1.

Starting up and *garishly* staring about, especially on the face of Lhosto.—*Hinde. Lhosto Libidinoso*, 1606.

Not but that mercies are competent and apt instruments of grace, if we would, but because we are more dispersed in our spirits, and by a prosperous accident are melted into joy and *garishness*, and drawn off from the sobriety of recollection.—*Bp. Taylor*, vol ii. Ser. 12.

This [fasting] is a singular corrective of that pride and *garishness* of temper, that renders it impatient of the sobrieties of virtue; but open to all the wild suggestions of fancy, and the impressions of vice.—*South*, vol ix. Ser. 5.

Not more fair the star that leads
Bright Aurora's glowing steeds,
Or on Hesper's front that shines,
When the *garish* day declines.—*Whitehead*, Ode 33.

GA'RGARIZE, *v.* } Fr. *Gargarizer*, to
GA'RGARIZE, *n.* } gargle; It. *Gargarizzare*;
GA'RGARISM. } Sp. *Gargarizar*; Lat. *Gargarizo*; Gr. Γαργαριζω, from Γαργαρεων, *gurgulio*, the wind-pipe: a name formed from the sound, (Vossius.)

For the application of the word, see the quotation from Burton.

Gargarising if it be not discretly vsed may do more harme than good, brynge downe moche aboundaunce of mater vndigested, but taken in order with water, hony, and pepper, or with issope and fygges boyled in white wine, and taken very hote in a *gargarise* is right conuenient.
Sir T. Elyot. The Castel of Helth, b. iv. c. 7

Therewith *gargarise* your mouth fastinge, vntill the fleume be purged oute of your heade.
Sir T. Elyot. Castel of Helth, b. iv. c. 3.

Such as are not swallowed, but only kept in the mouth, are *gargarismes* used commonly after a purge.
Burton. Anatomy of Melancholy, p. 378.

The use of the juice drawne out of roses, is good for the eares, the cankers and exulcerations in the mouth, the gumbs, the tonsils, or amigdals, for *gargarisms*, &c.
Holland. Plinie, b xxi. c 19.

And vinegar put to the nosthrils, or *gargarised*, doth it also, [help somewhat to ease the hiccough.] For that it is astringent, and inhabiteth the motion of the spirit.
Bacon. Naturall Historie, § 686.

GA'RGET. "Fr. *Gargate*, the throat-pipe," (Cotgrave.)

And, Dan Russel, the fox stert up at ones,
And by the *garget* hente chaunteclere,
And on his back toward the wood him bere
Chaucer. The Nonnes Preestes Tale, v. 15,341.

GA'RGLE, *v.* } Ger. *Gurgel, gurgeln*; Dut. GA'RGLE, *n.* } *Gorghel, gorghelen*; Fr. *Gargouille*, the weason of the throat. *Gargouiller*; It. *Gargogliare*; all, says Skinner, from the Lat. *Gurges*. It is applied by Holland to a disease in the throat; also, as in Lidgate and Hall, to "A *gutter* that receives and vouds the rain falling on divers roofs or houses;" frequently terminated with the heads of animals, (Cotgrave.)

To cleanse or wash the throat by regurgitating or throwing back, the liquid, by the action of the wind-pipe. In Waller and Fenton, to throw back sounds or notes of music in a similar manner.

And every house covered was with lead,
And many *gargoyle*, and many hideous heade,
With spouts through, and pipes, as they ought
From the stone worke to the kenel raught.
Lidgate. Troy. Ellis, vol. i.

In the fyrste worke were *gargylles* of golde fiersely faced with spoutes runnyng.—*Hall. Hen. VIII.* an. 19.

——— Vpstands to skies a brasen towre,
Where sits Tisiphonee with blood read tooles, and visage sowre,
That combrous monster feend, both daies and nights the watch she keepes,
Before that entry grim, with *gargell face*, and never sleepe.
Phaer. Virgill. Æneados, b. vi.

The same is holden to be good for the heale of the squinancie or *gargle* in swine.—*Holland. Pinie*, b. xxv. c. 5.

Let the patient *gargle* this as often as need requires.
Boyle. Works, vol. v. p. 349.

Let those which only warble long
And *gargle* in their throats a song,
Content themselves with ut, re, mi;
Let words and sense be set by thee.
Waller. To Mr. Henry Lawes.

So charm'd you were, you ceas'd awhile to dote
On nonsense, *gargled* in an Eunuch's throat.
Fenton. Prologue to Southerne's Spartan Dame.

GA'RLAND, *v.* } Fr. *Garlande, ghirlande, guirlande*; It. *Ghirlanda*, corona, sertum: "I believe," says Skinner, "a *gyrando*, i. e. from its surrounding the head, or from *Corolla*." Menage, from *Gyrus*. We have in A. S. the noun *Gyrd-el*, a girdle, (a diminutive from the A. S. verb *Gyrd-an*, to gird.) And hence Tooke supposes the verb *Gyrdel-an*, whose pres. part. would be *Gyrdeland*, encircling, surrounding; *and* (for which we now employ *ing*) being the A. S. and Old English termination of the participles present: and he doubts not that *gyrdeland, gyrdland, gyrland*, has become our modern *garland*, (*Div. of Purley*, ii. 275.) *Garland* is commonly applied to—

A collection of flowers or boughs, (sc.) to *gird*, encircle or surround, the head; a wreath, a crown.

A collection or selection of the flowers of poetry; of little pieces of prose or poetry.

The *garland* Roberd tok, that whilom was the right,
The lond for to loke, in signe of kynge's myght.
R. Brunne, p. 331.

——— And toke of kene thornes
And by gan of a grene thorne a *garlande* to make.
And sette hit sore in hus hefd.—*Piers Ploughman*, p. 341.

She gatherith floures, partie white and red,
To make a sotel *garland* for hire hed.
Chaucer. The Knightes Tale, v 1056.

And faire abone that chapelet
A rose *garland* had she set.—*Id. Rom. of the Rose.*

Yet in remembraunce of Daphne's transformation
All famous poets ensuynge after me
Shall weare a *garlande* of the laurell tre.
Skelton. The Crowne of Laurell.

Philip therefore as though he had bene the reuenger of sacrilege, and not of the Thebanes, commanding all his souldiours to put *garlands* of laurel vpon their heades, and in this wyse as hauing God the chiefe captaine of his enterpryse he marched into the field.—*Goldyng. Justine*, fol. 42.

For the light bearers, sea green, waved about the skirts with gold and silver; their hair loose, and flowing, *garlanded* with sea grasse, and that stuck with branches of coral.
B. Jonson. The First Masque of Blackness.

And her before was seated ouerthwart
Soft Silence, and submisse Obedience,
Both link'd together neuer to dispart,
Both gifts of God not gotten but from thence,
Both *garlands* of his Saints against their foes' offence.
Spenser. Faerie Queene, b. x. c. 10.

The coronets or *garlandes* used in auncient time, were twisted very small and thereupon they were called *strophia*, i. wreaths, from whence came also women's gorgets and stomachers to be named *strophiola*.
Holland. Plinie, b xxi. c. 2.

Undrest at evening, when she found
Their odours lost, their colours past;
She chang'd her look, and on the ground
Her *garland* and her eye she cast.—*Prior. The Garland.*

But Jove's high will is ever uncontrol'd,
The strong he withers, and confounds the bold:
Now crowns with fame the mighty man, and now
Strikes the fresh *garland* from the victor's brow.
Pope. Homer. Iliad, b. xvii.

Some pious friend, whose wild affections glow
Like ours in sad similitude of woe,
Shall drop one tender, sympathizing tear,
Prepare the *garland*, and adorn the bier,
Our lifeless relics in one tomb enshrine,
And teach thy genial dust to mix with mine
Cawthorn. Abelard to Eloisa.

In the reign of James I they [Ballads of a certain description] began to be collected into little miscellanies, under the name of *Garlands*, and at length to be written purposely for such collections.—*Percy. Essay on the Ancient Minstrels.*

GA'RLICK. A. S. *Gearlinc, garlic*, allium. Skinner thinks from the A. S. *Gar*, as applied to a lance or javelin, and A. S. *Leac*, a leek, q. d. *porrum jaculiforme* vel lanceiforme; from the *leaves* rising *like lances* or javelins.

Ich have pip, and pionys, and a pound of *garlick*.
Piers Ploughman, p. 105.

Wel loved he *garlike*, oalons, and lekes.
Chaucer. The Prologue, v. 636.

Our general was taught by a negro, to draw the poyson out of his wound by a clove of *garlike*, whereby he was cured.
Hacluyt. Voyages, vol iii. p. 467.

As touching *garlicke*, it is singular good and of great force for those that chaunge aire and come to strange waters.
Holland. Plinie, b. xx. c. 6.

Honey new press'd, the sacred flower of wheat,
And wholesome *garlic*, crown'd the savoury treat,
Pope. Homer. Iliad, b. xi.

——— Lest the Gods, for sin,
Should, with a swelling dropsy, stuff thy skin:
Unless three *garlic-heads* the curse avert,
Eaten, each morn, devoutly, next thy heart.
Dryden. Persius, Sat. 6.

In describing the taste of an unknown fruit, you would scarcely say that it had a sweet and pleasant flavour like tobacco, opium, or *garlick*, although you spoke to those who were in the constant use of these drugs, and had great pleasure in them.
Burke. On the Sublime and Beautiful, Introd.

GA'RMENT, *v.* } The noun is written in GA'RMENT, *n.* } Piers Plouhman, and by Gower and Wiclif, *Garnement*, (q. d. *garnishment*, Skinner.) Fr. *Garniment*, from *Garnir*, to prepare. See GARNISH.

Any thing prepared or provided, (sc.) for the clothing or vesture; and thus, consequentially, clothing, dress or vesture.

For he sente hem forth selverles, in somer *garnement*.
Piers Ploughman, p. 153.

In manye gay *garnements*, that weren gold beten.
Piers Ploughman. Crede.

Oon lyk to the Sone of Man clothid with a long *garnement*.
Wiclif. Apocalips, c. i.

One lyke vnto the Sonne of Mā, clothed with a lynnen *garmente* downe to the grounde.—*Bible*, 1551. *Id.*

Maintaine thy selfe after thy rent
Of robe and eke of *garment*,
For many sithe fair clothing
A man amendeth in much thing.—*Chaucer. R. of the R.*

And many a perled *garnement*
Embroidered was again the daie.—*Gower. Con. A.* b. i.

Methought it was no *garnement*
Unto the God convenient,
To clothen hym the sommer tide.—*Id. Ib.* b. v.

When Somer take in hand the Winter to assail,
With force of might, and vertue great his stormy blasts to quail,
And when he clothed faire the earth about with grene,
And every tree new *garmented*, that pleasure was to sene.
Surrey. Complaint of a Lover that defied Love, &c.

When I had sayd these wordes, my sholders brode
And laied neck with *garments* gan I spred;
And thereon cast a yellow lion's skin,
And thereupon my burden I receiue.
Surrey. Virgile. Æneis, b. ii.

And on her now a *garment* she did wear,
All lilly white withoutten spot or pride,
That seem'd like silke and silver woven neare:
But neither silke nor silver therein did appeare.
Spenser. Faerie Queene, b. i. c. 12.

And the constant, prevailing, habitual temper or disposition of any man's spirit can no way be set forth more expressively and affectionately; than under the similitude of bodily *garments*, so investing the person as to be his proper and distinguishing attire.—*Clarke*, vol. vii. Ser. 1.

From these, after two or three generations, came Upsouranios and his brother Ousous. One of them invented the art of building cottages of reeds and rushes, the other the art of making *garments* of the skins of wild beasts.
Warburton. The Divine Legation, b. ii. s. 4.

GA'RNER. Fr. *Grenier*; It. *Granaio*; Sp. *Granero*; Lat. *Granarium*, a *granary*. See GRAIN.

A place where *grain* is deposited or stored. To *garner*,—to lay up, to deposit, as in a *granary* or storehouse, or treasury; to store or treasure up.

The kynges oste at geese in the Est mad ladere,
Of tounes & hamelesse, of granges and *garner*.
R. Brunne, p. 321.

Wel could he keep a *garner* and a binne.
Chaucer. The Prologue, v. 595.

She [Wisdom] fylleth the whole house with gyftes, and the *garners* wyth her treasure
Bible, 1551. *Of Jesus Syrach*, c. 1.

But there where I haue *garnerd* vp my heart,
Where either I must liue, or beare no life,
The fountaine from the which my current runnes
Or else dries vp: to be discarded thence,
Or keepe it as a cesterne for foule toades
To knot or gender in.—*Shakes. Othello*, Act iv sc. 2

Provide your diet: you have seen
All libraries, which are schools, camps and courts;
But ask your *garners*, if you have not been
In harvest too indulgent to your sports
Donne. Letter to Sir Henry Goodyere

The mayor and aldermen of the city granted them divers liberties; as, to lay up their corn in inns, and to sell it in their *garners*.—*Strype. Memorials. Edw. VI.* an. 1551.

Scarce could the reapers' arms the sheaves contain,
And the full *garners* swell'd with golden grain.
Harte. Christ's Parable of the Sower.

GA'RNET. *Garnet* or *granat* stone, (Fr. *Grenat*;) Sp. *Granate*; It. *Granata*; Low Lat. *Granatus*. A precious stone, so called from its resemblance in colour and form to the *grains* or seeds of pomegranate, (*grenade.*) Menage.

Deamondes and koralle,
Perydotes and crystall,
And gode *garnettes* bytwene. *Emare. Ritson*, vol. ii.

Without the aid of yonder golden globe
Lost were the *garnet's* lustre, lost the lily,
The tulip and auricula's spotted pride.
Smart. The Goodness of the Supreme Being.

We shall soon find them; and in the mean time you shall make use of my *garnets* till your jewels be found.
Goldsmith. She Stoops to Conquer, Act iii.

GA'RNISH, *v.* GA'RNISH, *n.* GA'RNISHING, *n.* GA'RNISHMENT. GA'RNITURE. } Fr. *Garnir*; It. *Guarnire*; Sp. *Guarnecer*. Menage, Caseneuve, and Wachter,—from the Low Lat. *Warnire* or *warnitus*, and this from the Ger. *Waeren* or *warnen*, to fortify, to provide with arms, (of which the A. S. *Warnian*, *gewarnian*, *ge-warian*, to take heed, to beware, is the root.) Skinner, with more probability, from the A. S. *Gearwe*, paratus, *gearwian*, præparare, to prepare. (See GARE, GEAR.) As the—

"Fr. *Garnir*,—to provide, store, supply, furnish, accommodate; fill with; deck, adorn, trim, beautifie, set forth with," (Cotgrave.)

Next in order came x. chariots *garnished* and wrought with siluer and gold.—*Brende. Quintus Curtius*, fol. 24.

And therefore this auctour's answere *garnished* with these three gaye wordes of astate, nature, and condicion, is deuised but for a shifte

Bp. Gardner. Explication. Of Transubstantiacion, fol. 130.

At whiche departing the king gaue to the admyral of Fraūce a *garnishe* of gilt vessell, a payre of couered basons gilt.—*Hall. Hen. VIII.* an. 10.

For the ornamentes & *garnishing* of ceremonies in dede make outwardli a shewe or semblaūce of godlinesse: but because thei are only certain vain countrefaictes of thinges, thei kepe not awai ye assaulte of wicked spirites, but rather are an occasio of a ferther vngodlinesse.—*Udal. Luke*, c. 11.

And also considering the goodly *garnishment* of this realme by the great and wise number of noble lordes and valiant knightes, which were suche, as no Christian realme for the number of them could then shewe the lyke.

Grafton. Rich. II. an 21.

And ye, brave lords, whose goodly personage
And noble deeds, each other *garnishing*,
Make you ensample to the present Age
Of th' old heroes.

Spenser. To the Right Hon. the Lord Charles Howard.

The gorgeous citty (*garnish'd* like a bride)
Where Christ for spouse expected is to passe,
With walles of jasper compass'd on each side,
Hath streets all pav'd with gold more bright than glasse.

Sterling. Doomes-day. The Twelfth Houre.

Why, 'tis an office of discouery, loue,
And I should be obscur'd.
Lor. So you are sweet,
Euen in the louely *garnish* of a boy.

Shakespeare. Merchant of Venice, Act iii. sc. 6.

For what is more ordinary with them [architects] than the taking in flowers and fruitage for the *garnishing* of their work.—*H. More. Antidote against Atheism*, b. ii. c. 5.

The hearse was *garnished* with great escutcheons, bossed with great crowns; and all under feet with black, and a great pall of cloth of gold, and coat-armour, target, sword, and crest.—*Strype. Life of Abp. Grindal*, b. i. c. 3. an. 1559.

Before they came to the Pope's bed-chamber, they passed three chambers, all naked and unhanged, the roofs fallen down, and, as was guessed, third persons, riff raff, and others standing in the chambers for a *garnishment*.

Id. Memorials. Hen. VIII. an. 1527.

I confess, where real kindnesses are done, these circumstantial *garnitures* of love (as I may so call them) may be dispensed with; and it is better to have a rough friend than a fawning enemy.—*South*, vol. iii. Ser. 3.

The table was *garnished* round with hot bread-fruit, and plantains, and a quantity of cocoa-nuts brought for drink.

Cook. Second Voyage, b. i. c. 13.

Courted by all, by few the fair is won,
Those lose who seek her, and those gain who shun;
Naked she flies to merit in distress,
And leaves to Courts the *garnish* of her dress.

P. Whitehead. Honour. A Satire.

Where then lies the difference between the food of the nobleman and the porter, if both are at dinner on the same ox or calf, but in the seasoning, the dressing, the *garnishing*, and the setting forth.

Fielding. History of a Foundling, b. i. c. 1.

O, how canst thou renounce the boundless store,
Of charms that Nature to her votary yields!
The warbling woodland, the resounding shore,
The pomp of groves, and *garniture* of fields.

Beattie. The Minstrel, b. i.

GA'RRET. GARRETE'ERS. GA'RRETTED. } Probably of the same origin as *Garrison*, (qv.) Fr. *Garite*, which, among other usages (see Cotgrave, and the quotations from Berners,) is applied "To a little lodge for a sentinel, built on high." G. Douglas renders the *alta specula*, upon which Misenus, and the *moles* upon which Caicus stood, "the hie *garrit*, the hie *garrot*." In common English it is now applied to what Skinner calls, *Suprema domûs contignatio*, i.e.

The highest story of the house.

Then he began to call and to knocke, but noo man wolde answere hym, yet he sawe men go vp and downe on the *garrettes* of the gate and walles

Berners. Froissart. Cronycle, vol. ii. c. 51.

They of the towne on the walles and *garettes* stode styll and beheilde them.—*Id. Ib.* vol. i. c. 278.

All the galleryes and chambers were full of lords, knightes and gentlemen, & the *garrattes* aboue full of Frenche lackays & varlettes, which wer pleteously serued.

Hall. Hen. VIII. an. 19.

Now man that trusts, with weary thighs,
Seeks *garret* where small poet lies.
He comes to Lane, finds *garret* shut,
Then, not with knuckle, but with foot
He rudely thrusts.

Davenant. The Long Vacation in England.

Mount Edgcombe was the scene of this hospitality: a house new built, and named by the aforesaid knight, [Sir Richard Edgecumbe] a square structure with a round turret at each end, *garretted* on the top

Fuller. Worthies. Cornwall.

Go then, and as to thee, when thou dulst go,
Munster dul towns, and Gesner authors show,
Mount now to Gado belgicus, appear
As deep a statesman as a *garreteer*

Donne. Upon Coryatt's Crudities.

Then solitary walk, or doze at home
In *garret* vile, and with a warming puff
Regale chill'd fingers.—*J. Phillips. The Splendid Shilling.*

When they become my grandfather and grandmother, they mount to the two pair of stairs, and then, unless dispatched to the mansion house in the countrey, or crouded into the house-keeper's room, they perish among the lumber of *garrets*, or flutter into rags before a broker's shop at the Seven Dials.—*Walpole. Anecdotes of Painting*, vol. iv. c. 1.

Priests who panted for preferment preached despotism in their pulpits, and *garreteers* who hungered after places or pensions, racked their invention to propagate its spirit by their pamphlets.—*V. Knox. The Spirit of Despotism*, s. 9.

GA'RRISON, *v.* GA'RRISON, *n.* } Fr. *Garnison*; It. *Guarnigione*; Sp. *Guarnicion*. (See GARNISH.) Written by Chaucer and others as the Fr. *Garnison*. Præsidium ab apparatu bellico, sic dictum; a fortress, guard or defence against the *preparations* of war, so called, (Skinner) See *Garnesoun*, in Jamieson. It is applied to—

The force, *provided* or furnished for the defence of a place prepared or fortified against attack.

And geue hem gret *garyson*, hem no arm to do.

R. Gloucester, p. 409.

Ant nome wyth hyre gret *garysone*, to bryng him out of tene.

Id. p 413.

I can not seen how thou maist go
Other waies to *garisoun*.

Chaucer. Rom. of the Rose.

And after that, we conseille that in thin hous thou set suffisant *garnisoun*, so that they moun as wel thy body as thy hous defende.—*Id. Tale of Melibeus.*

For thus sayth Tullius, that ther is a maner *garneson*, that no man may vanquish ne discomfite, and that is a Lord to be beloved of his citizeins, and of his peple.—*Id. Ib.*

In this yere also, as affermyth the Frōshe Cronycle, this mysery & vnkyndnesse thus reygning in Englonde, the Lorde Talbot than being in Normādy, and in defendynge of ye kynge's *garysons*, was beset with Frenshe men at a place named Castyllyon.—*Fabyan. Hen. VI.* an. 1454.

And I perswade me God hath not permitted
His strength again to grow up with his hair,
Garrison'd round about him like a camp
Of faithful souldiery, were not his purpose
To use him further yet in some great service.

Milton. Samson Agonistes.

The seventh, he nameth Hippos or Hippion, a city so called of a colony of horsemen, there *garrisoned* by Herod, on the east side of the Galilean sea.

Raleigh. History of the World, b. ii. c. 7. s. 4.

Thy virtuous thoughts when all the others rest,
Like careful scouts, pass up and down thy breast,
And still they round about that place do keep,
Whilst all the blessed *garrison* do sleep.

Drayton. Black Prince to the Countess of Salisbury.

Let them be directed to Burlington or Whitby, for Scarborough is lost; but yet with some caution, as to inquire before they put in, lest by any accident the enemy should have *garrisoned* those places before we come thither.

Ludlow. Memoirs, vol. iii p. 307.

Then thus a herald—"To the States of Greece
The Roman People, uncompell'd, restore
Their countries, cities, liberties, and laws;
Taxes remit, and *garrisons* withdraw."

Thomson. Liberty, pt. iii.

But the moment in which war begins, or rather the moment in which it appears likely to begin, the army must be augmented, the fleet must be fitted out, the *garrisoned* towns must be put into a posture of defence; that army, that fleet, those *garrisoned* towns, must be furnished with arms, ammunition, and provisions.

Smith. Wealth of Nations, b. v c. 3.

A few *garrisons* at the necks of land, and a fleet to connect them, and to awe the coast, must at any time have been sufficient irrecoverably to subdue that part of Britain.

Burke. Abridgement of English History, b. i. c. 4.

GA'RRON. Ger. *Gurr*, *gorr*, equus. *Gorre*, equa; caballus; dicitur, says Kilian, plerumque equus annosus et strigosus. Jamieson calls it a small horse, a *galloway*.

And when he comes forth he will make their cowes and *garrons* to walke, if he doe no other harme to their persons.

Spenser. View of the State of Ireland.

Letters that some of the kerne in Ireland having got together in arms, Colonel Nelson with a party fell into their quarters by break of day, killed about 300 of them, took 900 cattle and 2 *garrons*.—*Whitelock. Memorials*, an. 1663.

Every man would be forced to provide winter fodder for his team (whereas common *garrons* shift upon grass the year round.)—*Sir W. Temple. Advancement of Trade in Ireland.*

GARRU'LITY. GARRULOUS. } Fr. *Garrulité*; It. *Garrulità*; Lat. *Garrulitas*; from the Lat. *Garrire*, to prate.

A prating or prattling, babbling, talkativeness, loquaciousness.

For if a prattling fellow chance to hear some short and little tale, such is the nature of this disease called *garrulity*, that his hearing is but a kind of taking his winde new, to babble it forth again immediately, much more than it was, or like a whirlpool which what ever it taketh once, the same it sendeth it up again very often with the vantage.

Holland Plutarch, p. 158.

——Let me here,
As I deserve, pay on my punishment;
And expiate, if possible, my crime,
Shamefull *garrulity*.

Milton. Samson Agonistes.

But where they were grave and wise counsellors, to make them *garrulous*, as grasshoppers are stridulous; that application holdeth not in these old men, though some old men are so.—*Chapman. Homer. Iliad*, b. iii. Comment.

Age too, shines out; and, *garrulous*, recounts
The feats of youth.

Thomson Autumn.

Excessive *garrulity* is certainly incompatible with solid thinking and a mark of that volatile and superficial turn, which, dwelling upon the surfaces of things, never penetrates deeply enough to make any valuable discoveries.

V. Knox. Winter Evenings, Even. 11.

Pardon, my lord, the feeble *garrulity* of age, which loves to diffuse itself in discourse of the departed great.

Burke. Letter to a Noble Lord.

Arachne shrunk beneath Tritonia's rage;
Tithonus chang'd and *garrulous* with age.

Brooke. Universal Beauty, b. v.

GA'RTER, *v.* GA'RTER, *n.* GA'RTERING, *n.* } Fr. *Jartier*; It. *Giartiera*; Sp. *Jarretera*. A *garter* (says Tooke) is a *girder*; from the A. S. *Gyrdan*, to *gird*, to surround, to enclose. To *garter*,—

To put on, bind on, a *garter*; and thus, *gartered*, is, consequentially, invested with the order of the *garter*.

In the ende thereof [the xix. yere] he there deuysed the order of the *garter*, and after stablyshid it as at this daye is contynued.—*Fabyan. Edward III.* an. 1344.

Where to should I disclose
The *gartering* of her hose.

Skelton. The Boke of Philip Sparow.

Hee being in loue, could not see to *garter* his hose; and you, beeing in loue cannot see to put on your hose.

Shakespeare. Two Gent. of Verona, Act ii. sc. 1.

With a linnen stock on one leg, and a kersey boot-hose on the other, *gartered* with a red and blew list.

Id. Taming of the Shrew, Act iii. sc. 2.

——What boots it thee
To shew the rusted buckle that did tie
The *garter* of thy greatest grandsire's knee!

Donne, b. iv. Sat. 3.

What boon can faithful merit share,
Where interest reigns, or pride, or show!
'Tis the rich banker, wins the fair,
The *garter'd* knight, or feather'd beau.
Somervile. To Phyllis.

Troops of right honourable porters come,
And *garter'd* small-coal merchants crowd the room.
Pitt. On the Masquerades.

He now and then presents a pair of *garters* of his own knitting to their mothers or sisters, and raises a great deal of mirth among them, by enquiring as often as he meets them how they wear.—*Spectator*, No. 108.

When Combe her *garter'd* knights beheld
On barbed steeds advance,
Where ladies crown'd the tented field,
And love inspir'd the lance.
Lovibond. On Rebuilding Combe-Neville.

The very man who in his bed would have trembled at the aspect of a doctor, shall go with intrepidity to attack a bastion, or deliberately noose himself in his *garters*.
Goldsmith. Citizen of the World, Let. 12.

A vulgar story prevails, but is not supported by any ancient authority, that at a Court-ball, Edward's mistress, commonly supposed to be the Countess of Salisbury, dropped her *garter*; and the King taking it up, observed some of the courtiers to smile, as if they thought that he had not obtained this favour merely by accident; upon which he called out, *Hons soit qui mal y pense*, Evil to him that evil thinks.
Hume. Hist. of Eng. c. 16. *Edw. III.* an. 1349.

GA'RUM. } See the example from Pliny.
GA'ROUS. } Lennep says, that the reason of the name is not very clear

And yet is there one kind more of an exquisit and daintie liquor in manner of a dripping, called *garum*, proceeding from the garbage of fishes, and such other offall as commonly the cooke useth to cast away, as it lieth soaking in salt: so as if a man would speake properly, it is no other but the humour that commeth from them as they doe lie and putrifie. In old times this sauce was made of that fish which the Greeks called *garon*.—*Holland. Pliny*, b. xxxi. c. 7.

Offensive odour, proceeding partly from its [the beaver] food, that being especially fish: whereof this humour may be a *garous* excretion and oldous separation.
Brown. Vulgar Errours, b. iii. c. 4.

GAS. } A general name applied originally,
GA'SEOUS. } by Van Helmont, to elastic fluids.

That also such subterraneal steams will easily mingle with liquors, and imbue them with their own qualities, may be inferred from the experiment of mixing the *gas*, [as the Helmontians call it] or the scarce coagulable fumes of kindled and extinguished brimstone, with wine, which is thereby long preserved.—*Boyle. Works*, vol. iii. p. 557.

The chymist is interested in the study of chymistry; in the various experiments he is making, he waits with a pleasing eagerness for the result, and triumphs in his success, without having an individual attachment to acids, alkalis, metals, earths, and *gases*.
Cogan. On the Passions, vol. ii. Div. 3. c. 3. s. 1.

The substance employed, [in the principal of muscular motion] whether it be fluid, *gaseous*, elastic, electrical, or none of these, or nothing resembling these, is unknown to us.—*Paley. Natural Theology*, c. 7.

GASCONA'DE. From *Gascon*, a native of *Gascony*; to whom the vice of idle boasting was attributed.

Indeed his great volubility and inimitable manner of speaking, as well as the great courage he showed on those occasions, did sometimes betray him into that figure of speech which is commonly distinguished by the name of *gasconade*.—*Tatler*, No. 115.

I tell you, without any *gasconade*, that I had rather be banished for my whole life, because I have helped to make the peace, than be raised to the highest honour for having contributed to obstruct it.
Bolingbroke. Letter to the Earl of Peterborough.

The *gascoons* and the female three
Convers'd in idioms which belong
To Venus's great mystery.—*Cooper. Ver-Vert*, c. 3.

GASH, *v.* } Probably from the A. S. *Ge-*
GASH, *n.* } *kaccan*, contracted into *gaccan*, and the *ca* softened into *ch* or *sh*; concidere, dissecare, secando comminuere, to cut, to cut in pieces. See to HACK.

To cut; to cut (sc.) deeply, widely.

View & beholde you my handes & my feete, thei have manifest priētes of the nailes; touche and handle ye my side, it hath the *gashe* of the speare.—*Udal. Luke*, c. 24.

Upon his hurt she looks so stedfastly
That her sight dazzling makes the wound seem three;
And then she reprehends her mangling eye,
That makes more *gashes* where no breach should be.
Shakespeare. Venus & Adonis.

And so was this king after his death by a base souldier, *gasht* and hackt into the legge, whom Duke William rewarded for so unsoldierlike a deed, cashiering him for euer out of his wages and warres.
Speed. Harold, b. viii. c. 7. s. 50.

——— And from the *gash*
A stream of nectarous humour issuing flow'd
Sanguin, such as Celestial Spirits may bleed,
And all his armour staind, erewhile so bright.
Milton. Paradise Lost, b. vi.

——— The dames of Argive strain,
Who wept their fathers and their husbands slain,
Attir'd as mourners, or a captive band,
In sad procession move along the strand,
All *gasht* with wounds.—*Lewis. Thebais of Statius*, b. xii

This, when returning from the foughten field,
Or Noric, or Iberian, seam'd with scars,
(Sad signatures of many a dreadful *gash*!)
The veteran, carousing, soon restores
Puissance to his arm, and strings his nerves.
J. Philips. Cerealia.

282. Should he spit on him through pride, the king shall order both his lips to be *gashed*.
Sir W. Jones. The Ordinances of Menu, c. 7.

Ought we, like madmen, to tear off the plasters, that the lenient hand of prudence had spread over the wounds and *gashes*, which in our delirium of ambition we had given to our own body.
Burke. Speech at Bristol, previous to the Election, 1780.

GA'SKINS. See GALLIGASKINS.

——— I am resolu'd on two points.
Ma. That if one breake, the other will hold: or, if both breake, your *gaskins* fall.
Shakespeare. Twelfth Night, Act i. sc. 5.

GASP, *v.* }
GASP, *n.* } Per epenthesin of the letter *s*,
GA'SPING, *n.* } from the verb to *gape*, (qv.) Skinner.

To open; to open (*subaud.*) with a struggle for, a convulsive emission of, breath: to pant; to pant after, and thus, (met.) to seek or desire eagerly.

And thries eke she gan downe loute,
And in the floode she weat her heare,
And thries on the water there
She *gaspeth*.
Gower. Con. A. b. v.

For thee I longde to liue, for thee nowe welcome death
And welcome be that happie pang, that stops my *gasping* breath.—*Gascoigne. Flowres. In Trust is Treason.*

Or beene thine eyes attemp'red to the yeere,
Quenching the *gasping* furrowes thirst with raine?
Like Aprill showre, so streames the trikling teares
Adowne thy cheeke, to quench thy thirsty paine.
Spenser. Shepheard's Calender. Aprill.

Those rugged names to our like mouthes grow sleek,
That would have made Quintilian stare and *gasp*.
Milton, son. 11.

——— Egelred: shortly gaue
A quiet *gaspe* or twaine,
And being dead, his noble sonne
Succeeded him in raigne.
Warner. Albion's England, b. iv. c. 22.

No snaky fiends with more remorseless spight
Rend one another's breasts, than man doth man's:
Wounds, shrieks and *gaspings* are his proud delight,
And he by hellishness his prowes scans.
Beaumont. Psyche, c. 11. s. 27.

Now, for a sinner to neglect this, to slight and trample upon the conditions of pardon, what is it else but as if a man, that lay *gasping* under a mortal wound, should both throw away the balsam, and defy the physician.
South, vol. ix. Ser. 7.

Certainly there is no deceit more dangerous, nor I fear more common in the world, than for men to think that God is so easie to pardon sin, that though they spend their lives in satisfying their lusts; they shall make amends for all by a dying sorrow and a *gasping* repentance.
Stillingfleet, vol. i. Ser. 10.

The Castilian and his wife had the comfort to be under the same master; who seeing how dearly they loved one another, and *gasped* after their liberty, demanded a most exorbitant price for their ransom.—*Spectator*, No. 198.

Let all be hush'd, each softest motion cease,
Be every loud tumultuous thought at peace,
And every ruder *gasp* of breath
Be calm, as in the arms of death.
Congreve. On Mrs. A. Hunt, Singing.

Hail, sacred names!—Oh guard the Muse's page.
Save your lov'd mistress from a ruffian's rage;
See how she *gasps* and struggles hard for life,
Her wounds all bleeding from the butcher's knife.
Lloyd. Epistle to C. Churchill.

GAST, *v.* or GHAST. }
GA'STFUL. }
GA'STLY. }
GA'STLINESS. }
GA'STNESS. } (Also written *Ghast.*) Skinner thinks that *gastly* is q. d. *ghostly* or *ghostlike*. "*Aghast* or *agast* may be the past part. *agazed*. (See the quotation from Shakespeare in v. *Agast*.) *Agazed* may mean, made to *gaze*; a verb built on the verb *to gaze*. *Gasted*, i.e. made *aghast*; which is again a verb built on the part. *aghast*. *Gastered* may be supposed an ignorantly coined or fantastical cant word, or corruptly used for *gasted*." See Tooke, (i. 460.) who considers that it may be an objection to this derivation, that the word *agast* always denotes a considerable degree of terror; which to *gaze* does not; for we may *gaze* with delight, with wonder or admiration; he, therefore, inclines to the Goth. *Agids*, territus, the past part. of *agyan*, timere; which *agids* might become *agidst* or *agisd*, *agist*, *agast*. But see AGAST.

To make *aghast*,—to terrify, to frighten. *Gastful*,—frightful. *Gastly*,—like one *agazed*, terrified; hideous with affright, terrific.

A tirant that was king of Cicile, that had assaid the peril of his estate, shewed by similitude the dredes of realmes by *gastness* of a sword, that hong ouer the heed of his familiar.
Chaucer. Boecius, b. iii.

——— And he [Phebus] the same throwe
With *gastlie* voyce, that all it herde,
The Romaines in this wise answerde.
Gower. Con. A. b. vii.

Then this beheste to me
O Joue betake, that I may be
douoyde of all those goddes
That brews such banefull broyles, or brings
of feare suche *gastfull* fluddes.
Drant. Horace, b. i. Sat. 1

A woulfe by hap espide
this sielie lamb in place,
And thought hir fittest for his pray:
not *gastly* was his face.
Turbervile. Upon the Death of Eliz. Arhundle.

But when he saw my best alarum'd spirits
Bold in the quarrel's right, rous'd to th' encounter,
Or whether *gasted* by the noyse I made,
Full sodainly he fled.—*Shakespeare Lear*, Act ii. sc. 1

These men vppon their submission were so pined away for want of foode, and so *ghasted* with feare within seuen or eight weekes, by reason they were so roundly followed without any interime of rest, that they looked rather like to *ghosts* than men.—*Stow. Queen Elizabeth*, an. 1580.

Either the sight of the lady has *gaster'd* him, or else he's drunk.—*Beaum. & Fletch. Wit at several Weapons*, Act ii. sc. 1.

——— Here will I dwell apart
In *gastfull* grove therefore, till my last sleep
Doo close my eyes.—*Spenser. Shepheard's Calender. Aug.*

I tell no lie, so *gastly* grew my name,
That it alone discomfited an host.
Mirrour for Magistrates, p. 315.

The messenger of death, the *gastly* owle,
With drery shriekes did also her bewray.
Spenser. Faerie Queene, b. i. c. 5.

Thence I behold the miserie of men,
Which want the bliss that wisdom would them breed,
And like brute beasts doo lie in loathsome den
Of ghostly darkness, and *of gastlie* dread.
Id. The Teares of the Muses.

——— Let *gastliness*
And drearie horrour dim the chearful light,
To make the image of true heaviness.—*Id. Daphnaida.*

What jealous, fearful Pallor doth surprise
Thy cheeks, what deadly *ghastlyness* thine eyes!
Beaumont. Psyche, c. 13. s. 24.

I wot not what strange things I haue design'd,
But all my gestures do presage no good:
My looks are *gastly-like*, thoughts are my food,
A silent pausing showes my troubled mind.
Sterling, son. 64.

Iago. Look you pale, mistris!
Do you perceiue the *gastnesse* of her eye.
Shakespeare. Othello, Act v. sc. 1.

——— But in the dead of night,
He dreamt his friend appear'd before his sight,
Who, with a *ghastly* look and doleful cry,
Said, help me, brother, or this night I die:
Arise, and help, before all help be vain,
Or in an ox's stall I shall be slain.
Dryden. The Cock and the Fox.

Before he commences his operations, in order to scare the publick imagination, he raises by art magick a thick mist before our eyes, through which glare the most *ghastly* and horrible phantoms.—*Burke. On a late State of the Nation*

GA'STRICK. From the Gr. Γαστηρ, the belly.

The *gastric* juice, or the liquor which digests the food in the stomachs of animals, is of this class. Of all menstrua, it is the most universal

Paley. Natural Theology, c. 7.

GATE. GA'TED. GATE-HOUSE. } Goth. *Gagg*; A. S. *Gata, gæt*; from Goth. *Gaggan*; A. S. *Gangan, gan*, ire, to go: the way *gaed, gane* or *gone*; that through which or along which, *itur*, it is *gaed, gade, gate*.

The way *gone*; a way, a road, path or passage. To take the *gate*, take the way or road; go away, depart. It is also applied to—

A large door, as the *gate* of the city; to a door into fields.

Gatehouse was the name of a prison over the gate at the north entrance of Dean's-yard, Westminster.

And made kynges fourme of bras al holu wythinne,
Vpe an hors ryde of bras, & that body dude therynne
And vpe the west *gate* of Londone sette hit wel hye.
R. Gloucester, p. 251.

Is wel he nom bi Oxenford, ac the borgeis anon
The *zates* made azen him of the toune ech on.—*Id.* p. 540.

Was ther non entre, that to the castelle gan ligge,
Bot a streite kauce, at the end a drauh brigge,
With grete duble cheynes drauhen ouer the *gate*,
& fyfti armed sueynes porters at that *gate*.
R. Brunne, p. 183.

The flom sone he left, ageyn toke his *gate*,
The duke fro tham he reft, welnere he com to late.
Id. p. 191.

And the peuple was plener come, the porter unpynnede the *gate*.—*Piers Ploughman*, p. 203.

Ther is no law as ich leyve, wol let hym the *gate*.
Ther God is *gateward* hymself. *Id.* p 219

For which thing Jesu, that he schulde halewe the peple bi his blood, suffride without the *gate*.—*Wiclif. Ebreus*, c. 13.

Therefore Jesus to sanctify the people with his own bloude, suffered wythout the *gate*.—*Bible*, 1551. *Ib.*

With that word reason went her *gate*.
Chaucer. Rom. of the Rose.

——— And forthe they gone
The foure *gates* for to assaile. *Id. Ib.*

He reineth, and the water *gates*
Undoth. *Gower. Con. A.* b iii

And also that he be right ware,
In what maner he ledeth his chare,
That he mistake not his *gate*. *Id. Ib.*

Of elephants' tethe were the palace *gates*
Enlosenged with many goodly plates.
Skelton. Answereth to Lidgate.

He com to the *gateward*.
The Geste of King Horn. Ritson, vol. ii.

The leaporous distilment; whose effect
Holds such an enmity with bloud of man,
That swift as quicksilver it courses through
The natural *gates* and allies of the body.
Shakespeare. Hamlet, Act i. sc. 5.

The mountains within this tribe are few, and that of Sampson the chiefest; unto which he carried the *gate-post* of Gaza.—*Raleigh. History of the World*, b. ii. c. 10. s. 2.

But that that mooued him most, was, that being a king that loued wealth and treasure, hee could not endure to have trade sicke, nor any obstruction to continue in the *gate-caine* which disperseth that blood.—*Bacon. Hen. VII.* p. 160.

The *gates* of hell are open night and day;
Smooth the descent, and easy is the way;
But to return, and view the chearful skies;
In this the task, and mighty labour lies.
Dryden. Virgil. Æneid, b. vi.

But his [the king's] messenger being carried to the Earl of Essex, was by him used very roughly, and by the houses committed to the *gate-house*, not without the motion of some men, that he might be executed as a spy.
Clarendon. Civil Wars, vol. ii. p. 76.

Meantime a sudden jarring sound was heard,
When from a narrow *gate* a dame appear'd,
Ungirt, with feet unshod, with hair display'd,
Who by her name addressed the warrior-maid.
Hoole. Orlando Furioso, b. iii.

——— What childish toys,
Thy watery columns squirted to the clouds!
Thy bason'd rivers, and imprison'd seas!
Thy mountains moulded into forms of men,
Thy hundred-*gated* capitals.—*Young. Complaint*, Night 9.

GA'THER, *v.* GA'THER, *n.* GA'THERABLE. GA'THERER. GA'THERING, *n.* } A. S. *Gaderian*, colligere, congregare; Dut. *Gaderen*. To bring or draw into one place; to collect, to assemble, to congregate; also, to select, or pick out; to contract, to accumulate; to get, to acquire.

Tho wende the quene forth to Cornewail a non,
And gonge staleworthe men *gederede* mony on.
R. Gloucester, p. 26.

Now rises Eilrid, & *gadres* oste stark
& chaces Kyng Knoute in tille Denmark.
R. Brunne, p. 45.

And yf glotenye greve poverte. he *gadereth* the lesse.
Piers Ploughman, p. 266.

And he *gaderide* togydre alle the princis of prestis and scribis of the puple; and enquirede of hem where Christ shoulde be borun.—*Wiclif. Matthew*, c. 2.

And he *gathered* all the chief priests and scribes of the people, & asked thē where Christ shulde be born.
Bible, 1551. *Ib.*

But of the *gederyngis* of monei that ben maad into seyntis as I ordeynyde in the chirchis of Galathie, so also do ghe oo dai of the woke, ech of ghou kepe at hymsilf kepynge that that plesith to him, that whanne I come the *gaderingis* be not maad.—*Wiclif.* 1 *Cor.* c. 16.

Of the *gatherynge* for the sainctes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some Sondaye let euerye one of you put a syde at home, and laye up whatsoeuer he thynketh mete, that there be no *gatherynges* when I come.—*Bible*, 1551. *Ib.*

For trusteth wel, that erles, dukes, kinges
Were *gathered* in this noble compagnie,
For love, and for encrese of chevalrie.
Chaucer. The Knightes Tale, v. 2185.

[He] *gadred* him a meinie of his sort.
Id. The Cokes Tale, v. 4379.

Hate is a wrath, not shewende
But of long tyme *gatherende*. *Gower. Con. A.* b. iii.

Thus sayth Bucer who understandeth Saincte Augustine, as I haue before alleaged him, and *gathereth* thereof a conclusion that no man can by the father's sayinges proue Christe to be absente in the holye souppere.
Bp. Gardner. Explication, fol. 85.

Mathew whiche was a toll *gaderer*, anon as he was called of God forsoke that life and folowed Christ.
Fisher. On the Seven Psalmes, Ps. 32.

Euery man did eate hys fill, and there was nothyng lackyng, insomuche that seuen basketfes wer fylled of the *gatheringis* of scrappes which remayned.—*Udal. Matt* c. 25.

Ween you it was for nothing, that wise men forbed you the rule & gouernance of countries; and that St. Paule biddeth, you shall not speak in congregations and *gathering* of people!—*Vives. Instruction of a Christian Woman*, b. ii. c. 8.

And, throwing downe his load out of his hand,
To weet, great store of forrest fruite which hee
Had for his food late *gathered* from the tree,
Himself unto his weapon he betooke.
Spenser. Faerie Queene, b. vi. c. 6.

——— Not that faire field
Of Enna, where Proserpin *gathering* flowrs,
Her self a fairer floure, by gloomie Dis
Was *gathered*, which cost Ceres all that pain
To seek her through the world.—*Milton. Par. Lost*, b. iv.

He is the author of all that we think or do by virtue of that light which himselfe hath given. And therefore the lawes which the very heathens did *gather* to direct their actions by, so far forth as they proceeded from the light of nature, God himselfe doth acknowledge to haue proceeded euen from himselfe, and that he was the writer of them in the tables of their hearts.—*Hooker. Ecclesiasticall Politie*, b. iii. § 9.

Eumenes committed the several cities of his government, to his most trusty friends, and appointed them garrisons, with judges, and *gatherers* of his tributes, such as pleased him best, without any interposing of Perdiccas.
Usher. Annals, an. 3681.

As, in a drought, the thirsty creatures cry,
And gape upon the *gather'd* clouds for rain,
And first the martlet meets it in the sky,
And, with wet wings, joys all the feather'd train.
Dryden. Annus Mirabilis.

As to the difficulty of *gathering* up all the particles of human bodies, however dispersed through air, earth, or sea, and other difficulties with regard to the fluctuation of parts, and sameness of each body; they can only be difficulties with those, who have not properly considered the omnipotence of that God, who originally created man out of dust, and can no doubt as easily restore him.
Gilpin, vol. i. Ser. 22.

How much more properly do those men act, who foreseeing the mischief, which the indulgence of their passions and appetites brings on them, live by the rules of reason and religion, grow old by degrees, and are *gathered*, like ripe sheaves, into the garner.—*Id.* vol. ii Ser. 50.

Secondly, persons by, 1. going about as patent *gatherers*, or *gatherers* of alms under pretence of loss by fire, or other casualty.—*Fielding. On the Increase of Robbers, &c.*

The word which here, and in other parts of this same book, is very properly rendered in our English Bibles by "the Preacher," differs not in a single letter from that plural word which in the promises to Jacob the Seventy have rendered by—the *gatherings*.—*Horsley*, vol. ii. Ser. 26.

GAT-TOOTHED. Whether we read *gat-tothed* with the generality of the MSS., or *cat-tothed* with one MS., or *gap-tothed* with Urry, Mr. Tyrwhitt confesses himself equally unable to explain what is meant by this circumstance of description. *Gat-toothed*, says Mr. Todd, (in his *Glossary* to the *Illustrations of Gower and Chaucer*) is *goat-toothed*. *Goat* (as in the instance from Spenser) is written by our old writers *gat* or *gate*. Skinner had suggested this etymology, but of what Chaucer meant by the word, he professes his ignorance. Mr. Todd thinks the meaning clear and pointed, when we consider the (*goatish*) disposition of the person to whom the word is applied. Dryden follows Urry.

Gat-toothed was she, sothely for to say.
Chaucer. The Prologue, v. 470.

But yet I had alway a coltes toth.
Gat-toothed I was, and that became me wele.
Id. The Wif of Bathes Prologue, v. 6185.

And when my *gates* shall han their bellies laide,
Cuddy shall haue a kidde to store his farme.
Spenser. Shepheard's Calender. October.

Even the ribaldry of the low characters is different, the Reeve, the Miller, and the Cook, are several men, and distinguished from each other, as much as the mincing Lady Prioress, and the broad spenking *gap-toothed* Wife of Bathe.
Dryden. Fables, Pref

GAUD. GA'UDED. GA'UDERY. GA'UDY. GA'UDISH. GA'UDILY. GA'UDINESS. } The old etymologists have nothing worth notice. Dr. Jamieson, following the Glossarist, explains the word in the passage quoted below from G. Douglas; *a trick*. Tooke produces the same passage in support of his etymology and explanation. *Gew-gaw*, he says, is in A. S. *Ge-gaf*; the past part. of the verb *gegifan*; and means, any such trifling thing as is *given away*, or presented to any one. *Gaud* (he adds) has the same meaning, and is the same word, with the omission of the prefix *ge*, *gi*, or *gew*, and is the past part. of *gif-an*; *gaved*, *gav'd*, *gavd*, *gaude*. May not the Dut. *Gad-en*, *gaeyen*, to please, to gratify, formed perhaps from an A. S. verb, *ge-eadean*, comp. of *ge*, and *ead-ian*, *ead-igan*, which latter Lye interprets, beatificare, be the true etymology? See the 8vo. ed. of Tooke, and see also GAY. *Gaude* is, consequentially—

A pleasing trifle, a toy, a bawble, a piece of finery; any trumpery: and G. Douglas might intend, "By sic ane *gaude*," "by such trumpery, i. e. such trumpery pretences as the command of a Deity." There is nothing corresponding in Virgil.

Quhat God amovit him with sic ane *gaude*
In his dedis to use sic slicht and fraude.
G. Douglas, b. x. p. 815.

Steevens has remarked on the passage cited below from *Antony & Cleopatra*, that *gaudy* "is still an epithet bestowed on feast-days in the colleges of either University."

Gaudy (the adjective) is,—fine, showy; ostentatiously, gorgeously fine, showy or gay.

By this *gaude* have I wonnen yere by yere
An hundred mark, sin I was Pardoner.
Chaucer. The Pardoneres Tale, v. 12,323.

And also thinke wel that this is no *gaud*.—*Id. Troil.* b. ii.

Of small corall aboute hire arm she bare
A pair of bedes, *gauded* all with grene.—*Id. Prol.* v. 159.

In *gaudy* grene hire statue clothed was
With bow in hond, and arwes in a cas.
Id. The Knightes Tale, v. 2081

And euery *gaude*, that glads the minde of man.
Gascoigne. The Steele Glas.

A wonton gyglot maye cal mē to sorowful repentaunce, whilst she is yet in her *gaudes*, and the maystree of the stewes maye persuade mē to chastyte.—*Bale. Apol.* fol. 129.

Superstieion, hipocrisy, and vaine glorye, were afore that time such vices as men wer glad to hide, but now in their *gaudishe* ceremonies they were taken for God's deuine seruice.—*Bale. Votaries*, pt. i.

And in twenty places mo than there
Where they make reueli and *gaudy* chere,
With fyll the pot fyll, and go fyll me the can,
Here is my penny, and I am a gentylman.
The Heyway to the Spital House.

—— Our veyl'd dames
Commit the warre of white and damaske
In there nicely *gauded* cheekes to th' wanton spoyle
Of Phœbus burning kisses.
Shakespeare. Coriolanus, Act ii. sc 1.

We do employ the money, which they were forced to gather for the maintenance of the wars against the barbarous people, in guilding, building, and setting forth our city, like a glorious woman, all to be *gauded* with gold and precious stones.—*North. Plutarch*, p. 137.

Got with a toy, gon with a toy;
Gifts, flattrie, *gawdes*, or wine,
Will make her checke and lie to game
Lesse fayre, perhaps, than thine.
Warner. Albion's England, b. vii. c 36

The women are much affected with *gaudry*, there being nothing more frequent than to see an ancient ladie wear colours.—*Evelyn. A Character of England.*

—— What a mere child's fancie
That having two fair *gawds* of equal sweetness,
Cannot distinguish, but must cry for both.
Beaum. & Fletch. The Two Noble Kinsmen, Act i. sc. 2.

They naked went; or clad in ruder hide,
Or home-spun russet, void of forraine pride.
But thou canst maske in garish *gaudersie*
To suite a foole's far-fetched liverie.—*Bp. Hall*, b. iii. Sat 1.

Is not this the merrie month of May,
When loue lads masken in fresh aray?
How falls it then, we no merrier beene,
Ylike as others, girt in *gawdie* greene,
Spenser. Shepheard's Calender. May.

And tho' thou seemst like to the bragging bryer,
And spreadst thee like the morn-lov'd marygold,
Yet shall thy sap be shortly dry and seer,
Thy *gawdy* blossoms blemished with cold.
Drayton. Pastorals, Ecl 2.

—— Come,
Let's have one other *gaudy* night: call to me
All my sad captains, fill our bowles once more
Let's mock the midnight bell.
Shakespeare. Antony & Cleopatra, Act iii. sc. 11.

Indeed, what Tully said of the Roman lady, "That she dauneed better than became a modest woman," was true of God's service as by him adorned, the *gaudiness* prejudicing the gravity thereof.—*Fuller. Worthies. Yorkshire.*

Some bound for Guinny, golden sand to find,
Bore all the *gawds* the simple natives wear:
Some for the pride of Turkish Courts design'd,
For folded turbans finest holland bear.
Dryden. Annus Mirabilis.

Yet cheap druggets to a mode are grown,
And a plain suit, since we can make but one,
Is better than to be by tarnish'd *gaudery* known
Id. Prologue at Opening of the New House, 1674

Gaudery is a pitiful and a mean thing, not extending farther than the surface of the body.—*South*, vol. v. Ser. 11.

Tulips, whilst they are fresh, do indeed by the lustre and vividness of their colours more delight the eye than roses: but then they do not alone quickly fade, but as soon as they have lost that freshness and *gaudiness*, that solely endeared them, they degenerate into things not only undesirable, but distasteful.—*Boyle. Occasional Reflections*, s. 4. Ref. 6.

It is not the richness of the price, but the *gaudiness* of the colour, which exposes to censure.—*South*, vol. iv. Ser. 1.

To mask his ignorance, (as Indians use
With *gaudy-colour'd* plumes
Their homely nether parts t' adorn,) &c.
Butler. Upon Modern Critics.

Every fit of sickness dispels this *gaudy* vapour [that we are placed above the common disasters of our species,] and lays bare the helpless condition of humanity, when we are least able to endure the sight.
Warburton. Works, vol. x. Ser. 30.

Nor, in one hand, fit emblem of thy trade,
A rod; in t'other *gaudily* array'd
A hornbook, gilt and letter'd.—*Churchill. Gotham*, b. iii.

The modern invention of multiplying the works of the artists by devices which require no ingenuity, has prostituted the ornaments of a temple to the *gaudiness* of a suburban villa, and the decoration of a palace to the embellishment of a tradesman's door-post.—*V. Knox. Ess.* No. 67.

GA'VELKIND. An ancient custom (says Spelman) of the Anglo-Saxons, brought from Germany, by which all the sons, or, if no sons, all the daughters, take the inheritance of their father; and, if no children, all the brothers, if no brothers, all the sisters. It is so called, (he adds) quasi, debitum, seu tributum (A. S. *Gafel*, or *gafol*;) toboli, pueris, generi; (A. S. *Cyn*, or *kind*:) or, as (Lambard says) *gif eal cyn*, i. e. omnibus cognatione proximis datum: *given* to all the next of *kin*. Somner, from the same *gaf-ol*, and *kind*, genus, q.d. a tributary kind of land or farm, praedium vectigale. And of this Skinner approves.

Gavelkind is a custom anciently observed in Kent, whereby the land of the father is equally divided among his brethren, if he have no issue of his own. This was so common a custom, as appears by the Statute in the 18th year of Henry VI. ch. i., that there were not above thirty or forty persons in Kent that held by any other tenure; but, Anno 31, Henry VIII. ch. iii. many gentlemen upon petition got an alteration thereof.—*Spelman On Tythes*, p. 164.

The custom of *gavelkind* in Kent, and some other parts of the kingdom (though perhaps it was also general till the Norman conquest) ordains, among other things, that not the eldest son only of the father shall succeed to his inheritance, but all the sons alike; and that, though the ancestor be attainted and hanged, yet the heir shall succeed to his estate, without any escheat to the lord.
Blackstone Commentaries, Introd. s 3.

GAUGE, *v.* } Of uncertain origin. See in
GAUGE, *n.* } Menage, the opinions of Rigault,
GA'UGER. } Le Duchat, and Caseneuve.

Fr. *Jauge, gauge*; the instrument (says Cotgrave) wherewith a cask is measured. *Jauger*, to measure a piece of cask. *Jaugeur*, or *gauger*, or, as Rastall writes, *gaugeor*. Low Lat. *Gagga*.

To measure a cask or other vessel; to ascertain the quantity it may contain; (met.) to measure.

And he was before the castell of Pendes, where as the lady of Dowaire was, and as the duke aduysed the castel, he *gauged* y^e depnesse of the dyche with a speare.
Berners. Froissart. Cronycle, vol. i. c. 269.

Canvs, wyth some of iudgement more discrete,
Wold it to drown, or vnderset with flame
The suspect present of the Grekes deceit,
Or bore and *gage* the hollow caues vncouth.
Surrey. Virgile. Æneis, b. ii.

Bas. Well, we shall see your bearing
Gra. Nay but I barre to night, you shall not *gage* me
By what we doe to night.
Shakespeare. Merchant of Venice, Act ii. sc. 2.

They then sate upon the bill in a committee of the whole house, where was added a good clause, that the *gager* shall always leave with the brewer a note of his *gage*, so that he may not be further imposed on.
Marvel. Works, vol. i. p. 315

One judges as the weather dictates, right
The poem is at noon, and wrong at night:
Another judges by a surer *gage*,
An author's principles or parentage.
Young. Love of Fame, Sat. 3.

He [Howard] has visited all Europe, to take the *gauge* and dimensions of misery, depression, and contempt.
Burke. Speech at Bristol previous to the Election, 1780.

GAUNT. Skinner;—I believe, q.d. *Gewant*, from A.S. *Gewanian*, *wanian*; and Tooke, *gaunt* is *gewaned*, *gewand*, *gewant*, *g'want*, *gaunt*; the past part. of *ge-wanian*, to *wane*, to decrease, to fall away.—(*Div. of Purley*, ii. 68.)

Waned, fallen away, meagre.

From henceforth they (the salmon) are *gaunt* and slender, and in appearance so leane that they appeare nought else but skin and bone, and therefore worthill said to be growne out of vse and season.
Holinshed. Description of Scotland, c. 8.

—— This man,
If all our fire were out, would fetch down new
Out of the hand of Jove; and rivet him
To Caucasus, should hee but frowne; and let
His owne *gaunt* eagle flie at him, to tire.
B. Jonson. Catiline, Act iii. sc. 1.

More haughty than the rest, the wolfish race
Appear with belly *gaunt*, and famish'd face;
Never was so deform'd a beast of grace.
Dryden. The Hind and the Panther.

Among the *gaunt*, haggard forms of famine and nakedness, amidst the yells of murder, the tears of affliction, and the cries of despair, the song, the dance, the mimick scene, the buffoon laughter, went on as regularly as in the gay hours of festive peace.—*Burke. On a Regicide Peace*, Let. 1.

GA'UNTLET. Fr. *Gantelet*, which Cotgrave calls "*an arming glove.*" The Fr. *Gant*; It. *Guanto*; Sp. *Guante*; Dut. Ger. and Sw. *Wante*, Skinner thinks from the A. S. *Wind-an*, to wind, to enfold, to wrap up; (which, with the usual Anglo-Saxon prefix *ge-*, would be *ge-windan*;) because in the cold northern regions they were accustomed to enfold or wrap up the hands in the skins of animals.

A glove or covering for the protection of the hand; and (from the custom of throwing one of these by way of challenge) any thing thrown or proffered in challenge.

At the seconde course came into the hall Sir Robert De mocke the kynge his champion, makynge a proclamacion, that whosoever would saie that Kynge Richard was not lawfully kynge, he woulde fighte with hym at the vttermaunce, and threwe doune his *gauntlet*, and then al the hal cried Kynge Richard.—*Hall. Richard III.* an. 2

Some beat them coats of brasse, or sturdy breastplate hard they driue,
And some their *gauntlets* glide, or boots with siluer nesh contriue. *Phaer. Virgill. Æneidos*, b. vii

But threw his *gauntlet*, as a sacred pledge,
His cause in combat the next day to try:
So ben they parted both, with harts on edge
To be aveng'd each on his enimy.
Spenser. Faerie Queene, b. i. c. 4.

This prince when the day was lost at Tewkesburie, sought to escape thence by flight, but being taken, was brought into the presence of King Edward, whose resolute answers enraged the conquerour so much, as he dashed him (an vnprincely part) on the mouth with his *gauntlet*, and Richard the Crookbacke ranne him into the hart with his dagger.
Speed. Henrie VI. b. xi. c. 16. an. 1471.

Contest, ye brave, the honours of the day;
That pleas'd th' admiring stranger may proclaim
In distant regions the Phæacian fame;
None wield the *gauntlet* with so dire a sway.
Pope. Homer. Odyssey, b. viii

Scarce from his fence his head appear'd in view,
When, wing'd with speed, the vengeful arrow flew
Swift through his better hand it held its course,
Nor could the steely *gauntlet* stop the force
Hoole. Jerusalem Delivered, b. ii

GAUZE. Fr. *Gaze*. Du Cange, in v. *Gazzatum*, says, Linum vel sericum subtilissimum, commonly *gazze*; perhaps because first introduced from *Gaza*, a city of Palestine.

Brocades, and damasks, and tabbies, and *gauzes*,
Are by Robert Ballentine lately brought over,
With forty things more.—*Swift. An Excellent New Song*

In another case, we see a white, smooth, soft worm, turned into a black, hard, crustaceous beetle with *gauze* wings.
Paley. Natural Theology, c. 19.

GA'WKY. *Gauk*, Skinner says, from the A. S. *Gaec*, *geac*, *gec*, a cuckoo, all from the sound. "*Auk*ward; generally used to signify a tall, *auk*ward person," (Grose.) See *Jamieson*, in vv. *Gowk*, a fool, and *Gowk*, the cuckoo.

While the great *gawky* admiration,
Parent of stupid imitation,
Intrinsic, proper worth neglects,
And copies errours and defects.—*Lloyd. Familiar Epistle.*

GAY. } Fr. *Gay*; It. *Gaio*. Minshew
GA'YETY. } says, perhaps from *Gaudeo*; Skin-
GA'YLY. } ner, from Dut. *Gaden*, *gayen*, placere, convenire, and this, perhaps,
GA'YNESS. } from *Gaudere*, to rejoice. Menage
GA'YSOME. } writes largely, but to little purpose. L'Estrange uses *Gays*, noun, exactly as our elder writers use *gauds*, or *gew-gaws* (qv.); and it is not at all improbable that it may have the same origin; *gauc*, *gay*. (See GAUD.) And *gay* is—

Gaudy, fine, showy; ostentatiously fine or showy; (met.) lively, cheerful, merry, jovial.

At none the tother day thei sauh fer in the se
A grete buase and *gay*, fulle high of saile was he.
Brunne, p. 169.

In manye *gay* garnemens that weren goid beten.
Piers Ploughman. Crede.

Bote in *gayenesse* and in glotenye, for glotten here goodes.
And breaketh nat here bred to the poure, as the book hoteth. *Id. Vision*, p. 186.

And all above ther lay a *gay* sautrie,
On which he made on nightes mesodie,
So swetely, that all the chambre rong.
Chaucer. The Milleres Tale, v. 3213.

He walketh all the night and all the day,
He kembeth his lockes brode, and made him *gay*.
Id. Ib. v. 3374.

Yet coude I neuer be so *gaie*.—*Gower. Con. A.* b. i.

And when I rise, my corpse for to arraye,
I take the glasse, sometimes (but not for pride)
For God he knows my minde is not so *gaye*,
But for I would in comelynesse abyde.
Gascoigne. Dan Bartholomew of Bathe.

This may seeme to some, a *gay* saying, where as in deed it is both foolish and wicked.
Wilson. The Arte of Logike, fol. 15.

In dede this would haue been well brought in there, and many of my bretheren haue, as he saieth, brought in, & myselfe also some where elles in places mo thē one, whych I nowe boast of because ye shall see that Tindall hath not yet so *gayly* aunswered it as to make me ashamed to lay yt forth againe.—*Sir T. More. Workes*, p. 498.

Yet is that glasse so *gay*, that it can blind
The wisest sight, to thinke gold that is brass.
Spenser. Faerie Queene, b. vi. c. 1.

For when some of my people asked the name of that country, [Virginia] one of the savages answered, "Wingandacon," which is as much to say, as, You wear good cloaths or *gay* cloaths.—*Raleigh. Hist. of the World*, b. i. c. 8. s 5.

The soule which doth with God unite,
Those *gayities* how doth she slight
Which o'er opinion sway?—*Habington. Castara*, pt. iii.

Let not this fear weaken our hands; and if they allay our *gaieties* and our confidences it is no harm.
Bp. Taylor. Holy Dying, c. 3. s. 15.

Brother of Fear! more *gayly* clad,
The merrier fool o' th' two, yet quite as mad,
Sire of Repentance! shield of fond Desire.
Crashaw. Steps to the Temple. On Hope.

Let me speake proudly: Tell the constable,
We are but warriors for the working day.
Our *gayness* and our gilt are all besmyrcht
With raynie marching in the painefull field.
Shakespeare. Henry V. Act iv. sc. 3.

Oh! ye English ladies, learn rather to wear Roman hearts, than Spanish knacks; rather to help your countrey, than hinder your husbands: to make your Queen rich for your defence, than your husbands poor for your *gearish gayness*.
Aylmer, in Strype's Life of Aylmer, c. 13.

And fier'd with heat of *gaysome* youth did venter,
With warlike troopes the Norman coast to enter.
Mirrour for Magistrates, p. 633.

Small was his house, and like a little cage,
For his owne turne, yet inly neat and cleane,
Deckt with greene boughes, and flowers *gay-beseene*.
Spenser. Faerie Queene, b. vi. c. 5.

Profane men stick not, in the *gaiety* of their hearts, to say, that a strict piety is good for nothing, but to make the owners of it troublesome to themselves, and useless to the rest of the world.—*Atterbury*, vol. iii. Ser. 12.

The world is new to us—our spirits are high, our passions are strong: the *gaieties* of life get hold of us—and it is happy, if we can enjoy them with moderation and innocence.
Gilpin, vol. i. Ser. 8.

When you are at work, you are intent on your business, and there is less danger; but in the *gaiety* of diversion, the mind is open, and too ready to receive impressions from the profane oath, or indecent jest.—*Id.* vol. iii. Ser. 10.

GAZE, *v.*
GAZE, *n.*
GA'ZER, *n.*
GA'ZEFUL.
GA'ZING, *n.*
GA'ZEMENT.
GAZE-HOUND.

Skinner;—*Contentis* oculis aspicere, to look with *stretched* eyes; from the A. S. *Ge-sean*, to see, to look.

To see, to look, to view; (subaud.) with attention, eagerness, admiration, or other strong feeling.

Gaze-hound,—see the quotations from Holinshed and Pennant.

Thus saiden sade folk in that cities,
When that the peple *gased* up and doun:
For they were glad, right for the noveltee,
To have a newe lady of hir toun.
Chaucer. The Clerkes Tale, v. 8879.

Nere him, to *gaze*, the Troyan youth gan flock
And straue who most might at the captiue scorne.
Surrey. Virgile. Æneis, b. ii.

For weryed with my bookishe *gaze*,
I noynte with supple oyle
My loytrous limmes, and when Sir Phebe
With brande beginnes to broyle,
I washe my corps in cooly shade.
Drant. Horace, b. i. Sat 7

But whan ye people came to ye sycamore tree, Zacheus peraduēture was a matter of laughter, & good sport to a great maignie, forasmuche as being a welthie riche man, & in the office of customer, he stood aloft in a tree to be a *gazer* vpon one man & no mo.—*Udal. Luke*, c. 19.

These two dyd with amiable words asswage the disciples sorow, that thei had conceiued by the departure of their lord, and called thē backe again from their *gasing* vp, which profited thē nothyng, vnto their vocacion, saying: Ye men of Galile, why stand ye here loking vp towardes heauen.
Id. The Acies of the Apostles, c. 1.

For ye which cause thei be more fierce, more bold & hardy then the other Irishmē, and thei be very desyrous of newe thinges, & straunge sightes, and *gasynges*.
Hall. Henry VII. an. 11.

What commen place is there, wherein we haue not been openly mocked, so that we were not onely a *gazyng-stocke* to the worlde, whiche defieth Christe, nor onely to men that are worldly wise, but also to the Deuels themselfes, whiche are with our troubles delighted.—*Udal. Corinthians*, c. 4.

For in those lofty lookes is close implide
Scorn of base things, and sdeigne of foul dishonor:
Threat'ning rash eyes which *gaze* on her so wide,
That loosely they ne dare to looke vpon her.
Spenser, son. 5.

Rodop. O, had I eyes like Dorida's,
I would enchant the day,
And make the sun to stand at *gaze*,
Till he forgot his way.
Drayton. The Muses' Elysium, Nymph. 1.

Alber. But in the breath
Of a wrong'd father I forbid the banes.
Cesar. What, do you stand at *gaze*!
Beaum. & Fletch. Fair Maid of the Inn, Act v. sc. 1.

Then look, who list thy *gazefull* eyes to feed
With sight of that is faire, looke on the frame
Of this wide Vniuerse, and thereon reed
The endlesse kinds of creatures, which by name
Thou canst not count, much lesse their nature's aime.
Spenser. Hymne of Heauenlie Beautie.

Then forth he brought his snowy Florimele,
Whom Trompart had in keeping there beside,
Couered from people's *gazement* with a veile.
Id. Faerie Queene, b. i. c. 3.

And in her cheekes the vermeil red did shew
Like roses in a bed of lillies shed.
The which ambrosial odours from them threw,
And *gazers* sense with double pleasure fed,
Able to heale the sicke, and to revive the ded.
Id. Ib. b. ii. c. 3.

So that these immovable beings would be put like adamantine statues, and things unconnected with the rest of the world, having no commerce with any thing at all but the Deity; a kind of insignificant metaphysical *gazers*, or contemplators.—*Cudworth. Intellectual System*, p. 807.

The fourth hight a *gasehound*, who hunteth by the *eie*.
Holinshed. Description of England, c. 7.

So checking his desire, with trembling heart
Gazing he stood, nor would nor could depart;
Fix'd as a pilgrim wilder'd in his way,
Who dares not stir by night, for fear to stray,
But stands with awful eyes to watch the dawn of day.
Dryden. Cymon & Iphigenia.

In vain, you envious streams, so fast you flow,
To hide her from a lover's ardent *gaze*;
From every touch you more transparent grow,
And all reveal'd the beauteous wanton playa.
Spectator, No. 406. *The Laplander to his Rein-deer.*

Plac'd on this float by some diviner hand,
As on a stage, for public view we stand.
Illyria's neighbouring shores, her isles around,
And every cliff with *gazers* shall be crown'd.
Rowe. Lucan, b. iv.

'Twas then I wak'd; and to the deep below
Through thickets creep'd with careful steps and slow;
And *gaz'd* around if any hut were there,
Or solitary wretch my grief to share:
But none appear'd. *Wilkie. The Epigoniad*, b. iv.

All gemm'd in ornaments of curious mode,
Gay in the van, the false Sultana rode.
Oft to her breast she clasp'd the heav'nly maid,
And wond'ring oft with cruel *gaze* survey'd.
Brook. Constantia.

The Agasæus, or *Gase-hound*, chased indifferently the fox, hare, or buck. It would select from the herd the fattest and fairest deer, pursue it by the *eye*, and if lost for a time, recover it again by its singular distinguishing faculty; should the beast rejoin the herd, this dog would fix unerringly on the same.—*Pennant. British Zoology. The Dog.*

GAZE'TTE.
GAZETTE'ER.

It. *Gazetta*, Fr. *Gazette*; a certain Venetian coin, scarce worth a farthing; also, a bill of news; or a short relation of the general occurrences of the time forged most commonly at Venice, and thence dispersed, every month, into most parts of Christendom," (Cotgrave.) So called because sold for a *gazetta*. See *Menage*.

Per. What monstrous and most painefull circumstance
Is here, to get some three, or four *gazets!*
Some three pence, i' th' whole, for that 'twill come to.
B. Jonson. The Fox, Act ii. sc. 2.

Jac. It is too little: yet
Since you have said the word, I am content;
But will not go a *gazet* less.
Massinger. The Maid of Honour, Act iii. sc. 1.

How many times doth God speak to us by his servants the Prophetes, by his Son, by his Apostles, by sermons, by spiritual books, by thousands of homilies, and arts of counsel and insinuation; and we sit as unconcerned as the pillars of a church, and hear the sermons as the Athenians did a story, or as we read a *gazett!*—*Bp. Taylor*, vol. ii. Ser. 1.

The next *gazette* mentioned that the King had pardoned him [the Duke of Monmouth] upon his confessing the late plot.—*Burnet. Own Time*, an. 1684.

Fast by, like Niobe (her children gone,)
Sits mother Osborne, stupify'd to stone!
And monumental brass this record bears,
"These are—ah no! these were—the *Gazetteers*."
Pope. The Dunciad, b. ii.

The court *gazette* accomplished what the abettors of independence had attempted in vain. When that disingenuous compilation, and strange medley of railing and flattery, was adduced as a proof of the united sentiments of the people of Great Britain, there was a great change throughout all America.—*Burke. Letter to the Sheriffs of Bristol*

The host looked stedfastly at Adams, and after a minute's silence asked him, "if he was one of the writers of the *Gazetteers*, for I have heard," says he, "they are writ by parsons." "*Gazetteers!*" answered Adams, "What is that?"
Fielding. Joseph Andrews, b. ii. c. 17.

GE. The Goth. *Ga*; A. S. *Ge*, (much used as a prefix to other words,) may be from the Goth. and A. S. *Gangan*, *gan*, to go; and as a general term expressing *motion* (without which we can have no ideas of time or action) have been intended to give force to the words to which it was so prefixed. "I must go and do, go and see," are common phrases; and in the north of England, "I must go see, go dig, go weed," &c. is the vulgar form of speech. *Ge* (*g* hard) before the liquids *l* and *r* not unfrequently drops the *e*, and unites in hasty pronunciation with the liquid *ge-l*, *gl*, *ge-r*, *gr*. (See GLOOM, GRAT.) *G* is changed into *c* (hard) and the same union takes place,—*ce-l*, *cl*, *ce-r*, *cr*. (See CLINCH, CRINGE.) Thus A. S. *Ge*, was softened into the Old Eng. *Y*. See the quotation from Verstegan. See BE.

This preposition was of our ancestors very much used, and it is yet exceedingly used in the Low Dutch, where according to their usual manner of pronouncing with aspiration, they use to put an *h* to it and so make it *ghe*. We have since altered it from *ge* to *y*, which yet we seldome use in prose, but sometimes in poetry for the increasing of syllables, as when we say *y*written, *y*doluen, *y*cleped, *y*learned, *y*broken, and the like.
Verstegan. Restitution of Decayed Intelligence, c. 7.

GE'ALOUS. See JEALOUS.

GEAR, or GEER.

From the A. S. *Gearwe*, paratus, *gearwian*, præparare, to prepare. *Gearish*, (see *Aylmer* in v. *Gay*,) is *garish*. And thus may mean—

Any thing prepared or provided, (for any purpose;) preparation, apparatus, furniture; means of subsistence or support;—harness or portions of harness. And, as Mr. Tyrwhitt says, "All sorts of *instruments*, of cookery, of war, of apparel, of chemistry. In her quainte *geres*,—all sorts of strange fashions;" he refers to instances of all these usages in Chaucer.

Wo was his coke, but if his sauce were
Poinant and sharpe, and redy all his *gere*.
Chaucer. The Prologue, v. 384.

Whan that Arcite had romed all his fill,
And songen all the roundel lustily,
Into a studie he fell sodenly,
As don these lovers in hir queinte *geres*.
Id. The Knightes Tale, v. 1533.

Whan he was proudest in his *gere*
And thought nothing might him dere.—*Gower. Con. A.* b. i.

If thys *geere* shoulde come to Arioistus hearing, he was well assured he would take most grieuous punishment of all the hostages that were in his handes.
Goldinge. Cæsar, fol. 25.

Than he *gert* ordain in hy
Armure, and al other *gere*,
Stalworth stedes, both sheld and sper,
And also squyer, knave, and swayne.
Ywaine & Gawin. Ritson, vol. i.

——When once her eye
Hath met the virtue of this magic dust,
I shall appear some harmless villager,
Whom thrift keeps up about his country *gear*.
Milton. Comus.

The Apostles were not fixed in one place of residence, but were continually moving about the world, or *in procinctu*, ready in their *geare* to move whither Divine suggestions did call them, or fair occasion did invite them, for the propagation or furtherance of the Gospel.
Barrow. Of the Pope's Supremacy.

GE'AZON. Ray says,—Scarce, hard to come by, (Essex.) And in the quotations from Gascoigne, Turbervile, and Spenser, this interpretation applies well enough, but not in that from Warner.

But shall I say, to giue thee graue aduise,
(Which in my head is (God he knowes full) *geazon !*)
Then marke me well, and though I be not wise,
Yet in my rime, thou maist perhaps find reason.
Gascoigne. Councell geuen to Master Bartholomew Withipall.

The maners of the men I purpose to declare,
And other priuate points besides which strange and *geazon* are.—*Hackluyt. Voyages*, vol 1. p. 387.

The lady, hearkning of his sensefull speech,
Found nothing that he said, vnmeet nor *geason*,
Hauing oft seene it tride, as he did teach.
Spenser. Faerie Queene, b. vi. c. 4.

Erickmon when that followed her
Vnpitied, not vnpearst,
Reform'd his wits, his suite and hope
Of her, not now as earst,
And scorn'd her mind, that scorned his loue
To her so firmly *geason*.
For why? shee off'red double wrong,
To wrong and scorne a reason.
Warner. Albion's England, b. vii. c. 36.

GECK. Ger. *Geck, gauch*; Dut. *Gheck*; Sw. *Geck*; Dut. *Ghecken*; Sw. *Geckas*, ludificare, deridere; to make sport of, to deride.

Any one derided or mocked; and thus, a fool; a jest, mockery or derision.

Why haue you suffer'd me to be imprison'd,
Kept in a dark house, visited by the priest,
And made the most notorious *gecke* and gull,
That ere inuention plaid on! Tell me why!
Shakespeare. Twelfth Night, Act v. sc. 1.

To taint his nobler heart and braine with needlesse jelousy,
And to become the *geeke* and scorne o' th' other's villany.
Id. Cymbeline, Act v. sc. 4.

GEHE'NNA. See the quotation from Hakewill.

Thus Ahas made molten images for Baalim, and burnt his children for sacrifice before the idoll Moloch, or Saturne, which was represented by a man like a brasen body bearing the head of a calfe, set vp not far from Hierusalem, in a valley shadowed with wood, called *Gehinnon*, or Tophet, from whence is the word *Gehenna* vsed for hell.
Hakewill. Apologie, b. iv. c. 1. s. 6.

——The wisest heart
Of Solomon, he [Moloch] led by fraud to build
His temple right against the temple of God,
On that opprobrious hill, and made his grove
The pleasant vally of Hinnon, Tophet thence
And black *Gehenna* call'd, the type of Hell.
Milton. Paradise Lost, b. i.

GELA'TINOUS. See GELLY.

GELD, *v.* } Dut. *Ghelt-en*; Ger. *Gelden*;
GE'LDER. } Sw. *Gælla*; A. S. *Gylte*, cas-
GE'LDING, *n.* } tratus, not improbably from the verb *Gild-an*, to yield or give up.

To yield or cause to yield or give up; and thus, to deprive, (sc. of an essential part or portion,) to mutilate.

For the met. usage, see the quotation from Wilson.

Holland (*Ammianus*, p. 429.) renders *incisis* by *quelding* or cutting.

For ther ben *geldyngis* whiche ben thus born of the modirs wombe, and ther ben *geldyngis* that ben maad of men, and ther ben *geldyngis* that han *geldid* himself for the rewme of hevenes.—*Wiclif. Matthew*, c. 19.

And the *gelding* seide, lo watir, who forbedith me to be baptised.—*Id. Dedis*, c. 8.

A voice he hadde, as smale as hath a gote,
No berd hadde he, ne never none shoulde have,
As smoothe it was as it were newe shave;
I trowe he were a *gelding* or a mare.
Chaucer. The Prologue, v. 693.

This yere [the 11th of Wyllyam the Red] also the ii. Erles of Shrewesbury and of Chester, eyther named Hugh, by the King's cómaũdement, entred with theyr knyghtes y^e Ile of Man or Anglesaye, & alewe therein many Welshmen, and *gelded* many moo.—*Fabyan*, vol. i. c. 225.

Now *geld* with the *gelder* the ram and the bull.
Tusser. September's Husbandry.

A duke well accompanied, sent from the emperor, presented him from the emperor a coach and ten *geldings* for the more easy conueying of him to Mosco, from whence this citie [Yeraslave] was distant five hundred miles.
Hackluyt. Voyages, vol. i. p. 459.

Vnto whõ Orfines sayde: I haue hearde that women in times past haue reigned, and born great rule in Asia, but it is now a more straunge thyng that a *geldyng* should haue the empire in his handes.—*Brende. Quint. Curtius*, fol. 269.

Gelding, signifieth a subduing of our affections, and taming the foul lust of pleasure, vnto the will of reason.
Wilson. The Arte of Rhetorique, p. 97.

Which we much rather had depart withall,
And haue the money by our father lent,
Then Aquitane, so *guelded* as it is.
Shakespeare. Love's Labour Lost, Act ii. sc. 1.

Mort. Yea, but mark how he bears his course, and runnes me vp
With like aduantage on the other side,
Gelding the opposed continent as much,
As on the other side it takes from you.
Id. 1 Pt. Hen. IV. Act ii. sc. 1.

Panionius, of the Isle of Chios, was by his trade, a dealer in buying and selling of slaves, and by whom himself had formerly been *gelt*, and made an eunuch.
Usher. Annals, an. 3524.

A *guelding* never casts his teeth, no not his sucking teeth, in case he were *guelded* before.—*Holland. Plinie*, b. xi. c. 37.

Shortly after Cyrus being come to himself again, some of his eunuchs (which were men *gelt*, and grooms of his chamber) that were about him, did lift him up, thinking to set him upon another horse, and to get him out of the presse. but he was not able to sit on his horse.
North. Plutarch, p. 791.

He [Sir Roger De Coverley] has bequeathed the fine white *gelding*, that he used to ride a hunting upon, to his chaplain, because he thought he would be kind to him, and has left you all his books.—*Spectator*, No. 517.

Riding a showy horse, whipping a pair of *geldings*, or four in hand, through the fashionable streets, and sauntering in a stable, are, indeed, in the present Age, some of the most glorious methods of spending the sprightly days of youth, when privileged by the early possession of a fortune.
V. Knox, Ess. 35.

GE'LID. Lat. *Gelidus*, from *Gel-are*, to *keel* or cool. See To CONGEAL.

Cool or cold; cold to excess.

To what cool cave shall I descend,
Or to what *geled* fountain bend?
Marvel. Works, vol. iii. p. 273.

A various spirit, fresh, delicious, keen,
Dwells in their *gelid* pores; and, active, points
The piercing cyder for the thirsty tongue.
Thomson. Autumn.

Here too infix some moss grown trunks of oak
Romantic, turn'd by *gelid* lakes to stone,
Yet so disposed as if they owed their change
To what they now control
Mason. The English Garden, b. iii.

GE'LLY. } See JELLY. Fr. *Gelée*, Cot-
GE'LATINE. } grave says, is frozen, congealed,
GELA'TINOUS. } thickened or stiffened with extreme cold. *Gelée*, a frost, also *gelly*. And Skinner, *Gelly*, a *gelando*; succus *frigore* concretus;—

That which thickens or stiffens, concretes or coagulates in cooling; and *gelatinous*—consequentially is,—

Sticky, adhesive; viscous.

——And, spreading on the grownd
Their watchet mantles fringed with siluer rownd,
They softly wipt away the *gelly* blood
From th' orifice, which hauing well vpbownd,
They poured in soueraine balme and nectar good,
Good both for medicine and for heuenly food.
Spenser. Faerie Queene, b. iii. c. 4.

You shall always see their [insects] eggs laid carefully and commodiously up, if in the waters, in neat and beautiful rows oftentimes in that spermatick *gelatine* matter in which they are reposited.—*Derham. Physico-Theology*, b. vi. c. 6.

I offered to rise at my usual time, but was desired to sit still, with this kind expression, Come, Doctor, a *gelly* or a conserve will do you no harm; don't be afraid of the dessert.—*Tatler*, No. 258.

One of them [crabs] of a thick, tough, *gelatinous* consistence, and the other a sort of membranaceous tube or pipe, both which are probably taken from the rocks.
Cook. Third Voyage, b. iv. c. 1.

The *gelatinous* substance, known by the name of star shot, or star *gelly*, owes its origin to this bird [the common gull] or some of the kind: being nothing but the half-digested remains of earth-worms, on which these birds feed, and often discharge from their stomachs.
Pennant. British Zoology. Common Gull.

GELT, i. e. the *gilt* or *gold*.

Lineage and virtue at this push,
Without the *gelt's* not worth a rush.
King. Ulysses & Tiresias.

GEM, *v.* } A. S. *Gym, gym-stan*; which
GEM, *n.* } Junius thinks is from *Gym-an*,
GE'MMARY. } to watch or guard carefully; as
GE'MMEOUS. } *gems* usually are so preserved.
GE'MMY. } Fr. *Gemme*; It. *Gemma*; Lat. *Gemma*. Martinius,—Id quod in arboribus tumescit, cum parere incipiunt, a *gemo*, id est, *gigno*; hence, he adds, pearls and stones of that form or shape, on account of their roundness (*instar oculi*) are called *gems*. To *gem*,—

To bud forth; to put forth, to cover with buds; to stud, to decorate or adorn, as with *gems*.

But nathles this Markis hath do make
Of *gemmes*, sette in golde and in asure,
Broches and ringes, for Grisilda's sake.
Chaucer. The Clerkes Tale, v. 8131.

This *gemme* of chastitee, this emeraude,
And eke of martirdome the rubie bright.
Id. The Prioresses Tale, v. 13,539.

Thy brothyr Troylus eke, that *gemme* of gentle deedes,
To thinke howe he abused was, alas my heart it bleedes.
Gascoigne. Dan Bartholomew of Bathe.

Wherefore I hold not with it, that the Virgin Mary should be painted so in silkes and golden garments, and decked with *gemmes* and pearles, as though she had any delight in such a thinge, when she was on earth here.
Vives. Instruction of a Christian Woman, b. i. c. 10.

——Last
Rose, as in dance, the stately trees, and spred
Thir branches hung with copious fruit; or *gemm'd*
Thir blossoms. *Milton. Paradise Lost*, b. vii.

And on her head she wore a tyre of gold,
Adorn'd with *gemmes* and owches wondrous fayre,
Whose passing price vneath was to be told.
Spenser. Faerie Queene, b. i. c. 10.

I will not conceale from you that which poets doe fable of this matter, who would beare us in hand, that all began at the rocke Caucasus, whereunto Prometheus was bound fast, who was the first that set a little fragment of this rocke within a peece of yron; which being done about his finger, was the ring, and the foresaid stone the *gem*.
Holland. Plinie, b. xxxvii. c. 1. *The Proeme.*

The principle and most *gemmary* affection is its traluecency.
Brown. Vulgar Errours, b. ii. c. 1.

The shining circlets of his golden hair,
Which ev'n the Graces might be proud to wear,
Instarr'd with *gems* and gold, bestrow the shore,
With dust dishonour'd, and deform'd with gore.
Pope. Homer. Iliad, b. xvii.

Not venal, you request no eastern stores,
Where ruddy waters lave the *gemmy* shores.
Grainger. Tibullus, Elegy 2. b. ii.

In the vase mysterious fling
Pinks and roses *gemm'd* with dew,
Flowers of ev'ry varied hue,
Daughters fair of early Spring.—*Jones. The Muse Recalled.*

I, like an idle truant, fond of play,
Doting on toys, and throwing *gems* away,
Grasping at shadows, let the substance slip.
Churchill. Dedication to his Sermons.

If every polish'd *gem* we find
Illuminating heart or mind,
Provoke to imitation;
No wonder Friendship does the same,
That jewel of the purest flame,
Or rather constellation.—*Cowper. Friendship.*

The blue is of an inexpressible splendor, the richest cœrulian glowing with a *gemmeous* brilliancy.
Pennant. British Zoology. Gemmeous Dragonet.

But hast thou seen their king in rich array,
Fam'd Oberon, with damask'd robe so gay,
And *gemmy* crown, by moonshine sparkling fair,
And azure sceptre, pointed with a star,—*Philips*, Past. 6

——By magic sleight
A Sura's lovely form he wore,
Rob'd in light, with lotos crown'd,
What time th' immortals peerless treasures found
On the churn'd ocean's *gem-bespangled* shore.
Jones. Hymn to Surya.

GE'MEL. } Skinner says, *Gemelles*, a word
GI'MAL. } of heraldry, manifestly from Lat.
GI'MBAL. } *Gemellis*, barrs *gemelles*, i. e. Biga seu par barrarum seu vectium, two or a pair of bars. In Brewer's *Lingua*, Act ii. sc. 4, a character is described, in a grave satin suit, purple buskins, a garland of bays and rosemary, a *gimmal* ring with one link hanging: of which kind of ring, Skinner says, Annulus *Gemellus*, because it consists of *two* or more circles. It is also written *Gemmow*.

The quadrin doth never double; or, to use a word of heraldry, never bringeth forth *gemels*: the quinzain too soon.
Drayton. The Barons' Wars, b. i. Pref.

For under it a cave, whose entrance streight
Clos'd with a stone-wrought doore of no meane weight:
Yet from itselfe the *gemels* beaten so
That little strength could thrust it to and fro.
Browne. Britannia's Pastorals, b. ii. s. 3.

Whence 'tis manifest, that his answers do not proceed upon set *gimals* or strings, whereof one being struck moves the rest in a set order, (which we have shew'd is the course in all actions done by beasts:) but, out of a principle within him, which of itself is indifferent to all things.
Digby. Of Man's Soul, c. 8.

Truly this argument hangeth togither by verie strange *gimbols*.—*Holinshed. Description of Ireland*, vol. vi. c. 2.

Two *gemells* unde, silver, between two griffins passant.
Strype. Life of Smith, c. 1. Note *a*.

GE'MINATE, *v.* GEMINA'TION. GE'MINOUS. } Fr. *Géminer*; It. *Geminare*; Sp. *Geminar*; Lat. *Geminare*, to double; from *Geminus*, quasi *genimus*, from the ancient *Geno*, (as the Gr. Γονιμος, from Γεν-ειν,) to bring forth or produce. Applied emphatically, when *two* are *brought* forth at the same parturition; and thus, to *geminate* is, consequentially—

To double; to repeat a second time, to reduplicate.

(*d.*) Is but the *v geminated* in the full sound, and though it have the seate of a consonant with us, the power is always vowellish, even where it leads the vowell in any syllable.
B. Jonson. The English Grammar.

Whereunto while men assent, and can believe a bicipitous conformation in any continued species, they admit a *gemination* of principal parts, not naturally discovered in any animal.—*Brown. Vulgar Errours*, b. iii. c. 15.

For if he will be in the sense, and in the conscience both, there is a *gemination* of it.
Bacon. A Table of Colours of Good and Evill, n. 8.

And this the practice of Christians hath acknowledged, who have baptized these *geminous* births, and double connascencies with several names; as conceiving in them a distinction of souls, upon the divided execution of their functions.—*Brown. Vulgar Errours*, b. iii. c. 15.

I here also consider, that in all languages there are some customary *geminations* and expressions, which though to strangers they appear superfluous, if not absurd, to the natives, and in the propriety of that speech, are not only current, but oftentimes emphatical.
Boyle. Works, vol. ii. p. 280.

GE'MONIES. Lat. *Gemoniæ*, (sub. scalæ,) certain stairs at Rome so called, *à gemitu*, upon which the bodies of criminals were exposed, and from which they were afterwards thrown.

Lam. Yet his brother,
Domitian, that now sways the power of things,
Is so inclined to blood, that no day passes
In which some are not fasten'd to the hook
Or thrown down from the *Gemonies*.
Massinger. The Roman Actor, Act i. sc. 1.

——— As, to-day,
The fate of some of your servants! who declining
Their way, not able, for the throng, to follow,
Slipt downe the *Gemonies*, and brake their necks!
B. Jonson. Sejanus, Act v. sc. 1.

GENDA'RMES. GENDA'RMERY. } Skinner says,—*Gendarme*, a word which I have met with only in the *English Dictionary*, *à Gens d'Armes*, men of arms or armed men. And Cotgrave,—

"A man of arms; an horseman armed at all points, one that serves in compleat armour, and on a great horse."

When the Peers withdrew, it seems the proofs about his design of raising the North, or the city, or of the killing the *gendarmes*, did not satisfy them: for all these had been without question treasonable.
Burnet. Hist. of the Reform. an. 1551.

Palmer, being a second time examined, said, that Sir Ralph Vane was to have brought two thousand men, who, with the Duke of Somerset's one hundred horse, were on a muster day to have set on the *gendarmourie*.—*Id. Ib.*

So there were ten letters written in October, and directed to certain of the chief officers of the army, to have the *gendarmory* and bands of horsemen which were appointed there, in a readiness to be seen by his majesty the Sunday following Hallon-tide next, being the 8th of November.
Strype. Memorials, an. 1551.

GE'NDER, *v.* GE'NDER. } Fr. *Gendre*, from the ablative *genere*, from the verb *gignere*; Gr. Γενειν, to beget. See ENGENDER.

To beget, to procreate, to breed.

In Shakespeare, the noun is applied to—kind of people, sort of people.

——— Sulk on wild he take
His euenhed in mariage, gentille *gendrure* to make.
R. Brunne, p. 253.

Reson ich sauh sotthliche suwen alle beastes
In etynge and drynkyng. in *gendrynge* of kynde.
Piers Plouhman, p. 222.

For in Crist Jesus I haue *gendrid* ghou bi the ghospel.
Wiclif. 1 *Cor.* c. 4.

And Isaac *gendride* Iacob and Iacob *gendride* the twelue patriarkis.—*Id. Dedis*, c. 7.

And thus ful oft *gendred* is enuie
In folkes hearts.—*Lidgate. The Story of Thebes*, pt. i.

——— Ne neuer thinke
To busie my witte for to swinke
To knowe of her significations
The *gendres*, ne distinccions
Of the tymes of hem.—*Chaucer. House of Fame*, b. i.

What earthly chances would betide; what yere
Of plenty storde, what signe forewarned derth,
How winter *gendreth* snow.
Uncertaine Auctors. The Death of Zoroas.

Their bullocke *gendreth*, and that not oute of tyme: their cowe calueth, and is not unfruitfull.—*Bible*, 1551.

Matter can *gender* nothing of itself.
H. More. Def. of Philosophic Cabbala, App. c. 3.

——— The other motiue
Why to a publike count I might not go,
Is the great loue the generall *gender* beare him,
Who dipping all his faults in their affection,
Would, like the spring that turneth blood to stone,
Conuert his gyues to graces.
Shakespeare. Hamlet, Act iv. sc. 7.

All pretty fellows are also excluded to a man, as well as all inamoratoes, or persons of the epicene *gender*, who gaze at one another in the presence of ladies.—*Tatler*, No. 27.

Pards *gender* pards; from tigers tigers spring;
No doves are hatch'd beneath a vulture's wing.
Wilkie. The Epigoniad, b. i.

Gender being founded on the distinction of the two sexes, it is plain, that in a proper sense, it can only find place in the names of living creatures, which admit the distinction of male and female; and, therefore, can be ranged under the masculine or feminine *genders*.—*Blair*, vol. i. Lect. 8.

GENEA'LOGY. GENEALO'GICAL. GENEA'LOGICK. GENEA'LOGIST. } Fr. *Généalogie*; It. and Sp. *Genealogia*; Lat. *Genealogia*; Gr. Γενεαλογια, from γενεα, genus, kind, and λεγειν, to speak, to say.

A discourse on kinds or families, of their descent or succession; a pedigree.

This is the *genelogie* frō S. Margarete the quene
Of kynges bi & bi in kynde that has bene.
R. Brunne, p. 111.

Firste he is seid kyng of righteousnesse, and afterward kyng of Salem, that is to sei king of pees, withoute fadir, withoute modir, withoute *genealogie*.—*Wiclif. Hebrewis*, c. 7.

But the trouth if ye list verifie
Rede of goddes the *genealogie*.
Lidgate. The Story of Thebes, pt. iii.

This therefore is the only and very Messias whose *genealogie* & petigre shall forthwith be showed, touchyng the body which he toke for our cause.—*Udal. Matthew*, c. 1.

For, if the Spirit of God did not our faith assure
The scriptures be from heaven, like heaven divinity pure,
Of Moses' mighty works, I reverently may say,
(I speak with goodly fear) tradition put away,
In power of human wit it easily doth not lie
To prove before the flood the *genealogy*.
Drayton. Poly-Olbion, s. 10.

Which *genealogicall* recapitulation in their nationall families and tribes, other people also haue observed; as the Spaniards, who reckon their descent from Hesperus, before the Gothes and Moors ouerran their land.
Holinshed. England, b. vi. c. 10.

They [heathen philosophers] do indeed describe the *geneologies* of their Heroes and subordinate Gods, but for the supreme Deity he is constantly acknowledged to be without beginning of time, or end of days.
Wilkins. Natural Religion, b. i. c. 8.

There are many incidental verities, historical, geographical, *genealogical*, chronological, &c. which common Christians are obliged rather implicitly to admit, or not to deny, than explicitly to know, or treasure up in their minds.
Waterland. Works, vol. viii. p. 106.

The Apostle in the preceding verse [1 Tim. i. 5.] had warned Timothy against giving heed to fables and endless *genealogies*; by *genealogies*, meaning the derivation of angelic and spiritual natures, according to a fantastic system, invented by the Oriental philosophers, and thence adopted by some of the Grecian Sects.—*Hurd. Works*, vol. vi. Ser. 8.

An old Roman grafted on a modern Englishman, produced [Lord Chatham] the golden fruit of true patriotism, real, personal greatness, and nobility unindebted to a *genealogical* table.—*V. Knox. Letters to a Young Nobleman*, Let. 55.

He [Hondius] also engraved a *genealogic* chart of the Houses of York and Lancaster, with the arms of the Knights of the Garter to the year 1589, drawn by Thomas Talbot.
Walpole. Anecdotes of Painting, vol. iii. c. 1.

With whatever delight, however, the Cambrian *genealogist* might pursue the line of his ancestry, a barren catalogue of uncouth names would furnish no entertainment for the reader.—*Lord Teignmouth. Life of Sir W. Jones.*

I leave the rest to the *genealogist*; and go no farther back in his pedigree than to his grandfather, of the same name, who distinguished himself in the civil wars of the last century.—*Hurd. Life of Warburton.*

GE'NERAL, *s.* GE'NERAL, *adj.* GENERALI'SSIMO. GENERA'LITY. GE'NERALIZE. GENERALIZA'TION. GE'NERALLY. GE'NERALNESS. GE'NERALSHIP. GE'NERALTY. } Fr. *Général*; It. *Generale*; Sp. *General*; Lat. *Generalis*, (see GENERATE,) of or pertaining to the kind.

Of or belonging, or pertaining to all of the kind, race or family: comprising or relating to all or the greater number, part or portion: opposed to *special*, as *genus* to *species*; *common* to *particular*;—and thus, not restricted, or confined, or limited, to special or particular; common, customary, usual.

A *general*, (sc.) of an army, of an order of friars. Fr. *Général d'une armée, des frères.* It. *Generale*; Sp. *General*, one who has the *general* authority, conduct, or command.

I bidde thee teache hem, wost thou how?
By some *generall* signe now
In what place thou shalt founden be.
Chaucer. Rom. of the Rose.

She sobre was eke, simple, and wise withall,
The best ynorished eke that might be,
And goodly for her speech in *generall*.—*Id. Troilus*, b. v.

My sone, ful often for to mochel speche
Hath many a man ben split, as cierkes teche;
But for a litel speche avisedly
Is no man shent, to speken *generally*.
Id. The Manciples Tale, v 17.217.

I curse and blame *generally*
All hem that loven villanie. *Id. Rom. of the Rose.*

And for to loke on euery side
Or that thou falle in homicide:
Whiche sinne is nowe so *generall*,
That it will nie stant ouerall
In holy church. *Gower. Con. A.* b. iii.

Ye shall note the order) of the four monarchies) which order is here expressed) that the veray time wherin God wold haue Cryste borne shuld be knowne) and the time of the *general* resurreccion of the dead) and the iugement shulde be signifyed and foresene.
Joye. Exposicion of Daniel, Argument.

Pericles was a famous man of warre,
And victor eke, in nine great foughten fields,
Whereof he was *general* in charge;
Yet at his death he rather did rejoice
In clemencie, than bloudy victory.
Gascoigne. The Steele Glas.

And it hath no appearaunce of lernyng in Scriptures, to conclude vnder one consideratiō a specialte, & a *generalitie*.
Bp. Gardner. Of the Presence in the Sacrament, fol. 58.

Her grace likewise on her side, in al her graces passage, shewed herselfe *generallye* an image of a worthy lady and gouernour.—*Fabyan*, vol. ii. *Queen Elizabeth*, an. 1559

They had, with a *general* consent, rather springing by the *generalness* of the cause than of any artificial practice, set themselves in arms.—*Sidney.*

——— But breath his faults so quaintly
That they may seeme the taints of liberty;
The flash and out-breake of a fiery minde,
A sauageness in vnreclaimed blood,
Of *generall* assault.—*Shakespeare. Hamlet*, Act ii. sc. 1.

Amongst which ships (being all of small burthen) there was one so well liked, which also had no man in her, as being brought unto the *generall*, [Sir F. Drake] he thought good to make stay of her for the service, meaning to pay for her, as also accordingly performed at our return; which bark was called the Drake.
Sir F. Drake. West India Voyage, p. 5.

Whence is it else that the *generality* of the world live in the commission of those that they call little sins, but because their hearts are hardned and their consciences seared, that those sins that are great enough to damn them, yet are not great enough to trouble them!—*Hopkins*, Ser. 7.

The legat persefuing such disorder, accursed *generallie* all such as thus troubled the king's peace, shewing themselues enimues to the realm.—*Holinshed. Hen. III.* an. 1267.

The municipal laws of this kingdom are of a vast extent, and enclude in their *generality* all those several lawes which are allowed as the rule of justice and judicial proceedings.
Hale. History of the Common Law.

No *general* characters of parties (call them either sects or churches) can be so fully and exactly drawn, as to comprehend all the several members of them, at least all such as are received under that denomination
Dryden. The Hind & Panther, Pref.

But see the haughty household troops advance!
The dread of Europe, and the pride of France.
The war's old art each private soldier knows,
And with a *general's* love of conquest glows.
Addison. The Campaign.

In case of any foreign invasion, the King was by law to be *generalissimo*, to command the people for their own safety.
Ludlow. Memoirs. K. Charles's Case, by Cook.

We see that even the *generality* of men are prone to approve the laws and rules directing to justice, sincerity, and beneficence; to commend actions suitable unto them, to honour persons practising according to them.
Barrow, vol. ii. Ser. 7.

Those who are driven into the fold are, *generally* speaking, rather made hypocrites than converts.
Dryden. The Hind & Panther, Pref.

Thus those fifteen hundred horse which march'd northward, within very few days were brought to nothing, and the *generalship* of the Lord Digby to an end.
Clarendon. Civil War, vol. ii. p. 718.

——— Monarchical their state,
But prudently contain'd, and mingled wise
Of each harmonious power: only, too much
Imperious war into their rule infus'd,
Prevail'd their *general king*, and chieftain thanes
Thomson. Liberty, pt. iv.

A writer of Tragedy must certainly adapt himself more to the *general* taste, because the Dramatic of all kinds of Poetry, ought to be most universally relished and understood.—*Mason. Elfrida. Introductory Letters.*

The cloth, in *general*, will resist water for some time, but that which has the strongest glaze will resist longest
Cook. Third Voyage, b. ii. c. 11.

Considering how strange a set of beings the *generality* of seamen are, when on shore, instead of being surprised that these two men should lose their way, it is rather to be wondered at that no more of the party were missing.
Id. Ib. b. iii. c. 10.

The mind, therefore, makes its utmost endeavours to *generalize* its ideas, begins early with such as are most familiar, comes in time to those that are less so, and is never at rest till it has found means of conceiving, as well as it can, its ideas collectively, and of signifying them in that manner to others.
Bolingbroke. Essay on Human Knowledge, s. 5.

This has led some philosophers to suppose, that another faculty besides abstraction, to which they have given the name of *generalisation*, is necessary to account for the formation of genera and species; and they have endeavoured to shew that although *generalisation* without abstraction is impossible; yet that we might have been so formed, as to be able to abstract, without being capable of *generalising.—Stewart. On the Human Mind*, c. 4. s. 1.

Look, when you will, into sessions-papers, and other accounts of bad people, who have suffered for their crimes, and you will *generally* find they began by neglecting the sabbath.—*Gilpin*, vol. ii. Ser. 30.

Your *generalship* puts me in mind of Prince Eugene when he fought the Turks at the battle of Belgrade.
Goldsmith. She Stoops to Conquer, Act ii.

GE'NERATE, *v.*
GE'NERABLE.
GE'NERANT.
GENERA'TION.
GE'NERATIVE.
GE'NERATOR.
GE'NITAL.
GE'NITALS.
GE'NITIVE.
GE'NITOR.
GE'NITURE.

Fr. *Générer*; It. *Generare*; Sp. *Generar*; Lat. *Generare*; Gr. Γενεω, to beget. See GENDER.

"To beget or ingender, as the male; to breed or bring forth, as the female," (Cotgrave.)

To beget, to procreate, to breed, to produce, bear or bring forth, to propagate.

A *generation* is (also) applied to a race or family; those living in one age or period of time.

And he sorowynge wythynne in spirit seyde, what seeketh this *generacioun*, a tokene? truli I seye to you, a tokene schal not be govun to this *generacioun.—Wiclif. Mark*, c. 8.

And he syghthed in his sprete & said: why doth this *generacio* seke a sygne? Verely I saye unto you, there shal no signe be geuen vnto this *generacyon.—Bible*, 1551. *Ib*

Which hath power of all things *generable*
To rule and stere by their great influence
Weder and wind. *Chaucer. Testament of Creseide.*

The will of a wight disturbeth and constraineth that, that nature alway desireth and requireth, that is to save, the workes of *generation*, by the whiche *generation* onely dwelleth, and is sustained the long durabilitie of mortal thinges.
Id. Boecius, b. iii.

But Jupiter, whiche was his sonne,
And of full age, his father bonde,
And kyt of with his owne honde
His *genitales*, which also faste
In the depe sea he caste. *Gower. Con. A.* b. v.

S. Cubba whiche was in those dales the mother of al Nonnes, was *generate* of an whore, as wer all her father's children besides her, ii. of the only excepted.
Bale. English Votaries, pt. i.

Forsouthe this *generacioun* is lyke vnto chyldren syttyng in the market place, which with a common song cry thus to theyr felowes afarre off. we have played you pleasaunt thynges vpon our pypes, and ye haue not daunced and we haue played you sorowfull thynges and ye haue not wayled.
Udal. Matthew, c. 11.

Whan this priest should dye, he slytte off his *genitalis*, and threwe them to the Deuyll.
Bale. English Votaries, pt. ii.

They, I say, that were the wise fathers and *genitors* of this purgatory, were, in my minde, the wisest of all their *generation*, and so farre passe the children of light, and also the rest of their company, that they both are fooles, if ye compare them with these.
Latimer. A Sermon before the Convocation of the Clergy.

Wherein sponges or linen clothes belonge dept, shulde be layd on ye hed, & the *genitores* or legges ofte tymes washed.
Sir T. Elyot. The Castel of Helth, b. iv. c. 2.

But we speak here of the original life of the soul itself, that this is substantial, neither *generable* nor corruptible, but only createable and annihilable by the Deity.
Cudworth. Intellectual System, p. 862.

Pythagoras must also have held, if Democritus had all his philosophy from his writings or traditions, that there are infinite worlds, and that they are *generable* and corruptible, but that the matter is imperishable.
H. More. Defence of Philosophic Cabbala, App.

Some believe the soul made by God, some by Angels, and some by the *generant*: whether it be immediately created or traduced hath been the great ball of contention
Glanvill. Scepsis, c. 3.

And now we think it seasonable here to observe, how vast a difference there was betwixt those old materialists in Aristotle, and those other philosophers mentioned before in the first chapter, who determined, *ουδεν ουδε γιγνεσθαι ουδε φθειρεσθαι των οντων.* That no real entity at all was *generated* or corrupted, for this reason, because nothing could be made out of nothing.—*Cudworth. Intellectual System*, p. 114.

The children of this world, that are in the estate which Adam left them in, shall marry, and be given in marriage; that is, corrupt and *generate* successively: which is an immortality of the kind, but not of the persons of men.
Hobbs. Of the Kingdom of Darkness.

For much more eath to tell the starres on hy,
Albe they endlesse seeme in estimation,
Then to recount the sea's posterity
So fertile be the flouds in *generation*,
So huge their numbers, and so numberless their nation.
Spenser. Faerie Queene, b. iv. c. 12.

As many therefore as are apparently to our judgment borne of God, they haue the seed of regeneration by the ministerie of the church, which vseth to that end and purpose not onely the word, but the sacraments, both hauing *generatiue* force and vertue.
Hooker. Ecclesiasticall Politie, b. v. § 50.

Thus from the fact of Lot, we derive the *generation* of Ruth, and blessed Nativity of our Saviour; which notwithstanding did not extenuate the incestuous ebriety of the *generator.—Brown. Vulgar Errours*, b. v. c. 21.

These tenuous vapours, at length descending in a chrystalline liquor, and mingling with the finest parts of the newly modified earth, will doubtless compose as *genital* a matter as any can be prepared in the bodys of animals.
Glanvill. Pre-existence of Souls, c. 14.

And Minutius Felix further relates, That it was reported, and believed among the heathen, That the Christians, in their private meetings, were given to incest, and all manner of uncleanness. That they worshipped the head of an ass, and even the *genitals* of their high priest.
Grew. Cosmo-Sacra, b. v. c. 6.

The Hebrews express this union, or comprising of two different apprehensions under one notion, by putting in the *genitive* case the word which expresses one of them.
Digby. Of Man's Soul, c. 2.

To which may be added this other sufficient natural reason, That if a son marries his mother, she who is in authority greater by right of *geniture*, becomes minor *in matrimonio*, less upon the same material account upon which she became greater.
Bp. Taylor. Rule of Conscience, b. ii. c. 2. Rule 3.

Others say, that the forms of particular worlds are *generable* and corruptible; so that our present system cannot have sustain'd an infinite duration already gone and expired.—*Bentley. Confutation of Atheism*, Ser. 6.

For in such pretended *generations* the *Generant*, or active principle, is supposed to be the sun, which being an inanimate body cannot act otherwise than by his heat; which heat can only put the particles of passive principle into motion.—*Ray. On the Creation*, pt. ii.

To these might be added some other uses and conveniences; as that the hills serve to the *generation* of minerals and metals, and that in them principally are the most useful fossils found; or if not found and *generated* only in them, yet at least all these subterraneous treasures are most easily come at in them.—*Derham. Physico-Theology*, b. iii. c. 4

One thing relating to *generation* I cannot omit; that is, the construction of a set of temporary parts, (like scaffolds in a building) to serve a present end, which are afterwards laid aside, afford a strong argument of counsel and design.
Ray. On the Creation, pt. ii

I am apt to allow it, in reference to some bodies, certain other faculties and powers, among which some may be called *generative* and maturative, and others corruptive
Boyle. Works, vol. v. p. 713.

This work, by merit first of fame secure,
Is likewise happy in its *genniture*:
For since 'tis born when Charles ascends the throne
It shares at once his fortune and its own
Dryden. Epistle to Sir Robert Howard.

Notwithstanding these and many other circumstances, sufficient, one might at first view have imagined, to have *generated* courage, and secured attachment in all his followers, yet they all abandoned him in his distress—"forsook him and fled"—"the shepherd was smitten, and the sheep were scattered."—*Bp. Watson. Ser. 2 Peter*, i. 16.

A point, concerning property, which ought, for the reasons I just mentioned, to be most speedily decided, frequently exercises the wit of successions of lawyers, for many *generations.—Burke. Vindication of Natural Society.*

Its varied power to various uses tends,
And qualities occult achieve contrarious ends.
With *generative* warmth fomenting breed,
Or alimental with nutrition feed.
Brooke. Universal Beauty, b. i

There is no *genitive* case in Persian, but when two substantives of different meanings come together, a kesra or short *e* is added in reading to the former of them, and the latter remains unaltered
Sir W. Jones. Grammar of the Persian Language

GENE'RICK.
GENE'RICAL.
GENE'RICALLY.
GENE'RICALNESS.

From the Lat. *Genus*, generis. (See GENERAL.) Applied logically to the word or term,—
Which denotes all of the same kind.

To say, therefore, that a body is there after the manner of a substance, is to say, that by being specificated, limited, and determined, it becomes not a species but a genus, that is more unlimited by limitations, more *generical* by his specification, more universal by being made more particular.
Bp. Taylor. Of the Real Presence, p. 338.

Again, the word Homoousios, as was before intimated by Petavius, was never used by Greek writers otherwise, than to signifie the agreement of things numerically differing from one another, in some common nature or universal essence; or their having a *generical* unity or identity, of which sundry instances might be given.
Cudworth. Intellectual System, p. 605.

You say, If powers of the same kind be understood *generically*, then you do agree that the known powers of matter are nothing else but the sums of powers of the same kind.
Clarke. Third Defence.

The question in dispute has no relation to the *genericalness* of the objects on which we think, but to the *genericalness* of thinking itself.—*Answer to Clarke's Third Defence.*

The dispute was not whether faith in Moses, or faith in Jesus made men acceptable to God; but whether works or the act of believing; consequently, where the Apostle shews it was faith, or the act of believing, he must mean faith in the *generic* sense, not in the specific, i. e. he did not mean faith in Jesus: for the Jews, even that part of them which embraced Jesus as the Messiah, deemed it to be any kind of faith whatsoever.
Warburton. The Divine Legation, b. vi. s. 4.

Well-being, in its more permanent state, is distinguished by the appellation of happiness. This is a *generic* term, applicable to every sort of mental enjoyment indiscriminately.—*Cogan. On the Passions*, vol. ii. Dis. 3. c. 1.

We continue it in the same class, under the *generical* name of corvorants, as more familiar to the English ear than that of pelecan.
Pennant. British Zoology. Gannet Corvorant.

GE'NEROUS. GE'NEROUSLY. GE'NEROUSNESS. GENERO'SITY. } Fr. *Généreux*; It. and Sp. *Generoso*; Lat. *Generosus*; from *genus*, kind. *Generous*, says Vossius, is opposed to *degenerate*, (a *genere* recedere,) to depart from the kind or nature; emphatically, the *noble* or *illustrious* kind or race. And thus, *generous*, is,—

Noble or illustrious, (by birth or descent;) nobly minded; liberal or munificent; magnanimous, courageous.

The *generous*, and grauest citizens
Haue hent the gates, and very neare vpon
The duke is ent ring
Shakespeare. Meas. for Meas. Act iv. sc. 6.

But if your charges see you bear your sickness patiently, and your cross nobly, and despise money *generously*, and forgive your enemy bravely, and relieve the poor charitably; then he sees your doctrine is tangible and material, it is more than word, and he loves you, and considers what you say.—*Bp. Taylor*, vol. iii. Ser. 10.

They little think their heirs in time to come
Will scorn this sneaking coxy, and find reason
With lusty *generousness* to make their sum
Suit with the brave magnificence of treason;
When for a king (how much less precious?) they
Two hundred thousand pounds will freely pay.
Beaumont. Psyche, c. 11.

——— With these shreds
They vented their complainings, which being answer'd
And a petition granted them, a strange one
To breake the heart of *generosity*,
And make bold power looke pale, they threw their caps
As they would hang them on the hornes o'th moone,
Shouting their emulation.—*Shakes. Coriolanus*, Act I. sc. 1.

All men affect to seem *generous*, and will say, they scorn to be base: but *generosity* is in nothing more seen, than in a candid estimation of other men's virtues and good qualities: to this *generosity* of nature, *generosity* of education, *generosity* of principles and judgment do all conspiringly dispose.—*Barrow*, vol. i. Ser. 19.

If there be one whose riches cost him care,
Forth let him bring them for the troops to share;
'Tis better *generously* bestow'd on those,
Than left the plunder of our country's foes.
Pope. Homer. Iliad, b. xviii.

I should not have presumed to this dedication, had I not been encouraged by that *generousness* and sweetness of disposition, which does so eminently adorn your lordship's place and abilities.—*Wilkins. Mercury*, Ded.

Indeed, the hopes of the Republic are greatly turned towards Octavius; as there is nothing which his *generous* thirst of glory, 'tis believed, will not animate him to perform.
Melmoth. Cicero, b. xii. Let. 27.

In chastising his enemies, he [Henry IV. of France] could not but remember they were his people, and knowing they were reduced to the extremity of famine, he *generously* connived at the methods practised to supply them with provision.—*Goldsmith*, Ess. 13.

We have not (as I conceive) lost the *generosity* and dignity of thinking of the fourteenth century; nor as yet have we subtilized ourselves into savages.
Burke. On the French Revolution.

GE'NET. Junius says,—Fr. *Genêt d'Espagne*; It. *Ginetta di Spagna*. A horseman, equipped with armour of a peculiar description, was first called in Sp. *Ginete*, and afterwards the word was transferred to the horses themselves. Minshew derives the word (*genet*, a kind of horse) from the Latin; optimæ *generationis* caballus; a horse of the best breed or blood. See JENNET.

And also we haue xx. thousande of other moûted on *genettes* cap a pee.—*Berners. Froissart. Cron.* vol. i. c. 336.

At our comming to the governor's house, we found the great doore (where the moyles do usually unlade) even then opened; a candle lighted upon the top of the stayers; and a faire *gennet* ready sadled, either for the governour himself or some other of his household to carry it after him.
Sir Francis Drake Revived, p. 13.

It seems to me no more likely that frogs should be engendred in the clouds, than Spanish *gennets* begotten by the wind; for that hath great authors too.
Ray. On the Creation, pt. ii.

The delicacy of a *gennet*, a barb, or an Arabian horse, is much more amiable than the strength and stability of some horses of war or carriage.
Burke. On the Sublime and Beautiful, pt. iii. s. 16.

GE'NET, or JE'NNET. } "Fr. *Genêt*,—a kind of weesel, black spotted, and bred in Spaine," (Cotgrave.) Skinner thinks it may be so called from *Guinea*, because first noticed there by Europeans.

A warrant to Sir Andrew Dudley, to deliver to Robert Robotham, yeoman of the robes, to keep for the king one fur of black *jennets*, taken out of a gown of purple cloth of silver tissue.—*Strype. Memorials. Edw. VI.* an. 1552.

GENETHLI'ACAL. GENETHLIA'TIC. } Fr. *Généthliaque*, Lat. *Genethliacus*, Gr. Γενεθλιακος, from γενεθλη, and this from γενεω, gignere, to bear or bring forth.

One who forms predictions from the *natal* day, or day of birth.

The night immediately before he was slighting the art of those foolish astrologers, and *genethliacal* ephemerists, that use to pry into the horoscope of nativities.
Howell. Vocal Forest.

The truth of astrological predictions is not to be referred to the constellations: the *genethliaticks* conjecture by the disposition, temper, and complexion of the person.
Drummond.

GENICULA'TION. Minshew says,—To *geniculate* or joint. Lat. *Geniculare*, from *genu*, the knee.

Hall applies the noun *geniculation* to the bending of the joint; to kneeling: *genuflexion.*

There are five points in question: the solemne festivities; the private use of either sacrament; *geniculation* at the eucharist, &c.—*Bp. Hall. Remains*, p. 307.

GE'NIUS. GE'NIAL. GE'NIALLY. } Fr. *Génie, génial*; It. *Genio, geniale*; Sp. *Genio, genial*; Lat. *Genius, genialis*; from the ancient *geno*, that is *gign-ere*, to bear or bring forth. Wood writes *genie* or *geny*.

Genius is applied to—

A supposed tutelary god, whose province it was to take care of every one from the time of his *birth*; whence the more modern *genii*; to—

The *nature*, the *natural* powers or faculties of a man; the powers or faculties with which he is *born*.

The *natural* bent, disposition or inclination of the mind; and, peculiarly, to—

The power or faculty which *bears* or *brings* forth, or produces; which finds out, discovers, invents. Also, to a man endowed or distinguished by this power or faculty.

Genial,—belonging or pertaining to the nature; natural; agreeable to nature; kind, lively.

They in that place him *Genius* did call:
Not that celestiall powre, to whom the care
Of life, and generation of all
That liues, pertains, in charge particular,
Who wondrous things concerning our welfare,
And strange phantomes doth let vs oft foresee,
And oft of secret ill bids us beware.
Spenser. Faerie Queene, b. ii. c. 12.

Whether the soul receives intelligence
By her near *Genius*, of the body's end,
And so imparts a sadness to the sense
Foregoing ruin, whereto it doth tend.
Daniel. Civil War, b. iii.

And thou glad *Genius!* in whose gentle hand
The bridall bowre and *geniall* bed remain
Without blemish or stain. *Spenser. Epithalamion.*

His *Geny* [D'Avenant's] being chiefly enclined to poetry, he retired to, and mostly lived in, the city of Westminster.
Wood. Athenæ Oxon.

And though some constitutions are *genially* disposed to this mentall seriousness; yet they can scarce say, *Nos numeri sumus.—Glanvill. The Vanity of Dogmatizing*, c. 12.

Thus some men are *genially* disposited to some opinions, and naturally as averse to others.—*Id. Ib.* c. 13.

Astonish'd at the sight, the hero paid
New rites, new honours, to his father's shade,
Doubts if the demon of his sire rever'd,
Or the kind *Genius* of the place appear'd.
Pitt. Virgil. Æneid, b. v.

Homer was the greater *genius*, Virgil the better artist.
Pope. Preface to the Iliad.

Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers, "'Tis for mine:
For me kind Nature wakes her *genial* power;
Suckles each herb and spreads out every flower."
Id. Essay on Man, Ep. i.

But whence these various inclinations rose,
The God of Human Nature only knows!
That mystic *genius*, which our actions guides,
Attends our stars, and o'er our lives presides;
Whose power appears propitious, or malign,
Stamp'd on each face, and varied through each line.
Francis. Horace, b. ii. Epis. 2.

By *genius* I would understand that power, or rather those powers of the mind, which are capable of penetrating into all things within our reach and knowledge, and of distinguishing their essential differences.
Fielding. History of a Foundling, b. ix. c. 1.

Genius always imports something inventive or creative; which does not rest in mere sensibility to beauty where it is perceived, but which can, moreover, produce new beauties, and exhibit them in such a manner as strongly to impress the minds of others.—*Blair*, vol. i. Lect. 3.

So that, of course, the grand *genial* power of the system, that visible God the Sun, would be soon regarded by them as a most beneficent Deity; and thunder and lightnings, storms and tempests, which his qualities produced, would be considered as the effects of his anger.
Warburton. The Divine Legation, b. iii. s. 6.

Or whether clearer skies and softer air,
That make Italian flowers so sweet and fair,
Fresh'ning his lazy spirits as he ran;
Unfolded *genially* and spread the man.
Cowper. Progress of Error.

Beyond the vast Atlantic deep
A dome by viewless *genii* shall be raised,
The walls of adamant compact and steep,
The portals with sky-tinctur'd gems emblazed.
Jones. The Muse Recalled. An Ode.

GENT. GE'NTEL. GENTE'ELLY. GENTE'ELNESS. GENTI'LITY. GE'NTLE, v. GE'NTLE, adj. GE'NTILESS. GE'NTLENESS. GE'NTLESHIP. GE'NTLY. GE'NTRY. GE'NTLE-MAN. GE'NTLE-WOMAN. } Fr. *Gent, gentil*; It. *Gentile*; Sp. *Gentel*, from the Lat. *Gens*, and this from *genus*. Cicero, in his *Topica*, (c. 6,) enumerates as partitions or divisions necessary for the complete definition of *gentilis*; 1. Qui inter se eodem nomine sunt. 2. Qui ab ingenuis oriundi sunt. 3. Quorum majorum nemo servitutem servivit. 4. Qui capite non sunt deminuti. And it is from a just pride in the rank, the honour, the nobility of family, that our modern applications of *gentle, genteel*, &c. derive their origin.

Genteel is applied to the manners, address or dress, of persons of rank; and, therefore, of fashion; and thus, is equivalent to—

Polished or polite, elegant, graceful.

Gentle is,—born of or descended from a good family; and thus, inheriting or possessing the virtues or *generous* qualities of such family; and, therefore, applied to such qualities, namely, to—

Courteousness or urbanity of manners or disposition; affability, mildness; freedom from roughness or rudeness, coarseness, grossness or vulgarity; thus, is equivalent to—

Courteous, affable, mild, meek.

Gent is a common word in our old writers, generally expressing the softer qualities of the female sex,—

Meek, kind, tender; and, as opposed to gross, vulgar, in Chaucer, (Tyrwhitt,) neat and pretty.

See the quotations from Sir Thomas Smith and Gibbon. The words in our old writers are very variously written.

So that the kynge's neuew, and the erle's neuew of Kent,
That twei zonge bacheleres noble were and *gent*.
In this noble companye strif bigonne arere,
So that the erle's neuew that other slowzt there.
R. Gloucester, p. 53.

So large he was & so hende, & al so de bonere;
So hardy and so *gentil*, and of so vayr manere.
Id. p. 167.

Thy fayre body so *gentyl* vor suolwe he wole to nygt.
Id. p. 205.

Gengyl mew that he vond in prison ek ydo
Other in warde myd vnrygt, he brogte hem out also
Id. p. 323.

That he hadde rewthe of hym, and for ye *gentrise*
Made ys pes with the emperour with oute feyntyse.
Id. p. 57.

The kyng hem vayre vndervong, and honoured in ech wyse,
An gret deuyte tolde of hem, vor her *gentryse*.
Id. p. 316.

The erle this lady *gent* gaf Henry his sonne,
Alle his tenement, that his eldres was wonne.
R. Brunne, p. 213.

In England is sche corouned that lady *gent*,
Tuo sonnes, tuo douhteres fre Jhesus has tham lent.
Id. Ib.

Gentille of nvrture, & noble of lynage,
Was non that bare armure, that did sulk vassalage.
R. Brunne, p. 188.

The kyng therof was blithe, forgaf him *gentilly*.
Id. p. 134.

Tuo old *gentille-men* Edrik did forfare,
The ton hight Sigiferd, the tother Sir Morgare.—*Id.* p. 46.

After ther solornyng, whan that thei suld wende,
He praid tham of alle thing, as *gentille* men & hende
To haf saf condite, vnto the new kastelle.—*Id.* p. 80.

Popes and patrones, poure *gentel* blod refuseth.
Piers Ploughman p 79.

——— Wurshupde hure meny
Gentelich wt joye. *Id.* p. 38.

——— For love hath undertake
That thes J. H. C. of hus *genterise*, shal jouste in Peers armes.
In hus helme and hus haberion. *Id.* p. 340.

Fayre was this young wif and therewithal
As any weasel hire body *gent* and smal.
Chaucer. The Milleres Tale, v. 3234.

But wel I wot, expresse withouten lie
God bad us for to wex and multiplie;
That *gentil* text can I wel understand.
Id. The Wif of Bathes Prologue, v. 5611.

But who is so vertuous
And in his part not outrageous,
Whan such one thou seest thee beforn,
Though he be not *gentill* borne,
Thou maiest well seine (this is in soth)
That he is *gentill*, because he doth
As longeth to a *gentilman*. *Id. Rom. of the Rose.*

And though to me ye be right lefe and dere
I nto my *gentile*, ye be nothing so.
Id. The Clerkes Tale, v. 8336.

And Emelie him loveth so tenderly,
And he hire serveth al so *gentilly*,
That never was ther no werd hem betwene
Of jealousie, ne of non other tene.
Id. The Knightes Tale, v. 3106.

For som folk wol be wonnen for richesse,
And som for strokes, and som with *gentillesse*.
Id. The Milleres Tale, v. 3[illegible].

And therefore who so list it not to here,
Turne over the leaf, and chese another tale,
For he shal find ynow bothe gret and smale,
Of storial thing that toucheth *gentilesse*,
And eke moralite and holinesse.
Id. The Milleres Prologue.

And certes, he shulde not be called a *gentilman*, that after God and good conscience, alle thinges left, ne doth his diligence and besinesse, to kepen his good name.
Id. Tale of Melibeus.

Foraine *gentilnesse* ne maketh thee nat *gentill*. But certes if there be any good in *gentilnesse*, I trow it be all onely this, that it seemeth as that a maner necessite be inposed to *gentilman*, for that they ne shuld not outragen or fore leauen fro the vertues of her noble kind.—*Id. Boecius*, b. iii.

For hart fulfilled of *gentilness*
Can euill demeane his distresse.—*Id. Rom. of the Rose.*

What maner woman art thou? quod he,
I am a *gentilwoman* borne, quad she.
Id. The Second Nonnes Tale, v. 15,833.

Also to have pride of *genirie* is right gret folie: for oft time the *genirie* of the bodie benimeth the *genirie* of the soule: and also we ben al of o fader and of o moder: and all we ben of o nature rotten and corrupt, both riche and poure.—*Id. The Persones Tale.*

What say we eke of hem that deliten hem in swearing, and hold it a *genierie* or manly dede to swere gret othes
Id. Ib.

I thanke you my father dere
This schole is of a *gentyll* lore.—*Gower. Con. A.* b. i

And for to loke on other side,
Howe that a *gentilman* is bore:
Adam, whiche was all to fore,
With Eue his wife, as of hem two
All was aliche *gentill* tho. *Id. Ib.* b. iv.

For commonliche in worthie place
The women louen worthinesse
Of manhode, and of *gentilnesse*,
For the *gentiles* be most desired. *Id. Ib.*

His wife, forth with his doughter alle,
So as the happes shulde falle,
With many a *gentilwoman* there,
Dreint in the salte sea they were. *Id. Ib.* b. v.

Now Remeneth this nobyll kyng,
The emperour after his doughter hadd longyng:
To speke with that May,
Messengeres forth he sent
Aftyr the mayde fayre and *gent*,
That was bryght as someres day.
Emare. Ritson, vol. ii.

Eyther the communers onlye must be welthy, and the *gentyl* and noble men needy and miserable: or elles excludyng *gentylitie*, al men must be of one degre and sort, and a new name prouided.—*Sir T. Elyot. Governour*, b. i. p. 2.

I might perceaue a wolf as white as whales bon,
A fairer beaste, of fresher hue, beheld I neuer none,
Saue that her lokes were coy and forward eke her grace,
Unto the which this *gentle* beast gan him advance apace.
Surrey. Song of a Lady who refus'd to Daunce with him.

Thus they that were desolate were recoforted by the lordes that they resorted vnto, who had pyte on them, as it was reason, for noblenesse of *gentylnesse* ought to be aided by nobles and *gentyls*.
Berners. Froissart. Cronycle, vol. i. c. 401.

But Cæsar sommoning before him the noble men of euery citie, partlie by putting them in feare in declaryng that he knewe of their doings, & partlie by entreating them *gentlye*, kept the greater part of Gallia in dew obedience & quietness.
Goldinge. Cæsar, fol. 140.

I stirred him still toward *gentlenesse*;
And causde him to regard fidelitie.
Wyat. Complaint vpon *Loue*, &c.

But, madam, moneye can do much,
she brings a wealthie wyfe,
Bringes trustie frinds, *gentrie*, & stocke
and pleasures of thys lyfe.
Drant. Horace. Epistle to Numitius.

No, nor those same handy craft men of yours in cities, nor yet the rude and uplandish ploughman of the country, are not supposed to be greatly afraid of your *gentleman's* idle serving men, unless it be such as be of body or stature correspondent to their strength and courage; or else whose bold stomachs be discouraged through poverty.
Sir T. More. Utopia, by Robinson, b. i.

Some in France, which will needs be *gentlemen*, whether men will or no, and have more *gentleshippe* in their hat than in their head, be at deadlie feude, with both learning and honestie.—*Ascham. Schole Master*, b. i.

The quene herself shall be led away captive, and her *gentlewomen* shal mourne as the doues, and grone within theyr heartes.—*Bible*, 1551. *Of Nahum*, c. 2.

He lov'd, as was his lot, a lady *gent*,
That him again lov'd in the least degree;
For she was proud, and of too high intent,
And ioyd to see her louer languish and lament.
Spenser. Faerie Queene, b. i. c. 9.

She that was noble, wise, as faire and *gent*,
Cast how she might their harmlesse lives preserue,
Zeale was the spring whence flow'd her hardiment,
From maiden's shame yet was she loth to swerue.
Fairefax. Godfrey of Boulogne, b. ii. s 17.

What should tempt the cheap swearer to open his black throat as wide as hell, and to belch out his blasphemies against Heaven, and the God of Heaven, but only that he fancies that a well-mouthed oath will make his speech the more stately and *genteel*.
Hopkins. Ser. On First Commandment.

I will not be drunk in the streets, but I may sleep till I be recovered, and then come forth sober; or if I be overtaken it shall be in civile and *gentile* company.
Bp. Taylor, vol. ii. Ser. 7.

The surname is the name of the *gentilitie* and stocke, which the sonne doth take of the father alwaies, as the old Romans did.—*Sir T. Smith. Commonwealth*, b. iii. c. 8.

Gens in Latine betokeneth the *race* and sirname, so the Romanes had Cornelios, Sergios, Appios, Fabios, Æmilios, Pisones, Julios, Brutos, Valerios, of which who were *agnate*, and therefore kept the name, were also *gentiles*, and remaining the memorie of the glory of their progenitor's fame, were *gentlemen* of that or that race.—*Id. Ib.* b. i. c. 20.

We few, we happy few, we band of brothers:
For he to day that sheds his blood with me,
Shall be my brother: be he ne'er so vile
This day shall *gentle* his condition.
Shakespeare. Henry V. Act iv. sc. 3.

For, all so soone as life did me admit
Into this world, and shewed heauen's light,
From mother's pap I taken was vnfit,
And straight deliuer'd to a fairy knight
To be vp brought in *gentle* thewes and martiall might.
Spenser. Faerie Queene, b. i. c. 9.

But the fair virgin was so meak and milde,
That she to them vouchsafed to embase
Her goodly port, and to their senses vild
Her *gentle* speech applide, that in short space
She grew familiar in that desert place.
Id. Ib. b. iii. c. 7.

Ford. I thinke I shall drinke in pipe-wine first with him, I'll make him dance. Will you go, *Gentles?*
Shakespeare. Merry Wives of Windsor, Act iii. sc. 3.

When to the place they came where Artegall
By that same careful squire did them abide,
He *gently* gan him to demaund of all
That did betwixt him and the squire betide.
Spenser. Faerie Queene, b. v. c. 1.

But fare you well: perforce I must confesse,
I thought you Lord of more true *gentleness*.
Shakespeare. Midsummer Night's Dream, Act ii. sc. 3.

He (Artaxerxes) was a prince of much humanity, and noted for many examples of *gentleness*.
Ralegh. History of the World, b. iii. c. 7. s. 7.

Gentlemen be those whom their race and bloud, or at the least their vertues do make noble and knowne. The Latines call them *nobiles* and *generosos*, as the French do nobles or *gentlehommes*.—*Holinshed. Description of England*, c. 5.

Nay, looke you, Carlo: this is my humour now! I have land and money, my friends left me well, and I will be a *gentleman* whatsoeuer it cost me.
Car. A most *gentleman-like* resolution.
B. Jonson. Every Man out of his Humour, Act i. sc. 2.

If he can derive himselfe from the head of any sept, (as most of them can, they are so expert by their bardes,) then hee holdeth himselfe a *gentleman*, and thereupon scorneth to worke, or use any hard labour, which, he saith, is the life of a peasant or churle, but thenceforth becometh either an horse boy, or a stocah to some kerne, inuring himselfe to his weapon, and to the *gentlemanly* trade of stealing, (as they count it.)—*Spenser. View of the State of Ireland.*

After that the king put away Edith the Queen onely of displeasure conceyued agaynst her father, and appointed that she should be kept in safe custody in the abby of Rodwell by the Abbess there, without any honourable entertaynement, havyng one *gentle-woman* only to wait vpon her.—*Grafton. Edward the Confessor*, an. 1045.

——— If it will please you
To shew vs so much *gentrie*, and good will,
As to expend your time with vs awhile,
For the supply and profit of our hope,
Your visitation shall receiue such thankes
As fits a king's remembrance.
Shakespeare. Hamlet, Act ii. sc. 2.

As for our *gentry*, them to hire they'll let,
And as good cheap as they can them afford.
Branded for slaves, that if they hapt to stray,
Known by the mark, them any one might slay.
Drayton. The Battle of Agincourt.

But the idle and slouthfull, and such chieflie as shun and auoide labour, liue in great pouertie, and yet will not stick to boast of their nobilitie and *gentrie*, as though it were more seemely for the honest to lacke, then comely (by exercise of some honest arte) to get their liuing.
Stow. A Description of England, p. 4.

[Such] is the unhappy consequence of too easie yielding at first, till at last the greatest slavery to sin be accounted but good humour, and a *gentile* compliance with the fashions of the world.—*Stillingfleet*, vol. i. Ser. 2.

A set of *genteel* good-natured youths fallen into such a manner of life, would form almost a little academy, and doubtless prove no such contemptible companions, as might not often tempt a wiser man to mingle himself in their diversions, and draw them into such serious sports as might prove nothing less instructing than the gravest lessons.
Spectator, No. 230.

I have long neglected him as being a profligate or (as Mr. Browne more *genteely* calls him) a privileged writer, who takes the liberty to say any thing, and whose reproach is no scandal.—*Waterland. Works*, vol. x. p. 414.

He [Parmeggiano] excell'd also both in invention and design, with a genius full of *gentileness* and spirit, having nothing that was ungracefull in his choice of attitudes, and in the dresses of his figures.—*Dryden. Du Fresnoy.*

——— The bride
That with her wedding-clothes undresses
Her complaisance and *gentilesses*.—*Hudibras*, pt. iii. c. 1.

For what, I pray, is a *gentleman*, what properties hath he, what qualities are characteristical or peculiar to him, whereby he is distinguished from others and raised above the vulgar? are they not especially two, courage and courtesie? which he that wanteth is not otherwise than equivocally a *gentleman*, as an image or a carkase is a man; without which *gentility* in a conspicuous degree is no more than a vain shew, or an empty name.—*Barrow*, vol. iii. Ser. 21.

If it comes to a justle and competition, *gentility* must go before Christianity, and fashion take the wall of religion.
South, vol. viii. Ser 6.

Upon the Duke of Monmouth's landing, many of the country-people came in to join him, but very few of the *gentry*.—*Burnet. Own Time*, an. 1685.

Full little thought of him the *gentle* knight,
Who, flying death, had there conceal'd his flight,
In brakes and brambles hid, and shunning mortal sight.
Dryden. Palamon & Arcite, b. ii.

He [the upright man] hath little of the serpent (none of its lurking insidiousness, of its surprising violence, of its rancorous venom, of its keen mordacity) but much of the dove (all its simplicity, its *gentleness*, its fidelity, its innocence) in his conversation and commerce.
Barrow, vol. i. Ser. 5.

Thus to the Eastern wealth through storms we go;
But now, the Cape once doubled, fear no more:
A constant trade-wind will securely blow,
And *gently* lay us on the spicy shore.
Dryden. Annus Mirabilis, s. 305.

It is from this honest heart that I find myself honoured as a *gentleman-usher* to the arts and sciences.—*Spect.* No. 532.

Tell a country *gentlewoman* that the wind is South-West, and the weather louring, and like to rain, and she will easily understand, 'tis not safe for her to go abroad thin-clad, in such a day, after a fever.—*Locke. Hum. Und.* b. iv. c. 17. s. 4.

But [Mercier] soon returned and took a house in Covent-garden, painting portraits and pictures of familiar life in a *genteel* style of his own, and with a little of Watteau.
Walpole. Anecdotes of Painting, vol. iv. c. 3.

The debts of honour and the expenses of fashion must first be paid; but the butcher, the baker, and the brewer, may come in perhaps for sixpence in the pound, when their customers are gone abroad to live *genteelly* at Lisle or Brussels.—*V. Knox. Winter Evenings*, Even. 9.

When he [Sir Godfrey Kneller] had finished the picture of Louis XIV., that Prince asked him what mark of his esteem would be most agreeable to him? he answered modestly and *genteely*, that if his Majesty would bestow a quarter of an hour on him, that he might make a drawing of his head for himself, he should think it the highest honour he could possibly receive.—*Walpole. Anecd. of Paint.* vol. iii. c. 4. N.

Next to him [Correggio] Parmeggiano has dignified the *genteelness* of modern effeminacy, by uniting it with the simplicity of the antients and the grandeur and severity of Michael Angelo.—*Sir J. Reynolds*, Disc 4.

The *World* is written in a style different from all the preceding. There is a certain gaiety and *gentility* diffused over it, which gives it a peculiar grace when considered only as a book of amusement.—*V. Knox. Ess.* No. 38.

Mrs. Slipslop laughed aloud, and told her, "Her lady was one of the great *gentry*; and such little paltry *gentlewomen*, as some folks, who travelled in stage-coaches, would not easily come at her."—*Fielding. Joseph Andrews*, b. ii. c. 5.

Who knows what cares await the fatal day,
When ruder gusts shall banish *gentle* May?
Ev'n Death, perhaps, our vallies will invade.
Be gay; too soon the flowers of Spring will fade.
Jones. A Turkish Ode.

Oh, *gently* on thy suppliant's head,
Dread Goddess, lay thy chastening hand!
Not in thy Gorgon terrours clad,
Nor circled with the vengeful band.
Gray. Hymn to Adversity.

This appearance placed me on a level with the best families in the neighbourhood, and accordingly I was visited by all who claimed the rank of *gentlefolks*.
V. Knox. Ess. No. 166.

Of the words *gentilis, gentilhomme, gentleman*, two etymologies are produced: 1. from the Barbarians of the fifth century, the soldiers, and at length the conquerors of the Roman Empire, who were vain of their foreign nobility; and, 2. from the sense of the Civilians, who considered *gentilis* as synonymous with *ingenuous*. Selden inclines to the first, but the latter is more pure, as well as probable.
Gibbon. Roman Empire, c. 38.

They do not consider the pursuit of game in the liberal light of a *gentlemanlike* diversion, but view the hare and partridge as provender for the table at once *genteel* and cheap.—*V. Knox. Ess.* No. 119.

GE'NTILE, *n.* GE'NTILE, *adj.* GE'NTILIZE. GE'NTILISM. GENTI'LITY. GE'NTILISH. GENTILI'TIOUS. GENTILI'TIAL. } See GENT. Fr. *Gentil, gentilizer, gentilism*, from the Lat. *Gentilis*, of or pertaining to a nation; applied, as the Gr. Ἐθνεα, *heathens*, to the *nations*, not Jews; and thus, to—

An unbeliever, an infidel.

Gentilitious, —of or pertaining to a race, family or nation; national.

I wyll not trouble the readers with the innumerable ceremonyes of the *Gentyles*, which were comprehended in daunsynges, sens they ought to be noumbred amonge superstytions.—*Sir T. Elyot. The Governour*, b. i. c. 20.

Who soeuer from hereticall malice, or *gentilical* superstition, or Judaicall trechery, or els with brotherly discord, as from the spotted coullour of leprosie, shal bee clensed by the grace of Christ, it is necessary for hym to come to the church, and there shew the true coullour of hys fayth which he hath receaued.—*Barnes. Epitome of his Workes*, p. 370.

But this thy glory shall be soon retrench'd;
No more shall thou by oracling abuse
The *Gentiles*. *Milton. Paradise Regained*, b. i.

And it maie be that there was in him [Edwin] as in other kings his predecessors, a settled perswasion in *Gentilish* error, so that neither by admonition nor preaching (though the same had proceeded from the mouth of one allotted to that ministere) he was to be reuoked from the Infidelitie and misbeleefe wherein he was nuzzled and trained up
Holinshed. England, b. v. c. 25.

Now it is true that the Jewish astrologians, savouring of *Gentilisme*, make these seven angels the prefects of seven planetes; which they seem to have learned in part from the Greek philosophy.—*Mede. Works*, Dis. 13.

But that an unsavory odour is *gentilitious* or national unto the Jews, if rightly understood, we cannot well concede; nor will the information of reason or sense induce it.
Brown. Vulgar Errours, b. iv. c. 10.

Nor is it proved, or probable that Sergius changed the name of Boccadi Porco, for this was his surname or *gentilitious* appellation.—*Id. Ib.* b. vii. c. 16.

When the people began to espie the falshood of oracles, whereupon all *gentilitie* was built, their heart were vtterly auerted from it.—*Hooker. Ecclesiasticall Politie*, b. v. § 2.

This is not my conjecture, but drawn from God's known denouncement against the *gentilizing* Israelites.
Milton. Way to establish a Free Commonwealth.

We see by these two verses, (*Rom.* ch. ii. v. 9, 10.) and ch. i. 16. that St. Paul carefully lays it down, that there was now, under the Gospel, no other national distinction between the Jews and the *Gentiles*, but only a priority in the offers of the Gospel, and in the design of rewards, and punishments, according as the Jews obeyed or not.
Locke. Paraphrase on Romans, c. 2. s. 2.

The helpless condition of the *Gentile* world in the state of *gentilism*, signified here by ἀσθενεια, without strength, he terms *Col.* ii. 13. dead in sin, a state, if any, of weakness.
Id. Ib. c. 5. s. 5.

It is easily seen why the representation of Jesus's being made unto us wisdom and righteousness is particularly addressed to the *Gentiles*; they most wanted those blessings.
Warburton. Works, vol. ix. Ser. 5.

So that what is called natural magic, arose out of the fundamental principles of the *Gentile* theology; and implied a communion with the natural Gods, and with demons also as their ministers and agents.
Farmer. Examination of Le Moine on Miracles, s. 6.

St Paul, who (as will be shown immediately) adopted this maxim, used it in the sense here assigned it; for he elsewhere censures all the demons of *gentilism* as mere vanities.
Id. Of the Demoniacs of the New Testament, c. 1. s. 10.

It will, I apprehend, be found upon examination, that, according to the historians, the public devotion was principally directed towards *gentilitial*, tutelary, and local, deities, the guardians of particular nations and people, such as had been the objects of their former care; and to those greater Gods whom we have before proved to be men.
Id. On the Worship of Human Spirits, c. 3. s. 1.

GENUFLE'XION. Fr. *Génuflexion*; Lat. *Genu*, the knee, and *flectere*, to bend.

Bending the *knee*, acts of worship expressed by *bending* the *knee*.

Boots and shoes are so long snouted, that one can hardly kneel in God's house, where all *genuflection* and postures of devotion and decency are quite out of use.
Howell, b. iii. Let. 2.

They contented not themselves with the ordinary postures of devotion, such as *genuflexion*, the bowing of the head or the body, but did, (as one of the ancients speaks) prostrate themselves on the pavement, cover it with their bodies, and wash it with tears of devout joy.—*Atterbury*, vol. iv. Ser. 7.

These were psalms repeated, *genuflexions*, scourging, almsgiving, pilgrimages, all of them actions which may be performed without a conversion of mind
Jortin. Remarks on Ecclesiastical History.

GE'NUINE. GE'NUINELY. GE'NUINENESS. } Lat. *Genuinus*, q.d. in'nobis *genitum*, (Minshew,) born in us, natural. See AUTHENTIC.

Natural, native; and thus, neither spurious nor adulterated.

And when all Wales beside by fortune or by might
Unto her ancient foe resign'd her ancient right,
A constant maiden still she only did remain,
The last her *genuine* laws which stoutly did retain.
Drayton. Poly-Olbion, s. 9.

——— We use
No foreign gums, nor essence fetch'd from far,
No volatile spirits, nor compounds that are
Adulterate; but, at Nature's cheap expence,
With far more *genuine* sweets refresh the sense.
Carew. To my Friend G. N.

For it can hardly be imagined that he [Apuleius] who was so devout a Pagan, so learned a philosopher, and so witty a man, should be so far imposed upon, by a counterfeit Trismegistick book, and mere Christian cheat, as to bestow translating upon it, and recommend it to the world, as that which was *genuinely* pagan.—*Cudworth. Intel. Sys.* p. 328.

To shew how day and night, winter and summer, arise from Copernicus his hypothesis, will not only explain these verses, but exceedingly set out the fitness and *genuineness* of the hypothesis itself.
More. Song of the Soul, (1647.) Notes, p. 441.

Indeed, if slight and verbal differences, in copies, be a good argument against the *genuineness* of a writing, we have no *genuine* writing of any ancient author at this day, for the same thing has happened to all old books whatsoever, that have been often transcribed.—*Sharp*, vol. ii. Ser. 3.

They must not deny, that there is to be found in nature another agent able to analyse compound bodies less violently, and both more *genuinely* and more universally than the fire.
Boyle. Works, vol. i. p. 486.

The modern Free-thinker, is a perfect Proteus. He is now a Dissenter, or a Papist; now again a Jew or a Mahometan; and, when closely pressed and hunted through all these shapes, he at length starts up in his *genuine* form, an Infidel confessed.—*Warburton. Dir. Leg. Ded. to the Free thinkers.*

But this coxcombically mingling
Of rhymes, unrhyming, interjingling,
For numbers *genuinely* British
Is quite too finical and skittish.
Byron. Remarks on a Pamphlet, &c.

All writers have agreed in thinking that St. Austin reasoned well, when, in vindicating the *genuineness* of the Bible, he asked, "What proofs have we that the works of Plato, Aristotle, Cicero, Varro, and other profane authors, were written by those whose names they bear; unless it be that this has been an opinion generally received at all times, and by all those who have lived since these authors."
Watson. Apology for the Bible, Let. 2.

GE'NUS. Lat. *Genus*, (quod plures partes amplectitur. Cic.) from the ancient *Geno*, i. e. *gign-ere*, to beget. Applied to—

A whole race or kind. For the logical use or abuse of the word, see the quotation from Crousaz; and GENERIC.

Rarity and density (which are the proper differences of quantity) cannot change the common nature of quantity, their *genus*, which, by being so to them, must be univocally in them both.—*Digby. Of Bodies*, c. 14.

In the defining of words, which is nothing but declaring their signification, we make use of the *genus*, or next general word that comprehends it. Which is not out of necessity, but only to save the labour of enumerating several simple ideas, which the next general word or *genus* stands for, or, perhaps, sometimes the shame of not being able to do it.
Locke. On Hum. Underst. b. iii. c. 3.

When a general idea is indifferently applied to others which are also general it is called *genus*, and those to which it is applied, are called species of that *genus*. The idea of figure is the *genus*; the ideas of triangle and circle are the species.—*Crousaz. Art of Thinking*, pt. i. c. 3. s. 3.

The Jews would have a king for majesty and splendor, like the Heathens. God permits this, he approves it not. It seems to me, that the Lord renounces the very *genus* of such kings as are there mentioned.
Ludlow. Memoirs. App. K. Charles's Case, by J. Cooke.

GE'ODE. Gr. Γεωδης, earthly, from γη, the earth.

Nothing, except an outer wall and foss remains; in part of which is a vast stratum of ferruginous *geodes*.
Pennant. Journey from Chester to London, p. 402.

GEO'GRAPHY. GEOGRA'PHICAL. GEOGRA'PHICALLY. GEO'GRAPHER. } Fr. *Géographie*; It. and Sp. *Geografia*; Lat. *Geographia*; Gr. Γεωγραφια, from γη, the earth, and γραφειν, scribere, describere, to describe.

A *description* of the *earth*: of parts of the *earth*.

[I have] by the helpe of *geographie*, and chronologie, (which I may call the sunne and the moone, the right eye, and the left of all history,) referred eech particular relation to the due time and place.—*Hackluyt. Voyages*, Pref.

Wherefore I am of opinion that America by the North-West will be found favourable to this our enterprise, and am the rather imboldened to beleeue the same, for that I finde it not only confirmed by Plato, Aristotle, and other ancient Phylosophers, but also by all the best moderne *geographers*.—*Id. Ib.* vol. iii. p. 12.

The study of *geography* is both profitable and delightful; but the writers thereof, though some of them exact enough in setting down longitudes and latitudes, yet in those other relations of manners, religion, government, and such like, accounted *geographical*, have for the most part missed their proportions.—*Milton. A Brief History of Muscovia*, Pref.

Wherefore regardlesse here of all *geographical* scrupulosities, we will say that Gihon is Nilus or Siris, the river of the Æthiopians, that is, of the Just.
H. More. Defence of the Philosophick Cabbala, c. 2.

Curtius, in this place, contrary to the stream of all *geographers*, would needs place these Amazons upon the borders of Hircania, (lib. vi. c. 10.) whereas Justin sayes, they bordered upon the Albanis, (lib. xlii. c. 3.)
Usher. Annals, an. 3674.

I now live in the house with a child, whom his mother has so well instructed this way in *geography*, that he knew the limits of the four parts of the world, could readily point, being asked, to any country upon the globe, or any county in the map of England; knew all the great rivers, promontories, straits, and bays in the world, and could find the longitude and latitude of any place, before he was six years old.—*Locke. On Education*, § 178.

In that vast region of China, which is enriched with so fertile a soil, and compriseth such variety of *geographical* parallels, they make not (as Semedo informs us) their wine of grapes, but of barley.—*Boyle. Works*, vol. ii. p. 104.

Here [Homer] introduces Minerva to let Ulysses into the knowledge of his country. How does she do this? She *geographically* describes it to him.

Pope. Homer. Odyssey, b. iv. *Note by Broome.*

I do not say to be a good *geographer* a man should visit every mountain, river, promontory and creek upon the face of the earth, view the buildings and survey the land every where, as if he were going to make a purchase.

Locke. Of the Conduct of the Understanding, § 2.

It is worthy of observation, that the islands in the Pacific Ocean, which our late voyagers have added to the *geography* of the globe, have been generally found lying in groupes and clusters, the single intermediate islands as yet undiscovered.—*Cook Third Voyage*, b. iii. c. 12.

Mowee lies at the distance of eight leagues North North-West from the former [Owhyee,] and is one hundred and forty *geographical* miles in circumference.—*Id. Ib.* b. v. c. 6.

Manichæus, or Manes, who was a Chaldean or Babylonian, was born about A. D. 240, and was a learned and ingenious man, and a good astronomer and *geographer*.

Jortin. Remarks on Ecclesiastical History.

GE'OMANCY. } Fr. *Géomantie*; Sp. *Geomancia*; It. and Lat. *Geomantia*, from γη, the earth, and μαντεια, from μαντις, and this from μαιν-εσθαι, furere, to rave. Cotgrave calls it—
GE'OMANCER.
GEOMA'NTICK.

Divination by points and circles made on the *earth*.

What say we of hem that beleven on divinales, as by flight or by noise of briddes or bestes, or by sorte of *geomancie*, &c.

Chaucer. The Persones Tale.

The crafte, whiche that Saturnus fonde
To make pikes in the sonde,
That *geomancie* cleped is,
Full ofte he vseth it amis.—*Gower. Con. A.* b. vi.

He taught them there openlye bothe in Latine and Greke, beside the art Magyck, Sortilege, Phisnomy, Palmestry, Alcumy, Necromancy, Chyromancy, *Geomancy*, and Witchery, that was taughte there also.—*Bale. Votaries*, pt. i.

Fortune-tellers, juglers, *geomancers*, and the like incantatory imposters, though commonly men of inferior rank, and from whom without illumination they can expect no more than from themselves, do daily and professedly delude them.—*Brown. Vulgar Errours*, b. i. c. 3.

Why do *Geomancers* imitate the quintuple figure in their mother characters of aquisition and amission, &c. somewhat answering the figures in the lady or speckled beetle?

Id. Cyrus' Garden, c. 5.

Two *geomantic* figures were display'd
Above his head, a warrior and a maid,
One when direct, and one when retrograde.

Dryden. Palamon & Arcite, b. iii.

GEO'METRY. } Fr. *Géométrie*; It. Sp. and Lat. *Geometria*; Gr. Γεωμετρια; from γη, the earth, and μετρ-ειν, to measure.
GEO'METER.
GEOME'TRICK.
GEOME'TRICAL.
GEOME'TRICALLY.
GEOMETRI'CIAN.
GEO'METRIZE.

A *measuring* of the *earth*; technically restricted to that science which is applied to the *measurement* of extension.

For in the lond ther nas no craftes man,
That *geometrie*, or arsemetrike can,
Ne portreiour, ne kerver of images,
That Theseus ne yaf him mete and wages,
The theatre for to maken and devise.

Chaucer. The Knightes Tale, v. 1900.

——— *Geometrie*,
Through which a man hath the sleight
Of length, of brede, of depth, of height.

Gower. Con. A. b. vii.

The cargazon being taken out, and the goods freighted in tenne of our ships for London, to the end that the bigness, heighth, length, breadth, and other dimensions of so huge a vessell might, by the exact rules of *geometricall* observations be truly taken, both for present knowledge, and derivation also of the same vnto posterity, one M. Robert Adams, a man in his faculty of excellent skill, omitted nothing in the description, which either his arte could demonstrate, or any man's iudgment thinke worthy the memory.

Hackluyt. Voyages, vol. ii. pt. ii. p. 198.

But *geometry* especially, which Philo calleth the mother city, and mistresse commanding the rest: doth divert and gently withdraw by little and little, the mind purified and cleansed from the cogitation of sensual things.

Holland. Plutarch, p. 629.

In the use of things is seen that relation, which answers in some sort, into *geometrick* proportion.

Grew. Cosmo Sacra, b. i. c. 5.

For Lycurgus, as you know very well, chased out of Lacedæmon arithmetical proportion as a popular thing, turbulent and apt to make commotions; but he brought in the *geometrical*, as befitting the civil and modest government of some few wise sages, and a lawful royalty and regal dominion: for the former giveth equally unto all according to number; but the other unto every one by reason, and with regard of desert and worthinesse, this (*geometrical*) proportion (I say) maketh no confusion of all together, but in it there is an apparent discretion and distinction between the good and the bad, dealing always unto every one their own, not by the balance or lot, but according to the difference of vice and virtue.—*Holland. Plutarch*, p. 629.

The equality which the common sort seeketh after, and is indeed the greatest injustice that may be, God taketh out of the world, as much as possibly may be, observeth that which is fit and meet for every one according to desert and worthinesse, going herein *geometrically* to work, by reason and law defining and distributing accordingly.—*Id. Ib.*

Besides which I will further by line *geometricallie* measure foorth all the land of Scotland, to be divided into those that deserue the same, according to the merits of the men.

Holinshed. Historie of Scotland, an. 1313.

It is certain, that our humane souls themselves are not always conscious of whatever they have in them; for even the sleeping *geometrician* hath at that time all the *geometrical* theorems and knowledges some way in him; as also the sleeping musician all his musical skill and songs: and therefore why may it not be possible for the soul to have likewise some actual energie in it, which it is not expressly conscious of?—*Cudworth. Intellectual System*, p. 160.

To see that nothing therein came by chance, but that all things were disposed, according to their nature and use, in number and measure, by the magnificent architect, who in the one did every where *geometrize* as well as in the other.

Grew. Cosmo Sacra, b. iv. c. 8.

And some resemblance there is of this order in the eggs of some butterflies and moths, as they stick upon leaves and other substances; which being dropped from behinde, not directed by the eye, doth neatly declare how nature *geometrizeth*, and observeth order in all things.

Brown. Cyrus' Garden, c. 3.

When he has once got such an acquaintance with the globes, as is above mentioned, he may be fit to be tried a little in *geometry*; wherein I think the first six books of Euclid enough for him to be taught. For I am in some doubt, whether more to a man of business be necessary or useful.—*Locke. On Education*, s. 181.

The commonwealth of learning would loose too many useful observations and experiments, and the history of nature would make too slow a progress, if it were presumed, that none but *geometers* and mechanicians should employ themselves about writing any part of that history.

Boyle. Works, vol. ii. p. 473.

By the time he was six, he could manage a compass, ruler, and pencil, very prettily, and perform many little *geometrical* tricks, and advanced to writing and arithmetick.

Locke. From Mr. Molineux, Aug. 1695.

In the year 1657, those very ingenious and great men, Mr. William Neile, and my Lord Brounker, and Sir Christopher Wren, afterwards, in the same year, *geometrically* demonstrated the equality of some curves to a strait line.

Derham. Physico-Theology, b. v. c. 1. Note 13.

But as I do not pretend to have taken that pains, which else I might have done, to become a speculative *geometrician*; so I consider, that without understanding as much of the abstruser part of *geometry* as Archimedes, or Appollonius, one may understand enough to be assisted by it in the contemplation of nature; and that one needs not know the profoundest mysteries of it, to be able to discern its usefulness.

Boyle. Works, vol. iii. p. 425.

Wherefore, as to the exquisite uniformity of shape, which is so admired in gems, and is thought to demonstrate their being formed by a seminal and *geometrizing* principle, &c.

Id. Ib. vol. iii. p. 533.

If this kind of demonstration is not permitted, the process of reasoning called *deductio ad absurdum*, which even the severity of *geometry* does not reject, could not be employed at all in legislative discussions.

Burke. Letter to a Member of the National Assembly.

Surveying a place, according to my idea, is taking a *geometrical* plan of it, in which every place is to have its true situation, which cannot be done in a work of this nature.

Cook. Second Voyage, b. iii. c. 7.

And yet the best philosophy, proceeding on *geometrical* principles, hath informed us, that possibly all the solid matter in the universe, may be comprised within a narrowness of limit still more astonishing than even that immensity through which we find it dilated and expanded.

Warburton. Works, vol. ix. Ser. 2.

To show how compatible are mathematics with the absence of sentiment and imagination, we may recollect, that a famous *geometrician* after reading one of the finest tragedies ever written, asked, "But what does it prove? What does it demonstrate?"—*V. Knox. Remarks on Grammar Schools.*

GEOPONIC. } Gr. Γεωπονικος, from Γεωπο-
GEOPO'NICAL. } νειν, terram colere, to till the earth; from γη, the earth, and πονειν, to labour, to work.

Pertaining to the *tillage* or cultivation of the *earth* by *labour*; agriculture.

To add yet further, those *geoponical* rules and precepts of agriculture which are delivered by divers authors, are not to be generally received: but respectively understood unto climes whereto they are determined.

Brown. Vulgar Errours, b. vi. c. 3.

[It] freely receives the wholesome blasts of the North wind (much accounted of among builders and *geoponics* for immission of pure air,) coming in from that part which lies open to the sea.—*Drayton. Poly-Olbion*, s. 10.

GEORGE. The insignia of St. George.

Rich. Harp not on that string, madam, that is past.
Now by my *George*, my Garter, and my Crowne—
Qu. Prophan'd, dishonour'd, and the third usurpt.
Rich. I swear.—*Shakespeare. Rich. III.* Act iv. sc. 4.

GEORGE. The local or temporary reason for the application of this word to bread of a particular kind is mere matter of conjecture.

Art thou of Bethlem's noble college free?
Stark, staring mad, that thou wou'dst tempt the sea?
Cubb'd in a cabin, on a mattrass laid,
On a brown *george*, with lowsie swobbers fed,
Dead wine that stinks of the borachio, sup
From a foul jack, or greasie maple cup?

Dryden. Persius, Sat. 5. v. 215.

GE'ORGICK, *n.* } Fr. *Géorgiques*; It. *Geor-*
GE'ORGICK, *adj.* } *giche*; Sp. *Georgicas*; Lat. *Georgica*; Gr. Γεωργικος, from γεωργης, (γη, the earth, and εργον, work,) a labourer, a tiller of the *earth*. Applied to—

Books concerning the *tillage* or cultivation of the *earth* or ground.

Here, if we mix with company, 'tis such
As can say nothing, though they talk too much,
Here we learn *georgics*, here the bucolics,
Which building's cheapest, timber, stone, or brick.

Brome. To his Friend W. C.

A *georgic*, therefore, is some part of the science of husbandry put into a pleasing dress, and set off with all the beauties and embellishments of poetry.

Addison. On Virgil's Georgics.

Here I peruse the Mantuan's *Georgic* strains,
And learn the labours of Italian swains:
In every page I see new landscapes rise,
And all Hesperia opens to my eyes.

Gay. Rural Sports, c. 1.

The very ingenious translator [Dr. Martin] of Virgil's eclogues and *georgics*, gives the name of this bird to the acalanthis or acanthis:

Littoraque alcyonen resonant, acanthida dumi.

Pennant. British Zoology. The Goldfinch.

GE'RFAULCON. Fr. *Gerfaut, grefaut*; It. *Gerfalcone*; Sp. *Girafalte*; Dut. *Gier-walk*; Ger. *Ger-falch*; Mid. Lat. *Gyro-falcus*. "Perhaps," says Skinner, "a *gyrando* quia *gyros* in aere ducit," because it forms circles in the air. He, however, prefers the etymology of Minshew, from *ghier*, a vulture, and *valck*, a falcon; because it is a species of falcon, and resembles the vulture in voracity. (See FALCONRY.) Holland renders the Lat. *Vultur*, *Geire*.

But the principal hawke yt breedeth in the country is counted ye *gerfaulcon*.—*Hackluyt. Voyages*, vol. i. p. 479

Yef thou be nouht so bryght,
Wyth Gyffroun I mot fyght,
To wynne the *gerfaucoun*.

Lybeaus Disconus. Ritson, vol. ii.

A *gerfaukon* whyt as swan
He shall have to mede.

Id. Ib.

The manner of the *Geirer* is to fore-see a carnage, and to flie two or three days before unto the place where there will be any carions or dead carkasses.—*Holland. Plin.* b. x. c. 6.

——— From Plintimmon's steepy top
The staunch *gerfaulcon* through the buxom air
Stoops on the steerage of his wings, to truss
The quarry.

Phillips. Cerealia.

This is the *gyrfalco* of all the ornithologists except Linnæus, whose bird we are totally unacquainted with.

Pennant. British Zoology. The Gyrfalcon.

GE'RFUL. } Mr. Tyrwhitt says, — changeable. Probably from *Girer*, to
GE'RY. } turn round. Skinner, from the A. S. *Cerran, gecerran*, vertere, to turn. In Skelton it seems to be *giddy*, (sc.) with turning round. See GERFALCON.

Right as the Friday sothly for to tell,
Now shineth it, and now it raineth fast,
Right so can *gery* Venus overcast
The hertes of hire folk, right as hire day
Is *gerfull* right so changeth she aray.
Chaucer. The Knightes Tale, v. 1540.

To preue in that thy *gierful* violence.—*Id. Troilus*, b. iii.

His second hawke waxed *gerye*,
And was with flying wery.—*Skelton. Ware the Hawke.*

GERM. }
GE'RMEN. }
GE'RMINATE, v. } Fr. *Germe, germer*; It. *Germinare*; Sp. *Germinar*; Lat. *Germinare*, from *germen*, quod
GERMINA'TION. } e semine *genitur*, hoc est, pul-
GE'RMINANT. } lulat atque assurgit. And also, illud in semine, cui vis inest *genitalis*; unde quid pullulare incipit; wherefore Vossius thinks, that *germen* is not a *gerendo*, quasi *gerimen*, but a *genendo*, quasi *genimen*; by a common change of *n* into *r*. To *germinate* is, as the Fr. *Germer*,—

"To sprout, bud, burgeon, spring, put forth, shute out young sprigs, buds, tenderels," &c. (Cotgrave.)

The skin [of a bean] broken, can it chuse (by reason of the heat that is in it) but push out more matter, and do that action which we may call *germinating*? can these *germs* chuse but pierce the earth in small strings, as they are able to make their way.—*Digby Of Bodies*, c. 24.

——— And thou all shaking Thunder,
Strike flat the thicke rotundity o' th' world,
Cracke Nature's moulds, all *germaines* spill at once
That makes ingratefull man
Shakespeare. Lear, Act iii. sc. 2.

This terrestrial efformation of Adam was after the planting of Paradise, according to the wiser sort of them that understand the text only literally, who acknowledge that Paradise was made on the third day, when God caused the trees to *germinate* out of the earth.
H. More. Defence of the Philosophic Cabbala, App.

There 's but little similitude betwixt a terreous humidity and plantal *germinations*; nor do vegetable derivations ordinarily resemble their simple seminalities.
Digby. The Vanity of Dogmatizing, c. 21.

Divine prophecies being of the nature of their author, with whom a thousand years are but as one day, are not fulfilled punctually at once, but have springing and *germinant* accomplishment throughout many ages; though the height or fulness of them may refer to some one age.
Bacon. Advancement of Learning, b ii.

Till gentle heat, and soft repeated rains,
Make the green blood to dance within their veins:
Then, at their call emboldened, out they come,
And swell the *germs*, and burst the narrow room.
Dryden. The Flower and the Leaf.

The cicatricula of an egg, or the *germen* in the seed of a plant, being, in reality, a model of the animal, or plant, to be produced from it; the wonderful minuteness of a machine, at once so very little, and so curious, does abundantly recommend the matchless skill of the divine mechanist.
Boyle. Works, vol. vi. p. 794.

And for the security of such species as are produc'd only by seed, it hath endued all seed with a lasting vitality, that so if by reason of excessive cold, or drought, or any other accident, it happen not to *germinate* the first year, it will continue its fœcundity, I do not say two or three, nor six or seven, but even twenty or thirty years.
Ray. On the Creation, pt. i.

Plants are sometimes lost for a while in places where they formerly abounded; and again, after some years, appear anew; lost either because the springs were not proper for their *germination*, or because the land was fallowed, or because plenty of weeds or other herbs prevented their coming up, and the like: and appearing again when these impediments are removed.—*Id. Ib.*

I had sometimes the curiosity to consider beans and peas pulled up out of the ground by the stalks, in order to an inquiry into their *germination*; and after having taken notice of their tumidness upon their having imbibed the moisture of the soil, and of their way through the ambient earth, not only upwards with their stems, but downwards with their tender roots; I thought fit to try with what strength and force the causes of their intumescence endeavoured to dilate them.—*Boyle. Works*, vol. iii. p. 310.

He marks the bounds, which Winter may not pass,
And blunts his pointed fury, in it's case,
Russet and rude, folds up the tender *germ*,
Uninjur'd, with inimitable art;
And ere one flowery season fades and dies,
Designs the blooming wonders of the next.
Cowper. The Task, b. vi.

A second admirable provision is made to raise them [seeds] above the surface when they are perfected, and to sow them at a proper distance, viz. the *germ* grows up in the spring, upon a fruit stalk, accompanied with leaves.
Paley. Natural Theology, c. 20.

Yes, manhood's warm meridian sun
Shall ripen what in Spring begun:
Thus infant roses, ere they blow,
In *germinating* clusters grow;
And only wait the summer's ray,
To burst and blossom to the day.—*Cotton*, Vis. 8 Life.

They are conscious that they cannot give a full account of any one phenomenon in nature, from the rotation of the great orbs of the universe to the *germination* of a blade of grass, without having recourse to him as the primary incomprehensible cause of it.
Watson. Apology for Christianity, Let. 1.

Can it be doubted but that the seed contains a particular organization? Whether a latent plantule with the means of temporary nutrition, or whatever else it be, it encloses an organization suited to the *germination* of a new plant.
Paley. Natural Theology, c. 4.

GE'RMAN. Fr. *Germaine*; Lat. *Germanus*, de eodem *germine*, vel eâdem *genitrice* manantes. Festus and (after him) Vossius decide for the former; Varro and Isidorus, for the latter. Vossius contends that those descended from the same father, not those from the same mother (*genitrix*) were called *germani*. *German*, as the Fr. *Germaine*, is applied to—

"Those who are come of the same stock, (or germ,) bred of the same kind; near of kin; of all one race," (Cotgrave.)

For certis ye ne han no child but a doughter, ne ye ne han no bretheren, ne cosines *germains*, ne non other high kinrede.—*Chaucer. The Tale of Melibeus.*

But as he walked nere the water whiche was in the border of bothe Galilees, he espied two brothers *germayn*, the name of the one was Symon, & he was called also Peter, the other was named Andrew, whose father's name was John.
Udal. Matthew, c. 4.

Captayne therin was Syr Olyuer of Clyson, cosyn *germayne* to ye Lorde Clysson.
Berners. Froissart. Cronycle, vol. i. c. 67.

Ger. The carriages, sir, are the hangers.
Ham. The phrase would be more *germaine* to the matter, if we could carry cannon by our sides.
Shakespeare. Hamlet, Act v. sc. 2.

GE'RUND. } A generali notione (*gerendi*)
GE'RUNDIVE. } Grammatici *gerundia* dixerunt, quod rei *gestæ gerendæve* habeant significationem. See *Vossius* and *Sanctius*, lib. iii. c. 8, and *Scaliger, de Causis*, c. 143.

You and your Latine ends shall go shift *solus cum solâ* together else, and then if ever they get ends of gold and silver enough to serve that *gerundive* maw of yours, that without *do* will end in *di* and *dum* instantly.
Beaum. & Fletch. Wit at Several Weapons, Act i. sc. 1.

The most common of these is joined in all its inflexions to a multitude of Arabick *gerunds* or verbal nouns, as well as Persian adjectives and participles.
Sir W. Jones. Grammar of the Persian Language.

The world is governed by names; and with the word pedagogue has been ludicrously associated the idea of a pedant a mere plodder, a petty tyrant, a *gerund-grinder*, and a bum-brusher.—*Knox. Winter Evenings*, Even. 59.

GEST. }
GE'STOUR. } Lat. *Gesta*, from *gerere*, things done, deeds, exploits: the proper
GE'STICK. } business of a *gestour* was to recite tales or *gestes*, (Tyrwhitt.)

Henry of Huntyngton he wrote the *gestes* olde,
& sais in his sermon that newe ere now told.
R. Brunne, p. 111.

Trow ye that gleym of that *gest*, that Golias is yeal'd.
Piers Ploughman. Crede.

The Romain *gestes* maken remembrance
Of many a verray trewe wif also.
Chaucer. The Merchantes Tale, v. 10,158.

Do come, he sayd, my mynestrales
And *gestours for* to tellen tales
Anon in min arming,
Of romances that ben reales
Of Popes and of Cardinales
And eke of love longing.
Id. The Rime of Sire Thopas, v. 13,775.

Fyfty elodede [clothed] *gestours*,
To many men he dede honoure,
In countreys fer and nere. *Launfal. Ritson*, vol. i.

This manner of *gest* made many doubt whether Marius showed this woman [Martha] openly, believing indeed that she had the gift of prophecy or else that knowing the contrary, he made as though he did believe it, to help her fainting.—*North. Plutarch*, p. 330.

They were two knights of peerlesse puissaunce,
And famous farre abroad for warlike *gest*,
Which to these ladies loue did countenaunce,
And to his mistres each himself to aduaunce.
Spenser. Faerie Queene, b. iii. c. 2.

Thou high director of the same,
Assist mine artlesse pen,
To write the *gests* of Britons stout,
And actes of English men.
Warner. Albion's England, b. i. c. 1.

And surely no ceremonies of dedication, no not of Solomon's temple itself, are comparable to those sacred *gests* whereby this place was sanctified.
Mede. Works, b. ii. *On Churches.*

——— Dames of ancient days
Have led their children thro' the mirthful maze;
And the gay grandsire skill'd in *gestic* lore,
Has frisk'd beneath the burden of threescore.
Goldsmith. The Traveller.

GEST. "Fr. *Giste*; a bed, couch, lodging, place to lye on, or rest in," (Cotgrave;) from the verb *gésir*, to lie, and this from the Lat. *Jacere*, (Menage.) Written by Hammond, *gesse*, and by Webster, *geese*.

Mr. Nares quotes from Kersey; "A lodging or stage for rest in a progress or journey."

——— When at Bohemia
You take my lord, I'le giue him my commission,
To let him there a moneth, behind the *gest*
Prefix'd for's parting.—*Shakes. Winter's Tale*, Act I. sc. 2.

——— Those words I'll make thee answer
With thy heart's blood
Flam. Do, like the *geese* in the progress.
You know where you shall find me.
Webster. Vittoria Corombona, Act v.

When God hath design'd the cross, the constant post and stage in our *gestes* to heaven, we must needs set up another œconomy, fansie it a kingdom.
Hammond. Works, vol. iv. p. 485.

GESTA'TION. } Fr. *Gestation*; Lat. *Gestatio*, from *gestare*, to carry, from *gerere, gestum.*
GESTA'TORY. }
A bearing or carrying.

Of *gestation*, that is to say, where one is caryed, and is of another thynge meued, and not of hymselfe. There is also another kynde of exercise which is called *gestation*, and is mixt with mouyng and rest.
Sir T. Elyot. Castel of Helth, b. ii. c. 34.

But nothing is there more holesome than walking and *gestation*; which is an exercise performed many wayes.
Holland. Pliny, b. xxviii. c. 4.

The crowns and garlands of the ancients were either *gestatory*, such as they wore about their heads and necks, &c
Sir T. Brown. Miscell p. 90.

The wisdom and design of this texture doth in no instance more clearly appear, than in the necessity of it for the womb in the time of *gestation*.—*Ray. On the Creation*, pt. ii.

All birds are oviparous. This likewise carries on the work of *gestation* with as little increase as possible to the weight of the body. A gravid uterus would have been a troublesome burthen to a bird in its flight.—*Paley. Nat. Theol.* c. 12.

GESTICULATE. } Lat. *Gesticulari*; *gestare*, *gestum*, past part.
GESTICULA'TION. } of *gerere*, to bear or
GESTICULA'TORY. } carry. *Gesture*,—
GE'STURE, v. } *Gest* is used by Spen-
GE'STURE, n. } ser as the Fr. *Geste*, i. e.
GEST. } Bearing, carriage; bearing or carriage of the body; position or posture of the limbs; general action or motion of the body.

Gesticulate,—to employ, show or exhibit *gestures*, postures, actions or motions of the limbs.

Portly his person was, and much increast
Through his heroicke grace, and honorable *gest*.
Spenser. Faerie Queene, b. iii. c. 3.

Good troth, if I knew any man so vile
To act the crimes, these whippers reprehend,
Or what their servile apes *gesticulate*,
I should not then much muse, their shreds were liked.
Since ill men have a lust t'heare others sinne,
And good men have a zeale to heare sinne sham'd.
B. Jonson. Poetaster. To the Reader.

At which, [a strange and suddain musique] they fell into a magical dance, full of præposterous change and *gesticulations*.—*Id. The Masque of Queenes.*

When suddenly they leape forth below; a mistress leading them, and with antick *gesticulation* and action, after the manner of the old pantomimi.

B. Jonson. Love's Triumph through Callipolis.

Tullie saieth well: The *gesture* of man is the speech of his bodie, and therefore reason it is, that like as the speeche must agree to the mater, so must also the *gesture* agree to the minde.—*Wilson. The Arte of Rhetorique*, p. 225.

It [our *Common Prayer*] hath in their eye too great affinite with the form of the Church of Rome; it differeth too much from that which churches elsewhere reformed allow and observe; our attyre disgraceth it: it is not orderly read nor *gestured* as beseemeth.—*Hooker Eccles. Politie*, b. v. § 27.

[His young nephew, Lord Viscount Fielding] undertaking so to *gesture* and mutile up himself in his hood, as the duke's manner was to ride in cold weather, that none should discern him from him; and so he should be at the more liberty for his own defence.—*Reliquiæ Wottonianæ*, p. 229.

For the plaiers, who were sent for out of Hetruria, as they daunced the measures to the minstrel and sound of flute, *gestured* not undecently withall, after the Tuscane fashion.

Holland. Livius, p. 250.

And now my wand'ring thoughts are not confin'd
Unto one woman, but to woman-kind:
This for her shape I love; that for her face;
This for her *gesture* or some other grace.

Carew. The Spark.

Morpheus of all his numerous train express'd
The shape of man, and imitated best;
The walk, the words, the *gesture* could supply,
The habit mimic, and the mien holy.

Dryden. Ovid. Metam. b. xi.

Story-telling is therefore not an art, but what we call a knack; it doth not so much subsist upon wit as upon humour, and I will add, that it is not perfect without proper *gesticulations* of the body, which naturally attend such merry emotions of the mind.—*Guardian*, No. 42.

Indeed, that standing is not so simple a business as we imagine it to be, is evident from the *gesticulations* of a drunken man, who has lost the government of the centre of gravity.—*Paley. Natural Theology*, c. 11.

Where the mind is strongly agitated, and under no restraint from a sense of decorum, or solicitude for character, loud laughter, jumping, dancing, and the most wild and extravagant *gestures*, indicate the frolicksomeness of the heart.—*Cogan. On the Passions*, pt. i. c. 2.

GET, *v.*
GE'TTER.
GE'TTING, *n.*

A. S. *Gettan, begettan.* See BEGET.

To gain, to acquire, to reach, to attain, to obtain, to procure, to procreate, to produce, to generate.

To *get* has various consequential usages.

To produce, to educe, to draw out.

To, or to cause to, obtain or attain; and thus—to possess, to be or put in possession.

To *get* over, gain, (sc.) the mastery or victory, to overcome.

To *get* his part, (in Churchill,) to gain or acquire a knowledge of it; and thus—to learn.

It is applied to any motion, by which the gaining or reaching another specific place or position is effected; as to *get* to land, i. e. to gain it, reach it. *Get* thee away; *get* thee gone; *get* up.

To reach, attain, arrive at, (sc.) some other place or position.

Mr. Tyrwhitt says, "Fr. *Gette*, fashion, behaviour, With that false *get*; with that cheating contrivance."

Him thought he rode all of the newe *get*.

Chaucer. The Knightes Tale, v. 684.

And with his stikke, above the crosselet,
That was ordained with that false *get*,
He stirreth the coles.

Id. The Chanones Yemannes Tale, v. 16,745.

Also ther is another newe *gette*,
All foule waste of cloth and excessif.

Ocleve. Quoted by Tyrwhitt.

Armour thei had plente, and god besquite [good biscuit] to mete,
It sanke son in the se, half myght thei not *gete*.

R. Brunne, p. 171.

Which bi feith ouercamen rewmes, wroughten rightwisenesse, *gaten* repromysiouns.—*Wiclif. Ebrewis*, c. 11.

A wise woman wol besie hire ever in on
To *geten* hir love, ther as she hath none.

Chaucer. The Wif of Bathes Prologue, v. 57,312.

Ne children shuld I non upon hire *geten*.

Id. The Merchantes Tale, v. 9311.

It is no wonder though they be fat
With false othes her loues they *gat*.—*Id. Rom. of the R.*

The loy is so short lasting
And but in hap is the *getting*.—*Chaucer. Rom. of the R*

They set her science for winning
And haunt her craft for great *getting*. *Id. Ib.*

For no man of his counsaile knoweth,
What he may *gette* of his michynge.—*Gower. Con. A.* b. v.

They said to the Kyng of Englande, syr, we see no cause why we shulde make defyance to the Frenche Kyng, all thynges consydred, without ye can *gette* thagrement of themperor, and that he wolde commaunde vs to do so in his name.—*Berners. Froissart. Cronycle*, vol. i. c. 32.

The chefe poynte of wysdome is, that thou be wyllynge to opteyne wisdome, and before all thy goodes to *get* vnderstanding.—*Bible*, 1551. *Proverbs*, c. 4.

In whose tyme and by whose occasion, what aboute the *gettynge* of the garlande, kepyng it, leasyng and wynnynge againe, it hath coste more English blud than hath the twise wynnynge of Fraunce.—*Hall. Edw. V.*

"Me list not," said the Elfin knight, "receave
Thing offred, till I know it well be *gott*."

Spenser. Faerie Queene, b. ii. c. 7.

Of all the ornaments of knightly name,
With which whylome he *gotten* had great fame.

Id. Ib. b. v. c. 5.

Peace is a very apoplexy, lethargie, mull'd, deafe, sleepey insensible, a *getter* of more bastard children, then warres a destroyer of men.—*Shakespeare. Coriolanus*, Act iv. sc. 5.

The soothsayer whom he employ'd, had received a great reward of Cyrus, for conjecturing aright, that Artaxerxes would not give battle in ten days: hee therefore having preserved his money carefully was desirous to be soon at home, that he might freely enjoy his *gettings*.

Raleigh. History of the World, b. iii. c. 10. s. 13.

But the gunpowder plot, there was a *get-penny*.

B. Jonson. Bartholomew Fayre, Act v. sc. 1.

Here wisdom calls: "Seek Virtue first, be bold!
As gold to silver, virtue is to gold."
There, London's voice, "*Get* money, money still!
And then let Virtue follow if she will."

Pope. Imitations of Horace, b. i. Ep. 1.

Being ill used by the above-mentioned widow, he was very serious for a year and a half; and tho' his temper being naturally jovial, he at last *got* over it, he grew careless of himself and never dressed afterwards.—*Spectator*, No. 2.

Do but seriously set yourselves to be good, do but *get* your hearts deeply affected with religion as well as your heads, and then there is no fear but you will all be sons of peace.

Sharpe, vol. i. Ser. 1.

Revolve the *getter's* joy, and loser's pain,
And think if it be worth thy while to gain.

Rowe. Golden Verses of Pythagoras.

Behold Sir Balaam, now a man of spirit,
Ascribes his *gettings* to his parts and merit;
What late he call'd a blessing, now was wit,
And God's good providence, a lucky hit.

Pope. Moral Essays, Ep. 3.

For it is exceedingly little, were all things well considered, that we can almost ever *get* by wickedness: but what we may suffer by it, is infinite.—*Secker*, vol. i. Ser. 2.

How then comes it to pass that with a mind thus constituted, thus thirsting after light, men can sometimes bring themselves to do such violence to their nature, as to choose darkness, in that very point where it is of the utmost importance to have all the light they can possibly *get*.

Portens, vol. i. Ser. 2.

Lo Yates!—Without the least finesse of art
He *gets* applause,—I wish he'd *get* his part.

Churchill. The Rosciad.

GE'WGAW, *n.*
GE'WGAW, *adj.*

Gewgawes, nugæ speciosæ, infantum deliciæ, (Skinner.) A. S. *Ge-gaf*, nugæ, toyes, trifles, *gugawes* or *gugauds*, (Somner.) "*Gegaf*," says Tooke, "is the participle of the verb *ge-gif-an*; and means any such trifling thing as is *given* away, or presented to any one. *Gew-gawes* is sometimes written *Gi-gawes*, and *Gewgaudes*." See GAUDE.

And of Holy Scriptures fawes
He counteth them for *gigawes*.—*Skelton*, p. 171. (ed. 1736.)

And where as men do honour you as auncient personnes, ye shew yourselfe wanton: and whanne folk renne to sē *gewgawes* ye are not the last.

Golden Boke. Let. from the Emperor to Claudius & his Wife.

Sir, as we like of your preaching, so we dislike not of our libertie. You tell vs of many *gugawes* and estrange dreames.

Holinshed. Description of Ireland, c. 4.

May not Morose, with his gold,
His *gewgaudes*, and the hope she has to send him
Quickly to dust, excite this?

Beaum. & Fletch. The Woman's Prize, Act i. sc. 4.

Your wants are never-ending: and those supplies
That came to stop those breaches, are ever lavisht
Before they reach the main, in toys and trifles,
Gew-gaws and gilded puppets.

Beaum. & Fletch. Four Playes in One.

Such painted puppets, such a varnish'd race
Of hollow *gewgaws*, only dress and face!

Pope. Satires of Donne, Sat. 4.

But, if you're fond of baubles, be, and starve,
Your *gewgaw* reputation still preserve:
Live upon modesty and empty fame,
Foregoing sense for a fantastic name.

Rochester. The Advice

No—the man's morals were exact, what then?
'Twas his ambition to be seen of men;
His virtues were his pride: and that one vice
Made all his virtues *gewgaws* of no price.—*Cowper. Truth*

Suppose we now—we may suppose
In verse what would be sin in prose—
The sky with darkness overspread,
And ev'ry star retir'd to bed;
The *gewgaw* robes of pomp and pride
In some dark corner thrown aside.

Churchill. The Ghost, b. iv.

GHESS, *v.*
GHESS, *n.*

i. e. GUESS, qv.

It was not long before he overtooke
Sir Sanglier, (so cleped was the knight)
Whom at the first he *ghessed* by his looke,
And by the other marks which of his shield he tooke.

Spenser. Faerie Queene, b. v.

Ptoleme nameth it Manapia, but whie he appropriateth that name to this citie, neither dooth he declare, nor I *ghesse*.

Holinshed. Description of Ireland, c. 5.

——— Do you know the villain, lady?
Mer. No.
The. Not by *ghess*?
Mer. Oh no.

Beaum. & Fletch. The Queen of Corinth, Act ii. sc. 1.

GHOST, *v.*
GHOST, *n.*
GHO'STLIKE.
GHO'STLY.
GHOST-COMPELLING.

A. S. *Gast*; Ger. *Geist*; Dut. *Gheest*. Skinner thinks that this word, as the Gr. Πνευμα, and Lat. *Spiritus*, meant *breath, air*; and that by the Germans and A. S., upon their conversion to Christianity, it was applied ad *animas et angelos*. An angel or spiritual messenger is in A. S. emphatically described as Godes *errende-gast*; God's *errand-ghost*. Somner says, *Gast*, spiritus, pneuma, a spirit, a ghost, item, anima, the soule, the spirit or ghost of a man; and he suggests the A. S. *Gest*, hospes, a guest; the soul being the body's guest. It may be remarked that *gasted* in *Lear*, (see GAST,)

Gasted by the noise I made
Full suddenly he fled;

and *ghosted* in *Antony & Cleopatra*, (notwithstanding the particular allusion,) and also *ghosts* in Burton, appear to have a very similar signification; that *ghastly* and *ghostly* are not in writers very clearly distinguishable; that *gazed*, (see AGHAST,) is nearly equivalent to the Lat. *Spectrum, visum, visio*; and that, therefore, *ghost*, may have originally meant—

Any thing seen, a vision, or spectre, a spirit or spiritual spectre: generally, spirit, a *soul*.

He was in poynt to geide the *gaste*, & sone to die.

R. Brunne, p. 185.

He lyued bot thre daies, & gald to God the *gaste*.

Id. p. 52.

For Godes blessede body, hit bar for oure bote
And hit a fereth the feonde for euch is the myzte
May no gryaliche *gost*, glyde ther hit shadeweth.

Piers Ploughman, p. 365.

Forsothe Jhesus eftsoone criede with a greet voys and gaf up the *goost*, [In A. S. *asende* (sent forth) hys *gast*.]

Wiclif. Matthew, c. 27.

And the bodies of hem schulen ligge in the streetis of the gret citee that is clepid *goostli* Sodom.—*Id. Apocalips.*

But I bequethe the service of my *ghost*
To you aboven every creature,
Sin that my lif ne may no lenger dure.

Chaucer. The Knightes Tale, v. 2770.

O mother maide, O maide and mother free,
O blushe unbrent, brenning in Moyses sight,
That ravishedest doun fro the deitee,
Thurgh thin humblesse, the *goost* that in thee alight.

Id. The Prioresses Tale, v. 13,440.

The morow came, and *ghostly* for to speke,
This Diomede is come vnto Creseide.

Id. Troilus, b. i. p. 190.

Is for to warne you as I can endite
That time lost in youth folily
Greueth a wight bodily and *ghostly*.
Chaucer. Scogan to the Lords & Gentilmen.

But euery prelate holde his see,
With all suche as he mate geato
Of lusty drinke of lusty meate,
Wherof the body fatte and full,
Is vnto *gostely* labour dulle
And slough to handle thilke plough.—*Gower. Con. A.* b.v.

Sir Ywayn and hys and his damysele
Went ful sone til a chapele,
And thar thai hard a mes in haste,
That was said of the haly *gaste*.
Ywaine & Gawin. Ritson, vol. I.

Answer was made to them, that the mischief should cease, If they had once appeased Minerva, for working so wickedly against her godhed, and the *ghostes* of them that they had slain.—*Goldyng. Justine*, fol. 93.

Now maketh he a triall how much his disciples haue profited *ghostly*, proning whether suche things be done in them spiritually, as in other haue been wrought corporally, & by dark figures.—*Udal. Mark*, c. 8.

Ye shall not teache carnall thinges as the Pharisees haue dooen hitherto, but *ghostly* things: and great trouble shall ye haue for preaching of my ghospel.
Id. The Actes of the Apostles, c. 1.

——— I do not know,
Wherefore my father should reuengers want,
Hauing a sonne and friends, since Julius Cæsar,
Who at Philippi the good Brutus *ghosted*,
There saw you labouring for him.
Shakespeare. Antony & Cleopatra, Act II. sc. 6.

Aske not with him in the poet, *Larvæ hunc intemperiæ insaniæque agitant senem?* What madness *ghosts* this old man, but what madness *ghosts* us all.
Burton. Anat. of Melan. Democritus to the Reader.

——— On every side them stood
The trembling *ghosts* with sad, amazed mood,
Chattering their iron teeth, and staring wide
With stonie eies: and all the helhish brood
Of feends infernall flockt on every side,
To gaze on earthly wight, that with the night durst ride.
Spenser. Faerie Queene, b. I.

The aged and impotent creatures, women in childbed and yoong children that could not shift for themselues, were vnmercifully slaine and thrust vpon speares, and shaken vp in the aire, where they yeelded vp their innocent *ghosts* in most pitiful wise.—*Holinshed. Edward I.* an. 1296.

Thy thinne checke, hollow eye,
And *ghostlike* colour speake the mystery
Thou wouldst, but canst not live by.
Nabbes. Hannibal & Scipio. Their Ghost to the Authour.

What I shall leave thee none can tell,
But all shall say I wish thee well;
I wish thee, Vin, before all wealth,
Both bodily and *ghostly* health.
Corbet. To his Son Vincent Corbet.

The *ghosts* rejected, are th' unhappy crew
Depriv'd of sepulchres, and funeral due,
The boatman Charon, those the bury'd host,
He ferries over to the farther coast.
Dryden. Virgil. Æneid, b. vi.

For sundry years before he [Henry's] did complain,
And told his *ghostly* confessor his pain
Id. The Hind and the Panther.

For when the *ghost-compelling* God
Forms his black troops with horrid rod,
He will not, lenient to the breath
Of prayer, unbar the gates of death.
Francis. Horace, b. I. Ode 25.

We are told, that Pythagoras's popular account of earthquakes was, that they were occasioned by a synod of *ghosts* assembled underground.
Warburton. The Divine Legation, b. III. s. 2.

Nothing, 'tis said, each lov'd so well,
Leave but her *ghostly* father out,
Nay in some hearts not void of grace,
One plain historian makes no doubt
The parrot of the priest took place.—*Cooper. Var-Vert.*

GIA'MBEUX. Boots or armour for the *legs*, (Fr. *Jambeux.*) *Jambeux* is used by Chaucer in *Sir Topas.*

The mortall steel dispiteously entayld
Deepe in their flesh, quite through the iron walles,
That a large purple streame adown their *giambeux* falles.
Spenser. Faerie Queene, b. II. c. 6.

GI'ANT, *n.* GI'ANT, *adj.* GI'ANTESS. GI'ANTLY. GI'ANTLESS. GI'ANTSH P. GI'ANTISM. } Fr. *Géant*; It. and Sp. *Gigante*; Lat. *Gigas*; Gr. Γιγας, (perhaps) from γινεσθαι, to be or cause to be, and γα, Dor. for γη, the earth, q.d. γηγενης, earth-born, terrigena; an epithet applied to them by Lucan; and adopted in English by Milton. See GIGANTICK.

An earth-born monster; applied to one, exceeding man in size, or in evil qualities.

An yle god & riche y nowe. the se goth al aboute,
Wũe that lond was yfulled with *geondes* strong & proude.
R. Gloucester, p. 15.

Under that ther com word to the Kyng Arture,
That the meste *geant*, that mon asolde of yhure,
Out of the lond of Spayne com. *Id.* p. 203.

For Jheesus as a *gyaunt* wyth a gyn cometh geonde
To breke and to bete adoun.—*Piers Ploukmun*, p. 353.

He slow the *geaunt* Anteus the strong.
Chaucer. The Monkes Tale, v. 14,114.

This Achilous was a *geaunt*,
A subtill man, a deceituant,
Which through magike and sorcerie
Couthe all the worlde of treacherie.—*Gower. Con. A.* b.iv.

An hideous *geaunt*, horrible and hye,
That with his tallnesse seemed to thret the skye;
The ground eke groned under him for dreed,
His living like saw never living eye,
Ne durst behold, his stature did exceed
The height of three the tallest sonnes of mortall seed.
Spenser. Faerie Queene, b. I. c. 7.

Or Trent, who like some earth born *giant* spreads
His thirty arms along the indented meads.
Milton. Miscellanies. To the Rivers.

The history of the Netherlands reports, that the woman *gyantesse* before mentioned was so strong, that shee would lift vp in either hand a barrell full of Hamborough beere, and would easily carry more than eight men could
Hakewill. Apologie, p. 215.

Also the prophet Amos found among the Ammonites men of *giant-like* stature, whom he compareth to the cedar, and whose strength to the oaks.
Raleigh. History of the World, b. I. c. 6. s. 8.

Ten of the twelve so sent to spie out the land, by speaking ill of the country, and the barrennesse thereof, and withall, magnifying the cities for their strength, and the *giantly* stature of the men therein; disheartened the people from marching any further towards it.—*Usher. Annals*, an. 2515.

Chor. His *giantship* is gone somewhat crest-fall'n,
Stalking with less unconsci'nable strides,
And lower looks, but in a sultrie chafe.
Milton. Samson Agonistes.

The fertile earth receives:
Hence at the end of the revolving year
Spring mighty *giants*, powerful with the spear,
Shining in arms. *Cooke. Hesiod. The Theogony.*

So near approach we their celestial kind,
By justice, truth, and probity of mind:
As our dire neighbours of Cyclopean birth
Match in fierce wrong the *giant* sons of earth.
Pope. Homer. Odyssey, b. VII.

Youth is publickly swallowed up by the *giantess* of old age admitted into its inner mansion.
Sir W. Jones. An Indian Grant of Land.

Queen. Oh happy state of *giantism*, where husbands
Like mushrooms grow, whilst hapless We are fore'd
To be content, nay, happy thought, with one.
Fielding. The Life and Death of Tom Thumb.

GIB, *v.* GIB, *n.* GI'BBING. GIB-CAT. GIB-SHIP. } The commentators on Shakespeare (1 *Pt. Hen. IV.* Act I. sc. 2.) have written very largely upon this word as applied to a cat, and have produced numerous instances of its usage, but have thrown no light upon the origin of the term. Mr. Nares says, "A *Gib-cat* is an expression exactly analogous to that of a *Jack-ass*, the one being formerly called *Gibb* or *Gilbert*, as commonly as the other *Jack*. *Tom-cat* is now the usual term. *Tibert* is said to be old French for *Gilbert*, and appears as the name of the *Cat* in the old story-book of *Reynard the Fox*. Chaucer, in the *Romant of the Rose*, gives 'Gibbe our cat,' as the translation of 'Thibert le cas.'"

To *gib* is—to play the cat; act like one.

"The cut of his *gib*," is a vulgar expression which may have taken its rise from the proverbially melancholy visage of a cat; and applied to any singularity of countenance.

A horse is said to *gib*, when he refuses to press against his collar; but this may be properly to *gibe*, (qv.) from the A. S. *Gabban*, to delude or elude, and thus, evade; to shrink from.

——— *Gibbe* our cat
That awaiteth mice and rattes to killen.
Chaucer. Rom. of the Rose.

She is a tonnishe *gyb*
The deull and she be sib.—*Skelton. Elinour Rummyng.*

Nothing it availed
To call Philip agayne
Whom *gib* our cat hath slayne.
Skelton. The Boke of Philip Sparow.

Nature she [woman] foloweth, and playeth the *gib*,
And at her husband dooth barke and bal
As doth the cur for naught at al.—*School-house for Women.*

Nor. We'll call him Cacodemon, with his black *gib* there.
Beaum. & Fletch. The Knight of Malta, Act V. sc. 1.

Mir. Out kitlings
What catterwauling's here? what *gibbing?*
Id. The Wild-Goose Chase, Act I. sc. 2.

I am as melancholy as a *gyb-cat*, or a lugg'd beare.
Shakespeare. 1 Pt. Hen. IV. Act I. sc. 2.

But afore I will endure such another halfe-day with him, I'll be drawne with a good *gib-cat*, through the great pond at home, as his vncle Hodge was.
B. Jonson. Bartholomew Fayre, Act I. sc 4.

Bring out the cat-hounds, I'le bring down your *gib-ship.*
Beaum. & Fletch. The Scornful Lady, Act V. sc. 1.

As melancholy as a *gib'd* cat.—*Ray. Proverbial Similes.*

GI'BBER, *v.* GI'BBERISH, *v.* GI'BBERISH, *n.* GI'BBERISH, *adj.* } Under the A. S. verb *Gabban*, (see GAB,) Somner says, "Hence the Fr. *Gabber*; Dut. *Gabberen*, and our own *Gab*, *gabber*; and hence also, I take it, our *Gibberish*; a kind of canting language used by a sort of rogues we vulgarly call *Gypsies*; a *gibble-gabble* understood only among themselves." And Lye.—*Gabban*; unde forsan, gabble, *gibberish.* See GAB, and JABBER.

——— The sheeted dead
Did squeak and *gibber* in the Roman streets.
Shakespeare. Hamlet, Act I. sc. 1.

And yet forsooth we must gag our lawes in *gibberishing* Irish?—*Holinshed. Description of Ireland*, c. 1.

He like a gypsey oftentimes would go,
All kinds of *gibb'rish* he had learnt to know,
And with a stick, a short string, and a noose
Would show the people tricks at fast and loose.
Drayton. The Moon-Calf.

I conclude all as I began: you understand not the state of *limbus patrum*, nor the depth of the question, but scumme upon the surface, and *gibberish* you cannot tell for what.
Mountagu. An Appeale to Cæsar, c. 18.

If we could set it downe in the ancient Saxon, it would seeme most strange and harsh Dutch or *gebrish*, as women call it.—*Camden. Remaines. The Languages.*

For 20,000 were driuen into a moore close by, and there put all to the sword, they [the soldiers of Mithridates] all the while crying quarter in their barbarous *gibbridge*, not understood by them that slew them.
Usher. Annals, an. 3919.

Some contesting for privileges, customs, forms, and that old entanglement of iniquity, their *gibberish* laws, though the badge of their ancient slavery.
Milton. The Tenure of Kings & Magistrates.

This *gibberish*, which, in the weakness of human understanding, serves so well to palliate men's ignorance, and cover their errors, comes by familiar use among those of the same tribe, to seem the most important part of language, and of all other the terms the most significant.
Locke. Of Hum. Underst. b. III. c. 10.

As it is introduced in the constitutions, it is neither better nor worse than *gibberish*; and he who put it in did not understand it.—*Jortin. Remarks on Ecclesiastical Hist.*

GI'BBET, *v.* GI'BBET, *n.* } Fr. *Gibet*; which Skinner and Menage think may be from the Lat. *Gabalus*, denoting a cross; and which Vossius has no doubt is borrowed from the Hebrew. Matthew Paris calls it (*gibbet*) *horribile patibulum.* Applied to—

A cross, on which persons are hanged or their bodies affixed.

To *gibbet*,—to fix to, to raise or elevate upon, a *gibbet* or cross.

In *Gibet* hil were an honge.—*R. Gloucester*, p. 519.

Cresus, that was King of Lide
That high vpon a *gibet* dide.
Chaucer. House of Fame, b. I.

And so after by the lawe
He was into the *gibet* drawe,
Where he aboue all other hongeth,
As to a traitour it belongeth.—*Gower. Con. A.* b. II.

Ye knightes answered and sayd; Sir, it is good tidynges for the countre of Auuergne and of Lymosyn, for they haue had of hym a longe season an euill neyghbour, he hath done so moche yuell, that if it please you he were worthy to peyse the *gybet*.—*Berners. Froissart. Cronycle*, vol. ii. c. 170.

Hereupon the souldiers besought me not to hang them, but rather let them be shot thorow, & then afterward, if I thought good their bodies might be hanged vpon *gibbets* along the hauen's mouth.—*Hackluyt. Voyages*, vol. iii. p. 336.

Hee shall charge you, and discharge you with the motion of a pewterer's hammer: come off, and on, swifter then he that *gibbets* on the brewer's bucket.

Shakespeare. 2 Pt. Hen. IV. Act iv. sc. 2.

The graceless traitour round about did look
(He look'd not long, the Devil quickly met him)
To find a halter, which he found, and took.
Only a *gibbet* now he needs must get him;
So on a wither'd tree he fairly set him.

G. Fletcher. Christ's Triumph over Death.

Then where's the wrong, to *gibbet* high the name
Of fools and knaves already dead to shame!

Essay on Satire, pt. i. v. 160.

Montrose being carried to the place of execution in an ignominious manner, with the declarations issued out by him for the King tied about his neck, was there executed on a *gibbet* of thirty foot high.

Ludlow. Memoirs, vol. i. p. 296.

Save a rogue from the gallows, and—he will endeavour to save his fellow. I had *gibbetted* up Julian, and he comes by night to cut him down.

Warburton. The Life of the Author. Let. to Dr. Balguy.

It walks abroad; it continues its ravages; whilst you are *gibbeting* the carcase, or demolishing the tomb.

Burke. On the French Revolution.

His grants were from the aggregate and consolidated funds of judgments iniquitously legal, and from possessions voluntarily surrendered by the lawful proprietors with the *gibbet* at the door.—*Id. A Letter to a Noble Lord.*

GI'BBOUS, or GI'BBOSE. GIBBO'SITY. GI'BBOUSNESS. } Fr. *Gibbeux*; It. *Gibboso*; Sp. *Giboso*; Lat. *Gibbus*; of uncertain etymology. Standing or rising out, protecting, prominent.

Hark, how the blusterers of the Bear,
Their *gibbous* cheeks in triumph tear,
And with continued shouts do ring
The entry of their palsy'd king.—*Cotton. Winter.*

Marriners (who are not the best nomenclators,) called it [a species of whale,] a Jubartus, or rather gibbartas. Of the same appellation we meet with one in Rondeletius called by the French gibbar, from its round and *gibbous* back.

Brown. Vulgar Errours, b. iii. c. 26.

Venus, Mercury, and our Moon have phases, and appear sometimes falcated, sometimes *gibbous*, and sometimes more or less round; and even Mars, too, in its quadratures becomes *gibbous*.—*Ray. Astro-Theology*, b. v. c. 1.

That the water, which by reason of its fluidity should, one would think, compose itself to a level, yet doth not so, but hath a *gibbous* superficies, may to the eye be demonstrated upon the sea. For when two ships sailing contrary ways lose the sight one of another, first the keel and hull disappear, afterwards the sails, and if, when upon deck you have perfectly lost sight of all, you get up to the top of the main mast, you may descry it again. Now what should take away the sight of these ships from each other, but the *gibbosity* of the interjacent water?—*Id. On the Creation*, pt. ii.

To this I answer, that the argument will not hold of such bodies whose superficies is full of unequal parts and *gibbosities*, as the moon is.

Wilkins. Discovery of a New World, b. i.

Must we therefore, to make this convexity of the earth discernible to the eye, suppose a man be lifted up a great height in the air, that he may have a very spacious horizon under one view? but then, again, because of the distance, the convexity, and *gibbousness*, would vanish away; he would only see below him a great circular flat, as level to his thinking as the face of the moon.—*Bentley*, Ser. 8.

Some with an acute point, dark green above, paler beneath with a *gibbosity* at the insertion of the petiole.

Sir W. Jones. On Select Indian Plants.

Varro and Pliny take notice of their spotted plumage, and the *gibbous* substance on their head: so that from these citations we find every character of the guinea hen, but none that agrees with the turky.

Pennant. British Zoology. The Turky.

GIBE, *v.* GIBE, *n.* GI'BER. GI'BINGLY. } A. S. *Gabban*, deridere, illudere, to scoff, to mock, to deride, to flout, to *jibe* or jeast. Hence, Somner adds, perhaps the Fr. *Gaber*; Dut. *Gabberen*. See To GAB; and also JAPE.

To jest at, to mock, to flout, to sneer at, to deride; to throw out sneers, scoffs or taunts.

Deale thou as courtiers dayly doe,
In words be frank and free,
Speake fayre, and make the weather cleere
To him that *gybes* with thee.

Turbervile. To Browne. Of Light Beliefe.

——— The vulgar yeeld an open eare,
And common courtiers love to *gybe* and fleare,
At everie thing, which they heare spoken ill,
And the best speaches with ill meaning spell.

Spenser. Mother Hubberd's Tale

A quiet mind, a patient mood,
And not disdaining any;
Not *gibing*, gauding, gawdie, and
Her faculties were many.

Warner. Albion's England, b. iv. c. 20.

Touching the first point, who knoweth not, that these lapes and *gibes* are onelie fit for ruffians, vices, swashbucklers, and tospots.—*Holinshed. Description of Ireland*, c. 2.

Take heed therefore (my brethren) take heed, be yee not scorners of God's most holy word, provoke him not to powre out his wrath now upon you, as he did then upon those *gybers*, and mockers.—*Homilies. Of the Information of Certain Places of Scripture*, pt. ii.

The host, who, as we noted before, was a great *giber*, and had before gathered some arguments of the defect of wit in his guest, did wholly now persuade himself that his suspicions were true.—*Shelton. Don Quixote*, b. i. c. 3.

——— But your Loues,
Thinking vpon his seruices, tooke from you
Th' apprehension of his present portance,
Which most *gibingly*, vngracely, he did fashion
After the inueterate hate he beares you.

Shakespeare. Coriolanus, Act iii. sc. 3.

Then by your favour, any thing that's writ,
Against this *gibing*, jingling knack, call'd wit,
Likes me abundantly.

Rochester. A Satire against Mankind.

Shrewd fellows and arch wags, a tribe
That met for nothing but a *gibe*.

Swift. To Mr. Delany. Nov. 10, 1718.

Male prudes, we know, those driv'ling things
Will have their *gibes*, and taunts and flings.

Lloyd. An Epistle to C. Churchill.

GI'BLET. Minshew says, forte q. *gobbets*. Junius, perhaps, by the change of *r* into *b*, from the Fr. *Gibier*; game (according to Cotgrave) of any kind that's hunted or hawked at. Roquefort writes, "*Gibelez, giblet, gimbelet, gioblet, guimbelet, guinblet; gibier, cibarium.*" See *Gibier*, in Menage. *Giblets* is applied to—

Certain small parts (or *gobbets*, according to Minshew) of a goose, duck, &c.; as the feet, pinions, head, liver, gizzard.

Yet will I do to thee no further wrong,
But pardon thee, and thou shalt me forgive,
And quite each other, all old debts and driblets,
And set the hares head against the *goose gyblets*.

Harrington. Orlando Furioso, b. xliii. s. 136.

I hope, Mr. Bayes, that we shall not see when you have a mind to junket with your comfortable importance, that the entremets shall be of a fanatick's *giblits*.

Marvel. Works, vol. ii. p. 93.

GI'DDY, *v.* GI'DDY, *adj.* GI'DDILY. GI'DDINESS. GI'DDISH. } Somner has, A. S. *Gidig*, stultus, vertiginosus, foolish, *giddy*; but Lye acknowledges no such word. Skinner says, it is perhaps from *giddian*, to sing, or from *gled-an*, to glide, to slip.—In A. S. *Gehead* is elevated,—from *ge-heaf-an*, *heafan*, to *heave*, to lift up: past part. *heafed*, *heaf'd*, *head*, (whence *heady*;) *gehead*, contracted into *geed*, with the termination *ig* or *y*, might become *geedy*, *giddy*; i. e. *high*, (qv.) elevated, raised or lifted up; and, consequentially, having *heafod-swima*, a swimming of the *head*, a dizziness or *giddiness*: and wine or other fermented liquor is still said to be *heady*, when it quickly produces a swimming or dizziness in the *head*. To *giddy*,—

To dizzy; to make *giddy*, *dizzy* or unsteady; to move dizzily or unsteadily; to turn or whirl unsteadily round. And *giddy*, adjective,—

High, elated, lifted up; and therefore, dizzy, unsteady, *heedless*.

The *gydue* wretche lette sette the toun of Rome on fuyre,
To hable game of the lyght, the while yt mygte dure.

R. Gloucester, p. 70.

So divers ran the *giddy* peoples minde.

Surrey. Virgile. Æneis, b. ii.

He takes good heede, not to commit
through *giddines* of brayne
The facte, which he for very shame
must needs vndo againe.

Drant. Horace. Arte of Poetry

The people cawle thee *giddiske* mad,
Why all the world is so. *Id. Ib.* Sat. 3.

Bar. Seest thou not (I say) what a deformed thefe this fashion is, how *giddily* a turne's about all the hot bloods, betweene fourteene and fiue and thirtie.

Shakespeare. Much Ado about Nothing, Act iii. sc. 3.

My greatness threaten'd by ill-boding eyes,
My actions strangely censured of all,
Yet in my way, my *giddiness* not sees
The pit wherein I likely was to fall.

Drayton. The Legend of Thomas Cromwell

Had not by chance, a sodaine North wind fetcht,
With an extreme sea, quite about againe,
Our whole endeuours; and our course constraine
To *giddie* round.—*Chapman. Homer. Odyssey*, b. ix.

And yet, though now set quite behind the train
Of vulgar sway, (and light of pow'r weigh'd light)
Yet would this *giddy* innovation fain
Down with it lower, to abuse it quite.

Daniel. Musophilus

For, govern'd by the moon, the *giddy* Jews
Tread the same track when she the prime renews
And once in twenty years their Series record,
By natural instinct they change their lord.

Dryden. Absalom & Achitophel, pt. i.

The *giddy* ship betwixt the winds and tides,
Forc'd back, and forwards, in a circle rides,
Stunn'd with the different blows; then shoots amain,
Till, counterbuff'd, she stops, and sleeps again.

Id. Cymon & Iphigenia

It [betel nut] is also accounted very wholsom for the stomach; but sometimes it will cause great *giddiness* in the head of those that are not used to chew it.

Dampier. Voyages, an. 1686.

Young heads are *giddy*, and young hearts are warm,
And make mistakes for manhood to reform.

Cowper. Tirocinium.

Our boasted liberty sometimes trodden down, sometimes *giddily* set up, and ever precariously fluctuating and unsettled, has only been kept alive by the blasts of continual feuds, wars, and conspiracies.

Burke. A Vindication of Natural Society.

Some of their [Athens] bravest commanders were obliged to fly their country, some to enter into the service of its enemies, rather than abide a popular determination on their conduct, lest, as one of them said, their *giddiness* might make the people condemn where they meant to acquit, to throw in a black bean even when they intended a white one.

Id. Ib.

GIE. Mr. Tyrwhitt says, Sax. to *Guide*, (qv.)

And while that the organs maden melodie
To God alone thus in her hert song she:
O Lord, my soule and eke my body *gie*
Unwemmed, lest that I confounded be.

Chaucer. The Second Nonnes Tale, v. 15,604.

And if that ye in clene love me *gie*
He wol you love as me, for your clenenesse,
And shew to you his joye and his brightnesse.

Id. Ib. v. 15,627.

GIFT. See GIVE.

GIG. GI'GGISH. GI'GGLE. GI'GGLER. GI'GLOT. GI'GLOTLIKE. } *Gig* is applied to a plaything: as a whirly or whirling *gig*; to an instrument to play upon; to a dance; to a playful or wanton person; to playfulness itself; to a light two-wheeled carriage; to a boat (going with or) attending upon a ship; to a dart or spear; to a certain description of mill, called a *gig*-mill.

Gig or *jig*, Ger. *Geige*; Dut. *Ghiighe*; Fr. *Gigue*; It. *Giga*,—a musical instrument (fides) is derived by Wachter from *geig-en* or *juck-en*, fricare, to rub or scrape. A *gig* or *top*, by Junius, from *geige*, the musical instrument.

Giggle, cachinnari, effusè ridere; Dut. *Gecken*, *ghicheln*, Junius derives from Gr. Κιχλιζ-ειν, lascivè atque effusè ridere.

Giglot, by Junius, from A. S. *Geagle*; Dut. *Gheyligh*, lascivus.

It may admit of plausible conjecture that the root of all these words is the A. S. *Gang-gan*, to go. Applied to—

Any thing in quick motion, as a top or whirly-*gig*; the hand or stick in playing the musical instrument; the dance; the light boat or carriage; the mill.

Gig, or *giglot*, to an active, playful, lively, or wanton person.

Gig-gle, a dim. of *gig*; to laugh playfully, wantonly, and thus, continually, with little or no reason.

Mr. Tyrwhitt interprets *gigges*, in Chaucer, "irregular sounds produced by the wind, &c."

This house was also full of *gigges*.
Chaucer. House of Fame, b. iii.

Harde to make ought of that is naked nought
This fustian maistres and this *giggishe* gase.
Skelton. The Crowne of Laurell

And go among the Greekes erly and late
So *giglotlike*, taking thy foule pleasaunce.
Chaucer. The Testament of Cresside.

Quid est, inepte? quid tibi vis? quid rides? What is the matter foolysh *gigiotte*? what meanest thou? wherat laughest thou.—*Udal. Flowers of Latine Speaking*, fol. 101.

Aske him what made hir leaue hir wofull, aged sire,
And steale to Athans *gyglot* like: what? what but foul desire.—*Gascoigne. Dan Bartholomew of Bathe.*

You must haue painted weed, gay ioly jerkins, saffron skirts,
Your slipcoats must haue sleeues, your coxcom coines, bongraces, girts,
Your study chief is daunse in pamprying feasts with *giglet* flirts. *Phaer. Virgil. Æneidos*, b. ix.

O me, with what strict pacience haue I sat
To see a king transformed to a gnat!
To see great Hercules whipping a *gygge*,
And profound Salomon tuning a jygge.
Shakespeare. Love's Labour Lost, Act iv. sc. 3.

Leo. I must go see him presently,
For this is such a *gig* for certain gentlemen,
The fiend rides on a fiddle stick.
Beaum. & Fletch. Humourous Lieutenant, Act iv. sc. 5.

Provost. Away with him to prison: lay bolts enough vpon him; let him speak no more; away with those *giglots* too, and with the other confederate companion.
Shakespeare. Meas. for Meas. Act v. sc. 1.

——— I, the slave,
And mock of fooles, (scorne on my worthy head)
That haue been titled, and ador'd a God,
Yea, sacrific'd unto my selfe, in Rome,
No lesse than Jove; and I be brought to doe
A peevish *giggiot* rites.—*B. Jonson. Sejanus*, Act v. sc. 4.

Or deem'st thou it a praise of little prise,
The glorious title of a virgin's name?
That thou wilt gad by night in *gigiot* wise
Amid thine armed foes, to seek thy shame.
Fairefax. Godfrey of Bovlogne, b. vi. s. 72.

——— Young Talbot was not born
To be the pillage of a *gigiot* wench.
Shakespeare. 1 Part Hen. VI. Act iv. sc. 7.

——— For loy whereof,
The fam'd Cassibulan, who was once at point,
(Oh *giglet* fortune) to master Cæsar's sword,
Made Lude-Towne with rejoycing-fires bright,
And Britaines strut with courage.
Id. Cymbeline, Act iii. sc. 1.

While passive fools by turns deride;
And *giggling* thus at one another,
Each jeering lout reform'd his brother.
Somervile. The Devil Outwitted.

This particularity (in his accent) a set of *gigglers* thought the most necessary thing to be taken notice of in his whole discourse, and made it an occasion of mirth during the whole time of the sermon.—*Spectator*, No. 158.

I did not see that they had any other weapon but darts and *gigs*, intended only for striking of fish.
Cook. Voyages, vol. iv. b. iii. c. 7.

One of these stories is, that this stone is originally a fish, which they strike with a *gig* in the water, tie a rope to it, and drag it to the shore, to which they fasten it, and it afterward becomes stone.—*Id. Ib.* vol. v. b. i. c. 7.

Let the former riders in *gigs* and whiskeys, and one-horsed carriages, continue to ride in them, and not aspire to be rolling about in post-chaises or barouches.
Windham. Speech, May 25, 1809.

First, *giggling*, plotting chamber-maids arrive,
Hoydens and romps, led on by Gen'ral Clive.
Churchill. The Rosciad.

GIGA'NTICAL. GIGA'NTICALLY. GIGA'NTICK. } Lat. *Giganteus*, from *gigas*. (See GIANT.) Fr. *Gigantin*; It. *Gigantino*; Sp. *Giganteo*.

Of great size or stature, large dimensions: *giant*-like.

Of these *giants*, which Moses calleth mighty men, Goropius Becanus, an Antwerpian (who thought his own wit more *gigantical* than the bodies of Nimrod and Hercules) hath written a large discourse, intituled *Gigantomachia*, and strained his braine to prove, that there were never any such men.—*Ralegh. History of the World*, b. i. c. 6. s. 8.

Not doubting but it will be made to appear, that though this monster, big swoln with a puffy shew of wisdom, strut and stalk so *gigantically*, and march with such a kind of stately philosophic grandeur, yet it is indeed but like the *giant* Orgoglio, in our English poet, a mere empty bladder, blown up with vain conceit.
Cudworth. Intellectual System, p. 62.

Thou genius of the place (this most renowned isle)
Which liv'd'st long before the all-earth-drowning flood,
Whilst yet the world did swarm with her *gigantic* brood,
Go thou before me still thy circling shores about,
And in this wand'ring maze help to conduct me out.
Drayton. Poly-Olbion, s. 1.

Now I the strength of Hercules behold,
A towering spectre of *gigantic* mould,
A shadowy form! for high in heaven's abodes
Himself resides, a God among the Gods.
Pope. Homer. Odyssey, b. xi.

He [Jeffery] had borne with little temper the teasing of the courtiers and domestics, and had many squabbles with the king's *gigantic* porter.
Walpole. Anecdotes of Painting, vol. ii. c. 1.

GI'GOT. "I believe," says Skinner, "from the Lat. *Jugum*, q. d. *jugum seu conjugatio ossium* tibiæ et femoris." *Gigot de mouton*; *gigot*, Menage says,—is a diminutive of *gigue*, qui signifie *cuisse*: and *gigue*, he derives from the Lat. *Coxa*. Cotgrave calls a *Gigot de mouton*, a leg of mutton cut large with the whole bone at it, and so roasted; some, likewise, so call a loin from which the chine is taken. "Chapman translates μυττλλον, (i. e. cut into small pieces,) by the words,—In *giggots* cut.

Guard. Treason, treason, treason.
Boats. Cut the slaeve [slaves] to *giggots*.
Beaum. & Fletch. The Double Marriage, Act iii. sc. 1.

——— the yong men stood,
And turn'd (in five ranks) spits; on which (the logs enough) they eat
The inwards; then in *giggots* cut the other fit for meat.
Chapman. Homer. Iliad, b. i.

They burne the thighes; which done, the inwards slit,
They broild on coales, and eate. The rest, in *giggots* cut, they spit,
Roast cunningly. *Id. Ib.* b. ii.

GILD, *v.* GI'LDER. GI'LDING, *n.* GI'LDY. GILT, *n.* GILT, *v.* } A. S. *Gild-an*; Dut. *Gulden*; Ger. *Geulden*, perhaps from the A. S. *Ge-ælan*, accendere, to kindle, to inflame, past part. *ge-ælid*, *gæled*, *gæld*, *geld* or *gild*; and the verb formed (as is common) upon the past part.; and thus, *gild-an* will mean, to have or cause to have the colour of flame, a flame colour, *yellow* colour, (see YELLOW.) As now commonly used, it is—

To cover or overlay with *gold*; with anything bright or glaring; brilliant or splendid; and thus, to brighten, to adorn, to have or give a *golden* colour; (met.) a brilliant or specious colouring or appearance.

Of *gold* ther is a borde, & tretels ther bi,
Of siluer othr vesselle *gilte* fulle richeli.
R. Brunne, p. 152.

Ich have seyen hym my self. som tyme in russet,
Bothe in greye and in greys and in *gilt* harneys.
Piers Ploukman, p. 282.

Hide Absolon thy *gilt* tresses clere.
Chaucer. Legend of Good Women, Prol.

And through the glasse the sunne shone
Upon my bed with bright bemes,
With many glad *gildy* stremes. *Id. Dreame.*

Now popishe pelting tradicions are florished and *gilte* with the name of the churche, and folkes must beleue them as much or more than the Bytle.
Bp. Gardner. Of True Obedience. To the Reader.

Next behynde the kyng came x. m. horsemen, which had all their speares plated with silver, and their speare heads *gilted*.—*Brende. Quintus Curtius*, fol. 24.

No conning artificer, caruer, painter, nor *gylder*, embroiderer, goldesmythe, nor sylkeworker, with such other lyke of what occupacyon soeuer thei be or haue bene to thy comoditie, shal neuermore be found againe.
Bale. Image, pt. iii

My verse again shall *gild* and make them gay,
And trick them up in knotted curls anew
And to thy autumn give a summer's hue.
Drayton. The Earl of Surrey to Lady Geraldine.

In this chapel [of King Henry VII.] the founder thereof, with his queen, heth inter'd under a monument of solid brass most richly *gilded*, and artificially carved.
Fuller. Worthies. Westminster.

——— Thou didst drinke
The stale of horses, and the *gilded* puddle
Which beasts would cough at.
Shakespeare. Antony & Cleopatra, Act i. sc. 4.

Gilders will not work, but inclosed. They must not discover, how little serves, with the helpe of art, to adorne a great deal.—*B. Jonson. The Silent Woman*, Act i. sc. 1.

One, Richard Earle of Cambridge, and the second
Henry Lord Scroope of Masham, and the third
Sir Thomas Gray, knight of Northumberland,
Haue for the *gilt* of France (O gilt indeed)
Confirm'd conspiracy with fearefull France,
And by their hands this grace of kings must dye.
Shakespeare. Hen. V. ch 2.

Redeeme from broaking pawne the blemish'd crowne,
Wipe off the dust that hides our sceptre's *gilt*,
And make high maiestie looke like itselfe
Id. Rich. II. Act ii. sc. 1.

The double *gilt* of this opportunitie you let time wash off.
Id. Twelfth Night, Act iii. sc. 2.

Ere to his Western mines the sun retir'd,
They his great mint for all those mines behold,
Verona, which in towres to heav'n aspir'd
Gilt doubly, for the sun now *gilt* their gold.
Davenant. Gondibert, b. iii. c. 6.

The Cardinall (good man) was logging on afore with his crosses, pillars, *gilt-axe* and mace, vnto Paul's church.
Speed. Hen. VIII. b. ix. c. 31. s. 32. an. 1520.

It is true, the pill was *gilded*, but so thin, that the colour and the taste were too easily discovered.
Sir William Temple. Of Poetry.

Upon these grounds they stood out; and they looked on all that was offered about the limiting this king in his power, as the *gilding* pill.—*Burnet. Own Time*, b. i.

There are such inimitable *guldings* and embroideries in the smallest seeds of plants, but especially in the parts of animals, in the head or eye of a small fly, such accurate order and symmetry in the frame of the most minute creatures, a lowse or a mite; as no man were able to conceive without seeing of them.—*Wilkins. Of Nat. Religion*, b. i. c. 6.

In the manufactures of Birmingham alone, the quantity of gold and silver annually employed in *gilding* and plating, and thereby disqualified from ever afterwards appearing in the shape of those metals, is said to amount to more than fifty thousand pounds sterling.
Smith. Wealth of Nations, b. i. c. 11.

The *gilt-rails* to the hermitage at Richmond were in truth but a trifling impropriety, but his [Kent's] celebrated monument of Shakespeare in the Abbey is preposterous.
Walpole. Anecdotes of Painting, vol. iv. c. 6.

GILL. Of fish, Skinner derives from the Lat. *Gula*, the throat. In Sp. *Agalla*.

These wings grow out betweene the *gils* and the carkasse of the same fish.—*Hackluyt. Voyages*, vol. ii. p. 107.

And they suppose likewise that no fishes having *gulls* [*branchiæ*] do draw in and deliver their wind again to and fro; nor many other kinds besides, although they want the foresaid *gulls*.—*Holland. Plinie*, b. ix. c. 7.

——— The Leviathan,
Hugest of living creatures, on the deep
Stretcht like a promontorie sleepe or swimmes,
And seems a moving land, and at his *gilles*
Draws in, and at his trunck spouts out a sea.
Milton. Paradise Lost, b. vii.

Had I, like fish, with fins and *gilles* been made,
Then might I in your element have play'd;
With ease have div'd beneath your azure tide,
And kiss'd your hand, though you your lips deny'd.
Fawkes. Theocritus, Idyll. 11.

The manner of its breathing is thus: the fish first takes a quantity of water by its mouth, which is driven to the *gills*, these close and keep the water so swallowed from returning by the mouth: while the bony covering of the *gills* prevents it from going through them, until the animal has drawn the proper quantity of air from the body of water thus imprisoned: then the bony covers open and give it a free passage; by which means also the *gills* again are opened, and admit a fresh quantity of water.
Goldsmith. Natural History, pt. iv. b. i. c. 1.

GILL. A very small measure. Etymology uncertain. In the English *Wine Measure*, 4 gills = 1 pint.

Til gloton adde yglobbed. a galon and a *gille*.
Piers Ploughman, p. 107.

Forgets his pomp, dead to ambitious fires,
And to some peaceful brandy shop retires;
Where in full *gills* his anxious thoughts he drowns,
And quaffs away the care that waits on Crowns.
Addison. The Playhouse.

GILL. Every Jack must have his *Gill*. It ought (says Ray) to be written *Jyll*, for it seems to be a nick-name for Julia, or Juliana.—It is perhaps a corruption of *Gyggle* or *giglot*, (qv.)

Thy chelfe acquaintaunce all,
Thy iacke, thy *gille*, thy kith, thy kinne
doth prosecute thy fall.—*Drant. Horace*, Sat. I.

Can nothing priuate haue
Vncensur'd of our seruants, though
The simplest *gill* or knaue.
Warner. Albion's England, b. vii. c. 37.

GILL. Ray, in his south and east country words, calls *Gill*, a rivulet, a beck. In a catalogue of north country words received from a Mr. Tomlinson, it is said to be a place hemm'd in with two steep brows or banks, flourishing with brush wood, a rivulet running between them. It is perhaps the same word as *Gull*, *gully*, (qv.)

Pursuing the course of this brook upwards, you come to a narrow sequestered valley sheltered from all winds, thro' which it runs murmuring among great stones; on one hand the ground gently rises into a hill, on the other are the rocky banks of the rivulet almost perpendicular, yet covered with sycamore, ash, and fir, that (though it seems to have no place or soil to grow in) yet has risen to a good height, and forms a thick shade; you may continue along this *gil*.
Gray. Letter to Dr. Warton, Sept. 14, 1765.

GILLYFLOWER. Either so called (says Skinner) because it flowers in *July*, or rather, by metathesis, from the Fr. *Giroflée*; Sp. and Port. *Gerofle*; It. *Garofolo*, *garofilo*, *garofano*, all (I believe) corrupted from the Gr. and Lat. Καρυου φυλλον, (nucis folium,) because this flower resembles in its scent the Indian aromatic *Caryophyllon*, (or nux Indica,—Minshew.)

Gimp *Jeroflouris* thareon leuis unschet.
G. Douglas. Virgill. Æneados, b. xii. Prol.

The tree hath a slender stalke like vnto a briar, or to a carnation *gilliflower*.—*Hackluyt. Voyages*, vol. i. p. 394.

The flower of the white violet, to wit, the bulbous stocke *gillofre*, is good to breake all impostumate swellings.
Holland. Plinie, b. xxi. c. 19.

Bring hither the pinke and purple cullambine
With *gilliflowers*.—*Spenser. Shepheard's Calender. May.*

Why is gold more precious than glass or crystal? why prefer we a ruby before a rose, or a *gillyflower*?
Barrow, vol. iii. Ser. 15.

GILT. See GELD.

GILT-HEAD. See the quotation from Pennant.

Of these wee sawe comming out of Guinea a hundred in a company, which being chased by the *gilt-heads*, otherwise called the boultoes, doe to auoid them the better, take their flight out of the water, but yet are they not able to flie farre, bicause of the drying of their wings.
Hackluyt. Voyages, vol. iii. p. 520.

Heretofore have I written of venomous honey, and the countries wherein such is gathered and made: now if any be poisoned therewith, good it is to eat the fish called Aurata, *i.* a *guilt-head*.—*Holland. Plinie*, b. xxxii. c. 5.

In this [platter] he [Vitellius] huddled and blended together the livers of *gilt-heads*, [*scarorum*;] the delicate brains of phesants and peacocks, &c.—*Id. Suetonius*, p. 235.

This fish [the *gilt-head*] takes its name from its predominant colour; that of the fore-head and sides being as if *gilt*, but the last is marked lengthways with numbers of bright lines.—*Pennant. British Zoology. The Gilt-head.*

GIMCRACK. Skinner says, contracted from *Engin*. *Gym* or *gimp* is probably from the A. S. *Gym-an*, curare, to care or be careful, or attentive, (sc.) to person or dress; and thus, neat, spruce, dapper; and *crack*, (qv.) a noisy boaster, a pert, forward pretender. And thus, *gimcrack* is applied to—

A mere spruce and pert pretender; any slight, unsubstantial or trifling thing.

Grac. He's come.
What *grimcrack* have I next.
Massinger. The Duke of Milan, Act iv. sc. 3.

The. These are fine *gimcracks*; hey, here comes another.
A flagon ful of wine in's hand I take it.
Beaum. & Fletch. The Loyal Subject, Act iv. sc. 3.

——— I pity your poor sister,
And heartily I hate these travellers,
These *gimcracks*, made of mops and motions.
Id. The Wild Goose Chase, Act iii. sc. 1.

He, who had so lately sack'd
The enemy, had done the fact,
Had rifled all his pokes and fobs
Of *gimcracks*, whims, and jiggumbobs.
Hudibras, pt. iii. c. 1.

GIMLET, or GIMBLET. From the Fr. *Giblet*, *gibelet*, *gimbelet*. As *wimble* is from the Dut. *Wemelen*; so *gimblet*, q. d. *guimblet*, *gewimblet*, is probably from *ghe-wemelen*, to bore, to perforate.

The salt rilles also that crosse the same doo so separat the one of them from the other, they resemble the slope course of the cutting part of a screw or *gimlet*, in verie perfect maner, if a man doo imagine himself to looke downe from the top of the mast vpon them.
Holinshed. Description of Britaine, vol. i. c. 10.

From thence shoot the bridge, childe, to the Cranes i' the Vintry,
And see, there the *gimblets* how they make their entry!
B. Jonson. The Divelle is an Asse, Act i. sc. 1.

It amounts to such another stretch of assertion, as it would be to say, that all the implements of the cabinet-maker's work-shop, as well as his fish-skin, were substances accidentally configurated, which he had picked up, and converted to his use; that his adzes, saws, planes, and *gimlets*, were not made, as we suppose, to hew, cut smooth, shape out, or bore wood with; but that, these things being made, no matter with what design, or whether with any, the cabinet-maker perceived that they were applicable to his purpose, and turned them to account.—*Paley. Nat. Theol.* c. 5.

GIMMEL. GIMMER. See GEMEL. "A *gimmer*-lamb, an ew lamb, fort, q. a *gammer*-lamb," (Ray.) May it not rather be a *twin*-lamb?

Gimmer,—one of two (sc.) pieces of machinery, mechanical contrivances, strings or rings, &c. See GEMEL.

When I saw my precious watch (now through an unhappy fall grown irregular) taken asunder, and laying scattered upon the workman's shop board, so as here lay a wheel, there the balance, here one *gimmer*, there another, straight my ignorance was ready to think, when and how will all these ever peece together again in their former order?
Bp. Hall. Works, vol. iii. p. 702.

GIMP. GIM. Also *Vemp*. See *Lye* in *Junius*.

Flowing loosely down her back
Draw with art the graceful sacque,
Ornament it well with *gemping*,
Flounces, furbelows, and crimping.
Fawkes. The Odes of Anacreon, Ode 28.

'Twas thus, if man with woman we compare,
The wise Athenian crost a glittering fair,
Unmov'd by tongue and sights, he walk'd the place,
Through tape, toys, tinsel, *gimp*, perfume, and lace.
Parnell. Elegy, to an Old Beauty.

GIN, v. GINNING, n. *Gin*, and the pret. *gan*, are in common use with our old writers without the prefix *be*. (See BEGIN.) Ihre observes, the Lat. *Initium*, beginning, is formed from *inire*, *initum*;—applied to the first motion towards any act, purpose or design.

To make the first motion, to take the first step, to enter upon, to commence.

William the Conquerour changis his wickked wille
Out of his first errour, repentis of his ille,
& of his cruelties he *gynnes* for to assuage.
R. Brunne, p. 78.

Als alle this sorow & wo was in the *gynnyng*
Died S. Dunstan, men herd the angels syng.—*Id.* p. 38.

Alfrid it herd, thidere *gan* he dryue. *Id.* p. 25.

Kynde is creature [creator] quath Wit. of alle kyne thynges
Fader and formour of al that forth groweth
The wiche is God grettest. that *gynnynge* had nevere.
Piers Ploughman, p. 174.

Lo the oke, that hath so long a norishing
Fro the time that it *ginneth* first to spring,
And hath so long a lif, as ye may see,
Yet at the laste wasted is the tree.
Chaucer. The Knightes Tale, v. 3020.

Certain I am full like indeede
To him that cast in earth his seede,
And hath joye of the newe springing
Whan it greneth in the *ginning*.—*Id. Rom. of the Rose.*

This sely Absolon herd every del,
And on his lippe he *gan* for anger bite,
And to himself he said, I shall thee quite.
Chaucer. The Millieres Tale, v. 3743

——— And thus the day they spende
In revel, till the sonne *gan* descende.
Id. The Clerkes Tale, v. 8208.

Therefore I *ginne* to wryte now of the sea
Hackluyt. Voyages, vol. i. p. 187.

The grase now *ginne* to be refresht,
The swallowe peepes out of her nest,
And clowdie welken cleareth.
Spenser. Shepheard's Calender. March.

But most faire Amoret, whose gentle spright
Now *gan* to feede on hope which she before
Conceived had, to see her own dear knight
Being thereof beguyld, was fil'd with new affright.
Id. Faerie Queene, b. iii. c. 10.

Then thought they all hope past, and down they kneel,
And unto God to take their soules they pray,
Worse danger grew than this, when this was past,
By means the ship *gan* after leak so fast.
Harrington. Orlando, b. xii.

GIN, v. GIN, n. To take or catch in a *gin* or *engine*, i. e. a machine, tool or instrument *ingeniously* wrought or contrived; a snare, a trap.

He sette hys *gynnes*, as he wold, & is quoyntise dude stille.
R. Gloucester, p. 148.

The gates he made vaste, and wuste hym wythinne.
His fon assayede then toun wythoute myd al her *gynne*.
Id. p. 301.

And whan ye come ther as you list abide,
Bid him descend, and trill another pin,
(For therin lieth the effect of all the *gin*,)
And he wol doun descend, and don your will.
Chaucer. The Squieres Tale, v. 10,636.

And understandeth that this false *gin*
Was not made ther, but it was made before.
Id. The Chanones Yemannes Tale, v. 16,633

1 *Bro.* So, so, the woodcock's *ginn'd*;
Keep this door fast, brother.
Beaum. & Fletch. The Passionate Madman, Act iii. sc. 1

Typhœus ioynts were streached on a *gin*.
Spenser. Faerie Queene, b. i. c. 6.

[They] granten to lend to the acid John Wastell sum parte of old scaffoldyng, tymbre, and the use of certayne stuff, and necessaryes there, as *gynnes*, wels, cables, &c
Walpole. Anecd. vol. i. *App. Indenture*, 4 *Hen. VIII.*

The damzell there arriuing entred in,
Where sitting on the floore the hag she found,
Busie (as seem'd) about some wicked *gin*;
Who, soone as she beheld that sudden stound,
Lightly vpstarted from the dusty ground.
Spenser. Faerie Queene, b. iii. c. 7.

But once the circle got within,
The charms to work do straight begin,
And he was caught as in a *gin*.
Drayton. The Court of Fairy

But if there be, yet could not such mines, without great pains and charges, if at all, be wrought; the delfs would be so flown with waters (it being impossible to make any addits or sloughs to drain them) that no *gins* or machines could suffice to lay and keep them dry
Ray. On the Creation, pt. ii.

Forbear, forbear, thy vain amusements cease,
Thy woodcocks from their *gins* awhile release.
Garth. The Dispensary, c. 2

Innocence, having no such purpose, walks fearlessly and carelessly through life; and is consequently liable to tread on the *gins* which Cunning hath laid to entrap it
Fielding. Amelia, c. 9.

GIN. Fr. *Genièvre*, juniper. A spirit so named, because flavoured by the berries of the *juniper*, and formerly called *Geneva*.

Thee shall each alehouse, thee each gillhouse mourne,
And answering *gin-shops* sourer sighs return.
Pope. The Dunciad, b. iii.

Of this it is easy to give many instances, particularly in the case of the *gin-act* some years ago.
Fielding. The Covent-Garden Journal, No. 49.

GING. I. e. *Gang*, (qv.) a manner of writing the word not uncommon in our old writers. See the commentators on the quotation from Shakespeare.

Oh you panderly rascals, there's a knot: a *ging*, a packe, a conspiracie against me
Shakespeare. Merry Wives of Windsor, Act iv. sc. 2.

——— If he have eate him,
A plague o' the moath, say I. Sure he has got
Some bawdy pictures, to call all this *ging*.
B. Jonson. The Alchymist, Act v. sc. 1

I am met with a whole *ging* of words and phrases not mine, for he hath maim'd them, and like a sly depraver mangled them in this his wicked limbo, worse than the ghost of Deiphobus appear'd to his friend Æneas.
Milton. An Apology for Smectymnuus.

GI'NGER. } It. *Gengero;* Sp. *Gingibre;*
GI'NGER-BREAD. } Fr. *Gingembre;* Lat. *Zinziber;*
Gr. Ζιγγι-βερις.

There was eke wexing many a spice
As clowe gilofre, and licorice,
Ginger, and grein de Paris.—*Chaucer. Rom. of the Rose.*

Of *ginger-bred* that was ful fin.—*Id. Rime of Sire Thopas.*

Gynger heateth the stomake, and helpeth digestion, but it heateth not so soone as pepper, but afterward the heate remayneth longer, & causeth the mouth to be moister.
Sir T. Elyot. The Castel of Helth, b. ii. c. 17.

Many have taken *ginger* (which some call *zimbiperi*, and others *zingiberi*) for the root of that tree: but it is not so, although in tast it somewhat resembleth pepper. For *ginger* groweth in Arabia and Troglodytica in medows about the villages; and it is a white root of a certain little heard.
Holland. Plinie, b. xii. c. 7.

Or an old Popish lady half vow'd dead
To fast away the day in *gingerbread.*—*Corbet. In Poetam.*

Insomuch that I have sometimes seen a country boy run out to buy apples of a bellows-mender, and *gingerbread* from a grinder of knives and scissars.—*Spectator*, No. 251.

The next that came was Mr. Burchell, who had been at the Fair; he brought my little ones a pennyworth of *gingerbread* each, which my wife undertook to keep for them, and give them by letters at a time.
Goldsmith. The Vicar of Wakefield, c. 12.

GI'NGERLY. A.S. *Ging, geonge*, young, *gingre, geongre*, younger. *Gingerly, (ghongerly.* See *Wielif*, in v. *Gird*) youngerly, and, therefore,—
Tenderly, delicately, (as if afraid of doing harm.)

We stayghe and prolonge our goyng, with a nyce or tendre and softe, delicate, or *gyngerly* pace, [*tereno ac molli passu.*] and doe not goe as others dooe, but lette or gooe lyke great estates.—*Udal. Flowres for Latine Speaking*, fol. 96.

For Margery wynsed and brake her hynder gyrth,
Lorde howe she made moche of her gentill byrth;
With *gingerly* go *gingerly* her talle was made of hay,
Go she neuer so *gingerly* her honestie is gone away.
Skelton. The Crowne of Laurell

Ju. ——— What is't that you
Tooke vp so *gingerly*.
Shakespeare. Two Gentlemen of Verona, Act i. sc. 2.

Has it a corn? or do's it walk on conscience,
It treads so *gingerly!*
Beaum. & Fletch. Love's Cure, Act ii. sc. 2.

GI'NGLE, *v.* } Also written *Jingle. Tinnire*,
GI'NGLE, *n.* } a word without doubt formed
GI'NGLER. } from the sound, (Skinner.)
Perhaps from the Ger. *Klingen*; Dut. *Klinghen*. (See CLANG.) The noun is applied to—
The noise of small pieces of metal shaken together, of thin metal struck; (met.) to an affectation of musical sound. To *gingle*,—
To make or cause such or similar sound, or affectation of sound.

And whan he rode men mighte his bridel here
Gingeling, in a whistling wind as clear
And eke as loude, as doth the chappell bell.
Chaucer. The Prologue, v. 170

Bhe bare a skourge, with many a knottie string;
And in her left, a snaffle bit or brake
Bebost with gold, and many a *jingling* ring.
Gascoigne. The Complaint of Phylomene.

From thens wer howlings heard and wretches wawling tost in paine
And clinching loud of iron, and *gingling* noise of dragging chaines. *Phaer. Virgill. Æneidos*, b. vi.

The husband should be well grounded and principled with knowledge, that he may keep his wife from being led away by the crafty subtilty of those who lie in wait to deceive, and who, by good words and fair speeches, affected phrases, and *gingling* expressions that have nothing in them but sound and errour, pervert the hearts of the simple.
Hopkins. An Exposition upon the Fifth Commandment.

——— Ask no other ornaments
Then other Countries glittering show, poor pride,
A *gingling* spur, a feather, a white hand
Beaum. and Fletch. The Knight of Malta, Act i. sc. 2.

Clo. They should be morris dancers by their *gingle*, but they have no napkins.—*B. Jonson. The Gypsies Metamorphosed.*

Fung. I had spurrs of mine own before, but they were not *ginglers.*
Id. Every Man out of his Humour, Act ii. sc. 5.

——— Euen now, with strange, and seuerall noyses
Of roring, shreeking, bowling, *gingling* chaines
And mo diuersitie of sounds, all horrible.
Shakespeare. Tempest, Act v. sc. 1.

He will borrow another man's horse to praise, and backe him as his owne. Or for a need, on foot can post himselfe unto credit with his merchant, only with the *gingle* of his spurre, and the jerke of his wand.
B. Jonson. Characters in Every Man out of his Humour.

On this methinks I see the walking crew,
At thy request, support the miry shoe,
Thy foot grows black that was with dirt embrown'd,
And in thy pocket *gingling* halfpence sound.
Gay. Trivia, b. ii.

This remark may serve, at least, to show how apt even the best writers are to amuse themselves and to impose on others by a mere *gingle* of words.
Bolingbroke. Fragments of Essays, No. 58.

GIPE. } Cotgrave calls the Fr. *Gippon*,
GI'PCIERE. } a short cassock. Skinner says,
GIPO'N. } "*Gippo* is with us a short outer
GY'PEL. } tunic or garment." Fr. *Juppe, juppon, gippon*; It. *Giubbone, giubba*; Sp. *Jubon, juba*. Of uncertain etymology.
Mr. Tyrwhitt says, "*Gipe* is an upper frock or cassock; *gipon*, a short cassock; and *gipciere*, a paunch or purse."

Of fustian he wered a *gipon*
Alle beamotered with his habergeon.—*Chaucer. Prol.* v. 75.

Some wol ben armed in an harbergeon,
And in a brest plate, and in a *gipon*
Id. The Knightes Tale, v. 2122.

And high shoes knopped with dagges
That frouncen like a quale pipe
Or bootes rueling as a *gipe.*—*Id. Rom. of the Rose.*

An anelace and a *gipeiere* all of silk,
Heng at his girdel, white as morwe milk.
Id. The Prologue, v. 359.

They caste on hym a schirte of selk,
A *gypell* as white as melk
In that semely sale.—*Lybeaus Disconus. Ritson*, vol. ii.

Hys fomen were well boun,
To porce hys acketoun,
Gypell, mayl and plate. *Id. Ib.* p. 50.

GIRD, *v.* } A.S. *Gyrd-an*; Dut. *Gorden*;
GIRD, *n.* } Ger. *Gurten*, cingere, to surround, to enclose. A.S. *Gyrdel*,
GI'RDER. } *girdle*, the diminutive of *gird*.
GI'RDING, *n.* } *Girth*, that which *girdeth, girdth,*
GI'RDLE, *v.* } *—girth*. *Girt*, the verb, formed
GI'RDLE. *n.* } upon *girt*, the past part. of *gird*.
GI'RDLER. } To surround, to enclose, to
GIRT, *v.* } encircle, to environ, to embrace,
GIRT, *n.* } to compass, fold, fasten, bind
GIRTH. } around.

Tho caste thys gode Mold yre mantel of anon,
And *gurde* aboute yre myddel a mayre lynne asete [linen sheet] *R. Gloucester*, p. 455.

He sauh out of the firmament an armed knight com doun That was S. Edmunde, cruelle as a leon.
Suerd *girded* & lance in hand. *R. Brunne*, p. 44.

He was first that stirte to lond out of the boote,
Armed & suerd *girte*, bot an axe he smote —*Id* p. 159.

And seith not to him make redy that I soupe, and *girde* thee me while I ete & drinke.—*Wiclif. Luk*, c. 17.

And would not rather saye to him dresse wherewith I may sup, and *gyrde* up thyself and serve me.—*Bible*, 1551. *Ib.*

Treuli, treuli, I seie to thee, whanne thou were *ghongere* thou *girdidist* thee and wandridist where thou woldist.
Wiclif. Jon. c. 21.

Verely, verely, I saye unto the, whē thou wast younge thou *girdedst* thy selfe, and walkedst whyther thou wouldst.
Bible, 1551. *Ib.*

And this Jon hadde clothing of camel's heris, and a *girdle* of skyn aboute his leendis —*Wiclif. Matthew*, c. 3.

Thys John had his garmēt of camel's heere, and a *gyrdle* of a skinne about his loins.—*Bible*, 1551. *Ib.*

And by hire *girdel* heng a purse of lether
Tasseled with silk and perled with latoun.
Chaucer. The Milleres Tale, v. 3251.

Crispe was his heere, and eke full bright
His shulders of large brede
And smalish in the *gyrdle-stede.*—*Id Rom. of the Rose.*

His bootelesse swerd he *girded* him about:
And ran amid his foes redy to dye.
Surrey. Virgile. Æneis, b. ii.

No nor very fast wylle he runne neyther, whiche how lytle so euer he hath on his backe, is yet so harde and strayght *gyrte* therein, that vneth canne he drawe his breath.
Sir T. More. Workes, p. 1403.

When lofty trees I see barren of leaves
Which erst from heat did canopy the herd,
And summer's green all *girded* up in sheaves,
Borne on the bier with white and bristly beard.
Shakespeare, s. 12

How many lasses have I knowne to make him
Garlands to *gird* his necke, with which he goes,
Vaunting along the lands so wondrous trim,
That not a dog of yours durst barke at him.
Browne. The Shepherd's Pipe, Ecl 6

The king created him at Westminster by the *girding* of a sword, wherof he also made his charter with the gift of one thousand pounds of yeerely rent.—*Stow. Edw. III.* an. 1350.

2 *Mes.* Thou princely leader of our English strength,
Neuer so needfull on the earth of France,
Spurre to the rescue of the noble Talbot,
Who now is *girdled* with a waste of iron
And hemm'd about with grim destruction.
Shakespeare. 1 Pt. Henry VI. Act iv. sc 3.

That *girdle* gave the vertue of chast love
And wifehood true, to all that did it beare
But whosoeuer contrarie doth proue,
Might not the same aboue her middle weare,
But it would loose, or else asunder teare.
Spenser. Faerie Queene, b. iv. c. 5.

And all things which they had were called holy: holy cowles, holy *girdles*, holy pardons, beads, holy shooes, holy rules, and all full of holinesse.
Homilies. Of good Works, pt. iii.

——— Do you hear?
Talk with the *girdler*, or the mill'ner,
He can inform you.
Beaum. & Fletch. Honest Man's Fortune, Act i. sc. 1.

Thus, thus, (quoth Forrest) *girdling* one another
Within their alabaster innocent armes.
Shakespeare. Richard III. Act iv. sc. 3.

By *girting* it about with a string, and so reducing it to the square, &c. you may give a neer guess.
Evelyn. A Discourse of Forest Trees, c. 29.

I'le give 'em leave to cut my *girts*, and flay me.
Beaum. & Fletch. Wit without Money, Act iii. sc. 1.

My soueraigne, with the louing citizens,
Like to his iland, *girt* in with the ocean,
Or modest Dyan, circled with her Nymphs,
Shall rest in London, till we come to him.
Shakespeare. 3 Pt. Hen. VI. Act iv. sc. 8.

Then clense the boal of the branches which were left, and saw it into lengths for squaring, to which belongs the measure and *girth* (as our workmen call it) which I refer to the buyer.—*Evelyn. Discourse of Forest Trees*, c. 19.

But take hede to your *girths*, you'll get a bruise else.
Beaum. & Fletch. The Tamer Tamed, Act i. sc. 3.

What *girder* binds, what prop the frame sustains?
Blackmore. Creation, b. iv.

Patience is (as it were) the *girding* up of the soul, which like the *girding* up of the body gives it both strength and decency too.—*South*, vol. x. Ser. 4.

Instead of snuff boxes and canes, which are usual helps to discourse with other young fellows, these have each some piece of riband, a broken fan or an old *girdle*, which they play with while they talk of the fair person remember'd by each respective token.—*Spectator*, No. 30.

Nor did his [Euryalus] eyes less longingly behold
The *girdle*-belt, with nails of burnish'd gold.
Dryden. Virgil. Æneid, b. ix.

The gentry in Hereford, and Herefordshire, do generally prefer the wormwood beer of Trehern the *girdler*, before other best ale or beer, although their palates are much accustomed to a very pleasant winy cider.
Boyle. Works, vol. vi. p. 371.

Being a very foul day, and they forced to pass a river on horseback within a mile of the town; wherein they rid so deep, as the water came to their *girdlesteds*, and were very wet.—*Strype. Memorials*, an. 1527.

Was I for this entitled, Sir,
And *girt* with trusty sword and spur,
For fame and honour to wage battle,
Thus to be brav'd by foe to cattle.—*Hudibras*, pt. i. c. 2.

And Neptune in the pious hymn they sound,
Who *girds* the earth, and shakes the solid ground.
Cook. Hesiod. The Theogony.

No thunders shook with deep intestine sound
The blooming groves, that *girdled* her around.
Cowper. Heroism.

A Brahman, who, by his power and through avarice, shall cause twice born men, *girt* with the sacrificial thread, to perform servile acts, such as washing his feet, without their consent, shall be fined by the king six hundred panas.
Sir W. Jones. Institutes of Hindu Law, c. 8

A fish, which we presume to be of this species, was found on the recess of the tide of the new cut of the river Dee, below Chester, in October, 1785; its length was twenty-four feet; but the *girth* did not exceed twelve.

Pennant. British Zoology. The Bottle-head Hyperoodon.

GIRD, *v.* } To *gird*,—to smite, to strike, as
GIRD, *n.* } Mr. Tyrwhitt interprets it, has not
GI'RDING. } been traced satisfactorily to any more ancient language. It is probably no more than a consequential usage of *gird-an*, to surround, to bind round, tie round, bind tight round; and thus,—

To nip, to pinch, to twinge or twitch: as, to have or make a *gird*, to have or make a twitch or twinge, to make a hit; and, consequentially,—

To aim a blow or stroke; to hit, to strike, to smite.

In Scotch writers, Dr. Jamieson observes, it is much used with the preposition *through*. And so in Chaucer *thurgh-girt*; and hence, to pierce.

Metaphorically, to have or make a hit or stroke, (sc.) of wit or raillery, or sarcasm, is,—

To jeer, joke or jibe, to scoff at, to mock, to flout, to sneer at; to throw out sneers, scoffs or taunts. See GRIDE.

And *gurd* of Gyles heſd, and lete hym go no wyddere.

Piers Ploughman, p. 35.

And to thise cherles two he gan to preye
To slen him, and to *girden* of his hed,
That to his body, whan that he were ded,
Were no despit ydon for his defame.

Chaucer. The Monkes Tale, v. 14,464.

And so befell, that in the tas they found,
Thurgh *girt* with many a grevous blody wound,
Two yonge knightes ligging by and by,
Bothe in on armes, wrought ful richely.

Id. The Knightes Tale, v. 1012.

With throte yeut he roores; he lyeth along,
His entrailes with a launce through *girded* quite.

Uncertaine Auctore. The Death of Zoroas.

——— For those that will them write,
With taunting *gyrds*, & glikes, & gibes must vexe the lewde,
Strayne curtesy, no recke of mortall spyte.

Drant. Horace. Priscus Grammaticus, de Satyra.

Now to use these fine taunts and *girds* to his enemies, it was a part of a good orator; but so commonly to *gird* every man to make the people laugh, that wan him great ill-will of many, as shall appear by some examples I will tell you.

North. Plutarch, p. 721.

At which our critics *gird* whose judgments are so strict,
And he the bravest man who most can contradict.

Drayton. Poly-Olbion, s. 6.

Ben. Being mou'd, he will not spare to *gird* the Gods.

Shakespeare. Coriolanus, Act i. sc. 1.

Luc. I thank thee for that *gird*, good Tranio.

Id. Taming of the Shrew, Act v. sc. 2.

War. Sweet king, the bishop hath a kindly *gyrd*.

Id. 1 Pt. Hen. VI. Act iii. sc. 1.

These seven years there hath been plays at his house, I have observed it, you have still *girds* at citizens; and now you call your play, The London Merchant.

Beaum. & Fletch. Knight of the Burning Pestle, Prol.

——— What's a *quip?*

Manes. We great *girders* call it a short saying of a sharp wit, with a bitter sense in a sweet word.

Lyly. Alexander & Campaspe, Act iii. sc. 2.

Several answers full of *girds* and severe reflections on the author [Sam. Parker] were soon after published.

Wood. Athenæ Oxon.

But he has another *gird* upon Christianity; "for Amelius, a heathen Platonist, upon reading the first verses of Saint John the evangelist, cried out, by Jove, this barbarian is of our master Plato's opinion:" where he imposes again on the English reader with his barbarian, as he did before with his idiot evangelist.—*Bentley. Of Free Thinking*, § 46.

GIRL. } This word is not found in any of
GI'RLED. } the northern dialects. Skinner
GI'RLISH. } suspects that as *Ceorl* in A. S. signified *male*, so *Ceorla* signified *female*, though no such word is now found in existence. Lye observes that *Girl* in our old writers is applied to a male, (as well as female,) (see the quotation from P. Plouhman and Chaucer,) and he therefore decides for *Ceorl*. Hickes, (*Gram. Ang. Sax.* p. 107,) perhaps from *carlina, femina, apud Cimbros*: though he notices the application of the word to male, and quotes from P. Plouhman. Mr. Tyrwhitt repeats the observation of Lye. The A. S. *Ceorl*; Ger. *Kerl*; Dut. *Kaerl*; Sw. *Karl*, do not appear to have been ever applied to the female. (See Boy.) *Girl* is now used only to denote,—

A female, a young female, (of the human species.)

Grammere for *gurles*. ich gart furst wryte.

Piers Ploughman, p. 189.

In danger hadde he at his owen gise
The yonge *girls* of the diocise,
And knew hir conseil, and was of hir rede.

Chaucer. The Prologue, v. 666.

Yet this sufficed not, for there came in a companie of young *girls*, which did neuer leaue weeping for a long while in the place where the Indian was fallen downe.

Hackluyt. Voyages, vol. iii. p. 328.

Fie peevish *girl*, ungrateful unto Nature!
Did she to this end frame thee such a creature,
That thou her glory shouldst increase thereby,
And thou alone do'st scorn society.

Drayton. King John to Matilda.

Nor hast thou in his nuptial armes enjoy'd
Barren embraces, but wert *girl'd* and boy'd:
Twice-pretty-ones, thrice worthier were their youth
Might she but bring them up, that brought them forth.

Corbet. Upon the Death of Lady Haddington.

And straight forgetting what she had to tell,
To other speech and *girlish* laughter fell.

Drayton. The Legend of Matilda the Fair.

How many view I fairer than
Europa or the rest,
And *girl-boys*, fauouring Ganimede
Heere with his lord a guest.

Warner. Albion's England, b. v. c. 26.

This winter the business was brought to a trial; a boy and a *girl* did report, that they heard great crying in his [Lord Essex] lodgings, and that they saw a bloody razor flung out at a window, which was taken up by a woman that came out of the house where he was lodged.

Burnet. Own Time, an. 1684.

And his hair of flowing grace,
And his boyish, *girlish* face.

Francis. Horace, b. ii. Ode 5.

The distemper of this age is a poverty of spirit and of genius; it is trifling, it is futile, worse than ignorant, superficially taught; with the politicks and morals of *girls* at a boarding school, rather then of men and statesmen.

Burke. Speech on the Duration of Parliaments.

GIRN, or } By metathesis for *Grin*, (qv.)
GERN. } says Skinner.

But eue as they were aboute to buske them foreward to it, the bitch had founde the foote agayn: & on she came *gerning* toward ye place; whom as soone as the hartes herd, they to go both twayn apace.—*Sir T. More. Workes*, p. 1254.

Som trembled, som *girned*, som gasped, som gased
As people halfe peuishe or men that were mased.

Skelton. The Crowne of Laurell.

His face was vgly, and his countenance sterne,
That could haue fraid one with the very sight,
And gaped like a gulfe, when he did *gerne*.
That whether man or monster one could scarce discerne.

Spenser. Faerie Queene, b. v. c. 12.

When that he had said these words, the horned bishops and their complices cryed and *gurned* with their teeth, saying, see ye not what colours he hath in his speech, that he may beguile us, and seduce us to his opinion.

Knox. History of the Reformation, p. 61.

It has been always found an excellent way of *girning* at the government in Scripture phrase.—*South*, vol. ii. Ser. 3.

GISA'RM. Fr. *Guisarme*; Low Lat. *Gisarma*. See *Colgrave*, *Ducange*, and *Spelman*.

A battle-axe, a hand-axe.

But I woll neuer be forsworne
Sith richesse hath me failed here,
She shall able that trespas full dere,
At least wale but her arme
With swearde, or sparth, or *gisarme*.

Chaucer. The Rom. of the Rose.

Tho dyghte they hem all to armes,
With swerdes and wyth *gysarmes*,
As werre schold awake.

Lybeaus Disconus. Ritson, vol. ii.

GITE, a gown, Mr. Tyrwhitt says, is French; and Skinner, perhaps, from the Fr. *Giste*, (from *jacere*,) a place where any one *may lie*; and signifying merely the *gown* (*togam*) in which any one *may lie*.

And she came after in a *gite* of red,
And Simkin hadde hosen of the same.

Chaucer. The Reves Tale, v. 3952

And wered upon my gay skarlet *gites*.

Id. The Wif of Bathes Prologue, v. 6141.

The garments gay, the glitt'ring golden *gite*,
The tysing talk which flowes from Pallas pooles:
The painted pale, the (too much) red made white
Are smiling baytes to fishe for louing fooles.

Gascoigne. In Prayse of the Browne Beautie.

Methought I sawe a derling of delight,
A stately nimph, a dame of heauenly kinde,
Whose glitt'ring *gite*, so ghimsed in mine eyes
As (yet) I not, what proper hew it bare,
No therewithall, my wits can wel deuise,
To whom I might hir louely lookes compare.

Gascoigne. The Complaint of Phylomene.

GI'TTERN, *v.* } i. e. *Cithern*, (qv.) a *guitar*,
GI'TTERN, *n.* } from the Lat. *Cithara*; Gr. Κιθαρα.

Gitterning,—playing on a *gittern* or *guitar*.

Noth' sailen ne sautrien. ne singe with the *gitne*
Ich have none goude gyftes. *Piers Ploughman*, p. 253.

He singeth in his vois gentil and smal,
"Now, dere lady,—if thy wille be,
I prey you that ye—wol rewe on me;"
Ful wel accordant to his *giterning*.

Chaucer. The Milleres Tale, v. 3363.

Wheras with harpes, lutes, and *giternes*,
They dance and plaie at dis bothe day and night
And ete also, and drinke over hir might.

Id. The Pardoneres Tale, v. 12,400.

The first chorus beginning, may relate the course of the citty, each evening with mistresse or Ganymed, *gitterning* along the streets, or solacing on the banks of Jordan or down the stream.

Milton. Subjects for Trayedies, in Life by Birch.

Claris. Violins, strike up aloud,
Ply the *gittern*, scour the crowd,
Let the nimble hand belabour
The whistling pipe, and drumbling tabor.

Drayton. The Muses' Elysium, Nymph. 8.

GIVE. } A. S. *Gif-an, agyf-an*; Dut. *Gheven*; Ger. *Geb-en*; Sw. *Gif-wa*. *Gift* is the past part. *gived*, *giv'd*,
GI'VER. } *gift*, and upon this the verb *gift* is
GI'VING, *n.* } formed. To *give*, in its most ordi-
GIFT, *v.* } nary usages, is equivalent to—
GIFT, *n.* }
GI'FTLESS. }

To confer or transfer, to commit or transmit, to bestow, to grant, to concede, to yield, to consign or resign.

It admits of the substitution of various words according to the context.

To give, with a subaudition of power or ability; and thus, to empower, to enable, to authorize.

With a subaudition of utterance or speech; and thus, to speak or utter, pronounce or declare, publish or proclaim.

As a result, inference or conclusion; and thus, to show, to exhibit, to infer, to conclude.

To give the mind, thoughts or inclinations; and thus, to incline, to addict, to devote.

When used with prepositions, the *phrase* may be interpreted in similar manner.

Tho heo were alle henne y went, here was joye y nou,
The kyng *gef* ys men grete *giftes*, & gret loue to hem drow.

R. Gloucester, p. 122.

The bysop yt nolde grante, ac outlych yt wyth seyde
To *gyue* hym thulke holy thing. *Id.* p. 239.

William tok his leue at our Kyng Henry,
Giftes wele to leue he had richely.—*R. Brunne*, p. 141.

Kyng Suane *gaf* assaut, the walles to assaile,
Mykelle folk he les, & tynt his trauaile. *Id.* p. 43.

My boke sais certayn, that he *gaf* neuer that ride. *Id.* p. 62.

All that was *gyuen*, & befor hand lent,
That was not in coffre, when he mad testament.—*Id.* p. 135.

Tho this gold was *gyuen*, gret was the thonkynge
That fals and favel hadde, for here fayre *giftes*.

Piers Ploughman, p. 32

Therefore if thou offrest thi *gifte* at the auter, and there thou bethinkest that thi brothir hath somewhat agens the, leave there thi *gifte* bifore the auter, and go first to be reconsciled to thy brothir, and then thou schalt come and schalt offre thi *gifte*.—*Wiclif. Matthew*, c. 5.

Therefore when thou offrest thy *gift* at the aultare, and there remẽbrest that thy brother hathe ought agaynst thee; leave there thine offering before the aultare, and goe thy waye fyrste and be reconcyled to thy brother, and then come and offre thy *gyfte*.—*Bible*, 1551. *Ib.*

But other seedis felden into good land: and *geuen* fruyt sum an hundred fold, another sixty fold, an other thritty fold.—*Wiclif. Matthew*, c. 13.

Is it liffull to us to *gyue* tribute to the emperour or nay?

Id. Luk, c. 20.

Is it lawfull for us to *geue* Cæsar tribute or no?

Bible, 1551. *Ib.*

God loueth a glad *ghyuere*.—*Wiclif. 2 Cor.* c. 9.

For God loueth a chearfull *geuer*.—*Bible*, 1551. *Ib.*

——— Theseus hath taken him of her
That of his chambre he made him a squier
And *gave* him gold to maintaine his degre.
Chaucer. The Knightes Tale, v. 1443.

And as I stode in this bashment, I remembred your incomparable clemencie, the whiche, as I haue my selfe some tyme sene, most graciously accepteth the sklender *giftes* of small value, whiche your highness perceiued were offred with great and louinge affection.—*Gower. Con. A.* Ded.

——— Whereto Anne thus replied:
O sister, dearer beloued then the lyght,
Thy youth alone in plaint still wilt thou spill?
Ne children swete, ne Uenus *giftes* wilt know.
Surrey. Virgile. Æneas, b. iv.

Artaxerxes, the noble king of Persia, relected nat the pore husbandman, which offred to hym his homely handes full of cleane water, but mooste graciously receiued it with thankes, estemynge the presente nat after the value, but rather to the wyll of the *gyuer*.
Sir T. Elyot. The Governour. The Proheme.

Sir, quod he, at this houre I thynke he hath well to the nōbre of xxx. tymes a hundred thousande: there is no lorde leyuenge as now, that is so large and lyberall in *gyueng of giftes* as he is.—*Berners. Froussart. Cronycle*, vol. ii. c. 24.

Powers, and dominions, Deities of Heav'n,
For since no deep within her gulph can hold
Immortal vigour, though oppreat and fall'n,
I *give* not Heav'n for lost.—*Milton. Paradise Lost*, b. ii.

Not only these faire bounds, but all the earth
To thee and to thy race I *giue*; as lorde
Possess it, and all things that therein live,
Or live in sea, or aire, beast, fish, and fowle.
Id. Ib. b. viii.

O Eve, in evil hour thou didst *giue* eare
To that false worm, of whomsoever taught
To counterfeit man's voice, true in our fall,
False in our promis'd rising. *Id. Ib.* b. ix.

In prosperity he gratefully admires the bounty of the Almighty *giver*, and useth, not abuseth plenty: but in adversity he remains unshaken, and like some eminent mountain hath his head above the clouds.
Habington. Castara, pt. iii.

——— But goe with speed
And what thy stores contain, bring forth and poure
Abundance, fit to honour and receive
Our heav'nly stranger: well we may afford
Our *givers* their own *gifts*, and large bestow
From large bestow'd. *Milton. Paradise Lost*, b. v.

Scepter, and power, thy *giving*, I assume
And gladlier shall resign. *Id. Ib.* b. vi.

John. Is this assension day! did not the profet
Say, that before assension-day at noone
My crowne I should *giue* off? euen so I haue.
Shakespeare. King John, Act v. sc. 1.

We pray you for your own sake to embrace your own safetie and *giue* ouer this attempt.
Id. As You Like It, Act i. sc. 2.

Macd. I haue no words,
My voice is in my sword, thou bloudier villain
Then tearmes can *giue* thee out.
Id. Macbeth, Act v. sc. 7.

The clergyman next,
I withdrew from their text
And set up the *gifted* brother;
Thus religion I made
But a matter of trade,
And I car'd not for the one or t'other.
Brome. The Holy Pediar.

That houses form within was rude and strong,
Like an huge cave hewne out of rocky clifte,
From whose rough vaut the ragged breaches hong
Embost with massy gold of glorious *guifte*.
Spenser. Faerie Queene, b. ii. c. 7.

In reproofe of which their deuout fraud, the prophet Malachi allegeth, that *gifts* are offered unto God not as supplies of his want indeed, but yet as testimonies of that affection wherewith we acknowledge and honour his greatness.—*Hooker. Ecclesiasticall Politie*, b. v. § 34.

Why was my breeding order'd and prescrib'd
As of a person separate to God,
Design'd for great exploits; if I must die
Betray'd, captiv'd, and both my eyes put out,
Made of mine enemies the scorn and gaze;
To grind in brazen fetters under task
With this heav'n-*gifted* strength?
Milton. Samson Agonistes.

Then rush'd amid the train; nor check nor bound
His fury knew, but stretch'd the slaughter round.
The faithless foe he thinks it vain to spare,
And, fir'd with vengeance, *gives* a loose to war.
Pitt. Virgil. Æneid, b. xii.

Thus having mourn'd, he *gave* the word around,
To raise the breathless body from the ground.
Dryden. Virgil. Æneid, b. xi.

And thus I have *given* the history of Satire, and derived it from Ennius, to your lordship: that is, from its first rudiments of barbarity to its last polishing and perfection.
Id. Dedication to Juvenal.

The tender page with horny fists was gall'd,
And he was *gifted* most that loudest bawl'd.
Dryden. Religio Laici.

And then, for the *gift* of healing, let a bleeding church and state show, how notably they were *gifted* that way.
South, vol. iv. Ser. 11.

Both fleck'd with white, the true Arcadian strain,
Which Thestylis hath often begg'd in vain;
And she shall have them, if again she sues,
Since you the *giver* and the *gift* refuse.
Dryden. Virgil, Ecl. 2.

And first the *gifts* in public view they place,
Green laurel wreaths, and palm (the victor's grace.)
Within the circle, arms and tripods lie,
Ingots of gold and silver heap'd on high,
And vests embroider'd of the Tyrian dye.
Id. Ib. Æneid, b. v.

She [Nature] *gave* him [man] alone the power of laughing; a mark of joy of which he is susceptible. She *gave* him alone tears, the symbol of clemency and compassion.
Knox. Antipolemus.

But his title, his house in town, his mansions and parks in the country, his parliamentary interest, the favour in which he stands at court, the brilliant appearance he makes in the realms of fashion: these, added to a father's influence, determine Iphigenia at once to forget the object of her love, and *give* her hand to deformity, disease, and folly.
Knox. The Spirit of Despotism, s. 26.

And that this spirit [breath of life] is the immaterial intelligent principle, is evident; because it is mentioned as a distinct thing from the body, not partaking of the body's fate, but surviving the putrefaction of the body, and returning to the *giver* of it.—*Bp. Horsley*, vol. iii. Ser. 39.

Such utter strangers were they, in general, both to the nature of God and man, that Cicero, delivering the sentiments of ancient wisdom on this matter, expresses himself to this effect: "All the commodities of life, says he, are the *gift* of heaven, but virtue no man ever yet thought came from God."—*Warburton*, vol. ix. Ser. 7.

But not unhonour'd shall he halt away,
Or *giftless* mourn this unauspicious day.
Cambridge. The Scribleriad, b. iv.

GIVES. See Gyves.

GIZZARD. Fr. *Gésier*; Lat. *Gigerio*. Of unknown etymology. Martinius thinks it a word à Pœnis translatum.

The foule that hight vultour, that eateth the stomacke or *giserne* [jecur] of Titus is so fulfylled of hys song [Orpheus] that it nill eaten ne tyren no more.—*Chaucer. Boecius*, b. iii.

The *gyser* or stomake of a goose or henne beinge fatte with branne and mylke, beinge well sodden or made in poulder, is good for the stomake, in makynge it strong to digest, and nourysheth competently.
Sir T. Elyot. The Castel of Helth, b. ii. c. 9.

The *gorge*, or craw, and the stomach, or *gizier* in birds, is thick and fleshie.—*Holland. Plinie*, b. xi. c. 37.

To these, an overgrowne justice of peace,
With a clarke like a *gizzard* thrust under each arm;
And warrants for sippets, layd in his own grease,
Set o're a chafing dish to be kept warme.
B. Jonson, s. 28.

So the *gizzard*, being fasten'd by a strong membrane to the peritonæum, stands fixed in the middle of the belly.
Grew. Cosmo Sacra, b. i. c. 5.

Nor doth the liver lie on the one side of the belly, as in beasts; but with one lobe on each side the *gizzard*, as its saddle, and so the pancreas on each side the guts.—*Id. Ib.*

The *gizzard* is not only made very strong, especially in the granivorous, but hath also a faculty of grinding what is therein. For which purpose, the bird swalloweth rough stones down, which when grown smooth, are rejected and cast out of the stomach, as useless.
Derham. Physico-Theology, b. vii. c. 2. Note 6.

For the preparatory grinding, the *gizzard* lends its mill. And, as all mill-work should be strong, its structure is so, beyond that of any other muscle belonging to the animal.
Paley. Natural Theology, c. 10.

GLA'CIATE, *v.* GLACIA'TION. GLA'CIABLE. GLA'CIAL. GLA'CIOUS. Lat. *Glaciare, -atum*; Fr. *Glacer*; Lat. *Glacies*, derived by Vossius, a gelando, quasi *gelacies*. And *gelare*, perhaps from Gr. Γελ-αν, to shine; or A. S. *Cel-an*, to keel or cool.

To freeze, harden, con*geal*, turn into ice, (Cotgrave.)

And for his *glacial* air, where is the shepherd so simple, but could have told him, that snowy or what ever else he means by *glacial* air, or clouds may serve to darken the day, but not at all prolong it.—*Grew. Cosmo Sacra*, b. iv. c. 4.

[So] sensible philosophers conceive of the generation of diamonds, iris, beryls: not making them of frozen icecle, or from meer aqueous and *glaciable* substances, condensing them by frosts into solidities vainly to be expected even from potary congelations.—*Brown. Vulgar Errours*, b. ii. c. 1.

It [ice] is plain upon the surface of the water, but round in hayl which is also a *glaciation*.
Brown. Vulgar Errours, b. ii. c. 1.

Which [any mineral solution] although to some degree exhaled, and placed in cold conservatories, will crystallize and shoot into white and *glacious* bodies.—*Id. Ib.*

I thought it not amiss to call our consistent self-shining substance, the icy or *glacial* noctiluca (and for variety—phosphorus.)—*Boyle. Works*, vol. iv. p. 457.

The other thing was, to measure by the differing weight and density of the same portion of water what change was produced in it betwixt the hottest time of summer, and first a *glaciating* degree of cold, and then the highest we could produce by art.—*Id. Ib.* vol. ii. p. 622.

GLAD, *v.* GLAD, *adj.* GLA'DDEN. GLA'DDER. GLA'DFUL. GLA'DFULLY. GLA'DFULNESS. GLA'DLY. GLA'DNESS. GLA'DSOME. GLA'DSOMENESS. GLA'DSHIP. A. S. *Glad-ian*, exhilarare, to make cheerful or *glad*, (Somner.) Ger. *Glatt*; Dut. *Glat*; Sw. *Glad*, lætus, hilaris. Wachter, Ihre, and Skinner, derive from this Lat. *Lætus*. Perhaps from the A. S. *Ge-ladian*, (which, by sliding over the *e*, forms *gladian*,) to clear or cleanse, to purify, to absolve, to deliver; and consequentially, (as Somner says) to excuse, acquit or clear one of a crime or accusation. And thus *glad-ian* becomes—to make cheerful or *glad*. See the second quotation from Cogan. And see Mirth.

To make cheerful or joyous, to cheer, to rejoice, to please, to exhilarate.

Tho Kyng Alfred hurde thys ys herte *gladede* tho.
R. Gloucester, p. 265

Tho Kyng Arture hurde thys, no *gladdere* man nas.
Id. p. 184.

And heo schulle be such, that no prince dorre hem forsake,
Ac for heore prowesse *gladliche* into her seruise take.
Id. p. 112.

& the erl's doxter of Prouince, & ir moder the contesse,
Brouste hire hider into this lond, & was her in *gladnesse*.
Id. p. 530.

The Normans were alle *glad*. *R. Brunne*, p. 117.

& hir sonnes bothe, Henry and William,
Thei were him nere bothe, *gladly* with him thei nam [took.]
Id. p. 108.

And prayde Pees to tellen huere, to what place he wolde
In heore gay garnemens, wham he *gladie* thoughte.
Piers Plouheman, p. 348.

That Jewes shal wene in hire wit, and wexe so *glade*
That here kyng be y come, fro the court of heuene.
Id. p. 61.

The wiche fooles, weren *gladdere* to deye
Than lyue lengour suthe leaute was so rebuked.
Id. p. 395.

——— For prophetes hem told
That that blessed body, of buriclesse sholde aryse
And gon into Galilee, and *gladen* hus apostoles
And hus moder Marie. *Id.* p. 373.

And also *gladliche* he giveth, to gomes that hit nedeth.
Id. p. 282.

And my spiryt hath *gladed* in God myn helthe.
Wiclif. Luk, c. 1.

And he cometh hoom, & clepith togidere his frendis and neighboris and seith to hem be ye *glade* with me: for I haue founden my scheep that hadde perischid.—*Id. Ib.* c. 15.

Thanne Davith himsilf clepeth him lord how thanne is he is sonne? and myche puple *gladly* herde him.
Id. Mark, c. 12.

And he ghaf reynes fro heuene and tymes beryngc fruyt, and ful fullide ghoure hertis with mete and *gladnesse*.
Id. Dedis, c. 14.

When it came him to purpos for to rest,
I trow that he had thinke text in mind,
That alle thing repairing to his kind
Gladeth himself.—*Chaucer. The Squieres Tale*, v. 10,923.

I wol with lusty herte freshe and grene
Say you a song to *gladen* you I wene:
And let us stint of ernestful matere.
Id. The Clerkes Tale, v. 9050.

Fayrest of fayre, O lady min Venus,
Daughter of Jove, and spouse of Vulcanus,
Thou *glader* of the mount of Citheron.
Id. The Knightes Tale, v. 2225.

And for to maken you the more mery,
I wol myselven *gladly* with you ride,
Right at myn own cost and be your gide.
Id. The Prologue, v. 805.

O sodeu wo, that ever art successour
To worldly blis, spreint is with bitternesse
Th' ende of the joye of our worldly labour.
Wo occupieth the fyn of our *gladnesse*.
Id. The Man of Lawes Tale, v. 4844.

As whan a man hath been in poure estat,
And clymbeth up, and waxeth fortunat,
And ther abideth in prosperitie:
Swiche thing is *gladsom* as it thinketh me.
Chaucer. The Nonnes Preestes Prologue, v. 14,784.

The turtil doue said welcom, welcom May,
Gladsome and light to louers that ben trew.
Id. The Court of Loue.

She doth with him what euer her liketh,
Whan that she loureth, then he siketh,
And when she *gladeth*, he is *glad*.—*Gower. Con. A.* b. vii.

——— And therefore I
Will write and shewe all openly,
Howe loue and I togeitre mette,
Whereof the worlde ensample fette
May after this, when I am go
Of thilke vnsely lolife wo,
Whose reule stant out of the wey,
Nowe *glaide*, and nowe *gladnes* awaie.—*Id. Ib.* b. i.

Of Aristotle I haue well redde
Howe he to Alisander badde,
That for to *gladden* his courage
He shulde beholden the visage
Of women, whan thei ben faire. *Id. Ib.* b. vii.

Suche is the *gladshippe* of enuie
In worldes thing. *Id. Ib.* b. ii.

So that my hap and all my heale
Me thinketh is ay the lenger the ferre,
That bringeth my *gladship* out of herre.—*Id. Ib.* b. iii.

But among all other kindes of delite, there is none that so much comforteth and *gladdeth* the hearer, as a thing spoken contrary to the expectation of other.
Wilson. The Arte of Rhetorique, p. 155.

Lyke Lucifer that gracious dawning star, whom pure of hew
Dame Venus chiefly loues aboue al fiers in heauen that shyne
Al darknes he resolues, and *gladneth* skies with face deuine. *Phaer. Virgili. Æneidos*, b. viii.

To the publique coumforte and *gladfull* reioycing whiche at her byrth she brought to all Englande; she doeth nowe also conferre vnto the same the vnestimable benefite of fertheryng both us and oure posteritee in the knowledge of Goddes worde.—*Udal. John. Dedicatory Epist. to Q. Katherine.*

But if the Scripture allow them, that you cannot deny but it so is, then resist not ye doctrine of God, but knowledge your ignorannce and seduction, and returne *gladly* into the right way.—*Frith. Workes*, p. 3.

The lambe thinkes not the butcher's knife
Should then bereue him of his life;
For when the sunne doth once runne in,
Then all their *gladnes* doth begin;
And then their skips, and then their play,
So falls their sadnes then away.
Vncertaine Auctors. The Louer describeth, &c.

——— The Troyane of her train
Before her go with *gladsome* Iulus.
Surrey. Virgile. Æneis, b. iv.

My pastime past, my youthlike yeres are gone;
My monthes of mirth, my glistring days of *gladsomeness*,
My times of triumphe turned into mone,
Unhappy I am unless I find release.
Vncertaine Auctors. The Louer Complaineth, &c.

Where day and night she nought did but lament
Her wretched life shut vp in deadly shade,
And waste her goodly beauty, which did fade,
Like to a flowre that feeles no heat of sunne,
Which may her feeble leaues with comfort *glade*.
Spenser. Faerie Queene, b. vi. c. 10.

And it much *glads* me, that to doo him service
Who is the honour of our trade, and lustre,
We meet thus happily.
Beaum. & Fletch. The Beggar's Bush, Act iv. sc. 5.

Advance immortall bard, come up and view
The *gladding* face of that great king in whom
So many prophesies to thine are knit.
B. Jonson. The Irish Masque at Court.

To sing a song of old was sung,
From ashes ancient Gower is come:
Assuming man's infirmities,
To *glad* your ear, and please your eyes.
Shakespeare. Pericles, Act i. sc. 1.

Whom when he saw on ground, he was full *glad*
And straight went forth his *gladness* to partake
With Belge, who watcht all this while full sad,
Wayting what end would be of that same daunger drad.
Spenser. Faerie Queene, b. v. c. 11.

Old men were *glad*, their fates till now did last,
And infants, that the houres had made such haste
To bring them forth: whil'st riper aged, and apt
To understand the more, the more were rapt.
B. Jonson. The Happy Entrance of James, &c.

And there they make an ebullition among the vital spirits; which according to the intervening atoms either cause a dilatation of the heart and so *gladden* it; or contract it, and so sadden it.—*Digby. Of the Sympathetick Powder.*

And, when as he him nam'd, for joy he brake
His bands, and follow'd him with *glaadfull* glee,
And friskt, and flong aloft, and lowted low on knee.
Spenser. Faerie Queene, b. v. c. 3.

The same, with all the other ornaments,
Kyng Ryence caused to be hanged by
In his chiefe church, for endlesse moniments
Of his successe and *gladfull* victory.—*Id. Ib.* b. iii. c. 3.

And there him rests in riotous suffisance
Of all his *gladfulness*, & kingly jovisance.—*Id. Ib.*

But Blandamour full of vainglorious spright,
And rather stird by his discordfull dame,
Vpon them *gladly* would haue prov'd his might,
But that he yet was sore of his late luckless fight.
Id. Ib. b. iv. c. 4.

In this plight, there came to visit mee
Some friends who sorry my sad case to see,
Began to comfort me in cheerefull wise
And means of *gladsome* solace to deuise.
Id. Mother Hubberd's Tale.

So chaunts the mounting lark her *gladsome* lay,
When night gives place to the delightfull day.
Beaumont. To Viscount Purbeck.

Our aymes must now reflect on those, that may
Give timely succour to these present ills,
And are our only *glad-surviving* hopes,
The noble issue of Germanicus,
Nero and Drusus. *B. Jonson. Sejanus*, Act iii. sc. 1.

But that which *gladded* all the warrior train,
Though most were sorely wounded none were slain.
Dryden. Palamon & Arcite.

To suppliant Holland he vouchsaf'd a peace,
Our once bold rival of the British main,
Now tamely *glad* her unjust claim to cease
And buy our friendship with her idol, gain.
Id. On the Death of Oliver Cromwell.

These hours were usually passed in rooms adorned for that purpose, and set out in such a manner, as the objects all around the company *gladdened* their hearts.
Spectator, No. 358.

——— *Gladly* to thee,
Heroic, laurel'd Eugene yields the prime,
Nor thinks it diminution to be rank'd
In military honour next. *J. Philips. Blenheim.*

Phœbus, whose kindly beams impart
Health and *gladness* to the heart,
While in its quiver lies the pestilential dart,
Thy youthful suppliants hear.
Francis. Horace. The Secular Poem.

On chairs and beds in order seated round,
They share the *gladsome* board: the roofs resound.
Pope. Homer. Odyssey, b. xxiv.

It [charity] beholdeth him to prosper and flourish, to grow in wealth and repute, not onely without envious repining, but with *gladsome* content.—*Barrow*, vol. i. Ser. 22.

Go, tuneful bird, that *gladd'st* the skies,
To Daphne's window speed thy way;
And there on quivering pinions rise,
And there thy vocal art display.
Shenstone. The Sky Lark, s. 2.

We rejoice at the fortunate event which has made another happy, we are *glad* to hear of their success; or happy to be informed of their welfare, &c.
Cogan. On the Passions, pt. i. c. 2.

Leonidas, ascending to the fane,
Rose like the God of morning from the cell
Of night, when shedding cheerfulness and day
On hill and vale emblaz'd with dewy gems,
He *gladdens* nature. *Glover. Leonidas*, b. vii.

Gladness is an inferior degree of joy: it may be excited by incidents agreeable or desirable in themselves, which are not of sufficient moment to raise the extasies of *joy*; or it may consist in that lively flow of spirits, which immediately succeeds to the transports of *joy*.
Cogan. On the Passions, pt. i. c. 2.

As sounding tempests with impetuous force
Burst from their native caves, with furious course,
To blot the lustre of the *gladsome* day,
And pour their vengeance on the land and sea.
Hoole. Jerusalem Delivered, b. iv.

GLADE. *Ge-hlyd, ge-hlid, ge-hlod, ge-hlad*, is the regular past tense and past part. of *ge-hlidan*, tegere, operire, to cover; and *ge-hlad*, is become the English *glade*. Applied to—

"A spot covered or hid, hidden with trees," (Tooke.) And See Milton's *Poetical Description.*

Farre in the forrest, by a hollow *glade*
Covered with mossie shrubs, which spredding brode
Did underneath them make a gloomy shade,
Where foot of living creature never trode,
Ne scarse wyld beasts durst come, there was this wight's abode. *Spenser. Faerie Queene*, b. vi. c. 5.

Till then humbly leave I take
Lest the great Pan do awake,
That sleeping lies in a deep *glade*
Under a broad beech's shade.
Beaum. & Fletch. Faithful Shepherdess, Act i. sc. 1.

——— O might I here
In solitude live savage, in some *glade*
Obscur'd, where highest woods impenetrable
To star or sun-light spread their umbrage broad
And brown as ev'ning —*Milton. Paradise Lost*, b. ix.

Grazing might be improved for the feeding of deer and cattel under them [oaks], benignly visited with the gleams of the sun, and adorned with the distant landskips appearing through the *glades*, and frequent vallies
Evelyn. On Forest Trees, c. 3 s. 1

Still to the *glade*, where she has bent her way,
With knowing skill he drives the future prey.
Prior. Henry & Emma.

Meanwhile from every spray the ring-doves coo,
The linnets warble, captive none, but lur'd
By food to haunt the umbrage: all the *glade*
Is life, is music, liberty and love.
Mason. The English Garden.

GLA'DIATOR. GLADIA'TORY. GLADIATO'RIAL. GLADIATO'RIAN. GLA'DIATURE. } Lat. *Gladiator*, from *gladius*, a sword. *Gladius*, c in *g* commutatâ, a *clade*, quod fit ad hostium *cladem*, *gladius*, (Varro, lib. iv.); or, says Vossius, a κλαδος, i. e. ramus; for country people first used these as swords. Literally—

A sword-fighter; extended in its application, to fighters or combatants with weapons of various sorts.

And though those whom they exhibited in these games at first were slaues onely or captiues, over whom they had *ius vitæ et necis*, power of life and death; yet afterwards they drew into the sand freemen, knights, senatours, yea, histories affirm, that Commodus the Emperour did himself play the *gladiator* in person.—*Hakewill. Apologie*, b. iv. s. 8.

In their amphitheatrical *gladiatures*, the lives of captives lay at the mercy of the vulgar.
Gayton. On Don Quixote, p. 271.

For peace at home, and for the public wealth
I mean to crown a bowl to Cæsar's health;
Besides, in gratitude for such high matters,
Know I have vow'd two hundred *gladiators*.
Dryden. Persius, Sat. 6.

At Rome there were usually those *gladiatory* sports, bloody, sword-killing sports: they killed men in sport.
Dr. Westfield. Ser. (1646.) p. 77.

The *gladiatorian* and other sanguinary sports which we allow our people, discover sufficiently our national taste.
Shaftesbury. Advice to an Author, pt. ii. s. 3.

In these games of Honorius, the inhuman combats of *gladiators* polluted for the last time the amphitheatre of Rome.
Gibbon. Roman Empire, c. 30.

He [Constantine] made a law against *gladiatorial* shows, which however continued till Honorius put an end to that wicked diversion, A.D. 403.
Jortin. Remarks on Ecclesiastical History.

GLA'MOUS. From A. S. *Glæm-ian*, to *smear*, (Skinner.) See CLAMMY.

It woll aryse in the heed, and make the heed to swell, and the eyen, all *glaymous* and dark.—*J. Barnes. On Hawkinge.*

GLANCE, v. GLANCE, s. GLA'NCING. GLA'NCINGLY. } In our old writers, *Glent*; Ger. *Glantzen*; Dut. *Glantzen*, splendere, to shine, to glitter; which Skinner derives from the Fr. *Eslancer*, from the Lat. *Lancea*, a lance, a javelin or dart.

To dart a bright or glittering light; to dart, shoot or throw a quick or sudden ray of light; to strike, throw, dart, or fall obliquely, (as a ray or beam of light;) to throw or cast the eyes; and thus, to look quickly, obliquely: (met.) to throw or cast hints; sideways, obliquely.

Of Triple erle Bumoun fulle suithe thider *glent*.
R. Brunne, p. 197.

But at the last, as that her eye *glent*
Aside, anon she gan his sword espy
As it lay bare, and gan for feare cry.
Chaucer. Troilus, b. iv.

The one strake hym on the shulder, the other on the breste, and the stroke *glented* downe to his bely.
Berners. Froissart. Cronycle, vol. ii. c. 143.

For they saile away, being not once touched with the *glaunes* of a shot, and are quickly out of the Turkish cannons reach.—*Hackluyt. Voyages*, vol. ii. p. 134.

Thys King William beyng at his disport on huntyng within the Newe Forest, now called the Forest of Windsore, or rather as Reynulph sayeth in the New Forest in Hamshire besydes Sarisbury, by *glannsyng* of an arrowe, which a knight named Sir Walter Tyrell, a Frenche man did shote at a deere, &c.
Grafton. William Rufus, an. 1099.

——— Therewith vpon his crest
With rigor so outrageous he smit,
That a large share it hew'd out of the rest,
And *glauncing* down his shield fro blame him fairly blest.
Spenser. Faerie Queene, b. i. c. 2.

But she thereat was wroth, that for despight
The *glauncing* sparcles through her beuer glared,
And from her eyes did flash out fiery light
Like coales, that through a siluer censer sparkle bright.
Id. Ib. b. v. c. 7.

To fly was shamefull, yet to live was sweet,
And they themselues more lou'd, then foes did hate;
Them, death (still sterne) where euer turn'd, did meet:
Each sword's bright *glance*, seem'd summons from their fate.
Stirling. Jonathan.

At that time the queen-mother of France used the embassadour, and other English-men with flattering and kind courtesie, and covertly, and as it were *glancingly*, began to let fall speeches of marriage betwixt Queen Elizabeth and her son Henry, Duke of Anjou, who was scarce seuenteen years of age.—*Camden. Elizabeth*, an. 1568.

Phrynicus self telleth us also *glauncingly* that he was timerous and easy to be frayed.—*North. Plutarch*, p. 452.

Those graves with bending osier bound,
That nameless heave the crumbled ground,
Quick to the *glancing* thought disclose
Where toil and poverty repose.
Parnell. A Night-Piece. On Death.

And he, surpris'd with humble joy, survey'd
One sweet regard, shot by the royal maid:
Not well assur'd, while doubtful hopes he nurs'd,
A second *glance* came gliding like the first.
Dryden. Sigismonda & Guiscardo.

The insect youth are on the wing,
Eager to taste the honied Spring,
And float amid the liquid noon:
Some lightly o'er the current skim,
Some show their gayly-gilded trim
Quick-*glancing* to the sun.—*Gray. Ode on the Spring.*

How fleet is a *glance* of the mind!
Compar'd with the speed of its flight,
The tempest itself lags behind,
And the swift-winged arrows of light
Cowper. Verses supposed to be written by A. Selkirk.

GLAND. } Lat. *Glans, glandis*, an
GLA'NDULE. } acorn, a kernel; *glans* is
GLA'NDULAR. } derived by Vossius from the
GLA'NDULOUS. } Dor. Γαλανος for *Βαλανος*;
GLANDULO'SITY. } and *βαλανος*, from *βαλλ-ειν*, to throw; *βαλανος* may, Scheidius thinks, be so called, tanquam *dejiculi*, quippe a quercu excuti dejicique soliti; because they are shaken off and cast down by the oak, to a remarkable degree.

Which leads us to observe the convolution of the said fibers, in all other *glands*, in the same or some other manner.
Grew. Cosmo. Sacra, b. i. c. 5.

The spongeous kernels, which in men be called tonsillæ, or the almands, are in swine named the *glandules*.
Holland. Plinie, b. xi. c. 37.

All *glands* and *glandulous* parts do likewise consist of fibers, but of the softer kind: which fibers are their proper vessels.—*Grew. Cosmo. Sacra*, b. i. c. 5. s. 18.

The udder is, part, *glandulous*, and very tender; and consequently very subject to inflammations.
Digby. Of the Sympathetick Powder.

In the upper parts of worms, there are likewise found certain white and oval *glandulosities*, which authors terme egges; and in magnifying glasses they also represent them.
Brown. Vulgar Errours, b. iii. c. 27.

That indeed all the *glands* of the body should be congeries of various sorts of vessels curled, circumgyrated, and complicated together, whereby they [*glands*] give the blood time to stop and separate through the pores of the capillary vessels into the secretory ones, which afterwards all exonerate themselves into one common ductus.
Ray. On the Creation, pt. ii.

It hath eye-lids commodiously placed, to cleanse the ball from dust, to shed necessary moisture upon it through numerous *glandules*, and to be drawn over it like a curtain for the convenience of sleep.—*Bentley*, Ser. 6.

He [Blasius] hath observed that the vessels of the interior *glandulous* substance of the womb are strangely contorted and reflected with turnings and meanders, that they might not be too much strained, but their folds being extended and abolished, they might accommodate themselves without danger of rupture to the necessary extension of the uterine substance at that time.—*Ray. On the Creation*, pt. ii.

Germ awled; pointed, furrowed, with prominent seedlets, sitting on a *glandular* pedical.
Sir W. Jones. On Select Indian Plants.

GLA'NDERS. } A disease in horses accom-
GLA'NDERED. } panied by a swelling in certain of their *glands*, (qv.)

If the powder thereof (althæa or marsh mallow) be strewed and mingled among the barley which is given in provander unto cart horses and such like, it helpeth them when they run at nose with the *glanders*, and stale drop by drop.
Holland. Plinie, b. xxvi. c. 8.

Very much prejudice often happens to the poor husbandman (and sometimes even to his utter ruin) by those, either stubborn, or contagious diseases (such as the rot in sheep, and the *glanders* in horses.)—*Boyle. Works*, vol. iii. p. 409.

And I have been credibly informed, that being drank in plenty, it hath recovered even a *glandered* horse, that was thought incurable.—*Berkeley. On Tar Water.*

No *glander-post* his airy stables thinn'd.
Granger. The Sugar Cane, b. i.

GLARE, *v.* } In Dut. (see *Kilian*) *Glacrende*
GLARE, *n.* } *ooghen* is, oculi cæsii, glauci;
GLA'RY. } *glaer oogigh*, cæsius sive glaucus
GLA'RINESS. } oculis. And this Skinner de-
GLA'RINGLY. } rives from the Fr. *Esclairer*, to glitter, to shine, and the Fr. from the Lat. *Clarare*, i. e. *claritatem evibrare*, to dart forth brightness; for grey (or blue) eyes are (*lucidiores*) more lucid, and on that account reflect a fuller light.

To emit or throw forth a full or strong degree of light; and thus, a degree dazzling and painful to the sight; to look or stare with such degree of light; with excess of brightness or brilliancy; to shine with or display excess of brightness; to be too conspicuous.

Swiche *glaring* eyen hadde he, as an hare.
Chaucer. The Prologue, v. 686.

——— Lo thus it fareth
It is not all gold that *glareth*.—*Id. House of Fame*, b. i.

Thus he passed along turning his head to and fro, yawning and gaping wide, with ougly demonstration of long teeth and *glaring* eyes.—*Hackluyt. Voyages*, vol. iii. p. 158.

Seuen mouthes the winter dures, the *glare* it is so great
As it is May before he turne his ground to sowe his wheate.—*Id. Ib. M. G. Turbervile*, vol. i. p. 386.

For in the winter time, so *glaris* is the ground,
That neither grasse, nor other graine, in pastures may be found.—*Id. Ib.*

But the colours for the ground were so well chosen, neither sullenly dark, nor *glaringly* lightsome.
Sidney. Arcadia, b. iii.

Strong perfumes and *glaring* light
Oft destroy both smell and sight.
Carew. To My Cousin, C. R.

But, as a hunted panther casts about
Her *glaring* eyes and pricks her listning ears to scout;
So she to shun his toils, her cares employ'd,
And fiercely in her savage freedom joy'd.
Dryden. Theocritus, Idyll. 23.

A golden axle did the work uphold,
Gold was the beam, the wheels were orb'd with gold;
The spokes in rows of silver pleas'd the sight,
The seat with party-colour'd gems was bright;
Apollo shin'd amid the *glare* of light.
Addison. Ovid. Met. b. ii.

Mr. Hobbes has been reputed the first or principal man that introduced them here, or, however, that openly and *glaringly* espoused them.—*Waterland. Works*, vol. viii. p. 41.

Mr. Beale answers to my begging thus. I know, that bright crystal glass is *glary*; and to avoid that *glariness*, our artificers run into the other extreme.
Boyle. Works, vol. vi. p. 135.

There you may see the idol stand
With mirror in his wanton hand;
Above, below, now here, now there,
He throws about the sunny *glare*.—*Green. The Spleen.*

For tho' she lov'd by varied mode to join
Tumultuous crowds in one immense design,
Yet there we ne'er condemn such hostile hues
As cut the parts or *glaringly* confuse.
Mason. Fresnoy. Art of Painting.

GLASS, *n.* } A.S. *Glæs*; Ger. and Sw.
GLASS, *v.* } *Glas*; Dut. *Glas, ge-las*; from
GLASS, *adj.* } the A. S. *Glis-nian*; Ger. *Gleis-*
GLA'SSEN. } *sen*, splendere, to shine. In Sw.
GLA'SSY. } *Lysa*, is splendere; and in A. S.
GLA'SSINESS. } *Lixan*. The A. S. *Glisnian*;
GLAZE, *v.* } Ger. *Gleissen*, are probably con-
GLA'ZING, *n.* } tracted from A. S. *Ge-lixan*,
GLA'ZIER. } to shine, to be bright. *Glass*, then, is so called from its brightness, its translucency or transparency. *Glass* is much used—prefixed—among philosophical writers, with great variety in the manner of signification. See GLOSS, and HYPHEN.

Dame Edith bright as *glas*.—*R. Brunne*, p. 93.

With gay glitering *glas* glowyng as the sunne.
Piers Ploughman. Crede

——— *Glase* the gable and grave thy goure name.
Id. Vision, p. 40.

And I saigh as a *glasen* see meynd with fier.
Wiclif. Apocalypse, c. 15.

And soth to saine, my chamber was
Ful wel depainted, and with *glas*
Were al the windowes, wel *yglased*
Ful clere, and not an hole yerased,
That to behold it was great joy
For wholly all the storie of Troy
Was in the *glasing* ywrought thus.—*Chaucer. Dreame.*

He had a crois of laton ful of stones,
And in a *glas* he hadde pigges bones.—*Id. Prologue*, v. 702.

For whan his semblant is most clere,
Than is he most derke in his thought:
Though mé him se thei know him nought,
But as it sheweth in the *glas*
Thynge, whiche therin neuer was:
So sheweth it in his visage,
That neuer was in his courage.—*Gower. Con. A.* b. ii.

They keep the wind out of their windowes with *glass*, for it is there much used.—*More. Utopia*, vol. ii. b. ii. c. 2.

Vpon thys *glassye* sea were they sente of Sayncte John, that had obtayned victory of the beaste, of hys image, of hys marke, and of the numbre of hys name.—*Bale. Image*, pt. ii.

She came to Westminster Halle, whiche was richely hāged with clothe of Arras and new *glased*.
Hall. Hen. VIII. an. 25.

This Bonet was the firste that broughte the crafte of *glasynge* into this lande.—*Fabyan*, vol. i. c. 34.

And that the same may seem no feined dreame,
But words of worth and worthy to be wayed,
I have presumde, my lord, for to present
With this poor *glasse* which is of trustie steele,
And came to me by wil and testament
Of one that was a *glass-maker* indeed.
Gascoigne. The Steele Glass.

As touching which deuise the common voice and fame runneth, that there arrived sometimes certaine marchants in a ship laden with nitre, in the mouth of the river, [Belus, in Phœnicia], and beeing landed, minded to seeth their victuals upon the shore, and the very sands; but for that they wanted other stones, to serve as trevets to beare up their pans and cauldrons over the fire, they made shift with certaine peeces of sal nitre out of the ship to support the said pans, and so made fire underneath, which being once afire among the sand and gravell of the shore, they might perceive a certaine cleare liquor run from under the fire in very streames, and hereupon they say came the first invention of making *glasse*.—*Holland. Plinie*, b. xxxvi. c. 26.

Methought all his senses were lockt in his eye,
As jewels in christall for some prince to buy,
Who tend'ring their own worth from whence they were *glast*
Did point out to buy them along as you past.
Shakespeare. Love's Labour Lost, Act ii. sc. 1.

The formal youth, that knew no other grace
Or value, but his title, and his lace,
Glasses himself: and in this faithful mirrour,
Views, disapproves, reforms, repents his errour.
Roger L'Estrange. On the Ed. of Beaum. & Fletch. Plays.

He that no more for age, cramps, palsies, can
Now use the bones, we see doth hire a man
To take the box up for him; and pursues
The dice with *glasses* eyes, to the glad viewes
Of what he throwes.—*B. Jonson. An Epistle to a Friend*

He built by art upon the *glassy* sea
A bridge of brass, whose sound Heavens thunder seem'd to bee.
Spenser. Faerie Queene, b. ii. c. 11.

But she that never cop'd with stranger eyes,
Could pick no meaning from their parting looks,
Nor read the subtle-shining secrecies
Writ in the *glassy* margents of such books.
Shakespeare. The Rape of Lucrece

Witness this new-made world, another heav'n
From heaven gate not farr, founded in view
On the cleer Hyaline, the *glassie* sea.
Milton. Paradise Lost, b. vii.

Bush. Each substance of a griefe hath twenty shadows
Which shewes like griefe it selfe, but is not so:
For sorrowes eye, *glazed* with blinding teares,
Diuides one thing intire, to many obiects,
Like perspectiues, which rightly gaz'd vpon
Show nothing but confusion, ey'd awry,
Distinguish form.—*Shakespeare. Rich. II.* Act ii. sc. 2.

There lands the fiend, a spot like which, perhaps,
Astronomer in the sun's lucent orbe
Through his *glazed* optic tube yet never saw.
Milton. Paradise Lost, b. iii.

Whoever in those *glasses* looks, may find
The spots return'd, or graces, of his mind,
And by the help of so divine an art,
At leisure view and dress his nobler part.
Waller. Upon B. Jonson.

I do not say this, as if your son, when grown up, should never be in company past eight, nor ever chat over a *glass* of wine till midnight.—*Locke. Of Education*, s. 21.

For by example most we sinn'd before,
And *glass-like* clearness mix'd with frailty bore.
Dryden. Astræa Redux.

Honour is like that *glassy* bubble,
That finds philosophers such trouble,
Whose least part crackt the whole does fly,
And wits are crackt to find out why.—*Hudibras*, pt. ii. c. 2.

I likewise took notice of an ore, which for its aptness to vitrify, and serve the potters to *glaze* their earthern vessels, the miners call pottern ore.—*Boyle. Works*, vol. i. p. 323.

And a good number besides of ordinary tradesmen, as smiths, tailors, sadlers, hosiers, haberdashers, *glaziers*, cutlers, and such like, most of them setting their marks.
Strype. Life of Bp. Aylmer.

Our artist borrowed hence his hint, and produced a correction of the defect by imitating, in *glasses* made from different materials, the effects of the different humours through which the rays of light pass before they reach the bottom of the eye.—*Paley. Natural Theology*, c. 3.

The tow'ring ships, old ocean's lordly kings
Aloft in air display their canvass wings;
Not swell'd by Boreas now, the *glassy* seas
Flow'd calmly on, with Zephyr's gentle breeze.
Lloyd. The Henriade, b. i.

As they have a method of *glazing* it, it is more durable, and will resist rain for some time, which Otaheite cloth will not.—*Cook. Voyages*, vol. iii. b. ii. c. 3.

Francis Willeamson of Southwark, *glazier*, and Simon Symonds of St. Margaret's, Westminster, *glazier*, agreeing curiously and sufficiently to *glaze* four windows of the upper story of the church of King's College, Cambridge, of orient colours and imagery of the story of the old law and of the new law, after the manner and goodness in every point of the king's new chapel at Westminster.
Walpole. Anecdotes of Painting, vol. i. c. 4.

He [Marc Willems] made designs for most of the painters, *glass-painters* and arras-makers in his time, and died lamented in 1561.—*Id. Ib.* vol. i. c. 6.

GLAVE, } Fr. *Glaive*; Lat. *Gladius.*
GLAIVE, or } A *gleave* or sword. Also, a
GLEAVE. } launce or horseman's staff, (Cotgrave.)

Myd *gleyue* other myd roches, and newe [few] alyue he let.
R. Gloucester, p. 203.

And what their tong, as sharpe as swerd or *gleue.*
Chaucer. The Court of Loue.

As he was arysing, there light a stroke on him, gyuen by a squyer called Jakes of Saynt Martyn, wyth his *glayue*, the whiche stroke entred into ye fleshe vnder his eye, betwene ye nose and the forheed.—*Berners. Froiss. Cron.* vol. i. c. 270.

The lightening Macedon by swordes, by *gleaues*,
By bands and troupes of fotemen, with his garde,
Spoedes to Darie.—*Vncertaine Auctors. Death of Zoroas.*

Achilles preassing through the Phrygian *glaues*,
And Orpheus, daring to prouoke the ire
Of damned fiends, to get his loue retire.
Spenser. An Hymn of Loue.

Eft soones, advauncing that enchaunted shield,
With all my might I gan to lay about:
Which when he saw, the *glaive* which he did wield,
He gan forthwith t'avale, and way unto me yield.
Id. Faerie Queene, b. iv. c. 10.

And there be in that towne more than three hundred *glaives*, and three hundred yeomen, and a hundred and fifty archers.—*Holinshed. Edw. III.* an. 1356.

GLA'VER, v. } A *glavering* fellow, a parasite, a flatterer. A. S. *Glaverie* is a parasite—from *Glavan*, scurram agere, to act the buffoon, (Lye.)—To act the buffoon can only be a consequential application, not the meaning. See GLEE.
GLA'VERER. }
GLA'VERING, n. }
To fawn, to flatter.

And begileth the grete, with *glauering* wordes.
Piers Ploughman. Crede.

And that wicked folk wymmen betraieth,
And begileth hem of her good with *glauerynge* wordes.
Id. Ib.

For albeit he was now with his countrimen in captiuite) yet wolde he be faithfull to the King and honour him iustly) yea although he knew how tender and delicate be princes eares corrupt with the glorious *glauersnge* of flatterers) and therefore the sooner exasperated with sharpe and heauy tydings.—*Joye. Exposicion of Daniel*, c. 4.

To glosse or to *glavere*,
I will for no medyng,
But yff you walt haue her
All tymes at thy nedyng, &c.
Ritson. Ancient Songs. Tye the Mare Tom Boy.

——— But when fate
Doth pour upon his head his long expected good;
Then shall you see these slaves, aloof before that stood,
And would have let him starve, like spaniels to him crouch,
And with their *glavering* lips his very feet to touch.
Drayton. Poly-Olbion, s. 23.

When grand Mæcenas casts a *glavering* eye
On the cold present of a poesy:
And lest he might more frankly take than give
Gropes for a French crowne in his empty sleeve.
Bp. Hall. b. v. Sat 1.

These *glauerers* gone myself to rest I laid,
And doubting nothing soundly fell asleepe.
Mirrour for Magistrates, p. 407.

When great ones vouchsafe this endearing elegy to those below them, a *good-natured* man generally denotes some slavish *glavering*, flattering parasite, or hanger on, one who is a mere tool or instrument, a fellow fit to be sent upon any malicious errand.—*South*, vol. vi. Ser. 3.

GLEAM, v. } Skinner says from *leoma*,
GLEAM, n. } light, from *leoman*, to shine;
GLE'AMING, n. } and this from the Lat. *Lumen.*
GLE'AMY. } Tooke, that the noun *gleam* is "the past part. of A. S. *Leoman, luman, ge-leoman, ge-lioman*, radiare, coruscare, lucere;" to irradiate, to glitter, to enlighten. He derives *gloom* from the same past part.;—but the two words are opposed in their application. *Gleam* is applied to the light, which penetrates the darkness; *gloom* to the darkness *gleamed* upon, through which the light penetrates, or by which it is overshadowed. (See quotation from *Spectator*; and see GLOOM.) To *gleam*, is—

To irradiate, or dart or throw a ray of light; to glitter, to shine, to enlighten; to emit or issue a slightly perceptible degree of light.

The Bisshop of Durham Kandolph he hight,
Of false hede to mak a *gleam*, the wrong vnto the right.
R. Brunne, p. 96.

They tyght ther pavylons in a stede,
The brode felde waxe all redd,
So *gleamed* golde on grownde.
Le Bon Florence of Rome. Ritson. vol. iii.

Thorow the forest the lady rode,
All *gleamed* there ache *glode* [glided]
Tyl ache came in a felde. *Id. Ib.*

The palme play, where, despoyled for the game,
With dazed yies oft we by *gleames* of loue
Haue mist the ball, and gote sighte of our dame,
To bayte her eyes, which kept the leads aboue.
Surrey. Prisoner in Windsor.

Wherewith he fixt his eyes
Vpon her fearefull face,
And still behelde her gestures all,
And all her *gleames* of grace.
Gascoigne. The Complaint of Philomene.

The field all iron cast a *gleaming* brown,
Nor wanted clouds of foot, nor on each horn,
Cuirassiers all in steel for standing fight.
Milton. Paradise Regained, b. iii.

Then was the Dodonian tree farre seene,
Upon seauen hills to spread his gladsome *gleame*,
And conquerours bedocked with his greene,
Along the banks of the Ausonian streame.
Spenser. The Visions of Bellay.

The other [comet] shewing his fiery beames presently upon the sun's set, both of them striking their *gleames* into the north, and by west, foreshewing, (it may be) the scourge and desolation that the Pagans intended, who were at that instant entred into France and Spain.
Speed, b. vii. c. 5. an. 729.

They watch, they rest, by turns, and stretch'd supine
On the green carpet, quaff the gen'rous wine,
The fires *gleam* round and shoot a ruddy light;
In plays and pleasures, pass the jovial night.
Pitt. Virgil. Æneid, b. ix.

If we consider the frequent reliefs that we receive from it [laughter] and how often it breaks the *gloom* which is apt to depress the mind and damp our spirits with transient unexpected *gleams* of joy, one would take care not to grow too wise for so great a pleasure of life.—*Spectator*, No. 249.

——— Ye fairy prospects, then,
Ye beds of roses, and ye bowers of joy,
Farewell! Ye *gleamings* of departed peace,
Shine out your last. *Thomson. Spring.*

The stars awhile withheld their *gleamy* light,
And sick'ned to behold the fatal night.
Lewis. Statius. Thebais, b. v.

Though fainter raptures my cold breast inspire,
Yet, let me oft frequent this solemn scene,
Oft to the abbey's shatter'd walls retire,
What time the moonshine dimly *gleams* between.
Mickle. Pollio.

Oft at the blush of dawn
I trod your level lawn,
Oft woo'd the *gleam* of Cynthia, silver-bright,
In cloysters dim, far from the haunts of folly,
With Freedom by my side and soft ey'd Melancholy.
Gray. Ode for Music.

Soon as the *gleamy* streaks of purple morn
The lofty forest's topmost boughs adorn,
Down the steep mountain's side, yet hoar with dew,
A naked crowd, and black as night their hue,
Came tripping to the shore.—*Mickle. The Lusiad*, b. v.

GLEAN, v. } "Fr. *Glaner*, to pick up ears
GLEAN, n. } of corn after the reapers," (Cot-
GLE'ANER. } grave.) Nicol (see in *Menage.*)
GLE'ANING, n. } thinks it is so called, quasi *glander*, or *glandeer*; because acorns (*glandes*) were the first fruits *gleaned* or picked up. Caseneuve derives it from a barbarous Latin word *gelina*, which, says Martinius, is formed from the beginnings of the three words, *genu lugare manu:* (because sheaves of corn are bound by the hand upon the knee.) See *Martinius*, and *Du Cange.* Menage considers this etymology of M. Caseneuve equally learned, ingenious, and true. Spelman derives this *gelina*, or *gelina*, from the Fr. *Glain.*

The true etymology seems to be the A. S. *Ge-leanian*, easily corrupted by careless pronunciation into *gleanian, glean*; *ge-leanian* is compounded of the usual prefix *ge* and *leanian, lanian*, (to lend,) to grant or bestow a benefit or advantage. The Sw. *Lean* (Ger. *Lean,*) is properly (says Ihre) a concession, any thing given or granted to another; in a more special sense it appears to have denoted a grant from a lord to a vassal; and hence the application also seems manifest to—The leave or permission granted—

To pick or gather the ears of corn after the reapers; and then, generally, to *glean* is—to pick up, gather or collect.

Shal have leve by oure Lord. to go and *glene* after.
Piers Ploughman, p. 131.

And *glene* my handfuls of the sheding after their hondes.
Chaucer. The Testament of Loue.

And I come after, *gleaning* here and there.
Id. Legend of Good Women, Prol.

Thou knowest well and likewise so do I, that other beside the ganged the vessell, and thou drankest the lies. other gathered the grapes and thou *gleanedest* the vyne: other dyd eate the grapes, & thou hadst the huskes.
Golden Boke, Let. 16.

Wo is me: I am become as one that goeth a *gleanyng* in the haruest.—*Bible*, 1551. *Micheas*, c. 7.

As they which *gleane*, the reliques use to gather,
Which th' husbandman behind him chanst to scatter.
Spenser. The Ruines of Rome, by Bellay.

Aristobulus *gleaned* up an army out of Mount Libanus Trachonites, and the neighbouring Provinces.
Usher. Annals, an 3931.

And twice twelve years stor'd up humanitie,
With humble *gleanings* in divinite,
After the Fathers, and those wiser guides
Whom faction had not drawne to studie sides
B. Jonson. An Execration upon Vulcan.

—— Till, at length compell'd
By strong Necessity's supreme command,
With smiling patience in her looks, she went
To *glean* Palemon's fields. *Thomson. Autumn.*

Plains, meads, and orchards all the day he plies,
The *gleans* of yellow thime distend his thighs:
He spoils the saffron flow'rs, he sips the blues
Of vi lets, wilding blooms, and willow dews.
Dryden. Virgil, Georg. 4.

The *gleaners* spread around, and here and there,
Spike after spike, their scanty harvest pick.
Thomson. Autumn.

O wretched *gleaner* of weeds! has he read that noble work, *The Intellectual System*, to no better purpose? one oversight, one error he culls out for his use, and passes over a thousand noble truths that might have made him a better man, and no writer.—*Bentley. Of Free Thinking*, § 46.

Their setting sun still shoots a glimmering ray,
Like ancient Rome, majestic in decay:
And better *gleanings* their worn soil can boast
Than the crab vintage of the neighbouring coast.
Dryden. To Mr. Granvill.

—— Our humbler Muse,
(Who only reads the public news,
And idly utters what she *gleans*
From chronicles and magazines)
Recalling feels her feeble fires,
And blushing to her shades retires.—*Whitehead. Variety.*

Soon after the ship came to an anchor the second time, Mr. Banks and Dr Solander went on shore to see if any *gleanings* of natural knowledge remained.
Cook. Voyages, vol. i. b. ii. c. 6.

GLEBE. } Fr. *Glèbe*; Lat. *Gleba*, by meta-
Gle'by. } thesis from the Gr. Βωλος, *g* inserto, (Vossius.) Βωλος, contracted from Βαολος, has its application, ad *glebam*, a condensando, from condensing, (i. e.) pressing or treading close, (Lennep.) *Glebe*, as the Lat. *Gleba*,—

The unbroken mass, the closely pressed surface, of the soil or ground;—generally, the soil, the ground. And as the Fr. *Glèbe*,—

Land belonging to a parsonage.

And, as though you lost no small quantity of ground by forestes, chases, lands, and parks, those good holy men turn all dwelling places, and all *glebe* land, into desolation and wilderness.—*More. Utopia. Introductory Description.*

The *glebie* fields, and clottrie *glebe*
with mattocke thou must tame.
Drant. Horace. Epistle to his Bake in the Countrie.

Fusidius, a landed man,
a man whose fertyll feyldes,
Whose medowes fayre and *glebye grounder*
reuenues ample yeeldes.—*Id. Horace*, Sat. 2.

Great Eusham's fertile *glebe* what tongue hath not extoll'd?
As though to her alone belong'd the garb of gold.
Drayton. Poly-Olbion, s. 13.

Merchants may talk of trade, and your great signiors
Of land, that yeelds well: but if Italy
Have any *glebe*, more fruitfull, than these fallowes,
I am deceiv'd. *B. Jonson. The Fox*, Act v. sc. 2.

Let him enjoy her utmost wealth, keepe her, or take her home;
The rest strike leagues of endless date, and hearty friends become;
You dwelling safe in *gleby* Troy, the Greeks retire their force,
To Achaia, that breeds fairest dames; and Argos, fairest horse.—*Chapman. Homer. Iliad*, b. iii.

For their light slumbers gently fum'd away;
And up they rose as vigorous as the sun,
Or to the culture of the willing *glebe*
Or to the cheerful tendance of the flock.
Thomson. Spring.

Pernicious flattery! thy malignant seeds
In an ill hour, and by a fatal end
Sadly defus'd o'er Virtue's *gleby* land,
With rising pride amidst the corn appear,
And choak the hopes and harvest of the year
Prior. Solomon, b. i. *Knowledge.*

By a very exact account it appears, that, in 1755, the whole revenue of the clergy of Scotland, including their *glebe* or church lands and the rent of their manses or dwelling houses estimated according to a reasonable valuation, amounted only to £68,514. 1*s.* 5½*d.*
Smith. Wealth of Nations, b. v. c. 1.

GLEE. } A. S. *Gleow-ian*, (*ge-hlow-an*)
Gle'ful. } *gliow-ian*, *gliw-ian*, canere, to
Gle'some. } sound, to sing. *Gleo*, *glie*, *glig*,
Gle'man. } musica; and consequentially, *gaudium*; *glig-cræft*, *musica*; *glig-man*, *musicus*; and further, (as Warton says,) *joculator*. (See the quotations from Percy.) *Glee* appears to mean,—

Sound; then applied, to musical sound, to music, to song; to cheerful, mirthful song or music; and then, consequentially, to the mirth itself, to joy, gaiety, jollity.

Some with the Danes gammed tham no *gleowe*,
[No glee or mirth gammed, *s. e.* gamed or gladdened]
R. Brunne, p. 18.

And gladnesse in *gleos*, and grete ioie ymarked.
Piers Ploughman. Crede.

Thanne gan he go. lyke a *glemannes* byche.
Id. Vision, p. 108.

His mery men commandeth he,
To maken him bothe game and *gle*
For nedes must he fighte.
Chaucer. The Rime of Sir Thopas, v. 13,769.

And small harpers with her *glees*.
Id. House of Fame, b. iii.

And tho wente they with honour
To the noble Kyng Artour,
Wyth moche *gle* and game.
Lybeaus Desconus. Ritson, vol. ii.

And next the laste of theyse fore sayd xx. kynges, succedyd Bledgaret, a cunynge musician; the whiche, for his excellence in that facultie, was called of the Brytons, God of *Glemen*.—*Fabyan*, vol. i. pt. i. c. 46.

I that hight Trevisan, quoth he, wyll ryde,
Against my liking, backe to doe you grace:
But not for gold nor *glee* will I abyde
By you, when ye arrive in that same place.
Spenser. Faerie Queene, b. i. c. 9.

Nor lackes he *gleefull* tales to tell,
Whil'st round the bole doth trot,
And sitteth singing care away
Till he to bed hath got.
Warner. Albion's England, b. iv. c. 20.

These times been crimefull, (ah!) and being so,
Bold swaines, (deft songsters) sing them criminall;
So, make themselves oft *gleefull* in their wo;
For they tho' songsters are misween'd of all.
Browne. Eclogue. Willie & Wennock.

That *gleesome* hunters, pleased with their sport,
With sacrifices due have thank'd me for't!
Id. Britannia's Pastorals, b. ii. s. 4.

Cladon, the lad
Who whilome had
The garland given for throwing best the barre,
I know not by what chance or luckie starre,
Was chosen late
To be the mate
Unto our lady of our *gleesome* May.
Id. The Shepherd's Pipe, Ecl. 7.

Will not the imagination of such a sight [our Lord hanging naked upon a gibbet] dim the lustre of all earthly grandeurs and beauties, damp the sense of all carnal delights and satisfactions, quash all the *glee* which we can find in any wild frolicks, or riotous merriments.—*Barrow*, vol. ii. Ser. 26.

But fortune, who her ev'ry art employs
To crush ambition, and with *glee* destroys
The structure of immod'rate hope, deprives
His arm of strength.—*Lewis. Statius. Thebais*, b. vi.

The word *glee*, which peculiarly denoted their [the Anglo-Saxon minstrels] art, continues still in our own language to be of all others the most expressive of that popular mirth and jollity, that strong sensation of delight, which is felt by unpolished and simple minds.
Percy. Essay on the Ancient Minstrels.

As for the word *glees*, it is to this day used in a musical sense, and applied to a peculiar piece of composition.
Id. Ib. Note.

Gleeman continued to be the name of a minstrel both in England and Scotland almost as long as this order of men continued.—*Id. Ib.*

Deign to receive the nation's public voice,
Of heartiness unfeign'd, who *gleeful* stand
In meet array, and thus express their joys:
In peals of loud acclaim, and mirth's confused noise.
Thompson. Epithalamium on the Royal Nuptials, 1736.

GLEED. } A. S. *Gled*, from *Glow-an*, *gleow-*
Glode. } *an*, (*ge-hlow-an*) to glow; *gleow-an*, past part. *gleow-ed*, *gleo-ed*, *gleed*. Also *glowed*, *glowde*, *glode*.

Any thing heated or hot; as, hot coal or wood.

And as wex with oute more, upon a warm *glede*
Wol brennen and blazen. *Piers Ploughman*, p. 331.

The cruel ire, red as any *glede*.
Chaucer. The Knightes Tale, v. 1990.

He sent hire pinnes, methe, and spiced ale,
And wafres piping hot out of the *glede*.
Id. The Milleres Tale, v. 3379.

For when ye see the sunne go to *glade*, ye say: to morow shall be fayre weather, for the ayer is cleare and bryght.
Udal. Matthew, c. 16.

Skant from his mouth the word was past, when skies aloft to rure
Begin, and thonder light was thrown, and down from heauen by shade
A streaming star descends, and long with greni light makes a *glyde*.—*Phaer. Virgill. Eneidos*, b. ii.

So foloweth me remembrance of that face,
That with my tearen eyen, swolne, and vnstable,
My deateny to behold her doth me leade,
And yet I know I runne into the *gleade*.
Wyatt. How the Lover perisheth in his delight, &c

Lybeaus was redy boun,
And lepte out of the arsoun,
As sperk thogh out of *glede*.
Lybeaus Desconus. Ritson, vol. ii.

I can no more but tell how there is seene
Faire Ilium fall in burning red *gledes* downe,
And from the soile great Troy Neptunus towne.
Mirrour for Magistrates, p. 208. *Sackuil's Induction.*

GLEEK, *v.* } Skinner says, either from the
Gleek, *n.* } Ger. *Gluck*, fortune, or the A. S. *Ge-lac*; Ger. *Gleich*, similis;—he only speaks of the word as applied to a game of cards. Dr. Jamieson says, that the Sc. *Glaik* is a deception, a trick. To play the *glaiks* with one, to gull, to cheat; to get the *glaik*, to be gulled or cheated; and he seems inclined to suspect that it is radically the same (and indeed it appears to be really the same with a little difference in pronunciation) with the Northern Eng. *Gleek*, to deceive, to beguile; and that it may be from the A. S. *Glig*, (see Glee,) ludibrium, or the Moes. G. *Laik-an*, to play or spirt, or merely the Ger. *Glick-en*, to shine.—The Ger. *Gluck*, (i. e. *Ge-luck*) suggested by Skinner, is in modern English *Luck*, any thing caught, a good or bad *catch*, from the A. S. *Læccan*, *ge-læccan*, to catch. And Eng. *Gleek*; Sc. *Glaik*, is from the same *Ge-læccan* (*glæccan*,) and means,—a catch. Met.—

A catch, a trap, a trick, deception or deceit; and the verb to *gleek*, to catch, entrap or trick, to deceive, to delude or illude, to play upon, to scoff at.

The more the pittie, that some honest neighbours will not make them friends, nay, I can *gleeke* vpon occasion.
Tyte. Thou art as wise, as thou art beautifull.
Shakespeare. Midsummer Night's Dream, Act iii. sc. 1.

I haue seene you *gleeking* and galling at this gentleman twice or thrice.—*Id. Hen. V.* Act v. sc. 1.

Now where's the Bastard's braues, and Charles his *glikes*?
What all amort?—*Id. 1 Part Hen. I.* Act iii. sc. 2.

You feare such wanton *gleeks*, and ill report
May stop great States that thither would resort.
Harrington, b. iii. Epig. 33.

Bust. Here, Juno, here: but stay, I do espy
A pretty *gleek* coming from Pallas' eye.
Beaum. & Fletch. The Maid in the Mill, Act i. sc. 2.

Pog. Why, when you please sir, I am
For three penny *gleeke*, your man.
Amb. Pox o'your *gleeke*, and three pence.
B. Jonson. The Divelle is an Asse, Act v. sc. 2.

Honest *Gleek*, ruff, and honours diverted the ladies at Christmas.—*Evelyn. Mundus. Muliebris*, Pref.

GLEEN, *v.* Sc. *Gleun*, formed from *Glowen*, past part. of the v. to *Glow*, (qv.)

—— Those who labour
The sweaty forge, who edge the crooked scythe,
Bend stubborn steel, and harden *gleening* armour,
Acknowledge Vulcan's aid.—*Prior. Callimachus*, Hymn 1.

GLEET, *n.* } Fr. *Glette*, *gletteux*, alimie,
Gleet, *v.* } frothy, flegmy, filthy, (Cotgrave.)
Gle'ety. } Ger. *Glett*, lax, spuma; *gleiten*, labi. Skinner writes *glitt*, and calls it *Ichor*, seu sanies tenuis e nervosis partibus læsis extillans, perhaps from the Dut. *Glyden*, labi, to glide. These words are, for the most part, confined to medical writings: but Dr. Cheyne uses the verb generally.

Condensed vapours *gleet* down the caverns of those mountains, whose inner parts being hollow, afford them a bason.
Cheyne. Philosophical Principles.

GLEIRE. } Skinner says, from the Fr. *Clair*,
GLARE, or } clear; because *white* is—omnium
GLAYRE. } colorum *clarissimus*. See GLARE.
A name now applied to a liquid employed by bookbinders previous to polishing.

Unslekked lime, chalk and *gleire* of any ey [egg]
Chaucer. The Chanones Yemannes Tale, v. 16,274.

Let me likewise declare my facts and fall,
And eke recite what means this slimy *glere*.
Mirrour for Magistrates, p. 106.

I knew my life no longer could abide
For rammish stench, bloud, poison, slimy *glere*
That in his body so aboundant were. *Id.* p. 109.

GLEN. A. S. *Glen*, vallis, is given in Lye, but without any authority. The word is not in Junius, Minshew, or Barrett; neither is it used by Shakespeare or Milton. The Glossarist to G. Douglas remarks, that many countries to the south of Scotland terminate in *dale*, whereas to the north they have prefixed to them the word *Glen*; Hib. *Gleann*, vallis; as *Glen* Esk, *Glen* Prossin, *Glen* Isla, &c. And this Irish etymology is repeated by Pinkerton and Chalmers. And Skinner forms *Glentworth* from the A. S. *Glen*, *glene*; Welsh, *Glynn*, a valley, and *worth*: *Glinn*, Irish and Welsh, he adds, is—*Vallis arboribus consita*. Holland, however, renders *Montes*, *Glinnes*; and *Glen* may mean—
A bright, illumined spot, whether high or low.

But now from me his madding minde is start
And wooes the widdowe's daughter of the *glenne*;
So now fair Rosalind hath bredde his smart.
Spenser. Shepheard's Calender. April.

There was a widow's daughter of the *glen*,
Dear Rosalynd that scarcely brook'd compare,
The moorland maiden, so admir'd of men,
Bright goldy locks, and Phillida the Fair.
Drayton, Ecl. 9.

——— But why these unavailing pains?
The gifts, alike and giver she disdains;
And now left heiress of the *glen* she'll deem
Me, landless lad, unworthy her esteem.—*Philips*, Past. i.

The time shall come, when I, perhaps, may tread
Your lowly *glens* o'erhung with spreading broom:
Or o'er your stretching heaths by fancy led,
Or o'er your mountains creep, in awfull gloom.
Collins. On the Superstitions of the Highlands.

The Gaules from the Albane *Glennes* [Albanis montibus] (for that they were not able there to endure the cold of winter) raunged all over the champion, and the sea coaste, and wasted the countrie.—*Holland. Livius*, p. 265.

GLEW. See GLUR.

GLIB, *n.* See the first quotation from Spenser.

Iren. They have another custome from the Scythians, that is, the wearing of mantles, and long *glibbes*, which is a thick curled bush of haire, hanging down over their eyes and monstrously disguising them, which are both very bad and hurtful.—*Spenser. View of the State of Ireland.*

The Irish Princesse, and with her
A fifteene others moe
With hanging *glybbes* that hid their necks
As tynsel shadowing snoe.
Warner. Albion's England, b. v. c. 26.

Whom when she saw in wretched weeds disguis'd,
With heary *glib* deform'd, and meiger face,
Like ghost late risen from his graue agryz'd,
She knew him not, but pittied much his case.
Spenser. Faerie Queene, b. iv. c. 8.

GLIB, *v.* Dut. *Lubben*, castrare. (See LIB.) Kilian has also *ghe-lubt*, castratus, the past part. of *ghe-lubben*, which contracted into *glubb-en* would furnish the Eng. *Glib*,—
To geld.

——— They are co-heyres,
And I had rather *glib* myself, then they
Should not produce faire issue.
Shakespeare. Winter's Tale, Act ii. sc. 1.

GLIB, *v.* } The Lat. *Glaber*, smooth, seems
GLIB, *adj.* } to present a word of signification
GLI'BLY. } nearly equivalent; but the French
GLI'BNESS. } and Italian have nothing from it
GLI'BBERY. } which will enable us to trace any
connexion. Skinner derives from the Lat. *Levis*; Gr. Λειος; by prefixing *g*, changing *e* into *i*, and *v* into *b*. It is not improbably from the A. S. *Ge-hleap-an*, (contracted into *gleap-an*, *gleep*, or *gleb*, *glib*,) to *gallop*; to move fast, speedily, swiftly. And thus the adjective *glib*, is—
Nimble, voluble; and, consequentially, slippery, smooth: and the verb,—
To smoothen.

And when to all his angels he propos'd
To draw the proud King Ahab into fraud,
That he might fall in Ramoth, they demurring,
I undertook that office, and the tongues
Of all his flattering prophets *glib'd* with lies
To his destruction, as I had in charge.
Milton. Paradise Regained, b. i.

The result of such a mixture is, that the parts of a body compounded by it are close, catching, flowing slowly, *glibb*: and generally it will burn and be easily converted into flame.—*Digby. Of Bodies*, c. 14.

What, shall thy lubricall and *glibberie* Muse
Live, as shee were defunct
B. Jonson. Poetaster, Act v. sc. 3.

——— You shall ha' some will swallow
A melting heire, as *glibly*, as your Dutch
Will pills of butter, and ne're purge for't.
Id. The Fox, Act i. sc. 1.

Likewise the *glibness* of mercury, and of melted metals, without catching or sticking to other substances, gives us to understand, that this great temper of a moist element with earth is water and not air.—*Digby. Of Bodies*, c. 14.

A polisht ice-like *glibnesse* doth unfold
The rocke so round, whose midst, a gloomie cell
Shrowds, so furre westward, that it sees to Hell.
Chapman. Homer. Odyssey, b. xii.

How smooth, persuasive, plausible, and *glib*,
From holy lips is dropp'd the specious fib!
Criticisms on the Rolliad, pt. ii. *The Lyars.*

Such jokes as these the old man not only took in good part, but *glibly* gulped down the whole narrative of his nephew.—*Fielding. A Voyage to Lisbon.*

Now by tough oars impell'd and prosp'rous tides
The vessel *glibly* down the river glides.
Fawkes. Apollonius Rhodius. The Argonautics, b. iv.

GLICKES. See GLEEK. Ogling or leering looks, (Gifford.)

Pha. From waving fannes, coy glances, *glickes*, and all such simpering humours.
Chorus. Good Mercury, defend us.
B. Jonson. Cynthia's Revells, Act v. sc. 11.

GLI'DDER. See the quotation from Ben Jonson in v. *Gallipot*. To *glidder*, is "to glaze over with some tenacious lacker," (Gifford.)

GLIDE, *v.* } A. S. *Glid-an*; (*Ge-lith-an*, *ge-*
GLIDE, *n.* } *lid-an*,—see LITHE;) Dut. *Glij-*
GLI'DER. } *den*; Ger. *Gleiten*, *glitschen*, labi,
GLI'DING, *n.* } to slip, *slide* or *glide*. (Somner.)
To *glide*, implies, in its application to living bodies, continuity of motion without repeated action of the limbs: to move or pass evenly, smoothly, and steadily.

For Godes bleesside body, hit bar for oure bote
And hit a fareth the feonde, for such is the mygte
May no grysliche gost *glyde* ther hit shadeweth.
Piers Ploughman, p. 365.

This Maximus, that saw this thing betide
With pitous teres told it anon right,
That he his soules saw to heaven *glide*
With Angels ful of clereneese and of light.
Chaucer. The Second Nonnes Tale, v. 15,870.

The vapour which that fro the erthe *glode*
Maketh the sonne to seme rody and brode.
Id. The Squieres Tale, v. 1807.

Somtyme it semeth as it were
A starre, which that *glideth* there.—*Gower. Con. A.* b. vii.

She [Medea] *glode* forth, as an adder doth.—*Id. Th.* b. v.

The serpentes twine, with hasted traile they *glide*
To Pallas temple, and her towres of heighte.
Surrey. Virgile. Æneis, b. ii.

There was the speedy Tamar, which diuides
The Cornish and the Deuonish confines;
Through both whose borders swiftly down it *glides*,
And meeting Plim, to Plimmouth thence declines.
Spenser. Faerie Queene, b. iv. c. 11.

Forth from my palace, by a secret stair,
I stole to Thames, as though to take the air;
And ask'd the gentle flood as it doth *glide*
If thou didst pass or perish by the tide?
Drayton. Queen Isabel to Mortimer.

——— But sodainly
Seeing Orlando it vnlink'd it selfe,
And with indented *glides*, did slip away
Into a bush.—*Shakespeare. As You Like It*, Act iv. sc. 3.

Per. The glaunce into my heart did *glide*.
Wil. Hey, ho, the *Glyder!*
Per. Therewith my soule was sharpely gryde.
Wil. Such woundes soon waxen wider.
Spenser. Shepheard's Calender. August.

Again, that, in its reflections, it will follow the nature of grosser bodies, and have *glidings* like them; which is that we call *refractions*.—*Digby. Of Bodies*, c. 8.

O should her raging passion reach his eares,
His tender loue, by anger fir'd, would turn
To burning rage; as soft Cydonian oil,
Whose balmy juice *glides* o'er th' untasting tongue,
Yet touch'd with fire, with hottest flames will blaze.
Smith. Phædra & Hippolitus

[Let him reflect] on their agonizing departure from this corporeal frame, their formation again in the womb, and the *glidings* of this vital spirit through ten thousand mansions of uterine passages.
Sir W. Jones. Institutes of Hindu Law, c. 6.

GLI'MMER, *v.* } A dim. of *Gleam*, (qv.)
GLI'MMER, *n.* } From the A. S. *Ge-hlioman*,
GLI'MMERING, *n.* } to lighten.
To enlighten or illuminate, to irradiate, to shine upon, faintly, in a slight degree, unsteadily; to cause a faint or slight perception of light, (met.)

I have not a *glimmering* of it, yet generally I remember the scope of it.
Latimer. Fifth Sermon preached before King Edward.

Think then, my soul, that death is but a *gloom*,
Which brings a taper to the outward room
Whence thou spy'st first a little *glimmering* light,
And after brings it nearer to thy sight.
Donne. Progress of the Soul. Second Anniversary.

And for love if ever I
Approach to it again so nigh,
As to allow a toleration
To the least *glimmering* inclination;
May'st thou no passion have for me.—*Cowley. The Soul.*

Yet hath my night of life some memorie;
My wasting lampes some fading *glimmer* left,
My dull deafe eares a little vse to heare.
Shakespeare. Comedy of Errors, Act v. sc. 1.

He that would gain upon the more weak and sunk minds of sensual mortals, is to accommodate himself to their capacity, who, like the bat and owle, can see no where so well as in the shady *glimmerings* of their own twilight.
H. More. Antidote against Atheism, Pref. p. 7.

Long mute he stood, and leaning on his staff,
His wonder witness'd with an idiot laugh,
Then would have spoke, but by his *glimmering* sense
First found his want of words, and fear'd offence.
Dryden. Cymon & Iphigenia.

[They] had not had their conjectures alarmed by some *glimmerings* of light into that dark project before
South, vol. iii. Ser. 12.

Those uncertain *glimmerings* of the light of nature would have prepared the minds of the learned for the reception of the full illustration of this subject by the Gospel, had not the resurrection been a part of the doctrine therein advanced.
Watson. Apology for Christianity, Let. 2.

GLIMPSE, *v.* } Either (says Skinner) from
GLIMPSE, *n.* } *Glimmering*, or Ger. *Gleissen*,
GLI'MPSING, *n.* } to shine. It appears to be, as *glimmer* is, from *gleam*. *Glimpse*, the noun, is—
A short, quick, light or sight, or look into the *gloom*; a short, slight view or perception.
To *glimpse*,—to have or take a *glimpse*, or short, slight view or perception.

For certainly, if that ye mighten see,
Ye wold not say thise wordes unto me,
Ye have som *glimsing*, and no parfit sight.
Chaucer. The Marchantes Tale, v. 10,257.

By *glimpsing* with such grace
As fortune it ne would,
That lasten any space
Between us lenger should.
Surrey. Forsaken Lover describeth and forsaketh Love.

I know how loue doth rage upon a yeldinge minde:
How smal a net may take and meash a hart of gentle kinde:
Or els with seldome swete to season heapes of gall:
Reuiued with a *glimpse* of grace old sorowes to let fall.
Id. Description of the Fickle Affections, &c.

Deformed shadowes *glimpsing* in his [Edward II.] sight,
As darkness, that it might more ugly be,
Through the least cranny would not let him see.
Drayton. Barons' Wars, b. v.

The streams well ebb'd, new hopes some comforts borrow
From firmest truth; then *glimps'd* the hopefull morrow:
So spring some dawns of joy, so sets the height of sorrow.
P. Fletcher. The Purple Island, c. 12.

Sunk in his skull, his staring eyes did glow,
That made him deadly look, their *glimpse* did show
Like Cockatrice's eyes, that sparks of poison throw.
Id. Christ's Triumph on Earth.

Who this is we must learn, for man he seems
In all his lineaments, though in his face
The *glimpses* of his father's glory shine.
Milton. Paradise Regained, b. i.

All these and more came flocking; but with looks
Downcast and damp, yet such wherein appear'd
Obscure some *glimps* of joy, to have found their chief
Not in despare, to have found themselves not lost
In loss itself. *Id. Paradise Lost*, b. i.

And yet perceiving how the longing sight
Of mortals waited for his glittering light,
He sent Aurora from him to the skye
To give a *glimpsing* to each mortal eye.
F. Beaumont. The Hermaphrodite.

We must not, to please or gratifie men, commit any thing prohibited, or omit any thing enjoined by God, the least *glimpse* of whose favourable aspect is infinitely more to be prized, than the most intimate friendships of the mightiest monarchs upon earth.—*Barrow*, vol. i. ser. 30.

Cali, methinks yon waving trees afford
A doubtful *glimpse* of our approaching friends.
Johnson. Irene, Act ii. sc. 2.

GLI'STEN, *v.* } A. S. *Gliten-an, glis-nian;*
GLI'STENING, *n.* } Ger. *Gleissen*, to shine, to be bright. (See GLASS.) Hammond writes *glissen*.
To shine, to glitter or glister, (qv.)

And with that word his *glistering* sword unsheathes
With which drawen, he the cabels cut in twaine.
Surrey. Virgile. Æneis, b. iv.

And sodainly beholde a certain man, whose countenaunce was full of maiestie, stood visible before me, in a *glistening* garmente.—*Udal. Actes*, c. 10.

The gum and *glist'ning*, which with art
And study'd method, in each part
Hangs down the heart,
Looks (just) as if, that day
Snails there had crawl'd the hay.
Suckling. Farewell to Love.

How unpolish't soever this diamond be, yet if it do but *glissen*, 'tis too precious to be cast away.
Hammond. Works, vol. iv. p. 660.

——— The bleating kind
Eye the black heaven, and next the *glistening* earth
With looks of dumb despair, then sad dispers'd
Dig for the wither'd herb through heaps of snow.
Thomson. Winter.

If I had the power of seeing by reflected light, yet by means only of light reflected from solid masses, these masses would shine, indeed, and *glisten*, but it would be in the dark.
Paley. Natural Theology, c. 21.

GLI'STER, *v.* } Dut. *Glisteren*; Ger. *Glitzern*, fulgere, scintillare; from A. S. *Glimian*; Ger. *Gleissen*, to shine, to be bright;—To *glisten*,—
GLI'STER, *n.* }
GLI'STERING, *n.* }
To shine, (sc.) with sparks of light; to emit or throw forth, sparks of light; to glisten or glitter.

The flees of gold shone forth withall
The water *glister'd* ouerall. *Gower. Con. A.* b. v.

The hap which Paris had, as due for his desert,
Who fauored Venus for hir face, and skornde Minerva's art,
May serue to warne the wise that they no more esteeme
The *glistering* glosse of bewties blaze, than reason should it deme. *Gascoigne. Praise of his Mistress.*

And yet they fayne their idole the pope so mercifull, that if that thou make a litle money *glister* in hys Balaam's eyes, there is neither penaunce, nor purgatory, nor any fastyng at all, but to flye to heauen as swift as a thought, and at the twinkling of an eye.—*Tyndall. Workes*, p. 24.

Is not from hence the way, that leadeth right
To that most glorious house, that *glistereth* bright
With burning starres and euerlasting fire,
Whereof the keies are to thy hand behight
By wise Fidelia? *Spenser. Faerie Queene*, b. i. c. 10.

So far'd Rinaldo when the glorious light
Of their bright harnesse *glistred* in his eies,
His noble sprite awaked at that sight,
His bloud began to warm, his heart to rise.
Fairefax. Godfrey of Bovlogne, b. xvi. s. 29.

For the *glistering* of their [Thracians and Macedonians] harness, so richly trimmed and set forth with gold and silver, the colours of their arming coats upon their curaces, after the fashion of the Medes and Scythians, mingled with the bright *glistering* steel and shining copper, gave such a show as they went and removed too and fro, that made a light as clear as if all had been on a very fire, a fearfull thing to look upon.—*North. Plutarch*, p. 395.

I see ye visibly, and now believe
That he, the Supreme good, t' whom all things ill
Are but as slavish officers of vengeance,
Would send a *glistering* guardian, if need were,
To keep my life and honour unassail'd.—*Milton. Comus.*

The *gluster* of the profit that was judged hereof to have ensued to Scottishmen, at the first sight blinded many men's eyes.—*Knox. The Reformation in Scotland*, b. i.

As fair Aurora in her morning gray,
Deck'd with the ruddy *gluster* of her love,
Is fair Samela.
Greene. Arcadia. Doron's Description of Samela.

For how do they know, that what they make the object of their envy, is not a fitter object of their pity? and that this *glistring* person so much admired by them is now a preparing for his ruin and fatting for the slaughters of eternity.
South, vol. iv. Ser. 2.

Hence, false Astarte, who the world suborns
Life's lambent meteor *glist'ring* round her horns.
Hart. The Courtier & Prince.

GLI'STER, i. e. *Clyster*, (qv.)

Applying, like a *gluster*, hic, hæc, hoc,
Till the poor lad's beat to a whipping block.
Brome. Funeral Elegy on Mr. Aubrey.

Pha. With what, Moria?
Mor. With a *glyster*.
B. Jonson. Cynthia's Revells, Act iv. sc. 3.

From tobacco, with the tipe
Of the Devill's *gluster pipe*;
Or a stincke all stincks excelling,
A fishmonger's dwelling,
Blesse the sov'raigne, and his smelling.
Id. The Gypsies Metamorphosed.

Bleeding, purging, vomiting, issues, *glysters*, scarifications, and those other painful ways of evacuation, be not, however chemists are too bitterly and undeservedly wont to reject them, to be altogether condemned and laid aside.
Boyle. Works, vol. ii. p. 155.

GLI'TTER, *v.* } *Glitter*, *glister*, and *glisten*,
GLI'TTER, *n.* } (see the two latter,) are the
GLI'TTERING, *n.* } same word variously written and pronounced: and with very little difference in their application. Spenser and H. More retain in this word the old A. S. participial termination *and*.
To shine; to emit or throw forth, light; to exhibit or display a bright, shining or showy appearance.

With gay *glittering* glas glowyng as the sunne.
Piers Ploughman. Crede.

The red statue of Mars with spere and targe
So shineth in his white banner large,
That all the feldes *glistren* up and doun.
Chaucer. The Knightes Tale, v. 979.

Duk Theseus let forth three stedes bring,
That trapped were in steel all *glittering*.—*Id. Ib.* v. 2892.

Before the gate stood Pyrrhus, in the porche
Reioysing in his dartes, with *glittering* armes.
Surrey. Virgile. Æneis, b. ii.

But he their sonne ful fresh and lolly was,
All decked in a robe of watchet hew,
On which the waue, *glittering* like christal glass,
So cunningly enwouen were, that few
Could weenen whether they were false or true.
Spenser. Faerie Queene, b. iv. c. 11.

Ygirt with belts of *gliterand* gold,
(Mought they good shepherds been,)
Their Pan their sheepe to them has sold,
I say, as some haue seene.
Id. Shepheard's Calender. July.

At last as from a cloud his fulgent head
And shape, starr bright appeer'd or brighter clad,
With what permissive glorie since his fall
Was left him, or false *glitter*.—*Milton. Paradise Lost*, b. x.

And as troupes and horsemen set in array, encountering and coursing one against another with shaking of shields, and multitude of dartes, and drawing of swordes, and shooting of arrowes, and the *glittering* of the golden armoure seene, and harnesse of all sortes.
Bible, 1583. 2 *Maccabees*, v. 2.

But oft when the weak body's worn and wasted
And farr shrunk in, the nimble phantasie
(So far shee's from being withered and blasted)
More largely worketh, and more *glitterandly*
Displayes her spreaden forms, and chearfully
Pursues her sports.
More. On the Soul. Psychathanasia, b. ii. c. 2. s. 16.

They think they err, if in their verse they fall
On any thought that's plain or natural:
Fly this excess; and let Italians be
Vain authors of false *glittering* Poetry.
Dryden. The Art of Poetry.

Every man carries about with him a touchstone, if he will make use of it, to distinguish substantial gold from *glitterings*, truth from appearances
Locke. Conduct of the Understanding, Introd.

Yet oft before his infant eyes would run
Such forms as *glitter* in the Muse's ray
With orient hues, unborrow'd of the sun.
Gray. The Progress of Poesy.

I saw her [the Queen of France] just above the horizon, decorating and cheering the elevated sphere she just began to move in,—*glittering* like the morning star, full of life, and splendour, and joy.—*Burke. On the French Revolution.*

In the next and the principal place a reliance on genius, as it is called, without application, gives a boldness of utterance and assertion, which often sets off base metal with the *glitter* of gold.—*Knox. Winter Evenings*, Even. 2.

GLOAT. } To *Glow* or *glout*; Dut. *Gloeyen*,
GLOTE, or } Ger. *Gluen*; Sw. *Gloa*; A. S. *Glowan*, ignescere, candescere, q. d. *incensis* et præ irâ flamantibus *oculis contueri*; to heat, to kindle: *to look with eyes heated* and inflamed with anger. Skinner should not have limited this application by the words *præ irâ*. The word is formed upon the past part. *glow*, *glow-ed*, *glow'd*, *glowt*, *glout*. See GLED.
GLOUT. }
To look steadfastly, to gaze,—with any warm or burning passion or sensation, with anger or ill-will, with eagerness or desire.

They [the Translators of the Bible] observe, that the best things have been calumniated, and that his Majestie [James I.] knew full well, that whosoever attempteth any thing for the publick, especially if it pertaineth to religion, and to the opening and clearing of the word of God, the same setteth himself upon the stage to be *gloated* upon by every evil eye: yea he casteth himself headlong upon pikes, to be gored by every sharp tongue.
Bible, 1613. *Preface to the Reader.*

——— Didst thou ever see a dog
Run mad o'th' tooth-ache, such another toy
Is he now, as he *glotes*, and grins, and bites.
Beaum. & Fletch. The Mad Lover, Act ii. sc. 1.

By reflection a thing may be seen greater, than it is, in a different place from the true one where it is; colours may be made by reflection, as also *gloating* light, and fire.
Digby. Of Bodies, c. 13.

She lurks in midst of all her denne; and streakes
From out a ghastly whirle-poole, all her necke;
Where, (*gloting* round her rocke) to fish she failes.
Chapman. Homer. Odyssey, b. xii.

Even that feast of love and heavenly-admitted fellowship, the seal of filial grace, became the subject of horrour, and *gloating* adoration, pageanted about like a dreadful idol.
Milton. Reformation in England, b. i.

Hogarth, a guilty pleasure in his eyes,
The place of executioner supplies.
See how he *glotes*, enjoys the sacred feast,
And proves himself by cruelty a priest.
Churchill. Epistle to William Hogarth.

She had been greatly, therefore, disappointed in the morning, when Mrs. Western had changed her mind on the very point of departure; and had been in what is vulgarly called a *gloating* humour ever since.
Fielding. The History of a Foundling, b. viii. c. 8.

GLOBE, *v.* } Fr. *Globe*; It. and Sp. *Globo*, Lat. *Globus*, which Vossius thinks is from *glomus*, and that from the Hebrew. Scaliger, on the other hand, forms *glomus* from *globus*; by the change of *b* into *m*. (*De Causis*, c. 31.) Scheidius derives both *globus* and *glomus* from γλοω, the obsolete theme of γλοιος, viscosus, *lubricus*, and thinks the former (*globus*) so called *a lubricitate*. It is applied to—
GLORE, *n.*
GLOBO'SE.
GLO'BOUS.
GLOBO'SITY.
GLO'BY.
GLO'BULE.
GLO'BULAR.
GLO'BULOUS.
GLO'BULOUSNESS.
Any round body or sphere; a ball: to the earth; to a spherical representation of the earth or heavens.

The other [Mercator] in some of his great *globes* [hath] continued the West Indies land euen to the North Pole, and consequently cut off all passage by sea that way.
Hackluyt. Voyages, vol. ii. p. 25.

Although I have given it the name of a liquid thing, yet it is not incontinent to bound itself, as humid things are, but hath in it a most restraining and powerfull abstinence to start back, and *glob* itself upward from the mixture of any ungenerous and unbeseeming motion, or any soil wherewith it may peril to stain itself.
Milton. The Reason of Church Government, b. ii. c. 3.

Look downward on that *globe* whose hither side
With light from hence, though but reflected, shines;
That place is Earth the seat of Man, that light
His day. *Id. Paradise Lost*, b. iii

Regions they pass'd, the mightie regencies
Of Seraphim and Potentates and Thrones
In their triple degrees, regions to which
All thy dominion, Adam, is no more
Then what this garden is to all the earth
And all the sea, from one entire *globose*
Stretcht into longitude. *Milton. Paradise Lost*, b. v.

—— Then form'd the moon
Globose, and every magnitude of starrs. *Id. Ib.* b. vi.

—— Roseat dews dispos'd
All but the unsleeping eyes of God to rest,
Wide over all the plain, and wider farr
Then all this *globous* earth in plain outspred.—*Id. Ib.* b. v.

And sometimes a company of little icy *globules*, that is, misty drops, which have been suddenly frozen by the snow: will be piled one upon another, as to compose a little pyramid, terminating in one single *globule* at the top; not much unlike to a lavender spike.—*Grew. Cosmo. Sacra*, b. i. c. 3.

The figure of the atoms of all visible fluids, *quâ* fluids, seemeth to be *globular*; there being no other figure so well fitted, either to the making of fluidity, or of that visible rotundity to which the drops of water and other liquors do constantly conform.—*Id. Ib.* b. i. c. 2.

When to these living things, quoth righteous Noah,
"Now take you all free liberty to go,
And every way do you yourselves disperse,
Till you have fill'd this *globy* universe
With your increase." *Drayton. Noah's Flood.*

By that tall grove, your haire, whose *globy* rings
He [Love] flying curles, and crispeth with his wings
B. Jonson. An Elegy.

Then *globe-engirdling* Drake, the naval palm that won,
Who strove in his long course to emulate the Sun.
Drayton. Poly-Olbion, s. 19.

Let those who make it their business to visit the *globe*, to divert their sight with the various prospects of the earth; let these, I say, judge whether the far distant parts of the earth would be so well worth visiting, if the earth was every where of an even, level, *globous* surface, or one large plain of many thousand miles; and not rather as now it is.
Derham. Physico-Theology, b iii. c. 4.

For why the same eclipse, suppose of the sun, which is seen to them that live more easterly, when the sun is elevated six degrees above the horizon, should be seen to them that live one degree more westerly, when the sun is but five degrees above the horizon, and so lower and lower proportionably to them that live more and more westerly, till at last it appear not at all, no account can be given, but the *globosity* of the earth.—*Ray. On the Creation*, pt. ii.

Those who tell us, that light is a great number of little *globules*, striking briskly on the bottom of the eye, speak more intelligibly than the Schools; but yet these words ever so well understood would make the idea the word Light stands for, no more known to a man that understands it not before, than if one should tell him, that Light was nothing but a company of little tennis-balls, which Fairies all day long struck with rackets against some men's foreheads, whilst they pass'd by others.
Locke. Of Hum. Underst. b. iii. c. 4. s. 10.

The *globulous* part of a glass-egg of about three inches (for it wanted 1-10th) in diameter on the outside was filled with water to the bottom of the stem.
Boyle. Works, vol. ii. p. 722.

The same drops will retain the same figure on stone, or iron, yet they will readily adhere to gold, and loose their *globulousness* upon it, though gold be a far drier body than wood.—*Boyle. Works*, vol. ii. p. 664.

Mark well the finish'd plan without a fault,
The seas *globose* and huge, th' o'er-arching vault,
Earth's millions daily fed. *Cowper. Retirement.*

The form of the body is usually oblong, but when alarmed it has a power of inflating the belly to a *globular* shape of great size.—*Pennant. British Zoology. The Globe Tetrodon.*

These minute *globules* (the eyes of a mole) are sunk so deeply in the skull and lie so sheltered within the velvet of its covering, as that any contraction of what may be called the eye-brows, not only closes up the apertures which lead to the eyes, but presents a cushion, as it were, to any sharp or protruding substance which might push against them.
Paley. Natural Theology, c. 15.

GLODE. See Glide.

GLOMERATE, v. } Lat. *Glomera-re*, from
Glomera'tion. } *Glomus*. See Globe, and Conglomerate.

To collect or gather up into balls or round masses.

A river which, from Caucasus, after many *glomerating* dances, increases Indus.—*Sir T. Herbert. Travels*, p. 68.

For the raine-bow consisteth of a *glomeration* of small drops, which cannot possibly fall, but from the aire, that is very low.—*Bacon. Naturall Historie*, § 832.

S. with a round spiral shell, *glomerated*, and having three raised ridges on the upper side; minute.
Pennant. British Zoology. Worm Shell

GLOOM, v. } See Gleam. *Gloom*, the
Gloom, n. } noun, (Tooke) is "the past part.
Gloo'my. } of A. S. *Leoman*, *loman*, *ge-*
Gloo'mily. } *leoman*, *ge-loman*, radiare, co-
Gloo'miness. } ruscare, lucere," to irradiate, to enlighten.

Gloom is that which is *gleamed* or enlightened, (sc.) the darkness *gleamed* or enlightened, through which the light penetrates, or by which it is overshadowed.

To *gloom* is formed upon this past part. and, thus, is so different in its meaning from the verb to *gleam*.

To darken, to overshadow, to overcloud, to have or give a dark or dismal appearance; (met.) to harbour dark or dismal thoughts.

It is of loue as of fortune
That chaungeth oft, and nill contune,
Which whiom woll of folke smile
And *glombe* on hem an other while —*Chaucer. R. of the R.*

Who'so gladly halseth the golden meane,
Voide of daungers advisdly hath his home
Not with lothsome muck, as a den uncleane,
Nor palace like, wherat disdain may *glome*.
Surrey. Mean Estate.

For that day is a day of wrathe, a day of trouble and heauinesse, a daye of vtter destruccion and misery, a darcke & a *glominge* day, &c.—*Bible*, 1551. *Sophony*, c. 1.

Now smyling smoothly like to sommer's day,
Now *glooming* anlly so to cloke her matter;
Yet were her words but wynd, and all her tears but water.
Spenser. Faerie Queene, b. vi. c. 6.

Ah when will this long weary day have end.
Long though it be, at last I see it *gloome*
And the bright evening star with golden creast
Appeare out of the East. *Id. Epithalamion.*

Prin. A *glooming* peace this morning with it brings,
The sunne for sorrow will not show his head,
Go hence, to haue more talke of these sad things,
Some shall be pardon'd, and some punished.
Shakespeare. Romeo & Juliet, Act v. sc. 3.

All in a moment through the *loom* were seen
Ten thousand banners rise into the air,
With orient colours waving.—*Milton. Paradise Lost*, b. i.

Like as a *gloomie* cloud, the which doth beare
An hideous storme, is by the northern blast
Quite ouerblowne yet doth not passe so cleare
But that it all the skie doth overcast
With darkness dread, and threatens all the worlde to waste.
Spenser. Faerie Queene, b iv. c. i.

And to those curious wits if we ourselves apply,
Which search the *gloomy* shades of deep philosophy,
Thy Reason so will clothe, as well the mind can show,
That contrary effects, from contraries may grow
Drayton. Poly Olbion, s. 5.

Deep was the dungeon, and as dark as night
When neither moon nor stars befriend the skies.
But Charis looking in, a morning light
Upon that *gloominess* rose from her eyes.
Beaumont. Psyche, c. 6. s. 81.

I have methinks a kind of fever upon me, a certain *gloominess* within me, doubting, as it were, betwixt two passions.—*Beaum. & Fletch. The Woman Hater*, Act ii. sc. 1.

Or seek her, [the Muse] where she trusts her tunefull tale
To the mid, silent wood, or vocal vale;
Where trees half check the light with trembling shades,
Close in deep *glooms*, or open clear in glades.
Savage. The Wanderer, c. 4.

His Holy Spirit doth in our religious entercourse with him insinuate a lightsome serenity of mind, doth kindle sweet and kindly affections, and doth scatter the *gloomy* clouds of sadness.—*Barrow*, vol. iii. Ser. 9.

But chief to heedless flies the window proves
A constant death: where, *gloomily* retir'd,
The villain spider lives, cunning and fierce.
Thomson. Summer.

For the English are naturally fancifull, and very often disposed by that *gloominess* and melancholy of temper, which is so frequent in our nation, to many wild notions and visions, to which others are not so liable.—*Spectator*, No. 419.

A sullen *gloom* and furious disorder prevail by fits; the nation looses its relish for peace and prosperity, as it did in that season of fullness which opened our troubles in the time of Charles the First.—*Burke. Present Discontents.*

All shall look outwardly gay and happy, and all within shall be joyless and *gloomy*.—*Porteus*, vol. i. Lect. 13.

Nor is this passage of Virgil without sublimity, where the stench of the vapour in Albunea conspires so happily with the sacred horrour and *gloominess* of that prophetick forest.
Burke. On the Sublime and Beautiful, pt. ii. s. 21.

GLORY, v. } Fr. s. *Gloire*; It. and Sp.
Glo'ry, n. } *Gloria*; Lat. *Gloria*, which
Glo'rious. } Vossius thinks may be from
Glo'riously. } the Gr. Γλωσσα, the tongue:
Glo'riousness. } nam *gloria* est fama ingens
Glo'rify, v. } de alicujus virtute ac meritis,
Glorifica'tion. } or (with Martinius) from
Gloria'tion. } Κελαρ, i. e. φωνη, as Hesy-
Glo'rying, n. } chius explains it. Κελαρ, from κελ-ευ, to call. *Glory* and fame (qv.) seem to be words of the same meaning. And see the quotation from Hobbs.

That which is spoken or said, talked, rumoured, reputed, celebrated, renowned, famed; and thus, fame, renown, celebrity, honour, praise; splendour, lustre or magnificence.

To *glory*,—(by usage) to assume or arrogate *glory*, fame, renown; to take a pride in.

To *glorify*,—to have or receive, to give or pay *glory*, honour or praise.

Oure kyng is peasable, and yut in bataille *glorious*.
R. Gloucester, p. 483.

The glose *gloriousliche* was wryte. wyth gylte penne.
Piers Plowhman, p. 322.

And the puple seynge dredde, and *glorifiede* God that gaf such power to men.—*Wiclif. Matt.* c. 9.

And when ye people saw it they marualled & *glorified* God, whiche had given such power to men.—*Bible*, 1551. *Ib.*

For Jhesus was not yet *glorified*.—*Wiclif. Jon*, c. 7.

Because that Jesus was not yet *glorified*.—*Bible*, 1551. *Ib.*

And al the puple joyede in alle thingis that weren *gloriously* don of him.—*Wiclif. Luke*, c. 13.

Biholde ye the lilies of the field hou thei waxen: thei trauelen not, neyther spynnen, and I sey to you that neither Salamon in al his *glorye* was clothid as oon of these.
Id. Ib. c. 12.

Ghoure *glorying* is not good.—*Id. Corynth.* c. 5.

Ysalne *glorie* is for to have pompe, and delit in his temporal highnesse, and *glorye* him in his worldly estate
Chaucer. The Persones Tale.

O *glory, glory*, thou art none other thing to thousandes of folke, but a great swellar of ears.
Id. The Testament of Love, b. ii.

And Jesu for his grace wit me sende
To shewen you the way in this viage
Of thilke parfit *glorious* pilgrimage,
That highte Jerusalem celestial.
Id. The Persones Prologue, v. 17,287.

Right so shal your light lighten before men, that they mowe see your good werkes an *glorifie* your fadet that is in heaven —*Id. The Persones Tale.*

It fell hem by the waye so,
That they vpon a daie a caue
Within a roche founden haue,
Which was roiall and *glorious*,
And of entaile curious.—*Gower. Con. A.* b. v.

Thou *gloriest* in the name, and title of a Christyan man: why yeldest thou not unto Christ that thou owest him by reason of thy profession.—*Udal. Marke*, c. 12.

The most parte of the people doe cal such men happie and fortunate, vnto whom the people sheweth tokens of high fauoure, and likewise thē that are auaunced to honours: and such through *glorious* titles are much renouned.
Id. Luke, c. 6.

But the more ye kynge thought to satysfye hym with hys fayre speche, the more the patriarke was discontented, in so moche, that at the last he sayde vnto hym, hytherto thou haste reygned *gloryously*, but hereafter thou shalt be forsakyn of hym that thou at this tyme forsakest.
Fabyan, vol. i. c. 139.

Among them also that are good, euerie one, as he hath in this vsed himselfe, so shal he excell other in the *glorious-nes* of his new bodye.—*Udal. 1 Corinth.* c. 15.

The sylken aray, is the innocency of lyfe in this world, thorowe the grace of Christ, and in heauen it is the immortal *glorificacion* of body and soule.—*Id. Reuelacion*, c. 19.

—— If old respect,
As I suppose, towards your once *gloried* friend,
My son now captive, hither had inform'd
Your younger feet, while mine cast back with age
Came lagging after, say if he be here.
Milton. Samson Agonistes.

—— Him followed his next mate,
Both *glorying* to have scap't the Stygian flood
As Gods, and by their own recover'd strength,
Not by the sufferance of supernal power
Id. Paradise Lost, b. i.

In this fair wise they traveil'd long yfere,
Through many hard assayes which did betide;
Of which he honour still away did bear,
And spred his *glory* through all countreys wide.
Spenser. Faerie Queene, b. ii. c. 1.

During whiche time her powre she did display
Through all this realme, the *glory* of her sex.
And first taught man a woman to obay.
Id. Ib. b. ii. c. 10.

Glory, or internal *gloriation* or triumph of the mind, is the passion which proceedeth from the imagination or conception of our own power above the power of him that contendeth with us; the signs whereof, besides those in the countenance and other gestures of the body which cannot be described, are, ostentation in words, and insolency in actions and this passion, of them whom it displeaseth, is called pride; by them whom it pleaseth it is termed a just valuation of himself.—*Hobbs. Human Nature*, c 9. s. 1.

Not that those few lines can in them comprise
Those *glorious* ornaments of heauenly grace,
Wherewith ye triumph over feeble eyes
And in subdued harts do tyranyse.
Spenser. To the Lady Carew.

Still with the Muses sporting, while those beames
Of virtue kindled in his noble brest,
Which after did so *gloriously* forth shine.
Id. On the Death of Sir Philip Sidney.

Chaste mother of our Princes, whence do grow
Those righteous issues, which shall *glorify*
And comfort many nations with their worth,
To her perpetual grace that brought them forth.
Daniel. A Panegyric to the King's Majesty.

Though in their synagogues the exposition and meditation of the law was their principal employment; yet in their tabernacle and in the temple, which were their places of worship, they offered sacrifice and sang hymns and praises and *glorifications* of God.
Bp. Taylor. Rule of Conscience, b. ii. c. 2.

When it is said that all temporal things are subordinate to our spiritual ends, the meaning is, that all the actions of our life, all that we are, all that we have, must be directed actually or habitually to the great end of man, the *glorification* of God, and the salvation of our souls.
Id. Ib. b. iii. c. 3.

But since, alas! ignoble age must come,
Disease and death's inexorable doom,
The life which others pay, let us bestow,
And give to Fame what we to Nature owe;
Brave though we fall, and honour'd if we live,
Or let us *glory* gain, or *glory* give!
Pope. Homer. Iliad, b. xii.

Ev'n now would I conclude my happy reign;
But 'tis too late, my *glorious* race is run,
And a dark cloud o'ertakes my setting sun.
Dryden. Sigismonda & Guiscardo.

Not so the fair their passion's secret kept,
Silent they heard, but, as they heard, they wept;
When *gloriously* the blooming Marcus dy'd,
And Cato told the Gods, "I'm satisfy'd."
Eusden. To the Author of the Tragedy of Cato.

Can they who say the Host should be desery'd
By sense, define a body *glorify'd*.
Dryden. The Hind & the Panther.

This office the good Angels do perform to the souls of the faithfull, not merely to congratulate their safe arrival into the world of blessedness, though there is no doubt but that they, who do so heartily rejoice in the conversion of sinners, are ready enough to congratulate their *glorification*.
Scott. Christian Life, pt. ii. c. 7. s. 10.

The *glorification* in the close was in common, to Father, Son, and Holy Ghost.—*Waterland. Works*, vol. v. p. 381.

The armies and fleets of Xerxes, their numbers, the *glorious* stand made against them, and the unfortunate event of all his mighty preparations, are known to every body.
Burke. A Vindication of Natural Society.

At school, he scorns to pore over musty Greek and Latin, but *gloriously* aims at being preeminent in every mischievous frolic, scorning the control of his master, and taking the lead in every attempt to revolt against authority.
Knox. Winter Evenings, Even. 28.

The meaning of which seems not to be that the Gentiles were all Atheists, and absolutely and wholly ignorant of God, but that they *glorified* him not as God.
Jortin. On the Christian Religion, Dis. 7.

He sets before us our new birth, and inheritance—our hopes, our motives,—and *glorification*—altogether in one point of view—let us follow him through the particulars of this wonderfull display of grace.
Gilpin. Hints for Sermons, vol. i.

Hence proceeds what Longinus has observed of that *glorying* and sense of inward greatness, that always fills the reader of such passages in poets and orators as are sublime. It is what every man must have felt in himself upon such occasions.—*Burke. On the Sublime and Beautiful*, s. 17.

GLOSE, or
GLOZE, *v.*
GLOSE, *n.*
GLO'SER.
GLO'SING, *n.*
GLO'SINGLY.
GLOSS, *v.*
GLOSS, *n.*
GLO'SSARY.
GLOSSA'RIAL.
GLO'SSARIST.
GLOSSA'TOR.
GLO'SSIST.
GLOSSO'GRAPHER.
GLO'SSY.
GLO'SSINESS.

From the A. S. *Gles-an*, adulari, (says Skinner,) and this from the Ger. *Gleissen*: A. S. *Glitenan*, micare, nitere, q. d. *nitidè*, et speciosè *loqui*. *Gloss*, the *gloss* of colours, he also believes to be from the same Ger. *Gleissen*, fulgere. The A.S. *Gles-an*, *glisnian*, *glitenan*, and Ger. *Gleissen*, mean, to be or cause to be clear or bright, plain or manifest; and thus, to clear, explain, interpret; and further, as Skinner expresses it, nitidè et *speciosè loqui*, to *speak* fairly and *speciously*; and hence, further, adulari, to *flatter*. Fr. *Glose*; It. and Sp. *Glosa*; Eng. *Glose*, or *gloss*, is derived by Menage from the Lat. *Glosa*; Gr. Γλωσσα, as applied by the Greeks to the interpretation *linguæ secretioris*. (*Quinct.* lib. i. c. 1.) And see the quotation from Holland's *Plutarch*. The Gr. Γλωσσα is deduced by Lennep from γλο-ειν, *polire*; the obsolete theme of γλοιος, *lubricus*; and thus the word may have travelled through the Gr. and Lat. from our northern languages, and returned upon us in some of the applications now in most common use.

To explain, to expound, to interpret, to comment, remark, or observe. To speak or write fairly and speciously, to use fair or specious terms or language; and thus, to soothe, to caress, to flatter, to delude; to have or give a specious, polished or bright appearance.

Herof he bed hem segge soth, as yt were *glosyng*.
R. Gloucester, p. 314.

Glosinde words & false. *Id.* p. 497.

Alle tho Norreis, that had bien so fikelle,
Pes forto haue thei *glosed* him falle mykelle.
R. Brunne, p. 34.

Ne gate my grace thorw eny gyft ne *glosing* speche.
Piers Ploughman, p. 71.

——— Loke in the sauter *glosed*.—*Id.* p. 102.

The *glose* gloryousliche was wryte, wyth a gylte penne.
Id. p. 322.

——— False prophetes, flaterers and *glosers*
Shullen come and be curatours over kynges and erles.
Id. p. 377.

With *glosynges* and with gabbynge, he gyleth the peuple.
Id. p. 398.

Ladies, I pray you that ye be not wroth
I can nat *glose*, I am a rude man.
Chaucer. The Marchantes Tale, v. 10,250.

Me seemeth by langage ye be some potestate
Or else some curious *glozer* discetuable
What is your name.—*Id. Balade. The Craft of Louers.*

For it is hard to you, as I suppose,
And therefore wol I teche you ay the *glose*.
Glosing is a ful glorious thing certain,
For letter sleth, so as we clerkes sain.
Id. The Sompnoures Tale, v. 7374.

Where as hym list his prele take,
He can so well his cause make,
And so well feigne, and so well *glose*,
That there ne shall no man suppose,
But that he were an innocent.—*Gower. Con. A.* b.v.

Some *glosed* those wordes, and some thought in their corage that the aunswere was not reasonable, but they durst not saye agaynst it, the Duke of Glocestre was so sore dred.
Berners. Froussart. Cronycle, vol. ii. c. 201.

The other Master de Prato a solempne prothonotary, his [John Bouchet] prating *glozer*, wrote of this treaty and composicion.—*Hall. Henry V.* an. 8.

Wherefore beware ye that al your life bee voide of al clokyng or countrefaict *glosse*, and that ye neyther speake ne doe, no nor yet thynke any thing alone by your selfes, which ye would not by your good willes haue to be knowē to all creatures.—*Udal. Luke*, c. 12.

For some said, he was a Samaritan, that he had a devil within him, a *glosser*, a drinker, a pot companion.
Latimer. Sermon preached before King Edward.

But when he sawe himselfe free from pursute,
He gan make gentle purpose to his dame,
With tearmes of loue and lewdnesse dissolute;
For he could well his *glozing* speeches frame
To such vaine vses, that him best became.
Spenser. Faerie Queene, b. iii. c. 8.

Whom *glozing* Juno, gainst her minde,
With cost did intertaine,
And with a tongue, repugnant quite
To her malicious vaine,
Commends his deeds, when rather she
Did wish he had been slaine.
Warner. Albion's England, b. i. c. 5.

I, under fair pretence of friendly ends,
And well-plac'd words of *glozing* courtesy,
Baited with reasons not unplausible,
Wind me into the easy-hearted man,
And hug him into snares. *Milton. Comus.*

They neuer heare sentence which mentioneth the word or Scripture, but forth-with their *glozes* vpon it are, the word preached, the Scripture explained or deliuered vnto vs in sermons.—*Hooker. Ecclesiasticall Politie*, b. v. § 22.

——— Nor must I
With less observance shunne grosse flattery,
For he, reposed safe in his owne merit,
Spurns back the *glozes* of a fawning spirit.
B. Jonson. Portaster, Act iii. sc. 5.

As also closer, closely, closeness, *glozingly*, hourly, maiesticall, maiestically.
Camden. Remaines. Excellence of the Eng. Tongue.

But no man can *glosse* upon this text after that manner for the prophet says, No shepherd shall pitch his fold there, nor shall any man pass through it for ever.
H. More. Defence of the Philosophic Cabbala, c. 3.

Another way there is besides, to turn the doubtfull and suspected sentences in poeticall writings to the better sense, which otherwise might be construed in the worst part: namely, by interpreting words to the signification wherein they are usually taken: wherein it were better to exercise a young man, than in the interpretations of obscure termes, which we call *glosses*.—*Holland. Plutarch*, p. 24.

He much more goodly *glosse* thereon doth shed,
To hide his falsehood, then if it were true.
Spenser. Faerie Queene, b. iv. c. 5.

Diptycæ in some old *glossaries* are said to be *tabellæ*, *quibus corruptores puellis suis inscribunt amorem*.
Holyday. Juvenal. Illustrations of the Ninth Satyre.

This is the full state of this affair, in the age when Seneca, who was the *glossator*, liv'd.
Bp. Taylor. Dissuasive from Popery, pt. ii. b. i. § 11.

Eighthly, To establish by law a thing wholly unlawfull and dishonest, is an affirmation was never heard of before in any Law, Reason, Philosophy, or Religion, till it was rais'd by inconsiderate *glossists* from the mistake of this text.
Milton. Tetrachordon

There stood a hill not far, whose grisly top
Belch'd fire and rowling smoak; the rest entire
Shon with a *glossie* scurff, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. *Id. Paradise Lost*, b. i.

It [Justice] was not subject to be imposed upon by a deluded fancy, nor yet to be bribed by a *glozing* appetite, for an Utile, or Jucundum, to turn the balance to a false and dishonest sentence.—*South*, vol. i. Ser. 2.

Flattering colloguings and *glozings*, servile crouchings and fawnings, and the like.—*Barrow*, vol. i. Ser. 3.

No written laws can be so plain, so pure,
But wit, and *gloss*, and malice may obscure;
Not those indited by his first command,
A prophet grav'd the text, an Angel held his hand.
Dryden. The Hind & Panther.

But before I come to that I mainly design for my text, it is fit I should give you some explanation of it and vindicate it from such false *glosses*, as some amongst us are wont to put upon it.—*Sharp*, vol. iv. Ser. 16.

If it be only criticism upon ancient authors and languages, he must be a conjuror that can make those moderns, with their comments, and *glossaries*, and annotations, more learned than the authors themselves in their own languages, as well as in the subjects they treat.
Sir W. Temple. Of Ancient and Modern Learning.

And if you ask how many will do it? courteous John Seneca, the learned *glossator*, will tell you.
Boyle. Works, vol. vi p. 311.

Some words I believe may pose the ablest *glossographer* now living.—*Blount. Ancient Tenures*, Pref.

His gilded bosom, speck'd with purple pride,
And both his wings in *glossy* purple dy'd.
Parnell. On Queen Anne's Peace.

Their surfaces had a smoothness and *glossiness* much surpassing whatever I had observed in marine or common salt.
Boyle. Works, vol. vi. p. 606.

Ye nations hear! nor fondly deem
Britannia's ancient spirit fled;
Or *glozing* weep her setting beam,
Whose fierce meridian rays her rivals sped—
Her Genius slept—her Genius wakes—
Nor strength deserts her, nor high heaven forsakes.
Whitehead. Ode for the New Year, (1783.)

It is recorded in the books of heaven; and though every tongue on earth were silent, nay, though every tongue should join in *glossing* over, and even justifying all or any of those crimes that sentence will assuredly be pronounced on all impenitent offenders.—*Porteus*, vol. ii. Ser. 16.

There is a sort of *gloss* upon ingenious falsehoods that dazzles the imagination, but which neither belongs to, nor becomes the sober aspect of truth.
Burke. A Vindication of National Society, Pref.

He spells them true by intuition's light,
And needs no *glossary* to set him right
Cowper. The Needless Alarm.

In the *glossarial* index of former editions, the reader has merely been presented with a long list of words, and references to the passages where they occur, often with very different meanings, and is thus called upon to roam over many volumes, in order to form a *glossary* for himself.
Boswell. Advertisement to Shakespeare.

Hence, as I said, the churchmen though Normans, were well instructed in the spirit and genius of the Saxon laws, and it was not easy for the King's *glossers* to interpret them to their own mind, whilst the bishops were at hand to refute and rectify their comments.
Hurd. Constitution of the English Government.

Observe yonder tall stem rising from the interstices of a craggy rock, covered with a rind white and *glossy* like silver, and dropping with ten thousand fine twigs so attenuated as to appear almost capillary.—*Anox. Essays*, No. 115.

GLOVE, *v.* GLOVE, *n.* GLO'VER. } A. S. *Glof*, which Hickes (*Gram. A. S.* p. 214.) says, is so called, a *fissuris* vel intercapedine *digitorum*, and which will then be derived from the A. S. *Clof-an*, to cleave, (Serenius, from the Sw. *Klyf-wa*, findere.) Lye observes, that in Danish *Manicæ* are called *hand-klofwer*, a word compounded of *hand*, and *klofwe*, findere, to cleave. The Sw. *Klof-wa* denotes generally every kind of *cleft* or fissure, (Ihre.)

Clothing for the hand,—separating and covering each finger.

For he vtterliche leueth the kepyng of hem [his hands] and neuer but whenne he bereth haukes, ne weareth he *gloues*.
R. Gloucester, p. 482. Note.

Ac yf the marchaunt make hus way overe menne cornne
And the hayward happe with hym for to mete
Othe hus hatt othe hus hed othere eilles hes *gloves*
The merchaunt mot for go. *Piers Ploughman*, p 217.

Upon his hondes were his *gloves* white.
Chaucer. The Knightes Tale, v. 2876.

But er thei gon, some aduantage
There will thei haue, and som pillage
Of goodly wordes, or of beheste,
Or elles thei take at leste
Out of hir honde a rynge or *glove*.—*Gower. Con. A.* b. v.

What other thinges are their sandals, *gloues*, myters, and all the whole pompe of their disguising, then false signes in which Paule prophesied that they shoulde come.
Tyndall. Works, p. 143.

We saw among them leather dressed like *glouers'* leather, and thicke thongs like white leather of a good length
Hacluyt. Voyages, vol. iii. p. 100.

——— Hence therefore thou nice crutch,
A scalie gauntlet now, with joynts of steele
Must *glouе* this hand
Shakespeare. 2 Pt. Hen. IV. Act i. sc. 1.

A hawk he [the upstart country gentleman] esteems the true burden of nobility, and is exceeding ambitious to seem delighted in the sport, and have his fist *gloved* with his jesses.—*Bp. Earle Microcosmography*, ed. 1811.

Tho' wouldest thou learne to caroll of loue,
And hery with hymnes thy Issae's *gloue*.
Spenser. Shepheard's Calender. Februarie.

It is not to be thought that he that makes a doublet shall ever make three sleeves unless a man have three arms, or a *glove* with six fingers for him that hath but five.
Bp Taylor. Rule of Conscience, b. ii. c. 1.

Physicians, lawyers, *glovers* on the stall,
The shopkeepers speak mathematics all.
Dr Corbet On the Occasion of a Blazing Star.

We daily see, that dogs will have an aversion from *glovers*, that make their ware of dog's skins—they will bark at and be churlish to them, and not endure to come near them, though they never saw them before.
Digby. Of Bodies, c. 28.

Him great Tydides urges to contend,
Warm'd with the hopes of conquest for his friend:
Officious with the cincture girds him round,
And on his wrist the *gloves* of death are bound.
Pope. Homer. Iliad, b. xxiii.

Cicely, brisk maid, steps forth before the rout,
And kiss'd with smacking lip the snoaring lout
For custom says, "whoe'er this venture proves,
For such a kiss demands a pair of *gloves*."
Gay. Pastoral. Saturday.

It is certain that one Edward Horne suffered at Newent, where this Deighton had been, and spake with one or two of the same parish, that did see him there burnt and did testify that they knew the two persons that made the fire to burn him: they were two *glovers* or felmongers, whose names he had in his note book.
Strype. Memorials. Queen Mary, an. 1558.

It is remarkable that the prelate [Kemp, Archbishop of York, and afterwards of Canterbury] wears thin yellow *gloves*, which are well represented.
Walpole. Anecdotes of Painting, vol. i. c. 2.

GLOW, *v.* GLOW, *n.* GLO'WING, *n.* GLO'WINGLY. GLOW-WORM. } A. S. *Glow-an*, (*ge-hlowan*;) Dut. *Gloeyen*; Ger. *Gleuen*; Sw. *Glöa*, candere, candescere, ignescere, inardescere, to heat or kindle, to burn, to shine with heat or flame. And thus, says Skinner, the glow-worm, i. e. vermis candens, called by the Greeks Λαμπυρις, (from λαμπ-ειν, to shine.)

To warm, to heat, to burn, to shine with heat or flame; to have the colour or hue of any thing burning, of a warm countenance or complexion.

Til the Holy Gost. *gloweth* hote as a glede.
Piers Ploughman, p. 331.

With gay glitering glas, *glowyng* as the sunne.—*Id. Crede.*

The circles of his eyen in his hed
They *gloweden* betwixen yelwe and red.
Chaucer. The Knightes Tale, v. 2134.

She was a little amoued, and *glowed* with cruell iyen.
Id. Boecius, b. i.

Ne yet the priuy coales, of *glowing* iellosie
Could euer kindle needlesse feare within my fantasie.
Gascoigne. An Absent Dame thus Complaineth.

And was to him beholding it most like
A little spark extinguish'd to the eye
That *glows* again ere suddenly it die.
Drayton. Legend of Matilda the Fair.

I feel my bosom *glow* with wontless fires,
Rais'd from the vulgar press my mind aspires,
Wing'd with high thoughts, unto his praise to clime,
From deep eternity, who call'd forth time.
Drummond. Hymn on the Fairest Fair.

If you will see a pageant truely plaied
Between the pale complexion of true loue,
And the red *glow* of scorne and proud disdaine,
Goe hence a little, and I shall conduct you.
Shakespeare. As You Like It, Act iii. sc. 4.

Out he must break, *glowingly* again and with a great lustre.
Beaum. & Fletch. Wit without Money, Act iv. sc. 1.

Now the signe common to them both, testifying as well the ripenesse of the one as the swednes of the other, are the *glo-birds* or *glo-worms*, *cicindelæ*, shining in the evening over the corn fields for so the rustical paisants and countrey clownes call certain flies or wormes *glowing* and glittering star-like, and the Greekes name them *lampyrides*: wherein we may see the wonderfull bountie and incredible goodnesse of Nature in teaching us by that sillie creature.
Holland. Plinie, b. xviii. c. 26.

Then every bush is a wild beast, and every shadow is a ghost, and every *glow-worm* is a dead man's candle, and every lantern is a spirit
Bp. Taylor Rule of Conscience, b. i. c. 1.

And why not Marcia? Come, you strive in vain
To hide your thoughts from one who knows too well
The inward *glowings* of a heart in love
Addison. Cato, Act iv. sc. 1.

The light from heaven is strong, clear, and pure, carries its own demonstration with it, and we may as rationally take a *glow-worm* to assist us to discover the sun, as to examine the celestial ray by our dim candle, reason.
Locke. Hum. Underst. b. iv. c. 19. s. 8.

But what will recommend the name of Jervas to inquisitive posterity was his intimacy with Pope, whom he instructed to draw and paint, whom therefore these anecdotes are proud to boast of and enroll among our artists, and who has enshrined the feeble talents of the painter in the lucid amber of his *glowing* lines.
Walpole Anecdotes of Painting, vol. iv. c. 1.

For persons, who pretend to feel
The *glowings* of uncommon zeal,
Who others scorn, and seem to be
Righteous in very great degree,
Do, 'bove all others, take delight
To vent their spleen in tales of spite,
To think they raise their own renown
By pulling of a neighbour's down. *Lloyd. A Tale.*

When, looking eagerly around,
He spied far off upon the ground,
A something shining in the dark,
And knew the *glow-worm* by the spark.
Cowper. The Nightingale & Glow-worm.

I refer to the light in the tail of a *glow-worm*, two points seem to be agreed upon by naturalists concerning it: first, that it is phosphoric; secondly, that its use is to attract the male insect.—*Paley. Natural Theology*, c. 13.

GLOZE. See GLOSE.

GLUE, or GLEW, *v.* GLUE, *n.* GLU'EY. GLU'ISH. } Fr. *Gluer*; Sp. *Encolar*; It. *Incollare*; Lat. *Gluten*, from *glus*, and *glus* from the Gr. Γλια, any thing viscous, any gelatinous adhesive substance. (See GLUTINOUS.) To *glue*,—

To bind, fasten or stick together by such viscous or gelatinous and adhesive substance; to stick or set close or fast together, (as if with such substance.)

Let men *glewe* on us the name
Sufficeth that we haue the fame.
Chaucer. House of Fame, b. iii.

She toke hym than a maner *glue*,
The whiche was of so great vertue,
That where a man it shulde cast,
It shulde bynde anon so fast,
That no man might it done awaye.—*Gower. Con. A.* b. v.

Their bowes are of wood of a yard long, sinewed at the back with strong sinewes, not *glued* too, but fast girded and tied on.—*Hackluyt. Voyages*, vol. iii. p. 37.

The spiteful Goddesse spied so great successe in al her artes,
The peoples fierce of both, with blood and battel full embrewd:
And saw their armies ioynt in slaughters vile together *glewed*.—*Phaer. Virgill. Æneados*, b. vii.

Therefore he that keepeth that one only commaundement of loue, keepeth all. With this *glue* shall we be fast ioyned to Christ, so that he be in us, and we againe in him.
Udal. John, c. 4.

And to the end the golde may couer them, they anoynt their bodies with stamped hearbs of a *glewey* substance.
Hackluyt. Voyages, vol. iii. p. 665.

In most wounds, if kept clean, and from the air; for which the use of plasters in wounds, chiefly consists: the flesh will *glew* together with its own native balm.
Grew. Cosmo. Sacra, b. iii. c. 2. p. 97.

Great cunning there is in making strong *glew*, and in the feat of ioyning with it.—*Holland. Plinie*, b. xvi. c. 43.

For what *glue* or cement holds the parts of hard matter in stones and metals together.
H. More. Immortality of the Soul, b. i. c. 7

Also a lake in Assyria, neere unto the which there is a kind of *glewie* matter to be found, which holdeth such birds as by hap doo light thereon so fast as birdlime, by meane wherof verie manie doo perish and are taken that light vpon the same.—*Holinshed. Description of England*, b. ii. c. 21.

And consequently be fit for the souls of the deceased to have recourse to, and replenish their vehicle with such a *Cambium* or *glutish* moisture, as will make it far easier to be commanded into a visible consistence.
H. More. Immortality of the Soul, b. ii. c. 16.

Macl. Porke! Heart, what dost thou with such a greasy dish? I think thou dost varnish thy face with the fat on it, it looks so like a *glue-pot*.
B. Jonson. Every Man out of his Humour, Act v. sc. 5.

I bought three at Archangel with intent to send them to you, but I find by one skilful in that trade, that I was deceived, and they were counterfeits with the feet cunningly set on and *glewed*, and patched up in several places with varnish.—*Boyle. Works*, vol. vi. p. 641.

St. Cyprian to Pope Stephanus himself, "Therefore most dear brother, the body of priests is copious, being joined together by the *glue* of mutual concord, and the bond of unity, that if any of our college shall attempt to make heresie, and to tear or waste the flock of Christ, the rest may come to succour."—*Barrow. Of the Pope's Supremacy.*

A lady that long'd is by eating of *glew* sick
Swift. Dr. Helsham's Answer

With *glewie* wax some new foundations lay
Of virgin-combs which from the roof were hung
Dryden. Annus Mirabilis.

——— He with his hapless crew,
Each full exerted at his several task
Froze into statues; to the cordage *glued*
The sailor, and the pilot to the helm.—*Thomson. Winter.*

Many insects inclose their eggs in a silken web; others cover them with a coat of hair torn from their own bodies, some *glue* them together; and others, like the moth of the silk-worm, *glue* them to the leaves upon which they are deposited, that they may not be shaken off by the wind, or washed away by the rain.—*Paley. Natural Theology*, c. 19.

The *glue* or gum being passed through these minute apertures, forms hairs of almost imperceptible fineness; and these hairs, when joined, compose the silk which we wind off from the cone, in which the silk-worm has wrapped itself up. In the spider, the web is formed from this thread.—*Id. Ib.*

GLUM, *n.* GLUM, *adj.* GLU'MMISH. GLU'MMY. } i. e. *Gloom*, (qv.) A *glum*,—a *gloomy* look; a dark, dismal, sullen look. To *glombe*, in Chaucer, to look *gloomy*.

It is of loue, as of fortune
That chaungeth oft, and nil contune;
Which whilom woll of folke smile
And *glombe* on hem an other while.—*Chaucer. R. of the R.*

And that thou shouldste not take me vp
with visage sad and *glum*
Although no letter vnto thee
from me at all did cum.
Drant. Horace. Ep. to Julius Florus.

In her estate there sate the noble queene
Of Fame, perceyuyng howe that I was cum,
She woundred methought at my laurell grene,
She loked hautely, and gaue me a *glum*.
Skelton. The Crowne of Laurell.

These things while he did spake, she him beheld with looking *glumme*,
With rolling here and there her eies, and still in silence dumme. *Phaer. Virgil. Æneidos*, b. iv.

——— An ilex tree
With *glummish* darkish shade bespreddes the same, that none may see. *Id. Ib.* b. xi.

Such casual blasts may happen as are most to be feared, when the weather waxeth darke and *glummy*.
Knight. Trial of Truth, (1580) fol. 27.

Though swain look *glum* and miss look fiery,
'Tis nothing but *amantium ira.—Lloyd. Ep. to J. B. Esq.*

GLUT, *v.*
GLUT, *n.*
GLU'TTING, *n.*
GLU'TTON, *v.*
GLU'TTON, *n.*
GLU'TTON, *adj.*
GLU'TTONISH.
GLU'TTONISE.
GLU'TTONOUS.
GLU'TTONOUSLY.
GLU'TTONY.

Fr. n. *Glouton*; It. *Ghiottone*; Sp. *Glotон*; from the Lat. *Glutire*, to send or pass down the *throat*, to swallow. Lat. *Gluttus*, that part of the neck through or by which food is transmitted. Vossius thinks formed from the sound *glutt, glutt*, which liquor makes when running through a narrow neck or passage. Or rather from (an unknown Gr. word) γυλξειν, of the same meaning.

To swallow; to swallow in abundance, to fill by swallowing, to fill, to cram full; to satiate, to saturate, to cloy.

The Enygiyase al the nygt byuore vaste bygon to synge,
And spende al the nygt in *glotonye* & in dryngynge.
R. Gloucester, p. 360.

Bote in gayenesse and in *glotenye for glotten* here goodes.
And braketh nat here bred to the poure. as the book hoteth. *Piers Plouhman*, p. 186.

Alas! the shorte throte, the tendre mouth,
Maketh that East and West, and North and South,
In erthe, in air, in water, men to swinke,
To gete a *glotes* deintee mete and drinke.
Chaucer. The Pardoneres Tale, v. 12,429.

O *Glotonie*, full of cursednesse;
O cause first of our confusion,
O original of our damnation,
Till Christ had bought us with his blood again.
Id. Ib. v. 12,438.

But yet all were he wounder bad,
Amonge the Grekes a name he had,
Thei cleped hym the god of wine
And thus a *glotton* was diuine. *Gower. Con. A.* b. v.

After the disposicion
Of *glotony*, and dronkship,
That was a sorie felauship. *Id. Ib.* b. vi.

For whiles he ventures for a double pay
He quite forgets the pay that payes for all,
Till leade (for golde) do *glut* his greedie gal.
Gascoigne. The Fruits of Warre.

Some to embrowder put them in prease
Wel gyding their *glotton* to kepe streight their silk.
Skelton. The Crowne of Laurell.

Whose *glutten* cheekes sloth feeds so fat, as scant their eyes be sene.—*Surrey*, Ps. 73.

Let him drinke a littel julep made with clean water and sugar, or a litell small biere or ale, so that he drinke not a great *glut* but in a lytel quantite.
Sir T. Elyot. Castel of Helth, b. ii. c. 27.

And *glutting* of meate which weakeneth the body.
Sir J. Cheeke. The Hurt of Sedition.

Having now framed their *gluttonish* stomachs to have for food the wild benefits of nature.—*Sidney. Arcadia*, b. iv.

Then sayde the monckes. This request of oures is chefely to refresh the pore therby. No, (said the king) it is rather to pamper your *glottonous* mawes, whiche neuer are satisfied.—*Bale. English Votaries*, pt. ii.

The Lordes souper semeth not to bee the great matter, that is in hand, suche as he made with his disciples, but rather some troublous clamorous feast, without equalitie, because eche mã riotously and *gloutonously*, not lokyng for other, begynneth afore to eate his owne souper.—*Udal.* 1 *Cor.* c. 11.

Let the maide also learne cookery, not that slubbring and excesse in meats to serue a great many, full of delicious pleasures and *gluttony*, which cookes meddle with: but sober and measurable.
Vives. Instruction of a Christian Woman, b. i. c. 3.

Thorowe *glotonye* haue manye one perysshed, but he that dyeteth himselfe temperatelye prolongeth his life.
Bible, 1551. *Jesus Syrach*, c. 27.

Gonz. He'l be hang'd yet,
Though euery drop of water swear against it,
And gape at widst to *glut* him.
Shakespeare. Tempest, Act i. sc. 1.

The joy of the world resembles a torrent: as upon a *glut* of rain, you shall have a torrent come rolling along with noise and violence, overflowing its banks, and bearing all before it, yet is but muddy and impure water, and 'tis soon gon and dried up.—*Hopkins. Works*, p. 16.

Then the fat flesh-pots they so much desire,
Whereon in Egypt *gluttoning* they fed,
When they came hungry home from carrying mire,
Which only dulness and gross humours bred.
Drayton. Moses his Birth and Miracles, b. iii.

On roots and pulse that feed, on beefe and mutton spare
So frugally they live, not *gluttons* as we are.
Id. Poly-Olbion, s. 20.

For what reason can you allege why you should *gluttonize* and devour as much as would honestly suffice so many of your brethren that take paine in the word, like the great eater of Kent, when you are either so unable, or so dull and lazy, that you do not one man's labour.
Marvell. Works, vol. ii. p. 335.

The sottish dott'rel, ignorant and dull;
And next to him the maw-cram'd *gluttonous* gull.
Drayton. The Owl.

And by his side rode lothsome *Gluttony*,
Deformed creature, on a filthy swine,
His belly was vp-blowne with luxury,
And eke with fatnesse swollen were his eyen.
Spenser. Faerie Queene, b. i. c. 4.

——— For swinish *gluttony*
Ne'er looks to heav'n amidst his gorgeous feast,
But with besotted base ingratitude
Crams, and blasphemes his feeder.—*Milton. Comus.*

——— Thou too shalt see her bleed,
See her convulsive pangs, and hear her dying groans:
Go *glut* thy eyes with thy ador'd Ismena,
And laugh at dying Phædra.
Smith. Phædra & Hippolitus, Act iii.

Thus must ye perish on a barbarous coast?
Is this your fate, to *glut* the dogs with gore
Far from your friends and from your native shore.
Pope. Homer. Iliad, b. xi.

They were not deprived from ignorance in God's word, neither for not doing their duty, nor for *gluttoning*, nor swearing, nor dicing, nor hunting.
Strype. Memorials. Queen Mary, an. 1556.

"Is this," returns the prince, "for mirth a time?
When lawless *gluttons* riot mirth's a crime;
The luscious wines, dishonour'd, lose their taste,
The song is noise, and impious is the feast."
Pope. Homer. Odyssey, b. ii.

In pleasure some their *glutton* souls would steep;
But found their line too short, the well too deep;
And leaky vessels which no bliss could keep.
Dryden. Religio Laici.

And what we say of lust and uncleanness, the same is to be said of *gluttony* and drunkenness: for these are as noisome and offensive to the Holy Spirit as the other, and render the man who is guilty of them every whit as incapable of his divine inspirations.—*Sharp*, vol. v. Dis. 3.

The pelican soon found the conveniency of reserving in its mouth, when its appetite was *glutted*, the remainder of its prey, which is fish.—*Paley. Natural Theology*, c. 23.

The epicure, who places his supreme felicity in the pleasures of the table; and the *glutton*, whose chief enjoyment of life consists in the indulgence of his appetite, and who wastes by his excesses, the gifts of providence which were intended for the support of his animal frame in the discharge of its duties, and to invigorate the powers of the mind, after they have been exhausted in [illegible]ful services, these characters are considered by common consent as upon a level with the lowest of the brute creation.
Cogan. Ethical Treatise on the Passions, Dis. 1. c. 2.

Gluttonous excess obscures the lustre, and blunts the acuteness of our intellectual nature. It weighs down our soul to the earth. It pollutes its purity, and degrades it to a level with the body.—*Knox. Works*, vol. vi. Ser. 3.

——— Rank abundance breeds,
In gross and pamper'd cities, sloth, and lust
And wantonness, and *gluttonous* excess
Cowper. Task, b. i.

It is of small moment which of these brutalities, whether *gluttony* or the bottle, deprives us of our reason and our health, either of them is sure to do it; for the certain issue of both is a legion of follies, and an hospital of disease.
Warburton. Works, vol. x. ser. 22

GLU'TINOUS.
GLU'TINOUSNESS.
GLU'TINING.

Lat. *Gluten*. See GLUE. Fastening or holding together by some viscous or gelatinous substance: gluey.

As for the steeping in wine, water does altogether as well others wash the seeds from their mucilage, by breaking and bruising the *glutinous* berries.
Evelyn. A Discourse of Forest Trees, c. 25.

In good spirit of wine, whose tenacity and *glutinousness* is far less than that of water, bubbles rarely continue upon the surface of the liquor, but are presently broken and vanish.—*Boyle. Works*, vol. v. s. 6. p. 205.

We have no shift of faces, no cleft tongues,
No soft and *glutinous* bodies, that can stick
Like snails, on painted walls, or, on our breasts
Creep up, to fall from that proud height, to which
We did by slavery, not by service climb.
B. Jonson. Sejanus, Act i. sc. 1.

Nor is it any potion but a playster, he [the tench] affordeth; viz. his natural unctious *glutinousness* which quickly consolidateth any green gash in any fish.
Fuller. Worthies. Dorsetshire.

These [the beams from the moon] clean contrary, refresh and moisten in a notable manner, leaving an aquatic and viscous *glutinous* kind of sweat upon the glass.
Digby. Of the Sympathetic Powder.

By the former, [the broad skin on each side of the belly,] assisted with the *glutinous* slime emitted from the snail's body, they adhere firmly and securely to all kinds of superficies, partly by the tenacity of their slime and partly by the pressure of the atmosphere.
Derham. Physico-Theology, b. viii. c. 1. Note 4.

All these threads, being newly spun, are *glutinous*, and therefore stick to each other wherever they happen to touch, and in those parts of the web most exposed to be torn, our naturalist (the spider) strengthens them by doubling the threads sometimes sixfold.—*Goldsmith. The Bee*, No. 4.

GNARR.
GNA'RLED.
GNA'RLY.

A. S. *Gnyrran*; Dut. *Knerren, knorren*; Ger. *Knarren, knirren*; Sw. *Knorra*, stridere, to creak. Omnia à sono ficta. It was sometimes written *Knurr*. *Gnurr* (Mr. Tyrwhitt says) is a hard knot in a tree, and *knarry* full of *gnarres* or knots. It is applied by Chaucer to the *head*; in modern vulgar English, the *knob*. *Gnarly* is cited by Steevens from *Antonio's Revenge*, 1602.

Gnurr is applied to the *snarling* noise of a dog; generally, to chiding or complaints, and may be applied to knots of the oak, from their greater crash or creak in breaking or riving.

In the passage quoted below from the *Parson's Tale*, *gnerring* is omitted in Mr. Tyrwhitt's edition.—Chaucer also writes *Knarry*, (qv.) full of *gnarres* or knots.

He was short shuldered brode, a thikke *gnarre*.
Chaucer. The Prologue, v. 551.

And therefore better and greatly more pleasaunt is a morsell, or litle gobet of bread with ioy, than an hous filled full of delices, with chiding and *gnerring*, saieth Salomon.
Id. The Persones Tale, ed. 1598.

For and this curre do *gnar*
They must stande all a far
To holde vp their head at the bar.
Skelton. Why come ye not to Court.

At them he gan to rear his bristles strong
And felly *gnarre*, vntill daies enemye
Did him appease.—*Spenser. Faerie Queene*, b. i. c. 5

——— Merciful heaven
Thou rather with thy sharpe and sulpherous bolt
Split'st the vnwedgable and *gnarled* oke
Then the soft mertle.
Shakespeare. Measure for Measure, Act ii. sc. 2.

Till by degrees the tough and *gnarly* oak
Be riv'd in sunder. *Antonio's Revenge*, 1602.

GNASH.
GNA'SHING, *n.*

Dut. *Knaeschen*; Ger. *Knirschen*, dentibus frendere, which latter Wachter calls a frequentative from *Knirren*, stridere, to crash. As commonly applied, to *gnash*, is—

To rub, strike or dash the teeth together.

Whi bethen men *gnastiden* with teeth togidre and the peples thoughten veyn thingis.—*Wiclif. Dedis*, c. 4.

The Macedon perceiuing hurt, gan *gnash*,
But yet his mynde he bent in any wise
Him to forbear.—*Vncertaine Auctors. Death of Zoroas.*

And the children of the kyngedome shal be caste oute into utter darknes: there shall be wepynge and *gnashynge* of teeth.—*Bible*, 1551. *Matthew*, c. 8.

By that wales side, there sate infernal Paine,
And fast beside him sate tumultuous Strife:
The one, in hand an iron whyp did straine,
The other brandished a bloudy knife;
And both did *gnash* their teeth, & both did threaten life.
Spenser. Faerie Queene, b. ii. c. 7.

Such are they, which say, that God hath decreed the greatest part of mankind to eternal damnation, and that only to declare his severity, and to manifest his glory by a triumph in our tormentes, and rejoicings in the *gnashing* of our teeth.—*Bp. Taylor*, vol. i. Ser. 7.

——— The well aim'd javelin
Pierc'd his tough hide, and quiver'd in his heart;
The monster fell, and *gnashing* with huge tusks
Plow'd up the crimson earth.
Smith. Phædra & Hippolitus, Act i.

——— A staff the herdsman shook
Of knotty oak, with which the earl he struck:
At this the Paladin was rous'd to ire,
He *gnash'd* his teeth, his eye-balls flash'd with fire.
Hoole. Orlando Furioso, b. xxx.

GNAT. } A. S. *Gnæt*. The etymology
Gnat-ling, *n.* } of this word has been referred to the Gr. Κνὶψ, culex. But the A. S. *Næt-an*, premere,—and thus, perhaps, *pungere*, to prick,—with the usual prefix *ge*, would form *ge-næt-an*, *gnæt-an*; and the reason of the application from the prick or sting would be plain.

Blynde lederis clensynge a *gnatte* but swolowynge a camel.
Wiclif. Matthew, c. 23.

Ye blynde gydes whiche strayne *out* a *gnat* and swalowe a cammell —*Bible*, 1551. *Ib.*

After thy text, ne after thy rubricke
I wol not work as moche as a *gnat*.
Chaucer. The Wif of Bathes Prologue, v. 5929.

We passed the riuer into the wilderneas, where we made wreathes of greene grasse, which we wound about our bodies, to keepe vs from the sunne, and *gnats* of that country.
Hackluyt. Voyages, vol. iii. p. 491.

But in these so little bodies (nay prickes and specks rather than bodies indeed) how can one comprehend the reason, the power, and the inexplicable perfection that nature hath therein shewed? How hath she bestowed all the five senses in a *gnat*.—*Holland. Plinie*, b. xi. c. 2.

To omit the ancient Conopeion, or *gnat-net* of the Ægyptians, the inventors of that artifice.
Brown. Cyrus' Garden, c. 2.

He that would behold a very anomalous motion, may observe it in the fertile and tiring stroaks of *gnat-worms*.
Id. Ib. c. 4.

For an instance of insects endued with a spear, I shall for its peculiarity pitch upon one of the smallest, if not the very smallest of all the *gnat* kind.
Derham. Physico-Theology, b. iv. c. 11. Note.

Among the insects [at Terra del Fuego] which were not numerous, there was neither *gnat* nor musquito, nor any other species that was either hurtfull or troublesome, which perhaps is more than can be said of any other uncleared country.—*Cook. Voyages*, vol. i. b. i. c. 5.

But if some man, more hardy than the rest,
Should dare attack these *gnatlings* in their nest;
At once they rise with impotence of rage,
Whet their small stings, and buz about the stage.
Churchill. The Rosciad.

GNAW, *v.* } A. S. *Gnæg-an*; Dut. *Knaghen, knauwen*; Ger. *Nagen*; Sw.
Gnaw, *s.* } *Gnaga*, rodere. Junius derives
Gna'wing, *n.* } from the Gr. Νακειν, carpere; but there is no need to travel out of the northern tongues: it was sometimes written *knaw*.

To press and wear asunder, (sc.) by the teeth; to fret or eat into by continued biting or action of the teeth; to corrode, to eat into, to prey upon.

To the rode he sturte, & bygan to frete & *gnawe*
The armes vaste, & thyes myd hys teth to.
R. Gloucester, p. 417.

His children wenden, that for hunger it was
That he his armes *gnowe*, and not for wo,
And sayden: fader, do not so, alas.
Chaucer. The Monkes Tale, v. 14,758.

By dremes, by chirking of dores, or craking of houses, by *gnawing* of rattes, and swiche maner of wretchednesse?
Id. The Persones Tale.

And for ensample of all londes,
With horse she shulde be to drawe,
Till houndes had hire bones *gnawe*,
Without any sepulture. *Gower. Con. A.* b. iii.

Thus you see that the young man being the scholer gaue his master a boane to *gnaw*, and bet him with his owne rod, which the master had made for his scholar's taile.
Wilson. The Arte of Logike, fol. 86.

Perceyuinge thus the tyrannye of sinne,
That with his weyght hath humbled and deprest
My pride: by *gnawing* of the worme within
That neuer dieth, I liue withouten rest.
Wyatt, Psalm 38.

When they fele the terryble *gnawinge* of inwarde fearfulnesse, they shall seke vp theyr stynkinge remedyes, and require their dyrtye merites, whiche is cleane to dye from Christe and to forsak his lyuyng waters for their filthye puddles of hypocrisye and deuyllyshness.—*Bale. Image*, pt. i.

Nowe therefore let vs here rehearse, the contencion of familiar thinges, the *gnawing* at the heartes, and the freating of mindes & vowes, promises and requestes made of diuerse persones.—*Hall. Hen. VIII.* an 19.

This composition is good for those that be troubled with the splene, or have weak and feble stomachs, or be troubled with *gnawing* and pain there.—*Holland. Plinie*, b. xx. c. 9.

So he, now subject to the victour's law,
Did not once move, not upward cast his eye,
For vile disdaine and rancour, which did *gnaw*
His heart in twaine with sad melancholy;
As one that loathed life, and yet despys'd to dye.
Spenser. Faerie Queene, b. ii. c. 8.

The man of sense his meat devours,
But only smells the peel and flowers;
And he must be an idle dreamer,
Who leaves the pie, and *gnaws* the streamer.
Prior. Alma, c. 1.

There is no rest unless you can rest in chains and flames of fire, and under the *gnawings* of an eternal worm and the everlasting wrath of God.
Bates. The Everlasting Rest of the Saints, c. 10.

O'er the wild waste the stupid ostrich strays
In devious search to pick her scanty meal,
Whose fierce digestion *gnaws* the tem'pred steel.
Mickle. The Lusiad, b. v.

Nine days I struggled—think the cruel strife
The *gnaw* of anguish, and the waste of life.
Boyse. Written in the Palace of Falkland.

GNOFF. Mr. Tyrwhitt quotes from Urry, "An old cuff, a miser;" and adds, "I know not upon what authority." Skinner says, "*Avarus*, I believe from the A. S. *Gnafan*, to gnaw; because (truly) he through excessive covetousness *gnaws* the very bones, as dogs do."

Whilom ther was dwelling in Oxenforde
A riche *gnof*, that gestes helde to borde,
And of his craft he was a carpenter.
Chaucer. The Millers Tale, v. 3188.

The chubbyshe *gnof*, that toyles, and moyles,
and deiueth in the downe,
If happlye he a suertie be,
so sente for into towne, &c. *Drant. Horace*, Sat. 1.

GNOME. } Gr. Γνωμη, sententia. "Sen-
Gnomo'logy. } tentiæ—quas Græci γνωμας, appellant: utrumque autem nomen ex eo acceperunt, quod *similes* sunt *consiliis* aut decretis," (*Quinct.* lib. viii. c. 5.) They (sententiæ and γνωμαι) have received their name from this—that they are like counsels and decrees. See *Menage*.

Gnomes, (Fr. *Gnomes*,) a name given by the Cabalists to certain invisible people whom they suppose to dwell within the earth. Vigenere calls them *Gnomons*, and this is derived from the Gr. Γνωμων, knowing, provident. See Gnomon.

Which art of powerfull reclaiming, wisest men have also taught in their ethical precepts and *gnomologies*, resembling it, as when we bend a crooked wand the contrary way; not that it should stand so bent, but that the overbending might reduce it to a straightness by its own reluctance.
Milton. Tetrachordon.

Gnome [is] a saying pertaining to the manners and common practices of men, which declareth by an apte brevity, what in this our lyfe ought to be done or not done.
Peacham. Garden of Eloquence, (1577.)

The *Gnomes* or Dæmons of earth, delight in mischief.
Pope. Epistle Dedicatory to Mrs. Arabella Fermor.

GNO'MON. } Fr. *Gnomon*; Gr. Γνωμων,
Gno'mical. } one who knows, who judges or
Gnomo'nicks. } determines; one who, or that
Gnomo'nick. } which, points out.
Gnomo'nist. } For the peculiar application in *Dialling*, see the quotations.

The shadow of the style in the dyall which they call the *gnomon*, in Egypt, at noonetide, in the equinoctiall day, is little more in length than halfe the *gnomon*.
Holland. Plinie, b. ii. c. 72.

Under whose feet, you see the setting sun,
From the dark *gnomon*, o'er her volumes run
Drown'd in eternal night, never to rise.
Crashaw. On the Frontispiece of Isaacson's Chronology

They [mathematicians] can make that inexhausted fountain of light [the sun] at so immense a distance, by the shadow of a little *gnomon*, fitly placed, give us an exact account of all the journeys he performs in the zodiack.
Boyle. Works, vol. ii. p. 340.

He may have given him a dial furnished with a magnetic needle, rather than an ordinary *gnomical* dial.
Id. Ib. vol. v. p. 427.

Suppose that a countryman, in a clear day, brought into the garden of some famous mathematician, should see there one of those curious *gnomonic* instruments, that show at once the place of the sun in the zodiac, his declination from the equator, the day of the month, the length of the day, &c.
Id. Ib. p. 398.

Man may enjoy the world above him, by applying to his uses creatures, that are by vast removes out of his reach, as the sun, by making it afford him the elevations of the pole, and the azimuths, sun-dials of all sorts, enough to make up an art called *gnomonicks*.—*Id. Ib.* vol. vi. p. 776.

The sun enables the *gnomonist* to make accurate dials, to know exactly how the time passes.—*Id. Ib.* p. 418.

GNO'STICK. } Gr. Γνωστικος; Lat. *Gnos-*
Gno'sticism. } *ticus*; Fr. *Gnostique*, that can or may know. See the first quotation from Tillotson.

And I think that no man that reads it [the Epistle of John] with attention, can doubt but that it is particularly designed against the impious sect of the *Gnosticks*, who, as the Fathers tell us, sprang from Simon Magus, and pretended to extraordinary knowledge and illumination, from whence they had the name *of Gnosticks*.—*Tillotson*, vol. i. Ser. 15.

This difference between the stile of the Old and New Testament is so remarkable, that one of the greatest sects in the Primitive Church (I mean that of the *Gnosticks*) did upon this very ground found their heresy of two Gods, the one, evil, and fierce, and cruel, whom they called the God of the Old Testament, the other, good, and kind, and merciful, whom they called the God of the New.—*Id. Ib.* Ser. 5.

He [Dr. Zeucker] pretended that the most primitive Christians acknowledged not Jesus Christ in any other capacity, but according to his human generation only, till Platonism and *Gnosticism* crept into the church.
Nelson. Life of Bp. Bull, s. 69.

These objections were eagerly embraced, and as petulantly urged, by the vain science of the *gnosticks*.
Gibbon. The Roman Empire, c. 14.

GO, *v.* } A. S. *Gan*; Dut. *Ga-en*; Ger.
Go'er. } *Ge-hen*; Sw. *Ga*; Scotch and Old
Go'ing, *n.* } Eng. *Ga*. *Go* (see Come) is a term expressing a particular species of motion. We see a thing in motion, the distance from us lessens, the thing approaches, and (we say) it *comes*; but if the distance increases, the thing departs, and (we say) it *goes*. See Wend, and Ge.

To *go* is usually interpreted in union with prepositions, or even with other words connected with it; and thus, improperly, the meaning of the whole phrase is ascribed to the single word.

To go aside, (sub. from the right way,) to deviate, to err.

To go between (sub.) as mediator, intercessor; to mediate, to intercede, to interpose.

To go by, (sub.) as a rule; to act by, or in obedience to, to obey.

To go over, (sub.) from one party to another; to revolt.

To go, (with prepositions, or by inference) is equivalent to the words—

To advance, to return, to proceed, to recede; to succeed; to pass.

To go, is to move voluntarily or involuntarily; by the action of our own limbs, or by conveyance. *Go* is opposed by Chaucer to—*ride*; to ride or go, (sc.) on foot; to walk.

The see *goth* hym al aboute, he stont as an yle.
R. Gloucester, p. 1.

Now at his last *goyng*, when he to Gascoyn went,
Ge sette a certeyn thing, at gour bothe assent.
R. Brunne, p. 258.

For perille of swilk *goynge* the kyng perueied *to go*.
Id. p. 318.

For as a man that *goith* in pilgrimage, clepide hise seruauntis, and bitook to him hise goodis, and to on he gaf fyve talentis, to another tweyne; and to an othir oon, to ech aftir his owne vertu, and *wente* forth anoon.—*Wiclif. Matt.* c. 25.

Symount Petir seide to him, Lord, whider *goeth* thou? Jhesus answeride, whider I *go* thou mayist not sue me now: but thou schalt sue aftirward.—*Id. Ib.* c. 13.

Simon Peter sayde unto him: Lord, whyther *goest* thou? Jesus answered hym: whyther I *goe* thou canst not folow me now, but thou shalt folow me afterwardes.
Bible, 1551. *Ib.*

Right by the hopper wol I stand
(Quod John) and seen how that the corn *gas* in.
Chaucer. The Reves Tale, v. 4035.

That other wher him lust may ride or *go*,
But sen his lady shal he never mo.
Id. The Knightes Tale, v. 1353.

Thy temple wil I worship evermo;
And on thin auter, wher I ride or *go*,
I wol don sacrifice, and fires bete. *Id. Ib.* v. 2254.

And yet this is a wonder most of al,
Why thou thus sorowest, seth thou wost nat yet
Touching her *goyng*, how that it shall fal.
Id. Troilus, b. iv.

How oft time may men rede and seen
The treason, that to women hath be doe,
To what fine is such loue, I can not seen
Or where becometh it, whan it is *go* [i. e. *gone*]
Id. Ib. b. ii.

To whom the Heduanes und their confederates had divers tymes gyuen battell; wherein *going by* the wars, they had receiued great domage.—*Goldinge. Cæsar*, fol. 23.

For vnto the place, where as at that season they founde the Lorde Jesus, there resorted an vnnumerable multitude of people, so as it seemed as it had been an ebbing and flowing of cummers and *goers*.—*Udal. Mark*, c. 6.

Compare the Pope's doctrine to the word of God, and thou shalt finde that there hath ben, and yet is a great *going* out of the way.—*Tyndall. Workes*, p. 132.

Stew. Let *go* slaue, or thou dy'st.
Edg. Good gentlemen, *goe* your *gate* and let
Poor volke passe. *Shakespeare. Lear*, Act iv. sc. 6.

——— Such a man
Might be a copie to these younger times;
Which, followed well, would demonstrate them now
But *goers* backward.
Id. All's Well that Ends Well, Act i. sc. 2.

Is the rough French horse brought to the dore?
They say he is a high *goer*, I shall soon try his mettle.
Beaum. & Fletch. Cupid's Revenge, Act ii. sc. 1.

Then comes the time, who liues to see't,
That *going* shal be vs'd with feet.
Shakespeare. Lear, Act iii. sc. 2.

And they said, *go to*, let us builde us a cite and a tower, whose top (may reache) vnto the heauen that we may get vs a name, lest we be scattered vpon the whole earth.
Bible, 1583. *Gen.* xi. 4.

If force be not to be used in your case or mine, because unreasonable, or unjust; you will, I hope, think fit that it should be forborn in all others, where it will be equally unjust and unreasonable; as I doubt not but to make it appear it will unavoidably be, wherever you will *go about* to punish men for want of consideration.
Locke. A Second Letter Concerning Toleration.

Eternal goodness manifestly still
Preserves my soul from each approach of ill:
Ends all my days, as all my days begin,
And keeps my *goings*, and my comings in.
Parnell. The Gift of Poetry.

But when the year is at an end,
Comparing what I get and spend,
My *goings* out, and comings in,
I cannot find I lose or win. *Swift*, Riddle 4.

My grandmother appears as if she stood in a large drum, whereas the ladies now walk as if they were in a *go-cart*.
Spectator, No. 109.

These *go-betweens* influence the persons with whom they carry on the intercourse, by stating their own sense to each of them as the sense of the other; and thus they reciprocally master both sides.
Burke. Appeal from the New to the Old Whigs.

She [Mrs. Roundabout] puts me in mind of my Lord Bantam's Indian sheep, which are obliged to have their monstrous tails trundled in a *go-cart*.
Goldsmith. The Bee, No. 2.

GOAD, *v.* } A. S. *Ga, gaad, goad*, cuspis, stimulus, (Lye;) and Somner, the point of a weapon, a spear or arrow-head, a sting, prick or *goad*. Perhaps that which *gad-eth*, or causes to *ga* or *go*: and thus, consequentially, a prick or spur: and the verb,—
GOAD, *n.* }
To prick or spur, to stimulate, to urge on, to excite.

For I do iudge those same *goads* and prickes wherewith their consciences are prikt and wounded to be a greuous fealing of that same iudgment.
Calvine. Foure Godlye Sermons, Ser 1.

And therefore *goaded* with most sharpe occasions,
Which lay nice manners by, I put you to
The use of your owne virtues, for the which
I shall continue thankefull.
Shakespeare. All's Well that Ends Well, Act v. sc. 1.

They their holly whips have brac'd,
And tough hazell *goads* have got,
Soundly they your sides will baste,
If their courage fail them not.
Drayton. The Shepherd's Sirena.

At length by swords and *goading* darts compell'd,
Dronish he drags his load across the field;
Not once attempts to charge, but drooping goes,
To bear his dying lord amidst his foes.
Rowe. Lucan, b. iv.

——— A hind that stood beside
A rustic weapon for her rage supply'd,
A pointed *goad* he brought, with which he drew
From every limb the streams of sanguine hue.
Hoole. Orlando Furioso, b. xxxvii.

GOAL. Dr. T. H. (in Skinner) from the Fr. *Gaule*, a pole, a stake; because a pole, stuck or fixed in the ground, was used *pro metâ*. The Fr. *Gaule*, Lye thinks, is manifestly from the A. S. *Ge-afle*, which denotes the same thing. Menage, from the Lat. *Vallus*. By usage, *goal* is—
That to which our course is directed, and at which it ends; also, from which it commences, and to which it returns.

So that I saw the chaunce as perfectly as I saw my awne image in a glasse, that there was no person (if I had ben greedy to attempt the enterprise) coud nor should haue won the ryng or gott the *gole* before me.—*Hall. Rich. III.* an. 2.

As in the rennynge, passyng the *gole* is accounted but rashenesse, so rennynge halfe way is reproued for slowenesse.
Sir T. Elyot. The Governour, b. iii. c. 20.

Canara byrds, come in to bear the bell,
And goldfinches do hope to get the *gole*.
Gascoigne. The Complaints of Phylomene.

Part curb their fiery steeds, or shun the *goal*
With rapid wheels, or fronted brigades form.
Milton. Paradise Lost, b. ii.

And the slope sun his upward beam
Shoots against the dusky pole,
Pacing toward the other *goal*
Of his chamber in the east.—*Id. Comus.*

O'er-spent with heat, his breath he faintly drew,
Parch'd was his mouth, nor yet the *goal* in view,
And the first apple on the plain he threw.
Euseb. Ovid. Met. b. x.

So self starts nothing but what tends apace
Home to the *goal*, where it began the race.
Cowper. Charity.

GOAR. } *Gore*, in Chaucer, Mr. Tyrwhitt says he does not understand in either of the places cited below. A correspondent suggested to him that *gore* is a common name for a slip of cloth or linen, (q. *slit* or *rent* from the whole breadth,) which is inserted in order to widen a garment in any particular place. This sense, he adds, will suit very well with the context of verse 3237, but hardly with v. 13,719. *Gore-coat*, (Grose, *Supplement*,) a gown or petticoat *gored*, or so cut as to be broad at the bottom, and narrower at the upper end, such as may be seen in some ancient pictures, particularly of Queen Elizabeth. See GORE.
GOARISH. }
Goarish, in Beaumont and Fletcher, is, (met.) rent, ragged; or—pieced or patched.

A seint she wered, barred all of silk,
A barme-cloth eke as white as morwe milk
Upon hire lendes, ful of many a *gore*.
Chaucer. The Milleres Tale, v. 3237.

Me dremed all this night parde,
An elf-quene shall my lemman be,
And slepe under my *gore*.
Id. The Rime of Sir Thopas, v. 13,719.

May they know no language but that gibberish they prattle to their parcels, unless it be the *goarish* Latine they write in their bonds, and may they write false, and loose their debts.
Beaum. & Fletch. Philaster, Act v. sc. 1.

GOAT. } Goth. *Gaitei*; A. S. *Gat, gat*; Dut. *Geyt*; Ger. *Geis*; Sw. *Get*, which Junius thinks may be from the Gr. Χαιτη, coma, juba; the animal receiving its name in the
GOATISH. }
northern languages from a Greek word which expresses a quality peculiar to it, viz. its length of *hair*. Wachter thinks that *gitz, geiz*, animal avidum, might be formed from the A. S. *Gyt-sean*, cupere, concupiscere; and the animal be so called quia appetit non appetenda, (sc.) leaves, the bark, shoots of trees, especially of vines; (more probably so called from its lascivious appetency.) See GAT-TOOTH.

Thei wenten aboute in brok skynnes and in skynnes of *geet*.—*Wiclif. Hebrewis*, c. 11.

[They] walked vp and doune in shepes skynnes, & in *goates* skynnes.—*Bible*, 1551. *Ib.*

But Crist beinge a bischop of goodis to comynge entride bi a largere and parfitere tabernacle not maad bi hond, that is to seie not of this makyng neither bi blood of *gost buckis* or of caluys.—*Id. Ebrewis*, c. 9.

Wherof, if that I shall conforme
The figure vnto that it is,
These olde clerkes tellen this:
That it is like a *gote* skipende:
And for that it is suche semende,
It is hote capra saliens *Gower. Con. A* b. vii.

To kepe him from pikinge it was a greate paine,
He gased on me with his *gotishe* berde,
When I loked on him me purse was half aferde.
Skelton. The Bouge of Court

Goates bring forth foure kids other whiles, but that is very seldome. They goe with young five monthes as ewes do
Holland. Plinie, b. viii. c. 50.

On's shield the *goatish* Satires dance around,
(Their heads much lighter then their nimble heels)
Silenus old, in wine (as ever) dround,
Clos'd with the ring, in midst (though sitting) reels.
P. Fletcher. The Purple Island, c. 7.

Is not thilke same a *gote-herd* prowde,
That sittes on yonder bancke;
Whose straying heard them selfe doth shrowde
Emong the bushes rancke?
Spenser. Shepheard's Calender. July.

He said, and seconding the kind request,
With friendly step precedes his unknown guest,
A shaggy *goat's* soft hide beneath him spread,
And with fresh rushes heap'd an ample bed.
Pope. Homer. Odyssey, b. xiv.

But all alone the hoary king he found;
His habit coarse, but warmly wrapt around;
His head, that bow'd with many a pensive care,
Fenc'd with a double cap of *goat-skin* hair.
Id. Ib. b. xxiv.

The *goat* is the most local of any of our domestic animals, confining itself to the mountainous parts of those islands his most beloved food are the tops of the boughs or the tender bark of young trees, on which account he is so prejudicial to plantations, that it would be imprudent to draw him from his native rocks, except some method could be devised to obviate this evil.
Pennant. British Zoology. The Goat

A herd of *goats*, each shining morn,
Midst scraggy myrtle, pointed thorn,
Quick glancing to the sun, display'd
Their spotted sides, and pierc'd the shade:
Their *goat herds* still, like those of old,
Pipe to the stragglers of the fold.—*Whitehead. Variety.*

GOB. } "Fr. *Gob, gobeau*, and the verb
GOBBET. } *gober*, to ravine, to devour; feed
GOBBLE. } greedily; swallow great morsels, let down whole *gobbets*," (Cotgrave) Skinner thinks it is not very absurd to derive the Fr. *Gob* from the verb *couper*, to cleave.

In the glossary to *Horæ momenta Cravenæ*, *gob* is said to be "The mouth; also a copious expectoration: lumps, as *gobs* of suet." See also *Brocket* and *Moor*.

"A *gob*,—an open or wide mouth. Hence, to *gobble*, to swallow greedily or with *open* mouth. *Gob*, in the south, signifies a large morsel or bit: so we say a good *gob*, i.e. a good segment or part. The dim. whereof is *gobbet*, cut into *gobbets*, perhaps from the Greek word Κοπτω, κομμα."—*Catalogue of North Country Words, by Tomlinson*, in Ray.

Gob is more probably from the A. S. *Ge-openian*, to *gape*, to open. *Gop-enian*, (and dropping the termination) *gop, gob* or *gub*; and applied consequentially to the quantity received or ejected at one *opening* of the *mouth*.

The more common word, *gob-et*, is applied to—
A part or portion, a fragment, a piece; to a piece swallowed at one gulp.

To *gobble*,—to devour, to swallow large pieces; to swallow greedily; to make a noise by an action of the throat similar to that of swallowing greedily. "*Gobble-cock*, Turkey-cock."

And there hit [lightning] passed in, and alle to brast a grete beem, and sparkeled the smale *gobettes* alle about the cnurch.—*R. Gloucester*, p. 415.

So hope ich to have of hym his al myghty
A *gobet* of his grace. *Piers Ploughman*, p. 30.

And alle eten and weren fulfild, and thei token the relifes of broken *gobilis* twelve cofyns ful.—*Wiclif. Matthew*, c. 14.

And they did al eate, and were sufficed, and they gathered vp of the *gobets* that remayned xii. baskets full.
Bible, 1551 *Ib.*

He salde, he hadde a *gobbet* of the seyl
That Seint Peter had, whan that he went
Vpon the see, till Jesus Crist him hent
Chaucer. The Prologue, v. 698.

The herde of hartes, founden is anone
With hey *gobet*, prick thou, let gon, let gon.
Id. Legend of Dido.

Reioyce vpon thine assistante companion, Ladye Discention, who hath burst loose frō the pit of bottomlesse helle, that she might heape vppon the many *gubs* of goulde.
Bale. Pageant of Popes, fol. 104.

——— He gaping wide his threefold lawes
At hungry caught that *gubbe*
Phaer. Virgill. Æneidos, b. vi.

And then as well he maye, and so doth he soone after, call the heretikes the church, and therin calleth he both twaine as proprely, as if ye woulde cut of a cantell or a *gobbet* from an whole lofe, and then call the cantell a lofe, and the lofe a cantell.—*Sir T. More. Workes*, p. 616.

——— That little land he gave
Throate the lawyer swallowed at one *gob*.
Barry. Ram Alley, Act i. sc. 1.

He slewe Hamon neare to a hauen of the sea and threw him *gobbet* meale therein, it is now called South-hampton.
Stow. The Romans, an. 21.

But the caitifs that were present, rather of malice than of ignorance, misconstruing his words, murthered the archbishop without further delaie, brained him and hacked him in *gobbets*.—*Holinshed. Ireland*, 1534.

He [Shaxton, Bishop of Salisbury] complains of the practice of putting false relics on the people, naming stinking boots, mucky combs, ragged rockets, rotten girdles, locks of hair, *gobbets* of wood as parcels of the holy cross, of which he had perfect knowledge.
Burnet. History of the Reformation, an. 1536.

The time too precious now to waste,
The supper *gobbled* up in haste;
Again afresh to cards they run,
As if they had but just begun.—*Swift. Lady's Journal.*

On such occasions, after he has made them scamper, he returns to his female train, displays his plumage around, struts about the yard, and *gobbles* out a note of self-approbation.—*Goldsmith. Animated Nature. The Turkey.*

Every body knows the strange antipathy the turkey cock has to a red colour; how he bristles, and, with his peculiar *gobbling* sound, flies to attack it.—*Id. Ib.*

GO'BLET. Mid. Lat. *Gobel, gobelettus*; Dut. and Fr. *Gobelet*, which Junius and others (see *Menage*) think is akin to the Gr. Κυπελλον; more probably to *gob*, *gobet*, (sc.) a cup containing a large quantity for one *opening* of the mouth, for one draught or swallow.

Ye that drinke wyne out of *gobiettes*.
Bible, 1551. *Amos*, c. 6.

And the Frenshe kyng gaue hym a *goblet* of syluer weynge iiii. marke.—*Berners. Froissart. Cron.* vol. ii. c. 87.

Drunken distemper in the *goblet* flows.
Carew. Cœlum Britannicum.

Best wits, while they, possest with fury, thinke
They taste the Muses' sober well and drinke
Of Phœbus' *goblet*, (now a starry signe)
Mistake the cup, and write in heat of wine.
Beaumont. Against abused Loue.

A *goblet* rich with gems, and rough with gold,
Of depth, and breadth, the precious pledge to hold,
With cruel care he chose: the hollow part
Enclos'd, the lid conceal'd the lover's heart.
Dryden. Sigismonda & Guiscardo.

Two bowls white foaming with their milky store
Of generous oil, two brimming *goblets* more,
Each year we shall present before thy shrine.
And cheer the feast with liberal draughts of wine.
Beattie, Past. 5.

GO'BLIN. Fr. *Gobelin*; Ger. *Kobold*, which Casaubon and other etymologists (on the authority of the scholiast upon Aristophanes) derive from the Gr. Κοβαλος. Minshew, supported by Skinner, from the Fr. *Gober*, to *gobble*, to devour; because nurses tell infants that such dæmons *devour* children whole. See *Du Cange*, *Menage*, and *Wachter*.

By their (the Popes) charming they stirred up walking spirits, bugs *goblins*, fiery sightes, & diuers terrible goasts & shapes of thinges, with howlinges and groaninges aboute deade men's graues, perswadinge the simple people yt they were deade men's soules.—*Bale. Pageant of Popes*, fol. 74.

By night affrighted in his fearful dreams,
Of raging fiends and *goblins* that he meets,
Of falling down from steep rocks into streams;
Of deaths, of burials, and of winding sheets.
Drayton. Barons' Wars, b. v.

From this ignorance of how to distinguish dreams, and other strong fancies, from vision and sense, did arise the greatest part of the religion of the Gentiles in time past, that worshipped Satyrs, Fawns, Nymphs, and the like; and now-a-days the opinion that rude people have of Faeries, Ghosts, and *Goblins*.—*Hobbs. Of Man*, pt. i. c. 2.

The ideas of *goblins* and sprights have really no more to do with darkness than light; yet let but a foolish maid inculcate these often on the mind of a child, and raise them there together, possibly he shall never be able to separate them again as long as he lives.
Locke. Of Hum. Underst. b. ii. c. 33.

Meantime the village rouses up the fire;
While well attested, and as well believ'd,
Heard solemn, goes the *goblin-story* round;
Till superstitious horrour creeps o'er all.
Thomson. Winter.

Every one will be sensible of this, who considers how greatly night adds to our dread, in all cases of danger, and how much the notions of ghosts and *goblins*, of which none can form clear ideas, affect minds which give credit to the popular tales concerning such sorts of beings.
Burke. Sublime and Beautiful, pt. ii. §. 3.

GOD, *v.*
GOD, *n.*
GO'DDESS.
GODDI'ZE, *v.*
GO'DHEAD.
GO'DHOOD.
GO'DLESS.
GO'DLESSNESS.
GO'DLIKE.
GO'DLY, *adj.*
GO'DLY, *ad.*
GO'DLILY.
GO'DLINESS.
GO'DSHIP.
GOD-CHILD.
GOD-DAUGHTER.
GOD-FATHER.
GOD-MOTHER.
GOD-SON.

Goth. *Goth*; A. S. *God*; Dut. *Goed*; Ger. *Gott*; Sw. *Gud*. This word (says Junius) is very clearly derived from the Goth. *Goth*; A. S. *God*, *good*; in Dut. *Goed*, in Ger. *Gutt*; and Minshew, *God* quasi *good*, because *God* is only *goodness*. The A. S. *God*, from the verb *Godian*, juvare, meliorare; to aid or assist, to improve or better. See the quotation from Wilkins.

The Author of all good.

God-father, A. S. *God-fader*, so called, quia coram *Deo* se ut *parentem* infanti illi, cujus est pater initialis fore promisit; because he promised before *God* that he would be as a parent to that infant, whose *pater initialis* (i. e. whose father at his initiation or reception into Christ's holy church) he was. See GOSSIP.

God, *v.* in Shakespeare; *godded* me,—acted towards me as if I were a *god*.

Goddize, v. is a coinage of Warner.

Ther fore ys messageres mid gode lettres he nom,
That to the Pope Eleuchere hartiliche heo wende
That he quik into ys lond Crystendome hym sende,
That he mygte serue *God*, for he wilnede much ther to,
And he ne schulde not be glad, er the dede were y do.
R. Gloucester, p. 73.

Feble was the *Godfader*, aftur wam the name was.
Id. p. 69.

He was bothe gode & wys in alle his dedes
& right understandyng, to help at alle nedes,
Mikille he wirschiped *God* and serued our Lady.
R. Brunne, p. 35.

At the begynnynge of the worlde *God* gaf the dom hym selve
That Adam, Eve, and hus issue alle
Sholden deye doun ryht, and dwelle in peyne evere
If thei touchede the treo, and of the frut eten.
Piers Ploukman, p. 349.

Cros & curteis Christ this begynning spede,
For the Fader's frendshipe, yt fourmed heavun
& through ys special Spirit yt sprōg of hē tweyne
And al in one *Godhed* endles dwelleth. *Id. Crede.*

And it is ympossible to please *God* without feith, for it bihoueth that a man comynge to *God* beleue that he is, and that he is rewardere to men that seken him.
Wiclif. Ebrewis, c. 11.

But without faith it is impossible to please him, for he that commeth to *God* must beleue that *God* is, and that he is a rewarder of them that seke hym.—*Bible*, 1551. *Ib.*

Ye shuln first in alle your werkes mekely beseechen to the high *God*, that he wol be your conseillour and shapeth you to swiche entente that he yeve you conseil and comforte, as taught Tobie his sone.—*Chaucer. Tale of Melibeus.*

I n'ot whe'r she be woman or *Goddesse*.
Id. The Knightes Tale, v. 1163.

If so be that my youthe may deserve,
And that my might be worthy for to serve
Thy *Godhed*, that I may ben on of thine,
Then praie thee to rewe upon my pine.—*Id. Ib.* v. 2383.

And certes, parentele is in two maners: eyther gostly or fleshly: gostly, is for to delen with her *Godsibbes*: for right so as he that engendreth a child, is his fleshly father, right so is his *Godfather*, his father spirituel, for which a woman may in no lesse sinne assemble with hire *Godsib*, than with hir owen fleshly broder.—*Id. The Persones Tale.*

Lo these *Goddes* and well mo
Amonge the Grekes thei had tho,
And of *Goddesses* many one,
Whose names thou shalt here anone
And in what wise thei deceiuen
The folee, which her feith receiuen.—*Gower. Con. A.* b. 7

And thus she, whiche was all honestie
To *Godwarde*, after her intent,
At night vnto the temple went,
Where that the fals priestes were
And thei receiuen hir there
With such a token of holyness,
As though thei seen a *Goddesse*. *Id. Ib.* b. i.

For man, as tellen us the clerkes,
Hath *God* above all earthely werkes
Ordeined to be principall,
And eke of soule in speciall
He is made liche to the *Godhede*. *Id. Ib.* b. ii.

The Metapōtines knowing of the oracle of the *Gods*, thinkinge it good to work speedily in the pacifying of their ghostes, and in pacifying of the *Gods*, set vp little images of stone to the yōg men, and appeased the *Goddes* with bread sacrifices.
Goldyng. Justine, fol. 23.

Therefore after her death she was worshipped for a *Goddesse*, and her image set up with a rocke as a tokeu and a signe of chastity and labour.
Vives. Instruction of a Christian Woman, b. i. c. 3.

The Jewes bare a speciall malyce agaynste Paule, partly for that, that he openly professed himselfe to be an apostle of yᵉ Heathen, whom the Jewes aborred as vnreligious and *godles*.—*Udal. Argument of the Epistle to Hebrues.*

He doeseueth himselfe, and maketh a mocke of himselfe vnto the *godles* hypocrites and infidels.
Tyndall. Workes, p. 99.

A certaine young man, who liued *godlylye* here with vs in this cytie, when he was taken at Dornick was condemned with this sentence, that yf he wold denye the confessio of his faith he shuld be but beheaded, but yf he perseuered in his purposed opinion, he shuld be burned.
Calvine. Foure Godlye Sermons, Ser. 2.

In this text, kinges be taught to moderate their victories, and that it is their office to see the youghth diligently & *godly* brought up and learned.
Joye. Exposicion of Daniel, c. 1.

For godly sorow causeth repentaunce vnto saluation not to be repented of: when worldly sorow causeth death
Id. 2 Corinthians, c. 7

Goodlines is greate ryches, if a man be content with that he hath.—*Bible*, 1551. 1 *Tim.* c. 6.

Godamarcy, seyd our kyng, of they seruevse to daye,
Yeffe thow hafe awt to do with me, or owt to saye,
They frende schall y yeffor be, be *God* that ys bot on.
Ancient Popular Poetry. The King & the Barkar.

Theodatus the First was a Romane, the son of one Stenen a Subdeacon; he deuised a newe founde aliance betwene the *Godfather* and yᵉ *Goddaughter*, and between the *Godmother* and her *Godsonne*, calling it spirituall cosanguinitye: and therefore he commaunded that neyther the *Godfather* nor his *Godsonne* should not marrye the *Goddaughter* and so the *Godmother* likewise.—*Bale. Pageant of Popes*, fol. 40.

It is lawfull for them to take as many *Godfathers* and *Godmothers* as they will, the more the better.
Hacklyt. Voyages, vol. i. p. 321.

Nothing speake we for our own sakes: but whether we speake of our great acts, and thereby seame to be peuishe. peuishe are we to *godwarde*, to whose glory we rehearse such thinges, as we by his helpe did.—*Udal.* 2 *Cor.* c. 5.

But their hartes remayned styll faythlesse to *godward*, and toward his mercy and truth.—*Tyndall. Workes*, p. 35.

Corio. This last old man,
Whom with a crack'd heart I haue sent to Rome,
Lou'd me, aboue the measure of a father,
Nay, *godded* me indeed.
Shakespeare. Coriolanus, Act v. sc. 3.

I suppose, therefore, that to seek after any shape of *God*, and to assigne a forme and image to him, bewraieth mans weaknesse. For *God*, whosoeuer he be [if happy there be any other, but the very world] and in what part soeuer resiant, all sense he is, all sight, all hearing, he is all life, all soule, all of himselfe.—*Holland. Pline*, b. ii. c. 7

——— So little knows
Any, but *God* alone, to value right
The good before him, but peruerts best things
To worst abuse, or to thir meanest use.
Milton. Paradise Lost, b. iv.

But what car'd he for *God* or *godliness*?
All his care was himselfe how to advaunce,
And to vphold his courtly countenaunce
By all the cunning meanes he could deuise;
Were it by honest wayes, or otherwise,
He made small choyce.—*Spenser. Mother Hubberd's Tale.*

The wood-borne people fall before her flat,
And worship her as *goddesse* of the wood,
And old Sylvanus selfe bethinks not, what
To think of white so faire, but gazing stood
In doubt to deeme her borne of earthly brood.
Id. Faerie Queene, b. I. c. 6.

Proserpin her offence,
Growen, through misguides, veniall perhaps,
We censure in suspence,
And faire, loued, fear'd, Elizabeth
Here *goddiz'd* euer since.
Warner. Albion's England, b. ix. c. 41.

When now these wizards with transfix'd hearts
To make his glory by the same the more,
Confess a *godhead* shining through their hearts
Which by their magics they deny'd before.
Drayton. Moses his Birth and Miracles.

If therefore we would advertize young men, that poets write thus, not as if they praised and allowed such speeches, but as they knew full well that they be lewd and naughty, so they do attribute them unto as wicked and *godless* persons, they should never take harme by any evil impressions from poets.—*Holland. Plutarch*, p. 19.

——— Stand onely and behold
God's indignation on these *godless* pour'd
By mee, not you but me they have despis'd,
Yet envied. *Milton. Paradise Lost*, b. vi.

——— Discord, whose small sparks once blowne,
None but a *God*, or *godlike* man can slake,
Such as was Orpheus, that when strife was grown
Amongst those famous impes of Greece, did take
His siluer harpe in hand, and shortly friends them make. *Spenser. Faerie Queene*, b. iv. c. 2.

Requiring of him [John Caluine] that by his grave counsell, and *godly* exhortation, he would animate her majesty constantly to follow that, which *godlily* she had begun.
Knox. History of the Reformation, an. 1558.

Godliness being the chiefest top and well-spring of all true virtues, even as *God* is of all good things.
Hooker. Ecclesiasticall Politie, b. v. § 2.

St. Wynabald again at Hydlemayne enjoy'd
The abbacy, in which his *godly* time employ'd
In their conversion there which long time him withstood.
Drayton. Poly-Olbion, s. 24.

He [Duke Robert] was so well pleased with his entertainment, that in requital thereof and to do favour to the queen, that was his *god-daughter*, he released to King Henry the three thousand marks which he was yearly to pay him.
Baker. Henry I. an. 1104.

It is a custom of the Catholic Church, that at the baptizing of infants there be *godfathers* and *godmothers*. This custom is still of use in the Church of England: and although much of the reason for which they were first introduced is ceased, and the case altered; yet it is enough to every man that is a subject, that it is the custom.
Bp. Taylor. Rule of Conscience, b. iii. c. 4.

Accept my simple legacie,
Of *godhood* most deuine,
Sayd Brenn. And with a self wrought wound
Did perish, and his men
Departing, wonne, and left the name
To Gallo Grecia then.
Warner. Albion's England, b. iii. c. 16.

Anaxagoras, asserting one perfect mind ruling over all, (which is the true Deity,) effectually degraded all those other pagan *Gods*, the sun, moon, and stars, from their *godships*, by making the sun nothing but a globe of fire, and the moon earth and stones, and the like of the other stars and planets.
Cudworth. Intellectual System, p. 233.

As the foundation of this [virtue] there ought very early to be imprinted on his mind a true notion of *God*, as of the independant Supreme Being, author and maker of all things, from whom we receive all our *good*, who loves us, and gives us all things.—*Locke. Of Education.*

And his common title amongst the Latines, was *Deus Optimus Maximus*. And our forefathers in this nation, seem to have given this very name of *God* from *good*.
Wilkins. Natural Religion, b. i. c. 10.

Thee, *goddess* thee, the clouds and tempests fear,
And at thy pleasing presence disappear:
For thee the land in fragrant flowers is dress;
For thee the ocean smiles, and smooths her wavy breast.
Dryden. Lucretius, b. i.

She faints, she falls, and, scarce recovering strength,
Thus, with a faultering tongue she speaks at length.
Are you alive, O *goddess-born*! she said,
Or if a ghost, then where is Hector's shade.
Dryden. Virgil Æneid, b. iii.

Canst thou by reason more of *godhead* know,
Than Plutarch, Seneca, or Cicero. *Id. Religio Laici.*

Vain wretched creature, how art thou misled
To think thy wit these *god-like* notions bred!
These truths are not the product of thy mind,
But dropt from heaven, and of a nobler kind. *Id. Ib.*

About this time one John Huntingdon, a zealous priest and poet, compiled a poem, entitled, the genealogy of heretics mentioning only the names of such *godly* men as had been no friends to the pope, and no other heretics were once touched at as if there were no heretics but such as opposed the pope.—*Strype. Mem. Hen. VIII.* an. 1540.

By the means of this man, [Dr Barnes,] and some few others in that University, [Cambridge,] many became *godly* learned.—*Id. Ib.*

He saith it not, as supposing *godliness* and contentedness to be separable; but rather, as implying *godliness*, therefore to be most gainful, because sufficiency and contentedness do ever attend it.—*Barrow*, vol. i. Ser. 3.

I'm come, o'er mountains steep, o'er dusty plains
Half-chok'd with dust, half-drown'd with rains;
Only your *godship* [Neptune] to implore,
To let me kiss your other shore.
Swift. Epigrams on Windows.

——— A remnant
Inspir'd by me, through the dark ages kept
Of my old Roman flame some sparks alive
The seeming *God-built* city, which my hand
Deep in the bosom fix'd of wandering seas
Thomson. Liberty, pt iv.

I shall comprehend promiscuously the duty of parents, and, in case of their death, of guardians and of *God fathers* and *God-mothers*: though this for the most part signifies very little more than a pious and charitable care and concernment for them, because the children for whom they are sureties are seldom under their power.—*Tillotson*, Ser. 51.

For Æneas was actually wounded, in the twelfth of the *Æneis*, though he had the same *God smith* to forge his arms as had Achilles.—*Dryden. Dedication to the Æneis.*

Happy the man, who sees a *God* employ'd
In all the good and ill that checker life!
Resolving all events with their effects
And manifold results, into the will
And arbitration wise of the Supreme.—*Cowper. Task*, b. ii.

Thy form benign, oh *Goddess*, wear,
Thy milder influence impart,
Thy philosophic train be there
To soften, not to wound my heart
Gray. Hymn to Adversity.

Here then lies the difficulty: These sects removed all passions from the *Godhead*, especially anger: and, on that account, rejected a future state of rewards and punishments; while yet they believed a Providence, which was administered by the exercise of those very passions.
Warburton. Divine Legation, b. iii. s. 4.

They now are deem'd the faithful, and are prais'd
Who, constant only in rejecting thee,
Deny thy *Godhead* with a martyr's zeal,
And quit their office for their errour's sake.
Cowper. Task, b. vi.

It was easy to foresee what would follow from this vigilant and able divine, when his lordship's [Bolingbroke] *godless* volumes should come forth; and the dread of it seems to have kept them back for the remainder of his life.
Hurd. Life of Warburton.

——— Here the mind,
Lull'd by the sacred silence of the place,
Dreams with enchanted rapture of the groves
Of Academus, and the solemn walks
As erst frequented by the *God-like* band
Of Grecian sages.—*Cowper. Power of Harmony*, b. ii.

Each *God* of eminent degree
To some vast beam compar'd might be;
Each *Godling* was a peg, or rather
A cramp, to keep the beams together.
Churchill. The Ghost, b. ii.

He finds the puny mansion fallen to earth,
Its *Godlings* mouldering on th' abandon'd hearth:
And starts, where small white bones are spread around,
Or little footsteps lightly print the ground.
Beattie. Battle of the Pygmies and Cranes.

While Bigotry, with well dissembled fears
His eyes shut fast, his fingers in his ears,
Mighty to parry and push by *God's* word
With senseless noise, his argument the sword,
Pretends a zeal for *godliness* and grace,
And spits abhorrence in the Christian's face.
Cowper. Hope.

In the next place, his feet peruse,
Wings grow again from both his shoes;
Design'd no doubt, their part to bear,
And waft his *God-ship* through the air.
Goldsmith. A New Simile in the Manner of Swift.

That colony has cost the nation very great sums of money; whereas the colonies which have had the fortune of not being *God fathered* by the Board of Trade, have never cost the nation a shilling, except what has been so properly spent in losing them.—*Burke. On the Œconomical Reform.*

A subscriber may justly say, If my subscription is to go in charity, I myself have many objects as deserving, and more connected with me than any *God son* of Mr. Cowper
Anecdotes of Bp. Watson, vol. ii. p. 270

GO'DWIT. Skinner,—from *God*, i. e. *good*, and *wihta*, an animal; q. d. avis bona, sapore grata. Serenius,—from the Isl. *God*, good, and *veide*, præda venatione capta; vel, si mavis, *vist*, victus.

The puet, *godwit*, stint, the palate that allure,
The muser and doe make a wasteful epicure.
Drayton. Poly-Olbion, s. 25.

Th' Ionian *godwit*, nor the ginny hen
Could not goe downe my belly then
More sweet than olives, that new gathered be
From fattest branches of the tree.
B. Jonson. Praises of a Countrie Life. From Horace.

GO'FFISH. Fr. *Goffe*, dull, sottish, lumpish, doltish, blockish. Mr. Grose says, *Goff*, a foolish clown, (*North.*)—*Oaf*, a foolish fellow, (*North and South*).—*Goff* appears to be *oaf*, with the common A. S. prefix *ge*. See OAF.

But nathelesse, yet gan she him beseech
For to beware of *goffish* peoples speech
That dremen things, which that neuer were.
Chaucer. Troilus, b. iii.

GOG. From the A. S. *Gan-gan*, to go. See AGOG, and GIG.

Luc My ladies cloak; nay, you have put me into such a *gog* of going, I would not stay for all the world.
Beaum. & Fletch. Wit without Money, Act iii. sc. 1.

GO'GGLE, *v.* } Wiclif renders luscum, i. e.
GO'GGLE, *s.* } unoculum, *goggle-eyed*; but
GO'GGLE-EYED. } it seems very probable that *goggle* is the diminutive of *Gog*, *agog*, and means moving, a moving eye; applied to a prominent, restless eye; or it may be from *ooghel-en*, the dim. of Dut. *Ooghen*, with the prefix *ghe*. (See OGLE.) Junius thinks that the initial *s* being rejected, *goggle-eyed* may be the A. S. *Scegl-egede*; but *scegl* or *sceol* is the Eng. *Scowl*, and *scowl-eyes* are *separated* eyes, or eyes looking different ways. To *goggle*, is—

To move, to strain or stretch, the eye, (sc.) a prominent, restless eye, from one object to another.

That if thin yghe sclaundrith thee caste it out, it is bettre for thee to entre *gogil-yghed* [*luscum*] into the rewme of God than haue tweyne yghen and be sent into helle of fier.
Wiclif. Mark, c. 9.

Let the *gogle eied* Gardiner of Winchester gyrde at it till hys rybbes ake and an hondred digging deuyls vpon his side, yet shal not one iote of the Lord's promisse be vnfulfylled at the tyme appoynted for that blasphemous whore's ouerthrowe, his most holy mother.—*Bale. English Votaries*, pt. i.

Such sight have they that see with *goggling* eyes.
Sidney. Arcadia, b. ii

They *gogle* with their eyes hither and thither.
Holinshed. Description of Ireland, c. 1

Give him warning, admonition, to forsake his sawcy glavering grace; and his *goggle-eye*: it does not become him, sirrah; tell him so.—*B. Jonson. Poetaster*, Act iii. sc. 4.

He was of personage tall and of body strong, broad chested, and used both his hands alike, faire complexion; but great and *goggle-eied*, whereby he saw so clearly, as is incredible to report.—*Speed. The Romans*, b. vi. c. 4. s. 6.

She [Pythias, or Priestess of Apollo] came out foaming at the mouth, her eyes *goggling*, her breast heaving, her voice undistinguishable and shrill, as if she had an earthquake within her labouring for vent.—*Dryden. Life of Plutarch.*

Which made him hang his head and scowl,
And wink and *goggle* like an owl.—*Hudibras*, pt. ii. c. 1.

It [the sea-lion] has a great *goggle-eye*, the teeth 3 inches long, about the bigness of a man's thumb.
Dampier. Voyage, an. 1683.

Palmated feet might have been joined with *goggle-eyes*; or small eyes might have been joined with feet of any other form.—*Paley. Natural Theology*, c. 15.

Those muscles, in English, wherewith a man *ogles*,
When on a fair lady he fixes his *goggles*,
We found 'em much worn.
Byron. Dissection of a Beau's Head.

GOLD. } See GILD. *Golden*—
GO'LDEN. } Made of *gold*; having the qua-
GO'LDENLY. } lities of *gold*; applied to colour;

having the colour of flame; a flame colour; a yellow colour. And further, bright or glaring; brilliant or splendid; having the value of *gold*; valuable, precious, highly to be prized or valued.

Myd her *gold* & seluer & myd her tresour he mygte
Sustenyny gode wyle hys ost vorto fygte.
R. Gloucester, p. 171.

Grete treuage thei toke of this londe here.
Thre thousand pounde of *gold* to paye ilk a ghere.
R. Brunne, p. 7.

Thanne gan Mede muken [meeken] here. and Mercy bysoghte
And profrede Pees a present. al of pure *golde*.
Piers Ploughman, p. 68.

In which ye schulen make loye though it bihoueth now a litle to be sori in dyuerse temptacioun, that the preuyng of youre feith be mych more precious than *gold* that is preued bi fier, and be foundun into herying and glorie and onour in the reuelacioun of Iesus Christ.—*Wiclif. 1 Peter*, c. 1.

In which time ye shall reioyce, though now for a season (if nede require) ye are in heaulneas, thorow manifold temptations, yt your fayth once tryed, being much more precious then *gold* that perisheth (though it be tried wt fire) might be found vnto laude, glory and honour, at the appearynge of Jesus Christ.—*Bible*, 1551. *Ib.*

And after the veil the secounde tabernacle that is seid *sancta sanctorum*, that is hooli of hooli thingis, hauynge a *goldun* censer and the ark of the testament kouered aboute on ech side with *gold*.—*Wiclif. Ebrewis*, c. 9.

But with in ye second vaile was ther a tabernacle, which is called holyest of al, which had the *golden* senser, & the arcke of the testamente ouerlayde rounde about with *gold*.
Bible, 1551. *Ib.*

This marchant which that was ful ware and wise,
Creanced hath, and paid eke in Paris
To certain Lumbardes redy in hir hond
The sum of *gold* and gate of hem his bond.
Chaucer. The Shipmannes Tale, v. 13,298.

He raulshed apples, fro the wakinge dragon: and his hande [illegible] the more heaule, for the *golden* metall.
Id. Boecius, b. v.

Where stoode a wonder strange image:
His head with all the necke also
They were of fine *golde* both two.—*Gower. Con. A.* Prol.

When the King approched nere to the citie, Edmonde Shee *gold-smithe* then Mayre, with Willyam White and John Mathewe Sheriffis, and all the other Aldermennein scariette, with fiue hundred horse of the citizens in violette, receiued him reuerently at Harnesey.—*Sir T. More. Workes*, p. 44.

Oh that the use of *gold* were clean gone: would God it could possible be quite abolished among men, setting them as it doth into such a cursed and excessive thirst after it, if I may use the words of most renowned writers: a thing that the best men have always reproched and railed at, and the onely means found out for the ruine and overthrow of mankind.—*Holland. Plinie*, b. xxxiii. c. 1.

I sawe Phœbus thrust out his *golden* hede,
Upon her to gaze;
But when he sawe, howe broade her beames did sprede
It did him amaze.—*Spenser. Shepheard's Calender. May.*

My brother Jaques he keepes at schoole, and report speaks *goldenly* of his profit.—*Shakes. As You Like It*, Act i. sc. 1.

Two metals, as *gold* and silver, cannot be the measure of commerce both together, in any country: because the measure of commerce must be perpetually the same, invariable and keeping the same proportion of value in all its parts. But so only one metal does, or can do itself: so silver is to silver, and *gold* to *gold*.
Locke. Of Raising the Value of Money.

The *golden* age was first, when man, yet new,
No rule but uncorrupted Reason knew:
And, with a native bent, did good pursue.
Dryden. The Golden Age.

The proportion between the quantities of *gold* and silver annually imported into Europe, according to Mr. Meggen's account, is as one to twenty-two nearly; that is, for one ounce of *gold* there are imported a little more than twenty-two ounces of silver.—*Smith. Wealth of Nations*, b. i. c. 12.

If then I say—a *gold* ring, a brass tube, a silk-string: here are the substantives *adjected positu*, yet names of things, and denoting substances. If again I say—a *golden* ring, a brazen tube, a silken string; do *gold*, and brass, and silk, cease to be the names of things, and cease to denote substances; because, instead of coupling them with ring, tube, and string, by a hyphen thus -, I couple them to the same words by adding the termination *en* to each of them!
Tooke. Diversions of Purley, pt. ii. c. 6.

Still had she gaz'd; but midst the tide
Two angel forms were seen to glide,
The Genii of the stream:
Their scaly armour's Tyrian hue,
Through richest purple to the view,
Betray'd a *golden* gleam.
Gray. On the Death of a Favourite Cat.

GOLL. Skinner thinks from the A. S. *Wealdan*, (*ge-wealdan*,) to rule, to direct, (whence the Eng. *wield*,) because we rule and direct all things by our *hands*; and he thinks it a truly elegant word.

The hands.

Geff. The news hath reach'd
The ordinaries, and all the gamesters are
Ambitious to shake the golden *gole*
Of worshipful mastir Luke.
Massinger. The City Madam, Act iv. sc 1.

Vber. Fy, Mr. Constable, what *golls* you have! is justice so blind
Y' cannot see to wash your hands? I cry you mercy, sir;
Your gloves are on.—*Beaum. & Fletch. Coxcomb*, Act i. sc. 1.

GOME. A. S. *Guma*, one who has the care of, from *gym-an*, to take care of, guard, attend to. Applied generally to—

A man: corrupted into *groom*, (qv.)

Thon godspel ys her ageyn. [against this] as *gomes* may reden. *Piers Ploughman*, p. 178.

He suffreth more than God quath he. no *gome* as ich leyve.
Id. p. 225.

This was the tyxt triweliche. ich toke ful good *gome*.
Id. p. 321.

Thanne seyde alle and some,
The traytour schall be take,
And never ayen hom come
Thaugh he wer thoghtyer (doughtyer) *gome*,
Than Launcelet du Lake
Lybeaus Disconus. Ritson, vol. ii.

GO'NDELAY. } It. *Gondola, gondoliere.* Menage, — from *gondus*, formed from Gr. Κονδυ, which Hesychius interprets ποτηριον Βαρβαρικον, κυμβιον, a barbaric cup, a boat.
GO'NDOLA.
GONDOLI'ER.

Wayting to passe, he saw whereas did swim
Along the shore, so swift as glaunce of eye,
A little *gondelay*, bedecked trim
With boughs and arboure wouen cunningly
That like a little forest seemed outwardly.
Spenser. Faerie Queene, b. ii. c. 6.

—— If you make haste you may apprehend him
Rowing upon the water in a *gondole*
With the most cunning curtizan of Venice.
B. Jonson. The Fox, Act iii. sc. 6.

If 't be your pleasure, and most wise consent,
(As partly I find it is) that your fair daughter
At this odde euen and dull watch o' th' night,
Transported with no worse nor better guard,
But with a knave of common hire, a *gondelier*.—
Shakespeare. Othello, Act i. sc. 1.

Or as, with *gondolas* and men, his
Good excellence the Duke of Venice,
(I wish for rhyme, 't had been the King.)
Sails out and gives the gulph a ring.
Prior. Ep. to Fleetwood Shepherd, Esq.

A *gondola*, with two oars, at Venice, is as magnificent as a coach and six horses, with a large equipage in another country.—*Addison. Travels in Italy. Venice.*

GO'NFANON. It. *Gonfalon.* Caseneuve says, "A word, the origin of which it is difficult to determine." Skinner,—from A. S. *Gum-a*, a man, and *fana*, a sign or ensign.

"A little square flag, or penon at the end of a launce; or (more particularly) an old fashioned banner, or square standard born on the top of a launce; such as, even at this day, is used in the wars made by the Pope," (Cotgrave.) It is applied generally to—

A standard, banner or ensign.

Gouffaucon, in Chaucer, is (as Skinner believes) incorrectly written for *gonfanon* or *gonfennon*.

Fro Charles kyng sanz faile thei brouht a *gonfaynoun*.
R. Brunne, p. 30.

His body thei hewe on foure quarters,
To hang in foure tounes, to mene of his maners
In stede of *gonfaynouns*, and of his baners. *Id.* p. 330.

And that was he that bare the ensigne
Of worship, and the *gonfaucon*.—*Chaucer. Rom. of the R.*

And lord of so high renown
I bare of loue the *gonfenoun*. *Id. Ib.*

Ten thousand thousand ensignes high advanc'd,
Standards and *gonfalons* twixt van and reare
Streame in the aire, and for distinction serve
Of hierarchies, of orders, and degrees.
Milton. Paradise Lost, b. v.

GONG. A. S. *Gang*, latrina, a privie, a jakes. Somner, — from A. S. *Gaggan*, (pron. *gan-gan*,) to go; because (says Skinner) all go thither for themselves and not by deputy; more probably because all that entereth into the belly *goeth* thither.

And namely thise harlottes, that haunten bordelles of thise foule women, that may be likened to commune *gong* whereas men purge hir ordure.—*Chaucer. The Persones Tale.*

In this yere also, fell that happe of the Jewe of Tewkysbury, which fell into a *gonge* vpon the Saturday, and wolde not for reuerence of his sabot day, be plucked out; whereof heryng the Erle of Gloucetyr that the Jew dyd so great reuerence to his sabbot daye thought he wolde doo as moche vnto his holy day, which was Sonday, and so kept him tyll Monday, at which season he was foundyn dede.
Fabyan, vol. ii. *Hen. III.* an. 1259.

GONG. See the quotation following.

There is one that strikes on a small *gong*, or a wooden instrument, before every stroke of the oar, then the rowers answer all at once with a sort of a hollow noise, through the throat, and a stamp on the deck with one foot, and immediately plunge their oars into the water. Thus the *gong* and the rowers alternately answer each other, making a sound that seems very pleasant and warlike to those who are at a small distance on the water or shoar.
Dampier. Voyage. Tonquin, an. 1688.

GOOD, *adj.*
GOOD, *s.*
GOOD, *ad.*
GOO'DLESS.
GOO'DLY, *adj.*
GOO'DLY, *ad.*
GOO'DLY-HEAD.
GOO'DLINESS.
GOO'DNESS.
GOODS.
GOO'DSHIP.
GOO'DY.
GOO'DYSHIP.

Goth. *Gods*; A. S. *God*; Dut. *Goed*; Ger. *Gutt*; Sw. *God*. Junius remarks, that (in the *Codex Argenteus*) *goth* passim est *bonum*, whence he infers that *goth* is taken *e medio* Gr. Αγαθος. Skinner prefers the Lat. *Gaudeo*. It is from the A. S. *God-ian*, juvari, prodesse, meliorem facere, meliorescere, bene cedere, conducere, ditare; to serve or assist; to aid, to benefit, to profit, to prosper; to advance or confer an advantage; to promote, to forward the welfare or wellbeing.—Tooke (see 8vo ed. vol. ii. p. 80,) suggests: "*Geoced*; perhaps *goced*, written and pronounced *good*, which the Scotch pronounce and write *gude*." *Good* is very extensively and very variously applied.

Serving, conducing or convenient, generally, to any end or purpose; serviceable, beneficial, profitable; useful, able; suitable, fit.

Serving or conducing to, health or happiness; salutary, salubrious, wholesome; cheering or cheerful, kindly, benevolent or beneficent; prosperous, happy.

Conducing to, or causing, any pleasing or agreeable sensations; pleasing or gratifying or agreeable to the taste.

Serving, aiding or assisting the completion or fulfilment, the validity or force, the virtue, the value; complete or full, valid, forceful, valuable; virtuous; worthy of credit or consideration, esteem or honour; creditable, considerable, estimable, honest or honourable.

Goody,—i. e. *good*-wife.

Good is much used—prefixed.

For the Kyng of France herde telle of hire *godenesse*,
And bad hire fadir graunt hym the *gode* Cordelille.
R Gloucester, p. 31.

Plente me may in Engelond of alle *gode* y se.—*Id.* p. 1.

Hii putte hem vorth byuore the othere, as *godemen* agte [ought.] *Id.* p. 459.

The Monen day that felle to be next after the tueift day,
The Kyng of France & he, at the riuer of S. Rymay,
Held a Parlement, *gode* sikernes to make,
That bothe with on assent the way suld vndertake
R. Brunne, p. 147.

Alle thei wasted quitely & slouh the folk fulle gerne
Bot tho that fled with ther *godes* to the ilde of Seuerne
Id. p. 66.

For that is Godes owen *good*. *Piers Ploughman* p. 175.

And to clergie ich cam, as clerkes me seide
And ich gret hym *goodeliche*. *Id.* p. 190.

For thi God of hus *goodnesse*. that furst wan [man?] Adam.
He set hym in solace furst, and in soverayne murthe.
And sutthe suffrede hym to synege [sin] sorwe to fele
To white ther thorw what wele was. and kyndeliche to knowe. *Id.* p. 351.

And he that best laborede, best was alowed.
And leders for here laborynge, over al the lordes *goodes*.
Piers Ploukman, p. 141.

And these it ben that ben sowen on *good* lond which heren the word and taken, and maken fruyt, oon thritty fold, oon sixty fold, and oon an hundred fold.
Wielif. Mark, c. 4.

And those that were sowen in *good* grounde are they that hear the word and receaue it, and bring forthe fruite, some thirtie fold, some sixtie folde, some an hundred folde.
Bible, 1551. *Ib.*

Wher thou dispisist the richessis of his *goodnesse*, and the pacience and the long abidyng knowist thou not that the benygnite of God ledith thee to forethinkyng.
Wiclif. Rom. c. 2.

Either dispysest thou the riches of his *goodnesse*, pacyence and long sufferaunce? And remembrest not howe that ye kindenes of God leadeth the to repentaunce.
Bible, 1551. *Ib.*

He seide also to hise disciplis, there was a riche man that hadde a baylyff. and this was defamed to him, as he hadde wasted hise *goodes*.—*Wiclif. Luke*, c. 16.

And he sayde also vnto his disciples, There was a certaine ryche má, which had a stewarde that was accused vnto him, that he had wasted his *goodes*.—*Bible*, 1551. *Ib.*

He hath ymade us spenden mochel *good*,
For sorwe of whiche almost we waxen wood,
But that *good* hope crepeth in our herte
Supposing ever, though we sore smerte
To ben releved of him afterward.
Chaucer. The Chanones Yemannes Tale, v. 16,338.

We moun creancen while we han a name,
But *goodies* for to ben it is no game.
Id. The Shipmannes Tale, v. 13,220.

And for ther is gret peril in werre; therefore shulde a man flee and eschewe warre in as muchel as a man may *goodly*.—*Id. Tale of Melibeus.*

For ouer this, to spake of *goodlihede*
She passeth all that I can of rede.
Id. The Floure of Curtesie.

And therefore, dere and benigne lady, we praie you and beseche you as mekely as we conne and moun, that it like unto youre grete *goodnesse* to fulfille in deede youre *goodly* wordes.—*Id. The Tale of Melibeus.*

Til Christe's moder (blessed be she ay)
Hath shapen thurgh hire endeles *goodnesse*
To make an end of all hire heviuesse.
Id. The Man of Lowes Tale, v. 5371.

The God of Loue me folowed aye
Right as an hunter can abide
The beest, till he seeth his tide
To shoten at *goodnes* to the deere
Whan that him nedeth go no nere.—*Id. Rom. of the Rose.*

Why hast thou drede of so *good* one
Whom all vertue hath begone
That in her is no violence,
But *goodlihede* and innocence,
Without spotte of any blame. *Gower. Con. A.* b. iii.

——— But when he herde
The high wisdome which he saide,
With *goodly* wordes thus he praide,
That he him wold tell his name. *Id. Ib.*

The high God of his *goodnes*. *Id. Prologus.*

And for the *goodship* of this dede,
Thei graunten hym a lustie mede,
That euery yere, for his truage,
To hym and to his heritage,
Of maidens faire he shall haue three. *Id. Ib.* b. iv.

When Platoes tale was done
then Tullie prest in place:
Whose filed tongue with augred talke
would *good* a simple case.
Turbervile. An Answere in Dispraise of Wit.

And then shall hartie loue continue long togither *goodly*, in case both parties doe theyr duties accordingly.
Udal. Ephes. c. 6.

Aristotle the most wise philosopher, biddeth women vse less apparell than the law suffereth: & he biddeth them consider, that neither the *goodlines* of apparel, nor the excellencie of beautie, nor the aboundance of gold is of so great estimation in a woman as is measurablenes and diligence to liue wel and honestly in all things.
Vives. Instruction of a Christian Woman, b. i. c. 9.

Behold, vitailes shalbe so *good* cheape vpon earth, that they shall thinke thēselues to be in *good* case.
Bible, 1583. 2 *Esdras*, xvi. 17.

—— If then his Providence
Out of our evil seek to bring forth *good*,
Our labour must be to pervert that end,
And out of *good* still to find means of evil.
Milton. Paradise Lost, b i.

Was I to have never parted from thy side.
As *good* have grown there still a liveless rib:
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger as thou saidst? *Id. Ib.* b. ix.

At last the trumpets, triumph sound on hie.
And running heralds humble homage made,
Greeting him *goodly* with new victory,
And to him brought the shield, the cause of enmitie.
Spenser. Faerie Queene, b. i.

Upon the way him fortuned to meet
(Faire marching vnderneath a shady hill)
A *goodly* knight, all arm'd in harness meet,
That from his head no place appeared to his feet.
Id. Ib. b. ii.

While vnresolv'd he stood, the victor knight
Arriued, and seem'd in quicknesse, haste and speed,
In boldnesse, greatnesse, *goodlinesse* and might,
Aboue the princes born of human seed.
Fairefax. Godfrey of Bovlogne, b. xx. s. 107.

The same one day, as me misfortune led,
I in my father's wondrous mirrour saw,
And pleased with that seeming *goodly-hed*,
Vnwares the hidden hooke with baite I swallowed.
Spenser. Faerie Queene, b. iii. c. 2.

But thou hast promis'd from us two a race
To fill the earth, who shall with us extoll
Thy *goodness* infinite, both when we wake
And when we seek, as now thy gift of sleep.
Milton. Paradise Lost, b. v.

Where they in ydle pomp, or wonton play
Consumed had their *goods* and thriftlesse howres,
And lastly thrown themselves into these heavy stowres.
Spenser. Faerie Queene, b. i. c. 5.

Soft *gooddie* Sheepe; then said the Foxe, not soe.
Unto the King so rash ye may not goe.
Id. Mother Hubberd's Tale.

King. So, *goodie* agent? and you think there is no punishment due for your agentship?
Beaum. & Fletch. The Lover's Progress, Act v. sc. 1.

I see thee, lord and end of my desire,
Exalted high as virtue can require;
With power invested, and with pleasure cheer'd,
Sought by the *good*, by the oppressor fear'd.
Prior. Henry & Emma.

The idea thus made, and laid up for a pattern, must necessarily be adequate, being refer'd to nothing else but itself, nor made by any other original, but the *good* liking and will of him that first made this combination.
Locke. Of Hum. Underst. b. ii. c. 31.

To match this monarch, with strong Arcite came
Emetrius, King of Jude, a mighty name,
On a bay courser, *goodly* to behold,
The trappings of his horse adorn'd with barbarous gold.
Dryden. Palamon & Arcite.

The *goodliness* to the sight, the pleasantness to the taste, which is ever perceptible in those fruits which genuine piety beareth, the beauty men see in a calm mind and a sober conversation, the sweetness they taste from works of justice and charity, will certainly produce veneration to the doctrine which teacheth such things, and to the authority which enjoins them.—*Barrow*, vol. i. Ser. 4.

Lucilius was the man who bravely bold
To Roman vices did this mirror hold,
Protected humble *goodness* from reproach,
Show'd worth on foot, and rascals in the coach.
Dryden. The Art of Poetry, c. 2. *Satire.*

The more shame for her *goodyship*
To give so near a friend the slip.—*Hudibras*, pt. i. c. 3.

Sworn foe to *good* and bad, to great and small,
Thy rankling pen produces naught but gall:
Let Virtue struggle, or let Glory shine,
Thy verse affords not one approving line.
Smollett. Reproof. A Satire.

Fair in the bosom of the level lake
Rose a green island, cover'd with a spring
Of flow'rs perpetual, *goodly* to the eye
And blooming from afar.—*Logan. The Episode of Lavina.*

So far as May doth other months exceed
So far in virtue and in *goodlihead*
Above all other nymphs Ianthe beare the meed.
Thomson. Hymn to May.

But *goodness* is strictly, and eminently moral. It is in its nature of a boundless extent. If it be not universally operative it cannot exist as a perfection: it degenerates into partial attachments, and a partial fondness; and thus the idea of an exalted and amiable principle of action is destroyed. This attribute must be universally relative for *good*. It is, in the divinity, a pattern and prototype of the moral relation of man to man.—*Cogan*, Dis. i. c. 1.

But not to understand a treasure's worth,
Till Time has stolen away the slighted *good*
Is cause of half the poverty we feel
And makes the world the wilderness it is.
Cowper. Task, b. vi.

But I am sure the natural effect of fidelity, clemency, kindness in governours, is peace, *good-will*, order, and esteem, on the part of the governed.
Burke. On American Taxation.

GOOSE. **Goo'SERY.** **Go'ZZARD.** A. S. *Gos*; Dut. *Goes, gans*; Ger. *Gans.* (See GANDER.) Applied (met.) to—
Any thing silly.

Wrightes he did make, haules and chambres riche.
When Harald or the king wild come thider efteons
In the tyme of *gese*, to take them venysons.
R. Brunne, p. 64.

Men gaf fiueten schillynges for a *goos* or a heen.
Id. p. 174.

Bothe my *goos* and my grys, and my gras he taketh.
Piers Ploughman, p. 66.

Op̄ swyne op̄ *gees* dryue. *Id.* p. 71.

This miller to the toun his doughter send
For ale and bred, and roasted hem a *goos*:
And bond hir hors, he shuld no more go loos.
Chaucer. The Reves Tale, v. 4135.

Yet whan the raine raineth and the *gose* winketh
Litell wotteth the *gosling* what the *gose* thinketh.
Skelton. The Crowne of Laurell.

The *goose* likewise is very vigilant and watchfull. Witnesse the Capitoll of Rome, which by the meanes of *geese* was defended and saved; whereas at the same time, through the default of dogs, (who should have given warning) all had like to have been lost.—*Holland. Plinie*, b. x. c. 22.

There will not want divers plain and solid men, that have learnt by the experience of a good conscience, what it is to be well taught, who will soon look through and through both the lofty nakedness of your latinizing barbarian, and the finical *goosery* of your neat sermon actor.
Milton. Apology for Smectymnuus.

Shall I, like Curtius, desperate in my zeal,
O'er head and ears plunge for the common weal
Or rob Rome's ancient *geese* of all their glories,
And cackling save the monarchy of tories?
Pope. The Dunciad, b. i.

I dare not hope to please a Cinna's ear,
Or sing what Varus might vouchsafe to hear.
Harsh are the sweetest lays that I can bring,
So screams a *goose* where swans melodious sing.
Beattie, Past 9.

A person, called a *gozzard*, *i. e. goose herd*, attends the flock, and twice a day drives the whole to water, then brings them back again to their habitations, helping those that live in the upper stories to their nests without ever misplacing a single bird.
Pennant. British Zoology. The gray lag Goose.

GOOSE-BERRY. Skinner thinks so called, because the juice of these *berries*, when half ripe, are the best sauce to a *goose*. Junius suspects that the name was originally *groiseberrie*, corrupted from the Fr. *Groiselle*, and that by a further corruption, our *gooseberry* was formed. Our English gardeners say, so called from its *gross* or thick skin. The French, from the resemblance of the berries to those of the *grossus* or unripe fig.—Perhaps it is *gorse-berry*. See GORSE.

There [illegible] also great store of *gooseberries*, strawberries, damaske roses, parseley, with other very sweete and pleasant hearbes.—*Hackluyt. Voyages*, vol. iii. p. 205.

All the other gifts appertinent to man (as the malice of this age shapes them) are not woorth a *gooseberry*.
Shakespeare. 2 Pt. Hen. IV. Act i. sc. 2.

Very well, cried I, that's a good girl, I find you are perfectly qualified for making converts, and so, go help your mother to make a *gooseberry* pye.
Goldsmith. Vicar of Wakefield, c. 7.

GOR-BELLY. **Go'RBELLIED.** See GORE.

And what betokeneth this vnto vs? What els trowe you, but that likewyse as a greate *gorbelyed* glotton; so corpulente and fatte that he canne scantelye goe.
Sir T. More. Workes, p. 1402.

And than the head aketh, & the stomach knaweth, and the next meale is eaten wt out appetite, with gorge upon gorge & grief vppon grief, til the *gorbely* be compelled to cast vp al again, and then falle to a rere supper.
Id. Ib. p. 99.

Tra. O, we are vndone, both we and ours for euer.
Fal. Hang ye *gorbellied* knaues, are you vndone?
Shakespeare. 1 Pt. Hen. IV. Act ii. sc. 2.

——— Nero did not take
A noble club-foot-stripling; ne're contract
With one throat-swoln, *gorbellied*, or crump-back'd.
Holiday. Juvenal, Sat. 10.

They called him Phiscon and Grypos: as ye would say, *gorebelly*, and hook nosed.—*North. Plutarch*, p. 189.

GOR'CROW. See GORE.

Now, now, my clients
Beginne their visitation! vulture, kite,
Raven, *gor-crow*, all my birds of prey,
That think mee turning carcase, now they come.
B. Jonson. Fox, Act i. sc. 2.

It will also eat grain and insects, and like the raven will pick out the eyes of young lambs when just dropped, for which reason it was formerly distinguished from the rook, which feeds entirely on grain and insects, by the name of the *gor* or *gorerow*.

Pennant. British Zoology. The Carrion Crow.

GO'RDIAN. *Gordian* knots, so called from *Gordius*, a ploughman, and afterwards king of Phrygia, who "folded and knitt a rope with many knots, one so wrethed within another, that no mā could perceive the manner of it, neyther where the knottes began, nor where they ended." And as there was a prophesy "that he should be lord of all Asia that could undo the endles knott," Alexander, fearful of the consequences of failing to undo it, "out of hande cutt with his sworde the cordes asunder, thereby either illuding or els fultilling the effect of the prophecye," (Brende's *Q. Curtius*, fol. 20.)

Whatsoever it was, I must be fain to leave it as a *Gordian* knot, which no writer helps me to untie.

Baker. King Stephen, an. 1154.

If once you let the *Gordian* knot be ty'd,
Which turns the name of virgin into bride,
That one fond act your life's best scene foregoes,
And leads you in a labyrinth of woes,
Whose strange meanders you may search about,
But never find the clue to let you out.

Walsh. To a Lady who had resolved against Marriage.

GORE, *v.* } *Gore-bellied*, (says Skinner,) either from *gore*, sanguis, tabum, or *gor*, cœnum;—*Gor* and
GORE, *n.* } *gore* are the same word differently applied.
GORY. } Somner has *ge-horwigend*, sordidus, unclean, corrupt, vile, sordid, growing *hoary* or sinnewy: and this is from the A. S. verb *Harian*, (with the usual prefix *ge*,) *ge-harian*, by contraction *gar*, (pronounced broad *gaur*,) *ian*, canescere, mucescere; to wax gray or *hoary*, to grow musty, mouldy, or *hoary*. The adjective *ge-hor* (by contraction *gore* or *gor*) might be first extended in its application to the filth arising from mouldiness, and thence to any filth, corruption, or pollution, and more particularly to that occasioned by the slaughter of animals; as *gory blood*, *gore-blood*, a mixture of blood and filth. Hence *gor*, without the affix, blood, carnage; and *gorebelly*, a belly filled with or greedy of meat; *gor-crow*, a crow feeding on flesh or carrion, (Skinner.) (See GOR-BELLY, GOR-CROW.) To *gore*, Skinner thinks may be contracted from the A. S. *Geborian*, to bore, to perforate. Junius observes,—"Anglis quoque is dicitur *gored*, cujus ilia perforata graveolentem excrementorum spurcitiem egerunt." And thus, to *gore*,—

To cause *gore*, to expel or emit, to discharge, to shed *gore*; and generally, to stick or stab, to pierce or penetrate. And hence probably a *gour* or *gore*, a slit. See GOAR.

Pyrrhus shall come besprent with Priam's blood,
That *gored* the son before the father's face
And slew the father at the altar eke.

Surrey. Virgile. Æneis, b. ii.

Downe strait he falles, & armour large with *goare-blood* embrues. *Phaer. Virgill. Æneidos*, b. xii.

He spake: and strait the sword aduis'de into his throat receaues,
And gushinge *goary* blood the lyfe amid his armour leaues.

Id. Ib. b. x.

He with his handes straue to vnloose the knottes
Whose sacred fillettes all besprinkled were
With filth and *gory* blod and venim rank.

Surrey. Virgile. Æneis, b. ii.

Through all those foldes the steele-head passage wrought
And through his shoulder perst; wherewith to ground
He groveling fell, all *gored* in his gushing wound.

Spenser. Faerie Queene, b. ii. c. 8.

The willing redbrest, flying through a thorne,
Against a prickle *gor'd* his tender side,
And in an instant, so, poor creature, dyde.

Browne. The Shepherd's Pipe, Ecl. 1.

And now, thir mightiest quell'd, the battel swerv'd,
With many an inrode *gor'd*; deformed rout
Enter'd and foul disorder.—*Milton. Paradise Lost*, b. vi.

Sad Amaranthus, made a flowre but late,
Sad Amaranthus, in whose purple *gore*
Me seemes I see Amintas wretched fate,
To whom sweet Poets verse hath given endlesse date.

Spenser. Faerie Queene, b. iii. c. 6.

——— But the bloudie fact
Will be aveng'd, and th' others faith approv'd
Loose no reward, though here thou see him die,
Rowling in dust and *gore*.—*Milton. Paradise Lost*, b xi.

The obligation of our bloud forbids
A *gorie* emulation twixt vs twaine.

Shakespeare. Troil. & Cress. Act iv sc 5.

What could the Muse herself that Orpheus bore,
The Muse herself, for her enchanting son?
Whom universal Nature did lament,
When by the rout, that made the hideous roar,
His *goary* visage down the stream was sent,
Down the swift Hebrus to the Lesbian shore.

Milton. Lycidas.

And in dark nights, and in cold days, alone
[Cromwell] Pursues the monster throughout every throne,
Which shrinking to the Roman Denn impure,
Gnashes her *goary* teeth. nor there secure.

Marvell. Works, vol. iii. p 303.

Though much dismay'd with what had lately hapt
On *gore-drown'd* Gadmoor in that bloody show r,
And fearing by the foe to be entrapt.

Drayton. The Miseries of Queen Margarate.

He gaz'd with wonder on their equal might,
Look'd eager on, but knew not either knight:
Resolv'd to learn, he spurr'd his fiery steed
With *goring* rowels to provoke his speed

Dryden. Palamon & Arcite.

Beneath the brain the point a passage tore,
Crash'd the thin bones and drown'd the teeth in *gore*.
His mouth, his eyes, his nostrils, pour a flood;
He sobs his soul out in the gush of blood.

Pope. Homer. Iliad, b. xv.

——— Great Ajax from the dead
Stripe his bright arms, Oileus lops his head;
Toss'd like a ball and whirl'd in air away,
At Hector's feet the *gory* visage lay. *Id. Id.* b. xiii.

We ascribe vices to a horse, that will not obey the whip or the spur or to an ox that attempts to *gore* the attendants, instead of yielding his neck to the yoke.

Cogan. Ethical Treatise, Dis 2 § 1.

The hand [Cortez] that slew till he could slay no more,
Was glued to the sword-hilt with Indian *gore*.

Cowper. Charity.

——— Our ancestors
Selected such, for hospitable beds
To rest the stranger, or the *gory* chief,
From battle or the chase of wolves return'd

Dyer. The Fleece, b ii.

GORGE, *v.* } Fr. *Gorger*, *engorger*; It. *In-*
GORGE, *n.* } *gorgiare*, *ingurgitare*, from the Lat. *Gurges*; which, as Skinner observes, was used even in the purer ages of the Latin tongue for *helluo*, a glutton. The shrill-*gorged* lark in Shakespeare is "the shrill-throated." To *gorge*—
To swallow or pass down the throat, to feed gluttonously, to cram the stomach, to glut.

The counseler heareth causes with lesse pain being emptie, then he shal be able after a full *gorge*.

Wilson. The Arte of Rhetorique, p. 112.

And being full paunched with *gorge* upon *gorge*, ye haue no minde to relieue your poore bretheren perishing for famine, as though ye wer born to feede none but your own selfes, and were not bounde to relieve the necessitie of your neighbour.—*Udal. Luke*, c. 6.

Look at the full-fed hound or *gorged* hawk,
Unapt for tender smell or speedy flight,
Make slow pursuit, or altogether balk,
The prey wherein by nature they delight.

Shakespeare. Rape of Lucrece.

Edg. From the dread soumet of this chalkie bourne
Look vp a height, the shrill-*gory'd* larke so farre
Cannot be seene or heard; do but look vp.

Id. Lear, Act iv. sc. 6.

As when a vultur on Imaus bred,
Whose snowie ridge the roving Tartar bounds,
Dislodging from a region scarce of prey,
To *gorge* the flesh of lambs or yeanling kids,
On hills where flocks are fed, flies toward the springs
Of Ganges, or Hydaspes, Indian streames.

Milton. Paradise Lost, b. iii.

He with him clos'd, and, laying mighty hold
Upon his throte did gripe his *gorge* so fast,
That wanting breath him down to ground he cast.

Spenser. Faerie Queene, b. vi. c. 4.

And all the way, most like a brutish beast,
He spewed vp his *gorge*, that all did him detest.

Id. Ib. b. i. c. 4

And as those birds do much delight in blood,
With human flesh would have their *gorges* fill'd,
So waited they upon their swords for food,
To feast upon the English, being kill'd.

Drayton. The Battle of Agincourt.

The first night (sayth he) ye might haue seene the Englishmen bathing themselues in wine, and casting their *gorges*, there was crying, shewting, wassailing, and drinking, shewting far aboue measure.—*Stow. Edw. II.* an 1313

But fiends to scourge mankind, so fierce, so fell,
Heav'n never summon'd from the depths of Hell,
Bloated and *gorg'd* with prey, with wombs obscene,
Foul paunches, and with ordure still unclean.

Pitt. Virgil. Æneid, b iii.

It was to stimulate their cannibal appetites (which one would think had been *gorged* sufficiently) by variety and seasoning; and to quicken them to an alertness in new murders and massacres, if it should suit the purpose of the Guises of the day.—*Burke. On the French Revolution*

GO'RGEOUS. } Fr. *Gorgias*. Probably
GO'RGEOUSLY. } from *gorge*, and transferred
GO'RGEOUSNESS. } from the palate to the eye;
Luxuriously, richly, sumptuously, adorned; gay or showy; splendid or magnificent.

With holinesse dooeth he reproue, when he speaketh of *gorgeous* aray of harlots decking, of game players disguising, of golden spurres, saddles, and brydles!

Sir T. More. Workes, p. 808

How outragiously are their priestes and churches orned and *gorgiously* garnished in their popetry passetymes and apes playe.—*Joye. Exposicion of Daniel*, c. 7.

For to the eyes of all the Utopians, except very few (which had been in other countries for some reasonable cause) all that *gorgeousness* of apparel seemed shamefull and reproachful.—*More. Utopia, by Robinson*, b. ii. c. 6.

Some rip'ning, ready some to fall,
Some blossom'd, some to bloom,
Like *gorgeous* hangings on the wall
Of some rich princely room.

Drayton. The Description of Elysium.

——— Son, take my keys,
And let this preparation for this marriage,
(This welcome marriage) long determined here,
Be quick, and *gorgeous*.

Beaum. & Fletch. Four Plays in One.

What difference betweene men enriched with all abundance of earthly and heauenly blessings, and idols *gorgeously* attyred, but this, the one takes pleasure in that which they haue, the other none.—*Hooker. Ser. Of the Nature of Pride*

It seem'd to outvye whatever had been seene before of gallantry and riches, and *gorgeousness* of apparel.

Baker. Charles II an 1661.

To prohibit *gorgeous* and costly apparel to be worn but by persons of good quality, shall save the gentry of the kingdom much more money than they shall be taxed to pay your majesty.—*Ludlow. Memoirs*, vol. iii. p. 272

As for the matter of cloathing, our Saviour goes on, who can be more *gorgeously* and splendidly apparalled, than the flowers of the field? and yet they toil not, neither do they spin.—*Sharp*, vol. iv. ser. 1.

And thence "the mighty visitant," that came
To touch thy bosom with her sacred flame,
Recall'd the long lost beams of grace,
That whilom shot from Nature's face,
When God, in Eden, o'er her youthful breast
Spread with his own right hand perfection's *gorgeous* vest.

Mason Ode. To Memory

To recommend this system to the people, a perspective view of the court *gorgeously* painted and finely illuminated from within, was exhibited to the gaping multitude.

Burke. On the Present Discontents.

GO'RGET. Fr. *Gorgerin*; It. *Gorgietta*.
A collar, (says Skinner,) so called because it covers the *gorge*, or gullet; the throat.

His horse sore wounded; whilst he went aside
To take another still that doth attend,
A shaft which some too lucky hand doth guide,
Piercing his *gorget*, brought him to his end.

Drayton. The Battle of Agincourt.

Which Clifford perceiuing, sought to auoide, and whether for haste, heate, or paine, put off the *gorget* he wore, when sodainely an arrow without an head, shot from the bow of some layde in ambush, pierc'd through his throat.

Speed. Edw. IV. b. ix c. 17. § 7

Three glittering dragons to the *gorget* rise,
Whose imitated scales, against the skies
Reflected various light. *Pope. Homer. Iliad*, b. xi.

GO'RGON, *n.* } Gr. Γοργων, Gorgo; from
GO'RGON, *adj.* } γοργος, vividus, acer, terri-
GORGO'NIAN. } bilis, and hence applied to Medusa; and poetically extended to—

Any thing terrible, dreadful, frightful.

Gorgon, in the citation from Spenser, is DEMOGORGON, (qv.)

A bold bad man, that dar'd to call by name
Great *Gorgon*, Prince of darknesse and dead night,
At which Cocytus quakes, and Styx is put to flight.
Spenser. Faerie Queene, b. i. c. 1.

But fate withstands, and to oppose th' attempt
Medusa with *gorgonian* terrour guards
The ford. *Milton. Paradise Lost*, b. ii.

—— The rest his look
Bound with *gorgonian* rigor not to move.—*Id. Ib.* b. x.

But brave Aconteus, Perseus' friend, by chance
Look'd back, and met the *Gorgon's* fatal glance;
A statue now become, he ghastly stares,
And still the foe to mortal combat dares.
Maynwaring. Ovid. Met. b. iv.

He saw, already one in Heav'n was plac'd,
And one with more than mortal triumphs grac'd
The victor Perseus with the *Gorgon-head*
O'er Lybian sands his airy journey sped.
Ewsden. Ovid. Met. b. iv.

But Pallas came in shape of rust,
And 'twixt the spring and hammer thrust
Her *gorgon* shield, which made the cock
Stand stiff, as twere transform'd to stock.
Hudibras, pt. i. c. 2.

As if the dire goddess that presides over it [War] with her murderous spear in her hand, and her *gorgon* at her breast, was a coquette to be flirted with.
Burke. On a Regicide Peace.

Oh gently on thy suppliant's head,
Dread Goddess, lay thy chastening hand!
Not in thy *gorgon* terrours clad
(As by the impious thou art seen.)
Gray. Ode to Adversity.

—— Still the sound
Of her *gorgonian* shield my ears retain,
Whilst earnest, striking on its rim her spear,
The virgin warrior spake.—*Glover. The Athenaid*, b. xi.

GO'RMAND. See GOURMAND.

GORSE. A. S. *Georst*, *gorst*. *Gorse*,—furz, furbush. (Somner.) *Goss*,—furze, (*Kent*, Grose.) Though distinguished by Shakespeare from *furz*, it belongs to the same genus of plants, the *Genista Spinosa*. It is probably the past part. *geors-od* of *ge-yrsian*, irasci, and so called from its painful prickliness.

—— Looke the other way,
And loe where Richmond in a bed of *gorse*
Encampt himselfe ore night and all his force:
Upon this hill they met. *Corbet. Iter Borreale.*

—— So I charm'd their eares
That calf-like, they my lowing followed through
Tooth'd briars, and sharpe firzes, pricking *gosse* and thornes,
Which entred their frail skinne.
Shakespeare. Tempest, Act iv. sc. 1.

The common, overgrown with fern, and rough
With prickly *gorse*, that, shapeless and deform'd,
And dangerous to the touch, has yet its bloom,
And decks itself with ornaments of gold,
Yields no unpleasing ramble.—*Cowper. The Task*, b. i.

GOS-HAWK. A *hawk*, so called because flown at *geese*, (Skinner.) Gross-hawk, or great-hawk, (Minshew;) "but," adds Skinner, "I far prefer the former." And see the example from Pennant.

He coude hunt at the wilde dere,
And ride on hauking for the rivere [i. e. water fowl]
With grey *goshauk* on hond.
Chaucer. The Rime of Sir Thopas, v. 13,668.

Dedalion, and he par cas,
Fro kynde of man for shape was
In to a *goshawke* of likenes. *Gower. Con. A.* b. iv.

The squirrill thincking naught
that featly cracks the nut,
The greedie *goshawke* wanting pray
in dread of death doth put.
Turberville. The Lover whose Mistress feared a Mouse, &c.

The *gos-hawk* and the pheasant there do twin,
And in the ark are perch'd upon one pin.
Drayton. Noah's Flood.

The *goshawk* was in high esteem among falconers, and flown at cranes, *geese*, pheasants, and partridges.
Pennant. British Zoology. The Goshawk.

GO'SLING. A dim. of *goose*, (qv.)

If one of their *goslings* be stung never so little with a nettle, it will die of it.—*Holland. Pliny*, b. x. c. 59.

Surpris'd at all they met, the *gosling* pair
With awkward gait, stretch'd neck, and silly stare,
Discover huge cathedrals, built with stone,
And steeples tow'ring high, much like our own.
Cowper. Progress of Errour.

GO'SPEL, *n.* } A. S. *God-spell*, derived by
GO'SPELLER. } some from *God*, Deus, and
GO'SPELLING, *n.* } *spell*, sermo, historia; by
GO'SPELLIZE, *v.* } others from *God*, bonus, and *spell*, nuntium, quasi bonum nuntium, good tidings, and thus agreeing with the Gr. Ευαγγελιον, (of which it is probably a translation.) Somner knows not which to prefer. Junius adopts the latter. Camden says, "The gladsome tidings of our saluation, which the Greeks call *euangelion*, and other nations in the same word, they called *God-spell*, that is *God's* speech." Junius remarks that the English language retains this word, but in the German it has been suffered to perish. See the quotation from Horsley.

Gospelled, in Shakespeare,—obedient to the precepts of the *gospel*.

Sente Peter—
Pope was at Rome first, Christendom to lere,
And sende Sent Mark the Euangelist into Egypt for to preche
The *gospel* that he hadde ymad, and Cristendom to teche.
R. Gloucester, p. 67.

For God as the *godspel* seith, goth ay as in the poure [sc. clothing.] *Piers Ploughman*, p. 206.

Jheaus answerde and seyde truelye I seye to you there is no man that leveth hows or bretheren or sistres or fadir or modir or children or feeldis for me and for the *gospel*, whiche schal not take an hundrid fold so myche now in this tyme housis and britheren and sistres, and modris, and children and feeldis with persecutiouns, and in the world to comynge everlastynge lyf.—*Wiclif. Mark*, c. 10.

Jesus answered and sayde: verily I say vnto you, there is no mā that forsaketh house, or bretheren, or systers, or father, or mother, or wyfe, other children, or landes for my sake and the *gospel's*, which shal not receaue an hundred folde now in this lyfe· houses and bretheren, and sisters and mothers, and children, and landes with persecutions. and in the world to come eternall lyfe.—*Bible*, 1551. *Ib.*

He was also a lerned man, a clerk,
That Christes *gospel* trewely wolde preche.
Chaucer. The Prologue, v. 483.

I woul you saine withouten drede
What men may in the *gospell* rede
Of Saint Mathewe the *gospellere*
That saieth, as I shall you saie here.—*Id. Rom of the R.*

—— Sonne myn
To preche, and suffer for the feith,
That haue I herd the *gospel* seith:
But for to flea, that here I nought.—*Gower. Con. A.* b. iii.

In the whole multitude that professed the *gospell*, all be not good, all cannot away with the mortifying of their flesh; they will with good-will beare the name of Christians, of *gospellers*, but to doe the deedes they grudge, they repine, they cannot away with it.
Latimer. Sermon preached at Stamford, Oct. 9, 1550.

Then Jesus shewing his pietifull affeccion both in coûtenaunce and lyes (with which affeccion euery *gospeller* ought to be sory for other mens harmes,) touched theyr lyes· and forthwith theyr lyes beyng opened, they sawe, and with others they folowed Jesus.—*Udal. Matthew*, c. 20.

For I suppose it is not vnknowen vnto thee, that all the others, that cleaued vnto me in Asia, afterwarde forsoke me, and inasmuch as they were with me but with fayntholowe hartes, by and by throughe occasion their counterfaicte *gospelling* beganne to appere, and they beganne also at Rome to geue me ouer.—*Id. Tymothie*, c. 2.

The people inclineth to new learninge, and goeth from their olde beleue of holy churche, they that were monkes, priestes, and fryers are now become *gospel-teachers*.
Bale. Image, pt. ii.

Are you so *gospell'd*,
To pray for this good man, and for his issue,
Whose heauie hand hath bow'd you to the graue,
And begger'd yours for euer?
Shakespeare. Macbeth, Act iii. sc 1.

But the *gospel* is therefore a covenant of grace, not that works are excluded from our duty, or from cooperating to heaven; but that because there is in it so much mercy, that the imperfections of the works are made up by the grace of Jesus, and the defects of innocence are supplied by the substitution of repentance.
Bp. Taylor. Great Exemplar, pt. ii. s. 12.

By this good instruction and training them unto religion, the city of Rome by little and little became so tractable, and had the great power of King Numa in such admiration, that they took all to be as true as the *gospel* that he spake, though it had no more likelihood of truth, than tales devised of pleasure.—*North. Plutarch*, p. 59.

Hold thee contented, thou foolish fellow, (quoth the parson.) If I should tell mine hearers of so great a number, I should but discredit the *gospeller*, and they would not beleeve me.—*Holinshed. Description of Ireland*, vol. vi. c. 1

The fourth thing misliked is, that against the Apostle's prohibition to haue any familiaritie at all with notorious offenders, Papists being not of the church are admitted to our very communion, before they haue by their religious and *gospel-like* behauiour purged themselues of that suspition of Popery which their former life haue caused
Hooker. Ecclesiasticall Politie, b. v. § 68.

Wherefore come out from among them, and be ye separate, saith the Lord; touch not the unclean thing, and I will receive ye. And this command thus *gospelliz'd* to us, hath the same force with that whereon Ezra grounded the pious necessity of divorcing.
Milton. Doctrine and Discipline of Divorce, b. i. c. 8.

And therefore drawing to a close of his *gospel*, and shewing the end for which he writ it, he has these words: Many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written, that ye may believe that Jesus is the Messiah, the son of God; and believing ye might have life.
Locke. Reasonableness of Christianity

We study and search the Scriptures; O, alas! but we first seek not nor crave for God's Holy Spirit, &c. but read, learning thereout something, to show ourselves *gospellers*, or picking places every where to maintain argument, &c
Strype. Life of Abp. Whitgift, b. iii. c. 12.

You know, I prophesied to you before the sweat came, what would come, if you repented not your carnall *gospelling*.
Id. Mem. an. 1555. *Bradford to the Univers. of Camb.*

In the mean time give me leave to put you in mind of what is done in the corporation (whereof you are a member) for *gospellizing* (as they phrase it) the natives of New England.
Boyle. Works, vol. i. p. 109. *Life.*

The original word, which is expressed in our English Bibles by the word *gospel*, signifies good news, a joyful message, or glad tidings; and our English word *gospel*, traced to its original in the Teutonic language, is found to carry precisely the same import, being a compound of two words, an adjective signifying *good*, and a substantive which signifies a *tale*, *message*, or declaration.—*Horsley*, vol. i. Ser. 10.

There stands the messenger of Truth: there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the *gospel* whispers peace.
Cowper. The Task, b. ii.

When the law of nature came to be shunned as a dangerous and fallacious guide; and faith, traditional, not scriptural, had usurped its province of interpreting *gospel-righteousness*: then it was, that these bright examples of a new kind of virtue appeared amongst them, in a barbarous rabble of saints; who under the common name of RELIGIOUS, and on a pretence of a more sublime and elevated virtue than natural religion taught, ran into the most horrid excesses of fanaticism and superstition.
Warburton, vol. ix. Ser. 8.

GO'SSAMER. The Author of the *English Dictionary* (says Skinner) so calls that morning dew (diurno sole exsiccatum) which, like a spider's web, covers whole fields, more especially after a length of fine weather. He derives it from the Fr. *Gossampine*; Lat. *Gossipium*, the plant that bears cotton. The Author of *Horæ Momenta Cravenæ* tells us that the true etymon of this word is obvious to many illiterate peasants in Craven: this down or exhalation being well known by the name of *summer goose* or *summer gauze*, hence "Gauze o' th' summer," *gausamer*, alias *gossamer*. But he should consider whether a word, thus so apparently indigenous, must not have been familiar in the language before the introduction of the word *gauze*, (qv.) In the *King of Fairy* (cited by Dr. Jamieson) it is written *gar-summer*. In Chaucer, *gos-somer*. The Germans (as Dr. J. also remarks) call it *sommer-weber* and *weeber-sommer*, i. e. the webs of summer; which may seem to countenance the presumed discovery of the Cravenist,—but it has already been shown that *gar* or *gor*, means *hoar*; and hence, probably, *gar* or *gor-summer* is *summer's hoar*, in opposition to *winter's hoar*, or *hoar frost*. It is not only applied to—

The morning dew that like a spider's web covers whole fields; but to—

Webs or filmy substances floating in the air. Also met.

As sore wondren som on cause of thonder,
On ebbe and floud, on *gossomer*, and on mist,
And on all thing, till that the cause is wist.
Chaucer. The Squieres Tale, v. 10,573.

Four nimble gnats the horses were,
Their harnesses of *gossamere*,
Fly Cranion, her charioteer,
Upon the coach-box getting.
Drayton. The Court of Fairy.

A louer may bestride the *gossamoure*
That ydles in the wanton summer ayre
And yet not fall.
Shakespeare. Romeo & Juliet, Act ii. sc. 6.

The Muses friend (gray-eyde Aurorn) yet
Held all the meadows in a cooling sweat,
The milk-white *gossamores* not upwards, snowd,
Nor was the sharp and usefull steering goad
Laid on the strong neckt oxe.
Browne. Britannia's Pastorals, b. ii. s. 2.

Foolish the bard, who in such flimsy times,
Would load with satire or with sense his rhymes,
No, let my numbers flutter light in air,
As careless as the silken *gossamer*.
Mason. Epistle to Dr. Shebbeare.

GO'SSIP, *v.* Go'ssip, *n.* Go'ssiping, *n.* Go'ssipry. } Sponsors for an infant in baptism, from the A. S. *God*, and *sib* or *syb*, (qv.) cognatio, affinitas, kindred, affinity; q. d. cognatus in Deo, *of kin in God*. And this affinity (says Skinner) was considered of so much consequence, that by the Canon Law an intermarriage was forbidden between *godsibs* to the same child as if the nearest of kin. (And see the first quotation from Chaucer.) And as (says Junius) female *gossips* frequently, under cloak of this spiritual relationship, used to meet to tell stories and tipple over them, hence the English derived the expressions, to go a *gossiping*; also, a gadding and drunken *gossip*. See the quotation from Ritson's *Ancient Songs*; and also that from Verstegan.

A sponsor for an infant in baptism;—a talking, tattling, or tippling companion.

And if I have a *gossib*, or a friend,
(Withouten gilt) thou chidest as a fend,
If that I walke or play into his hous.
Chaucer. The Wif of Bathes Prologue, v. 5825.

Yes yes, quod I, a womā can kepe a counsaill well ynough. For thoughe she tell a *gossippe* she telleth it but in counsayle yet, nor that *gossippe* to her *gossip* neither, and so whan all the *gossippes* in the towne know yt, yet it is but counsayle still.—*Sir T. More. Workes*, p. 230.

Some there be, that will nothing let their accustomed stations, & feastings, and visitting their *gossips*, nor break any of their haunted pleasures, though their husbandes be shut vp at home.
Vives. Instruction of Christian Women, b. ii. c. 4.

No more shal that free state of liuyng be bounde vnder yoke of damnable dreames, neither for vowes vnadulsed, nor for popyshe orders, nor yet for anye *gossyprye*, but be at full lybertie as the Lord hath ordained it.—*Bale. Image*, pt. iii.

One mother, when as her foole-hardy child
Did come too neere, and with his talants play,
Halfe dead through feare, her little babe reuil'd,
And to her *gossips* gan in counsell say.
Spenser. Faerie Queene, b. i. c. 12.

Go ye be flore be twayne and twayne,
Wysly that ye be not I sayne,
And I shall go home & come a gayne,
To witte what dothe oure syre.
Gode *gosyp*.
Lytyll Thanke. Ritson. Ancient Songs.

Our Christian ancestors understanding a spirituall affinity to grow betweene the parents, and such as undertooke for the childe at baptisme, called each other by the name of *godsib*, which is as much to say, as that they were *sib* together, that is, of kin together through God.
Verstegan. Restitution of Decayed Intelligence, c. 7.

Then mother Bumby, a mad jocund mate,
As ever *gossip'd*. *Drayton. The Moon-Calf.*

I aske you not, as the value of the thing, for then I should demand of you a thousand crownes, so the Cardinals Montalto, Furness the great Duke of Tuscany, my *gossip*, with diuers other princes have given me; but I despise money.—*B. Jonson. The Fox*, Act ii. sc. 2.

The dame reply'd: "'Tis sung in every street.
The common chat of *gossips* when they meet."
Dryden. The Hind & Panther.

All that I aim at, by this dissertation, is, to cure it of several disagreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness, *gossiping*, and coquetry.—*Spectator*, No. 147.

The pleasure I used to take in telling my boy stories of the battles, and asking my girl questions about the disposal of her baby, and the *gossiping* of it, is turned into inward reflection and melancholy.—*Tatler*, No. 95

Now from the roost, or from the neighb'ring pale,
Where, diligent to catch the first faint gleam
Of amiling day, they *gossip'd* side by side,
Come trooping at the housewife's well-known call
The feather'd tribes domestic. *Couper. Task*, b. v.

Though Sammarthanus's *Pædotrophia, or, Art of Nursing*, is in Latin; yet the poet descends to such minute precepts as really concern the nurses and *gossips*.
V. Knox. Winter Evenings, Even. 12.

GOTH. Go'thick. Go'thick, *n.* Go'thicism. } "Gothi *olim* Getæ a vernaculo suo *jat*, id est, gigas, denominati," (Spelman.) Skinner enumerates three other etymologies; 1. from Ger. *Got*, Deus, and *thienen*, servire; 2. from A. S. *God*; Ger. *Gott*, Deus, q. d. divinus populus; or 3. from *God*, good, from their great virtues. And see the quotation from Verstegan.

The *Gothes*, being members of the Germane nation, were so called of the country they dwelled in, which lying on the South part of the kingdom of Swedia, and being more better and fertill then all the other countries that lye North from it, was therefore called *Gotland*, which is to say *Goodland*.
Verstegan. Restitution of Decayed Intelligence, c. 1.

Nor thee, his ancient master, laughing sage,
Chaucer, whose native manners, painting verse,
Well moralis'd, shines through the *Gothic* cloud
Of time and language o'er thy genius thrown.
Thomson. Autumn.

Confining his labours almost wholly to religious and legendary histories, he [Albert Durer] turned the Testament into the history of a Flemish village, the habits of Herod, Pilate, Joseph, &c. their dwellings, their utensils, and their customs, were all *Gothic* and European.
Walpole. Catalogue of Engravers, vol. v.

The parish church of Lambeth is at a small distance from the Palace, has a plain tower, and the architecture is of the *Gothic* of the time of Edward IV.
Pennant. London. Lambeth Church.

GOVE, *v.* Ray says, a *goff* is a mow of hay or corn, (*Essex*;) and Mr. Moor, in his *Suffolk Words*, writes it—*Goof* or *Goaf*. Tusser speaks of the *gofe*-ladder, or ladder to mount the *goaf*, or mow. *Gove*,—is *Ge-hove*, i. e. *hove* or heaved, raised or thrown up.

In *goeing* at harvest, learn skilfully how,
Each grain for to lay by itself on a mow
Seed barley, the purest, *gove* out of the way;
All other nigh hand, *gove* just as ye may.
Tusser. August's Husbandry.

GO'VERN, *v.* Go'vernable, Go'vernal. Go'vernance. Governa'tion. Go'verness. Go'verning, *n.* Go'vernment. Go'vernour. } Fr. *Gouverner*; It. *Governare*; Sp. *Gobernar*; Lat. *Gubernare*; Gr. Κυβερνα-ειν. A common derivation is κυμα ερευ-ναν, fluctum scrutari, (see *Martinius*,) but according to Lennep compounded of κυβος, caput, the head, and an unused verb, ερω-ειν, frequenter movere, to move frequently; κυβερναω igitur (he adds) est *caput agito*, quod est *guberno*. Scheidius observes, that the Æolians wrote κυμερνητης, which makes him suspect that the word is compounded of κυμα, a wave, and ερω-ειν, to move; and that κυμερνητης was, qui fluctus moveat, motor fluctuum, one who moves, or a *mover of the waves*.

To rule or regulate, guide or direct, the motions or actions; generally, to rule, guide or direct; have or exercise power or authority over; to have the mastery, to restrain.

After king [Lud] ther was kyng ys brother Cassibel,
That noble prince was y now & that lond *gouernede* wel.
R. Gloucester, p. 44.

Thise were mayntenours, to sustene the coroun,
& rightfulle *gouernours*, the folk in feld & toun.
R. Brunne, p. 146.

But if ony widowe hath sones or children of sones lerne sche first to *gouerne* hir hous.—*Wiclif. 1 Tymothy*, c. 5.

And lo schippis whanne thei ben greete, and ben dryuun of stronge windis, yet thei ben borun aboute of a litil *gouernail* where the mouyng of the *gouernour* wole.
Id. James, c. 3.

Behold also the shyps, whych though they be so great, and are dryuen of fearce wyndes, yet are they turned aboute wyth a verye smal *helme*, whethersoeuer the violence of y^e *gouernour* wil.—*Bible*, 1551. *Ib.*

But the centurian beleeuyed more to the *gouernour*, and to the lord of the schip than to these thingis that weren seid of Poul.—*Wiclif. Dedis*, c. 27.

Neuerthelater the vnder captayne beleued the *gouerner* and the master, better than the thynges which were spoken of Paule.—*Bible*, 1551. *Acts*, c. 27.

Now Jesu Crist, that of his might may sende
Joye after wo, *govern* us in his grace,
And kepe us alle that ben in this place.
Chaucer. The Man of Lawes Tale, v. 5581.

But at the last, with mochel care and wo
We fell accorded by ourselven two.
He yaf me all the bridal in myn hond
To han the *governance* of house and lond.
Id. The Wif of Bathes Prologue, v. 6306.

And ye maistresses in your olde lif,
That lordes doughters han in *governance*,
Ne taketh of my wordes displesance:
Thinketh that ye ben set in *governinges*
Of lordes doughters, only for two thinges.
Id. The Doctours Tale, v. 12,007.

Beth not be daffed for your innocence,
But sharply taketh on you the *governaille*.
Id. The Clerkes Tale, v. 9068.

And tables as wel for the *gouernacion* of the clock, as for to find the altitude, meridian, and many another notable conclusion.—*Id. Of the Astrolabie.*

Shall crueltie be your *gouernesse*
Alas, what hart may it long endure.
Id. La Belle Dame sans Mercie.

And natheless thou shalt be lerned,
That will shulde be *gouerned*
Of reason. *Gower. Con. A.* b. iii.

Nought only vpon loves chance,
But vpon euery *gouernance*
Whiche falleth vnto mans deed
Foolhast is euer for to drede.—*Id. Ib.*

At Rome whan Appius
Whose other name was Claudius,
Was *gouernour* of the citee,
There fyll a wonder thynge to see,
Touchend a gentill mayde, as thus.—*Id. Ib.* b. vii.

Certayne thei that haue the charge of a prince, be the *gouernale* of the ship, the standerd of an army, the *gouernance* of people, the guide of wates, the shild of kynges, the treasure of all, bycause thei haue among their handes, hym that afterward ought to *gouerne* all the world.
Golden Boke, c. 8

This league in no wise, was a breche of the league taken wyth the Emperor and the Lady Margaret *gouernesse* of Flaunders in no point.—*Hall. Hen. VIII.* an. 17.

The Frenche kynge had ben vnder the *gouernaunce* of his vncles euer syth the dethe of the laste kynge his father
Berners. Froissart. Cronycle, vol. ii. c. 150

From Memphis he passed vpon the same riuer vnto the inward partes of Egipt, and set a staye and order in the *gouernment* of the countrey in such sort, that he chaunged nothing of theire lawes and custemes.
Brende. Quintus Curtius, fol. 70

There be both reasons and examples vndoubtedly infinite, wherby maye be proued, that there can be no perfect publyke weale, without one capitall and soueraygne *gouernour*, whiche maye long endure or continue.
Sir T. Elyot. The Governour, c. 3.

Whilst they were young, Cassibalane their Eme
Was by the people chosen in their stead,
Who on him tooke the roiall diademe
And goodly well long time it *gouerned*.
Spenser. Faerie Queene, b. ii. c. 10.

There is not a more tonsile and *gouernable* plant in Nature, for the cypress may be cut to the very roots, and yet spring afresh.—*Evelyn. On Forest Trees*, c. 23

Some others were sent thither [to the universitie] by their parents, to save themselves the trouble of *governing* them at home, during that time wherein children are least *governable*.
Hobbs. Behemoth, pt. iii.

He of his gardin had the *gouernale*,
And Pleasure's porter was devisd to bee,
Holding a staffe in hand for more formalitee.
Spenser. Faerie Queene, b. ii. c. 12.

Whose countries he redus'd to quiet state,
And shortly brought to civile *gouernaunce*,
Now one, which erst were many made through variaunce.
Id. Ib. b. ii. c. 10.

He wrote likewise to the Lord John the infant, the Lord of Biskie, and to the Ladie Marie of Biskie, *gouernesse* of the King of Castile and Leon.—*Holinshed. Edw. II.* an. 1326.

Treading back again with lost labour, all our happy steps in the progress of reformation, and most pitifully depriving ourselves the instant fruition of that free *government* which we have so dearly purchas'd, a free commonwealth, not only held by wisest men in all ages the noblest, the manliest, the equalest, the justest, *government*, the most agreeable to all due liberty and proportion'd equality, both human, civil and Christian, most cherishing to virtue and true religion, but also (I may say it with greatest probability) plainly commended, or rather enjoyn'd by our Saviour himself, to all Christians, not without remarkable disallowance, and the brand of gentilism upon kingship.
Milton. Way to establish a Free Commonwealth.

It is true indeed that Plato himself seems to acknowledge a certain plastick or methodical nature in the universe, subordinate to the Deity, or that perfect mind, which is the supreme *Governor* of all things.
Cudworth. Intellectual System, p. 110.

Can we climb above the heaven of heavens, and there unlock his closet, rifle his cabinet, and peruse the records of everlasting destiny by which the world is *governed?*
Barrow, vol. iii. Ser. 23.

It [the storm] came on very fierce, and we kept right before the wind and sea, the wind still increasing: the ship was very *governable* and steered incomparably well.
Dampier. Voyage, vol. iii. an. 1699.

The bishop's *governance* should be so gentle and easie, that men hardly can be unwilling to comply with it.
Barrow. Of the Pope's Supremacy.

To convince the world you are not partial, pray proceed to detect the male administration of *governesses* as successfully as you have expos'd that of pedagogues.
Spectator, No. 314.

That, which begins and actually constitutes any political society, is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And that is that, and that only, which did, or could give any beginning to any lawful *government* in the world.—*Locke. Of Civil Government*, b. ii. c. 8.

So that their politick societies all begun from a voluntary union, and the mutual agreement of men freely acting in the choice of their *governors* and forms of *government*.
Id. Ib.

The old prerogative enthusiasts, it is true, did speculate foolishly, and perhaps impiously too, as if monarchy had more of a divine sanction than any other mode of *government*, and as if a right to *govern* by inheritance were in strictness indefeasible in every person, who should be found in the succession to a throne, and under every circumstance which no civil or political right can be.
Burke. On the French Revolution.

Charles the First and his Queen, and the Lady Morton, *governess* of the royal children, who is celebrated by Waller.
Walpole. Anecdotes of Painting, vol. ii. c. 3.

The Revolution was made to preserve our ancient indisputable laws and liberties, and that ancient constitution and *government* which is our only security for law and liberty.
Burke. On the French Revolution.

It was observed, that men had *ungovernable* passions which made it necessary to guard against the violence they might offer to each other. They appointed *governours* over them for this reason, but a worse and more perplexing difficulty arises, how to be defended against the *governours*.
Id. A Vindication of Natural Society.

GOUGE, *v.* Fr. *Gouge*. A joiner's tool, says Menage, from *gubia, mot Gaulois*.

The word is used by the North Americans, who in their savage quarrels not unfrequently *gouge* out eyes.

——— I will saue in cork
In my mere stop'ling, 'boue three thousand pound
Within that terme: by *googing* of 'hem out
Just to the size of my bottles, and not slicing.
B. Jonson. The Diuelle is an Asse.

GOUJEERS. The *Goujeres*, i. e. morbus gallicus. *Gouge*, Fr. signifies one of the common women attending a camp; and thus, *Goujeers, gougeries*, the disease incident to and derived from the *gouges*. In the first folio written *good yeares*. Sir Thomas Hanmer has the credit of making the correction and explaining the word.

——— Wipe thine eyes,
The *good yeares* shall deuoure them, flesh and fell
Ere they shall make vs weepe.—*Shakes. Lear*, Act v. sc. 3.

GOURD. Fr. *Gohourde*, from the Lat. *Cucurbita*, (Menage.)

The extract from Cook's *Voyages* explains that given from Chaucer.

And wete ye what? I have here in my *gourd*
A draught of win, ye of a ripe grape.
Chaucer. The Monciples Prologue, v. 17,031.

Gourdes rawe be vnpleasant in eatinge, yll for the stomake, and almost neuer digested.
Sir T. Elyot. The Castel of Helth, b. ii. c. 14.

Of the like nature (I meane for their manner of growing) be the *gourds*. Winter and all cold weather they cannot endure: they love also places well watered and dunged.
Holland. Plinie, b. xix. c. 5.

All these pleasant *gourds*, under which we were sometimes solacing and caressing ourselves, how are they perish'd, in a moment! how are they withered in a night! how are they vanish'd, and come to nothing!
Clarendon. Civil War, vol. iii. p. 630.

——— The *gourd* and olive brown
Weave the light roof the *gourd* and olive fan
Their amorous foliage, mingling with the vine
Who drops her purple clusters through the green.
Dyer. Ruins of Rome.

It [the catalogue of household utensils] consists of *gourd-shells*, which they convert into vessels that serve as bottles to hold water, and as baskets to contain their victuals and other things, with covers of the same, and of a few wooden bowls and trenchers of different sizes.
Cook. Voyages, vol. vi. b. iii. c. 9.

GO'URMAND, *v.* / GO'URMAND, *s.* / GO'URMANDER. / GO'URMANDIZE, *v.* / GO'URMANDIZE, *s.* } Fr. *Gourmander*; of unsettled origin. Perhaps corrupted from *gourd* and *manger*; and thus signifying, to eat with *taste* or relish, with appetite, with greediness.

To eat greedily or gluttonously, to devour ravenously.

Woe vnto you, for whan bothe these corporal meates and drinkes wherwith ye so delicately and voluptuously fede yourselfes, yea and the bealy too whiche *gourmaundeth*, shall bee consumed, than shal ye bee houngrie and finde no relief.
Udal. Luke, c. 6.

Foreseene alway, that they eate without *gourmandyse*, or leaue with somme appetyte.
Sir T. Elyot. The Castel of Helth, b. ii. c. 1.

——— That great *gourmond*, fat Apicius.
B. Jonson. Sejanus, Act i.

A tigre forth out of the wood did rise,
That with fell clawes, full of fierce *gourmandize*,
And greedy mouth, wide gaping like hell gate,
Did run at Pastorell, her to surprise.
Spenser. Faerie Queene, b. vi. c. 10.

The pamper'd stomach more than well suffic'd,
Casts up the surfeit lately *gormandiz'd*.
Drayton. The Barons' Wars, b. vi.

But with his teeth rending her throat asunder,
Besprinkel'd with her blood the green grass under,
And *gurmandizing* on her flesh and blood,
He vomiting returned to the wood
Browne. Britannia's Pastorals, b. i. s. 4.

——— How happy floods are ye,
From our predestin'd plagues that priviledged be,
Which only with the fish which in your banks do breed
And daily there increase, man's *gormandize* can feed.
Drayton. Poly-Olbion, s. 2.

Now Pardie (quoth he) the Persians are great *gourmanders* and greedy gluttons, who having so great store of viands come hither among us, for to eat up our browne bread and course bisket.—*Holland. Plutarch*, p. 385.

Such as those hardy people use,
To walk on fire without their shoes,
Who, on occasion, in a dark hole
Can *gormandize* on lighted charcoal.
King. Orpheus & Eurydice.

——— The world, the cit-like world,
Bids thee beware; thy little craft essay;
Nor piddling with a tea spoon's tender form,
See with soup-ladles devils *gormandize*.
Shenstone. Economy, pt. i.

GOUT. / GO'UTY. } Fr. *Goutte*; It. *Gotta*; Sp. *Gota*; Barb. Lat. *Gutta*; from the Lat. *Gutta*, a drop, (say Skinner and Junius) i. e. the former (who was a physician) adds, "Distillatio vel catarrhus in articulos."

The *goute* let hire nothing for to dance.
Chaucer. The Nonnes Preestes Tale, v. 14,846.

They [radishe roots] be vnholsome for them, that have continually the *goute*, or peynes in the joyntes.
Sir T. Elyot. The Castel of Helth, b. ii. c. 16.

O ye olde *gowtie* people, ye forgeat yourself, and renne in poste after the lyfe, and ye neuer regarde what shall fall.
Golden Boke, Let. 5.

Touching the *gout*, (Podagra) the time hath been when it was not so common a disease as now it is; and not only in our fathers and grandsires dates, but even in our age and within my remembrance it was not ordinary sicknesse here in Italie, as being a forrein maladie and come out of straunge countries hither to us: for certainly if it had been knowne to the Italians in old time, I doubt not but it would haue founde a Latine name to be called by.
Holland. Plinie, b. xxvi. c. 10.

Were I a leech, as who knows what may be;
The liberal man should live, and carle should die,
The sickly ladie and the *gowtie* peere,
Still would I haunt, that love their life so dear.
Bp. Hall, b. ii. Sat. 4.

The best lies low, and loathes the shallow view,
Quoth old Eudemon, when his *gout-swolne* fist
Gropes for his double ducates in his chest.
Id. b. iv. Sat. 1.

Not giving like to those, whose gifts though scant
Pain them as if they gaue with *gowty* hand.
Such vex themselves, and ease not others' want:
But we alike enjoy, alike command.
Davenant. Gondibert, b. i. c. 6.

Among all the diseases to which the intemperance of this Age disposes it, (at least in these Northern climates) I have observed none to increase so much within the compass of my memory and conversation as the *gout*.
Sir W. Temple. Of the Cure of the Gout.

Another shakes the bed, dissolving there,
Till knots upon his *gouty* joints appear,
And chalk is in his crippled fingers found.
Dryden. Persius, Sat. 5.

Which for the reasons before mentioned, makes the young shoots tumify, and grow knotty and *gouty*.
Derham. Physico-Theology, b. viii. c. 6. (Note 32.)

His luxurious and sedentary life brought on the *gout*, and hurt his fortune.—*Walpole. Anec. of Painting*, vol. ii. c. 3.

GOUT. Fr. *Goutte*; Lat. *Gutta*, a drop. Dr. Farmer says, that *gouts* for drops is *frequent* in old English.

——— I see thee still;
And on thy blade, and dudgeon, *gouts* of blood,
Which was not so before.—*Shakes. Macbeth*, Act ii. sc. 1.

GOWK, *v.* / GO'WKY. } See GAWK.

The gome that so gloseth chartres, a *goky* he is yholden.
Piers Ploughman, p. 221.

Nay, looke how the man stands, as he were *gok't!*
B. Jonson. The Magnetick Lady, Act iii. sc. 6.

GOWN, *s.* / GO'WNED. / GO'WNIST. } Fr. *Gonne, gonnelle*; It. *Gonna*; Low Lat. *Guna*; and Gr. Barb. Γουνα, which Spelman thinks may be from γουνα pro γουνατα, i. e. genua, quasi vestis quæ *genua* tegit, ut humerale quæ humeros, podera, quæ pedes: but this does not seem to be the proper use of the word. Is not a *gown* an *open* garment, open in the front? and may it not be from the A. S. *Gin-an*, hiare, *to yawn*. (See the quotation from Kennet.) Applied to—

A long *open* garment; as a lawyer's *gown*, a morning *gown* for men. It is now also applied to—

Garments not open; as a round *gown*.

And fewe robis ich fonge. oth' forrede *gounes*.
Piers Ploughman, p. 253.

Ther is also the coetlewe furring in hir *gounes*.
Chaucer. The Persones Tale.

Tell, quod the lord, and thou shalt have anon
A *gowne-cloth*, by God and by Saint John.
Id. The Sompnoures Tale, v. 7834.

Girt in my giltles *gowne*, as I sit here and sow
I see that thinges are not indede as to the outward show.
Surrey. An Answere in the Behalfe, &c.

Their shoubes or *gounes* are hayrie on the outside, and open behind, with tailes hanging downe to their hammes.
Hackluyt. Voyages, vol. i. p. 54.

The Duke of Buckingham ware a *gowne* wrought of needle worke and set vpon cloth of tissue, furred with sables, the which *gowne* was valued at 1500*l.*
Stow. Hen. VII. an. 1507.

Martilla. Then, dainty girls, I make no doubt,
But we shall neatly send her out:
But let's amongst ourselves agree,
Of what her wedding *gown* shall be.
Drayton. The Muses' Elysium, Nymph. 8.

For if that time don let thy glory liue,
Well maist thou boast, how ever base thou bee,
That thou art first, which of thy nation song
Th' olde honour of the people *gowned* long.
Spenser. The Ruines of Rome.

A noble crew about them waited round
Of sage and sober peeres, all gravely *gown'd*.
Id. Faerie Queene, b. i. c. 12.

The comparison then is briefly between a *gowned* man and a souldier's condition in respect of expedition.
Holiday. Juvenal. Illus. of the Sixteenth Satyre.

For those inrich our *gownists*, these
Eternize with their pen.
Warner. Albion's England, b. v. c. 27.

The weary swain, fast in the arms of sleep,
And busy *gown-man*, by fond love disguis'd
Will leisure find to make themselves despis'd.
Buckinghamshere. Essay on Poetry.

The toga, or *gown*, seems to have been of a semicircular form, without sleeves, different in largeness, according to the wealth or poverty of the wearer, and used only upon occasion of appearing in publick.
Kennet. Roman Antiquities, pt. ii. b. v. c. 7.

The mercer entertained me with the modern manner of some of the nobility receiving company in their morning *gowns*; perhaps, sir, adds he, you have a mind to see what kind of silk is universally worn.

Goldsmith. Citizen of the World, Let. 76.

GRA'BBLE. A. S. *Grapian*, to feel, to handle, to *grab* or groap, (Somner.) Of this obsolete *grab*, *grabble* is a diminutive.

To feel, (sc.) as if to find something; as if to find the way we should go.

And so [Cato] went forward at adventure, taking extream and incredible paine, and in much danger of his life, *grabling* all night in the dark without moonlight, through wild olive trees, and high rocks.—*North. Plutarch*, p. 294.

GRACE, *v.*
GRACE, *n.*
GRA'CEFUL.
GRA'CEFULLY.
GRA'CEFULNESS.
GRA'CELESS.
GRA'CELESSLY.
GRA'CING, *n.*
GRA'CIOUS.
GRA'CIOUSLY.
GRA'CIOUSNESS.
GRATIO'SITY.

Fr. n. *Grace*; It. *Grazia*; Sp. *Gracia*; Lat. *Gratia*, from *grat-es*; *grates*, from the Gr. Χαριτες, by metathesis for *gartes*; and this from χαιρ-ειν, gaudere; which Lennep and Scheidius derive from χα-ειν, explicare; and the latter adds, that the verb χαιρ-ειν, seems to be equivalent to the Lat. *Explicatâ*, exporrectâ, *fronte* esse, *opposed* ad *frontem* in rugas *contractam*, tristem, austeram; and that hence is deduced the notion—animi liberalis et benè confidentis: and thus it may be considered as having been primarily applied to—

An open (countenance;) a serene, calm, benignant (countenance;) to free good-will or kindness; favour, favourable or kind appearance, (generally) pleasing appearance: also to—the effect of favour, of beneficence, of God's favour. And the verb, to *grace*,—

To favour or bestow favour, or honour or dignity; to honour, to dignify, to decorate, to adorn.

Grace, the noun, is applied as a title of honour; also, to the thanks (*gratias*) offered before or after meals. The Gloss. to Wielif refers to *Mark* xiv. for *graces*, (thanks,) but the word is not there: the constant expression of Wielif is "to do thankings."

Graceful (in *Winter's Tale*,) full of *grace*. *Gracious*, sometimes, as we now use *graceful*.

And nathles he bygan ye herte in bocsumnesse amende,
An thogte on the vayre *grace*, that houre Louerd hym sende. *R. Gloucester*, p. 318.

Than was Inglond in pes & charite,
& alle in Henry *gracious* kyng & fre.—*R. Brunne*, p. 133.

Fair *grace* William fond, his chance fulle well him satte,
The reame of Inglond so *graciously* he gatte.—*Id.* p. 72.

Ich have forgyve the meny gultes. and my *grace* graunted
Bothe to the & to thyne. in hope thow sholdest amende.
Piers Ploughman, p. 44.

And God is ay *gracious*. to alle that gredeth [calleth] to hym. *Id.* p. 236.

Gracousliche hit growede. *Id.* p. 304.

And the aungel entride to hir. hail ful of *grace* the Lord be with thee. blessid be thou among wymmen.
Wiclif. Luk, c. 1.

And the angel went in vnto her, & sayde: hayle full of *grace*, the Lord is with the, blessed art thou amonge wemen.
Bible, 1551. *Ib.*

And whanne twei gheeris weren fillid Felix took a successour Porcius Festus, and Felix wolde give *grace* to Iewis, and left Poul boundun.—*Wielif. Dedis*, c. 24.

Who coud it tell, or who coud it endite,
The joye that is maked in the place:
Whan Theseus hath don so fayre a *grace*!
Chaucer. The Knightes Tale, v. 1876.

O rodie rosier flouring without opine
Fountain al filthless, as bireil currant clere.
Sum drop of thy *graceful* hewe to us propine.
Id. A Balade of our Ladie.

(Qd. Pandarus) alas what may this be
That thou dispaired art, thus causelesse
What, lueth nat thy lady, benedicite
How wost thou so, that thou art *graceless*.
Id. Troilus, b. i.

——— As God wold,
A knave child she bare by this Waltere
Ful *gracious*, and fair for to behold.
Id. The Clerkes Tale, v. 8489.

Don John him maketh feste and mery chere;
And he him tolde agen ful specially,
How he had wel ybrouht and *graciously*
(Thanked be God) all hole his marchandise.
Id. The Shipmannes Tale, v. 13,274.

Why liked me thy youth and thy fairnesse
And of thy tongue, the infinite *graciousnesse*.
Chaucer. Legend of Hypsipyle & Medea.

Yeue and departe thyn almesse,
Do mercy forth with rightwisenes,
Beseche and praie the highe *grace*,
For so thou might thy peas purchace
With God, and stonden in good accorde,
But pride is loth to lese his lord.—*Gower. Con. A.* b. i.

O Abraham, sith it so is
That Lazar maie nought do me this
Which I haue axed in this place,
I wold praie in an other *grace*.
For I haue yet bretherne fiue,
That with my father bene aliue,
Together dwellende in one hous,
To whom, as thou art *gracious*,
I praie, that thou woldest sende
Lazar. *Id. Ib.* b. vi.

When I was faire and younge then favoure *graced* me;
Of many was I soughte their mistresse for to be;
But I did scorne them all, and answered them therefore,
Goe, goe! goe, seeke some other-wher, importune me no more.
Vere, Earl of Oxford, in Ld. Orford's Works, vol. i.

Aristotle, in whome nature hath powred her *graces* plentifully, teacheth by precepts, in all our doings, to take good aduice.—*Wilson. The Arte of Logike*, fol. 1.

And that he was not all witles, though bi defaute of good wil he waxed in conclusió *gracelesse*, appereth well.
Sir T. More. Workes, p. 585.

The French, in his whole language, hath not one word that hath his accent in the last syllable, saving two, called *antepenultima*; and little more hath the Spanish; and therefore very *gracelessly* may they use dactyls
Sidney Defence of Poesy.

Wherefore thirdely, in my name, and in our names (for al they are rebuked in me) with all meekenes & reuerence, I beeseeche your *grace* of *gracious* audience and of fauourable iustice.—*Barnes. Workes*, p. 218.

To what persones (be they neuer so ignoraunt or vnlearned) maie not this most earneste zeale of a princesse of such high estate, be an effectuall prouocation and encouraging, to haue good mynde and wil to reade, heare and embrace, this deuoute and catholike paraphrase, so plainly and sensibly translated, and so *graciously* by her offered, and (as ye would sate) put in al folkes handes to be made familiar vnto thē.—*Udal. To Queen Katherine*, vol. i.

Now is young March more than a Duke of York;
For youth, love, *grace*, and courage, make him more;
All which for fortune's favour now do work;
Who *graceth* freshest actors evermore.
Daniel. Civil Wars, b. vii.

But Infinite in pardon was my Judge
That I, who first brought death on all, am *grac'd*
The source of life. *Milton. Paradise Lost*, b. xi.

Certis said he, I n'ill thine offred *grace*
Ne to be made so happy doe intend:
Another bliss before mine eyes I place,
Another happinesse, another end.
Spenser. Faerie Queene, b. ii. c. 7.

——— You haue a holy father,
A *graceful* gentleman, against whose person
(So sacred as it is) I haue done sinne.
Shakespeare. The Winter's Tale, Act v. sc. 1.

And ent'ring as a suppliant all sad
With *graceful* sorrow, and a comely gate,
She pass'd the presence; where all eyes were cast
On her more stately presence as she past.
Daniel. Civil Wars, b. viii.

I by his wisdom sage and learned aim;
He by my beauty *gracefully* doth shine.
Beaumont. Pysche, c. 16.

In like maner the flowers and adornments of Moral Philosophy, are apt and serviceable for the affecting and entertaining our Imagination by the *gracefulness* and elegancy of their perswasions, which are very congruent with the nature of our affections.
Mountague. Devoute Essayes, pt. i. Treat. 19. s. 3.

——— (For they were three
Ungracious children of one *graceless* syre.)
Spenser. Faerie Queene, b. iii. c. 5.

Which cruell outrage when as Artegall
Did well avize, thenceforth with wearie head
He shun'd his strokes, where-ever they did fall,
And way did give unto their *graceless* speed.
Id. Ib. b. v. c. 11.

With his faire mother he him dights to play
And with his goodly sisters, *Graces* three.
Id. Ib. b. ii. c. 3.

La. Why that word makes the faults *gracious*.
Shakespeare. Two Gentlemen of Verona, Act iii. sc. 1.

For thee Ile lock vp all the gates of loue,
And on my eie lids shall conuecture hang,
To turn all beautie into thoughts of harme,
And neuer shall it more be *gracious*.
Id. Much Adoe about Nothing, Act iv. sc. 1.

Because Cassandra's mad, her brainsicke raptures
Cannot distaste the goodnesse of a quarrell.
Which hath our seuerall honours all engag'd
To make it *gracious*.—*Shakes. Troil. & Cress.* Act ii. sc. 2.

O! pardon, and vouchsafe with patient eare
The brave aduentures of this faery knight,
The good Sir Guyon, *graciously* to heare;
In whom great rule of temp'raunce goodly doth appear.
Spenser. Faerie Queene, b. ii.

For like as of valiant he derived valour, of just Justice, of clement clemency; so also of *gracious* he comes in with *gratosity*, of good goodnesse, of great greatnesse, of honest honesty, and all other such like dexterities, affabilities, and courtesies he termed by the name of virtues, and so pestered philosophy with new, strange, and absurd words, more iwis than was needful.—*Holland. Plutarch*, p. 54.

Then it is [when a sinner repents] that our blessed Lord feels the fruits of his holy death, the acceptation of his holy sacrifice, the *graciousness* of his person, the return of his prayers.—*Bp. Taylor*, vol. i. Ser. 1.

Alone Laertes reign'd, Arcesius' heir,
Alone, Ulysses drew the vital air,
And I alone the bed connubial *grac'd*,
An unblest offspring of a sire unblest.
Pope. Homer. Odyssey, b. xvi.

And indeed great reason it was, that he that was Lord of Heaven should have his descending into the flesh *graced* and owned with the testimonies of stars and angels, one shining and the other singing at so great a blessing coming upon mankind.—*South*, vol. xi. Ser. 4.

Tell her that's young,
And shuns to have her *graces* spy'd,
That hadst thou sprung
In deserts, where no men abide,
Thou must have uncommended dy'd.
Waller. Song: Go Lovely Rose.

Not much unlike [is it] to that comparison, which Pythagoras made for the *gracing* and magnifying of philosophy and contemplation.—*Bacon. Advan. of Learning*, b. ii.

So little do the events of things answer the first appearances, that a royal family of three princes and two princesses all young and *graceful* persons that promised a numerous issue, did moulder away so fast, that now, while I am writing, all is reduced to the person of the Queen, and the Dutchess of Savoy.—*Burnet. Own Time*, an. 1662.

This [to ground their fans] teaches a lady to quit her fan *gracefully* when she throws it aside in order to take up a pack of cards, adjust a curl of hair, replace a falling pin, or apply herself to any other matter of importance.
Spectator, No. 102.

And by these means, and notable *gracefulness* in his behaviour, and affability, in which he excell'd, he [the Earl of Carlisle] had wrought himself into a particular interest with his master, and into greater affection and esteem with the whole English nation, than any other of that country.
Clarendon. The Civil War, vol. i. p. 61.

So Schism was begot; and Sacrilege and she,
A well-match'd pair, got *graceless* Heresy.
Dryden. The Hind and the Panther, pt. i.

Or if my heedless youth has step'd astray,
Too soon forgetful of thy *gracious* hand,
On me alone thy just displeasure lay,
But take thy judgments from this mourning land.
Id. Annus Mirabilis.

I therefore beg you will be *graciously* pleased to accept this most faithful zeal of your poor subject, who has no other design in it, than your good, and the discharge of his own conscience.—*Bp. Burnet. Life. Letter to Charles II.*

The *graciousness* and temper of this answer, made no impression on them; but they proceeded in their usual manner.
Clarendon. The Civil War, vol. i. p. 325.

The *grace-cup* follows to his Sovereign's health,
And to his Country, plenty, peace, and wealth.
King. The Art of Cookery.

Thus have I thought to *grace* a serious lay
With many a wild indeed but flow'ry sprig,
In hopes to gain, what else I must have lost,
The attention pleasure hath so much engross'd.
Cowper. Charity.

What I mean is in relation to the *grace*, which the assertors of the right of appeal thought fit to propose, in order to refer the decision of this point to the arbitration of the senate.—*Hurd. The Opinion of an Eminent Lawyer.*

Slow melting strains their Queen's approach declare:
Where'er she turns, the *Graces* homage pay.
Gray. The Progress of Poesy.

Yet there are those, who're fond of wit,
Although they never us'd it yet,
Who wits and witlings entertain,
Of Taste, virtù, and Judgment vain;
And dinner, *grace*, and *grace-cup* done
Expect a wond'rous deal of fun.
Lloyd. To George Coleman, Esq.

In this case, this roundness, this delicacy of attitude and motion, it is that all the magick of *grace* consists, and what is called its *je ne sçai quoi*, as will be obvious to any observer, who considers attentively the Venus de Medicis, the Antinous, or any statue generally allowed to be *graceful* in a high degree.—*Burke. On the Sublime and Beautiful*, s. 22.

In both these [posture] to be *graceful* it is requisite that there be no appearance of difficulty; there is required a small inflexion of the body; and a composure of all the parts in such a manner as not to incumber each other, not to appear divided by sharp and sudden angles.

Burke. On the Sublime and Beautiful, pt. iii. s 22.

For the philosophic nature of his worth requiring he should shew by what means those societies were introduced, this affords him an opportunity of sliding *gracefully* and easily from the preliminaries into the main subject

Warburton. On Mr. Pope's Essay on Man.

Gracefulness is an idea not very different from beauty; it consists in much the same things; *gracefulness* is an idea belonging to posture and motion.

Burke. On the Sublime and Beautiful, pt. iii. s. 22.

Instead of regulating the selfish appetites, they laboured all they could to eradicate and destroy them, as things, even in their nature vicious; as the *graceless* furniture of the old man with his affections and lusts.

Warburton. Works, vol. ix. Ser. 8.

The call of Abraham from a heathen state, represents the *gracious* call of Christians to forsake the wickedness of the world.—*Gilpin*, vol. ii. Ser. 16.

All the sacrifices which were enforced on account of transgressions, were considered as solemn acts of atonement, for, if they were performed precisely according to the manner appointed, they were *graciously* accepted, and the particular offence was considered as obliterated.

Cogan. Theol. Disq. pt. ii. c. 1.

We may conclude, therefore, that this prophetic text had a completion, in the literal and superficial sense of the words, in both its branches,—in the beauty of our Saviour's person, no less than in the *graciousness* of his speech.

Bp. Horsley, vol. i. Ser. 6.

GRADE, *v.*
GRADA'TION.
GRA'DATORY.
GRA'DIENT.
GRA'DUAL.
GRA'DUALLY.
GRADUA'LITY.
GRA'DUATE, *v.*
GRA'DUATE, *adj.*
GRA'DUATE, *n.*
GRA'DUATESHIP.
GRADUA'TION.
GRADUA'TORY.

Fr. *Grade*; It. and Sp. *Grado*; Lat. *Gradus*. "Duplicata scansio *gradus* dicitur, quod *gerit* ab inferiore in superiorem," (Varro, lib. iv.) *Gradus* is thus applied to—

The motion of one (foot) to pass before the other, over or above the other; to pass forward or backward; to a step upward or forward. (See DEGREE.) And *gradation*,—

Advance or promotion, rise or exaltation, step by step, in regular order or series, in rank or title, dignity or honour. To *graduate*,—

To have or cause to have, to give or take, advancement, or promotion, or rise; to advance, or promote, to proceed, in regular order or series; to confer or assume, rank or title or honour; to note or mark out, delineate or describe, the order or series.

Gradely,—orderly, decently,—still in use in the North, (Brockett.)

Grade, n. has crept into frequent use.

Also some observed the elevation of the pole, and drew plats of the countrey exactly *graded*.

Hacluyt. Voyages, vol. iii. p. 153.

Gradation, is when we rehearse the word that goeth next before, and bring an other word thereupon that encreaseth the matter, as though one shoulde goe vp a payre of stayres and not leaue till he come at the top.

Wilson. The Arte of Rhetorique, p. 207.

The Chinians therefore do vse a kinde of *gradation* in aduancing men vnto sundry places of authority, which for the most part is performed by the senatours of Paquin

Hacluyt. Voyages, vol. ii. pt. ii. p. 94.

The three principall *graduates* do, for honours sake, drinke off a cup filled euen with the king's owne hand, and are graced with other solemnities.—*Id. Ib.* p. 93.

Had they not learn'd of men, who was their king,
They civilly had spent their lives' *gradation*,
As meeke and milde as in their first creation.

Browne. Britannia's Pastorals, b. i. s. 4.

Preferment goes by letter, and affection,
And not by old *gradation* where each second
Stood heire to th' first.—*Shakespeare. Othello*, Act i. sc. 1.

—— Floure and thir fruit
Man's nourishment, by *gradual* scale sublim'd
To vital spirits aspire.—*Milton. Paradise Lost*, b. v.

If the transition from humane into perfect mind, is made by a *gradual* ascent, we cannot conceive, that the personal relation which mind hath to body, should be quitted all at once; but answerably, by *degrees*.

Grew. Cosmo. Sacra, b. ii. c. 8.

Which while some ascribe unto the mixture of the elements, others to the *graduality* of opacity and light, they have left our endeavours to grope them out by twilight, and by darkness almost to discover whose existence is evidenced by light.—*Brown. Vulgar Errours*, b. vi. c. 10.

That the salts of natural bodies do carry a powerful stroke in the tincture and vernish of all things, we shall not deny, if we contradict not experience, and the visible art of dyars, who advance and *graduate* their colours with salts.

Brown. Vulgar Errours, b. vi. c. 12.

Habits do, in like manner, *gradually* evolve themselves, in a long train or series of regular and artificial motions, readily promoting the doing of them, without comprehending that art and reason by which they are directed.

Cudworth. Intellectual System, p. 157.

This fresh man colledge [an university in Durham] lived not to be matriculated, much less (not lasting seven years) *graduated*, God in his wisdom seeing the contrary fitter.

Fuller. Worthies. Durham.

Then it evidently follows, that, if there were any such action in the next life, the pure soul would apply itself thereto according to the proportion of her judgments, and as they are *graduated* and qualified.

Digby. Of Man's Soul, c. 2.

That which strikes the great stroke toward our after deceptions, is the pertinacious adherence of many of these first impressions to our *graduate* understanding

Glanvill. The Vanity of Dogmatizing, c. 8.

Dane. I would be a *graduate* sir, no freshman.

Beaum. & Fletch. Maid of the Inn, Act iv. sc. 1.

[He may] finish his circuit in an English concordance and a topic folio, the gatherings and savings of a sober *graduateship*.—*Milton. Liberty of Unlicens'd Printing.*

For upholding the fabrick this order would be taken, that every Earl's son at his entry should give 40*s*. with so much at his *graduation*; every Lord's son, 30*s* &c.

Spottiswood. Church of Scotland, b. iii. an. 1560.

And, if each system in *gradation* roll,
Alike essential to th' amazing whole,
The least confusion but in one, not all
That system only, but the whole must fall.

Pope. Essay on Man, Epist. 1.

Others or the same [chemists] speak of [it] as a *graduatory* substance (as to some metals) or both.

Boyle. Works, vol. v. p. 591.

Amongst these [*gradient*] automata: that iron spider mentioned in Walchius, is more especially remarkable, which, being but of an ordinary bigness, besides the outward similitude (which was very exact) had the same kind of motions with a living spider, and did creep up and down as if it had been alive.—*Wilkins. Dædalus*, b. ii. c. 4.

The next degree to these, will give him no great trouble; and thus by a *gradual* progress from the plainest and easiest historians, he may at last come to read the most difficult and sublime of the Latin authors, such as are Tully, Virgil, and Horace.—*Locke. Of Education*, s. 184.

The texture is so artful, that it may be compared to the work of his own Arachne, where the shade dies so *gradually*, and the light revives so imperceptibly, that it is hard to tell where the one ceases and the other begins.

Garth. Ovid. Metam. Pref.

According to these observations he *graduates* his thermometers.—*Derham. Physico-Theology*, b. i. c. 2. Note 3.

The sum of these articles were, "that no bishop should make any minister, but of the full age of four and twenty, and a *graduate*, or at least able to give an account in Latin of the thirty-nine articles, and to note the sentences of Scripture whereupon those articles were grounded.

Strype. Life of Abp. Grindal, b. ii. c. 11.

We must remember, that the idea of pain, in its highest degree, is much stronger than the highest degree of pleasure; and that it preserves the same superiority through all the subordinate *gradations*

Burke. On the Sublime and Beautiful, pt. ii. s. 5.

Most people must have observed the sort of sense they have had on being swiftly drawn in any easy coach on a smooth turf, with *gradual* ascents and declivities. This will give a better idea of the beautiful, and point out its probable cause better, than almost any thing else.

Id. Ib. pt. iv. s. 23.

It is a melancholy consideration that man, as he advances in life, degenerates in his nature, and *gradually* loses those tender feelings which constitute one of his highest excellencies.—*Knox. Essays*, No. 39.

One is, that she [Nature] works within certain limits, allows of a certain latitude within which health may be preserved, and within the confines of which it only suffers a *graduated* diminution.—*Paley. Natural Theology*, c. 26.

Invest me with a *graduate's* gown,
Midst shouts of all beholders,
My head with ample square cap crown,
And deck with hood my shoulders.

Smart. On taking a Bachelor's Degree.

The bounty which that Philosophical Emperor, [Marcus Antonius] as we learn from Lucian, bestowed upon one of the teachers of philosophy, probably lasted no longer than his own life. There was nothing equivalent to the privileges of *graduation*.—*Smith. Wealth of Nations*, b. v. c. 1.

Could this *gradatory* apostacy [of Macbeth] have been shown us, could the noble and useful moral, which results, have been thus forcibly impressed upon our minds, without a violation of those senseless unities.—*Seward*, Let. 3. p. 243.

GRAFF, *v.*
GRAFF, *n.*
GRAFT, *v.*
GRAFT, *n.*
GRA'FTER.
GRA'FTING, *n.*

Fr. *Greffer*; Dut. *Greffien*, which, says Lye, you may derive from the A. S. *Graf-an*, insculpere, (in Goth. *Graban.*) *Graft* (sometimes written *graff*) is the past tense of this A. S. verb, *graf-ed*, *grafd*, *graft*, (see *Tooke*, ii. 176,) and upon this participle the verb, *to graft*, is formed. To *graff* or *graft*, is—

To cut into, to make an incision; by usage,—for the purpose of an insertion,—and, consequentially, to insert or fix or fasten in or upon.

And the *graffe* of grace.—*Piers Ploughman*, p. 23.

What if ony of the braunchis bin brokun whanne thou were a wilde olyue tree art *grafid* among hem, and art maad felowe of the roote and of the fatnesse of the olyue tree?—*Wielif. Romayns*, c. 11.

Though some of the braunches be broken of, and thou beynge a wylde olyue tree, arte *grafte* in amonge them, and made partaker of the rote and fatnes of the olyue tree.

Bible, 1551. *Ib.*

Then they framed themselfes to lyue by lawes and not by force, then they lerned to shred their vynes, and they lerned to plant and *graffe* their olyues.—*Goldyng. Justine*, fol. 178.

Nature is a right that phantasie hath not framed, but God hath *grafted* and gyuen man power therunto wherof these are dersyued.—*Wilson. Arte of Rhetorique*, p. 33.

How coulde so barraine soile
bring forth so good a *graffe*,
To whom the reast that seeme good corne
are in respect but chaffe?

Turberville. To a late acquainted Friend.

At this time it is enough for you to bee *grafted* in the stocke from whence through faith ye may receiue life.

Udal. John, c. 25.

So long haue I listened to thy speech
That *grafted* to the ground is my breach.

Spenser. Shepheard's Calender. February.

Make choice of your *graffs* from a constant and well bearing branch As to the success of *graffing*, the main skill is, to joyn the inward part of the cion to the sappy part of the stock, closely, but not too forceably; that being the best and most infallible way, by which most of the quick and juicy parts are mutually united, especially toward the bottom.

Evelyn. Pomona, c. 3.

The first is, to set the *graffe* or sion betweene the barke and the wood: for in old time truly, men were affraid at first to cleave the stocke, but soon after they ventured to bore a hole into the very heart of the wood: and then they set fast into the pith just in the mids thereof, but one sion or *graffe*, for by this kind of *graffing*, impossible it was that the said pith should receive or bear any more.

Holland. Plinie, b. xvii. c. 14.

For all this, he [a prince] is nothing but a servant, overseer, or *graff*, and not the head, which is a title belonging only to Christ.—*Knox. Hist. of the Reformation*, Pref.

Touching other points belonging to the feat of *grafting*, all dependeth upon the goodnesse or malignitie of the skie and weather.—*Holland. Plinie*, b. xvii. c. 15.

God doubtless makes her, and doth make her good,
And *grafts* her in the body, there to spring,
Which, though it be corrupted flesh and blood,
Can no way to the soul corruption bring.

Davies. Immortality of the Soul, s. 8.

But as it is false husbandry to *graft* old branches upon young stocks: so we may wonder that our language (not long before this time, created out of a confusion of others, and then beginning to flourish like a new plant) should (as helps to its increase) receive from his hand new *grafts* of old withered words.—*Davenant. Preface to Gondibert.*

And kills the slimy snail, the worm, and labouring ant,
Which many times annoy the *graft* and tender plant.

Drayton. Poly Olbion, s 18.

—— Shall a few sprayes of vs,
The emptying of our father's luxurie,
Our syens, put in wilde and sauage stock,
Spirt vp so suddenly into the clouds,
And ouer-looke their *grafters*?

Shakespeare. Hen. V. Act iii. sc. 5.

And the word, which St. James pronounces able to save our souls, he describes as a *graff*, which must not only be closely embraced by that, wherein it is to fructify, but must continue there, to bring the stock and *graff* to (if I may speak) concorporate.—*Boyle. Works*, vol. ii. p. 293.

"Survey," pursu'd the sire, "this airy throng,
As, offer'd to the view, they pass along.
These are th' Italian names, which fate will join
With ours, and *graft* upon the Trojan line"

Dryden. Virgil. Æneid. b. vi.

I am informed by the trials of more than one of the most skilful and experienced *grafters* of these parts, that a man shall seldom fail of having cherries borne by his *graft* the same year in which the insition is made, if he take care that his *graft*, which must be of a good kind, have blossom-buds, as they are wont to be called, upon it

Boyle. Works, vol. i. p 341.

But it is worth observing, for our present purpose, what happens both in ordinary *graftings*, and especially in that kind of incision (taking the word in a large sense) which is commonly called inoculation.—*Boyle. Works*, vol. iii. p. 71.

If that history be not true, Christianity must be false. The Jews are the root, we the branches, "*grafted* in amongst them."—*Watson. Apology for the Bible*, Let. 5.

Thus, while genuine revelation and sound philosophy are in perfect good agreement with each other, and with the actual constitution of the universe, the errors of the religious on the one side, and the learned on the other, run in contrary directions; and the discordance of those errors is mistaken for a discord of the truths on which they are severally *grafted*.—*Bp. Horsley*, vol. iii. Ser. 39.

"Monarchs," said Twitcher, setting down his beer:
His muscles wreathing a contemptuous sneer:
"Monarchs of mole-hills, oyster-beds, a rock!
These are the *grafters* of your royal stock."
Chatterton. The Consuliad.

GRAIL. Fr. *Gréel, graduel*;—Graduale, (Lacombe;)—*Gréel, graduel*, livre d'église. Graduale de *gradior*, (Roquefort.) "*Graduel*," says Cotgrave, "is a masse-book, or part of the masse, invented by Pope Celestine in the year 430." And see *Graduel*, in Menage.

They removed away all the Popish relics which were so carefully preserved before by the Provost Baker: as mass-books, legends, couchers, and *grails*, copes, vestments, crosses, pixes, paxes, and the brazen rood itself.
Strype. Life of Abp. Whitgift, c. 3.

The old Popish service books were still preserved and used by curates, as they stood affected: of which there were divers and sundry sorts, according to the various religious offices; such as antiphonals, missals, *grails*, processionals, manuals, &c.—*Strype. Memorials. Edward VI.* an. 1549.

GRAIL, n. Small particles, or *gravel*. *Grele* from *gracilis*, (Upton.)

Heereof this gentle knight vnweeting was;
And lying downe vpon the sandie *grasle*,
Drunke of the streame as cleare as crystall glass.
Spenser. Faerie Queene, b. i. c. 7.

I saw a spring out of a rocke forth rayle,
As cleare as crystall against the sunny beames,
The bottome yellow, like the golden *grayle*
That bright PACTOLOS washeth with his streames.
Id. The Visions of Bellay, s. 12.

GRAIL. Fr. *Greal*. Menage refers to *sangreal*, i. e. *sang-real*, (*sanguis realis*.) "Part of Christ's precious blood (says Cotgrave) wandering about the world invisible, (to all but chaste eyes,) and working many wonders and wonderful cures; if we may credit the most foolish and fabulous History of King Arthur."

—— And after him good Lucius
That first received Christianity,
The sacred pledge of Christ's Evangely.
Yet true it is, that long before that day,
Hither came Joseph of Arimathy,
Who brought with him the holy *grayle* (they say)
And preach't the truth; but since it greatly did decay.
Spenser. Faerie Queene, b. ii. c. 10.

GRAIN, *v.* } *Grain*, three words, though
GRAIN, *n.* } commonly classed together,
GRA'NARY. } and the two latter, sometimes,
GRAI'NING, *n.* } not very clearly distinguished
GRANI'VOROUS. } in their use. 1. From the Lat. *Granum*, a *grain* of corn. 2. From the A. S. *Gren-ian*, virescere, to grow. 3. From the A. S. *Geregn-an*, inficere, to dye or dip, to stain or colour.

1. *Grain*,—Fr. *Grain*; It. and Sp. *Grano*; Lat. *Granum*, which Varro thinks is—à *gerendo*. May it not rather be from the A. S. verb *Gren-ian*, virescere? Applied to—

A seed, a seed of corn, any thing small or minute, (as a seed.)

Shal no *greyn* that here groweth, gladen gow at neede.
Piers Ploughman, p. 134.

An wanne wit was whar, what studie menede,
Ich myghte gete no *greyn* of wittes grete wittes.
Id. p. 187.

Certes all maner linage of men been euen liche in birth, for one father maker of all goodnes informed hem al, and all mortal folke of one seed are *greined*.
Chaucer. The Testament of Love, b. ii.

Wel wiste by the drought, and by the rain,
The yelding of his seed and of his *grain*.
Id. The Prologue, v. 598.

It floureth, but it shal not *greyne*
Unto the fruite of rightwisenesse.—*Gower. Con. A.* b. v.

After the flood, fro whiche Noe
Was saufe, the worlde in his degree
Was made as who seith newe ageyne
Of floure, of fruit, of gras, of *greyne*. *Id. Ib.*

Loke what is in the fyrst fruites of *grayne* offered, the same is generally in the whole heape.—*Udal. Coloss.* c. 1.

As touching *graines* and liquid kernels, there is a great difference between them: for, first and foremost, among very grapes, there is no small diversitie in the skin either for tendernes or thicknesse.—*Holland. Plinie*, b. xv. c. 24.

The same Grecians preferred before all other *graine*, those three sorts, to wit, Dracontias, Strangias, and Selinusium; esteeming the goodnesse of the corne by the thicknesse and bigness of the straw, and attributing these three kinds by that signe and argument, to the goodnesse and riches of the soile: and therefore they prescribed to sow this corn in a fat and battle ground.—*Id. Ib.* b. xviii. c. 7.

I fain would understand, why this delightful place,
In former time that stood so high in nature's grace,
Which bare such store of *grain*, and that so wondrous great,
That all the neighbouring coast was call'd the soil of wheat,
Of later time is turn'd a hot and hungry sand,
Which scarce repays the seed first cast into the land.
Drayton. Poly-Olbion, s. 16.

Come, let us frolic merrily, my swain,
Let's see what spirit there quickens yet in thee,
If there so much be left but as a *grain*
Of the great stock of antique poesy,
Or living but one slip of Phœbus' sacred tree.
Id. Eclog. 5.

Not far from Caucasus there are certaine steepe falling torrents, which wash down many *grains* of gold, as in many other parts of the world, and the people there inhabiting use to set many fleeces of wool in those descents of waters, in which the *grains* of gold remain.
Raleigh. History of the World, b. ii. c. 13. s. 7.

It received moreover *grainings* with cornefields, vineyards, pastures, and woodes, to them stored with a multitude of divers and sundry beasts both tame and wilde of all sorts.—*Holland. Suetonius*, p. 193.

Most of those which have no upper teeth, or none at all, have three stomachs: in all *granivorous* birds, the crop, the echinus, and the gizard.—*Grew. Cosmo. Sacra*, b. i. c. 5.

Of forecast, the sitta, and the ant; which lay up nuts and other seeds in their *granaries*, which serve them in winter.
Id. Ib. b. iii. c. 2.

Ye swains, invoke the powers who rule the sky
For a moist summer, and a winter dry:
For winter drought rewards the peasant's pain,
And broods indulgent on the buried *grain*.
Dryden. Virgil, Geor. b. i.

Lay by the arbitrary names of pence and shillings, and consider and speak of it [money] as *grains* and ounces of silver, and 'tis as easy as telling of twenty.
Locke. Letter to Mr. Molyneux.

Do they [worldly goods] either recommend him more to God or wise men, or even to himself, if he have a *grain* of sense in him, than if he was without them? Certainly they do not.—*Sharp*, vol. i. Ser. 4.

In this order the whole was tilled, and the harvest or product laid up in several *granaries*, out of which it was distributed by officers for that purpose.
Sir W. Temple. Of Heroic Virtue.

But that which deserves especial remark, is that peculiar provision made in the necks of all *granivorous* quadrupeds, for the perpetual holding down their head in gathering their food, by that strong tendinous and insensible aponeurosis, or ligament braced from the head to the middle of the back.
Derham. Physico-Theology, b. vi. c. 3.

They boast, within, a store of knowledge,
Sufficient, bless us! for a College,
But take a prudent care, no doubt,
That not a *grain* shall straggle out.
Lloyd. Familiar Epistle to J. B. Esq.

I speak of *granivorous* and herbivorous birds, such as common fowls, turkeys, ducks, geese, pigeons, &c.
Paley. Natural Theology, c. 16.

What the manufacturer was prohibited to do, the farmer was in some measure enjoined to do; to divide his capital between two different employments; to keep one part of it in his *granaries* and stack yard for supplying the occasional demands of the market, and to employ the other in the cultivation of his land.—*Smith. Wealth of Nations*, b. iv. c. 5.

GRAIN, *v.* } From the A. S. *Gren-ian*, virescere, to grow; and thus con-
GRAIN, *n.* } firming Skinner's notion of the
GRAI'NING, *n.* } meaning of the word, when used pro fibrarum in ligno rectitudine, for the direction of the fibres in wood, (sc.) the *growing* of wood, (i. e.) modus quo materia *crescendo* extenditur. And thus—

2. *Grain*. The *growth*, or line, or direction of *growth*; (sc.) of fibres in wood, or other matter: (met.) the direction, tendency, or inclination of the mind, the disposition or humour.

Grained, consequentially, — rugged, harsh; marked with lines, incisions or indentations.

Her skin lose and slacke
Grained like a sacke. *Skelton. Elinour Rumming.*

Though now this *grained* face of mine be hid
In sap-consuming winter's drizled snow,
And all the conduits of my blood froze up;
Yet hath my night of life some memorie.
Shakespeare. Comedy of Errors, Act v. sc. 1.

—— Let me twine
Mine armes about that body, where against
My *grained* ash an hundred times hath broke
And scarr'd the moone with splinters.
Id. Coriolanus, Act iv. sc. 5.

—— Your minds
Pre-occupy'd with what you rather must do,
Than what you should, made you against the *graine*
To voice him consul. *Id. Ib.* Act ii. s. 3.

When any side of it was cut smooth and polite, it appeared to have a very lovely *grain*, like that of some curious close wood.—*Evelyn. On Forest Trees*, c. 30. s. 12.

Hither though much against the *grain*,
The Dean has carry'd lady Jane.
Swift. Progress of Marriage.

But shift him to a better scene,
Among his crew of rogues in *grain*.
Surrounded with companions fit
To taste his humour, sense, and wit;
You'd swear he never took a fee,
Nor knew in Law his A, B, C.—*Id. The Answer to Paulus.*

Mr. Lowndes tells us that the engines, which put the letters upon the edges of the large silver pieces, and mark the edges of the rest with a *graining*, are wrought secretly.
Locke. Farther Considerations.

Here are forests of vast extent, full of the straitest, the cleanest, and the largest timber trees that we had ever seen; their size, their *grain*, and apparent durability, render them fit for any kind of building, and indeed for every other purpose except masts.—*Cook. First Voyage*, b. ii. c. 7.

GRAIN. } Fr. *Graine*; It. and Sp. *Grana*.
GRAI'NED. } From the A. S. *Geregn-an*, inficere, to dye or dip, to stain or colour: to have or give a *grey-en* or *grey* colour.

3. The dye, stain, or colour.

It was so wrapped under humble chere,
And under hew of trouth in swich manere,
Under pleasance, and under besy peine,
That no wight could have wend he coude feine,
So depe in *greyne* he died his coloures.
Chaucer. The Squieres Tale, v. 10,625.

Qu. O Hamlet, speake no more.
Thou turnst mine eyes into my very soule,
And there I see such blacke and *grained* spots,
As will not leaue their tinct.
Shakespeare. Hamlet, Act iii. sc. 4.

Behold, whiles she before the altar stands,
Hearing the holy priest that to her speakes,
And blesseth her with his two happy hands,
How the red roses flush up in her cheekes,
And the pure snow, with goodly vermill stayne,
Like crimson dyde in *grayne*.—*Spenser. Epithalamion.*

Vio. Excellently done, if God did all.
Ol. 'Tis in *graine* sir, 'twill endure winde and weather.
Vio. 'Tis beauty truly blent, whose red and white,
Nature's owne sweet, and cunning hand laid on.
Shakespeare. Twelfth Night, Act i. sc. 5.

—— Over his lucid armes
A militarie vest of purple flow'd
Livelier then Meliboean, or the *graine*
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipt the woof.
Milton. Paradise Lost, b. xi.

—— Coarse complexions,
And cheeks of sorry *grain*, will serve to ply
The sampler, and to teaze the huswife's wool.
What need a vermeil-tinctur'd lip for that.—*Id. Comus.*

GRAITH, *v.* } Skinner, and the Gloss. to
GRAITH, *n.* } G. Douglas, *Ge-ræd-an*, to make ready, fit, prepare. (See also *Jamieson.*) Mr. Brocket gives *graith* and *graithing*, as still in use in the north of England, though somewhat limited in the application.

To make ready, to fit, to prepare; to prepare the way or means: to put in motion.

He *greythede* ys ost faste vp the Erl of Kent.
R. Gloucester, p. 53.

Hii *greythede* hem myd gret poer, and to Engelond come.
Id. p. 293.

Of Scotlond the best were than in his feith
Ther thei gan alle rest, tille thei herd other *greith*.
R. Brunne, p. 333.

Sire for great Godes love, the *greith* thou me tell,
Of what myddel erde man myght I best lerne
My credo. *Piers Ploughman. Crede.*

Thise clerkes bete him wel, and let him lie,
And *greithen* hem, and take hir hors anon
Chaucer. The Reves Tale, v. 4307.

Unto the Jewes swiche an hate had he,
That he had *greithe* his char ful hastily
Id. The Monkes Tale, v. 14,512.

Bifore the cors rade a knyght,
On his stede that was ful wight
In his armurs wele arayd,
With sper and target rudely *grayd*.
Ywaine & Gawin. Ritson, vol. i.

Thus war thai welkumd at the yate,
And yet thai went al in tharate,
Unto the porter no word thai said
A hal thai fand ful guedeli *graid*.—*Id. Ib.*

GRAM, *v.* } A. S. Dut. and Ger. *Gram*, GRAM. } *iratus*. A. S. *Gram-ian*, irritare, exasperare, lacessere; to anger, to provoke to anger or wrath. Skinner says, it is explained—sorrow, punishment, also to vex. And Mr. Tyrwhitt,—grief, anger. See also *Jamieson*.

Now se the kyng sory, hir dede dos him fulle *gram*,
He goe to Normundy to his sonne William.
R. Brunne, p. 106.

And for thei did that chek, on oth he suore to *gram*.
Id. p. 151.

Boldely thei camen, & schewed tham to his face,
Felle it to gode or *grame*, thei did tham in his grace.
Id. p. 327.

He departed with *gram*.—*Id.* p. 246.

A mannes mirth it wol turne al to *grame*.
Chaucer. The Chanones Yemannes Tale, v. 16,871.

And do to me adversitie and *grame*.
Id. Of Queene Annelida.

Yet cam there neuer good of strife,
To eschc in all a man s life,
Though it begyn on pure game
Full ofte it torneth into *grame*.—*Gower. Con. A.* b. iii.

For her yn er twa champions,
Men sais thai er the devil sons
Geten of a woman with a ram,
Full many men have thei done *gram*.
Ywaine & Gawin. Ritson, vol. i.

GRAME'RCY. Fr. *Grammercy*; q.d. *grandem mercedem* tibi det Deus, (Skinner.) *Grand-mercie*,—great thanks, (Tyrwhitt.) In the fol. 1598 of Chaucer it is written *graunt-mercy*.

Graunt-mercy lord. God thonk it you (quod she)
That ye haue saued me my children dere.
Chaucer. The Clerkes Tale, v. 6964.

Graunt-mercy, good frend (quod he)
I thanke thee, that thou wouldest so.—*Id. Dreame.*

That within a little space
Lusty and fresh on lieue he was
And in good hele, and hole of speech,
And lough, and said *gramercy* leech.—*Id. Ib.*

For many of them they bring home sometimes, paying very little for them, yea most commonly getting them for *gramercy*.—*More. Utopia*, b. ii. c. 8.

Gramercy Mammon, said the gentle knight
For so great grace and offred high estate.
Spenser. Faerie Queene, b. ii. c. 7.

Grammercy Socrates, that is good counsel (to behold themselves in their looking-glasses or mirrours) indeed, will our young gentlemen and ladies be ready to say, we like it very well, and practise accordingly.—*Ray. On the Creation*, pt. ii.

GRAMI'NEOUS. } Lat. *Gramineus*, from GRAMINI'VOROUS. } *Gramen*, grass.
Gramineous,—grassy.
Graminivorous,—devouring, eating, feeding upon *grass*.

Such is the evidence in support of the opinion given by the great Swedish naturalist, that the true nard was a *gramineous* plant, and a species of Andropogon.
Sir W. Jones. On the Spikenard of the Ancients.

In the swan, the web foot, the spoon bill, the long neck, the thick down, the *graminivorous* stomach, bear all the relations to one another, inasmuch as they all concur in one design, that of supplying the occasions of an aquatic fowl, floating upon the surface of shallow pools of water, and seeking its food at the bottom.
Paley. Natural Theology, c. 15.

GRA'MMAR, *s.* } Fr. *Grammaire*; It. and Sp. *Grammatica*; Lat. *Grammatica*; Gr. Γραμματικη,—απο των γραμματων, hoc est, a *literis* dicta Ars *Grammatice* quia veteribus eo nomine censebatur γραμματιστικη, hoc est, ars legendi, scribendique, (Vossius.) See the quotation from B. Jonson's *Grammar*.
GRAMMA'RIAN.
GRAMMA'TICK.
GRAMMA'TICAL.
GRAMMA'TICALLY.
GRAMMA'TICASTER.
GRAMMA'TICISE.
GRAMMA'TICISM, *s.*
GRA'MMATIST.

Grammere for gurles. ich first uryte.
Piers Ploughman, p. 189.

I can no more expound in this matere:
I lerne song, I can but smal *grammere*.
Chaucer. The Prioresses Tale, v. 13,470.

Grammer first hath for to teche
To speake upon congruites.—*Gower. Con. A.* b. vii.

Remember ye not how in our own time, of al that taught *grammer* in England, not one understode ye Latine tongue.
Sir T. More. Workes, p. 723.

That *grammar* grudge not at our English tong
Bycause it stands by monosyllabs
And cannot be declind as others are.
Gascoigne. The Steele Glas.

But who the prittie elegies
fyrst on their feete did set,
Grammarians stryue, and that case is
in controversie yet.—*Drant. Horace. Arte of Poetry.*

Omnes 2. *nos*, where note one of the figures of *gramatical* construction, that is called in Latine *evocatio*.
Udal. Flowers for Latine Speaking, fol. 148.

Gonz. She is in her
Moods, and her tenses I'le *grammer* with you
And make a trial how I can decline you.
Beaum. & Fletch. The Lawe of Candy, Act ii. sc. 1.

Grammar is the art of true and well speaking a language: the writing is but an accident.
B. Jonson. The English Grammar, c. 1.

Every *grammarian* in this land hath learned his prosodia and already knows this art of numbers.
Daniel. Defence of Rhyme.

So that they have but newly left those *grammatic* flats and shallows, where they stuck unreasonably to learn a few words with lamentable construction.—*Milton. Of Education.*

That churches were consecrated vnto none but the Lord onely, the very generall name it selfe doth sufficiently shew, in as much as by plaine *grammaticall* construction, church doth signifie no other thing than the Lord's house.
Hooker. Ecclesiasticall Politie, b. v. § 13.

Our Saviour in this chapter interpreteth the law of Moses, which the Jews thought was then fulfilled, when they had not transgressed the *grammatical* sense thereof, howsoever they had transgressed against the sentence, or meaning of the legislator.—*Hobbs. Of the Kingdom of Darkness.*

This is called the petrifying well (how *grammatically* I will not engage) because it converteth spungy substances into stone or cruseth them over round about.
Fuller. Worthies. Yorkshire.

Tuc. He tells thee true, my noble Neophite; my little *grammaticaster*, he do's.—*B. Jonson. Poetaster*, Act i. sc. 2.

If we would contest *grammaticisms*, the word here is passive, *ye are returned*, reduced, or caused to return.
Leighton. Com. on 1 Peter, ii. 25.

Eculei, or *Equulei*, not instruments of burning plates, like unto an horse, in which men were tormented (forsooth) as in Phalaris his bull, like as some *grammatists* have imagined.—*Holland. Ammianus. Annot. upon the 14th Booke.*

Thou hast most traterously corrupted the youth of the realme, in erecting a *grammar schoole*.
Shakespeare. 2 Pt. Hen. VI. Act iv. sc. 7.

It will possibly be asked here, Is *grammar* then of no use? And have those who have taken so much paine in reducing several languages to rules and observations: who have writ so much about declensions and conjugations, about concords and syntaxis, lost their labour, and been learned to no purpose? I say not so.—*Locke. Of Education*, s. 168.

Casaubon was led into that mistake by Diomedes the *grammarian*, who in effect says this. Satire, among the Romans, but not among the Greeks, was a biting invective Poem, made after the model of the ancient Comedy for the reprehension of vices.—*Dryden. Dedication to Juvenal.*

The latter proposition, of Christ's righteousness being imputed to us, hath no foundation in scripture: nay, it is certainly not true in that sense of the words that the natural proper *grammatical* construction of them leads to.
Sharp, vol. v. Disc. 9.

What we insist upon here is, that the titles of great God and Saviour are, in this passage, (Tit. ii.) equally applied to Christ. Our adversaries themselves cannot but confess that the words will *grammatically* bear this construction.
Waterland. Works, vol. ii. p. 128.

If a man, who professes himself a master of *grammar*, is always found to be speaking improperly and against the rules of concord, can we think him worthy of the name of a *grammarian?*—*Pearce*, vol. i. Ser. 12.

It is of great importance to remark, though it may seem a *grammatical* nicety, that the prepositions, in either branch of this clause, have been supplied by the translators, and are not in the original.—*Bp. Horsley*, vol. ii. Ser. 20.

Let him, after having studied *grammatically* the elements of Latin and Greek in the common *grammars*, digest the Minerva of Sanctius, the Hermes of Harris, and the Introduction of Lowth.—*Knox. Ess.* No. 170.

We conclude, therefore, that what was thus inspired was the terms together with that *grammatic* congruity in the use of them, which is dependent thereon.
Warburton. The Doctrine of Grace, b. i. c. 8.

The obvious difficulties of such an undertaking to a schoolboy may be estimated by the reflection that this was the very first attempt to embody, to arrange, or to *grammaticize* this language. [the Celtic]
Fuller. Worthies. Wales Generall, Note by the Editor.

And thus (i. e. by taking certain *grammatical* distinctions for real differences in nature) the *grammatist* has misled the *grammarian*, and both of them the Philosopher.
Tooke. Diversions of Purley, vol. i. c. 9.

GRANA'DO. } Sp. *Granada*; Fr. *Grenade*. GRANADI'ER. } *Globus pyrobolus*, which Skinner says is named either from its likeness to a *pome-granate*, or because it is filled with *grains* of powder. More commonly now *Grenadier*.

Blow up, and ruine, myne and countermyne,
Make your petards, and *granats*, all your fine
Engines of murder, and receive the praise
Of massacring man-kind so many wayes.
B. Jonson. An Execration upon Vulcan.

Granadoes without number, shipt off under colour of unwrought iron.—*Marvell. Works*, vol. i. p. 528.

——— With latent mischief stor'd,
Showers of *granadoes* rain, by sudden burst
Disploding murderous bowels, fragments of steel,
And stones, and glass, and nitrous grain adust.
J. Philips. Blenheim.

Our men, having thrown in their *granadoes*, marched up to the breach, and entered.—*Ludlow. Memoirs*, vol. i. p. 308.

There was a time, when Granby's *grenadiers*
Trimm'd the lac'd jackets of the French Mounseers.
Warton. Oxford Newsman's Verses for the Year 1767.

This girl, Mr. Robinson said, was committed, because her father-in-law, who was in the *grenadier-guards*, had sworn that he was afraid of his life, or of some bodily harm that she would do him, and she could get no sureties for keeping the peace.—*Fielding. Amelia*, b. i. c. 4.

GRA'NATE, or } *Granate* or *garnet*, applied GRA'NITE. } to a precious stone. See GARNET.
Granate or *granite*, applied to a kind of stone or marble, so called from the distinctness and minuteness of its *grains*; or, as Skinner says, because the spots, like *grains* of corn, are small and round.

And therefore requireth not the emery, as the saphir, *granate*, and topaz, but will receive impression from steel in a manner like the turchois.—*Brown. Vulg. Errours*, b. ii. c. 1.

These *grenats* are found upon the hills among the Nasamons, and as the inhabitants are of opinion, are engendred by means of a certain divine dew or heavenly showre, found they are twinkling against the moonlight, especially when she is in the full.—*Holland. Plinie*, b. viii. c. 7.

I have taken a good number of Indian *granates* out of a lump of heterogeneous matter, whose distinct cavities, like so many cells, contained stones, on some of whose surfaces you might see triangles, paralleograms, &c.
Boyle. Works, vol. iii. p. 518.

Who [the present Greeks] as our travellers inform us, take a beggarly pride in keeping up their claim to these wonders of their ancestors' magnificence, by white-washing the Parian marble with chalk, and incrusting the porphyry and *granate* with tiles and potsherds.
Warburton. The Divine Legation, b. v. s. 1.

Calculations were made a few years ago, of the mean density of the earth, by comparing the force of its attraction with the force of attraction of a rock of *granite*, the bulk of which could be ascertained. and the upshot of the calculation was, that the earth upon an average through its whole sphere, has twice the density of *granite*, or about five times that of water.—*Paley. Natural Theology*, c. 22.

GRAND. } Fr. *Grand*; It. and Sp. *Grande*; Lat. *Grandis*, which GRANDE'E. } some, says Vossius, think is GRANDE'ESHIP. } from *gerandis*, quia multa *ag-* GRA'NDEUR. } *geruntur*; he himself thinks it GRANDE'VITY. } is from *granum*; for those GRA'NDITY. } things are called *grandia* in its GRA'NDLING, *s.* } first signification, quæ habent GRA'NDLY. } *grana*, and he instances the GRA'NDNESS. } application of the word to fruges, frumenta; but *granum* itself is, according to Varro, a *gerendo*. (But see GRAIN.) *Grand* is applied to any thing—

Great or large, by heaping up or accumulating; great or large, generally; great in height; eminent,

lofty; great in extent; extended, expanded; (met.) eminent, chief, elevated, lofty; magnificent.

Grand is also applied to denote, great in years, as *grand*-father, the father's father, and its correlative—*grand*-son.

For if they remayne not there, they are like to haue but a symple dwellynge in this age except some superstycyouse *grandame*, or some old dottynge Sir Dauy, wyll harbour them for a tyme.—*Bale. Apology*, fol. 54.

And this was ryght well aparent by ye same Kyng Edward the thyrde; for his *graund-father*, called the good Kyng Edward the fyrste, was right vallant, sage, wyse, and hardy, auenturous and fortunate in all featis of warre.
Berners. Froissart. Cronycle, vol. I. c. 3.

Semblable my cousyne therle of Rychemonde, his aydes and kynsfolk, whiche be not of lytell power, wyle surelye attempte lyke a fierce *grandehounde*, other to byte or to perce me on the other syde.—*Hall. Richard III.* an. 3.

The one bare the helme, the seconde his *graugarde*, the thirde his spere.—*Id. Hen. VIII.* an. 5.

Whan the forenamed bretherene had knowledge of the death of Fredegunde, they, by the exhortacion and styryng of Brunechieldis theyr *grandmother* callyng to mynde the wronges to theyr auncestres, doone by Fredegud and some deale by Lothayre, assemblid a great powar —*Fabyan*, vol. I. c. 124.

Thy soule vnto thy *grandsiers* gosts, thyne ashes to the graue
I send, if that thy freends herof a due regard will haue.
Phaer. Virgil. Æneidos, b. x.

My lord of Norfolke as you are truly noble,
As you respect the common good, the state
Of our despis'd nobilitie, our issues,
(Whom if he liue, will scarce be gentlemen)
Produce the *grand* summe of his sinnes, the articles
Collected from his life.
Shakespeare. Hen. VIII. Act iii. sc. 2.

There kept thir watch the legions while the *grand*
In counsil sate solliciteus what chance
Might intercept thir emperour sent, so hee
Departing gave command, and they observ'd.
Milton. Paradise Lost, b. x.

——— Say first what cause
Mov'd our *grand* parents in that happy state,
Favour'd of Heav'n so highly, to fall off
From their Creator, and transgress His will.—*Id. Ib.* b. i.

——— But first I mean
To exercise Him in the wilderness,
There He shall first lay down the rudiments
Of His great warfare, ere I send Him forth
To conquer Sin and Death, the two *grand* foes,
By humiliation and strong sufferance.
Id. Paradise Regained, b. i.

For in a great person, right worshipfull sir, a right honourable *grandy*, 'tis not a venialt sinne, no not a peccadillo, 'tis no offence at all.
Burton. Democritus to the Reader, p. 35.

Upon a true account the present Age is the world's *grandæuity*.—*Glanvill. Vanity of Dogmatizing*, c. 15.

But I am concern'd (methinks) to find,
Our *grandees* turn with every wind.
Yet keep like corks above:
They lived and died but two years since,
With Oliver their pious prince,
Whom they did fear and love.
Brome. Epistle to C. S., Esquire.

To whom the Son of God unmov'd reply'd:
Nor doth this *grandeur* and majestic show
Of luxury, though call'd magnificence,
More than of arms before, allure mine eye,
Much less my mind.—*Milton. Paradise Regained*, b. iv.

Yea and according to the argument excell in *grandittie* and grauity.—*Camden. Remaines. Poems.*

A *grandam's* name is little less in loue
Then is the doting title of a mother.
Shakespeare. Richard III. Act iv. sc. 4

——— This patriarch blest,
Whom faithful Abraham due time shall call,
A son, and of his son a *grande-childe* leaves
Like him in faith, in wisdom, and renown:
The *grande-childe*, with twelve sons increast, depar's
From Canaan, to a land hereafter call'd
Egypt, divided by the river Nile.
Milton. Paradise Lost, b. xii.

Shortly after the Lady Jane Grey, *grand-daughter* to the second sister of King Henry the Eighth, was publicly proclaimed Queen of England.—*Camden. Elizabeth*, Introd.

Young men must liue, you are *grand-jurors*, are ye? We'l iure ye ifaith.—*Shakespeare. 1 Pt. Hen. IV.* Act ii. sc. 2.

But he that should perswade to have this done
For education of our lordlings: soone
Should he (not) heare of billow, wind and storme,
From the tempestuous *grandlings*.
B. Jonson. Speech according to Horace.

All these together in one heape were throwne,
Like carcasses of beasts in butchers stall.
And in another corner, wide were strowne
The antique ruines of the Romans fall;
Great Romulus, the *grand-sire* of them all.
Spenser. Faerie Queene, b. I. c. 5.

Alcæus *grand-sonne* searching long
The thefts he could not finde,
Was much disquieted in himselfe,
And angrie in his minde.
Warner. Albion's England, b. II. c. 11.

In *grand* affairs thy days are spent,
In waging weighty compliment
With such as monarchs represent. *Dryden*, Ep. 7.

One only hag remain'd · but fouler far
Than *grandame* apes in Indian forests are.
Id. The Wif of Bathes Tale.

But Lieut.-Gen. Cromwel, not contenting himself with his part in an equal government, pulled up by his successes to an expectation of greater things, and having driven a bargain with the *grandees* in the house either to comply with the king, or to settle things in a factious way without him, procured a party to stand by him in the seizing some of those who appeared at the rendezvous in opposition to his designs.
Ludlow. Memoirs, vol. I. p. 192.

His *grandeur* he deriv'd from heaven alone;
For he was great ere Fortune made him so:
And wars, like mists that rise against the sun,
Made him but greater seem, not greater grow.
Dryden. The Death of Oliver Cromwell.

In order to prove to any one the *grandeur* of this fabric of the world, one needs only bid him consider the sun with that insupportable glory and lustre that surrounds it.
Wollaston. Religion of Nature, s. 5.

I have ever observed, that colonnades and avenues of trees of a moderate length, were without comparison far *grander*, than when they were suffered to run to immense distances.—*Burke. On the Sublime & Beautiful*, pt. ii. s. 10.

The pageantry of life, considered in a political view, as designed by the *grandees* to awe the people, and keep them out of the park of selfish happiness, which the *grandees* have fenced with high pales, and guarded with spring guns and man-traps, certainly may lay claim to the praise of deep cunning or worldly wisdom
Knox. The Spirit of Despotism, s. 22.

The *grandeur* of virtue rising superior to every misfortune or seduction, constitutes, with him, the true sublime; and excites in his breast, the elevated emotions of admiration and delight, to a much higher degree, than can be produced by the majesty of Nature itself!
Cogan. Ethical Treat. on the Passions, Dis. 2. c. 2.

The *grandees*, one or two excepted, are diminished by a series of distempered progenitors to a race of pigmies, which dwindles away for lack of heirs, and tends gradually to an union of all the titles and estates upon the heads of one or two families. I think the Conde de Altamira has no less than nineteen *grandeeships* centered in his person.
Swinburne. Spain, Let. 42.

GRANGE, *v.* GRANGE, *n.* GRA'NGER. } Fr. *Grange*; Low Lat. *Grangia*, (of which Spelman, Du Cange, and Vossius have written to the same effect.) Skinner says, *Granarium*, horreum, q.d. *granium* vel *granicum*, from the Lat. *Granum*; and in Lincolnshire it denotes a house or farm, afar from other houses or villages, and so called, perhaps, because such houses were provided or furnished with *granaries*. (See the commentators on Shakespeare, *Othello*, Act I. sc. 1, *Measure for Measure*, Act iii. sc. 1.)

A granary; a house with a granary attached; a farm house; and *grange*, the verb, as used in the letter quoted by Birch,—to farm, to deal or traffic in.

The kynge's oste at gesse in the Est mad lardere [*i. e.* provisions]
Of tounes & hamlesse, of *granges* & garner.
R. Brunne, p. 321.

Because he was a man of high prudence,
And eke an officer out for to ride,
To see his *granges* and his bernes wide.
Chaucer. The Shipmannes Tale, v. 12,996.

Duke Baatu hath thirty cottages or *granges* within a daies iourney of his abiding place.—*Hackluyt. Voy.* vol. I. p. 97.

I will presently to Saint Lukes, there in the moated *grange* resides this delected Mariana.
Shakespeare. Measure for Measure, Act iii. sc. 1.

Bra. What tell'st thou me of robbing!
This is Venice: my house is not a *grange*.
Id. Othello, Act I. sc. 1.

Ne haue the watry foules a certain *grange*,
Wherein to rest, ne in one stead do tarry:
But flitting still do flie, and still their places vary.
Spenser. Faerie Queene, b. vii. c. 7.

Till thou return, the Court I will exchange
For some poor cottage, or some country *grange*,
Where to our distaves, as we sit and spin,
My maid and I will tell what things have bin.
Drayton. Lady Geraldine to the Earl of Surrey.

——— I know ye are hatching
Some pleasurable sports for your great landlord.
Fill him with joy, and win him a friend to ye,
And make this little *grange* seem a large empire
Let out with home contents.
Beaum. & Fletch. The Prophetess, Act v.

And a messe and a *grange* called Badley *grange* of the value of 42*l.* in Cheshire.—*Strype. Mem. Edw. VI.* an. 1552.

——— Methought it was the sound
Of riot and ill manag'd merriment,
Such as the jocund flute, or gamesome pipe
Stirs up among the loose unletter'd hinds,
When for their teeming flocks, and *granges* full,
In wanton dance, they praise the bounteous Pan,
And thank the Gods amiss.—*Milton. Comus.*

For unlesse this proportion and quantitie of mucke be gathered, plaine it is, that the *graunger* or maister of husbandrie, hath not done his part, but failed in littering of his cattell.—*Holland. Plinie*, b. xviii. c. 23.

This ruffianry of causes I am daily more and more acquainted with, and see the manner of dealing, which cometh of the Queen's straitness to give these women, whereby they presume thus to *grange* and truck causes.
Birch. Memoirs of Queen Elizabeth, vol. I. p. 354.

Here she [St. Werburg] performed the miracle of the wild geese, who, at her word, forgot their nature, were driven by her steward from their ravages among the corn, into the *grange*, and, after receiving from her a severe check for their depredations, were commanded to take wing and never appear in her demesnes.
Pennant. Journey from Chester, p. 265.

GRA'NNAM. I. e. *Grandam*. See GRAND.

Ghosts never walk till after midnight, if
I may believe my *grannam*.
Beaum. & Fleich. The Lover's Progress, Act iv. sc. 1.

Some by the nose, with fumes, trapan them
As Dunstan did the Devil's *grannam*.
Hudibras, pt. II. c. 3.

GRANT, *v.* GRANT, *n.* GRA'NTABLE. GRANTE'E. GRA'NTOR. } Skinner and Junius from the Fr. *Garantir*; i. e. says the latter, *patrocinium* suum alicui *addicere*, et ita *reddere securum*. He notices that in the middle ages *garantizare* was used for *warantizare*, of Teutonic origin. And Menage derives from the Ger. *Waren*, which itself is from the A. S. *War-ian*, *ge-warian*, cavere, providere, custodire, defendere; to provide or foresee, to keep or guard, to defend; and thus to *grant* will mean, to confirm or secure, (sc.) the possession of a thing to another, to *guarantee* it. The *grant* (*concessio*) and the *warrant* (*warrantus*) were, however, at one period of our law, very distinct things, whatever they may have been at an earlier age. As now used, to *grant* is, in its most ordinary usages, equivalent to—

To give, to bestow, to concede, to yield, to allow.

The kyng him nold *graunte* nothing of his lond,
As he sende hem by god condyt into Yrlond.
R. Gloucester, p. 40.

Tho the kyng of Scotlond yt waste, agen hym he com,
And *granted* al hys wylle. *Id* p. 447.

Now, Jhesu, for that eroice, thou tholed on passioun,
Here our sinfulle voice, & *grant* gow wynne the toun.
R. Brunne, p. 175.

Com the Scottis kyng, & asked Henry a bone
Of *grauntes* of grace, to haf his seignorie. *Id.* p. 134.

Now God that al thynge giveth *graunte* hus soule reste.
Piers Ploukman, p. 271.

And thanne loutede I adoun, and he me leue *granted*.
Id. Crede.

And whanne thei camen to Jhesus they praieden him bisily and seiden to him, for he is worthie that thou *graunte* to him this thing.—*Wiclif. Luk*, c. 7.

Our conseil was not longe for to seche:
Us thought it was not worth to make it wise,
And *granted* him withouten more avise,
And bad him say his verdit, as him liste.
Chaucer. The Prologue, v. 778

He was the beste begger in all his hous
And gave a certaine farme for the *grant*,
Non of his bretheren came in his haunt.—*Id. Ib.* v. 253.

He prayth his moder farre this
To go, where that his fadir is.
And she him *graunteth* that he shall.—*Gower. C. A.* b. vi.

This yonge wife he loueth so,
That he hath put all his assaie
To winne thing, which he ne maie
Gette of hire *grant* in no maner
By yefte of gold, ne by prater. *Id. Ib.* b. i.

For when I asked recompence
Which cost you nought to *graunt*, God wat.
Then said Disdaine, too great expence
It were for you to *graunt* me that.
Vncertaine Auctors. The Louer not regarded, &c.

For I myself am that bread, the *graunter* of immortall lyfe and alone came downe from heauen.—*Udal. On John*, c. 6.

Both sides being desirers, and neither *granters*, they broke off the conference.—*Sidney. Arcadia*, b. iii.

Who will not mercie unto others show,
How can he mercie ever hope to have?
To pay each with his own is right and dew:
Yet since ye mercie now doe need to crave
I will it *graunt*, your hopelesse life to save.
Spenser. Faerie Queene, b. vi. c. 1.

Onias, having got a *grant* of the place in the field under the heliopolitan seigniory 180 furlongs distant from Memphis, erected a temple there, neither so big nor so costly as that at Jerusalem.—*Usher. Annals*, an. 3854.

The statute of Clarendon gave the accused of felony or treason, although quitted by the ordel, forty days to pass out of the realm with his substance, which to other felons taking sanctuary and confessing to the coroner, he affirms not *grantable.—Drayton. Poly-Olbion*, s. 17. *Selden. Illustrat.*

All titles of honours
Were at first in the donours;
But being *granted* away
With the *grantees* stay;
Where he wear a small soul or a bigger.
Brome. Political Songs. The Royalist's Answer.

Regeneration complete stands in two things, which are, as it were, its two integral parts, the *grant* made over to the person, and the reception of that *grant*. The *grant* once made continues always the same: but the reception may vary, because it depends upon the condition of the recipient.
Waterland. Works, vol. vi. p. 348.

Regeneration on the part of the *grantor*, God Almighty, means admission or adoption into sonship, or spiritual citizenship: and on the part of the *grantee*, viz. man, it means his birth, or entrance into that state of sonship, or citizenship.—*Id. Ib.*

If testimonies are to be discriminate, it would be as well if they were neither *granted* to any, nor required of any, for they mean nothing. Indeed, for the sake of the *grantors*, the practice ought to be put an end to, unless they should resolve to pay a regard to truth and justice.
Knox. Liberal Education, s. 48.

This mutual convenience introduced commercial traffic, and the reciprocal transfer of property by sale, *grant*, or conveyance.—*Blackstone. Commentaries*, b. ii. c. 1.

But tithes and Church lands, by the statutes of Hen. VIII. and the 11th of Elizabeth, have become objects *in commercio*; for by coming to the Crown they became *grantable* in that way to the subject, and a great part of the church lands passed through the Crown to the people.
Burke. Bill for restraining dormant Claims of the Church.

GRA'NULATE, *v.* GRANULA'TION. GRA'NULARY. GRA'NULE. } Fr. *Granuler.* See GRAIN. To reduce to *grains*; to form into minute particles.

But the more easily fusible metals, tin and lead, may be quickly and better *granulated* by the mechanical way.
Boyle. Works, vol. iii. p. 464.

Tents in wounds, by resisting the growth of the little *granulations* of the flesh, in process of time harden them, and in that manner produce a fistula.—*Sharp. Surgery.*

Smallcoal is known unto all, and for this use is made of sallow, willow, halder, hasell, and the like; which three proportionably mixed, tempered and formed into *granulary* bodies, do make up that powder which is in use for guns.
Brown. Vulgar Errours, b. ii. c. 5.

With an excellent microscope, where the naked eye did see but a green powder, the assisted eye could discern particular *granules*, some of them of a blue, and some of them of a yellow colour.—*Boyle. Works*, vol. i. p. 680.

A cabinet-maker rubs his mahogany with fish-skin; yet it would be too much to assert that the skin of the dog-fish was made rough and *granulated* on purpose for the polishing of wood, and the use of cabinet-makers.
Paley. Natural Theology, c. 5.

GRAPE. GRA'PY. GRAPE-SHOT. } Fr. *Grappe*; It. *Grappo*; Dut. *Krappe, grappe.* Menage derives from *racemus*; thus, *racemus, gracemus, graccbus, gracepus, grapus, grapa, grappe.* Skinner, perhaps, from Dut. *Grijpen*, (A. S. *Gripan*,) prehendere, clauso pugno tenere, q.d. manipulus, to catch in the hand, to hold in the closed hand, q.d. a handful.

And in the tyme of gadering of *grapis* he sente a seruaunt to the tilers: that thei schulden gyue to hym of the fruyt of the vineyerd, which beaten him, and letten him go voyde.
Wiclif. Luk, c. 20.

For he [Saturnus] fonde of his [illegible] wit
The fyrst crafte of plough tillynge,
Of earynge, and of corne sowynge,
And bowe men shulde set vines,
And of the *grapes* make wines.—*Gower. Con. A.* b. v.

For infinite sorts there be of *grapes*, according to the difference observed in their quantitie and bignesse, in their colour, taste, stones or kernils: and yet more still, in regard of the divers wines made of them.
Holland. Plinie, b. xiv. c. 1.

Of these four before-named, Paracius by report was so bold as to challenge Zeuxis openly and to enter the lists with him for the victorie: in which contention and triall, Zeuxis for proof of his cunning, brought upon the scaffold a table whereon were clusters of *grapes* so lively painted, that the very birds of the air flew flocking thither for to bee pecking at the *grapes.—Id. Ib.* b. xxxv. c. 10.

The third [tunicles belonging to the eye] is uvea, or *grapy*, made of the tender mother, thin and pervious by a little and round window; it is diversely coloured without, but exceedingly black within.
P. Fletcher. The Purple Island, c. 5. Note 32.

I fear as when in showers stones down do rowl,
Or bees like a long *grape-bunch* settle on
Some temple's top.—*Holiday. Juvenal*, Sat. 13.

Nay, in Death's hand, the *grape-stone* proves
As strong as thunder is in Jove's.
Cowley. Elegy upon Anacreon.

The God we now behold with open eyes;
A herd of spotted panthers round him lies
In glaring forms; the *grapy* clusters spread
On his fair brows, and dangle on his head.
Addison. Ovid. Metam. b. iii.

It had been remarked by curious observers, that Poets are generally long-lived, and run beyond the usual age of man, if not cut off by some accident or excess, as Anacreon, in the midst of a very merry old age, was choked with a *grape-stone.—Guardian*, No. 67.

His [Gasper Smitz] flowers and fruit were so much admired, that one bunch of *grapes* sold there for 40*l.*
Walpole. Anecdotes of Painting, vol. iii. c. 4.

I therefore fired a four-pounder, charged with *grape-shot*, wide of them: this had a better effect.
Cook. Voyages, vol. i. b. ii. c. 5.

GRA'PHICK. GRA'PHICAL. GRA'PHICALLY. } Gr. Γραφικος, from γραφ-ειν, to grave, to describe or delineate.

Able to, that can or may, describe or delineate; and thus, consequentially, ably, skilfully, effectively described, delineated, portrayed or expressed.

It is a curiosity, to have inscriptions, or engravings, in fruit, or trees. This is easily performed, by writing with a needle or bodkin, or knife or the like, when the fruit, or trees are young; for as they grow, so the letters will grow more large and *graphicall.—Bacon. Naturall Historie*, § 503.

After it, succeeded their third dance; then which, a more numerous composition could not be seen *graphically* disposed into letters, and honoring the name of the most sweet and engenious Prince Charles, Duke of York.
B. Jonson. The Masque of Queens.

The inequality of its surface, mountanous protuberance, the nature of its musculæ, and infinite other circumstances [for which the world's beholding to Galileo] are items not contemptible: Hevelius hath *graphically* describ'd it.
Glanvill. The Vanity of Dogmatizing, c. 18.

——— He can
Find all our atoms from a point t' a span!
Our closest creekes, and corners, and can trace
Each line, as it were *graphic*, in the face.
B. Jonson. An Elegy on my Muse.

Such is poetical, and such (if I may so call it) *graphical* or plastick Truth.—*Shaftesbury. Wit & Humour*, pt. iv. s. 3.

Could the Prophet have possibly given a plainer or more *graphical* description of the character and genius of the ritual law, than in these last words?
Warburton. Divine Legation, b. iv. s. 6.

What can be the issue of the new birth, attended with those infernal throes and frightful agitations so *graphically* described in the Journals of Mr. J. Wesley, but high ferments in behalf of Religion itself, thus scandalously dishonoured and traduced.—*Id. Doctrine of Grace*, b. ii. c. 8.

GRA'PNEL. Fr. *Grappin, grappill.* See GRAPPLE.

An anchor with (four) flooks.

In goth the *grapnel* so ful of crokes.
Chaucer. The Prologue.

This day by mischance the shippe was bilged on the *grapnell* of the Panos; whereby the company had sustained great losses, if the chiefest part of their goods had not been layde into the Panos.—*Hackluyt. Voyages*, vol. i. p. 421.

After this a canoe was left fixed to a *grapnel* in the middle of the harbour, with a bottle in it well corked, inclosing a letter to Mr. Hughes.
Anson. Voyage round the World, b. ii. c. 13.

GRA'PPLE, *v.* GRA'PPLE, *n.* GRA'PPLEMENT. GRA'PPLING, *n.* } Dut. *Grabbelen*; Ger. *Krappeln*, rapere, prehendere, to seize, to take or hold in the hand, (Skinner;) from the verb to *gripe*, (qv.) A. S. *Gripan*; Goth. *Greipan*, prehendere, apprehendere, comprehendere;

To seize, to hold in the hand, in the *gripe* or *grasp* of the hand; to fix or hold fast; to struggle with any thing *griped*, or *grasped*, or held fast.

The gallies were *grapled* to the Centurion in this maner, two lay on one side, and two on another, and the admirall lay full in the sterne, which galled and battered the Centurion so sore that her maine maste was greatly weakened
Hackluyt. Voyages, vol. ii. pt. ii. p. 168.

Now cuffing close, now chacing to and fro,
Now hurtling round advantage for to take:
As two wild boares together *grapling* go,
Chauffing and foming choler each against his fo.
Spenser. Faerie Queene, b. iv. c. 4.

Finding our selues too sloe of saile, we put on a compelled valour. In the *grapple*, I boorded them.
Shakespeare. Hamlet, Act iv. sc. 6

At last they have all overthrone to ground
Quite topsids turvey, and the Pagan hound
Amongst the yron hookes and *grapies* keene
Torn all to rags, and rent with many a wound.
Spenser. Faerie Queene, b. v. c. 8.

And catching hold of him, as down he lent,
Him backeward overthrew, and down him stay'd
With their rude handes and gryesly *grapplement.*
Id. Ib. b. ii. c. 11.

The future God at first was more than man:
Dangers and toils, and Juno's hate
Ev'n o'er his cradle lay in wait;
And there he *grappled* first with Fate.
Dryden. Threnodia Augustalis.

Ten brace, and more, of grayhounds, snowy fair
And tall as stags, ran loose, and cours'd around his chair,
A match for pards in flight, in *grapling* for the bear.
Id. Palamon & Arcite, b. iii

At the end he [Archimedes] fast'ned a strong hook or *grapple* of iron, which being let over the wall to the river, he would thereby take hold of the ships, as they passed under.—*Williams. Archimedes*, b. i. c. 12.

The creeping Ivy to prevent his fall,
Clings with its fibrous *grapples* to the wall.
Blackmore. Creation, b. ii

With all this learning, but not without a very considerable share of it, and with these dialectic talents, you may perhaps be able to *grapple* with the difficulties of the quinquarticular controversy without discredit to yourselves.
Bp. Horsley. Charge, Aug. 1800

About midnight, we run under the land, and came to a *grappling*, where we took such rest as our situation would admit.—*Cook. First Voyage*, vol. i. b. ii. c. 3.

GRASP, *v.* GRASP, *n.* GRA'SPER. GRA'SPEL, *v.* GRA'SPEL, *n.* GRA'SPLER. } From the Goth. *Greipan* A. S. *Gripan*, prehendere, to hold in the *gripe*.

To hold or embrace in the hand; generally, to hold or embrace, to compress, to press together, to seize.

Some of the readings in Brende, below, must, perhaps, be placed to the printer's account.

This John stert up as fast as ever he might,
And *graspeth* by the walles to and fro
To find a staff.—*Chaucer. The Reves Tale*, v. 4291.

Then the sea by lyttle and lyttle waxed terryble and rough, the wynde blewe rayseyng vp the waues, & dyd beate the shyppes one agaynste an other the vyolence whereof burst asunder the bandes and *graspers* wherewith the galyes were fastned togethers.—*Brende. Quintus Curtius*, fol. 59.

Wherof ye one strake full with her Spurne [rostro] with whom the cynquereme *graspeled* and ye other which was loose and at libertie fell vpon her contrary side.
Id. Ib. fol. 61.

For to the distourbaunce of the shippes that approched the walles, they devysed longe rafters, to the which they fastened *graspies* of iron and great hookes lyke sithes.
Id. Ib. fol. 60

But specially the *graspiers* letten downe (called Corui) tooke violently awaye many of the souldiers that were within the shippes.—*Id. Ib.*

Thomalin, judge thou; and thou that judgest right,
Great king of seas, that *grasp'st* the ocean, heare,
If ever thou thy Theigon loved'st deare.
P. Fletcher, Ecl. 2.

Troy. Beshrew the witch! with venemous wights she stayes,
As hidiously as hell; but flies the *graspes* of loue,
With wings more momentary-swift then thought.
Shakespeare. Troil. & Cress. Act iv. sc. 4.

Now he devours her with his eager eyes,
Now *grasps* her hands, and now he looks, and vows,
The dear false things that charm'd the poor Ismena.
Smith. Phædra & Hippolitus, Act ii.

Let the reading be pleasant and striking, and the memory will *grasp* and retain all that is sufficient for the purposes of valuable improvement.—*Knox. Liberal Education*, s. 11.

Yet enter here. Nor doubt to trust thy frame
To the cold bosom of the lucid lake.
Here health may greet thee, and life's languid flame
Ev'n from its icy *grasp*, new vigour take.
Whitehead. Inscription for a Cold Bath.

GRASS, *v.* GRASS, *n.* GRA'SSLESS. GRA'SSY. } Goth. *Gras*; A. S. *Græs, gærs*; Dut. *Gras, gars*; Ger. *Grasz*; Sw. *Græs*. Junius refers to the Gr. Κραστις, or γραστις, *gramen*; Skinner to the A. S. *Grow-an*, to grow, crescere, (quod in agris ubique crescit.) Ihre and Wachter are to the same effect as Skinner. Tooke, the past part. of *gras-ian*, to graze. See GRAZE.

That which is *grazed* upon (by cattle.)

Grass-hopper, — Sw. *Græshoppa*, cicada, sic dicta, quia per herbas *subsultim* ludit, (Ihre.)

Bothe my goos and my grys and my *gras* he taketh.
Piers Ploughman, p. 66.

For as the flour of *grass* he schal passe, the sunne roos vp with heete and driede the *gras*, and the flour of it feldo doun, and the fairnesse of his cheer perishede.
Wiclif. James, c. 1.

For euen as the flower of the *grasse*, shall he vanyshe awaye. The sunne ryseth wyth heate, and the *grasse* widereth, and his flower falleth away, and the beautie of the fashion of it perisheth —*Bible*, 1551. *Ib.*

Beware from ire that in thy bosom slepeth,
Ware fro the serpent, that so slily crepeth
Under the *gras* and stingeth subtilly.
Chaucer. The Sompnoures Tale, v. 7577.

And forth she went priuely
Unto the Parke was faste by
All softe walkende on the *gras.—Gower. Con. A.* b. iv.

If Abadon that destroyer king of the *grasshoppers* which deuoure all that is greene, were destroyed, then were the kyngdome of our caterpillars at an ende.
Tyndall. Workes, p. 364.

With that of the boke losende were the claspes
The margent was illumined al with golden railes
And bice enpictured, with *grassoppes* and waspes,
With butterflies, and fresh pecocke tailes.
Skelton. The Crowne of Laurell.

Their dwelling in a little island was,
Covered with shrubby woods, in which no way
Appear'd for people in or out to pass,
Nor any footing fynde for ouergrowen *grass*.
Spenser. Faerie Queene, b. vi. c. 11.

And all the pasture springing meades which Pales did adorne,
Lookt pale for woe, the wintrie snow had coured all their greene,
Nought else vpon the *grasselesse* ground, but winter's waste was seene.—*Mirrour for Magistrates*, p. 536.

Thence passing forth, not farre away he found
Whereas the prince himselfe lay all alone,
Loosely display'd upon the *grassie* ground,
Possessed of sweete sleepe that lulld him soft in swound.
Spenser. Faerie Queene, b. vi. c. 5.

Oph. Say you? Nay pray you marke.
He is dead and gone lady, he is dead and gone,
At his head a *grasse-greene* turfe, at his heeles a stone.
Shakespeare. Hamlet, Act iv. sc. 7.

And like so many screaming *grasse-hoppers*,
Held by the wings, fill everye eare with noyse.
B. Jonson. Poetaster. To the Reader.

The deep recesses of the grove he gain'd;
Where, in a plain defended by the wood,
Crept through the matted *grass* a crystal flood,
By which an alabaster fountain stood.
Dryden. Cymon & Iphigenia.

For that great one of killing cattle young, and only *grass-fed*, I know none so effectual as introducing a general custom of using oxen for all sorts of draught.
Sir W. Temple. Of Trade in Ireland.

When first the pleasing Pleiades appear,
And *grass-green* meads pronounc'd the summer near,
Of chiefs a valiant band, the flower of Greece,
Had plann'd the emprise of the Golden fleece.
Fawkes. Theocritus, Idyl. 13.

Unknowing where th' approaching night to pass,
She checks her reins, and on the verdant *grass*,
Beneath the covering trees, her limbs she throws,
To cheat the tedious hours with short repose.
Hoole. Orlando Furioso, b. xxiii.

And where the humid night's restoring dew
Dropt on the ground the bladed herbage grew,
As fast as cattle the long summer's day
Had crop the *grassy* sustenance away.
Fawkes. Description of May.

GRASSA'TION. Lat. *Grassatio*, from *grassari*, and this from *gradiri*. See GRADE.

A progress, or procession.

If in vice there be a perpetuall *grassation*, there must be in vertue a perpetuall vigilance: and 'tis not enough to be incessant, but it must be universall.—*Feltham*, pt. ii. Res. 8.

GRATE. GRA'TING, *n.* GRA'TED. } It. *Grata*; Lat. *Crates*, ano του κρατειν, *tenere*, continere, quia lignum unum alterum *tenet*, (Vossius;) quod iis, oves, porcos, atque alia animantia includamus contineamusque; because we enclose and confine in them sheep, swine, and other animals, (Junius.) *Grate* then is—

That which holds, encloses, or confines; applied to the bars by which persons or things are confined; as the *grate* of a prison, of a stove, or fire-place.

Grating, n. is common in speech.

At last he came vnto an yron doore,
That fast was lockt; but key found not at all
Emongst the bounch to open it withall;
But in the same a little *grate* was pight,
Through which he sent his voyce, and lowd did call.
Spenser. Faerie Queene, b. i. c. 8.

In another place stands a columne *grated* about with yron, whereon they report that our Bl. Saviour was often wont to lean as he preached in the temple.
Evelyn. Memoirs. Rome, 1644.

Thrice with a doleful sound the jarring *grate*
Rung deaf and hollow, and presag'd their fate.
Dryden. Sigismonda & Guiscardo.

It [Envy] is not content only to asperse or defame a man, nor regards his mere infamy otherwise than as it is an instrument of his absolute and total ruin. No, it would see him begging at a *grate*, drawn upon an hurdle, and at length dying upon a gibbet.—*South*, vol. v. Ser. 10.

My dear is of opinion, that an old-fashion *grate* consumes coals, but gives no heat.—*Spectator*, No. 308.

That she has feet of *grated* port-holes between the decks, and that she is otherwise fitly found as a good transport-vessel.—*Burke. Sketch of the Negro Code.*

No mortal lover yet, I vow,
My virgin heart has fixt,
But yet I bear the creatures' talk
Without a *grate* betwixt.—*Lootbond. Hitchin Convent.*

GRATE, *v.* GRA'TER. GRA'TING, *n.* } Fr. *Grater*; It. *Grattare*; Low Lat. *Gratare*. Skinner,—from *corradere*. Menage derives from *radere*; *rado, rasi, rasum, ratum, ratare, gratare, grater*. In German it is *kratzen*.

To rub; so as to cause a harsh, discordant sound; to rub two bodies together, so as to reduce one or both to small particles; (met.) to act harshly upon the thoughts or feelings.

They ran togider, and tainted eche other on ye helmes, but their speres *grated* nat; if they had, by moost lykelhod they had taken hurt.
Berners. Froissart. Cronycle, vol. ii. c. 168.

That when he heard, in great perplexitee
His gall did *grate* for griefe and high disdaine.
Spenser. Faerie Queene, b. i. c. 1.

I would not haue a wench with such a waist,
As might be well with a thumb-ring embrac'd;
Whose bony hips, which out of both sides stick,
Might serve for *graters*, and whose lean knees prick.
Sherburne. The Choice of his Mistress.

The contrary is called harshness, such as is *grating*, and some other sounds, which do not always affect the body, but only sometimes, and that with a kind of horrour beginning at the teeth.—*Hobbs. Of Human Nature*, c. 7.

The tenderer ear cannot but feel the rude thumpings of the wood, and *gratings* of the rosin, the hoarseness, or some harshness and untunableness or other, in the best consorts of musical instruments and voices.
More. The Immortality of the Soul, b. iii. c. 9.

Grate it [horse radish] on a *grater* which has no bottom, that so it may pass thro', like a mucilage into a dish of earthen ware.—*Evelyn. Acetaria.*

This supposed, it would be well that such as are quick and forward to profess the name and undertake the rigour of a Christian course, would first sit down and calculate and ponder the difficulties, the hard *grating*, and afflicting contrariety that bears to the flesh.—*South*, vol. xi. Ser. 1.

The way to make the oyl is to *grate* or rasp the kernel, and steep it in fresh water; then boil it, and scum off the oyl at top as it rises.—*Dampier. Voyage*, an. 1686.

Hence is it (saith Ubaldus) that the *grating* and rubbing of these axes against the sockets wherein they are placed, will cause some ineptitude and resistency to that rotation of the cylinder.—*Wilkins. Dædalus*, c. 15.

Suppose, on the other hand, a man in the same state of indifference to receive a violent blow, or to drink of some bitter potion, or to have his ears wounded with some harsh and *grating* sound, here is no removal of pleasure, and yet here is felt, in every sense which is affected, a pain very distinguishable.—*Burke. Sublime and Beautiful*, pt. i. s. 2.

GRATE. GRA'TEFUL. GRA'TEFULLY. GRA'TEFULNESS. GRA'TIFY, *v.* GRATIFICA'TION. GRA'TIFIER. GRA'TITUDE. } Fr. *Grate*; It. and Sp. *Grato*; Lat. *Gratus*; *Grates*, from the Gr. Χαριτες, from χαιρ-ειν, gaudere; (see GRACE;) to rejoice. *Grateful*,—

Full of joy, causing joy or pleasure, or delight;—pleasing, delightful, agreeable; bearing good will or kindness; and thus applied to the return or reciprocation of good will or kindness, of services performed, of benefits bestowed; thankful, willing, or desirous to return a service or benefit. See the quotations from South and Cogan (*Gratitude.*)

To *gratify*, (in Hall,) as we now use,—to congratulate. *Gratification*, (in Hackluyt,)—congratulation.

Apprende with *gratefull* hande eache howre
that God hath lente thee here:
Thinges pleasant now for to be done
duller not for a yeare.
Drant. Horace. Epistles. To Bullatius.

His comming was verye *grateful* vnto the king, cõsidering what trauaile hee should haue sustained in the siege of so stroge a citie, if it had been kept against him.
Brende. Quintus Curtius, fol. 103.

I thought the libertie of imposing English names to certain places of note, of right to belong vnto our labours: the rather because occasion thereby offereth it selfe *gratefully* to acknowledge the honour due vnto them that haue beene, and I hope will still continue fauourers of this enterprize.
Hackluyt. Voyages, vol. iii. p. 675.

The soldan hauig receyued these letters & the emperour's liuely picture, deuised how to *gratifye* the pope and to slaye his enemy —*Bale. Pageant of Popes*, fol. 100.

While the king laye thus at Calays the Archeduke Philip sent to him diuers notable personages, not alonely to *gratifie* and welcome him into those partes, but also to declare that the sayde archeduke offred to repaire personally to his presence, with suche a numbre as the kynge should appoynt; so that it were within no walled towne or fortresse.
Hall. Hen. VII. an. 15

Whereupon she sent an upper gown of cloth of gold very rich, an vnder gowne of cloth of siluer, and a girdle of Turkie worke rich and fare, with a letter of *gratification*, which for the rarenesse of the stile, because you may be acquainted with it, I haue at the end of the discourse hereunto annexed.
Hackluyt. Voyages, vol. ii. p 306.

It chanced he had under him in one of his dominions, a briber, a gift-taker, a *gratifier* of rich men.
Latimer. Sermon the third, before K. Edward.

And why did God in man this soul infuse,
But that he should his maker know and love?
Now if love be compell'd, and cannot choose,
How can it *grateful* or thank-worthy prove.
Davies. Immortality of the Soul, s. 8.

'Twas God himself that here tun'd every tongue.
And *gratefully* of Him alone they sung
Cowley. The Davideis, b. i.

And meerly out of *gratefulness*, in remembrance of the many courtesies done to him before by David King of Scots, he left him the country of Huntingdon
Baker. Hen. II. an. 1155.

Or that, when them [wings] the gorgeous flie had doft,
Some one that would with *grace* be *gratifide*,
From him would steale them privily away,
And bring to her so precious a pray —*Spenser Muiopotmos.*

The earl's drift herein could not be without manifest ambition, to make himself one of the greatest men of England, by this *gratification* of the French, with his master's charge and dishonour —*Speed. Hen. VI.* an. 1444. b. ix. c. 16 (38.)

That the base *ingratitude* of the Romans towards their best citizens may yet appeare more odious, I will here set besides it, the vnparallell'd example of *gratitude* in the Lord Cromwell, Lord Chancellour of England, vnder King Henry the VIIIth, toward Francis Frescobald, a Florentine Merchant —*Hakewill. Apologie*, b. iv. c. 10. s. 5.

'Tis no dishonour to confer your grace
On one descended from a royal race:
And were he less, yet years of service past
From *grateful* souls exact reward at last.
Dryden. The Cock and the Fox

They [the Colonists of New England] know not where or how to publish their *tabula votiva*, or memorials of it under your acceptation, but still they do *gratefully* recommend you and your well-devoted labours in their prayers to God.
Boyle. Works, vol. vi. p. 652.

My best and intended design of *gratefulness* was not unlike a poor man's shift, in Cambridge, who, finding himself unable to pay Dr. Winterton for his medical care of him in his sickness, bestowed by legacy his body on the doctor, for the best payment he could make.—*Id. Ib.* p. 329.

I had also studied Virgil's design, his disposition of it, his manners, his judicious management of the figures, the sober retrenchments of his sense, which always leaves somewhat to *gratify* our imagination, on which it may enlarge at pleasure: but, above all, the elegance of his expression, and the harmony of his numbers.—*Dryden. Dedication to the Æneis.*

He never tells his disciples they may have satisfaction here if they lie upon their beds of down with their heads full of tormenting cares, that the pleasure of humane life lies in the *gratification* of the senses, and in making what use they can of the world.—*Stillingfleet*, vol. i. Ser. 5.

Gratitude is properly a virtue, disposing the mind to an inward sense, and an outward acknowledgment of a benefit received, together with a readiness to return the same, or the like, as the occasion of the doer of it shall require, and the abilities of the receiver extend to.—*South*, vol. i. Ser. 12.

Its [Hope's] *grateful* stimulus produces a pleasing and salutary flow of the animal spirits, and diffuses a temperate vivacity over the system, directing a due degree of energy to every part.—*Cogan. On the Passions*, vol. i. pt. ii. c. 3.

Science *gratefully* attributes to the same source a Library and Observatory, [Radcliffe] happily placed in a centrical situation, whence the streams of knowledge, like the blood circulating from the heart, may be generally diffused.
V. Knox. Essays, No. 38.

The objection, the reader sees, consists of two parts: the one, that Abraham must doubt of the author of the command: the other, that he would be misled concerning his attributes; or in the *gratefulness* of human sacrifices to him.
Warburton. Rem. on several Occasions, pt. ii. Rem. 20.

But less, methinks, than sacrilege might serve—
(For was it less? what heathen would have dared
To strip Jove's statue of his oaken wreath,
And hang it up in honour of a man?)
Much less might serve, when all that we design
Is but to *gratify* [illegible] itching ear,
And give the day to a musician's praise.
Cowper. Task, b. vi.

The riches of the world, and the *gratifications* they afford, are too apt, when their evil tendency is not opposed by a principle of religion, to beget that friendship for the world which is enmity with God.—*Bp. Horsley*, vol. i. Ser. 10.

Sweet is the breath of vernal shower,
The bee's collected treasure sweet,
Sweet Musick's melting fall, but sweeter yet
The still small voice of *gratitude*.—*Gray. Ode for Musick.*

Gratitude is a pleasant affection, excited by a lively sense of benefits received or intended, or even by the desire of being beneficial. It is the lively and powerful reaction of a well-disposed mind, upon whom benevolence has conferred some important good.—*Cogan. On the Passions*, pt. i. c. 2.

GRATU'ITY. GRATU'ITOUS. GRATU'ITOUSLY. GRA'TIS. } Fr. *Gratuit*; Sp. and It. *adj. Gratuito*; Lat. *Gratuitus* (See GRATEFUL.) Applied to—

Any thing given from mere kindness or good will; a voluntary or free gift, not stipulated or bargained for, for which no return is expected.

The justyce, that sodyn promyse complysheth
For hys wordes sake to worthyles deserte,
That *gratis* hys grace to men doth departe.
Wyatt. Certayne Psalmes, Ps. 51.

Putting him in remembraunce of the great loue and manifold *gratuities* whiche he himselfe sithe the beginninge of his reigne had exhibited and shewed to the same Kinge James.
Hall. Hen. V. an. 10.

These schools are of two kinds: first, those wherein only a salary is given to the schoolmaster to teach children *gratis*; and those I confess are good.
Fuller. General Worthies.

All these kindnesses sufficed not, nor all these *gratuities* auayled not to make this King James friendly to the realme of Englande.—*Grafton. Hen. VI.* an. 2.

A large hundred marks annuitie,
To be given me in *gratuitie*,
For done service and to come.
B. Jonson. Petition of Poor Ben to K. Charles.

The Commandments are made laws to us wholly by threatenings; for when we shall receive a crown of righteousness in heaven, that is by way of gift, merely *gratuitous*, but the pains of the demand are due to them by their merit and by the measures of justice.
Bp. Taylor. Rule of Conscience, b. ii. c. 3. Rule 31.

Our pardon is free and *gratuitous*: for whatsoever God doth he doth it freely, for his own sake, without respect to any former deserts, or expectations of any future recompence.—*Hopkins. Pract. Expos. of the Lord's Prayer.*

The Cavaliers and Presbyterians of the city, hoping to improve this opportunity, invited them to join with the city, as they termed their party there; promising them their whole arrears, constant pay, and a present *gratuity*; giving them some money in hand, as an earnest of the rest.
Ludlow. Memoirs, vol. ii. p. 330.

The Greek word signifies, most *gratuitous*, most free, undeserved, and the pure effect of grace.
Bates. Everlasting Rest of the Saints, c. 8.

I am assured that there are several books of this kind to be purchased at very easy rates; and I could wish that your own abilities, or the assistance of some charitable and well disposed neighbour, might lodge these *gratis* in the families of the poorer sort.
Bp. Bull. To the Clergy of the Diocese of St. David's.

Justice, however, never was in reality administered *gratis* in this country. Lawyers and attorneys, at least, must always be paid by the parties.
Smith. Wealth of Nations, pt. ii. b. iv. c. 1.

By officiating in petty chaplainships, and performing, now and then, certain offices of religion for small *gratuities*, they received the means of maintaining themselves, until they were able to complete their education.
Burke. On the Penal Laws against Irish Catholics.

The worst of these politics of revolution is this: they temper and harden the breast, in order to prepare it for the desperate strokes which are sometimes used on extreme occasions. But as these occasions may never arrive, the mind receives a *gratuitous* tint.—*Id. French Revolution.*

Tillage, indeed, in that part of ancient Italy which lay in the neighbourhood of Rome, must have been very much discouraged by the distributions of corn frequently made to the people, either *gratuitously*, or at a very low price.
Smith. Wealth of Nations, b. i. c. 11.

GRATULATE, *v.* GRATULA'TION. GRATULA'TORY. GRATU'LING. } Lat. *Gratulari*, *gratulatus*. See CONGRATULATE, and GRATEFUL. To express good will or kindness; joy or pleasure; to express or declare joy or pleasure at the good fortune or happiness of another; to welcome.

Now, therefore, see you comfort euery one another with these sayings, so as the death of the godly vexe you not to sore, inasmuche as it is more worthy *gratulacions* and reioycings, than your sorowfull lamentacions.
Udal. 1 Thess. c. 4.

Where's oratour Higgen with his *gratuling* speech now.
In all our names.
Beaum. & Fletch. Beggar's Bush, Act ii. sc. 1.

Thus said, these ancient dikes neglected in their ground
Through the sad aged earth, sent out a hollow sound
To *gratulate* her speech.—*Drayton. Poly-Olbion*, s. 21.

Thanks, good friend, Escalus, for thy much goodnesse,
There's more behinde that is more *gratulate*.
Shakespeare. Measure for Measure, Act v. sc. 1.

——— All heav'n,
And happy constellations on that hour
Shed their selectest influence: the earth
Gave sign of *gratulation*, and each hill.
Milton. Paradise Lost, b. viii.

Did I not find it by experience true,
Beggars are many, but thanksgivers few,
I had not dar'd t' invade your eye with this
Mean *gratulation*.—*Brome. Ep. to the Ld. Chief Justice.*

Humphery, Duke of Gloucester, among others, meeting her with a train of five hundred horsemen in liuery: that worthy poet, John Lydgate, Monke of Burie, deuising the speeches for such *gratulatory* triumphs as were made at her entrance into London.
Speed. Hen. VI. b. ix. c. 16. (38.) an. 1444.

If your Majesty come to the city of London ever so often, what *gratulation*, what joy, what concourse of people is there to be seen.—*Strype. Life of Grindal*, b. ii.

And whereas formerly he had disowned any propitiatory sacrifice, content with *gratulatory*, after the Protestant way, he now made it properly propitiatory, inventing a colour for it, viz. that Christ himself consecrates by the minister, fills the elements with the Logos and Spirit, is present with them, and offered by himself in them and with them.
Waterland. Works, vol. viii. p. 263.

——— Inquires what strains were they
With which Heav'n rang, when ev'ry star in haste
To *gratulate* the new created earth,
Sent forth a voice, and all the sons of God
Shouted for joy. *Cowper. The Task*, b. v.

How does the earth receive Him? with what signs
Of *gratulation* and delight her king?
Pours she not all her choicest fruits abroad,
Her sweetest flow'rs, her aromatic gums,
Disclosing Paradise where'er He treads? *Id. Ib.* b. ii.

The topics are such as were the usual groundwork of such *gratulatory* odes with the poets of antiquity: they all fall under two general heads, the praises of the bridegroom and the praises of the bride.—*Bp Horsley*, vol. i. Ser. 5.

GRAVE, *v.* GRAVE, *n.* GRA'VELESS. GRA'VING, *n.* GRA'VER, *n.* } Goth. *Grab-an*; A. S. *Graf-an*; Dut. *Graven*, Ger. *Graben*; Sw. *Graf-wa*, fodere; Fr. *Graver*; Sp. *Gravar*, insculpere, excavare; to dig, to cut into, to hollow out. See ENGRAVE, and GRAFF.

To dig out a *grave*, and, consequentially, to bury, to inhume, in a *grave* or place *dug* out. Also, to cut a *grave* into; to cut or carve into; to make incisions; to inscribe; (met.) to imprint or impress upon the mind.

And to that stede he ferd, ther he was laid in *graue*
The Scottis whan thei it herd, more joye ne had thei haue.
R. Brunne, p. 298.

By the meracles that he made Messie he semede
Tho he lefte up Lazar. that leyde was in *grave*.
Piers Ploughman, p. 302.

——— That rode thei honoured
That in grotes is y *grave* and in gold nobles.—*Id.* p. 296.

An so Jhesus cam, and foond hym hauynge thanne foure dayes in the *graue*.—*Wiclif. Jon*, c. 11.

Then wente Jesus, and founde that he had lyen in his *graue* foure dayes already.—*Bible*, 1551. *Ib.*

Therefore sithen we ben the kynde of god we schulen not deme that godly thing is lyk gold and siluer either stoon, either to *grauing* of crafte and thought of man.
Wiclif. Dedis, c. 17.

They set marks, her meetings should be
There King Ninus [illegible] *grauen*, vnder a tre.
Chaucer. The Legend of Thisbe.

Save this she praied him, if that he might,
Hire letil sone he would in erthe *grave*
His tendre limmes, delicat to sight,
Fro foules and fro bestes for to save.
Id. The Clerkes Tale, v. 8557.

These riotoures, of which I tell,
Long erst or prime rong of any bell,
Were set hem in a taverne for to drinke:
And as they sat, they herd a belle clinke
Before a corpe, was carried to his *grave*.
Id. The Pardoneres Tale, v. 12,599.

——— Who can me [Nature] contrefete?
Pigmalion? not, though he ay forge, and bete,
Or *grave*, or peinte.—*Id. The Doctours Tale*, v. 11,949.

And after toke the dead cors,
And lete be drawe away with hors,
Unto the hound, unto the raven,
She [Clytemnestra] was none other wise *grauen*.
Gower. Con. A. b. iii.

And after of his owne choys
He toke his death vpon the croys.
And how in *graue* he was betoke
And howe that he hath helle broke. *Id. Ib.* b. ii.

Myn hert is growen into stone,
So that my lady there vpon
Hath such a printe of loue *graue*,
That I can nought my selfe saue. *Id. Ib.* b. i.

And for men shall the sothe witte
They haue her epitaphe writte,
As thynge, shulde abide stable,
The letters *grauen* on a table
Of marble were, and saide this. *Id. Ib.* b. iv.

What hast thou to do here? and whome hast thou here? that thou shuldest here hew thee out a sepulchre, as he that heweth out his sepulchre in an hie place, or that *graueth* an habitation for him self in a rocke?
Geneva Bible, 1561. *Isaiah*, xxii. 16.

And in my heart also
Is *grauen* with letters depe,
A thousand sighes and mo
A flood of teares to wepe.
Wyatt. The Lover's Sorowfull State, &c.

Who that hath redde Sextus Cheronense, in his boke called *The Diuers Inclinacions that Princes haue had*, shall finde that Romulus, foundatour of Rome, honored greatly *grauers* in stone.—*Golden Boke*, c. 4.

——— There's more gold.
[illegible] you damne others, and let this damne you
And ditches *grave* you all.
Shakespeare. Timon of Athens, Act iv. sc. 3.

Me thought I saw the *grave* where Laura lay
Within that temple where the vestal flame
Was wont to burne.
W. R. Vision upon this Conceipt of the Faery Queene.

As for vs two, lest doubt of vs yee haue,
Hence far away we will blindfolded lie,
Ne privie be vnto your treasures *graue*.
Spenser. Faerie Queene, b. iii. c. 10.

—— He, tumbling down alive,
With bloudy mouth his mother earth did kiss,
Greeting his *graue*. *Spenser. Faerie Queene*, b. i. c. 2.

Till by degrees the memory of my wombe,
Together with my braue Egyptians all,
By the discandering of this pelleted storme,
Lye *grauelesse*, till the flies or gnats of Nyle
Have buried them for prey.
Shakespeare. Antony & Cleopatra, Act iii. sc. 11.

Just like a marble statue did he stand
Cut by some skilful *graver's* artful hand.
Cowley. Pyramus & Thisbe. The Song.

What figure of a body was Lysippus ever able to forme with his *graver*; or Apelles to paint with his pencill, as the comedy to life expresseth so many, and various affections of the minde!—*B. Jonson. Discoveries.*

But to descend to the modern names both of the art and instrument, the French call it in particular *taille douce*, sweet, or tender cut; whether wrought with the burin (for so they term the instrument which we call the *graver*) or with aqua fortis.—*Evelyn. Sculptura*, c. 2.

Oft, when she visited this lonely dome,
Strange voices issued from her husband's tomb:
She thought she heard him summon her away,
Invite her to his *grave*, and chide her stay.
Dryden. Virgil. Æneis, b. iv.

To what purpose should characters be *graven* on the mind by the finger of God, which are not clearer than those which are afterwards introduced, or cannot be distinguished from them.—*Locke. Hum. Und.* b. i. c. 4.

I have had a *graver* so well tempered (but by whom I know not) that all the known ways used by me and others (who wondered, as well as I, at the unsuccessfulness of our endeavours) could not deprive it of its temper, as they would have done any *gravers* that we make here, and it was afterwards affirmed to me, that it was made of steel tempered at Damasco.— *Boyle. Works*, vol. iii. p. 413.

A little rule, a little way,
A sun-beam in a winter's day,
Is all the proud and mighty have
Between the cradle and the *grave*.—*Dyer. Grongar Hill.*

His father himself instructed him; and he [Holbein] learned besides, *graving*, casting, modelling and architecture: in the two latter branches he was excellent.
Walpole. Anecdotes of Painting, vol. i. c. 4.

George White afterwards made use of the *graver* for forming the black spot in eyes, and sharpening the light, which in preceding mezzotintos he observed had never been sufficiently distinct.—*Id. Catalogue of Engravers*, vol. v.

GRAVE, *adj.*
GRA'VELY.
GRA'VENESS.
GRA'VEOLENT.
GRA'VID.
GRA'VIDATE, *v.*
GRAVIDA'TION.
GRAVI'DITY.
GRA'VITATE, *v.*
GRAVITA'TION.
GRA'VITY.
GRA'VOUS.
GRA'VOUSLY.

Fr. It. and Sp. *Grave*; Lat. *Gravis*, heavy, *forte*, says Vossius, quasi *geravis*, a *gerendo*: nam *gravia* ferri, *tollique* necesse est, unde et *toleruri* ea dicuntur.

Grave is generally applied metaphorically; *gravity*, lit. and met. *Gravid*, Lat. *Gravida*, quæ jam *gravatur* conceptu. *Grave*, (met.)—Weighty, important, steady, serious.

For a *grave* and honest matron sheweth the woman, be she maid or widow, naked to the wooer: and likewise a sage and discreet man exhibiteth the wooer naked to the woman.
More. Utopia, b. ii. c. 8.

These trickes and manie such like, ar easy to be espied in this oration & preface, for a man to wonder & blesse him to se, how these incarnate diuils could so aduisedlie, so *grauelie*, and so confidentli say ye than, & so impudentlie, so rashlye, so periuredlie, and so slaightelie recant and saie *naie* now.
Bp. Gardner. Of True Obedience. To the Reader.

But nowe because I will not anger him, I wyll let that scoffing question go, and I wyll aske hym now another maner thing, a thig of that waight and *grauitee*, that it waieth some soules downe vnto the deepe pyt of hell.
Sir T. More. Workes, p. 1035.

And farther the forsayd Lyon desired an abstinēce of warre to be takē, tyll the two dukes might haue cōmunicacion of *grauous* matters concernyng the welths of bothe the realmes.
Hall. Edw. IV. an. 22.

He therefore summoned agayne hys great courte of parliament, wherto he would that there should be elected the most prudent *grauous* persons of euery countie, cytie, porte and borough.—*Id. Hen. VII.* an. 1.

The erle arriued there, and wisely entreated the nobleman, *grauously* perswaded the magistrates of the citees and tounes, and gently and familiarly vsed and tracted the vulgare people.—*Id. Hen. IV.* an. 1.

Therefore thus one of them, who seem'd in sight
To be the greatest and the *gravest* wight,
To her bespake. *Spenser. Faerie Queene*, b. v. c. 7.

To which the king they *gravely* did invite
By the most strict and ceremonious way;
No circumstance omitted, nor no rite,
That might give colour to their new essay.
Drayton. The Barons' Wars, b. i.

From Pallas towne there flows a famous brood,
Who first fou'd Persians, with his gallant sonne:
He who by stratagems victorious stood,
And he whose *gravenesse* great regard had wonne.
Stirling. Domes-day. The Sixth Houre.

—— The gracious king
To ease and crown their *graved* piety,
Grants their request by his assenting eye.
Beaumont. Psyche, c. 15.

It [the command which the sun hath over all the primary planets] is supposed to depend in a great measure upon a sort of *gravitating* power in the nature and motion of the sun, somewhat like unto that in the earth, by which all bodies are made to descend.—*Grew. Cosmo. Sacra*, b. i. c. 2.

This much is plain; that the several species of moving powers are all of kin to the magnetick, so is *gravitation* itself.—*Id. Ib.*

Tis agreed, that the vehemence and intenseness of any pleasure is proportionable to the activity, power, and energy of the subject, which is affected with such pleasure, and to the *gravitation*, bent, and pressure such a subject hath to the object that delights it.
Digby. Of Man's Soul. The Conclusion.

Lo! to that shore one in an ancient gowne,
Whose hoary locks great *grauitie* did crowne,
Holding in hand a goodly arming sword,
By fortune came, ledd with the troublous sowne.
Spenser. Faerie Queene, b. ii. c. 6.

Length therefore is a thing which the *grauitie* and weight of such actions [Prayer] doth require.
Hooker. Ecclesiasticall Politie, b. v.

Hear me, my friends! who this good banquet grace;
'Tis sweet to play the fool in time and place,
And wine can of their wits the wise beguile,
Make the sage frolic, and the serious smile,
The *grave* in merry measures frisk about,
And many a long-repented word bring out.
Pope. Homer. Odyssey, b. xiv.

They began their round about 11 o'clock at night, and having paced it *gravely* about the streets till 2 or 3 o'clock in the morning, their idols were carried with much ceremony into the temple, by the chief of the procession.
Dampier. Voyage, an. 1687.

The butter, which was more remote from the leather, was yellow and something *grevolent*, yet it was edible.
Boyle. Works, vol. iv. p. 538.

The nutrition, accretion, and entire conformation of his body, out of her bloud and substance; whence her womb is said to bear him (blessed is the womb that bare thee) to have been *gravidated* or great with child.
Barrow, vol. ii. Ser. 24.

As *εν γαστρι εχειν* expresseth a proper *gravidation*, so doth *εν γαστρι συλλαβειν* a proper conception.
Pearson. On the Creed, Art. 3.

These who have Nature's steps with care pursued,
That matter is with active force endued,
That all its parts magnetic power exert,
And to each other *gravitate*, assert.
Blackmore. Creation, b. ii.

Women obstructed have not always the forementioned symptoms: in those, the signs of *gravidity* and obstructions are hard to be distinguished in the beginning.
Arbuthnot. Rules of Diet, c. 14.

The most considerable phænomenon belonging to terrestrial bodies is the general action of *gravitation*, whereby all known bodies in the vicinity of the Earth do tend and press towards its centre; not only such as are sensibly and evidently heavy, but even those that are comparatively the lightest, and even in their proper place, and natural elements, (as they usually speak) as air *gravitates* even in air, and water in water.—*Bentley*, Ser. 7.

Without *gravity*, the whole universe, if we suppose an undetermined power of motion infused into matter, would have been a confused chaos, without beauty or order, and never stable and permanent in any condition.—*Id.* Ser. 4.

As vivacity is the gift of women, *gravity* is that of men.
Spectator, No. 128.

Justice is *grave* and decorous, and in its punishments rather seems to submit to a necessity, than to make a choice.—*Burke. On the French Revolution.*

The magistrates having complained to him of some irregularities committed by one of his domestics, that he might be restrained in future, the envoy *gravely* told them, that he would put it out of the man's power to offend the laws a second time, and gave immediate orders for his execution; which was with difficulty prevented.
Cogan. Ethical Treat. On the Passions, pt. i. Note B.

To act with any people with any degree of comfort, I believe we must contrive a little to assimilate to their character. We must *gravitate* towards them, if we would keep in the same system, or expect that they should approach towards us.—*Burke. Letter to the Hon. Chas. J. Fox.*

—— That low
And sordid *gravitation* of his pow'rs
To a vile clod so draws him, with such force
Resistless, from the centre he should seek,
That he at last forgets it. *Cowper. Task*, b. v.

If I were to explain the motion of a body falling to the ground, I would say it was caused by *gravity*: and I would endeavour to show after what manner this power operated, without attempting to show why it operated in this manner.
Burke. On the Sublime and Beautiful, pt. iv. s. 1.

Hast thou grown old amidst the crowd of Courts,
And turn'd th' instructive page of human life,
To cant, at last, of reason to a lover?
Such ill-tim'd *gravity*, such serious folly,
Might well befit the solitary student,
Th' unpractis'd dervise, or sequester'd faquir.
Johnson. Irene, Act iii. sc. 1.

GRA'VEL, *v.*
GRA'VEL, *n.*
GRA'VELLY.

Fr. *Gravel, gravier, gravois*; It. *Gravella*; Dut. *Graveel*. Skinner thinks either from the Lat. *Glareola*, (*l* in *r* and *r* in *v mutatis*,) or—a *gravando*; because ships are *loaded* with *gravel*, as ballast. Serenius refers it to *grave*, to dig out; not without some appearance of probability.

To *gravel*,—to cover or overlay with *gravel*; to stick or be set fast in the *gravel*; (met.) to stick or set fast, to embarrass, to perplex.

And he stood on the *grauel* of the see.
Wiclif. Apocalips, c. 12.

And he schal gadre hem into batel whos noumbre is as the *grauel* of the see. *Id. Ib.* c. 20.

And with that water that ran so clere
My face I wash, tho saw I wele
The botome I paued eueridele
With *grauell*, full of stones shene.
Chaucer. Rom. of the Rose.

I had a while talked with him, first of his diseases both in his brest of olde, & his reynes nowe by reason of *grauel* and stone, & of the crampe that dyuers nightes grypeth him in his legges.—*Sir T. More. Workes*, p. 1434.

If they [eggs] be souped warme, before any other meat, they do heale the greefes of the bladder and raynes, made with *grauell*.—*Sir T. Elyot. The Castel of Helth*, b. ii. c. 13.

To note the islands, whether they be high land or low land, mountaine, or flat, *grauelly*, clay, chalkie, or of what soile, woody or not woody, with springs and riuers or not, and what wild beastes they haue in the same.
Hackluyt. Voyages, vol. i. p. 438.

For want of which (which all their reading and language cannot supply) they are thus often *graveled* and mistaken.
Chapman. Homer. Iliad, b. xvii. Comment.

The physician was so *gravelled* and amazed withall, that he had not a word more to say.—*North. Plutarch*, p. 764.

Most physicians doe highly commend their roots [asparagus] bruised and taken in white wine, for to expell the stone and *grauell*.—*Holland. Pliny*, b. xx. c. 10.

They further vow they ne'er will ride again,
No not when that same yeare should be expir'd,
Although the way were mountanie or plaine.
And though the way were *gravelly* or mir'd.
Harrington. Orlando Furioso, b. xxxiii. s. 68.

Those creatures which Nature hath left without weapons, yet they are armed sufficiently to vex those parts of men which are left defenceless and obnoxious to a sun-beam, to the roughness of a sowre grape, to the unevenness of a *gravel-stone*, to the dust of a wheel, or the unwholesome breath of a star looking awry upon a sinner.
Bp. Taylor, vol. iii. Ser. 7.

Mat, who was here a little *gravell'd*,
Toot up his nose, and would have cavill'd.
Prior. Alma, c. 3.

The coarse lean *gravel* on the mountain sides,
Scarce dewy beverage for the bees provides.
Dryden. Virgil, b. ii. Geor.

The sand was at last so *gravelly*, that it hindered our boring any deeper.
Derham Physico-Theology, b. iii. c. 2. Note 6.

One of these people told a gentleman who said he saw Mr. such-a-one go this morning at nine o'clock towards the *gravel-pits*, Sir, I must beg your pardon for that, for tho' I am very loath to have any dispute with you, yet I will take the liberty to tell you it was nine when I saw him at St. James's.—*Spectator*, No. 133.

In the eel, which has to work its head through sand and *gravel*, the roughest and harshest substances, there is placed before the eye, and at some distance from it, a transparent, horny, convex case or covering, which, without obstructing the sight, defends the organ.—*Paley. Natural Theology*, c. 3.

We ranged the coast to the streight, [Le Maire,] and had soundings all the way from 40 to 20 fathoms, upon a *gravelly* and sandy bottom.—*Cook. First Voyage*, b. i. c. 6.

My garden was laid out in *gravel-walks*, intersecting each other in right angles, and its only ornaments were a few yew-trees clipped into peacocks.—*Knox. Essays*, No. 75.

GRA'VY. This word, though as old as Chapman, is not found in any of our old Dictionaries. Junius has *greaves*, which he explains, the juice of boiled or roast meat, remaining in the dish after the meat is cut into pieces. And in Sw. *Grefwar* is *sordes*.

The juice that flows from flesh when dressed, or while dressing.

——— There are now at fire
Two brests of goat: both which, let Law set downe
Before the man, that wins the dayes renowne,
With all their fat and *greasie*.
Chapman. Homer. Odyssey, b. xviii.

——— Then was set to him
The goodly goat's breast promist (that did swim
In fat and *greasy*) by Antinous. *Id. Ib.*

I have been invited to a pawnbroker's table, by pretending to hate *gravy*; and am now actually upon treaty of marriage with a rich widow, for only having observed that the bread was rising.—*Goldsmith. Citizen of the World*, Let. 26.

GRAY. See GREY.

GRAY. It. *Graio*; Fr. *Grisarde*; so called *si fallor*, says Skinner, from the colour.

A badger, or brock.

The *grayes*, polcats, or brocks, have a cast by themselves, when they be affraid of hunters; for they will draw in their breath so hard, that their skin being stretched and puffed up withall, they will avoid the biting of the hound's tooth, and checke the wounding of the hunter; so as neither the one nor the other can take hold of them.
Holland. Plinie, b. viii. c. 38.

GRA'YLING. A fish of the salmon tribe, (Salmo thymallus, umber.) Perhaps, says Skinner, so called, a colore *cinereo*.

And in this riuer be *vmbers*, otherwise called *grailings*.
Holinshed. The Description of Britaine, c. 14.

Or stream now, or still,
A large pannier will fill,
Trout and *grailing* to rise are so willing.
Cotton. The Angler's Ballad.

The *grayling* haunts clear and rapid streams, and particularly such as flow through mountainous countries.
Pennant. British Zoology. The Grayling.

GRA'YNARDS, i. e. *Granaries*.

The people, for as moche as on a tyme they lacked corne in theyr *graynardes*, would haue slain hym with stoones.
Sir T. Elyot. The Governour, b. ii. c. 9.

GRAZE, *v.* GRA'ZER. GRA'ZIER. GRA'ZING, *n.* } A. S. *Gras-ian*, pascere, depascere, to feed upon; (perhaps *ge-rais-yan*, to raise, and *grasian*, lit. to raise, pull or pluck up,) and *grass*, that which is fed upon, (sc.) by cattle.

To feed upon, to eat, to bite, to bite close, without destroying the root.

To *graze*, (sc.) the skin; to tear up the surface, to rub or touch lightly, gently, in passing over.

And like an oxe vnder the fote
He *grazeth* as he nedes mote
To getten him his liues foode.—*Gower. Con. A.* b. i.

They feede and *graze* theyr cattele wandering through the deserts and wylde forests.—*Goldyng. Justine*, b. ii.

And therefore, if inquisicion were had of suche penall statutes, there should be fewe noble men, merchauntes, fermers, husbandemen, *grasyers* nor occupyers, but they should be founde transgressours and violators of the same statutes.
Hall. Henry VII. an. 7.

The cattle *grasing* then abroad
(As was his vse alwaies)
The gyant left his cruell denne
To seek his cursed praies.
Warner. Albion's England, b. ii. c. 11.

——— Her batt'ning breast, her fatlings sooner feeds
And with more lavish waste, then oft the *grasier* needs.
Drayton. Poly-Olbion, s. 28.

England is fruitfull of beasts, and aboundeth with cattell: whereby the inhabitants be rather for the most parte *grasiers* then ploughmen, because they giue themselues more to feeding then to tillage.—*Stow. Description of England*, p. 2.

He gave my kine to *graze* the flowery plain;
And to my pipe renew'd the rural strain.
Dryden. Virgil, Past. 1.

Which, with the *grasing* of a bullet upon the face of one of the servants, and the threatening of the besiegers to spring the other mine, and then to storm it, if it was not surrendered before an hour-glass, which they had turned up, was run out, so terrified the ladies therein, whereof there was a great number, that they agreed to surrender it.
Ludlow. Memoirs, vol. i. p. 51.

——— On the barren heath
The shepherd tends his flock, that daily crop
Their verdant dinner from the mossy turf,
Sufficient; after them the cackling goose,
Close *grazer*, finds wherewith to ease her want.
Philips. Cider, b. i.

The other [bill was] for regrating of victuals and other things, wherein one principal point was, that neither *grasiers*, nor none else, should buy any cattle, and sell the same again within a certain time.—*Strype. Eccl. Memorials*, an. 1548.

The blessings of his reign were to reach even to the brute creation; for the beasts of the forest were to lose their savage nature, that the ox might *graze* in security within sight of the lion.—*Horsley. Prophecies of the Messiah.*

Our *grasiers* still continue subject to the old monopoly. *Grasiers*, separated from one another, and dispersed through all the different corners of the country, cannot, without great difficulty, combine together for the purpose either of imposing monopolies upon their fellow-citizens, or of exempting themselves from such as may have been imposed upon them by other people.—*Smith. Wealth of Nations*, b. iv. c. 8.

GREASE, *v.* GREASE, *n.* GRE'ASY. GRE'ASILY. GRE'ASINESS. } Fr. *n. Graisse*; It. *Grasso*, from the Lat. *Crassus*, because *crassa*, that is (*pinguia*) fat bodies abound in *grease* (*adipe*), Skinner.

To rub over, to cover with *grease*, with a fat, unctuous, or oily substance; (met.) (as any thing *greased* is more easily moved or dragged) to *grease* is—to use, employ, or apply some influence or inducement, to pay well, to hire, to bribe.

Hii assaylyde this cyte myd thys tour wel vaste,
And wylde fur wyth pyche & *grece* wyth gynnes in caste.
R. Gloucester, p. 410.

——— Yea after that in haste,
She *greasede* this guest with sauce of sorcerie,
And fedde his minde with knacks both queint and strange.
Gascoigne. Dauid's Salutacions to Berzabe.

As for Epicrates it appears plainly, he betrayed Scythopolis, and some other towns to the Jews, having been well *greased* in the fist for his paines.—*Usher. Annals*, an. 3835.

The Romans knowing full well what would be the result of all, and suspecting the legates would be tampering with some, by *greasing* them in the fist to obstruct the wars, made a decree in the senate, prohibiting any person whatsoever to lend them any thing.—*Id. Ib.* an. 3935.

Among the medicinable parts which be common to all living creatures, their fat deserveth greatest commendation: but especially swines *grease*, which in old time they used with great ceremonie in religion.
Holland. Plinie, b. xxviii. c. 9.

His *grisie* lockes long growen and unbound
Disordered hong about his shoulders round,
And hid his face.—*Spenser. Faerie Queene*, b. i. c. 9.

He hath followed your Court, and your last predecessors, from place to place, any time this seven years, as faithfully as your spits and your dripping-pans have done, and almost as *greasily*.—*Beaum. & Fletch. Woman-Hater*, Act i. sc. 1.

But still Ursidius courts the marriage bait,
Longs for a son, to settle his estate,
And takes no gifts, though every gaping heir
Would gladly *grease* the rich old bachelor.
Dryden. Juvenal, Sat. 6.

They besmear themselves all over with *grease*, as well to keep their joints supple, as to fence their half naked bodies from the air, by stopping up their pores. To do this the more effectually they rub soot over the *greased* parts, especially their faces, which adds to their natural beauty as painting does in Europe.—*Dampier. Voyage*, an. 1691.

Upon the most of these stones after they are cut, there appears always, as it were, a kind of *greasiness* or unctuosity.
Boyle. Works, vol. i. p. 453.

Some with a noise and *greasy* light
Are snapt, as men catch larks by night,
Ensnar'd and hamper'd by the soul,
As nooses by the leg catch fowl.—*Hudibras*, pt. ii. c. 3.

Their method of feeding corresponds with the nastiness of their persons, which often smell disagreeably from the quantity of *grease* about them, and their clothes never being washed.—*Cook. Third Voyage*, b. i. c. 8.

'Tis true she dress'd with modern grace,
Half naked at a ball or race;
But when at home, at board or bed,
Five *greasy* night-caps wrapp'd her head.
Goldsmith. The Double Transformation.

But as they rub their bodies constantly over with a red paint, of a clayey or coarse ochrey substance, mixed with oil, their garments by this means contract a rancid offensive smell, and a *greasy* nastiness.—*Cook. Third Voy.* b. iv. c. 2.

GREAT, *n.* GREAT, *adj.* GRE'ATEN, *v.* GRE'ATLY. GRE'ATNESS. GRE'ATNING *n.* } A. S. *Great*; Dut. *Groot*; Ger. *Gross*; Fr. *Gros*; It. *Grosso*. (See GROSS.) All, says Skinner, from the Lat. *Crassus*. Serenius derives *great* from *gro*, crescere. The A. S. *Great-ian*; Dut. *Grooten*; grandire, grandescere, crescere, to be or become large, to increase or *grow*, seems to present a satisfactory etymology. (A. S. *Grow-ed*, *greaw-ed*, *greawd*, *greawt*; Eng. *Great*, and on this the verb is formed.)

To *greaten*, is—

To increase, *grow*, or augment in size; to enlarge, to magnify, to aggrandize. And *great*, the *adj.*—

Increased, *grown* or augmented in size, quantity, or number: enlarged, magnified, extended, filled; *great* in power or wealth; powerful, wealthy, opulent; in rank, consequence or authority; eminent, illustrious, authoritative, important; pre-eminent; grand.

To be *great* with any one; i. e. to be on terms of *great* intimacy or friendship; in the north of England they say, such a person is *thick* with another, i. e. keeps *close* company, is on terms of *close* intimacy. Dr. Jamieson (needlessly) gives a different etymology for *great* so used.

Heo comen alle abouten hym, so that the Brut y sey,
That heo were of *gret* power, & noble folc & hey.
R. Gloucester, p. 11.

For ys herte was so *gret* for ys fader deth there
That he ne mygt glad be, ar he awreke were.—*Id.* p. 135.

Whan God had done his wille of Edmund Ironside,
Knoute vnto London com with *grete* pride.
R. Brunne, p. 48.

Kyng Philip of France fulle *gretely* is he noyed
That R. hadde suilk chance, the castelle had destroyed.
Id p. 184.

——— And maketh hym to thenke
That Good hus *greatest* help. *Piers Ploughman*, p. 267.

And cõcupiscẽtia carnis, shal the nat greve
Gretliche ne by gyle the bote yf thy self wolle.—*Id.* p. 200.

Grey *greteheded* quenes, with gold by the eighen,
And seyne that her sustern thei ben, that soiourneth aboute.
Id. Crede.

Whanne these thingis weren herd, thei weren fillid with ire and crieden and seiden *greet* is the Dian of Effesians.
Wiclif. Dedis, c. 19.

And thei broughten the child alius and thei weren coumfortid *greetli*.—*Id. Ib.* c. 20.

That ghe wite which is the hope of his clepyng, and whiche ben the richesis of the glorie of his heritage in seyntis, and which is the excellent *greetnesse* of his vertu into us that han bileued bi the worchyng of the myght of his vertu.—*Id. Effesies*, c. 1.

That he myghte knowe what that hope is, where vnto he hathe called you, & what the ryches of his gloryous inheritaunce is upon the sayntes, & what is the exceding *greatnes* of hys power to us ward which beleue according to the working of hys mighty power.—*Bible*, 1551. *Ib.*

Upon that other side Palamon,
Whan that he wist Arcita was agon,
Swiche sorwe he maketh, that the *grete* tour
Resound of his yelling and clamour.
Chaucer. The Knightes Tale, v. 12,079.

And (saving your grace) I cannot see that it might *gretly* harme me, though I toke vengeaunce, for I am richer and more mighty than myn enemies ben; and wel knowe ye, that by money and by having *grete* possessions, ben alle thinges of this world governed.—*Id. The Tale of Melibeus.*

All the enuironning of the yearth about, ne halt but the reason of a pricke, at the regard of the *greatnesse* of the heauē.—*Id. Boecius*, b. ii.

I praie you telle me naye or yea,
To passe ouer the *great* sea
To warre, and sle the Sarasin
Is that the law? *Gower. Con. A.* b. iii.

[Themistocles] desired at a feast to touch a lute, said, He could not fiddle, but yet he could make a small town a *great* city.—*Bacon. Ess. Of the True Greatness of Kingdoms.*

Car. What, amaz'd
At my misfortunes? Can thy spirit wonder
A *great* man should decline?
Shakespeare. Henry VIII. Act iii. sc. 2.

Men in *great* place are thrice servants; servants of the sovereign or state; servants of fame; and servants of business.—*Bacon. Ess. Of Great Places.*

——— Or could we break our way
By force, and at our heels all Hell should rise
With blackest insurrection, to confound
Heaven's purest light, yet our *great* enemy
All incorruptible would on his throne
Sit unpolluted. *Milton. Paradise Lost*, b. ii.

To be governed, as we call it, by one, is not safe; for it shews softness, and gives a scandal and disreputation; for those that would not censure, or speak ill of a man immediately, will talk more boldly of those that are so *great* with them, and thereby wound their honour.
Bacon. Ess. Of Followers & Friends.

——— Our *greatness* will appear
Then most conspicuous, when *great* things of small,
Useful of hurtful, prosperous of adverse
We can create, and in what place so e'er
Thrive under evil, and work ease out of pain
Through labour and indurance.—*Milton. Par. Lost*, b. ii.

To let out thy harvest, by *great*, or by day,
Let this by experience lead thee the way:
By *great* will deceive thee, with ling'ring it out,
By day will dispatch and put all out of doubt.
Tusser. Husbandry. August.

Charles of Austria hoped and expected that the House of Austria, which had been most fortunate by matching with the *greatest* Princesses, should be *greatn-d* by the addition of England.—*Camden. Elizabeth*, an. 1560.

The grace of Christ in the spirit, enlightens and enlivens the spirit, purifies and preserves the spirit, *greatens* and guides the spirit, sweetens and strengthens the spirit, and therefore what can be more desirable?
Matthew Henry. Life of Philip Henry, c. 9.

He [Alexander] might have lived as famous for virtue as for fortune, and left himself a successor of able age to have enjoyed his estate, which afterward, indeed, he much enlarged, rather to the *greatning* of others than himself.
Raleigh. History of the World, b. iv. c. 2. s. 9.

This from his humble maid you may declare
To him, on whom the good of humane kinde
Depends, and as his *greatning* is your care
So may your early love successes finde!
Davenant. Gondibert, c. 5.

Is not short payne well borne that brings long ease,
And lays the soul to sleep in quiet grave?
Sleep after toyle, port after stormie seas,
Ease after warre, death after life, does *greatly* please.
Spenser. Faerie Queene, b. i. c. 9.

And look how Thames, enrich'd with many a flood
And goodly rivers (that have made their graves,
And buried both their names, and all their good,
Within his *greatness*, to augment his waves)
Glides on with pomp of waters.—*Daniel. Civil War*, b. ii.

But, after all, it is with *great* parts, as with *great* virtues: they naturally border on some imperfection; and it is often hard to distinguish where virtue ends, or the fault begins.
Pope. Preface to the Iliad.

Being committed against an infinite majesty, it [sin] *greatens*, and rises to the height of an infinite demerit.
South, vol. x. Ser. 10.

I first set down and enumerate the chiefest things, that in the estimation of intelligent men do, as if they were so many ingredients, make up what we call magnanimity or *greatness* of mind, that not being a single star, but a constellation of elevated and radiant qualities; and then shew, that religion, especially that of the Christians, is at least consistent with each of these, if it do not also promote it.
Boyle. Works, vol. v. p. 550

That *great* chain of causes, which linking one to another even to the throne of God himself can never be unravelled by any industry of ours.
Burke. On the Sublime and Beautiful, pt. iv. s. 1.

Yet shall he mount and keep his distant way
Beyond the limits of a vulgar fate,
Beneath the good how far—but far above the *great*.
Gray. The Progress of Poesy.

Thus heav'nward all things tend. For all were once
Perfect, and all must be at length restor'd.
So God has *greatly* purpos'd; who would else
In his dishonour'd works himself endure
Dishonour, and be wrong'd without redress.
Cowper. The Task, b. vi.

Greatness of soul is more necessary to make a *great* man, than the favour of a monarch and the blazonry of the herald; and *greatness* of soul is to be acquired by converse with the heroes of antiquity; not the fighting heroes only, but the moral heroes.—*Knox. Letters to a Young Nobleman*, Let. 42.

GREAVE, i. e. *Grove*, (qv.) In the first quotation from Spenser, *groove*; but Mr. Nares thinks, evidently, a *tree*. In Drayton, a *bough*.

This charle was bid there in the *greues*
Couered with grasse and with leues.
Chaucer. Rom. of the Rose.

Where there were many grene *greues*
Of thick of trees, so full of leues.—*Id. Dreame.*

The day goth fast, and after that came eue
And yet came nat to Troilus Creseide
He loketh forth by hedge, by tree, by *greue*.
Id. Troilus, b. v.

Or elles one of grene leues,
Which late come out of the *greues*,
All for he shulde seme freshe. *Gower. Con. A.* b. v.

A logge thay dyghte of leaves,
In the grene *greves*,
With swordes brvght and broune.
Lybeaus Disconus, in Ritson, vol. ii. p. 24.

Then is it best, said he, that ye do leaue
Your treasure here in some securitie,
Either fast closed in some hollow *greaue*
Or buried in the ground from ieopardie,
Till we returne againe in safetie.
Spenser. Faerie Queene, b. iii. c. 10.

Yet when she fled into that couert *greaue*,
He her not finding, both them thus nigh dead did leaue.
Id. Ib. b. vi. c. 2.

Yet when there haps a honey fall,
We'll lick the syrupt leaves;
And tell the bees, that theirs is gall
To this upon the *greaves*.—*Drayton. Quest of Cinthia.*

GREAVE. Fr. *Grèves*; Sp. *Grevas*,—either, says Skinner, from the Fr. *Grève*, the shin or forepart of the leg, or from the Lat. *Gravis*, because *heavy* to the limbs. In Dut. *Gref-kens*; probably it is from the A. S. *Graf-an*; Dut. *Grav-en*, *greff-en*, to *groove*, to hollow out; and so called from their *hollowness*. Cotgrave calls them, (Fr. *Grèves*,)—

"Boots, also *greaves*, or armour for the legs:" (*grooves* for the legs.)

Then put on all thy gorgeous arms, thy helmet
And brigandine of brass, thy broad habergeon,
Vaunt-brass and *greves*, and gauntlet, and thy spear,
A weaver's beam, and seven-times-folded shield.
Milton. Samson Agonistes.

He cas'd his limbs in brass; and first around
His manly legs with silver buckles bound
The clasping *greaves*.—*Pope. Homer. Iliad*, b. xvi.

And now the world unrivall'd they enjoy'd
In proud security: the crested helm,
The plated *greave* and corselet hung unbrac'd.
Dyer. Ruins of Rome.

GREE, *v.* } Fr. *Gréer*, to agree, or give consent unto, (Cotgrave.) See AGREE.
GREE, *n.* }
Mr. Tyrwhitt says, Fr. *Gré*, pleasure, satisfaction, from Lat. *Gratus*. To receive in *gre*,—to take kindly.

The erle of the Marche Patrik, lord of next euntre
He did no maner wik, the king gaf him his *gre*.
R. Brunne, p. 272.

—— Every wight with gret devotioun
Shuld prayen Crist, that he this mariage
Receive in *gree*, and spede this viage.
Chaucer. The Man of Lawes Tale, v. 4679.

For sith a woman was so patient
Unto a mortal man, wel more we ought
Receiven all in *gree* that God us sent.
Id. The Clerkes Tale, v. 9027.

This poore token say to him I send
Pleaseth his goodnesse to take it in *gree*.
Id. The Lamentation of Marie Magdeleine.

So that, if their axis be parallel, and the South pole of the one and the North of the other look the same way, they will send proportionate and *greeing* streams to one another from their whole bodies.—*Digby. Of Bodies*, c. 20.

To trie the matter thus they *greed* both.
Harrington. Orlando Furioso, b. v. s. 32.

But say mee, what is Algrind, hee
That is so oft bynempt?
Thom. Hee is a shepheard great in *gree*,
But hath bene long ypent.
Spenser. Shepheard's Calender. July.

GREE. } *Greese*, *griece*, *greices*, or stairs,
GREECE. } q. d. *degreese*, says Minshew; or rather, Skinner adds, though it amounts to the same thing, from the Fr. *Gré*, pl. *grez*, from the Lat. *Gradus*. It is also written *grice*.
A step or degree, a step or stair.

And whanne Poul cam to the *grees* it bifel that he was borun of knyghtys for strengthe of the peple, for the multitude of peple suyde hym and cryde, take hym awaie.
Wiclif. Dedis, c. 21.

In thanke thy seruice wol I take
And high of *gree* I wol thee make.—*Chaucer. R. of the R.*

The time of yeare, shortly to conclude,
When twenty '*grees* was Phebus' altitude.
Lydgate. Prol. to Troy Book. Ellis, vol. i.

The king of the said land of Jaua hath a most braue and sumptuous pallace, the most loftily built, that euer I saw any, & it hath most high *greesses* and stayers to ascend vp to the roomes therein contained.
Hackluyt. Voyages, vol. ii. p. 87.

Trulye it was giuen for a season, to thentente it shoulde be a certaine *greece* or stayre to bring vs at length to a better hope.—*Udal. Hebrewes*, c. 7.

And after the procession, the King himselfe remaining seated in the quire, the lord archbishop vpon the *greece* of the quire, made a long oration.—*Bacon. Hen. VII.* p. 179.

Vio. I pittie you.
Ol. That's a degree to loue.
Vio. No not a *grize*: for 'tis a vulgar proofe
That very oft we pitty enemies.
Shakespeare. Twelfth Night, Act iii. sc. 1.

——— If one be
So are they all: for euerie *grize* of fortune
Is smooth'd by that below.—*Id. Tim. of Ath.* Act iv. sc. 3.

Which were the daughters of the Genius, and six in number: who, in a spreading ascent, upon severall *grices*, help to beautifie both the sides.
B. Jonson. Part of the King's Entertainment.

One shewed how fruitfully they had watered his head as he stood under the *grices*.
Id. Love Restored in a Masque at Court.

GREED, or GREET, *v.* GRE'EDY. GRE'EDILY. GRE'EDINESS. GREIT. } A. S. *Gried-ig*, from *grad-an*; Goth. *Greit-an*; to cry, to cry out or clamour for; and, consequentially, to be eager after; to desire hungrily, or ravenously.
Greedy, *adj.*—eager after; seeking, desiring, or coveting with the eagerness of hunger: without restraint of appetite, or desire; ravenous.
"To *griet* or *greet*,—to weep or cry; it seems to come from the It. *Gridare*, to cry or weep. Vox Scotis usitatissima," (Ray.) But Jamieson, with good reason, from the Goth. *Greit-an*.

Loude *gradde* the tuther knigt, "smiteth alle to grounde."
R. Gloucester, p. 475.

So that these desertes, [disherited persons] bi gonne al on hym *grede*. *Id.* p. 85.

And tho he may say ys time wel, he can *grede* anon,
"Nymeth youre saxes," [knives.] *Id.* p. 125.

I am Thomas your hope, to whom ge crie & *grete*,
Master of Canterbire. *R. Brunne*, p. 148.

Gurles, that *greden* after fode.—*Piers Ploukman*, p. 151.

They louen full bette, so God me spede
Than doeth the riche chinchy *grede*.
Chaucer. Rom. of the Rose.

For an vsurere, so God me see
Shall neuer for richesse riche be
But euer more poore and indigent
Scarce and *greedy* in his intent. *Id. Ib.*

The sea *gredie* to flowen constraineth with a certaine ende his floodes.—*Id. Boecius*, b. iii.

The man whiche hath his londe tilled,
Awaiteth nought more redily
The heruest, than thei *greedy*
Ne make than warde and watche,
Where thei the profite mighten catche.
Gower. Con. A. b. v.

Hue fel adoun a bedde,
Ant after knyvee *gredde*,
To slein mide hire kyng Lothe.
The Geste of Kyng Horn. Ritson, vol. ii.

On Tirmagaunt he gon to *grede*,
"On yow nas never help at nede,
Fy on ow everichon!"—*The Kyng of Tars. Id. Ib.*

And when he gapes full *gredilie*
unthriftie thirst to slake,
The river wasteth speedilie,
and awayward goes the lake.
Turberville. The Louer obtayning his Wish.

Yet on the other side the *greedinesse* of glorye, and the vnsaciable desire of fame, made no place to seeme to farre, nor no aduenture to be ouer harde.
Brende. Quintus Curtius, fol. 257.

Lo thus (deare wench) I leade a lothsome life,
And *greedily* I seeke a *greedy* graue,
To make an ende of all these stormes and strife.
Gascoigne. Dan Bartholomew of Bathe.

And eke her feete most monstrous were in sight;
For one of them was like an eagle's claw,
With griping talaunts armd to *greedy* fight;
The other like a beare's uneven paw:
More ugly shape yet never living creature saw.
Spenser. Faerie Queene, b. i. c. 8.

My fearful flesh did tremble at their strife
To see their blades so *greedily* imbrew,
That dronke with blood yet thirsted after life.
Id. Ib. b. i. c. 7.

That when the knight beheld, his mightie shield
Upon his manly arme, he soon addrest,
And at him fiersly flew, with corage fild,
And eager *greedinesse* through every member thrilld.
Id. Ib. c. 8.

Tell me good Hobbinol what gars the *greet*?
What? hath some wolf thy tender lambs ytorne?
Or is thy bagpipe broke, that sounds so sweet?
Or art thou of thy loued lasse forlorne?
Id. Shepheard's Calender. April.

Our *greedy* seamen rummage every hold,
Smile on the booty of each wealthier chest;
And, as the priests who with their gods make bold,
Take what they like, and sacrifice the rest.
Dryden. Annus Mirabilis, s. 208.

I treated her with a basket of fruit last summer, which she eat so very *greedily*, as almost made me resolve never to see her more.—*Spectator*, No. 217.

And indeed Philaretus was little given to *greediness*, either in fruits or sweetmeats; in the latter he was almost abstemious, and in the former he was very moderate.
Birch. Life of Boyle, prefixed to his Works.

But shrewd Suspicion with her squinting eye,
To Truth declared, prefers a whispered lie;
With *greedy* mind the proffer'd tale believes,
Relates her wishes, and with joy deceives.
Lloyd. Epistle to C. Churchill.

The hog, that finds his food among ordure, and *greedily* devours many things rejected by every other useful animal, is, like poultry, originally kept as a save-all.
Smith. Wealth of Nations, b. i. c. 11.

The Gentile, who shutting his eyes against the light of Nature, gave himself up to work iniquity with *greediness*, became in another sense a dog, as personally the object of God's aversion.—*Horsley*, vol. iii. Ser. 38.

GRE'EKLING. GRE'EKISH. GRE'CISM. } *Greekling*,—a diminutive of *Greek*; a little *Greek*; a *Greek* of little value or esteem. *Grecism*,—a mode of expression peculiar to, an idiom of, the *Greek* language.

"The *Greeks*," says Archdeacon Nares, (*ad v.*) "were proverbially spoken of by the Romans as fond of good living and free potations, and they used the term *Græcari* for to indulge in these articles." Claudius assuetus *Græcari*. Hence in English we obtain the proverbial expression, "As merry as a *Greek*," not as it is sometimes corrupted "*Grig*" (a small eel.) Latterly a *Greek* has been applied to a character of less openness, not to a *bon vivant*, but to a gambler.

Seb. Prethee foolish *Greeke* depart from me, there's money for thee. If you tarry longer, I shall giue worse paiment.
Shakespeare. Twelfth Night, Act iv. sc. 1.

——— By Jove multipotent,
Thou should'st not beare from me a *Greekish* member
Wherein my sword had not impressure made
Of our ranke feud.—*Id. Troyl. & Cress.* Act iv. sc. 5.

Which of the *Greekelings* durst ever give precepts to Demosthenes? or to Pericles (whom the age surnam'd heavenly) because he seem'd to thunder, and lighten, with his language.—*B. Jonson. Discoveries.*

But as he [Milton] endeavours every where to express Homer, whose age had not arrived to that fineness, I found in him a true sublimity, lofty thoughts, which were clothed with admirable *Grecisms*, and ancient words, which he had been digging from the mines of Chaucer and Spenser, and which, with all their rusticity, had somewhat of venerable in them.—*Dryden. Origin and Progress of Satire.*

GREEN, *v.* GREEN, *n.* GREEN, *adj.* GRE'ENISH. GRE'ENLY. GRE'ENNESS. GREEN-HEAD. } A. S. *Grene*; Dut. *Groen*; Ger. *Grun*; Sw. *Groen*. The Ger. *Grun*, Wachter derives from *grunen*, virere. Ihre considers *gro*, virescere, (A. S. *Grow-an*,) as the root of the Sw. *Groen*; and Skinner and Junius, the A. S. *Growan*, to be the root of the whole. Tooke says, *green* is the past part. of *grennian*, *virescere*; as *viridis* of *virere*, and *prasinus* from πρασον; but *gren-ian* may itself be from *grow-an*; and applied to the colour produced by the *growing* or *growth* of vegetable life.

Verdant, (met.) having the verdure, the vigour, of any thing *growing*, or vegetating; flourishing, vigorous. Also, unripe, as *growing* fruit; and thus, immature, raw, inexperienced.

Ine toke the feaute, displayed his banere,
& wente to the bataile in a fulle faire *grene*,
That is vnder Kampedene, a medow I wene.
R. Brunne, p. 2.

The sailes, as men sais, som were blak & blo,
Som were rede & *grene*, the wynde about tham blewe.
Id. p. 174.

Ich have no peny quath Peers. polettes for to bigge
Noth' goos noth' grys bote two *grene* cheses.
Piers Ploukman, p. 144.

Certain I am full like indeede
To him that cast in earth his seede
And hath ioye to the new springing
Whan it *greneth* in the ginning
Chaucer. Rom. of the Rose.

No creature saw he that bare lif,
Save on the *grene* he saw sitting a wif,
A fouler wight thet may no man devise.
Id. The Wif of Bathes Tale, v. 6580.

Welcome, quod he and every good felaw;
Whider ridest thou under this *grene* shaw?
(Said this yeman) wolt thou fer to-day.
Id. The Freres Tale, v. 6968.

Sailing thus two daies or three
My lady towards her countree
Ouer the waues, high and *greene*,
Which were large, and deepe betweene.—*Id. Dreame.*

In hire is high beaute withouten pride,
Youthe, withouten *grenehed* or folie.
Id. The Man of Lawes Tale, v. 4583.

I heard in the next bush beside
A nightingale so lustely sing
That with her cleare voice she made ring
Through all the *greene-wood* wide
Id. The Cuckow and the Nightingale.

He [Christ] gafe ensample in his parsone,
And we the wordes haue alone
Like to the tre with leues *greene*,
Upon the which no fruit is seene.—*Gower. Con. A.* b. v.

Yea and peraduenture this figtree too was lyke vnto that same other figtree, which the Lord accursed, because that by the freash *grenes* of the leaues it made one that wer houngrie beleue that he should finde fruicte vpō it, wheras in dede it had none.—*Udal. Luke*, c. 19.

The *greene* leaues outward sheweth, that the tree is not drie inwarde, and the good woorkes openlie notifieth the inward heart secretlie.—*Golden Boke*, Let. 7.

This country seemed very goodly and delightsome to all of vs, in regard of the *greennesse* and beauty thereof, and we iudged it to be very populous within the land.
Hackluyt. Voyages, vol. iii. p. 309.

Antichrist as it were appearing aboue the grounde: growe still forwarde frō *greenenesse* to ripenesse.
Bale. Pageant of Popes, fol. 37.

And make the *greenly* ground a drinking cup
To sup the blood of murder'd bodies up.
Gascoigne. Jocasta, (1577.)

And all about old stockes and stubs of trees,
Whereon nor fruit nor leaf was euer seen,
Did hang vpon the ragged rocky knees:
On which had many wretches hanged beene,
Whose carcasses were scattred on the *greene*,
And throwne about the cliffs.
Spenser. Faerie Queene, b. i. c. 9.

Beside the same a dainty place there lay,
Planted with mirtle trees and laurells *greene*,
In which the birds sung many a lovely lay
Of God's high praise, and of their loues sweet teene,
As it an earthly paradise had beene.—*Id. Ib.* b. iii. c. 5.

So likewise out of the Ligustic deep, a part of the Mediterranean Sea, a *greenish* stalk is gathered, which, hardened in the air, comes to be coral, either white or red.
Drayton. Edw. IV. to Mrs. Shore, Note 3.

One [sort of osier] is of little worth, being brittle, and very much resembling the fore-mentioned sally, with reddish twigs, and more *greenish*, and rounder leaves.
Evelyn. Discourse of Forest Trees, c. 19.

Among the rout they take two gentle swains,
Whose sprouting youth did now but *greenly* bud:
Well could they pipe and sing, but yet their strains
Were only known unto the silent wood.
P. Fletcher. The Purple Island, c. 1.

——— The people muddied,
Thicke and vnwholesome in their thoughts, and whispers
For good Polonius' death; and we haue done but *greenly*
In hugger mugger to inter him.
Shakespeare. Hamlet, Act iv. sc. 5.

Besides how unhandsome and deformed appeared the face of the earth itself! shewing trees without leaves, and the ground without *greenness* in those moneths of June and July.—*Sir F. Drake. The World Encompassed.*

To prove that the sun operates in the *greening*, Tolesbury pits will *green* only in summer; but that the earth hath the greater power, Brickel-Sea pits *green* both winter and summer: and for a further proof, a pit within a foot of a *greening-pit* will not *green*; and those that did *green* very well, will in time lose their quality.
Sprat. History of the Royal Society.

——— Great Spring, before,
Green'd all the year; and fruits and blossoms blush'd,
In social sweetness, on the self same bough.
Thomson. Spring.

Attir'd in mantles all the knights were seen,
That gratify'd the view with cheerful *green*.
Dryden. The Flower and the Leaf.

Sad cypress, vervain, yew, compose the wreath,
And every baleful *green* denoting death.
Id. Virgil. Æneid, b. iv.

There are writers of great distinction, who have made it an argument for Providence, that the whole earth is covered with *green* rather than with any other colour, as being such a right mixture of light and shade, that it comforts and strengthens the eye, instead of weakening or grieving it.
Spectator, No. 387.

On the *green* bank I sat and listened long
(Sitting was more convenient for the song:)
Nor till her lay was ended could I move,
But wish'd to dwell for ever in the grove.
Dryden. The Flower and the Leaf.

The light that passed by these pores was in its passages so tempered with shadow, and modified, that the eye discerned no more a golden colour, but a *greenish* blue.
Boyle. Works, vol. i. p. 729.

There are, besides the temper of our climate, two things particular to us, that contribute much to the beauty and elegance of our gardens, which are the gravel of our walks, and the almost perpetual *greenness* of our turf.
Sir W. Temple. On Gardening.

The hypocrite's hope is indeed both a water that will fail, and a mire that will defile him; yet it is this alone, that for a while gives growth and *greenness* to his comforts.
South, vol. x. Ser. 2.

——— For oft these valleys shift
Their *green-embroidered* robe to fiery brown,
And swift to *green* again, as scorching suns,
Or streaming dews and torrent rains, prevail.
Thomson. Summer.

First let them sip from herbs the pearly tears
Of morning dews, and after break their fast
On *green-sward* ground (a cool and grateful taste)
Dryden. Virgil. Georgics, b. iii.

——— And in each pleasing hue,
That *greens* the leaf, or through the blossom glows
With florid light, his fairest month array'd.
Mallet. Amyntor & Theodora.

O'er the *green* a festal throng
Gambols in fantastic trim!
As the full cart moves along,
Hearken—'tis the harvest hymn.
Cunningham. A Landscape.

It is a half length of a fat man with a beard, on a light *greenish* ground.—*Walpole. Anecdotes of Painting*, vol. i. c. 6.

If the latter [men of pleasure] often ensnared him, and won from him too great a portion of his time, it cannot be wondered at, considering the *greenness* of his years, the sensibility of his temper, and the warmth of his imagination.
Murphy. Life of Fielding.

GREET. GRE'ETING, *n.* } A. S. *Gret-an*; Dut. *Groeten*; Ger. *Grussen*, salutare, salutem dicere; probably from the A. S. *Græd-an*, to cry or call to, to proclaim. And then to *greet* will mean, (as it is commonly used,)—

To proclaim, (sc.) a salutation, a welcome; to salute, to welcome, to congratulate; to hail.

To July the emperour of Rome Androge, erl of Kent, *Gretyng* and stable loue, aftur wraththe, send.
R. Gloucester, p. 54

Lucie, the cenatour of Rome, to Arture the kyng,
Send, that he ofte serued ath, wyth oute *gretynge*.
Id. p. 193.

Doun of the kastelle mote Isaac doughter cam,
& felle R. to fote *greteand*, that doole him nam.
R. Brunne, p. 165

And seye ich *grette* wel hus wif.—*Piers Ploukman*, p. 189.

He loueth in marketes ben met, wit *gretynges* of poeere
And lowynge of lewed men. *Id. Crede.*

Aquila and Prisca with her homell chyrche *gretен* ghou mych in the Lord, at the which also I am herborid. alle britheren *gretен* ghou wel. *gretе* ghe wel togidre in hooli cros. my *gretyng* bi Poulis hond.—*Wiclif.* 1 *Corynth.* c. 16.

Aquyla and Prescylla salute you muche in the Lorde, and so doith the congregacion that is in their house. Al the bretheren *grete* you. *Grete* ye one another wyth an holy kysse. The salutacyon of me Paule wyth myne owne hande.—*Bible*, 1551. *Ib.*

Of that she sent the *gretyng*
Hast thou for pride of thy lykyng
Made thyn auaunt, where as the liste?
Gower. Con. A. b. i.

To the mighty prince, Lord Haquinus, by the grace of God, the famous King of Norway, his most deare friend. Edward by the same grace of God King of England, Lord of Ireland, Duke of Aquitaine, *greeting* and sincere loue.
Hackluyt. Voyages, vol. i. p. 138.

Roget, droope not, see the Spring
Is the earth enammelling,
And the birds on every tree
Greete this morne with melodie.
Browne. The Shepheard's Pipe, Ecl. 1.

Think with your selves what horrid *greetings* these unclean wretches will give each other in hell, when they who have here wallowed together in beastly sensuality shall there wallow together in unquenchable flames
Hopkins. Exposition upon the Seventh Commandment.

Go, injur'd hero, while the shores of Tyre
At thy approach so silent shall admire,
Who on thy thunder still their thoughts employ,
And *greet* thy landing with a trembling joy.
Dryden. Absalom & Achitophel.

The wife of his brother, if she be of the same class, must be saluted every day; but his paternal and maternal kinswomen need only be *greeted* on his return from a journey.
Sir W. Jones. Institutes of Hindu Law, c. 2. s. 132.

GRE'FFIER. Fr. *Greffier*; Low Lat. *Graphare*, scribere, from the Gr. Γραφ-ειν, to write. In the *Spectator*, No. 470, is an advertisement that a Mr. Burges had received a new supply of Spa water, fresh and good, and certified as such by the *Greffier* of the Spa.
A register or notary.

One thing I may not omit, without sinful oversight; a short, but memorable story, which the *grephier* of that towne (though of different religion) reported to more eares than ours.—*Bp. Hall*, Decad. 1. Ep. 4.

The Duke of Orleans, Monsieur the Prince, and the Superintendents deliver them to the *Greffier* or clerk.
Evelyn. State of France.

GREGA'RIAN. } Lat. *Gregarius*; from *Grex*,
GREGA'RIOUS. } a flock. See AGGREGATE.
Flocking or herding together; of the common flock or herd; a *gregarian* soldier, a common soldier.

There are hopes that something will be done to his advantage speedily; because the *gregarian* soldiers and gross of the army is well affected to him, though some of the chiefest commanders be still averse.—*Howell*, b. iii. Let. 1.

Of wild fowl, those which are the most usefull, fly not singly as other birds, but are commonly *gregarious*; as the partridge, lark, teal.—*Grew. Cosmo. Sacra*, b. iii. c. 2.

Then for birds of prey, and rapacious animals, it is remarkable what Aristotle observes, that they are all solitary and go not in flocks, Γαμψωνυχων ουδεν αγελαιον. No birds of prey are *gregarious*.—*Ray. On the Creation*, pt. i.

The rook is the *Corvus* of Virgil, no other species of this kind being *gregarious*.—*Pennant. British Zoology. The Rook.*

GREY, or GRAY. GRE'YISH. } A. S. *Græg*; Dut. *Grauw*; Ger. *Grau*; Sw. *Grae*; Fr. *Gris*; It. *Grigio*. Skinner thinks it may be *color Græcus*; though the Ger. *Graw*, he observes, plusquam alludit, Lat. *Ravus*. Tooke derives from the A. S. *Geregn-an*, inficere, to dye or dip, to stain or colour. Applied to—
One of the two extremes, white or black, *dyed* or stained by the other.
The *n.*—darkness dawning into light; or light fading into darkness.

Vor the ordre of *greye* monekes thoru hym me brogte
Vorst here into Engelond, as perauntre me hym bysogte.
R. Gloucester, p. 440.

Ich have seyen hym myself som tyme in russet
Bothe in *greye* and greys [furs], and in gilt harneys.
Piers Ploughman, p. 282.

This wenche thicke and wel ygrowen was,
With camuse nose, and eyn *grey* as glas.
Chaucer. The Reves Tale, v. 3972.

But beggers with these hoodes wide
With sleigh and pale faces leane
And *graie* clothes nat full clene.—*Id. Rom. of the Rose.*

The same time I herd a larke sing
Ful lustely, againe the morow *gray*
Awake ye louers, out of your slombring
This glad morow, in all the hast ye may.
Id. The Floure of Curtesie.

Telling his tale alway this old *grey*. [Calcas.]
Chaucer. Troilus, b. iv.

——— And forth they went,
With eyen *grey*, and browes bent,
And well araied everichone.—*Gower. Con. A.* b. vii.

The pope sayth if thou bye my pardō, or els be buried in a *gray* friers coate thou must needes be saued, so that Christ hath suffered in vayne, sith a friers coate will saue a man.
Frith. Workes, p. 103.

Set me in hye, or yet in low degree;
In longest night or in the shortest dave
In clearest skie, or where clouds thickest be;
In lusty youth, or when my heeres are *graye*.
Surrey. A Vow to loue faithfully.

The morrow *gray* no sooner hath begun
To spread his light euen peeping in our eyes,
When he [Care] is up and to his worke yrun.
Mirrour for Magistrates. Sackuil's Induction.

Whilome [an oake] had bene the king of the fielde,
And mochell maast to the husband did yielde;
And with his nuts larded many swine;
But now the *gray* mosse marred his rine.
Spenser. Shepheard's Calender. February.

He say you *gray* is not the morning's eye,
'Tis but the pale reflexe of Cinthia's brow.
Shakespeare. Romeo & Juliet, Act iii. sc. 5.

A globe-like head, a gold-like haire,
A forehead smooth and hie,
An euen nose, on either side
Did shine a *graish* eie.
Warner. Albion's England, b. iv. c. 20.

And this word—loue, which *gray-beards* call divine,
Be resident in men like one another
And not in me: I am myself alone.
Shakespeare. 3 Pt. Hen. VI. Act v. sc. 6.

Our women's names are more gracious than their Rutilia, that is Red-head, Cæsilla, that is, *Grey-eyed*.
Camden. Remains. Names of Women.

Together both ere the high lawns appear'd
Under the opening eye-lids of the morn,
We drove a-field, and both together heard
What time the *gray-fly* winds her sultry horn.
Milton. Lycidas.

This person he described to be of low stature, his hair of a dark brown, beginning to turn *gray*, of quick apprehension, and of an active and strong constitution.
Ludlow. Memoirs, vol. ii. p. 171.

——— Whose lot
Demands it more than theirs, whom fate forbids
To taste the joys of courteous charity;
To wipe the trickling tears, which dew the cheek
Of palsied age; to smooth its furrow'd brow,
And pay its *gray* hairs each due reverence
Mason. Elfrida.

Yon shrubby slopes a pleasing mixture show;
There the rough elm and smooth white privet grow,
Straight shoots of ash with bark of glossy *grey*,
Red cornal twigs, and maples russet spray.
Scott. Amœbæan Eclogues, Ecl. 1.

The distant mountains that seemed to support the clouds, the villages and turrets, partly shaded with trees of the finest verdure, and partly raised above the groves that surrounded them, the dark plains and meadows of a *greyish* colour, where the sheep were feeding at large, in short, the view of the streams and rivers, convinced us there was not a single useless or idle word in the above-mentioned description, [in *L'Allegro*,] but that it was a most exact and lively representation of nature.
Sir W. Jones. Letter to Lady Spenser, Sept. 7, 1769.

Thou [Petronius] polish'd and high finish'd foe to Truth,
Gray-beard corrupter of our list'ning youth,
To purge and skim away the filth of vice,
That so refin'd it might the more entice.
Cowper. The Progress of Errour.

GREY-HOUND. This word is of unsettled etymology. Dr. Hickes, in his *Dictionarium Islandicum*, says, "*Grey*, canis; exstat in nostro *grey-hund*. Comp. ex *grey*, and *hunta*, venator:" q. d. a hunting dog. Dr. Jamieson so far supplies the deficiency of Hickes as to produce an instance of the usage of the word *Grey*, in its simple form; but neither he nor Hickes say any thing with respect to the cause of the application. Minshew thinks that *Grei-hound* is *Grecian-hound*, because first in use among the Greeks. The Dutch have *Griip-hund*, canis rapax, from *Grypen*, to *gripe*, and *hund*. (See *Kilian*.) The A. S. is *Grig-hund*. The etymology produced by Pennant (see the quotation from him) seems fanciful, and indeed it is not very clear, whether he means that the dog took his name from his own rank, or from that of his authorized master. In addition to his reference to the Laws of Canute, it may be observed, that, by 13 Rich. II. c. 13, "No priest nor other clerke, if he be not aduanced to the value of x. *li.* by the yeere, shall haue or keepe any *greyhound*, *hound*, or other dogge for to hunt," &c. In some of our old Writers the word is contracted into *Greund*.

On ther first eschel [division] he smot in full hastif,
& thorgh tham tika del, als *grehound* or mastif.
R. Brunne, v. 189.

Grehoundes he hadde as swift as foul of flight.
Chaucer. The Prologue, v. 190.

I knowe it well, quod the king: the *grayhounde* maketh you chere this day as Kynge of Englande, as ye shal be, and I shal be deposed: the *gray-houde* hath this knowledge naturally; therefore take hym to you, he will follow you and forsake me.—*Berners. Froissart. Cronycle*, c. 241.

And they [stags] was not only cowrsayd wt sum *greunds*, but also wt horsmen, wt darts and sperys, and many so sleyne.—*Lodge Illustrations*, vol. i. p. 6. *Sir Philip Draycot to the Earl of Shrewsbury.*

Till he [the hare-finder] this pretty beast upon the form hath found,
Then viewing for the course, which is the fairest ground,
The *greyhounds* forth are brought, for coursing then in case
And choicely in the slip, one leading forth a brace,
The finder puts her up, and gives her coursers law.
Drayton. Poly-Olbion, s. 23.

Looke how a gentle *grewnd*, that doth assaile
And flies upon a stranger at the furst,
Will on the sodaine faune and wag his taile,
If so of bread one profer him a crust.
Harrington. Orlando Furioso, b. xx. s. 94.

We see in beasts, that those that are weakest in the course, are yet nimblest in the turne; as it is betwixt the *grey-hound* and the hare.—*Bacon. Ess. Of Discourse*

The next kind is the *Leporarius*, or *gre-hound*. Dr. Caius informs us, that it takes its name *quod præcipuè gradus sit inter canes*: the first in rank among dogs: that it was formerly esteemed so, appears from the Forest Laws of King Canute, that no one under the degree of a gentleman should presume to keep a *gre-hound*.
Pennant. British Zoology. The Dog.

GRICE. Skinner acknowledges the word only as (in Piers Plouhman) applied *ad porcellum*, to a young pig. Perhaps from the Dut. *Grus*, Fr. *Gris*, cinereus, seu colore cineritius; ashy, coloured like ashes; the young of swine being of this colour, though the old ones may be darker. It is applied by B. Jonson to—
The cub of a badger.

Both my goos and my *grys*, and my gras he taketh.
Piers Ploughman, p. 66.

I am a lord of other geers! this fine
Smooth bowson's cub, the young *grice* of a *gray*;
Twa tynie urchins, and this ferret gay.
B. Jonson. The Sad Shepherd, Act ii. sc. 2.

GRIDE. See GIRD, to smite.
To smite, to pierce or cut through.

Ah for pittie, will ranke winter's rage
These bitter blasts neuer gin t' asswage?
The keene cold blows through my beaten hide,
All as I were through the body *gride*.
Spenser. Shepheard's Calender. February.

——— Then Satan first knew pain,
And writh'd him to and fro convolv'd; so sore
The *griding* sword with discontinuous wound
Pass'd through him. *Milton. Paradise Lost*, b. vi.

Nor yet the ear of that fam'd British chief,
Which seven brave years, beneath the doubtful wing
Of victory, dreadful roll'd its *griding* wheels
Over the bloody war. *Dyer. The Ruins of Rome*

First Amphitryon, dauntless man,
Bar'd his rais'd falchion from its sheathing gold,
While *griding* anguish pierc'd his flutt'ring breast.
Sir W. Jones. The First Nemean Ode of Pindar.

When the foul furrow fetid may-weed fills,
The weary reaper oft complains of ills:
As his keen sickle *grides* along the lands,
The acrid herbage oft corrodes his hands.
Scott. Amœbæan Eclogues, Ecl. 2.

GRI'DELIN. Fr. *Gris-de-lin*, a colour, so called from its resemblance to the flower of flax, (*lin*.) Menage; who adds, the modern Greeks call it Λειλιακι, (*lilac*,) from its resemblance to the flower of the *lilac*.

The ladies dress'd in rich symars were seen
Of Florence satin, flower'd with white and green,
And for a shade betwixt the bloomy *gridelin*.
Dryden. The Flower & the Leaf.

GRI'DIRON. *Craticula ferrea*, q.d. *grate* iron, (Skinner.) The Fr. *Grille*; It. *Graticola*, Menage derives from *craticula*, a diminutive of *crates*. Dr. Jamieson (in v. *Graddan*,) thinks that in the Eng. *Gridiron*, traces of the Sw. Goth. *Graedda*, igne torrere, are to be found. Our *grid* is not improbably a corruption of the Fr. *Grille*, from which language our terms in cookery, and names of the utensils are principally borrowed.

Laurence the Levite lyggynge on the *gredire*
Loked up to oure Lorde, and aloud seid
God of thy gĕ, hevene gates opene.
Piers Ploughman, p. 30.

And thou shalt make a *gredyern* also like a net, of brasse.
Bible, 1551. *Exodus*, c. 27.

He runs to weakness for excuse, and to sin for a comfort, and to the methods and paths of hell for sanctuary, and rolls himself in his uneasye chaines of fire, and changes from side to side upon his *gridiron* till the flesh drop from the bones on every side.
Bp. Taylor. Rule of Conscience, b. i. c. 1.

He that of honour, wit, and mirth, partakes,
May be a fit companion e'er beef-steaks;
His name may be to future times enroll'd
In Estcourt's book, whose *gridiron's* fram'd of gold.
King. Art of Cookery.

Now, though the said chicken was then at roost in the stable, and required the several ceremonies of catching, killing, and picking, before it was brought to the *gridiron*, my landlady would nevertheless have undertaken to do all within the time.—*Fielding. History of a Foundling*, b. x. c. 4.

GRIEF.
GRIEF-FUL.
GRIEVE, v.
GRIE'VABLE.
GRIE'VANCE.
GRIE'VER.
GRIE'VINGLY.
GRIE'VOUS.
GRIE'VOUSLY.
GRIE'VOUSNESS.

Fr. *Grever*; It. *Gravare*; Sp. *Agraviar*; from the Lat. *Gravare*, *gravis*, heavy. To *grieve*,—

To be or cause to be heavy; to bear heavy upon, weigh down, burthen, sink, depress; (sc.) with sorrow or affliction; to afflict, to distress, to *pain*; to cause or bear pain or sorrow; to sorrow, to mourn, to bewail.

Grief and *grievance* (in Shakespeare) would, according to modern usage, be interchanged.

Mury & fair yt thogte y now, & that heo thider wende,
To wonye & to lyue ther, & that heo hem word sende,
Gef any mon hem *greuede*, & that heo wolde, heo seyde,
Warde hem from alle men, that hem bi tidde no drede.
R. Gloucester, p. 41.

Tho he come ver (far) in the see, and he aslepe was,
At tyme uf mydnygt of the nygt, hym mette a *greuous* cas. *Id.* p. 202.

Neuer bifore in Wales was don so grete *greue*,
Bi dounes & bi dales, thar folk at suilk mischeue.
R. Brunne, p. 91.

Our fredom that day for euer toke the leue,
For Harald it went away, his falshed did vs *greue*.
Id. p. 71.

The rede kyng William felle a faire chance,
To Saynt Poule's he cam, withouten *greuance*.—*Id.* p. 87.

The fadet kyng Henry in herte had he payn,
& anguised *greuosly*, that Thomas was so slayn.
Id. p. 132.

Pytousliche pees tho prayede the kyng
To have mercy on that man, that menytyme *greuede* hym.
Piers Ploughman, p. 69.

So for hus glotonye and grete synne, he hath a *grevous* penaunce. *Id.* p. 266.

If ony feithful man hath widewis mynystre he to hem, that the chirche be not *greued*, that it suffice to hem that ben verrie widewis.—*Wiclif.* 1 *Tym.* c. 5.

And thei binden *grevous* chargis and that moun not be born, and putten on shouldris of men: but with her fynger thei not move hem.—*Id. Matthew*, c. 23.

And they bynde heuy burthens & *grevous* to be borne, & ley thē on mēnes shoulders: but they thē selues wyll not heaue at them with one of their fingers.—*Bible*, 1551. *Ib.*

Lo this thridde tyme I am rede to come to ghou, and I shal not be *grevous* to ghou.—*Wiclif.* 2 *Corynth.* c. 12.

Beholde now the thyrd time I am redy to come vnto you: & yet wyll I not be *grevous* vnto you.—*Bible*, 1551. *Ib.*

Sit doun anon, and tell me what your *greve* is,
And it shal ben amended, if I may.
Chaucer. The Sompnoures Tale, v. 7753.

——— But telleth me your *grefe*,
Paraventure I may in your mischefe
Conseile or helpe.—*Id. The Shipmannes Tale*, v. 1357.

And Caton sayth; If a man of higher estate or degree, or more mighty than thou, do thee anoye or *grevaunce*, suffre him: for he that onse hath *greved* thee, may another time releve thee and helpe thee.—*Chaucer. Tale of Melibeus.*

And in as muche as him thinketh his sinnes more heavy and *grevous*, in so muche seemeth his peine the lighter and the easier unto him.—*Id. Ib.*

All thy wordes [quod he] ben trewe, and therto profitable, but trewely min herte is troubled with this sorwe so *grevously*, that I n'ot what to don.—*Id. Ib.*

For it is a vnwise vengeaunce,
Whiche to none other man is lefe,
And is vnto himselfe *grefe*. *Gower. Con. A.* b. ii.

My sonne, as I shall the informe,
There ben yet of an other forme
Of dedly vices seuen applied,
Wherof the herte is often plied
To thyng, whiche after shall hym *greue*.—*Id. Ib.* b. i.

He is not wise, that finde hym *greued*,
And doth so, that his *greue* be more. *Ib. Ib.* b. v.

There is a vice full *greuable*
To hym, whiche is therof culpable:
And stant of all vertues bare,
Here after as I shall declare. *Id. Ib.*

Nowe then upon that other side
To tell my disobeisance
Full sore it stant to my *greuance*,
And maie not sinke into my witte. *Id. Ib.* b. i.

For as these holy bokes say,
The bodily delices all,
In euery poynt howe so thei fall,
Unto the soule don *greuance*. *Id. Id.* b. vi.

But where pitee the raigne ladde,
There might no fortune last,
Which was *greuous*, but at last
The god hym selfe it hath redressed. *Ib. Ib.* b. vii.

For it is thank worthy if a man for conscience toward God endure *grefe*, suffering wrongfullye.—*Bible*, 1551. *Peter*, c. 2.

Yet some there be there with that take *greuaunce*,
And gruddge therat with frowning countenaunce
But what of that? hard it is to please all men,
Who lyst amende it, let him set to his pen.
Skelton. The Crowne of Laurell.

The common sort are wont to take the deathe of yong folke much *grieuously*er then of old; whereas indede nothing is more to be desyred of God, then in yᵗ age to dye, when it is most pleasure to liue, or euer the soul be blemished with the manifold euils of this present life.—*Udal. Mark*, c. 5.

Consider not the multitude and *grieuousnes* of thyne offences, onelye regarde that Jesus is he that came to saue all men, and is able to doe all thinges with a becke.
Id. Ib. c. 5.

For they flee frō the drawē swordes, [euen] from the drawen sworde, and from the bent bowe, and from the *grieuousnes* of warre.—*Geneva Bible*, 1561. *Isa.* xxi. 15.

Brut. Cassius, be content,
Speake your *greefes* softly, I do know you well.
Shakespeare. Julius Cæsar, Act iv. sc. 2.

Which when she sees with ghastly *griefful* eyes
Her heart does quake, and deadly pallid hew
Benumbes her cheekes.
Spenser. Faerie Queene, b. vi. c. 8.

Egl. Madam, I pity much your *grievances*,
Which, since I know they vertuously are plac'd,
I giue consent to go along with you.
Shakespeare. Two Gentlemen of Verona, Act iv. sc. 3.

Here new aspersions, with new obloquies,
Are laid on old deserts; and future ill
On present suffrings bruted to arise,
That further *grievances* engender will.
Daniel. Civil Wars, b. iv.

Their aged syre thus eased of his crowne
A private life ledd in Albania
With Gonorill, long had in great renowne,
That nought him *griev'd* to beene from rule deposed downe. *Spenser. Faerie Queene*, b. ii. c. 10.

Believe me, there is not a sin more incompetible with the Gospell-mercy (than uncleanness,) a more unreconcileable rival of all godliness, a greater waster of conscience, *griever* and quencher of the spirit, a more perfect piece of Atheism, and Heathenism, be it the fairest outside Christian.
Hammond. Works, vol. iv. p. 514.

Nor *grevingly* I thinke
The peace betweene the French and vs, not valewes
The cost that did conclude it.
Shakespeare. Henry VIII. Act i. sc. 1.

A false infamous faitour late befell
Me for to meet, that seemed ill bested,
And playnd of *grevous* outrage, which he red
A knight had wrought against a lady gent.
Spenser. Faerie Queene, b. ii. c. 1.

So forth they far'd; but he behind them stay'd,
Maulgre his host, who grudged *grevously*,
To house a guest that would be needs obey'd,
And of his owne him left not liberty.
Spenser. Faerie Queene, b. iii. c. 10.

Cancerous ulcers seize on this part [the lip]. This *grief* hastened the end of that famous mathematician, Mr. Harriot.
Wood. Athenæ Oxon.

Sorrow is humble, and dissolves in tears.
Make not your Hecuba with fury rage,
And show a ranting *grief* upon the stage.
Dryden. The Art of Poetry, c. 3.

The wife withheld, the treasure ill detain'd,
(Cause of the war, and *grievance* of the land)
With honourable justice to restore.
Pope. Homer. Iliad, b. xxii.

All Greece is one comedian: laugh, and they
Return it louder than an ass can bray:
Grieve, and they *grieve*; if you weep silently,
There seems a silent echo in their eye.
Dryden. Juvenal, Sat. 3

There is, without all peradventure, something more *grievous* and corroding to the mind of man, from his being conscious that he has actually committed the sin he suffers for, than in all the sharpest and most afflicting impressions of pain, of which that suffering, as to the matter of it, does consist.—*South*, vol. ix. Ser. 1.

These that I speak of are *grievously* disturbed with odd, unreasonable, nay, and sometimes, impious, blasphemous phantasies, which are suggested to their minds, they do not know how, nor upon what occasion.—*Sharpe*, vol. iii. ser. 5.

In the same sermon the *grievousness* of the offence is to be opened, the party to be exhorted to unfeigned repentance, with assurance of God's mercy, if they do so; and doubling of their damnation, if they remain either obstinate, or feign repentance where none is, and so lying to the Holy Ghost.
Strype. Life of Grindal, b. ii. c. 11.

Grief is sometimes considered as synonymous with sorrow; and in this case we speak of the transports of *grief*. At other times it expresses more silent, deep, and painful affections; such as are inspired by domestic calamities; particularly by the loss of friends and relatives; or by the distress, either of body or mind, experienced by those whom we love and value.—*Cogan. On the Passions*, vol. i. pt. i. c. 2.

On the 6th of April, four days before our second county-meeting, the House of Commons took the petitions of the people into considerations; and authenticated the *grievances* therein complained of.—*Anec. of Bp. Watson*, vol. i. p. 129.

The earth (says Epicharmus) will be restored to earth, and the spirit will ascend upwards; what is there terrible or *grievous* in this?—*Warburton. Divine Legation*, b. iii. s. 3.

A spiritual and a natural father, a mother and an elder brother, are not to be treated with disrespect, especially by a Brahman, though the student be *grievously* provoked.
Sir W. Jones. The Institutes of Hindu Law, c. 2.

GRI'FFIN.
GRY'PHIN, or
GRI'FFON.

Fr. *Griffon*; It. *Griffone*, Dut. *Griffoen*; Sp. *Grifo*; Lat. *Gryphus* and *gryps*. "The word Γρυψ or *gryps*," (says Sir T. Brown) "sometimes mentioned in Scripture and frequently in humane authors, properly understood, signifies some kinde of eagle or vulture; from whence the epithete *grypus*, for an hooked or aquiline nose." Vossius calls it *avis fabulosa*, having its name *ab adunco rostro*. Kilian says, q.d. *Grup-hoen*; but it is not a creature of northern invention. See GRIPE.

And like a *griffon* loked he about,
With kemped heres on his browes stout.
Chaucer. The Knightes Tale, v. 1235.

Bugles, bulles, and many great *griffon*.
Lydgate. History of Troy.

The *griffons*, which are supposed to have long eares, and a hooked bill, I take them to be meere fables: and yet they say, that the Pegasi should be in Scythia, and the *griffons* in Æthyopia.—*Holland. Plinie*, b. x. c. 49.

That there are *griffins* in nature, that is, a mixt and dubious animal, in the forepart resembling an eagle, and behind, the shape of a lion, with directed ears, four feet, and a long tail, many affirm, and most, I perceive, deny not.
Brown. Vulgar Errours, b. iii. c. 11.

As when a *gryfon* through the wilderness
With winged course ore hill or moarie dale,
Pursues the Arimaspian, who by stelth
Had from his wakeful custody purloind
The guarded gold. *Milton. Paradise Lost*, b. ii.

Whence may be guessed what their function was: was it to go about circled with a band of rooking officials, with cloakbags full of citations, and processes to be served by a corporality of *griffon-like* promoters and apparitors.
Id. Of Reformation in England, b. i.

Now *griffons* join with mares; another age
Shall see the hound and hind their thirst asswage
Promiscuous at the spring.—*Dryden. Virgil*, Past. 8.

Now in close fight the angry chiefs engage;
Like two fell *griffins* roused to equal rage.
Wilkie. The Epigoniad, b. iii.

A *griffin* and a mare the mingled breed
Compos'd, and like his sire his feet before,
His head, his feathers, and his wings he wore;
(In all the rest his mother-mare was shown)
And by the name of *griffin-horse* was known.
Hoole. Orlando Furioso, b. iv.

GRIGG. A very small eel; and Skinner says, he knows not whether from *Crycce*, a crooked staff, from some resemblance of the one to the other; or from *Crecca*, a creek or bay, because these eels frequent such places. The A. S. *Wrigan* (in old English, to *wrie*) is to cover, the diminutive of which is *wriggle*; and by the name *riggle*, is a small sand eel known on some parts of the coast, probably so called from the quickness with which it *wriggles* or covers itself under the sand, when attempted to be caught. The usual prefix *ge* forms *ge-wrig-an*, which by contraction would become *grig*; and thus the word, as applied to the fish, may be accounted for; and from the quickness, nimbleness, liveliness of this fish may have arisen the phrase, *As merry as a grig*. But see GREEK, for a more probable explanation of this phrase.

A merry *grigge*, a locande frend,
for euery sulye mtsse.—*Drant. Horace*, b. i. Sat. 3.

Now wight that acts on stage of Bull,
In skullers' bark does lie at Hull,
Which he for pennies two does rig,
All day on Thames to bob for *grig*.
Davenant. The Long Vacation in London.

Hard is her heart as flint or stone,
She laughs to see me pale;
And merry as a *grig* is grown,
And brisk as bottled ale.
Gay. A New Song of New Similes.

Besides these, there is another variety of this fish, known in the Thames by the name of *grigs*, and about Oxford by that of *grige* or gluts.—*Pennant. British Zoology. The Eel.*

GRILLE. Mr. Tyrwhitt says, horrible: it may be formed from *Grisly*, (qv.) *grisle, grille*. To *grill*, horrere; to cause horror.

Whan William had his wille of Scotland and of Wales,
To riche men was he *grille*, of power held no tales.
R. Brunne, p. 92.

The birds that han left her song
While they han suffred cold ful strong
In wethers *grille*, and derke to sight
Ben in May, for the sunne bright
So glad. *Chaucer. Rom. of the Rose.*

Leve we now the emperour in thought,
Game ne gle lyked hym noght,
So gretly can he *grylie*.
The Erle of Tolous. Ritson, vol. iii.

Lady, he ys to us foo,
Therefore yrede that we hym sloo,
He hath done us grete *grylle*.—*Id. Ib.*

Har launces they brak a two
Swerdes they through out tho,
Wyth herte grym and *grylle*,
And gonne for to fyghte,
Eyder prevede hys myght
Other for to spylle.—*Lybeaus Disconus. Ib.* vol. ii.

GRILL, *v.* } "Fr. *Griller*; to broyl on a
GRI'LLY, *v.* } grid-iron; also, to scorch, parch, or dry up with extream heat," (Cotgrave.)
See GRID-IRON. Used met.

Bollyng of men in caldrons, *grilling* them on gridirons, roasting them on spits.—*Marvell. Works*, vol. ii. p. 448.

And rather save a crippled piece
Of all their crush'd and broken members,
Than have them *grilled* upon embers.
Hudibras, pt. iii. c. 3.

GRIM. } A. S. *Grame*; Dut. *Grim*;
GRI'MLY, *adj.* } Ger. *Grimm*; Sw. *Grym*; past
GRI'MLY, *ad.* } part. of the A. S. *Gramian*,
GRI'MNESS } *grymmian*; Dut. *Grimmen*;
GRIMA'CE. } Ger. *Grimmen*; sævire, fremere, to rave or rage. See GRAM.

Enraged, furious; fearful, frightful; terrible; having a fierce and stern look or countenance; fierce and stern. It appears to be sometimes popularly used, as *grimy*; (met.) clouded, gloomy.

Grimace,—Fr. "*Grimace*. A crab'd look; a face, wry-mouth, ill-favoured countenance made, a mowing or ape's face," (Cotgrave.) Serenius and Lye would derive *grimace* from the Islandic. Menage acknowledges a diversity of opinion; his editor decides for *grim*, in which he is confirmed by Cotgrave's explanation of the usage of the word.

There hii were, as strange men, *grymslyche* undervonge.
R. Gloucester, p. 347.

Whan the fader wist the sonne wild were on him,
I blame him not if him list turne ageyn fulle *grim*.
R. Brunne, p. 133.

The duke was in a cas, his wondes wer so *grym*,
That his leche was in ille hope of him.—*Id.* p. 192.

A great chorl and a *grym*, growen as a tonne,
With a face so fat, as ful bleddere.
Piers Ploughman. Crede.

Somtime hath semed come a *grim* leoun,
And somtime floures spring as in a mede.
Chaucer. The Frankeleines Tale, 11,458.

He smot to Launfal, and he to hym,
Well sterne strokes, and well *grym*,
Ther wer in eche a syde.—*Launfal. Ritson*, vol. i.

Scant could they hold the teares that furth gan burst,
And almost fell from bloody handes the swordes,
Only the sterne Herennius, with *grym* looke,
Dastards, why stand you still? he sayeth.
Uncertaine Auctors. Marcus Tullius Ciceroe's Death.

Whan they togydere mette,
Ayder yn other scheld hytte,
Strokes *grymly* greete.
Lybeaus Disconus. Ritson, vol. ii.

Her tayle was myche vnmete,
Hyr pawes *grymly* grete
As ye may lythe and lere.—*Id. Ib.*

They were not able to abyde the *grimnesse* of their countenaunces and the fiercenesse of their lookes.
Goldinge. Cæsar, fol. 29.

But when she looked up, to weet what wight
Had her from so infamous fact assoyld,
For shame, but more for feare of his *grim* sight,
Doune in her lap she hid her face, and lowdly shright.
Spenser. Faerie Queene, b. iii. c. 8.

So stood Sir Scudamour when this he heard,
Ne word he had to speake for great dismay,
But lookt on Glauce *grim*, who woxe afeard
Of outrage for the words which she heard say.
Id. Ib. b. iv. c. 1.

With hundred iron chaines he did him bind,
And hundred knots that did him sore constraine:
Yet his great iron teeth he still did grind,
And *grimly* gnash, threatning reuenge, in vaine.
Id. Ib. b. ii. c. 4.

Old Mer. When it was grown to dark midnight,
And all were fast asleep,
In came Margaret's *grimly* ghost,
And stood at William's feet.
Beaum. & Fletch. Knight of the Burning Pestle, Act ii. sc. 1.

Mar. I (my Lord) and feare
We haue landed in ill time: the skies looke *grimly*,
And threaten present blusters.
Shakespeare. Winter's Tale, Act iii. sc. 3.

Some your high spirit did mad presumption call,
Some pitied that such youth should idly fall,
Th' uncircumcis'd smil'd *grimly* with disdain;
I knew the day was yours. I saw it plain.
Cowley. Davideis, b. iii.

Yet with *grim-visag'd* war when he her shores did greet,
And terriblest did threat with his amazing fleet,
Those British bloods he found, his force that durst assail,
And poured from the cliffs their shafts like showers of hail
Upon his helmed head.—*Drayton. Poly-Olbion*, s. 8.

Their swarthy host would darken all our plains,
Doubling the native horrour of the war
And making death more *grim*.—*Addison. Cato*, Act ii. sc. 1.

For posture, dress, *grimace*, and affectation,
Though foes to sense are harmless to the nation.
Dryden. Epistle to Henry Higden, Esq.

This artist is to teach them how to nod judiciously, to shrug up their shoulders in a dubious case, to connive with either eye, and in a word, the whole practice of political *grimace*.—*Spectator*, No. 305.

Associate he with demons dire,
O'er human victims held the knife,
And pleas'd to see the babe expire,
Smil'd *grimly* o'er its quiv'ring life.
Langhorne. Fables of Flora, Fab. 11.

Now Death, with hasty stride, stalks o'er the field,
Grimly exulting in the bloody fray.
Jago. Labour & Genius.

Whose ravell'd brow, and countenance of gloom,
Present a lion's *grimness*.—*Glover. Athenaid*, b. xxx.

—— Roses, pinks,
And violets they carry, tripping light
Before the steps of *grimly-featur'd* Mars,
To blend the smiles of Flora with his frown.
Glover. Leonidas, b. ii.

And, still more freely to describe
The dull *grimace* of scolding age,
He ridicul'd the dying closes
Of precepts snuffled through their noses.
Cooper. Fer-Vert, c. 4.

GRIMA'LKIN. Archdeacon Nares,—"*Grimalkin*, q.d. *grey-malkin*, a name for a fiend, supposed to resemble a *grey-cat*."

Grimalkin's a hell-cat, the devil may choke her.
Ballad of Alley Croker.

Malkin, Skinner says, is a diminutive of *Maria*.

But still were wanting his *grimalkin* eyes,
For which grey worsted-stocking paint supplies.
Swift. Dan Jackson's Picture.

The fox and the cat, as they travell'd one day,
With moral discourses cut shorter the way;
"'Tis great," says the fox, "to make justice our guide!"
"How godlike is mercy!" *grimalkin* replied.
Cunningham. The Fox and the Cat.

GRIME, *v.* } Skinner,—from the Dut. *Be-*
GRIME, *n.* } *griemen, beghremen, begremelen,*
GRI'MY. } *gremelen*; denigrare; maculare, to blacken, to spot; and these from the *n. grimm*, q.d. deformem et aspectu torvum reddere.

To make *grim*; to give a *grim* aspect or appearance; (sc.) by dark, dirty, or sooty marks or spots; and thus, to smear or rub with any thing dark, dirty, or sooty.

—— My face I'le *grime* with filth,
Blanket my loines, elfe all my haires in knots,
And with presented nakednesse outface
The winds, and persecutions of the skie.
Shakespeare. Lear, Act ii. sc. 3.

Anti. What complexion is she of?
Dro. Swart like my shoo, but her face nothing like so clean kept; for why? she sweats—a man may goe ouer shooes in the *grime* of it.—*Id. Comedy of Errors*, Act iii. sc. 2

Foure grisly blacksmiths stoutly did their task
Upon an anvile form'd in comic wise:
They neither minded who, nor what to ask,
But with stern *grimy* look do still avise
Upon their works.—*More. On the Soul*, pt. i. lib. iii. c. 6.

But Michael Cassio might be drunk enough,
Though all his features were not *grim'd* with snuff.
Lloyd. The Actor.

GRIN, *v.* } A. S. *Grennian, grennegan, gru-*
GRIN, *n.* } *nian*; Dut. *Grinnen, grinden*; Ger.
GRI'NNER. } *Greinen*; Sw. *Grina*; It. *Di-grignare*; ringere, os torquere; to draw awry or withdraw the lips, (sc.) so as to show or display the teeth. Consequentially—

To draw aside the lips, and show the teeth.

And thei herden these thingis and weren dyuersli turmentid in her hertis, and *grennyden* with teeth on hym.
Wiclif. Dedis, c. 7.

Yfrounced foule was her visage,
And *grinning* for dispitous rage.—*Chaucer. Rom. of the R.*

Ther did they worshyp it in their scarlet gounes with cappe in hande, and here they improued it with scornes and with mockes, *grennyng* vpon her lyke termagauntes in a playe.—*Bale. Votaries*, pt. ii.

Which when as Radigund their comming heard,
Her heart for rage did grate, and teeth did *grin*.
Spenser. Faerie Queene, b. i. c. 4.

And some of tigres that did seeme to *gren*,
And snar at all, that euer passed by.—*Id. Ib.* b. vi. c. 12.

And that sin may not shame him, he will glory in it, like the slave in the comedy, who, being torn with whips, *grinn'd* and forc'd an ugly smile that it might not seem to smart.—*Bp. Taylor*, pt. i. Ser. 20.

Even the most saintlike of the party, though they durst not excuse this contempt and vilifying of the Government, yet were pleased, and *grinned* at it with a pious smile; and called it a judgment of God against the hierarchy.
Dryden. Religio Laici, Pref

Her lips, that once could tempt a god, begin
To grow distorted in an ugly *grin*.
Addison. Ovid. Met. b. ii

I shall range all amorous dotards under the denomination of *grinners*; when a young blooming wench touches their fancy, by an endeavour to recall youth into their cheeks, they immediately overstrain their muscular features, and shrivel their countenance into this frightful merriment.
Guardian, No. 29.

I thought to meet, (as late as Heav'n might grant)
A skeleton, ferocious, tall, and gaunt;
Whose loose teeth in their naked sockets shook,
And *grinn'd* terrific, a Sardonian look
Harte. The Vision of Death

Ambition this shall tempt to rise,
Then whirl the wretch from high,
To bitter scorn a sacrifice,
And *grinning* infamy.
Gray. Ode on a Distant Prospect of Eton College.

These are thy glorious works, eternal Truth,
The scoff of wither'd age and beardless youth;
These move the censure and illib'ral *grin*
Of fools, that hate thee and delight in sin.—*Cowper. Hope*

——— 'Tis pitiful
To court a *grin*, when you should woo a soul.
Id. Task, b. ii.

They [the audience] knew that they were no other than candle-snuffers, revolutionary scene-shifters, second and third mob, prompters, clerks, executioners, who stand with their axe on their shoulders by the wheel, *grenners* in the pantomime, murderers in tragedies, who make ugly faces under black wigs.—*Burke. On a Regicide Peace*, Let. 4.

GRIN. A. S. *Girene, gern, grin.* "*Grine*, decipulum, laqueus, a *grin*, a snare," (Somner.)

And like a bird that hasteth to his *grin*,
Not knowing the peril of his life therein.
Chaucer. The Remedie of Loue.

But rather snarled them with their owne *grynne* who came purposely to entrap hym.—*Udal. Marke*, c. 10.

But well perceyuing that theyr malicious purpose is to bring you to destruccion, ye like good Christien people auoyding theyr false straines and *grinnes*, gaue none eare to theyr haynous heresies, nor walke theyr sedicious wayes.
Sir T. More. Workes, p. 813.

The proude haue laid a snare for me, & spred a net with cordes in my pathwaye, and set *grennes* for me.
Geneva Bible, 1561. *Psalm* cxl. 5.

Keepe me from the snare, (which) they haue laied for me, and from the *grenes* of the workers of iniquitie.
Id. Psalm cxli. 9.

GRIND, *v.* GRI'NDER. GRI'NDING, *s.* GRI'NDSTONE. A. S. *Grindan*, molere, conterere; (also, dentibus frendere, Dut. *Grinden.*) *Grindtothas*, dentes molares, the *grinders.*

To rub together, to rub to a point or edge; to bruise or crush by rubbing together: (met.) to press hard upon, to oppress.

For God is def now a dayes, and deyneth noucht ous to huyre,
And good men for oure giltes, he al to *gryst* to dythe.
Piers Ploughman, p. 186.

Ac ther cam forth a blynde knyght, with kene spere y *ground.* *Id.* p. 343.

To wymmen schullen be *gryndyng* in oo queerne, oon schal be taken and the tother left.—*Wiclif. Matthew*, c. 24.

Two shal be *grindinge* at the myll, and one shal be receaued & the other shal be refused.—*Bible*, 1551. *Ib.*

But the sones of the rewme schal be cast out in to utmer derknessis, there schal be weepyng and *grynetyng* of teeth.
Wiclif. Matthew, c. 8.

And therfore is I come and eke Alein,
To *grind* our corn and cary it hame agein.
I pray ye spede us henen [hence] that ye may.
Chaucer. The Reves Tale, v. 4030.

And only for her mirth and reuelrie
Upon the wardin beasly they crie,
To yeve hem leve but a litel stound,
To gon to mille, and seen his corn *yground.*
Id. Ib. v. 4006.

Who so first cometh to the mill, first *grint.*
Id. The Wif of Bathes Prologue, v. 3971.

He loked as it were a wilde bore,
And *grinte* with his teeth, so was he wroth.
Id. The Sompnoures Tale, v. 7743.

But in helle her hering (shal be) ful of waimenting and *grinting* of teeth, as sayth Jesu Crist.
Id. The Persones Tale.

Thus is the proude miller wel ybete,
And hath ylost the *grinding* of the wheat.—*Id. Ib.*

When the kepers of the house shall tremble, and the strong men shall bowe themselues, and the *grinders* shal cease, because they are fewe and they waxe darke that loke out by the windows.—*Geneva Bible*, 1561. *Eccles.* xii. 3.

Her *grinders* like two chalk stones in a mill,
Which shall with time and wearing waxe as ill
As old Catillas, which wont every night
Lay up her holy pegs till next day-light.
And with them *grind* soft simpring all the day.
Bp. Hall. b. iv. Sat. 1.

How necessary these are for man's sustenance, is proved by the painfull experience of such aged persons, who wanting their moiare teeth, must make use of their gums for *grinders.*—*Fuller. Worthies. Chesshire.*

Much like what filing (though far smaller) or *grinding* of leaf gold upon a porphyre stone may reduce it into.
Digby. Of Bodies, c. 15.

That turne round like *grindlestones.*
B. Jonson. The King's Entertainment at Welbeck.

Their hornes are plaguy strong, they push down palaces
They toss our little habitations like whelps,
Like *grindle-tails*, with their heels upward.
Beaum. & Fletch. The Island Princess, Act v. sc. 1.

There have been found in Italie other maner of *grindstones*, with water, which will bring any yron toole to an edge quickly, as well as a file.—*Holland. Plinie*, b. xxxvii. c. 28.

And as the *grindstone* to unpolish'd steel
Gives edge, and lustre: so my mind I feel
Whetted, and glaz'd by Fortune's turning wheel.
Sherburne. Virtue improved by Suffering.

He would chide them, and tell them they might be ashamed, for lack of courage to suffer the Lacedæmonians to hold their noses to the *grindstone*, that were nothing like to them in strength.—*North. Plutarch*, p. 241.

No gainful office gives him the pretence
To *grind* the subject or defraud the prince.
Dryden. The Hind and the Panther.

When the corn is *ground* in a horse-mill, the whole aggregate, consisting of the horse, the wheels, the *grindstones*, and other parts of the mill, is looked upon but as one engine in reference to the use of the whole, which is comminution of grain.—*Boyle. Works*, vol. ii. p. 150.

How shrill, how coarse, th' unsettled tone,
Alternate 'twixt a squeak and drone,
Worse than the screannel pipe of straw,
Or music *grinding* on a saw!
Will none that horrid fiddle break!—*Lloyd. On Rhyme.*

For all her airs, it goes to her husband's heart to see four yards of good lutestring wearing against the ground, like one of his knives on a *grindstone.*—*Goldsmith. The Bee*, No. 2.

GRIPE, *v.* GRIPE, *s.* GRI'PER. GRI'PING, *s.* GRI'PINGLY. GRI'PPLE, *adj.* GRI'PPLE, *s.* GRI'PPLENESS. Goth. *Greipan*; A. S. *Gripan*; Dut. *Gripen*; Ger. *Greifen*; Sw. *Gripa*; Fr. *Gripper*; which latter Cotgrave well interprets—

"To seise, *gripe*, grasp; clinch, catch or snatch at; lay violent hold or covetous hands on."

To hold tight or close, to pinch; to embrace fast or firmly; (met.) to hurt, to distress, to extort.

Gripple, a diminutive of *gripe.*

The was Corineus somdel wroth, he sterede hym anon,
And *gripte* this geant, and to an hey roche hym drow
That stod aboue the see an hey, & ther adoun hym stow.
R. Gloucester, p. 22.

And glad for to *grype* hure. *Piers Ploughman*, p. 52.

But whan the childe into court was brought
Tofore Ligurgus, alas I wite him nought—
Upon the corps with a mortall face
He fell at ones, and gan it to embrace
Sore to *gripe*, and again vpstert.
Lidgate. Story of Thebes, pt. iii.

Which is if any bee, most like the panges of death,
That present greif now *gripith* me and striues to stop my breath.—*Gascoigne. Absent Dame thus complaineth.*

But yet it seem'd, his *gripes* of grief were greate.
Id. The Complaynt of Phylomene.

And thou [my heart] that long for lack of grace,
Forepinede hast bene and in a doleful case,
Lament no more, let all such *gripenes* go
As bred thy bale, and nurst thy cankred wo
With milke of mournfull dug.
Turbervile. The Louer hoping assuredly, &c.

Nor harder was from Cerberus' greedy law
To plucke a bone, then from his cruell claw
To reave by strength the *griped* gage away.
Spenser. Faerie Queene, b. i. c. 11.

—— And therefore still on hye
He over him did hold his cruell clawes,
Threatning with greedy *gripe* to do him dye,
And rend in peeces with his ravenous pawes
If ever he transgrest the fatall Stygian lawes.
Id. Ib. b. ii. c. 7.

But such a confession is too frequent, in which men either comply with custom, or seek to ease a present load or *gripe* of conscience.—*Bp. Taylor*, vol. ii. Ser. 5.

Others pretend zeal, and yet are professed usurers, *gripers*, monsters of men, and harpies.—*Burton. On Melancholy.*

Besides this, it ordinarily fills the belly with wind; which occasions those *gripings* men feel when they take physick.
Digby. Of Bodies, c. 34.

Clysters also help lest the medicine stop in the guts, and work *grypingly.*—*Bacon. Naturall Historie*, s. 65.

Still as he rode, he gnasht his teeth to see
Those heapes of gold with *gripe* Couetise,
And grudged at the great felicitie
Of proude Lucifera, and his own company.
Spenser. Faerie Queene, b. i. c. 4.

That thrusts his *grippie* hand into her golden maw.
Drayton. Poly-Olbion, s. 1.

Shee [the queen] complayned, that the daughter and sole heire of the king of France was married to a *grippie* miser, and that being promised to be a queene, she was become no better than a waiting woman liuing vpon a pension from the sponsers.—*Speed. Edw. II.* b. ix. c. 2. s. 50.

The young man pretends it is for his wanton and inordinate lust: the old, for his *grippeness*, techinesse, loquacity: all wrongfully, and not without foul abuse.
Bp. Hall. Satan's Fiery Darts quenched, Dec. 3.

Whom cannot gifts at last cause to relent,
Or to win favour, or flee punishment!
When *gripie* patrons turn their sturdie steele
To waxe, when they the golden flame do feele.
Id. b. v. Sat. 1.

There they together strove and struggled long,
Either the other from his steed to cast.
Ne even Astegall his *gripie* strong
For any thing wold slacke, but still upon him honge
Spenser. Faerie Queene, b. v. c. 2.

Unlucky Welsted! thy unfeeling master,
The more thou tickl'st, *gripes* his fist the faster.
Pope. The Dunciad, b. ii.

Some mount the scaling-ladders; some more bold,
Swerve upwards, and by posts and pillars hold:
Their left hand *gripes* their bucklers in th' ascent,
While with the right they seize the battlement.
Dryden. Virgil. Æneis, b. ii.

Three times, in vain, he strove my joints to wrest;
To force my hold, and throw me from his breast;
The fourth he broke my *gripe*, that clasp'd him round
Then with new force he stretch'd me on the ground.
Gay. Ovid. Metam. b. ix.

But suppose the uneasy posture, and the long *griping* tires the *griper*, or that his hand be crampt the while, what condition is the patient then in?
Wiseman. Surgery, b. vi. c. 2.

Their ordinary distempers are fevers, agues, fluxes, with great pains and *gripings* in the guts.
Dampier. Voyage, an. 1686.

But the *gripple* wretch, who will bestow nothing on his poor brother for God's sake, is evidently an infidel, having none at all, or very heathenish conceits of God.
Barrow, vol. i. Ser. 31.

Each strives to lift the other from his seat,
Heav'd thick, and short, their lab'ring bosoms beat;
Struggling they *gripe*, they pull, they bend, they strain,
But firm, and still unsway'd their seats retain.
Brooke. Constantia.

The only doubt which could hang upon his mind would be, the dread of the resumption of the spoil, which one day might be made (perhaps with an addition of punishment) from the sacrilegious *gripe* of those execrable wretches who could become purchasers at the auction of their innocent fellow citizens.—*Burke. On the French Revolution.*

GRIPE. The Lat. *Grypa*, is the *griffin*, (qv.) The old Eng. *Gripe*, from the A. S. *Grip-an*, applied to an eagle or vulture, from the strength of its *gripe*, appears sometimes to be confounded with this fabulous animal.

And polished was eke so clene,
That no signe of the sculle was sene,
But as it were a *gripe* etc. *Gower. Con. A.* b. i.

This *griph* or geire is a kind of an eagle, but such as is ruenous, and feedeth more vpon carren than vpon anie foule of his owne preieng and for his cowardnesse carieth neither the name not praise apperteining to the true eagle.
Holinshed. Ireland, b. ii. c. 18.

And for certaine it was knowen and noted, that neither all that yeere nor in the former, during the mortalitie of man and beast, there was not a vultur or *grype* any where to be seene.—*Holland. Livius*, p. 1109.

GRIS. Fr. *Gris*, "a kind of weesel or little beast of a blewish colour," (Cotgrave.) Applied to—

The skin or fur of the *gris.* See the quotation from *Piers Plouhman* in v. *Grey.*

I saw his sleeves purfiled at the hond
With *gris*, and that the finest of the lond.
Chaucer. The Prologue, v. 194.

They ar clothed in velvet and chamlet furred with *grice*, and we be vestured with pore clothe.
Berners. Froissart. Cronycle, c. 361.

GRISA'MBER, i.e. *Amber-gris*, or grey amber.

A table richly spread, in regal mode,
With dishes pil'd and meats of noblest sort
And savour; beasts of chase or fowl of game,
In pastr'y built, or from the spit, or boy'ld,
Gris-amber-steam'd —*Milton. Paradise Regained*, b ii.

GRI'SLY. } A. S. *Gris-lic*; Dut. *Grïslick*;
GRI'SLINESS. } Ger. *Greslich*, horridus, terribilis, from the verb *a-gris-an*, horrere, to terrify. See AGRISE.

Terrible, dreadful, frightful, hideous.

Grisloker weder than it was ne mitze on erthe be.
R. Gloucester, p. 500.

His axe tho he to hym com, so *grisliche* he schok and faste,
That the kyng quakede & ys men, so sore heo were a gaste.
Id. p. 24.

Hym thogte he sey a *grysliche* beore fle in the eyr anhey.
Id. p. 202.

For Godes blessede body, hit bar for oure bote
And hit fereth the feonde for such is the myghte
May no *grysliche* gost glyde ther hit shadeweth.
Piers Ploughman, p. 365.

(In Claudian ye may the story rede,
How that hire in his *grisely* carte he felte.)
Chaucer. The Marchantes Tale, v. 10,107.

All peinted was the wall in length and brede
Like to the Estres of the *grisly* place,
That highte the gret temple of Mars in Trace.
Id. The Knightes Tale, v. 1973.

He slow the *grisely* bore and that anon;
And bare the hevene on his neckke long.
Id. The Monkes Tale, v. 14,136.

Ther [in hell] as they shul have the fire and the wormes that ever shul lasten and weping and wayling, and sharpe hunger and thurst, and *grislinesse* of divels, whiche shul all-to trede hem withouten respite and withouten ende.
Id. The Persones Tale.

And *gresely* and cruel fyght was continued vpon both sydes for the while yt it endured.— *Fabyan*, vol. i. c. 232.

And having now misfortune got for guide
Staid not till it arrived in his side,
And therein made a very *grisely* wound
That streames of blood his armour all bedide.
Spenser. Faerie Queene, b. iv. c. 4.

That ill-agreeing musick was beautified with the *grislinesse* of wounds, the rising of dust, the hideous falls and the groans of the dying.—*Sidney. Arcadia*, b. iii p. 441.

Death was denoune'd, that dreadful sound,
Which ev'n the best can hardly bear,
He took the summons void of fear;
And unconcern'dly cast his eyes around;
As if to dare the *grisly* challenger
Dryden. Threnodia Augustalis.

Or as in rolls of old romance we read
Of rav'ning giants an enormous breed,
With *grisly* bones who hung their spacious bower,
Dire trophies of their cruelty and pow'r.
Brooke. The Fox-Chase.

GRIST. *Ge-rised, grised, grist*,—that which is *crushed*, the past part. of *ge-risan, ge-hrysan*, to crush. See *Tooke*.

Corn or grain—bruised or crushed: generally, provender.

How long, like the turtle dove,
Shall I heartely thus complaine?
Shall the sailes of my love stand still?
Shall the *grists* of my hopes be unground?
F. Beaumont. Maid in the Mill, s. 2.

Upon a streame washing a village end,
A mill is plac'd, that never difference kend
'Twixt dayes for worke, and holy tides for rest,
But always wrought and ground the neighbour's *grest*.
Browne. Britannia's Pastorals, b. i. s. 4.

Matter, as wise logicians say,
Cannot without a form subsist;
And form, say I as well as they,
Must fail, if matter bring no *grist*.
Swift. The Progress of Beauty.

Your lordships have heard it said, that upon this occasion, a sly old Pope created twenty new Saints to bring *grist* to the mill of the London clergy.
Bp. Horsley. Speech. July 23, 1804.

GRI'STLE. } A. S. *Gristle, grisle*, cartilago.
GRI'STLY. } Skinner thinks it may be from the Lat. *Crustula*; since cartilage is hard, *instar crustæ*; more probably a dim. of *grist*, (qv.) that which may be crushed, is easily crushed: opposed to the strength and hardness of *bone*. See the quotation from Holinshed.

The eare cutte off was a wounde more subiecte to the obloquie and ill speakyng of the people, than it was daungerous for the life or bodie: but yet neuertheiese a wounde vncurable, because the *gristle* of the earepiece beeyng once cutte in twoo, cannot close ne growe together agayne.
Udal. Luke, c. 22.

After that by reason of an hot humour running from his head, the *grystle* within his nose began for to canker.
Vives. Instruction of a Christian Woman, b. ii. c. 4.

Those fishes which be not soft, but *gristly*, have a kind of marrow in their ridge bone. Scales have *gristle*, and no bone.
Holland. Plinie, b. xi. c. 37.

Because the barre was awaie that should haue made it fast, she [Catherine Douglaase] thrust her arm in the place where the bar should haue passed; she was but young, and her bones not strong, but rather tender as a *gristle*, and therefore her arm was soone crasht in sunder, and the doore broken vp by force.—*Holinshed. Scotland. James I.* an. 1435.

In each of the fingers, for example, there are bones, and *gristles*, and ligaments, and membranes, and muscles, and tendons, and nerves, and arteries, and veins, and skin, and cuticle, and nail.—*Bentley*, Ser. 3.

The reader need not be told, that these intervening cartilages are *gristles*; and he may see them in perfection in a loin of veal.—*Paley. Natural Theology*, c. 8.

GRIT. } A. S. *Greot, gritta*; Dut. and
GRI'TTY. } Ger. *Greet*; Sw. *Gryt*, from the
GRI'TTINESS. } Ger. *Grutten*, (Serenius,) or *grüsen*, (Wachter,) comminuere, to crush. It appears to be the same word as *grist* (the *s* dropped) differently applied.

Somner calls the A. S. *Gritta*, "Bran, scurfe, *grit*, draffe; any dust or powder made by sawing, filing, grating, grinding, &c." *Grit* is generally applied to—

Small particles of stone, or hard dirt. *Grits* or *groats*,—

The grain of oats with the husk scaled or shelled off.

For there is a certain earth resembling a kind of tough clay, which they call white lome; this being intermingled with gravell or *gritty* sand is so hard baked together, that there is no dealing with it.
Hakewill. Apologie, b. iv. c. 5. s. 3.

Some are liquid and flowing, others consistent; some are soft, others hard; some are fatty, viscuous, and smooth; others lean, *gritty*, and rough.—*Digby. Of Bodies*, c. 14.

——— The sturdy pear tree here
Will rise luxuriant, and with toughest root
Pierce the obstructing *grit*, and restive marle.
J. Philips. Cider, b. i.

Sometimes also methought I found this powder (which likewise happened sometimes to me with the lately mentioned earth of wood-ashes) somewhat *gritty* between the teeth.—*Boyle. Works*, vol. iii. p. 108.

In fuller's earth he could find no sand by the microscope, nor any *grittiness*.—*Mortimer. Husbandry.*

His lank and scanty herds around him press,
As, hunger-stung, to *gritty* meal he grinds
The bones of fish, or inward bark of trees,
Their common sustenance.—*Dyer. The Fleece*, b. i.

In the adjuncts of that [the serpent's] life, the grovelling posture and the *gritty* meal, will he not read the condition of a vile and despicable being, to whom all indulgence but that of malice is denied.—*Bp. Horsley*, vol. ii. Ser. 16.

GRITH. A. S. *Grith-ian*, pacificare, to pacify, to restore to peace.

Concord, tranquillity, quiet.

Thei halp him at thare myght to maynten pes & *grith*.
R. Brunne, p. 60.

Sithen he gede to London, that cite set to *grith*,
& to the lawe alle london lik man in his kith.—*Id.* p. 80.

And for to seche pess and *grith*,
Thei sende and praide anone forthwith.
Gower. Con. A. b. iii.

GRIZE. See GREE.

GRI'ZZLE, *adj.* } Fr. *Gris*, grey, (qv.) As
GRI'ZZLE, *s.* } the Fr. *Grison* (Cotgrave)—
GRI'ZZLED. } "*Gray* with age; whitish,
GRI'ZZLY. } hoary, *grizzle*, oldish, or somewhat old."

And though thou feigne a yonge corage,
It sheweth well by thy visage,
That olde *grisell* is no fole.—*Gower. Con. A.* b. viii.

To him the god of Tiber flood, which rules that pleasant place,
In vision showed himself, vprising graue with antique face,
Among the popplar leaues in *grisell* gowne of droppyng weedes.—*Phaer. Virgill. Æneidos*, b. viii.

To preserve the haire from beeing grey or *grisle*, anoint them with the ashes of earthworms and olie olive mixed together.—*Holland. Plinie*, b. xxx. c. 15.

Duke. O thou dissembling cub; what wilt thou be
When time hath sow'd a *grizzle* on thy case!
Shakespeare. Twelfth Night, Act v. sc. 1.

Anto. Let her know't—To the boy Cæsar send this *grizzled* head, and he will fill thy wishes to the brimme with principalities.—*Id. Antony & Cleopatra*, Act iii. sc. 11.

Living creatures [generally] do change their hair with age, turning to be gray, and white; as is seen in men, though some earlier, some later; in horses, that are dappled, and turn white; in old squirrels, that turn *grisly*.
Bacon. Naturall Historie, § 851.

With earnest diligence and care,
Grubb'd by the roots each *grizzled* hair.
Somerville, Fab. 14.

——— The *grizzle* grace
Of bushy peruke shadow'd o'er his face.
Lloyd. Two Odes, Ode 1.

GROAN, *v.* } A. S. *Gran-an*; Dut. *Gronen, gemere*; formed, I believe, says
GROAN, *n.* } Skinner, from the sound; for
GRO'ANFUL. } the word itself cannot be
GRO'ANING, *n.* } uttered without a deep and strong expiration, resembling a *groan*. G. Douglas writes it *Grane*. "The barge gan *grane*," (p. 178, l. 11.) Others *Groin*, (qv.) It is classed by Wilkins as an outward sign of inward passion; (sc.) an emission of the breath, vocal but not articulate, the outward sign; anger or revenge, the inward passion, (*On Real Character*, p. 236.) But anger and revenge are not the only inward passions. See the quotations.

Kyng Wyllam wende agen, tho al thys was ydo,
And bygan sone to *grony* and to febly al so.
R. Gloucester, p. 380.

——— He lay there and *gronede*
For fastynge of a Friday he ferde as he wolde deye.
Piers Ploughman, p. 408.

What alleth you to grutchen thus and *grone*?
Chaucer. The Wif of Bathes Prologue, v. 6025.

Palne and distresse, sicknesse, and ire,
And melancholy that angry sire,
Ben of her paleis senatoure
Groning and grutching, her herbegeours.
Id. Rom. of the Rose

But never *grent* he [Cæsar] at no stroke but on,
Or elles at two, but if his storie lie.
Id. The Monkes Tale, v. 14,627.

And I go forth as nought ne were
Unto my bed, so that alone
I male there ligge sigh and *grone*.
And wishen all the longe night,
Till that I see the dales light.—*Gower. Con. A.* b. iv.

With thee she talkes, with thee she mones,
With thee she sighes, with thee she *grones*.
Facetiaine Auctore. The Lover describeth his whole state, &c.

And these verily are the prayers of our mother the churche, these ben her teres, and these are the sighes and *groninge* of the godlye persones, making mone and sorow for the death of a sinner.—*Udal. Luke*, c. 7.

Where when he saw his faire Precilla by,
He deeply sigh'd and *groaned* inwardly,
To thinke of this ill state in which she stood.
Spenser. Faerie Queene, b. vi. c. 3

Nothing but fire or slaughter meete the eyes;
Nothing the ear but *groans* and dismal cries.
Cowley. The Davideis, b. ii.

Adowne he kest it with so puissant wrest,
That backe againe it did aloft rebound,
And gaue against his mother earth a *gronefull* sound.
Spenser. Faerie Queene, b ii. c 11.

His owne deare Una, hearing euermore
His rueful shrieks and *groanings*, often tore
Her guiltless garments and her golden heare,
For pitty of his payne and anguish sore.
Id. Ib. b. i. c. 10.

Nor Philoctetes had been left enclos'd
In a bare isle, to wants and pains expos'd,
Where to the rocks, with solitary *groans*,
His sufferings and our baseness he bemoans.
Dryden. Ovid. Metam. b. xiii.

What he says here of Hope, is to show them that the *groaning* in the children of God before spoken of, was not the *groaning* of impatience, but such wherewith the Spirit of God makes intercession for us, better than if we expressed ourselves in words.—*Locke. Note on Romans*, viii. 25.

For Englishmen alone have sense
To give a stranger preference:
While modest merit of their own
Is left in poverty to *groan*.—*Churchill. The Ghost*, b. i.

What *groan* was that I heard?—deep *groan* indeed!
With anguish heavy laden. Let me trace it.
From yonder bed it comes, where the strong man,
By stronger arm belabour'd, gasps for breath
Like a hard-hunted beast. *Blair. Grave.*

GROAT. From the Fr. *Gros*; It. *Grosso*. A coin so called from its *great* size, and formerly perhaps made of brass or iron, (Skinner.) See the citation from Baker.

For hure hefd was worth half a mark. and hus hod not a *grote*.—*Piers Ploukman*, p. 82.

A, yeve that covent half a quarter otes,
And yeve that covent four and twenty *grotes*,
Chaucer. The Sompnoures Tale, v. 7546.

And thys I affirme vnto thee, that if thou builde a thousand cloisters, and giue as many copes and chalices to churches, and visitest all the pilgrimages in the world, and espiest, and seest a poore man whome thou mightest help, perishing for lack of one *grote*, all these things whereon thou hast bestowed so muche money, shall not be able to helpe thee.—*Frith. Workes*, p. 89.

But now *groats* of four-pence, and half *groats* of two-pence, equivalent to the sterling money, are coined, which enhaunced the prices of things that rise and fall according to the plenty or scarcity of coin.—*Baker. Edw. III.* an. 1376.

Our author is playing hocus pocus in the very similitude he takes from that juggler, and would slip upon you as he phrases it, a counter for a *groat*.
Bentley. On Free-Thinking, § 12.

While his apparel is not worth a *groat*, his finger wears a ring of value, or his pocket a gold watch.
Fielding. Journey from this World to the next, c. 19.

GROATS, i. e. *Gritts*, (qv.)

As greyn that lyeth in the *groat*.—*Piers Ploukman*, p. 216.

Verrius reporteth, that the people of Rome for three hundred years together, used no other food than the *groats* made of common wheat.—*Holland. Plinie*, b. xviii. c. 7.

GRO'CER. } Formerly written *Grosser*. Fr. GRO'CERY. } *Grossier*. Marchant *Grossier*. That sells only by *great*, or utters his commodities by *wholesale*, (Cotgrave.) The Sp. *Gruessero* is a wholesale dealer, one who sells in *gross*. So also the Dut. *Grossier*. The 37th Edw. III. c. 5, is said by Rastall to have been "against *grocers engrossing* marchandizes." (And see ENGROSS.) Skinner and Minshew derive from the Fr. *Gros*, but subjoin, or *a grossis*, (sc.) the figs, which they sell. Junius calls a *grocer*, aromatarius, aromatopola. Originally—

One who buys and sells in *gross*, or great quantities, or weights.—Now otherwise; and see the quotation from Watts.

The great galees of Venice and Florence
Be well-laden with things of complacence,
All spicery and of *grossers* ware.
Hackluyt. Voyages, vol. i. p. 193.

Where there is to be found great abundance of golde, siluer, precious stones, cloth of gold, silkes, all maner of spices, *grocery* wares, and other kinds of merchandize of an estimable price.—*Id. Ib.* vol. iii. p. 22.

Inacted that from thencefoorth, none of that companie, nor anie of the vinteners, butchers, *grossers*, or other that sold anie provision of victels, should be admitted maior of the citie.—*Holinshed. Chron. Rich. II.* an. 1382.

Also he said, that John Stacy, of Coleman-street, bricklayer, kept a man in his house whose name was John, to write the Apocalypse in English: and that one John Sercot, *grocer*, then dwelling in Coleman-street, bare the costs of the said writer.—*Strype. Eccles. Mem.* an. 1527.

A *grocer* is a man who buys and sells sugar, and plums, and spices, for gain.—*Watts. Logick*, pt. i. c. 6. s. 6

The business of the toilet being over, we had at last the satisfaction of seeing him mounted upon the colt, with a deal box before him to carry *groceries* in.
Goldsmith. Vicar of Wakefield, c. 12.

GROFF, i. e. groveling, (Skinner.) See GROVELING. Consequentially (as Mr. Tyrwhitt says)—

"Flat on the ground;" low, prostrate.

And with that word, withouten more respite
They fallen *groff*, and crien pitously.
Chaucer. The Knightes Tale, v. 951.

And whan this abbot had this wonder sein,
His salte teres trilled adoun as reyne:
And *groff* he fell al platte upon the ground,
Id. The Prioresses Tale, v. 13,803

For whan thou wenest for to slepe
So full of paine shalt thou crepe;
Stert in thy bed about ful wide,
And turne ful oft on euery side
Now downward *grofe*, and now vpright
And wälow in wo the long night.
Chaucer. Rom. of the Rose.

She was aferde of the see,
And layde her *graf* upon a tre
The chylde to her pappes,
The wawes that were grete and strong
On the bote faste they thronge,
With mony unsemely rappes.—*Emare. Ritson*, vol. ii.

GRO'GRAN. From the Fr. *Gros-grain*, q.d. granum crassum: i.e. tela crassa; coarse grain, coarsely woven.

It is a stuff made of silk and mohair, thicker and coarser than ordinary taffeta.

Which also by proofe here in England, in making a piece of silke *grogran*, we found to be excellent good.
Hackluyt. Voyages, vol. iii. p. 268.

Go, thou art as fretting as an old *grogram*; by this hand I love you for't.—*Ford. Love's Sacrifice*, Act i. sc. 2.

Certes they're neatly cloth'd. I of this mind am,
Your only wearing is your *grogaram*.—*Donne*, Sat. i.

Too long my erring eyes have rov'd
On city dames in scarlet dress;
And scorn'd the charmful village maid,
With innocence and *grogram* blest.
Thompson. The Milkmaid.

GROIN. Sw. *Gren*, says Serenius. This from Sw. *Grena*, dividere, to divide, to separate. And thus *groin* will be—

That which *separates* or *divides*.

The part (in Anatomy) where the body and lower limbs *separate*.

Within the bowels of these geese there is a kind of grease to be had of singular force in medicine, and fleaing likewise the skin from their bodies with the fat, they make an oile verie profitable for the gout, and manie other diseases in the haunches and *groines* of mankind.
Holinshed. Description of Scotland, c. 6.

——— The fatal dart arrives,
And through the border of his buckler drives:
Pass'd through, and pierc'd his *groin*; the deadly wound,
Cast from his char ot, roll'd him on the ground.
Dryden. Virgil. Æneis, b. x.

Sometimes there are a few marks upon their hands or arms, and near the *groin*.—*Cook. Third Voyage*, b. iii. c. 12.

On the north outside, beyond the windows, are many marks of recesses, *groins*, arms, on the remains of some other room.—*Pennant. London. House of Commons*, p. 124.

GROIN, *v.* } i. e. To *groan* or *grunt*, (qv.)
GROIN, *n.* } A *groin*, a *groan*:—the *groin* or snowt; that which *groineth*, *groaneth*, or *grunteth*. Fr. *Groin de porceau*.

Tyrwhitt says,—to hang the lip, in discontent; a hanging lip.

Whether so that loure or *groine*.—*Chaucer. R. of the R.*

Ye women that ben of gret beautee, remembreth you on the proverbe of Salomon, that likeneth a faire woman, that is a fool of hire body, to a ring of gold that is worne in the *groine* of a sowe.—*Id. The Persones Tale.*

——— If she for other encheson
Be wroth, than shalt thou haue a *groin* anon.
Id. Troil. & Cres. b. i.

Min is the strangel and hanging by the throte,
The murmure, and the cheries rebelling,
The *groyning*, and the prive empoysoning.
Id. The Knightes Tale, v. 2462.

From thence wer wailings heard, and lions wrathful loud did *grone*,
Resisting in their bands, and nere to night they make theyr mone,
Both bristled *groining* bores, and beares at mangers yelling yawle,
And figures foule of wolues they heare for wo to fret and wawle. *Phaer. Virgill. Æneidos*, b. vii.

He takes no sounder rest, whilst he
hath chatterd out the thing.
Then doth the swine, that hath her *groine*
new wounded with a ringe.—*Drant. Horace*, b. ii. Sat. 7.

Some were of dogs, that barked day and night,
And some of cats, that wrawling still did cry;
And some of beares, that *groynd* continually.
Spenser. Faerie Queene, b. vi. c. 12.

GROOM. Verstegan and Minshew from the Dut. *Grom*, a boy. It may also (adds Skinner) be deduced from the A. S. *Guma*, vir et vigilans; from the A. S. *Gyman*, curare, accurare, servire, custodire; and of this A. S. verb, Tooke (ii. 261,) is persuaded that *groom* is the past part. and that it should be written without the *r*. In all our usages of the word it denotes (see BRIDEGROOM)—

One who attends, observes, takes or has the care or custody of any thing, whether of horses, chambers, garments, bride, &c.

Me may se a bonde mone's sone otherwyle knygt bi come.
And some *gromes* and squiers, and sethithe knygtes some
R. Gloucester, p. 100

And yf the *gromes* grutche. bed hem go swynke.
Piers Ploukman, p. 140

And many a floit and litling horne,
And pipes made of grene corne,
As haue these little heerd *gromes*
That kepen beasts in the bromes.
Chaucer. House of Fame, b. iii

With-owten more she went hir way;
With hir was nowther knave ne *grome*,
Ne no man wist wher sho bycome.
Ywaine & Gawin. Ritson, vol. i.

They lykewise receiued the horses of the *gromes* of the stable, and brought them to ye kyng.
Brende. Quintus Curtius, fol. 225

——— In himself (Adam) was all his state,
More solemn than the tedious pomp that waits
On princes, when thir rich retinue long
Of horses led, and *grooms* besmeard with gold
Dazles the croud, and sets them all agape.
Milton. Paradise Lost, b. v.

Thereto he hath a *groome* of evill guize,
Whose clasp is bare, that bondage doth bewray,
Which pols and pils the poore, in piteous wize;
But he himselfe vpon the rich doth tyrannize.
Spenser. Faerie Queene, b. v. c. 2

Officious *grooms* stand ready by his side;
And some with combs their flowing manes divide;
And others stroke their sheats, and gently sooth their pride. *Dryden. Virgil. Æneis*, b. xii.

By this the brides are wak'd, the *grooms* are dress'd;
All Rhodes is summon'd to the nuptial feast,
All but myself, the sole unbidden guest.
Id. Cymon & Iphigenia.

In the year following [1679] he [Silas Titus] did with the consent of his Majesty resign his *gromeship*.
Wood. Athenæ Oxon.

Under this pretence, the *groom-porter* had a room appropriated to gaming all the summer the Court was at Kensington, which his Majesty accidentally being acquainted with, with a just indignation prohibited.
Pope. The Dunciad, Note on v. 310.

When he [Ventidius] grew up, he gained his livelihood by serving as a *groom*; in which employment having gotten together a little money, he furnished himself with some mules and carriages, which he let out to the Government for the use of the Proconsuls in their way to the Provinces.
Melmoth. Cicero, b. xiv. Let. 8. Note.

GROOVE, *v.* } See GRAVE and GROVE.
GROOVE, *n.* } Skinner observes that, in Lincolnshire, to *grove*, fodere, to dig, to grave, was still in use. In A. S. *Graf-an*; Dut. *Grav-en*; Ger. *Grab-en*.

To dig, to dig out, to hollow out, to excavate.

One letter still another locks,
Each *groov'd* and dovetail'd like a box.
Swift. George-Nim-Dan-Dean's Ans. to T. Sheridan.

In a large and round *groove* or gutter, purposely made in the lower part of this trencher, I caused as much lead as would fill it up to be placed and fastened.
Boyle. Works, vol. iii. p. 259.

The aperture (is) *grooved* at the margin.
Pennant. British Zoology. The Wreath Shell

In the mean time, as often as there is occasion to turn the palm upward, that other bone to which the hand is attached, rolls upon the first, by the help of a *groove* or hollow near each end of one bone, to which is fitted a corresponding prominence in the other.—*Paley. Natural Theol.* c. 7.

GROPE, *v.* } A. S. *Grap-ian*, contrectare.
GRO'PER. } palpare, palpando veluti in tenebris prætentare; to touch, to handle, to try the way by feeling, as in darkness; of the same origin, Junius adds, as *gripe*, to take hold of; consequentially,—

To try to find, to explore the way, (sc.) by feeling for any thing as a guide; to feel about, to try to find, to explore, as in darkness; (met.) as in ignorance, or uncertainty; to explore, to examine.

Al that the fynger *gropeth*, graythly [readily] he grypeth.
Piers Ploukman, p. 327

But to whom these ben not redi, he is blind and *gropith* with his hond, and forgetith the purging of hise elde trespassis.—*Wiclif. 2 Petir*, c. 1.

But he yt lacketh these thinges is blynde & *gropeth* for the way with his hand, & hath forgotten that he was pourged from his sinnes.—*Bible*, 1551. *Ib.*

And came again, and gan the cradel misse,
And *groped* here and ther, but she fond non.
Chaucer. The Reves Tale, v. 4215.

These curates ben so negligent and slow
To *gropen* tenderly a conscience.
Id. The Sompnoures Tale, v. 7399.

This kinge hath spoke with the pope,
And tolde all that he couthe *grope*,
That greueth in his conscience.—*Gower. Con. A.* b. ii.

Thyn enterdite, and thy sentence
Aven thyn owne conscience
Here after thou shalt fe.e and *grope*. *Id. Ib.*

To tell the truth and therein to be shorte,
Prysons are plagues that fal for man's offence,
Which maketh some in good and godly sorte,
With contrite harte to *grope* their conscience.
Gascoigne. The Continuance of the Author.

A *groper* after novelties,
In any wise do flye.—*Drant. Horace. Epistle to Lollius.*

They fall to *groping* busily for gold
Of which about them the slain French had store;
They find as much as well their hands can hold
Who had but silver him they counted poor.
Drayton. The Barons' Wars, b. i.

We all in dusky errour *groping* lie
Robb'd of our reasons, and the day's bright eye.
Cotton. On Tobacco.

Not ev'n the Stagirite himself could see;
And Epicurus guess'd as well as he:
As blindly *grop'd* they for a future state;
As rashly judg'd of Providence and Fate
Dryden. Religio Laici.

It is current that these old politicians knew little of the rights of men; that they lost their way by *groping* about in the dark, and fumbling among rotten parchments and musty records.—*Burke. Appeal from the New to the Old Whigs.*

GROSS, *n.* } Fr. *Gros*; It. *Grosso*; Sp. *Grueso*; Ger. *Groz*; Low Lat. *Grossus*, corruptum pro *crassus*, says Vossius, *de Vit.* See CRASS; and GROCER, formerly sometimes written *Grosser*.
GROSS, *adj.*
GRO'SSLY.
GRO'SSNESS.

Fr. *Gros*, "Great, big, thick; also heavy, sad, weighty; also dull, blunt, rude, sottish, blockish," (Cotgrave.) Consequentially, coarse, indelicate, inelegant, unrefined, unseemly, unbecoming.

Of trouth my loue Boemia, he is but a *grosse* louer, that holdeth his will in captiuitee, and his vnderstandyng free.
Golden Boke, Let. 15.

Truth it is, that if Christ so sayde & in so saying so mēt, there is no doubt but he were able so to do. But that he in deede so *grossely* ment ye shall neuer proue.
Frith. Workes, p. 140.

He [Nicolas the Fift] builded a sumptuous librarie in Vatican, and reulued with great diligēce lerning and knowledge, which was then almost drowned with *grossenes* & barbarous sophistrye.—*Bale. Pageant of Popes*, fol. 162.

Then drums and trumpets to the charge did sound
As they would shake the *grose* clouds to the ground.
Drayton. The Barons' Wars, b. ii.

Some men, either want patience to bestow, on thoughts of this kind, so much time as is necessary for the due scanning of them, or else, through a promptitude of nature, pass swiftly, from the effect they look upon in *gross*, to the most obvious seeming cause.—*Digby. Of Bodies*, c. 36.

It is a common point on which
The aged *grossely* ronne,
Once to have dared, sayd and seene,
More then was euer done.
Warner. Albion's England, b. v. c. 22.

But from what we have now cited out of Plato himself, and others of his most genuine followers, it is certain, that Petavius (though otherwise learned and industrious) was herein *grossly* mistaken, and that Arius was no Platonist at all.—*Cudworth. Intellectual System*, p. 575.

It was not long ere he perceiv'd the skies
Settled to rain, and a black cloud arise,
Whose foggy *grossness* so oppos'd the light,
As it would turn the noonsted into night.
Drayton. The Moon-Calf.

The element immediately next the earth in *grossness* is water.—*Digby. Of Bodies*, c. 27.

Very few among them make vse of that opportunity, which the scite vpon the sea proffereth vnto many for building of shipping, and trafficking in *grosse*.
Carew. Survey of Cornwall, p. 65.

They gave you to be born of noble kind,
They gave you love to lighten up your mind,
And purge the *grosser* parts; they gave you care
To please, and courage to deserve the fair.
Dryden. Cymon & Iphigenia.

The Belgians hop'd that, with disorder'd haste,
Our deep-cut keels upon the sands might run;
Or, if with caution leisurely we past,
Then numerous *gross* might charge us one by one.
Id. Annus Mirabilis.

Nor is the people's judgment always true:
The most may err as *grossly* as the few.
Id. Absalom & Achitophel.

He could not reasonably, or excusably depend upon the undertaking of the Earl of Holland; who had so *grossly* deceiv'd him in other undertakings, which were immediately in his own power to have perform'd.
Clarendon. The Civil War, vol. i. p. 695.

Envy will Merit, as its shade pursue;
But, like a shadow, proves the substance true:
For envy'd Wit, like Sol eclips'd, makes known,
Th' opposing bodies' *grossness*, not its own.
Pope. Essay on Criticism.

She was a "Greek." This word describes not her country, but her religion: she was an idolatress, bred in the principles of that *gross* idolatry, which consisted in the worship of the images of dead men.—*Bp. Horsley*, vol. iii. Ser. 37.

I give you nothing but your own; and you cannot refuse in *gross*, what you have so often acknowledged in detail.
Burke. Speech on Conciliation with America.

Pythagoras, in one of his extramundane adventures, saw both Homer and Hesiod doing penance in Hell, and hung up there, for examples, to be bleached and purified from the *grossness* and pollution of their ideas.
Warburton. The Divine Legation, b. iii. s. 6.

GROT. } Fr. *Grot, grotte, crot, crotte*; It. *Grotta*; Sp. *Gruta*, which Skinner, Junius, and Menage, derive from the Gr. Κρυπτη, or Lat. *Crypta*, a hidden or secret place. The Sw. *Grop*, caverna, *groepa*, excavare, to hollow out, Ihre derives from the Goth. *Grab-an*; and Tooke considers *grot* to be *graft*, (*a* broad) with the *f* suppressed; and this to be from the Goth. *Grab-an*; A. S. *Graf-an*, to dig, to hollow out. See GRAVE, GROOVE, and GROVE.
GRO'TTO. }

A place dug or hollowed out; usually, for retirement from heat.

Lovely indeed; if tall and shady groves,
Enamel'd meads, and little purling springs
Which from the *grots*, the temples of true loves,
Creep out to trick the earth in wanton rings,
Can give the name of lovely to that place,
Where Nature stands clad in her chiefest grace.
Cotton. Philoxipes & Policrite.

——— Umbrageous *grots* and caves
Of coole recess, o're which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant. *Milton. Paradise Lost*, b. iv.

On the under story, towards the garden, let it be turned to a *grotta*, or place of shade, or estivation.
Bacon. Ess. Of Building.

Large was the *grot*, in which the nymph he found,
(The fair-hair'd nymph with every beauty crown'd);
She sate, and sung the rocks resound her lays;
The cave was brighten'd with a rising blaze.
Pope. Homer. Odyssey, b. v.

Oh much-enduring, much-experienced man!
Haste to thy vessel on the sea-beat shore,
Unload thy treasures, and the galley moor:
Then bring thy friends, secure from future harms,
And in our *grottoes* stow thy spoils and arms.—*Id. Ib.* b. x.

Porphyry cites in his treatise "*De antro Nympharum*," a certain Eubulus, who writ the history of Mithras, and assured in it, that Zoroaster consecrated a round *grotto*, such as nature had formed it, adorned with flowers and watered by springs, to Mithras, the creator of all things, which *grotto* was the symbol of the world, as the world is the work of Mithras.—*Bolingbroke. Letter to Mr. De Pouilly.*

And all beneath the vales and hills around,
Extend the cavern'd sewers, massy, firm,
As the Sibylline *grot* beside the dead
Lake of Avernus. *Dyer. Ruins of Rome.*

Say, father Thames, whose gentle pace
Gives leave to view what beauties grace
Your flow'ry banks, if you have seen
The much-sung *grotto* of the Queen.—*Green. The Grotto.*

GROTE'SQUE, *n.* } "Fr. *Grotesque*, as *grotte*. *Grotesquer*, to lurk in caves, or dens and obscure places. *Grotesques*, pictures, wherein (as please the painter) all kind of odd things are represented without any peculiar sense or meaning, but only to feed the eye," (Cotgrave.) Such figures (says Skinner) as were usually sculptured in *cryptis*; or such as were formed by the drippings of water, eating into rocks or stones. Applied to—
GROTE'SQUE, *adj.*
GROTE'SQUELY.

Any thing strangely, whimsically, and uncouthly framed or constructed; fancifully and extravagantly designed, and executed.

And (to settle this point) what was indeed more common and familiar among the Romans themselves, than the picture and statue of Terminus, even one of their deities, which yet, if we well consider, is but a piece of *grotesca*.
Reliquiæ Wottonianæ, p. 58.

—— A steep wilderness, whose hairie sides
With thicket overgrown, *grotesque* and wilde,
Access denied. *Milton. Paradise Lost*, b. iv.

Grotesque painting is the just resemblance of this; and Horace begins his *Art of Poetry* by describing such a figure, with a man's head, a horse's neck, the wings of a bird, and a fishes tail; parts of different species jumbled together, according to the mad imagination of the dauber.
Dryden. A Parallel of Poetry and Painting.

An hideous figure of their foes they drew,
Nor lines, nor looks, nor shades, nor colours true;
And this *grotesque* design expos'd to public view
Id. The Hind and the Panther.

Death has despoiled the jester of his habiliments, and *grotesquely* decorated himself therewith.
Explanation of Holbein's Dance of Death, p. 49.

In the great drawing-room at Coudray is a chimney-piece painted with *grotesque* ornaments in the good taste of Holbein.—*Walpole. Anecdotes of Painting*, vol. i. c. 4. Note.

GROVE. } Also written by our old writers, GRO'VE. } *greves*. (And see GREAVES.) A. S. *Græf, græfe, grove*, (lucus), Junius thinks may be from the (A. S. *Graf-an*) Dut. *Graben*, fodere, because they are frequently protected by a *ditch*, thrown up around them; more probably because a *grove* is cut out, hollowed out of a thicket of trees: it is not the thicket itself. The Lat. *Nemus* (*locus pascuus*) is not the *silva*; though these distinctions are not preserved either in Latin or in English. And *grove* is applied to—

The wood, the thicket itself, as well as to the hollow way or passage between or among the trees; the open or hollow place or part surrounded by them.

—— By God that sitteth above,
N'ere it that thou art sike, and wood for love,
And eke that thou no wepen hast in this place,
Thou shuldest never out of this *grove* pace,
That thou ne shuldest dien of min hond.
Chaucer. The Knightes Tale, v. 1604.

At the last out of a *grove* euen by
That was right goodly and pleasant to sight
I sie where there came singing lustily
A world of ladies. *Id. The Floure and the Leafe.*

She sought sondry sedes out
In feldes, and in many *greues*,
And eke a part she toke of leues. *Gower. Con. A.* b v.

Thou shalt plante no *grove* of what soeuer trees it be, nye vnto the alter of the Lord thy God, which ye shall make ye.
Bible, 1551. *Deut.* c. 16.

So on a day, unweeting unto wight
I with that squire agreede away to flit,
And in a privy place, betwixt us hight,
Within a *grove* appointed him to meete;
To which I boldly came vpon my feeble feete.
Spenser. Faerie Queene, b iv. c 7.

Near that faire castle is a little *grove*
Which on the bank of goodly Thames doth stand,
Clipt by the water from the other land,
Whose bushy top doth bid the sun forbear,
And checks his proud beams that would enter there
Drayton. H. Howard, to Geraldine

But yet (if any with indulgent eyes
Can look on this, and such a trifle prize)
Thee only, Varus, our glad swains shall sing,
And every *grove* and every echo ring.
Roscommon. Virgil, Ecl. 6.

In the dry season these *grovy* dwellings are very pleasant.
Dampier. Voyage, an. 1688.

——— On the left
Reside the sages skill'd in Nature's lore:
The changeful universe, its numbers, powers,
Studious they measure, save when meditation
Gives place to holy rites: then in the *grove*
Each hath his rank and function. *Mason. Caractacus.*

GRO'VEL, *n.* } Junius and Skinner agree in substance. Junius says—to fall flat and *groveling*, so to fall as f
GRO'VELLER.
GRO'VELLING, *n.*

about to *dig* the earth with the hands; perhaps a frequentative of the Teut. *Graven*; and Skinner, from the verb to *grave* or *grove*, fodere, to dig; to dig the ground. And *grov-el* is the dim of *grove*; and so *grubb-le* of *grub*. See Grave, and Grub.

To grub, or grubble, or dig up, (sc.) the ground; to lie or fall, prostrate, (sc.) as if grubbing or grubbling in the ground; to lie or keep low or prostrate; (met.) to abase, to be base, or low, or mean, or dirty.

He cannot pinch the painefull souldiers pay,
And sheare him out his share in ragged sheetes,
He cannot stoupe to take a greedy pray
Upon his fellows *groueling* in the streets.
Gascoigne. Hearbes. Woodmanship.

The magians which did not worship nor fall downe before Herode, magnifying himselfe in his seate with a regal pompe, fall downe at the cradle of the babe, where it lay crying: they adoure and honour *groueling* on the ground, him that could not yet speake.—*Udal. Matthew*, c. 2.

——— The bold Ascalonite
Fled from his lion ramp, old warriors turn'd
Their plated backs under his heel;
Or *groveling* soild their crested helmets in the dust.
Milton. Samson Agonistes.

——— Who knows not Circe,
The daughter of the Sun, whose charmed cup
Whoever tasted, lost his upright shape,
And downward fell into a *groveling* swine.—*Id. Comus.*

Thus, like the radiant God who sheds the day,
The vale you paint, or guild the azure way;
And, while with every theme the verse complies,
Sink without *groveling*; without rashness, rise.
Broome. To Mr. Pope, on his Works.

Yet this false comfort never gives him o'er,
That whilst he creeps his vigorous thoughts can soar.
Alas! that soaring, to those few that know,
Is but a busy *groveling* here below.
Dryden. An Essay on Satire.

——— Let those deplore their doom,
Whose hope still *grovels* in this dark sojourn:
But lofty souls, who look beyond the tomb,
Can smile at Fate, and wonder how they mourn.
Beattie. The Minstrel, b. i.

Among this lagging race of frosty *grovellers* he might still have risen into eminence by producing something which they should not willingly let die.—*Johnson. Life of Milton.*

GROUND, *v.*
Ground, *n.*
Gro'undage.
Gro'undedly.
Gro'undless.
Gro'undlessly.
Gro'undlessness.
Gro'undling, *n.*
Gro'undly.

Goth. A. S. Ger. and Sw. *Grund*; Dut. *Grond*; which Junius suspects was originally applied to that surface of the earth, quam solum dicimus, and was so used quasi *grow-end*, from *grow-an*, virescere, germinare; thus meaning *viride solum*, *viridis terra*; the verdant soil, the verdant earth. It may be from the A. S. *Ge-runnen*, concretus, which would regularly form *grunnen*, *grunned*, *grund*, concretum, (aliquid,) any concrete body; united, coalesced, cohered together. It is applied to—

The earth, as distinguished from the other elements; to land, or territory; to that upon which any thing may be founded, or placed, may stand; may be raised or established; from which any thing may rise, or spring, or originate; the basis, the foundation, the origin, the bottom; (in the plural) to that which sinks or settles to the bottom.

To *ground*,—to put or place into or upon the *ground*; to found, to establish, to lay, fix, or settle the foundation; (met.) the fundamental laws or principles.

The clerkes seide, that yt is in philosophie y fonde
That ther beth in the eir an hey, fer fro the *gronde*,
As a maner gostes, wygtes as it be,
And me may hem ofte on erthe in wylde studes y see.
R. Gloucester, p. 130.

Son he wan Berwick, a castelle he thought to reize
He cast the *groundwalle* thik. *R. Brunne*, p. 210.

And gyve me grace on this *grounde*, with good ende to deye. *Piers Ploughman*, p. 169.

With us ther was a doctour of phisike,
In all this world ne was ther non him like
To speke of phisike, and of surgerie
For he was *grounded* in astronomie.
Chaucer. The Prologue, v. 416.

One is art, another is rhetorike, in which two all laws of mens reason been *grounded* or els maintained.
Id. The Testament of Love, b. iii.

Hire coverchiefs weren ful fine of *ground*;
I dorste swere, they weyeden a pound
Chaucer. The Prologue, v. 455.

And whan this abbot had this wonder sein,
His salte teres trilled adoun as reyne:
And groff he fell al platte upon the *ground*
Id. The Prioresses Tale, v. 13,620.

And eke him thought he saw also
The kinde of all bestes go
Under the tre about rounde,
And fedden them vpon the *grounde*.—*Gower. Con. A.* b.i.

But if my wishes might auaile,
I would it were a *groundless* pit,
Be so the siege were vnknit,
And I my husbonde sie. *Id. Ib.* b. vii.

Yea ye know they be very true, that is to say, certainly, *groundedly*, and perfightly true, why thã beleue ye them not.
Bale. Apology, fol. 98.

Howbeit neither the king, ne I, ne yet any of his council, can believe, that the said French king mindeth any such thing, the firm peace, alliance, and amity, with other demonstrations of fraternal love and kindness betwixt them *groundly* considered.
Card. Wolsey. Let. to Deputy of Calais, in Strype, vol i. c. 2.

And the more *groundly* it is searched, the precioser thynges are found in it, so great treasure of spiritual thinges lyeth hid therein.—*Tyndall. Workes*, p. 39.

But as the painter doth at the first but shew a rude proportion of the thing he imitates, which after with more curious hand he draws to the representing each lineament, so had her thoughts, beating about it continually, received into them a *ground plot* of her device, although she had not in each part shaped it according to a full determination.
Sidney. Arcadia, b. iii.

And th' okes, deep *grounded* in the earthly molde,
Did move as if they could him understand.
Spenser. Virgil. Gnat.

Nor let the envy of envenom'd tongues,
Which still is *grounded* on poor ladies' wrongs,
Thy noble breast disasterly possess,
By any doubt to make my love the less.
Drayton. Lady Geraldine to Earl of Surrey.

This is that *ground*, which being new broken and turned up with the plough, the shrewd and busie birds seek after, and goe under the plough-sheare for it: this is it, that the verie ravens follow the ploughman hard at heeles for, yea and are readie for greedinesse to picke and job under his verie feet.—*Holland. Plinie*, b. xviii. c. 5.

When a manifest cause could not be given, then was it attributed to fortune, as if there were no cause of those things, of which most men are ignorant; contrary to this true *ground* of Plato, *Nihil est ortum sub sole, cujus causa legitima non præcesserit*, nothing ever came to pass under the sun, of which there was not a just preceding cause.
Raleigh. History of the World, b. i. c. 1. s. 15.

Sir. Nothing, but the vnderstanding gentlemen o'the *ground* here asked my judgment.
B. Jonson. Bartholomew Fayre. The Induction.

How much another thing it is to hear him speak, that hath cleared himself from froth and *grounds*, and who suffers neither sloth nor fear, nor ambition, nor any other tempting spirit of that nature to abuse him, from one, who, as Mr. Hales expresseth it, makes Christianity lacquey to ambition!
Marvell. Works, vol. ii. p. 131.

The soyle of the shore and sea adjoining, is now the king's, and particular lords, according to their titles: insomuch that it is ordinary to take toll and custom for anchorage, *groundage*, &c.—*Spelman. Of the Admiral Jurisdiction.*

Certainly, this praise will never belong to him [des Cartes] that he hath given the first hint of speaking *groundingly*, and to the purpose, upon this subject.
Digby. Of Bodies, c. 32.

But to expect and wish that there were nothing but such dull tame things in the world that will neither bite nor scratch, is as *groundless* and childish as to wish there were no choler in the body, nor fire in the universal compass of nature.—*H. More. An Antidote against Atheism*, b. ii. c. 8.

From whence Van Helmont would infer a penetration of corporeal dimensions; but how *groundlessly* I will not dispute here.—*Id. Immortality of the Soul*, b. iii. c 6.

We tilers may deserve to be senators;
And there we step before you thick-skin'd tanners,
For we are born three stories high; no base ones,
None of your *groundlings*, master.
Beaum. & Fletch. The Prophetess, Act i. sc. 3.

The chamber he [Mede] kept in, was known to be a *ground-chamber* just under the college library.—*Mede. Life*, p 72.

From these low cuttings come our *ground-ashes*, so much sought after for arbours, espaliars, and other pole works. They will spring in abundance, and may be reduced to one for a standard-tree or for timber, if you design it; for thus, Hydra-like, [is] a *ground-cut* ash.
Evelyn. A Discourse on Forest Trees, c. 6.

By my [King James] descent lineally out of the loynes of Henry the seauenth, is reunited and confirmed in me the union of the 2 princely Roses of the 2 Houses of Lancaster and Yorke, wherof that King of happie memorie was the first vniter, as he was also the first *ground-layer* of the other peace.—*Stow*, an. 1603. *King James.*

Thus wore out night, and now the herald lark
Left his *ground-nest*, high towring to discry
The morn's approach, and greet her with his song.
Milton. Paradise Regained, b. ii.

We might for its [Honour's] farther commendation allege the authority of the more cool and candid sort of philosophers, such as *grounded* their judgment of things upon notions agreeable to common sense and experience.
Barrow, vol. I. Ser. 4

A sapling pine he wrench'd from out the *ground*,
The readiest weapon that his fury found.
Dryden. Theodore & Honoria.

Which may perhaps invite those that can do it, to give encouragement to the English wits; which I am *groundedly* confident want nothing but encouragement, to perform things in this kind, that would really advantage the public.
Boyle. Works, vol. i. p. 220.

All his [the hypocrite's] fond expectations shall then upbraid him to his face. Satan, his greatest flatterer, shall then laugh him to scorn; death shall confute all his confidences, and hell convince him that his hopes of Heaven were *groundless* and irrational.—*South*, vol. x. Ser. 3.

To ruin, thus the chosen flock are sold,
While wolves are ta'en for guardians of the fold;
Seduc'd by these we *groundlessly* complain,
And loath the manna of a gentle reign.
Dryden. Absalom & Achitophel.

And if the expression be employed to justify any thing, that, though styled a mystery, is but a pretended one, the error will lye, not in the *groundlessness* of the distinction, but the erroneousness of the application.
Boyle. Works, vol. v. p. 549.

I shall therefore in the 4th place consider the *groundlessness* and vanity of the greatest part of those reasons, which men usually allege for their abstaining from the communion, under pretence of want of due preparation.
Clarke, vol. i. Ser. 39.

From this consideration it is, that he chose the *ground-work* of his poem, one empire destroyed, and another raised from the ruins of it.—*Dryden. Dedication to the Æneis.*

As happy as we once, to kneel and draw
The chalky ring, and knuckle down at taw;
To pitch the ball into the *grounded* hat,
Or drive it devious with a dext'rous pat.
Cowper. Tirocinium.

I then look down upon the earth; and think,
In a short space of time, how small a chink
I shall possess of its extensive *ground*.
Byron. The Italian Bishop.

By these [laws] we persuaded ourselves we might know with some certainty upon what *ground* we stood. But lo! differences arose upon the sense and interpretation of these laws.—*Burke. Vindication of Natural Society.*

Nor can Christianity suffer any prejudice by this manner of proceeding; for if the objections urged against the history of Christ's temptation are *groundless*, they may easily be refuted: and if they are well-supported, they conclude only against the literal interpretation.
Farmer. Inquiry into Christ's Temptation, Ap. 1.

A mischievous society was formed under his [Mr. Fox's] auspices, called the friends of the Liberty of the Press. Their title *groundlessly* insinuated, that the freedom of the Press had lately suffered, or was now threatened with some violation.—*Burke. On the Conduct of the Minority.*

A literary life, to the generality of mankind, appears almost exempt from the common attacks of ill-fortune; but if there were no other instances of the peculiar miseries of the student, Sophron alone might evince the *groundlessness* of such an opinion.—*Knox. Ess.* No. 159.

In 1618 a special commission was issued to the Lord Chancellor, the Earls of Worcester, Pembroke, Arundel, and others, to plant, and reduce to uniformity Lincoln's Inn-fields, as it shall be drawn by way of map or *ground-plot*, by Inigo Jones, surveyor general of the works.
Walpole. Anecdotes of Painting, vol. ii. c. 3.

In country houses, at a distance from any great town, where there is plenty of *ground* to choose upon, the *ground-rent* is scarce any thing, or no more than what the *ground* which the house stands upon would pay if employed in agriculture.—*Smith. Wealth of Nations*, b. v. c. 2.

GROUNDSEL. From *Ground*, (A. S. *Grund*,) and A. S. *Syl*, which Somner calls the *ground-post*, a sill, sell or ground-sill. "The *ground-sell* or footpost of a door," (Skinner.) (See Sill.) Also written *grunsil*, (qv.) In Drayton it is—

The *ground*-work, the foundation.

Thane the lorde Wyllyam toke the axe that he had vnder his arme, and strake the captayne such a stroke, that he claue his heed, and so fyll downe deed on the *ground gli*
Berners. Froissart. Cronycle, vol. i. c. 176.

Why art thou slack, whilst no man puts his hand
To raise the mount where Surrey's towers must stand,
Or who the *groundsil* of that work doth lay,
Whilst like a wand'rer thou abroad dost stray
Drayton. The Lady Geraldine to Earl of Surrey.

The first of house that ere did *groundsel* lay,
Which then was homely, of rude loam and clay,
Learn'd of the martin. *Id. The Owl.*

GROUNDSEL. *Grunde-swulie*, perhaps (says Skinner) q.d. *grunde-swyle*, i. e. *tumor terræ*, because it every where *swells* with this plant; it grows everywhere. See the quotation.

This *groundswell* is an hearbe much like in shape to germander, as soft also and tender as it, the small stalks or braunches whereof incline to a reddish colour, and it loveth to grow upon tiled houses and walls.
Holland. Plinie, b. xxv. c. 13.

GROUP, *v.* } Fr. *Grouper*; It. *Groppo*; which
GROUP, *n.* } Menage says is formed from *globus*, or from *crupis*. More probably from *gruper*, to hold together (to gripe.) See AGGROUP.

To place or keep in bands or companies, or assemblages, in select parties or numbers.

Du Fresnoy tells us, "that the figures of the *groups* must not be all on a side," that is, with their face and bodies all turned the same way; but must contrast each other by their several positions.—*Dryden. Parallel of Poetry & Painting.*

——— A robe she wore,
With life's calamities embroider'd o'er.
A mirror in one hand collective shows,
Vary'd and multiply'd, that *group* of woes.
Savage. The Wanderer, c. 3.

Who thinn'd, and who *group'd*, and who scatter'd those trees,
Who bade the slopes fall with that delicate ease.
Whitehead. On the Improvements at Nuneham.

Here the supreme art of the designer consists in disposing his ground and objects into an entire landskip; and *grouping* them, if I may use the term, in so easy a manner, that the careless observer, though he be taken with the symmetry of the whole, discovers no art in the combination
Hurd. Letter on Chivalry and Romance, Let. 8.

In every figur'd *group* the judging eye
Demands the charm of contrariety;
In forms, in attitudes, expects to trace
Distinct inflexions, and contrasted grace,
Where Art diversely leads each changeful line,
Opposes, breaks, divides the whole design:
Thus, when the rest in front their charms display
Let one with face averted turn away;
Shoulders oppose to breasts, and left to right,
With parts that meet, and parts that shun the sight.
Mason. Du Fresnoy. The Art of Painting.

GROUT. See GRIT, and GROAT.

Sweet honey some condense, some purge the *grout*;
The rest, in cells apart, the liquid nectar shut.
Dryden. Virgil. Georgics, b. iv.

As for *grout*, it is an old Danish dish; and it is claimed as an honour to the ancient family of Leigh, to carry a dish of it up to the coronation.—*King. Art of Cookery*, Let. 5.

GROUTHEAD. } "Fr. *Grosse-teste*. Il a une *grosse teste*. He is a
GRO'UTNOL. } very blockhead, *grouthead*, joulthead," (Cotgrave.)

A *great* or *gross head* or knoll; a thick*head*.

From May to mid August, an hour or two,
Let Patch sleep a snatch, howsoever ye do:
Though sleeping one hour refresheth his song,
Yet trust not Hob *Grouthead*, for sleeping too long.
Tusser. May's Husbandry, s. 32.

Wife. That same dwarfe's a pretty boy, but the squire's a *groutnold*.
Beaum. & Fletch. Knight of the Burning Pestle, Act ii.

GROW, *v.* } A. S. *Grow-an*; Dut. *Groe-*
GRO'WER } *yen*; Ger. *Gru-nen*; Sw. *Gro*.
GRO'WING, *n.* } This word, as early applied to
GROWTH. } vegetable nature, and gradually extended to other usages, is thus interpreted by Kilian,—Virere, virescere, evirescere, frondere, frondescere, florere, florescere, vernare, vigere, vegetari, adolescere, crescere.

To be or become *green*, verdant or vigorous; to bud, to germinate, to bear or bring forth leaves; to bloom, to flourish, to bear or bring forth flowers; to spring, to sprout, to be or become strong, to vegetate; to advance in youth; to increase.

To advance, to proceed, to improve; to enlarge, to magnify, to amplify, to augment.

And by greyn that *groweth* God all techeth.
Piers Ploughman, p. 211.

And he seith, this thing I schal do: I schal throwe doune my bernes: and I schal make gretter, and thidir I schal gedere thingis that *growen* to me in my goodis.
Wiclif. Luk, c. 12.

Let it still on the Roser sit
And let it *grow* till it amended be
And perfectly come to beaute —*Chaucer. Rom. of the Rose.*

For seld in felde *groweth* any corne
But if some weede spring vp there emong.
Lidgate. The Story of Thebes, pt. iii.

Where lawe faileth, errour *groweth*,
He is not wise, who that ne troweth.
Gower. Con. A. Prol.

For man of soule reasonable
Is to an angell resemblable,
And like to beast he hath felyng,
And like to tree he hath *growing*. *Id. Ib.*

For the miserable riche person, the more that he encreased in riches, the more he deminisheth in friendes, and *groweth* in ennemies to his domage.—*Golden Boke*, c. 29.

To whom [womanne] of nature is gyuen a more thicke and more large *growyng* of heare, than to the manne, that she, which is subiecte to her husbande, might not at any time lacke a vayle —*Udal. Corynthians*, c. 11.

A graffe of so small *grothe*, so much good fruit to bring,
Is seldome hearde, or neuer sene, it is so rare a thing.
Vncertaine Auctors. On the Death of Master Denoroz.

Besides her modest countenance he saw
So goodly grave, and full of princely aw,
That it his ranging fancie did refraine,
And looser thoughts to lawful bounds withdraw,
Whereby the passion *grew* more fierce and faine,
Like to a stubborne steede whom strong hand would restraine. *Spenser. Faerie Queene*, b. iv. c. 6.

Concord she cleeped was in common reed,
Mother of blessed Peace and Friendship trew;
They both her twins, both borne of heavenly seed,
And she herself likewise divinely *grew*.—*Id. Ib.* c. 10.

Clio, O crave of Phœbus to inspire
Us for his altare with his holiest fire,
And let his glorious ever-shining rays
Give life and *growth* to our Elysian bays.
Drayton. The Muses' Elysium, Nymph. 3.

So plea'd at first the towering Alps we try,
Mount o'er the vales, and seem to tread the sky;
Th' eternal snows appear already past,
And the first clouds and mountains seem the last:
But, those attain'd, we tremble to survey
The *growing* labours of the lengthen'd way.
Pope. Essay on Criticism

And all this had been attended, for so long a course of years, with the perpetual success of their affairs, by the *growth* of their trade, riches, and power at home, and the consideration of their neighbours abroad.
Sir W. Temple. On Government.

Not fairer *grows* the lily of the vale,
Whose bosom opens to the vernal gale
Falconer. The Shipwreck, c. 1.

In 1688, Mr. Gregory King, a man famous for his knowledge in matters of this kind, estimated the average price of wheat, in years of moderate plenty, to be to the *grower* 3*s.* 6*d.* the bushel, or eight-and twenty shillings the quarter.
Smith. Wealth of Nations, b. i. c. 11.

But form'd elastic, with inclining shade,
Their yielding stems each stormy gust evade:
So forest pines th' aspiring mountain clothe,
And self-erected towers the stately *growth*.
Brooke. Universal Beauty, b. iii.

GROWL, *v.* } Ger. *Grollen*, murmurare,—
GROWL, *n.* } perhaps formed of the common prefix *ge*, and *rollen*, to roll, and consequentially, to rumble.

Growl, the n., *growler*, and *growling*, though common in speech, are not so in writing.

Benighted wanderers, the forest o'er,
Curs'd the sav'd candle, and unopening door;
While the gaunt mastiff, *growling* at the gate,
Affrights the beggar whom he longs to eat.
Pope. Moral Ess. Ess. 3.

His horrid mane he rears, he runs, he flies,
Expands his jaws, and darts upon the prize,
The prize he rends, with a tremendous roar,
And, *growling*, rages in a foam of gore.
Pitt. Virgil. Æneid, b. x.

Oh! when the *growling* winds contend, and all
The sounding forest fluctuates in the storm:
To sink in warm repose, and hear the din
Howl o'er the steady battlements, delights
Above the luxury of vulgar sleep.
Armstrong. Art of Preserving Health, b. i.

GRUB, *v.* } Goth. *Grub-an*, fodere, to dig.
GRUB, *n.* } *Grubble*, a diminutive of *grub*;
GRU'BBLE, *v.* } Ger. *Grubeln*; q.d. (says Skinner) fodicare,—to dig much or often. See GROVE.

To dig, to dig up; to keep employed or busy in the dirt; in dirty works or occupations, low or base pursuits.

Claud. Builders of iron mills, that *grub* up forests,
With timber trees for shipping.
Massinger. The Guardian, Act ii. sc. 4.

The very stumps of oak, especially that part which is dry, and above ground, being well *grubb'd*, is many times worth the pains and charge, for sundry rare and hard works.
Evelyn. On Forest Trees, c. 3. s. 14.

And when the man casting aside all hope and confidence to purge himselfe, stood all astonied, Papyrius chanced to espie a shrub hard by, and caused it to be *grubbed* up, and so having by this kind of pleasant conceit chastised the partie, set him free —*Holland. Ammianus*, p. 394.

So that the *grubs* therein that bred,
Hearing such turmoil over head,
Thought surely they had all been dead,
So fearful was the jumbling. *Drayton. Nymphidia.*

But being now deprived of the image of God, the soul *grubbles* here below, and instead of aspiring unto God, pitcheth its affections and thoughts only upon the creature, and this becomes sin and misery to it.
Hopkins. On Regeneration, Ser. 11.

The jolly Luther, reading him, began
T' interpret Scriptures by his Alcoran,
To *grub* the thorns beneath our tender feet,
And make the paths of Paradise more sweet.
Dryden. The Hind and the Panther.

The doughty bullies enter bloody drunk,
Invade and *grubble* one another's punk.
Id. Prologue to the Disappointment.

Pretty! In amber to observe the forms
Of hairs, or straws, or dirt, or *grubs*, or worms!
The things we know are neither rich nor rare,
But wonder how the devil they got there.
Pope. Prologue to the Satires.

A gentleman, on *grubbing* up an old pollard ash which had been the habitation of owls for many generations, found at the bottom many bushels of this rejected stuff [bones, fur, or feathers, &c.]—*Pennant. British Zoology. White Owl.*

The caterpillar could not live without teeth: in several species, the butterfly formed from it could not use them. The old teeth, therefore, are cast off with the exuviæ of the *grub*: a new and totally different apparatus assumes their place in the fly.—*Paley. Natural Theology*, c. 12.

Moths, mites, and maggots, fleas, (a numerous crew,)
And gnats and *grubworms* crowded on his view.
Smart. The Hilliad

GRUDGE, *v.* } Anciently written *Grutch*,
GRUDGE, *n.* } *gruch*, and *groche*. Skinner—
GRU'DGEFULL. } from the Fr. *Gruger*, and that
GRU'DGER. } from the Lat. *Cruciari*. Junius—from the Gr. Γρύζειν,
GRU'DGING, *n.* } hiscere, mutire. Tooke asserts
GRU'DGINGLY. } that *grudge*, the noun, "is the past part. of *hreow-ian*, *ge-hreow-jan*, *hreow-sian*, *ge-hreow-sian*, dolere, ingemiscere, pœnitere;" to grieve, to groan, to repent, to rue.

To grieve, to rue, to repine; to fret or repine, (sc. at the good fortune of another.)

Grudgings of disease; pains or pangs; symptomatic pains or pangs, of disease.

Unpatient in alle penaunces and pleynede as hit were
On God wenne men grieved ouht, and *gruche* of hus sonde. *Piers Ploughman*, p. 93

And if we *gruche* of hys game, he wol greve ous sarrer
To hus clene clawen us, and in hys clothes holde.
Id. p. 130

For this oynement myght have be soeld more than for thre hundrid pens and be goven to pore men, and thei *gruchiden* agens hir.—*Wiclif. Mark*, c. 14.

And in the taking thei *gruchiden* agens the housbonde man and seiden, The laste wroughten oon hour, and thou hast maad hem evene to us that han born the charge of the dai and hete.—*Id. Matthew*, c. 20.

These ben *gruchers*, ful of playntes, wandringe after desires.—*Id. Judas*, c. 2.

And who so *grutcheth* ought, he doth folie,
And rebel to him that all may gie.
Chaucer. The Knightes Tale, v. 3047

Pain and distresse, sickness, and ire,
And melancholy that angry sire,
Ben of her paleis senatours
Croning and *grutching*, her herbegeours
Id. Rom. of the Rose

And thus of o thing I may avaunten me,
At th' ende I had the beter in eche degree,
By sleight or force, or by some maner thing,
As by continual murmur or *grutching*.
Chaucer. The Wif of Bathes Prologue, v. 5988.

But other while I *grutche* sore
Of some thinges, that she dooth.—*Gower. Con. A.* b. i.

Her [Isabel, Countess of Warwick] great templys with the baleys sold to the utmost, she gave to the monks of Tewksbury, so that they *grutchi* not with her burial there, and what else she had appointed to be done about the same. [Will, dated 1439.]—*Walpole. Anec. of Painting*, vol. I. c. 2.

If Menelaus could haue rul d hys wyll,
With fowle reproche to loose his faire delight,
Then had the stately towres of Troy stoode styll,
And Greekes with *grudge* had dronke their own despight.
Gascoigne. Memories.

[He] suffred diuers of more meane estate to be acquyted, though it *grudged* hys mynde, because theyo seemed not gylty to other men.—*Brende. Quintus Curtius*, fol. 289.

For where the people called Dores (whom some thinke to be nowe Sicilians) wold aduenge their olde *grudges* againe the Athenienses, they demaunded of some of the goddis, what successe shoulde happen if they made any warres.
Sir T. Elyot. The Governour, b. ii. c. 9.

And forthwith her whole feuer went awaye, lyuelines and cherefulnes returned, insomuche that she ministred and serued them by and by of meate: so clerely was she deliuered from all *grudgeyng* of the ague.—*Udal. Matthew*, c. 8.

Let him that hath substaunce to do withal, showe himselfe herberous, and bestow vnto them that haue nede, not *grudgingly* neither with murmuryng, but gladly and cheatefully.
Id. 1 Peter, c. 4.

Whiles sad Pyrochles lies on senseless ground,
And groneth out his utmost *grudging* spright;
Through many a stroke and many a streaming wound,
Calling thy helpe in vaine, that here in loyes art dround.
Spenser. Faerie Queene, b. ii. c. 5.

Where when she saw that lothly uncouth sight
Of men disguis'd in womanishe attire,
Her heart gan *grudge* for very deepe despight
Of so unmanly maske in misery misdight.
Id. Ib. b. v. c. 7.

Yet to this lad not wanted Envie's sting—
("He's not worth ought, that's not worth envying.")
Since many at his praise were seen to *grutch*.
Browne. Britannia's Pastorals, b. ii. s. 2.

And we should serve him as a *grudging* master,
As a penurious niggard of his wealth.—*Milton. Comus.*

——— So forth he went
With heavy looke, and lumpish pace, that plaine
In him bewraid great *grudge*, and maltalent.
His steed eke seem d t' apply his steps to his intent.
Spenser. Faerie Queene, b. iii. c. 4.

Then all that evening, welcommed with cold
And chearlesse hunger, they together spent;
Yet found no fault, but that the hag did scold
And rayle at them with *grudgefull* discontent,
For lodging there without her owne consent.
Id. Ib. b. iv. c. 8.

And besides this, they had money for their horsses, such as they would leaue behinde them at their awne price, without any *grudging*.—*Grafton. Edw. II.* an. 1325.

Great *grudging* and manie a bitter curse followed about the leuiong of this monie, and much mischeefe rose thereof, as after it appeared.—*Holinshed. Rich. II.* an. 1381.

Be not ambitiously a king
Nor *grudgingly* decline:
One God did root out Cis his stock
And rayse up Jesse's line.
Warner. Albion's England, b. iv. c. 22.

By their own losses (they) have learned better to value the lives of others, and now will willingly allow martyrship to those from whom they wholly with-held, or *grudgingly* gave, it before.—*Fuller. General Worthies*, c. 3.

"I not dispute," the royal youth replies,
"The known perfection of your policies,
Nor in Achitophel yet *grudge* or blame,
The privilege that statesmen ever claim;
Who private interest never yet pursued,
But still pretended, 'twas for others' good."
Dryden. Absalom & Achitophel.

"Yet shame and honour might prevail
To keep thee thus from turning tail:
For who would *grutch* to spend his blood in
His honour's cause!" Quoth she, "a puddin."
Hudibras, pt. I. c. 3.

Grutching the English such a vessel, they all joined together, plundered the English of their ship, goods, and arms, and turned them ashore.—*Dampier. Voyage*, an. 1683.

He lay under the lash of Secretary Williamson, who, upon old *grudges* between them at Cologne, never failed to lay hold of any occasion he could to censure his conduct.
Sir W. Temple. Memoirs from 1672 to 1679.

But had a man, by an early weariness and observance of his teeming thoughts, crushed those infant sharpnesses, those first disgusts and *grudgings*, that began to sour and torment his whole mind; he would have found the humour curable and conquerable.—*South*, vol. x. Ser. 9.

He expects that it should be paid to the poor on his account; not sparingly nor *grudgingly*, but liberally and generously, for he loveth a cheerful giver.
Waterland Works, vol. ix. Ser. 13.

Nor *grudge*, Alexis, that the rural pipe
So oft hath stain'd the roses of thy lip.
Beattie. Virgil, Past. 2.

Trouble is *grudgingly* and hardly brook'd
While life's subsmest joys are overlook'd.
Cowper. Charity.

GRU'DGEON. Sherwood writes *grudgions*; Cotgrave, (in v. *Redondage,*) *grudgeons*; Skinner, *gurgians*, which he thinks may be the Fr. *Escourgeon*, from *escourre*, excutere, "to thrash or sever corn from the chaff." (Cotgrave.)

The coarse or gross portion remaining after the finer meal is *shaken* through the sieve.

A lord, a miller? take your toal-dish with ye,
You that can deal with *gudgins*, and coarse flower.
'Tis pitty you should taste what manchet means.
Beaum. & Fletch. The Maid in the Mill, Act III.

GRU'EL. Fr. *Gruau*; Low Lat. *Grutellum*, a dim. of *grutum*, i. e. *grout*, qv. (Menage and Spelman, *Gloss. Arch.*)

Pottage of *grits*, *groats*, or *grout*.

(Qd Pandarus) ne drede the neuer a dele
For it shal be right as thou wolt desire,
So thriue I, this night shal I make it wele,
Or casten al the *gruel* in the fire.—*Chaucer. Troilus*, b. iii.

His perseuerance aperethe in that Daniel saith, Proue vs thy seruants these 10 dayes withe *grewell* & a little water.
Joye. Exposicion of Daniel, c. 1.

Nor will I deal hypocritically, sales our poet; for I use not in my private life to bid my cook, if any body by chance be present (*coram aliis*) to provide coarse victuals (as, *pultes ex farina*, *gruel*, or the like), *sed in aure placentas*, but in his ear (*or* secretly) bid him buy me dainties.
Holiday. Juvenal, Sat. 11. Illustration.

But, though the very steam arose
With grateful odour to his nose,
One single sip he ventur'd not.
The *gruel* was so wondrous hot.
Lloyd. The Satyr and the Pedlar.

GRUFF. } Dut. *Groff*. Apparently con-
GRU'FFLY. } tracted, says Lye, from *geruh*, *gereq*; i. e. the prefix *ge-* and *ruh*, *rug*, *hruh*, *hruhge*, rough.

Rough,—(met.) applied to voice, looks, or manners.

Rough—is the past part. of *ref-an*, to rive, and hence *gruff* (sc. a rift, a place riven, rove, or torn open) is also applied, as in the letter from Locke, to pits or mines.

Then, after some *gruff* muttering with himself,
Cried, "Pr'ythee, Jolt, how came that skillet thine?"
King. The Skillet.

The barometer I had from you was conveyed safe into the country, and as soon as it came to my hands, I rode to Minedeep, with an intention to make use of it there in one of the deepest *gruffs* (for so they call their pits) I could find.
Boyle. Works, vol. v. p. 686. *Locke to Boyle, May*, 1666.

The form of Mars high on a chariot stood,
All sheath'd in arms, and *gruffly* look'd the god.
Lewis. Statius. Thebaid, b vii.

GRUM, *adj.* i. e. Grim, (qv.)

The bilk'd confederates they stare,
And cry'd, "Old gentleman, deal fair,
For once be just and true."
Quoth he, and looking wondrous *grum*,
"Behold my paws, the word is mum;
And so, Messieurs, adieu!"
Yalden. The Lion's Treaty of Partition.

GRU'MBLE, *v.* } Fr. *Grommeler*; Dut.
GRU'MBLER. } *Grommen*, *grommelen*; pro-
GRU'MBLING, *n.* } bably from *ge-* and *rommelen*,
GRU'MBLINGLY. } to rumble, which Skinner thinks—a sono fictum.

To make a confused noise, as of rolling or rumbling. It is classed by Wilkins with *groaning*, (qv.)

——— Tickled with rare art
The tatling strings (each breathing in his part)
Most kindly do fall out, the *grumbling* base
In surly groans disdains the treble grace.
Crashaw. Musick's Duel.

But the unwillingness to sin, that is in the animal, or moral man, is nothing else but a serving sin like a *grumbling* servant, or like the younger son of the farmer in the gospel; he said he would not, but did it for all his angry words.—*J. Taylor. On Repentance*, c. 8. s. 5.

Patcht, goggle-ey'd *grumbledories*.
B. Jonson. Every Man out of his Humour, Act v. sc. 5

Like curs, our Critics haunt the Poet's feast,
And feed on scraps refus'd by every guest;
From the old Thracian dog they learn'd the way
To snarl in want, and *grumble* o'er their prey.
Pitt. To Mr. Spence.

I thought fit to put my nephew Rupert in that place, which will both save me charge, and stop other men's *grumblings*.—*Charles I. To his Wife, May* 4, 1645. *Ludlow*, vol. II. p. 213.

They speak good German at the Court, and in the city, but the common and country people seemed to speak *grumbling.y*.—*Brown. Travels*, p. 156.

What spirits were his! what wit and what whim,
Now breaking a jest, and now breaking a limb!
Now ranging and *grumbling* to keep up the ball!
Now teasing and vexing, yet laughing at all.
Goldsmith. Retaliation.

Peace to the *grumblers* of an envious Age,
Vapid in spleen, or brisk in frothy rage.
Beattie. Epistle to Mr. Blacklock.

Father-in-law has been calling me whelp and hound this half year. Now if I pleased, I could be so revenged upon the old *grumbletonian*.
Goldsmith. She Stoops to Conquer, Act I. sc. 2.

GRU'MOUS. } Lat. *Grumus*; Fr. *Grume*,
GRU'MOUSNESS. } *grumeau*. The Lat. *Grumus* is applied to a collection or concretion of parts; also to things minute, but which have been formed by the coalition of things minute.

Concrete, coagulated, clotted.

But, having for this purpose exposed some serum of human blood to cold air, in two freezing nights consecutively, the serum was not found to congeal, though some *grumous* parts of the same blood did, as has formerly been noted.
Boyle. Works, vol. iv. p. 751.

The cause may be referred either to the coagulation of the serum, or *grumousness* of the blood.—*Wiseman. Surgery*

The first race, by the daily loading of the back, would probably find a small *grumous* tumour to be formed in the flesh of that part.—*Paley. Natural Theology*, c. 23.

GRU'NSEL. A. S. *Grund* and *syl*. See GROUNDSEL.

——— Next came one
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopt off,
In his own temple, on the *grunsel* edge,
Where he fell flat, and sham'd his worshippers.
Milton. Paradise Lost, b i

I saw him when with huge tempestuous sway
He dasht and broke them on the *grunsil* edge:
The pavement swam in blood, the walls around
Were spatter'd o'er with brains.
Addison. Part of the Third Æneid

GRUNT, *v.* }
GRUNT, *n.* } A. S. *Grun-an*; Fr. *Gron-*
GRU'NTING, *n.* } *quer*; It. *Grugnare*, *grugnire*, Lat. *Grunnire*. *Grunt* seems to be the same word as *groan*, or formed upon its past part. *gront*; and somewhat differently applied, (sc.)—

To groan; like a hog.

Tho kyng Edmond y wraththed was, & wythinne hot,
He asoc ys suerde & *grunte*.—*R. Gloucester*, p. 308.

Some *grunte* like a hogge, some cackles like a henne, or a jack dawe.—*Wilson. The Arte of Rhetorique*, p. 223.

But he had not so soone dronke of Hercules' cuppe, but that he gaue a *grunt* as though he had bene stricken to the heart.—*Brende. Quintus Curtius*, fol. 299.

——— Who would these fardles beare
To *grunt* and sweat vnder a weary life,
But that the dread of something after death,
The vndiscouered countrey, from whose borne
No traueller returnes, puzels the will,
And makes vs rather beare those illes we haue,
Then flye to others, that we know not of.
Shakespeare. Hamlet, Act III. sc. 1

——— Yet still did hunt
In his deep trough for swill, as he was wont;
Cas'd all in loathsome mire: no word; Gryll could but *grunt*.
P. Fletcher. The Purple Island, c. 7

And thereupon followed so cruel slaughter, that nothing was heard but *grunting* and groning of people, as they lay on heapes ready to die, weltering together in their own blood
Holinshed. The Historie of Scotland, an. 1331.

His bristled back a trench impal'd appears,
And stands erected like a field of spears.
Froth fills his chaps, he sends a *grunting* sound
And part he churns, and part befoams the ground.
Dryden. Ovid. Met. b. viii.

Lament, ye swine, in *grunting* spend your grief,
For you, like me, have lost your sole relief.
Gay. The Shepherd's Week, Past. 5.

Their speeches were composed of short sentences; to each of which two or three old men answered, by nodding their heads, and giving a kind of *grunt*, significant, as I thought, of approbation.—*Cook. Second Voyage*, b. iii. c. 8.

GRUTCH. See GRUDGE.

GRY. Gr. Γρυ, minimum; a word, says Lennep, formed from the sound; μηδε γρυ, ne tantillum.

The tenth part of an inch.

The longest of all [these horny substances] was that on the middle finger of the right hand, when I saw him, which was three inches and nine *grys* long, and one inch seven lines in girt.—*Boyle. Works*, vol. vi. p. 341.

GUARANTE'E, *v.*
GUARANTE'E, *n.*
GUA'RANTY, *n.* & *v.*

Fr. *Garantir*; It. *Guardare, guarentire*; Sp. *Guarecer*, to warrant; from A. S. *War-ian*, (*w* changed into *g*, or *ge-warian, gwar, guar*;) Dut. *Waeren*; Ger. *Waren*; to beware, cavere, cautionem adhibere vel præstare. From the participle *warend*, says Wachter, were formed *warens* and *warantus*, fide-jussor; *warenda* and *warandia*, fide-jussio, *warendator*, fide-jussor, *warandare* and *warentizare*, evictionem præstare.—A superior defending, or *guarding* an inferior, (Vossius, *de Vitiis*, lib. ii. c. 26,) and securing him from the oppression of his enemies, is said *warantizare*.

To secure, or engage to secure, protect or *guard*; and as the Fr. *Garantir*: "To warrant, make good, undertake for, sell or pass with warranty; to secure, save harmless, defend, protect, bear out," (Cotgrave.)

Upon the discourse of providing for the safety of the Nation, it being said we might be secured by the *guaranty* of the general Peace, it was reflected on as a thing most pernicious to us, and that our money and endeavours could not be worse applied, than to procure that Peace.
Marvell. Works, vol. i. p. 586.

I said, your Majesty, having been the author and *guarand* of the Peace of Aix, and not having seen the French yet beaten out of any one town that was given them by that Treaty, could with ill grace propose any thing to France beyond those terms, or something equivalent.
Sir W. Temple. Letter to the King. Nov. 30, 1674.

This was done while that Principality [Orange] was in the possession of the Prince of Orange, pursuant to an Article of the Treaty of Nimeguen, of which the King of England was *guarantee*.—*Burnet. Own Time*, an. 1685.

Three days since the Baron d'Isola was with me, to communicate a letter he had newly received from the Emperor, declaring his resolution to join with the Triple alliance in the *guaranty* of the Peace of Aix.
Sir W. Temple. Letter to Arlington, Sept. 2, 1670.

At the worst, if the King of Spain had invaded any part of Italy, the *guarantees* of the neutrality might easily have prevented such an attempt.
Bolingbroke. The Occasional Writer, No. 2.

He was unable to attack Spain for want of a maritime force, or even Sicily, which was covered besides by the *guaranty* of the neutrality of Italy.—*Id. Ib.*

Before the Regulating Act of 1733, the allowances made by the Company to the Presidents of Bengal were abundantly sufficient to *guaranty* them against any thing like a necessity for giving into that pernicious practice.
Burke. On the Affairs of India.

GUARD, *v.*
GUARD, *n.*
GUA'RDAGE.
GUA'RDANT.
GUA'RDEDLY.
GUA'RDER.
GUA'RDFUL.
GUA'RDANCE.
GUA'RDIAN, *n.*
GUA'RDIAN, *adj.*
GUA'RDIANAGE.
GUA'RDIANESS.
GUA'RDIANLESS.
GUA'RDIANSHIP.
GUA'RDING, *n.*
GUA'RDLESS.

Guard, i. e. *ward*; either *Ge-ward, gward, guard*, or the A. S. *w* changed into *g* by the French, and thus *guard* borrowed back from the Fr. *Garder*; It. *Guardare*; from the A. S. *Wardian, weardian*, to look at, or to direct the view; so in Lat. *Tueri*, to look after, to look to the safety or security. See *Skinner, Junius*, and *Tooke*.

To look after, to look to or after the safety or security; to watch, to preserve; to protect, to defend.

——— Without was left not one
Horse male, trusse, ne bagage.
Salad, speare, *gardbrace*, ne page
But was lodged. *Chaucer. Dreame.*

But by reason theyr company was not quick inough in comming to their rescue, they were slain by the *garde*.
Goudyng. Justine, fol. 88.

——— And there at Junous sanctuair
In the void porches Phenix, Ulisses eke,
Sterne *guardens* stood, watching of the spoile.
Surrey. Virgile. Æneis, b. ii.

That thei male vnder the tuicion and *guarding* of their heauenly father, bee safely defended against Satan's engens.
Udal. Luke, c. 11.

To be a *gardian* or tutor was accounted among them to be a charge, or trouble, a thing subject to much encumbrance and small profit, so that diuers means were sought for, to excuse men from it. With us this is cleane contrary, for it is reckoned a profit to haue a *ward*.
Smith. Commonwealth, b. iii. c. 8.

Averring to him with all earneatnesa and confidence that there was no hurt in these Spirits, but that they would doe a man all good offices, attending upon him and *guarding* him from evil all his life long.
More. Antidote against Atheism, b. iii. c. 7.

And now whether King Henry doubted any sudden attempt upon his person, or whether he did it to follow the example of France, in the very beginning of his reign he ordained a band of tall personable men, to be attending upon him, which was called the king's *guard*; which no king before, and all kings since have always used.
Baker. Hen. VII. an. 1486.

For Ile referre me to all things of sense,
(If she in chains of magick were not bound)
Whether a maid, so tender, faire, and happie
So opposite to marriage, that she shun'd
The wealthy curled dearelings of our nation,
Would euer haue (t' encurre a generall mocke)
Run from her *guardage* to the sootie bosome,
Of such a thing as thou.—*Shakes. Othello*, Act i. sc. 2.

Devil. You see this cardicue, the last, the only quintessence of 50 crowns, distill'd in the limbeck of your *gardage*, of which happie peace thou shalt be treasurer.
Beaum. & Fletch. Thierry & Theodoret, Act v.

But when my angry *guardant* stood alone,
Tendring my ruine, and assayl'd of none,
Dizzie-ey'd furie, and great rage of heart,
Suddenly made him from my side to start
Into the clustring battaile of the French.
Shakespeare. 1 Part Hen. VI. Act iv. sc. 7.

You shall perceiue, that a Jacke *gardant* cannot office me from my son Coriolanus.—*Id. Coriolanus*, Act v. sc. 2.

Whiles the King stayed for a wind, and other preparations at the sea-shoare, the Emperour repenting him of his release, sent speedily *guardere* to apprehend him againe, vowing he should never be free from bonds whiles he liued.
Speed. Rich. I. b. ix. c. 7. s. 50. an. 1193.

Look as a *wood*, long from his lands detain'd,
And subject to his *guardians* cruel lore,
Now spends the more, the more he was restrain'd;
So he. *Spenser. Britain's Ida*, c. 6.

First we lov'd well and faithfully
Yet knew not what we lov'd, nor why;
Diff'rence of sex we never knew,
No more than *guardian* angels do.—*Donne. The Relique.*

During the time of my nonage, (whiles I was under his *guardianage*) he bare himself, not only valiant, but also true and faithfull unto me.—*Holland. Livie*, p. 1093.

How hath thy tender love and compassion, O blessed Jesu, undertaken to secure my soul from all those deadly perils; both without and within; without by the *guardiance* of thy blessed angels; within, by the powerful inoperation of thy good spirit which thou hast given me.
Bp. Hall. On the Love of Christ, s. 6.

I've yet a neece to wed, over whose stepe
I have plac'd a trusty watchful *guardianess*.
Beaum. & Fletch. Wit at several Weapons, Act i.

The law and custome of the realme of England auerreth, that euerie heire being in the *gardianship* of anie lord, when he is growne to be one and twentie yeares of age, ought presently to inioy the inheritance left him by his father.
Holinshed. Chronicle of England, Rich. II. an. 1389.

A gorgeous beauty whil'st it *guardlesse* strayes,
If not inviting, doth at least allure.
Stirling. Doomes-day. The eighth Houre.

No heavy dreame doth vexe him when he sleepe,
"A guiltlesse mind the *guardlesse* cottage keepe."
Id. Chorus Fifth, in the Tragedy of Darius.

——— And then the shepheard hides.
(The rather for the desolate place) and in his coate abides;
His flocks left *guardlesse*.—*Chapman. Homer. Iliad*, b. v.

While our *guard-ships* were remote at sea, they [the Hollanders] arrived at the mouth of the river Medway.
Baker. Charles II. an. 1667.

If we be armed with the spiritual panoply, having our head covered with the helmet of salvation, our heart *garued* with the breast-plate of righteousness, &c
Barrow, vol. ii. Ser. 3

The Gods no sooner give a grace,
But, fond of their own art,
Severely jealous, ever place
To *guard* the glories of a face,
A dragon in the heart.—*Rochester. A Pastoral Dialogue*

Though over all thy thoughts and every sense
The *guard* is plac'd of virgin innocence.
Duke. On the Marriage of George Prince of Denmark.

From a wise *guardian* he receiv'd his doom
To walk the Change, and not to govern Rome.
Dryden. Suum Cuique.

We who are better taught by our religion, yet own every wonderful accident which befals us for the best, to be brought to pass by some special providence of Almighty God, and by the care of *guardian* angels.—*Id. Dedication to the Æneis.*

——— No mother's care
Shielded my infant innocence with prayer:
No father's *guardian* hand my youth maintain'd,
Call'd forth my virtues, or from vice restrain'd.
Savage. The Bastard.

Wid. But first I'll try to find out this *guardianless* graceless villain.—*Wych. Plain Dealer*, Act iii. sc. 1.

King James had by his ill administration of the government brought himself into an incapacity of holding the exercise of the sovereign authority any more in his own hand: but as in the case of lunatics, the right still remained in him, only the *guardianship*, or the exercise, of it was to be lodged with a prince regent.—*Burnet. Own Time*, an. 1689.

So the grim lion, from his nightly den,
O'erleaps the fences, and invades the pen;
On sheep or goats, resistless in his way,
He falls, and foaming rends the *guardless* prey.
Pope. Homer. Iliad, b. x.

Your usher's post must next be handled;
How blest am I by such a man led!
Under whose wise and careful *guardship*
I now despise fatigue and hardship.
Swift. A Panegyric on the Dean.

It happened one day, that coming down a tavern stairs in his master's fine *guard-coat*, with a well dressed woman masked, he met the colonel coming up with other company.
Spectator, No. 88.

The King of Jihore had agreed with the Dutch to trade only with them; and to secure that trade, they had a *guardship* lying there.—*Dampier. Voyage*, an. 1688.

She cannot fall; the same Almighty hand
That rais'd her white rocks from the main,
Does still her arduous cause maintain,
Still grasps the shield that *guards* her favour'd land.
Whitehead. Ode for the New Year 1782.

So shall these two for ever stand prepar'd,
Each with his own the other's life to *guard*;
And more defend their land in raging war,
Than steely bulwarks rais'd by Vulcan's care.
Hoole. Orlando Furioso, b. iii.

At Athens, the nicest and best studied behaviour was not a sufficient *guard* for a man of great capacity.
Burke. Vindication of National Society.

It was a vast house, and, in the time of Stow, distinguished by the arms of England, at that time three leopards passant, *guardant*, and two angels, the supporters, cut on stone.—*Pennant. London. St Michael's Church.*

It obliquely pointed out the true object of their resentment, but this so *guardedly*, that it was impossible to make any serious charge against the author.
Sheridan. Life of Swift.

When the bold *guarders* of the house shall shake,
And, pain'd, their station at the door forsake.
Scott. Epidemic Mortality.

——— I meanwhile
Watch with a *guardful* eye these murderous motions.
A. Hill.

Ruthless Disease ascends, when thou art gone
From the dark regions of th' abyss below,
With Pestilence, the *guardian* of her throne,
Breathing contagion from the realms of woe.
Cooper. Hymn to Health.

A like regard the British loves
To me their future poet bore,
Nor left me *guardianless* alone.
Id. The Call of Aristippus.

The connexion of this verse with the preceding one is somewhat obscure, but seems to be as follows: You may think, perhaps, that man is too mean, too insignificant a being, to be worthy of the ministration and *guardianship* of celestial Spirits.—*Porteus*, vol. i. Lect. 16.

At night the launch was again moored with a top-chain; and *guard-boats* stationed round both ships as before.
Cook. Third Voyage, b. v. c. 4.

They at length arrived at the palace gate, and after waiting half an hour, were admitted into the *guard room*.
Goldsmith. Citizen of the World, Let. 117.

GUARD. See GARD.

Bene. Nay, mocke not, mocke not; the body of your discourse is sometime *guarded* with fragments, and the *guardes* are but slightly basted on neither.
Shakespeare. Much Adoe about Nothing, Act i. sc 1.

Instead of a fine *guarded* page we have got him
A boy, trick'd up in neat and handsome fashion.
Ford. The Lover's Melancholy, Act i. sc. 2.

GUA'RISH. Fr. *Guarir*, or *guérir*, from the A. S. *War-ian*; Ger. *Waren*, (see GUARANTY,) cavere, curare, and, consequentially, *sanare*,—to heal, to cure.

Daily she dressed him, and did the best
His grieuous hurt to *garish*, that she might,
That shortly she his dolour hath redrest,
And his foule sore reduced to faire plight.
Spenser. Faerie Queene, b. iii. c. 5.

GU'BERNANCE. } Lat. *Gubernare, atum*;
GUBERNA'TION. } to govern, (qv.)
Government.

Of the same date was granted also to this lord, the office of steward and bailiff of the manor of Godalming, and the hundred of Godalming, in the county of Surrey; with the *gubernance* of all the King's tenants and subjects within the said manor and hundred, inhabitant.—*Strype Mem.* an. 1550.

The articles were 55 in number, and drawn up in form of questions, as followeth.
1. May not the matters of external *gubernation* of the church be disputed, *salva Fide et Religione?*
Spottiswood. Hist. of the Church of Scotland, b. vi. an. 1596.

GU'DGEON. Fr. *Goujon*; It. *Gobbio*; Sp. *Gobio*; from the Lat. *Gobio* or *gobius*; Gr. Κωβιος.

Doo you thinke that James was so mad, as to gape for *gogions*; or so vngratious as to sell his truth for a peece of Ireland?—*Holinshed. Chronicle's of Ireland*, an. 1535.

But fish not with this melancholy baite
For this fool *gudgin*, this opinion.
Shakespeare. Merchant of Venice, Act i. sc. 1.

The sprightly court that wander up and down
From *gudgeons* to a race, from town to town,
All, all are fled. *Duke. Epistle to Mr. Otway.*

Aristotle mentions the *gudgeon* in two places: once as a river fish, and again as a species that is gregarious. In a third place he describes it as a sea fish.
Pennant. British Zoology. The Gudgeon.

GUERDON, *v.* }
GUE'RDON, *n.* }
GUE'RDONABLE. }
GUE'RDONING, *n.* }
GUE'RDONLESS. }
To re-ward; Fr. n. *Guerdon*; It. *Guiderdone*; Sp. *Galardone*; which Junius and Skinner derive from the Dut. *Weerd*, dignity; *weerderen*, æstimare. They are from the A. S. *Ward-ian*, (see GUARD,) to look, to consider, and, consequentially, to recompense, to benefit, or otherwise, according to the action or conduct considered, viewed, or *re-garded*.

To reward, to recompense, to benefit, for some action done, some service performed.

For al be it so that they ben youre frendes, therefore shullen ye not sufren, that they serve you for nought, but ye oughte the rather *guerdone* hem, and shewe hem youre largesse.
Chaucer. The Tale of Melibeus.

Lazar and Dives liveden diversely,
And divers *guerdon* hadden they thereby.
Id. The Sompnoures Tale, v. 7460.

That is wel said (qd. he) certaine best is,
That ye han loue ayen for his louing
As loue for loue, is skilful *guerdoning.*—*Id. Troilus*, b. ii.

But loue alas quite him so his wage
With cruel daunger plainly at the last
That with the death *guerdonlesse* he passt,
Id. Of the Black Knight.

I think it is procurde
by grieuly Gods aboue
That some should gape, and other gaine
the *guerdon* of their loue
Turbervile. He sorrowes other to haue the Fruites of his Seruice.

And am I *guerdon'd* at the last with shame.
Shakespeare. 3 Pt. Hen. VI. Act iii. sc. 3.

My Lord Protector will, I doubt it not,
See you well *guerdon'd* for these good deserts.
Id. 3 Pt. Hen. VI. Act i. sc. 4.

Wherefore accordynge to thy desert, and after thyne owne sentence and iugement, take nowe thy rewarde and *guardon*.
Fabyan, vol. i. c. 166.

Cares shall exhaust thy dayes, paines end thy life,
Whil'st for thy cause the earth becomes accurst,
With thornes, and thistles, *guerdoning* thy strife,
Who sweating for thy food, art like to burst
Stirling. Doomes-day. The First Houre.

Finding it as well *guerdonable*, as grateful, to publish their libels.—*Sir G. Buck. Hist. Researches*, vol. iii. p. 75.

And every day for *guerdon* of her song,
He part of his small feast to her would scare;
That, at the last, of all his woe and wrong
Companion she became and so continued long.
Spenser. Faerie Queene, b. iv. c 8.

Besides, for recompence hereof, I shall
You well reward, and golden *guerdon* give,
That may perhaps you better much withall,
And in this quiet make you safer live.—*Id. Ib.* b vi. c. 9.

Done to death by slanderous tongues,
Was the Hero that here lies:
Death in *guerdon* of her wrongs,
Gives her fame which never dies.
Shakespeare. Much Adoe about Nothing, Act v. sc. 3.

—— Whence old Elis wove
Her verdant crowns of peaceful victory,
The *guerdons* of bold strength and swift activity
West. Education, c. 1.

Verse, like the laurel, its immortal meed,
Should be the *guerdon* of a noble deed.—*Cowper. Charity.*

GUESS, *v.* }
GUESS, *n.* }
GUE'SSER. }
GUE'SSING, *n.* }
GUE'SSINGLY. }
Also written *Gess*. Skinner and Junius, from the Dut. *Ghissen*; Sw. *Gissa*; and this (the former adds) perhaps from the Ger. *Weissen*, monstrare, ostendere, to show, i. e. he might have further added, the A. S. *Wissian*, *ge-wissian*, to wit, or wite, or wise; to think, to conjecture, to suppose, to suspect. And see *Gissa*, in Ihre.

To conjecture, to suppose, to suspect; to foretell.

In that hour the disciples camen to Jhesus and seiden, who *gessith* thou is gretter in the kyngdom of hevenes?
Wiclif. Matthew, c. 18.

I pray let me be all still
For ye may well, if that ye will
Your words wast in idlenesse
For utterly, withouten *gesse*
All that ye saine is but in vain.—*Chaucer. R. of the Rose.*

Jesus myndyng to sharpen the desyre of his disciples with a lytle chydyng, whiche should haue been nowe more cunnyng in vnderstanding of parables, and by the exaumple of one to haue diuined and *gessed* an other, sayed.
Udal. Matthew, c. 15.

Not mortall like, ne like mankinde thy voice doth sound,
I *gesse*
Some goddesse thou art, and Phebus bright thy brother is doubtless. *Phaer. Virgil. Æneidos*, b. i.

Therefore shall ye save out no more vanite, nor prophecie your own *gessynges.*—*Bible*, 1551. *Ezek.* c. 13.

For sure he weend that this his present guest
Was Artegall, by many tokens plaine;
But chiefly by that yron page he *ghest*,
Which still was wont with Artegall remaine.
Spenser. Faerie Queene, b. v. c. 6.

Not farre offe also is a place called Colchester, whereby Leland *geaseth* that the name of the brooke should rather be Cole than Corne, and in my iudgement his conjecture is verie likelie.—*Holinshed. Description of Britaine*, c. 14.

Shy. I am debating of my present store,
And by the neere *gesse* of my memorie
I cannot instantly raise vp the grosse
Of full three thousand ducats.
Shakespeare. Merchant of Venice, Act i. sc. 3.

It is not so with him that all thinges knowes
As 'tis with vs, that square oure *gesses* by showes.
Id. All's Well that End's Well, Act ii. sc. 1.

The best prophet is naturally the best *guesser*, and the best *guesser*, he that is best versed and studied in the matters he *guesses* at; for he hath most signs to *guess* by.
Hobbs. Of Man, c. 3.

The forehead, eye, and lip, poor humble parts,
Too shallow for resemblance, show the arts
Of private *guessings:* action still hath been
The royall mark.—*Cartwright. Birth of the Duke of York.*

Glou. I haue a letter *guessingly* set downe
Which came from one that's of a newtrall heart,
And not from one oppos'd.—*Shakes. Lear*, Act iii. sc. 7.

You go on arguing and reasoning, what necessity of nature must signify: which is only talking without book, and *guessing* what words anciently meant, without consulting the ancients to know the fact.
Waterland. Works, vol. iii. p. 279.

These are my *guesses* concerning the means whereby the understanding comes to have and retain simple ideas, and the modes of them, with some other operations about them.
Locke. On Hum. Underst. b. ii. c. 12. s. 17.

There's but a true and a false in any telling of Fortune; and a man that never hits on the right side, cannot be called a bad *guesser*, but must miss out of design, and be notably skilful at lighting on the wrong.—*Bentley*, Ser. 3.

The illimited, undistinguishable irony, which affords no insight into the author's meaning, or so much room as to *guess* what he would be at, is our first note.
Warburton. Divine Legation. Ded. to the Free Thinkers

In contingent circumstances, probabilities may be nearly equal, and a presumptive *guess* may be fortunate; and this a credulous mind will magnify into a prediction accomplished.—*Cogan. On the Passions. Jewish Dispens.* c. 2. s. 5.

A good *guesser* (who, an ancient writer says, is the best prophet) might reasonably conjecture the monarchy, after the subverter of it, Cromwell, was taken off, would be restored.—*Jortin. Rem. on Ecclesiastical History*, App. i.

GUEST, *v.* }
GUEST, *n.* }
GUE'STIVE. }
Goth. *Gast*, peregrinus; A. S. *Gest*; Dut. *Gast*; Ger. *Gast*; Sw. *Gaest*. Wachter is inclined to derive (because *guests* were anciently held in such honour) from Goth. *Ga-aist-an*, honorare, revereri, to honour, to revere. More probably from the A. S. *Ge-wist-an*, cibum, victum instruere, dare, præbere, —epulari; to provide, give or supply food, or victuals. The Low Lat. *Gistum* (Du Cange) was applied to *canaticum*, *comestio*, *pastus*, *prandium*, all denoting—food or victuals.

Any one fed or feasted, supplied with food or victuals; any one received and provided with food and lodging; the correlative to *host*.

To *guest*, the verb, used by Chapman,—to lodge, to dwell as a *guest*.

—— Herodes the dasse
Gaf hus douhter for daunsyng in a dissh the hefde
Of the blessede Baptiste, by fore alle hus *gestes*.
Piers Ploughman, p. 175.

But ouer brought he him in *geastwise*, & as a straûger, geuing him none inheritaunce here, insomuch as he possessed, no not the breadth of a foote, except it wer purchased.—*Udal. Acts*, c. 7.

So well and wisely did that good old knight
Temper his griefe, and turned it to cheare,
To cheare his *guests* whom he had stayd that night
And make their welcome to them well appeare
Spenser. Faerie Queene, b. vi. c. 3.

In Oxford this solemnitie is called an *Act*, but in Cambridge they vse the French word *Commencement*; and such resort is made yearelie vnto the same from all parts of the land, by the frends of those which doo proceed, that all the towne is hardlie able to receiue and lodge those *gests*.
Holinshed. Description of England, b. ii. c 3.

He sends Peter and John into the city, telling them that there should meet them a man carrying a pitcher of water, by following of whom, they should find a *guest-chamber* ready furnished by the good man of the house.
Usher. Annals, an. 4036.

I entering *guest-wise* on a time
The frolicke Thæbane court,
Mine eye presented to mine heart
A nymph of lovely port.
Warner. Albion's England, b. vi. c. 31.

—— My hope was now
To *guest* with him, and see his hand bestow
Rights of our friendship
Chapman. Homer. Odyssey, b. xxiv.

—— Besides, if I go home,
My mother is with two doubts overcome:
If she shall stay with me, and take fit care
For all such *guests*, as there seeke *questing* fare.
Id. Ib. b. xvi.

Go, soul, the body's *guest*,
Upon a thankless errand!
Fear not to touch the best,
The Truth shall be thy warrant.
Joshua Sylvester. The Soul's Errand.

—— Vlysses, who, so deare
A gift esteem'd it, that he would not beare
In his black fleete, that *guest rite* to the war.
Chapman. Homer. Odyssey, b. xxi.

O sight, he cry'd, dishonest and unjust!
A *guest*, a stranger, seated in the dust!
To raise the lowly suppliant from the ground
Befits a monarch. Lo! the peers around
But wait thy word, the gentle *guest* to grace,
And seat him fair in some distinguish'd place.
Pope. Homer. Odyssey, b. viii.

Taking notice of their behaviour at a feast, he first gives general advice therein both to the master and his *guests*, and from thence brings them to the consideration of a better entertainment, to which they were all invited, but of which few amongst them would render themselves worthy.
Jortin. Discourse on the Christian Religion, Disc. 6

GUIDE, *v.* GUIDE, *n.* GUI'DABLE. GUI'DANCE. GUI'DER. GUI'DERESS. GUI'DING, *n.* GUI'DELESS. } Fr. *Guider*; It. *Guidare*; Sp. *Guiar*. Skinner,—from A. S. *Wit-an*, to know, or cause to know; or the Ger. *Weiss-en*, to show. Lye,—from *Weiss-en*. (It is *Ge-wit-an, ge-wit-ed, gwited, gwied, guide*.) To teach, to show, to point out, (sc.) the way; to direct, to rule, or regulate; to manage or control.

The barons gede to conseel, & teld it sithen on hie,
Ine kyng of Westsex was a knight worthie,
Forto *gye* ys alle, that now er comen hire.
R. Brunne, p. 2.

Adelard of Westsex was kyng of the empire,
Of Norreis & Surreis, *guyour* of ilk schire. *Id.* p. 6.

Ac the wey ys so wyckede bote he hadde a *gyde*.
Piers Ploughman, p. 127.

But certainly, a yong thing men may *gie*,
Right as men may warm wax with handes plie.
Chaucer. The Marchantes Tale v. 9303.

I haue my selfe seine a blind man go
There as he fell that could loken wide,
A foole may eke a wise man oft *gide*.—*Id. Troilus*, b. i.

And for to maken you the more mery,
I wol myselven gladly with you ride,
Right at min owen cost, and be your *gide*.
Id. The Prologue, v. 705.

I shall fixe fethers in thy thoughte, by which it may arisen in height, so that all tribulation ydone away thou by my *giding* and by my pathe, & by my stedes, (*meis echiculis*) shalt mowen returne hole and sound into thy country.
Id. Boecius, b. iv.

O (qd I) thou that art *guidereas* of every light.—*Id. Ib.*

And be his *guide* vpon the wey
In helpe to ben his herbegeour,
Hath axed, who was senatour,
That he his name might kenne.—*Gower. Con. A.* b. ii.

And with that word Androgeus crested helme,
And the rich armes of his shield did he on
A Grekish sword he *guided* [accommodate] by his side.
Like gladly Dimas, and Ripheus did.
Surrey. Virgile. AEneis, b. ii.

Alas (my Poyns) how men do seke the best,
And finde the worse, by errour as they straye
And no marueil, when sight is so oppresst,
And blindes the *guide*: anone out of the way
Goeth *guide* and all in seekyng quiet lyfe.
Wyatt. Of the Meane and Sure Estate.

So heere I hired two Indians to be my *guides*.
Hacklugt. Voyages, vol. iii. p. 465.

Whan themselfes be twise blind, yet they professe themselfes teachers of the people, that is, *guiders* of the blynde.
Udal. John, c. 9.

Some launces, according to the metal they met, and skill of the *guider*, did stain themselves in blood.
Sidney. Arcadia, b. iii.

Syr Marrocke he hyght that dyde me wo,
And my knyght Sir Roger he dyde slo,
That my *gyder* sholde haue bene
Early Popular Poetry. Syr Tryamoure, vol. i.

Still he him *guided* over dale and hill,
And with his steedy staffe did point his way;
His race with reason, and with words his will,
From fowle intemperance he oft did stay,
And suffered not in wrath his hasty steps to stray.
Spenser. Faerie Queene, b. ii. c. 1.

Thus then Sir Guyon with his faithful *guyde*,
Had with dew rites and dolorous lament
The end of their sad tragedie uptyde,
The little babe up in his armes he hent.—*Id. Ib.* c. 2.

Here are they [eyes] *guides*, which do the body lead,
Which else would stumble in eternal night:
Here in this world they do much knowledge read,
And are the casements which admit most light.
Davies. The Immortality of the Soul, s. 14.

So forth she rode, without repose or rest,
Searching all lands and each remotest part,
Following the *guydance* of her blinded guest,
Till that to the sea-coast at length she her addrest.
Spenser. Faerie Queene, b. iii. c. 4.

There is a peremptory, and even forcible, execution of an All-comprehensive and Eternal Counsel, for the ordering and the *guiding* of the Motion of the Matter in the Universe to what is for the best.
H. More. Antidote against Atheism, b. ii. c. 2.

In which haste and confusion, the greatest of their gallasses fell foule vpon another ship, and lost her rudder, so that *guideless* she droue with the tyde vpon a shelue in the shoare of Callis, where she was assaulted by the English.
Sperd. Queen Elizabeth, b. ix. c. 24. an. 1588.

——— And as on high
Those rolling fires discover but the sky
Not light us here; so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But *guide* us upward to a better day
Dryden. Religio Laici.

A king is sought to *guide* the growing State,
One able to support the public weight,
And fill the throne where Romulus had sate
Id. Ovid. Metam. b. xv.

He, for my sake, the raging ocean try'd
And wrath of Heaven, my sire auspicious *guide*,
And bore beyond the strength decrept age supply'd.
Id. Virgil. AEneis, b. vi.

A submissive and *guidable* spirit, a disposition easy to all.
Sprat. Sermon before the King, (1676) p. 11.

Since Wisdom's sacred *guidance* he pursues,
Give to the stranger guest a stranger's dues.
Pope. Homer. Odyssey, b. viii.

Here we have three sorts of men. 1. Carnal, *i. e.* such as are sway'd by fleshly passions and interests. 2. Animal, *i. e.* such as seek wisdom, or a way to happiness only by the strength and *guidance* of their own natural parts, without any supernatural light coming from the Spirit of God, *i. e.* by reason without Revelation, by philosophy without Scripture. 3 Spiritual.—*Locke. Paraphrase on 1 Cor.* c. 3. Note on v. 1.

Th' ambitious Swede, like restless billows tost,
On this hand gaining what on that he lost,
Though in his life he blood and ruin breath'd,
To his now *guideless* kingdom peace bequeath'd.
Dryden. Astraea Redux.

His *guideless* youth, if thy experienc'd age
Mislead fallacious into idle rage,
Vengeance reserv'd thy malice shall repress,
And but augment the wrongs thou wouldst redress.
Pope. Homer. Odyssey, b. ii.

But now nine hundred chariots roll along,
Expert their *guiders*, and their horses strong
Parnell. The Gift of Poetry.

Whereby he and the said bishop constituted one Simon Warner, to be *guider* and keeper of the house, or hospital, of our blessed Lady and St Clement, without St Austin's gate, in Norwich.—*Strype. Life of Archbishop Parker*, b. iii. c. 20.

I will take, therefore, a middle course, and confine myself to short observations on those crimes only, of which the prisoners are specifically accused, so as to assist your recollection, and *guide* your judgment in finding or rejecting the several Bills, that will, I know, be presented to you.—*Sir W. Jones. Charge to the Grand Jury at Calcutta, Dec.* 4, 1788.

Women are very sensible of this; for which reason, they learn to lisp, to totter in their walk, to counterfeit weakness, and even sickness. In all this they are *guided* by nature. Beauty in distress, is the most affecting beauty.
Burke. On the Sublime and Beautiful, pt. iii. s. 9.

Common sense, or that share and species of understanding which Nature has bestowed on the greater part of men, is, when competently improved by education, and assisted by Divine grace, the safest *guide* to certainty and happiness.
V. Knox. Essays, No. 61.

I have not thought of it slightly; I at least understand enough of it to enable me to form for my own *guidance* (and that is all I aim at) not an obscure, not an hesitating, but a clear and determined judgment.
Anecdotes of Bp. Watson, vol. ii. p. 70.

GUILD. GUI'LDABLE. } A. S. *Gild*: Dut. *Gilde, gulde*; Ger. *Gilde*, a society; from A. S. *Gild-an*, to *yield* or pay; and so called, says Skinner, quia collegae pecuniam pro communi sumtu *contribuunt*. See in Spelman, *Gloss. Arch.* And see the quotations from Pennant and Blackstone. *Guild* then is—

A payment or contribution, a tax, and consequentially, those who pay or contribute; a society, a fraternity. *Guild* is also applied to the place where the society met.

Paying to them that haue saued and kept the same conenable for their trauaile, that is to say, by the discretion of the shirifes & bailifes, or other our ministers in the places *guildable*.—*Rastall. Collection of Statutes*, p. 279.

——— The roome was large and wide
As it some *gyeld* or solemne temple were.
Spenser. Faerie Queene. b. ii. c. 7.

Cupid hath ta'ne offence of late
At all the Gods, that of the state,
And in their councell, he was so deserted,
Not to be call'd into their *guild*
But slightly pass'd by, as a child.
B. Jonson. Masques. Chloridia.

Every town hath not a *guild-hall*, a sessions-house, a cock-pit, or a play-house fit for such a multitude.—*Spelman. Apology for a Treatise De Non Temerandis Ecclesiis.*

Commissions were next given to examine the state of the chantries and *guildable* lands.
Burnet. History of the Reformation, an. 1548.

After this she went into *Guildhall*, and there gave an account of her message to Wiat, and his answer
Id. Ib. an. 1554.

It was originally governed by a *guild* and *guild-master*; which were the origin of corporations, and took rise before the time of the conquest, the name being Saxon, signifying a *fraternity*, which unites and flings its effects into a common stock, and is derived from *gildan*, to pay. A *guild* was a public feast, to commemorate the time of the institution; and the *guild-hall* the place in which the fraternity assembled.—*Pennant. Journey from Chester. Lichfield.*

Gild signified among the Saxons a fraternity, derived from the verb *gildan*, to pay, because every man *paid* his share towards the expenses of the community. And hence their place of meeting is frequently called the *guild* or *guildhall*.
Blackstone. Commentaries, vol. i. p. 473.

GUILDER, or GU'LDER. } A coin, q.d. nummus *aureus* seu *deauratus*, unless perhaps from *Geldria*; nummus *Geldricus*. The guilder of Holland was worth 2*s.* 4*d.* English.

Who gave to me byeause I was so prest
At such a pinche, and on a dismall day,
Three hundreth *gilderns* good aboue my pay
Gascoigne. The Fruites of Warre

After thys answere made, the Heraulte was highly feasted, and had a cuppe and a hundred golden *eclares*, to hym deliuered for a rewarde, and so returned to Calais
Hall. Henry VI. an. 14

Nor now I had not, but that I am bound
To Persia, and want *gilders* for my voyage:
Therefore make present satisfaction
Or lle attach you by this officer.
Shakespeare. Comedy of Errors, Act iv. sc. 1

Bob. A Fleming by heaven. Ile buy them for a *guilder* a piece, an' I would have a thousand of them.
B. Jonson. Every Man in his Humour, Act iii. sc. 1

The salary of a Burgomaster of Amsterdam is but five hundred *guilders* a year, though there are offices worth five thousand in their disposal.
Sir W. Temple. On the United Provinces, c. 2.

The adjacent shores are formed into districts, and farmed out to companies of fishermen, some of which are rented for six thousand *guilders*, or near three hundred pounds per annum.—*Pennant. British Zoology. The Sturgeon.*

GUILE, *v.* GUILE, *n.* GUI'LEFUL. GUI'LEFULLY. GUI'LELESS. GUI'LER. GUILT. GUI'LTLESS. GUI'LTLESSLY. GUI'LTLESSNESS. GUI'LTY. GUI'LTILY. GUI'LTINESS. } A. S. *Wiglian*. "Hariolari, augurari, divinare, conjecturare, to conjecture, to gesse, to divine; *item*, fascinare, incantare, praestringere, to bewitch, to enchant, to *juggle*, to use sorcery, to cast a mist before. Belgis, *Wichelen, wichelen*," (Somner.) From *wiglian* we have to *wile*; the usual prelix *ge* forms *ge-wiglian*, whence we have *guile*. "In the A. S. *Wiglian, be-wiglian, ge-wiglian*, means to conjure, to divine, and, consequentially, to practise cheat, imposture, and enchantment," (Tooke.)

To *guile*, to cheat, to impose upon, to deceive, to delude; to practise delusion, give a false colour or appearance to.

"Guilt is *ge-wig-led, guiled, guil'd, guilt*, the past part. of *ge-wiglian*: and to find *guilt* in any one, is to find that he has been *guiled*, or, as we now say, *beguiled*; as *wicked* means *witched* or *bewitched*. To pronounce *guilt* is to pronounce wicked." *Guilt*, in our legal proceedings, is ascribed to the instigation of the devil. A *guilty* man, then, is—

One who has been *beguiled*—to do wrong, to do evil, commit injustice or iniquity, wickedness; a crime, a sin: one who has done so; without reference to the *guile* or deception.

So that at Quedeale, withoute the town to mile,
He let some ni an hundred, & ther he hente an *gile*.
R. Gloucester, p. 538.

And slou the bysop and alle ys men, that *guil* nadde non.
Id. p. 273.

Awey! sely *guileless* men, lute adde hii nys do.
Id. p. 327

Holdeth him *guilty* of the dede, & lateth hem also
Al her lyf, as wyckemen, in strong prison be ydo.
Id. p. 336

In alle manere cause he sought the righte in skille,
To *gile* no to fraude wild he neuer tille.
R. Brunne, p. 128.

For it was a *giery*, thou knew not ther tresoun
Id. p 215.

With wrong alle it cam, with *gile* salle gyuen be,
Dilexit Sir Adam *gilerie* & falste. *Id.* p. 247.

For neuer mot thou fynde Inglis kyng *giloure*.—*Id.* p. 117.

& if a clerke men founde in his lond that reft,
Thorgh slaughter or wounde, or thorgh other theft,
Men suld schewe his *guilte* in the courte of lay,
& ther be saued or spilte, bot Thomas seid him nay.
Id. p. 129.

Which Edburge sturied her lorde a yenst *giltless* men, notwithstanding that him self was meoke and benynge.
Id. p. 12. Note.

& who that was *gilty* thorgh the foresters sawe
Mercied was fulle hi. *Id* p. 112.

——— And seide to here a chartre
That *gyle* hath gyve to falsnesse.—*Piers Ploukman*, p. 27.

——— The olde lawe techeth
That *gylours* beth *by gylad*, and in here *gyle* falle.
Id. p. 359.

Gut ich for gyue the this *gult*. *Id.* p. 45.

Ich *gulty* in gost to god ich me shryve. *Id.* p. 96.

Jhesus sigh Nathanael comynge to him, and seide to him, Ie verili a man of Israel, in whom is no *gyle*.
Wiclif. Jon, c. 1.

Jesus saw Nathanaell comminge to hym, and sayde of him, Beholde a ryght Israelyte, in whom is no *gyle*.
Bible, 1551. *Ib.*

The throte of hem is an open sepulchre, with her tunges thei diden *gilefulli* the venym of snakis is undir her lippis.
Wiclif. Romayns, c. 3.

In the laste tymes there schulen come *gilours* wandringe aftir hir owne desires, not in pitee.—*Id. Judas*, c. 2.

And God was in Crist recounceilinge to him the world, not rettynge to hem her *giltis*, and puttide in us the word of recounceilyng.—*Id.* 2 *Corynth.* c. 5.

And Pylate seynge that he profytide nothing, but that the more noyse was maad toke water and waschide his hondis bifore the puple & seide I am *giltles* of the blood of this rightful man, by see you.—*Id. Matthew*, c. 27.

What semith to you? and thei answerden and seiden he is *gilty of* deth.—*Id. Ib.* c. 26.

For what worde that hem pricketh or biteth
In that worde none of hem deliteth
Al were it Gospell the Euangile
That would reproue hem of her *gile*.
Chaucer. Rom. of the Rose

A *gilour* shal himself *begiled* bee.
Id. The Rewe Tale, v. 4319.

Her speech right *guilefull* is full oft, wherfore without good assay, it is not worth on many on you to trust.
Id. The Testament of Love.

Penance, with certain circumstances, is veray repentance of man, that holdeth himself in sorwe and other peine for his *giltes*.—*Id. The Persones Tale.*

——— Thou merciful mayde,
Mary I mene, doughter to seint Anne,
Before whose child angels singen Osanne,
If I be *giltelés* of this felonie,
My socour be, or elles shal I die.
Id. The Man of Lawes Tale, v. 5063.

Sir priest, in shrift I tel it the
That he to whom that I am shriuen
Hath me assoiled, and me yeuen
Penaunce sothely for my sin,
Which that I found me *gilty* in.—*Id. Rom. of the Rose.*

For often he that will *begile*
Is *guiled* with the same *guile*,
And thus the *guiler* is *beguiled*.—*Gower. Con. A.* b. vi

She longeth sore after the daie
That she hir sweuen tell maie
To this *gylour* in priuitee,
Whiche knew it also well as she. *Id. Ib.*

That him was leuer for to chese
His owne bodie for to lese,
Than see so great a mourdre wrought
Upon the bloud, whiche *gilteth* nought.—*Ib. Ib.* b. ii.

She taketh vpon her self the *gilte*,
And is all redie to the peine,
Whiche any man hir wolde ordeine. *Id. Ib.* b. iv.

Nowe asketh forther of my life,
For herof am I not *giltife*. *Id. Ib.* b. i.

And turne myne eyes that they no more beholde,
Such *guyefull* markes as seeme more than they be.
Gascoigne. Herbes. Woodmanship.

And in the mean time, contrary to the mind of God, ye deale *guilefully* we your neighbour, & relieue not the nedie, but enuie & grutch at thē, which haue more wealth then yourecliues, & the weake ye oppresse.—*Udal. Luke*, c 11.

If geniall brands and bed me lothed not,
To this one *gilt* perchaunce yet might I yeld.
Surrey. Virgils. Æneis, b iv.

Or els are they in leopardy to perishe at euery pit, and the eye *gillie* of their destruction for withdrawing her office from them.—*Frith. Workes*, p. 86.

But swearinge, lyinge, manslaughter, theefte, and aduoutrye haue gotten the ouerhande, and one bloude *gyltinesse* foloweth another.—*Bible*, 1551. *Osee*, c. 4.

Wyll is our justice well you wot,
Appointed to discusse our lawes.
If you wyll *guiltesse* seem to goe,
God and your countrey quitte you so.
Gascoigne Flowers. The Arraignment of a Lover

The rageing crueltie of them, which hated the name of Christe, hatle *gilteles* driuen them out of the places where their fathers dweit before them.—*Udal.* 1 *Peter*, c. 1.

She, not with an unshaken magnanimity, wherewith Pyrocles weighed, and despised death, but, with an innocent *guiltlessnes*, not knowing why she should fear to deliver her unstained soul to God.—*Sidney. Arcadia*, b iv.

In vaine he fearee that which he cannot shonne
For, who wotes not, that woman's subtilties
Can *guiles* Argus, when she list mis-donne.
Spenser. Faerie Queene, b. iii. c. 9.

Thus ornament is but the *guiled* shore
To a most dangerous sea.
Shakespeare. Merchant of Venice, Act I. sc. 1.

This graceleese man, for furtherance of his *guile*,
Did court the handmayd of my lady deare,
Who, glad t' embosome his affection vile,
Did all she might more pleasing to appeare.
Spenser. Faerie Queene, b. ii. c. 4.

That shortly shee Malbecco has forgot,
And eke Sir Paridell all were he deare;
Who from her went to seeke another lot,
And now (by fortune) was arrived heere,
Where those two *guilers* with Malbecco were.
Id. Ib. b. iii. c. 10.

So cunningly she wrought her crafts assay,
That both her lady, and her selfe withall,
And eke the knight at once she did betray
But most the knight, whom she with *guilefull* call
Did cast for to allure, into her trap to fall
Id. Ib. b v. c. 5.

O, who may not with gifts and words be tempted!
Sith which she hath me ever since abhord,
And to my foe hath *guilefully* consented:
Ay me, that ever *guyle* in women was invented!
Id. Ib. c. 11.

Thus wretchedly (lo!) this *guile-man* dyde,
And Jonathas with jewels three,
No longer there thought to abide,
But home to the empresse his mother hasteth he.
Browne. The Shepheard's Pipe, Ecl. 1.

Yet that his *guilt* the greater may appeare,
And more my gratious mercy by this wize,
I will awhile with his first folly beare,
Till thou have tride againe, and tempted him more neare.
Spenser. Faerie Queene, b. v. c. 5.

Whose manly hands imbrued in *guilty* blood
Had never beene, ne ever by his might
Had throwne to ground the unregarded right.
Id. Ib. b. i. c. 7.

The satire should be like the porcupine,
That shoots sharp quils out in each angry line,
And wounds the blushing cheeke, and fiery eye,
Of him that hears, and readeth *guiltily*
Bp Hall, b. v. Sat. 3.

The serpent teaches us where to strike him, by his so warily and *guiltily* defending his head.
Bp. Taylor. Answer to a Letter on Original Sin.

The cause whereof was secret feare, which tooke heart and courage from them, and the cause of their feare, an inward *guiltenesse* that they all had offered God such apparant wrongs as were not pardonable.
Hooker. Ecclesiasticall Politie, b. v. § 76.

But all the floore (too filthy to be told)
With blood of *guiltlesse* babes, and innocents trew,
Which there were slaine, as sheepe out of the fold,
Defiled was.—*Spenser. Faerie Queene*, b. i. c. 8.

Doct. Then we live indeed,
When we can goe to rest without alarm
Given every minute to a *guilt-sick* conscience
To keep us waking, and rise in the morning
Secure in being innocent.
Beaum. & Fletch. The Custom of the Country, Act iv.

Britain, by thee we fell, ungrateful isle!
Not by thy valour, but superior *guile*.
Swift. On the Drying up of St. Patrick's Well.

Both hosts perceiv'd her, and thro' horse and man
The dewy sweat of sudden horrour ran
Though her stern face relax'd into a smile,
Halys she shows, to carry on the *guile*.
Lewis. Statius. Theband, b ix

But sure it is, was ne'er a subtler band
Than these same *guileful* angel seeming spriglits,
Who thus in dreams, voluptuous, soft, and bland,
Pour'd all th' Arabian heaven upon her nights,
And blessed them oft besides with more refin'd delights
Thomson. Castle of Indolence, c. 1.

——— And the plain ox,
That harmless, honest, *guileless* animal,
In what has he offended? *Id Spring.*

They lov'd but such their *guileless* passion was,
As in the dawn of time informed the heart
Of innocence and undissembling truth. *Id Summer*

First, never in any case to act contrary to the perswasion and conviction of our conscience. For that certainly is a great sin, and that which properly offends the conscience and renders us *guilty*; *guilt* being nothing else but trouble arising in our minds, from a consciousness of having done contrary to what we are verily perswaded was our duty: and though perhaps this perswasion is not always well grounded, yet the *guilt* is the same so long as the perswasion continues; because every man's conscience is a kind of God to him, and accuseth or absolves him according to the present perswasion of it.—*Tillotson*, vol. i. Ser. 38.

Of those let him the *guilty* roll commence,
Who has betray'd a master and a prince.
Dryden. Suum Cuique.

For my part, when I consider the apostle's command, "Be ye angry, and sin not," I cannot but apprehend, that when our passions swell into excess, they are indeed contaminated by the *guiltiness* of their productions, but confer not on them a meritoriousness, which themselves want.
Boyle. Works, vol. v. p. 12.

Arguments against Christianity, be they serious or ludicrous, are indifferently (not always in the same degree, or with the same *guiltiness*) attempts to subvert Christianity, and are consequently to be punished, according to the degree of their malignity, one as well as the other.
Waterland. Works, vol vi p 280.

Not more ashast the matrons of renown,
When tyrant Nero burnt th' imperial town,
Shriek'd for the downfal in a doleful cry,
For which their *guiltless* lords were doom'd to die.
Dryden. The Cock and the Fox.

Is some brave friend, who, men but little known,
Deems ev'ry heart as honest as his own,
And, free himself, in others fears no *guile*,
To be ensnar'd and ruin'd with a smile?
Churchill. The Candidate

But he whose cheeks with youth immortal shone,
The God whose wondrous birth two mothers own,
Whose rage had still the wandering fleet annoy'd,
Now in the town his *guileful* rage employ'd.
Mickle. The Lusiad, b ii.

An involuntary act, as it has no claim to merit, so neither can it induce any *guilt*: the concurrence of the will, when it has its choice either to do or to avoid the fact in question, being the only thing that renders human actions either praiseworthy or culpable.—*Blackstone. Com.* b iv. c. 2.

They invented a considerable number of methods of purgation or trial, to preserve innocence from the danger of false witnesses, and in consequence of a notion that God would always interpose miraculously to vindicate the *guiltless*.—*Id. Ib.* c. 27.

One cannot but be astonished at the folly and impiety of pronouncing a man *guilty*, unless he was cleared by a miracle; and of expecting that all the powers of Nature should be suspended, by an immediate interposition of Providence to save the innocent, whenever it was presumptuously required.—*Id. Ib.* b. iv. c. 2.

GUILLOTI'NE. An instrument for the infliction of capital punishment, proposed to the National Assembly of France by a physician, M. Guillotine, of Lyons, and from him it received its name: his project was adopted by a decree of the 20th of March, 1792. It appears to be very similar in construction to the *Maiden* formerly used at Halifax, in Yorkshire. (See Holinshed's *Description of England*, c. 11.) Evelyn (*Memoirs*, vol. i. p. 170) states that he saw an instrument of destruction in use at Naples, which he calls "a frame, like ours at Halifax."

You have rendered yourself famous by writing a book called—The Rights of Man:—had you been *guillotined* by Robespierre with this title, written in French, English, and German, and affixed to the *guillotine*—Thomas Paine of America, Author, &c. &c.
Bp. Watson. An Apology for the Bible, Let. 7.

GUI'NEA. } The gold coin so called, be-
GUI'NEA-HEN. } cause first coined of the gold
GUI'NEA-PIG. } brought from the *Guinea* coast.

The fowl; because found and introduced from *Guinea*.

See the quotation from Pinkerton.

Th' Ionian god-wit, nor the *Ginny-hen*
Could not goe downe my belly then
More sweet than olives, that newgather'd be
From fattest branches of the tree
B. Jonson. The Praises of a Country Life.

And he now swore, upon his own knowledge, that both Coleman and Wakeman were in the plot; that Coleman had given eighty *guineas* to four ruffians, that went to Windsor last summer, to stab the king —*Burnet. Own Time*, an. 1678.

Who can the various city frauds recite,
With all the petty rapines of the night!
Who now the *guinea dropper's* bait regards,
Trick'd by the sharper's dice, or juggler's cards?
Gay. Trivia, b. iii.

The natives of those islands call [them] Gallena Pintada, or the painted hen; but in Jamaica, where I have seen also those birds in the dry Savannahs and woods (for they love to run about in such places,) they are called *Guinea hens*.
Dampier. Voyage, an. 1699.

These were driven off at last by a lap-dog, who was succeeded by a *Guinea pig*, a squirrel, and a monkey.
Guardian, No. 106.

The *Guinea*, so called from the *Guinea* gold out of which it was first struck, was proclaimed in 1663 and to go for 20*s*.: but it never went for less then 21*s*., by tacit and universal consent.—*Pinkerton. On Medals*, vol. ii. s. 19.

GUISE. A. S. *Wise*; Fr. *Guise*; It. and Sp. *Guisa*; Dut. *Ghiuse, wiuse*. See Wise, and Disguise.

"A. S. *Wise*,—a manner, mode, fashion, condition, custom, reason, way, *wise*, or (with the French, and changing the *w* into *gu*) *guise*," (Somner.)

The Normans did it alle in the *guyse* of theft,
The godes therof stal, no thing ther ne left.
R. Brunne, p. 77.

Ther n'is no newe *guise*, that it n'as old.
Chaucer. The Knightes Tale, v. 2102.

More ioylife than the bryde in Maie
He maketh him euer fresshe and gaie
And doth all his araie *disguyse*
So that of hym the newe *guyse*
Of lusty folke all other take.—*Gower. Con. A.* b. i.

But it is not their *guise* to looke on the order of any text, but as they find it in their doctours so alledge they it, and so vnderstād it.—*Tyndall. Workes*, p. 168.

Yet had nature taught hir after *gise*
To know her fo and dread him euermore.
Wyatt. Of the mean and sure Estate.

Suddeine they see from midst of all the maine
The surging waters like a mountaine rise,
And the great sea puft up with proud disdaine
To swell above the measure of his *guise*,
As threatning to deuoure all that his powre despise.
Spenser. Faerie Queene, b. ii. c. 12.

But being hred under base shepheard's wings,
Had ever learnt to love the lowly things;
Did little whit regard his courteous *guize*,
But cared more for Colin's carolings
Then all that he could doe, or e'er devize.
Id. Ib. b. vi. c. 9.

Not so (quoth he) pardy it's not the *guise*
Of Christian knights, though faine, so soone to yeeld:
I can my fall excuse in better *wise*,
And will reuenge this shame, or die in field.
Fairefax. Godfrey of Boulogne, b. vi. s. 33.

In easy notes, and *guise* of lowly swain,
'Twas thus he charm'd and taught the listening train.
Parnell. The Gift of Poetry.

Bashful she bends, her well-taught look aside
Turns in enchanting *guise*, where dubious mix
Vain conscious beauty, a dissembled sense
Of modest shame, and slippery looks of love.
Thomson. Liberty, pt. iv.

GUITA'R. Fr. *Guitare, cistre*; It. *Chitara, citara, cetra*; Sp. *Guitarra*; Lat. *Cithara*; Gr. Κιθαρα. See Cithern.

I have by sundry persons who have seen him, been told of a baboon, that would play certain lessons upon a *gittar*
Digby. Of Bodies, c. 37

Their enemies, coming against them with *guitars* and harpsichords, set them so upon their round o's and minuets, that the form of the battle was broken, and three hundred thousand of them slain.—*King. Art of Cookery*, Let. 9.

Mr. Thornhill seemed highly delighted with their performance and choice, and then took up the *guitar* himself.
Goldsmith. Vicar of Wakefield, c. 5.

They imitated the chants of the church upon *guitars*, playing forte, and then piano, to represent the priests, sometimes speaking softly, and then aloud
Jortin. Remarks on Ecclesiastical History.

GULCH. *Gulch*, says Whalley, is a stupid fat-headed fellow. The word occurs in the old comedy of *Lingua*; "You muddy *gulch*, darest look me in the face?" (Act v. sc. 16.) Skinner calls *Gulchin*, parvus *gulo*, and derives it from the Ger. *Geck*, foolish.

You'll see us then: you will, *gulch*, you will?
B. Jonson. Poetaster, Act iii. sc. 4.

GULES. } Fr. *Gueule*; Low Lat. *Gula*. A
Gu'led. } word, says Du Cange, which our heralds frequently use to denote a *red colour* in arms or ensigns; Skinner thinks it may be so called from the *redness* of a cock's *throat*, (*gutturis Galli.*) Mr. Steevens, who produces the verb from Heywood, calls it a term in the barbarous jargon peculiar to Heraldry, signifying *red*.

And after him the kynrede of the Burghes, that bere the armes of *goules* with a white croys.
R. Gloucester, p. 484. Note.

And if ye passe the batayles thre,
Than are ye worthy a knight to be,
And to bere armes than are ye able
Of gold and *goules* sete with sable.
The Squire of Low Degree. Ritson, vol. i.

But he hadd made one of his capitaynes, a gentle prince, and a valyant in armes, called the Earl of Morrell, beryng in his armes sylver three creylles *goules*.
Berners. Froissart. Cronycle, vol. i. c. 18.

——— Old Hecuba's reverend locks
Be *gul'd* in slaughter.—*Heywood. The Iron Age*, pt. ii.

His sev'n-fold targe a field of *gules* did stain
In which two swords he bore; his word, "Divide and reign." *P. Fletcher. The Purple Island*, c. 8.

——— The showery arch,
With listed colours gay, ore, azure, *gules*,
Delights and puzzles the beholder's eye.
J. Philips. Cider, b. ii.

GULF, or } Fr. *Golfe, gouffre*; Sp. and It.
Gulph. } *Golfo*; Dut. *Golpe, gurges, vorago*; *Golpen*, ingurgitare, avide
Gu'lph, *v.* } haurire, haustim bibere. The
Gu'lphy. } French and Dutch are said by Skinner to be either from the Lat. *Gula*, the Gr. Κολπος, or from the sound; and the last, he thinks, the more probable. Menage decides for the Gr. Κολπος; the Italian and French, however, do not take immediately from the Greek, but through the Latin. The Fr. *Gouffre* is derived by Wachter from Ger. *Gaffen*; A. S. *Ge-apan*, to gape, (qv.) to open. In Norfolk, a mow or bayfull of a barn is called a *gulph*, and a bay or division of a barn, a *gulph*-stead, *goaf*-stead, or *go*-stead, (Grose.)

Gulf, or *Gulph*, is used as equivalent to the Latin words *sinus* and *gurges*.

A bay; a whirlpool, or "depth that swallows up whatsoever approaches or comes into it."

Hast thou not read in bookes
of fell Charybdis *goulfe*,
And Scylla's dogs, whom shipe do dread
as lambes doe feare the woulfe?
Turbervile. Pyndare's Answer to Tymetes.

Among which high and low lands there is a *gulfe* or breach in some places about 55 fadome deepe, and 15 leagues in bredth.—*Hackluyt. Voyages*, vol. iii. p. 206.

Then do the Ætnean Cyclops him affray,
And deep Charybdis *gulphing* in and out.
Spenser. Virgil's Gnat.

Or as the Grecian's finger dipp'd in wine,
Drawing a river in a little line,
And with a drop, a *gulf* to figure out,
To model Venice moated round about.
Drayton. The Lady Geraldine to the Earl of Surrey.

Seba, and Sheba, with the rest that planted Arabia Felix, had Tigris to convey them to the Persian *Gulf*, which washeth the banks of Arabia Felix on the East side.
Raleigh. History of the World, b. i. c. 8. s. 6.

Rivers arise; whether thou be the son
Of utmost Tweed, or Oose, or *gulphy* Don.
Milton. Vacation Exercise.

To this low world he bids the light repair,
Down through the *gulfs* of undulating air.
Pitt. Job, c. 25.

And *gulphy* Simois, rolling to the main
Helmets, and shields, and godlike heroes slain.
Pope. Homer. Iliad, b. xii.

"Relate," Antinous cries, "devoid of guile,
When spread the Prince his sail for distant Pyle,
Did chosen chiefs across the *gulfy* main
Attend his voyage, or domestic train?"
Id. Homer. Odyssey, b. iv

The earth shall shake him out of all his holds,
Or make his house his grave, nor so content,
Shall counterfeit the motions of the flood,
And drown him in her dry and dusty *gulfs*.
Cowper. Task, b. ii.

GULL, *v.* } See Guile. *Gull*, the noun,
Gull, *n.* } is the past tense of the A. S. *Ge-*
Gu'llery. } *wiglian*, to *guile* or *beguile*, and
Gu'llish. } means any one *guiled* or *beguiled*. And upon this past tense the verb is formed.

To *guile*,—to cheat, to impose upon, to deceive, to delude.

Tell them, what parts yo' have ta'en, whence run away,
What states yo' have *gull'd*, and which yet keeps yo' in pay. *B. Jonson. Epig. To Captaine Hungry.*

Oft in my laughing rimes I name a *gull*,
But this new terme will many questions breede,
Wherefore at first I will expresse at full,
Who is a true and perfect *gull* indeed.
Sir J. Davis, Epig. 2.

But leaving these sanguine-inspired seers to the sweet deception and *gullery* of their own corrupted fancy, let us listen and keep close to him, that can neither deceive, nor be deceived, I mean Christ and his holy Apostles.
H. More. Defence of Moral Cabbala, c. 3

And, for your green wound, your balsamum and your St. John's-woort are all meer *gullories*, and trash to it.
B. Jonson. Every Man in his Humour, Act iii. sc. 5.

Besides this inbred neglect of liberall sciences, and all arts, which should *excolere mentem*, polish the minde, they have most part some *gullish* humour or other, by which they are led.
Burton. Anatomy of Melancholy. To the Reader.

Religion wheedled us to Civil war,
Drew English blood, and Dutchmen's now would spare
Be *gull'd* no longer, for you'll find it true,
They have no more Religion, faith! than you.
Dryden. Satire on the Dutch.

So that the manly exercises that used to be among Englishmen, without doors and abroad, began to be laid aside, and turned into glosing, *gulling*, and whoring, within doors.
Strype. Memorials. Edw. VI. an. 1553.

Say, should I make a patriot of Sir Bill,
Or swear that G——'s duke has wit at will,
From the *gull'd* knight could I expect a place,
Or hope to be a dinner from his Grace?
P. Whitehead. Manners.

GULL, *n.* The bird so called, Skinner thinks, *ab aviditate*, q. d. *gulo, gulosus*.

And there they lyd, and fyll as dooth a *gull*,
And whan that they have theyr beades ful,
Than they fall out, and make reuelyng,
And in this wyse make the dronken rekenyng.
The Hye Way to the Spytell House. Early Popular Poetry, vol. ii.

As touching the *guls* or sea-cobs, they build in rockes and the cormorants both in them, and also in trees. They usually lay foure egges a peece. The *guls* in summer time, but the cormorants in the beginning of the spring
Holland. Pliny, b. x. c. 32.

——— For I do feare
When euery feather stickes in his owne wing,
Lord Timon will be left a naked *gull*,
Which flashes now a phœnix.
Shakespeare. Timon of Athens, Act iii. sc. 1.

Gulls are found in great plenty in every place; but it is chiefly round our boldest rockiest shores that they are seen in the greatest abundance. It is to such shores as these that the whole tribe of the *gull-kind* resort, as the rocks offer them a retreat for their young, and the sea a sufficient supply.
Goldsmith. History of Animated Nature, pt. iii. b. vii. c. 6.

GULL, *v.* } Fr. *Gueule, goulet*; It. and Sp.
Gull, *n.* } *Gola*; Dut. *Gulle*; Lat. *Gula*.
Gu'llet. } The *gullet*, throat, or swallow.
Gu'lly. } To *gull*,—

To swallow; *Gull*, the noun, and *Gullet*,—that through which any thing is swallowed; any thing flows or runs. The passage for food.

Out of the harde bones knocken they
The mary, for they casten nought away,
That may go thurgh the *gullet* soft and sote.
Chaucer. The Pardoneres Tale, v. 12,477.

Thus wyth cruell warres and great bloud shed the church was torne in peeces, foulye mangled with scismes, & choaked with errors, while vnder the colour of wine it *gulled* in poyson.—*Bale. Pageant of Popes*, fol. 76.

Theyre passage sodeynely stopped by a greate *gul* (*angens corago*) made with the violence of the streames y^t ranne downe the mountaines, by wearing awaye of the earthe.
Brende. Quintus Curtius, fol. 115.

For by fetching of a little compasse about they passed the hollowe *gulle* (*eluvies*) and euery man began to be a guyde.
Id. Ib. fol. 116.

It riseth in Word Forrest, and going by Burstow, it meeteth afterward with another *gullet*, conteining a small course from two seuerall heads.
Holinshed. Description of Britaine, c. 11.

I have been assured the like of the whole pile of a high castle, standing in a *gullet* in the course of the winde, (namely the castle of Wardour) [by those] who have often seen it shake notably in a fierce wind.
Digby. Of Bodies, c. 15.

For after they have swallowed one morsel, if you look stedfastly upon their throat, you will soon see another ascend, and run pretty swiftly all along the throat up to the mouth, which it could not do unless it were impell'd by the successive contraction or peristaltick motion of the *gullet*, continually following it.—*Ray. On the Creation*, pt. ii.

The *gullet* (the passage for food) opens into the mouth like the cone or upper part of a funnel, the capacity of which forms indeed the bottom of the mouth.
Paley. Natural Theology, c. 10.

There are parts of the shore interrupted by small vallies and *gullies*.—*Cook. Third Voyage*, b. iv. c. 4.

GULO'SITY. Lat. *Gulosus*, from *gula*, the gullet,—gluttony.

They are very temperate: seldom offending in ebriety or excess of drink, nor erring in *gulosity* or superfluity of meats.
Brown. Vulgar Errours, b. iv. c. 9.

GULP, *v.* } Dut. *Golpen*; Fr. *En-gouffrer*.
GULP, *n.* } See GULF.

To swallow largely; to swallow eagerly, greedily; to take down (sc. the throat) at one swallow.

Lance. Has he devour'd you too?
Fran. H' as *gulp'd* me down, Lance.
Beaum. & Fletch. Wit without Money, Act i.

I have presented the Usurer with a richer draught than ever Cleopatra swallowed; he hath suckt in ten thousand pounds worth of my land more than he paid for at a *gulp*.
Id. The Scornful Lady, Act i.

—— I thirsty stand,
And see the double flaggon charge their hand,
See them puff off the froth, and *gulp* amain,
While with dry tongue I lick my lips in vain.
Gay. Trivia, b. ii.

And oft as he can catch a *gulp* of air,
And peep above the seas, he names the fair,
And, ev'n when plung'd beneath, on her he raves,
Murm'ring Alcyone below the waves.
Dryden. Ovid. Met. b. x.

Such jokes as these the old man not only took in good part, but glibly *gulped* down the whole narrative of his nephew.—*Fielding. A Voyage to Lisbon, July* 24, 1754.

Inflated and astrut with self-conceit,
He *gulps* the windy diet; and ere long,
Adopting their mistake, profoundly thinks
The world was made in vain, if not for him.
Cowper. The Task, b. v.

GUM, *v.* }
GUM, *n.* }
GU'MMOUS. }
GU'MMY. } A. S. *Goma*; Fr. *Gomme, gommer*; It. *Gomma*; Sp. *Goma*; Dut. *Gumme*; Ger. *Gomme*; Lat. *Gummi*; Gr. Κομμι. Of unknown origin.
GU'MMINESS. }
See the first quotation from Holland's *Plinie*.

A man would haue pity
To see how she is *gumbed*
Fingered and thumbed.—*Skelton. Elinour Rumming.*

They burn sweet *gums* and spices or perfumes, and pleasant smells, and sprinkle about sweet ointments and waters, yea, they haue nothing undone that maketh for the cherishing of the company.—*More. Utopia*, b. ii. c. 5.

Her lewde lyppes twayne
They slauer men sayne
Lyke a ropye rayne
A *gummy* glayre.—*Skelton. Elinour Rumming.*

Or bleaching their hands at midnight, *gumming*, and bridling their beards, or making their waste small, &c.
B. Jonson. Discoveries.

The best *gum* in all men's judgment, is that which commeth of the Ægyptian thorne Acacia, having veines within of checker worke, or trailed like wormes, of colour greenish, and cleare withall: without any peeces of barke intermingled among, and sticking to the teeth as a man cheweth it.
Holland. Plinie, b. iii. c. 11.

Of this *gummie* and glutinous substance they frame also their dores and entries which are wide and large.
Id. Ib. b. xi. c. 6.

—— Man did not know
Of *gummy* blood, which doth in holly grow,
How to make bird-lime.—*Donne. Progress of the Soul.*

—— The slant lightning, whose thwart flame driv'n down
Kindles the *gummie* bark of firr or pine,
And sends a comfortable heat from farr,
Which might supplie the sun.—*Milton. Par. Lost*, b. x.

Address'd her early steps to Cynthia's fane,
In state attended by her maiden train,
Who bore the vests that holy rites require,
Incense, and odorous *gums*, and cover'd fire.
Dryden. Palamon & Arcite.

One of about twenty years of age came to me with a *gumminess* on the tendons reaching to his fingers, insomuch as he could not bend one of them.
Wiseman. On Surgery, b. viii.

Of this we have an instance in the magisteries (as many chemists are pleas'd to call them) of jalap, benzoin, and of divers other resinous or *gummous* bodies dissolved in spirit of wine.—*Boyle. Works*, vol. iv. p. 337.

How each a rising alder now appears:
And o'er the Po distils her *gummy* tears.
Dryden. Virgil, Past. 6.

—— With curious eye observe,
In what variety the tribe of salts,
Gums, ores, and liquors, eye-delighting hues
Produce, abstersive or restringent.
Dyer. The Fleece, b. iii.

Choose leaner viands, ye whose jovial make
Too fast the *gummy* nutriment imbibes.
Armstrong. The Art of Preserving Health, b. ii.

GUM. A. S. *Goma*; Dut. *Gumme*; Ger. *Gaum*; Sw. *Gom*. Perhaps, says Wachter, from Gr. Γευ-ειν, *gustare*, Γευγα, *gustus*. Junius from Γομφοι, *clavi*, because the teeth are fixed like nails in the *gums*.

To come now unto the *gumbs* of children, and their breeding of teeth: the ashes of dolphins' teeth, mixed with honey, is a soveraign medicine: yea if you doe but touch their *gumbs* with a dolphin's tooth all whole as it is, the effect thereof is admirable.—*Holland. Plinie*, b. xxxii. c. 10.

These, by receiving the appulse of the two incisors or chizels in the nether jaw, do thereby secure both the *gooms* of the upper from being contused, and the mus-cules of the nether from being strained by over-shooting
Grew. Cosmo. Sacra, b. i. c. 5.

Out crept a sparrow, this soul's moving inn;
On whose raw arms stiff feathers now begin,
As children's teeth through *gums*, to break with pain.
Donne. The Progress of the Soul.

Let us next take a short view of the teeth. In which their peculiar hardness is remarkable, their growth also, their firm insertions and bandage in the *gums* and jaws, and their various shape and strength suited to their various occasion and use.—*Derham. Physico-Theology*, b. iv. c. 11.

I find upon enquiry, that the person whose tooth had been placed in my *gums*, was labouring under a complication of the filthiest of diseases, and that the tooth inoculated them all on me.—*Knox. Winter Evenings*, Even. 58.

GUN, *v.* }
GUN, *n.* }
GU'NNER. }
GU'NNERY. }
GU'NNAL, or GU'NWALE. }
GU'NSTER. } *Gun*, the noun, formerly written *Gon*, is the past part. of *Gynian*, hiare, (to yawn, Tooke.) Minshew derives from the Lat. *Canna*, (whence *Cannon* in Eng. Fr. and It.) Junius from Κοναβος, *strepitus*. It is undoubtedly, as Selden observes, an old word with a new application; and receiving this application from what Drummond in his madrigal, *The Cannon*, calls her *gaping throat*. Milton uses expressions equally characteristic, "their mouths *gaping* with hideous orifice," and "those deep throated engines." It is literally a *yawning* engine: and distinguished by Chaucer from other *gyns* or engines, in the passage quoted by Tooke.

They dradde non assaut
Of gynne, *gonne*, nor skaffaut.—*Chaucer. Rom. of the R.*

Throughout euery regioun
Went this foule trumpes soun
As swift as a pellet out of a *gonne*
When fire is in the pouder ronne.
Id. House of Fame, b. iii.

With grisly soune out goeth the great *gunne*.
Chaucer. Of Cleopatra Queen of Egypt.

And as with *gonnes* we kill the crowe
For spoiling our releefe,
The deuill so must we ouerthrowe,
With *gonshote* of beleefe.
Gascoigne. Praise of his Mistress.

Than out brast the ordinaunce on both sydes with fyre flamme and hideous noyse, and the master *gonner* of the Englishe parte slewe the master *gonner* of Scotlande, and bet all his men from theyr ordinaunce.
Hall. Hen. VIII. an. 5.

To Richard Fawken^r, *gon^r*, by il warraunts, cole powdre, M,viii^c, *gone powdr*, 1 barrell, *gone stones* of iron v, *gone stones* of stone v, saltpetre in flowr viii^m cce, brem stone in flowr, MM,ccc.—*Lodge. Illustrations of British History Ordenance and Artilery, &c.*

Hick, Hobbe, and Dick, with clouts vpon their knee
Haue many times more *goonshole* grotes in store,
And change of crownes more quicke at call than he,
Which let their lease and take their rent before.
Gascoigne. Memories.

Alon. There is less danger in 't than *gunning*, Sanchio,
Though we be shot sometimes, the shot 's not mortal,
Besides, it breaks no limbs.
Beaum. & Fletch. Rule a Wife and have a Wife, Act i.

Sometimes we put a new signification to an old word, as when we call a piece a *gun*. The word *gun* was in use in England for an engine, to cast a thing from a man, long before there was any *gunpowder* found out.
Selden. Table Talk. Language.

There was found aboord the same ships, a maister *gunner*, that sometime had serued the Englishmen at Calis, when Sir Hugh Calueriie was lieutenant there; also diuerse great *guns* and engins to beat downe wals were found and taken in the same ships, with a great quantitie of powder that was more worth than all the rest.
Holinshed. Chronicle of England. Rich. II. an. 1386.

Archery is now dispossessed by *gunnery*, how iustly, let others iudge.—*Camden. Remains. Artillarie.*

They differed concerning the ward ships; some insisting, that thereby was meant also rigging and *gunning*.
Marvell. Let. to the Corporation of Hull, Let. 172.

Ninion Saunders, master to the sayd Gilbert Pot, and John Owen, a *gunmaker*, both *gunners* of the Towar, comming from the Tower of London by water in a whirrie, and shooting London Bridge towards the Blacke Fryers, were drowned at S. Mary Lock.—*Stow. Edw. VI.* an. 1553.

They made a long lane on both sides like a galleris, covered all ouer head, to shield as well their horsemen as their footmen from *gunshot*
Holinshed. Chronicle of Ireland, an. 1534.

It [the wall-nut] is of singular account with the joyner, for the best grained and coloured wainscot; with the *gunsmith* for stocks.—*Evelyn. On Forest Trees*, c. 7. s. 4.

And tell the pleasant Prince, this mocke of his
Hath turn'd his balles to *gun-stones*, and his soule
Shall stand sore charged, for the wastefull vengeance
That shall fye with them.
Shakespeare. Hen. V. Act i. sc. 2.

And they tell me, that the Leghorne *guns* are often heard 60 miles off, at Porto Ferraio; that when the French bombarded Genoa, they heard it near Leghorne 90 miles distant and in the Messina insurrection, the *guns* were heard from thence as far as Augusta and Syracuse, about 100 Italian miles.—*Derham. Physico-Theology*, b. iv. c. 3. Note 27.

It was two days before I went ashoar, and then I was importuned by the governour to stay there, to be *gunner* of this fort; because the *gunner* was lately dead.
Dampier. Voyage, an. 1690.

I must in the first place observe, that the words *gunner* and *gunster* are not to be used promiscuously; for a *gunner*, properly speaking, is not a *gunster*; nor is a *gunster*, *vice versâ*, a *gunner*: they both, indeed, are derived from the word *gun*, and so far they agree.—*Tatler*, No. 88.

The Parliament had done very wisely, in the entrance into the war, to engage many members of their own in the most dangerous part of it, that the nation might see that they did not intend to embark them in perils of war, whilst themselves sate securely at home out of *gun-shot*, but would march with them where the danger most threatened.
Clarendon. Civil Wars, vol. ii. p. 567.

Great hath been the contention amongst the learned about fire and venom in *gun-shot* wounds; some maintaining the one to be in them, some the other; and others holding that there is neither.—*Wiseman. On Surgery*, b. vi.

But in general, the employment of a poet is like that of a curious *gunsmith* or watchmaker: the iron or silver is not his own, but they are the least part of that which gives the value; the price lies wholly in the workmanship.
Dryden. Mock Astrologer, Pref.

The first rope going athwart from *gunnal* to *gunnal*, which when the rowers' benches are laid, bind the boats so hard against the end of the benches, that they cannot easily fall asunder.—*Dampier. Voyage*, an. 1699.

From the earliest dawnings of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the first rude essays of clubs and stones, to the present perfection of *gunnery*, cannoneering, bombarding, mining, &c.—*Burke. Vindic. of Nat. Society.*

Those things we brought away, leaving in the room of them medals, *gun flints*, a few nails, and an old empty barrel with the iron hoops on it. They seem to be quite ignorant of every sort of metal.—*Cook. Second Voyage*, b. i. c. 7.

J Christopher Tanuer, of Saxe Gotha, came to England about 1733, and had practised carving and graving for snuff-boxes, *gun-locks*, and in mother of pearl

Walpole. Anecdotes of Painting, vol. iv. p. 219.

The exportation of unmanufactured brass, of what is called *gun-metal*, bell metal, and shroff-metal, still continues to be prohibited.—*Smith. Wealth of Nations*, b. iv. c. 8.

As soon as I could get quit of them, they were conducted into the *gun-room*, where I left them, and set out with two boats to examine the head of the bay.

Cook. Second Voyage, b. i. c. 4.

Many of these trees are from six to eight and ten feet in gut, and from sixty to eighty, or one hundred feet in length, large enough to make a mainmast for a fifty *gun-ship*.

Id. Second Voyage, b. i. c. 5.

The *gun-wale* boards were also frequently carved in a grotesque taste, and adorned with tufts of white feathers placed upon a black ground.—*Id. First Voyage*, b. ii. c. 10.

GURGE. Lat. *Gurges*, a gulf, or whirlpool.

In *gurging* gulfe of these such surging seas,
My poorer soule who drown'd doth death request,
I wretched wight haue sought mine owne disease,
By mine owne meanes my state it was distrest.

Mirrour for Magistrates, p. 227.

Hee with a crew, whom like Ambition joyns
With him under him to tyrannize,
Marching from Eden towards the West, shall finde
The plain, wherein a black bituminous *gurge*
Boiles out from under ground, the mouth of hell.

Milton. Paradise Lost, b. xii.

GU'RGLE, *v.* } See GARGLE. *Gurgle*, the
GU'RGLE, *n.* } noun, (Skinner,)—
The sound made by a liquid flowing from the narrow mouth of a vessel. To *gurgle*—
To emit such or a similar sound.

Help me to tune my dolefull notes to *gurgling* sound
Of Lillies tumbling streams: come, let salt teares of oures,
Mix with his waters fresh.

Spenser. The Mourning Muse of Thestylis.

The nightingale no longer swell'd her throat
With love-lorn plainings tremulous and slow,
And on the wings of silence ceas'd to float
The *gurgling* notes of her melodious woe.

Cooper. The Tomb of Shakespeare.

—— Louder then will be the song:
For she will plain, and *gurgle*, as she goes,
As does the widow'd ring-dove.

Mason. The English Garden, b. iii.

Flow, flow, thou crystall-rill,
With tinkling *gurgles* fill
The mazes of the grove. *Thompson. The Bower.*

GU'RNARD, or } Fr. *Gournauld, gourneau*,
GU'RNET. } which Skinner thinks may be derived from the Lat. *Cornulum, corniculum, cornu*, horn. And it is a fish remarkable for its *bony* head.

The west part of the land was high browed, much like the head of a *gurnard*.—*Hackluyt. Voyages*, vol. ii. pt. ii.

Falst. If I be not asham'd of my souldiers, I am a sowc't-*gurnet*.—*Shakespeare. 1 Pt. Hen. IV.* Act iv. sc. 2.

We likewise got a few soles and flounders; two sorts of *gurnards*, one of them a new species

Cook. Third Voyage, b. ii. c. 6.

GUSH, *v.* } Goth. *Giutan*; A. S. *Geot-an*;
GUSH, *n.* } Dut. *Gosselen, ghiet-en*; Ger. *Giessen*, fluere, to flow. A. S. *Gyte*; Ger. *Guss*, inundatio, an inundation.
To flow, pour, or rush forth; suddenly, copiously.

Loe in my dreame before mine eies, methought,
With ruefull chere I sawe where Hector stood:
Out of whoes eies there *gushed* streames of teares.

Surrey. Virgile. Æneis, b. ii.

He lives, but takes small joy of his renowne,
For of that cruel wound he lied so sore,
That from his steed he fell in deadly swowne;
Yet stil the blood forth *gusht* in so great store,
That he lay wallow'd all in his owne gore.

Spenser. Faerie Queene, b. iii. c. 5.

Long press'd, he heav'd beneath the weighty wave,
Clogg'd by the cumbrous vest Calypso gave;
At length, emerging from his nostrils wide
And *gushing* mouth, effus'd the brinv tide.

Pope. Homer. Odyssey, b. v.

Beneath the brain the point a passage tore,
Crash'd the thin bones, and drown'd the teeth in gore;
His mouth, his eyes, his nostrils pour a flood,
He sobs his soul out in the *gush* of blood.

Id. Ib. Iliad, b. xvi.

Else vainly sweet yon woodbine shade
With clouds of fragrance fill the glade;
Vainly, the evenet spread her downy plume,
The vine *gush* nectar, and the virgin bloom.

Mason. Ode to Memory

And soon an arrowy and a flinty shower
Thick o'er our heads the fierce barbarians pour:
Nor pour'd in vain; a feather'd arrow stood
Fix'd in my leg, and drank the *gushing* blood.

Mickle. Lusiad, b. v.

GU'SSET. Fr. *Gousset*. Skinner calls it *particula assuta*; and suggests the Lat. *Consuere*, to sew together. In heraldry, he thinks it may be *linea de cassata*. "A piece of armour, or of a shirt, whereby the armhole is covered; also a bracket in joyners'work," (Cotgrave.)

Of essence rare; ——
In filgran casset to repel
When scent of *gousset* does rebel

Evelyn. The Ladies' Dressing Room.

GU'ST, *n.* } A stronger or more violent wind
GU'STY. } or blast, (Skinner,) who derives from the Ger. *Giessen*. It is perhaps *gushed, gusht, gust*. See GUSH.
A strong and sudden rush or blast (of wind), met.—of passion.

From which Cape of Comori vnto the aforesayd Ilands we ranne in sixe dayes with a very large wind, though the weather were foule with extreme raine and *gustes* of windes.

Hackluyt. Voyages, vol. ii. pt. ii. p. 105.

In which time wee had store of snowe with some *gustie* weather, the wind continuing still at West North West against us.—*Id. Ib.* vol. iii. p. 845.

When suddenly doth rise a rougher gale,
With that (methinks) the troubled waves look pale,
And sighing with that little *gust* that blows,
With this remembraunce seem to knit their brows.

Drayton. Queen Isabel to Mortimer.

—— Of which discord grew,
And in the barons' breasts so rough combustions rais'd,
With much expense of blood as long was not appeas'd,
By strong and tedious *gusts* held up on either side,
Betwixt the prince and peers with equal power and pride.

Id. Poly-Olbion, s. 17.

For once, vpon a raw and *gustie* day,
The troubled Tyber, chafing with his shores,
Cæsar saide to me, Dar'st thou Cassius now
Leape in with me into this angry flood,
And swim to yonder point?

Shakespeare. Julius Cæsar, Act i. sc. 2.

Perpetual showers, and stormy *gusts* confine
The willing ploughman, and December warns
To annual jollities *J. Philips. Cider*, b. ii.

—— A fresher gale
Begins to wave the wood, and stir the stream,
Sweeping with shadowy *gust* the fields of corn

Thomson. Autumn.

Fair was the blossom, soft the vernal sky,
Elate with hope we deem'd no tempest nigh
When lo, a whirlwind's instantaneous *gust*
Left all its beauties withering in the dust.—*Beattie. Elegy.*

GUST, *v.* }
GUST, or }
GU'STO, *n.* }
GU'STABLE. }
GUSTA'TION. }
GU'STFUL. }
GU'STFULNESS. }
GU'STLESS. }
Lat. *Gustus*; Fr. *Gout*; It. and Sp. *Gusto*; Lat. *Gustare*; Fr. *Goûter*; It. *Gustare*; Sp. *Gustar*. From the Gr. Γεύεσθαι. Quod cum generatim propriè significet quasi *capio mihi*, vel *in usus meos*, eximiè notat gustare, (Lennep.)
To taste: the noun is applied to tastes of high relish, or savour: of exquisite vivacity.

The palate of this *gusts* nothing high.

Roger L'Estrange. On Beaum. & Fletch. Plays.

Sicilia is a so-forth; 'tis farre gone,
When I shall *gust* it last.

Shakespeare. Winter's Tale, Act i. sc. 2.

Were they as dear, they [sprats] would be as toothsome (being altogether as wholesome) as anchovies; for then their price would give a high *gust* unto them in the judgment of pallat-men.—*Fuller. Worthies. Essex.*

They placed themselves in the order of beasts and birds, and esteemed their bodies nothing but receptacles of flesh and wine, larders and pantries, and their soul the fine instrument of pleasure and brisk perception of relishes and *gusts*, reflexions and duplications of delight, and therefore they treated themselves accordingly.—*Bp. Taylor*, ser. 15

The touch acknowledgeth no *gustables*
The taste no fragrant smell.

More. On the Soul, pt. ii. b. ii. c. 2.

And if any have been so happy as truely to understand Christian annihilation, extasis, exolution, liquefaction, transformation, the kisse of the spouse, *gustation* of God, and ingression into the divine shadow, they have already an handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them.

Browne. Urne-Burial, c. 5.

The said season being passed, there is no danger or difficulty to keep it *gustful* all the year long.

Digby. Of the Power of Sympathy.

No *gustless* or unsatisfying offal.

Browne. Miscellanies, p. 13

By cares depress'd in pensive hyppish mood,
With slowest pace the tedious minutes roll,
Thy charming sight, but much more charming *gust*,
New life incites, and warms our chilly blood.—*Gay. Wine.*

A *gustable* thing seen or smelt, excites the appetite and affects the glands and parts of the mouth.

Derham. Physico-Theology, b. v. c. 8.

A blind man cannot conceive colours, but either as some audible, *gustable*, odorous or tactile qualities.

Glanvill. Vanity of Dogmatizing, c. 7

Then his food doth taste savourily, then his divertisements and recreations have a lively *gustfulness*, then his sleep is very sound and pleasant, according to that of the preacher, the sleep of the labouring man is sweet

Barrow, vol. iii. Ser. 12

He is not at all the better for them, because he is out of the capacity of enjoying them; he feels no relish or *gust* in them.—*Sharpe*, vol. vi. Ser. 3.

Set yourself on designing after the ancient Greeks—because they are the rule of beauty, and give us a good *gusto*.—*Dryden. Dufresnoy*, Note 510.

GUT, *v.* } Goth. *Giutan*; A. S. *Geot-an*; Dut.
GUT, *n.* } *Ghieten*; Ger. *Giessen*; to flow, to pour forth, Dut. *Gote*, canalis. Junius derives from the A. S. *Geot-an*, effundere. Minshew, the Eng. *Gut*, from the Dut. *Ghieten*, quia recrementa corporis per intestina *effunduntur*.
That through which any thing flows or pours forth; the *guts* of an animal; the G[illegible] of Gibraltar.
To *gut*,—to draw out the *guts*, the bowels, generally, to empty.

And thoru ye wombe smot a knyf, and ye *gottes* to drop.

R. Gloucester, p. [illegible]

He bot hem so bothe, he barst neih hure *guttes*.

Piers Ploukman, p. 137.

God for his manace him so sore smote,
With invisible wound, ay incurable,
That in his *guttes* carfe it so and bote, [bit.]
Till thatte his peines weren importable.

Chaucer. The Monkes Tale, v. 14,[illegible]

—— Troxartes cast
His eye upon the foe that fell before,
And (seeing him half slaine) long'd again to gore
His *gutlesse* bosome.—*Chapman. Homer. Batrach.*

—— Against full fatted bulls
As forceth kyndled yre the lyons keen;
Whose greedy *gutts* the gnawing hunger pricks
So Macedons against the Persians fare

Uncertaine Auctors. The Death of Zoroas.

Their numbers [pilchards] are incredible, employing a power of poor people in poling (that is beheading), *gutting*, splitting, powdering and drying them; and then (by the name of Fumadoes) with oyle and a lemon, they are meant for the mightiest Don in Spain.—*Fuller. Worthies. Cornwall.*

Next to the bag of the stomacke, men and sheepe have the small *guts*, called lactes, through which the meat passeth. in others it is named *ile*. Next unto which are the greater *guts* that reach into the paunch: and in man they are full of windings and turnings —*Holland. Plinie*, b. xi. c. 25.

What then was our writer's soul? was it brains or *guts*, or rather nothing at all, when he thus ma.m'd and murder'd the sense of his author?—*Bentley. On Free Thinking*, § 53.

They make good slaves when bought young; but are, in general, foul feeders, many of them greedily devouring the raw *guts* of fowls.—*Grainger. Sugar-Cane*, b. ii. v. 75, Note.

You pass a narrow *gut* between two stone terrasses, that rose above your head, and which were crowned by a line of pyramidal yews.—*Walpole. On Gardening.*

GU'TTER, *v.* } Fr. *Goutière*; from the verb
GU'TTER, *n.* } *Esgouter*, *guttatim* transfluere, to flow drop by drop, (Skinner.) More probably from *Gut*, *ante*, (qv.)

That through which any thing flows or passes; now usually applied to a passage for water.

Now stont it thus, that sith I fro you went
This Troilus, right platly for to seme
Is through a *gutter* by a priuy went
Into my chambre come in all this rein.
Chaucer. Troilus, b iii.

Be as be may, for earnest or for game
He shall awake, and rise and go his wale
Out of this *gutter*, er that it be dale.
Id. Legend of Hypermestre.

Thou Asie shalt be the sepulchre of Rome, and thou Rome shalt be the sinke and *gutter* of the filthinesse of Asie.
Golden Boke, Let. 2.

He digged out a *gutter* to receiue the wine when it wer pressed, and he sette furthermore a wyne presse in it.
Udal. Luke, c. 20.

Tempests themselues, high seas, and howling winds
The *gutter'd* rockes, and congregated sands,
Traitors ensteep'd, to enclogge the guiltlesse keele,
As hauing sence of beautie, do omit
Their mortall natures, letting go safely by
The diuine Desdemona.—*Shakes. Othello*, Act ii. sc. 1.

Which with a blow, the cleeves in sunder crackt,
As with an earthquake violently rent,
Whence came so strong and rough a cataract,
That in the stones wore *gutters* as it went
Drayton. Moses his Birth and Miracles, b. iii.

The 28. day of Aprill, being her funerall day, at which time the citie of Westminster was surcharged with multitudes of all sorts of people in their streetes, houses, windows, heads, and *gutters*, that came to see the obsequie.
Stow. Queene Elizabeth, an. 1603.

Stow'd bibulous above I see the sands,
The pebbly gravel next, the layers then
Of mingled moulds, of more retentive earths,
The *gutter'd* rocks, and mazy-running clefts.
Thomson. Autumn.

And 'tis the village-mason's daily calling,
To keep the world's metropolis from falling,
To cleanse the *gutters*, and the chinks to close.
Dryden. Juvenal, Sat. 3.

A promontory wen, with grisly grace,
Stood high, upon the handle of his face:
His blear eyes ran in *gutters* to his chin.—*Id. Ib.* Sat. 6.

When puss, wrapt warm in his own native furs,
Dreamt soundly of as soft and warm amours,
Of making gallantry in *gutter-isles*,
And sporting on delightful faggot-piles.
Butler. Dialogue between Cat and Puss.

It [a toad] will eat blowing flies and humble-bees that come from the rat-tailed maggot in *gutters*, or, in short, any insect that moved.
Pennant. British Zoology, vol. iii. App. 1. *On the Toad.*

GU'TTLE, *v.* Diminutive of *Gut.*

To fill or cram the *gut*: to eat greedily or gluttonously.

With Methos, Gluttony, his *gutting* broth'r,
Twin parallels, drawn from the self-same line;
So foully like was either to the oth'r,
And both most like a monstrous paunched swine.
P. Fletcher. The Purple Island, c. 8.

His jolly brother, opposite in sense,
Laughs at his thrift; and, lavish of expense,
Quaffs, crams, and *guttles*, in his own defence.
Dryden. Persius, Sat. 6.

GU'TTULOUS. From the Lat. *Gutta*, a drop.

In form or shape of a *drop*: after the manner of *drops*.

So it [ice] is plain upon the surface of water, but round in hayl, (which is also a glaciation,) and figured in its *guttulous* descent from the ayr.—*Brown. Vulgar Errours*, b. ii. c. 1.

To conclude from hence, that air and water have both one common passage, were to state the question upon the weaker side of the distinction, and upon a partial or *guttulous* irrigation, to conclude a total descension.
Brown. Vulgar Errours, b. iv. c. 8.

GU'TTURAL, *adj.* } Lat. *Guttur*; Fr. *Gut-*
GU'TTERAL, *n.* } *tural*. Perhaps, says Vossius, from *Gula*, quasi *guluttur*; or rather from the sound, which the food makes in most animals when passing through the throat.

Of, or pertaining, or belonging to the throat.

That tongue [the Welch] (like the Hebrew) employs much the *gutturall* letters.—*Digby. Of Bodies*, c. 28.

A skilful critic justly blames
Hard, tough, crank, *guttural*, harsh, stiff names.
Swift. Directions for making a Birth-day Song.

Mute as a fish, all he could strain,
Were some horse *gutturals* forc'd with pain.
Somerville. A Padlock for the Mouth.

Many words, which are soft and musical in the mouth of a Persian, may appear very harsh to our eyes, with a number of consonants and *gutturals*.
Sir W. Jones. On Eastern Poetry, Ess. 1.

GU'ZZLE. Fr. *Gosier*; It. *Gozzo*, is the throat: *Gozzoviglia*, comessatio, compotatio, convivium. (See *Menage.*) Mr. Thomson derives from the It. *Gozzovigliare*; and this from the Fr. *Gosier*. Perhaps a frequentative of *gust*, to taste; *gust*, *gustle*, *guzzle*, to taste often. *Guzzle* in Marston, q. *guzzler*. As commonly applied, to *guzzle* is—

To drink often, to drink much, to be constantly drinking

That senseless, sensual epicure,
That sink of filth, that *guzzle* most impure.
Marston. Scourge of Villainy, ii. 7.

'Tis the hungry man's bread which we hoard up in our barns, his meat that we glut, and his drink that we *guzzle*.
Scott. The Christian Life, pt. iii. c. 1.

Jack bow'd, and was oblig'd—confess'd 'twas strange,
That so retir'd he should not wish a change,
But knew no medium between *guzzling* beer,
And his old stint—three thousand pounds a year.
Cowper. Retirement

GYBE. See GIBE.

GYMNA'SIUM. } Gr. Γυμνασιον, from
GYMNA'STICK, *n.* } γυμναζειν, exercere, ac pro-
GYMNA'STICK, *adj.* } prie nudum me exercere,
GYMNA'STICALLY. } est enim a γυμνος, nudus,
GY'MNICK. } (Vossius). To exercise,
GY'MNICAL. } and properly to exercise naked; as it is derived from γυμνος, *naked*. And see the quotation from Grew.

And therefore, as *gymnasium* properly signifies the place where people exercise themselves *being stript*, so upon this foundation, which Athotnus or the first Egyptian Mercury laid, was afterward built the *gymnastick* art.
Grew. Cosmo. Sacra, b. iv. c. 8.

The horse is an exercise unto which they have so naturall a disposition and addresse, that the whole earth doth not contain so many academies dedicated chiefly to this discipline, and other martial *gymnastiques*.
Evelyn. The State of France.

As Galen reporteth, and Mercurialis in his *gymnasticks* representeth, he [Milo] was able to persist erect upon an oiled plank, and not to be removed by the force or protrusion of three men.—*Brown. Vulgar Errours*, b. vii. c. 18.

Some are αμφιδεξιοι, as Galen hath expressed: that is, ambulevous or left-handed on both sides; such as with agility and vigour have not the use of either: who are not *gymnastically* composed, nor actively use those parts.
Id. Ib. b. iv. c. 8.

Sam. Have they not sword-players, and ev'ry sort
Of *gymnick* artists, wrestlers, riders, runners,
Juglers and dancers, antics, mummers, mimics,
But they must pick me out with shackles tir'd,
And over-labour'd at their publick mills,
To make them sport with blind activity
Milton. Samson Agonistes.

He [Alexander] offered sacrifices, and made games of musick, and *gymnick* sports, and exercises in honour of his gods.—*Usher. Annals*, an 3680

Γυμνασιον δορυ, *gymnical* exercises at Pitana.
Potter. Antiquities of Greece, b. ii. c. 20.

As if any one should come into an house, the *gymnasium*, or forum; when he should see the order, manner, and management of every thing; he could never judge these things to be done without an efficient, but must imagine there was some being presiding over them, and whose orders they obeyed.—*Derham. Astro-Theology*, b. v. c. 6.

It [Moorfields] was likewise the great *gymnasium* of our Capital, the resort of wrestlers, boxers, runners, and foot-ball players, and the scene of every manly recreation.
Pennant. London, p. 346

But you must not think to discredit these *gymnastics* by a little raillery, which has its foundation only in modern prejudices.—*Hurd. On the Age of Queen Elizabeth.*

A certain person left by his will, a fund for the establishment of the *gymnastic* games at Vienna.
Melmoth. Pliny, b. iv. Let 22.

—— In Carian steel
Now Meliboeus from the *gymnic* school,
Where he was daily exercis'd in arms,
Approach'd. *Glover. Athenaid*, b. viii.

GYMNOSOPHIST. *Gymnosophistæ*, γυμνοσοφισται, because they used to walk *naked* through gloomy deserts, (Vossius.) See the quotations.

Over and besides, among the Indians be certaine philosophers, whom they call *gymnosophists*, who from sunne rising to the setting thereof are able to endure all the day long, looking full against the sunne, without winking or once moving their eyes and from morning to night can abide to stand sometimes upon one leg, and sometimes upon the other, in the sand, as scalding hot as it is.
Holland. Plinie, b. vii. c. 2

And even there, by report, there be those who follow a certain strict, austere, and naked profession of wisdom, called thereupon *gymnosophists*, holy men, living according to their own laws, devoted altogether to a contemplative service of God, making less account of this life than Diogenes doth, and living more barely, as having no need at all of bag and wallet —*Id. Plutarch. Morals*, p. 1034.

The method which Apuleius tells us the Indian *gymnosophists* took to educate their disciples, is still more curious and remarkable.—*Spectator*, No. 337.

I mark'd where'er the Morosoph appear'd,
(By crowds surrounded and by all rever'd,)
How young and old, virgins and matrons, kiss'd
The footsteps of the bless'd *gymnosophist*.
Cambridge. The Scribleriad

GY'PSY. } Spelman, in v. *Egyptian*, calls
GY'PSY, *adj.* } them a most nefarious kind of
GY'PSISME. } vagabonds and impostors. The name (*Egyptian*) seems to have been for some reason assumed by themselves.

The word is sometimes applied contemptuously for some ill quality; and sometimes playfully for some engaging quality.

He like a *gypsy* oftentimes would go,
All kind of *gibb'rish* he had learnt to know,
And with a stick, a short string, and a noose,
Would show the people tricks at fast and loose.
Drayton. The Moon-Calf.

The bonds made there (like *gypsies'* knots) with ease
Are fast and loose, as they that hold them please.
Suckling. Upon Lord Brohall's Wedding.

The companion of his [the tinker's] travels is some foul, sun-burnt quean, that, since the terrible statute, recanted *gypsieme*, and is turned pedleress.
Overbury. Character, Sig. I

As we were riding away, Sir Roger told me, that he knew several sensible people who believ'd these *gypsies* now and then foretold very strange things, and for half an hour together appeared more jocund than ordinary
Spectator, No 1[illegible]

A slave I am to Clara's eyes;
The *gypsy* knows her power and flies.
Prior. A Dutch Proverb

Outlandish persons calling themselves *Egyptians*, or *Gypsies*, are another object of the severity of some of our unrepealed statutes.—*Blackstone. Commentaries*, b. iv. c. 13.

The regicide Directory, on the day which, in their [illegible] jargon, they call the 5th *Pluviose*, in return for our advances, charge us with eluding our declarations under evasive formalities and frivolous pretexts.
Burke. On a Regicide Peace, Let. 1.

GYRE, *v.* } Fr. *Girer*, *gire*; It. *Girare*,
GYRE, *n.* } *giro*; Sp. *Girar*, *giro*; Lat. *Gyrus*;
GYRA'TION. } Gr. Γυρος, curvus, rotundus; arched, round, circular. *Gyre*, the verb, as the—

Fr. "*Girer*,—To veer or turn (with the wind,) to twirl, whirl, or wheel about," (Cotgrave.)

Gyre,—a circle, a circuit.

Fashions in all our gesterings,
fashions in our attyre,
Which (as the wise haue thoughte) do cum,
and go in circled *gyre*. *Drant. Horace*, b. i. Sat. 2

Suche posters may be I kened well
vnto the carters oulde
Of forsyne worlde, on Mounte Olimpe
whose carts when they were rould
With *gyrefull* sway, by coursers swifte,
to winne the glistring branche, &c.
Drant. Horace, b. i. Sat. 2.

The *gyring* planets, with their starry train,
Down to the South had sunk, and rose again
Up towards the North. *Drayton. Noah's Flood.*

There sits a needfull groom, the porter nam'd,
Which soon the full grown kitchen cleanly drains,
By divers pipes with hundred turnings *girring*,
Lest that the food too speedily retiring,
Should whet the appetite, still cloy'd, and still desiring.
P. Fletcher. The Purple Island, c. 2.

Till that she rushing through the thickest preace,
Perforce disparted their compacted *gyre*,
And soone compeld to harken unto peace.
Spenser. Faerie Queene, b. i. c. 1.

Pardon lady this wilde straine,
Common with the sylvan traine,
That doe skip about this plaine:
Elves, apply your *gyre* againe.—*B. Jonson. Entertainment.*

When the sun so enters a hole or window, that by its illumination the atomes or moats become perceptible, if then by our breath the ayr be gently impelled, it may be perceived, that they will circularly returne and in a *gyration* unto their places again.—*Brown. Vulgar Errours*, b. ii. c. 4.

Thus a French top, throwne from a cord which was wound about it, will stand as it were fixt on the floor it lighted, and yet continue in its repeated *gyrations*, while the sense discovers not the least footsteps of that precipitate rotation.
Glanvill. Vanity of Dogmatizing, c. 9.

Quick and more quick he spins in giddy *gyres*,
Then fails, and in much foam his soul expires.
Dryden. Ovid. Metam. b. viii.

From this region of tympanum I might pass to that of the labyrinth, and therein survey the curious and admirable structure of the vestibulum, the semicircular canals, and cochlea, particularly the artificial *gyrations*, and other singular curiosities observ'd in the latter.
Derham. Physico-Theology, b. iv. c. 3.

Thus in one vast eternal *gyre*,
Compact or fluid shapes, instinct with fire,
Lead, as they dance, this gay creation,
Whose mild gradation
Of melting tints eludes the visual ray.
Sir W. Jones. Hymn to Bhavani.

GYRNE. See GIRN.

[Tyndall] *gyrneth* as a dogge doeth.
Sir T. More. Workes, p. 342.

GYVE, *v.* } Thomson says,—"Ger. *Gefesser*,
GYVE, *n.* } from *fesser*, a fetter." In A.S. *Ge-feterian*. To fetter: to take in a fetter or snare.

And shal nevē *gyves* the greve.—*Piers Ploughman*, p. 256.

The whole prison was shaken, euen the foundacion and all the doores of the prison wer open with the same, and al the prisoners *gyues* and other lyke bondes wer loosed.
Udal. Acles, c. 16.

With *gyues* and fetters lle tame the
vnder a galow dyre,
But God (I hope) will reskewe me,
at mine instant desyre
Drant. Horace. Epistle to Quintius.

We rendred then with safetie for our liues,
Our ensignes splayed, and manyging our armes,
With furder fayth, that from all kinde of *giues*,
Our souldiours should remayne withouten harmes
Gascoigne. The Fruites of Warre.

He that hath his feete in fetters, *giues*, or stockes, must first be loosed, or he can go, walke, or run to.
Tyndall. Workes, p. 63.

One hair of thine more vigour doth retain
To bind thy foe, than any iron chain.
Who might be *gyv'd* in such a golden string,
Would not be captive, though he were a king
Drayton. England's Heroical Epistles.

I smile upon her, do: I will *giue* thee in thine owne courtship.—*Shakespeare. Othello*, Act ii. sc. 1.

Heere is in our prison a common executioner, who in his office lacks a helper, if you will take it on you to assist him, it shall redeeme you from your *gyues*.
Id. Measure for Measure, Act iv. sc. 2.

Har. Dost thou already single me? I thought
Gives and the mill had tam'd thee.
Milton. Samson Agonistes.

These hands were made to shake sharp spears and swords,
Not to be tide in *giues* and twisted cords.
Fairefax. Godfrey of Boulogne, b. v. s. 42.

Whereupon they presently take arms, assail the Marshal's Inn, break open the gates, brought forth a prisoner in his *gives*, and set him at liberty.—*Baker. Edw III* an. 1376

II.

"H," says B. Jonson, "is rarely other than an aspiration in power, though a letter in forme." It is considered by Wilkins as a guttural vowel, i. e. formed by a free emission of the breath from the throat.

HA.

And therewithal he blent and cried, *a'*,
As though he stongen were unto the herte.
Chaucer. The Knightes Tale, v. 1080.

Prayse her, but for this her without dore forme,
(Which on my faith deserues high speech) and straight
The shrug, the hum, the *ha*, (these petty brands
That Calumnie doth vse. Oh, I am out,
That Merry do's, for Calumnie will seare
Vertue it selfe) these shrugs, these hum's, and *ha's*,
When you haue said shee's goodly, [illegible] betweene,
Ere you can say shee's honest.
Shakespeare. Winter's Tale, Act ii. sc. 1.

——— Haue you eyes?
Could you on this faire mountaine cease to feed,
And batten on this moore? *Ha!* Haue you eyes?
Id. Hamlet, Act iii. sc. 4.

Leo. Ha, ha, ha,
A miserable man thou shalt be.
This is the tamest trout I ever tickl'd.
Beaum. & Fletch. The Humorous Lieutenant, Act iii.

Those accounts which some of them have attempted to give of the formation of a few of the parts, are so excessively absurd and ridiculous, that they need no other confutation than *ha, ha, he.*—*Ray. On the Creation* pt. ii.

HA'BERDASHER. } Minshew,—from the
HA'BERDASHERY. } Ger. *Habt ihr das*, i. e. have you that? or from the Fr. *Avoir d'acheter*, i. e. to have to buy. Skinner, (whom Lye transcribes) runs far away. Serenius, — from the Ger. *Habe*, goods or wares, and *tauschen*, to exchange; as if a haberdasher were an exchanger of wares. Mr. Thomson constructs a German compound, *haabvertauscher*, of *haab*, goods, wares, and *tauscher*, *vertauscher*, a dealer, an exchanger. The Fr. *Avoir de pois*, we formerly wrote *haber de pois*; a similar corruption may have occurred in *avoir d'acheter*, *haber d'achet*, *haberdash*.

An *haberdasher* and a carpenter,
A webbe, a deyer, and a tapiser,
Were all yclothed in o levere,
Of a solempne, and grete fraternite.
Chaucer. The Prologue, v. 363.

He set vp his shop with *haberdash* ware
As one that would be a thriuing man,
To get great goods for his welfare.
The wife lapped in Morel's skin.
The Wife lapped in Morel's Skin, v. 596.

The *haberdasher* heapeth wealth by hattes.
Gascoigne. The Fruites of Warre.

Is not Rogue *Haberdasher* come?
Hab. Yes, here, Sir
I ha' beene without this haife-houre
B. Jonson. The Staple of Newes, Act i. sc. 2.

A *haberdasher*, who was the oracle of the coffee-house, and had his circle of admirers about him, called several to witness that he had declared his opinion above a week before, that the French king was certainly dead.
Spectator, No. 403.

At length the tedious days elapsed, I was transplanted to town and, with great satisfaction to myself, bound to a *haberdasher*.—*Rambler*, No 116.

The trader and the mechanic may assure themselves, that, notwithstanding the flattering suggestions of their own vanity, they usually appear no less absurd, and succeed no less unhappily, in writing verses, or composing orations, than the student would appear in making a shoe, or retailing cheese and *haberdashery*.—*Knox. Essays*, No. 55.

HA'BERGEON. Fr. *Haubergeon*, It. *Usbergo*; Low Lat. *Halsberga*, or *Halsperga*, which, Vossius says, is a Saxon word, signifying armour for the neck and breast, from *hals*, the neck, and *bergen*, to cover, to protect, to defend, (*De Vitiis*, l. ii. c. 9. p. 220.) Skinner also prefers this etymology. And see *Tooke*, ii. p. 183, and HAWBERK.

Grose says the *haubergeon* was a coat composed either of plate or chain mail, without sleeves, (*Mil. Ant.* ii. 246.)

But we that ben of the dai ben sobre, clothid in the *habergeon* of feith, and of charite.—*Wiclif. 1 Tessalonians*, c. 5.

Clothe you, as they that ben chosen of God in herte, of misericorde, debonairtee, suffrance, and swiche maner of clothing, of whiche Jesu Christ is more plesed than with the heres of *habergeons*.—*Chaucer. The Persones Tale.*

It is in God to gyue us grace to disconfyte them, for they are but yuell armed, and we haue good speares, well heeded, and good swerdes; the *habergyns* that they beare shall nat defende them.—*Berners. Froissart. Cronycle*, vol. i. c. 414

——— But, when she list, it raught
Downe to her lowest heele, and thereuppon
She wore for her defence a mayled *habergeon*
Spenser. Faerie Queene, b. v. c. 5.

Their mighty strokes their *habergeons* dismayld.
Id. Ib. b. ii. c. 6.

The scalie beetles, with their *habergeons*,
That make a humming murmur as they flie.
B. Jonson. The Sad Shepherd, Act ii.

——— The shot let fly
At random 'mong the enemy,
Pierc'd Talgol's gabberdine, and grazing
Upon his shoulder, in the passing,
Lodg'd in Magnano's brass *habergeon*.
Hudibras, pt. i. c. 3.

——— Crested helms
Above, bright maile, *habergeons* scal'd in gold,
And figur'd shields along the spiry wood
Up to th' aerial heads in order wind,
Tremendous emblems of gigantic Mars.
Glover. The Athenaid, b. viii.

HABI'LIMENTS. Fr. *Habillement*; from *Habiller*, to dress, to clothe. (See HABIT.) As the Fr. *Habillement*,—

"Apparel, clothing; array, attire; a sute of apparel; also, armour or harness," (Cotgrave.)

The whiche furnyshynge his people with all *habylymentes* of warre, made out of the towne, and pyght his feelde in a playne foynynge vnto it.—*Fabyan*, an. 1402

Hector Boetius saith, that after this agreement, John Comin brought Baliol, voyd of all kingly *habiliments*, with a white rod in his hand, to the English campe at Montrose.
Speed. Edw. I. b. ix. c. 10. s. 30. an. 1297

I, purposing to be briefe, will omit the royall *habits* of kings at their coronation. As also the honourable *habiliments*, as roabes of state, parliament roabes, &c.
Camden. Remaines. Apparell.

He is particularly nice in his *habiliments*; and to the end justice may be done him that way, constantly employs the same artist who makes attire for the neighb'ring princes and ladies of quality at Mr Powel's.—*Guardian*, No 92

The drum, the fife, the *habiliments* of a soldier, the flag and all the pomp and parade of military transactions, contribute, perhaps more than any sense of duty, or any native or acquired sentiments of bravery, to lead on the embattled phalanx even to the cannon's mouth
Knox. Essays, No. 142.

HA'BIT, *v.*
HA'BIT, *n.*
HABITABI'LITY.
HA'BITABLE.
HA'BITABLENESS.
HA'BITACLE.
HA'BITANCE.
HA'BITANT.
HABITA'TION.
HABITA'TOR.
HABI'TUAL.
HABI'TUALLY.
HABI'TUALNESS.
HABI'TUATE, *v.*
HABI'TUATE, *adj.*
HA'BITUDE.

Fr. *Habiter*; It. *Abitare*; Sp. *Habitar*; Lat. *Habitare*, from *habere*, to have or hold, to keep.

To habit or inhabit; to have or keep himself; to dwell, to reside, to remain or abide.

Habit, *n.* applied to the mode or manner of *having* or *keeping*; the usual or customary manner; and, thus, to custom, usage, fashion; the custom, usage, or fashion, of dress; dress.

Habited, (in Chapman,) as we now use *Habituated*, i. e. accustomed, used, enured.

Habitude, also applied to the mode or manner, state or condition, of *having* or *keeping*; the relative state or condition; the relation

A quest than wild he take of the monke that bare the coroune,
His *abite* he gan forsake, his ordre lete alle doune.
R. Brunne, p. 172.

In whom als be ghe bildid togidre into the *abitacle* of God in the Hooli Goost.—*Wiclif. Epistle*, c. 2.

And it is writen in the boke of Salmys, the *abitacion* of hem be maad desert and be there noon that dwelle in it.
Id. Dedis, c. 1.

It is wrytten in the boke of Psalmes: hys *habytacion* be voyde, and no man be dwellynge therein.—*Bible*, 1551. *Ib.*

In many places were nightingales
Alpes, trichea, and wodwales
That in her swete song deliten
In thilke places as they *habiten*.—*Chaucer. Rom. of the R.*

Mine harte chaungeth neuer the mo
For none *habite*, in which I go.—*Id. Ib.*

And also sette therto, that many a nacion dyuers of tongue and of maners, and eke of reason of her liuing, been *inhabited* in the close of thilke *habitacle*.—*Id. Boecius*, b. ii.

He was out cast of mannes compagnie.
With asses was his *habitacion*;
And ete hey, as a beast, in wete and drie.
Id. The Monkes Tale, v. 12,222.

Happely you may come to the citie Siberia, or to some other towne or place *habited* vpon or neer the border of it.
Hackluyt. Voyages, vol. i. p. 435.

There we stood in our *habite* bare-footed, and bare-headed, and were a great and strange spectacle in their eyes.
Id. Ib. p. 109.

Make, in purenes of mynde and spirite, vnto God an holye *habitacle* vnspotted from all synnes, and voyde of lustes.
Udal. Ephesians, c. 2.

Therefore the trouth is, that the *habituall* belief is in the childe, verye beliefe, though it be not actuall believing and thinking vpon the faith, as the *habituall* reason is in the childe very reason, though it be not actuall reasoninge and making of sillogismes.—*Sir T. More. Workes*, p. 732.

She shall be *habited*, as it becomes
The partner of your bed.
Shakespeare. Winter's Tale, Act iv. sc. 3.

Or is it Dian *habited* like her,
Who hath abandoned her holy groves,
To see the generall hunting in this forrest?
Id. Titus Andronicus, Act ii. sc. 3.

The goddesse smilde; held harde his hand, and said,
O y'are a shrewd one; and so *habited*
In taking heed; thou knowst not what it is
To be vnwary; nor vse words amisse.
Chapman. Homer. Odyssey, b. v.

The same daie the King created the Lord Thomas, Marques Dorset, before dinner, and so in the *habite* of a Marquess aboue the *habite* of his knighthoode, he beganne the table of knights in Saint Edward's chamber.
Stow. Edw. IV. an. 1475.

All sins are single in their acting; and a sinful *habit* differs from a sinful act, but as many differ from one, or as a year from an hour: a vicious *habit* is but one sin continued or repeated; for as a sin grows from little to great, so it passes from act to *habit*.
Bp. Taylor. On Repentance, c. 4. s. 2.

For such vast roomn in Nature unpossest
By living soule, desert and desolate,
Onely to shine, yet scarce to contribute
Each orb a glimps of light, conveyd so farr
Down to this *habitable*, which returnes
Light back to them, is obvious to dispute.
Milton. Paradise Lost, b. viii.

O Hercules (quoth he,) what a small deale of the earth is our portion by the appointment of Nature, and yet see how we will not rest, but covet to conquer the whole world that is *habitable*.—*Holland. Plutarch*, p. 225.

What art thou, man, (if man at all thou art,)
That heere in desert hast thine *habitaunce*?
And these rich heapes of wealth doost hide apart
From the world's eye, and from her right usance.
Spenser. Faerie Queene, b. ii. c. 7.

Those argent fields more likely *habitants*,
Translated saints, or middle spirits hold
Betwixt th' angelical and human kind.
Milton. Paradise Lost, b. iii.

O what a mansion have those vices got,
Which for their *habitation* chose out thee!
Where beauty's veil doth cover every blot,
And all things turn to fair, that eyes can see.
Shakespeare, son. 95.

The longest day in Cancer is longer unto us, then that in Capricorn unto the Southern *habitator*.
Brown. Vulgar Errours, b. vi. c. 10.

Mean while in Paradise the hellish pair
Too soon arriv'd, Sin there in power before,
Once actual, now in body, and to dwell
Habitual habitant.—*Milton. Paradise Lost*, b. x.

Because opinions which are gotten by education, and in length of time are made *habitual*, cannot be taken away by force, and upon the sudden; they must therefore be taken away also by time and education.
Hobbs. De Corpore Politico, pt. ii. c. 10.

If a man sins often in several instances it is a *habit*, properly so called; for although the instances be single, yet the disobedience and disaffection are united and *habitual*. When a single act of sin is done, and the guilt remains, not rescinded by repentance, that act which naturally is but single, yet morally is *habitual*.
Bp. Taylor. On Repentance, c. 4.

Be persuaded therefore, as you have renounced it, in all its pomps and vanities, when you gave up your names to Christianity, so to renounce it likewise in your lives: *habituallie* at all times, by sitting loose from it, and living above it.—*Hopkins. Works*, p. 18. *The Vanity of the World.*

As the merchants, at the Isles of Zente and Cephalonia, told me (when I was there,) it was the custom of our English dogs (who were *habituated* to a colder clime) to run into the sea in the heat of the summer, and lie there most part of the day.—*Digby. Of Bodies*, c. 36.

So for all his temporary forbearance, upon some either policy or necessity, the *habituate* sinner hath not yet given over his *habit*. Leave him to himself, give him room and opportunity, and he will hold no longer.
Hammond. Works, vol. iv. p. 679.

Having in that time call'd to his memory the presence of Sir George Villiers, and the very cloths he used to wear, in which at that time he seem'd to be *habited*, he answer'd him, that he thought him to be that person.
Clarendon. Civil Wars, vol. i. p. 42.

The Greeks call the confidence of speaking by a peculiar name, παρρησια; which power or ability in man, of doing any thing, when it has been acquired by frequent doing the same thing, is that idea we name *habit*; when it is forward, and ready upon every occasion to break into action, we call it *disposition*.—*Locke. On Hum. Underst.* b. ii. c. 22.

No Civil broils have since his death arose,
But Faction now by *habit* does obey;
And wars have that respect for his repose,
As winds for Halcyons, when they breed at sea.
Dryden. On the Death of Oliver Cromwell.

Look round the *habitable* world, how few
Know their own good; or, knowing it, pursue.
Id. Juvenal, Sat. 10.

Of how infinite advantage it hath been to those two or three last ages, the great improvement of navigation and advancement of trade and commerce by the rendering the remotest countries easily accessible, the noble discovery of the vast continent of the New World, besides a multitude of unknown kingdoms and islands; the resolving experimentally those ancient problems of the spherical roundness of the earth; of the being of Antipodes, of the *habitableness* of the Torrid Zone, and the rendering the whole terraqueous globe circumnavigable, do abundantly demonstrate.
Ray. On the Creation, pt. i.

And an admirable provision this is for the perpetuity of the globe, and to continue the state and *habitability* thereof throughout all ages, which would otherwise waste and decay, or run into the most irreparable and pernicious disorders.—*Derham. Astro-Theology*, b. vi. c. 3.

While we to Jove select the holy victim,
Whom after shall we sing than Jove himself,
The god for ever great, for ever king,
Who slew the earth-born race, and measures right
To Heaven's great *habitants*.
Prior. Callimachus, Hymn 1.

The body moulders into dust, and is utterly uncapable of itself to become a fit *habitation* for the soul again.
Stillingfleet, vol. iii. Ser. 9.

Our indisposition [of devotion] itself is criminal, and, as signifying somewhat *habitual* or settled, is worse than a single omission: it ought therefore to be corrected and cured.
Barrow, vol. i. Ser. 7.

Their hearts and affections are *habitually* fixt upon things here below; and therefore they will not attend to the force of any argument, that would raise their affections to things above.—*Clarke. On the Evidences*, Prop. 15.

But true perfection, and that which is possible and necessary for us to attain, consists, as has been shown, in these three things, in the uprightness, the universality, and *habitualness* of our obedience.—*Id.* vol. ii. Ser. 144.

Under a righteous and holy governour, who can never possibly be reconciled to wickedness, it is neither reasonable nor possible that men should be saved, who have never had any regard to truth and right, nor *habituated* themselves to the practice of any virtue.—*Id.* vol. ii. Ser. 126.

Names being supposed to stand perpetually for the same ideas, and the same ideas having immutably the same *habitudes* one to another; propositions concerning any abstract ideas, that are once true, must needs be eternal verities.
Locke. Hum. Underst. b. iv. c. 2.

Connivance, to improve the plan,
Habited like a juryman.—*Churchill. The Ghost*, b. iv.

If we are in so great a degree passive under our *habits*, where, it is asked, is the exercise of virtue, the guilt of vice, or any use of moral and religious knowledge. I answer, in the forming and contracting of these *habits*.
Paley. Philosophy, b. i. c. 7.

We know that, after a certain period, polytheism and idolatry prevailed, through the greater part of the *habitable* globe.—*Cogan. Theol. Disq.* Dis. 2. Pref.

Thee Lycia and Mæonia, thee, great pow'r,
The blest Miletus' *habitants* adore,
But thy lov'd haunt is sea-girt Delos' shore.
Lloyd. Hymn to Apollo.

It [arson] is an offence against that right of *habitation*, which is acquired by the law of nature as well as by the laws of society.—*Blackstone. Commentaries*, b. iv. c. 16.

A state of happiness is not to be expected by those, who reserve to themselves the *habitual* practice of any one sin, or neglect of one known duty.—*Paley. Philosophy*, b. i. c. 7.

The plump convivial parson often bears
The magisterial sword in vain, and lays
His rev'rence and his worship both to rest
On the same cushion of *habitual* sloth.
Cowper. Task, b. iv.

And although from the text we may collect, that any one vice, *habitually* indulged, will as effectually exclude us from reward, and subject us to punishment, as if we had been guilty of every vice; yet the degrees of that punishment will be exactly proportioned to the number and the magnitude of the sins we have committed.—*Portens*, vol. i. Ser. 15.

The mind long *habituated* to a lethargic and quiescent state, is unwilling to wake to the toil of thinking; and though she may sometimes be disturbed by the obtrusion of new ideas, shrinks back again to ignorance and rest.
Rambler, No. 103.

In the Antigone, it [the chorus] is composed of old courtiers, devoted, by an *habitude* of slavery, to the will of a master, assembled, by his express appointment, as creatures of his tyranny, and prompted, by no strong movements of self-love, to take part against him.
Hurd. Notes on the Art of Poetry.

HA'BLE, *v.*
HA'BLE, *adj.*
HA'BLENESS.
HA'BLING, *n.*
HABILITATE.
HABILITA'TION.
HABI'LITY.

i. e. *Able*, ableness, ability, (qv.) and *enable*.

To give force, power, strength; to strengthen, to empower: and, as we now say, to *enable*.

Habilitate,—Fr. *Habiliter*, to *enable*, and thus to qualify.

And eke remember thine *habilite*
May not cõpare with her.—*Chaucer. The Court of Love.*

To thentent that vnder the name and protection of such noble personages the said weorkes might be the better *habled* to the readers, and the better accepted of the people.
Udal. Actes. Dedication to Quene Katerine.

I cannot of my selfe promesse any *hablenes* to take suche a prouince in hande.—*Id. Luke*, Pref.

For this benefite of God is not bestowed or geuen, eyther for the valuacion of substaunce and riches, or for the estimacion of kynred, or for the woorkes of the lawe, or for anye other desertes or *hablyng* of mannes power.—*Id. Ib.* c. 1.

The slender *habilitie* and substaunce as wel of Joseph and Marie bothe, as also of their aliaunce and kinsfolkes, was not vnknowen.—*Id. Ib.* c. 3.

But the Cornish men inhabiting in the least part of the realme, and the same part also barreyn and wythout all pleasantnesse, complayned and grudged greatly, affirming that they were not *hable* to pay such a great somme as was of them demaunded.—*Grafton. Hen. VII.* an. 12.

Because he was not of sufficient *habilitie* of himselfe to susteyne and furnishe the warre, he determined to desire king Henry to take part with hym.—*Grafton. Hen. VII.* an. 7.

In the passage whereof [Acts of the Reuersall of Attaindors], exception was taken to diuers persons in the House of Commons for that they were attainted, and thereby not legall, nor *habilitate* to serue in Parliament, being disabled in the highest degree.—*Bacon. Hen. VII.* p. 12.

For the things that we formerly have spoken of are but *habilitations* towards armes: and what is *habilitation* without intention and act?—*Id. Ess. Of Kingdomes & Estates.*

Why does a man tender and regard his servant, but because he is for his use? The *habitity* and aptness of the creature for the serving of God's use, does induce God so far to preserve him.—*South*, vol. viii. Ser. 5.

By the godly order now set forth by the Lord Mayor, those that be not of *habilitie* are sufficiently provided for in this case.—*Stryps. Life of Grindal*, b. i. c. 8. an. 1563.

HAB-NAB. *Hap ne hap*; happen or not happen, (Tooke.)

Philautus determined *hab nab* to send his letters.
Euphues, by John Lilly, p. 109.

HACK, *v.* / HACK, *n.* / HA'CKING, *n.* } A.S. *Haccan*; Ger. and Dut. *Hacken*; Fr. *Hacher*; Sp. *Hackear.*

To cut, to chop; to maim or mangle by cutting or chopping.

And ther, as ye vncle ded lay, ye foule caroyne he brougte,
And rygt ther by pece mele *hakked* yt al to nogte.
R. Gloucester, p. 216.

Ne how the *hacking* in Masories
As corbettes, and imageries.—*Chaucer. House of Fame*, b. iii.

And *hact* beneath trembling doth bend his top,
Till yold with strokes, geuing the latter crack,
Rent from the heighth, with ruine it doth falle.
Surrey. Virgile. Eneis, b. ii.

The fishmongers were forced to *hacke* it in gobbets, and so to carrie it in peecemeale throughout the countrie, making thereof a generall dole.—*Holinshed. Descript. of Ireland*, c. 4.

Cre. O braue man!
Pan. Is a not? It dooes a man's heart good, looke you what *hacks* are on his helmet, looke you yonder, do you see?
Shakespeare. Troyl. & Cres. Act i. sc. 2.

Whom not the prancing steed, nor pondrous shield,
Nor the *hack'd* helmet, nor the dusty field,
But the soft joys of luxury and ease
The purple veats, the flowery garland please
Addison. Ovid. Metam. b. iii.

That man who could stand and see another stripped or *hacked* in pieces by a thief or a rogue, and not at all concern himself in his rescue, is a traitor to the laws of humanity and religion.—*South*, vol. x. Ser. 8.

[He] with the sweat of Mars was covered o'er,
And his *hack'd* target stain'd with dewy gore.
Lewis. Statius. Thebaid, b. iii.

HACK, *v.* / HACK, *n.* / HA'CKNEY, *v.* / HA'CKNEY, *n.* } Dut. *Hackeneye*; Fr. *Hacquenée*; Sp. *Hacanea, haca*; It. *Acchinea, acchenea, chinea.* Menage traces thus, *equus, akus, akinus, akineus, akinea, haquenée.* Wachter, from the Ger. *Nake, hnake*, equus, a *horse*, (a *nag*) transpositis literis; and *nake*, from the A. S. *Hnægan*, hinnire, to *neigh*. A *nag*, *hack*, or *hackney*, was, thus,—*hors hnægend*, a *neighing* horse; a lively, active horse, distinguished for its frequent *neighing*. And as this kind of horse was most frequently kept for hire, the name became applied, consequentially, to—

A hired horse, or horse let to hire; to any thing hired or let out to hire; and, hence, to a horse or any thing constantly in work or use; any thing constantly used. And the verb—

To use a *hackney*; to convey or carry, or ride in a *hackney*; to let out to hire; to toil, or work, as a hack; to use or practise frequently, or constantly; to accustom.

Tille other castels about thei sent tueye & tueye,
In sneus [fetters] for doute, lik on his *hakneye.*
R. Brunne, p. 278.

Fettred on *hakneis*, to Inlond ere thei sent,
On sere stedis it seis. *Id.* p. 335.

——— For ich couthe selle
Bothe dregges and draf. and drawe at one hole
Thicke ale and thynne ale. and that is my kynde
And nat to *hacke* after holynesse.—*Piers Ploukman*, p. 357.

——— Hue weddyng to honoure
Ac *hakeneyes* hadde thei none. bote *hakeneyes* to hyre.
Id. p. 33.

Thome the tynker. and tweye of hus knaves
Hicke *hakeneyman*. and Houwe the neldere. [needler.]
Piers Ploukman, p. 106.

His *hakeney*, which that was al pomelee gris,
So swatte, that it wonder was to see,
It semed as he had priked miles three.
Chaucer. The Chanones Yemannes Prologue, v. 16,027.

In clothing was he full fetise,
And loued well to haue hors of prise,
He wend to have reproued be
Of theft or murder, if that he
Had in his stable an *Hacknay.*—*Id. Rom. of the Rose.*

The knyghtis and squiers are well horsed, and the comon people and other, on litell *hakeneys* and geldyngis.
Berners. Froissart. Cronycle, vol. i. c. 18.

There they use to put out their women to hire as we do here *hakney* horses.—*Hacluyt. Voyages*, vol. i. p. 400.

In the declaration wherof Vergille leaueth farre behynde hym all breders, *hakney-menne*, and skorsers.
Sir T. Elyot. Governour, b. i. c. 10.

Such was the use then of stage-coaches, post-horses, and councils, to the great disappointment and grievance of the many both men and horses and leather being *hackneyed*, jaded, and worn out upon the errand of some contentious and obstinate bishop.—*Marvell. Works*, vol. iii. p. 127.

Boy. No Master, the hobbie-horse is but a colt, and your loue, perhaps, a *hacknie.*
Shakespeare. Love's Labour Lost, Act iii. sc. 1.

Is't not a shame to see each hoomely groome
Sit perched in an idle chariot roome,
That were not meete some pannel to bestride,
Sursingled to a galled *hackney's* hide?
Bp. Hall, b. iv. Sat. 6.

I was the other day driving in a *hack* thro' Gerard street, when my eye was immediately catch'd with the prettiest object imaginable, the face of a very fair girl, between thirteen and fourteen, fixed at the chin to a painted sash, and made part of the landskip.—*Spectator*, No. 510.

I accepted his kind offer, and immediately took him with me in an *hack* to White's.—*Tatler*, No. 15.

Who, mounted on a broom, the nag
And *hackney* of a Lapland hag
In quest of you came hither post.—*Hudibras*, pt. iii. c. 1.

And though some fits of small contest
Sometimes fall out among the best,
That is no more than every lover
Does from his *hackney-lady* suffer.—*Id. Ib.*

You are a generous author; I a *hackney* scribler; you a Grecian, and bred at a university; I a poor Englishman, of my own educating, you a reverend parson, I a wag; in short, you are Dr. Parnelle (with an e at the end of your name) and I, &c.—*Pope. To Dr. Parnell.*

Are—but farewell, for here comes Bob,
And I must serve some *hackney* job;
Fetch letters, or for recreation,
Transport the bard to our plantation.
Robert joins compts with Burnham black,
Your humble servant, Hanbury's *hack.*
Lloyd. From Hanbury's Horse to the Rev. Mr. Scot.

All catch the frenzy, downward from her grace,
Whose flamoeaux flash against the morning skies,
And gild our chamber ceilings as they pass,
To her who, frugal only that her thrift
May feed excesses she can ill afford,
Is *hackney'd* home unlacquey'd.—*Cowper. Task*, b. ii.

In the broad, beaten turnpike-road
Of *hackney'd* panegyric ode,
No modern poet dares to ride
Without Apollo by his side.—*Churchill. The Ghost*, b. ii.

The necessity of preventing the tedium arising from *hackneied* expression is so instant, that those, who are neither capable of prescribing to themselves the rule of the *callida junctura*, or of following it when prescribed by others, are yet inclined to ape it by some spurious contrivance.
Hurd. Notes on Horace's Art of Poetry.

What charms can a London carman, chair-man, *hackney-coachman*, fish-woman, and all the numerous tribes of the lowest class, find in an English meeting or a church? but they would be delighted, and very powerfully affected, with the grandeur and solemnity of a Romish procession.
Knox. Essays, No. 149.

HA'CKBUT. / HA'CKBUTTER. } Fr. *Hacquebute*, a *haquebut*, or *harquebuze*, (Cotgrave.) A *haquebuse*, or *arquebuse*, (qv. particularly the quotation from Lodge.) See also *Hagbut* and *Hagg* in Jamieson. The 33 Hen. VIII. c. 6, regulates the length in stock and gun of the *hag-but* or *demy-hague*; and sets forth who may keep and use them, and under what restrictions.

Wherevpon captaine Lamie and captaine Granestane were sent with two companies of *hackbuts* vnto the relieve of the lard of Johnstane.—*Holinshed. Hist. of Scotland*, an. 1583.

And his sonne sir William Winter that now is, and sundrie other captains, hauing vnder their charge two hundred *hackbutters.—Holinshed. Hist. of Scotland*, an. 1544.

A patent of license granted to Sir John Cheke, Kt. one of the gentlemen of the king's privy chamber, to license at all times, one of his household servants, to shoot in the crossbow, hand-gun, *hackbut*, or demy hake, at certain fowls or deer, expressed in his patent.
Strype. Memorials. Edw. VI. an. 1552.

HA'CKLE, or / HE'CKLE, *v.* / HA'CKLE, *n.* } Dut. *Hekelen*, to comb flax; *hekel*, a comb, from *haeckel*, a hook, *haeckelen*, to draw with a hook, (Kilian.) Skinner calls *heckle* (the noun) linifrangibulum, from the Dut. *Hackelen*, "to cut or *hack* into small pieces," minutatim concidere, and refers to the verb *hack*; and Lye explains the Eng. verb *Hackle*, or Dut. *Hackelen*, in the same words, and asserts it to be a frequentative of *hack.*

To *hackle* seems to be,—to sever, separate, or sunder, (e. g. as flax in dressing.) The noun,—a tool or instrument for the purpose; also applied (Jamieson) to "a fly for angling, dressed merely with a cock's feather, from its resemblance to a comb for dressing flax."

Burke has revived the verb.—(met.)

Some layde to pledge
Theyr hatchet and their wedge
Their *hekell* and their rele.—*Skelton. Elinour Rummyng.*

2. This month also a plain *hackle*, or palmer fly, made, with a rough black body, either of black spaniel's fur, or the whirl of an ostrich feather; and the red *hackle* of a capon, over all, will kill, and, if the weather be right, make very good sport.—*Walton. Angler*, pt. ii. c. 7.

The other divisions of the kingdom being *hackled* and torn to pieces, and separated from all their habitual means, and even principles of union, cannot, for some time at least, confederate against her.—*Burke. On the French Revolution.*

HA'CKSTER. Holland renders *Grassatores*, robbers and *hacksters*; probably from the verb to *hack.*

Wherevpon, he disposed strong guards, and set watches in conuenient places, he repressed those robbers and *hacksters*, he visited and surueyed the foresayd prisons.
Holland. Suetonius, p. 53.

Some such desperate *hackster* shall deuise
To rouse thine hare's heart from her cowardice.
Bp. Hall, b. iv. Sat. 4.

HA'CQUETON. Fr. *Hocqueton*, or *hoqueton*, a (fashion of) short coat, cassock, or *jacket*, without sleeves, and most in fashion among the country people; at Court, a coat for one of the guard, (Cotgrave.) Written by Walsingham, *aketon*; by old French authors, *auqueton.* (See *Menage.*) "*Hocke*, vetus Fland. *Saqum*, tunica militaris, Ger. *Hockete*," (Kilian.) I know not (says Skinner) whether said, *quasi jacheton.*

And next his shirt an *haketon*,
And over that an habergeon
For percing of his herte.
Chaucer. Rime of Sir Thopas, v. 13,789.

Which hewing quite asunder, further way
It made, and on his *hacqueton* did lite,
The which dividing with importune sway,
It seiz'd in his right side, and there the dint did stay.
Spenser. Faerie Queene, b. ii. c. 8.

HAD I WIST. *Wist*, from *wiss-ian* to know; had I known.

And thus ful ofte her selfe she skareth,
And is all ware of *had I wist.* *Gower. Con. A.* b. ii.

This blindnesse is not of the eyes alone,
But of the mind, a dimnesse and a mist:
For when they shift to sit in hautie throne
With hope to rule the scepter as they list,
Ther's no regard nor feare of *had I wist*
Mirrour for Magistrates, p. 160.

Beware of *had I wist.—Camden. Remains. Proverbs.*

For fear of fool *Had I wist*, cause the to wail,
Let Fizgig be taught, to shut door after tail.
Tusser. Huswifely Admonitions.

In the purchasing thereof [ground] be you nothing forward: a thing overbought, hath evermore repentance. (*ignoti malè emptum est, semper pœnitet,*) and *had I wist*, attending upon it.—*Holland. Plinie*, b. xviii. c. 5.

His pallid feares, his sorrowes, his affrightings,
His late wisht *had I wists*, remorceful hitings.
Browne. Britannia's Pastorals, b. i. s. 2.

HA'DDER, i. e. *Heather, heath,* (qv.)

By this meanes those Indian Brachmanni kept themselves continent, they lay upon the ground covered with skins, as the Redshanks doe on *hadder*, and dieted themselves sparingly on one dish.

Burton. Anatomy of Melancholy, p. 542.

HA'DDOCK. Fr. *Hadot.*

If I had another elder brother, and say it were his chance to feed *haddocks*, I should be still the same you see me now, a poor contented gentleman

Beaum. & Fletch. The Scornful Lady, Act ii.

On each side, beyond the gills, is a large black spot, superstition assigns this mark to the impression Saint Peter left with his finger and thumb, when he took the tribute out of the mouth of a fish of this species, which has been continued to the whole race of *haddocks*, ever since that miracle.

Pennant. British Zoology. The Haddock Cod Fish.

HADE. Perhaps *Head, head-lands.*

The thick and well-grown fog doth mat my smoother slades,
And on the lower leas, as on the higher *hades*,
The dainty clover grows.—*Drayton. Poly-Olbion*, s. 13.

HAFT. A. S. *Hæft*, from *hæft-an*, capere, prehendere, (Junius;) to take, to hold in the hand; and this (Skinner) from *habban, habere*, to have. Tooke forms it thus, "*Haved, hav'd, haft.*"

"The *haft* of a knife or poniard is the *haved* part; the part by which it is *haved*, or held."

But yet ne fond I nought the *haft*,
Whiche might unto the blade accorde.

Gower. Con. A. b. iv.

Cit. O, if he had, I would have made rare *hafts* and whistles of 'em, but his shin-bones if they are sound shall serve me.—*Beaum. & Fletch. Philaster*, Act v.

It has a *haft*, fit to hold it by in one's hand, to the end that it may not hurt the hand, whiles it presses upon the knife.—*Digby. Of Man's Soul*, c. 1.

HA'FTING. Junius, *Hafta*, cessare; *hafter*, tergiversator; A. S. *Hæftan*, tenere. Belgis, *Hechten, hachten, haften*, est apprehendere, tenere, morari; to hold or keep, to stay, tarry, or delay. And thus, (met.)—

To hesitate, to come to no decision, to say or act indecisively, inconclusively, insincerely.

Whan was there more *haftyng* and craftyng to scrape money to gether.—*Udal. Ephesians. Prol. to the Reader.*

With these pernitious words iterated continually unto him, he grew enkindled, and (without any farther *hafting* or holding off) (*sine cunctatione*) delivered up all that was demaunded.—*Holland. Ammianus*, p. 375.

(The Consuls themselves kept a *hafting* and flinching,) (*consules ipsos tergiversari,*) and without all question, made but a scorne and game at their miseries.—*Id. Livius*, p. 59.

And the yonger sort of the Romanes, (without any *hafting* and drawing backe,) (*sine detractatione,*) upon the proclamation gathered together.—*Id. Ib.* p. 237.

HAG, *n.* HAG, *v.* HA'GGISH. HA'GSHIP. } Dut. *Heks, hex*; Ger. *Hexe*; Sw. *Hexa*; A. S. *Hægesse, hagtesse*; (Sp. *Hechissera, hechizera.*) A *hag*, or witch, a furie or fiend, a woman-divell, (Somner.) Junius says, some derive from *Hecate*, others from *hecken*, mordere. Wachter, the A. S. *Hægesse*, from A. S. *Eges-ian*, to fear, to affright, to terrifie, to make afraid; and observes in confirmation, that a *hag* is also called *egesegrimma*, velut atrox terrore; *grimma* likewise being a name bestowed upon *hags* or witches.

To *hag*,—to affright, to terrify, to scare.

Hagged-face, in Gray, "having the face of a witch, or *hag*," (Mason.)

The goddes above are calm'd with verse,
with verse the *hagges* of hell.

Drant. Horace, b. ii. Ep. 1.

Nay, nay, the battayle now I leaue, nor me with feare affright
Do any more your filthy foules, and *hegges* of Limbo low,
Your hellish sound, and clapping of your winges I well do know. *Phaer. Virgill. Æneidos*, b. xii.

—— And after him
There follow'd fast at hand two wicked *hags*,
With hoarie locks all loose, and visage *grim*;
Their feet vnshod, their bodies wrapt in rags,
And both as swift on foot, as chased stags

Spenser. Faerie Queene, b. ii. c. 11.

Mac. How now you secret, black, and midnight *hags!*
What is't you do?
All. A deed without a name.

Shakespeare. Macbeth, Act iv. sc. 1.

But on vs both did *haggish* Age steale on,
And wore vs out of act.—*Shakes. All's Well*, Act i. sc. 2.

What's this? Oh, 'tis the charm her *hagship* gave me
For my duchess' obstinate woman; round about
A threepenny silk riband of three colours.

Middleton. The Witch, Act ii. sc. 2.

—— Then was this island
(Saue for the son, that she did littour heere,
A frekeld whelpe, *hag-borne*) not honour'd with
A human shape.—*Shakespeare. Tempest*, Act i. sc. 2.

Pros. Hag seed, hence:
Fetch vs in fewell, and be quicke, thou'rt best
To answer other businesse. *Id. Ib.*

The ape that looks pale at the sight of a snail, and flies as if he had feared lest that slow creature should overtake and devour him, would be a great deal less ridiculous than the timorous man, whose nature is thus *hagg'd* with frightful imaginations of invisible powers and a judgment to come.

Scott. Christian Life, pt. ii. c. 3. s. 2.

Can widows feed on dreams and wishes,
Like *hags* on visionary dishes.

Fenton. The Widow's Wile.

She seem'd a beggar of the lowest tribe:
No words can half her filth obscene describe;
But such a *hag* to paradise convey'd,
Had wither'd by her looks the blissful shade.

Hoole. Orlando Furioso, b. xliii.

The ghostly prudes with *hagged* face
Already had condemn'd the sinner.—*Gray. A Long Story.*

HA'GGARD, *n.* HA'GGARD, *adj.* } Fr. *Hagard*, from *vagardus*; *vagus, vagardus, hagard*, (Menage.) And Skinner, *wagard*, a *vagando*; or from A. S. *Hæg*, a hedge, because—non domi, sed foris, (sc.) in sepibus agitat. *Haggard*, the *adj.*, Skinner (who writes it *hagger*) thinks may be from the Ger. *Hager*, macer; or, as Wachter interprets it, *gracilis, macilentus*, or from *hagard*, the *n.*, a kind of falcon. Turbervile, in his *Book of Falconry*, 1575, (cited by Mr. Steevens, in his note on the first passage quoted below from Shakespeare,) tells us, that "the *haggard* doth come from foreign parts a stranger and a passenger." And a French writer, quoted by Pennant, says, that *hagar* is a Hebrew word, and signifies *stranger*.

Fr. *Hagard*, "wild, strange:" in English also applied to the countenance or features; spare and harsh, lengthened, distorted, with fatigue, with anxiety, or other strong feeling; and it may have been formed upon the preceding verb, *to hag*; thus,—*Hag, hagger, haggered, hagger'd*, or *haggard*. And the bird: *Haggard*; q.d. *haggered* (sc.) with hunger, ravenousness.

For *haggard* hawkes mislike an emptie hand.

Gascoigne. Memoires.

Liue like a *haggard* still therefore,
And for no luring care,
For best (I see) contents thy minde,
At wishe and will to fare.

Turbervile. The Louer to a Gentlewoman, &c.

No, truely Vrsula, she is too disdainfull,
I know her spirits are as coy and wilde,
As *haggards* of the rocke.

Shakespeare. Much Adoe about Nothing, Act iii. sc. 1.

As *hagard* hauke, presuming to contend
With hardy fowle above his hable might,
His wearie pounces all in vaine doth spend
To trusse the pray too heavie for his flight.

Spenser. Faerie Queene, b. i. c. 11.

—— If I do proue her *haggard*,
Though that her jesses were my deere heart-strings,
I'l whistle her off, and let her downe the winde
To prey at Fortune.—*Shakespeare. Othello*, Act iii. sc. 3.

Trembling before her bolted doors he stood,
And there pour'd out th' unprofitable flood;
Staring his eyes, and *haggard* was his look;
Then, kissing first the threshold, thus he spoke.

Dryden. Theocritus. The Despairing Lover.

How *haggardly* so e're she looks at home.

Id. Juvenal, Sat. 6.

A swarm of half-starved *haggard* flies,
With furie seiz'd the floating prize.

Yalden. The Fox & Flies.

The falcon, the falcon gentil, and the *haggard*, are made distinct species, whereas they form only one.

Pennant. British Zoology, vol. i. *Lanner.*

HA'GGARD. Dr. Jamieson derives from Eng. *Haw* (qv.) and *geard*, sepes, sepimentum; q.d. an enclosed piece of ground.

The Connagh men foorthwith set on fire and burned all their townes, villages, and churches, as also all such corne as they had in their *haggards*, and in their caues, and could not carrie with them.—*Holinshed. Conquest of Ireland*, c. 21.

When the barn was full, any one might thrash in the *haggard*.—*Howel*, b. ii. Let. 24.

And hay, and grass, and corn it yields;
All to your *haggard* brought so cheap in;
Without the mowing or the reaping.

Swift. Dr. Delany's Villa.

HA'GGASE, or HA'GGIS. } Minshew thinks is contracted from *Hogges harslet*, and he calls it "a kinde of pudding made of chopped porke flesh."

Haggis,—Scotch, derived by Jamieson from *Hack*. See his *Dictionary*.

HA'GGLE. i. e. to hackle or hack.

Suffolk first dyed, and Yorke all *hagled* ouer
Comes to him, where in gore he lay insteeped,
And takes him by the beard.

Shakespeare. Hen. V. Act iv. sc. 6.

His [Cardmaker's] lectures were so offensive to the Roman Catholic party, that they abused him to his face, and with their knives would cut and *haggle* his gown.

Wood. Fasti, vol. i.

HA'GGLE, *v.* HA'GLER. } Cotgrave has Fr. "*Harceler*, to *haggle*, huck, hedge, or paulter long in the buying of a commodity." See HIGGLE, and HUCKSTER.

Dorsers are pads, or panniers, carried on the backs of horses, on which *haglers* use to ride and carry their commodities.—*Fuller. Worthies. Dorsetshire.*

Every man will *haggle* as long, and struggle as hard to cheat his employer of twopence in a day's labour, as an honest tradesman will to cheat his customers of the same sum in a yard of cloth or silk.—*Fielding. Voyage to Lisbon.*

But what then? always *haggling* and *haggling*. A man is tired of getting the better before his wife is tired of losing the victory.—*Goldsmith. The Good-natured Man*, Act i.

HAIL, *v.* HAIL, *n.* HA'ILY. } A. S. *Hagol, hag-ele, hægle*; Dut. *Hagghle*; Ger. *Hagel*; A. S. *Hagol-an*, grandinare, of unknown etymology. In Sw. *Halla* is to pour; and Ray, in his *Northern Words*, has "*Heald*, as when you *pour* out of a pot." Junius also,—"*Held, hell, hill*, to pour, to pour forth." See HYLL.

Hail, the *n.* See the quotation from Locke. To *hail*—

To pelt or patter, cast or pour down, *hail*; generally, to cast or pour down.

Neithr hete ne *hail*, ne helle pouke hym greve
Neithr fuyr nothr flod.—*Piers Ploughman*, p. 251.

And leitingis weren maad, and voices, and thundris, and erthemouyng, and greet *hail*.—*Wiclif. Apocalips*, c. 12.

And there folowed lyghtninges and voices, and thondringes, and erthquake, and much *hayle*.—*Bible*, 1551. *Ib.*

I wept and I wayled,
The teares down *hayled*,
But nothing it auailed.—*Skelton. Boke of Philip Sparow.*

And the Lorde so *hayled* in the lande of Egypte, that there was *hayle* and fire mengled with the *hayle*, so greuous, that there was none suche in all the lande of Egypte, sence people inhabyted it.—*Bible*, 1551. *Exodus*, c. 9.

For our admirall supposing some such assault, had prouided all our muskets with *haile-shot*, which did so gaule both the Indians and the Portugals, that they made them presently retreat.—*Hackluyt. Voyages*, vol. iii. p. 711.

Hedys hopped undur hors fete,
As *haylstones* done in the strete,
Stryckyd was many a stede.

Le Bone Florence of Rome. Ritson, vol. ii

Now and then we feasted for it in the meane time; and that was when there fell any *haile* or raine: the *haile-stones* wee gathered vp, and did eat them more pleasantly then if they had bene the sweetest comfits in the world.

Hackluyt. Voyages, vol. ii. pt. ii. p. 163.

For ere Demetrius lookt on Hermias eyne,
He *hail'd* downe oathes that he was onely mine.
And when this *haile* some heat from Hermia felt,
So he dissolu'd, and showres of oathes did melt.

Shakespeare. Midsummer Night's Dream, Act i. sc. 1.

—— The sulphurous *hail*,
Shot after us in storm, orblown hath laid
The fiery surge, that from the precipice
Of Heav'n receiv'd us falling.—*Milton. Paradise Lost*, b. i.

These they have raked up together, and discharged as it were *haile-shot* upon Aristotle, Socrates, Pythagoras, Protagoras, Theophrastes, Heraclides, Hipparchus and whom not of all the most renowned and principall philosophers.
Holland. Plutarch, p. 477.

Hail seems to be the drops of rain frozen in their falling
Locke. Elements of Natural Philosophy, c. 6.

Instead of strength of reason, he answers with a multitude of words, thinking (as the proverb is that he may use *hail* when he hath no thunder.
Walkins. The Discovery of a New World, b. I. Prop 9.

But with a thicker night black Auster shrouds
The heavens, and drives on heaps the rolling clouds,
From whose dark womb a rattling tempest pours,
Which the cold North congeals to *haily* showers.
Pope. Statius. Thebais, b. i.

Now from his cuirass, now his helmet high,
Now from his shield she makes the sparkles fly:
Thick, and more thick, as on the rustic shed
The pattering *hail*, her rapid blows she sped.
Hoole. Orlando Furioso, b. xiv.

HAIL, *v.* } A. S. "*Hael*, or *haile*, safe, well
HA'ILING, *n.* } in *health*, safty; also saluation. Our ancestors used it instead of *Ave*, as a word of most well wishing, as when they sayd, *Haile* Mary, &c. I find the name of our Lord Jesus to be, in our ancient English, translated *hælende*; that is to say, Saviour, or *Saluator*," (Verstegan, *Restitution of Decayed Intelligence*, c. 7.) See HEAL, and HALE.

And thei bigunnen to grete him and seyden, *heil* thou Kyng of Jewis.—*Wiclif. Mark*, c. 15.

And they began to salute him, *Haile* Kynge of ye Jewes.
Bible, 1551. *Ib.*

Ill *haile*, Alein, by God thou is a fonne.
Chaucer. The Reves Tale, v. 4087.

Thereupon wee bare roome with him, and hauing *hailed* one another, Captaine Withrington shewed the disposition of all his company, which was rather to goe roome with the coast of Brasil, then to lie after that aort in the sea with foule weather and contrary winds.
Hackluyt. Voyages, vol. iii. p. 773.

And yet mighte thei seme to bee no more but vainglorious and folishe, if thei made no ferther seking nor suing, but for the swift blastes of bruite and fame of the people, and the vanishing smoke of *hailinges* and greetinges.
Udal. Luke, c. 20.

I *hailsed* him kindly, als i kowth,
He answerd me mildeli with mowth.
Ywaine & Gawine. Ritson, vol. i.

And therwyth I turned me to Raphaell, and when we had *haylsede* thone thother, and hadde spoken thies comen wordes that he customably spoken.
More. Utopia, by Robinson, Prol.

I pray'd for children, and thought barrenness
In wedlock a reproach; I gain'd a son,
And such a son as all men *hail'd* me happy;
Who would be now a father in my stead?
Milton. Samson Agonistes.

Fra. Heere comes the holy Legat of the Pope.
Pan. Haile you annointed deputies of heauen.
Shakespeare. K. John, Act iii. sc. 1.

—— Yet I well remember
The fauors of these men: were they not mine?
Did they not sometime cry, All *haile* to me?
So Judas did to Christ. *Id. Rich. II.* Act iv. sc. 1.

Now man, that erst *haile-fellow* was with beast,
Woxe on to weene himselfe a god at least.
Bp. Hall, b. iii. Sat. 1.

At last, perhaps, the glorious day may come,
The day that brings our royal exile home:
When, to thy native realms in peace restor'd,
The ravish'd crowds shall *hail* their passing lord.
Pitt. Vida's Art of Poetry, b. i.

Ha! didst thou say revenge? *Hail*, sable pow'r,
To me more dear than riches or renown!
What gloomy joy, to drench the dagger deep
In the proud heart of him who robb'd my fame!
Smollett. The Regicide, Act iii. sc. 7.

HA'INOUS. Now commonly written *heinous*, (qv.)

HAIR. } A. S. *Hær*; Dut. *Haar*; Ger. *Haar*; Sw. *Haor*. Of unknown etymology.
HA'IRED. }
HA'IRY. }
HA'IRINESS. }
HA'IRLESS. } *Hair*, sometimes used (as in Chaucer) for *hair-cloth*.

Of David Kyng, in preysing of him, hit is radde, that he was rede, but vnderstondeth, that my lorde the kyng is subruphus, for a colour of worshipfulle age, which a litele *harenesse* hathe chaunged sumwhat his colour.
R. Gloucester, p. 481, Note.

His hod was ful of holes, and his *heare* out.
Piers Ploughman, p. 16.

And ye schulen be in hate to alle men for my name. And an *heere* of youre heed schal not perische
Wiclif. Luk, c. 21.

And hated shall ye be of all men for my name's sake. Yet there shall not one *heere* of your heades peryshe.
Bible, 1551. *Ib.*

Under hire robe of gold, that sat ful faire,
Had next hir flesh yclad hire in an *haire*.
Chaucer. The Second Nonnes Tale, v. 15,601.

Ne she was gale, freshe, ne jolife,
But semed to be full ententife
To good werkes, and to faire,
And therto she had on an *haire*.—*Id. Rom. of the Rose.*

Mother, with you wold I changen my cheste,
That in my chambre longe time hath be,
Ye, for an *heren* clout to wrap in me.
Id. The Pardoneres Tale, v. 12,670.

They ware long nayles, which they neuer cutt, and long *heare*, that was neuer clipped.
Brende. Quintus Curtius, b. ix. fol. 283.

But John hath preferred the *heerie* hide of camels before ueluettes and silkes.—*Udal. Luke*, c. 7.

Some with a sho cloute
Bynde their heades aboute,
Some have no *kerelace*,
Theyr lockes about their face.
Skelton. Elinour Rumming.

The Indians of Tancuylabo weare their *haire* long downe to their knees, tied as women vse to doe with their *haire-laces*.—*Hackluyt. Voyages*, vol. iii. p. 459.

My fansie eke from former follies moove
To stayed steps; for time in passing weares,
(As garments doen, which wexen olde above,)
And draweth newe delights with hoarie *haires*.
Spenser. The Shepheard's Calender. June.

Without any man's privity he arrived at the Court, and the next morning apparelled Thyus (a tall man, and of a terrible grim look, being black *haired*, and wearing his *hair* long) with a great robe, such as great lords use to wear.
North. Plutarch, p. 1027.

The *hairiness* therfore will be occasioned in those parts, where the mother fansied it to be.—*Digby. Of Bodies*, c. 38.

And as the bright sun glorifies the sky,
So is her face illumin'd with her eye,
Whose beams upon his *hairless* face are fix'd,
As if from thence they borrow'd all their shine.
Shakespeare. Venus & Adonis.

—— When my sword,
Advanced thus, to my enemies appear'd
A *hairy* comet, threatening death and ruin
To such as durst behold it!
Massinger. The Unnatural Combat, Act i. sc. 1.

Wherein I spoke of most disastrous chances;
Of moving accidents by flood and field,
Of *hair-breadth* scapes i'th' imminent deadly breach.
Shakespeare. Othello, Act i. sc. 3.

But within a while that manner of dealing grew more cold and slack, by reason that they stopped the mine betweene when they list, one while with sacks and *haircloth*, otherwhiles with dores and such trash as they could come by in hast and stood next hand.—*Holland. Livius*, p. 936.

In distilled or water strongly boiled, neither uliginous coats, gnat-worms, acari, *hairworms*, like crude and common water.—*Brown. Cyrus' Garden*, c. 4.

But to what shall we attribute the fœtus its likeness to the parents or omitting them, to the precedent progenitors, as I have observed some parents that have been both black *hair'd*, to have generated most red *hair'd* children, because their ancestors' *hair* hath been of that colour.
Ray. On the Creation, pt. ii.

Our earth, even in the microscope, appeared to consist of as small particles, as the finest *hair-powder* to the naked eye.—*Boyle. Works*, vol. iii. p. 104.

I take the grant, and by degrees prevail,
(For *hair* by *hair* I pull the horse's tail.)
And while I take them year by year away,
Their subtile heaps of arguments decay,
Who judge by annals, nor approve a line
Till death has made the poetry divine.
Francis. Horace, b. ii. Ep. 1.

The tail of the latter [stoat] is always tipt with black, is longer in proportion to the bulk of the animal, and more *hairy*.—*Pennant. British Zoology. The Stoat.*

You jest; but proud Cynisca makes me sad:
Nay, I'm within a *hair-breadth* raving mad.
Faukes. Theocritus, Idyl. 14.

HA'LBERD, or } Fr. *Hallebarde*, *hellebarde*;
HA'LBERT. } It. *Alabarda*; Sp. *Halabarda*;
HALBERDI'ER. } Dut. *Hallebarde*, *helm-barde*; Ger. *Hellebart*; Sw. *Hellebard*. A word, says Junius, which all confess to be of Teutonic origin. (See *Vossius*, de Vitiis, *Menage*, *Wachter*, *Ihre*, and *Kilian*.) Junius (as Ihre and Kilian do) prefers *helm-bard*, because it (*barte*, *securis*) splits *helms* or *helmets* in battle: Kilian notices the existence, *veteribus Teutonibus*, of the word *helm-axe*.

The *halberts* hewe on hed, the browne billes bruse the bones.—*Gascoigne. Flowers. Devise of a Maske.*

The horsemen ouertooke one of them who had a *halbard* in his hand, whom the Spaniards thought to haue taken.
Hackluyt. Voyages, vol. iii. p. 791.

Then pushed souldiers with their pikes,
And *halbardiers* with handy strokes,
The Hargabushe in fleshe it lightes,
And duns the ayre with misty smokes.
Uncertaine Auctors. Thassault of Cupide, &c.

Harold also with the like forwardnes, marshalled his battaile, placing in the vant-guard the Kentish men, (who by an ancient custom had the front of the battaile belonging to them,) with their heauy axes, or *halberds*.
Speed. Harold, b. viii. c. 7. s. 36. an. 1066.

And whereas his grace thought that so few *halbardiers*, with so many archers, did not well agree, he replied, "Sir, if the *halbardiers* had not been by me appointed to back your archers, verily it would have been a proportion full unmeet, and not equal."—*Strype. Memoirs. Hen. VIII.* an. 1524.

The gentlemen of the round have vowed to sit on the skirts of the citie, let your provost and his half dosen of *halberdiers* doe what they can.
B. Jonson. Every Man in his Humour, Act iii. sc. 5.

For the statue of a trumpeter which Polycletus made, as also that other of an *halburder*, are commended in regard of the maker, and not of those whom they do represent, and for whose sake they were made.—*Holland. Plutarch*, p. 369.

With which answer they not being satisfied, threatened, that, unless he would confess the truth, they would hang him immediately; and, to affright him, tied a piece of match about his neck, and began to pull him upon a *halbert*.
Ludlow. Memoirs, vol. i. p. 62.

The king had even then, upon his suit, made his father captain of his guard of *halberteers*, and created him Earl of Norwich.—*Clarendon Civil Wars*, vol. ii. p. 643.

Within two years (from 1585) there were nearly three hundred merchants and others, capable of training and teaching soldiers the management of their pieces, pikes, and *halbards*; to march, counter-march, and ring
Pennant. London, p. 335.

HA'LCYON, *n.* } Lat. *Halcyo*; Gr. Ἀλκυών
HA'LCYON, *adj.* } from ἅλς, the sea, and κυ-εῖν,
HALCYO'NIAN. } to bring forth, quod in *mari pariat*. See the quotation from Plinie.

For thei seye, that in the most sherp and coldest tyme of the yere, these *halcione* (making their nestis in the sea rockis or sandis) wille sitte their egges and hatche forth their chickens.—*Joye. Exposicion of Daniel*, Epis. Ded.

The *halcyones* are of great name and much marked. The very seas, and they that saile thereupon, know well when they sit and breed. This bird so notable, is little bigger than a sparrow; for the more part of her pennage, blew, intermingled yet among with white and purple feathers, having a thin small neck and long withall. They lay and sit about mid winter when daies be shortest, and the time whiles they are broodie, is called the *halcyon* daies for during that season the sea is calm and navigable, especially in the coast of Sicilie.—*Holland. Plinie*, b. x. c. 32.

There came the *halcyon*, whom the sea obeys,
When she her nest upon the water lays
Drayton. Noah's Flood.

As late, they love: their nuptiall faiths they shew,
Now little birds; ingender, parents grow.
Seaven winter dayes with peacefull calme possest,
Alcyon sits upon her floating nest.
Then safely saile. *Sandy. Ovid. Metam.* b. xi.

Expect Saint Martin's summer, *halcyones* dayes,
Since I haue entred into these warres.
Shakespeare. 1 Pt. Hen. VI. Act i. sc. 2

Those peaceful and *halcyonian* days, which the church enjoyed for many years.—*Made. On Churches*, p. 52.

If Anna's happy reign you praise,
Pray, not a word of *halcyon-days:*
Nor let my votaries show their skill
In aping lines from Cooper's hill.— *Swift. Apollo's Edict.*

He who possesses the peace of God, may be said to resemble the *halcyon*, whose nest floats on the glassy sea, undisturbed by the agitation of the waves.
Knox. Christian Philosophy, s. 57.

As luckless is the virgin's lot,
Whom Pleasure once misguides;
When hurried from the *halcyon* cot,
Where Innocence presides.
Cunningham. The Contemplatist.

HALE, *adj.* } "I. e. healed, or whole." A. S. HALE, *n.* } *Hal*, whole, sound, safe, in health, (Somner.) See HEAL.

Tho ilk fiue sorowes he calles fiue woundes,
That ere not git *haled*, no salle be many stoundes.
R. Brunne, p. 7.

My seely sheepe like well belowe,
they need not Melampode,
For they been *hale* enough, I trowe,
and liken their abode.
Spenser. The Shepheard's Calender. July.

Eftsoones, all heedlesse of his dearest *hale*,
Full greedily into the heard he thrust
To slaughter them, and worke this finall bale
Id. Adrophel.

But when on the other side, sin after the combate with God's rod comes off unwounded, and *hale*, and the bruised and batter'd rod is seen to have retired also, then, &c.
Hammond. Works, vol. iv. p 536.

That exceeding *hale* and intire sense of God which Nature herself had planted deeply in me, [Dr Henry More,] very easily silenced all such slight and poetical dubitations as these.—*R. Ward. Life of Dr. H. More*, p. 5.

His stomach too begins to fail:
Last year we thought him strong and *hale:*
But now he's quite another thing.
Swift. On the Death of Dr. Swift.

HALE, *v.* } Also written *Haul.* Dut. *Haelen;* Sw. *Hala;* Fr. *Haler;* Sp. HA'LING, *n.* } *Halar.* See HAUL.
To drag or pull along.

Richard bade, "*Hale* vp hie gour sailes, the God vs lede,
"Our men at Acres lie, of help thei haf gret nede."
R. Brunne, p. 171.

Dobest here sholde. the bisshopes croce
And *halye* with hoked ende. ille men to goode.
Piers Ploughman, p. 170.

His relikes with his conquer'd Gods he [Panthus] bare,
and him beside
His Neuew smal he *haling* drew, and swift to shoreward hied.—*Phaer. Virgill. Æneidos*, b. ii.

Thither by harpy-footed Furies *hal'd*,
At certain revolutions all the damn'd
Are brought. *Milton. Paradise Lost*, b. ii.

Surely much rather might the heavenly ministry of the Evangel bind herself about with far more piercing beams of majesty and awe, by wanting the beggarly help or *halings* and amercements in the use of her powerful keys.
Id. Reasons of Church Government, b. ii. c. 3.

For whiles the Tribunes for their part would needes have all, and the Consuls on the other side draw all to them; betweene this plucking and *haling*, there was no strength left in the midst.—*Holland. Livius*, p. 83.

At length we concluded to send one man over with a line, who should *hale* over all our things first, and then get the men over.—*Dampier. Voyages*, an. 1681.

There are a great number of small sandy bays very convenient for *haling* the seyne.
Anson. Voyage round the World, b. i. c. 5.

HALF, *v.* } Mr. Tyrwhitt says,—"A side, a part; a Goddes *half*, on God's part, with God's favour. A' this *halfe* God. On this side of God. Four *halves*, four sides." Goth. *Halbs;* A. S. *Half, healfe;* Dut. *Halfe, halve;* Ger. *Halb;* Sw. *Half.* The A. S., Ger., and Swedish, as well as the old English, are not only applied to *dimidium*, but also to *latus, ora*, a side, a coast. *Dimidium totius alterum* quasi *latus* constituit, (Ihre,) who suspects it to come from some northern word signifying to cleave or split, to divide. As used in English—

HALF, *n.* } HALF, *ad.* } HA'LFER. } HALVE, *v.* }

To *halve* is,—to divide into *two* equal parts, or shares; into moieties: to divide, to share, to part; to take or do part; and, thus, in the second quotation from Ascham, applied to the partial obedience of Saul. In Gower, *Haluyng of scorne*, seems to be a rendering of *quasi deridens, as if in scorn;* with a degree, an appearance of scorne.

Half is much used—prefixed.

Ther aftur euene a two he [Leir] delede hys kyndom,
And gef hys twei dogtren *half*, & *half* hym self nom.
R. Gloucester, p. 31.

After Adelwolf, his sonne hight Edbalde;
To gere & a *half* the regne gan he halde.
R. Brunne, p 20.

Loke upon thy lyft *half* quath hue lo war he standith.
Ich loked on my lyft *half*. as the ladye me tauhte.
Piers Ploughman, p. 24.

And he seid to her what wolt thou? Sche seith to him, sey, that these tweyne my sones sit oon at thi right *half*, and oon at thi lift *half* in thi kyngdome.
Wiclif. Matthew, c. 20.

Whan that thou wendest homeward by the mell,
Right at the entree of the dore behind
Thou shalt a cake of *half* a bushel find,
That was ymaked of thine owen mele,
Which that I halp my fader for to stele.
Chaucer. The Reves Tale, v. 4242.

Full long lay the siege and litell wroughten,
So y^t theye were *haufe* ydel, as hem thoughten.
Id. Legend of Lucrece of Rome.

For whan she hath me well beholde,
Haluyng of scorne she sayd thus:
Thou wost wel that I am Venus,
Whiche all onely my lustes seche —*Gower. Con. A.* b. viii.

And whan they had worked *halfe* a day and more, Sir Gaultier of Manny and his company entred into a shyppe, and came on the workemen, and made them to leaue worke, and to recule backe, and brake agayn all that they had made.
Berners. Froissart. Cronycle, vol. i. c. 120.

And the *halfe*, whiche was the parte of them that went out to warre, was iii. hundred thousande.
Bible, 1551. *Numb.* c. 31.

He has all other qualities of the minde and parts of the bodie, that must an other day serve learning; not troubled, mangled, and *halfed*, but sounde, whole, full, and hable to do their office.—*Ascham. The Scholemaster*, b. i.

Thus Saul, first *halfing* with God (as when God gave Amalec into his hand) and then halting in religion, and at laste, quite falling from God and religion both, and flying to Baal and develishe sorcerie, brought his own state to utter destruction, and his kingdom to extreme miserie.
Id. Divæ Elizabethæ.

"Fayre sir," sayd she, *halfe* in disdaineful wise,
"How is it that this word in me ye blame,
And in yourselfe doe not the same advise?
Him ill beseemes another's fault to blame,
That may unwares be blotted with the same."
Spenser. Faerie Queene, b. ii. c. 9.

So perfect in that art was Paridell,
That he Malbecco's *halfen* eye did wile:
His *halfen* eye he wiled wondrous well,
And Hellenore both eyes did eke beguile.
Id Ib. b. iii c. 10.

Sure it would be more pleasing unto God, and commendable with men, if yourselves and such *halfers* in opinion, *omnium horarum homines*, for your private ends, would openly avow what covertly you conceale.
Mountagu. Appeale to Cæsar, pt. ii. c. 5.

When a square cut in *halves* makes two triangles, those two triangles are still only the two *halves* of the square.
Clarke. On the Attributes, Prop. 8.

We see that a few of the rays of the sun, even no more than what fall within the compass of *half* an inch, or an inch in a burning glass, will fire combustible bodies even in our own climate.—*Derham. Phys.-Theol.* b. ii. c. 4. Note †.

Having now been exposed to the cold and the snow near an hour and a *half*, some of the rest began to lose their sensibility; and one Briscoe, another of Mr. Banks's servants, was so ill, that it was thought he must die before he could be got to the fire.—*Cook. Voyage*, b. i. c. 4.

HA'LIDAM. } *Halidam*, in R. Brunne, is *Holy Dame*, (sc.) the Virgin. HA'LIDOME. } *Holidom, halidom*, or *holidame*, an ancient oath, (says Skinner;) either, as Somner thinks, from the A. S. *Haligdome*, sanctitas, q.d. by the sanctuary, or holy reliques;—otherwise from *halig*, sanctus, holy, and *dom, doom*, judgment; or from Eng. *Holy-dame*, q. d. per sanctam dominam. Skinner coincides with Somner. And see Douce, *Illust. of Shakspeare*, i. 44.

So help him God alle myght, & that *halidam*.
R. Brunne, p. 110.

Now sure and by my *hallidome* (quoth he)
Ye a great master are in your degree.
Spenser. Mother Hubberd's Tale.

Jul. Host, will you goe?
Ho. By my *halidome*, I was fast asleepe.
Shakespeare. Two Gentlemen of Verona, Act iv. sc. 2.

Bap Now by my *holidam* here comes Katerina.
Kat. What is your will, sir, that you send for me.
Id. Taming of a Shrew, Act v. sc. 2.

HALITUOUS. Lat. *Halitus*, from *halare*, to breathe. See EXHALE.
Airy, vaporous.

Since upon the bare dilatation of the thorax, the spring of that internal air, or *halituous* substance that is wont to possess as much of the cavity of the chest as the lungs fill not up, being much weakened, the external and contiguous air must necessarily press in at the open wind-pipe into the lungs, as finding there less resistance than any where else about it.—*Boyle. Works*, vol. i. p. 100.

Part of it being cast upon a live coal, did by its blue and *halituous* flame discover itself to be of the nature of that salt.—*Id. Ib.* vol. i. p. 363.

HALK. A. S. *Healc, hyle, hylca*, bowing, turning, winding, and (as Mr. Tyrwhitt) a corner.

As yonge clerkes, that ben likerous
To reden artes that ben curious,
Seken in every *halke* and every herne
Particular sciences for to lerne.
Chaucer. The Frankeleines Tale, v. 11,433.

Ne menest thou not Urban (quod he tho)
That is so often damned to be ded,
And woneth in *halkes* alway to and fro,
And dare not ones putten forth his hed?
Id. The Second Nonnes Tale, v. 15,778.

Read. Where hast thou dwelt good Geffrey al this while,
Unknowne to vs, saue only by thy bookes?
Chan. In *haukes*, and herne, God wot, and in exile,
Where none vouchsaft to yeeld me words or lookes.
The Reader to Geffrey Chaucer. Speght, 1598.

HALL. } A. S. *Healle;* Ger. *Halle;* Fr. HA'LLIER. } *Halle.* The Ger. *Halle*, as applied to a structure formed for a dwelling or habitation, is derived by Wachter from the Ger. *Hüllen*, tegere, operire, to cover. And Tooke, in its general usage, as "A *covered* building, where persons assemble, or where goods are protected from the weather;" believes it to be the past part. of the A. S. verb *Helan*, tegere, to cover; in old English to *hele*, to *heal*, to *hil*.

A *covered* building, where persons meet or assemble for the administration of justice, or the transaction of business; where goods are stationed or deposited,—*covered* or protected from weather; where persons wait (under *cover*) till admitted into the interior building.

The tour he made of Londone, Wyllam thys proute kyng,
And muche *halle* of Londone, that so muche was thorw all thyng. *R. Gloucester*, p. 390.

Whan he was at London, a *haule* he did vp wright.
First thought & founden, for chambre was it right.
R. Brunne, p. 88.

Reson stod and stihlede. as for stywarde of *halle*.
Piers Ploughman, p. 244.

Thanne knyghtis of the justise token Jhesus in the moot *halle* and gaderiden to him al the company of knyghtis, and unclothiden him and diden about him a reed mantel.
Wiclif. Matthew, c. 27.

Then ye souldiers of the debite toke Jesus vnto the comon *hall*, and gathered vnto hym all the companye. And they stripped hym and put on him a purple roob, and a reed in his right hand.—*Bible*, 1551. *Ib.*

A semely man our hoste was with alle
For to hau ben a marshal in an *halle*.
Chaucer. The Prologue, v. 754.

And so he went forthe into the *hall*, and as he went thyder he encountered with the Erle of Penbroke, whome he knewe ryght well, yet he had nat often sene him before.
Berners. Froissart. Cronycle, vol. i. c. 301.

A *hall, hall*, giue roome, and foote it girles,
More light you knaues, and turne the tables vp:
And quench the fire, the roome is growne too hot.
Shakespeare. Romeo & Juliet, Act i. sc. 5.

——— Then cry a *Hall, a Hall!*
'Tis merry in Tottenham-*Hall*, when beards wag all.
B. Jonson. Tale of a Tub, Act v. sc. 9.

Thus he passed thorowe the towne with his sworde and maces borne before him, and alighted at the *hall-doore* with his sworde borne.—*Grafton. Hen. VIII.* an. 5.

The students also that remaine in them, are called hostelers or *hallers.*—*Holinshed. Descript. of Engl.* c. 3.

These two gentlemen discoursing with some warmth together, Sir William Waller receiv'd such provocation from the other, that he struck him a blow over the face, so near

the gate of Westminster *Hall* that there were witnesses who swore, that it was in the *Hall* itself: the Courts being then sitting; which, according to the rigour of the law, makes it very penal.—*Clarendon. Civil War*, vol. ii. p. 278.

The great *Hall* was built by William Rufus, or possibly rebuilt; a room of that description being too necessary an appendage to a palace, ever to have been neglected.

Pennant. London, p. 114.

HALLELU'JAH, i. e. Praise ye the Lord. Hebrew.

He ended, and the heav'nly audience loud
Sung *hallelujah*, as the sound of seas,
Through multitude that sung.

Milton. Paradise Lost, b. x.

What is it to denie a base inclination that will undo me; in obedience to him that made and redeemed me; and to despise the little things of present sense, for the hope of everlasting enjoyments; trifling pleasure, for *hallelujahs!*

Glanvill, Ser. 1.

In those days, as St. Jerome tells us, "any one as he walked in the fields, might hear the plowman at his *halleluiahs*, and the labourers in the vineyards singing David's *Psalms*."—*Sharp*, vol. viii. Ser. 4.

Ravishing forms arising without end
Would, in obedience to their wills, ascend:
Change and unfold fresh glories to their view
And tune the *hallelujah* song anew.

Byron. An Epistle to a Gentleman of the Temple.

HA'LLOO, *v.* HA'LLOO, *n.* HA'LLOOING, *n.* } See Holla. Dr. T. H. (in Skinner)—from the It. *A lui*, to him; Skinner—from the Fr. *Haller*; or from the sound. Probably from the A. S. *Ahlow-an*, to *low* or bellow.

To make or utter a *loud* (*low-ed*) noise, to shout *aloud*; to call or cry *aloud*.

He tarry till my sonne comme: he *hallow'd* but euen now. Whoa ho hoa.—*Shakespeare. Winter's Tale*, Act iv. sc. 3.

——— So with his hook in hand,
The shepherd him pursues, and to his dog doth *hallo*:
When, with tempestuous speed, the hounds and huntsmen follow. *Drayton. Poly-Olbion*, s. 13.

When as they find their speed avails them nought,
Upon the toils run headlong without fear,
With noise of hounds and *hallos* so distraught

Id. The Barons' Wars, b. ii.

El. B. List, list, I hear
Some far off *hallow* break the silent air.—*Milton. Comus.*

——— They'd fly
Into a phrensie, run into the woods,
Where there are noises, huntings, shoutings, *hallowings*.

B. Jonson. Magnetic Lady, Act v. sc. 5.

Yet for these two lines, which in the mouth that speaks them are of no offence, he *hallows* on the whole pack against me.—*Dryden. Vindication of the Duke of Guise.*

Their best conversation was nothing but noise; singing, *hollowing*, wrangling, drinking, &c.

Fielding. Joseph Andrews, b. iii. c. 3.

But as soon as they found themselves unhurt they got again into their canoes; gave us some *hallows*; flourished their weapons; and returned once more to the buoys.

Cook. Voyage round the World, b. iii. c. 4.

HA'LLOW, *v.* HA'LLOW, *n.* HA'LLOWING, *n.* HA'LLOW-MAS. } A. S. *Halgian*; Dut. *Heylighen*; Ger. *Heiligen*; Sw. *Helga*. Ihre observes of the Sp. *Diada huelga*, a holiday, that the word (*huelga*) was without doubt left among that people by the Goths. Wachter says, that the Ger. *Heiligen* signifies (quantum potest) colere, purgare, sanctificare, segregare ab usu vulgari, consecrare, dedicare, devovere;—

To worship, to purify, to sanctify, to separate from common use; to consecrate, to dedicate, to devote.

The pope asoyled & blessed Wyllam & al hys,
That into this batayle myd hym wolde y wys,
And *halewede* hys baner. *R. Gloucester*, p. 358.

Mony ys the holy *halwe*, that her y bured ys.—*Id.* p. 233.

On Saynt Steuen day he did *halow* that kirke.

R. Brunne, p. 64.

And the pask of the Jewis was nygh, and manye of the cuntrey wenten up to Jerusalem, bifore the pask, to *halowe* hemselfi.—*Wiclif. Jon*, c. 11.

Wherfore neither the firste testament was *halewid* without blood.—*Id. Ebrewis*, c. 9.

For if the chirche be *halowed*, and man or woman spille his kinde within that place, by way of sinne or by wicked temptation, the chirche were enterdited til it were reconciled by the bishop.—*Chaucer. The Persones Tale.*

First, for God that is her juge shal be withouten mercie to hem; and they may not plese hem; ne non of his *halowes*.

Chaucer. The Persones Tale.

To tellen in short, this noble Queen Dido
She seketh *halowes*, and doeth sacrifice

Id. Legende of Dido.

He then assemblyd a multitude of bisshoppes, for to dedicate and *halowe* the monastery of Seynt Denys i moost solempne wyse, where a great miracle was shewyd of the clesyng of a lepar, or lazar, that durynge the nyght laye within the sayde churche.—*Fabyan*, vol. i. c. 132.

In many citves are to be sene great stackes of such thinges pyled vp in *hallowed* places.—*Goldinge. Cæsar*, fol. 158.

There are many, some indefferent, but moste detestable, grosse and fonde decrees, falsely fathered upon this Sylvester, as *halowing* of chrismes, geuing of orders, &c.

Bale. Pageant of Popes, fol. 23.

For it had been an auncient tree,
Sacred with many a mysteree,
And often crost with the priestes crewes,
And often *hallowed* with holy-water dewe.

Spenser. Shepheard's Calender. Februarie.

Into these secret shades, quoth she,
How dar'st thou be so bold
To enter, consecrate to me,
Or touch this *hallow'd* mould?

Drayton. The Quest of Cynthia.

And whom [Manlius] they had well neare canonized amongst the holie *hallowes* of heaven, (*quem prope cœlestem fecerint*) or at leastwise by his newe addition of surname, made equal to Jupiter Capitolinus, was it well done to suffer him, imprisoned in chaines, lying in a darke dungeon, to draw his lively breath at the pleasure of the hangman?

Holland. Livius, p. 228.

But because time in it selfe, as hath beene alreadie prooued, can receiue no alteration, the *hallowing* of festiuall dayes must consist in the shape or countenance which we put vpon the affaires that are incident in these dayes.

Hooker. Ecclesiasticall Politie, b. v. § 70.

And I beseech you, looke into Master Froth here sir, a man of four-score pound a yeare; whose father died at *Hallowmas*: was't not at *Hallowmas*, Master Froth?

Shakespeare. Measure for Measure, Act ii. sc. 1.

He will not suffer a sinful creature to come near him, otherwise than by proxy; he will not accept of a service from a guilty hand, nor listen to a prayer from a sinful mouth, till 'tis first *hallowed*, and presented to him by a pure and holy mediator.—*Scott. Christian Life*, pt. i. c. 4.

Are all seasons equally fit; are all places equally pure; are all persons equally *hallowed*, for the oblation of them.

Hurd. Works, vol. vii. Ser. 34.

HALLU'CINATE, *v.* HALLUCINA'TION. } Lat. *Alucinari*, *allucinari*, or *hallucinari*; of uncertain origin. Vossius enumerates various etymologies; and adds, that he follows those who derive—a *luce*; a *luce* aberrare, or rather, ad *lucem* offendere; (met.)—

To offend against the *light* of reason; to blunder, to err, to mistake.

For if vision be abolished, it is called *cæcitas*, or blindness; if depraved, and receive its objects erroneously, *hallucination*; if diminished, *hebetudo visus*, *caligatio*, or dimness.—*Brown. Vulgar Errours*, b. iii. c. 18.

A few *hallucinations* about a subject, to which the greatest clerks have been generally such strangers, may warrant us to dissent from his opinion, without obliging us to be enemies to his reputation.—*Boyle. Works*, vol. iii. p. 628.

Adorning richly, for the poet's sake,
Some poor *hallucinating* scribe's mistake.

Byron. An Epistle to a Friend.

HA'LO. Lat. *Halo*; Gr. Ἅλως, corona, seu circulus; a circle sometimes appearing around the sun or moon.

This *halo* is made after this manner: between the body of the moon, or any other star, and our eye-sight, there gathereth a grosse and misty air, by which air anon our sight cometh to be reflected and diffused: and afterwards the same incurreth upon the said star, according to the exterior circumference thereof, and thereupon appeareth a circle round about the star, which being there seen is called *halo*; for that it seemeth that the apparent impression is close unto that, upon which our sight so enlarged, as is before said, doth fall.—*Holland. Plutarch*, p. 681.

HALSE, or HAWSE, *v.* HAWSE, *n.* HA'LSER, or HA'USER. } Minshew calls a *halser*, a rope wherewith barkes or boats are towed or *haled* alongst some chanell or river. And a *halsier*, he which *haleth* and draweth a ship or barge alongst the river by a rope. I know not (says Skinner) whether from the Fr. *Hausser*, to raise up, because through these holes the anchor is hauled up; (i. e. hoised, or hoisted up;) and Sir T. More uses the verb to *hawse*. (See Hoise.) To *halse* is—

To *hoise* or *hale* up; and *halser*, that which *hoisteth* or *haleth* up, or that wherewith any thing is *hoisted* or *haled* up.

Which neuer asked litle, but euery thing was *hawsed* aboue the measure: amerceuiētes turned into fines, fines into ransomes, &c.—*Sir T. More. Workes*, p. 62.

For one of the barks not being fully ready as the rest, was faine for haste to cut the cable in the *hawse*, and loose both ancker and cable, to saue her selfe.

Hackluyt. Voyages, vol. iii. p. 514.

There arose a great storme with the winde out of the sea, by force whereof the cables and *halsers* were broken, and their vessel put a shoare, and broken to pieces against the rockes.—*Id. Ib.* vol. i. p. 425.

He wayed vp his ancors and *halsed* vp his sayles.

Grafton. Rich. III an. 3.

Bomilcar gat forth of the haven of Saracose with 35 ships, and having sea-roume, *halsed* up sails, and away he went with a mery gale of wind.—*Holland. Livius*, p. 568.

——— The nymph then brought
Linnen for sailes, which, with dispatch, he wrought.
Cables, and *halsiers*, tacklings.

Chapman. Homer. Odyssey, b. v.

——— In it lies
A harbor so opportune, that no ties,
Halsers, or gables need; nor anchors cast.—*Id. Ib.* b. ix.

Two craggy rocks projecting to the main,
The roaring winds' tempestuous rage restrain;
Within, the waves in softer murmurs glide,
And ships secure without their *halsers* ride.

Pope. Homer. Odyssey, b. xiii.

No sooner were we at sea, but by the violence of the storm, and the working of the ship, we made a great quantity of water through our *hawse-holes*, ports, and scuppers.

Anson. Voyage, b. iv. c. 4.

Æen's celebrated port they reach
And fasten here their *halsers* to the beach.

Fawkes. Apollonius Rhodius. Argon. b. iv.

Their *hausers* now they loose, and on the brine
To Neptune pour the consecrated wine.

West. Song of Orpheus.

——— The anchor, slipp'd at need
With *haulser* huge, abates their fearful speed.

Hoole. Orlando Furioso, b. xix.

HALSE, *v.* HALSE, *n.* } Goth., A. S., Ger., Dut. and Sw. *Hals*, the neck. Stiernhielm, (see *Ihre* and *Wachter*,)—from Goth. *Halda*; A. S. *Heald-an*, tenere, sustinere, to hold, to uphold, because the *neck* upholds or sustains the head.

To *halse*,—Dut. *Halsen*, *helsen*; Sw. *Halsas*, to embrace, to take round, to throw the arms round, the neck; and consequentially, "to salute, to salute with reverence," (Tyrwhitt.) See Enhalse.

I *halse* hym hendlich, as I hys frende were.

Piers Ploughman, p. 22

And the eleven sterres *halsed* him all.—*Id.* p. 39.

Ther was no raton of al the route, for al the reame of Fraunce
Tha therste have bonde the belle, a boute the cattes necke
Ne have it hongid a'boute h' *hals*.—*Id.* p. 10.

——— O dere child, I *halse* thee
In vertue of the holy Trinitee,
Tell me what is thy cause for to sing,
Sith that thy throte is cut to my seming.

Chaucer. The Prioresses Tale, v. 13,573

I stand and speak & laugh & kisse & *halse*.

Id. The Court of Love.

And if it so be, that thou finde me false,
Another day hang me up by the *halse*.

Id. The Chanones Yemannes Tale, v. 16,497.

Let ve haue our desired *halsing*
For we may safe be till in the morning.

Id. The Remedie of Love.

While thee my derling clilde, myne onely ioye, my parting bliss,
Thus *haulsing* here I hold, er tidings worse myne eares may wound.—*Phaer. Virgill. Æneados*, b. viii.

Surely it wer a great shame to the empire, an offence to the goddis, an iniurie to me, and an vngentilnesse of thee, that thou hast founde them eighteene yeres, with their armes abrode to *halse* thee; that they should finde one day thy gates shut against them.—*Golden Boke*, c. 46.

Thorgh his armurs sone it smate,
A litel intil hys *hals* it bate

Ywaine & Gawaine. Ritson, vol. i.

Of which so soon as they once tasted had
(Wonder it is that sudden change to see)
Instead of strokes each other kissed glad,
And lowely *haulst* from feare of treason free,
And plighted hands for euer friends to be.
Spenser. Faerie Queene, b. iv. c. 3.

HALT, *v.* HALT, *adj.* HALT, *n.* HA'LTING, *n.* } Skinner says, perhaps from the A. S. *Heald-an*, retinere, tenere; to make a *halt*; from Ger. *Halten*, tenere, to hold, i. e. *cessare*, to stop. Tooke (i. 477,) that *halt* (classed by him with the adverbs) is the imperative of the A. S. verb *Heald-an*, to hold, (qv.) and means—hold, stop, (as when we say, hold your hand,) keep the present situation, hold still, (in Ger. *Still halten*, in Dut. *Still houden.*) To *halt*, is—

To hold, to stop or stay; (met.) to hesitate; to stop or stay in the gait, in the free action of the limbs, and, thus, to limp.

The hors, on whiche she rode was blacke,
All lene, and galled upon the backe,
And *halted*, as he that were enclosed.
Gower. Con. A. b. iv.

Hane you perceiued my liberalitie or goodnesse, towardes you, to *halt*, to faynt, or to be slacke, at any tyme, or in any thyng?—*Udal. Flowers for Latine Speaking*, fol. 24.

It is no great signe of honesty, for a woman to be much known, talked, & song of, & to be marked by som special name in many mens mouthes. as to be called fair, gogle-eied, squint, brown, *halt*, fat, pale or leane.
Vives. Instruction of a Christian Woman, b. ii. c. 9.

How many shepheard's daughters, who in dutie
To griping fathers have inthral'd their beautie,
To waite upon the gout, to walke when pleases
Old January *hault.—Browne. Britan. Pastorals*, b. i. s. 2.

But lovers (who are Nature's best
Old subjects) never long revolt;
They soon in Passions' warr content;
Yet in their march soon make a *halt*
Davenant. The Dreame.

—— Others from the dawning hills
Look'd round, and scouts each coast light-armed scoure
Each quarter, to descrie the distant foe,
Where lodg'd, or whither fled, or if for fight,
In motion or in *alt*. *Milton. Paradise Lost*, b. vi.

We have many observers whose malice makes them critical and curious; they lay in wait for our *haltings*, and are glad at heart, when they have caught an opportunity to revile us.—*Glanvill*, Ser. 5.

The emperor's minister here hath in the late conferences among the confederates, made great complaints of Mr. Skelton, who, having received at Norimberg the orders sent him to make a *halt* in his journey, had, notwithstanding, gone afterwards from thence to Ratisbone.
Sir W. Temple, to Williamson, March, 1676.

From thence I continued my way to a place called Multonbridge, on one side of which there is a causey about three foot broad, where I made a *halt*.—*Ludlow. Mem.* vol. i. p. 101.

Yet thousands still desire to journey on,
Though *halt*, and weary of the path they tread.
Cowper. The Task, b. i.

In cold stiff soils the blasters oft complain
Of gouty ails, by shepherds term'd the *halt*.
Dyer. The Fleece, b. i.

HA'LTER, *v.* HA'LTER, *n.* } *Halter*, the noun, that which *halteth* or *holdeth*, or causes to *halt* or stop, that which *holdeth* or keepeth. To *halter*,—

To confine, contain or bind, in or with a *halter*.

And I must nedes sewe her route
In this maner, as ye nowe see,
And trusse her *halteres* forth with mee,
And am but her horse knaue,
None other office I ne haue. *Gower. Con. A.* b. iv.

All the grace that he shall finde nowe in me is, that they lette sixe of the chiefe burgeases of the towne come out bare heedid, bare foted, and bare legged, and in their shertes, with *haulters* about their neckes, with the kayes of the towne and castell in their handes.
Berners. Froissart. Cronycle, vol. i. c. 146.

—— For I haue sauage cause,
And to proclaime it ciuilly, were like
A *halter'd* necke, which do's the hangman thanke,
For being yare about him.
Shakespeare. Antony & Cleopatra, Act iii. sc. 11.

Some that are tall, and some that are dwarfes,
Some that are *halter'd*, and some that weare scarfes
B. Jonson. The Vision of Delight.

Where wilt thou appeal? power of the courts below
Flows from the first main head, and these can throw
Thee, if they suck thee in, to misery,
To fetters, *halters*. *Donne*, Sat. 5.

3 *Cit.* Content, farewel Philip.
1 *Cit.* Away you *halter-sack* you.
Beaum. & Fletch. A King and no King, Act ii.

They would give a summary of their faith, for which they would be ready to offer up their lives to the *halter*, or the fire, as God should appoint.
Burnet. Hist. of the Reformation, an. 1554.

Edward disavowed the act, by public proclamation, and resigned to them [the City] the monopoly of the ax and *halter*, and vested in them the exclusive privilege of hanging, drawing, and quartering.—*Pennant. London.*

HA'LYARDS. i. e. *hale*-yards, yards for *haling*, (Skinner.) The ropes (says Falconer) by which sails are *hoisted* or lowered.

Each mast has only two shrouds of twisted rattan, which are often both shifted to the weather-side; and the *halyard*, when the yard is up, serves instead of a third shroud.
Anson. Voyage, b. ii. c. 10.

The *halyards* and top-bow-lines soon are gone.
Falconer. Shipwreck, c. 2.

HAM. HA'MLET, *n.* HA'MLET, *v.* HA'MSTRING, *n.* HA'MSTRING, *v.* } Goth. *Haim*; A. S. *Ham*; Dut. *Hamme*; Ger. *Hamm*. See *Spelman*, *Junius*, and *Wachter*; who have written largely upon this word, but have overlooked the A. S. *Hæman*, coire, to come or go together.

A *ham*, or *hamlet*, a place where people *come* or assemble *together*, whether house or village; their *home*; or, as anciently written—*hame*.

A *ham*, the part where the leg and thigh *unite* and meet; the thick part of the thigh, where it meets or *unites* with the body.

Upon the thrid day, at a toun *hamelet*,
Thomas was his pray, as he to mete was set.
R. Brunne, p. 269

His tyme was no more sette here to regne in landes,
He died at a *hamelette*, men calle it Burgh lusandes.
Id. p. 310.

They were naked, wearing their hair long vnto their *hammes* as the saunges vse to do.
Hackluyt. Voyages, vol. iii. p. 337.

Other some they found lying along still alive, cut shorter by the thighs and *hammes*, who offred their bare neckes and throates to be cut, and called vnto them to let forth the rest of their bloud.—*Holland. Livius*, p. 464.

Sometimes with secure delight
The upland *hamlets* will invite,
When the merry bells ring round. *Milton. L'Allegro.*

Yet I will not omit to speake also of the manor which was the chiefe lordship sometime of a parish or *hamlet* called Bendishes.—*Holinshed. Description of Britaine*, c. 16.

He is properly and pittiedly to be counted alone, that is illiterate, and unactively lives *hamletted* in some untravail'd village of the duller country.—*Feltham*, pt. ii. Res. 49.

And like a strutting player, whose conceit
Lies in his *hamstring*, and doth thinke it rich
To heare the woodden dialogue and sound
Twixt his stretcht footing, and the scaffolage.
Shakespeare. Troyl. & Cress. Act i. sc. 3.

What with wounding their backes, and cutting their *hamstrings*, they made foule worke and carnage among them, and more than that, raised a greater feare and tumult by farre.—*Holland. Livius*, p. 462.

The criminal is laid flat on his belly on the ground, with his britches pluckt down over his *hams*, in which posture a lusty fellow bangs his bare britch with a split bambo, about 4 fingers broad, and 5 foot long.
Dampier. Voyages, vol. ii. an. 1688.

With this instrument they ride at a beast, and surround him, when the hunter that comes behind him *hamstringe* him.—*Anson. Voyage*, b. i. c. 6.

My remarks caused only a vacant stare, and received no other reply than such as—"I do not know, sir.—I really forget, sir.—Give me leave to help you to a slice of *ham*, sir."
Knox. Winter Evenings, Even. 56.

When they have only their upper garments on, and sit upon their *hams*, they bear some resemblance to a thatched house.—*Cook. Voyages*, b. ii. c. 9.

—— Be mine the hut
That from the mountain's side
Views wilds and swelling floods,
And *hamlets* brown, and dim-discover'd spires.
Collins. Ode to Evening.

To several of these towns there are small appendages belonging called *hamlets*, which are taken notice of in the statute of Exeter, which makes frequent mention of entire vills, demivills, and *hamlets*.
Blackstone. Commentaries, Introd. s. 4.

HA'MADRYAD. So called, because they are born and die ἅμα τοις δρυσι, simul cum quercubus; together with the oaks, (Vossius.) See DRYAD.

This were the only way to render both our countries habitable indeed, and the fittest sacrifice for the royal oaks, and their *hamadryads*, to whom they owe more than a slight submission.—*Evelyn. On Forest Trees*, Conclus. s. 13.

They were called Dryades and *Hamadryades*; because they begin to live with oakes, and perish together.
Sandys. Ovid. Metam. b. viii. Notes.

For besides the living genius of each place, the woods too, which, by your account are animated, have their *hamadryads*, no doubt, and the springs and rivulets their nymphs in store belonging to 'em.—*Shaftesbury. Moralist*, pt. iii. s 1.

The sun, moon, and stars, are all Gods, according to his system: fountains are inhabited by nymphs, and trees by *hamadryads*.—*Hume. Natural History of Religion*, s. 3.

HA'MATE. HA'MATED. } Lat. *Hamatus*, hooked, from *hamus*, a hook.

To explain cohesion by *hamate* atoms is accounted *ignotum per ignotius*. And is it not as much so to account for the gravity of bodies by the elasticity of ether?
Bp. Berkeley. Siris, s. 227.

Nothing less than a violent heat can disentangle these creatures from their *hamated* station of life.
Swift. On the Mechanical Operation of the Spirit.

HA'MELED. Abated; perhaps from the A. S. *Hamelan*, poplitibus scissis mutilare, (Skinner.) And Tyrwhitt,—to *hamstring*, to cut off. (See HAM.) Minshew says, *Hamling* of dogs is q. *hamehalding*, i. e. keeping at *home*, by paring their feet, so as they cannot take delight in running abroad.

And therefore hath she laid her faith to borow
Algate a foote is *hameled* of thy sorowe.
Chaucer. Troilus, b. ii.

HA'MMER, *v.* HA'MMER, *n.* HA'MMERING, *n.* } Dut. *Haemer*; Ger. *Hammer*; Sw. *Hamar*; a word, as the etymologists observe, common to all the northern languages; and for the origin of which they resort to the Greek or Hebrew. It may be from the A. S. *Ham-ian*, to come together; and, consequentially, that which drives or strikes together. To *hammer* is—

To strike or drive, to beat, to knock; (met.) to drive or beat into the head, to work in the head or brain; to work carefully, painfully, ineffectually at.

For ge ben men beter y tagt to schouele and to spade,
To cartestaf and to plowstaf, and a fischying to wade,
To *hamer* and to nedle, and to marchandise al so,
Than with swerd or hauberk eny batail to do.
R. Gloucester, p. 99.

The fomy stedes on the golden bridel
Gnawing, and fast the armureres also
With file and *hammer* priking to and fro.
Chaucer. The Knightes Tale, v. 2511.

——Tubalcain
That found out first the Art of song,
For as his brother's *hamers* rong
Upon his anvelt up and downe
Thereof he toke the first sowne.—*Id. The Duchesse.*

Is not my worde lyke a fyre, sayeth the Lord, and lyke an *hammer*, that breaketh the harde stone.
Bible, 1551. *Jeremy*, c. 23.

The smythe conforted the moulder, and the iron smyth the *hammerman*.—*Id. Esaye*, c. 41.

Who tore the lion, as the lion tears the kid,
Ran on embattel'd armies clad in iron,
And weaponless himself,
Made arms ridiculous, useless the forgery
Of brazen shield and spear, the *hammer'd* cuirass,
Chalybean temper'd steel, and frock of mail
Adamantean proof. *Milton. Samson Agonistes.*

Marry, there was one thing *hammer'd* in the commons heads, by what meanes they might revive againe the Tribune's authoritie; the very grand bulwark of their freedome, and a thing that now had discontinued and lien dead.
Holland. Livius, p. 112.

But that laughter (as woman's mindes, God wot, are soone kindled with a little) set her a worke and *hammered* in her head.—*Id. Ib.* p. 241.

Then, how the lab'ring spirits, to rocks by fetters bound,
With bellows' rumbling groans, and *hammers* thund'ring sound,
A fearful horrid din, still in the earth do keep,
Their master to awake, suppos'd by them asleep.
Drayton. Poly-Olbion, s 4.

Oh gracious tendernesse of Josiah; he doth but once heare the Law read, and is thus humbled, humbled for his fathers sins, for the sins of his people; how many of us, after a thousand *hammerings* of the menaces of Gods law, upon our guilty soules, continue yet insensible of our danger!
Bp. Hall. Cont. Josiah's Reformation.

Even so, that which is to judge of reasons in philosophy, if it meet with any thing that resoundeth, and keepeth an *hammering* within, hardly will it be able to understand that which shall be delivered without forth.
Holland. Plutarch, p. 833.

Because it was fashioned like a little mallet or *hammer-head*, it was and is at this day called in Latine *malleolus*.
Id. Plinie, b. xvii. c. 22.

But now preferments so possess'd my brain
That scarce I could produce a single strain:
Indeed, I sometimes *hammer'd* out a line,
Without connection, as without design.
Gay, Ep. 1. *To a Lady.*

What had become of me, if Virgil had taxed me with another Book? I had certainly been reduced to pay the publick in *hammered* money, for want of milled; that is, in the same old words which I had used before.
Dryden. A Discourse on Epick Poetry.

A thousand things are *hammering* in his head; 'tis a fruitful noddle, though I say it
Id. Sir Martin Marr-all, Act I. sc. 1.

It is certain, that gold itself will be sometimes so eager (as artists call it) that it will as little endure the *hammer* as glass itself.—*Locke. Hum. Underst.* b. iii. c. 6.

The orator of the *hammer* denominates a cit's country-box, a villa and a mansion; a cistern, a reservoir; a horse-pond, a canal; a ditch, a trout stream; a grass plot, ten feet by twelve, a paddock.—*Knox. Winter Evenings*, Even. 40.

HA'MMOCK. Sp. *Hamaca*; Fr. *Hamac*. In Dut. *Hang-mat*; Sw. *Heng-matta*; Ger. *Hang-matte*; obviously compounded of *hang* and *mat*, q.d. a *mat hung*, (sc.) for a bed or place of rest; but *hamaca* is said to be Indian.

They also recouer great store of cotton, Brasill wood, and those beds which they call *hamacas*, or Brasill beds, wherein in hot countreyes all the Spaniards vse to lie commonly, and in no other, neither did we our selues while we were there.
Hackluyt. Voyages, vol. iii. p. 641.

It was now dark, therefore we lighted a candle, and I being the oldest stander in our new country conducted them into one of the houses where we did presently hang up our *hammocks*.—*Dampier. Voyage*, an. 1688.

A sailor, who died on board, had his death concealed for some days by his brother, who during that time lay in the same *hammock* with the corpse, only to receive the dead man's provisions.—*Anson. Voyage*, b. i. c. 3.

HA'MPER, s. } The Fr. *Hanap*; Low Lat. *Ha-*
HA'NAPER, v. } *napus*, is a cup, or goblet, from the A. S. *Hnæp*, also a cup, or goblet. *Hanaperium*, a large vessel, or a place for storing or packing cups or goblets, (recondendis *hanapis*.) See *Menage* and *Du Cange*. Minshew says, *Hamper*, q. *hand-panier*. It is now applied to—

A kind of basket, adapted for package. See the quotation from Blackstone.

Than vpon the Saterdaye folowynge, beynge the xxiii. daye of Februarii, the mayer and aldermen yode vnto the kynge, and presented hym with an *hamper* of golde.
Fabyan, an. 1432.

One good dales worke it is for a man to fill foure *hampers* made of purpose for such brouse.
Holland. Plinie, b. xviii. c. 31.

This charge they laid to John Hales, clerk of the *hanaper*, a good and publick spirited man, and one of those commissioners.—*Strype. Memorials. Edw. VI.* an. 1549.

These writs (relating to the business of the subject) and the returns to them, were, according to the simplicity of ancient times, originally kept in a *hamper*, *in hanaperio*; and the others (relating to such matters wherein the Crown is immediately or mediately concerned) were prepared in a little sack or bag; and thence hath arisen the distinction of the *hanaper office* and petty bag office.
Blackstone. Commentaries, b. iii. c. 4.

HA'MPER, v. } Seems to be of the same
HA'MPER, s. } origin with, and to be used as equivalent (though metaphorically) to, *hamele* or *hamble*; i. e. to *ham-string*, or lame the *hams*; and to be thus, generally—

To impede, to hinder, to fetter, to shackle, to perplex, to entangle.

For I trow he can *hamper* the.—*Chaucer. Rem. of the R.*

But at what tyme the lawe of Moses was made and geuē, all thynges were wholly repleate with terrours, for to smite and *hamper* the hardenesse of herte that reigned in the people.—*Udal. Luke*, c. 24.

King. Sweet aunt be quiet, 'twas against her will.
Dutch. Against her will, good king! look to't in time,
She'll *hamper* thee, and dandle thee like a baby.
Shakespeare. 2 Part Hen. VI. Act I. sc. 3.

Or we shall find such engines to assail
And *hamper* thee, as thou shalt come of force,
Though thou art firmlier fastn'd then a rock.
Milton. Samson Agonistes.

There was a dance of horses, in which they kept exact time of music. The means used for bringing them to it, is said to have been by tying and *hampering* their legs in such a sort, that they could lift them up, but in a determinate way.—*Digby. Of Bodies*, c. 37.

The swarthy smith spits in his buckehorne fist,
And bids his men bring out the five fold twist,
His shackles, shacklocks, *hampers*, gives, and chaines,
His linked bolts.—*Browne. Britannia's Pastorals*, b. i. s. 5.

These difficulties and perplexities the man of intrigues is always *hamper'd* with: they necessarily arise from the various flexures and turnings of the way that leads to his ends.
Sharp, vol. i. Ser. 5.

Come, bailiffs, cries Doll, (how I'll *hamper* this cheat!)
Let the law be no longer delay'd.
Cunningham. An Epigram.

HANCE, v. } i. e. *Enhance*, (qv.)
HA'NCING, s. } To raise, to elevate.

They *haunce* her cause with false surquidrie.
Chaucer. Complaint of the Black Knight.

But sothly they change her almicanteras, for the *haunsing* of the pole, and the distance of the sunne.
Id. Of the Astrolabie.

HAND, v. }
HAND, s. }
HA'NDER. }
HA'NDFUL. }
HA'NDLE, v. }
HA'NDLE, s. }
HA'NDLESS. }
HA'NDLING, s. }
HA'NDY. }
HA'NDILY. }
HA'NDINESS. } Goth. *Handus*; A. S. *Hand*; Dut. *Hand*, *hant*; Ger. *Hand*, *handt*; Sw. *Hand*; from the A. S. *Hent-an*; Ger. *Henden*; Sw. *Hænta*, capere, to take. Wachter is persuaded to prefer this etymology, quia *manus* in corpore humano est naturale et unicum *capiendi* instrumentum: the verb (*henden*) he derives from the Lat. *Hendere*, (used only in composition,) which in Tooke's opinion is just the reverse of the truth. See PRIZE.

"*Hand*,—that limb by which things are *taken*;
"*Handle*, or *hand-del*,—a small part *taken* hold of."

Hand,—that which *takes* or holds,—is extended in its application to that (generally) which acts or performs, guides or manages; any act or performance, any work or workmanship; and is transferred to that which is taken or held; to the act, or agency, or agent, the guide or guider, manager or management, worker or workmanship; and further, to the manner, or means, or measure, the state or condition, as compared with the relation of the hand to the body.

To *hand*, the verb,—to take, or hold; also—

To do any thing with, or which may be done with, the *hand*; to move any thing, or perform any motion, (sc. with the *hand*.) Applied met.

Hand is much used, prefixed, e. g.

Hand or *handy-craft*,—i. e. crafty work done by *hand*; manufacture.

Hand-fast,—that by which the *hand* fastens or holds fast; generally—fast hold.

Hand-kerchief,—a kerchief, (qv.) used by the *hand*.

Hand-maid,—a maid who waits or attends at *hand*, about the person.

Thou ne schalt (bi hym that made me) of ecapie so lygte,
The while ther ys in my ryght *hond* eny strengthe & mygte;
And while y may ther wyt myn *hond ase* vp drawe,
Wher with ich habbe geandes mony on y slawe.
R. Gloucester, p. 25.

"Madame," he seyde, "vor Gode's loue, ys thys wel y do,"
"That thou thys vnclene lymes *handlest* & cust so?"
Id. p. 435.

Kynewolf toke the kyngdom (for better mot not falle)
& a.then toke the feaute of the kynges alle.
As his aneestres had it befor *hand*. *R. Brunne*, p. 9.

Paul after is prechynge, panyers he made
And wan whith hus *hondes*, al that hym neodyde.
Piers Ploughman, p. 256.

But to Israel he seith, al dai I streighte out myne *hondis* to a pepie that bileuyde not but aghensetle me.
Wiclif. Romaynes, c. 10.

And agaynste Israel he sayeth, all daye longe haue I stretched forthe my *handes* vnto a people that beleueth not, but speaketh againste me.—*Bible*, 1551. *Ib.*

And Mary seide, lo the *handmayden* of the Lord: be it doon to me aftir thi word.—*Wiclif. Luke*, c. 1.

And Mary said: beholde the *handemayden* of the Lord, be it vnto me euen as thou hast sayde.—*Bible*, 1551. *Ib.*

And on a wall this king his eyen cast,
And saw an *hand* armles, that wrote ful fast,
For fere of whiche he quoke, and siked sore.
Chaucer. The Monkes Tale, v. 12,969.

——— Thise ladies weren nothing glad
To *handle* hire clothes wherein she was clad
Id. The Clerkes Tale, v. 8252.

Which thinges as instrumentes ye vsen, as your *hande* apart to *handase*, feete to goe.—*Id. The Test. of Loue*, b. iii.

With hasty *handling* of his hood. *Id. Dreame.*

And glene my *handfule* of the sheding after their *hondis*.
Id. The Test. of Loue, b. i.

And thus thei left it out of *honde*
For lacke of grace, and it forsoke.—*Gower. Con. A. Prol.*

They shall not regarde theyr king and prynces, the wayes of their doynges & *handlinges* shal be in their power.
Bible, 1551. 4 *Esdras*, c. 15.

I haue fedde the houngrie: I haue restored the one *handed* to bothe.—*Udal. John*, c. 19.

And among al these folke were seuen hundred lefte-*handed* men, which euery one could flyng stones at an heer breadth, and not mysse.—*Bible*, 1551. *Judges*, c. 20.

They executed his commaundement out of *honde*, and sente hym both his ful number of hostages, and also grayn for his army.—*Goldinge. Cæsar*, fol. 120.

Saubarzanes there made a challenge to fyght *hande* to *hande*, if anye man durste come fourth and proue his strength.—*Brende. Quintus Curtius*, fol. 184.

You see, quod hee, our foes, with furious force at *hand*,
And in whose *handes* our *handfull* heere, vnable is to stand. *Gascoigne. Deuise of a Maske.*

Than Sõe sayd to the erle, sir, ye se yonder your enemyes, they be but a *handefull* of men, as to the regarde of your company, and sir, they can nat flye awaye.
Berners. Froissart. Cronycle, c. 329.

So muche the more miserable was he, because he was wont with hys *handie* labor, to finde bothe hymselfe and also al his poore housholde.—*Udal. Mark*, c. 3.

Amonge these exercises it shall be conuenyente, to lerne to *handle* sondry waypos, specyally the sword and the batayle axe.—*Sir T. Elyot. The Governor*, b. i. c. 17.

He then should well decypher himselfe, and well declare thereby yt he would gladly catch holde of some small *handfull* to kepe hys money fast, rather then help his frendes in their necessitie.—*Sir T. More. Works*, p. 360.

They left behinde them certain staues so finely wrought that they were very beautiful to behold, considering how cunningly they were made with a *handle* and a corde to fling them.—*Hackluyt. Voyages*, vol. iii. p. 405.

But the ground underfoot being slipperie, with the snow on the side of the hill, theyr *handfast* failed.
Id. Ib. vol. iii. p. 64.

A mayde made *handefast* or sure to a mã in the house of her father, myght well make a vowe of offeryngs to the Lord, but she myght not performe it without the consent of her husbande, beynge ones hys wyfe afore God.
Bale. Apologie, fol. 151.

A gentleman, being *handfasted* to a gentlewoman, and sure to her, as he thought; afterwards lost her, being made faster to an other man, than euer she was to him.
Wilson. Arte of Rhetorique, p. 144.

The townes be not only the ornament of the realme, but also the seate of merchaunts, the place of *handicraftes*.
Sir J. Cheke. Hurt of Sedition.

And often it chanceth that a *handicraftsman* doth so earnestly bestow his vacant and spare houre in learning, and through diligence so profiteth therein, that he is taken from his *handy* occupation, and promoted to the company of the learned.—*More. Utopia, by Robinson*, b. ii. c. 4.

We read also that napkins and *handkerchiefs* were carried from Paule vnto them that were sicke and possessed with vncleane spirites, and they receaued theyr health.
Frith. Workes, p. 155.

You are a counsellor, if you can command these elements to silence, and worke the peace of the present, wee will not *hand* a rope more, vse your authoritie.

Shakespeare. The Tempest, Act i. sc. 1.

——— Sooth, when I was yong,
And *handed* loue, as you do; I was wont
To load my shee with knackes.

Id. Winter's Tale, Act iv. sc. 3.

——— Come, my mates,
I hitherto have lived an ill example,
And, as your captain, led you on to mischief;
But now will truly labour, that good men
May say hereafter of me, to my glory,
(Let but my power and means *hand* with my will,)
His good endeavours did weigh down his ill.

Massinger. The Renegado, Act iv. sc. 1.

——— What false Italian
(As poysonous tongu'd, as *handed*) hath preuail'd
On thy too ready hearing?

Shakespeare. Cymbeline, Act iii. sc. 2.

I'faith, I would faine see that Demon, your outpurse, you talke of, that delicate *handed* Diuell.

B. Jonson. Bartholomew Fayre, Act iii. sc. 5.

Now, O thou sacred muse, most learned dame,
Faire impe of Phœbus, and his aged bride,
The nurse of time, and euerlasting fame,
That warlike *hands* ennoblest with immortall name.

Spenser. Faerie Queene, b. i. c. 11.

He durst not for offending God & his owne conscience, (although he had occasion, and opportunity) once lay his *hands* on God's high officer the king.

Homilies. Sermon of Obedience, pt. ii.

About him exercis'd heroic games
Th' unarmed youth of heav'n, but nigh at *hand*
Celestiall armourie, shields, helmes, andspeares,
Hung high with diamond flaming, and with gold.

Milton. Paradise Lost, b. iv.

There's 20 duckats in *hand*, at my return
I'll give you a 100.

Beaum. & Fletch. Fair Maid of the Inn, Act iv.

Because the work might in truth be judged brainish, if nothing but amorous humour were *handled* therein, I have interwoven matters historicall.

Drayton. England's Heroical Epistles. To the Reader.

All vessels are best *handled* by their ansæ or ears, on what part soever they stand; he that *handleth* them otherwise, *handleth* them but aukwardly: so it is with men's minds: there are in every man's opinion or affections certain ansæ or ears, whereon a wise perswader should lay his hold, to draw men unto him.

Meds. On Texts of Scripture, Dis. 55.

Pursue and use your swiftest speed, that we may take for prise
The shield of old Neleides, which Fame lifts to the skies,
Euen to the *handles*, telling it, to be of massie gold.

Chapman. Homer. Iliad, b. viii.

That my frayle eies these lines with teares do steepe,
To thinke how she through guyleful *handeling*,
Though true as touch, though daughter of a king,
Though faire as ever living wight was fayre,
Though nor in word nor deede ill meriting,
Is from her knight divorced in despayre.

Spenser. Faerie Queene, b. i. c. 3.

At Ariminum, there were two infants both of free condition borne without eies and nose, and another in the Picene countrey *handeleses* and footelesse.—*Holland. Livie*, p. 879.

So Artegall at length him forst forsake
His horses backe for dread of being drown'd,
And to his *handy* swimming him betake.

Spenser. Faerie Queene, b. v. c. 2.

And can it be, that this most perfect creature,
This image of his Maker, well squar'd man,
Should leave the *handfast*, that he had of grace,
To fall into a woman's easie armes.

Beaum. & Fletch. The Woman Hater, Act iii.

He that tooke him [Sir James of Desmond] was a smith, and seruant to Sir Cormac, who foorthwith *handfasted* him.

Holinshed. Chronicles of Ireland, an. 1580.

The which if the Scottes would most holilie and *handfastlie* promise, the English would foorthwith depart with a quiet armie.—*Id. History of Scotland*, an. 1546.

John Speed was born at Farrington in this county, as his own daughter hath informed me. He was first bred to a *handicraft*, and as I take it to a taylor.

Fuller. Worthies. Cheshire.

Having gathered to them a multitude of artisanes and *handicraftsmen*, whom in hope of spoile they had called forth, they purpose and prepare to besiege the cittie also, which aforetime had been altogether unacquainted with the like sturres.—*Holland. Livie*, p. 146.

And so covering his head, and holding an *handkerchiefe* before his face, to horseback hee went.

Holland. Suetonius, p. 205.

My Delia hath the waters of mine eyes,
The ready *hand-maids* on her grace t'attend;
That never fail to ebb, but ever dries;
For to their flow she never grants an end.

Daniel. Sonnets to Delia, s. 45.

In this text, 'tis evident it [Hell] cannot be understood in that signification, [the state of the damned.] For, that David was not condemned to that place of torment, is agreed on all *hands*.—*Sharp*, vol. v. Ser. 14.

He shall have 50*l.* for such discovery aforesaid of the printer, or the publisher of it from the press, and for the *hander* of it to the press 100*l.* &c.

Life of Marvell. Proclamation, an. 1678.

The enemy took here, and in the town, as also of those who pursued them in the night contrary to my orders, fourscore prisoners: and had taken more, if they had not received a check upon their first arrival in the town by a *handfull* of men.—*Ludlow. Memoirs*, vol. i. p. 124.

Therefore it was fit to proceed slowly, that the world might see with what moderation as well as justice the matter was *handled*.—*Burnet. History of the Reformation*, an. 1529.

An olive's cloudy grain the *handle* made,
Distinct with studs; and brazen was the blade.

Pope. Homer. Iliad, b. xiii.

Afterwards, his Innocency appearing, he was delivered, and escaped those severe *handlings* that some of the duke's friends and retainers underwent.

Strype. Life of Sir T. Smith, c. 4.

And so much for the explanation of my text, wherein I have been of necessity so large, that I have little time left me for the *handling* of the useful observations that may be drawn from it.—*Bp. Bull. Works*, vol. i. Ser. 5.

Of all their treatises on this subject which the ancient ages furnished, and the succeeding ones have *handed* down to us, the best, without dispute, is that which Cicero wrote concerning the Offices or Duties of men.

Pearce, vol. i. Ser. 15.

I, for one, as a member of this House, and as a Bishop of this realm, lay my *hand* upon my heart, and say in the most solemn manner, That, in my judgment, we shall best promote these great ends by appointing his royal highness the Prince of Wales and heir apparent to the crown, regent, with full regal power.

Bp. Watson. Speech on the Regency Bill, Jan. 22, 1789.

Were they then to be awed by the super-eminent authority and awfull dignity of a *handfull* of country clowns, who have seats in that assembly, some of whom are said not to be able to read or write?—*Burke. On the French Revolution.*

A common smith, who, though accustomed to *handle* the hammer, has never been used to make nails, if, upon some particular occasion, he is obliged to attempt it, will scarce, I am assured, be able to make three hundred nails in a day.

Smith. Wealth of Nations, b. i. c. 1.

A very learned and polite author, whose just esteem for Cicero's writings has betrayed him, perhaps, into some partiality towards his actions, acknowledges that "the defence of Vatinius gave a plausible *handle* for some censure upon Cicero."—*Melmoth. Cicero*, b. ii. Let. 17. Note 5.

It will prove, that some degree of care and caution is required in the *handling* such an object; it will show that you ought not, in reason, to trifle with so large a mass of the interests and feelings of the human race.

Burke. On Conciliation with America.

A good man, who chances to be present, is often backward to rebuke him because he is at a loss about the manner of doing it, and fears to expose a good cause by his method of *handling* it.—*Pearce*, vol. iii. Ser. 15.

HA'NDSELL, *v.* } A. S. *Hand-selen*, or *sylen*,
HA'NDSELL, *n.* } mancipatio,—a putting over into another's *hand*, or possession. Hence our *handsell*, (Somner.) And Junius, that it is a word of Saxon origin, composed of *hand* and *sellan*, the latter signifying not only *vendere* but *dare*; and that *handsell* is equivalent to *hand-gift*. And see *Jamieson*, and *Tooke*.

A sale, gift, or delivery into the *hand* of another; a taking or receiving in *hand*; applied to the first delivery or receiving; to a first using; to a delivery or receiving as a pledge, or earnest, of something to follow.

To *handsell*,—to use or try the use, to try experimentally; to try, to make experiments.

Geuen Gloton with glad chere goud ale to *ansele*.

Piers Ploughman, p. 106.

——— Æneas first the rusticke sort sets on
For happy *hansels* sake, and Latynes layes the ground uppon, (*stravitque Latinos.*)

Phaer. Virgill. Æneidos, b. x.

For consecrating after popes
They golden rites prefer,
And, *hansling* Rome with heresies,
In factious schismes did erre.

Warner. Albion's England, b. xii. c. 75.

For earst I had obseru'd this arte,
Delay giues men desier:
Yeat lothe to hurt my haste, and least
The *hansell* should retyer,
I was not ouer coye, nor he
To warme him at my fier.

Warner. Albion's England, b. ix. c. 47.

And Eutropius reporteth, that even unto this time, when a new Emperour came to be received of the Senate, among the cries of good *handsell*, and the wishes of good luck that were made unto him, one was, Happier be thou than Augustus, and better than Trajan.

North. Plutarch. Amiot to the Readers.

Neither as yet is it for certaine knowne, why he first and above all others was counted a meet man to take *hansell*, or take sey of this new dignitie and promotion.

Holland. Livius, p. 188.

HAND-SOME. } *Hand*, and term. *some*,
HA'NDSOMING. } hoc est aliquid, (Wallis.)
HA'NDSOMELY. } See SOME.
HA'NDSOMENESS. } Dut. *Hand-saem*, dexter, manu promptus, dexterous or *handy*, prompt or ready with the *hand*; and thus—

Clever, skilful; cleverly or skilfully done; and thus, further, suitable or well adapted, convenient or becoming; suiting the state, or condition, or rank; graceful, liberal, noble.

He is very desyrus to serve yo^r Grace, and seymes to me to be a very *handsome* man.—*Lodge Illustrat.* vol. i. p. 178. *Gresham to the Duke of Northumberland.*

At theyr comming, forasmuche as they had not so *handsome* horses, he toke the horses frō the Marshals and Romane horsmen, and from such as he had raised vpon the sodeine, and distributed them among ye Germanes.

Goldynge. Cæsar, fol. 220.

But in making them [engines of war] hereunto, they have chief respect that they be both easy to be carried, and *handsome* to be moved and turned about.

More. Utopia, by Robinson, b. ii. c. 10.

Phauorinus the Philosopher (as Gellius telleth the tale) did hit a yong man ouer the thumbes very *handsomely*, for vsing ouer old, and ouer straunge wordes.

Wilson. Arte of Rhetorique, p. 3.

There are many townes and villages also, but built out of order, and with no *handsomeness*.

Hackluyt. Voyages, vol. i. p. 248.

Saying, "Him, whom I last left, all repute
For his device, in *handsoming* a suit,
To judge of lace, pink, panes, print, cut, and plait,
Of all the court to have the best conceit."—*Donne*, Sat. i.

But first I'll tell you, by this honest ale,
In my conceit this is a pretty tale;
And if some *handsome* players would it take,
It (sure) a pretty interlude would make.

Drayton. The Moon-Calf.

And his design there was plainly no other, than to reduce the civil and poetical theologies of the Pagans into some *handsome* conformity and agreement with that philosophical, natural, and real theology of theirs, which derived all the Gods from one supreme and universal Numen.

Cudworth. Intellectual System, p. 498.

But the gravity which was usually found in the Lacedemonians, hinder'd them (perhaps) from playing their game *handsomely* against so nimble a wit.

Raleigh. History of the World, b. iii. c. 3. s. 6.

We met with one ship more loaded with linnen, China-silk, and China-dishes, amongst which we found also a faulcon of gold, *handsomely* wrought with a great emerald set in the breast of it.—*Sir F. Drake. The World Encompassed*, p. 61.

Yet if there be a lady not competently stock'd that way, she shall not on the instant utterly despair, if she carry a sufficient pawn of *handsomeness*.

Carew. Cœlum Britannicum.

The Romans were so fully convinced of the power of beauty, that the word *fortis*, strong or valiant, signifies, likewise, fair or *handsome*.—*Fawkes. Cupid Benighted*, Note.

We should never, at least with much earnestness, meddle with affairs more properly belonging to others, and which we do not, or may not, *handsomely* pretend to understand so well as others: such are affairs beside our profession.

Barrow, vol. i. Ser. 21.

By a life spent in abject servility, in courting a capricious world, in deceiving the credulous, in contriving schemes of advantage or pleasure, and in hardening his conscience, he has, at last, in his fiftieth year, obtained some promotion, and accumulated a *handsome* sum of money.

Knox. Essays, No. 102.

No more could Augustin, when upon second thoughts, but not the wisest, he contended for the doctrine of persecution, in some letters which Bayle has taken to pieces very *handsomely*, in his philosophical commentary.

Jortin. Remarks on Ecclesiastical History.

HANG, *v.* } Goth. *Hahan*; A. S. *Hangan*, pendere, suspendere. Dut. and Ger. *Hang-en*; Sw. *Hanga*. Junius derives from Goth. *Hauh*, high. Wilkins, speaking of the several kinds of actions or gestures, positions or postures of material substance, which do refer to the weight being incumbent upon something,—first, below it,—second, above it, classes *hanging* in the second division.

HA'NGER.
HA'NGING, *n.*
HA'NGBY.
HA'NGMAN.

To append, depend, impend, or suspend; to fix or fasten to, in a dependent, a pendulous state or position; to rest, or remain in a dependent state; in a pendulous, or hovering, or elevated state; as if incumbent upon, or supported by, something above.

Vor hor wiues & hor dogtren the king ofte uor lay
& *hangede* men gultles vor wraththe al longe day.
R. Gloucester, p. 509.

First was he drawen for his felonie,
& as a thefe than slawen, on galwes *hanged* hie.
R. Brunne, p. 217.

And hope *hongeth* ay ther on. to have that treuthe deserveth. *Piers Ploughman*, p. 241.

An haywarde and an heremyte the *hangman* of Tyborne
Dauwe the dyker. with a dosen harlotes. *Id.* p. 106.

——— And Claudius,
That servant was unto this Appius,
Was demed for to *hange* upon a tree.
Chaucer. The Doctoures Tale, v. 12,205.

Their heare *hanged* about their eares.—*Gower. Con A.* b i.

And the Sonday after Bartelmew dave, was one Cratwell *hangman* of London, and two persones more *hanged* at the wrestlyng place on the backesyde of Clerkenweil besyde Londō.—*Hall. Hen. VIII*, an. 30.

I am blacke (O ye doughters of Jerusalem) like as the tentes of the Cedarenes, and as the *hangings* of Salomon.
Bible, 1551. *Salomon's Ballettes*, c. 1.

Me thinke if then their cause be rightly scande,
That they should more delight to follow drummes,
Than byde at home to come in *hangman's* thumbes.
Gascoigne. The Fruites of Warre.

——— Thou chafes at me
For payring of my nayle
Anusse, at me thy frinde, and eke
An' *hangeby* at thy tale.—*Drant. Horace*, Ep. 1.

Show your sheepe-biting face, and be *hang'd* an houre.
Shakespeare. Measure for Measure, Act v. sc. 1.

Though he had lost his place, his pow'r, his paine;
Yet held his love, his friends, his title fast;
The whole frame of that fortune could not fail;
As that which *hung* by more than by one nail.
Daniel. Civil Wars, b. viii.

Lys. *Hang* off thou cat, thou bur; vile thing let loose,
Or I will shake thee from me like a serpent.
Shakespeare. Mids. Night's Dream, Act iii. sc. 2.

With that two sumpters were discharg'd,
In which were *hangings* braue,
Silke couerings, curtens, carpets, plate,
And all such turne should haue.
Warner. Albion's England, b. viii. c. 42.

Being affrighted at the rumour of that murder, [Claudius] slily crept forth and conveied himselfe into a Solar (*solarium*) next adioyning, and there hid himselfe betweene the *hangings* that *hung* before the dore.
Holland. Suetonius, p. 157.

——— And though his face be as ill
As theirs, which in old *hangings* whip Christ, still
He strives to look worse, he keepe all in awe.
Donne, Sat. 4.

Then will the whole number of them which followed Xerxes out of Asia into Greece, in all kinds, rise to the number of 2317610 thousand [1817610] men, besides horseboyes and other servants, *hangers* on, &c.
Usher. Annals, an. 3524.

The most part of Nicias' riches was in ready money, and thereby he had many cravers and *hangers* on him, whom he gave money unto.—*North. Plutarch*, p. 452

Lady They do slander him.
Ori. *Hang* them, a pair of railing *hangbies*.
Beaum. & Fletch. The Honest Man's Fortune, Act iv.

Amo. Enter none but the ladies, and their *hang-bies*; welcome beauties, and your kind shadowes.
B. Jonson. Cynthia's Revells, Act v. sc. 3.

He said: then nodding with the fumes of wine,
Dropp'd his huge head, and snoring lay supine.
His neck obliquely o'er his shoulders *hung*,
Press'd with the weight of sleep that tames the strong!
Pope. Homer. Odyssey, b. ix.

So, in some well-wrought *hangings*, you may see
How Hector leads, and how the Grecians flee:
Here, the fierce Mars his courage so inspires,
That with bold hands the Argive fleet he fires.
Waller. To a Friend

Though divers creditable witnesses deposed that Gregory Bandon, who was common *hangman*, had confessed and owned to have executed the King, yet the jury found him [Capt. Wm. Howlet] guilty of the indightment.
Ludlow. Memoirs, vol. iii. p. 74.

The nest of the Guira tangeima, the Icterus minor, and the Jupujuba, or whatever other name the American *hangnests* may be called by, are of this kind.
Derham. Physico-Theology, b. iv. c. 13. Note 10.

That thieves are *hanged* in England, I thought no reason why they should not be shot in Otaheite; because, with respect to the natives, it would have been an execution by a law *ex post facto*.—*Cook. Voyages*, b. i. c. 14.

I'd *hangings* weave in fancy's loom,
For Lady Norton's dressing room.
Mason. Ode to Sir Fletcher Norton.

This indeed may be the height of the *hangman's* charity, who waits for your clothes; but it could never be St. Paul's.
Warburton. Commentary on the Essay on Man.

But now her wealth and finery fled,
Her *hangers-on* cut short all;
The doctors found, when she was dead,
Her last disorder mortal.
Goldsmith. On Mrs. Mary Blaze.

HA'NGER. A weapon. Dut. *Hangher*, pugio de zonâ *pendens*: *hangherken*, gladiolus qui a femore *suspenditur*, (Kilian.) And Skinner—

"A short sword, so called because it is *hanged* to the side."

I hapned to enter into some discourse of a *hanger*, which I assure you, both for fashion and work-manship, was most peremptory beautifull, and gentleman-like
B. Jonson. Every Man in his Humour, Act i. sc. 5.

Finding himself attacked at the same time in the rear by Jowler, and fearing Caesar might recover, he drew his *hanger*, and wheeled about, and by a lucky stroke severed Jowler's head from his body.
Smollett. Roderick Random, c. 3.

HANK, *n.* } Lye thinks may be from the Isl. HANK, *v.* } *Hank*, vinculum; Skinner, from to *hang*; and Tooke (who produces the examples of the verb from Hoper) that, "to have a *hank* upon any one, is, to have a *hold* upon him; or to have something *hank*, *hanked*, *hanged*, or *hung* upon him." To *hantch*, in the passage from the *Bible*, seems to be the same word, *h* softened into *tch*. See HAUNCH.

And a *hank* of thread as much as is *hankyd* or *hanged* together.

He *hankyd* not the picture of his body upon the crosse to teache them his death.
Johan Hoper. Declaration of Christe, c. 5.

The same bodye that *hankyd* upon the crosse.—*Id. Ib.* c. 6.

They shall roare, and *hantche* vp the praye, [lay hold of] and no man shall recover it or get it from them.
Bible, 1551. *Esay*, c. 5.

Lady. But had I known this, had I but surmis'd it, you should have hunted three trains more, before you had come to th' course, you should have *hankt* o' th' bridle, Sir, i' faith.
Beaum. & Fletch. The Scornful Lady, Act v.

Others had no certainty of their holds, which were wont to be let by copy for lives, or otherwise for years; so that their landlords might have them upon the *hank* at no time, nor in any thing, to offend them.
Strype. Memorials. Edw. VI. an. 1549.

I love a friendship free and frank,
And hate to hang upon a *hank*.—*Byrom. Careless Content.*

HA'NKER. } Skinner says, *hank*, in Lin-
HA'NKERING, *n.* } colnshire, is used for an inclination, or propensity of mind, from the verb to *hang*, q.d. to *hang* or *hanker* after. Met.—

To *hang* about, stay, or remain, *hanging* or loitering as in suspense; to loiter or linger, as unwilling to quit; to long after or for, to keep or continue in a state of longing.

Besides the Scriptures, there hath been so full an attestation given to them [wizards and magicians] by persons unconcerned in all ages, that those our so confident exploders of them, in this present age, can hardly escape the suspicion, of having some *hankring* towards Atheism.
Cudworth. Intellectual System, p. 703.

Are these barbarians of man-eating constitutions, that they so *hanker* after this inhumane diet, which we cannot imagine without horror.—*Bentley*, Ser. 1.

And as for sensuality, though it cannot be supposed that a soul should retain the appetites of the body, after it is separated from it; yet having wholly abandon'd itself to corporeal pleasures while it was in the body, it may, and doubtless will retain a vehement *hankering* after the reunion with it, which is the only sensuality, that a separated soul is capable of.—*Scott. Christian Life*, pt. iii. c. 6.

We shall be able to part both with it and them, without any great regret or reluctancy, and to live from them for ever, without any disquieting longings or *hankerings* after them.—*Scott. Christian Life*, pt. i. c. 3.

[He is] content to sit still, and let his train of thought glide indolently through his brain, without much use, perhaps, or pleasure, but without *hankering* after any thing better, and without irritation.
Paley. Moral Philosophy, b. i. c. 6.

HAP. Skinner says,—a very common word in Lincolnshire, from A. S. *Heapian*, cumulare, q.d. stragulis cumulare: and Ray—

To *happe*,—to cover for warmth, from *heap*, I suppose, to *heap* clothes on me.

Happing,—a coarse covering, a rug for a bed.

Hapharlot,—a coarse covering made of divers shreds, (Baret's *Alvearie*.) Skinner doubts whether the word be nostrum linguæ civis. *Hapharlot*, a coverling for a servant, is a very old word, (Brocket.)

There one garment will serve a man most commonly two years: for why should he desire more? seeing if he had them, he should not be the better *hapt* or covered from cold, neither in his apparel any whit the comelier.
More. Utopia, by Robinson, b. ii. c. 4.

The second is the great (although not generall) amendment of lodging, for (said they) our fathers (yea, and we ourselues also) haue lien full oft vpon straw pallets, on rough mats couered onelie with a sheet vnder couerlets made of dagswain or *hop-harlots*, (I vse their owne termes) and a good round log vnder their heads in steed of a bolster or pillow.—*Holinshed. Description of England*, b. ii. c. 12.

HAP, *v.* } Wachter has, *Happen*, which
HAP, *n.* } he interprets—contingere, accidere, bene vel male succedere; and remarks that the English preserve the word. The Ger. and Dut. have *Happeren*, prendere, apprehendere, to seize or take in the hand. Fr. *Happer*, to catch; which latter Menage derives from the Lat. *Capere*. The suggestions of Skinner leave the English word quite uncertain. It probably is the Goth. and A. S. *Hab-an*, to *have* or hold; and, consequentially, to take or catch hold: and thus, *hap* will signify, any thing *had*; and (as *luck* also does) any thing *caught*. See HARNAR.

HA'PPLESS.
HA'PPLY.
HA'PPEN, *v.*
HA'PPY.
HA'PPILY.
HA'PPINESS.
HA'PPIOUS.

Any thing, something, that comes or falls into our hold or possession, any thing caught; chance, accident, luck.

Happy,—applied to those, to whom, or into whose hold or possession, good comes or falls; lucky, or having or causing good luck, successful, fortunate, or having or causing good success or good fortune; prosperous.

Happy,—(in *Prologue* to *Hen. VIII.*) is equivalent to Lat. *Felix*, i. e. propitious, favourable; q.d. causing *happiness*. In *Cymbeline*,—*happy*, *happily* endowed; accomplished.

Happily, as *haply*, was used without reference to *good* or *bad* fortune; accidentally, *perhaps*.

He had bien in his courte, whan his *happe* was more hard.—*R Brunne*, p. 59.

And whenne Brichteric was dede, as aboue is saide, by poyson *happelicke* I dronke, atte Warham his body was take to buriele.—*Id.* p. 13, Note.

And hute after the fende. *happe* hou hit myghte.
Piers Ploughman, p. 310.

For whan a man hath overgret a wit,
Ful oft him *happeth* to misusen it.
Chaucer. The Chanones Yemannes Prologue, v. 16,117.

For evermore mote we stand in drede
Of *hap* and fortune in our chapmanhede.
Id. The Shipmannes Tale, v. 13,167.

Certes (qd. she) if any wight definish *hap* in this manner, that is to saine, that *happe* is betidyng ybrought forth, by foolish mouing, and by no knitting of causes, I confyrme that *hap* nys right naught in no wise, and I deeme all vtterlie, that *hap* nis, no dwelleth but a voyce, as who saeth, but an ydell woorde, without any signification of thynge, committed to that voyce.—*Id. Boecius*, b. v.

At sondrie seasons, as fortune requireth
Seuerally they came to see her welfare,
But ones it *happened*, loue them so fireth
To see their lady they all would not spare.
Id. The Remedie of Loue.

And this Pamphilus saith also; If thou be right *happy*, that is to sayn, if thou be right riche, thou shalte finde a gret nomber of felawes and frendes; and if thy fortune chaunge, and thou waxe poure, farewel frendshipe and felawshipe.
Chaucer. The Tale of Melibeus.

Imagining how to purchase
Grace of the quene there to bide
Till good fortune some *happy* guyde
Me send might. *Id. Dreame.*

Not with rustedfaste or *happious* thinge, but with rules of reason, whiche shewen the course of certaine thinges.
Id. The Testament of Love, b. i.

The *happes* ouer mannes hede
Ben honged with a tender threde.—*Gower. Con. A.* b. vi.

For if the clerke beware his feith
In *hapmanhode* at such a feire,
The remnant more nedes empeire
Of all that to the worlde belongeth. *Id. Ib.* b. ii.

But the fortunes of warre be ryght perylous, and so it *happed* to hym, for he was putte downe feersly with a glayue, so that he fell downe to the botome of the dyke, and with the fall brake his necke, and there he dyed.
Berners. Froissart. Cronycle, vol. i. c. 321.

Who would haue thought that my request
Should bring me furth such bitter frute?
But now is *hapt* that I feard least,
And al thys harme comes by my sute.
Vncertaine Auctors. When Aduersitie is once fallen, &c.

Such *happes* which *happen* in such *hapless* warres,
Make me to tearme them broyles and beastly iarres.
Gascoigne. The Fruites of Warre.

Thou wilt *happely* say: the subiectes euer chose the ruler and make hym sweare to keepe their law and to mainteine their priuilegies and libertes; and vpon that submit their selues vnto hym: *Ergo*, if he rule amisse they are not bounde to obey.—*Tyndal. Workes.*

Besides these aduersities of the Carthaginienses, to the augmentation of their miserable calamities, it *hapned* that their captain withal his army was vtterly destroyed in Sicil.
Goldyng. Iustine, fol. 102.

For thee I longde to liue, for thee nowe welcome death:
And welcome be that *happie* pang, that stops my gasping breath. *Gascoigne. In Trust is Treason.*

Note therfore howe playnlye ye kinge here describeth his owne arrogancye) sayinge I kinge Nebucad. was blessed *happye* &c. he saith not) the God of heuene made me thus *happye* and so ful of prosperite and welthe) but I was *happye* quiete riche victoriouse newer &c. and all thorowe my nowne wisdome prudence & policye.
Joye. Exposicion of Daniel, c. 4.

Neuertheles it pleased God to bring the wind more westerly, & so in the moneth of May, 1502, we *happily* doubled Cape Comori without sight of the coast of India.
Hackluyt Voyages, vol. ii. p ii. p. 105.

Hic si quid nobis forte *aduersi euenerit, tibi erunt parata verba.* If any thyng shall *happily* chaunce vnto vs in this matter otherwise than well, thou shalt percase heare of it
Udal. Flowers for Latine Speakinge, fol. 138.

Yea, many a time the nymphs, which *happ'd* this flood to see,
Fled from him, whom they sure a satyr thought to be.
Drayton. Poly-Olbion, s. 18.

His bare thin cheekes for want of better bits,
And empty sides deceived of their dew,
Could make a stony hart his *hap* to rew.
Spenser. Faerie Queene b. i. c. 8.

And in the bosom of his courtly preas
Vaunteth the *hap* of this victorious day,
Whilst the sick land in sorrow pines away.
Drayton. The Barons' Wars, b. i.

Ensample make of him your *hapless* loy,
And of my selfe now mated, as ye see;
Whose prouder vaunt that proud avenging boy
Did soone pluck downe, and curb'd my libertee.
Spenser. Faerie Queene, b. i. c. 9.

What Troians then were to their deaths, by Teucer's shafts impreat.
Hapless Orsylochus was firste.
Chapman. Homer. Iliad, b. viii.

Yet did he attain to no higher preferment in the church than the Deanry of Winchester; *haply* because he did not consent with the Church of England concerning some things indifferent.—*Camden. Elizabeth*, an. 1589.

It often *happeneth*, allthings commonlie from a good beginning fall into woorse estate
Holinshed. Historie of Scotland, an. 1219.

Ah, God help (quoth he) what a world is this; that Greeks should all of them know well enough what is good and honest; but the Lacedemonians only practice it! Some write, that the same *hapned* in Athens also, at the festival solemnity called Panathenæa.—*Holland. Plutarch*, p. 390.

Why, the law makes a man *happy*, without respecting any other merit: a simple scholler, or none at all may be a lawyer.—*B. Jonson. Poetaster*, Act i. sc. 2.

And sure, had not his massie yron mace
Betwixt him and his hurt bene *happily*,
It would have cleft him to the girding place;
Yet, as it was, it did astonish him long space.
Spenser. Faerie Queene, b. iv. c. 8.

The thrusting of the Bible out of the house of God, is rather there to bee feared, where men esteeme it a matter so indifferent, whether the same bee by solemne appointment read publiquely, or not read, the bare text excepted, which the preacher *happily* chuseth out to expound.
Hooker. Ecclesiasticall Politie, b. v. § 20.

Bap. Not in my house Lucentio, for you know
Pitchers haue eares, and I haue manie seruants,
Besides old Gremio is hark'ning still,
And *happilie* we might be interrupted
Shakespeare. Taming the Scrow, Act iv. sc. 4.

What booteth it to have beene rich alive?
What to be great? what to be gracious?
When after death no token doth survive
Of former being in this mortall hous,
But sleepes in dust dead and inglorious,
Like beast, whose breath but in his nostrels is
And hath no hope of *happinesse* or blis.
Spenser. The Ruines of Time.

Him, to whose *happy-making* sight alone
When once our heav'nly guided soul shall clime,
Then, all this earthly grossness quit,
Attir'd with stars, we shall for ever sit,
Triumphing over Death, and Chance, and thee, O Time.
Milton. Ode on Time.

And the hope that I conceive of this good opportunitie and effect thereof (my souldiours) ariseth not upon some fantasticall imagination of mine owne braine, by *hap-hazard* and upon vain presumption, but grounded upon good reason and present experience.—*Holland. Livie*, p. 578.

To brandish it [tongue] wantonly, to lay about with it blindly and furiously, to slash and smite therewith any that *happeth* to come in our way, doth argue malice or madness.
Barrow, vol. i. Ser. 17.

Oft he resolves the ruins of the great,
And sadly thinks on lost Bavaria's fate,
The *hapless* mark of fortune's cruel sport,
An exile, meanly forc'd to beg support
From the slow bounties of a foreign Court.
Rowe. To the Earl of Godolphin.

Meantime for others of heroic note,
I waited in the lists of ancient fame
Enroll'd illustrious, and had *haply* seen
Great Theseus; and Pirithous his compeer,
The race of Gods
Fenton. Homer. Odyssey, b. xi. *In Milton's Style.*

In such cases, and by the help of such qualities as these, it is possible, I grant, and sometimes *happens*, that men have gone out of the world, as they lived in it, defying conscience, and the power of it, and deriding the flames of hell, 'till they were in the midst of them.
Atterbury, vol. iv. Ser. 4.

O *Happiness!* our being's end and aim!
Good, Pleasure, Ease, Content! whate'er thy name:
That something still which prompts th' eternal sigh,
For which we bear to live, or dare to die,
Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool and wise:
Plant of celestial seed! if dropp'd below,
Say, in what mortal soil thou deign'st to grow.
Pope Essay on Man, Ep. 4.

Her pencil drew whate'er her soul design'd,
And oft the *happy* draught surpass'd the image in her mind.
Dryden. To Mrs. Ann Killegrew.

Though the proposition (to be careful for nothing) be so worded as to seem to forbid all manner of carefulness, yet it means nothing less. Indeed it is impossible to live without caring, at least to live *happily*.—*Sharp*, vol. iv. Ser. 1.

With these fine fancies, at *hap hazard* writ,
I could make verses without art or wit.
Butler. Satire to a Bad Poet.

——— Oh hear a *hapless* maid,
That ev'n thro' half the years her life has number'd,
Ev'n nine long years, has dragg'd a trembling being
Beset with pains and perils. *Mason. Caractacus.*

Haply some hoary headed swain may say,
Oft have we seen him at the peep of dawn,
Brushing with hasty steps the dews away,
To meet the sun upon the upland lawn.
Gay. Elegy written in a Country Church-yard.

When four different persons are called upon in a court of justice to prove the reality of any particular fact that *happened* twenty or thirty years ago, what is the sort of evidence which they usually give? why, in the great leading circumstances, which tend to establish the fact in question, they in general perfectly agree.—*Porteus*, vol. i. Lect. 2.

The word *happy* is a relative term; in strictness, any condition may be denominated *happy* in which the amount or aggregate of pleasure exceeds that of pain; and the degree of *happiness* depends upon the quantity of this excess.
Paley. Moral Philosophy, b. i. c. 6.

In your old states you possessed that variety of parts corresponding with the various descriptions of which your community was *happily* composed, you had all that combination, and all that opposition of interests, you had that action and counteraction, which, in the natural and in the political world, from the reciprocal struggle of discordant powers, draws out the harmony of the universe
Burke. On the French Revolution.

The above account of human *happiness* will justify the two following conclusions, which, although found in most books of morality, have seldom, I think, been supported by sufficient reasons. First, that *happiness* is pretty equally distributed amongst the different orders of civil society. Secondly, that vice has no advantage over virtue, even with respect to this world's *happiness*.
Paley. Moral Philosophy, b. i. c. 6

One who knew him not so well as I do, would suspect this was done to serve a purpose. No such matter, 'twas pure *hap hazard*.—*Warburton. Divine Legation*, b. vi. Notes.

HARA'NGUE, *v.* } Skinner writes *Harang.* It. *Aringa, arringo;* Fr. *Harangue;* Fr. verb *haranguer.* Skinner thinks it may be from the Eng. *Ring*, because assemblies of auditors were held in *rings* or circles. "The word (says Tooke) is merely the pure and regular past part. *Hrang*, of the A. S. verb, *Hring-an*, to sound, or make a great sound. (As *hrino* is also used.) And M. Caseneuve alone is right in his description of the word, when he says, '*Harangue* est un discours prononcé avec *contention* de voix.'" (*Diversions of Purley*, ii. 274. And see *Menage* on the Fr. and It. nouns; and *Junius*, in v. *rank.*) To *harangue*, then, is—

To speak aloud, in a loud, sounding voice.

The author of the *Ecclesiastical Politie* had in so many books of his own indeavoured to *harangue* up the nation into fury against tender consciences.
Marvell. Works, vol ii. p. 307.

——— Anon
Grey-headed men and grave, with warriours mixt,
Assemble, and *harangues* are heard.
Milton. Paradise Lost, b. xi.

And though amongst the antient Romans, men were not forbidden to deny, that which in the poets is written of the pains and pleasures after this life; which divers of great authority and gravity in that state have in their *harangues* openly derided; yet that belief was always more cherished than the contrary.—*Hobbs. Of Man*, pt. i. c. 12.

What act is more instructive to the people, than any arguments drawn from the title of sovereign, and, consequently, fitter to disarm the ambition of all seditious *haranguers* for the time to come.—*Id. Behemoth*, pt. iv.

For he at any time would hang,
For th' opportunity t' *harangue;*
And rather on a gibbet dangle,
Than miss his dear delight, to wrangle.
Hudibras, pt. iii. c. 2.

There ought to be a difference of style observed in the speeches of human persons, and those of deities; and again, in those which may be called set *harangues*, or orations, and those which are only conversation or dialogue.
Pope. Postscript to the Odyssey, b. xvi.

With them join'd all th' *haranguers* of the throng,
That thought to get preferment by the tongue.
Dryden. Absalom & Achitophel.

I was then asked, How long I intended to stay? on my saying, Five days, Taipa was ordered to come and sit by me, and proclaim this to the people. He then *harangued* them in a speech mostly dictated by Feenou.
Cook. Voyage, b. ii. c. 8.

Having come pretty near us, a person in one of the two last stood up, and made a long *harangue*, inviting us to land as we guessed by his gestures.—*Id. Ib.* b. v. c. 13.

There be enthusiasts, who love to sit
In coffee houses, and cant out their wit.
The first in most assemblies would you see,
Mark out the first *haranguer*, and that's he.
Byrom. Enthusiasm.

HA'RBINGER, *prodromus*, (an *avantcoureur*, or forerunner,) q.d. Ger. and Dut. *Herberger*, i.e. qui alicui de hospitio prospicit, one who looks out for a *harbour*, or lodging for another, (Skinner.) (See HERBER.) Applied, generally, to—

A forerunner, that which comes before; and by consequence, announces the approach of something else.

Souldiours behold, and Captaynes marke it well,
How hope is *harbenger* of all mishappe.
Gascoigne. The Fruites of Warre.

A starr which did not to our nation
Portend her death, but her translation:
For when such *harbingers* are seene,
God crownes a saint, not kills a queene.
Corbet. Elegy on the Death of Queen Anne.

His father Antigonus perceiving that they had lodged his son Philip on a time in a house, where there were three young women, he said nothing to Philip himself, but before he sent for the *harbinger*, and said unto him, wilt thou not remove my son out of this straight lodging, and provide him a better?—*North. Plutarch*, p. 740.

Light'ning and thunder (Heaven's artillery)
As *harbingers* before th' Almighty fly:
Those but proclaim his style and disappear;
The stiller sound succeeds; and God is there.
Dryden. The Character of a Good Parson.

Think not, however, that success on one side is the *harbinger* of peace: on the contrary, both parties must be heartily tired to effect even a temporary reconciliation.
Goldsmith. Citizen of the World, Let. 17.

HA'RBOUR, *v.*
HA'RBOUR, *n.*
HA'RBOURAGE.
HA'RBOURER.
HA'RBOURLESS.
HA'RBOROUGH.
HA'RBOROUS.

Fr. *Herberge*; It. *Albergo*; Sp. *Alvergue*; Dut. and Ger. *Herberg*; Sw. *Herberge, herbergera*; Low Lat. *Herebergium*. (See HERBER.) Vossius derives from *her*, or *heir*, exercitus, an army, and *berg-en*, custodire, servare, continere. The A. S. *Beorg-an, byrg-an*, is to defend, to secure, to fortify. "*Here-berga* is (Somner) statio, mansio, a station or standing where the *army* rested in their march," i.e. in security, protected; and *herebyrg-an*, to *harbour*, to abide, to lodge, to quarter. To *harbour* is, generally,—

To secure or protect; to receive or take under protection; to stay, remain, or abide, in security; to shelter, to lodge; to afford or grant shelter or lodging.

Also charge Charity, a churche to make
In thyn hole hte, to *herborghwen* alle Treuthe
And fynde alle maner folke, foude to hure soules.
Piers Ploughman, p. 124.

For arche Noe, nemeth hede, ys no more to mene
Bote holychurche, *herbergh* to alle that ben blessede.
Id. p. 196.

I was *herbarweles*, and ye *herboriden* me.
Wiclif. Matthew, c. 25.

I was *herbourless* & ye lodgid me.—*Bible*, 1551. *Ib.*

Therfor he ledde them ynne and resceyuyde in *herbore*, and that nyght thei dwelliden with him.
Wiclif. Dedis, c. 10.

And the eleuenth day at sixe of the clocke at night we saw land which was very high, which afterward we knew to be Island: and the twelfth day we *harboured* there, and found many people.—*Hackluyt. Voyages*, vol. iii. p. 109.

Then went foorth our pinnesse to seeke *harborow*, & found many good *harbours*, of the which we entered into one with our shippes.—*Id. Ib.* vol. i. p. 235.

For of an *harbourer* of deuils, was he sodainly made a disciple, and scholar of Jesus.—*Udal. Luke*, c. 8.

Whether she haue to her smal power ben *herberous* to the sainctes, lodged them and washen their fete.
Id. 1 Timothye, c. 5.

An other sorte promyseth their howse to be *herbourouse* to the household of fayth, and a great vowe do they make.
Bale. Apology, fol. 58.

If they wolde vse but a fewe nombre of houndes, onely to *harborowe* or rouse the game.
Sir T. Elyot. Governour, b. i. c. 18.

Eke the vndaunted Numides compasse thee;
Also the Sirtes, vnfriendly *harbroughe*.
Surrey. Virgile. Æneis, b. iv.

The ground we were on grewe to bee streight, and not aboue fiftie paces ouer, hauing the maine sea on the one side of it, and the *harbour-water*, or inner sea (as you may tearme it) on the other side.
Hackluyt. Voyages, vol. iii. p. 541.

There were many commodious havens and fair baies for ships to *harbour*, and ride in with safety
Holland. Plutarch, p. 802.

And all within were pathes and alleies wide
With footing worne, and leading inward farr:
Fair *harbour* that them seems: so in they entred are.
Spenser. Faerie Queene, b. i. c. 1.

O, in what safety temperance doth rest,
Obtaining *harbour* in a sovereign breast!
Which if so praiseful in the meanest men,
In pow'rful kings how glorious is it then!
Drayton. Matilda to King John.

—— Your king, whose labour'd spirits
Fore-wearied in this action of swift speede,
Craues *harbourage* within your citie walles
Shakespeare. K. John, Act ii. sc. 1.

—— She calls her barren jade,
Base quean, and rivel'd witch, and wish'd she could be made
But worthy of her hate, (which most of all her grieves)
The basest beggar's bawd, a *harbourer* of thieves.
Drayton. Poly-Olbion, s. 3.

Haue a better eye and care to all suspitious and miscontented persons, to their sayings and doings, to their false bruits and reports, to the places and corners of their haunt and resort, to their *harborers*, companyons, ayders, and maintayners.—*Stow. Queene Elizabeth*, an. 1586.

For I was hungry, and yee gave me meate, thirsty, and yee gave me drinke; naked, and yee cloathed me; *harbourlesse*, and ye lodged me.
Homilies. Sermon against Perill of Idolatry, pt. iii.

Those who would have ministers live of alms and benevolence, make their reason, that they must follow the example of Christ and the apostles; but by the example of Christ and the apostles they are taught to abound in all works of charity themselves; to feed the hungry, to cloath the naked, lodge the *harbourless*, &c. and how shall they perform this, living in want?—*Spelman. On Tythes*, c. 12.

On the left hand the haven-lesse and *harbourlesse* coasts of Italie, and on the right, the Illyrians, Liburnians, and Istrians, fierce nations, and for the most part, reputed infamous, for roving and robbing by the sea side, put him in exceeding feare.—*Holland. Livie*, p. 352.

Then if by me thou list adulsed be,
Forsake thy soyle, that so doth thee bewitch:
Leaue me those hilles, where *harbrough* nis to see,
Nor holy-bush, nor brere, nor winding witch.
Spenser. Shepheard's Calender. June.

In which part there be very good hauens, and safe *harbouroughes* for shippes.—*Stow. Descript. of Engl. &c.*

—— Halos *harbor-towne*, that Neptune beats upon.
Chapman. Homer. Iliad, b. ii.

Now stern Æneas waves his weighty spear
Against his foe, and thus upbraids his fear:
What farther subterfuge can Turnus find?
What empty hopes are *harbour'd* in his mind.
Dryden. Virgil. Æneis, b. xii.

They judged, that all men who suspected any to have been in the rebellion were bound to discover such their suspicion, and to give no *harbour* to such persons; that the bare suspicion made it treason to *harbour* the person suspected, whether he was guilty or not.—*Burnet. Own Time*, an. 1682.

Nay more, when it has home return'd,
By some proud maid ill-us'd and scorn'd,
I still the renegade carest,
And gave it *harbour* in my breast.
Walsh. Loving one I never saw.

[Love] like the soul its *harbourer*,
Debarr'd the freedom of the air,
Disdains against its will to stay,
But struggles out, and flies away.—*Hudibras*, pt. iii. c. 1.

Geneva was famous for its religion and a great nurse of pious men, and *harbourer* of exiles for religion.
Strype. Life of Abp. Grindal. an. 1582.

In this, however, I acted contrary to the opinion of some persons on board, who in very strong terms expressed their desire to *harbour* for present convenience, without any regard to future disadvantages.—*Cook. Voyage*, b. ii. c. 7.

Upon the whole, Rio de Janeiro is a very good place for ships to put in at, that want refreshments; the *harbour* is safe and commodious, and provisions, except wheaten bread and flour, may be easily procured.—*Id. Ib.* b. i. c. 2.

Yet here, ev'n here in this disastrous clime,
Horrid and *harbourless*, where all life dies;
Adventurous mortals, urg'd by thirst of gain,
Through floating isles of ice and fighting storms
Roam the wild waves, in search of doubtful shores.
Mallet. The Excursion.

HARD, *v.*
HARD, *adj.*
HARD, *ad.*
HA'RDEN, *v.*
HA'RDING, *n.*
HA'RDLY.
HA'RDNESS.
HA'RDSHIP.
HA'RDY, *v.*
HA'RDY, *adj.*
HA'RDIHRAD.
HA'RDIHOOD.
HA'RDIMENT.
HA'RDILY.
HA'RDINESS.

Goth. *Haran*; A. S. *Heard*; Dut. *Hard*; Ger. *Hart*; Sw. *Heard*; from the A. S. *Heard-ian, aheard-ian, ahyrdan*; durare, indurare, durescere, indurescere. "*Hard*, as applied to material substances, (says Locke,) is opposed to *soft*, that being generally called *hard* by us, which will put us to pain sooner than change figure by the pressure of any part of our bodies; and that, on the contrary, *soft*, which changes the situation of its parts upon any easy and unpainful touch. *Hardness* consists in a firm cohesion of the parts of matter making up masses of a sensible bulk, so that the whole does not easily change its figure." (*On Hum. Underst.* b. ii. c. 4. s. 4.) Hence its numerous consequential applications, as opposing or resisting the motion of its own parts; generally, as opposing or resisting, bearing, suffering or enduring; and thus,—

1. Difficult; or that can or may not (easily) be done, (&c.) be compressed, separated, penetrated, bent, broken, as, steel is *hardest*; (met.) Impenetrable, insensible, stupid.

2. Difficult; or that cannot (easily) be done or performed by labour or skill; be understood, be learned, as Greek is *hardest* to come by: a *hard* task, a *hard* road or way;—difficult, laborious, toilsome.

3. Difficult; to be borne or suffered, as a *hard* saying, a *hard* season, a *hard* case; harsh, rough, rigorous, severe, unjust; *hard beer*, harsh, rough; a *hard trot*, harsh, violent.

4. Difficult; to be moved, or acted upon; as a *hard* man, a *hard* heart; a man not easily acted upon or moved by kind or good feelings; and therefore, unkind, harsh, severe, austere, grinding, oppressive.

Hard is sometimes used as equivalent to *hardy*, or rather *hardily*; as he died *hard*, i. e. resolutely, obdurately; or, sometimes, with difficulty.

Hard by, joined *hard* to, i. e. close to.

To strive *hard*; i. e. laboriously, vehemently.

To *harden*,—to confirm, to fortify, to strengthen.

Hardy, adj.,—enduring, or able to endure, firm, stout, strong, resolute, bold, daring, confident, assured; hence *hardily*, assuredly, or as Mr. Tyrwhitt, certainly.

To *hard*, and to *hardy*; i. e. to harden, to encourage.

Hardise is used by old writers with *fool* prefixed,—*fool-hardize*, i. e. *hardiness*.

Corineus ther with *harde* smot and stured hym a boute,
And made his wey bi either syde, and pereede the route.
R. Gloucester, p. 17.

The he com out ward with ys folk, the emperour with stod,
And dredde of hys *hardynesse*, & thougte yt was not god.
Id. p. 64.

Vor me mygte bere by hys daye & lede *hardelyche*
Tresour aboute & other god oueral apertelyche
In wodes & in other studes, so that non tyme nas
That pes bet ysusteined, that by hys tyme was.
Id. p. 375.

Lucye, to *hardye* ys men, pryked her and ther.—*Id.* p. 218.

Vor he was strong man & *hardy*, the strengoste of ys londe.
Id. p. 184.

Edward told William of Alfred alle the case,
& praied him of help, for he dred *harder* pase.
R. Brunne, p. 52.

& if he wild it wynne with dynt, als duke *Hardie*
He suld fynd thertune kyng Harald redie.—*Id.* p. 70.

Arme we vs I rede, & go we *hardilie*.—*Id.* p. 159.

The gode bisshop Antoyn ther he bare the pris,
His dedes here to alowe, for hys *hardynesse*.—*Id.* p. 281.

God shal take venisaunce, in alle swiche preestes
Wel *harder* & grettere. *Piers Ploughman*, p. 6.

Honger was nat *hardy*, on hem fur to loke.—*Id.* p. 137.

And to be cald conquerour, that cometh of special grace
Of *hardynesse* of heorte, and of hardeness.—*Id.* p. 367.

And go honte *hardilicke*, to hares and to foxes.
Id. p. 129.

But he lepe vp on heigh, in *hardenesse* of herte.
Id. Crede.

But he that hadde taknn so besaunt, came and seide Lorde Y woot that thou art an *harde* man, (*durus homo*,) thou repist where thou hast not sowe and thou gederist togidere where thou hast not spred abrood.—*Wiclif. Matthew*, c. 25

Then he whiche had receaued the one talente came, and sayde: Master, I considered that thou waste an *harde* man, which repest where thou sowedst not, and gatherest where thou strawedst not.—*Bible*, 1551. *Ib.*

And Jheesus seynge him maad sorye seyde, how *hard* (*quam difficile*) thei that han money schulen entre into the kyngdom of God.—*Wiclif. Luke*, c. 18.

But moneste ghousilf bi alle daies the while to dai is named, that noon of ghou be *hardned* bi fallace of synne.
Id. Ebrewis, c. 3.

But exhorte one an other daylye, whyle it is called to daye, least any of you waxe *hardhearted* thorow the deceitfulnesse of synne.—*Bible*, 1551. *Ib.*

Therfor manye of hise disciples heringe, seiden, this word is *hard*, who may here it?—*Wiclif. Jon*, c. 6.

Many therfore of his disciples: when they hearde this, sayde: this is an *harde* sayinge: who can abyde the hearynge of it?—*Bible*, 1551. *Ib.*

And he seide to hem, for Moyses for the *hardnesse* of your herte suffride you leve youre wyues, but fro the begynnyng it was not so.—*Wiclif. Matthew*, c. 19.

Moses because of the *hardnes* of youre hertes suffered you to put awaye youre wyfes: but from the begynnyng it was not so.—*Bible*, 1551. *Matthew*, c. 19.

Therfor we ben *hardi* [*audentes*] algatis and witen, that the while we ben in this bodi we goon in pilgrimage fro the lord, for we walken by feith, and not bi cleer sight.
Wiclif. 2 Corynth. c. 5.

O litel child, alas! what is thy gilt,
That never wroughtest sinne as yet parde?
Why wol thin *harde* father have thee spilt.
Chaucer. The Man of Lawes Tale, v. 5277.

They speken of sondry *harding* of metall,
And speken of medicines therwithall,
And how, and whan it shuld *yharded* be,
Which is unknow algates unto me.
Id. The Squieres Tale, v. 10,557.

For loue me youe such *hardiment*
For to fulfill his commandement.—*Id. Rom. of the Rose.*

And *hardily* they dorsten lay hir necke,
The muller shuld not stele hem half a pecke
Of corn by sleighte, ne by force hem reve.
Id. The Reves Tale, v. 4008.

A wif is Goddes yefte verily;
All other maner yeftes *hardely*,
As londes, rentes, pasture, or commune,
Or mebles, all ben yeftes of fortune.
Chaucer. The Marchantes Tale, v. 9186.

She toke her leaue at hem ful thriftely
As she wel could, and they her reuerence
Unto the ful didden *hardely*.—*Id. Troilus*, b. iii

O noble markis, your humanitee
Assureth us and yeveth us *hardinesse*,
As oft as time is of necessitee,
That we to you mow tell our hevinesse.
Id. The Clarkes Tale, v. 7969.

Now cometh slouthe, that wol not suffre no *hardnesse* ne no penance: for sothly, slouthe is tendre and so delicat, as sayth Salomon, that he wol suffre non *hardnesse*, ne penance, and therfore he shendeth all that he doth.
Id. The Persones Tale.

And how aseged was Ipolita
The faire *hardy* quene of Scythia.
Id. The Knightes Tale, v. 884.

As steele is *hardest* in his kinde
Aboue all other, that men finde
Of metalles. *Gower. Con. A.* Prol.

For hys lady, whome he desyreth,
With *hardnesse* his herte fyreth,
And sent hym worde wythoute faile,
That he woll take the batalle. *Id. Ib.* b. iv.

So yeueth it me the more feith,
And maketh me *hardie* soth to seie,
That I dare well the better preie
My lady, whiche a woman is. *Id. Ib.* b. iii.

I wolde haue hym lerne Greke and Latine authours bothe at one tyme, or els to begyn with Greke, for as moche as that is *hardeste* to come by.
Sir T. Elyot. The Governour, b. i. c. 10.

But when the braine is cold and dria, things are therfore the faster holden, because it is the propertie of colde and drought, to thicken all things, and to *harden* them fast together.—*Wilson. Arte of Rhetorique*, p. 213.

And I wyl nowe onely speake of those exercises, apte to the furniture of a gentyll mannes personage, adaptynge his body to *hardenesse*, strengthe, and agilitie.
Sir T. Elyot. The Governour, b. i. c. 16.

My woundes are wide, yet some they not to bleed,
And hidden wounds are *hardly* heald we see.
Gascoigne. Dan Bartholomew of Bathe.

The Bactrians bee the most *hardyest* people amongst those naciõs vnciuill men, and much abhorring from the delicatenes of the Persians.—*Brende. Quintus Curtius*, fol. 66.

And he departed thence, & entred into a certayne mannes house, named Justus, a worshypper of God, whose house ioyned *harde* to the synagoge.—*Bible*, 1551. *Actes*, c. 18.

Hee is a great adventurer (said hee)
That hath his sword through *hard* assay forgone,
And now hath vowd, till he avenged bee
Of that despight, neuer to wearen none.
Spenser. Faerie Queene, b. ii. c. 3.

Besides, the Briton is so naturally infus'd
With true poetic rage, that in their measures, art
Doth rather seem precise, than comely; in each part
Their metre most exact, in verse of th' *hardest* kind.
Drayton. Poly Olbion, s. 6.

——— Besides,
I like you not, if you will know my house,
'Tis at the tuft of Olives, here *hard* by.
Shakespeare. As You Like It, Act iii. sc. 5.

Yet thence his lustful orgies he enlarg'd
Even to that hill of scandal, by the grove
Of Molock homicide, lust *hard* by hate,
Till good Josiah drove them thence to hell.
Milton. Paradise Lost, b. i.

Mir. Alas, now pray you
Worke not so *hard:* I would the lightning had
Burnt vp those logs that you are enioyned to pile.
——— My father
Is *hard* at study, pray now rest your selfe.
Shakespeare. Tempest, Act iii. sc. 1.

But victuals being very straight and scant at that time even to find the men, the poor geese were so *hard* handled and so little regarded, that they were in manner starved for lack of meat.—*North. Plutarch*, p. 124.

Upon his crest the *hardned* yron fell;
But his more *hardned* crest was armd so well,
That deeper dint therein it would not make.
Spenser. Faerie Queene, b. i. c. 11.

——— And now his heart
Distends with pride, and *hardning* in his strength
Glories. *Milton. Paradise Lost*, b. i.

Enflam'd with fury and fiers *hardyhed*,
He seemd in hart to harbour thoughts unkind,
And nourish bloody vengeance in his bitter mind.
Spenser. Faerie Queene, b. i. c. 4.

Where if he be,—with dauntless *hardihood*,
And brandish'd blade rush on him, break his glass,
And shed the luscious liquor on the ground,
And seize his wand. *Milton. Comus.*

Come, come, my Lords,
These oracles are *hardily* [hardily] attain'd,
And *hardily* vnderstood.
Shakespeare. 2 Pt. Hen. VI. Act i. sc. 4.

At the first the Gaules and Spanyards, equall to their enemies both in force and courage, maintained the conflict right *hardily*, and kept their order and arraies.
Holland. Livius, p. 461.

But thankt be God, and your good *hardiment!*
They have the price of their owne folly payd.
Spenser. Faerie Queene, b. v. c. 8.

He did confound the best part of an houre
In changing *hardiment* with great Glendower.
Shakespeare. 1 Pt. Hen. IV. Act i. sc. 3.

The wingd-foot god so fast his plumes did beat,
That soone he came whereas the Titanesse
Was striving with fair Cynthia for her seat,
At whose strange sight and haughty *hardinesse*
He wondred much, and feared her no lesse.
Spenser. Faerie Queene, c. 6. *Of Mutabilitie.*

And thus I hang a garland at the dore;
(Not for to shew the goodness of the ware;
But such hath beene the custome heretofore,
And customes very *hardly* broken are)
Ignoto. Verses to Spenser.

And eke that age despysed niceneasse vaine
Enur'd to *hardyhood* and to homely fare,
Which them to warlike discipline did trayne,
And manly limbs endur'd with little care
Against all *hard* mishaps and fortunelesse misfare.
Spenser. Faerie Queene, b. iv. c. 8.

Still so *hard-hearted!* what may be
The sin thou hast committed;
That now the angry deity
Has to a rock congealed thee,
And thus thy *hardness* fitted?
Brome. Songs. The Hard Heart.

[They] had such affection for their religion, and the rights and liberties of their country, that, *pro aris et focis*, they were willing to undergo any *hardships* or dangers, and thought no service too much, or too great for their country.
Whitelock. Memorials, an. 1643.

It was to weet a wilde and salvage man;
Yet was no man, but onely like in shape,
And eke in stature higher by a span;
All overgrowne with haire, that could awhape
An *hardy* hart. *Spenser. Faerie Queene*, b. iv. c. 7.

——— But Jove's minde hath evermore outstept
The minde of man; who both affrights and takes the victory
From any *hardiest* hand with ease.
Chapman. Homer. Iliad, b. xvi.

Think not my judgment leads me to comply
With laws unjust, but *hard* necessity:
Imperious need, which cannot be withstood,
Makes ill authentic, for a greater good.
Dryden. The Hind and the Panther.

Lord Ranelagh died on Sunday morning; he died *hard* as their term of art is here to express the woeful state of men, who discover no religion at their death.
Swift. Letter to Dr. King, London, Dec. 8, 1712.

——— For let the venal try
Their every *hardening* stupifying art,
Truth must prevail, zeal will enkindle zeal,
And nature, skilful touch'd, is honest still.
Thomson. To the Memory of Lord Talbot.

They who were not yet grown to the *hardiness* of avowing the contempt of the king (whom they provoked) would sooner have been checked, and recovered their loyalty and obedience.—*Clarendon. Civil Wars*, vol. i. p. 465.

Whom when the Trojan hero *hardly* knew,
Obscure in shades, and with a doubtful view,
(Doubtful as he who runs through dusky night,
Or thinks he sees the moon's uncertain light)
With tears he first approach'd the sullen shade.
Dryden. Virgil. Æneis, b. vi.

Of all *hardnesses* of heart, there is none so inexcusable as that of parents towards their children. An obstinate, inflexible, unforgiving temper, is odious upon all occasions, but here it is unnatural.—*Spectator*, No. 181.

To complete the sense of the words we must have recourse to the two precedent verses; which being compared with the text (*Deut.* xxix. 4) present us with a description of such a brutish and irrational temper, such an invincible *hardness*, as is not to be found in any people mentioned throughout the whole book of God, or any history whatsoever.—*South*, vol. viii. Ser. 13.

Heroes are always drawn bearing sorrows, struggling with adversities, undergoing all kinds of *hardships*, and having in the service of mankind a kind of appetite to difficulties and dangers.—*Spectator*, No. 312.

Juba commands Numidia's *hardy* troops,
Mounted on steeds unus'd to the restraint
Of curbs or bits, and fleeter than the winds.
Addison. Cato, Act ii. sc. 1.

Have you been evil spoken of and your character injured? When you knew yourself innocent, this is *hard* to bear on worldly principles. But religion makes even calumny light.
Gilpin, vol. i. Ser. 14.

Tell such people of a world after this—of their being accountable for their actions; and of the gospel denunciations of damnation upon all who lead such ungodly lives, without repentance; they are *hardened* to every thing of this kind—it has no effect upon them.—*Id.* vol. i. Ser. 5.

My lords, I assert, confidently and *hardily* I make the assertion, and I challenge confutation; let any one, who will take the trouble to follow me in the calculations upon which I am about to enter, confute me if he can,—I do assert, my lords, that the healthiest of their ships are nothing better than pestilential gaols!
Bp. Horsley. Speech, July, 1799.

Hard by yon wood, now smiling as in scorn,
Muttering his wayward fancies he would rove.
Gray. Elegy in a Country Church-yard.

Nor should it be forgotten, that he was the first who, in this dialogue, had the *hardihood* to displace Jonson from the eminence to which, by the unanimous voice of Dryden's contemporaries, he had most unjustly been elevated, and to set Shakespeare far above him.—*Malone. Life of Dryden.*

That domestick grief is, in the first instance, to be thanked for these ornaments to our language, it is impossible to deny. Nor would it be common *hardiness* to contend, that worldly discontent had no hand in these joint productions of poetry and piety.—*Johnson. Life of Young.*

Where works of man are cluster'd close around,
And works of God are *hardly* to be found.
Cowper. Retirement

Divines, with the best intentions, have said more than the scriptures have said concerning repentance, and have thereby precipitated men into despair, and consequent impenitence and *hardness* of heart.
Anecdotes of Bp. Watson, vol. ii. p. 313.

He suffered persecution gladly for the sake of Christ and his truth: he stripped himself of all the comforts of this life, and yielded himself up to all the *hardships* and evils that man can suffer.—*Sherlock*, vol. iii. pt. ii. Dis. 60.

Though it [the life of Benvenuto Cellini] was read with the greatest pleasure by the learned of Italy, no man was *hardy* enough, during so long a period, to introduce to the world a book in which the successors of Saint Peter were handled so roughly.
Johnson. Some Account of Benvenuto Cellini.

HARE. To *hare* one, (says Skinner,) that is, to terrify, to throw into a consternation, to strike with terrour, from the Fr. *Harier*, to harass; and this, perhaps, from the A. S. *Harg-ian*, to harry, (qv.)

But the poor creature was so *hared* by the council of officers, that he presently caused a proclamation to be issued out, by which he did declare the parliament to be dissolved.
Clarendon. Civil Wars, vol. iii. p. 660.

To *hare* and rate them thus at every turn, is not to teach them, but to vex and torment them to no purpose.
Locke. On Education, s. 67.

HARE, *n.*
HARE-BRAIN.
HARE-BRAINED.
HARE-LIP.

A. S. *Hara*; Dut. *Haas*, *haze*; Ger. *Hase*; Sw. *Hara*. Junius suggests the A. S. *Har*, the *hair*, referring to the declaration of Pliny, that the *hare* is the *hairiest* creature of all other. Wachter, A. S. *Har*, canus, hoary. Ihre, from Ger. *Har-en*, clamare, to cry, quod hiberno tempore acutissimè clamat; from the shrilliness of its cries during winter. It is not

improbable that the noun is of the same origin as the verb *to hare*, (qv.) and that the name was given to the animal because,—or from its terrors, when,—*harried*, or pursued by *harriers*.

Hare-brained, agreeably to the adage, "As mad as a March *hare*;" Skinner derives it from the verb *to hare*.

Hare-lip, labia fissa,—a lip split or divided into two parts, like that of the *hare*.

Myd word he thretneth muche, & lute deth in dede.
Hys mouth ys as a leon, hys herte arne as an *hare*.
R. Gloucester, p. 457.

——— What man art thou? quod he,
Thou lokest, as thou woldest finde an *hare*,
For ever upon the ground I see the stare.
Chaucer. Prologue to Sire Thopas, v. 13,627.

And than sodenly ther started an *hare* among the Frenchmen; and such as sawe her cryed and made grot brût.
Berners. Froissart. Cronycle, vol. i. c. 42.

O painted fooles, whose *hairbraunde* heades must haue
More clothes attoues, than might become a kyng
Gascoigne. The Steele Glas.

Fansie (quoth he) farewell, whose badge I long did beare,
And in my hat full *harebraynedly*, thy flowers did I weare.
Id. The Fruits of Fetters.

The *hairiest* creature of all other is the *hare*.
Holland. Plinie, b. xi. c. 39.

When *hares* use means to confound the scent and save themselves from the dogs that hunt them; we may observe, that they take therein the readiest ways, and the most obvious to sense, to avoid the evil they flie from.
Digby. Of Bodies, c. 36.

Lying at siege before the city of Corinth, he [Archidamus] marked how there were *hares* started even close under the walles thereof, upon which sight he said thus to those that served with him Our enemies are easie to be surprised and caught, when they are so lazie and idle, as to suffer *hares* to lie and harbour hard under their city walls, even within the trench and town ditch.
Holland. Plutarch, p. 375.

I meane it (saith the king) by that same *haire braine* wild fellow, my subject, the Earle of Suffolke, who is protected in your countrie, and begins to play the foole, when all others are wearie of it.—*Bacon. Hen. VII.* p. 223.

Tiribazus hereupon was in such a rage with the king, that he hated him to the death not because he was any traytour or seditious man in nature, but a mad *hare-brained* fellow
North. Plutarch, p. 798.

Their jumping to and fro, before they leap plumb in [their form], is to take their aim (not much unlike to dogs, turning about several times before they lie down); for *hare finders* (who use to watch them) say they will do thus, though they be not pursued.—*Digby. Of Bodies*, c. 36.

If some such desp'rate hackster shall devise
To rouse thine *hare's-heart* from her cowardice,
As idle children striving to excell
In blowing bubbles from an empty shell;
Oh, Hercules! how like to prove a man,
That all so rath thy warlike life began!
Bp. Hall, b. iv. Sat. 4.

Never mole, *hare-lip* nor scarre,
Nor make prodigious, such as are
Despised in natiuitie,
Shall upon their children be.
Shakespeare. Midsummer Night's Dream, Act v. sc. 2.

Thus Gay, the *hare* with many friends,
Twice seven long years the Court attends:
Who, under tales conveying truth,
To virtue form'd a princely youth.
Swift. A Libel on Dr. Delany, &c.

What in common life would denote a man rash, fool-hardy, *hair-brain'd*, opiniatre, crazed, is recommended in this scheme as the true method in speculation.
Bentley. On Free-Thinking, § 18.

Well—one at least is safe. One shelter'd *hare*
Has never heard the sanguinary yell
Of cruel man, exulting in her woes.—*Cowper. Task*, b. iii.

——— But when at rising light
Our boat stood still, up starts a *hair-brain'd* wight,
With sallow cudgel breaks the bargeman's pate,
And bangs the mule at a well-favour'd rate.
Francis. Horace, b. i. Sat. 5.

There are, indeed, two officers in the stables which are sinecures. By the change of manners, and indeed by the nature of the thing, they must be so; I mean the several keepers of buck hounds, stag hounds, fox hounds, and *harriers*.—*Burke. On Economical Reform.*

HA'REBELL. The English hyacinth, (says Skinner,) so called, I believe, because its concave and pendulous flowers appear in shape to resemble a bell.

The *hare belle* for her stainlesse azur'd hue,
Claimes to be worne of none but those are true.
Browne. Britannia's Pastorals, b. ii. s. 3.

On Desmond's mouldering turrets slowly shake
The trembling rie-grass, and the *hare bell* blue.
Mickle. Sir Martyn, c. 1.

HARK, *v.* See HEARKEN.

To hear, to listen; to take or receive at the ear.

——— This king sit thus in his nobley,
Herking his ministrales hir thinges pley
Beforne him at his bord deliciously.
Chaucer. The Squieres Tale, v 10,392.

What I and all require of the
This for thy learning *harke*
Drant. Horace. Arte of Poetrye.

His men below cryde out to him, and prayd
Him to retire, but he no whit could *harke*,
But boldly from the wall into the towne,
Which was three ten foote deepe, he leaped downe.
Harrington. Orlando, b. xxxix.

But if you will vnto my counsell *harke*,
And that you haue (as you pretend) such hast,
I will appoint for you a little barke,
That shall with oares conuey you safe and fast
Id. Ib. b. xliii.

——— But *heark* ye, lady,
One thing I must entreat, your leave, and sufferance;
That these things may be open to my brother
For more respect and honour.
Beaum. & Fletch. Love's Pilgrimage, Act iii.

For we find a certain singular pleasure in *hearking* to such as be returned from some long voyage, and do report things which they have seen in strange countries, as the manners of people, the natures of places, and the fashions of lives, differing from ours.—*North. Plutarch. Amiot to the Readers.*

Nay raise no tempest with looks; but, *heark* you:
Remember, what your ladyship off'red me.
B. Jonson. The Fox, Act v. sc. 3.

Hark! from yon covert, where those towering oaks
Above the humble copse aspiring rise,
What glorious triumphs burst in every gale
Upon our ravish'd ears. *Somerville. The Chase*, b. ii.

The whistling ploughman stalks a-field; and *hark!*
Down the rough slope the ponderous waggon rings.
Beattie. The Minstrel, b. i.

"Well, sir," says he, "e'en as you please, so then
I'll never trouble you with plays again"
But *hearkee*, poet!—won't you though? says I.
Moore. Prologue to Gil Blas.

Then horse and hound fierce joy display,
Exulting at the *hark-away*. *Green. The Spleen.*

HA'RLEQUIN, *n.* }
HA'RLEQUIN, *v.* } A comedian, because he much frequented the house of M. de Harlai in the reign of Henry III. of France, is said to have first received this name. See *Menage*.

I believe that these general observations in things sensible, hold also in proportion in things insensible, and that one may say, in this respect, what *Harlequin* says in the *Emperor of the Moon*; 'Tis there just as 'tis here.
Clarke. Mr. Leibnitz's Fifth Paper, p. 175.

They [pantomimes] spoke only to the eyes; but with such art of expression, that without the utterance of a single word, they represented, as we are told, a complete tragedy or comedy in the same manner as dumb *harlequin* is exhibited on our theatres.
Johnson. General Conclusion to Brumoy's Greek Theatre.

——— Monkeys have been
Extreme good doctors for the spleen:
And kitten, if the humour hit,
Has *harlequin'd* away the fit.—*Green. The Spleen.*

HA'RLOT, *v.* }
HA'RLOT, *n.* }
HA'RLOT, *adj.* }
HA'RLOTRY. }
HA'RLOTIZE, *v.* } The learned Dr. T. H. scité, ut solet, (Skinner,) dictum putat, quasi *whorelet* vel *horelet*, i. e. meretricula. And Tooke believes that *harlot* is merely *horelet*, the diminutive of *hore*; the common application of the word was to males, merely as persons receiving wages or *hire*. *Hore*, or, as now written, *whore*, is the past part. of *hyran*, to hire. See WHORE, and VARLET, and *Tooke*, ii. 142.

A *hireling*; a *hired* servant or attendant; a low or base person, male or female; now confined to females, who prostitute their bodies for *hire*.

Harlotries, Tyrwhitt interprets, ribaldries; (sc.) such as *hirelings* or low persons practise or delight in.

Dauwe the dyker. with a dosen *harlotes*.
Piers Ploughman, p. 106.

And *harlotes for harlotrie*. aren holpen et nedy poure.
Piers Ploughman, p. 184

——— Loven al treuthe
And haten alle *harlotrie*. *Id.* p. 96.

And fornycacioun and al unclennesse or suarice be not named among ghou as it bicometh hooli men either filthe or foli speche or *harlotrie*. [*scurrilitas.*]—*Wiclif. Efesies*, c. 5.

He was a gentil *harlot*, and a kind:
A better felaw shulde a man not find
Chaucer. The Prologue, v. 649.

A sturdy *harlot* went hem ay behind,
That was hir hostes man, and bare a sakke,
And what men yave him, laid it on his bakke.
Id. The Sompnoures Tale, v. 7336.

The miller is a cherl, ye know wel this,
So was the reve (and many other mo)
And *harlotrie* they tolden bothe two.
Id. The Milleres Prologue, v 3184.

My king of *harolles* [*harlotes*] shalt thou be.
Id. Rom. of the Rose.

But as sone as this thy sonne was come, whiche hath deuoured thy goodes with *harlotes*, thou hast for hys pleasure kylled the fatted caulfe.—*Bible*, 1551. *Luke*, c. 15.

Thou makest thine hie place in euery street, & hast not been as an *harlot* that despiseth a reward.
Geneva Bible, 1561. *Ezekiel*, xvi. 31.

And has not been as an *harlot* in that thou scornest *hire*.
Modern Version. Ib.

Our great clerks think that these men, because they have a trade, (as Christ himself, and St. Paul had) cannot therefore attain to some good measure of knowledge, and to a reason of their actions, as well as they that spend their youth in loitering, bezzling, and *harlotting*, their studies in unprofitable questions and barbarous sophistry, their middle age in ambition and idleness, their old age in avarice, dotage, and diseases.—*Milton. Anim. upon Remonst. Defence*, c. 1.

E. Ant. This day (great duke) she shut the doores vpon me,
While she with *harlots* feasted in my house.
Shakespeare. Comedy of Errors, Act v. sc. 1.

Wouldst thou not spit at me and spurne at me,
And hurle the name of husband in my face,
And teare the stain'd skin of my *harlot* brow,
And from my false hand cut the wedding ring,
And breake it with a deepe diuorcing vow?
Id. Ib. Act ii. sc. 2.

——— So rose the Danite strong
Herculean Samson from the *harlot* lap
Of Philistine Dalilah, and wak'd
Shorn of his strength, they destitute and bare
Of all their virtue. *Milton. Paradise Lost*, b. ix.

Then this *harlotry* sitting next beneth him, said, That she had never in al her life seen any man to cut ones head of, and it was a sight that of al other she would fainest see
Holland. Livius, p. 1051.

Malicious (for thy malice is
Thy matter all in all)
Is it to *harlotize*, thinkest thou,
A goddesse, wrong too small.
Warner. Albion's England, b. vi. c. 30.

On the 17th. [Dec 1557] a young man and a young woman rode through London in a cart. And the bawd, the wife of John a' Badoo, was whipped at the said cart's tail; and the *harlot* did beat her; and an old *harlot* of three score did lead the horse.—*Strype. Memorials. Queen Mary*, an. 1557.

In search of wisdom far from wit I fly;
Wit is a *harlot* beauteous to the eye,
In whose bewitching arms our early time
We waste, and vigour of our youthful prime.
Philips. On Wit & Wisdom.

——— Deck'd by thee,
The simple farm eclips'd the garden's pride,
Ev'n as the virgin blush of innocence,
The *harlotry* of art.—*Mason. The English Garden*, b. i.

And, tho' true youth and nature have no part,
Yet paint enlivens it, and wiles, and art,
Colours laid on with a true *harlot* grace;
They only show themselves, and hide the face.
Harte. The Vision of Death.

HARM, *v.* }
HARM, *n.* }
HA'RMFUL. }
HA'RMFULLY. }
HA'RMLESS. }
HA'RMLESSLY. }
HA'RMLESSNESS. } A. S. *Yrmian*, *jerman*, *hearman*, lædere, nocere; our modern (*n.*) *harm* was in the A. S. *Yrmth*, or *jermth*, i. e. whatsoever *harmeth* or hurteth; the third person singular of the verb. See *Tooke*.

To hurt, to mischief, to injure, to wrong; to cause loss or damage.

And smot the kyng with a knyf in the breste depe ynou,
And, to gret *harm* to al thys lond, the gode kyng he slou.
R. Gloucester, p. 277.

And heo of scapye *harmyles* the gultes echon.
R. Gloucester, p. 335.

And holy churche thorw, worth *harmed* for evere.
Piers Ploughman, p. 36.

Do thy neyhebore non *harme*, ne the selve nother
Than dost thow wel and wisliche.—*Id.* p. 248.

For much they disturbled me
For sore I dradde to *harmed* be.—*Chaucer. Rom. of the R.*

And Tullius sayth, that no sorwe, ne no drede of deth, ne nothing that may falle unto a man, is so muchel ageins nature, as a man to encrese his owen profite, to *harme* of another man.—*Id. The Tale of Melibeus.*

Dispise and cast away her that playeth so *harmefully*, for shee that is now cause of so muche sorowe to thee, should be to thee cause of peace & of ioye.—*Id. Boecius*, b. ii.

But where a prince his lustes sueth,
That he the warre not pursueth
Whan it is tyme to ben armed:
His countre stant full ofte *harmed*.—*Gower. Con. A.* b. vii.

For who that loketh all tofore,
And woll not see, what is behynde:
He male full ofte his *harmes* finde.—*Id. Ib.* b. v.

Your studie and drifte is to kill me, a man that albeeit I wer non other but a very man, yet wer I innocent and one that *harme* no man.—*Udal. John*, c. 8.

No man is hurt but of himselfe, that is to say: aduersitie or wrong suffering is no *harme* to him that hath a constant heart; and liues vpright in all his doings.
Wilson. Arte of Rhetorique, p. 120.

For he was for no other cause afflicted, beaten, spytte vpon, and crucified as an *harmfull* person, where he was innocent and gyltlesse, but onely to pourge vs (who are in very dede hurtfull caytifes and sinners) from al oure sinnes and iniquities.—*Udal. Hebrewes*, c. 4.

They that long to be ryche, dooe fall into temptacion, and into the grynne of the deuyll, and into many desyres vnprofitable and *harmefull*.—*Sir T. More. Workes*, p. 1203.

With gentle touche whoes *harmlesse* flame did shine,
Upon his heare, about his temples spred.
Surrey. Virgile. Æneis, b. ii.

The kynge remoued his siege to a castell of the bishop of Cambray named Thune, standyng upon the ryuer of Lestant, where the kyng lay longe tyme wythout *harme-doynge* vnto the sayde castell.—*Fabyan. Chronicle*, an. 1377.

And the example of Tully ought in this point to be followed, who when it was in his power to *harme* and to spare (as himselfe affirmeth) sought for causes of forgiuenesse, and not occasions of punishment: which is the proper dutie of a discreet and considerate judge.
Holland. Ammianus, p. 142.

Flesh without blood, a person without spright,
Wounds without hurt, a body without might,
That could doe *harme*, yet could not *harmed* bee,
That could not die, yet seem'd a mortall wight,
That was most strong in most infirmitee;
Like did he never heare, like did he never see.
Spenser. Faerie Queene, b. ii. c. 11.

And look, as arrows, by strong arm
In a strong bow drawn to the head,
Where they are meant, will surely *harm*,
And if they hit, wound deep and dread;
Children of youth are even so;
As *harmful*, deadly, to a foe.—*P. Fletcher. Psalm* 127.

But a scholer, by myne opinion, is better occupied in playing or sleping, than in spending tyme, not onlie vainlie, but also *harmfullie*, in such a kinde of exercise [paraphrasis.]
Ascham. The Scholemaster, pt. ii.

And when sharp Winter shoots her sleet and harden'd hail,
Or sudden gusts from sea the *harmless* deer assail,
The shrubs are not of pow'r to shield them from the wind.
Drayton. Poly-Olbion, s. 2.

The deadly killing aspic, when he seeth
This world of creatures, sheaths his poison'd teeth,
And with the adder and the speckled snake,
Them to a corner *harmlessly* betake.—*Id. Noah's Flood.*

For when through tasteless flat humility
In dough-bak'd men some *harmlessness* we see,
'Tis but his phlegm that's virtuous, and not he.
Donne. Letter to the Lady Carey.

So good a lady, that no tongue could euer
Pronounce dishonour of her; by my life,
She neuer knew *harme-doing*.
Shakespeare. Hen. VIII. Act ii. sc. 3.

Though we obey laws, and comply with received customs, and avoid all occasions of contention, though our tempers be meek, our principles peaceable, and our conversations inoffensive, we may yet prove successless in our endeavours to live peaceably, and may be hated, *harmed*, and disquieted in our course of life.—*Barrow*, vol. i. Ser. 30.

As God hath thought fit to leave us exposed to the Devil's attempts, for the exercise of our virtue, so he hath taken care to order matters in such a way, that we may always do ourselves good, and improve both our virtue and rewards, by the assaults of the Devil, though he can do us no *harm* by them.—*Sharp*, vol. iii. Ser. 4.

There is nothing almost has done more *harme* to men dedicated to letters, than giving the name of study to reading, and making a man of great reading to be the same with a man of great knowledge, or at least to be a title of honour.
Locke Conduct of the Understanding, s. 23.

These, while they are afraid of every thing, bring themselves and the churches in the greatest and most *harmful* hazards.—*Strype. Life of Abp. Parker* an. 1572.

Amidst his *harmless* easy joys
No anxious care invades his health,
Nor love his peace of mind destroys,
Nor wicked avarice of wealth.—*Dryden. Horace*, Ep. 2.

But I dare, sir, avow, that the *harmelessness* of our principles is not more legible in our profession, than in our practices and sufferings.—*Boyle. Works*, vol. v. p. 285.

That peace of mind, which we all enjoy under the shelter of the laws, is founded in a faith or belief, that they will either secure us from *harm*, or avenge us when we are injuriously dealt withal.—*Pearce*, vol. i. Ser. 11.

——— Yes, let me own,
To these, or classick deities like these,
From very childhood was I prone to pay
Harmless idolatry.—*Mason. The English Garden*, b. iii.

Indeed were a design ever so well chosen, and *harmlessly* carried on, yet few things are so likely to hinder the success of it, as too great vehemence.—*Secker*, vol. iii. Ser. 8.

When the persecution is for modes of faith, their truth or falsehood comes in question: when for the common genius of religion, its *harmlessness* or malignity is the only matter of enquiry.—*Warburton. Divine Legation*, Pref. (1758.)

HA'RMONY. HARMO'NICAL. HARMO'NICK. HARMO'NICKS, n. HARMO'NICALLY. HARMO'NIOUS. HARMO'NIOUSLY. HA'RMONIST. HA'RMONIZE, v. } Fr. *Harmonie*; It. *Armonia*; Sp. *Armonia*; Lat. *Harmonia*; Gr. Ἁρμονία. Musicis ita dicitur concentus; ac propriè ita vocatur *apta* omnis commissura ac compages, ab ἁρμοζω, quod ab ἅρμος, uti hoc ab *apw*, *apto*, (Vossius.)

The fit or *apt* union or connexion of parts; in concordant proportion; in agreement or correspondence; in musical proportion or concord.

O (qd. she) there is a melody in heauen, which clerkes cleapen *harmony*, but that is not in breaking of voice, but it is a maner swete thing of kindly werching, yt causeth ioy out of nomber to reeken, and that is ioyned by reason and by wisedome, in a quantity of proporcion of knitting.
Chaucer. Testament of Loue, b. ii.

And with the swete *harmony*, that he made on his harpe, he constrained the iuel spirite, that vexed kinge Saule, to forsake him, continuynge the tyme that he *harped*.
Sir T. Elyot. Governour, b. i. c. 7.

God graunteth to some men prowesse martiall
To a nother daunsinge, with song *harmonical*.
Id. Ib. c. 20. *from Homer.*

Touching musicall *harmonie*, whether by instrument or by voyce, it being but of high and low sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most diuine, that some haue beene thereby induced to thinke that the soule it selfe by nature is, or hath in it *harmony*.—*Hooker. Ecclesiasticall Politie*, b. v. § 38.

All men in shape I did so far excel,
(The parts in me such *harmony* did bear)
As in my model Nature seem'd to tell,
That her perfection she had placed here.
Drayton. Legend of Pierce Gaveston.

No man is able so well to judge of song and *harmonical* measures, as the best and most experienced musician.
Holland. Plutarch, p. 581.

Thus much therefore may suffice, to shew that neither the *harmonique*, nor the rythmick, nor any one of these faculties of musick, which is named particular, can be sufficient of it self alone to judge of the affection, or to discern of other qualities.—*Id. Ib.* p. 1026.

——— Oft in bands
While they keep watch, or nightly rounding walk
With heav'nly touch of instrumental sounds
In full *harmonic* number join'd, their songs
Divide the night, and lift our thoughts to heaven.
Milton. Paradise Lost, b. iv.

Plato therefore intending to declare *harmonically* the *harmony* of the four elements of the soul, and the cause why things so divers accorded together; in each intervall hath put down two medieties of the soul, and that according to musicall proportion.—*Holland. Plutarch*, p. 1022.

Cloris. Nay that those sweet *harmonious* straines we hear,
Amongst the lively birds' melodious laye,
As they recording sit upon the sprays,
Were hovering still for music at thine eare.
Drayton. The Muses' Elysium, Nymph. 4.

That this admirable engine of our bodies, whose functions are carryed on by such a multitude of parts, and motions which neither interfere nor impede one another in their operations; but by an *harmonious* sympathy promote the perfection and good of the whole: that this should be an undesign'd effect, is an assertion, that is more than melancholica hyperbole.—*Glanvill. Vanity of Dogmatizing*, c. 5.

Probably either these [contrary qualities in Adam] were so *harmoniously* mixed, as that there was no tendency to a dissolution.—*Hopkins. Funeral Serm.* Eccl. ix. 5.

——— A king's name
Doth sound *harmoniously* to men at distance.
Beaum. & Fletch. The Coronation, Act v.

By orderly disposing and *harmonizing* of them, he did by that means produce this most beautiful and perfect animal of the world.—*Cudworth. Intellectual System*, p. 215.

We conclude therefore that Vrania or the heavenly Venus, was sometimes amongst the Pagans a name for the Supreme Deity, as that which is the most amiable being, and first pulchritude, the most benign and fecund begetter of all things, and the constant *harmonizer* of the whole world
Id. Ib. p. 489.

The composer should fit his musick to the genius of the people, and consider that the delicacy of hearing, and taste of *harmony* has been formed upon those sounds which every country abounds with: in short, that musick is of a relative nature, and what is *harmony* to one ear, may be dissonance to another.—*Spectator*, No. 29.

They will soon conclude, that this machine is the whole man; and that the *harmonical* soul, in the hypothesis of an *harmonia præstabilita*, is merely a fiction and a dream.
Clarke. Fifth Reply to Leibnitz.

How oft hast thou thy votaries beheld
At Cramho merry met, and hymnyng shrill
With voice *harmonic* each, whilst others frisk
In mazy dance, or Cestrian gambols show,
Elate with mighty joy.—*J. Philips. Cerealia*, (1706.)

Such Venus shines, when with a measur'd bound
She smoothly gliding swims th' *harmonious* round,
When with the Graces in the dance she moves,
And fires the gazing Gods with ardent love.
Pope. Homer. Odyssey, b. xviii.

But the atheistical astrologer is doubly pressed with this absurdity. For if there was no counsel at the making of the world, how came the Asterisms of the same nature and energies to be so *harmoniously* placed at regular intervals?
Bentley, Ser. 3

Of which obedience, his most precious death is, by our most excellent *harmonist*, declared to be the consummation and utmost completion; and to it are here ascribed the very greatest and highest things that it was even possible for him to express.—*Nelson. Life of Dr. George Bull.*

——— Now the soft hour
Of walking comes; for him who lonely loves
To seek the distant hills, and there converse
With Nature; there to *harmonize* his heart
And in pathetic song to breathe around
The *harmony* to others. *Thomson. Summer.*

The victory was at last so complete, as none were found able to rally their forces in this cause against our judicious *harmonizer*.—*Nelson. Life of Dr. George Bull.*

These accessary sounds, which are caused by the aliquots of a sonorous body vibrating at once, are called *harmonics*, and the whole system of modern *harmony* depends upon them.—*Sir W. Jones. Essay on the Imitative Arts.*

Musick belongs, as a science, to an interesting part of natural philosophy, which, by mathematicall deductions from constant phenomena, explains the causes and properties of sound, limits the number of mixed, or *harmonick*, sounds to a certain series, which perpetually recurs, and fixes the ratio which they bear to each other, or to one leading term.—*Id. Musical Modes of the Hindus.*

As *harmony* is the end of poetical measures, no part of a verse ought to be so separated from the rest as not to remain still more *harmonious* than prose, or to show, by the disposition of the tones, that it is part of a verse.
Rambler, No. 90

It was their wish to see publick and private virtues not dissonant and jarring, and mutually destructive, but *harmoniously* combined, growing out of one another in a noble and orderly gradation, reciprocally supporting and supported.
Burke. On the Present Discontents.

From part to part alternately convey
The *harmonizing* gloom, the darting ray
With tones so just, in such gradation thrown,
Adopting Nature owns the work her own.
Mason. Fresnoy's Art of Painting.

Books, my son, while they teach us to respect the interest of others, often make us unmindful of our own: while they instruct the youthful reader to grasp at social happiness, he grows miserable in detail, and, attentive to universal *harmony*, often forgets that he himself has a part to sustain in the concert.—*Goldsmith. Citizen of the World*, Let. 66.

HA'RNESS, *v.* } Fr. *Harnois*; It. *Arnése*;
HA'RNESS, *n.* } Sp. *Arnés*, Ger. *Harnisch*; Dut. *Harnas*; Sw. *Harnisk*; Low Lat. *Harnascha*, which Hickes thinks means armour for the head or skull, from the Goth. *Quarnei*, the skull, (*Gram. Franco. Theot.* p. 92.) Wachter,—that it is either the A. S. *Iren*, or Welsh *Huiarn*, both signifying *iron*, the metal of which *harness* or armour is made: and supposes the word to have had its origin in the times when the Gauls and Germans began to cover the body with *iron*. The verb is used generally,—

To dress or furnish, to arm: also to equip with *harness*, or the furniture used for draught horses.

By 7 Richard II. c. 13, Launce-gaies armors and other *harnies* whatsoever are prohibited upon paine of forfaiture, &c.

Norreis and Surreis, that seruise auht the kyng,
With hors & *harneis* at Carleie made samnyng.
R. Brunne, p. 309.

Ich have seyen hym my self, som tyme in russet
Bothe in greye and in greys, and in gylt *harneis*.
Piers Ploughman, p. 282.

And on that other side a gaie daggere,
Harneised wel, and sharpe as point of spere.
Chaucer. The Prologue, v. 114.

And rise on morow up erly
Out of thy bed, and *harneis* the
Or euer dawning thou maist see.—*Id. Rom. of the Rose.*

And on the morwe whan the day gan spring,
Of hors and *harneies* noise and clattering
Ther was in the hosteiries all aboute.
Id. The Knightes Tale, v. 2494.

Cesar sent ouer the Rhine into Germanye, vnto those cities which thother yeres before he had pacified, and demaunded of them horsmen, and fotemen light *harnessed* (*levis armaturæ*) which were wont to feight amongest them.
Goldinge. Cæsar, fol. 220.

He [my father] was able, and did find the king a *harnes*, with himselfe and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his *harnes*, when he went to Blackheath fielde.
Latimer. First Sermon preached before King Edward.

——— Where stand of old
Myriads between two brazen mountains lodg'd
Against a solemn day, *harnest* at hand,
Celestial equipage.—*Milton. Paradise Lost*, b. vii.

The citizens sent the king's grace one hundred tall men well *harnessed*, to furnishe his nauie, appoynted to kepe the narow seas.—*Grafton. Hen. VIII.* an. 13.

Thus when I plow my ground, my horse is *harnessed* and chained to my plough, and put in his track or furrow, and guided by my whip and my tongue.
Hale. Origin. of Mankind, p. 50.

At least we'll dye with *harnesse* on our backe.
Shakespeare. Macbeth, Act v. sc. 5.

Great men should drinke with *harnesse* on their throates.
Id. Timon of Athens, Act i. sc. 2.

Thus he concludes, and euery hardy knight
His sample follow'd, and his breth'ren twaine,
The other princes put on *harnesse* light,
As footmen vse.
Fairefax. Godfrey of Boulogne, b. xi. s. 25.

Venutius, a famous king of the Brigantes, and husband to Cartismandua, (a woman of an high and noble linage, but of a base and vnsatisfied lust,) finding his bed abused by Vellocatus his seruant and *harnesse-bearer*, raised his power against her, and her paramour.
Speed. Great Britaine, b. v. c. 6. s. 12.

As when Jove's *harnesse-bearing* bird from hye
Stoupes at a flying heron with proud disdayne,
The stone-dead quarrey falls so forciblye,
That it rebownds against the lowly playne,
A second fall redoubling backe againe.
Spenser. Faerie Queene, b. ii. c. 11.

When he was come home, being forgetful of his promises, he had raised much strife and contention, and had caused all his servants to be secretly armed and *harnessed*.
Burnet. Hist. of the Reformation, an. 1548.

He spoke; and, at his word, the Trojan train
Their mules and oxen *harness* to the wain,
Pour thro' the gates, and, fell'd from Ida's crown,
Roll back the gather'd forests to the town.
Pope. Homer. Iliad, b. xxiv.

Wisely, therefore, did Plato advise us not to exercise the body without the soul, nor the soul without the body; but to let them draw together equally, like horses *harnessed* together in a carriage.—*Knox. Winter Evenings*, Even. 25.

And yet [you] will voluntary run
To that confinement you would shun,
Content to drudge along the track,
With bell and *harness* on your back.
Lloyd. A Dialogue between the Author and his Friend.

HA'ROW. "The curious reader (says Mr. Tyrwhitt) may consult Du Cange, (in v. *Harorp*,) and Hickes (*Gr. Fr. Theot.* p. 96). I rather believe it to have been derived from *har*, altus, and *op*, clamor, two Islandic words, which were probably once common to all the Scandinavian nations." (And see Todd's *Spenser*, vol. iii. p. 413, Note.)

Why let be, (quod she) let be, Nicholas,
Or I wol crie out *harow* and alas.
Chaucer. The Millares Tale, v. 3286.

Up sterten Alison and Nicholay,
And creiden, out and *harow!* in the street.
Id. Ib. v. 3823.

This John goth out, and first his hors away,
And gan to cry, *harow*, and wala wa!
Id. The Reves Tale, v. 4069.

"*Harrow!* the flames which me consume," said he,
"Ne can be quencht, within my secret bowelles be."
Spenser. Faerie Queene, b. ii. c. 6. s. 49.

HARP, *v.* } A. S. n. *Hearpe, earpa*, A. S. v. *Hearpian*; Ger. n. *Harpfe*;
HARP, *n.* } Dut. *Harpe*; Sw. *Harpa*; Fr. *Harpe*; It. *Arpa*; Sp. *Harpa*;
HA'RPER. } Low Lat. *Harpa*.
HA'RPING, *n.* } To *harp*,—to play upon the
HA'RPIST. } *harp*.
HA'RPSICHORD. }

(Met.) to strike upon the same string, to touch repeatedly upon the same subject, to rest or dwell upon it, to touch or affect.

Menestral he was gode ynow, & *harpare* in eche poynte.
To Athelston paulon mid ys *harpe* he wende,
And so wel wythoute *harpede*, that me after hym sende.
R. Gloucester, p. 272.

Mony hundrede of sungeles. *harpeden* the and songen.
Piers Ploughman, p. 363.

For tho thingis that ben withouten the soule and ghyueth voicis, eithir pipe eithir *harpe*, but tho ghyuen distinccion of sowningis hou schal it be knowun that is sungun eithir that that is trumpid.—*Wiclif.* 1 *Cor.* c. 14.

Moreouer, when thynges wythout lyfe geue sounde: whether it be a pipe, or an *harpe*: except they make a distinccion in the soundes: howe shal it be knowen what is pyped or *harped*.—*Bible*, 1551. *Ib.*

And in his *harping*, whanne that he hadde songe,
His eyen twinkeled in his hed aright,
As doonne the sterres in a frosty night.
Chaucer. The Prologue, v. 268.

And on this syde fast by
Sat the *harper* Orion
And Eacides Chirion
And other *harpers* many one.—*Id. House of Fame*, b. iii.

——— Lo, this is my sentence
Eke, whan men *harpe-stringe* smite
Wheder it be much or lite
Lo, with the stroke the eyre it breketh.—*Id. Ib.* b. ii.

He taketh the *harpe*, and in his wise
He tempreth, and of such assise
Syngynge he *harpeth* forth with all,
That as a voice celestiall
Hem thought it sowned in her ere,
As though that it an angell were.—*Gower. Con. A.* b. viii.

King Hëry thereto would not condiscende, but still *harped* on thys stryng, that the virgyn, whych was lawfully combyned in matrymony with Maximilian, kynge of Romans, shoulde not be compelled agaynste her wil and promes.
Hall. Hen. VII. an. 6.

A *harpe* well playde on shewyth swete melody
A *harper* with his wrest may tune the *harpe* wrong
Mystuning of an instrument shal hurte a true song.
Skelton. Trouth & Information.

This string you cannot upon every apt occasion, *harp* upon too much.—*Bacon, to Essex*, Oct. 4, 1576.

The helmed cherubim,
And sworded seraphim,
Are seen, in glittering ranks with wings display'd,
Harping in loud and solemn quire,
With unexpressive notes to heaven's new born heir.
Milton. Ode on the Nativity.

Since you are so fullie minded and stifly bent (quoth hee) neither will I importune you, nor dull your eares with *harping* still upon this unpleasant thing, and do no good; (*neque ego obtundam, serpius eadem nequicquam agendo.*)
Holland. Livie, p. 64.

Our conqu'rors vaunting
With bitter scoffs and taunting,
Thus proudly jest;
Take down your *harps* and string them,
Recal your songs, and sing them,
For Sion's feast.
P. Fletcher, Ps. 137.

A mill sixpence of my mother's I loved as dearly, and a two-pence I had to spend over and above; besides, the *harper* that was gathered amongst us to pay the piper.
B. Jonson. The Gipsies Metamorphosed.

Many excellent *harpers* there were, and players of the lute.—*Holland. Plutarch*, p. 1037.

——— And can no lesse
Tame the fierce walkers of the wildernesse,
Than that Æagrian *harpist*, for whose lay
Tigers with hunger pinde and left their pray.
Browne. Britannia's Pastorals, b. i. s. 5.

Also over night before the Nones of Februarie, (i. the fourth day of the same moneth) the *harpe-starre* Fidicula goeth downe, and is no more seene.
Holland. Plinie, b. xviii. c. 26.

Such were his intentions, and such his judgment about this practice; and we find him in effect true and answerable to them, every song of his, every meditation, every exercise of devotion chiefly *harping* upon this string: (the goodness of God.)—*Barrow*, vol. iii. Ser. 26.

I know, the party are perpetually *harping* upon it, that Christ and his apostles, and our first reformers, opposed establishments.—*Waterland. Works*, vol. vi. p. 293.

Amongst the Roman emperors (the lords of a great part of the world) we find Nero at his *harp*, Domitian killing flies, and Commodus playing the fencer; and all this only to busy themselves some way or other: nothing being so grievous and tedious to human nature, as perfect idleness.
South, vol. iv. Ser. 12.

But beauty gone, 'tis easier to be wise;
As *harpers* better by the loss of eyes.
Parnell. An Elegy to an Old Beauty.

Their *harpsichords* set them so upon their round o's and minuts, that the form of their battle was broken, and three hundred thousand of them slain.
King. The Art of Cookery.

In you deep bed of whispering reeds
His airy *harp* shall now be laid,
That he, whose heart in sorrow bleeds,
May love through life the soothing shade.
Collins. Ode on the Death of Mr. Thomson.

Muse, hang this *harp* upon yon aged beech,
Still murmuring with the solemn truths I teach,
And while at intervals a cold blast sings,
Through the dry leaves, and pants upon the strings,
My soul shall sigh in secret, and lament
A nation scourg'd, yet tardy to repent.
Cowper. Expostulation.

And you, ye host of saints, for ye have known
Each dreary path in life's perplexing maze,
Tho' now ye circle yon eternal throne
With *harpings* high of inexpressive praise,
Will not your train descend in radiant state
To break with mercy's beam this gathering cloud of fate.
Mason. Elfrida.

If apostolic gravity be free
To play the fool on Sundays, why not we?
If be the tinkling *harpsichord* regards
As inoffensive, what offence in cards?
Strike up the fiddles, let us all be gay,
Laymen have leave to dance, if parsons play.
Cowper. The Progress of Error.

The quills of ravens sell for twelve shillings the hundred, being of great use in tuning the lower notes of a *harpsichord*, when the wires are set at a considerable distance from the sticks.—*Pennant. British Zoology. The Raven.*

HARPOON. } Lat. *Harpago*; Fr. *Harpon*;
HA'RPING-IRON. } Gr. Ἁρπαγη, *απο του αρπαζειν*, quia quicquid prehenderet, raperet.
HARPOO'NER. }

The invention of the *harpagon*, *harpoon*, or *grapple*, is ascribed by Pliny to Pericles, not to Anacharsis, as is asserted by Vossius and Gesner. The name is now applied to—

A javelin of iron, with a sharp triangular point barbed like an arrow.

There were deuised certeine instruments wherewyth they might pull downe the workes yt their enemyes made, called *harpagons*, [*harpogones vocant.*]
Brende. Quintus Curtius, fol 54.

At last the enemies from out the Carthaginian ships began to cast out certain loggets, with yron hookes at the end (which the souldiers call *harpagones*) [grapples] for to take hold upon the Roman ships.—*Holland. Livie*, p. 746.

The boat, which on the first assault did go,
Strook with a *harping-iron* the younger foe.
Waller. The Battle of the Summer Islands.

Some fish with *harpoons*, some with darts are struck,
Some drawn with nets, some hang upon the hook.
Dryden. Ovid. Art of Love, b. i.

The women, who commonly know their husbands' designs, prevent them from doing any injury to each other by hiding their lances, *harpoons*, bows and arrows, or any weapon that they have.—*Dampier. Voyages*, an. 1681.

Though he struck the fish with a kind of *harping iron*, and wounded him, I am convinced, to death, yet he could not possess himself of his body.

Fielding. A Voyage to Lisbon.

Each sail is set to catch the favouring gale,
While on the yard-arm the *harpooner* sits.

Grainger. The Sugar Cane, b. ii.

They [the basking shark] will permit a boat to follow them without accelerating their motion till it comes almost within contact; when a *harpooner* strikes his weapon into them, as near to the gills as possible; but they are often so insensible, as not to move till the united strength of two men has forced in the *harpoon* deeper.

Pennant. British Zoology. The Basking Shark.

HA'RPY. Gr. Ἁρπυιαι; Lat. *Harpuæ*, so called from their rapaciousness; from the Gr. Ἁρπαζ-ειν, rapere.

For flands in the salt sea great thei [Strophades] stand, wherein doth dwell,
Celeno foule mishapen bird, and *harpies* more right fell:
Lyke foules with maidens face thei ben, their paunches wyde defilde
With garbage great, their hooked pawes thei spredo, and euer pale
With hungry lookes. *Phaer. Virgill. Æneidos*, b. iii.

What resteth then but this?
Plucke downe those grating *harpies* that
beduce our king amis,
If worthies stil, set vp a king
Worthier than he that is.

Warner. Albion's England, b. v. c. 28.

——With that
Both table and provision vanisht quite
With sound of *harpies* wings, and talons heard;
Only the importune tempter still remain'd.

Milton. Paradise Regained, b. ii.

Thither by *harpy-footed* Furies hail'd,
At certain revolutions all the damn'd
Are brought. *Id. Paradise Lost*, b. ii.

From secret haunts, aerial, unexplor'd,
Flights of devouring *harpies* vex my board;
Swift, instantaneous, sudden they descend,
And from my mouth the tasteful morsel rend.

Fawkes. Apollonius Rhodius. Argonautics, b. ii.

Contempt has driven out my love, and I am content to have purchased, by the loss of fortune, an escape from a *harpy*, who had joined the artifices of age to the allurements of youth.—*Rambler*, No. 192.

HA'RQUEBUSS. } See HACKBUT, and AR-
HA'RQUEBUSSIER. } QUEBUSE.

Then pushed souldiers with their pikes,
And holbarders with handy strokes,
The *hargabushe* in fleshe it lightes,
And dims the ayre with misty smokes.

Uncertaine Auctors. The Assault of Cupid, &c.

After came 16,000 Janizaries, called the slaues of the grand Signior, all a foote, euery one hauing his *harquebush*, who be his gard, all clothed in violet silke, and apparelled vpon their heades with a straunge forme.

Hackluyt. Voyages, vol ii p 112.

And when the Emperor's maiestie was setled where he would be, and where he might see all the ordinance discharged and shot off, the *harquebusiers* began to shoot off at the banke of ice.—*Id. Ib.* vol. i. p. 317.

Hauing discharged our *harquebus-shot*, suche a flocke of cranes (the most part white) arose vnder vs, with such a cry redoubled by many ecchoes, as if an armie of men had showted all together.—*Id. Ib.* vol. iii. p. 246.

In the third yeare of the reigne of James the sixt, this regent as he was riding through Lithgou, was shot at with an *harquebus* by one James Hamilton, and so wounded, that he died of the hurt the next day following.

Holinshed. History of Scotland, an. 1570.

There were certeine wings and troopes of men of armes, demi-lances, and light horsemen, and also of *harquebusiers*, that attended vpon these three wards, garded with diuerse peeces of great artillerie.—*Id. Ib.* an. 1547.

This how much it serued for the framing of men meet for seruice, both for the *harquebus* and great ordnance, was easily perceiued, in that a number of this corporation in a small time became perfect masters in this military skill

Strype. Memorials. Edw. VI. an. 1548.

HA'RRAGE. Perhaps intended for *harrassed*, or *harried*.

And to me it is a double wonder; first, that this archbishop would give; secondly, that he could give, living in a *harraged* land, (wherein so much misery and little money) so vast a sum.—*Fuller. Worthies. Kent.*

HA'RRASS, *v.* } Fr. *Harasser*. M. Lance-
HA'RRASS, *n.* } lot (says Menage) derives
HA'RRASSER. } from the Gr. Ἀρασσειν, pul-
HA'RRASSING, *n.* } sare. Skinner, perhaps,—from the A. S. *Hergian*, Ger. *Herg-en*; Sw. *Hæria*; Fr. *Harier*; to *harry*, (qv.) A. S. *Herg-ian*, (as Somner interprets,) is,—"vastare, spoliare, diripere, depredari, to waste or lay waste, to spoile, to plunder, to *harry*." See *Herry* in Jamieson.

To lay waste, to plunder; and as the Fr.—to tire, or toil out, to weary or wear out, to vex, to disquiet.

But meanewhile, to *harrasse* and wearie the English, they did vpon all aduantages set vpon them with their light-horse.—*Bacon. Hen. VII.* p. 63.

A popular government of sin, under a multitude of tyrants, which have, for so long a while, wasted and *harrassed* the soul.—*Hammond. Works*, vol. iv. p. 562.

Meanwhile the men of Judah to prevent
The *harrass* of their land beset me round.

Milton. Samson Agonistes.

Being unwilling to refuse any public service, though my men were already very much *harrassed*, I marched thither.

Ludlow. Memoirs, vol. i. p. 102.

As if we did not suffer enough from the storm which beats upon us without, must we conspire also, in those societies where we assemble, in order to find a retreat from that storm, to *harass* one another.—*Blair*, vol. i. Ser. 6.

Unnumbered *harassers*
Of the Fleet and bents
There to flee made were.

Ode on Athelstan's Victory, from the Saxon, Ellis, i. 23.

Whilst they exercised their ministry under the *harassings* of frequent persecution, and in a state of almost continual alarm, it is not probable that, in this engaged, anxious, and unsettled condition of life they would think immediately of writing histories for the information of the public or of posterity.—*Paley. Evidences of Christianity*, pt. i. c. 8.

HA'RRIDAN. Cotgrave says,—"*Haridelle*, a poor tit, or lean, ill-favoured jade." From the verb *harrier*, to *harry*.

One *harried*,—and thus, toiled or worn out.

In a translated suit then tries the town,
With borrow'd pins, and patches not her own,
But just endur'd the winter she began,
And in four months a batter'd *harridan*.

Pope. Macer, a Character.

HA'RROW, *v.* } Skinner,—"By him that
HA'RROW, *n.* } *harowed* hell" (i. e.) Christ;
HA'RROWER. } from A. S. *Herg-ian*, vastare,
HA'RROWING, *n.* } (to *harry*) verbatim, per eum qui vastavit (i. e.) devicit inferos. And Lye observes that *harrow*, in Chaucer, is the same as *harry*; and hence, (he adds,) perhaps, the name was transferred to the tool or instrument with which land is broken into smaller parts. Mr. Steevens says,—"To *harrow* is to conquer, to subdue. The word is of Saxon origin." As the verb, to *harry*, it is—

To waste or lay waste, to spoil, to plunder; to disquiet, to disturb, to toil out, weary, or wear out; and, consequentially, to over-power, to subdue; to vex, to disturb, to break or tear to pieces.

——Othr shepe othr kyne kepe
Eggen othr *harwen*, othr swyne othr gees dryve.

Piers Ploughman, p. 76.

Say what thou wilt, I shal it never telle
To child ne wif, by him that *harwed* helle

Chaucer. The Millers Tale, v. 3512.

And it may bee iustly suspected, by the proceedings following, that as the king did excell in good common wealth lawes; so neuertheless hee had (in secret) a designe to make vse of them, as well for collecting of treasure, as for correcting of manners; and so meaning thereby to *harrow* his people, did accumulate them the rather.

Bacon. Hen. VII. p. 144.

Most glorious Lord of life, that on this day,
Didst make thy triumph over death and sin
And hauing *harrow'd* hell, didst bring away
Captiuitie thence captiue, vs to win.—*Spenser*, son. 68.

Barn. Lookes it not like the king? Marke it Horatio.
Hora. Most like: it *harrowes* me with fear and wonder.

Shakespeare. Hamlet, Act i. sc. 1.

Moreover, they are of opinion, that all manner of raking and *harrowing*, is an enemie to vines when they be in flowre, and putting forth young grapes.

Holland. Pliny, b. xvii. c. 22.

——But O ere long
Too well I did perceive it was the voice
Of my most honour'd lady, your dear sister.
Amaz'd I stood, *harrow'd* with grief and fear.

Milton. Comus.

O that a pot of siluer once would cracke
Beneath my *harrow*, by Alcides sent.

Beaumont. Persius, Sat 2.

That David made the people of the Ammonites to pass under saws and *harrows* of iron is not safely imitable by Christian soldiers, because it has so much cruelty.

Bp. Taylor. Rule of Conscience, b. ii. c. 2.

No raking or *harrowing* can alter the nature of a barren ground, though it may smooth and level it to the eye.

South, vol x. Ser. 11.

Every *harrower* was allowed a brown loaf and two herrings a day.—*Blount. Ancient Tenures*, p. 143.

While any dregs of this baneful system remain, you cannot justly boast of general freedom: it was a system of niggardly and partial freedom, enjoyed by the great barons only, and many-acred men, who were perpetually insulting and giving check to the king, while they racked and *harrowed* the people.—*Sir W. Jones. On the Reformation of Parliament.*

Thy weedy fallows let the plough pervade,
Till on the top th' inverted roots are laid,
There left to wither in the noon-tide ray,
Or by the spiky *harrow* clear'd away.

Scott. Amœbean Eclogues.

Our version of this place would have been more accurate, and more strictly conformable to the original, if it had rendered the passage thus: he put them to saws and to *harrows* of iron, and to axes of iron, and made them pass by, or to the brick kilns, that is, he put them to hard labour, with the tools, and in the places here specified

Porteus, vol. ii. Ser. 5. Note*.

HA'RRY, *v.* A. S. *Hergian*, (i. e. *her-iq-an*;) Ger. *Herren*; Sw. *Hæria*; Fr. *Harier*. Ihre interprets, bello aliquem infestare, deriving it from *har*, an army. The A. S. *Hergian* (see *Somner*) is "vastare, spoliare, diripere, depredari; to waste, or lay waste, to spoile, to plunder, to *harry*." See *Herry* in Jamieson; and HARRASS.

To lay waste, to plunder; and as the Fr. *Harier*,—to tire or toil out, to weary or wear out; to vex, to disquiet.

On the left side, mo Devils than any herte may thinke, for to *hary* and drawe the sinful soules to the pitte of helle.

Chaucer. The Persones Tale.

King Richarde him selfe [was] slain in the fielde, hacked and hewed of his enmies handes, *haryed* on a horsbacke dead, his here in dispite torne and togged lyke a cur dogge.

Sir T. More. Workes, p. 69.

Char. A proper man.
Cleo. Indeed he is so: I repent me much,
That I so *harried* him.

Shakespeare. Antony & Cleopatra, Act iii. sc. 3

They entred against the Province, and in battle slew Duke Berthun, *harrying* the country miserably before him.

Speed. The West-Saxons, b. viii. c. 6. s. 4.

But hee wading thorow these troubles, *harried* the province of the South-Saxons with inuasions and calamities

Id. Ib. b. viii. c. 7. s. 5. an. 598.

[Parthia] was so weak, that with great difficulty they could defend themselves from the Armenians, that continually *harried* them out of their skins.

North. Plutarch, p. 442.

The Pharsalians *harrying* and troubling the rereward of Agesilaus' army, he put forth five hundred horsemen, which gave them so lusty a charge, that he overthrew them by force.—*Id. Ib.* p. 516.

HARSH. } Sw. *Harsk*. Anciently writ-
HA'RSHLY. } ten *harryshe*, and not improbably
HA'RSHNESS. } from the verb *to harry*, to vex, to molest, to trouble.

Troublesome or distressing; rigorous, rough, grating, austere, morose. See the quotation from Hobbs.

Meates *harryshe*, lyke the taste of wylde fruites, do constipate and restrayne.—*Sir T. Elyot. Castel of Helth*, p. 18.

But melancholy settled in thy spleen,
My rhymes seem *harsh* to thy unrelish'd taste,
Thy wits that long replenish'd have not been,
Wanting kind moisture, do unkindly waste.

Drayton. Pastorals, Ecl. 2

His [Eumenes] speech was not *harsh* nor churlish, but very mild and pleasant, as appeareth by the letters he wrote.

North. Plutarch, p. 503.

Confiding in the canon of the Council of Lyons, which forbad the clergy to pay any taxes to princes without the consent of the Pope, he [Robert Winchelsey] created much molestation to himself, King Edward the First using him very *harshly*, till at last he overcame all with his patience.

Fuller. Worthies. Sussex.

——— O, if thou die before,
My soul from other lands to thee shall soar,
Thy (else a mighty) beauty cannot move
Rage from the seas, nor thy love teach them love,
Nor tame wild Boreas' *harshness*.
Donne. Funeral Elegy on his Wife.

Simple sounds please by equality, as the sound of a bell or lute; unisonancy as it seems, an equality continued by the percussion of the object upon the ear, is pleasure; the contrary is called *harshness*, such as is grating, and some other sounds, which do not always affect the body, but only sometimes, and that with a kind of horror by setting at the teeth.
Hobbs. Human Nature, c. 8.

With *harsh-resounding* trumpets' dreadfull bray.
Shakespeare. Rich. II. Act i. sc. 3.

Thou old Adam's likeneese, set to dresse this garden:
How dares thy *harsh-rude* tongue sound this unpleasing newes. *Id. Ib.* Act iii. sc. 4.

To whom he sung in rude *harsh-sounding* rimes,
That ere the next Ascension day at noone,
Your highnes should deliuer vp your crowne.
Id. King John, Act iv. sc. 2.

He who wishes honestly, is no more an enemy to the offender than the physician to the patient, when he prescribes *harsh* remedies to an inveterate disease.
Dryden. Absalom & Achitophel. To the Reader.

But it is not, perhaps he will pretend, for to assuage a private passion, or to promote his particular concernment, that he makes so bold with his neighbour, or deals so *harshly* with him; but for the sake of orthodox doctrine, for advantage of the true church, for the advancement of publick good, he judgeth it expedient to asperse him.
Barrow, vol. I. Ser. 18.

This (delight in beholding torments) has been the raging passion of many tyrants, and barbarous nations; and belongs, in some degree to such tempers as have thrown off that courteousness of behaviour which retains in us a just reverence of mankind, and prevents the growth of *harshness* and brutality.
Shaftesbury. Inquiry concerning Virtue, b. II. pt. ii. s. 2.

But their peculiarity is not excellence; if they differ from the verses of others, they differ for the worse; for they are too often distinguished by repulsive *harshness*.
Johnson. Life of Milton.

We might place in contrast those songs of praise and thanksgiving, which were chaunted to the honour of the God of Israel, accompanied by the cymbol, the sacbut, and the harp, with the *harsh* and discordant notes, by which savage nations make their earlier attempts at harmony.
Cogan. Theol. Dis. on the Jewish Dispensation.

——— With a smile
Gentle, and affable, and full of grace
As fearful of offending whom he wish'd
Much to persuade, he plied his ear with truths,
Not *harshly* thunder'd forth, or rudely press'd,
But, like his purpose, gracious, kind, and sweet.
Cowper. The Task.

In rapid floods the vernal torrents roll,
Harsh-sounding cataracts responsive roar;
Thine angry billows overwhelm my soul,
And dash my shatter'd bark from shore to shore.
Lowth, Lect. 23. *Paraph. on Psalm 42, by Gregory.*

HA'RSLET. } Fr. *Hastilles*, the inwards of a
HA'SLET. } beast; as an hog's-*haslet*, calf's gather, sheep's pluck, &c. (Cotgrave.) Skinner is inclined to derive this Fr. *Hastilles* (Lye seems strangely to doubt the existence of the word) from the Fr. *Haste*, a spit; because these intestines were usually fastened together, and in that state dressed or cooked upon a *spit*. And see *Hatille* in Menage.

The Romans came to that excess, that the laws forbad the usage of hogs-*horslet*, sweetbreads, cheeks, &c. at their publick suppers.—*King. Art of Cookery*, Let. 9.

Their *haslets* are equal to that of a hog, and the flesh of some of them eats little inferior to beef-steaks.
Cook. Voyages, b. I. c. 4.

HART. } A. S. *Heort*; Ger. *Hirsch*;
HART'S-HORN. } Dut. *Hart*; Sw. *Hjort*. Junius derives from *Heort*, cor, and thinks it applied to the animal from the largeness and timorousness of its *heart*. Wachter, from Gr. Κερας, horned, from the size of its *horns*; and Ihre from A. S. *Heorod*, a herd, because they feed or pasture in *herds*.

Hartshorn,—see the quotation from Pennant.

Ther saw he *hartes* with hir hornes hie,
The gretest that were ever seen with eie.
Chaucer. The Frankeleines Tale, v. 11,303.

Centaurus badde, that he [Achilles] no sholde
After no best make his chas,
Whiche wolde fleen out of his place:
As bucke and do, and *herte* and hynde,
With whiche he mais no werre finde.—*Gower. C. A.* b. iv.

The *harts* likewise, in troupes taking their flight,
Raysing the dust, the mountains fast forsake.
Surrey. Virgile. Æneis, b. iv.

Down from a hill the beast that reigns in woods,
First hunter then pursu'd a gentle brace,
Goodliest of all the forrest, *hart* and hinde.
Milton. Paradise Lost, b. xi.

A strong solution of the volatile salt of *harts-horn*, or of blood, made with their own phlegm or spirit, after some time exhibits certain short flat prismes.
Grew. Cosmo. Sacra, b. I. c. 3.

"And," as a great warrior said, "I had rather had an army of *harts*, their general being a lion, than an army of lions, their general being an *hart*."
Strype. Life of Smith, p. 192. App.

The Count Kinski, ambassador from the emperor to the treaty at Nimeguen, gave me a receipt of the salt of *harts-horn*, by which a famous Italian physician of the emperor's had performed mighty cures upon many others as well as himself.—*Sir W. Temple. Of the Cure of the Gout.*

They [the horns of the stag] abound in ammonia, which is the basis of the spirit of *hartshorn*; and the remains (after the salts are extracted) being calcined, become a valuable astringent in fluxes, which is known by the name of burnt *hartshorn*.—*Pennant. British Zoology. Deer.*

HA'RVEST, *v.* } A. S. *Hærfest*, which Wach-
HA'RVEST, *n.* } ter derives from the Goth. *Ar*, annona, and A. S. *Fon*, capere. Dr. Th. H., in Skinner—from *Hertha*, whom the ancient Germans worshipped pro *Vesta*, and *feast*, q.d. Vestæ seu Terræ, festivitas, seu dies festi. Skinner himself is inclined to *herba* and *festum*, q.d. *Festum* seu festivitas *herbarum*. The A. S. *Har-ian*, canescere, to grow or become *hoary*, and *westmian*, fructificare, to bear or produce fruit, (expressing by their composition, the whitening, and, consequentially, the ripening of the fruits of the earth,) seem to present a plain and satisfactory etymology. *Harvest*, then, will first be used to signify,—

Ripened corn; and be, then, applied to the season for the ripening and reaping of corn; to the gathering of any produce, of any thing produced or gained; to the produce or gain itself.

Harvest is much used—prefixed.

So that thys due adde agen *herwest* al gare
Hys barons & hys knygtes, myd hym vorto fare.
R. Gloucester, p. 358.

Herwest trees without fruyt, twies deed, drawn up bi the roote.—*Wiclif. Judas*, v. 11.

And yet what parson or vicar is there that will forget to haue a pygin house to pecke vp somewhat both at sowing tyme, and at *harwest* whē corne is ripe. They will forget nothing.—*Tyndall. Works*, p. 136.

Next him September marched eeke on foote;
Yet was he heavy laden with the spoyle
Of *harvests* riches, which he made his boot,
And him enricht with bounty of the soyle;
In his one hand, as fit for *harvests* toyle,
He held a knife-hook.—*Spenser. Faerie Queene*, c. 7.

In *harvest time*, *harvest folk*, servants and all,
Should make altogether good cheer in the Hall;
And fill out the blank bowl of blythe to their song.
And let them be merry all *harvest* time long.
Once ended thy *harvest*, let none be beguiled—
Please such as did help thee—man, woman, and child.
Tusser. August. Husbandry.

Came there a certaine lord, neat, trimly dreat;
Fresh as a bride-groome, and his chin new reapt,
Shew'd like a stubble land at *harvest-home*.
Shakespeare. 1 Pt. Henry IV. Act i. sc. 3.

And thus of all my *harvest-hope* I have
Nought reaped but a weedie crop of care.
Spenser. Shepheard's Calender. December.

——— Think, oh, grateful think!
How good the God of *harvest* is to you;
Who pours abundance o'er your flowing fields;
While those unhappy partners of your kind
Wide hover round you like the fowls of heaven,
And ask their humble dole. *Thomson. Autumn.*

I have seen a stock of reeds *harvested* and stacked, worth two or three hundred pounds.—*Pennant. Tour in Scotland.*

Fancy, with prophetic glance,
Sees the teeming months advance;
The field, the forest, green and gay,
The dappled slope, the tedded hay;
Sees the reddening orchard blow,
The *harvest* wave, the vintage flow.
Warton. Ode. The first of April.

HA'RUSPICES. See ARUSPEX.

A little after the civil war between Cæsar and Pompey, the *haruspices* ordered the temples of the deities to be demolished.—*Jortin. Rem. on Eccles. Hist.*

HASH. See To HACK.

To *hack* or chop, to cut in pieces; to cook or dress meat so cut.

A *hash*, (met.)—applied to things cut and dressed up anew.

The entertainment (at the Portugal Ambassador's) was exceeding civil, but besides a good olio, the dishes were trifling, *hash'd* and condited after their way, not at all fit for an English stomach, which is for solid meate
Evelyn. Memoirs, Dec. 4, 1679.

I ask my readers to no treat
Of scientific *hash'd-up* meat,
Nor seek to please theatrick friends,
With scraps of plays, and odds and ends.
Lloyd. A Dialogue between the Author and his Friend.

Old pieces are revived and scarcely any new ones admitted; the public are again obliged to ruminate over those *hashes* of absurdity, which were disgusting to our ancestors even in an age of ignorance.—*Goldsmith. Of Polite Learning.*

HASK. The Glossarist to Spenser says, "A *haske*, is a wicker ped (basket) wherein they use to carry fish." Mr. Todd, in his note upon the passage, cites an instance of the usage of the word from Davison's *Poems*. Dr. Jamieson thinks it may be from the Sw. *Hwass*, a rush.

But nowe sadde winter welked hath the day,
And Phœbus, wearie of his yearly taske,
Ystabled hath his steedes in lowly lay,
And taken up his ynne in fishes *haske*.
Spenser. Shepheard's Calender. November.

HASP, *v.* } A. S. *Hæps*, a lock, a *haspe*.
HASP, *n.* } *Hæpsian*, to locke, to *haspe*, (Somner) Ger. *Hespe*; Sw. *Haspe*; Low Lat. *Haspa*, which Spelman calls—retinaculum quod posti ostium annectit. Skinner and Junius—from the Gr. Ἁπτειν, *nectere*. Wachter—from the Ger. verb *Heb-en*, (Goth. *Hab-an*; A. S. *Habban*,) tenere, to hold or keep.

His knave was a strong carl for the nones,
And by the *haspe* he haf it at ones;
Into the flore the dore fell anon.
Chaucer. The Milleres Tale, v. 3470.

Besides these jewels, you must get
Cuff buckles, and an handsome set
Of tags for palatine, a curious *hasp*
The manteau 'bout her neck to clasp.
Evelyn. A Voyage to Marry land.

Hasp't in a tombril, awkward have you shin'd,
With one fat slave before, and none behind.
Garth. The Dispensary, c. 3.

Which may for some uses be a little more commodious if the cover be joined (as it may easily be) to the rest of the frame, by two or three little hinges and a *hasp*, by whose help the case may be readily opened and shut at pleasure.
Boyle. Works, vol. iii. p. 221.

Upon landing two little trunks, which was all we carried with us, we were surprised to see fourteen or fifteen fellows all running down to the ship to lay their hands upon them; four got under each trunk, the rest surrounded, and held the *hasps*.—*Goldsmith. To Sir Joshua Reynolds.*

HA'SSOCK. Serenius suggests the Sw. *Hwass*, juncus, a rush, and *saeck*, a sack. Fulcrum pedum stramineum, says Skinner; a support for the feet, made of straw, (or hay, q.d. hay-stack.)

Buy a mat for a bed, buy a mat,
A *hassock* for your feet.
Beaum. & Fletch. The Night-Walker, Act v.

HASTE, *v.* }
HASTE, *n.* }
HA'STEN. }
HA'STENER. }
HA'STY. }
HA'STILY. }
HA'STINESS. }
HA'STINGS, *n.* } Ger. *Hasten*; Dut. *Haasten*; Sw. *Hasta*; Fr. *Haster*. The A. S. verb is written *Hystan*, *æstian*, "accelerare, festinare, contendere; to *hasten*, to make speed, to speed or make *haste* to go, to strive, to endeavour earnestly," (Somner.) The Ger. Dut. Sw. and Fr. appear to be the same word, with the omission of *f* and addition of the aspirate, and the change of *e* into *a*.

To move or act speedily or swiftly; to accelerate, to add to, to increase the speed or swiftness, the velocity; to quicken.

Hasty, (met.)—having the feelings or passions *quickly* excited; passionate, precipitate, rash.

Hastings,—Fr. *Hastiveau*, *hastivel*, "an *hasting* apple or pear, a *soon-ripe* apple;" more commonly applied to peas, as green-*hastings*.

Tho the messager wyth the tydyng to kyng Howwel com,
Hys conseyl wel *hastelyche* in such nede he nome,
V r to helpe ys neueu, and ys kynedom.
R. Gloucester, p. 169.

His eyen pykeled and simple as coluer's, while he is of plesede wylle, but thourgh stourbelyng of hert as sperkelyng fuyre, as lightnyng with *hastenesse*.—*Id.* p. 482, Note.

Renable [ready] nas he nogt of tonge, ac of speche *hastif*.
Id. p. 414.

Southward the Scottis *hasted*, bifore tham bare alle doun.
R. Brunne, p. 114.

To Gascoyn bihoued him go, & that *hastilie*.—*Id.* p. 244.

If any man mad pleynt of clerk for *hastinesse*,
Or if thei were atteynt in other wikkednesse,
Thomas suffred nouht cleke [clerke] to be alle schent,
Ne to the lay courte be brouht to tak ther jugement,
But tille holy kirke. *Id.* p. 129.

Thi manace drede thei more, in *hastines* suorn,
Than if thi reame alle wore in poynt for to be lorn.
Id. p. 256.

Richard was *hastif*, & aneuerd that stund,
Certes thou lies cheliff, & as a stinkand hund.—*Id.* p. 177.

And whanne sche was come yn anoon with *haaste* to the kyng sche axide and seide Y wole that anoon thou geve to me in a disch the heed of Jon Baptist.—*Wiclif. Mark*, c. 6.

Therfore more *hastili* I sente him, that whanne ghe han seien him ghe haue loie eft, and I be withoute heuynesse.
Id. Filipensis, c. 2.

The proverbe sayth; He *hasteth* wel that wisely can abide; and in wikked *hast* is no profite.
Chaucer. Tale of Melibeus.

Praying the chambereres for Goddes sake
To *hasten* hem, and faste swepe and shake.
Id. The Clerkes Tale, v. 8854.

And from his courser, with a lusty herte
Into the grove ful *hastily* he sterte.
Id. The Knightes Tale, v. 1516.

This Palamon answered *hastily*,
And saide: Sire, what nedeth wordes mo?
We have the deth deserved bothe two.—*Id. Ib.* v. 1716.

And, sire, ye must also drive out of your herte *hastinesse*: for certes ye ne moun not deme for the best a soden thought that falleth in your herte, but ye must avise you on it ful ofte: for as ye have herde herebeforn, the commune proverbe is this. He that sone demeth, sone repenteth.
Id. The Tale of Melibeus.

Now understond that wicked ire is in two maners, that is to say, soden ire or *hasty* ire without avisement and consenting of reson.—*Id. The Persones Tale.*

And he with spore in horse side,
Him *hasteth* faste for to ride,
Till all men be lefte behynde. *Gower. Con. A.* b. i.

For eche of hem in *hastihede*
Shal other slea with deathes wounde. *Id. Ib.* b. v.

Loe formost of a route, that follow'd him,
Kindled Laocoon *hasted* from the toure,
Crieng far of: O wretched citezens,
What so great kind of frensie freteth you.
Surrey. Virgile. Æneis, b. ii.

To of verye good lorde th' Erle of Shrewsberie, the kinge's mâtes lieutenant generall in the North. *Hast* post, *hast*, *hast* wt diligence.—*Lodge. Illustrations*, vol. i. p. 58. *From Lords of the Council*, (1544.)

These tidynges anon came to Sir Loyes of Spaine; than he drewe togyder all his company, and withdrue backe towarde hys shyppes in great *hast*, and encountred one of ye three batayls.—*Berners. Froissart. Cronycle*, vol. i. c. 84.

I found a sayinge of Socrates to be most trewe, "that ill men be more *hastie*, than good men be forwarde, to prosecute their purposes."—*Aschem. The Schole-master*, b. i.

Thus ye see the time of mariage was not so *hastely* looked for, as it is nowe.—*Wilson. Arte of Logike*, fol. 58.

The vndiscrete *hastinesse* of the emperor Claudius, caused hym to be noted for foolyshe.
Sir T. Elyot. The Governour, b. ii. c. 6.

But at these things the Muse must only glance,
And Herckley's treasons *haste* to bring to view,
Her serious subject sooner to pursue.
Draylon. The Barons' Wars, b. iv.

Wherefore he *hasted* away towards Utica, to assist with his presence in this needful case.
Raleigh. History of the World, b. v. c. 3.

——— Therefore let's hence,
And with our fair intreaties *haste* them on.
Shakespeare. Coriolanus, Act i. sc. 5.

Her golden lockes, that late in tresses bright
Embreaded were for hindring of her *haste*,
Now loose about her shoulders hong undight,
And were with sweet ambrosia all besprinckled light.
Spenser. Faerie Queene, b. iii. c. 6.

Sorowe ne needе be *hastened* on,
For he will come withoute calling, anone.
Id. Shepheard's Calender. May.

Zelots took upon them to be the saviours and preservers of the city, but as it prov'd, the *hastners* and precipitators of the destruction of that kingdom
Hammond. Works, vol. iv. p. 595.

——— The *hasty* multitude
Admiring enter'd, and the work some praise
And some the architect.—*Milton. Paradise Lost*, b. i.

Thus as he spake, lo! far away they spyde
A varlet running towardes *hastily*,
Whose flying feet so fast their way applyde,
That round about a cloud of dust did fly.
Spenser. Faerie Queene, b. ii. c. 4.

To be patient in afflictions —and longanimity is referred hither, or long sufferance, which is the perfection and perseverance of patience, and is opposed to *hastiness* and weariness of spirit.—*Bp. Taylor. Holy Dying*, s. 8.

As for that heat and *hastiness* (quoth he) which was in him misliked and offensive, age and time would daily diminish, and bereave him of it. grave and sage counsell which now was wanting, would come on apace everie day more than other.—*Holland. Livius*, p. 96.

Proverb. He is none of the *Hastings*. Men commonly say they are none of the *Hastings*; who, being slow and slack, go about business with no agility.
Fuller. Worthies. Sussex.

See Nature *hasten* her earliest wreaths to bring,
With all the incense of the breathing Spring.
Pope. Messiah.

With winged *haste* the swift destruction flies,
And scarce the soldier sickens ere he dies.
Rowe. Lucan, b. vi.

The two Houses finding things in this posture, *hastened* the departure of their commissioners to the Isle of Wight, with powers and instructions to treat with the king
Ludlow. Memoirs, vol. i. p. 228.

To purchase *hasty* wealth, his force applies,
And overwhelm'd beneath his burthen lies.
Francis. Horace, b. i. Ep 16.

I should rather imagine the great fallacy to be in this, that we too often mistake our conceptions for the things themselves, and too *hastily* put an imagination for intuitive knowledge.—*Law. Enquiry*, c. 1.

The turns of his [Virgil] verse, his breakings, his propriety, his numbers, and his gravity, I have as far imitated, as the poverty of our language and the *hasteness* of my performance would allow.—*Dryden. Preface to Second Miscellany.*

As loud as one that sings his part
T' a wheel-barrow, or turnip-cart,
Or your new nick-named old invention,
To cry *green-hastings* with an engine.
Hudibras. An Heroical Epistle to Sidrophel.

But *haste* to Ascalon, and seek the shores,
Where to the sea a stream its tribute pours:
There shall a sage, the Christian's friend, appear;
Attend his dictates, and his council hear.
Hoole. Jerusalem Delivered, b. xiv.

Homer himself, as Cicero observes above, is full of this kind of painting, and particularly fond of description, even in situations where the action seems to require *haste*.
Goldsmith, Ess. 15.

I arrived in this province on the last of July, and, as the season of the year rendered it necessary for me to *hasten* to the army, I continued only two days at Laodicea, four at Apamea, three at Synnada, and as many at Philomelum.
Melmoth. Cicero, b. v. Let. 1.

Nor did Statius, when he considered himself as a candidate for lasting reputation, think a closer attention unnecessary, but amidst all his pride and indigence, the two great *hasteners* of modern poems, employed twelve years upon the *Thebaid*, and thinks his claim to renown proportionate to his labour.—*Rambler*, No. 169.

Haply some hoary-headed swain may say,
Oft have we seen him at the peep of dawn
Brushing with *hasty* steps the dews away
To meet the sun upon the upland lawn.
Gray. Elegy written in a Country Church yard.

But Epiphanius was made up of *hastiness* and credulity, and is never to be trusted where he speaks of a miracle.
Jortin. Remarks on Ecclesiastical History.

HAT.
HA'TTER.
HA'TTED. } Wachter,—from Ger. *Hüten*, tegere. Ihre from A. S. *Hydan*, to hide. Skinner says,—A. S. *Hat*; Ger. *Hut*; Dut. *Hoed*; Sw. *Hatt*; from the Ger. *Huten*; Dut. *Hoeden*; to guard, to protect; because it protects from wind, sun, and rain.—*Hooved*, or *Hov'd*, the past part. of *Heave*, (A. S. *Heaf-an*,) has, in Tooke's opinion, formed *Hood*, *Hat* and *Hut*. And thus *Hat* will be the past tense, or past part. of the same verb, as *Head* itself is: and mean, as *Head* does, something, any thing *heaved* or raised, as the *head* upon the shoulders, the *hat* upon the *head*.

Something raised or *heaved*, (sc.) upon the *head*; a cover for the *head*.

As yf the marchaunt make his way overe menne comne
And the hayward happe with hym for to mete
Oth' hus *hatt* oth' hus hed, others elles hus gooses
The merchaunt mot for go. *Piers Ploughman*, p. 217.

And fro the benche he drove away the cat,
And laied adoun his potent and his *hat*,
And eke his scrip, and set himself adoun.
Chaucer. The Sompnoures Tale, v. 7558.

The prouost then assembled a great nombre of commens of Paris, suche as were of his opynion, and all they ware *hattes* of one colour, to th'entent to be knowen
Lemers. Froissart. Cronycle, c. 179.

When *hatters* vse, to lye none olde cast robes.
Gascoigne. The Steele Glas.

Oh! monstrous, superstitious puritan
Of refin'd manners, yet ceremonial man,
That, when thou meet'st one, with inquiring eyes
Dost search, and, like a needy broker, prize
The silk and gold he wears, and to that rate,
So high or low, dost raise thy formal *hat*.—*Donne*, Sat 1.

These men erre not by chaunce, but knowingly and willingly; they are like men that affect a fashion for themselves, have some singularity in a ruffe, cloake, or *hat band*.
B. Jonson. Discoveries.

It is as easy way unto a dutchess,
As to a *hatted* dame, if her love-mawer.
Tourneur. The Revenger's Tragedy, Act i.

The Chinese have no *hats*, caps, or turbans; but when they walk abroad, they carry a small umbrello in their hands, wherewith they fence their head from the sun or rain, by holding it over their heads.—*Dampier. Voyages*, an. 1687.

Room for the noble gladiator! see
His coat and *hatband* show his quality.
Stepney. Imitation of Juvenal.

He [Charles Collins] drew a piece with a hare and birds and his own portrait in a *hat*.
Walpole. Anecdotes of Painting, vol. iv. c. 3.

Whether he [Lord Hervey] or Pope made the first attack, perhaps, cannot now be easily known: he had written an invective against Pope, whom he calls "Hard as thy heart, and as thy birth obscure" and hints that his father was a *hatter*.—*Johnson. Life of Pope.*

HATCH, v.
HATCH, n.
HA'TCHER. } Minshew,—from Ger. *Hacken*, to cut or *hack* to pieces; because birds, when they exclude their eggs, *hack* and break the shells with their beaks. Junius says, to *hatch* chickens, *est excludere pullos*, because the hen *breaks* the shell, (sc. to set the chick at liberty.) Skinner and Wachter,—from Ger. *Hecken*, fætificare, incubare; and this from A. S. *Eg*, ovum, with the addition of the aspirate. *Egg* and *hatch* may both be from the A. S. *Egg-ian*, to sharpen, to quicken; to foster, to cherish:

To quicken (sc. into life) by incubation; to foster; to cherish; to brood over; to give birth to.

Other mennes swette *hatched* vp you. Other mennes hunger and thurste made you fatte.—*Udal. James*, c. 5.

Be ready euery man lawefully in his vocation, to beate downe blasphemie against God, and to suppresse the bruode of sedition in the shell before it be *hatched* readye to flye.
Bale. Pageant of Popes, fol. 198.

For the seas wil not for that tyme of these birdis [halcyons] sitting and *hatching* decease [dis-cease] her geistis.
Joye. Exposicion of Daniel, Ep. Ded.

But fayling of her end by his strange absence,
Grew shamelesse desperate, open'd (in despight
Of heauen, and men) her purposes: repented
The euils she *hatch'd*, were not effected: so
Dispayring, dyed.—*Shakespeare. Cymbeline*, Act v. sc. 5.

'Tis not thy happiness that breeds my smart,
It is my loss, and cause that made me lose thee:
Which *hatching* first this tempest in my heart,
Thus justly rages. *P. Fletcher. Eliza.*

——— There's something in his soule?
O're which his melancholly sits on brood,
And I do doubt the *hatch*, and the disclose
Will be some danger.—*Shakespeare. Hamlet*, Act ii. sc. 1.

O my sweet soul, I have brought thee golden birds home,
Birds in abundance: I have done strange wonders:
There's more a *hatching* to.
Beaum. & Fletch. The Spanish Curate, Act iii.

The calme time in winter affords the sea-fowles, called alcyones, a safe cooving, sitting and *hatching* of their eggs.
Holland. Plutarch, p. 505.

The same yeare, whiles the Samnites warre of it selfe alone, besides the suddaine revolt of the Lucanes, together with the Tarentines the *hatchers* thereof, held the senators of Rome in care and perplexitie ynough.—*Id. Livius*, p. 502.

Open your bee-hives, for now they *hatch*.
Evelyn. Kalendarium Hortense. April

But so may he live long, that town to sway,
Which by his auspice they will nobler make,
As he wil *hatch* their ashes by his stay,
And not their humble ruines now forsake.
Dryden. Annus Mirabilis.

Behold a fourth; a man ever in haste, a great *hatcher* and breeder of business, and excellent at the famous art of whispering.
Swift. Tale of a Tub. A Digression concerning Madness.

In the same ode, celebrating the power of the muse, he gives her prescience, or, in poetical language, the foresight of events *hatching* in futurity; but, having once an egg in his mind, he cannot forbear to show us, that he knows what an egg contains.—*Johnson. Life of Cowley.*

Insects which do not sit upon their eggs, deposite them in those particular situations, in which the young, when *hatched*, find their appropriate food.
Paley. Natural Theology, c. 18.

HATCH, v. } "A. S. *Hæcca*, pessulus, a barre
Hatch, n. } or bolt of a door; whence *hatch*, as buttery *hatch*: because usually barred or bolted. Belgis, *Heck*," (Somner,) from the Dut. *Hecken*, apprehendere, tenere; to hold fast. The *hatches* of a ship, (Minshew,) so called, "because they fall to like the *hatch* of a door." *Hatch* is commonly applied to—

The fastened half or part of the door, the other part being thrown open: the door (which shuts down) in the deck of a ship, communicating from deck to deck, or deck to hold.

To be under *hatches*, (met.)—to be put down ow, under cover.

He poureth peesen upon the *hatches* slider.
Chaucer. The Legend of Cleopatra.

But shall directly saile and come to the port of the citie of London, the place of their right discharge, and that no bulke be broken, *hatches* opened, &c.
Hackluyt. Voyages, vol. i. p. 261.

If in our youths we could pick up some pretty estate, 'twere not amiss to keep the door *hatched*.
Shakespeare. Pericles, Act iv. sc. 3.

Dogs leapt the *hatch*, and all are fled.
Id. Lear, Act iii. sc. 6.

The briny seas, which saw the ship infold thee,
Would vault up to the *hatches* to behold thee.
Drayton. William De la Poole to Queen Mary.

At the same time there were two armadoes set out of Asia, the one conducted by king Attalus, consisting of foure and twentie sade of quinqueremes: the other were of Rhodians and stood of twentie covert ships with decks and *hatches*, commanded by Ageesimbrotus the admirall.
Holland. Livius, p. 818.

Yielding at length the waters wide gave way
And fold her in the bosom of the sea:
Then o'er her head returning rolls the tide,
And covering waves the sinking *hatches* hide.
Row. Lucan. Pharsalia, b. iii.

We hoysed out our boat, and took up some of them; as also a small *hatch*, or scuttle rather, belonging to some bark.
Dampier. Voyages, an. 1688.

He assures us, how this fatherhood began in Adam, continued its course, and kept the world in order all the time of the patriarchs, till the flood; got out of the ark with Noah and his sons, made and supported all the kings of the earth, till the captivity of the Israelites in Egypt; and then the poor fatherhood was under *hatches*, till "God, by giving the Israelites kings, re-established the ancient and prime right of lineal succession in paternal government."
Locke. Of Government, b. i. c. 2.

If by the dairy's *hatch* I chance to hie,
I shall her goodly countenance espy:
For there her goodly countenance I've seen,
Set off with kerchief starch'd and pinners clean.
Gay, Past. 5.

HATCH, n. }
Hatch, v. } Fr. *Hâcher*, to *hack*, or cut.
Ha'tching, n. } To cut or carve, to grave.

——— And such againe
As venerable Nestor (*hatch'd* in silver)
Should with a bond of ayre, strong as the axletree
In which the heauens ride, knit all Greekes eares
To his experienc'd tongue.
Shakespeare. Troyl. & Cress. Act i. sc. 3.

When thine own bloudy sword, cryed out against thee,
Hatcht in the life of him? yet I forgave thee
Beaum & Fletch. Custom of the Country, Act v.

——— Why should not I
Dost on my horse well trapt, my sword well *hatcht*?
Id. Bonduca, Act ii.

To discern an original print from a copy print (not to speak of such plates as have been retouch'd and therefore of little value) is a knack very easily attain'd; because 'tis almost impossible to imitate every *hatch*, and to make the strokes of exact and equal dimensions.—*Evelyn. Sculpture*, c. 5.

Therefore *hatchings* express'd by single strokes are ever the most graceful and natural, though of greater difficulty to execute, especially being any waves oblique, because they will require to be made broader and fuller in the middle, then either at their entrance, or exit.
Evelyn. Sculptura, c. 5.

Ha'tchel, v. } Also written *Hetchel* and
Ha'tchelling, n. } *Hitchell*. See Hackell.

The Russians do spin and *hachell* it, and the English tarre it in threed and lay the cable.
Hackluyt. Voyages, vol. i. p. 364.

But what shall bee done with the hard refuse, the long buns of the stalkes, the short shuds or shives, which are either driven from the rest in the knocking, or parted in the *hetcheling*?—*Holland. Plinie*, b. xix. c. 1.

And yet the same must bee better kembed with *hetchell-teeth* of yron, [*pectitur ferreis hamis*] untill it be cleansed from all the grosse barke and rind among.—*Id. Ib.*

Ha'tchet. Fr. *Hache*, *hachette*; Ger. *Hatsche*. Brunne has the old word *Hache*, from A. S. *Haccan*, to *hack* or cut. See To Hack.

That which (a tool, which) *hacks*, cuts, or chops.

Ther he slouh Colbrant with *hache* Dane a.
R. Brunne, p. 32.

The Indian sayde vnto vs, if wee would see them, wee should giue him some *hatchets*, and he would bring vs of those eagles.—*Hackluyt. Voyages*, vol. iii. p. 665.

Moreover, there ought a little *hatchet* to hang evermore fast to the plough beame before, therewith to cut through roots within the ground, that might breake or stay the plough.—*Holland. Plinie*, b. xviii. c. 18.

After supper we agreed with one of the Indians to guide us a day's march into the country, towards the north side; he was to have for his paines a *hatchet* and his bargain was to bring us to a certain Indian's habitation, who could speak Spanish.—*Dampier. Voyages*, an. 1681.

This their digging or *hatchet-work* they help out by fire; whether for the felling of the trees, or for the making the inside of their canoe hollow.—*Id. Ib.* an. 1683.

Next morning I made the natives another visit, accompanied by Mr. Forster and Mr. Hodges, carrying with me various articles which I presented them with, and which they received with a great deal of indifference, except *hatchets* and spike nails; these they most esteemed.
Cook. Second Voyage, b. i. c. 4.

Ha'tchment. See Atchievement, or Achievement, of which word *Hatchment* is a corruption; and is applied to—

Any sign, ensign, or monument, of *achievements* performed; and commonly to the coat of arms suspended in the front of a deceased person's house.

No trophee, sword, nor *hatchment*, o're his bones,
No noble rite, nor formall ostentation,
Cry to be heard, as 'twere from heauen to earth.
Shakespeare. Hamlet, Act iv. sc. 5.

——— Let there be deducted out of our main potation
Five marks in *hatchments* to adorn this thigh,
Crampt with this rest of peace, and I will fight
Thy battels.—*Beaum. & Fletch. The Scornful Lady*, Act ii.

For as I am condemn'd, my naked sword
Stands but a *hatchment* by me; only held
To shew I was a souldier. *Id. Valentinian*, Act iv.

Here, in a heap of confus'd waste, I found
Neglected *hatchments* tumbled on the ground.
Otway. Windsor Castle.

His [W. Dugdale's] care was also manifested in defacing such tablets of arms, as he found in any publick places which were fictitious, and by pulling down several atchievements (commonly called *Hatchments*) irregularly and against the law of arms hung up in any churches or chapels within the precincts of his province.—*Wood. Fasti Oxon.*

HATE, v. }
Hate, n. }
Ha'teful. }
Ha'tefully. }
Ha'tefulness. }
Ha'teless. }
Ha'ter. }
Ha'tred. }

Goth. *Hatjan*; A. S. *Hatan*, *hat-ian*; Dut. *Haeten*; Ger. *Hagsen*; Sw. *Hata*; which some etymologists derive from the Lat. *Od-isse*. The A. S. *Hat-ian*, is to *heat* and to *hate*; and Junius says, "from *Hat*, (hot,) calidus, (whence I think *Hat-ian* formed,) the A. S. have taken their *Hete*, odium, rancor, malitia, and also *Hatheort*, iracundus, and *Hatheortnys*, iracundia, excandescentia." By the same metaphor, are the words *incense*, *inflame*, &c. applied to the human passions. It is applied as the Fr. *Haïr*,—

"To loath, detest, abhor, spight, malice, repine at, bear ill-will unto," (Cotgrave.)

And tho he sholde kyng be, thys god man Seyn Dunston
Hatede muche to crouny hym, gyf he yt mygte vergon
[forego.] *R. Gloucester*, p. 290.

Of the toun of Wynchestre feaute had he at wille,
Sithen he went to London, that *hated* he fulle lite.
R. Brunne, p. 43.

Hatred before was, S. Bede herd I say,
Biten the kyng of Kent, & the kyng of Lyndsay.
Id. p. 10.

And gut ich have *hated* hure, al my lyf tyme.
Piers Ploughman, p. 109.

If the world *hatith* ghou, wite ghe that it hadde me in *hate* rathere than ghou.—*Wiclif. Jon*, c. 15.

If the world *hate* you, ye know that he *hated* me before he *hated* you.—*Bible*, 1551. *Ib.*

Greet Babiloyne is maad the habitacioun of deuelis, and the keping of ech uncleene spirit, and the keping of ech uncleene foul and *hateful*.—*Wiclif. Apocalips*, c. 18.

Greate Babylon is become the habitacion of deuils, and the holde of all fowle spiryres, and a cage of all vncleane and *hateful* byrdes.—*Bible*, 1551. *Ib.*

This hete draweth the herte of man to God, and doth him *hate* his sinne.—*Chaucer. The Persones Tale.*

And Goddes peple had he most in *hate*,
Hem wold he sleen in turment and in peine,
Wening that God ne might his pride abate.
Id. The Monkes Tale, v. 14,506.

To ben a murdrour is an *hateful* name.
Id. The Clerkes Tale, v. 8608.

It were no token of no brothered
But a signe rather of *hatred*
To interrupt my possession
Of this little poore region.
Lidgate. The Story of Thebes, b. ii.

For he with God hym selfe debateth,
Wherof that all the heuen hym *hateth*.
Gower. Con. A. b. v.

The cruell *hate* which boyles within thy burning brest,
And seekes to shape a sharpe reuenge, on them that loue the best;
May warne all faithfull friendes, in case of leopardie,
Howe they shall put their harmlesse hands, betweene the barck and tree. *Gascoigne. The Fruits of Foes.*

Not Helen's beautie *hatefull* unto thee,
Nor blamed Paris yet, but the gods wrath
Reft you this wealth, and ouerthrew your town.
Surrey. Virgile. Æneis, b. ii.

For yf this were treue, that they reporte of me, that I preache, and set furth circumcision, what cause is there then whye vntyl this daye the Jewes so maliciously and *hatefully* persecute me.—*Udal. Galathians*, c. 5.

But Amphialus perceiving it, and weighing the small *hatefulness* of their quarrel, with the worthiness of the knight, desired him to take pity of himself.—*Sidney. Arcadia*, b. iii.

Phalantus of Corinth, to Amphialus of Arcadia, sendeth the greeting of a *hateless* enemy.—*Id. Ib.*

Hannibal being as yet skarse manne growen, was made captaine of Carthage, not because there was skarsity of men of more yere and experience, but for the natural *hatred* that was knowen to be rooted in him, againste the Romanes, euen from his verye childhode.—*Goldyng. Justine*, fol. 119.

Whom mortally he *hated* evermore,
Both for his worth, that all men did adore,
And eke because his love he wonne by right.
Spenser. Faerie Queene, b. iv. c. 1.

But cruelty and hardnesse from you chace,
That all your other praises will deface,
And from you turne the love of men to *hate*.
Id. Ib. b. vi. c. 8.

——— Their malice hath no end,
But t' end us all, and to undo the land;
(For which the *hateful* French gladly attend,
And at this instant have their swords in hand.)
Daniel. The Civil War, b. viii.

But Ulysses not only brideled and repressed his own choler when he was chafed, but also perceiving by some words of Telemachus his son, that he was angry and *hatefully* bent against lewd persons, he laboured to appease and mitigate his mood.—*Holland. Plutarch*, p. 34.

The Jews were so great *haters* of swine upon pretensions of the Mosaick rites, that they would not so much as name a swine.—*Bp. Taylor*, vol. iii. Ser. 1.

Fred. A month or two, it shall be carried still
As if she kept with you, and were a stranger,
Rather a *hater* of the grace I offer.
Beaum. & Fletch. A Wife for a Moneth, Act iv.

What shall the ashes of my senselesse urne
Need to regard the raving world above?
Sith afterwards I never can returne,
To feel the force of *hatred* or of love.
Bp. Hall, b. iv. Sat. 1.

But I, who all punctilios *hate*,
Though long familiar with the great,
Nor glory in my reputation,
Am come without an invitation.
Swift. Verses by Dr. J. Sican to the Dean.

Strange rules for constancy your priests devise,
If love and *hate* must vary with your skies,
From such vile servitude set reason free
Lansdowne. The British Enchantress, Act I. sc. 2.

Want is a bitter and a *hateful* good,
Because its virtues are not understood.
Dryden. The Wife of Bath's Tale.

There was not the pains taken to inform the people of the *hatefulness* of vice, and the excellency of holiness, or of the wonderful love of Christ, by which men might be engaged to acknowledge and obey him.
Burnet. Hist. of the Reformation, an. 1542.

And therefore, they wished any man, who did withdraw, and hide himself in such a debate and controversy, to consider whether he were or not a *hater* of his bretheren, against Christian and common charity; an *hater* of himself and his posterity, against the law and light of nature; an *hater* of the king and his kingdoms, against loyalty, and common duty; a *hater* of God, against all religion and peace.
Clarendon. Civil Wars, vol. ii. p. 445.

Hatred being too active and mercurial a passion to lie still, never takes up with the bare theory of mischief, with sluggish thoughts and secret grudges, but, as opportunity serves, will certainly be doing; and till such opportunity falls in with it (which frequently it does not) it must needs afflict, and grate, and feed upon the man himself, and make him as miserable, as he wishes others.—*South*, vol. v. Ser. 10.

Indeed the affection of *hatred* is of so unpleasant a nature, that the being who could *hate* every thing would be his own tormentor.—*Cogan. On the Passions*, c. 1. § 3.

He can't a foe, though most malignant, *hate*,
Because that *hate* would prove his greater foe.
Young. The Complaint, Night 8.

His Court, the dissolute and *hatefull* school
Of wantonness, where vice was taught by rule,
Swarm'd with a scribbling herd, as deep inlaid
With brutal lust as ever Circe made.—*Cowper. Table Talk.*

The true object of *hatred* is alone some particular and partial evil, which we experience or dread: some incidental interruption to the usual tenour of our feelings; or some pernicious quality which may threaten this interruption.
Cogan. On the Passions, c. 1. § 2.

HAU'BERK. See HABERGEON.

Tho kyng Arture yt yuelde, [felt] and ysey al so ys blod
Vp ys *haubert* & ys aselde, he was ney vor wraththe wod.
R. Gloucester, p. 185.

For ge ben men beter y tagt to schouele and to spade,
To cartestaf and to plowstaf, and a fischyng to wade,
To hamer and to nedle, and to marchandise al so,
Than with sword or *hauberk* eny batail to do.—*Id.* p. 99.

And more encense into the fire he cast,
With other rites mo, and at the last
The statue of Mars began his *hauberke* ring,
Chaucer. The Knightes Tale, v. 2433.

And on the *hauberk* strooke the prince so sore,
That quite disparted all the linked frame,
And pearced to the skin but bit no more,
Yet made him twice to reele, that neuer moou'd afore.
Spenser. Faerie Queene, b. ii. c. 5.

It hit the knight the buckels rich among,
Wherewith his precious girdle fast'ned was,
It bruised them and pierc'd his *hawberke* strong,
Some little bloud downe trickled on the grasse.
Fairefax. Godfrey of Boulogne, b. vii. s. 103.

Hauberks and helms are hew'd and many a wound
Out spins the streaming blood, and dies the ground.
Dryden. Palamon & Arcite.

Ere the ruddy sun be set,
Pikes must shiver, javelins sing,
Blade with clattering buckler meet,
Hauberk crash, and Helmet ring.
Gray. The Fatal Sisters.

HAVE, *v.* HA'VELESS. HA'VER. HA'VING, *n.* Goth. *Haban*; A. S. *Habban*, *hæban*; Ger. *Haben*; Dut. *Hebben*; Sw. *Hafwee*; Fr. *Avoir*; It. *Avere*; Sp. *Haber*. All (say the etymologists) from the Lat. *Hab-ere*. Tooke,—that the Lat. is from the Gothic.

Has, contraction of *hav-es*.
Hath, contraction of *hav-eth*.
Had, contraction of *hav-ed*.
Han, contraction of *hav-en*.

To hold or keep; to possess or obtain; to enjoy the tenure or possession; to take or receive it; to attain or procure the possession; to seek or require.

Have *after* him, *at* him, *with* him; are elliptical expressions, equivalent to—I will have, or, Let us have or keep *after* him; i.e. follow, pursue. I will *have*, or, Let us *have*,—a blow, a hit, an aim, a trial *at* him or it. I will *have*, or, Let us *have*, or keep (in company) *with* him; attend him.

For my god heo louede me, & now he *habbeth* euery del,
He nul not geue me of myn owne mid god herte a mel.
R. Gloucester, p. 35.

Cole was a noble mon, & gret power *hadde* on honde,
Erl he was of Colchestre here in this londe.—*Id.* p. 82.

Knoute of his body gatte sonnes thre
Tuo bi tuo wifes, the thrid in jolifte.
Bi the first *had* he Suaue, he was eldest brother.
R. Brunne, p. 50.

The conquerour is laid at Kame dede in graue,
The Courthose befor said Normundie sal e *haue*.
Id. p. 85.

And bere hit in thy bosom, abowte wer th^u wendest
Shal never barne be abasshed, that *hath* this a boute
Piers Ploughman, p. 251.

He that *hath* eeris of heryng; here he.
Wiclif. Matthew, c. 11.

He y^t *hath* eares to heare let him heare.—*Bible*, 1551. *Ib.*

Moyses seide if any man is deed, not *hauynge* a sone: that his brother wed his wyf and raise sed to his brothir.—The firste weddide a wyf and is deed and *hadde* no seed.—In the risynge agen to lyf, whos wyf of the seuene schal sche be? for alle *hadden* hir.—*Wiclif. Matthew*, c. 22.

Moses bade, yf a man dye *hauynge* no children, that the brother mary his wyfe, and reyse vp sede vnto his brother.—The first maried and deceased without issue.—Nowe in ye resurrection whose wyfe shal she be of the seuen? For al *had* her.—*Bible*, 1551. *Ib.*

And whanne wijn failide, the modir of Jhesus seide to him, thei *han* not wijn.—*Wiclif. Jon*, c. 2.

And when the wyne fayled the mother of Jesus sayde vnto him: They *haue* no wyne.—*Bible*, 1551. *Ib.*

And therfore, sire, the best rede that I can,
Despeire you not, but *haveth* in memorie,
Paraventure she may be your purgatorie.
Chaucer. The Marchantes Tale, v. 9548.

This maketh Emelie *han* remembrance
To don honor to May, and for to rise.
Id. The Knightes Tale, v. 1048.

Now sith ye *han* so holy and meek a wif,
What nedeth you, Thomas, to maken strif?
Id. The Sompnoures Tale, v. 7581.

And therof cometh it, that if thou see a wight that would getten y^t hee may not getten, thou maiest not dont that power ne faileth him to *hauen* that he would.
Id. Boecius, b. iv.

And eke he set an ordinaunce
Upon a lawe of Moyses,
That though a man be *haueles*,
Yet shall he not by theft stele.
Gower. Con. A. b. v.

And if I se some *have* their most desired sight,
Alas! thinke I, eche man *hath* weale, save I, most wafull wight.
Surrey. The Faithful Lover, &c.

——— It is held
That valour is the chiefest vertue,
And most dignifies the *haver*.
Shakespeare. Coriolanus, Act ii. sc. 2.

But I pardon you for that, for simply your *having* in beard, is a yonger brother's reuennew.
Id. As You Like It, Act iii. sc. 2.

The gentleman is of no *having*, hee kept companie with the wilde Prince, and Poins.
Id. Merry Wives of Windsor, Act iii. sc. 2.

Mat. Lye in a water-bearer's house! A gentleman of his *havings*! Well, I'le tell him my mind.
B. Jonson. Every Man in His Humour, Act i. sc. 4.

Hor. He waxes desperate with imagination.
Mar. Let's follow; 'tis not fit thus to obey him.
Hor. Haue after, to what issue will this come.
Shakespeare. Hamlet, Act i. sc. 4.

And he that will caper with mee for a thousand markes, let him lend me the money, and *haue at* him.
Id. 2 Pt. Hen. IV. Act i. sc. 2.

What, shall we toward the tower? the day is spent.
Hast. Come, come, *haue with* you.
Id. Richard III. Act iii. sc. 2.

We are in thus holding, or thus spending, truly, πλεονεκται, not only covetous, but wrongfull, or *havers* of more than our own, against the will of the right owners.
Barrow, vol. i. Ser. 31.

HA'VEN. HA'VENER. HA'VENET. HA'VEN-LESS. Dut. *Haven*; Ger. *Hafen*; Fr. *Havre*, A. S. *Haf-en*; from *habban*, to *have* or hold, to contain: quod (says Junius) ingentem navium numerum capiat ac *teneat*.

That which holds or contains; (sc.) ships: a port, a harbour.

Byuore Lammasse the tuelfte day at an *hauene* ther by Southe
Myd hys ost he aryuede, that me clupeth Portesmouthe.
R. Gloucester, p. 423.

Thei failed of ther pray, to *hauen* gan thei hie,
& hired tham a schip. *R. Brunne*, p. 304.

Where I sought *hauen*, there found I hap,
From danger unto death.
Uncertaine Auctors. The Lover Disceiued, &c.

Where is there *haven* found, or harbour, like that road,
Int' which some goodly flood his burthen doth unload?
Drayton. Poly-Olbion, s. 13.

Rest, royal dust! and thank the storms that drove,
Against its will, you to your *haven* above.
Brome. On the Death of King Charles.

These earls and dukes appoynted to this end their special officers as receyuer, *hauener*, and customer, &c.
Carew. Survey of Cornwall, fol. 79.

From Langunda to Flechard at the Gwerne mouth foure miles, and here is a portlet or *hauenet* also for ships.
Holinshed. Description of Britaine, c. 14.

On the left hand the *haven-lesse* and *harbourlesse* coasts of Italie, and on the right, the Illyrians, Liburnians, and Istrians, fierce nations, and for the most part, reputed infamous, for roving and robbing by the sea-side, put him in exceeding feare.—*Holland. Livie*, p. 352.

As for mee, my intent and purpose was, to goe against Ephesus with the whole armada, and thither to bring with me the vessels of burden charged with heavie ballace of gravell and sand, and to sinke them in the verie *haven-mouth*, for to choke it up.—*Id. Ib.* p. 953.

Having now found a *haven-town*, the soldiers were desirous to take shipping, and change their tedious land-journeys into an easy navigation.
Raleigh. History of the World, b. iii. c. 10. s. 13.

And now the surrender of Dorchester (the magazine from whence the other places were supplied with principles of rebellion) infused the same spirit into Weymouth, a very convenient harbour and *haven*.
Clarendon. The Civil War, vol. ii. p. 335.

——— Bear up, my friend,
Serenely, and break through the stormy brine
With steady prow; know we shall once arrive
At the fair *haven* of eternal bliss,
To which we ever steer. *Watts. True Courage.*

HA'VERSACK. Fr. *Havre-sac*, a bag of strong coarse linen, used mostly to carry provisions on a march.

A long sword lay by him on the grass, with an *haversack*, of which he had unloaded his shoulders; and though he was poorly clothed, he discovered a good shape and mien.
Smollett. Gil Blas, b. ii. c. 8.

HAUGHT. HA'UGHTY. HA'UGHTILY. HA'UGHTINESS. Written anciently *hautein* and *hautain*. Fr. *Haultain*, *hautain*; It. *Altiero*; Sp. *Altivo*; from Fr. *Hault*, *haut*; It. and Sp. *Alto*; and these from the Lat. *Altus*, high.

High; lofty; high-minded, proud, disdainful.

Vor he was comdel *hayt*, as hys herte was best,
He wende hym vorth an honteth to the nywe forest.
R. Gloucester, p. 418.

The fader hem louede alle ynog, ac the gongest meest:
For heo was best and fairest, & to *hautenesse* drow best
Id. p. 29.

The erle's sonnes wer *hauteyn*, did many folie dede.
R. Brunne, p. 219.

Lordings, quod he, in chirche whan I preche,
I peine me to have an *hautein* speche,
And ring it out, as round as goth a bell,
For I can all by rote that I tell.
Chaucer. The Pardoneres Tale, v. 13,264.

For they are cruel and *haulain*.—*Id. The Rom. of the R.*

The spirite of the deuil, and the worlde maketh and loueth such myndes as are *haute*, puffed vp with pryde, and suche as are fierce; but that heauenly spyrite loueth those which are lowlye, meke, and peasible.—*Udal. Mark*, c. 1.

The hearte of this vergen dyd not throughe these so high promises of the aungell, weaxe any whit the more *hault* to take highly upon her.—*Id. Luk*, c. 1.

In her estate there sate the noble quene
Of Fame, perceyuyng howe that I was cum
She wondred me thought at my laurell grene:
She loked *hautely*. *Skelton. The Crowne of Laurell.*

If yelding feare, or cancred villanie,
In Cæsar's *haughtie* heart had tane the charge,
The walles of Rome had not ben rearde so hye,
Nor yet the mightye empire left so large.
Gascoigne. Memories.

The which were so planted in his person, that in *hautinesse* of courage, in knowledge of philosophy, and in strength of body, he farre excelled all them by whom the East was conquered.—*Goldyng. Iustine*, fol. 77.

——— His courage *haught*
Desir'd of forraine foemen to be knowne,
And farre abroad for strange adventures sought.
Spenser. Faerie Queene, b. I. c. 6.

North. My lord.
Rich. No lord of thine, thou *haught* insulting man;
No, nor no man's lord.—*Shakes. Rich. II.* Act iv. sc. 1.

Attend me lords.—the proud insulting queene,
With Clifford, and the *haught* Northumberland,
And of their feather, many moe proud birds,
Haue wrought the easie melting king, like wax.
Id. 3 Pt. Hen. VI. Act ii. sc. 7.

Thou drov'st out nations, proud and *haut*,
To plant this lovely vine. *Milton*, Ps. 80.

Who thereat wondrous wroth, the sleeping sparke
Of native vertue gan eftsoones revive,
And at his *haughtie* helmet making mark,
So hugely strooke, that it the steele did riue,
And cleft his head.—*Spenser. Faerie Queene*, b. i. c. 2.

But bootlesse on a ruthles god
I see my prayers spent,
As *haughtily* doest thou reuenge
As humbly I repent
Warner. Albion's England, b. iii. c. 16.

The pride and peevish *haughtiness* of some factious people that contemn their bishops is the cause of all heresie and schism.—*Bp. Taylor. Episcopacy Asserted*, § 46.

But herein appeared his true *haughtinesse* [*sublimitas*] of mind indeed, and that unmatchable spirit of his, that when upon the battell at Pharsalia, as wel the cofers and caskets with letters and other writings of Pompey, as also those of Scipio before Thapsus, came into his hands, he was most true unto them, and burnt al, without reading one script or scroll.—*Holland. Plinie*, b. vii. c. 25.

Had he [Daniel] been sharp and peremptory, Belshazzar, a prince of that *haughty* and arrogant spirit, would never have sent him out of his presence clothed with scarlet, and with a gold chain about his neck.—*South*, vol. vii. Ser. 7.

Shall she, that very Parthia, see thee now,
A poor, dejected, humble suppliant bow?
Then *haughtily* with Rome her greatness mate,
And scorn thy Country, for thy groveling fate?
Rowe. Lucan, b. viii.

Prosperity does not only shut the earth against counsel, by reason of the dulness that it leaves upon the senses; but also upon the account of that arrogance and untutor'd *haughtiness* that it brings upon the mind.
South, vol. iv. Ser. 2.

This won my love, a love for ever true,
Nor will the *haughty-minded* Pelias rue
His flagrant crimes, till you propitious deign
To speed my Jason to his Greece again.
Fawkes. Apollonius Rhodius. Argonautics, b. iii.

[Leontius] sent word to the Empress Eusebia, who is said to be *haughty*, that he would not comply with her request, and pay her a visit, unless she would promise to bow down before him and receive his blessing, and then to stand up, whilst he sat, till he should give her leave to sit down; which put the lady into a violent rage.
Jortin. Remarks on Ecclesiastical History.

Those high and *haughty* sentiments, which are the great support of independence, were to be let down gradually.
Burke. On the Present Discontents.

Vice has many advocates on her side within our own bosoms, and when she finds wit and ridicule called in as her auxiliaries, she no longer hides her head in shame, but walks in the broad sunshine, and *haughtily* triumphs over the modesty of virtue.—*Knox. Winter Evenings*, Even. 54.

As many more can discover that a man is richer than that he is wiser than themselves, superiority of understanding is not so readily acknowledged as that of fortune; nor is that *haughtiness*, which the consciousness of great abilities incites, borne with the same submission as the tyranny of affluence.—*Johnson. The Life of Savage.*

I had a sword—and have a breast
That should have won as *haught* a crest
As ever waved along the line
Of all these sovereign sires of thine.
Lord Byron. Parisina.

HA'VIOUR, i. e. *behaviour*, (qv.) manner of *having*, holding, or keeping; conduct: consequentially, good conduct, good manners. It is now only used by imitators of antiquity.

Some other persones, whiche were of small *hauoure*, shuld be fyned by discrecion of the Kynges counsayle.
Fabyan, an. 1267

Tell me, have ye seene her angelike face,
Like Phœbe fayre?
Her heavenly *haveour*, her princely grace,
Can you well compare?
Spenser. The Shepheard's Calender. April.

One Stafford of a noble house,
A courtiour of good *hauor*,
A friend, and fast to Mandeuil,
And in the prince his fauor
Warner. Albion's England, b. xi. c. 64.

Their artificers wrought their occupations in their shops, the men of *hauiour* and honest citizens walked in the market place in their long gowns, and the officers and governors of the city went up and down to every house.
North. Plutarch, p. 129.

For to that seminary of fashion vain
The rich and noble from all parts repair,
Where grown enamour'd to the gaudy train,
A courteous *hauiour* gent and debonair.
They cast to imitate such semblaunce fair.
West. On the Abuse of Travelling.

See, while his friend entreats and urges still,
See how, with side long glaunce and *hauiour* shy,
He steels the look to lead his lemman's will
Watchfull the dawn of an assent to spy
Mickle. Sir Martyn, c. 1.

HAUL, i. e. to *hale*, (qv.) or pull.
Haul appears to have been used as a noun in some editions of Thomson, (*Autumn*, v. 547.)

Then we *hailed* into the shoare, within two English miles of Don John's towne, and there ankered in seuen fadoms water.—*Hackluyt. Voyages*, vol ii. pt. ii. p. 32.

——— The quick dice,
In thunder leaping from the box, awake
The sounding gammon; while romp-loving miss
Is *haul'd* about, in gallantry robust.—*Thomson. Autumn.*

I immediately *hauled* up for it, and found it to be an island of an oval form, with a lagoon in the middle, which occupied much the larger part of it.—*Cook. First Voyage*, b. i. c. 7.

HAUNCE. See HANCE, and ENHANCE.
Udal seems to apply this word to—the raised or upright post of the door.

He ordeyned the annual vse or ceremonie to eate the Paschall Lambe, with whose bloude they sprynkeled the thrasholde and *haunse* of the dore.—*Udal. Hebrues*, c. 11.

HAUNCH. Fr. *Hanche*; It. and Sp. *Anca*; Dut. *Hanche*. Junius says,—from the Gr. Αγκων, which signifies any flexure or bend of the limbs; and Menage,—αγκη for αγκων. Tooke,—that it is the past part. of *hang-an*, to *hang*; meaning, simply, *hanged*, and applied to—
That part by which the lower limbs are *hanked* or *hanged* upon the body or trunk. Used, as in Shakespeare, met.

1 *Wood.* That's a firker I'faith boy: there's a wench will ride her *haunces* as hard after a kennel of hounds, as a hunting saddle.—*Beaum. & Fletch. Philaster*, Act iv.

Brother, why are women's *haunches* only limited, confin'd, hoop'd in, as it were with these same scurvy vardingales.
Id. The Martial Maid, Act ii.

Each man I met hath filled up his panch,
With my red-deere, onely I was no ghest,
Nor ever since did tast of side or *haunch*.
Sir J. Harrington, b. II. Epig. 51.

King. O Westmerland, thou art a summer bird,
Which euer in the *haunch* of Winter sings
The lifting vp of day
Shakespeare. 2 Pt. Hen. IV. Act iv. sc. 4.

I fret to death when I hear him find fault with a dish that is not dressed to his liking, and instructing his friends that dine with him in the best pickle for a walnut, or sawce for an *haunch* of venison.—*Spectator*, No. 483.

The *haunches* of the goat are frequently salted and dried, and supply all the uses of bacon; thus by the natives is called coch yr wden, or hung venison.
Pennant. British Zoology. Goat.

HAUNT, *v.* HAUNT, *n.* HA'UNTER. HA'UNTING, *n.* } Fr. *Hanter.* Skinner,—from the A. S. *Hent-an*; to pursue, to *hunt.* Junius,—immediately from the Eng. verb, to *hunt.*
To pursue, to follow after, to keep in the steps of or in company with; to keep in or frequent the same place, by habit or custom; and thus to habituate, to accustom, to practise.
Haunt, n. (in Chaucer,)—practice, practical skill.

Errid mystyuyng, *haunted* Maumetrie.—*R. Brunne*, p. 320.
——— Lordes, that lecherije *haunten.*
Piers Ploukman, p. 40.
And thay hadde non other *haunt.* *Id.* p. 267.
We *haunten* no tauernes. *Id. Crede*, p. 5.
Haunte thisilf [exerce] to pitee.—*Wiclif.* 1 *Tim.* c. 4.

For sothly, a prentis, a revelour,
That *hanteth* dis, riot and paramour,
His maister shal it in his shoppe abie,
Al have he no part of the minstralcie.
Chaucer. The Cokes Tale, v. 4390.

In Flandres whilom was a compagnie
Of yonge folk, that *haunteden* folie,
As hasard, riot, stewes, and tavernes.
Id. The Pardoneres Tale, v. 12,398.

Of cloth making she hadde swiche an *haunt*,
She passed hem of Ipres, and of Gaunt.
Chaucer. The Prologue, v. 449.

Tell in what place is thine *haunting*.—*Id. Rom. of the R.*

Foure famous wayes there be spoken of to those fruitfull and wealthie islands, whiche we do vsually call Molucaes, continually *haunted* for gaine, and daily trauell'd for riches therein growing.—*Hackluyt. Voyages*, vol. iii. p. 24.

For euery daie laied they him forth for their owne aduantage at the Temple gate, which the vulgare people call Beautifull (for that was most *haunted*) to the entent that he shoulde there aske, as in a place most frequented, mennes almes, whiche wente into the Temple.—*Udal. Acts*, c. 3.

I do not meene, by all this my tauike, that yong gentlemen should alwaies be poring on a booke, and by using good studies, should leave honest pleasure, and *haunt* no good pastime. I meane nothing lesse.
Ascham. The Schoolmaster, b. i.

Me Utopie eleped antiquity,
Void of *haunt* and harbour
Now am I like Pluto's city,
Whose fame flieth the world through.
More. Utopia, by Robinson.

Whether he be a gamester, an alehouse *haunter*, or a companion among ruffians.—*Wilson. Arte of Rhetorique*, p. 93.

And thou Camill knowest well, not beyng content with thin owne nacion, but by reason of the greatte *haunting* that thou hadst with straungers, thou canst speake all maner of languages.—*Golden Boke*, Let. 14.

Who thenceforth fared as the knight
That did for her distraught,
Still *haunted* of the ghost, and *haunts*
The place where they had faught:
Vntil of her despayring life
Her selfe the period wraught.
Warner. Albion's England, b. vii. c. 36.

Chaste maids, which *haunt* fair Aganippe's well,
And you, in Tempe's sacred shade who dwell,
Let fall your harps, cease tunes of joy to sing
Drummond. Tears on the Death of Meliades.

We have argument enough at this day to conclude the ancient Grecians an ingenious people: of whom the vulgar sort, such as were *haunters* of theatres, took pleasure in the conceits of Aristophanes.—*Wotton. Remains*, p. 84.

It [true happiness] loves shade and solitude, and naturally *haunts* groves and fountains, fields and meadows; in short, it feels every thing it wants within itself.
Spectator, No. 15.

Me, to thy peaceful *haunts*, inglorious bring,
Where secret thy celestial sisters sing,
Fast by their sacred hill, and sweet Castalian spring.
Rowe. To the Earl of Godolphin.

O goddess, *haunter* of the woodland green,
To whom both heaven, and earth, and seas are seen.
Dryden. Palamon & Arcite.

Know, mighty prince, those venerable woods,
Of old, were *haunted* by the Silvan gods,
And savage tribes, a rugged race who took
Their birth primeval from the stubborn oak.
Pitt. Virgil. Æneid, b. viii.

The malignant passions of pride, envy, and revenge estrange man from man, and convert the *haunts* of human creatures into dens of foxes and wolves.
Knox. Christian Philosophy, s. 46.

HA'VOCK, *v.* HA'VOCK, *n.* } Skinner and Junius,—from "that cruel and rapacious bird," the *hauk*, (qv.) in A. S. called *hafoc.* The words may have a common origin.
To destroy, to desolate, to waste or lay waste.

When to muche *hauocke* hath them cloyde,
Then gyn they sore to longe
For rapes and helicampane roote,
And do the beggars wrong.—*Drant. Horace*, b. ii. Sat 2

For there can no concorde nor quietnes possibly be, where all is *hauocke* without ordre.—*Udal. Ephesians*, c. 6.

So doth he intende by colour of the same to subdue the lawes to his will, and to geue skope to all raskall and forlorne persones to make generall *hauock* and spoyle of your goodes
Grafton. Queen Mary, an. 1

——— The weasell [Scot]
Comes sneaking, and so sucks her princely egges,
Playing the mouse in absence of the cat,
To tame and *hauocke* more than she can eate.
Shakespeare. Hen. V. Act i. sc. 2.

See with what heat these dogs of hell advance
To waste and *havoc* yonder world, which I
So fair and good created.—*Milton. Paradise Lost*, b. x.

Then to the rest his wrathfull hand he bends;
Of whom he makes such *havocke* and such hew,
That swarmes of damned soules to hell he sends.
Spenser. Faerie Queene, b. vi. c. 8.

From realms of light, th' immortal pow'rs inclin'd
Their eyes, and mourn the *havoc* of mankind!
Pitt. Virgil. Æneid, b. x.

If their first charge could be supported, they [elephants] were easily driven back upon their confederates; they then broke through the troops behind them, and made no less *havock* in the precipitation of their retreat, than in the fury of their onset.—*Rambler*, No. 31.

HA'UTBOY. Fr. *Haultbois*, an *hobois*, or *hoboy*, (Cotgrave.) Skinner,—*hoboies*, a musical instrument, from the Fr. *Haultbois*, q.d. *ligna alta*, vel altum, *sonantia*; and Salmasius is to the same effect. (See in *Menage*.) The natural treble (in music) to the bassoon, as the names imply, *haut bois*, high wood, *bas son*, low sound.

The *haut'boy* [*tibia*], not as now with latten bound,
And rivall with the trumpet for his sound,
But soft, and simple, at few holes breath'd time
And tune too, fitted to the chorus rime.
B. Jonson. Horace. Arte of Poetrie.

In the Ovation Triumph, the party to whom it is granted doth march on foot with a pair of slippers on his feet, having flutes and *howboores* playing before him, and wearing a garland of fir-tree upon his head.—*North. Plutarch*, p. 265.

For the Parthians do not encourage their men to fight with the sound of a horn, neither with trumpets nor *howboores*, but with great kettle drums hollow within, and about them they hang little bells and copper rings, and with them they all make a noise every where together.—*Id. Ib.* p. 477.

Besides those ornaments, that are kept in the churches;—pipes, *hautboys*, drums, vizors, and perrukes, for their recreation at solemn times.—*Dampier. Voyages*, an. 1676.

A boxen *hautboy*, loud and sweet of sound,
All varnish'd, and with brazen ringlets found,
I to the victor give. *Philips*, Past. 6.

HAUT-GOUT. A word, says Skinner, lately bestowed upon us, from the Fr. *Un haut goust*, *sapor altus*, i.e. vehemens; a *high* or strong (*gust*) *taste* or savour, accompanied by an odour ascending from the palate to the nose.

Sure I am, our palate-people are much pleased therewith [garlick], as giving a delicious *haut-gust* to most meats they eat, as tasted and smelt in their sauce, though not seen therein.—*Fuller. Worthies. Cornwall.*

We cannot tell, indeed, whether they were so treated and accommodated for the most luxurious of the Cæsarean tables, when that monarchy was in its highest strain of Epicurism, and ingross'd this *haut-gout* for their second course.—*Evelyn. Acetaria*, App.

The French by soups and *haut-gouts* glory raise,
And their desires all terminate in praise.
King. Art of Cookery.

HAW. } A. S. *Hagan*; the fruit or
HAW-THORN. } berry of the *haw-thorn* tree, (A. S. *Hæg-thorn*;) so called, says Somner, from its usually growing in *hedges*, or its use in the making of *hedges*. From the A. S. *Heg-ian*, sepire, to *hedge*, or enclose with a *hedge*.

A *haw* (A. S. *Haga*,) is also a place *hedged* round, or enclosed, (so also a *hay*, qv.) and is applied by Chaucer to a farm-yard, a church-yard.

But all for nought, I sette not an *hawe*
Of his proverbes, ne of his olde sawe.
Chaucer. The Wif of Bathes Prologue, v. 6241.

And eke ther was a polkat in his *hawe*,
That as he seyd, his capons had yslawe.
Id. The Pardoneres Tale, v. 12,789.

Spiritual theft is sacrilege, that is to say, hurting of holy thinges or of thinges sacred to Crist, in two maners; by reson of the holy place; as chirches or chirches *hawes*.
Id. The Persones Tale.

By aventure his way he gan to hold,
To maken him a gerlond of the greves,
Were it of woodbind or of *hawthorn* leves.
Id. The Knightes Tale, v. 1510.

In somer he lyveth by *hawys*,
That on *hawthorne* growth by schawys.
Sir Orpheo. Ritson, vol. ii.

And in the drye I set fyrre trees, elmes, and *hawthornes* together.—*Bible*, 1551. *Essays*, c. 41.

I, sely *Haw*, whose hope is past,
In faithful, true, and fixed minde,
To her whom that I serued last,
Have all my joyfulness resign'd.
Uncertaine Auctors. Testament of the Hawthorne.

It is an observation amongst countrey people, that years of store of *hawes* and hips do commonly portend cold winters; and they ascribe it to God's providence, that, as the Scripture saith, reacheth even to the falling of a sparrow; and much more is like to reach to the preservation of birds in such season.—*Bacon. Naturall Historie*, § 737.

Will. Seest thou not thilke same *hawthorne* studde
How bragly it begins to budde,
And utter his tender head?
Spenser. Shepheard's Calender. March.

Glues not the *hawthorne* bushe a sweeter shade
To shepheards, looking on their sillie sheepe,
Then doth a rich imbroidered canopie
To kings, that feare their subjects' treacherie?
Shakespeare. 3 *Pt. Hen. VI.* Act ii. sc. 5.

The *hawthorn* whitens, and the juicy groves
Put forth their buds. *Thomson. Spring.*

The *hawthorn* bush, with seats beneath the shade,
For talking age and whisp'ring lovers made.
Goldsmith. The Deserted Village.

HAW-HAW. Said to be a reduplication of *haw*, a hedge or fence, though none is visible. Walpole gives the following account of the origin of the word.

The capital stroke, the leading step to all that followed, was (I believe the first thought was Bridgman's) the destruction of walls for boundaries, and the invention of fossés, an attempt then deemed so astonishing, that the common people called them *Ha! Ha's!* to express their surprise at finding a sudden and unperceived check to their walk.
Walpole. On Modern Gardening.

HAWK, *v.* } A. S. *Haf-oc*; Dut. *Havick*;
HAWK, *n.* } Ger. *Habich*; Sw. *Hoek*. It
HA'WKER. } seems (says Wachter) to have
HA'WKING, *n.* } its name from *having* or *holding*, ut *accipiter* ab *accipiendo*, and thus to be from the A. S. *Habban*; Ger. *Hab-en*; to *have* or hold. Vossius (in v. *Accipiter*) derives the Ger. *Habbik*, from Ger. *Happen*, (itself probably from *Hab-en*,) arripere, apprehendere, to seize, to seize hold. To *hawk*,—

To hold, or seize hold, (as the *hawk* does,) to hunt with the *hawk*.

And *hawckes* and hondes, as mony as he wolde.
R. Gloucester, p. 275.

Haukyng oth^r huntyng yf eny of hem hit vse
Shall lese th^r foxe hus lyve lode.—*Piers Ploughman*, p. 61.

But on his lust present was all his thought,
And for to *hawke* and hunt on every side.
Chaucer. The Clerkes Tale, v. 7957.

With empty hand, men may na *haukes* tull, [allure.]
Id. The Reves Tale, v. 4132.

And thus he loketh on his flesshe,
Right as an *hawke*, which hath a sight
Upon the fowle, there he shall light.—*Gower. Con. A.* b.v.

The kynge had a xxx faukoners a horsbacke, with *haukes*, and a lx couple of houndes, and as many greyhoûdes, so that nere euery daye he hunted or *hauked* at the ryuer, as it pleased hym: and diuers other of the great lordes had houndes and *haukes* as wel as the kyng.
Bernes. Froissart. Cronycle, vol. i. c. 210.

As for *haukynge*, I can finde no notable remembrance, that it was vsed of auncient tyme amonge noble pryncis.
Sir T. Elyot. The Governour, b. i. c. 18.

Crokyng or bowyng inwarde, like as the bil of an egle, or of an *hauke*, and such we call in scorne or derision *haukenesse*.—*Udal. Flowers for Latine Speakyng*, fol. 192.

In all that long space of 300 yeares, they intermingled very few French-Norman words, except some termes of law, hunting, *hawking*, and dicing.—*Camden. Rem. Languages.*

Ste. Nay, looke you now, you are angrie, uncle: why yo know, an' a man have not skill in the *hawking* and hunting languages now a dayes, I'll not give a rush for him.
B. Jonson. Every Man in his Humour, Act i. sc. 1.

Ne is there *hauke* which mantleth her on pearch,
Whether high tow'ring or accoasting low,
But I the measure of her flight doe search,
And all her pray and all her diet know.
Spenser. Faerie Queene, b. vi. c. 2.

Thus flat noses seem comely unto the Moor, an aquiline or *hawked* one unto the Persian, a large and prominent nose unto the Roman.—*Brown. Vulgar Errours*, b. vi. c. 11.

On the other side, the *hawkers* and foulers when they have caught the foule, divide the bootie with the *hawkes*.
Holland. Plinie, b. x. c. 8.

Now during that ninth yeare (whiles the inundation of the lake continueth) these canes prove so hugge and strong withall, that they serve for *hawking poles*, and fowlers' pearches.—*Holland. Plinie*, b. xvi. c. 36.

——— He fled in feare the hand
Of that feare master, who *hauk like*, ayres swiftest passenger,
That holds a timorous dove in chace, and with command doth beare
His fierie onset: the dove hastes, the *haucke* comes whizzing on,
This way, and that, he turnes and windes, and cuffes the pigeon,
And till he trusse it, his great spirit lays hot charge on his wing. *Chapman. Homer. Iliad*, b. xxii.

But if it should prove (as I find some men think) that we live only by the day; and content ourselves to patch up things as they break out, and to fly at the game as it rises, it is at the best but like birding or *hawking*, which may furnish a dish or two, but can never keep the house.
Sir W. Temple. To my Lord Arlington, Dec. 1669.

I remember at one time the taking of tobacco, at another the drinking of warm beer, proved for universal remedies; then swallowing of pebble stones, in imitation of falconers curing *hawks*.—*Id. Of Health & Long Life.*

At that rate your pretensions would parallel his mirth, who boasted a descent from the first Cæsars barely upon his being (like the most of them) almost deformedly *hawk nosed*, deriving his interest in their blood, only from his sympathy with their defects.—*Boyle. Works*, vol. vi. p. 14.

The Earl of Pembroke hath been forgotten, who abhorr'd the war as obstinately as he loved hunting and *hawking*, and so was like to promote all overtures towards accommodation with great importunity.
Clarendon. The Civil War, vol. i. p. 122.

In the 34 of Edward III. it was made felony to steal a *hawk*; to take its eggs, even in a person's own ground, was punishable with imprisonment for a year and a day, besides a fine at the King's pleasure.
Pennant. British Zoology. Falconry.

The hooked beak of the *hawk tribe* separates the flesh from the bones of the animals which it feeds upon, almost with the cleanness and precision of a dissector's knife.
Paley. Natural Theology, c. 12.

HAWK, *v.* } *Hawkers* (says Skinner) are so
HA'WKER. } called, because like *hawks*, wandering about, they hunt for gain or prey. The Ger. *Hoker*, Wachter calls *propola*, a retailer, and derives it from Ger. *Auchen*; A. S. *Eacan*, augere, to increase, because he sells for more than the first traders, or vendors. As *hawkers* carry their wares from place to place, and cry them for sale, to *hawk* is, consequentially,—

To carry about, from place to place; to expose to sale, to public view.

To *hawker* is used by Butler.

That [Act] against pedlars and *hawkers*, &c. will have its second reading to-morrow.—*Marvell. Works*, vol. i. p. 230.

He calls it a seditious paper,
Writ by another patriot Drapier;
Then raves and blunders nonsense thicker
Than aldermen o'ercharg'd with liquor;
And all this with design, no doubt,
To bear his praises *hawk'd* about.
Swift. A Friendly Apology.

But was implacable and awkward
To all that interlop'd and *hawker'd*.
Hudibras, pt. iii. c. 3.

They seem, indeed, to have been a very poor mean set of people, who seemed to travel about with their goods from place to place, and from fair to fair, like the *hawkers* and pedlars of the present times.
Smith. Wealth of Nations, b. iii. c. 3.

These people are like the *hawkers* in the street, they disperse whatever comes to their hand, good or bad; if it be but news, it is all one to them, by which means they often do a great deal of mischief, without being chargeable with any formed malice or design to injure.—*Sherlock*, Dis. 36.

HAWK, *v.* } *Hawk*, Skinner thinks, from the
HA'WKING, *n.* } Ger. *Hauchen*, spirare, which he and Wachter agree is, *vox a sono ficta*; a word formed from the sound.

To force up or eject any thing noisily from the throat.

1 *Pa.* Shal we clap into 't roundly, without *hawking*, or spitting, or saying we are hoarse, which are the onely prologues to a bad voice.
Shakespeare. As You Like It, Act v. sc. 3.

As, when shall I enjoy God as I used to do at a conventicle? when shall I meet with those blessed breathings, those heavenly hummings, and *hawings*, that I used to hear at a private meeting, and at the end of a table.
South, vol. i. Ser. 8.

HAWSE. See Halse.

HAY. Fr. *Haye*; Dut. *Haeghe*; A. S. *Hæg*; (*g* softened into *y*) a hedge or *haw*, (qv.) Fr. *Hayer*; A. S. *Heg-ian*; Ger. *Haeghen*, sepire, to enclose, to surround.

That which *hedgeth*, encloseth, or surroundeth.

A net, by which rabbits or other animals were enclosed, and thus caught, was also called a *hay*. See *Minsheu*.

The roser was withouten dout
Closed with an hedge without,
As ye to forne haue herd me saine,
And fast I beated and would faine
Haue passed the *hay*, if I might
Haue getten in.—*Chaucer. Rom. of the Rose.*

None of you all there is, that is so madde
To seke for grapes on brambles, or on bryers,
Nor none I trow, that hath a wit so badde,
To set his *hay* for conies ouer riuers.
Wyatt. The Meane and Sure Estate.

He whiche entendeth to take the fierse and mighty lyon pytcheth his *haye* or nette in the woode amonge greatte trees and thornes.—*Sir T. Elyot. The Governour*, b. ii. c. 14.

And if it chaunced that they whipt off, or snapt any asunder, yet the steele and truncheon thereof being sharp still at the point (headlesse though it were) among the other pikes that were headed, served to make a fense as it were an *haie* or palisade.—*Holland. Livie*, p. 819.

Said commonly it is, that if a man do set an hedge or *hay* thereof round about a grange or ferme house in the countrey, there will no kites nor hawks, nor any such ravening birds of prey, come neare.—*Id. Plinie*, b. xxiii. c. 1.

Sur. O, I looked for this.
The *hay* is a pitching.
B. Jonson. The Alchymist, Act ii. sc. 3.

While yet his busy hands, with skilful care,
The meshy *hayes* and forky props prepare.
Rowe. Lucan, b. iv.

HAY. } Goth. *Haui*; A. S. *Heg, hig*; Dut.
HAYING. } *Houwe, hauw*; Ger. *Heu*; Sw. *Hoe*. Casaubon,—from Gr. Εια, *gramen*. Junius, says Ihre, and a great number of followers,—from the Dut. *Houwen*; Ger. *Hauen*, secare, to cut. Quid enim est fœnum, nisi *gramen sectum*, (Wachter.) A. S. *Heawian*, to *hew*, or cut.

Grass *cut*.

Vitaile inouh at weld, thei fond of corn and *hay*.
R. Brunne, p. 160.

Othr have an horne and be *hayeard* and liggen out a nyghtes.—*Piers Plowman*, p. 16.

And he comaundide to hem that thei schulden make alle men sitte to mete by cumpanyes on grene *hey*.
Wiclif. Mark, c. 6.

For if ony bildith ouer this foundement gold, siluer, preciouse stonys, stickis, *hey* or stobil euery mannys werk schal be open.—*Id. 1 Corynth.* c. 3.

If onye man bylde on thys foundacion, golde, syluer, precious stones: tymbre, *haye*, or stobble: euery mannes worcke shall appeare.—*Bible*, 1551. *Ib.*

Sil. Prethee content thyself, we shall scout here, as though we went a *haying*.—*Beaum. & Fletch. The Coxcombe*, Act i.

Whereby a man may see how manie bloudie quarels a bralling swashbuckler maie picke out of a bottle of *haie*, namelie when his brainес are forebitten with a bottle of nappie ale.—*Holinshed. Chronicles of Ireland*, an. 1528.

Or, if the earlier season lead,
To the tann'd *haycock* in the mead.—*Milton. L'Allegro.*

As soon as he knew one of them, he easily concluded in what condition they both were; and presently carried them into a little barn full of *hay*; which was a better lodging then he had for himself.
Clarendon. The Civil War, vol. iii. p. 414.

That Careless should presently be gone; and should within two days, send an honest man to the King, to guide him to some other place of security; and in the mean time his Majesty should stay upon the *hay-mow*.—*Id. Ib.*

There is not a single article of provision for man or beast, which enters that great city [Paris] and is not excised; corn, *hay*, meal, butcher's-meat, fish, fowls, every thing.
Burke. On a late State of the Nation.

HAY. To dance the *hay*, (says Skinner,) from the Fr. *Hay*, a *hedge*, (or *hay*,) in orbem ad figuram *sepis* choreas ducere; to dance in a circuit to the form or figure of a *hedge* or *hay*. (See Heydigyes.) The French have a dance which they call *Olivettes*, because performed after the gathering of the *olives*; the *Hay* may take its name from a similar custom upon getting up the *hay-harvest*.

Mr. Douce observes on the passage cited below from Shakespeare, that the *Hay* was a dance borrowed from the French, and that it is classed among Brawls in the *Orchesographie* of Thomas Arbeau.

Jen. No; we'll have "the hunting of the fox."
Jack Slime. "The *hay! the hay!*" there's nothing like "the *hay*."—*Heywood. A Woman kill'd with Kindness.*

Dull. I'le make one in a dance or so, or I will play on the taber to the worthies, and let them dance the *hey*.
Shakespeare. Love's Labour Lost, Act v. sc. 1.

HA'ZARD, *v.* } Fr. *Hazarde*; It. *Azarro, zara*; Sp. *Azar*; Low Lat. *Azardum*. Menage,—from the Lat. *Tessara*, q. d. *tessara, tsara, zara, azara, azzardo*.
HA'ZARD, *n.*
HA'ZARDABLE.
HA'ZARDER.
HA'ZARDOUS.
HA'ZARDRY.

To *hazard* (as commonly applied) is—

To put or place at risk, (sc.) at risk of danger or loss; to risk, to expose to chance; to venture rashly; to game.

Her ydelnesse hem ssal brynge to synne lecherye,
To tauerne, and to sleuthe, and to *hasarderye*.
R. Gloucester, p. 195.

Sendeth som other wise embassadours,
For by my trouthe, me were lever die,
Than I you shuld to *hasardours* a lie.
Chaucer. The Pardoneres Tale, v. 12,550.

And whan he came, it happed him par chance,
That all the gretest that were of that land
Yplaying at *hasard* he hem found.—*Id. Ib.* v. 12,542.

And now that I have spoke of glotonie,
Now wol I you defenden *hasardrie*,
Hasard is veray mother of leesinges, [lying]
Id. Ib. v. 12 524.

Amongst whom there were a great many that did desire our generall to set them on land, making their choise rather to submit themselves to the mercie of the sauages or infidels, then longer to *hazard* themselues at sea.
Hackluyt. Voyages, vol. iii. p. 473.

At the first he was sore encountred, and put in great *hasarde* of repulse, but at length he vanquished and ouerthrew his enemies.—*Brende. Quintus Curtius*, fol. 17.

Lycurgus was in his nature *hazardous*, and by the lucky passing through many dangers, grown confident in himself.
Sidney. Arcadia, b. iii.

Suspition of friend, nor feare of foe,
That *hazardeth* his health, had he at all,
But walkt at will, and wandred to and fro,
In the pride of his freedome principall.
Spenser. Mulopotmos.

——— These mighty actors, sons of change,
These partizans of factions often try'd,
That in the smoke of innovations strange
Build huge uncertain plots of unsure pride;
And on the *hazard* of a bad exchange,
Have ventur'd all the stock of life beside.
Daniel. The Civil War, b. ii.

How to keep the corps seven dayes from corruption by anointing and washing, without exenteration, were an *hazardable* peece of art, in our choicest practise.
Brown. Urne-Buriall, c. 3.

——— Live, and allegeaunce owe
To him, that gives thee life and liberty:
And henceforth by this dales ensample trow,
That hasty wroth, and heedlesse *hazardry*,
Do breede repentaunce late, and lasting infamy.
Spenser. Faerie Queene, b. ii. c. 5.

Perhaps thou lingrest in deep thoughts detain'd
Of the enterprise so *hazardous* and high.
Milton. Paradise Regained, b. iii.

These fight like husbands, but like lovers those:
These fain would keep, and those more fain enjoy.
And to such height their frantick passion grows,
That what both love, both *hazard* to destroy.
Dryden. Annus Mirabilis, 1666.

Hence passionate and unreasonable men ignorantly call it courage, to *hazard* their lives in their own private quarrels; where contempt of danger is, on the contrary, neither reasonable nor just; because, neither is the danger at all needful to be run into, nor is the benefit proposed to be obtained by it, in any manner equal to the evil *hazarded*.
Clarke, vol. i. Ser. 51.

I would plead a little merit, and some *hazards* of my life from the common enemies; my refusing advantages offered by them and neglecting my beneficial studies, for the king's service; but I only think I merit not to starve.
Dryden. To the Earl of Rochester.

Too vast and *hazardous* the task appears,
Nor suited to thy strength, nor to thy years.
Addison. Ovid. Met b. ii.

I am always willing to run some *hazard* of being tedious, in order to be sure that I am perspicuous.
Smith. Wealth of Nations, b. i. c. 5.

Ev'n daylight has its dangers; and the walk
Through pathless wastes and woods, unconscious once
Of harmless flocks, is *hazardous* and bad.
Cowper. Task, b. iv.

HAZE, *v.* } Ray says,—It *Hazes*, it misles,
HAZE, *n.* } or rains, small rain. Skinner,—
HA'ZY. } *hazy* weather, *aer* nebulosus et
HA'ZINESS. } caliginosus, a cloudy and gloomy atmosphere; and suggests the Ger. *Hassen*, to *hate*; from the disagreeableness of such weather. It is not improbably from the A. S. *Has-ian*, to be *hoarse*, (the *r* has not been intruded either into German, Dutch, or Swedish,) *hoarse* being applied to the *thickness* of the voice, and *haze*, to the *thickness* of the atmosphere. To *haze*, then, will mean,—

To thicken, to become cloudy or gloomy; (sc.) threatening rain; to misle, to drizzle.

In the morning *hazy* weather frequently, and thick mists.
Dampier Voyages, an. 1684.

But instead of encouraging us to trust ourselves to the *haze* and mists and doubtful lights of that changeable week, on the answerable part of the opposite page, he [Rider] gives us a salutary caution.
Burke. On a Regicide Peace, Let. 4.

Indeed the sky was, in general, so cloudy, and the weather so thick and *hazy*, that he had very little benefit of sun or moon.—*Cook. Voyage*, vol. iii. b. i. c. 4.

From all these fears we were relieved at six in the morning, by the arrival of Mr. Morrison, who acquainted us that he was sure he beheld land very near; for he could not see half a mile, by reason of the *haziness* of the weather.
Fielding. A Voyage to Lisbon.

HA'ZEL. } A.S. *Hæsl, hæsl-nutu*; Dut. *Ha-*
HA'ZELLY. } *seler*; Ger. *Hasel*; Sw. *Hasxel*. Wachter, with less truth than ingenuity, in the opinion of Ihre, asserts—that *hazel* is met. the calyx of the nut, from A. S. *Hæsel*, galerus, a hat: and that, from the calyx, the fruit and the tree receive their name. The A. S. *Hæsel*, he seems to consider as a derivative (or diminutive) of *hæt*, a *hat*, (qv.)

Hazel, hazelly, (applied to colour, e. g. *hazel* mould, *hazelly* loam,) the colour of the *hazel-nut*, that is, brown, of a light brown.

A ring (qd. he) ye *hazel* wodes shaken.
Chaucer. Troilus, b. iii.

As for other nuts, their meat is solide and compact, as we may see in filberds and *hazels*, which also are a kind of nut, and were called heretofore Abellinæ, of their native place, from whence came good ones at first.
Holland. Plinie, b. xv. c. 22.

With *hazel* Phyllis crowns her flowing hair;
And while she loves that common wreath to wear,
Nor bays, nor myrtle boughs, with *hazle* shall compare.
Dryden. Virgil, Past. 7.

——— Among the roots
Of *hazel*, pendent o'er the plaintive stream,
They frame the first foundation of their domes,
Dry sprigs of trees, in artful fabric laid
And bound with clay together. *Thomson. Spring.*

He [Marvel] was of a middling stature, pretty strong set, roundish faced, cherry cheeked, *hazel eyed*, brown haired.
Grainger. Biographical History of England.

Here then suspend the sportsman's hempen toils,
And stretch their meshes on the light support
Of *hazel-plants*, or dry thy lines of wire
In five fold parallel; no danger then
That sheep invade thy foliage.
Mason. The English Garden, b. ii.

HE. Goth. *Ha*; A.S. *He*; Ger. *Hee*; Dut. *Hy*; Sw. *Han*. As the pronoun *it* (qv.) so *he* is, by our old writers, applied to the feminine and neuter, as well as to the masculine, and to the plural as well as to the singular. *He* is no doubt from a similar, if not from the same, source with *it*, or *hit*, or *het*, (for so was the word anciently written,) and had, as *it* had, one uniform meaning, warranting the usages to which it has been applied. Tooke has shown *it*, *the*, and *that* to have such uniform meanings; and from the principle he has established, a necessary consequence is that the other pronouns had one also. *The* and

that he contends to be parts of the same word, the A. S. *The-an*, to *the*, to get, to take, to assume; the first being the imperative, the second the past part. of that verb. *It*, or *hit*, or *het*, he considers to be the past part. of the A. S. *Hat-an*, nominare, and to mean, nominatum, *the said*; a meaning perfectly corresponding with every use of the word *it* in our language. A conjecture, at least, may be admitted, that *he* may have been formed from some part of the same word, as their application and usage were precisely the same, and the difference between them *now* is no more than what arises from their being restricted grammatically, *he* to words masculine, and *it* to words neuter. Mr. Tyrwhitt has noticed some of the (to modern ears) peculiar usages of *he*;—that it is frequently used in all its cases for *it*.

From South to North *he* [it, *viz.* England] ye long eigte hondred myle. *R. Gloucester*, p. 1.

Wateres *he* [it] hath eke gode ynow. *Id.* p. 2.

The see goth hym [Engelond] al a boute, *he* stont as an yle. *Id.* p. 1.

First lord *he* [Bruyt] was in Engolond, of wham me speketh got. *Id.* p. 11.

And nuste wat folk it was, to hem he sende hys sonde,
To wyte, wether *he* [they] wolde pes, other *hee* nolde non. *Id.* p. 16.

& fro thien *he* went vnto the courte of Rome,
For to take his penance & of his synnes dome,
Whan he was assoyled of the pape Sergie,
He died & was birned in Rome solemplie. *R. Brunne*, p. 1.

This was preued in a yonglyn of the kynges which he muche loued, which *hee* [she, the queen] with her poysen aloughe. *Id.* p. 12, Note.

Thenne Charles, of *he* [her, the queen] answere ameved, saide thus. *Id. Ib.*

A swynhird smote *he* [him, Sibriht] to dede vnder a thorn busk. *Id.* p. 9.

Howe *he* [Peter] lofte with love, as oure Lorde wolde
Amonges four vertues, most vertuose of vertues
That cardinales ben callid. *Piers Ploughman*, p. 7.

And *he* seide to hem come ye after me, and I schal make ye to be maad fisheris of men. And anoon thei lefte the nettis and sueden hym.—*Wiclif. Matthew*, c. 4.

At every cours in came loude minstralcie
That never Joab tromped for to here,
Ne *he* Theodomas yet half so clere
At Thebes, whan the citee was in doute. *Chaucer. The Marchantes Tale*, v. 9394.

For every labour somtime moste han reste,
Or elles longe may *he* [it] not endure. *Id. Ib.* v. 9737.

For all reason wolde this,
That vnto him, whiche the head is
The membres buxome shall bowe,
And *he* shulde eke their trouthe alowe
With all his herte. *Gower. Con. A.* Prol.

And every day dame Triamour
Sche come to syr Launfal bour,
A day when hyt was nyght,
Of all that ever wor ther tho
Segh *he* [she] non but they two,
Gyfre and Launfal the knyght.—*Launfal. Ritson*, vol. i.

Bot yette hir to the chirche-dore,
And on knes she sat adoun,
And seid wepeand her orisoun:
"O Lord, *he* [she] seyd, Jesu Crist."
Lay Le Freine. Weber, vol. i.

The maiden turned oyain anon,
And tok the waye *he* [she] hadde er gon. *Id. Id.*

If thou beest *he*; but O, how fall'n! how chang'd
From *him*, who, in the happy realms of light,
Cloth'd with transcendent brightness, didst outshine
Myriads though bright! *Milton. Paradise Lost*, b. i.

He can requite thee; for *he* knows the charms
That call fame on such gentle acts as these,
And *he* can spread thy name o'er lands and seas,
Whatever clime the sun's bright circle warms.
Id. Sonnet 8.

Ev'n now, she [the Muse] shades thy ev'ning-walk with bays,
(No hireling she, no prostitute to praise,)
Ev'n now, observant of the parting ray,
Eyes the calm sunset of thy various day,
Thro' fortune's cloud one truly great can see,
Nor fears to tell, that Mortimer is *he*.
Pope. Epistle to the Earl of Oxford

Nor second *he*, that rode sublime
Upon the seraph wings of ecstasy,
The secrets of the abyss to spy
He pass'd the flaming bounds of place and time.
The living throne, the sapphire-blaze,
Where angels tremble while they gaze,
He saw: but blasted with excess of light
Clos'd his eyes in endless night.
Gray. The Progress of Poetry.

HEAD, *v.*
HEAD, *n.*
HE'ADER.
HE'ADFUL.
HE'ADLESS.
HE'ADLONG.
HE'ADY.
HE'ADINESS.
HE'ADSHIP.

Goth. *Haubith*; A. S. *Heafod*, *heafol*, *heaful*, *heafd*; Dut. *Hoofd*; Ger. *Haupt*, Sw. *Hufwud*. Junius derives from the Gr. Κεφαλη. Wachter derives the Ger. *Haubt*, *pars* hemitis *sublimis*, from the verb *heben*, levare, erigere, tollere in altum. Ihre,—the Sw. *Hufwud*, from *haf*, high; *hafwa*, to raise on *high*. Tooke,—*head* is heaved, *heav'd*, the past part. of the verb to *heave*, (as the A. S. *Heaf-od* was the past part. of *heaf-an*,) meaning,—

That part (of the body, or any thing else) which is *heav'd*, raised, or lifted up, above the rest. It was anciently written *hered*. See HEAVE.

It is used emphatically, as being the chief or principal part, for the whole body or person; also, for the contents of the *head*; (sc.) the brains, the powers of the mind, the thoughts; consequentially,—

The chief or principal person or thing, the leader, guider, director, commander; the leading, guiding, directing, or commanding place or station; the highest place, the first place, forepart, front, height. To *head* is,—

To lead, guide, direct, or command; to make *head*, to keep *head* forward, to front or face, (to affront or confront) to advance. To gather *head*,—

To gather means to make *head*; force or power to front, or face, or advance. To give *head*,—

To give up the restraint upon the *head*; to give liberty to advance at speed. To *head* is also—

To *behead*; i. e. to take off, cut off, strike off, the *head*. To *head* up;—to put on the *head*, (sc.) of a cask or vessel.

Headlong; (anciently also written *headling*;) *head* forwards; (sc.) without care or caution, precipitate; *headless*.

Head-strong, consequentially, resolute, self-willed, obstinate.

Heady, *headless*, giddy, precipitate; rash, violent;—acting upon the *head*, causing giddiness, dizziness, stupor.

Head, i. e. chief, principal; is much used—prefixed.

Corineus was tho somdel wroth, ys axe on hey he drow
And smot hym vpon the *hed* mid god ernest y now,
And for clef al that *hed*, & the boui a non to grounde. *R. Gloucester*, p. 17.

Heo sleth & destruyeth al, that ther nys nothing bi leued,
Warbi men mow libbe, & al for defaut of *heued*. *Id.* p. 101.

Sebrygt and the kyng of Kent, tho al thys was y do,
At Londone of Seyn Poul an *heued* chyrche gonne rere. *Id.* p. 232.

I rede we chese a *hede*, that us to werre kan dight
& to that ilk *heue* I rede we us bynd
For werre withouten *hede* is not well, we fynde. *R. Brunne*, p. 2.

Ion said, thei suld *hedeles* hop. *Id.* p. 211.

——— For ich am *hefd* of lawe
And ge ben bote membrye.—*Piers Ploughman*, p. 391.

And Jhesus seide to him, foxis han dennes, and briddis of hevene han nestis: but mannes sone hath not where he schal reste his *hed*.—*Wiclif. Matthew*, c. 8.

And Jesus said vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes, but the sonne of man hath not where on to rest his *heed*.—*Bible*, 1551. *Ib.*

And he seid to hem, go ye: and thei geden out and wenten into the swyn, and lo in a gret hire al the drove wente *headlyng* in to the see: and thei weren dede in the watris. *Wiclif. Matthew*, c 7.

And he said vnto them, go your waies: Then went they out, and departed into the heerd of swyne. And beholde the whole heerd of swyne was caried with violence *headlyng* into the sea, and perished in the water.—*Bible*, 1551. *Ib.*

And at a stert he was betwix hem two,
And pulled out a swerd and cried, ho!
No more, up peine of leesing of your *hed*.
Chaucer. The Knightes Tale, v. 1709.

And as he wolde haue passed by,
She cleped hym, and bad him abide
And he his hors *head* aside
The torned, and to hir he rode.—*Gower. Con. A.* b. i.

Duryng his reygne there was *hedyd* & put to dethe by jugement vpon xxviii. baronys and knyghtys, ouer ye noble men that were slayne in Scotlande by his infortunyte. *Fabyan*, an. 1326.

Bonitace the thyrd of that name bishop of Rome, toke vpon hym to be the *head* bishop of all the worlde, and God's ony vycar in earthe.—*Bale. Image*, pt. i.

And as for their *headinesse*, see whether they be not prone, bold and runne *heading* vnto al mischief, without pitie & compassion or caryng what misery and destruction should fall on other men, so they may haue their present pleasure fulfilled.—*Tyndall. Works*, p. 290.

Here Mercury with equal shining winges
First touched; and with body *headling* bette [bent]
To the water thenne took he his descent.
Surrey. Virgile. Æneis, b. iv.

Then the earle began to repent him *of* his *headie* rashness, but it was too late.—*Hackluyt. Voyages*, vol. ii. p. 35.

From this island, wee set ouer to the other side of the bay, and went Southwest, and fell with an *headland* called Foxe nose, which is from the said island 25 leagues. *Id. Ib.* vol. i. p. 311.

And what is the common welth worth, when the lawe which is indifferent for all men shall be wilfully and spitefully broken of *headstrong* men. *Sir John Cheke. Hurt of Sedition.*

Nor William Duke of Suffolke, who,
Exilde, on seas was met
And, hated, *headed*.
Warner. Albion's England, b. ix. c. 45.

They have compelled him to lay his hand upon the helme, for to set all streight and upright againe in security, rejecting in the meane while green *headed* generals of armies, eloquent oratours also.—*Holland. Plutarch*, p. 521.

Who, thrusting boldly twixt him and the blow,
The burthen of the deadly brunt did beare
Upon his shield, which lightly he did throw
Over his *head*, before the harme came neare.
Spenser. Faerie Queene, b. iv. c. 8.

He was ten thousand foot and a thousand horse strong, and had five and thirtie tall ships of war, *headed* with brasen pikes before.—*Holland. Livius*, p. 717.

And this is the onely cause why all the statues and images of him [Pericles] almost, are made with a helmet on his *head*; because the workmen, as it should seem, (and so it is most likely) were willing to hide the blemish of his deformity. But the Attican Poets did call him Schinocephalos, as much as to say, *headed* like an onion *North. Plutarch*, p. 133.

England endured (by God's iust iudgements) many bitter and heauie stormes through some *headinesse*, ambition, or other sicknesses of minde in the princes thereof. *Speed. Edw. II.* an. 1308. b. ix. c. 11. s. 1.

Oh, monstrous! Why I'll undertake, with a handful of silver, to buy a *headful* of wit at any time. *Ford. 'Tis Pity She's a Whore*, Act i. sc. 2.

Sir George Ascough, with nine of his *head-most* ships, charged through the Dutch fleet, and got the weather-gage of them, and charged them again. *Baker. Charles II.* an. 1652.

But Timias him lightly overhent,
Right as he entring was into the flood,
And strooke at him with force so violent,
That *headlesse* him into the foord he sent.
Spenser. Faerie Queene, b. iii. c. 5.

——— This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his daring sons,
Hurl'd *headlong* to partake with us, shall curse
Their frail original, and faded bliss,
Faded so soon.—*Milton. Paradise Lost*, b. ii.

——— The monstrous sight
Strook them with horror backward, but far worse
Urg'd them behind; *headlong* themselves they threw
Down from the verge of heav'n.—*Id. Ib.* b. vi.

Now they began much more to take stomacke and indignation, in case that after Tarquintus, the kingdome should not returne to them and their line, but should still run on end, and *headlongwise* fall unto such base varlets. *Holland. Livie*, p. 29.

Will the ministerial *headship* infer any more, than that when the church in a community or a publick capacity should do any act of ministery ecclesiasticall he shall be first in order!—*Bp. Taylor. Liberty of Prophesying*, s. 7.

I can see no ground, why his [Aristotle's] reason should be textuary to ours; or that God, or Nature, evere intended him an universal *headship*.
Glanvill. Vanity of Dogmatising, c. 13.

The moles may be taken in traps as every woodman knows: it is certain they are driven from their haunts by garlick for a time, and other *heady* smells buried in their passages.—*Evelyn. On Forest Trees*, c. 26.

At this good time now, if your lordship were not here,
To awe their violence with your authority,
They would play such gambols.
Gov. Are they grown so *heady*?
Beaum. & Fletch. The Pilgrim, Act v.

Such was the furie of these *head-strong* steeds,
Soon as the infant's sunlike shield they saw,
That all obedience both to words and deeds
They quite forgot, and scorn'd all former law.
Spenser. Faerie Queene, b. v. c. 8.

The other party I *headed* myself.
Ludlow. Memoirs, vol. i. p. 119.

Though if that assertion could be supposed to be true, yet even still 'twould unavoidably follow, that the self-existent being must needs be intelligent; as shall be proved in my fourth argument upon this present *head*.
Clarke. On the Attributes, Prop. 8.

True religion requires both a warm heart and a cool *head*; good service in his function.
Waterland. Works, vol. vi. p. 377.

And Henry Lord Stafford, to shew his compliance with these times, translated two Epistles of Erasmus, wherein was undertaken to be shown the brain-sick *headiness* of the Lutherans.—*Strype. Memorials. Queen Mary*, an. 1554.

It is also very necessary for preserving the unity and communion of the parts of the catholic church; seeing single persons are much fitter to maintain correspondence, than *headless* bodies.—*Barrow*, vol. iii. Ser. 24.

And though St. Peter had been *head* of the apostles, yet as it is not certain that he was ever in Rome, so it does not appear that he had his *headship* for Rome's sake, or that he left it there, but he was made *head* for his faith, and not for the dignity of any see.
Burnet. History of the Reformation, an. 1534.

Here on pois'd pinions stoop'd the panting God;
Then, from the steep, shot *headlong* to the flood.
Pitt. Virgil. Æneid, b. iv.

If there was any found to be in the least tainted, as sometimes happened, it was separated from the rest, which was repacked into another cask, *headed* up, and filled with good pickle.—*Cook. Second Voyage*, b. iii. c. 8.

A reform proposed by an unsupported individual, in the presence of *heads* of houses, public officers, doctors, and proctors, whose peculiar province, it would have been urged, is to consult for the academic state, would have been deemed even more officious and arrogant than a public appeal.
Anon. Liberal Education.

When now Gradasso on the field display'd
The *headless* trunk of Agramant survey'd,
(What ne'er till then befel) a sudden dread
Benumb'd his veins, his shifting colour fled.
Hoole. Orlando Furioso, b. xiii.

What slave so passive, what bigot so blind, what enthusiast so *headlong*, what politician so hardened, as to stand up in defence of a system calculated for a curse to mankind.
Burke. Vindication of Natural Society.

Both ways deceitful is the wine of Power,
When new, 'tis *heady*, and, when old, 'tis sour.
Harte. The Charitable Mason.

HEAL, or
HELE, *v.*
HEAL, *s.*
HE'ALER.
HE'ALING, *s.*
HEALTH.
HE'ALTHFUL.
HE'ALTHFULLY.
HE'ALTHFULNESS.
HE'ALTHLESS.
HE'ALTHLESSNESS.
HE'ALTHSOME.
HE'ALTHY.
HE'ALTHILY.
HE'ALTHINESS.

Goth. *Hailyan*; A. S. *Hælan*; Dut. *Heelen*; Ger. *Heylen*; Sw. *Hela*, sanare, integrare, to make sound or whole; perhaps, says Skinner, from A. S. *Helan*, tegere, to cover; quia (sc.) quæ a chirurgis sanantur cicatrice *claudantur* et *obteguntur*; because (wounds) *healed* by the surgeon are *closed* and *covered* by a scar. And *health* (Tooke) is the third pers. sing. of the verb to *hele* or *heal*, meaning—

"That which *healeth*, or maketh one to be *hale* or whole." To *heal*,—

To cover; to be or caused to be whole or sound; to close up, to cure, to *recover*. See To HILL.

Heal, or *hele*, is used as a noun by Chaucer, Gower, &c.

The kyng hoped wel to hym, and lette hym *helle* faste.
R. Gloucester, p. 131.

This kyng was but of mene stature his other eye lede hangyd so myche a doun, that hit *heled* half the blake of his eye.—*R. Gloucester*, p. 521, Note.

And nom with hym spicery, that to fysik drow,
And wende hym to Wynchestre quoyntoliche y now,
And seyde the kynge a that he wold hym to *hele* bryngе.
Id. p. 151.

Tho ilk fiue sorowes he calles fiue woundes,
That ere not git *haled*, ne salle be many stoundes.
R. Brunne, p. 7.

——— Menye of the bryddes
Hudden and *heleden*, durnelyche here egges
For no foul sholde hem fynde.—*Piers Ploughman*, p. 223.

In an hote herrest, wenne ich hadde myn *hele*,
And lymes to labore with. *Id.* p. 75.

Zut hit [poverty] is moder of mygth, and of mannes *helth*.
Id. p. 270.

And Jhesus seide to the centurien go, and as thou hast bileeved so be it doon to thee, and the child was *heelid* fro that our.—*Wiclif. Matt.* c. 8.

Then Jesus said vnto the centurion, go thy waye, and as thou beleuest so be it vnto the. And his seruaunt was *healed* the selfe houre.—*Bible*, 1551. *Ib.*

Whethir alle men han grace of *heelyngis*.
Wiclif. 1 *Corynth.* c. 12.

Haue all the gyftes of *healynge*? *Bible*, 1551. *Ib.*

To a nothir grace of *heelthis* in oo spirit.—*Wiclif. Ib.*

Parde we women connen nothing *hele*,
Witnesse on Mida; wol ye here the tale.
Chaucer. The Wif of Bathes Tale, v. 6532.

And fell 'n speche of Telephus the king,
And of Achilles for his queint spere,
For he coude with it bothe *hele* and dere.
Id. The Squieres Tale, v. 10,554.

And songen with o voice, *heele* and honour
To trouth of womanhede.
Id. The Legende of Gode Women, Prol.

Cupides sonn, ensample of goodlihede,
O swerde of knighthode, sours of gentilnesse,
How might a wight in turment and in drede
And *healeles* you send as yet gladnesse.
Id. Troilus, b. v.

The great clerkes were assent,
And come at his commaundement
To trete vpon this lordes *hele*. *Gower. Con. A.* b. ii.

For the covering of houses there are three sorts of slate, which from that use take the name of *Healing-stones*.
Carew. Survey of Cornwall, fol. 6.

Y am he that sche gaf the rynge,
For to be oure tokenynge,
Now *heyle* hyt for the rode.
The Erle of Tolous. Ritson, vol. iii. p. 136.

But the *healinge* agayn of this mortal wounde is like to mar all, and make the last errour worse than the first.
Bale. Image, pt. ii.

The egall frend; no grudge, no strife;
No charge of rule, nor governaunce
Without disease, the *healthful* life;
The household of continuance.
Surrey. The Meanes to attaine Happy Life.

Their dinners be very short; but their suppers be somewhat longer, because that after dinner followeth labour; after supper, sleep and natural rest; which they think to be of more strength and efficacy to wholesome and *healthful* digestion.—*More. Utopia, by Robinson*, b. ii. c. 5.

And they are suche, as ascrybe al their perfightness, vertue, and godlynes, not vnto their owne workes, nor yet vnto their owne fulfyllyng of the lawe, wherein they must nedes knowledge themselues gylty e and synful: but all together vnto the merites of the *healthsome* passion of Christ.
Udal. Reuelacion, c. 8.

He [Cæsar] himself made so many iorneyes as he thought sufficient for chaunge of the places for *healthsomenesse*.
Goldinge. Cæsar, fol. 271.

Where when she came, she found the faery knight
Departed thence; albee (his woundes wyde
Not throughly *heal'd*) unready were to ryde.
Spenser. Faerie Queene, b. i. c. 5.

Plantaine is a great *healer* of any sore whatsoever, but principally of such ulcers as bee in the bodies of women, children, and old folke.—*Holland. Pliny*, b. xxvi. c. 14.

To *heal*, to cover, Sus. Hence in the west, he that *covers* a house with slates, is called a *healer* or *hellier*.
Ray. South and East Country Words.

There Alma, like a virgin queene most bright,
Doth florish in all beautie excellent;
And to her guestes doth bounteous banket dight,
Attempred goodly well for *health* and for delight.
Spenser. Faerie Queene, b. ii. c. 11.

It was an iland, (hugg'd in Neptune's armes,
As tending it against all forraigne harmes)
And Mona hight: so amiably fayre,
So rich in soyle, so *healthfull* in her ayre.
Browne. Britannia's Pastorals, b. ii. s. 1.

Then as a snake, benumb'd and fit t' expire,
If laid before the comfortable fire
Begins to stir, and feels her vitals beat
Their *healthful* motion, at the quick'ning heat:
So my poor Muse.
Broome. Answer to the Epistle to C. C. Esq.

We ought, in the choice of a situation, to regard above all things the *healthfulness* of the place, and the *healthfulness* of it for the mind, rather than for the body.—*Cowley, Ess.* 8.

If men would imitate the early rising of this bird [the lark], it would conduce much unto their *healthfulness*.
Fuller. Worthies. Bedfordshire.

It seemed a strange thing to Anacharsis, the Scythian as Laertius observes to see the Greeks drink in small cruzes at the beginning of their feasts, and in large bowls at the latter end; (an order ill imitated by the lavish *Healthists* of our time) as if they intended not satisfaction, and refreshing of nature, but wilfull excesse.
Bp. Hall. Christian Moderation, b. i. s. 7

And yet after all this, sickness leaves in us appetites so strong, and apprehensions so sensible, and delights so many, and good things in so great a degree, that a *healthless* body and a sad disease do seldom make men weary of this world, but still they would fain find an excuse to live.
Bp. Taylor. Holy Dying, c. 3 s. 3.

It [fasting] is the best in many respects, and remains such, unless it be altered by the inconveniences of *healthlessness* of the person.—*Id. Rule of Cons.* b. ii. c. 3. Rule 8.

There is such a certain *healthlessness* in many things to all, and in all things to some men and at some times, that to supply a need is to bring a danger.
Id. Of Repentance, c. 6. § 7.

And truely as the bodily meate cannot feed the outward man, unlesse it be let into a stomacke to be digested, which is *healthsome* and sound; no more can the inward man be fed except his meate be received into his soule, and heart, sound and whole in fayth.
Homilies. Sermon on the Sacrament, pt. i.

So loathly flye that lives on galled wound,
And scabby festers inwardly unsound,
Feeds futter with that poys'nous carrion,
Than they that haunt the *healthy* limbs alone
Bp. Hall, b. iii. Sat. 3.

But Vane opposed this with much zeal: he said, would they *heal* the wound that they had given themselves, which weakened them so much? The setting them at quiet could have no other effect, but to *heal* and unite them in their opposition to their authority.—*Burnet. Own Time*, vol. i. b. i.

Ah Sylvia! thus in vain you strive
To act a *healer's* part,
'Twill keep but ling'ring pain alive,
Alas! and break my heart.—*Otway. The Complaint*

Oh, fool! to think God hates the worthy mind,
The lover and the love of human kind,
Whose life is *healthful*, and whose conscience clear,
Because he wants a thousand pounds a year.
Pope. Essay on Man, Ep. 3.

In the latter end of the month of July, I find our archbishop at his house at Bokesbour, near Canterbury, a place of retirement, *healthfully* and pleasantly seated, which he took a great deal of delight in.
Strype. Life of Parker, an. 1553.

That learned author, who writ *Historiam Naturalem Brasiliæ*, to prove not only the habitableness, but *healthfulness*, of that climate and country, exhibits the account of every day's weather, observed by him for many years together, and so the agreement of it to that temper which we account *healthful*.—*Boyle. Works*, vol. v. p. 643.

He [Charles of Sweden] is of a very vigorous and *healthy* constitution, takes a pleasure in enduring the greatest fatigues, and is little curious about his repose.
Burnet. Own Time, an. 1709.

I must now observe that all these advantages were greatly enhanced by the *healthiness* of its climate, by the almost constant breezes which prevail there, (Tinian) and by the frequent showers which fall there.—*Anson. Voy.* b. iii. c. 2

If by his stripes we are *healed*, we may surely avoid certainly all serious quarrels about the particular manner in which the effect is produced.—*Cogan. Theol. Disq.* pt. ii. s. 2.

Among the innumerable follies by which we lay up in our youth repentance and remorse for the succeeding part of our lives, there is scarce any against which warnings are of less efficacy than the neglect of *health*.—*Rambler*, No. 48.

Begin the song, and let it sweetly flow,
And let it wisely teach thy wholesome laws:
"How blest, the fickle fabric to support
Of mortal man; in *healthful* body how
A *healthful* mind the longest to maintain."
Armstrong. Of Preserving Health, b. i.

A few cheerful companions in our walks will render them abundantly more *healthful*: for, according to the ancient adage, they will serve instead of a carriage, or in other words, prevent the sensation of fatigue.
Knox. Essays, No. 106

This Pythagoric regimen, though it be generally represented, and even by Jamblichus himself, as a superstitious practice, yet, by reason of its *healthfulness*, he will have to be a course of physic.—*Warburton. Div. Leg.* b. iv. s. 3.

It is but a little while before we shall all, the strongest and *healthiest* amongst us, certainly be convinced that the best thing we can have done in this world, was to prepare our souls for a better.—*Gilpin*, vol. iii. Ser. 3.

I will show your Lordships that this pretended *healthiness* of the passage from the windward coast is all a fallacy.
Bp. Horsley. Speech, July 1799.

HEAP, *v.* HEAP, *n.* HE'APY. } A.S. *Heap-ian*; Ger. *Heaff-en*; Dut. *Hoop-en*; from the A. S. *Heaf-an*; Ger. *Heb-en*, to *heave* or raise up, (Junius and Wachter.)

To throw up, to lay up, in *heaps*, or raised and elevated masses; to accumulate, to pile.

An *hep* of eremites. henten hem spades.
Piers Ploughman, p. 137.

Now is not that of God a ful fayre grace,
That swiche a lewed mannes wit shall pace
The wisdom of an *heep* of lered men?
Chaucer. The Prologue, v. 577.

Fortune *heaped* together that one day the chaunces of a whole world.—*Brende. Quintus Curtius*, fol. 100.

And so all these gentylmen strangers with them of the country assembled togyder, and dyd sette on these people wher they might fynde thē, and slewe and hanged them vpon trees by *heapes*.
Berners. Froissart. Cronycle, vol. i. c. 183.

And thou beeing fallen in despayre of thy selfe, doest thou neither addresse to hang thyself as Judas did, or els art thou an *heaper* of sinnes vpō sinnes.—*Udal. Luke*, c. 23.

That geauntesse Argantè is behight,
A daughter of the Titans which did make
Warre against Heven, and *heaped* hils on hight
To scale the skyes and put Jove from his right.
Spenser. Faerie Queene, b. iii. c. 7.

The lists were closed fast, to barre the rout
From rudely pressing on the middle center;
Which in great *heapes* them circled all about.
Wayting how fortune would resolve that dangerous dout
Id. Id. b. v. c. 5.

Sandius has gone yet much farther; labouring to *heap* up all the scandal that was possible against this council.
Nelson. Life of Bull.

I have seen two volumes in folio, written with his own hand [Cranmer,] containing upon all the heads of religion, a vast *heap* both of places of scripture, and quotations out of ancient fathers, and later doctours and schoolmen.
Burnet. History of the Reformation, an. 1534.

Thyr. With *heapy* fires our cheerful hearth is crown'd;
And fire for torches in the woods abound.
Dryden. Virgil, Past. 7.

Where'er the weaker banks oppress retreat,
And sink beneath the *heapy* waters' weight,
Forth gushing at the breach, they burst their way,
And wasteful o'er the drowned country stray.
Rowe. Lucan, b. vi.

The whole performance is not so much a regular fabrick, as a *heap* of shining materials thrown together by accident, which strikes rather with the solemn magnificence of a stupendous ruin, than the elegant grandeur of a finished pile.
Johnson. The Life of Savage.

In the text *to God* does particularly signify, to trust and rely upon his providence for our life and support, in opposition to relying on treasures of our own *heaping* up, or large barns of our own building and filling
Sherlock, vol. i. Dis. 29.

HEAR, *v.* HE'ARER. HE'ARING, *n.* HE'ARSAY. } The verb to *hear* (differing from the noun *ear*, only in the aspirate) is, in the Goth. *Hausjan*; A. S. *Hyr-an*; Ger. *Horen*; Dut. *Hoor-en*; Sw. *Hoera*; Fr. *Ouir*; Sp. *Oyr*; It. *Udire*; Lat. *Audire*. See EAR.

To have or receive feelings or sensations by the *ear*; to feel or be sensible of sounds; consequentially, to use the *ear*, to hearken, to listen, to attend to sounds made, to what is spoken.

To *hear* ill or well, (B. Jonson,) like the Latin Malè aut benè audire, and the Gr. Ευ ἢ κακως ακουειν, to *hear* a good or ill character of themselves, to have a good or bad character, to be well or ill spoken of.

To hym he wende hastelyche, and by the wey ywys
He *harde* angles synge an hey by the lyste thys:
"The kyng Edred nou aslepe in oure Louerd ys."
R. Gloucester, p. 279.

He brouht the kyng Anlaf aryued vp in Humbere,
Seuen hundreth schippes & fiftene, so fele were the numbere.
Athelstan *herd* say of ther mykelle oste,
He & Edmunde his brother dight tham to that coste.
R. Brunne, p. 31.

——— Reuthe hit is to *huyre*.
Piers Ploughman, p. 201.

And we witen that God *herith* not synful men: but if ony be a worschipere of God, and doith his wille, he *herith* him.
Wiclif. Jon, c. 9.

For we be sure that God *heareth* not synners. But yf any man be a worshipper of God and do his wyl, him *heareth* he.
Bible, 1551. *Ib.*

For if ony man is an *heerer* of the word, and not a doer, this schal be lickened to a man that biholdeth the cheer of his birthe in a myrrour.—*Wiclif. James*, c. 1.

And treuli thei schulen turne awei the *heeryng* fro treuthe, but to fablis thei schulen turne.—*Id. 2 Timothy*, c. 4.

And with that word we riden forth our way;
And he began with right a mery chere
His tale anon, and saide as ye shul *here*.
Chaucer. The Prologue, v. 860.

——— And yet he geueth almesse,
And fasteth ofte, an *hereth* messe.—*Gower. Con. A.* b. i.

They by a vertue inexplicable, do drawe vpon them the myndes and consent of the *hereres*, being therwith eyther persuaded, meued, or to delectation induced.
Sir T. Elyot. The Governour, b. i. c. 13.

We may note heere, that a preacher may speake by *hearesay*; as St. Paul doth here. I speake unto you since I came into this country by *hearesay*. For I *heard say* that there were some homely theeves, some pickers in this worshipful house.—*Latimer. Ser. on the Gospel on St. Andrewe's Day.*

John. I will lay odds, that ere this yeare expire,
We beare our ciuill swords, and native fire
As farre as France. I *heare a bird so sing*,
Whose musicke (to my thinking) pleas'd the king.
Shakespeare. 2 Pt. Henry IV. Act v. sc. 5.

Hence it is, that I now render my selfe gratefull, and am studious to justifie the bounty of your act: to which, though your mere authority were satisfying, yet, it being an age, wherein poetry, and the professors of it, *beare* so ill, on all sides, there will a reason be lookt for in the subject.
B. Jonson. The Fox, Dedication.

They are these make mee *heare* so ill, both in towne and countrey, as I doe; which, if they continue, I shall be the first shall leave them.—*Id. Masques. Love restored.*

It is enough that I in silence sit,
And bend my skill to learne your layes aright;
Nor strive with you in ready straines of wit,
Nor move my *hearers* with so true delight.
Browne. Britannia's Pastorals, b. ii. s. 3.

It hath been anciently held, and observed, that the sense of *hearing*, and the kinds of musick, have most operation upon manners: as to incourage men, and make them warlike: to make them soft and effeminate; to make them grave; to make them light; to make them gentle and inclin'd to pity, &c. The cause is, for that the sense of *hearing* striketh the spirits more immediately than the other senses.—*Bacon. Naturall Historie*, § 114.

Hear, all ye Trojans, all ye Grecian bands!
What Paris, author of the war, demands.
Pope. Homer. Iliad, b. iii.

In a word, the apostles' preaching was therefore mighty and successful, because plain, natural, and familiar, and by no means above the capacity of their *hearers*: nothing being more preposterous, than for those, who were professedly aiming at men's hearts, to miss the mark by shooting over their heads.—*South*, vol. v. Ser. 11.

Who can assure himself or any one else, upon his own personal sight, *hearing*, or the report of any other of his senses, that the whole matter of a dissolved body passes successively into other living bodies?—*Id.* vol. iv. Ser. 6.

He [Thomas] would not (it seems) take a miracle upon *hearsay*, nor resolve his creed into report, nor in a word see with any eyes but his own.—*Id.* vol. v. Ser. 4.

The eye is not that which sees; it is only the organ by which we see. The *ear* is not that which *heares*; but the organ by which we *hear*; and so of the rest.
Reid. On the Intellectual, Ess. 2. c. 1.

But Oronthea, with a mother's love,
Reply'd, and every *hearer's* mind to move,
Such reasons urg'd, that most, with one consent,
Their suffrage yielded for the queen's content.
Hoole. Orlando Furioso, b. xx.

In some cases, (as in proof of any general customs, or matters of common tradition or repute) the courts admit of *hearsay* evidence, or an account of what persons deceased have declared in their life-time.
Blackstone. Commentaries, b. iii. c. 23.

HE'ARKEN, *v.* HE'ARKENER. } See HARK. A. S. *Heorcnian*; Dut. *Harcken*, *horcken*, auscultare, to give ear to.

To *hear*, to give or lend *ear*, to listen (sc.) to sounds, to words spoken.

Ful litel wote Arcite of his felaw,
That was so neigh to *herken* of his saw,
For in the bush he sitteth now ful still.
Chaucer. The Knightes Tale, v. 1528.

My good sonne it shall be do
Now *herken* and lay an care to. ¶ *Gower. Con. A.* b. i.

And Moses told the children of Israel euen so: but they *herkned* not vnto Moses, for anguyshe of sprete and for cruell bondage.—*Bible*, 1551. *Exodus*, c. 6.

Now they are not onely ydle, but also babling tale-tellers & curious *herkeners*.—*Udal. Timothye*, c. 5.

Almyghte God that made mankyn,
He schilde his servandes out of syn,
And maynteyne tham, with might and mayne,
That *herkens* Ywayne and Gawayne.
Ritson. Metrical Romances, vol. i. p. 1.

Thence, forth she past into his dreadfull den,
Where nought but darksome drerinesse she found,
Ne creature saw, but *harkned* now and then
Some little whispering and soft groning sound.
Spenser. Faerie Queene, b. iv. c. 7.

A prince when wrong'd should not vile traitours wooe,
But when entreated (*hearkning* to their cares)
Is (if he graunt of grace that they may live)
Milde if he doe forgive, just not to give.
Stirling. Domes-day. The sixth Houre.

Cle. Yea, why thou art a stranger, it seemes, to his best trick, yet He has imployd a fellow this halfe yere, all over England, to *harken* him out a dumbe woman.
B. Jonson. The Silent Woman, Act i. sc. 2.

Sur. Must I needs cheat my selfe,
With that same foolish vice of honestie!
Come let us goe, and *harken* out the rogues.
Id. The Alchymist, Act v. sc. 5.

But here she comes; I fairly step aside
And *hearken*, if I may, her business.—*Milton. Comus.*

Being by custom captivated and enslaved to sin, they are resolved beforehand not to *hearken* to any thing, that will oblige them to forsake their accustomed vices.
Clarke, vol. viii. Ser. 8.

We should contemplate with care every dispensation of providence, that may warn us against so fatal a mistake, (seeking our happiness where God hath not placed it) and *hearken* diligently to the voice, which God hath appointed that every thing on earth shall cry aloud to us: Arise ye, and depart: for this is not your rest.—*Secker*, vol. v. Ser. 3.

HEARSE, *v.* HEARSE, *n.* } *Hearse*, in Tooke's opinion, is the past part. of the A. S. verb *Hyrstan*, ornare, phalerare, decorare. At present only applied to—

"An ornamented carriage for a corpse," formerly, as Minshew says, a monument or emptie tombe erected or set up at the moneth's or yeere's end, for the honourable memorie of the dead. Cockeram and Bullokar call it, a burial coffin, covered with black. To *hearse*,—

To lay, to bury, in a *hearse*; generally, to bury.

Adowne I fel, whan I saw the *herse*,
Dead as a stone. *Chaucer. How Pitie is dead.*

What should I more hereof reherse
Comen within, come see her *herse*,
Where ye shall see the piteous sight
That euer yet was shewed to knight.—*Id. Dreame.*

For whome, Phrahartes made a royal *herse*, & dyd exequies after the maner of Prynces.
Goldyng. Justine, fol. 149.

——— Oh, answer me,
Let me not burst in ignorance; but tell
Why thy canoniz'd bones *hearsed* in death,
Haue burst their cerements.—*Shakes. Hamlet*, Act i. sc 4.

I would my daughter were dead at my foot, and the iewels in her eare; would she were *hearst* at my foote, and the duckets in her coffin.—*Id. Merchant of Venice*, Act iii. sc. 1.

The house is *hers'd* about with a black wood,
Which nods with many a heavy headed tree:
Each flower's a pregnant poison, try'd and good.
Crashaw. Steps to the Temple.

When she with flowres lord Arnold's grave shall strew,
And hears why Hugo's life was thrown away,
She on that rival's *hearse* will drop a few;
Which merits all that April gives to May.
Davenant. Gondibert, b. i. c. 5

And some flowers, and some bays,
For thy *herse*, to strow the ways,
Sent thee from the banks of Caine,
Devoted to thy virtuous name.
Milton. Epistle on the Marchioness of Winchester

Or were you enamoured on his copper rings?
His saffron jewell, with the toadstone in't?
Or his imbroydered suite, with the cope-stitch,
Made of a *herse-cloth*?—*B. Jonson. The Fox*, Act ii. sc. 5.

Yet, even in the Old Testament, if you listen to David's harpe, you shall heare as many *herselyke* ayres as carols.
Bacon. Ess. On Adversitie.

Oh! might I paint him in Miltonian verse,
With strains like those he sung on Glo'ster's *hersé*;
But with the meaner tribe I'm forc'd to chime,
And wanting strength to rise, descend to rhyme.
Smith. To the Memory of Mr. John Philips.

There was an *herse* after the fashion of Spain, with black, and a goodly mass of requiem: the chapel wherein he was enterred hung with black, with a banner of arms, and coat of arms, all in gold: a target and an helmet, and many escutcheons, and a fair *herse-cloth* of black, and a cross of crimson velvet down to the ground.
Strype. Memorials. Q. Mary, an. 1554.

Worth may be *heard* but Envy cannot die.
Churchill. Epistle to Hogarth.

A dream is nothing without the completion; Lodge died at Leeds, but as the *herse* passed by Harwood, the carriage broke, the coffin was damaged, and the dream happily fulfilled, the corpse being interred in the choir there, August 27, 1689.—*Walpole. Catalogue of Engravers*, vol. v.

HEART, v.
HEART, n.
HE'ARTEN.
HE'ARTENER.
HE'ARTLESS.
HE'ARTLESSNESS.
HE'ARTEDNESS.
HE'ARTY.
HE'ARTILY.
HE'ARTINESS.
HE'ARTIST.

Goth. *Hairto*; A. S. *Heorte*; Ger. *Herz*; Dut. *Hert*; Sw. *Hierta*. Stiernhelmius (says Wachter) deduces all from the Swedish verb *Hyra*, (or *horra*, or *huera*,) movere, to move; (to *hurry*;) on account of the perpetual *motion* and agitation of the *heart*. Wachter adds, that he finds no such root apud Saxones et Francos. (See *Wachter* in vv. *Herz*, and *Horen*, agere.) Junius tells us,—some think that *heart* is derived from *herd*, i. e. hard, *durus*, because we owe the *duration* of life to the continued motion of the *heart*. Wachter remarks, that the Gr. Κτορ, and the A. S. *Heorte*, are by metathesis interchangeable. *Heart*, the noun, is applied to—

The seat or source of the passions, feelings, thoughts, affections; to these themselves; to the being in whom they exist; to the vital part;—vitality, life, spirit, courage, strength; to the central, or chief, or principal part; the seat or source of good and ill. To *heart*, or *hearten*, is—

To encourage, to animate, to invigorate; to give or add life, spirit, courage, strength.

Hearted,—seated, deeply fixed, stored, treasured in the *heart*.

Heart is much used—prefixed.

Kyng Locryne's *herte* was al clene vp hire y went,
And tok hire forth with hym mid gret honour y nowg.
And thogte hire to spouse, so ys *herte* to hire drog
R. Gloucester, p. 24.

Ac thʳ love and leautte ys. hit lyketh nat here *hertes*.
Piers Ploukman, p. 65.

He is lowe as a lombe. and loveliche of speche
And helpeth *hertelicke*. alle men of that he may aspare.
Id. p. 170.

Ye generacioun of eddris: hou moun ye speke gode thingis whanne ye ben yvele? for the mouth spekith of plentee of the *herte*.—*Wiclif. Matthew*, c. 12.

O generació of vipers, how can you say well, when ye your selues are euel? For of the aboûdaunce of yᵉ *hart*, the mouth speaketh.—*Bible*, 1551. *Ib.*

For many a man so hard is of *herte*,
He may not wepe although him sore smerte.
Chaucer. The Prologue, v. 229.

Avoy (quod she) fy on you *herteles*.
Id. The Nonnes Preestes Tale, v. 14,914.

Ey maister, welcome be ye by Seint John,
Sayde this wif, how fare ye *hertily*?
Id. The Sompnoures Tale, v. 7383.

For nowe a daie is many one,
Which speketh of Peter and of John,
And thynketh Judas in his *herte*.—*Gower. Con. A.* b. i.

Lo what might any man deuise
A woman shewe in any wise,
More *hertely* loue in any stede,
Than Media to Jason dede? *Id. Ib.* b. v.

He [Cæsar] him selfe goeth to the reste, and *hartened* theym that they shoulde not faynt in their trauell.
Goldinge. Cæsar, fol. 235.

To whom (although he were a childe) he gaue both pleasaunt and faire wordes, with *heartie* thankes, and many gratificacions, to the great admiracion of the Frenche people.
Hall. Hen. VI. an. 10.

So am I he, that among other his graces faithful subiectes, his highnes being in possession of his mariage, wil most *hartely* pray for yᵉ prosperous estate of his grace, longe to continue to the pleasure of God.
Sir T. More. Workes, p. 1426.

And this speaking did ferthermore also declare the lustie frendshipe & *herteuesse* of spirit in him.—*Udal. Luke*, c. 7.

I haue told thee often, and I retell thee againe, and againe, I hate the Moore My cause is *hearted*, thine hath no lesse reason.—*Shakespeare. Othello*, Act i. sc. 3.

Arise blacke vengeance, from the hollow hell
Yield vp O Loue thy crowne, and *hearted* throne
To tyrannous Hate. *Id. Ib.* Act iii. sc. 3.

Ger. Down with him low enough, there let him murmur,
And see his diet be so light and little,
He grow not thus high *hearted* on't.
Beaum. & Fletch. The Island Princess, Act ii.

Ye gentle ladies, in whose soveraine powre
Loue hath the glory of his kingdome left,
And th' *hearts* of men, as your eternall dowre,
In yron chaines, of liberty bereft,
Deliuered hath vnto your hands by gift.
Spenser. Faerie Queene, b. vi. c. 8.

Rise therefore with all speed and come along,
Where I shall see thee *hearted* and fresh clad
To appear as fits before th' illustrious lords.
Milton. Samson Agonistes.

Till, seeing them through sufferance *hartned* more,
Himselfe he bent their furies to abate
Spenser. Faerie Queene, b. iv. c. 10.

But as a coward's *hart* ner in warre.
The starring drumme, keepes lesser noise from farre,
So seeme the murmuring waues tell in mine eare,
That guiltlesse bloud was never spilled there.
Browne. Britannia's Pastorals, b. i. s. 1.

——Is there
Ever a good *heartist*, or a member peeper, or a
Small gut man left in the town, answer
Me that'—*Beaum. & Fletch. Love's Pilgrimage*, Act iv.

I wont to raunge amid the mazie thicket,
And gather nuttes to make my Christmas game,
And ioyed oft to chace the trembling pricket,
Or hunt the *hartesse* hare till she were tame.
Spenser. Shepheard's Calender. December.

How many worthy Christians are there in the world who bear a part with us in this just blame: who have yeelded over themselves to a disconsolate *heartlessnesse*, and sad dejection of spirit.—*Bp. Hall. Christ Mystical*, pt. i. § 10.

If euer man for *heartie* loue
Deserued honest meede,
Erickmon might beseeme himselfe
To be beloued in deede.
Warner. Albion's England, b. vii. c. 36.

Where leisurely doffing a hat worth a tester,
He bade me most *heartily* welcome to Chester.
Cotton. Voyage to Ireland, c. 2.

An authority enabling princes to put them to death who are accused of accidental and consecutive blasphemy and idolatry respectively, which yet they hate and disavow, with much zeal and *heartiness* of perswasion.
Bp. Taylor. Liberty of Prophesying, s. 20.

Enforced hee was to put her away, and foorthwith to wed Iulia, the daughter of Augustus not without much griefe and *heart breake*.—*Holland. Suetonius*, p. 91.

We observe the threnes and sad accents of the prophet Jeremy, when he wept for the sins of his nation; the *heart-breakings* of David, when he mourned for his adultery and murther; and the bitter tears of St. Peter, when he washed off the guilt and baseness of his fall, and the denying his Master.—*Bp. Taylor*, pt. ii. Ser. 5.

Cromwell having acquainted the king with his danger, protesting to him, that it was not in his power to undertake for his security in the place where he was, assuring him of his real service, and desiring the Lord to deal with him and his according to the sincerity of his *heart* towards the king, prepared himself to act his part at the general rendezvous
Ludlow. Memoirs, vol. i. p. 185.

Nothing exposes men more to the wrath and vengeance of God, nor provokes him more to leave a people to their own counsels, than false *heartedness* in religion and hypocrisie do.—*Stillingfleet*, vol. ii. Ser. 1.

Thus *hearten'd* well, and flesh'd upon his prey
The youth may prove a man another day.
Dryden. Prologue to Circe, 1675.

Can you live without any sense or feeling that you have need of communion with God? and satisfy yourselves, if now and then you put up a few cold, formal, *heartless* prayers to him?—*Sharp*, vol. vi. Ser. 9.

Though the saving of our soule be the great business of life, and what, it is to be hoped, we have most of us a real and *hearty* concern for in our secret retirements; yet it must, I am afraid, be owned that there is too little mention made of it, even when it might be proper; and too general a silence and reserve about it.
Waterland. Works, vol. viii. p. 420.

Now let no man think that he has prayed *heartily* against any sin, who does not do all that he can, who does not use his utmost diligence, nay, his best art and skill, to undermine and weaken his inclination to that sin.
South, vol. vi. Ser. 10.

Upon the prince's [of Orange] coming, the king, in a very obliging way, said to him; "Nephew, it is not good for man to be alone. I will give you a help meet for you." And so he told him he would bestow his niece on him, and the duke, [of York] with a seeming *heartiness*, gave his consent in very obliging terms.—*Burnet. Own Time*, an. 1677.

Where, after all the *heart-burnings* and blood sheddings occasioned by religious wars; where is the true church of Christ, but in the *hearts* of good men: the *hearts* of merciful believers, who from principle, in obedience to and for the love of Christ, as well as from sympathy, labour for peace, go about doing good, consulting, without local prejudice, the happiness of men, and instead of confining their good offices to a small part, endeavour to pour oil into the wounds of suffering human nature.—*Knox. Antipolemus*, Pref.

I may be unable to lend an helping hand to those who direct the state. but I should be ashamed to make myself one of the noisy multitude to halloo and *hearten* them into doubtful and dangerous courses.
Burke. Letter to the Sheriffs of Bristol.

Scarce had the tortur'd ear dejected heard
Rome's loud anathema, but *heartless*, dead
To every purpose, men nor wish'd to live,
Nor dar'd to die. *Shenstone. The Ruined Abbey.*

The labourer and mechanic chant over their daily toil; and though they pause only to wipe the sweat from off their brow, return to their work, after a short but *hearty* meal; or sweet slumbers on a bed of straw, not only without a murmur, but with alacrity.
Knox. Christian Philosophy, s. 58.

But, it may be, you have doubts about religion: and therefore you do not set *heartily* to practise it seek for information properly then, and hearken to it fairly.
Seeker, vol. ii. Ser. 17.

Deign to receive the nation's public voice,
Of *heartiness* unfeign'd, who gleeful stand
In meet array, and thus express their joys
In peals of loud acclaim, and mirth's confused noise.
Thompson. Epithalamium on the Royal Nuptials.

HEARTH. A. S. *Hearthe*, *hearth-pening*.—*Hertha*, or *Herthus*, i. e. Terra, *Earth*, was worshipped as a goddess by our northern ancestors, (see Tacitus, *de Moribus Ger.*) and in honour of her, her name was given not only to the place on which the family fire was kindled, but to the whole house. The Roman *Lar* was used in a similar manner. See *Junius* and *Wachter*, (in vv. *Hearth* and *Herthe*;) and also *Spelman*, (in v. *Harthpenny*.)

The place or spot upon which the fire was kindled; now, under and immediately before the grate or stove in which the fire is kindled.

He [Jehudi] cut the boke in pieces with a penne knyfe, and cast it into yᵉ fire upō the *hearth*, untyll the boke was all brente in the fyre upon the *hearth*.
Bible, 1551. *Jeremye*, c. 36

So blyth and bonny now the lads and lasses are,
That ever as anon the bag pipe up doth blow,
Cast in a gallant round about the *hearth* they go
Drayton. Poly Olbion, s. 27.

For me if e'er I had least spark at all
Of that which they poetic fire do call,
Here I confess it fetched from his *hearth*;
Which is gone out, now he is gone to earth.
Mr. R. B. In Memory of Dr. Donne

W. R. His Majesty having been informed that the revenue of the *hearth-money* is very grievous to the people, is therefore willing to agree either to a regulation of it, or to the taking of it wholly away, as this house shall think most convenient.—*Parl. Hist. William & Mary*, an. 1688-9.

In the mean time to gratify the people the *hearth-tax* was remitted for ever.—*Evelyn. Memoirs, March* 8, 1689.

Let us imagine that we behold a great dictator giving audience to the Samnite ambassadors, and preparing on the *hearth* his mean repast with the same hand, which had so often subdued the enemies of the Commonwealth, and borne the triumphal laurel to the Capitol.
Bolingbroke. Reflections upon Exile.

HEAT, v.
HEAT, n.
HE'ATER.
HE'ATING, n.
HE'ATLESS.

A. S. *Hæt-an*, *hat-ian*; Dut. *Heet-en*; Ger. *Heitzen*; Sw. *Hetta*, calefacere. See the quotation from Locke; and see HOT.

To cause the sensation of *heat*; to warm; to inflame; to kindle; (met.) to inflame, to give or cause ardour, or fervour; to enkindle, to animate, to agitate, with warm or burning feelings or passions. *Heat*, the noun, is also applied to—

Any continued violent effort or exertion; as a *heat* at a race.

This yere [Aº. xxxvi. H. III.] was a gret *hete* and droughthe in Engelond, that fro the ferst day of Marche anon to the Assumpcion of our Lady non rayne felle on erthe.—*R. Gloucester*, p. 520.

For with that one, encreased all my feare,
And with that other gan my hart to bolde,
That one me *het*, that other did me colde.
Chaucer. The Assemblie of Foules.

The dewe also like siluer in shynning
Upon the leaues, as any Baume swete
Til firie Titan with his persant *hete*
Had dried vp the lustie licour newe.
Chaucer. The Complaint of the Blacke Knight.

The cheles bothe, and eke the *hetes*.—*Gower. Con. A.* b. vii.

All these burne in aduoutrye, as it were an ouen that the baker *heateth*, when he hathe lefte knedynge, tyll the dowe be leuened.—*Bible*, 1551. *Oseas*, c. 7.

[Therefore] he charged and commanded that they shulde *heate* the fornace at once seuen times more then it was wonte to be *heate*.—*Geneva Bible*, 1561. *Daniel*, iii. 19.

For the outrageous encrease of their hope, is no very right hope, though it be a greatter hope then it should be, no more then the *heate* of a feuer is a right natural *heate*, though the body be more hote then it was in helth.
Sir T. More. Workes, p. 572.

Grati. Let me play the foole,
With mirth and laughter let old wrinckles come,
And let my liuer rather *heate* with wine,
Then my heart coole with mortifying grones.
Shakespeare. Merchant of Venice, Act i. sc. 1.

Loe, by my troth, the instrument is cold,
And would not harme me.
Hub. I can *heate* it, boy.—*Id. King John*, Act iv. sc. 1.

Let Brontes, and black Steropes,
Sweat at the forge, their hammers beating;
Pyracmon's houre will come to give them ease,
Though but while mettal's *heating*.
B. Jonson. Ode to the Earle of Desmond.

The iron of itselfe, though *heate* red *hot*,
Approaching neere these eyes, would drinke my teares,
And quench this fierie indignation,
Euen in the matter of mine innocence.
Shakespeare. King John, Act iv. sc. 1.

And fury ever boyles more high, and strong,
Heat with ambition, than revenge of wrong.
B. Jonson. Sejanus, Act iii.

It is certain, that of all powers in nature *heat* is the chief; both in the frame of nature, and in works of art.
Bacon. Naturall Historie, § 99.

But he them all from him full lightly swept,
As doth a steare, in *heat* of sommer's day,
With his long taile the bryzes brush away.
Spenser. Faerie Queene, b. vi. c. 1.

One made answer, that he affirmed not universally, that wine did cause *heat*; and a little after, (for it seemeth that wine is not universally a *heater*,) but rather, that such a quantity of wine may be said to enchafe and set such an one in *heat*.—*Holland. Plutarch*, p. 909.

But heeres yet in the word—hereafter, the kneading, the making of the cake, the *heating* of the ouen, and the baking.
Shakespeare. Troyl. & Cress. Act i. sc. 1.

Mem. My blood lost, and limbs stiff; my embraces
Like the cold stubborn bark, hoarie, and *heatless*.
Beaum. & Fletch. The Mad Lover, Act iii.

Heat is a very brisk agitation of the insensible parts of the object; which produces in us that sensation, from whence we denominate the object *hot*: so what in our sensation is *heat*, in the object is nothing but motion.
Locke. Elem. of Nat. Phil. c. 11.

Thus camphire swallowed, is, in the dose of a very few grains, a great *heater* of the blood.
Boyle. Works, vol. v. p. 104.

What power unknown my course still upwards guides,
Where Mars is seen his ruddy rays to throw
Through *heatless* skies, that round him seem to glow,
And where remoter Jove o'er his four moons presides.
Hughes. The Ecstasy.

Alcibiades having revealed the origin of Polytheism and the doctrine of the unity to his companions, nothing was more natural than for men *heated* with wine, to run forth, as a kind of religious fury, and break the statues of their idols.—*Warburton. Divine Legation*, b. iii. Note (G.)

The writers of books in Europe seem to think themselves authorized to say what they please; and an ingenious philosopher among them has openly asserted, that he would undertake to persuade the whole republic of readers to believe that the sun was neither the cause of light nor *heat*, if he could only get six philosophers on his side.
Goldsmith. Citizen of the World, Let. 16.

HEATH. HE'ATHER. HE'ATHY. } Goth. *Haithya*; A. S. *Hæth*; Ger. *Heide*; Sw. *Hed*. Junius suggests, that it may mean, campus gramine ac floribus nitens, from *heyder*, clarus, coruscus, resplendens. Stiernhielmius (see *Wachter*) from *Hæd*, i. e. *high*, q.d. *terra* palustribus locis *eminentior*. It is applied to—

A plain or tract of land on which the plant called *heath* grows; to the plant itself: and generally, as in Bacon, to tracts of land covered with plants, as *heaths* with the *heath*.

Whan Zephirus eke with his sote brethe
Enspired hath in every holt and *hethe*
The tendre croppes. *Chaucer. The Prologue*, v. 6.

The destroyers come ouer the *heeth* euerye way.
Bible, 1551. *Jeremye*, c. 12.

——— As when heaven's fire
Hath scath'd the forest oaks, or mountain pines,
With singed top their stately growth though bare
Stands on the blasted *heath*.—*Milton. Paradise Lost*, b. i.

It is true, that some woods of oranges, and *heaths* of rosemary, will smell a great way in the sea, perhaps twenty miles.
Bacon. Naturall Historie, § 834.

Whereas, many Inconveniences are observed to happen in divers counties of this realm, by moore-burnings, and by raising of fires in moorish grounds and mountaneous countries, for burning of ling, *heath*, *hather*, furres, gorase, &c.—*Evelyn. Fumifugium. Stat. Jac. I.* an. 7.

The next morning, the King put his army into battalia. Prince Rupert, who was now declared general, led the van, and got possession of the *heath*, on the back side of the castle, from which a small party might have kept him, the entrance into it being very steep, and the way narrow.
Clarendon Civil Wars, vol. ii. p. 551.

Betuce signifies in the old German, fat earth, as *veluwe* (a great *heathy* country on the other side of the Rhine) does coarse or barren earth.
Sir W. Temple. Memoirs from 1672 to 1679.

——— O'er the trackless waste
The *heath hen* flutters, pious fraud! to lead
The hot pursuing spaniel far away.—*Thomson. Spring.*

In the peak of Derbyshire was found an eagle's nest made of great sticks, resting one end on the edge of a rock, the other on two birch trees; upon which was a layer of rushes, and over them a layer of *heath*, and upon the *heath* rushes again; upon which lay one young one, and an addle egg; and by them a lamb, a hare, and three *heath-poults*.
Pennant. British Zoology. The Black Eagle.

[Buccinum Whelk] inhabits *heathy* ground, upon the roots of grass and under moss on Barham downe.
Id. Ib. The Buccinum Whelk.

Not a leaf has leave to stir,
Nature's lull'd—serene—and still!
Quiet e'en the shepherd's cur,
Sleeping on the *heath-clad* hill.
Cunningham. Day, a Pastoral.

The next were the *heath-keepers*, who attended to the right of the beam heath, anciently called the creach; and took care to preserve it from all incroachments, or trespassers.—*Pennant. Journey from Chester.*

HE'ATHEN, *n.* HE'ATHERN, *adj.* HE'ATHENISH. HE'ATHENISHLY. HE'ATHENISHNESS. HE'ATHENISM. HE'ATHENIZE. } Goth. *Haithnai*, A. S. *Hathne*; Dut. *Heidinne*; Ger. *Heydenen*; Sw. *Hedning*; Gr. Ἔθνικος; Lat. *Ethnicus*, from the Gr. Ἔθνος, a *nation*; applied emphatically to the ἔθνεα, or *nations*, not Jews. But Vossius would give the word a northern origin, (in v. *Pagus*,) viz. the Ger. *Heydenen*, *loca agrestia*, imprimis quæ *ericis* plena; places overgrown with *heath*. Because when the Christian religion was prevailing in cities, the rites of the *Ethnici* continued—in *locis agrestibus*. (And see PAGAN: also the quotation from Bentley.) The *Heathens* were—

The nations, or Gentiles, as distinguished from Jews; from believers; and thus, a *Heathen*,—

A Gentile, or Pagan; a worshipper of *heathen* gods; an unbeliever in Christ.

This noble erl with the Britones ageyn ys fou went bilive,
And fagt, and slow fnste, and the *hethene* al so god,
Ac nathelee the *hethene* fulker faster a gen stod.
R. Gloucester, p. 162.

Constantyne this vnderstod, *hethene* that he were.
A crois, in stude of ys baner, ys men bi fore hym bere.
Id. p. 86.

And the scripture seynge afer that God iustifieth the *hethene* [*gentes*] of bileue toolde tofore to Abraham, that in thee alle the *hethene* [*gentes*] schulen be blessed.
Wiclif. Galathies, c. 3.

For the scripture sawe afore hande, that God wolde iustifie the *hethen* thorow faith, and therefore shewed before hande glad tydynges vnto Abraham: in the shall all nacions be blessed.—*Bible*, 1551. *Ib.*

Jhesus sente these twelve and commaundide hem, and seide, go ye not in to the wei of *hethen* men, and entre ye not in to the citees of Samaritans: but rathir go ye to the schepe of the hous of Israel that han perischid.
Wiclif. Matthew, c. 10.

Almighty God, that saved all mankind,
Have on Custance and on hire child som mind,
That fallen is in *hethen* hond eftsone
In point to spill, as I shall tell you sone.
Chaucer. The Man of Lawes Tale, v. 5328.

Jesus had affirmed vnto them that a time should come, whan suche as by the Jewes estimacion wer reputed for *heathen* and for sinners, should through the commendacion of feith be receiued vnto the dignitie of the nacion of Israel.
Coal. Luke, c. 7.

The other that haue no religion at all but liue as brutte and *heathenish* people, without God in the worlde, they cal Dikoy Lapary, or the wilde Lappes.
Hackluyt. Voyages, vol. i. p. 592.

Chor. Go, and the Holy One
Of Israel be thy guide
To what may serve his glory best, and spread his name
Great among the *heathen* round.—*Milton. Samson Agon.*

Nor that, which that wise king of Jurie framed
With endlesse cost to be th' Almightties See;
Nor all, that else through all the world is named
To all the *heathen* gods, might like to this be clamed.
Spenser. Faerie Queene, b. iv. c. 10.

Redwald's religious sons; who for their Saviour dear,
By cruel *heathenish* hands unmercifully slain,
Amongst us evermore remember'd shall remain.
Drayton. Poly-Olbion, s. 11.

Mar. 'Tis *heathenishly* done of 'em in my conscience, thou desery'st it not.
Beaum. & Fletch. A King and no King, Act i.

The obscenity, ribaldry, amorousnesse, *heathenishnesse*, and prophanenesse of most play-bookes, Arcadias, and fained histories that are now so much in admiration, is such, that it is not lawful for any so much as once to reade them.
Prynne. Histrio Mastix, pt. ii. Act iv. sc. 1.

Hence, therefore, we see the desire of children is honest and pious; if we be not less zealous in our Christianity than Plato was in his *heathenism*; who, in the sixth of his laws, counts offspring therefore desireable, that we may leave in our stead sons of our sons, continual servants to God.
Milton. Tetrachordon.

It has always been my thought, that *heathens* who never did, nor without miracle could, hear the name of Christ, were yet in a possibility of salvation.
Dryden. Preface to Religio Laici

Who [the living God] in times past suffered all nations to walk in their own ways: Πάντα τα ἐθνη, not all nations, but all the *heathen*, (the word *heathen* comes from ἐθνη) all the Gentiles, distinguished from the Jews, as the same words are translated Rom. xv. 11. and 2 Tim. iv. 17. and ought to have been so, Rom. i. 5. and 16. 26. but much more in our text [Acts xiv. 15. &c.] which according to the present version seems to carry a very obscure, if not erroneous meaning.—*Bentley*, Ser. 6.

All religions, whether true or false, not only those of Moses and Christ, but even the *heathenish* superstitions of every kind, have, at their first setting out, endeavoured to countenance themselves by real, or pretended miracles.
Atterbury, vol. iii. Ser. 8.

For the other sort of new converts, they were such as had been converted from *heathenism* and idolatry, and consequently looked upon every thing in use among these *heathens* with a suspicion and a jealousy so strong, that, considering the wickedness of human nature, it was impossible presently to remove it.—*South*, vol. iii. Ser. 5.

The continuance of these unscriptural terms, without an exact application of them in sermons and catechisms, *heathenizes* all the common people, nay and great numbers of not unlearned persons.
Account of Mr. Firmin's Religion, 1698, p. 63.

A professed Christian preacher, addressing a professed Christian audience, should remember, that, however beautiful his discourse, if it is no more than a moral discourse, he may preach it, and they may hear it, and yet both continue unconverted *heathens*.—*Knox. Essays*, No. 174.

It was a custome among the Jews when they travelled into any foreign country, to shake the dust off their feet when they returned home, lest they should pollute their own holy ground with the soil of a *heathen* country.
Gilpin, vol. iv. Ser. 29

They [certain passages of scripture] have been forcibly detached from the connections, which rendered them peculiarly applicable: have been made the subjects of disputation; have been converted into fundamental articles of faith: and that moral preaching, which they were adduced to enforce, has been stigmatized as a *heathenish* deviation from Christianity.—*Cogan. Theol. Disquis.* pt. iii. Conclus.

He [Enoch Wyat] altered and covered the King's statues, which during the troubles were thrust into Whitehall-garden, and which, it seems were too *heathenishly* naked to be exposed to the inflammable eyes of that devout generation.
Walpole. Anecdotes of Painting, vol. ii. c. 3.

When Julian attempted to set up preachers of *heathenism*, in opposition to those of Christianity, it was immediately foretold him, and the event verified the prediction, that what had proved so effectual to establish truth, would only serve to expose and ruin error.—*Secker*, vol. i. Ser. 21.

HEAVE, *v.* HEAVE, *n.* HE'AVING. } Goth. *Haf-jan*; A. S. *Heaf-ian*; Dut. *Heven*, *heffen*; Ger. *Heben*; Sw. *Haefwa*, levare, tollere; to lift up, to raise. The root is probably the Goth and A. S. *Habb-an*, *hæbb-an*, to have or hold, to hold *up*.

To lift, to raise, to throw up, to elevate, to rise or swell out.

Our herten *hebbeth* vp, & in our strong mygte
Oputh, & eke in God, & eke in our rygt
R. Gloucester, p. 455.

He was short shuldered brode, a thikke gnarre,
Ther n'as no dore, that he n'olde *heve* of barre.
Chaucer. The Prologue, v. 552.

But thereon was to *heauen* and to done
Considering al thing, it may nat be
And why! for shame, and it were eke to sone
To graunten him so great a liberte.—*Id. Troilus*, b. ii.

Heaue-offrings, because they were *heuen* vp before the Lord.—*Tindall. Table expounding certaine Wordes &c.*

For, as his hand was *heaued* up on hight,
The villaine met him in the middle fall,
And with his club bet backe his brond-yron bright.
Spenser. Faerie Queene, b. vi. c. 8.

——— And indeed my lord
The wretched animall *heau'd* forth such groanes
That their discharge did stretch his leatherne coate
Almost to bursting.
Shakespeare. As You Like It, Act ii. sc. 7.

Lift vp thy brow (renowned Salisburie)
And with a great heart *heaue* away this storme.
Id. King John, Act v. sc. 2.

Norf. If it doe, Ile venture one *heue* [heave] at him.
Id. Hen. VIII. Act ii. sc. 2.

King. There's matter in these sighes.
These profound *heaues*
You must translate: 'Tis fit we understand them.
Id. Hamlet, Act iv. sc. 1.

——— 'Tis such as you
That creepe like shadowes by him, and do sighe
At each his needlesse *heauings*: such as you
Nourish the cause of his awaking.
Id. Winter's Tale, Act ii. sc. 3.

Back to th' assembly roll'd the thronging train,
Desert the ships, and pour upon the plain.
Murmuring they move, as when old Ocean roars,
And *heaves* huge surges to the trembling shores.
Pope. Homer. Iliad, b. ii.

Amid the lungs was fix'd the winged wood,
And quivering in his *heaving* bosome stood.—*Id. Ib.*

Thus they continued *hearing* down, and often righting the ship from a suspicion of their careening tackle, till the 3d of March, when, having completed the paying and sheathing the bottom, which proved to be every where sound, they, for the last time, righted the ship, to their great joy.—*Anson. Voyage round the World*, b. iii. c. 7.

The ship also was so leaky that I doubted it would be necessary to *heave* her down at Batavia, which was another reason for making the best of our way to that place.
Cook. Voyages, vol. ii. b. iii. c. 7.

HE'AVEN. HE'AVENLY, *adj.* HE'AVENLY, *ad.* HE'AVENLINESS. HE'AVENIZE, *v.* } From the verb *Heaf-ian*, to raise, (to *heave*, qv.) because it is placed on high, or because we raise our eyes to contemplate it, (Skinner.) And Tooke,—*heaven*, subaud. some place, any place, *heaven*, or *heaved*. (See the quotation from Verstegan.) Applied to,—

The regions *raised* above us; the mansion or abode of God and his angels; of holy persons. Also to the sovereign or supreme God; in the plural, to the gods.

Heaven is much used—prefixed.

To Kyng Cadwallad an angel auysyon brogte
Fram *heuene*, and bad hym wythdrawe of that he thogte.
R. Gloucester, p. 254.

And broughte thyne blessede fro thennes. in to the blysse of *heuene*. *Piers Ploughman*, p. 117.

And he saw the Spirit of God comyng doun as a dowve and comynge on him. And lo a voice fro *heuenes* seiynge, This is my loved sone in whiche I have plesid to me.
Wiclif. Matthew, c. 3.

And John saw the Spirite of God descēde lyke a doue, and light vpon hym. And lo, there came a voice frō *heauen* sayinge: Thys is my beloued sonne in whom is my delyte.
Bible, 1551. *Ib.*

The firste man of erthe is erthell, the secunde man of *heuene* is *heuenli*, such as the erthell man is, such ben the erthell men, and such as the *heuenli* man is, such ben also the *heuenli* men, therfore as we han born the ymage of the erthell man, bere we also the ymage of the *heuenli*.
Wiclif. 1 *Cor.* c. 15.

The fyrst man is of the earth, earthly: The seconde man is the Lord from *heuē*. As is the earthy, such are they that are earthy. And as is the *heuēly*, such are they that are *heuenly*. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the *heuenly*.
Bible, 1551. *Ib.*

But natheles by God our *heuen* king,
I thoughte not to axe of him no thing.
Chaucer. The Shipmannes Tale, v. 13,323.

This Chanon was my lord, ye wolden wene;
Sire hoste, in faith, and by the *heven quene*,
It was another Chanon, and not he,
That can an hundred part more subtiltee.
Id. The Chanones Yemannes Tale, v. 16,557.

These thynges than forsooth much bringen vs to the full knowledgyng soothe, and to the parfyte loue of the maker of *heauenlye* thynges.—*Id. The Testament of Loue*, Prol.

And forth with all out of his sight
Thei passen vp in to the *heuen*.
And he awoke out of his sweuen.—*Gower. Con. A.* b. ii.

So that he thorough know aright,
What is the *heuenlyche* might,
And be made humble to the wille
Of him, which mate all saue and spille.—*Id. Ib.* b. i.

But the blessed creatures in *heauen* geue honour to Christ for man's redempcion, for that ioy and pleasure that their charitie taketh in the societie and felowship of saued soules.
Sir T. More. Workes, b. ii. p. 320.

That musike with his *heauenly* harmonie,
Do not allure a *heauenly* minde from *heauen*,
Nor set men's thoughts, in worldly melodie.
Gascoigne. The Steele Glas.

The birds with *heavenly*-tuned throats,
Possess woods' echoes with sweet notes;
Which to your senses will impart
A musie to inflame the heart.
Ralegh. Imitation of Marlowe.

Wherfore in case he would haue them; being menne farre aboue the common sorte, or as you woulde saye, *heauenlyke* felowes, to believe in hym, they requyred hym to shewe some sygne from *heauen*.—*Udal. Marke*, c. 8.

The name of *heauen*, albeit it was of our ancestors written *heofen*, yet carried it like sence or signification as now it doth, being as much as to say as *heaven*, or *heaved* up, to wit, the place that is elevated.
Verstegan. Restitution of Decayed Intelligence, c. 7.

Love, lift me up upon thy golden wings
From this base world unto thy *heaven's* hight.
Where I may see those admirable things
Which there thou workest by thy soveraine might,
Farre above feeble reach of earthly sight,
That I thereof an *heavenly* hymne may sing
Unto the God of Love, high *heavens* king.
Spenser. Hymne on Heavenly Love.

Goddess of women, sith your *heavenliness*
Hath now vouchsaf'd itself to represent
To our dim eyes. *Sir J. Davies. Orchestra.*

But, O my soul, if thou be once soundly *heavenis'd* in thy thoughts and affections, it shall be otherwise with thee.
Bp. Hall, Sol. 80.

I say again, let no man deceive you with vain words, or with vain hopes, or with false notions of a slight and sudden repentance, as if *heaven* were an hospital founded on purpose to receive all sick and maimed persons, that, when they can live no longer to the lusts of the sinful pleasures of this world, can but put up a cold and formal petition to be admitted there.—*Tillotson*, vol. i. Ser. 54.

To Jove th' eternal (power above all powers!
Who wings the wind, and darkens *heaven* with showers,)
The flames ascend, till evening they prolong
The rites, more sacred made by *heavenly* song
Pope. Homer. Odyssey, b. xiii.

In the night the Aurora Australis made a very brilliant and luminous appearance. It was seen first in the East, a little above the horizon, and in a short time spread over the whole *heavens*.—*Cook. Voyages*, vol. iii. b. i. c. 3.

Were a man, say they, to stop the course of the *heavenly* bodies, which is above the reach of all the powers of his nature; this would be a miraculous operation: but were a superior being, who had power equal to such a work, to suspend the motion of the *heavenly* bodies; this would be no miracle at all.—*Farmer. On Miracles*, c. 1. s. 1.

HE'AVY, *v.* HE'AVY, *adj.* HE'AVILY. HE'AVINESS. } A. S. *Heaf-iq*, *hef-iq*, gravis, (met.) tristis. *Heavie* or waightie, says Minshew, because *heavie* things must be *heaved* up. See HEAVE.

Weighty, or of great weight; ponderous, cumbrous, oppressive; (met.) weighed down, sunk, depressed, dejected, sad, or sorrowful; loaded, burthened, burthensome, troubled or troublesome; oppressive, not easily moved; sluggish, dull, stupid, inanimate.

The kyng fro day to day he *hevyed* more and more,
Nerhand his endyng sekenes greued him sore.
R. Brunne, p. 65.

He felt him *heuy* & ferly seke, his body wexe alle seere,
His childre he wild auance, till he o lyue were.—*Id.* p. 18.

Take to stronge men. and in Temese cast hem
And bothe naked as aneide. here nothi *heuyour* than other.
Piers Ploughman, p. 235.

And eftsone he gede and preide and seide the same word. And turnede agen eftsoone and foound hem slepinge for her yghen weren *hevyed* and they knewen not what they schulden answere to him.—*Wiclif. Mark*, c. 14.

But Jhesus seyde suffre ye hir what ben ye *heuy* to hir? Sche hath wrought a good werk in me.—*Id. Ib.*

But there weren summe that boren it *heuyly* withynne hemself and seiden, wherto is this losse of oynement maad?
Id. Ib.

And whanne he was risen fro preier, and was comun to hise disciplis, he foound hem slepynge for *heuynesse*.
Id. Luke, c. 22

Hire frendes, which that knew hire *hevy* thought,
Comforten hire in all that ever they may:
They prechen hire, they telle hire night and day,
That causeles she sleth hireself, alas!
And every comfort possible in this cas
They don to hire, with all hir besinesse,
All for to make hire leve hire *heviness*.
Chaucer. The Frankeleines Tale, v. 11,134.

And said: O good father dere,
Why make ye thus *heuy* chere.—*Gower. Con. A.* b. i.

My good sonne yet there is
A vice reuers vnto this,
Whiche enuious taketh his gladnes
Of that he seeth the *heuinesse*
Of other men. *Id. Ib.* b. ii.

From God these *heuy* cares ar sent for our unrests,
And with suche burdens for our welth he frauteth well our brestes.—*Surrey. Ecclesiastes.*

Our mariners complained *heavily* against the people, and said that my lenitie and friendly vsing of them gave them stomacke to mischiefe.—*Hackluyt. Voyages*, vol. iii. p. 165.

He did choose out sixe thousand horsemen, & added to them iii. C. called Dimachas y^t were footemen, *heavye-harnised*, but yet rydyng on horseback.
Brende. Quintus Curtius, fol. 133.

Moreover, his colleague Arbetio, under a faire shew of counterfeit courtesie, and by calling him many times a valiant warriour, (as hee was passing skilfull in laying trasnes for to entrap a man of plaine and simple conversation, and withall in these dayes of great authoritie) proved his *heavie* friend, and set himselfe sore against him.
Holland. Ammianus, p. 20

The stroke upon his shield so *hearie* lites
That to the ground it doubleth him full low.
Spenser. Faerie Queene, b. i. c. 8.

So by him Cæsar got the victory,
Through great bloodshed and many a sad assay,
In which himselfe was charged *heavily*
Of hardy Nennius, whom he yet did slay.
Id. Ib. b. ii. c. 10.

The joyous nymphes and lightfoote faeries
Which thether came to heare their musick swert,
And to the measure of their melodies
Did learne to move their nimble shifting feete:
Now, hearing them so *heavily* lament,
Like *heavily* lamenting from them went.
Id. The Teares of the Muses.

And all that els was wont to worke delight
Through the divine infusion of their skill,
And all that els seemed faire and fresh in sight,
So made by nature for to serve their will,
Was turned now to dismall *heavinesse*,
Was turned now to dreadfull ugliness. *Id. Ib.*

He was fain to force and compell some that had taken their load of wine, and were *heavie-headed* and sleepie, &c. to arme themselves, and to bridle their horses.
Holland. Livius, p. 755.

Entellus wastes his forces on the wind;
And thus deluded of the stroke design'd,
Headlong and *heavy* fell.—*Dryden. Virgil. Æneis*, b. v

If he be above Virgil and is resolved to follow his own nose (as the French call it) the proverb will fall *heavily* upon him. Who teaches himself, has a fool for his master
Id. Dedication to the Æneis.

He would not violate that sweet recess,
And found besides a welcome *heaviness*
That seiz'd his eyes; and slumber, which forgot
When call'd before to come, now came unsought.
Id. Sigismonda & Guiscardo.

Listning to these admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting *heaviness* of heart.
Blair, vol. i. Ser. 11.

HE'BDOMAD. HEBDO'MADAL. HEBDOMA'TICAL. } Lat. *Hebdomas*; Gr. Ἑβδομας, from Ἑβδομος, the seventh. Used by ecclesiastical writers especially, to denote—

A week, or space of *seven* days.

But in that tyme I Daniel was so *heuey* by thre *hebdomads* of dayes that I ate no delicate meatis and nether flesh nor wyne came into my mouthe.—*Joye. Expos. of Daniel*, c. 10.

Those of creation being concluded within the first *hebdomade*, accordingly as is exprest in the history, that God on the seventh day rested from all his works.
Glanvill. Pre-exstence of Souls, c. 2.

As for *hebdomadal* periods or weeks, although in regard of their sabbaths, they were observed by the Hebrews, yet it is not apparent.—*Brown. Vulgar Errours*, b. iv. c. 12.

And by this bless'd *hebdomadary* round
(The heav'nly orb which she on earth contriv'd)
Wean'd from our worldly motions, she found
Her circled self in solid rest.
Beaumont. Psyche, c. 18. s. 83.

Far from the conceit of deambulatory, *hebdomatical*, or peradventure, ephemeral office.
Bp. Morton. Episcopacy Asserted, p. 142.

All this from listening to variable, *hebdomadal* politicians, who ran away from their opinions without giving us a month's warning.—*Burke. On a Regicide Peace*, Let. 4.

HE/BEN. Fr. *Hebène*,—ebony, (qv.)

We killed likewise a gray conie in shape like vnto those of Nuena Espanna, and another as blacke as *heben-wood*.
Hackluyt. Voyages, vol. iii. p. 422.

A gentle youth, his dearely loued squire,
His spere of *heben-wood* behind him bare
Whose harmfull head, thrice heated in the fire,
Had riven many a breast with pikehead square.
Spenser. Faerie Queene, b. i. c. 7.

HE/BETATE, *v.* HE/BETE. HE/BETUDE. } Fr. *Hebète*; Lat. *Hebes*, dull. Of uncertain etymology. *Hebete*, as the Fr. "Dull, sottish, witless, blockish, blunt, slow, senseless, heavy-headed; also, dulled, blunted," (Cotgrave.)

Examine and try the commonalty in almost every place, and you must observe how *hebete* and dull they are, how strangely unacquainted with what they profess to believe.
Ellis. Knowledge of Divine Things, p. 325.

Beef, it is true, may confer a robustness on the limbs of my son, but will *hebetate* and clog his intellectuals.
Memoirs of Martinus Scriblerus, c. 4.

The body is perfectly free from pain, oppression, *hebetude*, and every species of uneasiness; and a certain vivacity and vigour, not to be described, reign through the system.
Cogan. On the Passions, pt. ii. c. 3.

HE'CATOMB. Lat. *Hecatombe*; Gr. Ἑκατόμβη, from Ἑκατον, a hundred, and *Bous*, bos, an ox. Applied to—

A sacrifice of a *hundred oxen*, and generally, a *hundred* of any kind of victims; a great sacrifice.

——— Let us aske some prophet, priest, or prove
Some dreame interpreter, (for dreames are often sent from Jove.)
Why Phœbus is so much incenst? If unperform'd vowes
He blames in us, or *hecatombs*.
Chapman. Homer. Iliad, b. i.

But let some prophet, or some sacred sage,
Explore the cause of great Apollo's rage;
Or learn the wasteful vengeance to remove,
By mystic dreams, for dreams descend from Jove;
If broken vows this heavy curse have laid,
Let altars smoke, and *hecatombs* be paid.
Pope. Homer. Iliad, b. i.

And here, sir, she offers, by me, to the altar of your glory, whole *hecatombs* of most happy desires, praying all things may prove prosperous unto you.
Drummond. Speech to Prince Charles.

Yet still he wander'd, and with looks intent,
The fatal road his darling Atys went.
There to averted heav'n he tells his pain,
And slaughter'd *hecatombs* decrees in vain.
Whitehead. Atys & Adrastus.

HE'CTICK, *adj.* HE'CTICK, *n.* HE'CTICAL. HE'CTICALLY. } *Hectica* febris, ἑκτικος πυρετος, an habitual or constitutional fever, because it is εν τῃ ἑξει, in the habit of the body.

Habitual or constitutional; and, consequentially, feverish, heated.

——— Do it England,
For like the *hecticke* in my blood he rages,
And thou must cure me.
Shakespeare. Hamlet, Act iv. sc. 3.

This said, he paus'd; and now the *hecticke* heate
Of Oswald's blood doubled their pulses' pace;
Which high, as if they would be heard, did beate,
And hot ambition shin'd in either's face.
Davenant. Gondibert, b. ii. c. 5.

Thus I have a little run over these accidents unto you, enough only to break out of that silence which I will not call a symptome of my sickness, but a sickness itself. Howsoever, I will keep it from being *hectical*.
Reliquiæ Wottoniæ, p. 433.

The *hectick* of the soul produces one in the body, the man from an inward falls into an outward consumption; and death itself gives the finishing stroke, and closes all with a sad catastrophe.—*South*, vol. iv. Ser. 3.

Quartful tears, and *hectick* looks, that show
With silent eloquence the lover's woe,
Boldness unfledg'd, and stolen raptures new,
Half trembling stands, and scarcely dares pursue.
Guardian, No. 127.

Again, the dropsy's bloated mask they steal;
Or, "melt with minings of the *hectic* fire."
Grainger. The Sugar Cane, b. v.

He was for some years *hectically* feverish; and though he found some alleviation of his distemper, never obtained a perfect recovery of his health.—*Johnson. Life of Ascham.*

HE/CTOR, *v.* HE'CTOR, *n.* HE'CTORING, *n.* HE'CTORLY. HECTO'REAN. } *Hector*, the brave son of Priam, appears to have gained by tradition the undeserved character of—

A vainglorious blusterer, a bully, a braggadocio, a threatener; whence to *hector*,—

To bully or bluster, to menace, to threaten.

Thus he [the Erle Duglas] went euer forwarde lyke a hardy *Hector*, wyllyng alone to conquere the felde, and to dyscomfyte his enemyes.
Berners. Froissart. Cronycle, vol. ii. c. 143.

Now I could quarrel heav'n, and be
Ringleader to a mutiny,
Like that of the gigantic wars,
And *hector* my malignant stars.—*Cotton. An Elegy.*

But his majesty was not so to be *hector'd* out of his right, as appears by the honourable provision he has made to secure it, in the late treaty with the Dutch.
Evelyn. On Navigation & Commerce, s. 54.

Thus the *hectors* use to do, and to give the lye at adventure, when they have a mind to try a man's courage.
Marvell. Works, vol. ii. p. 109.

'Twas he that brought upon his knees
The *hectoring* kill-crow Hercules.—*Hudibras*, pt. ii. c. 1.

But when huffing and *hectoring* must be looked upon as the only badges of gallantry and courage, what can recommend the exercise of patience against the disgrace of it?
South, vol. x. Ser. 4.

If there be any imprecation added to it, (as there is in all the damnme's and confound-me's, that are used among us) it is a downright braving and *hectoring* God Almighty, and challenging him to do the worst he can to us.
Sharp, vol. iv. Ser. 17.

Those who seek glory from evil things, (who glory in their shame) from presumptuous transgression of God's law, (*hectorly* profaneness and debauchery) from outrageous violence, from over reaching craft, or from any bad quality, are not only vain-glorious, but impudent.
Barrow, vol. iii. Ser. 31.

In vain I charg'd him soon to quit the plains
And warn'd to shun *Hectoreas* force in vain.
Pope. Homer. Iliad, b. xviii.

HEDGE, *v.* HEDGE, *n.* HE'DGER. } A. S. *Heg-ian*; Ger. *Haeg-an*; Dut. noun, *Haeghe*; Sw. *Hag*. See HAW, and HAY.

To enclose, to surround, to encompass, to circumscribe; to shut or fence in or out; also, to lurk under a *hedge*; and, thus, to hide, to conceal; to move secretly, to get off or away, to sheer off.

Toward the wode, from wanne he come, the Brutons gonne to fle.
Ac tho hii come among narwe *heggys*, hii stode agen anon.
And turnde the breste agen, & vaste slow her fon.
R. Gloucester, p. 211.

——— Othr shep othr kyne kepe
Eggen othr harwen, othr swyne othr gees dryve.
Piers Ploughman, p. 76.

——— The measles in *heggys*
Lyggeth by hure wenne hem luste.—*Id.* p. 46.

There was an housbondeman that plauntide a vineyerd and *heggide* it about.—*Wiclif. Matthew*, c. 21.

There was a certaine housholder, which planted a vyneyard, and *hedged* it round aboute.—*Bible*, 1551. *Ib.*

A man plauntyde a vineyerd and sette an *hegge* about it.
Wiclif. Mark, c. 12.

A certayne mā planted a vyneyard, and compased it with an *hedge*.—*Bible*, 1551. *Ib.*

The *heggs* as thicke as a castel wall
That who that list without to stond or go
Though he would all day prien to and fro
He should not see if there were any wight
Within or no.—*Chaucer. The Floure and the Leafe.*

For this worde [wife] in the first proposition, is *hedged* with her circumstaunce, that is to say, adulterie, which causeth diuorcement.—*Wilson. Arte of Logike*, fol. 74.

Howbeit they be wysely ordered, and alonge the way they haue fortifyed strongly the *hedges* and bushes; one part of their archers are along by the *hedge*, so that none can go nor ryde that way, but must past by them.
Berners. Froissart. Cronycle, vol. i. c. 160.

There were ordeyned a xxv. hundred hewers of woodes, *hedgers*, and dykers, to make playne the wayes.
Id. Ib. vol. ii. c. 139.

Hedge-hogs make their provision before hand of meat for winter, in this wise: they wallow and roll themselves upon apples and such fruit lying under foot, and so catch them up with their prickles, and one more besides they take in their mouth, and so carrie them into hollow trees.
Holland. Plinie, b. viii. c. 37.

If thou *hedge* thy close as high as the middle region of the air in all other places, and leave but one gap, all thy grass will be gone.—*Medes. Texts of Scripture*, b. i. Dis. 50.

Cas. Brutus, baite not me,
Ile not endure it: you forget your selfe
To *hedge* me in.—*Shakespeare. Julius Cæsar*, Act iv. sc. 3.

Hel. Nay this shall not *hedge* vs out, weele heare you sing certainely.—*Id. Troyl. & Cress.* Act iii. sc. 1.

I, I my selfe sometimes, leauing the feare of heauen on the left hand, and hiding mine honor in my necessity, am faine to shuffle: to *hedge*, and to lurch.
Id. Merry Wives of Windsor, Act ii. sc. 2.

While he with heates doth dying glow
Above he sees
The other *hedg'd* in with his snow
And envies him his ice, although he freeze.
Habington. Castara, pt. iii.

Here, in this garden only, springs the rose,
In ev'ry common *hedge* the bramble grows.
Drayton. Edw. IV. to Mrs. Shore.

Com. Two such I saw, what time the labour'd ox
In his loose traces from the furrow came,
And the swinkt *hedger* at his supper sat.—*Milton. Comus.*

Could they be happier without it, the law, as an useless thing, would of itself vanish, and that ill deserves the name of confinement which *hedges* us in only from bogs and precipices.—*Locke. Of Civil Government*, b. ii. c. 6.

To a man under the difficulties of his nature, beset with temptations, and *hedged* in with prevailing custom; 'tis no small encouragement to set himself seriously in the courses of virtue, and practice of true religion, that he is from a sure hand, and an Almighty arm, promised assistance to support and carry him through.
Id. The Reasonableness of Christianity.

[Sir Ralph Hopton] with very easy contention, beat them off their ground; they having lined the *hedges* behind them with their reserve, by which they thought securely to make their retreat into the town.
Clarendon. The Civil War, vol. ii. p. 133.

Beneath the *hedge*, or near the stream,
A worm is known to stray,
That shows by night a lucid beam,
Which disappears by day.—*Cowper. The Glowworm.*

Haye-bote or *hedge-bote* is wood for repairing of *hayes*, *hedges*, or fences.—*Blackstone. Commentaries*, b. ii. c. 3.

HEED, *v.* HEED, *n.* HE'EDFUL. HE'EDFULLY. HE'EDFULNESS. HE'EDLESS. HE'EDLESSLY. HE'EDLESSNESS. HE'EDINESS. } A. S. *Hed-an*; Dut. *Hoeden*; Ger. *Huten*. "Cavere, curare, accurare, attendere; to take *heed*, to have a care of, to attend, mark or give *heed* unto, to regard or look to," (Somner.) *Heed* is, probably, a consequential usage of *head*.

To be careful or cautious, to mark, to attend to, to mind; to regard, to look after.

——— Who taketh *hede*
For fresh aray, as men may see
Without pride may oft be.—*Chaucer. Rom. of the Rose.*

That man should be punished who little *heedeth* the main tenaunce of his tillage.—*Wilson. Arte of Rhetorique*, p. 54.

But now take *hede* what domage ensued to hym [Cesar] by his decre, wherin he cõmanded, that no man shulde be so hardy to approche or speke to hym.
Sir T. Elyot. The Governour, b. ii. c. 5.

God wil not clene forsake his chosẽ, but he loueth wakeful & *hedeful* persones.—*Udal. Mark*, c. 11.

Pamela, without show either of favour or disdain, either of *heeding* or neglecting what I had said, turned her speech to Mopsa.—*Sidney. Arcadia*, b. ii.

For now the Duke of Bedford being dead,
He is ordain'd the Regent to succeed
In France, for five years where he travailed
With ready hand, and with as careful *heed*.
Daniel. The Civil Wars, b. v.

And Publicola took great *heed*, not only to get his goods most justly, but had regard that those which he had, he spent most honestly in helping the needy
North. Plutarch, p. 93.

At other times he casts to sew the chace
Of swift wilde beastes, or runne on foote a race,
To enlarge his breath, (large breath in armes most needfull)
Or els by wrestling to wex strong and *heedfull*.
Spenser. Mother Hubberd's Tale.

The bloody Borgio did conduct the rere,
Whom sullen Vasco *heedfully* attends;
To all but to themselves they cruel were,
And to themselves chiefly by mischief friends.
Davenant. Gondibert, b. i. c. 3.

They that look into them, with less *heedfulness* and judgment then such a matter requires, are too apt to impute them to mysterious causes, above the reach of humane nature to comprehend.—*Digby. Of Bodies*, c. 23.

In humble dales is footing fast,
The trode is not so tickle,
And though one fall through *heedless* hast,
Yet is his misse not mickle.
Spenser. Shepheard's Calender. July.

Certainly if we do not buckle our spiritual armour close to us, but suffer the joints of it by our *heedlessness* to lye open, the Devil may easily wound us, wheresoever, and in what soever part he pleaseth
Hopkins. Practical Exposition of the Lord's Prayer.

And evermore that craven coward knight
Was at his backe with heartlesse *heedinesse*,
Waiting if he unwares him murther might;
For cowardize doth still in villany delight.
Spenser. Faerie Queene, b. vi. c. 7.

With tears and blandishments I sought to move
The Sire of heav'n, and thwart the Queen of Love;
But at her suit the partial Thund'rer nods,
Rejects our prayers nor *heeds* the suppliant gods.
Lewis. Statius. Thebaid, b. v.

He that considers what Tacitus, Suetonius, Seneca, *de Benef.* l. iii. c. xxvi. say of Tiberius and his reign, will find how necessary it was for our Saviour, if he would not dye as a criminal and a traytor, to take great *heed* to his words and actions; that he did, or said, not any thing that might be offensive, or give the least umbrage to the Roman government.—*Locke. The Reasonableness of Christianity.*

And there he led him, and he taught him there,
And safely kept him with a watchful care;
The tender apples of our *heedful* eye.
Not more in guard, nor more securely lie.
Parnell. The Gift of Poetry.

He seems in that place, (2 Pet. iii. 17.) if it be *heedfully* considered to have a special respect to St. Paul's Epistle to the Romans, which indeed hath more of those δυσνοητα, or difficult passages, than any other of his epistles.
Bp. Bull, vol. ii. Dis. 3.

Nothing can be more evident than that there are many virtues which upon these accounts have a natural tendency to the increasing of man's estate, as diligence in our callings;—the diligent hand maketh rich—*heedfulness* to improve all fitting opportunities of providing for ourselves and families.
Wilkins. Natural Religion, b. ii. c. 4.

Through every part most diligently pierce,
And weigh the sound and sense of every verse,
Unless your strictest caution you display,
Some words may lead the *heedless* bard away.
Pitt. Vida. Art of Poetry, b. iii.

And therefore to have no apprehension of mischief at hand; nor to make a just estimate of the danger, but *heedlessly* to run into it, be the hazard what it will, without considering of what use or consequence it may be, is not the resolution of a rational creature, but brutish fury.
Locke. Of Education, s. 115.

The gay Corinna, who sets up for an indifference and becoming *heedlessness*, gives her husband all the torment imaginable out of mere insolence, with this peculiar vanity, that she is to look as gay as a maid in the character of a wife.—*Spectator*, No. 194.

A thousand objects recall ideas, and excite sensations in my mind, which seem to be not perceived, or not *heeded*, by other men.—*Hurd. On Retirement*, Dial. 2.

Now the most natural, and most obvious inference, from what you have been taught concerning the inspiration of the penmen of the Holy Scriptures, is, that therefore every christian is bound to give diligent *heed* to the reading, and the study of them.—*Pearce*, vol. iii. Ser. 11.

Attentive she doth scarce the sounds retain;
But to herself first cons the puzzling strain,
And tracing, *heedful*, note by note repays,
The shepherd in his own harmonious lays.
Philips, Past. 5.

"I therefore," says he, "so run," not as uncertainly, not *heedlessly* and ignorantly, but with a perfect knowledge of the course I am to pursue, the rules I am to observe, the prize I am to aim at, and the conditions on which it is to be attained.—*Porteus*, vol. ii. Ser. 13.

To rush into the more immediate presence of God with the same *heedlessness* that you enter a tavern or a theatre, is a great indecency, and argues a levity of mind, incompatible with devotional sentiment
Amer. On the Duties of the Preacher and the Hearer.

HEEL, *v.* A. S. *Hyldan*; Dut. *Helden*; Ger. *Halden*. "A. S. *Hylding*, curvatura, a bowing, hooking, crooking, bending, or inclining: a leaning, as we say, The ship *heeles*,—when it lies or leanes on one side," (Somner, with whom Junius and Skinner concur.)

The Spaniards do report, that there was once a very rich ship driven ashore here in a calm, for want of wind to work her. As soon as ever she struck she *heel'd* off to sea, 7 or 8 fathom water, where she lies to this day; not having attempted to fish for her, because she lies deep and there falls in here a great high sea.
Dampier. Voyage round the World, an. 1684.

HEEL, *v.* } A. S. *Hele*; Dut. *Heele*; Sw.
HEEL, *n.* } *Hael*; Tooke thinks from A. S. *Hil an*, tegere, to cover. See To HEAL.

That part of the foot which is *covered* by the leg. To *heel*,—

To use the *heels*, to perform with the *heels*, to dance.

Not headlong half so swift, doth coursing steedes bestyr their *heeles*,
Whan for their wager fast with all their force they flye with wheeles.
Phaer. Virgil. Æneidos, b. v.

——— I cannot sing,
Nor *heele* the high Lauolt.
Shakespeare. Troyl. & Cress. Act iv. sc. 4.

His looser garment to the ground did fall,
And flew about his *heeles* in wanton wize,
Not fit for speedy pace or hardy exercize.
Spenser. Faerie Queene, b. ii. c. 12.

But as we drew neerer unto him, he discerned we were not those he looked for, he took to his *heels*, and fled from his houses.—*Sir Francis Drake Revived*, p. 27.

Between thee and the woman I will put
Enmitie, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his *heel*.
Milton. Paradise Lost, b. x.

He was no whirligig leet'rer of the times,
That from a *heel*-lock to a pulpit climbs.
Brome. On the Death of Mr. Josias Shute.

He thus nor insolent of word alone
Spurn'd with the rustic *heel* his King unknown.
Pope. Homer. Odyssey, b. xvii.

Major Gen. Harrison, Col. Croxton, and the forces of Cheshire, entered the place at their *heels*; and, being followed by the rest of the army, soon finished the dispute, and totally defeated the enemy.
Ludlow. Memoirs, vol. i. p. 314.

And then it griev'd me sore to look
Just at the *heel-piece* of his book.
Lloyd. The Cobbler of Tessington's Letter.

HEFT, i. e. *Haft*, (qv.) that which is *haved*, *hav'd*, or *haft*, or *held*.

If the *heaft* belonged to Walworth, the blade, or point thereof, at least, may be adjudged to Cavendish.
Fuller. Worthies. Suffolk.

HEFT, *n.* Mr. Steevens, who produces the passage from Gorges' *Lucan*, says,—"*Hefts* are *heavings*, what is *heaved* up."

——— But if one present
Th' abhorr'd ingredient to his eye, make knowne
How he hath drunke, he cracks his gorge, his sides
With violent *hefts*; I have drunke, and seene the spider.
Shakespeare. Winter's Tale, Act ii. sc. 1.

But if a part of heaven's huge sphere
Thou chuse thy pond'rous *heft* to beare.
Sir Arthur Gorges. Lucan, 1614.

HEGEMONICAL. Gr. Ἡγεμονικος, from ἡγεμων, a leader, from ἡγεισθαι, to lead.
Leading, guiding, directing.

The judgment being the *hegemonical* power, and director of action, if it be led by the overbearings of passion, and stor'd with lubricous opinions instead of clearly conceived truths, and be peremptorily resolved in them, the practice will be as irregular, as the conceptions erroneous.
Glanvill. The Vanity of Dogmatizing, c. 23

HEIFER. A. S. *Heah-fore*, *heah-fur*, juvenca, bucula, vitula; of uncertain etymology: written by Skinner, Junius, and Minshew, *heifer*. and Skinner derives from *heah*, high, and *fore*, gressus, a step, utpotè quæ *altum* graditur, i. e. superbè incedit toto tam corpore et cornibus adulta. Junius from the same,—*heah*, and *fore*, a corruption of *fodre*, q. d. *heah-fodred*, summæ pastæ. The name is given to—

A female calf, from the completion of its first year, till it has itself borne a calf.

Let the elders of that citie which is nexte vnto the slayne man, take an *heyfer* that is not laboured with, nor hath drawen in the yocke, and let them brynge her vnto a valeye, where is neither earing nor sowinge, and strike of her head ther in the valey.—*Bible*, 1551. *Deuteron.* c. 21

But heare me, faire lady, I doe also love to see her, whom I shall choose for my *heifer*, to be the first and principall in all fashions.—*B. Jonson. The Silent Woman*, Act ii. sc. 5.

——— They mutter bloody deeds,
And, groaning deep, th' impetuous battle mix
While the fair *heifer*, balmy breathing, near,
Stands kindling up their rage.—*Thomson. Spring.*

HEIGH-HO.

When that I was and a little tine boy,
with *Hey, ho*, the winde and the raine:
A foolish thing was but a toy,
for the raine it raineth every day.
Shakespeare. Twelfth Night, Act v. sc. 1.

Beat. 'Tis almost five a clocke cosin, 'tis time you were ready, by my troth I am exceeding ill, *hey ho!*
Id. Much Adoe about Nothing, Act iii. sc. 4.

For faine would I leave a single life
If I could get me a good wife,
Hey-ho for an husband, cries she.
Burton. Anatomy of Melancholy, p. 561.

HEIGHT. } Formerly also written
HEIGHTEN, *v.* } *heygth*; by Milton, *heighth*;
HEIGHTENING, *n.* } (see HIGH;) Goth. *Hauhitha*; A. S. *Hihthe*. Tooke asserts it to be the third person singular *heafeth*, of the verb *heaf-an*, extollere, to *heave* or raise. Our other terms of admeasurement, length, breadth, width, depth, still retain the final *h*, probably from the difficulty of pronouncing the words without it. To *heighten*,—

To *heave* or lift up, to raise, to elevate, to extol, to exalt, to promote.

Keepe the residue, and adde thereto thy *height* vnto thine eye, to the residue, and that shall be the very *heyght* of the toure.—*Chaucer. Of the Astrolabie.*

And stode vpon a foote on *highe*
Of borned golde. *Gower. Con. A.* b. i.

But they within made a coûtermure as highe as the olde walle: yet that coulde not streche to ye *height* of the toures made vpon the mount, so that the inner partes of ye citie were subiect to shotte.—*Brende. Quintus Curtius*, fol. 69.

That ye being rooted and grounded in loue myghte be able to comprehende wyth all sayntes, what is that breadth, and lengthe, deepth & *heygth*.—*Bible*, 1551. *Ephesians*, c. 3.

And hart beneath trembling doth bend his top,
Till yold with strokes, geuing the latter crack,
Rent from the *heighth*, with ruine it doth fall.
Surrey. Virgile. Æneis, b. ii

That roume that the ryver enclosed not, (which was the space of not aboue six hundred foote) was fortifyed with a hyll of a great *heyghth*, so that the foote of it on both sydes touched the very brym of the ryuer.
Goldinge. Cæsar, fol. 59.

And thus th' Almighty taught just Noah the same.
Three hundred cubits the whole length to be,
Fifty the breadth, the *height* (least of the three)
Full thirty cubits; only with one light
A cubit broad, and just so much in *height*.
Drayton. Noah's Flood.

This hill is of that *heigth*, that if a man be upon the top of it in the darke night season, at the reliefe of the fourth watch, he may behold the sunne arising.
Holland. Plinie, b. v. c. 32.

——— I rais'd him, and I pawn'd
Mine honor for his truth; who being so *heighten'd*,
He watered his new plants with dewes of flattery,
Seducing so my friends.—*Shakes. Coriolanus*, Act v. sc. 5.

The nature of imperfect animals is such, that they are apt to have but a dull and sluggish sense, a flat and insipid taste of good, unless it be quickned and stimulated, *heightened* and invigorated, by being compared with the contrary evil
Cudworth. Intellectual System, p. 220.

Every sin against the duty we owe to our parents is unnatural: but they have their *heightenings* and diminutions from other accounts, and in this they have variety.
Bp. Taylor. Rule of Conscience, b. ii. c. 1. Rule 6.

After him came the Swiss, Matthew Miriam, who, had he performed his *heightenings* with more tenderness, and come sweetly off with the extremities of his hatchings, had proved an excellent master.—*Evelyn. Sculptura*, c. 4

Behold yon mountain's hoary *height*
Made *higher* with new mounts of snow;
Again behold the winter's weight
Oppress the labouring woods below.
Dryden. Horace, b. I. Ode 9.

So far it [a life of religion] is from abridging us of any of our earthly delights, (as its enemies slanderously represent it) that it abundantly *heightens* them.—*Sharp*, vol. I. Ser. 2.

But I delight not to dwell on the sad object; let this part of the landscape be cast into shadows, that the *heightenings* of the other may appear more beautiful.
Dryden. Dedication to Plutarch's Lives.

Such taxes [upon the necessaries of life] when they have grown up to a certain *height*, are a curse equal to the barrenness of the earth and the inclemency of the heavens; and yet it is in the richest and most industrious countries that they have been most generally imposed.
Smith. Wealth of Nations, b. iv. c. 2.

Fancy enervates, while it soothes, the heart,
And, while it dazzles, wounds the mental sight:
To joy each *heightening* charm it can impart,
But wraps the hour of woe in tenfold night.
Beattie. The Minstrel.

The adulation of Virgil, which has given so much offence, and of Horace, who kept pace with him, was, we see, but the authorized language of the times; presented indeed with address, but without the *heightenings* and priviledged licence of their profession.—*Hurd. Notes on the Epistle to Augustus.*

HE'INOUS, or HA'INOUS. HE'INOUSLY. HE'INOUSNESS.

Fr. *Haineux*, from *haine*, hate; *haine* from *haïr*, and that from the Inus. *odire*, (*odisse*,) to hate, (Menage.) Hateful, detestable, odious, abominable; and, consequentially, wicked or atrocious in the extreme.

He rong hem out a proces like a bell
Upon her foe, that highte Poliphete
So *heinous*, that men might on it spete.
Chaucer. Troilus, b. II.

But well perceyung that theyr malicious purpose is to bring you to destruccion, ye like good Chrysten people auoidyng theyr false traines & grinnes, geue none eare to their *haynous* heresies, nor walke sedicious wayes.
Sir T. More. Workes, p. 313.

This very lawe is often transgressed, and that *haynously* euen in the church: notwithstanding both the church, and also heathen men doe acknowledge it to be most iust and good.—*Hacklugt. Voyages*, vol. I. p. 581.

For he is all disposed to bloody fight,
And breathes out wrath and *hainous* cruelties;
Hard is his hap, that first fals in his ieopardee.
Spenser. Faerie Queene, b. II. c. 5.

I would not spit to quench the fire they're in,
For they are guilty of much *hainous* sin.
Donne. On the Loss of his Mistress's Chain.

The earle immediatlie followed, and as *heinouslie* as the lord iustice accused him of felonie, Kildare no lesse appealed him of treason.—*Holinshed. Chron. of Ireland*, an. 1294.

And verily this inward sorrow, & griefe being conceived in the heart fore the *heynousnesse* of sinne, if it be earnest, and unfained, is as a sacrifice to God, as the holy prophet David doth testifie.—*Homilies. Sermon of Repentance*, pt. II.

On the other side he waited long for the repentance of the Canaanites, but would not destroy them, because their sins, though very *heinous*, admitted a place for repentance.
Sharp, vol. I. Ser. 8.

You have received all that you have, and your own being from him, and why should you take it so *heinously*, if he is pleased to resume something back again.
Wilkins. Natural Religion, b. I. c. 17.

There are many authors who have shown wherein the malignity of a lie consists, and set forth, in proper colours, the *heinousness* of the offence.—*Spectator*, No. 507.

How *heinous* must be the offence of them, who, not content with neglecting those religious ordinances which conduce to the preservation of good order and virtue, exercise that authority which their situation gives them, in preventing their dependents from the performance of duties in which they would otherwise delight; who force them from God, to employ them in luxury!—*Knox. On the Duty of Servants.*

A sinner truly affected with the *heinousness* of his guilt, and with the eternal punishment it deserves, will account all mortification to be a light burthen.
Jortin. Remarks on Ecclesiastical History.

HEIR, *v.* HEIR, *n.* HE'IRDOM. HE'IRESS. HE'IRLESS. HEIR-LOOM. HE'IRSHIP.

Fr. *Hoir*; It. *Herede*; Sp. *Heredero*; Lat. *Hæres*; which (says Junius) is commonly derived from the Gr. Ἀφ-αιρ-εῖν, *capere*, to take. Vossius leaves all in uncertainty. Though not derived, as suggested in his *Etymologicon*, from *Her-us*, (q.d. bonorum *dominus*,) it is probably, from the same root, (see ER,) and may have meant—

The first, the first-born. Dryden uses—

To *heir*,—to take, or receive, or be entitled to, as *heir*; to inherit.—And the noun is applied to—

One who takes, or receives, from any one deceased. See the quotation from Blackstone.

Com Edward, Ellred sonne, out of Normundie,
& Hardeknoute's brother on his moder side,
Right *heyre* of the lond, thorgh grace that may betide.
R. Brunne, p. 56.

Kepeth this child, al be it foule or faire,
And eke my wif, unto min home coming
Crist whan him list may senden me an *heire*,
More agreable than this to my liking.
Chaucer. The Man of Lawes Tale, v. 5186.

——— And as they went,
Shaded with branching palme, each order bright,
Sang triumph, and him sang victorious king,
Son, *heir*, and lord, to him dominion giv'n,
Worthiest to reign. *Milton. Paradise Lost*, b. vi.

If a gentleman contracts with a slave whom he thinks to be a free woman, with a bastard whom he thinks to be legitimate, with a beggar whom he thinks to be a great *heiress*, the contract is naturally valid.
Bp. Taylor. Rule of Conscience, b. II. c. 1. Rule 7.

Leo. Whiles I remember
Her, and her vertues, I cannot forget
My blemishes in them, and so still thinke of
The wrong I did my selfe, which was so much
That *heire-lesse* it hath made my kingdome.
Shakespeare. Winter's Tale, Act v. sc. 1.

Fal. I knew ye as well as he that made ye. Why heare ye my masters, was it for me to kill the *heire-apparent?*
Shakespeare. 1 Pt. Hen. IV. Act ii. sc. 4.

He [Edward the Confessor] of Almighty God obtain'd by earnest pray'r,
This tumour by a king might cured be alone:
Which he an *heir-loom* left unto the English throne.
Drayton. Poly-Olbion, s. 11.

That himselfe there present, was that very Richard duke of Yorke, brother of that vnfortunate prince, king Edward the fift, now the most rightfull, and lineall successour *heire-male* to that victorious and most noble Edward of that name the fourth, late king of England.
Speed. Hen. VII. an. 1493. b. ix. c. 20. s. 42.

But this old peaceful prince [Latinus] as heaven decreed,
Was bless'd with no male issue to succeed;
His sons in blooming youth were snatch'd by fate:
One only daughter *heir'd* the royal state.
Dryden. Virgil. Æneis, b. vii.

Some time after the duke's return, Harold, son to earl Godwin, and *heir* of his great possessions and dependencies in England, was forced by a storm (as he at least pretended) upon the coast of Normandy.
Sir W. Temple. Introd. to the History of England.

The last duke had no power to dispose of that duchy from his nephew, because, if the Salique law had place in Lorrain, it was unalienable from the next *heir-male*; if the feminine succession, then the duke himself had no title at all to it.—*Sir W. Temple. Memoirs*, an. 1672 to 1679.

An *heir* therefore is he upon whom the law casts the estate immediately on the death of the ancestor: and an estate, so descending to the *heir*, is in law called the inheritance.—*Blackstone. Commentaries*, b. II. c. 14.

The second offence, more immediately affecting the personal security of individuals, relates to the female part of his majesty's subjects: being that of their forcible abduction and marriage; which is vulgarly called stealing an *heiress*.
Id. Ib. b. iv. c. 15.

Thus an *heir-loom*, or implement of furniture, which by custom descends to the *heir* together with an house, is neither land nor tenement, but a mere moveable; yet being inheritable is comprised under the general word hereditament.—*Id. Ib.* b. II. c. 2.

I shall first review the laws of *heirship* by proximity of blood; and, secondly, the laws of *heirship* by appointment, which is either by adoption during life, or by testamentary disposition.—*Sir W. Jones. Commentary on Isæus.*

HELE. To cover. See HEAL, and HILL, *v.*

HEL'IACAL. HEL'IACALLY. Lat. *Heliacus*, from the Gr. Ἥλιος, the sun. See the quotations below explaining the usage of the word.

The cosmical ascention of a star we term that, when it ariseth together with the sun, or the same degree of the ecliptick wherein the sun abideth: and that the *heliacal*, when a star which before for the vicinity of the sun was not visible, being further removed, beginneth to appear.
Brown. Vulgar Errours, b. iv. c. 13.

Now from the rising of this star, [Sirius] not cosmically, that is, with the sun, but *heliacally*, that is, its emersion from the rays of the sun, the ancients computed their canicular dates.—*Id. Ib.*

The *heliacal* rising of a constellation is, when it comes under the rays of the sun, and begins to appear before daylight.—*Dryden. A Discourse on Epick Poetry.*

He [Orion] is tempestuous in summer, when he rises *heliacally*.—*Id. Ib.*

HELL. HE'LLISH. HE'LLISHLY. HE'LLISHNESS. HE'LLWARD. HE'LLY.

A.S. *Helle*; Dut. *Hel*; Ger. *Helle*. Skinner and Wachter concur with other etymologists, (see *Wachter*,) that *hell* is from A.S. *Hel-an*; Ger. *Hullen*, to cover. (And see *Tooke*.) Old English, to *hele*, *heal*, or *hil*. See also the quotations from Verstegan, Clarke, and Horsley.

Any place, or some place, *covered* over. Applied, emphatically, to the place of the damned; and, to—

1. An obscure dungeon in any of our prisons.

2. The dark place into which a tailor throws his shreds.

3. A place under the Exchequer Chamber, where the king's debtors were confined.—Steevens, who produces the passages from the *Counter Rat*, and Decker's play—

Also to the place or hole to which those who were caught in the game of Barley-break were brought, as in the extract below from Suckling.

Spenser uses *hell* as a verb.

& vor holi Thursday was ney, thoughte he adde inowe,
Leste the deueles of *helle* al quic to *helle* him drowe.
R. Gloucester, p. 506.

Sodom & Gomor fulle vile synne that stank,
Bothe for euer more doun tille *helle* thei sank.
R. Brunne, p. 289.

In wonderwyse holy wryt. telleth how thei fullen
Some in erthe some in aier, some in *helle* dupe
Ac Lucifer lowest. lith of hem alle.—*Piers Ploukman*, p. 19.

Out of the west as it were, a weynche as me thinghte
Cam walkynge in the way. to *hellward* he lokede.
Id. p. 313.

It is bettre to thee to enter crokid into everlasting lyf than to have tweyn feet and be sent into *helle* of fire that nevere schall be quenchid.—*Wiclif. Mark*, c. 9.

It is better for the to goo halte into lyfe, then hauyng two fete to be cast into *hell*, into fyre that neuer shal be quēched.
Bible, 1551. *Ib.*

Wherfore, as sayth Seint Anselme; ful grent angulsh shal the sinful folk have at that time: ther shal be the sterne and wroth juge sitting above, and under him the horrible pitte of *helle* open, to destroy him that wolde not beknowen his sinnes.
Chaucer. The Persones Tale.

To heare those *hellishe* fiendes in raging blasphemie,
Defye our onely Saviour, were this no miserie.
Gascoigne. Flowers. Devise of a Maske.

Else would the waters ouer flowe the lands,
And fire deuoure the ayre, and *hell* them quight,
But that she holds them with her blessed hands.
Spenser. Faerie Queene, b. iv. c. 10.

Me miserable! which way shall I flie
Infinite wrath, and infinite despaire?
Which way I flie is *hell*; myself am *hell*;
And in the lowest deep a lower deep
Still threat'ning to devour me opens wide,
To which the *hell* I suffer seems a heav'n.
Milton. Paradise Lost, b. iv.

Hell hath like apt appellation, (*sc.* as heaven) as being *helled* over, that is to say, *hidden* or *covered* in low obscurity.—*Verstegan. Restitution of Decayed Intelligence*, c. 7.

In Wood-street's hole, or Poultry's *hell*.
The Counter Rat, a Poem, 1658.

Tailors ——— 'tis known
They scorn thy *hell*, having better of their own.
Decker. If this be not a good Play, the Devil is in it, 1612.

Love, Reason, Hate, did once bespeak
Three mates to play at barley-break;
Love, Folly took; and Reason, Fancy;
And Hate consorts with Pride; so dance they;
Love coupled last, and so it fell
That Love and Folly were in *hell*.—*Sir John Suckling.*

The fear whereof, O how doth it torment
His troubled mynd with more then *hellish* paine!
And to his fayning fansie represent
Sights never seene, and thousand shadowes vaine,
To breake his sleepe, and waste his yelle braine.
Spenser, Hymn I. *In honour of Love.*

No snaky Fiends with more remorseless spight
Rend one another's breasts, than man doth man's:
Wounds, shrieks, and gaspings are his proud delight;
And he by *hellishness* his prowess scans.
Beaumont. Psyche, c. II. s. 27.

Free Helicon and franke Parnassus hilles,
Are *hellie* haunts, and ranke pernicious lilies.
Mirrour for Magistrates, p. 455.

——— We might have done some fine thing
To have made thy *hel-hood* laugh.
Beaum. & Fletch. The Little Thief, Act II.

Whenever the place of torment is spoken of, the word *hell*, in the original, is always *Gehennah*: but when only the state of the dead in general is intended, 'tis always expressed by a quite different name, which though we render by the same word *hell*, yet its signification is at large the invisible state.—*Clarke*, vol. ii. Ser. 52.

Still my revenge shall take its proper time,
And suit the baseness of your *hellish* crime.
Crowall. Ovid Met b. vi.

Be all but virtuous; Oh! unwise to live
Unfashionably good, and hope to thrive!
Trees that aloft with proudest honours rise,
Root *hell-ward*, and thence flourish to the skies.
Brome. Epistle to Mr. Fenton.

These solemn vows and holy offerings paid
To all the phantom-nations of the dead;
Be next thy care the sable sheep to place
Full o'er the pit, and *hell-ward* turn their face.
Pope. Homer. Odyssey, b. x.

The English word "*hell*," in its primary and natural meaning, signifies nothing more than "the unseen and covered place;" and is properly used, both in the Old and New Testament, to render the Hebrew word in the one, and the Greek word in the other, which denote the invisible mansion of disembodied souls, without any reference to sufferings.—*Bp. Horsley*, vol. ii. Ser. 20.

From Anger, fell Revenge, and Discord free
He [the King of Righteousness] bad war's *hellish* clangour cease. *Smart. Ode to Dr. Webster.*

HE'LLEBORE. } Fr. *Ellebore*; It. *Elleboro*;
HE'LLEBORISM. } Sp. *Elleboro*; Lat. *Helleborus*; Gr. Ἑλλεβορος, παρα το ἑλειν τη βορα, quod esu interimat; if taken, Martinius adds, in too large a dose.

Here mercury, here *hellebore*,
Old ulcers mundifying,
And shepherd's-purse, the flux most sore
That helps by the applying.
Drayton. The Muses' Elysium, Nymph. 6.

Who hath not heard of Melampus that famous divinour and prophet? he it was of whom one of the *Elleboros* tooke the name, and was called Melampodion: and yet some there be who attribute the finding of that hearbe unto a shepheard or heardman of that name, who observing well that his shee goats *feeding thereupon, fell a scouring*, gave their milke unto the daughters of K. Prætus, whereby they were cured of their furious melancholie, and brought againe to their right wits.—*Holland. Plinie*, b. xxv. c. 5.

In vain should the physician attempt, with all his medicines and *helleborisms*, the cure of those that are sick with love, or any the like passions.
Ferrand. Love Melancholy, 1640, p. 169.

The root of white *hellebore* and staves-acre, powdered and mixed with meal, is a certain poison to them.
Pennant. British Zoology. Meadow Mouse.

HE'LLENIZE, *v.* } Gr. Ἑλληνιζ-ειν, to follow or imitate the Greeks; to use the Greek language
HE'LLENICK.
HE'LLENISM.
HE'LLENIST.
HELLENI'STICAL.
HELLENIS'TICALLY.

So saith Phavorinus, Ἑλληνιζω, Ἑλληνικως φθεγγομαι, και τα Ἑλληνων φρονω, to *hellenize* is to speak Greek, and to have skill in the Greek learning.
Hammond. Annotation on Acts, vi. 1.

So great an injury they then held it to be depriv'd of *hellenic* learning; and thought it a persecution more undermining, and secretly decaying the church, than the open cruelty of Decius or Diocleaian.—*Milton. Areopagitica.*

These Jews understood Greek, and used the Greek Bible, and therefore are called *Hellenists*.
Hammond. Annotation on Acts, vi. 1.

Into the importance of the *hellenistical* dialect he had made the exactest search.—*Fell. Life of Hammond.*

It may bear the same signification *hellenistically* in this place.—*Gregory. Notes on Scripture*, p. 60.

Virgil is full of the Greek forms of speech, which the criticks call *hellenisms*, as Horace in his Odes abounds with them much more than Virgil.—*Spectator*, No. 285.

HELM, *v.* } A. S. *Helm*; Dut. and Ger. *Helm*; Sw. *Hiælm*; Fr. *Heaume*; It. *Elmo, elmetto*; Sp. *Yelmo, almete*; Low Lat. *Helmus*. It is probable enough (says Skinner) that *helm* descends from *hel-an*, to cover; that which *covereth* or protecteth, (sc.) the *head*.
HELM, *n.*
HE'LMET.
HE'LMETTED.
HE'LMETTIERS.

To *helm*,—to put on, to wear or use, to provide with a *helm* or *helmet*, *covering* or protection.

He smot hym vpon hys *helm*, that he fel doun to hys fet.
R. Gloucester, p 437.

But we that ben of the dai ben sobre, clothid in the haburion of feith and of charite, and in the *helme* of hope of heelthe.—*Wiclif.* 1 *Thessal.* c. 5.

But let vs which are of the day, be sober, armed with the brest plate of fayth and loue, and with the hope of saluaciō as an *helmet*.—*Bible*, 1551. *Ib.*

He throweth on his *helm* of huge weight
And girt him with his sword, and in his hond
His mighty speare, as he was wont to feight
Chaucer. The Complaint of Mars & Venus.

And she that *helmed* was in starke stoures,
And wan by force tounes strong and toures,
Shal on hire hed now were a (vitremite?)
Id. The Monkes Tale, v. 14,376.

They came togyder as streyght as they could deuise, and strake eche other in the syght of the *helmes*, in such wyse yt bothe were *enhelmed*: they passed forth their course frāke and frely: anone, they were agayne *helmed*, and ran togider, and strake eche other on their sheldes, and brake eche their speares withoute any other dōmage.
Berners. Froissart. Cronycle, vol. ii. c. 168.

And ouer this, there hangs much enmies harneis fixt on height,
And spoyles, and captiue chares, and halberd axes, huge of weight,
And *helmet* crestes, and brasen boltyng barres of conquer'd townes,
With speares, and battrid sheelds, & topps of ships, and garland crownes.—*Phaer. Virgil. Æneidos*, b. vii.

——— They astonisht all resistance lost,
All courage, down their idle weapons drop'd;
O're shields and *helmes*, and *helmed* heads he rode
Of Thrones and mighty Seraphim prostrate.
Milton. Paradise Lost, b. vi.

They hew'd their *helmes*, and plates asunder brake,
As they had potshares bene.
Spenser. Faerie Queene, b. vi. c. 1.

Upon his head he wore an *helmet* light,
Made of a dead man's skull, that seem'd a ghastly sight.
Id. Ib. b. ii. c. 11.

Thes. Oh no knees, none widow;
Unto the *helmeted* Bellona use them
And pray for me your souldier.
Beaum. & Fletch. Two Noble Kinsmen, Act I.

Item, he ordeined that the *helmettiers* or morioners should stand upon their feet, having their shields upright before them.—*Holland. Livius*, p. 1191.

The *helme-grac'd* Hector answer'd him: Renowned Telamon,
Prince of the souldiers came from Greece; assay not me like one,
Yong and immartiall, with great words, as to an Amazon dame. *Chapman. Homer. Iliad*, b. vii.

Thus having spoke, th' illustrious chief of Troy
Stretch'd his fond arms to clasp the lovely boy.
The babe clung crying to his nurse's breast,
Scar'd at the dazzling *helm* and nodding crest.
Pope. Homer. Iliad, b. vi.

What late thou saw'st when Turnus took the field,
His prancing courser, *helm* and golden shield;
That courser, shield and *helm* of skill divine,
Exempt from lot, brave Nisus, shall be thine.
Pitt. Virgil. Æneid, b. ix.

——— He [the clown] is as smart above
As meal and larded locks can make him; wears
His hat or his plum'd *helmet* with a grace:
And, his three years of heroship expired,
Returns indignant to the slighted plough.
Cowper. Task, b. iv.

HELM, *v.* } As *helm*, or *helmet*, is the highest part of the whole armour, so the *helm* of a ship is the highest part of the rudder, (Skinner.) To *helm*, consequentially and met.—To steer, to guide, to direct, to manage.
HELM, *n.*

The William had her sterne post broken, that the rudder did hang cleane besides the sterne, so that she could in no wise port her *helm*.—*Hacluyt. Voyages*, vol. i. p. 448.

The very streame of his life, and the businesse he hath *helmed*, must vppon a warranted neede, giue him a better proclamation.—*Shakespeare. Meas. for Meas.* Act iii. sc. 2.

But he that is of Reason's skill bereft,
And wants the staile of wisedome him to stay,
Is like a ship in midst of tempest left
Withouten *helme* or pilot her to sway.
Spenser. The Teares of the Muses

For in a great sea, which we often meet with, the compass will traverse with the motion of the ship; besides the ship may and will deviate somewhat in steering, even by the best *helmsman*.—*Dampier. Voyage round the World*, an. 1699.

I was, at that period, far from being inclined to absent myself from the care of the republic; as I then sat at the *helm* of the commonwealth, and shared in the direction of its most important motions.—*Melmoth. Cicero*, Let. 11.

HELP, *v.* } Goth. *Hilp-an*; A. S. *Hylp-an, help-an*; Dut. *Help-en*; Ger. *Helff-en*; Sw. *Hielpa*, adjuvare, auxiliari. The old pret. and past part. is *Holpe, holpen*.
HE'LPFUL.
HE'LPFULNESS.
HE'LPLESS.
HE'LPLESSLY.
HE'LPLESSNESS.
HELP-MATE.

To aid, to assist, to relieve, to succour; to serve, to give, furnish or supply with, aid, assistance, or relief.

Tho that to the lasse Brutayne the kyng sone sende
To Howwel, kyng of the lond, that he to hym wende
To *helpe* hym in such nede.—*R. Gloucester*, p. 169.

Ac ich sende to Rome, to abbe *help* of the.—*Id.* p. 503.

The Brutones, that were *holpen*, come aboute hem faste.
Id. p. 134.

Sithen he went aboute, kirkes vp to raise,
Abbayes for to *helpe*, were falled in misceyse.
R. Brunne, p. 35.

Richard bade, "hale vp his goun sailes, ther God vs lede,
Our men at Acres lie, of *help* thei haf grete nede."
Id. p. 171.

——— Trywe charite
That most *helpeth* men to hevene.—*Piers Ploukman*, p. 27.

And anoon the fadir of the child cryed with teeris & seyd lord y beleeve lord *helpe* thou myn unbileeve.
Wiclif. Luke, c. 9.

The lord is an *helper* to me, I schal not drede what a man schal do to me.—*Id. Ebrewis*, c. 13.

The Lord is my *helper*, and I will not feare what man doth vnto me.—*Bible*, 1551. *Ib.*

Afterward vertues, afterward gracis of heelyngis, *helpyngis*.
Wiclif. 1 *Corynth.* c. 12.

And wel I wot, withouten *helpe* or grace
Of thee, ne may my strengthe not availe:
Than *helpe* me, lord, to-morwe in my bataille.
Chaucer. The Knightes Tale, v. 2402.

——— Sone after the midnight, Palamon,
By *helping* of a frend brake his prison,
And fleeth the cite faste as he may go.—*Id. Ib.* v. 1470

He which that hath no wif I hold him shent.
He liveth *helples*, and al desolat.
Id. The Marchantes Tale, v. 9154.

To euery crafte of man's *helpe*
He had a redy witte to *helpe*
Through naturall experience.—*Gower. Con. A.* b. v

There passeth no moment of tyme, in whiche we haue not great nede of the *helpe* & assistaunce of almightie God.
Fisher. On Prayer.

Wherfore the kynge sayd after in game, that seynt Martyn was a good *helper* at nede.—*Fabyan. Works*, vol. i. c. lvi

Therfore we taried still alone at Athenes, and from thence sente Tymothe our brother, a tryed minister of God, and an *helpefellowe* of our office.—*Udal.* 1 *Thess.* c. 3.

O my God, my sole *help-giver*,
From the wicked me delyver,
From this wrongfull spightfull man.—*Sidney*, Ps. 71.

Who travailes by the wearie wandring way,
To come unto his wished home in haste,
And meetes a flood, that doth his passage stay,
Is not great grace to *helpe* him over past,
Or free his feet that in the myre sticke fast?
Spenser. Faerie Queene, b. i. c. 9.

——— On their heads
Main promontories flung, which in the air
Came shadowing, and oppress whole legions arm'd,
Their armor *help'd* their harm, crusht in and bruis'd
Into their substance pent.—*Milton. Paradise Lost*, b. vi

Luc. Indeed you have cause to love those wanton motions,
They having *holpe* you to an excellent whipping.
Beaum. & Fletch. Love's Cure, Act i

The cōmon people much lamented, yt warre should arise betwene the king & the emperor, and especiall theyr consideration was, because the emperor's dominions had *holpen* them with corne, & relieued them with grayne, when they could haue no corne, or little out of Fraunce.
Grafton. Hen. VIII an. 19

Eph. Ant. A man is well *holpe* vp that trusts to you.
Shakespeare. Comedy of Errors, Act iv. sc. 1.

And first, for you my lord, in grief we see
The miserable case wherein you stand;
Void here of succour, *help*, or majesty,
On this poor promontory of your land.
Daniel. Civil Wars, b. ii.

Look on this son, O Jupiter, our *helper*,
And Romulus, thou father of our honour.
Beaum. & Fletch. Valentinian, Act v.

But Aiax Telemonius, had many *helpfull* men
That when sweat ran about his knees, and labour flow'd, would then
Helpe beare his mighty seven-fold shield.
Chapman. Homer. Iliad, b. xiii.

God ordain'd it in love and *helpfulness* to be indissoluble, and we in outward act and formality to be a forc'd bondage.
Milton. Tetrachordon.

Lor. But if he be thus *helplessly* distract,
'Tis requisite his office be resign'd,
And given to one of more discretion.
Anonymous. Spanish Tragedy, Act iv.

I might have made you such a fellow
As should have carried my umbrella,
Or lay the cloth, or wait at table,
Nay, been a *helper* in the stable.
King. The Art of Love, pt. iii.

Even the most wild, most fierce, most ravenous, most venomous creatures shall, if there be need, prove friendly and *helpfull*, or at least harmless, to us: as the ravens to Elias, the lions to Daniel, the viper to Saint Paul, the fire to the three children.—*Barrow*, vol. i. Ser. 2.

We are all of us desirous that others should be just to us, ready to *help* us, and do good to us, and because 'tis a principle of the highest equity and reason, that we should be willing to do to others, as we desire and think them obliged to deal with us, this must therefore oblige us to the same acts of charity and *helpfulness* towards them.
Wilkins. Natural Religion, b. i. c. 10.

Ah! too forgetful of thy wife and son,
Too daring prince! Ah whither dost thou run?
And think'st thou not how wretched we shall be,
A widow I, an *helpless* orphan he.
Pope. Homer. Iliad, b. vi.

You see plainly here because God made man first, and out of him created woman, and declared withal, that he therefore created her that she might be a *help-mate* for the man; St. Paul doth from hence conclude the perpetual obligation of women to be subject to the man.
Sharp, vol. iv Ser. 12.

In reality, a great clearness *helps* but little towards affecting the passions, as it is in some sort an enemy to all enthusiasms whatsoever.—*Burke. Sublime and Beautiful*, s. 3.

To speak it [a foreign language] readily, and pronounce it rightly, is still more difficult: it is what many persons can never accomplish, though they have all the proper *helps*, as we may see every day, nor can any study and application acquire this habit, unless there be an opportunity of conversing frequently with them whose tongue it is.
Jortin. Remarks on Ecclesiastical History.

Let us give a faithful pledge to the people, that we honour, indeed, the crown, but that we belong to them; that we are their auxiliaries, and not their task-masters: the fellow-labourers in the same vineyard, not lording over their rights, but *helpers* of their joy.—*Burke. On the Economical Reform.*

An endeavour to preserve its being, makes part of the essential constitution of every created thing. Hence, in the inanimate, a resistance to outward force; in the animate, a pursuit or an abhorrence of what is *helpful* or hurtful; and, in man, that first and strongest passion of nature, self-love.
Warburton. Works, vol. ix. Ser. 3.

While Cook is lov'd for savage lives he sav'd
See Cortes odious for a world enslav'd!
Where wast thou then, sweet Charity? where then,
Thou tutelary friend of *helpless* men.—*Cowper. Charity.*

No one can be barbarous enough to desire the continuance of poor wretches in error and *helplessness*, that he may tyrannize over them with impunity.
Secker. Works, vol. v. Ser. 12.

In Minorca the ass and the hog are common *help-mates*, and are yoked together in order to turn up the land.
Pennant. British Zoology. The Hog.

HE'LTER-SKE'LTER. Skinner prefers, Dut. *Heel*, wholly, and *schetteren*, to scatter. Mr. Grose says that *helter* or *hilter* (in the North) is frame, order, condition. Hence *Helters-helter*, a corruption of *helter*, to hang, and *helter*, order; i. e. *hang order*, or in defiance of order. In good *helter*, (he adds,) in good case or condition. *Kelter* is thought by Dr. Th. H. (in Skinner) to be *culture*.

And *helter-skelter* have I rode to thee,
And tydings do I bring.
Shakespeare. 2 Pt. Hen. IV. Act v. sc. 3.

Or run *helter-skelter*
To his harbour for shelter
Where all goes to ruin
The Dean has been doing.
Swift. My Lady's Lamentation, &c. against the Dean.

HELVE, s. A. S. *Helf*; Ger. *Helve*, manubrium, the handle. Skinner derives from *Healdan*, to hold. Still common in Suffolk. See *Moor*.

To throw the *helve* after the hatchet.
Ray. Proverbial Phrases.

The prophet borrows an axe to cut an *helve* for the lost axe; why did he not make use of the handle which had cast the head?—*Bp. Hall. Cont. Elisha raising the Iron.*

Their ax is but small, and so made that they can take it out of the *helve*, and by turning it make an adds of it.
Dampier. Voyages, an. 1686.

HEM, *v.* } A. S. *Hem*. Spelman derives *Ham*,
HEM, *s.* } domus, (*home*,) from Gr. Ἁμμα, *fascia*; and adds, inde *oram* vestimenti etiam hodie, *the hem*, appellamus. Minshew derives from the same Greek word. Skinner,—from *ambire*. It has, probably, the same origin with *ham*, i. e. *home*, in the A. S. *Hæm-ian*, coire, to come or go together, to bring together. To *hem* is—

To bring together; to close down and fasten together; consequentially, (as the Ger. *Hemmen*,) to confine, to surround, to enclose. The *hem* (sc. of a garment) is—

The edge folded over, or doubled down, and sewed down. Generally, the edge or border.

And thei preiden hem that thei schulden touche the *hemme* of his clothing, and who evere touchiden weren maad saaf.—*Wiclif. Matthew*, c. 14.

And they besoughte him, that they myghte touch ye *hemme* of hys vesture only. And as manye as touched it were made safe.—*Bible*, 1551. *Ib*

He goeth walkyng vp and downe in hys habite garded or *hemmed* with hys brode phylacteries.—*Udal. Luke*, c. 6.

There she received was in goodly wize
Of many priests, which duely did attend
Vppon the rites and daily sacrifize
All clad in linnen robes with silver *hemd*.
Spenser. Faerie Queene, b. v. c. 7.

See, see! he cries, where your Parthenia fair,
The flowr of all your army, *hemm'd* about
With thousand enemies now fainting stands,
Ready to fal into their murd'ring hands.
P. Fletcher. The Purple Island, c. 12.

Mes. My noble Generall, Timon is dead,
Entomb'd upon the very *hemme* o'th' sea
And on his grauestone, this insculpture.
Shakespeare. Timon of Athens, Act v. sc. 5.

Pylos, for Nestor's city after fam'd,
And Troezen, not as yet from Pitheus nam'd:
And those fair cities, which he *hemm'd* around,
By double seas within the Isthmian ground
Crozall. Ovid. Metam. b. vi.

Orlando, who the shining band perceiv'd
That *hemm'd* him round, his knotty weapon heav'd
With twofold strength.—*Hoole. Orlando Furioso*, b. xxxix.

HEM, *v.* } Dut. *Hemmen*. A word (says
HEM, *s.* } Skinner) formed from the sound.

We should orderly observe circumstaunces, and tell one thing after an other, from time to time, not tumbling one tale in another's necke, telling halfe a tale, and so leauing it rawe, hacking and *hemming*, as though our wittes and our senses were a woll gathering.
Wilson. Arte of Rhetorique, p. 109.

Cel. *Hem* them away.
Ros. I would try if I could cry *hem*, and haue him.
Shakespeare. As You Like It, Act i. sc. 3.

Now play me Nestor; *hem* [*hem*] and stroke thy beard
As he, being dreet to some oration.
Id. Troyl. & Cress. Act i. sc. 3.

Pris. *Hem, hem.*
Witty. He's dry, he *hems*, on quickly.
Beaum. & Fletch. Wit at Several Weapons, Act i.

Young Laius took a text of excellent matter,
And did the same expound, but marre the latter,
His tongue so vainly did and idly chatter,
The people nought but *hem*, and cough, and spatter.
Sir J. Harrington, b. ii. Epigram 25.

I was no sooner come into Gray's Inn walks, but I heard my friend upon the Terrace *hemming* twice or thrice to himself with great vigour, for he loves to clear his pipes in good air, (to make use of his own phrase) and is not a little pleased with any one who takes notice of the strength which he still exerts in his morning *hemms*.—*Spectator*, No. 269.

HE'MICYCLE. Gr. Ἡμικυκλος, a half circle; from Ἡμισυς, half, and κυκλος, a circle.

Besides, upon the right hand of her, but with some little descent; in a *hemicycle* was seated Eyrchia, or Quiet, the first hand-maid of Peace.
B. Jonson. Part of the King's Entertainment, &c.

HE'MISPHERE. } Fr. *Hémisphère*; It. *Emispero, emisfero*; Sp.
HEMISPHE'RICK. } *Emispherio*; Lat. *Emi-*
HEMISPHE'RICAL. } *sphærium*, Gr. Ἡμισφαιριον, from ἡμισυς, half, and σφαιρα, a sphere or globe.

Half of a *sphere* or globe; (in geometry) when such a *sphere* is divided by a plane passing through its centre.

Lowly betweene their dainty *hemispheares*,
(Their *hemispheares* the heavnly globes excelling,)
A path more white than is the name it beares,
The lacteal path, conducts to the sweet dwelling
Where best Delight all ioyes sits freely dealing.
Spenser. Britain's Ida, c. 3.

That we call a fayrie stone, and is often found in gravel-pits amongst us, being of an *hemispherical* figure, hath five double lines arising from the center of its basis, which, if no accretion distract them, do commonly concur and meet in the pole thereof.—*Brown. Vulgar Errours*, b. ii. c. 1.

Without this circular motion of the earth, here could be no living: one *hemisphere* would be condemn'd to perpetual cold and darkness, the other continually roasted and parched by the sun-beams.—*Ray. On the Creation*, pt. i.

And in creatures, whose eyes are without motion, as in divers insects, in this case either they have more than two eyes, or their eyes are nearly two protuberant *hemispheres*, and each *hemisphere* often consisting of a prodigious number of other little segments of a sphere.
Derham. Physico Theology, b. iv. c. 2.

Water, oyl, and, in short, all liquids run nearly in a *spherical* form, when hung on a small surface, as at the point of a pin, or into an *hemispherical* figure, on a broader surface; their self-attraction causing the former, as that of the earth, and the surface on which they lye doth the latter.
Id. Astro-Theology, b. vi. c. 1

When Columbus had engaged King Ferdinand in the discovery of the other *hemisphere*, the sailors with whom he embarked in the expedition had so little confidence in their commander, that after having been long at sea looking for coasts which they expected never to find, they raised a general mutiny, and demanded to return.
Adventurer, No 99.

Ech. *hemispheric*, depressed, with five linear flexuous ambulacra or avenues.—*Pennant. British Zoology. Echinus.*

Ech. of a *hemispherical* form, covered with sharp strong spines, above an inch long.—*Id. Ib.*

HE'MISTICH. } Fr. *Hémistique*; It. *Emi-*
HE'MISTICHAL. } *stichio*; Lat. *Hemistichium*; Gr. Ἡμιστιχιον, from ἡμισυς, half, and στιχος, a verse.

Half of a verse.

Virgil seems to endeavour to keep up his versification to an harmonious dignity; and therefore, when fit words do not offer with some ease, he will rather break off in an *hemistich*, than that the line should be lazy and languid.
Garth. Ovid. Met. Pref.

The accent, or tone, is understood to be an elevation or sinking of the voice in reciting: the pause is a rest that divides the verse into two parts, each of them called an *hemistich*.—*Goldsmith*, Ess. 18.

The reader will observe, the constant return of the *hemistichal* point, which I have been careful to preserve and to represent with exactness; as I suspect that it shows how these poems were sung to the harp by the minstrels.
Warton. History of English Poetry, vol. i. Additions.

HE'MLOCK. A. S. *Hemleac*, *hymlice*, cicuta. Junius, Skinner, and Minshew, say nothing about the origin of this word. It has not obtained in the cognate languages.

But cursed speaking set out in the image of godlynes, what is it elles than the poison of *hemlocke* myxed with wyne? so that the venome is more presently strong, in that it is myngled with a most holsome matter.
Udal. James, c. 3.

As touching *hemlocke*, it is also a ranke poyson, witnesse the publike ordinance and law of the Athenians, whereby malefactors, who have deserved to die, were forced to drinke that odious potion of *hemlocke*.
Holland. Plinie, b. xxv. c. 13.

Here henbane, poppy, *hemloc* here,
Procuring deadly sleeping,
Which I do minister with fear,
Not fit for each man's keeping.
Drayton. The Muses' Elysium, Nymph. 6.

The ruin'd wall, compos'd of stinking mud,
Overgrown with *hemlock*, on supporters stood.
Pomfret. Love triumphant over Reason.

Alas! the drops which morning sheds
With dewy fingers on the meads,
The pink's and violet's tubes to fill,
Alike the noxious juices fed
Of deadly *hemlock's* pois'nous weed,
And give 'em fatal pow'r to kill!
Cooper. Apology of Aristippus.

HE'MORRHAGE. } Fr. *Hémorrhagie*; Gr. HE'MORRHAGY. } Αἱμοῤῥαγια; sanguinis eruptio, a breaking or bursting forth of the blood; from *αιμα*, the blood, and *ῥηγνυ-ειν*, to break.

Others wear [bloodstones] against *hæmorrhages*.
Boyle. Works, vol. iv. p. 767.

That the maternal blood flows most copiously to the *placenta uterina* in women, is manifest from the great *hemorragy* that succeeds the separation thereof at the birth.
Ray. On the Creation, pt. i.

Inflammatory and bilious fevers, *hæmorrhages*, apoplexies, inflammation of the brain, mania, have arisen from the increased impetuosity it [anger] has given to the vascular system.—*Cogan. On the Passions*, vol. i. c. 3. s. 1.

HE'MORRHOIDS. } Fr. *Hémorrhoide*; It. HE'MORRHOIDAL. } *Emorroidi*; Lat. *Hæmorrhois*, Gr. Αἱμοῤῥοες; sanguinis fluxus, a flowing of the blood; from *αιμα*, the blood, and *ῥε-ειν*, to flow. Also written *emerods*, (qv.)

Hemorroides be vaynes in the foundement, of whome do happen sundry passions, sometyme swellyng, without bledynge, sometyme superfluous bloud by the puissance of nature, is by them expelled, and than be they very conuenient.—*Sir T. Elyot. Castel of Helth*, b. iii. c. 10.

Or, as some thought, for that his bodie was dryed up, by reason that certaine passages, which now we tearme *hæmorrhoides*, were closed up and grown to a verie hard crust, they were so bound with cold.—*Holland. Ammianus*, p. 392.

Eusebius, an holy writer, affirmeth, there grew a strange and unknown plant near the statue of Christ, erected by his *hæmorroidal* patient in the Gospel, which attaining unto the hem of his vesture, acquired a sudden faculty to cure all diseases.—*Brown. Vulgar Errours*, b. vii. c. 18.

To these useful stones I might add the warming-stone, digged in Cornwal, which, being once well heated at the fire, retaine its warmth a great while, and hath been found to give ease and relief in several pains and diseases, particularly in that of the internal *hæmorrhoids*.
Ray. On the Creation, pt. i.

And I shall proceed to take notice of a distemper, that physicians generally reckon among diseases, I mean the flowing of blood at the *hæmorrhoidal* veins.
Boyle. Works, vol. v. p. 233.

[The Leach] inhabits standing waters. The best of phlebotomists, especially in *hæmorrhoids*.
Pennant. British Zoology. Leech.

HEMP. } A. S. *Hænep*, cannabis; Ger. HE'MPEN. } *Hanf*; Dut. *Hennep*; Sw. *Hampa*; HE'MPY. } which the etymologists agree to be from the Gr. Κανναβις; Lat. *Cannabis*; whence the Fr. *Chanvre*; Sp. *Cannamon*; It. *Canapa*.

And she had on a suckeny
That not of *hempe* herdes was
So faire was none in all Arras.—*Chaucer. Rom. of the R.*

Yet could not he (good man) for all his art the culuer smight,
But hyt the *hempyng* corde, and of the knot the bands he brast,
Wherby the byrd was bound, and by her fote did hang at mast. *Phaer. Virgill. Æneidos*, b. v.

A man in deepe despaire, with *hempe* in hand,
Went out in haste to ende his wretched dayes;
And where he thought the gallo tree should stand
He found a pot of gold.
Turbervile. Of Two Desperate Men.

The *hempe* groweth about Smolensko vpon the Polish border, 300 miles in compasse; muche of the soile is so implored.—*Hackluyt. Voyages*, vol. i. p. 364.

Hemp in effect secureth itself from thieves, not because it is ominous for them to steal that which is the instrument of their execution, but because much pains (which idle persons hate at their hearts) is required to reduce *hemp* to profit.
Fuller. Worthies. Dorsetshire.

——— And to increase his feares,
In fowle reproch of knighthoodes fayre degree,
About his necke an *hempen* rope he weares,
That with his glistring armes does ill agree;
But he of rope, or armes, has now no memoree.
Spenser. Faerie Queene, b. i. c. 9.

Twixt the rind and the tree (called magnals) there is a cotton or *hempy* kind of moss, which they wear for their clothing.—*Howell*, b. ii. Let. 54.

——— Now your thump,
A thing deriv'd first from your *hemp-beaters*,
Takes a man's wind away most spitefully.
Beaum. & Fletch. The Passionate Madman, Act iii.

It is said, that they make cordage here of *hemp*: but if they have any such manufactory, it is some distance from the town, for here is no sign of any such thing.
Dampier. Voyages, an. 1685.

The ships do commonly hire of the merchants here each two cables to moor by all the time they lie here, to save their own *hempen* cables.—*Id. Ib.* an. 1699.

If the *hemp* and flax of Riga are purchased with the tobacco of Virginia, which had been purchased with British manufactures, the merchant must wait for the returns of two distinct foreign trades, before he can employ the same capital in repurchasing a like quantity of British manufactures.—*Smith. Wealth of Nations*, b. ii. c. 5.

The former of these are made of the bark of a pine-tree beat into a *hempen* state.—*Cook. Voyages*, vol. ix. b. iv. c. 3.

Except the flax, or *hemp plant*, and a few other plants, there is very little herbage of any sort, and none that was eatable, that we found; except about a handful of watercresses, and about the same quantity of celery.
Id. Ib. vol. vi. b. i. c. 5.

HEN. A. S. *Hæn*, a hen; *han*, *hana*, a cock; Dut. *Henne*, *hinne*, a hen; *haen*, a cock; Ger. *Henne*, a hen; *han*, a cock; Sw. *Hona*, a hen; *hane*, a cock. Ihre observes,—that he has seen two etymologies deserving of notice; the one, that *hane* (a cock,) is from the Lat. *Can-ere*, or the Gr. Χανειν, *chanare*; as it is peculiar to that bird to warn men of their duty by their noisy crowing: the other, that *hane* is from the pronoun *han*, he, and *hona*, from *hon*, she, (κατ' εξοχην.) Junius supplies two more, the Gr. Ανα, the vocative of αναξ, a king; or *ana*, by apocope, for *anaστα*, *surge*, arise.

And an *hen* to vyftene ssyllynges.—*R. Gloucester*, p. 404.

How ofte wolde I gedre togider thi children as an *henne* gederith togidere here chykens undir hir wyngis, and thou woldist not.—*Wiclif. Matthew*, c. 23.

How often would I have gathered thy childrē together, as yᵉ *henne* gathereth her chickens vnder her wynges, but ye would not.—*Bible*, 1551. *Ib.*

This gentil cok had in his governance
Seven *hennes*, for to don all his pleasance,
Which were his sustres and his paramoures,
And wonder like to him, as of colоures.
Chaucer. The Nonnes Preestes Tale, v. 14,872.

But as a cocke among the *hennes*.—*Gower. Con. A.* b. viii.

I my selfe, with many other moe, have seene the cocke swan kill his *hen*, because she followed another cocke.
Vives. Instruction of a Christian Woman, b. ii. c. 7.

He is reconed a lowte and a *hennehearted* rascall, that maketh no quereil whan wrong is done vnto him.
Udal. James, c. 1.

A man shall know a good and kindly *hen* by her comb, when it is streight and upright: otherwhiles also double crested: also by the pinion feathers blacke, the upper plume reddish.—*Holland. Pliny*, b. x. c. 56

And now (saith he) the souldiours are comforted and refreshed well ynough, and none there is but my brother consult that would have the battaile differred; who no doubt is more *hen-hearted* than bodily hurt.
Id. Livie, p. 423.

Captain Swan, to encourage his men to eat this coarse flesh, would commend it for extraordinary good food, comparing the seal to a roasting pig, the boobies to *hens*, and the penguins to ducks.—*Dampier. Voyages*, an. 1684.

So that with provision chests, *hen-coops* and parrot cages, our ships were full of lumber, with which we intended to sail.—*Id. Ib.* p. 1676.

This sort of man is very frequent in the populous and wealthy city of London, and is the true *hen-pecht* man; the kind creature cannot break through his kindnesses so far as to come to an explanation with the tender soul, and therefore goes on to comfort her when nothing ails her, to appease her when she is not angry, and to give her his cash when he knows she does not want it.—*Spectator*, No. 176.

A common *hen*, if moderately fed, will lay above a hundred eggs from the beginning of spring to the latter end of autumn.—*Goldsmith. Animated Nature*, pt. iii. b. iii. c. 2.

HENCE, *ad.* } Very variously written. HENCE, v. } See the extracts from Wiclif HENCEFO'RTH. } and Chaucer. A. S. *Heonan*, HENCEFO'RWARD. } *heonon*; Dut. *Hen*, *hennen*; Ger. *Hin*; from the Lat. *Hinc*, say Skinner and Minshew. (See THEN.) It is applied to,—

The time or place from which motion, remoteness, or distance is made or measured; to that from which any thing moves or begins its motion, to the source, origin, cause; from here, from this (&c.) place or time; source, origin, or cause.

Sidney makes a verb of *hence*.

——— Holynesse and love, han ben longe *hennes*.
Piers Ploughman, p. 79.

If ye have feith as a corn of Seveney, ye schulen sey to this hil passe thou *hennes*, and it schal passe.
Wiclif. Matthew, c. 17.

And I seye to you, ye schulen not se me fro *hennesforth* til ye seyen blessid is he that comith in the name of the Lord.—*Id. Ib.* c. 23

And therfore is I come, and eke Alein,
To grind our corn and cary it hame agein:
I pray you spede us *hennes* that ye may.
Chaucer. The Reves Tale, v. 4031.

And yet have I alway a cortes tothe,
As many a yere as it is passed *henne*
Sin that my tap of lif began to renne.
Id. The Reves Prologue, v. 3857.

By Seinte Marie, sayd this taverner,
The chiid sayth soth, for he hath slain this yere
Hens over a mile, within a gret village,
Both man and woman, child, and hyne, and page.
Id. The Pardoneres Tale, v. 12,041

——— God him graunt grace
That he may, er he *hence* pace
Contein under obeisance
Through the vertue of pacience.—*Id. Rom. of the Rose*

Such wreche on hem for fetching of Heleine
There shal be take, er that we *hence* wend.
Id. Troilus, b. v.

But *hennesforth* I wol my processe hold
To speake of aventures and of batailes,
That yet was never herd so gret mervailles.
Id. The Squieres Tale, v. 10,972.

Hee [Gregorie] decreed that yᵉ election of the emperour shoulde continue from *henceforth* amonge the princes of Germanye.—*Bale. Pageant of Popes*, fol. 70.

Go, bawling cur, thy hungry maw go fill
On yon foul flock, belonging not to me.
With that his dog he *hence'd*, his flock he cure'd.
Sidney. Arcadia, b. i.

Playing on shaumes and trumpets, that from *hence*,
Their sound did reach unto the heaven's hight.
Spenser. Faerie Queene, b. v. c. 4.

——— *Hence* horrible shadow,
Unreall mock'ry *hence*.—*Shakes. Macbeth*, Act iii. sc. 4.

King. Follow him at foote,
Tempt him with speed aboord:
Delay it not; Ile haue him *hence* to night
Id. Hamlet, Act iv. sc. 7

——— But first of all
How we may steale from *hence*: and for the gap
That we shall make in time, from our *hence* going,
And our returne, to excuse: but first how get *hence*
Id. Cymbeline, Act iii. sc. 2

Hence-banished, is banisht from the world,
And world's exile is death.
Id. Romeo & Juliet, Act iii. sc. 3.

——— My ships are ready, and
My people did expect my *hence-departure*
Two dayes agoe. *Id. Winter's Tale*, Act i. sc. 2

Or why should ever I *henceforth* desyre
To see faire heaven's face, and life not leave,
Sith that false traytour did my honour reave?
Spenser. Faerie Queene, b. ii. c. 1.

When she once could see to what end the Spanish preparations tended, she would willingly afford him [the French King] all the assistence she conveniently could, lest the adversaries *hence-forward*, as heretofore, should reap advantage by his necessity.—*Camden. Elizabeth*, an. 1593.

Henrie (as if by myracle
Preserv'd by forraines long
From *hence-ment* treasons) did arriue
To right his natiues' wrong
Warner. Albion's England, b. vi. c. 33

Now hear th' award, and happy may it prove
To her, and him who best deserves her love!
Depart from *hence*, in peace as free as air,
Search the wide world, and where you please repair
Dryden. Palamon & Arcite.

What mortals *henceforth* shall our power adore,
Our fanes frequent, our oracles implore,
If the proud Grecians thus successful boast
Their rising bulwarks on the sea-beat coast.
Pope. Homer. Iliad, b. vii.

And now having seen what the true causes of all our misapprehensions of God are, let us from *hence-forward* beware of them; and, so far as in us lies, labour to avoid them.
Scott. Christian Life, pt. ii. c. 6.

Not Envy base, nor creeping Gain,
Dare the Muse's walk to stain,
While bright-ey'd Science watches round:
Hence away, 'tis holy ground!—*Gray. Ode for Musick.*

Baptis'd or Pagan, all that travel here,
He will'd *henceforth* should buy their passage dear,
For with their spoils, t' atone the virgin's doom,
He vow'd a thousand trophies at her tomb.
Hoole. Orlando Furioso, b. xxix.

I have survived my reputation, my fortune, my friendships, and nothing remains *henceforward* for me but solitude and repentance.—*Goldsmith. The Good-natur'd Man*, Act v.

HE'NCHMAN. } Skinner,—from *hine*, a ser-
HENCH-BOY. } vant, an *man*, q.d. *hine-man*, or *hines-man*. Spelman,—from Ger. *Hengst*, a war-horse. Drs. Percy and Blackstone say, "*Henchman* quasi *haunchman*, one that goes *behind* another. Pedissequus," (sc.) stands or follows at his *haunch*. And Mr. Steevens remarks that this etymology may receive some support from the passage already quoted in v. *Haunch*, from the 2d *Part* of Shakespeare's *Hen. IV.* (See HAUNCH. And see the note on the *Midsummer Night's Dream*.) Generally,—

An attendant, a follower.

And euery knight had after him riding
Three *hench-men* on him awaiting.
Chaucer. The Flowre and the Leafe.

Cõpare me the fewe, & poor simple disciples of Jesus, with the solẽne pompe, passing the pompe of any worldly prince, of such as go before the bishop, of his *henxemen*, of trumpettes, of sundry tunes, &c.—*Udal. Mark*, c. 11

Her highnes hath of late, whereat some doo moche mvel, dissolved the auncient office of the *henchemen*.
Lodge, vol. i. p. 358. *Francis Alen to the Earl of Shrewsbury.*

Fut. For my own part,
Kill or be kill'd, (for there's the short and long on't)
Call me your shadow's *hench-boy*.
Ford. The Ladie's Trial, Act i. sc. 1.

Why should Titania crosse her Oberon?
I do but beg a little changeling boy,
To be my *henchman*.
Shakespeare. Midsummer Night's Dream, Act ii. sc. 2.

Three *henchmen* were for every knight assign'd,
All in rich livery clad, and of a kind:
White velvet, but unshorn, for cloaks they wore,
And each within his hand a truncheon bore.
Dryden. The Flower and the Leaf.

HENDECASY'LLABLE. Gr. Ἑνδεκα, eleven, and συλλαβη, a syllable. Explained by the citation below.

I will only, therefore, premise further that I design to give these trifles the title of *hendecasyllables*, (*hendecasyllabi*,) in allusion to the measure in which the verses are composed.—*Melmoth. Pliny*, b. iv. Let. 14.

HE'NDY. Skinner says,—*Hend, hende*: feat, fine, gentle, q.d. *handy* or *handsome*. (See HAND.) *Unhende* (see *R. Gloucester*, p. 655) is also found.

In thys half there were aslawe the noble men and *hende*,
Syre Lyger Duc of Babyloyne, & another Duc al so,
And the Erl of Salesbury, and of Cycestre therto.
R. Gloucester, p. 216.

So loveth she this *hendy* Nicholas,
That Absolon may blow the buckes horne:
He ne had for his labour but a scorne.
Chaucer. The Milleres Tale, v. 3386.

——Mede ys y maried more for her mechel richesse
Than for holynesse oth *hendenes*. oth' for hye kynde.
Piers Ploukman, p. 28.

And held holynesse a jape. and *hendynesse* a wastour.
Id. p. 399.

I *kaylede* that birdman, and *hendeliche* I sayde.
Id. Crede.

HENT, v. Skinner,—*Hent, henten*, to *catch*, q.d. to *hand*, manu prehendere, to seize with the *hand*. A. S. *Hend-an*, or *hent-an*, to catch, to seize; in which sense, says Lye, Chaucer uses *henten*; and *henters* pro *raptoribus*.

In Shakespeare, *Measure for Measure*,—to seize, to occupy.

Verste he was sore adrad, that the geaunt were theyre ney
And nathelee he *hente* herte. *R. Gloucester*, p. 204.

Honger *hent* in haste Wastour by the mawe.
Piers Ploughman, p. 137.

And of this crie ne wolde they never stenten,
Till they the reines of his bridel *henten*.
Chaucer. The Knightes Tale, v. 906.

We scorne suche raueners, and *henters* of foulest things.
Id. Boecius, b. i.

Encreasing his wrath with many a threat,
His harmefull hatchet he *hent* in hand.
Spenser. Shepheard's Calender. Februarie.

The generous and grauest citizens
Haue *hent* the gates, and very neere vpon
The duke is ent'ring.
Shakespeare. Measure for Measure, Act iv. sc. 6.

With his left foot fast forward gan he stride,
And with his left the Pagan's right arme *hent*,
With his right hand meanewhile the man's right side,
He cut, he wounded, mangled, tore, and rent.
Fairefax. Godfrey of Boulogne, b. xix. s. 16.

HEPA'TICK. Gr. Ἡπατικος, from ἡπαρ, ἡπατος, the liver; Fr. *Hépatique*.
Of or pertaining to the *liver*

This observation can scarce be made good, without entering into the controversy, which, for its difficulty and importance, has perplexed divers modern physicians, whether there be any medicines that have a sympathy with the head, heart, liver, &c. and thereby deserve the name of cephalic, cordial, or *hepatic*, &c.—*Boyle. Works*, vol. v. p. 93.

The bile is of two sorts, the cystick, or that contained in the gall-bladder, which is a sort of repository for the gall, and the *hepatick*, or what flows immediately from the liver.
Arbuthnot. Of Aliments, p. 10.

His lordship's bilious and *hepatick* complaints seemed alone not equal to the expected mournful event.
Johnson. Life of Littleton.

HE/PTAGON. } Gr. Ἑπτα, seven, and γωνια,
HEPTA'GONAL. } an angle.
A figure with *seven angles*, and, consequently, seven sides.

In a circle describe an *heptagonal* and equilateral figure, from whose every side shall fall equilateral triangles.
Drayton. Poly-Olbion, s. 11. *Selden. Illust.*

For the space about any point may be filled up either by six equilateral triangles, or four squares, or three *hexagons*; whereas three pentagons are too little, and three *heptagons* too much.—*Ray. On the Creation*, pt. viii.

HE'PTARCHY. } Gr. Ἑπτα, seven, and
HE'PTARCHIST. } αρχη, a principality. For
HEPTA'RCHICK. } the use of the word see the quotations.

This *heptarchy* or division of this Island into *seven kingdoms*, came not in all at once, nor yet in an equal partition, but some good distance of time one after another, and as the invader had strength to expel the natives.
Baker. Of the first known Times of this Island.

The Saxons pursued their invasion with courage and fierceness, equal to the multitudes of their nation that swarmed over this island, and with such an uninterrupted course of fortune and victories, after the year 500, that by the end of the next century, they had subdued the whole body of the province, and established it in *seven* several *kingdoms*, which were, by the writers of those times, styled the *heptarchy* of the Saxons.
Temple. An Introduction to History of England.

Seven independent thrones, the Saxon *heptarchy*, were founded by the conquerors, and seven families, one of which has been continued, by female succession, to our present sovereign, derived their equal and sacred lineage from Woden, the god of war.—*Gibbon. The Roman Empire*, c. 38.

HER. } A. S. *Heora, here, her*; written in
HE'RSELF. } Old Eng. *Hir, hire, here, hure*, and used plurally (i. e. where we now use *their*) as well as singularly. The A. S. *Heora*, of which *here, her*, are contractions, may be compounded of *he*, (itself used with no distinction of number or gender,) and *ora*, or *er*. See HEER, and ORD.

The fader was tho glad y now, and bad *hire* [Regan] vnderstonde,
To whom heo wolde y maried be with the threde del ye londe.
R. Gloucester, p. 30.

With *hir* [Maude] went many a knyght tille Anlowe that cuntre.
R. Brunne, p. 107.

I was aferd of *hure* face. *Piers Ploughman*, p. 13.

His modir kepte togidere alle these wordis & bare hem in *her* herte.—*Wiclif. Luke*, c. 2.

Sothely I sey to you *thei* han resceyved *her* meede
Wiclif. Matthew, c. 6.

Ful wel she sange the service devine,
Entuned in *hire* nose ful sweetely.
And French she spake ful fayre and fetisly,
After the Scole of Stratford atte bowe,
For Frenche of Paris was to *hire* unknowe.
Chaucer. The Prologue, v. 124.

And amale foules maken melodie,
That slepen alle night with open eye
So priketh hem nature in *hir* corages. *Id. Ib.* v. 11.

His doughter had a bed all bi *hirselve*,
Right in the same chambre by and by.
Id. The Reves Tale, v. 4140

And tho *hir* eie up to the heuen
She caste, and sayde; O thou unkynde,
Here shalt thou through thy slouth finde
A lady dede for loue of thee. *Gower. Con. A.* b. iv

With that upon a grene bough
A seynt of silke, which she there had
She knit: and so *hir selfe* she lad,
That she about *hir* white swere
It dyd, and henge *hir selfe* there. *Id. Ib.*

The kyng of Englande, whan he was enfourmed of the mater, sayd, howe that he wolde counsell therle Moutfort to haue peace, so that alwayes he might be duke of Bretayne, and somwhat to recõpence the lady, callynge *herselfe* duchesse, with some honest thynge, assignynge *her* some certayne rent yerely to be payd out of some place, wher she myght be sure to haue it wythout daunger
Berners. Froissart. Cronycle, vol. i. c. 229

The ioyous day gan early to appeare;
And fayre Aurora from the dewy bed
Of aged Tithone gan *herselfe* to reare
With rosy cheekes, for shame as blushing red:
Her golden locks, for hast, were loosely shed
About *her* eares, when Una *her* did marke
Clymbe to *her* charet, all with flowers spred,
From heven high to chace the chearelesse darke;
With merry note *her* lowd salutes the mounting larke.
Spenser. Faerie Queene, b. i. c. 11.

HE/RALD, *v.* } Ger. *Herold*; Dut. *Heraut*;
HE'RALD, *n.* } Sw. *Harold*; Fr. *Héraut*,
HE'RALD, *adj.* } *héraut*; It. *Araldo*; Sp. *Heraldo*. About this name of
HE'RALDRY. } *Herald*, divers (says Verstegan) have been diversely conceited. For which conceits may be consulted
HERA'LDICK. } Verstegan himself, (c. 10,) Menage, Spelman,
HERA'LDICAL. } Vossius, (*De Vitus*,) and Wachter. Junius and Wachter seem the most reasonable; viz. from the Ger. *Haren*, to cry, to proclaim, (the same word, probably, with the A. S. *Herg-an, herian*, to *hery*, qv.) The French have the verb *heraulder*, which Cotgrave explains, to blaze; publicly to denounce, manifest, or commend.

Shakespeare uses the verb,—to *herald*, to act as *herald* to.

A crier, proclaimer, publisher, messenger.

Thus have ich beo hus *herande*, her and in helle.
Piers Ploughman, p. 218.

An *herande* on a scaffold made an o,
Til that the noise of the peple was ydo.
Chaucer. The Knightes Tale, v. 2556.

The vice cleped auantance,
With pride hath take his acqueintance.
So that his owne price he lasseth,
Whan he suche mesure ouerpasseth,
That he his owne *herauide* is. *Gower. Con. A.* b. i.

And though there be no cause why,
Yet woll he iangle, not for thy
As he whiche hath the *herauidie*
Of hem, that veen for to lie. *Id. Ib.* b. ii.

Making a considerable progress in *heraldical* and antiquarian studies under his inspection, He [W. Wyclie] published a book.—*Wood. Athen. Oxon.*

Than an *heraulde* of the duke of Guerles, who conde well in the langage of Frenche, was enformed what he shuld say, and so he rode tyll he came into ye Frenche hoost; and than he drewe hym to kynge Philyppe, and to his counsaile, and sayd, syr, the kynge of Englande is in the felde, and desyreth to haue batell, power agaynst power.
Berners. Froissart. Cronycle, vol. i. c. 40.

Ang. Wee are sent,
To giue thee from our royal master thanks,
Onely to *herald* thee into his sight,
Not pay thee. *Shakespeare. Macbeth*, Act i. sc. 3.

My *herald* thoughts, in thy pure bosome rest them.
Id. Two Gentlemen of Verona, Act iii. sc. 1

To tell the glory of the feast that day,
The goodly seruice, the deuiseful sights,
The bridegroome's state, the bride's most rich aray,
The pride of ladies, and the worth of knights,
The royall banquets, and the rare delights,
Were worke fit for an *herauld*, not for me.
Spenser. Faerie Queene, b. v. c. 3.

The Gaules seeing their man slain, sent immediately an *herald* to Rome to accuse Fabius, how against all right and reason he began wars with them, without any open proclamation made before.—*North. Plutarch*, p. 57.

Let us see whether titles of honour be either unfit in themselves to be given to bishops, or what the guise of Christendome hath been in her spiritual *heraldry*.
Bp. Taylor. Episcopacy Asserted, s. 48.

And very likely, when this limit was made, that in honour of him [Mercury] being by name president of ways, and by his office of *heraldship, pacifer*, i. e. peace-maker, as an old stamp titles him, they called it Wodensdike.
Drayton. Poly-Olbion, s. 3. *Illust. Selden.*

The sound of trumpets to the voice reply'd,
And round the royal lists the *heralds* cry'd
"Arcite of Thebes has won the beauteous bride."
Dryden. Palamon & Arcite.

Certainly that must needs be a glorious thing, that thus gives titles of glory to the Prince of glory, that thus fills the *heraldry* of heaven, and calls gifts, graces, blessings and every good thing, after its own name.—*South*, vol. x. Ser. 9.

And now the queen, to glad her sons, proclaims
By *herald* hawkers, high heroic games.
Pope. The Dunciad, b. ii.

There are several proofs which indicate that many romances of the fourteenth century, if not in verse, at least those written in prose, were the work of *heralds*.
Warton. History of English Poetry, vol. i. p. 331.

The pompous circumstances of which these *heraldic* narratives consisted, and the minute prolixity with which they were displayed, seem to have infected the professed Historians of the age.—*Id. Ib.* p. 336.

Or chant of *heraldry* the drowsy song,
How tyrant blood, o'er many a region wide,
Rolls to a thousand thrones its execrable tide.
Beattie. The Minstrel, b. ii.

HERB. **HERBA'CEOUS.** **HE'RBAGE.** **HE'RBAGED.** **HE'RBAL**, *n.* **HE'RBAL**, *adj.* **HE'RBALIST.** **HE'RBAR.** **HE'RBARIZE.** **HE'RBARY.** **HERBA'RIAN.** **HE'RBARIST.** **HE'RBELET.** **HE'RBLESS.** **HE'RBOUS.** **HE'RBY.** **HERBI'VOROUS.**

Fr. *Herbe*; It. *Erba*; Sp. *Yerba*; Lat. *Herba*. Junius adopts the etymology proposed by Vossius, the Gr. φερβ-ειν, *pascere*, to feed, and this Scheidius derives from φερ-ειν, to bear. *Herb*, literally, then, will mean,—

That which *feeds* or nourishes (sc. animals, called graminivorous) pasture, (for them.)

Herbs are distinguished from shrubs or trees, by the annual growth and decay of their stems or stalks, and by their not attaining the solidity of wood.

For the erthe that drinkith reyne ofte comyng on it & bryngith forth conenable *erbe* to hem of whiche it is tild takith blessyng of God.—*Wiclif. Ebrewis*, c. 6

And whan she homward came she wolde bring
Wortes and other *herbes* oft,
The which she shred and sethe for hire living.
Chaucer. The Clerkes Tale, v. 8102.

——— She gethereth *herbes* soote.
She pulleth vp some by the roote,
And many with a knife she shereth
And all in to hir chaare she beareth.—*Gower. Con. A.* b. v.

Wherof Osmunde beynge ware, and also beynge sure of the kynge, made a great trusse of *herbys* or grasse, wherin he wrapped the childe, and so cóueyed hym out of the citie of Laonne.—*Fabyan*, vol. i. c. 186.

Well seene in everie science that mote bee,
And every secret worke of Nature's wayes;
In wittie riddles; and in wise soothsayes;
In power of *herbes*; and tunes of beasts and birds.
Spenser. Faerie Queene, b. iv. c. 2.

The roofe hereof was arched over head,
And deckt with flowers and *herbars* daintily.
Id. Ib. b. ii. c. 9.

Ginger is the root of neither tree nor shrub, but of an *herbaceous* plant, resembling the Water-flower-de-luce, as Garcias first described; or rather the common Reed, as Lobelius since affirmed.—*Brown. Vulgar Errours*, b. ii. c. 6.

God having made man, the first thing he took care of, was his life; in the appointment of his convenient food: I have given you every *herb* and every tree for meat; Gen. i. 29. Which comprehended, with the *herbage* of plants, their roots, and fruits.—*Grew. Cosmo. Sacra*, b. iv. c. 7.

As Pena, the French *herbarian*, hath also noted in the verie end of his *herball*.
Holinshed. Description of England, b. iii. c. 2.

He was a curious florist, an accurate *herbalist*, throughly vers'd in the book of nature, not unseen in any kind of ingenuous knowledges, such especially as were both for delight and use.—*Mede. Works. The Author's Life.*

The *herbarists* who have written thereof, doe say that it lieth long and creepeth by the ground.
Holland. Plinie, b. xxvii. c. 9.

The first *herbarist* and apothecarie, renowned for the knowledge of simples, and composition of medicines, was Cheron, son of Saturne and Phylira.—*Id. Ib.* b. vii. c. 56.

You were as flowres, now wither'd: euen so
These *herbelets* shall, which we vpon you strew.
Shakespeare. Cymbeline, Act iv. sc. 2.

For the cold, lean, and emaciated, such *herby* ingredients should be made choice of as warm and cherish the natural heat, depure the blood, breed a laudable juice, and revive the spirits.—*Evelyn. Acetaria.*

No man goes about to poison a poor man's pitcher, nor lays plots to forrage his little garden made for the hospital of two bee hives, and the feasting of a few Pythagorean *herb-eaters*.—*Bp. Taylor*, pt. ii. Ser. 10.

Mar. Who is my principal?
Lys. Why, your *herb woman*; she that sets seeds and roots of shame and iniquity.
Shakespeare. Pericles, Act iv. sc. 6.

It is just with such a person as with an ignorant physician, though possibly he may know the shape and the colour of an *herb*, as it is set down in an *herbal*, yet neither knows its virtue nor its operation, nor how to prepare it for a medicine.—*Bates. On the Fear of God.*

As the *herbaceous* eaters (for instance) are many, and devout much: so dryland surface we find naturally everywhere almost carpeted over with grass, and other agreeable wholesome plants.—*Derham. Physico-Theology*, b. iv. c. 11.

With wholesome *herbage* mix'd, the direful bane
Of vegetable venom taints the plain.
From Paean sprung, their patron-god imparts
To all the Pharian race his healing arts.
Pope. Homer. Odyssey, b. iv.

Delicious is your shelter to the soul,
As to the hunted hart the sallying spring,
Or stream full flowing, that his swelling sides
Laves, as he floats along the *herbag'd* brink.
Thomson. Summer.

Others made it their business to collect in voluminous *herbals* all the several leaves of some one tree.
Spectator, No. 455.

The *herbal* savour gave his sense delight.
Quarles. History of Jonah, 1620.

I know two or three virtuosi that are good *herbalists*, who travelling in divers parts of America, partly islands, and partly regions of the continent, found there and brought away for Europe, many scores, if not many hundreds, of undescribed plants, some of which they shewed me, and others they presented me to.—*Boyle. Works*, vol. vi. p. 727.

Which I do not say to detract from the excellent pains and performance of that learned, judicious, and laborious *herbarist* (C. Bauhinus), or to defraud him of his deserv'd honour, but only to shew, that he was too much sway'd by the opinions then generally current amongst *herbarists*, that different colour or multiplicity of leaves in the flower, and the like accidents, were sufficient to constitute a specifick difference.—*Ray. On the Creation*, pt. i.

The Apothecaries' Company very seldom miss coming to Hampstead every spring, and here have their *herbarizing* feast; and I have heard them often say that they have found a greater variety of curious and useful plants near and about Hampstead than in any other place.
Sloane. Analysis of Hampstead Water, 1734, p. 27.

But far remov'd in thund'ring camp is found,
His slumbers short, his bed the *herbless* ground.
Dryden. Absalom & Achitophel.

When the earth ceased to furnish spontaneously all these primitive luxuries, and culture became requisite, separate inclosures for rearing *herbs* grew expedient.
Walpole. On Modern Gardening, c. 1.

Swift as his word an arrow flew;
The dropping prize besprent with dew
The brothers, in contention gay,
Catch, and on gather'd *herbage* lay.
Jones. The Hindu Wife.

An *herbary*, for furnishing domestic medicines, always made a part of our ancient gardens.
Warton. Hist. of English Poetry, vol. ii. p. 231, Note.

I speak of graminivorous and *herbivorous* birds; such as common fowls, turkeys, ducks, geese, pigeons, &c.
Paley. Natural Theology, c. 16.

Nor in December, if we reason close,
Are fields poetically call'd *herbose*.
Byrom. Critical Remarks on Horace, b. ii. Ode 3.

HE'RBER, i. e. arbour, so written. See **ARBOUR** and **HERBER**, *infra*.

Prine pride in pes es nettile in *herbere*,
The rose is myghtles, ther nettine spred's ouer fer.
R. Brunne, p. 280.

And shapen was this *herber* roofe and all
As a prety parlour.—*Chaucer. The Floure and the Leafe.*

Deiphebus gan this letter for to vnfolde
In earnest great, so did Helenne the quene,
And roming outward fast it gonne betwide,
Downward a steire unto an *herber* grew.
Id. Troilus, b. ii.

Til of fortune, they entred an *herbere*
With trees shadowed, fro the son shene
Ful of floures, and of hearbs grene
Wonder wholsome, of sight and aire.
Lidgate. The Story of Thebes, pt. iii.

HE'RBER, *v.* **HE'RBER**, *n.* **HE'RBERAGE.** **HE'RBERGEOUR.** **HE'RBOROUGH.**

See **HARBOUR** and **ARBOUR**. To shelter, to lodge. *Herbergeour*, — an *harbinger*, (qv.) one who looks out for a *harbour* or lodging for another.

Shortly I woll *herberowe* me.—*Chaucer. Rom. of the Rose.*

But of his craft to reken wel his tides
His stremes and his strandes him besides,
His *herberwe*, his mone, and his lodemanage,
Ther was non swiche, from Hull unto Cartage.
Id. The Prologue, v. 405.

The miller sitting by the fire he fond,
For it was night, and forther might they nought,
But for the love of God they him besought
Of *herberwe* and of ese, as for hir peny.
Id. The Reves Tale, v. 4117.

Wel sayde Salomon in his langage,
Ne bring not every man into thin hous,
For *herberwing* by night is perilous.
Id. The Cokes Prologue, v. 4150.

A ha (quod he) for Cristes passion
This miller had a sharpe conclusion,
Upon this argument of *herbergage*. *Id. Ib.* v. 4326.

And in swiche place as thought hem avantage
For hir entente, they taken her *herbergage*.
Id. The Man of Lawes Tale, v. 4567.

The fame anon thurghout the toun is born,
How Alla king shal come on pilgrimage,
By *herbergeours* that wenten him before.—*Id. Ib.* v. 8417.

Doune fro the toure she gan to renne
In to an *herber* all hir owne
Where many a wonder woful mone
She made. *Gower. Con. A.* b. iv.

To him goth Elda the forth right
And tolde him of his lordes tidinge
And praid, that for his comynge
He wolde assigne him *herbergage*.—*Id. Ib.* b. ii.

After thys maner he came wyth hys armye to the citie of Tarson, whyche was sette on fyre by the Persians, because that Alexãdre shoulde finde no *herberowe* there.
Brende. Quintus Curtius, fol. 26.

For whan he on a tyme was fouñd dead in an *herber*, a boke of curiouse artes was fouñd vndre his pyllowe, made by Julius Firmicus, whome he vsed to read to himselfe in the none tyde.—*Bale. Votaries.*

When this was sayd, they came to the stockes where was a quadrant stage where on was an *herber* full of roses, lyllies & all other flowers curiously wrought, and tyrdes, beastes and all other thynges of pleasure. And aboute the *herber* was made the water full of fyshe.
Hall. Hen. VIII. an. 14

The German lord, when he went out of Newgate into the cart, tooke order to have his armes set up in his last *herborough*.—*B. Jonson. Discoveries.*

HERCU'LEAN. Possessing qualities similar to those of *Hercules*.

——— Would you have
Such an *herculean* actor in the scene,
And not his Hydra!—*B. Jonson. Catiline*, Act iii.

Think of a genius [Montesquieu] not born in every country, or every time, a man gifted by nature with a penetrating aquiline eye; with a judgment prepared with the most extensive erudition; with an *herculean* robustness of mind and nerves not to be broken with labour; a man who could spend twenty years in one pursuit.
Burke. Appeal from the New to the Old Whigs.

HERD, *v.* **HERD**, *n.* **HE'RDESS.**

Goth. *Haird-a*; A. S. *Heorde*; Ger. *Herde*; (Sw. *Hoord*, grex. Ihre derives from *Herda*, custodire, and so also *herde*, pastor.) "*Herd* (says Tooke) is the past part. of the A. S. verb *Hyrd-an*, custodire; and is applied both to that which is *guarded* or *kept*, and to him by whom it is

guarded or *kept*. We use it both for *grex* and *pastor*." Junius inclines to the same *hyrd-an*, but thinks it (*hyrd-an*) may owe its origin to *hyrd-el*, crates, Eng. *Hurdle*, (qv.)

A *herd* is applied to—

A number of sheep or kine *guarded* or *kept*; to a number of sheep or kine collected or congregated together for the purpose of being so *guarded*; generally to a number of kine; to a number of persons collected or congregated; also to the person *guarding* or *keeping*.

To *herd*,—to collect, to assemble, to gather, to congregate together, as *herds* do.

To triste was he sette, forto waite the chaunce,
With a *herde* thei mette, a herte therof gan lance.
R. Brunne, p. 94.

And femeles to femeles. *herdyed* an drow.
Piers Ploughman, p. 223.

Hoow *hurde* wher is thyn hounde, and thyn hardy herte
For to wyne the wolf, that thy woolle fouleth.—*Id.* p. 161.

I hayleede that *hirdman*, and hendliche I sayde.
Id. Crede.

Ther n' as baillif, ne *herde*, ne other hine,
That he ne knew his sleight and his covine.
Chaucer. The Prologue, v. 605.

I wote well that it fared thus by me
As to thy brother Paris, an *herdesse*
Which that cleped was Œnone
Wrote in a complaint of her heuinesse.—*Id. Troilus*, b. i.

And many a flolt and litling horne
And pipes made of grene corne
As haue these little *heerd-gromes*
That kepen beastes in the bromes.
Id. House of Fame, b. iii.

And ther was there nye vnto the mountaines a great *heerd* of swyne feding, and al the deuils besought him, saying; send vs into the *heerd* of swine, that we may enter into them.—*Bible*, 1551. *Mark*, c. 5.

Whan there we came, and first in hauen wee entred, lo wee see
The *heardes* of beast full fat to feede on euery side ful free.
Phaer. Virgill. Æneidos, b. iii.

If thou know not for whom thy master dies,
These marks shall make thee wise:
She is the *herdess* fair that shines in dark.
And gives her kids no food, but willow's bark.
Sidney. Arcadia, b. iii.

The sillie *herdman* all astonnied stands,
From the hye rock while he doth here the sound.
Surrey. Virgile. Æneis, b. ii.

For one shepherd or *herdeman* is enough to eat up the ground with cattle, to the occupying whereof about husbandry many hands were requisite.
More. Utopia, by Robinson, b. i

—— While (but those few) the rest,
However great we are, honest, and valiant,
Are *hearded* with the vulgar, and so kept,
As we were only bred to consume corne;
Or weare our wool. *B. Jonson. Catiline*, Act i.

Ne was there *heard*, ne was there *shepheard's* swaine
But her did honour, and eke many a one
Burnt in her loue, and with sweet pleasing paine
Full many a night for her did sigh and grone
Spenser. Faerie Queene, b. vi c. 9.

I vrg'd my friends then, that to shunne their fate,
They would obserue their oath; and take the food
Our ship afforded; nor attempt the blood
Of those faire *herds* and flocks; because they were
That dreadfull God's, that all could see, and hear.
Chapman. Homer. Odyssey, b. xii

So loytring liue you little *heard groomes*
Keeping your beasts in the budded broomes
Spenser. Shepheard's Calender. February

But he forsakes the *herd-groom* and his flocks,
Nor of his bagpipe takes at all no keep,
But to the stern wolf and deceitful fox
Leaves the poor shepherd and his harmless sheep
Drayton. Pastorals, Ecl. 9.

For what would have come of it, if that communaltie consisting of *heardmen* and fugitive strangers, resorting out of their own countries there to dwell, having under protection of a sanctuarie and privileged place gotten libertie, or at least-wise impunitie; being now freed and past feare of a roiall maiestie, had begun to be troubled and disquieted, with the ruffling stormes and seditious tempests of the tribunes.
Holland. Livius, p. 44

Great Pan, the father of our peace and pleasure,
Who giv'st us all this leasure,
Heare what thy hallowed troope of *herdsmen* pray
For this their holy-day,
And how their vowes to thee, they in Lycæum pay.
B. Jonson. Hymn. To Pan.

Both parties join'd to do their best
To damn the public interest,
And *herded* only in consults,
To put by one another's bolts.—*Hudibras*, pt. iii. c. 2.

Then was it not enough ye sons of Troy
Our flocks to slaughter, and our *herds* destroy.
Pitt. Virgil. Æneid, b. iii.

The complaint, perhaps, contains some topics which are above the condition of his persons; and our author seems to have made his *herdsmen* somewhat too learned for their profession.—*Dryden. Virgil. Pastorals. To Ld. Clifford.*

Others are so seemingly fond of this social state, that they are understood absolutely to confine it to their own species; and entirely excluding the tamer and gentler, the *herding* and flocking parts of the creation, from all benefits of it, to set up this as one grand general distinction between the human and brute species.—*Fielding. An Essay on Conversation.*

Ye gentle nymphs of Tago's rosy bowers,
Ah, see what letter'd patron lords are yours!
Dull as the *heeds* that graze their flowery dales,
To them in vain the injured Muse bewails:
No fostering care their barbarous hands bestow,
Though to the Muse their fairest fame they owe.
Mickle. The Luciad, b. vii.

—— There, fast rooted in their bank,
Stand, never overlook'd, our favorite elms,
That screen the *herdsman's* solitary hut.
Cowper. Task, b. i.

HERE. Goth. *Her*; A. S. *Her*, Dut. *Hier*; Ger. *Hier*; Sw. *Här*. (See THERE.) *Here* is used as equivalent to—

This place; to this place, in this place.

Here is much used—prefixed. Some, from the more ancient writers, and still in use, are subjoined. "*Here*—approach," "*here*—remain," (Shakespeare,) approach, remain—*here*.

Iseryned he was nyne hondred ger, & on & seuenty the ger,
After that our Louerd alygte in ys moder an erthe *here*.
R. Gloucester, p. 282.

The kyng, vor pyte *herof*, bygan to wepe sore.—*Id.* p. 178.

As thys kyng *hereof* awoc, and of thys sygte thogte,
Hys vyssares come to hym, & so gret won of fyss hym brogte,
That wonder yt was, & namelyche vor the weder was so colde. *Id.* p. 265.

The body son thei fonde, the hade was in doute,
Up and doune in the felde thei sought it aboute,
To haf knowyng therof, alle thei were *in were*, (a weary)
Tille the hede him self said, *here, here, here*.
R. Brunne, p. 22.

—— Quath repentaunce for sothe
Thow wolt hongy heye th' fore, *her* othere in helle.
Piers Ploughman, p. 99.

He is not *here*, for he is ryssen as he seide, coome ye and se ye the place where the Lord was leyd.
Wiclif. Matthew, c. 28.

He is not *here*: he is ryse as he sayd. Come, and see the place where the Lorde was put.—*Bible*, 1551. *Ib.*

And *heraftir* no man be heuy to me, for I bere in my bodi the tokenes of oure Lorde Jesu Crist.
Wiclif. Galathies, c. 6.

Heraftirward, britheren, be ghe coumfortid in the Lord and in the myght of his vertu.—*Id. Effesies*, c. 6.

I bitake this commaundement in thee thou sone Tymothe aftir the profecies that han be *heretofore* in thee, that thou trauelle in hem a good trauelle hauynge feith and good conscience.—*Id.* 1 *Timothe*, c. 1.

For certainly our appetites *here*,
Be it of werre, or pees, or hate, or love,
All is this ruled by the sight above.
Chaucer. The Knightes Tale, v. 1672.

Go now thy way, and spede thee *hereaboute*.
Id. The Millieres Tale, v. 3562.

For never *hereafter* wol I with him mete
For peny ne for pound, I you behete.
Id. The Chanones Yemannes Prologue, v. 16,174.

Thou shalt *hereafterward*, my brother dere
Come, wher thee nedeth not of me to lere.
Id. The Freres Tale, v. 7097.

As he have herde *herebeforn*, the commoune proverbe is this; he that sone demeth, sone repenteth.
Id. The Tale of Melibeus.

Thou hast told me *herebeforne*, that he n' is not to blame that chaungeth his conseil in certain cas, and for certain and just causes.—*Id. Ib.*

Here may ye see, and *hereby* may ye preve,
That a wif is mannes helpe and his comfort,
His paradis terrestre and his disport
Id. The Marchantes Tale, v. 9204.

And er that we departen from this place,
I rede that we make of sorwes two
O parfit joye lasting evermo:
And loketh now wher most sorwe is *herein*,
Ther wol I first amenden and begin.
Chaucer. The Knightes Tale, v. 3075.

Wil of rightfulnes is the lik same rightfulnes as *heretoforne* is shewed.—*Id. The Test. of Love*, b. iii.

And *hereupon* at night they mett yfere.
Id. Legende of Hypsiphile & Medea.

But this, whiche I you tell *here*,
Is onely for my lady dere. *Gower. Con. A.* b. ii.

But nowe *hereafter* thou shalt here
What God hath wrought in this matere.—*Id. Ib.*

Thus nedeth me no repentaunce.
Now asketh forther of my life,
For *herof* am I not giltife. *Id. Ib.* b. i.

And *hereby* we are sure yt we know hi, if we kepe hys cõmaundementes.—*Bible*, 1551. 1 *John*, c. 2.

Herein is loue, not that wee loued God, but that he loued vs, & sent hys sonne to make agrement for our synnes.
Id. Ib. c. 4.

And I geue councel *herein*. For this is expedient for you, which began, not to do only, but also to wyll a yere a go
Id. 2 *Corinthians*, c. 8.

It is moreouer to be noted that neuer at any time *heretofore* either within the earth, or in other places of Liuonia, there haue bene found any monuments at all of the antiquitie or letters of the Russes.—*Hacluyt. Voy.* vol. i. p 225.

And *hereunto* I suppose it maye be applied, that S. Paule writeth saying: Not he that is a Jewe openly, is a Jewe
Bp Gardner. On True Obedience, fol 12

Hereupon he calleth together all his maisters debtours one by one.—*Udal. Luke*, c. 16.

The order of the blessed Spirits *there*
Must be his rule, while he inhabits *here*.
Beaumont. Of True Greatnesse.

Bid them farewell, Cordelia, tho' vnkinde,
Thou loosest *here* a better *where* to finde.
Shakespeare. Lear, Act i. sc. 1.

Serv. 'Tis this or that house, or I have lost my aim,
They are both fair buildings, she walked plaguy fast,
And *hereabouts* I lost her.
Beaum. & Fletch. Rule a Wife and Have a Wife, Act i

Yea, *herein* [the eating of meates] their hearts did so much rise, that the apostle had just cause to feare, lest they would rather forsake Christianitie, then endure any fellowship with such, as made no conscience of that which was vnto them abominable.—*Hooker. Eccles. Polite*, b. iv.

—— What I am truly
Is thine, and my poore Countries to command;
Whither indeed, before they (thy) *heere approach*,
Old Seyward with ten thousand warlike men
Already at a point, was setting foorth.
Shakespeare. Macbeth, Act iv. sc. 3.

Right so through the vertue of the brooch had he
What good him list: she thought "How may this be,
Some privy thing now causeth this richesse,
As did the ring *herebefore* I gesse."
Browne. The Shepheard's Pipe, Ecl. 1.

This brought to pass, the lords return with speed,
The parliament *hereof* to certify;
Where they at large publish'd the king's own deed,
And form of his resignment verbally.
Daniel. Civil Wars, b. ii.

Mal. 'Tis call'd the Euill.
A most myraculous worke in this goode king
Which often since my *here remaine* in England,
I haue seene him do.—*Shakespeare. Macbeth*, Act iv. sc. 3.

I send you *herewith* the form which I used in absolving the Lord Marquess in the presence of the Lord Primate of Ireland, the Lord Bishop of London, and divers others.
Spotswood. Church of Scotland, b. viii.

Herewithal he mention'd a town in Italy, belonging of old to the state of Athens, of which town he said an oracle had foretold, that the Athenians in processe of time should build it anew.—*Raleigh. History of the World*, b. iii. c. 6. s. 5.

And, as a hare, whom hounds and horns pursue,
Pants to the place at first from whence she flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last.
Goldsmith. The Deserted Village.

HERE'DITARY.
HERE'DITARILY.
HEREDITA'RIOUS.
HERE'DITABLE.
HE'REDITAMENT.
HE'RITABLE.
HE'RITABLY.
HE'RITAGE.
HE'RITOUR.

Fr. *Héréditaire*; It. *Ereditario*; Sp. *Hereditario*; Lat. *Hæreditarius*, from *hæres*, an *heir*, (qv.)

Taken or received as *heir*; coming or falling to any one as *heir*. See HEIR.

No childe had he neuer, his *herytage* myght to wende
Bot welth inou to welde, vntille his lyue's ende.
R. Brunne p. 10.

The whilk I hold, & saile thorgh right
Clayme to hald, at alle my myght,
Herttagelik of the,
& of thin *heires* that after the be. *Id.* p. 251.

Seilde is the poure ryght riche, bote of hus ryght *heritage*.
Piers Ploughman, p. 269.

That ghe wite whiche is the hope of his clepyng, and which ben the richessis of the glorie of his *eritage* in seyntis, and which is the excellent greetnesse of his vertu into us that han bileued bi the worchyng of the myght of his vertu.
Wiclif. Effesies, c. 1.

But wold ye vouchen sauf upon seurtee
Two yere or three for to respiten me,
Than were I wel, for elles mote I sell
Min *heritage*, ther is no more to tell.
Chaucer. The Frankeleines Tale, v. 11,888.

And if thou wolt by suche a wale
Do my plesance, and holde it still,
For euer I shall ben at thy will
Both I, and all mine *heritage*. *Gower. Con. A.* b. i.

By reason whereof, as affermyth myne auctour Ghgwyne, arose a prouerbe amonge the Frenshemen, sayinge (*Principibus obsequi hereditariorum non esse*) the whiche is to meane, the seruyce of princes is nat *heredytable*.
Fabyan, vol. ii. an. 1485.

At the whiche parlyament ye Duke of Alenson was luged to lose his hede, & his *heredytamentys* to be forfayted unto ye kinge.—*Id.* vol. ii. an. 1461.

And the kyng by the coũsell of the quene his mother did gyue hym eccc. markis sterlyngis of rent *heritable*, to hold of hym in fee, to be payed euery yere in the towne of Bruges.
Berners. Froissart. Cronycle, vol. i. c. 14

But and ye erle wolde gyue him the offyce that John Lyon hathe, he wolde so handell the maryners, yt the Erle of Flaunders shulde *heretably* haue ye sayd profyte.
Id. Ib. vol. i. c. 348.

He heilde ones hys cosyn germaine, the vicoũt of Chateau Bein, who is the *heryter*, eighte monethe in the toure of Orlaise in prison.—*Id. Ib.* vol. ii. c. 24.

The kynge made euery man to swere and promyse, that after his dyssease they sholde take his doughter, the lady Beautryce, who was as then but fyue yeres of age, for *herytoure* of ye royalme of Portyngale.—*Id. Ib.* vol. ii. c 43.

I reason, that as some sicknesses are *hereditarious*, and come from the father to the sonne, so this inclination or desire of this discovery I inherited of my father.
Hacluyt. Voyages, vol. i. p. 219.

So natural a melody is it, and so universal, as it seems to be generally born with all the nations of the world, as an *hereditary* eloquence proper to all mankind.
Daniel. Defence of Rhyme.

And in this kingdom, such were *hereditarily* honoured with it [title of Count Palatine], as being near the prince in court.—*Drayton. Poly-Olbion*, s. 11. *Illust. Selden.*

Brave Martell's sonne, great Charles, the pride of Fraunce,
To plague the Pagans *heritably* borne,
Who ouer th' Alpes his ensignes did aduance,
The German's terrour, the Italian's scorne.
Stirling. Domes-day. Ninth Houre.

That was, to succour a distressed dame
Whom a strong tyrant did uniustly thrall,
And from the *heritage*, which she did clame,
Did with strong hand withhold; Grantorto was his name. *Spenser. Faerie Queene*, b. v. c. 1.

But the Earl of Athol had proposed a match between his son and Lady Dysert's daughter, and he had an *hereditary* hatred to the Lord Argyll and his family: so that could not be easily brought about.—*Burnet. Own Time*, an. 1671.

But an *heredstament*, says Sir Edward Coke, is by much the largest and most comprehensive expression: for it includes not only lands and tenements, but whatsoever may be *inherited*, be it corporeal, or incorporeal, real, personal, or mixed.—*Blackstone. Commentaries*, b. ii. c. 2.

If we were not mutually attached to each other by many singular good offices, I should remind you of that friendship which formerly subsisted between our parents, but I leave arguments of this kind to those who have neglected to improve their *hereditary* connections.
Melmoth. Cicero, b. xii. Let. 39.

Richard I. bestowed the lands on Richard Fitz-Anchor, to hold them in fee, and *heredstarily* of the abbey.
Pennant. Journey from Chester, p. 566.

He had formed a scheme, and began to put it in execution, for removing the feodal grievance of *heritable* jurisdictions in Scotland, which has since been pursued; and effected by the statute 20 Geo. II. c. 43.—*Blackstone. Com.* b. ii. c. 5.

Or had the first fair she, to hell ally'd,
Creation's sole reproach, curs'd heav'n and dy'd:
Nor introduc'd in Nature's faultless frame
The wretched *heritage* of guilt and shame.
Blacklock. Advice to the Ladies.

HE'REMITE. See HERMIT.

HE'RESY. HE'RESIARCH. HE'RESIARCHY. HE'RETICK. HERE'TICAL. HERE'TICALLY. HERE'TICATE, *v.* } Fr. *Hérésie*; It. *Eresia*; Sp. *Heregia*; Lat. *Hæresis*; Gr. Αἵρεσις, from *αἱρ-εω*, *capere*, to take. The meaning and ancient usage of the word *hæresis* is well explained in the quotation from Hobbs.

Heresy is an opinion *taken*—in opposition, or a dogma opposed to, the principles of the Christian Church; of the Established Church; of established doctrines in general.

The barons alle said, alle holy the clergie,
The lond thei wild voide of that *herisie*.—*R. Brunne*, p. 247.

But I knowleche to the this thing, that aftir the secte which thei seien *eresie*, so I serue to God the Fadir.
Wiclif. Dedis, c. 24.

But this I confesse vnto the, that after the way (whiche they call *heresy*) so worshyppe I the God of my fathers.
Bible, 1551. *Ib.*

Eschewe thou a man *eretike* aftir oon and the secounde correccioun, witynge that he that is such a maner man is subuertid and trespassith, and is dampned bi his owne doom.
Wiclif. Tyte, c. 3.

A man that is geuen to *heresy*, after the first & second admonicio, auoyde: remẽbringe that he that is suche, is peruerted, & sinneth, euen dampned by his owne iudgement.
Bible, 1551. *Ib.*

And many a frantike verse, then from my penne did passe,
In waues of wicked *heresie*, so deepe I drowned was.
Gascoigne. Flowers. Recantation of a Louer.

And nowe in his publike doynges, he maketh her said most famous father, almoste a scismatike, and her most Cristen swete brother, and his courte of parliament, both nobles and commõs, no better than *heretickes*
Bp. Gardner. True Obedience, Trans. Pref.

Than as wise as two wispes, and as godly as two goselings, they examined her what her beleue was in the sacrament, to bring her into more depe daunger of death, calling her husbãds doctrine erroneous, *heretical*, and seditious doctrine.
Bale. English Votaries, pt ii.

If that great chancellour of Paris were now alive, hee would freely teach his Sorbon (as he once did) that it is not in the pope's power (that I may use his owne word) to *hereticate* any proposition.—*Bp. Hall. To Pope Urban VIII.*

Of such deep learning little had he neede,
Ne yet of Latine, ne of Greeke, that breede
Doubts mongst divines, and difference of texts,
From whence arise diversitie of sects,
And hateful *heresies*, by God abhor'd.
Spenser. Mother Hubberd's Tale.

The word *heresy* is Greek, and signifies a *taking* of any thing, particularly the *taking* of an opinion. After the study of Philosophy began in Greece, and the philosophers, disagreeing amongst themselves, had started many questions, not only about things natural, but also moral and civil; because every man *took* what opinion he pleased, each several opinion was called a *heresy*; which signified no more than a private opinion, without reference to truth or falsehood.
Hobbs. Historical Narrative concerning Heresy.

Such othes she oft had falsifide,
Nor thought it sinne at all
To breake them to an *heretike*,
(Our queene, so papists call.)
Warner. Albion's England, b. x.

The other thing is, that *heretickes* and evil persons, to serve their ends, did not only pretend things spoken by the apostles, and apostolical and primitive men, (for that was easie,) but even pretended certain books to be written by them, that under their venerable names they might recommend and advance their own *heretical* opinions.
Bp. Taylor. Rule of Conscience, b. ii. c. 3. Rule 14.

We claim no power, when *heresies* grow bold,
To coin new faith, but still declare the old.
Dryden. The Hind and the Panther.

Deluded people! that do not consider that the greatest *heresie* in the world is a wicked life, because it is so directly and fundamentally opposite to the whole design of the Christian faith and religion: and that do not consider that God will sooner forgive a man a hundred defects of his understanding than one fault of his will.—*Tillotson*, vol. i. Ser. 34.

I have seene a series of the popes from St. Peter, and amongst the reputed *heresiarcs*, that medallion of John Huss and Hierome of Prague's Martyrdome, with the memorable inscription *post centum annos ore cito*, which fell out at the appearing of Martin Luther exactly at that period.
Evelyn. Memoirs. To Mr. Pepys, Aug. 12. 1689.

The book itself [the Koran] consists of *heresiarchies* against our blessed Saviour.
Sir T. Herbert. Travels, p. 323.

That saying of their father Cres. is still running in my head, that they may be dispensed with in their obedience to an *heretic* prince, while the necessity of the times shall oblige them to it for that, as another of them tells us, is only the effect of Christian prudence; but when once they shall get power to shake him off, an *heretic* is no lawful king, and consequently to rise against him is no rebellion
Dryden. Religio Laici, Pref.

He ignorantly and *heretically* held against the bishop, that the soul of man was of the substance of God, and so consequently that it was infinite; and the soul of the reprobate being damned, the substance of God should be damned.
Strype. Life of Bp Aylmer.

A second offence is that of *heresy*, which consists not in a total denial of Christianity, but of some of its essential doctrines, publicly and obstinately avowed; being defined by Sir Matthew Hale, *sententia rerum divinarum humano sensu excogitata, palam docta et pertinaciter defensa.*
Blackstone. Commentaries, b. iv. c. 4.

This *heresiarch* [Manichæus] knew well, that as concupiscence hath such an empire over the mind, it would be a vain thing absolutely to prohibit marriage: he therefore permitted or tolerated it in the laity, as also meat, wine, and the possession of worldly goods.
Jortin. Remarks on Ecclesiastical History.

Constantine easily believed that the *heretics*, who presumed to dispute his opinions, or to oppose his commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation.—*Gibbon. The Roman Empire*, c. 21.

And this the Poet has done with more force and clearness than is often to be found in whole volumes wrote against that *heretical* opinion.
Warburton. A Commentary on Essay on Man.

HE'RETOCH. Low Lat. *Heretochius*, A. S. *Heretoga*, from *here*, an army, and *togen*, to lead. Hence, adds Spelman, the Germans at this day call a leader, *heretogen*. And see the quotations from Blackstone.

Therefore the bishops, earls, sheriffes, *heretoches*, or marshals of armies, &c., must be all diligently attending
Spelman. Of the Ancient Government of England.

Among the Saxons the Latin name of dukes, *duces*, is very frequent, and signified, as among the Romans, the commanders or leaders of their armies, whom in their own language they called *Heretoga*, and in the laws of Henry I. (as translated by Lambard) we find them called *heretochii*.
Blackstone. Commentaries, b. i. c. 12.

We find a very ill use made of it by Edric, duke of Mercia, in the reign of King Edmond Ironside, who by his office of duke, or *heretoch*, was entitled to a large command in the king's army, and by his repeated treacheries at last transferred the Crown to Canute the Dane.—*Id. Ib.* b. i. c. 13.

HE'RIOT, or HA'RIOT. HE'RIOTABLE. } Dut. *Her-gewaede*, *her-geweyde*; Low Lat. *Heregeatum*, A. S. *Heregeat*; *g* (quod usitatissimum est) in *i* transeunte, (Spelman.)

"*Here-geat*,—armour, weapons, or provision for warre; a tribute of old given to the lord of the manor for his better preparation toward warre: from *here*, an army, and *geat-an*, or *geot-an*, to pour out. We now call it a *heriot*, and understand by it the best horse, ox, cow, or such like chattell, which the tenant hath at the houre of his death due to the lord by custom," (Somner.)

Who could e'er say my lord and the next marsh
Made frequent *heriots*? or that any harsh
Oppressive use made young lives soon fall?
Carteright. On the Death of Lord Bagot.

Heriots, which I think are agreed to be a Danish custom, and of which we shall say more hereafter, are a render of the best beast or other good (as the custom may be) to the lord on the death of the tenant.
Blackstone. Commentaries, b. ii. c. 6.

Heriots, which were slightly touched upon in a former chapter, are usually divided in two sorts, *heriot-service* and *heriot-custom*.—*Id. Ib.* b. ii. c. 28.

The tenants are chiefly customary and *heriotable*.
Burnet. History of Cumberland, vol. i. p. 174.

HE'RITABLE. See HEREDITARY.

HERMA'PHRODITE. HERMAPHRODI'TICAL. HERMAPHRODI'TICALLY. HERMAPHRODI'TICK. } Fr. *Hermaphrodite*, It. *Ermaphrodito*, Sp. *Hermaphrodito*, Lat. *Hermaphroditus*; Gr. Ἑρμαφρόδιτος, from Ἑρμῆς, *Mercurius*, and Ἀφροδίτη, *Venus*. (See Ovid, *Met.* lib. iv. v. 288, and the quotation from Pliny.) Bromo coins the *verb*; and B. Jonson the general term, *hermaphrodeity*.

Beyond those Nasamones, and their neighbours confining upon them (the Machlyes), there bee found ordinarily *hermaphrodites*, called *Androgyni*, of a double nature, and resembling both sexes, male and female.
Holland. Plinie, b. vii. c. 2.

—— A more strange thing
Than ever Nile yet into light could bring,
Made as Creation merely to despite,
Nor man, nor woman, scarce *hermaphrodite*.
Drayton. The Moon-Calf.

Divinity and art were so united,
As if in him both were *hermaphrodited*.
Brome. On the Death of Mr. Josias Shute.

Some do beleeve *hermaphrodesty*,
That both do act and suffer.
B. Jonson. The Alchymist, Act ii. sc. 3.

Thus do we read in Pliny, that Neroe's chariot was drawne by four *hermaphroditical* mares, and Cardan affirms he also beheld one at Antwerp.—*Brown. Vulgar Errours*, b. iii. c. 17.

Unite not the vices of both sexes in one: be not monstrous in iniquity; nor *hermaphroditically* vitious.
Id. Christian Morals, p. 31.

P. Io. Look to me, wit, and look to my wit, Land,
That is, looke on me, and with all thine eyes,
Male, female, yea, *hermaphroditicke eyes*.
B. Jonson. The Staple of Newes, Act i. sc. 1.

He makes this difference in the sexes too;
He sells to men, he gives himself to you,
To both he would contribute some delight;
A mere poetical *hermaphrodite*. *Dryden*, Prol. 38.

To the *hermaphrodite*, whose sex is quite doubtful, is allotted the smallest of two shares, I mean the worst of two conditions
Sir W. Jones. The Mohammedan Law of Inheritance.

[Worms are] the enliveners of wet places; without head or feet, *hermaphroditical*; to be distinguished by their feelers.—*Pennant. British Zoology. Worms.*

HERME'TICK. } *Chemistry* was called the
HERME'TICAL. } *Hermetick* art, under the
HERME'TICALLY. } supposition that it owed its origin, or its improvement, to *Hermes Trismegistus*.

A glass is said to be *hermetically* sealed, when it is so closely stopped that not any exhalation can issue from it.

Their seales, their characters, *hermetique* rings,
Their jemme of riches, and bright stone, that brings
Invisibilitie, and strength, and tongues.
B. Jonson. An Execration upon Vulcan.

And what the *hermetical* philosophy saith of God, is in a sense verifiable of the thus ennobled soul, that its centre is every where, but its circumference no where.
Glanvill. Vanity of Dogmatizing, c. 24.

Some have written mystically, as Paracelsus, in his book *De Azoth, or de ligno et lineo vitæ*; and as several *hermetical* philosophers, involving therein the secret of their Elixir, and enigmatically expressing the nature of their great work.—*Brown. Vulgar Errours*, b. iii. c. 12.

And I know (continues Eleutherus) that the person you have assumed, of an opponent of the *hermetick* doctrine, will not so far prevail against your native and wonted equity, as to keep you from acknowledging, that philosophy is much beholden to the notions and discoveries of chymists.
Boyle. Works, vol. i. p. 549.

By my diary it appears, that one of the last times I observed the *hermetical* weather-glass to stand at near about the same height, namely, the 34; the liquor in the other glass was no lower than 41.—*Id. Ib.* vol. ii. p. 488.

This little tube was open at one end, and the other, where it was *hermetically* sealed, had a small glass bubble to receive the air, whose dilatation was to be measured
Id. Ib. vol. i. p. 21.

Among the numerous students of *hermetick* philosophy, not one appears to have desisted from the task of transmutation from conviction of its impossibility, but from weariness of toil, or impatience of delay, a broken body, or exhausted fortune.—*Rambler*, No. 63.

HE'RMIT, or } Also written *Eremite*, (qv.)
HE'REMITE. } Fr. *Hermite, ermite*; It. *Eremita*; Sp. *Eremitano*; Lat.
HE'RMITAGE. } *Eremita*; Gr. Ερημιτης, from
HE'RMITARY. } Ερημος, a desert, a solitude.
HE'RMITRESS. } One dwelling in a *desert*, in
HERMI'TICAL. } solitude; who lives or passes
HERREMI'TICAL. } a recluse and solitary life.
An anachoret, or anchoret, (qv.)

Tille other houses of the euntre fiue thousand marke he gaf,
Tille *heremites* & tille seke men, & other of suilk raf.
R. Brunne, p. 136.

Among lolleres of London, and lewede *heremites*.
Piers Ploukman, p. 75.

And in the tyme of this Phylyp, Godfrey de Bulion, with many other Cristen prynces, at the exortacyon of Peter the *heremyte*, sayled into the holy lande, and wanne the cytie of Jerusalem of the Sarasens handes.—*Fabyan*, vol. i. c. 215.

Whan Robert the *hermyte* had ben a moneth with the king he toke his leaue, and at his departynge the kynge gaue hym great gyftes
Berners. Froissart. Cronycle, vol. ii. c. 204.

And after, as affermyth my sayde auctour, nat ferre from Warwyke, in a wyldenesse, he [Guy] purchased, by Goddes puruyaunce, a lodgynge in an *heremytage*, where, by the terme of ii yeres and more he dwelled and kepte an harde lyfe.—*Fabyan*, vol. i. c. 185.

To proceed therefore with my purpose, after these, there followed in like sort sundrie other kinds of monasticall life, as anchorites, *heremits*, Cyrilline and Benedictine monkes, albeit that the *heremeticall* profession was onelie allowed of in Britaine, vntill the coming of Augustine the monke.
Holinshed. Desc. of Britaine, b. i. c. 9

A little lowly *hermitage* it was,
Down in a dale, hard by a forest's side,
Far from resort of people, that did pas
In travell to and fro: a little wyde
There was an holy chappel edifyde,
Wherein the *hermite* dewly wont to say
His holy things each morne and eventyde.
Spenser. Faerie Queene, b. i. c. 1.

If crosses, church-windows, organs, and fonts, are now batter'd down, I little wonder at it, for chappels, monasteries, *hermitaries*, nunneries, and other religious houses, were us'd so in the time of old king Henry.
Howell, b. ii. *Let.* 77.

How plain is it from hence, that our Saviour kept aloof from the court? The austere and *heremiticall* harbinger of Christ, it seems, preacht there oft, and was heard gladly, though at last to his cost.
Bp. Hall. Cont. John Baptist beheaded.

Alexis, here she stray'd, among these pines,
Sweet *hermitress*, she did all alone repair:
Here did she spread the treasure of her hair,
More rich than that brought from the Colchian mines.
Drummond, son. 60. pt. i.

If I were saw'de into quantities, I should make foure dozen of such bearded *hermites staves* as Master Shallow.
Shakespeare. 2 Pt. Hen. IV. Act v. sc. 1.

For never *hermit* under grave pretence,
Has liv'd more contrary to common sense.
Dryden. Essay on Satire.

I am confident, that if the statute against juglers and hocus-pocus blades were extended to State affairs, and strictly put in execution at this instant, some (nameless) places of very great resort would be as perfect *hermitages* as that your servant lives in.—*Boyle. Works*, vol. vi. p. 45.

You describe so well your *hermitical* state of life, that none of your ancient anchorites could go beyond you, for a cave in a rock, with a fine spring, or any of the accommodations that befit a solitary.—*Pope*, Let. 11. *To E. Blount.*

The most perfect *hermits* are supposed to have passed many days without food, many nights without sleep, and many years without speaking, and glorious was the man (I abuse that name) who contrived any cell, or seat of a peculiar construction, which might expose him in the most inconvenient posture to the inclemency of the seasons.
Gibbon. The Roman Empire, c. 37.

This, in 1262, belonged to the see of Landaff; for I find in that year that William de Radnor, then bishop, had leave from the king to lodge in the cloister of his *hermitage* at Charing, whenever he came to London.
Pennant. London, p. 151

HERN. } See HERON.
HE'RNSHAW. }

HERN. A. S. *Hyrn*, a corner.

Tho Aurell wiste, that heo were y flowe to *hurne*,
He was glad, that heo were a ferd.—*R. Gloucester*, p. 137.

Ac euere were ye eyen in eche *hurne* aboute.—*Id.* p. 272.

As yonge clerkes, that ben likerous
To reden artes that ben curious,
Seken in every halke and every *herne*
Particular sciences for to lerne.
Chaucer. The Frankeleines Tale, v. 11,433.

Wher dwellen ye, if it to tellen be?
In the suburbes of a toun, quod he,
Lurking in *hernes*, and in lanes blinde.
Id. The Chanones Yemannes Prologue, v. 16,126.

He herd their strakes, that war ful sterin,
And yern he waytes in ilka *herne*,
And al was made ful fast to hald.
Ywaine & Gawin. Ritson, vol. i.

HE'RO. } Fr. *Héroe*; It. *Eroe*; Sp.
HE'ROESS. } *Heroe*; Lat. *Heros*; Gr.
HERO'ICK. } Ἡρως. A word of which the
HERO'ICK, n. } etymology is left quite un-
HERO'ICKLY. } settled by Vossius and Mar-
HERO'ICKNESS. } tinius. Lennep undertakes
HERO'ICAL. } to decide, and he fixes upon
HERO'ICALLY. } the Gr. verb αρ-ειν; the pe-
HE'ROINE. } culiar meaning of which ex-
HE'ROISM. } presses the force — vis et impetus, quo aliquid aliorsum moveatur, et admoveatur alteri: to this meaning, he affirms, all the various applications of the verb may be traced: and from which he forms certain words, designating power, virtue, eminence, excellence, superiority; and among these, Ἡρα, Juno; Lat. *Hera*, i.e. *domina*; Ἡρως, Jupiter; Lat. *Herus*, i. e. *dominus*, (A. S. *Herra*; Dut. *Heer*); ήρος, the final syllable pronounced long, is Ἡρως; and ήρως, eximiè ob præstantiam, denotes a more illustrious race of men, or one intermediate between gods and men. It is probable that all the above words have one common origin. (See ER, and To HERY.) It is in modern usage applied to—

Any one excelling in, pre-eminent or illustrious for, the virtues, active or passive.

Thales, Pythagoras, Plato, and the Stoicks, hold that these dæmons be spirituall substances; and the *heroes* soule separate from their bodies; of which sort there be good and bad: the good *heroes* are the good soules, and the bad *heroes* the bad soules; but Epicurus admitteth none of all this.
Holland. Plutarch, p. 665.

But all th' *heroesses* in Pluto's house,
That then encounter'd me, exceeds my might
To name or number.—*Chapman. Homer. Odyssey*, b. xi.

Tho' *heroical* be properly understood of demi-gods, as of Hercules and Æneas, whose parents were said to be, the one celestiall, the other mortal; yet is it also transferred to them, who for their greatness of mind came near to God.
Drayton. England's Heroical Epistles. To the Reader.

But evermore some of the vertuous race
Rose up, inspired with *heroicke* heat;
That cropt the branches of the sient [scyon] base,
And with strong hand their fruitfull rankness did deface.
Spenser. Faerie Queene, b. v. c. 1.

The goodly off-spring of Jove's progenie,
That wont the world with famous actes to fill;
Whose living praises in *heroick* style,
It is my chief profession to compyle.
Id. The Teares of the Muses.

—— No time for lamentation now,
Nor much more cause, Samson hath quit himself
Like Samson, and *heroicly* hath finish'd
A life *heroic*, on his enemies
Fully reveng'd. *Milton. Samson Agonistes.*

As Saint Jerome saith of the chastity of virgins compared with that of angels, there is more felicity in the one, but more fortitude in the other: so we may respectively say of their loves, that there is more happynesse in the one, but more *heroicknesse* in the other.
Mountague. Devoute Essayes, pt i. Treat. 14. s. 3.

The shining quality of an epic *hero*, his magnanimity, his constancy, his patience, his piety, or whatever characteristical virtue his poet gives him, raises first our admiration; we are naturally prone to imitate what we admire: and frequent acts produce a habit.—*Dryden. Æneis*, Ded.

An *heroic* poem, truly such, is undoubtedly the greatest work which the soul of man is capable to perform. The design of it is to form the mind to *heroic* virtue by example: it is conveyed in verse, that it may delight while it instructs: the action of it is always one, entire, and great.—*Id. Ib.*

Wherefore, seeing the acts and events, which are the subjects of true history, are not of that amplitude as to content the mind of man, poesy is ready at hand to feign acts more *heroical*.—*Spectator*, No. 108.

They [actions] would change their natures as often as men change their opinions; and that which to-day is a virtue, to-morrow would be a crime, and that which in one man would be a *heroically* good action, would in another man be a prodigious piece of villainy.
Sharpe, vol. iii. *A Discourse of Conscience.*

Tom Otway came next, Tom Shadwell's dear Zany,
And swears for *heroics*, he writes best of any.
Rochester. A Trial of the Poets for the Bays.

A *heroine* is a kinde of prodigy; the influence of a blazing starre is not more dangerous or more avoyded.
Evelyn. Memoirs. Mrs. Evelyn to Mr. Bohun, Jan. 4, 1672.

He forms and equips those ungodly man-killers, whom we poets, when we flatter them, call *heroes*; a race of men, who can never enjoy quiet in themselves, till they have taken it from all the world. This is Homer's commendation: and, such as it is, the lovers of peace, or at least of more moderate *heroism*, will never envy him.
Dryden. Dedication of the Third Miscellany.

The most magnanimous *hero* of the field will earnestly solicit the aid of a physician on a bed of sickness, and in his domesticated state.—*Cogan. On the Passions*, vol. v. p. 217.

This conduct, however it may be varnished over by the name of wisdom, had too much the air of fearful womanish intrigue, to consist with that *heroical* firmness and intrepidity so commonly ascribed to Queen Elizabeth
Hurd, Dial. 4. *On the Age of Q. Elizabeth.*

He [William Lord Craven] and the Duke of Albemarle (the noted Monk) *heroically* stayed in town during the dreadful pestilence; and, at the hazard of their lives, preserved order in the midst of the terrors of the time.
Pennant. London, p 214.

They [some spectators] also admire a favourite performer's coat, gown, cap, shoe, leg, or hand, but forget the *hero* and the *heroine*, the poet and the poem.—*Knox. Ess.* No. 121.

Among the Gentoos, the virtuous and pious affections of the wife are manifested by her determination to commit her body to the flames in honour of the deceased husband; that is, by an act of self-murder. More civilized nations will admire the calm *heroism* of the sufferer, but execrate the custom.
Cogan. Ethical Treat. On the Passions, pt. ii. Dis. 2. c 2.

HE'RON, or HERN. HE'RONSHEWS, or HE'RNSHEWES. HE'RONER. HE'RONRY. } Fr. *Héron*. The Italians (says Menage) call this bird *Aerone, airone, aghirone, angherona*, and *arghirone*; and the Sp. *Agrone*. Julius Scaliger derives the It. *Aerone* from the Lat. *Aerius*, aerial; and the Lat. *Ardea*, from Αερα δυειν, to go into the air. The Greek name of this bird is Ερωδιος; and Menage forms the Fr. *Héron* (after his manner) from this Greek name, and the It. and Sp. from the Lat. *Ardea*. His editor prefers the Ger. *Her*, high, lofty. *Hernsues* (says Skinner), *ardea* avis, still found in Lincolnshire, from *heron* and *sue*, for *pursue*, because this rapacious bird *pursues* other birds as well as fish. Mr. Tyrwhitt says,—*Heronceaux*, according to the *Glossary*; and calls them young *Herons*. And *heroner*, a hawk, made to flie only at the *heron*.

Ech for his vertue holden is for dere,
Both *heroner* and faucon for riuere
Chaucer. Troilus, b. iv.

I wol not tellen of hir strange sewes,
Ne of hir swannes, ne hir *heronsewes*.
Id. The Squieres Tale, v. 1382.

They toke their horses, they two alone, and went into the foldes and founde plentie of *heerons* to flye at.
Berners. Froissart. Cronycle, vol. i. c. 406.

The king gaue our captaine at his departure a plume or fanne of *hernshawes* feathers died in red.
Hackluyt. Voyages, vol. iii. p. 308.

And the slow *heron* down shall fall,
To feed my fairest fair withal.
Cotton. Invitation to Phyllis.

How could frogs be ingendred in the air? Eels, of dewy turfs, or of mud? Toads, of ducks? Fish, of *herns*? and the like.—*Digby. Of Bodies*, c. 24.

Certes, there is nothing in this rocke that is not full of admiration and woonder; therein also is great store of Soland geese (not vnlike to those which Plinie calleth water-eagles, or (as we say) sea-*herons*) and no where else but in Ailsaie and this rocke.—*Holinshed. Description of Scotland*, c. 7.

Here is a stately *heronry* [*sc.* in the park at Bruxelles]
Evelyn. Memoirs.

As when a cast of faulcons made their flight
At an *hernesshaw*, that lyes aloft on wing,
The whiles they strike at him with heedlesse might,
The wary fowle his bill doth backward wring.
Spenser. Faerie Queene, b. vi. c. 7.

Their large, broad, concave wings, (in appearance much too large, heavy, and cumbersome for so small a body, but) of greatest use to enable them to carry the greater loads to their nests at several miles distance; as I have seen them do from several miles beyond me, to a large *heronry* above three miles distant from me
Derham. Physico-Theology, b. iv. c. 25. Note 25.

The *heron* usually takes his prey by wading into the water; yet it must not be supposed that he does not also take it upon the wing.—*Goldsmith. Animated Nature*, b. v. c. 5.

It was formerly in this country a bird of game; *heron-hawking* being so favourite a diversion of our ancestors, that laws were enacted for the preservation of the species: and the person who destroyed the eggs was liable to a penalty of twenty shillings for each offence. Not to know the hawk from the *heronshaw*, was an old proverb taken originally from this diversion; but, in course of time, served to express great ignorance in any science.
Pennant. British Zoology. The Heron.

HE'RRING. HE'RRING-BUSS. } A.S. *Hering*; Dut. *Haring*; Fr. *Harang*; It. *Aringa*; Sp. *Arenque*; Low Lat. *Haringus*, from *her*, an army. See the quotation from Pennant.

Certaine sonnes of iniquitie of the towne of Lenne, comming, as they said, to fish for *herrings*, cruelly murdered a certaine knight.—*Hackluyt. Voyages*, vol. i. p. 141.

Guicciardine, in his description of the Low Countries, affirmeth, that the Low Countrymen make yearly in clear gain four hundred and ninety thousand pounds sterling of the *herrings* taken in our seas.
Spelman. Of the Admiral Jurisdiction, &c.

Dismally shrunk, as *herrings* shotten,
Suppos'd originally rotten. *Prior. The Mice.*

This mighty army begins to put itself in motion in the spring; we distinguish this vast body by that name, for the word *herring* is derived from the German *heer*, an army, to express their numbers.
Pennant. British Zoology. The Herring.

From the commencement of the winter fishing 1771, to the end of the winter fishing 1781, the tonnage bounty upon the *herring buss* fishery has been at thirty shillings the ton.
Smith. Wealth of Nations, b. iv. c. 5.

HERSE. See HEARSE.

HERSE. HE'RSAL. } *Herse* (Warton) is *hersal*, i. e. *rehearsal*. Holy *herse*, the *rehearsal* of the prayers. Heauie *herse*, the glossarist E. K. interprets, "The solemne obsequie in funerals."

They both vprose and tooke their ready way
Vnto the church their prayers to appeale,
With great deuotion, and with little zeal;
For the faire damzell from the holy *herse*,
Her loue-sicke heart to other thoughts did steale.
Spenser. Faerie Queene, b. ii. c. 2.

The earth now lacks her wonted light,
And all we dwell in deadly night,
O beaute *herse*.—*Id. The Shepheard's Calender. Nov.*

With this sad *hersall* of his heauy stresse,
The warlike damzell was empassion'd sore,
And said; Sir Knight, your cause is nothing lesse
Then is your sorrow, certes if not more.
Id. Faerie Queene, b. iii. c. 11.

HE'RY, *v.* HE'RYING, *n.* } A. S. *Her-ian, her-gan, her-gean*; laudare, celebrare, to praise;—perhaps to advance, to exalt; to bring or place in the front or on high. See ER.

To praise, to celebrate, to honour, to worship; to proclaim the praise or honour; generally, to proclaim.

And the schepardis turneden agen glorifyinge and *heryinge* God in alle thingis that thei hadden herd and seyen: as it was seyd to hem.—*Wiclif. Luke*, c. 2.

And whan that folk it to his fader told,
Not only he, but all his contree mery
Was for this childe, and God they thonke and *hery*.
Chaucer. The Clerkes Tale, v. 8492.

But by the mouth of children thy bountee
Parfourmed is, for on the brest souking
Sometime shewen they thin *herying*.
Id. The Prioresses Tale, v. 13,389.

Tho wouldest thou learne to caroll of loue,
And *hery* with hymne thy lasses gloue.
Spenser. Shepheard's Calender. Februarie.

Thenot, now nis the time of merry make,
Nor Pan to *herie*, nor with loue to play.—*Id. Ib. Novem.*

HE'SITATE, *v.* HESITA'TION. HE'SITANCY. HE'SITANTLY. } Fr. *Hésiter*; It. *Esitare*; Sp. *Henitar*; Lat. *Hesitare*, from *hærere, hæsum*, to stick. The usage is found of the adverb in *ly*, but not of the adj. in *ant*.

To stick fast; to stay, to stop; to delay; (sc. in doubt or uncertainty, whether to proceed, what to do or determine;) to be or remain in doubt, uncertainty, or suspense.

It is so plainly, so certainly affirmed in Scripture, that there is no place left for *hesitation*. For this is his precept, that we believe in the name of his Son Jesus Christ, and that we love one another
Bp. Taylor. Rule of Conscience, b. ii. c. 3. R. 14.

Paschasius Radbertus, who lived about eight hundred and twenty years after Christ's incarnation, so expounds the precept without any *hesitation*, *Bibite ex hoc omnes, i. e. tam ministri quam reliqui credentes*, Drink ye all of this, as well they that minister, as the rest of the believers.
Id. Dissuasives from Popery, pt. ii. b. ii. s. 4.

The Spirit of God comes in as another witness, that in the mouth of two witnesses this may be established, and by his immediate light clears up the truth of that attestation that conscience did make, which takes away all doubtings and *hesitancies*, and fills us with a full assurance.
Hopkins. Ser. 13. *John*, iii. 5.

It must needs become a sceptick above all men to *hesitate* in matters of exchange. And tho' he acknowledges no present good or enjoyment in life, he must be sure, however, of bettering his condition, before he attempts to alter it.
Shaftesbury. The Moralist, pt. ii. s. 1.

Upon these grounds, as they professed they did without any mincing, *hesitancy*, or reservation, in the most full, clear, downright, and peremptory manner with firm confidence and alacrity concurrently aver the fact.
Barrow. Works, vol. ii. Ser. 29.

If there be sight in the eyes, it will at first glimpse, without *hesitation*, perceive the words printed on this paper different from the colour of the paper
Locke. On Human Understanding, b. iv. c. 2. s. 5.

The only sure foundation of hope, which the wisest and most thoughtful men amongst the heathen pretended in this case to have, was, from the consideration suggested in the text, (1 Cor. xv. 19,) and from thence some of them reasoned without doubt, or *hesitancy*; and lived and died in such a manner, as to shew, that they believed their own reasonings.—*Atterbury*, vol. ii. Ser. 1.

Of my being wont to speak rather doubtfully, or *hesitantly*, than resolvedly, concerning matters wherein I apprehend some difficulty, I have in another treatise (which may through God's assistance come abroad ere long, given a particular, and, I hope, a satisfactory account.
Boyle. Works, vol. i p. 2. To the Reader.

I would beseech my readers, not to look upon any thing as my opinion or assertion, that is not delivered in the intire series of my own words; lest a transcriber should make me deliver those things resolutely and dogmatically, which I deliver but *hesitantly* and conjecturally
Id. Ib. vol i. p 314.

A people, whose sacred books bore testimony in every page to the punishment of crimes by pestilence, by famine, and the sword, could never *hesitate* a moment to conclude, that the calamities of the wicked Galileans were a mark of God's displeasure against sin.—*Warburton*, Ser. 18.

But in an age of darkness he [Gregory VII] had not all the knowledge that was requisite to regulate his zeal; and taking false appearances for solid truths, he without *hesitation* deduced from them the most dangerous consequences.
Jortin. Remarks on Ecclesiastical History.

HEST. Goth. *Haitan*; A.S. *Het-an, hat-an*; Dut. *Heten*; Ger. *Heissen*; vocare, dicere, jubere. See BEHEST.

That which is named, said, ordered; the declared will; (sc.) in order, mandate, promise.

In *R. Brunne*, p. 586, the Ten Commandments are called the ten *hestes*.

Ne that no man ys wurthe to be yeluped kyng,
Bote the heye kynge of heuene, that wrogte al thyng,
That hath *heste* of water, and of erthe al so.
R. Gloucester, p. 322.

Prelates ne no prestes, non of tham lyued wele,
The did not Godde's *hestes*, but brak tham ilk a dele.
R. Brunne, p. 65.

Maie none of hem withstonde her *hestes*,
Some parte thei shopen in to bestes.
Gower. Con. A. b. vi.

All erthly kynges may know that theyr powers be vayne, and that none is worthy to haue the name of a kynge but he that hath all thynges subiecte to his *hestes*.
Fabyan, vol. i. c. 206.

Great God of might, that reignest in the mind,
And all the bodie to thy *hest* doost frame,
Victor of Gods, subduer of mankind.
Spenser. Hymne in honour of Loue.

And for thou wast a spirit too delicate
To act her earthy and abhor'd commands,
Refusing her grand *hests*, she did confine thee
By helpe of her more potent ministers,
And in her most vnmittigable rage,
Into a clouen pyne.—*Shakespeare. Tempest*, Act i. sc. 2.

What is your name?
Mir. Miranda.—O my father,
I haue broke your *hest* to say so.—*Id. Ib.* Act iii. sc. 1.

HE'TERARCHY. Gr. Ετερος, another, and αρχη, government.

The government of another, a stranger, a foreigner.

It is a joy to think we have a king of our owne. Our owne blood, our owne religion; according to the motto of our princes (*Ich Dien*): otherwise, next to anarchy is *eterarchy*.
Bp. Hall. Sermon. Christ & Cæsar.

HE'TEROCLITE, *n.*, HE'TEROCLITE, *adj.*, HETEROCLI'TICAL. Gr. Ἑτεροκλιτος; Lat. *Heteroclitus*; Fr. *Hétéroclite*; It. *Eteroclito*; Sp. *Heteroclito*; from ἑτερος, another, and κλιτος, declination, or declension, from κλιν-ειν.

"An *heteroclite*, or declined otherwise than the common nownes be," (Minshew.) And the adj., generally,—

Irregular; not consistent with or conforming to rule, or order; disorderly.

There are strange *heteroclites* in religion now-a-days; among whom, some of them may be said to endeavour the exalting of the kingdom of Christ, in lifting it upon Beelzebub's back, by bringing in so much profaneness to avoid superstition.—*Howell*, b. iv. Let. 35.

Mad, phranticke, foolish, *heteroclites*, which no new hospitall can hold, no physicke helpe.
Burton. Anatomy of Melancholy, p. 76.

It is a just and general complaint, that indexes for the most part are *heteroclites*, I mean, either redundant, in what is needless, or defective in what is needful
Fuller. Worthies. Norfolk.

For of sins *heteroclitical*; and such as want either name or president, there is oft times a sin even in their histories.
Brown. Vulgar Errours, b. vii. c. 19.

I count it not irrational to think that things primary and *heteroclite*, as also by a parity of reason, some things immaterial and supernatural, may be sufficiently proved in their kind, if there be such a positive proof of them, as would be competent and satisfactory.—*Boyle. Works*, vol. iv. p. 174.

Sir Toby Matthews, one of those *heteroclite* animals who finds his place any where.
Walpole. Anecdotes of Painting, vol. ii. c. 3.

HE'TERODOX, *n.*, HE'TERODOX, *adj.*, HE'TERODOXY. Fr. *Hétérodoxe*; It. *Eterodosso*; Sp. *Heterodoxo*; Gr. Ἑτεροδοξος, one who is of another opinion, from ἑτερος, another, and δοξα, an opinion.

An opinion otherwise than, or different from; (sc. the commonly prevailing or established opinion.)

On Thursday morning we had another session, in which was nothing done, but that it was reasoned whether that last *heterodox* should be retained.—*Hales. Remains. Balcanqual's Letter from the Synod of Dort, &c.*

But such, it seems, was the temper of those times, that he was not only dispensed withal as to this, but also as to another *heterodoxy* of his, concerning the resurrection.
Cudworth. Intellectual System, p. 39.

This order, thus subjoined to the admonition, that was to be set up in every church, and so the more obvious to be read by all the priests and curates, as well as others, was doubtless to hinder raw and indigested *heterodox* preaching.
Strype. Life of Abp. Parker, an. 1560.

So that had our Saviour answered otherwise, he had, we may suppose, been taxed with ignorance and unskilfulness, perhaps also of errour and *heterodoxie*.
Barrow, vol. i. Ser. 23.

That singular character [Whiston] took it into his head to disturb the doctor [Sacheverel] while he was in his pulpit venting some doctrine contrary to the opinion of that *heterodox* man.—*Pennant. London*, p. 258.

Heterodoxy was to a Jew but another word for disloyalty: and a zeal to see the rigour of the law executed on that crime, was the honour of a Jewish subject.
Hurd. Works, vol. vi. Ser. 20.

HE'TEROGENE, HETEROGE'NEAL, HETEROGENE'ITY, HETEROGE'NEOUS, HETEROGE'NEOUSLY, HETEROGE'NEOUSNESS. Fr. *Hétérogène*; It. *Eterogeneo*; Sp. *Heterogeneo*; Gr. Ἑτερογονος, from ἑτερος, another, and γενος, kind.

Of another kind; unlike, dissimilar, in kind or nature.

Know you the sapor pontick? calcine?
Or, what is homogene, or *heterogene?*
B. Jonson. The Alchymist, Act ii. sc. 5.

A strange chimera of beasts and men,
Made up of pieces *heterogene*;
Such as in nature never met
In *eodem subjecto* yet.—*Hudibras*, pt. i. c. 3.

Wherefore, either the two little parts of different elements do not become one body; or if they do, we must agree 'tis by the nature of quantity, which works as much in *heterogeneal* parts as homogeneal.—*Digby. Of Bodies*, c. 14.

And the reason why iron comes to a loadstone more efficaciously then another loadstone doth, is, because loadstones generally are more impure then iron is (as being a kind of oar or mine of iron) and have other extraneous and *heterogeneal* natures mix'd with them, whereas iron receives the loadstone's operation in its whole substance.
Digby. Of Bodies, c. 20.

And there being no conceivable convenience at all in the *heterogeneity* of parts, I think the conclusion is not rash, if we averre that the immediate matter of efformation of the fœtus is either accurately homogeneal, or if there be any *heterogeneity* of parts in it, that it is onely by accident; and that it makes no more of the first work of efformation or organization of the matter, then those atomes of dust that light on the limner's colours make to the better drawing of the picture.—*More. Antidote against Atheism*, c. 2. s. 8. App.

Because it belongs to a multitude of associations, and seems to differ from texture, with which it hath so much affinity, as perhaps to be reducible to it, in this, that always in mixtures, but not still in textures, there is required a *heterogeneity* of the component parts.
Boyle. Works, vol. iii. p. 298.

Let a liquor in any vessel look never so clear and transparent upwards, yet if there be the least settlement, or *heterogeneous* matter in any part of it, shake it thoroughly, and it will be sure to show itself.—*South*, vol. vi. Ser. 7.

Courtier and patriot cannot mix
Their *heterogeneous* politics ...
Without an effervescence,
Like that of salts, with lemon juice
Which does not yet like that produce
A friendly coalescence.—*Cowper. Friendship.*

They [the houses] are small, and by the necessity of accumulating stores, where there are so few opportunities of purchase, the rooms are very *heterogeneously* filled.
Johnson. Journey to the Western Islands.

Dissimilitude of style, and *heterogeneousness* of sentiments, may sufficiently shew that a work does not really belong to the reputed author.
Id. General Observations on Shakespeare's Plays.

HE'THING. Hearne says, mockery; Tyrwhitt,—contempt. Perhaps *hauling*, i.e. haughtiness.

Alle is thi *hething* fallen opon the.—*R. Brunne*, p. 273.

Alas (quod John) the day that I was borne!
Now are we driven til *hething* and til scorne.
Chaucer. The Reves Tale, v. 4108.

HEW, *v.*, HEW, *n.*, HE'WER. See How, Hue. A. S. *Heaw-ian, aheaw-ian*; Dut. *Houwen, hauwen*; Ger. *Hauwen*; Sw. *Hugga*, secare; to cut or hack, with any kind of instrument, (says Wachter,) a sword, an axe, a hatchet. It is commonly employed when some degree of force is used.

To cut, to hack, to chop; to form or frame; to form, to frame, to fashion or figure, by cutting.

Thei *hewe* on the paiens, as men of wille gode.
The paiens ageyn tham full stifely thei stode.
R. Brunne, p. 17.

Wel coude he *hewen* wood, and water bere,
For he was yonge and mighty.
Chaucer. The Knightes Tale, v. 1424.

If he that once encountred with his foes
In open fielde at sound of blasted trumpe,
Doe dare to yeelde his *hewed* head to blowe,
And goe again to heare the cannons thumpe.
Turberville. To the Raying Route of Sycophants.

And then he bylte the inner courte wyth thre rowes of *hewed* stone, and one rowe of cedar woode.
Bible, 1551. *3 Kynges*, c. 6.

And Salomon tolde out foure score thousand men to *hewe* [stones] in the mountaines.
Geneva Bible, 1561. *2 Chron.* ii. 2.

And Josua made them that same daye *hewers* of wood and drawers of water vnto the congregacyon, and vnto the aulter of God vnto thys daye, in the place whiche God should chose.—*Bible*, 155 *Josua*, c. 9.

For, all for praise and honour he did fight,
Both striken strike, and beaten both doe beat,
That from their shields forth flieth firie light,
And helmets, *hewen* deepe, show marks of either's might.
Spenser. Faerie Queene, b. i. c. 5.

They *hew'd* their helmes, and plates asunder brake,
As they had potshares bene. *Id. Ib.* b. vi. c. 1.

Then to the rest his wrathfull hand he bends:
Of whom he makes such hauocke and such *hew*
That swarms of damned soules to hell he sends.
Id. Ib. b. vi. c. 8.

There lies our way: be thou upon the guard,
And look around, while I securely go;
And *hew* a passage through the sleeping foe.
Dryden. Virgil. Æneis, b. ix.

Him in a hundred parts Astolpho *hews*,
As oft his sever'd frame itself renews.
Hoole. Orlando Furioso, b. xv.

HE'XAGON, HEXA'GONAL, HEXA'GONY. Fr. *Hexagone*; It. *Exagono*; Sp. *Hexagono*; Lat. *Hexagonos*; Gr. Ἑξαγωνος, from ἑξ, six, and γωνια, an angle.

A figure with *six angles*, and, consequently, six sides.

And besides, that salt dissolved upon fixation returns to its affected cubes, the regular figures of minerals, as the *hexagonal* of crystal, the hemispherical of the fairy-stone, the stellar figure of the stone asteria, and such like, seem to look with probability upon this way of formation.
Glanvill. Vanity of Dogmatizing, c. 5

When I read in St. Ambrose of *hexagonies*, or sexangular cellars of bees, did I, therefore, conclude that they were mathematicians?—*Bp. Bramhall against Hobbs.*

For the space about any point may be filled up either by six equilateral triangles, or four squares, or three *hexagons*; whereas three pentagons are too little, and three heptagons too much.—*Ray. On the Creation*, pt. i.

With that prodigious geometrical subtilty do those little animals work their deep *hexagonal* cells, the only proper figure that the best mathematician could choose for such a combination of houses.
Derham. Physico-Theology, b. iv. c. 13

It is well known to mathematicians, that there is not a fourth way possible, in which a plane may be cut in little spaces that shall be equal, similar, and regular, without leaving any interstices. Of the three, the *hexagon* is the most proper, both for conveniency and strength. Bees, as if they knew this, make their cells regular *hexagons*.
Reid. On the Active Powers, Ess. 3. c. 2

HEXA'METER, *n.*, HEXA'METER, *adj.* Fr. and Sp. *Hexametre*; It. *Essametro*; Gr. Ἑξαμετρος, from ἑξ, six, and μετρον, a measure.

A measure, or a verse measuring or consisting of six feet.

When Dorus, desiring in a secret manner to speak of their cases, perchance the parties intended might take some light of it, making low reverence to Zelmane, began this provoking song in *hexameter* verse unto her.
Sidney. Arcadia, b. i.

Now, that songs or ditties to be sung unto stringed instruments, were composed in old time of *hexameter* verses, Timotheus giveth us to understand.
Holland. Plutarch, p. 1018

The English verse, which we call heroick, consists of no more than ten syllables; the Latin *hexameter* sometimes rises to seventeen.—*Dryden. Origin and Progress of Satire.*

Were we to judge every production by the rigorous rules of nature, we should reject the *Iliad* of Homer, the *Æneid* of Virgil, and every celebrated tragedy of antiquity, and the present times, because there is no such thing in nature as an Hector or Turnus talking in *hexameter*, or an Othello in blank verse.—*Goldsmith*, Ess. 13.

HEXA'NGULAR. Having six angles.

The base was *hexangular*, finely ornamented with Gothic sculpture.—*Pennant. Tour*, p. 217.

HE'XAPOD. Gr. Ἑξαποδης, having six feet, from ἑξ, six, and ποδες, feet.

For I take those to have been the *hexapodes* from which the greater sort of beetles come; for that sort of *hexapodes* are at this day eaten in our American plantations, as I am informed by my good friend Dr. Hans Sloane, who also presented me with a glass of them preserved in spirits of wine.
Ray. On the Creation, pt. ii

Mr. Jessop (another very judicious, curious, and ingenious gentleman) saw *hexapodes* vomited up by a girl; which *hexapodes* lived and fed for five weeks.
Derham. Physico-Theology, b. viii. c. 6. Note 12.

HEXA'STICK. Gr. Ἑξαστιχος, having, or consisting of, six verses; from ἑξ, six, and στιχος, a verse.

I will conclude with that famous *hexastic* which Sannazaro made of this great city, which pleaseth me much better.
Howell, b. i. Let. 36. s. 1.

Dryden on this occasion was a subscriber, and furnished Tonson with a well-known *hexastick*, which has ever since generally accompanied the engraved portraits of Milton.
Malone. Life of Dryden.

HEXT. *High* or *hegh*, *heghest*, *heghst*, *hext*. In the same manner, (adds Mr. Tyrwhitt,) *next* is formed from *negh*.

Tuelf ger he byleuede tho here wyth nobleye ydow,
And *hexte* men of mony londes aboute bym vaste drou.
R. Gloucester, p. 180.

For the first apple and the *next*
Which growth vnto you next
Hath thre vertues notable —*Chaucer. Dreame.*

HEY-DAY. } An interjection (says Skinner)
HE'YDEGUIES. } of wonder or admiration, q. d. *hi h-day.* O festum diem, i. e. lætum et felicem: an etymology much at variance with the common usage of the word: but see the quotations to illustrate HIGH-DAYS, in v. HIGH.

The Glossarist to Spenser calls *heydeguies* "A countrey dance or round. The conceipt is, that the Graces and nymphs do daunce unto the Muses and Pan his musicke all night by moonelighte: to signify the pleasantnesse of the soyle." The reading of Dr. Percy below seems to point to the only plausible etymology.

Groom. Hey-da! what Hans Flutterkin is this? what Dutchman doe's build or frame castles in the aire!
B. Jonson. The Masque of Augures.

But friendly Faeries, met with many graces,
And lightfoote Nymphs can chase the lingring night,
With *heydeguies*, and trimly trodden traces,
Whiche sisters nine, which dwelle on Parnasse hight,
Do make them musick, for their more delight.
Spenser. Shepheard's Calender. June.

And whiles the nimble Cambrian rills
Dance *hy-da-ques* amongst the hills,
The Muse them to Camarden brings.
Drayton. Poly-Olbion, s 5 Arg.

By wells and rills in meadowes greene,
We nightly dance our *hey day* guise;
And to our fairye king and queene,
We chant our moone-light minstrelsies.
Robin Goodfellow. Percy, vol. III.

HIA'TION. } Lat. *Hiare*; Gr. Χα-ειν, to
HIA'TUS. } open, to gape.
An opening, a gaping.

A second is the continued *hiation* or holding open its mouth, which men observing, conceive the intention thereof to receive the aliment of air.—*Brown. Vulg. Err.* b iii. c. 21.

I shall endeavour to fill this *hiatus* by producing an almost entire chronologic series of paintings from the time to Henry VII. when Mr. Vertue's notes recommence.
Walpole. Anecdotes of Painting, vol. I. c. 2.

HIBE'RNAL. } Lat. *Hibernus*, from *hyems*,
HIBERNA'TION. } *wint*-er; from Gr. Χειμα (Voss.) απο του χε-ειν, quod nempe pluvias fundat; because it pours forth rains.
Wintry; of or pertaining to winter.

Were there any such effectual heat in this star [the dog-star], yet could it but weakly evidence the same in summer; it being about 40 degrees distant from the sun: and should rather manifest its warming power in the winter, when it remains conjoyned with the sun in its *hibernal* conversion.
Brown. Vulgar Errours, b. iv. c. 13.

There might a constant stream of fresh and untainted [air] be let in and issue out as freely, and that so qualified in its intermediate composition, as should be very agreeable to the nature and constitution of the several plants that were to pass their *hybernation* in the green-house
Evelyn. Kalendarium Hortense. A New Conservatory.

HI'CCIUS DO'CTIUS. An unintelligible term (says the editor of *Hudibras*) used by jugglers. Mr. Brande thinks it corrupted from *hic est doctus*; words with which the appearance of the Catholic priests in the assemblies of the people was in old times announced.

An old dull sot, who told the clock,
For many years at Bridewell-dock,
At Westminster, and Hick's-Hall,
And *hiccius-doctius* play'd in all.—*Hudibras*, pt. III. c. 3.

HI'CCOUGH. Variously written, *hicket*, or *hicquet*, *hick-hop*, *hiccup*, and *hiccough*; Dut. *Hicken*, *hichsen*; Ger. *Hixen*; Sw. *Hicka*; which the etymologists agree are words formed from the sound. And see YEX.

And so it is also of good signality, according to that of Hippocrates, that sneezing cureth the *hicket*.
Brown. Vulgar Errours, b. iv. c. 9.

The same portion taken likewise with honied vinegar hot, allaieth the convulsion of the stomack, proceeding from excessive yexing or *hicquets*—*Holland. Plinie*, b. xxxii. c. 9.

He shall be a knight, a baron; or by some false accusation, as they do to such as have the *hickhop*, to make them forget it.—*Burton. Anatomy of Melancholy*, p. 549.

Quoth he, "To bid me not to love
Is to forbid my pulse to move,
My beard to grow, my ears to prick up
Or (when I'm in a fit) to *hiccup*." *Hudibras*, pt. II. c. 1.

Some are freed from the *hiccough*, by being told of some feigned ill news or even of some other things, that but excites a great attention of mind.
Boyle. Works, vol. I. p. 83. Life.

HIDE. A.S. *Hida*, et *hydy*; Scotch, *Hilda*, from A. S. *Hyd-an*, tegere, to cover; Scotch, *Hilden*, to cover. *Hyd* among the A. S. was the same as *tectum* among the Latins; and *hyde-lands* were lands annexed, or appertaining, ad *hydam* seu tectum, (Spelman.)
See CARUCATE.

Hou mony plou lond, and hou mony *hyden* also, &c.
R. Gloucester, p. 374.

Of ech *hyde* of Engelond thre ssyllynges he nom tho.
Id. p. 434.

The thrid poynt thei wild, to suere he was dryuen,
That the Danegelde for euer suld be forgyuen,
& of ilk a *hide* tuo schillynges that he toke
Suld neuer eft betide, he suore on the boke.
R. Brunne, p. 110.

The whole land [was] formerly divided, either by Alfred the Great or some other precedent king, into 243,600 *hides* or plough lands; and according to this division were the military and other charges of the kingdom impos'd and proportion'd.—*Spelman. On Feuds & Tenures, &c.* c. 8.

The Normans also changed the name of an *hyde* of land, and call'd it Carruc, a plough land.—*Id. Ib.* c. 27.

HIDE, *v.* } A.S. *Hydan*; Dut. *Hoeden*,
HI'DER. } *hueden*; Ger. *Hueten*; celare,
HI'DING, *n.* } abscondere, occultare, and consequentially *tegere*; whence, probably, the *hide* of an animal, (qv.)
To conceal, to cover from the sight, to secrete.

Hli, that mygte of scapye, vaste flowe there
To Walys, and to Cornwayle, and *hudde* hem vor fere.
R. Gloucester, p. 226.

Saynt Cutberte's clerkes in *hidnes* euer gede,
At Geruans set ther merkes, a house the gan vpepede.
R. Brunne, p. 77.

——— Menye of the hryddes
Hudden and heleden. durneliche here eggee
For no foul sholde hem fynde.—*Piers Ploughmen*, p. 223.

The kyngdom of hevenes is lyk to tresour *hid* in a feeld, which a man that fyndith, *hidith*, and for ioye of it, he goith & sellith alle thingis that he hath and byeth thilke felde.
Wiclif. Matthew, c. 13.

The kyngdome of heauen is lyke vnto treasure *hydde* in the feld, the which a man fyndeth & *hydeth*: and for ioye therof goeth & selleth al that he hath, and bieth that felde.
Bible, 1551. *Ib.*

Be not seen fastynge to men, but to the fadir that is in *hidlis*, and thi fadir that seeth in *hidlis* schal yelde to thee.
Wiclif. Matthew, c 5.

For if the tiller of the field, ne dolue not in the yearth, and if the *hider* of the gold, ne had *hid* the gold in that place, the gold ne had not been found.
Chaucer. Boecius, b. v.

For sothfastnes wol none *hidinge*.—*Id. Rom. of the Rose.*

And [his] brightnes was as the light: he had hornes [comming] out of his hands, and there was the *hiding* of his power.—*Bible*, 1583.

But when I me awake, and find it but a dreame,
The anguish of my former wo beginneth more extreme;
And me tormenteth so, that unneath may I find,
Some *hidden* place, wherein to slake the gnawing of my mind.—*Surrey. Comp. of the Absence of her Lover, &c.*

A lovely ladie rode him faire beside,
Upon a lowly asse more white then snow;
Yet she much whiter; but the same did *hide*
Under a vele, that wimpled was full low.
Spenser. Faerie Queene, b. I. c. 1.

Whoe'er would English monuments survey,
In other records may our courage know:
But let them *hide* the story of this day,
Whose fame was blemish'd by too base a foe.
Dryden. Annus Mirabilis.

Or else some *hiding* hole he seeks,
For fear the rest should say he squeaks.
Swift. The Storm.

From where our saplings rise, our flow'rets bloom,
The song shall teach, in clear preceptive notes
How best to frame the fence, and best to *hide*
All its foreseen defects; defective still,
Tho' *hid* with happiest art.
Mason. The English Garden, b. II.

The country, forest or marsh; the habitations, cottages; the cities, *hiding places* in woods; the people naked, or only covered with skins; their sole employment, pasturage and hunting.—*Burke. An Abridg. of English History*, b. I. c. 11.

HIDE, *n.* } A. S. *Hyde*; Dut. *Huude*,
HIDE-BOUND. } *huyd*; Ger. *Haut*; pellis, cutis,
HIDE-DRESS. } corium, probably from the A. S. *Hyd-an*, (see HIDE, *ante*,) to cover, to protect.
That which covers or protects; (sc.) the flesh, the body; usually applied to a thick, hairy skin.

——— So that hli ete
Her hors, & her *huden* ek. *R. Gloucester*, p. 404.

Of the *hides* of beasts being tanned, they vse to shape for themselues light, but impenetrable armour.
Hackluyt. Voyages, vol. I. p. 21.

No sooner was out, but, swifter then thought,
Fast by the *hyde* the wolfe Lowder caught.
Spenser. Shepheard's Calender. September.

The chief trade of this place consisteth of sugar and ginger, which groweth in the island, and *hides* of oxen and kine, which in this waste country of the island are bred in infinite numbers.
Sir Francis Drake. A West Indian Voyage, p. 24.

Their horses, no other than lame jades and poore *hide-bound* hildings.—*Holland. Livie*, p. 415.

How some in feathers, or a ragged *hide*,
Have liv'd a second life, and different natures try'd.
Addison. To Dryden.

Between their horns the salted barley threw,
And with their heads to heaven the victims slew:
The limbs they sever from th' enclosing *hide*;
The thighs selected to the gods divide.
Pope. Homer. Iliad, b. I

Mr. Henshaw mentioned a way of shaking off the mildew from the ears of corn, by a rope drawn over the tops of them by two men at either end of it; which mildew was found to make the corn *hide-bound*.—*Boyle. Works*, vol. VI. p. 483.

The body is covered with a strong *hide* exactly resembling black leather, destitute of scales, but marked with the appearance of them.
Pennant. British Zoology. Coriaceous Tortoise.

Nor were they even startled at the report of a musquet, till, one day, upon their endeavouring to make us sensible that their arrows and spears could not penetrate their *hide-dresses*, one of our gentlemen shot a musquet ball through one of them, folded six times.
Cook. Voyages, vol. VI. b. iv. c. 3.

HI'DEOUS. } Fr. *Hideux*. Probably from
HI'DEOUSLY. } the A. S. *Hyd-an*, to hide. It
HI'DEOUSNESS. } was formerly written *hidous*.
That (says Skinner) which any one would by every means avoid, and even *hide* himself from.
Frightful, horrible, excessively ugly; odious or hateful.

The kyng did mak right gare an *hidous* engyn,
The name thai cald Ludgare or Lurdare or Strinelyn.
R. Brunne, p. 52.

This world (he said) in lesse than in an houre
Shal al be dreint, so *hidous* is the shoure:
Thus shal mankinde drenche, and lese hir lif.
Chaucer. The Millieres Tale, v. 3520.

The brighte swerdes wenten to and fro
So *hidously*, that with the leste stroke
It semed that it would felle an oke
Id. The Knightes Tale, v. 1704.

If your men decay by sickenes or by swords, if vitaill faile, or if money wax scante, if the winde turne contrary, or an *hideous* tempeste arise, you shall be destitute of aide, prouisiõ and treasure.—*Hall. Henry V.* an. 3.

Of stature huge and *hideous* he was,
Like to a giant for his monstrous hight,
And did in strength most sorts of men surpas,
Ne evet any found his match in might.
Spenser. Faerie Queene, b. V. c. 11.

For she was scarcely safely put on shore,
But that the skies (O wond'rous to behold!)
O'erspread with lightning *hideously* do roar,
The furious winds with one another scold.
Drayton. The Miseries of Queen Margaret.

Magellane was not altogether deceived, in naming of them giants, for they generally differ from the common sort of men, both in stature, bigneese, and strength of body, as also in the *hideousnesse* of their voice; but yet they are nothing so montrous, or gianthke as they were reported.
Sir F. Drake. The World Encompassed, p 28.

——— Then wasteful forth
Walks the dire power of pestilent disease:
A thousand *hideous* fiends her course attend
Sick nature blasting, and to heartless woe,
And feeble desolation, casting down
The towering hopes and all the pride of man.
Thomson. Summer.

They (out of a wanton mind, but in effect profanely and sacrilegiously) have attributed to her divers swelling and vain names, divers scandalously unsavoury, some *hideously* blasphemous titles and elogies, as alluding to, so intrenching upon, the incommunicable prerogatives of God Almighty, and of our blessed Saviour.—*Barrow*, vol. ii. Ser. 24.

The war-dance consists of a great variety of violent motions and *hideous* contortions of the limbs, during which the countenance also performs its part

Cook. First Voyage, b. ii. c. 10.

Does he want to be satisfied of the sincerity of our humiliation to France, who has seen his free, fertile, and happy city and state of Bologna, the cradle of regenerated law, the seat of sciences and of arts, so *hideously* metamorphosed, whilst he was crying to Great Britain for aid, and offering to purchase that aid at any price!

Burke. On a Regicide Peace, Let. 3.

HIE, or HIGH, *v.* HIE, *s.* HI'GHINGLY. } A. S. *Hig-an*, festinare; to hie, to make haste or speed, (Somner.) To hasten, or make haste; to use speed, to move quickly.

Thys erchebyssop was adrad welsore, tho he awok;
He *hyed* to the kyng *R. Gloucester*, p. 240.

For hunger hyderwardes. *hyeth* hym faste.
Piers Ploukman, p. 146.

Ich *highed* to her house, to herken of more.—*Id. Crede.*

Highe [festina] thou to come to me soone.
Wiclif. 2 Tymothe, c. 4.

And thei *highynge* camen and founden Marye and Joseph; and the yong child in a cracche.—*Id. Luke*, c. 2.

And whanne thei hadden take a maundement of hym to Silas and to Tymothe that ful *hyynglit* [quam celeriter] thei schulden come to hym thei wenten forth.

Id. Dedis, c. 17.

The stewrd bit the spices for to *hie*
And eke the win, in all this melodie.
Chaucer. The Squieres Tale, v. 10,605.

But in his blacke clothes sorewefully
He came at his commandement on *hie*.
Id. The Knightes Tale, v. 2981.

And sayd hem certain, but he might have grace,
To han Custance, within a litel space,
He n'as but ded, and charged hem in *hie*
To shapen for his lif som remedie.
Id. The Man of Lawes Tale, v. 4627.

——— To ship, goe euery wight
Then was but *hie* that *hie* might,
And to the barge methought echone
They went. *Id. Dreame.*

Then the steward, syr Kadore,
A nobul letter made he thore,
And wrowghte hit all with gode.
He wrowghte hit yn *hyghynge*,
And sent hit to his lorde the kynge,
That gentyll was of blode. *Emare. Ritson*, vol. ii.

Cud. Then blow your pypes, shepheards, till you be at home;
The night *higheth* fast, yts time to be gone.
Spenser. Shepheard's Calender. August.

Forth his journey this Jonathas held,
And as he his looke about him cast,
Another tree from afarre he beheld
To which he hasted, and him *hied* fast.
Browne. The Shepheard's Pipe, Ecl. 1.

——— And at his warning,
Whether in sea or fire, in earth or ayre,
Th' extrauagant, and erring spirit *hies*
To his confine. *Shakespeare. Hamlet*, Act i. sc. 1.

Who with sweet smiles paternal soon redress'd
His troubious thoughts, and clear'd each sad surmise;
Then turns his ready steed and on his journey *hies*.
West. Education.

HI'ERARCH. HIERA'RCHAL. HI'ERARCHY. HIERA'RCHICAL. } Fr. *Hiérarchie*; It. *Gerarchia*; Sp. *Hierarchia*; Lat. *Hierarchia*; Gr. Ἱεραρχια, from *ἱερος*, sacred, and *αρχη*, a government.

A sacred principality, a holy government; say Minshew and Cotgrave.

Hierarch,—the chief or head of such principality or government; of a holy or sacred order.

That Musike, with his heauenly harmonie,
Do not allure a heauenly mind from heauen,
Nor set men's thoughts in worldly melodie,
Till heauenly *hierarchies* be quite forgot.
Gascoigne. The Steele Glass.

——— The princely *hierarch*,
In their bright stand there left his powers, to seise
Possession of the garden.—*Milton. Paradise Lost*, b. xi.

——— Hee together calls,
Or several one by one, the Regent powers,
Under him Regent, tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disincumber'd heav'n,
The great *hierarchal* standard was to move.—*Id. Ib.* b. v.

When S. Paul reckoned the œconomy of *hierarchy*, he reckons not Peter first, and then the apostles; but first apostles, secondarily prophets, &c. And whatsoever is first either is before all things, or at least nothing is before it.

Bp. Taylor. Liberty of Prophesying, s. 7.

They declared, "That that *hierarchical* government was evil and justly offensive, and burdensome to the kingdom, a great impediment to reformation and growth of religion, very prejudicial to the state and government of the kingdom, and that they were resolv'd that the same should be taken away."—*Clarendon. Civil War*, vol. i. p. 69.

In the old Levitical *hierarchy* it was part of the ministerial office to slay the sacrifices, to cleanse the vessels, to scour the flesh forks, to sweep the Temple, and carry the filth and rubbish to the brook Kidron.—*South*, vol. i. Ser. 4.

Being a people under an *hierarchical* government, and the subjects of a sovereign who has all nature under his controul, and can direct every event according to the good pleasure of his will, national prosperity and national adversity were continually placed before them, as the rewards or punishments of obedience or rebellion.

Cogan. Theological Disquisition, Dis. 2. c. 1.

HI'EROGLYPH. HIEROGLY'PHICK, *s.* HIEROGLY'PHICK, *adj.* HIEROGLY'PHICAL. HIEROGLY'PHICALLY. HIEROGLY'PHIZE, *v.* } Fr. *Hiéroglyphique*; It. *Geroglifico*; Sp. *Hieroglyphico*; Lat. *Hieroglyphica*; Gr. Ἱερογλυφικα, from *ἱερος*, sacred, and *γλυφ-ειν*, sculpere, to carve, to grave.

He gave unto her a kind expression, by a quaint device sent unto her in a rich jewel, fashioned much after the manner of the trivial *hieroglyphs*, used in France, called Rebus de Picardy.

Sir G. Buck. History of Richard III. (1646.) p. 115.

For the characters which are called *hieroglyphicks* in Egypt, be in manner all of them, like to those precepts of Pythagoras: Eat not upon a stool or chair; Sit not over a bushell; Plant no date tree; stir not the fire in the house, nor rake into it with a sword.—*Holland. Plutarch*, p. 1051.

And upon the wals, hewed out of the very rockes, engraved many kinds of fowles and wild beasts, and infinite formes of other living creatures; which being not understood of the Latines, they called *hieroglyphicke* letters.

Id. Ammianus, p. 214.

To this challenge the Scythian returned an *hieroglyphical* answer; sending a bird, a mouse, a frog, and five arrows.

Raleigh. History of the World, b. iii. c. 5. s. 4.

God in his wisdom thought good by abasing the serpent for the time to come, to make him an everlasting emblem and monument, wherein man might *hieroglyphically* reade the malice, vileness and execrable baseness of that wicked Spirit which had beguiled him.

Mede. On Texts of Scripture, b. i. Dis. 38.

More admirable is that which they attest was found in Mexico and other places of the new world, where they *hieroglyphic'd* both their thoughts, histories, and inventions to posterity, not much unlike to the Egyptians, though in lesse durable and permanent matter.—*Evelyn. Sculptura.*

It well deserves considering that these ancient writers, in treating enigmatically upon the subject, have generally fixed upon the very same *hieroglyphick*, varying only the story, according to their affections or their wit.

Swift. Tale of a Tub. A Digression concerning Criticks.

This hairy meteor did denounce
The fall of sceptres and of crowns;
With grisly type did represent
Declining age of government:
And tell, with *hieroglyphic* spade,
Its own grave and the state's were made.
Hudibras, pt. i. c. 1.

Having thus proved the high antiquity of Egypt from the concurrent testimony of sacred and profane history; I go on, as I proposed, to evince the same from internal evidence; taken from the original use of their so much celebrated *hieroglyphics*.

Warburton. The Divine Legation, b. iv. s. 4.

But to give this argument its due force, it will be necessary to trace up *hieroglyphic* writing to its original; which a general mistake concerning its primeval use hath rendered extremely difficult.—*Id. Ib.*

He subdued Asia Minor and all the regions of Europe, where he erected pillars with *hieroglyphical* inscriptions, denoting that these parts of the world had been subdued by the great Sesostris or Sesoosis.

Fawkes. Argonautics, b. iv. Note.

HIEROGRA'MMATIST. HIEROGRA'MMATICK. HIEROGRAMMA'TICAL. HIEROGRA'PHIC. HIEROGRA'PHICAL. } Gr. Ἱερογραμματευς, *ἱερογραφια*; a writer of sacred things; a writing or description of sacred things; from *ἱερος*, sacred or holy, and *γραφ-ειν*, to write.

See the quotations from Warburton.

The other [sort of language and character was] used only by priests, prophets, *hierogrammatists*, or holy writers.

Greenhill. Art of Embalming, p. 291.

The *hierogrammatic* or sacerdotal, he [Porphyry] comprized under the generic term of epistolic.

Warburton. Divine Legation, b. iv. s. 4.

The various uses of an alphabet in civil business not permitting it to continue long a secret, when it ceases to be so, they [the priests] would as naturally invent another alphabetic character for their sacred use: which from that appropriation was called *hierogrammatical*.—*Id. Ib.*

The historian [Manetho] assures his reader, that he took his information from pillars in the land of Seriad, inscribed by Thoyth the first Hermes, with *hierographic* letters in the sacred dialect.—*Id. Ib.*

These [characters] were properly what the ancients cal. *hierographical*.—*Addis. Origin and Progress of Writing*, c. 3.

HI'EROPHANT. Gr. Ἱεροφαντες, from *Ἱερος*, sacred or holy, and *φαιν-ειν*, to declare or make manifest. See the quotation from Potter.

The chief person that attended at the initiation was called Ἱεροφαντης, *i. e. a revealer of holy things*. *Hierophantes* is said to have been a type of the great Creator of all things: Δαδουχος, of the Sun; Κηρυξ, of Mercury; and Ὁ επι τῳ βωμῳ, of the Moon.—*Potter. Antiquities*, b. ii. c. 20.

And herein the wantonness of poets, and the crafts of their heathenish priests and *hierophants* abundantly gratified the fancies of the people with superstructions and inventions of their own.—*Hale. Origin. of Mankind*, p. 244.

Yet so late as the age of Appolonius Tyan; the Eleusinian kept so clear of the first imputation, that the *hierophant* refused to initiate that impostor, because he was suspected to be a magician.—*Warburton. Divine Legation*, b. ii. s. 4.

HI'EROURGY. Gr. Ἱερουργια, a sacred or holy work; from *Ἱερος*, sacred or holy, and *εργον*, a work.

A sacred or holy work.

As he [Melchisedech] being a priest of the Gentiles, no where appears to have used corporeal sacrifices, but blessed Abraham with wine only and bread; just in the same manner, first our Lord and Saviour himself, and then all priests from him, among all nations, consummating the spiritual *hierourgy* according to the laws of the church, do represent the mysteries of his body and of his salutary blood, in bread and wine.—*Waterland. Works*, vol. viii. p. 333.

HI'GGLE, *v.* HI'GGLER, *s.* HI'GGLING, *s.* } The Fr. *Harceler* (see HAGGLE) is derived (in Menage) from the Ger. *Harke*, a rake, which is itself from the A. S. *Raccian*, *hraccian*, to rake or scrape together, to collect, to accumulate; and *haggle*, or *higgle*, may thus be,—

To rake together, to collect, to accumulate, (sc.) by small means or dealings, by small gains or savings; and, consequentially, to make repeated offers or repeated refusals (in bargaining) with a view to increase of gains; or (as Cotgrave expresses it) to palter long in the buying or selling of a commodity.

On second thoughts I resign him clear to this county, loth to *higgle* for a letter or two (misprinted perchance) in the name of a town.—*Fuller. Worthies. Northumberland.*

The gentry of this county well content themselves in the very badness of passage therein, as which secureth their provisions at reasonable prices: which, if mended, *higglers* would mount, as bajulating them to London.

Id. Ib. Sussex.

Canst thou refuse to bear thy part
I' th' public work, base as thou art?
To *higgle* thus for a few blows,
To gain thy knight an opulent spouse,
Whose wealth his bowels yearn to purchase,
Merely for the interest of the churches?
Hudibras, pt ii. c. 2.

He made th' undaunted waggoner obey,
And the fierce *higgler* contribution pay.
Butler. To the happy Memory of Du-val.

It is adjusted, however, not by an accurate measure, but by the *higgling* and bargaining of the market, according to that sort of rough equality which, though not exact, is sufficient for carying on the business of common life.

Smith. Wealth of Nations, b. i. c. 5.

HIGH, *v.* To hasten. (See HIE.)

HIGH, *adj.* HIGH, *ad.* HI'GHLY. HI'GHNESS. HIGHTH, or HIGHT. } Goth. *Hauh*; A. S. *Heah*; Dut. *Ho, hoo, hoogh*; Ger. *Hoch*; Sw. *Hoeg*. Ihre quotes from Ulphilas, *hauhs*, whence he adds, *hafjan*, elevare. Tooke derives from the A. S. *Heaf-an*, (i. e. Goth. *Hafjan*,) elevare, extollere, to heave; (see

HEIGHT ;) to raise up or aloft, to lift up, to elevate, to extol, to exalt. And *high*, the adjective, (generally,)—

Raised, lofty, lifted up, elevated, exalted; (met.) eminent, illustrious; lofty, proud;—raised as the sea; tempestuous, raging, violent;—raised or removed from view or perception; abstruse, recondite:—*high* prices, or raised prices, dear.

It is opposed, not only to low, but to little, small, petty, mean.

High is much used—prefixed.

—— The *heye* hulle to hym was a castel, as yt were.
R. Gloucester, p. 174.

Suththe thoru som *heye* herte ther wax a lute stryf
Bytuene the Erl of Aunger, & the emperesse hys wyf.
Id. p. 442.

Bynore alle other God hym gef thre thynges, as rychesse,
And wysdom, & maystrye, & thys was gret *heynesse*.
Id. p. 428.

Whan this was set & stabled, & pes cried on *hil*,
Henry the gong kyng gede to Normundie.
R. Brunne, p. 138.

And that ys the kynde of a kyng. that conquereth of ys enemyes
To helpe *heyeliche* al hus hoste.—*Piers Ploukman*, p. 50.

Hele and ich, quath he, and *hihnesse* of herte
Shal do the nat drede. neithr deth ne elde.—*Id.* p. 400.

And we distrien counsells and al *hiehnesse* that *higheth* [*extollentem*] itself aghens the science of God.
Wiclif. 2 *Cor.* c. 10.

Eftsoone the feend tok him into a ful *high* hil and schewide to him all the rewmes of the world and the joie of hem.
Id. Matthew, c. 4.

The deuyll toke hym vp agayne & ledde him into an exceedynge *hye* mountaine, and shewed him all y^e kyngdomes of the worlde, & al the glorye of thē.—*Bible*, 1551. *Ib.*

—— Dan Ptholomee,
That sayth this proverbe in his Almageste:
Of alle men his wisdom is *highest*,
That rekketh not who hath the world in hond.
Chaucer. The Wif of Bathes Prologue, v. 5908.

Round was the shape, in manere of a compas
Ful of degrees, the *high* of sixty pas.
Id. The Knightes Tale, v. 1892.

Yeue and departe thyn almesse,
Do mercy forth with rightwisenesse,
Beseche and praie the *highe* grace,
For so thou might thy pees purchace
With God, and stonden in good accorde.
Gower. Con. A. b. i.

Their entent was to make, yf they myght, a maryage betwene the chylde of Casteil, eldest sonne to Kyng Henry, and the doughter of the Kyng of Nauer, wherby the peace shulde the surelyer cōtynue, to the whyche the Kynge of Nauer was well agreed, because his doughter shuld be so *highly* maryed.—*Bernere. Froissart. Cronycle*, vol. i. c. 342.

Blessed Lorde vouchesafe giue vs leue to speake vnto thy *hyghnes* in this matter.
Fisher. On the Seuen Psalmes, Ps. 143. pt. ii.

For thai saw tham never so
On *high-dayes* to chamber go.
Ywaine & Gawin. Ritson, vol. i.

Trompes, schalmuses,
He seygh be for the *hyrgh-days*
Stonde yn hys syghte.—*Lybeaus Disconus. Ib.* vol. ii.

—— Their golden harpe they took,
Harps ever tun'd, that glittering by their side,
Like quivers hung, and with preamble sweet
Of charming symphonie they introduce
Their sacred song, and waken raptures *high*.
Milton. Paradise Lost, b. iii.

Sometimes towards Eden which now in his view
Lay pleasant, his griev'd look he fixes sad,
Sometimes towards heav'n and the full blazing sun,
Which now sat *high* in his meridian towre.—*Id. Ib.* b. iv.

His friend Lord Hastings had the guiding of the rear,
(A man of whom the king most *highly* did repute.)
Drayton. Poly-Olbion, s. 22.

But this Age great with glorie hath brought forth
A matchlesse monarke whom Peace *highlie* raises,
Who as th' vntainted ocean of all worth
As due to him hath swallow'd all your praises.
Stirling. To his Majestie on his first Entrie into England.

"Content you, sir," (quoth Rosamund)
"You aime your markes amis:
I am not for his *highnes*, nor
For me his *highnes* is."
Warner. Albion's England, b. viii. c. 41.

—— What in me is dark
Illumine, what is low raise and support;
That to the *highth* of this great argument
I may assert eternal providence,
And justifie the wayes of God to men.
Milton. Paradise Lost, b. i.

—— Look to your wives
Your young trim wives, your *high-day* wives.
Beaum. & Fletch. The Mad Lover, Act i.

So when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on *high*,
The dead shall live, the living die,
And music shall untune the sky.
Dryden. Song for St. Cecilia's Day, 1687.

The Pope sent in return a nuncio, Dada, now a cardinal. He was *highly* civil in all his deportment. But it did not appear that he was a man of great depth, nor had he power to do much.—*Burnet. Own Time. James II.* an 1687.

Ambition this shall tempt to rise,
Then whirl the wretch from *high*,
To bitter Scorn a sacrifice,
And grinning Infamy.
Gray. Ode on a distant Prospect of Eton College.

The malignity of some, among the various dispositions of which mankind are composed, is often *highly* gratified at the view of injured sensibility.—*Knox. Essays*, No. 85.

On the 8th I received, by the hands of an Oonalashka man, named Derrainoushk, a very singular present, considering the place. It was a rye loaf, or rather a pye made in the form of a loaf, for it inclosed some salmon *highly* seasoned with pepper.—*Cook. Third Voyage*, b. iv. c. 11.

HIGHT. In a *high* voice, aloud; Fr. *En haut*, (Tyrwhitt.)

And shortly, whan his ire is thus agon,
He gan to loken up with eyen light,
And spake these same wordes all on *hight*.
Chaucer. The Knightes Tale, v. 1786.

—— Where, when as with the dead
He saw the ground all strow'd, and that same knight
And saluage with their blood fresh steeming red,
He woxe nigh mad with wrath and fell despight,
And with reproches all words him thus bespake on *hight*.
Spenser. Faerie Queene, b. vi. c. 6.

HIGHT, or HETE, HOTE. } Goth. *Hait-an*; A. S. *Hæt-an*, *hat-an*; Dut. *Het-en*; Ger. *Heissen*; nominare, nuncupare, vocare, dicere, jubere. See BEHET, BEHIGHT, and IT.

Named, called, said, declared; (sc.) to be done; in order, charge, commission, promise; and thus, ordered, commanded, charged, committed, promised. It is used without the common verbs, *to be*, *is*, *was*.—*Hote*, in R. Brunne, is used substantively.

To the kyng of Grece he sende, that *hatte* Pandras.
R. Gloucester, p. 12.

Mid thre hondred knygtes a duk, that *het* Siward,
A sailede Corineus. *Id.* p. 17.

Twei emperoures of Rome, Dyoclician,
And an other, that *het* Maximian,
Were bothe at on tyme, the on in the Est ende,
And the other in the West, Cristendome to schende.
Id p. 51.

A lordyng of the Romaynes, that y *hote* was Galle,
Com & gold hym to oure kyng. *Id.* p. 53.

Whan he had regned foure gere, one ryued vpon his right,
A duke of Danmark, Kebriht he *hight*.—*R. Brunne*, p. 10.

Therof he mad me skrite, his *hote* to mak leale,
& for to sikere his dede, set ther to his seale.—*Id.* p. 69.

He made a maner morter. and mercy hit *hihte*.
Piers Ploukman, p. 383.

Right euen a quarter before day
And stode right at her beddes fete
And called her right as she *hete*
By name. *Chaucer. Dreame.*

I dare not be knowe my owen name
But ther as I was wont to [*sub.* be] *highte* Arcite,
Now *highte* I Philostrat, not worth a mite.
Id. The Knightes Tale, v. 1360.

This reve sat upon a right good stot,
That was all pomelee grey. and [*sub.* was] *highte* Scot.
Id. The Prologue, v. 618.

Betwixen hem was maked anon the bond,
That [*sub.* is] *highte* matrimoine or mariage.
By all the conseil of the baronage.
Id. The Knightes Tale, v. 3097.

Whan they ben comen to the court, this knight,
Said, he had hold his day, as he had *hight*,
And ready was his answere, as he saide.
Id. The Wif of Bathes Tale, v. 6006.

Shew now your patience in youre werking,
That ye me *hight* & swore in your village
The day that maked was our marriage.
Id. The Clerkes Tale, v. 8372.

And wel I wot, or she me mercy *hete*,
I moste with strengthe win hire in the place.
Id. The Knightes Tale, v. 2400.

But on arow to grete God I *hete*,
The lif shall rather out of my body sterte,
Than Mahomete's lawe out of myn herte.
Chaucer. The Man of Lawes Tale, v. 4754.

His name was *hoten* deinous Simekin.
Id. The Reves Tale, v. 3939.

In Methamor it telleth thus
How that a lorde, whiche Forcus
Was *hote* had doughters three. *Gower. Con. A.* b. i.

But, whether dreames delude, or true it were,
Was neuer hart so ravisht with delight,
Ne living man like words did neuer heare,
As she to me deliuer'd all that night;
And at her parting said, shee Queene of Faeries *hight*.
Spenser. Faerie Queene, b. i. c. 9.

This childe of fancie that Armado *hight*
For interim to our studies shall relate,
In high-borne words the worth of many a knight.
Shakespeare. Love's Labour Lost, Act i. sc. 1.

Arrived there, they passed in forth right.
For still to all the gate stood open wide,
Yet charge of them was to a porter *hight*
Cald Malvenie, who entrance none denide.
Spenser. Faerie Queene, b. i. c. 4.

And eke an hundred brasen caudrons bright,
To bath in joy and amorous desire,
Every of which was to a damzell *hight*.—*Id. Ib.* b. iv. c. 10.

This had a brother, (his name I knowe)
the first of all his cote.
A shepheard true, yet not so true,
as he that earst I *hote*.—*Id. Shepheard's Calender. July.*

Whylome, before that cursed dragon got
That happy land, and all with innocent blood,
Defil'd those sacred waues, it rightly *hot*
The well of life; ne yet his virtues had forgot
Id. Faerie Queene, b. i. c. 11.

HILA'RITY. Lat. *Hilaritas*; Gr. Ἱλαρος, from ἱλασω, propitiare, placare; propitium, et lætum reddere; to propitiate, to render or cause to be propitious, or favourable, pleased or gladdened with.

Gladness, mirth, gaiety.

It (musicke) will perform all this in an instant, cheare up the countenance, expell austerity, bring in *Hilarity*.
Burton. Anatomy of Melancholy, p. 297.

Averroes, a man of his own faith, [Avicenna's] was of another opinion: restraining his chriety unto *hilarity*.
Brown. Vulgar Errours, b. v. c. 21.

In this manner we began to find that every situation in life might bring its own peculiar pleasures: every morning waked us to a repetition of toils but the evening repaid it with vacant *hilarity*.—*Goldsmith. Vicar of Wakefield*, c. 8.

HILD, i. e. *giveth*, says Skinner, "from A. S. *Geld-an*, i. e. to *yield*."

The Lord seith I schal *heelde* [*effundam*] out my Spirit on ech fleisch.—*Wiclif. Dedis*, c. 2.

I think to perform this worke as I haue begon in loue after as my thinne witte, with inspiracioun of him that *hildeth* all grace, woll suffer.—*Chaucer. Testament of Loue*, b. i.

HI'LDING, *n.* } Is either (says Tooke) the
HI'LDING, *adj.* } past part. of the verb *hyld-an*, inclinare, curvare, to bend down, to crouch, or to cower; (and then it should be written *hilden*;) or it is the pres. part. *hylding*, (*hyld-and*,) of the same word. And means—

A croucher, a cowerer.

Which when the squire beheld, he to them stept,
Thinking to take them from that *hilding* hound:
But he it seeing, lightly to him lept,
And sternely with strong hand it from his handling kept.
Spenser. Faerie Queene, b. vi. c. 5.

2 *Lord.* If your lordshippe finde him not a *hilding*, hold me no more in your respect.
Shakespeare. All's Well that Ends Well, Act iii. sc. 6.

For shame thou *hilding* of a diuelish spirit,
Why dost thou wrong her, that did ne're wrong thee
Id. Taming of the Shrew, Act ii. sc. 1.

—— Our superfluous lacquies, and our peasants,
Who in unnecessarie action swarme
About our squares of battaile, were enow
To purge the field of such a *hilding* foe.
Id. Hen. V. Act iv. sc. 3.

Moth. Dost thou dispute with me, Alexander carry the prating *hilding* forth.—*Beaum. & Fletch. Coxcomb*, Act iv.

Their horses, no other than lame jades and poore hide-bound *hildings*.—*Holland. Livy*, p. 415.

HILL, v. HILL. HI'LLET. HI'LLING, n. HI'LLOCK. HI'LLY. HI'LLINESS. A. S. *Hill*; Dut. *Hille, hil*; Ger. *Huegel*, from the A. S. *Hel-an*, to cover; in old English to *hell*, to *heal* or to *hil*. (See To HEAL.) In the passages quoted below from Piers Plouhman some editions read *hyll*. To *hill*, is,—To cover: and *hill*, the noun, (which Ihre (in v. *Berg*) derives from *hæl-a*, tegere, to cover,)—"Any heap of earth, or stone, &c. by which the plain or level surface of the earth is *covered*." Consequently,—high, raised, elevated, ground or land.—*Hilled*, in R. Brunne,—*high*.

Vortiger ys y flowe, for drede of hym ywys,
To an castel in Yrchenfeld, in the Est ende of Walis,
Aboue the water of Wye, vp an *hul* on heyg.
R. Gloucester, p. 135.

He sped him thider in haste, with *hilled* hors of pris.
R. Brunne, p. 224.

All the houses beth *heled*, halles and chambres.
Piers Ploughman, p. 123.

—— Menye of the bryddes
Hudden and *heledes*, durneliche here egges.
For no foul sholde hem fynde. *Id.* p. 223.

Ac on a May morwenyng on Malverne *hulles*
Me by fel for to slepe. *Id.* p. 1.

And if it is foul thing to a womman to be pollid, or to be maad ballid, *hile* sche hir heed, but a man schal not *hile* his hede. Therfore the womman schal haue an *hilyng* on her heed.—*Wiclif.* 1 *Corynth.* c. 11.

Mordre is so wlatsom and abhominable
To God, that is so just and resonable,
That he ne wol not suffre it *hylled* be,
Though it abide a yere, or two or three,
Mordre will out.—*Chaucer. Nonnes Prestes Tale*, v. 15,061.

And evermore nyght and dai in birielis and in *hillis* he was eriynge and betinge himsilf with stones.
Wiclif. Mark, c. 5.

And with the clothes of hir loue
She *hilled* all hir bedde aboute. *Gower. Con. A.* b. v.

The Grekes (fulfilled of fantasie)
Sayne eke that of the *hilles* hye
The goddes ben inspeciall. *Id. Ib.*

The stone, whiche from that *hilly* stage
He sawe downe fall on that ymage.—*Id. The Prologue.*

That ye may kepe my body from tourment, sewe it in an hartes skynne, and lay it in a troughe of stone, and *hyll* it with lede close and iust.—*Fabyan*, vol. i. pt. vi. c. 213.

Als the bark *hilles* the tree,
Right so sal my ring do the.
Ywaine & Gawin. Ritson, vol. i.

Your *hyllynges* with furres of armyne,
Powdred with golde of new full fyne.
The Squyr of Lowe Degre. Ib. vol. iii.

The 16. day they came to the Chetera Bougori, or Island of foure *hillocks*, which are counted forty veres from Vchoog, and are the furthest land towards the sea.
Hackluyt. Voyages, vol. i. p. 421.

The land of the hooke or point is high and *hilly* ground.
Id. Ib. vol. iii. p. 445.

Howe be it, for all that, Jeroboam turned not from hys wicked waye: but turned away and made of the lowest of the people preestes of the *hiaulters*.
Bible, 1551. 3 *Kinges*, c. 13.

Do'st thou not know me? I too well know thee
By thy rude voice, that doth so hoarsely blow;
Thy haire, thy beard, thy wings, are *hild* with snow.
B. Jonson. The Masque of Beauty.

But since I am not as I wishe I were,
Yee gentle shepheards! whiche your flocks do feede,
Whether on *hylles* or dales, or other where,
Beare witnesse all of this so wicked deede.
Spenser. Shepheard's Calender. June.

Neither will I speak of the little *hillets* seene in manie places of our Ile, whereof though the vnskilfull people babble manie things: yet they are nothing else but Tumuli or graues of former times.
Holinshed. Description of Britaine, b. i. c. 24.

And within a while, the water that fell, and by reason of the wind was raised aloft, being congealed once upon the cold tops of the *hills*, turned into a kind of haile and snow together, and came upon them with such a force, that leaving all things els, the men were forced to lie along, groveling upon their faces, rather stifled and smothered, than covered with their *hillings*.—*Holland. Livius*, p. 426.

And for his sake the early wanton lambs,
That 'mongst the *hillocks* wont to skip and play,
Sadly ran bleating to their careful dams,
Nor would their soft lips to the udders lay.
Drayton. Pastorals, Ecl. 6.

First of all vpon the east side of the hauen a great *hillie* point called Downesend.
Holinshed. Description of Britaine, b. i. c. 12.

—— Better to have liv'd
Poor and obscure, and never scal'd the top
Of *hilly* empire, than to die with fear
To be thrown headlong down, almost as soon
As we have reach'd it.
Beaum. & Fletch. The Prophetess, Act v.

—— The amorous bird of night
Sung spousal, and bid haste the ev'ning starr
On his *hill-top*, to light the bridal lamp.
Milton. Paradise Lost, b. viii.

—— Now the soft hour
Of walking comes: for him who lonely loves
To seek the distant *hills*, and there converse
With nature, there to harmonize his heart,
And in pathetic song to breathe around
The harmony to others. *Thomson. Summer.*

Remoter Gilead's *hilly* tracts obey,
Manasseh's parted sands accept my sway
Parnell. The Gift of Poetry.

There smiles in varied tufts the velvet rose,
There flaunts the gadding woodbine, sweils the ground
In gentle *hillocks*, and around its sides
Thro' blossom'd shades the secret pathway steals.
Mason. The English Garden, b. i.

In short, the only obstacle to this [near Queen Charlotte's sound] being one of the finest countries upon earth, is its great *hilliness*.—*Cook. Third Voyage*, b. i. c. 8.

HILT. A. S. *Helt*; Dut. *Hilte, hielte*; perhaps, says Skinner, the *hold*. And Tooke,—"*Hilt* is *held, helt, hilt*."

"The *hilt* of a sword is the *held* part, the part which is *held*."

—— The mighty Colebrond struck
A cruel blow at Guy, which though he finely broke,
Yet (with the weapon's weight) his ancient *hilt* it split
Drayton. Poly Olbion, s. 12.

Be constant gentlemen; by these *hilts* I'le run his hazard, although I run my name out of the kingdom.
Beaum. & Fletch. Philaster, Act i.

He that shall rashly attempt to regulate our *hilts*, or reduce our blades, had need to have a heart of oak, as well as sides of iron.—*Guardian*, No 145

—— The Lydian sword,
The Persian dagger, leave their shatter'd *hilts*:
Bent is the Caspian scimitar.—*Glover. Leonidas*, b. xii.

HIM. HIMSE'LF. Goth. *Imma, ina*; A. S. *Him*; Dut. *Hem*; Ger. *Ihm*. As *He*, (qv.) so *Him* is used without regard to distinction of gender or number; in R. of Gloucester and R. Brunne (as Hearne has noted) it is equivalent to *them, her, it, he, himself*, and *themselves*. (See THEM.) It is now restricted grammatically to the accusative case of the pronoun *he*.

For the Kyng of France herde telle of hire goodnesse,
And bade here Fader graunt *hym* the gode Cordeille.
R. Gloucester, p. 31.

The see goth al abouten *him* [Ireland] eke as Ich onderstonde.—*Id.* p. 43.

And he nom thet swerd to *hym*, that so noble was & riche;
For ther nes in al the world sword *hym* yliche.—*Id.* p. 49.

He chos leuere to deye *hymself*, that such sorwe to yuey.
Id. p. 263.

Now is Edward chosen kyng at ther parlement,
And the lordschip of the lond alle tale *him* went.
R. Brunne, p. 6.

At Wynchestre he lies, so *himself* willed.—*Id.* p. 34.

And selde tht *hymselve* myghte asoilie *hem* alle
Of falsnesse, of fastinges, of vowes to broke
Lewede men lyvede *hym* wel, and likeden his wordes.
Piers Ploukman, p. 4.

Ye han not his word dwellinge in you: for ye bileuen not to *him*, whom he sente.—*Wiclif. Jon*, c. 5.

Treuli treuli I saye to you, the sone may not of *himself* do ony thing, but that that he seeth the fadir doinge.—*Id. Ib.*

Than hath he don his frend, ne *him*, no shame.
Chaucer. The Knightes Tale, v. 3052.

And shortly turned was all up so doun
Both habit and eke dispositioun
Of *him*, this woful lover dan Arcite.—*Id. Ib.* v. 1380.

And right anon he changed his aray,
And clad *him* as a poure labourer.—*Id. Ib.* v. 1411.

Lo Judith, as the storie eke tell can
By good conseil she Goddes peple kept,
And slow *him* Holofernes while he slept.
Id. The Marchantes Tale, v. 9242.

Lo, eche thing that is oned in *himselve*
Is more strong than when it is yscatered.
Chaucer. The Sompnoures Tale, v. 7570.

For swiche lawe as man yeveth another wight,
He shuld *himselven* usen it by right.
Id. The Man of Lawes Tale, v. 4464.

This noble knight, this January the old,
Swiche delitee hath in it to walke and pley,
That he wol suffre no wight bere the key,
Sauf he *himself*.—*Id. The Marchantes Tale*, v. 9919

For in good feithe this would I rede,
That euery man ensample take
Of wisedome, which is *hym* betake.—*Gower. Con. A.* b. i.

And thus thei drive foorthe the daie,
And eche of them *hym selfe* amendeth
Of worldes goodes, but none entendeth
To that whiche common profite were.—*Id. Ib.*

And blissed is he, yt shall not turne these thinges whiche I doue for the health of meune, into an occasion of slaunder to *himselfward*.—*Udal. Luke*, c. 7.

—— And *him*, O wondrous! *him*,
O miracle of men! *Him* did you leaue
(Second to none) vn-seconded by you,
To looke vpon the hideous God of Warre,
In disaduantage, to abide a field,
Where nothing but the sound of Hotspur's name
Did seeme defensible: so you left *him*.
Shakespeare. 2 Pt. Hen. IV. Act ii. sc. 3.

He then deuisde *himselfe* how to disguise;
For by his mighty science he could take
As many formes and shapes in seeming wise,
As ever Proteus to *himselfe* could make:
Sometime a fowle, sometime a fish in lake,
Now like a foxe, now like a dragon fell;
That of *himselfe* he ofte for feare would quake,
And oft would flie away.
Spenser. Faerie Queene, b. i. c. 2.

To whom the Prince, *him* [i. e. *himself*] fayning to embase
Mylde answer made.—*Id. Ib.* b. vi. c. 6.

See God descending in thy human frame;
Th' offending suffering in th' offender's name,
All thy misdeeds to *him* imputed see,
And all his righteousness devolv'd on thee.
Dryden. Religio Laici.

First Fear, his hand, its skill to try,
Amid the chords bewilder'd laid,
And back recoil'd, he knew not why,
E'en at the sound *himself* had made
Collins. The Passions

HIND. A. S. *Hinde*; Dut. *Hinde*; Ger. *Hinde*; Sw. *Hind*; which Wachter thinks *might* be formed from the Gr. Ἔνας, *capra*, a she-goat.

Like the stricken *hinde*, with shaft, in Crete
Throughout the woods which chasing with his darte
Aloofe, the shepheard smiteth at vnwares,
And leaues unwist in her the thirling head.
Surrey. Virgile. Æneis, b. iv.

And God maketh my fete as swyfte as an *hyndes*, and setteth me fast vpon my hye holde
Bible, 1551. 2 *Samuel*, c. 22.

As when a *hinde* (her calues late farrowed
To giue sucke) enters the bold lion's den.
Chapman. Homer. Odyssey, b. iv

But my good friend (quoth Æsope then) what would you say, if you knew what these pipe makers do now a days, who cast away the bones of young *hind calues* and fawnes, and chose before them asses' bones, that they make a better sound.—*Holland. Plutarch*, p. 272.

The *hind-wolfe*, which some call Chaus, and the Gaules were wont to name Rhaphius, (resembling in some sort a wolfe with leopard's spots,) were showed first in the solemnitie of the games and plaies exhibited by Cn. Pompeius the great.—*Id. Plinie*, b. viii. c. 19.

A milk-white *hind*, immortal, and unchang'd,
Fed on the lawns, and in the forest rang'd;
Without unspotted, innocent within,
She fear'd no danger, for she knew no sin.
Dryden. The Hind and the Panther.

There is an instance in Giraldus Cambrensis, of a Countess of Chester, who kept milch *hinds*, and made cheese of their milk, some of which she presented to Archbishop Baldwin, in his itinerary through Wales in the Year 1188.
Pennant. British Zoology. Deer.

HIND, or HINE. A. S. *Hine*, servus, famulus, a servant; also—familiaris, of the same family. Somner, who refers to *Hiwan*, i. e. familiares, persons of the same family; which is formed from *Hiwe*, domus, familia, a house, a household, or family; and this again from *Hiwan*, formare, fabricare, to form, to fabricate, q. d. a house, a place formed or built: a *hine*, a *household* servant. It is applied to—

A servant, a husbandman, a peasant.

There was mani a wild *hine*, that preat was ther to,
& wende in to the Gywerie, & wounded & to drowe,
& robbede & barnde hous, & mame of hom slowe.
R. Gloucester, p. 485.

Ther n' as baillif, ne herde, ne other *hine*,
That he ne knew his sleight and his covine.
Chaucer. The Prologue, v. 605.

As when a sturdy plough-man with his *hinde*
By strengthe haue ouerthrowne a stubborne steare,
They downe him hold, and fast with cords do binde,
Till they him force the buxome yoke to beare.
Spenser. Faerie Queene, b. vi. c. 8.

——— Let him use his harsh
Unsavoury reprehensions upon those
That are his *hinds*, and not on me.
Beaum. & Fletch. Spanish Curate, Act I.

Having gathered together a number of slaves and hired *hines*, raised warre under the leading of Chrysus and Spartacus, and vanquished in plaine field, Cl. Pulcher a Lieutenant, and P. Varinius the Pretour.
Holland. Livie, p. 1253.

In vain the barns expect their promis'd load,
Nor barns at home, nor reeks are heap'd abroad:
In vain the *hinds* the threshing floor prepare,
And exercise their flails in empty air.
Dryden. Ovid. Metam. b. viii.

Depriv'd of thee, the wretch were poor
That rolls in heaps of Lydian ore,
With thee the simple *hind* is gay,
Whose toil supports the passing day.
Langhorne. Hymn to Hope.

HIND. HI'NDER. HI'NDERMOST. HI'NDMOST. } A.S. *Hindan*, Ger. and Dut. *Hinden*, from the A.S. *Hynan*, retro, post, says Skinner. See HINDER, *v.*

Opposed to front, or fore:—back, posterior.

Tucked he was, as is a frere, aboute,
And ever he rode the *hinderest* of the route.
Chaucer. The Prologue, v. 624.

Whan syr Wyllyam Montagu sawe how the Scottes passed by without restyng, thā he with xl with him, ysaued out a horsbacke, and followed couertly the *hyndter* train of the Scottes, who had horses so charged with baggage, yt they might scāt go any grat pace.
Berners. Froissart. Cronycle, vol. I. c. 76.

The residue wax somewhat faint, and diuers forsaken of the *hindermost* withdrawe out of the battell and eschewe feightyng.—*Goldinge. Cæsar*, fol. 59.

Wherunto I haue added, as it were in stedde of a perfyte ende, that, that he wrote to Philemon, bycause it should not be lefte alone vndoen, beyng the *hyndermost*.
Udal. Timothye, Ep. Ded.

Such as him list, such as eternall fate
Ordained hath, he clothes with sinfull mire,
And sendeth forth to live in mortall state,
Till they agayn returne backe by the *hinder-gate*.
Spenser. Faerie Queene, b. III. c. 6.

The earle of Oxford leading with him the archers, set them on the one side of the French men, commanding them to shoote at the *hinder* parts of the horses.
Stow. Edw. III. an. 1356.

A great number of lords and ladies following them in the same danse, there appeared in their sight, as it were closing vp the *hindermost* of the dancers, a creature resembling Death, all naked of flesh and lire, with bare bones, right dreadfull to behold.—*Holinshed. Hist. of Scotland*, an. 1290.

Our voyces are all spent, and they that follow
Can now no longer track us by the hollow;
They curse the formost, we the *hindmost*, both
Accusing with like passion, hast, and sloth.
Corbet. Iter Boreale.

The Romans had much adoe (so thrumbled they were and thrust togither disorderly) to defend and keepe the poupe and *hind-decke*; with that, another gallie of the enemies appeared on a suddaine and charged the *hind part*
Holland. Livie, p. 614.

Even there the *hindmost* of their rear I slay,
And the same arm that led, concludes the day.
Then back to Pyle triumphant take my way.
Pope. Homer. Iliad, b. xi.

In their aurelia state, they have neither feet nor motion, only a little in their *hind-parts*.
Derham. Physico-Theology, b. viii. c. 1. N. 5.

She [the Antelope] takes long yet quick steps with her *hind feet*, and moves her fore feet with agility.
Sir W. Jones. The Poem of Tarafa.

Unless you drive off the *hindmost* of the herd, he will reiterate his mischief.—*Id. Ib.*

Through the hollow, which lies between the *hind parts* of these two heads, that is to say, under the ham, between the hamstring, and within the concave recess of the bone formed by the extuberances on each side; in a word, along a defile, between rocks, pass the great vessels and nerves which go to the leg.—*Paley. Natural Theology*, c. 8. s. 2.

HI'NDER, *v.* HI'NDERANCE. HI'NDERER. } A.S. *Hyn-an, hindrian*, impedire, obstare; Dut. *Hinderen*; Ger. *Hindern*; Sw. *Hindra*; which the etymologists agree is formed from *hind*, post, retro, back, backwards.

To put or keep back or *behind*; to let, to stop, or stay; to obstruct, to impede; to prevent advance or progress; to prevent.

For Cassiodore sayth, that it is a manere sleighte to *hinder* his enemy whan he sheweth to don a thing openly, and werketh prively the contrary.—*Chaucer. Tale of Melibeus.*

Thus hurts been of diuers businesse
Which loue hath put to great *hindraunce*.
Id. La Belle Dame sans Mercie.

My sonne of that thou hast me saide,
I holde me nought fully paide,
That thou wolte haten any man,
To that accorden I ne can,
Though he haue *hyndred* the tofore —*Gower. Con. A.* b. iii.

But yet hym stant of me no fere,
For nought that euer I can manace,
He is the *hindrer* of my grace. *Id. Ib.*

For there is no such losse of tyme, damage, hurt, or *hinderaūce* towardes God. For we neither hurt nor *hynder* hym, although we neuer aske forgeuenes but be damned perpetually.—*Frith. Works*, p. 15.

So they would contynue in ease theyr ordinaries, curates, & ministers were not tryflers and *hynderours* therof.
Udal. Ephesians, Prologue to the Reader.

Furthermore, if the king's honour (as some men say) standeth in the great multitude of people; then these grasiers, inclosers, and rent rearers are *hindrers* of the king's honour.—*Latimer. First Sermon before K. Edward.*

How fails it then that this faded oake,
Whose bodie is sere, whose braunches broke,
Whose naked arms stretch unto the fire,
Unto such tyrannie doth aspire;
Hindering with his shade my lovely light,
And robbing mee of the sweete sunne's sight?
Spenser. Shepheard's Calender. Februarie.

I shall distinguish such as I esteem to be the *hinderers* of reformation into three sorts: 1. Antiquitarians, (for so I had rather call them than antiquaries, whose labours are useful and laudable), 2 Libertines, 3 Politicians.
Milton. Reformation in England, b. i.

The prince unjustly does his stars accuse,
Which *hinder'd* him to push his fortune on;
For what they to his courage did refuse,
By mortal valour never must be done.
Dryden. Annus Mirabilis.

Fierce Abas first he slew: Abas, the stay
Of Trojan hopes, and *hindrance* of the day.
Id. Virgil. Æneis, b. x.

To recall to memory all the sins of a loose and wicked life, would be impossible. But the difficulty of the task should not *hinder* the attempt.—*Gilpin*, vol. iii. Ser. 7.

I am sensible, too, and would have you be so, that scarce any thing is a more effectual *hinderance* to our doing good amongst our parishioners, than the character of being litigious.—*Secker*, vol. v. Charge 4.

HINGE, *v.* HINGE, *n.* } Dut. *Hinge, henge*; Cardo,—from the verb to *hang*, because the door *hangs* upon it, (Skinner.) And Tooke,—"*Hinge*, that upon which the door is *hung, heng, hyng*, or *hynge*; the verb being thus differently pronounced and written."

To *hinge*, i. e. to *hang*, is found in our old writers; to *hinge*, in Shakespeare, to turn or bend as a *hinge*; to *hinge*, (met.) to *hang*, to depend, to turn.

Thys mater *hynge* in argument before the spyrytual judges by the space of xv dayes.—*Fabyan*, vol. i. c. 243.

By that well *hinges* a bacyne,
That es of gold gude and fyne,
With a cheyne, trewly to tell
That wil reche into the well.
Ywaine & Gawin. Ritson, vol. i.

Be thou a flatterer now, and seeke to thriue
By that which has undone thee; *hinge* thy knee,
And let his very breath whom thou'lt observe
Blow off thy cap.—*Shakes. Timon of Athens*, Act iv. sc. 3.

For now his hopes upon him came so thick,
His entrance doors from off the *hinges* shook.
Drayton. The Miseries of Queen Margaret.

——— But, to just men
Though heaven should speake, with all his wrath at once,
That, with his breath, the *hinges* of the world
Did crack, we should stand upright, and *unfear'd*.
B. Jonson. Catiline, Act iv. sc. 1.

At other times they are quite off the *hinges*, yielding themselves up to the way of their lusts and passions, and closing with every temptation that comes in their way.
Sharpe, vol. iii. Ser. 14.

The brilliant actions of the Portuguese form the great *hinge*, which opened the door to the most important alteration in the civil history of mankind.
Mickle. The Life of Camoens.

First, the head rests immediately upon the uppermost of the vertebræ, and is united to the *hinge-joint*, upon which joint the head plays freely forward and backward, as far either way as is necessary, or as the ligaments allow.
Paley. Natural Theology, c. 8.

HINT. *Hint* in G. Douglas (says Lye) is the *hent* of Chaucer; and *hent* (qv.) he derives from *Hend-an*, capere, to take. And Tooke,—*hint*, something *taken*; the past tense and past part. of *hent-an*, capere, to take hold of. See PRIZE, APPREHEND, &c.

Upon the noun—*Hint*, i. e. something taken, (or to be taken,) as an intimation, an insinuation, a suggestion, the verb to *hint* (met.) has been founded:—

To intimate, to insinuate, to suggest; to allude or refer slightly to.

Thus [Iris] sayand with richt hand has scho *hynt*
The hare and cuttes in tua.—*G. Douglas. Æneados*, b. iv.

If they finde a determinate intellection of any modes of being, which were never in the least *hinted* to them by their externall or internall senses; I'le beleeve that such can realise chimæras.—*Glanvill. Van. of Dogmatizing*, c. 3.

Not long after Rogers was sent to the Prince by the Queen's express command, to understand for certain whether there were any design for invading of England, as he and Richardot seemed of late to give *hints* of.
Camden. Elizabeth, an. 1588.

Tru. O, now he's in his vaine, and bold. The least *hint* given him of his wife now will make him raile desperatly.
B. Jonson. The Silent Woman, Act iv. sc. 2.

What real benefit, as I before *hinted*, can accrue to us from the insignificant niceties which these men trouble themselves so much about —*Tatler*, No. 278.

I cannot without a double injustice forbear expressing to you the satisfaction which a whole clan of virtuosos have received from those *hints* which you have lately given the town on the Cartons of the inimitable Raphael.
Spectator, No. 244

He hath frequently taken the *hint* from very trifling objections to strengthen his former works, by several most material considerations and convincing arguments.
Nelson. Life of Dr. G. Bull.

Twenty years and more have now elapsed, since, in my sermon before the House of Lords, I *hinted* to the then Government the propriety of paying regard to the propagation of Christianity in India.—*Anecd. of Bp. Watson*, vol. ii. p. 225.

In 1723 was performed the Tragedy of Mariamne, to which Southern, at whose house it was written, is said to have contributed such *hints* as his theatrical experience supplied.—*Johnson. The Life of Fenton.*

HIP. HI'PPISH. } The first syllable of *hyp*-ochondriacal.

I cannot forbear writing to you, to tell you I have been, to the last degree, *hipp'd* since I saw you.—*Spect.* No. 284

Or to some coffee-house I stray
For news, the manna of a day,
And from the *hipp'd* discourses gather,
That politicks go by the weather —*Green. The Spleen.*

——— I mean to go myself to-morrow
Just to divert myself a little space
Because I'm rather *hippish*. *Byron. Beppo*, s. 64.

HIP, *v.* HIP, *n.* HIP-HAPE. } Goth. *Hupa*; A.S. *Hype*; Dut. *Heupe*; Ger. *Hufte*. Junius thinks, perhaps, from *hype*, acervus, a *heap*, because in no other part of the body, major est ossorum, nodorum musculorumque congervatio. Stiernhielmius (in Wachter) from *hebben*, (A.S. *Heaf-an*,) levare, sustinere, because the *hip* sustains the whole body. To *hip*—

To touch or otherwise affect the *hip*, to lame it.

Hip-hape,—perhaps a covering for the *hip*. See HAP, to cover.

Johnson, in his note on the passage cited below from the *Merchant of Venice*, explains it as a phrase taken from the practice of wrestlers. Others derive it from hunting; the animal seized upon the *hip* by a hound is soon disabled.

And watte hys asone & hys vet. so longe yt wax an hey,
That yt watte hys brych al aboute, & euere vpard yt stey,
So that thys *hupes* amourte, & of cold were ney.
R. Gloucester, p. 322.

But Vulcanus, of whom I spake,
He had a courbe vpon the backe,
And therto he was *hippe* halte,
Of whom thou vnderstonde shalte.—*Gower. Con. A.* b. v

The women take bulrushes and kembe them after the maner of hempe, and thereof make their loose garments, which being knit about their middles, hang downe about their *hippes*.—*Hackluyt. Voyages*, vol. iii. p. 441.

His horse *hip'd* with an olde mothy saddle, and stirrops of no kindred.—*Shakes. Taming of the Shrew*, Act iii. sc. 2.

If I can catch him once vpon the *hip*,
I will feede fat the ancient grudge I beare him.
Id. Merchant of Venice, Act i. sc. 3.

O' this filthy vardingale, this *hip-hape*.
Beaum. & Fletch. The Martial Maid, Act ii.

A mortice and tenon, or ball and socket joint, is wanted at the *hip*, that not only the progressive step may be provided for, but the interval between the limbs may be enlarged or contracted at pleasure.
Paley. Natural Theology, c. 8.

For my part, I take my stand in human anatomy; and the examples of mechanism I should be apt to draw out from the copious catalogue which it supplies, are, the pivot upon which the head turns, the ligament within the socket of the *hip-joint*, &c.—*Id. Ib.* c. 21.

HIP, or Hep. } A.S. *Hiope*, the briar or *hep-tree*, (Somner.) It is applied to—
The fruit or berry of the rose.

But he was chaste and no lechour,
And swete as is the bramble flour,
That beareth the red *hepe*.
Chaucer. The Rime of Sire Thopas, v. 13,677.

That them repented much so foolishly
To come so farre to seeke for misery,
And leave the sweetness of contented home,
Though eating *hippes*, and drinking watry fome.
Spenser. Mother Hubberd's Tale.

It is an observation amongst countrey people, that yeares of store of hawes and *hepe* do commonly portend cold winters; and they ascribe it to God's providence, that (as the Scripture saith) reacheth even to the falling of a sparrow.
Bacon. Naturall Historie, § 737.

HIPPOCAMP. Gr. Ἱππόκαμπος, from *ἵππος*, a horse, and *κάμπη*, *campe*, a worm, from *κάμπτειν*, to bend.

Campe is also any large fish bending its tail in a winding motion, as the dolphin, the whale; also the sea-horse.

Fair silver-footed Thetis that time threw
Along the ocean with a beauteous crew
Of her attending sea-nymphes (Jove's bright lamps)
Guiding from rockes her chariot's *hyppocampe*.
Browne. Britannia's Pastorals, b. ii. s. 1.

HIPPOCE'NTAUR. Gr. Ἱπποκένταυρος, from *ἵππος*, a horse, and *κένταυρος*, a centaur. See the quotation from Pliny, and Centaur.

Claudius Cæsar writeth, that in Thessalie there was borne an *Hippocentaur*, i. e. halfe a man, and halfe a horse; but it died the very same day.—*Holland. Plinie*, b. vii. c. 3.

HI'PPOCRAS. Vinum *hippocraticum*; wine made according to the prescription of *Hippocrates*. See *Menage* in vv. *Hippocras*, *Hypocras*, *Ipocras*, for the different opinions of himself, his editor, and Caseneuve.

And plaine water hath he preferred before the swete *hipocras* of the riche men.—*Udal. Luke*, c. 7.

HI'PPODAME. See Hippopotamus.

HI'PPODROME. Gr. Ἱπποδρόμος, *ἵππος*, a horse, and *δρόμος*, a course. A race-course for horses; also for chariots.

Hippodrome, in Plinie, is a different word, (and properly written *Hypodrome*,) from the Gr. Ὑποδρόμος, compounded of *ὑπό*, under, and *δρόμος*, and signifying a course or walk under, (sc. shelter or cover;) a covered place to walk in.

In a fine lawn below my house, I have planted an *hippodrome*; it is a circular plantation, consisting of five walks; the central of which is a horse course, and three rounds make exactly a mile.—*Swift. Works*, vol. xiv. *An Account of a Monument to the Memory of Dr. Swift.*

At one end of the inclosed portico, and, indeed, taken off from it, is a chamber that looks upon the *hippodrome*, the vineyards, and the mountains; adjoining is a room, which has full exposure to the sun; especially in winter; and from whence runs an apartment that connects the *hippodrome* with the house.—*Melmoth. Pliny*, b. v. Let. 6.

HI'PPOGRIFF. Gr. Ἵππος, a horse, and *γρυψ*. (See Griffin.) It. *Ippogrifa*; Sp. *Hipocrufo*. "Fr. *Hypogriphe*,—a monster, half horse, half griffon," (Cotgrave.)

So saying he caught him up, and without wing
Of *hippogryf* bore through the air sublime
Over the wilderness and o're the plain.
Milton. Paradise Regained, b. iv.

We can frame ideas of a centaur, or a *hippogryph*.
Bolingbroke. On Human Knowledge, Ess. 1. s. 2.

HIPPOPO'TAMUS. Hi'ppodame. } Fr. *Hippopotame*; Lat. *Hippopotamus*; Gr. Ἱπποπόταμος.

"*Hippolames*, sea-horses, which the poet should rather have written *Hippotames*, from the derivation of their name *ἵππος*, and *ποταμός*," (Todd, note on the passage from Spenser quoted below.)

—— On euery side
They trembling stood, and made a long broad dyke,
That his swift charet might haue passage wide,
Which foure great *hippodames* did draw in teme-wise tide.
Spenser. Faerie Queene, b. iii. c. 11.

The same river Nilus bringeth foorth another beast called *hippopotamus*, *i.* a river horse.
Holland. Plinie, b. viii. c. 25.

HIRE, *v.* Hire, *n.* Hi'reless. Hi'rling, *n.* Hi'reling, *adj.* Hi'rer. } A.S. *Hyr-an*, *hyr-can*; Dut. *Hue-ren*, conducere, and also locare:—
To give or pay, or promise or agree to give or pay, a price, or wages, or rent, for the use or service of any person or thing; to let, to give or grant such use or service for a price or wages or rent.

A closter thei bigan, the bishop tho that wrought
Hired ilk a man, & alle paied & bought.—*R. Brunne*, p. 80.

Harlotes & hores, and also false leches
Thei aaken hure *huyre*, er thei hit have deservede.
Piers Ploughman, p. 53.

And the *hirid* hyne fleeth, for he is an *hirid* hyne, and it perteyneth not to him of the scheep.—*Wiclif. Jon*, c. 10.

The *hyred* seruaunte flyeth, because he is an *hyred* seruaũt, & careth not for ye shepe.—*Bible*, 1551. *Ib.*

A man plauntide a vyneyerd and sette an hegge about it and daif a lake and bildide a tour and *hiride* it to tilleris, and wente forth in pilgrimage.—*Wiclif. Mark*, c. 12.

A certayne mã planted a vyneyard, and compased it with an hedge, and ordeyned a wyne presse, and buylt a toure in it. And let it oute to *hyre* vnto husbandmen, & went into a straunge countre.—*Bible*, 1551. *Ib.*

Go from him, that he maye reste a lytle: vntill his daye come, which he loketh for, lyke as an *hyrelynge* doth.
Id. Job, c. 14.

There is nothing leaft now for me to doe, but either to digge in the field for *hire wages* from daie to daye, or els to goo about euerie where on begging.—*Udal. Luke*, c. 16.

No wonder if I vouch, that 'tis not brave
To seek war's *hire*, though war we still pursue;
Nor censure this a proud excuse, to save
These, who no safety know but to subdue.
Your misbelief my *hireless* valour scorns;
But your *hir'd* valour, were your faith reclaim'd,
(For faith reclaim'd to highest vertue turns)
Will be of bravest sallary asham'd.
Davenant. Gondibert, b. i. c. 3.

Though cautious Nature, check'd by Destiny,
Has many secrets she would ne'er impart,
This fam'd philosopher is Nature's spie,
And *hireless* gives th' intelligence to Art.
Id. Ib. b. i. c. 6.

So clombt his first grand thief into Gods fould:
So since into his church lewd *hirelings* climbe.
Milton. Paradise Lost, b. iv.

For as the partiality of man to himself hath disguised all things, so the factious and *hireling* historians of all ages (especially of these latter times) have, by their many volumes of untrue reports, left honour without a monument.
Raleigh. History of the World, b. i. c. 9. s. 1.

The Czar of Muscovy being come to England, and having a mind to see the building of ships, *hir'd* my house at Say's Court, and made it his Court and Palace, new furnished for him by the King.—*Evelyn. Memoirs, Jan.* 1698.

A numerous faction, with pretended frights,
In Sanhedrims to plume the regal rights,
The true successor from the Court remov'd,
The plot, by *hireling* witnesses, improv'd.
Dryden. Absalom & Achitophel.

If we consider even Judas himself, it was not his carrying the bag, while he followed his master, but his following his master, only that he might carry the bag, which made him a thief and an *hireling*.—*South*, vol. iv. Ser. 5.

The superiority of the independent workmen over those servants who are *hired* by the month or by the year, and whose wages and maintenance are the same whether they do much or do little, is likely to be still greater.
Smith. Wealth of Nations, b. i. c. 8.

Vain man! is grandeur giv'n to gay attire?
Then let the butterfly thy pride upbraid:
To friends, attendants, armies, bought with *hire*?
It is thy weakness that requires their aid.
Beattie. The Minstrel, b. ii.

Hiring and borrowing are also contracts by which a qualified property may be transferred to the *hirer* or borrower: in which there is only this difference, that *hiring* is always for a price, or stipend, or additional recompence; borrowing is merely gratuitous.—*Blackstone. Commentaries*, b. ii. c. 30.

Thus Heav'n approves as honest and sincere
The work of gen'rous love and filial fear;
But with averted eyes th' omniscient Judge
Scorns the base *hireling*, and the slavish drudge.
Cowper. Truth.

HIRSU'TE. Hirsu'teness. } Lat. *Hirtus*, et *hirsutus*;—equivalent, says Vossius, to — pilis *horridus*; horrid with hair, and, therefore, derived by some—ab *horrore*. He himself thinks it comes from the sound, quem edunt setis *horrentia*.

Hairy or rough with hair, shaggy; (met.) rough, rugged.

Suppose thou saw her in a base begger's weed, or else dressed in some old *hirsute* attires out of fashion, fowle linnen, course raiment, besmeared with soot, colly, &c.
Burton. Anatomy of Melancholy, p. 554.

The *hirsute* [root] is a middle between both [the bulbous and fibrous]; that besides the putting forth upwards and downwards, putteth forth in round.
Bacon. Naturall Historie, § 616.

The generall notions physiognomers give, be these; black colour, argues naturall melancholy; so doth leannesse, *hirsuitenesse*, broad veines, much haire on the browes.
Burton. Anatomy of Melancholy, p. 89.

He looked elderly, was cynical and *hirsute* in his behaviour.—*Life of A. Wood*, p. 109.

[Asterias. Sea star.] Ast. with five rays depressed; broad at the base; sub-angular, *hirsute*, yellow; on the back, a round striated opercule.—*Pennant. Brit. Zoology. Sea Star.*

HIS. Goth. *Is*; A.S. *His*, *hys*. *His* also (see He, and Him) was used without regard to distinction of number or gender; as *her*, *its*, *their*. (See This.) It is now restricted grammatically to the genitive case of *he*.

And thoru nobleye that he was man of so gret fame;
He let a moneth of the ger clepye aftur *ys* owne name.
R. Gloucester, p. 59.

The erle this lady gent gaf Henry *his* sonne,
Alle *his* tenement, that *his* eldres was wonne.
R. Brunne, p. 107.

That ilk gere the quene died in Lindsele,
At Westminster, I wene, *his* [*i. e.* her] body did thei lele.
Id. p. 248.

A good Fryday ich fynde a felon was yeavede,
That unlawfulleche hadde ylyved, al *hys* lyf tyme,
Piers Ploughman, p. 197.

And Joseph roos fro sleep and dide as the aungel of the Lord commaundede him and tooke Marie *his* wyf. And he knewe hir not til ache hadde borne hir first bigetun sone, & he clepid *his* name Jhesu.—*Wiclif. Matthew*, c. 1.

And with that worde *his* [Arcites] speche faille began,
For from *his* feet up to *his* brest was come
The cold of deth, that had him overnome.
Chaucer. The Knightes Tale, v. 2800.

And God that all this wide world hath wrought,
Send him *his* love, that hath it dere ybought.
Id. Ib. v. 3102.

Let bring a *cart-whele* here into this hall,
But loke that it haue *his* [*i. e.* its] spokes all.
Id. The Sompnoures Tale, v. 7338.

What thing it liketh God to have,
It is great reason to ben *his*.—*Gower. Con. A.* b. v

His first-begot we know, and sore have felt,
When *his* fierce thunder drove us to the deep;
Who this is we must learn, for man he seems
In all *his* lineaments, though in *his* face
The glimpses of *his* Father's glory shine.
Milton. Paradise Regained, b. i.

Is it for thee the lark ascends and sings?
Joy tunes *his* voice, joy elevates *his* wings.
Is it for thee the linnet pours *his* throat?
Loves of his own, and raptures swell the note.
Pope. Essay on Man, Ep. 3.

—— He is ours,
T' administer, to guard, t' adorn the State,
But not to warp or change it. We are *his*,
To serve him nobly in the common cause,
True to the death, but not to be *his* slaves.
Cowper. Task, b. v.

HI'SPID. Lat. *Hispidus*, which, as *hirsute*, Vossius thinks comes from the sound,—quem edunt, setis horrentia.
Bristly, shaggy.

John of the wilderness? the hairy child?
The *hispid* Thesbite? or what satyr wild?
More. Verses. Preface to Hall's Poems, 1646.

HISS, *v.* } A. S. *His-cean, ahisc-ean*; Dut. *Hischen*; Ger. *Zischen*, sibilare.
HISS, *n.* } All formed from the sound.
HI'SSING, *n.* }
Hissing is used to express contempt, dislike, condemnation, disapproval. And—as in the example cited from the Bible—applied to the object *hissed*.

Whoes waltring tongs did lick their *hissing* mouthes.
Surrey. Virgile. Aneis, b. ii.

All they that go by the, clappe theyr handes at the: *hissinge* and waggynge their head vpon the doughter Jerusalem.
Bible, 1551. *The Lamentations*, c. 2.

And I wil make this citie desolate and an *hissing*, (so that) euery one that passeth thereby, shal be astonished and *hisse* because of all the plagues thereof.
Id. 1583. *Jeremiah*, xix. 8.

Poore wormes, they *hisse* at me, whilst I at home
Can be contented to applaud myselfe
B. Jonson. Every Man out of his Humour, Act i. sc. 3.

—— The spacious hall
Thick swarm'd, both on the ground and in the air,
Brusht with the *hiss* of russling wings
Milton. Paradise Lost, b. i.

—— Thus was th' applause they meant
Turn'd to exploding *hiss*, triumph to shame
Cast on themselves from their own mouthes.
Id. Ib. b. x.

—— Dreadful was the din
Of *hissing* through the hall, thick swarming now
With complicated monsters head and taile,
Scorpion and asp, and amphisbæna dire.—*Id. Ib.*

And fear'st thou not to see th' infernal bands,
Their heads with snakes, with torches arm'd their hands,
Full at thy face th' avenging brands to bear,
And shake the serpents from their *hissing* hair?
Dryden. Ovid. Metam. b. x.

Whence sudden shoute the neighbourhood surprise,
And thundering claps and dreadful *hissings* rise
Addison. The Playhouse.

About this time the prevalent taste for Italian operas inclined him to try what would be the effect of a musical drama in our own language. He therefore wrote the opera of Rosamond, which, when exhibited on the stage, was either *hissed* or neglected.—*Johnson. Life of Addison.*

I heard a *hissing*: there are serpents here!
Goldsmith. Prol. to Zobeide.

HIST. Apparently formed from the Lat. *nota silentii* 'St. See the quotations from Colman and Thornton; and see Hush.

And the mute silence *hist* along,
'Less Philomel will deign a song,
In her sweetest, saddest plight,
Smoothing the rugged brow of night.
Milton. Il Penseroso.

Davies. Hist! hold awhile: [*hem, 'st, mane*)
I hear the creaking of Glycerium's door.
Colman. Terence. The Andrian, Act iv. sc. 3.

Cleostrata. 'St. Hold your tongue, and get you gone,
[*'St. tace atque abi.*]
Thornton. Plautus. The Lots, (*Casina*,) Act ii. sc. 1.

Epidicus. Hist! silence! be of good heart.
Id. The Discovery. (*Epidicus.*)

Pseudolus. 'St! 'st. This is my man.
Id. The Cheat, (*Pseudolus*,) Act ii. sc. 2.

HI'STORY. } Fr. *Histoire*; It. and Sp. *Historia*; Lat. *Historia*; Gr. Ἱστορία, from ἱστωρ, science, knowing, or having knowledge; from ἰσασθαι, to know.
HISTO'RIAL.
HISTO'RIAN.
HISTO'RICK.
HISTO'RICAL.
HISTO'RICALLY.
HISTORI'CIAN.
HISTO'RIFY, *v.*
HI'STORIZE, *v.*
HISTORIO'GRAPHER.
Knowledge; (sc.) of things done, of deeds or facts; also the tale or narration of them; the relation, the record of them.

So was his name, for it is no fable,
But knowen for an *historial* thing notable.
Chaucer. The Doctoures Tale, v. 12,090.

These thinges to be true our prelates know by open *histories* as well as whē it is noone, the sun is flat south.
Tyndall. Works, p. 398.

All the *historiall* partes of the Bible, be ryght necessary for to be redde of a noble man, after that he is mature in yeres.—*Sir T. Elyot. The Governour*, b. i. c. 11.

Among the Romayns Quintus Fabius for this qualitie [circumspection] is soueraignely extolled amonge *historiens*.
Id. Ib. c. 23.

That there are two manner faythes, an *historicall* fayth, and a feelyng fayth. The *historicall* fayth hangeth of the truth and honestie of the teller, or of the common fame and cōsent of many.—*Tyndall. Works*, p. 207.

Now wyll I shewe *historycallye* the forme and fashyon of that popysh vowinge, that it may be knowne dyuerse frō ye ceremonial vowes in ye scriptures.—*Bale. Apology*, fol. 21.

Above proud princes, proudest in their theevery,
Thou art exalted high, and highly glorified;
Their weake attempt, thy valiant delivery,
Their spoile, thy conquest meete to be *historified*.
Sidney, Ps. 76.

And such as be *historiographers*,
Trust not to much, in euery tatling tong,
Nor blynded be, by partialitie.—*Gascoigne. The Steele Glas.*

Right well I wote, most mighty soveraine,
That all the famous antique *history*,
Of some th' abundance of an idle braine
Will iudged be, and painted forgery
Rather then matter of iust memory.
Spenser. Faerie Queene, b. ii. c. 1.

For it was well noted by that worthy gentleman Sir Philip Sidney, that *historians* do borrow of poets, not only much of their ornament, but somewhat of their substance.
Raleigh. The History of the World, b. ii. c. 21. s. 6.

As it is true, that he [Xenophon] described in Cyrus the pattern of a most heroical prince, with much poetical addition—so it cannot be denied, but that the bulk and grass of his narration was founded upon mere *historical* truth.
Id. Ib. b. iii. c. 2. s. 3.

He [Thucid.] setteth down *historically*, the kind and manner of this plague, as he might well do, having himself been taken with it, and oft in company with those who were sick thereof.—*Usher. Annals*, an. 3574.

John de Hexam and Richard de Hexham [were] two notable *historicians*.—*Holinshed. Rich. I.* an. 1199.

I must *historify*, and not divine.
Stirling. Domes-day. The second Houre

In the beginning of this (the Peloponnesian) war, there flourished 3 noble *historiographers*, Hellicanus, of the age of 65, Herodotus, 53, and Thucidides, 40 years old.
Usher. Annals, an. 3573.

Towards Roma Triumphans leades a long and spacious walk, full of fountaines, under which is *historized* the whole Ovidian Metamorphosis in rarely sculptur'd *mezzo relievo*.
Evelyn. Mem. vol. i. *Tivoli*, 1645.

Secondly, we have likewise a most ancient and credible *history* of the beginning of the world; I mean the *history* of Moses, with which no book in the world in point of antiquity can contend.—*Tillotson*, vol. i. Ser. 1.

It is sufficient to my present purpose that Moses have the ordinary credit of an *historian* given him, which none in reason can deny him, he being cited by the most ancient of the Heathen *historians*, and the antiquity of his writings never questioned by any of them, as Josephus assures us.
Id. Ib.

There were many that did see the ark, yet lost their lives, because they were without it. So many have an *historical* knowledge, yet because they are not united to Christ, they receive no benefit.—*Bates. On Divine Meditation*, c. 9.

The schemes of the several writers have been for this end here represented; the grounds, occasion, and method of their writing *historically* related.—*Nelson. Life of Bull.*

Such have been willing to look into Queen Elizabeth's reformation, and to satisfy themselves about it at the first hand, and not implicitly to depend upon the later *historiographers* of these matters.
Strype. Life of Parker, Epist. Dedicatory.

Thucydides, an Athenian, hath compiled the *history* of the war between the Peloponnesians and the Athenians, as managed by each of the contending parties.
Smith. Thucydides, b. i.

My first introduction to the *historic* scenes, which have since engaged so many years of my life, must be ascribed to an accident.—*Gibbon. Memoirs of his Life.*

To rescue from oblivion the memory of former incidents, and to render a just tribute of renown to the many great and wonderful actions, both of Greeks and Barbarians, Herodotus of Halicarnassus produces this *historical* essay.
Beloe. Herodotus. Clio, c. 1.

The obvious question (if each [the unbeliever and the advocate of religion] be willing to bring it to a speedy decision,) will be, "Whether the extraordinary providence thus prophetically promised, and afterwards *historically* recorded to be performed, was real or pretended only?"
Warburton. The Divine Legation, b. vi. s. 6.

The beauties at Windsor are the Court of Paphos, and ought to be engraved for the Memoires of its charming *historiographer*, Count Hamilton.
Walpole. Anecdotes of Painting, vol. iii. c. 1.

Even the *historian* takes great liberties with facts, in order to interest his readers, and make his narration more delightful: much greater right has the painter to do this, who though his work is called *history painting*, gives in reality a poetical representation of facts.
Sir J. Reynolds. The Art of Painting, N. 13.

HISTRIO'NICK. } For the origin of the word and its application, see the quotations from Plutarch and Livy. Vossius prefers the account of the latter.
HISTRIO'NICAL.
HI'STRIONISM.

He who was of greatest reputation, and had carried the name longest in all theatres, for his rare gift and dexterity that way, was called *Hister*; of whose name all other afterward were termed *Histriones*.—*Holland. Plutarch*, p. 725.

And heerevpon our owne countrie actors and artificiall professours of this feate were called *Histriones*, of *Hister*, a Tuscane word, which signifieth a player or dauncer.
Id. Livius, p. 250.

The mischief proceeded wholly from the Presbyterian preachers, who by a long practised *histrionic* faculty preached up the rebellion powerfully.—*Hobbs. Behemoth*, pt. iv.

The crisp'd, perfum'd, belac'd, befooled Wights,
Jetting in *histrionick* pride I saw.
Beaumont. Psyche, c. 20.

When personations shall cease, and *histrionism* of happiness be over; when reality shall rule.
Brown. Christian Morality, vol. iii. p. 24.

In consequence of his [Edwards's] love and his knowledge of the *histrionick* art, he taught the choristers over which he presided to act plays; and they were formed into a company of players, like those of Saint Paul's Cathedral; by the Queen's license under the superintendency of Edwards.
Warton. History of English Poetry, vol. iii. p. 285.

HIT, *v.* } Minshew ingeniously (as Skinner thinks) derives from the Lat.
HIT, *n.* } *Ictus*. Junius,—from the Dan.
HI'TTING, *n.* } *Hitte*, temerè projicere, to throw out rashly; Lye,—from the Sw. *Hitta*, which Serenius interprets *invenire*, *pertingere*, to find, to reach or touch. R. of Gloucester writes *Anhytte*; and it is not improbably from the A. S. *Ytlian*, *utlian*, to out, to throw out; and, consequentially,—
To touch or reach the mark or object aimed at: to strike, to smite.
To hit or strike together; take the same aim, act in union, agree.

The kyng Arture agen the brest ys felawe uorst *anhytte*
Agen the breste, that he vel, & no mygte no leng sytte
R. Gloucester, p. 185.

The archers and bowemen *hit* him, and he [Saul] was sore wounded of the archers.
Geneva Bible, 1561. 1 *Samuel*, xxxi. 3.

—— With such impetuous furie smote,
That whom they *hit*, none on their feet might stand,
Though standing else as rocks
Milton. Paradise Lost, b. vi.

Gon. There is further complement of leave taking between France and him, pray you let vs sit [*wit*] together
Shakespeare. Lear, Act i. sc. 1.

Cho. It is not vertue, wisdom, valour, wit,
Strength, comliness of shape, or amplest merit,
That woman's love can win or long inherit;
But what it is, hard is to say,
Harder to *hit*. *Milton. Samson Agonistes.*

Their projects *hitting* (many a day in hand)
That to their purpose prosperously had thriv'd,
The base whereon a mighty frame must stand,
By all their cunnings that had been contriv'd.
Drayton. The Barons' Wars, b. iii.

Ham. Judgement.
Osr. A *hit*, a very palpable *hit*.
Shakespeare. Hamlet, Act v. sc. 4.

Take now any one of these renderings, and it will fairly *hit* the sense of my text, and avoid all the absurdities that I have been speaking of.—*Sharpe*, vol. vi. Ser. 18.

It happen'd, as beyond the reach of wit
Blind prophecies may have a lucky *hit*,
That this accomplished, or at least in part,
Gave great repute to their new Merlin's art
Dryden. The Hind and the Panther

For is it imaginable, that all those various prophecies, commenced in such different periods of time, could meet so exactly in Christ by mere accident, and be drawn down through so many generations to a concurrence in his person, only by a lucky *hit*?—*South*, vol. viii. ser. 10.

Just as we experience it in the flint and the steel; you may move them apart as long as you please to very little purpose: but 'tis the *hitting* and collision of them that must make them strike fire.—*Bentley*, Ser. 2.

After long lucubration, I have *hit* upon such an expedient, and sent you the specimen of a poem upon the decease of a great man, in which the flattery is perfectly fine, and yet the poet perfectly innocent.

Goldsmith. Citizen of the World, Let. 105.

HITCH, *v.* } Skinner says, a nautical term;
HITCH, *n.* } to catch or seize, and fix or affix any thing by a rope or *hook*, perhaps from the Fr. *Ficher*, to fix. It is not improbably of the same origin as the word *hook*, (qv.)

To raise or hoist, and, consequentially, to *fix* upon a *hook*; to catch or fasten.

Another than dyd *hyche* her
And broughte a pottel pycher.

Skelton. Elinour Rumming.

We are told that there was an infinite innumerable company of little bodies, called atoms, from all eternity, flying and roving about in a void space, which at length *hitched* together and united; by which union and construction, they grew at length into this beautiful, curious, and most exact structure of the universe.—*South*, vol. ix. Ser. 3.

Whoe'er offends at some unlucky time
Slides into verse, and *hitches* in a rhyme,
Sacred to ridicule his whole life long,
And the sad burthen of some merry song.

Pope. Horace, b. ii. Sat. 1.

I ask his pardon. At the time
He chanc'd to *hitch* into my rhyme—
But to our point.—*Mason. The Dean and the Squire.*

HITHE. A. S. *Hyth*, portus, a haven or port, (Somner.) It is, perhaps, from the A. S. *Ythian*, to flow or float. Applied to—

The place where vessels *flow* or *float*, and, thus, a port or haven.

When the *hithe* fell into the hands of King Stephen, he bestowed it on William de Ypres, who, in his piety, gave it to the Convent of the Holy Trinity, within Aldgate.

Pennant. London, p. 473.

HI'THER, *adj.* }
HI'THER, *ad.* }
HI'THERMOST. }
HI'THERTO. }
HI'THERWARD. }
HI'THERWARDS. } Goth. *Hidre*; A. S. *Hider*; Ger. *Hieher*, *hier*; Sw. *Hit*. (See THITHER.) The adverb is used when the speaker means to express motion to the place where he himself is, or supposes himself to be.

To this place; to the place nearest; (met.) to this point, to this subject; to this effect, to this end.

Hither, adj. near.

Heore seyles hoo spredeth in the se, & *hyder* cometh y wis.

R. Gloucester, p. 133.

For Clyneman was for the Stonhenge *hiderward* gat wroth.

Id. p. 150.

Suane of Danmark at Sandwyche gan aryue,
& brouht *hider* with him his sonne, that hight Knoute.

R. Brunne, p. 42.

He saith to Thomas, putte yn here thi fyngir, and se myne hondis, and putte *hider* thin hond & putte into my side, and nyle thou be unbileful but feithful.—*Wiclif. Jon*, c. 20.

Said he to Thomas; bringe thy fynger *hether*, and se my hãdes, and brynge thy hande and thruste it into my side, and be not faithlesse, but beleuinge.—*Bible*, 1551.

In ara yuell tyme of the night that woman is come *hyder* to trouble vs.—*Berners. Froissart. Cronycle*, vol. i. c. 439.

Ambassadors were sent to the cities of the *hythermost* part of Spain vnto Acquitaine.—*Goldinge. Cæsar*, fol. 80.

Those things which haue been *hitherto*, although they haue sufficiently grieued vs, yet will we let them seeme more tollerable: but this most malitious deuise, and those which follow we cannot easily brooke.

Hackluyt. Voyages, vol. i. p. 578.

Sirs, aduyse you well, for Sir Johan Chandos is departed frõ Poicters, with mõ thã CC. speares, and is comyng *hyderward* in great hast, and hath gret desyre to fynd you here.

Berners. Froissart. Cronycle, vol. i. c. 266.

That which is eternal cannot be extended to a greater extent at the *hithermost* and concluding extreme, as I may call it, for at the *hither* end it is *quasi quod finitum*.

Hale. Origin. of Mankind, p. 124.

——— After these,
But on the *hither* side a different sort
From the high neighbouring hills, which was their seat,
Down to the plain descended.—*Milton. Par. Lost*, b. xi.

Dear Country, O I have not *hither* brought
These arms to spoil, but for thy liberties:
The sin be on their head that this have wrought,
Who wrong'd me first, and thee do tyrannize.

Daniel. Civil Wars, b. i.

This evening from the sun's decline arriv'd
Who tells of some infernal spirit seen
Hitherward bent (who could have thought?) escap'd
The barrs of hell, on errand bad no doubt:
Such where ye find, seize fast, and *hither* bring.

Milton. Paradise Lost, b. iv.

——— This subject for heroic song
Pleas'd me long choosing, and beginning late;
Not sedulous by Nature to indite
Warrs, *hitherto* the onely argument
Heroic deem'd. *Id. Ib.* b. ix.

Vern. Pray God my newes be worth a welcome, Lord,
The Earle of Westmoreland, seuen thousand strong,
Is marching *hither-wards*, with Prince John.

Shakespeare. 1 *Pt. Hen. IV.* Act iv. sc. 1.

That the money which should be raised upon the sale of those cannon, was the only means he had to remove himself out of France, which he intended shortly to do and to go into the *hither* parts of Germany.

Clarendon. Civil Wars, vol. iii. p. 521.

To these abodes our fleet Apollo sends;
Here Dardanus was born, and *hither* tends,
Where Thuscan Tiber rolls with rapid force,
And where Numicus opes his holy source.

Dryden. Virgil. Æneis, b. vii.

He that shall consider your lordship's proceeding with me from the beginning, as far as it is *hitherto* gone, may have reason to think, that the methods and management of that holy office [the Inquisition] are not wholly unknown to your lordship, nor have escaped your reading.

Locke. Second Reply to the Bp. of Worcester.

If I succeed to God thy thanks repay,
Who for thy succour *hither* wing'd my way.
For Him alone be all thy vows fulfill'd,
To Him thy altars raise, thy temples build.

Hoole. Orlando Furioso, b. xxxiii.

Europe, however, has *hitherto* derived much less advantage from its commerce with the East Indies, than from that with America.—*Smith. Wealth of Nations*, b. iv. c. 1.

HIVE, *v.* }
HIVE, *n.* }
HI'VELESS. }
HI'VER. } A. S. *Hyfe*, perhaps, says Skinner, from *Hiwe*, a family, a house; and there is little doubt that both are from the A. S. *Hiwan*, formare, fabricare, to frame or fashion, to fabricate.

A place framed, fabricated or built; (e. g. for bees.) Also applied to the family of bees themselves; to any swarm, or numerous assembly or company.

Al day as thick as been flies from an *hive*.

Chaucer. Troilus, b. iv.

But when bare beggrie bidds them to beware,
And late repentance rules them to retire.
Like *hiveless* bees they wander here and there
And hang on them who (earst) did dread their ire.

Gascoigne. Hearbes. Fruit of Reconciliation.

The bees are *hiv'd*, and hum their charm,
Whilst every house does seem a swarm

Cotton. Evening Quatrains.

Thus we were made the bees of holy church, suffer'd to work and store our *hives* as well as we could; but when they waxed any thing weighty, his legatee were sent to drive them and fetch away the honey.

Speiman. Dialogue on the Coin of the Kingdom.

——— As bees
In Spring time, when the Sun with Taurus rides,
Pour forth their populous youth about the *hive*
In clusters. *Milton. Paradise Lost*, b. i.

Whene'er their balmy sweets you mean to seize,
And take the liquid labours of the bees,
Spirt draughts of water from your mouth, and drive
A loathsome cloud of smoke amidst their *hive*.

Addison. Virgil, Georg 4.

Let the *hiver* drink a cup of good beer, and wash his hands and face therewith.—*Mortimer. Husbandry.*

He [the indolent man] is a drone in the *hive* which consumes the honey of the laborious, and he retains all, who are unfortunately dependant upon him, in a state of poverty and want, from which his exertions might have extricated them.—*Cogan. Ethical Treatise*, pt. ii. Dis. 1. c. 1.

HIZZ, i. e. to *hiss*, (qv.)

Lear. To haue a thousand with red burning spits
Come *hizzing* in vpon 'em.—*Shakes. K. Lear*, Act iii. sc. 6.

The wheels and horses' hoofs *hizz'd* as they pass'd them o'er.—*Cowley. The Extasy.*

That man who is not pierced with a mortal wound, yet if he is continually pulling arrows out of his flesh, and hearing bullets *hizzing* about his ears, and death passing by him but at a distance of an hair's breadth, has surely all that fear, and danger, and destruction, in the nearest approach of it, can contribute to make himself miserable

South, vol. vi. Ser. 8.

HO. }
HOA. } Like the Lat. *Hoi*, *heu*, *eho*, seems to
HOH. } be a mere cry or call, to arrest attention, and the written word formed from the sound. It is applied, as a warning that the person called to—is seen; that the thing doing—is done sufficiently; and, consequentially, a notice to desist, cease, stay, stop. As in Lord Berners it is used as a noun, equivalent in signification to—

Stop, stay, cessation, (*hold*) — in Ritson as a verb.

Archdeacon Nares remarks, that *ho*, *ho*, is an established dramatic exclamation given to the devil whenever he makes his appearance upon the stage, and refers to the passage cited below from B. Jonson.

This duke his courser with his spurres smote,
And at a stert he was betwixt hem two,
And pulled out a sweord and cried, "*Ho!*
No more, up peine of leesing of your hed."

Chaucer. The Knightes Tale, v. 1709.

Then seyde dame Beulybon,
Syr, y rede, be Seynt John,
Of warre that ye *hoo*:
Ye have the wronge and he the ryght,
And that ye may see in ayght,
Be thys and othyr moo.—*Erle of Tolous*, vol. iii. *Ritson.*

For whan they mete there is a hard fight without sparynge, there is no *hoo* betwene them as longe as speares, swordes, axes, or dagers wyll endure, but lay on eche vpon other.

Berners. Froissart. Cronycle, vol. ii. c. 142.

Rob. Ho, ho, ho; coward, why com'st thou not?
Dem. Abide me, if thou dar'st.

Shakespeare. Midsummer Night's Dreame, Act iii. sc. 2.

Here dwells my father.
Jew. Hoa, who's within?

Id. Merchant of Venice, Act ii. sc. 6.

Hoh, hoh, hoh, hoh, hoh, hoh, hoh, hoh, hoh, &c.
To earth! and, why to earth, thou foolish Spirit?
What wouldst thou do on earth?

B. Jonson. The Divell is an Asse, Act i. sc. 1.

HO'AMING. See HUM.

HOAR, *v.* }
HOAR, *n.* }
HOAR, *adj.* }
HO'ARY. }
HO'ARINESS. }
HO'ARISH. } A. S. *Har-ian*, canescere, to wax grey or hoary, *it.* mucescere, to grow musty, mouldy, or hoary, (Somner.)

To whiten, to be or become grey; and, consequentially, mouldy, musty, fenowed, or vinewed.

And thanne mette ich whith a man. on mydlentes soneday
As *hor* as an hawethorn. *Piers Ploughman*, p. 314.

And yet ne greveth me nothing so sore,
As that the olde cherl, with lokkes *hore*,
Blasphemed hath oure holy covent eke.

Chaucer. The Sompnoures Tale, v. 7764.

And gan search, and seeke wonder sore
Emong the hils and the holts *hore*.

Lidgate. Story of Thebes, pt. i.

But Nestor, whiche was olde and *hore*,
The value sawe tofore the sore,
As he that was of counselle wise.—*Gower. Con. A.* b. iii.

His *hore* heres were awaie,
And liche vnto the freshe maie,
Whan passed bene the colde shoures:
Right so recouereth he his floures. *Id. Ib.* b. v.

Thys our prouysion of bread, we toke with vs out of our houses, whotte, the day we departed to come vnto you. And now beholde, it is dryed up and *hored*

Bible, 1551. *Joshua*, c. 9.

The white and *horish* heeres, the messengers of age,
That shew like lines of true belief, that this life doth asswage. *Surrey. No Age is content.*

Their courage they let fall, his princely robes Latinus rentes,
His *hoarie* head (good man) an auntient beard with durt besprentes,
Amazed at his ladies death, and at the cities fall.

Phaer. Virgill. Æneidos, b. xii.

An old hare *hoare*, and an old hare *hoare* is very good meat in Lent.
But a hare that is *hoare* is too much for a score, when it *hoares* ere it be spent.

Shakespeare. Romeo & Juliet, Act ii. sc. 4.

—— That ferryman
With his stiff oares did brush the sea so strong,
That the *hoare* waters from his frigot ran.
Spenser. Faerie Queene, b. ii. c. 12.

Hoarieuesse, vinewednesse, or mouldinesse, comming of moisture, for lacke of cleansing. *Barret. Aluearie.*

—— For time in passing weares,
(As garments doen, which wexen olde above,)
And draweth newe delightes with *hoarie* haires.
Spenser. Shepheard's Calender. June.

In a *hoar-frost*, that which we call rime, is a multitude of quadrangular prismes, exactly figured, but piled without any order, one above another.—*Grew. Cosmo. Sacra*, b. i. c. 4.

—— And, have I taken
Thy bawd, and thee, and thy companion,
This *hoarie-headed* letcher, this old goat,
Close at your villanie, and would'st thou 'scuse it,
With this stale harlot's jest, accusing mee?
B. Jonson. Every Man in his Humour, Act iv. sc. 8.

—— What grief, what shame,
Attend on Greece, and all the Grecian name!
How shall, alas! her *hoary* heroes mourn
Their sons degenerate, and their race a scorn.
Pope. Homer. Iliad, b. vii.

He [Lycaon] grows a wolf, his *hoariness* remains,
And the same rage in other members reigns
Dryden. Ovid. Metam. b. i.

And now the mounting sun dispels the fog;
The ridged *hoar-frost* melts before his beam;
And hung on every spray, on every blade
Of grass, the myriad dew-drops twinkle round.
Thomson. Autumn.

Thy Muse may, like those feathery tribes which spring
From their rude rocks, extend her skirting wing,
Round the moist marge of each cold Hebrid Isle,
To that *hoar* pile, which still its ruin shows
Collins. On the Popular Superstitions of the Highlands.

He hears the wilderness around him howl
With roaming monsters, while on his *hoar* head
The black descending tempest ceaseless beats.
Warton. The Pleasures of Melancholy.

Is this the land, o'er Shenstone's recent urn
Where all the Loves and gentler Graces mourn?
And where, to crown the *hoary* bard of night,
The Muses and the Virtues all unite
Beattie. On a supposed Monument to Churchill.

HOARD, *v.* HOARD, *n.* HO'ARDER. HO'ARDING, *n.* } A. S. "*Hordan*, thesaurizare, to *hoard*, treasure, store, lay or hide up," (Somner); and this from the A. S. *Hyrd-an*, custodire, to *guard* or *keep*. See HERD.

A *hoard*, that which is *guarded* or *kept*, (sc.) as a store or treasure.

To *hoard*; consequentially, to lay up, to store or treasure up.

Hire mouth was swete as braket or the meth,
Or *hord* of apples, laid in hay or heth.
Chaucer. The Milleres Tale, v. 3262.

For he that gapes for good, and *hordeth* all his gayne,
Trauelle in vayne to hide the sweet, that should releue his payne.—*Surrey. Ecclesiastes*, c. 4.

Like to some rich churl *hoarding* up his pelf,
Both to wrong others, and to starve himself.
Drayton. Legend of Matilda.

And happy alwayes was it for that sonne
Whose father for his *hoarding* went to hell.
Shakespeare. 3 Pt. Hen. VI. Act ii. sc. 2.

He disperseth, and is therefore not tenacious, doth not *hoard* up his goods, or keep them close to himself, for the gratifying his covetous humour, or nourishing his pride, or pampering his sensuality, but sendeth them abroad for the use and benefit of others.—*Barrow*, vol. i. Ser. 31.

It is not the spending-money a man has in his pocket, but his *hoards* in the chest, or in the bank, which must make him rich.—*South*, vol. iv. Ser. 1.

One would think, that all man's gettings and *hoardings* up, during his youth, ought to pass but for charity and compassion to his old age; which must either live and subsist upon the stock of former acquisitions, or expect all that misery, which want, added to weakness, can bring upon it.
Id. vol. iv. Ser. 10.

The world is then properly used, when it is generously and beneficially enjoyed; neither *hoarded* up by avarice, nor squandered by ostentation —*Blair*, vol. iii. Ser. 16.

As some lone miser, visiting his store,
Bends at his treasure, counts, recounts it o'er;
Hoards after *hoards* his rising raptures fill,
Yet still he sighs, for *hoards* are wanting still:
Thus to my breast alternate passions rise,
Pleas'd with each good that heaven to man supplies,
Yet oft a sigh prevails, and sorrows fall,
To see the *hoard* of human bliss so small.
Goldsmith. The Traveller.

We can say nothing farther to the *hoarders* of this world, if they refuse to govern themselves by such enquiries, we must leave them to take their chance with him who pulled down his barns to build greater.—*Gilpin*, vol. iv. Ser 5.

HOARHOUND. A. S. *Harahune, harhune.* Minshew thinks so called because it is *hoary*, and of service against the bites of mad dogs or *hounds*.

And for all kind of poisons, few hearbs are so effectual as *horehound*, for it selfe alone, without any addition, cleanseth the stomacke and breast, by retching and fetching up the filthie and rotten fleame there engendred
Holland. Plinie, b. xx. c. 21.

This is the Clote bearing a yellow flower,
And this black *Hore-hound*, both are very good
For sheep or shepherd, bitten by a wood-
Dog's venom'd tooth.
Beaum. & Fletch. The Faithful Shepherdess, Act ii.

HOARSE. HO'ARSELY. HO'ARSENESS. } A. S. *Has*; Dut. *Hees, heesch*; Ger. *Heisch, heiser*; Sw. *Hees*. The English word, (says Wachter,) which alone retains *r* in the middle of it, seems to lead to *hreix, hreisch*, formed from the Lat. *Raucus*. Skinner thinks the words all formed from the sound; asperitate enim suâ *raucedinem* exprimunt. Not improbably the same word as *harsh*, differently written and applied.

Harsh, rough, of sound, of voice.

And as I lay thus wonder lowde
Me thought I herde a hunt blowe
T' assay his great horne, and for to knowe
Whether it was clere, or *horse* of sowne.
Chaucer. The Dreame.

—— Or when by Padus riuer shoare
The *horsey* swannes do lift their lay, the bankes the same do roare. *Phaer. Virgill. Æneidos*, b. xi.

The wodhacke that singeth churre
Horsely as hee had the murre.
Skelton. The Boke of Philip Sparow.

Then if the Muses can forbid to die,
As we their priests suppose, why may not I,
Although the least and *hoarsest* in the quire,
Cleare beames of blessed immortality inspire
To kepe thy blest remembrance euer young?
Beaumont. To the Memory of Lady Clifton.

I oft have heard him say, how hee admir'd
Men of your large profession, that could speak
To every cause, and things meere contraries,
Till they were *hoarse* againe, yet all be law.
B. Jonson. The Fox, Act i. sc. 3.

The winds have learn'd to sigh, and waters *hoarsely* groan.
G. Fletcher. Christ's Triumph over Death.

Soveraigne it is for the dropsie and *hoarsenesse* of the throat; for presently it scoureth the pipes, cleereth the voice and maketh it audible.—*Holland. Plinie*, b. xxii. c. 25.

So when Jove's block descended from on high,
(As sings thy great forefather Ogilby,)
Loud thunder to its bottom shook the bog,
And the *hoarse* nation croak'd, God save King Log.
Pope. The Dunciad, b. i.

Doth not bold Sutherland the trusty,
With heart so true, and voice so rusty,
(A loyal soule thy troops affright,
While *hoarsely* he demands the fight.
Tickel. Horace, b. ii. Ode 15.

So when no more the storm sonorous sings,
But noisy Boreas hangs his weary wings;
In hollow groans the falling winds complain,
And murmur o'er the *hoarse*-resounding main.
Rowe. Lucan, b. v.

Thus the *hoarse* tenants of the sylvan lake,
A Lycian race of old, to flight betake;
All, sudden plunging, leave the margin green,
And but their heads above the pool are seen.
Mickle. The Lusiad, b. ii.

The symptoms that succeeded these were sneezing and *hoarseness*, and not long after the malady [the plague] descended to the breast, with a violent cough.
Smith. Thucydides, b. ii.

HOB. HOB-NAIL. HOB-NAILED. } Serenius refers to the Ger. *Hube, hufe*, (Low Lat. *Hoba*,) fundus rusticus; whence Wachter deduces *hubne*, colonus; and *hube*, or *hufe*, he derives from the A. S. *Hiwan*, formare, fabricare. (See HIVE.) *Hob* is, perhaps, (see HOBBLE,) from the A. S. *Hoppan*, to *hop*; applied to any irregular, uneven, and, thus, awkward, clumsy gait or motion; and then to—

An awkward, clumsy, clownish fellow.

Hob-nail,—perhaps, *cob-nail*,—or otherwise, a *nail* for a *horse*-shoe.

See HOBBY.

The *hobbes* as wise as grauist men,
rid from their trauaile sore,
The most vntowarde and vntaught,
most contemptible clowne,
As perte as pye dothe presse amongst
the wysest of the towne.
Drant. Horace. The Arte of Poetry.

Contented to haue pleasde the wyse,
Lette go the skyllesse *hobbes*,
Who woulde esteeme the clappynge of
a flocke of luskyshe lobbes. *Id. Ib.* b i. Sat. 10.

—— Hemp and *hobnails*
Will bear no price now.
Beaum. & Fletch. The Mad Lover, Act i.

Hee has not so much as a good phrase in his belly, but all old yron, and rustie proverbs! a good commodity for some smith to make *hob-nayles* of.
B. Jonson. Every Man in his Humour, Act i. sc. 5.

Next, the word politician is not used to his maw, and thereupon he plays the most notorious *hobby-horse*, jesting and striking in the luxury of his nonsense with such poor fetches to cog a laughter from us, that no antic *hob-nail* at a morris, but is more handsomely facetious
Milton. Colasterion.

Come on clownes, forsake your dumps,
And bestirre your *hob nail'd* stumps.
B. Jonson. A Particular Entertainment, &c.

And some rogue soldier, with his *hob-nail'd* shoes,
Indents his legs behind in bloody rows.
Dryden. Juvenal, Sat. 3.

HO'BBLE, *v.* HO'BBLE, *n.* } The A. S. *Hoppan, hoppetan*; Ger. *Hupfen*; Dut. *Huppelen, huppen, huppelen, hubbelen*; Sw. *Hoppa*; subsilire, to *hop*; and of this *hobble* is a diminutive.

To move with a *hopping*, uneven, unsteady, irregular gait or step; to move or walk awkwardly, lamely; with pain and difficulty; to be, or cause to be, in difficulty, in perplexity; to perplex. And *hobble*, the noun, (met.)—

A difficulty, perplexity, or embarrassment.

We haunten no tauernes, ne *hobelen* abouten
At marketes, and miracles we medeley vs neuer.
Piers Ploughman. Crede

Carmen Exametrum doth rather trotte & *hobble*, than runne smothly, in our English tonge.—*Ascham. Scholemaster*, b. i.

Hed. See, see, this is strange play!
Ana. 'Tis too full of uncertaine motion, he *hobbles* too much —*B. Jonson. Cynthia's Revells*, Act v. sc. 4.

Nur. And dances like a town top: and reels and *hobbles*
Beaum & Fletch. The Night-Walker, Act i.

The same folly hinders a man from submitting his behaviour to his age, and makes Clodius, who was a celebrated dancer at five and twenty, still love to *hobble* in a minuet, though he is past threescore —*Spectator*, No. 201.

An old woman, crooked with age, and cloathed in tatters, came *hobbling* on her little stick into the room, and, after heaving a groan, calmly sat down, dressed the child in its rags, then divided the loaf as far as it would go, and informed the poor man that the churchwardens, to whom she had gone, would send some relief.—*Knox. Essays*, No 148

Here, again, attention to his hoop will soon convince him of the truth of the axiom. If it *hobbles* in its motion, upon perfectly level ground, it cannot be a perfect circle.
Cogan. Ethical Questions, Note B.

HO'BBY. HO'BBLER. HO'BBY-HORSE. } Fr. *Hobin*; It. *Ubino*. Skinner derives from the Dan. *Hoppa*, a mare. Serenius thinks that *hobby*, and the Dan. and Isl. *Hoppa*, have the same origin as *hobble*, (qv.) viz. the A. S. *Hoppan*. If so, and it seems probable, the name must have been applied to the horse from its pace:—an easy, ambling pace, neither trot nor gallop; in which the feet are carried unevenly and not straight out.

Hobby-horse,—a horse any one takes pleasure, from the easiness of its pace, in continually riding on; and thus, a favourite horse; and (met.) a favourite object or pursuit.

Sterne coins the adjective and adverb, *hobby-horsical* and *hobby-horsically*, and seems, if not to have introduced, at least to have rendered popular, this met. usage.

Hobblers, (Low Lat. *Hobellarii*,) so called, because they rode on *hobbies*.

Thereof the report grew, that the Irish *hobbie* will not hold out in travelling. You shall have of the third sort a bastard or mongrell *hobbie*, neere as tall as the horse of service, strong in travelling, easie in ambling, and verie swift in running.—*Holinshed. Description of Ireland*, c. 2.

Having with them to the number of eight hundred men of armes, five hundred *hoblers*, and ten thousand men on foot.—*Id. Edw. II.* an. 1321.

There was of earles, lords, knights, and gentlemen, to the number of two thousand men of armes; and of such armed men as they called *hoblers*, set foorth by the burrowes and good townes twentie thousand
Holinshed. History of Scotland, an. 1342.

The battels thus ordered, mounted on a white *hobby*, he rode from rank to rank to view them; encouraging every man that day to have regard to his right and honour.
Baker. Edw. III an. 1346.

There should you see another of these cattle,
Give him a pound of silver for a rattle;
And there another, that would needsly scorse
A costly jewel for a *hobby-horse*.—*Drayton. Moon Calf.*

Sog. Signior, now you talk of a *hobby-horse*, I know where one is, will not be given for a brace of angels.
B. Jonson. Every Man out of his Humour, Act ii. sc. 1.

When members knit, and legs grow stronger,
Make use of such machine no longer;
But leap *pro tibalo*, and scout
On horse call'd *hobby*, or without.
Prior. Epistle to Fleetwood's Shepherd, May 14, 1689.

Instead of wit, and humours, your delight
Was then to see two *hobby-horses* fight.—*Dryden*, Epil. 23.

In like manner, when reason, by the assistance of grace, has prevailed over and outgrown the encroachments of sense, the delights of sensuality are to such an one but as an *hobby-horse* would be to a counsellor of state, or as tasteless as a bundle of hay to an hungry lion.
South, vol. i. Ser. 1.

Bring me the bells, the rattle bring,
And bring the *hobby* I bestrode;
When, pleas'd in many a sportive ring,
Around the room I jovial rode.
Shenstone. Ode to Memory, an. 1748.

The little horses of Wales and Cornwall, the *hobbies* of Ireland, and the shelties of Scotland, though admirably well adapted to the uses of those countries, could never have been equal to the work of war
Pennant. British Zoology. Horse

My wife often tells me, that boys are dirty things, and are always troublesome in a house; and declares that she has hated the sight of them ever since she saw lady Fondle's eldest son ride over a carpet with his *hobby-horse* all mire.
Idler, No. 13.

HO'BBY. A kind of hawk. Fr. *Hobereau* or *hobreau*, of uncertain etymology. See *Menage.*

Though a lark will flie as well from a man as from a *hobbey*, yet because there is one cause more for his dislike against the *hobbey* than against the man, (namely, the deformity of their constitutions,) he will flie into the man's hand, to avoid the hawk's talons.—*Digby. Of Bodies*, c. 38.

HOBGO'BLIN. Skinner says, q. d. *Robgoblins*, from *Robin Goodfellow*, or from *Oberon*, terrestrium Dæmonum Rex, King of the Fairies. Junius thinks *hobgoblins*—proprie dictas *empusas*, (see EMPUSE,) because they limped upon one foot rather than walked; deriving *hob* (it must be presumed) from A. S. *Hoppan*, subsalire. And see GOBLIN.

To bringe in as a trim deuise
an ould wyfes chat, or tale
Of wiches bugge, and *hobgoblings*,
such trashe is nought to sayle.
Drant. Horace. The Arte of Poetry.

Scarce set on shore, but therewithal
He meeteth Puck, which most men call
Hobgoblin, and on him doth fall
With words from phrensy spoken:
"Hoh, hoh," quoth *Hob*, "God save thy grace,
Who dress'd thee in this piteous case!
He thus that spoil'd my sovereign's face,
I would his neck were broken."—*Drayton. Nymphidia.*

I loath thee, and defy thee!
I'll now find out a purer Helicon,
Which wits may safely feast upon,
And baffle thy *hobgoblin* Don.
Brome. Against corrupted Sack.

They both approach the lady's bower,
The squire t'inform, the knight to woo her.
She treats them with a masquerade,
By furies and *hobgoblins* made.—*Hudibras*, pt iii. c. 1.

The text is made to assert the several different sorts of spirits which the fables of the heathens described, hags, fairies, *hobgoblins*, spectres, demons famished with hunger, and howling in the wilderness.
Farmer. Letters to Dr. Worthington.

HOB-NOB, i. e. *Hab-nab.* (qv.)

HOCK, or Hox. HOCKS, *v.* HO'CKER, *n.* Dampier writes it *hocks*. A. S. *Hoh*, the *hough* of a beast. See HOUGH. To cut or maim the *hough*.

If thou inclin'st that way, thou art a coward
Which *hoxes* honestie behind, restrayning
From course requir'd.—*Shakes. Winter's Tale*, Act i. sc 2.

He used to come hither in a bark, with six or seven servants, and spend two or three months in *hocksing* and killing cattle only for their hides and tallow.
Dampier. Voyages, an. 1676.

This way of *hocksing* bullocks seems peculiar to the Spaniards, especially to those that live here-abouts, who are very dextrous at it.—*Id. Ib.*

Neither he nor any other Spaniard ever came hither afterward to *hocks* cattle.—*Id. Ib.*

The *hocker* is mounted on a good horse, bred up to the sport, who knows so well when to advance or retreat upon occasion, that the rider has no trouble to manage him.
Id. Ib.

His arms is a *hocking*-iron, which is made in the shape of a half moon, and from one corner to the other is about six or seven inches, with a very sharp edge.—*Id. Ib.*

HO'CUS-PO'CUS. "There were two personages feared in the North, whom we may mention here, as words from their names have become familiar to ourselves. One was *Ochus Bochus*, a magician and demon, the other was *Necus*, a malign deity, who frequented the waters. It is probable (Mr. Turner adds) that we here see the origin of *hocus pocus*, and *old Nick*." (*Hist. of Anglo-Saxons, Appendix* to b. ii. c. 3.) Unless, however, some usage of these words previous to the period assigned for their origin by Tillotson, can be produced, this coincidence of sound and application, however singular, must still be considered as accidental. And see Brand, *Pop. Antiq.* ii. 416. Grey's *Hudibras*, pt. iii. c. 3. Note on v. 712, where the conjecture of Tillotson is adopted. Pegge's account attributes the corruption of *hoc est corpus* into *hocus pocus*, to the ignorance of the Catholic priests themselves. Ihre thinks they may be words formed—temerè et sine sensu.

Malone considers the modern slang *hoax* as derived from *hocus*, and Archdeacon Nares agrees with him.

Bon. Doe they thinke this Pen can juggle? I would we had *hocus pokus* for 'them then, your people, or Travitanto Tudesko.—*B. Jonson. Magnetick Lady*, Act i. Cho.

This gift of *hocus-pocussing* and of disguising matters is surprizing.—*L'Estrange.*

In all probability those common jugling words of *hocus pocus*, are nothing else but a corruption of *hoc est corpus*, by way of ridiculous imitation of the priests of the Church of Rome in their trick of Transubstantiation.
Tillotson, vol. i. Ser. 26

Our author is playing *hocus pocus* in the very similitude he takes from that jugler, and would slip upon you, as he phrases it, a counter for a groat.
Bentley. Free Thinking, § 12.

Such *hocus-pocus* tricks, I own,
Belong to Gallic bards alone.
Mason. Horace, b. iv. Ode 8.

HOD. Perhaps *hoved*, *hov'd*, *hod*; past part. of *heaf-an*, to *heave*.

That which is *heaved* or *raised*; applied to a raised three-sided tub or trough, used by bricklayers for carrying mortar.

A fork and a hook, to be tampering in clay,
A lath-hammer, trowell, a *hod* or a tray.
Tusser. Husbandly Furniture.

Decker and others are high in mirth at the expense of the bricklayer, and ring the changes on the "*hod* and trowel," the "lime, and mortar poet," very successfully, and apparently, very much to their own satisfaction.
Gifford. Memoirs of B. Jonson.

HO'DDY-DOD. HO'DDY-DO'DDY. HO'DDY-PEKE. HO'DDY-POULE. HO'DMAN-DOD. Examples sufficiently ancient, and various, have not occurred to warrant even a conjecture as to the original meaning of these words. Holland renders *cochleæ hoddy-dods*, or shell-snails, and these Bacon calls *hodman-dods*. In these words the *hod* may be *hood*, referring to the shell that covers them.

In some of the examples below, it is plainly used as a term of contempt.

Wherat much I wonder
How such a *hoddy poule*
So boldly dare controule
And so malapertly withstand
The kynges owne hand.
Skelton. Why come ye not to Court.

Those that cast their shell are, the lobster, the crab, the cra fish, the *hodmandod*, or dodman, the tortoise, &c.
Bacon. Naturall Historie, § 732.

Kite. Well, good wife bawd, Cob's wife, and you
That make your husband such a *hoddie-doddie*
B. Jonson. Every Man in his Humour, Act iv. sc. 8.

The running mange or tettar, is a mischeefe peculiar unto the fig-tree: as also, to breed certaine *hoddy-dods* or shell-snailes sticking hard thereto and eating it.
Holland. Plinie, b. xvii. c. 24.

He has more goodness in his little finger, than you have in your whole body.
My master is a personable man, and not a spindle-shank'd *hoddy-doddy*.
Swift. Mary the Cook Maid's Letter to Dr. Sheridan.

HODGE-PODGE. See HOTCH-POT.

HO'DIERN. Lat. *Hodie*, i. e. *hoc-die*; *hodiernus*, of this day.

I know that this is contrary to the common opinion, not only of the schools, but even of divers *hodiern* mathematicians.—*Boyle. Works*, vol. iii. p. 754.

HOE, *v.* HOE, *n.* Fr. *Houer*; Dut. *Houwen*; Ger. *Hauwen*; A. S. *Heaw-ian*; to *hew*, (qv.) Evelyn writes the word *haugh*.

To cut; to cut up, (sc. the surface, or any thing growing on the surface, of the ground.)

Weed and *haugh* betimes.
Evelyn. Kalendarium Hortense. April.

Begin the work of *haughing* as soon as ever they [weeds] begin to peep.—*Id. Ib. July.*

Remember to weed them [carrots and parsneps] when they are about two inches high, and a little after to thin them with a small *haugh*.—*Id. Ib. April.*

Mr Matthews, a most excellent and observant farmer in Berkshire, assured Mr. Stillingfleet, that the rooks one year, while his men were *hoeing* a field of turnips, settled on a spot where they were not at work, and that the crop proved very fine in that part, whereas in the remainder it failed.
Pennant. British Zoology. The Rook.

Howe'er reluctant, let the *hoe* uproot
Th' infected cane piece, and with eager flames,
The hostile myriads thou to embers turn.
Grainger. The Sugar Cane, b. ii.

Then say, ye swains, whom wealth and fame inspire,
Might not the plough, that rolls on rapid wheels
Save no small labour to the *hoe*-arm'd gang.—*Id. Ib.* b. i.

HOE. See HOOK.

HO'FUL. A. S. *Ho-full*, *hoh-full*, *hog-full*, prudent, considerate, careful, from A. S. *Hog-an*; Dut. *Huoghen*, to be careful or considerate.

Prudent, careful, considerate.

Sir Gregory, ever *hofull* of his doings and behaviour, directed especial letters unto him.
Stapleton. Fortress of the Faith, an. 1565, p. 97. b.

Women serving God *hofully* and chastely.
Id. Ib. p. 419. b.

HOG. HO'GGEREL. HO'GGISH. HO'GGISHLY. HO'GLING, *n.* A *hog* (says Skinner) is a sheep two years old, or in the second year of its age, perhaps from the A. S. *Hog-an*, curare, observare; because at that time they need the greatest care. The same reason will more especially apply to the *young* of swine: if to the *young* only of swine the name were ever restricted.

And he eueitide to fille his wombe of the coddis that the *hoggis* eeten, and no man gaf him.—*Wiclif. Luke*, c. 15.

They shal be shrined in a *hogges* tord.
Chaucer. The Pardoneres Tale, v. 12,890.

So doo our *hoglings* slinke fourthwith,
(their head a bacons barge)
Wine is I tell you, burtheynous,
and passing ful of charge.—*Drant. Horace*, Sat. 8. b. ii.

And to the temples first they hast, and seeke
By sacrifice, with *hogrelles* [*hedentes*] of two yeares,
Chosen as ought, to Ceres.—*Surrey. Virgile. Æneis*, b. iv.

A sty for a boar, and a *hogscote* for *hog*,
A roost for thy hens, and a couch for thy dog.
Tusser. Husbandly Furniture.

Abandon lust, if not for sinne,
Least to auoyd the shame
So *hogges* of Ithacus his men
The Latian witch did frame
Warner. Albion's England, b. iv. c. 22.

But this is got by casting pearls to *hogs*.—*Milton*, Son. 12.

It is kind and naturall for rammes to make no account of young *hogrels*, but to loath them: for they had rather follow old ewes.—*Holland. Plinie*, b. viii. c. 67.

Senselesse thy *hoggish* filth, and sense thou senseless makest. *Fletcher. The Purple Island*, c 8.

Neere to the shore that bord'red on the rocke
No merry swaine was seene to feed his flocke,
No lusty neat heard thither drove his kine,
Nor boorish *hog heard* fed his rooting swine.
Browne. Britannia's Pastorals, b. ii. s. 1.

Instant her circling rod the goddess waves,
The *hogs* transform them, and the sty receives.
No more was seen the human form divine,
Head, face, and members bristle into swine;
Still curs'd with sense their minds remain alone,
And their own voice affrights them when they groan.
Pope. Homer. Odyssey, b. x.

Is not a *hoggish* life the height of some men's wishes.
Shaftesbury. The Moralists, pt. ii. s 1.

Long did he there continue,
And all those parts much harmed,
Till a wise woman which
Some call a white witch,
Him into a *hogsty* charmed
Butler. A Ballad on Oliver Cromwell, pt ii.

The keeping of *hogs* in any city or market town is indictable as a public nuisance.—*Blackstone. Com.* b. iv. c. 13.

HOGH. Perhaps from the A.S. *Heah*; Dut. *Hoogh*; Ger. *Hoch*; high.
A high place.

That well can witnesse yet vnto this day
The westerne *hogh*.—*Spenser. Faerie Queene*, b. ii. c. 10.

All doubtful to which party the victory would go
Upon that lofty place at Plymouth called the *Hoe*,
Those mighty wrestlers met.—*Drayton. Poly-Olbion*, s. 1.

HOGSHEAD. Dut. *Ockshood*, *oghshood*, *hockshoot*. Minshew, in his first edition, asserts *ocks* to be the name of a certain measure in Brabant, and of *ocks*, this measure, and *houden*, to hold, he composed *ockshood*, q.d. a vessel holding that measure. He had also remarked, that some thought *hogshead* to be so called—a *forma*, from its form or make. In his second edition he has omitted all attempt at etymology.

Amongst the rest, Richard Chanceler the captaine of the Edward Bonauenture, was not a little grieved with the feare of wanting victuals, part whereof was found to be corrupt and putrified at Harwich, and the *hogsheads* of wine also leaked, and were not stanch.
Hacluyt. Voyages, vol. i. p. 245.

——— Then will I fetch her, againe,
With aqua-vitæ, out of an old *hogs-head*!
While there are lees of wine, or dregs of beere,
I'le neuer want her!
B. Jonson. The Divell is an Asse, Act ii. sc. 1.

Then the interpretation will be,—you drink red wine out of a *hogshead*; but I have scarcely vinegar enough.
Fawkes. Of the Idylliums of Theocritus, N. 14.

About 96,000 *hogsheads* of tobacco are annually purchased in Virginia and Maryland with a part of the surplus produce of British industry.—*Smith. Wealth of Nations*, b. ii. c. 5.

HOID. } Skinner says, *agrestis, rusticus*, clownish, rustic, from Ger.
HO'IDEN, n. } *Heyde*, a heath, or country
HO'IDEN, *adj.* } place, q. d. an inhabitant of a country place. It was applied to males, though now restricted to females. Cotgrave renders *grue*, "a sot, ass, goose-cap, *hoydon*." Bejaune,—"a rude, unfashioned, home-bred *hoydon*." (And see the quotations from Heywood and Milton.) Perhaps the same word as *Hoit*. Applied, as in Cotgrave, to—
A rude, unfashioned, home-bred fellow; and to a romping, awkward, clownish, rustic girl.

Mr. Gifford, on the citation below from B. Jonson, remarks, that from that passage, and several others which he had met with of a similar kind, he was induced to think that *hoiden* was the ancient term for a leveret; and that assuredly it was the name of some animal remarkable for the vivacity of its motions.

Clo. Then hearken oh you *hoyds*, and listen oh you illiterate.—*Heywood. Love's Mistris*, D. 2.

Hilts. You mean to make a *hoiden* or a hare
Of me, to hunt counter thus, and make these doubles.
B. Jonson. A Tale of a Tub, Act ii. sc. 1.

Shall I argue of conversation with this *hoyden*, to go and practise at his opportunities in the larder.
Milton. Colasterion.

They throw their persons with a *hoyden* air
Across the room, and toss into the chair.
Young. Love of Fame, Sat. 5.

First, giggling, plotting chambermaids arrive,
Hoydens and romps, led on by General Clive.
Churchill. The Rosciad.

HOISE, or } Written *Hawse* by Sir T. More.
HOIST, v. } (See HALSE.) Fr. *Hausser*; Sw. *Hyssa*; Scotch, *Hais*, which Ruddiman, in his Glossary to Douglas, derives from the Fr. *Haut*; or, perhaps, from the A. S. *Healsian*, ("a word," says Jamieson, "which I cannot find in any Lexicon.")
To raise or set up or aloft, to elevate, to heave or lift up.

Notwithstanding, after we had lost anchres, *hoising* vp the sailes for to get the ship aconst in some safer place, or when it should please God, it pleased his mercy suddenly, when no man looked for helpe, to fill our sailes with wind from the land, & so we escaped, thanks be to God
Hacluyt. Voyages, vol. ii. pt ii. p. 100.

The sonne of God had of his own disposicion leat himself faire & sobrely down into earth, to the end that being *hoysed* vp on ye crosse, he might drawe vp al thinges vnto himself.—*Udal. Luke*, c. 4.

Cleomenes *hoising* sail from the Isle of Ægialia, went into Africk, and was brought by the king's servants unto the city Alexandria.—*North. Plutarch*, p 679.

To intercept these, the Carthaginians *hoise* saile, and launch forth into the deep.
Ralegh. History of the World, b. v. c. 1. s. 4.

——— Let him take thee,
And *hoist* thee vp to the shouting plebeians.
Shakespeare. Antony & Cleopatra, Act iv. sc. 10.

——— Shall they *hoyst* me vp,
And shew me to the showting varlotarie
Of censuring Rome! *Id. Ib.* Act v. sc. 2.

But ere the rosy morn renew'd the day
While in th' embrace of pleasing sleep I lay,
Sudden, invited by auspicious gales,
They land my goods and *hoist* their flying sails.
Pope. Homer. Odyssey, b. xiii.

We saw abundance of coco-nuts swimming in the sea, (near Sumatra,) and we *hoysed* out our boat, and took up some of them.—*Dampier. Voyages*, an. 1686.

We could soon perceive that our squadron had alarmed the coast, for we saw the two forts *hoist* their colours, and fire several guns, which we supposed were signals for assembling the inhabitants.
Anson. Voyage round the World, b. i. c. 4.

HOIT, or } Cotgrave says, in v. *Moustache*, "This would make him
HOYT, v. } *raise* his hope or thoughts to
HO'ITING, n. } a very *high* pitch;" and in v.
HO'ITY-TO'ITY. } *Hausser*, (to hoise,) he gives as an equivalent expression, "That would set him on the *hoight*," i. e. *hight*.
To raise, to elevate, to elate; to be in *high* spirits; to throw or leap up or about, as in *high* spirits. We still use the expression, "He is in *hoity-toity* spirits."

And there he lives at home, and sings and *hoyts*, and revels among his drunken companions.
Beaum. & Fletch. Knight of the Burning Pestle, Act iv. sc. 1.

We shall have such a *hoyting* here anon.
You'll wonder at it.
Webster. Thracian Wonder, Act ii. sc. 1.

First that could make love faces, or could doe
The valter's sombersalts, or us'd to wooe
With *hoiting* gambols, his own bones to breake
To make his mistris merry.
Donne. Progress of the Soul, s. 47.

If any thing be amiss they are sure Mr. Sleek will find fault; if any *hoity-toity* things make a fuss, they are sure to be taken to pieces the next visit.—*Guardian*, No. 10.

HOLD, v. } Goth. *Hald-an*; A.S. *Haldan*,
HOLD, n. } *heald-an, healdan*; Dut. *Houden*;
HO'LDER. } Ger. *Halt-en*; Sw. *Halla*; ha-
HO'LDING, n. } bere, tenere, servare. Formerly also written *Halt*. (See HALT.) Lit. and met.—
To have or keep.
To *hold*, (sub. in the hand,)—to gripe, to grasp, to catch, to seize, to clutch.
To *hold* or keep, (sub. in motion,)—to continue, to pursue to proceed, to persist.
To *hold* or keep, (sub. from motion,)—to stop, to stay, to refrain or restrain, to desist; to have or keep fast, or fixed, or firm—to retain, to confine.
To *hold* within,—to contain.
To *hold* or keep from,—to detain.
To *hold* or keep up,—to maintain, to sustain, to support.
To *hold* or keep (in mind,)—to observe, to regard; to attend; to remember.

Wat *halt* it to telle longe?—*R. Gloucester*, p. 36.

And thenne, for the allance that were hem by twene,
Heo mygt this lond al in pes *holde* with oute tene
Id. p. 89.

"The kyng," he seyde, of Engelond *halt* hym to hys bedde,
And lyth myd hys gret wombe at Reyns achyld bedde.
Id. p. 379.

If any Breton were fonden *holdand* lond or lyth,
That he suld voide the lond, if he his life wild saue.
R. Brunne, p. 14.

For hosbondare & he. *holdeth* to gederes.
Piers Ploughman, p. 15.

And I pursuyde this weie til to the deeth, byndynge and bitakyng in to *holdis* men and wymmen.
Wiclif. Dedis, c. 22.

Euery man that *halt* [Tyrwhitt, *holt*) him with a leke,
Upon his bare knees ought all hys lyfe
Thanken God, that him hath sent a wyfe.
Chaucer. The Marchantes Tale, v. 9224.

She *halt* hire chambre, abiding Cristes will.
Id. The Man of Lawes Tale, v. 5142

——— A knight called Virginius,
Agein the lawe, agein all equitee,
Holdeth, expresse agein the will of me,
My servant, which that is my thral by right.
Id. The Doctoures Tale, v. 12,116.

This is the veray soth withouten glose,
It failleth not, while it is in your *hold*.
Id. The Squieres Tale, v. 10,481.

He leyth downe his one eare all plat
Unto the ground, and *halt* it fast.—*Gower. Con. A.* b. i.

In Scotlãde some styryng was made this yere by excytyng of ye Frensh kynge, in so moche that the kynge was fayne to sende thyther a crewe of soudiours to stregth such *holdys* as he there *helde*.—*Fabyan. Chronicle*, an. 1341.

The stif standers, and the sturdy *holders* vp of their snoute, he hath cast downe.—*Udal Luke*, c. 1.

Setting not bi for to folowe the determynations and the *holdingis* of the Chirche in mater of faith.
Bp. Pecock. Book of Faith, 1455. (*Waterland*, vol. x. p 214.)

And greedy Avarice by him did ride,
Upon a camell loaden all with gold;
Two iron coffers hong on either side,
With precious metall full as they might *hold*.
Spenser. Faerie Queene, b. i. c. 4.

"Ah, dearest dame," quoth then the Paynim bold.
"Pardon the error of enraged wight,
Whom great griefe made forget the raines to *hold*
Of reason's rule." *Id. Ib.*

——— Come thick Night,
And pall thee in the dunnest smoake of Hell,
That my keene knife see not the wound it makes,
Nor Heauen peepe through the blanket of the darke,
To cry, *hold, hold*.—*Shakespeare. Macbeth*, Act i. sc. 5.

——— Before my body
I throw my warlike shield: lay on Macduffe,
And damn'd be him, that first cries *hold*, enough.
Id. Ib. Act v. sc. 7.

Cat. Hold thee, drunkard Consul,
Go forth and confidently. *B. Jonson. Catiline*, Act v.

Over. You will not let him goe, brother, and loose him?
Cok. Who can *hold* that will away? I had rather loose him then the fayre, I wusse.
Id. Bartholomew Fayre, Act i. sc. 4.

And pain and grief enforcing more and more,
Besieg'd the *hold* that could not long defend.
Daniel. The Civil Wars, b. iv.

Before vs are our armed foes,
Behind vs are the seas,
On either side the foe hath *holdes*
Of succour, and for ease.
Warner. Albion's England, b. iv. c. 22.

No man durst demaund the cause of his comming (with a number about him) into the utmost parts of the Romane limit, as being now a landed man, and a *holder* of possessions there.—*Holland. Ammianus*, p. 111.

——— And struggling still with those
That 'gainst her rising pain their utmost strength oppose,
Starts, tosses, tumbles, strikes, turns, touses, spurns and sprauls,
Casting with furious limbs her *holders* to the walls.
Drayton. Poly-Olbion, s. 7.

The only *hold-back* is the affectionate and passionate love that we bear to our wealth, that lust or sensuality of the eye, as the Apostle calls it.—*Hammond. Works*, vol. iv. p. 555.

Brethren and sisters of the *hold-dore* trade,
Some two months hence, my will shall here be made.
Shakespeare. Troyl. & Cress. Act v. sc. 11.

The cause of this *holding* of and delay that he made, was the feare of imminent dangers on every side, in so much as he would often say, hee *held* a woolfe by the eares.
Holland. Suetonius, p. 100.

If sovereign right by sovereign power they scan,
The same bold maxim *holds* in God and man:
God were not safe, his thunder could they shun;
He should be fore'd to crown another son.
Dryden. The Medal.

Would any one think he in earnest went about to persuade men to be Christians, who should use that as an argument to recommend the Gospel, which he has observ'd men to lay *hold* on as an objection against it?
Locke. Vindication of the Reasonableness of Christianity.

We preach a company of plain lessons of peaceableness, and fidelity, and submission to our rulers; such as the law of nature teaches, such as both Christ and his apostles did preach in all places wherever they came; and such as will at this day *hold* in all the governments of the world, whether they be kingdoms or commonwealths.—*Sharpe*, vol. ii. Ser. 2.

[Nature] has furnished the several sorts of teeth with *hold fasts* suitable to the stress that by reason of their different offices they are to be put to.
Ray. On the Creation, pt. ii.

Can any sober person think it reasonable that the public devotions of a whole congregation, should be under the conduct, and at the mercy of a pert, empty, conceited *holder-forth*, whose chief (if not sole) intent is to vaunt his spiritual clack, and (as I may so speak) to pray prizes.
South, vol. ii. Ser. 3.

Indeed his [Cifaccio's] *holding-out* and delicateness in extending and loosening a note with incomparable softnesse and sweetnesse was admirable.
Evelyn. Memoirs, 19 *April*, 1687.

But we are, first, to find out what the principles are on which prophecy is founded, and by which it claims to be tried; and then to see whether they will *hold*, that is, whether they will aptly and properly apply to the particulars of which it is compounded.
Hurd. Works, vol. v. Ser. 3.

A person lays *hold* upon a thing when he takes possession of it, and claims it as his right and property: in this sense the apostle speaks with much diffidence and humility of his hope of laying *hold* of his reward.—*Horsley*, vol. ii. Ser. 27.

The greatest trouble they gave us was to look after the buoys of our anchors, which were no sooner thrown out of the boats, or let go from the ship, than they got *hold* of them.—*Cook. Second Voyage*, b. iii. c. 4.

But under who *holds* it, and by far the most safe to the country. of all modes of influence, in my opinion, a place the government is the least disgraceful to the man
Burke. Of the Present Discontents.

This is the unity of the Christian church, the *holding* of Christ for the head: and not (as the present church of Rome teaches) the *holding* of the pope for the visible head of it.—*Pearce*, vol. iv. Ser. 2.

HOLD. Skinner says, sic dicitur contabulatio navis infima ubi penus navis *conditur*; either from the verb to *hold*, because it *holds* or contains the stores, &c. or, q.d. the *hole* of a ship, the inmost cavity of the ship. Tooke,—*hold*, as the *hold* of a ship; in which things are *covered*; or the *covered* part of a ship: the past part. of *hel-an*, to cover.

Dol. Can a weake emptie vessell beare such a huge full hogshead? There's a whole marchant's venture of Burdeux stuffe in him: you haue not seene a hulke better stufft in the *hold*.—*Shakespeare. 2 Pt Hen. IV.* Act ii. sc. 4.

Behold the youth just now set free
On land, immur'd again at sea
Stow'd with his cargo in the *hold*
In quest of other worlds for gold.
Somervile. The Fortune-hunter.

This was no time to indulge conjecture, nor was any effort remitted in despair of success: that no time might be lost, the water was immediately started in the *hold*, and pumped out.—*Cook. First Voyage*, b. iii. c. 3.

HOLE. } See Whole.
Ho'LY. }

HOLE, *n.* } A. S. *Hole*, *hole*, *hol*; Ger. Dut.
Hole, *v.* } and Sw. *Hol*, from A. S. *Holian*, *aholan*, cavare, excavare, fodere, to *hollow*, to excavate, (Skinner.) In the opinion of some from *hel-an*, tegere, to cover, (Lye.) And Ihre thinks the Sw. might be formed from the Goth. verb, *Huljan*, (A. S. *Helan*,) to cover. Of this Goth. and A. S. verb, Tooke considers it to be the past part., and to mean—

Some place *covered* over.

To the objection, "Cannot I drill a *hole* in the centre of this shilling? And then where will be the covering?" he answers: "After you have so drilled it, break it diametrically: and then where will be the *hole*? Of the two pieces each will have a notch in it; but no *hole* will remain." To this may be added, that if each piece be set upright, with the notched side downwards, there will be a *hole* in each, formed by the perforated piece and the surface upon which it stands.

The verb formed upon the noun,—

To make, to enter, a *hole*.

——— North wynd there y wye
Out of the erthe ofte cometh, of *holes* as yt were,
And bloweth vp of thilke *holes*, so that yt wolde a rere
And bere vp grete clothes, gef heo were ther ney,
And blowe hem here and there vpon the lofte on hey.
R. Gloucester, p. 7.

Bothe fox and fowel may fleo to *hole* and crepe.
Piers Ploughman, p. 394.

Whether a well of the same *hole* bringith forth sweete and salt watir? —*Wiclif. James*, c. 3.

He brake the barres, and through the timber pearst
So large a *hole* whereby they might discerne
The house, the court, the secret chambers eke
Of Priamus, and auncient kings of Troy,
And armed foes in thentrie of the gate.
Surrey. Virgile. Æneis, b. ii.

P. Ca. ——— I ha' you in a *purse-net*,
Good master Picklocke, wi' your worming braine,
And wriging ingine head of maintenance,
Which I shall see you *hole* with very shortly:
A fine round head, when those two lugs are off,
To trundle through a pillory.
B. Jonson. The Staple of Newes, Act v. sc. 2.

——— His men yet pleas'd their hearts,
With throwing of the *holed* stone; with hurling of their darts,
And shooting fairley one the shore.
Chapman. Homer. Iliad, b. ii.

But thou, poor fountain, silly soul!
Thy head absconding in a *hole*,
Run'st muddling on from place to place
Asham'd to show thy dirty face.
Yalden, Fab. 1. *The River and the Fountains.*

When he had got about an hundred yards distance and thought himself secure of his prize, a musket was fired after him, which fortunately struck the boat just at the water's edge, and made two *holes* in her side.
Cook. First Voyage, b. ii. c. 3.

HO'LEFUL. Perhaps *holesome* or *wholesome*.

"I am," sayd he, "ye sauyoure of poore men: ye be poore & haue assayed ye harde hādis of ryche men; now drawe ye therfore *holeful* water of lore of my wellys, & that wt ioy, for ye tyme of youre vysytacyon is comyn."
Fabyan. Chronicle, an. 1188.

HO'LIDAM. See Halidam.

HO'LLA, *v.* } Probably from the A. S.
Ho'lla, *n.* } *Ahlow-an*, to low or bellow.
Ho'llow. } See Halloo.
Ho'llowing, *n.* } To make or utter a *loud* (*low-ed*) noise, to shout *aloud*; to call or cry *aloud*.

But *holla* yet, and lay a strawe thereby.
Gascoigne. The Fruites of Warre.

Here is our en'my lo, *heylagh*, loud clamours than they throw. *Phaer. Virgill. Æneidos*, b. ix.

Cel. Cry *holla*, to the tongue. I prethee: it curuettes vnseasonably.—*Shakespeare. As You Like It*, Act i. sc. 1.

——— To our Theban hounds,
That shook the aged forrest with their echoes,
No more now must we *hollo*, no more shake
Our pointed javelins
Beaum. & Fletch. Two Noble Kinsmen, Act ii. sc. 2.

I could have kept a hawk, and well have *hollow'd*
To a deep cry of dogs. *Id. Ib.* Act ii. sc. 5.

What recketh he his rider's angry stir,
His flattering *holla*, or his stand, I say?
Shakespeare. Venus & Adonis.

Like as the desert rocks in the wide fields and mountains ring with the resonance and ecchoes of herdmen's *hollaing*, and beasts' bellowing.—*Holland. Plutarch*, p. 1079.

As this was the reception it [the Liturgy] had in the cathedral [at Edenborough] so it far'd not better in the other churches of the city, but was entertain'd with the same *hollowing* and outcries; and threatning the men whose office it was to read it, with the same bitter execrations against bishops and popery.—*Clarendon. Civil War*, vol. i. p. 109.

The hostlers at the inns admire, and *hollo* to the three footmen who came galloping after, Who is it? who is it?
Knox. Winter Evenings, Even. 41.

HO'LLAND. A linen, so called because originally made in *Holland*. The chief manufacture of it is now in Ireland.

Hollands,—the spirit Geneva, or Gin, (qv.) made in *Holland*.

The ninth of April he presented the great Bassa with sixe clothes, four cannes of siluer double gilt, and one piece of fine *holland*.—*Hackluyt. Voyages*, vol. ii. p. 169.

Hostesse. Now as I am a true woman, *holland* of eight shillings an ell.—*Shakespeare. 1 Pt. Hen. IV.* Act iii. sc. 3.

It must be allowed, that any young fellow that affects to dress and appear genteelly, might with artificial management save ten pound a year, as instead of fine *holland* he might mourn in sackcloth.—*Spectator*, No. 360.

HO'LLOW, *v.* } A. S. *Hol-ian*, *aholan*; ex-
Ho'llow, *n.* } cavare, perfodere, to dig, to
Ho'llow, *adj.* } make *hollow*; Ger. and Dut.
Ho'llowly. } *Hol-en*; Sw. *Holka*.
Ho'llowness. } To excavate, to dig out the solid contents; and thus *hollow*, the adj. is, (met.)—

Unsolid, unsubstantial, faithless.

A *hollow* sound; as if issuing or proceeding from a *hollow* place.

For in the Idus of October atte Wynchecombe suche a stroke cam doune, that hit threst so that on side of the tour of the stepille, that hit *holowed* the stonene walle to a manne's gretnesse.—*R. Gloucester*, p. 415. Note.

"Doth out this water," quoth Merlyn, "& wen it is a weye,
Ge schul bi nethe get y fynde *holwe* stones tweye,
And in eyther a dragon ther inne slepe faste."—*Id.* p. 131

As lene was his hors as is a rake,
And he was not right fat, I undertake;
But loked *holwe*, and therto soberly.
Chaucer. The Prologue, v. 291.

And whan that he was slain in this manere
His light ghost, ful blisfully is went
Up to the *holownesse* of the seuenth sphere.
Id. Troilus, b. v.

These lockes that hang unkempt, these *hollowe* dazled eyes
These chattering teeth, this trēbling tongue, well tewed with carefull cries.
Gascoigne. The Anatomye of a Louer.

Of the iuye and the vyne leaues they made themselues garlands, & ran up & downe after a dissolute maner, all the *hollowes* & valleys thereabout rebounding with the voice of so many thousands, calling vpon Bacchus, to whom that place was dedicate.—*Brende. Quintus Curtius*, fol. 236.

Which trembling stack, and shoke within the side,
Wherwith the caues gan *hollowly* resound.
Surrey. Virgile. Æneis, b. ii.

Whan was *holowe-herted* flatterye and craftye deceauyng, more practiced, and lesse hertye frendeshyp steryng, than now!—*Udal. Ephesians. The Prologue.*

For it is not ynoughe to haue geuen ouer theft, whoredom & murdre, in baptisme, except al *hollow-heartednes* be also plucked quite out of ye mind, & in stede of hate, charitie come in place.—*Id.* 1 *John*, c. 2.

Hollow your body more air, thus. Now stand fast o' your left leg, note your distance, keep your due proportion of time.—*B. Jonson. Every Man in his Humour*, Act i. sc. 3.

—— For like to pillars most they seem'd,
Or *hollow'd* bodies made of oak or firr
With branches lopt, in wood or mountain fell'd.
Milton. Paradise Lost, b. vi.

Thus as they two of kindnesse treated long,
There them by chance encountred on the way
An armed knight, vpon a courser strong,
Whose trampling feet vpon the *hollow* lay
Seemed to thunder.—*Spenser. Faerie Queene*, b. iii. c. 8.

Fer. O heauen; O earth, beare witnesse to this sound,
And crowne what I professe with kinde euent
If I speake true: if *hollowly*, inuert
What best is boaded me, to mischiefe.
Shakespeare. Tempest, Act iii. sc. 1.

Yet it has been noted, that many old trees (quite decayed with an inward *hollowness*) have born as full burdens, and constantly, as the very soundest.—*Evelyn. Pomona*, c. 3.

A needy, *hollow-eyd*, sharpe-looking wretch.
Shakespeare. Comedy of Errors, Act v. sc. 1.

Rat. Most mightie soueraigne, on the Westerne coast
Rideth a puissant nauie: to our shores
Throng many doubtfull, *hollow-hearted* friends,
Vnarm'd, and vnresolu'd to beat them backe.
Id. Rich. III. Act iv. sc. 4.

Some log, perhaps, upon the waters swam
An useless drift, which, rudely cut within,
And, *hollow'd*, first a floating trough became,
And cross some riv let passage did begin.
Dryden. Annus Mirabilis.

And up among the loose disjointed cliffs,
And fractur'd mountains wild, the brawling brook
And cave, presageful send a *hollow* moan,
Resounding long in listening Fancy's ear.
Thomson. Winter.

Yet is not the *hollow* of the bones altogether useless, but serves to contain the marrow; which supplies the oyl for the maintaining and inunction of the bones and ligaments, and so facilitating their motion in the articulations.
Ray. On the Creation, pt. ii.

Let such pretenders suspect the sandiness and *hollowness* of their foundation.—*South*, vol. iii. Ser. 4.

—— The distant water-fall
Swells in the breeze; and with the hasty tread
Of traveller, the *hollow-sounding* plain
Shakes from afar. *Thomson. Winter.*

The [canoe's] bottom was sharp, with straight sides like a wedge, and consisted of three lengths, *hollowed* out to about two inches, or an inch and a half thicke, and well fastened together with strong planting.
Cook. First Voyage, b. ii. c. 10.

The gale continued, with heavy squalls and a large *hollow* sea, all the afternoon.—*Id. Ib.* b. ii. c. 7.

HO'LLY. HOLM. HOLM-TREE. } A. S. *Holegn*; aquifolium, ruscea sylvestris. The *holly*, or *holm-tree*, (Somner.) The Fr. *Houx*, is derived by Menage from the Gr. Ὀξυς, sharp; the Lat. *Aquifolium*, by Vossius, from *acuti folium*; and for the same reason, viz. the sharpness, the prickleness of the leaves. Skinner suggests that the name *hol-egn* was applied, from *hal* or *hol*, and *ecge*, the edge, *all edge*, or sharpness.

Holm, applied both to the *aquifolium* and the *ilex*, Skinner thinks may be from the A. S. *Holm*, a river island, because these trees flourish in moist and watery places. It is not improbably corrupted from *holen*, *holn*, and, by change of *n* into *m*, *holm*.

As oke, fir, birch, aspe, alder, *holm*, poplere.
Chaucer. The Knightes Tale, v. 2923.

And fast some water fetch, some crackling fier bring in their hand.
In surplice white of linen clad, and temples compast round
With wreath of veruine soote, and *holly* herbes togither bound. *Phaer. Virgill. Æneidos*, b. xii.

Leave me those hilles where harbrough nis to see,
Nor *holy-bush*, nor brere, nor winding ditch.
Spenser. Shepheard's Calender. June.

The *holly* leaves, and all the kinds of *holme*, are set with sharp pricks.—*Holland. Pliny*, b. xvi. c. 24.

Hee joied so much that in the Iland Caprem, the boughs of a very old *holmtree* hanging and drooping now for age down to the ground, became fresh againe at his comming thither, that he would needes make an exchang with the State of Naples, and in liev of that Iland geve them Ænaria.
Holland. Suetonius, p. 79.

But above all the naturall greens which inrich our home-born store, there is none certainly to be compar'd to the *holly*.—*Evelyn. Sylva*, c. 23.

And yet there is an expedient to effect it more insensibly, by planting it with the quick: let every fift or sixt be an *holy-set*.—*Evelyn. Sylva*, c. 23.

—— Some to the *holly-hedge*
Nestling repair, and to the thicket some.
Thomson. Spring.

The tree which produceth the winter's bark, is found here in the woods, as is the *holly-leaved* barbary.
Cook. Second Voyage, b. iv. c. 3.

Beneath an *holm-tree's* friendly shade
Was Reason's little cottage made.
Smart. Reason & Imagination.

HO'LLYHOCK, or HO'LLY-OAK. } *Hoc*, or *hoc-leaf*, is in A. S. the mallow; and Skinner thinks that *holly* is *holy*; i. e. large or great; the great mallow.

The chequ'd and purple ringed daffodillies,
Bright crowne-imperiall, king's-speare, *holy-hocks*.
B Jonson. Masques. Pan's Anniversarie.

Nonius supposes the tall rosea, arborescent *holihocks*, that bears the broad flower, for the best, and very laxative.
Evelyn. Acetaria.

HO'LOCAUST. Fr. *Holocauste*; It. *Olocausto*; Sp. *Holocausto*; Lat. *Holocaustum*; Gr. Ὁλοκαυστον, because the *whole* was *burned*, from ὁλος, *whole*, and καυστος, burned, from καιειν, to *burn*. Cotgrave calls it,—

"A sacrifice killed and layed *whole* on the altar;" used met.

And in case ye shal see these wordes which I shal speake now not to be vaine; but to haue theyr present efficacie & strength, doubt ye not but that the sonne of man hath power in yearth to forgiue sinnes, and that not by sacrifices, or *holocaustes*, but by simple and plaine wordes.
Udal. Matthew, c. 9.

And she, thus left alone, might sooner prove
The perfect *holocaust* of generous love
Beaumont. Psyche, c. 24. s. 194.

When the fathers opposed their sacrificial fire (viz. the fire of the spirit) to the sacrificial fire of the Jews and Pagans, they supposed it to enlighten, inflame, and spiritualize, not the elements, but the persons. therefore the persons were the true and acceptable sacrifices, living sacrifices, burning and shining *holocausts*.
Waterland. Works, vol. viii. p. 319.

HO'LOUR. Mr. Tyrwhitt says, Sax. a whore-monger. Skinner adds, q.d. *hold-whore*, one who keeps a *whore*. Junius from *hol*, a *hole* or cave, because such persons frequented such places for meeting.

And if that she be faire, though verray knave,
Thou sayst that every *holour* wol hire have.
Chaucer. The Wif of Bathes Prologue, v. 5836.

And if he repreve him uncharitably of sinne, as thou *holour*, thou dronkelowe harlot, and so forth.
Id. The Persones Tale.

HO'LSTER. Ger. *Pistolenhalster*; Sw. *Pistol-hoelster*. The A. S. *Heolstra*, is a hiding-place; probably from *hel-an*, to cover, to hide. And Ihre derives the Sw. *Hoelster* from *Hoelja*, to cover, to hide. Applied to—

A case for pistols; to cover, to protect them.

In th' *holsters*, at his saddle-bow,
Two aged pistols he did stow,
Among the surplus of such meat
As in his hose he could not get.—*Hudibras*, pt. i. c. 1.

HOLT, Skinner says, denotes a grove, or a multitude of trees set or planted close or thick together. And Tooke asserts it to be the past part. of the A. S. verb *Hel-an*, to cover. Serenius also refers to the Sw. verb *Hoelja*, to cover.

"A rising ground or knoll *covered* with trees," (Tooke.)

Whan Zephyrus eke with his sote brethe
Enspired hath in every *holt* and hethe
The tendre croppes. *Chaucer. The Prologue*, v. 6.

And gan search, and seeke wonder sore
Emong the hils, and the *holts* hore.
Lidgate. Story of Thebes, pt. i.

But upon a rayny day hyt befel
An huntynge wente Syr Launfal,
To chafy in *holtes* hore. *Launfal. Ritson*, vol. i.

Yee that frequent the hilles
and highest *holtes* of all,
Assist mee with your skilful quilles
and listen when I call.
Turbervile. On the Death of Elizabeth Arhundle.

Whose *holts* that view the East, do wisely stand to look
Upon the winding course of Lee's delightful brook.
Drayton. Poly-Olbion, s. 16.

For first they wasted and destroied their *holts*, graunges, and farme houses, afterwards certaine wicks and villages also, robbing and rifling as they went, to the great dishonour of the king.—*Holland. Livie*, p. 1075.

Such noise their passions make, as when one heares
The hoarse sea waues rore, hollow rocks betwixt;
Or as the winde in *holts* and shady greanes,
A murmur makes, among the boughes and leaues.
Fairefax. Godfrey of Boelogne, b. iii. s. 6.

The otter works upwards to the surface of the earth, and forms, before it reaches the top, several *holts*, or lodges, that in case of high floods it may have a retreat, for no animal affects lying drier.—*Pennant. British Zoology. The Otter.*

HO'LY. HO'LILY. HO'LINESS. } A. S. *Halig*, *halga*; Dut. *Hegligh*; Ger. *Heilig*; Sw. *Hel*, from the A. S. *Halgian*, *halian*, *halan*; *ge-halgian*, *ge-halian*, *gehalan*, sanare, salvare, salvum facere, and, consequentially, sanctificare, consecrare; to *heal*, to save or make whole or safe, and, consequentially, to sanctify, to consecrate, (see HEAL;) and, thus, *holy* is—

Sacred, sanctified, or hallowed, consecrated, devoted to religion; free from sin, from spot or blemish, as a person or thing consecrated; pure, pious, religious.

Holi-day,—A. S. *Halig-day*,—a day of rest.

Vor he was suythe *holy* mon, and munstre let rere,
That me cleputh in Walys Seynt Dauid, & gut he lyth here.
R. Gloucester, p. 192.

The betere hym were in *holynesse* to nyme hyr to wyue
Id. p. 331.

& many a gode man to *holy* lif did calle.—*R. Brunne*, p. 81.

Licheros lif thei led, & thouht it in thar breste,
Holynes did away, of the kirke gaf thei leste.—*Id.* p. 65.

Thus wrouht thise monke thre, thorgh the *Holy-Goste*.
Id. p. 81.

And seide this is an hous of orisoune and of *holynesse*.
Piers Ploughman, p. 313.

For the hye *Holy-Gost* shall hevene to cleve
And love shall keepe out after, into this lowe erthe
Id. p. 233

For thei holden nat here *holy-dales* as *holy-churche* techeth.
Id. p. 148.

Nile ye gyve *hooly* thing to houndis.—*Wiclif. Matt.* c. 7

Geue not yt which is *holy* to dogges.—*Bible*, 1551. *Ib.*

And ghe ben witnessis hem *boothli* and iustli and withouten playnt we weren to ghou that byleuyden.
Wiclif. 1 *Tessal.* c. 2.

But now ghe delyuered fro synne and maad seruantis to God han ghoure fruyt into *holinesse* and the ende euerlastynge lyf.—*Id. Romaynes*, c. 6.

But nowe being freed from sinne, and made seruants vnto God, ye haue your fruite in *holinesse*, & the ende, euerlasting life.—*Bible*, 1583. *Ib.* vi. 22.

For God clepide not us into vncleennesse, but into *holynesse*.—*Wiclif.* 1 *Tessal.* c. 6.

For God hath not called vs vnto vncleanes: but vnto *holynes*.—*Bible*, 1551. *Ib.*

Whanne he hadde seid this he blew on hem and seide, take ghe *Hooli Goost*.—*Wiclif. Jon*, c. 20.

And when he had sayde that, he brethed on them and sayde vnto them: Receaue the *Holy Goost*.—*Bible*, 1551. *Ib.*

Or for that eche of hem shuld helpen other
In meschefe, as a suster shal the brother,
And live in chastitee ful *holily*.
Chaucer. The Marchantes Tale, v. 9029.

She is mirrour of alle curtesie,
Hire herte is veray chambre of *holinesse*,
Hire hond ministre of fredom for almesse.
Id. The Man of Lawes Tale, v. 4557

This Absolon, that joly was and gay,
Goth with a censer on the *holy day*,
Censing the wives of the parish faste.
Id. The Millieres Tale, v. 3340

And for to speke it other wise,
What man that lasseth the franchise,
And taketh of *holy* churche his praie,
I not what bedes he shall praie.—*Gower. Con. A.* b v

For whan he seeth, that he maie wyn,
He wonneth for no cursidnesse,
That he ne breketh the *holynesse*,
And doth to God no reuerence. *Id. Ib.*

But I will haue matrimony observed here *holy*'y & vndefyledly among them that professe the new lawe.
Udal. Matthew, c. 1

From thyne eyes cure caste me not in vnreste,
Nor take from me thy spyryte of *holynesse*.
Wyatt. Psalm 51.

And on some working daies doe likewise, if thou bee not letted with some necessary busines in thy house, & thou haue books at hand: and specially if there bee any long space betweene the *holly-dayes*.
Vives. Instruction of a Christian Woman, b. i. c. 5.

Euen so such as dooe altogether geue hed vnto those thinges whiche dooe moste nerest concerne and touche the lyfe euerlastyng, although thei seme as *holydaiemen*, to repose themselues from all corporall businesse: yet thei dooe more good then the others, because thei dooe the thing moste chiefiye requisite to bee dooen.—*Udal. Luke*, c. 10.

This day I have begot whom I declare
My onely Son, and on this *holy* hill
Him have anointed, whom ye now behold
At my right hand; your head I him appoint.
Milton. Paradise Lost, b. v.

——— On whom the angel haile
Bestow'd, the *holy* salutation us'd
Long after to blest Marie, second Eve. *Id. Ib.*

But if I do live *holily*, I do not think that I deserve heaven; it is the cross of Christ that procures me grace; it is the Spirit of Christ that gives me grace; it is the mercy and the free gift of Christ that brings me unto glory.
Bp. Taylor, vol. iii. Ser. 3.

Yet at length, giving place to their greedy desire to be revenged of their enemies, they spurned all reverence of blood, and *holiness* of friendship, at their feet.
North. Plutarch, p. 760.

Tho. It was upon a *holiday*,
When shepheards groomes han leave to play,
I cast to go a shooting.
Spenser. Shepheard's Calender. March.

——— Lords are lordliest in their wine;
And the well-feasted Priest then soonest fir'd
With zeal, if aught Religion seem concern'd:
No less the people on their *holy-days*
Impetuous, insolent, unquenchable.
Milton. Samson Agonistes.

Were I in England now (as once I was) and had but this fish painted: not a *holiday-foole* there but would giue a peece of siluer.—*Shakespeare. Tempest*, Act ii. sc. 2.

Cel. They are but burs, cosen, throwne vpon thee in *holiday-foolerie*, if we walke not in the trodden paths our very petty-coates will catch them.
Id. As You Like It, Act i. sc. 3.

Then told'st her doubting how these things could be
To her a virgin, that on her should come
The *Holy Ghost*, and the power of the Highest
O'er-shadow her. *Milton. Paradise Regained*, b. i.

——— Such delight hath God in men
Obedient to his will, that He vouchsafes
Among them to set up His tabernacle,
The *Holy One* with mortal men to dwell.
Id. Paradise Lost, b. xii.

——— Trifles light as ayre
Are to the iealious, confirmations strong,
As proofes of *Holy-Writ*.—*Shakes. Othello*, Act iii. sc. 3.

To this I have a short and plain answer: "let him study the *holy* Scripture, especially the New Testament." Therein are contained the words of eternal life; it hath God for its author, salvation for its end, and truth, without any mixture of error, for its matter.
Locke. A Letter to the Rev. Mr. Richard King.

Then shall all the powers and faculties that have been given us, all the favours and benefits we have enjoyed, all the means and opportunities that have been afforded us for the living virtuously and *holily*, and thereby bringing honour and glory to our Master, be brought into our view, and an account be demanded of them.—*Sharpe*, vol. vi. Ser. 10

Sooner than I'll from vow'd revenge desist,
His *Holiness* shall turn a Quietist.
Garth. The Dispensary, c. 5.

There were also divers articles contained in it, which were, touching the king's supremacy; his power of appointing or dispensing with *holy-days* and feasts.
Burnet. History of the Reformation, an. 1550.

When Christ not only triumphed over hell and the grave, but was exalted to the right hand of God, He then not only bestowed these miraculous gifts of the *Holy-Ghost* on the Apostles, but settled a constant order of such in the Church, who were to attend to the necessities of it, till there will be no further need of instruction.—*Stillingfleet*, vol. iii. Ser. 5.

Many of these jests about confession, praying to saints, *holy-water*, and the other ceremonies of the church, were complained of.—*Burnet. Hist. of the Reformation*, an. 1536.

Ye distant spires, ye antique towers,
That crown the wat'ry glade,
Where grateful Science still adores
Her Henry's *holy* shade.
Gray. On a distant Prospect of Eton College.

The *holy* sufferer bowing his head, and crying, It is finished, gave up the ghost.—To this great event was afterwards added Christ's glorious resurrection from the dead
Gilpin, vol. i. Ser. 21.

Dr. Horne, the Bishop of Norwich, who discovered a genuine spirit of piety in his writings, and displayed the beauty of *holiness* in all its charms, has attacked the philosophy of Hume with the arms of ridicule.
Knox. Winter Evenings, Even. 62.

The same bell that called the great man to his table, invited the neighbourhood all round, and proclaimed a *holiday* to the whole country.
Hurd. Dial. The Age of Queen Elizabeth.

HO'MAGE, *v.*
HO'MAGE, *n.*
HO'MAGEABLE.
HO'MAGER.

Fr. *Homage*; It. *Omaggio*; Sp. *Omenage*; Low Lat. *Homagium*; *Actus*, vel ministerium *hominis*, from the Fr. *Homme*, Lat. *Homo*, a man, serving-man, vassal. See *Spelman* in v.

For the origin and application of the word, see the quotation from Blackstone. And see AGE; in v. *Appanage*.

Ther heo made Aurli kyng, & *homage* hym dude echon.
R. Gloucester, p. 134.

Ethelbert held Estsex, Southsex, and Kent,
For *homage* & feaute to Adelwolf it went.
R. Brunne, p. 19.

Clerkes knewen the comete, and comen with here p-sentes,
And dude here *homage* honorably, to hym that was al myghty. *Piers Ploughman*, p. 234.

For sothly he ne ahuld have than in all his lif corage to sinne, but yeve his herte and body to the service of Jesu Crist, and therof do him *homage*.—*Chaucer. The Persones Tale.*

A morow whan the court is set,
The yonge ladie was forth fet,
To whome the lordes done *homage*.—*Gower. Con. A.* b. ii.

To whom Jove sometimes bends, and Neptune kneels,
Mars *homageth*, and Phebus will submit.
Heywood. Love's Mistress, sig. D. 3.

My proud sails swelling with a prosp'rous wind,
The boist'rous seas did *homage* to mine eyes,
And much above their usual course were kind.
Drayton. The Legend of Pierce Gaveston.

All these are Spirits of air, and woods, and springs,
Thy gentle ministers, who come to pay
Thee *homage*, and acknowledge Thee their Lord:
What doubt'st thou Son of God? sit down and eat.
Milton. Paradise Regained, b. ii.

Among the rest, the Earls of Flanders and Holland were most considerable; but of them two, he of Holland being *homageable* to none, and having Friesland and Zealand added, was the more potent.—*Howell*, b. i. s. 2. Let. 15.

This aggravates a grudge that the French king hath to the duke, for siding with the imperialists, and for things reflecting upon the dutchy of Bar; for which he is *homageable* to the crown of France, as he is to the emperor for Lorain.
Id. b. i. s. 6. Let. 12.

King John not appearing, is condemned of a traiterous outrage; for that, carelesse of his oath made to the French, he, though an vnkle, had murthered his elder brother's son, being an *homager* to the French, and that within the French territories.—*Speed. John*, an. 1202. b. ix. c. 8. s. 20.

For plead they will, and maintaine the cause of the cities in Greece, saying, they ought to be set free and at liberty; which being once obtained, who can make doubt, but ready they will be to withdraw from our obeisance, not only the cities which shall be freed, but also those which have been *homagers* and tributaries unto us of old time.
Holland. Livius, p. 975.

I sought no *homage* from the race that write;
I kept, like Asian monarchs from their sight.
Pope. Prologue to the Satires.

The vasal or tenant upon investiture did usually *homage* to his lord; openly and humbly kneeling, being ungirt, uncovered, and holding up his hands both together between those of the lord, who sate before him; and there professing, that "he did *become his man*, from that day forth, of life and limb and earthly honour" and then he received a kiss from his lord. Which ceremony was denominated *homagium*, or manhood, by the feudists, from the stated form of words, *devenio vester homo*.
Blackstone. Commentaries, b. ii. c. 4.

HOME, *n.*
HOME, *ad.*
HO'MELESS.
HO'MELY.
HO'MELING, *n.*
HO'MELING, *adj.*
HO'MELINESS.
HO'MEWARD.

A. S. *Hæm*; Ger. *Heim*; Dut. *Heym*; Sw. *Hem*, from the A. S. *Hæm-an*; Ger. *Heimen*, coire, cohabitare, to come together, to dwell together. Wachter calls the Ger. *Heim*, communis locus habitandi, a *common* place of dwelling, or a *common* dwelling-place. Tooke considers *Home*, n. to be the past part. of the verb *hæman*.

A place of coming, assembling, dwelling together; the place where any one dwells or inhabits; habitation, or residence, or abode; and the adverb, (met.) close upon, in contact with the dwelling or abode (sc.) of our feelings or affections; our own hearts, our interests or concerns, our pursuits or aims.

Homely,—pertaining to *home*; domestic, private;—having the plainness and simplicity of *home*. And, thus,—plain, simple, unadorned, unpresuming.

Homeliness,—management or economy of *home*; plainness, simplicity; the familiar intercourse of *home*, familiarity.

Home is much used—prefixed.

Vor he caste oute of *hom* & hous of hys men gret route,
And by nome her lond ge thrytty myle & more ther aboute,
And made yt al forest & lese, the bestes vorto fede.
R. Gloucester, p. 375.

Homliche and shorte clothes vseth he.—*Id.* p. 482. Note.

Now gos he *home* Harald, & has ouercomen his tene,
The othe that he auld hold, it is forgeten clene.
R. Brunne, p. 69.

Sekenes gan him so greue, that he mot wende *homward*.
Id. p. 185.

And he cometh *hoom* & clepith togidir hise frendis and neighboris and seith to him, be ye glade with me; for I haue founden my scheep that hadde perischid.
Wiclif. Luke, c. 15.

And assone as he cometh *home*, he calleth together hys louers and neyghbours, saying vnto them, Reioise with me, for I haue foud my shepe which was loste.—*Bible*, 1551. *Ib.*

Therfore while we han tyme worche we good to alle men, but moost to hem that ben *hometiche* of the feith.
Wiclif. Galathies, c. 6.

And *home* she goth anon the nexte way,
This is the effecte, there n'is no more to say.
Chaucer. The Knightes Tale, v. 2367.

And therfor is I come, and eke Alein,
To grind our corn and cary it *hame* agein:
I pray you spede us hensn that ye may.
Id. The Reves Tale, v. 4031.

For right as men sayn, that overgret *homlinesse* engendreth dispreising, so fareth by to gret humilitee or mekenesse.
Id. Tale of Melibeus.

For Protheus that coud him chaunge
In euery shappe, *homely* and straunge,
Coud neur such gile ne treasoun.—*Id. Rom. of the Rose.*

He rode but *homely* in a medlee cote,
Girt with a seint of silk, with barres smale;
Of his aray tell I no longer tale.—*Id. Prologue*, v. 330.

God grante thee thin *homly* foe to espie;
For in this world n'is werse pestilence,
Than *homly* fo all day in this presence.
Id. The Marchantes Tale, v. 9666.

Not only this Grisildis thurgh hire wit
Coude all the fete of wifly *homelinesse*,
But eke whan that the cas required it,
The comune profit coude she redresse.
Id. The Clerkes Tale, v. 8305.

——— But shortly this is th' ende,
Homeward to Rome they shapen hem to wende.
Id. The Man of Lawes Tale, v. 5386.

By sea as thei forth *homewarde* went,
A rage of great tempest hem hent.—*Gower. Con. A.* b. iii.

That by the hearyng of suche as are learned they maye be the better, learnyng in the open place, how they shoulde lyue at *home*.—*Udal.* 1 *Cor.* c. 14.

Thus after sorow aske I rest;
When fled is fancies fit:
And though I be a *homely* gest,
Before the bayes I sit.
Uncertaine Auctors. On his Mistresse.

Therfore wheras these thinges semed to them very inconuenient and to foolishe to be spokē, and durst not talke *homely* and familiarly with the Lord himself: there arose a great discord in opinions emong them, diuerse of them diuersly interpretyng the thyng that was spoken.
Udal. John, c. 6.

Jesus, I saye, promised him to come, and so folowed him going *homeward* a good pase.—*Id. Marke*, c. 5.

——— Thers none
which in their extreame dayes
Will part from lyfe as full from feast
To goe theyr *homewarde* wayes.
Drant. Horace, b. ii. Sat. 1.

With sight whereof soon cloyd, and long deluded
With idle hopes which them doe entertaine,
After I had ten yeares myselfe excluded
From native *home*, and spent my youth in vaine,
I gan my follies to myselfe to plaine.
Spenser. Faerie Queene, b. vi. c. 9.

Kin. We lost a jewell of her, and our esteeme
Was made much poorer by it . but your sonne,
As mad in folly, lack'd the sence to know
Her estimation *home*.
Shakespeare. All's Well that Ends Well, Act v. sc. 3.

Now, these her princes are come *home* againe,
Come the three corners of the world in armes,
And we shall shocke them: Naught shall make vs rue,
If England to it selfe do rest but true.
Id. John, Act v. sc. 7.

But if of daunger, which hereby doth dwell,
And *homebread* evil ye desire to heare;
Of a straunge man I can you tidings tell,
That wasteth all this countrie farre and neare.
Spenser. Faerie Queene, b. I. c. I.

They in pleasing slumber lull'd the sense,
And in sweet madness robb'd it of itself;
But such a sacred and *home-felt* delight,
Such sober certainty of waking bliss
I never heard till now. *Milton. Comus.*

His daughter 'tis, who holds this *homeless-driven*
Still mourning with her —*Chapman. Homer. Odyssey*, b. I.

Vnder these lyeth a little strond or shore, the *homeling* inhabitants call it Achileos-dromon, a place memorable in times past for the exercise ther of that Thessalian commaunder.—*Holland. Ammianus*, p. 200.

The lawes of Mulmutius indured in execution among the Britons, so long as our *homelinge* had the dominion of this Ile.—*Holinshed. Description of England*, c. 9.

Each little village yields his short and *homely* fare.
Drayton. Poly-Olbion, s. 13.

It is for *homely* features to keep *home*.
They had their name thence. *Milton. Comus.*

There he was welcom'd of that honest syre,
And of his aged beldame *homely* weil:
Who him besought himselfe to disattyre,
And rest himselfe, till supper time befell
Spenser. Faerie Queene, b. vi. c. 9.

——— You not consider sir,
The great disparitie is in their bloods,
Estates, and fortunes . there's the rich beauty
Which this poor *homelinesse* is not endowed with;
There's difference enough.
Beaum. & Fletch. The Maid in the Mill, Act II.

Which seene, the pensive boy, halfe in despight,
Arose and *homeward* drove his sunny sheepe,
Whose hanging heades did seem his carefull case to weepe.
Spenser. Shepheard's Calender. Januarie.

Mislike, and ciuill quarrels, when
The Grecians *homewards* drewe,
Did well neere waste the remnant kinge
That Phrigia did subdewe.
Warner. Albion's England, b. III. c. 13.

It [this last storm] wrought more powerfully, and frighted them from their design of cruising before Manila, fearing another storm there. Now every man wisht himself at *home*, as they had done an hundred times before.
Dampier. Voyages, an. 1687.

I tell this passage freely, as I do all the rest; as the only thing I could imagine the king could ever take ill of me; and yet I know not how it could be a fault, more than in a point of manners neither, or the *homeliness* of expression.
Sir W. Temple. Memoirs from the Peace in 1679.

Blush as thou may'st, my little book, with shame,
Nor hope with *homely* verse to purchase fame;
For such thy maker chose: and so design'd
Thy simple style to suit thy lowly kind.
Dryden. The Flower and the Leaf.

We parted thus; I *homeward* sped my way
Bewilder'd in the wood till dawn of day:
And met the merry crew who danc'd about the May.
Id. Ib.

The Scotish lords had sent to confer with them [Sir Marmaduke Langdale and Sir Philip Musgrave] as they passed through the northern parts *homewards*, and had then conferred with them.—*Clarendon. Civil War*, vol. iii. p. 128.

Mr. Webber was pitched upon, and engaged to embark with me, for the express purpose of supplying the unavoidable imperfections of written accounts, by enabling us to preserve, and to bring *home*, such drawings of the most memorable scenes of our transactions, as could only be executed by a personal and skilful artist.
Cook. Third Voyage, b. I. c. I.

But, in many cases, more direct and *home* remonstrances to the faulty are necessary; which, therefore, such, as with propriety can, are bound to make.—*Secker*, vol. I. Ser. 28.

Thou wast born the child of misery, the outcast of society; friendless, *homeless*, unbeloved, unregarded, unknown, and unknowing of the means and motives of an honest industry.
Knox. Essays, No. 145.

Henry the Fourth wished that he might live to see a fowl in the pot of every peasant in his kingdom. That sentiment of *homely* benevolence was worth all the splendid sayings that are recorded of kings.
Burke. On Mr. Fox's East India Bill

Liberty has charms enough to attach the mind, wherever the place of her abode be, and I have never heard that the loveliness of her form is impaired, or even disgraced, by the *homeliness* of her habitation.
Hurd. Dial. Of the Uses of Foreign Travel.

——— And thou [Omai] hast found again
Thy cocoas and bananas, palms and yams,
And *homestall* thatch'd with leaves.—*Cowper. Task*, b. I.

But the scene is changed as you come *homeward*, and atheism or treason may be the names given in Britain to what would be reason and truth if asserted of China.
Burke. A Vindication of Natural Society.

Put the case, that a man was so framed by nature as to hold out a thousand years in his native air, and to be hourly in danger of death in foreign parts, and at best able to hold out but sixty or eighty years at most; how eagerly would such a man press *homewards*, if ever he found himself in another country.—*Sherlock*, vol I. Dis. 23.

HO'MICIDE. } Fr. *Homicide*; It. *Omicida*;
HOMICI'DAL. } Sp. *Homecida*; Lat. *Homicida*, *homicidium*, a manslayer, manslaying;—the English noun is applied to the agent and the act; from *homo*, a man, and *cædere*, to kill or slay.

See the quotation from Blackstone.

This every lewed vicar and parson
Can say, how ire engendreth *homicide*:
Ire is in soth executour of pride.
Chaucer. The Sompnoures Tale, v. 305.

He that hateth his brother, is an *homicide*
Id. The Persones Tale.

Another *homicide* is don for necessitee, as whan a man sleeth another in his defence, and that he ne may non otherwise escapen fro his owen deth: but certain, as he may escape withouten slaughter of his adversarie, he doth sinne, and he shal bere penance as for dedly sinne.—*Id. Ib.*

So sit it wel to taken hede,
And for to loke on euery side
Fr that thou falle in *homicide*;
Whiche sinne is nowe so generall,
That it wel nie stant ouerall
In holy churche. *Gower. Con A.* b. III.

Wherefore procuring all the world's despite,
A tyrant loath'd, a *homicide* convented,
Poison'd he [John] dies, disgrac'd, and unlamented.
Daniel. The Civil Wars, b. I.

Yet thence his lustful orgies he enlarg'd,
Even to that hill of scandal, by the grove
Of Moloch *homicide*, Lust hard by Hate;
Till good Josiah drove them thence to hell.
Milton. Paradise Lost, b. I.

Next with libations meet and prayer she ply'd
Jove, who acquits the suppliant *homicide*.
Fawkes. Apollonius Rhodius. Argonautics, b. IV.

——— The royal guest,
Thoughtless of ill, accepts the fraudful feast
The troop, forth issuing from the dark recess,
With *homicidal* rage the king oppress
Pope. Homer. Odyssey, b. IV.

The subject, therefore, of the present chapter will be the offence of *homicide*, or *destroying the life of man*, in its several stages of guilt, arising from the particular circumstances of mitigation or aggravation which attend it.
Blackstone. Commentaries, b. IV. c. 14.

HO'MILY. } Fr. *Homilie*; It. *Omelia*; Sp.
HO'MILIST. } *Homilia*; Lat. *Homilia*; Gr.
HOMILE'TICAL. } Ὁμιλια, concio, sermo; sermo (sc.) ad populum: sermo (sc.) de sacris.

A discourse or sermon to the people, upon sacred subjects.

Homiletical,—see the quotation from Wilkins.

The Queene's most excellent Majesty hath, by the advice of her most honourable counsellours, for her discharge in this behalfe, caused a booke of *homelies*, which heretofore was set forth by her loving brother, a prince of most worthy memory, Edward the Sixt, to be printed a new.
Homilies, Pref.

All his care was, his service well to saine,
And to read *homelies* upon holidayes.
Spenser. Mother Hubberd's Tale.

To this good *homelist* I have been ever stubborn, which God forgive me for and mend my manners.
Beaum. & Fletch. The Scornful Lady, Act IV.

Such [vertues] as do more immediately concern the regulating of our conversations, or the right demeanour of ourselves considered as members of *society*: the due managing of the common affairs of life, according to the relations wherein we stand towards those whom we are to deal with: [and] these are commonly called *homiletical* vertues.
Wilkins. On Real Character, pt. II. c 8.

His life was holy, and when he had leisure for retirement, severe: his virtues active chiefly and *homiletical*: not those lazy sullen ones of the cloister.—*Atterbury. Char. of Luther.*

Where, through poverty, or any other impediment, ministers are incapable of discharging this duty as they ought, he directed them to use the *homilies* of the church, and sometimes to read a chapter to the people out of that excellent book, called *The Whole Duty of Man*.
Nelson. Life of Bp Bull.

One of the chief objections urged by Gardiner against the new *homilies*, was, that they defined, with the most metaphysical precision, the doctrines of grace, and of justification by faith, points, he thought, which it was superfluous for any man to know exactly, and which certainly much exceeded the comprehension of the vulgar.
Hume, c. 34. *Edw. VI.* an. 1547.

HOMOGE'NE. } Fr. *Homogène*; It. *Omo-*
HO'MOGENY. } *geneo*; Sp. *Homogeneo*; Gr.
HOMOGE'NEAL. } Ὁμογενης, ejusdem generis, of
HOMOGE'NEOUS. } the *same kind* or sort, from
HOMOGENE'ITY. } ὁμος, the same, and γιν-εσθαι, to be or become, to be born.

Being of the same kind or sort; having the same nature.

Know you the sapor pontick? sapor styptick?
Or, what is *homogene*, or heterogene?
B. Jonson. The Alchymist, Act II. sc. 3.

The fifth [means to induce and accelerate putrefaction] is, either by the exhaling, or by the driving back of the principall spirits, which preserve the consistence of the body, so that when their government is dissolved, every part returneth to his nature, or *homogeny*.—*Bacon. Nat. Hist.* § 353.

Let us then confidently conclude, that all generation is made of a fitting, but remote, *homogenial* compounded substance.—*Digby. Of Bodies*, c. 24.

He [Lord Strafford] did conceive that it was against the first principles of Nature, and false, that a heap or accumulation should be, and not be of *homogeneous* things, and therefore that which in its first being is not treasonable, can never confer to make up an accumulative treason.
State Trials. Earl of Strafford, an. 1640.

The reason is, that the distilled water, which seems to be an *homogeneous* body, is composed of small bodies of discrepant figures.—*Digby. Of the Powder of Sympathy.*

I say, That it cannot but be a very strong presumption, that Nature intends an utter *homogeneity* of matter before she fall upon her work of efformation, she so constantly bringing it to as perfect *homogeneity* as we can possibly discern with our senses
More. Antidote against Atheism, App. c. 11. s. 8.

Therefore the poets have reduced all to one single action under one and the same design, and in a body whose members and parts should be *homogeneous*.
Pope. View of the Iliad and Odyssey, s. I.

Gold, though confessedly the most *homogeneous*, and the least mutable of metals, may be in a very short time (perhaps not amounting to many minutes) exceedingly changed, both as to malleableness, colour, *homogeneity*, and which is more, specific gravity.—*Boyle. Works*, vol. iv. p 278.

Of all *homogeneous* truths, at least of all truths respecting the same general end, in whatever series they may be produced, a concatenation by intermediate ideas may be formed, such as, when it is once shown, shall appear natural.
Johnson. The Life of Pope.

HOMO'LOGOUS. Fr. *Homologue*; Gr. Ὁμολογος, from ὁμος, alike, the same, and λογος,—

Having the same opinion,—agreeing, consenting.

The measures of the altar were 3 cubits in height, 5 in length, and 5 in breadth: and therefore in *homologous* proportion one to another.—*Grew. Cosmo. Sacra*, b. IV. c. 5. s. 74.

The arithmetical proportion, which belonged to the table and candlestick, being less perfect than the *homologous*.
Id. Ib.

And comparing the *homologous* or correspondent members on both sides, we find that as the first member of the expression, &c.—*Bp. Berkley. Analyst*, s. 29.

HOMO'NYMY. } Fr. *Homonymie*; Gr. Ὁμω-
HOMO'NYMOUS. } νυμος, having the same name; from ὁμος, alike, the same, and ονομα, a name. Applied to things—

Having a similar or the same name; and thus, consequentially, equivocal, ambiguous.

To begin therefore with them let us advertise and teach young men, that poets in using the names of Gods, sometimes meane thereby their very nature and essence: otherwhiles they attribute the *homonymy* of the same names to the powers and vertues which the Gods do give, and whereof they be the authors.—*Holland. Plutarch*, p. 24.

As for that in the book of *Psalms*, *Vir justus ut phœnix florebit*, as Epiphanius and Tertullian render it, it was once a mistake upon the *homonymy* of the Greek word φοινιξ, which signifies a palm-tree.—*Brown. Vulg. Err.* b. III. c. 12.

It is a rule in art, that words which are *homonymous*, of various and ambiguous significations, ought ever in the first place to be distinguished.
Bp. Bramhall against Hobbe, p. 19.

[John Smith] became fellow and proctor of the University [of Cambridge] when past sixty years of age; when the prevaricators gave him this *homonymous* salute, "*Ave, Pater.*"
Fuller. Worthies. Lancashire.

HONE. Skinner has no doubt that *hæn*, a stone, as well as *hænan*, lapidare, was formerly in use; and Tooke, that *hone* (petrified wood) is the past part. of *hæn-an*, lapidescere, to become stone.

Then some their whittles rubbed
On whetstone, and on *hone*:
Some threwe them under the table,
And swore that they had none.
The Boy and the Mantle. Percy, vol. iii.

A *hone* and a parer, like sole of a boot,
To pare away grass, and to raise up the root.
Tusser. March's Husbandry, s. 9.

HONE, *v.* To *hone* after a thing; to seek any thing anxiously. A word, Junius adds, familiar in Devonshire; from the A. S. *Hongian*, *hogian*, to be anxious; to sigh or groan after.

He desires to confer with some of her acquaintance, for his heart is still with her, to talke of her, admiring and commending her, lamenting, *honing*, [in some ed. *mooning*,] wishing himselfe any thing for her sake, to have opportunity to see her, O that he might but enjoy her presence.
Burton. Anatomy of Melancholy, p. 525.

HO'NEST, *v.* } Fr. *Honeste*; It. *Onesto*; Sp. *Honesto*, from the Lat. *Honestus*, which Vossius thinks may be from the Gr. Ονεω, ονησι, juvo, prosum, or by the change of a long vowel into a short, from *anos*, merx, pretium; qui in *honore* est, is in pretio esse dicitur; Scheidius considers *onos* to have meant, primitively, *tollo*; and thus, *honos*, vel *honor*, dicitur id quod *tollit* ex humili loco in altum, extollitque homines; that which *raises* from a low to a high station; and *exalts* or elevates mankind.
HO'NESTA'TION.
HO'NESTLY.
HO'NESTY.

To *honest* (in B. Jonson, and Wotton) is to honour, to confer honour or dignity; and the noun *honesty* is in old writers used as equivalent to—

Honour, credit, reputation. As in Chaucer, decency, good manners. And *honest*, to—

Honourable, creditable, reputable. More usually,

Acting according or agreeably to promise or engagement or obligation, expressed or implied; faithful, trusty or trustworthy, upright, virtuous; fair and open in dealings; open, frank.

On the usage in English, varying from the Lat. and Fr., see the quotation from Temple.

He sent his sister Jone with mykalle *honeste*.
R. Brunne, p. 151.

Therfore britheren, loue ghe to profecie, and nyle ghe forbede to speke in tungis. but be alle thingis doon *honestly* and bi due ordre in ghou.—*Wiclif.* 1 *Corynth.* c. 14.

Wherefore brethren couet to prophecy, & forbid not to speake with tongues. And let all thynges be done *honestlye* and in order.—*Bible*, 1551. *Ib.*

And thilke that we geuen to be the unworthiere membris of the bodi we ghyuen more *honour* to hem, and the membris that ben *unhonest* han more *honestee* of oure *honeste* membris han nede of noon.—*Wiclif.* 1 *Corynth.* c. 12.

And vpon those membres of the body which we thynke lest *honest*, put we moste *honestie* on. And oure vngodlye partyes haue most beautye on. For our *honeste* membres nede it not.—*Bible*, 1551. *Ib.*

And for he saw that under low degree
Was *honest* vertue hid, the peple him held
A prudent man, and that is seen ful seld.
Chaucer. The Clerkes Tale, v. 8302.

Our firste fo, the serpent Sathanas,
That hath in Jewes herte his waspes nest,
Up swale, and saide, O Ebraike people, alas!
Is this to you a thing that is *honest*.
Id. The Prioresses Tale, v. 13,491.

For which, my dere wife, I thee beseke
As be to every wight buxom and meke,
And for to kepe our good be curious,
And *honestly* governe wel our hous.
Id. The Shipmannes Tale, v. 13,174.

This worthy limitour, this noble frere,
He made alway a maner louring chere
Upon the somp nour, but for *honestee*
No vilaine word as yet to him spake he.
Id. The Freres Prologue, v. 6849.

Thus Walter lowly, nay but really,
Wedded with fortunat *honestetee*,
In Goddes pees liveth ful esily
At home, and grace ynough outward had he.
Chaucer. The Clerkes Tale, v. 8298.

So manly was this Julius of herte,
And so well loved estatly *honestee*,
That though his dedly woundes sore smerte,
His mantel over his hippes caste hee.
Id. The Monkes Tale, v. 14,630.

For there no stormy weder falleth,
Whiche might greue man or best:
And eke the londe is so *honest*,
That it is plentuous and plaine,
There is no idell ground in vaine.—*Gower. Con. A.* b. vii.

For he hath first his loue founded
Honestly as for to wedde,
Honestly his loue he spedde,
And had chyldren with his wife,
And as him liste he led his life. *Id. Ib.* b. viii.

It [economike] techeth thilke *honestee*,
Through whiche a kynge in his degree
His wife and childe shall reule and gie,
So forth with all the companie. *Id. Ib.* b. vii.

And than it shall accorde with this sayinge of Aristotle, a valyant man susteineth, and dothe that, whuche belongeth to fortitude, for cause of *honestie*.
Sir T. Elyot. Governour, b. iii. c. 9.

And now for the better contentation and satisfaction of such worshipful, *honest-minded*, and well disposed merchants, as haue a desire to the furtherance of euery good and commendable action, I will first say vnto them.
Hackluyt. Voyages, vol. iii. p. 174.

Cle. Sir Amorous! you have *honested* my lodging with your presence.—*B. Jonson. The Silent Woman*, Act i. sc. 4.

One to his Country constantly that stood
As time should say, "I forth a man will bring,
So plain and *honest*, as on him I'll rest
The age he liv'd in, as the only best."
Drayton. The Miseries of Queen Margaret.

Therefore, whosoever maketh any promise, binding himself thereunto by an oath: let him foresee that the thing which he promiseth, be good, and *honest*, and not against the commandement of God, and that it be in his owne power to performe it iustly.—*Homilies. Sermon of Swearing*, pt. ii.

By which virtuous qualities and *honestations* [humane prudence and sagacity] they have been more happy then others in their applications to move the mindes of men.
Mountagu. Devoute Essayes, pt. i. Treat. 10. s. 6.

Lady, mistake me not—never did I
Make war with women, nor us'd woman's war,
Revenge; but prosecuted *honestly*
My right, not men. *Daniel. Civil Wars*, b. viii.

Let not a desperate action more engage you,
Than safety should: and wicked friendship force
What *honesty* and vertue cannot work.
B. Jonson. Catiline, Act iii.

Others thought kings an useless heavy load,
Who cost too much, and did too little good.
These were for laying *honest* David by,
On principles of pure good husbandry.
Dryden. Absalom & Achitophel.

The truth is, that either to *honest* a deed after it was done, or to slumber his conscience in the doing he [Felton] studied other incentives.—*Reliquiæ Wottonianæ*, p. 232.

But what is it to live *honestly*? Why, every body knows the meaning of that phrase: it is to frame our lives according to the laws of virtue and religion, it is to deny ungodliness and [illegible]ldly lusts, and to live righteously, soberly, and godlily in this present world.—*Sharpe*, vol. iii. Ser. 16.

Goodness is that which makes men prefer their duty and their promise, before their passions or their interest; and is properly the object of trust: in our language, it goes rather by the name of *honesty*: though what we call an *honest* man, the Romans called a good man: and *honesty* in their language, as well as in French, rather signifies a composition of those qualities which generally acquire honour and esteem to those who possess them.
Sir W. Temple. Essay upon Government.

The sincere and *honest-hearted* Jews would have surrendered to such an evidence, as they did afterwards to that which was given by the Apostles; but the malicious and obstinate would have found out colours and excuses, to evade the force of it.—*Atterbury*, vol. iii. Ser. 7.

The Christian is assured, that in all his conflicts with his spiritual enemies, if he exert, with *honest* sincerity, the powers of nature, he shall be further aided by those of grace.
Gilpin. Hints for Sermons, vol. i.

The stripling is often sent from the place of superficial education to the banks of the Ganges, there to heap up enormous riches, *honestly* if he can; but at all events to fulfil the ultimate end of his mission.
Knox. Winter Evenings, Even. 76.

HO'NEY, *n.* } A. S. *Hunigh*; Dut. *Honig*; Ger. *Honig*; Sw. *Honung*. In *Mark*, i. 6, the Gothic version reads *milith*; Lat. *Mel*; Gr. Μελι. Junius derives—ab *hymetto*; Wachter—ab ωνοχοεω, *vinum fundere*, to pour forth wine. Ihre asserts, that it is wholly uncertain whence we have the word. Skinner believes it to have the same origin as *hive*, (qv.) A. S. *Hiwe*, familia, q.d. *hiwnig*, that is, victus familiaris seu domesticus; because stored for the food of families, or hives of bees.
HO'NEY, *v.*
HO'NEYLESS.
HO'NIED.

Honey (the produce of the bee) is used as a general term (lit. and met.) for—

Sweetness. Also, as a term of fondness or affection.

Hony and mylk ther ys muche, mony folk & bolde.
R. Gloucester, p. 43.

The man that much *honeye* eet, is mawe hit engleymeth.
Piers Ploughman, p. 275.

And this Jon hadde clothing of camel's heris and a girdle of skyn aboute his leendis and his mete was *hony-soukis* and *hony* of the wode.—*Wiclif. Matthew*, c. 3.

Thys John had hys garmēt of camel's heere, and a gyrdle of a skinne about his loynes. His meate was locustes and wylde *hony*.—*Bible*, 1551. *Ib.*

And thei profriden to him a part of a fisch roostyd, and an *honycomb*.—*Id. Luke*, c. 24.

And they gaue hym a pece of a broyled fyshe, and of an *honycombe*.—*Bible*, 1551. *Ib.*

The jangling bird that singeth on the hye brāches that is to saine, in the wood, and after is enclosed in a straite cage, although the plying besinesse of men yeue hem *honied* drinkes and large meates with swete study: yet natheles if thilke birde &c. she twireth desiring the wood, &c.
Chaucer. Boecius, b. iii.

What do ye *honycombe*, swete Alisoun?
Id. The Millieres Tale, v. 3698.

For which this January, of whom I told,
Considered hath within his dayes old
The lusty life, the vertuous quiete,
That is in marriage *hony-swete*.
Id. The Marchantes Tale, v. 9270.

But the bees fineding the litle babe [Hiero] without healpe of man, wroughte their combes aboute him, and nourished him with *honny* many dayes together.
Goldyng. Justine, fol. 105.

——— And, when he spake,
Sweete wordes, like dropping *honny*, she did shed;
And 'twixt the perles and rubies softly brake
A silver sound, that heavenly musicke seem'd to make.
Spenser. Faerie Queene, b. ii. c. 3.

The pleasant and sweet liquor which we call *honie*, is engendred naturally in the aire.—About the day breake betimes in the morning, the leaves of trees are found bedewed with *honnie*, and looke whosoever they are, that have occasion to be abroad in the aire about the dawning of the morrow, they may evidently perceive their clothes wet with the clammie humour of *honie*.—*Holland. Plinie*, b. xi. c. 12.

And in no respect differ they from those, who thinke the sailes, cables, cordage, and anchor are the pilot; or that the thread and yarn, the warp and woof, be the weaver: or that the goblet and potion cup, the Ptisane or the mede and *honied* water is the physician.—*Holland. Plutarch*, p. 1008.

——— When he speakes,
The ayre, a charter'd libertine, is still,
And the mute wonder lurketh in men's eares,
To steale his sweet and *honeyed* sentences.
Shakespeare. Hen. V. Act i. sc. 1.

Ham. Nay, but to liue
In the ranke sweat of an enseamed bed
Stew'd in corruption; *honying* and making loue
Ouer the nastye stye. *Id. Hamlet*, Act iii. sc. 4.

But for your words, they rob the Hibla bees,
And leaue them *hony-lesse*.
Id. Julius Cæsar, Act v. sc. 1.

Thou fool! if madness be so rife,
That, spite of wit, thoul't have a wife,
I'll tell thee what thou must expect,
After the *honey-moon* neglect,
All the sad days of thy whole life. *Cotton. Rondeau.*

For know when Hermes infant Bacchus bore,
Snatch'd from the flames, to fair Eubœa's shore;
Macris embrac'd him with a mother's love,
And there, awhile, she nurs'd the seed of Jove,
And there with *honey* fed.
Fawkes. Apollonius Rhodius. Argonautics, b. iv.

Venus, fast as Vulcan wrought,
Ting'd them in a *honey'd* draught:
But her son in bitter gall
Ting'd them, doubly-tinged them all.
Id. Ode. Cupid's Darts.

Where'er he [man] turns, enjoyment and delight,
Or present, or in prospect, meet his sight;
Those open on the spot their *honey'd* store,
These call him loudly to pursuit of more.
Cowper. The Progress of Errour.

HO'NOUR, *v.*
HO'NOUR, *n.*
HO'NOURABLE.
HO'NOURABLY.
HO'NOURABLENESS.
HO'NOURANCE.
HO'NOURARY.
HO'NOURER.
HO'NOURING, *n.*
HO'NOURLESS.

Fr. *Honneur*; It. *Onore*; Sp. *Honor*; Lat. *Honor*. (See HONEST.) To *honour*,—

To confer or bestow fame, credit, reputation; to raise, to elevate to rank or dignity; to dignify; to hold in reverence or veneration; to revere or venerate. *Honour*, the noun, is used as equivalent to—

Fame, reputation, glory; rank or dignity; nobleness;

Reverence or veneration. And see the quotations from Ralegh and Paley.

The quene & eke the bissop, the wule hii alyue were.
Muche *honoured* Seyn Swythyn fram gere to gere.
R. Gloucester, p. 341.

"Knygtes," he seyde, "wat wolle ge thencheth chese?
Ne see ge, that her hors beth suyftore than goure be?
That ge beth dede anon, gyf ge wolleth fle?
Deye we rather wyth *honour*, & syweth me in thys place."
Id. p. 397.

At that ilk stoure was slayn on our side
God men of *honour*, that wald to the bataile bide.
R. Brunne, p. 297.

—— Thei blacke Edward
That he mot hi n gelde tille him in a forward
That were *honorable* to kepe wod or beste.—*Id.* p. 324.

And on God that al by gan, whith goode herte thei *honoureth*.—*Piers Ploughman*, p. 292.

Clerkes knewen the comete and comen with here presentes
And dude here homage *honorably*, to hym that was al myghty. *Id.* p. 234.

Ypocritis, Ysaie the prophet profeciede wel of you and seide, This peple *honourith* me with lippe: but her herte is fer fro me.—*Wiclif. Matthew*, c. 15.

Ypocrites, well prophesyed of you Esayas saying: This people draweth nye vnto me with their mouthes; & *honoureth* me wyth their lyppes, how be it their heartes are farre from me.—*Bible*, 1551. *Ib.*

And Jhesus seide to hem that a prophete is not withoute *honour* but in his owne cuntrey and among his kyn and in hise hous.—*Wiclif. Mark*, c. 6.

He festeth hem, and doth so gret labour
To esen hem, and don hem all *honour*,
That yet men wenen that no mannes wit
Of non estat ne coud amenden it.
Chaucer. The Knyghtes Tale, v. 2196.

And many other folke haue boughte *honourable* renoume of this worlde, by the price of glorious death.
Id. Boecius, b. iv.

And in this wise thou shalt seie,
That he do thilke astate aweie
Of pope, of whiche he stant *honoured*.
Gower Con. A. b. ii.

For if a kynge his tresour lasseth
With out *honour*, and thankelesse passeth,
Whan he himself will so begile,
I not who shall compleine his while,
Ne who by right him shall releve.—*Id. Ib.* b. vii.

My sonne it is well reasonable
In place, whiche is *honourable*,
If that a man his herte sette,
That than he for no slouth lette
To do what longeth to manhede.—*Id. Ib.*

Three thinges made Pallas *honorable*: virginitie, strength, and wisedome
Vives. Instruction of a Christian Woman, b. i. c. 6.

And so they went from thèce religiously to Rome on pilgrimage with great deuotion ii. and ii. together and were *honourably* receiued ther of the pope and his cleargy.
Bale. English Votaries, pt. i.

Honorablenesse is a noble ordering of weightie matters, with a lustie heart, and a liberall veing of his wealth, to encrease of *honour*.—*Watson. The Arte of Rhetorique*, p. 35.

With his death fyrste pacifying God's wrath, and then with his doctrine allurynge alle the worlde, to the trewe *honourynge* of God.—*Udal. Galathians*, c. 3.

Nat withstandynge, in the *honourynge* of those goddes, suche as they were, they supposed alwaye to be the chiefe parte of iustice.—*Sir T. Elyot. The Governour*, b. iii. c. 2.

The residue, and the hugie heape of such as there lay slayne,
Both numbreiesse, and *honouriesse* they burne, the fields full wyde
With plenty flaminge fiers, bright shininge shew on euery syde. *Phaer. Virgil. Æneidos*, b. ii.

Then would I sing of thine immortal praise
An heavenly hymne, such as the angels sing;
And thy triumphant name then would I raise
'Bove all the gods, thee only *honoring*.
Spenser. Hymne in Honour of Love.

Nor thou, magnan'mous Leigh, must not be left
In darkness, for thy rare fidelity;
To save thy faith, content to lose thy head;
That rev'rent head, of good men *honoured*.
Daniel. Civil Wars, b. ii.

But what is this *honour*, I mean *honour* indeed, and that which ought to be so deat unto us, other than a kind of history, or fame following actions of virtue, actions accompanied with difficulty or danger, and undertaken for the publick good.—*Ralegh. Hist. of the World*, b v. c. 3. s. 2.

Full many countreyes they did overronne,
From the uprising to the setting sunne,
And many hard adventures did atchieve;
Of all the which they *honour* ever wonne,
Seeking the weake oppressed to relieve,
And to recover right for such as wrong did grieve.
Spenser. Faerie Queene, b. iii. c. 1.

Nought is more *honourable* to a knight,
Ne better doth beseeme brave chevalry,
Then to defend the feeble in their right,
And wrong redresse in such as wend awry.
Id. Ib. b. v. c. 2.

A gallant Hebrew (in the height of life)
Amram, a Levite *honourably* bred,
Of the same offspring won a beauteous wife
And no less virtuous, goodly Jacobed.
Drayton. Moses his Birth and Miracles, b. i.

Let us study dayly and diligently, to shew our selues to be the true *honourers* and lovers of God.
Homilies. Sermon against the Feare of Death, pt. iii.

A Tyrian colony: from Tiber far;
Rich, rough, and brave, and exercis'd in war,
Which Juno far above all realms, above
Her own dear Samos, *honoured* with her love.
Pitt. Virgil. Æneid, b. i.

Honour's a sacred tie, the law of kings,
The noble mind's distinguishing perfection,
That aids and strengthens Virtue where it meets her,
And imitates her actions, where she is not.
It ought not to be sported with
Addison. Cato, Act ii. sc. 1.

And he who master of the field is found,
Returns with *honorary* garlands crown'd
Fawkes. Idylliums of Theocritus, Id. 14.

As *honour* is in *honourance*, in him that *honours* rather than him that is *honoured*, so disgrace is in him that casts it, not in him that endures it.—*South*, vol. viii. Ser. 9.

Of action eager, and intent on thought,
The chiefs their *honourable* danger sought.
Dryden. Ovid. Metam. b viii.

What is that refined sense of the word, wherein he allows the angels to be worshipped? He partly tells us afterward, in the same book, in the place already cited, viz as the word may signify *ενφημειν και μακαριζειν*, to think and speak *honourably* of them, and to proclaim them blessed.
Bull. The Existence of Angels and their Nature.

When they carefully do such things, then do they indeed approve themselves worthy *honourers* of their high master and heavenly king.—*Barrow*, vol. i. Ser. 4.

During the early reign of Solomon, and while he conducted himself in a manner correspondent with the superior wisdom with which he was endowed, he was *honoured* with evidences of the Divine favour.
Cogan. Theol. Dis. Dis. 2. c. 2.

The law of *honour* is a system of rules constructed by people of fashion and calculated to facilitate their intercourse with one another, and for no other purpose.
Paley. Moral Philosophy, b. i. c. 2.

In some universities, the salary makes but a part, and frequently but a small part, of the emoluments of the teacher, of which the greater part arises from *honoraries* or fees of his pupils.—*Smith. Wealth of Nations*, b. v. c. 1.

Honour makes a great part of the reward of all *honourable* professions.—*Id. Ib.* b. i. c. 10.

First, the wages of labour vary with the ease or hardship, the cleanliness or dirtiness, the *honourableness* or dishonourableness, of the employment.—*Id. Ib.*

I had served the city of Bristol *honourably*; and the city of Bristol had no reason to think that the means of *honourable* service to the publick were become indifferent to me.
Burke. Speech at Bristol, previous to the Election.

That religion, which renders void the first precept in my text, by taking away the fear of God, will always be for introducing a form of government which renders void the second by taking away the *honour* from the king. And so, reciprocally, will an *honourless* king promote the worship of a fearless God.—*Warburton*, vol. ix. Ser. 14.

HOOD, *v.*
HOOD, *n.*
HO'ODLESS.
HO'ODWINK.

A. S. *Hod*; Dut. *Hoed*; Ger. *Hut*; which Skinner derives from the Dut. *Hueden*; Ger. *Hueten*, tegere, protegere, to cover, to protect. (See HAT.) Tooke observes, that from the regular past tense of the verb to *heave*, by the change of the characteristic, *hove*, and by adding *ed*, was formed the part. *hoved*; and that this part. *hoved* or *hov'd* has left behind it in modern language the supposed substantive, but really unsuspected participles, *howve*, or *hood*, *hat* or *hut*. A *hood*, then, is—

A raised covering—for the head; for the eyes (of a hawk.) To *hoodwink*,—

To cover the eyes with a *hood*; to cover the eyes; to blink or blind; and, consequentially, to deceive, to delude, to lead astray.

For hure *heſd* was worth half a mark, and hus *hod* not a grote.—*Piers Ploughman*, p. 82.

A yeman hadde he, and servantes no mo
At that time, for him luste to ride so,
And he was cladde in cote and *hode* of grene.
Chaucer. The Prologue, v. 103.

Go *hoodlesse* into the dry see.—*Id. Dreame.*

And in the mornyng the spyes brought report, howe the white *hoodes* were determyned to abyde there all that day, wherwith these lordes and knyghtes were right ioyfull.
Berners. Froissart. Cronycle, vol. i. c. 379.

Conrad Celtes observes, to be in an abbey at the foot of Vichtelberg hill, near Voitland, six statues of stone, set in the church wall, some seven foot, every one tall, bare head and foot, cloked and *hooded*, &c.
Drayton. Poly-Olbion, s. 9. *Seldem. Illust.*

When he [Scipio] was at Alexandria and disbarked, as he came first to land, he went *hooded*, as it were with his robe cast over his head.—*Holland. Plutarch*, p. 358.

Marsyas the minstrell (as it is thought) devised first with a certain *hood* and muzzle fastned round about the mouth, as well to restraine and keep down the violence of the blast enclosed thus by force, as also to correct and hide the deformity and undecent inequality of the visage.
Id. Ib. p. 101.

—— What diuell was't
That thus hath cousen'd you at *hoodman-blinde*?
Shakespeare. Hamlet, Act iii. sc. 4

Go, lictor, goe bind those hands fast, which armed a little before wan the people of Rome their dominion go, I say, and *hoodwinke* his head, who saved and delivered this cittie from bondage, hang him by the necke, and strangle him upon a cursed tree.—*Holland Livius*, p. 19.

Expell'd for this, and for their lands, they fled;
And sister Partlet with her *hooded* head,
Was hooted hence, because she would not pray abed.
Dryden. The Hind and the Panther.

In a corner, on the floor, is an antient monument of a man recumbent, his hands closed as in prayer, his hair lank, his chin beardless; his lady by him in a long *hood*.
Pennant. London, p. 402.

Books are not seldom talismans and spells,
By which the magic art of shrewder wits
Holds an unthinking multitude enthrall'd.
Some to the fascination of a name
Surrender judgment *hood-wink'd*.—*Cowper. Task*, b. vi.

HOOD. Warton says, *thy headless hood* is for "thy heedlessness;" *hood* is a termination denoting estate, as *manhood*, &c. Skinner,—Dut. *Heyd*; Ger. *Heit*; A. S. *Had*, *hade*, conditio, as in *knighthood*, *priesthood*, *maidenhead*, &c. To the same purport Somner, Verstegan, &c. Wachter, in his *Prologomena*, s. 6, writes upon the various applications of the Ger. *Heit*, which, he remarks, was a word (vocula) before it was—particula postpositiva. There seems no reason to suppose that this postpositive particle is any other word than *hood*, (ante,) something *raised*, as *priesthood*, *knighthood*, *raised* to be or to the state or rank of a priest, (*heuedes* of holy churche,) of a knight; *manhood*, *maidenhood* or *head*, *childhood*, *raised* to be or become to the state, rank, or condition,—of a man, from a youth or lad,—of a maiden, from a girl,—of a child, from an infant; and subsequently applied *generally*, to—

The state, condition, degree, order, rank or quality, kind or sort.

Cuddy, I wot thou kerst little good,
So vainly to advance thy headlesse *hood*.
Spenser. Shepheard's Calender Februarie.

HOOF. } A. S. *Hof*; Dut. *Hoef*; Ger. Ho'ofed. } *Huff*; Sw. *Hoof*; which Junius and others derive from the Gr. Ὠλη. Tooke,—from *Hove*, the past part. of the A. S. *Heaf-an*, to *heave* or raise: and he quotes three instances from the *Byrth of Mankynde*, where the word is written *Hove*. The *houe* of an asse, the *houe* of a horse, a calf's *houe*. The *hoof* is—

The raised or *heaved* or *hoven* part of the foot.

With the *hoffes* of his horse fete, shal he tread downe al thy stretes.—*Bible*, 1551. *Ezechiel*, c. 26.

Some climbing to his ears, do never leave their hold,
Till falling on the ground, they have him as they would,
With many of his kind, which, when he us'd to wend,
What with their horns and *hoofs*, could then themselves defend. *Drayton. Poly-Olbion*, s. 22.

In India, there be found bœufes whole *hoofed*, with single hornes.—*Holland. Plinie*, b. viii. c. 21.

This said, his brasse *hou'd* winged horse, he did to chariot binde,
Whose crest was fring'd with manes of gold, and golden garments shin'd.—*Chapman. Homer. Iliad*, b. viii.

Beyond these, if I pleas'd, I to your praise could bring,
In sacred Tempe, how (about the *hoof-ploughed* spring)
The Helliconian maids, upon that hallowed ground,
Recounting heavenly hymns, eternally are crown'd.
Drayton. Poly-Olbion, s. 15.

Nature the bull with horns supplies,
The horse with *hoofs* she fortifies.
Philips. Anacreon. On Women.

HOOK, *v.* } A. S. *Hoce*; Dut. *Haeck*, *hoeck*; Hook, *n.* } Ger. *Hak*; Sw. *Hake*; perhaps Ho'oked. } (says Skinner) from the Lat. *Uncus*; not improbably from A. S. *Hog-an*, complecti, to hug; the Dutch have the verb *Haecken*, unco figere, inuncare, aduncare, fibulare, (Kilian.) A *hook*,—

Any thing crooked, bent, or curved so as to catch or hold; also to cut or reap with; a catch or snare. To *hook*,—

To catch or hold, to hale or draw with a *hook*; or, as with a *hook*; to catch or ensnare.

Eremytes on an hep. wt *hoked* staves
Wenten to Walsyngham. *Piers Ploughman*, p. 3.

Nettles, thornes, and *hoked* briers.
Chaucer. Rom. of the Rose.

After which band of horsemē there folowed C. *hooked* wagons.—*Brende. Quintus Curtius*, fol. 85.

The wheles were also full of irō pikes right forthe, and of great *hookes* both vpward & downward wherwith al thing was cut a sūder yt came in their waye.—*Id. Ib.* fol. 76.

By brybes geuyng, by craft and deceyte, by *hooke or by croke*, by ryght or by wrong, they desyre lordshyp, soueraigne ruler, & dignities.—*Udal. Mark*, c. 3.

Neighbourhood bred acquaintance, acquaintance waffed in the Irish toong, the Irish *hooked* with it attire, attire haled rudenesse, &c.—*Holinshed. Desc. of Ireland*, c. 1.

Summe say he [Romulus] took it [the city of Fidena] upon a sudden, having sent before certain horse-men to break down the *hooks* and hinges with force, which the gates hang by: and himself came after with the rest of his army, and stole upon them, before the city mistrusted any thing.
North. Plutarch, p. 27.

The claws [of caterpillars] are *hooked*, to take the better hold, in climbing from twig to twig, and hanging on the backsides of leaves.—*Grew. Cosmo. Sacra*, b. ii. c. 3. s. 10.

Even so dolor and pain having many crotchets and *hooked* spurns of roots, which it putteth forth and spreadeth here and there, inserteth and interlaceth itselfe within the flesh, and there abideth, not only for a night and a day, but also for certain seasons of whole yeers
Holland. Plutarch, p. 479.

But when I read or heare of names so rife,
Of hirelings, wranglers, stitchers-to of strife,
Hook-handed harpies.
B. Jonson. Epigram to the Counsellor.

They called him Phlegon and Grypos: as ye would say, gore-belly, and *hook-nosed*.—*North. Plutarch*, p. 189.

Thereafter, all that mucky pelfe he tooke,
The spoyle of people's euill gotten good,
The which her sire had scrap't by *hooks and crooke*,
And burning all to ashes, pour'd it downe the brooke.
Spenser. Faerie Queene, b. v. c. 2.

Is not thy potent energy, unseen,
Myriads of little salts, or *hook'd*, or shap'd
Like double wedges, and diffus'd immense
Through water, earth, and ether?—*Thomson. Winter.*

There is nothing which each of these powers will not *hook* within the verge of its cognizance and jurisdiction.
Barrow. Of the Pope's Supremacy.

I myself have known some white men, that have lost the use of their hands, only by a small prick with the fin of these fish, [the cat fish.] Therefore when we catch them with a *hook*, we tread on them to take the *hook* out of their mouths.—*Dampier. Voyages*, an. 1684.

Scaliger, the father, derives the word *satyre* from *Saturus*, that mixed kind of animal, or, as the ancients thought him, rural god, made up betwixt a man and a goat; with a humane head, *hook'd* nose, pouting lips, &c.
Dryden. Juvenal, Ded.

My old friend angles for a trout the best of any man in England May flies come in late this season, or I myself should, before now, have had a trout of his *hooking*.
Guardian, No. 67.

This Solomon [King James] catched at the bait which was thrown out to him, and hung fast on the *hook* for seven years together.
Bolingbroke. On the History of England, Let. 23.

The bill is strong, short, and very much *hooked*, armed, near the end of the upper mandible, with a very sharp process.—*Pennant. British Zoology. Peregrine Falcon.*

HOOP, *v.* } A. S. *Hop*; Dut. *Hoep*, *hoepel*. Hoop, *n.* } Junius thinks that by the change Ho'oper. } of *c* into the aspirate, *hoop* is Ho'oping, *n.* } formed from *coop*, (qv.) to keep, keep in, or confine. And—

A *hoop* is that which keeps together, confines, or surrounds, (sc.) the staves of a cask or barrel: applied generally to any thing circular; formed with a resemblance to the *hoop* of a barrel.

To *hoop*,—to confine, bind, surround with a *hoop*; also, generally, to confine.

The couper's house is beelde by *hooping* fattes.
Gascoigne. The Fruites of Warre.

Their women all without exception weare a great round ring in one of their nostrels, of golde, siluer, or yron, according to their ability, and about their armes and smalles of their legs they haue *hoops* of golde, siluer, or yron.
Hackluyt. Voyages, vol. ii. p. 269.

Every tinker, tailour, *hooper*, hostler, cardmaker, and horsekeeper, might as they did compare in learning, and all other offices, above a doctour of divinity.
Martin. Marriage of Priests, an. 1554.

There shall be in England, seuen halfe peny loaves sold for a peny: the three *hoop'd* pot shall haue ten *hoopes*, and I wil make it felony to drink small beere.
Shakespeare. 2 Pt. Henry VI. Act iv. sc. 2.

——— If euer henceforth thou
These rurall latches, to his entrance open,
Or *hoope* his body more with thy embraces,
I will deuise a death, as cruell for thee,
As thou art tender to't.—*Id. Winter's Tale*, Act iv. sc. 3.

Of the aspen our woodmen make *hoops*, fire-wood, and coals, &c.—*Evelyn. Sylva*, c. 17. s. 6.

The jolly members of a toping club,
Like pipe staves, are but *hoop'd* into a tub,
And in a close confederacy link,
For nothing else but only to hold drink.
Butler. Epigram on a Club of Sots.

'Twas vain to hide th' apparent load,
For *hoops* were not then *à la mode*.
Somervile. The Night Walker Reclaimed.

And kettle-drums, whose sullen dub
Sounds like the *hooping* of a tub.—*Hudibras*, pt. ii. c. 2.

Now we know, that in a drum, the pelt is carried over a *hoop*, and braced as occasion requires, by the means of strings attached to its circumference.—*Paley. Nat. Theology*, c. 3.

The upper ends were let fall, and hung down in folds to the ground, over the other, so as to bear some resemblance to a circular *hoop-petticoat*.—*Cook. Third Voyage*, b. iii. c. 3.

HOOP, or } Fr. *Houper*; Junius, in his Whoop, *v.* } *Goth. Gloss.* (v. *Wop-yan*, clamare,) says, is—to call with a Hoop, *n.* } loud voice to those who are at Ho'oping, *n.* } a distance. Huntsmen, especially, are said to *hoop* and *hallow*, when they fill the woods and valleys with their shouts, to cheer the dogs, to rouse the game, or to give a warning to their comrades. Skinner thinks the French and English are formed from the sound. See Hoot, and Whoop.

Now by Crist quath Peers, y shal apeyre gow alle
And *hoped* after hunger, that herde at the ferste.
Piers Ploughman, p. 137.

Of bras they broughten beemes and of box,
Of horne and bone, in which they blew and pouped,
And therwithal they shriked and they *houped*.
Chaucer. The Nonnes Preestes Tale, v. 15,406.

They came vp to vs again and gaue vs a great fight with much hallowing and *hooping*, making accompt either to boorde vs or els to sinke vs.
Hackluyt. Voyages, vol. ii. pt. ii. p. 63.

Which is the cause of reciprocall voices called eechoes, answering one another in many places, when a man doth holla or *houpe* among them.—*Holland. Plinie*, b. ii. c. 44.

You have run them all down with *hoops* and hola's, *i. e.* with noise and confidence.
Bp. Parker. Repr. Rehears. Transpr. p. 26.

The Gaules stood upon the banke with distant *hooping*, hollaing, yelling, and singing, after their manner
Holland Livie, p. 408.

HOOT, *v.* } Fr. *Huer*; formed, say Skinner Hoot, *n.* } and Lye, from the sound. As the Ho'oting. } Fr.—

"To shout, exclaim, cry out, make hue and cry." Cotgrave also gives, "Hou, hou, hou, *hootings* or *whoopings*; voices wherewith swine are scared, or infamous old women disgraced."

He was nawer welcome for hus merry tales
Over all *houted* out.—*Piers Ploughman*, p. 35.

Paul. That she is liuing,
Were it but told you, should be *hooted* at
Like an old tale: but it appeares she liues,
Though yet she speake not.
Shakespeare. Winter's Tale, Act v. sc. 3

——— You are they
That made the ayre vnwholesome, when you cast
Your stinking greasie caps, in *hooting* at
Coriolanus' exile. *Id. Coriolanus*, Act iv. sc. 6.

Its assertion would be entertained with the *hoot* of the rabble: the very mention of it as possible, is among the most ridiculous, and they are likely most severely to judge it, who least understand the cause.
Glanvill. The Vanity of Dogmatizing, c. 9

——— Your *whootings* and your clamors,
Your private whispers, and your broad fleerings,
Can no more vex my soul, than this base carriage.
Beaum. & Fletch. Philaster, Act ii.

How will the Latians *hoot* their hero's flight!
Gods! how will Drances point them to the sight.
Pitt. Virgil. Æneid, b. xii.

He [an owl] shows insatiate thirst of praise,
Ambitious of the poet's bays.
Perch'd on Parnassus all night long,
He *hoots* a sonnet or a song. *Cotton. A Fable.*

HOOVE. See Hove.

HOP, *v.* } Dut. *Hoppe*; Ger. *Hopfen*; Fr. Hop, *n.* } *Houblon*; from *Hoppen*, salire, (Kilian,) quod *saliat*, sive ascendat arbores; because it mounts or ascends trees. Skinner is decisive for the Lat. *Lupulus*; and Menage, in v. *Houblon*.

The continuance of the drinke is alwaie determined after the quantitie of the *hops*, so that being well *hopped* it lasteth longer.—*Holinshed. Description of England*, c. 6.

These [who accuse *hops* for noxious] plead the petition presented in Parliament in the raign of King Henry the sixth against the wicked weed called *hops*.
Fuller. Worthies of England. Essex.

Mustachios look'd like heroes' trophies
Behind their arms i' th' herald's office;
The perpendicular beard appear'd
Like *hop-poles* in a *hop-yard* rear'd.
Cotton. To John Bradshaw, Esq.

The timber [of the poplar] is incomparable for all sorts of white woodden vessels, as trays, bowls, and other turners ware: likewise to make carts, because it is exceeding light; for vine, and *hop-props*, and divers viminious works
Evelyn. Sylva, c. 17. s. 6.

Gruels made of grains, broths, malt-drink not much *hopped*, posset-drinks, and, in general, whatever relaxeth, have the same effect, [sc. increase milk.]
Arbuthnot. On Aliments, c. 5. s. 26.

The stone is said to have first come amongst us after *hops* were introduced here, and the staleness of beer brought into custom by preserving it long.
Sir W. Temple. Of Health & Long Life.

Two or three times in a day the bin must be emptied into a *hop-bag* made of coarse linen cloth.
Miller. Gardener's Dictionary, (*the Hop.*)

They accounting new land best for *hops*, the Kentish planters plant their *hop-gardens* with apple trees at a large distance, and with cherry trees between.—*Id. Ib.*

The *hop-vines* on the outsides of gardens, where they are most exposed to the air, are short and poor, in comparison of those in the middle of the ground.—*Id. Ib.*

The planting of *hops* increased much in England during this reign.—*Hume. Hist of England. James I.* Appendix.

By statute 6 Geo. II. c. 37. and 10 Geo. II. c. 32. it is also made felony without the benefit of clergy, to cut any *hop-binds* growing in a plantation of lands.

Blackstone. Commentaries, b. iv. c. 17.

HOP, *v.*
HOP, *n.*
HO'PPER.
HO'PPESTERE.

Dut. *Huppen, huppelen*; Ger. *Hupfen*; Sw. *Hoppa*. "A. S. *Hoppan*, salire, saltare, gestire, to *hop*, skip, leap, or dance, to leap or skip for joy," (Somner.)

"To *hoppe* (says Mr. Tyrwhitt) in Saxon signifies exactly the same as to *dance*, though with us it has acquired a ludicrous sense; and the termination *stre*, or *ster*, was used to denote a *female*, like *trix* in Latin." "A female *hopper*, or dancer, was called an *Hoppestere*."

He *hupte* hym vp fram the bord, in gret wrathe ynou,
And hente thys Lof by the top, fram the borde nym drou,
And defouled hym vnder hym myd honde & myd fote
R. Gloucester, p. 277.

And nat in Engelounde to *huppe* aboute.
Piers Ploughman, p. 301.

At every bridale would he sing and *hoppe*;
He loved bet the taverne than the shoppe.
Chaucer. The Cokes Tale, v. 4574.

Yet saw I brent the shippes *hoppesteres*.
Id. The Knightes Tale, v. 2019.

And *hoppe* in hasard by their headie meanes.
Gascoigne. The Fruites of Warre.

When they [birds] have met with a straw or other fit material, they flie not with it directly to their nest, but first to a bough of some tree, or to the top of a house; and there they *hop* and dance a while with it in their beaks, and from thence skip to another place, where they entertain themselves in like manner, and at last they get to their nest.

Digby. Of Bodies, c. 37.

Eno. I saw her once
Hop forty paces through the publicke streete,
And having lost her breath, she spoke, and panted
That she did make defect, perfection.
Shakespeare. Antony & Cleopatra, Act ii. sc. 2.

No commodity starteth so soon or sinketh so suddainly in the price [as *hops*], whence some will have them so named from *hopping* in a little time betwixt a great distance in valuation.—*Fuller. Worthies of England. Essex.*

The limping Smith observ'd the sadden'd feast,
And *hopping* here and there (himself a jest,)
Put in his word, that neither might offend.
Dryden. Homer. Iliad, b. i.

With eager expedition he prepares
His choicest twigs, his bird-lime, and his snares,
And in a neighbouring covert smiles to see
How here and there he skipt, and *hopt* from tree to tree.
Fawkes. Bion, Idyl. 2.

HOPE, *v.*
HOPE, *n.*
HO'PEFUL.
HO'PEFULLY.
HO'PEFULNESS.
HO'PELESS.
HO'PELESSLY.
HO'PER.
HO'PINGLY.

A. S. *Hop-ian*; Dut. *Hopen*; Ger. *Hoffen*; in A. S. also written *Opian*, without the aspirate, and is probably from *Open-ian*, *yppan*; Dut. *Openen*; Ger. *Offnen*, aperire, pandere, to *open*, to expand, (sub.) the eyes; and, thus, to *ex-spect*, to look out or after, to stare after, (sc.) with eagerness, with desire, with anticipation of some good. In like manner to *gape*, (qv.) (A. S. *Geyppan*) has been explained, to *open*, (sub.) the mouth, as young birds, eagerly for food; and thus, to crave, to desire or covet eagerly, &c.

In the passages from Chaucer, Shakespeare, and Ford, and also in the lines quoted from Ritson, to *hope* is merely to look for, to expect. And Mr. Tyrwhitt says, it signifies the mere expectation of a future event, whether good or evil, as Ελπιζω, Gr. and *Spero*, Lat. often do. Ritson says,—suppose, fear, am afrayd. To *hope*, then, is—

To look out or after, to expect, (sc. with *open*, outstretched eyes;) to expect, (sub.) with desire, with anticipation of, with trust or confidence in, some good.

See the quotations from Locke and Cogan.

And *hopede* to wynne Rome, wanne he come eft age.
R. Gloucester, p. 220.

Of prowesse me mot take gome, that me bynethe ne go
Vor pur myseyse, & vor *hope* that ther beth mo.
Id. p. 456.

Than *hopes* thou, said the erle, that for me was he dede.
R. Brunne, p. 55.

The pape set that terme, for his *hopyng* was,
The pes thei suld afferme, for drede of hardere kas.
Id. p. 316.

Thuse solaceth the soule, til hym self be falle
In a wele good *hope* for he wroghte so, among worthy seyntes.
Piers Ploughman, p. 116.

But bi *hope* we ben maad saaf, for *hope* that is seien is not *hope*, for who *hopith* that thing that he seeth? and if we *hopen* that thing that we seen not, we abiden bi pacience.
Wiclif. Romaynes, c. 8.

For we are saued by *hope* But *hope* that is sene is no *hope*. For how can a man *hope* for that which he seeth? But and if we *hope* for that we se not, then do we with pacience abyde for it.—*Bible*, 1551. *Ib.*

Our maneiple I *hope* wol be ded.
Chaucer. The Reves Tale, v. 4027.

And he hadde be somtime in chevachie,
In Flaundres, in Artois, and in Picardie,
And borne him wel, as of so litel space,
In *hope* to stonden in his ladies grace.—*Id. The Prol.* v. 89.

And thus I laie in *hope* of grace.—*Gower. Con. A.* b. viii.

The weder made me so will of rede
I *hoped* sone to have my dede;
And, sertes, if it lang had last,
I *hope* I had never thethin [thence] past.
Ywaine & Gawin. Ritson, vol. i.

Souldiours behold and captaynes marke it well,
How *hope* is harbenger of all misshape,
Some *hope* in honour for to beare the bell,
Some *hope* for gaine and venture many a clappe,
Some *hope* for trust and light in treason's lappe.
Hope leades the way our lodging to prepare,
Where high mishap (ofte) keepes an inne of care.
Gascoigne. The Fruites of Warre.

Or he · that dreading chaunce to cum,
a litle doth desyre,
And keepes it well, and warylye
to helpe in *hopelesse* tyde.—*Drant. Horace*, b. ii. Sat. 2.

Thus is my sommer worne away and wasted,
Thus is my harvest hastened all too rathe;
The eare that budded fayre is burnt and blasted,
And all my *hoped* gaine is turn'd to scathe.
Spenser. Shepheard's Calender. December.

Mene. I cannot *hope*,
Cæsar and Anthony shall well greet together.
Shakespeare. Antony & Cleopatra, Act ii. sc. 1.

Fern. The duke is hors'd for Lucca: how now, coz,
How prosper you in love?
Ros. As still I *hoped* —
My lord, you are undone.
Ford. Lover's Sacrifice, Act iv. sc. 2.

Hope, thou darling, and delight
Of unforeseeing reckless minds,
Thou deceiving parasite,
Which no where entertainment finds
But with the wretched or the vain;
'Tis they alone fond *Hope* maintain.—*Cotton. Hope.*

——— Horse could never passe;
Much lesse their chariots, after them: yet for the foot there was
Some *hopefull* service, which they wisht.
Chapman. Homer. Iliad, b. xii.

But others conceive, that humane may be subordinate to spiritual means: to prevent, not the falling, but the hurting of this dew in such a degree, and *hopefully* expect the remedy from the ingenuity of the next generations.

Fuller. Worthies. Middlesex.

Now here then will lie the whole business, to set down before-hand certain signatures of *hopefulness*, or characters, (as I will rather call them, because that word hath gotten already some entertainment among us,) whereby may be timely described what the child will prove in probability.

Reliquiæ Wottonianæ, p. 77.

Shall I *hopeless* then pursue
A fair shadow, that still flies me?
Shall I still adore and woo
A proud heart, that does despise me?
Sherburne. Love once, Love ever.

For thus their sense informeth them, and herein their reason cannot rectifie them; and therefore *hopelessly* continuing in mistakes, they live and die in their absurdities.

Brown. Vulgar Errours, b. i. c. 3.

So that not every not *hoping* for heaven is the sin of despair, but rather the peremptory contempt of the condition, which is the ground of *hope*; the going on (not only in terrours and amazement of conscience, but also) boldly, *hopingly*, confidently, in wilful habits of sin, which therefore is called desperateness also.

Hammond. Practical Catechism, b. i. s. 3.

——— When they enter'd in
They thought the place could sanctify a sin;
Like those that vainly *hop'd* kind heaven would wink,
While to excess on martyrs' tombs they drink.
Dryden. Astræa Redux.

Hope is that pleasure in the mind, which every one finds in himself upon the thought of a profitable future enjoyment of a thing, which is apt to delight him.

Locke. Of Hum. Underst. b. ii. c. 21. s. 9.

Wherefore I may (without being too much sanguine) affirm, that (since this rebellion) my affairs were never in so fair and *hopeful* a way.—*Ludlow. Memoirs*, vol. iii. p. 226.

The embassadour would confer with such of the king's friends who were then at London, and whose relation had been most eminent towards his majesty; and receive advice from them, how he might most *hopefully* prevail over particular men, and thereby with the parliament.

Clarendon. Civil War, vol. iii. p. 243.

While he was thus a student here, [Cambridge] such notice was taken of his parts and *hopefulness*, that the knowledge of him came to King Henry

Strype. Life of Sir Thomas Smith, c. 2.

These words [*Ezek.* c. xxxvii. v. 3] are part of that vision of the valley of bones, wherein the prophet Ezekiel doth, in a very lofty and lively manner, set out the lost and *hopeless* state of Israel, then under captivity.

Atterbury, vol. iii. Ser. 7.

What would you say to your debtor, if, on calling him to account, he should tell you, that none of the articles against him were large sums—and therefore he *hoped* you would consider the debt of little consequence.

Gilpin, vol. iii. Ser. 38.

But thou, O *Hope*, with eyes so fair,
What was thy delighted measure?
Still it whispered promis'd pleasure
And bade the lovely scenes at distance hail.
Collins. Ode on the Passions.

Hope is the encouragement given to desire: the pleasing expectancy that its object shall be obtained.

Cogan. On the Passions, c. 2. s. 3.

But then let no superstitious fancies, that our habitual vices may be indulged under the ample cloak of charity, defeat these *hopeful* means of a beginning reconciliation with our offended master.—*Warburton*, vol. x. ser. 31.

Our Lord's declaration that every man will at last find himself in the station which eternal justice has ordained that he shall hold, cuts off all *hope* but what is founded on an active and sincere repentance: on such a repentance as may entitle to the benefit of the Redeemer's expiation, which is ever to be kept in view; for without that our Saviour's declaration would render every man altogether *hopeless*.—*Bp. Horsley. Five Sermons*, Ser. 3.

HO'PPER has received its name, says Junius, from *Hopp*, subsilire, because it is always in motion. It is called by the French *Trémie*, or *trémuye d'un moulin*.

The wooden trough in a mill, in which the corn is placed in order to be ground: the use of which is well described in the quotation from Arbuthnot.

And heng his *hoper* on hus hals, in stede of scrippe.
Piers Ploughman, p. 131.

By God, right by the *hopper* wol I stand,
(Quod John) and seen how that the corn gas in.
Yet saw I never by my fader kin,
How that the *hopper* wagges till and fro.
Chaucer. The Reves Tale, v. 4009.

Sometimes they [chrystals] are pyramidal and plain, without and within, like the *hopper* of a mill.

Grew. Cosmo. Sacra, b. i. c. 3. s. 25.

Granivorous birds have the mechanism of a mill: their maw is the *hopper*, which holds and softens the grain, letting it drop by degrees into the stomach, where it is ground by two strong muscles, in which action they are assisted by small stones, which they swallow for the purpose.

Arbuthnot. On Aliments, Prop. 5. s. 20.

HO'RAL.
HO'RARY.

Lat. *Hora*; Gr. Ὥρα, *tempus*, for ὡρα; and this from Ὅρος, *terminus*. ὡρα signifying a definite, fixed, or established point or period of time. See Hour.

Pertaining to an *hour*; lasting or continuing for an *hour*.

Thereby was declared the propinquity of their desolation and that their tranquillity was of no longer duration than these *horary* or soon decaying fruits of summer.

Brown. Vulgar Errours, b. vii. c. 1.

But, if the *horal* orbit ceases,
The whole stands still and breaks to pieces.
Prior. Alma, c. 2.

I will (altho' I've done't before)
Demonstrate to your sense once more,
And draw a figure that shall tell you
What you, perhaps, forgot befell you,
By way of *horary* inspection.—*Hudibras*, pt. ii. c. 3.

The famous doctor in Moorfields, who gained so much reputation for his *horary* predictions, is said to have had to his parlour different ropes to little bells which hung in a room above stairs, where the doctor thought fit to be oraculous.—*Spectator*, No. 193.

HORDE. This word is said to have been introduced from Tartary, but appears to be merely a consequential usage of *hoard*, to store up, to accumulate, to collect; and signifying—

A collection or multitude of people.

Nor oughte canne thee deterre
From huntynge after hurtfull *horde*.
Drant. Horace, b. i. Sat. i.

Master George Barkly, a merchant in London, hauing trauelled Liuonia, Russia, Lithuania, and Poland, went from Cracouia with a Tartar Duke, and stayed with him in his *horde* (which consisted of about a thousand households of a kindred) sixe moneths.—*Purchas Pilgrimage*, b iv. c. 15 s 1.

Their government [Britain] was like that of the ancient Gauls, of several small nations under several petty Princes, which seem the original governments of the world, and deduced from the natural force and right of paternal dominion: such were the *hordes* among the Goths, the clans in Scotland, and septs in Ireland.
Temple. Introduction to the History of England.

I hardly shall allow that with the *horde* of regicides we could by any selection of time or use of means, obtain any thing at all deserving the name of peace.
Burke. On a Regicide Peace, Let. i.

HORE. } See WHORE.
HO'REDOM. }

HORIZON. } Fr. *Horizon*; It. *Orizonte*;
HORIZO'NTAL. } Sp. *Horizonte*; Lat. *Horizon*;
HORIZO'NTALLY. } Gr. Ὁριζων, from ὁριζ-ειν, *definire, terminare*, to define, bound, terminate, or limit.

The line which bounds, or terminates, (sc.) the sight, the view.

I have given thee a sufficient astrolabye for oure *orizont*, compowned after the latitude of Oxenforde.
Chaucer. Conclusions of the Astrolabie.

By the position of the sphere under the pole, the *horizon* and the equinoctiall are all one.
Hackluyt. Voyages, vol. iii. p. 56.

And so I leave you and your fellow stars, as you term them, of either *horizon*, meaning, I suppose, either hemisphere, unless you will be ridiculous in your astronomy: for the rational *horizon* in heaven is but one; and the sensible *horizons* in earth are innumerable; so that your allusion was as erroneous as your stars.
Milton. Apology for Smectymnuus, c. 10.

And several little shrubs will grow from one *horizontal* bed of salt.—*Grew. Cosmo. Sacra*, b. i. c. 3. s. 29.

For, first, whether beasts' hearts lie directly *horizontally*, or whether the basis be fastened somewhat higher than the tip reaches, and so makes their heart hang inclining downwards; still the motion of gravity hath its effect in them.—*Digby. Of Bodies*, c. 26.

The sky looked very black in that quarter, and the black clouds began to rise apace and moved towards us; having hung all the morning in the *horizon*.
Dampier. Voyages, an. 1687.

The way that they get this juice, is by cutting a great gap *horizontally* in the body of the tree [the Tar-tree] half through, and about a foot from the ground; and then cutting the upper part of the body aslope inwardly downward, till in the middle of the tree it meet with the transverse cutting or plain. In this plain *horizontal* semicircular stump, they make a hollow like a bason, that may contain a quart or two.
Id. Ib.

Our moon's eclipse'd, and th' occidental sun
Fights with old Aries for his *horizon*.
Brome. To the Memory of Dr. Hearne.

Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor, which blackened all their *horizon*, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic.
Burke. On the Nabob of Arcot's Debts.

It is occasionally requisite that the object-end of the instrument be moved up and down as well as *horizontally* or equatorially.—*Paley. Natural Theology*, c. 8.

HORN, n. } Goth. *Haurn*; A.S. *Horn*; Dut. *Horen, horn*; Ger. *Horn*; Sw. *Horn*; usually derived from the Lat. *Cornu*. But Wachter says that—fastigium vel summitas cujuscunque rei, the top or summit, from *her*, (A.S. *Heah*,) high, is the true meaning of the word, and the source of all its usages. The *horn* of an animal—
HORN, v.
HO'RNED.
HO'RNER.
HO'RNY.
HO'RNIFY.
HO'RNING.
HO'RNISH.
HO'RNLESS.
HO'RNLET.

That which riseth, projecteth, is prominent or eminent, (sc.) from its head.

A *horn*, to blow or sound, to drink out of, because first made of the *horn* of an animal.

Horn,—the matter or substance of which *horns* consist. Also applied to—

Any thing shaped like a *horn*.

To *horn*, (met.)—to plant or bestow *horns*.

Othe have an *horne* and be hayworde. and liggen out a nyghtes.
Piers Plouhman, p. 76.

And I sigh a beeste stiynge up the see hauynge seuene heedis and ten *hornys*. and on hise *hornys* ten diademys.
Wiclif. Apocalips, c. 13.

And I saw a beaste rise out of the sea, hauing vii. heades, and x. *hornes*, & vpon hys *hornes* x. crownes.
Bible, 1551. *Ib.*

Ther saw he hartes with hir *hornes* hie,
The greatest that were ever seen with eie.
Chaucer. The Frankeleines Tale, v. 11,503.

In Feuerier, whan the frosty moone
Was *horned*, full of Phebus firy light.
Id. The Floure of Curtesie.

These oxen drawe the great houses of the Moals: and their *hornes* are slender, long, streighte, and most sharpe pointed: insomuch that their owners are faine to cut off the endes of them.—*Hackluyt. Voyages*, vol. i. p. 116.

Death where is nowe thy stynge? Hell where is thy victory? oh thou forlorne beast where be thy v. *hornes*? where is thy seculare swerde and arme? where be both thy *horned* seculare & spirituall powre.
Joye. Exposicion of Daniel, c. 7.

No beast that hath *horns* hath upper teeth.
Bacon. Naturall Historie, § 753.

Lam. Vnder your patience gentle Empresse,
'Tis thought you haue a goodly gift in *horning*.
Shakespeare. Titus Andronicus, Act ii. sc. 3.

Like as a mastiffe having at a bay
A salvage bull, whose cruell *hornes* doe threat
Desperate daunger, if he them assay,
Traceth his ground, and round about doth beat,
To spy where he may some advantage get.
Spenser. Faerie Queene, b. vi. c. 7.

And manie nymphes about them flocking round,
And many Tritons which their *hornes* did sound.
Id. Muiopotmos.

These knights of Malta, but a handful to
Your armies, that drink rivers up, have stood
Your fury at the height, and with their crosses
Struck pale your *horned* moons.
Massinger. The Renegado, Act ii. sc. 5.

My force the Erymanthean bore
Should bravely ouermatch.
The swift-foote golden *horned* stag
I, running, would orecatch.
Warner. Albion's England, b. vii. c. 36.

Him thought, he by the Brook of Cherith stood
And saw the ravens with their *horny* beaks
Food to Elijah bringing even and morn,
Though ravenous.
Milton. Paradise Regained, b. ii.

Cornel. A——o your poeticall veine: this versifying my wife has *hornified* me.—*Beaum. & Fletch. Four Plays in One.*

They account—from the *horning* [of the moon] which is the cause why they set up in their temples a crescent.
Gregory. Posth. p. 168.

Temperance, as if it were of a *hornish* composure, is too hard for the flesh.—*Sir M. Sandys. Ess.* p. 21.

——To the strong ram
Tie fast the rash offender. See, at first
His *horn'd* companion, fearful and amaz'd,
Still drag him trembling o'er the rugged ground.
Somerville. The Chase, b. iv.

London a fruitful soil, yet never bore
So plentiful a crop of *horns* before.—*Dryden*, Epil. 43.

Reach me the weapons of the shooting god,
Apollo's gift, the shafts, and *horny* bow;
With these he bad me drive the fiends away
When cruel they attack me.—*Hughes. Orestes*, Act i. sc. 2.

The ox is the only *horned* animal, in these islands, that will apply his strength to the service of mankind.
Pennant. British Zoology. The Ox.

The *horns*, or extremities of the bow, were two large tufts of cocoa-nut-trees; and much the greater part of the arch was covered with trees of different height, figure, and hue.
Cook. First Voyage, b. i. c. 7.

Even the *horns* of cattle are prohibited to be exported; and the two insignificant trades of the *horner* and comb-maker enjoy, in this respect, a monopoly against the graziers.
Smith. Wealth of Nations, b. iv. c. 8.

The cattle of the highlands of Scotland are exceedingly small, and many of them, males as well as females, are *hornless*.—*Pennant. British Zoology. The Ox.*

Wings embracing the keel and the *hornlets* of the awning.
Sir W. Jones. Observations on Indian Plants.

In the eel, which was to work its head through sand and gravel, the roughest and harshest substances, there is placed before the eye, and at some distance from it, a transparent, *horney* convex case or covering, which, without obstructing the sight, defends the organ.—*Paley. Natural Theology*, c. 3.

HORN-BEAM. Perhaps, (Skinner,) so called—a *corneâ* duritie, from its *horny* hardness.

The *horn-beam*, in Latine the *Carpinus*, is planted of sets: though it may likewise be raised from the seeds, which being mature in August should be sown in October.
Evelyn. Sylva, c. 12. s. 1.

With thee, where Esana's *horn-beam* grove
Its foliage o'er me interwove
Along the lonely path I've stray'd.—*Scott. Ode to Leisure.*

HO'RNET. A.S. *Hyrnet*, because, (Skinner,) it bears or carries *horns* in its head.

Applied (met.) to those who sting like *hornets*.

Waspes use to build them nests on high, of earth and clay, and therein doe make their roomes and cells of wax. *Hornets*, in caves and holes under the ground.
Holland. Pinie, b. xi. c. 21.

When as those archers there in ambush laid,
Having their broad side as they came along,
With their barb'd arrows the French horses paid,
And in their flanks like cruel *hornets* stung.
Draylon. The Battle of Agincourt.

Hornets and wasps have strong jaws, toothed, wherewith they can dig into fruits, for their food; as also gnaw and scrape wood, whole mouthfuls of which they carry away to make their combs.
Derham. Physico-Theology, b. iv. c. 11. Note 21.

He [Ambrose] heaps together thoughts and expressions, which are rather declamations than arguments, as Du Pin observes very fairly; and hints his dislike to such doctrines, though he dared not speak out, and provoke the *hornets*.
Jortin. Remarks on Ecclesiastical History.

HO'ROLOGE. } Fr. *Horologe*; It. *Orologio*;
HO'ROLOGY. } Lat. *Horologium*; Gr. Ὡρολογιον, from ὡρα, an hour, and λεγ-ειν, to tell.

That which *tells* the *hour*; a dial, clock, watch, timepiece.

I, whom thou seest with *horyloge* in hande,
Am named Tyme, the lord of euery howre,
I shall in space destroy both see and lande.
Sir T. More. Workes. The Seventh Pageant. Tyme.

Before the fyre began, the Duke of Burgoyne caused an *horologe* to be taken downe, ye moost fayrest and goodlyest that coude be founde on that syde of the see; the whiche *horologe* was taken downe by peces and layed in chares and the beel also; and after, it was caryed to Dyon in Burgoyne, and there it was sette vp, and there sowned the xxiiii houres of ye day and night.—*Berners. Froissart. Cron.* vol. i. c. 425.

[Anaximenes the Milesian] was the first that shewed in Lacedæmon the *horologe* or diall, which they call Sciolericon.
Holland. Plinie, b. ii. c. 76.

He betaketh himselfe to the refreshing of his bodie, which is noted and set downe by the Greek letters of the diall (wherewith the Romane *horologies* were marked, as ours be with their numerall letters) whereby the time is described.
Holinshed. Description of England, c. 7.

HOROMETRY. Gr. Ὡρα, an hour, and μετρ-ειν, to measure.

The *measurement* of *hours*.

It is, I confess, no easie wonder how the *horometry* of antiquity discovered not this artifice (of wheels:) how Architas, that contrived the moving dove, or rather the helicosophie of Archimedes, fell not upon this way.
Brown. Vulgar Errours, b. v. c. 18.

HO'ROSCOPE. } Gr. Ὡροσκοπειον, from ὡρα, an hour, and σκοπ-ειν, videre, observare, to see, to observe. Applied as the—
HO'ROSCOPER.
HO'ROSCOPY.

Fr. "*Horoscope*, the *horoscope*, or ascendant of a nativity; a diligent observation of the just time wherein one was born," (Cotgrave.)

There ben obseruances of iudiciall matter and rites of Paynims, in which my spirite hath no faithe, ne knowyng of her *horoscopum*.—*Chaucer. Conclusions of Astrolabie.*

Sometimes in the aspect of the stars at their nativity; which was called *horoscopy*, and esteemed a part of judicial astrology.—*Hobbs. Of Man*, c. 12.

Augustus then anone conceived so greate a confidence in his fortunes, that he divulged his *horoscope*, and the ascendent of his natiuitie, (*Hæmo.*)—*Holland. Suetonius*, p. 82.

He had been long towards mathematics,
Optics, philosophy, and statics,
Magic, *horoscopy*, astrology,
And was old dog at physiology.—*Hudibras*, pt. ii. c. 3.

The astrologers, *horoscopers*, and other such, are pleas'd to honour themselves with the title of Mathematicians.
Shaftesbury. Advice to an Author, pt. iii. s. 1.

Under his eye the selfsame views combin'd
Our studies, and one *horoscope* conjoin'd.
Hart. Macarius; or, the Confessor.

HO'ROWE. Lye says, sordidus, squalidus, from *Hor*, mucor. See HOAR.

Somtime enuious folk with tonges *horow*
Depraued hem alas.—*Chaucer. The Complaint of Mars.*

HO'RRENT. **HO'RRIBLE.** **HO'RRIBLENESS.** **HO'RRIBLY.** **HO'RRID.** **HO'RRIDLY.** **HO'RRIDNESS.** **HORRI'FICK.** **HO'RROUR.** Fr. and Sp. *Horrible*; Fr. *Horride*; It. *Orribile, orrido*; Sp. *Horrido*; Lat. *Horribilis, horridus*, from *horrere*, to rise, to stand on end, as hair, bristles, &c.; Latinum *horreo*, notionem eandem (says Scheidius) propriam habet, quæ in cognatis *orior, exorior*, admodum manifesta est, et Belgarum verbis, *Opstaan, oprizen*, reddi potest; and he derives from the Gr. *Opew, excitare*, to rouse, or to raise.

Horrent,—rising out, standing out, pointing out, (sub.) as bristles.

Horrible, consequentially, *terrible*,—as an animal having its hair or bristles risen or erect with rage; dreadful, frightful, fearful, shocking.

Horrid,—rough or rugged; and, consequentially, dreadful, frightful.

Horrour,—applied to the sensation of the hair rising, the flesh shuddering; consequentially, dread, terrour, affright, loathing, detestation; to that which causes such sensations; i. e. *horribleness* or *horridness*. And see the quotations from Bacon and Cognn.

And I answer to that demand again,
Who saved Daniel in the *horrible* cave.
Chaucer. The Man of Lawes Tale, v. 4893.

Full many an other *horrible*
May men in that booke see.—*Id. Rom. of the Rose.*

And therwithal he stanke so *horribly*.
That none of all his meinie that him kept,
Whether so that he wok or elles slept,
Ne mighte not of him the stinke endure.
Id. The Monkes Tale, v. 14,535.

Merualles twelue in his degree
He did with his owne handes,
Ageine geantes and monsters both,
The whiche *horrible* were and loth.—*Gower. Con. A.* b. v.

What availeth it, thy body being cleane, when thou bearest thy mind & thy thoght infected with a foule & an *horrible* blot.—*Vives. Instruction of a Christian Woman*, b. i. c. 6.

Therfore, after that by *horribleness* of spirite, and by trouble of minde, in countenaunce, yies, and in the whoile habyte of hys bodie, he had geuen a manifest proufe of his manhood.—*Udal. John*, c. 11.

The *horribleness* of the mischief was such, as Pyrocles could not at first believe his own senses, but bent his woful eyes to discern it better.—*Sidney. Arcadia*, b. iii.

Th erle caused to be put to dethe a fyftene right *horribly*.
Berners. Froissart. Cronycle, vol. ii. c. 26.

Ye haue encreased the fault of your vile rebellion, with the *horrour* of bloudshed.—*Sir J. Cheke. Hurt of Sedition.*

——— Him round
A globe of fierie Seraphim inclos'd
With bright imblazonrie, and *horrent* arms.
Milton. Paradise Lost, b. ii.

Or for to shunne the *horrible* mischiefe,
With which he saw my cruell foes me pained,
And his pure streames with guiltles bloud oft stained.
Spenser. The Ruins of Time.

And oftentimes great grones, and grievous stownds,
When too huge toile and labour them constraines;
And oftentimes loud strokes and ringing sowndes
From under that deepe rock most *horribly* rebounded.
Spenser. Faerie Queene, b. iii. c. 3.

His haughtie helmet, *horred* all with gold,
Both glorious brightness, and great terrour bredd.
Id. Ib. b. i. c. 7.

——— Whence we saw
How *horridly* Charybdis' throat did draw
The brackish sea vp, which, when all abroad
She spit againe out.—*Chapman. Homer. Odyssey*, b. xii.

When lo, each dreadful page appeared fill'd
With crouds of such transcendent prodigies,
As quite absolv'd from *Horridness's* guilt
Those fiends of which her regiments were built.
Beaumont. Psyche, c. 14. s. 168.

All objects of the senses, which are very offensive, doe cause the spirits to retire; and upon their flight, the parts are (in some degree) destitute; and so there is induced in them a trepidation and *horrour*.
Bacon. Naturall Historie, § 793.

——— By chance I heard
The song as of an angel in the yard:
A song that would have charm'd th' infernal Gods,
And banish'd *horrour* from the dark abodes.
Dryden. The Cock and the Fox.

Swift in her walk, more swift her winged haste
A monstrous phantom, *horrible* and vast;
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight
Id. Virgil. Æneis, b. iv.

It [prayer] is a duty which we do so indispensably owe to God, that we must be *horribly* injurious to Him, as well as to ourselves, if we neglect it.—*Sharp*, vol. iv. Ser. 2.

Thus when black clouds draw down the labouring skies,
Ere yet abroad the winged thunder flies,
An *horrid* stillness first invades the ear,
And in that silence we the tempest fear.
Dryden. Astræ Redux.

He did not by any pretended prerogative excuse or protect them, but delivered them up into the hands of that justice which the *horridness* of the fact did undoubtedly demerit.
Ludlow. Memoirs, vol. iii. p. 333.

Strip from the branching Alps their piny load;
The huge encumbrance of *horrific* woods
From Asian Taurus, from Imaus stretch'd
Athwart the roving Tartar's sullen bounds.
Thomson. Autumn.

Consider now whether so dreadful a preparation for Christ's coming to judgment be not one great reason why it should be called the terrour of the Lord? for can any thing be imagined more full of *horrour* and amazement than to see the whole world in a flame about us.
Stillingfleet, vol. i. Ser. 11.

——— His populous towns
Pour'd out such troops perpetual, drest in arms,
Horrent in mail, and gay in spangled pride.
Watts. Victory of the Poles.

Yet Science, falsely so called, may be pernicious beyond any thing especially that *horrible* sort, which dissolves the ties of Religion and Morals, and supplants the hopes of eternal happiness.—*Secker*, vol. iv. Ser. 4.

She is herself every whit as fond of powder, and tails, and hog's lard, as he, to speak my secret sentiments, most reverent Fum, the ladies here are *horribly* ugly.
Goldsmith. Citizen of the World, Let. 3.

I fired them at the same time with general indignation against the impudent attempts of the *horrid* Minotaur, for so I may well call those combined adversaries of yours, Calvisius and Taurus.—*Melmoth. Cicero*, b. xiii. Let. 21

The Gin-alley is much superior, *horridly* fine, but disgusting.—*Walpole. Anecdotes of Painting*, vol. iv. c. 3.

Horrour is that very strong and painful emotion, which is excited by the view or contemplation of something peculiarly atrocious in the conduct of another; by some vice which exceeds the usual extravagance of vice; enormities that surpass the bounds of common depravity.
Cogan. On the Passions, pt. i. c. 2. s. 3.

HORSE, *v.* **HORSE**, *n.* **HO'RSELY.** **HO'RSY.** Of uncertain etymology. A. S. *Hors*. Belgis olim (says Somner) *ors, horse*, or *hors*; hodiè vero, *r* per metathesin transposito *ros*. Ger. *Ross*; Sw. *Oers, hors*; and Fr. *Rosse*; It. *Rozza*; Sp. *Rozin*; a *horse* of an inferior kind. Somner considers the A. S. *Hors* to mean *cornipes*, that which hath a hard or *horn* hoof. Wachter derives the Ger. *Ross*, from the Ger. verb *Reiten, vehi*, (A. S. *Rid-an, rit-an*, to ride.) And *hors*, he thinks, may be the same word as *ross* (per metathesin *ors*,) or so called from its industry and speed. That *hors* in A. S. had such signification, he infers from the compound *horsdic*, which Somner interprets—gnaviter, diligenter,—diligently, earnestly.

To *horse* (sc. for a flogging) is perhaps,—to *hoise* or *hoist*.

The animal may not improbably be so called (*horse*), from its obedience and tractableness: A. S. *Hyrs-ian*, to obey. (See *Tooke*, 8vo. ed. vol. ii. p. 284.)

Horse is much used—prefixed; frequently to denote,—large, gross, coarse, strong.

Here fole heo loren in the se thorg tempest monyon,
Wat in batayle wat in se, & heore *horses* ney echon.
R. Gloucester, p. 50.

Sir Eymer had inowe, that *horsed* him ageyn,
Roberte's men thei slowe, the numbre vneertevn.
R. Brunne, p. 334.

It was on a day Edward thouht a wile,
He said he wild assay ther *hors* alle in a mile.—*Id.* p. 219.

And the oostis that ben in heuene suiden him on white *horsis* clothid with bissyn.—*Wiclif. Apocalips*, c. 19.

Gret was the prees, that swarmed to and fro
To gauren on his *hors* that stondeth so
For it so high was, and so brod and long,
So wel proportioned for to be strong.
Right as it were a stede of Lumbardie;
Therwith so *horsly*, and so quik of eye,
As it a gentil Poleis courser were.
Chaucer. The Squieres Tale, v. 10,504.

The *hors* on whiche she rode was blacke,
All lene, and galled vpon the backe.—*Gower. Con. A.* b. iv.

At the first metynge there was a sore luste, and diuerse cast to the erthe on bothe parties, for they wer all *horsed*.
Berners. Froissart. Cronycle, vol. i. c. 211.

Here came men vnto vs euery day, more or lesse, but one day especially there came two men on *horse-backe*, whom we tooke to be officers, being lusty men, and very well *horsed*.—*Hackluyt. Voyages*, vol. ii. p. 106.

The capteine commanded the child to be *horsed* up and scourged.—*Fox. Martyrs*, p. 81.

Astonnied some the scathefull gift beheld,
Behight by vow vnto the chaste Minerve:
All wondring at the hugeness of the *horse*.
Surrey. Virgil. Æneis, b. ii.

——— Ferraw doth guide
The chiefest flour, and the chief host of Spaine,
Well arm'd, well *hors'd*, well furnished beside.
Harrington. Orlando, b. xiv. s. 14.

Like to the Thracian tyrant, who they say
Unto his *horses* gave his guests for meat,
Till he himselfe was made their greedie pray,
And torne in pieces by Alcides great.
Spenser. Faerie Queene, b. v. c. 5.

Nor how th' halfe *horsy* people, Centaures hight,
Fought with the bloudie Lapithaes at bord.
Id. Virgil's Gnat.

The spirit *hors'd* him, like a sack,
Upon the vehicle his back,
And bore him headlong into th' hall
With some few rubs against the wall.
Hudibras, pt. iii. c. 1.

Fix'd on the goal his eye fore-runs the course,
His hand unerring steers the steady *horse*;
And now contracts or now extends the rein,
Observing still the foremost on the plain.
Pope. Homer. Iliad, b. xxiii.

He too is witness, noblest of the train
That wait on man, the flight performing *horse*;
With unsuspecting readiness he takes
His murderer on his back, and, push'd all day
With bleeding sides, and flanks, that heave for life,
To the far distant goal, arrives and dies.
Cowper. Task, b. vi.

HORTA'TION. **HO'RTATIVE.** **HO'RTATORY.** Lat. *Hortor, atus*. The ancient Romans (Vossius says) wrote it *hor-ior*; and *horior*, he conceives to be from *ορτυν-ειν, incitare*, to incite, to encourage, or from *op-ειν, excitare*. See TO EXHORT.

Encouragement, admonition, advice, persuasion.

In *hortatives*, and pleadings, as truth or disguise serveth best to the design in hand, so is the judgement or the fancy most required.—*Hobbs. On Man*, pt. i. c. 8.

He animated his souldiers with many *hortatorie* orations.
Holland. Ammianus, p. 202.

And as to the second, that he should by his *hortation* set the commons against the nobility and gentlemen, he said that he never spake any word, but some of the commissioners were present: who he doubted not would testify for him in this part to his accuser's shame
Strype. Memorials. Edw. VI. an. 1548.

HO'RTICULTURE. **HORTICU'LTURAL.** **HORTICU'LTURIST.** **HO'RTULAN.** **HORTE'NSIAL.** **HO'RTICULIST.** Lat. *Hortus*, a garden, and *cultura*, from *colere*, cultum, to till.

The tillage of gardens; or of such plants as are usually grown or cultivated in gardens.

Dodsley writes *Horticulist*; the common word now is *Horticulturist*.

Hortus siccus,—literally—a dry garden; a collection of dried plants.

Such as are sative and *hortensial*.—*Evelyn*, Introd. s. 2.

What I humbly offer your lordship is (as I said) part of natural history, the product of *horticulture* and the field, dignified by the most illustrious, and sometimes tilled *laureato comere*.—*Id. Acetaria*, Epis. Ded.

This *hortulan* kalendar is yours, mindful of the honour once conferred on it, when you were pleased to suspend your nobler raptures, and think it worthy your transcribing
Id. Kalendarium Hortense. Epis. Ded. to A. Cowley.

The *hortulan* paradoxes were sent above six weeks ago, and I conclude they are lost from us.
Boyle. Works, vol. vi. p. 132.

——— See, what various crops
In quick succession, crown the garden'd fields
On Thames prolifick bank. On culture's hand
Alone do these *horticulists* rely?
Or do they owe to London's rich manure
Those products which its crowded markets fill?
Dodsley. Agriculture, c. 2.

The garden affords him many sources of amusement. He attends not indeed to the olitory, and his strength will not permit him to take an active part in the labours of *horticulture*.—*Knox. Winter Evenings*, Ev. 7.

Beautiful as are all the features of the modern garden, I should not hesitate to allot the first place, in an estimate of *horticultural* graces, to the weeping willow.
Id. Essays, No. 115.

It would certainly be a valuable addition of nondescripts to the ample collection of known classes, genera, and species, which at present beautify the *hortus siccus* of dissent.
Burke. On the French Revolution.

HORT-YARD. Now written *Orchard*, (qv.) A. S. *Ortgeard, orcgeard, orceard, orcyrd*. Of these Junius thinks *ortgeard* the most ancient, and that it is formed from *weorteard*, that is, *wyrt geard*, or a *yard*, or place prepared for *worts* or herbs. Now applied to—

A *yard* or garden for fruit trees.

Whiles they passe now and then among their enemies' *hortyards* and vineyards they neyther desire nor touch ought, for feare of poyson and secret arts.
Holland. Ammianus, p. 237.

He would have men purchase houses that had more store of arable land and pasture, then of fine *hortyards* or gardens.
North. Plutarch, p. 290.

And even in these our daies, under the name of gardens and *hortyards*, there goe many daintie places of pleasure within the very citie.—*Holland. Pliny*, b. xix. c. 4.

HOSA'NNA. Gr. Ὡσαννα. See the quotation from Hammond.

The word *hosanna* is contracted of חוֹשִׁיעָה נָא. *σωσον δη*, save I beseech thee. A form of acclamation, which the Jews were wont to use in their feasts of tabernacles, in which also they used to carry boughs in their hands, (see Neh. ch. viii. v. 15. 1 Mac. ch. xiii. v. 5. 2 Mac. ch. x. v. 7.) and also to sing psalms, as it is in the Maccabees, that is, to cry *hosanna*.—*Hammond. Annotations on Matt.* xxi. 9.

——— Heav'n rung
With jubilee, and loud *hosanna's* fill'd
Th' eternal regions.—*Milton. Paradise Lost*, b. iii.

From the full choir, when loud *hosannas* rise,
And swell the pomp of dreadful sacrifice,
Amid that scene if some relenting eye
Glance on the stone where our cold relics lie,
Devotion's self shall steal a thought from heaven,
One human tear shall drop, and be forgiven.
Pope. Eloisa to Abelard.

Damascus, Bishop of Rome, corresponded with Saint Jerome upon the exposition of difficult texts of Scripture; and, in a letter still remaining, desires Jerome to give him a clear explanation of the word *Hosanna* found in the New Testament.—*Paley. Evidences*, pt. i. c. 12. s. 9.

HOSE. } A. S. *Hosa*; Dut. *Hoos*; Ger. *Hosen*; which Wachter derives from Ger. *Hut-en*, (i. e. A. S. *Hyd-an*, to hide,) to cover; applied to various parts of the clothes or raiment, because *covering* different parts of the body: the breech, thighs, legs, feet.
Ho'SIER.

The breeches, the stockings.

Pipes of engines or other vessels, to convey the water or other liquid are called *hose*.

As hys chamberleyn hym brogte, as he roe aday,
A morwe vorto werye, a peyre *hose* of say.
R. Gloucester, p. 390.

His *hosen* ouer hongen his hokshynes, on euerich a syde.
Piers Ploughman. Crede.

And the aungel seide to him girde thee, and do on thin *hoose* [*caligas*] and he dede so.—*Wiclif. Dedis*, c. 12.

That all things which shal first be spoken, may seeme to agree with the matter, and not made as a shippe man's *hose* to serue for euery legge.—*Wilson. Arte of Rhetorique*, p. 102.

[The Volsceans] seeing themselves on every side beaten downe and slaine, turned from fighting to intreating, delivered up their captaine, yeelded up their weapons, were driven under the gallowes, and in their single doublet and *hose* with great shame and calamitie, were let go and sent away.—*Holland. Livie*, p. 146.

It happened that a book came over into the hands of the English exiles, written against the marriage of ministers, by one Miles Hoggard, a silly *hosier* in London, but highly opinioned of his learning.
Fuller. Worthies. Nottinghamshire.

Pac. Why thou iron-pated smith: and thou woollen-witted *hose keeler*: hear what I will speak indifferently (and according to antient writers) of our three professions.
Beaum. & Fletch. The Martial Maid, Act ii.

For, as we said, he always chose
To carry victle in his *hose*,
That often tempted rats and mice
The ammunition to surprise.—*Hudibras*, pt. i. c. 1.

And a good number besides of ordinary tradesmen, as smiths, tailors, sadlers, *hosiers*, haberdashers.
Strype. Life of Aylmer, c. 10.

The legs and feet were clothed in long *hose* and open sandals.—*Gibbon. Roman Empire*, c. 65.

This the dusk hatter asks: another shines,
Tempting the clothier; that the *hosier* seeks.
Dyer. The Fleece.

HO'SPITABLE. } Fr. *Hospitable*; It. *Ospitale, ospedale*, or *spedale*; Sp. *Hospedable*; Lat. *Hospitalis*, from *hospes*, which Vossius thinks he can discover in *hostis*, (*t* changed into *p*.) (See Host, and Hostile.) *Hospes* was applied to a stranger, received and entertained in the house.
HO'SPITABLENESS.
HO'SPITABLY.
HO'SPITAGE.
HO'SPITAL, *n.*
HO'SPITAL, *adj.*
HOSPITA'LITY.
HO'SPITALLER.
HO'SPITATE.
HOSPI'TIOUS.

Hospitable,—receiving and entertaining strangers; liberal, kind, to strangers, to visitors.

Hospital,—a place for the reception and entertainment of strangers; as now restricted, of the poor or sick.

To temples in Acres he quath siue thousand marke, & siue thousand to the *hospitale*.—*R. Brunne*, p. 135

He toke it wikkedly out of the *hospiteles* hond.
Id. p. 178

But holdynge *hospitalitie*, benygne, prudent, sobre, &c.
Wiclif. Tyte, c. 1.

Yet ben ther mo spices of this cursed sinne, as whan that on of hem is religious, or elles both, or of folk that ben entred into ordre, as sub-deken, deken, or preest, or *hospitalers*.
Chaucer. The Persones Tale.

Beyond Russia lieth the countrey of Prussia, which the Dutch knights of the order of Saint Maries *hospitale* of Jerusalem haue of late wholly conquered and subdued.
Hacklugt. Voyages, vol. i. p. 102.

I [King Richard] therfore biquethe my pryde to the hyghe mynded Templars and *hospyteleres*, for they are as proude as helle.—*Bale. English Votaries*, pt. ii.

But as abroad in war, he spent of his estate;
Returning to his home, his *hospitable* gate
The richer and the poor stood open to receive.
Drayton. Poly-Olbion, s. 2.

——— With common speech
He courted her, yet bayted euery word,
That his vngentle hoste n'ote him appeach
Of vile vngentlenesse, or *hospitages* breach.
Spenser. Faerie Queene, b. iii. c. 10.

When as they spyde a goodly castle, plac't
Foreby a riuer in a pleasant dale;
Which choosing for that euening's *hospitale*,
They thither march.—*Spenser. Faerie Queene*, b. ii. c. 9.

I tooke him of a child, up, at my doore,
And christ'ned him, gave him mine owne name Thomas,
Since bred him at the *hospitall*.
B. Jonson. Every Man in his Humour, Act ii. sc. 1.

I am to be a guest to this *hospital* maid [Venice] a good while yet, and if you want any commodity that she can afford (and what cannot she afford for human pleasure or delight?) do but write, and it shall be sent you.
Howell. Letters, b. i. s. 1. Let 35.

Yet nevertheles this complot was discovered, and intelligence thereof given at Rome, by meanes of certaine persons linked to the Romanes in private acquaintance and mutuall *hospitalitie*.—*Holland. Livie*, p. 282.

That always chooses an empty shell, and this *hospitates* with the living animal in the same shell.—*Grew. Museum.*

For signe of amitie 'twixt us, and that all these may know
We glory in th' *hospitious* rites, our grandaires did commend,
Change we our armes before them all.
Chapman. Homer. Iliad, b. vi.

Take shame, and feare the indignation
Of him that thunders from the highest throne
(*Hospitious Ioue*) who, at the back, prepares
Paines of abhor'd effect, of him that dares
The pieties breake, of his *hospitious* squares.
Id. Homer. To Mariners.

For harbour at a thousand doors they knock'd,
Not one of all the thousand but was lock'd;
At last an *hospitable* house they found,
A homely shed, the roof not far from ground,
Was thatch'd with reeds and straw together bound.
Dryden. Ovid. Metam. b. viii.

In the story of our father Abraham, his benignity to strangers, and *hospitableness*, is remarkable among all his deeds of goodness, being propounded to us as a pattern and encouragement to the like practice.—*Barrow*, vol. i. Ser. 31.

Among the many and various *hospitals* that are in every man's curiosity and talk that travels their country, I was affected with none more than that of the aged seamen at Enchuysen.—*Sir W. Temple. On the United Provinces*, c. 4.

With a proviso, that after the expiration of certain leases of the said *hospital-lands*, about twenty-one years to come, the said number of the poor, and the said portions, should be further increased.—*Strype. Life of Whitgift*, an. 1584.

Hospitality sometimes degenerates into profuseness, and ends in madness and folly when it doth so it ill deserves the name of virtue.—*Atterbury*, vol. ii. Ser. 3.

My lords, the storm of antichristian persecution, which has raged in France since her Revolution, has driven numbers both of the secular clergy, and persons of both sexes of the religious orders, to take shelter in this *hospitable* land, by the natural generosity of Britons, and the influence of the benevolent principles of the Protestant Religion, the universal asylum of the persecuted and distressed
Bp. Horsley. Speech, 10th *July*, 1800.

The clergy must be contented, in the present temper of the Irish, with what they can get, yet it ought to be so liberal a commutation, as will enable every parson to live creditably and *hospitably* in the midst of his parishioners.
Anecdotes of Bp. Watson, vol. i. p. 257.

When a private founder gives his college or *hospital* a name, he does it only as a godfather: and by that name name the king baptizes the incorporation.
Blackstone. Commentaries, b. i. c. 18.

The expence of *hospitality* she [Elizabeth] somewhat encouraged by the frequent visits she paid her nobility, and the sumptuous feasts which she received from them.
Hume. History of England. App. 3.

William of Tyre relates the ignoble origin and early insolence of the *hospitallers*, who soon deserted their humble patron, St. John the Eleemosynary, for the more august character of Saint John the Baptist.
Gibbon. Roman Empire, c. 58.

HOST, *v.* } Fr. *Hoste*, or *hôte*; It. *Oste*; Sp. *Huesped*, from the Lat. *Hospes*. (See Hospitable.) Udal writes—*hospte* and *hospetes*, i. e. *host* and *hostess*.
Host, *n.*
HO'STESS.
HO'STLESS.
HO'STEL.
HO'STELER.
HO'STELRY.
HO'STRY.

One who receives and entertains a stranger, guest, visitor; an innkeeper, landlord of an inn.

To *host*,—to dwell or abide, as a stranger, guest, or visitor: to receive and entertain one.

And took two pans to the *hosteler*, to take kepe to hym.
Piers Ploughman, p. 325

And he leyde him on his beest, and ledde into an *ostrye* [*stabulum*] and dide the cure of him. And another day he broughte forth twein pens, and gaf to the *osteler* [*stabulario*] and seyde haue thou cure of him, and whateuer thou schalt geue ouer: I schal yelde to thee whaune I come agen.
Wiclif. Luke, c. 10.

Gret chere made oure *hoste* us everich one,
And to the super sette he us anon.
And served us with vitaille of the beste.
Chaucer. The Prologue, v. 749

Hold vp thine heed, for all is well
Saint Julian lo, bonne *hostell*,
See here the house of Fame lo.—*Id. House of Fame*, b. ii.

But now is time to you for to telle,
How that we baren us that like night,
Whan we were in that *hostelrie* alight.
Id. The Prologue, v. 724.

Therto he strong was as a champioun,
And knew wel the tavernes in every toun,
And every *hosteler* and gay tapstere.—*Id. Ib.* v. 241.

He *hosteth* at a certayne mannes house in Joppa, whose name is Symon, a Tanner by hys occupacion, and dwelleth by the sea syde.—*Udal. Acles*, c. 10.

The apostles were content to accomplishe theyr request, and whan they were out of prison, they wente into the house of Lidia, where they had been first *hosted*.—*Id. Ib.* c. 17.

And caused hym to be *hosted* with a worshypfull man of that citie called Chremes.
Sir T. Elyot. The Governour, b. ii. c. 12.

And this Samaritane Jesus too, hath his *hostes* and innholders, to whom he leauing the earth, and ascending into heauen, dooeth committe the wounded man to be wel looked vnto promising a reward in heauen, if through the aboundance of charitie thei shal have laid out any thing more then was commaunded for the healing of the piteous bodie.—*Udal. Luke*, c. 10.

Salute Priscilla and Aquila myne *hoopte* and myne *hoopeles*, and Onesiphorus household, vnto whom I am very much bounden.—*Id. 2 Timothye*, c. 4.

And by these inholders are to be understanded the Apostles, and their successours, by whom euen at this date he doeth cure and help mankinde, and gathereth the same from the violence of theues, into the *hostrie* of the churche, where the woundes of sinne are healed.—*Id. Luke*, c. 10.

Jone [was] borne in Burgoyne in a toune called Droymy beside Vancolour, whiche was a greate space a chamberlein in a commen *hostrey*, and was a rampe of suche boldnesse, that she would course horsses and ride theim to water.
Hall. Henry VI. an. 6.

Syr Ywayn and his damysell
In the town toke thaire *hostell*.
Ywaine & Gawin. Ritson, vol. I.

But our Grekis, their Greke so wel haue applied,
That they cannot say in Greke, riding by the way,
How *hosteler*, fetche my horse a bottel of hay.
Skelton. Speake Parrot.

Wid. The troope is past: come, pilgrim, I wil bring you, where you shall *host*
Shakespeare. All's Well that Ende Well, Act iii. sc. 5.

Ant. Go beare it to the Centaure, where we *host*,
And stay there, Dromio, till I come to thee.
Id. Comedy of Errours, Act i. sc. 2.

The gentle knight, as he that did excell
In courtesie and well could doe and say,
For so great kindnesse as he found that day
Gan greatly thanke his *host* and his good wife.
Spenser. Faerie Queene, b. vi. c. 9.

Another shifting gallant to forecast
To gull his *hostess* for a month's repast,
With some gall'd trunk, ballast with straw and stone,
Left for the pawn of his provision.—*Bp. Hall*, b. iv. Sat. 5.

It is my father's will, I should take on mee
The *hostesseship* o' th' day.
Shakespeare. Winter's Tale, Act iv. sc. 3.

Who with Sir Satyrane (as earst yee red)
Forth riding from Malbeccoes *hostlesse* hous,
Farre off espide a young man, the which fled
From an huge giant.
Spenser. Faerie Queene, b. iii. c. 11.

There are also in Oxford certeine *hostels* or hals, which may right well be called by the names of colleges, if it were not that there is more libertie in them, than is to be seen in the other.—*Holinshed. Description of England*, c. 3.

The students also that remaine in them, are called *hostelers* or halliers. Hereof it came of late to passe, that the right reuerend father in God Thomas late Archbishop of Canturburie being brought vp in such an house at Cambridge, was of the ignorant sort of Londoners called an *hosteler*, supposing that he had serued with some inholder in the stable, and therefore in despite diuerse hanged vp bottles of hay at his gate, when he began to preach the gospell.—*Id. Ib.*

When they had laid hold upon his servants, who for love of their lord and master began to make resistance, the swords were brought forth out of all the blind corners of the *hostelrie* open to be seene.—*Holland. Livie*, p. 36.

Vpon Stane-more, not far from an homely *hostelerie* called the Spittle, a stone crosse (on the one side of whose shaft stood the picture and armes of the King of England, and on the other the image & armes of the king and kingdome of Scotland, vpon that occasion called the *Rot-crosse*, was erected, to shew the limits of either kingdome.
Speed. William the Conqueror, an. 1073, b. ix. c. 2. s. 32.

Onely these marishes, and miry bogs,
In which the fearfull ewftes do build their bowres,
Yeeld me an *hostry*, mong the croking frogs
And harbour heere in safety from those rauenous dogs.
Spenser. Faerie Queene, b. v. c. 10.

When he had observed them, he told the *host* of the house, "that one of those horses had travelled far, and he was sure his four shoes had been made in four several counties."
Clarendon. Civil War, vol. iii. p. 424.

But the kind *hosts* their entertainment grace,
With hearty welcome, and an open face.
Dryden. Ovid. Met. b. iv.

Then taking him apart, she warns him to beware of the mischievous practices of the *hostess* Pamphilia.
Warburton. The Divine Legation, b. ii. s. 4.

It was now the dusk of the evening, when a grave person rode into the inn, and committing his horse to the *hostler*, went directly into the kitchen, and, having called for a pipe of tobacco, took his place by the fire-side.
Fielding. Joseph Andrews, c. 14.

In Stow's time it was altered to a common *hosterie* or inn, having a black bell for a sign.—*Pennant. London*, p. 456.

HOST. } Fr. *Hoste*; It. *Oste*; Sp. *Huesta*; Low Lat. *Hostes*, which
HO'STAGE. } Wachter labours to show is from
HO'STING, n. } *host*, equus; Sw. *Hæst*; Dan. *Heste*; Isl. *Hest*; applied originally to *horse-soldiers*, then, generally, to an army of horse and foot; equitatus and exercitus, equitatio and expeditio—were, he observes, used by the writers of the middle ages as synonymous. For the various feudal applications of the Low Lat. *Hostis*, see *Du Cange*. Skinner says, that *host* is,—aliquantum defloxo sensu, from the Lat. *Hostis*, an enemy: applied thus, to—

The enemy, assembled; assembled in battle array, in battalions; then generally, to battalions, an army, any large assemblage, or collected body.

Heo garkeden hem to gedere, that a fair *ost* yt was.
R. Gloucester, p. 12.

Whan he sauh he ne myght passe on non wise,
In thire parties to fight his *oste* he did deuise.
R. Brunne, p. 187.

And the *oostis* that ben in heuene suiden hum on white horsis clothid with bissyn.—*Wiclif. Apocalipse*, c. 19.

And whan this worthy duk had thus ydon,
He toke his *host*, and home he rit anon
With laurer crouned as a conquerer.
Chaucer. The Knightes Tale, v. 1023.

The fore ryders came rynnynge to the barrers skyrmyshyng, and the *hoost* taryed styll on ye mount tyll the next day.
Berners. Froissart. Cronycle, vol. I. c. 39.

In all the services and *hostings*, both in Ireland and in Wales, the Welsh scruitors are verie valiant, bold, and of great experience.—*Holinshed. Conquest of Ireland*, c. 40.

Slaughter alike invadeth either *host*,
Whilst still the battle strongly doth abide,
Which ev'ry where runs raking through the coast,
As t pleas'd outrageous fury it to guide.
Drayton. The Barons' Wars, b. ii.

And this I have often heard, that when the lord deputy hath raised any generall *hostings*, the noble men have clamed the leading of them; by graunt from the kings of England, under the greate seale exhibited; so as the deputies could not refuse them to have the leading of them, or, if they did, they would so worke, as none of their followers should rise forth to the *hostings*.—*Spenser. View of the State of Ireland.*

——— Strange to us it seem'd
At first, that angel should with angel war,
And in fierce *hosting* meet, who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great sire,
Hymning th' eternal father.—*Milton. Paradise Lost*, b. vi.

Haste, goddess, haste! the flying *host* detain
Nor let one sail be hoisted on the main.
Pope. Homer. Iliad, b. ii.

No less in other parts the battle rag'd,
Nor less the throng of warring chiefs engag'd;
High o'er the *hosts* the Styg'an fiends repair,
And Hell's black myriads fill the fields of air.
Hoole. Jerusalem Delivered, b. ix.

HOST. } Fr. *Hostie*; It. *Ostia*; Sp. *Hostia*;
HO'STIB. } Lat. *Hostia*; a sacrifice. Servius and Isidorus approve the etymology of Ovid. *Hostibus* a victis *hostia* nomen habet. Festus,—from the ancient *hostire*, sive ferire, to strike.

The true teachyng is, that Christes very body is present under the forme of bread, in as many *hoostes* as be consecrate, in how many places soeuer the *hoostes* be consecrate, and is there really and substancially, whiche wordes really and substancially be implyed, whē we say truly presēt.
Bp. Gardner. Of the Presence in the Sacrament, fol. 35.

Now, say it go for current and be constantly believed, that it is an undoubted and infallible signe, that the God will give answer, when the *host* or sacrifice thus drenched doth stir; and contrariwise, that he will not answer, if the beast quetch not: I see nothing herein repugnant unto that, which we have before delivered.—*Holland. Plut.* p. 1097.

On the contrary, he hath been taught to believe that they are necessary duties, and he cannot be a good catholick, unless he thus worships images, and saints, and the bread of the *host*.—*Sharpe*, vol. ii. *A Discourse of Conscience.*

Lord Feversham opened the door once, and called for a glass of water. The *hostie* stuck in his [the king's] throat, and that was the occasion of calling for a glass of water
Burnet. Own Time. Charles II. 1685.

HO'STAGE. } Fr. *Hostage*; It. *Ostagio*;
HO'STAGER. } Low Lat. *Hostiagius*. The etymologies are various. From *hospes*, q. d. *hospitagium*; or from *obses*, q.d. *obsidagium*; or from *hostis*, quia *obsides* ab *hostibus* exiguntur. (See Menage, Vossius, *de Vitiis*, lib. iii. c. 14.) The usages of *obsidatus* by Eutropius and Ammianus, quoted by Vossius, give some plausibility to his decision, that the Fr. *Hostage*, or *ostage*, is, κατα συγκοπην, *ex obsidage*.

Any person or thing delivered to an enemy to be kept in pledge or security for the performance of certain stipulations or conditions.

Tho the emperour herde this, he ne tryste not wel her to,
With oute siker *ostage*, such thing to do.
The erl thritti noble men, that were of ys blod,
Sende hym and ys owne sone, that were *ostages* god.
R. Gloucester, p. 55.

& of his cruelte he [William the Conqueror] gynnes for to assuage,
& gaf ageyn the fees, of whink he toke *ostages*.
R. Brunne, p. 73.

The castels & *ostagers* he gald thorgh curteysie
R. Brunne, p. 139.

He asked of me than *ostages*.—*Chaucer. Rom. of the Rose.*

And there vpon to make an ende
The soudan his *hostage* sende
To Rome, of princes sonnes twelue.—*Gower. Con. A* b ii.

The same season ther wer styll in England *hostagers*, the erle Dolphyn of Auuergne, therle of Porseen, the lorde of Mallurer, and dyuers other
Berners. Froissart. Cronycle, vol. I. c. 246

Which being reported to the king, [Porsena] he at first stormed at it, and was all in a rage, and sent unto Rome certain oratours to demaund againe his *hostage* Clelia by name.—*Holland. Livie*, p. 53

The king consented to the parley; upon which a cessation was concluded, *hostages* interchangeably delivered.
Clarendon. Civil War, vol. ii. p. 525.

Mr. Gore intimated that he was ready to attend them, but they desired that two of our people might be left ashore as *hostages*, and in this also they were indulged.
Cook. First Voyage, b. iii. c. 2.

HO'STILE. } Fr. *Hostile*; It. *Ostile*; Sp.
HOSTI'LITY. } *Hostil*; Lat. *Hostilis*, from the
HO'STILEMENT. } Lat. *Hostis*, a stranger, a foreigner; and as the Fr. *Forain*, from Lat. *Foris*, and the Gr. θυραιος, *externus*, from θυρα, *ostium*, so, from this same *ostium*, Martinius and Vossius derive *hostis*, a foreigner, one (*foris seeus*) out of doors; and, consequentially, an enemy.

Inimical, unfriendly; like, or of or pertaining to, a foe or an enemy; adverse.

For why, certes it nedeth of full many helpings, to keyen the diuersite of precious *hostilements*.—*Chaucer. Boecius*, b ii.

Durynge the more part of his reigne, he [Hen VII.] was lytle or nothyng inquieted—without warre *hostilitie* or martiall busynesse.—*Sir T. Elyot. Governour*, b. i. c. 24.

——— Th' vnaltered law
Of Fate presaging; that Troy then should end,
When th' *hostile* horse she should receiue to friend.
Chapman. Homer. Odyssey, b. viii.

Thither when he came he began to do many acts of *hostility* against the Romans: first in secret, afterwards more openly and boldly.
Raleigh. History of the World, b. v. s. 3. a. 15.

Thus great in glory from the din of war
Safe he return'd without one *hostile* scar.
Pope. Homer. Odyssey, b. xi.

If others reposite their young in holes and dens, and secure themselves also therein, it is because such guard, such security is wanting, their lives being sought either by the *hostility* of man, or to satisfy the appetite of rapacious creatures.—*Derham. Physico-Theology*, b. iv. c. 13.

They were all armed, but they came on in so confused and straggling a manner that we scarcely suspected they meant us any harm, and we were determined that *hostilities* should not begin on our part.—*Cook. First Voy.* b. ii. c. 5.

HOT. } A.S. *Hæt*, *hat*; the past part. of
HO'TLY. } *Hætan*, calefacere. See To HEAT, and the quotation from Locke.

Opposed to—Cold. (Met.) fervent, ardent, inflamed; fiery, violent, vehement; animated to excess, (sub.) with desire; and, thus, lustful.

I woot thi werkis, for neither thou art coold, neither thou art *hoot*, I wolde that thou were coold either *hoot*, but for thou art lewe, and neither coold neither *hoot*, I schal bigynne to caste thee out of my mouthe.
Wiclif. Apocalips, c. 3.

I know thy workes that thou arte neyther colde nor *hotte*. I wolde thou were colde or *hotte*. So then because thou arte betwene bothe, and nether cold nor *hot*, I wil spew thee out of my mouth.—*Bible*, 1551. *Ib.*

Another sayd, the fire was ouer *hote*.
But be it *hote* or colde, I dare say this,
That we concluden ever more amis.
Chaucer. The Chanones Yemannes Tale, v. 16,422.

And thus the pride whiche was *hote*,
Whan he most in his strengthe wende
Was brent, and lost withouten ende.—*Gower. Con. A* b i.

Whereupon thinking good not to pretermit the occasion whiles the hope was *hote* in their hartes, [Amintas] conueied them into Egipt, and entred the hauen at Pelusium, vnder pretence that hee had bene sent thither by Darius.
Brende. Quintus Curtius, fol. 51

They answered the kynge and sayd, Sir, we haue well harde the knightes of Fraunce, howe they wolde haue you *hotely* to sette on your enemyes.
Berners. Froissart. Cronycle, vol. ii. c. 34.

Moderation may become a fault. To be but warm, when God commands us to be *hot* is sinfull.
Feltham, pt. i. Res. 45.

His aunt Lepida, likewise being in trouble, he deposed against, in the open face of the court, thereby to gratifie his mother her heaute friend, and who followed the suite *hotly* against her.—*Holland. Suetonius*, p. 182.

Where such an one hears the name of God profaned, religion scoffed at, and abused; his blood broils and his heart grows *hot* within him, and he cannot but vindicate the honour of his Maker, in reproving the blasphemer to his teeth.—*South*, vol. xi. Ser. 6.

And can we think, that a mere speculative point that hath no influence upon our practice, should be worth so *hotly* contending for!—*Sharp*, vol. vii. Ser. 13.

God! thou hast said, that Nature shall decay,
And all yon starr'd expansion pass away:
That in thy wrath, pollution shall expire,
The Sun himself consume with *hotter* fire.
Brookes. Redemption.

I believe it will not be *hotly* disputed, that those resources which lie heavy on the subject ought not to be objects of preference; that they ought not to be the very first choice, to an honest representative of the people.
Burke. On the Economical Reform.

HOTCH-POT, or Hodge-podge. } Fr. *Hoche-pot*; Dut. *Hutspot*. Kilian says, "so called—a *concutiendo*, from *hutsen*, or *hutselen*, to shake, (Eng. *hustle*,) because the meats cut to pieces and boiled in their own liquor, are *shaken* and tossed and turned about by the cook."

A mixture of various things *shaken* together in the same pot, (Tyrwhitt.) Perhaps *hash'd* or *hatch't*.

Ye han cast alle hir wordes in an *hochepot*.
Chaucer. The Tale of Melibeus.

[He] thrusteth them in together, makyng of them an *hoche-poche*, all contrarye to the wholesome doctryne of Saynt Paule.—*Bale. Apology*, fol. 33.

A goodly *hotch-potch!* when vile russetings
Are match'd with monarchs, and with mighty kings.
Bp. Hall, b. i. Sat. 3.

Ford. What, a *hodge-pudding?* A bag of flax?
Mist. Page. A puft man.
Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

A bad artist will make but a mere *hodge-podge* with the same materials that one of a good taste shall prepare an excellent olio.—*Lansdown. The British Enchantress.*

This word, *satura*, has been afterward applied to many other sorts of mixtures: as Festus calls it, a kind of olla, or *hotch-potch* made of several sorts of meats.
Dryden. On the Origin and Progress of Satire.

But what can all this rambling mean?
Was ever such an *hodge-podge* seen.—*Lloyd. A Tale.*

With us it is denominated bringing those lands into *hotch-pot*, which term I shall explain in the very words of Littleton: "it seemeth that this word *hotch-pot* is in English—a pudding; for in a pudding is not commonly put one thing alone, but one thing with other things together."
Blackstone. Commentaries, b. ii. c. 12.

HOVE, *v.* Past tense and past part. of the verb to *heave*, and upon which the verb to *hove* is formed.

See To Huve; and the quotations there from Holland's *Pliny*.

Tom Piper hath *hoven* and puffed up cheeks,
If cheese be so *hoven*, make Cise to seek creeks.
Tusser. April's Husbandry.

But if it thunder withall, then sodainly they shut hard at once, and breed only those excrescences which be called *physemata*, like unto bladders puft up and *hooved* with wind, and no corporall substance at all.
Holland. Plinie, b. ix. c. 35.

The earth also for her part, by this meanes well soaked, swelleth and *hooveth* as it were with a leaven, and lieth thereby more light and mellow.—*Id. Ib.* b. xvii. c. 2.

At last, all things being prepared, they, on 22d of February, in the morning, *hove* out the first course of the Centurion's starboard side, and had the satisfaction to find her bottom appear'd sound and good.
Anson. Voyage round the World, b. iii. c. 7.

HOVE, *v.* See To Hover.

To *heave*, or be *heaved* or raised aloft, (sc.) suspended; to be or remain in suspense, to remain, to stay, to abide.

Morond, Erl of Gloucestre, myd ys ost by syde
In an valeye *houede*, the endynge vorto abyde.
R. Gloucester, p. 218.

But at the yate there she should out ride
With certain folke he *houed* her to abide.
Chaucer. Troilus, b. v.

And he his hors head aside
Tho torned, and to hir he rode,
And there he *houed*, and abode
To wit what she wolde mene.—*Gower. Con. A.* b. i.

Upon Candelmas euen, the maior being warned that the king should come to Westminster, he with the more part of the aldermen came vnto Knights Bridge, and *houed* there to salute the king, and to know his further pleasure.
Grafton. Henry III. an. 41.

One day, as he forepassed by the plaine
With weary pase, he farre away espide
A couple (seeming well to be his twaine)
Which *houed* close vnder a forest side,
As if they lay in wait, or else themselues did hide.
Spenser. Faerie Queene, b. iii. c. 10.

But I by that which little while I prooued,
Some part of those enormities did see,
The which in court continually *hooued*,
And followed those which happy seem'd to be.
Id. Colin Clout's come home again.

HOVEL, *n.* Ho'vel, *v.* } Dr. T. H. (in Skinner) derives from A. S. *Hofe*, a house. Tooke considers it to be the diminutive of *hove*, (whence also probably the *hofe* of Dr. T. H.) the past part. of *heave*. *Hovel*, therefore, is—

A small *raised* building.

No town in Spain, from our metropolis
Unto the rudest *hovel*, but is great
With your assured valors daily proofs.
Beaum. & Fletch. The Martial Maid, Act v.

And was't thou faine (poore father)
To *hovell* thee with swine and rogues forlorne,
In short, and musty straw.
Shakespeare. Lear, Act iv. sc. 3.

And Penury and Sloth of squalid mien
Beneath the roofless palace walls are seen
In savage *hovels*, where the tapst'ried floor
Was trod by nobles and by kings before.
Mickle. Almada Hill.

HOVER, *v.* Ho'ver, *n.* Ho'verer. Ho'verly. } Skinner thinks may be either from the A. S. *Heaf-ian*, to heave, to raise, to elevate; or from the verb to *cover*. There is little doubt that *hover* (without the aspirate—*Over*—qv.) is from the past tense *hove*, of the verb to *heave*.

To raise or rise aloft, to stay or remain aloft or *over*, (sub. in flight; fluttering;) to be or remain in suspense; to keep or move near or about, (sc. as if to pounce upon—like a bird of prey.)

And as a sillie kight (not falcon like that flie,
Nor yet presume to *hover* by mount Hellycon on hie)
I frendly yet presume, vpon my frend's request,
In barreine verse to shew my skill, then take it for the best.
Gascoigne. Councell to Duglasse Dive.

This fleete *hovered* about the Streights of Gibralter.
Hackluyt. Voyages, vol. ii. p. 286.

My mynde was but *howerly* and faintlye moued to synne, euen as we are wonte sklenderlye to loue suche thinges, whereof we maie, when we liuste, haue our pleasure.
Udal. Romaines, c. 7.

Had not this been, I would haue commen to you now, but I would not see you now *howerly*, & in my passage.
Id. 1 Corinthians, c. 16.

Thus scarcely said the Muse, but *hovering* while she hung
Upon the Celtic wastes.—*Drayton. Poly-Olbion*, s. 1.

The soaring kite there scantled his large wings,
And to the ark the *hovering* castril brings.
Id. Noah's Flood

But it was scornefull Braggadochio,
That with his servant Trompart *hover'd* there,
Sith late he fled from his too earnest foe.
Spenser. Faerie Queene, b. iii. c. 10.

The pond also breedeth crabs, eeles, and shrimps; and (in the beginning,) oysters grew upon the boughs of trees, (an Indian miracle) which were cast in thither to serue as a *hower* for the fish.—*Carew. Survey of Cornwall*, fol. 105.

About him flew the clamors of the dead,
Like fowles; and still stoopt cuffing at his head.
He with his bow, like Night, stalkt vp and downe;
His shaft still nockt: and, hurling round his frowne,
At those vext *howerers*, aiming at them still.
Chapman. Homer. Odyssey, b. xi.

Did not his arm the ranks of war deform,
And point the *hovering* tumult where to storm.
Pitt. On the Death of the late Earl Stanhope.

He [Gray] too, perchance, (for well I know
His heart can melt with friendly woe)
He, too, perchance, when these poor limbs are laid,
Will heave one tuneful sigh, and sooth my *hov'ring* shade.
Mason, Ode 7.

HOUGH, *v.* Hough, *n.* } A. S. *Hoh, poples*, the ham of one's leg behind the knee; (*it.*) *Suffrago*, the *hough* of a beast, (Somner.)

To *hough* or *hock* the hamstrings, is to cut, to *hew* the hamstrings; and the *hough*, or *hack*, the part cut or *howed*,—generally, to cut, *hew* or *hoe*. See Hoe.

Thou shalt *hough* theyr *horses*, and burne their charettes with fyre.—*Bible*, 1551. *Josua*, c. 11.

He then drew his sword, and bare off the blows as well as he could, untill they *hought* him, that he fell to the ground.
North. Plutarch, p. 807.

Vpon the formost hatches or rowers banks stood armed men close together with their shields couched thick over their heads, others also behind them stooping somewhat lower, and a third sort by degrees bending their bodies down: so as the hindmost resting upon their *houghes* or hammes, made a shew of an arched building.
Holland. Ammianus, p. 298.

Many men for old age feeble, and women also now farre stricken in yeares, when they fainted upon sundrie causes, as being offended with travailing so farre, casting off all desire to live any longer, had the calves of their legges or *hough-strings* cut, and so were left behind.—*Id. Ib.* p. 129.

——— Hath he not *ham-strings*
That thou must *hough*.
Heywood. A Woman kill'd with Kindness.

HOUGH, i.e. to *hawk* or *haw*, (qv.)

HOUND, *v.* Hound, *n.* } Goth. *Hunds*; A. S. *Hund*; Dut. *Hond*; Ger. and Sw. *Hund*. From the A. S. *Huntian*, *hent-an*, to pursue, to search after. Wachter objects that the name was applied generally to all dogs, not merely to *hunting* dogs; and would derive the verb from the noun. Skinner doubts. To *hound*, is—

To hunt, to pursue or cause to pursue; to set, to rush, to dash, on, in chase of, in attack upon, the game, the prey.

War ver hii nolde for non man nanmore to hem wende,
Than to so mony *houndes*, bote yt were hem to sende.
R. Gloucester, p. 234.

The kyng biheld him a stound, & sauh no repentance,
He bad drawe away that *hound*, God has taken vengeance.
R. Brunne, p. 55.

With *houndes* bred and hors bred, hele them when thei hungren.
Piers Ploughman, p. 139.

And no man gaf to him, but *houndis* camen and likkiden hise bylis.—*Wiclif. Luke*, c. 16.

Of smale *houndes* hadde she, that she fedde
With rosted flesh, and milk, and wastel brede.
Chaucer. The Prologue, v. 146.

With thicke bristles of his berd unsoft,
Like to the skin of *houndfish*, sharp as brere.
Id. The Marchantes Tale, v. 9699.

This Acteon, as he well might
Aboue all other cast his chere,
And wed it from yere to yere,
With *houndes*.
Gower. Con. A. b. i.

——— Hold good sword, but this day,
And bite hard where I *hound* thee, and hereafter
I'll make a relique of thee, for young souldiers
To come like pilgrimes to, and kiss for conquests.
Beaum. & Fletch. Bonduca, Act iii.

It is no more but by following and as it were *hounding* nature in her wanderings, to be able to lead her afterwards to the same place again.
Bacon. Advancement of Learning, b. ii.

All as the shepheard that did fetch his dame
From Plutoes balefull bowre withouten leave;
His musickes might the hellish *hound* did tame.
Spenser. Shepheard's Calender. October.

But yet much adoe they haue and hard hold with these *hound-fishes* notwithstanding: for they lay at their bellies and grounes, at their heeles and snap at everie part of their bodies that they can perceive to be white.
Holland. Plinie, b. ix. c. 46.

Caius Mar. I shall be *hounded* up and down the world,
Now every villain, that is wretch enough
To take the price of blood, dreame of my throat.
Otway. Caius Marius, Act iv. sc. 2.

——— See there with countenance blithe
And with a courtly grin, the fawning *hound*
Salutes thee cowering, his wide opening nose
Upward he curls, and his large sloe-black eyes
Melt in soft blandishment, and humble joy.
Somervile. The Chase.

HOUR. / HO'URLY, *adj.* / HO'URLY, *ad.* } Fr. *Heure*; It. and Sp. *Hora*; Lat. *Hora*. See HORAL.

A determinate portion of time; certain fixed or determinate portions of time, into which the day is divided; into which the surface of a dial or timepiece is divided.

Hours,—as used by Bale und Spenser, (see *Heures* in Cotgrave, and *Horæ Canonicæ* in Du Cange,) prayers or devotions at stated *hours*; also a book of prayers or devotions.

The foure & tuenty *houres* he spended in holy life,
The ferst. viii. *houres* in prater anderbest,
The tother. viii *houres* in slepe and in rest.
The thrid. viii. *houres* he studied, how he myght
Mayntene the lond with lawe, his folk hald to right.
R. Brunne, p. 23.

And aboute the nynthe *our* Jhesus cried with a greet vois and seide, *Heli, Heli, lamasabatanu*, that is, my God, my God, whi hast thou forsaken me?—*Wiclif. Matthew*, c. 27.

And aboute the ninth *houre* Jesus cried wyth a loud voyce, sayinge; *Eli, Eli, lama asbathani*. That is to say: My God, my God, why hast thou forsakē me?
Bible, 1551. *Ib.*

And on a day befell, that in that *houre*,
Whan that his mete wont was to be brought,
The gaiter shette the dores of the toure;
He hered it wel, but he spake right nought.
Chaucer. The Monkes Tale, v. 14,733.

His *houre* of astronomie
He kepeth. *Gower. Con. A.* b. vi.

None ende is there of their babiling prayers, their portasses, bedes temples, aulters songes, *houres*, &c.
Bale. Image of both Churches, Pref.

The Dukes of Clarence, Gloucester and Yorke were of the same opinion, thinkyng it most conuenient to marche towarde theyr enemies with al spede & celeritie, least in prolongyng of tyme and arguynge of opinions, the Frenche armye might more and more increase & *hourly* multiply
Hall. Hen. V. an. 3.

We coulde learne nothinge therof by enquiry: but we saw it tryed bi *houre-glasses* of water, that the nightes were shorter there, then in the firme lande
Goldyng. Cæsar, fol. 117.

For from the first that I her love profest,
Unto this *houre*, this present luckelesse *houre*,
I never loyed happinesse nor rest.
Spenser. Faerie Queene, b. iv. c. 9.

Therein the hermite, which his life here led
In straight obseruance of religious vow,
Was wont his *houres* and holy things to bed.
Id. Ib. b. vi. c. 5.

Whose silver gates (by which there sat an hory
Old aged sire, with *houre-glasse* in hand,
Hight Time) she entred, were he liefe or sory.
Id. Ib. Mutabilitie, c. 6.

And solitude in a dark cave,
Where all things hush'd, and silent be,
Resembleth so the quiet grave,
That there I would prepare to flee,
With death, that *hourly* waits for me.—*Colton. The World.*

—— Latona, and her carelesse Nymphe,
(Regardlesse of my sorrowes) bathe themselves
In *houresly* pleasures.
B. Jonson. Cynthia's Revells, Act i. sc. 2.

The same first mover certain bounds has plac'd,
How long these perishable forms shall last;
Nor can they last beyond the time assign'd
By that all-seeing and all-making mind:
Shorten their *hours* they may; for will is free;
But never pass th' appointed destiny.
Dryden. The Cock and the Fox.

A thousand unforeseen accidents will ever be crossing his designs. Nor will there be wanting some little thing or other, almost *hourly*, to put him out of humour.
Sharp, vol. i. Ser. 2.

None could owne it [the Christian religion] but he must at the same time deny all his temporal interests, quit his friends, his reputation, and all his fortunes in this world, and live in *hourly* expectation of a martyrdom.
Id. Ib. Ser. 6.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable *hour*,
The paths of glory lead but to the grave.
Gray. Elegy written in a Country Churchyard.

You stand in daily and *hourly* need of some superior aid, without which the very ground you stand upon, firm and sure as it seems to be, may sink under your feet.
Porteus. To the Inhabitants of Manchester.

He adds, that Mons. le Blon had another picture by Holbein of a learned man, and Death with an *hour-glass*, and a building behind.
Walpole. Anecdotes of Painting, vol. i. c. 4. Note.

HOUSE, *v.* / HOUSE, *n.* / HO'USEHOLD, *n.* / HO'USELESS. / HO'USING, *n.* } A.S. *Hus*; Dut. *Huys*; Ger. *Hauss*; Sw. *Hus*. Wachter decides for the Ger. *Huten*, tegere, (i. e. A.S. *Hid-an*, to hide,) to conceal, to cover. From the A.S. *Hiwan*, formare, fabricare, was formed the A.S. *Hiwe*, a *house*, and *hiwisce*, familia, a family or *household*; and it is not improbable, that *hus*, a *house*, had the same origin; meaning,—

Any thing framed or built; (sc.) for covering, shelter, or protection, dwelling or abiding, for a place of residence; also applied to the family so dwelling, or who have so dwelt; to persons assembling under one roof; to the mode or manner of living. And see the quotation from Smith's *Commonwealth*.

To *house*,—to build, raise or erect a *house*; to cover, shelter, or protect; to dwell, abide, or reside; to cause to shelter, or take shelter, to drive to shelter.

House is much used—prefixed.

House-wife,—see HUS-WIFE.

Heo *housede* and bulde faste, and ered and sewe,
So that in lutel while gode cornes hem grew.
R. Gloucester, p. 21.

Fram Rome he brogte an heste, that me here nome
Petre's peni of ech *hous*, that smoke out of come.
Id. p. 493.

Saynt Cutberte's clerkes in hidnes euer gede,
At Geruans set ther merkes, a *hous* the gan vpsede.
R. Brunne, p. 77.

As wel freres as other folk, folleliche spenden
In *housyng* and in helyynge.—*Piers Ploukman*, p. 276.

And every man that forsakith *hous*, brethren or sistren, fadir or modir, wyf either children or feeldis for my name, he shall have an hundrid fold, and shal welde everlastynge lyf.—*Wiclif. Matthew*, c. 19.

And whosoeuer forsaketh *houses*, or brethren, or systers, other father or mother, or wyfe or chyldren, or landes for my name's sake, the same shal receaue an hundred folde, and shall inherit euerlastyng lyfe.—*Bible*, 1551. *Ib.*

If thei han clepid the *housbonde man* Belzebub; how myche more hise *houshold* meynee?—*Wiclif. Matthew*, c. 10.

If they haue called the Lord of the *house* Belzebub: how much more shall they call them of hys *housholde* so?
Bible, 1551. *Ib.*

For wel ye know, a lord in his *houshold*
Ne hath nat every vessell all of gold:
Som ben of tree.
Chaucer. The Wif of Bathes Prologue, v. 5681.

An *housholder*, and that a grete was he;
Seint Julian he was in his contree.
Id. The Prologue, v. 341.

Dame Richesse on her honde gan lede
A yong man full of semely hede
That she best loued of any thing
His lust was much in *housholding*.—*Id. Rom. of the R.*

Yet wolde his herte on other fall,
And thinke hem more delicious,
Than he hath in his owne *hous*.—*Gower. Con. A.* b. vi.

That I by night male arise,
At some wyndowe and loken out,
And see the *housinge* al about. *Id. Ib.* b. v.

Ah God! too long heere wander I banished,
Too long abiding barbarous injury:
With Kedar and with Mesech harbour'd,
How! in a tent, in a *houselesse* harbour.—*Sidney*, Ps. 120.

To furnish *house* with *housholdry*,
And make prouision skilfully.
Tusser. The Ladder to Thrift.

But ye shal vnderstande, that, at this day, [A.D. 981,] the cytie of London had most *housynge* and buyldynge from Ludgate towarde Westminster.—*Fabyan*, vol. i. c. 97.

If the rent of any kind of *housing* or ground within the city of London were raised, as there was indeed very much, from ten shillings to twenty shillings, then might the parson, who had before but 16*d.* ob. by virtue of this act demand 2. s. 9*d.* the double.
Crowly in Strype. Memorials. Edw. VI. an. 1548.

So foorth they far'd; but he behind them stay'd,
Maulgre his host, who grudged grivously
To *house* a guest that would be needes obay'd,
And of his owne him left not liberty.
Spenser. Faerie Queene, b. iii. c. 10.

Sog. In good time, sir; nay, good sir, *house* your head.
B. Jonson. Every Man in his Humour, Act iii. sc. 6.

The *house* I call here the man, the woman, their children, their seruants bond and free, their cattle, their *household-stufe*, and all other thinges which are reckoned in their possession, so long as all these remaine together in one.
Smith. Commonwealth, b. i. c. 11.

How shall your *houseless* heads and vnfed sides,
Your loop'd, and window'd raggednesse defend you
From seasons such as these!
Shakespeare. King Lear, Act iii. sc. 4.

And not as sommer birds, by and by in the fall of the leafe, to looke about and seeke for *housing*, harbour, and covert.—*Holland. Livius*, p. 183.

He and two of his men had picked out their match to assault one of his men, three against one, and yet the said Bishop, as he understood, his single man *housed* them all.
Strype. Life of Bishop Aylmer.

And, *housing* in the lion's hateful sign,
Bought Senates and deserting troops are mine.
Dryden. Palamon & Arcite

Then thus the Prince: "To these shall we afford
A fate so pure as by the martial sword?
To these, the nightly prostitutes to shame
And base revilers of our *house* and name."
Pope. Homer. Odyssey, b. xx.

If thither comes a warrior when the place
No knight has *hous'd*, the lord with courteous grace
Admits the entering guest, but makes him swear
That should a new one to the rock repair,
His arm the stranger on the plain shall meet.
Hoole. Orlando Furioso, b. xxiii.

The *houses* at Rome are of stone but plastered as at Vienna, Berlin, and other transalpine cities; the plaster, or stucco, is extremely hard, and in a climate so dry may equal stone in solidity and duration
Eustace. Classical Tour through Italy, vol. ii. c. 1.

Why scornful Folly from her gaudy couch
At starving *houseless* Virtue points reproach.
Warton. Fashion. A Satire

The Saxon word *bote*, is used by us as synonymous to the French *estovers*, (that is necessaries, from *estoffer*, to furnish,) and therefore *house-bote* is a sufficient allowance of wood to burn in the house.—*Blackstone. Com.* b. ii. c. 3.

II. Burglary, or nocturnal *housebreaking*, *burgi latrocinium*, which by our ancient law was called *hamesecken*, as it is in Scotland to this day, has always been looked upon as a very heinous offence.—*Id. Ib.* b. iv. c. 16.

HOUSE, *n.* / HOUSE, *v.* / HO'USING, *n.* } The Fr. *Houseau*, Cotgrave calls, "a coarse drawer worn over a stocking instead of a boot." It appears to be the same word as *Hose*; (qv.) Applied to—

The coverings of a horse.

He [the Protector] was carried from Somerset-house in a velvet bed of state drawn by six horses, *house'd* wth ye same.
Evelyn. Memoirs, Oct. 22, 1658.

The cattle used for draught in this country [Bologna] are cover'd with *housings* of linnen fring'd at the bottome, that dangle about them, preserving them from flies, wch in summer are very troublesome.—*Id. Ib.* 1645.

Ev'n still, methinks, I see Phœocomes;
Strange was his habit, and as odd his dress.
Six lyons' hides, with thongs together fast;
His upper part defended to his waist;
And where man ended, the continued vest
Spread on his back the *hous* and trappings of a beast.
Dryden. Ovid. Metam. b. xii.

By help mechanic of equestrian block,
Yet shall he mount, with classic *housings* grac'd,
And, all unheedful of the critic mock,
Drive his light courser o'er the bounds of taste.
Lloyd. Two Odes, Ode 1.

HO'USEL, *v.* / HO'USEL, *n.* / HO'USLING, *n.* } A. S. *Husel*, the Eucharist or Sacrament of the Lord's Supper, perhaps from *Hostia*. *Huslian*, to administer or give the communion, to *housle*, (Somner.) Junius derives from the Goth. *Hunsl*, a victim, a sacrifice, (n. abjecto.) Skinner prefers *Hostiola* to Somner's *Hostia*.

To administer the Sacrament of the Lord's Supper.

Heo let hyre aryue & *hously*.—*R. Gloucester*, p. 392.

—— & deyde without spech,
Wythoute aryft & *housel*, anon ther was Gode's wrecche.
Id. p. 419.

—— Conseallest thou ous to gelde
Al that we owen eny wyght, er we go to *housele*.
Piers Ploukman, p. 396.

And certes ones a yere at the leest way it is lawful to be *houseled*, for sothely ones a yere all thinges in the erthe renoveleth.—*Chaucer. The Persones Tale.*

But for as moch as man and wife
Shuld shew her parish Priest her life
Ones a yere, as saith the boke
Ex any wight his *housel* toke.—*Id. Rom. of the Rose*

And he schrofe hym and *houseld* on that grounde,
And assoyled hym.
Le Bone Florence of Rome. Ritson, vol. iii.

And they haue a cloake vpon their left shoulder descending before and behind vnder their right arme, like vnto a deacon carrying the *housel-box*, in time of Lent.
Hackluyt. Voyages, vol. i. p. 115.

Antalcidas making means to be admitted into the confraternity of the Samothracian religion, when the priest his confessour, in *housling* and shriving him, demanded which was the greatest sin that ever he had committed in all his life? If (quoth he) I have committed any sin all my lifetime, the gods know the same well enough themselves.
Holland. Plutarch, p. 374.

His owne two hands the holy knots did knit,
That none but death for euer can diuide:
His owne two hands, for such a turne most fit,
The *housling* fire did kindle and prouide,
And holy water thereon sprinkled wide.
Spenser. Faerie Queene, b. i. c. 12.

We fast the eaue, we feast the day
Of euery saint they make,
Their *houslings*, shrifts, and sacraments,
Most reuerently we take.
Warner. Albion's England, b. v. c. 23.

HOW. } A.S. *Hu*; Dut. *Hoe*; Ger. *Wie*; perhaps from the A.S. *Heow*, *hiwe*, *hiewe*, from *hiwan*, *hiowan*, to form or frame; and, thus, meaning the form or fashion, the *hue*. (See House, and Who.) Applied to—
How-be-it.
How-ever.
How-so.
How-so-ever.
How-d'ye.

The form or fashion in which; extended to, the manner or means, in which; the state or condition,—the degree, quality, quantity, number.

Ayldred kyng of Engelond, the he sey al thys wo,
How me destruyde ys lond, and ys folc slou,
To Normandy he wende anon.—*R. Gloucester*, p. 300.

Now goe this Thomas, his treson to purchace,
But *how* Edward was warned thorgh Gode's (grace).
R. Brunne, p. 268.

Ich Trojanus a trywe knyght. ich tak witness of pope
How ich was ded and dampned. to dwellen in helle
For an uncristene creature. *Piers Ploughman*, p. 205.

But sum man seith *how* schulen deede men rise aghen.
Wiclif. 1 *Cor.* c. 15.

Nyle ye thenke *how* or what thing ye schul speke.
Id. Matt. c. 10.

What is wrytun in the Lawe? *how* redist thou.
Id. Luke, c. 10.

How ofte wolde I gedre to gider thi children as an henne gederith togidere here chykens undir hir wyngis and thou woldist not?—*Id. Matthew*, c. 23.

Go up (quod he unto his knave) anon;
Clepe at his dore or knocke with a ston:
Loke *how* it is, and tell me boldely.
Chaucer. The Milleres Tale, v. 3433.

Seâ forth (quod she) and tell me *how*.—*Gower. Con. A.* b.i.

So felle this clerke in pouerte,
Arnad wist not *how* for to rise.—*Id. Ib.* b. v.

The Catholique teachyng is, that the maner of Christes presence in the sacrament is spiritual, and supernatural, not corporal, not carnall, not naturall, not sensible, not perceptible, but onely spirituall, the (*howe*) and maner whereof, God knoweth.
Bp. Gardner. On the Presence in the Sacrament, fol. 55.

Cornelia, daughter vnto Scipio, was married vnto an husband, which was in deede great and famous, and honorable, *howbeit*, nothing able to bee compared with her fathers, beeing her selfe of the best bloud of Rome, and one of the most chiefe of that bloud.
Vives. Instruction of a Christian Woman, b. ii. c. 5

Whereas yet there is of al men but one God, of whome the power and actiuitie of al thinges, *howsoeuer* they be wrought in men, haue theyr begynnynges.
Udal. 1 *Corinthians*, c. 12.

However yet they mee despise and spight,
I feede on sweet contentment of my thought,
And please myselfe with mine owne selfe-delight,
In contemplations of things heavenly wrought.
Spenser. The Teares of the Muses.

And welcome home, *howso* unfortunate;
I will applaud what others do despise.
I love thee for thyself, not for thy state
Daniel. Civil Wars, b. ii.

Howbeit, notwithstanding so plain an address (as the resurrection) both to men's reason and sense too, neither has this course proved so successful for convincing the world of a resurrection from the dead, and a future estate consequent thereupon, but that unbelief has been still putting in its objections against it.—*South*, vol. iii. Ser. 10.

His patent has not been pass'd above eight and forty-hours and he has already sent *how do-ye's* to all the town to make em acquainted with his title.
Vanbrugh. Virtue in Danger, Act ii. sc. 1.

However, my lord, I have laid hold on the interval, and managed the small stock, which age has left me, to the best advantage in performing this inconsiderable service to my lady's memory.—*Dryden. Eleanora*, Ded.

But this I may presume to advance, that since these doctrines were not revealed by God, to his servant Moses, it is highly probable, that this legislator made a scruple of teaching them to the Israelites, *howsoever* well instructed he might be in them himself and *howsoever* useful to government he might think them
Bolingbroke. Fragments or Minutes of Essays.

HOWL, *v.* } The A.S. *Giellan*; Dut. *Huylen*; Ger. *Heulen*; like the Lat. *Ululare*; Fr. *Hurler*; It. *Ululare*, *urlare*; Sp. *Aullar*; to howl, to yell; appear to be words formed from the sound, or noise, or cry, of certain animals, especially the dog and wolf.
Howl, *n.*
Ho'wling, *n.*

To utter the cry or noise of, or similar to, that of, a dog or wolf; of a wild beast; consequentially, of distress, discontent, lamentation or bewailing.

Shright Emelie, and *howleth* Palamon.
Chaucer. The Knightes Tale, v. 2819.

As the twilight beginneth, you shall haue about you two or three hundred foxes, which make a marueilous *wawling* or *howling*.—*Hackluyt. Voyages*, vol. i. p. 400.

When ominous signs to show themselves began
That now at hand this monstrous birth foreran:
About at noon flew the affrighted owl,
And dogs in corners set them down to *howl*.
Drayton. The Moon-Calf.

Whilee the mad mothers, with their *howles* confus'd,
Do breake the clouds.—*Shakespeare. Hen. V.* Act iii. sc. 3.

Such *howling*, such lamentations, such shrieches shal be heard in every corner, that the hearts of men shall tremble and wither for very feare and expectation of those things which at that day shall befall them.
Hakewill. Apologie, b. iv. c. 14. s. 2.

Thy charming verse, and fair translations show
How their own laurel first began to grow;
How wild Lycaon, chang'd by angry gods,
And frighted at himself, ran *howling* through the woods.
Addison. To Dryden.

I intreat you, my dear countrymen, not to be under the least concern upon these, and the like rumours, which are no more than the last *howls* of a dog dissected alive, as I hope he hath sufficiently been.
Swift. Drapier's Letters, Let. 4.

Groans, cries, and *howlings* fill the crouded place,
And unaffected sorrow sat on every face.
Dryden. Palamon & Arcite.

I have more than once observed in dogs, under an apprehension of punishment, that they have writhed their bodies, and yelped, and *howled*, as if they had actually felt the blows.
Burke. On the Sublime and Beautiful.

We remained the whole night undisturbed except by the *howlings* and lamentations which were heard on shore.
Cook. Third Voyage, b. v. c. 4.

HOWLET, or Owlet. } The diminutive of *Owl*, (qv.) so called, says Junius, a *ferali querulæ vocis genere*.

It is a pretie sight to see the wit and dexteritie of these *howlets*, when they fight with other birds: for when they are overlaid and beset with a multitude of them, they lie upon their backs, and with their feet make shift to resist them.—*Holland. Plinie*, b. x. c. 17.

HOWVE, i. e. his *hood*, *hood* and cap being equally coverings for the head; to set a man's *howve*, is the same as to set his *cap*, (Tyrwhitt.) A similar explanation is given by Tooke, who forms *howve* from *hoved*, *hov'd*, the past part. of the verb to *heave*.
A howve above a call signifies *a hood above a cap*, (Tyrwhitt.)

Now, sires, quod this Osewold the Reve,
I pray you alle, that ye not you greve,
Though I answere, and somdel set this *howve*,
For leful is with force force off to showve.
Chaucer. The Reves Prologue, v. 3909.

To hold in loue a man in hond
And him her lefe and dere hart call
And maken him a *howve* above a call
I mene, as loue another in this mene while
The doth her selfe a shame, and him a gile.
Id. Troilus, b. iii.

HOX. See Hock.

HOY. } Fr. *Heus*; which Menage considers to be the same word as the Dut. *Hulcke*; Eng. *Hulk*, (qv.) Pegge (*Anecdotes of the English Language*) suggests that "the little trading vessel, termed a *hoy*, may have received its name from *stopping* at different small places in its voyage, to take in goods or passengers, when called to or hailed from the shore." See Ho.
Ho'yman.

She was immediately assaulted by diuers English pinasses, *hoyes*, and drumblers.—*Hackluyt. Voyages*, vol. i. p. 601.

But Philip had turned the staple and all the trade and negotiation by sea from thence to Demetrias, and having gotten hulkes and *hoyes*, caused them to baulke and passe by Thebes, and direct their course for Demetrias.
Holland. Livie, p. 1038.

The recompence could not make him liable for a mere casualty, as if a *hoy* in good condition, shooting a bridge at a proper time, were driven against a pier by a sudden breeze, and overset by the violence of the shock.
Sir W. Jones. The Law of Bailments.

It soon became necessary for the Courts to declare, as they did in the reign of James I., that a common *hoyman*, like a common waggoner, is responsible for goods committed to his custody, even if he be robbed of them.—*Id. Ib.*

HU'BBUB. (Also written *Whoobub*.) Probably formed from the repetition of *hoop* or *whoop*; q.d. *hoop-hoop*, *hoob-hoob*, *hubbub*. See Hoop.

Now when amid the thickest woodes they were,
They heard a noise of many bagpipes shrill,
And shrieking *hububs* them aproching nere,
Which all the forest did with horrour fill.
Spenser. Faerie Queene, b. iii. c. 10.

But the bishop and some other of the commissioners, allowed him burial there; but that it should be late at night, for the preventing any *hubbub* among the people.
Strype. Life of Grindal, an. 1569.

When the first *hubbub* of sounds was over, the trap-door being left open, the voices came up more separate and distinct.—*Spectator*, No. 391.

HU'CKING, *n.* } Junius derives from the Dut. *Hoecker*, a retailer, a victualler, which, he says, is manifestly from *hoeck* or *haeck*, a hook, because they endeavour to *hook* or draw in strangers.—*Huck* is sometimes considered as connected with the Fr. *Harceler*. (See To Higgle.) It is most probably from the same root as *Hawker*, (qv.) and also *Auction*.
Hu'cker, *v.*
Hu'cker, *n.*
Hu'ckerer.
Hu'ckerage.

To shew him selfe a substanciall merchaunt and not an *huckster*, he gently let them haue it euen at their owne price.
Sir T. More. Workes, p. 1304.

Howbeit hee continued still obstinately counterfeiting and pretending his needinesse and povertie, and after much base *hucking*, and *rising by little and little*, one while hafting and wrangling, another while praying and entreating, (and that with whining and putting finger in the eie) he was fetcht over at length, and came off to pay a good hundred talents of silver.—*Holland. Livie*, p. 991.

In which year [1438] happened a great and general famine, caused much by unseasonable weather, but more by some (*huckstering* husbandmen) who properly may be termed knaves in grain, insomuch that wheat was sold for *three* shillings a bushel.—*Fuller. Worthies. Northumberland.*

And of necessitie, for the maintenance of his state and dignity, he went so low as to make gaines by *huckster's* trade, pampering beastes for better sale.
Holland. Suetonius, p. 241.

And now the ape wanting his *huckster* man
That wont provide his necessaries
Spenser. Mother Hubberd's Tale.

The gentle and benevolent mediocrity of church maintenance, without the ignoble *hucksterage* of pidling tithes.
Milton. Of Reformation in England, b. ii.

Therefore, I seek no applause from the disgrace of others, nor will I *huckster-like* discredit any man's ware, to recommend mine own.—*Glanvill. Vanity of Dogmatizing*, Pref.

Besides the cost of getting drunk (which is usually the case) they must pay ten pence, or a shilling, for changing their piece into silver to some *huckstering* fellow, who follows that trade.—*Swift. The Intelligencer*, No. 19.

He then added compulsion to complaint, force to his words, and drove out those *hucksters* in the face of danger, and in spite of resistance, fearing neither the authority of the rulers, nor the insolence of the rabble.
South, vol. xi. Ser. 6.

But I never could drive a hard bargain in my life, concerning any matter whatever; and least of all do I know how to haggle and *huckster* with merit.
Burke. Letter to a Noble Lord.

HU'CKLE. The *Huckle-bone*, coxa, coxendix, the hip, or joint of the hip; perhaps, says Skinner, from the Dut. *Hucken*; Ger. *Hocken*, desidere, to

sit down, (in Sw. *Huka.*) And Wachter thinks that these may be from *Hoek*, a hook or corner. Perhaps—*Hug*-le. See Hug.

The hip-bone or joint of the hip.

Syckuesses of autumne are ache in the *huckle-bones*.
Sir T. Elyot. Castel of Helth, b. iv. c. 7.

Such as be troubled with the sciatica or gout in the *huckle-bone*, find remedie by a plastre or cataplasme, made with the seed and leaves both of madder.
Holland. Plinie, b. xxvi. c. 8.

For getting up on stump and *huckle*.
He with his foe began to buckle —*Hudibras*, pt. i. c. 2.

You leave the road that's rough and stony,
To pace and whistle with your poney;
Sad proof to us you're lazy grown,
And fear to gall your *huckle-bone*.
Lloyd. The Cobbler of Cripplegate to Mr. Lloyd.

HUD, i. e. *Hooded*, covered as with *hoods*.

But Valerius and his company did resist them, and moreover *hudded* them with their gowns over their heads, and by force brought them (do what they could) into the market-place.—*North. Plutarch*, p. 84. *Publicola.*

HU'DDLE, *v.* } Perhaps a diminutive of *Hud* or *hood*:—
HU'DDLE, *s.* }

To *hide* or *cover* up in a heap, a confused heap; to put or throw together in confusion, in haste or a hurry; to put or throw on in confusion.

Lusill (I wene) was parent of this nipping ryme:
Next *huddling* Horace braue in Satyre's grace.
Drant. Horace. Priscus Grammaticus de Satyre.

For that grand lev'ler death *huddles* to one place
Rich, poor, wise, foolish, noble and the base.
Brome. Elegy on the Death of his Schoolmaster.

By them the half is not told us; and vulgar spectators see them, but as a confused *huddle* of petty illuminants.
Glanvill. Vanity of Dogmatizing, c. 24.

And all to leave what with his toil he won,
To that unfeather'd two-legg'd thing, a son;
Got, while his soul did *huddled* notions try;
And born a shapeless lump, like anarchy.
Dryden. Absalom & Achitophel.

Fools *huddle* on, and always are in haste,
Act without thought, and thoughtless words they waste.
Rowe. Golden Verses of Pythagoras.

The outward forms of worshipping the deity wanted a reformation. Stately buildings, costly ornaments, peculiar and uncouth habits, and a numerous *huddle* of pompous, phantastical, cumbersome ceremonies, every where attended divine worship.—*Locke. The Reasonableness of Christianity.*

Cry—hem; and reading what they never wrote
Just fifteen minutes, *huddle* up their work,
And with a well-bred whisper close the scene!
Cowper. Task, b. ii.

The enraged beau, threatened such perdition and destruction that it frighted the women, who were all got in a *huddle* together, out of their wits, even to hear the denunciations of vengeance.—*Fielding. Joseph Andrews*, b. iv. c. 11.

HUE. } (Formerly written *Hew.*) And pro-
HU'ED. } bably the same word as *Hew*, (qv.) to form or fashion, extended in its application as the A. S. *Hiwe*, effigies; *colour*; from the form, frame, or figure, the feature, to—the general appearance or representation;

The complexion or countenance; the colour.

Phebus waxe old, and *hewed* like laton.
Chaucer. The Frankeleines Tale, v. 11,557.

But thus muche I dare saine that she
Was white, rody, fresh and lifely *hewed*
And euery day her beaute newed. *Id. Dreame.*

For of the well, this is the fine
In world is none so clere of *hewe*
The water is euer fresh and newe.—*Id. Rom. of the Rose.*

Wherof he beareth the pale *hewe.—Gower. Con. A.* b. i.

Their heads ar compas knit with garlond floures right fresh of *hewe*. *Phaer. Virgill. Æneidos*, b. vi.

Mutius held out his right hand over the fire, and boldly looking the king full in his face, whiles the flesh of his hand did fry off, he never changed *hew* nor countenance.
North. Plutarch, p. 99.

Iris there with humid bow
Waters the odorous banks, that blow
Flowers of more mingled *hue*
Than her purfled scarf can shew.—*Milton. Comus.*

But when she saw her lord prepar'd to part,
A deadly cold ran shivering to her heart:
Her faded cheeks are chang'd to boxen *hue*,
And in her eyes the tears are ever new.
Dryden. Ovid. Met. b. x.

His robes, with lucid pearls besprinkled o'er,
Receives a snowy *hue* unknown before.
Hoole. Tasso. Jerusalem Delivered, b. xviii.

HUE. } Fr. *Huer*, to *hoot*, shout, exclaim,
HU'ER. } cry out, make *hue* and cry, (Cotgrave.)

They lie houering upon the coast, and are directed by a balker or *huer*, who standeth on the cliffe side, and from thence discerneth the best quantitie and course of the pilchard.—*Carew. Survey of Cornwall*, fol. 32.

Earnest regard to be had by the said justices to the execution of the statutes against rebellion, vagabonds, retainers, &c.; and for keeping the statutes of *hue* and cry and watches to begin the 20th of April.
Strype. Memorials. Queen Mary, an. 1555.

When Judas had betray'd and sold him, and no man made *hue* and cry after him, his conscience was his pursuer, judge, and executioner.—*Hammond. Works*, vol. iv. p. 655.

An *hue* (from *huer*, to shout) and cry, *hutesium et clamor*, is the old common law process of pursuing, with horn and with voice, all felons, and such as have dangerously wounded another.—*Blackstone. Commentaries*, b. iv. c. 21.

HUFF, *v.* }
HUFF, *s.* }
HU'FFER. }
HU'FFING, *s.* } *Huff*, the noun, Skinner thinks, may be from the A. S. *Heof-an*, elevatus, i. e. *heaved*, raised. And Tooke considers it to be formed from *hove*, the regular past tense of the verb to *heave*. To *huff*, is,—

To *heave* or raise; to swell; to inflate, to puff out; to bluster.

See To Hove, and the quotations there from Holland's *Pliny*.

The same cause is to be rendred of some new hill or peece of ground, not seene before; when the said wind within the earth, able to *huffe* up the ground, was not of power sufficient to breake fourth and make issue.
Holland. Plinie, b. ii. c. 83.

Therefore not to make much noise to disturbe these infallible *huffers* (and they cannot hear a *little* for their own), I softly step by them.—*Glanvill. On Witchcraft*, Pref.

Ful. Your husband hath already got a wife,
A *huffing* wench yfaith, whose ruffling silks
Make, with their motion, musicke unto love.
A Pleasant Conceited Comedy, 1608.

When he conceives upon his fagged stage
The stalking steps of his great personage,
Graced with *huff-cap* terms and thund'ring threats,
That his poor hearers' hair quite upright sets.
Bp. Hall, b. i. Sat. 3.

Men would often see what a small pittance of reason and truth, or possibly none at all, is mixed with those *huffing* opinions they are swell'd with; if they would but look beyond fashionable sounds, and observe what ideas are or are not comprehended under those words with which they are so armed at all points, and with which they so confidently lay about them.—*Locke. Of Hum. Underst.* b. iii. c. 6. s. 16.

Shall I fear an anger that lasts but a moment, and can do but little while it lasts? an anger that is but as the spleen of a wasp, a short phester and *huff* of passion.
South, vol. viii. Ser. 12.

Nor have I hazarded my art,
And neck, so long on the state's part
To be expos'd, i' th' end, to suffer
By such a braggadocio *huffer*.—*Hudibras*, pt. ii. c. 3.

But when *huffing* and hectoring must be look'd upon as the only badges of gallantry and courage, what can recommend the exercise of patience against the disgrace of it!
South, vol. x. Ser. 4.

The deed is done, thy foes are dead,
No longer, England, shalt thou dread
Such Presbyterian *huffers*.
Mason. Ode to Mr. Pinchback.

HUG, *v.* }
HUG, *s.* }
HU'GGING, *s.* }
HU'GGLE. } Skinner inclines to the A. S. *Heg-ian*, sepire, to hedge, q.d. brachiis, tanquam *sepe*, collum *circumdare*; to surround or embrace the neck with the arms, as if with a *hedge*.

To embrace or surround; to embrace or clasp, closely, affectionately, fondly; to fondle, to treat or indulge with fondness; with the fondness of self-approbation or applause.

My soule *hogys* or lofys God, and my spirit joyed in God my hele.—*MS. Bennet, in Lewis. History of Eng. Transl. of the Bible.*

And *hugge*, and busse, and culle, and cusse
thy darling apishe fruite.
Drant. Horace. Arte of Poetrye.

——— His harpe he laide
Along the earth; the king's knees *hug'd*, and saide.
Chapman. Homer. Odyssey, b. xxii.

——— Downe they came,
Sustaining torches all, and pour'd a flame
Of loue, about their lord: with welcomes home,
With *huggings* of his hands. *Id. Ib.*

Their *hugg* is a cunning close with their fellow-combatant; the fruit whereof is his fair fall or fall at the least.
Fuller. Worthies. Cornwall.

He forbare quite not only to *hugge* and embrace [them] long together, but to behold so much as once in any publick meeting and assembly.—*Holland. Suetonius*, p. 250.

The dear dear name she bathes in flowing tears,
Hangs o'er the tomb, unable to depart,
And *hugs* the marble to her throbbing heart.
Addison. Ovid. Met. b. iii.

He spreads the balance wide to hold
His manors and his farms,
And cheats the beam with loads of gold
He *hugs* between his arms.—*Watts. False Greatness.*

HUGE. }
HU'GELY. }
HU'GENESS. }
HU'GEOUS. }
HU'GY. } Roquefort has "*Ahuque, ahouge*; énorme, grand; ingens; en Angl. *Huge*." Junius says that *huge* may be from the Eng. *Hugh*, or Dut. *Hoog*; these words having in each language respectively the force of *augmenting* in composition. It may be merely *high*, applied generally to dimension of magnitude: but it is more probably the Goth. *Auc-an*; Ger. *Auch-en*; to eke, to enlarge.

Large, bulky; great to excess; immoderate.

In a too of his foote the naile groweth ouer to the flesshe, and in harme to the foote *hugeliche* ouerwexethe.
R. Gloucester, p. 452. Note.

He brouht with him a deuelle, a *hooge* geant,
Wele haf ge herd telle, he hight Colbrant.
R. Brunne, p. 31.

Martha on Marie Magdalene, an *huge* pleynte made.
Piers Ploughman, p. 208.

Ne how the Grekes with a *huge* route
Three times riden all the fire aboute
Upon the left hond, with a loud shouting
Chaucer. The Knightes Tale, v. 2953.

The pelican cast an *houge* crie
Id. The Plowmans Tale, pt. iii.

But the Sowdan made all ye meanes he myghte to kepe vitayll from the Cristen hoost, and stopped all the passages atwene Damasse and theym, yt from thens they might haue no socour, by meane wherof diseases & sykenesse fyll amõge the Cristen, so that they dyed *hugely*.
Fabyan. Chronicle, an. 1226.

Astonnied some the scathefull gift beheld,
Behight by vow vnto the chast Minerve,
All wondring at the *hugeneese* of the horse.
Surrey. Virgile. Æneis, b. ii.

They trusting in their strength and *hougeneese* of their bodyes, with armour that they had inuented, oppressed all men.—*Grafton. The First Age.*

He made his hawke to fly
With *hogeous* showte and crye.—*Skelton. Were the Hawke.*

And there Æneas from the seas beheld a *hugy* wood,
Where fleeting swift with whirling streames most pleasant Tyber flood
Breakes out itselfe in seas.
Phaer. Virgill. Æneidos, b. vii.

The knight himselfe even trembled at his fall,
So *huge* and horrible a masse it seem'd.
Spenser. Faerie Queene, b. i. c. 11.

So fiercly, when these knights had breathed once,
They gan to fight retourne; increasing more
Their puissant force, and cruell rage attonce,
With heaped strokes more *hugely* then before.
Id. Ib. b. i. c. 6.

And round about were portrai'd heere and there
The *hugie* hosts, Darius and his power,
His kings, princes, his peeres, and all his flower.
Mirrour for Magistrates, p. 261.

The world with age is broke, the earth outworne,
And shee of whom what euer liues was borne
And once brought forth *huge-bodied* beasts, with paine
A small race now begets
Hakewill. Apologie, b. i. c. 5 (*from Lucretius*)

Yet shall she not invoke the Muses to her aid;
But thee, Diana bright, a goddess and a maid,
In many a *huge-grown* wood, and many a shady grove.
Drayton. Poly-Olbion, s. 13.

——— Here might you see
Barons and peasants on th' embattled field
Slain, or half dead, in one *huge*, ghastly heap
Promiscuously amass'd. *J. Philips. Cider*, b. ii.

Most of the heathen gods, who were so solemnly worshipped in Greece and Rome, owed their [illegible] to such slender benefits to mankind, that sure the world was very barbarous or *hugely* grateful, when they could thank them no less than gods who found out such [illegible]
Mod. Applied, vol. i. Ser. 4.

What would have fed a thousand mouths was sunk
To fill his own, [an elephant's,] by *hugeness* length of trunk,
He grew to monstrous grandeur, liv'd a show;
And stones high rais'd told where he was laid low.
Byron. Verses spoken at Breaking-up.

HU'GGER-MU'GGER. This is the common way of writing this word from Udal to the present time. Sir Thomas More is said to have written it *hoker-moker*; others write *hucker mucker*, and Ascham, *hudder-mother*. No probable etymology has yet been given. The Scotch (see *Jamieson*) have *hudge mudge*, *huggrie muggrie*; and to *hugger-mugger*. *Huggrie-muggrie*, Dr. Jamieson interprets, "in a confused state, disorderly;" and similar to this is the usage of the English in vulgar speech at the present time. The reading of Ascham (though single) suggests the conjecture, that these words, however written, are formed from *hood* or *hud*, and *mud*; q. d. *hud-mud*, the diminutives *huddle-muddle*, *hudder-mudder*, *hugger-mugger*; the meaning will then be—

Confusedly and dirtily; and, therefore, thrown out of sight; consequentially, concealedly, covertly, secretly, privily.

If shootinge fault at any time, it hydes it not, it lurkes not in corners and *hudder-mother*; but openlye accuseth and bewrayeth itselfe —*Ascham. Toxophilus.*

For God cannot abide to haue his benefites kept secrete in *hugger-mugger*.—*Udal. Luke*, c. 17.

How they haue wrought in *hugger-mugger* to steale awaye the hartes of Englishe subiectes, manye poore widdowes and wretched orphanes at this day in the north part of England with heauye harte can testifye.

Bale. Pageant of Popes, fol. 197.

And as we bee sonnes of the world so wide,
Let us our father's heritage divide:
And chalenge to our selves our portions dew
Of all the patrimonie, which a few
Now hold in *hugger-mugger* in their hand.

Spenser. Mother Hubberd's Tale.

Then Antonius thinking good his testament should be read openly, and also that his body shoulde be honourably buried, and not in *hugger-mugger*, lest the people might thereby take occasion to be worse offended if they did otherwise; Cassius stoutly spoke against it.

North. Plutarch, p. 823.

——— The people muddied,
Thicke and vnwholesome in their thoughts, and whispers
For good Polonius' death; and we haue done but greenly
In *hugger-mugger* to interre him.

Shakespeare. Hamlet, Act iv. sc. 5.

So as it might be done in *hugger-mugger*.

Harrington. Orlando, b. xliii. s. 133.

——— Give my flame but vent,
Now in close *hugger-mugger* pent,
And shine upon me but benignly.—*Hudibras*, pt. ii. c. 1.

HU'ISHER. Fr. *Huissier*, an usher, (qv.)

At this time it doth befall,
We are the *huisher* to a morrine.

B. Jonson. A Particular Entertainment of the Queene.

It is so certain that religion serves even our temporal ends, that no great end of state can well be served without it; not ambition, not desires of wealth, not any great design, but religion must be made its *huisher* or support.

Bp. Taylor. Great Exemplar, pt. iii. Dis. 15.

HUKE. Low Lat. *Hucâ*; Fr. *Huque*, which Cotgrave calls "a Dutch mantle, or Dutch woman's mantle;" to the same purport is Skinner, who derives the English and French from the Dut. *Huycke*. And Kilian,—dicitur *huycke*, q.d. *hoedke*, a *hoeden* i. a *tuendo* sicut *toga*, a *tegendo*. From Menage and Du Cange it appears not to have been confined to women.

Her *huke* of Lyncole grene
It hadde bene hers I wene
More then fortye yeare.—*Skelton. Elinour Rumming*

As we were thus in conference, there came one that seemed to be a messenger, in a rich *huke*, that spake with the Jew.—*Bacon. New Atlantis.*

HU'LFERE. Skinner suggests either from Eng. *Hold*, and A.S. *Feor*, longé, far or long, a plant that lasts long; or *hold fair*, a tree that *retains* the beauty or *fairness* of its leaves for the whole year.

This herber was full of floures gende
Into the which, as I beholde gan
Betwixt an *Hulfeere* and a Woodbende
As I was ware, I sawe where lay a man.

Chaucer. Complaint of the Blacke Knight.

As touching the *Holly*, or *Hulver-tree*, if it be planted about an house, whether it be within a citie, or standing in the countrey, it serveth for a countrecharm, and keepeth away all ill spels or inchantments.

Holland. Plinie, b. xxiv. c. 13.

HULK. Sw. *Holk*; Dut. *Hulcke*; Fr. *Heux* and *hulque*, *hulque* or *oulque*; It. *Hulca*; Low Lat. *Hulca*; Lat. *Holcas*; Gr. Ὁλκας, navis oneraria, from ἑλκ-ειν, *trahere*, to draw. (Menage.) But Ihre and Serenius derive from Sw. *Holka*, or *hulka*, to *hollow*, to excavate; the former observes, that the first vessels of the Scythian nations were large trunks of trees *hollowed* out; *holka* (Ihre) from *hol caverna*, and *hol*, from the Goth. *Huljan*, (*hul-ic-an*) tegere, to cover; thus tracing it to the same source as *hull*, (qv.)

The *hull* or hold of a ship; a ship or vessel of large *hull* or hold; and, thus, a ship of bulk or burden. Any thing bulky or burdensome.

The *hulks*,—vessels of large *hulls*, or holds, for the confinement of convicts.

Hauing assembled together about fowerscore *hulkes*, [*navibus onerariis*,] and as manye as he thought sufficient to conuey ouer two legions, he distributed al the gallyes that he had to the threasoror & his lieuetenants, and the chief officers of hys camp.—*Goldinge. Cæsar*, fol 98.

The barkes are battered sore, the gallies gald with shot,
The *hulks* are hit, and euery man must stand vnto his lot

Gascoigne. Deuise of a Maske.

He sent huge *hulks*, which did like mountains move,
As townes for traffique, palaces for ease.

Stirling. Domes-day. The Fourth Houre.

I received another letter from your secretary, wherein he writeth, that two *hulks*, wherein certain goods appertaining to Englishmen were lately taken by Frenchmen, the one being conveyed to Bolein, and the other to Frith in Scotland.—*Strype. Memorials. Wolsey to Hen. VIII.* an. 1524.

Nay, even the *hulks* of the ships that carried them, though not converted into constellations in the heavens, used to be honoured and visited as sacred relics upon earth.

Cook. Third Voyage, b. i. c. 1.

HULK, *v.* See Hulk, *ante*. Applied, consequentially,—to *hollow* out, to disembowel, to eviscerate.

I could *hulk* your grace, and hang you up cross-leg'd,
Like a hare at a poulter's.

Beaum. & Fletch. Philaster, Act v.

HULL, *v.* } The *hull*—of a nut, &c.; that by
Hull, *n.* } which the nut is *covered*. *Hull* of a ship; that part which is *covered* in the water. The past part. of the A. S. verb *Hel-an*, tegere, (to cover; Goth. *Huljan*; Ger. *Hullen*.) See *Tooke*, ii. 377. 379. And see Helk.

To *hull*. "A ship is said to *hull* when she is dismasted, and only her *hull*, or *hulk*, is left at the direction and mercy of the waves," (Steevens.) Consequentially, to float or swim, as carried or driven by wind or water.

To *hull* is also to take out of, or take off, the *hull* or covering; as to *hull* peas.

——— Thus *hulling* in
The wild sea of my conscience, I did steere
Toward this remedy, whereupon we are
Now present heere together.

Shakespeare. Henry VIII. Act ii. sc. 4.

Who bearing himself upon a barke or corke under him, *hulled* along the Tyber down the water to the cittie.

Holland. Livie, p. 209.

The fish (as it should seem) smelling this new and strange smell, fell to be drowsie and sleepie, and *hulled* too and fro with the waves, as if it had beene halfe dead.

Id. Plinie, b. ix. c. 8.

Isab. She never saw above one voyage, Luce; and credit me after another, her *hull* will serve again, a right good merchant.—*Beaum. & Fletch. Wit without Money*, Act i.

And as the built, so different is the fight;
Their mounting shot is on our sails design'd;
Deep in their *hulls* our deadly bullets light,
And through the yielding planks a passage find.

Dryden. Annus Mirabilis.

Borne o'er a latent reef the *hull* impends,
Then thund'ring on the marble crags descends.

Falconer. The Shipwreck, c. 3.

HU'LSTRED. A.S. *Heolstra*, latebra, a lurking or hiding place. Hidden, (Tyrwhitt.) (Probably of the same origin as *hull*, qv.)

Shortly I woll herberowe me
There I hope best to *hulstred* be.—*Chaucer. R. of the R.*

HUM, *v.* } Dut. *Hommelen*; Ger. *Hummen*; formed from the sound.
Hum, *n.* }
Hu'mming, *n.* }
Hu'mbug, *v.* }
Hu'mbugger. }
Hu'mbugging, *n.* }

To *hum* is applied to the noise of bees, and to any similar sound—that of waters:—a *hoaming* sea, in Dryden, seems to be—a *humming*, *hoom-ing* sea; equivalent to a *booming* sea. Modern editions read—*foaming*.

To *hum* was formerly at public places a mode of expressing approbation or applause; (see the quotations from *State Trials*, King, and Dr. Johnson;) and being hence extended to flattery, to cajolery, to *hum* is, consequentially—

To cajole; to trick or delude by flattery, soothing, or coaxing. Hence also *humbug*. See Bug.

The priestes and curates reade the good Homylies al ready set forth, and the Scriptures with cuttyng, hackynge, *hummynge*, cheopping, and mynceing after such sort.

Udal. Ephesians, Prol. to the Reader.

By which time [morning] one of them [the bees] awaketh, and raiseth all the rest with two or three big *hums* or buzzes that it giveth, to warne them, as it were, with sound of trumpet.—*Holland. Plinie*, b. xi. c. 10.

I cry'd *hum*, and well, goe too,
But mark'd him not a word.

Shakespeare. 1 Pt. Henry IV. Act iii. sc. 1.

The *humming* of bees is an unequall buzzing, and is conceived by some of the ancients, not to come forth at their mouth, but to be an inward sound; but (it may be) it is neither, but from the motion of their wings; for it is not heard but when they stirre.—*Bacon. Naturall Historie*, s. 175.

While *humming* rivers, by his cabin creeping,
Rock soft his slumb'ring thoughts in quiet ease.

Fletcher. Piscatory Ecl. 2

Yet the discoveries of America, and even of our own plantations, have showed one far lesse (then the wren); that is, the *humbird*, not much exceeding a beetle.

Brown. Vulgar Errours, b. vi. c. 8.

(Here the spectators *hummed*.) Lord Chief Baron.—Gentlemen, this *humming* is not at all becoming the gravity of this court. It is more fitting for a stage play than for a court of justice.

State Trials, 12 *Charles II.* 1660. *Thomas Harrison.*

Vent. What a sea comes in!
Mari. It is a *hoaming* sea! we shall have foul weather.

Dryden. Tempest, Act i. sc. 1

——— She secret stands
Within her woven cell; the *humming* prey,
Regardless of their fate, rush on the toils
Inextricable, nor will ought avail
Their arts, or arms, or shapes of lovely hue.

J. Philips. The Splendid Shilling.

So weary bees in little cells repose;
But if night robbers lift the well-stor'd hive,
A *humming* through their waxen city grows,
And out upon each other's wings they drive.

Dryden. Annus Mirabilis.

The vestry all applauded with a *hum*,
And the seven wisest of them bade him come.

King. The Vestry.

Yet by some object every brain is stirr'd;
The dull may waken to a *humming-bird*.

Pope. The Dunciad, b. iv.

There prevailed in those days an indecent custom; when the preacher touched any favourite topick in a manner that delighted his audience, their approbation was expressed by a loud *hum*, continued, in proportion to their zeal or pleasure. When Burnet preached, part of his congregation *hummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached, he likewise was honoured with the like animating *hum*, but he stretched out his hand to the congregation, and cried, "Peace, peace; I pray you, peace."

Johnson. Life of Sprat.

But what are all *hummers*, their tricks and their arts
To yon roguish round, the *humbuggers* of hearts—
By whose sweet enchantment, grey wisdom is fool'd,
And prowess is conquer'd, and courage is cool'd!
For beauty, by ancient tradition, we find,
Has delightfully *humm'd* the whole race of mankind.

Brookes. Epilogue on Humbugging.

Of all trades and arts in repute or oppression,
Humbugging is held the most ancient profession.
'Twixt nations and parties, and state politicians,
Prim shop-keepers, jobbers, smooth lawyers, physicians;
Of worth and of wisdom the trial and test
Is—mark ye, my friends!—who shall *humbug* the best.

Id. Ib.

HU'MMING. *Hum*, (says Gifford,) I have always *understood* to be an infusion of spirits in ale or beer. Note on B. Jonson quoted below.

It may have been so called from the buzzing, *humming* noise which brisk liquors will make when poured or drawn.

—— Therefore look to't
Except you do provide me *Aum* enough
And Lour to bouze with.
Beaum. & Fletch. Beggar's Bush, Act ii.

—— Carmen,
Are got into the yellow starch, and chimney-sweepers
To their tobacco, and strong waters, *Aum*,
Meath, and Obarni.
B. Jonson. The Divelle is an Asse, Act i. sc. 1.

—— Now is seen
The midnight parson posting o'er the green,
With gown tuck'd up, to wakes; for Sunday next
With *humming* ale encouraging his text
Dryden. The Wife of Bath's Tale.

HU'MAN. Hu'MANATE, *v.* Hu'MANE. HUMA'NELY. Hu'MANLY. Hu'MANIST. HUMA'NITY. HUMANI'TIAN. Hu'MANIZE, *v.* HUMANIZA'TION.

Fr. *Humain*; It. *Umano*; Sp. *Humano*; Lat. *Humanus*, from *homo*, man.

Manly,—having the nature or qualities of *man*, having the feelings proper to or becoming *man*: feeling for *man*; compassionate, benevolent; kind, having kindness of heart.

Human and *humane*, *humanly* and *humanely*, are now distinguished, but were not so formerly.

Humanity,—*man*kind; the nature of *man*; the feelings proper to or becoming *man*,—also applied to that which, to the arts which, civilize him; to what is commonly called, polite literature.

O noble markis, your *humanitee*
Assureth us and yeveth us hardinesse,
As oft as time is of necessitee,
That we to you mow tell our bevinesse.
Chaucer. The Clerkes Tale, v. 1968.

But fynally to consider how vnable we be borne, and are enuyronned with so many yiles, beyng subiect to so many miseries, I meruayle not of the *inhumanities* that ye *humain* people committeth.—*Golden Boke*, Let. 11.

Of your saying it followeth, that the bread is *humanate* or incarnate.—*Abp. Cranmer. Answer to Bp. Gardiner*, p. 369.

The nature and condition of man, wherin he is lesse than God Almyghty, and excellynge not withstandyng al other creatures in erth, is called *humanitie*: whiche is a generall name to those vertues, in whom semeth to be a mutuall concorde and loue, in the nature of man.
Sir T. Elyot. The Governour, b. ii. c. 8.

Whose angel eye, by powerful influence,
Doth utter more than *human* eloquence.
Drayton. Queen Margaret to William de la Poole.

Mars, Mars, (said he) thou plague of men, smear'd with the dust and bloud
Of *humanes*, and their ruin'd wals: yet thinks the Godhead good,
To fright this Furie from the field.
Chapman. Homer. Iliad, b. v.

The which [his life] was certes in great ieopardy
Had not a wondrous chance his reskue wrought,
And saved from his cruell villany:
Such chaunces oft exceed all *humaine* thought.
Spenser. Faerie Queene, b. vi. c. 3.

He [Hector Boethius] was not only notably learned in the liberal sciences above the condition of those times, but also of an exceeding courteous and *humane* inclination.
Spottiswood. Church of Scotland, an. 1539.

Can the drunken old Poets make up my vines? (I know they can drink 'em) or your excellent *humanists* sell 'em the merchants for my best advantage?
Beaum. & Fletch. The Elder Brother, Act ii.

For you shall have of them [physicians], antiquaries, poets, *humanists*, statesmen, merchants, divines, and in every of these better seen than in their profession.
Bacon. On the Advancement of Learning, b. ii.

This being said, there was an orator there, a man of great reading, a singular scholar, and an excellent *humanitian*, who cryed out in this manner, "And is it so indeed?"
Holland. Plutarch, p. 588.

In the verie beginning therefore of the ioynt or knitting together, where the Riphæan mountains do end, dwell the Arimaspi, righteous men, and for ther meekenesse and *humanitie* wel known.—*Id. Ammianus*, p. 200.

Being polished with *humanitie*, and the studies of wittie sciences, he shall peise and examine by uncorrupt iudgement the deserts for well and evill doing.—*Id. Ib.* p. 313.

She [the queen of Sheba] may that day be paralleil'd with some,
When *humaniz'd* our Saviour did remaine,
Who one (more great than Solomon) at home,
Not sought, not heard, but did when found disdaine.
Stirling. Domes-day. The fifth Houre.

You, Polymnis, esteem and admire Socrates as a personage, who by his plain simplicity, without any counterfeit vanity whatsoever, hath *humanized*, as I may so say, philosophy, and attributed it to *humane* reason.
Holland. Plutarch, p. 986.

By way of consolation we exhorted and perswaded them to bear the common accidents of this life with a common course of patience, and *humane* cases, *humanely*.
Id. Ib. p. 435.

And tho' (speaking *humanly*) the beginning of empire may be ascribed to reason and necessity; yet it was God himself that first kindled this light in the minds of men, whereby they saw that they could not live and be preserved without a ruler and conductor.
Ralegh. History of the World, b. i. c. 9. s. 1.

By fatal bands whilst present empires fall,
Thine from the grave past monarchies recall;
So much more thanks from *human-kind* does merit
The poet's fury than the zealot's spirit.
Cowley. To Sir William Davenant.

Alas, what stay is there in *human* state,
Or who can shun inevitable fate?
Dryden. The Cock and the Fox.

If to any person we should wish things, suitable, commodious, and advantageous, by obtaining which he, without any wrong or prejudice to others, might be considerably benefitted, we shall herein act *humanely*, and like good friends.
Barrow, vol. iii. Ser. 28.

When Christians conversing together on earth mutually desire the assistance of each other's prayers, they being by sense and experience thoroughly acquainted with their common *humanity*, and the frailty attending it, there is no danger of idolatry in this case.—*Bull*, vol. i. Ser. 11.

It is a rule of equity and *humanity*, built upon plain reason, that rather a nocent person should be permitted to escape, than an innocent should be constrained to suffer for the impunity of the one is but an inconvenience, the suffering of the other is wrong; the punishment of the guilty, yieldeth onely a remote probable benefit; the affliction of the blameless, involveth a near certain mischief.
Barrow, vol. i. Ser. 20.

He [Benefield] was so noted an *Humanitian*, disputant, and theologist, and so well read in the fathers and schoolmen, that he had scarcely his equal in the university.
Wood. Athenæ Oxon.

Though learn'd, well-bred; and though well-bred sincere;
Modestly bold and *humanly* severe.
Pope. Essay on Criticism.

Delight of *human-kind* and gods above,
Parent of Rome, propitious queen of love,
Whose vital power, air, earth, and sea supplies,
And breeds whate'er is born beneath the rolling skies.
Dryden. Lucretius, b. i.

So soon did Christianity (the most compassionate and *humane* religion in the world, the religion which, above all others, was founded upon love, upon the love of God to mankind in Christ Jesus) begin to bring forth the fruits of that universal love and benevolence, which was to be the distinguishing mark of our holy profession.
Pearce, vol. iv Ser. 14.

Perhaps a grave physician, gath'ring fees
Punctually paid for length ning out disease;
No Cotton, whose *humanity* sheds rays,
That make superior skill his second praise.
Cowper. Hope.

Philology, or polite literature, or the *humanities*, as they are called, did not, with all these encouragements, keep pace with other branches of knowledge.
Jortin. Remarks on Ecclesiastical History, an. 1292.

It [Christianity] hath *humanized* the conduct of wars; it hath ceased to excite them.—*Paley. Evidences*, pt. iii. c. 7.

A voyage esteemed too great for man to dare: the eastern world happily discovered, and for ever indissolubly joined and given to the western, the grand Portuguese empire in the east founded: the *Humanisation* of mankind, and universal commerce the consequence.
Mickle. Discourse on the Lusiad.

HUMA'TION. Lat. *Humatio*, from *humare*, to cover with earth, (*humus*.)

Interment.

Lancashire gave me breath
And Cambridge education
Middlesex gave me death
And this church my *humation*.
Fuller. Worthies. Lancashire. John Weever. Epitaph.

HU'MBLE, *v.* Hu'MBLE, *adj.* Hu'MBLESS. Hu'MBLING, *n.* Hu'MBLY. Hu'MBLENESS. Hu'MILE, *v.* HUMI'LIATE, *v.* HUMILIA'TION. HUMI'LITY.

Fr. *Humble*; It. *Umile*; Sp. *Humildo*; Lat. *Humilis*, from *humus*, the ground, terra madida et irrigata, (Lennep;) from *νω*, *pluo*, *irrigo*, (Scaliger and Lennep.)

To lower, or bring low; to subject, to bring or cast down; to submit or cause to submit; to subdue, to degrade, to deject.

Humility is now generally applied, to our own sense of the *humbleness* or *lowliness* of our own qualifications. See the quotation from Chaucer.

Humiliation,—to an act or state of dejection, debasement, or degradation.

He writynge to hem that weren of circumcisioun that bileeuyden, wroot as the apostle of hethene men and not of Iewis, and he knowynge her pride, & schewynge his owne *humelneste*, nolde put bifore [antheferre] the dissert of his office.—*Wiclif. Ebreues*, Prol.

I never held me lady ne maistresse,
But *humble* servant to your worthinesse,
And ever shal, while that my life may dure,
Aboven every worldly creature.
Chaucer. The Clerkes Tale, v. 8700.

That lord hath litel of discretion,
That in swiche cas can no division:
But weigheth pride and *humblesse* after on.
Id. The Knyghtes Tale, v. 1783.

By wisdome, manhode, and by gret labour,
From *humblehede* to real majestee
Up rose he Julius the conquerour.
Id. The Monkes Tale, v. 14,591.

And I answered ful *humbly*
Gladly sir, at your bidding
I woll me yelde in all thing. *Id. Rom of the Rose.*

And the fourth [maner of *humilitee*] is, whan he is not sorry of his *humiliation*.—*Id. The Persones Tale.*

Humilitee or mekenesse is the remedy ayenst pride, that is a vertue, thurgh which a man hath verray knowlege of himself, and holdeth of himself no deintee, ne no pris, as in regard of his desertes, considering ever his freeltie.—*Id. Ib.*

Upon hir knees she gan downe fall
With *humble* herte, and to him call
And saide: O good father dere,
Why make ye thus heuy chere. *Gower. Con. A.* b. i

And eke this mate I wel anowe
So lowe couthe I neuer lowe
To feigne *humilitee*. *Id. Ib.*

Our heauenly souerayngne lord and prince had for our sakes adbassed & *humbled* himself down euen to swadlyng cloutes, to the cradle, to crying in his swathing bandes as other childrē doue.—*Udal. Luke*, c. 2.

Reuerence is an *humblenesse* in outward behauour, when we doe our duetie to them, that are our betters, or vnto such as are called to serue the king in some great vocation.
Wilson. Arte of Rhetorique, p. 54.

None deserueth worthelye to bee exalted on hyghe, but onely throughe lowlinesse and *humblyng* of hymselfe.
Udal. Ephesians, c. 4.

This enemy the deuill hath *humiled* my lyfe, hath set me in a vyle office folowyng worldly pleasures and ye fylthy desyres of the flesshe.—*Fisher. Seuen Penitentiall Psalmes.*

And whan king Dāpeter of Castell was come to the prince, to the cyte of Burdeux, he *humyled* hymselfe right swetely to the prince.—*Berners. Froissart. Cronycle*, vol. i. c. 231.

For God his wyll is, that we should *humiliate* and deiect our selues in the sight of his maiestie, vtterly confessyng and acknowledgyng, that of our owne power and strength it is vnpossible that we should do well.—*Fisher. On Prayer.*

And these vowes were only for offeringes & for *humyliacions* of the spirite, and not for chastyte of body.
Bale. Apology, fol. 132.

So he perswaded them with homage due
Themselves to *humble* to the ape prostrate,
Who, gently to them bowing in his gate,
Receyved them with chearefull entertayne.
Spenser. Mother Hubberd's Tale.

In *humble* dales is footing fast
The trode is not so tickle,
And though one fall through heedless hast
Yet is his misse not mickle.—*Id. Shepheard's Cal. July.*

And, running all with greedie ioyfulnesse
To faire Irena, at her feet did fall,
And her adored with due *humblenesse*
As their true liege and princesse naturall.
Id. Faerie Queene, b. v. c. 12.

—— Who, when to her they came,
Themselves to ground with gracious *humblesse* bent
And her adord by honourable name,
Lifting to heauen her euerlasting fame
Spenser. Faerie Queene, b. i. c. 12.

Yearly enjoyn'd, some say, to undergo
This annual *humbling* certain numbered days,
To dash their pride, and joy for man seduct
Milton. Paradise Lost, b. x.

Therefore these two, her eldest sonnes, she sent
To seeke for succour of this ladies plight
To whom their suite they *humbly* did present
In th' hearing of full many knights and ladies gent.
Spenser. Faerie Queene, b. v. c. 9.

The due consideration of God's working in us, is the greatest inducement imaginable to a self-debasing *humiliation*.
Hopkins, Ser. 24.

Queen. My lord, my lord
I am a simple woman, much too weake
T' oppose your cunning Y'are meek, & *humble-mouth'd*.
You signe your place, and calling, in full seeming,
With meekenesse and *humilitie*.
Shakespeare. Hen. VIII. Act ii. sc. 4.

Haste, signifie so much while we attend,
Like *humble-visag'd* suters, his high will
Id. Love's Labour Lost, Act ii. sc. 1.

The plain meaning of the apostle, is to declare, (in one continued sentence,) that Christ, when he was in the form of God, *humbled* himself by condescending to take upon him the form of man; and not only so, but *humbled* himself yet further, by condescending to die even the death of a malefactor.—*Clarke. On the Trinity*, c. 2. s 5.

Humility is like a tree, whose root, when it sets deepest in the earth rises higher, and spreads fairer, and stands surer, and lasts longer, and every step of its descent is like a rib of iron combining its parts in unions indissoluble, and placing it in the chambers of security.
Bp. Taylor. Great Exemplar, pt. iii. Dis. 15.

Thy sum of duty let two words contain,
(O may they graven in thy heart remain)
Be *humble*, and be just.—*Prior. Solomon. Power*, b. iii.

Repining much, and griev'd at war's delay
Impatient Cæsar often chides his stay,
Oft he is heard to threat, and *humbly* oft to pray.
Rowe. Lucan, b. v.

I will invite all manner of persons of what manners or dispositions soever, whether the ambitious or *humble-minded*, the proud or pitiful, ingenuous, or base-minded, &c.
Spectator, No. 442.

The 26th instant (June 1709) was observed as a day of fasting and *humiliation*, to implore a blessing on the arms of the allies this ensuing campaign.—*Tatler*, No. 33.

But, as high turrets, for their airy steep,
Require foundations, in proportion deep;
And lofty cedars as far upward shoot,
As to the nether heavens they drive the root:
So low did her secure foundation lie,
She was not *humble*, but *humility*.—*Dryden. Eleonora.*

Many of them came readily on board, crouching down upon the deck, and not quitting that *humble* posture, till they were desired to get up.—*Cook. Third Voyage*, b. iii. c. 8.

Let us endeavour to purify our hearts from all the pride and vanity of this world, that we may possess such *humbleness* of mind as alone can qualify us for receiving these truths.—*Gilpin*, vol. iv. Ser. 20.

The third is the class of artificers, manufacturers, and merchants, whom they endeavour to degrade by the *humiliating* appellation of the barren or unproductive class.
Smith. Wealth of Nations, b. iv. c. 9.

It may seem to require a very small degree of the grace of *humility* to acknowledge that God is stronger than man: but it is the *humility* and contrition of the heart that gives force to prayer; and this either in prosperity or distress.
Ogden, Ser. 4.

HU'MBLES (of a deer). See UMBLES.

HU'MBLING, i. e. the *humming*. The *humble* bee, the *humming* bee, from the loudness of its *hum*.

Or els like the *humbling*
After the clap of a thundering
When Jouis hath the eyre ybete.
Chaucer. The House of Fame, b. ii.

The honie-bags steale from the *humble-bees*.
Shakespeare. Midsummer Night's Dream, Act iii. sc. 1.

Full merrily the *humble-bee* doth sing
Till he hath lost his hony and his sting.
Id. Troil. & Cress. Act v. sc. 11.

HU'MDRUM. (See HUM.) *Drum*, (qv.) droning, dull.

"Shall we," quoth she, "stand still *hum-drum*,
And see stout Bruin all alone,
By numbers basely overthrown!" *Hudibras*, pt. i. c. 3.

If he be phlegmatic, he may sit in silence at the *Hum drum* club in Ivy-lane.—*Goldsmith*, Ess. 1.

HUME'CT, v.
HUME'CTANT.
HUME'CTATE.
HUMECTA'TION.
HUME'CTIVE.
HU'MID.
HUMI'DITY.

Lat. *Humectare, humidus*; Fr. *Humecter, humide*; It. *Umido*; Sp. *Humedo*; from *humere*, to wet or moisten, and this from *humus*. See HUMBLE.

To wet or water, to moisten, to damp.

Galen wyll not permytte, that pure wyne, without alaye of water, shulde in any wyse be gyuen to chyldren, for as moch as it *humecteth* the body, or maketh it moyster and hotter, than is conuenyente
Sir T. Elyot. The Governour, b. i. c. 11.

More ouer, that all and syngular partes of the body, be therwith somwhat *humected*, wherby it happeth, that thinges harde be mollified, moyste thynges are extenuate, and the poores of the bodye are more opened.
Id. The Castel of Helth, b. ii. c. 31.

Yet thinke not but it dooeth brenne my heart, so that with the inwarde great heate is consumed the *humiditee* of the eies outward.—*Golden Boke*, Let. 8.

Fumes and odours passing so easily through the air, will very naturally insinuate into their vehicles also: which fumes if they be grosser and *humectant*, may raise that diversification of touch, which we mortals call *tasting*; if more subtile and dry, that which we call *smelling*
H. More. Immortality of the Soul, b. iii. c. 4.

When we eat, Nature draws a moisture into our mouth, to *humectate* our meat and convey the tast of it into the nerve of the tongue, which are to make report of it to the brain.
Digby. Of Bodies, c. 35.

Native Lucca olives afford [an oyl], fit to allay the tartness of vinegar and other acids, yet gently to warm and *humectate* where it passes.—*Evelyn. Acetaria.*

That which is concreted by exsiccation or expression of *humidity*, will be resolved by *humectation*, as earth, dirt, and clay.—*Brown. Vulgar Errours*, b. ii. c. 1.

The sun that light imparts to all, receives
From all his alimental recompence
In *humid* exhalations, and at even
Sups with the ocean. *Milton. Paradise Lost*, b. v.

The calm and wholesome ayre which now is purged from its noxious reeks and vapours, and abounds with their saline spirituous *humidity*, will questionlesse be very propitious to those tender inchoations of life
Glanvill. Pre-existence of Souls.

Authors have ascribed to them [the glands] very mean uses (as supporting the divisions by vessels, or imbibing the superfluous *humidities* of the body,) he [G. Castle] assigns them more noble and considerable uses
Wood. Athenæ Oxon.

She claps as still alive, and with her hand
Extends his body on the grassy strand;
With her soft hair his *humid* visage dries,
And adds these words, a sequel to her cries.
Lewis. Statius. Thebaid, b. ix.

He [Dr. Sangrado] would sometimes say, "Drink, my children: health consists in the suppleness and *humectation* of the parts: drink water in great abundance."
Smollett. Gil Blas, b. ii. c. 3.

It enables the animal to keep the principal part of the surface of the eye under cover, and to preserve it in a due state of *humidity* without shutting out the light.
Paley. Natural Theology, c. 16. s. 7.

HU'MMOCK. A word common among our voyagers, and by which they appear to mean—
A mound, or hillock.

It has a high *hummock* towards the Western part, which descends gradually, at the last terminates in a low point to the Eastward.—*Anson. Voyage round the World*, b. ii. c. 9.

We discovered an elevated land to the South of this. It first appeared in detached *hummocks*, but we judged it to be connected.—*Cook. Second Voyage*, b. iii. c. 4.

HU'MOUR, s.
HU'MOUR, v.
HU'MORAL.
HU'MOURIST, or HU'MORIST.
HU'MOROUS.
HU'MOUROUSLY.
HU'MOUROUSNESS.
HU'MOURSOME.
HU'MOURSOMELY.

Fr. *Humeur*; It. *Umore*; Sp. *Humor*; Lat. *Humor*. For the etymology, see HUMECT.

The healthy or unhealthy temperament or disposition of the body was supposed to depend upon four principal *humours*; (see the quotation from the *Castel of Helth*;) and the word was early applied, (met.) to the temperament or disposition of the mind. In B. Jonson's time, it appears to have been further extended in an extravagant degree to the whims or peculiarities of the temper or disposition. See the *Induction to Every Man out of his Humour*; also *Every Man in his Humour*, Act iii. And see *Nares*.

Humour, is—literally, moisture. *Humourous*, in Shakespeare and B. Jonson, (and also in Chapman and Drayton, quoted by Steevens in his note on Shakespeare,) as we now use *humid*; also, as *humoursome*.

Humour is applied, emphatically, to a diseased state in the quantity or quality of *humours* in the body. (Met.) the temperament, temper, or disposition of mind, general or particular; the peculiar whim, caprice or fancy.

For some especial usages of *humour* and *humourist*, see the quotations from Temple, Swift, the *Spectator*, *Rambler*, and Goldsmith.

Swevenes engendren of repletions,
And oft of fume, and of complexions,
Whan *humours* ben to habundant in a wight.
Chaucer. The Nonnes Preestes Tale, v. 14,932.

In the body of man be foure principall *humours*, which contynuinge in the proportion, that nature hath lymytted, the body is free from all sykenesse: whiche [*humours*] be these folowinge. Bloudde, fleume, choler, melancoly.
Sir T. Elyot. The Castel of Helth, b. i.

Therefore as one lackynge the quyche *humure* of deuocion, I cannot long contynue in prayer.
Fisher. On the Seuen Psalmes, Ps. 143.

Pet. Your grace shall give me leave not to believe ye:
I know you are a woman, and so *humour'd*.
Beaum. & Fletch. The Loyal Subject, Act i.

Or as the Cyprian Goddesse, newly borne
Of th' ocean's fruitful froth, did first appeare:
Such seemed they, and so their yellow heare
Christalline *humor* dropped downe apace.
Spenser. Faerie Queene, b. i. c. 12.

And her against sweet Cheerefulnesse was placed,
Whose eyes, like twinkling stars in evening cleare,
Were deckt with smyles that all sad *humors* chaced,
And darted forth delights the which her goodly graced.
Id. Ib. b. iv. c. 10.

Emil. Is he not jealous?
Des. Who, he? I thinke the sun where he was borne,
Drew all such *humors* from him.
Shakespeare. Othello, Act iii. sc. 4.

——— Now gentlemen, I goe
To turne an actor, and a *humorist*,
Where (ere I doe resume my present person)
We hope to make the circles of your eyes
Flow with distilled laughter.
B. Jonson. Every Man out of his Humour, Introd.

Ben. Come he hath hid himselfe among these trees
To be consorted with the *humorous* night.
Shakespeare. Romeo & Juliet, Act ii. sc. 1.

Begin, and (more to grace thy cunning voyce)
The *humorous* ayre shall mix her solemne tunes,
With thy and words
B. Jonson. Cynthia's Revels, Act i. sc. 2.

Or, self-conceited, play the *humorous* Platonist,
Which boldly dare affirm, that spirits themselves supply,
With bodies, to commix with frail mortality.
Drayton. Poly-Olbion, s. 5.

The divine way of working is not parti-colour or *humoursome*, but uniform, and consonant to the laws of exactest wisdome.—*Glanvill. Pre-existence of Souls*, c. 2.

The difference being only this; that this was a thing intelligible, but *humourosomely* expressed, whereas the other seems to be perfect nonsense.
Cudworth. Intellectual System, p. 107.

Such excellent persons must in all things be *humoured*, and cockered, otherwise you greatly wrong them.
Barrow, vol. iii. Ser. 39.

I am deceived if our English has not in some kind excelled both the modern and the antient [dramatic poetry] which has been by force of a vein natural perhaps to our country, and which with us is called *humour*, a word peculiar to our language too, and hard to be expressed in any other.—Thus we come to have more originals, and more that appear what they are, we have more *humour*, because every man follows his own, and takes a pleasure, perhaps a pride, to shew it.
Sir W. Temple. Of Poetry.

As this taste of *humour* is purely natural, so is *humour* itself: neither is it a talent confined to men of wit or learning; for we observe it sometimes among common servants, and the meanest of the people, while the very owners are often ignorant of the gift they possess.
Swift. The Intelligencer, No 3.

If a *humoral* tumour be made by any external cause, as by a wound, bruise, &c. it is easily discerned.
Wiseman. Surgery, b. i. c. 2.

The desire the *humourist* hath to be some body, and to have a name above those of common apprehension, will be sure to actuate the scoffing vein: in the exercise of which, if he have quibbled luckily, and made folks laugh, he is encouraged to take all such occasions to prove himself a wit, and shew he had a pretty way to play the fool.
Glanvill. A Whip for the Droll, s. 2.

These poor gentlemen endeavour to gain themselves the reputation of wits and *humourists*, by such monstrous conceits as almost qualify them for Bedlam; not considering that *humour* should always lie under the check of reason, and that it requires the direction of the nicest judgment, by so much the more as it indulges itself in the most boundless freedoms.—*Spectator*, No 35.

He lived as a lodger at a house of a widow-woman, and was a great *humourist* in all the parts of his life.
Spectator, No. 101.

A rule, that by adding discretion to devotion, will both keep him from being *humoursome*, singular and phantastick in his preparations before the sacrament, and (which is worse, and must fatally unravel all again) from being (as most are) loose and remiss after it.—*South*, vol. ii Ser. 8.

By *humouring* the mind in trifles, we teach it to presume on its own importunity, in greater matters: and it will be found a convenient rule in the management of our passions, as of our children, to refuse a compliance with them, not merely when they ask improper things, but when they ask any thing with impatience.—*Hurd*, vol. vii. Ser. 48.

Wit raises human nature above its level; *humour* acts a contrary part and equally depresses it. To expect exalted *humour* is a contradiction in terms; and the critic, by demanding an impossibility from the comic poet, has in effect banished new comedy from the stage.
Goldsmith. On Polite Learning, c. 11.

Good *humour* may be defined a habit of being pleased; a constant and perennial softness of manner, easiness of approach, and suavity of disposition. it is a state between gaiety and unconcern; the act or emanation of a mind at leisure to regard the gratification of another
Rambler, No. 72.

When a thing is *humourously* described, our burst of laughter proceeds from a very different cause; we compare the absurdity of the character represented with our own, and triumph in conscious superiority.
Goldsmith. On Polite Learning, c. 11.

HUMP, *n.*
HU'MPED.
HUMP-BACK, *adj.*

Perhaps from the A. S. *Impan*, inserere, implantare, to implant, to ingraft; but no very ancient examples of the word have occurred, nor is it to be found in our old lexicographers. Applied to—

A lump or bump planted or fixed upon the back.

Observing one advancing towards the heap with a larger cargo than ordinary upon his back, I found upon his near approach that it was only a natural *hump*, which he disposed of with great joy of heart among this collection of human miseries.—*Spectator*, No. 558.

The eldest son of Philip, then chief of the family, [was] born with an *hump-back* and very high nose.
Tatler, No. 75.

Upon a third trial [he] found him a straight-shouldered man as one would desire to see, but a little unfortunate in a *hump-back*.—*Guardian*, No. 102.

I could not from my heart forbear pitying the poor *hump-backed* gentleman mentioned in the former paper, who went off a very well-shaped person with a stone in his bladder.
Spectator, No. 529.

If the back be *humped*, the man is deformed; because his back has an unusual figure, and what carries with it the idea of some disease or misfortune.
Burke. Sublime and Beautiful, pt. iii. s. 5.

Tight stays they find oft end in *humps*.
Lloyd. The Cobbler of Cripplegate's Letter.

HUNCH, *v.*
HUNCH, *n.*
HUNCH-BACKED.

Hunch-back'd, (says Skinner,) gibbosus, from the Ger. *Hocker*, gibbus; Dut. *Hucken*, in terram desidere, to sit down upon the ground; *huck-schouderen*, humeros contrahere; to contract the shoulders. To *hunch*, he derives from the Ger. *Husche*, a blow of the fist. To *hunch* appears to mean,—

To press, squeeze, or push against.

A *hunch*, a *bunch*; a lump or bump occasioned by pressure; a bump or thump.

A *hunch* of bread,—a piece of bread, (Grose.) A good big slice, or lump, of bread or meat, (Moor.)

Then Jack's friends began to *hunch* and push one another. "Why don't you go and cut the poor fellow down? Why don't you?"—*History of John Bull*, c. 13.

He is as stupid and as venomous as a *hunch-back'd* toad.
Dennis. Reflections on the Essay on Criticism.

In a lake called Lyn Rathlyn, in Meirionethshire, is a very singular variety of perch: the back is quite *hunched*, and the lower part of the back bone, next the tail, strangely distorted.—*Pennant. British Zoology. Common Perch.*

HU'NDRED, *n.*
HU'NDRED, *adj.*
HU'NDREDOR.
HU'NDREDTH.
HU'NDREDFOLD.

Dut. *Houdred*; Ger. *Hundert*; Sw. *Hundrade*. "It is in the highest degree probable (says Tooke) that all numeration was originally performed by the fingers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands doubled, closed, shut in, include and conclude all number; and might therefore well be denominated *tyn* or ten," (i. e. *closed*, from the A. S. verb, *Tyn-an*, to enclose. See TEN.) And Wachter conjectures that the Goth. and A. S. *Hund*, is no other word than *hand*, manus, in many dialects written *hond*; and that in numeration it was originally used to signify *ten*; he further observes that our forefathers numerated not only units, but decads, by the fingers, and that hence *hund* became applied to *decies decem*, or ten times ten: i. e. it may be added, to the number denoted by the fingers of the hand ten times closed. In the A. S. notation, it is evident, *hund* was not always applied to 100; for instance, 70 was expressed by *hund seofontig*, which, if we connect the interpretations of Tooke and Wachter, would be the *hand*, or fingers of the *hand*, seven times closed; 80, *hund eahtatig*, or the *hand* eight times closed; and in this manner they proceeded to 120, *hund twelftig*, or the hand twelve times closed. The termination *ert*, *red*, *rude*, *rade*, Wachter supposes to be *rat*, numerus, from the Ger. *Rat-en*, (in A. S. *Rad-an*,) to count, to calculate; and thus *hundert* will be, q. d. numerus centenarius; or rather, consistently with his own etymology, the number denoted by the hand, or fingers of the hand ten times *counted*. Junius traces and explains *hund*, and the A. S. manner of using it, differently: the A. S. *Tyn*, or 10, is in Goth. *Taihun*, and 100, or 10 times 10, *taihuntaihund*, or *taihuntehund*; and he supposes that the cause of this reduplication not being observed, the terminating syllable *hund* became separately written, thus—*taihuntai hund*, or *taihunte hund*; and that the Anglo-Saxons, misled by this corrupt manner of writing, prefixed *hund*, veluti ex supervacuo, to their higher cardinal numbers, and even denominated 100, *hund teontig*, i. e. *hund* ten times. According to this interpretation, the superfluous *hund* became in time alone retained, and the significant *teontig* discarded.

Aftur an *hundred* Piears into Scotlonde he sende
By certeyn messageres, so that heo gonne brynge
An *hundred* knygtes of Piears, that bi leuede mid oure kynge.
R. Gloucester, p. 107.

And robbede and slowe othere, theruor he byuonde,
That ther were *hondredes* in eche contreye of ys londe,
And in ech toune of the *hondred* a tethynge were also.
Id. p. 367.

He brouht the kyng Anlaf aryued vp in Humbere
Seuen *hundreth* schippes & fiftene, so fele were the numbere.
R. Brunne, p. 31.

He shal have an *hundred-folde*, of hevene ryche blisse
And lif lastyng for evere.
Piers Ploughman, p. 210.

And he seide to hem, make ghe redi twei *hundride* knyghtis that thei go to Cesarie, and horse men seuenti, and speremen twei *hundride* fro the thridde our of the nyght.—*Wiclif. Dedis*, c. 23.

And he called vnto him two vnder captaynes saying: make redy two *hundred* soudiers to go to Cesarea, and horsmen threscore and ten, and speare men two *hundred*, at the thyrd houre of the nyght.—*Bible*, an. 1551. *Ib.*

And he comaundide to hem that thei schulden make alle men sitte to mete by cumpanyes on grene hey. and thei seten doun by parties by *hundrids* and by fiftyes.
Wiclif. Mark, c. 6.

And he commaunded thē to make thē all syt downe by cōpanyes vpon ye grene grasse. And they sat down here a rowe and there a rowe, by *hundrids* and by fiftes.
Bible, 1551. *Ib.*

But he that is sowen into good lond: is this that herith the word and undirstondith and bringith forth fruyt, and sum makith an *hundrid-fold*, treuly another sixtifold and another thritti fold.—*Wiclif. Matthew*, c. 13.

He whiche is sowen in ye good ground is he that heareth the worde and understandeth it: whiche also beareth frute and bryngeth forthe, some an *hundred-folde*, some syxtye fold, & some thyrtie folde.—*Bible*, 1551. *Ib.*

And this day fifty wekes, ferre ne nere,
Everich of you shal bring an *hundred* knightes,
Armed for listes up at alle rightes
All redy to darrein hire by bataille.
Chaucer. The Knightes Tale, v. 1853.

And there a noyse allaring sleepe soft trembled,
Of manie accords more sweete than mermaid's song:
The seates and benches shone as yvorie,
And *hundred* nymphes sat side by side about.
Spenser. Visions of Bellay.

Hundredors, aldermen, magistrates, &c
Spelman. Of the Ancient Government of England.

On the six *hundredth* year of that just man,
The second month, the seventeenth day began
That horrid deluge. *Drayton. Noah's Flood.*

"O mighty chief!" Pelides thus began,
"Honour'd by Jove above the lot of man!
King of a *hundred* kings! to whom resign'd
The strongest, bravest, greatest of mankind."
Pope. Homer. Odyssey, b. xxiv.

They found, by some *hundreds* of precedents, that in some bills the lords began the clauses that set the fines.
Burnet. Own Time, an. 1702.

As ten families of freeholders made up a town or tithing, so ten tithings composed a superior division called a *hundred*, as consisting of ten times ten families.
Blackstone. Commentaries, Introd. s. 4

Twelve freeholders were chosen; who, having sworn, together with the *hundreder*, or presiding magistrate of that division, to administer impartial justice, proceeded to the examination of that cause which was submitted to their jurisdiction.—*Hume. History of England*, c. 2. *Alfred.*

HU'NGER, *v.*
HU'NGER, *n.*
HU'NGERLY, *adj.*
HU'NGERLY, *ad.*
HU'NGRY.
HU'NGRILY.
HU'NGRIOUSNESS.

Goth. *Huggryan*; A. S. *Hungrian*; Dut. *Hongheren*; Ger. *Hungern*; Sw. *Hungra*, which Ihre thinks meant *desiderare*, to desire, to seek for or covet, and subsequently *esurire*, to desire to eat, to seek for or covet food. It is still in English, (generally,)—

To seek for or covet, to seek anxiously after, to desire eagerly; (particularly) to desire, or feel a desire, to eat; to feel the pain arising from want of food. See the quotation from Arbuthnot.

Vol of sykenesse, and of qualm, and sorwe thys lond was tho,
Of *honger*, and of vnele geres, hou mygte be more wo?
R. Gloucester, p. 202.

His *hunger* was so grete, he wend haf waxen wode,
Upon the rode he schete, & ete it als it stode.
Whan he had eten that, git him *hungred* eft.
R. Brunne, p. 94.

Aren none hardur ne *hongryour*, than men of holy churche
Avereuse and yvele willed, wanne thei ben avaunsed.
Piers Ploughman, p. 23.

Thenne cam Covetyse, ich can nat hym discryve
So *hongerliche* and so holwe. *Id.* p. 97.

And Jhesus answeride and seide to hem, ye han not red what Dauith dide whanne he *hungride* and thei that weren with him.—*Wiclif. Luke*, c. 6.

And Jesus answered them, and sayd: haue ye not read what Dauyd dyd, when he himselfe was an *hungred* and they whiche were with him.—*Bible*, 1551. *Ib.*

And he ordeynyde him souereyn on Egipte and on al his hous. & *hungur* cam into al Egipte and Chanaan.
Wiclif. Dedis, c. 7.

He hath fulfillid *hungry* men with goodis, and he hath left riche men voide.—*Id. Luke*, c. 1.

He filleth the *hongry* with good thiges: and sendeth awaye the ryche emptye.—*Bible*, 1551. *Ib.*

And the same Salomon sayth, that he that travailleth and besieth him to tillen his lond, shal ete bred: but he that is idel, and casteth him to no besinesse ne occupation, shall falle into poverte, and die for *hunger*.
Chaucer. The Tale of Melebeus.

I sawe them eate rocke weedes as *hungerly*, as a cowe doeth grasse when shee is *hungrie*.
Hackluyt. Voyages, vol. i. p. 292.

Whā was excessyue riotous banketyng, potte companyoning, and bely chearynge more outragiously vsed, and the pore *hungriousnes* lesse refreshed, than now?
Udal. Ephesians, Prol. to the Reader.

We beyng there were *hungerbaned* and famyshed, and among you so poore and nedye, that to gette our dayly lyuyng, fayne were we to sowe lether.—*Id. 1 Cor.* c. 4.

And where the riche wanteth, what can the pore finde, who in a common scarsitie, lyueth most scarsely, and feeleth quickliest the sharpenesse of staruing, when euerye man for lack is *hunger-bitten*.—*Sir J. Cheke. Hurt of Sedition.*

The dropsy drowth, that Tantale in the flood
Endureth ay, all hopelesse of reliefe,
He *honger-sterven*, where fruite is ready foode.
Vncertaine Auctors. Hell Tormenteth, &c

Do'st thou so *hunger* for my emptie chayre,
That thou wilt needes inuest thee with mine honors,
Before thy howre be ripe?
Shakespeare. 2 Pt. Hen. IV. Act iv. sc. 4.

Nor tasted humane food, nor *hunger* felt
Till those days ended, *hunger'd* then at last
Among wild beasts.—*Milton. Paradise Regained*, b. I.

The cruell wound enraged him so sore,
That loud he yelled for exceeding paine;
As hundred ramping lions seem'd to rore,
Whom ravenous *hunger* did therto constraine.
Spenser. Faerie Queene, b. I. c. 11.

Alc. Sir, you haue sau'd my longing, and I feed
Most *hungerly* on your sight.
Shakespeare. Timon of Athens, Act I. sc. 1.

That those whose happy graces do abound
In blessed accents, here may have to feed
Good thoughts on no imaginary ground
Of *hungry* shadows, which no profit breed.
Daniel. Civil Wars, b. v.

A carpenter thy father known, thy self
Bred up in poverty and streights at home;
Lost in a desert here and *hunger-bit*.
Milton. Paradise Regained, b. II.

Some having their hands burned with a candle to try their patience or force them to relent: some *hunger-pined* and some miserably famished and starved.
Strype. Memorials. Queen Mary, an. 1555.

As he makes the word the quickner, because the word is spirit and life, he calls the same his flesh, inasmuch as the word was made flesh; which consequently is to be *hungered* after for the sake of life, and to be devoured by the ear, and to be chewed by the understanding, and digested by faith.—*Waterland*, (*from Tertullian.*) *Works*, vol. VII. p.119.

Hunger is only a warning of the vessels being in such a state of vacuity, as to require a fresh supply of aliment.
Arbuthnot. On Aliments, c. 5. Prop. 7. s. 24.

Clients of old were feasted; now a poor
Divided dole is dealt at th' outward door;
Which by the *hungry* rout is soon dispatch'd.
Dryden. Juvenal, Sat. 2.

As to some holy house th' afflicted came
The *hunger-starv'd*, the naked and the lame;
Want and diseases fled before her name.—*Id. Eleonora.*

The metaphors of *hungring* and thirsting after virtue and knowledge, and of eating and drinking them; and the representation of benefits of any kind, under the expressions of food and drink, have been common in all writers sacred and profane.—*Jortin. Remarks on Ecclesiastical History.*

HUNKS. "*Hunks*, a mere *hunks*, sordidus, deparcus. No one (Lye adds) can doubt, that it has descended from the Islandic *hunskur*, sordidus." *Hunts*, in Drant, is probably intended for the same word, and if so, it is from *hent-an*, (*hunt-ian*, *hunt-ic-an*,) persequi, to pursue, to follow; and will mean,—

One who pursues or *hunts* after; avariciously, miserly, sordidly; and, thus, a miserly, sordid fellow.

—— As if in case
to feelde thou sholdeste fayre
With scrippe on backe, full fraighte with foode,
and strayghte, as thou cums theire,
The hungrye *hunte* must haue it all.
Drant. Horace, b. I. Sat. 1.

When you leave the gentleman's house, tell your master what a covetous *hunks* that gentleman was, that you got nothing but buttermilk or water to drink.
Swift. Directions to Servants. The Groom.

Within these two monthe the close *hunke* has scraped up twenty shillings, and we'll make him spend it all before he comes home.—*Tatler*, No. 30.

I soon began to get the character of a saving *hunks* that had money, and insensibly grew into esteem.
Goldsmith. Citizen of the World, Let. 26.

HUNT, *v.*
HUNT, *n.*
HU'NTER.
HU'NTING, *n.*
HU'NTRESS.
HU'NTSMAN.
HU'NTSMANSHIP.

A. S. *Hunt-ian*, venari, from *hent-an*, perquirere, prosequi, persequi, assequi, to make diligent search, to prosecute, to pursue, to attain, (Somner.)

To search or seek after, to pursue, to follow, to chase; to cause to follow or chase.

Hunt, the noun, is not only applied to the pursuit or chase, but to that which, to him who, pursues or takes or is taken.

To *hunt counter*, retro vestigia legere, (Coles, quoted by Nares.)

To *hunt at force*, i. e. with dogs, and not with bow and arrow, or gun.

To *hunt change*, to take a fresh scent and follow another chase, (Gifford and Whalley.)

The *hunts-up*: i. e. *the hunt is up*; the hour to rise for the *hunt*; a song to awake; a morning song.

Corineus this stronge mon to hondred men wyth hym nom,
And wende on lond to *Aonty* tho he to lond com,
Forte porchase hem mete. *R. Gloucester*, p. 16.

Ofte holdeth he an honde swerdes, bowes, and *huntyngers*, but he be atte counseills or atte boke.—*Id.* p. 482. Note.

On a Thurday at nyght at euen he gede to reste,
To *hunt* ther he had tight in his new foreste.
R. Brunne, p. 93.

Haukyng othr *huntyng*, yf eny of hem hit usie
Shal lese thr fore hus lyve lode.—*Piers Ploughman*, p. 61.

Right as the *hunter* in the regne of Trace
That stondeth at a gappe with a spere,
Whan *hunted* is the lion or the bere,
And hereth him come rushing in the greves,
And breking both the boughes and the leves,
And thinketh, here cometh my mortall enemy,
Withouten faille, he must be ded or I.
Chaucer. The Knightes Tale, v. 1640.

Ther n'as no tigre in the vale of Galaphey,
Whan that hire whelpe is stole, whan it is lite,
So cruel on the *hunt*, as is Arcite
For jalous herte upon this Palamon. *Id. Ib.* v. 2630.

I am (thou wost) yet of thy compagnie,
A mayde, and love *hunting* and venerie.—*Id. Ib.* v. 2310.

And therwithall Diane gan appere
With bowe in hand, right as an *huntéresse*.
Id. Ib. v. 2349.

There rode he for to *hunte* and plaie.
So him befelle vpon a tide
On his *huntyng* as he can ride,
In a forest a lone he was. *Gower. Con. A.* b. I.

For *hunterlike* her bow she bare, her locks went with the winde
Behind her backe, and tuckt she was that naked was her knee. *Phaer. Virgill. Æneidos*, b. I.

She said, and strait in Thracian *huntresse*, from by her side
A golden flight forth from her quiver pluckes.
Id. Ib. b. XI.

Which when by tract they *hunted* had throughout,
At length it brought them to a hollow cave,
Amid the thickest woods.
Spenser. Faerie Queene, b. I. c. 1.

For he did not onely retain grammarians, rhetoricians, and logicians, but also painters, gravers of images, riders of horses, and *hunts* of Greece about his children.
North. Plutarch, p. 207.

Bel. It shall be so:
Boyes wee'l go dresse our *hunt*.
Shakespeare. Cymbeline, Act III. sc. 6.

The *hunt* is up, the morne is bright and gray,
The fields are fragrant, and the woods are greene.
Id. Titus Andronicus, Act II. sc. 2.

Mar. A lusty stag!
Rob. And *hunted* ye at *force*?
Mar. In full cry.
John. And never *hunted change*.
Rob. You had stanch hounds then.
B. Jonson. The Sad Shepherd, sc. 2.

When Phœbus lifts his head out of the winter's wave,
No sooner doth the earth her flowery bosom brave,
At such time as the year brings on the pleasant spring,
But *hunts-up* to the morn the feath'red sylvans sing.
Drayton. Poly-Olbion, s. 13.

—— Eftsoone there stepped foorth
A goodly ladie clad in *hunter's* weed,
That seem'd to be a woman of great worth,
And by her stately portance borne of heavenly birth.
Spenser. Faerie Queene, b. II. c. 3.

Hunting (and men, not beasts shall be his game)
With warr and hostile snare such as refuse
Subjection to his empire tyrannous:
A mightie *hunter* thence he shall be styl'd
Before the Lord, as in despite of Heav'n,
Or from Heav'n clayming second sovrantie.
Milton. Paradise Lost, b. XII.

—— He pray'd, and heauen's king heard,
And instantly cast from his fist ayres all commanding bird;
The blacke wing'd *huntresse*, perfectest of all fowles, which Gods call
Percnos; the eagle.—*Chapman. Homer. Iliad*, b. XXIV.

Hil. You meane to make a hoiden, or a hare
O' me, t' *hunt-counter* thus, and make these doubles:
And you meane no such thing, as you send about?
B. Jonson. Tale of a Tub, Act II. sc. 6.

If thou tak'st leaue, thou wer't better be hang'd: you *hunt-counter*, hence: auaunt.
Shakespeare. 2 Pt. Hen. IV. Act I. sc. 2.

What needs wee know any thing, that are nobly borne, more then a horse-race, or a *hunting-match*, our day to breake with citizens, and such innate mysteries.
B. Jonson. Discoveries.

That made him rave, like to a lyon wood.
Which being wounded of the *huntsman's* hand
Cannot come neare him in the covert wood.
Spenser. Faerie Queene, b. V. c. 8

At court your fellows every day
Give th' art of rhyming, *huntmanship*, or play,
For them, which were their own before.
Donne. Love's Exchange.

The hounds at nearer distance hoarsely bay'd;
The *hunter* close pursu'd the visionary maid,
She rent the heaven with loud lamenta, imploring aid.
Dryden. Theodore & Honoria.

By her example warn'd, the rest beware;
More easy, less imperious, were the fair;
And that one *hunting*, which the Devil design'd
For one fair female, lost him half the kind.—*Id. Ib.*

As when o'er Erymanth Diana roves,
Or wide Taygetus' resounding groves:
A sylvan train the *huntress* queen surrounds,
Her rattling quiver from her shoulder sounds.
Pope. Homer. Odyssey, b. VI.

Hunting and fishing, the most important employments of mankind in the rude state of society, become, in its advanced state, their most agreeable amusements, and they pursue for pleasure what they once followed from necessity.
Smith. Wealth of Nations, b. I. c. 10.

On the highest part of the mountain is an old fortress, and near it a house built by one of the Grand-Dukes for a *hunting-seat*, but now converted into an inn.
Gray. Letter to his Mother, (*from Rome.*)

HUR, *v.* See the example.

R is the dog's letter, and *hurreth* in the sound; the tongue striking the inner palate, with a trembling about the teeth.
B. Jonson. The English Grammar.

HU'RDLE, *n.*
HU'RDLED.

Dut. *Horde*; Ger. *Hurd*. Wachter derives from *Hirt-en*, servare, custodire, to keep or guard. And Tooke considers it to be a diminutive of *Hyrd*, the past part. of the A. S. *Hyrd-an*, to guard or keep.

A kind of fence wrought or wreathed of osiers or small sticks.

Used also for the conveyance of criminals. See the quotations from Fabyan, Evelyn, and Blackstone.

And ther myd her owe honde hii rerde hem verst anchyrche
Of *hurdles*, and of gerden, as hii couthe wurche.
R. Gloucester, p. 232.

Wherfore immedyatly he was spoyled of his armour, & layde vpon an *hurdyll*, so drawen to Tyborne and there hanged.—*Fabyan. Chronycle*, an. 1408.

—— As when a prowling wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In *hurdled* cotes amid the field secure,
Leaps o're the fence with ease into the fold.
Milton. Paradise Lost, b. IV.

And when the *hurdle-fences* of oysiers went confidently forward, and were at hand to touch the walls, then there fell from above great pipes and barrels, millstones, and pieces of broken pillars, with the exceeding weight whereof the fighting men below were overwhelmed.
Holland. Ammianus, p. 100.

I saw not their [certain of the regicides] execution, but met their quarters mangl'd and cutt and reeking as they were brought in baskets on the *hurdle*.
Evelyn. Memoirs, October, 1660.

Alas, how chang'd the scene! when there I pitch'd
Those *hurdled* cotes, the night was calm and mild,
And all was peaceful. *Warton*, Ecl. 5.

Usually (by connivance, at length ripened by humanity into law,) a sledge *hurdle* is allowed to preserve the offender from the extreme torment of being dragged on the ground or pavement.—*Blackstone. Commentaries*, b. IV. c. 6.

HURDS. "A. S. *Heord-as*, stupæ, *tow*-hards, the refuse of flax or hemp; that which is beaten out from either in the dressing," (Somner.) Dut. *Heerde, herde*. Fibra lini, (Kilian.)

He set the citie of Rome on fire so apparently, that many citizens of consuls degree, taking his chamberlaines in the maner with matches, touchwood and *hurds* [*stupa tædaque*] in their messuages (within the citie) would not once lay hand on them but let them alone.—*Holland. Suetonius*, p. 192.

HURL, *v.*
HURL, *s.*
HU'RLER.
HU'RLING, *n.*
HU'RLBAT.

Or *Whirl*, (qv.) Dut. *Werucken*; Ger. *Werben*; A. S. *Wærl-an*, *ymb-wærl-an*, circumire, convertere se; to go around, to turn itself round, to move, to throw with a revolving or rotatory motion. See HURTLE.

To throw or cast, to dash; to throw or cast with force or violence; to roll or rush along.

Hurl, the noun,—revolution; consequentially, stir, tumult, or commotion.

King Richard this noble knizt Acres nom so,
& *harlede* so the Sarazins, in eche side aboute,
That the ssrewen ne dorste in non ende at route.
R. Gloucester, p. 487.

Hii *harlede* him out of churche, that lute pite adde,
& is god nome vaste inou, & to Erdesleye him laude.
Id. p. 537.

And whanne gret flood was maad the flood was *hurlid* [*illisum est flumen*] to that hous; and it myghte not move it, for it was foundid on a sad stoon.—*Wiclif. Luke*, c. 6.

And in this season also, called the *hurlyng* time, the commons of Norfolke & Suffolke came vnto ye abbey of Bury, and there slew one of ye kyngys lustycis called John Caundysshe, & the pryor of ye place wt other, & after spoylyd and bare away moche thynge out of yt sayde place.
Fabyan, an. 1381.

Hurling taketh his denomination from throwing of the ball.—The *hurlers* are bound to the observation of many lawes, as that they must *hurle* man to man, and not two set upon one man at once.
Carew. Survey of Cornwall, fol. 73, 74.

At last, the golden oriental gate
Of greatest heauen gan to open faire,
And Phœbus fresh, as bridegroom to his mate,
Came dauncing forth, shaking his deawie haire.
And *hurles* his glistring beames through gloomy aire.
Spenser. Faerie Queene, b. I. c. 5.

After this *hurle* the king was faine to flee
Northward in post, for succour and releefe.
Mirrour for Magistrates, p. 358.

And yet this cunning Shimei, a *hurler* of stones, as well as a railer, wants not the face instantly to make as though he despair'd of victory unless a modest defence would get it him.—*Milton. Apology for Smectymnuus.*

The *hurlers.* These are stones competently distanced, whom tradition reporteth to be formerly men metamorphosed into stones, for *hurling* (a sport peculiar to Cornwall) on, and so profaning, the Lord's Day.—*Fuller. Worthies. Cornwall.*

The sign of its [the dæmon of Tedworth's] approach was an *hurling* in the air over the house
Glanvill. On Witchcraft.

This god of ours hath evermore loved those games of prize, yea, and was desirous to win the victory, having strove personally himselfe in playing upon the harpe, in singing, and flinging the coit of brasse; yea, and as some say, at *hurl-bats* and hat-fight.—*Holland. Plutarch*, p. 633.

As from a hanging rock's tremendous height,
The sable crows with intercepted flight
Drop headlong: scarr'd and black with sulphurous hue.
So from the deck are *hurl'd* the ghastly crew.
Pope. Homer. Odyssey, b. xiv.

On every side wide gaping engines wait
Teeming with fire, and big with certain fate;
Ready to *hurl* destruction from above.—
(Behold) mountain on mountain thrown
With threatening *hurl*, that shook the aerial firmament.
Congreve. On the Taking of Namur.

——— Distressful Nature pants,
The very streams look languid from afar;
Or through th' unsheltered glade, impatient seem
To *hurl* into the covert of the grove.—*Thomson. Summer.*

And what unbroken seem'd the storm to brave,
The sailor hew'd and *hurl'd* into the wave.
Hoole. Orlando Furioso, b. xix.

HU'RLY. } Much has been written
HU'RLY-BURLY. } upon these words. See the
HU'RLY-BURLIED. } commentators on the passages quoted from Shakespeare, and Chalmers's *Glossary to Lindsay*, p. 372.

Hurly, Skinner thinks, may be from to *whirl*: it is probably no other than *hurl*, in its consequential usage of stir, commotion, tumult, and *burly*, (qv.) big and boisterous. The editor of *Menage* considers the Fr. *Hurlubrelu*, to be formed from the sound. He interprets it, *brusquement, inconsidérément*; rashly, inconsiderately.

A great stir or commotion; a boisterous tumult or confusion.

So shal these terrible commocions & *hurly burly* foreshew the ende of the worlde, which *hurley burley* man's self dooeth procure vnto himself, by reason yt he is infected with inordinate lustes & affeccions.—*Udal. Luke*, c. 21.

And to thintent the enslyer to bleare his enemyes eyes with suspicio of fearefulnes, he bade that they should remoue with more noise and *hurly burly*, than the custome of the Romanes was to do.—*Goldinge. Cæsar*, fol. 50.

In allegyng Dauid, I approue a doctryne and no dyffynycyon, the grounde of a vow after the sacred scriptures, and not the name of it, as it hath bene *hurly burlyed* in Antichristes kyngdom.—*Bale. Apology*, fol. 48.

That with the *hurley*, Death itselfe awakes.
Shakespeare. 2 Pt. Hen. IV. Act iii. sc. 1.

Thereof great *hurly burly* moued was
Throughout the hall for that same warlike horse.
Spenser. Faerie Queene, b. v. c. 3.

But euerie where else the commons kept such like *stur*, so that it was rightly called the *hurling* time, there were such *hurlie burlies* kept in euerie place, to the great danger of ouerthrowing the whole state of all good gouernment in this land.—*Holinshed. Rich. II.* an. 1381.

The king and council used also other means to break and disperse these *hurly burlies.*
Strype. Memoriale. Edw. III. an. 1349.

Then what a *hurly-burly*; what a crowding; what a glare of a thousand flambeaus in a square.
Burke. On a Regicide Peace, Let. 4.

HU'RRICANE. } Sp. *Hurracan*; Fr. *Ouragan.* A word which the
HURRICA'NO. } French etymologists suppose to have been picked up by the voyagers to the West Indies, and signifying, in the language of the islanders, the four winds blowing at the same time, the one against the other. And see the quotation from Dampier.

And there are other winds, especially from the west, which will blow sometimes two or three days upon one point, so as to drive a ship before them 150 leagues, or 450 English miles in that time and *hurricanes* themselves move, at least sometimes in a direct line.
Grew. Cosmo Sacra, b i. c. 2 s. 24.

——— I am possess'd
With whirlwinds, and each guilty thought to me is
A dreadful *hurricane.*
Massinger. The Unnatural Combat, Act v. sc. 2.

And down the show'r impetuously doth fall,
Like that which men the *hurricane* call;
As the grand deluge had been come again,
And all the world should perish by the rain
Drayton. The Moon-Calf.

I shall speak next of *hurricanes.* These are violent storms, raging chiefly among the Carribbee islands; though by relation, Jamaica has of late been much annoyed by them. They are expected in July, August, or September.
Dampier. Voyages, vol ii. pt ii c 6.

Yet not vext Ætna's pillar'd flames that strike
The stars, nor molten mountains hurl'd on high;
Nor pond'rous rapid deluges, that burn
Its deeply-channel'd sides, cause such dismay,
Such desolation, *hurricane*, as those.
Grainger. The Sugar Cane, b. ii.

HU'RRY, *v.* } Sw. *Hurra*; Ger. *Horen*,
HU'RRY, *n.* } agere, agitare, circumagere,
HU'RRIER. } from the A. S. *Herg-ian.* See
HU'RRY-SKURRY. } HARRY and HARASS.

To move along, drive along; hastily, quickly, without stop or stay: and *Hurry*, the noun—
Haste, or hasty motion, commotion, tumult.
Hurry-skurry,—to *hurry* about separately, different ways. *Skurry*, from A. S. *Scyr-an*, to cut, to separate.

From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine
Immovable, infixt, and frozen round,
Periods of time, thence *hurried* back to fire.
Milton. Paradise Lost, b. ii.

Our Saviour meek and with untroubl'd mind
After his aery jaunt, though *hurried* sore,
Hungry and cold betook him to his rest.
Id. Paradise Regained, b. iv.

Embassadors now had audience, which were deferred for a long time; justice was administered, the ships were launched, and things were in a *hurry* for the preparation
Usher. Annals, an. 3965.

But the tumult still increased, and the multitude was all up on a *hurrey*, [*concita turba.*]—*Holland. Livius*, p. 1003.

A cruel tumult they stirr'd up, and such, as should Mars see't.
(That horrid *hurrier* of men,) or she that betters him,
Minerva never so incens't; they could not disesteeme.
Chapman. Homer. Iliad, b. xvii.

——— Thy crowded ports,
Where rising masts an endless prospect yield,
With labour burn, and echo to the shouts
Of *hurried* sailor, as he hearty waves
His last adieu. *Thomson. Summer.*

If we consider him [the physician] in the *hurry* of his business, with his head full of *Materia Medica*, hard names of distempers, and unspeakable terms of anatomy, in these whimsical circumstances, I say, of what fatal consequence might the least oversight prove.—*Tatler*, No. 300.

Sisters, hence, with spurs of speed,
Each her thundering falchion wield;
Each bestride her sable steed;
Hurry, hurry to the field. *Gray. The Fatal Sisters.*

Each hole and cupboard they explore,
Each crack and cranny of his chamber,
Run *hurry scurry* round the floor,
And o'er the bed and tester clamber.
Id. A Long Story.

HURST, Tooke says,—"is applied only to places *ornamented* by trees," (vol. ii. 324); and he considers it to be the past part. of the A. S. verb *Hyrst-an*, to adorn; (whence also *hearse.*) Skinner also says,—perhaps from the A. S. *Hyrsta*, phaleræ. Spelman and Du Cange give the Low Lat. *Harsta*; Sax. *Hurst*, silva; and Kilian calls the Dut. *Horecht*, *horst*, sylva humiles tantum frutices proferens.

Where, to her neighb'ring chase, the courteous forest show'd
So just-conceived joy, that from each rising *hurst*,
Where many a goodly oak had carefully been nurst,
The Sylvans in their songs their mirthful meeting tell.
Drayton. Poly-Olbion, s. 2.

HU'RT, *v.* } A. S. *Hyrt*, læsus, the past
HURT, *n.* } part. of the verb *hyrc-ian*, *hyrc-ed*, *hyrw'd*, *hurt*; injuriâ afficere: and upon this past part.
HU'RTER. } the English verb is formed.
HU'RTFUL.
HU'RTFULLY. } To do or cause harm or injury, damage or loss; mis-
HU'RTING, *n.* } chief, pain; to harm, to injure,
HU'RTLESS. } to endamage, to pain or wound.
HU'RTLESSLY. }

& it was commaundid to hem, that thei schulden not *hirte* the gras of the erthe, neither ony green thing, neither ony tree, but only men that han not the signe of God in her forheds.—*Wiclif. Apocalips*, c. 9.

And it was commaunded them, that they should not *hurt* the grasse of the earth, nether any grene thynge, neither anye tree, but only those men whycne haue not the seale in theyr forheades.—*Bible*, 1551. *Ib.*

So sore hath Venus *hurt* him with hire brond,
As that she bare it dancing in hire hond.
Chaucer. The Marchantes Tale, v. 9651.

And herbes shal I right ynough ynd,
To helen with your *hurtes* hastily.
Id. The Squieres Tale, v. 10,785.

Cupide, which maie *hurte* and hele
In loue's cause, as for my hele,
Upon the poynte which hym was preyd
Cam with Venus, where I was leyde.
Gower. Con. A. b. viii.

Then was the king exceedingly ioifull and commaunded Daniel to be plukt out of the denne) in whom now plukt out there was no *hurte* founde done to him of the lyons because he beleued in his God.
Joye. Exposicion of Daniel, c. 1.

A towne by treason lost,
a fort by falsehood woon,
By manly fight is got againe
And helpe of *hurtfull* goon.
Turbervile. All Hurtes and Losses, &c.

Sir, that is true, quod the seneschall of Carcassone: suche assautes can nat be without some dethe and sore *hurtyng.*
Berners. Froissart. Cronycle, vol. ii. c. 38.

No man this miser I account,
that chid this *hurtlesse* elfe:
No mouse the mouse, but wiser than
The patch that owde the pelfe.
Turbervile. Of a Couetous Niggard.

Nowe yf thou be lothe to be endaungered to magistrates or lawes, thinke not with stubbernes to come theruntc, but with innocent & *hurtles* lyfe and good condicions.
Udal. Romaines, c. 13.

Both with brave breaking should *hurtlessly* have performed that match.—*Sidney. Arcadia*, b. iii.

Among them he a spirit of phrenzie sent,
Who *hurt* their minds,
And urg'd them on with mad desire
To call in haste for their destroyer.
Milton. Samson Agonistes.

For, by no art nor any leaches might,
It ever can recured be againe:
Ne all the skill, which that immortal spright
Of Podalyrius did in it retaine,
Can remedy such *hurts*; such *hurts* are hellish paine.
Spenser. Faerie Queene, b. vi. c. 8.

I shall not be a *hurter* if no helper.
Beaum. & Fletch. A King and no King, Act v.

Ism. My heart, my heart, and yet I bless the *hurter.*
Id. The Maid in the Mill, Act i.

Among all kinds of contention, none is more *hurtful* then is contention in matters of religion.
Homilies. Sermon against Adultery, pt. iii.

You little souls, your sweetest times enjoy,
And softly spend among your mother's kisses;
And with your pretty sports and *hurtless* joy,
Supply your weeping mother's grievous misses.
P. Fletcher. Eliza.

[Impatience] rather enflameth our distemper, and aggravateth our pain: more really indeed molesting and *hurting* us, than the injury or discourtesie which causeth it.
Barrow, vol. iii. Ser. 10.

The least *hurt* or blow, especially upon the head, may make it [an infant] senseless, stupid, or otherwise miserable for ever!—*Spectator*, No. 246.

He [Charles II.] had great vices, but scarce any virtues to correct them: he had in him some vices that were less *hurtful*, which corrected his more *hurtful* ones.
Burnet. Own Time, an. 1685.

And though, together with its best fruits, it [the church of England] pushed out some *hurtful* suckers, receding every way from the mother plant; yet still there was something in their height and verdure, which bespoke the generosity of the stock they rose from.
Warburton. Introduction to Julian.

Every one must see the convenience of putting this fiery sentiment of indignation under some restraint, and of interdicting the exertion of it in cases, to which so violent a remedy is ill and *hurtfully* applied.—*Hurd*, vol. vi. Ser. 49.

HU'RTLE, *v.* } Skinner believes from *hurt*.
HU'RTLING, *n.* } Tyrwhitt says, to push. Steevens,—"*Hurtle* is, I suppose, to clash, or move with violence; to move with impetuosity and tumult." See his notes on the passages quoted from Shakespeare; and Mr. Todd's *Spenser*, vol. ii. p. 119; where it is observed, that, from the folio edition of 1609 till the quarto of 1751, all the editions of Spenser read *hurlen*; there is little doubt that the words are the same.

To throw or cast, to dash; to throw or cast with force or violence; to whirl, or roll, or rush along, or about.

And where ever he takith him he *hurtlith* him down [*allidit*] and he foometh, and betith togidere with teeth and wexith drie.—*Wiclif. Mark*, c. 9.

And whanne we felden into a place of grauel gon al aboute with the see thei *hurtliden* [*impegerunt*] the schip.
Id. Dedis, c. 27.

He foineth in his foo with a tronchoun,
And he him *hurtleth* with his hors adoun.
Chaucer. The Knightes Tale, v. 2618.

O firste moving cruel firmament,
With thy diurnal swegh that croudest ay,
And *hurtlest* al from Est til Occident.
Id. The Man of Lawes Tale, v. 4717.

With grisly soune out goeth the great gunne
And hertely they *hurtlen* in all at ones
And fro the top, doun cometh the great stones.
Id. The Legend of Cleopatras.

In her fury, like tigres or lions
As they *hurtell*, that all the palaice shooke.
Id. The Story of Thebes, pt. ii.

Suddaine vprieth from her stately place
The royall dame, and for her coche doth call:
All *hurlen* forth, and she with princely pase,
As faire Aurora in her purple pall,
Out of the East the dawning day doth call.
Spenser. Faerie Queene, b. i. c. 4.

No thence-forth his approued skill, to ward,
Or strike, or *hurlen* round in warlike gyre,
Remembred he, ne car'd for his saufe-gard,
But rudely rag'd, and like a cruell tigre far'd.
Id. Ib. b. ii. c. 5.

Now cuffing close, now chasing to and fro,
Now *hurtling* round, aduantage for to take.
Id. Ib. b. iv. c. 4.

The noise of battel *hurtled* in the ayre.
Shakespeare. Julius Cæsar, Act ii. sc. 2.

Nature stronger than his just occasion,
Made him giue battel to the lyonnesse;
Who quickly fell before him, in which *hurtling*
From miserable slumber I awaked.
Id. As You Like It, Act iv. sc. 3.

Iron sleet of arrowy shower
Hurtles in the darken'd air.—*Gray. The Fatal Sisters.*

HU'SBAND, *n.* }
HU'SBAND, *v.* }
HU'SBANDING, *n.* }
HU'SBANDLESS. }
HU'SBANDLY. }
HU'SBANDMAN. }
HU'SBANDRY. } Skinner says,—from A.S. *Hus*, a house, and *band*, q. d. domûs vinculum. Spelman in v. *Husbandus*, to the same effect. Junius acknowledges this etymology to be sufficiently specious, but nevertheless thinks the word to be of Danish origin. Dr. Jamieson is of opinion that the terminating syllable *band*, is not from the A. S. *Bind-an*, to *bind*; but from *buand*, *buende*, the past part. of *bu-an*, *by-an*, habitare, colere, to dwell or inhabitate, to cultivate or till. The A. S. *Land-buend* was an inhabitant or dweller in the *land*, also a tiller of the *land*; and *buende* is itself interpreted, by Somner, a *husbandman*, an inhabitant, a dweller; *hus-band*, then, as distinguished from *land-buend*, he (Dr. J.) supposes to have denoted, a person who inhabited a *house*, or was a constant resident in the country, keeping a family there; hence (he adds) it would come to signify the master of a family; and by an easy transition, a *husband*. *Bonde*, in Sw. which Ihre derives from the A. S. *Buend*, is in its simple form applied to the father of a family, a *husband*, (maritus;) a tiller of the land, &c. See *Ihre*.

Husband is applied to—

The master of the *house* or family; of the farm or estate, the tiller or cultivator of it; to the man or male espoused or married to the woman; to the males of animals.

Husbandry,—the tillage or cultivation; management or economy: careful, provident, or thrifty management, thrift, parsimony.

To *husband*,—to act as *husband*, (maritus;) to provide with a *husband*.

To act as *husband* or *husbandman*,—to till, to cultivate; to manage or economize; to use careful, provident, or thrifty management.

Roberd of Caumpedene, that *hosebonde* was on,
Vor he was a lute clere, he asrof hom ech on.
R. Gloucester, p. 544.

Ther nys squier ne kyght. in contreye a boute
That he nel bowe to that bonde. to bede hure an *hosebonde*
And wedden hure for hure welthe.
Piers Ploughman, p. 180.

Wommen be ghe suget to ghoure *husbondis* as it bihoueth in the Lord.—*Wiclif. Colocensis*, c. 3.

Wynes submit youre owne selues vnto your *husbandes*, as it is comely in the Lorde.—*Bible*, 1551. *Ib.*

The kyngdom of hevenes is lyk to an *housbondeman* that wente out first bi the morowe to hyre werkmen into his vyneyerd.—*Wiclif. Matthew*, c. 20.

Ne take no wif, quod he, of *husbondrie*,
As for to spare in houshold thy dispence:
A trewe servant doth more diligence
Thy good to kepe, than doth thin owen wif,
For she wol clalmen half part al hire lif.
Chaucer. The Marchantes Tale, v. 9173.

Sike lay the *husbond-man*, whos that the place is,
Bedred upon a couche low he lay.
Id. The Sompnoures Tale, v. 7350.

But netheles it is so shape,
That Morpheus by night allone
Apperith vntill Alceone,
In lykenesse of hir *husbonde*,
All naked dead vpon the stronde.—*Gower. Con. A.* b. iv.

But they *husbanded* it to theyr owne profyte and commoditie, and nothyng for the Lordes behoofe, who ought of ryght to haue receyued the fruite thereof.
Udal. Marke, c. 12.

The women of that countrey doe labour much more than the men, as well in fishing, as in tilling and *husbanding* their grounds and other things.
Hackluyt. Voyages, vol. iii. p. 224.

He will throwe in theyn tethe by thys boke and such other the stinking examples of their hipocrityshe lyues, with their calkynges and cloynynges too patche vp that daubery of the deuyll, their vowed wyuelesse and *husbandles* chastyte.
Bale. English Votaries, pt. i.

His children fatherlesse
And *husbandlesse* his wife,
May wand'ring begg. *Sir P. Sidney*, Ps. 109.

The greatest want is industrious, painefull, and *husbandly* inhabitants to tille and trimme the ground.
Hackluyt. Voyages, vol. ii. pt. ii. p. 165.

The womē haue all the doyng in houskeping and *husbandrie*, & the men geue themselfs to warre & robbyng.
Goldyng. Justine, fol. 181.

Ber. If you shall proue
This ring was euer hers, you shall as easie
Proue that I *husbanded* her bed in Florence
Where yet she neuer was.
Shakespeare. All's Well that Ends Well, Act v. sc. 3.

I graunt I am a woman; but withall
A woman well reputed; Cato's daughter.
Thinke you, I am no stronger than my sex,
Being so father'd, and so *husbanded*?
Id. Julius Cæsar, Act ii. sc. 1.

Good Saturne selfe, that homely emperour,
In proudest pompe was not so clad of yore,
As is the under groome of the ostlerie,
Husbanding it in work-day yeomanrie.
Bp. Hall, b. iii. Sat. 1.

Like as a withered tree through *husbands* toyle
Is often seene full freshly to haue florisht,
And fruitfull apples to haue borne awhile,
As fresh as when it was first planted in the soyle.
Spenser. Faerie Queene, b. iv. c. 3.

If ye our fathers, thinke much (say they) of the affinitie betweene our *husbands* and you; or if yee our *husbands* are displeased with our marriage, bend all your anger and malice against us: we are the cause of this warre, we are the cause of wounding and killing both *husband* and father, yet will wee rather die, than liue either orphans without the one, or widowes without the other.—*Holland. Livius*, p. 10.

The name of a *husband*, what is it to say?
Of wife and the *houshold* the *band* and the stay;
Some *husbandly* thriveth that never had wife,
Yet scarce a good *husband* in goodness of life.
Tusser. The Description of Husbandry.

Though never so much a good huswife doth care,
That such as do labour have *husbandly* fare;
Yet feed them and cram them, till purse do lack chink,
No spoon-meat, no belly-ful, labourers think.
Id. March's Husbandry.

It chaunced after upon a day,
The *husbandman* selfe to come that way,
Of custome for to survewe his grounde.
Spenser. Shepheard's Calender. Februarie.

He chides Andromache and strooke his armorer,
And like as there were *husbandry* in warre
Before the sunne rose, hee was harnest lyte,
And to the field goes he.
Shakespeare. Troil. & Cress. Act I. sc. 2.

I so well like your design of *husbanding* time, that in compliance with it, I shall rather follow your example than the dictates of customary civility.
Boyle. Works, vol. vi. p 673.

The royal *husbandman* appear'd
And plough'd, and sow'd, and till'd,
The thorns he rooted out, the rubbish clear'd,
And bless'd th' obedient field.
Dryden. Threnodia Augustalis.

He is the neatest *husband* for curious ordering his domestick and field accommodations, and what pertains to *husbandry*, that I have ever seen.
Evelyn. Memoirs, August 20, 1681.

In all my wand'rings round this world of care,
In all my griefs—and God has giv'n my share—
I still had hopes my latest hours to crown,
Amidst these humble bowers to lay me down;
To *husband* out life's taper at the close.
Goldsmith. The Deserted Village.

By marriage, the *husband* and wife are one person in law: that is—the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the *husband*.
Blackstone. Commentaries, b. i. c. 15.

The bulk of every State may be divided into *husbandmen* and manufacturers, the former are employed in the culture of the land.—*Hume. Ess. Of Commerce.*

HUSH, *v.* }
HUSH, *adj.* }
HU'SHTLY. }
HUSH-MONEY. } *Hush*, *husht*, *huisht*, *whist*. *Hush*, says Junius, *tace*, *sile*, ne verbum quidem, *St.* See HIST, and WHIST.

To be still or quiet, in word or deed; to be silent; to still or quiet, to tranquillize or appease.

Hush-money,—money paid for being *hush* or silent.

Whan they were set, and *husht* was al the place.
Chaucer. The Knightes Tale, v. 2983.

Tho weren the cruell clarions full *hust*, and full still.
Id. Boecius, b. ii.

After much clattering, there is mokell rowning, thus after iangling wordes commeth *huishte*, peace, and be still.
Id. The Testament of Loue, b. i.

A golden slomber dyd his lymmes inuade,
And held him *husht* tyll day againe gan dawne.
Gascoigne. Dan Bartholomew of Bathe.

Verely I shal then speake vnto you *huishtlie* and without woordes, but I shal speake assured and manifest thinges if so bee ye aske them.—*Udal. John*, c. 16.

The winde were *hush'd*, no leaf so small
At all was seen to stir:
Whilst tuning to the waters' fall
The small birds sang to her.
Drayton. The Quest of Cynthia.

Pal. And not content with this
Abus'd your honest name with slaundrous wordes
And fil'd your *hush* house with unquietnes.
A Pleasant Conceited Comedy, 1609, I. 2.

Jup. No more you petty spirits of region low
Offend our hearing: *Hush.* How dare you ghostes
Accuse the Thunderer.—*Shakes. Cymbeline*, Act v. sc. 4.

——— We often see against some storme,
A silence in the heauens, the racke stand still,
The bold windes speechlesse, and the orbe below
As *hush* as death. *Id. Hamlet*, Act ii. sc. 2.

Th' oblation slain, and Phœbe reconcil'd,
The storm was *hush'd* and dimpled Ocean smil'd,
A favourable gale arose from shore
Which to the port desir'd the Grecian galleys bore.
Dryden. Ovid. Metam. b. xii.

A poor chambermaid has sent in ten shillings out of her *hush money*, to expiate her guilt of being in her mistress's secret.—*Guardian*, No. 26.

The judges had taken their seats, the Decemviri were arrived, the eyes of the audience were fixed upon the counsel, and all was *hushed* in silence and expectation, when an order arrived from the Prætor, that the Court should be adjourned.
Melmoth. Pliny, b. v Let. 21.

HU'SHER. See USHER. Also written *Huisher*, (qv.)

But generally he dared boldly to say, and prove, that all women, priests and ministers of the princesses chambers as sowers, *hushers*, and such other about, that did her [Queen Catherine] any manner of service, did so call her, [viz. queen.]—*Strype. Memorials. Hen. VIII.* 1535.

HUSK, *v.* }
HUSK, *n.* }
HU'SKY. } Dut. *Hulse, hulsche, huldsche*, siliqua, calix, (Kilian.) Skinner derives from the verb: *hutten*, caput tegere, to cover the head; and this from the A. S. *Hel-an*, to cover. See HULL.

Husk is,—the cover of the seed or fruit; to *husk*, to take out of the *husk*, or cover.

Husky,—as applied to the voice, should, perhaps, be written *husty*, from the A. S. *Hwost-an*, tussire, to cough.

The young man desired to fil his bealie, he cared not wherwithal, no not if it had been with the vesi *huskes* and coddes, wherwith the hogges were fedde.—*Udal. Luke*, c. 15.

Certeinly among the harde bones soft fleshe is bredde, vnder the sharpe *huskes* the chestnutte is nourished.
Golden Boke, Let. 19.

Being thoroughly *husked* and cleansed, grind it into meal as is aforesaid.—*Holland. Pinie*, b. xviii. c. 7.

The fruit or seed of all graine that is sowne or set, is contained either within eares, as wee see in [bearded] wheat and barley, and the same is defended (as it were) with a pallasade of eares, disposed square in foure rankes; or, is enclosed within long cods and *huskes*, as the pulse kind.
Id. Ib.

When the nut is dry, they take off the *husk*, and giving two good blows on the middle of the nut, it breaks in two equal parts, letting the water fall on the ground.
Dampier. Voyages, an. 1686.

If now their sinking state and low affairs
Can move your pity and provoke your cares,
Fresh burning thyme before their cells convey,
And cut their dry and *husky* wax away.
Addison. Virgil, Geor. 4.

This [chrysalis] also in its turn dies: its dead and brittle *husk* falls to pieces, and makes way for the appearance of the fly or moth.—*Paley. Natural Theology*, c. 19.

Proser was dead, and Sergeant Quirkit
Grew *husky* and had left the circuit.
Anstey. Pleader's Guide.

HU'STINGS. Various etymologies have been proposed. The one contained in the quotation from Fuller, is supported by Cowel. Somner, in his *Glos. ad Histor. Anglic. Scriptores*, derives from A. S. *Hyhst*, highest, and *thing, judicium*, judgment. Spelman, who calls it the most ancient and high court of the celebrated city of London, from A. S. *Hus*, a house, and *thing*, causa, res, lis, judicium; quasi *domus causarum* vel ubi causæ aguntur. The Dut. *Dingh*, and Ger. *Ding*, are used in the same signification. The most popular usage of the word seems to support the opinion of Cowel; viz.—

It is now chiefly used for a place *raised*, or *erected, hoisted*, for candidates at an election of representatives in parliament.

You are all for the *hoistings* or *hustings*. It is spoken of those who by pride or passion are mounted or elated to a pitch above the proportion of their birth, quality or estate; such as are all in *altitudinibus*, so that common persons know not how to behave themselves unto them. It cometh from the *hustings*, the principal and highest court in London, (as also in Winchester, Lincoine, York, &c.) so called from the French word *hausser, to raise or lift up.*
Fuller. Worthies. London.

The chief of those [Courts] in London are the sheriff's Courts, holden before their steward or judge: from which a writ of error lies to the Court of *hustings*, before the mayor, recorder, and sheriffs.
Blackstone. Commentaries, b. iii. c 6. s. 9. Note 1.

It is only in times like the present, when attempts are flagitiously made to murder innocent men, that the progress of a candidate can possibly be from the *hustings* to Newgate, and from Newgate back to the *hustings*.
Tooke. To the Electors of Westminster, 1796.

HU'SWIFE, *v.* }
HU'SWIFE, *n.* }
HU'SWIFELY. }
HU'SWIFERY. }
HU'SSY. } Dut. *Huys-wiif*; mater familias, q. d. *uxor domus*, (Skinner.) And see HUSBAND.

To *huswife*,—to manage, as a good *hus-wife* or *house-wife* should; to manage with carefulness, economy, frugality, thrift.

Hussy,—a corruption of *huswife*. Used as an ill or familiar appellation.

Abraam for al hus good. hadde muche teene
In gret poverte was y put. a pryne as hit were
By nom hym ys *housewif.* and heeld here hym self.
Piers Ploughman, p 215.

Therfore I wole, that ghongere widewis be weddid and brynge forth children and be *housewynes* to ghyue noon occasioun to the aduersarie bi cause of cursid thing.
Wiclif. 1 *Tymothy*, c. 5.

Housewife, like to doe the worke of a wife. She doeth the duety of a good wife: Ergo she is a wife. She handleth al things *housewifely*: Ergo she is a good *housewife.*
Wilson. Arte of Logike, fol. 58.

A gentleman of Ægina dying, left three daughters: the one was beauteous and wanton, the second a lover of wine and gay pleasures; and the third a good spinster, and a great follower of country *housewifery.*
Bp. Taylor. Rule of Conscience, Pref.

When weauer's weight, is found in *huswiues* web.
Gascoigne. The Steele Glas.

The name of a *huswife*, what is to say?
The *wife* of the *house*, to the husband a stay —
The *huswife* is she that to labour doth fall,
The labour of her I do *huswifery* call
Tusser. The Description of Huswife and Huswifery.

Amongst the rest the tamariske there stood,
For *huswives* besomes only knowne most good.
Browne. Britannia's Pastorals, b. i. s. 2.

This care hath a *huswife*, all day in her head,
That all thing in season be *huswifely* fed.
Tusser. Instructions to Huswifery.

But when by Ceres *huswifrie* and paine,
Men learn'd to burie the reviving graine,
And father Janus taught the new found vine,
Rise on the eline, with many a friendly twine.
Bp. Hall, b. iii. Sat. 1.

Some may think of Jael, that by inviting Sisera into her tent, she was no better than a trepanning *hussy*. But nothing so.—*Grew. Cosmo. Sacra*, b. iv c. 4. s. 24.

This dowager ————
A simple sober life, in patience led,
And had but just enough to buy her bread:
But *huswifing* the little heaven had lent,
She duly paid a groat for quarter rent.
Dryden. The Cock and the Fox.

In short the young *hussys* would persuade me, that to believe one's eyes, is a sure way to be deceived, and have often advised me, by no means to trust any thing so fallible as my senses.—*Spectator*, No. 242.

Consider before
You come to three score
How the *hussies* will fleer
Where'et you appear.— *Swift. My Lady's Lamentation.*

It was the hour when *huswife* morn
With pearl and linen hangs each thorn.
Churchill. The Ghost.

And you have but too well succeeded, you little *hussy* you.
Goldsmith. The Good-natured Man.

HUT. Fr. *Hute*; Dut. and Ger. *Hutte*; Sw. *Hyda*, tugurium, from Ger. *Huten*; Sw. *Hyda*, celare, protegere; to hide, (A. S. *Hyd-an*,) to cover or protect. (See *Kilian, Wachter* and *Ihre.*) Tooke, in opposition to these authorities, conceives *hut* to be formed from the past part. *Hoved*, of the A. S. verb *Heaf-an*, to heave; thus, *hoved* or *hov'd*, *howve* or *hood*, *hut*. According to the first, *hut* is—A place *covered*; to the second, a place *raised*: it is applied to—a small building for covering or protection.

For scatred er thi Scottis, & hodred in ther *hottes.*
R. Brunne, p. 273.

They continued their mirth till the moon went down, and then they left off. Some of them going into their *huts* to sleep, and others to their attendance in their Dutch houses.
Dampier. Voyages, an. 1691.

Notwithstanding the distance of this island from the main, we saw to our great surprise, that it was sometimes visited by the natives; for we found seven or eight frames of their *huts* and vast heaps of shells, the fish of which we supposed had been their food.
Cook. First Voyage, b. iii. c. 5. p. 173.

HUTCH, *v.* }
HUTCH, *n.* } Fr. *Huche*. A *hutch* or bin, a trough or tub; also a *mill-hopper*, (Cotgrave.) The Sp. *Hucha*, Delpino calls, a box with a slit to put money in. In A. S. it is *Hecsen*; and Somner and Lye say that Chaucer writes *Wiche*, (qv.) but this the latter thinks is so called from the wood of which it was made, the *wich* or wich-elm.

To *hutch*,—to hoard, or lay up in store; as in a *hutch* or coffer.

Warton (on Milton's *Comus*) says,—"*Hutch* is an old word for *coffer*. Archbishop Chichele gave a borrowing chest to the University of Oxford which was called *Chichele's Hutch*. Some perhaps may read *hatch'd*, for it was in her own loyns."

——— And some were white
Such as men to the cages twhite
Or maken of these paniers
Or else *hutches* or dossers.—*Chaucer. House of Fame*, b. iii.

——— And that no corner might
Be vacant of her plenty, in her owne loins
She *hutcht* th' all worshipt ore, and precious gems,
To store her children with. *Milton. Comus.*

For as a miller in his boulting *hutch*
Drives out the pure meale neerely, (as he can)
And in his sifter leaves the coarser bran;
So doth the canker of a poet's name
Let slip such lines as might inherit fame.
Browne. Britannia's Pastorals, b ii. s. 2.

HUZZ. }
HUZZA', *v.* }
HUZZA', *n.* } *Huzz*, Skinner and Junius consider to be a word formed from the sound. To *huzz*, *huss*, or *hiss*, are the same word differently written. To *huzz* may be applied where the sibilant *s* is less audible; *hiss*, where it is more so. The derivation of *huzza* from *Hungarian* soldiers so called, or from *Hosannah*, appear neither of them very probable.

Huzza is the word shouted; to *huzza* is to shout the word *huzza*. *Hurrah* (pronounced *hoo-ra*) is in similar usage.

She onely crieth not, nor keepeth a grumbling and *huzzing* as others doe.—*Holland. Pinie*, b. x. c. 3.

If the fire then burne in the chimney pale, and keepe therewith a *huzzing* noise, wee find by experience that it foresheweth tempest and stormie weather.—*Id. Ib.* b. xviii. c. 35.

When once we come within a mile more or less of the Cape, and stand off to sea, as soon as we get without it, we find such a *huzzing* breese, that sometimes we are not able to fly against it.—*Dampier. Voyages*, vol. ii. pt. ii. s. 4.

They made a great *huzza*, or shout, at our approach, three times.—*Evelyn. Memoirs, June* 30, 1665.

A caldron of fat beef and stoop of ale
On the *huzzaing* mob shall more prevail,
Than if you give them, with the nicest art,
Ragouts of peacocks' brains, or filbert tart.
King. Art of Cookery.

I have observed that the loudest *huzzas* given to a great man in triumph, proceed not from his friends but the rabble.
Pope. Homer. Odyssey. Post.

Hail to the day which joins your trades together,
Huzza, my jolly cobblers! and *huzza*,
My stable sweepers! hail the joyous day.
Fawkes. Epithalamium.

HY'ACINTH. }
HY'ACINTHIAN. }
HY'ACINTHINE. } Fr. *Hyacinthe*, It. *Giacinto*; Sp *Jacinto*; Lat. *Hyacinthus*, Gr. Ὑάκινθος. See the quotation from Pliny.

Hyacinthine,—of or pertaining to the *hyacinth*; formed of, having the colour of *hyacinth.*

But before I leave the *hyacinth*, I cannot chuse but report the fable or tale that goeth thereof, and which is told two manner of waies, by reason that the flower hath certain veines to be seene running in and out, resembling these two letters in Greeke, A I, plaine and easie to be read; which, as some say, betoken the lamentable mone [ai] that Apollo made for his beloved wanton minion, *Hyacinthus*, whom he loved: or, as others make report, sprung up of the bloud of Ajax who slew himselfe, and represented the two first letters of his name, AI.—*Holland. Plinie*, b. xxi. c. 11.

And last of all the *hyacinths* we throw,
In which are writ the letters of our woe.
Beaumont. On the Death of Ed. Stafford.

——— *Hyacinthin* locks
Round from his parted forlock manly hung
Clustring, but not beneath his shoulders broad.
Milton. Paradise Lost, b. iv.

The letter'd *hyacinths* of darksome hue,
And the sweet violet, a sable blue.
Fawkes. Theocritus, Idyl. 10.

But when indulging amorous play,
I frolic with the fair and gay,
With *hyacinthine* chaplet crown'd,
Then, then, the sweetest joys abound.
Id. Anacreon, Ode 42.

Who shall awake the Spartan fife,
And call in solemn sounds to life
The youths, whose locks divinely spreading,
Like vernal *hyacinths* in sullen hue.
Collins. Ode to Liberty.

Her lips more fragrant than the summer air;
And sweet as Scythian musk her *hyacinthine* hair.
Sir W. Jones. The Palace of Fortune.

HYÆ'NA. } Fr. *Hyenne*; It. *Iena*; Sp. *Hyena*;
HY'ENA. } Lat. *Hyæna*; Gr. Ὕαινα, *porca*, from ὑς, *sus*.

As touching *Hyænes*;—Many strange matters are reported of this beaste, and above all other, that hee will counterfet man's speech, and comming to the shepheard's cottages, will call one of them forth, whose name he hath learned, and when he hath him without, all to worrie and teare him in peeces.—*Holland. Plinie*, b. viii. c. 30.

I will laugh like a *hyen*, and that when thou art inclin'd to sleepe.—*Shakespeare. As You Like It*, Act iv. sc. 1.

Sam. Out, out *hyæna*; these are thy wonted arts,
And arts of every woman false like thee;
To break all faith, all vows, deceive, betray,
Then as repentant to submit.—*Milton. Samson Agonistes.*

And scorning all the taming arts of man
The keen *hyæna*, fellest of the fell.—*Thomson. Summer.*

——— The tiger when escap'd,
Or fell *hyæna* from an eager chase
Of dogs and hunters, feels not more dismay.
Glover. The Athenaid, b. xiv.

HY'ALINE. Gr. Ὑαλινος, *vitreus*, from ὑαλος, *vitrum*, and this from ὑ-ειν, *pluere*; because *vitrum*, or glass, has the colour of water.

Witness this new-made world, another Heav'n
From Heaven gate not farr, founded in view
On the clear *hyaline*, the glassie sea.
Milton. Paradise Lost, b. vii.

HY'BRID. } Lat. *Hybrida*, or *ibrida*; Gr.
HY'BRIDOUS. } Ὑβρις, *injuria*, quod injuriam contumeliosam notat; (sc. adulterium.) Scaliger (in *Varronem*) and Vossius prefer an ancient Tuscan word, *umbri*, signifying *spurius*.

See *Vossius* and *Martinius*; also the quotation from Pliny.

There is no creature engendreth so soone with wild of the kind, as doth the swine; and in good sooth such hogges in old time they called *hybrides*, as a man would say, halfe wild: insomuch as this tearme by a translation, hath been attributed to mankind.—*Holland. Plinie*, b. viii. c. 53.

She's a wild Irish born, sir, and a *hybride*.
B. Jonson. The New Inn, Act ii. sc. 2.

Let us therefore, by way of close, briefly recapitulate, and lay together the fore alledged reasons and arguments, why we should by all means deal with our separatists and dissenters as Saint Paul (a most authentick example) did with those judaizing *hybrid* Christians, viz. not give place to them at all.—*South*, vol. v. Ser. 12.

But now why such different species should not only mingle together, but also generate an animal, and yet that that *hybridous* production should not again generate, and so a new race be carried on: but nature should stop here and proceed no further, is to me a mystery and unaccountable.
Ray. Of the Creation, pt. ii.

HY'DRA. Fr. *Hydre*; It. *Idra*; Sp. *Hydra*; Lat. *Hydra*, or *hydrus*, a water serpent, from the Gr. Ὑδωρ, water. From the qualities ascribed to it in the quotation from Sandys, *Hydra* is applied to—

Evils increasing from the attempt to suppress them; a numerous increase of evils; any multiform or multifarious evil or mischief.

To dire Lernæan *hydra* what art thou?
Her wounds were fruitfull; from each sever'd head,
Each of her hundred necks two fiercer bred.
Sandys. Ovid. Met. b. ix.

And yet the *hydra* of my cares renews
Still new born sorrows of her fresh disdain.
Daniel. Sonnets to Delia, son. 15.

Cerastes horn'd, *Hydrus* and Ellas drear.
Milton. Paradise Lost, b. x.

Nor neuer *hidra-headed* wilfulnesse
So soone did loose his seat; and all at once,
As in this king. *Shakespeare. Hen. V.* Act i. sc. 1.

Euen *hydra-like* we flesh our faults:
Our mindes doe wauer still.
Our selfe-conceits be winged: and
We flie from good to ill
Warner. Albion's England, b. ix.

Once more our awful Poet arms, t'engage
The threatening *hydra-faction* of the age.
Once more prepares his dreadful pen to wield,
And every Muse attends him to the field.
Tate. Upon the Author of the Medal.

Yet should Rebellion, bursting from the caves
Of Erebus, uprear her *hydra form*,
To poison, Liberty, thy light divine;
Britannia! rescue Earth from such a bane.
Thompson. Sickness, b. v.

HYDRAU'LICK, *s.* } Fr. *Hydraulique*; Gr.
HYDRAU'LICK, *adj.* } Ὑδραυλις, from ὑδωρ,
HYDRAU'LICAL. } water, and αυλος, a pipe: q.d. a *pipe* played by the motion of *water*.

I look not on a human body, as on a watch or a handmill, *i. e.* as a machine made up only of solid, or at least consistent parts: but as an *hydraulical*, or rather *hydraulo-pneumatical* engine, that consists not only of solid and stable parts, but of fluids, and those in organical motion.
Boyle. Works, p. 232.

And as chymistry, that is conversant about fire, so even hydrostaticks and *hydraulicks*, that teach us to make engines and contrivances for lifting up, and for the conveying of water, may in divers places be of no small use to the husbandman.—*Id. Ib.* vol. iii. p. 407.

If we had never in our lives seen any but one single kind of *hydraulick* machine, yet, if of that one kind we understood the mechanism and use, we should be as perfectly assured that it proceeded from the hand, and thought, and skill of a workman, as if we visited a museum of the arts, and saw collected there twenty different kinds of machines for drawing water, or a thousand different kinds for other purposes.—*Paley. Natural Theology*, c. 6.

HYDROCE'LE. Gr. Ὑδροκηλη, from ὑδωρ, water, and κηλη, a watery swelling or tumour. See the quotation.

Of waterish tumours, *hydrocele* is one very remarkable species, which subdivides itself into many others. It may be generally defined, a waterish swelling of the *scrotum*.
Wiseman. Surgery, b. i. c. 23.

HYDROCE'PHALUS. Gr. Ὑδωρ, water, and κεφαλη, the head. See the quotation.

Hydrocephalus is a watery swelling of the head, having the same original with other hydropical tumours: it is most usually the disease of children.—*Wiseman. Surgery*, b. i. c. 23.

HYDRO'GRAPHY. } Fr. *Hydrographie*; It.
HYDRO'GRAPHER. } *Idrografia*; Sp. *Hydro-*
HYDROGRA'PHICAL. } *grafia*; Gr. Ὑδωρ, water, and γραφ-ειν, to write, to delineate or describe.

A delineation or description of the watery parts or portions of the globe.

Setting downe alwayes with great care and diligence, true observations & notes of al those countreys, islands, coasts of the sea, and other things requisite to the artes of navigation and *hydrographie*.—*Hackluyt. Voyages*, vol. i. p. 417.

He [Dr. Halley] likewise corrected the position of the coast of Brazil, which had been very erroneously laid down by all former *hydrographers*.—*Anson. Voyage*, b. i. c. 8.

The artificer must in the framing of his little engine have had due regard to all these, and consequently have had a comprehension of divers celestial and *hydrographical* truths.
Boyle. Works, vol. vi. p. 324.

HY'DROMEL. Fr. *Hydromel*; It. *Idromele*; Lat. *Hydromel*; Gr. Ὑδρομελι, from ὑδωρ, water, and μελι, honey. See the quotation from Pliny.

As touching the mead called *Hydromell*, it consisted in times past of rain water well purified, and hony.
Holland. Plinie, b. xxxi. c. 6.

In divers parts of Moscovy, and some other Northern regions, the common drink is *hydromel*, made of water fermented with honey.—*Boyle. Works*, vol. ii. p. 105.

HYDROPHO'BIA. } Fr. *Hydrophobie*; It.
HY'DROPHOBY. } *Idrofobia*; Sp. *Hydrophobia*; Lat. *Hydrophobia*; Gr. Ὑδροφοβια, from ὑδωρ, water, and φοβος, fear.

Fear or dread of water.

See the quotation from Holland.

Athenodorus, in the first book of his epidemiall or popular diseases, writeth, that not only the said leprosie, but also the *hydrophobie*, that is to say, *the fear of water*, occasioned by the biting of a mad dog, were first discovered in the days of Asclepiades.—*Holland. Plutarch*, p. 638

One would think the ancients imagin'd this disease [fanaticism] had some relation to that which they call'd *hydrophoby*.—*Shaftesbury. Enthusiasm*, s. 6.

Here it is natural to ask, had the demons (whom you consider as bodiless and spiritual beings) any fear of being drowned? Or had they only (that symptom of one species of insanity in human beings) a *hydrophobia*, or dread of water.—*Farmer. On the Demoniacs of the New Test. Let. 3.*

HY'DROPSY. } Fr. *Hydropisie*; It. *Idro-*
HYDRO'PICAL. } *pisie*; Sp. *Hydropesia*; Lat.
HYDRO'PICALLY. } *Hydrops*; Gr. Ὑδρωψ, from
HYDRO'PICK. } ὑδωρ, water, and ωψ, *aspectus*, *facies*.

See the quotation from Wiseman.

He that hath the *hydropsy*, the more he drynketh the more thyrsty he is.—*Udal. Flowres for Lat. Speaking*, fol. 83.

Some bones make best skeletons, some bodies quick and speediest ashes, who would expect a quick flame from *hydropical* Heraclitus?—*Brown. Urne-Burial*, c. 3.

Yea, bloudy Bonner had murdered many more, had not that *hydropical* humour, which quenched the life of Queen Mary, extinguished also the fires in Smithfield.
Fuller. Worthies. London

It may I confess by siccity and astriction afford a confirmation unto parts relaxed, and such as be *hydropically* disposed.—*Brown. Vulgar Errours*, b. ii. c. 3.

It is just as if a physician should refuse to give drink to an *hydropick* patient, he may have it if he be willing to die, but if the other refuses his ministry in reaching it, he is charitable and kind, not imperious and usurping.
Bp. Taylor. Rule of Conscience, b. iii. c. 4.

Of limbs enormous, but, withal unsound,
Soft swoln and pale, here lay the *hydropsy*:
Unwieldy man; with belly monstrous round,
For ever fed with watery supply.
Thomson. Castle of Indolence, c. 1.

Waterish or *hydropical* tumours are the effects of an extravasated serum, which according to the place on which it lights doth denominate the disease.
Wiseman. Surgery, b. i. c. 23

——— They, nor of halt,
Hydropic tumours, nor of rot complain.
Dyer. The Fleece, b. i.

HYDROSTA'TICK. } Fr. *Hydrostatique*;
HYDROSTA'TICAL. } Sp. *Hydrostatica*; Gr.
HYDROSTA'TICALLY. } Ὑδωρ, water, and στα-
HYDROSTATI'CIAN. } τικη, from στατιζειν, *sistere*.

Aristotle deduced *hydrostaticks* from the application he made of vulgar staticks to bodies weighed in air and water, or in water only.—*Boyle. Works*, vol. ii. p. 441.

But this scarce evitable imperfection of *hydrostatical* and the like experiments does not hinder, but that by their help we may make good estimates of the weights and bulks of very many bodies.—*Id. Ib.* vol. v. p. 455.

One of the first pieces of black marble that I examined *hydrostatically*, was found to be to water of the same bulk scarce any more than 2 7-10ths to 1.—*Id. Ib.* vol. iii. p. 557.

It is known to *hydrostaticians* that, according to a theorem of Archimedes, the weight of a body, belonging to that kind, may be gathered from the weight of the water, that is equal in magnitude to that part of the body that is immersed in that liquor, when the solid floats freely upon it.
Id. Ib. vol. vi. p. 482.

Cheselden seems to have thought, that the advantage which the left [arteries] gain by going off at an angle much more acute than the right is made up to the right by their going off together in one branch. It is very possible that this may be the compensating contrivance: and if it be so, how curious, how *hydrostatical*.—*Paley. Nat. Theol.* c. 11.

HY'EMAL. } Fr. and Sp. *Hyemale*; It.
HYEMA'TION. } *Iemale*; Lat. *Hyemalis*, from *hyems*, winter, Gr. Απο του ὑειν, *pluere*, to rain. *Hyemation* is not uncommon in Evelyn.

Of or pertaining to winter; wintry.

Beside vernal, estival, autumnal [garlands] made of flowers, the ancients had also *hyemal* garlands
Brown. Miscellanies, p. 92.

The American yucca is a harder plant than we take it to be; for it will suffer our sharpest winter, as I have seen by experience, without that trouble and care of setting it in cases in our conservatories for *hyemation*.
Evelyn. Sylva, c. 20

HYGIEI'NAL. *Hygeia*, the goddess of health. Gr. Υγιεια; Fr. *Hygiénique*; health-preserving physic, (Cotgrave.)

Presenting some things relating to the *hygieinal* part of physic.—*Boyle. Works*, vol. ii. p. 103.

HYGRO'METER. Sp. *Hygrometro*; Gr. Ὑγρον, *humidus*, wet or moist, and μετρον, a measure.
A measure of water, or the properties of water.

I have news from Paris, from an ingenious acquaintance there, that a friend of his has found out a very sensible *hygrometer*, which, besides marking the moistness of the air, will also be improved to wind up a pendulum; which if it succeeds, will be a kind of perpetual motion.
Boyle. Works, vol. vi. p. 540.

HY'GROSCOPE. Gr. Ὑγρος, *humidus*, moist, and σκοπεω, *observare*, to observe or remark.
See the quotation.

It seemed to me, if a statical *hygroscope* could be had, it would be very convenient in regard of its fitness, both *to determine the degrees of the moisture, or dryness of the air*, and to transmit the observations made of them to others.
Boyle. Works, vol. i. p. 788.

HY'LLED. See To Hill.

HY'LOZOISM. HY'LOZOIST. HY'LOZOICK. HY'LOZOICAL. } Gr. Ὑλη, matter, and ζωη, life. See the first quotation from Cudworth.

Hylozoism makes all *body*, as such, and therefore every smallest atom of it, to have *life* essentially belonging to it.
Cudworth. Intellectual System, p. 105.

There hath been already mentioned, another form of Atheism, called by us *hylozoical*.—*Id. Ib.*

The numen which the *hylozoick* corporealist pays all his devotions to, is a certain blind shee god or goddess, called Nature, or the life of matter, which is a very great mystery, a thing that is perfectly wise, and infallibly omniscient, without any knowledge or consciousness at all.
Id. Ib. p. 107.

And from thence afterward to descend also further, to *hylozoism*, that all matter, as such, hath a kind of natural, though not animal life in it, in consideration whereof, we ought not to censure every *hylozoist*, professing to hold a deity and a rational soul immortal, for a mere disguised atheist, or counterfeit histrionical theist.—*Id. Ib.* p. 106.

The *hylozoists*, by Cudworth's account of them, ascribed a little more to their atoms, imagining them endued with a quality which, though not perception, might be stiled the seed or principle whereout by the junction of many of them together perception might be compleated.
Search. The Light of Nature, vol. ii. pt. i. c. 9.

HY'MEN. HYMENE'AL, *adj.* HYMENE'AL, *n.* HYMENE'AN, *n.* } Fr. *Hymenée*; It. *Imene*; Sp. *Himeneo*; Lat. *Hymen, hymenæus*; Gr. Ὑμην, ὑμεναιος, *hymnus nuptialis*, a nuptial *hymn* or song. See Hymn.

——— What was his design?
Was it to break the *hymeneal* twine,
That was half twisted?
Brome. To a Gentleman who fell sick, &c.

——— Here in close recess
With flowers, garlands, and sweet-smelling herbs
Espoused Eve deckt first her nuptial bed,
And heavenly quires the *hymenean* sung
Milton. Paradise Lost, b. iv.

And though the times far differing thoughts demand,
Though war dissents from *Hymen's* holy band;
In plain unsolemn wise his faith he plights,
And calls the Gods to view the lonely rights.
Rowe. Lucan, b. i.

Here sacred pomp and genial feast delight,
And solemn dance, and *hymeneal* rite;
Along the street the new-made brides are led,
With torches flaming, to the nuptial bed.
Pope. Homer. Iliad, b. xviii.

——— Thoughtless we,
That then thy Naiads *hymeneals* chant
And rocks reecho to the Tritons' shell.
Whitehead. To the Nymph of Bristol Spring.

HYMN, *v.* HYMN, *n.* HY'MNICK. HY'MNING, *n.* HYMNO'LOGY. } Fr. *Hymne*; It. *Inno*; Sp. *Himno*; Lat. *Hymnus*; Gr. Ὑμνος, απο του ὑδειν, which Hesychius interprets αδειν, λεγ-ειν, to sing or say. Generally applied to—

A sacred or divine song; a song of praise, adoration, or thanksgiving.

To *hymn*,—to sing such sacred or divine songs of praise, &c.

The word of Crist dwelie in ghou plenteuousli in al wisdom, and teche and moueste ghousilf in salmes and *ympnes* and spyrytual songis in grace syngynge in ghoure hertis to the Lord.—*Wiclif. Colocenses*, c. 3.

Let the word of Christ dwel in you plenteously in al wysedome. Teach & exhort your owne selues in psalmes, and *hymnes*, and spiritual songes, which haue fauour with them, singynge in your hertes to the Lord.—*Bible*, 1551. *Col.* c. 3.

——— Who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great sire
Hymning th' Eternal Father.—*Milton. Par. Lost*, b. vi.

When he them on his messages doth send,
Or on his owne dread presence to attend,
Where they behold the glorie of his light,
And carol *hymnes* of love both day and night.
Spenser. Hymn on Heavenly Love.

Where she (faire ladie) tuning her chast layes
Of England's empresse to her *hymnicke* string,
For your affect, to hear that virgin's praise,
Makes choice of your chast selfe to heare her sing.
Mirrour for Magistrates, p. 773.

Thus they in heav'n above the starry sphear
Their happy hours in joy and *hymning* spent.
Milton. Paradise Lost, b. iii.

That *hymnologie* which the primitive Church used at the offering of bread and wine for the Eucharist.
Mede. Dialogues, p. 56.

To grace those nuptials from the bright abode
Yourselves were present, where this minstrel God
(Well pleas'd to share the feast) amid the quire
Stood proud to *hymn*, and tune his youthful lyre.
Pope. Homer. Iliad, b. xxiv.

We find it recorded by two of the evangelists, that our Saviour and his disciples, immediately after the institution of the Lord's supper, sung an *hymn* of praise unto God, probably the same or part of that *hymn* which the Jews used to sing after the Paschal supper.—*Clarke*, vol. i. Ser. 55.

Around in festive songs the *hymning* choir
Mix the melodious voice and sounding lyre.
West. Pindar. Nemean Ode II.

HYP. HY'PPISH. } See Hip.

Heaven send thou hast not got the *hyps!*
How! not a word come from thy lips!
Then gave him some familiar thumps,
A college joke, to cure the dumps.
Swift. Cadenus & Vanes.

By cares depress'd, in pensive *hyppish* mood,
With slowest pace the tedious minutes roll,
Thy charming sight, but much more charming gust,
New life incites and warms our chilly blood
Gay. Wine, a Poem.

HY'PER. Prior seems to mean a critic or criticism *upon* a critic or criticism. See Hypercritick.

Critics I read on other men,
And *hypers* upon them again;
From whose remarks I give opinion
On twenty books, yet ne'er look in one.
Prior. Epistle to Fleetwood Shepheard, Esq.

HYPERA'SPIST. Gr. Ὑπερασπιστης, from ὑπερ, over or above, and ασπις, a shield; one who throws a *shield* over, a protector or defender.

Thus much then being acknowledged, I appeal to any indifferent reader, whether C. M. be not by his *hyperaspist* forsaken in the plain field.
Chillingworth. The Religion of Protestants, pt. i. c. 1.

HYPE'RBATON. Lat. *Hyperbaton*; from the Gr. Ὑπερβαιν-ειν, *transgredi*, to transgress. In Latin this figure of speech is also called *transgressio*: (quæ verborum *perturbat* ordinem. *Ad Heren.* lib. iv. c. 32.)
See the quotation from Smith's *Longinus*.

But if your meaning be with a violent *hyperbaton* to transpose the text, as if the words lay thus in order, neglect not the gift of presbytery; this were a construction like a harquebuze shot over a file of words twelve deep, without authority to bid them stop.
Milton. Animad. upon Remon. Defence, s. 5.

An *hyperbaton* is a transposing of words or thoughts out of their natural and grammatical order, and it is a figure stamped with the truest image of a most forcible passion.
Smith. Longinus. On the Sublime, s. 21.

HY'PERBOLE. HYPERBO'LICAL. HYPERBO'LICALLY. HYPE'RBOLISM. HYPE'RBOLIST. HYPE'RBOLIZE, *v.* } Fr. *Hyperbole*; It. *Iperbole*; Sp. *Hyperbole*; Lat. *Hyperbola*; Gr. Ὑπερβολη, from Ὑπερβαλλειν, *superjicere*, to cast or throw over. Cicero uses the equivalent name, veritatis *superlutio* atque *trajectio*. *De Or.* lib. iii. c. 53.
See the quotation from Blair's *Lectures*.

What was the portion of heaven's favorite, when Omniscience itself sat in council to furnish him with all those accomplishments, which his specifick capacity could contain? which questionless were as much above the *hyperboles* that fond Poetry bestows upon its admired objects, as their flatter'd beauties are really below them.
Glanvill. The Vanity of Dogmatizing, c. 1.

What is true of the bills of some unconscionable tradesmen, "if ever paid, over paid;" may be said of this *hyperbolical* epitaph, "if ever believed, over believed."
Fuller. Worthies. Bedfordshire.

So as in all the Scriptures of the Old Testament throughout, is the word heaven very oft used for air, and taken also *hyperbolically* for any great height, as, Let us build us a tower, whose top may reach to heaven, &c.
Raleigh. History of the World, b. i. c. 1. s. 8.

For you have read peradventure (it is not likely that you have heard by relation) how strangely some of the ancientest fathers doe speak, and how they *hyperbolize* sometimes in some points in their popular sermons.
Mountagu. Appeale to Cæsar, c. 22.

Somebody has said of the boldest figure in rhetoric, the *hyperbole*, that it lies without deceiving.
Bolingbroke, Ess. i. *Of Human Knowledge.*

In gratitude to this book I have heard him *hyperbolically* say, that not only he owed more to Quintus Curtius, than Alexander did; but derived more advantage from the history of that great monarch's conquests, than ever he did from the conquests themselves.—*Boyle. Works*, vol. i. p. 16.

[I cannot but] cease to think the Psalmist an *hyperbolist*, for comparing the transcendent sweetness of God's word to that inferior one of honey.—*Id. Ib.* vol. ii. p. 322.

The next figure is called *hyperbole*, or exaggeration. It consists in magnifying an object beyond its natural bounds. In all languages, even in common conversation, *hyperbolical* expressions very frequently occur; as swift as the wind, as white as the snow; and the like; and our common forms of compliment are almost all of them extravagant *hyperboles*.
Blair, vol. i. Lect. 15.

Some particular expressions are found in it, which, with all the allowance that can be made for the *hyperbolisms* of the oriental style, (of which, of late years, we have been accustomed to hear more than is true as applied to the sacred writers,) are not easily applicable to the parties, even in a royal marriage.—*Bp. Horsley*, vol. i. Ser. 5.

HYPERBO'REAN. Lat. *Hyperborus*; Gr. Ὑπερβορεος, as if, *super Boream*, beyond Boreas, or the North.
Northerly; in the remotest North.

——— Thus they lash on
The small pac'd *hyperborean* nights, till heaven
Hangs with a juster poize.
Armstrong. Imitation of Shakespeare.

HYPERCRI'TICK. HYPERCRI'TICAL. } Gr. Ὑπερ, above, and κριτικος, critical; from Κριν-ειν, to discern.
Critical above or *beyond*; (sc.) the bounds of reason.

My offices and titles are, the supreme theomastix, *hypercritic* of manners, prothonotary of abuses, &c.
Carew. Cœlum Britanniæum.

The *hypercriticall* controuller of Poets, Julius Scaliger, doth so severely censure nations, that hee seemed to sit in the chaire of the scornefull.—*Camden. Remaines. Inhabitants.*

But I recollect the censure that has justly fallen on Zoilus, and on all the race of *hypercriticks*: I recollect also the trite idea of finding spots in the sun.
Knox. Winter Evenings, Even. 37.

I inclose my remarks which you may throw into the fire, if you do not like them; they are as you seemed to wish, somewhat *hypercritical*, and perhaps too severe.
Sir W. Jones. Letter to Count Reizzki.

HYPERDU'LIA. HY'PERDULY. HYPERDU'LICAL. } Gr. Ὑπερ, above, and δουλεια, service. *Service above* or *beyond*; (sc.) what is usually paid.
Cotgrave calls the Fr. "*Hyperdulie*,—the highest worship, worship that belongs only to God."

Take care that you observe what sort of image it is, and then proportion your right kind to it, that you do not give *latria* to that where *hyperdulia* is only due, and be careful that if *dulia* only be due that your worship be not *hyperdulical*.—*Bp. Taylor. Dissuasive from Popery*, pt. ii. b. ii. s. 6.

Now call you this devotion, as you please, whether duly or *hyperduly*, or indirect, or reductive, or reflected, or anagogical worship, which is bestowed on such images.
Brevint. Saul & Samuel, c. 16.

HYPERTHE'TICAL. Gr. Ὑπερθετικος, superlative, from Ὑπερθεσις, *supra-positio*.

But herein this case is ruled against such men, that they affirme these *hyperthetical* or superlative sort of expressions and illustrations are too bold, and bumbasted.

Chapman. Homer. Iliad, b xv. *Comment.*

HY'PHEN. Gr. Ὑφεν, i. e. *ὑφ' ἑν*; *sub unum.* See the quotation from Tooke.

Words *apposed*, or standing in *apposition*, and which in speech we distinguish by joining the terms close in pronunciation, are annexed in writing by the intersertion of the mark - called the *hyphen*: and "this mark (says Tooke) though not a letter or a word, because not the sign of a sound, is itself, what a word should be, the sign of an idea, with this difference, that it is conveyed to the eye only, and not to the ear." And in forming terms by this kind of composition, "our language (says B. Jonson) is above all other very hardy and happy;—joining together, after a most eloquent manner, sundry words of every kind of speech."

Wallis also speaks of certain of this important class of terms, and applies to the prefixed *noun*, (in the absence of one more appropriate,) the title of *Adjectivum respectivum*, and adds that it is nothing else, than the substantive itself placed adjectively—*ipsa vox substantiva adjectivè posita*—and he specifies—sea-fish, sea-voyage, man-slaughter, gold-ring, &c. as examples of this kind of *adjective*.

It will be necessary to be a little more copious in illustrating the force of this mark -, the *hyphen*.

1. In some cases, it supplies the *want* of an adjective termination: as,—sea-fish, piscis marinus: in others it supersedes the *use* of an adjective or participial termination; as,—a gold-ring, i. e. a golden ring; a draw-bridge, i. e. a drawing bridge, or bridge that draws.

2. In others, the termination of the genitive, *es*; or prepositions,—of, for, by, in, &c. e. g. moon-light,—moon's light, or light of the moon: self-love, self-devotion,—love or devotion of self: gold-beater,—a beater of gold: glass-window,—window (made) of glass: glass-blower,—a blower of glass: glass-furnace,—a furnace for making glass: glass-man,—a man for selling, or who sells or deals in glass: counting-house, eating-house,—a house of or for counting or eating: blood-guilty, or thirsty,—guilty, or thirsty of blood: blood-stained,—stained by, or with blood: town-made,—made in town: home-brewed,—brewed at home: fire-proof, water-proof,—proof against fire or water: foot-ball-player,—player at ball with the foot.

3. In others, it supplies the adverbial termination: high-born, high-bred, low-bred,—highly born, highly or lowly bred.

4. In other instances the interpretation of its force is more circumlocutory: as—blood-red,—having the redness of blood, or red as or like blood: flint-hearted,—having a heart of flint; or like, or as hard and impenetrable as, flint. These may more properly be denominated *elliptical phrases* than even composite words.

Some of our elder writers carried their ingenuity in this composition or connexion to an extreme; none more so than Chapman: he was imitated not always happily by Cowper. They are, however, the last resort of a translator, to represent the full force of certain Greek compounds; but in modern writings, there is no limit to extravagance. Some such words and phrases have been introduced among the quotations, to illustrate the simple *prefixed* term, and to shew in what manner, though not to what extent, it has been so employed. The - is frequently used unnecessarily.

What a sight it is, to see writers committed together by the ears, for ceremonies, syllables, points, colons, commas, *hyphens*, and the like!—*B. Jonson. Discoveries.*

If then I say, a *gold-ring*, a *brass-tube*, a *silk-string*: here are the substantives, *adjectivè posita*, yet names of things, and denoting substances. If again I say, a *golden ring*, a *brazen tube*, a *silken string*: do *gold* and *brass* and *silk* cease to be the names of things, and cease to denote substances; because, instead of coupling them with *ring*, *tube*, *string*, by a *hyphen*, thus -, I couple them to the same words by adding the termination *en* to each of them?

Tooke. Diversions of Purley, vol. ii p. 429.

HYPOCHO'NDRE. } Fr. *Hypochondres*; It. *Ipocondria*; Sp. *Hypocondria*; Gr. Ὑποχονδριος, *qui sub cartilagine est*; from ὑπο, under, and χονδρος, the cartilage. See the quotations from Burton;—also Hip.

HYPOCHO'NDRY.
HYPOCHONDRI'ACK, n.
HYPOCHONDRI'ACK, *adj.*
HYPOCHONDRI'ACAL,

"The flanks or soft parts under the short ribs."

If from the liver, there is usually a pain in the right *hypocondrie*. If from the spleene, hardnesse and grief in the left *hypocondrie*, a rumbling, much appetite, and small digestion.

Burton. Anatomy of Melancholy, p. 200.

In this *hypocondriacall* or flatuous melancholy, the symptomes are so ambiguous, saith Crato, that the most exquisite physicians cannot determine of the part affected.

Id. Ib. p. 199.

Some grow sullen and peevish that they be not advanc'd; others are naturally *hypocondriacs* and saturnine, tempers of the basest alloy.—*Evelyn. On Publick Employment.*

Those who are constantly and habitually thus troubled in mind are known, by a great many symptoms, not only to be persons of a melancholy complexion, but also to be highly under the power of *hypochondriacal* melancholy.

Sharp, vol. iii. Ser. 2.

The mistake of him who looks on himself in this light, is almost as absurd as that of the *hypochondriac* visionary, who, in the temporary madness of his reverie, imagines himself transformed into an inanimate substance.

Knox. Essays, No. 22.

Terrour has frequently excited languid *hypochondriacs*, to exertions they had deemed impossible; and all their former maladies have been obliterated by their apprehensions of impending danger.—*Cogan. On the Passions*, vol. i. pt. ii. c. 3.

HYPO'CRISY. } Fr. *Hypocrisie*; It. *Ipocrisia*; Sp. *Hypocrisia*; Lat. *Hypocrisis*; Gr. Ὑποκρισις, from *ὑπο-κριν-εσθαι*, in its consequential usage, simulare, dissimulare, to feign or pretend what is false; to conceal or suppress what is true.

HY'POCRITE.
HYPOCRI'TICK.
HYPOCRI'TICAL.
HYPOCRI'TICALLY.
HYPOCRI'TIAN.

Simulation; dissimulation; the feigning or fiction of virtues not possessed; the concealment, cloaking, or suppression of real vices.

Woo to you scribis and farisees *ypocritis*, that ben lyk to sepulcris whitid, which withouten forth semen faire to men: but withynne thei ben full of bones of dede men and of alle filthe. So ye without forth semen just to men, but withynne ye ben ful of *ypocrisie* and wickidnesse.

Wiclif. Matthew, c. 23.

Wo be to you scribes and pharises *ypocrites*, for ye are lyke vnto paynted tombes whiche appere beautyfull outwarde; but are within ful of dead bones and of all fylthynes. So are ye, for outwarde ye appere righteous vnto men, when within, ye are full of *ypocrisye* and iniquitie.—*Bible*, 1551. *Ib.*

For certes many a predication
Cometh of time of evil entention:
Som for pleasance of folke, and flaterie,
To ben avanced by *hypocrisie*.

Chaucer. The Pardoneres Tale, v. 12,345.

There ben louers of suche a sorte
That feigned them an humble porte,
And all is but *hypocrisie*,
Which with deceite and flatterie
Hath many a worthy wife begiled. *Gower. Con. A.* b. i.

My sonne, an *hypocrite* is this:
A man, which feigneth conscience,
As though it were all innocence
Without, and is not so within;
And doth so for he wolde winne
Of his desyre the vaine astate. *Id. Ib.*

As touching that same *hypocriticall* supper, I know that they be of this minde, that thei suppose it to be the greatest iniury to thé selues that may be when it is rebuked & improued.—*Calvine. Foure Godlye Sermons*, Ser. 1.

The scrupul or spyced conscience that he hath in the matter, is concerning yᵉ breake of her promyse made to God, and that putteth he in here, vngroundedly, doubtfully, *hypocritically*, and vtterly agaynst hymselfe, as to note her in one godly office both a lawful wyfe and an whore.

Bale. Apology, fol. 84.

For vnder the Turke) they yet conceyue som hope ether by tribute geuinge) or by their olde *hypocritish* holy flatering fraudes to stande styll in their dignites glorye) ryches) possessions and auctorite.—*Joye. Expos. of Daniel*, c. 7.

For neither man nor angel can discern
Hypocrisie, the onely evil that walks
Invisible, except to God alone,
By his permissive will, through heav'n and earth.

Milton. Paradise Lost, b. iii.

The next thing required is sincerity of heart in doing them: we must doe them out of the fear of God, and conscience of his commandments, not out of respect of profit, or fear, or praise of men; for such as doe so are hypocrites.

Mede. On Texts of Scripture, b. i. Dis. 40.

Indeed it is an easie matter for any to make a slight formal profession, to run in a round of *hypocriticall* duties, and live a moral civil life; this is easie, there is nothing miraculous in this: but is it easie to pluck out the right eye, and to cut off the right hand?—*Hopkins. Works*, p. 733.

But men may on this sort visite God *hypocritically*, for they may come for the fashion, they may hear with deaf eare: yea, they may understand, and yet never determine with themselves to obey that, which God requireth.

Knox. A Sermon, Essay, xxvi. 13.

Hypocrisy is a more modest way of sinning, it shows some reverence to religion, and does so far own the worth and excellency of it as to acknowledge that it deserves to be counterfeited.—*Tillotson*, vol. i. Ser. 3.

——— For *hypocritic* zeal
Allows no sins but those it can conceal.

Dryden. The Medal.

Hypocrisy, detest her as we may,
(And no man's hatred ever wrong'd her yet)
May claim this merit still—that she admits
The worth of what she mimics with such care,
And thus gives Virtue indirect applause.

Cowper. The Task, b. iii.

He who, from a principle of gratitude to heaven, renounces those favourite sins which most easily beset him, and devotes himself to the service of his Maker, can never be suspected of pretended sanctity or *hypocritical* devotion.

Porteus, vol. ii. Ser. 15.

HYPO'STASIS. } Fr. *Hypostase*; It. *Ipostasi*; Lat. *Hypostasis*; Gr. Ὑποστασις, (from ὑπο, *sub*, and ἱστασθαι, *stare*; *stare, sistere, sub,*) *subsistentia*; subsistence.

HYPO'STASY.
HYPOSTA'TICAL.
HYPOSTA'TICALLY.

See the quotations from Gardner (Bishop of Winchester) and Tillotson.

Wheir as in that vnion the rest is an ineffable mysterie, the two natures in Christ to haue one subsistence called & termed an *hypostasie*.—*Bp. Gardner. Explication*, fol. 117.

Here is a manifest indication of a higher mystery, *viz.* a trinity in the Persian theology; which Gerardus J. Vossius would willingly understand, according to the Christian hypothesis, of a Divine Triunity, or three *hypostases* in one and the same Deity, whose distinctive characters are goodness, wisdom, and power.—*Cudworth. Intellectual System*, p. 288.

But the word *hypostatical* is understood only by those, and but few of those, that are learned in the Greek tongue, and is properly used, as I have said before, of the union of the two natures of Christ in one person.

Hobbs. Answer to Bp. Bramhall, p. 434.

Now it is evident that the object of their adoration (that which is represented to them in their minds, their thoughts and purposes, and by which God principally, if not solely, takes estimate of humane actions) in the blessed sacrament is the only true and eternal God, *hypostatically* joyned with his holy humanity, which humanity they believe actually present under the veil of the sacramental signs.

Bp. Taylor. Liberty of Prophecying, s. 20.

For he [Sabellius] blasphemeth by affirming that the father is the son, and on the other side that the son is the father; but these men in a manner teach three gods, whilst they divide the holy unity into *hypostases*, alien and wholly divided from each other.

Bp. Bull. The Catholic Doctrine concerning the Trinity.

And this may suffice to have been spoken in general concerning that great mystery of the *hypostatical*, as they that love hard words love to call it, or personal union of the divine and human natures in the person of our blessed Saviour.

Tillotson, vol. i. Ser. 45.

If the consecrated bread be really Christ's body, and his soul and deity be *hypostatically* united therewith (as they all teach), then I cannot see but that we are bound to perform divine worship to the elements in the sacrament, or to that which in common speech we protestants call bread and wine.—*Sharp*, vol. vii. Ser. 13.

HYPO'TENUSE. } Gr. Ὑποτεινουσα, that which subtends or stretches below; from *ὑπο-τειν-ειν*, *subtendere*, to stretch below; usually applied to the side of a right-angled triangle *subtending* or opposite to the right angle.

HYPO'TENUSAL.

Let a man of good parts know all the maxims generally made use of in mathematicks ever so perfectly, and contemplate their extent and consequences as much as he pleases, he will by their assistance, I suppose, scarce ever come to know that the square of the *hypotenuse*, in a right-angled triangle, is equal to the squares of the two other sides.

Locke. Hum. Underst b. iv. c. 12. s. 15.

If the *hypotenusal*, or screw be five, the perpendicular or elevation must be three, and the basis four.

Wilkins. Dædalus, c. 15.

HYPO'THECATE, *v.* } Lat. *Hypotheca*; Gr. Ὑποθηκη, *suppositio*, *ὑποτιθεσθαι*, *supponere*, (*ὑπο*, under, and *τιθεσθαι*, to place.)

HYPOTHECA'TION.

To place or put under (obligation or bond); to pledge, to pawn.

The property thus settled was distinguished like all other *hypothecated* estates, by small columns, and inscriptions, called ὅροι, erected on the land, or affixed to the houses, and containing a specification of the sum for which they were pledged.—*Sir W. Jones. A Commentary on Isaeus.*

As the Athenian ἀποτιμήματα, or *hypothecations*, were open and notorious like our old feoffments, they seem to have provided for the issue of the marriage no less effectually than the estates in strict settlement so strongly tied by our conveyancers.—*Id. Ib.*

HYPO'THESIS. HYPO'THESISE, *v.* HYPOTHE'TIC. HYPOTHE'TICAL. HYPOTHE'TICALLY. } Lat. *Hypothesis*; Gr. Ὑποθεσις, *suppositio*, from ὑποτιθεναι, *supponere*, to put or place under.

That which is *put* or *placed under*, subjected to; (sc.) question, inquiry; a supposition; that which is supposed.

Then began I to speake, and said; there be yet other kind of sports and plaies called mind, of the which, some they call *hypotheses*, as it were, moralities and representations of histories.—*Holland. Plutarch*, p. 623.

And verily of this nature be all those *hypotheticall* propositions, copulative, disjunctive, &c.—*Id. Ib.* p. 1102.

Hypothetical necessity is that which the supposition or *hypothesis* of God's foresight and pre-ordination lays upon future contingents.—*Clarke. Leibnitz's Fifth Paper.*

I answer, that this precept commands some things absolutely, which oblige all; some things only *hypothetically*, that is, in case God shall discover it to be his will to be obey'd in such particular instances, and consequently oblige there only, where God shall make such discoveries.

South, vol. viii. Ser. 6.

One certain proof is, that the Greeks soon lost or entirely neglected it, when they began to *hypothesise*.

Warburton. The Divine Legation, b. iii. s. 4.

Essential errors in first principles, naturally and necessarily lead to erroneous inferences; and it is in vain that *hypothetic* notions will be assumed, in order to give the desired consistency to any particular theory.

Cogan. Theol. Disq. pt. ii. c. 1.

HY'SSOP. Fr. *Hyssope*; It. *Isopo*; Sp. *Hyssopo*; Lat. *Hyssopus*; Gr. Ὑσσωπος; Heb. *Ezob.*

He took the blood of caluys and of buckis of geet with water and rede wolle and *isope* and bispreynde bothe thinke book and al the peple.—*Wiclif. Hebrews*, c. 9.

The best *hyssope* is that of Cilicia, growing upon the mountaine Taurus, and in a second degree, there is reckoning made of that which cometh out of Pamphylia and Smyrna.—*Holland. Pinie*, b. xxv. c. 11.

Say botanist, within whose province fall
The cedar and the *hyssop* on the wall,
Of all that deck the lanes, the fields, the bow'rs,
What parts the kindred tribes of weeds and flow'rs.

Cowper. Hope.

HYSTE'RICK. HYSTE'RICKS. HYSTE'RICAL. } Fr. *Hystérique*; "Affection *hystérique*. The suffocation of the matrix," (Cotgrave.) It. *Isterico*; Gr. Υστερικος, *ad uterum pertinens*: τα ὑστερικα παθη, *passiones* (sc. *suffocationes*) *uteri seu vulvæ.*

Hystericks, or *hysterical* fits, are properly fits arising from disorders in the *womb*; but is applied with more latitude to other fits of women.

Assa fœtida sets out a perfume from Surat, and arrives a stink at London: in one place it is eat for sauce, and in the other cures *hysterick* fits.—*Tatler*, No. 310.

Many of their *hysterical* patients had made complaints of such great coldness in the upper part of the head, and some also along the vertebræ of the neck and back.

Boyle. Works, vol. ii. p. 690.

It has, also, in consequence of that contrariety of passions to which it is subject, occasioned the most dangerous and obstinate malanies, *hysterics*, epilepsies.

Cogan. On the Passions, pt. ii. c. 3.

Their strong and ungrateful odour, though as disagreeable as assa fœtida itself, may be conducive to prevent many distempers, and to cure nervous and *hysterical* horses.

Pennant. British Zoology. The Goat.

HY'STERON PROTERON. Gr. Υστερον, *posterius*, the latter; προτερον, *prius*, the former: the last first; or according to the proverbial phrase,—to set the cart before the horse.

A figure in *rhetoric*, used for the purpose of inversion.

——— How wild
A *hysteron proteron's* this, which Nature crosses,
And far above the top the bottom tosses.

Beaumont. Psyche, c. 1. s. 55.

I.

I is of a narrower power than E, and uttered with a less opening of the mouth, the tongue brought back to the palate, and striking the teeth next the cheek teeth. That *e* and *i* oftentimes change places has already been noticed. (See *E.*) Wilkins classes *i* as a lingual vowel, (less apart and free than *a* and *e*,) the breath being emitted betwixt the middle of the tongue, in a more convex posture, and the palate. It is called by Ben Jonson a letter of a double power. As a vowel, in the former or single syllables, it hath sometimes the sharp accent; as in *binding*, *thriving*; or all words of one syllable qualified by *e*, as *thine*, *strike*. But the flat in more, as in these, *bill*, *little*, and the like. In the other power it is another letter, and would ask to enjoy another *character*; for where it leads the sounding *vowel*, and beginneth the syllable, it is ever a *consonant*; as in *jump*, *conjure*. And before diphthongs; as *jay*, *juice*. (See *Ben Jonson* and *Wilkins.*) The latter considers *j* to be a compound of *d* and *zh*. *I*, and also *y*, are prefixed to words in old English, as *i*-do, or *y*-do, *i*-go, or *y*-go. They are the remains of the A. S. *Ge*, (qv.)

Aye is constantly written *I*, in elder authors.

I, (the pronoun,) Goth. *Ik*; A. S. *Ic*; Ger. *Ich*; Dut. *Ik*; Sw. *Jag*; Fr. *Je*; It. *Io*; Sp. *Yo*; Lat. *Ego*; Gr. Εγω. And in old English, *Ich* or *ig*, now pronounced *I*: miro inter se concentu (says Wachter) et fortè *arcanâ* quâdam *vi* et *ratione* naturæ. This *arcana vis et ratio* might probably be discovered if the common origin and meaning of a word, so variously written, and so uniformly applied, could be ascertained. The success of Mr. Tooke with the pronouns *it* and *that*, and the article *the*, give reason to expect that he might have made this discovery. Lennep says that the Gr. Εγ-ω, is αγω; meaning—qui *agit*, unde eximiè transiit ad *primam* personam *agentem* denotandam. Of αγ-ω, (differently pronounced and probably written εγ-ω, ιγ-ω, ογ-ω, υγ-ω,) the verbal part is αγ, εγ, &c.; the termination ω is the personal pronoun εγ-ω, or as Dr. Gregory Sharpe says, the first person of the present indicative is formed by adding ω from εγω or εω, I am, to the root; but still the ω is to be accounted for before εγ-ω could receive from usage its character of a personal pronoun. A conjecture must be hazarded.—As the old English *Ich* or *ig* has left the modern *I*, a similar corruption (merely dropping the guttural γ) may from αγ, εγ, or ογ, have given ω. Repetition is, and always has been, a constant resource to give emphasis; and αγ-αγ, εγ-εγ, ογ-ογ, i. e. the verb αγ repeated, may have been intended, by the force or emphasis of repetition, to fix the act expressed by this verb αγ upon the speaker, and by the corruption of a rapid pronunciation, the repeated syllable, or second αγ, εγ, ογ, may have sunk into the mere vocal sound ω: εγ-ω thus formed from εγ-εγ, or εγ-ογ, would be appended to the verb αγ, and constitute the first person αγ-εγω; which would become successively αγ-εω, αγ-ω. The Lat. *Aug-eo* is considered by Lennep to have sprung from the Gr. Αγ-ω; that they had the same source is very probable, and that such source was the Goth. *Auk-an* (A. S. *Eak-an*, to eke, qv.) is not improbable. See Wachter, *Proleg.* sec. 6.

I is used by the person speaking for or instead of the name (*nomen* or noun) by which he is called, to fix the action of the verb, expressed or understood, upon the person so speaking; and is, in grammar, denominated the first personal pronoun.

So *the ich*: so may *I the*: so may *I* prosper.

Habb geleafan ic *hyt eom.* Mat. xiv. 27. Θαρσειτε εγω ειμι. *Confidete, ego sum.* Have ye trist [i. e. trust.] *I* am.

Wiclif.

Engelond ys a wel god lond, *ich* wene of eche lond best,
Y set in the end of the world, as al in the west.

R. Gloucester, p. 1.

At the last thei chaced out the Bretons so clene,
Away vnto Wales ther kynd is *I* wene.—*R. Brunne*, p. 7.

Esteward *ich* behulde, after the sonne
And sawe a toure as *ich* trouede.—*Piers Ploughman*, p. 2.

Nay nay, quod he, than haue *I* Cristes curse,
Let be, quod he, it shal not be, so the *ich*.

Chaucer. The Pardoneres Tale, v. 12,881.

And shortly when the sonne was gon to reste,
So hadde *I* spoken with hem everich on,
That *I* was of hir felawship anon,
And made forward erly for to rise,
To take our way ther as *I* you devise.

Id. The Prologue, v. 32.

But *ich* am olde: me list not play for age.

Id. The Reves Prologue, v. 3865.

So pray *I* to my lordes all,
Now in min age, how so befalle;
That *I* mot stonden in their grace.—*Gower. Con. A.* b. viii.

JA'BBER, *v.* JA'BBERER. JA'BBERMENT. } See GAB.

To *gabble*, or to talk quickly, rapidly, noisily, and, thence, senselessly, thoughtlessly; with a confused indistinct utterance: to make a confused noise, similar to that of indistinct utterance.

And farther then myght Saynt Austyne haue sayde to that heretyke, as we maye say to this heretike, that whatsoeuer the Jewes would *jabber* or langle agayn, ye that are Christen men, and falsely professe Christe, whyche fully ryght from hys fayth styl pretende hys name, ye cannot say but that the Jewe is truely and reasonably answered.

Sir T. More. Workes, p. 665.

At last, and in good hour, we are come to his farewel, which is to be a concluding taste of his *jabberment* in Law, the flashiest and the fustiest that ever corrupted in such an unswill'd hogshead.—*Milton. Colasterion.*

Now thousand tongues are heard in one loud din:
The monkey-mimics rush discordant in;
'Twas chattering, grinning, mouthing, *jibbering* all.

Pope. The Dunciad, b. ii.

Both parties join'd their best
T'out cant the Babylonian labourers,
At all their dialects of *jabberers*.—*Hudibras*, pt. iii. c. 2.

Dire forms of death spread havoc, as she flies,
Pain at her skirts and mis'ry by her side,
And *jabb'ring* spectres o'er her traces glide.

Jones. Hymn to Lacshime.

JA'CENT. Fr. *Jacent*; Lat. *Jacens*, from *jacere*, to lie down. Lying.

Because so laid, they [brick or squared stones] are more apt in swagging down, to pierce with their points, than in the *jacent* posture, and so to crevice the wall.

Reliquiæ Wottonianæ, p. 20.

JACI'NTH, i. e. the *hyacinth*, a jem; Fr. *Jacinthe.*

And thei that saten on hem hadden firi haburiounes, and of *iacinct*, and of brymstoon.—*Wiclif. Apocalips*, c. 9.

And I sawe them that sate on them, hauyng fyry *habergions* of a *iacincte* colour.—*Bible*, 1551. *Ib.*

Jacinths albeit they differ much from Amethysts in some respect, yet in lustre they approach very nere: and this is only the difference between them, that the brave violet colour, which in the Amethyst is full and rich, in the *Jacinct* is delaied and weaker.—*Holland, Plinie*, b. xxvii. c. 9

The yellow *jacinth*, strength'ning sense,
Of which who hath the keeping,
No thunder hurts nor pestilence,
And much provoketh sleeping.
Drayton. The Muses' Elysium, Nymph. 10.

Her radiant ear, like that which bears the sun,
Bright with the *jacinth* and pyropus shone.
Hoole. Jerusalem Delivered, b. xviii.

JACK. Mr. Tyrwhitt, in his note upon v. 14,816 of *Chaucer*, says,—"I know not how it has happened, that in the principal modern languages, *John*, or its equivalent, is a name of contempt, or at least of slight. So the Italians use *Gianni*, from whence *Zani*; the Spaniards *Juan*, as *Bobo Juan*, or *foolish John*; the French *Jean*, with various additions; and in English, when we call a man *a John*, we do not mean it as a title of honour. *Chaucer* (in v. 3708,) uses *Jacke fool*, as the Spaniards do *Bobo Juan*; and I suppose *Jack ass* has the same etymology."

Pennant, also, in his *Zoology*, (iii. 342,) remarks,—"It is very singular that most nations give the name of their favourite dish to the facetious attendant on every mountebank. Thus the Dutch call him *Pickle Herring*, the Italians *Macaroni*, the French *Jean Potage*, the Germans *Hans Wurst*, i. e. *Jack Sausage*, and we dignify him with the title of *Jack Pudding*." Thomson, in his *Etymons*, suggests an odd connexion between *Jack* with a pudding or a sausage, and the Phallic emblems exhibited during the *Saturnalia*.

A *Jack-o'-lent* appears to have been some puppet which was thrown at in *Lent*, like Shrovetide cocks, (Steevens.)

Jack-an-apes, and *Jack-monkey*. The quotations from Tyndall and Strype seem to speak for themselves, although Ritson has endeavoured to derive the term from *Jack Napes*, a person, says Archdeacon Nares, never heard of.

Jack-sauce,—a *saucy Jack* or fellow.

Jack-guardant,—a term equivalent to one still in use,—a *Jack-in-office*; i. e. one who is proud of his petty office, (Steevens.)

Jack of the Clock,—Fr. *Jacquelet*. A *Jack* of the clock-house, or the little man that strikes the quarters in a clock, (Cotgrave.) Still (1829) preserved at St. Dunstan's, Fleet-street. Now (1836) gone.

See further illustrations in Archdeacon Nares's *Glossary*.

Go fro window, *jacke-fool*, she said.
Chaucer. The Milleres Tale, v. 3708.

It is but a common point of pleasure doing, that euerie *iacke* vseth, to doe an other man a commodities at a time, to the ende that the lyke commodities maie bee dooen to thee againe.—*Udal. Luke*, c. 6.

What helpeth it also that the priest whē he goeth to masse disguiseth himself with a great part of the passion of Christ, and playeth out the rest vnder silence with signes and profers, with noddyng, beckyng, and mowyng, as it were *Jack-an-apes*, when neither he himselfe neither any man els woteth what he meaneth.—*Tyndall. Works*, p. 132.

For euery priest maketh them of a sundry maner & many more madly then the gestures of *jackenapet*.—*Id. Ib.* p. 232.

Then steppeth forth Sir Laurence Loiterer, and he plays *jack monkey* at the altar, with his turns and half turns (he means, in regard of the many ceremonious postures then used), and an hundred toys more.
Bale in Strype. Memorials. Queen Mary, an. 1553.

Or doe you play the flowting *Iacke*, to tell vs Cupid is a good hare-finder, and Vulcan a rare carpenter.
Shakespeare. Much Adoe about Nothing, Act I. sc. 1.

See now how wit may be made a *jacke-a-lent*, when 'tis vpon ill imployment.
Id. Merry Wives of Windsor, Act v. sc. 5.

And I persuade myself, the extemporary rhymes of some antic *jack-pudding* may deserve printing better; so far am I from thinking aught he says worthy of a serious answer.
Milton. Defence of the People of England, c. I.

Every *jack-sawce* of Rome shall thus odiously dare to controll and disgrace it.
Bp. Hall. The Honour of the Maried Clergie, b. ii. s. 12.

I have myself caught a young *jackanapes*, with a pair of silver fringed gloves, in the very fact.—*Spectator*, No. 311.

For, of all cattle and all fowl,
Your solemn-looking ass and owl
Rais'd much more mirth, he durst aver it,
Than those *jack-puddings*, pug and parrot.
Mallet. Cupid & Hymen.

They [the Spaniards] take all proper precautions to improve the breed, and I have seen a *jack-ass* from that country, above fifteen hands high.
Goldsmith. Animated Nature. The Ass.

JACK, *s.* a kitchen *jack*, and *jack*, lignum bifurcatum, are accounted for by Skinner, as in the quotation from Watts.

The velocity of motion prevents the sence oft. Thus a bullet passeth by us, and out runs the nimblest opticks; and the fly of a *jack* in its swiftest rounds, gives the eye no notice of its circulations.
Glanvil. The Vanity of Dogmatizing, c. 9.

If we suppose a man tied in the place of the weight, it were easy by a single hair fastened unto the fly or balance of the *jack*, to draw him up from the ground.
Wilkins. Archimedes, c. 13.

The celebrated watchmaker [Mr. Tompion] who was originally a *jacksmith*.—*Dryden*, Let. 17. *To Mr. Tonson*, 1696.

So footboys, who had frequently the common name of *Jack* given them were kept to turn the spit, or to pull off their master's boots, but when instruments were invented for both these services, they were both called *jacks*, though one was of iron, the other of wood, and very different in their form.—*Watts. Logic*, pt. i. c. 4.

JACK.
JA'CKET.
JACK-BOOTS. } Junius says, "*Jack, jacket*, or kassock, *Gallicum pallium*. Fr. *Jaque, casaque*; It. *Giacco, casacco, casachino*; Sp. *Jaca, casaca*; B. *Jacke, kajacke, kasacke*." He adopts from Vossius the Gr. Κασας; Lat. *Casa*, applied generally to that which, any thing which, covers; and that *Jacke* is corrupted from *Kajacke*. (See Vossius, *de Vit.* lib. iii. c. 3.) Skinner suggests the Lat. *Saqum*, which (see Du Cange in v.) was "a military vest thrown over the armour," peculiar to the Gauls, as Varro, Diodorus Siculus, and others testify. Wachter (hoc non obstante) prefers the Gr. Ιωγη, *tegmen*, a covering. (See CASSOCK.) *Jack* seems always to denote something *added*, and may be from the A. S. *Lac-an, ic-an; Ge-ican*, addere, aug-ere.

The coat of mail is itself called a *jack*, as well as the vesture thrown over it.

A *jacket*, (tunica brevior,—Skinner,) a short coat.

Jack-boots,—large boots to cover or protect the legs.

——— Æneas, whom with sword through brasen shield,
And through his plated *jacke* he thrust into the syde.
Phaer. Virgil. Æneidos, b. x.

Habbergyons had they vpon thē lyke *jackes* of yron mayle.
Bale. Image, pt. i.

But at those dayes the yomen had theyr lymmes at lybertie, for theyre hosyn were than fastened wt one poynt, and theyr *iackes* (were) longe and easy to shote in, so that they myght drawe bowes of great strentgth, & shote arowes of a yerde longe, besyde the hede.—*Fabyan*, an. 1415.

The whiche came shortly to London, a lytell before his coronacion, and musteryd in the Moore Fields wele vpon IIIM. men in theyr beste *iakkis*.—*Id.* an. 1483.

Aloft their shirts they weare a garment *iacket* wise.
Hackluyt. Voyages, vol. i. p. 387.

And at the first appearing of day light, when as now the enemies were within view (as who before time had not beene in sight) all glittering with their bright helmets, and terribly clad in stiff and stubborne *jacks*, our soldiers eagre of fight, and sharply set to give battaile, charged upon them right valiantly.—*Holland. Ammianus*, p. 242.

And first for the Æquians and Volocians, those eternall and perpetuall enemies of this cittie, they shall not so soone at any time stirre and put out their heads, but we will be streight upon their *jacks*.—*Id. Livie*, p. 269.

Some of them have *jackets* made of plantain-leaves, which were as rough as any bear's-skin.
Dampier. Voyages, an. 1687.

A nail uncut and head uncomb'd, she loves;
And would draw on *jack-boots*, as soon as gloves.
Young. The Love of Fame, Sat. 6.

They [the minones, or thief-takers] wear a short striped waistcoat, and over it a red *jacket*, with large silver buttons like bells dangling from it.—*Swinburne. Spain*, Let. 9.

JACK. "A Jacke of leather to drinke in, because it somewhat resembles a *iacke*, or coat of maile, or leather," (Minshew.)

In the middle of this deluge appear the tops of flagons and black *jacks*, like churches drown'd i'th' marshes.
Beaum. & Fletch. The Scornful Lady, Act ii. sc. 1.

Body of me, I'm dry still; give me the *jack*, boy;
This wooden skilt holds nothing.
Id. The Bloody Brother, Act ii. sc. 2.

Nothing was moveable save joynt-stools, the black *jacks*, silver tankards, and bowls.
Evelyn. Mundus Muliebris, Pref.

JACK. The name of a fish; perhaps (says Skinner) from *Jaculum*, (as *Pike* and *Pickerell* from a *pike*, or spear,) because like a javelin, either in shape or motion.

Jack is also a name given to the small bowl at which the others are cast in the game of bowling. In nautical language to a small Union flag, generally hoisted on the bowsprit.

Sometimes poor *jack* and onions are his dish
And then he saints those friars who stink of fish.
King. Art of Cookery.

In the midst of his discourse the bell rung to dinner, where the gentleman I have been speaking of had the pleasure of seeing the huge *jack*, he had caught, served up for the first dish in a most sumptuous manner.—*Spect.* No 108.

Or, if they venture further to attack,
Like bowlers, strive to beat away the *jack*
Butler. Human Learning, pt. ii.

He introduced us by repeating the ceremonies which he had performed at Huaheine, after which I hoisted an English *jack*, and took possession of this and the three neighbouring islands, Huaheine, Otaheite, and Bolabola, which were all in sight, in the name of his Britannic Majesty.
Cook. Second Voyage, b. ii. c. 20.

JACKDA'W. A kind of *chough*; and *jack* may here be a mere corruption of *chough, choug, chuck, jack*, or *jack*. And see DAW.

In the neighbour quarters of the Insubrians neere adjoining, ye shall have infinite and innumerable flockes and flights of choughes and *jackdawes*: the veriest theeves, nay the onely theeves of all other birds, especially for silver and gold, that it is a wonder to see what means they will make to steale and filch it.—*Holland. Plinie*, b. x. c. 29.

He spreads himself, and cuts the air,
And steady flight soon brought him there.
Lord, how deceiv'd and vex'd he was!
To find they were but meer *jackdaws*.
King. The Eagle and the Robin.

The *jackdaw* is black, but ash-coloured on the breast and belly. He is not above the size of a pigeon. He is docile and loquacious. His head being large for the size of his body, which, as has been remarked, argues him ingenious and crafty. He builds in steeples, old castles, and high rocks, laying five or six eggs in a season.
Goldsmith. Animated Nature. The Raven, &c.

JA'COBIN.
JACOBI'NICAL.
JA'COBINISM.
JA'COBINIZE, *v.* } In their present application are words entirely modern; and take their origin from the circumstance of a faction of French revolutionists holding their meetings in a monastery of the *Jacobin*, or Dominican friars.

The Dominicans were so called (*Jacobin*) because their first establishment in Paris was in a hospital of *St. James*, (*Matt. Paris*, ad ann. 1198.)

I have a good opinion of the general abilities of the *jacobins*: not that I suppose them better born than others: but strong passions awaken the faculties.
Burke. On a Regicide Peace.

They must know, that France is formidable, not only as she is France, but as she is *Jacobin* France.—*Id. Ib.*

They arose from her [Austria] own ill policy, which dismantled all her towns, and discontented all her subjects by *jacobinical* innovations.—*Id. On the Policy of the Allies.*

For my part, without doubt or hesitation, I look upon *jacobinism* as the most dreadful and most shameful evil, which ever afflicted mankind, a thing which goes beyond the power of all calculation in its mischief; and that if it is suffered to exist in France, we must in England, and speedily too, fall into that calamity.
Id. On the Conduct of the Minority.

I think no Country can be aggrandised whilst France is *jacobinized*.—*Id. On the Policy of the Allies.*

JA'COBITE.
JA'COBITISM. } One of the faction who adhered to James II. and his family.

What *jacobite* can be sanguine enough to hope that his cause should revive, when he beholds the heroical king and queen, who fill our throne, auspicious parents of a numerous progeny of young heroes and heroines, rising up to emulate their virtues, and to gladden, like them, the British nation.
Bolingbroke. Remarks on the History of England.

What gives obstinacy without strength, and sullenness without spirit, to the *Jacobite-Tories* at this time.
Id. The Idea of a Patriot King.

The spirit of *jacobitism* is not only gone, but it will appear to be gone in such a manner as to leave no room to apprehend its return; if we reflect that it hath died away, while all that could be done to keep it alive was doing by those who professed it, and by those who valued and recommended themselves on their opposition to all efforts of it, if we consider the numbers of people who have abandoned this interest, notwithstanding the utmost provocations to the contrary

Bolingbroke. Remarks on the History of England.

JACO'BUS. A coin so called from the king (James) in whose reign it was struck.

You have quickly learnt to count your hundred *jacobusses* in English.—*Milton. Defence of the People of Eng.* c. 7.

JACTA'TION. } Lat. *Jactatio, jaculatio*, from
JACULA'TION. } *jactare, jaculare*, and these from *jacere*, to throw, to cast.

A throwing, tossing, or casting.

So hills amid the air encountred hills,
Hurl'd to and fro with *jaculation* dire,
That under ground, they fought in dismal shade.

Milton. Paradise Lost, b. vi.

Jactations were used for some amusement and allay in great and constant pains, and to relieve that intranquility which attends most diseases, and makes men often impatient of lying still in their beds.

Sir W. Temple. Of Health and Long Life.

JADE, *v.* } Skinner thinks he should trifle if
JADE, *n.* } he derived *jade* from the A. S. *Eode*,
JA'DERY. } ivit, q.d. *Equus* qui jam *ire desiit.*
JA'DISH. } The interpretation may be wrong; the etymology perhaps is right. In the North, *jade* is pronounced, or called *yed, yaud*; and the A. S. *Eode*, the past tense and past part. of *gan*, to go, gives in old English *yede*, or *yode*, i. e. *goed*, gone. (See *Yad* in Jamieson.) A *jade* then may be one, that has *yade, yode, goed*, or *gone*; and is, consequently, wearied, tired with going. Hence,—

To *jade*,—to do, or cause to do, to treat as a *jade*. To tire, to weary, to fatigue, to wear out with fatigue or labour; to suffer, to subject to, hard, harsh, or harassing employments or occupations; to harass, to dispirit, to depress. And, further,—

A *jade*,—a wearied—horse or other animal—worn out, dispirited: and, thus, resisting labour; and hence applied to horses, or other animals, that refuse or are unwilling to work; are restive, of mischievous tempers, play mischievous tricks. Applied sportively, or ironically, to young women.

In the passage quoted from Shakespeare, Warburton cuts the knot, he transposes the words *jades* and *beasts*.

Be blithe, although thou ride upon a *jade*.

Chaucer. The Nonnes Preestes Prologue, v. 14,818.

Then riper mellowed yeares, thought good to turne their trade,
And bad Repentance hold the reines to rule the brainsicke *lade.—Gascoigne. Complaint of the Greene Knight.*

Di. Mark but the King how pale he looks with fear.
Oh! this same whorson conscience, how it *jades* us!

Beaum. & Fletch. Philaster, Act i. sc. 1.

Am I Petruchio, fear'd, and spoken of,
And on my wedding night am I thus *jaded?*

Id. The Woman's Prize, Act i. sc. 1.

Sal. The honourable blood of Lancaster
Must be shed by such a *jaded* groome.

Shakespeare. 2 Pt. Hen. VI. Act iv. sc. 1.

So both together traueld, till they met
With a faire maiden clad in mourning weed,
Vpon a mangy *jade* vnmeetly set,
And a lewd foole her leading thorough dry and wet.

Spenser. Faerie Queene, b. vi. c. 6.

Dolp. It is a *beast* for Perseus: he is pure ayre and fire—he is indeede a horse and all other *iades* you may call *beasties.—Shakespeare. Henry V.* Act iii. sc. 7.

——— And presently
Backward the *iade* comes o'er, and his full poyze
Becomes the rider's load.

Beaum. & Fletch. The Two Noble Kinsmen, Act v. sc. 4.

It is not comely to be hald, to the earth
Like high-fed *jades* upon a tilting-day
In antique trappings.

Ford. The Lover's Melancholy, Act ii. sc. 2.

——— Seeks all foul means
Of boystrous and rough *jad'rie* to dissent
His Lord, that kept it bravely.

Beaum. & Fletch. The Two Noble Kinsmen, Act v. sc. 4.

He that is timorous and flexible, apt to decline opposition when he can, and when he cannot to yield to it, will be *jaded* and be rid like an ass.—*South*, vol. vii. Ser. 4.

When I say all this I cannot deny but there are perverse *jades* that fall to men's lots, with whom it requires more than common proficiency in philosophy to be able to live

Spectator, No. 479.

So, in this mongrel state of ours,
The rabble are the supreme powers,
That hors'd us on their backs to show us
A *jadish* trick at last, and throw us

Hudibras, pt. iii. c. 2.

———What thousands seek
With dishes tortur'd from their native taste,
And mad variety, to spur beyond
Its wiser will the *jaded* appetite!

Armstrong. The Art of Preserving Health, b. ii.

JAGG, *v.* } Perhaps from the A. S. *Saga*,
JAGG, *n.* } a saw; Dut. *Saeghen*; Ger.
JA'GGY. } *Sayen*, discindere;
JA'GGEDNESS. } To cut out, so as to leave projections, like the teeth of a *saw*.

Theyr kyrtelles all to *tagged.—Skelton. Elinour Rumming.*

The eies of a serpent, the heares of rootes *jagged.*

Golden Boke, Let. 14.

Thy bodies bolstred out, with bumbast and with bagges
Thy rowles, thy ruffes, thy caules, thy coifes, thy jerkins,
and thy *jagges.* *Gascoigne. A Challenge to Beauty.*

And on his backe an vncouth vestiment
Made of strange stuffe, but all to worne and ragged:
And vnderneath, his breech was all to torne and *iagged.*

Spenser. Faerie Queene, b. v. c. 9.

To the end, that these inner garments, thus beset with long *iagges* and purses, might shine againe with varietie of threads seene quite through, and those portrayed and shaped after many and sundry formes of living creatures.

Holland. Ammianus, p. 11.

Or else the ground by piercing Caurus sear'd,
Was *jagg'd* with frost or heap'd with glazed snow.

Thomson. Castle of Indolence.

First draw rudely your leaves, making them plain, before you give them their veins or *jaggedness.*

Peacham. On Drawing.

Her jaws grin dreadful with three rows of teeth;
Jaggy they stand, the gaping den of death.

Pope. Homer. Odyssey, b. xii.

Three long rollers, twice-nine inches round,
With iron cas'd, and *jagg'd* with many a cogg.

Grainger. The Sugar-Cane, b. iii.

JAIL. } See GAOL. Low Lat. *Gaiola*;
JA'ILER. } Fr. *Geole, gaiole, gayole.*

A prison; a place of imprisonment or confinement.

Though it seem not impossible haply that there might be a place, where soules might be kept for a space, to be taught and instruct: yet that there should be such a *jayle* as they jangle, and such fashions as they fayne, is playne impossible and repugnaunt to the Scripture.

Tyndall. Workes, p 435.

And when they had beaten them sore, they cast them into prison, cõmãdynge the *jayler* to kepe them surely. Whiche *jayler* when he had receaued such commaundement, thrust them into the vnner prison, and made their fete fast in the stockes.—*Bible*, 1551.

Tra. Call forth an officer; carrie this mad knaue to the *jaile.—Shakespeare. Taming of the Shrew*, Act v. sc. 1.

Then doth th' aspiring soul the body leave,
Which we call death: but were it known to all
What life our souls do by this death receive,
Men would it birth or *jail delivery* call.

Davies. The Immortality of the Soul, s. 33.

For those who have no better a reason for being honest than fear of a gibbet or a *jail*; I should not, I confess, much covet their company or acquaintance.

Shaftesbury. Freedom of Wit and Humour, pt. iii. s. 4.

At present, the King being entirely in the hands of his *jailors*, and his mind broken to his situation, can send none but the enthusiasts of the system.

Burke. Thoughts on French Affairs.

The operation of the old law is so savage and so inconvenient to society, that for a long time past, once in every parliament, and lately twice, the legislature has been obliged to make a general arbitrary *jail-delivery*, and at once to set open, by its sovereign authority, all the prisons in England.

Id. Speech at Bristol.

JAKES. A.S. "*Cac-hus. Latrina.* A privy or *jakes*, a house of office," (Somner.) May it not be an added or *adjoined* house, an appurtenance, from *Ge-ac-an*, to add?

Bale, another great antiquarian, said, "that a great number of those that purchased those monasteries reserved the books of those libraries; some to serve their *jakes*, some to scour their candlesticks, some to rub their boots; some," &c.

Strype. Observations upon Abp. Parker, b. iv. a. 2.

Here all his suffering brotherhood retire
And 'scape the martyrdom of *jakes* and fire

Pope. The Dunciad, b. i.

Their tenets, (the Priscillianists) says Tillemont, were an horrible confusion of all sorts of impieties, which flowed into this sect as into a *jakes*.

Jortin. Remarks on Ecclesiastical History, an. 379.

JAM, *v.* To *Jam*, (says Grose,) is to render firm by treading, as cattle do land they are foddered on.

Perhaps from the A.S. *Ge-emn-ian*, to make *even*, to level. *Emn-land* is in A.S. *Planities.*

To level; to press down close; to press or squeeze close or fast.

Jam is used as a substantive in works on cookery, for a conserve of fruits, reduced to a paste by *jamming* or pressure.

In a stage-coach with lumber cramm'd,
Between two bulky bodies *jamm'd*,
Did you ne'er writhe yourself about,
To find the seat and cushion out!

Lloyd. Epistle to J. B. Esq.

The pass called *el Purgatorio* had very near proved a hell to us; for we thought at one time that the carriages must have remained *jammed* in between the rocks.

Swinburne. Spain, Let 3

JAMB. "Fr. *Jambe*, the leg or shank, (extending from the knee to the ankle;) also (in architecture) a corbell or peer; and the *Jaumb* or side post of a door, &c." (Cotgrave.) See GAMBAULD. Sp. *Jambas.*

And verily this prince had the arched and embowed roufes of his pallace made of silver and gold: the beames and pulars also sustaining the said building, yea, the *jambes*, posts, principals, and standerds, all of the same mettall.

Holland. Pliny, b. xxxiii. c 3

JA'MBEAUX, or } Boots or armour for the
GIA'MBEUX. } *legs.* (Fr. *Jambes.*) See GAMBAUD.

His *jambeaux* were of cuirboully.

Chaucer. The Rime of Sire Thopas, v. 13,327.

One for his legs and knees provided well,
With *jambeux*, arm'd, and double plates of steel.

Dryden. Palamon & Arcite, b. iii.

IA'MBICK, *n.* } Fr. *Iambique*; It. *Giambo*;
IA'MBICK, *adj.* } Gr. ἰαμβικος, from ἰαμβος, a
IA'MBIZE, *v.* } metrical foot, consisting of a short preceding a long syllable.

See the quotation from B. Jonson, and the second from Twining.

Two rests, a short and long, th' *iambick* frame;
A foot, whose swiftness gave the verse the name,
Of trimeter, when yet it was sixe-pac'd,
But mere *iambicks* all, from first to last.

B. Jonson. Horace. Of the Arte of Poetrie.

For what ado have we here, what strange precepts of art about the framing of *iambic* verse in our language, which, when all is done, reaches not by a foot, but faileth out to be the plain ancient verse, consisting of ten syllables, or five feet, which hath ever been used among us time out of mind.

Daniel. Defence of Rhyme.

Fly stranger, nor your weary limbs relax
Near the tempestuous tomb of Hipponax,
Whose very dust, deposited below,
Stings with *iambicks* Bupalus his foe.

Fawkes. Epitaph on Hipponax. From the Anthologia.

For the *iambick* is of all metres the most colloquial; as appears evidently from this fact, that our common conversation frequently falls into *iambick* verse, seldom into hexameter, and only when we depart from the usual melody of speech.—*Twining. Aristotle. On Poetry*, pt. i. s. 7.

Iambick was the measure in which they used to *iambize*, [i. e. to satirize] each other.—*Id. Ib.* pt. i. s. 6.

JANE. "A coin of (*Janua*) *Genoa.* It is put for any small coin," (Tyrwhitt.)

Of Brugges were his hosen broun;
His robe was of ciclatoun,
That coste many a *jane.*

Chaucer. The Rime of Sire Thopas, v. 13,665.

The first which then refused me, said he,
Certes was but a common courtisane,
Yet flat refus'd to haue a-do with mee,
Because I could not giue her many a *jane.*

Spenser. Faerie Queene, b. iii. c. 7.

JANE-OF-APES. The female counterpart of *Jack-an-apes*, (qv.)

Popish. But we shall want
A woman.
Grac. No, here's *Jane-of-apes* shall serve.
Massinger. The Bondman, Act III. sc. 3.

JA'NGLE, *v.* JA'NGLE, *n.* JA'NGLER. JA'NGLERESS. JA'NGLERY. JA'NGLING, *n.* } Fr. *Jangler, janglerie, jangleur.* Perhaps of the same origin as *gingle*, or *jingle*; and applied to the noisy, clattering dissonance of the voices of persons wrangling, or chattering idly.

To make a dissonant noise, to sound discordantly, to talk or chatter idly; to prate much, fast, noisily; to wrangle, to dispute or quarrel.

Glotenye he geveth hym and grete othes to gedres
Al day to drynke. at dyverse tavernes
Ther to *jangly* and to jape. *Piers Ploukman*, p. 29.

Thy mind is lorne, thou *janglest* as a jay.
Chaucer. The Man of Lawes Tale, v. 5194.

This sompnour, which that was as ful of *jangles*,
As ful of venime ben thise wariangles.
Id. The Freres Tale, v. 6989.

A *jangler* is to God abbominable.
Id. The Manciples Tale, 17,292.

And as to your fourth reson, ther as ye sain that the *janglerie* of women can hide thinges that they wot not; as who so sayth, that a woman can not hide that she wote: sire, thise wordes ben understonde of women that ben *jangleresses* and wicked; of which women men sain that three thinges driven a man out of his hous, that is to say, smoke, dropping of raine, and wicked wives.
Id. The Tale of Melibeus.

For it is written: the *janglerie* of women ne can nothing hide, save that which they wote not.—*Id. Ib.*

A philosophere sayd, when a man axed him how that he shuld plese the peple, he answered: Do many good werkes, and speke few *janglinges*.— *Id. The Persones Tale.*

And though there be no cause why
Yet will he *jangle* not for thy
As he whiche hath the herauldrie
Of hem, that vsen for to lie. *Gower. Con. A.* b. ii.

If thou haue made suche *janglerie*
In loue's courte my sonne or this,
Shriue the therof. *Id. Ib.*

Than the Duke of Bretayne toke the wordes, and sayd, among you bourders and *iagiers*, in the Palys of Paris, and in the kynges chambre, ye sette by the realme as ye lyst, and play with the kynge at your pleasure, and do well or yuell as ye wyll yourselfe.
Berners. Froissart. Cronycle, vol. i. c. 344.

No sayd the prince, and shoke his heed, and sayd it is nat cōuenyent yt they shulde thus lightly depart out of our coūtre, and to make their *iagelinges* to ye Duke of Anion, who loueth vs but a lytell.—*Id. Ib.* vol. i. c. 243.

——— And in derision sets
Upon their tongues a various spirit to raise
Quite out their native language, and instead
To sow a *jangling* noise of words unknown.
Milton. Paradise Lost, b. xii.

If he [Timothy] might, [know] then in such a clear text as this may we know too without further *iangle*.
Id. The Reason of Church Government, b. i. c. 2.

Nothing is to be heard, but unquiet *janglings*, open brawlings, secret opposition; the household takes part, and professes a mutuall vexation.
Bp. Hall. Select Thoughts, Cent. 1. a. 15.

For of all Nature's works we most should scorn
The thing who thinks himself a Poet born.
Unbred, untaught, he rhymes; yet hardly spells,
And senselessly, as squirrels *jangle* bells.
Otway. To Mr. Creech, upon his Lucretius.

There are those, I know, who will regard this praise, whatever it be, as injurious to the learned prelate, rather than honourable to him; who will be ready to tell us that controversial *janglings* are out of date; that they never did any good, and are now at length fallen into general and just contempt.—*Hurd. Life of Warburton.*

JA'NITOR, Lat. from *Janua*, a door or gate. A door-keeper.

Th' Hesperian dragon not more fierce and fell;
Nor the gaunt, growling *janitor* of hell.
Smollett. Advice; a Satire.

JA'NIZARY. JANIZA'RIAN. } For the origin and purpose of the institution of this order of men, and the meaning of their name, see the quotations from Temple and Gibbon.

Immediately came officers & appointed *janisers* to beare frō vs our presents.—*Hackluyt. Voyages*, vol. ii. p. 170.

For their men of warre; it is a dangerous state, where they live and remaine in a body, and are used to Donatives: whereof we see examples in the *janazaries* and pretorian bands of Rome.—*Bacon. Ess. Of Empire.*

A sixth [principle] was, the institution of that famous order of the *janizaries*; than which a greater strain of true and deep politie will hardly be observed in any constitution. This consisted in the arbitrary choice of such Christian children throughout their dominions, as were esteemed most fit for the emperor's peculiar service; and the choice was made by the shows or promises of the greatest growth or strength of body, vigour of constitution, and boldness of courage.—*Sir W. Temple. Of Heroic Vertue*, s. 5.

"Let them be called *janizaries* (*yengi cheri*, or new soldiers); may their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their enemies! and wheresoever they go, may they return with a white face!"
Gibbon. The Roman Empire, c. 64.

I never shall so far injure the *janisarian* republick of Algiers, as to put it in comparison for every sort of crime, turpitude, and oppression, with the Jacobin republick of Paris.
Burke. On a Regicide Peace, Let. i.

JA'NUARY. Lat. *Januarius*; inde vocatus quod *Jano* esset sacer.

See the quotation from Plutarch.

And the first [month] which is called *January*, was called after the name of *Janus*. Wherefore methinks that Numa took away the moneth of March from the first place, and gave it unto *January*: because he would have peace before war, and civil things before martiall.
North. Plutarch, p. 60.

In England also, till of late, we had two beginnings of the year, one in *January*, and the other on March 25: but by act of parliament in one thousand seven hundred and fifty two, the first day in *January* was appointed to be the beginning of the year for all purposes.
Priestley. Lectures on History, pt. iii. Lect. 14.

JAPA'N, *v.* JAPA'N, *n.* JAPANE'SE. JAPA'NNER. } So called from *Japan*, in the eastern part of Asia.

To *japan*,—to varnish, to polish, as *Japan*-goods are varnished and polished.

We found two small vessels at an anchor on the East side: they were laden with rice and laquer, which is used in *japanning* of cabinets.—*Dampier. Voyages*, an. 1687.

——— The god of fire
From whose dominions smoky clouds aspire,
Among these generous presents joins his part,
And aids with soot the new *japanning* art.
Gay. Trivia, b. ii.

They change their weekly barber, weekly news,
Prefer a new *japanner* to their shoes.
Pope. Horace, Ep. i. b. i.

Nor do I send this to be better known for choice and cheapness of china and *japan-wares*, tea, fans, &c.
Spectator, No. 288.

For furs, dried fish, and oil, the latter [the Kuriles] get silk, cotton, and *Japanese* articles of furniture.
Cook. Third Voyage, b. vi. c. 7.

This accounts for what Krascheninickoff says, that he got from Paramousin a *japanned* table and vase, &c. which he sent to the cabinet of her imperial Majesty.
Id. Ib. Note on the above.

JAPE, *v.* JAPE, *n.* JA'PER. JA'PERY. } *Jape* (says Junius) is an insulting or outrageous vaunting and triumphing over them that are under our subjection. Islandis (he adds) *Gcip*, est *jactatio*; and this, Hickes thinks, is the same with the A. S. *Gilp*, jactantia; the verb is *Gilp-an*, or *Gylp-an*, "to brag, to boast, to glory, to crake, to vaunt; also, to cry out, to *yelpe*," (Somner.) Junius collects a number of passages to show the usages of the word; some of which express strongly the acknowledged resemblance between *japeries* and the tricks of an *ape*. Skinner derives from the Fr. *Gaber*. See GAB, GIBBER, GIBE, JABBER; all of which seem to bear an affinity to *jape*.

Jape, n.—a trick, a jest; *Jape*, v.—to jest; to cheat, to laugh at. *Japer*,—a common jester or buffoon, (Tyrwhitt.)

See JANGLE, for an example from Piers Ploughman.

And thei sein sothliche. and so doth the Sarrasyns
That Jesus was bote a jogelour. a *japer* amonge the comune.—*Piers Ploughman*, p. 302.

Thus hath he *japed* thee ful many a yere,
And thou hast maked him thy chief esquire
And this is he, that loveth Emelie.
Chaucer. The Knightes Tale, v. 1733.

After this cometh the sinne of *japere*, that ben the *devil's apes*, for they make folk to laugh at hir *japerie*, as folk don at the gaudes of *an ape*.—*Chaucer. The Persones Tale.*

Jelous he was, and wold have kept hire fain
For him were loth *yjaped* for to be,
And so is every wight in swiche degree;
But all for nought, for it availeth nought.
Id. The Manciples Tale, v. 17,094.

The folk gan laughen at his fantasie
Into the roof they keyken, and they gape,
And turned all his harm into a *jape*.
Id. The Milleres Tale, v. 3840.

The prescience of thilke *jape-worthy* deuinyng of Tiresie Deuinor, saied All that I saie (quod he) either it shall be or els it shall not bee.—*Id. Boecius*, b. v. pr. 3.

She made him debonaire and meke,
And by the chin, and by the cheke
She luggeth him, right as hir list,
That now she *iapeth*, and now she kist.
Gower. Con. A. b. vii.

And right so in the same stede
Ferde Helenus, whiche was hir [Cassandra's] brother,
Of prophecy and suche another:
And all was holde but a *iape*.—*Id. Ib.* b. v.

It was no tyme with hym to *jape* nor toye.
Skelton. The Bouge of Courte.

JAR, *v.* JAR, *n.* JA'RRING, *n.* } Skinner prefers the Fr. *Guerroyer*, which, among other things, signifies *rixari*, to quarrel. Junius thinks, that *Jarre*, litigiosè concertare, seems to come from the A. S. *Eorre, yrre,—ira*; the verb is *Eorrian*, (also *Yrs-ian*,) which Somner interprets to be angry, or *yeery*, and the part. *Eorra*, angry, *yeery*. (See JARGON.) The word was, probably, applied to some discordant, dissonant noise.

To cause or utter a harsh, discordant sound, as from the shake or vibration of a somewhat solid substance struck, or moved; to vibrate harshly; to reverberate harshly. (Met.)—

To disagree; to be or cause to be at variance, to contest, to conflict, to dispute, to quarrel.

Ye muse somwhat to far
All out of joynt ye *jar*.
Skelton. Duke of Albany and the Scottes.

Paule the first was brother to the said Steuen: hee after wrangling and *jarring* betwene him and Theophilact, succeeded.—*Bale. Pageant of Popes*, fol. 49.

I may not boast of any cruell *jarre*,
Nor vaunt to see full valiant facts from farre:
I haue not bene in Turkie, Denmarke, Greece,
Ne yet in Colch, to winne a golden fleece.
Gascoigne. The Fruites of Warre.

Christians being at *iarre* amonge themselues do deuoure one another.—*Bale. Pageant of Popes*, fol. 155.

O steal the accents from her lips that flie,
Which like the tunes of the celestials are,
And them to your sick amorous thoughts apply,
Compar'd with which Arion's did but *jar*.
Drayton. The Barons' Wars, b. iii.

The feeble Britons, broken with long warre,
They shall vpreare, and mightily defend,
Against their forrein foe that comes from farre,
Till vniversall peace compound all ciuill *iarre*.
Spenser. Faerie Queene, b. iii. c. 3.

He reconciled also unto Pompeius, M. Crassus, an olde enemie ever since that consulship which they bare together with exceeding much *jarring* and disagreement.
Holland. Suetonius, p. 8.

On easy numbers fix your happy choice;
Of *jarring* sounds avoid the odious noise.
Dryden. The Art of Poetry.

Since endless *jarrings*, and immortal hate,
Tend but to discompose our happy state;
The war henceforward be resign'd to fate.
Id. Virgil. Æneis, b. x.

——— Grave brethren of the gown
Preach all Faith up, and preach all Reason down,
Making those *jar* whom Reason meant to join,
And vesting in themselves a right divine.
Churchill. Gotham, b. iii.

So should an idiot, while at large he strays,
Find the sweet lyre, on which an artist plays,
With rash and awkward force the chord he shakes,
And grins with wonder at the *jar* he makes.
Cowper. Conversation.

JAR, *v.* JAR, *n.* } Fr. *Jare*; It. *Giarro*; Sp. *Jarro, jarra*; ampulla *vel* urceus. Menage derives from the Gr. Ταλος, *vitrum*; thus *hyalum, gyalum, giala, giarra*. A *jar* is an *earthen* vessel; perhaps from *ge-er-ed*, earthed, or earthen, the past part. of the A. S. *Ge-er-ian*, to ear.

A *jar*,—an *earthen* vessel; *jarred* fruit, fruit packed in such *earthen* vessel.

Passing from hence Westward along the South coast of Hispaniola, wee discryed a frigat, which wee chaced and tooke; wherein were 22. *iarres* of copper-money.
Hackluyt. Voyages, vol. iii. p. 568.

—— A great *jarre* to be shap'd
Was meant at first; why forcing still about
Thy labouring wheele, comes scarce a pitcher out.
B. Jonson. Horace. Of the Arte of Poetrie.

Or, climbing to a hilly steep,
He views his herds in vales afar,
Or sheares his overburthen'd sheep,
Or mead for cooling drink prepares,
Of virgin honey in the *jars*.—*Dryden. Horace*, Ep. 2.

'Tis hurtful in the footed *jar* to eat,
Till purify'd; nor in it bathe your feet.
Cooke. Hesiod. Works & Dayes, b. ii.

JA'RGON, *v.* JA'RGON, *n.* JA'RGONING, *n.* } Fr. *Jargonner, jargon*; It. *Gergo, gergone*; Sp. *Jerigonza, gerigonza*; all of which, (says Lye,) together with the verb to *jar*, (qv.) seem to approach very nearly to the A. S. *Girran, garrire*, to babble, prate, or chatter. Menage derives from *Barbaricus*, and his editor from *Graecum*. Skinner from the It. *Chierico, lingua chiericona*, i.e. *Lingua clericorum*, i.e. the Latin, to the vulgar an unknown tongue, though obliged to hear prayers in it.

To *jargon*, in Gower, seems to be, to utter inarticulate sounds.

Jargon, a language which either himself (the speaker) or his hearers understand not, (Cotgrave;) unintelligible babble or talk; confused, incoherent chatter.

Full faire seruice, and eke full swete
These birdes maden as they sete
Layes of loue, full well sounning
Their songen in their *iargoning*.
Chaucer. The Rom. of the Rose.

He was al coltish, ful of ragerie
And ful of *jergon*, as a flecked pie.
Id. The Marchantes Tale, v 9722.

But she withall no worde maie sowne
But chitre, and as a byrde *iargowne*.
Gower. Con. A. b. v.

And right so as hir *iargon* strengeth,
In soudry wise her forme chaungeth.—*Id. Ib.*

These love-tricks I've been vers'd in so,
That all their sly intrigues I know,
And can unriddle, by their tones,
Their mystic cabals, and *jargones*.
Butler. The Lady's Answer to the Knight.

To them the sounding *jargon* of the Schools
Seems what it is—a cap and bells for fools:
The light they walk by, kindled from above,
Shows them the shortest way to life and love.
Cowper. Truth.

JA'SMINE, or JE'SSAMINE. } Fr. *Jasmin*, or *jessemin*; It. *Gelsomino*; Sp. *Jazmin*. The Gr. ἰασμη, *iasminon myron*, a kind of unguent made from the flowers of the white violet, (*ion.*) Martinius says, that an apiary or place for breeding bees was also called *jasme*, and Minshew adds, that the plant was so called, because the bees delight in the flowers of it.

—— Where thou mayst gather posies
Of gilliflowers, pinks, *jessamines*, and roses,
Sweets for thy bosom, garlands for thy head.
Sherburn. A Shepherd inviting a Nymph to his Cottage.

There was at the further end of the garden a kind of wilderness, in the middle of which ran a soft rivulet by an arbor of *jessamin*.—*Tatler*, No. 33.

The Latine vales eternal verdure wear,
And flowers spontaneous crown the smiling year;
But who manures a wild Norwegian hill,
To raise the *jasmine*, or the coy jonquil?
Fenton. Epistle to Mr. Lambard.

—— Those Ausonia claims,
Levantine regions these: th' Azores send
Their *jessamine*; her *jessamine* remote
Caffraia: foreigners from many lands,
They form one social shade, as if conven'd
By magic summons of th' Orphean lyre.
Cowper. Task, b. iii.

—— Luxuriant above all
The *jasmine*, throwing wide her elegant sweets;
The deep dark green of whose unvarnish'd leaf
Makes more conspicuous, and illumines more
The bright profusion of her scatter'd stars.—*Id. Ib.* b. vi.

JASP. JA'SPER. } Fr. *Jaspe*; It. *Jaspide*; Lat. *Jaspis*; Gr. ἰασπις; Heb. *Jaschpel*.

And the bilding of the wall thereoff was of the stoon *iaspis*.
Wiclif. Apocalips, c. 21.

And thier sayd a clerk ones in two vers; what is better than gold? *Jaspre*. What is better than *jaspre*? Wisdom.
Chaucer. The Tale of Melibeus.

His stone is *jaspe* and of plantaine
He hath his herbe soueraine.—*Gower. Con. A.* b. vii.

The arrowes which they vse are made with great cunning, and instead of yron they head them with flint, with *iasper* stone & hard marble & other sharp stones.
Hackluyt. Voyages, vol. iii. p. 299.

Golde was the parget, and the seeling bright
Did shine all scaly with great plates of gold;
The floore of *jasp* and emeraud was dight.
Spenser. The Vision of Bellay.

Of divers sorts of *jaspers*, all the East part (by report) are most affected to that which is like the emeraud, and they carrie it ordinarily about them as a countercharme.
Holland. Plinie, b. xxxvii. c. 9.

The workmen here obey the master's call,
To gild the turret, and to paint the wall,
To mark the pavement there with various stone,
And on the *jasper* steps to rear the throne.
Prior. Solomon, b. ii.

Their small tools of *jasper*, which are used in finishing their nicest work, they use till they are blunt, and then, as they have no means of sharpening them, throw them away.
Cook. Third Voyage, b. ii. c. 10

JA'VEL. To *jarble*, to wet, to bedew; as by walking in long grass after dew or rain, (Brocket.) *Jarbled*, daggled, (North, Grose.)

The etymon, like the signification of the term, (says Jamieson, in v. *Jevel*,) must be left uncertain.

For then ye wyl be wroken
Of euery light quarel
And cal a lord a *iauel*.—*Skelton. The Boke of Colin Clout.*

How much more abhominable is that pleulish pride in a lewde vnthriftye *iauell*, that hath a purse as penilles as any pore pedler, and hath yet an hert as high as mant a mighti prince.—*Sir T. More. Workes*, p. 1272.

Now, when—as Time flying with wings swift,
Expir'd had the terme, that these two *iavels*
Should render vp a reckning of their trauels
Vnto their master. *Spenser. Mother Hubberd's Tale.*

But the right Gentle Mind [Sir P. Sidney] would bite his lip,
To hear the *iauell* so good men to nip. *Id. Ib.*

JA'VELIN. JAVELINE'ER. JAVELOTTI'ER. } Fr. *Javeline, javelot*; It. *Giavellotto*; Sp. *Javalena*, (which latter Delpino calls a boar-spear, and Skinner thinks may be from the Sp. *Javal*, a wild boar.) Spelman has *gavelot*, baculi vel teli genus: Kilian,—*gaurlota*. Fland. i. *javeline*, tragula: and Benson,—*gafilucas*, hastilia. *Gafflak* was a kind of dart (*jaculi genus*) among the ancient Suio-Goths: *gafflas*, also, in A. S. is *furca*, forks. Notwithstanding these resemblances *javeline* may be (as Minshew says) q. *jaculine*, from *jaculari*, to throw. Cotgrave calls it,—

A weapon of size between the pike and the partisan.

And many of them from vnder the chariots and from among the wheles, did thrust at our menne with pikes and *iauelins* [*tragulas*] and wounded them.
Goldinge. Cæsar, fol. 20.

When his citizens had permitted and granted unto him [Pittacus] to haue and enjoy those lands which he had conquered from the enemy, as much as he would himselfe; hee stood contented with so much, and no more as lay within one fling, or shot of the *javelin* which he lanced himself.
Holland. Plutarch, p. 309.

When the armie was thus ordred in battaile array into those bands and squadrons, the *javelinieres* foremost of all began the fight.—*Id. Livius*, p. 286.

The spearmen or *javelottiers* of the vaward, and the principes of the middle ward, who stood readie armed in guard for the defence of the pioners, made head and received them with fight.—*Id. Ib.* p. 264.

But lest new wounds on wounds o'erpower us quite,
Beyond the missile *javelin's* sounding flight,
Safe let us stand; and from the tumult far,
Inspire the ranks, and rule the distant war.
Pope. Homer. Iliad, b. xiv.

Their arms were short *javelins*, small shields of a slight texture, and great cutting swords with a blunt point, after the Gaulish fashion.
Burke. An Abridgment of English History, b. i. c. 11.

JAUNCE, *v.* JAUNT, *v.* JAUNT, *n.* JA'UNTY. JA'UNTINESS. JAUNTE'E. } Skinner says,—strenuè ambulare, from the Fr. *Jancer*, which, after Cotgrave, he interprets,—to stir an horse in the stable till he swart (sweat) with all; or, Cotgrave adds,—as our to *jaunt*; (an old word.) To *jaunt* is (as in common usage)—

To make short, flighty excursions; to flit to and fro; to move airily, lightly, giddily about. And *jaunty*, or *jaunty*.

Flighty or fluttering; airy, light; moving lightly airily.

Then afterward he was set vpon an vnbroken coult with his face to the horse tayle, and so caused to ride a gallop & *iaunted* til he were breathlesse.
Bale. Pageant of Popes, fol. 127.

—— I was not made a horse
And yet I beare a burthen like an asse,
Spur gall'd, and tyr'd by *jauncing* Bullingbrooke.
Shakespeare. Rich. II. Act v. sc 5

Guard. 'Las I'm weary with the walk,
My *jaunting* days are done.
Beaum. & Fletch. Wit at several Weapons, Act iv sc 1.

Nur. I am weary, giue me leaue awhile,
Fie, how my bones ake, what a *jaunt* haue I had
Shakespeare. Romeo & Juliet, Act ii. sc 5

Our Saviour meek and with untroubled mind
After his aery *jaunt*, though hurried sore,
Hungry and cold betook him to his rest.
Milton. Paradise Regained, b. iv.

Then a fresh maggot takes them in the head,
To have one merry *jaunt* on shore
They'd not be fetter'd-up, they swore.
Dryden. The Sea and the Banks.

The most fruitful in genius's is the French nation: we owe most of our *jaunty* fashions now in vogue to some adept beau among them.—*Guardian*, No. 149.

I felt a certain stiffness in my limbs, which entirely destroyed that *jauntyness* of air I was once master of.
Spectator, No. 530

Spring, which is now in full vigour, and every hedge and bush covered with flowers, rendered our *jaunt* delightful.
Swinburne. Spain, Let. 30.

Palmer! Oh! Palmer tops the *jaunty* part
Churchill. The Rosciad.

A bag wig of a *jauntee* air,
Trick'd up with all a barber's care,
Loaded with powder and perfume,
Hung in a spendthrift's dressing room.—*Smart*, Fable 16.

JA'UNDICE. JA'UNDICED. } Fr. *Jaulnisse*, from *jaune*, yellow. The *yellowes* (says Minshew) which is an overflowing of the gall over the whole bodie.

But whereas he [the Pope] was long before sicke of the yelowe *iaundise*, then the disease began to woorke so sore vpon him that he died the twentye daye after the election.
Bale. Pageant of Popes, fol. 196

Varro saith, that the yellow *jaundise* was called a king's disease, [*regius morbus*,] or a sickneasse for a king, because it was cured ordinarily with this honyed wine called mulse.
Holland. Plinie, b. xxii. c. 24.

We find in common experience, that we apprehend things according to our own prepossession; *jaundiced* eyes seem to see all objects yellow, blood-shotten, red.
Bp. Hall. Episcopacy by Divine Right, pt. iii. s. 2.

And Jealousy, the *jaundice* of the soul.
Dryden. The Hind and the Panther, pt. i.i.

The optics of some are so dimmed and overclouded by the mists of error and prejudice, that, like a *jaundiced* eye, they cannot see the halon in its true colours.
Search. Light of Nature, vol. i. pt. ii. c. 24.

JAW. JA'WED. JA'WY. } Or *Chaw*, (qv.) from the A. S. *Ceowan, ceocian*, mandere, mandicare.

The *jaw* is the *chaw*, or that which *chaweth* or *cheweth*.

For they [her eyes] are blered
And graye heared
Jawed lyke a jetty. *Skelton. Elinour Rumming.*

At last (with paine) the first word that he spake,
Was this: Alas, and therewithall he stayed,
His feeble *jawes* and hollowe voyce could make
None other sounde.
Gascoigne. Dan Bartholomew of Bathe

And he founde a *jaw-bone* of a rotten asse, and put forth hys hande and caughte it and slewe a thousande men therewith.—*Bible*, 1551. *Judges*, c. 15.

Like as a fearfull partridge, that is fled
From the sharpe hauke which her attached neare,
And fals to ground, to seeke for succour there,
Whereas the hungry spaniels she doea spy,
With greedy *iawes* her ready for to teat.
Spenser. Faerie Queene, b. iii. c. 8.

But when he hath had enough of this, and would shut and close his mouth again, he letteth fall the upper *chaw* a little, which is a warning unto the b rd f.r to get forth: but he never bringeth both *iawes* together, before he knows that the trochilus is flown out.—*Holland. Plutarch*, p. 799.

He may be compared to one so *jaw fallen* with over-long fasting, that he cannot eat meat when brought unto him.
Fuller. Worthies. Essex.

The dew-laps and the *jawy* part of the face.
Gayton. On Don Quixote, p. 42.

The rest called *jaw-teeth* or grinders, in Latin *molares*, are made flat and broad a top and withal somewhat uneven and rugged, that by their knobs and little cavities they may the better retain, grind, and commix the aliments.
Ray. Of the Creation, pt. ii.

And o'er his lank *jaw bone*, in piteous plight
His black rough beard was matted rank and vile.
Thomson. The Castle of Indolence.

Till then, ye elements, rest, and thou firm earth,
Ope not thy yawning *jaws*, but let this monster
Stalk his due time on thine affrighted surface.
Mason. Elfrida.

JAY. Fr. *Jay, geay, gay, gaion*; Dut. *Ka, kae, kawn.* Skinner and Minshew,—from the sound which it utters.

Now had this Phebus in his bous a crowe,
Which in a cage he foster'd many a day,
And taught it speken, as men teche a *jay*.
Chaucer. The Manciples Tale, v. 17,081.

——— Two sharp winged sheares,
Decked with diuerse plumes, like painted *jayes*,
Were fixed at his backe, to cut his ayerie waies.
Spenser. Faerie Queene, b. ii. c. 8.

Admires the *jay* the insect's gilded wings!
Pope. Essay on Man, Ep. 3.

And startle from his ashen spray,
Across the glen, the screaming *jay*.
Warton. The Hamlet, Ode 2.

IBIS. A bird so called in Greek and Latin; "Of stiffe legs and a long bill, which profiteth much the country of Libia in killing serpents, and therefore worshipped among the Egyptians," (Minshew.)

The like devise to this, namely of elystres, we learned first of a foule in the same Ægypt which is called *ibis*, (or the blacke storke.)—*Holland. Plinie*, b. viii. c. 27.

IBLE, *ter.* See Ble.

ICE, *v.*
Ice, *n.*
Icy.
Icicle.
Icing, *n.*

A. S. *Is, isa, iss; isen gicel*, Icicle, glacialis stiria; *gicelig*, glacialis; Dut. *Eys, eyse, iis*; Ger. *Eise*; Sw. *Is*. Perhaps (says Wachter) a plain surface, frozen or congealed, from ισος, *æqualis*, or ισουν, *æquare*. *Alii* (adds Ihre) *aliundè*.

To break the *ice*; (met.) to remove the first obstacle, make the first opening.

So great frost ther com in Aduent,
That me mygte bothe ryde and go in Temese vpe *yse*.
R. Gloucester, p. 463.

Ouere the water of Temse, that frosen was *ise*.
R. Brunne, p. 122.

——— As wey may see a wynter
Isykles in eveynges, thorgh hete of the sonne
Melteth in a mynt while, in myst and to water.
Piers Ploughman, p. 331.

The *iseickels* that fro his beer doun hong
Was wonder great, and as a speare as long.
Chaucer. The Testament of Creseide.

So can your tong of frozen *yse*,
From whence cold answers come,
Both coole the fire, and fire entice,
To burn me al and some.
Uncertaine Auctors. The Complaint of a hot Wooer, &c.

They esteemed it their better safetie, with such perill to seeke sea-room, than without hope of euer getting libertie to lie striuing against the streame, and beating amongst the *isie* mountains.—*Hackluyt. Voyages*, vol. iii. p. 79.

Tell me, perhaps thou think'st in that sweet look
The white is beauty's native tapestrie?
'Tis crystalle, friend, *ye'd* in the frozen sea.
P. Fletcher. Piscatory Ecl. 5.

Where he [Forbisher] in our hott'st months of June and July met
With snow, frost, hail, and sleet, and found sterne winter strong
With mighty isles of *ice*, and mountains huge and long.
Drayton. Poly-Olbion, s. 19.

And if you breake the *ice*, and do this seeke [feat]
Atchieue the elder, set the yonger free
For our accesse—whose hap shall be to haue her
Will not so graceless be, to be ingrate.
Shakespeare. Taming of the Shrew, Act i. sc. 2.

——— Whose great mind
In lesser bounds than these, that could not be confin'd,
Adventur'd on these parts, where winter still doth keep,
When most the *icy* cold had chain'd up all the deep.
Drayton. Poly-Olbion, s. 19.

I see your teares, that from your boughs do raine,
Whose drops in drerie *gricles* remain.
Spenser. Shepheard's Calender. Januarie.

Be she constant, be she fickle,
Be she fire, or be she *ickle*.—*Cotton. Joys of Marriage.*

Bleak Winter is from Norway come,
And such a formidable groom,
With *iceled* beard and hoary head,
That, or with cold, or else with dread,
Has frighted Phœbus out on's wit,
And put him int' an ague fit.—*Id. Winter.*

So mounting up in *icy-pearled* car,
Through middle empire of the freezing air
He wander'd long, till thee he spy'd from far.
Milton. Ode on the Death of a Fair Infant.

This seems to be the main difference betwixt solid *ice* and fluid water, that in the one the parts (whether by any newly-acquired texture, or for want of sufficient heat to keep them in motion) being at rest against one another, resist those endeavours of our fingers to displace them, to which in the other, the parts being already in motion, easily give way.
Boyle. Works, vol. i. p. 387.

——— Then appears
The various labour of the silent night:
Prone from the dripping cave, and dumb cascade,
Whose idle torrents only seem to roar,
The pendent *icicle*. *Thomson. Winter.*

——— And solid floods,
That stretch'd, athwart the solitary vast,
Their *icy* horrours to the frozen main. *Id. Ib.*

At dinner, select transformations of Ovid's *Metamorphoses* were exhibited in confectionary and the splendid *iceing* of an immense historic plumb-cake, was embossed with a delicious basso-relievo of the destruction of Troy.
Warton. History of English Poetry, vol. iii. s. 43.

Silently as a dream the fabric rose;
No sound of hammer or of saw was there:
Ice upon *ice* the well-adjusted parts
Were soon conjoin'd, nor other cement ask'd.
Cowper. Task, b. v.

In climes beyond the solar road,
Where shaggy forms o'er *ice-built* mountains roam,
The Muse has broke the twilight gloom
To cheer the shivering native's dull abode.
Gray. The Progress of Poesy.

ICHNE'UMON. *Mus Indicus*, or Indian mouse; Gr. Ιχνευμων, from ιχνευ-ειν, *vestigare*, to watch, quia *vestigat* crocodilos. (See the quotation from Pliny.) Vossius adds another reason for the name, because it roots or searches with its snout for its food. Also the name of an insect.

Now when he is lulled as it were fast asleepe with this pleasure and contentment of his: the rat of India, or *ichneumon*, spieth his vantage, and seeing him lie thus broad gaping, whippeth into his mouth, and shooteth himselfe downe his throat as quicke as an arrow, and then gnaweth his bowels, eateth an hole through his bodie, and so killeth him.—*Holland. Plinie*, b. viii. c. 25.

The insects that infest fruits are either of the *ichneumon-fly* kind or Phalænæ. Plums, peas, nuts, &c. produce some or other *ichneumon-fly*.
Derham. Physico-Theology, b. viii. c. 6. Note 4.

ICHNOGRAPHY.
Ichnogra'phical.

Fr. *Ichnographie*; It. *Icnografia*; Sp. *Ichnografia*; Lat. *Ichnographia*; Gr. Ιχνογραφια, from ιχνος, *vestigium*, and γραφη, *scriptura, descriptio*, a description or delineation.

See the first quotation from Evelyn.

Ichnography, by which we are to understand the very first design and ordinance of a work or edifice, together with every partition and opening drawn by rule and compass upon the area or floor, by artists often call'd the geometrical plan or plat-forme, as in our reddition of the parallel. The Greeks would name it ιχνους γραφη, *vestigii descriptio*, or rather *vestigium operis*, the superficial efformation of the future work, which our ground-plot does fully interpret.
Evelyn. Of Architects & Architecture.

Perrault has assisted the text with a figure, or *ichnographical* plot.—*Id. Ib.*

ICHOR.
Ichorose.

Gr. Ιχωρ, *sanies*, vel *sanguis non-dum præparatus, sive crudus*, (Lennep;) such as was attributed to the gods by Homer, in loco sanguinis.

This said, she wip'd from Venus' wounded palm
The sacred *ichor*, and infus'd the balm.
Pope. Homer. Iliad, b. v.

The pus, from an ulcer of the liver, growing thin and *ichorose*, corrodes the vessells.—*Arbuthnot. On Diet*, c. 3.

Blood follow'd, but immortal: *ichor* pure,
Such as the blest inhabitants of Heav'n
May bleed, nectarous: for the Gods eat not
Man's food, nor slake as he with sable wine
Their thirst, thence bloodless, and from death exempt.
Cowper. Homer. Iliad, b. v.

ICHTHYO'LOGY. Gr. Ιχθυολογ-ειν, *de piscibus disserere*, to treat or discourse of fishes, from ιχθυς, a fish, and λεγ-ειν, to discourse.

Some [animals] there are in the land, which were never maintained to be in the sea, as panthers, hyænas, camels, sheep, moles, and others, which carry no name in *icthyology*, nor are to be found in the exact descriptions of Rondeletius, Gesner, or Aldrovandus.
Brown. Vulgar Errours, b. iii. c. 24.

ICK, *ter.* Gr. Ικος;—ισχυς, strength or power: as *analytic*, that can or may *analyse*. The Gr. Ικος became the Lat. *Icus*. (See Ive.) The A. S. *Ic-an*, to *eke*, to add, to adjoin, and, consequentially, to confirm, to add strength or power, is probably the radical word. See Ic, Ish.

ICO'NOCLAST.
Iconocla'stick.

Fr. *Iconoclaste*; from Gr. Εικων, an image, and κλαστης, a breaker, from κλα-ειν, *frangere*, to break. An image-breaker.

I remember only one thing objected to this testimony of so many bishops, that they were *iconoclasts*, or breakers of images, and therefore not to be trusted in any other article.
Bp. Taylor. Of the Real Presence, s. 12.

Under his auspices [Constantinus Copronymus] a council of *iconoclasts* was held, in which the adoration and the use of images was condemned. Their decrees were put in execution, and a massacre of painted and wooden gods ensued.
Jortin. Remarks on Ecclesiastical History, an. 741.

Both were embellished with a profusion of statues; most of those at York were destroyed in the first emotions of *iconoclastic* zeal; those of Burgos are still in full possession of the homages of the country, and consequently entire.
Swinburne. Spain, Let. 44.

ICONO'GRAPHY. Gr. Εικονογραφια, a description of images, from εικων, an image, and γραφ-ειν, to write or describe.

The inspection alone of these curious *iconographies* of temples and palaces affects one as much by reading almost, as by sight.—*Burton. Anatomy of Melancholy*, p. 269.

ICONO'MICAL. Gr. Εικονομαχος, one who is adverse or inimical to images, from εικων, an image, and μαχη, *pugna*.

We should be too *iconomical* [or quarrelsome with pictures—Margin] to question the pictures of the winds, as commonly drawn in humane heads, and with their cheeks distended.—*Brown. Vulgar Errours*, b. v. c. 21.

ICTE'RICAL. Fr. *Ictère, ictérique*; Lat. *Ictericus*; Gr. Ικτερικος, from ικειν, *venire, obvenire*, q. d. *subitò adveniens* vel *occupans scilicet morbus*, (Lennep.) Sick of, troubled with, the yellow jaundice, (Cotgrave.)

Our understandings, if a crime be lodged in the will, being like *ictterical* eyes, transmitting the species to the soul with prejudice, disaffection, and colours of their own framing.—*Bp. Taylor. Great Exemplar*, pt. ii. ad. s. 12.

IDE'A.
Ide'al.
Ide'alism.
Ide'alist.
Ide'ally.
Ideo'logy.
Ide'ate, *v.*

Fr. *Idée*; It. and Sp. *Idea*; Lat. *Idea*; Gr. Ιδεα, from ειδ-ειν, *videre*, to see. Formæ quas ιδεας vocant; nostri, si qui hæc forte tractant, *species* appellant, (Cicero.)

For the usage of this word by the Greek philosophers, see the quotation from Holland's *Plutarch*; for the modern usage, see those from Locke and Reid.

Gloryenge in the sublymyte of their wyttes, they wolde be taken for men much wyser than were the Apostles and prophetes, and in their doynges preferred the *idees* or ymagynacyons of Plato to ye eternal spirite of Christ.
Bale. English Votaries, pt. ii.

Idea is a bodilesse substance, which of itselfe hath no subsistence, but giveth figure and forme unto shapelesse matters, and becommeth the very cause that bringeth them into show and evidence. Socrates and Plato suppose, that

these *ideas* be substances separate and distinct from matter, howbeit, subsisting in the thoughts and imaginations of God; that is to say, of mind and understanding Aristotle admitteth verily these formes and *ideas*, howbeit, not separate from matter, as being the patterns of all that which God hath made. The Stoicks, such as were the scholars of Zeno, have delivered, that our thoughts and conceits were the *idea*.—*Holland. Plutarch*, p. 666.

Within my hart though hardly it can shew
Thing so diuine to view of earthly eye:
The faire *idea* of your celestial hew,
And euery part remaines immortally.—*Spenser*, son 45.

That sadness past, which partings had contracted,
And fed their fancies with *ideall* showes,
And careless what they did, as quite distracted,
All (breathing battel) talk'd but of ore-throwes.
Stirling. Jonathan.

A transmission is made materially from some parts, and *ideally* from every one.—*Brown. Vulgar Errours*, b iii. c 9.

Sir, more than kisses, letters mingle soules,
For, thus friends absent speak. This ease controuls
The tediousnesse of my life But for these
I could *ideate* nothing, which could please,
But I should wither in one day.
Donne. To Sir Henry Wotton.

For *ideas*, in my sense of the word, are, "Whatsoever is the object of the understanding, when a man thinks; or, whatsoever it is the mind can be imploy'd about in thinking." (b. i. c. 1) And again, I have these words, "Whatsoever is the immediate object of perception, thought or understanding, that I call *idea*" b ii c 8.
Locke. To the Bp. of Worcester.

——— With inward view,
Thence on th' *ideal* kingdom swift she turns
Her eye, and instant, at her powerful glance,
Th' obedient phantoms vanish or appear
Thomson. Summer.

What the ancient philosophers call species, sensible and intelligible, and phantasme, in later times, and especially since the time of Des Cartes, came to be called by the common name of *ideas*.
Reid. On the Intellectual Powers, Ess. 2. c. 8.

This language of Diderot's, "that every *idea* must necessarily resolve itself ultimately into a sensible representation or picture," (a relic of the old *ideal* system) they have not only rejected with contempt, but they have insisted, that when it was used by the Aristotelians, by Des Cartes, by Locke, it was meant by them to be understood only as a figure or metaphor.—*Stewart. Philosophical Essays*, Ess. 4.

One [mistake respecting the Berkelean theory] confounds the scheme of *idealism* with those sceptical doctrines, which represent the existence of the material world as a thing which is doubtful.—*Id. Ib.* Ess. 2. c. 1.

The truth is that, whereas Berkeley was sincerely and bona fide an *idealist*, Hume's leading object in his metaphysical writings, plainly was to inculcate a universal scepticism.—*Id. Ib.*

Our neighbours, in the mean time, have made choice of the term *ideology*, (a Greek compound, involving the very word we have been attempting to discard) to express that department of knowledge which had been called the science of the human mind.—*Id. Ib.* Ess. 3.

IDE'NTITY. IDE'NTICK. IDE'NTICAL. IDE'NTICALLY. IDE'NTIFY, v. IDENTIFICA'TION. } Fr. *Identité*; It. *Identità*; Sp. *Identidad*; Low Lat. *Identitas*; from *id-em*, the same. Cotgrave calls it—the being almost the very same. See the quotation from Locke.

Identify,—to be or cause to be, to show or prove to be, the same.

John Amersham was born in that small corporation in this county, bred a monck in St. Albans, whence he contracted not only intimacy but in some sort *identity* of affection, with John Wheathamsted, abbot thereof.
Fuller. Worthies. Buckinghamshire.

And Plato verily was of this opinion, (which he professed openly, and held as a firm and undoubted truth) that the soule of this universall world is not simple, uniforme, and uncompounded but mixed (as it were) of a certaine power of *identity* and of diversity.—*Holland. Plutarch*, p. 54.

The *identity* of the same man consists in nothing but a participation of the same continu'd life, by constantly fleeting particles of matter in succession vitally united to the same organiz'd body.—*Locke. Hum. Und.* b. ii. c. 27.

——— Lady, your bright
And radiant eyes are in the right:
The beard's th' *identique* beard you knew,
The same numerically true. *Hudibras*, pt. ii. c. 1.

To this intent, we may observe, that the greatest assurance and most eminent knowledge we can have of any thing is, of such propositions as in the schools are call'd *identical*; as if one should say, John is John, or a man is a man.—*Digby. Of Man's Soul*, c. 2.

Let them be compounded of parts homogeneous, or heterogeneous, so long as these are parts in any sense of the word, they cannot subsist in one another, or be *identified*: they must be conceived as distinct from each other, and have distinct affections.—*Law. Enquiry*, c. 3.

And to that purpose, reflecting upon those instances we have given of *identical* propositions, we may in them observe, that evidence arises out of the plain *identification* of the extremes that are affirm'd of one another: so that, in what proportion soever the *identification* of the extreme is plain, the truth of it is evident to us, and our mind is satisfied and quiet.—*Digby. Of Man's Soul*, c. 2.

I cannot remember a thing that happened a year ago, without a conviction as strong as memory can give, that I, the same *identical* person who now remember that event, did then exist.—*Reid. On the Intellect. Powers*, Ess. 3. c. 1.

Neither unbelievers nor believers will allow to these middle men that a new existing soul, which is only a quality resulting from a glorified body, can be *identically* the same with an annihilated soul, which had resulted from an earthly body.—*Warburton. The Divine Legation*, b. v. s. 6.

Let us *identify*, let us incorporate ourselves with the people. Let us cut all the cables and snap the chains which tie us to an unfaithful shore, and enter the friendly harbour, that shoots far out into the main its moles and *jetties* to receive us.—*Burke. On the Economical Reform.*

IDES. Fr. *Ides*; It. *Idi*; Sp. *Idos*; Lat. *Idus*. The etymologies proposed by Plutarch are rejected by Vossius, who adopts from Macrobius the ancient Tuscan, *Iduare*; i.e. *dividere*, to divide: (and *iduare*, according to Beeman, is *ex duo*, into two, (sc.) parts or portions) the *ides* being so called because they divide the month *in duas* velut *partes*.

As for the *ides*, they took their name of this word εἶδος, that signifieth beauty, for that the moon being then at the full is in the very perfection of her beauty; or haply they derived this denomination of Διος, as attributing it to Jupiter.—*Holland. Plutarch*, p. 702.

There was a certain soothsayer, that had given Cæsar warning long time afore, to take heed of the day of the *ides* of March, (which is the fifteenth of the month) for in that day he should be in great danger. That day being come, Cæsar going into the senate-house, and speaking merrily unto the soothsayer, told him the *ides* of March be come: So they be, softly answered the soothsayer, but yet are they not past.—*North. Ib.* p. 613.

IDIOM. IDIOMA'TICK. IDIOMA'TICAL. IDIOTISM. } Fr. *Idiome, idiotisme*; It. and Sp. *Idioma, idiotismo*, Lat. *Idioma*; Gr. ἴδιωμα, from ἴδιος, proper or peculiar. *Idiom* may be explained—

A peculiar propriety of speech in a particular language, or a propriety of speech peculiar to a particular language: not reduced within the general rules of the grammar of that language.

Besides the ill habit which they get of wretched barbarizing against the Latine and Greek *idiom*, with their untutored Angelicisms, odious to be read, yet not to be avoided, without a well continued and judicious conversing among pure authors digested, which they scarce taste.
Milton. Of Education.

Many times the literati and scholars coyn new words, and sometimes in common speech or writing in their native language, give terminations and *idiotisms* suitable to their native language, unto words newly invented or translated out of other languages.—*Hale. Origin. of Mankind*, p. 165.

But whence art thou inspir'd, and thou alone
To flourish in an *idiom* not thy own!—*Dryden*, Ep. 12.

When, upon a greater familiarity with the *idiotisms*, the sense, and the applicableness of Scripture, I came to survey it, I then in some places marked the whole chapter.
Boyle. Works, vol. ii. p. 321.

We may have lost somewhat of the *idiotism* of that language in which it was spoken; and where the conceit is couched in a single word, if all the significations of it are not critically understood, the grace and the pleasantry are lost.—*Dryden. Life of Plutarch.*

Rather, "plain in your ornaments." Milton mistakes the *idiomatical* use and meaning of *Mundities*.
Warton. On Milton. Horace, b. i. Ode 5.

Character has no manner of influence, in the ease and freedom of conversation, on the *idiomatic* differences of expression which flow not from the manners, but from some degree of study and affectation, and only characterize their written and artificial works.
Hurd. On the Manner of Writing Dialogue, Pref.

IDIO'PATHY. Gr. Ἰδιοπαθεια; Lat. *Idiopathea*; from ἴδιος, proper or peculiar; and παθος, passion or affection.

Applied as explained in the first quotation from More.

Idiopathie, ἰδιοπαθεια, is one's *proper peculiar wallow*, mine or thine, being affected thus or so upon this or that occasion.—*More. Song of the Soul. Interpretation of more unusual Words.*

For all men are so full of their own phansies and *idiopathyes*, that they scarce have the civility to interchange any words with a stranger.—*Id. Ib. Preface to Psychathanasia.*

IDIOSY'NCRASY. IDIOSYNCRA'TICK. } Gr. ἴδιος, *proprius*, and *συγκρασις*, from συν, and κρασις, *mixtio*.

A peculiar commixture or temperament, (sc.) of mind.

For the soul in its first and pure nature hath no *idiosyncrasies*, that is, hath *no proper natural inclinations* which are not competent to others of the same kind and condition.
Glanvill. Pre-existence of Souls, c. 10.

Whether quails from any *idiosyncrasy* or peculiarity of constitution do innocuously feed upon hellebore or rather sometime but medically use the same!
Brown. Vulgar Errours, b. iii. c. 28

We have observed, that the denial of God's moral attributes is the great barrier against religion in general but it is more especially serviceable in his lordship's *idiosyncratic* terrors, the terrors of a future state
Warburton. The Divine Legation, b. ii. App.

I'DIOT. IDIO'TICK. IDIO'TICAL. I'DIOTISH. I'DIOTISM. I'DIOTCY, or I'DIOCY. } Fr. *Idiot*; It. and Sp. *Idiota*; Lat. *Idiota*; Gr. ἰδιωτης, from ἴδιος, proper, peculiar, private.

A private person, opposed to one who had obtained public distinction or eminence; extended to the rude, unlearned, (as in the quotation from Wiclif, and in v. 23, 24, of the same chap.) ignorant; then, further, to the simple, foolish; those destitute of the ordinary powers of mind. And see the quotation from Blackstone.

For if thou blessist in spyrit, who filleth the place of an *idyot*, [*qui suppirt locum idiote.*] how schal he seie amen on thi blessyng.—*Wiclif.* 1 *Corynth.* c. 14.

What, wenest thou make an *idiot* of our dame!
Chaucer. The Wif of Bathes Prologue, v 3883

And euerye man thought his own wysdome best, which God hath proued stark folyshnesse all, and moost *ydiotysh* dottage.—*Bale. Image*, pt. i.

Turne a child loose into an apothecaries shop, or an *idiot*, that gally-pot which looks fairest, shall have his first hand, though full of poisonous drugs: where the judicious would chuse the wholesomest, led not by sense, but skill.
Bp Hall, Dec. 3. Ep. 9.

[No man can] think that there is any profit, any advantage in gaining the whole world, if accompanied with the least hazard or possibility of losing his own soul: and therefore the running that adventure is the greatest *idiotism*, the most deplorable, woful simplicity in the world.
Hammond. Works, vol. iv. p. 578.

Ther. Why thou picture of what thou seem'st, and idoll of *ideot-worshippers*, here's a letter for thee.
Shakespeare. Troyl. & Cress. Act v. sc. 1

Dr. Plot, in his *History of Staffordshire*, tells us of an *ideot* that chauncing to live within the sound of a clock, and always amusing himself with counting the hour of the day whenever the clock struck, the clock being spoiled by some accident, the *ideot* continued to strike and count the hour without the help of the clock, in the same manner as he had done when it was entire.—*Spectator*, No 447.

Long mute he stood, and leaning on his staff,
His wonder witness'd with an *idiot* laugh;
Then would have spoke, but by his glimmering sense
First found his want of words, and fear'd offence.
Dryden. Cymon & Iphigenia.

The stupid succession [of Epicureans] persisted in maintaining that the sun, moon, and stars were no bigger than they appear to the eye, and other such *idiotic* stuff against mathematical demonstration.—*Bentley. Of Free-thinking*, § 49.

If in reality his philosophy be foreign to the matter professed: if it goes beside the mark, and reaches nothing we can truly call our interest or concern; it must be somewhat worse than mere ignorance or *idiotism*.
Shaftesbury. Advice to an Author, pt. iii. s. 1.

An *idiot*, or natural fool, is one that hath had no understanding from his nativity; and therefore is by law presumed never likely to attain any.
Blackstone. Commentaries, b i. c 8

But with us, when a man on an inquest of *idiocy* hath been returned an unthrift and not an *idiot*, no further proceedings have been had.—*Id. Ib.*

I'DLE, *v.* } Dut. *Iidel;* A. S. *Idel, aydlige,*
I'DLE, *adj.* } which latter Somner refers to
I'DLENESS. } *Aidlian,* irritum facere; and *Aid-*
I'DLESHIP. } *lod,* the past part. he interprets
I'DLESSE. } *irritus,* void, of no effect; also
I'DLY. } *Vacans,* otiosus, vacant, idle.

Hence he also says, an *addle* egg; and Tooke is persuaded that *addle* and *idle* (which by sliding over the *d* in pronunciation become *ail, ill*) are the past part. of the A. S. verb *Aidlian,* ægrotare, exinanire, irritum facere, corrumpere; Dut. *Iidelen,* (Kilian,) inanire, exinanire, vacuare, evacuare:—to *ail,* to be or become empty or vacant, to render void, vain or fruitless, to spoil.

To render void, vain or fruitless, to spoil, to consume, to waste.

An *idle* man,—one who wastes or trifles away, (sc.) his time; renders it vain, fruitless, or useless; one who is inactive, lazy, sluggish, slothful, unemployed.

Any thing *idle,*—vain, fruitless, useless; trifling or trivial, unimportant; unproductive; barren, sterile.

Idle time,—time unemployed, disengaged from active pursuits.

To do any thing *idly,*—to do it vainly, fruitlessly, triflingly, carelessly.

Vor wanne men beth al *ydel,* that er batayles sogte,
Her *ydelnesse* hem sual brynge to synne lecherye,
To tauerne, and to aleuthe, and to hasarderye.
R. Gloucester, p. 195.

Also thei *idel* lernen to go aboute housis, not oonli *idil* but ful of wordis and curiouse speekynge thingis that behoueth not.—*Wiclif.* 1 *Tymo.* c. 5.

And also they learne to go frō house to house *idle;* yea not *idle* only, but also triflig and busye bodies, speakynge thinges whych are not comely.—*Bible,* 1551. *Ib.*

Eterne God, that thurgh thy purveance
Ledest this world by certain governance,
In *idel,* as men sain, ye nothing make.
Chaucer. The Frankeleines Tale, v. 11,179.

Than cometh *idlenesse,* that is the yate of all harmes. An *idel* is like to a place that hath no walles; theras deviles may enter on every side, or shoot at him at discoverte by temptations on every side.—*Id. The Persones Tale.*

And if they techen to restreyne
My loue, it were an *ideil* peyne
To lerne a thynge, which male not bee.
Gower. Con. A. b. iv.

Among these other of sloutes [sloth's] kinde,
Whiche all labour set behinde,
And hateth all beames,
There is yet one; whiche *idelnes*
Is cleped and is the norice
In man's kynde of euery vice. *Id. Ib.*

——— For of *idelship*
He [Loue] hateth all the felaushlp. *Id. Ib.*

Neyther is it lawfull to forsake thy neyghbour, and to withdraw thyselfe from seruing him, and to get thee into a dera, and liue *idlely* profitable to no man.
Tyndall. Workes, p. 154.

A louer may bestride the gossamour,
That *ydles* in the wanton summer ayre,
And yet not fall.—*Shakespeare. Rom. & Jul.* Act ii. sc. 6.

But, when they came where that dead dragon lay,
Stretcht on the ground in monstrous large extent,
The sight with *idle* feare did them dismay,
Ne durst approch him nigh, to touch, or once assay.
Spenser. Faerie Queene, b. I. c. 12.

Wherin of antars vast, and desarts *idle,*
Rough quarries, rocks, hills, whose head touch heauen,
It was my hint to speake.—*Shakes. Othello,* Act i. sc. 3.

Kath. Why do you talk so?
Would you were fast asleep.
Frank. No, no; I am not *idle.*
Ford. The Witch of Edmonton, Act iv. sc. 2.

——— On me the curse aslope
Glanc'd on the ground, with labour I must earne
My bread, what harm? *Idleness* had bin worse;
My labour will sustaine me.—*Milton. Paradise Lost,* b. x.

All which my dayes I haue not lewdly spent,
Nor split the blossome of my tender yeares
In *idlesse;* but as conuenient.
Spenser. Faerie Queene, b. vi. c. 2.

Diuerse delights they found themselues to please;
Some sung in sweet consort, some laught for ioy,
Some plaid with strawes, some *idle* sate at ease.
Id. Ib. b. ii. c. 9.

He [Philopœmen] was a man that could not abide to live *idely,* and that desired above all things to serve continually in the army.—*North. Plutarch,* p. 311.

Is the man *idle-brain'd* for want of rest.
Chapman. Homer. Odyssey, b. xviii.

You haue heard of such a Spirit, and well you know
The superstitious *idle-headed* eld
Receiu'd, and did deliuer to our age
This tale of Herne the hunter, for a truth.
Shakespeare. Merry Wives of Windsor, Act iv. sc. 4.

Else, when the flowrets of the season fail,
Though one would saue you, not one grain of wheat,
Should pay such songsters *iding* at my gate.
Parnell. The Flies. An Eclogue.

His friend smil'd scornful, and with proud contempt
Rejects as *idle* what his fellow dreamt.
Dryden. The Cock and the Fox.

——— The meditated blow,
Stooping, he shunn'd, the javelin *idly* fled,
And hiss'd innoxious o'er the hero's head.
Pope. Homer. Iliad, b. xvii.

The soul's play-day is always the devil's working day, and the *idler* the man, still the busier the tempter. The truth is, *idleness* offers up the soul as a blank to the devil, for him to write what he will upon it.—*South,* vol. vi. Ser. 10.

For who'd sustain war's toil and waste,
Or who th' hoarse thund'ring of the sea,
But to be *idle* at the last,
And find a pleasing end in thee.—*Smart,* Ode I. *Idleness.*

For thee, O *Idleness,* the woes
Of life we patiently endure,
Thou art the source whence labour flows,
We shun thee but to make thee sure. *Id. Ib.*

Forgive him then, thou bustler in concerns
Of little worth, an *idler* in the best,
If, author of no mischief and some good,
He seek his proper happiness by means,
That may advance, but cannot hinder thine.
Cowper. Task, b. vi.

I'DOL. } Fr. *Idole;* It. and Sp. *Idolo;*
IDO'LATER. } Lat. *Idolum;* Gr. Εἴδωλον, from
IDO'LATRESS. } εἶδος, an image. See the quo-
IDO'LATRIZE, *v.* } tation from Tyndall.
IDO'LATRY. } An image, species or repre-
IDOLA'TRICAL. } sentation; emphatically—an
IDO'LATROUS. } image worshipped, adored;
I'DOLIZE, *v.* } any person or thing, adored,
I'DOLISH. } loved to excess.
I'DOLISM. } An *idol* or image is also op-
I'DOLIST. } posed to a reality; thus Lord
I'DOLIZER. } Bacon (see the quotation from
I'DOLOUS. } him) speaks of *idols* or false appearances; of which he discourses at large in the iv th book of the 5th chapter *De Augmentis Scientiarum.*

But of metis that ben offrid to *idolis* we witen that an *idol* is no thing in the world, and that there is no God but oon.—*Wiclif.* 1 *Cor.* c. 8.

To speake of meate dedycat vnto *ydols,* we are sure yt ther is none *ydol* in ye worlde, and that there is none other God but one.—*Bible,* 1551. *Ib.*

And while Poul abood hem at Atheynys his spirit was moued in him, for he saigh the citee ghouun to *idolatrie.*
Wiclif. Dedis, c. 17.

The angel of God hath me the trouth ytaught,
Which thou shalt seen, if that thou wilt reney
The *idoles,* and be clene, and elles naught.
Chaucer. The Second Nonnes Tale, v. 15,737.

What difference is ther betwix an *idolastre,* and an avaricious man? But that an *idolastre* peradventure ne hath not but o maumet or two, and the avaricious man hath many: for certes, every florein in his coffre is his maumet.
Id. The Persones Tale.

And therefore sayth Seint Paul, that an avaricious man is the thraldome of *idolatrie.*—*Id. Ib.*

And thus the fende from daie to daie
The worship of *idolatrie*
Drough forth vpon the fantasie
Of him, that were then blynde,
And couthen nought the trouth finde.
Gower. Con. A b. v.

If ye bestowe the fastynges and abstaynynges of the Scriptures now, vpon such Jewyshe feastes, ye do as ded your pay pay, your papa, I shuld saye, whyche appoynted thē to hys *ydolatrous* dayes of *ydlenesse.*—*Bale. Apology,* fol. 55.

Serue none image in your harts. *Idolatrie* is Greeke, and the English is *imageservice;* and an *idolater* is also Greke, and the English an *imageservant.*
Tyndall. Workes, p. 424.

Whō such an Image or *idolouse* prince is thus vp set or constituted by authoritie, he maye in no wyse speake, but oute of that spirit yt their coiurers, cōfessours I shuld sai, haue put into him.—*Bale. Image,* pt. ii.

That men beholding so great excellence,
And rare perfection in mortalitie,
Doe her adore with sacred reuerence
As th' *idole* of her Maker's great magnificence.
Spenser. Faerie Queene, b. ii. c. 2.

I do find therefore in this enchanted glass four *idols,* or false appearances of several distinct sorts, every sort comprehending many subdiuisions: the first sort, I call *idols* of the nation or tribe; the second, *idols* of the palace; the third, *idols* of the cave; and the fourth, *idols* of the theatre, &c.—*Bacon. Of the Interpretation of Nature.*

—— That uxorious King, whose heart though large,
Beguil'd by fair *idolatresses,* fell
To *idols* foul. *Milton. Paradise Lost,* b. i.

Idol unto himself, shame to the wise,
And all that honour thee *idolatrize.*
Daniel. The Complaint of Rosamond.

Chor. Yet with this strength thou serv'st the Philistines *Idolatrous,* uncircumcis'd, unclean.
Sam. Not in their *idol-worship,* but by labour
Honest and lawful to deserve my food
Of those who have me in their Civil power.
Milton. Samson Agonistes.

I do not tell you of miserable Indians *idolatrously* adoring their devillish pagodes.—*Bp. Hall. The Character of Man.*

As for those captive tribes, themselves were they
Who wrought their own captivity, fell off
From God to worship calves, the Deities
Of Egypt, Baal next and Ashtaroth,
And all the *idolatries* of heathen round.
Milton. Paradise Regained, b. iii.

When they have stuff'd their *idolish* temples with the wasteful pillage of your estates, will they yet have any compassion upon you, and that poor pittance which they have left you.—*Id. Reason of Church Govern.* b. ii. Conclusion.

How wilt thou reason with them, how refute
Their *idolisms,* traditions, paradoxes?
Id. Paradise Regained. b. iv.

——— This pomp have brought
To Dagon, and advanc'd his praises high
Among the heathen round; to God have brought
Dishonour, obloquy, and op't the mouths
Of *idolists* and atheists. *Id. Samson Agonistes.*

——— Thou'lt heare
How their cold language tells thee, that thy skin
Is but a beauteous shrine, in which black sin
Is *idolized.* *Habington. Castara,* pt. ii. Elegy 2.

Before their mother's gods they fondly fall,
Vain *idol-gods,* that have no sense nor mind.
Cowley. Women's Superstition.

Begin thy reign with God; purge the church, demolish those piles of abomination; abandon those *idol-mongers,* restore devotion to its purity.—*Bp. Hall. Const. Rehoboam.*

With these now nam'd the *idoll-serving* bands
What number loe (time past) their folly findes?
Stirling. Domes-day. The Sixth Houre.

When I was at Madcras, or Fort George, I took notice of a great ceremony used for several nights successively by the *idolaters* inhabiting the suburbs: both men and women (these very well clad) in a great multitude went in solemn procession with lighted torches, carrying their *idols* about with them.—*Dampier. Voyages,* an. 1687.

The Saxons were a sort of *idolatrous* pagans, that worshipped several gods peculiar to themselves, among whom Woden, Thor, and Frea, were the chief, which left their memories still preserved by the common names of three days in the week.
Sir W. Temple. An Introd. to the History of England.

Another may *idolize* his money, and make his gold his God; and, in such a case, is it not really more profitable for him to lose an earthly estate, than to have no treasure in heaven?—*South,* vol. x. Ser. 5.

That is to say, this is the true Religion, and the way to eternal life, *viz.* the worship of the true God by and through his Son Jesus Christ; beware of *idol-worship.*
Clarke. On the Trinity, c. 1. s. 3.

Like a coy maiden, Ease, when courted most,
Farthest retires—an *idol,* at whose shrine
Who oft'nest sacrifice are favour'd least.
Cowper. Task, b. i.

The truth is this: The usurped right of punishing for opinions was first assumed and long ingrossed by *idolators.* And, if tradition may be believed, Abraham himself narrowly escaped the fire for preaching against its divinity.
Warburton. The Divine Legation, b. vi. Ap.

Jeremiah draws them in the very same colour. Though they say, the Lord liveth, surely they swear falsely, *i. e.* vainly, *idolatrously.* Why? The reason is given soon after: they swore likewise by their *idols.*—*Id. Ib.* b. v. c. 2.

As the renouncing him for king was the throwing him off as God; and as the renouncing him for God was the throwing him off as king; *idolatry*, which was the rejecting him as God, was properly the *crimen laesæ majestatis*; and so justly punishable by the Civil laws.

Warburton. Divine Legation, b. v. s. 2.

I have observed the affectation, which, for many years past, has prevailed in Paris even to a degree perfectly childish, for *idolizing* the memory of your Henry the Fourth.

Burke. On the French Revolution.

Though I be not such an *idolizer* of antiquity as Harris, yet they have great charms for me.

Warburton. To Hurd, Let. 48.

IDONE'OUS. Lat. *Idoneus*, perhaps from the Gr. ἴδιος, proper, peculiar; and therefore,—

Suited or adapted to, fit.

By which he expresses his conception and idea for the judicious collocation, *idoneous* and apt disposition, right casting and contrivement of the several parts and rooms, according to their distinct offices and uses.

Evelyn. Of Architects & Architecture.

Especially if, on the same sheet of paper, some other fit mineral water, or *idoneous* liquor be likewise dropped.

Boyle. Works, vol. iv. p. 806.

JE'ALOUS. JE'ALOUSLY. JE'ALOUSY. } Fr. *Jaloux*; It. and Sp. *Geloso*; Lat. *Zelotypus*, *zelus*. *Zelus*, Vossius derives from ζεω, *fervere*, to warm, to glow, because it is properly that warmth or fervour of mind, which is distinguished in emulation or rivalry: it is then extended to invidious, suspicious, rivalry; to the suspicion of rivalry; to envy at the rivalry of another, at the good success of another. See the quotation from Spenser.

Emulous, invidious, suspicious; looking, observing, watching with envy, with suspicion; suspiciously watchful or vigilant, careful or cautious.

Jealousy,—It. *Gelosia*; Fr. *Jalousie*, "a lattice window, or grate to look through," (Cotgrave,)—is in current speech.

In *gelosie* loye less, and janglynge a bedde.

Piers Ploughman, p. 108.

Trewly if they were distroied *iealousie* vndone were for euer, and yet some manner of *iealousye*, I wote well is euer ready in all the hearts of my trew seruants, as thus: to bee *ielous* ouer himself, least hee bee cause of his owne disease.

Chaucer. Testament of Loue, b. iii.

Therwith the fire of *jealousie* up sterte
Within his brest, and hent him by the herte
So woodly, that he like was to behold
The box-tree, or the ashen ded and cold.

Id. The Knightes Tale, v. 1301.

But finally to taken hede,
Men maie well make a likelyhede
Betwene hym which is auarous
Of golde, and hym that is *jealous*
Of loue. *Gower. Con. A.* b. v.

Wherof it is, that he conceiueth,
That like vneasy maladie,
The whiche is cleped *jeconste*.
Of whiche if I the properte
Shall telle, after the mettee,
So as it worcheth on a man:
A feuer it is cotidian. *Id. Ib.*

But I wel se, Galathians, wherabout they go: some *jalously* wooe you, and as it were enulyng at me,' labor to wynne your fauor.—*Udal. Galathians*, c. 4.

It is one of the best bonds, both of chastity and obedience, in the wife, if she think her husband wise; which she will never do if she finde him *jealous*.

Bacon. Ess. Of Marriage & Single Life

Foule *jealousie*, thou turnest loue diuine
To loylesse dread, and mak'st the louing hart
With hatefull thoughts to languish and to pine,
And feed itselfe with selfe-consuming smart.
Of all the passions in the mind thou vilest art.

Spenser. Faerie Queene, b. iii. c. 11.

That he did not mean hereby to contend with his lordship, through whose assistance he had always hoped that her majesty's safety (consisting in the true maintenance of her majesty's supreme government) should be *jealously* preserved.—*Strype. Life of Whitgift*, an 1589.

So fears the lover when his breast,
By *jealous* phrenzy is possest;
Forswears the nymph for whom he burns,
Yet straight to her whom he forswears returns.

Walsh. A Cure for Jealousy.

Forgive those foolish fears of fancy'd harms,
That stab my soul, while they but move thy tears;
And think, unless I love thee still,
I had not treated thee so ill;
For these rude pangs of *jealousy* are much more certain signs
Of love, than all the tender words an amorous fancy coins.

Walsh. Jealousy.

If we love glory, we are *jealous* of partners, and afraid even of our own instruments.

Burke. On the Policy of the Allies.

——— Now in dreadful pause
His thoughts seem lost; then springing suddenly
He stampes the ground; then *jealously* casts round
His burning eyes, as if he fear'd his thoughts
Were listen'd to.

Mickle. The Siege of Marseilles, Act iii. sc. 5.

Jealousy is a painful apprehension of rivalship in cases that are peculiarly interesting to us.

Cogan. On the Passions, pt. ii. c 2.

JEER, *v.* JEER, *n.* JE'ERER. JE'ERING, *n.* JE'ERINGLY. } Skinner thinks most probably from the Ger. *Scheeren*, consequentially, vexare, dictis et factis contumeliosis, (lit.) scindere, secare, (A. S. *Scer-an*, to shear,) to cut, to divide; the met. (Wachter has no doubt) derived—a *tonsurâ* et vexatione servili ad contumeliam liberi hominis. Junius says,—to *jeer*, or *yeer*, and *yeery*, is the A. S. *Eorra*, from *eorrian*, or *eorsian*, *ge-orsian*, *geyrsian*, irritare, to provoke. And to *jeer* may mean,—

To speak provokingly, tauntingly, scoffingly; to utter provoking, taunting jests; to taunt, to scoff, to mock, or make a mock of. See Scorn.

The knight was courteous and did not forbeare
Her honest merth and pleasaunce to partake
But when he saw her toy, and gibe and *geare*,
And passe the bounds of modest pleasmake,
Her dalliaunce he despis'd and fooles did forsake

Spenser. Faerie Queene, b. ii. c. 6.

The brave mind is allotted in the birth,
To manage empires from the state of thrones,
Frighting coy fortune, when she stern'st appears,
Which scorneth sighs, and *geereth* at our tears

Drayton. The Barons' Wars, b iii.

Pas. Democritus, thou ancient fleerer,
How I miss thy laugh, and ha' since.
Bas. There you nam'd the famous *jeerer*,
That ever *jeer'd* in Rome or Athens.

Beaum. & Fletch. The Nice Valour, Act v. sc 1.

For he being tribune left in a *jear* the exercise of his office, and went into Syria to Pompey upon no occasion and as fondly again he returned thence upon a sudden.

North. Plutarch, p. 721.

Mad. ——— We *leere* all kind of persons
We meete withall, of any ranke or quality,
And if we cannot *leere* them, we *leere* ourselves.
P. Ca. A pretty sweete society! and a gratefull!

B. Jonson. The Staple of Newes, Act iv. sc. 1.

Call you this *jeering*? I can play at this,
'Tis like a ball at Tennis. *Id. Ib.*

All this will not content some morose cavillers, whom I have heard *jeeringly* say "that many who were burnt in Fox in the reign of Queen Mary drank sack in the days of Queen Elizabeth."—*Fuller. Worthies. Barkshire.*

What rejoicing and *jeering* the adversaries make; how the godly ministers are discouraged, I will pass over, &c.

Strype. Life of Parker, an. 1561.

And, giggling thus at one another,
Each *jeering* lout reform'd his brother;
Till the whole parish was with ease
Sham'd into virtue by degrees.

Somerville. The Devil Outwitted.

But the dean, if this secret should come to his ears,
Will never have done with his gibes and his *jeers*.

Swift. The Grand Question debated.

Friend Tortoise, quoth the *jeering* Hare,
Your burthen's more than you can bear,
To help your speed, it were as well
That I should ease you of your shell.

Lloyd. The Hare and the Tortoise.

JEJU'NE. JEJU'NELY. JEJU'NENESS. JEJU'NITY. } Lat. *Jejunus*, which Martinius derives from the Gr. Κενο-εω, *evacuare*, to empty, for he is *jejune*, whose belly is *empty* of food.

Jejune,—empty, and therefore hungry; empty, void, vacant, destitute, poor, barren.

The Aristotelian hypothesis gives a very dry *jejune* account of Nature's phænomena.

Glanvill. The Vanity of Dogmatizing, c. 8.

If we discourse of man and the law of nature, and the first appetites, and the first reasons abstractedly, and in their own complexions, and without all their relations and provisions, we discourse *jejunely*, and falsely, and unprofitably.—*Bp. Taylor. Great Exemplar*, Pref.

So that there are three causes of fixation; the even spreading both of the spirits, and tangible parts; the closeness of the tangible parts; and the *jejunenesse*, or extream comminution of spirits.—*Bacon. Naturall Historie*, s. 799.

No knowledge can be more pleasant than this, [the works of the creation] none doth so satisfy and feed the soul: in comparison whereto that of words and phrases seems to me insipid and *jejune*.—*Ray. On the Creation*, pt. i.

Other learned writers, who have had occasion to say something purposely of cold, have handled it exceedingly *jejunely*.—*Boyle. Works*, vol. ii. p. 475.

Pray extend your Spartan *jejunity* to the length of a competent letter.—*Bentley. Letters*, p. 201.

The loud demand, from year to year the same,
Beggars invention, and makes fancy lame,
Till farce itself, most mournfully *jejune*,
Calls for the kind assistance of a tune.

Cowper. Retirement.

JE'LLY. See Gelly. So called because stiffened, thickened, concreted, coagulated, as if *congealed*.

Any thing concreted or coagulated into a viscous substance.

Call'd barnacles by us, which like a *jelly* first
To the beholder seem, then by the fluxure nurs'd,
Still great and greater thrive, untill you well may see
Them turn'd to perfect fowls, when dropping from the tree
Into the mercy pond. *Drayton. Poly-Olbion*, s. 28.

And for close of all a *jelly* made of ye bones of beef, the best for clearness and good relish, and the most delicious that I had ever seen or tasted.

Evelyn. Memoirs, Feb. 12, 1682.

With wonder he surveys the upper air,
And the gay gilded meteors sporting there;
How lambent *jellies*, kindling in the night,
Shoot through the ether in a trail of light.

Garth. The Dispensary, c 4.

And having fill'd his empty belly
With mutton broth and meagre *jelly*,
Gave him a robe of sleek prunella,
And very wisely made him fellow.

Cawthorn. Wit & Learning.

JE'NNETING. Said to be a corruption of *Juneting*; the name proper to certain apples because they ripen in *June*.

Contrariwise pomegranate trees, fig trees and apple trees, live a very short time, and of these the hastie kind or *jennetings*, continue nothing so long as those that bear and ripen later.—*Holland. Pinie*, b. xvi. c. 44.

JE'NNETT. See Genett.

The 12 of December the emperour's majestie and all his nobility came into the field on horsebacke, in most goodly order, hauing very fine *jennets* & Turkie horses garnished with gold & siluer abundantly.

Hackluyt. Voyages, vol. i p 316.

Say'st thou this colt shall prove a swift-pac'd steed
Only because a *jennet* did him breed?—*Hall*, b. iv. Sat. 3.

Were they, like Spanish *jennits*, to impregnate by the wind, they could not have thought on a more proper invention.

Spectator, No. 127

Watch not their steps—they're safe without thy care
Unless, like *jennets*, they conceive by air.

Churchill. The Times

JE'OPARD, *n.* JE'OPARDIER, *v.* JE'OPARDESS. JE'OPARDY. JE'OPARDOUS. JE'OPARDOUSLY. } Written *Jupartie* by Chaucer, and *Jubardy* by Sir T. More. Skinner says,—*Jeopardy*, periculum, q.d. the Fr. *Jeu perdu*, literally, *I have lost*, or as the learned Dr. T. H. prefers, *Jeu perdu*, a lost game. Junius suspects it to be a word originating among gamblers, risking every thing upon the hazard of a die, and at every chance of the table exclaiming, *Jeu perdu!* Tyrwhitt rather believes it to be a corruption of *jeu-parti*. A *jeu parti* is properly a game in which the chances are exactly even: hence it signifies any thing uncertain or hazardous. *Jeu parti* is in Low Lat. *Jocus partitus*; so said, when the power is given to any one of choosing one of two things proposed to him. (Du Cange.) To *jeopard*, is—

To risk, to hazard, to endanger, to imperil.

And whan he, thurgh his madnesse and folie
Hath lost his owen good thurgh *juperte*,
Than he exciteth other folk therto,
To lose hir good as he himself hath do.

Chaucer. The Chanones Yemannes Tale, v. 16,211.

And er that ye *ieoparden* so your name
Beth nat to hasty in this hotte fare
For hasty man ne wanteth neuer care.—*Id. Troilus*, b. iv.

But God wold I had ones or twise
Ieond, and know the *ieopardie*
That coud the Greke Pithagores
I shuld haue plaid the bet at ches. *Id. The Dreame*

Thus meane I, that were a great foly
To put that sikernesse in *ieopardy*.—*Chaucer. Troil.* b. iv.

For thus stant euery man's life
In *ieopardie* for his wife,
And for his doughter, if thei bee
Passyng an other of beautee. *Gower. Con. A.* b. viii.

As I yet intende not to come forthe and *iubard* myselfe after other of my frendes: which woulde God wer rather here in suertie, then I were there in *iubardy* with thē.
Sir T. More. Workes, p. 49.

Whye madame (quod another lorde) know you any thing why thei should be in *iubardye*? Nay verely sur qd. shee, nor why they should be in prison neither, as they now be.
Id. Ib.

Rather had I haue in you that, whiche is of lesse perfection, so that it bee *ieoperdiesse*, that whiche is muche more commendable, beeyng yet suche as is ioyned with no small perill.—*Udal. 1 Cor.* c. 7.

Better is it therfore to embrace thys libertie, yf it be eyther in thy power, or *ieopardies*.—*Id. Ib.*

To the whiche it was answered that it was both *ieopardeous* for yᵉ kyng & for his whole realme to haue their prince absent for feare of inuasione by vtward enemies
Hall. Hen. VIII. an. 25.

But if thou canst not, no more than they, replied Philio, what wilt thou forfeit for thy folly? I am content (quoth Alexander) to *jeopard* the price of the horse.
North. Plutarch, p. 561.

This his goodly, valiant, and *jeopardous* enterprise (as it is termed) was represented with advantage by the Duke of Norfolk to the king, who highly praised and rewarded him for the same.—*Fuller. Worthies. Cornwall.*

But by the way, there is a great quicksand,
And a whirlepoole of hidden *ieopardie*:
Therefore, Sir Palmer, keepe an euen hand;
For twixt them both the narrow way doth lie.
Spenser. Faerie Queene, b. ii. c. 12.

This letter I have exemplified in the Appendix, as containing some matters of remark: as, what hard and unjust methods were then used by the pope's creatures to bring the professors of the Gospel into *jeopardy*.
Strype. Life of Parker, an. 1566.

Where is the mother, who thinks all her pain,
And all her *jeopardy* of travail, gain,
When a man-child is born; thinks ev'ry pray'r
Paid to the full, and answer'd in an heir?
Short-sighted woman. *Churchill. The Times.*

JERK, *v.*
JERK, *n.*
JE'RKER.
JE'RKING, *n.*

Skinner thinks—a sono fictum; Junius (who writes it *Yerk*) thinks it has a strong affinity with *irksome*. Lye doubts whether it may not be from the A.S. verb, *Ge-recc-an*, corrigere, animadvertere; to correct or punish, (Somner.) May it not be from *Jar*, *v.* with augmenting suffix, *ic* (eke), *jaric*, *jark*, *jerk*? See JAR.

To hit or strike, to throw, to take away, with a quick, short motion or action; with a sudden, smart blow.

What Stepney meant in the passage below is not very clear.

For this we see, the stiffe and strongest arme,
Which glues a *ierke*, and hath a cunning loose,
Shootes furdest still, and doth alway most harme.
Gascoigne. Vpon Fruite of Fetters.

Is't not sweete pride, when men their crownes must shade,
With that which *jerks* the hams of every jade,
Or floor-strow'd locks from off the barber's sheares!
But waxen crownes well gree with borrow'd haires.
Bp. Hall, b. iii. Sat. 5.

Last, that he never his yong maister beat,
But he must aske his mother to define,
How manie *jerks* she would his breech should line.
Id. b. iv. Sat. 4.

Var. Let 'em alone Frank, I'le make 'em their own justice, and a *jerker*.
Beaum. & Fletch. Wit without Money, Act iv. sc. 1.

Nor blush should he some grave acquaintance meet,
But proud of being known, will *jerk* and greet.
Stepney. Juvenal, Sat. 8.

Instead of easy flapping side-ways it swims by rapid, brisk *jerks*, the quite contrary way.
Derham. Physico-Theology, b. viii. c. 6.

Bastings heavy, dry, obtuse,
Only dulness can produce;
While a little gentle *jerking*
Sets the spirits all a-working. *Swift. To a Lady.*

——— At his heels,
Close at his heels, a demagogue ascends,
And with a dext'rous *jerk* soon twists him down
And wins them, but to lose them in his turn
Cowper. Task, b. iv.

JE'RKIN. Skinner thinks from the A.S. *Cyrtelkin*, tunicula; a diminutive of *Cyrtel*, a tunic. See KIRTLE.

A short, close coat.

Thy bodies bolstred out with bumbast and with bagges,
Thy rowles, thy ruffes, thy caules, thy coifes, thy *jerkins* and thy jagges.—*Gascoigne. A Chatlenge to Beautie.*

Their teeth are all filed, which they doe for a brauerie, to set out themselues, and doe jagge their flesh, both legges, armes, and bodies, as workemanlike, as a *jerkin-maker* with vs pinketh a *jerkin*.—*Hackluyt. Voyages*, vol. iii. p. 504.

What delicacy can in fields appear,
Whilst Flora herself doth a frize *jerkin* wear!
Bp. Hall. Eclogue, Dec. 26th, 1616.

The 18th Dec. 1554 was a great triumph at the court-gate by the kings and divers lords, both English and Spanish: who were in goodly harness, and upon their arms goodly *jerkins* of blue velvet, and hose embroidered with silver and blue sarcenet.—*Strype. Memorials: Queen Mary*, an. 1554.

JESS. Fr. *Gets*; It. *Getti*; Low Lat. *Jacti*; so called—quia cum eis *jaciuntur* falcones et emittuntur ad prædam. (See *Menage.*) Hanmer, in his note on the passage quoted from Shakespeare, says, "*Jesses* are short straps of leather tied about the foot of a hawk, by which she is held on the fist."

Now wanting them he felt himselfe so light,
That like an hauke, which feeling herself freed
From bels and *jesses*, which did let her flight,
Him seem'd his feet did fly, and in their speed delight.
Spenser. Faerie Queene, b. vi. c. 4.

——— If I do proue her haggard,
Though that her *jesses* were my deere heart-strings,
I'd whistle her off, and let her downe the winde
To prey at Fortune.—*Shakespeare. Othello*, Act iii. sc. 3.

JE'SSAMINE. See JASMINE.

JEST, *v.*
JEST, *n.*
JE'STER.
JE'STING, *n.*
JE'STINGLY.

Skinner prefers the Lat. *Gesticulari*; and Junius, who decides for *gestus*, observes that the Italians say, *gestare*, *gesteggiare*, and *gesticolare*, for *gesticulari*, which the English expound,—to mock a man by gesturing, or by moving his countenance, hand, or other parts of the body ridiculously, and to the prejudice of him, whom he intendeth to mock at. To *jest*—

To play or perform, merry or laughable tricks; to utter laughable sayings; to do or say things invented or feigned, for gamesome purposes, with mirthful or playful intention.

In our old dramatic writers, to *jest* is to play or act a part in a mask.

Who raunge at random *iesting* at the iust
As though they raignde to do euen what they lust.
Gascoigne. The Fruites of Warre.

And if he haue children by another wife, then shall players & *iesters* raile and *iest* vpon thee, as a cruell step dame.
Vives. Instruction of a Christian Woman, b. iii. c. 7.

And thus this foolish *iest*, I put in dogrill rime
Because a crosier staffe is best, for such a crooked time.
Gascoigne. Memories.

For thy delicate pastimes (thou hast nowe) euerlastyng peine: for thy *iestinges* and songes, cōtinuall weping and howlyng.—*Udal. Luke*, c. 16.

Which beyng once knowne: Bathyllus for a time was all the *iestingstocke* of the whole citie of Rome.
Phaer. Lyfe of Virgill.

Which when that scornefull Squire of Dames did view,
He loudly 'gan to laugh and thus to *iest*:
Alas for pitie that so faire a crew,
As like cannot be seen from East to West,
Cannot find one this girdle to inuest.
Spenser. Faerie Queene, b. v. c. 5.

Let your *jests* fly at large; yet therewithall
See they be salt, but yet not mix'd with gall
Not tending to disgrace,
But fairly given,
Becoming well the place,
Modest and even;
That they with tickling pleasure may provoke
Laughter in him, on whom the *jest* is broke.
Drayton. Sacrifice to Apollo.

As gentle, and as iocond, as to *iest*
Go I to fight.—*Shakespeare. Rich. II.* Act i. sc. 3.

Beat. Why he is the Prince's *jester*, a very dull foole, onely his gift is, in deuising impossible slanders: none but libertines delight in him, and the commendation is not in his witte, but in his villainie, for he both pleases men and angers them.—*Id. Much Adoe about Nothing*, Act ii. sc. 1.

Petr. You'll let me in, I hope, for all this *jesting*.
Mar. Hope still, Sir.
Beaum. & Fletch. The Woman's Prize, Act i. sc. 3.

Kened, King of Scots, then in the Court of Edgar, sitting one day at table, was heard to say *jestingly* among his servants, he wonder'd how so many Provinces could be held in subjection by such a little dapper man.
Milton. History of England, b. v

Thus Arcite: and thus Palamon replies,
(Eager his tone, and ardent were his eyes)
"Speak'st thou in earnest, or in *jesting* vein?"
"*Jesting*," said Arcite, "suits but ill with pain"
Dryden. Palamon & Arcite.

But won't you then take a *jest*? Yes, but pray let it be a *jest*.—*Spectator*, No. 422.

But tho' each Court a *jester* lacks,
To laugh at monarchs to their face:
All mankind behind their backs
Supply the honest *jester's* place.
Dodsley. The Kings of Europe.

As lovesick Apollo, by Daphne disdain'd,
In Tempe sat whining beneath an old oak,
Bacchus happen'd to hear as he sadly complain'd,
And, shaking with laughter, thus *jestingly* spoke.
Boyse. Wine the Cure for Love.

The Scripture was his [Voltaire] *jest-book*, whence he drew
Bon mots to gall the Christian and the Jew.
Cowper. Truth.

JE'SUIT.
JE'SUITED.
JE'SUITESS.
JESUI'TICAL.
JESUI'TICALLY.
JE'SUITISM.

"Fr. *Jésuite*. A priest of the society of *Jesus*. An order of religious men established by Loyola, a Spanish soldier. They pretend to follow exactly the footsteps of our blessed Saviour, whose name they have usurpt. At first they gained to themselves the people's esteem by their tolerable carriage: but now they are generally hated and feared, because of their devilish maxims, their bold enterprises, and secret intrigues." (Cotgrave.)

A *Jesuit* is, in English usage, an intriguer; a crafty, subtle designer or plotter.

What they can bring us now from the Schools of Loyola with his *Jesuits*, or their Malvezzi, that can cut Tacitus into slivers and stakes, we shall presently hear.
Milton. Of Reformation in England, b. ii.

At Rome the Pope's Nuncio, and her *jesuited* mother here
Id. Eiconocl. c. 7.

These forward women usurp upon the fashions of their husbands, and will have their faces seen as well as their voices heard; as the *jesuitesses* of late time dared both to attempt and practice, till the late restraint of Pope Urban curbed and suppressed them.—*Bp Hall, Rem.* p 257.

In my censure of travell, glancing at the *jesuitical* bragge of their Indian miracles, (wherent their very friends make sport,) I charge Cardinal Bellarmine for an avoucher of these cozenages.—*Id. The Answer to the Advertisement.*

But to return to the Roman Catholics, how can we be secure from the practice of *jesuited* Papists in that Religion?
Dryden. Religio Laici. Pref.

I should be glad, therefore, that they would follow the advice which was charitably given them by a reverend Prelate of our Church; namely, that they would join in a public act of disowning and detesting those *jesuitic* principles; and subscribe to all doctrines which deny the Pope's authority of deposing Kings, and releasing subjects from their oath of allegiance.—*Id. Ib.*

He who looks well into this argument, looks into the great arcanum, and the *sanctum sanctorum* of Puritanism; which, indeed, is only reformed *jesuitism*, as *jesuitism* is nothing else but Popish Puritanism.—*South*, vol. v Ser. 6.

More vain, if some sly, artful, High-Dutch slave,
Or from the *Jesuit* School some precious knave,
Conviction feign'd. *Churchill. Gotham*, b. ii

From the black catalogue and worthy crew,
The *jesuitical* and scheming few,
Selected by the leader of the clan,
Received instructions for their future plan.
Chatterton. Resignation.

JET.
JE'TTY.

Fr. *Jaet*, *gagate*; Lat. *Gagates*; Gr. Γαγατης. See the quotation from Pliny.

His bill was black, and as the *jet* it shone.
Chaucer. The Nonnes Preestes Tale, v. 14,867.

Of hewen stone the porch was fairly wrought,
Stone more of valew, and more smooth and fine,
Then *jet* or marble farre from Ireland brought.
Spenser. Faerie Queene, b. ii. c. 9.

The *geat*, which otherwise we call *gagates*, carrieth the name of a towne and river both in Lycia, called *Gagas*.
Holland. Plinie, b. xxxvi. c. 19.

—— Amongst the Moors, the *jettiest* black are deem'd
The beautifull'st of them. *Drayton. Poly-Olbion*, s. 26.

But most I wonder how that *jetty* ray,
Which those two blackest sunnes do fair display,
Should shine so bright; and night should make so sweet
a day. *P. Fletcher. Piscatory Eclogues*, Ecl. 7.

Twise twentie *jettie* sailes with him the swelling streame
did take. *Chapman. Homer. Iliad*, b. i.

Yet cherish'd there, beneath the shining waste
The furry nations harbour: tipt with *jet*,
Fair ermines, spotless as the snows they press.
Thomson. Winter.

His brother Niger too, and all the floods
In which the full-form'd maids of Africk lave
Their *jetty* limbs. *Id. Summer.*

I fed on scarlet hips and stony haws,
On blushing crabs or berries, that emboss
The bramble, black as *jet*, or sloes austere.
Cowper. Task, b. i.

Does your old master still persist to prize
His quondam mistress with the *jet-black* eyes?
Fawkes. Theocritus, Idyl. 4.

JET, *v.* } I believe, says Skinner, from
JE'TTER. } the Fr. *Jetter*, Lat. *Jacere*, to
JE'TTEAU. } throw; hence a *jetty*, any thing
JE'TTING, *s.* } thrown out or projecting. See To JUT.

To throw out or project, to shoot out; to throw out or shake, (sc. the body in walking;) to strut along.

Jet, or *jetteau*, or *jette-d'eau*,—a water-spout.

In such lollitye these louers *iet*.
That weale to them doeth seeme to bee but wo,
And griefe seemes ioye, they feede theyr fancyes so.
Gascoigne. Dan Bartholomew of Bathe.

Yet neuer found I warmth, by *letting* in thy iaggs,
Nor neuer can I weare them out, although they rende like
ragge.—*Id. Weeds. Complaint of the Greene Knight.*

And yet in towne, he *letteth* euery streete,
As though the god of warres (euen Mars himself)
Might wel (by him) be liuely counterfayte.
Id. The Steele Glas.

I see Parmeno come *letting* like a lord, but see howe idle
he is, as one out of all care and thought.
Udal. Flowres, fol. 97.

The Pharisee, he goeth *letting* bolt vpright, being in an
high conceipt of himself.—*Id. Luke*, c. 19.

For they [her eyes] are blered
And she graye heared
Jawed like a *jetty*.—*Skelton. Elinour Rumming.*

When in a chamber near thy majesty,
A *jetting* jay accomplished and brave,
That well could speak, well couid himself behave.
Drayton. The Owl.

Not Pelops' shoulder whiter than her hands,
Nor snowy swans that *jet* on Isca's sands.
Browne. Britannia's Pastorals, b. ii. s. 2.

For the first in his Orations was very modest, and kept
his place: and the other of all the Romans was the first that
in his Oration *jetted* up and down the pulpit, and that
plucked his gown over his shoulders.
North. Plutarch, p. 682.

Round the house is a balustre of white marble with fre-
quent *jettos* of water, and adorned with a multitude of
statues.—*Evelyn. Memoirs. Rome*, 1644.

But that instead of this form, so incommodious for the
conveyance of waters, it should be *jetted* out every where
into hills and dales so necessary for that purpose, is a mani-
fest sign of an especial providence of the wise Creator.
Derham. Physico-Theology, b. iii. c. 4.

Thus the small *jet*, which hasty hands unlock,
Spirts in the gardener's eyes who turns the cock.
Pope. The Dunciad, b. ii.

For this reason there is nothing that more enlivens a
prospect than rivers, *jettoes*, or falls of water, where the
scene is perpetually shifting, and entertaining the sight
every moment with something that is new.
Spectator, No. 412.

And as to our own Globe, the winds could not have given
those kindly and salutiferous agitations to the air as they
do, but they must have been too much retarded, if not
wholly stop'd by the exhorbitant angles, and *jettings* out of
other figures.—*Derham. Astro-Theology*, b. v. c. 5.

Let us cut all the cables and snap all the chains which
tie us to an unfaithful shore, and enter the friendly harbour,
that shoots far out into the main its moles and *jetteos* to
receive us.—*Burke. On the Economical Reform.*

Excels in quaint *jette-d'eau* or fountain,
Or leads his stream across a mountain.
Jago. Labour & Genius.

JE'TSAM. See FLOTSAM.

JE'WEL. } Fr. *Joyau*; It. *Gioja, giogello*;
JE'WELLER. } Sp. *Joya, joyel*; Dut. *Juweel*;
JE'WELLERY. } Ger. *Juwel*; which Wachter de-
rives from the Gr. Κειμηλιον, *aliquid repositum*, any thing laid up, stored, as precious or valuable; and he thinks the Low Lat. *Jocalia*, q.d. *jogalia*, is a manifest imitation of the German. Salmasius (see *Menage*) says,—the ancient Latins called every thing *joculum* from which any one could receive pleasure.

Used as a general name for precious stones, or any ornament in which they may be set or placed.

& Richard at that turne gaf him a faire *juelle*,
The gode suerd Caliburne, that Arthur luffed so welle.
R. Brunne, p. 155.

And creep on knees to the croys, and cusse hit for a *jewel*.
Piers Ploughman, p. 365.

Yet nathelesse I wol not say
That she for solace and for play
May a *jewel* or other thing
Take of her loues free yeuing.—*Chaucer. Rom. of the R.*

And saide hym, that he wist where
A treasour was, so plentious
Of golde, and eke so precious
Of *iewelles*, and of riche stones,
That it to all his hors at ones
Were a charge suffisant. *Gower. Con. A.* b. v.

—— A *iuellere*
Which brought from thence golde oore to vs here,
Wherof was fyned mettal good and clene.
Hackluyt. Voyages, vol. i. p. 199.

Whiche is called Gasophylacium (that is to saie, the *Jewelhouse*, or sextrie, or treasourie, in whiche the *jewels* of the temple were kepte.)—*Udal. Luke*, c. 21.

Ol. Heere, weare this *iewell* for me, 'tis my picture:
Refuse it not, it hath no tongue to vex you.
Shakespeare. Twelfth Night, Act iii. sc. 4.

—— And while this deuice
Lay thus vpon the forge: this *jeweller*
Made priuy signes (by winkes and wiles) to her.
That was his object; which she tooke and he
(His signe seeing noted) hied to ship.
Chapman. Homer. Odyssey, b. xv.

—— My Queen's square browes;
Her stature to an inch; as wand-like straight;
As silver-voic'd; her eyes as *jewel-like*,
And cas'd as richly.—*Shakespeare. Pericles*, Act v. sc. 3.

Pompeius the Great met with the *jewell-casket* of King
Mithridates, which, among many other rich oblations, he
presented in the Capitoll.—*Holland. Pinie*, b. xxxvii. c. 1.

For first from knighthood rising in degree,
The office of the *jewel-house* my lot,
After, the rolls he frankly gave to me,
From whence a Privy Counsellor I got.
Drayton. The Legend of Thomas Cromwell.

An honest mind I hope, 'tis petticoat proof,
Chain proof, and *jewel-proof*; I know 'tis gold proof.
Beaum. & Fletch. The Loyal Subject, Act iii. sc. 3.

The design must of itself be good; if it be vicious, or in
one word, unpleasing, the cost of colouring is thrown away
upon it: it is an ugly woman in a rich habit set out with
jewels.—*Dryden. A Parallel of Poetry and Painting.*

There were *jewellers* here [Rio de Janeiro] formerly, who
purchased and worked them on their own account, but about
fourteen months before our arrival, orders came from the
Court of Portugal, that no more stones should be wrought
here, except on the King's account: the *jewellers* were
ordered to bring all their tools to the viceroy, and left
without any means of subsistence.
Cook. Second Voyage, b. i. c. 2.

Even *jewellery* and goods, she finds from woful experience,
lose their value the moment it is known they come from her.
Burke. Articles of Charge against Warren Hastings, 68.

JE'WISE. Judgment, punishment. It may have been formed by corruption either of the Lat. *Judicium*, or the Fr. *Justice*, (Tyrwhitt.)

The Kyng wrote hys lettere agayn to the justise,
That he wist non bettere, bot do him to *juwise*.
R. Brunne, p. 270.

The King commanded his constable anon
Up peine of hanging and of high *jewise*.
Chaucer. The Man of Lawes Tale, v. 5215.

And than he sayde unto the twelfe,
Which of the senate weren wise
I have deserued the *iuise*.
In harte that it were do. *Gower. Con. A.* b. vii.

JEWS-HARP. } Perhaps a *jeu-trompe*, a *jeu-*
JEWS-TRUMP. } *harpe*.

Yet if they would bryng him hatchets, knives, and *Jewes-harpe*, he bid them assure me, he had a mine of gold, and could refine it, & would trade with me.
Hackluyt. Voyages, vol. iii. p. 576.

If we would haue any, wee should send them *Jewes harpe*, for they would giue for eury one two hennes.
Id. Ib. vol. iii. p. 665.

2 *Gent.* Has made a thousand, sir,
And plaies the burthen to 'em on a *Jews-trump*.
Beaum. & Fletch. Humourous Lieutenant, Act iv. sc. 1.

JE'ZEBEL. For the application, see the quotation.

It is my misfortune to be so posted, that my lodgings are directly opposite to those of a *Jezebel*. You are to know, sir, that a *Jezebel* (so called by the neighbourhood from displaying her pernicious charms at her window) appears constantly dress'd at her sash, and has a thousand little tricks and fooleries to attract the eyes of all the idle young fellows in the neighbourhood.—*Spectator*, No. 175.

IF. Skinner says,—"*If* in agro Linc. *Gif*;—ab A.S. *Gif*, si: Hoc a verbo *gif-an*, dare, q.d. dato:" and this Lye quotes with approbation; and it is also adopted by the editor of G. Douglas. Ray,—"*Gin, gif*, in the Old Saxon is *Gif*; from whence the word *if* is made—per aphæresin literæ *g*. *Gif*, from the verb *gif-an*, dare; and is as much as—dato."

Tooke,—"*If* is merely the imperative of the Gothic and A.S. verb *Gif-an*. And in these languages, as well as in the English formerly, this supposed conjunction was pronounced and written, as the common imperative, purely *gif*." "G. Douglas almost always used *gif*: once or twice he has used *if*." "Chaucer commonly uses *if*: sometimes *yeue, yef, yif*."

In the *Man of Lawes Tale* and *Prologue*, quoted below, Tyrwhitt reads *if*. B. Jonson, in the passage quoted below, writes *gif*.

Richard of Gloucester writes *gef*. R. Brunne, *if*.

Tooke gives the following resolution of the lines cited below from B. Jonson. "She can be reclaimed; *give that*, my largesse hath lotted her to be your brother's mistresse. She cannot be reclaimed, *give that*: my largesse hath lotted her to be your brother's prey."

Another example is:—"How will the weather dispose of you to-morrow?—*If* fair (i.e. *give* fair weather) it will send me abroad; *if* foul (i.e. *give* foul weather) it will keep me at home." Or making the *datum* (or thing given) a sentence. Thus,— *if* it is fair, &c, *if* it is foul, &c. the resolution will be—It is fair weather; *give that*: it will, &c.; It is foul weather; *give that*: it will, &c.

As this dragones forgte thus, the kynge hette Merlyn there,
Forte segge, *gef* he couthe, wat the tokenynge were.
R. Gloucester, p. 131.

"We mote," he seyde, "be hardy, and stalworthe, and
wyse,
Gef we wol habbe oure lyf, and holde oure franchise."
Id. p. 155.

That he suld fynd a palmere orly at morn,
At the South gate, alone as he was born,
If he wild praie him, for Jhesu Christe's loue
He wild do the bataile, and thei suld be aboue.
R. Brunne, p. 32.

If he had pes at euen, he had non at morow.—*Id.* p. 40.

Lo here the letters selid of thys thyng
That I mote beare in all the haste I may;
Yeue ye wold ought unto your sonne the kyng,
I am your seruant bothe nyght and day.
Chaucer. The Man of Lawes Tale, v. 5159.

And therfore he of full avisement
Nolde neuer write in non of his sermons
Of suche unkynde abhominacions
Ne I ne wol non reherce, *gef* that I may.
Id. The Prologue, v. 4509

She was so charytable and so pytous
She wolde wepe *vf* that she sawe a mous
Caught in a trappe, *vf* it were deed or bledde
Id. Ib. v. 145.

For *if* men loke in holy churche
Betwene the worlde, and that thei worche,
There is a full great difference.—*Gower. Con. A.* Prol.

For certes suche a maladie
As I now haue, and long haue hadde
It might make a wise man madde
If that it shulde longe endure. *Id. Ib.* b. i.

And *if* a sone of pees be there: youre pees schal reste on hym but *if* noon: it schal turne agen to you.
Wiclif. Luke, c. 10.

And *yf* the sonne of peace be there, your peace shall rest vpon hī: if not, it shal returne to you againe.
Bible, 1551. *Ib.*

Lord suffre it also this yeer the while I delue aboute it, and schal dunge it *if* it schal make fruyt, *if* nay, in tyme comynge thou schalt kitte it doun.—*Wiclif. Luke*, c. 13.

Lorde, let it alone this yeare also, tyll I dygge rounde aboute it & donge it, to see whether it wyll beare frute: and *yf* it beare not then, after that, cutte it downe.
Bible, 1551. *Ib.*

And thei axiden him, and seiden to him, what thanne baptisist thou *if* thou art not Crist, neither Elye, neither a profete.—*Wiclif. Jon*, c. 1.

And they axed hym, and seyde vnto him: why baptisest thou thō *yf* thou be not Christ, nor Helias, neither a prophet?—*Bible*, 1551. *Ib.*

——— My largesse
Hath lotted her to be your brother's mistresse;
Gif shee can be reclaim'd: *gif* not, his prey.
B. Jonson. The Sad Shepherd, Act ii. sc. 1.

IG. The old adj. termination, softened into *y*, (qv.) from A.S. *Ic-an*, to eke, to *add*, to *join*, as, *bloodig*, *bloody*, and used to denote an addition or adjunction. See Ick.

IGNA'RO. It. *Ignaro*; Lat. *Ignarus*; ignorant. An *ignorant* person.

This was the auncient keeper of that place,
And foster-father of the gyaunt dead;
His name *Ignaro* did his nature right aread.
Spenser. Faerie Queene, b. i. c. 8.

It was intolerable insolence in such *ignaroes* to challenge this for Popery which they understood not.
Mountagu. Appeale to Caesar, c. 31.

I'GNEOUS. } Lat. *Ignis*, fire. Varro says, *Ignis* a *nascendo*, quod hinc *nascitur* omne, et quod *nascitur*, *ignescit*, (fortassè melius. *Ignis indit.* Scaliger.) *De Ling. Lat.* lib. iv. Vossius thinks that *ignis* may be quasi *ingenis*; the in not privative, but augmentative. To this etymology it may be objected that it supposes the opinions of philosophers respecting the element of *fire* to have been adopted before the vulgar name was affixed to it.
I'GNIPT, *v.*
I'GNITE.
IGNI'TIBLE.
IGNI'TION.
IGNI'POTENT.
IGNI'VOMOUS.

Fiery,—of or pertaining to *fire*; having the qualities or powers of *fire*.

Though it be not quite full of body, yet it may contain some of the earth's magnetical steams, or of those *igneous* corpuscles that flow from the sun, or both of them.
Boyle. Works, vol. i. p. 223.

The *ignified* part of matter was formed into the body of the sun.—*Stukely. Palaeogr. Sacra*, p. 20.

Yē heate with a long set of faire and warme weather had even *ignited* the aire and prepar'd the materials to conceive the fire, which devour'd after an incredible manner houses, furniture, and everything.—*Evelyn. Mem.* vol. i. Sep. 1666.

Now to contract this direction, there needs not a total *ignition*, nor is it necessary the iron should be red hot all over.—*Brown. Vulgar Errours*, b. ii. c. 2.

Now such bodies as strike fire have sulphureous or *ignitible* parts within them, and those strike best, which abound most in them.—*Id. Ib.* b. ii. c. 1.

To instance in the very worst of all the things named, viz. the volcano's and *ignivomous* mountains; they are some of the most terrible shocks of the globe, and dreadful scourges of the sinful inhabitants thereof, and may serve them as emblems, and presages of Hell itself.
Derham. Physico-Theology, b. iii. c. 3.

It drives, *ignipotent*, through every vein,
Hangs on the heart, and burns around the brain.
Savage. On the Recovery of a Lady.

Whether thinking beings were of an etherial or *igneous* nature, whether material or immaterial, was variously disputed; but that thinking is an operation of some kind of being or other, was always taken for granted, as a principle that could not possibly admit of doubt.
Reid. Inquiry, c. 2. s. 6.

——— Parching thirst, anon
Drinks up the vital maze, as Simois dry,
Or Xanthus, by the arm *ignipotent*,
With a red torrent of involving flames
Exhausted. *Thompson. Sickness*, b. i.

IGNO'BLE. } Fr. *Ignoble*; It. *Ignobile*; Lat. *Ignobilis*, from *in*, privative, and *nobilis*, from *notum*, known. See Ennoble.
IGNO'BLENESS.
IGNO'BLY.
IGNOBI'LITY.

Without renown; unknown, unnoticed, mean, worthless, base.

To locke up the gates of true knowledge from them that affectuously seketh it to the glory of God, is a property belongynge only to the hypocrytysh Pharisees and false lawers. A more signe of *ignobylytie* can not be sene then to hyde such noble monuments.—*Bale*, in *Leland's Newe Yeare's Gift*.

Ignoble French, your fainting cow'rdice craves
The dreadful curse of your own mother earth,
Hard'ning her breast, not to allow you graves,
Be she so much ashamed of your birth.
Drayton. The Battle of Agincourt.

For what in the world is more apt and natural to produce humility, then to meditate upon the low stoopings and descents of the Holy Jesus, to the nature of a man, to the weaknesses of a childe, to the poverties of a stable, to the *ignoblenesse* of a servant, to the shame of the crosse, to the pains of cruelty, to the dust of death, to the title of a sinner, and to the wrath of God!
Bp. Taylor. Great Exemplar, pt. i. Dis. 3.

York then, which had the regency in France,
They force the king *ignobly* to displace,
Thereto the Duke of Somerset t' advance,
Their friend, and one of the Lancastrian race.
Drayton. The Miseries of Queen Margaret.

The rich grow suppliant, and the poor grow proud:
Those offer mighty gain, and these ask more.
So void of pity is th' *ignoble* croud,
When others' ruin may increase their store.
Dryden. Annus Mirabilis.

Yet now *ignobly*, you withhold your hands,
When nearer liberty your aid demands
Rowe. Lucan, b. ix.

The man we celebrate must find a tomb
And we that worship him *ignoble* graves.
Cowper. Task, b. iii.

I'GNOMINY. } Fr. *Ignominie*; It. and Sp. *Ignominia*; Lat. *Ignominia*; from in privative, and *nomen*, quia hūc *nomen* amittitur, (Vossius.)
IGNOMI'NIOUS.
IGNOMI'NIOUSLY.
I'GNOMY.

Loss or want of *name*, of good *name*; infamy, disgrace or dishonour.

That he might thereby, what lay in him, more deepely disgrace our innocent nation among the Germans and Danes, and other neighbour countries, with shamefull and euerlasting *ignominie*.—*Hackluyt. Voyages*, vol. i. p. 553.

Thus now may ye see how Christes fleshe, which he called bread, is the spirituall foode & meate of our soules. Whē our soules by fayth see God the father not to haue spared his onely so deare beloued sonne, but to haue deliuered him to suffer that *ignominious* & so paynefull death, to restore vs to lyfe.—*Tyndall. Workes*, p. 459.

But let vs loke for that greater rewarde of euerlastyng lyfe whiche shall then chaunce, when after the ende of this worlde, in the whiche the membres of Christ be vexed with many afflictions and *ignomies*, God the father shall open his glorye and magnificence, in them that be his true worshyppers.—*Udal. Titus*, c. 2.

And thou the Queen of Isles, Great Britain: why do ye
Your grandsire's godlike name with a neglectful ear
In so reproachful terms and *ignominy* hear,
By every one of late contemptuously disgrac'd.
Drayton. Poly-Olbion, s. 10.

Thus doth soft pleasure but abuse the minde,
And making one to servile thoughts descend,
Doth make the body weake, the judgement blinde,
An hateful life, an *ignominious* end.
Stirling. To Prince Henry, Son of James I.

Who [the king] never call'd a parliament, but to supply his necessities; and having supplied those, as suddenly and *ignominiously* dissolv'd it, without redressing any one grievance of the people.—*Milton. Answer to Eikon Basilike.*

Troy. Hence broker, lackie, *ignomy* and shame
Pursue thy life, and liue aye with thy name.
Shakespeare. Troyl. & Cress. Act v. sc. 11.

It brands a man with a lasting, indelible character of *ignominy* and reproach, and that, indeed, so foul and odious, that those usurping hectors, who pretend to honour without religion, think the charge of a lye a blot upon them not to be washed out but by the blood of him that gives it.
South, vol. i. Ser. 12.

How much more respectable was Fabius Maximus in that caution which broke the power of Hannibal, than Pompey in that ostentatious confidence which preceded and partly occasioned his *ignominious* overthrow at Pharsalia.
Beattie. Moral Science, pt. i. c. 2. s. 5.

Rowe is chiefly to be considered as a tragic writer and a translator. In his attempt at comedy he failed so *ignominiously*, that his *Biter* is not inserted in his works.
Johnson. The Life of Rowe.

IGNORA'MUS. See the quotation from Blackstone. The word is applied to—
"One who knows nothing."

——— Give blockheads beere,
And silly *ignoramus*, such as think
There's powder-treason in all Spanish drink.
F. Beaumont. The Vertue of Sack.

Let *ignoramus* juries find no traitors:
And *ignoramus* poets scribble satires.
Dryden. Prol. to the Duke of Guise.

It was thought observable that at the same time three sovereign princes should have made profession of philosophy, Chosroes in Persia, the unfortunate Theodohatus in Italy, and he [Justinian] of whom we are speaking at Constantinople: which shows how much he is wronged by those who would make him such an *ignoramus*.
Jortin. Remarks on Ecclesiastical History, an. 527.

When the Grand Jury have heard the evidence, if they think it a groundless accusation, they used formerly to endorse on the back of the bill, "*ignoramus*," or we know nothing of it.—*Blackstone. Commentaries*, b. iv. c. 23.

I'GNORANT, *adj.* } Fr. *Ignorance*; It. *Ignoranza*; Sp. *Ignorancia*; Lat. *Ignorantia*; from *Ignorare*, and this from *Ignarus*; *in*, privative, and *gnarus*, the old *gnaruris*, from Γνωρίζ-ειν, to know, (Vossius.)
I'GNORANT, *n.*
I'GNORANTLY.
I'GNORANCE.
I'GNORANCY.
IGNO'RE, *v.*

Not *knowing*; having no *knowledge*, un*knowing*; uninformed, unlearned, untaught, unskilled, or unskilful.

To *ignore* is a favourite word with Boyle; it is common in Scotch law,—as *ignoramus* was in our own.

Therfore I sele and witnesse this thing in the Lord, that ghe walke not now as Hethene men walken in the vanyte of her witt, that han undirstondyng derkned with derknesses, and ben aliened fro the lyf of God by *ignoraunce* that is in hem for the blindnesse of her herte.—*Wiclif. Effesies*, c. 4.

And as a wanton lambe full *ignorant*
How he is pulled and drawen to be bound
Unto the time he hath his deathes wound.
Chaucer. The Remedie of Loue.

But folish *ignoraunce* misleadeth wādring wretches by vncouth waies that shulen be forletten, and maketh hem blind fro the right path of true way, that shold been vsed.
Id. The Testament of Loue, b. ii.

These so high thinges thou hast kept secrete and hidden from suche as after the world are reputed wise and politique, and hast opened the same to the litell tendre ones, to the inferiour meane sorte, to the *ignoraunces*, & to such as after the iudgemēt of the world, haue no great wit nor experience.
Udal. Luke, c. 10.

And thys is the cause of the slayer that shal flee thither and be saued: if he smyte his neighbour *ignorauntly* and hated hym not in tyme passed.
Bible, 1551. *Deuteronomium*, c. 19.

So sore haue our false prophets brought ye people out of their wittes, & haue wrapped thē in darcknes, and haue rocked them in blyndnes and *ignorauncy*.
Tyndall. Workes, p. 137.

——— Beldame, be not wroth
With silly virgin by aduenture brought
Vnto your dwelling, *ignorant* and loth,
That craue but roome to rest, while tempest ouerblo'th.
Spenser. Faerie Queene, b. iii. c. 7.

We cannot know any thing of nature but by an analysis of it to its true initial causes, and till we know the first springs of natural motions, we are still but *ignorants*.
Glanvill. Vanity of Dogmatizing, c. 21.

What pretty innocence in that day mov'd!
Man *ignorantly* walk'd by her he lov'd;
Both sigh'd and interchang'd a speaking eye,
Both trembled and were sick, yet knew not why.
Donne. To the Countess of Huntingdon.

And brutish *Ignorance*, yerept of late
Out of drad darknes of the deepe abysme,
Where beeing bred, he light and heauen does hate.
Spenser. The Teares of the Muses. (*Thalia.*)

If there be, at this day, any nations (as navigators inform us there are in Brasil, and some other parts of the Indies) that worship not God, they consist not of Naturalists, but brute and irrational barbarians, who may be supposed rather to *ignore* the being of God, than deny it.
Boyle. Works, vol. ii. p. 56.

Now, as we could not be armed against the tempter's methods, if we *ignored* them, so could we never safelier nor better learn them, than in his book, who can alone discover the wiles, and fathom the depths of Satan, and trick him through all his windings and (otherwise untraceable) labyrinths.—*Id. Ib.* vol. ii. p. 261.

Why is he honour'd with a poet's name,
Who neither knows nor would observe a rule;
And chooses to be *ignorant* and proud,
Rather than own his *ignorance*, and learn?
Roscommon. Horace. Art of Poetry.

Thus some, who have the stars survey'd,
Are *ignorantly* led,
To think those glorious lamps were made
To light Tom-fool to bed.
Rowe. On a fine Woman who had a dull Husband.

Yet ah! why should they know their fate?
Since sorrow never comes too late,
And happiness too swiftly flies.
Thought would destroy their paradise.
No more; where *ignorance* is bliss,
'Tis folly to be wise.
Gray. Ode on a Distant Prospect of Eton College.

JIB. For the usage of the word see the example.

I think these vessels are navigated either end foremost, and that, in changing tacks, they have only occasion to shift or *jib* round the sail.—*Cook. Third Voyage*, b. ii. c. 8.

JIB-CRACK. Perhaps, *Gim-crack*, (qv.)

——— But to be made a whim-wham,
A *jib-crack*, and a gentleman o' the first house
For all my kindness to her.
Beaum. & Fletch. The Tamer Tamed, Act iv. sc. 1.

JIBE. Also written *Gibe*, (qv.)

For he [Tarquinius] would not suffer his wive's father (unkind sonne in law he) to be interred saying oftsoons in *jibing* manner, that Romulus also died, and was never buried.—*Holland. Livie*, p. 34.

Where he, all hopeless, lost, undone,
Sees cheerless days that know no sun;
Where *jibing* Scorn her throne maintains,
Midst mildews, blights, and blasts, and rains
Lloyd. The Temple of Favour.

JIBLET, i. e. *Giblet*, (qv.)

——— Oh that's well: come, I'll help you:
Have you no *jiblets* now?
Beaum. & Fletch. Love's Pilgrimage, Act i. sc. 1.

JIG, *v.* }
JIG, *n.* }
JIGGER, *v.* }
JIGGISH. }
JIGMAKER. }
JIGGUMBOB. } See GIG, (conjectured to be from the A. S. *Gag-gan*, to go.) *Jig*, in Ben Jonson, applied to a piece of low humour, a farce. *Jigging* fools, in Shakespeare, silly poets; *jig*—denoting a metrical composition, as well as a dance.

Jiggumbob,—another name (says Butler) for trinkets, or jimcracks.

The trembling fowl that hear the *jigging* hawk-bells ring,
And find it is too late, to trust them on their wing,
Lie flat upon the flood. *Drayton. Poly-Olbion*, s. 20.

What should the warres do with these *jigging* fools?
Shakespeare. Julius Cæsar, Act iv. sc. 3.

——— But as fiddlers, still,
Though they be paid to be gone, yet needs will
Thrust one more *jigg* upon you: so did he
With his long complemental thanks vex me
Donne, Sat. 4.

A *jigge* shall be clapt at, and every rhime
Prais'd and applauded by a clam'rous chyme.
F. Beaumont. Prologue to the Faire Maide of the Inne.

She is never sad, and yet not *jiggish*: her conscience is cleare from gilt, and that secures her from sorrow.
Habington. Castara, pt. i.

Ham. Oh God, your onely *jigge-maker*: what should a man do, but be merrie.—*Shakespeare. Hamlet*, Act iii. sc. 2.

Luc. My husband?
My dearest Angelo?
Nor. More *jiggum-bobs*: is not this the fellow that swom
Like a duck to th' shore in our sea-service.
Beaum. & Fletch. The Knight of Malta, Act iv. sc. 1.

And now the chapel's silver bell you hear,
That summons you to all the pride of prayer:
Light quirks of music, broken and uneven,
Make the soul dance upon a *jig* to Heaven.
Pope. Moral Essays, Epist. 4.

The coquet therefore I must distinguish by the musical instrument which is commonly known by the name of a kitt, that is more *jiggish* than the fiddle itself, and never sounds but to a dance.—*Tatler*, No. 157.

She's a little blackish woman, has a languishing eye, a delicious soft hand, and two pretty *jigooting* feet.
Female Tatler, No. 15.

——— He, who had so lately sack'd
The enemy, had done the fact,
Had rifled all his pokes and fobs
Of gimcracks, whims and *jiggumbobs*.
Hudibras, pt. iii. c. 1.

She *jigg'd*, and playing on the lute
Spread raptures o'er the soul of Bute.
Churchill. The Ghost, b. iv.

JIG-A-JOG. From *Jog*, q.d. *Jog jog*, or *check a jog*. *Check by jowl* is sometimes written *Jig by jowl*. See JOG.

An some writer (that I know) had had but the penning o' this matter, he would ha' made you such a *jig-a-jogge* i' the boothes, you should ha' thought an earthquake had beene i' the fayre.—*B. Jonson. Bartholomew Fayre*, The Induction.

JILL. See GILL. Supposed by Ray to be a nick-name for *Julia* or *Juliana*. *Jillflirt*,—a flirting *jill*.

Do ye snarle you black *jill*! she looks like the picture of America.—*Beaum. & Fletch. Knight of Malta*, Act v. sc. 1.

It is certain, that we are infested with a parcel of *jillflirts*, who are not capable of being mothers of brave men, for the infant partakes of the temper and disposition of its mother.
Guardian, No 26.

JILT, *v.* }
JILT, *n.* } Lye derives from the Isl. *Gilia*, amoribus circumvenire; which in Sw. is *Gylla*, to deceive, and in Eng. *Guile*, or *wile*, (qv.) *Jilt* is, probably, *Guilt*, (*g* pronounced soft.) Applied to—

A woman who *beguiles*, or by her *wiles* allures, a man to love her; and then again *beguiles* or deceives him.

Our fortunes indeed, weighed in the nice scale of interest, are not exactly equal, which by the way was the true cause of my *jilting* him.—*Spectator*, No. 301.

Nor ask I vengeance on the perjured *jilt*,
'Tis punishment enough to have her guilt.
Walsh. Elegy. The Petition.

Why in sorrow my friend, who were always so gay?
Have you had any crosse, any losses at play?
Whence arises this gloom, this uncommon dejection?
Are you *jilted* in love? *Cambridge. A Dialogue.*

JINGLE, *v.* }
JINGLE, *n.* }
JINGLING, *n.* } As often written *Gingle*, (qv.) The noun is applied to—

The noise of small pieces of metal shaken together, of thin metal struck; (met.) to an affectation of musical sound. To *jingle*—

To make or cause such or similar sound, or affectation of sound.

If you plant, where savages are, doe not only entertaine them with trifles, and *gingles*, [or *jingles*,] but use them gently, and graciously, but with sufficient guard nevertheless.—*Bacon. Ess. Of Plantations.*

——— The *jingling* of his gives
Might call fell things to listen, who have in them
A sence to know a man unarm'd, and can
Smell where resistance is.
Beaum. & Fletch. The Two Noble Kinsmen, Act iii. sc. 1.

You ne'er with *jingling* words deceive the ear,
And yet, on humble subjects, great appear.
Smith. To the Memory of Mr. John Philips.

Every pert young fellow that has a moving fancy, and the least *jingle* of verse in his head, sets up for a writer of songs, and resolves to immortalize his bottle or his mistress.
Guardian, No. 16.

My very dreams were rural; rural too
The first-born efforts of my youthful Muse,
Sportive and *jingling* her poetic bells,
Ere yet her ear was mistress of their pow'rs.
Cowper. Task, b. iv.

I can by no means join in the invectives which some have poured out against it, [rhyme,] as if it were a mere barbarous *jingling* of sounds, fit only for children, and owing to nothing but the corruption of taste in the Monkish Ages.
Blair, vol. iii. Lect. 38.

JIVES. Also written *Gives*, (qv.)

Cel. So now my *jives* are off.
Beaum. & Fletch. The Humourous Lieutenant, Act iv. sc. 3.

ILE. See AISLE. From the Lat. *Ala*, a wing. Applied to—

The *wings* or sides of churches.

It is divided into seventeen *iles*, or naves, (each about twenty feet wide) by rows of columns of various marbles.
Swinburne. Spain, Let. 35.

ILE. }
ILIACK. }
ILIACAL. } Lat. *Ilia*, *ilios*; Gr. Ειλεος, from ειλειν, *volvere*, *circumvolvere*. Applied to the intestines, from their *circumvolutions* or *involutions*.

The *iliack* passion,—a disease in the intestines.

Next to the bag of the stomacke, men and sheepe have the small guts called lactes, through which the meat passeth: in others it is named *ile*.—*Holland. Pliny*, b. xi. c. 37.

Praxagoras is of judgment, that radishes should be given for to eat, unto them that are troubled with the *iliacke* passion, to wit, the paine and wringing of the small guts.
Holland. Pliny, b. xx. c. 4.

Two arteries likewise arise from the *iliacal* branches, by which the infant receiveth the purer portion of blood and spirits from the mother.—*Brown. Vulgar Errours*, b. v. c. 5.

Here, seiz'd with *iliac* passion, mouthing Leech,
Too low alas! for Satire's whip to reach,
From his black entrails, Faction's common sewer,
Disgorges all her excremental store.
Falconer. The Demagogue.

ILK. }
ILKADELE. }
ILKAMAN. }
ILKONE. } A. S. *Ylk*, each, every; *Ilkaman*, *ilkone*,—each or every man, or one. *Ilk-day*,—this or that very day, the same day. And see *Jamieson*.

I rede we chese a hede, that vs to werre kan dight,
& to that *ilk* hede I rede we vs bynde.—*R. Brunne*, p. 2.

& wan the lond *ilk* dele.—*Id.* p. 29.

The duke wrote to the kyng, in luf withouten loth
Besout him euer alle thing, that he wild hold his oth,
& geld him the coroun of Ingland *ilkaeie*.—*Id.* p. 63.

Upon the kyng Alfrid werre son began,
Bot thorgh the gode Northeren slayn wer *ilkaman*
Id. p. 26.

Than were aryued in Humber thritty schippes & fiue.
Ilkone with folk ineuh, redy to bataile. *Id.* p. 16.

Griffyn, kyng of Wales, that *ilk* self gere,
Was proued traitoure fals. *Id.* p. 61.

Herefore the *ilke* feide is clepid *ecbeldemok*, that is a feeld of blood into this daie.—*Wicnf. Matthew*, c. 27.

This *ilke* worthy knight hadde ben also
Sometime with the lord of Palatie.
Chaucer. The Prologue, v. 64.

Ther I was bred, (alas that *ilke* day!)
And fostred in a roche of marble gray
So tenderly, that nothing ailed me
Id. The Squieres Tale, v. 11 813.

Wherof into this *ilke* daie
To geder vpon the sea thei wonne,
Where many a doughter and sonne
Thei bringen forth of byrdes kynde.—*Gower. Con. A.* b. iv.

But tell me shepheards, should it not yshend
Your roundels fresh, to heare a dolefull verse
Of Rosalinde, (who knowes not Rosalinde?)
That Colin made? *ylke* can I you rehearse.
Spenser. Shepheards Calender. August.

ILL, *n.* }
ILL, *adj.* }
ILL, *ad.* }
ILLY. }
ILLNESS. } Junius and Skinner think may be contracted from *Evil*, (qv.) Tooke is of opinion that *Idle* becomes *Ill* by sliding over the *d* in pronunciation. (See IDLE, and AIL.) Shakespeare,—"*Ille* weeds are fast in growth." Ray, (*Sc. Proverbs*,)—"*Ill* weids waxes weil."

Ailing,—unhealthy or unsound, diseased, disordered, sick: then applied more strongly, as—wrong, evil, bad, pernicious, injurious: unholy, depraved, wicked; causing pain, or wretchedness, or misery.

Warner used *Ild* as an adjective or past part. *Illy* is of rare occurrence.

Ill is much used—prefixed—both as noun and adverb.

That castelle was fulle strong, & *ille* for to wynne
The Sarazins kept it long, thei wer inow therin
R. Brunne, p. 151

God bring tham wele ageyn, & saue tham fro *ille*.
Id. p. 252

The dede that I did *ille*, my foly it was,
I praye the with gode wille, forgyue me that trespas
Id. p. 147

Ill halle, Alein, by God thou is a fonne.
Chaucer. The Reves Tale, v. 4057

How pleasaunt and deare vnto euery body is a virgin howe reuerent a thing, euen vnto them that bee *ill* and vicious themselues
Vives. Instruction of a Christian Woman, b. i. c. 6

By day she sits to mark on the house top,
Or turrets hye, and the great towns afraies,
As mindeful of *ill*. *Surrey. Virgile. Æneis*, b. iv.

This acte was of all the Spaniards much disliked and very *ill* taken, so that they carried the Spantard prisoner into Lisbon.—*Hackluyt. Voyages*, vol. ii. pt. ii. p. 182.

She that is chast is fair, well fauoured, rich, fruitfull, noble, and all best things that can be named: and contrary, she that is vnchast, is a sea and treasure of all *ylleness*
Vives. Instruction of a Christian Woman, b. i. c. 11.

I haue lefte to hir, the gardeins of Vulcan, whiche I caused to make for her recreation And if thou take it from hir, thou shewest thyne *yinesse*.—*Golden Boke*, c. 47.

We lost not any one, nor had one *ill-disposed* to my knowledge, nor found any calentura, or other of those pestilent diseases which dwell in all hot regions, and so neere the equinoctiall line.—*Hackluyt. Voyages*, vol. iii. p. 600.

I could here name many of our country buildings both large and wide, neither *ilfauoured* in shewe, nor base in regard to their workmanship, and costly firmenesse or strength.—*Id. Ib.* vol. i. p. 577.

The whiche counsell although in suche a case it be not worthy to be reproued: yet it fel out *ilfauouredly*.
Goldinge. Cæsar, fol. 129.

Little of stature, *ill-featured* of limmes, croke-backed.
Sir T. More. Workes, p. 37.

Flee then *yl-sounding* pleasures, baites untrue,
And noble vertues faire renown pursue.
Vncertaine Auctors. Museonus. The Philosopher's Saying.

My state and sex, not hand or heart,
Most valiant friends, with-hild
Me, wretched cause of your repaire,
By wicked Romans *ild*.
Warner. Albion's England, b. iii. c. 16.

Nought wants but time and place, which shortly shee
Deuized hath, and to her louer told.
It pleased well. So well they both agree;
So ready ripe to *ill*, *ill* women's counsels bee.
Spenser. Faerie Queene, b. iii. c. 10.

The image answered him: I am thy *ill*.angell, Brutus, and thou shalt see me by the city of Philippes.
North. Plutarch, p. 616.

Nath'lesse, th' enchaunter would not spare his paine,
In hope to win occasion to his will;
Which when he long awaited had in vaine,
He chang'd his mind from one to other *ill*.
Spenser. Faerie Queene, b. ii. c. 1.

Ill seemes, said he, if he so valiant be,
That he should be so sterne to stranger wight:
For seldome yet did liuing creature see,
That curtesie and manhood euer disagree.
Id. Ib. b. vi. c. 4.

——— Thou would'st be great,
Are not without ambition, but without
The *illnesse* should attend it.
Shakespeare. Macbeth, Act i. sc. 5.

Yet we have wits, and some that for wits go,
Some real ones, and some that would be so,
But 'tis *ill-natur'd* wit, and such as still,
To th' subject or the object worketh ill.
Brome. Epistle to C. C. Esq.

The fear of God is freedom, joy, and peace,
And makes all *ills* that vex us here to cease:
Though the word fear some men may *ill* endure,
'Tis such a fear as only makes secure.
Waller. Of the Fear of God, c. 1.

Observe the language well in all you write,
And swerve not from it in your loftiest flight,
The smoothest verse and the exactest sense
Displease us, if *ill* English give offence.
Dryden. Art of Poetry, c. 1.

What makes all physical or moral *ill?*
There deviates Nature, and here wanders will.
God sends not *ill*; if rightly understood,
Or partial *ill* is universal good.
Or change admits, or Nature lets it fall,
Short, and but rare, till Man improv'd it all.
Pope. Essay on Man, Ep. 4.

How *illy* they [the Papists] digested it may be seen by this passage.—*Strype. Mem.* b. i. c. 2.

While his [the Prince of Orange] *illness* lasted and the event was doubtful, all was in suspence, and none of the parties engaged seemed to have other notions or sentiments than what were raised by the hopes or fears of so important a life.—*Sir W. Temple. Memoirs, from* 1672 *to* 1679.

Ill-nature is such a disposition, as inclines a man to those actions, that thwart and sour and disturb conversation between man and man: and accordingly consists, 1st. of a proneness to do *ill* turns, attended with a complacency, or secret joy of mind upon sight of any mischief that befalls another. 2dly. An utter insensibility of any good or kindness done him by others. Either of these *ill* qualities, and much more both of them together, denominate a person *ill-natured*.—*South*, vol. i. Ser. 11.

It seems the part of wisdom, and no sin
Against the law of love, to measure lots
With less distinguish'd than ourselves; that thus
We may with patience bear our mod'rate *ills*.
Cowper. Task, b. iv.

——— A tatter'd apron hides,
Worn as a cloak, and hardly hides, a gown
More tattered still; and doth but *ill* conceal
A bosom heav'd with never-ceasing sighs.—*Id. Ib.* b. i.

Alas! I only wish for health again,
Because I think my lover shares my pain:
For what would health avail to wretched me,
If you could, unconcern'd, my *illness* see?
Littleton. Sulpicia to Cerinthus in her Sickness.

IL-LAPSE, *v.* ILLA'PSE, *n.* ILLA'PSING, *n.* ILLA'PSABLE. ILLABI'LITY. } Lat. *Illabor, illapsus*, to fall into; to glide into; (from *in*, aug. and *labi*, to fall or glide.) To fall or glide into; generally, to pass into.

Glanvill and Cheyne use (the one) *illapsable*, and (the other) *illability*—negatively, (*in*, priv.)

Indeed they may be morally immutable and *illapsable*: but this is grace, not nature; a reward of obedience, not a necessary annex of our beings.
Glanvill. Pre-existence of Souls, c. 8.

The *illapse* of some such active substance or powerful being, *illapsing* into matter, and united to it, might form it into that constitution which it enjoyed.
Hale. Origin. of Mankind, p. 321.

If men will needs suppose a formation of man by the *illapsing* of souls into prepared matter, because they see this is the method of formation in the ordinary course of generation now, they must also suppose the progress of the formation and maturation of the human nature.—*Id. Ib.*

So let us mind him [God] as to admit gladly his gentle *illapses*.—*Barrow. Ser. Trinity Sunday*, 1663.

And as he has treated all his disciples, so all *lapsed* intelligent beings must pass through Jesus Christ, receive his revelation, and go through his states, sooner or later, or in some mansion or another, before they arrive at perfect infallibility and *illability*.—*Cheyne. On Regimen*, p. 320.

IL-LA'QUEATE. ILLAQUA'TION. } Lat. *Illaqueare*, to ensnare; from *in*, and *laqueus*, a snare; from *lucere*, to draw.

To ensnare, to entangle; to draw into a snare or noose.

I am *illaqueated*, but not truly captivated into your conclusion.—*More. Divine Dialogues.*

For thus are they necessarily *illaqueated* in that inconvenience, which they thought to have escaped by so quaint a subtility.—*Id. Antidote against Atheism*, b. iii. c. 15.

There is a seducement that worketh by the strength of the impression, and not by the subtility of the *illaqueation*, not so much perplexing the reason, as overruling it by power of imagination.—*Bacon. On Learning*, b. ii.

He also urgeth the word ἀγχόνη in Matthew doth not only signify suspension or pendulous *illaqueation*, as the common picture describeth it, but also suffocation, strangulation, or interception of breath, which may arise from grief, dispair, and deep dejection of spirit.
Brown. Vulgar Errours, b. vii. c. 11.

Did our Inns of Court students come a little better grounded in ethics and with some entrance into the civil law, such an history as you are meditating would leade them on with delight, and innable them to discover and penetrate into the grounds of natural justice and human prudence, and furnish them with matter to adorn their pleadings, before they wholly gave themselves up to learn to wrangle and the arts of *illaqueation*, and not make such haste to precedents, customes, and common places.
Evelyn. Memoirs, vol. ii. *To Archd. Nicholson, Nov.* 10, 1699.

IL-LA'TION. I'LLATIVE, *adj.* I'LLATIVE, *n.* I'LLATIVELY. } Fr. *Illation*; It. *Illazione*; Sp. *Ilacion*; Lat. *Illatum*, brought or borne in or into; from *in*, and *latum*.

For the logical application of the word, see the quotation from Locke.

An *illation* and conclusion worthy of my refuter's logicke and divinity.
Bp. Hall. The Honour of the Maried Clergie, b. i. s. 14.

This [world] for that leads the text in, is both a relative, and an *illative*; referring to what he had said in the foregoing words; and inferring a necessary consequence of the one clause upon the other: "Purge out the old leaven; for Christ our Passover is sacrificed for us"—*Id. Rem.* p. 186.

Illation or inference consists in nothing but the perception of the connexion there is between the *ideas* in each step of the deduction, whereby the mind comes to see either the certain agreement or disagreement of any two *ideas* as in demonstration, in which it arrives at knowledge; or their probable connection, on which it gives or withholds its assent, as in opinion.—*Locke. Hum. Underst.* b. iv. c. 17.

His subtle demonstrations present me with an inferred and *illative* truth at which we arrived not but by the help of a train of ratiocinations.—*Boyle. Works*, vol. iv. p. 421.

Most commonly taken *illatively*.
Bp. Richardson. On the Old Testament, p. 434.

From an *illustration* he makes it an *illation*.
Warburton. Works, vol. xi. *Remarks on Tillard.*

IL-LA'UDABLE. ILLA'UDABLY. } Lat. *Illaudabilis*, not to be praised; not worthy of praise.

For strength from truth divided and from just,
Illaudable, naught merits but dispraise
And ignominie. *Milton. Paradise Lost*, b. vi.

Admitting that the Apostle's design here (1 Cor. vi. 7.) is to discountenance this practice, not only as weak and *illaudable*, but also as sinful and disallowable; yet I affirm, that he accounted it not sinful from the very *nature of the action*, but only the irregularity of the circumstance.
South, vol. x. Ser. 8.

It is natural for people to form not *illaudably* too favourable a judgment of their own country.—*Broome.*

ILLE'CEBROUS. Lat. *Illecebrosus, illecebra*, from *illicere*, to draw to, to attract, to allure; from *in*, and *lacere*, to draw.

Attractive, alluring, enticing.

He [Alexander] had rather se the harpe of Achilles, wherto he sange, not the *illecebrous* dilectatyons of Venus, but the valyant actes and noble affaires of excellent princis.
Sir T. Elyot. The Governour, b. i. c. 7

The study is elegant, and the matter *illecebrous*, that is to saye, swete to the reder.—*Id. Ib.* p. 155.

IL-LE'GAL. ILLE'GALLY. ILLEGA'LITY. } Lat. *In*, priv. and *legalis*, from *Lex, legis*, law.

Against or contrary to law, unlawful.

Whatever else men call punishment or censure, is not properly an evil, so it be not an *illegal* violence, but a saving medicine ordained of God both for the public and private good of man.—*Milton. Reason of Church Government*, b. ii.

Did not that choleric and vengeful act of proclaiming him [Hotham] traitor before due process of law, having been convinc'd so late before of his *illegality* with the five members, declare his anger to be incens'd?
Id. An Answer to Eikon Basilike, s. 8.

Fifthly, the reformed, therefore, being by that Church *illegally* condemned for those points, are not Heretikes.
Bp. Hall. The Old Religion, s. 3.

When very *illegal* things were to be done, the common method was this:—a letter was drawn for it to be signed by the King, directing it upon some colour of law or ancient practice: the King signed whatsoever was thus sent to him. and when his letter was read in council, if any of the lawyers or others of the board offered to object to it, he was brow-beaten, as a man that opposed the King's service, and refused to obey his orders.—*Burnet. Own Time*, an. 1678.

He and that engine [the fiddle] of vile noise,
On which *illegality* he plays,
Shall (*dictum factum*) both be brought
To condign punishment as they ought.
Hudibras, pt. i. c. 2.

Here it is not, how long the people are bound to tolerate the *illegality* of our judgments, but whether we have a right to substitute our occasional opinion in the place of law, so as to deprive the citizen of his franchise.
Burke. Speech on the Middlesex Election.

IL-LE'GIBLE. ILLE'GIBLY. } These words, so common in speech, have rarely occurred in writing. Lat. *In*, priv. and *legibilis*, from *legere*, to read; the Lat. *Legibilis* is not of classical authority.

That cannot be read.

The secretary poured the ink-box all over the writings and so defaced them that they were made altogether *illegible*.
Howell.

Before I sent the MS. to the press, I discovered that an accidental blot had made all but the first syllable of this name *illegible*.—*Mason. An Heroic Postscript.*

IL-LEGI'TIMATE, *v.* ILLEGI'TIMATE, *adj.* ILLEGI'TIMACY. ILLEGITIMA'TION. } Fr. *Illégitime*; It. *Illegittimo*; Sp. *Illegitimo*; Lat. *Illegitimus*; from *in*, priv. and *legitimus*, from *lex*, a law.

Illegal; not done, not caused, produced, born, according to law, or as required by law; base-born; spurious.

Affirmed by churchmen (which should bear no hate)
That John of Gaunt was *illegitimate*;
Whom his reputed mother's tongue did spot,
By a base Flemish boor to be begot.
Drayton. Queen Isabel to King Richard II.

Nor did I fear any *illegitimate* impression thereof, conceiving that nobody would be at the charge of it.
Brome. To the Reader.

Our Court mourneth this whole festival with sad frugality for the untimely death of the young Duke of Savoy, our Queen's nephew, hastened they say by the Cardinal his uncle, who would first have *illegitimated* him, and that not taking effect by the supportment of Spain, he fell to other Roman arts.—*Reliquiæ Wottonianæ*, p. 479.

Richard the Third had a resolution, out of a hatred to both his brethren, King Edward and the Duke of Clarence, and their lines, (having had his hand in both their bloods,) to disable their issues vpon false and incompetent pretexts; the one, of attaindor; the other of *illegitimation*.
Bacon. Hen. VII. p 28.

Thomas Cranmer did most ungodlily, and against law, judge the divorce, upon his own unadvised understanding of the Scriptures, upon the testimonies of the Universities, and some bare and most untrue conjectures; and that was afterwards confirmed by two acts of parliament, in which was contained the *illegitimacy* of her Majesty.
Burnet. History of the Reformation, an. 1553.

Lord Roos, having been by act of parliament last year divorced from his wife, and his children by her declared *illegitimate*, and uncapable to inherit, doth now press for an act to enable him to marry another.
Temple. Works, vol. ii. *From Mr. Secretary Trevor.*

Zuinglius confutes that, and says, if the marriage be against the law of God, it ought to be dissolved; but concludes the Queen should be put away honourably, and still used as a Queen, and the marriage should only be dissolved for the future, without *illegitimating* the issue begotten in it, since it had gone on in a public way, upon a received error.
Burnet. History of the Reformation, b. ii. an. 1530.

By this act, Gardiner had performed his promise to the Queen, of getting her *illegitimation* taken off, without any relation to the pope's authority.—*Id. Ib.*

But the most glaring note of *illegitimacy* is in the line,
Tithoni primâ quæ vehit ab origine Cæsar.
Hurd. On the Epistle to Augustus.

They must, therefore, look on this gross and palpable defect of representation, this fundamental grievance, (so they call it,) as a thing not only vicious in itself, but as rendering our whole government absolutely *illegitimate*, and not at all better than a downright usurpation.
Burke. On the French Revolution.

IL-LE'VIABLE. From the Fr. *Lever*; Lat. *Levare*, to raise.
That cannot be *levied* or raised.

He rectified the method of collecting his revenue, and removed obsolete and *illeviable* parts of charge.—*Hale.*

IL-LI'BERAL. **ILLIBERA'LITY.** **ILLI'BERALLY.** **ILLI'BERABLE.** It. *Illiberale*; Lat. *Illiberalis*; from *in*, priv. and *liberalis*, from *liber*, free.
Mean, ignoble, disingenuous, ungenerous, niggardly.

Not *liberal* science but *illiberal* must that needs be, that mounts in contemplation merely for money.
Milton. Animad. on Rem. Def. s. 13.

The *illiberality* of parents, in allowance towards their children, is an harmefull errour; makes them base; acquaints them with shifts; makes them sort with meane company, and makes them surfet more when they come to plentie.—*Bacon. Ess. Of Parents & Children.*

The reputation that groweth from small and base things is dishonourable, *illiberable*, vile, and of no worth.
Holland. Plutarch, p. 39.

According to ordinary signification, the word is used in opposition to the *liberal* arts: whereas in propriety of speech those employments alone may be styled *illiberal*, which require only some bodily exercise, as manufactures, trades, &c.—*Wilkins. Archimedes*, b. ii. c. 2.

One that had been bountiful only upon surprise and incogitancy, *illiberally* retracts.—*Decay of Piety.*

——— He is a man
More apt thro' inborn gentleness to err,
In giving mercy's tide too free a course,
Than with a thrifty and *illiberal* hand
To stint its channel. *Mason. Elfrida.*

IL-LI'CIT. Fr. *Illicite*; It. *Illecito*; Sp. *Ilicito*; Lat. *Illicetus*,—qui per leges *non licet*. Cotgrave says,—*Illicitous*, unlawful.
Not allowed or permitted by law, unlawful.

Nor rape Herculean drew me to thy coast,
Nor was *illicit* venery my boast.—*Lewis. Statius*, b. viii.

Thus one *illicit* and mischievous transaction always leads to another.—*Burke. On the Affairs of India.*

IL-LI'GHTEN, i. e. to *enlighten*, (qv.) to illuminate.

When as th' *illightened* soul discovers clear
Th' abusive shows of sense, and notes with heed
How poor a thing is pride; "when all, as slaves,
Differ but in their fetters, not their graves."
Daniel. Civil Wars, b. v. c. 4.

Not to take in our way the full testimonies of Dennis the Areopagite and Origen; that of Tertullian is most clear, the flesh is overshadowed with the imposition of the hand, that the soul may be *illightned* by the Spirit.
Bp. Hall. Imposition of Hands.

IL-LI'MITABLE. **ILLIMITA'TION.** **ILLI'MITED.** **ILLI'MITEDNESS.** Also *Un.* Fr. *Illimite*; It. *Illimitato*; Sp. *Ilimitado*. Lat. *In*, priv. and *limes*, a boundary or landmark.
That cannot be bounded or confined, terminated or determined; boundless, interminable.

Before their eyes in sudden view appear
The secrets of a hoarie deep, a dark
Illimitable ocean without bound,
Without dimension, where length, breadth, and highth,
And time and place are lost.—*Milton. Par. Lost*, b. ii.

Some other things (and too many) her wicked apostasie hath devised and maintained abominably amisse: the body of her antichristianisme, grosse errours, and (by just sequell) heresies; their popes' supremacie, infallibilitie, *illimitation*, transubstantiation, &c.—*Bp. Hall. Apol. against Brownists.*

Neither can any creature have power to command it, but those only to whom he hath committed it by speciall deputation; nor they neither, by any independent or *illimited* authority; but according as it is regulated by just laws.
Id. Resolutions, Dec. 2. Case 1.

As therefore he is that Infinite Spirit, who doth all things, and can do no more than all, so they (as his immediate subordinates) are the means whereby he executeth his *illimited* power in and upon this whole created world.
Id. Of God and his Angels, s. 4.

He [Prince Rupert] writ to the king either upon the knowledge that the absoluteness and *illimitedness* of his commission was generally spoken of, or out of the conscience of some discourse of his own to that purpose.
Clarendon. The Civil War, vol. ii. p. 510.

Snatch me, ye whirlwinds! far from human race,
Toss'd through the void *illimitable* space.
Pope. Homer. Odyssey, b. xx.

Horace was of opinion, that the chorus ought to have been retained, though the state had abridged it of the licence, it so much delighted in, of an *illimited* and intemperate satyr.—*Hurd. On the Art of Poetry.*

But while he measur'd o'er the painful race
In fortune's wild *illimitable* chase,
Adversity, companion of his way,
Still o'er the victim hung with iron sway.
Falconer. Shipwreck, c. 1.

ILLI'SION. Lat. *Illidere*, (*in*, and *læd-ere*,) to dash or strike into or against.

As for Cleanthes in his Commentaries of nature, having set this down, that the vigour and firmitude of things, is the *illision*, and smiting of fire, which if it be in the soul so sufficient, that it is able to perform the duties presented unto it, is called strength and power, he annexeth afterwards these words.—*Holland. Plutarch*, p. 867.

Aristotle affirmeth this sound [humming of bees] to be made by the *illision* of an inward spirit upon a pellicle or little membrane about the precinct or pectoral division of their body.—*Brown. Vulgar Errours*, b. iii. c. 27.

IL-LI'TERATE. **ILLI'TERATELY.** **ILLI'TERATENESS.** **ILLI'TERACY.** **ILLI'TERATURE.** It. *Illetterato*; Sp. *Iliterado*; Lat. *Illiteratus*, (*sine literis*,) *in*, priv. and *litera*.
Without, not having or possessing *letters* or *literature*, learning or knowledge; *unlettered*, unlearned, ignorant, rude.

Others are not capable either of the employments or divertisements that arrive from *letters*. I know they are not; and therefore cannot much recommend solitude to a man totally *illiterate*.—*Cowley. Ess. Of Solitude.*

So many men speaking in the presence of the people of several countries in their own languages so as they very well understood them, did strangely amaze and confound them, when they found them to be *illiterate* and home-bred Jews.—*Stillingfleet*, vol. iii. Ser. 12.

Social to all, and most of bliss possest,
When most he renders all around him, blest:
To unread 'squires *illiterately* gay;
Among the learn'd, as learned full as they.
Savage. To John Powell.

There are many learned men, who being acquainted with chymistry but by report, have from the *illiterateness*, the arrogance and the impostures of too many of those that pretend skill in it, taken occasion to entertain so ill an opinion, &c.—*Boyle. Works*, vol. i. p. 354.

As I believe that what I have mentioned gave rise to the opinion of Shakspeare's want of learning; so what has continued it down to us may have been the many blunders and *illiteracies* of the first publishers of his works.
Pope. Preface to Shakespeare.

The more usual causes of this deprivation are want of holy orders, *illiterature*, or inability for the discharge of that sacred function, and irreligion.—*Aylife. Parergon.*

These observations will vindicate their character [the *Old and New Testament*] from the *illiterate* cavils of modern libertines, who have foolishly mistaken that colouring for the peculiar workmanship of the speaker's heated imagination.—*Warburton. The Divine Legation*, b. iv. s. 4.

Both universities seem to have been reduced to the same deplorable condition of indigence and *illiteracy*.
Warton. History of English Poetry, vol. ii. p 452.

IL-LO'CAL. **ILLOCA'LITY.** *In*, priv. and *local*, (qv.) from *locus*, a place.
Without, or not having *place*.

The fourth and last objection, against incorporeal and unextended substance, is from that *illocality* and immobility (which will follow thereupon) of human souls, and other finite particular spirits, such as demons or angels; that this is in itself very absurd, to suppose these finite and particular beings to be thus *illocal* and immoveable; no where and every where.—*Cudworth. Intellectual System*, p. 783.

The notion of *illocality* is at least as old as Aristotle, but has been continued down to the moderns, for Cudworth declares himself of that opinion.
Search. Light of Nature, vol. ii. pt. i. c. 5.

IL-LO'GICAL. **ILLO'GICALLY.** **ILLO'GICALNESS.** Lat. *In*, priv. and *logicus*, logical, from Gr. Λογος, speech.
Without, not having or possessing, not following or observing, contrary to,—*Logic*, or the rules or art of reasoning, or argument.

What is there among the actions of beasts so *illogical* and repugnant to reason.—*Cowley. Ess. The Shortness of Life.*

And 'tis not the *illogicalness* of the inference, that will excuse them that have joined with Satan in temptation to make that conclusion, nor deliver us from the destruction that follows it.—*Hammond. Works*, vol iv. p 546.

This distinction of precepts and counsels is *illogical* and ridiculous, one member of the distinction grasping within itself the other.—*South*, vol. viii. Ser. 6.

Thus there are divers texts of the Old Testament applied to Christ in the New, which though they did not now inevitably conclude against the present Jews, were without any *illogicalness* employed against their ancestors.
Boyle. Works, vol. ii. p. 274.

Though they [the Philosophers] sometimes dogmatized like lunatics, they never syllogized like idiots: though their principles were often unnatural, their conclusions were rarely *illogical*.—*Warburton. The Divine Legation*, b iii s. 4.

From hence he would infer, and not *illogically* on such a gratuitous principle, "that the Religion of Jesus is false"
Id. Works, vol. ix. Ser. 13.

IL-LUDE, v. **ILLU'SION.** **ILLU'SIVE.** **ILLU'SORY.** See DELUDE and ELUDE. Fr. *Illuder*; It. *Illudere*; Lat. *Illudere*, (*in*, and *ludere*,) to play or sport upon.
To cheat, to deceive, to beguile, (sc.) by assuming or displaying false appearances; it is in old writers used as equivalent to *delude*, and to *elude*.

For holy cherches feith, in our beleve,
Ne suffreth non *illusion* us greve.
Chaucer. The Frankeleines Tale, v. 11,446.

To mochel folk we don *illusion*.
Id. The Chanones Yemannes Prologue, v. 16,141.

Yea quod he sauynge that I take the bydding by scripture for the more sure. For there wot I well God speketh & I can not be *illuded*.—*Sir T. More. Workes*, p. 166.

[He] stryued ne lenger how to vnknit it, but out of hande cutt with his sworde the cordes a sunder: therby either *illuding*, or else fulfilling theffect of the prophesie.
Brende. Quintus Curtius, fol. 21.

Nor the doctours of Christes church dyd euer mystrust the wonders and meruayles that the paynyms tell & write to haue beene done by theyr false Goddes, but assygneth thē to haue ben done by the deuil thorough Goddes sufferaunce, for the *illusyon* of them that wyth ydolatry had deserued to be *deluded*.—*Sir T. More. Workes*, p. 130.

Sometimes athwart, sometimes hee stroake him strait,
And falsed oft his blowes, t' *illude* him with such bait.
Spenser. Faerie Queene, b. ii. c. 5

Meane space flew Somnus to the ships, found Neptune out, and said.
Now, chearfully assist the Greeks, and give them glorious head;
At least, a little, while Jove sleeps; of whom through euery limme,
I pour'd darke sleepe; Saturnia's loue, hath so *illuded* him.
Chapman. Homer. Iliad, b. xiv.

For feare least the Romanes should set upon his armie enclosed in the vallies betweene the mountaines, he devised a stratageme, by way of ridiculous *illusion*, to beguile the eyesight of his enemies and to frustrate and deceive them of their expectation.—*Holland. Livie*, p. 442.

In vain we measure this amazing sphere,
And find or fix its centre here or there;
Whilst its circumference, scorning to be brought
Ev'n into fancy'd space, *illudes* our vanquish'd thought.
Prior. Solomon, b. i.

The wanton's charms however bright,
Are like the false *illusive* light,
Whose flattering unauspicious blaze
To precipices oft betrays. *Thomson. To Seraphina.*

And 2. To prove, that it is not an arbitrary or *illusory* distinction, but grounded upon the nature of things.
Boyle. Works, vol. ii. p. 542.

If the Gentiles meant that the miracles were not real, but only *illusions* and false appearances, this was confuted by the testimony of thousands, who had seen those wonderful works, and by the nature of many of those works, which was such that there could be no deceit in them.
Jortin. On the Christian Religion, Dis. 1.

In yonder mead behold that vapour
Whose vivid beams *illusive* play,
Far off it seems a friendly taper
To guide the traveller on his way.
Cooper. The Tomb of Shakspeare.

IL/LUME, *v.*
ILLU'MINE, *v.*
ILLU'MINANT.
ILLU'MINATE, *v.*
ILLU'MINATE, *n.*
ILLU'MINATE, *adj.*
ILLUMINA'TION.
ILLU'MINATIVE.
ILLU'MINATOR.

Fr. *Illuminer*; Sp. *Iluminar*; It. *Illuminare*; Lat. *Illuminare*, (*in*, and *lumen*, light,) to enlighten. Tooke thinks the Lat. *Lumen* is from the A. S. *Leoman*, *hom-an*, radiare, corruscare, lucere; to irradiate, to glitter, to shine.

To enlighten, to give light unto, to throw light upon; to make clear or bright; (met.) to throw light upon the understanding, to free from obscurity, to give power to see clearly.

—— O ye Muses nine
Whilom ye were wont to be mine aid & light
My penne to direct, my braine to *illumine*.
Chaucer. The Remedie of Loue.

And yet for al that, they haue ben *illumined*, and haue felte the taste of the celestial gifte.
Sir T. More. Workes, p. 544.

Barn. Last night of all,
When yond same starre that's Westward from the Pole
Had made his course t' *illume* that part of heauen
Where now it burns Marcellus and my selfe, &c.
Shakespeare. Hamlet, Act I. sc. 1.

Vnmouing, vncorrupt, and spotlesse bright,
That need no sunne t' *illuminate* their spheres,
But their own native light, farre passing theirs.
Spenser. Hymne to Heauenlie Beautie.

And as he then looked behind him he could see the earth no more, but the iles all bright and *illuminate* with a mild and delicate fire.—*Holland. Plutarch*, p. 993.

Such *illuminates* are our classicall bretheren.
Mountagu. Appeale to Cæsar, c. 2.

Your limbs leave tracks of light, still as you go;
Your gates *illumination*, and for you
Only to move a step is to dispence
Brightness, and force, splendour, and influence.
Cartwright. A Panegyrick to the Countess of Carlisle.

After the punitive part of repentance is resolved on, and begun, and put forward into good degrees of progresse, we then enter into the *illuminative* way of religion; and set upon the acquist of virtues, and purchase of spiritual graces.
Bp. Taylor. Great Exemplar, pt. i. Dis. 3.

Some few ages after came the poet Geffery Chaucer, who writing his poesies in English, is of some called the first *illuminator* of the English tongue.
Verstegan. Restitution of Decayed Intelligence, c. 7.

What makes itself and other things be seen (as being accompanied by light) is called fire; what admits the *illuminative* action of fire, and is not seen is called air.
Digby. Of Bodies, c. 4.

Yon stars, yon suns, he rears at pleasure higher,
Illumes their light, and sets their flames on fire.
Pope. The Dunciad, b. iii.

Those glittering weapons, ere he sail'd to Troy,
Ulysses view'd with stern heroic joy:
Then beaming o'er th' *illumin'd* wall they shone:
Now dust dishonours, all their lustre gone.
Id. Homer. Odyssey, b. xvii.

When this mild judgement was given, those who had supported him through the trial, expressed an inconceivable gladness, as if they had got a victory; bonfires, *illuminations*, and other marks of joy appeared, not only in London, but over the whole kingdom.—*Burnet. Own Time*, an. 1710.

It is far from arguing a divine nature in the bodies that are endowed with it [light], whether, as the planets, by participation from an external *illuminant*, or as the sun, from an internal principle.—*Boyle. Works*, vol. v. p 188.

Proud castle, to thy banner'd bowers,
Lo! Picture bids her glowing powers
Their bold historic groups impart;
She bids th' *illuminated* pane
Along thy lofty vaulted fane,
Shed the dim blaze of radiance richly clear.
Warton. On his Majesty's Birth-Day.

This prelate employed at Venice and Florence many scribes and *illuminators*, in preparing copies of the classics and other useful books.
Id. History of English Poetry, vol. ii. p. 423.

IL-LU'STRATE.
ILLU'STRABLE.
ILLUSTRA'TION.
ILLU'STRATING, *n.*
ILLU'STRATIVE.
ILLU'STRATIVELY.
ILLU'STRIOUS.
ILLU'STRIOUSLY.
ILLU'STRIOUSNESS.

Fr. *Illustrer*; It. *Illustrare*; Sp. *Ilustrar*; Lat. *Illustrare*, (*in*, and *lustrare*, purgare, expiare, to purify, from *luere*,) to purify, clear away, (sc.) any obscurity, to bring to light

To clear from darkness or obscurity; to bring to light; to make clear or manifest.

Illustrious, — clear, bright, conspicuous, renowned; splendid; eminent.

So taried Saule at Damasco three daies, seeing none yearthlye thyng with corporall yes, but the inwarde eyes of his solle, were in the meane space clerely *illustrate* and made clere.—*Udal. Acles*, c. 9.

Beseeching Almightie God so to prosper your aduentures, from time to time hereafter to be made for reaping the fruits of my trauels (at your great charges, and to my no small dangers) that ye may plentifully gather in and enoye the same, to the *illustrating* of the Queenes most excellent Maiestie, the honour and commoditie of this her highnesse realme, &c.
Hackluyt. Voyages, vol. i. p. 352.

A Christian Poet, whose Religion little needs the aids of invention, hath less occasion to imitate such fables as meanly *illustrate* a probable Heaven, by the fashion and dignity of Courts, and make a resemblance of Hell, out of the dreams of frighted women, by which they continue and increase the melancholy mistakes of the people.
Davenant. Gondibert, Pref.

Then praid *illustrate* Diomede: vouchsafe me likewise care,
O thou unconquer'd Queene of Armes.
Chapman. Homer. Iliad, b. x.

Who can but magnifie the power of decussation, inservient to contrary ends, solution and consolidation, union and division *illustrable* from Aristotle in the old nucifragium or nutcracker.—*Brown. Cyrus' Garden*, c. 2.

Next, hast thou the *illustration* of this learned gentleman, my friend, to explain every hard matter of History, that lying far from the way of common reading, may (without question) seem difficult unto thee.
Drayton. Poly-Olbion, Pref.

—— Changeable conceits we doe contrive,
Purging and pruning with all industrie,
What's dead or useless, lesse demonstrative,
What's dull or flaccid, nought *illustrative*.
More. On the Soul, pt. ii. b. i. c. 2. s. 41.

They being many times delivered hieroglifically, metaphorically, *illustratively*, and not with reference unto action or causality.—*Brown. Vulgar Errours*, b. iv. c. 12.

Brave Warwick; that abroad so long advanc'd her bear,
By her *illustrious* Earls renowned every where.
Drayton. Poly-Olbion, s. 13.

The churches, especially of your native Country, under the discipline of which your birth and genius have render'd you *illustriously* happy, may be sensible of so much the more assur'd security in your protection, by how much you excel others in *lustre* and ability.
Milton. O. Cromwell to Prince of Tarentum, Ap. 1654.

This fear could not come from the design of the infant [Jesus], but must needs arise from the *illustriousness* of the birth, and the prophecies of the Child.
Bp. Taylor. Rule of Conscience, b. i. c. 4. p. 95.

—— That sword great Anne
Fix'd not in vain on thy puissant side,
When thee sh' enroll'd her garter'd knights among.
Illustrating the noble list. *Philips. Blenheim.*

While the storm was in its fury, any allusion had been improper: for the Poet could have compared it to nothing more impetuous than itself; consequently he could have made no *illustration*.—*Dryden. Virgil. Æneis*, Ded.

To Mr. Bankes also the public is indebted for the designs of the engravings which *illustrate* and adorn the account of this voyage.—*Cook. First Voyage*, Introd.

They contain such a parade of common-place quotation, with so small a degree of *illustrative* science, that I have thought proper to expel them from this edition.
Mason. Fresnoy. Art of Painting.

They [comparisons] should be taken from those *illustrious*, noted objects, which most of the readers have either seen, or can strongly conceive.—*Blair*, vol. i. Lect. 17

The deep carnations in the Eastern skies,
When ruddy morning walks along the hills,
Illustriously red, in purple dews.
Thompson. Sickness, b. iv.

IL-LUXU'RIOUS. Not *luxurious*, not lavish, or abundant.

With this increase of wealth, and with heads and hearts elated by affluence, and unrestrained by foresight or discretion, the Widow Vanhomrigh and her two daughters quitted the *illuxurious* soil of their native country, for the more elegant pleasure of the English court.
Orrery. On the Life of Swift, Let 9.

IM. Many words were occasionally or indifferently written *Em* or *Im*: i. e. *en* or *in* augmentative. (Never privative.) See EN.

IMAGE, *v.*
I'MAGE, *n.*
I'MAGER.
I'MAGERY.
IMA'GINE, *v.*
IMA'GINABLE.
IMA'GINANT, *n.*
IMA'GINANT, *adj.*
IMA'GINARY.
IMA'GINARILY.
IMA'GINATE, *v.*
IMAGINA'TION.
IMA'GINATIVE.
IMA'GINER.
IMA'GINING, *n.*

Fr. *Image*, *imaginer*; It. *Immagine*, *immaginare*; Sp. *Imagen*, *imaginar*; Lat. *Imago*, *imaginari*. *Imago*, says Vossius, is, if we assent to Festus, quasi *imitago*, from *imitor*, quia *imitatur* et repræsentat suo modo id quod exprimit; or it may be Gr. Εἰγμα, *imago*, from εικ-ειν, *simile esse*; to be like.

Any thing made, framed, figured, or fashioned, graved, carved, or painted, in imitation, likeness, or representation; a semblance or resemblance, picture or copy; a figure, statue or effigy; (met.) that which is, or which is formed, in the mind, as a picture or representation, or resemblance. See FANCY.

To *imagine*,—to form, to conceive, to fancy, such *images* in the mind; to picture resemblances or representations; to depicture, to devise.

See the quotations from Chaucer's *Boecius*.

Imaginative (Froissart),—deviceful.

Hym thought the *ymage* in hys slepe tolde hym hys chance.—*R. Gloucester*, p. 14.

Therfore as we han born the *ymage* of the ertheliman, bere we also the *ymage* of the heuenli.
Wiclif. 1 *Corynth.* c. 15.

And as we haue borne the *ymage* of the earthly, so shall we beare the *ymage* of the heauenly.—*Bible*, 1551. *Ib.*

For sum visioun is bodili, as whanne we seen ony thing with bodili igen some is spiritual or *ymaginarie*, as whanne we seen slepynge or ellis wakynge we biholden the *ymagis* of thinges bi whiche sum other thing is signyfied.
Wiclif. Prologue on Apocalips.

To which *image* bothe yonge and old
Commanded he to loute, and have in drede.
Chaucer. The Monkes Tale, v. 14,167.

Philosophers, that highten Stoiciana, wend that *images* and sensibilities, that is to sain, sensible *imaginations*, or els *imaginacions* of sensible thinges, were emprinted into soules, fro bodies without foorthe.—*Id. Boecius*, b. v.

But many subtill compassinge—
Imageries and tabernacles
I sawe. *Id. House of Fame*, b. iii.

And thus by wit and subtil enquering
Imagined was by whom this harm gan spring.
Id. The Man of Lawes Tale, v. 3309.

Man is a reasonable two-footed beast, and how so that this knowing is vniuersall, yet nys there no wight, that ne wote well, that a man is a thynge *imaginable* and sensible, &c.
Id. Boecius, b. v.

Lo, what a gret thing is affection,
Men may die of *imagination*
So depe may impression be take.
Id. Milleres Tale, v. 3612.

Also *imaginacion*, albe it so, that it taketh of witte the beginnyng, to seen and formen the figures algates although that wit ne were not present, yet it enuironneth and comprehendeth all thynges sensible, not by reason sensible of demyng, but by reason *imaginatife*.—*Id Boecius*, b. v.

And he bethought hym, how he might
Unto this tyranne do likynge.
And of his owne *imaginynge*
Lete forge and make a bulle of bras.—*Gower. C. A.* b. vii.

And to beware either of makyng *imagery*, or bowyng themselues vnto *images* saying ye saw no *image* when God spake vnto you, but heard a voyce onely.
Tyndall. Workes, p. 22.

Therfore is his case both playn against Goddes open precept, & the dispensacion straunge and withoute saumple, no cause appearing nor wel *imaginable*.
Sir T. More. Workes, p. 1193.

The kynge enclyned well thereto, but the duke of Burgoyne, who was sage and *ymagynatyue*, wolde nat agree therto.—*Bernere. Froissart. Cronycle*, vol. ii. c. 181.

The Duke of Bretaygne was a subtyle Prince and *ymaginatyfe*.—*Id. Ib.* c. 206.

For men of warre inclosed in fortresses are sore *imaginers*, and whan their *imaginacion* inclyneth to any yuell dede, they wyll craftely colour it.—*Id Ib.* c. 167.

The whiles, some one did chaunt this lonely lay;
Ah see, whoso faire thing doost fain to see,
In springing flowre the *image* of thy day.
Spenser. Faerie Queene, b ii. c. 12.

Praxiteles was ennobled for a rare *imager*, and cutter of stones and marble: hee eternised his memoriall by making one *image* of Venus, for the Gnidians, so lively, that a certaine young man became so amorous of it, that he doted for love thereof, and went besides himselfe.
Holland. Plinie, b. vii. c. 38.

Egwin the monke (after made bishop) had a vision from God, wherin he was admonished to set up the *image* of the mother of God in his Church. The matter was debated, and brought before the Pope in his See Apostolike, there Egwin was sworne to the truth of his vision. Thereupon Pope Cõstantinus sent his Legate Boniface into England; who called a councel at London, wherein, after proofe made of Egwin's vision, there was an act made for *image-worship*.—*Bp. Hall. The Old Religion*, c. 10. § 1.

And there beside of marble stone was built
An altar, carv'd with cunning *imagery*,
On which true Christians bloud was often spilt,
And holy martyrs often doen to die,
With cruell malice and strong tyrannie.
Spenser. Faerie Queene, b. i. c. 8.

Therefore he her did court, did serue, did woo,
With humblest suit that he *imagine* mot,
And all things did deuise, and all things doo,
That might her loue prepare, and liking win theretoo.
Id. Ib. b. iv. c. 2.

Produce any rule of nature, or naturall justice, by which inferior criminals ought to be punished, but kings and princes go unpunished; and not only so, but tho' guilty of the greatest crimes *imaginable*, be had in reverence and almost adored.—*Milton. A Defence of the People of England.*

Hence Story is full of the wonders it works upon hypochondrical *imaginants*; to whom the grossest absurdities are infallible certainties, and free reason an impostour.
Glanvill. Vanity of Dogmatizing, c. 11.

And (we will enquire) what the force of *imagination* is; either upon the body *imaginant*, or upon another body.
Bacon. Naturall Historie, § 900.

Let others sing of knights and palladines,
In aged accents, and untimely words:
Paint shadowes in *imaginary* lines,
Which well the reach of their high wits records.
But I must sing of thee, and those fair eyes.
Daniel, Son. 52.

The advantages of princes are, we see,
But things conceiv'd *imaginarily*:
For ev'ry state of fortune, in degree,
Some *image* hath of principality.—*Id. Ciuil Wars*, b. viii.

Whereas the *imaginate* facultie of other living creatures is unmoveable, and alwaies conttnueth in one: in all it is alike, and the same still in every one, which causeth them alwaies to engender like to themselves, each one in their severall kind.—*Holland. Plinie*, b. vii. c. 12.

Now our simple apprehension of corporal objects, if present, we call sense: if absent, we properly name it *imagination*.—*Glanvill. The Vanity of Dogmatising*, c. 11.

Perhaps to highten your fancy in writing, you are wont to sit in your doctor's scarlet, which, through your eyes infecting your pregnant *imaginative* with a red suffusion, begets a continual thought of blushing
Milton. Animad. upon Rem. Def. &c.

The faculty and power of sense is proper to the soule, the instrument belongeth to the body: but both the one and the other apprehendeth external things, by the means of the *imaginature* faculty, or the phantasie.
Holland. Plutarch, p. 683.

Others think also, that these *imaginers* invented that they spake of their own heads.—*North. Plutarch*, p. 121.

If good? why doe I yeild to that suggestion
Whose horrid *image* doth infixe my heire,
And make my seated heart knock at my ribbes,
Against the vse of nature? Present feares
Are lesse then horrible *imaginings*.
Shakespeare. Macbeth, Act i. sc. 3.

Though *image-breakers*, foes to Papall power,
In whose vast minde, Religion's part was least.
Stirling. Doomes-day. Ninth Houre.

For the wives he [Phocion] married, there is no mention made of the first, saving that Cephisodotus the *image-grauer* was her brother.—*North. Plutarch*, p 669.

Phideas the *image-maker* (as we have told you before) had undertaken to make the *image* of Pallas.—*Id. Ib.* p. 145.

His [Raphael] departure from before the throne, and his flight thro' the quires of angels, is finely *imaged*.
Spectator, No. 327.

That the mountains are pleasant objects to behold, appears, in that the very *images* of them, their draughts and landskips are so much esteemed.—*Ray. On the Creation*, pt ii.

"And whence," said I, "canst thou have dread or pain?
What can thy *imagery* of sorrow mean?
Secluded from the world and all its care,
Hast thou to grieve or joy to hope or fear?"
Prior. Solomon, b ii. *Pleasure.*

Many men, who now are conscious and willing to acknowledge, that they act contrary to all the reasonable evidence and convictions of religion, are nevertheless very apt to *imagine* within themselves, that if the great truths of religion were proved to them by some stronger evidence, they *should* by that means be worked upon to act otherwise than they do.—*Clarke. On the Evidences*, Prop 15.

No man who reads Josephus's History of that dreadful and unparalleled calamity, (the destruction of Jerusalem,) can, without the greatest obstinacy *imaginable*, doubt of Our Saviour's divine foreknowledge.—*Id. Ib.* Prop 14.

We found it so exceeding (and scarce *imaginably*) difficult a matter, to keep out the air from getting at all in at any imperceptible hole or flaw.—*Boyle. Works*, vol. i. p. 10.

The vaulted isles, and shrines of *imag'd* saints,
The caverns worn by holy knees appear'd,
And to the sun were op'd. *Warton*, Ecl. 4.

The dauntless maid with hardy step explor'd
Each room, array'd in glistering *imagery*;
And thro' the enchanted chamber, richly stor'd,
Saw Cupid's stately mask come sweeping by.
Id. Ode 5.

These properties [of being] Mr. Addison had reduced to the three general classes of greatness, novelty, and beauty, and into these we may analyse every object, however complex, which, properly speaking, is delightful to the *imagination*.—*Akenside. Pleasures of Imagination. The Design.*

Poetry, however, in its antient original condition, was perhaps more vigorous than it is in its modern state. It included them, the whole burst of the human mind, the whole exertion of its *imaginative* faculties.—*Blair*, Lect. 3.

When time shall once have laid his lenient hand on the passions and pursuits of the present moment, they too shall lose that *imaginary* value which heated fancy now bestows upon them.—*Id.* vol. ii. Ser. 3.

Pope Gregory II. sided with the *image-mongers*.
Jortin. Remarks on Ecclesiastical History.

The History of the *image-war* is written by Maimbourg, *more Maimburgiano*, that is, with flagrant insincerity, and a multitude of misrepresentations.—*Id. Ib.*

IM-BALM. See Embalm.

Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit *imbalm'd* and treasur'd up on purpose to a life beyond life.
Milton. Of Unlicens'd Printing.

IM-BAR. See Em.

There are no mighty mountains interpos'd
Between thy beame and us, t' *imbar* thy light.
Daniel. To the King's Majesty.

Howbeit, they would hold vp this Salique law,
To *barre* your highnesse clayming from the female,
And rather chuse to hide them in a net,
Then amply to *imbarre* their crooked tittles,
Vsurpt from you and your progenitors.
Shakespeare. Hen. V. Act i. sc. 2.

IM-BA'RGO. See Em.

That the public service might not suffer by any delay that could be avoided, the Commissioners of Parliament caused an *imbargo* to be laid upon all the vessels then in harbour.
Ludlow. Memoirs, vol ii. p. 219.

IM-BARK, *v.* See Em.

First *imbarking* my selfe in a good shyppe of yours, named the Swallow, at Grauesend, hauing a faire and good winde, our anker then weyd, and committing all to the protection of our God.—*Hackluyt. Voyages*, vol. i. p. 343.

Philopœmen being advertised therof, *imbarqued* his men suddenly and set upon his enemies ere they wist it, or had any thought of his coming.—*North. Plutarch*, p. 311.

I know not by whose order, but we marched away and left them burning: at the brest-work we *imbarked* into our canoas and returned aboard our ships.
Dampier. Voyages, an. 1685.

The Parliament being *imbarked* in the same vessel, would find it necessary, as well for their own security as for that of the people, to leave the sword in faithful hands at the time of their dissolution.—*Ludlow. Memoirs*, vol. ii. p. 291.

IM-BA'RREN, *v.* See Em.

The most generous and vigorous land will in time be *imbarrened*, when always pinched with the plough, and not permitted to slumber at all, and lie fallow some competent time.—*Fuller. Worthies Gloucestershire.*

IM-BASE, *v.* / IMBA'SING, *n.* See Em.

Now in all this humble shew and lowliness of his he did not so much *imbase* his dignity and greatness, which the common people thought him to have at the first, as he did thereby cut off envy from him, winning again as much true authority, as in semblance he would seem to have lost.
North. Plutarch, p 86.

Martius also, though it liked him nothing to see the greatness of the people thus increased, considering it was to the prejudice and *imbasing* of the nobility, and also saw that other noble patricians were troubled as well as himself: he did persuade the patricians, to shew themselves no less forward and willing to fight for their country, than the common people were.—*Id. Ib.* p. 187.

If any be but partly adulterated, preserve the good portion by purifying it (by the cupel or some other fit way) from the falsifying alloy, by whose admixture it has been *imbased*
Boyle. Works, vol. i. p 591.

IM-BA'STARDIZED, Degenerate,—as *bastards*, or base-born;—as spurious offspring.

Except some few who yet retain in them the old English fortitude and love of freedom, and have testified it by their matchless deeds, the rest *imbastardiz'd* from the ancient nobleness of their ancestors, are ready to fall flat and give adoration to the image and memory of this man.
Milton. An Answer to Eikon Basilike.

IM-BATHE, *v.* See Em.

Methinks a soveraigne and reviving joy must needs rush into the bosome of him that reads or hears; and the sweet odour of the returning Gospel *imbath* his soul with the fragrance of heaven.—*Milton. Of Reformation in England.*

Who [Nereus] piteous of her woes, rear'd her lank head,
And gave her to his daughters to *imbathe*
In nectar'd lavers strow'd with asphodil.—*Id. Comus.*

IM-BA'TTLE, *v.* / IMBA'TTLEMENT. See Em.

In expressing the coûsailes, deuises, conuentiõs, processions, enterprises, exploitures, feurmes, and factions of *imbataunge*, he seemeth to put all other wryters of lyke matters to sylence.—*Sir T. Elyot. The Governour*, b i. c. 21.

But he nat knowynge, but that they came to endomage hym, armed hymselfe and suche seruantes as he then hadde with him, and dysposed theym aboute the *imbatylmentes* of his house.—*Id. Ib.* b. ii. c. 2.

Huge hosts of thoughts *imbattled* in my breast,
And ever busied with intestine warres,
And like to Cadmus' earth-borne troupes at iarres,
Haue spoil'd my soul of peace, themselves of rest.
Stirling. Aurora. Son. 6

Let them gather themselves, and be scatter'd; let them *imbattel* themselves, and be broken; let them *imbattel*, and be broken, for thou art with us.
Milton. Of Reformation in England, b. ii.

IM-BAY, *v.* See Em.

The 14 day in the morning we were so *imbayed* with ice, yt we were constrained to come out as we went in.
Hackluyt. Voyages, vol. i. p. 447.

In the euening it pleased God to giue vs for the space of one quarter of an houre cleare weather, by which we found ourselues to be *imbayed*.—*Id. Ib* vol. iii. p 199

IMBE'CILE, *adj.* / IMBE'CILE, *v.* / IMBECI'LITY.

Fr. *Imbécile*; It. *Imbecille*; Sp. *Imbecil*: Lat. *Imberillis*, or *imbecillus*, from *Baculus*, a staff; because he leans upon a *staff*, who is weak or infirm of foot, (Vossius.) *Imbezilled* in J. T. is, in some editions, *Imbeciled*; modern editions read *Embezzled*.

Leaning or relying upon, and, thus, needing or in want of, a stay or support; and as the Fr. *Imbécile*,—"Weak, feeble, strengthlesse, faint, forcelesse," (Cotgrave.)

To *imbecile*,—to weaken, to enfeeble.

Of this full well thou art resolu'd
before kyng Tullie gan
So tyrannous a monarchie
imbecelyng freedome, than,
By vertues spray, the basest borne
might be the noblest man.—*Drant. Horace*, b. i. Sat. 6.

Those wryng and wrest the meaner sorte,
whose myndes and tongues are free,
And so *imbecill* all theyr strengthe,
that they are naught to me.—*Drant. Horace*, b. i. Sat. 5.

The seconde plage of the seconde angell, as the seconde iudgemente of God againste the regiment of Rome, and this is *imbeselynge* and diminyshe of their power and dominion, many landes and people fallynge from them.
Udal. Reuelacion, c 16.

Christes bodye and bloude is in deade a substaunce there present, by Goddes omnipotencye onely to be comprehended by fayth, so far as may be vnderstanded of mannes weaknes and *imbecillyte*.—*Bp. Gardner. Transubstantiation*, fol 104.

Euen so sith we are not of power and habilitie to performe the law of God, and yet beare a good hart towardes God and his law, lamentyng our *imbecillitie* that we can do him no further pleasure: then will God recount vs not as his enemyes, but as his deare children and beloued frendes.
Frith. Workes, p. 31.

Princes must in a special manner be guardians of pupils and widows, not suffering their persons to be oppressed, or their states *imbezill'd*, or in any sense be exposed to the rapine of covetous persons.
Bp. Taylor. Holy Living, c. 3. s. 2.

It is a sad calamity, that the fear of death shall so *imbecil* man's courage and understanding, that he dares not suffer the remedy of all his calamities.—*Id. Holy Dying*, c. 3. s. 7.

And thereupon in sorrow thus complain:
"What wondrous inconvenience do thay feel,
Where as such *imbecility* doth reign,
As so neglects the care of commonweal?"
Daniel. Civil Wars, b. v.

We in a manner were got out of God's possession: were, in respect to him, become *imbecile* and lost.
Barrow, vol. ii. Ser. 22.

Clemency is produced by magnanimity and fearlessness of dangers, so is cruelty by cowardice and fear, and argues not only a depravedness of nature, but also a meanness of courage and *imbecillity* of mind.
Sir W. Temple. Introd. to the History of England.

And as it always happens in this kind of officious universal interference, what began in odious power, ended always, I may say without an exception, in contemptible *imbecility*.—*Burke. Thoughts on Scarcity.*

IM-BE'LLISH, *v.* IMBE'LLISHMENT. } See Em.

When we see our garden *imbellished* with flowers, the earth is full of the goodness of the Lord.
Bp. Hall. The Devout Soul, s. 3.

They should lay away all delicate, wanton, and costly *imbellishments* of the body, and acquaint themselves with simple and plaine attire.—*Holland. Plutarch*, p. 720.

Jews and Gentiles might have good cause to be assur'd, that God whenever he meant to reform his Church, never intended to leave the government thereof delineated here in such curious architecture, to be patch'd afterwards, and varnish'd over with the devices and *imbellishings* of man's imagination.
Milton. The Reason of Church Government, b. i. c. 2.

Indeed, from such people, nothing (as they think) comes gracefully, unless it be *imbellished* with the ornament of some silly word they have taken up, either a round oath or a curse, or the corruption of one, or something that is near akin to it.—*Sharp*, vol. iv. Ser. 18.

By this plain and unadorned way of writing, I unkindly deny my essays many *imbellishments*, which I might give them, and which perhaps you will think they do abundantly need.—*Boyle. Works*, vol. i. p. 317.

IM-BE'ZZLE, *v.* IMBE'ZZLING, *s.* IMBE'ZZLEMENT. } See Em. Fr. *Embler*,—to steal, filch, lurch, pilfer, nim, purloin, *imbezel*, convey away, (Cotgrave.)

They wt in a fewe dayes after had caused a golden cup to be purposely conveyed out of the waye: which ye ministers hauyng *imbeseled*, made complaint vnto Alexander for the losse therof.—*Brende. Quintus Curtius*, fol. 275.

Which the whole army by consent agreed to present unto Marius, excepting nothing, saving, that which was *imbezelled* and conueighed away underhand.
North. Plutarch, p. 358.

The issues, fines, amerciaments, which shall happen to be made, and all forfeitures which shall happen before you, you shall cause to be entered without any concealment or *imbezling*, and send to the Court of Exchequer.
Milton. Observations on Peace with the Irish.

But first I must require you to use diligence in presenting especially those purloinings and *imbezlements*, which are of plate, vessell, or whatsoever within the king's house.
Bacon. Judicial Charge upon the Commission for the Verge.

I have this day erected a Court of Alienation, by the Statutes of which the next akin is empowered to beg the parts and understanding of any such person as can be proved, either by *imbezzeling*, making a wrong use, or no use at all of the said parts and understanding, not to know the true value thereof.—*Tatler*, No. 302.

Felony by *imbezzling* or destroying the King's armour or warlike stores is, in the first place, so declared to be by Stat. 31 Eliz.—Other inferior *imbezzlements* and misdemeanors that fall under this denomination, are punished by Statutes 9 and 10 Wil. III. &c.—*Blackstone. Commentaries*, b. iv. c. 7.

IM-BIBE, *v.* IMBIB'TION. } Fr. *Imbiber*; It. *Imbibere*, *imbevere*; Sp. *Embeber*; Lat. *Imbibere*; (*in*, and *bib-ere*, to drink;) to drink in. To drink in, to suck in; generally, to draw or take in.

Which [the German tongue] he will find very difficult and with much regret, and many conflicts attained unto, after the facile and more smooth languages are once thoroughly *imbibed*, not omitting (comparatively) even the French itself.—*Evelyn. The State of France. Lewis XIV.*

After this *imbibition*, when that the frumentie hath thus drunk up all the water, there must be added thereto a sextar of ewe's milke, or goat's milke, and in the end a little honey.
Holland. Plinie, b. xxii. c. 25.

Beside the common way and road of reception by the root, there may be a refection and *imbibition* from without; for gentle showrs refresh plants, though they enter not the roots.—*Brown. Cyrus' Garden*, c. 4.

Sweet breads and collops were with skewers prick'd
About the sides; *imbroing* what they deck'd.
Dryden. Homer. Ilias, b. i.

If this leather were a substance as little obnoxious to corruption as a spunge, it would, by its copious *imbibitions*, and emissions of the aërial moisture, be a fitter matter, than any other I had employed, for a hygroscope.
Boyle. Works, vol. iii. p. 789.

Here the wild horse, unconscious of the rein,
That revels boundless o'er the wild campaign,
Imbibes the silver surge, with heat oppress.
To cool the fever of his glowing breast.—*Blacklock*, Ps. 1.

IM-BITTER, *v.* or Em. To cause to be *biting*, piercing, pungent; and, thus, painful; destroying the ease, pleasantness, or sweetness.

We beseech Almighty God to stir up the hearts of all his people professing the orthodox religion, to resolve upon the common defence of themselves, and the mutual assistance of each other against their *imbittered* and most implacable enemies.—*Milton. Letters of State, June 8th*, 1655.

Unhappy parent of a short-liv'd son
Since Jove in pity by thy prayers was won
To grace my small remains of breath with fame,
Why loads he this *imbitter'd* life with shame?
Dryden. Homer. Ilias, b. i.

Samson challenges him to the combat; and after an interchange of reproaches, elevated by repeated defiance on one side, and *imbittered* by contemptuous insults on the other, Harapha retires.—*Rambler*, No. 139.

IM-BLAZE, *v.* IMBLA'ZON, *v.* IMBLA'ZONRY. } Also anciently, and now perhaps more commonly, *Em.* As applied by Milton,—To adorn with the heraldic *blazonry* of arms.

Who forthwith from the glittering staff unfurl'd
Th' imperial ensign, which full high advanc't
Shon like a meteor streaming to the wind,
With gemms and golden lustre rich *imblaz'd*,
Seraphic arms and trophies.—*Milton. Par. Lost*, b. i.

Or in their glittering tissues bear *imblaz'd*
Holy memorials, acts of zeall and love
Recorded eminent. *Id. Ib.* b. v.

——— Or to describe races and games,
Or tilting furniture, *imblazon'd* shields,
Impresses quaint, caparisons and steeds.—*Id. Ib.* b. ix.

——— Him round
A globe of fierie seraphim inclos'd
With bright *imblazonrie*, and horrent arms.—*Id. Ib.* b. ii.

Sudden a burst of brightness smote my sight,
From arms, and all th' *imblazonry* of war
Reflected far. *Warton*, Ecl. 5.

IM-BODY, *v.* Also anciently, and now commonly, *Em.*

——— For never since created man,
Met such *imbodied* force, as nam'd with these
Could merit more than that small infantry
Warr'd on by cranes. *Milton. Paradise Lost*, b. i.

The soul grows clotted by contagion
Imbodies, and imbrutes, till she quite lose
The divine property of her first being.—*Id. Comus.*

The saline parts of aqua-fortis being *imbodied* in the metals, and of a very fusible nature, impart that easiness of fusion to the metals they are mixed with.
Boyle. Works, vol. iv. p. 280.

IM-BOLDEN, *v.* See Em.

Tis necessary he should dye:
Nothing *imboldens* sinne so much, as mercy.
Shakespeare. Timon of Athens, Act iii. sc. 5.

IM-BORDERED. To bound or confine with an edge or *border*.

Neerer he drew, and many a walk travers'd
Of statliest covert, ceder, pine, or palme,
Then voluble and bold, now hid, now seen
Among thick-woven arborets and flours
Imborder'd on each bank, the hand of Eve.
Milton. Paradise Lost, b. ix.

IM-BOSK, *v.* It. *Imboscare*, to lie in *ambush*, to conceal or be concealed. See Amuse, and Emboss.

They fear the field of the scriptures, the chase is too hot; they seek the dark, the bushy, the tangled forest, they would *imbosk*.—*Milton. Of Reformation in England*, b. i.

[Sancho] said as much to his lord, requesting him to depart presently from thence and *imbosk* himself in the mountains.—*Skelton. Don Quixote*, b. iii. c. 8.

IM-BOSOM, *v.* Also anciently, and now commonly, *Em.*

——— And ready now
To stoop with wearied wings, and willing feet
On the bare outside of this world, that seem'd
Firm land *imbosom'd* without firmament,
Uncertain which, in ocean or in air.
Milton. Paradise Lost, b. iii.

IM-BOSS, *v.* IMBO'SSMENT. } Also anciently, and now more usually, *Em*, (qv.)

I suppose (except I be moche deceyued) thou seest me nat stare with myn eyen, or my mouth *imbossed*, or the coloure of my face chaunged, or any other deformitie in my persone or gesture.—*Sir T. Elyot. The Governour*, b. iii. c. 20.

But on this target smothe, dame Io standes, with hornes opright,
Imbossed pure in gold, euen like a cowe, with hear in sight. *Phaer. Virgill. Æneidos*, b. vii.

——— Hermites liue secure
Obscure in roufes *imbost*.
Warner. Albion's England, b. v. c. 27.

For on the shore the hunters him attend.
And whilst the chase grew warm as in the day,
(Which now from the hot zenith does descend)
He is *imbos'd*, and weary'd to a bay.
Davenant. Gondibert, b. i. c. 2.

For thou thyselfe hast bene a libertine
As sensuall as the brutish sting itself,
And all th' *imbossed* sores, and headed evils
That thou with licence of free foot hast caught,
Wold st thou disgorge into the general world.
Shakespeare. As You Like It, Act ii. sc. 7.

I wish also in the very middle a faire mount, with three ascents and alleys, enough for foure to walk abreast; which I would have to be perfect circles, without any bulwarks or *imboussments*.—*Bacon. Ess. Of Gardens.*

This dried mixture (will) be a good while after it is perfectly cold not only soft, but so near to fluid, that I have cast it into moulds, and made *imbossed* images of it.
Boyle. Works, vol. i. p. 439.

Though it be credible that their great law-giver interdicted the use of hieroglyphic characters, yet the ideas of them were deeply imprinted on their minds, and came out on every occasion, in those symbols and emblems, with which, under the names of riddles, parables, and dark sayings, their writings are so curiously variegated and *imbossed*.
Hurd. Works, vol. v. Ser. 9.

IM-BOWED. See Em.

For *inbowed* windows, I hold them of good use; (in cities indeed, upright do better, in respect to uniformity towards the street;) for they be pretty retiring places for conference; and besides, they keep both the wind and sunne off.
Bacon. Ess. Of Building.

IM-BOWER, *v.* See Em.

Thick as autumnal leaves that strow the brooks
In Vallombrosa, where th' Etrurian shades
High overarch't *imbowre*.—*Milton. Paradise Lost*, b. i.

But far beyond Menesthens' mark it took
Its stand, and, as portending ruin, shook
The pillars that support the sylvan scene,
And shady roof, *imbower'd* with living green.
Lewis. Statius. Thebaid, b. vi.

IM-BRACE, *v.* IMBRA'CEMENT. } Also anciently, and now usually, *Em.*

There, with great ioyance and with gladsome glee,
Of faire Pœana I receiued was,
And oft *imbrac't*, as if that I were hee
And with kind words accoyd, vowing great loue to mee.
Spenser. Faerie Queene, b. iv. c. 8.

Hence they *imbrace* not vertue for itself but its reward; and the argument from pleasure or utility is far more powerfull, then that from vertuous honesty.
Brown. Vulgar Errours, b. I. c. 3.

Her lips, most happy each in other's kisses
From their so wisht *imbracements* seldom parted,
Yet seem'd to blush at such their wanton blisses.
Spenser. Britannia's Ida, c. 3.

They are both able to enquire after truth, and ready to *imbrace* it by whomsoever and on what occasion soever it is presented them.—*Boyle. Works*, vol. I. p 468.

IM-BRAID, *v.* See Em. It is equivalent to *upbraid*, (qv.)

Yet he thought it best to dissimule the matter, tyll suche a tyme were come as he might fynde the kyng without strength, and then to *imbrayd* hym wyth the pleasure that he had done for him.—*Hall. Edw. IV.* an. 4.

IM-BRA'NDED. Perhaps armed with *brands*.

She ended, and the heav'nly hierarchies,
Burning in zeal, thickly *imbranded* were;
Like to an army that alarum cries,
And every one shakes his ydreaded spear.
G. Fletcher. Christ's Victory & Triumph.

IM-BRA'NGLED. See Em.

Untill with subtle cobweb-cheats
They're catch'd in knotted law, like nets:
In which, when once they are *imbrangled*,
The more they stir, the more they're tangled.
Hudibras, pt. II. c. 2.

IM-BRED. See Inbred.

Sithence then to be wise, that is, to search the truth is a disposition *imbred* in every man, they debarre themselues of wisedome, who without any examination approue the inuentions of their ancestours, and like vnreasonable creatures, are wholly led by others.—*Hakewill. Apologie*, b. III. c. 4.

IM-BRICA'TION. From the Lat. *Imbrex, icis*; a gutter-tile for carrying off *rain* (*imber*.)
A hollow, or concavity, like that of a *gutter-tile*.

And let us consider that all is covered and guarded with a well-made tegument, beset with bristles, adorned with neat *embricatures*, and many other fineries.
Derham. Physico-Theology, b. viii. c. 6.

IM-BRI'GHTENED. See Em.

Whose garment was before indipt in blood,
But now *imbright'ned* into heav'nly flame,
The sun itself outglitters, though he should
Climb to the top of the celestial frame,
And force the stars go hide themselves for shame.
G. Fletcher. Christ's Triumph after Death.

IM-BROI'DER, *v.* } See Em.
Imbroi'dery. }

Who led from room to room amazed is to see
The furnitures and states which all *imbroideries* be.
Drayton. Poly-Olbion, s. 26.

Glues not the hawthorne bush a sweeter shade
To shepherds, looking on their silly sheepe,
Then doth a rich *imbroider'd* canopee
To kings, that feare their subjects treacherie.
Shakespeare. 3 Pt. Henry VI. Act II. sc. 5.

IM-BROIL, *v.* Also anciently, and now usually, *Em*.

My fancies straight againe *imbroyle* my state,
And in a moment make me glad and sad.
Stirling. Aurora, Son. 6.

IM-BROTHELED. Dwelling in a *brothel*.

——— But men, which choose
Law practice for mere gain, bold soule repute
Worse than *imbrothel'd* strumpets prostitute.
Donne, Sat. 1.

IM-BROWN, *v.* also *Em*. To render *brown*; to give a *brown* hue or colour; the hue or colour of any thing *burned*.

——— Nature boon
Pour'd forth [flours] profuse on hill and dale and plaine,
Both where the morning sun first warmly smote
The open field, and where the unpierc't shade
Imbrown'd the noontide bow'rs.—*Milton. Par. Lost*, b. iv.

For time shall with his ready pencil stand;
Retouch your figures with his ripening hand;
Mellow your colours, and *imbrown* the teint:
Add every grace, which time alone can grant.
Dryden, Epis. 14.

The pine and oak's huge sinewy roots uptorn,
And from their beds the dusky sands, upborne
On the rude whirlings of the billowy sweep,
Imbrown the surface of the boiling deep.
Mickle. Lusiad, b. vi.

IM-BRUE, *v.* Anciently, and now also, *Em*. To moisten, to soak, to steep, to drench.

[Mine eyes] that long haue had my loue in chase,
With teares no more *imbrue* your mistresse face,
But to your springs retyre.
Turbervile. The Louer hoping assuredly, &c.

Whose manly hands *imbrew'd* in guilty bloud
Had neuer been, ne euer by his might
Had throwne to ground the vnregarded right.
Spenser. Faerie Queene, b I. c. 7

The Senate consulting together, sent Ambassadors unto Cinna and Marius, to pray them to come peaceably into Rome, and not *imbrue* their hands with the blood of their citizens.—*North. Plutarch*, p. 305.

The favour of God is the very life of the creature; and if the devil can but prevail with a man to sin himself out of it, he prevails with him to cut his own throat, and to *imbrue* his hands in the blood of his own soul.—*South*, vol viii. Ser 2

He view'd the Pagan's gaping wounds, he view'd
His side and thigh with purple streams *imbrew'd*,
And hop'd, with ebbing strength, he soon must yield
To him the glory of the well-fought field.
Hoole. Orlando Furioso, b. xlvi.

IM-BRUTE, *v.* See Em, and the second citation under Imbody.

A foule discent! that I who erst contended
With Gods to sit the highest, am now constrain'd
Into a beast, and mixt with bestial slime,
This essence to incarnate and *imbrute*,
That to the height of Deity aspir'd.
Milton. Par. Lost, b ix.

Had mobs distinguished, they who howl'd thy fame,
The icicle from the pure diamond's flame,
From Fancy's soul thy gross *imbruted* sense,
From dauntless Truth thy shameless insolence.
Beattie. The Judgment of Paris.

IMBRY'ING. See Ember-days. Minshew also writes it *Imber*.

They faste the holy *imbrynge* dayes.—*Bale. Image*, pt. III.

IM-BUD, *v.* To *bud*, to throw or thrust forth *buds*.

What a return of comfort dost thou bring,
Now at this fresh returning of our blood,
Thus meeting with the op'ning of the Spring,
To make our spirits likewise to *imbud*.
Daniel. To the King's Majesty.

IMBU'E. Lat. *Imbuere*; from the ancient *Buere*, (says Vossius,) existing only in composition; and *Buere*, from the Gr. Βυειν, to fill. *Imbutum* est, quod cujuspiam rei *succum bibit*; that which has *drunk* the juice of any thing.
To steep or soak; to stain or die.

What fell Eryunis with hot burning tongs,
Did grype your hearts, with noysome rage *imbew'd*,
That each to other working cruell wrongs,
Your blades in your own bowels you embrew'd?
Spenser. The Ruines of Rome, by Bellay, s. 24.

——— They satiate, and soon fill,
Though pleasant; but thy words, with grace divine
Imbu'd, bring to their sweetness no satietie.
Milton. Paradise Lost, b. viii.

Copper plentifully dissolved in aqua-fortis, will *imbue* several bodies with the colour of the solution.
Boyle. Works, vol. I. p. 782.

She [the mind] should *imbue* the tongue with what she sips,
And shed the balmy blessing on the lips,
That good diffus'd may more abundant grow,
And speech may praise the pow'r that bids it flow.
Cowper. Conversation.

IM-BU'SHMENT, i. e. *Am* or *Em-bushment*.

He with an *imbushement* of Englishmen laye in a valey nye to the fortresse.—*Hall. Hen. VI.* an. 19.

IM-GRAME. Doleful, harassed. See Gram.

A patrone of a benefice will haue a poore *ymgrame* soule, to beare the name of a parson, for twentie marke or ten pound: and the patrone himself will take vp for his snapshare, as good as an hundred marke.
Wilson. The Arte of Rhetorique, p. 37.

I'MITATE, *v.* }
I'MITABLE. }
Imita'tion. }
I'MITATIVE. }
I'MITATOR. }
I'MITATORSHIP. }
I'MITATRIX. }

Fr. *Imiter*; It. *Imitare*; Sp. *Imitar*; Lat. *Imitor*, quasi *mimitor*, from Gr. Μιμουμαι, the initial *m* omitted, (Vossius.) See Image.
To do or make any thing after or in the manner of another, in the likeness or resemblance of another.
To copy or counterfeit, to follow or pursue the mode or manner of another; to mimic.

For he that so receiueth the blonde of hys Redemer, that he will not yet *imitate* and follow his passion, he hath put the blonde but vppon one post, whiche ought to be put vpon both the postes of the house.—*Sir T. More. Workes*, p. 1546.

Wherby they do express theyr disposition, to the *imitation* of those thynges, be they good or yuel, which they vsually se or here.—*Sir T. Elyot. Governour*, b. I. c. 4.

There are three kinde of stiles in a poeme, ether actiue, ether *imitatiue* which Grecians call Dramaticum, wherin are persons brought in speaking, without speaking of the poet, such as tragedies, and commedies are.
Phaer. The Lyfe of Virgill.

O *imitators* seruyle beastes
how haue your tumultes vyle
Full oftens rasde my colour vp,
and oftens made me smyle.
Drant. Horace. An Epistle to Mecænas.

Thence passing forth, they shortly did arriue,
Wherras the bower of bliss was situate;
A place pickt out by choice of best aliue,
That Nature's worke by art can *imitate*.
Spenser. Faerie Queene, b II. c. 12.

It matters not what Baronius says against Justinian, for Pope Hadrian IV, who is much more to be credited, commends him, and propounds him as a great example *imitable* by all Princes.—*Bp. Taylor. Rule of Conse.* b III c. 3 Rule 5.

Imitation is a facultie to expresse liveile and perfitelie that example, which ye go about to folow.
Ascham. The Schole-master, b. II.

They [the Parliament] knew the King to have been always their most attentive scholar and *imitator*, and of a child have suck'd from them and their closet work all his impotent principles of tyranny and superstition.
Milton. An Answer to Eikon Basilike

My soul adores judicial scholarship,
But when to servile *imitatorship*,
Some spruce Athenian pen is prentized,
'Tis worse than apish.—*Marston. Scourge of Villanie*

Why, friend, they either are men's souls themselves
Or the most wittie *imitatrixes* of them
Or prettiest sweet apes of humaine soules,
That ever Nature fram'd
Sir Gyles Goosecappe, (1606,) Act III. sc. 1.

Acts of benevolence and love
Give us a taste of heaven above;
We *imitate* th' immortal powers,
Whose sun-shine, and whose kindly showers,
Refresh the poor and barren ground,
And plant a Paradise around.
Somervile. The Faithful Minister.

I have followed him every where, I know not with what success, but I am sure with diligence enough: my images are many of them copied from him, and the rest are *imitations* of him.—*Dryden. Letter to Sir R. Howard.*

Fat crumbling earth is fitter for the plough,
Putrid and loose above, and black below,
For ploughing is an *imitative* toil,
Resembling nature in an easy soil.
Dryden. Virgil. Georgics, b. II

Vices in Poets, Wits, and Kings,
Are catching *imitable* things.
Lloyd. A Familiar Epistle to a Friend.

This primary or original copying, which in the ideas of Philosophy is *imitation*, is in the language of Criticism called invention.—*Hurd. Poetical Imitation*, s. 1.

Were Rousseau alive, and in one of his lucid intervals, he would be shocked at the practical phrensy of his scholars, who in their paradoxes are servile *imitators*; and even in their incredulity discover an implicit faith.
Burke. On the French Revolution.

IM-MA'CULATE. } Fr. *Immaculé*; Sp. *Im-*
Imma'culateness. } *maculado*; It. *Immaculato*, Lat. *Immaculatus*, sine *maculâ*, without spot.
Without *spot* or blemish; spotless, unblemished, pure, unstained, undefiled.

The moste pure and *immaculate* lambe, the newe and true paschall lambe, offered hymselfe in the aultar of the crosse for vs to God the Father.—*Udal. Matthew*, c. 2[illegible]

For to be just is to give every one his due: and how can endless unsupportable punishments be due to innocent spirits, who but the last moment came righteous, pure and *immaculate* out of their Creator's hands; and have not done or thought any thing since, contrary to his will or laws, nor were in any the least capacity of sinning!
Glanvill. Pre-existence of Souls, c 2

Candour and *immaculateness* of conversation is required of such, as are sequestred for God, by some vow or consecration.—*Mountagne. Devoute Essayes*, pt. I. Treat. 12. s. 2.

So first to preach a white glov'd chaplain goes,
With hand of lily, and with cheek of rose,
Sweeter than Sharon, in *immac'late* trim,
Neatness itself impertinent in him
Pope. Satires of Donne. Sat. 4.

Had they maintain'd allegiance firm and sure,
And kept the faith *immaculate* and pure,
Then the proud eagles of all-conqu'ring Rome
Had found one city not to be o'ercome.
Cowper. Expostulation.

IM-MA'ILED. Clothed in *mail* or coats of *mail.*

Whilst their inhabitants, like heards of deere
By kingly lyons chas'd, fled from our armes
If any did oppose instructed swarmes
Of men *immayl'd:* Fate drew them on to be
A greater fame to our got victory.
Browne. Britannia's Pastorals, b. ii. s. 4.

IM-MA'LLEABLE. *In,* (priv.) and *malleable,* from the Lat. *Mallеus,* a hammer.

That may not be *hammered,* or wrought, or beaten with the *hammer*—so as to spread.

Though it [aqua-fortis] make not a permanent solution of crude tin, it quickly frets the parts asunder, and reduces it to an *immalleable* substance.—*Boyle. Works,* vol. iv. p. 319.

IM-MA'NACLE. *In,* and *manacle,* i. e. bands or fastenings for the hands (*manus*) as *fet*-ters for the feet.

Lad. Fool, do not boast,
Thou canst not touch the freedom of my mind
With all thy charms, although this corporal rind
Thou hast *immanacled,* while heav'n sees good.
Milton. Comus.

IM-MANE. } Lat. *Immanis,* quia *non bonus,*
IMMA'NELY. } sed crudelis et terribilis, because
IMMA'NITY. } not good, but cruel and terrible; *manis,* from the ancient Lat. *Manus,* i. e. *bonus.* (See *Vossius* and *Martinius.*) Isaac Vossius,—from Εμμαινης, *furibundus;* from μαιν-εσθαι, *furere,* to rave or rage. *Immane* is used as equivalent to—

Fierce, cruel, terrible, barbarous. Cotgrave explains the Fr. *Immanité,* "Immanity; inhumanity, cruelty, felnesse; outragiousnesse; hugenesse, excessive greatnesse."

King. I marry vnckle, for I alwayes thought
It was both impious and vnnaturall,
That such *immanity* and bloody strife
Should reigne among professors of one faith.
Shakespeare. 1 *Pt. Henry VI.* Act v. sc. 1.

Morindus, his son by Tanguestela, a concubine, who is recorded a man of excessive strength, valiant, liberal, and fair of aspect, but *immanely* cruel.
Milton. History of England, b. i.

To forget all old *immanities,* what should I shew you the flames of our late Marian times.
Bp. Hall. The Defeat of Cruelty.

Neither could so vast a design as the destruction of this empire have been undertaken by him, if the *immanity* of so many vices had not been covered and disguised by the appearances of some excellent qualities.
Cowley, Ess. 1. *Of Liberty.*

What *immane* difference is there between the twenty-fourth of February, and commencement of March!
Evelyn. Sylva, b. i. c. 13.

IM-MA'NENT. Lat. *Immanens,* from *immanere,* to stay or remain in, (*in,* and *manere,* to stay or remain.)

Staying or remaining in; having no external effect. See the quotations from South and Reid.

The internal and *immanent* faculties and acts of the reasonable soul (besides those of common sense, phantasie, memory, passion and appetite, common to men and inferiour animals) are intellect and will.
Hale. Origin. of Mankind, p. 28.

We ascribe intellections, volitions, decrees, purposes, and such like *immanent* actions to that nature, which hath nothing in common with us, as being infinitely above us.
Glanvill. The Vanity of Dogmatising, c. 11.

It [the bare decree or purpose of a thing] is, as the schools call it, an *immanent* act; that is, such an one as rests wholly within God, and effects nothing without him.
South, vol. viii. Ser. 4.

Logicians distinguish two kinds of operations of the mind; the first kind produces no effect without the mind, the last does. The first they call *immanent* acts; the second transitive. All intellectual operations belong to the first class; they produce no effect upon any external object.
Reid. On the Intellectual Powers, Ess. 2. c. 14.

IM-MA'NIFEST. Lat. *Manifestus,* coming quickly to *hand.*

Not easily found, or plainly seen, or appearing.

The Heathens (as Varro accounteth) make three distinctions of time. The first, from the beginning of the world unto the general deluge of Ogyges, they terme Adelon, that is, a time not much unlike that which was before time, *immanifest* and unknown.—*Brown. Vulgar Errours,* b. vi. c. 6.

If the body were under any violence, it was exercised by usual, but often *immanifest* agents, though perhaps their compulsion were not less, but only less heeded.
Boyle. Works, vol. iii. p. 783.

IM-MA'NTEL, *v.* See Em.

The dewy night had with her frosty shade
Immantled all the world, and the stiff ground
Sparkled in ice.—*G. Fletcher. Christ's Triumph over Death.*

IM-MARCE'SSIBLE. } Fr. and Sp. *Immar-*
IMMARCE'SSIBLY. } *cessible;* Lat. *Immarcessibilis, in,* (priv.) and *marcescere,* to wither or waste away.

Incorruptible, undecaying, unfading, unperishable.

Solomon's rich diadem of the pure gold of Ophir, is long since dust: these crowns of glory are *immarcessible,* incorruptible; beyond all the compass of time, without all possibility of alteration.
Bp Hall. The Invisible World, b. iii. s. 5.

This crown that thou has laid up for me is *immarcescible.*
Id. A Holy Rapture, s. 11.

Did not St. Peter himself say to all the Bishops of Pontus, Galatia, Cappadocia, Asia and Bithynia, that they should feed the flock of God, and the Great Bishop and Shepheard should give them an *immarcessible* crown!
Bp. Taylor. The Liberty of Prophesying, s. 7.

The honour that now I reach at, is no less than a crown, and that not fading and corruptible, (as all these earthly diadems are,) but *immarcessibly* eternal, a crown of righteousness, a crown of glory.
Bp. Hall. The Invisible World, b. iii. s. 12.

That *immarcescible* crown, as St. Peter calls it, which the Gospel promises to them "who by patient continuance in well-doing, seek for glory and honour," will make a rich amends for the declining of a fading wreath here upon earth, where reputation is oftentimes as undeservedly acquired as lost.—*Boyle. Works,* vol. iv. p. 64.

IM-MA'RTIAL. Lat. *In,* (priv.) and *martialis,* warlike.

Unwarlike.

The helme-grac't Hector answer'd him; Renowned Telamon,
Prince of the souldiers came from Greece; assay not me like one,
Yong and *immartiall,* with great words, as to an Amazon dame.
Chapman. Homer. Iliad, b. vii.

Whom by powres are vnfit, to verge so farre,
My selfe *immartiall.* *Id. Ib. Odyssey,* b. ii.

IM-MASK. To cover as with a *mask,* to conceal or disguise. See Mask.

I haue cases of buckram for the nonce, to *immaske* our noted outward garments.
Shakespeare. 1 *Pt. Hen. IV.* Act i. sc. 1.

IM-MA'TCHABLE. Not to be *matched,* or mated. See Match, and Unmatchable.

Where learned More and Gardiner I met,
Men in those times *immatchable* for wit.
Drayton. The Legend of Thomas Cromwell.

He [Darius] yielded unto the virtue of Alexander, to his magnitude, fortitude, and justice, admiring that heart of his, invincible of pleasure, unconquered by travels, and in gratuities and liberality *immatchable.*
Holland. Plutarch, p. 1041.

IM-MATE'RIAL, *adj.* } Fr. *Immatériel;* It.
IMMATE'RIAL, *s.* } *Immateriale;* Sp. *Im-*
IMMATE'RIALLY, *s.* } *material;* Lat. *In,* (pr.)
IMMATERIA'LITY. } and *materia,* which
IMMATE'RIALISM. } Vossius thinks is so
IMMATE'RIALIST. } called—a *matre,* quia
IMMATE'RIALIZE, *v.* } in corporum ratione
IMMATE'RIATE. } se *matris* instar habet.

See Matter.

Not having, void or free from, *matter,* or body; incorporeal; spiritual.

(Met.) not pertaining to, or concerning the *matter* or subject; of no importance, unimportant.

There is a world, a world of perfect bliss,
Pure *immaterial,* as brighter far from this,
As that high circle which the rest enspheres
Is from this dull, ignoble vale of tears.
Drummond, pt. ii. son. 18.

It is true that there be some scholasticall and *immateriall* truths (the infinite subdivision whereof have rather troubled than informed Christendome) which for the purchase of peace might be kept in, and returned into such safe generalities as minds not unreasonable might rest in.
Bp. Hall. The best Bargaine

Thus more perfect apprehenders, misconceive *immaterials;* our imaginations paint souls and angels in as dissimilar a resemblance.—*Glanvill. Vanity of Dogmatizing,* c. 7.

There are sicknesses that walk in darkness, and there are exterminating angels that fly wrapt up in the curtains of *immateriality* and an uncommunicating nature.
Bp. Taylor, vol. iii. Ser. 8

The visible species of things strike not our senses *immaterially;* but streaming in corporal rates do carry with them the qualities of the object from whence they flow, and the medium through which they pass.
Brown. Vulgar Errours, b. iii. c. 7.

For though possibly assiduity in the most fixed cogitation be no trouble or pain to *immaterializ'd* spirits; yet is it more then our embodyed souls can bear without lassitude or distemper.—*Glanvill. Vanity of Dogmatizing,* c. 12.

But wee, that hold firm to the works of God; and to the sense, which is God's lamp, [*Lucerna Dei, spiraculum hominis.*) will enquire with all sobriety, and severitie, whether there be to be found on the footsteps of nature, any such transmission and influx of *immateriate* virtues.
Bacon. Naturall Historie, § 900.

The soul therefore, the whole conscious being; the power of thinking that resides in it, as well as the bare *immaterial* subject or substance itself, (whatever may be said concerning the power of God in this question,) will clearly, notwithstanding what any finite power can do, of necessity be naturally immortal.—*Clarke. A Defence of an Argument,* &c.

Going to England very young, about 13 years ago, he [Dr George Berkeley] became founder of a sect there called the *Immaterialists,* by the force of a very curious book upon that subject.—*Swift. To Lord Carteret, Sept.* 3, 1724.

All the great ends of morality and religion are well enough secur'd, without philosophical proofs of the soul's *immateriality;* since it is evident, that He who made us at first begin to subsist here, sensible intelligent beings, and for several years continu'd us in such a state, can and will restore us to the like state of sensibility in another world, and make us capable there to receive the retribution He has design'd to men, according to their doings in this life.
Locke. Hum. Underst. b. iv. c. 3.

The notion of the soul's *immateriality,* evidently facilitates the belief of a resurrection and of a future retribution, by securing a principle of personal individuality, upon which the justice of all reward or punishment is grounded.
Clarke. A Third Defence.

As well might nothing bind Immensity,
Or passive matter *immaterials* see,
As these should write by reason, rhyme and rule,
Or be turn wit, whom nature doom'd a fool.
Harte. Essay on Satire.

In the early part of his own life, accordingly, he [Dr. Reid] informs us, that he was actually a convert to the scheme of *immaterialism;* a scheme which he probably considered as of a perfectly inoffensive tendency, as long as he conceived the existence of the material world to be the only point in dispute.—*Stewart. Philosophy of the Hum. Mind,* c. 1. s. 3.

IM-MATU'RE. } It. and Sp. *Immaturo;* Lat.
IMMATU'RELY. } *Immaturus, in,* (priv.) and *ma-*
IMMATU'RENESS. } *turus.* That is properly said
IMMATU'RITY. } to be *mature,* which is neither too quick or early, nor too slow or late, (Vossius.)

Immature,—too quick or early; hasty, unripe, imperfect, incomplete, undigested.

The earth was form'd but in the womb as yet
Of waters, embryon *immature* involv'd,
Appeerd not. *Milton. Paradise Lost,* b. vii.

This only is our comfort and defence,
He was not *immaturely* ravish'd hence,
But to our benefit, and to his own
Undying fame and honour let alone
Till he had finish'd what he was to do.
Brome. An Elegy on the Death of his Schoolmaster.

Perceiving that the force and vigour of that law was dallied with and avoided by the *immaturity* of young espoused wives, as also by often changing of marriages: he brought into a narrower compasse the time of wedding and having such spaces, and also limitted divorcements.
Holland. Suetonius, p. 54.

Though *immature* I end my glorious days,
Cut short my conquest, and prevent new praise;
My life, already, stands the noblest theme,
To fill long annals of recording fame.—*Rowe. Lucan,* b. v.

It was easy for me to represent to you, how unfinished and unpolished the trifles you called for were; especially considering the *immaturenesse* of some of them would not probably be the chief thing, that would make many think they come forth unseasonably.—*Boyle. Works*, vol ii p 323.

Now these are expressly said to be abrogated in the dispensation promised, it being declared that the virtuous, though dying *immaturely*, should be as if they had lived an hundred years; and sinners, though living to an hundred years, as if they had died *immaturely*

Warburton. Divine Legation, b. vi. s 6.

To fit a man for managing his own affairs, a certain *maturity* of age is necessary. What that is and how far the validity of contracts may be affected by the contractor's *immaturity* of age, it belongs to human laws to determine.

Beattie. Moral Science, pt. iii. c. 1.

IM-MEABILITY. Lat. *In*, (priv.) and *meare*, to pass. See IRREMEABLE.

Arbuthnot, in whom alone the word has been found, interprets it, in a note upon the passage following,—"what renders impassable."

Such a state of the fluids at last affects the tender capillary vessels of the brain, by the viscidity and *immeability* of the matter impacted in them, and disorders the imagination.

Arbuthnot. On Aliments, c. 6. s. 29.

IM-MEA'SURABLE. } *In*, (priv.) and *measure*, from the Lat.
IMMEA'SURABLY. } *Mensura*.
IMMEA'SURED. }

That cannot be *measured*; exceeding or surpassing *measure*; boundless. See also IMMENSE, and IMMENSURABLE.

What availeth, sir, your proclamacion
Of curious talking, not touching to sadnesse
It is but wind, flattering and adulacion
Vmeasurable thought, of worldly wildnesse.

Chaucer. Certaine Balades.

Tyl he either sometime for theire *immeasurable* outrage, or comenly for their finall impenitence, finallye reiecteth and refuseth them.—*Sir T. More. Workes*, p. 590.

No doubt excessive sorrow and heaviness, *immeasurable* joy and gladnesse in the soule, may be aptly compared to a swelling and inflammation in the body, but neither joy nor sorrow simply in itselfe.—*Holland. Plutarch*, p. 64.

Her graces so *immeasurably* flow'd,
That such a shape, with such a spirit inspir'd
Even of the wisest made me most admir'd.

Drayton. The Legend of Matilda the Fair.

They brought forth giants and such dreadful wights,
As farre exceeded men in their *immeasur'd* mights.

Spenser. Faerie Queene, b. ii. c. 10.

Live you long happy in a settled state:
'Tis our's to wander still from fate to fate.
Safe have you gain'd the peaceful port of ease,
Not doom'd to plough th' *immeasurable* seas.

Pitt. Virgil. Æneid, b. iii.

A stream, that silently but swiftly glides
To meet eternity's *immeasur'd* tides!—*Broome. On Death.*

"For here forlorn and lost I tread,
With fainting steps and slow:
Where wilds, *immeasurably* spread,
Seem length'ning as I go."—*Goldsmith. The Hermit.*

IM-ME'DIATE. } Fr. *Immédiat*; It. and
IMME'DIATELY. } Sp. *Immediato*; Lat. *In*, and
IMME'DIATENESS. } *medius*.
IMME'DIACY. }

Following, or succeeding next; without any thing *amidst*, (or *in medio*,) without any thing between; any thing intervening; instant, acting instantly.

The light of grace will not appeare as longe as the prelates pretend that their authoritye is so high and so *immediate* to God that the people are bounde to obey theim, and to accept all that thei do and teache, wythoute argumente, resystence, or grudging.—*Sir T. More. Workes*, p. 893.

The rumour was, how that Alexander satisfyed with the actes he had done, pourposed *immediatelye* to retourne into Macedon.—*Brende. Quintus Curtius*, fol. 141.

——— He led our powers,
Bore the commission of my place and person,
The which *immediacie* may well stand up.
And call itselfe your brother.

Shakespeare. Lear, Act v. sc. 3.

Though the fore part of the way to Heaven be a good life, the latter and more *immediate* is death.

Bp. Hall. A Meditation of Death.

For when the world found out the fitness of my soil,
The gripple wretch began *immediately* to spoil
My tall and goodly woods, and did my grounds enclose.

Drayton. Poly-Olbion, s. 13.

Who sees not then a manyfest imparity in our Saviour's own choice, in the first gathering of His Church, wherein His Apostles were above His other disciples, the twelve above the 70, above them in priviledges, especially in the *immediatenesse* of their calling.

Bp. Hall. Episcopacy by Divine Right, pt. ii. s. 2.

The third admirable demonstration of the *immediateness* of the Divine power, wisdom, and ordination, is this, that vegetables, as also animals and mankind, were endued with a power, faculty, and a certain law fixed and radicated in them, to transmit their specifical nature to succeeding individuals by propagation and seminal traduction, whereby their species might be preserved.

Hale. Origin. of Mankind, p. 301.

——— The gun,
Glanc'd just and sudden, from the fowler's eye,
O'ertakes their sounding pinions; and again,
Immediate, brings them from the towering wing,
Dead to the ground or drives them wide-dispers'd,
Wounded, and wheeling various, down the wind.

Thomson. Autumn.

They believe, that on the dissolution of the body the soul *immediately* enters some other animal, and that after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body.

Belloe. Herodotus. Euterpe, c. 132.

IM-ME'DICABLE. Fr. *Immédicable*; It. *Immedicabile*; Lat. *Immedicabilis*: *in*, (priv.) and *medicabilis*, from *med-eri*, to heal or cure.

That cannot be healed or cured, or *remedied*.

On baleful herses (as the fittest grounds)
Written with blood thy sad memorials lie,
Whose letters are *immedicable* wounds,
Only fit objects for the weeping eye.

Drayton. The Legend of Robert, Duke of Normandy.

——— Where the deadly hemlock chills
Th' unfruitful grebe, and sweating yews distil
Immedicable poison.—*Cooper. Power of Harmony*, b. ii

Gross not treasures up a wealthy fund
Of plagues, but more *immedicable* ills
Attend the lean extreme.

Armstrong. The Art of Preserving Health, b. ii.

IM-MELODIOUS. Lat. *In*, (priv.) and *melodus*, sweetly sounding.

Sounding unpleasingly; dissonant.

My lute, be as thou wert when thou didst grow
With thy green mother in some shady grove,
When *immelodious* winds but made thee move,
And birds their ramage did on thee bestow

Drummond, son. 10 pt. ii.

IM-MEMORIAL. } Fr. *Immémorial*; Lat.
IMMEMO'RIALLY. } *In*, (priv.) and *memoralis*; from *Memor*, mindful. As the—

Fr. *Immémorial*,—"without the compasse, reach, or scope of *memory*," (Cotgrave.)

And as the Arcadians and Attiques in Greece for their *immemorial* antiquity, are said to vaunt of themselves, that the one are προσέληνοι, before the moon; the other αὐτοχθόνες, issued of the earth itself; so the Biscayner hath such like rodomontadoes.—*Howell*, b. ii. Let. 59.

This Constitution of the States had been established from time *immemorial* in the several Provinces of the Low Countries, and was often assembled for determining disputes about the succession of their Princes, where doubtful or contested.—*Sir W. Temple. On the United Provinces*, c. 1.

The truth and authority of the Scriptures, and consequently their not being contradictory to themselves, hath been *immemorially* believed by the learnedest men in the world.—*Boyle. Works*, vol. ii. p. 282.

To introduce a new Faith, a new way of thinking and acting, and to persuade many nations to quit the Religion in which their ancestors had lived and died, which had been delivered down to them from time *immemorial*, to make them forsake and despise the deities which they had been accustomed to reverence and worship, this is a work of still greater difficulty.—*Jortin. On the Christian Religion*, Dis. i.

IM-MENSE. } Fr. *Immense*; It. and Sp.
IMME'NSELY. } *Immenso*; Lat. *Immensus*;
IMME'NSENESS. } (*in*, priv. and *mensus*;) *unmeasured*.
IMME'NSITY. }
IMME'NSURABLE. } *Unmeasured*,—having unknown *dimensions* of magni-
IMME'NSURATE. } tude; having unknown bounds or limits; boundless, unlimited.

Discov'ring daily more and more about,
In that *immense* and boundless ocean
Of nature's riches, never yet found out,
Nor fore-clos'd with the wit of any man.

Daniel. Musophilus.

The *immenseness* of whose excellencies [is] too highly raised for us, to continue long in their embracements.

H. More. The Philosophic Cabbala, c. 2.

——— Yet thou 'rt now
Thy Maker's maker, and thy father's mother,
Thou hast light in dark, and shutt'st in little room
Immensity, cloister'd in thy dear womb.

Donne. Holy Sonnets. Annunciation, s 2

Here we find pride so much out of the way to heaven, as that created nature, (which was placed so near it by creation, that it was a wonder how he could miss the way) did notwithstanding mistake it by presumption; and fell into an *immensurate* distance from it, carrying the next excellent nature to his own along with him.

Mountague. Devoute Essayes, pt. ii. Treat. 9. s. 1.

Who ask and reason thus, will scarce conceiv
God gives enough, while He has more to give;
Immense the power, *immense* were the demand.

Pope. Essay on Man, Epist. 4

This power of repeating, or doubling any idea, we have of any distance, and adding it to the former as often as we will, without being ever able to come to any stop or stint, let us enlarge it as much as we will, is that which gives us the idea of *immensity*.—*Locke. Hum. Underst.* b. ii. c. 13.

What an *immensurable* space is the firmament, wherein a great number of stars lesser and lesser, and consequently (according to the foregoing supposition) farther and farther off, are seen with our naked eye, and many more discovered with our glasses.—*Derham. Astro-Theology*, b. i. c. 5.

Homer mentions the temple of Jupiter at Dodona, and that of Apollo at Pytho, or Delphi, as being illustrious in the time of the Trojan war; and represents the latter as *immensely* rich.—*Jortin. Remarks on Ecclesiastical History*

——— But as with upward flight,
Soaring, I gain th' *immensurable* steep,
Contiguous stars, in bright profusion sown
Through these wide fields, all broaden into suns

Mallet. The Excursion

IM-MERGE, *v.* } It. *Immergere*; Sp. *Im-*
IMMI'RSE, *v.* } *mersar*; Lat. *Immergere*,
IMME'RSE, *adj.* } *immersum*; *in*, and *mergere*,
IMME'RSION. } to plunge or sink, (into the sea, *mare*.) See EMERGE.

To plunge or sink; to sink, to overwhelm.

Will not all wise men in the world conclude, that the Church of God which was then holy, not in title only and design, but practically and materially; and persecuted, and not *immerged* in secular temptations, could not all in one instant joyn together to alter that form of church government, which Christ and his apostles had so recently established.—*Bp. Taylor. Preface to a Consecration Sermon preached at Dublin.*

Lord Bacon hath observ'd, Time is a river, that has brought down to us what is more light and superficial, while things more solid and substantial have been *immersed*.

Glanvil. The Vanity of Dogmatizing, c. 18

And besides, I practise, as I do advise which is, after long inquiry of things, *immerse* in matter, to interpose some subject, which is immateriate, or less materiate such as this of sounds to the end, that the intellect may be rectified, and become not partiall.

Bacon. Naturall Historie, § 115

We took about a glass full of luke warm water, and in it *immerged* a quantity of the leaves of senna, and presently upon the *immersion* there did not appear any redness in the water but dropping into it a little oil of tartar, the liquor soon discovered a redness to the watery eye

Boyle. Works, vol. i. p. 779

What makes many men so strangely *immerse* themselves some in chymical, and some in mathematical enquiries, but because they strangely love the things they labour in

Souls, vol. i. Ser. 6

If we add to this, that the common people, who compose the gross body of mankind and for every individual of which religion is intended, are, by their station and employments, most *immerged* in matter, we shall need no further proof, that a mere mental intercourse with God, which makes religion only a divine philosophy in the mind, is altogether unfit for such a creature as man in his present station upon earth.—*Warburton. Alliance between Church and State*, b. i

——— These the Moldaw's raging flood
Swept with their wattled cotes, as o'er its banks
It rose redundant, swol'n with beating rains,
And deep *immers'd* beneath its whirling wave

Barton, Ecl. 1.

Beveridge ascribes a kind of apostolical authority, (with canon, which requires of the bishops and presbyters that they should make use of a three-fold *immersion* in baptism under pain of being deposed.

Jortin. Remarks on Ecclesiastical History.

IM-ME'RIT. } Lat. *Im-meritus*, undeserving,
IMME'RITED. } worthless. *In*, priv.
IMME'RITOUS. } The common word is *demerit*, (q.v.): want of merit, or of desert

When I receive your lines, and find there expressions of a passion, reason and my own *immerit* tell me it must not be for me.—*Suckling.*

Those on whom I have in the plenteousest manner showered my bounty and *immerited* favour, have darted on me.—*King Charles, in the Princely Pelican*, p. 279.

And gives sentence that his confuting hath bin employed about frothy, *immeritous*, and undeserving discourse.
Milton. Colasterion.

IM-METHO'DICAL, } *In*, (priv.) and *me-*
IMMETHO'DICALNESS. } *thodical*; Lat. *Methodicus*, from *Methodus*; Gr. Μεθοδος; *μετα, with*, and *ὁδος, a way.*

Having or keeping no orderly way or progress; disorderly; irregular.

Like those women, 1 Tim. 3. 7. ever learning and never attaining, yet not so much through their own fault, as through the unskilful and *immethodical* teaching of their pastor, teaching here and there at random out of this or that text, as his case or fancy, and oft-times as his stealth guides him.—*Milton. On Removing Hirelings out of the Church.*

First, if you would work out your salvation, then digest and dispose your work into a right order and method. *Immethodicalness* breeds confusion, and makes that a tumult and a heap of business, that would otherwise become a trade in Christianity.—*Hopkins*, Ser. 21.

An *immethodical* discourse (though the materials of it may be precious) is but a heap, full of confusion and deformity.
Wilkins. The Gift of Preaching, s. 2.

Sometimes too, the *immethodicalness* of the New Testament is due to the inconvenient distinction of chapters and verses now in use: though it be a very great help to the memory, and be some other ways serviceable.
Boyle. Works, vol. ii. p. 272.

Almost every Poem consisting of precepts is so far arbitrary and *immethodical*, that many of the paragraphs may change places with no apparent inconvenience.
Johnson. Life of Pope.

IM-MEW, *v.* See EM. To coop or pen, to confine.

——— I have seen him scale
As if a falcon had run up a traine,
Clashing his warlike pinions, his steel'd curasse,
And at his pitch *iamew* the town below him.
Beaum. & Fletch. The Knight of Malta, Act ii. sc. 1.

IM-MIGRA'TION. Lat. *Immigrare; in*, and *migrare*. See EMIGRATE.

To move or pass into.

Hitherto I have considered the Saracens either at their *immigration* into Spain about the ninth century, or at the time of the crusades, as the first authors of romantic fabling among the Europeans.
Warton. History of English Poetry, Diss. 1.

The *immigrations* of the Arabians into Europe, and the Crusades, produced numberless accounts, partly true and partly fabulous, of the wonders seen in the Eastern countries.—*Id. Ib.* vol. i. p. 101.

IM'-MINENT. } See EMINENT. Lat. *Immi-*
IM'MINENCE. } *nere*, (*in*, and *manere*, to stay,) to stay over or upon.

Staying or remaining over; dwelling upon; over-hanging, impending, and, consequentially, threatening.

Repentaunce requireth of the repentaunt person, not only taming of the fleshe against the sinne *imminent* or to come, but also punishments by fastyng and other affliction for the sinne already done.—*Sir T. More. Workes*, p. 370.

Malbecco stopt in great astonishment,
And with pale eyes fast fixed on the rest
Their counsell crav'd, in danger *imminent*.
Spenser. Faerie Queene, b. iii. c. 10.

Their eyes ever *imminent* upon worldly matters.
Milton. Of Reformation, b. ii.

I dare not speake of flight, of feare, of death,
But dare all *imminence* that gods and men
Addresse their dangers in.
Shakespeare. Troyl. & Cress. Act v. sc. 11.

There's too much reason to fear that some of all orders of men, even magistracy itself, have taken the infection: a thing of dreadful consequence and most *imminent* danger.
Bentley, Ser. 1.

So it is certain, that it is absolutely necessary my life should be out of *imminent* hazard, before I can take a delight in the sufferings of others, real or imaginary, or indeed in any thing else from any cause whatsoever.
Burke. On the Sublime and Beautiful, pt. i. s. 15.

IM-MI'NGLE, *v.* *In*, and *mingle*; from A.S. *Mæng-an, meng-an*, to mix.

To mix, to blend, together.

When vitall breath is fled from me,
Let earth with fire *imingled* be.
Holland. Suetonius, p. 199.

In graceful dance *immingled*, o'er the land,
Pan, Pales, Flora, and Pomona play'd.
Thomson. Castle of Indolence, c. 2.

The rude, the delicate, *immingled* be.
How Art would Nature, Nature Art excel;
And how, while these their rival charms impart;
Art brightens Nature, Nature brightens Art.
Savage. Public Spirit.

IM-MINU'TION. Lat. *Imminuere, utum*, to lessen. See DIMINISH.

A lessening; a decrease; a diminution.

Though darkness be confessedly a privation of light, and the degrees of it gradual *imminutions* of light, yet the eye, that is, the perceptive faculty, by the intervention of the eye, may well enough be said to perceive both light and darkness, that is, both a positive thing and the privation of it.—*Boyle. Works*, vol. iii. p. 738.

And where is the absurdity of Dr. Spencer's gradual declension or *imminution* of the theocracy, which Mr W.'s gradual withdrawing of the extraordinary providence is not liable unto? Or was not the gradual withdrawing of the extraordinary providence a proper *imminution* of the theocracy?—*Warburton. The Divine Legation*, b. v. s. 2

IM-MIT, *v.* } Lat. *Im-mittere*. See COMMIT.
IMMI'SSION. } To cause to go into; to put, place, send into.

If you will say that it is nothing but the *immission* of the spirits into such and such muscles, I would gladly know what does *immit* these spirits and direct them so curiously.
H. More. Antidote against Atheism, b. i. c. 11.

The vale of Clwyd freely receives the wholesome blasts of the North wind (much accounted of among builders and geoponics for *immission* of pure air) coming in from that part which lies open to the sea.
Drayton. Poly-Olbion, s. 10. *Selden. Illustrations.*

The effect of this *immission* of the Holy Ghost was to fill all things and that for ever, to build up the church of God until the day of consummation; so that the Holy Ghost abides with the church for ever, by *transmitting* those revelations, which he taught the apostles, to all Christians in succession.—*Bp. Taylor. Apologie for set Forms of Liturgie.*

It is ordinarily impossible never to wander with a thought or to be interrupted with a sudden *immission* into his spirit in the midst of prayers.—*Id. Great Exemplar*, pt. ii. Dis. 12.

The colour of the grapes was less altered here, than in the receiver, into which air produced out of pears had been *immitted*.—*Boyle. Works*, vol. iv. p. 533

Having stopped it [a receiver] close with a screw, I filled it further with air, which I *immitted*.—*Id. Ib.*

IM-MIX, *v.* } Lat. *In*, and *mixtum*, from
IMMI'XTURE. } *misc-ere*; A. S. *Misc-an*, to mingle. See MIX.

To *mix* or mingle into or together; to blend together.

Immixed (*in*, priv.) is used as equivalent to *unmixed* in the quotations from More and Evelyn.

Which when she sawe, downe on the bloudy plaine
Her selfe she threw, and teares gan shed amaine;
Amongst her teares *immixing* prayers meeke,
And with her prayers, reasons to restraine
From bloudy strife.—*Spenser. Faerie Queene*, b. iv. c. 3.

Full lightly it ascends into the clear,
And subtile aire devoid of cloudy storm
Where it doth steddy stand, all uniform,
Pure, pervious, *immix'd*, innocuous, mild.
More. Song of the Soul, b. ii. c. 2. s. 22.

So that we are, as I may say, allowed what our nature aboundeth the most in, which is sorrow, to make up that wherein our loue is the most defective, which is simplicity and *immixture*.—*Mountague. Dev. Ess* pt. i. Treat. 14 s. 3.

His mouth and nostrils spout a purple flood:
His teeth all shatter'd rush *immixed* with blood.
Pope. Homer. Odyssey, b. xviii.

Now to assure you, sir, how pure and *immixed* the design is from any other than the public interest, propounded by me, and to redeem the time to the noblest purposes; I am thankfully to acknowledge, that, as to the common forms of living in the world, I have little reason to be displeased at my present condition.—*Boyle. Works*, vol. vi. p. 291

IM-MOBLE. } Fr. *Immobile*; It. *Immobile*;
IMMOBI'LITY. } Sp. *Immoble*; Lat. *Immobilis*. See IMMOVABLE.

That cannot be *moved*.

And therefore be lawes called holy) because it is not lāfull to breke thē: but they be ferme and *immoble*.
Joye. Exposicion of Daniel, c. 5.

The same answer which was insisted on before, concerning the conformity of Scripture expressions to men's capacity and common opinion, may well enough satisfy all those other arguments, which seem thence to affirm the Earth's settledness and *immobility*.
Wilkins. That the Earth may be a Planet, b. ii. Prop. 5.

The objections from Scripture are such as seem to assert the *immobility* and rest of the Earth, and the *motion* of the Sun and heavenly bodies.
Derham. Astro-Theology, pt. i. p. 21.

IM-MO'DERATE. } Fr. *Immodéré*; It.
IMMO'DERATELY. } *Immoderato*; Sp. *Im-*
IMMO'DERATENESS. } *moderado*; Lat. *Immo-*
IMMODERA'TION. } *deratus*. *In*, (priv.) and
IMMO'DERANCY. } *moderatus*, from *modus*, measure. See MODE.

Beyond or exceeding *measure*; exceeding a due *mean*, due bounds or regulations; intemperate, excessive.

Whereupon we may well gather, that *immoderate* sorowe is not natural.—*Wilson. Arte of Rhetorique*, p. 78.

Lest in lacke of lawe to doo it for thē, they shold in folowyng theyr yrous affeccio reuenge thēselfe *immoderately* we theyr own handes.—*Sir T. More. Workes*, p. 87.

And now this wish'd for, but yet dreadful prey
To Achis' Court they led in haste away,
With all unmanly rudeness which does wait
Upon th' *immoderate* vulgar's joy and hate.
Cowley. The Davideis, b. iii.

Hugo Grotius, a man of these times, one of the best learned, seems not obscurely to adhere in his perswasion to the equity of those imperial decrees, in his notes upon the Evangelists; much allaying the outward roughness of the text, which hath for the most part bin too *immoderately* expounded.—*Milton. Tetrachordon.*

It is for the Christian heart to be taken up with other desires, such as wherein there can be no danger of *immoderateness*: these are the holy longings after grace and goodnesse
Bp. Hall. Of Contentation, s. 23

He is wealthy enough, that wanteth not. He is great enough, that is his own master. He is happy enough, that lives to die well. Other things I will not care for, nor too much for these, save onely for the last, which alone can admit of no *immoderation*.—*Id. Meditations & Vows*, c. 3.

He despaired of God's mercy in the same fact, where this presumed of it, he by a deeculation of all hope annihilated his mercy, this by an *immoderancy* thereof destroyed his justice.—*Brown. Vulgar Errours*, b. i. c. 2.

Whence multitudes of reverend men and critics
Have got a kind of intellectual rickets,
And by th' *immoderate* excess of study
Have found the sickly head t' outgrow the body
Butler. Upon Human Learning.

I distinguish these from those diseases of animals, that proceed, as the rot in sheep often does, from the exorbitancy of the seasons, the *immoderateness* of cold, heat, or any other manifest quality in the air
Boyle. Works, vol. iv. p. 94

In the fourth place, from all that has been said, we should learn never to be *immoderately* anxious about our external situation, but submit our lot with cheerfulness to the disposal of heaven.—*Blair*, vol. ii. Ser. 12.

IM-MO'DEST. } Fr. *Immodeste*; It. and Sp.
IMMO'DESTLY. } *Immodesto*; Lat. *Immodestus*;
IMMO'DESTY. } *in*, (priv.) and *modestus*, from *modus*, measure.

Indecent, unbecoming; shameful, (as applied to the act;) shameless, (as applied to the agent.)

She no less glad, than he desirous was
Of his departure thence; for of her joy
And vaine delight she saw he light did pass,
A foe of folly and *immodest* toy,
Still solemne sad, or still disdainfull coy.
Spenser. Faerie Queene, b. ii. c. 5.

Whom overtaking, shee in merry sort
Them gan to bord, and purpose dioerely,
Now faining dalliance and wanton sport,
Now throwing forth lewd words *immodestly*.
Id. Ib. b. ii. c. 11.

She shames to think that ought within her face
Should breed th' opinion of *immodesty*.
Daniel. Civil Wars, b. viii.

For a man to deny that ever such things happened in the world, but that they were all meer forgeries and designs to cheat posterity, this were to subvert the credit of all history which is so *immodest* a thing as any sober man would be asham'd of.—*Wilkins. Of Natural Religion*, b. i. c. 7.

May I have leave, I say, to inform my reader, that I have confined my choice to such tales of Chaucer, as savour nothing of *immodesty*.—*Dryden. Fables*, Pref.

Lucian was partly a Sceptic, partly an Epicurean, an elegant, ingenious, loose, and *immodest* writer.
Jortin. Remarks on Ecclesiastical History.

It were well if men would rather humbly and *modestly* observe, then like scorners deride it, in which they shew their own folly as well as *immodesty*.
Bp. Taylor. Great Exemplar, pt. i. Disc. 6. pt. ii.

IMMOLATE, *v.* } Fr. *Immoler*; It. *Immolare*;
IMMOLA'TION. } Sp. *Immolar*; Lat. *Immolare*, from *mola*, says Festus, id est, farre *molito*, et sale hostiam perspersam sacrare; to sacrifice a victim besprinkled with ground corn and salt.

To sacrifice; to offer a sacrifice or victim.

The Englishe hereof is this. After this it is asked whether that the priest doth, may be saide properlie a sacrifice or *immolatiō*: & whether Christ be daily *Imolate* or only ones.
Bp. Gardner. Explication, &c. fol. 148.

Although his vow run generally for the words, Whatsoever shall come forth, &c. yet might it be restrained in the sense, for whatsoever was sacrificable and justly subject to lawfull *immolation*.—*Brown. Vulgar Errours*, b. v. c. 14.

I cannot bring myself to imagine, that such gentle deities can like such barbarous worshippers, who not only *immolate* to them the lives of men, but, what is far more precious, the virtue and honour of women.
Boyle. Works, vol. v. p. 262.

The Ministers exhausted the stores of their eloquence in demonstrating, that they had quitted the safe, beaten highway treaty between independent Powers; that to pacify the enemy they had made every sacrifice of the national dignity; and that they had offered to *immolate* at the same shrine the most valuable of the national acquisitions.
Burke. On a Regicide Peace, Let. 3.

IM-MO'MENT. Of no *moment* or importance; of no value; trifling. See MOMENT.

——— Say (good Cæsar)
That I some lady trifles have reserv'd,
Immoment toyes, things of such dignitie
As we greet moderne friends withall.
Shakespeare. Antony & Cleopatra, Act v. sc. 2.

IM-MO'NASTERED. Dwelling in, secluded in, a *monastery*, (qv.)

Immonaster'd in Kent, where first she breath'd the air.
Drayton. Poly-Olbion, s. 24.

IM-MO'RAL. } Lat. *In*, (priv.) and *mo-*
IMMORA'LITY. } *ralis*, pertaining to manners, from *mos*; which Martinius thinks is from *meare*, to go, and properly signifies *via*, a way. Vossius,—that it may be from Gr. Νομος, quia consuetudo est *lex* quædam.

A *moral* man, is a man whose way of life, whose *mode* or *manner* of acting, is guided or governed by the laws of natural or revealed religion.—An *immoral* man, one who transgresses those laws; an *immoral* act, an act in transgression or violation of them.

Luxury and sloth and then a great drove of heresies and *immoralities* broke loose among them; and these begot envy, hatred, and discord, which abounded everywhere.
Milton. A Defence of the People of England.

He undertook by the advice of Sanders, a learned but a very *immoral* man, to overthrow the charter.
Burnet. Own Time, an. 1682.

A restlessness in men's minds to be something they are not, and have something they have not, is the root of all *immorality*.—*Sir. W. Temple. Of Life & Fortune.*

Those things it is in our power to do, which depend upon our will; and from them proceede whatever may be called moral or *immoral*, virtuous or vicious, praiseworthy or blameable, in our conduct.
Beattie. Moral Science, pt. i. c. 2. s. 1.

The writing of books or epistles under borrowed names, and imposing them as genuine upon the public, is a thing of bad consequence, and an *immorality*; yet hath it been done by men who perhaps in other respects were honest
Jortin. Remarks on Ecclesiastical History.

IM-MORI'GEROUS. } Lat. *In*, (priv.) and
IMMORI'GEROUSNESS. } *moriger*, qui facile *morem* gerit, obsequens est; who readily follows or complies with *manners*, is obsequious or compliant, yielding or obedient.

Unyielding or disobedient.

Such who love to hear but not to be doers of the word, such as are perverse and *immorigerous*, such who serve a humour, or an interest, an opinion, or a peevish sect in their learning.—*Bp. Taylor. Rule of Conscience*, b. ii. c. 2.

We shall best know that our will is in obedience, by our prompt undertaking, by our cheerful managing, by our swift execution, for all degrees of delay are degrees of *immorigerousness* and unwillingness.—*Id. Gt. Exemplar*, pt. i. Disc. 2.

IM-MO'RTAL. } Fr. *Immortel*; It. *Immor-*
IMMO'RTALLY. } *tale*; Sp. *Immortal*; Lat.
IMMORTA'LITY. } *Immortalis*; *in*, (priv.) and
IMMO'RTALIZE, *v.* } *mortalis*, from *mors*, death.

Never dying or perishing; never ending or coming to an end; everlasting, perpetual; living, abiding, or enduring for ever; living for ever or everlastingly in the memory of mankind.

Wielif's words are *undeedli*, and *undeedlynesse*.

She set hire doun on knees, and thus she sayde,
Immortal God that savedest Susanne
Fro false blame.—*Chaucer. Man of Lawes Tale*, v. 5059.

Whereby the Macedons accustomed to be governed by kinges, but yet reserving a greater shadow of libertie then other nacions, did withstand him more arrogantly in affecting of his *immortalitie*, then was either expedient for him or them.—*Brende. Quintus Curtius*, fol. 73.

Truly reportyng his right noble estate
Immortally whiche is immaculate.
Skelton. The Dethe of Northumberlande.

O what availes it of *immortal* seed
To been ybred and neuer borne to die!
Farre better I it deeme to die with speed,
Then waste in woe and wailefull miserie.
Spenser. Faerie Queene, b. iii. c. 142.

And though some impious wits do questions move,
And doubt if souls *immortal* be, or no;
That doubt their *immortality* doth prove,
Because they seem *immortal* things to know.
Davies. The Immortality of the Soul, s. 30. Rem. 6.

——— There is your crowne,
And he that weares the crowne *immortally*,
Long guard it yours.
Shakespeare. 2 Pt. Henry IV. Act iv. sc. 4.

You begin with a distinction (Præmon. sec. 3) that the soules of some men are made *immortal*, by the Spirit of God, to happiness; and the souls of some others, by the will of God, to punishment. Now what can be more precarious and groundless than this distinction? For what real difference is there in the thing itself, between being *immortalized* by the Spirit and by the will of God?
Clarke. A Letter to Mr. Dodwell.

It is, on the contrary, evidently far more agreeable to right reason or to our notions of God, to derive the *immortality* of the soul, and especially of a miserable one, from its own nature than from the Divine pleasure; that is, to suppose the soul to have been at first created such a substance, as, by the ordinary concourse of Divine Providence, would continue for ever; than that it was created of a mortal and perishable nature, but by the extraordinary and miraculous power of God, is continually supported only to endure torment and punishment, beyond the capacity of its own nature, to eternity.—*Id. Ib.*

They [the Egyptians] are also the first of mankind who have defended the *immortality* of the soul.
Beloe. Herodotus Euterpe, c. 123.

The meek intelligence of those dear eyes
(Blest be the Art that can *immortalize*,
The Art that baffles Time's tyrannic claim
To quench it) here shines on me still the same.
Cowper. My Mother's Picture.

IM-MORTIFICA'TION. A word of common occurrence in Bp. Taylor's Chapter on *Mortification* in the *Great Exemplar*.

Want of, denial of, *mortification*, i. e. of killing, destroying, subduing, (sc.) the lusts of the flesh.

Something is amisse in us, and it wanted a name till the Spirit of God by enjoyning us the duty of *mortification*, hath taught us to know that *immortification* of spirit is the cause of all our secret and spiritual indispositions.
Bp. Taylor. The Great Exemplar, pt. i. s. 6.

For this state is a denying of our affections nothing but the sin, it enjoyes as much of the world, as may be consistent with the possibilities of heaven: a little lesse then this is the state *of immortification*, and a being in the flesh, which (saith the Apostle) cannot inherit the kingdome of God.
Id. Ib.

When the violence of our passions or desires overcomes our resolutions and fairer purposes against the dictate of our reason, that indeed is a state of infirmity, but it is also of sin and death, a state of *immortification*.—*Id. Ib.* s. 9.

IM-MO'VABLE. } Lat. *In*, (priv.) and *movere*,
IMMO'VABLY. } to *move*, to change, or cause to change place. See IMMOBLE.

That cannot be *moved*; that cannot be stirred from its place or position; cannot be borne away, carried, shaken; unstirred, unshaken.

Then no reason defendeth, that some thing ne may be in time temporall *mouing*, that in eterne is *immooueable*.
Chaucer. The Testament of Loue, b. iii.

In that countrie is a lake [the dead sea] which for the greatnesse thereof, and for the *immouable* standyng of the water, is called the dead sea. For neyther is it moued with ye wyndes, by reason the bytumen resisteth the force of them, wher with all the water is made to stand *immouable*.
Goldyng. Iustine, fol. 139.

The Earth was in the middle centre pight,
In which it doth *immoueable* abide,
Hem'd in with waters, like a wall in sight.
And they with ayre, that not a drop can slide.
Spenser. Faerie Queene, b. v. c. 2.

Thou mournfull'st maiden of the sacred nine,
That baleful sounds *immoveably* dost breathe,
With thy swoln visage and thy blubber'd eine,
Let me to thee my sad complaints bequeath.
Drayton. The Legend of Pierce Gaveston.

If God has made (or can make) matter finite in dimensions, the material universe must consequently be in its nature *moveable*; for nothing that is finite is *immoveable*.
Clarke. Fourth Reply to Leibnitz.

Amongst all the Scriptures no one has stood so directly and *immovably* in their way as this first chapter of St. John's Gospel.—SOUTH, vol. iii. ser. 8.

Immediately he [Gama] gave his sails to the wind; and so much affected were the many thousands who beheld his departure, that they remained *immoveable* on the shore till the fleet, under sail, evanished from their sight.
Mickle. History of the Discovery of India.

IMMU'ND. } Fr. *Immonde*; It. *Immondo*;
IMMUND'CITY. } Sp. *Immundo*; Lat. *Immundus*; *in* (priv.) and *mundus*, clean, neat.

Unclean, dirty, filthy.

How can they be excused that have a delicious seat, a pleasant aire, and all that nature can afford, and yet through their own nastinesse and sluttishnesse, *immund*, and sordid manner of life, suffer their aire to putrifie, and themselves to be choaked up?—*Burton. Anatomy of Melancholy*, p. 83.

Whosoever will enter into a course of purging his nature of that humour, (which I may call a moral jaundice that discoloureth the whole skin of civill conversation, and putteth us out of taste of the sweetness of purity) shall recover the right savour and gust of purity by the same degrees he is cleansed from the other *immundicity*.
Mountague. Devoute Essayes, pt. i. Treat. 12 s. 3.

IMMU'NITY. Fr. *Immune*, *immunité*; It. *Immunita*; Sp. *Immunidad*; Lat. *Immunitas*, (*in*, priv. and *munus*.) Varro, lib. iv. and Scaliger, *De Causis*, c. 31, differ about the etymology of *munus*, and Vossius from both: he (Vossius) derives from the Hebrew, and thinks it properly is, that which, any thing which, is *offered*, sive officium, sive donum, whether as due, or as a gift. *Immunity* is—

Freedom or exemption, (from duties,) liberty, privilege.

She [Quene Margarete] declared and shewed the cause, why she could not come to thē in time, as she gladly would have done, and for what purpose and intent she had them taken *immunitie* of sanctuary.—*Hall. Edw. IV.* an. 10.

Some say there were but two tribunes created, and no more in the Mount Sacer, and that the sacred law was there made concerning their *immunitie*.—*Holland. Livius*, p. 65.

All nations all *immunities* will give
To make you theirs, where'er you please to live;
And not seven cities, but the world would strive
Dryden. To Sir Godfrey Kneller.

But man is frail, and can but ill sustain
A long *immunity* from grief and pain.
Cowper. Expostulation.

IMMU'RE, *v.* } Fr. "*Emmurer*, to *immure*, or
IMMU'RE, *n.* } *wall* about; to close up in a *wall*, or between two *walls*; to flank or defend with *walls*." (Cotgrave.) In English, the common usage is—

To confine (within *walls*,) to confine closely, to shut up (in a place of gloomy solitude.) Shakespeare uses the noun.

As if it liv'd *immur'd* within the walls
Of hideous terms, fram'd out of barb'rousness
And foreign customs, the memorials
Of our subjection. *Daniel. To Sir Thomas Egerton.*

——— And their vow is made
To ransacke Troy, within whose strong *emures*
The raush'd Helen, Menelaus Queene,
With wanton Paris sleepes, and that's the quarrell.
Shakespeare. Troyl. & Cress. Prol.

While Arcite lives in bliss, the story turns
Where hopeless Palamon in prison mourns
For six long years *immur'd*, the captive knight
Had dragg'd his chains, and scarcely seen the light
Dryden. Palamon & Arcite, b. ii.

And (sad reverse!) exil'd from cloudless days
The golden sun above, and starry rays,
He shuts us here in dreary glooms *immur'd*,
Our purpose thwarted and our fame obscur'd
Hoole. Jerusalem Delivered, b. iv.

IM-MU'SICAL. Usually written *Unmusical*. See Musick.

When therefore we consider the dissention of authors, the falsity of relations, the indisposition of the organs, and the *immusical* note of all we ever beheld or heard of; if generally taken and comprehending all swans, or of all places, we cannot assent thereto.—*Brown. Vulgar Errours*, b. iii. c. 27.

All sounds are either *musical* sounds, which we call tones; whereunto there may be harmony; which sounds are ever equal; or *immusical* sounds, which are ever unequal.
Bacon. Naturall Historie, § 101.

IM-MU'TABLE. } Fr. *Immuable, immutable*; It. *Immutabile*; Sp. *Immutable*; Lat. *Immutabilis*, (*in*, priv. and *mutabilis*, from *mutare*, to change.)
Immu'tably.
Immutabi'lity.
Immu'ted.
Immuta'tion.

That cannot be changed or altered; and as the Fr.—"Unchangeable, steadfast, firm, settled, constant, resolute," (Cotgrave.)

Immutation (*in*, aug.) in More and Hall,—*mutation*, change, alteration.

He ment not by thys worde, it must be in one place, that is to say in heauē, that it must so be in y^e^ one place till domes day, that it might in the meane while be in none other beside; & that it must bee so of an *immutable* necessitie by no power chaūgeable, whereof the cōtrary were by no power possible.—*Sir T. More. Workes*, p. 839.

That which was so sensibly affected with so inconsiderable a touch, in all likelyhood would be more *immuted*, by those greater alterations which are in endaverous solutions.
Glanvill. Vanity of Dogmatizing, c. 21.

Although the substance of gold be not *immuted*, or its gravity sensibly decreased, yet that from thence some vertue may proceed either in substanciall reception or infusion we cannot safely deny.—*Brown. Vulgar Errours*, b. ii. c. 5.

Changer of all things, yet *immutable*:
Before, and after all, the first and last;
That moving all is yet *immovable*.
G. Fletcher. Christ's Triumph over Death.

But though we were thus inconceivably happy, yet were we not *immutably* so.—*Glanvill. Pre-existence of Souls*, c. 14.

Which word *never* he often uses in setting out the steddiness and *immutableness* of the matter, in that sense that Plato uses it speaking of the stability of the earth.
H. More. Def. of Philosophic Cabbala, App. c. 6.

Lo what delightful *immutations*
On her soft flowing vest we contemplate!
More. On the Soul, b. i. pt. i. c. 23.

And, if there fall out any preternatural *immutations* in the elements, any strange concussions of the earth, any direful prodegies in the skie, whether should they be imputed to these mighty angels, whom it pleaseth the most high God to employ in these extraordinary services.
Bp. Hall. Of God and his Angels, s. 4.

For the removing this wicked principle out of our minds, let us always take care to represent God to ourselves as a being the most perfectly and *immutably* holy, and pure, and good, that is possible to be conceived.—*Sharp*, vol. vi. Ser. 6.

There is therefore no such thing as eternal, *immutable*, everlasting truth; unless mankind, such as they are at present, be also eternal, *immutable*, and everlasting.
Tooke. Diversions of Purley, vol. ii. p. 404.

The *immutability* of God is the surest basis on which their hopes can be built. It is indeed the pillar on which the whole universe rests.—*Blair*, vol. ii. Ser. 4.

IMP, *v.* } A. S. *Imp-an*; Ger. *Imp-fen*, im-
Imp, *n.* } plantare, inserere, to implant, to ingraft. See *Tooke*, vol. ii. p. 311; and *Steevens*, note on 2 *Pt. Hen. IV.* Act v. sc. 5.

To implant, to ingraft, to insert; to insert, (sc.) a feather into the injured or deficient wing of a hawk; and thus, generally, to add that which will restore or increase the power.

An *imp*,—a graff, scion, shoot, offspring; a child:—*now* usually, and indeed very early, applied to a mischievous child; a child of the devil.

I was continually a fryer
And the couentes gardiner for to graft *impes*
On limitors and lifters, lesynges I *imped*
Tyll they beare leaues of smouthe speech.
Piers Ploughman, p. 2.

Impe on an elderne, and if thyne apple be swete
Muchel maruaile me thynketh. *Id.* p. 1.

Thus taught and preched hath Reson
But Loue split her sermon
That was *imped* in my thought
That her doctrine I set at nought.—*Chaucer. R. of the R.*

Of feble trees ther comen wreched *impes*.
Id. The Monkes Prologue, v. 13,962.

The spirituaitye and their seculare *impes* had not yet made this lawe.—*Joye. Exposicion of Daniel*, c. 11.

Farewell a pavre of hellyshe *impes*
Of cankred Sathan's race:
For you are enmies vnto God,
And his in euery place.—*Drant. Horace*, b. i. Sat. 5

They saten hem down all thre
Fayr under an *ympe-tree*.—*Sir Orpheo. Ritson*, vol. ii.

That pretty Cupid, little god of love,
Whose *imped* wings with speckled plumes are dight,
Who woundeth men below, and gods above,
Roving at random with his feather'd flight.
Drayton. Pastorals, Ecl. 7.

——— For I dare say
We all are fool'd if this be not a play,
And such a play as shall (so should plays do)
Imp Time's dull wings, and make you merry too.
Beaum. & Fletch. The Little French Lawyer, Prol.

Is this the vertuous lore ye train'd me out to?
Am I a woman fit to *imp* your vices?
Id. Valentinian, Act i. sc. 2.

Nothing is more dangerous than to be *imped* in a wicked family; this relation too often drawes in a share both of sin and punishment.—*Bp. Hall. Cont. Jehu with Jehoram, &c.*

Now when the said cliff was made, they held it open with a wedge of wood put betweene, untill such time as the *impe* or graffe being thwitted thin and sharpe beneath, were set handsomely close within the rift.
Holland. Plinie, b. xvii. c. 14.

Well worthy *impe*, said then the lady gent,
And pupil fitt for such a tutor's hand.
But what adventure, or what high intent,
Hath brought you hether into fary land,
Aread, Prince Arthure, crowne of Martiall band.
Spenser. Faerie Queene, b. i. c. 9.

He took upon him to protect him from them all, and not to suffer so goodly an *imp* [Alcibiades] to loose the good fruit of his youth.—*North. Plutarch*, p. 166.

With cord and canvass, from rich Hamburgh sent,
His navy's molted wings he *imps* once more:
Tall Norway fir, their masts in battle spent,
And English oak, sprung leaks and planks, restore.
Dryden. Annus Mirabilis.

But, as the Devil owes all his *imps* a shame,
He chose th' apostate for his proper theme.
Id. Absalom & Achitophel.

Excursive, on the gentle gales of Spring,
He rov'd, whilst favour *imp'd* his timid wing.
Blacklock. To the Rev. Dr. Ogilvie.

But why should I his childish feats display?
Concourse and noise, and toil, he ever fled,
Nor cared to mingle in the clamorous fray
Of squabbling *imps*.—*Beattie. The Minstrel*, b. i.

My honourable friend has not brought down a spirited *imp* of chivalry to win the first achievement and blazon of arms on his milk-white shield in a field listed against him.
Burke. On a Bill for shortening the Duration of Parliam.

IM-PA'CABLE. Lat. *Impacatus*, not appeased, or in a state of *peace*, (*in*, priv. and *pacatus*, from *pax*, peace.)

That cannot be appeased or kept at *peace*.

But those two other, which beside them stood,
Were Britomart, and gentle Scudamour,
Who all the while beheld their wrathfull mood,
And wond'red at their *impacable* stoure,
Whose like they neuer saw till that same houre.
Spenser. Faerie Queene, b. iv. c. 9.

o happy are they, and so fortunate
Whom the Pierian sacred sisters loue,
That freed from bands of *impacable* fate,
And powre of death, they liue for aye aboue,
Where mortall wreakes their bliss may not remoue.
Id. The Ruines of Time.

IM-PA'CTED. Fr. *Em*, or *im-pacte*; Lat. *Impactus*, part. of *Impingere*, (*in*, and *pangere*,) to fix.

Fixed to, driven close to, fast to.

The seed of this hearbe remooveth the tough humours bedded in the stomacke, how hard *impacted* soever they be.
Holland. Plinie, b. xx. c. 21.

Such a state of the fluids at last affects the tender capillary vessels of the brain, by the viscidity and immeability of the matter *impacted* in them, and disorders the imagination.
Arbuthnot. On Aliments, c. 6. s. 30. p. 271. Prop. 7.

IM-PAINT. To *paint*, to colour. See Depaint.

And neuer yet did Insurrection want
Such water-colours, to *impaint* his cause.
Shakespeare. 1 Pt. Hen. IV. Act v. sc. 1.

O'er altars thus, *impainted*, we behold
Half-circling glories shoot in rays of gold.
Savage. The Wanderer, c. 4.

IMPA'IR, *adj.* Fr. *Impar*; Lat. *Impar*, See Imparity.

Steevens, in his note on the passage cited below, from Shakespeare, produces the instance of the usage of this word by Chapman.

Nor is it more *impaire* to an honest and absolute man.
Chapman. Pref. to his Trans. of the Shield of Homer, 1598.

His heart and hand both open, and both free:
For what he has, he gives; what thinkes, he shewes;
Yet gives he not till iudgement guide his bounty
Nor dignifies an *impaire* thought with breath.
Shakespeare. Troyl. & Cress. Act iv. sc. 5.

IMPA'IR, *v.* } Anciently *Em.* (And see Ap-
Impa'ir, *n.* } pair.) The Fr. *Empirer*, Me-
Impa'iring, *n.* } nage derives from the Barb.
Impa'irment. } Lat. *Impejorare*. Skinner from Fr. *Pire*, *pejor*, worse, q.d. *Impejorare*, to make or become worse.

To make or become *worse*, or *less*; to lessen, reduce, or diminish, (sc.) the quality or quantity.

Full many persons of right worthy parts,
Both for report of spotlesse honestie
And for possession of all learned arts,
Whose praise heereby no whit *impaired* is.
Spenser. Colin Clout's come home again.

The church that before by insensible degrees welk'd and *impair'd*, now with large steps went down hill decaying.
Milton. Of Reformation in England, b. i.

——— Tis both, what all thy peeres expect,
And in the royall right of things is no *impaire* to thee.
Chapman. Homer. Iliad, b. ix.

The consuls had bent all their might and main against the continuity of the tribuneship, as earnestly, as if a law had been propounded, tending to the *impairing* and abridging of their majesty.—*Holland. Livie*, p. 104.

Time sensibly all things *impaire*;
Our fathers have been worse than theirs;
And we than ours. *Roscommon. Horace*, b. iii. Ode 6.

Wherein [in public trusts] I laboured, and wasted my youth and the vigour of my days, more to the service of my Country and the *impairment* of my health, than the improvement of my fortune.—*Dryden. The Character of Polybius.*

Fair to the view old Ebor's Temple stands,
The work of Ages, rais'd by holy hands;
How firm the venerable pile appears!
Reverend with age, but not *impair'd* by years.
Fawke. Bramham Park.

IM-PALE, *v.* } Also *Em.* Fr. *Empaler*; It.
Impa'lement. } *Impalare*; Sp. *Empalar*.

To pierce with a *pale*; to surround or secure with *pales*; and, generally, to enclose, to surround, to secure, to fortify.

For having few about them of their own,
And by the English so *impal'd* about,
Saw that to some one they themselves must yield.
Drayton. The Battle of Agincourt.

For it was but yesterday, or two days ago, as one would say, my good friend, and namely, since young lads began in Greece to disrobe and turn themselves naked out of their clothes for the exercise of their bodies, that it [love] crept into those *impaled* places, where youths prepare themselves for the wrestle.—*Holland. Plutarch*, p. 925.

And thus we find here that the rules of Church discipline are not only commanded, but hedg'd about with such a terrible *impalement* of commands, as he that will break through wilfully to violate the least of them, must hazard the wounding of his conscience even unto death.
Milton. The Reason of Church Government, b. i. c. 2.

First let them each be broken on the rack,
Then with what life remains, *impal'd*, and left
To writhe at leisure round the bloody stake.
Addison. Cato, Act iii. sc. 1.

The flower's forensic beauties now admire,
The *impalement*, foliation, down, attire,
Couch'd in the pannicle or mantling veil,
That intercepts the keen or drenching gale.
Brooke. Universal Beauty, b. iv.

IM-PA'LLID. To render *pale*, or *pallid*.

This [envy] the green sickness of the soul, that feeding upon coals and puling rubbish *impallids* all the body to an hectique leanness.—*Feltham*, pt. ii. Resolve 54.

IM-PA'LPABLE. } Fr. *Impalpable*; Sp. *Im-*
Impalpabi'lity. } *palpable*; It. *Impalpabile*; *in*, (priv.) and *palpable*, from the Lat. *Palpare*, to touch, to handle.

That can or may not be *touched* or handled: that cannot be felt by the *touch*; insensible to the *touch*.

If the visible creatures were in the Sacrament by the presence of Christes body there truly present, beinge inuisible also as that body is, *impalpable* also as that is, incorruptible also as that is, then were the visible nature altred, and as it were confounded

Bp. Gardner. Explication. Transubstantiation, fol. 118.

He [Epicurus] made a division, as it were, of one thing into two parts, whereof the one in truth is not subsistent, but termed by you *impalpable*, void and bodiless.

Holland. Plutarch, p. 913.

If they had pretended, that after his resurrection, his body was present, but after the manner of a spirit, *i. e.* after an invisible, *impalpable*, unintelligible manner, the world would have despised their testimony.

Stillingfleet, vol. iv. Ser. 12.

He and Eutychius, the Patriarch of Constantinople, had a curious dispute, whether the bodies of the righteous after the resurrection, should be solid or thinner than the air? Gregory [the Great] was for the *palpability*, and Eutychius for the *impalpability*.

Jortin. Remarks on Ecclesiastical History.

IM-PA'NATE. } Fr. *Impane, impanation*; Lat. *In*, and *panis*, bread.
IMPA'NATED. }
IMPANA'TION. } The *Impanatores* were originally those who denied that the *bread* and wine were transubstantiated into the body and blood of Christ. Subsequently, (adds Du Cange,) the Lutherans were so called, who dreamed that the *bread* remains with the body of Christ in the Eucharist.

To incorporate or embody in *bread*.

Therfore in this mystery of the sacrament, in the whiche by the rule of our faithe Christes body is not *impanate*, the conuersion of the substaunce of the visible elemetes should not therfore be.

Bp. Gardner. Explication. Transubstantiation, fol. 115.

The solution to the seconde reason is almost as soundely handled, alludynge from *impanatio* to inaquation, although it was neuer sayde in scripture, this water is the Holy Ghoost.—*Id. Ib.* fol. 127.

If the elements really contain such immense treasures, what need have we to look up to the natural body above? or what have we to do but to look down to those *impanated* riches?—*Waterland. Works*, vol. viii. p. 249.

This conceit [that our Lord's divinity becomes personally united with the elements] has sometimes gone under the name of *assumption*, as it imports the Deity's assuming the elements into a personal union; and sometimes it has been called *impanation*, a name following the analogy of the word incarnation.—*Id. Ib.* p. 271.

IM-PA'NNEL, *v.* Also *Em.* In Law—

To inscribe or write the names of the jury upon the *pannel*, (sc. skin or parchment;) to call upon or summon them to serve.

Therefore a jurie was *impaneld* straight,
T'enquire of them, whether by force or sleight,
Or their own guilt, they were away conuay'd.

Spenser. Faerie Queene, b. vi. c. 7.

More cruel than the craven satire's ghost,
That bound dead bones unto a burning post;
Or some more strait-lac'd juror of the rest,
Impannell'd of an Holyfax [Halifax?] inquest.

Bp. Hall, b. iv. Sat. 1.

Twelve gentlemen of the horse-guards were *impannelled*, having unanimously chosen Mr. Alexander Truncheon, who is the right-hand man in the troop, for their foreman in the jury.—*Tatler*, No. 253.

Clergymen are usually excused, out of favour and respect to their function; but, if they are seised of lands and tenements, they are in strictness liable to be *impannelled* in respect of their lay-fees, unless they be in the service of the king or of some bishop.—*Blackstone. Com.* b. iii. c. 23

IM-PA'QUETED, i. e. packed, or put up in a *packet*, (qv.)

The rest I have named I lent to his countryman, the late Duke of Lauderdale, who honouring me with his presence in ye country, and after dinner discoursing of a Maitland, (ancestor of his of whom I had several letters *impaqueted* with many others,) desired I would trust him with them for a few days.

Evelyn. Memoirs. To the Dean of Carlisle, 10*th Nov.* 1699.

IM-PA'RADISE, *v.* Also *Em.* It. *Imparadisare.*

To be, or cause to be happy, as in *Paradise*; to enjoy the bliss of *Paradise*; to enclose, or include, as in *Paradise.*

My hopes do rest in limits of her grace,
I weigh no comfort, unless she relieve.
For she that can my heart *imparadise*,
Holds in her fairest hand what dearest is

Daniel, Son. 12. *To Delia*

Sight hateful, sight tormenting! thus these two
Imparadis'd in one another's arms
The happier Eden, shall enjoy their fill
Of bliss on bliss. *Milton. Paradise Lost*, b. iv.

My better self, my heaven, my joy!
While thus *imparadis'd* I lie,
From Fate I scarce can think to crave
A bliss, but what in thee I have.—*Fenton. A-la-Mode.*

——— Or in fair Madam's [Maidstone's] vale
Imparadis'd, blest denizens, ye dwell

Smart. The Hop-Garden, b. i.

IM-PA'RALLELED. Now *Un*, (qv.) Without *parallel*; unmatched.

Pisga the height of Abaris, and this
The height of Pisga over all doth stand,
That is the eye of mighty Abaris
Surveyeth the *imparalleled* land.

Drayton. Moses his Birth & Miracles, b. iii.

By their most *imparalled* and diabolical actions [these members of Parliament] had been and were then the occasion of all England's woes and miseries, and so let it stand upon eternal record to their eternal shame.

Wood. Athenæ Oxon. (*Ab. Coppe.*)

IM-PA'RDONABLE. } Now *Un.* Not to be
IMPA'RDONABLY. } *pardoned* or forgiven.

They (may) indeed prove such as have no conscience but horror: who by the same crimes will be made irreconcileable, for which they deserved to be *impardonable*.

South, vol. v. Ser. 2.

Surely were this true, he might be an happy arbiter in many Christian controversies: but must *impardonably* condemn the obstinacy of the Jewes, who can contemn the rhetorick of such miracles, and blindly behold so living and lasting conversions.—*Brown. Vulgar Errours*, b. vii. c. 16.

IM-PA'RITY. Fr. *Impar*; Lat. *Impar, imparitas*; unequal, inequality, (*in*, priv. and *par*, equal.) See IMPAIR.

Inequality.

Neither can all the shifts in the world elude that pregnant vision and charge of the blessed Apostle St. John, in whose longer lasting time the government of the church was fully settled in this threefold *imparity* of the orders and degrees.

Bp. Hall. Episcopacy by Divine Right, pt. ii.

But suppose Tertullian had made an *imparity* where none was originally, should he move us, that goes about to prove an *imparity* between God the Father and God the Son, as these words import in his book against Praxeas?

Milton. Of Prelatical Episcopacy.

IM-PARLE, *v.* } Also *Em.* From the Fr.
IMPA'RLANCE. } *Parler*, loqui, to speak.

To speak to, to talk with, to confer, to discourse. See the quotation from Blackstone.

These requests and persuasions by Hersilia, and other Sabyn women being heard, both the armies stayed, and held every body his hand and straight the two generals *imparled* together, during which *parle* they brought their husbands and their children, to their fathers and their bretheren.

North. Plutarch, p. 25.

But, with rejoinders or replies,
Long bills, and answers stuff'd with lies,
Demur, *imparlance*, and essoign,
The parties ne'er could issue join.

Swift. Cadenus & Vanessa.

He is entitled to demand one *imparlance* or *licentia loquendi*; and may before he pleads, have more time granted by consent of the Court, to see if he can end the matter amicably without farther suit, by *talking* with the plaintiff.

Blackstone. Commentaries, b. iii. c. 20.

IM-PART, *v.* } Also *Em.* Fr. and Sp. *Impartir*; It. *Impartilule*; Lat. *Impertiri*; *in*, and *partiri*, to divide, or *part*. In the quotation from Holland's *Plutarch*, the *im* is privative.
IMPA'RTER. }
IMPA'RTIBLE. }
IMPA'RTMENT. }

To divide, share, or give *part* among others; to communicate.

It behoueth vs to teche other) as saith Paul) diuyde trwely & *imparte* the worde of God to other.

Joye. The Expos. of Daniel, c. 4.

The secrete thoughtes *imparted* with such trust
The wanton talke, the diuers change of play,
The friendship sworne, eche promise kept so iust.

Surrey. Prisoner in Windsor recounteth, &c.

Mishaps are mastred by advice discreet,
And counceil mitigates the greatest smart;
Found neuer help, who neuer would his hurts *impart*.

Spenser. Faerie Queene, b. i. c. 7.

His [Shift's] chiefe exercises are, taking the whiffe, squiring a cockatrice, and making privy searches for *imparters*.

B. Jonson. Every Man out of his Humour.

Furthermore the very present time which we call now is said to be *impartible* and indivisible

Holland. Plutarch, p. 835

Now 'tis no wonder that this change of comparison works a disparity in the denominations: and that thereby the same body may be conceiv'd to be more or less *impartible*, then it is active or heavy.—*Digby. Of Bodies*, c. 11.

Hor. It beckons you to go away with it,
As if it some *impartment* did desire
To you alone. *Shakespeare. Hamlet*, Act i. sc. 4.

Well may he then to you his cares *impart*,
And share his burthen where he shares his heart.

Dryden. To the Lord Chancellor Hyde.

By whose friendly communication they may often learn that in a few moments, which cost the *imparters* many a year's toil and study.—*Boyle. Works*, vol. ii. p. 61.

The following prescriptions are but part of a collection of receipts and processes, that had from time to time been recommended to me, either by the experience of the *imparters* or by my own.—*Id. Ib.* vol. v. p. 312.

Vain transitory splendours! could not all
Reprieve the tott'ring mansion from its fall!
Obscure it sinks, nor shall it more *impart*
An hour's importance to the poor man's heart.

Goldsmith. The Deserted Village.

IM-PA'RTIAL. } Fr. *Impartial*; *in*, (priv.) and *partial*, (qv.) favouring one *part* or *party*.
IMPA'RTIALLY. }
IMPARTIA'LITY. }
IMPA'RTIALIST. }
IMPA'RTIALNESS. } Not favouring either *party*; not inclining to one *party* in preference to the other; indifferent to either *party*; and, consequentially, equable, equitable, just.

But let us weigh the thing, which they exhort;
'Tis peace, submission, and a parliment,
Which how expedient 'tis for either *part*,
'Twere good we judg'd with an *impartial* heart.

Daniel. Civil Wars, b. iii.

There must meet in God's ministers, courage and *impartiality*. *Impartiality*, not to make difference of persons; courage, not to make spare of the sins of the greatest.

Bp. Hall. Cont. John Baptist.

God, whose equall hand *impartiality* doth temper
Greatnesse and goodnesse.

Chapman. Homer. Odyssey, b. xix.

I have been more free in my censure of Des-Cartes his 2d and 3d argument, but there is the less hurt, they not being so popular: and besides, it was fit to shew my *impartialness*, because I have with confidence avouched the solidity of the first argument.—*H. More. Phil. Writings*, Pref. general.

Virtue with sloth, and cowards with the brave,
Are level'd in th' *impartial* grave,
If they no Poet have. *Stepney. Horace*, b. iv. Ode 9.

I shall therefore only consider Ovid under the character of a Poet, and endeavour to show him *impartially*, without the usual prejudice of a translator.—*Addison. Notes on Ovid*

Impartiality strips the mind of prejudice and passion, keeps it tight and even from the byass of interest and desire, and so presents it like a *rasa tabula* equally disposed to the reception of all truth. So that the soul lies prepared, and open to entertain it; and prepossessed with nothing that can oppose or thrust it out.—*South*, vol. i. Ser. 6.

And truly for my part, I am professedly enough an *impartialist*, not to stick to confess to you, Theophilus, that I read the Bible and the learnedest expositors on it, with somewhat particular aims and dispositions.

Boyle. Works, vol. ii. p. 276.

He spoke of it as a thing that would give him assurance of your majesty's *impartialness* in the general affair.

Sir W. Temple. Letter to the King, Jan 23, 167[illegible].

Those faults which artful men conceal,
Stand here engrav'd with pen of steel,
By conscience, that *impartial* scribe!
Whose honest palm disdains a bribe.

Cotton. Visions in Verse. Death.

Whilst all with eager looks contend
Their wit or worth to recommend,
Still let your mild, yet piercing, eyes
Impartially adjudge the prize.—*Jones. Enchanted Fruit.*

IM-PA'SSABLE. *In*, (priv.) and *passable*, from the verb to *pass*.

That may or cannot be *passed*, gone over, or through.

Every man for his part gave out and said, Here are not the straight gullets of Candium, here are not the *impassable* nor inaccessible passes and forrests.—*Holland. Livius*, p. 322.

But least the difficulty of *passing* back
Stay his return, perhaps, over this gulfe
Impassable, impervious, let us try
Adventrous work. *Milton. Paradise Lost*, b. x.

Sometimes we fell, sometimes we slid through this ocean of snow which after October is *impassable*.
Evelyn. Memoirs, vol. i. *The Alps*, (1646.)

The other parts of the country adjoining the bay [Adventure Bay] are quite hilly, and both those and the flat are an entire forest of very tall trees, rendered almost *impassable* by shrubs, brakes of fern, and fallen trees.
Cook. Third Voyage, b. i. c. 6.

IM-PA'SSIBLE. IMPA'SSIBLENESS. IMPASSIBI'LITY. IMPA'SSIVE. IMPA'SSIVENESS. } Fr. *Impassible*; It. *Impassibile*; Sp. *Impassible*; Lat. *In*, (priv.) and *passibilis*, from *pati*, *passus*, to suffer.

That can or may not *suffer*, bear, endure; that cannot be acted upon.

This most pure parte of the soule, and (as Aristotelle saythe) ieuine, *impassyble*, and incorruptible, is named in Latine *intellective*, whervnto I can finde no propre Englysshe, but understanding.—*Sir T. Elyot. The Governour*, b. iii. c. 23.

Thoughe there were in his blessed bodye and hys bloud giuen theym in the sacramente before his passyon, suche a secrete wonderfull glorye of *impassibility* for the tyme, &c.
Sir T. More. Workes, p. 1329.

What steel, what gold, or diamond,
More *impassible* is found. *Cowley. Beauty.*

And yet verily they themselves againe do terme those ioyes, these promptitudes of the will, and wary circumspections by the name of eupathies, i. e. good affections, and not of apathies, that is to say, *impassibilities*; wherin they use the words aright and as they ought.
Holland. Plutarch, p. 62.

Who can rejoice in spirit to see their bodies with a cleare brightness without all earthly opacity; with agility, without all dulness; with subtility, without grossness; with *impassibility*, without the reach of annoyance or corruption?
Bp. Hall. The Invisible World, b. ii. s. 8.

——— Yet hard
For Gods, and too unequal work we find
Against unequal armes to fight, in paine,
Against unpain'd, *impassive*.—*Milton. Par. Lost*, b. vi.

By this means they arrogated no less to man's sufficiency, then even the power of remaining in a calme apathy and *impassiveneese* in all offencive emergencies.
Mountague. Devoute Essayes, pt. i. Treat. 6. s. 1

He there sheweth, that Origen did hold and teach the Son to be very God, uncreated, immortal, immutable, *impassible*, infinite, omnipresent, and absolutely blessed and perfect, no less than the Father.—*Nelson. Life of Bp. Bull*, s. 59.

How shameful a partiality is it, thus to reserve all the sensualities of this world, and yet cry out for the *impassibleness* of the next.—*Decay of Christian Piety.*

Two divinities, one would have thought, might have pleaded their prerogative of *impassibility*, or at least not have been wounded by any mortal hand.
Dryden. Virgil. Æneis, Ded.

——— With matchless force the javelin flung
Beneath the pointed steel; but safe from harms
He stands *impassive* in th' ethereal arms.
Pope. Homer. Iliad, b. xxii.

His guide then warn'd him, not to wage the war
With thin light forms, and images of air;
Else had he rush'd amid the *impassive* train,
And madly struck at empty shades in vain.
Pitt. Virgil. Æneid, b. vi.

Then shall the righteous be seen standing, victorious, through faith in Jesus, transformed (to compare the things of this world with those of another) from the darkness of dust and ashes, to the clear transparency of glass, the pure lustre of diamonds, the inconceivable agility of light, and the perfect *impassibility* of heaven.
Horne. Works, vol. iv. Dis. 17.

The slave, that's destin'd to the oar,
In one kind vision swims to shore;
The lover meets the willing fair,
And fondly grasps *impassive* air. *Cotton. On Sleep.*

IM-PA'SSION. IMPA'SSIONATE, *v.* IMPA'SSIONATE, *adj.* } Also *Em*. To fill, to move, to rouse, to warm,—with *passion* or feeling; to animate, to affect deeply, strongly, keenly.

As in Burton, *impassionate*, (*in*, priv.) without feeling, insensate.

Then do not thou, with teares and woes, *impassion* my affects,
Becoming gracious to my foe; nor fits it the respects
Of thy vow'd love, to honour him, that hath dishonour'd me. *Chapman. Homer. Iliad*, b. ix.

So standing, moving, or to highth up grown
The tempter all *impassion'd* thus began.
Milton. Paradise Lost, b. ix.

If it [melancholy] proceed from fleagme, (which is seldom and not so frequent as the rest) it stirres up dull symptomes, and a kinde of stupiditie, or *impassionate* hurt.
Burton. Anatomy of Melancholy, p. 191.

It is evident in the Gospel, that our Saviour Christ was one while deeply *impassionated* with sorrow, another while very strongly carried away with zeal and anger, as you may observe in the stories of his raising up Lazarus, and whipping the money-changers out of the temple.
H. More. Defence of Moral Cabala, s. 1.

Nor absent are those shades, whose skilful touch
Pathetic drew th' *impassion'd* heart, and charm'd
Transported Athens with the moral scene.
Thomson. Winter.

One wish alone my earnest heart desires,
The sole *impassion'd* hope my breast respires;
My finish'd labours may my sovereign hear!
Besides that wish, nor hope I know, nor fear.
Mickle. Lusiad, b. ix.

IM-PASTE. Fr. *Empaster*. To knead or make into dough or paste, to paste, (Cotgrave.)

——— Horribly trick'd
With blood of fathers, mothers, daughters, sonnes
Bak'd and *impasted* with the parching streets.
Shakespeare. Hamlet, Act ii. sc. 2.

IM-PA'TIENT. IMPA'TIENTLY. IMPA'TIENCE. IMPA'TIENCY. IMPA'TIBLE. } Fr. *Impatient*; It. *Impaziente*, Sp. *Impaciente*; Lat. *Impatiens*, (*in*, priv. and *patiens*, from *pati*, to bear or suffer,) not bearing, not *suffering*.

Unwilling to bear or *suffer*; unable to bear or forbear; resisting suffering; and, consequentially, hasty, eager, impetuous, ardent, vehement, fretful.

Impatient is he that wol not be taught, ne undernome of his vice, and by strif worrith truth wetingly, and defendeth his foly.—*Chaucer. The Persones Tale.*

They may be assured, that this people, as they no way sought our harme, but vsed our men with all kindnesse: so are they *impatient* of such a wrong, as to haue any of their people perforce taken from them, and will doubtlesse seeke reuenge.—*Hackluyt. Voyages*, vol. iii. p. 662.

And in all other causes, if they seperate themselues of *impacitcie* that the one cannot suffre the other's infirmities, they must remaine vnmaried.—*Tyndall. Workes*, p. 208.

Av, me! deare lady, which the image art
Of ruefull pity, and *impatient* smart;
What direful chance, arm'd with reuenging fate,
Or cursed hand hath plaid this cruell part,
Thus foule to hasten your vntimely date.
Spenser. Faerie Queene, b. ii. c. 1.

That when the rolling tide doth stir him with her waves,
Straight foaming at the mouth, *impatiently* he raves.
Drayton. Poly-Olbion, s. 18.

With huge *impatience* he inly swelt,
More for great sorrow that he could not pass,
Then for the burning torment which he felt.
Spenser. Faerie Queene, b. iii. c. 11.

Besides, as exiles ever from your homes,
You live perpetual in disturbancy;
Contending, thrusting, shuffling for your rooms
Of ease or honour, with *impacience*.
Daniel. Civil Wars, b. viii.

Thus you see what be the powers and faculties of the soul of this universality, which entring into the frail, mortal, and *passible* instruments of bodies, however they be in themselves incorruptible, *impatible*, and the same.
Holland. Plutarch, p. 854.

That he was both Son and Father, as Montanus [affirmed.] That Jesus suffered, but Christ remained *impatible*, as Cherinthus.—*Brown. Vulgar Errours*, b. i. c. 10.

The wax, of heat *impatient*, melted run,
Nor could his wings sustain the blaze of sun.
Yalden. Ovid. Art of Love, b. ii.

Impatiently he views the feeble prey,
Wishing some nobler beast to cross his way;
And rather would the tusky boar attend
Or see the tawney lion downward bend.
Dryden Virgil. Æneis, b. iv.

No sooner do some hear their behaviour taxed, though with the greatest tenderness and moderation, but their choler begins to boil, and their breast is scarce able to contain and keep it from running over into the heights and furies of bitterness and *impatience*.—*South*, vol. vii. Ser. 8.

Impatient of any interruptions, he spent the whole of his time that could be spared from the duties of his parish, in reading and writing.—*Hurd. Life of Warburton.*

Cor. Your fierce *impatience* forc'd us from your presence,
Urg'd us to speed, and bade us banish pity,
Nor trust our passions with her fatal charms.
Johnson. Irene, Act v. sc. 11.

IM-PA'TRONIZE. Fr. *Impatroniser*. To master, conquer, get absolute possession of, lay sure hold on, take as his own, (Cotgrave.)

He saw plainly the ambition of the French king was, to *impatronize* himselfe of the Duchie.
Bacon. Hen. VII. p. 90.

They [the Spaniards] have now twice sought to *impatronize* themselves of this kingdom of England: once by marriage with Queen Mary, and the second time by conquest in 1588.—*Bacon. On a War with Spain.*

IM-PAWN, *v.* IMPA'WNING, *n.* } It. *Impegnare*; Sp. *Empenar*; Lat. *Pignerare*; Dut. *Panden*; Ger. *Pfanden*; Sw. *Panta*. See PAWN.

To gage or ingage, as a security; to pledge.

I heard of men and women that drunke away their children, and all their goods at the emperor's tauerne, and not being able to pay, hauing *impawned* himselfe, the tauerner bringeth him out to the high way, and beats him vpon the legges; then they that passe by, knowing the cause, and hauing peraduenture compassion vpon him, giue the money, and so he is ransomed.—*Hackluyt. Voyages*, vol. i. p. 314.

[This resolution is] not to spare bloud or treasure, (if it were to the *impawning* of his crowne, and dis-peopling of France,) till either he hath ouerthrowne the empire of the Ottomans, or taken it in his way to Paradise.
Bacon. Henry VII. p. 87.

For God doth know, how many now in health,
Shall drop their blood, in approbation
Of what your reuerence shall incite vs to.
Therefore take heed how you *impawne* our person,
How you awake our sleeping sword of warre.
Shakespeare. Henry V. Act i. sc. 2.

If therefore you dare trust my honestie,
That lyes inclosed in this trunke, which you
Shall bear along *impawn'd*, away to night.
Id. Winter's Tale, Act i. sc. 2.

Dunbar. ——— Yet, with reserve
Was that *impawn'd*; my loyalty and love
Were sacred ev'n from that.
Smollett. Regicide, Act ii. sc. 3.

IMPE'ACH, *v.* IMPE'ACH. IMPE'ACHER. IMPE'ACHMENT. } Also anciently *Empeach*. Fr. *Empescher*, to hinder, let, bar, stop, (Cotgrave.) From Lat. *Im-ped-ire*, to impede, or hinder.

To hinder, to withstand, to oppose or resist; and thus, consequentially, to put upon trial, to arraign, to accuse.

He gaue order to the men of these fiue small ships, which were not aboue 60 tunnes a piece, if the Hollanders did offer any resistance, to run aboord of them, & to set their owne ships on fire, and to scape in their boats, which they had for the same purpose, that by this meanes they might not *impeach* our entrance.—*Hackluyt. Voyages*, vol. iii. p. 710.

Nowe haue I all declared (as I do suppose) the chiefe *impeachementes* of excellent learnyng.
Sir T. Elyot. The Governour, b. i. c. 15.

But the souldiours faied for their parts and went coldly to their businesse, even of purpose, that the valiant and commendable parts of the captain might be discredited and depraved, and so the victorie was much hindered and *impeached*.—*Holland. Livius*, p. 308.

How soever the quantitie, depth, and heights of the water, may seem to *impeach* and stop their breath.
Id. Plinie, b. xi. c. 3.

So that's my comfort—what may be done without *impeache* or waste, I can and will do.
Beaum. & Fletch. The Woman's Prize, Act i. sc. 1.

For whose sake I will loose the reine, and give mine anger swinge,
Without my wisdomes least *impeach*.
Chapman. Homer. Iliad, b. ix.

So that instead of finding Prelaty an *impeacher* of schism or faction, the more I search, the more I grow into all persuasion to think rather faction and she, as with a spousal ring, are wedded together, never to be divorc'd.
Milton. The Reason of Church Government, b. i. c. 6.

And to the end he might without any *impeachment* allure all men to favour him, had made semblance that he adhered to the Christian Religion, from which a pretie while before closely he [Julian] was revolted.
Holland. Ammianus, p. 167.

He [the Earl of Strafford] was scarce enter'd into the House of Peers, when the Message from the House of Commons was call'd in, and when Mr. Pym at the bar, and in the name of all the Commons of England, *impeach'd* Thomas, Earl of Strafford, (with the addition of all his other titles) of high treason, and several other heinous crimes and misdemeanours, of which, he said, the Commons would, in due time, make proof in form; and in the mean time desir'd, in their name, that he might be sequester'd from all counsels, and be put into safe custody.
Clarendon. The Civil War, vol. i. p. 175.

And, by an action falsely laid of trover,
The lumber for their proper goods recover,
Enough to furnish all the lewd *impeachers*
Of witty Beaumont's poetry and Fletcher's.
Butler. Upon Critics.

Of these, the representatives of the people, or House of Commons, cannot properly judge; because their constituents are the parties injured; and can therefore only *impeach*.

But before what Court shall this *impeachment* be tried? Not before the ordinary tribunals, which would naturally be swayed by the authority of so powerful an accuser. Reason therefore will suggest, that this branch of the legislature, which represents the people, must bring its charge before the other branch, which consists of the nobility, who have neither the same interests nor the same passions as popular assemblies.—*Blackstone. Commentaries*, b. iv. c. 19.

IM-PEARL. Also *Em.* Fr. *Emperler*, to cover with *pearls*; with any thing resembling *pearls*.

—— As host,
Innumerable as the stars of night,
Or stars of morning, dew drops, which the sun
Impearls on every leaf and every flower.
Milton. Paradise Lost, b. v.

Say, why, in lucid drops, the balmy rain
With sparkling gems *impearls* the spangled plain?
Broome. Paraphrase of Job.

—— Wait till all
The crystal dews, *impearl'd* upon the grass,
Are touch'd by Phœbus' beams, and mount aloft,
With various clouds to paint the azure sky.
Dyer. The Fleece, b. i.

IM-PE'CCABLE. IMPECCABI'LITY. IMPE'CCANT. IMPE'CCANCY. } Fr. *Impeccable*; It. *Impeccabile*; Sp. *Impecable*; Lat. *Impeccabilis*, used with an active signification, (*in*, priv. and *peccabilis*, inus.) from *peccare*.

That cannot do wrong, or transgress, or sin.

Had we been made *impeccable*, we should have been another kind of creatures then now; since we had then wanted the *αὐτεξούσιον*, or liberty of will to do good and evil, which is one of our essential attributes.
Glanvill. Pre-existence of Souls, c. 8.

She [the Church of Rome] stands upon it, that she cannot erre, and stubbornely chalenges unto her chaire a certain *impeccancie* of judgment.—*Bp. Hall. No Peace with Rome.*

The Freethinkers are very forward to tell you precisely what God can or cannot do: he cannot work a miracle, cannot give a Revelation, cannot guide the motions of a free agent, nor make such a one *impeccable*.
Search. Light of Nature, vol. ii. pt. iii. c. 24.

With a vengeance selecting, from all other classes,
Poor dogs of some sort, and *impeccant* half-asses
Byron. Ep. To G. Lloyd.

This last state may be the finishing operation, to eternize the infallibility and *impeccability* of all lapsed, sentient, and intelligent beings.—*Cheyne. On Regimen*, p. 326.

IM-PEDE, *v.* IMPE'DIMENT. IMPEDIME'NTAL. I'MPEDITE. I'MPEDITIVE. } Lat. *Im-ped-ire*, (*in*, priv. and *pes*, a foot; opposed to *expedire*, see EXPEDIENT,) to *fetter*; to hinder or oppose *the feet*. Generally (as the Fr. *Empescher*; Eng. *Impeach*. *Impede*,—immediately from the Lat. and *impeach* from the French)—

To hinder, to withstand, to oppose, to resist.

Lord, heare my prayer, and let my crye passe
Unto thee, Lord, without *impediment*.—*Wyatt*, Ps. 102.

Whereof when ye Byshop of Laon and ye Prouost were ware, anon they shewyd vnto hym many doughtys and *impedymentys*, & also parellys for to treate wt a comynaltie.
Fabyan, an. 1382.

—— Hie thee hither,
That I may powre my spirits in thine eare,
And chastise with the valour of my tongue
All that *impedes* thee from the golden round,
Which Fate and metaphysicall ayde doth seeme
To haue thee crown'd withall.
Shakespeare. Macbeth, Act i. sc. 5.

They could not conclude a peace. The chief *impediment* thereof was the demand of the King to haue Perkin deliuered into his hands, as a reproach to all Kings, and a person not protected by the law of nations.
Bacon. Henry VII. p. 176.

Which though in Pharaoh her desire it wrought,
His babish imbecility to see.
To the child's speech *impediment* it brought
From which he never after could be free
Drayton. Moses his Birth and Miracles, b. i.

I perceive the soul, spotted with the least defect, accounts it [Purgatorie] an indulgent grace, as I have said, not making (in some respect) any reckoning of it, compared with the *impedemental* stain, which intercepts her fruitive love
Mountague. Devoute Essayes, pt. ii. Treat. 7. s. 3.

What were more easy than to say, that six legs to that unweildy body had been cumbersome and *impeditive* of motion; that the wings for so massie a bulk had been uselesse.
Bp. Hall, Soliloquy 23.

Some error has been committed, in not rightly computing and subducting the contrary or *impeding* force, which arises from the resistance of fluids to bodies moved any way, and from the continual contrary action of gravitation upon bodies thrown upwards.—*Clarke. Fifth Reply to Leibnitz.*

Digestion in the stomach, and other faculties there, seemed not to be much *impedited*.—*Boyle. Works*, vol. vi. p. 457.

The wain goes heavily, *impeded* sore
By congregated loads adhering close
To the clogg'd wheels. *Cowper. Task*, b. iv.

The want of this [a life conformable to the Religion which we profess] hath been an *impediment* to the progress of Christianity, a scandal and a stumbling block in the way of unbelievers.—*Jortin. On the Christian Religion*, Dis. 2.

IMPE'L, *v.* IMPE'LLENT, *adj.* IMPE'LLENT, *n.* IMPE'LLER. I'MPULSE. IMPU'LSION. IMPU'LSIVE, *adj.* IMPU'LSIVE, *n.* IMPU'LSOR. } It. *Impellere*; Sp. *Impeler*; Lat. *Impellere*, to force or drive in, (*in*, and *pellere*;) Gr. Πελ-ειν, to move or cause to move, to drive.

To force or drive in, to drive, to press, to urge on or forward; to influence or move strongly, to instigate.

So that whatsoeuer beneuolence happened vnto us at that tyme was through your request and *impulsion*.
Bale. Pageant of Popes. Epist. Ded.

S. What do you mean by voluntary oaths?
C. Those that no other *impellent* but myself, or my own worldly gain or interest, extort from me.
Hammond. A Practical Catechism, b. ii. s. 8.

His gentle dumb expression turn'd at length
The eye of Eve to mark his play: he glad
Of her attention gain'd, with serpent tongue
Organic, or *impulse* of vocal air,
His fraudulent temptation thus began.
Milton. Paradise Lost, b. ix.

—— I joy (replide the King)
O Laertiades, to hear thy liberall counselling,
In which is all decorum kept, nor any point lacks touch,
That might be thought on, to conclude, a reconcilement such
As fits example, and us two. My minde yet makes me sweare,
Not your *impulsion*. *Chapman. Homer. Iliad*, b. xix.

His quick eye fixed heavily and dead,
Stirs not when prick'd with the *impulsive* goad
Drayton. Moses his Birth and Miracles, b. ii.

Notwithstanding all these motives and *impulsives*, Sir Thomas Overbury refused to be sent abroad.
Reliquiæ Wottonianæ, p. 409.

The innitency and stresse being made upon the hypomochlion or fulcriment in the decussation the greater compression is made by the union of two *impulsors*.
Brown. Cyrus' Garden, c. 2.

In vain: for from the east a Belgian wind
His hostile breath through the dry rafters sent.
The flames *impell'd* soon left their foes behind,
And forward with a wanton fury went.
Dryden. Annus Mirabilis.

Such ponderous bodies do take an enforc'd flight from an exterior *impellent* swiftness.—*Boyle. Works*, vol. vi. p. 427.

As very many bodies of visible bulk are set a moving by external *impellents*, and on that score their motions may be said to be violent, so the generality of *impelled* bodies do move either upwards, downwards, &c. toward any part of the world, in what line or way soever they find their motion least resisted.—*Id. Ib.* vol. v. p. 210.

For when a stone that was at rest, does of itself, upon its support being removed, begin to fall downward; what is it that causes the stone to begin to move? Is it possible to be an effect produced without a cause? Is it *impelled* without an *impeller*?
Clarke. A Second Defence of the Immateriality, &c.

To suppose that in spontaneous animal-motion, the soul gives no new motion or impression to matter; but that all spontaneous animal motion is performed by mechanical *impulse* of matter, is reducing all things to mere fate, and necessity.—*Id. Fourth Reply to Leibnitz.*

I wish, then, thirdly, that Mr. Hobbes had declared from whence the regress of the air's *impulsion* should begin.
Boyle. Works, vol. i. p. 207.

He was unavoidably led by the *impulsion* of his love to do it.—*Dryden. Maiden Queen*, Pref.

I know among you some have oft beheld
A blood-hound train, by Rapine's lust *impell'd*,
On England's cruel coast impatient stand,
To rob the wanderers wreck'd upon their strand.
Falconer. Shipwreck, c. 2.

How nimble are the motions of the fencer and the tennis player! the hand perpetually follows the eye, and moves as fast as the object can strike upon that: but between every *impulse* of the object and every motion of the hand, an entire perception and volition must intervene.
Search. Light of Nature, vol. i. pt. i. c. 2.

But it may happen, that when appetite draws one way, it may be opposed, not by any appetite or passion, but by some cool principle of action, which has authority without any *impulsive* force.—*Reid. On the Active Powers*, c. 1. Ess. 3.

IM-PEN. *In*, and *pen*; from the A. S. *Pyndan*, to enclose. See To PEN.

To enclose, or shut up, to enfold.

But notwithstanding all this, a man at rest in his chamber (like a sheep *impenn'd* in the fold) is subject only to unusual events, and such as rarely happen.—*Feltham*, pt. ii. Res. 59.

Yet these from other streames much different;
For others, as they longer, broader grow;
These as they run in narrow banks *impent*,
Are then at least, when in the main they flow
P. Fletcher. The Purple Island, c. 3.

IMPE'ND, *v.* Lat. *Impendere*, to pay to. See EXPEND.

We ye greef of theym admytte, and take for our owne specially. Whanne they for theyr fidelytie, whiche they to vs dayly *impende*, stande and abide by vs to oppresse your fidelitie and vntrouth.—*Fabyan*, an. 1262.

IMPE'ND, *v.* IMPE'NDENT. IMPE'NDENCY. } Fr. *Impendent*; It. *Impendere*; Lat. *Impend-ere*, to hang on or over, (*in*, and *pend-ere*, to hang.)

To overhang; to stand over, to be close upon.

—— What if all
Her stores were open'd, and this firmament
Of Hell should spout her cataracts of fire,
Impendent horrors, threat'ning hideous fall
One day upon our heads.—*Milton. Paradise Lost*, b. ii.

And then, I shall commend your righteous judgment; but yet still, not flatter you that this is a sufficient use of this Baptist's sermon of the present *impendency* of God's punishments.—*Hammond. Works*, vol. iv. p. 492.

Destruction hangs o'er yon devoted wall,
And nodding Ilion waits th' *impending* fall.
Pope. Homer. Iliad, b. ii.

It is a means to avert an *impendent* wrath, to disarm an offended Omnipotence, and even to fetch a soul out of the very jaws of hell.—*South*, vol. i. Ser. 1.

Seas that smoothly dimpling lie,
While the storm *impends* on high,
Showing in an obvious glass,
Joys that in possession pass.
Brooke. The Female Seducers

Thou, in the wild and woody maze,
That clouds the vale with umbrage deep,
Impendent from the neighbouring steep,
Wilt find betimes a calm retreat
Mallet. Cupid & Hymen.

IM-PE'NETRABLE. IMPE'NETRABLY. IMPENETRABI'LITY. IMPE'NETRABLENESS. } Fr. *Impénétrable*; It. *Impenetrabile*; Sp. *Impenetrable*; Lat. *Impenetrabilis*, (*in*, priv. and *penetrabilis*, from *penetrare*, that is, as Festus interprets it, *penitus intrare*, to enter into the inmost parts.)

That cannot be *penetrated*; cannot be entered or gone into; that cannot be bored or pierced; (met.) cannot be acted upon; cannot be reached inwardly.

Nothing almost escaped that he scheued not, were the thing neuer so difficyle (or as who sayth) *impenetrable*.
Sir T. Elyot. Governour, b. i. c. 23.

To weep with her, the hard wall scarce forbears
The woful words she uttered were such
Able to wound th' *impenetrablest* ears,
Her plaints so piercing and her grief so much
Drayton. Barons' Wars, b. vi.

Far otherwise th' inviolable saints
In cubic phalanx firm advanc't entire,
Invulnerable, *impenetrably* arm'd.
Milton. Paradise Lost, b. vi.

Nay, some have fancied, that man, in the state of innocency, had also the gift of *penetration*; and that he became solid, opake, and *impenetrable* by his fall.
Clarke. Leibnitz's Fifth Paper.

So that not even corporeal substance, any more than spiritual, ever ceases acting, which seems not to have been apprehended by those, who have placed the essence of matter in extension alone, or even in *impenetrability*; and fancied they could conceive a body absolutely at rest.—*Id. Ib.* App.

We may consider, that motion does not essentially belong to matter, as divisibility and *impenetrableness* are believed to do.—*Boyle. Works*, vol. v. p. 210.

Man's heart had been *impenetrably* seal'd,
Like theirs that cleave the flood or grass the field,
Had not his Maker's all-bestowing hand
Giv'n him a soul, and bade him understand.
Cowper. Conversation.

IM-PE'NITENT. IMPE'NITENTLY. IMPE'NITENCE. IMPE'NITENCY. } Fr. *Impénitent*; It. and Sp. *Impenitente*; Lat. *Impœnitens*, (*in*, priv. and *pœnitentia*,) dolor ob rem

commissam, from *pænit-ere*, to grieve, or be *pained*, for a fault committed. See PENAL.

Having or feeling no *pain*; no grief or sorrow for a fault committed; careless, reckless of the consequences of sin; remorseless, uncontrite.

And he that finally dieth *impenitent*, as diuers wedded freeres dye in their lechery: or he that after Tindale's doctrine, repenteth without care of thrifte, & dyeth in a false heresie against his holye howsell, suche folkes be finally reprobates foreknowē vnto God before yᵉ world was wrought, that they would finally for *impenitence* fall vtterly to naught.
Sir T. More. Workes, p. 573.

Spiritually there is never a perfect calm but after a tempest; the wind and earthquake and fire make way for the soft voice. But I pity the flatteries and self applauses of a careless and *impenitent* heart.—*Bp. Hall*, Sol. 11.

He punishes one sin with another, vile acts with evil habits, these with a hard heart, and with obstinacy, and obstinacy with *impenitence*, and *impenitence* with damnation.
Bp. Taylor, vol. i. Ser. 8.

Let us, therefore, amend our lives with all speed; lest through *impenitency* we run into that stupidity, which we now seek all means so warily to avoid, the worst of superstitions, and the heaviest of all God's judgments, Popery.
Milton. Of True Religion.

The condition required of us is a constellation of all the Gospel graces, every one of them rooted in the heart, though mixed with much weakness, and perhaps with many sins, so they be not wilfully and *impenitently* lived and died in.
Hammond.

The sum of what I have said, is this, That if no man does, nor can repent, without such a degree of God's grace as cannot be resisted, no man's repentance is commendable, nor is one man's *impenitence* more blameable than another's; Chorazin and Bethsaida can be in no more fault for continuing *impenitent*, than Tyre and Sidon were.
Tillotson, vol. ii. Ser. 119.

Every wilful sinner who adds *impenitency* to his sin, commits the sin unto death, because there is no other condition of pardon allow'd by the Gospel without true repentance.
Stillingfleet, vol. iv. Ser. 1.

The dispensation of the Gospel, though it be unspeakably more benign, more gracious, more encouraging to the good and virtuous, is, at the same time, more awful, more terrifying, to resolved *impenitent* sinners, than the dispensation of nature.—*Hurd. Works*, vol. vi. Ser. 5.

IMPE'NNOUS. Without wings, (*pennæ*,) wingless.

It is generally conceived an earwig hath no wings, and is reckoned amongst *impennous* insects by many.
Brown. Vulgar Errours, b. iii. c. 27.

IM-PE'OPLE. See EM. To *people* or fill with *people*, or many inhabitants.

Thou hast helpt to *impeople* hell.
Beaumont. Psyche, c. 16. s. 19.

IMPERATE. / IMPE'RATIVE. / IMPE'RATIVELY. / IMPE'RATORY. / IMPERATO'RIAL. } Fr. *Impératif*; It. and Sp. *Imperativo*; Lat. *Imperativus*, from *imperare*. See IMPERY.

Imperative, — that can or may command, order, or enjoin; commanding, ordering.

Imperate acts,—see the quotation from Hale.

Ne, when it is an aduerbe of forbidding, may be indifferentlye loyned with a verbe of the subiunctiue mode or els of the *imperatiue*.—*Udal. Flowres*, fol. 114.

I find that the remotest muscle in my body moves at the command of my will, and since I see the energy of my soul in every particle of my body, though not using intellectual actions in every part, yet using some that are *imperate*, as local motion; some that are natural and involuntary, as the pulse of my heart, the circulation of my blood, my digestion, sanguification, distribution, augmentation.
Hale. Origin. of Mankind, p. 22.

Special providence in relation to the acts themselues, are those special actings of the divine power and will, whereby he acts either in things natural or moral, not according to the rules of general providence, but above, or besides, or against them: and these I call the *imperate* acts of divine providence.—*Id. Ib.* c. 1. p. 36.

The suits of kings are *imperative*.
Bp. Hall. Cont. David with Bathsheba and Uriah.

——— He make thee
Amongst the Gods of glorious degree
Guide of men's wales, and theirs. And will impart
To thee the mightie *imperatorie* art.
Chapman. Hymne to Hermes.

——— All which stand
In awe of thy high *imperatory* hand. *Id. Ib.*

Moses delivered this law after an *imperatorial* way, by saying, thou shalt do this, and thou shalt not do that.
Norris. On the Beatitudes, p. 239.

The words, though they are delivered *imperatively*, yet are a plain promise, as if it had been said, Sow in righteousness, and then you shall reap in mercy. For it is usual in Scripture for the divine promises to be delivered in the *imperative* mood, to signify, that if that be done which God commands, his promise is sure and certain, and presently performed.—*Bp. Bull*, vol. i. Ser. 1.

If we declare our meaning in the form of a wish, it is called the optative; if in the form of a command or request, it is the *imperative*.—*Beattie. Moral Science*, pt. i. c. 1. s. 3.

IM-PERCEIVED. / IMPERCE'IVABLE. / IMPERCE'IVABLENESS. / IMPERCE'PTIBLE. / IMPERCE'PTIBLY. / IMPERCE'PTIBLENESS. / IMPERCE'PTION. / IMPERCE'PTIVE. } *Im*, (priv.) and *perceive*. Fr. *Appercevoir*, from the Lat. *Per-cipere*, to take up wholly, to comprehend, (*per*, and *capere*, to take.)

Imperceived,—usually written *unperceived*, (qv.)

Imperceivable, or *imperceptible*,—that cannot, may not be *perceived*, comprehended, distinguished, discerned, seen; incomprehensible, undistinguishable, invisible.

Strange play of Fate! when mightiest human things
Hang on such small *imperceptible* things.
Cowley. The Davideis, b. iv.

Many excellent things there are in nature, which were very well worth our knowledge, but yet, as hath been said, either by reason of their remoteness from us, unaccessibleness to them, subtility and *imperceptibleness* to us, either are not at all suspected to be, or are not so much as within any of our faculties to apprehend or discover what they are.
Hale. Origin. of Mankind, p. 18.

The child remov'd *imperceptibly* from the left arm to the right, and the man fell stark dumb since: thus went the tradition there.—*Howell*, b. i. s. 5. Let. 11.

He [Hobbes] seemed to think that the Universe was God, and that Souls were material, Thought being only subtile and *imperceptible* motion.—*Burnet. Own Time*, an. 1661.

Then finding the bladder to be plumped up, we would have tied up the contained air, but could not do it by reason of an *imperceived* hole.—*Boyle. Works*, vol. v. p. 620.

There is yet another way by which a temptation arrives to its highest pitch or proper hour; and that is by a long train of gradual, *imperceivable* encroaches of the flesh upon the spirit.—*South*, vol. vi. Ser. 7.

And this *imperceivableness* of the impressions made upon our souls by the Holy Spirit, was that which our Saviour signified to Nicodemus, in the third of St. John, by the similitude of a wind, which, saith he, we hear the sound of; but we know not whence it cometh, nor whither it goeth.
Sharp, vol. iii. Ser. 5.

He [Agricola] moulded that fierce nation by degrees to soft and social customs; leading them *imperceptibly* into a fondness for baths, for gardens, for grand houses, and all the commodious elegancies of a cultivated life.
Burke. Abridgment of English History, b. i. c. 3.

Thus both conceived *perceptively* to arise from a certain combination or aggregation of *imperceptive* particles, and that there was nothing existent which was not originally and separately *imperceptive*, that is corporeal.
Search. Light of Nature, vol. ii. pt. i. c. 9.

Why then may not a spirit, that has subtiler fingers than the finest matter, I mean the spirit of Nature, lay hold on that *imperceptive* part of the soul, or on the soul itself, in the state of silence of *imperception*, and by the sympathy and conctivity of its own essence carry her away to such services as either herself had deserved or the universe required.—*H. More. Philos. Writings*, Pref. General.

IM-PE'RDIBLE. / IMPERDIBI'LITY. } Lat. *In*, (priv.) and *perdible*, from the Lat. *Perd-ere*, perhaps from the Gr. Περθ-ειν, to lay waste or destroy.

Not to be destroyed or wasted, indestructible.

But as they [wisdom and knowledge] are harder in their acquisition, so are they more *imperdible* and steady in their stay.—*Feltham. Something upon Eccles.* ch. ii. v. 11.

Neither are those precious things of greater use to the making of vessels and utensils, unless some little niceties and curiosities, by means of their beauty, *imperdibility*, and ductility.—*Derham. Physico-Theology*, b. v. c. 9. Note 5.

IM-PE'RFECT. / IMPERFE'CTION. / IMPE'RFECTLY. / IMPE'RFECTNESS. } Fr. *Imparfait*; Sp. *Imperfecto*; It. *Imperfetto*; Lat. *Imperfectus*, past part. of the unused *imperficere*, from *in*, (priv.) and *perficere*, to make or do wholly or entirely; *per*, and *facere*, to make or do.

Not wholly or entirely made or done; incomplete, unfinished; faulty; defective or deficient; insufficient, (sc.) to fulfil the ends or purposes—intended.

For all thyng that is cleaped *imparfite* is proued *imparfite*, by the amenusyng of perfection of the thyng that is parfite.
Chaucer. Boecius, b. iii.

We as men stumble and terme it otherwise then we shuld, that is no incōueniēce in the misterie, but an *imperfection* in vs that be not able to expresse it.
Bp. Gardner. Explication. Transubstantiation, fol. 135.

Neither were their dedes which they dyd after they were receaued vnder grace sufficiēt in themselues to fulfill the law of the present time, saue as Christes merites did supply yᵉ *imperfectnes* of thē, and yᵗ which was lackyng on their part through their infirmities.—*Tyndall. Workes*, p. 400.

A thousand times, O happy he
Who doth his passions so subdue
That he may with clear Reason's eye
Their *imperfection's* fountains view,
That so he may himselfe renew.
Stirling. Crœsus, Chor. 1.

——— He
Will honour'd be in all simplicitie!
Have all his actions wondred at, and view'd
With silence and amazement,—not with rude,
Dull and prophane, weak and *imperfect* eyes,
Haue busie search made in his mysteries.
B. Jonson, Eleg. 9.

Let me have no life but in Thee, no care but to enjoy Thee, no ambition but Thy glory; Oh make me thus *imperfectly* happy before my time; that when my time shall be no more, I may be perfectly happy with Thee in all eternitie.
Bp. Hall. Occasional Meditations, Med 91.

As Nilus sudden ebbing, here
Doth leave a scale, and a scale there,
And somewhere else perhaps a fin,
Which by his stay had fishes been.
So dreams, which overflowing be,
Departing leave half things, which wee
For their *imperfectnesse* can call
But joyes i' th' fin, or in the scale.
Carteright. A Dream Broke.

Then say not Man's *imperfect*, Heaven in fault:
Say rather, Man's as *perfect* as he ought.
His knowledge measur'd to his state and place,
His time a moment, and a point his space.
Pope. Essay on Man, Epist. 1.

Go, wiser thou! and in thy scale of sense,
Weigh thy opinion against Providence;
Call *imperfection* what thou fancy'st such;
Say, here he gives too little, there too much.—*Id. Ib.*

I have more than once had thoughts of a kind of project for the advancement of experimental philosophy, consisting of such heads as these: A summary account of what is attained already. The *imperfectness* of our present attainments, &c.—*Boyle. Works*, vol. iii. p. 124.

The rights called, in contradistinction to the former class, *imperfect*, are necessary to the happiness of Society, and in themselves most sacred, but cannot be vindicated by force or by legal prosecution. Such is a benefactor's right to the gratitude of the person to whom he has done good, the poor man's right to charity; and the right which all men have to the common offices of humanity.
Beattie. Moral Science, vol. ii. pt. iii. c. 1.

The Greek, Latin, and several other languages use declension. The English, French, and Italian do not; or, at most, use it very *imperfectly*.—*Blair*, vol. i. Lect. 8.

IM-PE'RFORATE. / IMPE'RFORATED. } Lat. *In*, (priv.) and *perforare*, to bore through.

Without, or not having, a hole.

Sometimes children are born *imperforate*: in which case a small puncture, dressed with a tent, effects the cure.
Sharp. Operations in Surgery.

As it happeneth sometimes in *imperforated* persons.
Brown. Vulgar Errours, b. vii. c. 16.

IM-PE'RIL, *v.* Also *Em*. Consequentially—To risk, to hazard, to endanger.

Will I *imperil* the innocence and candour of the author, by this calumny?—*B. Jonson. Magnetic Lady*

IM-PE'RISHABLE. See EMPERISH. *In*, (priv.) and *perish*, (qv.) Lat. *Per-ire*; Fr. *Impérissable*,—

That can or may not be *perished*, wasted, decayed or destroyed.

——— Now we find this our empyreal form
Incapable of mortal injurie,
Imperishable, and though pierc'd with wound
Soon closing, and by native vigour heal'd.
Milton. Paradise Lost, b. vi.

IM-PE'RMANENT. / IMPE'RMANENCE. } *In*, (priv.) and *permanent*, from *permanere*, (*per*, and *manere*, to last, or stay,) to stay or continue, through or to the end.

Unsteadiness or instability.

We conclude, That Adam is here condemned to a mortal, fitting and *impermanent* state, till he reach his aethereal or pure fiery vehicle.—*H. More. Def. of Phil. Cab.* c. 3.

We learn to draw the cure of the venome out of the bowels of the beast itself,distilling out of the serious contemplation of the mutability of all worldly happiness, a remedy against the evil of that fickleness and *impermanency*.
Mountague. Devoute Essayes, pt. I. Treat. 6. s. 2.

IM-PERSE'VERANT. *Imperseverant* may mean no more than *perseverant*, like imbosomed, impassioned, immasked, (Steevens.)

Not beneath him in fortunes, beyond him in the aduantage of the time, aboue him in birth, alike conuersant in generall seruices, and more remarkable in single oppositions; yet this *imperseuerant* thing loues him in my despight.
Shakespeare. Cymbeline, Act iv. sc. 1.

IM-PE'RSONATE, *v.*
IMPE'RSONAL.
IMPE'RSONALLY.
IMPERSONA'LITY.
IMPERSONA'TION.
} Lat. *In*, and *personatus*, from *persona*, a mask used by actors or players; also applied to the actor or player; to the character acted of man or woman; to the man or woman. See PERSON.

To *impersonate*, or *personify*,—to invest with a *person*; with the corporal or bodily substance of a living creature; to ascribe the qualities of a *person*.

In *impersonal*, *ally*, and *ality*, the *im* is privative.

Wher note that verbes *impersonalles* be oftentimes turned into *personalles*, and haue a nominatiue case before them, as, *Hæccine te decent.—Udal. Flowres*, fol. 11.

It is his *impersonality* that I complain of, and his invisible attacks.—*Sir W. Draper on Junius*, Let. 4.

The assertion you see is, that the Jews and Christians, as well as the Heathens, *impersonated* Chance under the name of Fortune.
Warburton. A View of L. Bolingbroke's Philosophy, Let. 3.

Some of these masques were moral dramas in form, where the Virtues and Vices were *impersonated*.
Hurd. Dialogue. On the Age of Queen Elizabeth.

In this species of allegory we include the *impersonation* of Passions, Affections, Virtues, and Vices, &c. on account of which, principally, the following odes were properly termed by their author, allegorical.
Langhorne. Observations on the Odes of Collins.

IM-PE'RTINENT.
IMPE'RTINENTLY.
IMPE'RTINENCE.
IMPE'RTINENCY.
} Fr. *Impertinent*; It. and Sp. *Impertinente*; Lat. *Impertinens*; (*in*, priv. and *pertinens*, *per*, and *tenere*, which Vossius derives from the Gr. Τεν-εω, to stretch or reach: and *pertinere*, to stretch or reach through.)

Not *pertinent* or *pertaining* to; not reaching, touching, affecting, or belonging to; unimportant, irrelative, immaterial; consequentially, trifling, frivolous; unfit, unsuitable, unbecoming; acting unfitly, unsuitably, unbecomingly, and consequentially, unmannerly,—rude, pert, saucy.

An trewely, as to my jugement
Methinketh it a thing *impertinent*,
Save that he wol conveyen his matere.
Chaucer. The Clerkes Prologue, v. 7930.

Where it will not be *impertinent* to shewe the maner of their hunting the Seal which they make this oyle of.
Hackluyt. Voyages, vol. I. p. 478.

But set the case, that the Romans would take no knowledge of his coming into Asia, as a matter *impertinent* unto them: can they dissimule also, that now he is come over into Europe with all his forces both for land and sea and little wanteth of making open warre upon the Romanes?
Holland. Livies, p. 847.

Quintius was thought by the Achæans to have spoken not *impertinently*, but to have answered them both fully.
Id. Ib. p. 917.

If we engage into a large acquaintance and various familiarities, we set open our gates to the invaders of most of our time: we expose our life to a quotidian ague of frigid *impertinencies*, which would make a wise man tremble to think of.—*Cowley. Ess. Of Obscurity.*

Ans. Yes, the time is taken up with a tedious number of liturgical tautologies and *impertinencies*.
Milton. Animad. upon Rem. Def.

But he that hath been often told his fault,
And still persists, is as *impertinent*
As a musician that will always play,
And yet is always out at the same note.
Roscommon. Horace. Art of Poetry.

I'd have the expression of her thoughts be such,
She might not seem reserv'd, nor talk too much:
That shows a want of judgement, and of sense,
More than enough is but *impertinence*.
Pomfret. The Choice.

Wit and profaneness are infinitely different things, as likewise is wit and *impertinency*.—*Swarp*, vol. iv. Ser. 18.

But what puts the satyric purpose of the Rime of Sir Topas out of all question is, that this short Poem is so managed as, with infinite humour, to expose the leading *impertinencies* of books of chivalry.
Hurd. On Chivalry & Romance, Let. 11.

Let us examine one of the best of his Plays, I mean the *Hyppolytus*; whose Chorus, throughout, bears a very idle and uninteresting part, hath no share in the action, and sings *impertinently*.—*Id. Ib. Notes on the Art of Poetry.*

IM-PERTRANSIBI'LITY. Lat. *In*, *per*, *trans-ire*; *in*, (priv.) and *trans-ire*, to pass over or through.
Impossibility to be passed over or through.

(I have) willingly declined those many other ingenious reasons given by others (against the eternity of mankind,) as of the *impertransibility* of eternity, and the impossibility therein to attain to the present term or limit of antecedent generations, or Ages, &c
Hale. Origin. of Mankind, p. 110.

IM-PERTURBA'TION. Lat. *Imperturbatus*, *in*, (priv.) *per*, and *turbatus*; *turbare*; Gr. Τυρβη; a mob, crowd, or multitude. See To DISTURB.
Indisturbance, and, consequentially,—
Quietude, tranquillity, calmness.

Wherefore in our copying of this equality and *imperturbation*, we must profess with the Apostle, we have not received the spirit of the World, but the spirit which is of God; not in the learned words of Man's wisdom, but the doctrine of the Holy Ghost.
Mountague. Devoute Essayes, pt. I. Treat 19. s. 2.

IM-PE'RVIOUS.
IMPE'RVIOUSLY.
IMPE'RVIOUSNESS.
} Lat. *Impervius*, *in*, (priv.) and *pervius*, having a way through, passable; *per*, and *via*, a *vehendo*, quâ ire potest *vehiculum*. (Voss.)
That has no way through, impassable; that has no path or passage through; impenetrable.

The heart of man what art can e'er reveal!
A wall *impervious* between
Divides the very parts within,
And doth the heart of man ev'n from itself conceal.
Cowley. Ode upon Dr. Harvey.

But lest the difficulty of passing back
Stay his return, perhaps, over this gulfe
Impassable, *impervious*, let us try
Advent'rous work. *Milton. Paradise Lost*, b. x.

Let them declare by what mysterious arts
He shot that body through th' opposing might
Of bolts and bars *impervious* to the light,
And stood before His train confess'd in open sight.
Dryden. The Hind and the Panther.

He wants no mail of proof whose skin was made
Impervious to the javelin, dart, or blade.
Hoole. Orlando Furioso, b. xii.

I'MPERY.
IMPE'RIAL.
IMPE'RIOUS.
IMPE'RIOUSLY.
IMPE'RIOUSNESS.
} See EMPIRE. Fr. *Impérial*; It. *Imperiale*; Sp. *Imperial*; Lat. *Imperialis*, from *imperium*; that from *imperare*, (*in*, and *parare*, to make ready,) i. e. ut *paret*, mandare, to command another to get ready.

Imperial,—of or pertaining to an *empire* or *emperor*; holding or possessing dominion, rule or sovereignty, command or government.

Imperious, (formerly used as equivalent to *Imperial*,)—ruling or commanding; ruling, commanding, haughtily; authoritatively: and, thus, haughty, authoritative, tyrannical, overbearing.

But all on hie aboue a dees
Satte in a see *imperiall*
That made was of rubie royall
Which that a carbuncle is ycalled
I saw perpetually ystalled
A femine creature.—*Chaucer. House of Fame*, b. iii.

Dreameth these rulers rather to be beloued of God to whom He geueth victory) *impery* riches & rule.
Joye. Expos. of Daniel. The Argument.

His hyghe arrogancye and pryde attributing to himselfe in his securite the glory of God, whose *imperie* is ouer heuen and yᵉ vniuersall erth.—*Id. Ib.* c. 4.

For the whiche dede Lothayre, and dyuers of the barons of Fraûce, assembiyd theyr people and entendyd to depriue Lewys frome all *imperiall* & kingly dignytie.
Fabyan, c. 160.

But as a riuer from a mountaine running,
The further he extends, the greater growes,
And by his thriftie race strengthens his streame,
Euen to loyne battell with th' *imperious* sea.
Hackluyt. Voyages, vol. iii. p. 669.

Harkē O ye Leuites & prestes: be ye sāctified and make cleane the house of the Lorde the God of your fathers, and put awaie all vncleanes from the sanctuarie, &c. I prai you what could he speke more *imperiously*.
Bp. Gardner. Of True Obedience, fol. 29.

Most sacred vertue she of all the rest,
Resembling God in His *imperiall* might;
Whose soueraigne power is herein most exprest,
That both to good and bad He dealeth right,
And all His workes with justice doth bedight.
Spenser. Faerie Queene, b. v. c. 1.

The greatest news I can write to you is, of a bloody banquet that was lately at Leige, where a great faction was a fomenting twixt the *imperialists* and those that were devoted to France.—*Howell*, b. i. s. 6. Let. 30.

His surname, [Siveyer] so contemptible in English, sounds *imperially* and episcopally when Latinized [Severus].
Fuller. Worthies. Durham

Next after her, the winged God himselfe
Came riding on a lion rauenous,
Taught to obey the menage of that elfe,
That man and beast with powre *imperious*
Subdueth to his kingdome tyrannous.
Spenser. Faerie Queene, b. i. i.

From heart of very heart, great Hector, welcome.
Hect. I thanke thee, most *imperious* Agamemnon.
Shakespeare. Troyl & Cress. Act iv. sc. 5.

A place there is, where proudly rais'd there stands
A huge aspiring rock neighb'ring the skies,
Whose surly brow *imperiously* commands
The sea his bounds, that at his proud feet lies.
Daniel. Civil Wars, b. ii.

We know how to bear humble minds in eminence of places, how to command without *imperiousnesse*, and to comply without exposing our places to contempt.
Bp. Hall. Episcopacy by Divine Right, pt ii. § 9.

When *empire* first from families did spring,
Then every father govern'd as a king
But you, that are a sovereign prince, allay
Imperial power with your paternal sway.
Dryden. To his Sacred Majesty.

Think not my judgement leads me to comply
With laws unjust, but hard necessity:
Imperious need, which cannot be withstood,
Makes ill authentic for a greater good.
Id. The Hind and the Panther.

The Earl of Strafford continued to press the States to come into the queen's measures, which it was said he managed with great *imperiousness*.
Burnet. Own Time, an. 1712.

Where is the glory of *imperial* sway,
If subjects none but just commands obey.
Churchil. The Candidate.

The unhappy Philosopher of Malmsbury, scorning to argue upon the matter, *imperiously* pronounced, that he who presumed to propagate Religion in a society without the leave of the magistrate, was guilty of the crime of *lese majesty*, as introducing a power superior to the Leviathan's
Warburton. The Divine Legation, b. i. s. 3

He (Swift) apparently flattered his own arrogance by an assumed *imperiousness*, in which he was ironical only to the resentful, and to the submissive sufficiently serious.
Johnson. The Life of Swift.

IM-PEST, *v.* *In*, and *pest*.
To fill with pestilence or plague, to infect.

So may your hours soft sliding steal away,
Unknown to gnarring slander and to hate,
O'er seas of bliss Peace guide her gondelay,
Ne bitter dole *impest* the passing gale.
Pitt. Epistles. Imitation of Spenser.

I'MPETRATE, *v.*
I'MPETRATE, *adj.*
IMPETRA'TION.
I'MPETRATIVE.
I'MPETRATORY.
I'MPETRE, *v.*
} Fr. *Impétrer*; It. *Impetrare*; Sp. *Impetrar*. Lat. *Impetrare*, (*in*, and *patrare*, to consummate,) to accomplish. By usage—To obtain, procure, or acquire,—by prayer, entreaty, or request.

For whych it seemeth that men wol speake wyth God, and by reason of supplication, ben conioined to thinke clearnesse, that nis not approched no rather, or that [priusquam] men seken it and *impetren* it.—*Chaucer. Boecius*, b. v.

And for to *impetre* of her yᵉ grace and ayde of her moste mercyfull countynaûce to accomplisshe this werke; begon, as before is shewed, vnder supporte of her moste bounteous grace; here wyll I wt humble mynde salute her with the first Ioye of the vii Ioyes.—*Fabyan*, vol. i. c. 27.

Wherefore ye sayd. xxxv persones took aduyce, and appoynted a certaign of them selfe, wt other, and rode to the kynge, than beynge at Langley, to *impetet* grace for ye sayde bayllyues —*Fabyan*, vol. ii. an. 1210.

Quene Margaret thus being in Fraũce, did obteyne & *impetrate* of the younge French kynge, that all fautors and touers of her husbande and the Lancastreall bande, might safely and surely haue resorte into any parte of the realme of Fraũce.—*Hall. Henry VI.* an. 39.

Whiche desyre *impetrated* and obteyned, the messenger shortly returned to his lorde and prince.
Id. Richard III. an. 3.

And I shall always assign my prayers towards the *impetrating* that of God, that this penitential satisfaction may be so much blessed, as to restore some value of time thither, where I am to account for so much idle dissipation of it.
Mountague. Devonte Essayes, pt. i. Pref.

I may better intitle this, an expiatory offering, than a propiciatory, the first being an order to the discharge of a debt, the last to the *impetration* of some favour.—*Id. Ib.*

In those better blessings, earnestness of desire, and fervour of prosecution, was never but answered with a gracious *impetration*.—*Bp. Hall. Balm of Gilead*, c. 4. s. 6.

Thy prayers, which were most perfect and *impetrative*, are they by which our weak and unworthy praiers receive both life and favour.—*Id. Cont. The Walk upon the Waters.*

Now alms are therefore effective to the abolition and pardon of our sins, because they are preparatory to, and *impetratory* of, the grace of repentance, and are fruits of repentance.—*Bp. Taylor. Holy Dying*, c. 2. s. 3.

Which practice [earnest, assiduous prayer] is indeed doubly conducible to this purpose; both in way of *impetration*, and by real efficacy.—*Barrow*, vol. i. Ser. 24.

IMPE'TUOUS. } Fr. *Impétueux*; It. and
IMPETUO'SITY. } Sp. *Impetuoso*; Lat. *Impe-*
IMPE'TUOUSLY. } *tuosus*, from *impetus*, vio-
IMPE'TUOUSNESS. } lence, (*in*, and *petere*, to
IMPETUS, (*Lat.*) } seek: *impetere*, to seek with violence.)

Violent, precipitate, vehement, "sweeping away whatever is before it," (Cotgrave.)

Their steele-head speares they strongly couch't, and met
Together with *impetuous* rage and force;
That with the terrour of their fierce affret,
They rudely droue to ground both man and horse,
That each (awhile) lay like a senseless corse
Spenser. Faerie Queene, b. iii. c. 9.

The swiftness and violence of motion is wont to inflame the aire that is within stones, yea, and in lead, as cold as it is: much more then that which is in fire, being whirled about, and turned with so great celerity and *impetuosity*.
Holland. Plutarch, p. 946.

And therewith all at once at him let fly
Their fluttering arrowes, thick as flakes of snowe,
And round about him flocke *impetuously*,
Like a great water flood.
Spenser. Faerie Queene, b. ii. c. 11.

The magnanimous and warlick General Hannibal, of whom it is said, that he very well knew how to overcome and asswage the fury and *impetuousness* of an enemy, but that he made no good use of his victories suffering himself afterwards to be overtaken by carelessness and neglect.
North. The Life of John Guttemberg, from Thevet, p. 70.

Then, as a falcon from the rocky height,
Her quarry seen, *impetuous* at the sight,
Forth springing instant darts herself from high,
Shoots on the wings, and skims along the sky.
Pope. Homer. Iliad, b. xiii.

He [Sir William Temple's son] who had no other visible cause of melancholy besides this, went in a boat on the Thames, near the bridge, where the river runs most *impetuously*, and leaped into the river, and was drowned.
Burnet. Own Time, an. 1689.

There being no kind of vice which men would not abandon themselves unto, considering the *impetuousness* of their own natural appetites, and the power of external temptations, were this restraint from Religion once removed or abolished.
Wilkins. Of Natural Religion, b. ii. c. 1.

The quicksilver, by its sudden descent, acquires an *impetus* superadded to the pressure it has upon the score of its wonted gravity.—*Boyle. Works*, vol. i. p. 138.

Is there a passion, whose *impetuous* force
Disturbs the human breast, and breaking forth
With sad eruptions, deals destruction round,
Like flames convulsive from th' Etnean mole,
But by the magic straine of some soft air
Is harmonia'd to peace!—*Cooper. The Power of Harmony.*

Beaten from these shores, the stream of their *impetuosity* bore towards the northern parts of France, which had been reduced to the most deplorable condition by their former ravages.—*Burke. An Abridg. of English History*, b. ii. c. 3.

IM-PI'CTURED. See DEPICTURED, IMPAINTED.

His pallid face *impictured* with death,
She bathed oft with teares and dried oft:
And with sweet kisses suckt the wasting breath
Out of his lips like lillies pale and soft.
Spenser. The dolefull Lay of Clorinda.

IM-PIERCE. } Also *Em.*
IMPI'ERCEABLE. }

Whilst in the beauty of those goodly dames,
Wherein wise nature her own skill admires,
He feeds those secret and *impiercing* flames,
Nurs'd in fresh youth, and gotten in desires.
Drayton. Moses his Birth and Miracles, b. i.

For neuer felt his *impearce'able* brest
So wond'rous force from hand of huing wight:
Yet had he prov'd the powre of many a puissant knight.
Spenser. Faerie Queene, b. i. c. 11.

Saul did not lend David so *impearceable* an armour, when he should encounter Goliah, as David now lent him in this plea of his unction.—*Bp. Hall. Cont. Saul in David's Cave.*

IM-PI'ETY. } Fr. *Impiété*; It. *Impietá*;
IMPI'OUS. } Sp. *Impiedad*; Lat. *Impietas*;
IMPI'OUSLY. } (*impius*, *in*, priv. and *pius*,
IMPI'OUSNESS. } whence it may be, I have not discovered, says Vossius.) (See EXPIATE.) By common usage, *impiety* is,—

Ungodliness, irreligion, profaneness, unrighteousness; wickedness; neglect, irreverence, contempt of God or of religious duties, of sacred observances.

The noblemen of Cyprus grew so insolent and proud, and withall so *impiously* wicked as that they would at their pleasure command both the wiues and children of their poore tenants to serue their vncleane lusts, & holding them in such slauery as though they had beene no better then dogges, would wage them against a greyhound or spaniel.
Hackluyt. Voyages, vol. ii. p. 309.

O War! begot in Pride and Luxury,
The child of Malice and revengeful Hate;
Thou *impious* good and good *impiety*,
Thou art the foul refiner of the State.
Daniel. Civil Wars, b. iv.

Ungrateful times! that *impiously* neglect
That worth, that never times again shall show.
What! merits all our toil no more respect!—*Id. Ib.* b. v.

Priestcraft grew to be another word in fashion, and the enemies of Religion vented all their *impieties* under the cover of these words.—*Burnet. Own Time*, an. 1698.

'Twas hence at length just vengeance thought it fit,
To speed their ruin by their *impious* wit.
Dryden. Astræa Redux.

In the year 1511, William Potier was indicted for saying. There were three Gods, and that he knew not for what Christ's passion, or Baptism, availed: and did abjure. Whether he only spoke these things *impiously*, or whether he held them in opinion, is not clear.
Burnet. History of the Reformation, vol. i. b. i. pt. i.

For so good a purpose as that of assisting in the common cause of *impiety*, he [Bolingbroke] thought fit to come out of the clouds, and to attempt a popular vein of writing, as the more likely to get himself read and talked of in the world.—*Hurd. Life of Warburton.*

They [Job, ch. ii. v. 10.] were the words of Job, at a time when, to his other calamities, this domestic affliction was added, that one who ought to have assuaged and soothed his sorrows provoked his indignation by an *impious* speech.
Blair, vol. iv. Ser. 16.

IMPI'NGE. Lat. *Impingere*, (*in*, and *pang-ere*, to fix, infix, or drive in,) to strike or dash against.

To strike or dash against.

A second [hypothesis] is, that of the ingenious Sir K. Digby, a summary of which is, that things are reserved in the memory by some corporeal exuviæ and material images: which having *impinged* on the common sense, rebound thence into some vacant cells of the brain, where they keep their ranks and postures in the same order that they entered, till they are again stirr'd up; and then they slide through the fancy, as when they were first presented.
Glanvill. The Vanity of Dogmatizing, c. 4. s. 7.

So cautious and tender was the magistrate (even under this horrid provocation) of violating the rights of Religion in this capital point of mysterious worship, nor did the heat of reformation carry him to *impinge* upon any other of the nocturnal rites, then celebrated in Rome, such as the mysteries of the *Bona Dea*.
Warburton. Divine Legation, Pref. to the Edit. of 1738.

In the number of these superstitions is the popular opinion, That God, in the common government of the world, punisheth children for the crimes of their parents: a dispensation peculiar to the Jewish nation; and there indeed administered with the highest equity: but in the present order of things, not to be employed without *impinging* on God's justice.—*Warburton. Works*, vol. ix. Ser. 15.

It hath been shewed in Sir Isaac Newton's Opticks, that light is not reflected by *impinging* on bodies, but by some other cause.—*Bp. Berkeley. Siris*, § 222.

IM-PI'NGUATE. Lat. *In*, and *pinguis*, fat.

To fatten.

Frictions also do more fill, and *impinguate* the body than exercise. The cause is, for that in frictions, the inward parts are at rest; which in exercise are beaten (many times) too much.—*Bacon. Naturall Historie*, § 877.

IM-PI'TEOUS. Fr. *Impiteux*, *pitiless*, merciless, cruel.

In mean shyppes men scape best in a mean sea, soner than in great carrackes in the waues of the roryng and *impiteous* seas.—*Golden Boke*, c. 43.

IM-PLA'CABLE. } Fr. *Implacable*; It. *Im-*
IMPLA'CABLY. } *placabile*; Sp. *Implacable*;
IMPLA'CABLENESS, } Lat. *Implacabilis*, (*in*, priv.
IMPLACABI'LITY. } and *placabilis*, from *placare*, and this (Vossius) from *placere*, to please,) that cannot be appeased.

That cannot be appeased or pacified; not to be appeased, mitigated or assuaged; inexorable, irreconcileable.

Bering *implacable* anger where they pceue thãself not accepted & set by, after the worthines of theyr own estimacio.—*Sir T. More. Workes*, p. 83.

What calamitie hapned to that moste noble citie of Rome, by the *implacabilitie* or wrath insaciable, of those two capytaynes, or (as I mought rather say) deuylles!
Sir T. Elyot. The Governour, b. ii. c. 6.

"I burne, I burne, I burne," then loud he cryde:
"O how I burne with *implacable* fire!"
Spenser. Faerie Queene, b. ii. c. 6.

And meekely stoup vnto the victour strong:
Who, to auenge the *implacable* wrong,
Which he supposed donne to Florimell,
Sought by all meanes his dolour to prolong,
Sith dint of steele his carcase could not quell.
Id. Ib. b. iii. c. 7.

There is most ordinarily much severity, and persecution, and *implacableness* and irreconcileableness.
Hale. Cont. vol. i. *A Discourse of Religion.*

In friendship false, *implacable* in hate;
Resolv'd to ruin, or to rule the State.
Dryden. Absalom & Achitophel.

Want of natural affection, *implacableness*, unmercifulness, and the like.—*South*, vol. ii. Ser. 5.

——— In my soul I loath
All affectation. 'Tis my perfect scorn!
Object of my *implacable* disgust. *Cowper. Task*, b. ii.

It is no wonder that men of this temper should have worried one another so *implacably* for Nestorianism, Eutychianism, and such sort of metaphysical points, or blue and green theology.—*Jortin. Remarks on Ecclesiastical History.*

Fortitude, when injury is its object, is forbearance; the one extreme is *implacability*, an odious and inhuman vice; the other may be called stupidity.
Beattie. Moral Science, vol. i. pt. iii. c. 2.

Whoever takes up life beforehand by depriving himself of rest and refreshment, must not only pay back the hours, but pay them back with usury; and for the gain of a few months but half enjoyed, must give up years to the listlessness of languor, and the *implacability* of pain.—*Rambler*, No. 81.

IM-PLANT, v. } Fr. *Implanter*; It. *Implan-*
IMPLANTA'TION. } *tare*; Lat. *In*, and *plantare*, from *planta*, a *plant*, (qv.)

To fix or set into, (sc. the earth;) to infix, to insert, to place firmly, rootedly, deeply in.

Oh be Thou such to me, as thou appeardst unto Magdalene; break up the fallowes of my nature, *implant* me with grace, prune mee with meet corrections, bedew me with the former and latter raine, doe what Thou wilt to make me fruitfull.
Bp. Hall. Cont. The Resurrection.

Civility, prudence, love of the public good, more than of money or vain honour, are to this soil in a manner outlandish; grow not here, but in minds well *implanted* with solid and elaborate breeding.
Milton. The History of England, b. iii.

This [is] more especially by the expressed way of institution or *implantation*.—*Brown. Miscell.* p. 48.

For Reason still is whispering in your ear,
Where you are sure to fail, th' attempt forbear.
No need of public sanctions this to bind,
Which Nature has *implanted* in the mind.
Dryden. Persius, Sat. 3.

To provide effectually for the maintenance of the social virtues, it hath pleased God to *implant* in Man, not only the power of Reason, which enables him to see the connexion between his own happiness and that of others, but also certain instincts and propensities which make him feel it.
Hurd. Works, vol. vi. Ser. 8.

IM-PLA'USIBLE. Lat. *In*, (priv.) and *plausibilis*, that can or may be *applauded*. See UN-PLAUSIBLE.

That cannot, may not be *applauded*, or approved; cannot gain approbation, or favour; not specious.

Above all, he ought strictly to look to it when men begin to form new combinations, to be distinguished by new names, and especially when they mingle a political system with their religious opinions, true or false, plausible or *implausible*.—*Burke. On the Petition of the Unitarians.*

IM-PLEACH. Fr. *Plesser.* To plait, to infold, to interweave.

And lo! behold these talents of their hair
With twisted metal amorously *impleach'd*,
I have receiv'd from many a several fair.
Shakespeare. A Louer's Complaint.

IM-PLEAD. Sometimes *Em.* Fr. "*Emplander*, to sue, to bring an action against," (Cotgrave.) Generally, to accuse.

So that they shall not be bound to come before the justices aforesaid, except any of the same barons doe *implead* any man, or if any man be *impleaded*.
Hackluyt. Voyages, vol. i. p. 117.

Antiquity thought thunder the immediate voice of Jupiter, and *impleaded* them of impiety, that referr'd it to naturall causalities.
Glanvill. The Vanity of Dogmatizing, c. 12.

Ye envious and deadly malicious, ye *impleaders* and action threatenere, how long shall the Lord suffer you in His house in which dwelleth nothing but peace and charity!
Harmar. Translation of Beza's Sermons, (1587,) p. 176.

Muse be advis'd: tis past consid'ring time,
When entered once the dangerous lists of rhime;
Since none the living villains dare *implead*,
Arraign them in the persons of the dead.
Dryden. Juvenal, Sat. 1.

O Pollio, thou the great defence
Of sad, *impleaded* innocence,
On whom, to weigh the grand debate,
In deep consult the Fathers wait.
Francis. Horace, b. ii. Ode 1.

Such a *plea* being like a poor conquer'd captive's *impleading* a victorious sword, absolutely senseless and ridiculous; it being certainly absurd to resist where it is impossible to conquer or escape.—*South*, vol. x. Ser. 5.

I'MPLEMENT. *Implement*, q.d. (says Skinner) implementum, quia *implet* domum, because it *fills* the house; or, according to Cowell, from the Fr. *Employer*, q.d. *employemens*, ca, (sc.) quibus nos exercemus *utensilia*.

Utensils; things used in labour, tools or instruments.

They that takes no hede to theyr household,
But lete theyr *implements* molde
Theyr hangynge rot, theyr napery vncleno, &c.
The Hye Way to the Spyttell House, l. 741.

Dilated and infuriate shall send forth
From far with thund'ring noise among our foes
Such *implements* of mischief as shall dash
To pieces, and orewhelm whatever stands
Adverse. *Milton. Paradise Lost*, b. vi.

Tubal-Cain was an instructer of every artificer in brass and iron, or the first that found the Art of melting and malleating metals, and making them useful for tools, and other necessary *implements*.—*Derham. Physico-Theology*, b. v. c. 1.

A golden bough, we see, was an important *implement*; and of very complicated intention in the shows of the mysteries.—*Warburton. The Divine Legation*, b. ii. s. 4.

IMPLE'TION. Lat. *Implere*, to fill. See COMPLETE.

A filling.

Who though he [Theophrastus] denieth the exesion or forcing through the belly [of vipers] conceiveth nevertheless that upon a plentiful *impletion* there may perhaps succeed a disruption of the matrix.
Brown. Vulgar Errours, b. iii. c. 16.

IMPLO'RE, *v.* }
IMPLO'RE, *n.* }
IMPLORA'TION. }
IMPLO'RER. }
Fr. *Implorer*; It. *Implorare*; Sp. *Implorar*; Lat. *Implorare*, (*in*, and *plorare*, distinguished from *lacrymare*, in degree,) *plorans* opem poscere, to beg or beseech aid with cries.

To beg or beseech aid, help or succour—with cries; to entreat earnestly, to supplicate, to pray for.

For nothing so much pity doth *implore*
As gentle ladyes helplesse misery.
Spenser. Faerie Queene, b. iii. c. 11.

But he would not endure that wofull theme
For to dilate at large, but urged sore
With pearcing words, and pittifull *implore*,
Him hastie to arise. *Id. Ib.* b. ii. c. 5.

Wicked hearts know they deserve ill at God's hands, and therefore they doe all they can to avoid the eyes of His displeased justice, and if they cannot do it by colours of dissimulation, they will doe it by *imploration* of shelter; they shall say to the rocks, fall on us, and cover us.
Bp. Hall. Cont. Jeroboam's Wife.

My daily bread is literally *implor'd*;
I have no barns nor granaries to board.
Dryden. The Hind and the Panther, pt. iii.

The same kind of experience [personal] may assure him of the practical possibility of performing the duties and functions of a Christian, by the help of those assistances that God gives the faithful *implorers*, to enable them to obey and please Him.—*Boyle. Works*, vol. vi. p. 717.

Leaving others to be judged by Him who searcheth the heart, let us *implore* His assistance for enabling us to act well our own part, and to follow Christ.
Blair, vol. iv. Ser. 8.

IMPLOY, *v.* Anciently also, and now usually, *Em.* See TO IMPLY.

To infold, to enclose, to entangle, to engage, to occupy, to busy, or be busy, to exercise.

Onely the use of armes, which most I joy,
And fitteth most for noble swayne to know,
I have not tasted yet; yet past a boy,
And being now high time these strong loynts to *imploy*.
Spenser. Faerie Queene, b. vi. c. 2.

The King much troubled with the French affair,
Which was a shapeless and unwieldy mass,
Wholly *imploy'd* the utmost of his care
Drayton. The Barons' Wars, b. iii.

Troilus the first *imployer* of Pandars.
Shakespeare. Much Adoe about Nothing, Act v. sc. 2.

In his Dedication, or first Preface to his Morals, after some very insipid rhetorick, and figurative dialect *imploy'd* against the study and Art of speech, he has another fling at the classic authors and discipline.
Shaftesbury. Mucell. Refl. Misc. 5. c. 1. Note.

IM-PLU'MED. Lat. *Implumis*, *in*, (priv.) and *pluma*, a feather.

Featherless.

The poor *implumed* birds that by offence,
Or some disgrace have lost pre-eminence,
Can point and say, This feather once was mine.
Drayton. The Owl.

At which sad sight, this poor *implumed* crew,
Stand faintly trembling in their sovereign's view.—*Id. Ib.*

IMPLY', *v.* }
IMPLI'EDLY. }
I'MPLICATE. }
IMPLICA'TION. }
IMPLI'CIT. }
IMPLI'CITLY. }
I'MPLEX. }
Fr. *Impliquer*; It. *Implicare*; Sp. *Implicar*; Lat. *Implicare*, *in*, and *plicare*; Gr. πλεκ-ειν, to knit, to intertwine.

To imply,—to intertwine, to interweave, to infold, to inwrap; to involve, to include; to comprise.

Implicit,—infolded, inwrapped; (met.) my faith is *implicit* in him; my faith is *wrapped* up in him: consequentially, entire, unlimited, unrestricted, wholly given up to.

It *implyeth* fyrst repugnance to my sight and reason, that all this world should bee made of nothyng, and that a virgin should bring forth a childe. But yet when I see it written wt the wordes of my faith, which God spake, & brought it to passe: then *implyeth* it no repugnaunce to me at all.
Sir T. More. Workes, p. 1127.

The true teachyng is that Christes very body is present vnder the forme of bread, in as many hoostes as he consecrate, in how many places soeuer the hoostes be consecrate, & is there really & substancially, whiche wordes really & substancially be *implyed*, whē we say truly preest
Bp. Gardner. Explic. Presence in the Sacram fol 55.

And the Eutichians affyrmyng catholiquely to be but one person in Christe, did perniciously saye ther was therfore but one nature in Christe, accomptynge by *implication* the humaine nature transfused into the diuine nature and so confounded.—*Id. Of Transubstanciation*, fol. 120

Ne doe they need with water of the ford,
Or of the clowdes, to moysten their roots dry:
For in themselues, eternall moysture they *imply*.
Spenser. Faerie Queene, b. iii. c. 6.

There did appeare unto her heauenly spright
A wondrous vision which did close *imply*
The course of all her fortune and posteritie.
Spenser. Faerie Queene, b. v. c. 7.

And as a poplar, shot aloft, set by a river side,
In moist edge of a mightie fenne his head in curls *implide*,
But all his body plaine and smooth.
Chapman. Homer. Iliad, b iv

——— Then the much suffering man,
(Diuine Vlysses) at next close, the Telamonian
A little rays'd from earth; not quite, but with his knee *implide*
Lockt legs: and down fell both on earth, close by each other's side. *Id. Ib.* b xxiii.

These informers, in this frontispiece before their severall suggestions, *impliedly* undertake to make good three assertions.—*Mountagu. Appeale to Cæsar*, c. 1.

Highways being without exception necessary, as well for peace as war, have been defended in the Roman laws: they are taken in ours, to be in that respect (as they are by *implication* of the name) the king's highways, and *res sacræ*.
Drayton. Poly-Olbion, s. 16. *Selden. Illustrations.*

Nor is it seemly or piously attributed to the justice of God; His known hatred of sin, that such a heinous fault as this through all the law should be only whip'd with an *implicit* and oblique touch.—*Milton. Tetrachordon.*

But soon the reasons why you're lov'd by all,
Grow infinite, and so pass Reason's reach,
Then back again t' *implicit* Faith I fall,
And rest on what the catholic voice doth teach.
Donne. Letter to Mr. Rowland Woodward.

They pretend it is *implicitly* reprov'd in these words, *Deut* xxiv. 4. after she is defiled.—*Milton. Tetrachordon.*

It is common, and indeed natural, with most people who are either averse to thinking for themselves, or are diffident of the rectitude of their own opinions, to adopt *implicitly*, and retain with zeal, the opinions of those who have acquired a character in the world for ingenuity or penetration.
P. Fletcher. Piscatory Eclogues, Introd

By another article, the militia was to remain in the parliament for ten years thereby *implying*, if I mistake not, that the right of granting it was in the King, and consequently that we had done him wrong in contending with him for it.—*Ludlow. Memoirs*, vol. i. p. 231.

If the contexture of the corpuscles, whereof a body consists, be intricate, or the cohesion strong, their mutual *implication*, or their adherence to each other, will make one part hinder another from flying separately away.
Boyle. Works, vol. iv. p. 205.

The fable of every Poem is, according to Aristotle's division, either simple or *implex*. It is called simple when there is no change of fortune in it, *implex* when the fortune of the chief actor changes from bad to good, or from good to bad.
Spectator, No. 297

Which (faith) they generally taught, consisted chiefly in an *implicit* believing whatever the Church proposed, without any *explicit* knowledge of particulars.
Burnet. Hist. of the Reformation, vol. i. an. 1540.

Thus a good present behaviour is an *implicit* repentance for any miscarriage in what is past; but present slackness will not make up for past activity.—*Spectator*, No. 374

Your smooth eulogium to one crown address'd,
Seems to *imply* a censure on the rest.
Cowper. Table Talk.

Where leafy branches form'd a secret shade
The painted birds their cunning fabrics made,
Or on the oak, or *implicated* thorn,
And wanton'd in the beauty of the morn.
Fawkes. Description of May.

They believe *implicitly* whatever they are told, and receive with assurance the testimony of every one, without ever thinking of a reason why they should do so.
Reid. On the Active Powers, Ess. 3. c. 2.

IM-PO'ISON, *v.* }
IMPO'ISONING, *n.* }
Also *Em.* To give or administer a *potion*, medicated; infused, (sc.) with something venomous. To apply, or in any way affect with, any thing *poisonous* or venomous.

Thus, as before is shewyd, by the *impoysonynge* of his owne wyfe, dyed the King Brightticus.
Fabyan, vol. i. c. 157.

In whose black bottom, long two serpents had remain'd
(Bred in the common sewer that all the city drain'd)
Impoisoning with their smell; which sens'd him for their prey. *Drayton. Poly-Olbion*, s. 2.

Of this infection, that our peers
And people had, and would
Remedies *impoyson*, if
Not med'cins it we should.
Warner. Albion's England, b. x. c. 56.

——— The *impoisoning* taint
O'erspreads the building wrought with skill divine,
And ruins the rich temple to the dust!
Watts. On the Death of Mrs. Anne Warner.

He told how to his cot the virgin brought
Medoro wounded: how his cure she wrought,
While in her bosom Love's *impoison'd* dart
With deeper wound transfix'd her bleeding heart.
Hoole. Orlando Furioso, b. xxiv.

IM-PO'LARILY. *In*, (priv.) and *polar*. Lat. *Polus*; Gr. Πολος, *circuitus cæli*, from πολ-εω, *vertere*.

Not according to the poles.

For being *impolarily* adjoyned unto a more vigorous *loadstone*, it will in a short time exchange its *poles*.
Brown. Vulgar Errours, b. ii. c. 3.

IM-PO'LICY. } *In*, (priv.) and *policy*. Lat. *Politia*; Gr. Πολιτεια, a city or state, the government of a city or state: generally, government, management. And *impolicy*—
IMPO'LITICK.
IMPO'LITICLY.
IMPOLI'TICALLY.

Want of government or management; unskilful, imprudent, injudicious, indiscreet management; improvidence or imprudence.

But in pursuit of their own remedies and suits they [the merchants] do it so *impolitickly*.
Bacon. Report on the Petition of the Merchants.

I could never yet find, that these men had any other reason or argument to defend themselves and their practices by, but that senseless and *impolitick* encouragement which has been all along given them.—*South*, vol. iv. Ser. 8.

Those who governed Scotland under him, [Charles the Second,] with no less cruelty than *impolicy*, made the people of that country desperate; and then plundered, imprisoned, or butchered them, for the natural effects of such despair.
Mallet. Amynior & Theodora, Pref.

In effect, it would be the most unjust and *impolitick* of all things, unequal taxation.
Burke. On a Regicide Peace, Let. 3.

Yet however confidently Voltaire and others may please to talk, it will be no difficult matter to prove that the Crusades were neither so unjustifiable, so *impolitical*, nor so unhappy in their consequences, as the superficial readers of History are habituated to esteem them.
Mickle. The Lusiad, b. vii.

And however *impolitically* despotic the Spanish Governments may be, still do these colonies enjoy the opportunities of improvement, which in every age arise from the knowledge of Commerce and of Letters.—*Id. Ib.* Introd.

The most admired women cannot have many Tunbridge, many Bath seasons to blaze in; since even fine faces, often seen, are less regarded than new faces, the proper punishment of showy girls, for rendering themselves so *impolitickly* cheap.—*Rambler*, No. 97.

IM-PO'LISHED. } *Unpolished* is more usual.
IMPOLI'TE. } *Polish*, from the Lat. *Polire*, which some think from the Gr. Πολις, as *urbanus* from *urbs*. Vossius prefers, with C. Scaliger, the Gr. Πολ-εω, to turn; or that it may be from φαλος, splendid, bright.

Not burnished, brightened, or smoothened; rough, rude, uncivilized, unrefined.

A book once known ne'er quite the author; if
Any lies yet *impolish'd*, any stiff,
Wanting its bosses, and its cover, do
Get that: I've such, and can be secret too.
Cartwright. Martial, lib. i. Epig. 67.

This (not to read men, and converse with living libraries) is that deplorable effect which universally renders our bookish men so pedantically morose and *impolish'd*, and in a word, so very ridiculous.—*Evelyn. On Public Employment.*

In hopes also of a short vacation for the consummation of my Malayan grammar, I humbly beg the return of that *impolished* specimen.—*Boyle. Works*, vol. vi. p. 614.

To your honour's hands, as the great patron of languages and arts, this *impolite* grammatical tract of the Malayan dialect presumeth to make its submissive addresses, and to stand the fate of your judicious and impartial censure.
Id. Ib.

IM-POLLU'TED, i.e. *unpolluted*, (qv.)

As I have kept me safe and pure from the filthy *pollucions* of the world: so kepe thou these clene and *impolluted* frō all cōtagious infeccions of the worlde.—*Udal. John*, c. 17.

IM-PO'NDEROUS. *In*, (priv.) and Lat. *Ponderosus*, from *pondus*, a weight; *pend-ere*, to weigh.

Not weighty, light.

If they produce visible and real effects by *imponderous* and invisible emissions, it may be unjust to deny the possible efficacy of gold, in the non-omission of weight; or deperdition of any *ponderous* particles.
Brown. Vulgar Errours, b. ii. c. 5.

IMPO'NED is (says Ritson) from the Lat. *Imponere*, and means—to put down, to stake. The quarto, 1604, reads *impawned*, (qv.)

Osr. The king, sir, has wag'd with him six Barbary horses, against the which he *impon'd*, as I take it, six French rapiers and poniards.—*Shakespeare. Hamlet*, Act v. sc. 2.

IM-PO'ROUS. Fr. *Pore*; It. *Poro*; Sp. *Poros*; Gr. Πορος, from *περ-αν*, *transire*, quod per eos *transrant* sudores, sordes et pili. (Minshew.)

Having no *pores*, or small holes through which any thing can *pass*.

And the reason thereof is its [the crystal] continuity: as having its earthy and saltnous parts so exactly resolved, that its body is left *imporous* and not discreted by atomical terminations.—*Brown. Vulgar Errours*, b. ii. c. 1.

If all these atoms should descend plum down with equal velocity, as according to their doctrine they ought to do, being all perfectly solid and *imporous*, and the vacuum not resisting their motion, they would never the one overtake the other, but like the drops of a shower would always keep the same distances.—*Ray. On the Creation*, pt. i.

The 15th cause is the porosity or *imporosity* betwixt the tangible parts, and the greatness or smalnes of the pores.
Bacon. Nat. Hist. § 846.

IMPO'RT, *v.* } Fr. *Importer*; It. *Importáre*; Sp. *Importar*; Lat. *Importare*, (*in*, and *portare*, to bear or carry; Gr. φορτος, a load, from φερ-ειν, to *bear*,) to bear or carry in or into.
IMPO'RT, *n.*
IMPO'RTABLE.
IMPO'RTABLENESS.
IMPO'RTANT.
IMPO'RTANCE.
IMPO'RTANCY.
IMPO'RTANTLY.
IMPORTA'TION.
IMPO'RTER.
IMPO'RTLESS.

To bear or carry into, to convey into; (met.) to convey, to infer, to imply, to intend; to induce or introduce; consequentially, from the weight or burthen borne or carried, to be of weight; of great consequence or moment. And *importance*,—

Weight, value, force, efficacy, great consequence, or moment.

Importable,—we now use *insupportable*.

Importance, in the first example from Shakespeare, *import*; in the second, *importunity*: *important*; *importunate*.

Imports,—articles of commerce carried into one place or country, being first *exported* or carried out of another.

Burdens that ben *importable*
On folkes shoulders things they couchen
That they nill with their fingers touchen.
Chaucer. Rom. of the Rose.

Thise liggen on my backe so sore, that *importable* burden me seemeth on my backe to be charged.
Id. Testament of Love, b. i.

But yf ye fynde hym proude, beware of the *importable* burdens of the high mynded pharisees.
Bale. English Votaries, pt. i.

And it doth marueilously *import* this realme to make naturall in this realme such thing as be special in the dying of our clothes.—*Hackluyt. Voyages*, vol. ii. p. 163.

Now is there in the seconde not onely much more foly, but it *importeth* also playne and open blasphemy.
Sir T. More. Workes, p. 325.

And for that he shewed his seruantes that he hadde tidinges of soo great *importaunce* that his maister gaue him in charge, not to forbeare his reste, they letted not to wake hym, nor hee to admitte this messenger into his bedde syde.—*Id. Ib.* p. 43.

Dear sov'raign lord, the cause in managing
Is more than yours; t' *import* the public rest.
We all have part; it toucheth all our good:
And life's ill-spar'd, that's spar'd to cost more blood.
Daniel. Civil Wars, b. vi.

But herein Valerius left a noble example, showing how much it *importeth* a nobleman and magistrate, ruleing weightie causes, to have his eare open to hear, and willingly to receive free speech instead of flatteries, and plain troth in place of lies.—*North. Plutarch*, p. 80.

Which president, of pestilent *import*
(Had not the heav'ns bless'd thy endeavourings)
Against thee, Henry, had been likewise brought,
Th' example made of thy example wrought.
Daniel. Civil Wars, b. iii.

If any maruaile how a thing in itselfe so weak, could *import* any great danger, they must consider not so much how small the sparke is that flieth up, as how apt things about it are to take fire.
Hooker. Ecclesiasticall Politie, b. v. Ep. Ded.

Now of all others the Rhodians were reputed of most *import* and consequence every way.—*Holland. Livie*, p. 1141.

So both attonce him charge on either side,
With hideous strookes, and *importable* powre,
That forced him his ground to traverse wide
And wisely watch toward that deadly stowre.
Spenser. Faerie Queene, b. ii. c. 8.

But when, by time and continuance, the mind is accustomed to it, though the yoke be the same, yet it finds no such severity and *importableness* in it
Hale. Cont. A Preparative against Affliction.

Adr. May it please your grace, Antipholis, my husbād,
Whom I made Lord of me and all I had,
At your *important* letters this ill day,
A most outragious fit of madnesse tooke him.
Shakespeare. Comedy of Errours, Act v. sc. 1.

Small are the seeds Fate does unheeded sow
Of slight beginnings to *important* ends;
Whilst wonder (which does best our rev'rence show
To hear'n) all reasons sight in gazing spends.
Davenant. Gondibert, b. i. c. 2.

A notable passion of wonder appeared in them: but the wisest beholder, that knew no more but seeing, could not say if th' *importance* were joy, or sorrow, but in the extremitie of the one, it must needs be
Shakespeare. Winter's Tale, Act v. sc. 2.

Why my masters (quoth he) how is it, that you are so desirous that I should tel you a tale of the shadow of an ass, and wil not geve me the hearing when I am to speak unto you of your affairs of great *importance*.
Holland. Plutarch, p. 707.

——— Maria writ
The letter, at Sir Toby's great *importance*,
In recompence whereof, he hath married her.
Shakespeare. Twelfth Night, Act v. sc. 1.

——— 'Tis a pageant
To keepe vs in false gaze, when we consider
Th' *importancie* of Cyprus to the Turke.
Id. Othello, Act i. sc. 3.

Arvi. It is not likely
That when they heare their Roman horses neigh,
Behold their quarter'd fires, haue both their eyes
And eares so cloyd *importunity* as now,
That they will waste their time upon our note
To know from whence we are.
Id. Cymbeline, Act iv. sc. 4.

It [this plot of licensing] hinders and retards the *importation* of our richest merchandize, truth.
Milton. Of Unlicens'd Printing.

Aga. Speak, Prince of Ithaca, and be't of lesse expect:
That matter needlesse of *importlesse* burthon
Divide thy lips.—*Shakespeare Troyl. & Cress.* Act i. sc. 3.

The only and certain scale of riches, arising from trade in a nation, is the proportion of what is *exported* for the consumption of others, to what is *imported* for their own.
Sir W. Temple. On the United Provinces, c. 6.

The cause was not common and ordinary, such as were wont to be tryed before the governours of provinces, but of an unusual and publick nature; not a question of words and names, as Gallio thought it, but a matter of the highest *importance* to the world.—*Stillingfleet*, vol. ii. Ser. 1.

It was visible, that since there was to be a free trade opened between Scotland and England, after the first of May, and since the duties in Scotland, laid on trade, were much lower than in England, that there would be a great *importation* into Scotland, on the prospect of the advantage that might be made by sending it into England.
Burnet. Own Time, an. 1707.

The restraints upon *importation* were of two kinds. First, restraints upon the *importation* of such foreign goods for home consumption as could be produced at home, from whatever country they were *imported*: 2ndly, &c.
Smith. Wealth of Nations, b. iv. c. 1.

On this statement the reader will observe that I take the *imports* from, and not the *exports* to these conquests, as the measure of these advantages which we derived from them.
Burke. Observations on a late State of the Nation.

But O th' *important* budget! usher'd in
With such heart-shaking music, who can say
What are its tidings. *Cowper. Task*, b. iv.

All these concurring parties do by no means love one another enough to agree in any point, which was not evidently, and *importantly*, right.
Burke. Speech at Bristol previous to the Election.

It was brought home in a cargo of new fashions: and worn for some time, with that levity by the *importers*, and treated with that contempt by the rest, as suited, and was due, to the apishness of foreign manners.
Warburton. Works, vol. ix. Ser. 16.

IMPORTU'NE, *v.* } Fr. *Importun*; It. and Sp. *Importuno*; Lat. *Importunus*, *in*, (priv.) and *portus*, a *port* or harbour; literally, without or not having *a port*; locus *portu* carens; consequentially, inquietus, quia non habet *portum*.
IMPORTU'NE, *adj.*
IMPORTU'NELY.
IMPORTU'NITY.
IMPORTU'NACY.
IMPO'RTUNATE.
IMPO'RTUNATELY.
IMPO'RTUNATENESS.
IMPO'RTUNATOR.

hoc est, quietem.—Unquiet, not having rest or a resting-place. He (says Vossius) is *importune*, who does not suffer others to rest.

To disquiet or disturb, to trouble or molest, (sc.) by incessant solicitation; to beg, beseech or solicit without ceasing, incessantly; tiresomely, vexatiously; unseasonably.

Importune, the adjective, is also used in old writers (as *importunus* in Lat.) more strongly; (sc.) distressing, relentless, cruel.

Spenser uses the verb *importune*, as equivalent to *import*.

He is apaide with his fortune
And for he will be *importune*
Unto no wight. *Chaucer. Rom. of the Rose.*

He fyndeth hys hope moch therwith reuyued
He dare *importune* the Lorde on euery syde.
Wyatt. Psalme 111. *The Auctor.*

More shall thy pennytent sighes his endless mercy please
Then theirs *importune* suits, which dreame that words God's wrath appease. *Surrey. Ecclesiastes*, c. 4.

I am *importune* on you that ye be not *importunate* on me. I pray you, that you | rate not me. Or els I commaunde you, that you demaunde it no more of me. This harde answere of the father, ceased the *importunitie* and pitifull request of the mother.—*Golden Boke*, c. 10.

Wtout any fere of God, or respect of his honour, murmure or grudge of ye worlde he would *importunely* pursue hys appetite.—*Sir T. More. Workes*, p. 63.

In generall he controwleth people inquisitiue, and *importunable* tatlers.—*Drant. Horace*, Arg. to Sat. 9. b. i.

So true it is that he gate hym not out of the way, nor commaunded them to departe for theyr *importunacy*, that he came out of the secrete place, where he was, in maner to meete them.—*Udal. Marke*, c. 6.

She with more and more *importunateness* craued.—*Sidney.*

Who [Hymerus] forgetting bothe, his owne former lyfe, and whose persone he represented through his tyrannous cruelti, vexed *importunatlie*, bothe, Babylon and manie other cities.—*Goldyng. Justine*, fol. 172.

He made meanes to the maiden's father first by intercession of messengers and mediatours, and after by *importuning* him in his owne person with earnest requests by word of mouth.—*Holland. Livie*, p. 925.

All as blazing starre doth farre out-cast
His hairie beames, and flaming locks dispred
At sight whereof the people stand agast:
But the sage wisard telles (as he has read)
That it *importunes* death, and dolefull drerihead.
Spenser. Faerie Queene, b. iii. c. 1.

The musical airs, which one entertains with most delightful transports, to another are *importune*.
Glanvill. The Vanity of Dogmatising, c. 13.

[For my mortall enemie hath] made *importune* labours to certaine seruants about my person, to murther or poyson mee, and others to forsake and leaue my righteous quarrell, and to depart from my seruice.—*Bacon. Hen. VII.* p. 131.

Gom. Do not I know
With thousand gifts, and *importunacies*,
Thou often hast sollicited this lady.
Beaum. & Fletch. Knight of Malta, Act i. sc. 3.

The other noblemen and captains of his own estate, came to him to his tent, and were so *importunate* of him by intreaty and perswasion, that they got him out of his tent to shew himself to his souldiers.—*North. Plutarch*, p. 496.

For long ago the calendar
Of women-saints was filde
Fewe not to opportunitie.
Importunated, yelld.—*Warner. Albion's Eng.* b. xii. c. 76.

[Every man for himselfe] entreated and besought them *importunately*, that all things whatsoever they stood in need of, either for themselves or their beasts, they would receive at his hands especially.—*Holland. Livie*, p. 662.

Yet shall he long time warre with happy speed,
And with great honour many battels try:
But at the last, to th' *importunity*
Of froward fortune shall be forc't to yeeld.
Spenser. Faerie Queene, b. iii. c. 3.

But since substantial grief so soon destroys,
The gust of all imaginary joys,
Who would be too *importunate* to live,
Or more for life, than it can merit, give?
Pomfret. Cruelty & Lust.

Their proceedings therein were much obstructed by divers honest citizens, who *importunately* solicited them to treat with the army.—*Ludlow. Memoirs*, vol. i. p. 180.

Abnegators and dispensers against the law of God, but tyrannous *importunators* and exactors of their own
Sir Edward Sandys. State of Religion

But of all other passages of Scripture, the necessity and efficacy of this *importunity* in prayer that we speak of, is most lively set forth to us by our blessed Saviour, in that remarkable parable of his in the eleventh of St Luke's Gospel.—*Sharp*, vol. iv. Ser. 4.

There goes a report that Charles the Fifth, being *importuned* by Eccius, and other wretches like him, to arrest Luther, notwithstanding the safe-conduct granted to him, replied, 'I will not blush with my predecessor Sigismund.'
Jortin. Remarks on Ecclesiastical History.

——— Knaves in office, partial in the work
Of distribution, liberal of their aid
To clam'rous *importunity* in rags,
But oftimes deaf to suppliants, who would blush
To wear a tatter'd garb however coarse.
Cowper. Task, b. iv.

IMPOʻSE, *v.*
IMPOʻSE, *n.*
IMPOʻSER.
IMPOSIʻTION.
IʻMPOST.
IMPOʻSTOR.
IMPOSTOʻRIOUS.
IMPOʻSTORSHIP.
IMPOʻSTURE.
IMPOʻSTURED.
IMPOʻSTURAGE.
IMPOʻSTUROUS.

Fr. *Imposer*; It. *Imporre*; Lat. *Imponere*, *impositum*, to put upon.

To put, place, or set upon; to set or fix upon, (as a duty, penalty, tax;) to charge with, enjoin, or exact; whence *impost*;—

To put upon, as a falsehood, fraud, cheat, deception, or delusion; and, thus,—to cheat, deceive, or delude; and hence *imposture* and *imposition*, (met.)

The second cause of th' *imposicion*
Of this forsaid name was ielousie.
Chaucer. The Remedie of Love.

Imposing grevious pecuniary mulcts, besides the forfeiture of the clothes so bought or sold, vpon them that would attempt the contrary.—*Hackluyt. Voyages*, vol. i. p. 174.

He had taken to farm for many years to come at a small pryce as well the customs for all thingis that were conueyed in and out of the realme, as all other taxes & *impositions* of the Heduanes.—*Goldinge. Cæsar*, fol. 14.

Wee plainely vnderstande that the states and gouernours of the citie seignorie of Venice haue of late time set and rayseed a newe *impost* and charge ouer and besides their auncient *impost*, custome, and charge.
Hackluyt. Voyages, vol. ii. p. 299.

By this praty cautele and sleighte *imposture*, was the toune of Poûtelarche takē and surprised.
Hall. Hen. VI. an. 26.

Vp to a chamber of most height she rose;
And cakes of salt and barley did *impose*
Within a wicker basket.—*Chapman. Homer. Odyssey*, b. iv.

——— All which, in he brought;
Laid downe in heape; and she *impos'd* a stone
Close to the cauernes mouth. *Id. Ib.* b. xiii.

There they do say, that she transformed was
Into a tigre, and that tigres scath
In cruelty and outrage she did pass,
To proue her surname true, that she *imposed* has.
Spenser. Faerie Queene, b. v. c. 8.

According to your ladiship's *impose*
I am thus early come, to know what seruice
It is your pleasure to command me in.
Shakespeare. Two Gentlemen of Verona, Act iv. sc. 3.

If for some advantage of gain, or occasion of inconvenience and punishment, any should forswear himself, they hold the *imposers* of the oath to be accessary to the damnation of the perjur'd man.—*Howell*, b. ii. Let. 10.

It is no small wonder to me, that amongst all those great Wits of the latter times, that have so curiously pried into all the concerns of the Apostolical institutions and practices, I could meet with no one that hath so much as taken notice of this, of the *imposition* of hands.
Bp. Hall. Imposition of Hands.

These sums his father had been levying long
By *impositions* for the war abroad.
Drayton. The Legend of Pierce Gaveston.

He [Ethelbald, King of Mercland] discharged all monasteries and churches of all kind of taxes, works and *imposts*, excepting such as were for building of forts and bridges.
Id. Poly-Olbion, s. 11. *Selden. Illustrations.*

—— Which beheld, by Hector, he let goe
This bitter checke at him. Accurst, made but in beauties scorne;
Imposter, woman's man! O heaven, that thou hadst nere beene borne. *Chapman. Homer. Iliad*, b. iii.

I was formerly acquainted with the *impostorious* nunns of Loudune in France, which made such noise amongst the papists.—*Evelyn. Memoirs*, vol. i. *Aug.* 5, 1670.

Inclining rather to make this phantasm an expounder, or indeed a depraver of Saint Paul, than Saint Paul an examiner, and discoverer of this *impostership*.
Milton. Of Prelatical Episcopacy.

By superstition idly being led,
It an *imposture* after did thee make,
Whom for a goddess fools do only take.
Drayton. The Legend of the Duke of Normandy.

What have vile I to do with noble Day
Which shews Earth Heav'ns bright face? that face which I
Wantonly scorn'd, and cast my love away
Upon *impostur'd* lust's foul mystery.
Beaumont. Psyche, c. 2. s. 136.

Many other practices of human art and invention, which help crookedness, lameness, dimness of sight, &c. no man is so foolish as to impute to the devil's invention, or to count them any hurtful *imposturage*.
Bp. Taylor. Artif. Handsom. p. 127.

In Cœur de Lion's charge upon the Holy land,
Our Earl of Le'ster, next, to rank with them we bring
And Turnham, he that took th' *impost'rous* Cyprian kyng
Drayton. Poly-Olbion, s. 18.

[They] are precedents sufficient to forewarn
The present times, or any that live in them,
What folly, nay, what madness 'twere to lift
A finger up in all defence but your's,
Which can be but *imposturous* in a title.
Ford. Perkin Warbeck, Act i. sc. 1.

Some had their sense *impos'd* on by their fear,
But more for interest sake believe and swear.
Dryden. Absalom & Achitophel.

And [having] argued with great strength and conviction against the *imposers* of the law; he betakes himself to the inforcing the practice of the general and necessary duties of Christianity upon these Galatians.
Stillingfleet, vol. ii. Ser. 7.

This writer [Mandevil] was author of a famous book called the *Fable of the Bees*; written to prove, that moral virtue is the invention of knaves, and Christian virtue the *imposition* of fools.—*Pope. The Dunciad*, b. ii. *Rem.*

But now, when Time has made th' *imposture* plain,
(Late though he follow'd Truth, and limping held her train)
What new delusion charms your cheated eyes again?
Dryden. The Hind and the Panther.

Critics have been represented as the great abridgers of the native liberty of genius, as the *imposers* of unnatural shackles and bonds upon writers, from whose cruel persecution they must fly to the pubic, and implore its protection.
Blair, vol. i. Lect. 3.

Trade was restrained, or the privilege granted, on the payment of tolls, passages, paages, pontages, and innumerable other vexatious *imposts*, of which only the barbarous and almost unintelligible names subsist at this day
Burke. An Abridgement of English History, b. iii. c. 11.

They [the Apostles] declare that they had received their doctrines not from men, but from Jesus Christ, and that every one who pretended to inspiration must acknowledge this, or ought to pass for an *imposter*, if he owned it not.
Jortin. On the Christian Religion, Dis. 6.

IM-POʻSSIBLE, *adj.*
IMPOʻSSIBLE, *n.*
IMPOSSIBIʻLITY.
IMPOʻSSIBLY.

In old writers, also Un-*possible*. Fr. *Impossible*; It. *Impossibile*; Sp. *Imposible*; Lat. *Impossibilis*, that cannot or may not be, (*in*, priv and *possibilis*, from *posse*, i.e. *potis esse*, that can or may be.)

That cannot or may not be, or be done or practised; impracticable.

For *impossible* is no thyng to him that is al myghty.
Piers Ploughman, p. 364.

And it is *impossible* to plese God withoute feith.
Wiclif. Ebrewis, c. 11.

But without faith it is *impossible* to please him.
Bible, 1551. *Ib.*

For trusteth wel, it is an *impossible*,
That any clerk wol speken good of wives.
Chaucer. The Wif of Bathes Prologue, v. 6270.

For whan that he himself concluded had,
Him thought eche other mannes wit so bad,
That *impossible* it were to replie
Again his choise; this was his fantasie.
Chaucer. The Marchantes Tale, v. 9483.

Well (qd. she) if thilke *impossible* were away, the repugnance that semeth to be therein, were vtterly removed. Shew me the absence of that *impossibility* (qd. I.) So (qd. she) I shall.—*Id. The Testament of Love*, b. iii.

For tho she thought to begyn
Suche thyng, as semeth *impossible*,
And mad hir selfen inuisible,
As she that with the aire enclosed,
And might of no man be disclosed.—*Gower. Con. A.* b. v.

Neyther doubte they the *impossibilitie* of that whyche is to nature *impossible*, as to lyue wythout sustenaunce of meate and of drynke, or whan they haue eaten, neuer to auoyde the superfluouse matter.—*Bale. Apology. Pref.*

But neither god of loue, nor god of sky
Can doe (said she) that which cannot be donne
Things oft *impossible* (quoth she) seeme ere begonne.
Spenser. Faerie Queene, b. iii. c. 2.

To convert a Turk, or Jew, may be well a phrase for an attempt *impossible*. We look for it only from him, to whom our *impossibles* are none.

Glanvill. The Vanity of Dogmatizing, c. 14.

Then this desire of nature is not vain,
She covets not *impossibilities*;
Fond thoughts may fall into some idle brain,
But one assent of all is ever wise.

Davies. The Immortality of the Soul, s. 31.

Yet they which do affirm, it was the image self that spake, do favour this miracle, grounding their proof upon the opinion of the fortune of Rome; the which, from so base and mean beginning had *impossibly* attained unto so high glory and power, as it had without the singular favour of the Gods: and that hath manifestly appeared unto the world, by sundry great proofs and examples.

North. Plutarch, p. 116.

With such a chief the meanest nation blest,
Might hope to lift her head above the rest:
What may be thought *impossible* to do
By us, embraced by the sea and you.

Waller. To my Lord Protector.

The motion of the Sun is plain and evident to some astronomers, and of the earth to others; yet we none of us know which of them moves, and meet with many seeming *impossibilities* in both, and beyond the fathom of human reason or comprehension.

Sir W. Temple. Of Ancient and Modern Learning.

Setting aside the improbability, or rather *impossibility*, of such huge masses floating out of rivers, in which there is hardly water for a boat, none of the productions of the land were found incorporated, or fixed in it; which must have unavoidably been the case, had it been formed in rivers either great or small.—*Cook. Third Voyage*, b. iv. c. 10.

IM-PO'STHUME. } Fr. *Apostume*, *apostème*; It. and Sp. *Apostema*; Lat. *Apostema*; Gr. Αποστημα, from αφιστασθαι, *abscedere*, whence it is also called an *abscess*.
IMPO'STUMATE, or IMPO'STUMATE, *v.*
IMPOSTHUMA'TION.

A tumour, bag, or cyst formed from the humours *departed* or *withdrawn* from the other parts of the body. Applied (met.) as in Bacon.

For if any haue an vnreasonable appetite, he is sooner recouered, if he be pourged by a boyle or *impostume* cõmen forthe & broken.—*Sir T. Elyot. The Castel of Helth*, b. ii.

The inner flesh or pulpe cleansed from the seed, is passing good for to be laid into those *impostumes* or swellings, that grow to an head or suppuration (which the Greeks call *apostemata*.)—*Holland. Plinie*, b. xx. c. 3.

The leaves are singular good to be laid upon *impostumate* swellings.—*Id. Ib.* b. xxvii. c. 4.

For he that turneth the humors backe, and maketh the wound bleed inwards, endangereth maligne ulcers, and pernicious *impostumations*.—*Bacon. Ess. Of Seditions.*

The inhabitants [of London] are never free from coughe and importunate rheumatisms, spitting of *impostumated* and corrupt matter.—*Evelyn. Fumifugium.*

A Samian peer, more studious than the rest
Of vice, who teem'd with many a dead-born jest;
And urg'd, for title to a consort queen,
Unnumber'd acres arable and green,
(Ctesippus nam'd); this lord Ulysses ey'd,
And thus burst out th' *impostumate* with pride.

Pope. Homer. Odyssey, b. xx.

An error in the judgment is like an *impostume* in the head, which is always noysom, and frequently mortal.

South, vol. i. Ser. 3.

It being no more possible, that a nation should flourish, when the wealth of it is grasped into a few hands; than that the body should thrive, when the nutriment due to all the parts of it is gathered into two or three swelling wens or *impostems*.—*Id.* vol. v. Ser. 9.

IM'-POTENT. } Fr. *Impotent*; It. and Sp. *Impotente*; Lat. *Impotens*, unable, (*in*, priv. and *potens*, able.)
I'MPOTENT, *n.*
I'MPOTENTLY.
I'MPOTENCE.
I'MPOTENCY.

Unable, powerless, imbecile; feeble, weak; unable—(sc.) to bridle or restrain, (*impotens iræ*.) Unbridled, unrestrained; unrestrainable, uncontrollable.

Who list vnto these balades haue inspeccion
Thinke that loues lordship's excellent
Is remedy for disease and correction
To woful hart and body *impotent*.

Chaucer. Balade. The Craft of Lovers.

And also for my dales olde
That I am feble and *impotente*
wote not howe the world is wente.

Gower. Con. A. b. viii.

Yet once againe to make (as it were) a full show of their craftie natures, and subtile sleights, to the intent thereby to haue intrapped and taken some of our men, one of them counterfeited himselfe *impotent* and lame of his legs, who seemed to descend to the water side with great difficulty.

Hackluyt. Voyages, vol. iii. p. 36.

Our generall hauyng compassion of his *impotency*, thought good (if it were possible) to cure him thereof, wherefore he caused a souldier to shoote at him with his caleeuer, which grased before his face.—*Id. Ib.*

And yet the one her other leg had lame
Which with a staffe all full of little snags
She did disport, and *impotence* her name.

Spenser. Faerie Queene, b. ii. c. 11.

Such is the *impotence* of his affection!

Massinger. The Roman Actor, Act v. sc. 1.

And if I professe I should be that I will not, I befoole myselfe, and bewray miserable *impotency*.

Bp. Hall. Heaven upon Earth.

O sacred hunger of ambitious mindes
And *impotent* desire of men to raigne.

Spenser. Faerie Queene, b. v. c. 12.

—— An *impotent* lover
Of women for a flash, but, his fires quench'd,
Hating as deadly.

Massinger. The Unnatural Combat, Act iii. sc. 2.

I told him all the truth: who made reply;
O deed of most abhor'd indecency!
A sort of *impotents* attempt his bed
Whose strength of minde hath cities levelled?

Chapman. Homer. Odyssey, b. xvii.

Good Lord, what fury, what frenzy distempers Christians; that they should be so *impotently* malicious against those, who professe themselves to be redeemed by the ransome of the same most precious blood.—*Bp. Hall. Noah's Dove.*

The truth is, I have loved this lady long,
And *impotently* with desire enough,
But no success: for I have still forborne
To express it, in my person to her.

B. Jonson. The New Inn, Act i. sc. 1.

None but the *impotent* or old would stay,
When Love invites, and Beauty calls away.

Pomfret. Love Triumphant over Reason.

With jealous eyes, at distance she had seen
Whispering with Jove, the silver footed queen,
Then *impotent* of tongue (her silence broke)
Thus turbulent in rattling tone she spoke.

Dryden. Homer. Iliad, b. i.

Is then the dire Achilles all your care?
That iron heart, inflexibly severe,
A lion not a man, who slaughters wide
In strength of rage and *impotence* of pride?

Pope. Homer. Iliad, b. xxiv.

Small is your force; and from your arm unstrung,
The harmless lance is *impotently* flung.

Wilkie. The Epigoniad, b. iii.

IM-PO'VERISH, *v.* } Also anciently *Em*, (qv.) Fr. *Empauvrer*; It. *Impoverire*; Sp. *Empobrecer*, q. d. *Impauperare*; from the Lat. *Pauper*, poor or needy.
IMPO'VERISHING, *n.*
IMPO'VERISHMENT.

To reduce to *poverty* or need; to bring to want; to deprive of wealth or fruitfulness.

They say, that a very good King, which took far more care for the wealth and commodity of his country, than for the enriching of himself, made this law to be a stop and bar to Kings from heaping and hoarding up so much money as might *impoverish* their people.—*Sir T. More. Utopia*, b. i.

Urging th' exactions raised by the King,
With whose full plenty he his minions fed,
Him and his subjects still *impoverishing*.

Drayton. The Barons' Wars, b. v.

The strange examples of *impoverishments*,
Of sacrilege, exaction, and of waste,
Shall not be made, nor held as presidents
For times to come: but end with th' ages past.

Daniel. A Panegyrick. To the King's Majesty.

It is no constant rule, that trade makes riches: for there may be trade that *impoverishes* a nation, as it is not going often to market that enriches the countryman.

Sir W. Temple. On the United Provinces, c. 6.

It is plain, that there are many kind of sins which have a direct natural efficacy for the *impoverishing* of men, as all kind of sensuality and voluptuousness, idleness, prodigality, pride, envy, revenge, &c. of all which may be said what Solomon says of one of them, that they bring a man to a morsel of bread, and cloath him with rags.

Bp. Wilkins. Of Natural Religion, b. ii. c. 4.

The greatest broil he met with was, that he was reported to have made a great waste of his woods, to the injury and *impoverishment* of the see.—*Strype. Life of Aylmer*, c. 10.

A. 1179. In a Council of Lateran, the fourth canon forbids Archbishops and Bishops to *impoverish* and pillage the Clergy and the Churches by their exactions at their visitations.—*Jortin. Remarks on Ecclesiastical History.*

When taxes without your consent are to be extorted from you, this nation is represented as in the lowest state of *impoverishment* and public distress; but when we are called upon to oppress you by force of arms, it is painted as scarcely feeling its impositions, abounding with wealth, and inexhaustible in its resources.

Burke. Address to the British Colonists in North America

IM-POUND, *v.* *In*, and *pound*, from the A. S. *Pynd-an*, includere, to enclose.
To enclose, shut up, or confine.

The great care was rather how to *impound* the rebels, that none of them might escape, then that any doubt was made to vanquish them.—*Bacon. Henry VII.* p. 109.

Then till the sun, which yet in fishes basks,
Or wat'ry urn, *impounds* his fainting head,
Twixt Taurus' horns his warmer beam unmasks,
And sooner rises, later goes to bed.

P. Fletcher. Miscel. To my beloved Cousin W. R. Esq.

The things distreined must in the first place be carried to some *pound*, and there *impounded* by the taker.

Blackstone. Commentaries, b. iii. c. 1.

IM-PO'WER, *v.* Also *Em*. To give, bestow, or invest with *power* or authority; to authorize.

Thou hast atchieved our libertie, confin'd
Within Hell gates till now, thou hast *impow'rd*
To fortifie thus farre, and overlay
With this portentous bridge and dark abyss.

Milton. Paradise Lost, b. x.

I, as I undertook, and with the vote
Consenting in full frequence was *impowr'd*;
Have found him, view'd him, tasted him, but find
Far other labour to be undergon
Than when I dealt with Adam first of men.

Id. Paradise Regained, b. ii.

If he [the Lord Chancellor] fail in his duty, he is declared guilty of high treason, and a certain number of Lords *impowered* to summon the said Parliament.

Ludlow. Memoirs, vol. i. p. 11.

I mean that fatal, unconstitutional law, which *impowered* the Parliament to sit till it should be pleased to dissolve itself.—*Warburton. Works*, vol. x. Ser. 19

IM-PRA'CTICABLE. } *In*, (priv.) and *practicable*, from *practise*. Fr. *Practiquer*; It. *Pratticare*; Sp. *Practicar*, to do usually, or use to do; Low Lat. *Practicari*; Gr. Πρακτικος, from πρατειν, to do.
IMPRA'CTICABLENESS.
IMPRACTICABI'LITY.

That cannot be done, performed, managed, accomplished.

I have demonstrated, that Space is nothing else but an order of the existence of things, observed as existing together; and therefore the fiction of a material finite universe, moving forward in an infinite empty space, cannot be admitted. It is altogether unreasonable and *impracticable*.

Clarke. Leibnitz. Fifth Paper.

And indeed I do not know a greater mark of an able minister, than that of rightly adapting the several faculties of men; nor is any thing more to be lamented than the *impracticableness* of doing this in any great degree under our present circumstances.

Swift. Upon the Present State of Affairs.

The barons exercised the most despotic authority over their vassals, and every scheme of public utility was rendered *impracticable* by their continual petty wars with each other.

Mickle. Lusiad, Introd.

Jesus then may be supposed to have certainly foreseen the present *impracticability* of converting these men, and to have restrained his power before them on that account.

Hurd. Works, vol. vii. Ser. 39.

IM'-PRECATE, *v.* } Fr. *Imprécation*; It. *Imprecazione*; Sp. *Imprecation*; Lat. *Imprecatio*, from *imprecari*, *in*, and *precari*, to pray, (sc. that evil may fall) upon (any one.)
IMPRECA'TION.

To *pray*,—that evil may fall, or be inflicted upon any one.

Moreover, the *imprecation* of the vestall nun Tuccia, when shee was put to proove her virginitie, continueth extant upon record; by virtue of which charme shee carried water in a sieve without shedding one drop.

Holland. Plinie, b. xxviii. c. 2.

Why lives the gamester, who doth blacke the night
With cheats and *imprecations*?

Habington. Castara, pt. ii. *Upon Henry Cambell.*

In vain we blast the ministers of Fate,
And the forlorn physicians *imprecate*.
Rochester. On the Death of Mary, Princess of Orange.

With *imprecations* thus he fill'd the air,
And angry Neptune heard th' unrighteous prayer.
Pope. Homer. Odyssey, b. x.

If Mexico is not so populous as it once was, neither is it so barbarous; the shrieks of the human victim do not now resound from temple to temple; nor does the human heart, held up reeking to the sun, *imprecate* the vengeance of heaven on the guilty empire.—*Mickle. Lusiad*, Introd.

The Pagans had also an opinion, that the good wishes and the *imprecations* of parents were often fulfilled, and had in them a kind of divination.
Jortin. Remarks on Ecclesiastical History.

IM-PREGN, *v.* } It. *Impregnare*; Sp. *Empreñar*; Lat. *In*, and *prægnans*, q.d. *præ-genans*;—generating, filling, or becoming full, or big with young.
IMPRE'GNANT.
IMPRE'GNATE, *v.*
IMPREGNA'TION.

To generate or cause to generate, fill or become full or big with young; generally, to fill, to saturate.

For as the ocean, besides ebb and flood,
(Which Nature's greatest clerk ne'er understood,)
Is not for sail, if an *impregning* wind
Fill not the flagging canvas.
Howell. A Poem Royal presented to His Majesty.

——— He in delight
Both of her beauty and submissive charms
Smil'd with superior love, as Jupiter
On Juno smiles, when he *impregns* the clouds
That shed May flowers. *Milton. Paradise Lost*, b. iv.

I' th' midst of this fair plain, the tumid earth
(As if *impregnate* with a fruitful birth)
Swells gently up into an easy hill.
Sherburn. Translations. Salmacis.

Let the friends that would communicate each take a dyal; and having appointed a time for their sympathetick conference, let one move his *impregnate* needle to any letter in the alphabet, and its affected fellow will precisely respect the same.—*Glanvill. The Vanity of Dogmatizing*, c. 21.

It [interest] is the pole to which we turn, and our sympathizing judgements seldom decline from the direction of this *impregnant*.—*Id. Ib.* c. 14.

Whether the single signature of one stone included in the matrix and belly of another, were not sufficient at first to derive this vertue of the *pregnant* stone, upon others in *impregnation*, may yet be farther considered.
Brown. Vulgar Errours, b. ii. c. 5.

For these, *impregnate* with celestial dew
On Simois' brink ambrosial herbage grew.
Pope. Homer. Iliad, b. v.

That common mercury may indeed be spiritually *impregnated*, I have been persuaded by divers effects that I have tried of such *impregnations*.—*Boyle. Works*, vol. i. p. 647.

No wholsome scents *impregn* the western gale,
But noxious stench exhal'd by scorching heat,
Where gasping swains the pois'nous air inhale
That once diffus'd a medicinal sweet.
Cooper. Hymn to Health.

IM-PRE'GNABLE. } Fr. *Imprenable*, *in*, (priv.) and *prenable*; from *prendre*, capere, to take; Lat. *Prehendere*, *prendere*.
IMPRE'GNABLY. }

That cannot be taken, cannot be forced; invincible, unconquerable, inaccessible.

A fewe Englyshe archers have also wonne *impregnable* cities and strong holdes, and kept them in the middes of the strength of their enemies.
Sir T. Elyot. The Governour, b. i. c. 27.

And wee likewise keeping a tumult in the towne, the enemie supposing that our purpose was to assault the vpper fort (which God knowes was most *impregnable* for vs) retyred from their plotted purpose for the defence thereof.
Hackluyt. Voyages, vol. iii. p. 600.

Out of these [fortress] *impregnable* by siege, or in that case duly reliev'd, with continual irruptions he so prevail'd that the enemy, whose manner was in winter to regain what in summer he had lost, was now alike in both seasons kept short and straitned.—*Milton. History of England*, b. ii.

With him were the horse of Sir Arthur Haslerigge, so well armed that (if of proof as well within as without) each souldier seemed an *impregnable* fortification.
Fuller. Worthies. Wiltshire.

Glory, while the hero pursues great and noble enterprizes, is *impregnable*; and all the assailants of his renown do but show their pain and impatience of its brightness, without throwing the least shade upon it.—*Spectator*, No. 218.

For, on the prophecy concerning Antichrist, the Protestant churches were founded; and by the Apocalypse in general are they *impregnably* upheld.
Warburton. Works, vol. x. Dis. 28.

IM-PREJU'DICATE. Lat. *In*, (priv.) and *præjudicare*, (*præ*, and *judicare*, *atum*,) to *judge* before, (sc. knowledge.)

Not *judging* before, (knowledge;) not having the *judgment previously* biassed.

Whereas notwithstanding the solid reason of one man is as sufficient as the clamour of a whole nation, and with *imprejudicated* apprehensions begets as firm a belief as the authority or aggregated testimony of many hundreds.
Brown. Vulgar Errours, b. i. c. 7.

He [Jesus] blessed God for revealing his mysteries to babes, (to innocent and well-meaning, *imprejudicate* and uncorrupted persons.)—*Barrow*, vol. iii. Ser. 41.

IM-PREPARA'TION. Lat. *In*, (priv.) and *preparation*, (qv.)

Unreadiness; want of *preparation*, or of previously making or getting ready or fit.

It is our infidelity, our *impreparation* that makes death any other then advantage.—*Bp. Hall. Cont. Lazarus Dead.*

IM-PRESCRI'PTIBLE. "Fr. *Imprescriptible*, without the compass of *prescription*, which by no length of time can be aliened or lost," (Cotgrave.) See To PRESCRIBE.

This transaction is sometimes called the social compact, and these supposed original regulations compose what are meant by the constitution, the fundamental laws of the constitution; and form, on one side, the inherent indefeasible prerogative of the Crown; and, on the other, the unalienable, *imprescriptible* birthright of the subject.
Paley. Moral Philosophy, b. vi. c. 3.

IM-PRESS, *v.* } Fr. *Imprimer*; It. *Imprimere*; Sp. *Imprimer*; Lat. *Imprimere*, *impressum*, to press into, (*in*, and *premere*, to press.) See EXPRESS.
I'MPRESS, *s.*
IMPRE'SSIBLE.
IMPRESSIBI'LITY.
IMPRE'SSION.
IMPRE'SSIVE.
IMPRE'SSIVENESS.
IMPRE'SSOR.
IMPRE'SSURE.

To *press* into; to mark, or infix; to mark or fix deeply, lastingly.

An *imprese* or *impress* on a shield. See the quotation from Camden.

Impression is applied to the effect produced by *pressure*; by yielding or giving way to *pressure*; to forcible or weighty influence, or efficiency; destroying the fixed or settled state of the object acted upon:—the idea or thought *impressed* or infixed.

Impressive,—that can or may *impress*; forceful; also, that can or may be *impressed*; susceptible of *impressions*.

To *impress* seamen. Skinner says,—to *press* or *impress*, (i. e.) milites cogere, to force or compel soldiers; from the verb to *press*, premere, cogere. Dr. T. H. (he adds) derives (*favente Minervâ*) from the Fr. *Prest*, paratus, *tenir prest*, paratos, inpromtu habere, *apprester*, apparare, instruere, to prepare, to provide. And Minshew says,—*prest money* is so called of the French word *Prest*, i. e. *readie*, for that it bindeth all those that have received it to *be ready* at all times appointed. The act of 2 Rich. II. c. 4, for the punishment of *fugitive* sailors, who may have been arrested and retained for the king's service, and thereof have *received their wages* pertaining, may seem to countenance the opinion of Minshew.

And in this thought, gan vp & doun to wende
Her words al, and eury countenaunce
And fermely *impressen* in his minde
The last point. *Chaucer. Troilus*, b. iii.

Lo what a gret thing is affeccion,
Men may die of imagination
So depe may *impression* be take.
Id. The Milleres Tale, v. 3613.

Eke other sain, that through *impressions*
As if a wight hath fast a thing in minde
That thereof cometh such aulsions.
Id. Troilus, b. v.

That purely her *impressions*
Causen hem to haue visions.
Id. House of Fame, b. i.

Wherof diuers fantasies
Vpon his great holinesse
Within his herte he gan *impresse*.—*Gower. Con. A.* b. ii.

So that through pure *impression*
Of his imaginacion
With all the herte of his courage
His loue vpon this fair image
He set. *Id. Ib.* b. iv.

A hart, where dread was never so *imprest*,
To hide the thought, that might the trouth auance.
Surrey. Of the Death of Sir T. W.

Vnwares it strooke into her snowey chest,
That little drops empurpled her faire breast.
Exceeding wroth therewith the virgin grew,
Albe the wound were nothing deepe *imprest*.
Spenser. Faerie Queene, b. iii. c. 12.

So deepe the deadly feare of that foul swaine
Was earst *impressed* in her gentle sprite.
Id. Ib. b. iii. c. 4

An *impresse* (as the Italians call it) is a device in *picture* with his motto, or word, borne by noble and learned personages, to notifie some particular conceit of their own.
Camden. Remaines. Impresses.

About the border, in a curious fret,
Emblems, *impresses*, hieroglyphics set.
Drayton. The Barons' Wars, b. vi.

Why such *impresse* of ship-wrights, whose sore taske
Do's not diuide the Sunday from the weeke.
Shakespeare. Hamlet, Act i. sc. 1.

From mine owne windowes torne my household coat,
Raz'd out my *impresse*, leauing me no signe,
Saue men's opinions, and my liuing blood,
To show the world I am a gentleman.
Id. Rich. II. Act iii. sc. 1.

'Twas not voluntary, no man is beaten voluntary: Ajax was heere the voluntary, and you as vnder an *impresse*
Id. Troyl. & Cres. Act ii. sc. 1.

Enob. Your ships are not well mann'd,
Your marriners are muliters [muleteers], reapers, people
Ingrost by swift *impresse*.—*Id. Ant. & Cleop.* Act iii. sc. 7

Without doubt an heightned and obstinate fancy hath a great influence upon *impressible* spirits.
Glanvill. Witchcraft, p. 36. s. 7.

But Reason teacheth that the fruitful seedes
Of all things liuing, through *impression*
Of the sun-beames in moist complexion,
Doe life conceiue, and quicked are by kind.
Spenser. Faerie Queene, b. iii. c. 5.

With such brave raptures from her words that rise,
She made a breach in his *impressive* breast,
And all his pow'rs so fully did surprise,
And seem'd to rock his senses to their rest.
Drayton. The Barons' Wars, b. iii.

The perfect husband, whose *impressive* soul
Took true proportion of each pensive throe,
Yet had such power his passion to controul,
As not the same immediately to show.
Id. Moses his Birth and Miracles, b. i.

——— By Jove multipotent
Thou should'st not beare from me a Greekish member
Wherein my sword had not *impressure* made
Of our ranke feud.—*Shakes. Troyl. & Cress.* Act iv. sc. 5

By your leaue wax. Soft, and the *impressure* of Lucrece with which she vses to seale.—*Id. Twelfth Night*, Act ii. sc. 5

Those natural notices we have for the distinguishing of truth and falsehood of things that are represented to us from him. They are the image of his own mind *impressed* upon our soule.—*Sharp*, vol. viii. Ser. 1.

A great deal more might be instanced in (things) of a like nature, and things that bear much plain *impresses* of the divine wisdom and care, that they manifest the superintendence of the infinite Creator.—*Derham. Physico-Theol.* b. x.

They [blue eyes] are sure signs of a tender *impressibility* and sympathysing disposition.—*Led. on Physiognomy*, p. 229

But the clergy were now so bathed in blood, that they seemed to have stript themselves of those *impressions* of pity and compassion which are natural to mankind.
Burnet. History of the Reformation, an. 1534

It is the first rule, that whatever is not offered to the memory upon very easy terms, is not duly tendered. For fancy is the receiver and *impressor*.
Boyle. Works, vol. vi. p. 333.

The power of *impressing* seafaring men for the sea service by the king's commission, has been a matter of some dispute, and submitted to with great reluctance.
Blackstone. Commentaries, b. i. c. 13.

Our most important are our earliest years;
The mind *impressible* and soft with ease
Imbibes and copies what she hears and sees.
Cowper, Progress of Error.

By his own manner of reciting verses, which was wonderfully *impressive*, he plainly showed that he thought there was too much of artificial tone and measured cadence in the declamation of the theatre.
Murphy. Life and Genius of Dr. Johnson.

We think a great deal more frequently about it [Religion], we think of it for a longer continuance, and our thoughts of it have much more of vivacity and *impressiveness*.
Paley, Ser. 4.

IM-PRE'VALENCY. *In*, (priv.) and *prevalence*; Lat. *Prævalentia*, from *prævalere*, (*præ*, and *valere*,) to be strong, before or above others.

Want of superior strength; inefficacy.

That nothing can separate God's elect from his everlasting love, he proves it by induction of the most powerful agents, and triumphs in the impotence and *imprevalency* of them all.—*Hale. Remains*, p. 276.

IM-PREVA'RICABLE. Not to be *prevaricated*, (qv.) not to be deviated or gone out of the way, or aside, from.

If then it be an *imprevaricable* law with all bodies, that none whatever can move, unless it be moved by another, it follows that the soul, which moves without being stirred or excitated by any thing else, is of a higher race than they; and consequently is immaterial and void of quantity.
Digby. Of Man's Soul, c. 8.

IMPRI'MATUR, Lat. *Let it be printed.* The word by which the licenser allowed a book to be *printed*.

As if the learned grammatical pen that wrote it, would cast no ink without Latin; or perhaps, as they thought, because no vulgar tongue was worthy to express the pure conceit of an *imprimatur*.—*Milton. Of Unlicens'd Printing.*

As if a letter'd dunce had said, "Tis right,"
And *imprimatur* usher'd it to light. *Young*, Sat. 7.

IM-PRI'MING. Lat. *Primus*, first; the *first-lings*, *first* actions, motions, effects.

And these were both their springings and *imprimings*, as I may call them.—*Reliquiæ Wottonianæ*, p. 161.

IM-PRI'MIS, Lat. In the *first* place.

In-primis, Grand, you owe me for a jest;
I lent you, on meere acquaintance, at a feast.
B. Jonson, Epig. 73

Let me just tell you how my time is
Past in a country life. *Imprimis.*
As soon as Phœbus' rays inspect us,
First, sir, I read, and then I breakfast.
Prior. Epistle to Fleetwood Shephard.

Imprimis, pray observe his hat
Wings upon either side—mark that.
Well! what is it from thence we gather!
Why these denote a brain of feather.
Goldsmith. A New Simile.

IM-PRINT, v. } Also anciently *Em.* Fr. IMPRI'NTING, n. } *Imprimer*; It. *Imprimere*; Sp. *Imprimir*; Lat. *Imprimere*; to press into, (*in*, and *premere*, to press.) See IMPRESS.

To *print* or press into; to mark, stamp, or infix—letters or characters; to infix (in the mind.)

The stap of Jhesu Criste, in a ston *imprinted*, was that tyme [Ao. 32. Hen. III.] brought into Englonde by a friere of the ordre of prechoure. *R. Gloucester*, p. 250, Note.

[Some] haue with long and often thinking theron, *imprinted* that feare so sore in theyr ymagynacion, that some of thē haue not after cast it of without greate difficultie.
Sir T. More. Workes, p. 1197.

Howbeit, two feats they may thank us for. That is the science of *imprinting*, and the craft of making paper.
Id. Utopia, b. ii. c. 6.

And near that tree's more spacious root,
Then looking on the ground,
The shape of her most dainty foot
Imprinted there I found.—*Drayton. Quest of Cynthia.*

The speculation whereof, carrieth me away againe into a new discourse of living creatures, and their natures; and namely, to fetch from thence the medicines which nature hath *imprinted* in them.—*Holland. Plinie*, b. xxvii. c. 13.

It seeming to me a near contradiction, to say, that there are truths *imprinted* on the soul, which it perceives or understands not; *imprinting*, if it signify any thing, being nothing else, but the making certain truths to be perceived.
Locke. Of the Hum. Underst. b. i. c. 2.

——— This, nor gems, nor stores of gold,
Nor purple state, nor culture can bestow:
But God alone, when first his active hand
Imprints the secret bias of the soul.
Akenside. Pleasures of Imagination, b. iii.

IM-PRI'SON, v. } Also anciently *Em.* (qv.) IMPRI'SONMENT. } Fr. *Emprisoner*; It. *Imprisionare*; Sp. *Aprisonar*; *in*, and *prison*; (from *pris*, taken, part. of *prendre*, to take;) a place for those *taken*, for *captives*.

To put into, or keep in, *prison*, in captivity; to confine any one taken; generally, to confine or shut up.

The Kynge, forȝetyng his royalle honeste, toke this Geffray, and *imprisoned* him.—*R. Gloucester*, p. 464, Note.

The shrew is *imprisoned*, and this rightfull is crowned.
Chaucer. The Testament of Love, b. iii.

And with her came Jasper erle of Penbroke, and Jhon erle of Oxenford, whiche after diuerse long *imprisonmentes* lately escaped, fled out of England into Fraunce & came by fortune to this assemble.—*Hall. Edw. IV.* an 9.

——— Where she (affraid of nought)
By guilefull treason and by subtil slight
Surprised was, and to Grantorto brought,
Who her *imprison'd* hath, and her life often sought.
Spenser. Faerie Queene, b. v. c. 11.

Exile renown'd and grac'd Rutilius:
Imprisonment and poison did reveal
The worth of Socrates.—*Daniel. To Henry Wriothesly.*

"Return?" (said Hector fir'd with stern disdain,)
"What! coop whole armies in our walls again?
Was't not enough, ye valiant warriors say,
Nine years *imprison'd* in those towers ye lay?"
Pope. Homer. Iliad, b. xviii.

It is but six or seven years since a clergyman of the name of Malony, a man of morals, neither guilty nor accused of any thing noxious to the State, was condemned to perpetual *imprisonment* for exercising the functions of his Religion; and after lying in jail two or three years, was relieved by the mercy of Government from perpetual *imprisonment*, on condition of perpetual banishment.
Burke. Speech at Bristol previous to the Election.

IM-PRO'BABLE. } Fr. *Improbable*; It. *Improbabile*; Sp. *Improbable*; Lat. *Improbabilis*, IMPRO'BABLY. } IMPROBABI'LITY. } (*in*, priv. and *probabilis*, from *prob-are*; A. S. *Prof-ian*, to prove;) that cannot be *proved*.

That cannot be *proved*; consequentially, that cannot be believed, incredible: not to be easily *proved*, not to be believed without further reason; unlikely.

He [Ceilus the son of Marius] (if Beda err not, living near 500 years after, yet our ancientest Author of this report) sent to Eluthérius, then bishop of Rome, an *improbable* letter, as some of the contents discover, desiring that by his appointment he and his people might receive Christianity.
Milton. History of England, b. ii.

Dioneth, an imaginary king of Britain, or duke of Cornwal, who *improbably* sided with them against his own country, hardly escaping.—*Id. Ib.* b. iii.

It is the praise of omnipotencie to worke by *improbabilities*; Elisha with salt, Moses with wood, shall sweeten the bitter waters; let no man despise the meanes, when he knowes the Author.—*Bp. Hall. Cont. Waters of Marah.*

And indeed it is very *improbable* that we, who by the strength of our faculties cannot enter into the knowledge of any being, not so much as of our own, should be able to find out by them that supreme nature, which we cannot otherwise define than by saying it is infinite.
Dryden. Religio Laici, Pref.

But there [are] degrees herein from the very neighbourhood of certainty and demonstration, quite down to *improbability* and unlikeliness, even to the confines of impossibility.
Locke. Hum. Underst. b. iv. c. 15.

The antients made Mnemosyne the mother of the Muses, supposing Memory the ground work and foundation of all skill and learning: nor is it *improbable* that the structure of a man's organs, which enables him to remember well, may render him equally capable of any other accomplishment with proper cultivation.
Search. Light of Nature, vol. i. pt. i. c. 10.

He [Mr. Gibbon] lived long enough to know that the most and best of his readers were much unsatisfied with him. And a few years more may, not *improbably*, leave him without one admirer.—*Hurd. On the Prophecies*, App.

IM-PRO'BITY. Sp. *Improbidad*; Lat. *Improbitas*, (*in*, priv. and *probitas*, from *probus*; Gr. Πρεπον, honourable.)

Dishonour or dishonesty.

Christians by externall profession they are all, whose marke of recognizance hath in it those thinges which wee haue mentioned, yea although they be impious idolaters, wicked heretiques, persons excommunicable, yea and cast out for notorious *improbitie*.
Hooker. Ecclesiasticall Politie, b. iii. § 1.

IM-PROFI'CIENCE. } *In*, (priv.) and *pro-* IMPROFI'CIENCY. } *ficience*, from Lat. *Proficiens*, pres. part. of *proficere*, (*pro*, and *facere*,) to make progress or advancement.

Want of progress or advancement; want of improvement.

But this misplacing hath caused a deficience, or at least a great *improficience* in the sciences themselves.
Bacon. Of the Advancement of Learning, b. ii.

For my part, the excellency of the Ministry, since waited on by such an *improficiency*, increases my presaging fears of the approaching misery of the people.
Boyle. Works, vol. i. p. 35. *The Life.*

IM-PROFITABLE. Also anciently, and now usually written,—*Unprofitable*, (qv.)

Perceyuynge the *improfytable* weedes appering which wyll annoy his corne or herbes, forthwith wedeth thē clene out of his ground, and wylle nat suffre them to growe or increase.—*Sir T. Elyot. The Governour*, b. i. c. 23.

How prouide ye that sectes arise not to polle the people and leade them out of the way, vnder a colour of long prayeing and hypocritish holynesse, liuying themselues idle and beyng vtterly vnto the commōwealth *improfitable*.
Tyndall. Workes, p. 193.

IM-PROLI'FICATE, v. To be or cause to be prolifick; or fruitful.

[This] may be a means to *improlificate* the seed.
Brown. Vulgar Errours, b. vii. c. 16.

IM-PRO'PER, } Fr. *Impropre*; It. *Impro-* IMPRO'PERLY. } *prio*; Lat. *Improprius*, (*in*, IMPROPRI'ETY. } priv. and *proprius*, which Vossius thinks is from *propè*, near;) not belonging to, unbecoming.

Unbecoming, unsuitable, unadapted to, unfit, erroneous.

The worlde, as of his *propre* kinde
Was euer vntrew, and as the blinde
Improperly he demeth fame. *Gower. Con. A.* Prol.

Modestie: which worde not being knowen in the Englyshe tongue, ne of all them whiche vnderstode Latine, except they had red good auctours, they *improperly* named this vertue dyscrecion.—*Sir T. Elyot. The Governour*, b. i. c. 25.

Alb. ——— But who is this?
Edg. Kent, sir, the banish'd Kent; who in disguise
Followed his enemy King, and did him service
Improper for a slave.—*Shakespeare. Lear*, Act v. sc. 3.

Stonehenge and it [Wanedike or Woden's dike] not *improperly* contend, being several works of two several nations anciently hateful to each other, Britons and Saxons.
Drayton. Poly-Olbion, s. 3. *Selden. Illustrations.*

The plain truth (as words may certify your eyes, saving all *impropriety* of object) is that in the pool are seated three isles, Brunksey, Fursey, and St. Helen's.—*Id. Ib.* s. 2.

The Convocation of the Province of York demurred about the same petition, and sent their reasons to the King, why they could not acknowledge him supreme head, which (as appears by the King's answer to them,) were chiefly founded on this, that the term head was *improper*, and did not agree to any under Christ.—*Burnet. Reformation*, an. 1531.

I shall, by God's assistance, from these words debate the case of a weak, or (as some *improperly* enough call it) a tender conscience.—*South*, vol. iii. Ser. 6.

It is not lest you should censure me *improperly*, but lest you should form *improper* opinions on matters of some moment to you, that I trouble you at all upon the subject.
Burke. Speech at Bristol previous to the Election.

He was read, admired, studied, and imitated, while he was yet deformed with all the *impropriéties* which ignorance and neglect could accumulate upon him; while the reading was yet not rectified, nor his allusions understood.
Johnson. Preface to Shakespeare.

IM-PROPI'TIOUS. *In*, (priv.) and *propitious*; Lat. *Propitius*, from *propè*, says Vossius,—quia, qui, *propinqui* sunt, auxilium ferre possunt.

Unkind; unfavourable.

I am sorry to hear in the mean time that your dreame were *impropitious*.—*Reliquiæ Wottonianæ*, p. 574.

IM-PROPO'RTION. } *In*, (priv.) and *pro-* IMPROPO'RTIONABLE. } *portion*; Lat. *Proportio*; *pro*, and *portio*, IMPROPO'RTIONATE. } quasi *partio*, from *pars*, a part or share. See DISPROPORTION.

Want of *proportion*, of due division into *parts* or shares.

If a man be inclined to a lesser good, more than to a greater, he will, in action, betake himself to the lesser good, and desert the greater merely out of the *improportion* of the two inclinations or judgments to their objects
Digby. Of Man's Soul, c. 11.

Amo. I am a rhinoceros if I had thought a creature of her symmetry could have dar'd so *improportionable* and abrupt a digression.—*B. Jonson. Cynthia's Revells*, Act i. sc. 2.

The cavity is *improportionate* to the head.
Smith. On Old Age, p. 59.

IM-PRO'PRIATE, v. } See IMPROPER, also IMPRO'PRIATION. } APPROPRIATE, and DIS-IMPROPRIA'TOR. } APPROPRIATE.

To assign, or allot, or assume to a peculiar or particular purpose, person or thing.

Skinner notices that *appropriation* (of an ecclesiastical benefice) and *impropriation* are distinguished; the latter term being used of those in the possession of laymen by the gift of the king, the former of those annexed to some ecclesiastical corporation.

One of Milton's antagonists appears to have used *improper* as a verb. See the quotation from Milton.

See the quotation from Spelman, in v. *Appropriate.*

Canst thou *impropriate* to the
Augustus worthy praise?
Drant. Horace. Ep. to Quintius.

To impose them [forms] upon ministers lawfully call'd, and sufficiently try'd, as all ought to be ere they be admitted, is a supercilious tyranny, *impropriating* the Spirit of God to themselves.—*Milton. Animad. upon Rem. Def.*

Tythes are so undoubtedly God's inheritance, as though some have curiously disputed his title to them, as *now* due: yet none but the *impropriator* denies his right to them, as *not* due.—*Spelman. The Rights of the Church*, Pref.

Lastly, he has resolv'd that neither person nor cause shall *improper* him. I may mistake his meaning, for the word ye hear is *improper*. But whether if not a person, yet a good parsonage or *impropriation* bought out for him would not *improper* him, because there may be a quirk in the word, I leave it for a canonist to resolve.
Milton. An Apology for Smectymnuus.

After this there followed many other Bulls for other Religious Houses and Rectories that were *impropriated*.
Burnet. History of the Reformation, vol i. b. i.

All the *impropriations* might easily have been purchased in those days, when the national funds were all clear, and such vast arrears in all Bishoprics, as if laid out to that use, would very much have lessened the number of them
Nelson. Life of Bp. Bull.

This design he thought would be more easily carried on, if some rich *impropriators* could be prevailed upon to restore to the Church some part of her revenues, which they had too long retained.—*Id. Ib.*

IM-PRO'SPEROUS. } Lat. *Improsper*, *in*, (priv.) and *prosper*: from προσ-φορος, that is, commodus, utilis, convenient, useful, ἀπο του προσ-φερειν, to bring forward.
IMPRO'SPEROUSLY.
IMPRO'SPEROUSNESS.
IMPROSPE'RITY.

Useless, luckless, unfortunate, unhappy.

Or falsed matches, finished
In wrong of others, might,
By still *improsperous* presidents.
Deterre from wronging right.
Warner. Albion's England, b. xii. c. 76.

Thus like a rose by some unkindly blast,
'Mongst many buds that round about it grow,
The with'ring leaves *improsperously* doth rust,
Whilst all the rest their sovereign beauties show.
Drayton. The Legend of Matilda the Fair.

The *improsperousness*, ruin perhaps, πανωλεθρια, of a whole kingdom should be imputable to one such sin, and all our prayers to Heaven for you, be out sounded and drown'd with that most contrary eloquence.
Hammond. Works, vol. iv. p. 514.

Now seuen revolving years are wholly run,
Since this *improsperous* voyage we begun.
Dryden. Virgil. Æneis, b. v.

Shouldst thou, O monarch! follow to our coast
Th' *improsperous* war, soon death may level all,
And chiefs and people share one common fall!
Hoole. Orlando Furioso, b. xxxviii.

For the prosperity or *improsperity* of a man, or his fate here, does not entirely depend upon his own prudence or imprudence, but in a great measure upon his situation among the rest of mankind, and what they do.
Jortin. Remarks on Ecclesiastical History.

IM-PROVE. Fr. *Improuver*; Lat. *Improbare*, (*in*, priv. and *probare*, to prove, A. S. *Profian*, *prob*-are, examinare, judicare,) to dis*prove*, disap*prove*, re*prove*. See UNIMPROVED.

To censure; to impeach, to blame, to re*prove*.

And because when he rehearsed his preachyng and hys doynges vnto the hygh Apostles, they could *improue* nothyng, therefore will he be equall with the best.
Tyndall. Workes, p. 177.

Their rayling uppon the open and manifest truth which they could not *improue*, and resystyng the Holy Ghost, &c.
Id. Ib. p. 340.

It is marueil but here be somewhat that they *improue*, for their mynds is so intoxicate that there is nothing, but they will note it with a blacke coale, and yet all may be established by the testimony of Scripture.—*Fryth. Workes*, p. 77.

And this is the Catholique faith, against the which, how thauctor wil fortify, that he would haue called Catholique, and confute that he *improueth*, I intend hereafter more particularly to touch.—*Bp. Gardner. Explication*, b. i. fol. 15.

Whiche booke this auctor doth after especially allow, how so euer all the summe of his teachyng doth *improue* it in that point.—*Id. Ib. Of the Presence*, fol. 18.

Which open speche cānot stande, and is *improued* by this opē speche of his owne likewise.—*Id. Ib. Trans.* fol. 114.

IM-PROVE, *v.* } *Approve* and *improve*, *approvement* and *improvement*, are used in our old law as respectively equivalent. By statute of Merton (see in *Rastall*) the great men of England, leaving sufficient pasture, are allowed to make the profit or *approvement* of the residue, &c. and lords of waste woods and pastures are allowed to *improve* the said woods, &c. or make *improvement* of them; the tenants having sufficient pasture to their hold. Hence Skinner derives the verb from the Lat. *In*, and *probus*; q. d. *probum* seu bonum facere vel fieri, to make or become useful or good. But an *approver*, or a *prover*, *probator*, is in law also—one, who being indicted of treason or felony, and arraigned for the same, doth confess the fact before plea pleaded, and appeals or accuses others his accomplices in the same crime, in order to obtain his pardon. Such *approvement*, Blackstone adds, can only be in capital offences. And it is not at all probable that these words differ in any thing except their application: in the latter usage, to *approve* is simply to *prove* or make *proof* of. (See IMPROVE, *ante.*) In the former, to make *proof* or trial of, to make experiment upon; and, consequentially,—
IMPRO'VEMENT.
IMPRO'VER.
IMPRO'VABLE.
IMPRO'VABLENESS.

To meliorate, to better, to correct, to amend; to enhance, to increase.

Manure thyself then, to thyself b' *improv'd*,
And with vain outward things be no more mov'd,
But to know that I love thee, and would be lov'd.
Donne. To Mr. Rowland Woodward.

The *improvement* of the ground is the most naturall obtaining of riches; for it is our great mother's blessing, the earth's; but it is slow.—*Bacon. Ess. Of Riches.*

Because there is a perfection of degrees, as well as kinds, eminent *improvers* of any art may be allowed for the co-inventors thereof, being founders of that accession which they add thereunto.—*Fuller. Worthies General*, c. 12.

We might be engaged to enter on the examination of the Romish doctrines of the *improvableness* of attrition into contrition, by the priest's aid, without the sinner's change of life.—*Hammond. Works*, vol. i. p. 479.

You have advanc'd to wonder their renown,
And no less virtuously *improv'd* your own.
Waller. To a Person of Honour.

Did God vouchsafe such transcendent blessings either to them or us only to be *improved* into the food and fewel of intemperance.—*South*, vol. v. Ser. 9.

Their scholars, as Aristotle excellently describes them, thought themselves greatly *improved* in Philosophy, and that they were become gallant men, if they did but hear and understand and learn to dispute about morality; though it had no effect at all, nor influence upon their manners.
Clarke. On the Evidences, Prop. 8.

Let us suppose a man according to his natural frame and temper, addicted to modesty and temperance, to virtuous and sober courses. Here is indeed something *improvable* into a bright and a noble perfection.—*South*, vol. iv. Ser. 2.

When the corruption of men's manners by the habitual *improvement* of this vicious principle comes from personal to be general and universal, so as to diffuse and spread itself over a whole community; it naturally and directly tends to the ruin and subversion of the government, where it so prevails.—*Id.* vol. v. Ser. 1.

As the noble founder of the Lectures I have had the honour of preaching, was a great *improver* of natural knowledge, so in all probability he did it out of a pious end, as well as in pursuit of his genius.
Derham. Physico-Theology, To the Reader.

While in the bosom of this deep recess,
The voice of war has lost its madding shouts,
Let us *improve* the transient hour of peace,
And calm our troubled minds with mutual songs.
Warton. Ecl. Acis & Alcyon.

Reflect upon that great law of our nature, that exercise is the chief source of *improvement* in all our faculties.
Blair, vol. i. Lect. 2.

IM-PROVIDE, *v.* } Fr. *Improuveu*; It. *Improvvido*; Sp. *Improvido*; Lat. *Improvidus*, *in*, (priv.) and *providus*, from *providere*, *pro*, and *vid-ere*, Gr. Ειδ-ειν, to foresee.
IMPRO'VIDENT.
IMPRO'VIDENTLY.
IMPRO'VIDENCE.
IMPROVI'SION.

Not to foresee, not to forecast, and consequentially, not to prepare.

Improvident, (or *imprudent*,)—not foreseeing or forecasting; careless, regardless of the future; incautious, heedless.

He was in leopardye of his lyfe, and all *improuided* for dread of death, coacted to take a small balynger, and to sayle into Fraunce.—*Hall. Edw. IV.* an. 23.

The English Ambassadors returned out of Flanders from Maximilian, and certified the King, that he was not to hope for any aide from Maximilian, for that hee was altogether *improuided*.—*Bacon. Hen. VII.* p. 109.

Nor never dost thou any thing forecast,
But as thou art *improuident*, so light.
Drayton. The Legend of Robert Duke of Normandy.

Distracted in her course, *improvidently* rash,
She oft against the cleefs her crystal front doth dash.
Id. Poly-Olbion, s. 12.

As they, to rid an inconvenience,
Stick not to raise a mischief in the stead,
Which after mocks their weak *improvidence*.
Daniel. Musophilus.

Wherein nevertheless there would be a main defect, and her [Nature] *improvision* justly accusable.
Brown. Vulgar Errours, b. iii. c. 2

No laws, no manners form'd the barbarous race,
But wild, the natives rov'd from place to place,
Untaught and rough, *improvident* of gain,
They heap'd no wealth, nor turn'd the fruitful plain.
Pitt. Virgil. Æneid, b. viii.

I shall propose to you to suppress the board of trade and plantations; and to recommit all its business to the council from whence it was very *improvidently* taken.
Burke. Speech on the Economical Reform.

By other his perfidious, unjust, and tyrannical acts by him perpetrated and done, and by his total *improvidence* in not taking any one rational security whatsoever against the inevitable consequences of those acts, did make himself guilty of all the mutual slaughter and devastation which ensued.—*Id. Art. of Charge against Warren Hastings.*

IM-PRU'DENT. } Fr. *Imprudent*, It. and Sp. *Imprudente*, Lat. *Imprudens*, *in*, (priv.) and *prudens*, contr. from *providens*, foreseeing. See IMPROVIDE.
IMPRU'DENTLY.
IMPRU'DENCE.

Not foreseeing or forecasting; careless, (of consequences,) regardless, incautious, heedless; indiscreet, injudicious.

And thus by the *imprudent* and foolish hardines of the French earle, the Frenchmen were discomfited, and that valiant English knight ouermatched.
Hackluyt. Voyages, vol ii. p. 35

But whether it were his destinye or hys folye, he so *imprudently* demeaned hymselfe, that within shorte space, he came into the handes of his mortall enemies.
Hall. Hen. VI. an. 39

To whom thus Michael. These are the product
Of those ill mated marriages thou sawst,
Where good with bad were matcht, who of themselves
Abhor to joyn; and by *imprudence* mixt,
Produce prodigious births of bodie or mind.
Milton. Paradise Lost, b xi.

Her Majesty took a great dislike at the *imprudent* behaviour of many of the ministers and readers, there being many weak ones among them, and little or no order observed in the public service, and few or none wearing the surplice.
Strype. Life of Abp. Parker, b. ii. c. 8.

A fight by Adm^l Herbert with the French, he *imprudently* setting on them in a creek as they were landing men in Ireland, by w^ch we came off with greate slaughter and little honour.—*Evelyn. Memoirs, April* 26, 1689.

By which he manifested his *imprudence*, in this so early violation of the privileges of the Parliament, by taking notice of what was depending in the two houses, before it came to be judicially presented to him.
Ludlow. Memoirs, vol. iii. p. 31.

Generation continues to produce bodies resembling the two first, the souls which flutter in the air, and are dispersed every where in these lower regions, *imprudently* enter into the corporeal prisons which concupiscence continually produces and prepares for their reception, there they willingly continue, enamoured with their habitation
Jortin. Remarks on Ecclesiastical History

When he returned to Goa, he enjoyed a tranquillity which enabled him to bestow his attention on his epic poem. But this serenity was interrupted, perhaps by his own *imprudence*. He wrote some Satires which gave offence.
Mickle. The Life of Camoens.

IM-PU'BERTY. Lat. *Impubes*, *in*, (priv.) and *pubes*, *pubertas*; the vigour of youth, first appearance of manhood. It is applied by Paley to—

The want of age; at which the contract of marriage may be legally entered into.

Sentences of the Ecclesiastical courts, which release the parties *a vinculo matrimonii* by reason of *impuberty*, frigidity, consanguinity within the prohibited degrees, prior marriage, or want of requisite consent of parents or guardians, are not dissolutions of the marriage contract but judicial declarations, that there never was any marriage
Paley. Moral Philosophy, b. iii. c. 7.

IM-PUDENT. } Fr. *Impudent*; It. and Sp. *Impudente*; Lat. *Impudens*; (*in*, priv. and *pudere*, to be ashamed;) shameless. See PUDENCY.
IMPUDENTLY.
IMPUDENCE.
IMPUDENCY.

Shameless, unblushing, barefaced; immodest, indecent.

Canis (saieth Donate) is a worde that menne vse to obiecte vnto suche as be *impudent* and shameleese felowes, or to any others in despite and for a great contumely or checke.
Udal. Flowres, fol. 90.

And where he not of so drie and cholerick a complexion, as commonly Spaniards are, he would blush for uery shame in publishing so *impudently* such manifest vntruthes.
Hackluyt. Voyages, vol. iii. p. 596.

And that the *impudencie* of the Spanish generalls may more plainely appeare, the sayde Henrie Saume doth answere particularly to euery vntreuth in the same letter contayned, as hereafter followeth.—*Id. Ib.* p. 593.

With that, a joyous fellowship issewde
Of minstrals, making goodly meriment,
With wanton bards, and rymers *impudent*.
Spenser. Faerie Queene, b. iii. c. 12.

His father once (as Heath'nish) did pretend,
That in his campe no Christian more should dwell,
And numbers (straight lest him they should offend)
From their profession *impudently* fell.
Stirling. Domes-day. Ninth Houre.

Come, leave the loathed stage,
And the more loathsome Age:
Where pride and *impudence* (in fashion knit)
Usurp the chair of wit!
B. Jonson. The Just Indignation of the Author, &c.

But yet they themselues whom he [Cleon] thus flattered, knowing his extreme couetousness, *impudency* and boldness, preferred Nicias before him.—*North. Plutarch*, p. 451.

They [the Monks] became lewd and dissolute, and so *impudent* in it, that some of their farms were let for bringing in a yearly tribute to their lusts.
Burnet. Hist. of the Reformation, an. 1535.

If, after all, you think it a disgrace,
That Edward's Muse thus perks it in your face;
To see a piece of failing flesh and blood,
In all the rest so *impudently* good;
Faith let the modest matrons of the town
Come here in crowds, and stare the strumpet down.
Pope. Epilogue to Jane Shore.

Can any one reflect for a moment on all those claims of debt, which the minister exhausts himself in contrivances to augment with new usuries without lifting up his hands and eyes with astonishment of the *impudence*, both of the claim and of the adjudication?
Burke. Speech on the Nabob of Arcot's Debts.

IMPU'GN, *v.* } Also anciently *Em*, (qv.) Fr. *Impugner*; It. *Impugnare*; Sp. *Impugnar*; Lat. *Impugnare*; (*in*, and *pugnare*, to fight.)
IMPUGNA'TION.
IMPU'GNER.

To fight against, to oppose or contend against, to resist, to withstand; to attack or assail.

And alle men that herden hym woundriden, and seiden, wher this is not he that *ynpugnyde* in Ierusalem hem that clepiden to help this name.—*Wiclif. Dedis*, c. 9.

But as for Simkin, except he better *impugned* the proofs, if the wager wer but a butterflye, I wold neuer awarde hym one wing.—*Sir T. More. Workes*, p. 216.

My sermon made before the Kynges moost excellent Maiestye, touchynge partly the Catholique faith of the moost precious sacremēt of thaltare, I see now *impugned*, by a booke set furth, vnder the name of my lord of *Cauntorburies* grace.—*Bp. Gardner. Explication*, Pref.

His very wordes truely alleaged, ouerthrowe this authour in the *impugnation* of Christes reale presence in the sacramente. —*Id. Ib. Transubstantiatione*, fol. 107.

That is to wit the *impugnatio* of that vncharitable heresye wherewith he would make you to owre great harme & muche more your own, believe ye we nede none helpe and that there were no purgatory.—*Sir T. More. Workes*, p. 313.

He could clear himself from some matters laid to his charge; as his good will to the old superstitions, and particularly relieving some Papists, *impugners* of the King's authority, that were prisoners for it.
Strype. Memorials, an. 1538.

——— What means this, gentle swaine?
Why hath thy hand too bold itself embrew'd
In blood of knight, the which by thee is slaine,
By thee no knight; which armes *impugneth* plaine.
Spenser. Faerie Queene, b. vi. c. 2.

No one can object any thing to purpose against præexistence from the unconceivableness of it, until he know the particular frame of the hypothesis, without which, all *impugnations* relating to the manner of the thing will be wide of the mark, and but little to the business.
Glanvill. Pre-existence of Souls, c. 4.

The gross errors of doctrine came to be both discovered by one side and impetuously defended by the other, and the *impugners* cruelly persecuted to bonds and death.
Bp. Hall. Episcopacy by Divine Right, pt. ii. § 21.

Unless you grant some fundamental and eternal truths, I see not how it is possible for us to confute divers theological errors of Pagans and other infidels, whose rejection of the authority of the Scriptures does not allow us, without indiscretion, to *impugn* them with arguments from thence
Boyle. Works, vol. vi. p. 711.

IM-PUISSANT. } "Fr. *Impuissant*—impotent, unpowerful, infirm, ability-wanting," (Cotgrave.) See PUISSANCE.
IMPUI'SSANCE.

Craving your honour's pardon for so long a letter, carrying so empty an offer of so *impuissant* a service but yet a true and unfeigned signification of an honest and vowed duty, I cease.—*Bacon. To the Lord Treasurer Burghley.*

Both the one and the other is transported out of order, yea and indisposed or diseased alike, laying the weight upon the force and power of love, not upon their own *impuissance* and weakness.—*Holland. Plutarch*, p. 958.

The Jewish prophets (whose writings, indeed, abound with exclamations and denunciations on the folly of idolatry, the *impuissance* of idols, and the destruction to which both were devoted.)—*Warburton. Of Julian's attempt to rebuild the Temple*, b. i. c. 4.

IM-PULSE. See IMPEL.

IM-PU'NITY. } Fr. *Impunité*; It. *Impunità*; Sp. *Impunidad*; Lat. *Impunitas*; *in*, (priv.) and *punire*, to inflict *pain*, to *punish*.
IMPU'NIBLY.

Freedom, security, or exemption from *punishment*, from chastisement.

Finally, as touching both the *impunitie* and also the recompense of other the informers, it was referred to the discretion of the consuls.—*Holland. Livie*, p. 1035.

It was bold unquestionably for a man in defiance of all human and divine laws (and with so little probability of a long *impunity*) so publicly and so outrageously to murder his master.—*Cowley. On the Government of Oliver Cromwell.*

Every honest man sets as high a value upon a good name, as upon life itself; and I cannot but think that those who privily assault the one, would destroy the other, might they do it with the same secrecy and *impunity*.
Spectator, No. 451.

Xenophon represents the opinion of Socrates, that no man *impunibly* violates a law established by the Gods.
Ellis. Knowledge of Divine Things, p. 65.

——— His hour was come.
The impious challenger of pow'r divine
Was now to learn, that Heav'n, though slow to wrath,
Is never with *impunity* defied. *Cowper. Task*, b. vi.

IM-PURE, *v.* } Fr. *Impur*; It. and Sp. *Impuro*; Lat. *Impurus*, unclean; *in*, (priv.) and *purus*, from πῦρ, fire, cleansed or cleared by *fire*.
IMPU'RE, *adj.*
IMPU'RELY.
IMPU'RENESS.
IMPURA'TION.
IMPU'RITY.

To be or cause to be unclean or uncleansed, foul or filthy; to file or defile.

Cotgrave uses *Impurely*, in v. *Impurement*.

Impure and vncleane then are all they that study to breake God's commaundementes. *Impure harted* are all that beleue not in Christ to be iustified by him. *Impure harted* are all hypocrites yᵗ do their worke for a false purpose.—*Tyndall. Workes*, p. 193.

Excepte hys feete, that is to saie, the affeccions of his minde, be often purged from all *impurities* of this worlde.
Udal. John, c. 13.

One drop of that wicked blood was enough, both to *impure* and spill all the rest, which affinity had mixed with it.
Bp. Hall. Cont. Athaliah & Joash.

And yron sides that sighing may endure
To waile the wretchednes of world *impure*.
Spenser. The Teares of the Muses. Melpomene.

How unjust also inflicting death and extirpation for the mark of circumstantial pureness omitted, and proclaiming all honest and liberal indemnity to the act of substantial *impureness* committed, making void the covenant that was made against it.—*Milton. Doctrine of Divorce*, b. ii. c. 6.

And for these happy regions, which are comfortably illumined with the saving doctrine of Jesus Christ, may it please you to forbid their *impuration* by the noysome fogges and mists of those mis-opinions, whose very principles are professedly rebellious.—*Bp. Hall. Cont. Christ & Cæsar.*

Never wish longer to enjoy the air,
Than that thou breath'st the breath of chastity:
Longer than thou preserv'st thy soul as fair
As is thy face, free from *impurity*.
Daniel. The Complaint of Rosamond.

The fountain was opened in the Apostles, but the streams of those rivers of living water have run down to our age: not confined within the banks of Tiber, nor mixing with the *impure* waters of it; but preserved pure and unmixed in that sacred doctrine contained in the Holy Scripture.
Stillingfleet, vol. i. Ser. 9.

"Let no visible or audible *impurity*," says Juvenal, "enter the apartment of a child: for to children the greatest reverence is due."—*Beattie. On Moral Science*, pt. i. c. 2. a. 6.

IM-PU'RPLE. Also *Em*. To die, stain, or imbue, tinge, or steep, in *purple*.

——— The bright
Pavement, that like a sea of jasper shon
Impurpled, with celestial roses smil'd.
Milton. Paradise Lost, b. iii.

The silken fleece *impurpled* for the loom,
Rivall'd the hyacinth in vernal bloom.
Pope. Homer. Odyssey, b. iv.

Supine he fell: and, welling from the wound,
A tide of gore *impurpled* all the ground.
Wilkie. The Epigoniad, b. vii.

IM-PUTE, *v.* } Fr. *Imputer*; Sp. *Imputar*; It. *Imputare*; Lat. *Imputare*; (*in*, and *putare*, of unsettled origin.) *Imputare*, (says Martinius,) est *adscribere* in rationibus, quæ dicuntur *putari*; cum conferuntur et liquidæ fiunt:—to write into the accounts, which are said *putari*, when they are examined, and made clear, liquidated, or cleared.
IMPU'TABLE.
IMPU'TABLENESS.
IMPUTA'TION.
IMPU'TATIVE.

To ascribe or place to the account, or reckoning, or charge; to ascribe, to attribute, to charge, to lay to the charge.

The day is come when as a woman's armour shall refute
Your boastinge bragges, yet no small fame to this thou mayst *impute*. *Phaer. Virgill. Aeneidos*, b. xi.

Nyther shall sinne be *imputed* to him that hath faith, nor yet damnacyon to them whiche are in Christ Jesu.
Bale. Image, pt. i.

For in the remission of synnes and in the *imputation* of rightwysnes and lyfe eternall God hath expressed his will, to be asked without any condicion.
Joye. Exposicion of Daniel, c. 3.

Nathlesse, he shortly shall againe be tryde,
And fairely quite him of th' *imputed* blame:
Else be ye sure, he dearely shall abide,
Or make you good amendment for the same.
Spenser. Faerie Queene, b. ii. c. 1.

Thus we participate Christ partly by *imputation*, as when those things which he did and suffered for us are *imputed* unto us for righteousnesse: partly by habitual and reall infusion.—*Hooker. Ecclesiasticall Politie*, b. v. § 56.

Thus if a prince pardons a thief, or a friend begs his pardon, that kill'd a man, although he could not have stolen any more without that pardon, yet that after theft or murder is not *imputable* to him that gave or to him that begg'd the pardon, unless they did it with that very intention.
Bp. Taylor. Rule of Conscience, b. iv. c. 1.

Perhaps, by Julius, he meant Agricola, (then lieutenant here) so named, and then is the *imputation* laid on the best of monks unjust.—*Drayton. Poly-Olbion*, s. 11. *Selden. Illust.*

Defer not to wipe off instantly these *imputative* blurrs and staines cast by rude fancies upon the throne and beauty itself of inviolable holiness.
Milton. On Divorce. To the Parliament.

Sarah made choice of a slave rather than a free woman, to bring to her husband's bed, that the child which the slave might happen to bear, might *imputatively*, at least, be accounted hers.—*Stackhouse. History of the Bible*, b. iii. c. 1.

And first for that sort of foolishness *imputable* to them: namely, That a man by following such principles, pitches upon that for his end, which no way suits his condition.
South, vol. i. Ser. 9.

Heaven be praised, our common libellers are as free from the *imputation* of wit, as of morality; and therefore whatever mischief they have designed, they have performed but little of it.—*Dryden. Dedication to Juvenal.*

It may be sufficient to mention the form of justifying faith, the *imputative* righteousness of the Mosaical law, and the nature of the first covenant with man in his state of integrity.—*Nelson. Life of Bp. Bull.*

Nor you, ye proud, *impute* to these the fault,
If memory o'er their tomb no trophies raise,
Where through the long drawn aisle and fretted vault
The pealing anthem swells the note of praise.
Gray. Elegy written in a Country Church yard.

See the Benedictine editor, fighting for a theological system, which has nothing at all to do with an edition of Justin; and taking great pains to clear the good father [Justin] from the shameful *imputation* of supposing that a virtuous pagan might be saved as well as a monk.
Jortin. Remarks on Ecclesiastical History.

In a word, this important representation instructs us in these two points of doctrine: first, that the kingdom, whose blessings were produced by the death and passion of Christ, was secured to us even from the foundation of the world: and secondly, that it was actual righteousness, as well as *imputative*, which made those who had never heard explicitly of Christ, to become partakers of his merits.

Warburton. Divine Legation, b. ix.

IMU'NCTION. See EMUNCTION.

The *inunction* of the eies, with the juice thereof, is thought to cleanse their cicatrices, or cloudinesse of the eies called the Pin.—*Holland. Plinie*, b. xx. c. 5.

IN, *prep.* Goth. *In*; A.S. *In*, *on*; Ger. Dut. and Sw. *In*; Fr. and Sp. *En*; Lat. and It. *In*; Gr. Ἐν. See INN.

I. Tooke observes upon this word:—"In the Gothic and Anglo-Saxon, *Inna*, means—uterus, viscera, venter, interior pars corporis. (*Inna*, *inne* is also, in a secondary sense, used for *cave*, *cell*, *cavern*.) And there are some etymological reasons which make it not improbable that *out* derives from a word originally meaning *skin*. I am inclined to believe that *in* and *out* come originally from two *nouns* meaning those parts of the body." (*Diversions of Purley*, vol. i. p. 457, note.) This presumes that our ancestors had a name for these parts of the body before they had one for any other things, bearing the same relation to each other. *In* is not included *by name* in the Diagram of Wilkins for the explication of what he calls the *local* prepositions; but he seems to consider it as equivalent in usage, when expressing *motion*,—to the compound *into*, and,—when expressing *rest*,—to the compound *within*. The former he represents upon the edge of a globe in motion of *ingress*; the latter near the centre in a state of *rest*.

In composition IN has either the effect of giving force or emphasis to the word to which it is prefixed; or of merely adding its own signification. Wachter calls it either an adverb—loci interioris, or an adverb—intensionis sensum reddens.

Generally,—see the word to which IN is prefixed for the etymology.

In is sometimes written by old writers for *on* or *upon*. As in Chaucer,—

And *in* an hill how wretchedley he deid.
The Monkes Tale, v. 14,500.

He starfe full wretchedly *in* a mountaine.—*Id.* v. 14,545.

2. *In*, (priv.) See UN.

Many words formerly written *en* or *em*, are now usually written *in* or *im*, and the contrary; many were written capriciously either *en* or *in*; and many still continue to be so. *In* (priv.) is never written *en*. See EN.

IN-ABI'LITY. We write the adjective *un*able.

Want of *ability*; want of force, power, or strength;—impotence.

I haue besaught my ladies sapience
Of thy behalfe, to accept in game
Thine *inabilitie*. *Chaucer. A Goodlye Balade.*

Not forgetting that the same title of Lancaster had formerly maintayned a possession of three discents in the crowne, and might haue proued a perpetuitie, had it not ended in the weakenesse and *inabilitie* of the last prince.

Bacon. Henry VII. p. 6.

And from this sense of his own utter *inability* to stand before the power of the Almighty, he elsewhere argues thus with him; Wilt thou break a leaf driven to and fro? And wilt thou pursue the dry stubble?—*Stillingfleet*, vol. ii. Ser. 9.

Such erroure as I have pointed out, always have their source in some corruption of the heart: it is not from *inability* to discover what they ought to do, that men err in practice.—*Blair*, vol. v. Ser. 13.

IN-A'BLE. } Now *Enable*, (qv.)
INA'BLEMENT. } To give *ability*, force, power, or strength; to empower, to strengthen.

And since the ouersight of my youth had brought me far behinde hand and indebted vnto the worlde, I thought good in the meane time to paie as much as I had, vntill it might please God better to *inable* me.

Gascoigne. To the Reuerende Deuines.

We may acknowledge these retributions, not to be tythes or first-fruits of that treasure which is dispensed to us for our *inablements* to this discharge

Mountague. Devoute Essayes, pt. i. Treat. 15. § 1.

And certainly they owe much of these furtherances and *inablements* to the civil discipline and politique literature of courts.—*Mountague. Devoute Ess.* pt i. Treat. 10. § 6.

'Tis by religion that men are *inabled* to prevent all such excesses as are prejudicial to nature.

Bp. Watkins. Of Natural Religion, b. ii. c. 2.

Yet thereby an angel would be *inabled* to do all that invisibly, which a man can do visibly.

Clarke. On the Evidences, Prop. 14.

IN-A'BSTINENCE. Want of *abstinence*, want of forbearance or temperance; incontinence, intemperance.

Which [intemperance] on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear, that thou mayst know
What miserie th' *inabstinence* of Eve
Shall bring on men. *Milton. Paradise Lost*, b. xi.

IN-ABU'SIVELY. Without *abuse* or ill *use*.

A state of morality shall always want that infinite wisdom and purity of intention which resideth in the Deity, and which makes power to consist *inabusively* only there, as in its proper sphere.

North. Light in the Way to Paradise, (1682,) p. 91.

IN-ACCE'SSIBLE. } Fr. and Sp. *Inaccessible*; It. *Inaccessibile*; Lat. *Inaccessus*; Lower Ages, *Inaccessibilis*, *in*, (priv.) *ad*, and *cessibilis*, from *ced-ere*.
INACCE'SSIBLENESS.
INACCE'SSIBLY.
INACESSIBI'LITY.

That may not be gone or come to, attained to, or arrived at; unattainable.

This Heracles is seated at the foote of the mountaine Oeta: and though the towne it selfe standeth in a plaine, yet a fortresse it hath built upon an high ground, which as it overlooketh the citie, so it is so steepe on every side, that it is altogether *inaccessible*.—*Holland. Livie*, p. 942.

We will come to you, was a threat of resolution; Come you to us, was a challenge of fear; or perhaps come up to us, was a word of insultation, from them, that trusted to the *inaccessiblenesse* of the place, and multitudes of men.

Bp. Hall. Cont. Jonathan's Victory and Saul's Oath.

Their towns, by their maritime situation, and the low flatness of their country, can with their sluices overflow all the ground about them at such distances, as to become *inaccessible* to any land forces.

Sir W. Temple. Observat. upon the United Provinces, c. 6.

That side which flanks on the sea and haven, needs no art to fortify it, nature having supplied that with the *inaccessibility* of the precipice.—*Butler. Rem.* vol. i. p. 417.

Ev'n in the absence of Emathia's prince
At Athens, friendship's unremitted care
Still in Sandauce's chamber held the queen
Bequester'd, *inaccessibly* immur'd.

Glover. The Athenaid, b. xxi.

IN-A'CCURATE. } Words of modern conformation.
INA'CCURATELY.
INA'CCURACY.

Without *care* or *carefulness*, *careless*; and, consequentially, without correctness; incorrect.

But men going into antiquity under the impression of modern ideas, must needs form very *inaccurate* judgments of what they find.—*Warburton. Divine Legation*, b. ii. s. 6.

Men of uncommon refinements have, by their abstractions, spun them into a sense not naturally belonging to them, and introduced a confusion unto their ideas, by an *inaccuracy* of language.

Search. Light of Nature, vol. ii. pt. iii. c. 26.

Whenever, therefore, the reader perceives an *inaccuracy* of this kind, he should turn to the passage in the original, and not throw the blame on the translator, before there is conviction that he deserves it.—*Lewis. Statius*, Pref.

Nay, 'tis true there is no denying, but that speaking by comparison is comparatively speaking; and, if men will put another sense upon it, who can help that? they say, comparatively speaking signifies the speaking loosely, *inaccurately*, and incorrectly.—*Id. Ib.* b. vi. Note L.

IN-ACT, *v.* } See ENACT.
INA'CTUATE, *v.* } To cause to *act*, or do; to put into *act* or *action*, into a state of *action* or *activity*.
INACTUA'TION.

The soul in this condition was united with the most subtile and etherial matter that it was capable of *inacting*.

Glanvill. Pre-existence of Souls, c. 14.

For the plastick in them is too highly awakened, to *inactuate* only an aerial body.—*Id. Ib.*

And for Quaking, which deluded souls take to be an infallible sign they are *inactuated* by the Spirit of God, that it may be onely an effect of their melancholy is apparent.

H. More. On Enthusiasm, s. 25.

1. That those powers should each of them have a tendency to *action*, and in their turns be exercised, is but rational to conceive, since otherwise they had been superfluous. And 2. that they should be inconsistent in the supremest exercise and *inactuation*, is to me as probable.

Glanvill. Pre-existence of Souls, c. 13.

IN-A'CTION. } Want of *action*, rest, repose; cessation from *action*, from *activity*, from labour or exertion;—rest, quietness.
INA'CTIVE.
INA'CTIVELY.
INACTI'VITY.

It is also written *In*, (qv.) In Locke, I'nactively is, in some editions, *In*.

Such for instance are these advices: not to intrude one's self into the mysteries of government, which the prince keeps secret; not to suffer one's self to be led away by the seeming charms of an idle and *inactive* life,—to which the Syrens' song invited.—*Pope. The Fable of the Odyssey*, s. 3.

The same ideas may be continued without the existence of the same objects, and new ones, and simple ones too, produced by the abatement or alteration of the force impressed, or even by the absence or *inaction* of these objects, as well as by their actual presence and operation

Law. Enquiry. Of Space, c. 1.

If the higher powers might have lessen'd, and fayld without a proportionable increase of the lower, and they likewise have been remitted without any advantage to the other faculties, the soul might then at length fall into an irrecoverable recesse and *inactivity*

Glanvill. Pre-existence of Souls, c. 13.

Virtue conceal'd within our breast
Is *inactivity* at best.—*Swift. Horace*, b. iv. Ode 9

If, dead to these calls, you already languish in slothful *inaction*, what will be able to quicken the more sensible current of advancing years?—*Blair*, vol. i. Ser. 11.

I never saw any thing so weak and *inactive* as the poor horses were: they had not agility enough to avoid one stroke.—*Swinburne. Spain*, Let. 40.

Every one exerted himself to the uttermost, with a quiet and patient perseverance, equally distant from the tumultuous violence of terrour, and the gloomy *inactivity* of despair.—*Cook. First Voyage*, b. iii. c. 3.

IN-A'DEQUATE. } Not *adequate*, even or *equal* to; *unequal*, insufficient, disproportionate, incommensurate.
INA'DEQUATELY.
INA'DEQUATENESS.

If His attributes and perfections be not fully comprehensible to our reason, we can have but *inadequate* conceptions of them.—*Boyle. Works*, vol. iv. p. 159.

Those [ideas] I call *adequate*, which perfectly represent those archetypes which the mind supposes them taken from which it intends them to stand for, and to which it refers them. *Inadequate* ideas are such, which are but a partial or incompleat representation of those archetypes to which they are refer'd.—*Locke. Hum. Underst.* b. ii. c. 31.

That may be collected generally from the *inadequateness* of the visible means to most notable productions.

Goodman. Winter Evening Conferences, p. 11

It will be proper to shew that a distribution of parts has been attempted, which, though rude and *inadequate*, will at least preserve some order, and enable the mind to take a methodical and successive view of this design.

Johnson. Preface to Rolt's Dictionary.

We must accept them, [translations] with all their unavoidable imperfections, as in general, sufficiently representative of the sense of their originals, though in some particulars that sense be *inadequately* conveyed to us.

Hurd. Letter to Dr. Leland

IN-ADMI'SSIBLE. Fr. "*Inadmissible*; unadmittible, unreceivable, unacceptable, unallowable," (Cotgrave.)

The word appears to be of very modern introduction into our language.

He, the said Warren Hastings, did, on pretence of certain political dangers, declare the relief desired to be without hesitation totally *inadmissible*.

Burke. Charge against Warren Hastings.

The *inadmissible* pretension is there avowed of appropriating to France all that the laws existing may have comprised under the denomination of French territory.

Id. On a Regicide Peace, Let. i. Note.

IN-ADVE'RTENT. } Fr. *Inadvertence*; It. *Inavvertenza*; Sp. *Inadvertencia*.
INADVE'RTENTLY.
INADVE'RTENCE.
INADVE'RTENCY.

Inattentive, inconsiderate, incautious, careless, negligent, improvident.

For *inadvertency*, or want of attendance to the sense and intention of our prayers, is certainly an effect of lukewarmness, and a certain companion and appendage to humane infirmity; and is only so remedied, as our prayers are made zealous, and our infirmities pass into the strengths of the Spirit.—*Bp. Taylor*, vol. i. Ser. 5.

Oft *inadvertent*, from the milky stream
They met their fate; or, weltering in the bowl,
With powerless wings around them wrapt, expire.
Thomson. Summer.

And as for the wall it was alledged, That he had taken it *inadvertently*, to save himself from a shower of rain which was then falling.—*Tatler*, No. 256.

He [my father] was a person of that rare conversation that upon frequent recollection, and calling to mind passages of his life and discourse, I could never charge him with the least passion or *inadvertence*.—*Evelyn. Memoirs*, vol. i.

Such little blemishes as these, when the thought is great and natural, we should, with Horace, impute to a pardonable *inadvertency*, or to the weakness of human nature.
Spectator, No. 285.

However, he allows at length, that men may be dishonest in obtruding circumstances foreign to the object; and we may be *inadvertent* in allowing those circumstances to impose upon us.—*Warburton. Postcript to the Dedication to the Free-Thinkers.*

If, after descending a flight of stairs, we attempt *inadvertently* to take another step in the manner of the former ones, the shock is extremely rude and disagreeable; and by no art can we cause such a shock by the same means when we expect and prepare for it.
Burke. On the Sublime & Beautiful, pt. iv. s. 17.

When the intention seems upright, and the end proposed is to make men better and wiser, what is not ill executed should be received with approbation, with good words and good wishes, and small faults and *inadvertencies* should be candidly excused.—*Jortin. Dis. on the Christian Rel.* Pref.

IN-A'IDABLE. *Aidless*, or helpless; that cannot be *aided*, helped, or assisted.

The congregated colledge haue concluded,
That labouring Art can neuer ransome Nature
From her *inaydible* estate.
Shakespeare. All's Well that Ends Well, Act ii. sc. 1.

IN-ALIME'NTAL. Not able to nourish; or give or supply nourishment.

The dulceration of things is worthy to be tried to the full; for that dulceration importeth a degree to nourishment: and making of things *inalimental* to become *alimental*, may be an experiment of great profit, for making new victual.
Bacon. Naturall Historie, § 649.

IN-A'LTERABLE. Now written *Un.* That cannot be *altered* or changed.

As the throne is majesticall and permanent, so is his residence in it; He sate in the throne. S. Stephen saw him standing, as it were ready for his defence and protection. S. John sees him setting (as our Creed also runnes) in regard of his *inalterable* glory.—*Bp. Hall. Farewell Sermon.*

IN-A'MELL, *v.* } Also anciently, and now
INA'MILLER. } usually, *En*, (qv.)
To fix colour, or a variety of colours, by *melting* in the fire; to diversify, to variegate, to spot, to deck with spots or variations of colour.

The tombe is so high, that it farre exceedeth in heighth the mosquita, being couered with lead, and the top all *inamelled* with golde, with an haife moone vpon the top.
Hackluyt. Voyages, vol. ii. p. 211.

Or rather as *inamillers*, guilders, and painters of images following after.—*Holland. Plutarch*, p. 807.

IN-AMI'SSIBLE. That cannot be lost.

Had we been so fixt in an *inamissible* happinesse from the beginning, there had then been no vertue in the world; nor any of that matchlesse pleasure which attends the exercise thereof.—*Glanvill. Pre-existence of Souls*, c. 8.

God loveth to bless one degree of grace with another, till it comes to a confirmation in grace, which is a state of salvation directly opposite to obduration; and as this is irremediable and irrecoverable, so is the other *inamissible*.
Bp. Taylor. The Great Exemplar, pt. iii. s. 13.

IN-A'MOUR, *v.* } More usually written *En.*
INAMORA'TA. } To cause to love; to in-
INAMORA'TO. } spire or inflame with love.

Theare, after prayers, church-times, sights,
And stories sometimes read,
Amongst their merrie tales was this,
How one *inamour'd*, spead.
Warner. Albion's England, b. xii. c. 75.

The fair *inamorata* (who from far
Had spy'd the ship which her heart's treasure bare
Put off from land;)
With frantic speed from the detested town
To the deserted shore comes hurrying down.
Sherburne. Forsaken Lydia.

In that file stands another of your *inamoratos*.
Beaum. & Fletch. Fair Maid of the Inn, Act iii. sc. 1.

As for my dear, never man was so *inamour'd* as I was of her fair forehead, neck and arms, as well as the bright jett of her hair; but to my great astonishment, I find they were all the effect of art.—*Spectator*, No. 41.

These gentlemen are of that sort of *inamoratos*, who are not so very much lost to common sense, but that they understand the folly they are guilty of.—*Spectator*, No. 50.

INA'NE. } Fr. *Inanité, inanition*; Sp. *In-*
INANI'TION. } *anicion*; Lat. *Inanitas, inanis*,
INA'NITY. } from the Gr. *Iv-αω, vacuare*, to empty, to throw, cast or clear out.
Emptiness, (or an emptying, Cotgrave,) vacuity, voidness.

And as he must not eat overmuch, so he may not absolutely fast: for as Celsus contends, repletion and *inanition* may both doe harme in two contrary extreames.
Burton. Anatomy of Melancholy, p. 235.

'Tis easie to draw a parallelism between that ancient, and this more modern nothing and in all things to make good its resemblance to that commentitious *inanity*.
Glanvill. Vanity of Dogmatizing, c. 16.

We sometimes speak of place, distance, or bulk in the great *inane*, beyond the confines of the world.
Locke. On Hum. Underst. b. ii. c. 15. s. 7.

When one can find out, and frame in his mind clearly and distinctly the place of the universe, he will be able to tell us, whether it moves or stands still in the undistinguishable *inane* of infinite space.—*Id. Ib.* c. 13. s. 10.

But nothing still from nothing would proceed:
Raise or depress—or magnify—or blame,
Inanity will ever be the same.—*Smart. The Hilliad.*

IN-A'NIMATE, *v.* } Fr. *Inanimé*; It. *Inani-*
INA'NIMATE, *adj.* } *mato*; Sp. *Inanimado*;
INA'NIMATENESS. } Lat. *Inanimatus.*
INANIMA'TION. } Without, not having, life, breath, spirit; lifeless, breathless, spiritless, soulless.

Inanimate, the verb, in Donne,—to *animate*, (*in*, aug.) to inspire or inspirit. See also the noun, *inanimation*, from Hall.

Though she, which did *inanimate* and fill
The world, be gone, yet in this last long night
Her ghost doth walk, that is, a gamiment light,
A faint weak love of virtue and of good
Reflects from her on them, which understood
Her worth.—*Donne. Anat. of the World. First Anniver.*

We see what great and admirable things Nature herself effects in things that are *inanimate* and void of sense, rather than lose her end.—*Milton. Def. of the People of England.*

Albeit the mover had been more excellent, might not the motion have been accounted less perfect, by reason of the deadness and *inanimateness* of the subject mov'd.
Mountague. Devoute Essayes, pt. i. Treat. ii. s. 3.

Satan accounts it no small mastery, if he can prevail with us so far as to bereave us of this habitual joy in the Holy Ghost, arising from the *inanimation* of Christ living and breathing within us.—*Bp. Hall. Christ Mystical.*

O fatal change! become in one sad day
A senseless corpse! *inanimated* clay!
Pope. Homer. Iliad, b. xxii.

There are several kinds of creatures in the world, and several degrees of dignity amongst them, some being more excellent than others, *animate* more than *inanimate*, sensitives more than vegitives, and men more than brutes.
Bp. Wilkins. Natural Religion, b. i. c. 2.

Galen says, "Plato declares that animals have constantly a soul, which serves to *animate* and inform their bodies: as for stones, wood, and what we commonly call the *inanimate* parts of the creation; all these, he says, are quite destitute of soul.—*Warburton. The Divine Legation*, b. iii. s. 2.

IN-A'PPETENCE. } It. *Inappetenza*; Sp.
INA'PPETENCY. } *Inappetencia.*
Want of *appetence*, or *appetite*; of desire; of desire to eat.

When some squeamish and disrelished person takes a long walk to the physician's lodging, to beg some remedy for his *inappetence*, his very walking thither does, in some measure, give him that good stomach he hopes to regain by the medicines he shall get there.—*Boyle. Works*, vol. vi. p. 23.

Which immature death my relator judged to be caused by their having no *appetite* to eat, which *inappetency* made them [swallows] die starved.—*Id. Ib.* p. 607.

She (as all antique parents, wondrous sage,
For youth project th' *inappetence* of age,
Each sense endearing and humane despise
And on the mammon feast their downcast eyes)
Brookes. Constantia.

IN-A'PPLICABLE. } Also anciently *Un.*
INAPPLICABI'LITY. } That cannot be *applied* to, used for; rendered useful or serviceable to; referred to.

I have only to add, (lest European critics should consider a few of the images as *inapplicable* to Indian manners,) that the ideas of snow and ice are familiar to the Hindus.
Jones. Hymns to Pracriti. The Argument.

I cannot help observing, however, that you have said rather less upon the *inapplicability* of your own old principles to the circumstances that are likely to influence your conduct against these principles, than of the general maxims of state.—*Burke. Letter to Sir H. Langrishe.*

IN-APPREHE'NSIBLE. } Also written *Un.*
INAPPREHE'NSION. } Not to be *appre-*
INAPPREHE'NSIVE. } *hended*; not to be taken, (sc.) by the mind or understanding; not to be understood or conceived; inconceivable.

Nor did I slumber over that place, expressing such high rewards of ever accompanying the Lamb, with those celestial songs to others *inapprehensible*, but not to those who were not defiled with women.—*Milton. Apol. for Smectymnuus.*

Neither are they hungry for God, nor satisfied with the world, but remain stupid and *inapprehensive*, without resolution and determination, never chusing clearly, nor pursuing earnestly.—*Bp. Taylor*, vol. i. Ser. 5.

From these so pernicious vices of the spirit, then, that is, from a fluctuating faith, an inconsiderate levity, an *inapprehensive* deadness of heart, and a perverse sophistical abuse of the understanding, let us emancipate ourselves by a firm, attentive, vigorous, and ingenuous dependance on the promises of the gospel.—*Hurd. Works*, vol. iii. Ser. 52.

The wise in their own conceits, not being able to clear up many parts of the divine dispensations, whether of nature or grace, to their satisfaction, hastily conclude that there is no fitness or wisdom, where they see none, and make their *inapprehension* an argument for their rejection of both.
Id. Ib. vol. viii. *Charge to the Clergy of Worcester.*

It is not envy, but *inapprehension*, which sets them on work.—*Id. Ib.* vol. vi. Ser. 21.

IN-A'PTITUDE. Fr. *Inaptitude.* See INEPT. Unfitness, unsuitableness; want of readiness.

And hereby one may give a strong conjecture of the aptness or *inaptitude* of one's capacity to that study and profession.—*Howell*, b. i. s. 1. Let. 9.

From diffidence, and perhaps from a certain degree of *inaptitude* for extemporary speaking, he took a less public part in the contests of ecclesiastical politics than some of his contemporaries.—*Blair. The Life of Dr. Hugh Blair.*

IN-A'QUATE. } Lat. *In*, and *aqua*, water.
INAQUA'TION. } As Cranmer interprets it,—Made water.

For as muche as he is joined to the bread but sacramentally, there followeth no *impanation* thereof, no more than the Holy Ghost is *inaquate*, that is to say, *made water*, being sacramentally joyned to the water in baptism.
Archbp. Cranmer. Answer to Bp. Gardner, p. 368

The solution to the seconde reason is almost soundely handled, alludynge from impanació to *inaquation*, although it was neuer sayde in Scripture, this water is the Holy Ghoost.—*Bp. Gardner. Explication. Transubstan.* fol. 127.

IN-ARCH, *v.* } Also *En.* To bow or curve
INA'RCHING, *n.* } or bend, (e. g. one branch to another, and then to graft.)

Inarching is a method of grafting.—Take the branch you would *inarch*, and fit it to that part of the stock where you intend to join it.—*Miller. Gardener's Dictionary.*

We might abate the art of Tallacotius, and the new *inarching* of noses.—*Brown. Vulgar Errours*, b. iii. c. 9.

IN-A'RMING. Embracing (as) in the *arms.*

Warwickshire—you might call Middle-Ingle for equality of distance from the *inarming* ocean.
Drayton. Poly-Olbion, s. 13. *Selden. Illustrations.*

IN-ARTI'CULATE. } Fr. *Inarticulé.* Lite-
INARTI'CULATELY. } rally, not jointed;—consequentially, not uttered or emitted *distinctly*, as separated sounds.
In Derham, the *in* prefixed is *aug.*

Who ever doubted, but that poets infused the very soul into the *inarticulate* sounds of music? that without Pindar and Horace, the lyrics had been silenced for ever?
G. Fletcher. Poems. Pref. to the Reader.

——— As a turtle's mate,
With lamentations *inarticulate*
The neere departure from her love bemones.
Browne. Britannia's Pastorals, b. ii. s. 5.

The divine admonitions and holy laws whispered *inarticulately* in our hearts, which the Heathen Porphyry tells of.
Hammond. Works, vol. iv. p. 497.

In man, and quadrupeds, they are four, curiously *inarticulated* with one another; with an external and internal muscle to draw, or work them, in extending, or relaxing the drum.—*Derham. Physico-Theology*, b. iv. c. 3. Note 19.

By the harmony of words we elevate the mind to a sense of devotion, as our solemn musick, which is *inarticulate* poesy, does in Churches.—*Dryden. Tyrannic Love*, Pref.

Inarticulate sounds may be divided into musical sound and noise.—*Beattie. Moral Science*, pt. i. c. 1. s. 4.

IN-ARTIFI'CIAL. } Without *art*, skill or
INARTIFI'CIALLY. } science; without the rules of *art*; skilless, rude, simple.

To speak generally, an argument from authority to wiser examinations, is but a weaker kind of proof; it being but a topical probation, and, as we term it, an *inartificial* argument, depending upon a naked asseveration.
Brown. Vulgar Errours, b. i. c. 7.

For these and many other concurrent causes, the proceeding is *inartificial* and casual, and fit to lead the ignorant, but not the learned.—*Bp. Taylor. Rule of Cons.* b. i. c. 4.

If in the definition of meditation, I should call it an unaccustomed and unpractised duty, I should speak a truth, though somewhat *inartificially*.
Id. The Great Exemplar, pt. i. Dis. 4.

My Lord, pardon againe this excesse, which, I sweare to you, proceeds from the honest and *inartificial* gratitude of, &c.—*Evelyn. Memoirs. To Lord Cornebery, Feb.* 1664-65.

If custom did not take away the strangeness of it, it would to us also appear very wonderful, that so great a change of texture should be so easily and *inartificially* produced.
Boyle. Works, vol. ii. p. 573.

It would, Sir, be most dishonourable for a faithful representative of the commons, to take advantage of any *inartificial* expression of the people's wishes, in order to frustrate their attainment of what they have an undoubted right to expect.—*Burke. On the Economical Reform.*

IN-ATTE'NTION. } Want of *attention*;
INATTE'NTIVE. } heedlessness, thoughtlessness, disregard.
INATTE'NTIVELY.
INATTE'NTIVENESS.

The universal indolence and *inattention* among us to things that concern the publick, made me look back with the highest reverence on the glorious instances in antiquity, of a contrary behaviour in the like circumstances.
Tatler, No. 187.

What prodigies can pow'r divine perform
More grand than it produces year by year,
And all in sight of *inattentive* man!—*Cowper. Task*, b. vi.

In a letter to Addison, he expresses some consciousness of behaviour *inattentively* deficient in respect.
Johnson. Life of Pope.

[The second inconvenience of a liturgy is] that the perpetual repetition of the same form of words produces weariness and *inattentiveness* in the congregation.
Paley. Moral Philosophy, b. v. c. 5.

IN-AU'DIBLE. It. *Inaudibile*; Sp. *Inaudible*. That cannot be heard; not sensible to the ear.

For we are old, and on our quick'st decrees
Th' *inaudible*, and noiselesse foot of time
Steales, ere we can effect them.
Shakespeare. All's Well that Ends Well, Act v. sc. 3.

Ye, that inform the tuneful spheres,
Inaudible to mortal ears,
While each orb in ether swims
Accordant to th' inspiring hymns.
Smart. Ode for Music on St. Cecilia's Day.

IN-AU'GURATE, *v.* } Fr. *Inaugurer*; It.
INAU'GURATE, *adj.* } *Inaugurare*; Sp. *Inaugurar*; Lat. *Inaugurare*.
INAUGURA'TION.
INAU'GURATORY.

To admit to the office, invest with the functions, also to perform the functions or duties, of an *augur*; and, then, generally,—

To admit to, to install, to enter upon office; to consecrate; to invest by solemn rites; to enter upon, to begin or commence; (sc.) with good omens.

From the beginning therefore of our *inauguration* our imperiall highnesse hath mainteined most deadly feod and hostility against God's enemies, the Persians.
Hackluyt. Voyages, vol. ii. p. 19.

The seat on which her kings *inaugurated* were.
Drayton. Poly-Olbion, s. 17.

In this manner being *inaugurate* and invested in the kingdome, hee [Numa] provideth by good orders, lawes, and customes, to reedifie as it were that citie.
Holland. Livius, p. 14.

This discovery of the origination of their Heathen Deities hath been endeavoured by two methods: first, by following the ancient histories of the Phenicians, Egyptians, Grecians, and Romans; by which means they have traced up most, if not all, their Heathenish Deities to their original, and their first *inauguration* into Deities.
Hale. Origin. of Mankind, p. 166.

The Prince of Syracuse, whose destin'd fate
It was to keep a school and rule a state.
Found that his sceptre never was so aw'd,
As when it was translated to a rod;
And that his subjects ne'er were so obedient
As when he was *inaugurated* pedant.
Butler. Miscellaneous Thoughts.

With this *inauguration* of Philips, his rival Pope was not much delighted.—*Johnson. Life of Philips.*

But being addressed only as Mr. Rector in an *inauguratory* speech by the present chancellor, he has fallen from his former dignity of style (Lord Rector.)
Johnson. Journey to the Western Islands.

IN-AURA'TION. Lat. *Inaurare*, to put gold (*aurum*) upon; to gild.

The Romans had the art of gilding after our manner; but some sort of their *inauration*, or gilding, must have been much dearer than ours.—*Arbuthnot. On Coins.*

IN-AU'SPICATE. } Lat. *Inauspicatus*.
INAUSPI'CIOUS. } To *auspicate*, (qv.) is
INAUSPI'CIOUSLY. } to observe birds, to watch for tokens from the actions of birds; consequentially, to presage, the event, the success, good fortune, good luck. And, *in-auspicate* (*in*, neg.)—Unlucky, unhappy, unfortunate; ominous of ill.

Though it bore an *inauspicate* face it proved of a friendly event.—*Sir G. Buck. History of Rich. III.* p. 43.

Where hovering still, with *inauspicious* wings,
About the verge of these distemper'd climes,
Returning now, new errour hither brings,
To stir us up to these disastrous crimes.
Drayton. The Barons' Wars, b. i.

Augur of ills, (for never good to me
Did that most *inauspicious* voice decree)
For ever ready to denounce my woes.
Tickell. Homer. Iliad, b. i.

What then must he attempt, whom niggard fate
Has fix'd in such an *inauspicious* spot
As bears no trace of beauty!
Mason. The English Garden, b. i.

And to crown the whole, a fair account of the atrocious manner in which the regicide enemies had broken up what had been so *inauspiciously* begun and so feebly carried on, by finally, and with all scorn, driving our suppliant ambassador out of the limits of their usurpation.
Burke. On a Regicide Peace, Let. 3.

IN-BARGE. To go into a *bark* or *barge*; to *embarge* or *embark*, (qv.)

Which being done, the next especial thing,
She doth the Duke of Somerset enlarge,
And him of Calais gives the governing,
Whither his friends she caused him to *imbarge*.
Drayton. The Miseries of Queen Margaret.

IN-BE'AMING. The ingress of a *beam*, or ray of light; irradiation.

And for all these boastings of new lights, *inbeamings*, and inspirations; that man that follows his reason, both in the choice and defence of his religion, will find himself better led and directed by this one guide, than by an hundred Directories.—*South*, vol. iv. Ser. 1.

IN-BE'ING. Apparently intended by Watts as more emphatical than—
Being,—q. d. inherent, inseparable, *being*.

But when we say, the bowl is swift or round, when we say, the boy is strong or witty, these are proper or inherent modes, for they have a sort of *in-being* in the substance itself, and do not arise from the addition of any other substance to it.—*Watts. Logic*, pt. i. c. 2.

IN-BORN. Native or innate; infixed or implanted at the *birth*, or earliest moment of life or existence, by nature.

The sacred poets first shall hear the sound,
For they are cover'd with the lightest ground;
And straight, with *inborn* vigour, on the wing,
Like mounting larks, to the new morning sing.
Dryden. To the Memory of Mrs. Anne Killigrew.

When men have been so long settled in a place, that the majority of the inhabitants are become natives of the soil, the *inborn* love of a country has, by that time, struck such deep roots into it, that nothing but extreme violence can draw them out.—*Warburton. The Divine Legation*, b. iv. s. 3.

IN-BRE'ATHED. *Breathed* into; inspired.
Cudworth retorts upon the atheists, their own term, *In-blown*, (b. i. c. 3. § 29.)

Blest pair of Sirens, pledges of heav'n's joy,
Sphere-born harmonious sisters, Voice and Verse,
Wed your divine sounds, and mix'd pow'r employ,
Dead things with *inbreath'd* sense able to pierce.
Milton. At a solemn Music.

——— That paternal, tender love and grace,
Which at man's fall immediately took place;
That inward, holy thing, *inbreathed* then,
Which would rekindle heav'n in him again.
Byrom. Fragment.

IN-BREED, *v.* To *breed* within; to give birth or life to, to ingender, or generate within.

These abilities, wheresoever they be found, are the inspired gift of God rarely bestow'd, but yet to some (though most abuse) in every nation and are of power, beside the office of a pulpit, to *inbreed* and cherish in a great people the seeds of virtue, and public civility, to allay the perturbations of the mind, and set the affections in right tune
Milton. The Reason of Church Government.

Those different and perpetual carriages of state government, haste and delay, as *inbred* qualities, were remarkable in the two most martial people in Greece.
Drayton. Poly-Olbion, s. 1. *Selden. Illustrations.*

Where, Judah where, is now thy lion's roar?
Thou only couldst the captive lands restore:
But thou, with *inbred* broils and faction prest,
From Egypt needst a guardian with the rest.
Dryden. Absalom & Achitophel.

In England we have not yet been completely embowelled of our natural entrails; we still feel within us, and we cherish and cultivate, those *inbred* sentiments which are the faithful guardians, the active monitors of our duty, the true supporters of all liberal and manly morals.
Burke. On the French Revolution.

IN-BU'RNING. } i. e. *Burning* within.
INBURNT. }

Which sorry words, her mightie hart did mate
With mild regard, to see his ruefull plight,
That her *in-burning* wrath she gan abate,
And him receiu'd againe to former fauours state.
Spenser. Faerie Queene, b. iv. c. 3.

Upon her steps a virgin page attended,
Fair Erythre, whose often blushing face
Sweetly her *in-burn*[t] shame-tac'd thoughts commended.
P. Fletcher. The Purple Island c. 10.

IN-CAGE, *v.* } Also written *En*.
INCA'GEMENT. } To shut in, to fasten in, to confine, as in a *cage*.

And now when they had fully girt in the village with a strong and exquisite seige, they make themselves sure of Elisha, and please themselves to think how they have *incaged* the miserable Prophet, how they should take him at unawares in his bed, in midst of a secure dreame.
Bp. Hall. Cont. Elisha raising the Iron, &c.

A thousand flatterers sit within thy crowne,
Whose compasse is no bigger then thy head,
And yet *incaged* in so small a verge,
The waste is no whit lesser than thy land.
Shakespeare. Rich. II. Act ii. sc. 1.

I do, with all respect, demand whether your worship, since your *incagement*, and, as you imagine, inchantment in that coop, have not had a desire to make greater or lee water as men are wont to say?—*Shelton. Don Quixote*, vol. ii. c. 21.

IN-CA'LCULABLE. That cannot be *calculated*, counted, reckoned, computed.

They may even in one year of such false policy, do mischiefs *incalculable*; because the trade of a farmer is, as I have before explained, one of the most precarious in its advantages, the most liable to losses, and the least profitable of any that is carried on.—*Burke. On Scarcity.*

IN-CALE'SCENT. } Lat. *Incalescens*, pres.
INCALE'SCENCE. } part. of *Incalescere*; *in*,
INCALE'SCENCY. } and *calescere*, to grow warm; *calere*, to be warm.

Growing warm; progressively increasing in warmth.

My way of obtaining *incalescent* mercury is quite differing from any of those.—*Boyle. Works*, vol. i. p. 634.

The two ingredients were easily mingled, and grew not only sensibly but considerably hot, and that so nimbly, that the *incalescence* sometimes came to its highth in about a minute of an hour by a minute clock.
Id. Ib. vol. i. p. 104. *The Life.*

But Averroes, a man of his own faith, was of another belief; restraining his ebriety into hilarity, and in effect making no more thereof then Seneca commendeth, and was allowable in Cato; that is, a sober *incalescence* and regulated estuation from wine.—*Brown. Vulgar Errours*, b. v. c. 21.

If there had not been a provision in the joints against such a preternatural *incalescence* upon their violent motion, this would have made a slothful world, and confined us to leisurely and deliberate movements, when there were the most urgent and hasty occasions to quicken us.
Ray. Of the Creation, pt. ii.

This inunction is useful, indeed necessary for preserving the ends of the bones from *incalescency*, which they, being solid bodies, would necessarily contract from a swift motion.
Id. Ib. pt. ix.

How much a greater interest salts may have in such *incalescencies*, than cold, I have also taken pleasure to try, by pouring acid spirits, and particularly spirit of salt, upon good quick Lime.—*Boyle. Works*, vol. ii. p. 605.

IN-CAMP. Anciently also, and now more usually, written *En*, (qv.)

To place or lodge, to fix, to station or form into, *camps*, (or lodgments for an army,) to lodge, or dwell in *camps*.

And the theeues also *incamped* within an arrowe shotte of vs, but they were betwixt vs and the water, which was to our great discomfort.—*Hackluyt. Voyages*, vol. i. p. 330.

When as the legions of the Volsciens under the conduct of Coriolanus Martius *incamped* within five miles of Rome, were they not the matrones of the citie that turned backe this armie, which doubtlesse would have forced our citie and put it to ransacke!—*Holland. Livius*, p. 856.

The roving Gaul, to his own bounds restrain'd,
Learns to *incamp* within his native land.
Addison. The Campaign.

There should be some distinction made between the spreading of a victory, a march, or an *incampment*, a Dutch, a Portugal, or a Spanish mail.—*Spectator*, No. 251.

IN-CANTA'TION. } See ENCHANT, and IN-
INCA'NTATORY. } CHANT. Fr. *Incantation*; It. *Incantazione*; Lat. *Incantatio*, from *incantare*, to sing, (sc.) magicum carmen, a magical song. Collectively—

Magical songs, or charms, magical ceremonies; charms or ceremonies of witchcraft.

From which abominable heresie and all his other, our Lorde for his great mercy deliuer him, & helpe to stop euery good man's eares from such vngracious *incantations* as this man's.—*Sir T. More. Workes*, p. 843.

Of the mystes and other impedymétes whiche fyll vpon the lordes partye, by reason of the *incantacyons* wrought by fryer Bungey, as the fame went, me lyst nat to wryte.
Fabyan, an. 1471.

For those first simple, that my [the Moon] face did mark
In the full brightness suddenly made dark,
Ere knowledge did the cause thereof disclose,
To be *enchanted* long did me suppose:
With sounding brass and all the while did ply,
The *incantation* thereby to untie.
Drayton. The Man in the Moon.

Fortune-tellers, juglers, geomancers, and the like *incantatory* impostors, though commonly men of inferiour rank, and from whom without illumination they can expect no more then from themselves, do daily and professedly delude them.—*Brown. Vulgar Errours*, b. i. c. 3.

Hereupon also are grounded the gross mistakes, in the cure of many diseases; not onely from the last medicine, and sympathetical receipts, but amulets, charmes, and all *incantatory* applications.—*Id. Ib.* b. i. c. 3.

The Gothic Runers, to gain and establish the credit and admiration of their rhymes, turned the use of them very much to *incantations* and charms.
Sir W. Temple. Of Poetry.

Medicine was always joined with magick; no remedy was administered without mysterious ceremony and *incantation*.
Burke. Abridgement of English History, b. i. c. 2.

IN-CA'NTONING, *n.* The incorporation into *canton*; the formation or constitution of a *canton*.

When the *cantons* of Bern and Zurich proposed, at a general diet, the incorporating Geneva in the number of the *cantons*, the Roman Catholick party, fearing the Protestant interest might receive by it too great a strengthening, proposed at the same time the *incantoning* of Coustance, as a counterpoise; to which the Protestants not consenting, the whole project fell to the ground.
Addison. Travels in Italy. Switzerland.

IN-CA'PABLE. } Also *Un*. Fr. *Incapable*;
INCAPABI'LITY. } It. *Incapace*; unable or not
INCAPA'CIOUS. } able, to take, *cap-ere*, to
INCAPA'CITATE. } hold, receive or contain;
INCAPA'CITY. } comprise or comprehend.

Not sufficiently able, not able enough;—not able, (sc.) to perform or execute; to receive into the mind, to comprehend, to understand; to feel or be sensible of.

Yet all this while full quietly it slept,
(Poor little brat *incapable* of care)
Which by that powerful providence is kept,
Who doth this child for better days prepare.
Drayton. Moses his Birth and Miracles, b. i.

If the persons find in themselves beforehand such remediless *incapability* of a marriage estate, they shall be highly injurious to each other, and shall foully abuse the ordinance of God, in their entering into such a condition.
Bp. Hall. Resolutions, Dec. 4. Case 10.

Rather than to thunder and lighten in your pulpits with them και συκαν την Ἑλλαδα, by buzzing them into popular ears and capacities *incapacious* of them, unable to comprehend them.—*Mountagu. Appeale to Cæsar*, c. 9.

All *incapacities* imposed upon the natives of this kingdom or any of them, as natives, by any Act of Parliament, provisions in patents or otherwise, [are to] be taken away by Act to be passed in the said Parliament.
Milton. Obs. on Peace with the Irish.

Decrepit age;——
Incapable of pleasures youth abuse,
In others blames what age does him refuse.
Dryden. The Art of Poetry.

This act hurt no man, that was in the present possession of an estate, it only *incapacitated* his next heir to succeed to that estate if he continued a papist.
Burnet. Own Time, an. 1699.

The third and last shift, is an endless succession of causes and effects, where all the subtilty consists in the word endless; for whatever is *incapable* of being a cause in any time, ever was, and ever will, through eternity, continue equally *incapable*.—*Brooke. Universal Beauty*, b. ii.

If we consider lavish men carefully, we shall find it always proceeds from a certain *incapacity* of possessing themselves, and finding enjoyment in their own minds.
Spectator, No. 222.

If they suffer this power of arbitrary *incapacitation* to stand, they have utterly perverted every other power of the House of Commons.—*Burke. On the Present Discontents.*

Whatever may be objected to the *incapacity* of this age in other respects, youth is out of question the time for acquiring right propensities and virtuous habits.
Hurd. On the Uses of Foreign Travel.

IN-CA'RCERATE, *v.* } To imprison; to con-
INCARCERA'TION. } fine, as in a prison; to confine or shut up.

He can them so inlarge and elevate
And spreaden out, that they can compasse all,
When they no longer be *incarcerate*
In this dark dungeon, this foul fleshy wall.
More. Song of the Soul, b. I. c. 2. s. 20. (1642.)

It [the doctrine of preexistence] supposeth the descent into these bodyes to be a culpable lapse from an higher and better state of life, and this to be a state of *incarceration* for former delinquencies.—*Glanvill. Pre-existence of Soule*, c. 4.

From Nature's continent, immensely wide,
Immensely blest, this little isle of life,
This dark, *incarcerated* colony
Divides us. *Young. The Complaint*, Night 4.

IN-CARN, *v.* } Fr. *Incarner*; It. *Incar-*
INCA'RNATE, *v.* } *nare*; Sp. *Encarnar*; Low
INCA'RNATE, *adj.* } Lat. *Incarnare*, *in*, and
INCARNA'TION. } *caro*, *carnis*, flesh. See
INCA'RNATIVE, *n.* } CARNAL.
INCAR'NATIVE, *adj.* }

To cover, clothe, or invest with *flesh*; to heal over with *flesh*; to assume or put on a *fleshly*, human, mortal body.

Incarnate is also having the colour of *flesh*, *flesh*-coloured. See CARNATION, and INCARNADINE.

And he [Luyke] thorough styryng of the Hooli Goost in the coostis of Acaye wroot the Gospell to feithful Greekis, and schewide the *incarnacioun* of the Lord bi a trewe tellynge, schewide also that he was come of the kynrede of Dauid.—*Wiclif. Dedis*, Prol.

The yere of the *incarnacyon*
A thousand and two hundred yere.—*Chaucer. R. of the R.*

We be assewered) Cryste our Redemer to haue had ben comen & *incarnated* these 1545 yeres ago.
Joye. Exposicion of Daniel, c. 12.

For we do not take these for common breade or dryncke, but like as Jesus Christe our Sauyour *incarnate* by the worde of God, had fleshe and bloud for our saluacion, euen so we be taught the fode (wherewith our fleshe and bloud be nourished by alteracion) when it is consecrate by the prayour of his worde, to be the flesh and bloud of the same Jesus *incarnate*.—*Bp. Gardner. Explic. Transubstantiation*, fol. 106.

To this was it aunswered that those textes and al other alledged for that purpose signifie none other but that after ye faith of Christ brought into the worlde by the *incarnacion* and passion of oure blessed Sauiour, men are no longer boûden to the obseruance of Mosyes lawe.
Sir T. More. Workes, p. 268.

It entreth into those medicines which are appropriat for the eyes, yea and into *incarnatives*, such especially as be fit to *incarnat* those ulcers which are in the most tender and delicat parts of the bodie.—*Holland. Plinie*, b. xxvii. c. 11.

Nay this is, which I tremble in uttering, to *incarnate* sin into the unpunishing and well-pleas'd will of God.
Milton. Doctrine of Divorce, b. ii. c. 3.

For the childe of a virgin is the reimprovement of that power, which created the world: but that God should be *incarnate* of a virgin was an abasement of His maiestie, and an exaltation of the creature beyond all example.
Bp. Hall. Cont. Birth of Christ.

In one place they are of a fresh and bright purple, in another of a glittering, *incarnate*, and rosate colour.
Holland. Plinie, b. xiv. c. 1

This is generally observed, that all sorts of wax be emollitive, heating, and *incarnative*.—*Id. Ib.* b. xxii. c. 24.

So that, upon the whole matter he [man] stept forth, not only the work of God's hands, but also the copy of his perfections, a kind of image, or representation of the Deity in small, infinitely contracted into flesh and blood; and (as I may so speak) the preludium, and first essay towards the *incarnation* of the Divine nature.—*South*, vol. ii. Ser. 2.

I deterg'd the abscess more powerfully by the use of vitriol-stone and precipitate, and afterwards *incarned* by the common *incarnative* used in such cases, and cicatrized it smooth without any remaining hardness.
Wiseman. Surgery, vol. i. b. i. c. 9.

In his secret history he [Procopius] unsays many things that he had said in favour of Justinian, Theodora, and Belisarius, in his other histories: and represents the emperour and his wife as two devils *incarnate*, sent into the world for the destruction of mankind.
Jortin. Remarks on Ecclesiastical History.

The doctrine of the *incarnation* in its whole amount is this. That one of the three persons of the Godhead was united to a man, *i. e.* to a human body and a human soul, in the person of Jesus, in order to expiate the guilt of the whole human race, original and actual, by the merit, death and sufferings of the man so united to the Godhead.
Bp. Horsley, vol. i. Ser. 9.

IN-CA'RNADINE, *v.* } See INCARN.
INCA'RNADINE, *adj.* } To *incarnadine* (Steevens) is to stain any thing of a *flesh* colour or red.

Will the great Neptune's ocean wash this blood
Cleane from my hand? no: this my hand will rather
The multitudinous seas *incarnadine*,
Making the greene one red.
Shakespeare. Macbeth, Act ii. sc. 2.

One [virgin] shall ensphere thine eyes, another shall
Impearl thy teeth, a third thy white and small
Hand shall beanow, a fourth *incarnadine*
Thy rosy cheek.
Carew. Obsequies. To the Lady Anne Hay.

Such whose white satin upper coat of skin,
Cut upon velvet rich *incarnadine*,
Has yet a body (and of flesh) within.
Lovelace. To my Lady H.

IN-CASE, *v.* Also *En*.
To cover or enclose, (as in a *case*.)

Oh! in that portal should the chief appear,
Each hand tremendous with a brazen spear,
In radiant panoply his limbs *incas'd*.
Pope. Homer. Odyssey, b. i.

IN-CASK, *v.* To cover or enclose or shut up (as in a *cask*.)

Then did he *incask* his pate in his hat, which was so broad, as it might serve him excellently for a quitasol.
Shelton. Don Quixote, vol. i. b. i. c. 13.

IN-CA'VERN, *v.* To enclose or shut up (as in a *cavern*.)

Then Lid creeps on along, and taking Thrushel throws
Herself amongst the rocks; and so *incavern'd* goes,
That of the blessed light (from other floods) debarr'd,
To bellow underneath she only can be heard.
Drayton. Poly-Olbion, s. 1.

IN-CAU'TIOUS. } Also *Un*. Lat. *In-cautus*;
INCAU'TIOUSLY. } improvident, incir-
INCAU'TION. } cumspect, inconsiderate,
INCAU'TELOUSLY. } unadvised, heedless, careless, negligent.

For we grow sick many times by *incautelously* conversing with the diseas'd: but no man grows well by accompanying the healthy.—*Hale. Rem. Ser. Rom.* xiv. 1.

Of mighty legions late subdu'd,
And arms with Latian blood imbru'd,
You treat adventurous, and *incautious* tread
On fires with faithless embers overspread.
Francis. Horace, b. ii. Ode 1.

Yet (not to break the car, or lame the horse)
Clear of the stony heap direct the course;
Lest, through *incaution* failing, thou may'st be
A joy to others, a reproach to me.
Pope. Homer. Iliad, b. xxiii.

What he says on this head is not only too severe upon the Jews, but *incautious* and injudicious; and, if it proved any thing, would prove more than he intended and was aware of, and bear hard upon the Mosaic law.
Jortin. Remarks on Ecclesiastical History.

Yet if examin'd by severest test,
It is, at least, *incautiously* exprest.
Byrom. A Friendly Expostulation.

There most direct were seeming most inflex'd,
Most regular when seeming most perplex'd,
As though perfection on disorder hung,
And perfect order from *incaution* sprung.
Brookes. Universal Beauty, b. ii.

IN-CEND, *v.*
INCE'NDIARY, *n.*
INCE'NDIARY, *adj.*
INCE'NSE, *v.*
I'NCENSE, *n.*
INCE'NSION.
INCE'NSIVE.
INCE'NSOR.
INCE'NSMENT.
INCE'NTIVE, *adj.*
INCE'NTIVE, *n.*

Fr. *Incendier*; It. *Incendere*; Sp. *Encender*; Lat. *Incendere, incensum*, to *kindle*, *in*, and *candere*. See CANDLE.

To *kindle*, to heat, to inflame; (met.) to inflame, to heat, (sc.) with passion; to provoke, to irritate, to enrage; to instigate, to incite.

Incense. (Also anciently *En.*) Fr. *Encens*; It. *Incenso*; Sp. *Encienso*; any thing (*incens-um*) burned;—applied to any thing, perfumed or odoriferous, *burned*, (sc.) in divine honour; generally, an honorary offering.

Naturall heate, by withdrawinge of moysture, is to moche *incended*.—*Sir T. Elyot. The Castel of Helth*, b. iii. c. 3.

And by these crafty perswasions they *incense* emprour & kinges craftely) to persecute and slay cruelly the professors and prechers of God s worde.
Joye. Exposicion of Daniel, c. 8.

Verely I shal then spake vnto you huishtlie and without woordes, but I shall speake assured and manifest thinges if so be ye ask them, yea and then also the Holy Goste shal *incence* you what to aske & how to aske in my name.
Udal. John, c. 16.

And Salomon loued the Lorde, and walked in the ordinaunces of Dauid his father, saue only that he sacrificed, & offered *incense* vpon aulters in hylles.
Bible, 1551. 3 *Kings*, c. 3

Some pelted him with dung and dirtie mire, others called him with open mouth *incendiarie*.
Holland. Suetonius, p. 238.

Certainly, vertue is like pretious odours, most fragrant, when they are *incensed*, or crush'd: for prosperity doth best discover vice; but adversity doth best discover vertue.
Bacon. Ess. Of Simulation.

Much was the knight *incenst* with his lewd word,
To haue reuenged that his villany:
And thrice did lay his hand vpon his sword,
To haue him slaine.—*Spenser. Faerie Queene*, b. v. c. 3.

When they saw they were openly accused, they *incensed* both the kings, that joining together, they should make the Ephores ordinances of no effect.—*North. Plutarch*, p. 665.

"The sorrow of his saints doth move God much:
No sweeter *incence* then the sighs of such."
Stirling. Domes-day. The Seconde Houre.

And his *incensement* at this moment is so implacable, that satisfaction can be none, but by pangs of death and sepulcher.—*Shakespeare. Twelfth Night*, Act iii. sc. 4.

——— To the king
We gage our owne deere loue 'twixt his *incensement*
And yout presumptions—you are pardon'd both.
Heywood. The Rape of Lucrece.

Seneca understanding by the report of those that yet somewhat regarded virtue and honour, how these lewd *incensers* did accuse him.—*North. Plutarch*, p. 1005.

But how agreeth this with that in Tacitus, which calls a musical *incentive* to war among the Germans, *Barditus*?
Drayton. Poly-Olbion, s. 6. *Selden. Illustrations.*

——— Part *incentive* reed
Provide, pernicious with one touch to fire.
Milton. Paradise Lost, b. vi.

Semblably Pythia the priestess of Apollo being once come down from her three-footed fabrick, upon which she receiveth that *incentive* spirit of fury, remaineth quiet and in calm tranquillity.—*Holland. Plutarch*, p. 932.

Sean [sena] leeseth somewhat of his windiness by decocting; and (generally) subtile or windy spirits are taken off by *incension* or evaporation.—*Bacon. Naturall Historie*, § 23.

Now belches molten stones and ruddy flame
Incenst, or tears up mountains by the roots,
Or flings a broken rock aloft in air.
Addison. Milton imitated, out of the Third Æneid.

Then rising in his wrath, the monarch storm'd;
Incens'd he threaten'd and his threats perform'd:
The fair Chryseis to her sire was sent,
With offer'd gifts to make the God relent.
Pope. Homer. Iliad, b. i.

Now like a maiden queen she will behold,
From her high turrets, hourly suitors come;
The East with *incense*, and the West with gold,
Will stand like suppliants to receive her doom.
Dryden. Annus Mirabilis.

To be extremely hated, and inhumanely persecuted without any fault committed, or just occasion offered, is greatly *incensive* of humane passion.—*Barrow*, vol. iii. Ser. 10

Other Saints lie here decorated with splendid ornaments, lamps, and *incensaries* of great cost.
Evelyn. Memoirs. Rome, Feb. 17, 1645.

The greatest obstacles, the greatest terrors that come in their way, are so far from making them quit the work they had begun, that they rather prove *incentives* to them to go on in it.—*South*, vol. ii. Ser. 3.

—— Whilst the cavern'd ground,
With grain *incentive* stor'd, by sudden blaze
Bursts fatal, and involves the hopes of war,
In fiery whirls. *J. Philips. Cider*, b. i.

The calumny is fitter to be scrawled with the midnight chalk of *incendiaries*, with "No Popery," on walls and doors of devoted houses, than to be mentioned in any civilized company.—*Burke. Speech at Bristol.*

Thus the writing of *incendiary* letters, though in itself a pernicious and alarming injury, calls for a more condign and exemplary punishment, by the very obscurity with which the crime is committed.—*Paley. Moral Philos.* vol. ii. c. 9.

Or heap the shrine of luxury and pride
With *incense* kindled at the muse's flame.
Gray. Elegy written in a Country Church-Yard.

They, whose conduct is not animated by religious principle, are deprived of the most powerful *incentive* to worthy and honourable deeds.—*Blair*, vol. iii. Ser. 14.

IN-CE'PTION.
INCE'PTIVE, *adj.*
INCE'PTIVE, *n.*
INCE'PTOR.

Lat. *Incipere, inceptum*, to begin, (*in*, and *cap-ere*, to take.)

A beginning, a commencement.

Religion, therefore, seems as ancient as humanity itself, at least of some kind of dress or fashion or other therefore, if we can arrive at the *inception* of religion, veneration of a deity, and those rites, adorations, and services that result from thence, we have reason to conjecture that the *inception* of mankind was not long before.
Hale. Origin. of Mankind, p. 166.

In the year 1576, February 23, Mr Hooker's grace was given him for *inceptor* of arts, doctor Herbert Westphaling, a man of noted learning, being then vice-chancellor.
Walton. Life of Mr. R. Hooker.

You see, in speaking, or by sound, or ink,
The grand *inceptive* caution is to think.
Byrom. Art of English Poetry.

IV. *Inceptive* and desitive propositions, (will form a complex argument,) as the fogs vanish as the sun rises; but the fogs have not yet begun to vanish; therefore the sun is not yet risen.—*Watts. Logic*, pt. iii. c. 2. s. 4.

4. *Inceptives* and desitives, which relate to the beginning or ending of any thing; as, the Latin tongue is not yet forgotten. No man before Orpheus wrote Greek verse. Peter, czar of Muscovy, began to civilize his nation.
Id. Ib. pt. ii. c. 2. s. 6.

IN-CEREMO'NIOUS. Now *Un.*

Without *ceremony*; without a regular, orderly, fixed or settled form or manner of doing or acting.

One holds it best to set forth God's service in a solemn state and magnificence; another approves better of a simple and *inceremonious* devotion.—*Bp. Hall.* Sol. 17.

IN-CE'RTAIN.
INCE'RTAINLY.
INCE'RTAINTY.
INCE'RTITUDE.

Now more usually written *uncertain*. Fr. *Incertaine*; Lat. *Incertus*.

Infirm, unsteady, insecure, indetermined; wavering, unsettled.

Thys is a thinge moste *incertayne*, how long they shall lyue, and a thing moste *certain* that they shall not liue long.
Udal. James, c. 4.

Now they that with so great studie forecast those thinges that are of the worlde, hauyng neglected heauenly goodes, ought at least to be monyshed, by the *incertaynite* and shortnes of this life, that it is a folie to set a mannes ioye in those maner of goodes, whiche, how so euer they chaunce, yet they are sometyme sodaynely taken awaye by fortune.
Id. Ib. c. 16.

Which notwithstanding is very questionable, and of *incertain* truth.—*Brown. Vulgar Errours*, b. vii. c. 7.

The Romans using then the ancient computation of the year, had such *incertainty* and alteration of the moneth and times, that the sacrifices and yearly Feasts came, by little and little, to seasons contrary for the purpose they were ordained for.—*North. Plutarch*, p. 612.

Or, because this custome, (of wearing little moones upon their shooes,) as many others, admonisheth those who are lifted up too high and take so great pride in themselves, of the *incertitude* and instability of this life, and of humane affaires, even by the example of the moone.
Holland. Plutarch, p. 716.

But above all, the cause of this *incertitude* and difficultie, is partly the convexitie of the cope of heaven, and partly the diverse climates observed in the globe of the earth
Holland. Plinie, b. xviii. c. 25.

Those men, when they saw that popery could not be honestly defended, nor entirely retained, would use all artifices to have the outward face of religion to remain mixed, *incertain*, and doubtful.
Burnet. History of the Reformation, an. 1559

When Æsculapius had finish'd his complaint, Pacolet went on in deep morals on the *incertainty* of riches, with this remarkable exclamation; O wealth! how impotent art thou.—*Tatler*, No. 44.

This organization in the present flux and *incertain* state of matter, must be supported, continued, and supplied by proper and equivalent means
Brooke. Universal Beauty, b. iv. Note.

Thus we were brought back to our old *incertitude*
Burke. A Vindication of Natural Society.

IN-CE'SSABLE.
INCE'SSANT.
INCE'SSANTLY.
INCE'SSANCY.

Fr. *Incessible, incessamment*; It. *Incessabile, incessante*; Sp. *Incessable*, from Lat. *In*, and *cessare*, i. e. *ced-ere a labore*, to go away, to cease, from, to leave, labour. *Incessant*,—

Without leaving, quitting, stopping, discontinuing, or desisting; continual, uninterrupted; ceaseless; unceasing.

Mine hert is wounded with thy charite,
It brenneth, it flameth *incessauntly*.
Chaucer. The Lamentation of Marie Magdalene.

A wondrous thing to speake, this laurel bushe ful thick of browse,
From skies descending down, a swarme of bees beset the bowes,
Incessant thick with noise.
Phaer. Virgill. Æneados, b. vii.

The king of Illyria also his next neighboure, bordering vpon the one side of Macedon, made *incessant* suite that he should perfourme his promise.—*Goldyng Justine*, b. xxix.

When king Edward knewe of the Erles landyng, and of the great repayre of people, that to hym *incessantly* without intermission dyd resorte, he then began to thynke on his business.—*Hall. Edw. IV.* an. 9.

Seuen of the same against the castle gate,
In strong enchantments he did closely place,
Which with *incessant* force and endless Hate,
They batter'd day and night, and entrance did awate.
Spenser. Faerie Queene, b. ii. c. 11.

——— The frosty north wind blowes a cold thicke sleete,
That dazzles eyes; flakes after flakes, *incessantly* descending.
Chapman. Homer. Iliad, b. xix

——— Whose white bones wasting lie
In some farre region, with th' *incessance*
Of showres powrd downe vpon them.—*Id. Ib. Odyssey*, b. i.

The life of man is the *incessable* walk of time; wherein every moment is a step and pace to death.
Feltham, pt. ii. Res. 5.

He heard likewise those *incessable* strokes, but could not espy the cause of them.
Shelton. Don Quixote, vol. i. b. iii. c. 6.

And now four days the sun had seen our woes;
Four nights the moon beheld th' *incessant* fire:
It seem'd as if the stars more sickly rose,
And further from the feverish North retire.
Dryden. Annus Mirabilis.

I am the person that lately advertized I would give ten shillings more than the current price for the ticket No [illegible] in the lottery now drawing, which is a secret I have communicated to some friends, who rally me *incessantly* upon that account.—*Spectator*, No. 191.

Thee, Pallas, skill'd in every work divine,
Foolish Arachne at the loom defied;
Incessant thence she draws the finny twine
Memorial of her fond presumptuous pride
West. Triumphs of the Great

INCE'SSION. Lat. *Incessus*, from *incedere*, to go on. See DECESSION.

The *incession* or local motion of animals is made with analogy unto this figure.—*Brown. Cyrus' Garden*, c. 3.

I'NCEST.
INCE'STUOUS.
INCE'STUOUSLY.
INCE'STUOUSNESS.

Fr. *Inceste*; It. and Sp. *Incesto*; Lat. *Incestus*; *in*, (priv.) and *castus*. (See CHASTE.) *Incestum* (says Vossius) is applied to any illicit concubinage.

Unchaste, impure, corrupt; applied to the concubinage of persons within certain degrees of kindred.

Thys holy man coulde not abide such *incest* and vnnaturalnesse of mariage in a king's house, from whence especialiye aboue all other places, it was conuenient that exaumple of keeping the lawes should procede.—*Udal. Luke*, c. 3.

For these *incestuouse* beastly blody cruelties) the monarchye of the Persians begane to shake and fall) and Xerxes himself was miserably slayne of Artabanus, the last kinge of the Parthens.—*Joye. Exposicion of Daniel*, c. 11.

Yf this were not so, theyr children, as borne *incestuously* and by vnlawfull meanes, should be computed prophane and vncleane.—*Udal.* 1 *Cor.* c. 7.

These two sons of David met with pestilent counsell; Ammon is advised to *incest* with his sister; Absalom is advised to *incest* with his father's concubines. that by Jonadab, this by Achitophel: both prevaill.
Bp. Hall. Cont. Achitophel.

Great Brontes, and Astræus, that did shame
Himselfe with *incest* of his kin vnkend;
And huge Orion, that doth tempests still portend.
Spenser. Faerie Queene, b. iv. c. 11.

—— These my complaints may come
Whilst thou in th' arms of that *incestuous* queen,
The stain of Egypt, and the shame of Rome,
Shalt dallying sit, and blush to have them seen.
Daniel. Octavia to Marcus Antonius.

The Britains altogether as licentious, but more absurd and preposterous in their licence, had one or many wives in common among ten or twelve husbands; and those for the most part *incestuously.*—*Milton. History of England*, b. ii.

That the knowledge of the horrible *incestuousness* of this match, should still and ever be concealed from the young couple, who thought of nothing but a fair and honest legality in this their conjunction.
Bp. Hall. Cases of Conscience, Add. Case 3.

Incest! Oh name it not!——
The very mention shakes my inmost soul:
The gods are startled in their peaceful mansions,
And nature sickens at the shocking sound.
Smith. Phædra & Hippolitus, Act v.

For have we not as natural a sense or feeling of the voluptuous? yes, he will say, but this sense has its proper object, virtuous love, not adulterous or *incestuous:* and does he think I will not say the same of his sense of the ridiculous?—*Warburton. Ded. to the Freethinkers*, Post.

INCH, *v.* } A. S. *Indsa, yndsa; ince, ynce.*
INCH, *n.* } *Uncia*,—an *ounce* in weight, and an *inch* in measure also; being the twelfth part of a foot, as the ounce is the twelfth part of a pound, (Sommer.) The verb is,—

To move or proceed, to amove, to remove, by *inches*; by little and little; by small degrees.

But thou art not an *inch* the nerre.
Chaucer. Rom. of the Rose.

If all the world were thyne thou couldest not make thyselfe one *inche* lēger, nor that thy stomache shall digeste the meate that thou puttest into it.
Tyndall. Workes, p. 234.

The foule fiend hath made him proud of heart,
To ride on a bay trotting horse, ouer four-*inch't*
Bridges, to course his owne shadow for a traitor.
Shakespeare. King Lear, Act iii. sc. 1.

Like men that scorned death, with most resolved hearts,
Give not an *inch* of ground, but all in pieces hewn,
Where first they fought, they fell.
Drayton. Poly-Olbion, s. 22.

A candle out of a musket will pierce through an *inch-board.*—*Brown. Vulgar Errours*, b. vii. c. 18.

Cal. All the infections that the sunne sucks vp
From bogs, fens, flats, on Prosper fall, and make him
By *ynch-meale* a disease.
Shakespeare. Tempest, Act ii. sc. 2.

—— Gone already
Ynch-thick, knee-deepe; ore head and ears a fork'd one.
Id. Winter's Tale, Act i. sc. 2.

Now Turnus doubts, and yet disdains to yield;
But with slow paces measures back the field.
And *inches* to the walls, where Tyber's tide,
Washing the camp, defends the weaker side.
Dryden. Virgil. Æneis, b. ix.

Sosyb. My king has in the camp a younger brother,
Valiant they say, but very popular:
He gets too far into the souldier's grace,
And *inches* out my master.—*Id. Cleomenes*, Act ii. sc. 2.

One of our men in the midst of these hardships was found guilty of theft, and condemned for the same, to have three blows from each man in the ship, with a two-*inch* and a half rope on his bare back.—*Dampier. Voyages*, an. 1686.

We can, by art, make a small object appear distinct, when it is in reality not above half an *inch* from the eye. either by using a single microscope, or by looking through a small pin-hole in a card.—*Reid. Enquiry*, c. 6. s. 22.

IN-CHAFE. Also *En.* To warm, to heat.

If the aire in which the vessell hangeth be cold, how doth it *inchafe* the water!—*Holland. Plutarch*, p. 602.

IN-CHAIN. More commonly *En.* To fasten, bind, or confine (as with a *chain.*)

Whereat she, sweetly angry, with her laces
Binds up the wanton lockes in curious traces,
Whilst (twisting with her ioynts) each haire long lingers,
As loth to be *inchain'd*, but with her fingers.
Browne. Britannia's Pastorals, b. i. s. 5.

INCHA'NT, *v.* } More commonly *En.* And
INCHA'NTER. } see INCANTATION.
INCHA'NTMENT. } To act upon, to influence,
INCHA'NTRESS. } by charms or *incantations:* consequentially,—

To delight, or please, in a high degree; to charm, to enrapture; to enslave or enthrall the affections, (sc.) with delight, with any subduing, overpowering influence, so as to stun or palsy, the faculties of the mind; to deprive them of action, of discrimination, of discernment.

Yea, and wyth thy preuie legardimaine, with the iuglinge castes, with the crafte, & *inchauntments* of thi subtile charmers were al nacions of the world deceiued.
Bale. Image, pt. iii.

For with out shal be dogges and *inchaunters*, and whoremongers, and murtherers, and ydolaters, and whosoeuer loueth or maketh leasynges.—*Bible*, 1551. *Revelacion*, c. 22.

But comes vnto the place, where th' heathen knight
In slumbring swoune nigh void of vitall spright,
Lay couer'd with *inchaunted* clowde all day.
Spenser. Faerie Queene, b. i. c. 5.

This, Goltho, is *inchantment*, and so strange,
So subtly false, that, whilst I tell it you,
I fear the spell will my opinion change
And make me think the pleasant vision true.
Davenant. Gondibert, b. iii. c. 6.

The understanding not being able to discern the fucus which these *inchantresse* with such cunning have laid upon the feature sometimes of truth, sometimes of falshood interchangeably, sentences for the most part one for the other at the first blush.
Milton. The Reason of Church Government, b. ii. c. 3.

Yet still persist the memory to love
Of that great Mercury of our mighty Jove:
Who by the power of his *inchanting* tongue,
Swords from the hands of threat'ning monarchs wrung.
Waller. To the Countess of Carlisle in Mourning.

The eighth represents unlawful ways of procuring love by *inchantments*, and introduces a shepherd whom an inviting precipice tempts to self-murder.—*Guardian*, No. 40.

A certain Jew, that by order of the Jews called him into Italy, tells us, that upon conversing with him, he found him to be an *inchanter*, and very silly.
Jortin. Remarks on Ecclesiastical History.

Fotis, the inferior priestess in the magic rites of the *inchantress*, Pamphile, enjoining him silence, says, &c.
Warburton. Divine Legation, b. iii. s. 4.

IN-CHARGE. See EN.

To load; to place, put or lay, to impose, a load, weight, or burthen: (met.) to impose the weight or burthen of a commission, trust, or duty.

For humane nature (which the angels are better acquainted with then we, as being *incharged* with the conducting it to spiritual improvements) is well characterized in the stiffness and indocility of the pharisees.
Mountague. Devoute Essayes, pt. i. *Address to the Court.*

IN-CHA'RITY. See UNCHARITABLE.

Want of *charity*; want—of feeling for the wants or sufferings of others; or of a desire to relieve: want of love for our fellow-creatures, of goodwill, or benevolence.

Some charg'd the Popes
Of meere *incharitie*, for that
To wreake their priuate spight
Gainst kingdomes kingdomes they incense.
Warner. Albion's England, b. v. c. 24.

But suppose him in a papist country, constrained thereto by your *incharity* to his soul as well as body.
Evelyn. An Apology for the Royal Party

Is not the whole nation become sullen and proud, ignorant and suspicious, *incharitable*, curst, and in fine, the most depraved and perfidious under heaven?—*Id. Ib.*

IN-CHASE. More commonly *En.*

To *encase*, to enclose, to insert (sc. in a *case*,) and, as these *cases* were usually much ornamented, to *enchase* is, consequentially, to adorn or embellish, to set off, to show off, (sc.) in an ornamental style or manner.

Her chin, like to a stone in gold *inchased*,
Seem'd a fair *iewell* wrought with cunning hand.
Spenser. Britain's Ida, c. 3.

Myrmecides devised to *inchase* in marble, a charriot with foure horses, and a man to drive the same, in so small a roume, that a poore flie might cover all with her little wings.
Holland. Plinie, b. xxxvi. c. 5.

This excellent person [Jesus Christ] [was] to himself perfectly known by the *inchasing* his humane nature in the bosom and heart of God, and by the fulness of the spirit of God.—*Bp. Taylor. Ductor Dubitantium*, b. i. c. 4.

IN-CHA'STITY. Gifford produces the example below in a note on *Every Man in his Humour.* See UNCHASTE.

Want of *chastity*; incontinence.

Tis not the act that ties the marriage knot,
It is the will: then must I all my life,
Be stained with *inchastitie's* foul blot.
Hannay. Sheretine & Mariana

IN-CHEER, *v.* See ENCHEAR, and CHEER.

To enliven, gladden, exhilarate, hearten, encourage.

Whereby the all-*incheering* majesty
Shall come to shine at full in all her parts,
And spread her beams of comfort equally
As being all alike to like deserts.
Daniel. A Panegyrick to the King's Majesty.

INCHOATE, *v.* } Lat. *Inchoare*; it is disputed whether to be written *Incohare*, or *Inchoare*:
INCHOATE, *adj.* } the advocates for the latter, derive from *Chaos*, the
INCHOATELY. } beginning of all things; for the former, from the
INCHOA'TION. } ancient *Cohum, chaos aut mundus.* See *Vossius.*
INCHOATIVE. }

To begin, to commence, to make a beginning or commencement; to make a first attempt or effort.

For verbes in *sco*, doce not signifie beginnyng, nor shoulde not be called *inchoatiues* (as Priscianus and other grammarians wolde haue them called) but rather continuatiues, as the whiche betoken *increasement.*—*Udal. Flowres*, fol. 144.

But all natural causes failing here, since their bodies are not pure enough to waft them up the quiet regions of the uninfested ether; and the higher congruity of life, being yet but imperfectly *inchoated*, they would be detained prisoners here below by the chains of their unhappy natures, were there not some extraordinary interposure for their rescue and inlargement.—*Glanvill. Pre existence of Souls*, c. 14

Who, but thou onely can make our soules sensible of thy unspeakable mercy, in applying to us the wonderful benefit of this our dear redemption in the great work of our *inchoate* regeneration.—*Bp. Hall. The Remedy of Prophaneness*

Whether as fully just by thy gracious imputation, or as *inchoately* just by thy gracious inoperation, we are in both, thy Dove, thy undefiled.—*Id. Beautie & Unitie of the Church*

Finding therefore the inconueniencies and difficulties in the prosecution of a warre, he cast with himselfe how to compasse two things, The one, how by the declaration, and *inchoation* of a warre, to make his profit. The other, &c.
Bacon. Hen. VII. p. 99.

Notwithstanding this, the Queens of France are usually admitted to the Regency during the minority of the King, which is at the age of fourteen years, *inchoative:* until which term they with their counsell administer the publick affairs of state without equall or controule.
Evelyn. The State of France.

We must here distinguish of a two-fold destruction of sin; 1. In respect of a total abolition: 2. In respect to a sincere, though imperfect *inchoation.*—*South*, vol. i. Ser. 11.

INCI'DE, *v.* } Fr. *Inciser, incision*; It. *Inci-*
INCI'SE, *v.* } *dere, incisione*; Sp. *Incision*;
INCI'SION. } Lat. *Incidere, incisum*, to *cut*
INCI'SIVE. } into, (*in*, and *cædere*,) which
INCI'SOR. } Julius Scaliger derives from the
INCI'SURE. } Gr. Καιν-ειν, to cut down.

To cut into; to carve, to engrave, to inscribe.

But I must be *incis'd* first, cut and open'd,
My heart, and handsomely, ta'n from me.
Beaum. & Fletch. The Mad Lover, Act ii. sc. 1.

Men. Put to the doors awhile there; ye can *incise*
To a hair's breadth without defacing.—*Id. Ib.* Act iii. sc. 1.

Those (perfections) are too numerous for one elegy,
And 'tis too great to be express'd by me;
Let others carve the rest; it shall suffice,
I on thy grave this epitaph *incise.*
Carew. On the Death of Dr. Donne.

When as Nature teaches us to divide any limb from the body to the saving of its fellows, though it be the maiming and deformity of the whole; how much more is it her

doctrine to sever by *incision*, not a true limb so much, though that be lawful, but an adherent, a sore, the gangreen of a limb, to the recovery of a whole man!

Milton. Tetrachordon.

The fig tree sendeth from it a sharpe, piercing, and *incisive* spirit.—*Holland. Plutarch*, p. 608.

They put into the stomak those things that be attenuant, *incisive*, and sharp to provoke and stir up the appetite.

Id. Ib. p 643.

There be of them, that have not the bodie divided entire, one part from the other by these *incisures*, cuts, and wrinkles.—*Id. Plinie*, b. xi. c. 10.

Some bodies taken into that of a man are deoppilating, others *inciding*, resolving.—*Boyle. Works*, vol. iii. p. 293.

——— The strong table groans
Beneath the smoaking surloin, stretch'd immense
From side to side; in which, with desperate knife,
They deep *incision* make, and talk the while
Of England's glory, ne er to be defac'd
While hence they borrow vigour.—*Thomson. Autumn.*

Around the centre Fate's bright trophies lay,
Probes, saws, *incision-knives*, and tools to slay.

Garth. The Dispensary, c. 5.

He puts the case, that suppose the order of the teeth should have been inverted, the grinders set in the room of the *incisors*, &c. (which might as well have been, had not the teeth been placed by a wise Agent,) in this case, what use would the teeth have been of!

Derham. Physico-Theology, b. iv. c. 11. Note 33.

In some creatures it [the mouth] is wide and large, in some little and narrow: in some with a deep *incisure* up into the head, for the better catching and holding of prey, and more easy comminution of hard, large, and troublesome food, in others with a much shorter *incisure*, for the gathering and holding of herbaceous food.—*Id. Ib.* b. iv. c. 11.

It [endive] is naturally cold, profitable for hot stomachs; *incisive*, and opening obstructions of the liver.

Evelyn. Acetaria.

Cutting or *inciding* the fore-skin should be mentioned here as a practice adopted amongst them, from a notion of cleanliness.—*Cook. Third Voyage*, b. iii. c. 9.

With nice *incision* of her guided steel
She ploughs a brazen field, and clothes a soil
So sterile with what charms soe'er she will,
The richest scen'ry, and the loveliest forms.

Cowper. Task, b. i.

INCIDENT, *n.* }
INCIDENT, *adj.* }
INCIDENCE. }
INCIDENTLY. }
INCIDE'NTAL. }
INCIDE'NTALLY. } Fr. and Sp. *Incident*; It. *Incidente*; Lat. *Incidens*, pres. part. of *Incidere*, (*in*, and *cad-ere*, to fall,) to fall into or upon. See ACCIDENT.

Any thing falling or happening, as a chance, or a casualty; a casual or fortuitous circumstance or event; generally, a circumstance or event, (sc.) in a story or drama.

To gyeue ensample to all maner of people, I wyll speke therof as it was don, as I was informed, and of the *incidens* therof.—*Berners. Froissart. Cronycle*, vol. i. c. 381.

I haue made as nowe relacyon of all these matters, bycause of the *incydentes* that folowed after.—*Id. Ib.* vol. ii. c. 83.

Howe it behoueth the daunceris, and also the beholders of them, to knowe al qualities *incident* to a man, and also all qualities to a woman lykewise appertaynynge.

Sir T. Elyot. The Governour, b. i. c. 21.

And *incidently* it is by the messenger moued, yt there shoulde seme no necessitie for christen folke to resorte to any churches, but yt all were one to pray thens or there.

Sir T. More. Workes, p. 119.

And I this chapiter *incidétly* the messenger muche reproueth the liuing of ye clergy.—*Id. Ib.* p. 224.

It is not like, the prince's [Salomon] eare was the first that heard this complaint; there was a subordinate course of justice for the determination of these meaner *incidences*.

Bp. Hall. Cont. Salomon's Choise.

But wise men, philosophers and private judges, take in the accounts of accidental moments and *incidencies* to the action, said Cicero.—*Bp. Taylor. Of Repentance*, c. 3. s. 3.

So then, it is not meere time that is here set to sale, which were odious in any Christian to bargain for; but there are two *incidents* into this practice which may render it not unwarrantable.—*Bp. Hall. Resolutions*, Dec. 1. Case 4.

And this disease is held most *incident*
To the best natures, and most innocent

Daniel. To the Rev. James Montague.

For that fault committed argues not always a hatred either natural or *incidental* against whom it is committed.

Milton. Doctrine and Discipline of Divorce, b. ii. c. 17.

Into my thoughts that *incidently* brings
Th' inconstant passage of all worldly things.

Drayton. The Owl.

As God hath given me a mind to love the public, so *incidently*, I have ever had your lordship in singular admiration.—*Bacon. To Burleigh. June.*

Those bodies which give light by reflexion, can there only be perceived where the angle of reflexion is equal to the angle of *incidence*.—*Wilkins. That the Moon may be a World.*

The more we consider all the wilfull errours, and involuntary mistakes, vicious inclinations, violent passions, foolish opinions, strange prejudices, superficial reasonings, and obstinate resolutions which are *incident* to mankind, we shall see greater reason to wonder, that there is so much true religion in the world, than that there is no more.

Stillingfleet, vol. ii. Ser. 9.

Thy *incidents*, perhaps, too thick are sown:
But too much plenty is thy fault alone.—*Dryden*, Ep. 12.

Wherein also the Constantinopolitan Confession concerning the Holy Ghost, is *incidently* confirmed by the testimonies likewise of the ancients

Nelson. Life of Bp. Bull, s. 50.

And my *incidental* explications of the rarefication and condensation of the air, together with my comparing it to a fleece of wool, sufficiently declare, that I take it not to be a homogeneous body.—*Boyle. Works*, vol. i. p. 196.

I have occasion more than once in my several writings to treat either purposely or *incidentally* of matters relating to colours.—*Id. Ib.* vol. i. p. 665.

Here it might be thought, that a sense of the Divine presence could operate upon him only, or chiefly, for promoting temperance, and restraining the disorders *incident* to a prosperous state.—*Blair*, vol. iii. Ser. 10.

A writer of lives may descend, with propriety, to minute circumstances and familiar *incidents*.—*Id.* Lect. 36.

But there is a wide difference between supposing the violence, offered to them, to be the direct and proper purpose of the act, and the *incidental* effect of it.—*Hurd. Dis. Christ driving the Buyers and Sellers out of the Temple.*

Because they are *incidentally* placed up and down in the Gospels, by way of parable.

Jortin. Remarks on Ecclesiastical History.

INCI'NERATE, *v.* }
INCINERA'TION. }
INCI'NERABLE. } Lat. *In*, and *cinis*, ashes, which Vossius, and after him Scheidius, derives from *κονις*, applied not only to dust, but to ashes; and the latter adds, it is perhaps so called, a levitate quâ *moventur*, from *κι-ειν*, *movere*.

To cause to be, to make, to reduce to, *ashes*; to burn to *ashes*.

Plinni sheweth
What he doth finde
Of the phenix kinde
Of whose *incineration*
There riseth a new creation.

Skelton. The Boke of Philip Sparow.

Near the same plot of ground, for about six yards compasse, were digged up coals and *incinerated* substances.

Brown. Urn Burial, c. 2.

For that penitent reflexion devotion makes upon our vaine and foul passions and affections (which is the consumption and *incineration* of them) becomes purgative by sincere contrition.—*Mountague. Devoute Essayes*, pt. i. Treat. 4. s. 1.

But other *incinerable* substances were found so fresh, that they could feel no sindge from fire

Brown. Urn Burial, c. 3.

Yet it is the fire only that *incinerates* bodies, and reduces the fixed part of them into the salt and earth, whereof ashes are made up.—*Boyle. Works*, vol. i. p. 486.

The fixed alcalizate salt, for ought I remember, is not producible by any known way, without *incineration*.

Id. Ib. p. 529.

INCI'PIENT. Lat. *Incipiens*, from *incipere*, to begin, (*in*, and *cap-ere*, to take.) Beginning, commencing.

Upon that account [it] is like to be very proper in fits of the mother (as they are called,) convulsions, some sorts of head-aches, palsies, *incipient* apoplexies, some sort of asthmas, &c.—*Boyle. Works*, vol. iv. p. 641.

The juice of the leaves drop'd into the eye will remove *incipient* films. The botanic name is *cytisus*.

Grainger. The Sugar-Cane, b. iv. Note.

IN-CIRCLE, *v.* }
INCI'RCLET. } More commonly *En*. To move or go around; to surround, to encompass.

In whose *incirclets* if ye gaze,
Your eyes may tread a lover's maze.

Sidney. Arcadia, b. ii.

The orifice is *incircled* with a lip of glass, almost an inch high.—*Boyle. Works*, vol. i. p. 7.

And what could be conceived so proper to close this tremendous scene, or to celebrate this decisive victory, as the cross triumphant *incircled* with the heroic symbol of conquest!—*Warburton. Works*, vol. viii. p. 138.

IN-CIRCUMSCRIPTIBLE. See UNCIRCUMSCRIBED. Lat. *Circum-scribere*, to grave or write around, (sc.) certain lines, limits, or bounds. Consequentially—

Illimitable, boundless; that cannot or may not be limited or bounded.

This was the bodie which was given for them, betrayed, crucified, humbled to the death; not the glorious bodie of Christ, which should bee capable of ten thousand places at once, both in heaven, and earth, invisible, *incircumscriptible*

Bp. Hall. The Old Religion, s. 2.

IN-CI'RCUMSPECT. } Also *Un*.
INCIRCUMSPE'CTION. } Not having looked around or about; not having observed or regarded; incautious, improvident.

Our fashions of eating make vs slouthfull and vnlusty to labour & study vnstable, inconstant, and lyght mannered full of wittes, after witted (as we call it,) *incircumspect*, inconsiderate, heady, rash, hasty to begyn vnadvisedly, and without castyng of perils.—*Tyndall. Workes*, p. 227.

Inasmuch as they are raungers about, and folow not constauntly that which is streighte, but are led awaye by their owne affectes now hither now thyther, they carye those that bee simple and *incircumspecte* into shipwrake.

Udal. Jude, ver. 10.

An unexpected way of delusion, and whereby he more easily led away the *incircumspection* of their belief

Brown. Vulgar Errours, b. i. c. 11.

INCI'TE, *v.* }
INCITA'TION. }
INCI'TER. }
INCI'TEMENT. } Fr. *Inciter*; It. *Incitare*; Sp. *Incitar*; Lat. *Incitare*, to move or urge to, (*in*, and *citare*, idem quod *movere*, (Festus); perhaps from the Gr. Κι-ειν, to move.) See EXCITE.

To move or urge to or towards; to stir, to rouse, to animate, to encourage, to enspirit, to instigate, to provoke.

Insomuch that what noble art soeuer hee [Martius Coriolan] did in the common wealth, either at home or from home, he was euer *incited* with this thing—that he might doe so, that it might be alowable to his mother, that had brought him vp.—*Vives. Instruction of a Christian Woman*, b. iii. c. 5.

Tindall taketh Saint Paules wordes spoke of himselfe, to signifie not only styring and *incitations* toward deadly sinfull dedes, but also the very dedes committed and done as he calleth it of frayltye, by the violence of those mocions.—*Sir T. More. Workes*, p. 551.

And she [Nature] must neede *incitementes* to her good,
Euen from that part she hurtes!

Hackluyt. Voyages, vol. iii. p. 670.

——— What if the sun
Be center to the world, and other starrs
By his attractive vertue and their own
Incited, dance about him various rounds

Milton. Paradise Lost, b. viii.

——— These *incitements*
Made me not shew so clear a countenance
Upon the Lord Euphanes as I would.

Beaum. & Fletch. The Queen of Corinth, Act iii. sc. 1.

So trusted they shall be and so regarded, as by kings are wont reconcil'd enemies; neglected, and soon after discarded, if not prosecuted for old traytors: the first *inciters*, beginners, and more than to the third part actors of all that follow'd.—*Milton. A Free Commonwealth.*

Quicken thyself what thou maist with all gracious *incitations* in that holy course.—*Bp. Hall. Balm of Gilead.* b.

Each host now joins, and each a God inspires,
These Mars *incites*, and those Minerva fires.

Pope. Homer. Iliad, b. iv.

The whole race of men have this passion in some degree implanted in their bosoms, which is the strongest and noblest *incitation* to honest attempts.—*Tatler*, No. 23.

The absence of Duke Robert, and the concurrence of many circumstances, altogether resembling those which had been so favourable to the late monarch, *incited* him to a similar attempt.—*Burke. Abridg. of Eng. Hist.* an. 1100.

Indeed no man knows, when he cuts off the *incitements* to a virtuous ambition, and the just rewards of public service, what infinite mischief he may do his country, through all generations.—*Id. On the Economical Reform.*

IN-CI'VIL. }
INCIVI'LITY. } Fr. *Incivil*; It. *Incivile*; Sp. *Incivil*; Lat. *Incivilis*. The adjective more usually written *un*; the noun *in*. See CITY.

Not having the habits, or manners, or dispositions, acquired by living together in the same *city* or State; consequentially—rude, uncourteous, unmannerly, clownish; unpolished, barbarous.

Cym. He was a prince.
Gui. A most *incivill* one. The wrongs he did mee
Were nothing prince-like; for he did prouoke me
With language that would make me spurn the sea,
If it could so roare to me.—*Shakes. Cymbeline*, Act v. sc. 5.

——— All nobilitie
(But pride, that schisme of *incivilitie*)
She had, and it became her.
B. Jonson. Elegie on my Muse.

The next day we went to Salisbury; where, though multitudes of people were in the streets, and in the inn where I was lodged, no person offered me the least *incivility*, though I took the liberty in my chamber to maintain the justice of our cause, in the presence of forty of the town.
Ludlow. Memoirs, vol. i. p. 88.

The viceroy, in his answer to my remonstrance against seizing my men and detaining the boat, acknowledged that I had been treated with some *incivility*.
Cook. Second Voyage, b. i. c. 2.

IN-CLAMA'TION. Lat. *In-clamare*, to call aloud to.
A calling or crying aloud to, a noisy call or cry.

When the king of Israel is in all the hight both of his state and superstition, honouring his solemne day with his richest devotion, steps forth a prophet of God, and interrupts that glorious service, with a loud *inclamation* of judgement
Bp. Hall. Cont. Jeroboam.

Those idolatrous prophets now rend their throats with *Inclamations.—Id. Ib. Elijah with the Baalites.*

IN-CLASP. Now commonly *En.*
To embrace, to encircle, to surround, in fast embrace.

The flatt'ring ivy who did ever see
Inclasp the huge trunke of an aged tree,
Let him behold the young boy as he stands
Inclasp't in wanton Salmacis' pure hands.
F. Beaumont. The Hermaphrodite.

IN-CLE'MENT. } Fr. *Inclément*; It. and Sp.
INCLE'MENCY. } *Inclemente*; Lat. *Inclemens.*
Ungentle, ungracious, harsh, severe, pitiless, merciless.

——— A boundless continent
Dark, waste, and wild, under the frown of night
Starless expos'd, and ever-threat'ning storms
Of Chaos blust'ring round, *inclement* skie.
Milton. Paradise Lost, b. iii.

The *inclemencie* of the late pope labouring to forestall him in his just throne, has seemed, &c.
Bp. Hall. The Impress of God, pt. ii.

——— Secure they dwell,
Nor feel th' eternal snows that clothe their cliffs:
Nor curse th' *inclement* air, whose horrid face
Scowls like the arctic heaven, that drizzling sheds
Perpetual winter on the frozen skirts
Of Scandinavia and the Baltic main.—*J. Philips. Cerealia.*

Adieu! but since this ragged garb can bear
So ill th' *inclemencies* of morning air,
A few hours' space permit me here to stay.
Pope. Homer. Odyssey, b. xvii.

Inclement drought the hard'ning soil would drain,
And streams no longer murmur o'er the plain.
Beattie, Past. 7.

This aqueduct is not only an admirable monument of antiquity for its solidity and good mason's work, which have withstood the violence of so many barbarians, and the *inclemencies* of the seasons during so many ages, but also wonderfully beautiful and light in its design.
Swinburne. Travels in Spain, Let. 44.

INCLYNE, *v.* } Also anciently written *En.* Fr. *Encliner*, or *incliner*; Sp. *Inclinar*; It. *Inclinare*; Gr. Εγ-κλιν-ειν, ειν, and κλιν-ειν, to bend or lean. As the Fr.
INCLI'NABLE.
INCLI'NABLENESS.
INCLINA'TION.
INCLI'NATORY.
INCLI'NATORILY.
INCLI'NING, *n.* } *Incliner*,—"To bend, bow, lean towards; to have a leaning or tendency towards, a humour or disposition; to bear good will, or carry an affection unto." See *Cotgrave.*

Whan that I knowe it is the same,
Whiche to my ladie stant *inclined*,
And hath his loue not termined,
I am right ioyful in my thought.—*Gower. Con. A.* b. ii.

I thynke there is no politike man of the spiritualitie that will make that noyse, whereby the heretikes might be the more bolde, & the catholiques more *inclynable* to the woorse parte, and the more faint and frible in the faith.
Sir T. More. Workes, p. 920.

It is as much in our power to vowe chastitie, and to keep it, if wee haue not the gift of God, as it is to vowe that wee wyll neyther hunger nor thyrst; for they are both *inclinations* of nature, implanted of God. For, as Cicero sayth, and also the emperour in hys lawe, wee are naturally *inclined* vnto the coniunction that is in matrimony for cause of propagation.—*Barnes. Works*, p. 323.

Alexander then yt had in him more *inclination* of heat then of patience, saide, Why do we not thā reuenge Greece, and set this citie on fyre!—*Brende. Quintus Curtius*, fol. 123.

Then oft himselfe *inclining* on his knee
Downe to that well, did in the water weene
(So loue does loath disdainfull nicetee)
His guilty hands from bloudy gore to cleene.
Spenser. Faerie Queene, b. ii. c. 2.

All which he did, to doe him deadly fall
In frayle intemperance through sinfull bait;
To which if he *inclined* had at all,
That dreadfull feend, which did behind him wait,
Would him haue rent in thousand peeces strayt.
Id. Ib. c. 7.

First, all endeavours speedily to be us'd that the ensuing election be of such as are already firm, or *inclinable* to constitute a free commonwealth (according to the former qualifications decreed in parliament, and not yet repeal'd, as I hear) without single person, or house of lords
Milton. Of a Free Commonwealth.

And in the thickest covert of that shade
There was a pleasaunt arber, not by art
But of the trees owne *inclination* made.
Spenser. Faerie Queene, b. iii. c. 6.

But Calidore, of courteous *inclination*,
Took Cordon, and set him in his place,
That he should lead the dance, as was his fashion.
Id. Ib. b. vi. c. 9.

If likewise that *inclinatory* vertue [of the needle] be destroyed by a touch from the contrary pole, that end which before was elevated will then decline.
Brown. Vulgar Errours, b. ii. c. 2.

For whether they be refrigerated *inclinatorily* or somewhat æquinoxially, that is toward the eastern or western points; though in a lesser degree, they discover some verticity.—*Id. Ib.*

Oth. Hold your hands
Both you of my *inclining* and the rest.
Shakespeare. Othello, Act i. sc. 2.

Power [h]olds its balance, giddy motions cease
In both the scales, and each *inclines* to peace.
Parnell. On Queen Anne's Peace.

No sober, temperate person in the world (whatsoever other sins he may be *inclinable* to and guilty of) can look with any complacency upon the drunkenness and sottishness of his neighbours.—*South*, vol. ii. Ser. 5.

Some seemed to have informed the king of her *inclinableness* to conform to the late establishment of it
Strype. Memorials. Edw. IV. an. 1551.

The diurnal course of it lying west and east, parallel to the equator; but the other lying in the broad path of the zodiack at an *inclination* of twenty three and a half degrees.—*Derham. Astro-Theology*, b. iv. c. 4.

The most knowing patrons of it [an experiment] confess, that in some men's hands it will not at all succeed, some hidden property in him that uses the wand being able, as they say, to overpower and hinder its *inclinatory* virtue.
Boyle. Works, vol. i. p. 343.

Shall I venture to say, my Lord, that in our late conversation, you were *inclined* to the party which you adopted rather by the feelings of your good nature, than by the conviction of your judgment?
Burke. A Vindication of Natural Society.

It does not, however, appear that in things so intimately connected with the happiness of life as marriage, and the choice of an employment, parents have any right to force the *inclinations* of their children.
Beattie. Moral Science, vol. ii. pt. ii.

And I have often experienced, and so have a thousand others, that on the first *inclining* towards sleep, we have been suddenly awakened with a most violent start.
Burke. On the Sublime and Beautiful, pt. iv. s. 17.

IN-CLIP, *v.* To embrace, to surround, to encircle.

Whate'er the ocean pales, or skie *inclippes*,
Is thine, if thou wilt ha't.
Shakespeare. Antony & Cleopatra, Act ii. sc. 7.

IN-CLOISTER, *v.* Also *En.*
To shut up or *enclose.*

Such an everlasting grace,
Such a beatific face
Incloisters here this narrow floor
That possess'd all hearts before.
Lovelace. On the Death of Mrs. Elizabeth Filmer.

IN-CLOSE, *v.* } Also written *En.* See IN-
INCLO'SER. } CLUDE.
INCLO'SING, *n.*
INCLO'SURE. } To *close* in; to *close* on all sides, to *close* round; to surround, to encircle, to encompass, to environ, to shut in.

They determynedde, if they could take the place before the succours came, for to *inclose* the entrye of the hauon, in suche manner that the sayd Athenyans shippes shuide not enter therein.—*Nicoll. Thucidides*, fol. 99.

A turcas, an onix, & a Jaspis closed in ouches of gold in their *inclosers.—Bible*, 1551. *Exodus*, c 39.

Likewise if we preached not agaynst pride, couetousness, lechery, extorcion, vsury, symony, and agaīst the euill lyuing both of the spiritualitie as well as of the temporalitie and agaīst *inclosings* of parkes, raising of rent and fines, and of the carying out of wolle out of the realme, we might endure long enough.—*Tyndall. Workes*, p. 142.

For they said vnto me that within the *inclosure* there was a great store of houses which were built very high.
Hackluyt. Voyages, vol. iii. p. 311.

For, not of nought these suddaine ghastly feares
All night afflict thy naturall repose;
And all the day, when as thine equall peares
Their fit disports with faire delight doe chose,
Thou in dull corners dost thyself *inclose.*
Spenser. Faerie Queene, b. iii. c. 2.

Fo. Lo. Thanks to my dear *inclozer*, master Morecraft.
Beaum. & Fletch. The Scornful Lady, Act ii. sc. 1.

Is it not lawfull we should chase the deere
That breaking our *inclosures* every morne,
Are found at feede upon our crop of corne?
Browne. Britannia's Pastorals, b. i. s 3.

I now dispatch the *inclosed* copies of the treaty, in order to his Majesty's ratification, which it is generally desired may be returned as sudden as possibly.
Sir W. Temple. Letter to Lord Arlington.

The two fountains are disposed very remarkably. They rose within the *inclosure*, and were brought by conduits or ducts, one of them to water all parts of the gardens, and the other underneath the palace into the town, for the service of the public.—*Guardian*, No 173.

"And where?" (great Mnestheus rais'd his voice on high)
"Where, to what other ramparts would you fly?
Shall one, and he *inclos'd* within your wall,
One rash, imprison'd warrior vanquish all?"
Pitt. Virgil. Æneid, b. ix.

I propose to have those rights of the Crown valued as manorial rights are valued on an *inclosure.*
Burke On Economical Reform.

IN-CLUDE, *v.* } Fr. *Enclorre*; It. *Inchiudere*; Sp. *Incluir*; Lat. *Includere*, *inclusum*, *in*, and *claudere*, the past part. of *claud-ere*, to be or cause to be *close*, or so near as to touch. See To INCLOSE: the words vary a little in their application.
INCLU'SION.
INCLU'SIVE, *adj.*
INCLU'SIVE, *n.*
INCLU'SIVELY. }
To *close* in; to hold or contain within, to embrace, to comprehend or comprise.

Thus may ye see well by that *inclusion*
That youth vertulesse doeth much tene.
Chaucer. Scogan unto the Lords and Gentlimen.

Anchises prince, that time in pleasant vale surueyeng was
The soules *included* there that to the world agayne shall passe.
Phaer. Virgill. Æneidos, b. vi.

Our mayster Christ sheweth that in fulfilling ii. of these commaundementes, bee all workes *included.*
Barnes. Workes, p. 228.

This man is so cunning in his *inclusiues* & exclusiues, that he dyscerneth nothing between copulatiues and disiunctiues.—*Sir T. More. Workes*, p. 943.

For now and since first break of dawne the fiend,
Meer serpent in appearance, forth was come
And on his quest, where likeliest he might finde
The onely two of mankinde, but in them
The whole *included* race, his purpos'd prey.
Milton. Paradise Lost, b. ix.

In this kingdom the name of Frenchman hath by *inclusion* comprehended all kind of aliens.
Drayton. Poly-Olbion, s. 9. *Selden. Illustrations.*

——— He will'd me
In heedefull'st reseruation to bestow them,
As notes, whose faculties *inclusive* were,
More then they were in note.
Shakespeare. All's Well that Ends Well, Act i. sc. 3.

O would to God, that the *inclusive* verge
Of golden mettall, that must round my brow,
Were red hot steele, to seare me to the braines
Id. Rich. III. Act i. sc. 3.

He [John Winscombe] built the church of Newberry from the pulpit westward to the tower *inclusively*.
Fuller. Worthies. Barkshire.

I cannot affirm whether it [Flanders] only bordered upon, or *included* the lower parts of the vast woods of Ardenne, which in Charlemaign's time was all forest as high as Aix, and the rough country for some leagues beyond it.
Sir W. Temple. Observations upon the United Provinces, c. 1.

It is very unlikely that upon the late conjunction between Holland and Spain, the Dutch should have obliged themselves to make no peace without the *inclusion* of their allies.
Id. To the Duke of Ormond, (1673.)

I'll search where every virtue dwells
From Courts *inclusive* down to cells.
Swift. Cadenus & Vanessa, (1713.)

In the second chapter of that book, [The Wisdom of Solomon] from the first to the twentieth verse *inclusively*, the author elegantly represents the base and vile sentiments of ungodly infidels concerning the life to come.
Bp. Bull, vol. i. Ser. 8.

Each note *inclusive* melody reveals,
Soft'ning within th' eternal finger dwells,
Now sweetly melts, and now sublimely swells
Brooke. Universal Beauty, b. ii.

And here permit me to call that language of ours classical English, which is to be found in a few chosen writers *inclusively*, from the times of Spenser till the death of Mr. Pope.
Hart. Religious Melancholy, Advertisement.

IN-COA'GULABLE. That cannot be coagulated, or congealed into curd.

Which argued, that there had been some liquor in which these glistering particles had shot, though in process of time the remaining and *incoagulable* part of it may have been imbibed by the ambient air.—*Boyle. Works*, vol. iii. p. 527.

IN-COEXI'STENCE. *In, co, existence.* The word appears to have been coined by Locke to suit his particular purpose: as a term opposed to *coexistence*.

Besides this ignorance of the primary qualities of the insensible parts of bodies, on which depend all their secondary qualities, there is yet another and more incurable part of ignorance which sets us more remote from a certain knowledge of the coexistence, or *incoexistence* (if I may so say) of different ideas, in the same subject; and that is, that there is no discoverable connexion between any secondary quality and those primary qualities that it depends on.
Locke. Hum. Underst. b. iv. c. 3. s. 12.

IN-CO'GITANT. } Lat. *In-cogitans.* See UNCOGITABLE.
INCO'GITANTLY.
INCO'GITANCY.
INCO'GITABLE.
INCO'GITATIVE.
INCOGITATI'VITY. } Unthinking, thoughtless, unadvising, inconsiderate. *Incogitable*,—that cannot be thought of; *incogitative*,—that cannot think.
Incogitativity,—a coinage—*pro re natâ*.

Hee whan wee drawe to deathe, dooeth hys vttermoste deuoyre to brynge vs to damnacion: neuer ceasynge to mynyster by subtylle and *incogytable* meanes, firste vnlawefull longyng to lyue, horrour to goe gladly to God at his callyng.
Sir T. More. Works, p. 78.

Does this law attain to no good end? The bar will blush at this most *incogitant* woodcock.—*Milton. Colasterion.*

'Tis folly and *incogitancy* to argue any thing one way or the other from the designe of a sort of beings, with whom we so little communicate.—*Glanvill. On Witchcraft*, p. 41.

The height of the mercurial cylinder is not wont to be found altogether so great as really it might prove, by reason of the negligence or *incogitancy* of the most that make the experiment.—*Boyle. Works*, vol. i. p. 38.

I did not *incogitantly* speak of irregularities, as if they might sometimes be but seeming ones.
Id. Ib. vol. v. p. 217.

§ 9. There are but two sorts of beings in the world, that man knows or conceives.
First. Such as are purely material, without sense, perception, or thought, as the clippings of our beards, and paring of our nails.
Secondly. Sensible, thinking, perceiving beings, such as we find ourselves to be, which if you please, we will hereafter call *cogitative* and *incogitative* beings; which to our present purpose, if for nothing else, are, perhaps, better terms than material and immaterial.
Locke. On Hum. Underst. b. iv. c. 10. s. 9.

From my using the word mere Matter, he concludes that I imagine there is another sort of Matter, which is not a mere, bare, pure, *incogitative* Matter.
Clarke. On Natural and Revealed Religion, Pref.

To say that God may superadd a faculty of thinking, moving itself, &c. to matter, if by this be meant, that he may make matter to be the *suppositum* of these faculties (that substance, in which they inhere) is the same in effect as to say, that God may superadd a faculty of thinking to *incogitativity*, of acting freely to necessity and so on.
Wollaston. Rel. of Nat. s. 9.

IN-COG. } Fr. *Incognu*; It. and Sp. *Incognito*; Lat. *Incognitus.*
INCO'GNITO. }
Unknown; disguised so as to be unknown.

Let it be confess'd, the Court is a stage of continual masquerade, and where most men walk *incognito*.
Evelyn. Public Employment preferred to Solitude.

He has lain *incog* ever since. *Tatler*, No. 230.

Venus this while was in the chamber
Incognito: for Susan said,
It smelt so strong of myrrh and amber—
And Susan is no lying maid. *Prior. The Dove.*

I have been assured by persons of undoubted credit, that a Jew may travel *incognito* from Perpignan to Lisbon, and sleep every night at the house of a Jew, being recommended one to another.—*Swinburne. Travels in Spain*, Let. 9.

IN-COHE'RENT. } Not holding or keeping close, or in close connexion or dependency; unconnected, rambling, inconsequential, incongruous, inconsistent, unsuiting, disagreeing.
INCOHE'RENTLY.
INCOHE'RENCE.
INCOHE'RENCY.
INCOHE'RING.

What can be a fouler incongruity, a greater violence to the reverend secret of nature, than to force a mixture of minds that cannot unite, and to sow the sorrow of man's nativity with seed of two *incoherent* and *incombining* dispositions.—*Milton. Doctrine & Discipline of Divorce*, b. i. c. 1.

Besides the *incoherence* of such a doctrine, cannot, must not be thus interrupted.—*Id. Ib.* b. ii. c. 2.

They entirely, or for the most part, consist of lax *incohering* earth.—*Derham. Physico-Theology*, b. iii. c. 2.

Trust me, that book is as ridiculous,
Whose *incoherent* style (like sick men's dreams)
Varies all shapes, and mixes all extremes.
Roscommon. Horace. Art of Poetry.

He is an humble member of the little club, and a passionate man, which makes him tell the disasters which he met with on his road hither, a little too *incoherently* to be rightly understood.—*Guardian*, No. 56.

This powder, when it is poured out, will emulate a liquour, by reason that the smallness and *incoherence* of the parts do make them easy to be put into motion, and make the pores they intercept so small, that they seem not at a distance to interrupt the unity or continuity of the mass or body.
Boyle. Works, vol. i. p. 388.

They charge all their crude *incoherencies*, saucy familiarities with God, and nauseous tautologies, upon the Spirit prompting such things upon them.—*South*, vol. iv. Ser. 1.

But this historian of men and manners goes on in the same rambling *incoherent* manner, and so he can but discredit the Jewish history he cares little for the rest.
Warburton. Divine Legation, b. iv. (Note x.)

In the language of passion too, which the poet must sometimes imitate, we do not expect great perspicuity; it being the nature of violent passion to unsettle the mind and make men speak *incoherently*.
Beattie. Moral Science, pt. iv. c. 1. s. 3.

Observe the *incoherence* of the things here joined together, making "a view extinguish," and "extinguish seeds."
Blair, vol. i. Lect. 15.

INCOLU'MITY. Fr. *Incolumité*; Lat. *Incolumitas, in*, and *columis*, i.e. *sanus*, sound, safe.
Safety, healthfulness.

The Parliament is necessary to assert and preserve the national rights of a People, with the *incolumity* and welfare of a Country.—*Howell. Letters.*

And whereas the doctor tells us, that the cause of the *incolumity* of the tadpole is, that the pressure or contusion of the particles of water against one another is hindered or frustrated by the *principium hylarchicum*.
Boyle. Works, vol. iii. p. 617.

IN-COMBI'NING. Also *Un.* See COMBINE, (bina jungere.)
Not joining, or connecting, disuniting; disagreeing. See the quotation from Milton in v. *Incoherent*.

IN-COMBU'STIBLE. } Fr. and Sp. *Incombustible*; It. *Incombustibile.*
INCOMBUSTIBI'LITY. }
That cannot or may not be burned.

[Pliny] affirms that in some part of Tartarie, there were mines of iron whose filaments were weaved into *incombustible* cloth.—*Brown. Vulgar Errours*, b. iii. c. 14.

Besides, that the spirits seeming to be but the most subtile and unctuous particles of the blood, appear to be a very differing nature from that of the lean and *incombustible* corpuscles of air.—*Boyle. Works*, vol. i. p. 103.

The amianthus [is remarkable] for its *incombustibility*.
Dr. T. Robinson, in *Ray. On the Creation*, pt. ii.

—— In Euboea's isle
A wonderous rock is found, of which are woven
Vests *incombustible*. *Dyer. The Fleece*, b. ii.

IN-COME, *v.* } To *come in* or into:—the noun was formerly much used (met.) as in the quotation from Glanvill. It is now usually applied to—
INCOME, *s.* }
INCO'MING, *s.* }
The profit, or emolument, the revenue *coming in*; payment for labour, wages,—*coming in*.

There the kyng & ys power such counseil to gedere nome,
To kepe the emperoure's folc er heo to fer *income*.
R. Gloucester, p. 48.

First Virgil's voyce, then Varies prayse
your presence dyd procure:
At mine *income*, I lowted lowe,
and muttred full demure.—*Drant. Horace*, b. i. Sat. 6.

Hee at his first *incomming*, charg'd his speare
At him, that first appeared in his sight.
Spenser. Faerie Queene, b. iv. c. 5.

So that a sincere and lowly-minded Christian talks of no immediate *incomes*, or communications; and perhaps durst not, out of reverence, trust to his own present conceptions in a work so solemn.—*Glanvill*, Ser. 1.

His majesty, the most knowing judge of men, and the best master, has acknowledged the ease and benefit he receives in the *incomes* of his treasury, which you found not only disordered, but exhausted.
Dryden. All for Love, Ded.

Friend Jerkin had an *income* clear,
Some fifteen pounds, or more, a year,
And rented, on the farming plan,
Grounds at much greater sums per ann.
Lloyd. The Spirit of Contradiction.

It is therefore the first and fundamental interest of the labourer, that the farmer should have a full *incoming* profit on the product of his labour.—*Burke. On Scarcity.*

IN-COMME'NSURABLE. } Also *Un.* Fr. and Sp. *Incommensurable*; It. *Incommensurabile.* See UNCOMMENSURATE.
INCOMME'NSURABLENESS.
INCOMMENSURABI'LITY.
INCOMME'NSURATE. }
Not to be *measured* by one and the same *measure*, (Cotgrave;) not to be brought or reduced to the same *dimensions* or capacity.

The demonstration of the one hundred and seventeenth proposition of Euclid's tenth book, proves the side and diagonal of a square to be *incommensurable*.
Boyle. Works, vol. iv. p. 415.

But contents himself to demonstrate the *incommensurableness* of the side and diagonal of a square without troubling himself to take notice of the difficulties that attend the endless divisibility of a line, which would follow from what he demonstrated.—*Id. Ib.* p. 468.

Wherein also is involved the incomposibility and *incommensurability* of things.
More. The Philosophic Cabbala, c. 1.

Though they invade it not in the form of a liquor, but of dry exhalations, so they be not *incommensurate* to its pores.
Boyle. Works, vol. iv. p. 780.

Between money and such services, if done by abler men than I am, there is no common principle of comparison; they are quantities *incommensurable*.
Burke. Letter to a Noble Lord.

Aristotle mentions the *incommensurability* of the diagonal of a square to its side, and gives a hint of the manner in which it was demonstrated.
Reid. On the Intellectual Powers, Ess. 6. c. 7.

He who stops at any point of excellence is every day sinking in estimation, because his improvement grows continually more *incommensurate* to his life.
Rambler, No. 127.

IN-COMMI'XTURE. Want of, freedom from, *mixture*, or being mixed or mingled; severalty or separateness.

In what parity and *incommixture* the language of that people stood, which were casually discovered in the heart of Spain, between the mountains of Castile, no longer ago than in the time of Duke D'Alva, we have not met with a good account farther then that their words were Basquish or Cantabrian.—*Brown. Miscellanies*, p. 135.

IN-COMMO'DE, *v.*
INCOMMO'DE, *s.*
INCO'MMODATE, *v.*
INCOMMO'DIOUS.
INCOMMO'DIOUSLY.
INCOMMO'DIOUSNESS.
INCOMMO'DITY.

Fr. *Incommoder*; It. *Incomodare*; Sp. *Incomodar*; Lat. *Incommodus*; consequentially, —convenient or suitable, useful; and thus, *incommodious* is—

Inconvenient, unsuiting, unfitting, uneasy; disadvantageous. To *incommode*, or *incommodate*—

To act to the inconvenience or uneasiness, to the trouble or disquiet, of; to hinder, to trouble, to disquiet, to disease, to embarrass.

Praying you effectually to follow the same, always foreseeing, that the number be not too great, in avoiding sundry *incommodes* and inconveniences that might follow thereof. —*Strype. Memorials*, an. 1518. *The Cardinal to the Ambassadors in France.*

Beside their daily labour, their life is nothing hard or *incommodious*.—*More. Utopia*, vol. i. b. i.

Cornelius Celsus sayeth that sluggishnes dulleth the body, labour doth strength it, the first bringeth the *incommodities* of age shortely, the last maketh a man longe tyme lusty.—*Sir T. Elyot. The Castel of Helth*, b. ii. c. 31.

Yet layeth he another *incommoditie* yᵗ the infidelles wil mock vs and abhorre vs, in that thei se nothing but such apes playe amonge vs wherof no man can geue a reason.
Sir T. More. Workes, p. 390.

Here the soul is discomposed and hindred; it is not as it shall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom, and proper operation; so that all we can understand of it here is, that it is so *incommodated* with a troubled and abated instrument, that the object we are to consider cannot be offered to us in a right line, in just and equal propositions.
Bp. Taylor. Funeral Ser. on Lady Carbery.

For besides they (the fig-tree and olive-tree) draw away the sap that doth nourish the other trees, they cast also a certain moisture and steam upon them, that is very hurtfull and *incommodious*.—*North. Plutarch*, p. 77.

I may safely say, that all the ostentation of our grandees is, just like a traine of no use in the world, but horribly cumbersome and *incommodious*.—*Cowley. Ess. Of Greatness.*

He [Montagne] enjoyed so plentiful and honourable a fortune in a most excellent country, as allowed him all the real conveniencies of it, separated and purged from the *incommodities*.—*Id. Ib.*

They would have all flocked to one or a few places, taken up their rest in the temperate zones only, and coveted one food, the easiest to be come at, and most specious in shew; and so would have poisoned, starved, or greatly *incommoded* one another.—*Derham. Physico-Theology*, b. iv. c. 9.

These little creatures continued to swim up and down for some few days, without seeming to be much *incommodated* by so unusual an habitation.—*Boyle. Works*, vol. iii. p. 378.

Were the earth an angular body, and not round, all the whole earth would be nothing else but vast mountains, and so—*incommodious* for animals to live upon.
Ray. On the Creation, pt. ii.

Without this erect posture his eyes would have been the most prone, and *incommodiously* situated of all animals.
Derham. Physico-Theology, b. v. c. 2.

[The hospital at Enchuysen] is contrived, finished, and ordered, as if it were done with a kind intention of some well-natured man, that those, who had passed their whole lives in the hardships and *incommodities* of the sea, should find a retreat stored with all the eases and conveniencies that old age is capable of feeling and enjoying.
Sir W. Temple. Upon the United Provinces, c. 4.

When Marcus Aurelius was at war with the Quadi, A. D. 174, and in the utmost distress and danger, his army was relieved by a plentiful shower of rain, together with hail, thunder, and lightning, which so *incommoded* his enemies, that the elements seemed to fight for him.
Jortin. Remarks on Ecclesiastical History.

Long time elapsed or e'er our rugged sires
Complain'd, though *incommodiously* pent in.
And ill at ease behind. *Cowper. The Task*, b. i.

The *incommodiousness* of the Scotch windows keeps them very closely shut.—*Johnson. Journey to the Western Islands.*

In the estimate which you have made of the two states, it appears that the *incommodities* of a single life are, in a great measure, necessary and certain, but those of the conjugal state accidental and avoidable.—*Id. Rasselas*, c. 29.

IN-COMMU'NICABLE.
INCOMMU'NICABLENESS.
INCOMMU'NICABLY.
INCOMMUNICABI'LITY.
INCOMMU'NICATED.
INCOMMU'NICATING.

Fr. and Sp. *Incommunicable*; It. *Incommunicabile*. That cannot be *communicated* or made *common* to others; that cannot be conferred, bestowed, shared, or participated; imparted, disclosed, or revealed.

The *incommunicable* jewell of his conscience he will not give, but reserve to himself. It seems that his conscience was none of the crown-jewels; for those we knew were in Holland, not *incommunicable* to buy arms against subjects.
Milton. Eikon Basilike.

The infiniteness of his duration is a part of the divine perfection (in my judgment *incommunicable* to any created being.—*Hale. Origin. of Mankind*, p. 117.

The result of which is, that this absolution of penitents in the court christian, was not an act of priestly power *incommunicably*.—*Bp. Taylor. Of Repentance*, c. 10. s. 4.

The *incommunicability* of this peace with many out of his church.—*Hales. Remains*, p. 181.

The judgments and administration of common justice are preserved from that confusion that would ensue, if the administration was by several *incommunicating* hands, or by provincial establishments.—*Hale. Common Law.*

For although in that indistinguisht mass, all things seemed one, yet separated by the voice of God, according to their species, they came out in *incommunicated* varieties, and irrelative seminalties, as well as divided places
Brown. Vulgar Errours, b. iii. c. 24.

The Gentiles might be called God's own, as a man calls his hall or his parlour his own, which yet others pass through and make use of it, but the Jews were so, as a man accounts his closet, or his cabinet his own: that is, by a peculiar, *incommunicable* destination of it to his own use.
South, vol. iii. Ser. 8.

I observe, that when we ask the prayers of men, we know that they hear our address to them: we cannot even suppose thus much of saint and angels, without ascribing to them the *incommunicable* attributes of the Almighty.
Hurd, vol. v. Ser. 11.

IN-COMPA'CTED. Also *Un.* See COMPACT.

For salt (say they) is the basis of solidity and permanency in compound bodies, without which the other four elements might indeed be variously and loosely blended together, but would remain *incompacted*.—*Boyle. Works*, vol. i. p. 546.

IN-CO'MPARABLE.
INCO'MPARABLY.
INCOMPA'RED.

Fr. and Sp. *Incomparable*; It. *Incomparabile*. That cannot be *compared*,—peerless, matchless.

O mercyful and o merciable
King of kings, and father of pitee
Whose might and mercie is *incomparable*.
Chaucer. A Balade.

And in mine opinion none may be compared with shootynge in the longe bowe, and that for sondrye vtylytyes, that come therof, wherin it *incomparably* excelleth all other exercise.—*Sir T. Elyot. The Governor*, b. i. c. 27.

That Mantoane poet's *incompared* spirit,
Whose girland now is set in highest place,
Had not Mecenas for his worthy merit,
It first aduanst to great Augustus' grace,
Might long (perhaps) haue lien in silence bace,
Ne been so much admir'd of later age.
Spenser. To Sir Francis Walsingham, Knight.

At this answere Scipio tooke delight and pleasure, to see how suttelly and cautelously he had like a cunning Carthagenian, couched his words in a certain kind of flatterie, as if he had sequestred him from out of the raunge and ranke of all other captaines, as being by many degrees *incomparable*, and farre beyond all others.—*Holland. Livie*, p. 897.

Thrice humbly beseech the most deare and divine mercy (ever most *incomparably* preferring the great light of his truth in his direct and infallible scriptures)
Chapman. Homer Iliad, Post.

So Seneca; *Deus colitur propter majestatem eximiam, singularemq; naturam.* "God is therefore worshipped, because of his excellent majesty and *incomparable* nature.
Wilkins. Natural Religion, b. i. c. 12.

By what has been said, it appears that religion is a natural cause of promoting these sensible pleasures, besides that it affords delights *incomparably* beyond all these corporeal things, such as those who are strangers to religion cannot understand, and do not intermeddle with.—*Id. Ib.* b. ii. c. 5.

The course of my argument now brings me to examine a new hypothesis against the high antiquity of Egypt, which hath the *incomparable* Sir Isaac Newton for its patron; a man, for whose fame science and virtue seemed to be at strife.—*Warburton. Divine Legation*, b. iv. s. 5.

The stomach, the lungs, the liver, as well as other parts, are *incomparably* well adapted to their purposes; yet they are far from having any beauty.
Burke. On the Sublime and Beautiful, pt. iii. s. 6.

IN-CO'MPASS, *v.* More usually *En. Passibus* circuire, circumcingere.

To move or go round; to surround or encircle; to gird round; to environ.

The harbour where we careen'd was *incompassed* by three islands, and our ships rode in the middle.
Dampier. Voyages, an. 1685.

Here Neptune and the Gods of Greece repair,
With clouds *incompass'd*, and a veil of air:
The adverse powers, around Apollo laid,
Crown the fair hills that silver Simois shade.
Pope. Homer. Iliad, b. xx.

IN-COMPA'TIBLE.
INCOMPA'TIBLENESS.
INCOMPATIBI'LITY.

Fr. and Sp. *Incompatible*; It. *Incompatibile*; Mid. Lat. *Compatiri*, used as equivalent to *convenire*, (Vossius.) Sometimes written *Incompetible*.

That cannot be or exist together, cannot be made convenient; that cannot be suited or adapted; agreed or accorded; unsuitable, inconsistent, incongruous.

Since therefore the very lowest degree of perception, single and simple sence, is *incompatible* to meer body or matter, we may safely conclude that the higher and noble operations of imagining, remembering, reasoning, and willing, must have a cause and source that is not corporeal.
Glanvill. Pre-existence of Souls, c. 3.

——— But since your love
Made poor *incompatible* me the parent,
(Being we are not married) your dear blood
Falls under the same cruel penalty.
Beaum. & Fletch. Four Plays in One.

And therefore whatsoever is impossible to be attributed to Peter or John, or any other individual man, is *incompetible* to every man in all this infinite collection within the unlimited extent of eternity.
Hale. Origin. of Mankind, p. 101.

I say that this answers not at all the reason given, the stress whereof rests not upon the *incompetibility* of an excess of one infinitude above another, either in intension or extension, but the *incompetibility* of any multitude to be infinite.—*Id. Ib.* p. 122.

I affirm, that from our knowledge of any being's having certain properties *incompatible* with the essential properties of matter, we may certainly infer, that the substance of that being and the substance of matter are not the same, though we have no idea of the substances themselves.
Clarke. Fourth Defence of the Immateriality, &c. of the Soul.

The same medium which we made use of to shew the impossibility of conceiving infinite space and time, viz. from their consisting of parts, may be applied in proof of the *incompatibleness* of space and spirit, or the absolute inconsistency of extension and thought in the same being.
Law. Enquiry, c. 4. *Of Immensity & Eternity.*

Arms, through the vanity and brainless rage
Of those that bear them, in whatever cause,
Seem most at variance with all moral good,
And *incompatible* with serious thought.
Cowper. Task, b. iv.

It is not the *incompatibility* or agreeableness of incidents, characters, or sentiments with the probable in fact, but with propriety in design, that admits or excludes them from a place in any composition.
Burke. Hints for an Essay on the Drama.

IN-CO'MPETENT.
INCO'MPETENT.
INCO'MPETENCY.

Fr. *Incompétent*; Sp. and It. *Incompetente*; Lat. *Competere*, i. e. *unà petere, simul petere*; and hence, also, *Concurrere, convenire*, to run, to come together, to concur, to be convenient, fit, or suitable. And *incompetent*,—

Unfit, unsuited, disproportioned, inadequate, insufficient; not having sufficient, (sc.) ability, power, or authority.

Never shall this poor breath of mine consent
That he, that two and twenty years had reign'd
As lawfull lord, and king by just descent,
Should here be judg'd, unheard and unarraign'd;
By subjects too, judges *incompetent*
To judge their king, unlawfully detain'd.
Daniel. Civil Wars, b. iii.

For I lie open to two exceptions, one of an *incompetent*, the other of a corrupted witness. *Incompetent*, because I am not a poet; and corrupted, with the honour done me by your preface.
Hobbs. Ans. to Sir W. Davenant's Pref. before Gondibert.

Having thus (I hope) avoided the first exception, against the *incompetency* of my judgment, I am but little moved with the second, which is, of being bribed by the honour you have done me, by attributing in your preface somewhat to my judgment.—*Id. Ib.*

I could answer, that perhaps laymen, with equal advantages of parts and knowledge, are not the most *incompetent* judges of sacred things.—*Dryden. Religio Laici*, Pref.

Now that *incompetence* arises from this: That no man can judge rightly of two things, but by comparing them together; and compare them he cannot, unless he exactly knew them both.—*South*, vol. vii. Ser. 14.

Our not being able to discern the motion of a shadow of a dial-plate, or that of the index upon a clock or watch, ought to make us sensible of the *incompetency* of our eyes to discern the motions of natural bodies, which reason tells us ought to be incomparably slower than these.
Boyle. Works, vol. i. p. 447.

Let us attend to those peculiar circumstances in our state, which render us such *incompetent* judges of future good or evil in this life.—*Blair*, vol. i. Ser. 8.

You cannot propose a remedy for the *incompetence* of the crown without displaying the debility of the assembly.
Burke. On the French Revolution.

IN-COMPLE'TE. **IN-COMPLE'TELY.** **IN-COMPLE'TENESS.** Also written *Un.* Imperfect, unfinished, deficient.

Much more must we think him a most imperfect and *incompleat* divine, who is so far from being a contemner of filthy lucre, that his whole divinity is moulded and bred up in beggerly and brutish hopes of a fat prebendary, deanery, or bishopric.—*Milton. Animad. upon Rem. Def.*

Custom being but a meer face, as echo is a meer voice, rests not in her unaccomplishment, until by secret incrimation she accorporate herself with error, who being a blind and serpentine body without a head, willingly accepts what he wants, and supplies what her *incompleatness* went seeking.—*Id. To the Parliament of England.*

The vulgar fancy such things, because they content themselves with *incompleat* notions.
Clarke. Leibnitz. Fifth Paper.

The 14th title was about purgation upon common fame, or when one was accused of any crime which was proved *incompletely*, and only by presumptions.
Burnet. History of the Reformation, an. 1552.

For confirmation of what I was lately noting, about the *incompleteness* of the theory of cold, (and because the evincement thereof may give rise to many trials, that may inrich the history of cold,) I will here subjoin a discourse formally written on another occasion.—*Boyle. Works*, vol. ii. p. 499.

If there were any one moment in which God quitted the reins of the universe, and suffered any power to interfere with his administration, it is evident, that from that moment the measures of his government must become disjointed and *incompiete*.—*Blair*, vol. iv. Ser. 14.

IN-CO'MPLEX. Not *complex*; and, therefore, simple.

As the ear is in birds the most simple and *incomplex* of any animal's ear; so we may from it make an easy and rational judgment how hearing is performed.
Derham. Physico-Theology, b. vii. c. 2. Note 4.

It [the representation of some person or single thing as the object of faith] is only a figurative manner of speaking, whereby is always meant the being persuaded concerning the truth of some proposition (or propositions) relating to that person; for otherwise it is unintelligible how any *incomplex* thing (as they speak) can be the complete or immediate object of belief.—*Barrow*, vol. ii. Ser. 4.

We shall call the first sort of arguments clear and *incomplex*, and the other implicate or complex.
Port Royal Logick, pt. iii. c. 2.

IN-COMPLI'ANT. **INCOMPLI'ANCE.** See UNCOMPLYING. Not complying, bending, leaning, or inclining to, not yielding or assenting, not giving up, granting, or conceding; (sc. to the wishes of another.)

We find three *incompliant* prelates more this year under confinement in the Tower: Gardiner, bishop of Winchester; Heath, of Worcester, and Day, of Chichester
Strype. Memorials. Edw. VII. an. 1550.

This dilligence in the good archbishop, of reducing the ministers of the church to an uniform observance of rules, created about this time a great deal of disturbance, by means of a zealous taker of their parts, and so a great friend to these *incompliant* ministers.
Id. Life of Abp. Whitgift, an. 1584.

Reasons of state, and their *incompliance* with the laws now established, made it necessary to take them up and lay divers of them in the Tower.—*Id. Life of Parker*, an. 1563.

I hinted before, that the chancellor of the university had this year sent down his orders for the rectifying of several things amiss there, chiefly caused by the *incompliance* of such as opposed the rights.—*Id. Ib.* an. 1565.

IN-COMPO'SED. Also *Un.* Lat. *Incompositus.* See DISCOMPOSE.
Put out of place or order, disordered; disarranged, unsettled, disquieted, disturbed.

Thus Satan; and him thus the Anarch old.
With fault'ring speech and visage *incompos'd*,
Answer'd. *Milton. Paradise Lost*, b. ii.

If she had spoken too loud and *incomposedly*, he might have had some just colour for his conceit; but now to accuse her silence (notwithstanding all her tears which he saw) of drunkennesse, it was a sealous breach of charity.
Bp. Hall. Cont. Eli & Anna.

Lo! pushing through the croud, a meagre form,
With hasty step, and visage *incompos'd*.
Somerville. Hobbinol, c. 3.

——In the middle droope
The strong laborious ox, of honest front,
Which, *incompos'd*, he shakes. *Thomson. Summer.*

IN-COMPO'SSIBLE. **INCOMPOSSIBI'LITY.** Not consisting of united or concordant *possibilities*; or of parts each of which can or may be or exist unitedly; *impossible* to be or exist together.

Internal acts of the will are then multiplied, when they proceed after an express revocation, or a deliberate intermission, or a considerable physical interruption, or by an actual attendance to things *incompossible* and inconsistent with the first resolution
Bp. Taylor. Rule of Conscience, b. iv. c. 1.

Ambition and faith; believing God and seeking of ourselves are incompetent and *incompossible*
Id. Great Exemplar, pt. ii. ad s. 12.

However, you grant there is not an *incompossibility* betwixt large revenews and an humble sociablenesse; yet you say it is rare.
Bp. Hall. A Defence of the Humble Remonstrance, s. 13.

The *incompossibility* of infinitude with multitude, or the impossibility that any multitude should be infinite, doth not arise either upon the existence or non-existence of the subjects of that multitude together at this or any determinate time, but from the very nature of multitude itself.
Hale. Origin. of Mankind, p. 109.

I have now done with these evidences, that, in my understanding, seem, *quam ab intrinseco*, to evince the inception of mankind from that intrinseeal *incompossibility* and inconsistency that the supposition of the eternal existence thereof bears with his nature.—*Id. Ib.* p. 128.

IN-COMPOU'NDED. Also *Un.* Uncombined, unmixed or unmingled.

Thus may a man soon perceive, if he observe and mark, one very well, who playeth upon the pipe after the old manner. For by his good will, the semitone in the mese will be *incompounded*.—*Holland. Plutarch*, p. 1020.

Angelic shapes, that wing th' ethereal space,
And scarce inferior to the heavenly race,
An *incompounded* radiant form they claim,
Nor spirit all, nor yet corporeal frame.
Brooke. Universal Beauty.

IN-COMPREHE'NSIBLE. **INCOMPREHE'NSIBLY.** **INCOMPREHE'NSIBLENESS.** **INCOMPREHE'NSION.** **INCOMPREHE'NSIVE.** Also *Un.* Fr. and Sp. *Incomprehensible*; It. *Incomprensibile.* That cannot be taken or held within, (met.) within the mind; that cannot be conceived or understood; inconceivable, unintelligible.
See the quotation from Hooker.

O the depth of the riches and wisedome of the knowledge of God, howe vnsearchable are hys iudgementes, and how *incomprehensible* are his waies.—*Fryth. Workes*, fol. 84.

Unprocreate Father, ever procreate Son,
Ghost breath'd from both, you were, are still, shall be,
(Most blessed) three in one, and one in three,
Incomprehensible by reachless height,
And unperceived by excessive light.
Drummond. An Hymn on the Fairest Fair.

Seeing, therefore, that presence euery-where is the sequele of an infinite and *incomprehensible* substance, (for what can be euery-where, but that which can *be no where comprehended?*) to inquire whether Christ be euery-where, is to inquire of a naturall propertie, a propertie that cleaueth to the Deitie of Christ.—*Hooker. Eccles. Politie*, b. v. § 55.

So much strange *incomprehensibleness* followes upon God's incarnation, as our nature is dignified above what it hath a faculty to conceive, for the soul of man shall not rightly apprehend the honour of this union with our flesh, till she be never'd her selfe from this connexion.
Mountague. Devoute Essayes, vol. i. Treat. 2. c. 1.

Thou art that *incomprehensibly* glorious and infinite self-existing Spirit, from eternity to eternity, in and from whom all things are.—*Bp. Hall. Pathet. Med. of the Love of Christ.*

So that it is not the insufficiency or incapacity of man's mind, but it is the remote standing or placing thereof that breedeth these mazes and *incomprehensions*.
Bacon. Advancement of Learning, b. ii.

Let us make all the fair and reasonable allowances that may be, as to our inclinations, and appetites, and circumstances in this world; as to the distance, obscurity, *incomprehensibleness* of the joys of another world; yet every considering man that regards true happiness will be sure to chuse that which is to come.—*Stillingfleet*, vol. iv. Ser. 4.

Which at most is concluding a thing to be real, purely because 'tis inconceivable; or alledging *incomprehensibility* for one of its properties, (as the same author has done under the third argument,) and thence deducing its reality.
Law. Enquiry, c. 1. *Of Space.*

One great difference must be confessed between the ancient and modern learning, theirs led them to a sense and acknowledgment of their own ignorance, and imbecility of human understanding, the *incomprehension* even of things about us, as well as those above us
Sir W. Temple. Of Antient and Modern Learning.

The first cause was, in their ideas, a God whose essence indeed was *incomprehensible*, but his attributes, as well moral as natural, discoverable by human reason.
Warburton. The Divine Legation, b. ii. Apj

——Within, while wisdom dwells replete,
Incomprehensive through his sacred seat.
Brooke. Universal Beauty, b. iii.

A most *incomprehensive* and inaccurate title [Sc to Hall's *Satyres*, 1599]—*Warton. History of English Poetry*, vol. iv.

IN-CONCE'ALABLE. That can-not be hidden or kept secret.

For the *inconcealable* imperfections of ourselves, or their daily examples in others, will hourly prompt us our corruption, and loudly tell us we are the sons of earth.
Brown. Vulgar Errours, b. vii. c. 10.

IN-CONCE'IVABLE. **INCONCE'IVABLY.** **INCONCE'IVABLENESS.** Also *Un.* That cannot be taken or held within; cannot be contained or comprehended, (met. within the mind;) incomprehensible, unintelligible.

So that it seems *inconceivable* that A. should move until B. hath left its place.—*Glanvill. Van. of Dogmatizing*, c. 6.

Wee need go no further for an evidence of its *inconceivableness*.—*Id. Ib.*

They scruple not to run too far to the other side and have their recourse to agents that are not only invisible but *inconceivable*, at least to men that cannot admit any save rational and consistent notions.—*Boyle. Works*, vol. iii. p. 278.

What shall we then say of the power of God himself to dispose of men? little, finite, obnoxious things of his own making? Is not his right over them *inconceivably* greater?
South, vol. viii. Ser. 11.

I further proposed to shew the insufficiency of that plea or apology which the papists usually make for this doctrine from the unaccountableness and *inconceivableness* of other gospel-doctrines, as that of the trinity and incarnation.
Sharp, vol. vii. Ser. 13.

When I had tired myself with gazing upon its height, I turned my eyes towards its foot, which I could easily discover, but was amazed to find it without foundation, and placed *inconceivably* in emptiness and darkness
Johnson. The Vision of Theodore

For not to insist upon the *inconceivableness* of a quality existing without any subject to possess it, or of there being beauty before there was any thing beautifull, we have found that objects, however qualified, please us or not according to the disposition of our organs.
Search. Light of Nature, vol. i. pt. ii. c. 22.

IN-CONCE'PTIBLE. It. *Inconcepibile.* Equivalent to *inconceivable*, (qv.)

Nay it is *inconceptible* how any such man, that hath stood the shock of an eternal duration without corruption or alteration, should after be corrupted or altered.
Hale. Origin. of Mankind, p. 86.

And as it is utterly impossible that mankind should be without a beginning, so it is utterly *inconceptible* that he should have any other original but this.—*Id. Ib.* p. 289.

IN-CONCI'NN. Lat. *Inconcinnus, in,* (priv.) and *concinnus*, fit, suitable, becoming.
Unsuitable, incongruous.

Asclepiades supposed all the corporeal world to be made not of similar parts, (as Anaxagoras) but of dissimilar and *inconcinn* moleculæ, *i. e.* atoms of different magnitude and figures.—*Cudworth. Intellectual System*, p. 16.

IN-CONCLU'SIVE. **INCONCLU'SIVENESS.** Also *Un.* Not able to bring to the same point or end; not able to end, finish, or determine; to determine or decide; indeterminate, indecisive.

And consequently, that all arguments against it [his resurrection] taken from these measures, (they themselves being judges) are to be rejected, as *inconcluaive* and impertinent.—*South*, vol. v. Ser. 4.

The author of the objection to that argument [Dr Clarke's] still thinks it *inconcluaive*, and proposes to show its *inconclusiveness* in the following papers, and thereby to contribute towards the establishment of the immortality of man on that evidence only that God has thought fit to afford us of it.—*Clarke. A Reply to Mr. Clarke's Defence.*

The constitutions confirm many frivolous precepts by texts of Scripture, which in these critical days would be thought *inconclusive*. For example: "A vintner's money must not be accepted by the bishop." Why? Because Isaias, i. 22. according to the LXX, says, "Thy vintners mix wine with water." iv. 6.—*Jortin. Remarks on Ecclesiastical History.*

IN-CONCO'CT. } Also *Un.* Lat. *Concoctus.* *Concoction* is applied
INCONCO'CTED. } to the boiling or seething
INCONCO'CTION. } of meat in the stomach; to the digestion of it. Hence, *inconcoct* is,—

Indigested, raw, crude.

And while the body to be converted and altered, is too strong for the efficient, that should convert or alter it, it is (all that while) crude and *inconcoct*; and the process is to be called cruditty and *inconcoction*.

Bacon. Naturall Historie, § 838.

I understand, remember, and reason better in my health, than in my sickness; better in my riper years, than when I was a child and had my organical parts less digested and *inconcocted*.—*Hale. Origin. of Mankind*, p. 23.

IN-CONCU'RRING. Not running or moving together, or in unison: — disagreeing, discordant.

Deriving effects not only from *inconcurring* causes, but things devoid of all efficiency whatever.

Brown. Vulgar Errours, b. i. c. 4.

INCO'NDITE. Lat. *Inconditus*, *in*, (priv.) and *conditus*, from *condere*, to put or lay together, to store up.

Unstored; disarranged, disordered, confused, discomposed, ill-composed, rude.

The second is, *false cogitata loqui*, or to talk to themselves, or to use unarticulate, *inconcite* voices, speeches, obsolete gestures.—*Burton. Anatomy of Melancholy*, p. 196.

——— Now sportive youth
Carol *inconcite* rhymes, with suiting notes,
And quiver unharmonious. *J. Philips. Cider*, b. ii.

Nor can the Muse, while she these scenes surveys,
Forget her Shenstone, in the youthful toil
Associate; whose bright dawn of genius oft
Smooth'd my *inconcite* verse. *Jago. Edge Hill*, b. iii.

IN-CONDITIONAL. } Also *Un.*
INCONDI'TIONATE. } Without *condition*; unlimited, unrestricted, (sc.) by any terms, imposed, exacted, or required; by any terms of covenant or agreement.

From that which is but true in a qualified sense, an *inconditional* and absolute verity is inferred.

Brown. Vulgar Errours, b. i. c. 4.

Perhaps I need not mind you, Lindamor, that divers passages of the foregoing discourse suppose the truth of their doctrine, who ascribe to God, in relation to every man, an eternal, unchangeable, and *inconditionate* decree of election, or reprobation.—*Boyle. Works*, vol. i. p. 277.

IN-CONFO'RMITY. Also *Un.*

Want of *conformity*; want of adaptation to, or compliance with, (a set *form* of words, or actions.)

The first in the ranke of accusations laid against me is my *inconformitie*.—*Hooker. Answere to Travers.*

Neither did he, I believe, ever endeavour for it, knowing his own *inconformity*.—*Strype. Life of Parker*, an. 1573.

Contrary to the dictates of his own reason, and the checke of his own conscience, he goes on to put wicked intentions into act, and to fulfil his own will notwithstanding the apparent *inconformity* thereof to the will of God.

Sharp, vol. iii. Ser. 9.

IN-CONFU'SED. } Also *Un.* Lat. *In-confusus.*
INCONFU'SION. }

Not mixed, mingled, or blended; unmixed, unmingled; consequentially, distinct; clear.

So that all the curious diversitie of articulate sounds of the voice of man, or birds, will enter into a small crany, *inconfused*.—*Bacon. Naturall Historie*, § 192.

But the cause of the *confusion* in sounds, and the *inconfusion* in species visible, is, for that the sight worketh in right lines, and maketh several cones; and so there can be no coincidence in the eie, or visuale point: but sounds that move in oblique and arcuate lines, must needs encounter, and disturb the one the other.—*Id. Ib.* § 225.

IN-CONFU'TABLY. Also *Un.* See To CONFUTE, which signifies, (met.), to abate the force of argument; to show or prove its weakness, its fallacy. Hence, *inconfutably*,—

Unanswerably.

The writings of the fathers were vast and volumnious, full of controversie, and ambiguous sences, fitted to their own times and questions, full of proper opinions and such variety of sayings, that both sides eternally and *unconfutably* shall bring sayings for themselves respectively.

Bp. Taylor. A Dissuasive from Popery, c. i. s. i.

IN-CONGE'LABLE. Fr. *Incongélable*; Lat. *Congelare*, to bind together by frost.

Not to be bound together by frost.

This train oil, swimming upon the surface of the water, and being *incongealable* by the cold, protects the subjacent water from the freezing violence of the cold, and keeps the moats unpassable.—*Boyle. Works*, vol. ii. p. 517.

After we had placed marks, where the *incongealable* liquor reached into the pipe, that when the internal air was exposed abroad to the cold, we caused servants to watch, and from time to time to take notice (by placing marks) of the various ascents of the liquor.—*Id. Ib.* p. 601.

IN-CONGRUENT. } Fr. *Incongrue*; It. *Incongruo*; Sp. *Incongruo, incongruente*; Lat. *In-congruens.*
INCO'NGRUENCE. }
INCONGRU'ITY. }
INCO'NGRUOUS. }
INCO'NGRUOUSLY. }

Not convenient or concurring; inconvenient, inconcurring, inconsistent; not suiting, unfit.

This werke who so shal see or rede
Of any *incongruitie* doe me not impeche.

Chaucer. The Remedie of Loue.

But sens we be now occupied in the defence of poetes it shall not be *incongruent* to our matter, to shewe what profytte maye be taken by the dyligente redynge of auncient poetes.—*Sir T. Elyot. The Governour*, b. i. c. 13.

She, after whom what form soe'er we see,
Is discord and rude *incongruity*;
She, she is dead. *Donne. Anatomy of the World.*

God commands not impossibilities; and all the ecclesiastical glue the liturgy or laymen can compound, is not able to solder up two such *incongruous* natures into the one flesh of a true beseeming marriage.—*Milton. Tetrachordon.*

According to this notion, methinks, it may be conceived, that the humidity of a body is but a relative thing, and depends chiefly upon the congruity or *incongruence* of the component particles of the liquor in reference to the pores of those particular bodies, that it touches.

Boyle. Works, vol. i. p. 391.

That kind of evidence may be said to arise from the nature of things, when there is such a congruity or *incongruity* betwixt the terms of a proposition, or the deductions of one proposition from another, as doth either satisfy the mind, or else leave it in doubt and hesitation about them.

Wilkins. Natural Religion, b. i. c. 1.

The eastern emperours thought it not *incongruous* to choose the stones for their sepulchre on the day of their coronation.—*Comber. A Companion to the Temple*, pt. iv. s. 1.

Nature seems to be not otherwise distinguished from the Anima Mundi, than as life is from soul, and upon the principles of the oldest philosophers, may not improperly and *incongruously* be styled the life of the world.

Berkley. Siris, § 278.

If metre be not *incongruous* to the nature of an epic composition, and it afford a pleasure which is not to be found in mere prose, metre is, for that reason, essential to this mode of writing.—*Hurd. On the Idea of Universal Poetry.*

But in the course of the sentence, he drops this construction; and passes very *incongruously* to the personification of art.—*Blair*, Lect. 23.

IN-CONNE'CT. } Now *Un.*
INCONNE'XED. } Not knitted, or enfolded
INCONNE'XION. } together; separated or dissevered, disjoined, disunited.

Neither need wee any better, or other proofe of the *inconnexion* of this vow with holy orders, than that of their own *Dominicus a Soto, non est de essentia sacerdotii, &c.*

Bp. Hall. Honour of the Maried Clergie, b. i. s. 3.

Others ascribe hereto, as a cause, what perhaps but casually or *inconnexedly* succeeds.—*Brown. Vulg. Errours*, b. iv. c. 9.

It being surely more reasonable to adapt different measures to different subjects, than to treat a number of *inconnected* and quite different subjects in the same measure.

Hurd. On Epistolary Writing.

To follow the division here laid down, there will sometimes be occasion for the pomp and high coloring of the epic narration; sometimes for the plaintive softness and passionate *inconnexion* of the elegy.

Id. Notes on the Art of Poetry.

IN-CONSCIONABLE. Usually *Un.*

Having no *conscience*, no knowledge, no sense, or feeling of right and wrong.

So *inconscionable* are these common people, and so little feeling have they of God, or of their own soul's good.

Spenser. On Ireland.

IN-CONSCIOUS. Usually *Un.*

Not knowing, not feeling, within ourselves; unknowing.

Hear thou, of heav'n *inconscious!* from the blaze
Of glory, stream'd from Jove's eternal throne,
Thy soul, O mortal, caught th' inspiring rays
That to a god exalt Earth's raptur'd son.

Beattie. Judgment of Paris, (1765)

IN-CONSEQUENT. } See Un.
INCONSEQUE'NTIAL. } Not following, not
INCONSEQUE'NTIALLY. } ensuing, not coming
INCO'NSEQUENCE. } next in order, succession, or connexion; not following or ensuing as an effect, inference, or deduction.

But to inferre hence; that they were then produced when these bodies were generated, is illogicall and *inconsequent*.

Glanvill. Pre-existence of Souls, c. 2.

But yet upon other reasons it seems utterly *inconsequential*, that because these smaller particles of sensible nature may be thus spontaneously produced, therefore these greater animals may be so.—*Hale. Origin. of Mankind*, p. 276.

Yet the valiant man was here weake, weake in faith, weake in discourse; whiles he argues God's abscence by affliction, his presence by deliverances, and the unlikelihood of successe by his owne disability; all grosse *inconsequences*.

Bp. Hall. Cont. Gideon's Calling.

And yet besides the *inconsequence* of all this; St. Paul gave no indulgence, but what the christian church of Corinth (in which at that time there was no bishop) did first give themselves.—*Bp. Taylor. Dissuasive from Popery*, b. ii. pt. ii.

If we consider this, the absurdity and *inconsequence* of all such discourses about the relation between God and men, as are taken from what we see and observe between man and man, as governing and governed, is hereby more than sufficiently proved; and yet as absurd, as fallacious and *inconsequent* as this way of discoursing is, it is one of the chief foundations of the doctrine of merit, and consequently of the religion of too great a part of the world.

South, vol. iii. Ser. 1.

He infers *inconsequentially* in supposing that from the inconsistency of a certain relation concerning revelation, there never was any revelation at all.

Warburton. View of L. Bolingbroke's Philosophy, Let. 3.

Strange! that you should not see the *inconsequence* of your own reasoning.—*Hurd. Letter to the Rev. Dr. Leland.*

IN-CONSI'DERABLE. } See Un. Lat. *Considerare*, (a contemplatione *siderum.*)
IN-CONSI'DERABLENESS. }
INCONSI'DERATE. }
INCONSI'DERATELY. }
INCONSI'DERATENESS. }
INCONSIDERA'TION. }

Not to be *considered*; not worthy of *consideration*, respect, or regard.

Inconsiderate, — Fr. *Inconsidéré*, — not viewing with care or attention; careless, inattentive, heedless, indiscreet, rash.

And lyke as he set Nabugodonosor the greate kinge of Babylon in such vyle state, for his *inconsiderate* pryde, that he made him a companion of the brute beastes of the felde.

Bp. Gardner. Of true Obedience, Pref.

A famous person of their offspring, the late giant of our nation, from the condition of a very *inconsiderable* captain, made himself lieutenant-general of an army of little Titans.

Cowley. Ess. Of Greatness.

She [thy heart] will distinguish, and put differences, and enforce the necessity or convenience of the business, the possibility of a greater good which may outweigh the evil, the *inconsiderableness* of that crookedness that thou hast discovered, and by degrees at last overwork thee, and bring thee about.—*Hale. Cont. On the Lord's Prayer.*

Not able to endure the Spencers' hateful pride,
The father and the son, whose counsels then did guide
Th' *inconsiderate* king.—*Drayton. Poly-Olbion*, s. 22.

And being *inconsiderately* proud,
Held all things vile that suited not my vein.

Id. The Legend of Pierce Gaveston.

Their *inconsiderateness* therefore brands their bretheren with crimes whereof they were innocent.

Bp. Hall. The Altar of the Reubenites.

But Peter followed afarre off; and the greatnesse of John's love, when he had mastered the first *inconsiderations* of his fear, made him to return a while after into the high-priest's hall.—*Bp. Taylor. The Great Exemplar*, pt. iii. s. 15.

You are poor rogues, you cry, the baser scum
And *inconsiderable* dregs of Rome;
Who know not from what corner of the earth
The obscure wretch, who got you, stole his birth.

Stepney. Juvenal, Sat. 8.

To speak truth, the multitude of those who stile themselves secretaries to the king, is such, that what with the greatness of their number, and *inconsiderableness* of most of their persons, the dignity of the charge is extremely eclipsed.

Evelyn. The State of France.

The best judges were of opinion, that if a favorable conjuncture should happen, they would be as ready to shake off the yoke, as they had been foolish and *inconsiderate* in putting it on.—*Ludlow. Memorials*, vol. iii. p. 97.

When he still found her [Mariamne] cold and incredulous he *inconsiderately* told her, as a certain instance of her lord's [Herod's] affection, the private orders he had left behind him, which plainly showed, according to Joseph's interpretation, that he could neither live nor die without her.—*Spectator*, No. 171.

Secondly, that the sins he is guilty of are not gross, willful, deliberate crimes, but rather the effects of *inconsideration*, or surprize, or a sudden temptation.
Sharp, vol. iii. Ser. 8.

Let him calmly reflect, that within the narrow boundaries of that country to which he belongs, and during that small portion of time which his life fills up, his reputation, great as he may fancy it to be, occupies no more than an *inconsiderable* corner.—*Blair*, vol. ii. Ser. 6.

When its [life] changes warn the most *inconsiderate*, that what is so mutable will soon pass entirely away; then with pungent earnestness comes home that question to the heart, into what world are we next to go.—*Id.* vol. i. Ser. 2.

How much soever fortune may influence our success in the game of life, yet she is not so unequal in her favours but that prudence and steddiness will always succeed in the long run better than folly and *inconsiderateness*.
Search. Light of Nature, vol. i. pt ii. c 28.

IN-CONSI'STENT. } Not being, not standing, or staying together,
INCONSI'STENTLY. } in one body or mass;
INCONSI'STENTNESS. } not resting or abiding,
INCONSI'STENCE. } not forming, fixing, or
INCONSI'STENCY. } uniting, (into one body
INCONSI'STING. } or mass;) disuniting, disagreeing, unsuitable, unfit.

I return briefly, that if it be confest to be so correspondent to, and inferrible from one attribute, and cannot be prov'd *inconsistent* with another, my businesse is determin'd. Therefore let those that pretend an *inconsistence*, prove it.
Glanvill. Pre-existence of Souls, c. 7.

No contradictious *inconsistentness*.
More. Song of the Soul, Infin. c. 49.

How much of other each [blessing] is sure to cost,
How much for other oft is wholly lost,
How *inconsistent* greater goods with these;
How sometime life is risqu'd, and always ease.
Pope. Essay on Man, Epist. 4.

And yet, what is strange, these very men, with more of your own nation, the Chillingworths, the Spencers, the Cudworths, the Tillotsons, are honoured in other parts of his book, and recommended as free-thinkers. What *inconsistence* is this.—*Bentley. Of Free-thinking*, § 1.

Though this book were written in several ages and places, by several persons; yet doth the doctrine of it accord together with a most excellent harmony, without any dissonance or *inconsistency*.—*Wilkins. Natural Religion*, b. ii. c. 9.

Farce is that in Poetry, which Grotesque is in Picture. The persons and actions of a Farce are all unnatural, and the manners false; that is, *inconsisting* with the characters of mankind.—*Dryden. A Parallel of Poetry & Painting.*

As this is the only crime in which your leading politicians could have acted *inconsistently*, I conclude that there is no sort of ground for these horrid insinuations.
Burke. On the French Revolution.

You still approve some absent place,
The present's ever in disgrace,
And such your special *inconsistence*,
Make the chief merit in the distance.
Cambridge. A Dialogue. Horace, b. ii. Sat. 7.

If we should suppose him to have been an impostor and a false prophet, a character would arise full of such contradiction and *inconsistency*, of such prudence and folly, of such knowledge and ignorance, of such goodness and wickedness, as never appeared in the world before or since.
Jortin. On the Christian Religion, Dis. 6.

IN-CONSO'LABLE. } Fr. and Sp. *Inconsolable*; It. *Inconsolabile*; Lat. *In-consolabilis*. Lat. *Consolare*, to console, or soothe by converse the minds or feelings of the *solitary*.
INCONSO'LATELY. }
That cannot be *consoled*, soothed, or comforted.
Blacklock accentuates the second syllable of *Incónsolable*.

Rejoyce in this, and rejoyce in nothing but this crosse; not in your transitory honors, titles, treasures, which will at the last leave you *inconsolately* sorrowfull; but in this crosse of Christ; whereby the world is crucified to you, and you to the world.
Bp. Hall. Ser. preached to his Majesty, Gal. ii. 20.

Oh, my friend, judge what I endured, terrified with dreams, tormented by my apprehensions. I abandoned myself to despair, and remained *inconsolable*.
Dryden. Life. Letter from Lady Elizabeth Dryden.

——— Like the song
Of Philomel, when thro' the vocal air,
Impell'd by deep *inconsolable* grief,
She breathes her soft, her melancholy strain.
Blacklock. Elegy. On Constantia.

From young Arion first the news receiv'd
With terrour, pale, unhappy Anna read;
With *inconsolable* distress she griev'd,
And from her cheek the rose of beauty fled.
Falconer. Occasional Elegy.

IN-CO'NSONANT. See Un.
Discordant, disagreeing, inconsistent with.

That they carried them out of the world with their feet forward, not *inconsonant* unto reason.
Brown. Urne Burial, c 4.

And as his supposition of these semina, thus casually produc'd, seems *unconsonant* both to reason and course of nature, so his supposition of the manner of the generation, and production, and nourishment of this fœtus, seems a fiction utterly *inconsonant* to the whole method of nature, in relation to mankind.—*Hale. Origin. of Mankind*, p. 200.

IN-CONSPI'CUOUS. } That may not be
INCONSPI'CUOUSLY. } seen; not visible, discernible, or distin-
INCONSPI'CUOUSNESS. } guishable.

The like holds with regard to the human soul, whose affection towards the individuals of the same species, who are distantly related to it, is rendered *inconspicuous* by a more powerful attraction towards those who have a nearer relation to it.—*Guardian*, No. 126.

The few particles of the air (whilst they sustain the pressure of all the incumbent atmosphere) *inconspicuously* lurk within the bladder.—*Boyle. Works*, vol. i. p. 180.

The air let in, in the Torricellian experiment, reduces the air in the bladder to its former *inconspicuousness*.
Id. Ib. p. 181.

That the milky way, though consisting of innumerable stars, should for two thousand years pass for a meteor, the *inconspicuousness* of those stars keeps me from much admiring.—*Id. Ib.* vol. iii. p. 472.

Socrates in Xenophon has the same sentiment, and says that the Deity is *inconspicuous*, and that a man cannot look upon the sun without being dazzled.
Jortin. Remarks on Ecclesiastical History.

IN-CO'NSTANT. } Also *Un*. Fr. *Inconstant*; Sp. and It. *Inconstante*; Lat. *In-constans*.
INCO'NSTANTLY. }
INCO'NSTANCE. }
INCO'NSTANCY. }
Not *standing* together, (sc.) firmly, fixedly, or steadily, without change or variation; and, consequentially, infirm, unfixed, unsteady, changing, varying, wavering, fickle.

Your *inconstance* is your confusion.
Chaucer. The Sompnoures Tale, v. 7540.

But in her face semed great variaunce
While parfite truth, and whiles *inconstaunce*.
Id. Testament of Creseide.

So the Carthagineans were defamed as false of promise: so the Cilecians as theeues and robbers: the Romans as couetous, the Greeks as *inconstant* and variable.
Vives. Instruction of a Christian Woman, b. ii. c. 1.

Undoughtedly *constaunce* is an honourable vertue, as *inconstance* is reprocheful and odious.
Sir T. Elyot. Governour, b. iii. c. 19.

And all thys dyd I, not for myne owne pleasure, nor yet for any lightenesse or *inconstauncie*, but to enlarge the gospel.—*Udal.* 1 *Cor.* c. 9.

Inconstant man, that loued all he saw,
And lusted after all that he did loue
Spenser. Faerie Queene, b. i. c. 4.

Some do menace, wrong, and insult over their inferiors, never considering the uncertainty and *inconstance* of mutable fortune, nor how quickly that which was aloft may be flung down.—*Holland. Plutarch*, p. 421.

For, vnto knight there was no greater shame,
Then lightnesse and *inconstancie* in loue.
Spenser. Faerie Queene, b. i. c. 4.

Deep into her bosom would I strike the dart,
Deeper than woman e'er was struck by thee;
Thou giv'st them small wounds, and so far from th' heart,
They flutter still about *inconstantly*.
Cowley. The Monopoly.

Success on Mævius always does attend;
Inconstant Fortune is his constant friend:
He levels blindly, yet the mark does hit;
And owes the victory to chance, not wit.
Pomfret. The Fortunate Complaint.

I had told him, upon the negotiation of our last alliance and his suspicions of our *inconstancy* in England, what I truly thought of the dispositions and intentions both of his majesty and his ministers.
Sir W. Temple. Letter to my Lord Keeper, April 24, 1669.

While we, inquiring phantoms of a day,
Inconstant as the shadows we survey!
With them, along Time's rapid current pass,
And haste to mingle with the parent mass.
Boyse. Immutability.

O but, says our philosopher, I will not allow that steadiness to be more than pretended. A modern often thinks in the same way, (*i. e. inconstantly*,) though he may be more guarded in his expressions.—*Warburton. On Hume*, Rem. 14.

IN-CONSU'MABLE. } See Un. Fr. *In-*
INCONSU'MPTIBLE. } *consumptible.*
That cannot be reduced to nothing; that cannot be devoured, wasted, or destroyed; indestructible.

Whereof [asbeston] by art were weaved napkins, shirts, and coats *inconsumable* by fire.
Brown. Vulgar Errours, b. iii. c. 14.

Before I engage myself in giving any particular answer to this objection of pretended *inconsumptible* lights, I would gladly see the effect certainly averred and undoubtedly proved.—*Digby. Of Bodies*, c. 8.

When the identical loan is to be returned, as a book, a horse, a harpsichord, it is called *inconsumable*, in opposition to corn, wine, money, and those things which perish, or are parted with in the use, and can therefore only be restored in kind.—*Paley. Moral Philosophy*, b. i. c. 5.

IN-CONSU'MMATE. See Un.
Not having reached the top or *summit*, the highest point aimed at; incomplete, imperfect, unfinished.

There is great diversity of opinions among learned men, how far the privilege of an ambassador exempts him from penal prosecution for such conspiracies and *inconsummate* attempts.—*Hale. History of Pleas of the Crown*, c. 13.

IN-CONTA'MINATE. Also *Un*. Fr. *Incontaminé, in*, (priv.) and *contaminate*, (qv.) Lat. *Contaminare, atum*, to defile.
Undefiled, unpolluted, unstained, inviolate.

Being [as you are] free and *incontaminate*, well borne, and abhorring to dishonour or enrich yᵉ selfe with spoyles which by others have ben ravish't from our miserable, yet dearest country.
Evelyn. Memoirs, vol. i. *Letter to Colonel Morley*

IN-CONTE'STED. } Also *Un*.
INCONTE'STABLE. } That cannot be con-
INCONTE'STABLY. } tended, disputed, debated, litigated; indisputable.

I think we may lay this down as an *incontested* principle, that chance never acts in perpetual uniformity and consistence with itself.—*Spectator*, No. 543.

Wherein I doubt not but from self evident propositions, by necessary consequences, as *incontestable* as those in mathematicks, the measures of right and wrong might be made out to any one that will apply himself with the same indifferency and attention to the one, as he does to the other of these sciences.—*Locke. Of Hum. Underst.* b. iv. c. 3. s. 18.

The Pastor of Hermas is *incontestably* a most antient Work, being cited by almost all the primitive Fathers extant, that lived in or near the second century.
Clarke. On Part of a Book called Amyntor, &c.

What opinion soever these persons may have of their own understandings, they will scarce be able to convince a reasonable man that this evidence is not conclusive, and even *incontestable*, if they will but place it in a fair and just light.
Hurd. Works, vol. vi. Ser. 13

As the design of Tragedy is to instruct by moving the passions, it must always have a hero, a personage apparently and *incontestably* superior to the rest, upon whom the attention may be fixed and the anxiety suspended.
Rambler, No. 156.

IN-CO'NTINENT, *adj.* } Fr. *Incontinent*;
INCO'NTINENT, *ad.* } It. and Sp. *Incon-*
INCO'NTINENTLY. } *tinente*; Lat. *In-con-*
INCO'NTINENCE. } *tinens.*
INCO'NTINENCY. } Not holding or keeping within or together, within due bounds, in subjection or subservience; intemperate, immoderate, unchaste.—In our old writers, applied to *time*: without check, stop, or stay; and, as Cotgrave says, "instantly, immediately, presently, suddenly, forthwith, out of hand, as soon as may be."

And it is a great dishonesty and shame to be rebuked or spoken to, by any of them, for dissolute and *incontinent* living.—*More Utopia*, b. ii. c. 11.

I dye, though not *incontinent*;
By processe yet consumingly;
As wast of fire, which doth relent.
Wyatt. The Louer lamenteth his estate with sute for grace.

When this emperour's doughters wer of two yere olde, *incontinent* he prouided women and mistresses for to teache them.—*Golden Boke*, c. 10.

Wher vppon immediately he sent woord to Athens that he would *incontinently* come thither with an host of menne, and take the government out of the cccc senatours' handes.
Goldyng. Justine, fol. 29.

But trouth it is, that *incontynence* is there in some place little looked vnto, wherof much harme groweth in ye countrey.—*Sir T. More. Workes*, p. 297.

No woman to be tempted, or intreated to *incontinencie* or dishonestie.—*Hackluyt. Voyages*, vol. i. p. 228.

And who is not licentious in the prime
And heat of youth, nor then *incontinent*,
When out of might he may, he never will;
No pow'r can tempt him to that taste of ill.
Daniel. A Panegyric. To the King's Majesty.

Wherein were clos'd few drops of liquor pure,
Of wondrous worth, and virtue excellent,
That any wound could heale *incontinent*.
Spenser. Faerie Queene, b. i. c. 9.

And in these degrees, haue they made a paire of staires to marriage, which they will climbe *incontinent*, or else bee *incontinent* before marriage; they are in the verie wrath of loue, and they will together.
Shakespeare. As You Like It, Act v. sc. 2.

In which parly it was articled, that the Romans should pay a thousand pound weight of gold, and that the Gauls should *incontinently* after the receipt of the same, depart out of their city and all their territories.
North. Plutarch, p. 124.

To whom the palmer thus, the dunghill kind
Delights in filth and foul *incontinence*:
Let Grill be Grill, and haue his hoggish mind,
But let vs hence depart, whilst weather serues and wind.
Spenser. Faerie Queene, b. ii. c. 12.

The same yere Minutia, a vestall nun, was first suspected of *incontinencie*, for going in her apparall more trimme than was decent for one of her calling and profession.
Holland. Livius, p. 292.

As thus they scan the visionary scene,
On all sides swells the superstitious din,
Incontinent; and busy frenzy talks
Of blood and battle.
Thomson. Winter.

It is undoubtedly that [speech] of the nymph Echenias, the mistress of Daphnis, upbraiding him for his *incontinent* passion; for he had been guilty of a breach of promise to her, and had offended her by following other women.
Fawkes. Theocritus, Idyl. i. (Note 107.)

He was immediately taken up, and the next day, at eight o'clock in the morning, set on the pillory, and both his ears cut off, an herald present, and trumpet blowing; and *incontinently* he was taken down, and carried to the Counter.
Strype. Memorials. Queen Mary, an. 1553.

Where was the crime, if pleasure I procur'd,
Young, and a woman, and to bliss inur'd!
That was my case, and this is my defence,
I pleas'd myself, I shunn'd *incontinence*.
Dryden. Sigismonda & Guiscardo.

This Dr. London, for his *incontinency*, afterwards did open penance in Oxford, having two smocks on his shoulders, for Mrs. Thykked and Mrs. Jennyrigs, the mother and the daughter.—*Strype. Memorials. Hen. VIII.* an. 1548.

Such London is, by taste and wealth proclaim'd
The fairest Capital of all the world,
By riot and *incontinence* the worst.—*Cowper. Task*, b. i.

IN-CONTRA'CTED. Not drawn together, not drawn into a narrower space; not shortened, abridged, or curtailed.

This dialect uses the *incontracted* termination both in nouns and verbs.—*Blackwall. Sacred Classics*, b. i. p. 228.

IN-CONTRO'LLABLE. } More commonly
INCONTRO'LLABLY. } *Un.* Fr. *Controlle*, or *counter-rolle*; to take and keep a copy of a *role* of accounts, and thus, to overlook, to check them.
That cannot be checked or restrained, resisted or opposed.

However, therefore, these were delivered by the Evangelist, and carry (no doubt) an *incontroulable* conformity into the intention of his delivery: yet are they not applicable unto precise numerality, nor strictly to be drawn into the rigid test of numbers.—*Brown. Vulgar Errours*, b. iv. c. 12.

Solyman, Amurath, and others, challenged absolute, irresistible, *incontroulable* power to set up, pull down, order, alter, and dispose the world, and all things in the world, at pleasure.—*Mountagu. Appeale to Cæsar*, c. 5.

For, as a man thinks or desires in his heart, such indeed he is, for then most truly, because most *incontroulably*, he acts himself.—*South*, vol. viii. Ser. 1.

IN-CONTROVE'RTIBLE. } See Un.
INCONTROVE'RTIBLY. } That cannot be disputed or debated; indisputable, inconfutable.

The thing itself whereon the opinion dependeth, that is, the variety of the flux and the reflux of Euripus, or whether the same do ebbe and flow seven times a day, is not *incontrovertible*.—*Brown. Vulgar Errours*, b. vii. c. 23.

For the Hebrew; it is *incontrovertibly* the primitive and surest text to rely on, and to preserve the same entire and uncorrupt, there hath been used the highest caution humanity could invent.—*Id. Ib.* b. vi. c. 1.

This, therefore, may be assumed as an *incontrovertible* principle, that the difference of good and evil in actions is not founded on arbitrary opinions or institutions, but in the nature of things, and the nature of man; and accords with the universal sense of the human kind.
Blair, vol. v. Ser. 20.

Both which letters, though they did not arrive until after the actual signature of the said Colonel Champion, do yet *incontrovertibly* mark the solemn intention of the said committee (of which the said Hastings was president) that the sanction of Colonel Champion's attestation should be regarded as a publick, not a private sanction.
Burke. Charge against Warren Hastings.

IN-CONVE'NIENT. } See Un. Fr. *Inconvénient*; Sp. and It. *Inconveniente*; Lat. *In-conveniens.*
INCONVE'NIENTLY.
INCONVE'NIENCE, v.
INCONVE'NIENCE, n.
INCONVE'NIENCY.
Inconvenient, — not becoming; or unbecoming, unsuitable, unfitting; inapplicable, inconsistent; incommodious, disadvantageous, troublesome, embarrassing. And to *inconvenience*,—
To put to, to cause an *inconvenience*; to put or place in an unsuitable, incommodious, embarrassing situation; to trouble, to embarrass.

Wherfore it is none *inconuenient* if in that manner boe said, God to forne haue destenied both badde and her badde werkes, when hem ne their yuell deeds neither amēdeth, ne therto hem grace leueth.
Chaucer. The Testament of Loue, b. iii.

Sire duke of Albany
Right *inconuenyently*
Ye rage and ye raue
And your worshyp depraue.
Skelton. Duke of Albany and the Scottes.

And brother Rastel where you say that I auance & boast myselfe much more than becommeth me, and that I detract and slander my neighbours, & that I prouoke all men that read my booke rather to vyce then to vertue, with such other thynges as ye lay to my charge, I trust I shall declare my *inconuenience* and geue a sufficient answere.
Fryth. Workes, p. 63.

But the sacrament entreth in by the mouth: therefore it doth follow that (of it selfe) it doth not sāctifie or make holy, & of this text should follow two *inconueniencies*, if the sacrament were the naturall body of Christ.—*Id. Ib.* p. 141.

Is not this exposition playne? This taketh away all *inconueniences*? By this exposition God is not the auctor of euill?—*Barnes. Workes*, p. 250.

What *inconuenience* is it than to take into his speciall seruice men of yt sort that he most specially commēdeth.
Sir T. More. Workes, p. 231.

In which parts [the equinoctiall] they suffered so many *inconueniences* of heats, and lacke of windes, that they thinke themselues happy when they haue passed it
Hackluyt. Voyages, vol. ii. pt. ii. p. 99.

For it is not the variety of opinions, but our own perverse wills, who think it meet, that all should be conceited as our selves are, which hath so *inconvenienced* the church.
Hales. Remains. Rom. xiv. 1.

This oration at the first caused them every one to regard and looke homeward to domestical difficulties and *inconueniencies*, namely, the idlenesse, the envie and backbiting of those which tarie at home, against them that are employed in warfare.—*Holland. Livius*, p. 874.

——— Time may come when men
With angels may participate, and find
No *inconvenient* diet, nor too light fare.
Milton. Paradise Lost, b. v.

There is many an holy soul that dwels *inconveniently*, in a crasy, tottering, ruinous cottage, ready to drop downe daily upon his head.—*Bp. Hall. Mourners in Sion.*

The rites and ceremonies, 'tis apparent, had no intrinsic nor moral holiness in them; no natural tendency to promote the happiness of men; nay, rather they were *inconvenient* and grievous, a yoke of bondage and servile discipline, which none were able to bear.—*Bentley*, Ser. 9.

Aeth was next invested, it lay so *inconveniently* between Flanders and Brabant, that it was necessary to clear that communication, and to deliver Brussels from the danger of that neighbourhood.—*Burnet. Own Time*, an. 1706.

He only is like to endure austerities, who has already found the *inconvenience* of pleasures.—*Dryden. Georg.* Ded.

Possibly that case in Henry VII. may prove, that if the king should in his passion kill a man, this shall not be felony to take away the king's life; for the *inconveniency* may be greater to the people, by putting a king to death for one offence and miscarriage, than the execution of justice upon him can advantage them.
Ludlow. Memoirs, vol. iii. p. 348.

The monarchick, and aristocratical, and popular partisans have been jointly laying their axes to the root of all government, and have in their turns proved each other absurd and *inconvenient*.—*Burke. A Vindication of Natural Society.*

The only question is how far the members of these societies may take upon themselves to judge of the *inconveniency* of any particular direction, and make that a reason for laying aside the observation of it.
Paley. Moral Philosophy, b. iii. pt. i. c. 21.

IN-CONVE'RTED. } Now commonly *Un.*
INCONVE'RTIBLE. } Not turned, unturned, not changed.

Whereseoever they rested, remaining *inconverted*, and possessing one point of the compass, whilst the wind perhaps had passed the two and thirty.
Brown. Vulgar Errours, b. iii. c. 10.

It entereth not the veins, but taketh leave of the permeant parts, and accompanieth the *inconvertible* portion into the siege.—*Id. Ib.*

IN-CONVI'NCIBLE. } See *Un.* Some edi-
INCONVI'NCIBLY. } tions of Brown have *inconvincibly*.
That cannot be conquered or subdued, (sc.) by argument; cannot be forced, (sc.) to receive an opinion, or to relinquish one.

Yet is it not much lesse injurious unto knowledge obstinately and *inconvincedly* to side with any one.
Brown. Vulgar Errours, b. i. c. 7.

None are so *inconvincible* as your half-witted people.
Government of the Tongue, p. 193.

INCO'NY. Mr. Steevens observes that *cony* and *incony* have the same meaning. *Conny*, Mr. Grose says, is brave, fine, the same as *canny*, a word in Scotland very variously applied, (see *Jamieson*;) but plainly our English word *cunning*, i. e. knowing, clever. Mr. Steevens produces several examples of this word, and Archdeacon Nares adds to them.

O my troth most sweete iestes, most *inconie* vulgar wit,
When it comes so smoothly off.
Shakespeare. Love's Labour Lost, Act iv. sc. 1.

IN-CO'RNISHED. Having *cornices*; (see Cornice.) The brow of a wall, pillar, or other piece of building.

The outer walls of the house are incrusted with excellent antique basso-relievos of the same marble, *incornish'd* with festoons and nitches set with statues from the foundation to the roofe.—*Evelyn. Memoirs*, vol. i. *Rome, April* 11, 1645.

IN-CO'RPORATE, *v.* } Also *En.* Fr. *Incorporer*; It. *Incorporare*, Sp. *Encorporar.*
INCO'RPORATE, *adj.*
INCO'RPORATING.
INCORPORA'TION.
INCO'RPORAL.
INCORPO'RAL.
INCORPO'REALLY.
INCORPO'REALISM.
INCORPO'REALIST.
INCORPOREITY.
INCO'RPSE, *v.*
To *embody*; to mix, mingle, or blend one into another *body* or substance; to mix or blend, to unite or conjoin, intimately, closely together.
Incorporeal, incorporal, &c.—Fr. *Incorporel*; It. *Incorporale*; Sp. *Incorporal*; Lat. *Incorporalis, in*, (priv.) and *corporalis*, from *corpus*, body;—
Bodiless,—without *body* or matter, immaterial; consequentially, spiritual.
Shakespeare uses *incorpse* or *encorpse* as equivalent to *incorporate.*

So sone as I had eaten it (sayth Saynt Johan) so soon as I had *incorporate* it in my mynde, and roted it in my soule, my belly was bytter, my hart was greaued much to se theuils of the worlde, my spyrite was trubled to se the abusyons of men, and much I pitied the losse of their soules.
Bale. Image, pt. i.

The said felowship, company, society & corporation made or created by the said letters patents, shal at al time & times from henseforth be *incorporated*, named and called onely by the name of the felowship of English merchants, for discouery of new trades.—*Hackluyt. Voyages*, vol. i. p. 370.

And the vertues wel *incorporate*, nourishe many enuious.
Golden Boke, c. 15.

For the meane while in thys worlde, bodyly to receiue and eat hys owne blessed body into theirs, as an ernest peny of their perpetual conuicciõ and *incorporacion* with hiin afterward, in the kingdome of his eternall glorye.

Sir T. More. Workes, p. 1045.

The soule of man hath his end and terme & spiritual alteration, *incorporall*, to be regenerate the sonne of God.

Bp. Gardner. Explic. Transubst. fol. 109.

He never suffers wrong so long to grow,
And to *incorporate* with right so far,
As it might come to seem the same in show,
(T' encourage those that evil minded are
By such success.) *Daniel. Civil Wars*, b. v.

To the end that, beeing thus soaked and softened, it might bee well mixed and *incorporated*, yea and resolved (as it were) into a kind of paste.—*Holland. Plin.* b. xviii. c. 7.

And for that these knights or gentlemen were last *incorporated* into the bodie of the common-weale, this is the onely reason that even now also they are written in all publicke instruments after the people.—*Id. Ib.* b. xxxiii. c. 2.

Item. That they should abolish the lawes, ordinances and customes of Lycurgus, and frame themselves to live after the fashions and manners of the Achæans, for they so should be *incorporate* into one civile bodie, and better accord and sort together in all things.—*Id. Livie*, p. 1003.

By this means he first took away all faction, that neither side said, nor thought any more, those are Sabyns, these are Romans, these are of Tatius, these are of Romulus. Insomuch as this division was an *incorporating*, and an uniting of the whole together.—*North. Plutarch*, p. 59.

It shall likewise have a general and total connexion, even a mixtion and *incorporation*.—*Holland. Plutarch*, p. 903.

God is an universall spirit or mind: matter is the first and principal subject of generation and corruption. idea, an *incorporall* substance, resting in the thoughts and cogitations of God, which God is the general soule and intelligence of the world.—*Id. Ib.* p. 662.

——— And both contain
Within them every lower facultie
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to *incorporeal* turn.

Milton. Paradise Lost, b. v.

The cause is, for that the sense of hearing striketh the spirits more immediately than the other senses; and more *incorporeally* than the smelling.—*Bacon. Nat. Hist.* § 124.

So in like manner did all the other ancient atomists generally before Democritus, joyn theology and *incorporealism* with their atomical physiology.

Cudworth. Intellectual System, p. 27.

We have made it evident that those atomick physiologies, that were before Democritus and Leucippus, were all of them *incorporealists*; joyning theology and pneumatology, the doctrine of *incorporeal* substance and a Deity together with their atomick physiology.—*Id. Ib.* p. 26.

Empedocles did in the same manner, as Pythagoras before him, and Plato after him, hold the transmigration of souls, and consequently, both their future immortality and preexistence; and therefore must needs assert their *incorporeity*.—*Id. Ib.* p. 23.

——— He grew into his seat,
And to such wondrous doing brought his horse,
As he had beene *incorpst* and demy-natur'd
With the braue beast.—*Shakespeare. Hamlet*, Act iv. sc. 7.

The design was now to settle a lasting and indissoluble union between the kingdoms, therefore they resolved to treat only about an *incorporating* union, that should put an end to all distinctions, and unite all their interests.

Burnet. Own Time, an. 1706.

But all this learning is ignoble and mechanical among them, and the Confucian only essential and *incorporate* to their government.—*Sir W. Temple. Of Heroic Virtue.*

To this a mercurial spirit must be superadded, which by its activity may for a while permeate, and, as it were, leaven the whole mass, and thereby promote the more exquisite mixture and *incorporation* of the ingredients.

Boyle. Works, vol. i. p. 546.

Both which [spiritus and anima] in their primitive sense mean aerial matter; and all the words that the Hebrew, Greek, and Latin of old, or any tongue now or hereafter can supply, to denote the substance of God or soul, must either be thus metaphorical, or else merely negative, as *incorporeal*, or immaterial.—*Bentley. Of Free-thinking*, § 10.

Hence merchants, unimpeachable of sin
Against the charities of domestic life,
Incorporated seem at once to lose
Their nature. *Cowper. Task*, b. iv.

He [Adrian] loved to converse with men of letters, and he was, by *incorporation*, an Athenian.

Jortin. Remarks on Ecclesiastical History.

IN-CORRE'CT. **INCORRE'CTLY.** **INCORRE'CTNESS.** **INCO'RRIGIBLE.** **INCO'RRIGIBLY.** See UN. Fr. *Incorrect*; It. *Incorretto*; Sp. *Incorrecto*; Lat. *In-correctus.* Not made or fashioned according to *rule* or order; ill-regulated; irregular, disorderly, erroneous, faulty, inaccurate.

——— But to persever
In obstinate condolement, is a course
Of impious stubbornesse. 'Tis vnmanly greefe,
It shewes a will most *incorrect* to heauen.

Shakespeare. Hamlet, Act I. sc. 2.

To censure and separate from the communion of Christe's flock the contagious and *incorrigible*, to receive with joy and fatherly compassion the penitent, &c.

Maldon. Reformation in England, b. ii.

I will therefore only observe to you that the wit of the last age was yet more *incorrect* than their language.

Dryden. Def. of the Epilogue to the Conquest of Granada.

The most learned Mr. Selden, in his *Titles of Honour*, says, "That this Statute was never printed in the Statute Book, and but *incorrectly* by another."

Burnet. History of the Reformation, an. 1539.

There are very many ill habits that might with much ease have been prevented, which after we have indulged ourselves in them, become *incorrigible*.—*Tatler*, No. 231.

"I own," said he, "I'm very bad—
A sot—*incorrigibly* mad—
But, sir—I thank you for your love,
And by your lectures would improve."

Somervile. Bacchus Triumphant.

Hence with the advantage of the easiest transition he slides into the last part of the Epistle; the design of which, as hath been observed, was to reprove an *incorrectness* and want of care in the Roman writers.

Hurd. Horatii Ars Poetica. Commentary, v. 240—251.

To change the place, and shift the scene in the midst of one Act, shows a great *incorrectness*, and destroys the whole intention of the division of a Play into Acts.

Blair, vol. iii. Lect 45.

But if we are to suppose what the Poet would seem to insinuate, in discredit of the dispensation, that the soil of Judea was absolutely *incorrigible*, a more convincing proof cannot be given of that extraordinary providence which Moses promised to them. So that if the *corrigibility* of a bad soil perfectly agreed with the end of the dispensation, which was a separation, the *incorrigibility* of it was as well fitted to the mean, which was an extraordinary providence.—*Warburton. The Divine Legation*, b. v. s. 1.

IN-CORRU'PT. **INCORRU'PTED.** **INCORRU'PTIBLE.** **INCORRUPTIBI'LITY.** **INCORRU'PTION.** **INCORRU'PTIVE.** **INCORRU'PTLY.** Also written *Un.* Fr. and Sp. *Incorruptible*; It. *Incorruttibile*; Lat. *In-corruptus.* Not broken or destroyed, not vitiated or depraved; whole, entire, sound, pure.

Incorruptible,—that cannot be broken or destroyed, decayed or wasted, reduced to rottenness or putrefaction, vitiated or depraved; that cannot be allured or enticed to vice or vicious deeds.

His whight vesture sheweth him to be the most iuste and *incorrupt* iuge without spotte.

Joye. The Exposicion of Daniel, c. 7.

For the trompe shal blowe, and the dead shall ryse *incorruptible* and we shal be chaunged. For thys *corruptyble* must put on *incorruptibilyte*: and thys mortall muste putte on immortalyte.—*Bible*, 1551. 1 *Cor.* c. 15.

Wee beleue certainlye the resurrection of the same flesh we walke in, and yet it shall be by the garment of *incorruptibilite* not the same in qualite.

Bp. Gardner. Explication, fol. 89.

For otherwise it is not possible for this corruptible nature of our bodies, to be broughte to lyfe and *incorruption*, excepte the bodye of naturall life be joyned vnto it.

Sir T. More. Workes, p. 1345.

I deny not but that there may be such a king, who may regard the common good before his own, may have no vicious favourite, may hearken only to the wisest and *incorruptest* of his Parliament: but this rarely happens in a monarchy not elective.

Milton. Way to establish a Free Commonwealth.

In all the world like was not to be found,
Save in that soil, where all good things did grow,
And freely sprong out of the fruitful ground,
As *incorrupted* Nature did them sow.

Spenser. Faerie Queene, b. i. c. 11.

E'en then to them the spirit of lies suggests,
That they were blind, because they saw not ill,
And breath'd into their *incorrupted* breasts
A curious wish, which did corrupt their will.

Davies. Immortality of the Soul, Introd.

So doth the piercing soul the body fill,
Being all in all, and all in part diffus'd;
Indivisible, *incorruptible* still;
Nor forc'd, encounter'd, troubled, or confus'd.—*Id. Ib.*

They admitted not a subsistence of immortality and *incorruptibility*.—*Holland. Plutarch*, p. 899.

Observation will show us many deep counsellors of state and judges to demean themselves *incorruptly* in the settled course of affairs, and many worthy preachers upright in their lives, powerful in their audience.

Milton. Reason. of Church Government, b. i. c. 1.

He [Sir Philip Warwick] was an *incorrupt* man, and during seven years' management of the treasury made but an ordinary fortune of it.—*Burnet. Own Time*, an. 1660.

For the same preservation, or rather *incorruption* we have observed in the flesh of turkeys, capons, hares, partridge, venison, suspended freely in the ayr.

Brown. Vulgar Errours, b. iii. c. 27.

Is the sepulchre a place to dress ourselves in for heaven, the attiring room for *corruption* to put on *incorruption* and to fit us for the beatific vision?—*South*, vol. iv. Ser. 1.

I. First, Whether your bishop and his chancellor, commissaries, and all other his officers, do minister justice indifferently and *incorruptly* to all her majesty's subjects.

Strype. Life of Grindal, b. ii. App. No. 8

Therefore, adds he, take care to have, that is, retain this salt, this good seasoning of your christian principles, in yourselves; which will preserve you *incorrupt*, as individuals.—*Hurd. Works*, vol. vi. Ser. 11.

While o'er yon hill th' exalted trophy shows
To what vast heights of *incorrupted* praise,
The great, the self ennobled Marius rose
From private worth, and fortune's private ways.

Whitehead. To an Officer

Who to his mortal guests convey'd
Th' *incorruptible* food of gods,
On which in their divine abodes
Himself erst feasting was immortal made.

West. Pindar. Olympic Odes, Ode i.

Such as are worthy to be cast into this fire, shall be salted, or preserved from wasting (salt being the known emblem of *incorruption* and thence of perpetuity, by the very fire itself.—*Hurd. Works*, vol. vi. Ser. 11.

——— [The lyre] struck
For sounds of triumph, to proclaim her toils
Upon the lofty summit, round her brow
To twine the wreath of *incorruptive* praise.

Akenside. Pleasures of Imagination, b. i.

IN-CO'UNTER, *v.* **INCO'UNTER, *n.*** Anciently also, and now commonly, *En.* To run or go *counter* or against; to oppose, to meet in opposition, front to front, to engage with or attack, and generally, to meet.

But with a valiant corage he marched forward toward his enemies, and in his iourney he was *incountered* with the Lorde Hungerford, the Lorde Roose, &c.

Hall. Edw. IV. an 2

And here at this one place Thomas Baker, one of our men, died of a hurt; for he had bene before shot with an arrow into the throat at the first *incounter*.

Hackluyt. Voyages, vol. iii. p. 477

He all his forces streight to him did reare,
And forth issuing with his scouts afore,
Meant them to haue *incountred*, ere they left the shore

Spenser. Faerie Queene, b. v. c. 12.

No marvell (I say) if he [Isocrates] feared the shock and *incounter* of two armies, who was afraid that one vowel should runne upon another, and least he should pronounce a clause or number of a sentence which wanted one poor syllable.—*Holland. Plutarch*, p. 809.

IN-CO'URAGE. **INCO'URAGEMENT.** **INCO'URAGER.** Now most commonly *En.* Fr. *Encourager*; It. *Incoraggiare.* To inspire or animate with *courage*; with strength and vigour of *heart*, with resolution, with fortitude; to hearten.

Wherein as he mai finde great diuersitie both in stile and sense, so maie the good he *incouraged* to set me on worke at last, though it were noone before I sought seruice.

Gascoigne. To the Youth of England

Which nothing dismaid our generall, [Sir John Hawkins] for he ceased not to *incourage* vs, saying, feare nothing, for God, who hath preserued me from this shot, will also deliuer vs from these traitours and villaines.

Hackluyt. Voyages, vol. iii. p. 4[illegible]

But bifore that the shippes of the Peloponesyans departed from Corinthe and out of the goulphe of Crisee, Cnemus and the othere rulers, through the requeste & *incouragement* of the Megariens, wolde assaye to take the port of Athens, named Pireus.—*Nicoll. Thucidides*, fol. 69.

In this wise we beganne to rush in among them vpon the side of a rocke alwayes gayning ground of them, which greatly *incouraged* our mindes.

Hackluyt. Voyages, vol. iii. p. 459.

In somuch that many of the lustiest and stoutest of them, banded together in companies, and *incouraged* one another not to suffer and bear any longer such extremity.

North. Plutarch, p. 71

The wise Providence hath made his enemies prophets of his victory, *incouragers* of the attempt, proclaimers of their owne confusion.

Bp. Hall. Cont. Gideon's Preparation & Victory

All-beauteous ladies, love-alluring dames,
That on the banks of Isca, Humber, Thames,
By your *incouragement* can make a swaine
Climbe by his song where none but soules attaine.
Browne. Britannia's Pastorals, b. ii. s. 3.

Intemperance and luxury and unnatural uncleanness was commonly practised even in the most civilized countries; and this not so much in opposition to the doctrine of the philosophers, as by the consent indeed and *incouragement* of too great a part of them.
Clarke. On the Evidences, Prop. 6.

IN-CRA'SSATE, *v.* } Fr. *Incrasser;* Lat.
INCRASSA'TION. } *Crassus, crass*, (qv.)
To thicken, or make thick, *gross*, or heavy.

Some finde sepulchral vessels containing liquors, which time hath *incrassated* into gellies.
Brown. Urne Burial, c. 3. p. 12.

Yea verily, (quoth I) there is apparence and probability indeed thereof, but no truth at all; for this I see ordinarily that the manner is to *incrassate* fresh water with ashes or gravell stones.—*Holland. Plutarch*, p. 540.

Their understandings were so gross within them, being fatned and *incrassate* with magical phantasms, that let the truth within them say what it would, they could not conceive the Deity without some quantity,—either corporeity or number.—*Hammond. Works*, vol iv. Ser. 14.

Secondly, (as is argued by Aristotle against the Pythagoreans) whatsoever properly nourisheth before its assimulation, by the action of natural heat it receiveth a corpulency or *incrassation* progressional unto its conversion.
Brown. Vulgar Errours, b. iii. c. 20.

INCRE'ASE, *v.* } Formerly also *En.* Lat.
INCRE'ASE, *s.* } *Increscere.* As the Fr.
INCRE'ASER. } *Accroistre*, — "to augment, amplifie, enlarge, (grow or become, or) make bigger, and bigger; also to multiply, or wax many," (Cotgrave.)
INCRE'ASEFUL.
INCRE'ASEMENT.
INCRE'ASEABLE.
INCRE'ASEABLENESS.

And all in vaine hee hopes to haue
his famine to expell
The fitting fruit that lookes so braue
and likes his eie so well:
And thus his hunger doth *increase*,
And hee can neuer finde release.
Turbervile. The Louer obtayning his wishe, &c.

A prosperous shower and rayne wyt sende them in due season, that the trees in the wodde may brynge forthe theyr frutes, and the grounde her *increase*.
Bible, 1551. *Exechiel*, c. 34.

To him alone they attribute the beginnings, the *increasings*, the proceedings, the changes, and the ends of all things.
More. Utopia, b. ii. c. 11.

Wherefore occasion ought to be taken, when it was offered, and good holde ought to be layed, with spede vppon the *increasment* of their strength.—*Goldyng. Justine*, fol. 145.

Which when to ripenesse due they growen arre,
Bring forth an infinite *increase*, that breeds
Tumultuous trouble, and contentious iarre
The which most often end in bloudshed and in warre.
Spenser. Faerie Queene, b. iv. c. 2.

To cheer the ploughman with *increaseful* crops,
And waste huge stones with little water-drops.
Shakespeare. Rape of Lucrece.

Then it is worthy the consideration, how this may import England in the *increasement* of the greatnesse of France, by the addition of such a countrey.—*Bacon. Hen. VII.* p. 56.

And for that paper of *increasements* sperate, I beseech you to give me leave to think, that if any of the particulars do fail, it will rather be for want of workmanship in those that shall deal with them, than want of materials in the things themselves.—*Id. To the King. On his Revenue, Ap.* 1615.

And Romulus, thou father of our honour,
Preserve him like thy self, just, valiant, noble,
A lover, and *increaser* of his people.
Beaum. & Fletch. Valentinian, Act v. sc. 7.

May they *increase* as fast, and spread their boughs
As the high fame of their great owner grows!
May he live long enough to see them all
Dark shadows cast, and as his palace tall!
Waller. On St. James's Park.

For things of tender kind, for pleasure made
Shoot up with swift *increase*, and sudden are decay'd.
Dryden. The Wife of Bath's Tale.

But if we could once suppose an end of these, they would be no longer *increasable*, or, which would come to the same, we should then lose our faculty of adding to them.
Law. Enquiry, c. 1.

The necessity of enlarging infinitely, means no more than that we find an indefinite *increaseableness* of some of our ideas, or an impossibility of supposing any end of them.
Id. Ib.

Wherever the commerce between the sexes is regulated by marriage, and a provision for that mode of subsistence, to which each class of the community is accustomed, can be procured with ease and certainty, there the number of the people will *increase;* and the rapidity, as well as the extent of the *increase*, will be proportioned to the degree in which these causes exist.—*Paley. Moral Philosophy*, b. vi. c. 11.

It is therefore of the deepest concernment to us to be set right in this point; and to be well satisfied whether civil government be such a protector from natural evils, and such a nurse and *increaser* of blessings, as those of warm imaginations promise.—*Burke. Vindication of Natural Society.*

IN-CREA'TE. } More usually *Un.*
INCREA'TED. } Not *created*, unmade, unformed; and, consequentially, existing from eternity.

—— Since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence *increate*.
Milton. Paradise Lost, b. iii.

These admirable intellectual verities, which are the objects of a true contemplative soul in this life, do in some degree figure to it the unexpressible notions, rising out of a fruitive contemplation of the *increated* verity.
Mountague. Devoute Essayes, pt. i. Treat. 21. s. 1.

IN-CRE'DIBLE. } Formerly also *Un.* Fr.
INCRE'DIBLY. } *Incrédible, incroyable;* It.
INCREDIBI'LITY. } *Incredibile;* Sp. *Increible, increyble;* Lat.
INCREDU'LITY. } *Incredibilis.*
INCRE'DULOUS. }
Not to be believed; in which we can have or place no faith, trust, or confidence.

The *incredyble* swiftnesse of fame encreased the wondermēt of the thing.—*Goldyng. Justine*, fol. 94.

And forthwith retourned to their owne habitatiōs, reioysing *incredibly*, that they had seene and touched a Prince so noble and valyant. [Scipio.]
Sir T. Elyot. The Governour, b. ii. c. 2.

He [Martine Luther] saith, expressly, that a Chrystē man can neuer be damned if he will beleue, nor no sinne can damne him but onely *incredulitie*, that is to say, lacke of beliefe.—*Sir T. More. Workes*, p. 713.

For if I had not knowen sufficiently the incomparable wealth of that countrey, I should have been as *incredulous* thereof, as others will be that have not had the like experience.—*Hackluyt. Voyages*, vol. iii. p. 857.

This is not *incredible*, [the story of the Boy and Fox] by that we do see young boys abide at this day for we have seen divers, which have bidden whipping even to death, upon the altar of Diana, surnamed Orthia.
North. Plutarch, p. 43.

And yet they say it, and sing it every where, that Romulus was the son of a God, that at his birth he was miraculously preserved, and afterwards he was as *incredibly* brought up.—*Id. Ib.* p. 53.

"But if th' afflicted miserable sort,
To idle *incredulity* inclin'd,
Shall not," quoth Moses, "credit my report,
That thou to me hast so great power assign'd."
"Cast down," quoth God, "thy wand unto the ground."
Drayton. Moses his Birth and Miracles, b. ii.

These signs he gives this sad admiring man,
Which he the weak *incredulous* should show,
When this frail mortal freshly now began
To forge new causes, why unfit to go. *Id. Ib.*

And all, at a time, when this kingdom was forced to struggle at home with the calamitous effects of a raging plague, that in three months of the first year swept away *incredible* numbers of people.
Sir. W. Temple. Upon the United Provinces, c. 7.

The main objection insisted upon by the principal of St. Paul's opposers, the Sadducees, against the doctrine preached by him, was drawn from this controverted point of the resurrection, and of the *incredibility* of the same, founded upon the supposed impossibility thereof
South, vol. iv. Ser. 6.

There is nothing so wild and extravagant, to which men may not expose themselves by such a kind of nice and scrupulous *incredulity*.—*Wilkins. Nat. Religion*, b. ii. c. 9.

As for the evidence from testimony which depends upon the credit and authority of the witnesses, these may be so qualified as to their ability and fidelity, that a man must be a fantastical *incredulous* fool to make any doubt of them.
Id. Ib. b. i. c. 1.

It is not unlikely that his experience of the inefficacy and *incredibility* of a mythological tale might determine him to choose an action from the English History, at no great distance from our own times.—*Johnson. Life of Smith.*

He who brings with him into a clamorous multitude the timidity of recluse speculation will blush at the stare of petulant *incredulity*, and suffer himself to be driven, by a burst of laughter, from the fortress of demonstration.
Rambler, No. 11.

IN-CRE'MABLE. Brown uses also *cremation*, (qv.)
Not to be burned, not consumable by fire.

But their insatisfaction herein began that remarkable invention in the funeral pyres of some princes, by incombustible sheets made with a texture of asbestos, *incremable* flax, or salamander's wool, which preserved their bones and ashes incommixed.—*Brown. Urne Burial*, c. 3.

I'NCREMENT. Fr. *Incrément;* It. and Sp. *Incremento;* Lat. *Incrementum*, from *increscere*, to grow or *increase*, (qv.)
Growth or *increase*, in magnitude or number.

The same meekness and charity should be preserved in the promotion of Christianity, that gave it foundation, and *increment*, and firmness in its first publication.
Bp. Taylor. Liberty of Prophesying, § 10.

Another providential benefit of the hills supplying the earth with water is, that they are not only instrumental thereby to the fertility of the valleys; but to their own also, to the verdure of the vegetables without, and to the *increment* and vigour of the treasures within them.
Derham. Physico-Theology, b. iii. c. 4.

—— Shall she describe
The worm that subtly winds into their flesh,
All as they bathe them in their native streams!
There, with fell *increment*, it soon attains
A direful length of harm
Grainger. The Sugar Cane, b. iv.

INCREPA'TION. Fr. *Incrépation;* Lat. *Increpitare*, frequentative of *increpare*, to make a noise, (*in*, and *crepare.*)
To make a noise at, angrily, chidingly; and thus to chide, rebuke, or reprove.

For when they desired to know the time of his restoring their kingdom who were of his own house, his answer was a kinde of soft *increpation* to them, and a strong instruction to all times.—*Mountague. Devoute Ess.* pt. i. Treat. 16. s. 6.

The Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear, which words are only an *increpation* of them, not any reflection upon God.
South, vol. viii. Ser. 13.

IN-CREST, *v.* To cover or adorn with, or as with, a *crest.*

Two foaming billows flow'd upon her breast,
Which did their top with coral red *increst.*
Drummond. Sonnets, pt. i. s. 13.

IN-CRO'ACH, *v.* } Also, and now more
INCRO'ACHER. } commonly, *En.*
INCRO'ACHMENT. } To draw away with a *hook.* (Fr. *Croc.*) And thus,—
To grasp or seize upon, to trespass upon, the rights and property of another; to intrude, or advance upon the bounds or limits of another person or thing.

—— When stars do counsel rest
Incroching cares renue my griefe as faste,
And thus desired night in wo I waste.
Turbervile. To his Absent Friend.

Some [castels] also in my time neuer cease to *incroch* upon the liberties of the cities adjoining.
Holinshed. Description of England, c. 14.

The sea neuer *incroacheth* upon our shore, but it loseth elsewhere.—*Bp. Hall*, Epist. 4. Dec. 4.

I see thy pitched stakes do stand
On thy *incroached* piece of common land.—*Id.* b. v. Sat. 2.

And lofty proud *incroaching* tyranny
Burnes with revenging fire.
Shakespeare. 2 Pt. Hen. VI. Act iv. sc. 1.

Not the ambitious *incroachers* upon others' dominions, not violators of leagues, &c.—*Bp. Hall. True Peace Maker.*

God, rather than Man, once in many Ages, calls together the prudent and religious counsels of men, deputed to repress the *incroachments*, and to work off the inveterate blots and obscurities wrought upon our minds by the subtle insinuating of error and custom.
Milton. Doctrine of Divorce. To the Parliament.

So swelling surges, with a thundering roar,
Driven on each other's backs, insult the shore;
Bound o'er the rocks, *increach* upon the land;
And far upon the beach eject the sand.
Dryden. Virgil. Æneis, b. xi.

"Good words, friend Ren," the Bush reply'd,
"Here no *incroacher* 'scapes:
Those foxes that on brambles ride
Love thorns, as well as grapes."
Yalden. The Fox & Bramble.

Suppose this difficulty to be got over; and Dr. Senior as ready at hand as De Marca, or Bossuet, and as willing to declare against the *incroachments* of the Church.
Warburton. Lord Bolingbroke's Philosophy.

IN-CRUST, v. **INCRU'STATE.** **INCRUSTA'TION.** } Also *En.* Fr. *Incruster.* To cover with, or draw over, any hard surface, coat, or case.

The chapell is *incrusted* with such precious materials, that nothing can be more rich or glorious, nor are the other ornaments or moveables about it at all inferior.
Evelyn. Memoirs. Rome, an. 1644.

The new stayres and a half circular court, are of modern and good architecture, as is a chapell built by Lewis XIII. all of jasper, with several *incrustations* of marble in the inside.—*Id. Ib. Fontainbleau*, an. 1644.

And by the frost refin'd the whiter snow,
Incrusted hard, and sounding to the tread
Of early shepherd, as he pensive seeks
His pining flock, or from the mountain top,
Pleas'd with the slippery surface, swift descends.
Thomson. Winter.

My friend of Mendippe tells me of a black *incrusted* substance, which he found in Mendippe hills, bedecked very delightfully with artificial branches of the exact form of ferns, which they there say is an infallible discoverer of a coal-mine.—*Boyle. Works*, vol. vi. p. 387.

It is strewed upon, or, as it were, *incrustated* about, small branches of the Canadian pine.
Cook. Third Voyage, b. iv. c. 3.

The art being now well established, every age adorned it with additional superstitions: so that at length the old foundation became quite lost in these new *incrustations*.
Warburton. Divine Legation, b. iv. s. 4.

IN-CUBA'TION. Lat. *Incubatio*, from *incubare*, to lie upon, to sit upon, as a hen upon eggs, (*in*, and *cubare*, to lie.)

Lying upon, sitting upon, (as a hen upon eggs;) brooding.

How causeless their fear was herein, the daily *incubation* of ducks, peahens, and many other testifie.
Brown. Vulgar Errours, b. iii. c. 7.

But the *incubation* of this Spirit of God did not so much excite, as give a new vital power to the several parts of the chaos.—*Hale. Origin. of Mankind*, p. 293.

The last [circumstance] is the use of those strings as Cardan supposes, for the better keeping them together in this *incubature*.—*H. More. Antidote against Atheism*, b. ii. c. 12.

The eggs of birds, and such greater animals, do, in this colder climate of ours, require to be hatched by the *incubation* of females, or other birds.—*Boyle. Works*, vol. iii. p. 590.

First, the Swiss Republicks grew under the guardianship of the French monarch. The Dutch Republicks were hatched and cherished under the same *incubation*.
Burke. On a Regicide Peace, Let. 2.

IN-CUBE, v. Used (met.) by Milton as equivalent to—

To infix herself, q.d. *cubically*; i. e. in a firm and solid manner.

So that Prelaty, if she will seek to close up divisions in the Church, must be fore'd to dissolve and unmake her own pyramidal figure, which she affirms to be of such uniting power, when as indeed it is the most dividing and schismatical form that Geometricians know of, and must be fain to inglobe or *incube* herself among the Presbyters.
Milton. Reason of Church Government, b. i. c. 6.

INCUBUS. Lat. *Incubus*, q. d. qui *incubat*; who lies upon; a spirit to whom was ascribed the oppression known by the vulgar name of Nightmare.

Wymen may now go safely up and downe,
In every bush, and under every tre,
There n' is none other *incubus* but he,
And he will don them no dishonour.
Chaucer. The Wif of Bathes Tale, v. 6463

For to be born of a celestial *incubus*, is nothing else, but to haue a great and mighty spirit, far above the earthly weakness of men.
Drayton. England's Heroical Epistles, To the Reader.

— When from amidst them rose
Belial, the dissolutest Spirit that fell,
The sensualiest, and after Asmodai,
The fleshliest *Incubus*, and thus advis'd.
Milton. Paradise Regained, b. ii.

As from the distinct apprehensions of a horse and of a man, Imagination has formed a centaur, so from those of an *incubus* and a sorceress, Shakspeare has produced his monster.—*Dryden. Grounds of Criticism in Tragedy.*

INCU'LK, v. **INCU'LCATE, v.** **INCULCA'TION.** **INCU'LCATOR.** } Fr. *Inculquer*; It. *Inculcare*; Sp. *Inculcar*; Lat. *Inculcare*, *in*, and *calcare*, i. e. *calce premere*, to press with the *heel*; to press closely, forcibly.

A haunting spirit, evil spirit.

(Met.) to press forcibly, into, to press or urge, frequently, repeatedly; to teach impressively, urgently, repeatedly.

And therefore Paul oft *inculketh* these two wordis.
Joye. Exposicion of Daniel, c. 9.

If they would say yt we misse construe their wordes, their bookes be open, and the wordes playne, *inculked* agayne and againe so often and so openly that men cannot erre therein, nor they by anye cloke or colour defende theym.
Sir T. More. Workes, p. 260.

I knowe that I speake this to them that neither greatly take hede, nor understand the same but I doe therefore repete, and often *inculcate* it.—*Udal. John*, c. 14.

In the *inculcation* of these wordes, I am tedious (to a learned reader) but yet this auctor enforeth me thervnto.
Bp. Gardner. Explic Pres. in the Sacram. fol. 55.

For the wisdom of poets would first make the images of virtue so amiable that her beholders should not be able to look off, (rather gently and delightfully infusing, than *inculcating* precepts).—*Davenant. Gondibert*, Pref.

The best of all saints are subject to fits of unbeleefe, and oblivion, the onely remedy whereof must be the *inculcation* of God's merciful promises of their releefe, and supportation.—*Bp. Hall. Cont. Lazarus raised.*

The most obvious and necessary duties of life; they [the philosophers] have not yet had authority enough to inforce and *inculcate* upon men's minds with so strong an impression, as to influence and govern the general practice of the world.—*Clarke. Natural and Revealed Religion*, Prop. 6.

By these frequent *inculcations* of the archbishop, and some of his fellow bishops, and by their discreet behaviour towards the queen, she was at length brought off from the fancy of images.—*Strype. Life of Parker*, an. 1561.

Des Cartes himself, who has been the greatest example and *inculcator* of this suspension [of assent,] declares that he would have it practised only about human speculations, not about human actions.—*Boyle. Works*, vol. iv. p. 183.

It is now submitted to the candid reader, Whether it be not fairly proved, that the mysteries were invented by the legislator, to affirm and establish the general doctrine of a providence, by *inculcating* the belief of a future state of rewards and punishments.
Warburton. Divine Legation, b. ii. s. 4.

The days that are to follow must pass in the *inculcation* of precepts already collected, and assertion of tenets already received.—*Rambler*, No. 151.

IN-CU'LPABLE. **INCU'LPABLENESS.** **INCU'LPABLY.** **INCU'LP, v.** } It. *Incolpabi*; Sp. *Inculpable*, Lat. *Inculpabilis*. See CULPABLE. That can or may not be blamed, condemned, or censured; faultless, blameless.

Such persons also wrathe carrieth violently out of the right way, to the spoyling of *inculpable* & faultlesse poore men.—*Udal. Luke*, c. 4.

True puritee consisteth in the *inculpableness* and innocencie of the heart.—*Id. Ib.* c. 11.

For if Chrysostom's impatience and head-long desire slew him, why should mine honest proceeding and care be *inculped* therewithal.—*Shelton. Don Quixote*, b. ii. c. 6.

He was Lycaons sonne whom Jove into a wolfe did turne
For sacrificing of a childe, and yet in armes renown'd,
As one that was *inculpable*.—*Chapman. Homer. Iliad*, b. iv.

Men cannot be always babes in Christ without their own fault; they are no longer Christ's little ones—then they are *inculpably* ignorant.
Bp. Taylor. The Great Exemplar, pt. iii. Dis. 17.

The case is such in the rules of morality, that no ignorance of things, lying under necessary practice, can be totally *inculpable*.—*South*, vol. vii. Ser. 10.

The great thing to be attended to in this case, of a man's following a mistaken judgment, is the culpableness or *inculpableness*, the faultiness or innocence of the mistake upon which he acts.—*Sharp*, vol. ii. *A Dis. of Conscience.*

In a word, he who endeavours to know the utmost of his duty that he can, and practises the utmost that he knows, has the equity and goodness of the great God to stand as a mighty wall or rampart between him and damnation, for any errors or infirmities, which the frailty of his condition has invincibly, and therefore *inculpably* exposed him to.
South, vol. ii. Ser. 11.

IN-CULT. **INCU'LTIVATE.** **INCULTIVA'TION.** **INCU'LTURE.** } See UN. Lat. *Incultus.* Unimproved by labour; not tilled, or ploughed, or manured.

Germany then, says Tacitus, was *inculi* and horrid, now full of magnificent cities.—*Burton. Anatomy of Mel.* p. 322.

Hence grew the impostures of charms, and amulets, and other insignificant ceremonies, which to this day impose upon common belief, as they did of old upon the barbarism of the *incultiuate* Heathen.
Glanvill. Vanity of Dogmatizing, c. 12.

The modern retainers to the Stagirite have spent their sweat and pains upon the most litigious parts of his philosophy; while those, that find less play for the contending genius, are *incultivate*.—*Id. Ib.* c. 17.

Certainly, the *inculture* of the world would perish into a wilderness, should not the activeness of commerce make it an universal city.—*Feltham*, pt. ii. Res. 49.

——— Her forests huge,
Incult, robust, and tall, by Nature's hand
Planted of old.
Thomson. Autumn.

Inhabited by wild beasts, and in that state of *incultivation* which Nature in her luxuriant fancies loves to form, the wilderness was of no value to its proprietors.
Berrington. History of Abeillard, p. 105.

IN-CU'MBENT, *adj.* **INCU'MBENT, *n.*** **INCU'MBENCY.** } Lat. *Incumbens*, pres. part. of *in-cumbere*, to lie upon, to repose, or rest upon.

Lying, leaning, reposing, resting upon; resting, weighing, pressing upon, (as a duty, that must be borne or supported.)

Sir Edward Coke says, (*Lit.* 119,) a clerk resident on his benefice is termed an *Incumbent, because he does* or ought diligently to *bend all his study* to the discharge of the cure of the church to which he belongs.

And lowe men spiritually are such, as are *incumbent* and doe rest on filthy or vile and transitorie thinges.
Udal. Luke, c. 19.

If the great door be arched with some brave head, cut in fine stone or marble for the key of the arch, and two *incumbent* figures gracefully leaning upon it towards one another, as if they meant to confer, I should think this a sufficient entertainment for the first reception of any judicious stranger.
Reliquiæ Wottonianæ, p. 61.

Yet this expence would be much less than to hire *incumbents*, or rather *incumbrances*, for life-time, and great means (which is the subject of this discourse) to diminish hirelings.
Milton. Hirelings out of the Church.

Some things are mine by possession, some by use, some by title, some by *incumbency*.
Bp. Taylor. Rule of Conscience, b. iii. c. 3.

Meanwhile *incumbent* o'er the shining share
The master leans, removes th' obstructing clay
Winds the whole work, and sidelong lays the glebe.
Thomson. Spring.

For though they have now the same right by their *incumbency* that they then had, yet in the time of superstition, the fees of omits, exequies, soul-masses, and such other perquisites, did furnish them so plentifully, that, considering their obligation to remain unmarried, they lived well, though their certain maintainance was but small.
Burnet. History of the Reformation, vol. ii. Pref.

The balance of his soul is lost; he is no longer his own master, nor is capable of attending properly to the offices of life which are *incumbent* on him, or of turning his thoughts into any other direction than what passion points out.
Blair, vol. v. Ser. 4.

In the case of ill health, and doubtless in other cases that may occur, there will sometimes be good reason for the *incumbent* to desire, and therefore for the ordinary to grant, an occasional suspension, or relaxation, at least, of the general rule.—*Hurd. Charge to the Clergy of Worcester.*

In short, the reason of the thing speaks so strongly for the *incumbency* of parochial ministers, that they, who have the best excuse to make for themselves, will lament their absence, and accept the leave granted to them with regret.
Id. Ib.

IN-CU'MBER, v. **INCU'MBRANCE.** **INCU'MBROUS.** } Also written by both ancient and modern authors, *En.*

To overload, to oppress with a load or burthen, with toil or trouble, with vexation; to embarrass, to harass, to trouble.

For hard language, and hard matere
Is *incombrous* for to here.—*Chaucer. House of Fame*, b. ii.

The heart that lais *incombred* all within
Had fainted quite.
Turbervile. The Louer blames his Tongue, &c.

In which the gentleman was unfortunately *incumbred* with wants, and worse matched with many ill disposed people.
Hacluyt. Voyages, vol. iii. p. 145.

You will esteeme them not wel informed of their proceedings, that thinke them insufficient to passe through that which they undertooke, especially hauing gone thus far in the view of the world, through so many *incombrances* & disappointed of those agreements which led them ye rather to vndertake the service.—*Id. Ib.* vol. ii. pt. ii. p. 150.

But most that curre, barking with bitter sound,
And creeping still behind, doth him *incomber*,
That in his chauffe he digs the trampled ground,
And threats his horns, and bellows like the thonder.
Spenser. Faerie Queene, b. vi. c. 5.

But being aged now, and weary to
Of warres delight, and worlds contentious toyle,
The name of knighthood he did disavow,
And hanging vp his armes and warlike spoile,
From all this world's *incombrance* did himself assoile.
Id. Ib.

I, besides my want of experience sufficient for that service, was so *incumbered*, with debts and engagements at that time, that I could not possibly undertake it, without hazarding the ruin of my family and estate.
Ludlow. Memoirs, vol. i. p. 127.

He left his javelin in the dead, for fear
The long *incumbrance* of the weighty spear
To the fierce foe advantage might afford,
To rush between and use the shortned sword.
Pope. Homer. Odyssey, b. xxii.

Thus dream they, and contrive to save a God
Th' *incumbrance* of his own concerns, and spare
The great artificer of all that moves
The stress of a continual act, the pain
Of unremitted vigilance and care,
As too laborious and severe a task.—*Cowper. Task*, b. vi.

IN-CUR, *v.* } Fr. *Encourir, incurrir*; It. *In-*
INCU'RSION. } *correre*; Sp. *Encorrir*; Lat. *In-currere*, to run into, (*in*, and *currere*, to run.) See CURRENT.

To run or rush into or against, to enter; (met.) to run against, to encounter, to meet with, to become subject, exposed or liable to.

Incursion,—an inroad, or invasion.

They thought he would speak on Cæsar's side, and allowe paying of tribute, and so *incurre* the hatred of all the people, whereby they might boldly afterward put him to death.
Wilson. Arte of Logike, fol. 87.

Which the sophisters calle an horned question, because that to whether of both parties a bodie shal make a direct answer, he shal *incurre* inconuenience & be taken in his answer.—*Udal. Luke*, c. 20.

Leauing Graterus with the band, whereof he had the rule, & vi M. horsemen, of whom Amintas had the charge, with ye like number of archers, to defende Parthenia from the *incursion* of the barbarous nacions.
Brende. Quintus Curtius, fol. 144.

This matter having been debated with great contention, caused the proposer of this law [Flaminius] to *incur* much evill will and displeasure with the nobilitie, but it procured him the affection and love of the commons, and in processe of time a second consulship.—*Holland. Livius*, p. 420.

As for the motions of the minute parts of bodies, which do so great effects, they have not been observed at all; because they are invisible, and *incurre* not to the eie.
Bacon. Naturall Historie, § 98.

Aurelius who was left behind, for feare that the associates of the people of Rome, wearied with rodes and *incursions* into their territories and other injurious oppressions, might revolt unto the king; never departed out of the confines of the associates.—*Holland. Livius*, p. 710.

For, he that is no longer affected with a benefit than it *incurs* the sense, and suffers not itself to be disregarded, is far from being gratefull; nay, if we believe the philosopher, is ingratefull in the worst kind, and highest degree.
Barrow, vol. i. Ser. 8.

Light is discerned by itself, because by itself it *incurre* into the eye.—*South*, vol. v. Ser. 7.

Raise an embattled wall, with lofty towers;
From space to space be ample gates around,
For passing charriots; and a trench profound.
So Greece to combat shall in safety go,
Nor fear the fierce *incursions* of the foe.
Pope. Homer. Iliad, b. vii.

—— Youth repairs
His wasted spirits quickly, by long toil
Incurring short fatigue. *Cowper. Task*, b. i.

Some deem'd this daring insult they sustain
From the fierce Swiss or hardy Gascon train:
But, while uncertain whence th' *incursion* came,
They call the troops of every clime and name.
Hoole. Orlando Furioso, b. xxvii.

IN-CU'RABLE. } Fr. *Incurable*; It. *In-*
INCU'RABLENESS. } *curabile*; Sp. *Incurable*.
INCU'RABLY. } That cannot be *cured* or healed, recovered or restored—to a sound or healthy state; irrecoverable, remediless.

In all her life with paine to be oprest
And turment sore, with sicnesse *incurable*.
Chaucer. Testament of Cresside.

I not what other thyng availeth
Of hope, whan the herte faileth
For such a sore is *incurable*.—*Gower. Con. A.* b. iv.

Wisdom must judge 'twixt men apt to amend,
And minds *incurable*, born to offend.
Daniel. Civil War, b. vi.

The nature, the durablenesse, cost, paine, *incurablenesse* of her disease both sent her to seek Christ, and moved Christ to her cure.—*Bp. Hall. Cont. The bloody Issue healed.*

If any man shall fraudulently sell an horse, which he knows secretly and *incurably* diseased, to another for sound; and that other, believing the seller's deep protestation, shall upon the same price, *bond fide*, put him off to me, I feel myself injured, but whither shall I go for an amends?
Id. Cases of Conscience, Case 6.

When the flesh is so proud, that it scorns all the powers of a corrosive, it is an argument that it is *incurable*, and fit for nothing but to be cut off.—*South*, vol. vii. Ser. 11.

Those have been given over, and that too [sometimes rather upon the believed *incurableness* of the disease, than the personal condition of the patient even by judicious and experienced physicians.—*Boyle. Works*, vol. ii. p. 93.

They wished to prevent a difference of opinion on the commonwealth from festering into rancorous and *incurable* hostility.—*Burke. On a late State of the Nation.*

On the misery prepared for the reprobate, it would be shocking to dwell, and in a high degree improper and presumptuous in us to descant on the degree and duration of those punishments, which infinite justice and wisdom may see cause to inflict on the *incurably* wicked.
Blair, vol. v. Ser. 20.

IN-CU'RIOUS. } Lat. *In-curiosus*.
INCU'RIOUSLY. } *Careless*, heedless, having
INCU'RIOUSNESS. } no *care* or anxiety, indifferent;
INCURIO'SITY. } no desire or wish to learn, know, or understand.

The best gentlemen anciently were not the best scholars, and (minding matters of more moment) were somewhat too *incurious* in their names.
Fuller. General Worthies of England, c. 17.

I am sure he, that is most *incurious* of the issues of his life, is yet willing enough to reign with Jesus, when he looks upon the glories represented without the duty.
Bp. Taylor. Great Exemplar. An Exhortation, § 9.

It is enough for me to rest in the hope that I shall once see them [saints and angels:] in the mean while let me be learnedly ignorant and *incuriously* devout, silently blessing the power and wisdom of my infinite Creator, who knows how to honour himself by all these glorious and unrevealed subordinations.—*Bp. Hall. The Invisible World*, b. i. c. 7.

If we may lose the gifts by our own fault, we may purchase them by our diligence: if we may lessen them by our *incuriousness*, we may increase them by study: if we may quench the spirit, then also we may re-kindle it.
Bp. Taylor. On Set Forms of Liturgie, § 23.

Whether he steals along the lonely dale,
In silent search, or through the forest, rank
With what the dull *incurious* weeds account,
Bursts his blind way. *Thomson. Spring.*

His [Julian's] attempt produced other circumstances that would obtrude themselves even on the most *incurious*.
Warburton. Julian's Attempt to rebuild the Temple, b. i. c. 3.

But his [Pilate's] *incuriosity* or indifference, when truth was offered to be laid before him as a private man, and by one who he knew, had the repute of exercising every spiritual power necessary to inforce it, shews him in a light much less excusable.—*Id. Works*, vol. ix. Ser. 1.

IN-CURVE, *v.* } Lat. *In-curvus*.
INCU'RVATE, *v.* } *Not* bowed or arched,
INCURVA'TION. } crooked, bent, or inflected.
INCU'RVITY. }

Have you great ones all the *incurvations* of the knee, the kisses of the hand, the styles of honour, yea the flatteries of heralds, let God's hand touch you but a little, with a spotted fever, or girds of the cuticke, or belking paines of the gout, or stoppings of the bladder, alas what ease is it to you, that you are laid in a silken bed, that a potion is brought you on the knee, in a golden cup!—*Bp. Hall. The Fall of Pride.*

Being the hieroglyphick of celerity, and swifter then other animals, men best expressed their [the dolphin's] velocity by *incurvity*, and under some figure of a bow.
Brown. Vulgar Errours, b. v. c. 2.

Mr Flamstead's measures were taken with a micrometer that pinches or clasps the opposite edges of a planet, which would *incurvate* the rays one way; and Mr Huygens's were taken with the interposition of a thin tapering plate covering the planet as far as the extremity of its face, which would cause an *incurvation* of the rays the contrary way.
Derham. Astro-Theology, b. i. c. 2. Note 1.

—— Yon hollow trunk,
That with its hoary head *incurv'd* salutes
The passing wave, must be the tyrant's fort,
And dread abode. *Somervile. The Chase.*

While they remain parallel, and with little or no *incurvation* upwards or downwards, the countenance will indicate tranquility, that is, a composed state of mind without emotion.—*Beattie. Moral Science*, pt i. c. 2. s. 7.

INDAGA'TION. } Lat. *Indagare*, which Vos-
INDAGATOR. } sius thinks is by contraction from *indunagere*; *indu*, for *in*, and *agere*, to act or do; consequentially, to search after or into.

Search or investigation, examination, scrutiny.

Part hereof hath been discovered by himself, and some by humane *indagation*; which though magnified as fresh inventions unto us, are stale unto his cognition.
Brown. Vulgar Errours, b. i. c. 10.

Wherefore for men to make nothing of this royal law of Christ, [Thou shalt love the Lord thy God, &c.] and yet to pretend to be more accurate *indagators* into matters of religion, and more affectionate lovers of piety than ordinary, is either to be abominably hypocritical, or grossly ignorant in the most precious and necessary parts of Christianity.
H. More. Defence of the Moral Cabbala, c. 1.

Chymists seem not to have taken notice of what importance such experiments may be in the *indagation* of the nature, and especially of the number of the elements.
Boyle. Works, vol. i. p. 483.

An enquiry, whose truth is of that importance, and of that difficulty, that it may as well deserve, as require, to be searched into by such skilfull *indagators* of nature as yourselves.—*Id. Ib.* p. 465.

Awake, ye curious *indagators!* fond
Of knowing all, but what avails you known.
Young. The Complaint, Night 5.

IN-DA'MAGE, *v.* Also *En.*

To hurt, injure, or harm; to inflict any injury or detriment.

This tyme is daungerous to all ages, all natures, and in all countreys, but the natures hote and moyst, be leste *indamaged*.—*Sir T. Elyot. Castel of Helth*, b. ii. c. 34.

The tryal hath *indamag'd* thee no way,
Rather more honour left and more esteem.
Milton. Paradise Regained, b. iv.

This is of great use, both in respect of men's health, especially if they be of a tender or sickly constitution, and in respect of conveniency for the keeping flesh, sweet-meats, and several sorts of wares and goods, and even household-stuff, that are subject to be *indamaged* by moist air.
Boyle. Works, vol. iii. p. 795.

IN-DA'NGER, *v.* Also *En.*

To *endanger* or to *danger* is,—to be or cause to be within the action or agency, the reach or risk of pain or penalty, of hurt, ill, or mischief; within the reach or risk of penal, hurtful, mischievous power.

What neded vs to be *indaungered* and become debtor to Christe, if Moses law sufficiently worke our saluacion.
Udal. Galatians, c. 3.

How fraile, vnto how many jeopardies *indaungered*, how fleeting, and howe vnstable a thing is beuty, whe one ague, one wart, or one haire may of the most goodly make the most loathsome.—*Vives. Inst. of a Christ. Woman*, b. ii. c. 5.

For the fear of a less inconvenience unpardonably requires of his brethren, in their extreme necessity, to debar themselves the use of God's permissive law, tho' it might be their saving, and no man's *indangering* the more.
Milton. Tetrachordon.

The rule is, rather to take less than is allowed us than to take all; rather to abridge ourselves of our lawful liberties, than by doing all that we may lawfully do, *indanger* our falling into sin.—*Sharp*, vol. i. Ser. 7.

IN-DEAR, *v.* } Also anciently, and now more
INDE'ARMENT. } commonly, written *En.*

To cause to be, to make *dear* or precious; to esteem or value, as *dear* or precious; as highly or greatly prized, much or greatly beloved.

He whom an honest quæstorship had *indear'd* to the Sicilians, was not more by them importun'd against Verres, than the favourable opinion which I had among many who honour ye, and are known and respected by ye, loaded me with entreaties and perswasions, that I would not despair to lay together that which just reason should bring into my mind, toward the removal of an undeserved thraldom upon learning.—*Milton. Of Unlicens'd Printing.*

He now animates himself after the temptation against the spiritual Goliah, with the like remembrance of God's ancient mercies, and *indearments* to his soul.
Bp. Hall. Satan's fiery Darts quenched, Dec. 2. Case 9.

The young woman whom he lov'd was instructed to open his eyes accordingly, as well to *indear* herself to him by such a circumstance, as to moderate his extasies by the persuasion of a voice, which had so much power over him as hers ever had.—*Tatler*, No. 35.

The last was indeed the consideration that so much *indeared* Mr. Pope to him. He found him an honest and well-principled man.—*Hurd. Life of Warburton.*

IN-DE'AVOUR, *v.* } Now usually *En.* As
INDE'AVOUR, *n.* } the Fr. *S'efforcer*, "to *endeavour*, labour, enforce himself, to strive with might and main, to use his (utmost) strength, apply all his vigour, employ his (whole) power," (Cotgrave.)

They cast them selues at Cesar's feet, and weepyng tolde him that they sought & *indeuored* no lesse to haue the thynge kept secret whyche they should speake, then to obteyne the thynge they sewed for.—*Goldyng. Cæsar*, fol. 23.

But you patrician spirites that refine
Your flesh to fire, and issue like a flame
On braue *indeuours.*—*Hackluyt. Voyages*, vol. iii. p. 670.

These, by how much more hard they are to intreat, by so much more precious they are, being obtained; and therefore worthier our *indeuour*.
Bp Hall. The Art of Divine Meditation, c. 12.

IN-DEBT, *v.* } Lat. *Debit-um*, past part. of
INDE'BTMENT. } *Deb-ere*; *de*, and *hab-ere*; quasi de alio *hab-ere*, (Vossius.)
To have or hold, or cause to have or hold, of, or from another, his property or right, his *due*; that which is owed to him, which ought at some time to be delivered or paid to him; to be bound to return or repay.

Thy fortune hath *indebted* thee to none,
But t'all thy people universally;
And not to them, but for their love alone,
Which they account is placed worthily.
Daniel. To the King's Majesty.

For he began to flatter the common people, and specially those that were *indebted*: he took upon him to defend their causes, and pleaded their case at the bar against their creditors.—*North. Plutarch*, p. 128.

Thou art imprisoned ———— Fear thou a worse prison if thou wilt needs wilfully liue and dye in a just *indebtment*, when thou maiest be at once free and honest.
Bp. Hall Balm of Gilead.

As a misery is not to be measured from the nature of the evil, but from the temper of the sufferer, I shall present my readers, who are unhappy either in reality or imagination, with an allegory for which I am *indebted* to the great father and prince of poets.—*Tatler*, No. 146.

Whatever I may be able to do I stand *indebted* to Mr. Locke for,—having learned from him which way to direct my observation and how to make use of what I observe.
Search. Light of Nature, vol. i. pt. i. Introd.

IN-DE'CENT. } Also formerly *Un.* Fr.
INDE'CENTLY. } *Indécent*; It. and Sp. *Indecente*; Lat. *In-decens.*
INDE'CENCE. } Unfit, unbecoming, unsuitable, uncomely, unseemly, improper.
INDE'CENCY. }

Of all God's works, which do this world adorn,
There is no one more faire and excellent,
Then is man's body both for powre and form,
While it is kept in sober gouernment;
But none then it more foule and *indecent*,
Distempered through misrule and passions base.
Spenser. Faerie Queene, b. ii. c. 9.

Of the *indecencies* of an Heroick Poem, the most remarkable are those that show disproportion either between the persons and their actions, or between the manners of the Poet and the Poem.—*Hobbs. On the Pref. before Gondibert.*

Your lordship knows I am a servant; and I could not run away if I would, or at least it had been to little purpose, though I should have adventured to do so *indecent* and so undutiful an action.—*Ludlow. Memoirs*, vol. iii. p. 278.

And when *indecently* I rave,
When out my brutish passions break,
With gall in every word I speak,
She with soft speech my anguish cheers,
Or melts my passions down with tears.
Swift. To Stella, 1723-4.

I was indeed amazed to find a poor harmless woman, weak though learned, guilty of nothing but what her religion infused in her, so carried to an *indecence* of barbarity, that it appears that Bonner himself was not cruel enough for her, or at least for her confessor.
Burnet. History of Reformation, vol. iii. Introd.

Conclude, therefore, when ye hear a certain language on this subject, that it is equally foolish, as it is *indecent*; and that we may safely profess a belief in Jesus, without making the reputation of your wisdom.
Hurd. Works, vol. vi. Ser. 18.

Profane talkers, lewd jesters, and they who, by speech or writing, present to the ear or to the eye of modesty any of the *indecencies* I allude to, are pests of society.
Beattie. Moral Science, pt. i. c. 2. s. 5.

IN-DECI'DUOUS. *Deciduous* is applied to trees, whose leaves fall; and is thus opposed to evergreens which are *indeciduous*, or do *not fall* the leaf.

The sun and Moon are usually described with humane faces; whether herein there be not a pagan imitation, and those visages at first implied Apollo and Diana, we may make some doubt, and we find the statua of the sun was framed with raies about the head, which were the *indeciduous* and unshaven locks of Apollo.
Brown. Vulgar Errours, b. v. c. 21.

IN-DECI'SIVE. } It. *Indecisivo*; Fr. *Indécis*,
INDECI'SION. } "*Indecision*, an *undecision*," (Cotgrave.) It is usual to write *Un*decided, (qv.) Lat. *Decidere*, to cut off, (sc.) dispute or discussion; and thus to determine, to adjudge; and hence *Indecisive* is—
Not able to determine, adjudge, or conclude; indetermining, inconclusive, hesitating.

A thousand such criticisms are altogether *indecisive* as to his general merit.—*Blair. Lectures.*

Hitherto all their difficulties have arisen from their *indecision*, and their wrong measures.
Burke. Letter to the Rt. Hon. Edmund Perry.

But *indecision*, though a vice of a totally different character, is the natural accomplice of violence.
Id. Appeal from the New to the Old Whigs.

IN-DECLI'NABLE. See *Un.*
That may not be *declined*; that has no *declension.*

But many of them [adverbs] are not of this character, and seem to have been contrived for no other purpose, but in order to express by one *indeclinable* word, what would otherwise have required two or three words, as well as a more artful syntax.—*Beattie. Moral Science*, pt. i. c. 1. s. 3.

IN-DECO'ROUS. } Lat. *In-decorus.* See
INDECO'RUM. } INDECENT.
Unfit, unbecoming, unseemly; applied not so strongly as *indecent.*

As if a herald in the atchievement of a king, should commit the *indecorum* to set his helmet sideways and close, not full-faced and open in the posture of direction and command.
Milton. Tetrachordon.

The offence [loudness in the responses at church] mentioned in the following epistles (though it may seem to be committed in a place sacred from observation) is such that it is our duty to remark upon; for though he who does it is himself only guilty of an *indecorum*, he occasions a criminal levity in all others who are present at it.—*Tatler*, No. 54.

At his time of life, if he could not do something by some sort of weight of opinion, natural or acquired, it was useless and *indecorous* to attempt any thing by mere struggle.
Burke On the Army Estimates, 1790.

Some slight *indecorums* therefore we may reasonably expect to find, if the author (of Job) were indeed a Jew: and such, if I am not much mistaken, we shall find.
Warburton. The Divine Legation, b. vi. s. 3.

IN-DEED. Lat. *In facto*, in fact; used for emphasis.

Custance was *yn deede* never married to the Erle Edmunde, the wich *yn deede* truely maried Luce, sister to the Duke of Millain.—*Leland. Collectanea*, vol. ii. p. 451.

I scapte the deth, I graunt, and brake the bands,
And lurked in a marrise all the nyght,
Among the ooze, while they did set their sailes:
If it so be that they *indede* so dyd.
Surrey. Virgile. Æneis, b. ii.

One thing *in-deede* I did, and will
For ever crave: that dwell I may
In howse of high Jehovah still. *Sidney*, Ps. 27.

IN-DEFA'TIGABLE. } See *Un.* Fr. *In-*
INDEFA'TIGABLY. } *défatigable*; It. *Indefaticabile.*
INDEFA'TIGABLENESS. }
That cannot be wearied or tired, worn out or exhausted—by labour.

——— Or spread his aerie flight
Upborn with *indefatigable* wings
Over the vast abrupt, ere he arrive
The happy Ile. *Milton. Paradise Lost*, b. ii.

If every man would consider God to be the great eye of the world watching perpetually over all our actions, and that his hand is *indefatigable*, and his ear ever open, possibly sin might be extirpated from off the face of the earth.
Bp. Taylor. The Great Exemplar, pt. i. s. 9.

The Prince of Hesse had many occasions given him to distinguish himself very eminently, both as to his courage, conduct, and *indefatigable* application.
Burnet. Own Time, an. 1704.

They come short of his *indefatigableness.*
Parnell. Life of Zoilus, ad fin.

The contrary would be much more surprising, if we who have never hitherto acted as became a state engaged in war, should conquer one who acts in every instance with *indefatigable* vigilance.—*Blair*, vol. ii. Lect. 27.

They have no ill scent belonging to them, [and] they are *indefatigably* nice in keeping themselves clean, for which purpose nature has furnished them with a brush under each foot.—*Cowper. Treatment of his Hares.*

IN-DEFE'ASIBLE. See *Un.* Fr. *Défaire*, to undo; and thus, to annul.
That cannot be annulled, abrogated, avoided, or made void.

Others objected, that if the blood gave an *indefeasible* title, how came it that the Lady Jane's mother did not reign?—*Burnet. History of the Reformation*, an. 1553

This transaction is sometimes called the social compact, and these supposed original regulations compose what are meant by the constitution, the fundamental laws of the constitution; and form, on one side, the inherent, *indefeasible* prerogative of the crown, and, on the other, the unalienable imprescriptible birthright of the subject.
Paley. Moral Philosophy, b. vi. c. 3

IN-DEFE'CTIBLE. } Lat. *Deficere, de-*
INDEFECTIBI'LITY. } *fectum*, to undo. See
INDEFE'CTIVE. } INDEFICIENT.
That cannot be undone; that cannot fail or be wanting, or decay; unfailing.

He alone hath infallibility and *indefectibility*, whether in *decretis fidei*, or in *præceptis morum*, as Bellarmine . . .
Bp. Hall. The True Peace Maker.

He [Lactantius] means if men were born originally, and without undergoing any trial, into such a state as the good angels are now in, and the saints shall be in after the resurrection, namely, a state of *indefectible* virtue and happiness, then the nature of rewards and punishments would be taken away.—*Clarke. Letter to Mr. Dodwell.*

All those attributes which Aristotle's definition—the eternal most excellent living thing—or that of Tertullian,—the supreme great thing—do include or imply, namely, his unity first, then his eternity and *indefectibility*, his immense omnipresence, his spirituality, his justice and veracity, his sovereign majesty and authority.—*Barrow*, vol. ii. Ser. 8

Repentance and forgiveness stand in the breach, and supply the impossibilities of *indefective* obedience.
South, vol. viii. Ser. 12

Seven are my daughters, of a form divine
With seven fair sons, an *indefective* line.
Croxall. Ovid. Metam. b. vi.

IN-DEFE'NSIBLE. } It is usual to write
INDEFE'NSIBLY. } *Un*defended.
INDEFE'NSIVE. } That cannot be guarded, secured, fortified, upheld, supported, or maintained.

The sword awes the *indefensive* villager.
Sir T. Herbert. Travels, p. 237.

Forasmuch as Thomas himself had seen three instances of persons raised from the dead by our Saviour, during the time of his converse with him; all which must needs upon the strictest terms of reason, render his unbelief and doubting of our Saviour's own resurrection (so unquestionably attested) utterly *indefensible.*—*South*, vol. v. Ser. 4.

When men find that something can be said in favour of what, on the very proposal, they thought utterly *indefensible*, they grow doubtful of their own reason; they are thrown into a sort of pleasing surprise; they run along with the speaker, charmed and captivated to find such a plentiful harvest of reasoning, where all seemed barren and unpromising.
Burke. Vindication of Natural Society, Pref.

If there is propriety, however, in thus representing the amours of guilty intoxication, by which figure Milton casts it, some of the terms of expression are still *indecently* indelicate.—*Mickle. Lusiad*, b. ix. Note 32.

IN-DEFI'CIENT. } It. and Sp. *Indeficiente*;
INDEFI'CIENCY. } Lat. *In-deficiens*, in (priv.) and *deficere*, to undo, and, consequentially, to fail.
Unfailing, never wanting or falling off.

5. Lastly, there is a sort of God's dear servants who walk in perfectness, who *perfect holyness in the fear of God*, and they have a degree of clarity and divine knowledge more than we can discourse of, and more certain than the demonstrations of geometry, brighter than the sun, and *indeficient* as the light of heaven.—*Bp. Taylor*, vol. iii. Ser. 6.

——— In this field
The *indeficient* spring no winter feares.
G. Fletcher. Christ's Triumph after Death

A great deal more ado was made, by occasion of a sermon preached at St. Mary's *ad clerum* upon the like points viz. about the *indeficiency* of faith, final perseverance, sin the proper cause of reprobation, &c.
Strype. Life of Parker, an. 1589

IN-DE'FINITE. } Fr. *Indéfini*; It. *Indefinitò*; Sp. *Indefinido*. It
IND'FINITELY. } is usual to write *Un*defined.
IND'FINITENESS. } Lat. *Definere*, quasi *finem*
INDEFI'NITUDE. } dare; to set a bound or limit.

Unbounded, unlimited, indeterminate, unrestricted.

The *indefinite* form of speech, in the author I cite, shows as if he meant some remote place by the Franks, admitting he had intended only but what we now call French.
Drayton. Poly-Olbion, s. 5. *Selden. Illustrations.*

And besides, it was left somewhat *indefinitely*, when it should determine or expire; which made the English esteeme it as a tribute, carried vnder faire termes.
Bacon. Henry VII. p. 111.

The *indefinitenesse* of the charge implies a generality.
Bp. Hall. The Best Bargaine.

For it is very plain, that even where things are finite and determinate in their number, yet they arise to a strange and prodigious multitude, if not *indefinitude*, by their various positions, combinations, and conjunctions.
Hale. Origin. of Mankind, p. 157.

It were to be wished, that now, that those begin to quote chymical experiments, that are not themselves acquainted with chymical operations, men would leave off that *indefinite* way of vouching, the chymists say this, or the chymists affirm that.— *Boyle. Works*, vol. i. p. 460.

In my opinion, the name of the Pacifick Sea ought not to be extended from south to north farther than from 30 to about 4 deg. south latitude, and from the American shore westward *indefinitely* —*Dampier. Voyages*, an. 1684.

The reason them of their *indefiniteness* is with me, not "because in their real existent natures they are necessarily infinite," but quite the reverse, viz. because they have no real existent nature at all.—*Law. Enquiry. Of Space*, s. 1.

Indefinite and omnipresent God,
Inhabiting eternity! shall dust,
Shall ashes, dare presume to sing of thee?
Thompson. Sickness, b. v.

In his [Theobald's] reports of copies and editions he is not to be trusted without examination. He speaks sometimes *indefinitely*, when he has only one.
Johnson. Preface to Shakespeare.

IN-DEFLO'URISHING. See UNDEFLOUR. Lat. *Deflorare*, quasi *florem* demere, to take away the *flower*.

Ever *flourishing*, ever blooming.

Ros'd all in lively crimson are thy cheeks,
Where beauties *indeflourishing* abide,
And, as to pass his fellow either seeks,
Seems both to blush at one another's pride.
G. Fletcher. Christ's Victory & Triumph.

IN-DELA'YED. } Also formerly *Un*.
INDELA'YEDLY. } Not put off or postponed, procrastinated or retarded.

I [Dr. Chedsey] have written to my Lord Chancellor's grace, and have made my lawful excuse, with promise to make my repair *indelayed*, as soon as I have done my service in the king and queen's affairs.
Strype. Memoriale. Q. Mary, an. 1558.

And of all the rest of their doings in this behalf, to make report in writing unto her privy council; to the end that order might by them be *indelayedly* taken for the furniture and provision thereof accordingly.—*Id. Ib.* an. 1553.

According to the tenor whereof, he received sundry letters from the lords of the council to proceed *indelayedly* to the accomplishment of the premises.—*Id. Ib.* an. 1556.

IN-DE'LEBLE, or } Fr. *Indélébile*; It. *Indelibile*; Sp. *Indeleble*.
INDE'LIBLE. } That cannot be rased
INDE'LIBLY. } or rubbed out; that
INDELIBI'LITY. } cannot be eradicated or obliterated, avoided or annulled.

The women differ in their apparell from the men, razing their skins with sharpe instruments, and putting thereon an *indelible* blacke colour, marking their faces with diuers blacke lines.—*Purchas. His Pilgrimage*, b. viii. c. 3. § 7.

I desire to be answered—To what purpose is this *indeleble* image or idea of God in us, if there be no such thing as God existent in the world? or who sealed so deep an impression of that character upon our minds?
H. More. Antidote against Atheism, b. i. c. 9.

Moreover the character of the chancellour is esteemed so sacred and inviolable, that it remains altogether *indeleble* but by death onely.—*Evelyn. The State of France.*

If, say they, such a God as we are told of had created and formed us, surely he would have left upon our minds a native and *indeleble* inscription of himself, whereby we must needs have felt him without seeking him.—*Bentley*, Ser. 3.

——— May in my mind
Indelible a grateful sense remain
Of favours undeserv'd!
J. Philips. Cider, b. ii.

This is done with a flat bone instrument, cut full of fine teeth, which, being dipped in the staining mixture, prepared from the juice of the *doce doce*, is stuck into the skin with a bit of stick; and by that means *indelible* marks are made.
Cook. Third Voyage, b. ii. c. 11.

I will never depend upon the smile of princes; I will never stand exposed to the artifices of courts; I will never pant for public honours, nor disturb my quiet with affairs of state. Such was my scheme of life, which I impressed *indelibly* upon my memory.—*Idler*, No. 101.

My lords, upon a late occasion this question of the *indelibility* of the sacred character came to be much agitated in this house.—*Bp. Horsley. Speech, April* 13, 1804.

The Duke of Norfolk knew that the *indelibility* of the sacred character was a principle in the church of Rome; but he did not know that it was equally a principle in the church of England.—*Id. Ib.*

IN-DELI'BERATE. See UN. Without *deliberating*; without thought or reflection; inconsiderate.

A man drinks himself into a present rage, or distraction of mind; in which condition he is perhaps carried to commit a rape or a murder, which action is indeed in itself sudden and *indeliberate*.—*South*, vol. viii. Ser. 10.

IN-DE'LICATE. } Having no allurements
INDE'LICACY. } or attractions; and thus, coarse, vulgar.

Your papers would be chargeable with something worse than *indelicacy*; they would be immoral, did you treat the detestable sins of uncleanness in the same manner as you rally an impertinent self-love and an artful glance.
Spectator, No 266.

If to your nice and chaster ears
That term *indelicate* appears,
Scripture politely shall refine,
And melt it into concubine.—*Churchill. The Ghost*, b. iii.

There is no wonder, therefore, that Lord Kaims, in his *Elements of Criticism*, should have expressed himself upon this subject, of the *indelicacy* of English comedy, in terms much stronger than any that I have used.
Blair, vol. iii. Lect. 47.

IN-DE'MNIFY, *v.* } Fr. *Indemniser, indemnité*; Sp. *Indemnizar, indemnidad*; It. *Indennito*.
INDEMNIFICA'TION. }
INDE'MNITY. }
Cotgrave writes—*In-damnifie*.

To save or free from hurt, injury, or harm; loss, or penalty, or punishment; to save harmless or uninjured.

I am content to graūt him for the while, that they wyl sufficiently prouide for the*indempnitye* of the witnesses.
Sir T. More. Workes, p. 970.

If these be the limits of law to restrain sin, who so lame a sinner but may hop over them more easily than over those Romulean circumscriptions, not as Remus did with hard success, but with all *indemnity*!—*Milton. Tetrachordon.*

I believe the states must at last engage to the merchants here that they will *indemnify* them from all that shall fall out on this occasion.—*Sir W. Temple. To Lord Arlington.*

In the year of his Majesty's happy restoration, the first play I undertook was the *Duke of Guise*, as the fairest way which the act of *indemnity* had then left us of setting forth the rise of the late rebellion; and by exploding the villanies of it upon the stage, to precaution posterity against the like errors.—*Dryden. Vindication of the Duke of Guise.*

Many persons are proprietors of slaves who have come innocently by them, and whom it would be difficult to *indemnify*, if a general emancipation of slaves in our colonies were immediately to take place.
Beattie. Moral Science, pt. ii. s. 656.

Indemnification is capable of some estimate; dignity has no standard.—*Burke. On a Regicide Peace*, Let. 1.

IN-DEMONSTRABLE. See UN. Lat. *Indemonstrabilis*.

That cannot be proved (by reasoning.)

Because the degree of malignity in every errour was oftentimes undiscernable, and most commonly *indemonstrable*, their zeal was alike against all.
Bp. Taylor. Liberty of Prophesying, s. 2.

It is altogether as easy and as just for any man to reject them, as for those, that take them for granted, to assert them, being indeed all of them as *indemonstrable* as the conclusion to be inferred from them.
Boyle. Works, vol. i. p. 560.

We find likewise some of the axioms of geometry mentioned by Aristotle as axioms, and as *indemonstrable* principles of mathematical reasoning.
Reid. On the Intellectual Powers, Ess. 6. c. 7.

IN-DE'NIZE. } More commonly *En*.
INDENIZA'TION. } To give or bestow (ex *donatione* regis) the rights of a natural born subject; to admit to the enjoyment of such rights.

The beasts in euery glen,
Which first to kill me had ordain'd,
Were by my priuiledge restrain'd,
Who *indenized* was within those bounds.
Stirling. Aurora, s. 2.

Amongst other things was a pardon to West, who being privy to the late conspiracy, had revealed the accomplices to save his own neck. There were also another pardon and two *indenizations*.—*Evelyn. Memoirs*, vol. i. an. 1686.

IN-DENT, *v.* } Fr. *Endenter*; It. *Indentare*;
INDE'NT, *s.* } i. e. says Minshew, *indere*
INDENTA'TION. } *dentes*, as it were to put in
INDE'NTING, *s.* } *teeth*, so that one fould may
INDE'NTMENT. } answer another like teeth; i. e.
INDE'NTURE. } *dentatum* facere. Perhaps, to make a *dent* or *dint*; but see the quotation from Blackstone.

Fr. *Endenter*,—to snip, notch, jag on the edges, (Cotgrave:) to cut (by usage) in a waving line, to bound by a bending, waving line.

In Massinger, consequentially, to bargain.

And ther was redy the seneschall of Carcassone, his baner before hym, the which was goules, a sheffe, sylver, thre cheuorns in the sheffe, bordred sylver *indented*.
Berners. Froissart. Cronycle, vol. i. c. 60.

We must shewe the kyng of England both your cōmission that you had auctoritie to receiue it frō the French king, and also that you by your *endenture*, sealed with your seale of armes, shall confesse that you receiue the citie as a gift, and not rendred as a right to the kyng your master, or els be you sure that the citie shall not be deliuered.
Hall. Hen. VIII. an. 10.

With more noble and graceful severity than Popilius, the Roman legate, used with Antiochus, to limit and level out the direct way from vice to virtue, with straightest and exactest lines on either side, not winding or *indenting* so much as to the right hand of fair pretences.
Milton. Doctrine & Discipline of Divorce, b. ii. c. 14.

Ant. When I presented it,
I did not *indent* with her, to what use
She should employ it.
Massinger. A Very Woman, Act i. sc. 1.

And here the smug and siluer Trent shall runne,
In a new channell, faire and euenly.
It shall not winde with such a deepe *indent*,
To rob me of so rich a bottome here.
Shakespeare. 1 Pt. Hen. IV. Act iii. sc. 1.

But that which glads and makes him proud'st of all,
Is when the brabling neighbours on him call
For counsel in some crabbed case of law,
Or some *indentments*, or some bond to draw.
Bp. Hall, b. iv. Sat. 2.

Auxiliar to his son, Ulysses bears
The plumy-crested helms and pointed spears,
With shields *indented* deep in glorious wars.
Pope. Homer. Odyssey, b. xix.

The spiry god unfolds his spheric form,
Through large *indentings* draws his lubric train,
And seeks the refuge of Apollo's fane.
Weisted. Ovid. Metam. b. xv.

Whose tempers, inclinations, sence, and wit,
Like two *indentures*, did agree so fit.
Butler. Upon Human Learning, pt. ii.

The coast, which is low, seemed to be *indented* into creeks and projecting points; or else these points were small isles lying under the shore.—*Cook. Second Voyage*, b. iii. c. 12.

If a deed be made by more parties than one, there ought to be regularly as many copies of it as there are parties, and each should be cut or *indented* (formerly in acute angles *instar dentium*, like the teeth of a saw, but at present in a waving line) on the top or side, to tally or correspond with the other; which deed so made is called an *indenture*.—*Blackstone. Commentaries*, b. ii. c. 20.

IN-DEPE'NDENT, *adj.* } Fr. *Indépendant*;
INDEPE'NDENT, *s.* } It. and Sp. *Independente*.
INDEPE'NDENTLY. }
INDEPE'NDENCE. } Not *hanging* from
INDEPE'NDENCY. } or resting or relying
INDEPE'NDING. } upon; not sustained or supported by, unsustained, unsupported; unconnected; not connected with, as inferior or subordinate to; not subservient or subject to.

But some of the former army, eminent enough for their own martial deeds, and prevalent in the House of Commons, touch'd with envy to be so far outdone by a new model which they contemn'd, took advantage of Presbyterian and *Independent* names, and the virulence of some ministers, to raise disturbance.—*Milton. An Answer to Eikon Basilike.*

They that we call *Independents*, are only such as hold that no classis or synods have a superiority over any particular church, and that therfore they ought all to be pluck'd up by the roots, as branches, or rather as the very trunk of hierarchy itself.—*Milton. Def. of the People of England.*

Or else, that although there be in truth such a being as God, yet the world had not this its eternal existence by any derivation or influx from Him, but hath it absolutely and *independently*.—*Hale. Origin. of Mankind*, p. 71.

Some there are (they know) which can be content to admit of an orderly subordination of severall parishes to presbyteries, and those again to synods; others are all for a parochiall absolutenesse and *independence*
Bp Hall. An Humble Remonstrance.

Yet [you Salmasius] assert to the highest degree that can be, the *independency* of a king, whom you defend; and will not allow him to owe his sovereignty to the people, but to his descent.—*Milton. A Defence of the People of England.*

These, therefore, being distinct and proper actions, do necessarily evince an *independing* and self subsisting agent.
Bp. Hall. The Invisible World, b. ii. s. 1.

Either there has always existed some one unchangeable and *independent* Being, from which all other beings that are or ever were in the universe, have received their original; or else there has been an infinite succession of changeable and *dependent* beings, produced one from another in an endless progression, without any original cause at all
Clarke. On the Attributes, Prop 2.

Nor can a man *independently* upon the overruling influence of God's blessing, care and cark himself one penny richer, any more than one cubit taller.
South, vol. iv. Ser. 10.

'Twas what I said to Craggs and Child,
Who prais'd my modesty, and smil'd,
"Give me," I cry'd (enough for me)
"My bread, and *independency!*"—*Pope. Horace*, Ep. 7.

Who, taught in infancy to know
The comforts which from labour flow,
Are *independent* of the great,
Nor know the wants of pride and state.—*Cotton*, Fable 1.

Thy spirit, *Independence*, let me share
Lord of the lion-heart and eagle eye,
Thy steps I follow with my bosom bare,
Nor heed the storm that howls along the sky.
Smollett. To Independence.

The king, however, now declared that he considered the *independency* and uprightness of the judges as essential to the impartial administration of justice, and one of the best securities of the liberty of the subject, as well as conducive to the honour of the crown.
Belsham. History of Great Britain. George III. an. 1761.

IN-DEPREHE'NSIBLE. See DEPREHEND.
That cannot be caught or seized (sc. the intent or meaning); cannot be discovered or detected.

Calling the second a case perplexed and *indeprehensible*.
Bp. Morton. Discharge, &c. (1633,) p. 174.

IN-DEPRI'VABLE. See UN.
That cannot be taken away, withdrawn, or withheld.

It [the sovereign good] should not be transient nor derived from the will of others, nor in their power to take away: but be durable, self-derived, and (if I may use the expression) *indeprivable*.—*Harris. Dialogue concerning Happiness*, p. 1.

IN-DESE'RT, n. See UN-DESERVED.
Demerit, unworthiness.

All those who made their entrance into the world with the same advantages, and were once looked on as his equals, are apt to think the fame of his merits a reflection on their own *indeserts*.—*Spectator*, No. 256.

IN-DE'SINENT. } Unceasing or incessant.
INDE'SINENTLY. }

The last kind of activity, and the perceptivity resulting from it, is much more noble, more *indesinent*, and indefensible than the first.—*Baxter. On the Soul*, c. i. p. 351.

For they [frogs] continue in *complexu venereo*, at least a month *indesinently*.—*Ray. On the Creation*, pt. ii. p. 361.

——— His verdant blood
In brisk saltation circulates and flows
Indesinently vigorous. *Smart. The Hop Garden*, b. i.

IN-DESTRU'CTIBLE. See DESTROY.
That cannot be *destroyed* or demolished.

I shall leave you to consider whether it may not hence be argued, that neither fire nor sulphur are primitive and *indestructible* bodies.—*Boyle. Works*, vol. i. p. 538.

Quicksilver is by many learned men, as well chymists as others, looked upon as one of the few most *indestructible* bodies in nature.—*Id. Ib.* p. 653.

IN-DETE'RMINABLE, *adj.*
INDETE'RMINABLE, n.
INDETE'RMINATE.
INDETE'RMINATELY.
INDETERMINA'TION.
INDETE'RMINED.
} Also anciently, and now more commonly, *Undetermined*. That cannot be bounded or limited, defined or ended; that cannot be concluded, decided, or resolved.

Here also we may meditate, that his memory is *indeterminable* and unalterable, ever remembering to do us good, and to present our needs to God by the means of his holy intercession.—*Bp. Taylor. Great Exemplar*, pt. i. sect. 3.

To condemn such *indeterminables* unto him that demanded on what hand Venus was wounded, the philosopher thought it a sufficient resolution to re-enquire upon what leg king Philip halted.—*Brown. Vulgar Errours*, b. vii. c. 1.

But [God] finding these two principles [body and soul] the one dark and obscure, the other turbulent, foolish, and senseless; both imperfect, disordered, and *indeterminate*; he so digested and disposed them, that he composed of them the most goodly, beautiful, and absolute living creature that is.—*Holland. Plutarch*, p. 845.

Whether we subduct that number of ten out of the last generations of men, or out of generations a thousand years since, or *indeterminately* out of the whole collection, certainly the residue must needs be less by ten than it was before that subduction made.
Hale. Origin. of Mankind, p. 106.

Her [the Holy Virgin's] discourses with herself could have nothing of distrust, but much of sadnesse and wonder, and the *indetermination* of her thoughts was a trouble, great as the passion of her love.
Bp. Taylor. The Great Exemplar, pt. i. s. 7.

The duration of the world was by the old philosophers held to be *indeterminable*.—*Boyle. Works*, vol. iv. p. 11.

[Theology] does, from Scripture, give us such an account of the age of the world, that it hath set us certain limits, within which so long a duration may be bounded, without mistaking in our reckoning. Whereas philosophy leaves us to the vastness of *indeterminate* duration, without any certain limits at all.—*Id. Ib.*

The eternal height of *indetermin'd* space!
The eternal depth of condescending grace!
Brooke. Universal Beauty, b. v.

Positive constitutions or judicial authorities are, in like manner, wanted to give precision to many things, which are in their nature *indeterminate*.
Paley. Moral Philosophy, b. vi. c. 8.

Thus, by the mediation of a second Adam, are we delivered from the worst and most dreadful part of the sentence on the first; that which denounced death absolutely and *indeterminately*.—*Law. Theory of Religion*, pt. iii. Disc. 2.

IN-DEVI'RGINATE. *Devirginate*, (qv.) to cause to be no longer a *virgin*: and *Indevirginate*,—Still a *virgin*; not deprived of *virginity*

——— Ye three there are,
Whose mindes, she neither can deceive nor move,
Pallas, the seede of Ægis-bearing Joue;
Who still liues *indevirginate*; her eyes
Being blew, and sparkling like the freezing skies.
Chapman. Homer. A Hymn to Venus.

IN-DEVO'TE.
INDEVO'TED.
INDEVO'TION.
INDEVOU'T.
} See UNDEVOUT. Fr. *Indévot*; Sp. *Indevoto*; *in*, and *devote*, (qv.) Lat. *De-votum*. Not pledged or promised, dedicated or given up to; not given, (sc.) to godliness, piety, or religion; ungodly, irreligious.

If we be not unacquainted with ourselves, we are so conscious of our own weakness, that we know every puffe of temptation is able to blowe us over; they are only our prayers that must stay us from being carried away with the violent assaults of discontentment; under which, a praying soul can no more miscarry, than an *indevout* soul can enjoy safety.—*Bp. Hall. Of Contentation.*

But if we live in an age of *indevotion*, we think ourselves well assoiled if we be warmer then their ice.
Bp. Taylor. The Great Exemplar, pt. i. sect. 5.

It would be remembred that the Baptist did more upon a lesse necessity, and possibly the greatnesse of the example may entice us on a little further, then the customs of the world or our own *indevotions* would engage us.
Id. Ib. pt. i. sect. 8.

Mr. Wotton tells me he has disposed of all the Tabulæ, and Mr. Mortlock says the same, and you will have your money by Dr. Mills or me; but they give no good account of the other little book. There are so many of the same arguments, and so *indevote* an age. But you must have a little patience.—*Bentley. Letter*, p. 181.

So neither is that *devotion*, which is kindled by the eloquence of an *indevout* preacher, any wit the less acceptable to God for their not being themselves affected with the zeal they beget in others.—*Boyle. Works*, vol. ii. p. 457.

What pity, that Mr. Cowley's connections with some persons *indeared* to the excellent chancellor, kept him at a distance from a man, so congenial to himself, and for whom he could not but entertain the highest esteem!
Hurd, Dial. 3. *On Retirement* Note.

I'NDEX.
I'NDICE.
I'NDICATE, v.
INDICA'TION.
INDI'CATIVE.
I'NDICATORY.
} Fr. and It. *Indice*; Sp *Indice*, Lat. *Index*; Fr. *Indiquer*, It. *Indicare*; Sp. *Indicar*, Lat. *Indicare*, quasi *dicendo* significare vel denuntiare; to signify or denote by *telling*.
That which shows or points to; as the *index* of a book, that shows the contents; or of a clock, that points to the hour. And to *indicate*—
To signify or give sign or notice of, to announce, to betoken, to show, to point out, to disclose, to discover.

With that I sent the prattling wench away,
Lest when my lisping guilty tongue should halt,
My lips might proue the *index* to my fault.
Drayton. Rosamond to King Henry.

Methinks 'tis a pitiful piece of knowledge, that can be learnt from an *index*; and a poor ambition to be rich in the inventory of another's treasure.
Glanvill. The Vanity of Dogmatizing, c. 15.

He [Demeantus] answer'd: A foole could never hold his peace. For too much talking is ever the *indice* of a foole
B. Jonson. Discoveries.

To suppose a watch, or any other the most curious automaton, by the blind hits of chance, to perform diversity of orderly motions, to *indicate* the hour, day of the moneth, tides, age of the moon, and the like, with an unparalleled exactness, and all without the regulation of art, this were the more pardonable absurdity.
Glanvill. The Vanity of Dogmatizing, c. 5

And that in the plain table there had not been only the description and *indication* of hours, but the configurations and *indications* of the various phases of the moon the motion and place of the sun in the ecliptick, and divers other curious *indications* of celestial motions.
Hale. Origin. of Mankind, p. 340

And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of Isaac blessing Jacob, which in the several parts was expressed in all forms, *indicative*, optative, enunciative.
Bp. Taylor. Ser. Divine Institution of the Office Ministerial

Yet I half suspect he went no farther for his learning than the *index* of Hebrew names and etymologies, which is printed at the end of some English Bibles.
Dryden. Dedication of the Medal

How *index-learning* turns no student pale,
Yet holds the eel of science by the tail.
Pope. Dunciad, b.

The wise and sovereign physician of souls, who considers not so much what we do wish, as what we should wish, often discerns, that this preternatural thirst *indicates* and calls for a lancet, rather than a julep, and knows it best to attempt the cure, rather by taking away somewhat that we have, than by giving that, which only a spiritual superfluity reduces us to want.—*Boyle. Works*, vol. ii. p. 370.

I believe what you scholars call just and sublime, in opposition to turgid and bombast expression, may give you an idea of what I mean, when I say modesty is the certain *indication* of a great spirit, and impudence the affectation of it.—*Spectator*, No. 350.

In youth, the *index* of maturer years,
Left by her school companions at their play,
She'd often wander in the wood, or roam
The wilderness, in quest of curious flow'r,
Or nest of bird unknown, till eve approach'd,
And hemm'd her in the shade.
Logan. The Episode of Lenora

Above the steeple shines a plate,
That turns and turns to *indicate*
From what point blows the weather;
Look up—your brains begin to swim,
'Tis in the clouds—that pleases him,
He chooses it the rather.—*Cowper. The Jackdaw.*

The dominion which our Lord exercised over that unruly element [the sea] is an *indication* of the dignity of his nature, and that by him all things were made; and none besides himself ever wrought this miracle.
Jortin. Remarks on Ecclesiastical History

That they do coincide, that is, that truth is productive of utility, and utility *indicative* of truth, may be thus proved.
Warburton. Alliance between Church and State, c. 2

In consequence of this project, great preparations were made in the vicinity of New York, *indicatory* of an approaching siege.—*Belsham. Hist. of Great Britain*, an. 1781

IN-DI'CIBLE. It. *Indicibile*; Fr. *Indicible*. "Unspeakable, unexpressable by words," (Cotgrave.)

If the malignity of this sad contagion spend no faster before winter, the calamity will be *indicible*.
Evelyn. Mem. To Ld. Cornebery, Sept. 9, 1665.

INDI'CT, or INDI'TE, *v.* INDI'CTER. INDI'CTMENT. INDI'CTING, *n.* INDI'CTION. INDI'CTIVE. } Also *Endict* or *Endite*. Fr. *Endicter, enditer*; It. *Indettare, inditare*. With us (Skinner) *dictare*, seu actionem intendere, to *dictate*, (i. e. to say or speak, what another shall write;) to propose an action or suit at law. Spelman (in v. *Indictamentum*) derives the Fr. *Endicter* from the Gr. Ενδεικνυσθαι, to show or point out, (sc.) the accused. To *indite*, consequentially,—

To write, (sc.) what the *muse* or mind of the writer may *dictate*; what the law, or, in the form and manner, which the law, may *dictate* or prescribe; to charge or accuse in a *dictated* or prescribed form of words; to prescribe or appoint, a place where or time when; and, generally, to prescribe, declare, or pronounce; to charge or accuse.

See the quotations from Blackstone and Gibbon.

All denoide of conning and experience
Maner of *inditing*, reason and eloquence.
Chaucer. A Balade. The Ten Commaundements of Love.

For first the place now appointed, and all places heretofore appointed by the Bps of Rome, taking upon themselves to *indict* councils, is, and have ever been of late within their own dominions or so near to the same that thereby they have assured to themselves to be both judges and parties in all things that may in any thing touch them or their usurped authority.—*K. Hen. VIII. to Wyatt*, an. 29.

And that sometyme suche as are in conclusion neuer *indyghted* neyther, but after all that delyuered by proclamacio, & yet good causes in ye meane whyle why they were kept so.—*Sir T. More. Workes*, p. 985.

And the maister More saith yet further that vpon *indightmentes* at Sessiõs the *indighters* vse not to shewe ye names of the that gaue them informacion.—*Id. Ib.* p. 987.

Whylste the *indytors* of the deade,
(For so theire name they haue)
Be led by pompe wyth sergeaunts sad
The epigrames to graue.
Drant. Horace. Epistles. To Mecenas.

Euen in lyke wyse (I trust) it may so comme to passe, that this my rude translation voyde of ornate termes and eloquent *indityng*, may (as it were) in his playne and homely English cote, be as well accepted of the fauorable reader, as when it were richely clad in Romayn vesture
Goldyng. Justine. To the Reader.

Faire Mirabella was her name whereby
Of all those crimes she there *indited* was.
Spenser. Faerie Queene, b. vi. c. 7.

But why not the king's parliament, since the king summons them? I'll tell you why; because the consuls used to *indict* a meeting of the senate, yet were they not lords over that council.—*Milton. A Defence of the People of England.*

In them [king's suite] (if they bee followed in course of *indictment*) there passeth a double jurie, the *indictors*, and the tryors; and so not twelue men, but foure and twentie.
Bacon. Hen. VII. p. 146.

While himself will be acknowledged by all that read him, the basest and the hungrest *indicter*, that could take the boldness to look abroad.—*Milton. Colasterion.*

The *inditement* was drawn, and the case pleaded before the governour of Macedon, for that the Romans did send no governours at that time into Greece.
North. Plutarch, p. 410.

And therefore as secular princes did use to *indict* or permit the *indiction* of synods of bishops, so when they saw cause, they confirm'd the sentences of bishops and pass'd them into laws.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 4.

On the twenty-ninth of April, in the same year, 1511, one William Carder of Tenterden being *indicted* on the former articles, he denied them all but one, That he had said it was enough to pray to Almighty God alone, and therefore we needed not to pray to saints for any mediation.
Burnet. History of the Reformation, an. 1511.

'My God, my God, why hast thou forsaken me!' Certainly, there is something in them more than ordinary. For, could a common grief have *indited* such expressions?
South, vol. ix. Ser 1.

That if the Gentiles, whom no law inspir'd;
By nature did what was by law requir'd;
They, who the written rule had never known,
Were to themselves both rule and law alone:
To nature's plain *indictment* they shall plead;
And by their conscience be condemn'd or freed.
Dryden. Religio Laici.

It is the simplicity of the heart, and not of the head, that is the best *inditer* of our petitions.—*South*, vol. ii. Ser. 3.

He agreed that neither he nor they should accept of the *indiction* of a General Council, but by all mutual consent.
Burnet. History of the Reformation, an. 1536.

The *funus publicum*, which we meet with so often, may be sometimes understood as entirely the same with the *indictive* funeral, and sometimes only as a species of it.
Kennet. Antiquities of Rome, pt. ii. c. 10.

Patron of all those luckless brains,
That, to the wrong side leaning,
Indite much metre with much pains,
And little or no meaning. *Cowper. Ode to Apollo.*

An *indictment* is a written accusation of one or more persons of a crime or misdemeanor, preferred to, and presented upon oath by, a grand jury.
Blackstone. Commentaries, b. iv. c. 23.

Art thou not angry, Learning's great protector,
To hear that flimsy author, the Inspector,
Of cant, of puff, that daily vain *inditer*,
Call Addison, or Steele, his brother writer?
Smart. The Hilliad, Epigram in the Notes.

There are some other combinations or systems of years, that are of use in chronology, as that called the *indiction*, which is a period of 15 years, at the end of which a certain tribute was paid by the provinces of the Roman Empire, and by which the emperors ordered publick acts to be dated.
Priestley. On History, Lect. 14.

The name and use of the *Indictions*, which serve to ascertain the chronology of the middle ages, was derived from the regular practice of the Roman Tributes. The emperor subscribed with his own hand, and in purple ink the solemn edict or *indiction*, which was fixed up in the principal city of each diocese, during two months previous to the first day of September. And by a very easy connection of ideas, the word *indiction* was transferred to the measure of tribute which it prescribed, and to the annual term which it allowed for payment.—*Gibbon. Roman Empire*, c. 17.

IN-DI'FFERENT. INDI'FFERENTLY. INDI'FFERENCE. INDI'FFERENCY. } Fr. *Indifférent*; It. and Sp. *Indifferente*; Lat. *In-differens*. Having no or but little *difference* or distinction; no cause for, no qualities deserving of, distinction, or preference, or choice; and thus, as applied to persons or things, middling or moderate; as applied to persons, impartial, disinterested; having no anxiety or solicitude; careless.

For with *indifferent* eyes my self can well discerne,
How some to guide a ship in stormes seke for to take the sterne;
Whose practise if were proved in calme to stere a barge,
Assuredly beleue it well, it were to great a charge.
Surrey. An Answere in the behalfe of a Woman, &c.

And because also that all ceremonies and shadowes ceased whē Christ came. So that they might be done or left vndone *indifferētly*.—*Pryth Workes*, fol. 96.

Maister More in his said Apology addeth immediately to those wordes of mine, wordes of his owne putting in, which be these: That he is through such pryde farre fro such *indifference* & equitie, as ought and must be in the judges which he sayth I assigne.—*Sir T. More. Workes*, p. 1008.

And farthermore though it were as Maister More taketh it to be, that my woordes shoulde sounde to that effecte that the judges that wer then, wer thorowe such pryde farre fro the *indifferēcy* and equitie that I assygne: yet yt proueth not but that they be nowe *indyfferent* and ryghteous.
Id. Ib. p. 1009.

In choice of committees, for ripening businesse, for the counsell, it is better to choose *indifferent* persons than to make an *indifferency*, by putting in those, that are strong on both sides.—*Bacon. Ess. Of Counsell.*

Die is my due: yet rue my wretched state,
You, whom my hard avenging destinie
Hath made iudge of my life or death *indifferently*.
Spenser. Faerie Queene, b. i. c. 1.

Those neighbouring *differences*, or rather *indifferences*, are what I speak of, whether in some point of doctrine or of discipline: which though they may be many, yet need not interrupt the unity of spirit, if we could but find among us the bond of peace.—*Milton. Of Unlicens'd Printing.*

If we lov'd passionately, what we ask for daily, we should ask with hearty desires and an earnest appetite, and a present spirit; and however it be very easie to have our thoughts wander, yet it is our *indifferency* and lukewarmness that makes it so natural.—*Bp. Taylor*, vol. i. Ser. 13.

Even the greatest masters commonly fall short of the best faces. They may flatter an *indifferent* beauty, but the excellencies of nature can have no right done to them.
Dryden. Dedication of Don Sebastian.

In matters of religion he [the upright man] hath the *indifference* of a traveller, whose great concernment is to arrive at his journey's end: but for the way that leads thither, be it high or low, all is one to him, so long as he is but certain that he is in the right way.—*Sharp*, vol. i. Ser. 5.

Some passion (if we are not impassive) must be moved; for the general conduct of mankind is by no means a thing *indifferent* to a reasonable and virtuous man.
Young. Love of Fame, Pref.

We find the knights errant, as they were now properly styled, wandering the world over in search of occasions on which to exercise their generous and disinterested valour *indifferently* to friends and enemies in distress.
Hurd. On Chivalry & Romance, Let. 3.

The advantage attending the second kind of judicature (where the judge is determined by lot at the time of the trial, and for that turn only) is *indifferency*.
Paley. Moral and Political Philosophy, b. vi. c. 8

INDIGENT. INDIGENCE. INDIGENCY. } Fr. *Indigent*; It. and Sp. *Indigente*; Lat. *Indigens*, pres. part. of *in-dig-ere*, *in*, and *egere*, to be in need or want.
Needy, wanting, necessitous, poor.

Therefore that worde maturitie is translated to the actes of man, that whan they be doone with suche moderation, that nothing in the doinge may be sene superfluous or *indigēt*, we may say that they be maturely doone.
Sir T. Elyot. The Governour, b. i. c. 12

But myn intent is onely for to wryte
The mysery of suche as lyue in nede,
And all their lyfe in ydlenesse dooth lede,
Whereby dooth sue suche incōuenyence,
That they must ende in meschaunt *indygence*.
Prol. of R. Copland. Early Popular Poetry, vol ii.

All men deem thus, that to have need goeth before *indigence*, supposing him that standeth in need of things which are not ready at hand, nor easy to be gotten, is *indigent*. To make this more plain, no man is said to be *indigent* of horns or of wings, for that he hath no need of them: but we say truly and properly that some have need of armour, of money, and of apparell, when in the penury and want of these things they neither have them, nor can come by them, to supply their necessity.—*Holland. Plutarch*, p. 893.

Themistocles, the great Athenian general, being asked whether he wou'd chuse to marry his daughter to an *indigent* man of merit, or to a worthless man of an estate, reply'd, that he should prefer a man without an estate to an estate without a man.—*Spectator*, No 311.

All which various methods being so nicely accommodated to the *indigencies* of those helpless vegetables, and not to be met with in any besides, is a manifest indication of their being the contrivance and work of the Creator.
Derham. Physico-Theology, b. x

Have you examined the precepts of the Gospel, and taken notice how much they excel the morality of the best philosophers, and how wonderfully they are contrived and accommodated to the uses and *indigencies* of all sorts of men, in whatever state and condition they be?
Sharp, vol. v. Dis. 7.

Those who speculate on change always make a great number among people of rank and fortune, as well as amongst the low and *indigent*.
Burke. Appeal from the New to the Old Whigs.

When Vandyke's Gen'ral, whose victorious spear
Sank Persia's pride, and check'd the Goth's career,
Of service paid with *indigence* complains,
And sightless age on daily alms sustains,
How the young chief th' affecting scene surveys,
How all his form the emotion'd soul betrays.
Scott. Essay on Painting.

IN-DIGE'ST. INDIGE'STED. INDIGE'STEDNESS. INDIGE'STIBLE. INDIGE'STION. } Fr. *Indigeste*; It. and Sp. *Indigesto*; Lat. *In-digestus*. It is usual to write undigested. See To DIGEST. Unseparated, undivided into parts or portions; lying in a mass or lump; indistributed, unsorted, not arranged or methodized; not well considered.

Indigested food; i. e. food not *borne* away (concocted) into the different parts of the body.

Me thinkes a troubled thought is thus expreat,
To be a chaos rude and *indigest*.
Browne. Britannia's Pastorals, b. i. s. 2.

Like unto him that fears, and fain would stop
An inundation working on apace,
Runs to the breach, heaps mighty matter up,
Throws *indigested* burthens on the place.
Daniel. Civil Wars, b. iii.

They said, "They looked on the Common Law as a study that could not be brought into a scheme, nor formed into a rational science, by reason of the *indigestedness* of it, and the multiplicity of the cases in it."—*Burnet. Life of Hale.*

Now for the pains and wrings which often times torment the poore belly; all the kinds of panaces and betonie are singular to assuage and allay them clean, unlesse they be such as are occasioned by crudities and *indigestion*.
Holland. Pliny, b. xxvi. c. 8.

Snoring aloud, and belching from his maw
His *indigested* foam, and morsels raw.
Dryden. Virgil. Æneis, b. iii.

See, from afar, you rock that mates the sky,
About whose feet such heaps of rubbish lie;
Such *indigested* ruin, bleak and bare,
How desert now it stands, expos'd in air!—*Id. Ib.* b. viii.

They [gems] are so locked up, that they can communicate nothing to it, [the human body,] especially being *indigestible* and unconquerable by so small a heat, as that of the stomach and other parts of the body.
Boyle. Works, vol. iii. p 542.

The approaches or lurkings of the gout, the spleen or the scurvy, nay, the very fumes of *indigestion*, may indispose men to thought and to care, as well as diseases of danger and pain.—*Sir W. Temple. Cure of the Gout*

In hot reformations, in what men, more zealous than considerate, call making clear work, the whole is generally crude, harsh, and *indigested*
Burke. On the Economical Reform.

I knew a person troubled with *indigestion*, for which he had three several remedies, each of which would give him relief at times when the others would not.
Search. Light of Nature, vol. i. pt. i. c. 13.

IN-DI'GITATE, *v.* } Lat. *Digitus*; that
INDIGITA'TION. } which pointeth to or showeth; a finger.
To point to or show, (as with a *finger*.)

Horace, therefore, Juvenall, and Persius were no prophets, although their lines did seem to *indigitate* and point at our times.—*Brown. Vulgar Errours*, b. i. c. 6.

Antiquity expressed numbers by the fingers of either hand On the left they accounted their *digits* and articulate numbers unto an hundred: on the right hand hundreds and thousands; the depressing this finger, which in the left hand implied but six, in the right *indigitated* six hundred.
Id. Ib b. iv. c. 4.

Which things I conceive no obscure *indigitation* of Providence.—*H. More. Antidote against Atheism.*

IN-DIGN. } Fr. *Indigne*; Sp. *Indigno*;
INDI'GNANT. } Lat. *In-dignus*.
INDI'GNANTLY. } Unworthy, undeserving,
INDI'GNANCE. } (either of reward or punish-
INDIGNA'TION. } ment;) without or against
INDI'GNITY, *v.* } worth, desert, or merit; con-
INDI'GNITY. } sequentially — contumelious,
INDI'GNLY. } disgraceful. And *indignity*,—
Unworthiness; treatment undeserved,—contumoly, disgrace; a sense of undeserved treatment, contumely, or disgrace.

Indignant,—sensible of unworthy, undeserved treatment, of contumely or insult, of ill conduct; and, consequentially—offended, provoked, angry; feeling a disdainful or contemptuous anger or resentment.

Al bittyrnesse, and wratthe, and *yndignacioun*, and cry, and blasfemye be taken awei fro ghou, with al malice.
Wiclif. Effesies, c. 4.

Wondring upon this thing, quaking for drede,
She saide: Lord, *indigne* and unworthy
Am I, to thilke honour, that ye me bede.
Chaucer. The Clerkes Tale, v. 8235.

And for as moch as the paine of the accusacion a judged beforne, ne should not sodainly henten, ne punnishen wrongfully Albine, a counsailour of Roome, I putte me ayenst the hates and *indignacions* of the accusour Ciprian
Id. Boecius, b. i.

It were the most *indigne* and detestable thinge that good lawes shulde be subiecte and under euyll men.
Joye. Exposicion of Daniel, c. 6.

Our general at this place and time thinking himselfe, both in respect of his priuate iniuries received from the Spaniards, as also of their contempts and *indignities* offered to our countrey and prince in general, sufficiently satisfied and revenged, &c.—*Hackluyt. Voyages*, vol. iii. p. 440.

So much her malice did her might surpass,
That euen th' Almighty selfe she did maligne,
Because to man so mercifull he was,
And vnto all his creatures so benigne,
Sith she her selfe was of his grace *indigne*.
Spenser. Faerie Queene, b. iv. c. 1.

Tho', when that villaine he avis'd, which late
Affrighted had the fairest Florimell,
Full of fierce fury and *indignant* hate,
To him he turned. *Id. Ib.* b. iii. c. 5.

With great *indignance* he that sight forsooke,
And downe againe himselfe disdainefully
Abiecting, th' earth with his faire forhead strooke.
Id. Ib. c. 11

And as for the crosses and adversities that befell us during that time, we may report them with lease griefe and *indignation*, than those that this day light upon us.
Holland. Livius, p 503.

The Israelites were but slaues, and the Philistins were theire masters: so much more *indignely*, therefore, must they needs take it, to be thus affronted by one of theire owne vassals.—*Bp. Hall. Cont. Samson's Victory.*

Some are not capable of rational answers especially in divine things: they were not only lost upon them, but religion *indignified* by contesting —*Leighton. On 1 Pet.* v. 15.

Therefore in closure of a thankfull mind,
I deeme it best to hold eternally,
Their bountious deeds and noble fauours shrynd,
Then by discourse them to *indignifie*.
Spenser. Colin Clout's come Home againe.

To take defiance at a ladies word,
Quoth hee, I hold it no *indignitie*.
Id. Faerie Queene, b. vi. c. 1.

Which when she saw, with suddaine glaunceing eye,
Her noble hart with sight thereof was fil'd
With deepe disdaine, and great *indignity*.
Id. Ib. b. iv. c. 7.

Fie on the pelfe, for which good name is sold,
And honour with *indignity* dehased.—*Id. Ib.* b. v. c. 11.

He had rather complaine than offend, and hates sin more for the *indignity* of it than the danger.
Bp Hall. An Humble Man.

To others he wrote not, especially the mayor, because he took himself so *indignantly* used by him, as he disdained so far to grace him.—*Strype. Life of Abp. Whitgift*, an. 1602.

Pierce from his seat at this Ulysses springs,
In generous vengeance of the king of kings
With *indignation* sparkling in his eyes,
He views the wretch, and sternly thus replies.
Pope. Homer. Iliad, b. ii.

They [the Spaniards] took it as the greatest *indignity* in the world, that Holland should pretend to oblige the crown of Spain to accept the very conditions of France, after an invasion so unjust as they esteemed this last
Sir W. Temple. Letter to my Lord Keeper, March 23, 1688.

The *indignant* heart disdaining the reward
Which envy hardly grants.
Akenside. To the Honourable Charles Townshend.

Now o'er the smoaking vale each gen'rous steed
Relaxes from the fervour of his speed.
Push'd up the bray, *indignantly* they feel
The clanking lash, and the retorted steel.
Brooke. The Fox-Chase.

Indignation expresses a strong and elevated disapprobation of mind, which is also inspired by something flagitious in the conduct of another.
Cogan. On the Passions, vol. i. c. 2. Class 2.

Say, is it much *indignities* to bear,
When God for thee thy nature deign'd to wear!
Harte. The Meditation of Thomas a Kempis.

IN-DI'LATORY. See INDELAY.

Since you have firmed—new orders—you would be pleased in like manner to give them a new form of *indilatory* execution.—*Cabbala. Sup. Cornwallis to the Sp. King*, an. 1654.

IN-DI'LIGENT. } See UN. Fr. *Indiligent*;
INDI'LIGENTLY. } It. *Indiligenza*; Sp. *Indi-*
INDI'LIGENCE. } *ligencia*; Lat. *Indiligens*.
Careless of or about; having no care to perform or execute; indolent, idle.

Take an heretick, a rebel, a person that hath an ill cause to manage; what he wants in the strength of his reason, he shall make it up with *diligence*; and a person that hath right on his side is cold, *indiligent*, lazie, and unactive, trusting that the goodness of his cause will do it alone.
Bp. Taylor, pt. II. Ser. 7.

I had spent some years (not altogether *indiligently*) under the ferule of such masters as the place afforded, and had here attained to some competent ripeness for the University.—*Bp. Hall. Specialties in the Life of.*

Were it not a dishonour to a mighty prince, to have the majesty of his embassage spoyled by a carelesse ambassadour! and is it not as great an indignity, that an excellent conceit and capacity, by the *indiligence* of an idle tongue, should be disgrac'd.—*B. Jonson. Discoveries.*

I easily believe his ma^tie will neither believe the time long nor me altogether *indiligent*, if he do not receive this historie so soone as otherwise he might have expected.
Evelyn. Mem. vol. ii. *To the Ld. High Treasurer.* (*Clifford.*)

IN-DIMI'NISHABLE. It is usual to write *Un*-diminished, (qv.)
That cannot be or become less, cannot be lessened.

Have they not been bold of late to check the common law, to slight and brave the *indiminishable* majesty of our highest court, the law-giving and sacred parliament.
Milton. Of Reformation in England.

IN-DIPT. A.S. *Dippan*, to sink, to immerge, to plunge. Dipt in.

Whose garment was before *indipt* in blood,
But now imbright'ned into heav'nly flame,
The sun itself outglitters, though he should
Climb to the top of the celestial frame
And force the stars go hide themselves for shame
G. Fletcher. Christ's Triumph after Death.

IN-DIRE'CT. } Fr. *Indirect*; It. *Indiretto*;
INDIRE'CTION. } Sp. *Indirecto*; Lat. *In-directus*.
INDIRE'CTLY. } It is usual to write *Un-*
INDIRE'CTNESS. } directed.
Not ruled or ordered, not straightforward, fair, and open; crooked, oblique, sinister, unfair, clandestine.

There is no way to get up to respect,
But only by the way of worthiness;
All passages that may seem *indirect*,
Are stopt up now. *Daniel. To the King's Majesty.*

Hial. ——— If King James,
By any *indirection*, should perceive
My coming near your Court, I doubt the issue
Of my employment.—*Ford. Perkin Warbeck*, Act iii. sc 3.

Therefore Cato to fetch it about *indirectly*, did prune euery citizen's goods, and rated their apparell.
North. Plutarch, p. 297.

King David found this deflection and *indirectues* in our minds, when he proclaimed, that veritles are diminished from the sonnes of men, they speake vanity every one with his neighbour, with flattering lips and double heart.
Mountague. Devoute Essayes, pt. i. Treat. 10. s. 5.

The judges ought to be plentifully provided for, that they may be under no temptation to supply themselves by *indirect* ways.—*Burnet. Own Time.* The Conclusion.

Virgil loves to suggest a truth *indirectly*, and, without giving us a full and open view of it, to let us see just so much as will naturally lead the imagination into all the parts that lie concealed.—*Addison. Essay on Virgil's Georgics.*

The state not knowing how to tax, directly and proportionably, the revenue of its subjects, endeavours to tax it *indirectly* by taxing their expense, which, it is supposed, will in most cases be nearly in proportion to their revenue
Smith. Wealth of Nations, vol. iii. b. v. c 2

IN-DISCE'RNIBLE. } Also written *Un*, and
INDISCE'RNIBLENESS. } now most commonly *Un*-discerned. *In*, and *discernible*, from *discerno*, (qv.) Lat. *Dis-cernere*, to separate one thing from another; to distinguish.
Not to be seen or perceived distinctly, not to be distinguished or discriminated; Indistinguishable; invisible.

I should haue shew'd you also the *indiscernibleness* to the eye of man) of the difference of these distant states, tho God by his promulgate sentence haue made the separation
Hammond. Works, vol. iv. p 494

And these small and almost *indiscernible* beginnings and seeds of ill humour, have ever since gone on in a very visible increase and progress —*Burnet. Own Time*, an 1687

The greatest mischiefs find it necessary to use art and fallacy to make their approach *indiscernible* by the smallness of their beginnings.—*South*, vol. vi. Ser. 11.

IN-DISCE'RPIBLE. } Not to be sundered,
INDISCERPIBI'LITY. } or separated, or dis-
INDISCE'RPTIBLE. } severed; inseparable, indissoluble.

I have taken the boldness to assert, that matter consists of parts *indiscerpible*, understanding by *indiscerpible* parts particles that have indeed real extension, but so little that they cannot have less and be any thing at all, and therefore cannot be actually divided.
H. More. Immortality of the Soul, Pref

For his wisdome is infinite, and therefore it were an impious piece of boldness to confine him to one certain way of framing the nature of a being, that is—of endowing it with such attributes as are essential to it, as *indiscerpibility* is to the soul of man.—*Id. Ib.*

Which supposition is against the nature of any immaterial being, a chief property of which is to be *indiscerpible*
Glanvil. Pre-existence of Souls, c 2

It is answered, first, That supposing any particle of matter could be truly an individual, that is, an indivisible or *indiscerpible* being: yet it would not therefore follow, that it could be capable of thinking.
Clarke. A Defence of the Immateriality, &c of the Soul

First, That we have no way of determining by experience, what is the certain bulk of the living being each man calls himself and yet, till it be determined that it is larger in bulk than the solid elementary particles of matter which there is no ground to think any natural power can dissolve

there is no sort of reason to think death to be the dissolution of it, of the living being, even though it should not be absolutely *indiscerptible*.

Butler. The Analogy of Religion, pt. i. c. 1.

IN-DI'SCIPLINABLE. Not to be trained up or educated,—to learning or knowledge, to good order or good habits.

Necessity renders men of phlegmatick and dull natures stupid and *indisciplinable*.—*Hale. Prov. for the Poor*, Pref.

IN-DISCO'VERY. } Now commonly undis-
INDISCO'VERABLE. } coverable and undiscovered. *In-discovery* is,—

The miss of a *discovery* or finding, of a detection or disclosure; the failure of a search or inquiry.

Although in this long journey we miss the intended end, yet are there many things of truth disclosed by the way; and the collateral verity may, unto reasonable speculations, requite the capital *indiscovery*.

Brown. Vulgar Errours, b. vi. c. 12.

Nothing can be to us a law, which is by us *indiscoverable*.

Conybeare, Ser. 2. p. 166.

IN-DISCRE'TE, or INDISCREE'T. INDISCREE'TLY. INDISCRE'TION. } Also formerly *Un*. Fr. *Indiscreet*; It. and Sp. *Indiscreto*; Lat. *In-discretus*.

Without distinction or discrimination, examination or circumspection; and, thus, heedless, improvident, or imprudent, incautious, inconsiderate, unadvised, rash.

Many women that loue *indiscreetly* breake concord at once: therefore must their *discretion* be holpen forth with some teching, and their fiercenes abated.

Vives. Instruction of a Christian Woman, b. ii. c. 5.

What if my youth hath offer'd up to lust
Licentious fruits of *indiscreet* desires,
When idle heat of vainer years did thrust
That fury on. *Daniel. Civil Wars*, b. ii.

So *indiscreetly* sort not thy election,
To shut that in a melancholy cell,
Which in a Court ordained was to dwell.

Drayton. The Legend of Matilda the Fair.

Your virtues, by your follies made your crimes,
Have issue with your *indiscretion* join'd.

Daniel. Musophilus.

I always lay it down as a rule, that an *indiscreet* man is more hurtful than an ill-natured one; for as the former will only attack his enemies, and those he wishes ill to, the other injures indifferently both friends and foes.

Spectator, No. 23.

There are others, who, out of an *indiscrete* devotion, are so solicitous to increase the number and the wonderfulness of mysteries, that, to hear them propose and discourse of things, one would judge, that they think it is the office of faith, not to elevate, but to trample upon reason.

Boyle. Works, vol. iv. p. 158.

To speak *indiscreetly* what we are obliged to hear, by being hasped up with thee in this publick vehicle, is in some degree assaulting us on the high road.—*Spectator*, No. 132.

Much of this I take to proceed from the *indiscretion* of the books themselves, whose very titles of Weekly Preparations, and such limited godliness, lead people of ordinary capacities into great errors, and raise in them a mechanical religion, intirely distinct from morality.—*Id.* No. 79.

Yet some there are who *indiscreetly* stray,
Where purblind practice only points the way,
Who ev'ry theoretic truth disdain,
And blunder on, mechanically vain.

Mason. Fresnoy. Art of Painting.

Christianity was too frequently seen in the false light, in which these rash adventurers had placed it: and men of shallow minds, and libertine principles, were ready enough to take advantage of all their *indiscretions*.

Hurd. Works, vol. vii. Ser. 64.

IN-DISCRI'MINATE. INDISCRI'MINATED. INDISCRI'MINATELY. INDISCRIMINA'TION. } See UN. Undistinguishing, without distinction, discernment, or difference; undiscerning; without particularity.

Could ever wise man wish, in good estate,
The use of all things *indiscriminate*?

Bp. Hall, b. v. Sat. 3.

If error or interest had not unravelled the secret, and looked too far into the sanctuary, where they could see nothing but a cloud of fire, majesty, and secrecy *indiscriminately* mixt together, we had kneeled before the same altars, and adored the same mystery.

Bp. Taylor. Of the Real Presence, c. 1.

The papists had two maxims, from which they never departed. the one was to divide us; and the other was to keep themselves united, and either to set on an *indiscriminated* toleration, or a general prosecution, for so we love to soften the harsh word of persecution.—*Burnet. Own Time*, an. 1663.

God Almighty never meant to deliver such a gospel to mankind, as that all *indiscriminately*, both good and bad, should be equally capable of perceiving the evidence of it.

Sharp, vol. vi. Ser. 18.

The learning of a pleader is usually upon a level with his integrity. The *indiscriminate* defence of right and wrong contracts the understanding, while it corrupts the heart

Junius. To Lord Mansfield, Jan. 21, 1772.

Since, then, in our own order of being, the power of the individual over external bodies is not at all proportioned to his piety or his morals, but is exercised *indiscriminately*, and in equal degrees by the good and by the bad, we have no reason from analogy to suppose but that the like *indiscrimination* may obtain in higher orders, and that both the good and evil angels may exercise powers far transcending any we possess, the effects of which to us will seem preternatural.—*Bp. Horsley*, vol. i. Ser. 11.

IN-DISCU'SSED. See UN. Not sifted, searched into, or examined.

But upon reasons light in themselves or *indiscussed* in me, I might mistake your often long and busie letters.

Donne. Letters. To Sir H. G.

IN-DISPE'NSABLE. INDISPE'NSABLY. INDISPENSABI'LITY. } See UN. That cannot be set aside or apart; (sc.) as unnecessary, or not wanted, or not required; that cannot be done without, cannot be spared, exempted, or excused.

Pope Belhoüde was the fyrst after Sathãs comming fourth, yt fashioned out his prestes & hys mõkes by thẽ, & that made thẽ *indispẽsable*, unlesse it wer for great sũmes of mony, as yᵉ curonicles of all yᵉ christen nacios declareth.

Bale. Apology, fol. 133.

If the priest pardons no sins but those which are enumerated, the penitent will be in an evil condition in most cases: but if he can and does pardon those which are forgotten, then the special enumeration is not *indispensably* necessary.—*Bp. Taylor. Diss. from Popery*, b. i. pt. ii. s. 9.

Those few [learned men] that were about the pope, thought the prohibition of such marriages was only positive, and might be dispensed with by the pope: whereas all other learned men thought the law was moral and *indispensable*.

Burnet. History of the Reformation, an. 1532.

Man being thus bound by the peremptory, irreversible decree of heaven, must by virtue thereof, *indispensably* obey or suffer.—*South*, vol. iv. Ser. 6.

The author begs leave to assure those who have no time to spare from their attention on the public, that the protection of religion is *indispensably* necessary to all governments; and for his warrant he offers them the following volume.

Warburton. The Divine Legation, Pref

Contrary to all their notions about the eternity and *indispensability* of the natural law.

Skelton. Deism Revealed, Dial. 3.

IN-DISPE'RSED. See UN. Not scattered, spread, or dissipated.

—— So perfect clear,
So perfect pure it is, that outward eye
Cannot behold this inward subtile starre,
But *indisperst* is this bright majesty,
Yet every where out shining in infinite.

More. On the Soul, b. iii. c. 2. s. 35.

IN-DISPO'SE, v. INDISPO'SEDNESS. INDISPOSI'TION. } Also formerly *Un*. Fr. *Indisposé*; It. *Indisposto*; Sp. *Indispuesto*; Lat. *Indispositus*.

To displace, to disarrange, to disorder; to unfit or unsuit: to be, or cause to be, unfavourable or averse; to disincline.

By our laws, as that Modus lays them down, the king neither can, nor ought to absent himself from his parliament, unless he be really *indisposed* in health; nor then neither, till twelve of the peers have been with him to inspect his body, and give the parliament an account of his *indisposition*.

Milton. A Defence of the People of England.

The apostle of the Gentiles charges us, to pray continually. Not that we should in the midst of a sensible *indisposedness* of heart fall suddainly into a fashionable devotion; but that by holy ejaculations, and previous meditation, we should make way for a feeling invocation of our God, whose ears are never but open to our faithfull prayers.

Bp. Hall. The Extremes of Devotion.

All which I will bid you remember, is, that the Pythagorean doctrine doth not only carry one soul from man to man, nor man to beast, but indifferently to plants also: and therefore you must not grudge to find the same soul in an Emperor, in a post horse, and in a Macaron: since no unreadiness in the soul, but an *indisposition* in the organs, works this.—*Donne. Progress of the Soul*, Epis.

Being now at Sir William Bowyer's in the country, I cannot write at large, because I find myself somewhat *indisposed* with a cold, and am thick of hearing, worse than I was in town.—*Dryden. Sept* 3, 1697. Let. 21.

But the conversation I had with this pious author during my stay at Geneva, and the present he was pleased to make me of this treatise before it was printed, in a place where I had opportunities to enquire both after the writer, and some passages of the book, did at length overcome in me (as to this narrative) all my settled *indisposedness* to believe strange things.—*Boyle. Works*, vol. i. p. 222.

And this is not from any failure, or defect in the illumination itself, but from the *indisposition* of the object, which being thus blacken'd, can neither let in, nor transmit the beams that are cast upon it.—*South*, vol. iii. Ser. 2.

In this view of things, the proposing of these mysteries under the impenetrable cover of parables was the greatest of all mercies to them, since a further degree of light would not only have *indisposed* them to the reception of it, but must have aggravated their guilt beyond measure, and have left them totally without excuse.

Hurd. Works, vol. vii. Ser. 38.

The circumstance which, from time to time, occasioned a defection from the law, was neither an *indisposition* to its establishment; nor any incoherence in its general frame and constitution; nor aversion to any particular part, nor yet a debility or weakness in its sanctions.

Warburton. The Divine Legation, b. v. s. 2

IN-DISPU'TABLE. INDISPU'TABLY. INDISPU'TED. } It is usual to write *Un*disputed. That cannot be debated, contended, or contested, opposed, or controverted; incontestable, incontrovertible.

For it shall be sufficient for him to have equity on his part, or the bare words of the law, or a writhen and wrested understanding of the same, or else (which with good and just judges is of greater force than all laws be) the king's *indisputable* prerogative.—*Sir T. More. Utopia*, Introd. Dis.

The picture concerning the death of Cleopatra with two asps or venemous serpents unto her arms, or breasts, or both, requires consideration: for therein (beside that this variety is not excusable) the thing it selfe is questionable; nor is it *indisputably* certain what manner of death she died.—*Brown. Vulgar Errours*, b. v. c. 12.

This moral principle of doing as you would be done by, is certainly the most *indisputed* and universally allowed of any other in the world, how ill soever it may be practised by particular men.—*Sir W. Temple. Of Popular Discontents.*

Where [Germany] he became acquainted with Cornelius Agrippa, a man very famous for great and curious learning, and so satisfied him in the king's cause, that he gave it out that the thing was clear and *indisputable*.

Burnet. Hist. of the Reformation, an. 1530.

As for that other objection of his joining in the Queen's Imprisonment, it is *indisputably* that which every man, if he examines himself, would have done on the like occasion

Dryden. Preface to the Maiden Queen.

The interest of learning requires that they [the faults of a writer of acknowledged excellence] should be discovered and stigmatized, before they have the sanction of antiquity conferred upon them, and become precedents of *indisputable* authority.—*Rambler*, No. 93.

IN-DI'SSOLUBLE. INDI'SSOLUBLENESS. INDI'SSOLUBLY. INDISSOLUBI'LITY. INDISSO'LVABLE, *adj.* INDISSO'LVABLE, *s.* } Fr. and Sp. *Indissoluble*; It. *Indissolubile*; Lat. *In-dissolubilis*. See UNDISSOLVED. That cannot be disjoined or disunited, loosened or relaxed; that cannot be destroyed, (sc.) as to the solidity or continuity of its parts; that cannot be changed or converted from solid to liquid; inseparable, indestructible.

Expressyng the *indissoluble* knot of the manne and of the wyfe, not Moses, but God himselfe the maker of the mariage, sayde: for this mutuall charitie, man shall forsake father and mother, and bee fastened and coupled vnto his wyfe.—*Udal. Matthew*, c. 19.

But if princes be coupled in the chaines of *indissoluble* amite, and will mutually & faithfully defende their comen enemies, and aduoyde their manifest iniuries, there is no power or strength of the comen people, that either can hurt or cast theim from the throne.—*Hall. Hen. IV.* an. 8.

To enjoin the *indissoluble* keeping of a marriage found unfit against the good of man both soul and body, as hath been evidenc'd, is to make an idol of marriage, to advance it above the worship of God and the good of man.

Milton. Doctrine & Discipline of Divorce, b. i. c. 13

Adam the first created man, though consisting of a composition intrinsically *dissolvable*, had he continued in innocence; should or might have held by the continued influx of the Divine will and power a state of immortality and *indissolubleness* of his composition.
Hale. Origin. of Mankind, p. 112.

——— On they move
Indissolubly firm; nor obvious hill,
Nor strait'ning vale, nor wood, nor stream divides
Their perfect ranks.—*Milton. Paradise Lost*, b. vi.

Know, that this is a true, real, essential, substantial union, whereby the person of the believer is *indissolubly* united to the glorious person of the Son of God
Bp. Hall. Christ Mystical.

Of these perfections some were accidental or adventitious to the human nature by the benignity of Almighty God, and concredited thereunto upon condition of his obedience to the command of God; and upon the breach of that condition were either utterly lost, as the *indissolubility* of the union of the composition.—*Hale. Origin. of Mankind*, p. 313

Those things which are made by me are *indissoluble* by my will, and though every thing which is compacted, be in its own nature *dissolvable*, yet it is not the part of one that is good, to will the *dissolution* or destruction of any thing, that was once well made. Wherefore though you are not absolutely immortal, nor altogether *indissolvable*, yet notwithstanding, you shall not be *dissolved*, nor ever die.
Cudworth. Intellectual System, p. 119.

The most durable perseverance of the *indissolubleness* of the alcalisate salt, that is one of the two ingredients of glass, notwithstanding its being very easily *dissoluble* in water and other liquours, and not uneasily even in the moist air itself, is (in great part) a lasting effect of the same violence of the fire.—*Boyle. Works*, vol. v. p. 209.

Those powers infold the Greek and Trojan train
In War and Discord's adamantine chain,
Indissolubly strong; the fatal tye
Is stretch'd on both, and close-compell'd, they die.
Pope. Homer. Iliad, b. xiii.

The softer veins of chrystal remain *indissolvable* in scorching territories, and the Negro land of Congor.
Brown. Vulgar Errours, b. ii. c. 1.

If I much misremember not, we found it as *indissolvable* in aqua regia too.—*Boyle. Works*, vol. iii. p. 94.

The union between these two natures is only by intimate *indissolvable* relation one to the other.—*South*, vol. vii. Ser. 1.

The composition of bodies, whether it be of divisibles or indivisibles, is a question which must be rank'd with the *indissolubles*.—*Glanvill. Vanity of Dogmatizing*, c. 5.

He [Crousaz] was persuaded, that the positions of Pope, as they terminated for the most part in natural religion, were intended to draw mankind away from Revelation, and to represent the whole course of things as a necessary concatenation of *indissoluble* fatality.—*Johnson. Life of Pope.*

But as to the contract itself, this not receiving its essential quality of *indissolubility* till made on the terms which civil laws prescribe, it was null and void from the beginning.
Warburton, vol. ix. Ser. 17.

What then, it may be asked, are the distinct parts which God and the magistrate claim as their peculiar, in this solemn contract? It is from God that two are made one by an *indissoluble* tie: and this is the law of religion.—*Id. Ib.*

IN-DI'STANCY. *In*, (priv.) and *distance*, (qv.) Lat. *Di-stans*, standing apart.
A standing close; closeness, inseparation.

The soul thus existing after death, and separated from the body, though of a nature spiritual, as really and truly in some place, if not by way of circumspection, as proper bodies are, yet by way of determination and *indistancy*: so that it is true to say, that is really and truly present here, and not elsewhere.—*Pearson. On the Creed*, Art. 5.

IN-DISTI'NCT.
INDISTI'NCTIBLE.
INDISTI'NCTION.
INDISTI'NCTLY.
INDISTI'NCTNESS.
INDISTI'NGUISHED.
INDISTI'NGUISHABLE.

Also *Undistinguished*, &c. Fr. *Indistinct*; It. and Sp. *Indistinto*; Lat. *In-distinctus*.
Not separated by marks or notes, (or by different tints or colours,) not having the separation or difference, the separate or different qualities, marked or noted, discernible or perceptible; and, consequentially, confused, obscure, uncertain, indeterminate, indefinite.

The Gauls, Cimmerians and Celts, under *indistinct* names, when this Western world was undiscovered, over-ran Italy, Greece, and part of Asia.
Drayton. Poly-Olbion, s. 1. *Selden. Illustrations.*

As tydes that from their sev'ral channels haste,
Assemble rudely in the Ubcan bay,
And meeting there to *indistinction* waste,
Strive to proceed, and force each other's stay.
Davenant. Gondibert, b. i. c. 5.

[The phantasie] compounds those images into some things not unlike propositions, though confusedly and *indistinctly*.
Hale. Origin. of Mankind, p. 46.

The true seeds of cypresse and rumpions are *indistinguishable* by old eyes.—*Brown. Cyrus' Garden*, c. 1.

In that *indistinguish'd* mass, all things seemed one
Id. Vulgar Errours, b. iii. c. 14.

The city swarms intense. The public haunt,
Full of each theme, and warm and mixt discourse,
Hums *indistinct*. *Thomson. Winter.*

I find the doctrine of volatile salts (though in my poor judgment worthy of a serious enquiry) perfunctorily, and *indistinctly* enough, handled by the chymical writers I have met with.—*Boyle. Works*, vol. ii. p. 259.

I have met with a sort of sand so *indistinguishable* from that we call Calais sand, that it has been sold for as much (because for uses as good) as that commonly is.
Id. Ib. vol. vi. p. 64.

The colours of objects, according as they are more distant, become more faint and languid, and are tinged more with the azure of the intervening atmosphere: to this we may add, that their minute parts become more *indistinct*, and their outline less accurately defined.
Reid. Inquiry into the Human Mind, c. 6. s. 22.

A favourite old romance is founded on the *indistinctible* likeness of two of Charlemagne's knyghtes, Amys and Amelion; originally celebrated by Turpin, and placed by Vincent of Beauvais under the reign of Pepin.—*Warton. History of English Poetry*, vol. iii. *Dis. on the Gesta Romanorum.*

Wild *indistinction* did their place supply;
Half heard, half lost, th' imperfect accents die.
Harte. The Charitable Mason.

When the object is removed beyond the farthest limit of *distinct* vision, it will be seen *indistinctly*; but more or less so, according as its distance is greater or less: so that the degrees of *indistinctness* of the object may become the signs of distances considerably beyond the farthest limit of *distinct* vision.—*Reid. Inquiry into the Human Mind*, c. 6. s. 22.

IN-DISTU'RBANCE. See DISTURB. For the usage see the example: and see UNDISTURBED.

What is called by the Stoics apathy, or indisposition; by the Sceptics *indisturbance*; by the Molinists quietism; by the common men peace of conscience; seems all to mean but great tranquillity of mind.—*Sir W. Temple. Of Gardening.*

IN-DITCH, *v.* Put into, buried in, a *ditch*.

Deserv'dst thou lil? well were thy name and thee,
Wert thou *inditched* in great secrecie;
Where as no passenger might curse thy dust,
Nor dogs sepulchrall sate their gnawing lust.
Bp. Hall. b. iii. Sat. 2.

IN-DIVI'DUAL, *adj.*
INDIVI'DUAL, *n.*
INDIVIDUA'LITY.
INDIVI'DUALLY.
INDIVI'DUATE, *v.*
INDIVI'DUATE, *adj.*
INDIVIDUA'TION.
INDIVIDU'ITY, *v.*

Fr. *Individu, individuel*; It. *Individuo, individuale*; Sp. *Individuo, individual*. See DIVIDE.
Undivided, inseparate, (sc. in its component parts;) joined, united, (sc.) into one body or substance, person or thing; and, thus, distinct, disconnected from any thing else; and, thus, further, single; identically or numerically, one.

These are they who have bound the land with the sin of sacrilege, from which mortal engagement we shall never be free, till we have totally remov'd with one labour, as one *individual* thing, prelaty and sacrilege.
Milton. Apology for Smectymnuus.

There is an abstruse astrologer that saith, If it were not for two things that are constant, (the one is, that the fixed starres ever stand at like distance one from another, and never come neerer together, nor goe further asunder: the other, that the diurnal motion perpetually keepeth time,) no *individuall* would last one moment.
Bacon. Ess. Of Vicissitude of Things.

But the soul subsisting, or matter clothed with due accidents, may salve the *individuality*. Yet the saints we observe arose from graves and monuments about the holy city.
Brown. Urne Burial, c. 3.

He likewise knows that as they concenter in one rational nature, so every one of that species hath yet an *individual* principle of his own, that *individuates* and personally discriminates one from another.—*Hale. Orig. of Mankind*, p. 26.

And if it [the soul after death] keepe its *individuation*, it must be by the power and interposition of Almighty God.
Id. Ib. p. 323.

Others deny the immortality of the soul in its *individuation*, supposing it to resolve into a certain common element of souls; and others, as the Pythagoreans, though allowing the immortality of souls in their *individuation*, yet suppose a finite number of souls might supply the infinite successions of men by transmigration of these in their due time.
Id. Ib. p. 108.

The statute of additions was made in the first of King Henry the Fifth to *individuate* (as I may say) and separate persons from those of the same name
Fuller. General Worthies of England

This law th' Omniscient Power was pleas'd to give,
That every kind should by succession live;
That *individuals* die his will ordains,
The propagated species still remains.
Dryden. Palamon & Arcite.

As to spirituality, the *individual* consciousness of One Immense Being is as truly one, as the present moment of time is *individually* one, in all places at once
Clarke. Answer to the Sixth Letter

Though the want of *individuality* or distinctness is, indeed, the sole reason urged in the present argument, why a system of matter cannot have a power of thinking or an *individual* consciousness; yet it ought not therefore to be said, that it is only required that a thing be an *individual* being, in order to its being a proper subject of a power of thinking.—*Id. Defence of the Immateriality, &c. of the Soul.*

Other beings there may be innumerable, besides the one Infinite Self Existent; but no other being can be self-existent, because so it would be *individually* the same, at the same time that it is supposed to be different.
Id. On the Attributes, Prop. 7.

To which reserved portion, at the last day, the soul, as the prime *individuating* principle, and the said reserved portion of matter, as an essential and radical part of the *individuation*, together with a sufficient supply of more matter (if requisite) from the general mass, shall, by the Almighty Power of God joining all those together, make up and restore the same *individual* person.
South, vol. iv. Ser. 6

To them the will, the wish, the want, the liberty, the tax, the blood of *individuals* is as nothing. *Individuality* is left out of their scheme of government. The state is all in all.
Burke. On a Regicide Peace, Let. 2.

Having settled with ourselves that mind has a being of its own, distinct from that of all other things, and is a pure, unmingled, *individual* substance, nevertheless, for any thing that has yet appeared, it may be a single atom of matter, since we have supposed existence and *individuality* to reside in atoms.—*Search. Light of Nature*, vol. ii. pt. 1. c. 5.

Whilst the legal conditions of the compact of sovereignty are performed by him, (as they are performed,) he holds his crown in contempt of the choice of the Revolution Society, who have not a single vote for a king amongst them, either *individually* or collectively.—*Burke. French Revolution.*

IN-DIVI'NITY. See UN.
Want of *divinity*; humanity; mere mortality.

How openly did he betray his *indivinity* unto Croesus, who being ruined by his amphibology, and expostulating with him for so ungrateful a deceit, received no higher answer then the excuse of his impotency upon the contradiction of fate, and the setled law of powers beyond his (Satan's) power to controle.—*Brown. Vulgar Errours*, b. i. c. 10.

IN-DIVI'SIBLE, *adj.*
INDIVI'SIBLE, *n.*
INDIVI'SIBLENESS.
INDIVI'SIBLY.
INDIVISIBI'LITY.
INDIVI'DED.
INDIVI'DABLE.

Fr. and Sp. *Indivisible*; It. *Indivisibile*. Lat. *In-dirisibilis*.
That cannot be parted or separated, portioned or shared, severed, sundered, disunited or disjoined; (applied by philosophers to things too small to be separated into smaller parts: also to the Godhead.)
Individed,—commonly written *Un*.
Shakespeare puts this expression into the mouth of Polonius: "Scene *individable*," (first fol. *indivible*,) or poem unlimited, (*Hamlet*, Act ii. sc. 2.)

Christe (as touching his godhead) was equall to the Father with whom he was in the beginninge, and all thynges which he created, spake, or did, he was alwaies, together with the Holy Ghost, the *indivisible* worker, (one substaunce of the three persons in diuinitie.)
Bp. Gardner. Of True Obedience, fol. 42.

Let there be, therefore, betweene our selves and our subjects, an *indiuisible* vnitie of friendship and peace, and safe trade of marchandize.—*Hackluyt. Voyages*, vol. i. p. 128.

So that it is not with evidences of fact as it is with logical or mathematical demonstrations, which seem to consist in *indivisibles*, for that which thus is demonstratively true is impossible to be false; but moral evidence is gradual, according to the variety of circumstances.
Hale. Origin. of Mankind p. 175.

When I speak of *indivisibility*, that imagination create not new troubles to herself, I mean not such an *indivisibility* as is fancied in a mathematical point; but as we conceive in a sphere of light made from one lucid point or radiant center. For that sphere or orbe of light, though it be in some sense extended, yet it is truly *indivisible*, supposing the center such. For there is no means imaginable to dissever or seperate any one ray of this orbe, and keep it apart by it self, disjoyned from the center.
H. More. Antidote against Atheism, App. c. 13

In which the intire Trinity doth reside; the Son of God in person, the Holy Ghost or Spirit of God by character and impression, and consequently God the Father by the *indivisibleness* of his essence from their presences

Mountague. Devoute Essayes, pt. i. Treat. 2 s. 2.

The glorious God, as he is most simply and *indivisibly* one, and all his perfections essentially and *indivisibly* the same with his most one and *indivisible* being: so the infinite excesses both of his essential perfections and of his eternal duration beyond all other beings, are not measurable by multitude or number of degrees or successive moments.

Hale. Origin. of Mankind, p 122.

St Cyril, in his first book against Julian, thinks there was a representation of the blessed *individed* Trinity.

Patrick. On Genesis, xviii. 2.

The immensity of space (it being throughout absolutely uniform and essentially *indivisible*) is no more inconsistent with simplicity, than the uniform successive flowing of the parts of duration (as you most rightly observe) are inconsistent with simplicity.—*Clarke. Answer to the Sixth Letter.*

The Father, the Word, and the Holy Ghost being therefore said to be one, because they jointly and *indivisibly* carry on one and the same design; all of them jointly concurring in the great work of man's salvation.—*South*, vol. iv. Ser. 7.

The Spirit may be said to be in men two ways. 1. Substantially, as he is God, filling all things; and by reason of the infinity and *indivisibility* of his nature, being wholly every where, and in every thing.—*Id.* vol. v. Ser. 7.

There is nothing, on which the leaders of the republic, one and *indivisible*, value themselves, more than on the chymical operations, by which, through science, they convert the pride of aristocracy to an instrument of its own destruction.—*Burke. Letter to a Noble Lord.*

In this unity and *indivisibility* of profession are sunk ten immense and wealthy provinces, full of strong, flourishing, and opulent cities. [the Austrian Netherlands.]

Id. On a Regicide Peace, Let. 2.

IN-DIVU'LSIVELY. Inseparably; not to be torn or rent asunder.

They [the highest souls] are so near a kin to that highest good of all, as that they so naturally and *indivulsively* cleave to the same.—*Cudworth. Intellectual System*, p. 566.

IN-DO'CIBLE. } Fr. and It. *Indocile*; Sp. *Indocil*; Lat. *In-docilis.*
INDO'CILE.
INDOCI'LITY. } That cannot be taught, cannot learn; cannot comprehend or understand, what is told or explained to him.

Enough, if nothing else, to declare in them a disposition not only sottish, but *indocible*, and averse from all civility and amendment.—*Milton. Obs. Articles of Peace.*

For humane nature (which the angels are better acquainted with than we, as being incharged with the conducting it to spiritual improvements) is well charactered in the stiffness and *indocility* of the pharisees.

Mountague. Devoute Essayes, pt. i. Pref.

Instead of the elegant shapes and colours, the sagacity and *docility* of ingenious beasts and birds, the musical voices and accents of the aereal choristers, there had been nothing but mute, and stupid, and *indocile* fishes.

Ray. On the Creation, pt. ii.

——— Such their fate,
Whose hearts, *indocile*, to the sacred lore
Of Wisdom, Truth, and Virtue, banish far
The cry, of soft Compassion.

Blacklock. To the Memory of Constantia.

If I still persevere in my old opinions, it is no small comfort to me that it is not with regard to doctrines properly yours, that I discover my *indocility*.

Burke. Letter to Sir Hercules Langrishe.

IN-DO'CTRINATE, v. } Also *En.*
INDOCTRINA'TION. } To teach; emphatically, any peculiar principles or opinions, held or maintained.

Our Saviour, who had all gifts in him, was Lord to express his *indoctrinating* power in what sort him best seem'd; sometimes by a mild and familiar converse, sometimes with plain and impartial home-speaking, regardless of those whom the auditors might think he should have had in more respect; otherwhiles with bitter and ireful rebukes, if not teaching, yet leaving excuseless those his wilful impugners.

Milton. An Apology for Smectymnuus.

And therefore *contra negantem principia, ipse dixit*, or *oportet discentem credere*; although postulates very accomodable unto junior *indoctrinations*; yet are their authorities but temporary, and not to be imbraced beyond the minority of our intellectuals.

Brown. Vulgar Errours, b. i. c. 7.

I'N-DOLENT. } Fr. *Indolence*; It. *Indolénza, indoléntе*; Lat. *Indolens*, in, (priv.) and *dolens*, pres. part. of *dol-ere*, to be in pain.
I'NDOLENTLY.
I'NDOLENCE.
I'NDOLENCY.

Free from pain, or grief; and, consequentially, from trouble, from labour; and, thus, slothful, idle. And *indolence*—

Freedom from pain; ease, repose, slothfulness.

Even these men themselves have had recourse to *indolency*, [ἀνωδυνία] and the good state and disposition of the body.—*Holland. Plutarch*, p. 480.

At least if this *indolency* be no part of our happiness, yet is it so absolutely needful to it, that we cannot tell well how to conceive of it without this, and much less can such a thing be, as perfect happiness and degrees of misery conjoyn'd together

Pleydell. Sermon at Funeral of Mr. Joseph Glanvil.

But indeed there are crowds of people who put themselves in no method of pleasing themselves or others; such are those whom we usually call *indolent* persons. *Indolence* is methinks an intermediate state between pleasure and pain, and very much unbecoming any part of our life after we are out of the nurse's arms.—*Spectator*, No. 100.

For mere *indolence* resulting from insensibility, or join'd with it, if it be happiness, is a happiness infinitely diminish'd: that is, it is no more a happiness, than an unhappiness; upon the confine of both, but neither.

Wollaston. Religion of Nature, s. 17.

The delight of that [a contented poor man] sinketh deep into the heart, the pleasure of this [of any rich man] doth only float in the outward senses, or in the fancy: one is a positive comfort, the other but a negative *indolency* in regard to the mind.—*Barrow*, vol. iii. Ser. 9.

Or if the Sun in flaming Leo ride,
By shady rivers *indolently* stray
And with my Delia, walking side by side,
Hear how they murmur, as they glide away.

Hammond, Elegy 13.

No more shall I beneath the bowery shade
In rural quiet *indolently* laid,
Behold you from afar the cliffs ascend,
And from the shrubby precipice depend.

Beattie. Pastorals of Virgil, Past. 1.

Some [great Princes] have amus'd the dull sad years of life,
(Life spent in *indolence*, and therefore sad)
With schemes of monumental fame; and sought
By pyramids and mausolean pomp,
Shortliv'd themselves, to immortalize their bones.

Cowper. Task, b. v.

IN-DO'MITABLE. Fr. *Indomptable.* Untameable.

It is so fierce and *indomitable*.

Sir T. Herbert. Travels, p. 383.

IN-DORSE. More commonly written *Endorse*, (qv.) Lat. *Dorsum*, the back.
To back; to put on, write on—the back.

The direction is individuall, as Beza himself takes it; as if a letter be *indorsed* from the lords of the counsell to the Bishop of Durham or Salisbury, concerning some affairs of the whole clergy of their diocesse, can we say that the name bishop is there no other than a collective, because the businesse may import many.

Bp. Hall. A Defence of the Humble Remonstrance.

Which, it appears, he yielded his allowance of, by several interlinings of his own hand, and by himself also thus *indorsed*, The 4. Febr. 1590. Articles for a general Acknowledgment of the Laws Ecclesiastical.

Strype. The Life of Abp. Whitgift, an. 1590.

IN-DRAUGHT. Any thing *drawn* in; the place where any thing is *drawn* in; an inlet.

We suppose these great *indrafts* doe growe and are made by the reuerberation and reflection of that same current, which at our comming by Ireland, met and crossed us.

Hackluyt. Voyages, vol. iii. p. 81.

From the four cardinal winds, four *indraughts* that command;
Int' any of whose falls, if th' wandering bark doth light,
It hurried is away with such tempestuous flight,
Into that swallowing gulph, which seems as it would *draw*
The very earth itself *into* the infernal maw.

Drayton. Poly-Olbion, s. 19.

I have commonly observ'd, that the greatest *indraughts* of rivers or lagunes, have commonly the strongest tides.

Dampier. Voyages, vol. ii. pt. iii. c. 8.

IN-DRE'NCHED. Immerged, drowned.

Troy. Oh Pandarus! I tell thee, Pandarus;
When I doe tell thee, there my hopes lye drown'd
Reply not in how many fadomes deepe
They lye *indrench'd.*

Shakespeare. Troyl. & Cress. Act i. sc. 1.

IN-DU'BITABLE. } Also *Un*; and commonly undoubted. Fr. and Sp. *Indubitable*; It. *Indubitabile*; Lat. *In-dubitabilis.*
INDU'BITABLY.
INDU'BITATE.
INDU'BIOUS.

That cannot be *doubted*, distrusted, suspected, questioned; and therefore, certain, assured.

Then I pray you remember the yeres & accompte the doynges and you shall euidently perceiue that kyng Edward the third [was] the very *indubitate* heyre general to the croune of Fraunce.—*Hall. Hen. V.* an. 8.

Both which are accordingly with much clearness of *indubitable* truth, accomplished in that persecuting tyrant Antiochus Epiphanes.—*Bp. Hall. Revelation Unrevealed.*

Adam after the taste thereof, perceiving himself still to live, might yet remain in doubt, whether he had incurred death; which perhaps he did not *indubitably* beleive, untill he was after convicted in the visible example of Abel.

Brown. Vulgar Errours, b. i. c. 1.

If first my title steadfastly were planted
Upon a true *indubitate* succession,
Confirm'd by nations, as by nature granted,
Which lawfully deliver'd me possession.

Drayton. Barons' Wars, b. v.

Hunnius stoutly defended it to be a matter of faith that Tobye had a dog; because it rested upon the authority of that which he supposed canonicall scripture, the *indubitate* truth whereof is the first principle of christianity.

Bp. Hall. Christian Moderation.

Hence appeare the vulgar vanity of reposing an *indubious* confidence in those antipestilential spirits.—*Harvey.*

4. The mind of man may and must give a firm assent to some things, without any kind of hesitation or doubt of the contrary, where yet the evidences for such things are not so infallible, but that there is a possibility, that the things may be otherwise, (i. e.) There may be an *indubitable* certainty, where there is not an infallible certainty.

Wilkins. Of Natural Religion, b. i. c. 3.

If we assert not the theory of the planets rightly, and upon such grounds as are *indubitably* demonstrable, we shall never be free from errors and disagreements in opinion about their motions, and the right calculations of them.

Boyle. Works, vol. v. p. 638.

That the Americans are able to bear taxation is *indubitable*; that their refusal may be overruled is highly probable; but power is no sufficient evidence of truth

Johnson. Taxation no Tyranny.

IN-DUCE, v. } Also *En.* Fr. *Induire*, It. *Indurre*; Sp. *Inducir, induzir*; Lat. *Inducere*; to lead or bring in; *in*, and *ducere*.
INDU'CEMENT.
INDU'CER.
INDU'CIBLE.
INDU'CT, v.
INDU'CTION.
INDU'CTIVE.
INDU'CTIVELY.
INDU'CTOR.
INDU'CTATIVE.
To lead, draw, or bring in; to lead or draw, (sc.) the mind; to guide it; to move, to influence, to persuade, to prevail upon.
To *induct*, — (technically,) to bring in, put or place in possession of a benefice.
For the metaphysical application of the word *induction*, see the quotation from Stewart.

Or natural goodnes of euery substance, is nothing els than his substaunciall being, which is ycleaped goodnes, so as it is *inductatife*, by meanes into the first goodnes.

Chaucer. The Testament of Love, b. ii.

But they thynke that the great haboûdaûce, that is in y^e church, doth great hurt, and *inducеth* in many of them, a loue to worldly thinges.—*Sir T. More. Works*, p. 880.

In Venice, if any senator should discourse against the power of their senate, as being either too sovereign or too weak in government, with purpose to draw their authority to a moderation, it might well be suffered; but not so, if it should appear he spake with purpose to *induce* another state by depraving the present.

Cranmer. Letter to Mr. Richard Hooker.

For the auctour of this booke concludeth solemly thus by *induction* of the premisses, that euen so the bodye of Christe was after thascension chaunged into the godly substaunce

Bp. Gardner. Explication. Of Transubstantiation, fol. 125.

But thee, faire Titan's child, I rather weene,
Through some vaine errour or *inducement* light,
To see that mortall eyes haue neuer seene.

Spenser. Faerie Queene, b. vii. c. 6.

That the extreme and remote parts of the earth were in this time inhabited is also *inducible* from the like testimonies.—*Brown. Vulgar Errours*, b. vi. c. 6.

So soone as any one is *inducted* and brought in thither, she or he is delivered to the priests as a very sacrifice to be killed.—*Holland. Livius*, p. 1029.

Plots have I laide, *inductions* dangerous,
By drunken prophesies, libels, and dreames,
To set my brother Clarence and the king
In deadly hate, the one against the other.

Shakespeare. Rich. III. Act i. sc. 1.

Moreover, they used the helpe and favour of the gods besides, by a strange kind of *induction* and institution of the souldiours, binding them to take their oth, after an old ceremoniall custome, as if they were to take orders in some holy mysteries.—*Holland. Livius*, p. 379.

But of these two, fire is the chief, and hath dominion, which a man may evidently know by this *induction*. For the earth, if it be not enchafed by some hot substaunce, is barren, and bringeth forth no fruit: but when as fire spreadeth itself upon it, it infuseth into it a certain power, which causeth it to swell (as it were) and have an appetite to ingender.—*Id. Plutarch*, p 811.

His [Plato] advice was, seeing that persuasion certainly is a more winning, and more manlike way to keep men in obedience than fear, that to such laws as were of principal moment, there should be us'd as an *induction*, some well temper'd discourse, shewing how good, how gainfull, how happy it must needs be to liue according to honesty and justice.—*Milton. Reasons of Church Government*, Pref.

——— Themselves they vilified
To serve ungovern'd appetite, and took
His image whom they serv'd, a brutish vice,
Inductive mainly to the sin of Eve.
Id. Paradise Lost, b. xi.

There are, who, fondly studious of increase,
Rich foreign mould on their ill-natur'd land
Induce laborious, and with fattening muck
Besmear the roots. *Philips. Cider*, b. i.

"'Tis true, coarse diet, and a short repast,"
She said, "were weak *inducements* to the taste,
Of one so nicely bred, and so unus'd to fast."
Dryden. The Hind and the Panther, pt. ii.

The apostle here [*James*, i. 14.] directs these words and the foregoing, as an anticipation of, and an answer to a secret objection, that might possibly arise in some minds against God himself, as if he were the great impeller and *inducer* of men to sin.—*South*, vol. viii. Ser. 4.

The other [prosperity] issuing from sense, is subject to all the changes, *inducible* from the restless commotions of outward causes affecting and altering sense.
Barrow, vol. iii. Ser. 9.

The prior, when *inducted* into that dignity, took an oath not to alienate any of their lands.
Burnet. History of the Reformation, an. 1553.

His [Immanuel Tremellius] patent was dated Octob. 24, with a clause to be non-resident, as long as he read the said Hebrew lecture, with letters, or a writ for his *induction*.
Strype. Memorials. Edward IV. an. 1552.

I shall fasten only upon this one consideration; namely, that it [reviling] is utterly useless to all rational intents and purposes, and this I shall make appear *inductively*, by recounting the several ends and intents, to which, with any colour of reason, it may be designed: and then, by showing how utterly unfit it is to reach or affect any of them.
South, vol. viii. Ser. 7.

Offer a man a gratuity for doing any thing for seizing, for example, an offender, he is not obliged by your offer to do it; nor would he say he is; though he may be *induced*, persuaded, prevailed upon, tempted.
Paley. Moral Philosophy, b. ii. c. 2.

Let then the fortune, or the honour (for both are included in the magical word silver) which eminent worth may propose to itself, be among the *inducements* which erect the hopes, and quicken the application, of a virtuous man.
Hurd. Works, vol. vi. Ser. 25.

When by thus comparing a number of cases, agreeing in some circumstances, but differing in others, and all attended with the same result, a philosopher connects, as a general law of nature, the event with its physical cause, he is said to proceed according to the method of *induction*.
Stewart. Elements of Philosophy, vol. ii. c. 4. s. 1.

Upon this principle of our constitution, not only acquired perception, but all *inductive* reasoning, and all our reasoning from analogy is grounded; and therefore, for want of another name, we shall beg leave to call it the *inductive* principle.
Reid. Inquiry into the Human Mind, c. 6. s. 24.

At length a generation more refined:
[They] o'er the seat, with plenteous wadding stuff'd,
Indue'd a splendid cover, green and blue,
Yellow and red of tapestry richly wrought
And woven close. *Cowper. Task*, b. i.

INDU'E. } Also written *Endue*, (qv.) which
INDU'EMENT. } Skinner thinks is so written, corruptly, for *Endow*, (qv.) *Indue* is also certainly used as if derived from the Lat. *Induere*, to put on, to clothe, to invest; as in Spenser and Dryden.

1. To give or bestow, (sc.) any qualities of mind or body; to qualify.

2. To put on, to clothe, to invest.

He it *indued*, of his liberality,
With pleasant possessions & large liberty.
R. Gloucester, vol. ii. p. 597. App.

What young man comonly can be founde *indued* with so muche vertue and so good qualities, whiche agitate and pricked with the heate of youth, shall not turne and decline from the right pathe and directe waye.
Hall. Hen. IV. Introd.

Of those, some were so from their sourse *indew'd*
By great Dame Nature.
Spenser. Faerie Queene, b. ii. c. 2.

Infinite shapes of creatures there are bred,
And vncouth formes, which none yet euer knew,
And euery sort is in a sundry bed
Set by it selfe, and rankt in comely rew:
Some fit for reasonable soules to *indew*,
Some made for beasts, some made for birds to weare.
Id. Ib. b. iii. c. 6.

Which time she chaunted snatches of old tunes,
As one incapable of her owne distresse,
Or like a creature native and *indued*
Vnto that element. *Shakespeare. Hamlet*, Act iv. sc 7.

Methinks Solomon's experience should disabuse all men in the relying upon the virtue of their spirit, when we see that his so singular *indowment* with the Holy Spirit was not security against the danger of this presumption.
Mountague. Devoute Essayes, Treat. 13. s. 6.

Indu'd with robes of various hue she flies,
And flying draws an arch (a segment of the skies.)
Dryden. Ovid. Metam. b. x.

The times of old supply'd a martial race,
Not less *indu'd* with every gentle grace.
Hoole. Orlando Furioso, b. xxxvi.

IN-DULGE, *v.* } Fr. *Indulgent*; It. *Indulgere, indulgente*; Sp. *Indulgente*; Lat. *Indulgere*, which Casaubon thinks is so written for *Indurgere, non urgere*, (not to *urge* or press, and therefore, to yield, to concede, to give way;) and this is approved by Vossius.
INDU'LGENT.
INDULGE'NTIAL.
INDU'LGENTLY.
INDU'LGENCE.
INDU'LGENCY.
INDU'LGEMENT.
INDU'LGER.
INDU'LTED.

Not to *urge*, press, or exact; and therefore, to give way, to concede; to yield; to grant, as an act of favour, or kindness, or gratification, not as an act of duty; to allow, to humour, to gratify, to practise or permit a gratification or enjoyment.

Indulted, i. e. *Indulged*, or *indulgently* granted; from *Indultum*, past part. of *Indulgere*.

And purchase al the pardoun of Paumpelon and of Rome
And *indulgences* ynowe.—*Piers Ploukman*, p. 332.

And for to ben a wif he yaf me leve,
Of *indulgence*, so n' is it non repreve
To wedden me, if that my make die.
Chaucer. The Wif of Bathes Prologue, v. 5666.

By his *indulgences* he [Gregory the Great] established certaine stacions, and pilgrimages vnto images in the citie, according to the people's deuocion.
Bale. Pageant of Popes, fol. 33.

And that there bee so many magnificent colleges, athenæes, houses and schooles, founded and erected for them and their professors, and endowed with lands, and reuenewes by the auncient kings and princes of this land, and by other noble, and worthie benefactors, and vnto them royale priuiledges *indulted*, who can then deny that London is not onely the third Vniuersitie of England, but also to be preferred before many other Vniuersities in Europe, or in any other parte of the world knowne.—*Stow. Of the Universities*, c. 48.

11. Ancient privileges, favours, customs, and acts of grace *indulged* by former kings to their people, must not without high reason and great necessities be revoked by their successors.—*Bp. Taylor. Holy Living*, c. 3. s. 2.

They that are the first raisers of their houses, are most *indulgent* towards their children; beholding them, as the continuance, not onely of their kind but of their worke; and so both children, and creatures.—*Bacon. Ess. Of Parents.*

——— My mother, father,
And uncle love me most *indulgently*,
Being the only branch of all their stocks.
Beaum. & Fletch. Four Plays in One.

——— Thus it shall befall
Him who to worth in woman overtrusting
Lets her will rule: restraint she will not brook,
And left to herself, if evil then ensue,
Shee first his weak *indulgence* will accuse.
Milton. Paradise Lost, b. ix.

This kind dealing and *indulgencie* of the nobles, kept the cities afterwards (notwithstanding their hard distresse of siege and famine) in such concord and unitie, that the meanest as well as the highest abhorred and detested the name of K. K.—*Holland. Livius*, p. 50.

And if (as Saint Peter saith) the severest watchers of their nature have task hard enough, what shall be hoped of the *indulgers* of it.
Mountague. Devoute Essayes, pt. i. Treat. 13. s. 5.

Mean time, my son, *indulge* thy just disdain
Vent all thy rage and shun the hostile plain,
Till Jove returns. *Tickell. Homer. Iliad*, b. i.

Your wise and cautious consciences
Are free to take what course they please;
Have plenary *indulgence* to dispose
At pleasure, of the strictest vows.
Butler. Miscellaneous Thoughts.

'Tis but getting some of those rusty pieces, which Pope Sixtus the Fifth found once under the rubbish of an old wall, then presently you are fitted with rare *indulgential* priveleges.—*Brevint. Saul & Samuel*, c. 10.

The town encourages them with more applause than any thing of mine deserves: and particularly my cousin Dryden accepted one from me so very *indulgently* that it makes me more and more in love with him.
Dryden. Letter to Mrs. Steward, Let. 44.

But giving himself [George Castle] the liberty of too frequent *indulgments* either to please his friend or patient or both, [he] was taken away by death in the prime of his years.—*Wood. Athenæ Oxon.* vol. ii.

We ought to remember that those expressions are not adequate to the subject nor descriptive of his essence, but *indulgences* only granted in condescension to our infirmity which has none but groveling ideas to apply to the subtilest of objects.—*Search. Light of Nature*, vol. ii. pt. ii. c. 24.

I cannot help saying, that if I were a Judge, that word *indulgence* should never issue from my lips. My Lord, you have no *indulgence* to shew; you are bound to be just, and to be just is to do that which is ordered.
State Trials, an. 1794. *I. H. Tooke*

He knew the cause; for long his prudent mind
To soothe their cares *indulgently* designed.
Jones. Arcadia

IN-DURE, *v.* } Also *En.*
INDU'RANCE.
INDURATE.
INDURA'TION.

To harden; to suffer, sustain, or bear, hardily, firmly; and thus to abide, to last, to continue.

This band should *indure* a thousande yeares, yt is to say, a long tyme, namely, euen ye tyme of the right Christen faith.
Udal. Revelacion, c. 20.

The ninth wee had a sore storme, so that wee were constrained to hull, for our sayles were not to indure any force.
Hackluyt. Voyages, vol. iii. p. 816

Wicleffe preached repentaunce vnto our fathers not long since: they repented not, for their harte were *indurate*, and their eyes blinded with their own pope holy righteousnesse.
Tyndall. Workes, p. 29

After this maner was the hart of Pharao *indurated*, while that the word of God was declared vnto him by Moyses, & hee had no grace to receiue it: then the more that Moyses laboured in the worde, the more sturdyer was hee in withstandyng of it, and alwayes harder and harder.
Barnes. Workes, p. 252

For they be children of *induration* and of blasphemy. And, therfore, the more it is preached, the more they are obstinate. This is the verye *induration*, that God worketh in men's hartes whereby they be the children of darkenes.
Id. Ib.

——— Our daintie age
Cannot *indure* reproofe. *B. Jonson. Ode to Himself*

Ben. O she misuse me past the *indurance* of a block.
Shakespeare. Much Adoe about Nothing, Act ii. sc. 1.

If they are not beneficed, their *indurance* is the longer. the punishment allotted is one whole yeares imprisonment.
Mountagu. Appeale to Cæsar, c. 56.

Most of all, *induration* by assimulation appeareth in the bodies of trees and living creatures; for no nourishment that the tree receiveth, or that the living creature receiveth, is so hard as wood, bone, or horn, &c. but is *indurated* after by assimulation.—*Bacon. Naturall Historie*, § 90.

In these strange petrifications, the hardening of the bodies seems to be effected principally, if not only, as the *induration* of the fluid substances of an egg into a chick, by altering the disposition of their parts.—*Boyle. Works*, vol. i. p. 198.

——— A bright expanse
Of empyrean flame, where, spent and drown'd,
Afflicted vision plung'd in vain to scan
What object it involv'd. My feeble eyes
Indur'd not.—*Akenside. Pleasures of Imagination*, b. ii.

And love's and friendship's finely pointed dart
Fall blunted from each *indurated* heart
Goldsmith. The Traveller.

INDU'STRY. } Fr. *Industrie*; It. and Sp.
INDU'STRIOUS. } *Industria*; Lat. *Industria*.
INDU'STRIOUSLY. } Festus says,—the ancients wrote *Indostruum*, quasi qui quidquid ageret, *intro strueret*, et studeret domi.

Careful and attentive performance; steady application to labour; laboriousness; assiduity or diligence in labour.

Industry, in Elyot, is applied to that *expertness* which is the result of care and attention.

It [*industrie*] is a qualitie, procedyng of wytte and experience, by whiche a man perceyueth quickely, inuenteth freshely, and counsayleth spedily; wherfore they that be called *industrious*, do most craftely and depely vnderstande in al affayres, what is expedient, and by what meanes & wayes they may sonest exployte them. And those thinges, in whome other men trauayle, a person *industrious* lightly and with facilitie spedeth, and findeth new wayes and meanes to bring to effecte that he desyreth.

Sir T. Elyot. The Governour, b. i. c. 23.

These examples are sufficient to proue that by *industrie* and diligence ante perfection maie be attained.

Gascoigne. The Steele Glas, Ded.

The noble Pamphilia, quene of the Grekes land,
Habilimentes royall founde out *industriously*.

Skelton. To the Countess of Surrey.

During which time, in euery good behest,
And godly worke of almes and charitee,
Shee him instructed with great *industree*.

Spenser. Faerie Queene, b. i. c. 10.

Who being nimbler ioynted then the rest,
And more *industrious*, gathered more store
Of the field's honour than the others best.

Id. Muiopotmos.

Being besides *industriously* inclin'd,
To measure others' actions with my book,
My judgement more to rectify thereby,
In matters that were difficult and high.

Drayton. The Legend of Thomas Cromwell.

The talents of age, which are prudence and moderation, learnt best in the school of experience, and seldom joined, if consistent, with the warm passions of youth, were now as necessary to this prince [Wil. I.] for the conservation of his kingdom, as his long, *industrious* application and bold exertion had been for acquiring it.

Sir W. Temple. History of England, Introd.

How difficult, therefore, is it to preserve a great name! when he that has acquired it is so obnoxious to such little weaknesses and infirmities as are no small diminution to it when discovered, especially when they are so *industriously* proclaimed and aggravated.—*Spectator*, No. 256.

We are more *industrious* than our forefathers, because, in the present times, the funds destined for the maintenance of *industry* are much greater in proportion to those which are likely to be employed in the maintenance of idleness, than they were two or three centuries ago.

Smith. Wealth of Nations, b. ii. c. 3.

Principles, let me add, which were still more *industriously* disseminated at the Revolution by Locke, at the Accession by Hoadly, and a hundred years before either by Hooker.

Mason. Dedication to Soame Jenyns, Esq.

IN-DWE'LLER. } *In*, and *dwell*, (qv.) A. S.
INDWE'LLING, *n.* } *Dwelian*, hærere, to remain fixed.

One who remains, stays, abides, resides, inhabits; a resident, an inhabitant.

And the heart of the *indwellers* shal be chaûged, and turned into another meaning; for euell shall be put out, and discease shall be quenched.—*Bible*, 1551. *Esdras*, c. 6.

Since which, those woods, and all that goodly chase,
Doth to this day with wolues and thieues abound;
Which too-too true that land's *in-dwellers* since haue found.

Spenser. Faerie Queene, b. vii. c. 6.

——— Didst not thou
A queen install me there, to whom should bow
Thy earth's *indwellers*, and to this effect
Put in my hand thy sword.

Drummond. The Shadow of the Judgement.

If we so carry ourselves as not to grieve him, he will dwell within us; and that *indwelling* of his is our certain evidence and security that we shall be made partakers of everlasting life.—*Sharp*, vol. v. Dis. 3.

There are some who assign a third (way, by which the Spirit or Holy Ghost may be said to be in men;) namely, the personal *indwelling* of the Spirit in believers, (as they call it.)—*South*, vol. v. Ser. 7.

IN-EAW. To dip or plunge into the *water*. Fr. *Eau*.

But when the whizzing bells the silent air do cleave,
And that their greatest speed them vainly do deceive:
And the sharp, cruel hawks they at their backs do view,
Themselves for very fear they instantly *ineaw*.

Drayton. Poly-Olbion, s. 20.

IN-E'BRIATE, *v.* } It. *Inebbriare*; Sp. *Inebriar*; Lat. *In-ebriare*.
INE'BRIATE, *adj.* } See EBRIETY.
INEBRIA'TION.

To drink much, (sc.) till intoxicated; to intoxicate, to be or become drunk or overpowered by fermented liquor; to have or cause the giddiness, hilarity, or joyousness of intoxication.

Thus spake Peter as a man *inebriate* and made droûken with the swetenesse of this vision, not knowing what he sayed.—*Udal. Luke*, c. 9.

Their palme-wines, which they draw out of the top of a kinde of palme, at first is strong and *inebriating* wine, and in time declineth to a sowre and holesome vinegar.

Purchas. His Pilgrimage, c. 9. s. 3.

O you! whom your Creator's sight
Inebriates with delight!
Sing forth the triumphs of his name.

Habington. Castara, pt. iii.

That 'tis good to be drunk once a moneth, is a common flattery of sensuality, supporting itself upon physick, and the healthful effects of *inebriation*.

Brown. Vulgar Errours, b. v. c. 21.

The peach was very soft and of a pungent taste, like to that of *inebriating* wine.—*Boyle. Works*, vol. iv. p. 581.

We know that wine has an *inebriating* quality, but we know not what that quality is.

Reid. On the Intellectual Powers, Ess. 2. c. 17.

IN-E'FFABLE. } Fr. *Ineffable*; Sp. *Inefable*;
INE'FFABLY. } It. *Ineffabile*; *in*, (priv.) and *effable*, (qv.); Lat. *Effabilis*, from *Effari*, to speak out, to utter.

That cannot be spoken or uttered; unspeakable, unutterable.

But as the same fleshe in Christ is vnited to the diuine nature, so is it, as Christ sayd, (after Cyrilles exposition,) spirite and life, not chaunged into the diuine nature of the Spirite, but for the *ineffable* vnion in the person of Christ therunto, it is vnificatrix, (as Cyrill sayd,) and as the holy Ephesine councel decreed: a flesh geuyng life.

Bp. Gardner. Explication, fol. 9.

These be Cyprianus wordes, and then folowe thies, As in the person of Christ the humanite was seen and the diuinitie hidde, euen so the diuinitie *ineffably* infused it selfe into the visible sacrament.—*Id. Ib. Transubstantiation*, fol. 128.

He [Constantius] stood still as amazed, whiles he considered and thought of those gyant-like workes round about, [at Rome], so *ineffable*, and not of mortall men to be reached at and attempted againe.—*Holland. Ammianus*, p. 64.

He said, and on His Son with rayes direct
Shon full. He all His Father full expresst
Ineffably into His face receiv'd,
And thus the filial Godhead answering spake.

Milton. Paradise Lost, b. vi.

The virgin, who, it seems, was one of the nine sisters that attended on the goddess of Fame, smil'd with an *ineffable* grace at their meeting, and retir'd.—*Tatler*, No. 81.

But in this indefinite description there is something *ineffably* great and noble.—*Guardian*, No. 89.

Contentment with our lot, joy in our neighbour's prosperity, and resignation to the divine will, diffuse *ineffable* tranquillity over the soul.

Beattie. Moral Science, pt. i. c. 3. s. 5.

——— O! First and Best!
Thy essence, though from human sight and search,
Though from the climb of all created thought,
Ineffably remov'd; yet Man himself,
Thy lowest child of reason, Man may read
Unbounded power, intelligence supreme,
The Maker's hand on all His works impress.

Mallet. Amynior & Theodora.

IN-EFFE'CTABLE. } Also formerly *Uneffectual*,
INEFFE'CTIVE. } That cannot be (effected,) done or made, brought to pass or to an end, performed, accomplished, completed, achieved, consummated.
INEFFE'CTIVELY. } *Ineffective*, — that cannot, is not able to, do or make, &c.; and, consequentially, weak, feeble, impotent, inert, powerless, useless.
INEFFE'CTUAL.
INEFFE'CTUALLY.
INEFFE'CTUALNESS.
INE'FFICACY.
INEFFICA'CIOUS.
INEFFICA'CIOUSNESS.
INEFFI'CIENT.
INEFFI'CIENCY.

It cannot be supposed that good angels should be at the command of ignorant or vicious persons of either sex, to concur with them in superstitious acts, done by means altogether in themselves *ineffectable* and unwarrantable.

Bp. Hall. Cases of Conscience, Dec. 3. Case 2.

There he, in an *ineffectible* manner, communicates himself to blessed spirits, both angels and men.

Id. The Soul's Farewel to Earth.

Therefore an *ineffective* pity and a lazy counsel, an empty blessing and gay words, are but deceitful charity.

Bp. Taylor, vol. i. Ser. 12.

Vertue hates weak and *ineffective* minds, and tame, easie prosecutions.—*Id. Ib.* Ser. 13.

But as in the unregenerate the mind did strive though it was over-power'd, yet still it contended, but *ineffectively* for the most part; so now when the Spirit rules, the flesh strives, but it prevails but seldom, it is over-powered by the Spirit.—*Id. Of Repentance*, c. 8. s. 5.

——— Thou thyselfe with scorne
And anger wouldst resent the offer'd wrong,
Though *ineffectual* found.—*Milton. Paradise Lost*, b. ix.

There are these two things here to be performed by us; first, to discover and produce the chief heads of arguments or grounds of reason, insisted on by the Atheists to disprove a Deity, evincing withal briefly the *ineffectualness* and falseness of them.—*Cudworth. Intellectual System*, p. 63.

No marvell if carnall mindes despise the foolishnesse of preaching, the simplicity of sacraments, the homelinesse of ceremonies, the seeming *inefficacy* of censures.

Bp. Hall. Cont. Elishah with Naaman.

But yet the most careful endeavours do not always meet with success; and even our blessed Saviour's preaching, who spake as never man spake, was *ineffectual* to many.

Stillingfleet, vol. ii. Ser. 10.

Hereford was surprised on the 18th of December by Colonel Birch and Colonel Morgan, after it had been besieged for about two months *ineffectually* by the Scotts.

Ludlow. Memoirs, vol. i. p. 145.

The *ineffectualness* of the mountebank's medicines was soon discovered.—*Burnet. Hist. of the Reformation*, an. 1548.

The pæony-root has been much commended, both by ancient and modern physicians of no mean account, as an amulet against the falling sickness, and yet has been by many found *ineffectual*; we have been apt to suspect, that its *inefficacy*, if it be but infrequent, might possibly proceed from its having been unseasonably gathered.

Boyle. Works, vol. i. p. 346.

The objection itself is this: That the scripture is so unadorned with flowers of rhetorick, and so destitute of eloquence, that it is flat, and proves commonly *inefficacious* upon intelligent readers.—*Id. Ib.* vol. ii. p. 295.

To this we may probably impute that strange *inefficaciousness* we see of the word. Alas! men rarely apply it to the right place.—*Lively Oracles, &c.* p. 194.

Numerous texts affirm this total insensibility and *inefficiency* of all such entities in the most absolute terms.

Law. On the Theory of Religion, pt. ii.

In a word, [let him calculate] how full and compleat and contagious his vices have been; and how faint and partial and *ineffective* his best virtues.

Hurd. Works, vol. iii. Ser. 35.

The empress and all the people being present, he touched the women with two of the crosses *ineffectually*; but as soon as he had made use of the third, she arose in perfect health, and stronger than she had ever been.

Jortin. Remarks on Ecclesiastical History.

I suppose they must talk of assignats, as no other language would be understood. All experience of their *inefficacy* does not in the least discourage them.

Burke. On the French Revolution.

If such confederacies, cemented by such means, are suffered to pass without due animadversion, the authority of Parliament must become *inefficacious*, as all other authorities have proved, to restrain the growth of disorders either in India or in Europe.—*Id. On the Affairs of India.*

He is as insipid in his pleasures, as *inefficient* in every thing else.—*Lord Chesterfield.*

IN-E'LEGANT. } See UN. Lat. *In-elegans*.
INE'LEGANTLY. } Without choice or selection; common, vulgar, coarse, rude, unpolished.
INE'LEGANCE. }

——— On hospitable thoughts intent,
What choice to chuse for delicacie best,
What order, so contriv'd as not to mix
Tastes, not well joyn'd, *inelegant*, but bring
Taste after taste, upheld with kindliest change.

Milton. Paradise Lost, b. v.

——— The miry fields
Rejoicing in rich mould, most ample fruit
Of beauteous form produce; pleasing to sight,
But to the tongue *inelegant* and flat.

J. Philips. Cider, b. i.

He was not so much buried, as for a while deposited in the grave for a small inconsiderable space; so that even in this respect he may not *inelegantly* be said to have tasted of death; for a taste is transient, short, and quickly past.

South, vol. iii. Ser. 10.

It [too frequent repetition of pronouns] renders style often obscure, always embarrassed and *inelegant*.

Blair, vol. i. Lect. 11.

In glaring Chloe's man-like taste and mien
Are the gross splendours of the tulip seen;
Distant they strike, *inelegantly* gay,
To the near view no pleasing charms display.
Shenstone. To a Lady, October 7, 1736.

Whene'er his images betray'd
Too strong a light, too weak a shade,
Or in the graceful and the grand
Confess'd *inelegance* of hand,
His noble master, who could spy
The slightest fault with half an eye,
Set right, by one ethereal touch,
What seem'd too little or too much.
Cawthorn. The Birth and Education of Genius.

IN-E'LIGIBLE. See Un, Inelegant, and Elect.
That cannot be chosen.

He that cannot be admitted, cannot be elected; and the votes given to a man *ineligible* being given in vain, the highest number of an *eligible* candidate becomes a majority.
Johnson. The False Alarm.

IN-E'LOQUENT. Fr. *Inéloquent*;—*Un*-eloquent (says Cotgrave.)

To whom thus Raphael answer'd, heav'nly meek,
Nor are thy lips ungraceful, sire of men,
Nor tongue *ineloquent*.—*Milton. Par. Lost*, b. viii.

IN-ELU'CTABLE. Lat. *Ineluctabilis*; *in*, (priv.) and *eluctari*, (*e*, and *luctari*,) to struggle out, and, consequentially, escape from.
Not to be escaped or shunned.

As if the damnation of all sinners now were *ineluctable* and eternal.—*Pearson. On the Creed*, Art. 5.

IN-ELU'DIBLE. That cannot be evaded or escaped.

And now one would think that an opinion so very obnoxious, and so lyable to such grand inconveniences, should not be admitted but upon most pressing reasons and *ineludible* demonstrations
Glanvill. Pre-existence of Souls, c. 2. p. 18.

IN-ENARRA'BLE. Fr. and Sp. *Inenarrable*; It. *Inenarrabile*; Lat. *In-enarrabilis*.
That may not be told or related.

This blessed Lorde is to be set by aboue althing, he is to be loved beste, for his *inenarrable* goodnes.
Fisher. Seuen Psalmes, Ps. 143. pt. iii.

The princes then, and nauie that did bring
These so *inenarrable* troopes; and all their soyles, I sing.
Chapman. Homer. Iliad, b. ii.

These (I say) she [Erinnys] courseth and hunteth with great misery and much dolor, untill such time as she haue overtaken them all and plunged them into a bottomlesse pit of darkness *inenarrable* and invisible.
Holland. Plutarch, p. 459.

Finally, is there ought more admirable, than the *inenarrable* force of the reciprocall tides of the sea, ebbing and flowing as it doth, whereby it keepeth a current also, as it were the streame of some great river?
Id. Plinie, b. xxxii. c. 1.

IN-EPT. } Fr. *Inept*; It. and Sp. *Inepto*;
Ine'ptitude. } Lat. *Ineptus*; *in*, and *aptus*,
Ine'ptly. } (Gr. Ἅπτειν, to bind, to join,)
Ine'ptness. } joined, and consequently, fitted, suited. See Apt.
Unfit, unsuited; not ready or prepared; awkward, useless, vain, foolish.

The Aristotelian philosophy is *inept* for new discoveries; and therefore of no accommodation to the use of life.
Glanvill. The Vanity of Dogmatizing, c. 19.

Doubtless the reason of this *ineptitude* to motion in this position is, that they cannot give way one to another, and motion can no where begin because of the plenitude.
Id. Ib. c. 6.

Doth that wisdome, that hath made all things in number, weight, and measure, and disposed them in such exact harmony and proportions, use to act so *ineptly*.
Id. Pre-existence of Souls, c. 2.

The feebleness and miserable *ineptness* of infancy.
More. Pre-existence of Souls, 1647, Pref.

But our mechanic theists will have their atoms never so much as once to have fumbled in these their motions, nor to have produced any *inept* system or incongruous forms at all, but from the very first all along to have taken up their places, and ranged themselves so orderly, methodically, and directly, as they could not possibly have done it better had they been directed by the most perfect wisdom.
Ray. On the Creation, pt. i.

The qualification I mean, (that conduces to the fixity of a body) is the *ineptitude* of the component corpuscles for avolation, by reason of their branchedness, irregular figures, crookedness, or other inconvenient shape.
Boyle. Works, vol. iv. p. 307.

To avoid therefore that *ineptitude* for society, which is frequently the fault of us scholars, and has to men of understanding and breeding something much more shocking and untractable than rusticity itself, I take care to visit all publick solemnities, and to go into assemblies as often as my studies will permit.—*Tatler*, No. 203.

They [the Peripateticks] *ineptly* fansied [the crystalline humour of the eye] to be the immediate organ of vision wherein all the species of external objects were terminated.
Ray. On the Creation, pt. ii.

IN-E'QUAL. } The adj. is usually written
Inequa'lity. } *Un*; the sub. *In*. It. *Inegual*; Lat. *In-equalis*. See Equable.
Dissimilar, unlike, uneven, disproportionate, inadequate.

Knowe the nombre of the degrees in the houres *inequals*, and depart hem by 15. and take there thilke houres *equalles*.
Chaucer. Of the Astrolabie.

Justyce dystributiue hath regarde to the persone, iustyce commutatiue hath no regarde to the person, but onely consideringe the *inequalite*, whereby the one thynge exceedeth the other, indeuoureth to brynge them bothe to an *equalite*.
Sir T. Elyot. The Governour, b. iii. c. 1.

Meane while I wonder at so proud a backe,
Whiles th' empty guts lowd rumblen for long lacke:
The belly envieth the back's bright glee,
And murmurs at such *inequality*.
Bp. Hall, b. iii. Sat. 17.

But Numa considering the *inequality* stood upon eleven daies, for that the twelve revolutions of the moon are run in 354 daies, and the revolution of the sun in 365 daies, he doubled the 11 daies, whereof he made a moneth, which he placed from two years to two years after the moneth of February.—*North. Plutarch*, p. 59.

Such a divulsion may be made in glass by but an *inequal* motion between the neighbouring parts.
Boyle. Works, vol. i. p. 459.

Notwithstanding which *inequality* of number, it was unanimously resolved in a council of war to fight the Dutch fleet.—*Ludlow. Memoirs*, vol. ii. p. 3.

We sometimes find men complaining of *inequalities* in events, which were indeed the effects of a most *equal* providence.—*Warburton. The Divine Legation*, b. v. s. 4.

IN-E'QUITABLE. See Inequal.
Not even or *equal*; not alike to all; and, consequentially, partial, unjust.

Wherein there appears no weakness nor humour, no spark of arbitrary or *inequitable* disposition, but unreserved and unnigardly goodness.
Search. Light of Nature, vol. ii. pt. iii. c. 28.

Nor when they were in partnership with the farmer, as often was the case, have I heard that they had taken the lion's share. The proportions seemed not *inequitable*.
Burke. On the French Revolution.

IN-ERGE'TICAL. See Enrgize.
Having no *energy* or power to act or in action; powerless.

And consequently, that those eminent stars and planets, that are in the heavens, are not to be considered by us as sluggish *inergetical* bodies, or as if they were set only to be as bare candles to us, but as bodies full of proper motion, of peculiar operation, and of life.—*Boyle. Works*, vol. v. p. 640.

IN-E'RRABLE. } It is usual to write *Un*-
Ine'rrableness. } erring. Lat. *In-errabilis*.
Inerrabi'lity. } See To Err.
Ine'rringly. } That cannot go astray, or out of the right way, that cannot go or be wrong; cannot mistake or be misled or misguided; infallible.

He [the sonne] is the profoundite of thy *inerrable* wysedom, so yᵗ he knew what was profytable for us, and what was acceptable to thee.—*Fisher. Seuen Psalmes*, Ps. 143.

The carefullest ambassador may perhaps swerve from his message; these (which was one of the priviledges of the apostles) were through the guidance of God's Spirit, in the acts of their function *inerrable*.
Bp. Hall. Episcopacy by Divine Right.

The infallibility, and *inerrableness*, which is assumed, and inclosed by the Romish church, without any *inerrable* ground to build it on, being taken for an unquestionable principle, is (by the security it brings along with it) apt to betray men to the foulest whether sins, or errors, whensoever this pretended infallible guide shall propose them.
Hammond. Works, vol. i. p. 479.

Of the last part of this our profession, it is now meet, that I add some few words, viz. what our opinion is of the *inerrability* of a General Council, truly so called, and qualified as hath been formerly described.—*Hammond. Works*, p. 557.

That divers limners at a distance, without either copy or designe, should draw the same picture to an undistinguishable exactness, both in form, and colour, and features, this is more conceivable, then that matter, which is so diversified both in quantity, quality, motion, site, and infinite other circumstances, should frame itself so *absolutely* [in some editions *inerringly*] according to the idea of its kind.
Glanvill. Vanity of Dogmatizing, c. 5.

INE'RT. } It. and Sp. *Inerte*; Lat. *Iners*;
Ine'rtly. } *ars* in quo non erit ulla; from
Ine'rtness. } Lat. *Ars*; Gr. Ἀρετη, strength or skill. See Art.
Having no power, or strength, or activity; inactive, slothful, sluggish; senseless, motionless.

But if you'l say that motion is not of the nature of matter, but that it is *inert* and stupid of it self—then it must be moved from some other.
H. More. Antidote against Atheism, b. ii. c. 1.

If a disease or old age can rase out the memory of past actions, even while we are in one and the same condition of life, certainly so long and deep a swoon as is absolute insensibility and *inertness*, may much more reasonably be thought to blot out the memory of another life, whose passages probably were nothing like the transactions of this.
Glanvill. Vanity of Dogmatizing, c. 5.

If to your builder you will conduct give,
A power to choose, to manage and contrive,
Your idol chance, suppos'd *inert* and blind,
Must be enroll'd an active conscious mind.
Blackmore. Creation, b. iv.

Ye powers! whose mysteries restor'd I sing,
To whom Time bears me on his rapid wing,
Suspend awhile your force *inertly* strong,
Then take at once the poet and the song.
Pope. The Dunciad, b. iv.

——— Ev'n the favour'd isles
So lately found, although the constant sun
Cheer all their seasons with a grateful smile,
Can boast but little virtue; and, *inert*
Through plenty, lose in morals, what they gain
In manners—victims of luxurious ease.
Cowper. Task, b. i.

It is not humanity, but laziness and *inertness* of mind which produces the desire of this kind of indemnities.
Burke. On the Policy of the Allies.

INE'SCATE, *v.* } It. *Inescare*; Lat. *Inescare*.
Inesca'tion. } See Escalent.
To tempt with *food*, or a bait of *food*; to tempt, to allure, to entice.

Proteus like in all formes and disguises [they] goe abroad in the night, to *inescate* and beguile young women.
Burton. Anatomy of Melancholy, p. 496.

Stage-playes have all the *inescating* lust-inflaming solicitations accompanying them, that either human pravity or Satan's policy can invent.
Prynne. Histrio-Mastix, pt. i. Act v. sc. 10.

Herein lies true fortitude and courage, in overcoming all the deceitful allurements and *inescations* of flesh and blood.
Hallywell. Excellence of Moral Virtue, (1692) p. 107

IN-ESPE'CIALLY. (*In*, aug.) See Especial. Particularly.

Inespecially for as muche as a great number of hys souldyers beinge eyther deade or maymed wyth woundes, the matter was driuen to so hard a point, that fewe remayned able to make defence.—*Goldinge. Cæsar*, fol. 136.

Inespecially, considering howe great a corsye it was to theyr hartes for them which bare away the renowne of cheualry and feates of warre from all other nations, to haue lost so much of that theyr estymacion, that they should be brought in subjection and bondage to the people of Rome
Id. Ib. fol. 142.

IN-ESSE'NTIAL. Having no *essence* (existence) or being.

Prime sister of th' *inessential* bands,
Erect, persuasive Expectation stands;
On each pursuit she flourishes with grace,
And gives a butterfly to lead the chase.
Brooke. Constantia.

IN-E'STIMABLE. } See Un.
Ine'stimably. } That cannot have a price or value set upon it, (sc.) because above all price; invaluable, incalculable.

In the Scriptures and promises of God written for our consolation and helpe) we fele bothe *inestimable* comfort and helpe euē in the middes of our afflictions & in ye deathe
Joye. Exposicion of Daniel, c. 11.

Inestimablye more maketh the poore fyshers learnynge to the vnderstandynge of these misteryes, then the proud paynted eloquence or far fet reasons of the philosophers.
Bale. Image, pt. ii. c. 17.

Where from the purest spring
The sacred nectar sweet
Is thy continuall drinke:
Where thou doost gather now
Of well emploied life,
Th' *inestimable* gaines.
Spenser. The Mourning Muse of Thestylis.

Glabrio, because he would bring some displeasure particularly, and most of all upon Cato, said he would giue ouer his suite for the censourship, since that there was another competitour as newly come up as himselfe, (whereat the nobles indeed tooke indignation inwardly, although they said nothing) who pursued the cause so against him, even with incredible and *inestimable* perjurie, (*i. e.* too great for the fine to be *estimated.*)—*Holland. Livie*, p. 980.

So Paul and John that into Patmos went,
Heard and saw things *inestimably* excellent.
More. On the Soul, pt. iii. c. 3. s. 7.

Verse shows a rich *inestimable* vein,
When, dropp'd from heaven, 'tis thither sent again.
Waller. Of Divine Poesy, c. 1.

Such is his goodness to those he is pleased thus to deal with, in proposing and reserving them a crown in some sort proportionate to, and yet *inestimably* outvaluing, the toils and difficulties requisite to obtain it.
Boyle. Works, vol. ii. p. 388.

Are there on earth (let me not call them men)
Who lodge a soul immortal in their breaste;
Unconscious as the mountain of its ore;
Or rock of its *inestimable* gem!
Young. The Complaint, Night 5.

IN-E'VIDENT. } Not being or making clear,
INE'VIDENCE. } not showing, clearly to the sight; not making manifest, or discovering plainly; obscure, unmanifest.

These suppositions therefore are not sufficient to explicate the first productions of perfect animals, at least without multiplication of *inevident* and unexplicable suppositions.
Hale. Origin. of Mankind, p. 324.

If they [mankind] have at any time happened upon some sound and substantial truth, they commonly fix unto it explications and additions of their own, which many times, by their *inevidence*, absurdity, or incongruity, draw in question the truth itself to which they are appendicated.
Id. Ib. p. 290.

Charge them (saith St. Paul) that are rich in this world, that they be not high-minded nor trust in uncertain riches: (ενι πλουτου αδηλοτητι, in the obscurity, or *inevidence* of riches.)—*Barrow*, vol. i. Ser. 31.

IN-E'VITABLE. } Fr. and Sp. *Inévitable*; It. *Inevitabile*; Lat. *Inevitabilis*. See EVITE.
INE'VITABLY.
INEVITABI'LITY.
That may not be shunned or avoided, eschewed or escaped; unavoidable.

Thei would destroy ye fre wil of mã & lay ye weight of their owne synnes to ye charge of God's *inevytable* prciens, & their own *inevitable* destiny.—*Sir T. More. Workes*, p. 645.

The lee side of ve lay full of flats and dangers *inevitable*, if the wind blew hard at South.
Hackluyt. Voyages, vol. iii. p. 157.

Be not, I pray you, so out of your wits,
But call to mind th' *inevitable* ill
Must fall on ye, if ye continue still
Thus mad and frantic. *Drayton. The Moon-Calf.*

By dipping voluntarily his fingers' end, yet with shew of great remorse, in the blood of Strafford, whereof all men clear him, he thinks to escape that sea of innocent blood wherein his own guilt *inevitably* hath plung'd him all over.
Milton. An Answer to Eikon Basilike.

By liberty, I do understand neither a liberty from sin, misery, servitude, nor violence, but from necessity, or rather necessitation; that is, an universal immunity from all *inevitability* and determination to one.
Bp. Bramhall against Hobbs.

Alcides bore not long his flying foe,
But, bending his *inevitable* bow,
Reach'd him in air, suspended as he stood,
And in his pinion fix'd the feather'd wood.
Dryden. Ovid. Met. b. xii.

If they could persuade themselves to believe that their miseries were *inevitable*, it was just as well as if they could force themselves to think that those miseries were no evils.
Warburton. The Divine Legation, b. iii. s. 6.

People, not very well grounded in the principles of publick morality, find a set of maxims in office ready made for them, which they assume as naturally and *inevitably*, as any of the insignia or instruments of the situation.
Burke. On a late State of the Nation.

IN-EXCI'TABLE. That cannot be raised or roused.

And then she rous'd him from his rest, and said;
Up (my Dardanides) forsake thy bed.
What pleasure, late emploid, letts humour steepe
Thy lidds, in thus *inexcitable* sleepe!
Chapman. Homer. An Hymn to Venus.

IN-EXCU'SABLE. } See *Un.*
INEXCU'SABLY.
INEXCU'SABLENESS. } That cannot be freed, or cleared, or exempted from blame or *accusation*; that cannot be exculpated, released, or discharged from obligation or penalty; that cannot be forgiven.

Wherfore thou art *unexcusable* ech man that demest.
Wiclif. Rom. c. 2.

Therefore art thou *inexcusable* O man whosoeuer ye be that iudgest.—*Bible*, 1551. *Ib.*

Now that these heavenly mansions are to be void, you that shall hereafter be found unlodged will become *inexcusable*; especially since virtue alone shall be sufficient title, fine, and rent.—*Carew. Cælum Britannicum.*

Yet will it *inexcusably* condemn some men, who having received excellent endowments, have yet sat down by the way, and frustrated the intention of their habilities.
Brown. Vulgar Errours, b. i. c. 5.

Why was it else that the presence of the persons should thus inexpectedly make good the relation, if God had not meant the *inexcusableness* of Jehoram.
Bp. Hall. Cont. The Shunamite Suing.

Of all hardnesses of heart, there is none so *inexcusable* as that of parents towards their children.—*Spectator*, No. 181.

He that sins against these inward checks, presumes, and what is more, he presumes *inexcusably*.
South, vol. vii. Ser. 11.

From what hath been said we see the horrible guilt, and the utter *inexcusableness* of those men, that notwithstanding the gospel means of salvation, that have been so long afforded them, do still continue infidels in their judgment or immoral in their lives.—*Sharp*, vol. i. Ser. 6.

Sir, I should be *inexcusable* in coming after such a person [Mr. Glover] with any detail; if a great part of the members who now fill the house had not the misfortune to be absent when he appeared at your bar.
Burke. On Conciliation with America.

They accounted Christians *inexcusably* obstinate and perverse, when they would not sacrifice to idols, and no better than fools and madmen, when they would suffer death rather than submit to the command of the magistrate.
Jortin. On the Christian Religion, Dis. 1.

IN-E'XECRABLE. Malone thinks the *in* augmentative, and that Shakespeare meant most *execrable*, (qv.)
The third folio, and modern editors, read *inexorable*.

——— Can no prayers pierce thee?
Jew. No. None that thou hast wit enough to make.
Gra. O be thou damn'd *inexecrable* dogge,
And for thy life let iustice be accus'd.
Shakespeare. Merchant of Venice, Act iv. sc. 1.

IN-EXHA'LABLE. That cannot be breathed out, emitted, or evaporated.

So a new laid egg will not so easily be boiled hard, because it contains a greater stock of humid parts; which must be evaporated, before the heat can bring the *inexhalable* parts into consistence.—*Brown. Vulgar Errours*, b. vi. c. 28.

IN-EXHA'USTED. } Also *Un.* Lat. *Inexhaustus.*
INEXHA'USTIBLE.
INEXHA'USTIBLY.
INEXHA'USTIVE. } That cannot be drawn out or forth, drained or emptied; consequentially—cannot be worn out, wearied, or fatigued.

It is not without grief and indignation, that I behold that divine science employing all her *inexhaustible* riches of wit and eloquence, either in the wicked or beggarly flattery of great persons, or the unmanly idolizing of foolish women, or the wretched affectation of scurril laughter, or at best on the confused antiquated dreams of senseless fables and metamorphoses.—*Cowley. Poems*, Pref.

Nay, we might yet carry it farther, and discover in the smallest particle of this little world, a new *inexhausted* fund of matter, capable of being spun out into another universe.
Spectator, No. 420.

Virgil, above all poets, had a stock, which I may call almost *inexhaustible*, of figurative, elegant, and sounding words.—*Dryden. Æneis*, Ded.

But when s'n has lodged the sinner in hell the cup which God then administers shall be all justice, without mercy, all wrath and venom, all dregs, and yet no bottom; a cup never to be drank off, *inexhaustibly* full, inconceivably bitter.
South, vol. x. Ser. 10.

——— Ah, where find words
Ting'd with so many colours, and whose power,
To life approaching, may perfume my lays
With that fine oil, those aromatic gales
That *inexhaustive* flow continual round!
Thomson. Spring.

But where consenting wishes meet, and vows
Reciprocally breath'd confirm the tie,
Joy rolls on joy, an *inexhausted* stream!
Smollett. The Regicide, Act i. sc. 3.

It is not so easy as it might seem to find comick subjects capable of a new and pleasing form; but history is a source, if not *inexhaustible*, yet certainly so copious as never to leave the genius aground.
Johnson. A Dissertation on Greek Comedy.

IN-EXI'STENT. } See UN. There are two words so written:
INEXI'STENCE. } *In*, or *un*-existent (*in* priv.)
INEXI'STENCY. } *in*, or *en*-existent (*in* aug.)
INEXI'STING. }
In, (priv.) Consequentially—
Not being, not living; not having life or being.
In, (aug.) Being or living *in*, having life or being in; inbeing; indwelling, inherent.

Although there were more things in nature than words which did express them, yet even in these mute and silent discourses, to express complexed significations, they took a liberty to compound and piece together creatures of allowable forms into mixtures *inexistent*.
Brown. Vulgar Errours, b. v. c. 20.

Empedocles and Democritus, deceiving themselves, unawares destroy all generation of things out of one another, leaving a seeming generation only: for they say that generation is not the production of any new entity, but only the secretion of what was before *inexistant*; as when divers kinds of things confounded together in a vessel, are separated from one another.—*Cudworth. Intel. System*, p. 15.

No real substantial entity (they taught) can either spring of itself out of nothing, or be made out of any other substance distinct from it, because nothing can be made *ex μηδενος συνυπαρχοντος η προυπαρχοντος*, from nothing either *inexisting* or preexisting.—*Id. Ib.* p. 38.

Though it could be proved, that earth is an ingredient actually *inexistent* in the vegetable and animal bodies, whence it may be obtained by fire; yet it would not necessarily follow, that earth, as a preexistent element, does with other principles convene to make up those bodies, whence it seems to have been separated.
Boyle. Works, vol. i. p. 578.

We think we have made complete enumerations of the several ways of *inexistence* of an attribute in a subject, or of an operation of one thing upon another, when indeed we have overlooked one or other, and perhaps that, which we have thus pretermitted, may be the true one.
Id. Ib. vol. iv. p. 457.

They [Spirit] are not divided from the subsistence of the Father, but are in the Father, and the Father in them, by a certain *inexistence*, or inhabitation so called.
Bp. Bull, vol. ii. Dis. 6.

But if one were to form a notion of consummate glory under our constitution, one must add to the above-mentioned felicities a certain necessary *inexistence* and disrelish of all the rest without the prince's favour.
Spectator, No. 139.

If you examine what those forms and ideas were you will find they were not God, nor attributes, nor yet distinct substances, but *inexistencies* in him; which *inexistency* was a very convenient term, implying somewhat that was both a substance and not a substance, and so carrying the advantages of either.—*Search. Light of Nature*, vol. ii. pt. i. c. 15.

The ancients, holding the eternity of forms and ideas, supposed them substances *inexisting* within the divine mind: what is the proper import of *inexisting*, or the distinction between a subsistence and a substance, I shall not attempt to explain, having no clear apprehension of it myself.—*Id. Ib.* c. 11.

IN-E'XORABLE. } Fr. and Sp. *Inexorable*;
INE'XORABLY. } It. *Inesorabile*; Lat. *Inexorabilis.*
That cannot or may not be prevailed upon by (*oral*) prayer; cannot or may not be persuaded or entreated; relentless.

For the mitigating of whose wilfulnes the kyng sent to them fifty horsemen to declare hys clemency towardes suche as submitted themselues, and howe *inexorable* hee was to such as hee wanne by force.
Brende. Quintus Curtius, fol. 192.

As for lawes they are things deafe and *inexorable*.
Holland. Livius, p. 45.

But ah! the mighty bliss is fugitive!
Discolour'd sickness, anxious labour come,
And age, and death's *inexorable* doom.
Dryden. Virgil. Georgics, b. iii.

He too, with whom Athenian honour sank;
And left a mass of sordid lees behind,
Phocion the good: in public life severe,
To virtue still *inexorably* firm *Thomson. Winter.*

They pay off their protection to great crimes and great criminals by being *inexorable* to the paltry frailties of little men; and these modern flagellantes are sure, with a rigid fidelity, to whip their own enormities on the vicarious back of every small offender.
Burke. On the Nabob of Arcot's Debts.

Like Rhadamanthus from th' infernal seat
Of judgment, which *inexorably* dooms
The guilty dead to ever during pain
Glover. Leonidas, b. x.

IN-EXPE'CTED. **INEXPE'CTEDLY.** **INEXPE'CTEDNESS.** **INEXPECTA'TION.** More usually *Un.* Not looked for; unforeseen, unthought or unprovided; sudden, unawares.

Jehu is no lesse subtile than valiant; he knew that the notice of this *inexpected* change might worke a busie and dangerous resistance.
Bp. Hall. Cont. Jehu with Jehoram, &c.

How could it bee otherwise, when those great spirits of hers, that had beene long used to an uncontrolled soveraignitie, finde themselves so *inexpectedly* suppressed
Id. Ib. Athalia & Joash.

The *inexpectedness* of pleasing objects makes them many times the more acceptable.—*Id. Ib. Esther swing, &c.*

It is therefore fit we take heed of such things as are like multiplying-glasses, and shew fears either more numerous, or bigger, far than they are. Such are *inexpectation*, unacquaintance, want of preparation.—*Feltham*, pt. ii. Res. 8.

IN-EXPE'DIENT. See Un. Lat. *Ex-pedire*, (*pedem* retentum liberare, to set at liberty a *foot* held fast.)

Expedient is applied literally when the *feet* are at liberty, *inexpedient* when they are not so, and, consequentially,—

Not having free, easy motion or power of motion; not easy or convenient; inconvenient, unsuitable, unfit, improper.

There were several conferences between Ridley and Hooper, not without heat; Hooper maintaining, that if it was not unlawful, yet it was highly *inexpedient* to use those ceremonies.—*Burnet. Hist. of the Reformation*, an. 1550.

By this subscription they seemed to allow the lawfulness of the garments, though on account of the *inexpediency* of them they declined to use them.
Strype. Life of Abp. Parker, an. 1654.

A little reflexion will shew that they are indeed *inexpedient*, that is, unprofitable, unadvisable, improper in a great variety of respects.—*Hurd. Works*, vol. vii. Ser. 48.

It is not the rigour, but the *inexpediency* of laws and acts of authority which makes them tyrannical.
Paley. Moral Philosophy, b. vi. c. 5.

IN-EXPE'RIENCED. **INEXPE'RIENCE.** Also *Un.* Not having knowledge or wisdom acquired or gained by repeated trial, by frequent and repeated proof, by practice; unpractised.

But still thy words at random, as before,
Argue thy *inexperience* what behooves,
From hard assaies and ill successes past,
A faithful leader—not to hazard all
Through wayes of danger by himself untri'd.
Milton. Paradise Lost, b. iv

But (as a child, whose *inexperienc'd* age
Nor evil purpose fears nor knows) enjoys
Night's sweet refreshment, humid sleep sincere.
J. Philips. Cider, b. ii.

And this consideration, as on the one hand it lays some imperfections to their [Persius and Lucan] charge; so on the other side, it is a candid excuse for those failings, which are incident to youth and *inexperience*.
Dryden. Juvenal, Ded.

Nor these alone, whose pleasures less refin'd
Might well alarm the most unguarded mind,
Seek to supplant his *inexperienc'd* youth,
Or lead him devious from the path of Truth.
Couper. The Progress of Errour.

IN-EXPE'RT. Also, formerly, *Un.* See INEXPERIENCED.

Who has not the readiness, adroitness, dexterity, skill, of *experience*, or of much practice.

They are dangerous and not *inexpert* Parthians, who shoot out their arrowes, even bitter invectives, against the sacred and apostolicall government of the church, and such as know how to fight, fleeing.—*Bp. Hall. Anew. to Vindication.*

By this means the secrets of state are frequently divulg'd, and matters of greatest consequence committed to *inexpert* and novice counsellors, utterly to seek in the full and intimate knowledge of affairs past.
Milton. On a Free Commonwealth.

Thou, of a humour cross to that, hast chose
A friend or two, whose verse hops like rough prose;
From whose *inexpert* vein thou canst not look
For lines that may enhance the price o' th' book.
Wilkins. Richard Hatton, Esq. to the Author.

——— O *inexpert* in arms,
Yet vain of freedom, how dost thou beguile,
With dreams of hope, these near and loud alarms.
Akenside. To the Country Gentlemen of England.

IN-E'XPIABLE. **INE'XPIABLY.** **INE'XPIATE.** That cannot be atoned for by *pious* deeds; cannot be atoned for, or repaired, or averted.

But Annibal found them streight, and smelt this jugling, and was not ignorant that he was the onely man that the Romanes shot at, and howsoever peace was graunted to the Carthaginians, yet they continued an endlesse and *inexpiable* warre with him alone still.—*Holland. Livius*, p. 851.

Old Domitian, farre unlike unto father and brother, stained the memoriall of his name with *inexpiable* detestation.
Id. Ammianus, p. 110.

But now to rest *inexpiate* were much too rude a part.
Chapman. Homer. Iliad, b. ix.

Should I offend, by high example taught,
'Twould not be an *inexpiable* fault;
The crimes of malice have found grace above,
And sure kind heaven will spare the crimes of love.
Pomfret. Love's Triumph over Reason.

Excursions are *inexpiably* bad;
And 'tis much safer to leave out than add.
Roscommon. Essay on Translated Verse.

As well might we in England think of waging *inexpiable* war upon all Frenchmen for the evils which they have brought upon us in the several periods of our mutual hostilities.—*Burke. On the French Revolution.*

IN-E'XPLICABLE. **INE'XPLICABLY.** Fr. and Sp. *Inexplicable*; It. *Inesplicabile*; Lat. *In-explicabilis.* That cannot be unfolded, untwined, or untwisted, evolved, explained, made clear or manifest.

And there liued Titus with his lady in joye *inexplycable*, and had by her many children.
Sir T. Elyot. The Governour, b. ii. c. 12.

I condempne not naturall speculation, wherewith I thinke God pleased, for man to meruayle in cõtemplacion of his inferiour workes, and to tame his rashe wit in the *inexplicable* varietie of it.
Bp. Gardner. Explication. Transubstantiation, fol. 99.

Inexplicable Nature, by
The God of Nature wrought,
Makes things seeme miracles to some,
By some not wonders thought.
Warner. Albion's England, b. xi. c. 62.

But what of all this, now the power of godliness is denyed by wicked men. How then? what is their case? Surely *inexplicably*, inconceivably fearefull.
Bp. Hall. The Hypocrite.

Whence all its qualities are in the vulgar philosophy, by I know not what *inexplicable* ways, supposed to flow.
Boyle. Works, vol. i. p. 372.

Confounded by the complication of distempered passions, their reason is disturbed; their views become vast and perplexed; to others *inexplicable*; to themselves uncertain.
Burke. On the Revolution in France.

IN-EXPRE'SSIBLE. **INEXPRE'SSIBLY.** **INEXPRE'SSIVE.** Also formerly *Un.* That cannot be forced out; cannot be uttered, unutterable; cannot be told.

Who since the morning hour set out from heav'n,
Where God resides, and ere mid-day arriv'd
In Eden, distance *inexpressible*
By numbers that have name
Milton. Paradise Lost, b. viii.

They shall perfectly love and delight in each other; and by an *inexpressible* union of sublimated charity, each shall make what the other enjoys his own, and altogether shall make up in different notes one sweet harmonious consort to the praises of God, the fountain of their bliss.
Bp. Bull, vol. i. Ser. 7.

That account of the hymns which our first parents used to hear them sing in these their midnight walks is altogether divine, and *inexpressibly* amusing to the imagination.
Spectator, No. 321.

What *inexpressible* grandeur does the following rural image in Isaiah, for instance, receive from the intervention of the Deity: The nations shall rush like the rushings of many waters; but God shall rebuke them, and they shall fly far off.—*Blair*, vol. iii. Lect. 41.

It [the hair] is universally black, and is formed into a kind of circular wreath upon the top of the head, where it is fastened with a bodkin, in a taste which we thought *inexpressibly* elegant.—*Cook. Second Voyages*, b. ii. c. 12.

No features then the poet's mind would trace,
But one black vizor blot out all the face.
O! glorious times, when actors thus could strike,
Expressive, *inexpressive*, all alike!
Lloyd. Prologue to Hecuba, 1761.

And you, ye host of saints, for ye have known
Each dreary path in life's perplexing maze,
Tho' now ye circle yon eternal throne
With harpings high of *inexpressive* praise,
Will not your train descend in radiant state,
To break with mercy's beam this gath'ring cloud of fate
Mason. Elfreda. Chorus, Ode i.

IN-EXPU'GNABLE. **INEXPU'GNABLY.** Fr. and Sp. *Inexpugnable*; It. *Inespugnabile*; Lat. *In-expugnabilis.* See IMPUGN. That cannot be beaten or overpowered, conquered, overcome, or subdued; unconquerable, impregnable.

The Kinge Balthazar with his nobles were festing and banketing in the night in moste securitie) for that they thought their cite to be *inexpugnable*.
Joye. Expos. of Daniel, c. 1.

He maketh hys assayes and assaultes here thereat, and leeseth not onely hys labour in the ende, but also by some of his own argumentes, wherewith he would impugn it maketh it rather more strong, and proueth it playn *inexpugnable*.—*Sir T. More. Workes*, p. 662.

It seemed *inexpugnable*, both for the height of the walls, as also for the multitude of souldiers they had to defend it
North. Plutarch, p. 611

[He] can, out of the perfect knowledge of the nature of things, distinctly plead the unavoidableness of sundry ill emergencies from that incompossibility and incommensurability that is *inexpugnably* lodged up in the perverse and unreclaimable Hyle.
H. More. The Philosophical Cabbala. App. to Defence, c. 8.

Its lofty embattled walls, its bold, projecting, rounded towers, that pierce the sky, strike the imagination, and promise *inexpugnable* strength. But they are the very things that make its weakness.—*Burke. On a Regicide Peace*, Let. i.

IN-EXTE'NDED. See Un.
Not stretched out, (&c.) over any portion of space. See the quotation.

If they suppose it [the soul] to be *inextended*, or to have no parts or quantity, I confess I can have no manner of idea of the existence or possibility of such an *inextended* being without consciousness or active power.
Watts. Essay towards the Proof of a Separate State, s. 1.

IN-EXTI'NGUIBLE. **INEXTI'NGUISHABLE.** See Un. Fr. and Sp. *Inextinguible*; It. *Inestinguibile*; Lat. *In-extinguibilis.* That cannot be put out, erased, or obliterated; cannot be put out or quenched, annihilated or destroyed.

The chaffe and strawe he shall burne up with *inextinguible* fyre.—*Sir T. More. Workes*, p. 825.

So that Ammonius made answer in this wise: And how is it that other men who adore the *inextinguible* fires, which keep and preserve the same religiously for the space of an infinite number of years, one after another, could not as well perceive and observe so much?
Holland. Plutarch, p. 1076.

Being once adre, it [bitumen] is *inextinguible*, unlesse it be by throwing dust upon it.—*Id. Ammianus*, p. 444.

So under fierie cope together rush'd
Both battels maine, with ruinous assault
And *inextinguishable* rage.—*Milton. Paradise Lost*, b. vi.

If at any time you see old and long acquaintances break off with immortal, *inextinguishable* feuds, it is a thousand to one odds but it has happened by the base offices of some devilish tongue which has passed between them.
South, vol. vi. Ser. 3

The just Creator condescends to write,
In beams of *inextinguishable* light,
His names of wisdom, goodness, pow'r, and love,
On all that blooms below, or shines above.
Couper. Hope.

IN-E'XTRICABLE. **INE'XTRICABLY.** **INE'XTRICABLENESS.** **INE'XTRICATE.** Fr. and Sp. *Inextricable*; It. *Inestricabile*; Lat. *In-extricabilis.*

That cannot be freed from entanglement or perplexity, impediment or hinderance; that cannot be disentangled.

God made thee perfect, not immutable;
And good He made thee, but to persevere
He left it in thy power, ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity.
Milton. Paradise Lost, b. v.

There is no perplexity in thee, my God, no *inextricableness* in thee.—*Donne. Devotions*, (1625,) p. 122.

[Rosamond's labyrinth] was altogether under ground, being vaults arched and walled with brick and stone, almost *inextricably* wound one with another.
Drayton. Rosamond to King Henry, Annot.

——— But the equall fate
Of God withstood his stealth; *inextricate*
Imprisoning bands, and sturdy churlish swaines,
That were the heardsmen, who witheld with chains
The stealth attempter.—*Chapman. Homer. Odyssey*, b. xi.

Not on the ground that haughty Fury [Até] treads,
But prints her lofty footsteps on the heads
Of mighty men, inflicting as she goes
Long festering wounds, *inextricable* woes.
Pope. Homer. Iliad, b. xix.

Nor will that man (till it is perhaps too late) be apt to attempt an escape from the pollutions of the world, that stays till he can see none more *inextricably* intangled in them than himself.—*Boyle. Works*, vol. ii. p. 362.

There is no great principle, either in physics or in natural theology, but which, if we be not on our guard, and wise enough to stop at the extent of our ideas, will lead us into *inextricable* difficulties
Warburton. Divine Legation, b. ii. App.

Her adamantine grapple from their decks
Fate threw, and ruin on the hostile fleet
Inextricably fasten'd. *Glover. Leonidas*, b. vii.

IN-EY'EING. Inserting an *eye* or bud, inoculating.

Let sage experience teach thee all the arts
Of grafting and *in-eyeing*. *J. Philips. Cider*, b. i.

IN-FA'LLIBLE. } Fr. and Sp. *Infallible*; It. *Infallibile*. See FALLACY.
INFA'LLIBLENESS. }
INFA'LLIBLY. } That cannot be deceived or deluded, betrayed or beguiled; that cannot be mistaken, or misled, or misguided; inerrable.
INFALLIBI'LITY. }

Who destroieth God's *infallible* prouidence and predestinacion but he that decreeth) that a man may preuët the predestined and apointed howr of his death) *infallibly* foresene of God.—*Joye. Exposicion of Daniel*, c. 12.

Yea, assertained he was *infallibiye* that they [the vnuariable decrees] should in their dewe seasons come to passe.
Bale. Image, pt. ii. c. 16.

And how dangerous it were to examine antiquities by a foreign writer, (especially in those times,) you may see by the stories of the Hebrews, delivered in Justin, Strabo, Tacitus, and such other discording and contrary (besides their infinite omissions) to Moses' *infallible* context.
Drayton. Poly-Olbion, s. 1. *Selden. Illustrations.*

So was he with them, as he was with his domesticks, their predecessors, not in the immediateness and extraordinary way of calling, not in the admirable measure and kinds of their χαρισματα or gifts, not in the *infallibleness* of their judgement, nor in the universality of their charge.
Bp. Hall. Episcopacy by Divine Right.

The swine which nature secretly doth teach,
Only by fasting, sicknesses to cure,
Now but in vain is to itself a leach,
Whose sudden end *infallibly* is sure.
Drayton. Moses his Birth and Miracles, b. ii.

How shall the licensers themselves be confided in, unless we can confer upon them, or they assume to themselves above all others in the land, the grace of *infallibility* and uncorruptedness?—*Milton. Of Unlicensed Printing.*

For not two or three of that order, as some of them would impose upon us, but almost the whole body of them, are of opinion that their *infallible* master has a right over kings, not only in the spirituals but temporals.
Dryden. Religio Laici, Pref.

If a lewd and wicked Pope may yet have the Holy Ghost dwelling in him, and directing him *infallibly*, why may not an ill king do so good a work as set a reformation forward?
Burnet. History of the Reformation, vol. i. Pref.

The highest *infallibility* in the teachers doth not prevent the possibility or the danger of mistaking in the hearers. And whatsoever any vainly pretend, nothing can do it but transfusing the spirit of *infallibility* into all.
Stillingfleet, vol. iv. Ser. 2.

When our Saviour was risen from the dead, it could not be said of him that he appeared only like a phantom for a moment; for he showed himself alive to his apostles by many repeated *infallible* proofs, being seen of them forty days.—*Jortin. Remarks on Ecclesiastical History.*

If you allow yourselves always to stretch to the utmost point of innocence and safety, beyond that point you will *infallibly* be hurried, when passion shall arise in its might to shake the heart.—*Blair*, vol. ii. Ser. 3.

IN-FAME, *v.* }
INFAMA'TION. }
I'NFAMOUS. }
I'NFAMOUSLY. } Also *En.* Fr. *Infamer*; It. *Infamare*; Sp. *Infamar*; Lat. *In-famare.*
I'NFAMY. }

To speak ill of, to speak against the *fame* or good name, reputation or character; to discredit or disgrace, to censure or reproach.

Infamy,—disrepute, discredit, disgrace, or disgracefulness, dishonour or dishonourableness, ignominy, shame, or shamefulness.

Infamy is (see the quotation from Spenser) used as equivalent to *defamation.*

Finally, whosoever for any offence be *infamed*, by their ears hang rings of gold; upon their fingers they wear rings of gold; and about their neck chains of gold.
Sir T. More. Utopia, b. ii. c. 6.

For vpon thys lesson he bryngeth in, as you see, his charitable *infamacion* of the cleargies crueltie.
Id. Workes, p. 915.

Not Rome shall not repute theim as hir naturall children, but as cruell enemies; and not for augmentours of the commŏwelth, but *infamours* and robbers of clemency.
Golden Boke, Let. 11.

At lengthe he [Sabinianus] died an *infamous* death, through feare that he conceiued of a terrible vision which he sawe in the night-time, an. 606.
Bale. Pageant of Popes, fol. 34.

The notorious *infamy* of the realme, being thus purged and put away by the death of the king and the punishment of the harlots, the men of Alexandria sent ambassadors to the Romaines.—*Goldyng. Justine*, fol. 122.

This very last voyage to Virginia, intended for trade and plantation, where the Spaniard hath no people nor possession, is already become *infamed* for piracy.
Bacon. A Report of the Spanish Grievances.

O sovran, vertuous, precious of all trees
In Paradise, of operation blest
To sapience, hitherto obscur'd, *infam'd*,
And thy fair fruit let hang, as to no end
Created. *Milton. Paradise Lost*, b. ix.

To me, sad maid, or rather widow sad,
He was affianced long time before,
And sacred pledges he both gaue, and had,
False errant knight, *infamous*, and forswore.
Spenser. Faerie Queene, b. i. c. 12.

He would not so much honor a place so *infamously* graceless, and disordered.
Bp. Hall. Cont. John Baptist beheaded.

No wound, which warlike hand of enemy
Inflicts with dint of sword, so sore doth light,
As doth the poysonous sting which *Infamy*
Infixeth in the name of noble wight.
Spenser. Faerie Queene, b. vi. c. 6.

First, he for whom thou dost this villany;
Though pleas'd therewith, will not avouch thy fact,
But let the weight of thine own *infamy*
Fall on thee unsupported and unback'd.
Daniel. Civil Wars, b. iii.

O'er Mænalus I took my steepy way,
By caverns *infamous* for beasts of prey:
Then cross'd Cyllene, and the piny shade
More *infamous* by curst Lycaon made.
Dryden. Ovid. Met. b. i.

If any thing be of ill report, and looks *infamously* to the sober part of mankind, why that very consideration is enough to deter you from the practice of it for you are to recommend your religion to all the men in the world, by all the ways that are possible.—*Sharp*, vol. i. Ser. 9.

But the afflicted queen would not yield; and said, she would not damn her soul, nor submit to such *infamy*: that she was his wife, and would never call herself by any other name.—*Burnet. History of the Reformation*, an. 1553.

Infamous punishments are mismanaged in this country, with respect both to the crimes and the criminals.
Paley. Moral Philosophy, b. vi. c. 9.

Now was the time to unlock the sealed fountain of royal bounty which had been *infamously* monopolized and huckstered, and let to flow at large upon the whole people.
Burke. On the Cause of the Present Discontents.

IN-FA'NDOUS. Lat. *In-fandus.* See INFANT.

That ought not to be spoken; too dreadful to be spoken.

This *infandous* custom of swearing, I observe, reigns in England lately more than any where else.
Howell, b. i. s. 5. Let. 11.

I'NFANT, *n.* }
I'NFANT, *adj.* }
I'NFANT, *v.* }
I'NFANCY. }
INFA'NTICIDE. }
I'NFANTILE. }
I'NFANTIKE. }
I'NFANTLY. }
I'NFANTRY. }

Fr. *Enfant*; It. and Sp. *Infante*; Lat. *Infans*, (*in*, priv. and *fans*, from *fari*, to speak,) not speaking.

One not speaking, too young to speak; a child.

In *Law*, one who has not attained the age of twenty-one years.

In our early poetry—applied to the child or son of a king; to a prince. (*Infanta.*)

Infant, adj.—childish, young, immature.

Infantry.—Skinner thinks, is manifestly from the Lat. *Infans*, used as we use *boy*, not only—pro *puero* sed et pro *famulo*; and he observes that foot-soldiers were formerly, *equitum famuli* et quasi pedissequi. Wachter would trace it to the A. S. *Fet*, the foot, (*inserto*, n.) *Fete-here* Somner interprets—"a band of footmen, an hoast or army of footmen, the infantry."

Infanted, in Fletcher,—incarnated as an *infant*: in Milton, childishly produced.

And the stretis of the citee schulen be fillid with *infauntis* and maydens pleynge in the stretis of it.
Wiclif. Pistil on the IId. Wednesday of Advent, Zach. c. 8.

It shall be expedient, that a noble mannes sonne, in his *infancye*, haue with hym continually, only suche, as may accustome hym by lyttel and lyttel to speake pure and elegant Latyn.—*Sir T. Elyot. The Governor*, b. i. c. 5.

Yet was not so, but as old stories tell
Found her by fortune, which to him befell,
In th' open fields an *infant* left alone,
And taking vp brought home and noursed well
As his owne childe.—*Spenser. Faerie Queene*, b. vi. c. 9.

The *infant* harkned wisely to her tale.—*Id. Ib.* c. 8.

And kingdome ever suffer this distress,
Where one, or many, guide the *infant* king:
Which one, or many, (tasting this excess
Of greatness and command) can never bring
Their thoughts again t'obey, or to be less.
Daniel. Civil Wars, b. i.

And yet but newly he was *infanted*,
And yet already he was sought to die.
G. Fletcher. Christ's Victory & Triumph.

If we be not blind at home, we may as well perceive that this worthy motto, no bishop, no king, is of the same batch, and *infanted* out of the same fears, a mear ague-cake congulated of a certain fever they have, presaging their time to be but short.—*Milton. Of Reformation in England*, b. ii.

Your helpes are many, or else your actions would growe wondrous single: your abilities are to *infant-like*, for dooing much alone.—*Shakespeare. Coriolanus*, Act ii. sc. 1.

Sos. Why, I tell you all men believe it when they hear him speak, he utters such single matter in so *infantly* a voice.
Beaum. & Fletch. Queen of Corinth, Act iii. sc. 1.

For it hath beene held by the generall opinion of men of best iudgement in the warres (howsoeuer some few haue varied, and that it may receiue some distinction of case) that the principall strength of an armie consisteth in the *infanterie* or foot.—*Bacon. Hen. VII.* p. 74.

Now, as they enter'd, doleful screams they hear;
And tender cries of *infants* pierce the ear;
Just new to life, by too severe a doom,
Snatch'd from the cradle to the silent tomb.
Pitt. Virgil. Æneid, b. vi.

This happy day two lights are seen,
A glorious saint, a matchless queen;
Both nam'd alike, both crown'd appear;
The saint above, th' *infanta* here.
Waller. To her Majesty on her Birthday.

The little, or almost insensible impressions on our tender *infancies*, have very important and lasting consequences and there 'tis as in the fountains of some rivers, where a gentle application of the hand turns the flexible waters into channels, that make them take quite contrary courses, and by this little direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places.—*Locke. Of Education*, s. 1.

The flie lies all the winter in these balls in its *infantile* state, and comes not to its maturity till the following spring.
Derham. Physico-Theology, b. viii. c. 6.

The private gentlemen of the *infantry* will be able to shift for themselves; a brave man can never starve in a country stock'd with hen-roosts.—*Tatler*, No. 18.

Full age in male or female is twenty-one years, which age is completed on the day preceding the anniversary of a person's birth, who till that time is an *infant*, and so stiled in law.—*Blackstone. Commentaries*, b. i. c. 17.

Yet oft before his *infant* eye would run
Such forms as glitter in the Muse's ray
With orient hues, unborrow'd of the sun.
Gray. Progress of Poesy.

Nay, to accumulate the merit of the service by bringing it still nearer home, the madness did not cease to rage till it terminated in *infanticide*, or in offering up to their grim idols (instead of themselves) the children of their bowels.
Warburton. The Divine Legation, b. ix. c. 2.

The children at any age, however incapable of choice in other respects, however immature, or even *infantile*, are yet considered sufficiently capable to disinherit their parents, and totally to subtract themselves from their direction and control, either at their own option, or by the instigation of others.—*Burke. Tracts on the Popery Laws.*

Disgrac'd by a want of choice, and frequently by a confused ill disposition of his matter, and blemished with a degree of credulity next to *infantine*, it [Bede's *Ecclesiastical History*] is still a valuable, and for the time a surprising, performance.
Id. An Abridgement of English History, b. ii. c. 3.

IN-FARCE, *v.* Lat. *Farc-ire*, to stuff or cram.

The other is, where the bodye is *infarced*, eyther with coler, yelow or blacke, or with fleame, or with watry humours.—*Sir T. Elyot. Castel of Helth*, b. iii. c. 1.

Betweene which, a man may say they are rather *infarced* and stuffed up, than otherwise laid and reared orderly.
Holland. Pliny, b. xxxv. c. 13.

IN-FA'SHIONABLE, i. e. *Unfashionable.* See FASHION.

—— Then his band
May be disorder'd and transform'd from lace
To cutwork, his rich cloaths be discomplexioned
With blood, beside the *infashionable* slashes.
Beaum. & Fletch. The Coronation, Act i. sc. 1.

IN-FA'TIGABLE. Fr. and Sp. *Infatigable*; It. *Infatigabile*, i. e. (according to modern usage) *indefatigable*, (qv.)

There makes his sword his way—there laboureth
Th' *infatigable* hand that never ceas'd.
Daniel. Civil Wars, b. vi.

IN-FA'TUATE, *v.* } Fr. *Infatuer*; Sp. *Infatuar*; It. *Infatuare*; Lat. *In-fatuare, infatuatum.* See FATUITY.
INFA'TUATE, *adj.*
INFATUA'TION.

To bereave of reason, or of common sense; to befool.

There was never wicked man that was not *infatuate*, and in nothing more than in those things wherein he hoped most to transcend the reach of others.—*Bp. Hall. Cont. Asa.*

But ever blessed be he, and ever glorify'd, that from his high watch-tower in the Heavens, discerning the crooked ways of perverse and cruel men, hath hitherto maim'd and *infatuated* all their damnable inventions.
Milton. Of Reformation in England, b. ii.

I conjure thee that thou be blessed, and sanctified to retain this invisible power and vertue, that whosoever shall carry thee about him, or shall smell to thee, may be free from all the uncleanness of diabolical *infatuation*.
Bp. Hall. Cases of Conscience, Dec. 3. Case 1.

'Tis scarce possible for any man to be so strangely *infatuated*, so wholly lost to common reason as to believe, that vicious courses, despising of religion, walking contrary to God, can be the means to entitle him to this future happiness.—*Wilkins. Of Natural Religion*, b. ii. c. 8.

Is it not just with God to smite such an one in the *infatuation* of such counsels, and to convince him that God spoke good reason when he told him that immediate repentance was necessary.—*South*, vol. ix. Ser. 6.

—— Some the style
Infatuates, and through labyrinths and wilds
Of errour leads them, by a tune entranc'd
Cowper. Task, b. vi.

Such is the *infatuation* of self-love, that though in the general doctrine of the vanity of the world all men agree, yet almost every one flatters himself that his own case is to be an exception from the common rule.—*Blair*, vol. ii. Ser. 7.

IN-FA'USTING. Fr. *Infauste*; Lat. *Infaustus, in*, (priv.) and *faustus*; "Gr. Φαυστος, from Φαυω, i. e. φαω, or φημι, *dico*. Sanè *faustum* est, si omnes *ευφημουσι*, bonaque verba *fantur*."
Ill luck, or a boding or omen of ill luck.

But hereby, as the king did in some part remoone the enuie from himselfe, so hee did not obserue, that hee did with all bring a kind of malediction and *infausting* vpon the marriage, as an ill prognosticke.—*Bacon. Hen. VII.* p. 196.

IN-FE'ASIBLE. } See UN.
INFE'ASIBLENESS. } That cannot or may not be done, performed or practised; impracticable.

But now, this is so difficult; and as hath been intimated so almost *infeasible*; that it may well drive modesty to despair of science.—*Glanvill. Vanity of Dogmatizing*, c. 12.

Presently then, in conformitie to this order, he began the work; and being disabus'd in point of the *infeasableness*, pursu'd his task, and perfected it in less time than he had before lost in sleeping.
Mountague. Devoute Essayes, pt. ii. Treat. 6. s. 3.

Therefore I hold no course so *infeasible*,
As this of force, to win the Jezabel.—*Hudibras*, pt. iii. c. 3.

INFE'CT, *v.* } See EN. Fr. *Infecter*; It. *Infettare*; Sp. *Infectar*; Lat. *Inficere, infectum*; *in*, and *facere*, quasi *intus facere*; and thus,—
INFE'CT, *adj.*
INFE'CTION.
INFE'CTIOUS.
INFE'CTIOUSLY.
INFE'CTIOUSNESS.
INFE'CTIVE.

To dye or stain; to tinge, to taint; to taint with some pernicious quality, some contagious or venomous quality; with some contagious feeling; spreading as a stain.

—— Whose welth made them neglect their charge
Til secret sinnes (untoucht) *infecte* their flocks
And bredde a scab, which brought the shep to bane.
Gascoigne. The Steele Glas.

Whom assoone as Ioues deare wife saw *infect*,
With such a plage, ne fame resist the rage.
Surrey. Virgile. Æneis, b. iv.

The prynce, whose mynd in tender youth *infect*, shal redily fal to mischief and riot, & drawe down this noble realme to ruine but if grace turn him to wisdō
Sir T. More. Workes, p. 39.

The kyng kept hymself euer with a small compaignie, and kept no solempne Christmas, willyng to haue no resort for feare of *infection*: but muche lamented the nomber of his people, for in some one toune halfe the people died, and in some other toune the thirde parte, the sweate was so feruent and *infectious*.—*Hall. Henry VIII.* an. 9.

Which haue made all the worlde druncken and mad with her poyson and *infectious* drincke.—*Udal. Reuelacion*, c 18.

I learned also of diuers other riuers of that nature among them, which were also (while the sun was in the meridian) very safe to drinke, and in the morning, evening, and night woonderfull dangerous and *infective*.
Hackluyt. Voyages, vol. iii. p. 639.

The bodies of them that were left alive being *infected* with this disease, [plague] their hearts also were so sharply bent against Pericles, that the sickness having troubled their brains, they fell to flat rebellion against him.
North. Plutarch, p. 147.

Nest. And in the imitation of these twaine,
Who (as Vlysses sayes) opinion crownes
With an imperiall voyce, many are *infect*.
Shakespeare. Troyl. & Cress. Act i. sc. 3.

But coming in the way where sin was grown
So foul and thick, it was her chance to light
Amidst the gross *infection* of those times;
And so came stain'd with black, disgraceful crimes.
Daniel. Civil Wars, b. v.

Jove's and Latona's sonne, who fir'd against the king of men,
For contumely shown his priest, *infectious* sickneese sent
To plague the army, and to death by troopes the soldiers went. *Chapman. Homer. Iliad*, b. i.

And the will dotes that is inclineable
To what *infectiously* itselfe affects,
Without some image of th' affected merit.
Shakespeare. Troyl. & Cress. Act ii. sc. 2.

Command her, you graue beldam, that know better
My deadly resolutions, since I drew them
From the *infective* fountain of your own.
Beaum. & Fletch. The Bloody Brother, Act iii. sc. 1.

At first the silent venom slid with ease,
And seiz'd her cooler senses by degrees,
Then, ere th' *infected* mass was fir'd too far,
In plaintive accents she began the war.
Dryden. Virgil. Æneis, b. vii.

There, while her tears deplor'd the god-like man
Through all her train the soft *infection* ran,
The pious maids their mingled sorrows shed,
And mourn the living Hector, as the dead.
Pope. Homer. Iliad, b. vii.

It [the court] is necessary for the polishing of manners to have breathed that air; but it is *infectious* even to the best morals to live always in it.—*Dryden. Virgil. Georgics*, Ded.

Sometimes the plague ceases, or at least very notably abates of its *infectiousness* and malignity, in far less time, than according to the wonted course of that ravenous disease, physicians did, or rationally could expect.
Boyle. Works, vol. v. p. 65.

But slighted as it is, and by the great
Abandon'd, and, which still I more regret,
Infected with the manners and the modes,
It knew not once, the country wins me still.
Cowper. Task, b. iv.

Nothing but lamentable sounds was heard,
Nor aught was seen but ghastly views of death,
Infectious horrour ran from face to face,
And pale despair.—*Armstrong. Art of Preserving Health.*

IN-FE'CUND. } Fr. *Infécund*; It. *Infecondo*; Sp. *Infecundo.*
INFECU'NDOUS. }
Unfruitful, unfertile, sterile, barren.

Birds are very apt to pull them up, by taking hold of that little *infecund* part of the seed which they commonly bear upon the tops.—*Evelyn. Sylva. Of the Fir.*

How safe and agreeable a conservatory the earth is to vegetables, more than any other, is manifest from their rotting, drying, or being rendered *infecund* in the waters, or the air; but in the earth their vigour is long preserved
Derham. Physico-Theology, b. x. Note 12.

That the Aristotelian physiology cannot boast itself the proper author of any one invention, is pregnant evidence of its *infecundous* deficiency.
Glanvill. Vanity of Dogmatizing, c. 19.

—— The next
Is arid, fetid, *infecund*, and gross.
Smart. The Hop Garden, b. i.

IN-FEE'BLE, *v.* Commonly written *En.* To weaken, to debilitate.

These are as weak and worthless as the rest,
Thou much *infeebled*—and his strength no more,
Pitly prepar'd thee sadly to infest.—
Thy sins so many—by their equal store.
Drayton. Moses his Birth and Miracles, b. ii.

IN-FELI'CITY. Fr. *Infélicité*; It. *Infelicità*; Sp. *Infelicidad*; Lat. *In-felicitas.*
Bad or ill state or condition; bad or ill luck or fortune, or success; unhappiness.

O ladies faire of Troie and Grece attende
My fraile fortune, mine *infelicitie*
Chaucer. The Complaint of Cresse

Besides, in hunting such *felicitie*,
Or rather *infelicitie*, he found!
That euery field, and forest farre away.
He sought, where saluage beasts do most abound.
Spenser. Astrophel.

For if thou continue all thy life time in this dolorous anguish, thou wilt procure and bring upon thyselfe perfect misery and *infelicity* in the highest degree.
Holland. Plutarch, p. 429.

This [imagination] is the true, natural, and common source of such personal dissatisfactions, such domestic complaints, and such popular discontents, as afflict not only our private lives, conditions, and fortunes, but even our own states and governments, and thereby consummate the particular and general *infelicity* of mankind.
Sir W. Temple. Of Popular Discontents.

One of the first comforts which one neighbour administers to another, is a relation of the like *infelicity* combined with circumstances of greater bitterness.—*Rambler*, No. 52.

IN-FEODA'TION, i. e. infeoffment.

A decree of the Council of Lateran, held A. D. 1179 or 1, prohibited what was called the *infeodation* of tithes, or their being granted to mere laymen.
Blackstone. Commentaries, b. ii. c. 3.

IN-FE'OFF, *v.* } Also *En.*
INFE'OFFMENT. } To give or grant, yield, surrender, or give possession of—a *feud, fief*, or *fee*, (qv.) *Fee* is the old Fr. *Fée*; Lat. *Feus*; and a *fee*, any thing granted by one and held by another, upon oath or promise of *fealty* or fidelity.

What blessing is it, even the best of peace, that our prayers cannot *infeoffe* us in!
Bp. Hall. A Sermon at the Earl of Exeter's, &c.

The king, as husband to the crown, doth by
The wife's *infeoffment* hold; and only here
Enjoys the same for life by courtesy.
Daniel. Civil Wars, b. viii.

INFE'R, *v.* } Fr. *Inférer*; It. *Inferire*; Sp. *Inferir*; Lat. *Inferre*, *in*, and *ferre*; Gr. Φερ-ειν, to bear or bring.
INFE'RENCE.
INFE'RIBLE.

To bear or bring in; to induce, to deduce, to introduce, to convey, to impose; and see the quotation from Locke, and also ILLATION.

Ouer and besides all this, he *inferreth* other execrable taxes and stipends for his legates and messengers, whom he sendeth into England.—*Bale. Pageant of Popes*, fol. 129.

For thoughe I graunt it to be true, yet the fyrste parte is not the proofe of the second, but rather cutrary wyse, the seconde *inferreth* well ye fyrst.—*Sir T. More. Workes*, p 840.

——— Serena, who, as earst you heard,
When first the gentle squire at variance fell
With those two Carles, fled fast away, afeard
Of villany to be to her *infer'd*.
Spenser. Faerie Queene, b. vi. c 8.

Who, [Aiax] when all his warre attire was on,
Mareht like the hugely hgur'd Mars, when angry Jupiter,
With strength, on people proud of strength, sends him forth to *inferre*
Wreakful contention.—*Chapman. Homer. Iliad*, b. vii.

Seeing then that in matters of religion, as hath been proved, none can judge or determine here on earth, no not church-governors themselves, against the conscrences of other believers, my *inference* is, or rather not mine, but our Saviour's own, that in those matters they neither can command nor use constraint, lest they run rashly on a pernicious consequence, forewarn'd in that parable, Math. xiii.
Milton. Of Civil Power in Ecclesiastical Causes.

From conceded mistakes they [the Ægyptians] authentically promoted errors, describing in their hieroglyphicks creatures of their own invention; or from known and conceded animals, erecting significations not *inferrible* from their natures.—*Brown. Vulgar Errours*, b. v. c. 20.

To *infer* is nothing but by virtue of one proposition laid down as true, *to draw in* another as true; *i. e.* to see or suppose such a connection of the two ideas of the *inferred* proposition.—*Locke. Hum. Underst.* b. iv. c 17.

You have spoken *for* without making any *inference*, which is the great use of that particle.—*Tatler*, No. 58.

From this experiment made in two receivers, it seems to be *inferrible*, that air produced from cherries doth promote the alteration both of colour and also of firmness in apricocks.—*Boyle. Works*, vol. iv. p. 534.

Those reasonings, which *infer*, from the many restraints under which we have already laid America, to our right to lay it under still more, and indeed under all manner of restraints, are conclusive, conclusive as to right; but the very reverse as to policy and practice.
Burke. On a late State of the Nation.

INFE'RIOR, *n.* } Fr. *Inférieur*; It. *Inferiore*; Sp. and Lat. *Inferior*, comparative of *inferus*, which Vossius suspects to be *ab inferendo*, (see INFER,) as signifying *καταχθονιος*, underground, quia mortui terræ *inferuntur*. Applied to—
INFE'RIOR, *adj.* }
INFERIO'RITY. }
One lower in comparison with another person or thing; an underling; one subordinate or subvervient.

For in nothynge was I *inferior* unto the chefe apostles, though I be nothyng; yet ye tokēs of an apostle wer wrought among you with al pacience, wyth signes and wonders, & mighty dedes. For what is it wherin ye wer *infergors* vnto other congregacions excepte it bee therein that I was not greuous vnto you.—*Bible*, 1551. 2 *Cor.* c. 12.

And sooth, it ought your courage much inflame
To heare so often, in that royall house,
From whence to none *inferiour* ye came,
Bards tell of many women valorous,
Which haue full many feats aduenturous
Perform'd in paragone of proudest men.
Spenser. Faerie Queene, b iii. c. 3.

He who *inferiours* thus to ruin brings,
Who neither may resist nor dare complaine,
Though lawes approve, and custome cloke such things,
His course at last doth all unmask'd remaine.
Stirling. Domes-day. The Seventh Houre.

But (say you) suppose it were so, yet a superioritie and *inferioritie* between officers of different kinds will not prove a superiority and *inferiority* between officers of the same kind. Deeply argued.
Bp. Hall. Defence of the Humble Remonstrance.

Others, who have larger capacities, are diverted from the pursuit by enjoyments which can be supported wholly by that cash which they despise, and therefore are in the end slaves to their *inferiors* both in fortune and understanding.
Tatler, No. 30.

The genuine effect of a nearer or more attentive view of infinite excellency is a deep sense of our own great *inferiority* to it, and of the great veneration and fear we owe (to speak in a scripture phrase) to this glorious and fearful name, (that is, object,) the Lord our God.
Boyle. Works, vol. v. p. 154.

The body, or, as some love to call it, our *inferiour* nature, is wiser in its own plain way, and attends its own business more directly than the mind, with all its boasted subtilty.
Burke. Vindication of Natural Society.

INFE'RNAL, *n.* } Fr. and Sp. *Infernal*; It. *Inferiale*; Lat. *Infernus*, *καταχθονιος*, *subterraneus*, underground. (See INFERIOR.) The *Infernals*,—
INFE'RNAL, *adj.* }
Those dwelling under ground, under the earth, in hell or Tartarus. Whence *infernal*, adj.—Hellish, Tartarean; devilish, fiendlike.

Judge *infernall*, Mynos, of Crete king,
Now cometh thy lot.—*Chaucer. Legend of Ariadne.*

Æneas, by the same both land and sea and starres I sweare,
And by Latona's *impes*, and Janus that two browes doth bear,
And power of goddes *infernall* grimme, and cruell Plutoes sextes.
Phaer. Virgill. Æneidos, b xii.

He answer'd nought at all: but adding new
Feare to his first amazement, staring wide
With stony eyes, and hartlesse hollow hew,
Astonisht stood, as one that had espide
Infernall furies, with their chaines vntide.
Spenser. Faerie Queene, b i. c 9.

That instrument ne'er heard,
Struck by the skilful bard,
It strongly to awake:
But if th' *infernals* scar'd,
And made Olympus quake.
Drayton. To Himself and the Harp.

O thou, whose worth thy wond'rous works proclaim,
The flames, thy piety; the world, thy fame:
Though great be thy request, yet shalt thou see
Th' Elysian fields, th' *infernal* monarchy.
Garth. Ovid. Metam. b xiv.

The descent of Virgil's hero into the *infernal* regions, I presume, was no other than a figurative description of an initiation; and particularly, a very exact picture of the spectacles in the Eleusinian mysteries.
Warburton. Divine Legation, b. ii. s. 4.

IN-FE'RTILE. } Fr. and It. *Infertile*; Sp. *Infertil.*
INFERTI'LITY. }
Unable to bear; unproductive, unfruitful.

Ignorance, being of itself, like stiff clay, an *infertile* soil, when pride comes to scorch and harden it, it grows perfectly impenetrable.—*Government of the Tongue.*

1. Commonly the same distemperature of the air that occasioned the plague, occasioned also the *infertility* or noxiousness of the soil, whereby the fruits of the earth became either very small, or very unwholsom.
Hale. Orig. of Mankind, p. 214.

INFE'ST, *v.* } Fr. *Infester*; It. *Infestare*; Sp. *Infestar*; Lat. *Infestare*, *infestus*, (*in*, priv. and *festus*,) (see FEAST,) minimè lætus, et jucundus, (Vossius); cheerless, joyless.
INFE'ST, *adj.* }
INFESTA'TION. }
INFE'STUOUS. }
To deprive of joy or gladness; and as the Fr.—to annoy or molest; to ravage, waste, or vex with frequent and violent incursions.

Only one man died of a maladie inueterate, and long *infested*.—*Hackluyt. Voyages*, vol. i. p. 161.

For all I seeke, is but to haue redrest
The bitter pangs, that doth your hart *infest*.
Spenser. Faerie Queene, b. ii. c. 1.

But with fierce fury and with force *infest*
Vpon him ran. *Id. Ib.* b. vi. c. 4.

Where him Blandina fairely entertained,
With all the courteous glee and goodly feast,
The which for him she could imagine best,
For, well she knew the waies to win good will,
Of euery wight, that were not too *infest*.—*Id. Ib.* c. 6.

The lord of flies (so called, whether for the concourse of flies to the abundance of his sacrifices, or for his ayd implored against the *infestation* of those swarmes) was held the chiefe.—*Bp. Hall. The Dumbe Deuill ejected.*

Infranchis'd with full liberty equal to their conquerors, whom the just revenge of ancient pyracies, cruel captivities, and the causeless *infestation* of our coast, had warrantably cast'd over, and the long prescription of many hundred years.
Milton. Observations on the Articles of Peace, &c.

Caus'd them from out his kingdom to withdraw,
With this *infestous* skill, some other where.
Daniel. To Sir Thomas Egerton, Knight, &c.

His warm entreaty touch'd Saturnia's ear:
She bade th' ignipotent his rage forbear,
Recal the flame, nor in a mortal cause
Infest a god; th' obedient flame withdrawn.
Pope. Homer. Iliad, b. xxi.

Abennephi, being at a loss to account for the Egyptian worship of a fly, invents this formal tale, That the Egyptians being greatly *infested* with these insects, consulted the oracle, and were answered, that they must pay them divine honours.—*Warburton. Divine Legation*, b. iv. s. 4.

I'N-FIDEL, *n.* } Fr. *Infidèle*; Sp. *Infiel*; Lat. *In-fidelis.*
I'NFIDEL, *adj.* }
INFIDE'LITY. }
Any one not bound or held by bond or obligation; by obligatory covenant, engagement, or connexion; not adhering to, observing, or regarding *faith*; emphatically, the *faith*, or Christian *faith*. *faithless*, unbelieving; an unbeliever, (sc.) in any particular creed or dogma.

The Kynge of Cypres intended and ymagened nyght and day on none other thynge but how he myght wynne the holy londe, and to haue it out of the handes of ye *infydelles*.
Berners. Froissart. Cronycle, vol. ii. c. 40.

You have written what you dreamed in your sleepe, rather than what you lerned of any author catholyke or *infidele*.
Cranmer. Answer to Gardner, p. 369.

The promyses of God can not be disapointed by maunes *infidelite* as S. Paule saith.—*Bp. Gardner. Explic.* fol 78.

Who had beene *infidels* imbrac'd the faith,
Whilst Mercie's mutuone vessels were of wrath.
Sterling. Domes-day. The Second Houre.

Carnal textman! As if worldly thriving were one of the privileges we have by being in Christ, and were not a providence oft times extended more liberally to the *infidel* than the Christian.—*Milton. An Apology for Smectymnuus.*

But yet the pardon works so feelingly,
That to the king that very night came in
Sir Andrew Trollop, with some company;
Contented to redeem his sin with sin,
Disloyalty with *infidelity*.—*Daniel. Civil Wars*, b. vii.

On her white breast a sparkling cross she wore,
Which Jews might kiss, and *infidels* adore.
Pope. The Rape of the Lock, c. 2.

I have had, in twenty years' experience, enough of the uncertainty of princes, the caprices of fortune, the corruption of ministers, the violence of factions, the unsteadiness of counsels, and the *infidelity* of friends.
Sir W. Temple. Memoirs from the Peace in 1697.

I have often asked myself, what I had to do, to invent new arguments for religion, when the old ones had outlived so many generations of this race of *infidels* and freethinkers?
Warburton. The Divine Legation, b. iv. s. 2.

Some parts of which having been accidentally and obscurely seen by the owl light of *infidelity*, were imagined by such as Toland, Blount, and Coward (as is natural for objects thus seen by false brayes) to wear strange gigantic forms of terror; and with these they have endeavoured to disturb the settled piety of sober Christians.—*Id. Ib.* b. iii. s 6.

I'N-FINITE, *adj.* } Fr. *Infini*; It. and Sp. *Infinito*; Lat. *Infinitus.*
I'NFINITE, *n.* }
I'NFINITELY. }
I'NFINITENESS. }
INFI'NITUDE. }
INFI'NITY. }
INFINE'SIMAL, *adj.* }
INFINITE'SIMAL, *n.* }
INFI'NITIVE. }
Without end, without bound, or limit, or termination; endless, boundless, illimitable; countless, measureless, immense. Used hyperbolically, when large, great, very large or very great, are intended.

Infinite ben the sorwes and the teres
Of olde folk, and folk of tendre yeres,
In all the toun for death of this Theban:
For hem ther wepeth bothe childe and man.
Chaucer. The Knightes Tale, v. 2829.

Then thilke thyng that suffereth temporall condicion, all though that it neuer began to be, ne though it neuer cease to be (as Aristoteles demed of ye world) and although the life of it be stretched with *infinite* of tyme, yet algates nis it no soch thyng, as men might not trowe by right that it is eterne.
Chaucer. Boecius, b. v.

For as synne and godly life farre differ one from another, so are theyr fruites quite contrary, and the fruites of godly lyfe, *infinitely* more excellente.—*Udal. Romaines*, c. 6.

One whose eternity passeth al time, and whose *infinity* passeth all nombre, that is almightye.
Sir T. More. Workes, p. 636.

For which, her vertues shall extend applause
Beyond the circles frale mortality drawes:
The deathlesse in this vale of death comprising,
Her praise, in numbers, into *infinites* rising.
Chapman. Homer. Odyssey, b xxiv.

There were few weeks, but some the channel cross'd,
With sundry presents of a wond'rous price
Some jewel that him *infinitely* cost,
Or some rich robe of excellent device.
Drayton. The Legend of Pierce Gaveston.

We shall inwardly adore the God of heaven, when our hearts are wrought to be awfully affected to the acknowledgement, chiefly of his *infinite* greatness and *infinite* goodnesse. And this shall be best done by the consideration of the effects of both: even in meaner matters, we cannot attain to the knowledge of things by their causes, but are glad to take up

with this secondary information how much more in the highest of all causes, in whom there is nothing but transcendency and *infiniteness*.

Bp. Hall. The Remedy of Prophaneness.

I know that whatsoever hath or must necessarily have limits or fines, is not, cannot be *infinite*, and therefore this globe [in my hand] cannot be *infinite*: and if I can find in any other thing a parity of reason, I do and may remove *infiniteness* from it as reasonably and evidently as I do from this globe I hold, or this hour I write, or this life I live.

Hale. Origin. of Mankind, p. 117.

And thou the third subsistence of Divine *Infinitude*, illumining Spirit, the joy and solace of created things.

Milton. Of Reformation in England, b. ii.

Since her interpretations, and our deeds,
Unto a like *infinity* arise;
As being a science that by nature breeds
Contention, strife, and ambiguities

Daniel. To Sir Thomas Egerton, Knight, &c.

That which is called the *infinitive* mode, should according to the true analogy of that speech be stiled a participle substantive.—*Wilkins. Real Characters*, pt. iv. c. 6.

Infinite knowledge is the foundation of all. *Infinite* goodness is the author and mover of all. *Infinite* wisdom is the contriver and director of all; and *infinite* power executes all.

Sharp, vol. i. Ser. 13.

These hits of words a true poet often finds as I may say without seeking, but he knows their value when he finds them, and is *infinitely* pleased.

Dryden. A Parallel of Poetry and Painting.

If we consider the quality of the person appearing, that he was no other than the eternal Son of God; how ought we to be wrapt with wonder and astonishment, at the *infiniteness* of the divine condescention.—*Sharp*, vol. i. Ser. 11.

Infinites are composed of finites, in no other sense, than as finites are composed of *infinitesimals*.

Dr. Clarke. Fourth Reply to Leibnitz.

Such wide and undetermined prospects are as pleasing to the fancy, as speculations of eternity or *infinitude* are to the understanding.—*Spectator*, No. 412.

Whatever is finite, as finite, will admit of no comparative relation with *infinity*: for whatever is less than *infinite*, is still *infinitely* distant from *infinity*, and lower than *infinite* distance the lowest or least cannot sink.

Brooke. Universal Beauty, b. iv. Note.

External objects impressed on the senses, occasion first in the nerves on which they are impressed, and then in the brain, vibrations of the small, and, as one may say, *infinitesimal* medullary particles.

Hartley. Observations on Man, pt. i. Prop. 4.

There is one mistake however, from which the prefix TO ought to have rescued them: they should not have repeated the error, of insisting that the *infinitive* was a mere noun since it was found necessary in English to add another word (viz. TO), merely to distinguish the *infinitive* from the noun, after the *infinitive* had lost that distinguishing termination which it had formerly.—*Tooke. Div. of Purley*, vol. i. c. 9.

IN-FIRM, *v.* **INF'IRM**, *adj.* **INF'IRMARY.** **INF'IRMITORY.** **INF'IRMITY.** **INF'IRMNESS.** Also formerly *Un.* Fr. *Infirmer*; It. *Infermare*; Sp. *Infirmar*; Lat. *In-firmare*. To deprive of stability or steadiness, of strength, security, or support; to weaken, to debilitate, to enfeeble.

This Kynge Rycharde perceyued that the Chrysten people decreasyd in the Holy Lande, as well by *infyrmytes* as lacke of vytell.—*R. Brunne*, p. 200, Note.

Who is syk and I am not syk? who is sclaundrid, and I am not brent? if it bihoueth to glorie, I shal glorie in the thingis that ben of myn *infyrmyte*.—*Wiclif. 2 Cor.* c. 11.

Who is sicke, and I am not sicke? who is hurt in ye fayth and my hert burneth not? If I must nedes rejoyce, I wyll rejoyce of myne *infirmities*.—*Bible*, 1551. *Ib.*

Presently after the deluge, when the same had destroyed or *infirmed* the nature of vegetables, by an expression of enlargement, it is again delivered: Every moving thing that liveth, shall be meat for you, even as the green herb, have I given you all things.—*Brown. Vulgar Errours*, b. iii. c. 25.

Yet because it hath the outside of a specious reason, and specious things we know are aptest to work with human lightness and frailty even against the solidest truth that sounds not plausibly, let us think it worth the examining for the love of *infirmer* Christians.

Milton. The Reason of Church Government, b. i. c. 6.

Which gallery and cells, being in all 40, (many more than we needed,) were instituted as an *infirmary* for sick persons.

Bacon. New Atlantis.

He wist not how him to despoile of life,
Ne how to win the wished victory,
Sith him he saw still stronger growe through strife,
And himselfe weaker through *infirmity*.

Spenser. Faerie Queene, b. iii. c. 7.

The present elector is old and *infirm*, and has, for some years past, deceived the world by living so long.

Sir W. Temple. Memoirs from the Peace, 1679.

But some domestic reasons prevailed with the cardinal, besides his age and great *infirmities*, which ended his life not long after the peace was made.—*Id. Ib.*

The *infirmitory* where the sick lay was paved with various colour'd marbles, and the walls hung with noble pieces; the beds are very faire.

Evelyn. Memoirs, vol. i. *Rome*, 1645, *January.*

But for my own part, being truly conscious to myself of my *infirmity*, and believing that what I discourse at this time of the ministry of the holy angels, I deliver in the presence of some of those heavenly ministers, I shall be very careful to keep myself within bounds of modesty and sobriety.—*Bp. Bull*, vol. i. Ser. 12.

[I thought it requisite] to set down some experiments which by the help of the reflections and insinuations that attend them, may assist you to discover the *infirmness* and insufficiency of the common peripatetick doctrine (about colour).—*Boyle. Works*, vol. i. p. 685.

Vehement passion does not always indicate an *infirm* judgment. It often accompanies, and actuates, and is even necessary to a powerful understanding.

Burke. On a Regicide Peace, Let. 3.

A 401. An *infirmary* or hospital was established in the neighbourhood of Jerusalem, for the reception of those zealous monks, who rashly attempting to lead the life of hermits, had lost their senses, and afterwards had recovered them.—*Jortin. Remarks on Ecclesiastical History.*

The bishop of Carthage, whose name was Diogratias, went the rounds every night to see how they [the sick] fared and what they wanted; not deterred by his own *infirmities* and weak old age.—*Id. Ib.*

IN-FIX, *v.* Lat. *Infixus*, past part. of *infigere*, to *fix* in or into. To *fix* or fasten in or to, to join or unite firmly, inseparably, or immovably.

And therfore hath he not onely suffered hymselfe to be sene or looked vppon by them that desyre and long for hym, but also to be touched and eaten, and ye very teeth to be *infixed* into his flesh, and all folke to be fulfilled in the desyre of him.—*Sir T. More. Workes*, p. 1114.

A cloud of combrous gnats doe him molest,
All striuing to *infix* their feeble stings,
That from their noyance he no where can rest.

Spenser. Faerie Queene, b. i. c. 1.

—— Now art thou maim'd, said he,
And would to God my happy hand had so much honour'd me,
To haue *infixt* it in thy breast, as deepe as in thy foot,
Euen to th' expulsure of thy soule.

Chapman. Homer. Iliad, b. xi.

The fatal dart a ready passage found,
And deep within the heart *infix'd* the wound.

Dryden. Palamon & Arcite.

Then, instant closing, urg'd the vengeful steel:
On Tancred's thigh the furious weapon fell,
And through the mail *infix'd* a ghastly wound.

Hoole. Jerusalem Delivered, b. vii.

IN-FLAME, *v.* **INFLA'MER.** **INFLA'MMABLE.** **INFLA'MMABLENESS.** **INFLAMMABI'LITY.** **INFLAMMA'TION.** **INFLA'MMATORY.** Also *En.* Fr. *Enflamber*; It. *Infiammare*; Sp. *Inflamar*; Lat. *In-flammare*. To warm, to heat, to burn, to enkindle, to fill with warmth, with ardour, with any warm, animating feeling or passion, affection; to incense, or to exasperate.

But an heauenly spirite vttereth a voyce celestiall: a burning tongue in loue lyke fyer, rauisheth the heartes of the hearers, and *inflameth* their myndes.

Udal. The Acles of the Apostles, c. 2.

For in them [coleryke persons] moche slepe augmenteth heate, more than is necessary, whereby hot fumes and *inflamations* are often ingendred.

Sir T. Elyot. Castel of Helth, b. ii.

Heare me my worthy friends of Troy, and you our honor'd aid:
A little since, I had conceit, we should have made retreate,
By light of the *inflamed* fleet, with all the Greekes escheate;
But darknesse hath prevented us.

Chapman. Homer. Iliad, b. viii.

How now! who are these? Oh my great lady's followers,
Her riddle-founders, and her fortune-tellers,
Her readers of her love-lectures, her *inflamers*.

Beaum. & Fletch. The Island Princess, Act iii. sc. 1.

Fire is stricken out of flints, that is, not by kindling the air from the collision of two hard bodies; for then diamonds should do the like better than flints, but rather from the sulphur and *inflamable* effluviums contained in them.

Brown. Vulgar Errours, b. iii. c. 21.

Which notwithstanding it will do [kindle the air about it] if the ambient air be impregnate with subtile *inflamables*, and such as are of quick ascension.—*Id. Ib.*

Dire *inflammation*, which no cooling herb
Or medicinal liquor can asswage,
Nor breath of vernal air from snowy Alp.

Milton. Samson Agonistes

Refine and purge our earthly parts:
But, oh, *inflame* and fire our hearts.

Dryden. Veni Creator Spiritus.

Interest is likewise a great *inflamer*, and sets a man on persecution under the colour of zeal.—*Spectator*, No. 185.

Our own experiment informs us, that saltpetre (which not only is *inflammable*, but burns very fiercely and violently) may be produced by the coalition of two bodies, which are neither of them *inflammable*.—*Boyle. Works*, vol. i. p. 367.

I do not think the easy *inflammableness* of bodies to be always a sure proof of the actual sensible warmth of the minute parts it consists of, or may be reduced into.

Id. Ib. vol. iii. p. 336.

The proposed experiment seems to make it somewhat questionable, whether or no *inflammability* doth strictly in all mixt bodies require a distinct sulphureous ingredient.

Id. Ib. vol. i. p. 367.

For we see, that spirit of wine does, in several cases, allay the *inflammation* of the external parts, which given inwardly would quickly *inflame* the body.—*Id. Ib.* vol. ii. p. 159.

The spicy warm carminative things, which are given in a colick from a phlegmatick or cold cause, are poisonous in an *inflammatory* one.—*Arbuthnot. On Diet*, c. 3.

When St. Helena, the mother of Constantine, was arrived at Jerusalem, and had begun to visit the sacred places, the Holy Ghost *inflamed* her with a desire to find the wood of the cross.—*Jortin. Remarks on Ecclesiastical History.*

Libanius, and the rest of Julian's sophists, those bigots of paganism, and *inflamers* of their master's follies, dared not so much as mutter the least suspicion of this nature.

Warburton. Julian's Attempt to rebuild the Temple, b. ii. c. 6.

Nor does the barren soil conceal alone
The sable rock *inflammable*.—*Jago. Edge-Hill*, b. ii.

Far from any thing *inflammatory*. I never heard a more languid debate in this house. [On the Stamp Act.]

Burke. Speech on American Taxation.

IN-FLATE, *v.* **INFLA'TION.** Lat. *Inflatus*, past. part. of *in-flare*, to blow into. See FLATULENT. To blow into, to swell or puff out by blowing into; to swell or puff out.

Nought is your fairnesse but a fading flowre
Nought is your famous land and hie honour
But winde *inflate* in other mennes eares.

Chaucer. The Complaint of Cresside

Also they [fylberdes and hasyll nuttes] do *inflate* the stomak, and cause head ache, but they ingender fatte.

Sir T. Elyot. Castel of Helth, b. ii.

Men also do find a great benefit by thyme, if they drinke a syrrup made of it with honey and vinegre, in case of venosities and *inflations*.—*Holland. Plinie*, b. xxi. c. 21.

Pride, though it be light in respect of the *inflation*, is heavie in respect of the offence.—*Bp. Hall. Full of Pride.*

—— Now th' *inflated* wave
Straining they scale, and now impetuous shoot
Into the secret chambers of the deep.—*Thomson. Winter.*

Such an *inflation* [by the spring and expansion of some air (or aerial matter) included in the thorax or the abdomen] (though not great) we thought we observed.

Boyle. Works, vol. iii. p. 363.

When passion's tumults in the bosom rise,
Inflate the features, and ravage the eyes;
To nature's outline can we draw too true,
Or nature's colours give too full to view?

Scott. Essay. On Painting.

Yet must he try, by modulation meet
Of varied cadence, and selected phrase,
Exact yet free, without *inflation* bold
To dignify that theme.—*Mason. The English Garden*, b. i.

IN-FLECT, *v.* **INFLE'CTION**, or **INFLE'XION.** **INFLE'XED.** **INFLE'XIBLE.** **INFLE'XIBLY.** **INFLEXIBI'LITY.** **INFLE'CTIVE**, or **INFLE'XIVE.** **INFLE'XURE.** Fr. and Sp. *Inflexible*, It. *Inflessibile*; Lat. *Inflexibilis*. That cannot or may not be bent or bowed, (unbowable, Cotgrave,) stiff, rigid; (met.) that cannot or may not be inclined or induced, influenced or persuaded; unpliant; constant, steady; firm, fixed.

Inflect, inflexion, &c.; Lat. *In-flectere*; It. *Inflettere*; *in* augmentative.
Inflexible; *in* privative. See Un.

Of this thing is the king's scepter a very apt signe and token) in that it is ferme and *inflexible*.
Joye. Expos. of Daniel, c. 6.

Some interpretours of poetes do imagin that Proteus signifieth to be none other, but a delyuer and crafty daunser, whiche in his daunse coulde imagyne the *inflexions* of the serpent, the soft and delectable flowynge of the water, &c.
Sir T. Elyot. The Governour, b. i. c. 19.

Mercuriallis in his Gymnasticks justly makes standing one kind of exercise; and Galen when we lie down, commands unto us middle figures, that is, not to lie directly, or at length, but somewhat *inflected*, that the muscles may be at rest.—*Brown. Vulgar Errours*, b. iii. c. 1.

David's right-heartedness became *inflex'd* and crooked.
Feltham. On St Luke, xiv. 20.

Be not unlike all others, not austere
As thou art strong, *inflexible* as steel;
If thou in strength all mortals dost exceed,
In uncompassionate anger do not so.
Milton. Samson Agonistes.

What do we then, weak souls, tremble to think of appearing before the dreadful tribunal of the Almighty! we know him indeed to be infinitely and *inflexibly* just.
Bp Hall. Christ Mystical.

They affirm it (the elephant) hath no joynt, and yet concede it walks and moves about; whereby they conceive there may be a progression or advancement made in motion without *inflexion* of parts.—*Brown. Vulg. Err.* b. iii. c. 1.

And to beare safe, the burthen undergone
Of foes *inflexure*, and inhuman hates:
Secure from violent and harmefull fates.
Chapman. Homer. Ode to Mars.

But the contrivance of nature is singular in the opening and shutting of bindeweeds, performed by five *inflexures*, distinguishable by pyramidicall figures, and also different colours.—*Brown. Cyrus' Garden*, c. 3.

I thought it doubtful, whether even those liquors would retain smooth surfaces, when they have lost their fluidity, and have their parts no longer *inflected* and agitated.
Boyle. Works, vol. iv. p. 365.

For the *inflexion* of the cord of the first muscle, which causes it to make an angle on the optick nerve, is made only for this end.—*Ray. Of the Creation*, pt. ii.

Although this *infective* quality of the air be a great incumbrance and confusion of astronomical observations; yet is it not without some considerable benefit to navigation.
Dr. Hook. Posth. Works. Lecture of Navigation, p. 446.

When to convenient vigour it attains,
Suffice it to provide a brazen tube
Inflext. *J. Philips. Cider*, b. ii.

Thus pray'd the queen; the sister bears in vain
The moving message, and returns again.
He stands *inflexible* to pray'rs and tears,
For Jove and Fate had stopp'd the hero's ears.
Pitt. Virgil. Æneid, b. iv.

All those who adhered *inflexibly* to the Jacobite interest, opposed every step that was made with great vehemence.
Burnet. Own Time, an. 1706.

Thy grand machine, through many a wanton maze,
Steer'd where it winds, and strait'ning where it strays,
There most direct where seeming most *inflex'd*,
Most regular where seeming most perplex'd.
Brooke. Universal Beauty, b. ii.

In both these, [posture and motion,] to be graceful, it is requisite that there be no appearance of difficulty; there is required a small *inflexion* of the body, and a composure of the parts in such a manner as not to incumber each other, nor appear divided by sharp and sudden angles.
Burke. On the Sublime and Beautiful, pt. iii. s. 22.

The numerous *inflexions* of those languages [Greek and Latin] leaves it in the writer's power to vary in many different ways, with equal perspicuity, the order of his words.
Beattie. Moral Science, pt. iv. c. 1. s. 2.

The greatest blessing that can befall a state, which is rigid and *inflexible* in its institutions, is to be conquered by a people who have a better government, and have made farther advances in the arts of life.
Priestley. On the First Principles of Government.

——— Of thee [Ignorance] was born
That grave *inflexibility* of soul,
Which reason can't convince, nor fear control.
Churchill. Gotham, b. iii.

IN-FLE'DGED. Usually *Un*.

Not feathered, not clothed or covered with feathers.

His state may be compared to the mustard-seed, very little at the beginning, but growing so great, that the birds made nests therein; or rather he therein made nests for many birds, which otherwise, being either *unfledged* or maimed, must have been exposed to wind and weather.
Fuller. Worthies. Berkshire

IN-FLESH. To clothe or invest with *flesh*.

Who th' Deity, *inflesht*, and man's flesh deified.
P. Fletcher. The Purple Island, c. 6.

INFLI'CT, v. **INFLI'CTER.** **INFLI'CTION.** **INFLI'CTIVE.** } Fr. *Infliger*; It. *Infliggere*; Sp. *Infligir*; Lat. *Infligere, inflictum*, to dash against. See AFFLICT.

To dash against, to strike against, to strike as a punishment; to punish, or impose a punishment.

Going euer all the cities and townes thereof, they do most diligently ransacke and serch out all crimes and vpon them which are emprisoned they *inflict* due punishment, or, being found not guilty, they dismisse them vnpunished.
Hackluyt. Voyages, vol. ii. pt. ii. p. 93.

For, loe, the winged god, that woundeth harts,
Caus'd me be called to account therefore,
And for reuengement of those wrongfull smarts,
Which I to others did *inflict* afore,
Addeem'd me to endure this penaunce sore.
Spenser. Faerie Queene, b. vi. c. 8.

Din. It holds, they will go thither.
Cler. To their summer house!
Din. Thither i' th' evening, and which is the most *infliction*, only to insult upon our miseries.
Beaum. & Fletch. Little French Lawyer, Act iv. sc. 1.

The gods *inflictions* keepe your sire from you.
Diuine Vlysses, yet, alyues not dead,
Aboue earth, nor beneath.—*Chapman. Hom. Odyss.* b. i.

For secret calumny, or the arrow flying in the dark, there is no public punishment left, but what a good writer *inflicts*.
Pope. Letter to the Publishers of the Dunciad.

Now in these torments of a guilty conscience we have some little image of the pains then suffered by our Saviour, the greatness of both being founded upon the same reason, namely, that God is the sole and immediate *inflicter* of such strokes.—*South*, vol. iii. Ser. 10.

God doth receive glory as well from his *inflictions* and punishments as from his rewards.—*Sharp*, vol. iii. Ser. 12.

Philip de Comines, who wrote the History of Lewis the Eleventh of France, could not avoid observing that the divine vengeance was conspicuous in returning to this most wicked prince the evil which he had *inflicted* upon others, and making his punishment suitable to his offences.
Jortin. Remarks on Ecclesiastical History.

But yet, with fortitude resign'd,
I'll thank th' *inflicter* of the blow;
Forbid the sigh, compose my mind,
Nor let the gush of mis'ry flow.
Chatterton. The Resignation

Like her own oak, the forest's king,
Though Britain feels the blows around,
Ev'n from the steel's *inflictive* sting,
New force she gains, new scions spring,
And flourish from the wound.
Whitehead. Ode. For his Majesty's Birth-day, 4th June, 1771.

IN-FLOW, v. **I'NFLUENT.** **I'NFLUENCE, v.** **I'NFLUENCE, n.** **INFLUE'NTIAL.** **INFLUE'NTIALLY.** **I'NFLUX.** **INFLU'XION.** **INFLU'XIOUS.** **INFLU'XIVE.** } Fr. *Influer*; It. *Influere, influire*; Sp. *Influir*; Lat. *Influere, influxum, in*, and *fluere*; A. S. *Flow-an*, to *flow*.

To *inflow*, to *flow* into.

Influence, n.—Fr. "A *flowing* in, (and particularly) an *influence* or *influent* course of the planets; their virtue infused into, or their course working on, inferior creatures." (Cotgrave.) And to *influence*, (see the example from Sharp,)—

To *flow* in, to pour in or infuse; and thus, to intermix the qualities or agency of that which is infused; and further, to actuate the course or current; to actuate the feelings, give a motion or impulse to them.

Than faire Phebus, lantern and lamp of light,
Of man and beest, both fruit and florishing,
Tender norice, and banisher of night,
And of the world, causing by his mouing
And *influence*, life in all erthly thing
Chaucer. The Testament of Cresseide

But O fortune, executrice of wierdes,
O *influents* of these heuens hie. *Id. Troilus*, b. iii.

Shee said, Ah, dearest lord! what euill starre
On you hath frown'd, and pour'd his *influence* bad,
That of yourselfe ye thus berobbed are.
Spenser. Faerie Queene, b. i. c. 8.

This first eternal pair we cannot conceive to have an existence by a bare course of nature, without an eternal creation of them by Almighty God, and an uninterrupted *influence* from him to support them in a state of incorruptibility through the vast abyss of eternity.
Hale. Origin. of Mankind, p. 111.

And as it [humility] is healthful for their own minds, so it is more operative and *influent* upon others, then any other vertue.—*Mountague. Devoute Essayes*, pt. ii. Treat. 9. s. 2.

And our now overshadow'd souls (to whose beauties stars were fooles) may be exactly emblem'd by those crusted globes, whose *influential* emissions are intercepted by the interposal of the benighting element, while the purer essence is imprison'd within the narrow compasse of a centre.
Glanvill. Vanity of Dogmatizing, c. 2.

The fourth is, the emission of spirits, and immateriate powers and virtues in those things which work by the universal configuration and sympathy of the world: not by formal or mystical *influxes*, (as is vainly taught and received,) but by the primitive nature of matter and the seeds of things.
Bacon. Naturall Historie, § 997.

They therefore that must support an existence of the first individual parents of humane nature, and that those individuals had an eternal existence, must necessarily suppose that they had that existence by an eternal creation of Almighty God, and an eternal *influx* and support from him in that incorruptible estate through all the vast extent of an eternal duration.—*Hale. Origin. of Mankind*, p. 111.

The retiring of the mind within itself is the state which is most susceptible of divine *influxion*.
Bacon. Advancement of Learning, b. ii.

The moon hath an *influxious* power to make impressions upon their humours.—*Howell. English Tears.*

He is the *influxious* head, who both governs the whole body, and every member which is in any way serviceable to the body.—*Holdsworth. Inauguration Sermon*, (1642,) p. 9.

Either of these, [prescriptions,] if timely applied, will not only resist the *influx*, but dry up the *influxed* humour.
Wiseman. Chirurgical Treatises, b. i. c. 3.

In every relation wherein we can stand to one another, it [religion] *influenceth* upon us, in order to the making us more useful.—*Sharp*, vol. i. Ser. 2.

Our stars do show their excellence,
Not by their light, but *influence*.—*Waller. To Chloris.*

The chief intention of chirurgery, as well as medicine, is keeping a just æquilibrium between the *influent* fluids and vascular solids.—*Arbuthnot. Of Aliments*, c. 5. Prop. 3.

Embrace not the opacous and blind side of opinions, but that which looks most luciferously and *influentially* unto goodness.—*Brown. Christian Morality*, vol. iii. p. 3.

When the great spring tides come roaring over those shoals (at the new and full moons) out of the Malacca streights, the first *influx* is irresistible by such vessels as use that port.—*Boyle. Works*, vol. v. p. 608.

It shows the anxiety of the great men who *influenced* the conduct of affairs at that great event, to make the revolution a parent of settlement, and not a nursery of future revolutions.—*Burke. On the French Revolution.*

After the restoration there succeeded in its place, and since the revolution has been methodically pursued, the more successful expedient of *influence*.
Paley. Moral Philosophy, b. v. c. 7.

Thy *influential* vigour reinspires
This feeble frame, dispels the shade of death,
And bids me throw myself on God in prayer.
Thomson. Sickness, b. iii.

When the Spaniards, who, under the conduct of Columbus, discovered America, had taken possession of its most wealthy regions, they surprized and terrified Europe by a sudden and unexampled *influx* of riches.
Johnson. The Falkland Islands.

IN-FOLD, v. Also *En*.

To lap or wrap over, to enwrap, to envelope, to enclose, to encircle.

So in this pilgrimage I would behold
You as you're virtue's temple, not as she;
What walls of tender crystal her *infold*,
What eyes, hands, bosom her pure altars be.
Donne. To the Countess of Bedford.

Then high exploits were undergone, then Troians in their wals
Had beene *infolded* like meeke lambs, had Jove winkt at their fals.—*Chapman. Homer. Iliad*, b. viii.

These powers *infold* the Greek and Trojan train
In war and discord's adamantine chain,
Indissolubly strong; the fatal tye
Is stretch'd on both, and, close compell'd, they die.
Pope. Id. Ib. b. xiii.

In balm imbosom'd every region lies,
Of ambient ether and *infolding* skies.
Brooke. Universal Beauty, b. i.

IN-FORCE, *v.* } More usually *En.* **INFO'RCEMENT.** **INFO'RCER.** } To do, or try, or attempt to do, with *force* or strength, with violence; to compel; to give *force* or strength to; to give energy, weight, or authority.

Nature, that taught my sely dog, God wat,
Euen for my sake to licke where I do loue,
Inforce him, whereas my lady sat
With humble sute before her falling flat.
Wyatt. The Louer praieth Pity, &c.

Claspyng their legges to gether, they *inforce* themselfes with strength and agilitie, to throwe down eche other.
Sir T. Elyot. The Governour, b. i. c. 17.

—— When through the Saxons' pride
The godlike race of Brute to Severn's setting side
Were cruelly *inforc'd*. *Drayton. Poly Olbion*, s. 9.

That shall I vnto you, quoth he, bewray;
Lest ye, therefore, more happely me blame,
And deem it doen of evil, that through *inforcement* came.
Spenser. Faerie Queene, b. v. c. 11

The true church discipline proceeds never to any corporal *inforcement* or forfeiture of money, which in all spiritual things are the two arms of antichrist, not of the true church.
Milton. Of Civil Power in Ecclesiastical Causes.

When God was pleased to new model the world by the introduction of a new religion, and that in the room of one set up by himself, it was requisite that he should recommend it to the reason of men with the same authority, and evidence, that *inforced* the former.—*South*, vol. i. Ser. 6

Mr Jackson's *inforcement* of the foregoing argument has been partly consider'd above, where it is shewn that this necessary infinity of space and time must resolve into a power in the mind of continually repeating those ideas in an uniform manner, or its never finding any reason to stop the account.—*Law Enquiry*, c. 1. *Of Space.*

And, as the last *inforcer* of it, and the most satisfied with his exploit, the late author of the *Connexions between Sacred and Profane History*, takes the honour of it to himself, I shall examine his reasoning at large.
Warburton. The Divine Legation, b. iv. s. 6.

IN-FORM, *v.* } Also formerly *En.* Fr. *Informer*; It. *Informare*; Sp. *Informar*; Low Lat. *Informare*; **INFO'RMANT.** **INFORMA'TION.** **INFO'RMATIVE.** **INFO'RMER.** } and although a word entirely unknown to classic authors, yet truly elegant, (says Skinner,) qui enim aliquid alii significat, *formam* seu ideam rei ejus intellectui repræsentat et imprimit.

To present to, and impress upon the mind the *form* or idea of a thing; to give or convey ideas; to convey or communicate knowledge; to instruct with knowledge or intelligence, to teach; to fill with ideas or sensations, to inspire with, to animate; to acquaint; to disclose; to make known, (sc.) a crime; and, consequentially, to accuse.

My sonne, as I shall the *informe*,
There ben yet of an other forme
Of dedly vices seuen. *Gower. Con. A.* b. i.

Thou shalt haue *informacion*
Such as Siluester shall the teche,
The nedeth of none other leche. *Id. Ib.* b. ii.

But there can be nothyng more conuenièt than by lytel and lytel to trayne and exercyse them in spekynge of Latin: *informyng* them to knowe first the names in Latin of al thynges that come in eyghte, and to name all the parties of theyr bodyes.—*Sir T. Elyot. The Governour*, b. i. c. 5.

Here vpon hee called Dumnorix aside: and taking his broother to him, declared what matters he had to charge him with, laying before him what *informaciõs* were put vp against him, & what complaynt ye citie hadde made of him.
Goldinge. Cæsar, fol. 16.

But woo to suche *informers* who they be
That maketh their malice the mater of the power,
And cruelly without conscience right or pity
Disgorgith theyr venome under that colowre.
Skelton. Ewell Information.

Besides all this, he vs'd oft to beguile
Poore suters, that in court did haunt some while:
For he would learne their busines secretly,
And then *informe* his master hastily.
Spenser. Mother Hubberd's Tale.

She gilded us, but you are gold; and she
Informed us, but transubstantiates you:
Soft dispositions, which ductile be,
Elixir-like, she makes not clean, but new.
Donne. To the Countess of Huntingdon.

—— If old respect,
As I suppose, towards your once gloried friend,
My son now captive, hither hath *inform'd*
Your younger feet, while mine cast back with age
Came lagging after; say if he be here.
Milton. Samson Agonistes.

The matter can be actuated at once but by a single *informant*: and space is repleniant by one corporal inexistence.
Glanvill. The Vanity of Dogmatizing, c. 16.

He did ordaine remedie against the practice that was growne in vse, to stop and dampe *informations* vpon penall lawes, by procuring *informations* by collusion to be put in by the confederates of the delinquents, to be faintly prosecuted, and let fall at pleasure; and pleading them in barre of the *informations*, which were prosecuted with effect.
Bacon. Hen. VII. p. 75.

Many put out their force *informatiue*
In their ethereall corporeity,
Devoid of heterogeneall organity.
More. On the Soul, pt. ii. c. 2.

Those base *informers* who (by envy led)
Three Hebrews' ruine did with fraud conspire.
Stirling. Domes day. The Seventh Houre.

One portion of *informing* fire was given
To brutes, th' inferior family of heaven.
Dryden. The Hind and the Panther.

And never, never pay the mighty debt;
But, long as life *informs* this fleeting frame,
My soul shall honour fair Eliza's name
Pitt. Virgil. Æneid, b. iv

Your [Algernon Sidney's] present abode was no secret to me, before I knew it from your own hand: that *information* having been given me about two or three months since by some English gentlemen, who passed from Italy through Germany and these parts into England.
Sir W. Temple. Let. to Col. Sidney, Ap. 29, 1667, *N. S.*

Nature's *informer* of the Poet's art,
Whose force alone can raise or melt the heart,
Thou art his guide; each passion every line,
Whate'er he draws to please, must all be thine
Pope. Prologue to Sophonisba.

It was the last evidence of the kind. The *informant* was hanged.—*Burke. On the Affairs of India.*

Tell not as new what ev'ry body knows,
And, new and old, still hasten to a close,
There, ent'ring in a focus round and neat,
Let all your rays of *information* meet.
Cowper. Conversation.

It is also strange that the *informer*, knowing the certain death to which he exposed himself, should venture on such a mad and desperate attempt.
Jortin. Remarks on Ecclesiastical History.

IN-FORM. } Fr. It. and Sp. *Informe*, un- **INFO'RMED.** **INFO'RMOUS.** **INFO'RMITY.** } *formed*, (qv.) shapeless, or *de-formed*, (qv.) See an example from J. Taylor, in v. *Efform.*

—— Bleak craggs, and naked hills,
And the whole prospect so *informe* and rude.
Cotton. Wonders of the Peake, 1681.

So after Nilus' inundation,
Infinite shapes of creatures men doe find,
Informed in the mud, on which the sunne hath shin'd.
Spenser. Faerie Queene, b. iii. c. 6.

The beholder at first sight conceives it a rude and *informous* lump of flesh, and imputes the ensuing shape unto the mouthing of the dam.—*Brown. Vulgar Errours*, b. iii. c. 6.

If we affirm a total *informity*, it cannot admit so forward a term as an abortment; for that supposeth confirmation.
Id. Ib.

IN-FO'RMAL. } Not according to, deviating **INFORMA'LITY.** } from, settled, regulated, or prescribed *form* or fashion, mode or method, rule or order; irregular, disorderly; in Shakespeare, ill-framed, and, consequentially, deranged.

I doe perceiue these poore *informall* women are no more but instruments of some more mightier member that sets them on.—*Shakespeare. Meas. for Meas.* Act v. sc. 1.

But they concluded, that, whatever *informalities* or nullities were pretended to be in the bulls or breves, the Pope was the only competent judge of it.
Burnet. History of the Reformation, an. 1531.

The said Hastings did, on the 15th day of August, 1781, send to the Rajah a charge in writing, which, though *informal* and irregular, may be reduced to four articles.
Burke. Charge against Warren Hastings.

IN-FO'RMIDABLE. Not to be feared, not to be dreaded; not terrible.

Whose higher intellectual more I shun,
And strength, of courage haughtie, and of limb
Heroic built, though of terrestrial mould,
Foe not *informidable*, exempt from wound,
I not. *Milton. Paradise Lost*, b. ix.

IN-FO'RTUNE. } Fr. *Infortune*; It. *Infortunato*; Sp. *Infortunio*; **INFO'RTUNED.** **INFO'RTUNATE.** **INFO'RTUNATELY.** **INFO'RTUNITY.** } Lat. *In-fortunatus*, unfortunate, (as the word is now written.) As the—

"Fr. *Infortune*,—*unfortunate*, unhappy, unlucke, successless, disastrous," (Cotgrave.)

And the old noun *infortune*,—*misfortune*. *Infortunity*. See the quotation from Fabian in v. *Head.*

Ther escaped of that ship but onliche on man, that cleued to a mast, and cam to the londe, and told the *infortune*.
R. Gloucester, p. 439. Note

I wofull wretche and *infortuned* wight.
Chaucer. Troilus, b. iv.

For of *fortunes* sharpe aduersitie
The worst kind of *infortune* is this—
A man to haue been in prosperitie
And it remember, whan it passed is. *Id. Ib.*

Infortunat ascendent tortuous,
Of which the lord is helpeles, fall, alas!
Out of his angle into the derkest hous
Id. The Man of Lawes Tale, v. 4332

Full ofte of sodeine chance he fongeth
Such *infortune*, that him greueth.—*Gower. Con. A.* b. iv.

In which the gentleman was *infortunately* incumbred with wants, and worse matched with many ill disposed people.—*Hackluyt. Voyages*, vol. iii. p. 145.

Other there be that ascribe his *infortunitie*, only to the stroke and punishment of God.—*Hall. Edw. IV.* an. 9.

For his armes (either in forraine or ciuill warres) were neuer *infortunate*, neither did hee know what a discomfit meant.—*Bacon. Hen. VII.* p. 234.

Then Shechem, Amnon, Tarquin, by lust's rage,
Who were to force *infortunately* strong.
Stirling. Domes day. The Seventh Houre.

—— Since hee [Jove]
The meanes to all things knowes, and doth decree
Fortunes, *infortunes*, to the mortall race.
Chapman. Homer. Odyssey, b. xx.

This occasion will worke and mollifie the Romanes as a man would have them, to come on and assent to any accord considering they are well tamed with the *infortunate* of this battell.—*Holland. Livius*, p. 1152.

They that upbraid a man with *infortunity*, or reproach him for some default or blemish in his parentage, do as vaine fooles beat those things that are without, but never come near the quick, nor touch the soule, no yet any thing which truly deserveth correction, blame, or biting.
Id. Plutarch, p. 40.

IN-FOUND, *v.* Lat. *Infundere*; It. *Infondere*; Sp. *Infunder*; Fr. *Infondre*, to infuse.

But I say God is hable in such wyse to inspire and *infounde* the faythe, if that him lyste.
Sir T. More. Works, p. 15.

IN-FRACT, *v.* } Fr. *Infraction*; Sp. *Infraccion*; Lat. *Infractio*, from *in-frangere*, *infractum*, to break into. **INFRA'CTION.** **INFRA'CTOR.** **INFRA'NGIBLE.** }

Infract, (*in*, priv.)—unbroken; whole, entire, inviolate.

Infraction, (*in*, aug.)—breach, violation.

So when my broken sleepes have drawne, the night
t'extremest length,
And ended many bloudy daies, with still-employed strength,
To guard their weakenesse; and preserve their wiues contents *infract*;
I have beene rob'd before their eyes.
Chapman. Homer. Iliad, b. ix.

Who shall be depositary of the oaths and leagues of princes, or fulminate against the perjured *infractors* of them.—*Lord Herbert. Hen. VIII.* p. 363.

And therefore he that nameth an atome, saith as much as *infrangible*, impassible, and without vacuity.
Holland. Plutarch, p. 661.

But, raging still amid the shaggy rocks,
Now flashes o'er the scatter'd fragments, now
Aslant the hollow channel rapid darts,
And, falling fast from gradual slope to slope,
With wild *infracted* course, and lessen'd roar,
It gains a safer bed, and steals at last
Along the mazes of the quiet vale.—*Thomson. Summer.*

The young King of Denmark, upon his coming to the crown, complained of these *infractions*.
Burnet. Own Time, an. 1.

There the great ruler of the azure round
Stopp'd his swift chariot, and his steeds unbound,
Fed with ambrosial herbage from his hand,
And link'd their fetlocks with a golden band,
Infrangible, immortal. *Pope. Homer. Iliad*, b. x.

And wheresoe'er th' *infraction* first arose,
still judg'd th' aggressors Man's and Nature's foes.
Hart. Boetius to Rusticania.

The sword broke short, nor could the force withstand,
(No earthly temper of a mortal hand
Could arms divine, *infrangible* sustain)
The brittle weapon shiver'd on the plain
Hoole. Jerusalem Delivered, b. viii.

IN-FRA'NCHISE, *v.* } More commonly *En-*
INFRA'NCHISEMENT. } *franchise.*
To endow with the liberties and privileges of a *free* citizen; to *free*; to set at liberty; to admit to *freedom*; to endenizen.

It is nat longe sens that thou in a pryuate iudgement, were ouercomen of a poore man but late *infraunchysed*
Sir T. Elyot. Governour, b. ii. c. 7.

The other (called Maximi) was Fabius Rullus, for that he put from the senate certain bondmen *infranchised*, who through their riches and favour had obtained that place.
North. Plutarch, p. 531.

Whence it follows that the amplitude and *infranchisement* of humane reason cannot be said properly to be impair'd by these limits and regulations.
Mountague. Devoute Essayes, pt. ii. Treat. 1. s. 3.

He [Dr. Baro] being an alien, ought to have carried himself quietly and peaceably in a country where was so humanely harboured and *infranchised*, both himself and his family.—*Strype. Life of Abp. Parker*, an. 1595.

With him his youthful consort, sad no more,
Psyche, *infranchis'd* from all mortal pain,
Who, every trial of obedience o'er,
Enjoys the blessings of the heavenly reign.
Hamilton. The Youngest Grace.

IN-FRE'QUENT. } Fr. *Infréquent*; Sp.
INFRE'QUENCE. } *Infrequente*; It. *Infre-*
INFRE'QUENCY. } *quenza*; Lat. *In-frequens.*
Cotgrave says, "seldom haunting, little resorting to, much absent from." Also—
Few, rare, unusual, uncommon, seldom.

The acte where of [frugalitie] is at this daye as *infrequente* or out of vse amonge all sortes of men, as the termes be straunge vnto them, which haue not bene well instructed in Latyn.—*Sir T. Elyot. Governor*, b. iii. ch. 21.

[A poore conscionable Christian] wearing out his dayes in a rough penetentiall severity, cooling his *infrequent* pleasures with sighs, and saucing them with teares.
Bp. Hall. The Decett of Appearance.

Is it solitude and *infrequence* of visitation? This may perhaps be troublesome to a man that knows not to entertain himself; but, to him that can hold continual discourse with his own heart, no favour can be greater.
Id. The Free Prisoner, s. 4.

For it was the solitude and *infrequency* of the place that brought the dragon thither, rather than the dragon that caused the said desert solitariness.
Holland. Plutarch, p. 1078.

We have been apt to suspect, that its inefficacy, [the pæony root] if it be but *infrequent*, might possibly proceed from its having been unseasonably gathered.
Boyle. Works, vol. i. p. 346.

[We must also] consider another thing, that is whether they [sins] be habitual or no. And for the finding of that, we must have regard to the frequency or *infrequency* of them.—*Sharp*, vol. iii. Ser. 8.

IN-FRI'GIDATE, *v.* } It. *Infrigidare*; Lat.
INFRIGIDA'TION. } *Frigidus*, from *frig-ere*, to chill or be cold. See FRIGID.
To chill or cool. It is not an uncommon word in Boyle.

Whose coldness as it seems did not *infrigidate* those upper parts of the glass, to whose level the liquour itself did not reach.—*Boyle. Works*, vol. i. p. 393.

Whether, because of some little rarefaction of the air included in the sealing or because of the *infrigidation* of that air by the snow, or for both these reasons, or any other, I shall not now dispute.—*Id. Ib.* vol. ii. p. 513.

IN-FRINGE, *v.* } Fr. *Enfraindre*; It. *In-*
INFRI'NGEMENT. } *fringere*; Lat. *In-fringere*, to
INFRI'NGER. } break into, (*in*, and *frangere*, to break.) Met.—
To break into or through, to violate the wholeness, or entireness, or integrity; to violate, to transgress; to break down, to destroy.

Cyneas therfore when he had brought word howe the peace with the Romanes was *infringed* by Appius Claudius, being demanded of Pyrrhus what maner of thing Rome was, he aunswered, that it seemed to him to be a city of kinges
Goldyng. Justine, fol. 86.

Kyng Henry, contrary to his othe, honor and agrement, had violated and *infringed* the order taken and enacted in the last parliament.—*Hall. Hen. VI.* an. 39.

—— Who would be seen t' abide
Unfaithful to his vows, t' *infringe* the band
Of a most sacred knot which God hath ty'd?
Daniel. Panegyric to the King's Majesty.

—— We
Must bide the stroak of that long threatn'd wound,
At least if so we can, and by the head
Broken be not intended all our power
To be *infring'd*, our freedom and our being,
In this faire empire won of earth and air.
Milton. Paradise Regained, b. i.

We promise that such a course shall be taken with him, as may sufficiently testify that we no less heinously brook the violation of your right, than the *infringement* of our own authority.—*Id. Let. of State. Parliament to D. of Tuscany.*

See ready Pallas waits thy high commands,
To raise in arms the Greek and Phrygian bands,
Their sudden friendship by her arts may cease,
And the proud Trojans first *infringe* the peace
Pope. Homer. Iliad, b. iv.

And to see the *infringers* of this commandment to be imprisoned, he gave charge to all justices, maiors, sheriffs, bailiffs, and constables.—*Strype. Mem. Edw. VI.* an. 1548.

We scarce ever had a prince, who by fraud, or violence, had not made some *infringement* on the constitution.
Burke. Vindication of Natural Society.

The criminals destined to eternal punishment, in this division, are the *infringers* of the duties of imperfect obligation, which civil laws cannot reach: such as those without natural affection to brothers, duty to parents, protection to clients, or charity to the poor.
Warburton. Divine Legation, b. ii. s. 4.

IN-FU'NERAL, *v.* To perform the rite or ceremony of burial or sepulture.

As though her flesh did but *infuneral*
Her buried ghost.—*G. Fletcher. Christ's Vict. & Triumph.*

IN-FU'RIATE, *v.* } It. *Infuriare*, to fill with
INFU'RIATE, *adj.* } *fury.*
To cause to be, to make, *furious*, or raving; to madden, to provoke or urge to madness, to outrageousness.

Dilated and *infuriate* shall send forth.
Milton. Paradise Lost, b. vi.

Much yet remains unsung: the rage intense
Of brazen-vaulted skies, of iron fields,
Where drought and famine starve the blasted year
Fir'd by the torch of noon to tenfold rage,
Th' *infuriate* hill forth shoots the pulsed flame
Thomson. Summer.

—— Not so the steady tyrant man,
Who with the thoughtless insolence of power
Inflam'd, beyond the most *infuriate* wrath
Of the worst monster that e'er roamed the waste,
For sport alone pursues the cruel chase,
Amid the beamings of the gentle days.—*Id. Autumn.*

They tore the reputation of the clergy to pieces by their *infuriated* declamations and invectives, before they lacerated their bodies by their massacres.
Burke. On a Regicide Peace, Let. 2.

—— A mine with deadly stores
Infuriate, burst; and a whole squadron'd host
Whirl'd through the riven air.—*Thompson. Sickness*, b. v.

IN-FUSE, *v.* } Fr. *Infuser*; It. *Infondere*;
INFU'SE, *s.* } Sp. *Infundir*; Lat. *In-fundere*,
INFU'SER. } *infusum*, to pour into.
INFU'SIBLE. } To pour into, (lit. and met.)
INFU'SION. } Lit.—to mix by pouring, instilling, steeping, or soaking; to instil, to steep; met.—to inspire, to insinuate.
Infusible, (*in*, priv.)—that cannot be poured; cannot be reduced to a state to be poured.
Hammond uses *infusible* positively; that can be infused or poured into, or instilled.

Wrathfulness is voyded out, and gentleness and mekenes is instede therof *infused*.—*Udal. Luke*, Pref.

These be Cyprianus wordes and then folowe thies, As in the person of Christ the humanite was seen & the diuinite hidde, euen so the diuinite ineffably *infused* itselfe into the visible sacrament.—*Bp. Gardner. Explication*, fol. 127.

Of whych thynges this *infusion* of water is one, taught undoughtedly by God to hys Apostles.
Sir T. More. Workes, p. 491.

Disguysed in cloud obscure the same dame Venus thyther bringes,
And into water vessels bright it secretly she flinges
And makes therof *infusion* large, the vertue forth to take.
Phaer. Virgill. Æneidos, b. xii.

God in the working of such clensing of the soule, and *infusion* of grace, vseth the sacramentes not as a bare sign but as an instrument with whiche and by whiche it pleseth hym to worke the.—*Sir T. More. Workes*, p. 356.

This said, a fresh *infus'd* desire of fame
Enters their warmed blood, with such a will,
That they deem'd long they were not at the game.
Daniel. Civil Wars, b. v.

Yet, O most blessed Spirit, pure lampe of light,
Eternall spring of grace and wisedome true,
Vouchsafe to shed into my barren spright,
Some little drop of thy celestial dew,
That may my rymes with sweet *infuse* embrew.
Spenser. An Hymne of heauenly Loue

It was a strange exaction of Nebuchadnezzar upon his magi, to declare to him not onely the meaning, but the very dream, as if they had been the *infusers* of it.
Mountague Devoute Essayes, pt. i. Treat. 16. s. 6

Vitrification is the last work of fire, and a *fusion* of the salt and earth; which are fixed elements of the composition; wherein the *fusible* salt draws the earth and *infusible* part into one continuum.—*Brown. Vulg Errours*, b. ii. c. 1.

And all that ele was wont to worke delight
Through the diuine *infusion* of their skil.
Spenser. The Teares of the Muses.

So Phœbus, or some friendly Muse,
Into small poets song *infuse*,
Which they at second hand rehearse,
Through reed or bagpipe, verse for verse.
Hudibras, pt. i. c. 1

—— But no sooner grows
The soft *infusion* prevalent and wide,
Than, all alive, at once their joy o'erflows
In music unconfin'd. *Thomson. Spring.*

Still let my song a nobler note assume,
And sing th' *infusive* force of Spring on Man;
When Heaven and Earth, as if contending, vie
To raise his being, and serene his soul.—*Id. Ib.*

—— I feel desires,
That give assurance of their own success,
And that, *infus'd* from heav'n, must thither tend.
Cowper. Task, b. v.

The priests, when they baptize, shall not only pour water on the head of the children but shall plunge them into the lavor. This shows that baptism by *infusion* began to be introduced in cold climates.
Jortin. Remarks on Ecclesiastical History

ING, *n.* A word (Skinner) very common in Lincolnshire (and he might have added, other northern counties), denoting—a common pasture, from the Dan. *Ing*, pratum. Mr. Brocket thinks it is chiefly applied to *moist* ground, or such as is subject to occasional overflowings; frequently also occurring in the names of places. A. S. *Ing*; Goth. *Wina*; A. S. *Wang*, *wong*, planities campus, a plain; perhaps from A. S. *Wan-ig-ian*, decrescere. It is principally used in the description of lands, their various divisions and denominations.

ING, *ter.* of our pres. part. and of nouns formed upon it. Formerly written *Ande* or *and*, *ende* or *end*, i. e. *an-ed* or *en-ed*, *and* or *end*. *An* is the infinitive or verbal termination:—*ed*, adjected or adjoined, constitutes our simple verb adjective, thus: *lov-an-ed* or *lov-en-ed*; *lov-ande* or *lov-ende*; now *loving*. (See AND.) See also *Tooke*, 8vo. ed. Additional Notes by the Editor.

IN-GAGE, *v.* Usually *En.*
To bind or pledge, (sc.) to certain fulfilments. to bind, to attach.

They would have thought the best way had been for Christ himself to have appeared as a mighty temporal prince, which would have presently *ingaged* the whole Jewish nation to him, and they to have sent his ambassadours to the several princes and governours of the world at their own peril, to submit to his authority.—*Stillingfleet*, vol. iii. Ser. 12.

INGANNA'TION. Fr. *Enganer*; It. *Ingannare*; Sp. *Enganar*, to deceive. See the French and Italian etymologies of Menage.
Deception.

Whereunto whosoever shall resign their reasons, either from the root of deceit in themselves, or inability to resist such trivial *ingannations* from others, although their condition and fortunes may place them many spheres above the multitude, yet are they still within the line of vulgarity and democratical enemies of truth
Brown. Vulgar Errours, b. i. c. 3.

IN-GATE. *Gate*, the way *gaed* or *gade*, *gane* or *gone*.
The way *gone* in or into; the passage in, the entrance.

Th one forward looking, th' other backward bent,
Therein resembling Janus auncient,
Which had in charge the *ingate* of the yeate.
Spenser. Faerie Queene, b. iv. c. 10.

But like as at the *ingate* of their berth,
They, crying, creepe out of their mother's wombe,
So wailing, backe goe to their woful tombe.
Id. The Ruines of Time.

IN-GA'THERING, *n.* The bringing, drawing, or collecting in.

And ye feast of *in-gatheryngc*, in the ende of the yere, whē thou haste gathered in thy laboures out of the felde.
Bible, 1551. *Exodus*, c. 23.

IN-GE'MINATE, *v.* } To double, to re-
INGEMINA'TION. } double; to reiterate, to repeat.

Those threats are deeds. She yet *ingeminates*
The last of sounds, and what she hears relates.
Sandys. Ovid. Metam. b. iii.

Now he [Jesus] began, and often did *ingeminate* those sad predictions of his unhandsome usage he should shortly find.
Bp. Taylor. The Great Exemplar, pt. iii. s. 3.

And certainly no man that considers the weight of this scripture expression will think that the apostle, by such an instance and *ingemination*, would press so thin a meaning as this is.—*Hopkins*, Ser. 14.

IN-GE'NDER, *v.* } Now commonly *En.*
INGE'NERATE, *v.* } To beget, to procreate,
INGE'NERATE, *adj.* } to breed, to produce, bear
INGE'NERABLE. } or bring forth, to propa-
INGENERABI'LITY. } gate.
INGE'NERABLY.
INGE'NDURE.

Ingenerable, (*in*, priv. and *generable*; Sp. *Ingenerable*, It. *Ingenerabile*,) that cannot or may not be begotten, procreated, bred, or produced.

Browne writes ingenerated, i. e. (*in*, priv.) ungenerated, unbegotten.

And there by a manner of virgine *ingendrure* arne these margarites *ingendred*, & afterward congeled.
Chaucer. The Testament of Love, b. ii.

And I saie that ydelnesse *ingendreth* great pestilence.
Golden Boke, c. 29.

Such abuses, enormities, and inconveniences might, with a little sufferance, *ingender* more evil in the public weal, then could after be redubbed with much labour, study, diligence, and travail.
Strype. Hen. VIII. an. 1538. *Cromwel to the Eps.*

Placabylitie is no lyttell parte of benignitie, and is properly where a man is by any occasyon meued to be angry, and natwithstandynge eyther by his owne reason *ingenerate*, or by counsaylle perswaded, omytteth to be reuenged, and often tymes receyuethe the transgressoure, onee reconsyled, into more favour.—*Sir T. Elyot. The Governour*, b. ii. c. 6.

Whatsoever is *ingendred* and bred in the owne proper place, is ever more kindly, and reteineth it owne nature better.—*Holland. Livie*, p. 993.

The weight or authority of which rests in the consideration of those means whereby this opinion or perswasion hath been *ingenerated* in mankind.
Hale. Origin. of Mankind, p. 255.

And all her whole creation did her shewe
Pure and vnspotted from all loathly crime,
That is *ingenerate* in fleshly slime.
Spenser. Faerie Queene, b. iii. c. 6.

Xenophanes holdeth the world to be eternall, *ingenerable*, uncreated, and incorruptible.—*Holland. Plutarch*, p. 670.

Full well he knew, that eternal it was and *ingenerable*.
Id. Ib. p. 844.

I must mind you, that if you will not disbelieve Helmont's relations, you must confess, that the *tria prima* are neither *ingenerable* nor incorruptible substances.
Boyle. Works, vol. i. p. 502.

I would not in this place needlessly engage in the controversy about the *ingenerability*, (as they speak,) or the mutual transmutation of the bodies, that are called elementary.
Id. Ib. vol. v. p. 618.

The second thing which this doctrine aimed at, was the establishing the incorporeity and *ingenerability* of all souls.
Cudworth. Intellectual System, p. 115.

As for the conceit of Anaxagoras, of pre and post-existent atoms, endued with all those several forms and qualities of bodies *ingenerably* and incorruptibly, it was nothing but an adulteration of the genuine atomical philosophy.
Id. Ib. p. 35.

IN-GE'NITE. It. and Sp. *Ingenito*; Lat. *Ingenitus*, past part. of *In-gignere.*
Begotten in, inborn, innate.

Since their *ingenite* gravity remains,
What girder binds, what prop the frame sustains?
Blackmore. The Creation, b. iv.

We must observe, that there is not only in the mind of man an *ingenit* sense of *turpe* and *honestum* that constantly inclines him to the practice of such virtuous actions, but also a strong inclination of appetite, that, like a constant remora, stops and impedes the virtuous principle.
South, vol. ix. Ser. 5.

IN-GE'STED. } Lat. *Ingestus*, past part. of
INGE'STION. } *In-gerere*, to bear or carry into.
Borne or carried into.

Though birds have no epiglottis, yet can they so contract the rim or chink of their larinx as to prevent the admission of wet or dry *ingested*; either whereof getting in occasioneth a cough, until it be ejected.
Brown. Vulgar Errours, b. iv. c. 8.

It has got room enough to grow into its full dimension, which is performed by the daily *ingestion* of milk and other food, that's in a short time after *digested into* blood.—*Harvey.*

I'NGINE. } See ENGINE. Fr. *Ingénieux*; It. *Ingegno, ingegnoso, ingenioso*; Sp. *Ingenio, ingenioso*; Lat. *Ingenium, ingeniosus*, *in*, and *genius*, from *Gignere*, to beget. *Ingenium* is used, *pro naturâ cujusque*, for the *nature* of any thing, the *natural* disposition, strength, or ability. And, thus, *ingenious*,—
I'NGERT.
INGE'NIOUS.
INGE'NIOUSLY.
INGE'NIOUSNESS.
INGE'NIOUS.
INGE'NUOUSLY.
INGE'NUOUSNESS.
INGENU'ITY.
INGE'NIATE, *v.*

Having natural strength, ability, capacity, wit; witty, clever, acute; having or showing contrivance or invention; inventive.

Daniel uses *Ingeniate*, equivalent to—to contrive, to design.

Ingenuous,—Fr. *Ingénue*; It. and Sp. *Ingenuo*, Lat. *Ingenuus*, quod *ingenitum*, hoc est *naturâ insitum*; inborn, or implanted or ingrafted by nature; at homo *ingenuus* est is, qui statim ut natus est, *liber* est. And, thus, *ingenuous* is,—

Fitting or becoming a free-born man; free, frank, liberal, candid, fair, open, sincere.

Ingenuity,—Fr. *Ingénuité*, It. *Ingenuità*; Sp. *Ingenuidad*, Lat. *Ingenuitas*,—was used sometimes as equivalent to *ingeniousness*, and at others to the modern *ingenuousness*; now always to the former.

The adjectives and adverbs appear also to have been used indiscriminately.

Mr. Pegge observes that we have the term *Ingenuousness* to answer the purpose of distinguishing between openness and dissimulation.—*Anecdotes of the English Language*, p. 261.

He was gladly seene and welcommed of the people as a man that was named very wise and *ingenious* in feats of warre.—*Hackluyt. Voyages*, vol. ii. p. 80.

If thy master, or any man here, be angrie with thee, I shall suspect his *ingine*, while I know him, for't. How now! what noise is that?
B. Jonson. Every Man in his Humour, Act v. sc. 3.

6. Some things have been discovered not only by the *ingeny* and industry of mankind, but even the inferior animals have subministred unto man the invention or discovery of many things natural and artificial and medicinal.
Hale. Origin. of Mankind, p. 154.

An *inginer*, in slanders, of all fashions,
That seeming prayses are yet accusations.
B. Jonson, Epigram 115.

My promise will find credit with the most,
When they know *ingenious* Fletcher made it, he
Being in himselfe a perfect comedy.
F. Beaumont. Prologue to the Chances.

You, whom my muse *ingeniously* elects,
Denying earth your brave thoughts to enclose.
Drayton. The Barons' Wars, b. iii.

He shewed as little *ingenuity* as *ingeniousness*, who cavilled at the map of Grecia for imperfect, because his father's house in Athens was not represented therein.
Fuller. General Worthies of England, c. 25.

This (the establishment of schools and academies) would soon make the whole nation more industrious, more *ingenuous* at home; more potent, more honourable abroad.
Milton. On a Free Commonwealth.

The other bishops among them offer'd to have born their charges, esteeming it more honourable to live on the public, than to be obnoxious to any private purse. Doubtless an *ingenuous* mind, and far above the Presbyters of our age.
Id. The History of England, b. ii.

By those mishaps our errours that attend,
Let us our faults *ingenuously* amend.
Drayton. Mortimer to Queen Isabel.

Lest I should seem to any to decline your variety of reading and *ingenuity*, rather than your immoderate impertinence.—*Milton. A Defence of the People of England.*

Mocl. Ingenuitie! I see his ignorance will not suffer him to slander her, which he had done most notably, if he had said wit for *ingenuitie*, as he meant it.
B. Jonson. Every Man out of his Humour, Act iii. sc. 9.

My constancy I to the planets give,
My truth to them who at the Court do live,
Mine *ingenuity* and openness
To Jesuits.
Donne. The Will.

Madame, I know your Christian *ingenuitie* such, that you will not grudge others the communication of this your private light.—*Bp. Hall. To Lady Drury.*

My worthy friends, the charge of this great state
And kingdom to my faith committed is,
And I must all I can *ingeniate*
To answer for the same, and render it
Upon as fair a reck'ning as I may.
Daniel. A Funeral Poem.

Did Nature (for this good) *ingeniate*;
To show in thee the glory of her best;
Framing thine eye, the star of thy ill fate,
Making thy face the foe to spoil the rest?
Id. The Complaint of Rosamond.

The Fathers' authority in points of this nature, not bordering on essentials of faith, is of no great strength; they in such cases speaking out of their own *ingeny* and conjecture.
Barrow. Of the Pope's Supremacy.

The same art of scaling has likewise been practised with good success by many military *engineers*.—*Spectator*, No 511.

These verses were written for an *ingenious* young gentleman, my friend, upon his translation of the critical history of the Old Testament, composed by the learned father Simon.
Dryden. Religio Laici, Pref.

Homer has *ingeniously* begun his *Odyssey* with the transactions at Ithaca, during the absence of Ulysses.
Pope. View of the Iliad & Odyssey § 5

The greater appearance of *ingenuousness*, as well as innocence, there is in the practice I am disapproving, the more dangerous it is, and the more fit to be examined and decried.
Boyle. Works, vol. ii. p. 444.

This both satisfied and astonished the bishops, wondering at the *ingeniousness* and diligence of so poor a man.
Burnet. History of the Reformation, an. 1543.

A pure *ingenuous* elegance of soul,
A delicate refinement, known to few,
Perplex'd his breast, and urg'd him to retire.
Thomson. Summer.

The words spoken by Mr. Martin in the Parliament were to this purpose, That it was better one family should perish than that the people should be destroyed; and being required to explain himself, he *ingenuously* confessed that he meant the family of the king.—*Ludlow. Mem.* vol. i. p. 67.

He that resolves not to renounce his sins till he thinks Christ is ready to renounce him for them, may very probably lose his soul, and has most certainly lost his *ingenuity*, and that will appear a very sad loss for a man that, being by death denied the opportunities of actually learning a new and pious life, must derive his comfort from the assurance that he sincerely intends it.—*Boyle. Works*, vol. ii. p. 381.

Their implements for fishing and hunting, which are both *ingeniously* contrived and well made, are nets, hooks, and lines, harpoons, gigs, and an instrument like an oar.
Cook. Third Voyage, b. iv. c. 8.

I feel diviner fires my breast inflame,
To active science and *ingenuous* fame.
Akenside. Love, an Ecl.

They [the evangelists] *ingenuously* confess the misbehaviour of the apostles upon some occasions.
Jortin. On the Christian Religion, vol. i. p. 126.

Of all the means which human *ingenuity* has contrived for recalling the images of real objects, and awakening by representation, similar emotions to those which are raised by the original, none is so full and extensive as that which is executed by words and writing.—*Blair*, vol. i. Lect. 5.

IN-GIRT, *v.* Also *En.*
To surround, to enclose, to encircle, to encircle.

The wreath is ivy that *ingirts* our brows,
Wherein this night-bird harb'reth all the day.
Drayton. To Sir Walter Aston, Kn.

——— She prepar'd to cut the wat'ry zone
Ingirting Albion.—*Browne. Britan. Pastorals*, b. ii. s. 1.

And caus'd the lovely nymph to fall forlorn
In Dia, with circumfluous seas *in-girt.*
Fenton. Homer Imitated.

I'NGLE, or } In Sp. *Ingle* is the groin. Ori-
E'NGLE. } ginally (says Nares) signified a male favourite of the most detestable kind. (see *Nares.*)
To *ingle*,—to wheedle, to coax.

Gel. Coming, as we do, from his quondam patrons, his dear *ingles* now, the brave spark Tradewell.
Massinger. The City Madam, Act iv. sc. 1.

Thy little brethren, which like fairy sprights
Oft skipt into our chamber, those sweet nights,
And kist, and *ingled* on thy father's knee,
Were brib'd next day, to tell what they did see.
Donne, Elegy 4. *The Perfume.*

IN-GLOBE, *v.* Fr. *Englober.* Used (met.) by Milton as equivalent to—
To infix herself, (q.d.) as in the centre of a *globe.*

So that prelaty, if she will seek to close up divisions in the church, must be fore'd to dissolve and unmake her own pyramidal figure, which she affirms to be of such uniting power, whereas indeed it is the most dividing and schismatical form that geometricians know of, and must be fain to *englobe* or incube her self among the presbyters.
Milton. The Reason of Church Government, b. i. c. 6.

IN-GLO'RIOUS. INGLO'RIOUSLY. INGLO'RIOUSNESS. } Fr. *Inglorieux*; It. *Inglorioso*; Lat. *In-glorius.* See GLORY, and UN-GLORIFIED.
Without, not possessing, not seeking,—fame or renown; obscure, unknown; ignominious, disgraced, disgraceful.

Who will not venture life a king to bee,
And rather rule and raigne in soueraigne see,
Than dwell in dust *inglorious* and base,
Where none shall name the number of his place?
Spenser. Mother Hubberd's Tale.

'Twere better in soft pleasure and repose
Ingloriously our peaceful eyes to close.
Denham. Of Old Age, pt. iv.

The contrary to what is said of the Divine Essence, may be properly affirmed of the Essence of Christianity: the wisdom of God incarnate, *viz.* that the scrutator of this mystery shall be oppress by the *ingloriousness* of the object.
Mountague. Devoute Essayes, pt. ii. Treat. 1 s 2.

——— Torn from the dear embrace
Of weeping consort, and depriv'd the sight
Of his young guiltless progeny, he seeks
Inglorious shelter, in an alien land.—*J. Philips. Blenheim.*

How long wilt thou the general joy detain,
Starve and defraud the people of thy reign,
Content *ingloriously* to pass thy days,
Like one of Virtue's fools that feed on praise.
Dryden. Absalom & Achitophel.

Some mute *inglorious* Milton here may rest.
Gray. Elegy written in a Country Church-yard.

IN-GLUT, *v.* Also *En.* It. *Inghiottire.*
To swallow, (sc. in abundance,) to fill by swallowing; (met.) to stuff or cram full.

Being ones *inglutted* with vanitie, he will streightway lothe all learning, and all good counsell to the same.
Aschame. The Schole-master, b. i.

IN-GORGE, *v.* Also *En.*
To swallow, like a glutton.

Greedily she *ingorg'd* without restraint,
And knew not eating death.—*Milton. Par. Lost*, b. ix.

INGOT. "Fr. *Lingot*, an *ingot*, lump, or masse of metal," (Cotgrave;) which Menage derives from the Lat. *Lingua*, (as if *tongue*-shaped.) But Skinner notices that Chaucer uses *ingot*, for that in which metal is fused or melted; and hence prefers the Dut. *Ingieten*, to infuse, part. *inghegoten.* See GUT.

And whan this alkymistre saw his time,
Riseth up, Sire preest, quod he, and stondeth by me,
And for I wrote wel *ingot* have ye non,
Goth, walketh forth, and bringeth a chalk ston
For I wol make it of the same shap,
That is an *ingot*, if I may haue hap.
Chaucer. The Chanones Yemannes Tale, v. 16,674.

Such battring beating through ye chinks
Far rendryng sunswere ryng, & *yngot goddes* with clashing clincks,
In bluetryng forges blowne.
Phaer. Virgill. Æneidos, b. viii.

Some others were new driuen, and distent
Into great *ingowes*, and to wedges square.
Spenser. Faerie Queene, b. ii. c. 7.

All having blown to sparks their noble fire,
And drawn their sound gold *ingot* into wire.
Donne. To the Countess of Salisbury.

Paraphrases, though handsome, do as much wrong them, as a mixture of silver, though no ignoble metal, does wrong an *ingot* of gold.—*Boyle. Works*, vol. ii. p. 321.

Some gleam like silver, some outshine
Wrought *ingots* from Besoara's mine.
Jones. The Hindu Wife.

IN-GRA'CED. INGRA'CIOUS. INGRA'TIATE, *v.* INGRA'TIATING, *n* } *Ingraced* is (*in*, aug.)—*Graciously* admitted or received; favoured, honoured. *Ingracious*, (*in*, priv.)—usually written *Un.* To *ingratiate*,—
To introduce (*in gratium*) into favour; to obtain a place (*in gratiâ*) in favour; to gain or acquire the favour, or good will, or kindness; to cause to be, to render, *grateful* or pleasing.

Ingrac'd into so high a favour there
The saints, with their beau-peers, whole worlds outwear.
G. Fletcher. Christ's Triumph over Death.

Here before the Gods I protest, whom I cal to witnesse, that I will by fire and sword, and with all my might and maine, persecute and drive the country of L. Tarquinius the Proud, and his *ingracious* wife, and the whole brood of his children, and suffer neither him nor any els for his sake to raigne as king at Rome.—*Holland. Livie*, p. 41.

This taxe [called a benevolence] was abolished by Richard the Third, by act of parliament, to *ingratiate* himselfe with the people.—*Bacon. Henry VII.* p. 100.

Were but the love of Christ to us, ever suffered to come into our hearts, (as species to the eye by introreception) had we but come to the least taste and relish of it, what would we not do to recompence, and answer, and entertain that love? What difficulty would it not *ingratiate* to us?
Hammond. Works, vol. iv. p. 564.

Which had been a very great indulgence and *ingratiating* to women of greatest quality.
Bp. Taylor. Artificial Handsomeness, p. 176.

The confederates, on the other side, would not hear of Breda they took that proposition as an artifice, to *ingratiate* with the States beyond the rest of their allies
Sir W. Temple. Memoirs from 1672 to 1679.

Lysimachus, though he was a man destitute of all politeness, *ingratiated* himself both with Philip and his pupil, and became the second man at court, by calling the king Peleus, the prince Achilles, and himself Phœnix.
Spectator, No. 337.

One of these who came off was the old man, who had already *ingratiated* himself into our favour.
Cook. Second Voyage, b. iii. c. 5.

IN-GRAFF, *v.* INGRA'FT, *v.* INGRA'FTER. } Also written *Engraff.* See the quotation from Lady M. W. Montague.
To carve or cut into, to make an incision, (sc.) for the purpose of inserting; and, consequentially, to insert, or fix, or fasten in or upon; to set or sent, to root deeply.

That ancient desire of dominion and rule *ingraffed* now long agoe in mens hartes, grew vp & shot out with the greatnes of the empire.—*Saville. Tacitus. Historie*, p. 72.

For some were sent unto him from the LL. of the country, to make shew and proofe of the valour *ingraffed* naturally in that nation.—*Holland. Livie*, p. 683.

Poins. Why, because you have been so lewde and so much *ingraffed* to Falstaff.—*Shakes. 2 Pt. Hen. IV.* Act ii. sc. 2.

Unskilful with what words to pray, let me
Interpret for him; me, his advocate
And propitiation; all his works on me
Good or not good *ingraft*, my merit those
Shall perfect, and for these my death shall pay
Milton. Paradise Lost, b. xi.

He is the *ingraffer* & implanter of all the branches into this vine.—*Goodwin. Tryall of a Christian's Growth*, Introd.

Thou paint'st as we describe, improving still,
When on wild Nature we *ingraft* our skill;
But not creating beauties at our will.
Dryden. To Sir Godfrey Kneller.

The small-pox, so fatal, and so general, amongst us, is here entirely harmless, by the invention of *ingrafting*, which is the term they give it.
Lady M. W. Montague, Let. 31.

Mow Melibœus, now *ingraff* the pear,
Now teach the vine its tender sprays to rear!
Beattie. Virgil, Past. i.

From the manners of the Republick a custom had been *ingrafted* into the monarchy of Rome, altogether unsuitable to that mode of government.
Burke. Abridgment of English History, b. i. c. 3.

IN-GRAIN, *v.* Also *En.*
To work into the natural texture; to impregnate the whole matter or substance.

Then had not that confus'd succeeding age
Our fields *ingrain'd* with blood, our rivers dyed
With purple-streaming wounds of our own rage,
Nor seen our princes slaughter'd, peers destroyed.
Daniel. Civil Wars, b. iii.

IN-GRA'PPLE. Also *En.*
To *gripe* or seize hold of.

A cub-foxe, drinking out of the river Arnus in Italy, had his head seised on by a mighty pike, so that neither could free themselves, but were *ingrapled* together.
Fuller. Worthies. Of Lincolnshire.

Look how two lions fierce, both hungry, both pursue
One sweet and self-same prey, at one another fly,
And with their armed paws *ingrappled* dreadfully.
Drayton. Poly-Olbion, s. 12.

IN-GRATE. INGRA'TEFUL. INGRA'TEFULLY. INGRA'TITUDE. } Fr. *Ingrat*; It. and Sp. *Ingrato.* (See GRACE.) *Ingrateful* is now usually written *Ungrateful.*
Joyless, displeasing, disagreeable; bearing no pleasing or kind feeling, no good will or kindness, (sc.) in return for good will or kindness, for services performed, or benefits bestowed; thankless, unwilling, or refusing to return a service or benefit.

And Cryst in Mat. how depely damneth he the *ingrate* cyties that wold not be monished by Sodom and Gomor!
Joye. Exposicion of Daniel, c. 5.

If ought my slender skill
or writing were of powre,
No processe of *ingratefull* time
her vertues should devour.
Turbervile. Upon the Death of Elizab. Arhundle.

The most damnable vice, and moste agaynst justice, in myn opinion, is *ingratitude*, commenly called *unkindnesse*
Sir T. Elyot. The Governour, b. ii. c. 13.

Who notwithstanding that in former fight
He of the prince his life received late,
Yet in his mind malicious and *ingrate.*
Spenser. Faerie Queene, b. vi. c. 7.

And not contented with this, he promised by proclamation a great sum of money to him that would kill Marius. a very *ingrate* and unthankful part, considering that Marius not many days before, having Sylla in his own house, in his hands and custody, delivered him from perill, and set him in safety.—*North. Plutarch*, p. 391.

That seemes, with none of them thou fauour founden.
Or art *ingratefull* to each gentle maid,
That none of all their due deserts resoundest
Spenser. Colin Clout's come Home again.

——— What he gives
(Whose praise be ever sung) to man in part
Spiritual, may of purest spirits be found
No *ingrateful* food. *Milton. Paradise Lost*, b. v.

And this is the more to bee striven for, because we are all naturally prone to afflict our selves with our owne forwardnesse; *ingratefully* contemning all we have, for what we would have.—*Bp. Hall. Heaven upon Earth*, § 26.

Insomuch that Whitgift in some earnestness professed, "That it was strange to him to hear so notable a bishop, so learned a man, so stout a champion of true religion, so painful a prelate, so *ingratefully* and spitefully used by a sort of wavering, wicked, and wretched tongues"
Strype. Life of Abp. Whitgift, an. 1572.

Ingratitude how deeply dost thou wound!
Sure, first devised to no other end,
But to grieve those whom nothing can offend.
Drayton. The Legend of Matilda the Fair.

Was it your love that prompted you to part,
To leave me dying, and to break my heart?
See whom you fled, inhuman and *ingrate.*
Lansdown. The British Enchantress, Act ii. sc. 1.

He not only sits down easily and quietly, but is very well pleased with the dispensations of the divine Providence towards him, how *ingrateful* soever they may be to flesh and blood.—*Sharp*, vol. i. Ser. 1.

In the charge of *ingratitude, omnia dixeris*: it is one great blot upon all mortality: it is all in a word: it says amen to the black roll of sins: it gives completion and confirmation to them all.—*South*, vol. i. Ser. 10.

Ah! never may our arms such issue find,
Nor we rebel *ingrate*, while heaven is kind.
Brooke. Jerusalem Delivered, b. i.

Canst thou, bright pattern of exalted truth,
To sorrow doom the summer of thy youth,
And I, *ingrateful!* all that sweetness see
Consign'd to lasting misery and me?
Falconer. The Shipwreck, c. 1.

IN-GRAVE, *v.* Now more usually written *Engrave.* See INGRAFF.
To dig in or into; and, consequentially, to bury in a place dug in or into—a *grave.*
To cut or carve into; to make incisions; (met.) to inscribe, to imprint or impress, (sc.) upon the mind.

Wherby they haue particulerly acquired for thē selfe eternall glory, and also right honorable baryall, not onely to be therein *ingraued*: but that theire vertue and their glory, bee in the same celebrated and magnefyed for euermore.
Nicoll. Thucidides, fol. 56.

But in Lorde William, the eldest sonne of Henry, all these vertues wer surely planted and *ingrauen.*
Hall. Edw. IV. an. 2.

All the wals vpon the inner side were seeled ouer with plates of beaten gold, wherupon were *ingrauen* ye pictures of knights hauing about their temples, ech of them a wreath of golde, adorned with precious stones.

Hacklugt. Voyages, vol. ii. p. 57.

Or if some sparkes of this celestiall flame
Had not *ingrau'd* this sentence in their brest
" In him that made them is their onely rest "

Beaumont. In Spiritual Comfort.

Our ancient law-books aver it to be an unwritten law of common right, so *ingraven* in the hearts of our ancestors, and by them so constantly enjoy'd and claim'd, as that it needed not enrolling.—*Milton. Answer to Eikon Basilike.*

I have here, as in the former volumes, caused a map to be *ingraven*, with a pricked line representing to the eye the whole thread of the voyage at one view.

Dampier. Voyages, an. 1699. vol. iii. Pref.

I am apt to think, that could we look into our own hearts, we should see money *ingrained* in them in more lively and moving characters than self preservation.

Spectator, No 450.

IN-GRA'VIDATED. It. *Ingravidare.*

Loaded, burthened; (met.) impregnated with a load or burthen.

They may be so pregnant and *ingravidated* with lustful thoughts, that they may as it were die in travel, because they cannot be delivered.—*Fuller. Holy State*, p. 35.

IN-GREAT, v. To magnify, to enlarge, to aggrandize.

It appeareth, that there is, in all things, a desire to dilate and to *ingreat* themselves.—*Fotherby. Atheom* (1622,) p 174.

As some are gentle and benign, so some others, to *ingreat* themselves, might strain more than the strong will bear.

Abp. Abbot. Speech in Rushworth's Collection, vol. i. p. 455.

IN-GRE'DIENT, *adj.* } Fr. *Ingrédient*; It. and Sp. *Ingrediente*; Lat. *Ingrediens*, pres. part. of *ingredi*, to step in, to enter; *in*, and *gradiri*. See GRADE.
INGRE'DIENT, *n.*
INGRE'DIENCE.
INGRE'DIENCY.

Any thing entering; any simple or individual thing entering, (sc.) to form a mixture or composition; a component part; (met.) a quality entering into the composition or conformation.

So far as the law is obligatory in generall, and not dispensed with in particular, so far obedience is a duty in all instances of acts where no sin is *ingredient.*

Bp. Taylor. The Great Exemplar, pt. i. Disc. 2.

——— In whom all white, and red, and blue
(Beauty's *ingredients*) voluntary grew,
As in an unvex'd paradise.—*Donne. Anat. of the World.*

The invention of arts doth not only depend upon the existence of the materials of things artificial, no nor singly upon the various combinations of those materials; but upon the phantasie, design and destination of man, which is various, according to those various temperaments that have *ingredience* and influence into him.

Hale. Origin. of Mankind, p. 155.

——— So they can
Make up some fierce, deed-doing man,
Compos'd of many *ingredient* valours,
Just like the manhood of nine tailors.—*Hudibras*, pt. i. c. 2.

Where every element was weigh'd so well,
That heaven alone, who mix'd the mass, could tell
Which of the four *ingredients* could rebel.

Dryden. To the Duchess of Ormond.

Elements being called so, in relation to the constituting of mixt bodies, it should be upon the account of its *ingrediency*, and not of its use, that any thing should be affirmed or denied to be an element.—*Boyle. Works*, vol. i. p. 516

——— The love of Nature's works
Is an *ingredient* in the compound Man,
Infus'd at the creation of the kind.—*Cowper. Task*, b. iv.

IN-GRESS. } It. and Sp. *Ingresso*; Lat. *Ingressus*, from *in-gredi*. See
INGRE'SSION. } INGREDIENT.

Motion or step in, coming in; entrance.

When honey is to be taken forth of the hives, the holes and passages for the *ingresse* and egresse of the bees ought to be well rubbed and besmeared with the hearbe melissophyllon and genista brused and stamped.

Holland. Plinie, b. xxi. c. 14.

The phænomena seem very favourable to their hypothesis, that suppose congelation to be effected by the *ingress* of frigorifick atoms into the water or other bodies to be congealed.

Boyle. Works, vol. ii. p. 530.

Mercury; being of a nearer cognation to metals then any other liquor is, may happily have a more powerful *ingression* into gold, than any other body whatever.

Digby. Of Bodies, c. 15.

IN-GROSS, v. } More usually *En.*
INGRO'SSER. } To have or take in large quantities; to take or appropriate; to buy or purchase, large'y; to occupy or engage largely, greatly; to write in large, plain letters.

Suffer not these rich men to buy up all, to *ingross*, and forestall, and with their monoply to keep the market alone as please them.—*Sir T. More. Utopia*, b. i. *by Robinson.*

Some who would *ingross* to themselves the whole trade of interpreting, will not suffer the clear text of God to do the office of explaining itself.—*Milton. Tetrachordon.*

Surely he could be no canonical incumbent in any benefice, not being in orders, which leaueth him under the suspicion of being a great *ingrosser* of long leases in church livings.—*Fuller. Worthies. Berkshire.*

On the 24 the Prolocutor being absent, his surrogate, with the clergy, were called up, and the *ingrossed* bull of subsidy was read to them, and they all unanimously agreed to it.

Burnet. History of the Reformation, an. 1562.

A dog, a parrot, or an ape,
Or some worse brute in human shape,
Ingross the fancies of the fair,
The few soft moments they can spare,
From visits to receive and pay.—*Swift. Cadenus & Vanessa.*

IN-GUILTY, i. e. un-guilty, (qv.) guiltless, innocent. See GUILE.

Esther works her face to an unwilling smile upon that hateful guest; and the king (as not *inguilty* of any indignity that he hath put upon his favourite) frames himselfe to as much cheerefulnesse, as his want of rest would permit.

Bp. Hall. Cont. Haman Hanged.

IN-GULF, or } Also *En.*
INGU'LPH, *v.* } To swallow up, to plunge (as into a *gulf*;) to absorb.

Southward through Eden went a river large,
Nor chang'd his course, but through the shaggie hill
Pass'd underneath *ingulft.*—*Milton. Par. Lost*, b. iv.

Now from th' ensanguin'd Ister's rocking flood
Tardy with many a corse of Roman knight,
And Gallic, deep *ingulft*, with barbed steeds
Promiscuous, Fame to high Olympus flew.

J. Philips. Cerealia, (1706.)

——— Yet still higher rose,
Ev'n in th' eternal snows of Lebanon,
That hallow'd spring; thence, in the porous earth
Long while *ingulph'd*, its crystal weight here forc'd
Its way to light and freedom.

Mason. The English Garden, b. ii.

IN-GU'RGITATE, v. } Fr. *Ingurgiter*; Lat.
INGURGITA'TION. } *Ingurgitare*; to put or take down the throat, (*gurges*,) to engorge, (qv.) As the French—

To ingulf, to swill or swallow in; also, to ravine, to devour greedily.

Alwaye I shal exhorte tutours and gouernours of noble chyldren, that they suffre them not to vse *ingourgytations* of meate or drynke.—*Sir T. Elyot. Governor*, b. i. c. 11.

If a man do but once set his appetite upon it, [pleasure] let him *ingurgitate* himself never so deep into it, yet shall he never be able to fill his desire with it.

Fotherby. Atheom. (1622,) p. 206.

Nothing pesters the body and minde sooner than to be still fed, to eat and *ingurgitate* beyond all measure, as many doe.—*Burton. Anatomy of Melancholy*, p. 235.

Too much abstinence turnes vice, and too much *ingurgitation* is one of the seven, and at once destroyes both nature and grace.—*Bp. Hall. Of Contentation*, § 13.

IN-GU'STIBLE. Sp. *Ingustable*; Lat. *Ingustabilis*, that cannot be tasted; *in*, (priv.) and *gustare*, to taste. See GUST.

As for their taste, if their nutriment be ayr, neither can it be an instrument thereof: for the body of that element is *ingustible*, void of all sapidity, and without any action of the tongue, is by the rough artery or weason conducted into the lungs.—*Brown. Vulgar Errours*, b. iii. c. 21.

IN-HABI'LITY. Fr. *Inhabile, inhabilité*; Lat. *Inhabilis*, (*in*, and *habilis*, that may be used;) unfit for use.

Unfitness, unaptness.

Whatever evil blind ignorance, false presumption, unweary credulity, precipitate rashness, unsteady purpose, ill contrivance, backwardness, *inhability*, unweldiness and confusion of thought beget, wisedom prevents.

Barrow, vol. i. Ser. 1.

IN-HA'BIT, v. } See EN. Fr. *Inhabiter*; It. *Abitare*; Sp. *Habitar*; Lat. *Inhabitare*; *in*, and *habitare*, from *hab-ere*, to have, hold, or keep.
INHA'BITABLE.
INHA'BITANT.
INHA'BITANCE.
INHA'BITATE, v.
INHABITA'TION.
INHA'BITER.
INHA'BITRESS.

To have, hold, or keep, himself; to dwell, to reside, to remain or abide; (to stay or abide within.)

Inhabitable, (also written *Un.*) as the Fr. and Sp. *Inhabitable*; It. *Inabitabile*; Lat. *In-habitabilis*, (*in*, priv.) that may *not* be *inhabited*; as we now write *uninhabitable*, also as the French, (*in*, aug.) that may be *inhabited*; *habitable.*

In the example from Braithwaite, produced by Mr. Steevens, *inhabited*, (*in*, priv.) *uninhabited.*

With great lands & liberties this house did encrease,
And sette here secular canons, which by the space
Of nine score years & ten *inhabited* this place.

R. Gloucester. Foundation of the Abbey of Gloucester, p. 581

But sone after Kyng Wyllyam chasyd them out and drue them to theyr schyppes and toke suche displeasure with the *inhabytans* of that prouynce that he destroyed the lande from Yorke to Durham.—*R. Brunne*, p. 76, Note

Their riches was their old seruise
Which euer then had be fond
Sith first *inhabite* was the lond. *Chaucer. Dreme*

All things be hideous, terrible, loathsome, and unpleasant to behold all things out of fashion and comeliness *inhabited* with wild beasts and serpents, or at leastwise, with people that be no less savage, wild, and noisome than the very beasts themselves be.—*Sir T. More. Utopia*, b. i. *by Robinson.*

And if they haue a lorde or a great man to their prisoner, they make great joye therof, and wyll conuey him into Boesme, or into Austryche, or into Nasenne, and kepe him in some castell *inhabytable*

Berners. Froissart. Cronycle, vol. ii. c. 139

Theodoricus, as his mortall enemy, folowed, fyrynge and wastynge the countrey, as he went, in so muche that the *inhabytaunles* of ye countreye fell before hym, besechynge his grace yt for the offence of one man, he wold not destroye so many innocentes.—*Fabyan*, vol. i. c. 135.

Seyng he him selfe geueth lyfe and breath to all men euery where, and hathe made of one blode all nacions of menne, for to dwell on all the face of the earth, and hath assigned before, howe longe tyme, and also the endes of their *inhabytacyon*, that they should seke God, yf they myght feele and fynde him, though he be not farre from euery one of vs.

Bible, 1551. *Acts*, c. 17.

He thought it mete to disappoint hym of theis helpes, ere he assailed him by battel, lest either being brought to vtter dispayre, he myght hide himselfe among the Menapians, or otherwyse he himselfe be compelled to feight wyth *Transhiters* on the further side of the Rhine.

Grafinge. Cæsar, fol. 4.

King Latinus with the Aborigines, who at that time *habited* those parts, ran forth in warlike manner out of towne and country, to withstand the violent invasion of these strangers.—*Holland. Livie*, p. 3

——— Be alive again,
And dare me to the desart with thy sword
If trembling I *inhabit* [*inhibit?*] then protest me
The baby of a girle.—*Shakespeare. Macbeth*, Act iii. sc. 4

Others in imitation of some valiant knights, have frequented desarts and *inhabited* prov nces

Braithwaite Survey of Historie, 1614.

Nor would the kings of the earth, nor all which live
In the *inhabitable* world, believe,
That any adversary, any foe,
Into Jerusalem should enter so.

Donne. The Lamentations of Jeremy.

Haply by the divine providence so ordering all that some parts of the world should be *habitable*, others not so, according to excessive cold, extreme heat, and a moderate temperature of both.—*Holland. Plutarch*, p. 671.

And otherwise, how much must it be, that would contain such an innumerable companie of people shifting their seats ever and anon, as they do. Whereby I guesse, that the outmost measure of the clime *inhabitable*, is much greater.

Id. Plinie, b. ii. c. 108.

Mischief, that black *inhabitant* of hell,
Which never fails continual watch to keep,
(Fearful to think, a horrid thing to tell!)
Enter'd the place, whereas those warlike lords
Lay mail'd in armour, girt with fateful swords.

Drayton. The Barons' Wars, b. ii.

1 *Sayl.* Here's nothing, sir, but poverty and hunger
No promise of *inhabitance*; neither track of beast.

Beaum. & Fletch. The Sea Voyage, Act iv. sc. 1.

I am not ignorant, my souldiours, that of all the people which *inhabitate* Asia, the Gaules are most renowned for valiance in warre.—*Holland. Livie*, p. 992.

Can they lay themselves living stones surely laid upon the foundation Jesus Christ, to the making up of an heavenly temple for the eternall *inhabitation* of God, and can they think they can be shaken out with every wind of temptation?—*Bp. Hall. Christ Mystical*, § 8.

They say a nymph, called Calucopidea,
That is with others, an *inhabitresse*
On this thy wood-crown'd hill; acknowledges
That she his life gaue.—*Chapman. Hymne to Venus.*

'Tis said the sound of a Messiah's birth
Is gone through all the *habitable* earth:
But still that text must be confin'd alone
To what was then *inhabited* and known

Dryden. Religio Laici.

Jove has the realms of earth in vain
Divided by th' *inhabitable* main,
If ships prophane, with fearless pride,
Bound o'er th' inviolable tide.
Francis. Horace, b. i. Ode 3.

Petavius himself argues, that from this *inhabitation* a numerical unity may be effected.—*Bp. Bull*, vol. ii. Disc. 4.

And [the angels that were sent to Sodom] being attempted by the brutish *inhabiters* of it, carried thence the angelical purity wherein they came thither.
Boyle. Works, vol. v. p. 265.

We may conclude that it [Britain] was a very ancient settlement, since the Carthaginians found this island *inhabited*, when they traded hither for tin; as the Phœnicians, whose tracks they followed in this commerce, are said to have done long before them.
Burke. An Abridgement of English History, b. i. c. 2.

The *inhabitants* of this island [Britain], who were divided into a great number of petty nations, under a very coarse and disorderly frame of government, did not find it easy to plan any effectual measures for their defence.
Id. Ib. b. i. c. 1.

IN-HALE, *v.* Lat. *Inhalare*, *in*, and *halare*, to breathe. See EXHALE.
To draw in breath or air, to inspire.

——— But this the theme
I sing, enraptur'd, to the British fair,
Forbids, and leads me to the mountain-brow,
Where sits the shepherd on the grassy turf,
Inhaling healthful, the descending sun.
Thomson. Spring.

That play of lungs, *inhaling* and again
Respiring freely the fresh air, that makes
Swift pace or steep ascent no toil to me,
Mine have not pilfer'd yet. *Cowper. Task*, b. i.

IN-HANCE, *v.* } Now *En.* *Hance* perhaps
INHA'NCEMENT. } from the Fr. *Hausser*, to *hoise* or hoist, to raise, to elevate.
To raise, to exalt, to augment, to increase.

Many *inhansments* of this spiritual, useful, though more private exercise, might be farther noted, and rules for the more advantageous practice of it.
Hammond. Works, vol. i. p. 490.

Half meet, half shun his wish; nor free, nor nice,
Delay the pleasure, to *inhance* the price.
Blackmore. Advice to the Ladies.

You know that the price of all sorts of manufacture is not a great deal *inhanced* (except to the domestic consumer) by any taxes paid in this country.
Burke. Two Letters to Gentlemen in Bristol.

IN-HARMO'NIOUS. } Also *Un.*
INHARMO'NIOUSNESS. } Not having the fit or apt union or connexion of parts; in concordant proportion; in agreement or correspondence, in musical proportion or concord; unmusical, discordant.

What then forbids our equal right to know
Why his own verses *inharmonious* flow?
Francis. Horace, b. i. Sat. 10.

Sounds *inharmonious* in themselves and harsh,
Yet heard in scenes where peace for ever reigns,
And only there, please highly for their sake.
Cowper. Task, b. i.

They adjudge them one short and the other long, and would be horribly shocked at the *inharmoniousness* of a verse wherein they should be introduced in each other's places.
Search. Light of Nature, vol. i. pt. i. c. 13.

IN-HERE, *v.* }
INHE'RENT. }
INHE'RENCE. }
INHE'RENCY. } Fr. *Inhérence*; Sp. *Inherencia*, *inherente*; Lat. *In-hærere*.
INHE'RENTLY. } See Ad- and Co-HERE.
INHE'SION. } To hold or keep close or tight in; to cleave or stick close or fast in; to be or remain close, or in close connexion or conjunction with; to be, or abide, or subsist in:—as if natural or innate, inborn or inbred

For, nor in nothing, nor in things
Extreame, and scattering bright, can love *inhere*.
Donne. Aire & Angels.

What she did here, by great example, well,
T' inlive posteritie, her fame may tell!
And, calling truth to witnesse, make that good
From the *inherent* graces in her blood!
B. Jonson. Elegie on Lady Anne Pawlet.

Handsome desires, and rest about thee flee,
Union, *inherence*, zeal, and extacy.
Cowley. The Davideis, b. ii. The Argument.

It is I that am pleased with beholding his gaiety, and the gay man in his greatest bravery is only pleased because I am pleased with the sight: so borrowing his little and imaginary complacency from the delight that I have, not from any *inherency* of his own possession.—*Bp. Taylor*, vol. ii. Ser. 18.

So fares the soul, which more that power reveres,
Man claims from God, than what in God *inheres*.
Parnell. Dr. Donne's third Satire versified.

I consider an human soul without education like marble in a quarry, which shows none of its *inherent* beauties till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it
Spectator, No. 215.

For they may assert that matter hath *inherently* and essentially such an internal energy, whereby it incessantly tends to unite itself to all other matter.—*Bentley*, Ser. 8.

The nature of a substance consisting in this, that it can subsist of itself without being in any thing else, as in a subject of *inhesion*.—*Boyle. Works*, vol. iii. p. 17.

So natural is this timidity with regard to power, and so strongly does it *inhere* in our constitution, that very few are able to conquer it, but by mixing much in the business of the great world, or by using no small violence to their natural dispositions.
Burke. On the Sublime and Beautiful, pt. iii. s. 5.

Their breviaries and litanies shew, that they supplicate the saints to befriend them by their own *inherent* power, or to intercede for them to the throne of God by virtue of their own personal merits, in blasphemous derogation to the all-atoning and incommunicable intercession of Jesus.
Hurd. Works, vol. v. Ser. 11.

Many have maintained that body is only a collection of qualities to which we give one name; and that the notion of a subject of *inhesion*, to which those qualities belong, is only a fiction of the mind.
Reid. On the Intell. Powers, Ess. 2. c. 8.

IN-HE'RIT, *v.* }
INHE'RITABLE. }
INHE'RITANCE. }
INHE'RITOR. }
INHE'RITRESS. }
INHE'RITRIX. } Also *En.* Fr. *Hériter*; It. *Ereditare*; Sp. *Heridar*; Lat. *Hæreditare*, from *Hæres*, a *heir*, (qv.)
To take, or receive, or be entitled as *heir*, by *hereditary* descent, by descent from an ancestor; generally, to take, or cause to take, or receive possession.

Rise up, behold, this auauntage,
I graunt you *inheritage*,
Peaceably without strive
During the daies of your liue. *Chaucer. Dreame.*

Pharnax the elder, *inheritynge* the kyngdome accordyng to the custome of their countrie, conquered a stout kynde of people called the Mardes.—*Goldyng. Justine*, fol. 171.

You shall understand that Darius came not to his empyre by *inheritaunce*, but got into ye seate of Cyrus by the benefite of Bagoas, hys eunuche.—*Brende. Quintus Curtius*, fol. 143.

It is not vnknowen to all you, that the noble and vertuous prince, Kynge Henry the Fift, my moste dearest and welbeloued brother, was the very true *inheritor*, and the undoubtfull successor, to the croune of this realme of Fraunce, as cosin and heire to Lady Isabell, daughter and sole *inheritrice* to Kynge Phillippe the Faire.—*Hall. Hen. V.* an. 10.

——— Where now he doth *inherit*
All happinesse in Hebe's siluer bowre.
Spenser. The Ruines of Time.

So much ado had toiling France to rend
From us the right so long *inherited*;
And so hard went we from what we possess'd,
As with it went the blood we loved best.
Daniel. Civil Wars, b. vi.

King. What doth our cosin lay to Mowbraies charge?
It must be great that can *inherite* vs,
So much as of a thought of ill in him.
Shakespeare. Rich. II. Act i. sc. 1.

An use of ancient time commits to the care of some of the greatest peers, that they, when the queen is in child-birth, be present, and warily observe, lest the ladies privily should counterfeit the *inheritable* sex, by *supposing* some other male when the true birth is female.
Drayton. Poly-Olbion, s. 17. *Selden. Illustrations.*

To you th' *inheritance* belongs by right
Of brother's praise, to you eke longs his loue.
Spenser. Faerie Queene, b. i. c. 4.

And you, will rather shew our generall lowts,
How you can frowne, then spend a fawne vpon 'em,
For the *inheritance* of their loues, and safegard
Of what that want might ruine.
Shakespeare. Coriolanus, Act iii. sc. 2.

From that time forward the priests were not chosen out of the whole number of Levites, as our bishops, but were born *inheritors* of the dignity.
Milton. The Reason of Church Government, b. i. c. 4.

[He] was supposed to keep as his espoused wife a kinswoman of his and cousen-german, an *inheritresse*.
Holland. Plutarch, p. 697.

Nor was it a little augmented through his marriage with one of the daughters and *inheritrices* of Hugh Stafford of Suthwich.—*Fuller. Worthies. Dorsetshire.*

How vain that second life in others' breath,
Th' estate which Wits *inherit* after death!
Ease, health, and life, for this they must resign,
Unsure the tenure, but how vast the fine!
Pope. The Temple of Fame.

O happy regions, Italy and Spain,
Which never did those monsters entertain!
The wolf, the bear, the boar can there advance
No native claim of just *inheritance*.
Dryden. The Hind and the Panther.

We do not read of many, who being sole *inheritors* and princesses of any country, which after took unto them husbands, who had success after.
Strype. Memorials. Queen Mary, an. 1558.

While property continued only for life, testaments were useless and unknown; and, when it became *inheritable*, the *inheritance* was long indefeasible, and the children or heirs at law were incapable of exclusion by will.
Blackstone. Commentaries, b. ii. c. 1.

IN-HERSE, *v.* To lay, to bury; (as in a *hearse*, qv.)

See where he lyes *inhersed* in the armes
Of the most bloody nurser of his harmes.
Shakespeare. 1 Pt. Hen. VI. Act iv. sc. 7.

IN-HIA'TION. *In*, and *hiation*, (qv.) from Lat. *Hiare*, Gr. *Χα-ειν*, to open, to gape.
An opening, a gaping.

That said mariage was a loosing the reynes to luxury, an *inhiation* after obscene lusts.
Bp. Hall. The Honour of the Maried Clergie, b. i. s. 4.

IN-HI'BIT, *v.* } Fr. *Inhiber*; It. *Inibire*; Sp.
INHIBI'TION. } *Inhibir*; Lat. *In-hibere*, to hold in, (*in*, and *habere*, to have or hold.)
To hold in, to restrain, to withhold, to prevent, to forbid.
See the quotation from Shakespeare in v. *Inhabit.*

Some dyd *inhybyte* meates sanctyfyed of God, vnder colour of abstynēce to set up hipocrysye.—*Bale. Image*, pt. i.

What man is he, that is able to perfourme the whole law, specially synce it is suche a thing whiche when through *inhibicion* it hath prouoked men to syn, geueth no strength nor hablenes to suppresse and ouercome desyres.
Udal. Galatians, c. 3.

Both our laws and constitutions have ever straitly *inhibited* the private convenings of many persons disaffected to the religion established.—*Bp. Hall. The Peace Maker*, § 19.

This is the question here, or the miracle rather, why his only not agreeing should lay a negative bar and *inhibition* upon that which is agreed to by a whole parliament, though never so conducing to the public good or safety.
Milton. An Answer to Eikon Basilike.

He promised, in the word of a pope, that he would never, neither at any person's desire, nor of his own motion, *inhibit* or revoke the commission he had granted to the legates to judge the matter of the king's marriage.
Burnet. History of the Reformation, an. 1528.

IN-HOLD, *v.* i. e. to *hold in*, or within, to contain.

And again, as this light, touching his simple nature, is no way yet understood, so it is disputed, whether this light first created, be the same which the sun *inholdeth* and casteth forth, or whether it had continuance any longer than till the sun's creation.
Raleigh. History of the World, b. i. c. 1. s. 7.

IN-HOOPED, i. e. held or kept in a *hoop*, (qv.) Generally, enclosed.

His cocke do winne the battaile still of mine,
When it is all to naught: and his quailes euer
Beat mine *inhoopt* at odds.
Shakespeare. Antony & Cleopatra, Act ii. sc. 3.

IN-HO'SPITABLE. }
INHO'SPITABLY. }
INHO'SPITABLENESS. } Fr. and Sp. *Inhospitable*; It. *Inospitale*; Lat. *In-hospitalis*.
INHO'SPITAL. }
INHOSPITA'LITY. } Not receiving and entertaining strangers; illiberal, unkind, to strangers, to visitors; violating the laws or customs of *hospitality*.

Not less renown'd than in Mount Ephraim,
Jael, who with *inhospitable* guile
Smote Sisera sleeping through the temples nail'd.
Milton. Samson Agonistes.

About this time was the Jewes feast of tabernacles, whither Jesus went up as it were in secret, and passing through Samaria, he found the inhabitants of a little village so *inhospitable*, as to refuse to give him entertainment.
Bp. Taylor. Great Exemplar, pt. iii. s. 14.

He the same year having drawn to his palace Ethelbrite, King of East-Angles, with fair invitations to marry his daughter, caus'd him to be there *inhospitably* beheaded.
Milton. History of England, b. iv.

When it shall grind thy grating gall for shame,
To see the lands that beare thy grandsire's name
Become a dunghill peasant's summer-hall,
Or lonely hermit's cage *inhospitall*.—*Bp. Hall*, b. iv. Sat. 5.

How terrible a motion was that, (which was made by the two disciples,) of commanding fire to come down from heaven, and consume the *inhospital* Samaritans.
Id. Select Thoughts, § 70.

I shall leave all acquaintance, and conversation, and be cast upon strange faces, and languages that I understand not; my best entertainment will be solitude, my ordinary *inhospitality*.—*Id. Balm of Gilead.*

——— While through the gloom
Far from the bleak *inhospitable* shore,
Loading the winds, is heard the hungry howl
Of famish'd monsters there awaiting wrecks.
Thomson. Winter.

But on the 27th [Sept.] we, impatient of the tyme and *inhospitableness* of the place, sailed again with a contrary and impetuous wind and a terrible sea, in great jeopardy, for we had much ado to keepe ourselves above water, the billows breaking desperately on our vessell.
Evelyn. Memoirs, vol. i. *Holland*, 1641.

The distress of majesty by such an act of *inhospital* barbarity, as before was unheard of, and, perhaps, never practised but by themselves.—*South*, vol. ix. Ser. 4.

In looking forward to futurity, the prospect we are to take of the world is not that which is sometimes gloomily indulged, of a forlorn region, where nothing is to be beheld but dreary and *inhospitable* wastes, and no objects are to be met with but serpents that hiss, and wild beasts that devour.
Blair, vol. v. Ser. 1.

For what you call *inhospitably* drear,
To me with beauty and delight appear.
Francis. Horace, b. I. Ep. 14.

IN-HU'MAN. IHU'MANE. IHU'MANLY. IHUMA'NITY. } Fr. *Inhumain*; It. *Inumano*; Sp. *Inhumano*; Lat. *Inhumanus*, *in*, and *humanus*, from *homo*, a man.

Unmanly,—not having the nature or qualities of *man*; not having the feelings natural to or becoming the nature of *man*; unfeeling, unkind, hard-heated, cruel.

Wheresoeuer the kyng roade, his poore subjectes came with lamentacions and cryes shewyng his grace of the cruelte of the Frenchemen and of their *inhumaine* dealyng with them.
Hall. Hen. VIII. an. 13.

Then with great *inhumanitie* they went into the hospitall of poore and sicke folke, called the fermorie, and tooke all the siluer vessell that the sicke folke were serued with, and raised them out of their beds, and droue them away, some with great strokes and stanes and some were cast downe from the galleries.—*Hackluyt. Voyages*, vol. ii. p. 95.

Bloud was so odious in each Ethnicke's sight,
That who did kill (as *inhumane*) none lov'd,
Save when just warre, or law, whil'st ballanc'd right,
Did kindle courage, or the judgement mov'd
Stirling. Domes-day. The Fifth Houre.

What wretch *inhumane*, or what wilder blood,
(Suck't in a desert from a tiger's brood)
Could leave her so disconsolate?
Browne. Britannia's Pastorals, b. ii. s. 1.

——— And these men are they,
That woo my mother; most *inhumanely*,
Committing iniurie on iniurie.
Chapman. Homer. Odyssey, b. iv.

But they that breake bands of ciuilitie,
And wicked customes make, those doe defame
Both noble armes and gentle curtesie.
No greater shame to man, then *inhumanitie*.
Spenser. Faerie Queene, b. vi. c. 1.

Be not the Muse asham'd, here to bemoan
Her brothers of the grove, by tyrant man
Inhuman caught, and in a narrow cage
From liberty confin'd, and boundless air.
Thomson. Spring.

Indeed it is not so certain, that those men that had resisted all Christ's preaching and miracles, and had afterwards most *inhumanly* crucified him, would have been brought over to the belief of him, though he had appeared to them from the dead.—*Sharp*, vol. ii. Ser. 8.

All which being as a matter of fact unquestionable, it must needs be an argument of the clearest and most allowed consequence, that if such *inhumanities* actually have been born, it is certain that they may be born.
South, vol. vi. Ser. 9.

When Alexander had in his fury *inhumanly* butchered one of his best friends and bravest captains on the return of reason he began to conceive an horrour suitable to the guilt of such a murder.—*Burke. A Vind. of Natural Society.*

For three hundred years, from time to time, all kind of subtilty and violence and *inhumanity* was employed to overturn it, but the more it was persecuted the more it flourished, and at last prevailed over all its enemies.
Jortin. On the Christian Religion, Dis. 3.

IN-HUME, *v.* INHUMA'TION. } Also *En.* Fr. *Inhumer*; It. *Inumare*; Lat. *Inhumare*, (*humus*, see HUMBLE,) to put into the ground.

To put, or take, or receive into the ground; to inter.

We took notice of an old conceited tomb, which *inhumed* a harmless shepherd.—*Sir T. Herbert. Travels*, p. 126.

The Jewish nation, though they entertained the old way of *inhumation*, yet sometimes admitted this practice. For the men of Jabish burnt the body of Saul.
Brown. Urn Burial, c. 1.

No Greek shall e'er his perish'd relics grace,
No hand his bones shall gather, or *inhume*:
These his cold rites, and this his watery tomb.
Pope. Homer. Iliad, b. xxi.

When best to dig, and when *inhume* the cane,
A task, how arduous! next demands thy song.
Grainger. The Sugar-cane, b. i.

IN-JECT, *v.* INJE'CTION. } Fr. *Injection*; Sp. *Injeccion*; It. *Injezione*; Lat. *Injectio*, from *injicere*, *injectum*, to cast or throw into.

To cast or throw in, into, or upon; to dart into; to introduce, as at a throw, i. e. quickly, suddenly.

It is of great force either applied outwardly or *injected* inwardly.—*Holland. Pliny*, b. xxvi. c. 15.

Now, that the evill spirits are ever at hand, ready upon all occasions to present their service to us for our furtherance to mischief, appeares too plainly in their continuall temptations which they *inject* into our thoughts.
Bp. Hall, Sol. 8.

Cesar also, then hatching tyranny, *injected* the same scrupulous demurs to stop the sentence of death in full and free senate decreed on Lentulus and Cethegus, two of Catiline's accomplices, which were renew'd and urg'd for Stafford.
Milton. An Answer to Eikon Basilike.

And when the said egg is warm, [he prescribeth] to minister the same by way of clystre or syringe, promising us, that the said *injection* will break all inward impostumes.
Holland. Pliny, b. xx. c. 22.

One thing he hath irrefragably proved, That there is no temptation which a man is subject to, but what might be suggested by our own corruption, without any *injection* of Satan.—*Fuller. Worthies. Gloucestershire.*

But a kettle of scalding hot water *injected*
Infallibly cures the timber affected.
Swift. Wood an Insect, (1725.)

Never after did these fleeting clouds cease now and then to darken the clearest serenity of his quiet, which made him often say, that *injections* of this nature were such a disease to his faith, as the tooth ache to the body; for though it be not mortal, it is very troublesome.
Boyle. Works, vol. i. p. 24. *The Life.*

A paragraph, in Mr. Warburton's *Divine Legation of Moses*, obliges me to detain the reader a little longer, in order to obviate the prejudices, which the authority of so celebrated a writer may probably *inject* to the disadvantage of my argument.—*Middleton. A Letter from Rome*, Post.

It happens, that the tabular structure of the nerves was never perceived by the human eye, nor shown by the nicest *injections*.—*Reid. On the Intellectual Powers*, Ess. 2. c. 3.

IN-IMA'GINABLE. Usually *Un* (qv.) Fr. *Inimaginable*; It. *Inimmaginabile.*

That cannot be *imagined*, cannot be formed or conceived as an *image* in the mind; cannot be depictured or devised.

In this sense two prime causes are *inimaginable*; and for all things to depend of one, and to be more independent beings than one, is a clear contradiction.
Pearson. On the Creed, Art. 1.

IN-IMICAL. INI'MICOUS. } It. *Inimico*, Lat. *Inimicus*, *in*, (priv.) and *amicus*, from *amare*, to love. *Inimical* is now a very common word.

Hostile, unfriendly.

And indeed (besides that they [Radishes] decay the teeth) experience tells us, that, as the Prince of Physicians [Hippocrates] writes, it is hard of digestion, *inimicous* to the stomach.—*Evelyn. Acetaria.*

Associations in defence of the existing power of the sovereign, are not, in their spirit, *inimical* to the constitution.
Brand. Essay on Political Associations, (1796.)

IN-IMITABLE. INI'MITABLY. } Fr. and Sp. *Inimitable*; It. *Inimitabile*, Lat. *In-imitabilis*, that cannot be *imitated*.

That cannot be *imitated*, or made, or done,—after or in the manner of another; in the likeness or resemblance of another; cannot be copied, counterfeited, or mimicked.

For the native and *inimitable* eloquence, in expressing the counsailes, deuises, conuentiõs, progressions, enterprises, exploitures, fourmes, and factions of imbataylynge, he seemeth to put all other wryters of lyke matters to silence.
Sir T. Elyot. The Governour, b. i. c. 23.

Nor vseth our most *inimitable imitator* of nature, this crosse and deformed mixture of his parts, more to colour and to auoid too broad a taxation of so eminent a person, then to follow the true life of nature, being often, or alwaies, exprest so disparent in her creatures.
Chapman. Homer. Iliad, b. xi. Com.

Ambitious fool, with horny hoofs to pass
O'er hollow arches of resounding brass;
To rival thunder, in its rapid course,
And *imitate inimitable* force.
Dryden. Virgil. Æneis, b. iv.

Thus Nature works as if to mock at Art,
And in defiance of her rival pow'rs,
By these fortuitous and random strokes
Performing such *inimitable* feats,
As she with all her rules can never reach.
Cowper. Task, b. v.

The collection of gay images on the one hand and of melancholy ones on the other, exhibited in these two small but *inimitably* fine Poems, [*Allegro* and *Penseroso*,] are as exquisite as can be conceived.—*Blair*, vol. iii. Let. 40.

IN-JOIN, *v.* In Shakespeare, to *join*, to unite, in Holland, (the *in* neg.) *un*jointed, *disjoined*, the *joints* or parts *joined* severed.

Messen. The Ottahites, reuerend and gracious,
Steering with due course toward the Ile of Rhodes,
Haue there *injoynted* them with an after fleete.
Shakespeare. Othello, Act i. sc. 3.

Those miserable wretches had their ears cropt and their noses cut off, for that the foresaid bridge by a mighty tempest was *injoynted* and broken.—*Holland. Plutarch*, p. 126.

IN-JOIN, *v.* INJU'NCTION. } The verb more commonly *En* the noun *In*. Fr. *Enjoindre*, Lat. *In-jungere*, to *join* to, to add to, to put or place to, with, or upon.

To put upon, to impose, to impress, (sc.) an admonition or warning; and, thus, to admonish, to warn, to exhort, to exhort earnestly, to request or require.

Injunction,—admonition, exhortation, requisition, command; in Milton, joining together, *conjunction.*

Ye see, good readers, in what wyse Saynte Austine would a sinner should knowledge his grieuously sinnes, that is wit, by shrift, confession, and satisfaction, not onely voluntarye besyde, but also suche as shoulde bee *injoyned* by the prieste.—*Sir T. More. Workes*, p. 782.

After this special *injunction* of my lorde and master Jesu Christe, (saith Saynt Iohan,) I dyd caste vp many eyes to warden the skye, lyftinge vp my hart to geue thankes vnto God.—*Bale. Image*, pt. i.

——— And he before
(Thou knowst) *injoyn'd* that I his love should hide.
Davenant. Gondibert, b. iii. c. 1.

Seven yeares penance is *injoyned* to a deadly sinne; because Miriam was seperated seven dayes for her leprosie.
Bp. Hall. Pharisaisme & Christianity.

And therefore dost thou stand to keep the way,
And stop the course that malice seeks to run,
And by thy prouident *injunctions* stay
This never-ending alteration.
Daniel. To Sir Thomas Egerton, Knight.

And besides, it can be but a sorry and ignoble scenty of life, whose inestimable *injunction* depends meerly upon flesh and bones.—*Milton. Doct. & Dis. of Divorce*, b. ii. c. 9.

Reason embraces virtue, as it is *injoyned* by the laws of God, honour, as it is graceful and ornamental to human nature.—*Guardian*, No. 161.

Though all duties expressly *injoined*, are by virtue of such *injunction* equally necessary, yet it follows not that they are in themselves equally excellent.
South, vol. v. Ser. 7.

She is always contriving some improvements of her future land, and once tried to procure an *injunction* to hinder me from felling timber upon it for repairs.—*Rambler*, No. 3.

IN-IQUITY. INI'QUITOUS. INI'QUITOUSLY. INI'QUOUS. } Fr. *Iniquité*; It. *Iniquità*; Sp. *Iniquidad*; Lat. *Iniquitas*, from *in*, and *equitas*, from *æquus*. See EQUITY.

The noun is of ancient usage in our language, the adjective modern. Shaftesbury and Prior use *iniquous.*

Dissimilarity, inequality; and, consequently, partiality, and, thence, injustice; wrong, unrighteousness, wickedness.

In our elder dramatists *Iniquity* is one name of the *Vice*, the established buffoon of the *Moralities*. See Archdeacon Nares, *ad v.*

But right anon a thousand peple in thrast
To save the knight, for routh and for pitee,
For knowen was the false *iniquitee*.
Chaucer. The Doctoures Tale, v. 12 196.

Thou haste fordone the great *iniquitye*,
That vext my soule: thou shalt also confounde
My foes, oh Lorde, for thy benignitie:
For thyne am I, thy servaunte aye moste bounde.
Wyatt. Certayne Psalmes, Ps. 143.

For, till the world from his perfection fell
Into all filth and foule *iniquity*,
Astræa here 'mongst earthly men did dwell,
And in the rules of justice them instructed well.
Spenser. Faerie Queene, b. v. c. 1.

But God forbid we should so nearly pry
Into the low deep bury'd sins long past,
T' examine and confer *iniquity*,
Whereof fath would no memory should last
Daniel. Civil Wars, b. i.

Whatsoever is done thro' any *unequal* affection, is *iniquous*, wicked, and wrong.
Shaftesbury. An Inquiry concerning Virtue, b. i. pt. ii. s. 3.

Most certain it is that God, as he has done to the sea, so has he to every nation, set it bounds of wickedness, beyond which they shall not pass; and when their *iniquities* are at full, he will not fail to repay vengeance into their bosom.
Sharp, vol. ii. Ser. 1.

All governments must frequently infringe the rules of justice to support themselves; truth must give way to dissimulation; honesty to convenience; and humanity itself to the raging interest. The whole of this mystery of *iniquity* is called the reason of state.
Burke. A Vindication of Natural Society.

In this city Athens there were parties, and avowed ones too, for the Persians, Spartans, and Macedonians supported each of them by one or more demagogues pensioned and bribed to this *iniquitous* service.—*Id. Ib.*

His grants were from the aggregate and consolidated funds of judgments *iniquitously* legal, and from possessions voluntarily surrendered by the lawful proprietors with the gibbet at the door.—*Id. A Letter to a Noble Lord.*

IN-ISLE, *v.* Also *En.* A common word with Drayton.

To form into an *isle* or *island*, (sc.) by surrounding with water; to surround, as an *island* by water.

Into what sundry gyres her wonder'd self she throwe,
And oft *inisles* the shore, as wantonly she flowe.
Drayton. Poly-Olbion, s. 8.

It begins with Rother, whose running through the woods, *inisling* Oxney, and such like, poetically here described, is plain enough to any apprehending conceit.
Id. Ib. s. 18. *Selden. Illustrations.*

Stem up his tideful stream, upon that side to rise,
Where Cauney, Albion's child, *inisled* richly lies.
Id. Ib. s. 19.

——— Gambia's wave *inisles*
An ouzy coast, and pestilential Ilis
Diffuses wide. *Dyer. The Fleece*, b. iv.

INI'TIAL. }
INI'TIALLY. }
INI'TIATE, *v.* }
INI'TIATE, *adj.* }
INITIA'TION. }
INI'TIATOR. }
INI'TIATORY. } Fr. *Initier*; It. *Iniziare*; Lat. *Initiare*; *initium*, (from *in-ire*, *in-itum*, to begin;) first motion, a beginning. The *v.*

As the Fr. *Initier*, — "to enter into, begin in, give the first instruction, lay a ground or foundation for; license or admit of a society."

Initiate, adj.—begun or entered upon; now first admitted or introduced; the *initiate* fear, the fear now first experienced, (sc.) on my *initiation* or entrance upon guilty courses.

For our *initial* age is like the melted wax to the prepared seal, capable of any impression from the documents of our teachers.—*Glanvill. The Vanity of Dogmatizing*, c. 14.

Last of all, Pariere, which signifieth one that had power to *initiate* and professe others in the same orders.
Holland. Plutarch, p. 328.

——— When, by the mighty wall,
They tooke their seuerall seate, before the gates;
To whom Eurymachus *initiates*
Their vtter'd greeuance.—*Chapman. Homer. Odyss.* b. xvi.

Mac. Come, wee'l to sleep: My strange and self-abuse!
Is the *initiate* feare, that wants hard vse.
Shakespeare. Macbeth, Act iii. sc. 4.

In the first of these is required indeed a solemne *initiation* by baptisme.—*Bp. Hall. An Apol. against Brownists*, § 6.

It hath been euer the fashion of God, to exercise his champions with some *initiatory* incounters. both Samson and David must first fight with lions, then with Philistines.
Bp. Hall. Cont. Samson's Marriage.

At the end of every section, the *initial* letters of his name that had translated it, were printed, as W. E., E. W. for Will. Exon, and Edwin Wigorn.
Burnet. History of the Reformation, an. 1559.

He did *initially*, and in part exercise those functions upon earth (as perfect Mediatour, Sovereign King, High-Priest, and Arch Prophet of God's church and people)
Barrow, vol. ii. Ser. 31.

——— Before him Perseus stood,
The vase extending to receive the blood.
The king himself *initiates* to the power;
Scatters with quivering hand the sacred flour,
And the stream sprinkles.—*Pope. Homer. Odyssey*, b. iii.

John Ogilby was one, who from a late *initiation* into literature, made such a progress as might well style him the prodigy of his time.—*Id. The Dunciad*, b. i. Note.

Virtue will have a nearer and stronger guard placed about it and piety will be attended with superior motives, if its *initial* rewards are near at hand, and shall commence as soon as this life expires.—*Watts. On a Separate State*, s. 1.

The Athenians believed, that he who was *initiated*, and instructed in the mysteries, would obtain celestial honour after death therefore all ran to be *initiated*.
Warburton. The Divine Legation, b. ii. s. 4.

To call Heaven's rich unfathomable mines
Our own! to rise in science, as in bliss,
Initiate in the secrets of the skies!
Young. The Complaint, Night 6.

Aristogiton (says the commentator on Hermogenes) in a great scarcity of public money, procured a law, that in Athens every one should pay a certain sum for his *initiation*.
Warburton. Divine Legation, b. ii. s. 4.

But now, as you, good man, believe eternal punishments, even so do the interpreters of these holy mysteries, the hierophants and *initiators*.—*Id. Ib.*

Which he did by the *initiatory* rite of water baptism. [*Acts* x. 47.]—*Id. Ib.* b. vi. s. 1.

IN-JUDI'CIOUS. }
INJUDI'CIOUSLY. }
INJUDI'CIOUSNESS. } Not having the supposed wisdom or understanding of a *judge*; ill-*judged*, unwise, imprudent.

You see how easie it is for a man that takes all things upon trust, to be abused by his credulity; and how unsafe it is much more for an unexpert and *injudicious* person to meddle with the holy oracles of the Almighty.
Bp. Hall. Cases of Conscience, Dec. 3. Case 9.

In the sisterhood of Fancy, Musick may justly challenge a birthright, she and Painting being but younger sisters to Poetry; a ternary of sisters, whether rich or poor, that stood not to inferiour souls, whose dulness deafs their delight in this second, and *injudiciousness* blinds their wonder or liking of the third.—*Whitlock. Manners of the English*, p. 480.

Man's wisdom was in mighty esteem among the Greeks, but suspected and cried down by wiser men, as that which did only inveigle and beguile *injudicious* people.
Stillingfleet, vol. iii. Ser. 12.

He was loudly but *injudiciously* censured by a great many for approaching too near Pelagianism and Socinianism.
Nelson. Life of Bull.

It is painful to be thus obliged to vindicate a man who, in his heart, towered above the petty arts of fraud and imposition, against an *injudicious* biographer, who undertook to be his editor, and the protector of his memory.
Murphy. On the Life and Genius of Dr. Johnson.

The taxes in the Roman empire were so heavy, and, in many respects, so *injudiciously* laid on, that they have been not improperly considered as one cause of its decay and ruin.
Burke. An Abridgement of English History, b. i. c. 3.

INJU'RE, *v.* }
INJU'RER. }
INJU'RIOUS. }
INJU'RIOUSLY. }
INJU'RY. } Fr. *Injurier*; It. *Ingiuriare*; Sp. *Injuriar*; Lat. *Injuriari*, to act (*injus*) *against right*, against law; to wrong.

To wrong, to harm, to hurt, wrongfully or unjustly; to damage, to cause, or occasion, to inflict, any damage, loss, or detriment.

Serve ghe to the Lord Crist, for he that doith *iniurie* shal resseyue that that he dide yuele, and accepcioun of persones is not anentis God.—*Wiclif. Colocensis*, c. 3.

Saying of her great infelicite
I was the cause, and my mother Venus
She called a blind goddess and might nat see
With sclaunder and defame *injurious*.
Chaucer. The Complaint of Cresside.

And hauynge *injuriedde* vs more throughe hatredde and euylle wylle than by reasonne wythoute hauynge bene by vs in anny thynge offendedde.—*Nicoll. Thucidides*, fol. 87.

If we shoulde suppose that he regarded or desyred nothing saue the buildyng made of woode and stone, we should iudge far amysse and *injuriously* of this most godly and wyse man.—*Calvine. Foure Godlye Sermons*, Ser. 3.

But where as the sayde Tulli saith, that *iniurie*, which is *contrarye to justice*, is done by two meanes, that is to say, either by violence or by fraude.
Sir T. Elyot. The Governor, b. iii. c. 4.

When haue I *iniur'd* thee? when done thee wrong?
Or thee? or thee? or any of your faction?
A plague vpon you all.—*Shakes. Rich. III.* Act i. sc. 3.

He was forc'd to take a most unmanly wrong,
Above the suff ring virtue of a soldier,
Has kill'd his *injurer*, a work of honor;
For which, unless you save him, he dies speedily.
Beaum. & Fletch. The Passionate Madman, Act v. sc. 2.

York straight advis'd the Earl of Salisbury
T' address him to the king and thereupon,
With other grievances to signify
Th' *injurious* act committed on his son.
Daniel. Civil Wars, b. viii.

——— Your thirsting shows your shift,
And little worth, that seeks *injuriously*
A worthier from his lawful room to lift.
Daniel. Musophilus.

Which though he hath polluted oft of yore,
Yet I to them for judgement just doe fly,
And them coniure t' avenge this shamefull *iniury!*
Spenser. Faerie Queene, b. i. c. 12.

At length Erasmus, that great *injured* name,
(The glory of the priesthood and the shame!)
Stemm'd the wild torrent of a barbarous age,
And drove those holy Vandals off the stage.
Pope. Essay on Criticism.

On the other side, without being *injurious* to the memory of our English Pindar [Cowley] I will presume to say, that his metaphors are sometimes too violent, and his language is not always pure.—*Dryden. Virgil. Æneis*, Ded.

It is evident that some part of it was only occasional, and not first intended. I mean that defence of myself, to which every honest man is bound, when he is *injuriously* attacked in print.—*Id. The Hind and the Panther*, Pref.

The *injurer* of your father's memory (and such you took me to be, as appears by what you say here) deserved no quarter from you.
Warburton. Letter to Dr. Lowth, Oct. 12, 1756.

We naturally love excellence wherever we see it; but the envious man hates it, and wishes to be superior to others, not by raising himself by honest means, but by *injuriously* pulling them down.—*Beattie. Moral Science*, pt. i. c. 3. s. 4.

The former [private] wrongs are an infringement or privation of the private or civil rights belonging to individuals, considered as individuals; and are thereupon frequently termed civil *injuries*.—*Blackstone. Commentaries*, b. iii. c. 1.

IN-JU'ST. }
INJU'STLY. }
INJU'STICE. }
INJUSTIFI'ABLE. } The adjective is commonly written *un*just; the noun *in*justice. Fr. *Injuste*; It. *Ingiusto*; Sp. *Injusto*; Lat. *In-justus.*

Against or contrary to law, the laws of religion or morality, of God or man; inequitable, wrongful, unrighteous, wicked.

This is the descripcion of a wyked and *iniust* iudge.
Joye. Expos. of Daniel, c. 3.

The Burgonions beynge sore displeased assembled a greate army, bothe to reuenge their querelles, and also to recouer againe the tounes, from theim *injustely* taken.
Hall. Hen. V. an. 11.

For be a man neuer soo valyaunte, so wyse, so lyberal or plentuous, so famylyare or courtayse, if he be seene to exercyse *iniustice* or wronge, it is often remembered.
Sir T. Elyot. The Governor, b. iii. c. 4.

And here had many worthy men their end,
Without all form, or any course of right
"For still these broils, that public good pretend
Work most *injustice*, being done through spite"
Daniel. Civil Wars, b. i.

Sure the question is hard set, and we have no easie reason to doubt, when great and entire authors shall introduce *injustifiable* examples, and authorize their assertions by what is not authentical.—*Brown. Vulgar Errours*, b. iv. c. 12.

If we conceive the sun hath any advantage by priority of ascent, or makes thereby one country more happy then another, we introduce *injustifiable* determinations, and impose a natural partiality on that luminary.—*Id. Ib.* b. vi. c. 7.

The great it seems are priviledg'd alone
To punish all *injustice* but their own.
Dryden. Cymon & Iphigenia.

Or whether it was that they blindly resolved to follow that *injustifiable* precedent of passing over so necessary a rule to all courts, of giving the partys accused an hearing.
Burnet. History of the Reformation, an. 1540.

But if this people [the Athenians] resembled Nero in their extravagance, much more did they resemble and even exceed him in cruelty and *injustice.*
Burke. A Vindication of Natural Society.

INK. } Dut. *Enckt, inckt*; Ger. *Dinten*; Fr. *Encre*; It. *Inchiostro*; Sp. *Tinta*. Vossius thinks that *Inct* is κατ' ἀφαιρεσιν, for *tinct*, quasi *tincta*, vel *tinctura*, because the pen, *eo tingitur*. The Ger. and Sp. retain this initial *d* or *t*. Others suppose the Lat. *Encaustum*. See ENCAUSTICK.

Inkhorn, Lye thinks, is corruptly written for *'Inkern*, i. e. *ink*, and *ern*, q.d. *atramenti domicilium*.

Inkhorn (see the quotations from Gascoigne and Wilson,) is applied to real or affected learning; to pedantry; *inkhornisms*, pedantical words or phrases.

I have mo thinges to write to you, and I wolde not bi parchemyn and *enke*, for I hope that I schal come to you and speke mouth to mouth that your ioie be ful.
Wiclif. 2 *John.*

Make there a pricke with *ynke*.
Chaucer. Of the Astrolabie.

For thus it stondeth of my greuance
Now at this time, as thou shalte wite
With teares, and with *inke* write
This letter I haue in cares colde.—*Gower. Con. A.* b. iii.

I have more faulted in keeping the olde English wordes (*quamuis jam obsoleta*) than in borowing of other languages such epithetes and adjectiues as smell of the *inkhorne*.
Gascoigne. To the Reuerende Deuines.

I know them that thinke rhetorique to stand wholie vpon darke wordes, and hee that can catche an *ynke horne* terme by the taile, him they coumpt to be a fine Englishman, and a good rhetorician.—*Wilson. Arte of Rhetorique*, p. 165.

What wiseman reading this letter, will not take him for a very caulf, that made it in good earnest, and thought by his *inke pot* termes to get a good parsonage.—*Id. Ib* p. 167.

Whose courage when the fiend perceiu'd to shrinke,
Shee poured forth out of her hellish sinke
Her fruitfull cursed spawne of serpents small,
Deformed monsters, foule, and blacke as *inke*.
Spenser. Faerie Queene, b. I. c. 1.

The precinct's strengthen'd with a ditch of feares,
In which doth swell a lake of *inky* yeares
Of madding lovers, who abide their moaning,
And thicken e'en the air with piteous groaning.
Drummond, Son. 13. pt. I.

Say all, good Sancho, say all; recount to me every particularity, and let not the least immunity remain in the *inkhorn*.—*Shelton. Don Quixote*, b. iv. c. 4.

And ere that we will suffer such a prince,
So kinde a father of the common-weale,
To be disgrac'd by an *inke-horne-mate*,
Wee and our wiues and children all will fight,
And haue our bodyes slaughtred by thy foes.
Shakespeare. 1 *Pt. Hen. VI.* Act iii. sc. 1.

Like as she were some light-skirts of the reat,
In mightiest *inkhornisms* he can thither wrest.
Bp. Hall, b. ii. Sat. 5.

——— To weeping myrrhe,
To deadly cypress, and *ink-dropping* fire,
Your palms and myrtles change.
Drummond. Teares on the Death of Mariades.

Its *inky* blackness you may again restore to it by the affusion of small quantity of a very strong solution of salt of tartar.—*Boyle. Works*, vol. i. p. 709.

He writes a letter, and flings the sand into the *ink-bottle*; he writes a second, and mistakes the superscription.
Spectator, No. 77.

How unerring judgements soever we may pass upon our ideas of the pen and the *inkglass*, yet if those ideas happen not to correspond with the things themselves, we may puddle about for ever without getting up a drop of *ink* to write with.—*Search. Light of Nature*, vol. i. pt. I. c. 11.

The famous Cardan, like another St. Austin, seems sworn to leave nothing behind him in the *ink-horn*.
Warburton. Lord Bolingbroke's Philosophy, Let. 1.

What *inkshed* springs from altercation!
What loppings off of reputation.
Lloyd. A Familiar Epistle. To J. B. Esq.

IN-KI'NDLE, *v.* More usually *En*.
To be, or cause to be, on fire; to heat, to inflame, to warm.

The commons were *inkindled* and set on fire with these speeches and remonstrances.—*Holland. Livie*, p. 453.

Detesting evill, and resisting the infirmitie of his flesh, he is inwardly *inkindled* to an indeavour of good
Bp. Hall. The Old Religion, c. 5.

The apprehension you know ran currently amongst the people, whilst the fire lasted in the city, of its being *inkindled* with design by the French and Dutch.
Boyle. Works, vol. vi. p. 531.

INKLE, (which also occurs in *Love's Labour Lost*, and in *Winter's Tale*,) Mr. Steevens says, he is informed, anciently signified a particular kind of crewel or worsted, with which ladies worked flowers, &c. As thick as *inkle-weavers*, is no uncommon expression in the northern parts of England.

My wife is learning now to weave *inkle*.
Beaum. & Fletch. The Scornful Lady, Act v. sc. 1.

Her *inkle*, silk, twin with the rubied cherry.
Shakespeare. Pericles, Act v. Cho.

I'NKLING. Of unsettled etymology. See in Skinner and Junius. Perhaps—
An *inclin-ation*; to do or believe any thing; a slight wish or desire, intent or purpose; a slight notice or hint; an intimation.

What cause hee hadde soo to thynke harde it is to saye, whyther hee being toward him, any thynge knewe that hee eneche thynge purposed, or otherwyse had any *inkelynge* thereof.—*Sir T. More. Workes*, p. 38.

When he had ridden many a mile, and could hear no *inklinge* of Darius, as his horses were a baiting, one of his souldioures goyng down to a watering therby, founde Darius in a litter striken through with many woundes, but as yet aliue.—*Goldyng. Iustine*, fol 56.

Aug. I thought you, Julio, would not thus have stollen a marriage without acquainting your friends.
Jul. Why I did give thee *inklings*.
Beaum. & Fletch. The Captain, Act v. sc. 5.

The Hernikes having an *inckling* and knowledge thereof, certified the Romanes afore hand, that the Ecetrans were revolted and banded with the Aequians.
Holland. Livie, p. 90.

We gave her an *inkling* some time ago of your coming to visit her in the shades like another Orpheus.
Search. Light of Nature, pt. ii. c. 23.

IN-LACE, *v.* Fletcher, in the same Eclogue, writes *Enlace*.

The crystal humour trickling down apace,
Like ropes of pearl, her neck and breast *inlace*.
Fletcher. Piscatory Eclogues, Ecl. 7. p. 10.

IN-LAND, *n.* } A part or portion of country
I'NLAND, *adj.* } *within land*, i. e. distant from
I'NLANDER. } the sea-coast.

Besides her little rills, her *inlands* that do feed,
Which with their lavish streams do furnish every need.
Drayton. Poly-Olbion, s. 2.

Hence somewhat south by east let us our course incline,
And from these setting shores so merely maritime,
The isle's rich *inland* parts, let's take with us along,
To set him rightly out, in our well-order'd song.
Id. Ib. s. 23.

The *Inlanders* be of the Brutians, the Aprustanes, only.
Holland. Plinie, b. iii. c. 11.

Whereunto the said *inland-men* may be induced, seeing the other go forth to adventure their lives for their defence, and to the intent that they may remain the more quiet at home.—*Strype. Memorials. Queen Mary*, an. 1557.

They [whales] come in also into the harbours and *inland* lakes, where the seamen go out and kill them.
Dampier. Voyages, an. 1699.

The people of Holland may be divided into these several classes: the clowns or boors (as they call them) who cultivate the land: the mariners or schippers, who supply their ships and *inland-boats*, &c.
Sir W. Temple. Observ. on the United Provinces, c. 4.

The snow on the rising grounds was thinner spread; and farther *inland* there was no appearance of any; from whence we might, perhaps, conclude, that what we saw toward the sea, had fallen during the night.
Cook. Third Voyage, b. iii. c. 13.

IN-LA'PIDATE, *v.* See DILAPIDATE.
To cause to be or become, *stone*; to convert into *stone*.

It is already found, that there are some naturall spring-waters, that will *inlapidate* wood; so as you shall see one piece of wood, whereof the part above the water shall continue wood; and the part under the water shall be turned into a kind of gravelly stone.—*Bacon. Nat. Historie*, § 85.

IN-LARGE, *v.* } Now commonly *En*.
INLA'RGEMENT. }
To magnify, to extend, to give *larger* space to; to set at *large*; to free from confinement; to set free or at liberty.

Wee desire of your highnesse that the commendacion of suche singular courtesie may not bee so narrowly restrained to two or three men onely, but may be *inlarged* to all our subjects in generall.—*Hackluyt. Voyages*, vol. ii. p. 140.

All which doe likewise tend to the *inlargement* of our nauy, and maintenance of our nauigation.
Hacklugt. Voyages, vol. iii. p. 174.

Hartfordian Welwyn (Wealth-wyn then)
For promptnesse in that charge
Beginning, other townes as it
Themselues from Danes *inlarge*.
Warner. Albion's England, b. iv. c. 21.

In the mean while, to gratify those, that appeared desirous of having it soon reprinted, I gathered divers notes (some of them considerable for bulk) to be inserted here and there, as *inlargements* in the next edition.
Boyle. Works, vol. i. p. 557.

IN-LAW, *v.* A. S. *In-lag-ian*; to be *inlawed* or restored to the protection of the *law*, (Somner.)

It should be a great incongruitie to haue them to make lawes, who themselves were not *inlawed*.
Bacon. Hen. VII. p. 12.

IN-LAY, *v.* } To *lay in* or cause to *lay in*,
INLA'Y, *n.* } (sc.) different materials, differ-
INLA'YER. } ent workmanship or colours; to
INLA'YING, *n.* } set or place in, to work in; to vary or diversify, as work of different materials *inlaid*.

If kine or oxen were dew-blowne or otherwise puffed up, they were woont to bore holes through their horns, and so to *inlay* or interlard them (as it were) with men's bones.
Holland. Plinie, b. xxviii. c. 1.

But these things are related of Alexander and Cæsar, and I doubt thence borrow'd by the monks to *inlay* their story.
Milton. The History of England, b. vi.

——— Under foot the violet,
Crocus, and hyacinth with rich *inlay*
Broidered the ground, more colour'd then with stone
Of costliest emblem. *Id. Paradise Lost*, b. iv.

The swelling bunches, which are now and then found on the old trees, afford the *inlayer* pieces curiously chambletted.
Evelyn. Silva, b. i. c. 18 s. 5.

When I was at Florence the celebrated masters were, for *Pietra Commessa* (a kind of mosaiq or *inlaying* of various coloured marble, and other more precious stones) Dominico Benetti and Manzotti.
Id. Memoirs, vol. i. *Florence*, 1645.

The crystal ovals deck'd the walls within,
With iv'ry pannelling, *inlaid* with green.
The Female Tatler, No. 15.

This does a tunic and white vest convey,
A various casket, that of rich *inlay*,
And bread and wine the third.
Pope. Homer. Odyssey, b. xiii.

In loose luxuriance taught to stray
A thousand tumbling rills *inlay*
With silver veins the vale, or pass
Redundant through the sparkling glass.
Warton. The Pixd of April.

IN-LEAGUE, *v.* To ally, or form an alliance with.

And not for Marie's title, or
Her any virtuous giftes,
Thinke that they her *inleagued*, but
From her to plot their driftes.
Warner. Albion's England, b. x.

Org. I envy not his merit, but applaud it;
Could wish him thrift in all his best desires,
And with a willingness *inleague* our blood
With his, for purchase of full growth in friendship.
Ford. The Broken Heart, Act iii. sc. 4.

IN-LE'AGUER, *v.* See BELEAGUER.
To lay, (sc.) with hostile forces for assault, or blockade.

It fortuned that Sylla did *inleaguer* before the city of Athens, and had not leasure to stay there long and continue the siege.—*Holland. Plutarch*, p. 161.

IN-LET, *n.* } The place where an entrance
I'NLETTING, *n.* } is given or granted; entrance, ingress.

At the farthest ende of this *inlet* or bay where we rode, there came out before vs a canoa wherein were four Indians which came rowing with certaine small oares, and came very neare vs to see what we were
Hacklugt. Voyages, vol. iii. p. 416.

Glota and Bodotria, now Dunbritton, and the Frith of Edinburrow, two opposite arms of the sea, divided only by a neck of land, and all the creeks and *inlets* on this side were held by the Romans, and the enemy driven as it were into another island.—*Milton. The History of England*, b. ii.

Though barks or plaited willows make your hive,
A narrow *inlet* to their cells contrive.
Addison. Virgil. Georgics, b. iv.

Upon the *inletting* of this external air, the water was not again impelled to the very top of the tube whence it began to fall, but was stopped in its ascent near an inch beneath the top.—*Boyle. Works*, vol. i. p. 48.

We conjectured that there might be a streight or *inlet* running from the sea through great part of this island, from the streight of Magellan, whence these people might come, leaving their canoes where such *inlet* terminated.
Cooke. First Voyage, b. i. c. 5.

IN-LIGHTEN, *v.* Usually *En.*
To give *light* unto, to illuminate, to make clear or bright.

The third kind of light may be called a special convincing light, which is an higher degree of the *inlightning* work of the Spirit, and not common to all professors.
South, vol. xi. Ser. 10.

The best and wisest of the ancient schoolmen did make the great firmness and certainty of faith not to depend on outward motives, but on inward grace, which so *inlightned* the mind, and fixed the inclinations of the soul, that nothing is able to remove it.—*Stillingfleet*, vol. iv. Ser. 2.

IN-LIST, *v.* Also *En.*
To enroll, to put down, to write down in a roll, or *list*, or catalogue; to register, (sc.) the names of those who are engaged for a particular purpose, as for military service; and, thus, to engage the services.

That I had been nominated to command 2500 men in London, who were ready to seize the Tower, that the like number was *inlisted* under my command in the western parts of England.—*Ludlow. Memoirs*, vol. iii. p. 81.

Your lordship, &c. have determined to receive such of these people as will *inlist* into the company's service, and discharge the rest.
Burke. Nabob of Arcot's Debts, Appendix, No. 4.

IN-LIVE, *v.* Usually *En.*
To give life, spirit, animation; to animate.

What she did here, by great example, well,
T' *inlive* posteritie, her fame may tell.
B. Jonson. Elegie on the Lady Anne Pawlet.

INLY, *adj.*
INLY, *ad.*
INMOST.
INNER.
INNERMERE.
INNERMOST.
} See IN. A. S. *Inlic*; *in-like*. *In-most* has supplanted *in-nerest*; and *innermore* is obsolete.

For I delyte togidre to the lawe of God aftyr the *ynner* man, but I see another lawe in my membris aghen fightynge the lawe of my soule, and makynge me caityf in the lawe of synne that is in my membris.—*Wiclif. Romayns*, c. 7.

I delyte in the lawe of God, concernynge the *inner* man. But I se another lawe in my membres rebellynge agaist the lawe of my mynde, and subduynge me vnto the lawe of synne, whiche is in my membres.—*Bible*, 1551. *Ib.*

Withouten mandement, a lewed man
He coulde sompne, up peine of Cristes curse,
And they were *inly* glad to fille his purse,
And maken him gret festes at the nale. [atten ale?]
Chaucer. The Freres Tale, v. 6930.

And whan he hath it oure rad,
In parte, he was right *inly* glad,
And eke in parte he was diseas'd.—*Gower. Con. A.* b. iv.

But forasmuche as the thing whiche thei haue heard is not throughly empreinted in them, nor hath not taken sure rooting (as it were) in the *inmost* affeccion of their hertes, thei are for a litel time obediently rewled after the wordes of God.—*Udal. Luke*, c. 8.

Right secretly within our *inner* court,
In open ayre reare vp a stack of wood.
Surrey. Virgile. Æneis, b. iv.

Now when they go in at the dores of the *ynnermer* court: they shal put on lynen clothes, so that no wollē come vp on them.—*Bible*, 1551. *Ezekiel*, c. 44.

The winde striuing with the fire in the *innermost* parte of the earth, oftētimes and in many places casteth out, sometimes flakes of fire, sōtimes vapors, and somtimes smoke.
Goldyng. Justine, fol. 25.

I should not for my life but weepe with him,
To see how *inly* sorrow gripes his soule.
Shakespeare. 3 Pt. Henry VI. Act i. sc. 4.

As one that *inly* mourn'd: so was she sad,
And heauy sat vpon her palfrey slowe,
Seemed in heart some hidden care she had.
Spenser. Faerie Queene, b. i. c. 1.

Her match in beautie was not any one.
Shortly, within her *inmost* pith there bred
A little wicked worme, perceiu'd of none,
That on her sap and vitall moysture fed.
Id. Visions of the World's Vanity.

And on his arme a bounch of keyes he bore,
The which vnused rust did overgrow.
Those were the keyes of every *inner* dore;
But he could not them use, but kept them still in store.
Id. Faerie Queene, b. i. c. 8.

When we hear music, we must be in our ear, in the utter-room of sense, but when we entertain judgement, we retire into the cabinet and *innermost* withdrawing chamber of the soul.—*Daniel. Defence of Rhyme.*

——— And, O belov'd
Of Heaven! whose well purg'd penetrative eye
The mystic veil transpiercing, *inly* scann'd
The rising, moving, wide-establish'd frame.
Thomson. To the Memory of Sir Isaac Newton.

——— O ye powers, that search
The heart of man, and weigh his *inmost* thoughts,
If I have done amiss, impute it not!
Addison. Cato, Act v. sc. 1.

A good deal of snow still lay on many of them, and the parts of the continent, which shewed themselves between the *innermost* islands, were quite covered with it.
Cook. Third Voyage, b. iv. c. 7.

IN-MATE, *n.* }
INMATE, *adj.* } *Mate*,—A. S. *Mata*; Dut. *Maet*, which Skinner derives from the A. S. verb *Met-an*, to *meet* or come together; and, thus, to associate.
Dwelling or residing within, (sc.) the same house or abode, the same tenement; received into the same dwelling, residence, or abode.

So spake the enemie of mankind, enclos'd
In serpent, *inmate* bad, and toward Eve
Address'd his way. *Milton. Paradise Lost*, b. ix.

——— A sequent king, who seeks
To stop their overgrowth, as *inmate* guests
Too numerous. *Id. Ib.* b. xii.

'Tis usual now an *inmate* graff to see
With insolence invade a foreign tree;
Thus pears and quinces from a crab tree come,
And thus the ruddy cornel bears the plum
Dryden. Virgil. Georgics, b. ii.

The Santones are now with joy releas'd
From hostile *inmates* and their Roman guest;
Now the Bituriges forget their fears,
And Sucssons nimble with unwieldy spears.
Rowe. Lucan, b. i.

Unknowing, that beneath thy rugged rind
Conceal'd, an *inmate* spirit lay confin'd,
I suffer'd thus thy leaves to strow the place,
And to thy greens permitted this disgrace.
Hoole. Orlando Furioso, b. vi.

INN, *v.* }
INN, *n.* }
INNING, *n.* }
INNHOLDER. }
INNKEEPER. } See IN.
To be or cause to be *in* or within, (sc.) a place of cover or protection, shelter, or entertainment; to house, to lodge, to receive or take into house or lodging, dwelling, or habitation.

So that thoru al Engelond thys word sone drou,
That tho the day was ycome, so much folc ther come,
That me muste ware hem *inne*, vorto se thys dom.
R. Gloucester, p. 336.

Wanne at an god mannes house ys men were at *inne*,
Vorst hi wolde ete and drynke that hi found ther *inne*.
Id. p. 296.

"Bot do crie thorgh the toun, that non for wele no wo,
In strete walk vp and doun bot to ther *innes* go."
Whan the crie was cried, walkand was non sene.
Bot to *innes* hied, as ther no man had bene.
R. Brunne, p. 334.

This Theseus, this duk, this worthy knight,
Whan he had brought hem into his citee,
And *inned* hem, everich at his degree
He festeth hem.—*Chaucer. The Knightes Tale*, v. 2194.

Thy might, thy vertue goth away
A sory gest in good fay,
Thou herborest in thine *inne*
The God of Love whan thou let *inne*.—*Id. Rom. of the R.*

And also the want of victuals, especially of malte, the hervest beer not yet fully *ynned*, nor any corne reddy to malte.—*Lodge. Illustrations*, vol. i. p. 263. *From the Council in the North, Sept.* 1557.

Ther the lordes toke their lodgynge. The Duke of Surrey, Erle of Kent, and the Erle of Salisbury in one *ynne*, and the Duke of Exeeter and the Earle of Glocester in another.
Hall. Hen. IV. an. 1.

The 23d daie of February wer four readers sent for to the Starre Chamber, of euery house of the foure principall *Innes* of Court one.—*Id. Hen. VIII.* an. 31.

And this Samaritane Jesus too hath his hostes & *innekolders*, to whom he leauing the earth, and ascending into heauen, dooeth committe the wounded man to be wel looked vnto.—*Udal. Luke*, c. 10.

And [he] deliuered them to hys hooste the *innekeper*, that he shoulde see the wounded man well attended and kepte.—*Id. Ib.*

Some countries are pinched of meadow for hay,
Yet ease it with filches, as well as they may,
Which *ined* and threshed and husbandly dight,
Keepe labouring cattle in very good plight.
Tusser. December's Husbandry.

All was *ined* at last into the king's barne; but it was after a storme.—*Bacon. Hen. VII.* p. 67.

After you have taken off a crop of barley, you may very well sow millet thereupon; and when this is *ined* and laid up in the barne, proceed to raddish.
Holland. Plinie, b. xviii. c. 23.

Thrice shall he fight with them, and twice shall win,
But the third time shall faire accordance make:
And if he then with victorie can lin,
He shall his dayes with peace bring to his earthly *in*.
Spenser. Faerie Queene, b. iii. c. 3.

It falleth out many times, that the gathering and *ining* of some harvest (if a man count all the paines employed and the money of the purse) is nothing beneficiall to the master.—*Holland. Plinie*, b. xviii. c. 6.

Yet maugre Jove, and all his gods beside,
I do possesse the world's most regiment;
As, if ye please it into parts diuide,
And euery parte *inholders* to conuent
Shall to your eyes appeare incontinent.
Spenser. Two Cantos of Mutabilitie, c. 7.

You shall also inquire whether bakers and brewers keep their assize, and whether as well they as butchers, *inn-holders*, and victuallers, do sell that which is wholesome and at reasonable prices, and whether they do link and combine to raise prices.—*Bacon. The Judicial Charge, &c.*

Which two thinges [solitariousnesse and night] be very *inkepers* and receyvers of all noughtinesse and noughtye thinges.—*Ascham. Toxophilus.*

I desire to know why the honest inn-keeper, who provides a public table for his profit, should be but of a mean profession; and he who does it for his honour, a munificent prince.—*Cowley. Ess. Of Liberty.*

A competent measure of knowledge of the law is a good foundation for distinguishing a gentleman; but I am in doubt whether his being for some time in the *inns* of court will contribute much to this, if he is not a studious person.
Burnet. Own Time, vol. iv. p. 416. Conclusion.

So rov'd wild Buckingham the public jest,
Now some *innholder's*, now a monarch's guest.
Pitt. Imitation of Horace, b. ii. Sat. 6.

In Spain, the *inn-keepers* are almost the only well-fed, portly figures to be met with.—*Swinburne. Spain*, Let. 42.

IN-NATE. }
INNA'TED. }
INNA'TIVE. }
INNA'TURALLY. }
INNATURA'LITY. } Fr. *Inné*; It. and Sp. *Innato*; Lat. *In-natus*, born within, *in*, and *natus*, past part. of *nasci*, or *gnasci*; Gr. Γενν-αω, to be born.
Born in or *within*; *inborn*, ingenerate.
Innaturally, (*in*, priv.) un*naturally*, contrary to *nature*, or *natural* feelings or affections.

——— The feminie
By their *inatine* dutynye
First and formoste when they be chid
Will that thing doo they be forbid.
Early Popular Poetry. Schole House of Women.

For the whiche myase demeanure of this woman, that she had *innaturally* slayne hir lorde and husbonde, the Kyng [of Anglys, and specially] of West Saxons, wolde not suffer the wiues to be callyd Sueuys.—*Fabyan*, vol. i. c. 157.

Still must I whet my young desires abated
Upon the flint of such a heart rebelling;
And all in vain, her pride is so *innated*,
She yields no place at all for pity's dwelling.
Daniel. To Delia, s. 18.

Like those that strive to stop some swelling source,
(Whose plenty none can comprehend in bounds)
Which climbs above th' opposers of his course
And that which should encircle it surrounds,
That so *innated* in itself is blest,
That 'tis the more, the more it is deprest.
Drayton. The Legend of Pierce Gaveston.

How God was pleas'd, or griev'd, they understood,
As the first errour did direct them right,
So that all those who were before the floud,
Were damn'd, or sav'd, judg'd by *innated* light.
Stirling. Domes-day. The Sixth Houre.

——— But no charme
The Muses have these monsters can disarme
Of their *innated* rage.
Habington. Castara, pt. i. *To Mr. Endymion Porter.*

It may not be amisse to touch upon that notable point in philosophy, Whether the soul of man be *Abrasa tabula*, A table-book in which nothing is writ; or whether she have some *innate* notions and ideas in her self.
H. More. Antidote against Atheism, b. i. c. 5.

The blood turns back to the breast; and there, by an *innate*, but wonderful faculty is turned into milk.
P. Fletcher. The Purple Island, c. 4. Note 3.

—— Farre hence lies my *innative* seate,
In rich Pœonia. *Chapman. Homer. Iliad*, b. xxi.

—— And for the safe accesse,
His sonne shall make to his *innative* port,
Do thou direct it, in as curious sort,
As thy wit serues thee.—*Id. Ib. Odyssey*, b. v.

Innaturality amongst kindred [is] infamous.
North. Plutarch, p. 207. Margin.

It is an established opinion amongst some men, that there are in the understanding certain *innate* principles; some primary notions, κοιναι εννοιαι, characters, as it were, stamped upon the mind of man, which the soul receives in its very first being, and brings into the world with it. It would be sufficient to convince unprejudiced readers of the falseness of this supposition, if I should only shew (as I hope I shall in the following parts of this discourse) how men, barely by the use of their natural faculties, may attain to all the knowledge they have, without the help of any *innate* impressions; and may arrive at certainty, without any such original notions or principles
Locke Of Hum. Underst b. i. c. 2. s. 1.

The *innate* perception of first truths, maintained by Descartes and Leibnetts, and which raised such warm and subtle disputes among the metaphysicians of that age, is a doctrine derived from Plato, that exuberant source of sublime instruction to every attentive mind.
Dutens. Discoveries attributed to the Moderns, pt. i. c. 2.

IN-NA'VIGABLE. Sp. *Innavegable*; Fr. *Innavigable*.

"*Innavigable*,—that cannot be sailed in," (Cotgrave.)

This let me crave, since near your grove the road
To Hell lies open, and the dark abode
Which Acheron surrounds, th' *innavigable* flood
Dryden. Virgil. Æneis, b. vi.

O, piteous of my fate, vouchsafe to shew
(For what's sequester'd from celestial view!)
What power becalms th' *innavigable* seas!
What guilt provokes him, and what vows appease!
Pope. Homer. Iliad, b. iv.

IN-NI'TENCY. From the Lat. *In-niti*, to lean upon.

A leaning or rest upon; pressure.

The *innitency* and stresse being made upon the hypomochlion or fulciment in the decussation.
Brown. Cyrus' Garden, c. 2.

IN-NO'BLE, v. i. e. to *ennoble*, (qv.)

God sent into the world his only son for remedy to humane miseries, to *innoble* our nature by an union with Divinity, to sanctifie it with his justice, &c.
Bp. Taylor. Great Exemplar, pt. i. *ad s.* 1.

IN-NOCENT, *adj.* / I'NNOCENT, *s.* / I'NNOCENTIVE. / I'NNOCENTLY. / I'NNOCENCE. / I'NNOCENCY. } Fr. *Innocent*; It. and Sp. *Innocente*; Lat. *Innocens*. See INNOXIOUS. Doing no hurt or harm; willing to do no hurt, or harm, or mischief; harmless, blameless, faultless, guileless; able to do no hurt, or harm, or mischief; weak, feeble, (as. in mind,) imbecile, silly, foolish.

For it bisemyde, that such a man were a bischop to us, hooli, *innocent*, undefouled, eleen, departid fro synful men, and maad higher than heuenes.—*Wiclif. Ebrewis*, c. 7.

For as the lamb toward his deth is brought,
So stant this *innocent* beforn the king.
Chaucer. The Man of Lawes Tale, v. 5038.

Grot was the drede and eke the repentance
Of hem that hadden wronge suspection
Upon this sely *innocent* Custance.—*Id. Ib.* v. 5102.

The sorwe of Dorigene he told him als,
How loth hire was to ben a wicked wif,
And that she lever had lost that day hire lif;
And that her trouth she swore thurgh *innocence*.
Id. The Frankeleines Tale, v. 11,905.

But now thou maiest well seen to what end I am commen for myne *innocency*, I reciue paine of false felony for gwerdone of very vertue.—*Id. Boecius*, b. i.

And eche of them his tyme awaiteth,
And eche of them his tale affaiteth,
All to deciue an *innocent*,
Whiche woll not be of her assent.—*Gower. Con. A.* b. ii.

And euer I am adradde of gile,
In aunter if with any wile
Thei might hir *innocence* enchaunte. *Id. Ib.*

He preserueth the welfare of the righteous, and defendeth them that walke *innocently*.—*Bible*, 1551. *Prouerbs*, c. 2.

As when a greedy wolfe through hunger fell
A silly lambe farre from the flock does take,
Of whom he meanes his bloudy feast to make.
A lyon spyes fast running towards him,
The *innocent* prey in haste he does forsake.
Spenser. Faerie Queene, b. i. c. 6.

So pure an *innocent* as that same lambe,
She was in life and every virtuous lore.
Spenser. Faerie Queene, b. i. c. 1.

And then she hits me a blow o' the ear, and calls me *innocent*, and lets me go.
B. Jonson. The Silent Woman, Act i. sc. 1.

A man that hath not experienced the contentments of *innocentire* piety, the sweetnesses that dew the soul by the influences of the Spirit, and the ravishings that sometime from above do shoot abroad in the inward man, will hardly believe there are such oblectations that can be had in Godliness.—*Feltham*, pt. ii. Res. 66.

When 'tis hungry it will bleat
From your hand to have its meat;
And when it hath fully fed,
It will fetch jumps about your head,
As *innocently* to express
Its silly sheepish thankfulness.
Drayton. The Muses' Elysium, Nymph. 2.

He wist not whether blot of foul offence
Might not be purg'd with water nor with bath;
Or that high God, in lieu of *innocence*,
Imprinted had that token of his wrath,
To shew how sore bloud guiltinesse he hat'th.
Spenser. Faerie Queene, b. ii. c. 2.

Oh! let the grave mine *innocency* hold,
Before of him this tyranny be told!
Drayton. Legend of Matilda the Fair.

If any man doubt this, let him name that natural desire which the Christian Religion doth forbid, or any way hinder the *innocent* satisfaction of I am confident he shall be able to name none.—*Sharp*, vol. i. Ser. 2.

The Stage its ancient fury thus let fall,
And Comedy diverted without gall.
By mild reproofs recover'd minds diseas'd,
And, sparing persons, *innocently* pleas'd
Dryden. The Art of Poetry.

And if kind Heav'n should give me back once more
Safe and triumphant to my native shore,
For *innocence* condemn'd, revenge I vow'd,
Mad as I was, and spoke my rage aloud.
Pitt Virgil. Æneid, b. ii.

Yet I will never give way to their dominion over me any more, that so death and judgment may find me prepared, if not with unspotted *innocency*, yet with hearty and sincere repentance.—*Stillingfleet*, vol. iv. Ser. 4.

Pain stood suspended, sorrow fled away,
And every face was *innocently* gay!
Boyse. The Anniversary Mourner.

No gaudy ribbons deck'd her head,
A trembling light no diamond shed;
In white and *innocency* drest,
The plainest beauties were the best.
Warton. Sappho's Advice.

IN-NO'CUOUS. / INNO'CUOUSLY. / INNO'CUOUSNESS. } Lat. *Innocuus*, (*in*, priv. and *nocuus*, from *nocere*, to hurt or harm.) See INNOCENT, and INNOXIOUS.

Doing no hurt or harm; hurtless, harmless, inoffensive.

Full lightly it ascends into the clear
And subtile aire, devoid of cloudy storm,
Where it doth steddy stand, all uniform,
Pure, pervious, immixt, *innocuous*, mild.
More. On the Soul, pt. ii. b. i. c. 2. s. 22.

A generous lion will not hurt a beast that lies prostrate, nor an elephant an *innocuous* creature, but is, *infestus infestis*, a terrour and scourge alone to such as are stubborn, and make resistance.—*Burton. Anat. of Melancholy*, p. 348.

Whether quails, from an idiosyncracy or peculiarity of constitution, do *innocuously* feed upon hellebore, or rather sometime but medically use the same.
Brown. Vulgar Errours, b. iii. c. 28.

And not only *innocuous*, but they [spiders] are very salutiferous too in some of the most stubborn diseases.
Derham. Physico-Theology, b. iv. c. 13.

We usually say, that the blow, which shakes a wall, or beats it down and kills men with the stones it scatters abroad, hath a greater effect than that which penetrates far into a mud wall, and doth little harm; for that *innocuousness* of the effect makes that, although in it self it be as great as the other, yet 'tis little observ'd or consider'd.
Digby. Of Bodies, c. 9.

—— Then alike
Were ye *innocuous* thro' your ev'ry tribe,
Or brute, or reptile.—*Mason. The English Garden*, b. ii.

IN-NO'MINABLE. That may not be *nominated* or *named*.

And then namely of foule thynge *innominable*.
Chaucer. Testament of Love, b. i.

IN-NOVATE, *v.* / INNOVA'TION. / I'NNOVATOR. } Fr. *Innover*; It. *Innovare*; Sp. *Innovar*; Lat. *In-novare*, *in*, and *novus*, new; to do or make any thing *new*.

To bring in or introduce any thing *new*; to change or alter the old by bringing in or introducing something *new*; to change or alter.

So that if any other do *innouate* and bringe vp a woorde to me afore not vsed or not hearde, I would not dispraise it.
Udal. Luke, Pref.

Meleager ceased not to beate in the kinges head that he coulde not establishe himselfe surely in his estate, otherwise then by the death of Perdicas, whose ambitious *innouation* was (he said) to be preuented in tyme.
Brende. Quintus Curtius, fol. 309.

It were good, therefore, that men in their *innovations* would follow the example of time itselfe, which indeed *innovateth* greatly, but quietly, and by degrees, scarce to be perceived.—*Bacon. Ess. Of Innovations.*

And he that will not apply new remedies must expect new evils, for time is the greatest *innovatour*. And if time, of course, alter things to the worse, and wisdome and counsell shall not alter them to the better, what shall be the end?
Id. Ib.

Epicurus (who was also an Atomick Atheist, having, in all probability, a mind to *innouate* something, that he might not seem to have borrowed all from Democritus) did by violence introduce liberty of will into his hypothesis.
Cudworth. Intellectual System, Pref.

But every man cannot distinguish betwixt pedantry and poetry; every man, therefore, is not fit to *innouate*.
Dryden. Virgil. Æneis, Ded.

For whatsoe'er their sufferings were before,
That change they covet makes them suffer more.
All other errours but disturb a State;
But *innovation* is the blow of fate.
Id. Absalom & Achitophel, pt. i.

The Bishop of Winchester being appointed to preach the sermon, did so mightily extol her and her government, and so severely taxed the disorders which he thought the *innovators* were guilty of, not without reflections on the queen, that he was thereupon confined to his house till the parliament met.—*Burnet. History of the Reformation*, an. 1553.

The words of Governor Bernard's ninth letter, written in November, 1765, state this idea very strongly. "It must," says he, "have been supposed such an *innovation* as a Parliamentary taxation would cause a great alarm, and must meet with such opposition in most parts of America, it was quite *new* to the people, and had no visible bounds set to it."
Burke On American Taxation.

Why should not a Maccabeus and his brethren rise to assert the honour of the antient law, and to cleanse the temple of their forefathers, with as ardent a spirit as can inspire any *innovator* to destroy the monuments of true piety and the glory of antient ages?
Id. A Letter to William Burke, Esq.

IN-NO'XIOUS. / INNO'XIOUSLY. } Lat. *In-noxius*,—Doing no hurt or harm; hurtless, harmless, inoffensive.

In English, *innocuous* and *innoxious* appear interchangeable: *innocent* differs from both in its application to the *will* of the agent, and his consequent guiltlessness; and in its application to his *power*, and consequent imbecility.

But we may safely use them, [purgatives] they being benign and of *innoxious* qualities
Brown. Vulgar Errours, b. iv. c. 17.

For animals that can *innoxiously* digest these poysons, become antidotal unto the poyson digested.
Id. Ib. b. vii. c. 17.

—— By virtue built,
It touch'd the skies, and spread o'er shelter'd earth
An ample roof by virtue too sustained,
And balanc'd steady, every tempest stung
Innoxious by, or bade it firmer stand.
Thomson. Liberty, pt. iii.

Swift as the word the missile lance he flings,
The well-arm'd weapon on the buckler rings,
But blunted by the brass *innoxious* falls
Pope. Homer. Iliad, b. xvii.

Mercury which is *innoxiously* given in many cases even to women in labour and others, does easily acquire, besides many other abstruse medicinal qualities, not only an emetick or purgative, but a salivating faculty
Boyle. Works, vol. ii. p. 151.

The delusion hath led us into no iniquity, and authorized no crimes: it has been the most *innocent* of all errors, an error pleading for every virtue, and dissuading from every vice.—*Jortin. Remarks on Ecclesiastical History*

INNUE'NDO. / I'NNUATE, *v.* } Lat. *Innuendo*, from *innuere*, to nod to, to give a *nod* to, to hint or intimate by a *nod*, and thus, consequentially,—

A hint or intimation; an insinuation.

Innuate rests upon the authority of Chapman.

As if Agamemnon would *innuate*, that as this sow (being splayed) is free from Venus, so had he never attempted the dishonour of Briseis.
Chapman. Homer. Iliad, b. xix. Comment.

This, by an *insuendo*, was said to be an evidence to prove, that he [Sidney] was in a plot against the king's life.
Burnet. Own Time, an. 1684.

As by the way of *insuendo*,
Lucus is made a *non lucendo*.—*Churchill. Ghost*, b. ii.

IN-NU'MERABLE. } Fr. and Sp. *Innumerable*; It. *Innumerabile*; Lat. *In-numerabilis*.
INNU'MERABLY.
INNU'MEROUS.
That cannot be counted or told; countless.

There was neuer tresour of terrestial richesse,
Nor precious stones reckened *innumerable*,
To be of comparison vnto your high goodnes.
Chaucer. Balades. The Craft of Louers.

They do sometimes bring forth an *innumerable* company of people to amend the highways, if any be broken.
Sir T. More. Utopia, b. ii. c. 4. *by Robinson.*

Suddainly an *innumerable* flight
Of harmefull fowles, about them fluttering, cride,
And with their wicked wings them oft did smight,
And sore annoyed, groping in that griesly night.
Spenser. Faerie Queene, b. ii. c. 12.

He who brought all other living creatures unto man to see how he would call them, and would make use of Adam's appellation, reserved the naming of man to himself. neither is there any one of his *innumerous* posterity whom he knowes not by name.—*Bp. Hall. Select Thoughts*, No. 92.

Who, vile against your art, *innumerous*
Excogitates, supplies, and multiplies.
Chapman. Homer. The Furnace.

The earth produces him an *innumerable* multitude of beasts to feed, clothe, and carry him; of flowers and jewels to delight and adorn him; of fruits to sustain and refresh him; of stones and timber to lodge him; of simples to cure him.—*Boyle. Works*, vol. ii. p. 30.

Their *innumerably* various actions and cross designs are brought (commonly without and often against their wills) to conspire to the accomplishment of a plot worthy of God.
Id. Ib. vol. v. p. 143.

At last, of snowy white, the gather'd flocks
Are in the wattled pen *innumerous* press'd,
Head above head: and, rang'd in lusty rows,
The shepherds sit, and whet the sounding shears.
Thomson. Summer.

—— Persians next and Medes
Advance, an infantry select, whose mail,
Bright-gilt or silver'd o'er, augments the light
Of sparkling brands, *innumerably* wav'd.
Glover. The Athenaid, b. xxix.

—— Whence her *innumerous* streams
Flow lucid forth, and roll through trackless ways
Their white waves o'er the sky.—*Mallet. Excursion*, c. 2.

IN-OBE'DIENT. } *Inobaudire* is found in the Latin fathers.
INOBE'DIENTLY.
INOBE'DIENCE. } Fr. *Inobédient*; It. *Inobbediente*; Sp. *Inobediente*. See DISOBEY.
For *inobedient*, we should now use *disobedient*.
Not hearkening or listening to; not yielding, not submitting; refusing to yield or submit to the will or authority of another; acting contrary to; resisting rule, or order, or command, or authority.

For as bi *inobedience* of oo man manye been maad synners, so bi the *obedience* of oon manye schulen be iuste.
Wiclif. Romayns, c. 5.

Inobedient is he that *disobeyeth* for despit to the commandements of God, and to his soveraines, and to his goostly fader.—*Chaucer. The Persones Tale.*

Ther is *inobedience*, avaunting, ipocrisie, despit, arrogance, &c.—*Id. Ib.*

This vice of *inobedience*
Againe the reule of conscience
All that is humble he disaloweth
That he toward his god ne boweth
After the lawes of his heste. *Gower. Con. A.* b. i.

Also that all maner of conquestes that shoulde bee made by ve in Fraunce vpon the saied *inobedientes* out of the Duchie of Normandy shal be doen to the proffite of our saied father.—*Hall. Hen. V.* an. 8.

Wherfore we desyre you in this busynesse to ayde vs, that is to say, with money and with men of warre, to the entent that these *inobedyent* Fresons maye be subdued and brought to obedyence.—*Berners. Froissart. Cronycle*, vol. ii. c. 214.

I [Mary] do most humbly beseech the king's highness my father, [Henry VIII.] whom I have obstinately and *inobediently* offended in the denial of the same heretofore, to forgive mine offences therein, and to take me to his most gracious mercy.—*Burnet. Hist. of the Reformation*, an. 1536.

IN-OBSE'RVANT. } See UN. It is usual to write *Un*-observed.
INOBSE'RVANCE.
INOBSERVA'TION. } Sp. *Inobservante*; Lat. *In-observans*. See CONSERVE.
Heedless, regardless, inattentive.

4. The fourth,—breach and *inobservance* of certain wholesome and politic laws for government.
Bacon. The Judicial Charge, &c.

The enquirers thereof into this matter had no other way of coming to the author of the law, but by considering the effects which the observance or *inobservance* of it would have on mankind.—*Warburton. The Divine Legation*, b. v. s. 4.

If they are petulant or unjust, he, perhaps, has been *inobservant* or imprudent.—*Hurd*, vol. vi. Ser. 23.

These writers are in all this guilty of the most shamefull *inobservation*.—*Shuckford. On the Creation*, p. 118.

IN-O'CULATE, *v.* } It. *Inocchiare, inoculare*; Lat. *Inoculare*, (*in*, and *oculus*, an eye,) to *ineye*, to put in or insert an *eye*, or bud. The Turkish *inoculation* for the small-pox was introduced to this country under the name of *Ingrafting*. See INGRAFT, the quotation from Lady M. W. Montague.
INOCULA'TION.
INO'CULATING, *n.*
INO'CULATOR.
To insert or introduce an eye, a bud, or graft; to ingraff; generally, to insert, to introduce; to infect.

There is a way to graffe hearbs also as well as trees, namely, by cutting off the yong stons that spring out of the stalke, and therein to *inoculate* as it were the seed of another plant, within the pith or marow thereof.
Holland. Plinie, b. xix. c. 8.

The unhappy affinity of Jehosaphat with Ahab is no lesse guilty of this slaughter, then Jehues ambition: this match by the *inoculation* of one bud, hath tainted all the sap of the house of Judah.—*Bp. Hall. Cont. Johu.*

Men generally observe the age of the moon in the planting of all kind of trees, sowing of grain, grafting and *inoculating*, and pruning of fruit-trees.—*Ray. Creation*, pt. i.

Nor is this metaphorical *inoculation* a modern invention, for we find Homer taking the freedom to place the eye of an ox, bull, or cow, in one of his principal goddesses.
Spectator, No. 250.

"If I had twenty children of my own,
I would *inoculate* them ev'ry one."
"Ay, but should any of them die! what moan
Would then be made, for vent'ring thereupon"
"No, I should think that I had done the best;
And be resign'd, whatever should befall."
"But could you really be so, quite at rest?"
"I could"—"Then why *inoculate* at all?"
Byrom. On Inoculation. Written when first practised.

IN-O'DIATE, *v.* It. *Inodiare*, to hate. From the Lat. *Odium*, hatred, from *odisse*, to hate. As used by South, (whose word it appears to be,) see ODIOUS:—
To cause a *hatred* of, to bring into *hatred* or dislike.

God intends in the calamities which he inflicts upon a pardoned person, partly to give the world fresh demonstrations of his hatred of sin, and partly to *inodiate* and imbitter sin to the chastised sinner.—*South*, vol. vi. Ser. 6.

For those of the ancienter members of her communion who have all along owned and contended for a strict conformity of her rules and sanctions, as the surest course to establish her, have been so late represented, or rather reprobated under the *inodiating* character of high churchmen.
Id. vol. iii. Epis. Ded.

IN-O'DORATE. } Lat. *Inodorus*, *in*, (priv.) and *odorus*, from *odor*, which Vossius thinks came from ὄδωδα, the Attic preter-perfect of ὀζ-ειν, *olere*, or as originally written, *od-ere*, to smell.
INO'DOROUS.
Having no smell; not causing the sensation, or acting upon the sense, of smelling.

Whites are more *inodorate* (for the most part) than flowers of the same kind coloured; as is found in single white violets, white rose, white gilly-flowers, white stock-gilly-flowers, &c. We find also, that blossoms of trees that are white, are commonly *inodorate*; as cherries, pearee, plums.—*Bacon. Naturall Historie*, § 507.

And if this or any other mechanical fabrick or contexture be the cause of whiteness, how comes it to pass that some white bodies are *inodorous* and insipid, as the calx of harts-horn.—*Boyle. Works*, vol. iii. p. 301.

The water, therefore, which he says he saw streaming from the wound, was as truly water, as the blood was blood: the pure element of water, transparent, colourless, tasteless, *inodorous* water.—*Bp. Horsley*, vol. i. Ser. 9.

IN-OFFE'NSIVE. } Lat. *Offensus*, from *offend-ere*, to strike against, and, consequentially, to hurt. And *in-offensive*,—
INOFFE'NSIVELY.
INOFFE'NSIVENESS.
Hurtless, harmless, innocuous; without driving or striking against, (&c.) any thing to break or impede the course or progress; and, therefore, uninterrupted, unobstructed.

Is the wisdom of God or the charitable framing of God's word otherwise *inoffensive* to the Pope's ear, than as he may turn it to the working of his mysterious iniquity?
Milton. Animadv. upon the Remonstrants' Defence

—— For drink the grape
She crushes, *inoffensive* must, and meathes
From many a berrie. *Id. Paradise Lost*, b. v.

Whether the Sun predominant in heav'n
Rise on the Earth, or Earth rise on the Sun,
He from the East his flaming rode begin,
Or she from West her silent course advance
With *inoffensive* pace that spinning sleeps
On her soft axle. *Id. Ib.* b. viii.

I desire these my suggestions should be as *inoffensively* taken, as they are innocently tendred.
Fuller. Worthies of England, c. 11.

Here must bee wisdome, and *inoffensivenesse* of carriage, as of one that goes ever under monitors.
Bp. Hall, Ep. 6. Dec. 1

So have I seen a river gently glide
In a smooth course, and *inoffensive* tide,
But if with dams its current we restrain,
It bears down all, and foams along the plain.
Addison. Ovid. Metam. b. iii.

I never knew any that would do it so freely, and that knew how to manage that freedom of speech so *inoffensively*.
Lloyd. Sermon at the Funeral of Bp. Wilkins.

Useful and *inoffensive* animals have a claim to our tenderness, and it is honourable to our nature to befriend them.
Beattie. Moral Science, pt. i. c. 2. s. 5

I could not have spoken upon it at all without dissenting from you in conjunction with many others, and I don't know how I could have signified my dissent more *inoffensively*.—*Warburton. Works*, vol. xii. *Lowth to Warburton*, (*Sept. 9*, 1756.)

IN-OFFI'CIOUS. Fr. *Inofficieux*; It. *Inofficioso*; Lat. *In-officiosus*, undutiful.
Undutiful, inattentive to duty; or, as Florio interprets the It. *Inofficioso*, ungentle, that doth no good turn for his friend.

Genius. Up, thou tame river, wake;
And from thy liquid limbes this slumber shake;
Thou drown'st thy selfe in *inofficious* sleepe.
B. Jonson. Part of the King's Entertainment.

IN-OPERA'TION. } A working within; an efficient working or agency.
INO'PERATIVE.
Inoperative, (*in*, priv.)—not able to work; doing no work.

When he speaks of this, here is not a cold and feeble prevention, but an effectual *inoperation*, yea a powerful creation.—*Bp. Hall. Honour of the Maried Clergie*, b. i. c. 14.

Whether therefore, as fully just by thy gracious imputation, or, as inchoately just by thy gracious *in-operation*, we are in both, thy dove, thy undefiled: in spight of all the blemishes of her outward administrations, God's church is beautifull.—*Id. Beauty & Unitie of the Church.*

For though indeed the divine knowledge (as all other knowledge) be of itself *inoperative*; (the proper nature of knowledge being only to apprehend and judge of what comes before it, and rather to suppose than to work upon its object;
South, vol. vi. Ser. 4.

IN-OPPORTU'NE. Lat. *In-opportunus*. See IMPORTUNE.
Inconvenient, unsuitable, unseasonable.

God at first makes all alike, but an indisposed body, or an *inopportune* education, or evil customs superinduce variety and difference.—*Bp. Taylor. Great Exemplar*, pt. iii. *ad s.* 15.

If at any time I seeme to study you more inquisitively, it is for no other end, but to know how to present you to God, in my prayers, and what to ask of him for you; for even that holy exercise may not be done *inopportunely*, no nor *importunely*.—*Donne. Let. to Sir H. G.*

IN-O'RDINATE. } It. *Inordinato*; Sp. *Inordenado*; Lat. *In-ordinatus.*
INO'RDINATELY.
INO'RDINATENESS.
INORDINA'TION.
INO'RDINACY.

Out of, beyond all bounds or limits; boundless, illimitable, excessive; immoderate, intemperate, unruly, irregular.

Inordination is not unfrequent in Bp. Taylor.

As Juuinall doth record
A small defaute in a greate lorde
A lytle cryme in a great estate
Is much more *inordinate*
Skelton. Why come ye not to Court?

Or if thou geue vs aboundaunce aboue that we desire, then geue vs an hart to vse it, and to bestow it for that purpose thou gauest it, and to deale with our neighbours, and not to loue it *inordinatly.*—*Tyndall. Workes*, p. 222.

Jaq. Sir, this is from your wonted course at home,
When did ye there keep such *inordinate* hours?
Beaum. & Fletch. The Noble Gentleman, Act ii. sc. 1.

Marius, by fulfilling their *inordinate* desires, quite lost them all the power for which they had so long bin striving, and left them under the tyranny of Sylla.
Milton. Way to Establish a Free Commonwealth.

So *inordinately* [was he, Edwy,] given to his pleasure, that on the very day of his coronation, he abruptly withdrew himself from the company of his peers, whether in banquet or consultation, to sit wantoning in the chamber with his Algiva.—*Milton. The History of England*, b. v.

He who is mercy itself abhorres cruelty in his creature above an other *inordinateneese*
Bp. Hall Cont. The Gibeonites Revenged.

If we add, that fear, unreasonable fear, is also superstition, and an ingredient in its definition: we are taught by this word to signifie all irregularity and *inordination* in actions of religion.—*Bp. Taylor*, vol ii. ser. 8.

'Tis, I say, great odds, but that we should be caryed to *inordinacy*, and exceed the bounds the divine laws have set us.—*Glanvill. Pre-existence of Souls*, c. 2.

A righteous man is compared to the palme tree, whose leafe never fades, [Ps. i.] whereas other trees bring forth by fits, and by fits to be much in duties is not a sign of growth, but weakneese, it is out of *inordinacie.*
Goodwin. A Christian's Growth, c. 4.

Peace, *eirenen*, [is] a composedness and sedateness of spirit, free from all *inordinate* perturbations, and without any kind of itch of quarrelling with others.
Bp. Wilkins. Of Natural Religion, b. i. c. 17.

He is charged to have done it *inordinately*, for private lucre and profit.—*Strype. Memorials. Queen Mary*, an. 1554

Their object is to merge all natural and all social sentiment in *inordinate* vanity.
Burke. Letter to a Member of the National Assembly.

IN-ORGA'NICAL. See DISORGANIZE.
Not having the *organical* or instrumental parts; the instrumental construction, arrangement, or disposition of parts.

Many erroneous opinions are about the essence and originall of it [the rationall soule]; whether it be fire, as Zeno held; harmony, as Aristoxenus; number, as Xenocrates; whether it be organical, or *inorganical*; seated in the brain, heart, or bloud; mortall or immortall; how it comes into the body.—*Burton. Anatomy of Melancholy*, p. 26.

The moistening particles that rove up and down in the air, are able to exercise a notable (and if I may so call it, a mechanical) force, even upon inanimate and *inorganical* bodies.—*Boyle. Works*, vol. iii. p. 799.

IN-O'RMOUS, i. e. *Enormous*, (qv.)
Immoderate, excessive.

And 'tis not difficult to observe what an *inormous* strength, bad education hath to deprave and pervert well dispos'd inclinations.—*Glanvill. Pre-existence of Souls*, c. 2.

IN-O'SCULATE, *v.* } Lat. *In*, and *osculari*,
INOSCULA'TION. } to kiss, to touch with the mouth or lips, from *osculum*, a little mouth.
To conjoin, to counite; by touch or contact at the extremities.

Now this fifth conjugation of nerves is branched to the præcordia also, in some measure by *inosculating* with one of its nerves.—*Derham. Physico-Theology*, b. v. c. 8.

By means of the curious lodgment and *inosculations* of the auditory nerves before mentioned, the orgasms of the spirits should be allayed, and perturbations of the mind in a great measure quieted and stilled.—*Id. Ib.* b. iv. c. 3.

I cannot help observing, that the vulgar argument from analogy between plants and animals loseth much of its force, if it be considered, that the supposed circulation of the sap, from the root or lacteals through the arteries, and thence returning, by *inosculations*, through the veins or bark vessels to the root or lacteals again, is in no sort conformable or analogous to the circulation of the blood.
Berkeley. Siris, s. 34.

INOUGH, i. e. *Enough.* See quotation from Tyndall in v. INSATIABLE.

IN-PALE. See IMPALE.

Reuben is conceived to bear three bars wave, Judah a lyon rampant, Dan a serpent nowed, Simeon a sword *inpale*, the point erected, &c.—*Brown. Vulgar Errours*, b. v. c. 10

IN-PA'RDONABLE. See IMPARDONABLE.

Shewyng thē that if they dyde otherwyse, they shulde soore trespasse agaynst hym so yt it shulde be *inpardonable.*
Berners. Froissart. Cronycle, vol. i. c. 366.

IN-PLO'TTING. See COMPLOT. *Plot*, i. e. *plighted* or pledged.

Or whilst we spend the freshest of our time,
The sweets of youth *inplotting* in the air:
Alas! how oft we fall, hoping to climb.
Daniel. The Complaint of Rosamond.

IN-QUEST. See INQUIRE.

IN-QUIET, *v.* } Also written *Un.* Fr. *Inquiéter*; It. *Inquietare*; Sp. *Inquietar*; Lat. *In-quietare.*
INQUI'ET, *s.* } See DISQUIET.
INQUIETA'TION.
INQUI'ETNESS.
INQUI'ETUDE.

To deprive of quiet or repose, ease, rest, peace, or tranquillity; to disease or make uneasy; to discompose, to disturb, to vex, to harass.

Durynge the more part of his reigne he [Hen. VII.] was lyttle or nothyng *inquieted.*
Sir T. Elyot. The Governour, b. i. c. 24.

For albeit these batails and persecucions skater) *inquiet*) and trouble yᵉ chirches of goodmen in these heuey mutacions of empyres and kyngdoms) yet haue the godly euer this present consolation.—*Joye. Expos. of Daniel*, c. 5.

How many semely personagis, by outrage in riote, gaminge, and excesse of apparail, be induced to theft and robry, and somtime to murder, to the *inquietatiō* of good men, and fynaly to theyr owne destruction!
Sir T. Elyot. The Governour, b. ii. c. 7.

It wil gender sedicions and vprores and miche *inquietenes* in thy realme.—*Joye. Expos. of Daniel*, c. 6.

That no person or persons, bodies politic or corporate, &c. be troubled, impeached, sued, *inquieted* or molested, for, or by reason of any offence.
Milton. Observations on the Articles of Peace, &c.

We are so far from being completely happy as long as any disease or *inquietude* of mind or body does attend us; that the hope of being delivered is the only argument that can afford us any solid and rational comfort in our afflictions.
Pleydell. Sermon at the Funeral of Mr. J. Glanvil.

None lives in this tumultuous state of things,
Where every morning sun new troubles brings,
But bold *inquietudes* will break his rest,
And gloomy thoughts disturb his anxious breast.
Pomfret. To his Friend under Affliction.

The humble and obedient lay subjects be brought into this ambiguity, whether they may execute the king's laws according to his jurisdiction royal, for dread of the same censures and paine comprised in the same laws, so by them made in their convocation, to the great trouble and *inquietation* of the lay subjects, &c.
Warburton. Alliance between Church & State, b. ii. Notes.

Yet can ambition in Abdalla's breast
Claim but the second place: there mighty love
Has fix'd his hopes, *inquietudes*, and fears,
His glowing wishes, and his jealous pangs.
Johnson. Irene, Act iii. sc. 1.

IN-QUINATE, *v.* } Lat. *Inquinare, atum.*
INQUINA'TION. } See COINQUINATE.
To pollute, to contaminate, to defile, to corrupt.

And the middle action, which produceth such imperfect bodies, is fitly called, (by some of the ancients,) *inquination*, or inconcoction.—*Bacon. Naturall Historie*, § 837.

When they have thus rid away the garbage, and cleansed the corpse, the rest they imbalme and be carefull off: for to say a truth, these inwards be the very pollution and *inquination* of the flesh.—*Holland. Plutarch*, p. 380.

But as it [the air] is particularly *inquinated*, infected, participating of the various accidents, and informed by extrinsical causes which render it noxious to the inhabitants, who derive and make use of it for life.
Evelyn. Fumifugium, pt. vi.

For an opinion it was of that nation [Ægyptian] that Ibis feeding upon serpents, that venemous food so *inquinated* their ovall conceptions, or eggs within their bodies, that they sometimes came forth in serpentine shapes.
Brown. Vulgar Errours, b. iii. c. 7.

A rule, I fear [observed in the times of purification] not so well observed by Christians; whereby not onely conceptions are prevented, but if they proceed, so vitiated and defiled, that durable *inquinations* remain upon the birth.
Id. Ib. b. iv. c. 10.

INQUI'RE, *v* } Also *En.* Fr. *Enquérir*; It. *Inquirere*; Sp. *Inquirer*, Lat. *Inquirere*, (*in*, and *quærere*, to seek.) *Enquire* is perhaps as common as *in*; but *in*-quest decidedly prevails; and *inquisitum*, &c. were never otherwise written.
INQUI'RABLE.
INQUI'RENT.
INQUI'RER.
INQUI'RY.
I'NQUEST.
INQUISI'TION.
INQUISI'TIONAL.
INQUI'SITIVE.
INQUI'SITIVELY.
INQUI'SITIVENESS.
INQUI'SITOR
INQUISITO'RIAL.
INQUISITO'RIOUS.
INQUISITU'RIENT.

To seek, search, or examine into or after; to ask or interrogate; to investigate.

Men may not wete, why turneth euery wind
Nor waxen wise, nor been *inquisitife*
To know secret of maid, widow, or wife
Chaucer. The Court of Love.

Me liketh not in other place
To let no man of his grace
Ne for to be *inquisitife*
To knowe an other man's life,
Where that he loue, or loue nought.—*Gower. Con. A.* b. ii.

Nothing doubting but that your fauourable eies will reuche safe to behold me as I am, and neuer be so curious as to *inquire* what I haue bene.—*Gascoigne. Steele Glas*

Whereupon al we of the *inquest* together went vp into the sayd tower, where we found the body of the sayd Hun hanging vpon a staple of iron in a gyrdell of sylke.
Hall. Hen. VIII. an. 6.

They went out all to the gate, and made *inquisicion* for their friendes, of those few that remained from the pestilence as they came oute of the shippes.—*Fridygg. Justine*, fol. 92

In the yeere of our Lord one thousand fiue hundred seuentie foure, the *Inquisition* began to be established in the Indies, very much against the mindes of many of the Spaniards themselues.—*Hacklugt. Voyages*, vol. iii. p. 47?

They had perfect knowledge and intelligence, that many of vs were become very rich, as hath bene already declared, and therefore we were a very good booty and pray to the *inquisitors.*—*Id. Ib.*

Of such (saide he) I chiefly doe *inquere*,
And shall you well rewarde to shew the place,
In which that wicked wight his daves doth weare.
Spenser. Faerie Queene, b. i. c. 1.

Of faerie lond yet if he more *inquire*
By certaine signes heere set in sundry place,
He may it find *Id. Ib.* b. ii. Introd.

There may be many more things *inquirable* by you throughout all the former parts, which it were overlong in particular to recite.—*Bacon. The Judicial Charge*, &c.

He answereth all sincere *inquirers* of truth, as he did Saint Thomas, I am the way and the truth, and none commeth to verity but by me.—*Mountague. Dev. Ess.* pt. i. Treat. 4. s. 2.

But when he lookt about on euery side,
To weet which way were best to entertaine,
To bring him to the place where he would faine,
He could no path nor tract of foot descry,
Ne by *inquiry* learne, nor ghesse by ayme.
Spenser. Faerie Queene, b. vi. c. 1.

Mongst which it fell into that faeries mind,
To aske this Briton mayd, what vncouth wind
Brought her into those parts, and what *inquest*
Made her dissemble her disguised kind.—*Id. Ib.* b. iii. c. 1.

But what concerns it thee when I beg to
My everlasting kingdom? Why art thou
Sollicitous? what moves thy *inquisition?*
Milton. Paradise Regained. b.

Egypt is become the sanctuary, Judea the *inquisition*-house of the Sonne of God.—*Bp. Hall. Cont. Herod and the Infants*

And ever as they met with any, they would flocke about them, and bee very *inquisitive*: neither could they bee plucked away from them of their acquaintance and knowledge, before they had questioned every particular circumstance from point to point in order.—*Holland. Livius*, p. 1?

If at any time I seeme to study you more *inquisitively* it is for no other end but to know how to present you to God in my prayers, and what to ask of him for you, for even that holy exercise may not be done inopportunely no not importunely.—*Donne. Letters*, p. 269. *To Sir H. G.*

Wherefore in this inferiour element man's *inquisitiveness* cannot be exorbitant: this is the part of the world which God hath most specially delivered to man's disputation.
Mountague. Devoute Essayes, pt. ii. Treat. 1. s. 2.

He [J. Cæsar] was constrain'd to hide his head and (that the quartaine ague hung sore upon him) to change almost every night his starting holes wherein hee lurked; yea, and to redeeme himself with a peece of money out of the *inquisitours'* hands that made search for him.—*Holland. Suet.* p. 7.

C. Licinius, the Pretour, put to question in the senat,—Whom they would have to sit upon the *inquisition* according to the forme of the said law. And the L. L. ordained himselfe to be *inquisitor*.—*Holland. Livius*, p. 1127.

Under whose [this impertinent yoke of prelaty] *inquisitorious* and tyrannical duncery, no free and splendid wit can flourish.—*Milton. The Reason of Church Government.*

And this was the rare morsel so officiously snatch'd up, and so ill favour'dly imitated by our *inquisiturient* bishops, and the attendant minorities their chaplains.
Id. Of Unlicensed Printing.

That the history of the life of Christ, contained in the New Testament, is a true relation of matters of fact, (not to insist here on the testimony of his disciples and followers, which shall be considered hereafter in its proper place,) will, to a rational *inquirer*, appear very credible from hence.
Clarke. Evidences, Prop. 13.

And all that is wanting to the perfection of this art [medicine] will undoubtedly be found, if able men, and such as are instructed in the ancient rules, will make a further *inquiry* into it; and endeavour to arrive at that which is hitherto unknown, by that which is already known.
Dryden. A Parallel of Poetry and Painting.

This is the laborious and vexatious *inquest* that the soul must make after science.—*South*, vol. i. Ser. 6.

Brederode, in confidence of the general favour, came at the head of two hundred gentlemen, through the provinces, to Brussels, and in bold terms petitioned the governess for abolishing the *inquisition* and edicts about religion, and that new ones should be framed by a convention of the States.
Sir W. Temple. Upon the United Provinces, c. 1.

This when I saw, *inquisitive* to know
The secret moral of the mystic show,
I started from my shade, in hopes to find
Some nymph to satisfy my longing mind.
Dryden. The Flower and the Leaf.

This accident made him long after apprehend more from the physicians than the disease, and was possibly the occasion that made him afterwards so *inquisitively* apply himself to the study of physick, that he might have the less need of them that profess it.
Boyle. Works, vol. i. p. 10. *Life.*

These men, by exercising upon theological matters that *inquisitiveness* and sagacity that has made in our age such a happy progress in philosophical ones, will make explications and discoveries that will justify more than I have said in praise of the study of our religion, and the divine books that contain the articles of it.—*Id. Ib.* vol. iv. p. 18.

Where they looked for proof, it was in a way more becoming *inquisitors* than judges.
Burnet. Own Time, an. 1690.

——— E'en Delia's eye,
As in a garden, roves, of hues alone
Inquirent, curious.—*Shenstone. Moral Pieces*, pt. ii.

Such rhapsodies our shrewd discerning youth
Learn from expert *inquirers* after truth:
Whose only care, might truth presume to speak,
Is not to find what they profess to seek.
Cowper. Tirocinium.

Whatever his natural parts may be, I cannot recognize in his few and idle years the competence to judge of my long and laborious life. If I can help it, he shall not be on the *inquest* of my *quantum meruit*.
Burke. Letter to a Noble Lord.

Seriously it is a sad case! that one well meaning man should so wildly mistake the end and design of another, as not to see by the turn and cast of the difficulties and discouragements, that it is thought irony, addressed to some hot bigots then in power, to shew them what dismal effects that *inquisitional* spirit, with which they were possessed, would have on literature in general, at a time when public liberty looked with a very sickly face!
Warburton. Dedication to the Free-thinkers, an. 1738.

This folio of four pages, happy work!
Which not ev'n critics criticise; that holds
Inquisitive attention while I read,
Fast bound in chains of silence, which the fair,
Though eloquent themselves, yet fear to break.
Cowper. Task, b. iv.

Mr. Boswell, whose *inquisitiveness* is seconded by great activity, scrambled in at a high window, but found the stairs within broken, and could not reach the top.
Johnson. A Journey to the Western Islands.

IN-RAGE, *v.* More commonly *En.*
To fill with *rage*, with raving passion; to vex, provoke, or irritate excessively; to exasperate.

When I awaking all *inragde*
doe baine my breast with streames.
Turbervile. The Louer to his carefull Bed, &c.

Nor, souldier-like, started with new alarms,
Nor dreads the son's *inraged* harms.
F. Beaumont. The Praise of a Country Life.

Or mortall, or a power above
Inrag'd by fury, or by love,
Or both, I know not.
Browne. Britannia's Pastorals, b. i. s. 2.

IN-RAIL, *v.* Also written *En.*
To surround or enclose, (sc.) as with *rails.*

Whereby it plainely appeareth that in things indifferent, what the whole church doth thinke conuenient for the whole, the same if any part doe wilfully violate, it may be reformed and *inrayled* against by that generall authoritie whereunto each particular is subject, and that the spirit of singularitie in a few ought to giue place vnto publike iudgement.
Hooker. Ecclesiasticall Politie, b. iv. § 13.

IN-RA'PTURE, *v.* Also *En.*
To bear or carry away, to hurry away, (sc.) with any overpowering feeling, to ecstasy.

When the genius of the artists is equal, who can doubt of giving the preference to that representation, which, striking on the sight, grows almost into reality, and is hardly considered by the *inraptured* thought as fiction
Hurd. On Poetical Imitation.

IN-RICH, *v.* } Also *En.*
INRI'CHING, *n.* } To collect, accumulate, heap or *rake* together, (sc.) money, cattle, goods, lands, knowledge; any thing coveted or desired; to acquire or confer wealth or opulence; to confer fertility or productiveness; to make or cause to be productive or fruitful, to fertilize.

The foresaid king John died without issue male, and thereupon his brother Vut was greatly *inriched*, and caused himselfe to be named Can.—*Hacklugt. Voyages*, vol. i. p. 107.

But then the blossomes, which *inrich'd* each spray,
Allur'd her looke; whose many coloured graces
Did in her garland challenge no meane places.
Browne. Britannia's Pastorals, b. ii. s. 3.

Or whether the rules of Aristotle herin are strictly to be kept, or Nature to be follow'd, which in them that know art, and use judgement, is no transgression, but an *inriching* of art.—*Milton. The Reason of Church Government*, b. ii.

Even among those things, that are already practised by farriers, shepherds, and graziers, there are many such things, as we have newly mentioned, which may serve either to *inrich* or illustrate the way of curing human bodies.
Boyle. Works, vol. ii. p. 109.

IN-RI'GHTED. Entitled by *right.*

If he be righteousness in himself, and holy, and victor over his enemies, and set free from wrath and death; then are we too in him, for he is ours, and so ours, that we become what he is, are *inrighted* to all he hath, and endowed with all his goods.—*Leighton. Ten Sermons*, Ser. 5.

IN-RI'NGED. Also *En.*
Surrounded,—as with a *ring*; encircled.

When Richmond orderly in all
Had battelled his ayde,
Inringed by his complices,
Their chearefull leader sayde.
Warner. Albion's England, b. vi. c. 23.

IN-ROAD. *Road*, or *rode*, past part. of *ride.*
A *ride* in, (sc.) for assault or attack; an incursion, an invasion, an incroachment.

Neither wer there any more *inrodes* now by land as they were wont to be from Corinth side by the way of Megara along into their territories.—*Holland. Livius*, p. 785.

Far from their *inroads*, in my pastures feed
The lowing heifer, and the pamper'd steed.
Tickell. Iliad, b. i.

Behold on Sambro and Ticino's plain
He spreads his troops, whose *inroad* to sustain
See Eutar comes, and with resistless force
And dreadful slaughter stops their daring course.
Hoole. Orlando Furioso, b. xxxiii.

IN-ROLL, *v.* } More commonly *En.*
INRO'LLMENT. } To write or inscribe upon a *roll*, (sc.) of parchment or paper; to enregister, to record; to write or inscribe in a register or record.

A straunge disease, a griefe exceeding great,
A man to haue his heart in flame *inroide*,
In short that he can neuer choose but sweat,
And feele his feete benumde with frostie colde.
Turbervile. Of Jalousie.

——— From that pretense,
Spiritual laws by carnal power shall force
On every conscience; laws which none shall finde
Left them *inrouid*, or what the spirit within
Shall on the heart engrave.—*Milton. Paradise Lost*, b. xii.

——— Vanessa be the name
By which thou shalt be known to fame;
Vanessa, by the gods *inroll'd*:
Her name on earth shall not be told.
Swift. Cadenus & Vanessa.

And these presents, or the *inrolment* thereof, shall be unto all men whom it shall concern, a sufficient warrant and discharge in that behalf, although express mention, &c.
Dryden. Prose Works, vol. i. App *Dryden's Patent.*

All the proper officers, servants, and tradesmen, may be *inrolled* in their several departments
Burke. On Economical Reform.

IN-SALU'BRIOUS. } Fr. *Insalubre*, *insalu-*
INSALU'BRITY. } *brité*; Lat. *In-salubris*, *in*, and *salubris*, from *salus*, safety, health.
Unhealthy, unwholesome; noxious.

From the ingenious attempts of Sanctorius, in his *Medicina Statica*, we may be invited to hope, that there may be ways, as yet unthought of, to investigate the wholesomeness or *insalubrity* of aliments.—*Boyle. Works*, vol. ii. p. 111.

Be pacified,—if outward things are great,
'Tis magnanimity great things to scorn;
Pompous expences, and parades august,
And Courts,—that *insalubrious* soil to peace.
Young. The Complaint, Night 8.

Chap. cxlv. The philosopher Socrates shows the cause of the *insalubrity* of a passage between two mountains in Armenia, by means of a polished mirrour of steel.
Warton. History of English Poetry, vol. iii. p. 62.

IN-SANE. } It. and Sp. *Insania*; Lat. *In-*
INSA'NIE. } *sanus*, *insania*, and *insanitas*; *in*,
INSA'NITY. } and *sanus*, sound.
"The *insane* root," or root that causes *insanity*. *Insanie* is produced by Mr. Steevens;—
Unsoundness, as applied to the mind or faculties of the mind; deprivation of a *sound* mind or understanding; madness; lunacy.

Banq. Were such things here, as we doe speake about?
Or haue we eaten on the *insane* root,
That takes the Reason prisoner.
Shakespeare. Macbeth, Act i. sc. 3.

In the days of sixth Henry, Jack Cade made a brag,
With a multitude of people; but in the consequence,
After a little *insanie* they fled tag and rag,
For Alexander Iden he did his diligence.
Wilfred Holme. Fall & evil Successe of Rebellion.

There is a partial *insanity* of mind and a total *insanity*. This partial *insanity* seems not to excuse them in the committing of any offence for its matter capital
Hale. Pleas of the Crown.

Soon after Dryden's death, she [Lady Elizabeth] became *insane*, and was confined under the care of a female attendant.—*Dryden. Life by Malone.*

A. 638. Clovis II. is the first of the French kings who hath been charged with *insanity*.
Jortin. Remarks on Ecclesiastical History.

The frenzy of the brain may be redress'd
By med'cine well applied, but without grace
The heart's *insanity* admits no cure.—*Cowper. Task*, b. vi.

IN-SA'TIABLE. } Also formerly *Un.* Fr.
INSA'TIABLENESS. } *Insatiable*; It. *Insaziabile*;
INSA'TIABLY. } Sp. *Insaciable*; Lat. *Insa-*
INSA'TIATE. } *tiabilis*, *in*, (priv.) and *sa-*
INSA'TIATELY. } *tiare*, to suffice or content, to give *enough*; from *satis.*
That cannot have enough; cannot be filled, sufficed, or contented; whose desires or appetites cannot be contented or fulfilled.

With their vengeaunce *insaciable*
Now haue they him entreated so
That to report it is to lamentable.
Chaucer. The Lamentation of Marie Magdalene.

The *insaciate* coueteous men are neuer content, nor wyll open their affection, but locke vp theyr treasures.
Golden Boke, c. 17.

Salamõ saith in the xxx of his prouerbes, three things are *insaciable* and the fourth sayth neuer, it is *inough*.
Tyndall. Workes, p. 434.

Insatiable Time thus all things doth devour:
What ever saw the sun, that is not in Time's power?
Drayton. Poly-Olbion, s. 2.

There is a kinde of unreasonablenesse of desire and *insatiablenesse* in infidelity; it never knowes when it hath evidence enough.—*Bp. Hall. Cont. Matthew called.*

As the eye in its owne nature is covetous, in that it is not satisfied with seeing, (Eccles. i. 8.) so the eye of the covetous hath a more particular *insatiablenesse.*
Id. The Fashions of the World.

At whose deliberate and unusual birth,
The heavens were said to council to retire,
And, in aspects of happiness and mirth,
Breath'd him a spirit *insatiably* to aspire.
Drayton. The Barons' Wars, b. i.

That God impartial and so rightly just,
When he had given them more than they desire,
Duely to punish their *insatiate* lust,
Poure down his plagues consuming as his fire.
Drayton. Moses his Birth and Miracles, b. iii.

But youth had not us therewith to suffice:
For we on that *insatiately* did feed,
Which our confusion afterwards did breed.
Id. The Legend of Pierce Gaveston.

Hence came the oracles, and the many methods of divination, and the consulting with spirits, which were all adapted to that *insatiable* thirst men had of knowing what God thought to conceal from them.—*Stillingfleet*, vol. iii. ser 12.

Hence that known restlessness of covetous and eager minds, in whatsoever state or degree of fortune they are plac'd; there being no thorow or real satisfaction, but a kind of *insatiableness* belonging to this condition
Shaftesbury. Inquiry concerning Virtue, b ii. pt. ii.

By some cross accident turning him out of his old way, he comes to alter his course, and to pursue riches as *insatiably* as formerly he did his pleasures, so that from a sensual epicure he is become a covetous miser, a worthy change and conversion indeed.—*South*, vol. vi. Ser. 11.

Grim as voracious wolves, that seek the springs
When scalding thirst their burning bowels wrings,
When some tall stag, fresh slaughter'd in the wood,
Has drench'd their wide *insatiate* throats with blood.
Pope. Homer. Iliad, b xvi.

In a despotism the principal person finds, that let the want, misery and indigence of his subjects be what they will, he can yet possess abundantly of every thing to gratify his most *insatiable* wishes.—*Burke. A Vindication of Nat. Soc.*

——— There supine,
Of huge dimension, cov'ring half the plain,
A giant corse lay mangled, red with wounds,
Delv'd in th' enormous flesh, which, bubbling, fed
Ten thousand thousand grisly beaks and jaws
Insatiably devouring *Glover. Leonidas*, b xi

But the fierce Saracen their flight withstood
And still *insatiate*, thirsting still for blood,
Disdain'd that one amidst the trembling band
Should 'scape with life from his destroying hand.
Hoole. Orlando Furioso, b. xiv.

IN-SATISFA'CTION. See Dissatisfy, and Insatiate.

Want or absence of content, of enough or *sufficient*; desire of something wanting.

The first shall be, that we beware we take not at the first either too high a strain or too weak: for if too high—in a diffident nature you discourage, in a confident nature you breed an opinion of facility, and so a sloth; and in all natures you breed a farther expectation than can hold out, and so an *insatisfaction* in the end.
Bacon. The Advancement of Learning, b. ii.

Nor will it aquit the *insatisfaction* of those which quarrel with all things, or dispute of matters, concerning whose verities we have conviction from reason, or decision from the inerrable and requisite conditions of sense.
Brown. Vulgar Errours, b. i. c. 5.

IN-SCONCE, *v.* Also *En.* Ger. *Schantz*; Dut. *Schantse. Sconce*, primarily, signifies a bulwark; secondly, the head.

To cover or protect the head; to cover, protect, or secure.

And so I would haue holden this course of *insconsing* euery two dayes march, vntill I had bene arriued at the bay or port hee spake of.—*Hackluyt. Voyages*, vol. iii. p. 257.

An you vse these blows long, I must get a *sconce* for my head, and *insconce* it to, or else I shall seek my wit in my shoulders.—*Shakespeare. Comedy of Errours*, Act ii. sc. 2.

I would wish you to retire, and *insconse* your self in study.
Beaum & Fletch. The Woman-Hater, Act v. sc. 3.

Inscone'd himself as formidable
As could be underneath a table,
Where he lay down in ambush close,
T' expect th' arrival of his foes.—*Hudibras*, pt. iii. c. 1.

IN-SCRIBE, *v.* Inscri'ption. Inscri'ptors.

Fr. *Inscrire*; It. *Inscrivere*; Sp. *Inscribir*; Lat. *In-scribere*, *in*, and *scribere*, to write, to grave.

To write on, to grave on, to entitle; to grave, to print, to draw, or delineate in or within,—as one figure within another.

To write or print the name of an individual in token of respect or gratitude, in a book, on a paper, &c.

And in the mydst thereof [a great wood] stoode a pyller where as Kyng Crithrus was buried, with *inscription* of suche letters as be vsed in the countrey
Brende. Quintus Curtius, fol. 287.

Nor. Then, that in all you writ to Rome, or else
To forraigne princes, Ego and Rex meus
Was still *inscrib'd*: in which you brought the king
To be your seruant.—*Shakespeare. Hen. VIII.* Act v. sc. 2.

——— All our law and story strew'd
With hymns, our psalms with artful terms *inscrib'd*,
Our Hebrew songs and harps in Babylon,
That pleas'd so well our victor's ear, declare
That rather Greece from us these Arts deriv'd.
Milton. Paradise Regained, b. iv.

But by his example afterwards, others nothing comparable to him in victorie and conquest woon goodly titles and glorious *inscriptions* to their images, and honoured their houses with noble stiles and additions.
Holland. Livie, p. 772

Comedies (quoth he) carry otherwhiles ridiculous epigrams or *inscriptors*, which, considered by themselves, are nothing worth, howbeit they give a certain grace to the whole poeme.—*Id. Plutarch*, p. 891.

O famous leader of the Belgian fleet,
Thy monument *inscrib'd* such praise shall wear,
As Varro timely flying once did meet,
Because he did not of his Rome despair.
Dryden. Annus Mirabilis.

I am very much pleased with a passage in the *inscription* on a monument erected in Westminster Abbey to the Duke and Dutchess of Newcastle. "Her name was Margaret Lucas of Colchester, a noble family, for all the brothers were valiant and all the sisters virtuous."
Spectator, No 99.

——— Whither Minos came
Each ninth returning year, the king of gods
And mortals, there in secret to consult
On justice, and the tables of his law
To *inscribe* anew.
Akenside. Pleasures of Imagination, b. iii.

The road up to the top [Montjuich,] is very steep; above half way, is the ancient burial place of the Jews, where many large stones, with Hebrew *inscriptions*, are still lying scattered about the field.—*Swinburne. Spain*, Let. 7.

IN-SCROL, *v.* See Escrow.

To inscribe upon a *scroll.*

Had you beene as wise as bold,
Young in limbs, in iudgement old,
Your answere had not beene *inscroll'd*
Shakespeare. Merchant of Venice, Act ii. sc. 7.

IN-SCRU'TABLE. Inscrutabi'lity.

Fr. and Sp. *Inscrutable*; It. *Imperscrutabile*; Lat. *Inscrutabilis*, *in*, and *scrutari*, to search minutely.

That cannot be searched or inquired into, cannot be traced or followed; unsearchable, indiscoverable.

If thou wilt not bee content, but wilt dispute, and inquire causes of God's *inscrutable* will, then will I stand by, and looke on, and see what victordome thou shalt get.
Barnes. Workes, p. 278.

Hen. Tis not in Man
To yield a reason for the will of Heaven,
Which is *inscrutable*.
Beaum. & Fletch. The Spanish Curate, Act ii. sc. 1.

Your lordships will be pleased to behold your chief pattern, the king our sovereign, a king of incomparable clemency, and whose heart is *inscrutable* for wisdom and goodness.—*Bacon. To the Lords, April*, 1621.

So let all our speculations when they are admitted to the most familiaritie with these mysteries, be still afraid to inquire directly what they are, remembering that they are God's own *inscrutabilitie*.
Mountague. Devoute Essayes, pt. ii. Treat. 1. c. 3.

In reference to this, doth the scripture speak of some common natural effects, as if their true causes were altogether *inscrutable*, and not to be found out.
Wilkins. That the Earth may be a Planet.

But if, before yon consecrated wall,
His will, *inscrutable*, ordains our fall,
Our bones shall mingle with that hallow'd clay,
Where once the Prince of Life, Messiah lay.
Brooke. Jerusalem Delivered, b. ii.

IN-SCULP, *v.* Inscu'lption. Inscu'lpture.

Fr. *Insculper*; Sp. *Insculpir*; Lat. *Insculpere*, *in*, and *sculpere*, to grave.

To ingrave, to carve or cut upon, to inscribe.

Insculption, in Tourneur, is by the Editor of the *Ancient British Drama* written *inscription*, which accords better with the metre.

——— They haue in England
A coyne that beares the figure of an angell
Stampt in gold, but that's *insculpt* vpon.
Shakespeare. Merchant of Venice, Act ii. sc. 7.

Which he *insculped* in two likely stones,
For rareness of invaluable price
And cunningly contriv'd them for the nones
In likely rings of excellent device
Drayton. Moses his Birth and Miracles, b. i.

A monument [was] erected on the west wall of the said S. Cross Isle with the body of the defunct [Camden] resting his hand on a book, with Britannia *insculp'd* on the leaves thereof.—*Wood. Athenæ Oxon.* vol i.

——— What is it to have
A flattering, false *insculption* on a tomb,
And in men's hearts reproach?
Tourneur. Revenger's Tragedy, Act i.

For at first (saith he) [Macrobius] it was both free and usual to wear rings on either hand, but after that luxury encreased, when pretious gems and rich *insculptures* were added, the custom of wearing them on the right hand was translated into the left; for that hand being less imployed, there by they were best preserved
Brown. Vulgar Errours, b. iv. c 4.

——— His eyes he cast
O'er all the structure, lighted by the gleams
Of tapers blue attending; he surveys,
Insculptur'd round, the horrours which befel
The house of Laius. *Glover. The Athenaid*, b vi

IN-SEAL, *v.* Also *En.*

To stamp or impress with a *seal*, (*sigillum.*) to mark, to press, or impress.

Heard I neuer so commonly
Man speake, ne halfe so faithfully
For euery thing he said there
Seemed as it *insealed* were
Or approued, for very trew. *Chaucer. Dreame*

IN-SEAM, *v.* *Seam*, (qv.) applied to a lengthened mark of skin and flesh severed and again united. See Enseam.

To *inseam*,—to indent with such mark.

Per. 'Tis nothing,
No, take him dead drunk now without repentance.
His lechery *inseam'd* upon him.
Beaum. & Fletch. Four Plays in One.

Deep o'er his knee, *inseam'd*, remain'd the scar.
Pope. Homer. Odyssey, b. xix

IN-SEARCH, *v.* Also *En.*

To seek, hunt, look, or inquire after.

And when he hath *insearched* the vttermost that he can, this is all that he can lay againste me.
Tyndall. Workes, p. 252.

IN-SECT, *s.* Insect, *adj.* Insected. Inse'ctile.

Fr. *Insecte*; It. *Insetto*; Sp. *Insecto*; Lat. *Insecta*; *in*, and *sec-are*, to cut.

See the quotations from Pliny and Locke.

(Many and sundrie sorts there be of *insects*) and well may they all be called *insecta*: by reason of those *cuts and incisions*, which some have about the necke, others in the breast and belly, the which doe goe round and part the members of the bodie, hanging together only by a little pipe and slender conveiance.—*Holland. Plinie*, b. xi. c. 1

And what mischief do you think such things will do when we can hardly endure the sting of that small *insected* animal, as now it is!—*Howell*, b. ii. Let. 6. *To Dr. T. P.*

For surely many rare things may be made of this composition, and intire *insectiles* of any greatness, and in any posture be inclosed therein.—*Reliquiæ Wottonianæ*, p. 4[illegible]

They are called *insecta*, from a separation in the middle of their bodies, whereby they are, as it were, cut into two parts which are joined together by a small ligature as we see in wasps, common flies and the like
Locke. Elements of Nat. Philosophy, c. 6.

The learned write, an *insect* breeze
Is but a mongrel prince of bees,
That falls before a storm on cows,
And stings the founders of his house.—*Hudib.* pt. iii. c. 2

The *insect* youth are on the wing,
Eager to taste the honied Spring,
And float amid the liquid noon
Some tardily o'er the current skim,
Some slow their gayly-gilded trim
Quick-glancing to the sun.—*Gray. Ode On the Spring.*

IN-SECTATION. Lat. *Insectatio*, from *Insectari*, *in*, and *sectari*, to follow, to pursue, to attack.

Pursuit, onset, assault, attack.

I can no further go, but put all in the handes of him for fere of whose displeasure for the saue gard of my soule stirred by mine owne conscience, (without *insectation* or reproche laieng to any other mans) I suffer & endure this trouble.—*Sir T. More. Workes*, p. 1431.

IN-SECU'RE. } See U'N. Lat. *Securus*, i. e. IN-SECU'RELY. } *sine curâ*, without *care*; *care-* IN-SECU'RITY. } *less*, confident; without cause for *care*; safe.

Unsure or uncertain; diffident, distrustful; unsure or unsafe; dangerous, hazardous.

The holy Virgin could not but know, that Joseph would be troubled with sorrow and *insecure* apprehensions concerning her being with child, but such was her innocence and her confidence in God, that she held her peace, expecting which way God would provide a remedy to the inconvenience.—*Bp. Taylor. The Great Exemplar*, pt. i. *ad* s. 2.

Our fears and the incommodities of flight, and the sadnesse of exile, and the *insecurities* and inconveniencies of a strange and new abode are part of the persecution.

Id. Ib pt. i. *ad* s. 6.

So long as our appetites are high and full, we shall never have peace or safety, but dangers and *insecurities* of a full war, and a potent enemy.—*Id. Ib* pt. i. Dis. 4.

They run about the walls, and in their fears
Amphion's fortress *insecure* appears.—*Lewis. Statius*, b vii.

The Hans Towns were liable to be buried in the victories of a tyrant, and the trade with Egypt was exceedingly *insecure* and precarious.—*Mickle. Hist. of the Disc. of India.*

When I say *secured*, I mean in the sense in which the word should always be understood at courts, that is *insecurely*.—*Lord Chesterfield.*

There is also a time of *insecurity*, when interests of all sorts become objects of speculation.

Burke. Appeal from the New to the Old Whigs.

IN-SECU'TION. Lat. *Insecutio*, from *Insequi*, *insecutum*, to follow, to pursue.

A following or pursuit.

——— Æacides, that wishly did intend
(Standing asterne his tall neckt ship) how deepe the skirmish drew
Amongst the Greeks; and with what ruth, the *insecution* grew. *Chapman. Homer. Iliad*, b. xi.

——— Who yet maintain'd the course
So close, that not the king's owne horse, gat more before the wheele
Of his rich chariot; that might still, the *insecution* feele
With the extreme haires of his taile. *Id. Ib.* b. xxiii.

IN-SEER. *In*, and *seer*, from *see*, (qv.) and *insight*.

A looker into, an inspector, an examiner.

So this leud booke in three matters accordaunt to the times, lightly by a good *inseer* may been understand.

Chaucer. The Testament of Loue, b iii.

If these things han a good and a sleight *inseer* which yt can souke honny of the hard stone, oile of ye dry rock, &c

Id. Ib.

IN-SE'NSATE. } Also formerly *Unsensible*. IN-SE'NSIBLE. } Fr. *Insensé*; It. and Sp. *In-* IN-SE'NSIBLY. } *sensato*, Lat. (of the lower IN-SENSIBI'LITY. } ages) *Insensatus*, *in*, and *sen-* IN-SE'NSIBLENESS. } *satus*, *senseful*. IN-SE'NSELESS. } *Insensible*,—that cannot IN-SE'NTIENT. } or may not be felt—is used, actively—that cannot feel;—

Senseless or unfeeling; wanting *sense*, feeling, or perception; impercipient; dull, stupid.

And yet what is he that is so sower of witte, and so drouping of braine, (I will not say) blockheaded, or *insensate*, that is not mooued with such pleasure.

Wilson. Arte of Rhetorique, p. 56.

Look ye yet for another purgatory? are ye so childish and *insensible* to imagine that ye must yet go through purgatory, sith ye are already without fault in his sight.

Fryth. Workes, p. 27.

There holdeth me sometyme by Almighty God as it were cue a swone, and an *insensibilitie* for wonder.

Sir T. More. Workes, p. 12.

It is not like he [Salomon] could be so *insensate* to adore such Deities, but so farre was the uxorious king blinded with affection, that he gave not passage onely to the idolatry of his Heathenish wives, but furtherance.

Bp. Hall. Cont. Salomon's Defection.

That the load stone should by this secret virtue so draw yron to it selfe, as that a whole chaine of needles should all hang by *insensible* points at each other, only by the influence that it sends downe from the first, if it were not ordinary, would seeme incredible.—*Id. Meditations & Vowes*, Cent. 3.

What must my father needs thinke, if he shall finde me sitting sullenly at home, whiles all Israel striues who shall run first to blesse him with their acclamations? Should I only be *insensible* of his and the common happiness?

Id. Cont. Jephta.

——— How gladly would I meet
Mortality, my sentence, and be Earth
Insensible, how glad would lay me down
As in my mother's lap. *Milton. Paradise Lost*, b. x.

And preserved it [Nature] is in plants verily and trees *insensibly* as Empedocles said) by the air about them, when they are refreshed and watered thereby in convenient manner, as need requireth.—*Holland. Plutarch*, p. 599.

And as for those whom the misery of death seemeth to deliver from the miseries of life, a poore and cold comfort they have (God wot) of that *insensibility*, as if they had an evasion and escaped thereby.—*Id. Ib.* p. 496.

When we are forsaken of all succours and hopes, we are fittest for his redresse; never are we nearer to help, then when we despaire of helpe; there is no feare, no danger but in our owne *insensiblenesse*.

Bp. Hall. Cont. The Bloody Issue healed.

Now through the press the bow Eumæus bore,
And all was riot, noise, and wild uproar.
Hold lawless rustic! whither wilt thou go?
To whom, *insensate*, dost thou bear the bow?

Pope. Homer. Odyssey, b. xxi.

Then cast his eyes on Carthage, where he found
The lustful pair, in lawless pleasure drown'd,
Lost in their loves, *insensible* of shame,
And both forgetful of their better fame.

Dryden. Virgil. Æneis. b. iv.

—— Uncertain all his [the farmer's] toil,
Till lusty Autumn's luke-warm days, allay'd
With gentle colds, *insensibly* confirm
His ripening labours. *J. Philips. Cider*, b. ii.

This, says Lucretius, is the distinguishing character of a genuine son of our sect, that he will not endure to live in exile and want and disgrace out of a vain fear of death; but dispatch himself resolutely into the state of eternal sleep and *insensibility*.—*Bentley*, Ser. 1.

Panætius, one of the wisest of the Stoicks, is so far from making *insensibleness* of pain the property of a wise man, that he makes it not the property of a man.

Stillingfleet, vol. i. Ser. 6.

In other men 'tis [honour] but a huff
To vapour with, instead of proof,
That, like a wen, looks big and swells,
Insenseless, and just nothing else.—*Hudibras*, pt. ii. c. 2.

The warrior-virgins near a temple spy
A stately column pointing to the sky.
On this engrav'd, by his command, they saw
The tyrant's impious and *insensate* law.

Hoole. Orlando Furioso, b. xxxvii.

——— And wert thou to the *sense*,
The sacred feeling of a loss like thine,
Cold and *insensible*, thy breast were then
No mansion for humanity, or thought
Of noble aim.—*Mallet. Amynior & Theodora*, c. 1.

It [pride] is always an ignorant, lazy, or cowardly acquiescence in a false appearance of excellence, and proceeds not from consciousness of our attainments, but *insensibility* of our wants.—*Rambler*, No. 185.

The mind is the sentient being, and as the rose is *insentient*, there can be no sensation, nor any thing resembling sensation in it.—*Reid. Intellect. Powers*, Ess. 2. c. 16.

IN-SE'PARABLE. } Fr. and Sp. *Inseparable*; It. *Inseparabile*; IN-SE'PARABLY. } Lat. *Inseparabilis*; *in*, IN-SEPARABI'LITY. } and *separabilis*, from *se-* IN-SE'PARABLENESS. } *parare*; and that from IN-SE'PARATE. } *se-par*, i. e. *sine par*; IN-SE'PARATELY. } without match, or mate, or fellow; and, consequentially, alone; disjoined from any thing else.

That cannot be put alone; that cannot be disjoined, disunited, or dissociated; indivisible.

Rust of defame is *inseperable*.

Chaucer. Balade. Women's Chastity.

In the persone of Christe be joyned two hole perfite natures *inseperably* vnite.—*Bp. Gardner. Explic.* fol. 115.

In supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp *inseperable* hands with joy and bliss, in over measure for ever

Milton. Of Reformation in England, b ii.

Which shall I first bewail,
Thy bondage or lost sight,
Prison within prison
Inseparably dark? *Milton. Samson Agonistes.*

That valiant champion of Christ (since we are fallen upon his name) who durst draw his sword upon a whole troupe, after all his protestations of his *inseperableneese* from his master, was yet infected with the ayre of the high preist's hall.—*Bp. Hall. Quo Vadis?*

——— This is, and is not Cressid:
Within my soule, there doth conduce a fight
Of this strange nature, that a thing *inseperate*,
Diuides more wider then the skye and earth.

Shakespeare. Troyl. & Cress. Act v. sc 2.

Neyther whoremongers, neyther adulterers, shall inherit the kingdome of God. This horrible iudgement of God yee be escaped through his mercy, if so be that yee live *inseperately*, according to God's ordinance.

Homilies. State of Matrimony, pt. ii.

That, which exists necessarily, or in the idea of which existence and necessity are *inseparably* and necessarily connected, must either therefore be necessary, because it exists, or else it must therefore exist, because its existence is necessary.—*Clarke. Answer to a Seventh Letter, &c.*

§ 14. Thirdly, The parts of pure space are immovable, which follows from their *inseparability*; motion being nothing but change of distance between any two things but this cannot be between parts that are *inseparable*; which therefore must needs be at perpetual rest one amongst another.—*Locke. Of Humane Underst.* b ii. c 13.

Jones stood upon a point of law, of the *inseparableness* of the prerogative from the person of the king.

Burnet. Own Time, an. 1681.

It is not to be wondered at, that injustice and absurdity should be *inseparable* companions.

Burke. Vindication of Natural Society.

And such expence, as pinches parents blue
And mortifies the liberal hand of love,
Is squander'd in pursuit of idle sports
And vicious pleasures, buys the boy a name,
That sits a stigma on his father's house,
And cleaves through life *inseparably* close
To him, that wears it. *Cowper. Task*, b ii

INSE'RT, *v.* } Fr. *Insérer*; It. *Inserire*; Sp. IN-SE'RTION. } *Inserir*; Lat. *Inserere*; *in*, and *serere*, to knit or join.

To knit or join in or together; to put or place in, to set in—to ingraft.

I haue, good reader, in the exposicion of these wordes of our Saviour, *inserted* the incorporacion of hym and vs together, by the receiuing and eating of his owne body into ours. I haue not doone it, &c

Sir T. More. Workes, p. 1053.

Many of the Fathers and Ecclesiastical Historians, especially the Jewish Rabbins, (taking their highest learning of Cabala, but from antique and successive report,) have *inserted* upon tradition many relations current enough, where holy writ crosses them not

Drayton. Poly Olbion, s. 1. *Selden. Illustrations*

Now the cleft rind *inserted* grafts receives,
And yields an offspring more than Nature gives

Pope. Vertumnus & Pomona.

Can he deny that the words *upon God*, supplied in the version, are manifestly understood in the original? The Greek word (Acts, vii. 59.) is ἐπικαλούμενον, calling upon, and our author is uncommonly honest, when he charges of a word, *God*, and not two, *upon God*, to be the *insertion*.

Bentley. Of Free-thinking, § 56

The bud *inserted* in the rind,
The bud of peach or rose,
Adorns, though diff'ring in its kind,
The stock whereon it grows,
With flow'r as sweet, or fruit as fair,
As if produc'd by Nature there.

Cowper. To the Rev. Wm Cawthorn Unwin.

I would not be understood to speak in prejudice of Lucan, who has not only adorned his subject by this digression from it, but fully compensated for its unseasonable *insertion*.

Lewis. Statius, b. iv. Note

IN-SE'RVIENT. Lat. *Inserviens*, pres. part. of *inservire*, to serve.

Serving, doing, or performing *service*; administering to, conducing to.

The other (by which tis conceived the drink doth pass) is the weazon, rough artery, or wind-pipe, a part *inservient* to voice and respiration.—*Brown. Vulgar Errours*, b. iv. c 8

By conducting the spirits into the nerves and muscles *inservient* to the motion of the limbs, [musick] doth make the patient leap and dance, till he have put himself into a sweat, that breathes out much of the virulent matter

Boyle. Works, vol. ii. p 181

IN-SET, *v.* To put or place in, to infix.

So that whan these things stinten for to sowen in eares, the sorow that is *inset* greueth the thought.

Chaucer. Boecius, b. ii.

IN-SHADE, *v.* To have different degrees of light or dark, of any colour.

Whose lilly-white, *inshaded* with the rose,
Had that man seene, who sung th' Æneidos,
Dido had in oblivion slept, and she
Had given his Muse her best eternitie.

Browne. Britannia's Pastorals, b i s 5

IN-SHEATH, *v.* To hide, to cover, in a case called a *sheath*.

On high he hung the martial sword *insheath'd*,
The shield with ribbons dress'd, and spear with ivy wreath'd! *Hughes. The Triumph of Peace.*

IN-SHIP'D. Embarked; gone on board of *ship*.

And so, my Lord Protector, see them guarded,
And safely brought to Dover, wherein *ship'd*, [*inship'd*,]
Commit them to the fortune of the sea.
Shakespeare. 1 Pt. Hen. VI. Act v. sc. 1.

IN-SHRINE, *v.* More commonly *En.*
To deposit, to place in a *shrine* or casket, in a place of security; and, thus, to store or treasure up, as a thing consecrated; to protect, to cover.

Philoctes, neere o'rgone with greefe,
His ashes did conuaye
To Italy, *inshrined* in
His temple there to stay.—*Warner. Albion's Eng.* b. iii.

Burg. Warlike, and Martiall Talbot, Burgundy,
Inshrines thee in his heart, and there erects
Thy noble deeds, as Valour's monuments.
Shakespeare. 1 Pt. Hen. VI. Act iii. sc. 2.

A tomb, indeed, with fewer sculptures grac'd
Than that Mausolus' pious widow plac'd,
Or where *inshrin'd* the great Darius lay.
Pope. The Wife of Bath.

Then from the car they light, (at once from view
Dissolv'd in air, the wondrous car withdrew,)
Still with the cloud *inshrin'd* on foot they fare,
And down the mountain to the vale repair.
Hoole. Jerusalem Delivered, b. x.

IN-SIDE. Applied, generally, to—
The inner or interior part; opposed to the outer or exterior part, the *outside.*

Except a man would wene, that wheras the payn is great to haue a knyfe to cut his fleshe on the *outside* fro the skyn inwarde; the payne would be much lesse, if the knyfe myght beginne on the *inside*, and cutte fro the middes outward
Sir T. More. Workes, p. 1256.

Mildly it kiss'd our sails, and fresh and sweet,
As to a stomach starv'd, whose *insides* meet,
Meat comes, it came. *Donne. The Storm.*

Though one should turn you topsy-turvy, and *inside-out*, [you] are but a grammarian.
Milton. A Defence of the People of England.

At the great day of trial he will thoroughly anatomize us, and lay our very *inside* perfectly open and naked to the view of the whole world, to the sight of men and angels.
Bp. Bull, vol. ii. Ser. 15.

There is manifest appearance of design in placing the organ of smell in the *inside* of that canal, through which the air is continually passing in inspiration and expiration.
Reid. Inquiry into the Human Mind, c. 2. s. 1.

INSI'DIOUS. } Fr. *Insidieux*; It. and Sp. *Insidioso*; Lat. *Insidiosus*, from *insidiæ*, ab *insidendis* viis ad dolose aliquem intercipiendam; from *besetting* the ways to intercept any one by surprise, craft, or treachery, (Vossius.) And thus, consequentially—
INSI'DIOUSLY.
INSI'DIOUSNESS.
INSI'DIATOR.
Crafty, wily; holding out false pretences, treacherous.

There be nowe merueilous subtyle craftinesses exercised by courtes) *insidiouse* wylinesses
Joye. Exposicion of Daniel, c. 11.

Now these men *insidiously* obseruing Daniel) espied him ptaying and makinge supplicacion to his God.—*Id. Ib.* c. 6.

They [kings] are most exposed to dangers and disasters, (standing like high towers, most obnoxious to the winds and tempests of fortune,) having usually many envious ill-willers, many discontented malcontents, many both open enemies and close *insidiatours.—Barrow*, vol. I. Ser. 10.

The crafty Hermes from the god convey'd
A drove, that separate from their fellows stray'd;
The theft an old *insidious* peasant view'd,
(They call'd him Battus in the neighbourhood.)
Addison. Ovid. Metam. b. ii.

He [the upright man] hath little of the serpent (none of its lurking *insidiousness*, of its surprising violence, of its rancorous venom, of its keen mordacity,) but much of the dove, all its simplicity, its gentleness, its fidelity, its innocence, in his conversation and commerce.
Barrow, vol. I. Ser. 5.

So seeke the swain by night his doubtful way,
Led by th' *insidious* meteor's fleeting ray.
Blackmore. On the Death of Stella.

Pope was not the only man he [Addison] *insidiously* injured, though the only man of whom he could be afraid.
Johnson. The Life of Addison.

IN-SIGHT. Applied not only to—
The faculty which *seeth*, looketh into, or examineth; but to that which is *seen*, to the skill or knowledge gained by *seeing*, looking into, or examining; an inspection, a view of the *inner*, component, or active qualities, the constituent or efficient parts.

So that to fore no behynde
He seeth no thyng, but as the blynde
Without *insight* of his courage,
He doth merualles in his rage.—*Gower. Con. A.* b. vi.

He, by the longe and often alternate proofe, as well of prosperitee as aduerse fortune, had gotten by greate experience the very mother and maistres of wisedome, and depe *insight* in politike and worldly driftes.
Hall. Rich. III. an. 2.

Where silent Night might seeme all faultes to hide,
Then was I by thy searching *insight* tride;
And then by thee was guiltlesse found
From ill word and ill meaning sound.
Sir Philip Sidney, Ps. 17.

Vntill that brasen wall they vp doe reare:
For, Merlin had in magicke more *insight*,
Than euer him before or after liuing wight.
Spenser. Faerie Queene, b. iii. c. 3.

Although I have acquired no small *insight* into the manners and conversation of men, yet I could not make proportionable advances in the way of science and speculation.
Guardian, No. 35.

To return to our author, [Procopius] Under Belisarius he had an *insight* into almost all the secrets of state, which gives weight and authority to his history.
Jortin. Remarks on Ecclesiastical History.

IN-SIGNI'FICANT. } Lat. *Significans*, pres. part. of *significare*, q.d. *signum facere*, to make a *sign* or mark.
INSIGNI'FICANTLY.
INSIGNI'FICANCE.
INSIGNI'FICANCY.
Making no *sign* or mark; having no meaning; denoting nothing, (sc.) to the purpose; immaterial, unimportant, inconsequential, ineffectual.

But in the mean time, what school-boy, what little *insignificant* monk could not have made a more elegant speech for the king, and in better Latin than this royal advocate has done!—*Milton. A Defence of the People of England.*

When birds, especially by the fabrick of their tongue and palate, are taught to use articulate words, yet they understand not their import, nor do render any conceptions of their phantasie by them, nor can answer a question by them, but use them *insignificantly*, as the organ or pipe renders the tune which it understands not.
Hale. Origin. of Mankind, p 66.

Here have I rul'd long undisturb'd with broils,
And laugh'd at heroes and their glorious toils.
My annals are in mouldy mildews wrought,
With easy *insignificance* of thought.
Garth. The Dispensary, c. 1.

Of the need of discipline, and of the danger of *insignificancy* of committing it to the bishops, the good king was very sensible.—*Strype. Memorials. Edw. IV.* an. 1553.

Human nature is so framed as not to be regulated and kept within due bounds without laws; and laws must be *insignificant* without the sanction of rewards and punishments, whereby men may be induced to the observance of them.—*Bp. Wilkins. Of Natural Religion*, b. I. c. 11.

It is not to be supposed that he will ever consent to any bill which would divest him of his privileges, and reduce him, from being the first person in the nation, to a state of *insignificance.—Beattie. Moral Science*, pt. iii. c. 11. s. 4.

Jerom wrote against him [Helvidius] at the request of many pious brethren, "*fratrum precibus*," and treats him as an *insignificant* blockhead; but so he treated every one with whom he had controversies.
Jortin. Remarks on Ecclesiastical History.

——— [The squirrel] there whisks his brush,
And pricks his ears, and stamps, and cries aloud,
With all the prettiness of feign'd alarm,
And anger *insignificantly* fierce.—*Cowper. Task*, b. iv.

IN-SI'GNMENT. Lat. *Insigne.* See ENSIGN.
An exhibition of, a direction to, some mark or *sign* by which one thing may be known from another.

I foûd in the hous of Chremes his sonne Gysippus, of min owne age, and in euery thing so lyke to me, that neyther his father, nor any other man, coulde discerne of vs the one fromе the other, but by our owne *insignement* or shewynge.
Sir T. Elyot. The Governour, b. ii. c. 12.

IN-SI'MULATE, *v.* Fr. *Insimulé*, accused of, charged with, (Cotgrave.) Lat. *Insimulare*, in aliquem *simulatè* agere, (Vossius.) See To DISSEMBLE.
To act against any one upon false pretences; to feign or pretend charges or accusations; to charge or accuse.

These bolde shamelesse heretikes haue of longe whyle neither letted nor ceased falsely to *insimulate* & accuse the churche of God.—*Sir T. More. Workes*, p. 340.

IN-SINCE'RE. } Lat. *In-sincerus.* Generally, *sincere* is,—
INSINCE'RELY.
INSINCE'RITY.
Freed from the mixture of any impurity, of any thing foul, polluted, or corrupt. And *insincere*,—
Impure, corrupt; uncandid, disingenuous, faithless, unworthy of trust or confidence.

If there shal no more *insincerities* of doctryne appere in the wrytinges of them that so will save, then the common consente of the Christian world dooeth finde and judge in Erasmus: I doubte not but theyr weorkes shal be of as good people approued, desyred, embraced, and folowed.
Udal. Actes, Pref.

Thus standeth this passage dismembred, mis-shaped, and abused by my opposers to their advantage and small reputation, for dealing in the case so *insincerely* and calumniously in their informations.
Mountagu. Appeale to Cæsar, c. 4.

But, ah! how *insincere* are all our joys!
Which, sent from heaven, like lightning make no stay,
Their pailing taste the journey's length destroys,
Or grief sent post o'ertakes them on the way.
Dryden. Annus Mirabilis

These were the archbishop's corrections of some of Mr. Hooker's expressions; or rather, as Mr. Travers has *insincerely* misrepresented, his assertions
Strype. Life of Whitgift, vol. i. an. 1583.

I do not say that a perfection in holiness is required, but there must be a constant, uniform, and sincere endeavour after it; by avoiding all known and wilful sins, and doing all our duties to God in such a manner as our conscience cannot charge us with gross neglect or *insincerity*
Stillingfleet, vol iv Ser. 3.

Tell her [the world] again, the sneer upon her face,
And all her censures of the work of grace
Are *insincere*, meant only to conceal
A dread she would not, yet is forc'd to feel.
Cowper. Conversation

What men call policy and knowledge of the world, is commonly no other thing than dissimulation and *insincerity*
Blair, vol. v. Ser 17

IN-SI'NEWED, i. e. strung, or strong, with *sinews*, or nerves; strengthened, braced—nerved. See SINEW.

Each severall article herein redress'd,
All members of our cause, both here, and hence,
That are *insinewed* to this action,
Acquitted by a true substantiall forme.
Shakespeare. 2 Pt. Hen. IV. Act iv. sc. 1

IN-SI'NUATE, *v.* } Fr. *Insinuer*; Sp. *Insinuar*; It. *Insinuare*; Lat. *Insinuare*, (*in*, and *sinus*, the bosom, in *sinum* immittere, to put into the bosom)—
INSI'NUANT.
INSI'NUATING, *n.*
INSINUA'TION.
INSI'NUATIVE.
To get into the bosom, the heart, (sc.) by winning favour, by address or adroitness; "to creep, wind, steal, convey himself into; gently to intrude," (Cotgrave.) To introduce by indirect means, by circuitous courses.

By these woordes of the meate euerlastyng, our Sauiour dyd as the old holye doctours declare, *insinuate*, and secretelye sygnifye to theym, the meate of hys owne blessed person.—*Sir T. More. Workes*, p. 1045.

There is ayer also, which *insinuating* it selfe by passages, and holes, into the very bowels of the earth, doeth puffe vp the nourishment of so huge a fire, together with saltpeter
Hackluyt. Voyages, vol i. p 556

For he gaue them an *insinuacion* & signification therof, in that he said, And yt shal geue you is my fleshe.—*Sir T. More. Workes*, p. 1112.

But the Romanes espied where there was a breach made and lane left between, and there they would *insinuate* and wind in with their rankes and files
Holland. Livie, p. 1[illegible]

——— Close the serpent sly
Insinuating, wove with Gordian twine
His breaded train, and of his fatal guile
Gave proof unheeded.—*Milton. Paradise Lost*, b iv

Some are wont to have this devise, namely, in taking their time and opportunity to commend those who [illegible] chuse, and do the selfe-same things, and briefly who are of the like conditions, and given to the same humour with themselves, do wind and *insinuate* into the grace and favour of the hearer, and by such an occasion draw his heart unto them.—*Holland. Plutarch*, p 251.

Not so quick perhaps of conceit, as slow to passion, and commonly less inventive than judicious, howsoever provided very plausible, *insinuant*, and fortunate men
Reliquiæ Wottonianæ, p 2[illegible]

God, rather than man, once in many ages, calls together the prudent and religious counsels of men, deputed to repress the incroachments, and to work off the inveterate [illegible]

and obscurities wrought upon our minds by the subtile *insinuating* of error and custom.
Milton. The Doctrine of Divorce. To the Parliament.

In the severest considerations of their persons, in their educations, in their *insinuations* into favour, in managing that favour, in their whole education, they [Essex and Buckingham] were as distant, as unfit, as impossible for parallels as any two vertuous and great persons we can direct our discourse to.—*Reliquiæ Wottonianæ*, p 185.

Is a man conscionable? he is an hypocrite: is he conformable? he is unconscionable: is he plaine dealing? he is rudely uncivill: is he wisely *insinuative*? he is a flatterer.
Bp. Hall. The Great Impostor.

Why do they not consider, that it [childhood] is therefore more docible of evill, since wickednesse is both more *insinuative* and more plausible than vertue, especially when it meets with an untutored judge.—*Id. Quo Vadis?*

Horace laughs to shame all follies, and *insinuates* virtue, rather by familiar examples than by the severity of precepts.
Dryden. Juvenal, Ded.

The counsel, finding their *insinuations* and aggravations of the charge against him so easily blown away by these and other answers, made up with passion what they wanted in the weight of reason.—*Ludlow. Memoirs*, vol. iii. p. 75.

Cervantes made Don Quixote say—If the stories of chivalry be lies, so must it also be, that there ever was a Hector, or an Achilles, or a Trojan war—a sly stroke of satire, by which this mortal foe of chivalry would, I suppose, *insinuate* that the Grecian romances were just as extravagant and as little credible, as the Gothic.—*Hurd. Chivalry & Romance.*

Give not therefore a ready ear to the officious *insinuations* of those who, under the guise of friendly concern, come to admonish you, that you ought to stand on your guard against those whom they see you disposed to trust.
Blair, vol. iv. Ser. 17.

IN-SI'PID. } Fr. *Insipide*; It. and Sp. *Insipido*; Lat. *Insipidus*, *in*, and *sapere*, which some think was first applied to things of good or ill taste; and, thence, to the mind; others reverse the order. *Insipid*,—as applied to the former, is used as equivalent to—
INSIPI'DITY.
INSI'PIDLY.
INSI'PIENT, n.
INSI'PIENCE.
Tasteless; without relish or flavour:—as applied to the latter,—
Witless, spiritless, dull, stupid.
Insipience,—stupidity, folly.

Verely, if he admitte the booke of *Sapience* to be true and autentike, I feare me it will go nye to proue hym an *insipient* for grauntyng that there is a purgatory.
Fryth. Workes, p. 40.

We of th' adult'rate mixture not complain,
But thence more characters of virtue gain;
More pregnant patterns of transcendent worth,
Than barren and *insipid* fruit brings forth.
Carew. To William D'Avenant.

This Jonathas, this innocent young man,
Giving unto her words full credence,
The ring her tooke of his *insipience*.
Browne. The Shepheard's Pipe, Ecl. i.

The two qualities upon whose account chymists are wont to call a body phlegm or water, are its appearing to them *insipid*, and its being of a volatile and fugitive nature.
Boyle. Works, vol. i. p. 652.

But his [Horace] wit is faint; and his salt, if I may dare to say so, almost *insipid*.—*Dryden. Juvenal*, Ded.

How pitiful, flatly, and *insipidly* will they [our pretty notions, and fine-spun controversies] taste, in comparison to the divine entertainments of the spiritual life?
Sharp, vol. i. Ser. 1.

The same quicksilver may also serve to shew, by its disposition to fly away in the fire, that volatility, even in conjunction with *insipidness*, is no certain mark of an elementary or simple, nor consequently of a primordial body.
Boyle. Works, vol. i. p. 652.

——— Some harsh 'tis true
Pick'd from the thorns and briars of reproof,
But wholesome, well-digested; grateful some
To palates, that can taste immortal truth;
Insipid else, and sure to be despis'd.—*Cowper. Task*, b. iv.

Thrasybulus had now banquetted on flattery, till he could no longer bear the harshness of remonstrance or the *insipidity* of truth.—*Rambler*, No. 162.

INSI'ST, *v.* } Fr. *Insister*; It. *Insistere*; Sp. *Insistir*; Lat. *In-sistere*, to stand upon.
INSI'STENT.
INSI'STURE.
To stand upon, firmly; to abide or rest upon, to dwell upon; press or urge, earnestly or steadily.

I vrg'd you further, then you scratch'd your head,
And too impatiently stampt with your foote.
Yet I *insisted*, yet you answer'd not.
But with an angry wafter of your hand
Gaue sign for me to leaue you.
Shakespeare. Julius Cæsar, Act ii. sc. 1.

Sharply thou hast *insisted* on rebuke,
And urg'd me hard with doings, which not will
But misery hath wrested from me.
Milton. Paradise Regained, b. i.

3dly. That the breadth of the substruction be double to the *insistent* wall.—*Reliquiæ Wottonianæ*, p. 19.

The heauens themselves, the planets, and this center,
Obserue degree, priority, and place,
Insisture, course, proportion, season, forme,
Office, and custome, in all line of order.
Shakespeare. Troyl. & Cress. Act i. sc. 3.

Without further *insisting* on the different tempers of Juvenal and Horace, I conclude, that the subjects which Horace chose for satire are of a lower nature than those of which Juvenal has written.—*Dryden. Juvenal*, Ded.

The ruling Jacobins *insist* upon it, that even the wars which they carry on with so much obstinacy against all nations, are made to prevent the poor from any longer being the instruments and victims of kings, nobles, and the aristocracy of burghers and rich men.
Burke. On the Conduct of the Minority.

INSITION. Lat. *Insitio*, from *Inserere*, *insitum*, to insert. See INSERT.
Insertion, or junction of one thing into another, inoculation, ingrafting.

And therefore the sympathy of these needles is much of the same mould with that intelligence which is pretended from the flesh of one body transmuted by *insition* into another.—*Brown. Vulgar Errours*, b. ii. c. 3.

The bearing or not bearing of the cions of a cherry-tree the first year of its *insition* is by many gardeners looked upon as a thing merely contingent.
Boyle. Works, vol. i. p. 341.

I have also made great variety of trees, bearing fruit both for food and physick, those too capable of being meliorated and improved by transplantation, stercoration, *insition*, pruning, watering, and other arts and devices.
Ray. On the Creation, pt. i.

IN-SLAVE, *v.* More commonly *En*.
To reduce to servitude or captivity; to deliver over, or consign to bondage.

On the contrary there is but too much cause to fear, that they are not at all sincerely and really desirous to be satisfied in the true state of things, but only seek, under the pretence and cover of infidelity, to excuse their vices and debaucheries: which they are so strongly *inslaved* to, that they cannot prevail with themselves upon any account to forsake them.—*Clarke. Evid. of Nat. & Rev. Rel.* Prop. i.

The Greeks, on the contrary, seduced by the charms of a studied eloquence, or *inslaved* to the tenets of a conceited philosophy, require the Gospel to be preached in agreement with their notions and prejudices.
Hurd. Remarks on Mr. Weston's Enquiry, &c.

IN-SNARE, *v.* Also, and perhaps more usually, *En*.
To catch or take by guile: to allure, to inveigle, to entrap, to entangle.

Her flexen haire, *insnaring* all beholders,
She next permits to wave about her shoulders.
Browne. Britannia's Pastorals, b. i. s. 5.

It would perhaps be less scandal to divorce a natural disparity, than to link violently together an unchristian dissension, committing two *insnared* souls inevitably to kindle one another, not with the fire of love, but with a hatred irreconcilable.—*Milton. Doctrine of Divorce*, b. i. c. 14.

——— Let these
Insnare the wretched in the toils of law,
Fomenting discord and perplexing right.
Thomson. Autumn.

Not with an aspect rivalling the pow'r
Of fatal Helen, or th' *insnaring* charms
Of love's soft queen, but such as far surpass'd
Whate'er the lily, blending with the rose,
Spreads on the cheek of beauty soon to fade.
Glover. Leonidas, b. ix.

IN-SO'CIABLE. } Also *Un*. Fr. and Sp. *Insociable*; Lat. *Insociabilis*; *in*, and *socius*, a follower or companion.
INSOCIABI'LITY.
That cannot be followed or joined as follower, or companion; generally, that cannot be joined or united; averse from, inconsistent with, the company of others of the same kind.

When shall our life become beastly, savage, and *insociable*? Mary, when, the laws being taken away, there shall be left remaining books, and discourses, inciting and soliciting men unto pleasure: when it shall be thought and believed, that the world is not ruled and governed by God's providence; when they shall be deemed sages and wise men, who spit against honesty and vertue.—*Holland. Plutarch*, p. 919.

If this austere *insociable* life,
Change not your offer made in heate of blood:
Then at the expiration of the yeare,
Come challenge me.
Shakespeare. Love's Labour Lost, Act v. sc. 2.

Then that the lowest ledge or row be meerly of stone, and the broader the better, closely laid, without mortar, which is a general caution for all parts in building, that are contiguous to board or timber, because lime and wood are *insociable*.—*Reliquiæ Wottonianæ*, p. 19.

This ill-will had been much increased by their superior aversion to Christianity, considered by them as a sect of Judaism, which had carried its *insociability* as far, and its pretensions much farther.
Warburton. The Divine Legation, b. v. s. 4.

INSOLA'TION. Fr. *Insolation*; Sp. *Insolar*; Lat. *Insolare*, (*in*, and *sol*, the sun,) to sun or expose to the sun.
An exposition to the sun or sunshine.

We use these, according to their several heights and situations, for *insolation*, refrigeration, conservation, and for the view of divers meteors; as winds, rain, snow, hail, and some of the fiery meteors also.—*Bacon. New Atlantis.*

I am almost become confident, that one of my thermometers, by such *insolation*, as may be had in England from our stone walls, hath lost some inches of liquor.
Boyle. Works, vol. vi. p. 394.

I'N-SOLENT. } Fr. *Insolent*; It. and Sp. *Insolente*; Lat. *Insolens*, non *solens*, *solitum* modum excedens; not *usual* or customary, *exceeding*, assuming more than, *the usual* or customary *mean* or measure; and, consequentially, presumptuous, arrogant.
I'NSOLENTLY.
I'NSOLENCE.
I'NSOLENCY.
Unusual; presuming or arrogating beyond measure, presumptuous, arrogant, impudently proud or contemptuous.

Insolent is he that despiseth in his judgement all other folk, as in regarde of his value, of his conning, of his speking, and of his bering.—*Chaucer. The Persones Tale.*

Ye shall not find in me such *insolence*.
Id. The Court of Loue.

Through the whiche victorie Phrahartes beyng made more proude and *insolent*, when as he persisted to deale cruellie in manie thynges, he was dryuen into exile, by his owne subjectes.—*Goldyng. Justine*, p. 175.

Wyth those spoiles he put vppon him their euyll maners: and the *insolency* of the mynde, folowed the pryde of the apparayle.—*Brende. Quintus Curtius*, p. 151.

But shee thereof grew proud and *insolent*,
That none she worthy thought to be her fere,
But scorn'd them all that loue vnto her ment.
Spenser. Faerie Queene, b. vi. c. 7

Here, Breedon, having heard his praises all the while,
Grew *insolently* proud. *Drayton. Poly-Olbion*, s. 14.

They now, puft vp with sdeignfull *insolence*,
Despise the brood of blessed Sapience.
Spenser. The Teares of the Muses.

But tract of time, and long prosperitie,
(That, nource of vice, this of *insolencie*)
Lulled the shepheards in such securitie,
That not content with loyall obeysance,
Some gan to gape for greedy gouernance.
Id. Shepheard's Calender. May.

The clergy, according to the genius of that religion, having their authority fortified with such severe laws, were now more cruel and *insolent* than ever.
Burnet. History of the Reformation, b. i.

The interpreter of Hans Bloome names it [Tænia] the top of a pillar, but very *insolently*; it being indeed the small fascia part of the Doric architrave.
Evelyn. Of Architects & Architecture.

Therefore I do not design to be exposed to such an *insolence* as this that you have committed against me, in trenting me like one of your burghers, as well by the paper left in my house, as by the ringing of the bell, whereof you make mention.
Sir Wm. Temple. To the Procurator of the Court of Holland.

The bishops in those days, particularly in Africk, doubted much, whether, upon the *insolencies* of heretics or schismatics, they might desire the emperor to execute those laws for fining, banishing, and other restraints.
Burnet. History of the Reformation, b. i.

In all my conduct, *insolent* of heart!
What hast thou mark'd so abject and so mean,
That thy foul tongue its licence thus avows?
Smollett. The Regicide, Act ii. sc. 7.

When proud Iberia, *insolently* vain,
Dar'd to dispute the empire of the main;
Britannia, thoughtful, her ambition ey'd,
"And where are all my boasted sons?" she cry'd.
Boyse. The Birth-day of Admiral Vernon.

IN-SO'LVABLE. } Fr. and Sp. *Insoluble*; It. *Insolubile*. See INDISSOLUBLE.
INSO'LUBLE.
INSO'LUBLENESS.

That cannot be disjoined or disunited, loosened or relaxed; inseparable, indestructible. Met.—That cannot be loosened or freed, disentangled or explained: inexplicable.

All Tyndalles tryflinge sophisticacions, whyche he wouldo shoulde seeme so solempne subtile *insolubles*, ye shall se proued very frâtique folyes.—*Sir T. More. Workes*, p. 353.

What meruayle is it, though there be in al places content on infinite, and that good lawes be tourned into sophemes and *insolubles*, sens euery where fidelitie is constrayned to coine in trial, and credence (as I mought saye) is become a vagabounde.—*Sir T. Elyot. The Governour*, b. iii. c. 6.

Whom, when our leaders espied hard by arraunging themselves thicke and close together into squadrons, they made a stand, and stirred not a foot, whiles the Antepilani, the Hastati, and the formost of every ranke in the vayward stood firme and fast, like a strong and *insoluble* wall.
Holland. Ammianus, p. 71.

Thus spoke to Ithacus: "To guard with bands
Insolvable these gifts, thy care demands:
Lest, in thy slumbers on the wat'ry main,
The hand of rapine make our bounty vain."
Pope. Homer. Odyssey, b. viii.

And here consider that wonderful faculty of the stomachs of all creatures, to *dissolve* all the several sorts of food appropriate to their species, even sometimes things of that consistency, as seem *insoluble*.
Derham. Physico-Theology, b. iv. c. 11.

I shall return to Doctor More, and consider the objection he frames from the supposed *insolubleness* of it.
Boyle. Works, vol. iii. p. 624.

His lordship supposes, that the notion of God's moral attributes gave birth to an *insoluble* question concerning the origin of evil; and that this occasioned the invention of the mischievous hypothesis of the two principles.
Warburton. Divine Legation, b. ii. App.

IN-SO'LVENT. } Lat. *Solvens*, pres. part. of *solvere*, to loosen, to free, to free from debt, or the consequence of debt; and, thus, to pay. See DIS-SOLVE.
INSO'LVENCY. }

Not paying; not being able, not having the means to pay.

If his father was *insolvent* by his crime, the punishment was to go no further than the fault, and therefore no torment was entail'd: but if he were *insolvent* by misfortune, neither the father nor the son, for that, could deserve any further evil.—*Bp. Taylor. Rule of Conscience*, b. iii. c. 2.

With this only caution, that if the father be under torment or imprisonment for *insolvency* the son be no way oblig'd to that; because whether the *insolvency* of the father be by his fault or misfortune, still the son is not oblig'd.—*Id. Ib.*

Instead of that general custom of modern barbarians to bury *insolvents* alive, this polite and humane people [the Egyptians] had a law of greater efficacy, which denied burial to them when dead.
Warburton. Divine Legation, b. ii. s. 4.

The interest of money is greater or less, according to the scarcity or plenty of money in the country; and according to the greater or less risk there may be of *insolvency* on the part of the borrower.
Beattie. Moral Science, pt. iii. c. 1. s. 723.

IN-SOUL, v. To place his soul, the affections of his soul, in.

Modest she was, and so lovely: That whosoever look't but stedfastly upon her, could not, but *insoul* himself in her.
Feltham, pt. i. Res. 9.

IN-SPE'AKABLE. Usually *Un*.
That cannot be *spoken* or uttered.

For, what safety, what *inspeakable* comfort is there in trusting to God!—*Bp. Hall. The Righteous Mammon.*

IN-SPECT, v. } Fr. *Inspection*; Sp. *Inspeccion*; It. *Inspezione*; Lat. *Inspicere*, *inspectum*, *in*, and *specere*, to see, to look.
INSPE'CTION.
INSPE'CTIVE.
INSPE'CTOR.
INSPE'CTORSHIP. }

To look into, to pry into, to examine, to survey.

When ye into this balade haue *inspeccion*
In my making holde me excusable.
Chaucer. Certaine Balades.

To the sanguine complexion
Nature of his *inspection*
A proper house hath in the liuer,
For his dwellinge made deliuer. *Gower. Con. A.* b. vii.

Who soone as he beheld that angel's face,
Adorn'd with all diuine perfection,
His cheared heart eftsoones away gan chace
Sad death, reuiued with her sweet *inspection*,
And feeble spirit inly felt refection.
Spenser. Faerie Queene, b. iv. c. 12.

With their new light our bold *inspectors* press
Like Cham, to show their father's nakedness,
By whose example after-ages may
Discover, we more naked are than they.
Denham. The Progress of Learning.

They [the Burgomasters] *inspect* and pursue all the great public works of the city, as the ramparts and stadt-house, now almost finished with so great magnificence and so vast expence.
Sir W. Temple. Obs. upon the United Provinces, c. 2.

The king himself did not much like it. But the earl of Clarendon told him, Scotland, by a secret and ill management, had begun the embroilment in his father's affairs, which could never have happened, if the affairs of that kingdom had been under a more equal *inspection*.
Burnet. Own Time, an. 1660.

These three draughts upon paper belong as much to the ordonance as the disposition, shewing and describing the measures and dimensions of the *inspective* parts, order, and position.—*Evelyn. Of Architects & Architecture.*

This angel is described, as the angel before whom and in whose presence the person vowing is, as the *inspector* and observer of his words and actions; which gives us the plain notion of a guardian angel.—*Bp. Bull*, vol. i. Ser. 12.

Condescending to become the tutelary god and civil magistrate of the Jews, it cannot but be, that he should be considered as having his peculiar *inspection* attached to this people, and as punishing their transgressions with severity.
Warburton. The Divine Legation, b. v. s. 2.

Davenant first established the *inspector* general's office, which has been ever since his time so abundant a source of parliamentary information.
Burke. On Conciliation with America.

Since the lucubration of Friday January 26 has been mentioned, we think proper to observe here that his *inspectorship* has the most notable talent at a motto.
Smart. The Hilliad, Notes.

IN-SPE'RSION. Fr. *Insperse*; Lat. *In-spergere*, *inspersum*, to scatter or sprinkle. See ASPERSE.

A sprinkling, or scattering, over or upon.

A surgeon is to be prefer'd with physicke ornaments,
Before a multitude his life, gives hurt lives native bounds,
With sweet *inspersion* of fit balmes, and perfect search of wounds. *Chapman. Homer. Iliad*, b. xi.

IN-SPHERE, v. Also *En*.
To conglobe; to gather, to collect, to place, to dwell—in a globe or *sphere*.

O rapture great and holy!
Do thou transport me wholly,
So well her form to vary,
That I aloft may bear her,
Whereas I will *insphere* her
In regions high and starry.—*Drayton. On his Mistress.*

Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aereal spirits live *inspher'd*
In regions mild of calm and serene air.—*Milton. Comus.*

IN-SPIRE, v. } Sometimes anciently *En*. Fr. *Inspirer*; It. *Inspirare*; Sp. *Inspirar*; Lat. *Inspirare*, *in*, and *spirare*, to breathe, which Tooke thinks is from the A. S. *Spir-ian*.
INSPIRA'TION.
INSPI'RER.
INSPI'RING, n.
INSPI'RIT, v.

To breathe into or inbreathe; to draw in or inhale the breath; to give, grant, or bestow the *Spirit*; (met.) to infuse the *Spirit*; to actuate, guide, or direct by the *Spirit*; to animate.

To *inspirit*,—(met.) to fill with *spirit* or animation; to animate.

For al scripture *gnspired* of God is profitable to teche, to repreue, to chastise, to lerne in rightwisnesse.
Wiclif. 2 Tymothe, c. 3.

For al scripture geuē by *inspiration* of God, is profitable to teache, to improue, to amende, and to instructe, in righteousnes.—*Bible*, 1551. *Ib.*

I think to perform this worke as I haue begon in loue, after as my thinne witte, with *inspiracions* of him that hildeth all grace, wooll suffer.
Chaucer. The Testament of Loue, b. ii.

Socrates, in Plato's boke of Sapiēce, saith to one Theages, Neuer man lerned of me any thynge, all though by my company he became wyser, I onely exhortynge, and the good spiryte *inspirynge*.—*Sir T. Elyot. The Governour*, b. iii. c. 22.

Her yellowe locks crisped, like golden wire,
About her shoulders weren loosely shed,
And when the wind emongst them did *inspire*,
They waved like a penon wide dispred,
And lowe behinde her backe were scattered.
Spenser. Faerie Queene, b. ii. c. 3.

Her hearty words so deepe into the mind
Of the young damzell sunk, that great desire
Of warlike armes in her forthwith they tyn'd,
And generous stout courage did *inspire*.
Spenser. Faerie Queene, b. iii. c. 3.

Empedocles is of opinion, that the first *respiration* of the first living creature was occasioned, when the humidity in young ones within the mother's wombe retired, and the outward aire came to succeed in place thereof, and to enter into the void vessels now open to receive the same: but afterwards the naturall heat driving without forth this airy substance for to evaporate and breath away, caused *exspiration* and likewise when the same returned in againe there ensued *inspiration*, which gave new entrance to that aereous substance.—*Holland. Plutarch*, p. 687.

And, therefore, might be truely attributed to a secret instinct and *inspiring* (which many times runneth not onely in the hearts of princes, but in the pulse and veines of people) touching the happinesse thereby to ensue in time to come.—*Bacon. Hen. VII.* p. 207.

The ready Nereids heard, and swam before
To smooth the seas, a soft Etesian gale
But just *inspir'd*, and gently swell'd the sail.
Dryden. To her Grace the Dutchess of Ormond.

With well heap'd logs dissolve the cold,
And feed the genial hearth with fires;
Produce the wine, that makes us bold,
And sprightly wit and love *inspires*.
Id. Translation of Horace, b. i. Ode 9.

New lights, sudden impulses of the Spirit, extraordinary calls, will be but weak arguments to prove any thing but the madness of those that use them, and that the Church must needs wither, being blasted with such *inspirations*.
South, vol. i. Ser. 4.

The Age which we now live in, is not an Age of *inspirations* and impulses: we have a standing and fixed rule to proceed by in all our actions, and that is, the written word of God, and the law of the land. And whatever actions are not warranted or allowed by them, no immediate inspiration or impulse can justify.—*Sharp*, vol. iv. Dis. 4.

As the sun, even when he descends into the west, remains still kindler than any of the stars: so the divine *inspirer* of the scriptures, even when his style seems most to stoop to our capacities, doth yet retain a prerogative above meerly human writings.—*Boyle. Works*, vol. ii. p. 319.

And prove—the sons of men may owe
The fruits of bliss to bursting clouds of woe:
That ev'n calamity, by thought refin'd,
Inspirits, and adorns the thinking mind.
Savage. The Wanderer.

When he looks up to heaven he rejoices in the thought that there dwells that God whom he serves and knows that Saviour in whom he trusts: that Spirit of grace from whose *inspiration* his piety and his charity flow.
Blair, vol. i. Ser. 1.

That genial splendour which conducted the first Christians into the knowledge of all truth, sufficiently discovered the divine *inspirer* of all righteousness.
Warburton. The Doctrine of Grace, b. ii. c. 2.

Soft banks and verd'rous hills
Thy present influence fills:
In air, in floods, in caverns, woods and plains,
Thy will *inspirits* all. *Jones. Hymn to Nature.*

IN-SPI'SSATE, v. } Lat. *Inspissatus*, pa. and *spissatus*, from *spissare*, to thicken.
INSPI'SSATE, *adj.*
INSPISSA'TION. }

To thicken; to make or cause to be thick or dense.

Wine sugred inebrateth less than wine pure—the cause is, for that the sugar doth *inspissate* the spirits of the wine, and maketh them not so easie to resolve into vapour.
Bacon. Naturall Historie, § 336.

May it not be, for that the ayr of rivers being always moist and heavy, in winter is more *inspissate* by reason of the circumstant cold, and so is an hindrance to the course of ships?
Holland. Plutarch, p. [illegible].

What more opposite to subtilization and rarefaction, than *inspissation* and condensation.—*Id. Ib.* p. 801.

That which fortun'd to the Dutchmen who wintered in Nova Zembla, was by all physicians attributed to such a deleterious quality in the like fuell, as well as to the *inspissation* of the aer.—*Evelyn. Fumifugium*, pt. i.

The syrup is prepared by boiling the liquor down in pots of earthen ware, till it is sufficiently *inspissated*.
Cook. First Voyage, b. iii. c. 5.

Now I have mentioned the *inspissated* juice of wort, I will not be amiss, in this place, to inform the reader that I had made several trials of it since I left the Cape of Good Hope, and found it to answer in a cold climate beyond all expectation.—*Id. Second Voyage*, b. i. c. 4.

IN-STA'BLE. } Fr. and Sp. *Instable*; It. *Istabile*; Lat. *In-stabilis*. The
INSTA'BLENESS. } adjective is more commonly
INSTABI'LITY. } written *un*, the noun *in*. Used actively—

That cannot stand, be steady, or firm; unsteady, infirm, fickle, wavering.

For some lamentyng the *instabilitee* of the Englishe people, iudged theim to be spotted with perpetuall infamie.
Hall. Hen. IV. an. 1.

In this *instable* and uncertain age, you have, with steadiness of mind and clearness of judgement, stuck to the truth and purity of the protestant religion
H. More. Expos. of the Seven Churches, Ded.

The prophet meant it for no other then a fearefull imprecation against God's enemies, O my God, make them like unto a wheele; whereby what could he intend to signify, but *instability* of condition, and suddaine violence of judgement.—*Bp. Hall. Vpon the sight of a Wheele*, Med. 140.

Neither is his body and blood only liable thereunto, but the ideas of his mind, and interior operations of his soul, religion herself, with the notions of holiness, and the formality of saving faith not excepted; nay, the very faculty of reason (as we find it too true by late experience) is subject to the same *instableness*.—*Howell*, b. iv. Let. 19.

IN-STALL, *v.* } Also anciently *En*. Fr.
INSTALLA'TION. } *Installer*; It. *Istallare*; Sp.
INSTA'LMENT. } *Instalar*; Bar. Lat. *Installare*; Lat. *Stabulum*, i. e. (Skinner) locus ubi *statur*.

To place any one (solemnly) in his seat or station.

Instalment, (in Law),—a *stated* portion; a portion *stated* or settled to be paid.

And to be had in the more reputacion among the people he [the cardinal] determined to be *installed* or inthronised at Yorke with all the pompe that might be.
Hall. Hen. VIII. an. 22.

Not such as basely sooth the humour of the time,
And slubberingly patch up some slight and shallow rhyme,
Upon Parnassus' top, that strive to be *install'd*,
Yet never to that place were by the Muses call'd.
Drayton. Poly-Olbion, s. 21.

Being nominated to succeede Augur in the roume of his brother, Drvsvs, before his inuesture and *installation* therein, he was aduanced to the sacerdotall dignitie of a pontifie.—*Holland. Suetonius*, p. 127.

The seuerall chaires of order, looke you scowre
With iuyce of balme; and euery precious flowre,
Each faire *instalment*, coate, and seu'rall crest,
With loyall blason, euermore be blest.
Shakespeare. The Merry Wives of Windsor, Act v. sc. 5.

When this would not serve, but that the law was either not executed, or misapply'd, they were constrained from that time, the only remedy left them, to put conditions and take oaths from all kings and magistrates at their first *installment* to do impartial justice by law.
Milton. The Tenure of Kings and Magistrates

So this year the whole order was changed; and the Earl of Westmoreland and Sir Andrew Dudley, who were now to be *installed*, were the first that were received according to the new model.—*Burnet. Hist. of the Reformation*, an. 1552.

IN-STAMP, *v.* Also *En*.

To mark or impress by *stamping*, beating, or striking; to impress or infix.

——— *Instamped* characters may send
Abroad to thousands, thousand men's intent;
And in a moment may dispatch much more,
Than could a world of pens perform before.
Daniel. Civil Wars, b. vi.

I'N-STANT, *adj.* } Fr. *Instant*; It. *Istante*;
I'NSTANT, *s.* } Sp. *Instante*; Lat. *Instans*,
I'NSTANCE, *v.* } *in*, and *stans*, pres. part. of
I'NSTANCE, *s.* } *stare*, to *stand*; *instare*, to
I'NSTANCY. } *stand* in or upon, close to
I'NSTANTANY. } or upon; and, thus, *in-*
INSTANTA'NEOUS. } *stant*,—
INSTANTA'NEOUSLY. } Being or *standing* close
I'NSTANTLY. } to or upon; immediate; present, close at hand; pressing closely upon, pressing, urgent.

And *instant*, the noun,—

An immediate or present minute or moment of time; extended to any small portion of time, past or future.

An *instance*,—any thing present or at hand, (sc.) connected with the subject; a fact or circumstance relative to or in proof of, an example. Any thing pressing or urging; a pressing or urgent act, state, or condition; an urgent request, a solicitation.

His frendes sent he to, at his *instance*,
And prated hem to don him that pleasance,
That hastily they wolden to him come.
Chaucer. The Marchantes Tale, v. 9485.

And so at one time and *instant*, the city Syracuse was defended louingly and frendly by the enemy, and fiersly assailed by her own citizens.—*Goldyng. Justine*, fol. 99.

Than he agreed to a truse for a day, at the *instance* of Sir Henry de Leon, who was euer styll about hym.
Berners. Froissart. Cronycle, vol. I c 66.

And for ful proofe of mine earnest zeale in God's seruice, I require of you most *instantlie* that if herebie my skil seem sufficient to wade in matters of greater importance, you wil then vouchsafe to employ me accordingly.
Gascoigne. To the Reuerende Diuines.

He made him stoup perforce unto his knee,
And doe unwilling worship to the saint,
That on his shield depainted did he see;
Such homage till that *instant* neuer learned hee.
Spenser. Faerie Queene, b. ii. c. 5.

I shall not *instance* an abstruse author, wherin the king might be less conversant, but one whom we well know was the closet companion of these his solitudes, William Shakspeare.—*Milton. Answer to Eikon Basilike.*

Yet doth this accident and flood of fortune,
So farre exceed all *instance*, all discourse,
That I am readie to distrust mine eyes
Shakespeare. Twelfth Night, Act iv. sc. 3.

Now, could I come to her with my detection in my hand; my desires had *instance* and argument to commend themselues.—*Id. Merry Wives of Windsor*, Act ii. sc. 2.

And sometimes at our *instancie* removing a lesser punishment, [God] leaues a greater, though insensible, in the roome of it.—*Bp. Hall. Meditations & Vows*, Cent. 3.

And if ever (as it rarely happens) our desert and worthinesse wins us the favour of this proffer, we meet it with both hands, not daring with our modest denials to whet the *instancie*, and double the intreaties of so welcome suiters.
Id. Heaven upon Earth, s. 27.

In the 18. of Ecclesiasticus, where the vulgar reads, He that lives for ever created all things at once: some, and those no mean ones, of the ancients, followed also by latter interpreters, have been misled into an ungrounded conceit of an *instantany* and entire creation of the world, and all the parts thereof, in the first moment of time.
Bp. Hall. Cases of Conscience, Dec. 3. Case 10.

It must needs be an injurious partiality [that] the less holy shall for one act of an *instantany* suffering, be crowned with so great and long lasting glory, before them.
Id. Revelation Unrevealed, § 28.

Yet the connexion between the premisses, and the conclusion in them, are so clear, and the transition from the premisses to the conclusion is so swift, short, and clear, that it seems to be in a moment, and the assent to them and evidence of them is *instantaneous*.
Hale. Origin. of Mankind, p. 1.

But now his courage being throughly fired,
He meant to make them knowe their follies prise,
Had not those two him *instantly* desired
T' asswage his wrath, and pardon their mesprise
Spenser. Faerie Queene, b. iv. c. 9.

For, as Eternity has neither past
Nor future, authors say nor first nor last,
But is all *instant*, your eternal Muse
All Ages can to any one reduce
Waller. To a Person of Honour, &c.

This is not all Patroclus, on the shore
Now pale and dead, shall succour Greece no more.
Fly to the fleet, thou *instant* fly, and tell
The sad Achilles, how his lov'd one fell
Pope. Homer. Iliad, b. xvii.

The Dutch desired the particular *instances* of what they either had felt, or thought they had occasion to fear, that so they might redress us in particulars, and understand us in general our merchants *instanced* in Cochin and Cananor.
Sir W. Temple. Letter to Lord Arlington, July, 1669.

——— Hence steady, calm,
Diffusive, deep, and clear, his reason saw,
With *instantaneous* view, the truth of things
Thomson. To the Memory of Lord Talbot.

What I had heard or read of the raining of frogs immediately came to my thoughts; as it easily might do, there being probably as good reason then for me, as I believe any ever had before, to conclude that these came from the clouds, or were *instantaneously* generated.—*Ray. Creation*, pt. ii.

Some hold the heavens, like a top,
Are kept by circulation up,
And, were 't not for their wheeling round,
They'd *instantly* fall to the ground.—*Hudibras*, pt. ii. c. 3.

Sometimes the bull drops down dead *instantaneously*; sometimes stands a few minutes, heaving and spouting a torrent of blood out of the mouth and nostrils
Swinburne. Spain, Let. 40.

IN-STAR, *v.* To spot or stud, as with *stars*.

Where pansies mixt with daisies shine,
And asphodels *instarr'd* with gold.
Harte. The Ascetic; or Thomas à Kempis.

IN-STATE, *v.* Also *En*, (qv.)

To put in a situation or condition; to put in or invest with a certain condition or rank.

[The Lad] begins to doubt whether he yet here liv'd,
Or else his fitting soul, to heav'n translated,
Was there in starry throne and blisse *instated*.
Spenser. Brittains' Ida, c. 4.

Hard was the thing that he could not persuade,
In the king's favour he was so *instated*.
Drayton. Miseries of Queen Margaret.

Which is a far greater privelege than any manumission from thy earthly master can *instate* thee in.
Sharp, vol. v. Disc. 4

IN-STEAD. A. S. *On stede*, *in stede*, i. e. in place, *in loco*, *in vice*. Dut. *In stede*; Ger. *On statt*.

In place, in room.

The chickens, as soon as they be come out of the shell, follow men and women *instead* of hens.
Sir T. More. Utopia, b. ii. c. .

But sleepe full farre away from her did flie:
In steed thereof sad sighes and sorrowes deepe
Kept watch and ward about her warily;
That nought she did but waile, and often steepe
Her dainty couch with tears, which closely she did weepe
Spenser. Faerie Queene, b. iii. c. 2

A frozen style, that neither ebbs nor flows,
Instead of pleasing, makes us gape and doze.
Dryden. Art of Poetry, c. 1.

IN-STE'ADFAST, i. e. *Unsteadfast*, (qv.)

And Epimetheus of *insteadfast* mind,
Lur'd to false joys, and to the future blind.
Cooke. The Theogony of Hesiod.

IN-STEEP, *v.* Also *En*, (qv.) *In*, and *steep*. Dut. *Stippen*, perhaps the same word as *stoepen*, *stuppen*, to *stoop*, and, consequentially, to dip, to sink.

To sink, to subside or settle; to soak; to plunge or immerse.

Suffolke first dyed, and Yorke all hayled ouer
Comes to him, where in gore he lay *insteeped*,
And takes him by the beard.
Shakespeare. Hen. V. Act iv. sc. 6.

INSTEP. Minshew calls it the *instop* of the foot. Fr. *Coude de pied*, the elbow of the foot; and Cotgrave, in *v. Coudepied*, writes it the *instup*. Sherwood also writes *instup*,—le *montant* du pied. Skinner, the convexity of the foot; *in*, and *step*, (qv.)

The upper part of the foot, where it rises towards the bottom of the leg.

Dorida. Had I that foot hid in those shoes,
(Proportioned to my height)
Short heel, thin *instep*, even toes,
A sole so wond'rous strait.
Drayton. The Muses' Elysium, Nymphal 5.

I am an old fellow, and extremely troubled with the gout; but having always a strong vanity towards being pleasing in the eyes of women, I never have a moment's ease, but I am mounted in high-heel'd shoes with a glassed wax-leather *instep*.—*Spectator*, No. 48.

This desire of having some one below them, descends to those who are the very lowest of all, and a protestant cobbler, debased by his poverty, but exalted by his share of the ruling church, feels a pride in knowing it is by his generosity alone, that the peer, whose footman's *instep* he measures, is able to keep his chaplain from a jail.—*Burke. Speech at Bristol.*

I'NSTIGATE, *v.* } Fr. *Instiguer*; It. *Istigare*; Sp. *Instigar*; Lat.
INSTIGA'TION. } *Instigare*, *in*, and *stig-are*;
I'NSTIGATOR. } Gr. Στιζ-ειν, to prick, to goad, to spur.

To prick forward, to spur on, to stimulate, to urge on, to incite, (sub. to some ill or mischief.)

Be it that thy wife be excellently good
That none be better of disposicion
In processe of time she might turne her mode
By some misse liuers *instigation*.
Chaucer. The Remedie of Loue.

Certaine of thē y^t were weak & could not follow y^e army were takē, y^e which Dari through *instigacion* of the great men about him, raging in barbarous crueltie, caused their hāds to be cut of, & to be led about his camp, to the entent they might behold the multitude of his mē.
Brende. Quintus Curtius, fol. 34.

The Lord Ravenstein, a principall person about Maximilian, and one that had taken the oath of abolition with .. a master, pretending the religion thereof, but indeed vpon

priuate ambition, and (as it was thought) *instigated* and corrupted from France, forsooke the emperour and Maximilian his lord.—*Bacon. Hen. VII.* p. 77.

The people vpon these seditious *instigations*, did arme (most of them with bowes, and arrows, and bills, and such other weapons of rude and country people.)—*Id. Ib.* p. 165.

There is no doubt but we do a great many (naughty things) when no one doth *instigate* us to them, but we blindly follow our own appetites and passions, and the evil habits and customs, that we have brought upon ourselves.

Sharp, vol. iii. Ser. 4.

But when a man shall with a sober, sedate, diabolical rancour, look upon and enjoy himself in the sight of his neighbour's sin and shame, and secretly hug himself upon the ruins of his brother's virtue and the dishonours of his reason, can he plead the *instigation* of any appetite in nature inclining him to this?—*South*, vol. ii. Ser. 5.

But the evil genius of England would not suffer us to enjoy it long; for, as if envious of this last support of government, he hath now *instigated* his blackest agents to the very extent of their malignity.

Warburton. The Divine Legation, Ded.

The emperor afterwards being corrupted by two bishops, Magnus and Rufus, and at their *instigation* departing from his milder designs, appointed the cause to be tried before the præfect Erodius, a stern and severe judge.

Jortin. Remarks on Ecclesiastical History.

He aggravated the guilt of his perfidy, in the most atrocious degree, by being himself the first mover and *instigator* of that injustice.—*Burke. Charge against Warren Hastings.*

IN-STIL, *v.*
INSTILLA'TION.
INSTI'LLER.

Fr. *Instiller*; It. *Istillare*; Sp. *Instillar*; Lat. *Instillare*, to drip or drop. (See DISTIL.)

As the Fr. *Instiller*, (see Cotgrave,)—

To drop, to let in, or fall in drop by drop; to put in or pour in, to infuse by little and little; to enforce gently.

For it preacheth Christes death unto vs, and describeth it before our eyes, euen as a faythfull preacher by the word doth *instill* it into vs by our eares and hearing

Fryth. Workes, fol. 166.

The juice of it being boiled with olle, and so dropped or *instilled* into the head, is good for the paines thereof.

Holland. Plinie, b. xx. c. 17.

Cooling againe his former kindled heat;
With which he had those Romane spirits fil'd,
Did blow new fire, and with enflamed breath,
Into the Gothicke cold hot rage *instil'd*.

Spenser. The Ruines of Rome, by Bellay, s. 11.

The Earls of Monmouth and Warrington were infusing jealousies of the king into their party, with the same industry that the Earl of Nottingham was, at the same time, *instilling* into the king jealousies of them: and both acted with too much success.—*Burnet. Own Time*, an. 1689.

Never was there such a juggle as was played in my mind, nor so artful an *instiller* of loose principles as my tutor.

Skelton. Deism Revealed, Dial. 8.

The sire his words approv'd; then search'd, with care,
Each recent wound, annoy'd by chilling air;
With powerful juice *instill'd*, his strength renew'd,
And eas'd the pain, and stanch'd the flowing blood.

Hoole. Jerusalem Delivered, b. x.

[Such petty qualities] are every moment exerting their influence upon us, and make the draught of life sweet or bitter by imperceptible *instillations*.—*Rambler*, No. 72.

INSTI'NCT, *adj.*
I'NSTINCT, *s.*
INSTI'NCTED.
INSTI'NCTION.
INSTI'NCTIVE.
INSTI'NCTIVELY.

Fr. *Instinct*; It. *Istincto*; Sp. *Instinto*; Lat. *Instinctus*, from *instinguo*, *in*, and *stingo*, *stigo*; from the Gr. Στιζ-ειν, *pungere*, to prick, goad, or spur. *Instinct*, the adjective,—

Pricked, goaded, stimulated, incited, animated, urged, or impelled.

Instinct, the noun,—

That which stimulates or incites, urges or impels, moves or directs. See the quotation from Beattie.

For if he will say, as he sayeth in his boke agaynst me, that he knoweth the scripture by the same meanes that the eagle knoweth her birdes: meaning that as she knoweth them by a secrete inward *instincte* of nature: so he knoweth ye scripture by a secret inward *instincte* of the spirite of God.

Sir T. More. Workes, p. 521.

Tulli in his Tusculane questions supposeth, that a poete can not abundantly expresse verses sufficiente and complete, or that his eloquence may flowe without labour, wordes well sounyng and plentuouse, without celestial *instinctio*, whiche is also by Plato ratified.—*Sir T. Elyot. Governor*, b. i. c. 13.

Saying, that they being the servaunts and ministers of dame Cybele, the mother of the gods, were come by the *instinct* and commandment of that goddesse to beseech the Roman generall to spare the wals and the citie.

Holland. Livius, p. 949.

Strait toward heav'n my wond'ring eyes I turn'd,
And gaz'd awhile the ample skie, till rais'd
By quick *instinctive* motion up I sprang,
As thitherward endevoring, and upright
Stood on my feet. *Milton. Paradise Lost*, b. viii.

Have we had *instinctive* intimations of the death of some absent friends, which no humane intelligence hath bidden us to suspect, who but our angels hath wrought it?

Bp. Hall. Of God and his Angels, s. 6.

——— They prepared
A rotten carkasse of a butt, not rigg'd,
Nor tackle, sayle, nor mast, the very rats
Instinctively haue quit it.—*Shakes. Tempest*, Act i. sc. 2.

Full twenty tripods for his hall he fram'd,
That plac'd on living wheels of massy gold,
(Wondrous to tell!) *instinct* with spirit roll'd
From place to place, around the blest abodes,
Self-mov'd, obedient to the beck of gods.

Pope. Homer. Iliad, b. xviii.

But honest *instinct* comes a volunteer,
Sure never to o'ershoot, but just to hit;
While still too wide or short is human wit;
Sure by quick Nature happiness to gain,
Which heavier Reason labours at in vain.
This too serves always, Reason never long:
One must go right, the other may go wrong

Id. Essay on Man, Ep. 3.

What native inextinguishable beauty must be impressed and *instincted* through the whole, which the defedation of so many parts by a bad printer and a worse editor could not hinder shining forth.—*Bentley. Preface to Milton.*

And now the Thunderer meditates his flight
From Ida's summits to the Olympian height;
Swifter than thought the wheels *instinctive* fly.
Flame through the vast of air, and reach the sky.

Pope. Homer. Iliad, b. viii.

Instinct is a natural impulse to certain actions which the animal performs without deliberation, without having any end in view, and frequently without knowing what it does.

Beattie. Moral Science, pt. i. c. 2. s. 3.

So shall your art, if call'd to grace a scene
Yet unadorn'd, with taste *instinctive* give
Each grace appropriate.—*Mason. English Garden*, b. i.

In very young infants it [hunger] is at first only an uneasy feeling, which, however, prompts the little animal *instinctively* to suck and swallow such nourishment as comes in his way, and without which he must inevitably perish.

Beattie. Moral Science, pt. i. c. 3. s. 3.

I'NSTITUTE, *v.*
I'NSTITUTE, *s.*
INSTITU'TION.
I'NSTITUTIVE.
I'NSTITUTOR.

Fr. *Instituer*; It. *Istituire*; Sp. *Instituyr*; Lat. *Instituere*, (*in*, and *statuere*, from *statum*, past part. of *stare*, to stand,) to put, place, or cause to be or *stand* in or among; to set up or establish.

To set up or establish; to ordain, to appoint; to fix, form, or frame; to pursue an established order, an orderly method; to train, to educate, to instruct.

In *Law*, to place or put in, (sc. a benefice.) See the quotation from Blackstone.

First lerne what an horrible synne it is against the first & 2. preceptis to *institute* & defende a false worship with out God's wordes.—*Joye. Exposicion of Daniel*, c. 3.

It wolde not be forgoten, that the lytell boke of the most excellent doctour Erasmus Rotet, (which he wrote to Charles, nowe beinge Emperour, and than Prince of Castile,) which boke is intituled the *Institution* of a Christen Prince, wolde be as familiare alway with gentylmen, at al tymes and in euery age, as was Homere with the great Kynge Alexander, or Xenophō with Scipio.

Sir T. Elyot. The Governour, b. i. c. 11.

For the ancient Romans also called their priests, *instituted* in the old time, Flamines, by reason of certain little narrow hats which they wear on their heads, as if they had called them pilammes; for *pilos* in Greek signifieth a hat.

North. Plutarch, p. 54.

Then was baptism chang'd into a kind of exorcism, and water, sanctify'd by Christ's *institute*, thought little enough to wash off the original spot, without the scratch or cross impression of a priest's fore-finger.

Milton. Of the Reformation in England, b. i.

There is no right in this partition,
Ne was it so by *institution*
Ordained first, ne by the law of nature.

Spenser. Mother Hubberd's Tale.

If, like the first year of our Saviour's preaching, it may be *annus acceptabilis*, an acceptable year to God, and his afflicted hand-maid the Church of England, a relief to some of her new necessities, and an *institution* or assistance to any soul, I shall esteem it, among those honors and blessings with which God uses to reward those good intentions which himself first puts into our hearts, and then recompenses upon our heads.—*Bp. Taylor. Sermons*, Ded.

As for that in Leviticus of marrying the brother's wife, it was a penal statute rather than a dispensa., and commands nothing injurious or in it self unclean, only prefers a special reason of charity before an *institutive* decency

Milton. Doct. and Dis. of Divorce, b. ii. c. 5

Neither did he this for want of better instructions, having had the learnedest and wisest man, reputed of all Britain, the *instituter* of his youth.—*Id. Hist. of England*, b. iii.

[The Holy History gives] us the Almighty, most wise most bountiful God to be the first Author of the world and of mankind, and to be the contriver and *institutor* of that law in things created, which we usually call the law of their nature.—*Hale. Origin. of Mankind*, p. 343.

But since, in fact, there is no *instituted* religion universally received as a divine revelation, and there are several nations to whom the Christian doctrine in particular was never so much as preached, nor ever came to their knowledge at all, he concludes that what is not universal and equally made known to all men, cannot be needful for any

Clarke. Evidences, Prop. 7.

Thou say'st that the wise *institutors* of government, souls elevated above the ordinary pitch of men, thought religion necessary to civil obedience.—*Bentley*, ser. 1.

If the bishop hath no objections, but admits the patron's presentation, the clerk so admitted is next to be *instituted* by him; which is a kind of investiture of the spiritual part of the benefice; for by *institution* the care of the souls of the parish is committed to the charge of the clerk.

Blackstone. Commentaries, b. i. c. 11.

——— Greek *institutes* require
The nearest kindred on the fun'ral stage
The dead to lay, the victims to dispose,
To pour libations, and the sacred dust
Inurn. *Glover. The Athenaid*, b. xxv.

The end of the less [mysteries] must be referred to what we said of the *institutor's* intention to invite the people into them: and of the greater, to his intention of keeping some truths from the people's knowledge.

Warburton. The Divine Legation, b. ii. s. 4.

IN-STOP, *v.* To *stop*, block, or close up.

With boiling pitch another near at hand,
From friendly Sweden brought, the seams *instops*

Dryden. Annus Mirabilis.

IN-STORE, *v.* Also *En.* The Low Lat. *Instaurare*, is used as equivalent to the Fr. *Estorer*, to *store*, (qv.)

To lay up (in *store*), to treasure up, to hoard; consequentially—to contain, to comprehend, or comprise.

And if ther be ony othir maundement, it is *instorid* in this word, thou schalt loue thi neighbore as thi silf.

Wiclif. Rom. c. 13.

INSTRU'CT, *v.*
INSTRU'CTION.
INSTRU'CTIVE.
INSTRU'CTIVENESS.
INSTRU'CTOR.
INSTRU'CTRESS.

See EN. Fr. *Instruire*; It. *Istruire*; Sp. *Instruyr*; Lat. *Instruere*, *instructum*, to build upon, (*in*, and *struere*, equivalent to the English verb *to build*.) See CONSTRUCT.

To form or frame firmly or strongly; to provide or furnish, firmly or strongly; generally, to form or frame; to provide or furnish.

To provide or furnish, (sc. with knowledge or learning;) to teach, to guide, to direct.

It semes not impossible haply that there might be a place where the soules might be kept for a space, to be taught and *instruct*.—*Tyndall. Workes*, p. 435.

But veryly myne intente and meanynge is onely, that a noble chylde, by his owne naturall disposition, and not by coertion, may be induced to receyue perfect *instruction* in these sciences.—*Sir T. Elyot. The Governour*, b. i. c. 8.

He shall bee bound vnto her, not onely for that benefit that she is his mother, but also because she hath beene the *instructor* of his wife, and causer of a great parte of his felicitie.—*Vives. Instruction of a Christian Woman*, b. ii. c. 14.

Knowledge also, as a perfeyt *instructrice* and maistresse, in a more briefe sentence than yet hath benne spoken declareth, by what meane the sayde preceptes of reason and societie may be well vnderstande, and therby justice best executed.—*Sir T. Elyot. The Governor*, b. iii. c. 3.

She was right joyous of her iust request;
And taking by the hand that faeries sonne,
Gan him *instruct* in euery good behest
Of loue and righteousnesse, and well to donne,
And wrath and hatred warily to shunne.

Spenser. Faerie Queene, b. i. c. 10.

O my cursed angell, that *instructed* me to this fate!
B. Jonson. The Silent Woman, Act iv. sc 4.

What need we magnifie the humane nature as the great *instructer* in this business; since we may with a little observation find very much the like in brutes as well as men?
Hale. Origin. of Mankind, p 32.

In morality, their [the druids] *instructions* were so persuasive, and themselves of such reverence, that the most fiery rage of Mars kindled among the people, was by their grave counsels often quenched?
Drayton. Poly-Olbion, s. 9. *Selden. Illustrations.*

I cannot discern by any help from reading, or learned men, (who have been to me the best and briefest indexes of books) that any nation hath in representment of great actions, (either by heroicks or dramaticks) digested story into so pleasant and *instructive* a method as the English by their drama.—*Davenant. Gondibert*, Pref.

He had been taught by them who were both the *instructors* and the authors of his faith, that Christian religion ought to be voluntary, not compell'd.
Milton. The History of England, b. iv.

Instructed ships shall sail to quick commérce,
By which remotest regions are ally'd;
Which makes one city of the universe,
Where some may gain, and all may be supply'd.
Dryden. Annus Mirabilis.

The coldness of passion seems to be the natural ground of ability and honesty among men, as the government or moderation of them the great end of philosophical and moral *instructions*.—*Sir W. Temple. On the United Provinces*, c. 2.

——— So Maro's Muse,
Thrice sacred Muse! commodious precepts gives
Instructive to the swains, not wholly bent
On what is gainful. *J. Philips. Cider*, b. i.

I hope that what this discovery takes away from the wonder of these observations, it will add to the *instructiveness* of them, by affording pregnant hints towards the investigation of the nature of light.—*Boyle. Works*, vol. i. p. 799.

But I shall not, as I said, ground my opinion of the pregnant *instructiveness* of the Scripture, upon such questionable, not to say altogether such proofless conceits.
Id. Ib. vol. ii. p. 290.

Poets, the first *instructors* of mankind,
Brought all things to their proper native use.
Roscommon. Horace. Art of Poetry.

Survey again that verdant hill,
With native plants enamell'd o'er;
Say, can the painter's utmost skill
Instruct one flower to please us more?
Shenstone. Ode to a Young Lady, &c.

On every thorn delightful wisdom grows;
In every rill a sweet *instruction* flows.
Young. Love of Fame, Sat. 2.

Say Memory! thou—from whose unerring tongue
Instruction flows the animated song.
Falconer. The Shipwreck, c. 3.

But learn we might, if not too proud to stoop
To quadruped *instructors*, many a good
And useful quality, and virtue too,
Rarely exemplified among ourselves.—*Cowper. Task*, b. vi.

——— Yet, by the bright presence won
Of this divine *instructress*, to her sway
Pleas'd he assents, nor heeds the distant goal
To which her voice conducts him.
Akenside. Pleasures of Imagination, b. ii.

INSTRUMENT. } Fr. *Instrument*; It. *Istrument*; Sp. *Instrumento*; Lat. *Instrumentum*, from *instruere*, to provide or furnish. See To Instruct.
INSTRUMENTAL.
INSTRUMENTA'LITY.
INSTRUME'NTALLY.
INSTRUME'NTALNESS.

That which, the mean or means, by which any thing is provided or—furnished, prepared or executed; the tool, or engine, or organ, (framed or designed,) by which any thing is, or is to be, done or performed; as—

An *instrument* of music; an *instrument* or deed of conveyance; an *instrument* of surgery, &c.

Of *instrumente* of strings in accord
Heard I so play, a ravishing swetnesse.
That God, that maker is of all and Lord,
Ne heard neuer better.—*Chaucer. The Assemblie of Foules.*

Ye han in your bodie diuers mẽbers, and five sundrie wittes, euerich aparte to his owne doing, which thinges as *instrumentes* ye vsen, as your hands apart to handle, feete to goe, tongue to speake, eye to see, &c.
Id. The Testament of Love, b. iii.

Wherefore mokell folke saine, if a reasonable creatures soule, any thing feruently wilneth, affectuously he wilneth; and thus may wil by terme of equiuocas, in thre wates been understand: one is *instrument* of willing, another is affeccion of this *instrument*: and the third is vse, that setteth it at worke. *Instrument* of willinge is the like strength of the soule, which thee constraineth to wilne, right as reason is instrumẽt of reasons, which ye vsen when ye loken.—*Id. Ib.*

[Musike] teacheth vpon harmonie
A man to maken melodie
By voice and soune of *instrument*
Through notes of accordement. *Gower. Con. A.* b. iv.

Pallas, when she had invented a pipe, caste it awaye, not so muche, sayth Aristotle, because it deformed her face, but muche rather because such an *instrument* belonged nothinge to learninge.—*Ascham. Toxophilus*, b. i.

——— Seeing one that shone in armour faire,
On goodly courser, thund'ring with his feet,
Eftsoones supposed him a person meet,
Of his revenge to make the *instrument*.
Spenser. Faerie Queene, b. ii. c. 3.

When arked Noah, and seuen with him,
The empty'd world's remaine,
Had left the *instrumentall* meane,
Of landing them againe.—*Warner. Albion's Engl.* b. i.

But that it is lawful to depose a tyrant, and to punish him according to his deserts, nay, that this is the opinion of very eminent divines, and of such as have been most *instrumental* in the late Reformation, do you deny it if you dare.
Milton. A Defence of the People of England.

For according to the ancient Mythology, Japetus signified the Heaven, and Japeti Satus, or Prometheus, the Son of the Heaven, the Divine providence which Almighty God exercised by the *instrumentality* of the heavenly motions.
Hale. Origin. of Mankind, p. 249.

Therefore I say that the formation of the bodily, much less the animal nature of man, in order to the reception of the soul, was neither coordinately nor *instrumentally* the work of angels.—*Id. Ib.* p. 331.

The *instrumentalness* of riches to works of charity, has rendered it very political, in every Christian commonwealth, by laws to settle and secure propriety.—*Hammond.*

Ingenious to their ruin, every Age
Improves the arts and *instruments* of rage:
Death hastening ills Nature enough hath sent,
And yet men still a thousand more invent!
Waller. Instructions to a Painter.

Dauntless they enter, Cymon at their head,
And find the feast renew'd, the table spread:
Sweet voices, mix'd with *instrumental* sounds,
Ascend the vaulted roof, the vaulted roof rebounds.
Dryden. Cymon & Iphigenia.

This I set down, to let the world see that Cranmer was not at all concerned in those niceties, which have been so much inquired into since that time, about the *instrumentality* of faith in justification.
Burnet. History of the Reformation, an. 1540.

The 13th I took the height of it *instrumentally*, standing near the sea side, which I found to be 34 minutes, the sun being 28 degrees high.—*Boyle. Works*, vol. v. p. 709.

Whence it is plain, that by faith we are here and elsewhere, as often as it is supposed to act *instrumentally* for our justification, to understand that only which worketh by charity, and which is the same with the new creature, and containeth in it the keeping of God's commandments.
Bp. Bull. Life by Nelson.

The physical laws of nature are the rules according to which the Deity commonly acts in his natural government of the world; and whatever is done according to them, is not done by man, but by God, either immediately, or by *instruments* under his direction.
Reid. On the Active Powers, Ess. 4. c. 9.

Therefore, music merely *instrumental* is to a certain degree imperfect; unless we are led by custom, or by some outward circumstance, to assign it a definite meaning.
Beattie. Moral Science, pt. i. c. 1.

How happens it then, that, in both these cases, notwithstanding the foreign mixture of the *instrumentality* of matter, and the manner of knowing, we attain an adequate idea of God's wisdom and power?
Warburton. The Divine Legation, b. ii. App.

From thence they will argue, that the end being essentially beneficial, the means become *instrumentally* so.
Burke. On the Popery Laws.

IN-STYLE, *v.* Also *En.* Lat. *Stilus*, the instrument with the point of which they wrote on waxen tables.

To inscribe, (sc.) the name or title; to call by name or title; to name or entitle.

This Henry's uncle, and his next of blood,
Was both protector of the realm, and king,
Whose meekness had *instyled* him the good
Of most especial trust in every thing
Drayton. The Miseries of Queen Margaret.

But Blackwater comes in, through many a crooked way,
Which Pant was call'd of yore; but that, by time exil'd,
She Froshwell after hight, then Blackwater *instyl'd*,
But few such titles have the British floods among.
Id. Poly-Olbion, s. 19.

Whereof, I avow, I account nought at all, knowing no age so justly to be *instiled* golden, as this of our sovereign lady queen Anne.—*Gay. The Shepherd's Week. The Procme.*

IN-SU'AVITY. Fr. *Insuave*; Lat. *Insuavis*, *insuavitas*; in (priv.) and *suavis*, sweet, pleasant.
Unpleasantness.

All fears, griefs, suspicions, discontents, imbonities, *insuavities*, are swallowed up, and drowned in this Euripus, this Irish Sea, this Ocean of Misery.
Burton. Anatomy of Melancholy, p. 215.

IN-SUBSTA'NTIAL. Fr. *Insubstantiel*. More usually *Un*. Lat. *Substantia*, from *substans*, *standing* under. See Substance.
Not able to *stand* under or support, having no steadiness, firmness, or solidity; infirm, unsolid.

——— The great globe it selfe,
Yea, all which it inherit, shall dissolue,
And like this *insubstantiall* pageant faded
Leaue not a racke behinde.
Shakespeare. Tempest, Act iv. sc 1.

The delicate threads (of a spider's web) are so nicely disposed, and so curiously interwoven one with another, that you would think it produced by the labour of a celestial being; yet nothing in the event is more fragil and *insubstantial*.—*Harte. Thomas à Kempis. A Vision*, Note 36.

IN-SUCCE'SSFULNESS. Also *Un*, (qv.) The adjective is commonly written *Un*. Lat. *Successus*, from *succedere*, to come up to, (indifferently good or ill, gain or loss.)
Failure in coming up to, reaching or attaining the end or object in view.

To this I may answer, that as no man should suspect the sufficiency of religion by its *insuccessfulness*, so if the *insuccessfulness* be confessed, we shall as little disparage religion, by bringing in more aids, when it is an action, than a general dishonours himself by endeavouring, with more of his own forces, to make sure an attempt that hath a while miscarryed.—*Davenant. Gondibert*, Pref.

IN-SUE, *v.* More commonly *En*.
To follow, to succeed, to come next after; to result from.

The iudge considering the perillous example, and inconuenience that mought therby *insue*, with a valyant spirite and courage, commanded the prince vpon his alegeance, to leaue the prisoner, and depart his way.
Sir T. Elyot. The Governour, b. ii. c. 6.

——— Who hired were
Into the Grecian camp th' *insuing* night to go,
And feign they were stol'n forth.
Drayton. Poly-Olbion, s. 1.

IN-SU'FFERABLE. } Also *Un*. Sp. *Insufrible*; from the Lat. *In*, (priv.) and *sufferre*, to bear under.
INSU'FFERABLY. }
That cannot be borne, supported, sustained, tolerated, or endured; insupportable, intolerable.

Then she, who to that time still with a smoothed brow
Had seem'd to bear the breach of Locrine's former vow,
Perceiving still her wrongs *insufferable* were.
Drayton. Poly-Olbion, s. 6.

Who can be ignorant that woman was created for man, and not man for woman, and that a husband may be injur'd as *insufferably* in marriage as a wife?
Milton. Doctrine and Dis. of Divorce, b. ii. c. 15.

I was then discouraged in the beginning of my attempt: and now age has overtaken me; and want, a more *insufferable* evil, through the change of times, has wholly disenabled me.—*Dryden. Juvenal*, Ded.

His [Persius] figures are generally too bold and daring: and his tropes, particularly his metaphors, *insufferably* strained.—*Id. Ib.*

As the main end of poetry is to please, if it did not reach that point (which it could not do by stopping ever so little on this side excellence) it was, like indifferent music, indifferent perfumes, or any other indifferent thing, which we can do without, and whose end should be to please, offensive and disagreeable, and for want of being very good, absolutely and *insufferably* bad.—*Hurd. Horace. Art of Poetry*, Com.

IN-SUFFICIENT. } Also, formerly, *Un*. Fr. *Insuffisant*; It. and Sp. *Insufficiente*, from the Lat. *In*, (priv.) and *sufficere*, (*sub*, and *facere*, to do, to make;) *facere sub* alio, in alterius locum, to put into the place of another, instead of another, to supply it; and, thus, to do as well as another would or could, to act adequately to.
INSUFFICIENTLY.
INSUFFICIENCE.
INSUFFICIENCY.
INSU'FFISANT.
INSU'FFISANCE.
Inadequate, unequal, unfit, unable or incapable; not enough.

Also ladie my meoble is *insuffisaunte*, to counteruaile the price of this iewell, or els to make the eschaunge.
Chaucer. The Testament of Love, b. i.

That is sooth (qd. she) then leueth there, to declare yt thy *insuffisaunce* is no maner letting.
Chaucer. Testament of Loue, b. I.

Seying the deedes were vnperfect, and had sinne annexed vnto thē by reason of the flesh, and were *insufficient* to excuse theyr own maisters.—*Tyndall. Workes*, p. 400.

If they shall perceiue any *insufficiencie* in you, they will not omitte any occasion to harm you.
Hackluyt. Voyages, vol. ii. p. 172.

If a word pass'd that *insufficient* were,
To help that word mine eye let forth a tear;
And if that tear did dull or senseless prove,
My heart would fetch a throb to make it move.
Drayton. King John to Matilda.

As *insufficiently*, and to say truth, as imprudently did they provide by their contrived liturgies, lest any thing should be erroniously pray'd through ignorance, or want of care in the ministers.
Milton. Animadversions upon the Remonst. Defence.

Wee will giue you sleepie drinkes, that your sences (vnintelligent of our *insufficience*) may, though they cannot praise vs, as little accuse us.—*Shakes. Winter's Tale*, Act i. sc. 1.

'Tis very just and fit that we should address ourselves to him by prayer, to acknowledge our own *insufficiency* and dependence on him for the mercies we expect.
Glanvill, Ser. 1.

They say my talent is satire: if it be so, it is a fruitful age, and there is an extraordinary crop to gather. But a single hand is *insufficient* for such a harvest.
Dryden. Dedication to Eleonora, an Elegy.

It may here perhaps be pretended by modern Deists, that the great ignorance and undeniable corruptness of the whole Heathen world, has always been owing, not to any absolute *insufficiency* of the light of nature itself, but merely to the fault of the several particular persons, in not *sufficiently*, improving that light —*Clarke. The Evidences*, Prop. 7.

——— Man, 'tis true,
Smit with the beauty of so fair a scene,
Might well suppose th' artificer divine
Meant it eternal, had He not Himself
Pronounc'd it transient, glorious as it is,
And still designing a more glorious far,
Doom'd it as *insufficient* for his praise.—*Cowper. Task*, b. v.

At the time when our Lord came, the *insufficiency* of the Jewish religion, of natural religion, of antient tradition, and of philosophy, fully appeared.
Jortin. On the Christian Religion, Dis. 4.

INSUFFLA'TION. Lat. of the lower ages, *Insufflatio*, from *insufflare*, *in*, *sub*, and *flare*, to blow or breathe into. See EXSUFFLATION.

Blowing or breathing into, inbreathing, inspiration.

Sec. 14. The second part of confirmation is the prayer and benediction of the bishop, the successor of the apostles in this office, and that made more solemn by the ceremony of imposition of hands, a custom indeed of the Jewish parents in blessing their children, but taken up by the apostles themselves, instead of that divine *insufflation*, which Christ had used to them in conferring the Holy Ghost.
Hammond. Works, vol. i. p. 496.

Thus St. Basil, expressly comparing the divine *insufflation* upon Adam with that of Christ, Job xx. 22. upon the apostles, tells us that it was the same Son of God, "by whom God gave the *insufflation*, then indeed together with the soul, but now into the soul."
Bp. Bull. The State of Man before the Fall.

IN-SUIT. Fr. *Suite*, from *suyvre*, to follow. Applied to—

A petition, or request, or solicitation, (followed or pursued.)

——— And in fine,
Her *insuite* comming with her moderne grace,
Subdu'd me to her rate, she got the ring.
Shakespeare. All's Well that Ends Well, Act v. sc. 3.

IN-SU'ITABLE. } Most usually *Un.* The
INSUITABI'LITY. } modern edition of Burnet writes *un.*

Not fitted or adapted to.

His strange countenance and gait amazed Don Ferdinando and his companions very much, seeing his ill-favoured visage so withered and yellow, the inequality and the *insuitability* of his arms and his grave manner of proceeding.
Shelton. Don Quixote, b. iv. c. 10.

The incoherences of stile in the scriptures, the odd transitions, the seeming contradictions, chiefly about the order of time, the cruelties enjoined the Israelites in destroying the Canaanites, circumcision, and many other rites of the Jewish worship, seemed to him *insuitable* to the divine nature.
Burnet. Life of Rochester.

INSULAR. } Fr. *In-sulaire*; It. *Insolare*,
INSULARY. } *isolare*, *isolano*; Sp. *Insular*;
INSULA'RITY. } Lat. *Insularis*, from *insula*, quasi
INSULATED. } *in salo*; as if in the sea surrounded by it. See *Vossius.*

Surrounded by the sea, by water; separated or disconnected on all sides from land; generally, separate, disconnected.

But these are the natural effects of parity, popular libertinism, and *insulary* manners.
Evelyn. A Character of England.

109. It is much to be lamented that our *insulars*, who act and think so much for themselves, should yet from grossness of air and diet, grow stupid or doat sooner than other people, who by virtue of elastic air, water-drinking, and light food preserve their faculties to extreme old age.
Berkeley. Siris, s. 109.

It is incredible how soon the account of any event is propagated in these narrow countries by the love of talk, which much leisure produces, and the relief given to the mind in the penury of *insular* conversation by a new topick.
Johnson. A Journey to the Western Islands.

In his first voyage to the South Seas, he discovered the Society Islands; determined the *insularity* of New Zealand; discovered the Straits which separate the two Islands, and are called after his name, and made a complete survey of both.—*Cook. Third Voyage*, b. v. c. 3.

The regicide power finding each of them *insulated* and unprotected, with great facility gives the law to them all.
Burke. On a Regicide Peace, Let. 1.

There may perhaps be reason to suspect fire to have been a principal agent in the formation of this *insulated* mountain. (Montserrat.)—*Swinburne. Spain*, Let. 8.

INSU'LSE. } It. and Sp. *Insulso*; Lat. *In-*
INSU'LSITY. } *sulsus*, non *salsus*, *in*, (priv.) and *salsus*, from *sal*, salt.

Insipid or unsavoury, tasteless, senseless.

The Masoreths and Rabbinical Scholiasts not well attending, have often us'd to blur the margent with keri instead of ketiv, and gave us this *insulse* rule out of their Talmud, that all words which in the law are writ obscenely, must be chang'd to more civil words.
Milton. An Apology for Smectymnuus.

Though they taught of virtue and vice to be both the gift of divine destiny, they could yet give reasons not invalid, to justify the councils of God and fate from the *insulsity* of mortal tongues.
Id. The Doctrine and Discipline of Divorce, b. ii. c. 3.

INSU'LT, *v.* } Fr. *Insulter*; Sp. *Insultar*;
I'NSULT, *n.* } It. *Insultare*; Lat. *Insultare*,
INSU'LTANCE. } to leap on or against, (*in*, and
INSULTA'TION. } *saltare*, from *salire*, to leap;
INSU'LTER. } Gr. Αλλ-ομαι.) See EXULT.
INSU'LTING, *n.* } To leap on or against, (con-
INSU'LTINGLY. } temptuously, offensively, or
INSU'LTMENT. } with a view to provoke or offend;) to trample upon; to act, behave, or treat contemptuously, degradingly, with an intent to degrade or deride; to mock, vaunt, or triumph over, provoke or offend.

Insultment rests on the authority of Cloten in *Cymbeline.*

——— And they know how
The lion being dead, even hares *insult.*
Daniel. A Funeral Poem.

What if He hath decreed that I shall first
Be try'd in humble state, and things adverse,
By tribulations, injuries, *insults*,
Contempts, and scorne, and snares, and violence.
Milton. Paradise Regained, b. iii.

Not upon a cavelling curiosity or vaine ostentation, to dispute sophistically, and discourse thereof only, or to make a show of our eloquence, in talking of the instances, the *insults*, the intercidences, communities of diseases, and all to shew what books we have read, and that we know the words and tearmes of physick.—*Holland. Plutarch*, p. 603.

——— We then might see
The Cyclop at the hauen; when instantly
I staid our ores, and this *insultance* vsede;
Cyclop! thou shouldst not haue so much abusde
Thy monstrous forces.—*Chapman. Homer. Odyssey*, b. ix.

But if the maine grounds of Christianity were throughly settled in the hearts of the multitude, wee should not have so much cause of shame and sorrow, nor our adversaries of triumph and *insultation.*
Bp. Hall. Pharisaisme & Christianitie.

When he [Phineas] saw this defiance bidden to God, and this *insultation* upon the sorrow of his people, that whiles they were wringing their hands, a proud miscreant durst outface their humiliation with his wicked dalliance; his heart boyles with a desire of an holy revenge.
Id. Cont. Of the Death of Moses.

Now quick desire hath caught her yielding prey,
And glutton-like she feeds, yet never filleth;
Her lips are conquerors, his lips obey,
Paying what ransom the *insulter* willeth.
Shakespeare. Venus & Adonis.

He on the ground, my speech of *insultment* ended on his dead bodie.—*Shakespeare. Cymbeline*, Act iii. sc. 5.

First, for thy bees a quiet station find
Far from the cows and goats *insulting* crew,
That trample down the flowers, and brush the dew.
Dryden. Virgil. Georgics, b. iv.

The bull's *insult* at four she may sustain;
But after ten, from nuptial rites refrain.—*Id. Ib.* b. iii.

For let that proud Pharisee that shall reprove a Publican with words of *insultation* and boasting, that he is not such an one as he, tell me how he knows that, had he been placed under the same circumstances and opportunities of sin, he should not have been prevailed upon to do the same
South, vol. vii. Ser. 7

Thus religious massacres began and were carry'd on, temples were demolish'd, holy utensils destroy'd, the sacred pomp trodden under foot, *insulted*, and the *insulters*, in their turn expos'd to the same treatment in their persons as well as in their worship.
Shaftesbury. Miscell. Reflections, c. 1. Mis. 2.

Cranmer's recantation was presently printed, and occasioned almost equally great *insultings* on the one hand, and dejection on the other.—*Burnet. Hist. of the Ref.* an. 1556.

And sure as *insultingly* as the Jews use to urge against us objections of that nature, I could readily retaliate, and repay them in the same coin, were there no common enemy that might be advantaged by our quarrel, and employ either's arguments against both.—*Boyle. Works*, vol. ii. p. 278.

Yet ev'n these bones from *insult* to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture deck'd,
Implores the passing tribute of a sigh.
Gray. Elegy written in a Country Church-yard.

The cause assigned, of forbidding to answer, therefore, plainly insinuates that the defender of religion should not imitate the *insulter* of it in his modes of disputation; which may be comprised in sophistry, buffoonery, and scurrility.
Warburton. The Doctrine of Grace, Pref.

Here, said they *insultingly*, is a specimen of that truly liberal spirit with which one learned friend should exert himself when he would do honour to another.
Hurd. On the Delicacy of Friendship.

IN-SU'PERABLE. } Fr. *Insupérable*; It.
INSU'PERABLY. } *Insuperabile*; Sp. *Insuperable*; Lat. *Insuperabilis*; *in*, (priv.) and *superabilis*, from *superare*, from *superus*, *super*; Gr. Υπερ, over or above.

That cannot be got over, cannot be overcome; unconquerable, invincible.

He empeached the joining together of three hundred thousand fighting men at one time, all invincible soudiers, and appointed with arms *insuperable*, that they might not invade and overrun all Italy.—*Holland. Plutarch*, p. 533.

With thicket overgrown, grotteske, and wilde,
Access denied; and over head up grew
Insuperable highth of loftiest shade,
Cedar, and pine, and firr, and branching palm.
Milton. Paradise Lost, b. iv

——— Deep as the rampant rocks,
By Nature thrown *insuperable* round,
I planted there a league of friendly States,
And bade plain freedom their ambition be.
Thomson. Liberty, pt iv

Many who toil through the intricacy of complicated systems are *insuperably* embarrassed with the least perplexity in common affairs.—*Rambler*, No. 180.

IN-SUPPORTABLE. } Also *Un.* Fr.
INSUPPO'RTABLENESS. } *Insupportable*; It.
INSUPPO'RTABLY. } *Insopportabile*; Sp. *Insuportable*, from Lat. *In*, (priv.) and *supportare*, (*sub*, and *portare*, to carry, to bear.)

That cannot be borne or carried; sustained, suffered, tolerated, or endured; insufferable, intolerable.

That, when the knight he spide, he gan advaunce
With huge force and *insupportable* maine,
And towards him with dreadfull fury praunce.
Spenser. Faerie Queene, b. i. c. 7.

But safest he who stood aloof,
When *insupportably* his foot advanc't,
In scorn of their proud arms and warlike tools,
Spurn'd them to death by troops.
Milton. Samson Agonistes.

Then fell she to so pitiful a declaration of the *insupportableness* of her desires, that Dorus's ears, not able to shew what wounds that discourse gave unto them, procured his eyes with tears to give testimony how much they suffered for her suffering —*Sidney. Arcadia*, b. ii.

But they, sensible of former usage after they had gratified him in that particular, and of the *insupportable* burdens and oppressions they lay under, refused to grant any subsidies till their grievances should be redressed.
Ludlow. Memoirs, vol. i. p. 4.

The first day's audience sufficiently convinced me of my errour, and that the poem was *insupportably* too long.
Dryden. Don Sebastian, Pref.

Were it not for that rest which is appointed on the first day of the week, and the solemn meetings which then take place for the purposes of social worship and religious instruction, the labours of the common people, that is, of the greatest part of mankind, would be *insupportable*.
Beattie. Moral Science, pt. iii. c 3. s. 1.

They [the Spaniards] were made at once *insupportably* insolent, and might perhaps have become irresistibly powerful, had not their mountainous treasures been scattered in the air with the ignorant profusion of unaccustomed opulence.—*Johnson. Falkland Islands.*

IN-SUPPRE'SSIBLE. } From Lat. *In*, and
INSUPPRE'SSIVE. } *supprimere*, *suppressum*, to *press* down, (*sub*, and *premere*, to press.) *Insuppressive* is used *passively*.

That cannot be *suppressed*, or *pressed*, or kept down or under; kept out of sight or hidden.

——— Do not staine
The euen vertue of our enterprize,
Nor th' *insuppressiue* mettle of our spirits,
To thinke, that or our cause or our performance
Did neede an oath.—*Shakes. Julius Cæsar*, Act ii. sc. 1.

Such an example have we in Addison; which, though hitherto *suppressed*, yet, when once known, is *insuppressible*, of a nature too rare, too striking to be forgotten.
Young. On Original Composition.

——— Man must soar;
An obstinate activity within,
An *insuppressive* spring, will toss him up
In spite of fortune's load.—*Id. Complaint*, Night *V.*

IN-SURE, *v.* } Also *En.* Fr. *Seur*; Lat.
INSU'RANCE. } *Securus*, *sine curâ*, without
INSU'RANCER. } care, careless, confident.
INSU'RED. } To make *sure* or *secure*, firm, steady, certain; to give assurance or *security*; to free or exempt from hazard, risk, or loss; to affirm or declare confidently, (to assure.)

And therefore vntill we see some meanes founde, by the whiche a reasonable reformation may be had on the one partie, and sufficient instruction for the poore commõs, I *insure* you I neither will nor can cease to speake.
Fryth. Workes, p. 115.

And I *insure* you, if there were no worse mischiefe that ensued of this beleefe, then it is in it selfe, I would neuer haue spoken against it.—*Id. Ib.* p. 151.

They gave orders to their factor to take up at Amsterdam two thousand four hundred Dutch pounds, to *insure* the said ship.—*Milton. Oliver. To the Lords of the United Provinces.*

This befals them, when beautie (the fadingness whereof is the greatest detector and impeacher of our frailtie) proves an *insurer* of the lastingness of this life.
Mountague. Devoute Essayes, pt. ii. Treat. 11. s. 3.

IV. Young men of quality, and officers of the army, must be *insured* at pretty high rates, they being liable to bragging and inconstancy.—*Tatler*, No. 320.

——— The vain *Insurancers* of life,
And he who most perform'd and promis'd less,
Ev'n Short and Hobbs, forsook th' unequal strife.
Dryden. Threnodia Augustalis, s. 5.

The person who pays no more than this, evidently pays no more than the real value of the risk, or the lowest price at which he can reasonably expect to *insure* it.
Smith. Wealth of Nations, b. i. c. 10.

When all the rites were performed, the sublime Druids gave the hecatomb to the flames, as an offering grateful to their gods, as the most acceptable *insurance* of the divine protection.—*Mickle. Inquiry into the Brahmin Philosophy.*

In order to make *insurance*, either from fire or sea risk, a trade at all, the common premium must be sufficient to compensate the common losses, to pay the expense of management, and to afford such a profit as might have been drawn from an equal capital employed in any common trade.
Smith. Wealth of Nations, b. i. c. 10.

The far-fam'd sculptor, and the laurell'd bard,
Those bold *insurancers* of deathless fame,
Supply their little feeble aids in vain.—*Blair. Grave.*

That the chance of loss is frequently undervalued, and scarce ever valued more than it is worth, we may learn from the very moderate profit of *insurers*.
Smith. Wealth of Nations, b. i. c. 10.

INSU'RGE, *v.* } Fr. *Insurger*; It. *Insurgere*; Lat. *Insurgere*; *in*, and *surgere*, to rise, *sursum regere*, or *erigere*, to raise up.
INSU'RGENT.
INSURRE'CTION.
INSURRE'CTIONARY.

To rise or raise; *insurgent* and *insurrection* are generally applied when the rising is against established authority.

It is the deuillishe sort of men that *insourgeth* and reiseth garboile against the veritie, whiche thei deadly hate and cannot abyde.—*Udal. Luke*, c. 23.

If in the communicacion or debating therof, either with her counsaile or his counsaile, ther shulde *insurge* any doubte or difficulte, which &c. she wolde *interpone* her authority.
State Papers. Wolsey to Hen. VIII. 1527.

What mischief hath *insurged* in realmes by intestine deuision.—*Hall. Hen. IV.* Introd.

After that the Kinges highnes was credebly certefied of this new *insurged insurrection*, he makyng no delay in so weightie a matter, caused with al spede the Dukes of Norfolke & Suffolke, &c.—*Id. Hen. VIII.* an. 28.

In the beginning of his raigne he subdued many countries that rebelled, and suppressed manye *insurrections* euen in the very rising.—*Golayng. Justine*, fol. 51.

Our people here at home grown discontent,
Through great exactions, *insurrections* breed.
Daniel. Civil Wars, b. i.

It was not possible then, to form a Judgment of that *insurrection* [in the Cevennes], the reports about it were so various and uncertain, it being as much magnified by some, as it was undervalued by others.
Burnet. Own Time, an. 1703.

His voice like thunder will support her cause,
Enforce her dictates, and sustain her laws;
Rich with her spoils, his sanction will dismay,
And bid th' *insurgents* tremble and obey.
Falconer. The Demagogue.

He [who hath no rule over his spirit] lies open to every *insurrection* of ill humour, and every invasion of distress.
Blair, vol ii. Ser. 2.

The author writes, that, on their murderous *insurrectionary* system their own lives are not sure for an hour, nor has their power a greater stability.
Burke. On a Regicide Peace, Let. 4.

IN-SURMO'UNTABLE. Also written *Un.* Fr. *Insurmontable*; *in*, (priv.) and *surmountable*, from *surmount*; Fr. *Surmonter*, from *sur*, (i. e. *supra*,) upwards, over, and *monter*, to rise or ascend; Lat. *Mons.*

That cannot be ascended, climbed, or passed, cannot be overcome.

Doubtless they saw in the attempt [to convert the people beyond the Rhine] *insurmountable* difficulties, either from the diversity of language, or the ferocity of these nations so remote from Christian mildness.
Jortin. Remarks on Ecclesiastical History.

The face of the mountain towards the sea is already by nature, or soon will be by art, an *insurmountable* precipice.
Swinburne. Spain, Let. 8.

IN-SUSCE'PTIBLE. } Also written *Un.* Lat. *In*, and *suscipere*,
INSUSCE'PTIVE. } *sursum capere*, to take up. Used actively, as *insusceptive*.

That cannot, or may not, take, that cannot, or may not, admit or allow.

It is not altogether *insusceptible* of mutation, but a friend to it.—*Holland. Plutarch*, p. 854.

All this had no effect; the sailor was wholly *insusceptive* of the softer passions, and, without regard to tears or arguments, persisted in his resolution to make me a man.
Rambler, No. 198.

INTA'GLIA, or } It. *Intagliare*, (to cut or
INTA'GLIO. } carve into,) *in*, and *tagliare*,
INTA'GLIATED. } to cut; Lat. *Talea*, id quod ab arbore deciditur, ut in solo depangatur ac plantetur; that which is *cut* from a tree, that it may be stuck, fixed, and planted in the ground. See *Vossius* and *Menage.*

A carving or engraving.

That excellent medalist Mounsieur Rotl, now entertain'd by his Majesty for the Mint, and a rare workman as well for *intaglias* in stone, as metal, is not to be here omitted.
Evelyn. Sculpture, c. 4.

In vases, flower-pots, lamps, and sconces,
Intaglios, cameos, gems, and bronzes,
These eyes have read through many a crust
Of lacker, varnish, grease, and dust
Cawthorne. The Antiquarians

In the arable grounds towards Barton, lying on a bed of stone, has been found a species of astroite, or starry-stone, very beautiful, deeply *intagliated*, or engraven like a seal, and striated from the prominent pentagonal edges above, to a centre in the bottom.—*Warton. Hist. of Kiddington*, p. 25.

IN-TAIL, *v.* } Also *En.* Fr. *Entailler*; It.
INTA'IL, *s.* } *Intagliare*, (see INTAGLIO,) to
INTA'ILING, *s.* } cut into.

In legal usage, to *intail* is to cut, (sc.) an estate from the heirs general, and, consequentially,—

To limit an estate or property to heirs special, to an especial descent; to settle unchangeably, inalienably, (in an especial line of descent.)

See further ENTAIL, and TAIL.

Immediatlie after, King Robert called a parlement at Aire, where, by consent of the three states he was confirmed King, and the crowne *intailed* to the heirs male of his bodie lawfullie begotten.
Holinshed. Historie of Scotland, an. 1314.

The one, least a ioynt coronation of himselfe and his queene might giue any countenance of participation of title; the other, least in the *intayling* of the crowne to himselfe, which he hoped to obtaine by Parliament, the votes of the Parliament might any wayes reflect vpon her.
Bacon. Henry VII. p. 8.

In all orders of men wherever this [wit and pleasure] is the chief character, the person who wears it is a negligent friend, father, and husband, and *intails* poverty on his unhappy descendants.—*Spectator*, No. 151.

The law certainly gives these persons into the ward and care of the crown, because that is best able to protect 'em from the injuries and the impositions of craft and knavery; that the life of an ideot may not ruin the *intail* of a noble house, and his weakness may not frustrate the industry or capacity of the founder of his family.—*Tatler*, No. 40.

An *intail* of dependence is a bad reward of merit.
Burke. On the Economical Reform.

IN-TA'MINATED; i. e. UNCONTAMINATED.

The inhabitants use the antient and *intaminated* Frisic language, which is of great affinity with the English Saxon.
Wood. Athenæ Oxon. (*F. Junius.*)

IN-TA'NGIBLE. It. *Intangibile*; from Lat. *In*, (priv.) and *tangibilis*, from *tangere*, to touch. That may not be *touched*, or felt by the *touch*.

The means by which two bodies attract each other, may be invisible and *intangible*, and of a different nature from mechanism.—*Clarke. Leibnitz Papers. Fourth Reply.*

That which is extended also, but penetrably and *intangibly*, which is space or vacuum.
Cudworth. Intellectual System, p. 769.

IN-TA'NGLE, *v.* } Also *En. Tangle*, the
INTA'NGLEMENT. } A. S. *Tian*, to tie, to bind,
INTA'NGLING, *s.* } to fasten, is probably the root.

To tie, to bind together, to fold, knit, lace; to enfold, to interlace; to make or cause to be intricate, perplexed, embarrassed; to ensnare.

For anone ye shall see hym so *intangled* in briers, that he shall not witte where to become.—*Fryth. Workes*, p. 148.

"And I am stay'd unwillingly behind;
Not caught with wealth, life's most *intangling* snare;
Though both my masters were in giving kinde,
As joyful victors after battle are."
Daccnant. Gondibert, b. i. c. 6.

The implication and *intanglings* of ten thousand thoughts and the impertinencies of a disturbed fancy, and the great hindrances of a sick body, and a sad and weary spirit; represent a death-bed to be but an ill station for a penitent.
Bp. Taylor. The Great Exemplar, pt. ii. s. 41.

Nor did it [Religion] require any thing but our observation of those laws which eternal reason obligeth us to, and which of ourselves we should choose to live under, were we freed from the *intanglements* of the world and interests of flesh.—*Glanvill*, ser. 1.

As that fierce creature [a wild bull in a net], being muzled in the huntsman's toyl, doth by all his strugling but farther *intangle* himself, so do men increase their own perplexities, by their impatience under them
Wilkins. Of Natural Religion, b. i. c. 17

Intangled deep the royal chariot stood,
With hostile spears beset, an iron wood.
Wilkie. The Epigoniad, b. ii.

INTEGER, *s.* } Fr. *Intègre*; It. and Sp.
INTEGRAL, *s.* } *Integro*; Lat. *Integer*; from
INTEGRAL, *adj.* } the ancient *tagere*, (*tang-ere*)
INTEGRALLY. } Gr. Θιγ-ειν, to *touch*. *Integer*,
INTEGRA'LITY. } *non tactus*, cujus nemo *tetigit*,
INTEGRANT. } aut abstulit quicquam; *Un-*
INTEGRATE, *v.* } *touched*, no part of which has
INTE'GRITY. } been *touched* or taken.

That from which nothing has been taken; all or the whole, undivided; unshared, unbroken.

Integrity,— entireness; entire honesty or probity; *untouched*, untarnished, unsullied, honesty or probity.

The very real thinges that is conteyned vnder both those fourmes, is one *entiere bodye*, that is to witte, the very lyuelie naturall glorious bodye of our Sauiour Christ himself, to the *integritie* whereof the bloud of the same perteyneth, and whereof it is nowe an inseperable parte.
Sir T. More. Workes p. 1337.

In these and other lyke factes, was faythes *integrite* broken, whych is the true maydenhede of y^e soule
Bale. Apologie, fol. 122.

Whome we haue euer knowen to be of that iustice, of that prudence & of that *integritie* that you wil not commaund, admonish or attempt any thyng which shall not be iust, honest and laudable.—*Hall. Hen. IV.* Introd.

They all make up a most magnificent and stately temple, and every *integral* thereof full of wonder, and bears the inscription of the infinite wisdom, goodness, and power of the glorious God.—*Hale. Origin. of Mankind*, p. 372.

We should choose vertue with great freedome of spirit and alacrity, and pursue it earnestly, *integrally*, (*ex integra causa*) and make it the businesse of our lives.
Bp. Taylor. The Great Exemplar, pt. ii. s. 25.

I will not now examine whether they certainly follow from their premises and presuppositions; but consider what is right, and what follows from thence in order to the *integrating* the rule of conscience.
Id. Rule of Conscience, b. ii. c. 2.

He made that admirable sermon called the Sermon upon the Mount; which is a divine repository of such excellent truths and mysterious dictates of secret Theology, that contains a breviary of all those precepts, which *integrate* the morality of Christian religion.
Id. The Great Exemplar, pt. ii. s 11.

And, therefore, hideous furies, get you hence,
This place is sacred to *integrity*,
And clean desires. *Daniel. Hymen's Triumph.*

——— Your dishonor
Mangles true iudgement, and bereaues the State
Of that *integrity* which should become it.
Shakespeare. Coriolanus. Act iii. sc. 1.

I had long before by particular trials found that 14 and 1 be the nearest of small *integer* numbers that express the proportion between the specifick gravities of quicksilver and water.—*Boyle. Works*, vol. iii. p. 202.

Nothing passes in the accounts of God for repentance, but change of life: ceasing to do evil, and doing good, are the two great *integral* parts that complete this duty.
South, vol. ii. Ser. 8.

Let the *integrant* parts of a continuum be more or less finite or infinite in number, yet still each part, being a corporeal substance, must have some particle of space commensurate to it.—*Boyle. Works*, vol. i. p. 147.

I doubt it will admit of some limitations, since I remember not to have found red *integrated* nitre near so fusible as his supposition requires it should be.—*Id. Ib.* vol. vi. p. 75.

But though they will not allow the union of two complete natures in the same person; yet they and all the world must grant, that two distinct substances, the soul and the body, go to compound and *integrate* the man.—*South*, vol. vii. Ser. 1.

Integrity undaunted goes
Through Libyan sands and Scythian snows,
Or where Hydaspes' wealthy side
Pays tribute to the Persian pride.
Roscommon. Horace, b. i. Ode 22.

And, in fact, we find the Jewish to be indeed constituted like other civil governments, with regard to the *integral* parts of a political society.
Warburton. The Divine Legation, b. iv. s. 6.

INTE'GUMENT. Lat. *Integumentum*, quo aliquid *integitur*, that with which any thing is covered; *in*, and *tegere*, to cover.

That which covers, infolds or inwraps.

——— Many and much in price
Were those *integuments* they wrought, t' adorne thy exequies. *Chapman. Homer. Iliad*, b. xxii.

——— Pallas had put by
With her faire rod, Vlysses royalty;
And render'd him an aged man againe,
With all his vile *integuments.—Id. Ib. Odyssey*, b. xvi.

She forms the eggs of birds with curious *integuments* one within another to foment and nourish the growing fœtus.
Search. Light of Nature, vol. ii. pt. i. c. 19.

INTELLECT.
INTELLE'CTION.
INTELLE'CTIVE.
INTELLE'CTIVELY.
INTELLE'CTUAL, *adj.*
INTELLE'CTUAL, *s.*
INTELLE'CTUALLY.
INTELLECTUA'LITY.
INTELLE'CTUALIST.
INTE'LLIGENT.
INTE'LLIGENCE.
INTE'LLIGENCY.
INTE'LLIGENCER.
INTE'LLIGENCING.
INTE'LLIGENTLY.
INTELLIGE'NTIAL.
INTELLIGE'NTIARY.
INTE'LLIGIBLE, *adj.*
INTE'LLIGIBLE, *s.*
INTE'LLIGIBLY.
INTELLIGIBI'LITY.
INTE'LLIGIBLENESS.

Fr. *Intellect, intelligent*; It. *Interletto, intelligente*; Sp. *Intelecto, inteligente*; Lat. *Intellectus, intelligens*; from *intelligere*, (*inter*, between, and *legere*, to choose.) Cum duo sunt, ubi utra sententia præstet, dubitari potest, *interque*, ea illam legimus, sive *eligimus*, quæ verior, tum rem *interlegere*, sive *intelligere* dicimus, (Voss.) *Intelligere*, then, means to choose between, to see or perceive the difference, between; and, thus, generally, to see or perceive. And *intellect*,—

That which, the faculty of mind which, perceives or understands.

Intelligent,—

Perceiving, understanding; having power or ability to understand; knowing, skilful, well informed; informing or giving information.

Intelligence,—understanding, information: it is also applied (in opposition to corporeal agents) to spiritual agents or beings; all spirit, soul, or mind.

Intellection is an old word, which Campbell attempted to revive. See the quotation from Stewart.

Only the *intellect*, withouten more,
That dwelled in his herte sike and sore,
Gan failen, whan the herte felte deth.
Chaucer. The Knightes Tale, v. 2805.

I write as he that none *intelligence*
Of metres hath, ne floures of sentence.
Id. The Court of Love.

[Aristotle] wise and experte in the science,
Declared thilke *intelligence*,
As of the poyntes principalle. *Gower. Con. A.* b. vii.

Intellection, called of the Graecians synedoche, is a trope, whé we gather or judge the whole by the part, or part by the whole.—*Wilson. Arte of Rhetorique*, p. 177.

But forasmuche as the posteritie is in manoure counted to bee in the auctoure of the nacion, therfore I sayed after this *intellection*, that Leuy, who came of Abraham, gaue tithes vnto Melchisedech.—*Udal. Hebrues*, c. 7.

In my iudgement there is not a beast so *intellective* as are these eliphants, nor of more vnderstanding in al the world: for he wil do al things that his keper saith, so that he lacketh nothing but humaine speech.
Hackluyt. Voyages, vol. ii. p. 235.

The thyrde part of the soule is named the parte *intellectual* or of vnderstandynge, whiche is of all the other moste noble, as wherby man is most like vnto God and is preferred before al other creatures.
Sir T. Elyot. The Governour, b. iii. c. 23.

For *intelligece*, which cōmeth of *intelligentia*, is the perceiving of that, which is fyrst conceyued by vnderstādyng, called *intellectus*. Also *intelligence* is now vsed for an elegant word where there is mutuall treaties or appointmentes, eyther by letters or message, specially concerning warres, or like other gret affaires betwene princis or noble mē.—*Id. Ib.*

The internal and immanent faculties and acts of the reasonable soul (besides those of common sense, phantasie, memory, passion and appetite, common to men and inferiour animals) are *intellect* and will; and the proper acts of the *intellect* are *intellection*, deliberation, and determination or decision.—*Hale. Origin. of Mankind*, p. 28.

There is an accommodation, and suitable adaptation, between the *intellective* faculty and the *intelligible* object, the object as it were thrusting it self into the faculty, and the faculty receiving and perceiving the object.—*Id. Ib.* p. 2.

Not *intellectively* to write
Is learnedly they troe,
Whereby they hit capacities,
As blind-man hits the croe.
Warner. Albion's England, b. ix. c. 44.

Long did the mighty Stagyrite retain
The universal *intellectual* reign.—*Cowley. To Mr. Hobbes.*

Which [his having been able to deceive so many particular persons, and so many whole parties,] if you please to take notice of for the advantage of his *intellectuals*, I desire you to allow me the liberty to do so too when I am to speak of his morals.—*Id. On the Government of Oliver Cromwell.*

Man above all visible creatures is able to perform that duty *intellectually* and intentionally, and fitted to be the common procurator and High Priest of *unintelligent* creatures, *intelligently* on their behalf to present all their prayers and acclamations to their common creator, lord, and sovereign.—*Hale. Origin. of Mankind*, p. 372.

Upon these *intellectualists*, which are notwithstanding, commonly taken for the most sublime and divine philosophers, Heraclitus gave a just censure, saying, "Men sought truth in their own little worlds, and not in the great and common world."—*Bacon. Advancement of Learning*, b. i.

Others of their followers afterwards divided these two things from one another, and taking only the latter of them, made the plastick or spermatick nature, devoid of all animality or conscious *intellectuality*, to be the highest principle in the universe.—*Cudworth. Intell. System*, p. 153.

A stonie coldness hath benumb'd the sense,
And liuely spirits of each liuing wight,
And dim'd with darknes their *intelligence*.
Spenser. The Teares of the Muses. Euterpe.

From whence I found a secret means, to have
Intelligence with my kind lord the king,
Who fail'd no month, but he me notice gave
What the proud barons had in managing.
Drayton. The Legend of Pierce Gaveston.

Be thou my bookes *intelligencer*, note
What each man sayes of it, and of what coat
His judgement is: if he be wise, and praise,
Thanke him: if other, he can give no bayes.
B Jonson. Vnder-woods. To my Bookseller.

If you stir far in this, I'le have you whipt, your ears nail'd for *intelligencing* o' the pillory, and your goods forfeit. You are a stale couzener, leave my house.
Beaum. & Fletch. The Scornful Lady, Act iii. sc. 1.

We know, O thou our most certain hope and defence, that thine enemies have been consulting all the sorceries of the great whore, and have join'd their plots with that sad *intelligencing* tyrant that mischiefs the world with his mines of Opir, and lies thirsting to revenge his naval ruins that have larded our seas.—*Milton. Of Reformation in England*, b. ii.

St. Paul permitting marriage, 1 Cor. 7. seems to permit even that also for hardness of heart only, lest we should run into fornication, yet no *intelligent* man thence concludes marriage allowed in the Gospel only to avoid an evil, because no other end is there expreet.—*Id. Tetrachordon.*

——— In at his mouth
The Devil enter'd, and his brutal sense,
In heart or head possessing, soon inspir'd
With act *intelligential*. *Id. Paradise Lost*, b. ix.

——— What He gives,
(Whose praise be ever sung) to man in part
Spiritual, may of purest spirits be found
No ingrateful food: and food alike those pure
Intelligential substances require
As doth your rational. *Id. Ib.* b. v.

Immediatelie vpon the ambassadours returne, there were sent ouer into France certeine *intelligenciaries* to moue some conspiracie which had taken effect.
Holinshed. Historie of Scotland. Caraioke.

If we consider what Numa ordained concerning images, and the representation of the gods, it is altogether agreeable unto the doctrine of Pythagoras, who thought that God was neither sensible nor mortall, but invisible, incorruptible, and onely *intelligible*.—*North. Plutarch*, p. 54.

The means of derivation, and immediate union of these *intelligible* objects to the understanding, are various: sometimes divine and supernatural, as by immediate irradiation or revelation; sometimes artificial and instituted, as by discourse and instituted signs, and thus *intelligibles* are conveyed from one man to another by words or writing.
Hale. Origin. of Mankind, p. 2

If by a divine act or decree it became so, and not by our act, then we only are said to consent, because God would have it so; which, if we speak *intelligibly*, is to charge God with making us guilty when we were not, to say we consented when we did not.—*Bp. Taylor. Of Repentance*, c. 6. §1.

For the entity of all theoretical truth is nothing else but clear *intelligibility*, and whatever is clearly conceived, is an entity and a truth.—*Cudworth. Morality*, b. iv. c. 5.

I cannot but think, that, having to the privilege of a much nearer access than is allowed us to contemplate God's perfections, the advantage of having incomparably more illuminated *intellects* to apprehend them with, they must frame otherguise conceptions of the divine attributes, and glorify the possessor at an otherguise rate, than is allowed to those, whose understandings are so dim, and whose residence is so remote from that blessed place, where the perfections they would extol are most displayed.
Boyle. Works, vol. i. p. 37

For it is ascribed to no less persons than to Plato, and Aristotle after him, (as borrowing it from him) and that by several of the most eminent interpreters of the latter, both ancient and modern; all of them proceeding upon this ground, that in order to the actual *intellection* of any object, there is a spiritual *intellectual* light necessary to enable the object to move, or affect the *intellective* faculty, which yet the object cannot give to itself, nor yet strike or move the said faculty without it.—*South*, vol. iv. Ser. 5. Note.

Was it no act of love therefore in God, to give us souls endued with such bright faculties, such lively images of himself, which he might have thrust into the world with the short and brutish perceptions of a few silly senses; and like the beasts, have placed our *intellectuals* in our eyes or in our noses?—*South*, vol. viii. Ser. 3.

His [Ph. Holland's] *intellectuals* and his senses remained perfect until the 84th year of his age.—*Wood. Athenæ Oxon.*

——— He [the woodcock] of times
Intelligent, the harsh Hyperborean ice
Shuns for our equal winters.—*J. Philips. Cider*, b. ii.

O happy soul! if thou canst view from high,
Where thou art all *intelligence*, all eye,
If, looking up to God, or down to us,
Thou find'st that any way be pervious,
Survey the ruins of thy house, and see
Thy widow'd and thy orphan family.—*Dryden. Eleanora.*

And for that which we communicate with the superior *intelligencies*, it implies that men ought to be most free of all sublunary creatures.—*Evelyn. Of Liberty & Servitude*, c. 1.

From flocks, herds, and other natural assemblages or groups of living creatures, to human *intelligence* and correspondency, or whatever is higher in the kind.
Shaftesbury. Miscel. Reflect. Mis. 3. c. 2. Note.

His majesty expects that he be neither received nor permitted to remain within his dominions, to become an *intelligencer* and spy upon the treaty and negotiations between their majesties.—*Ludlow. Memoirs*, vol. iii. p. 261.

The knowledge of celestial bodies is not well to be attained, nor consequently the theories proposed of them to be *intelligently* judged of, without arithmetick and geometry, (those wings on which the astronomer soars as high as heaven.)
Boyle. Works, vol. iii. p. 429.

Thus far we can speak *intelligibly* concerning the eternal duration of the self-existent Being; and no Atheist can say this is an impossible, absurd, or insufficient account. It is, in the most proper and *intelligible* sense of the words, to all the purposes of excellency and perfection, *interminabilis vitæ tota simul et perfecta possessio*, the entire and perfect possession of an endless life.—*Clarke. Attributes*, Prop. 5.

I shall only tell you in general, that I see no necessity that *intelligibility* to a human understanding should be necessary to the truth or existence of a thing, any more than that visibility to a human eye should be necessary to the existence of an atom, or of a corpuscle of air.
Boyle. Works, vol. iv. p. 450.

But this abstract idea being something in the mind between the thing that exists and the name that is given to it, it is in our ideas that both the rightness of our knowledge, and the propriety or *intelligibleness* of our speaking consists.
Locke. Of Hum. Underst. b. ii. c. 32.

For such is all the mental food purvey'd
By public hacknies in the schooling trade;
Who feed a pupil's *intellect* with store
Of syntax, truly, but with little more.
Cowper. Tirocinium.

The word *intellect* can be of no essential use whatever, if the ambiguity in the signification of the good old English word *understanding* be avoided; and as to *intellection*, which a late very accurate writer has attempted to introduce, I can see no advantage attending it
Stewart. Philos. of the Human Mind, vol. ii. Prel. Obs.

Whether this be possible or not, it is evident that man is not such a being; his good consists in the vigorous exertion of his active and *intellective* powers upon their proper objects.—*Reid. On the Intellectual Powers*, c. 2. Ess. 3.

Sure Heaven deprives the great of inward light,
To quench their souls in *intellectual* night,
And makes them scorn the bard's mellifluous lays,
That death may blot their name in future days.
Hoole. Orlando Furioso, b. xxxv.

Whether he acts immediately in the production of those events, or by subordinate *intelligent* agents, or by instruments that are *unintelligent*, and what the number, the nature, and the different offices of those agents or instruments may be; these I apprehend to be mysteries placed beyond the limits of human knowledge.
Reid. On the Active Powers, Ess. 1. c. 5.

And in the reverent hymn my grateful voice
Be duly heard, among Thy works not least,
Nor lowest: with *intelligence* inform'd,
To know Thee, and adore.
Mallet. Amyntor & Theodora, c. 2.

In affirming that the universe proceeds from chance, it would appear that Atheists mean, either that it has no cause at all, or that its cause did not act *intelligently*, or with design, in the production of it.
Beattie. Moral Science, pt. ii. c. 1.

That any interest may be taken in the two hymns addressed to Pracriti, under different names, it is necessary to render them *intelligible* by a previous explanation of the mythological allusions, which could not but occur in them.
Jones. Two Hymns to Pracriti, Argument.

It was even a matter of some difficulty to fit it [Berkeley's system] to common language, so far as to enable men to speak and reason about it *intelligibly*.
Reid. On the Intellectual Powers, Ess. 2. c. 10.

IN-TE'MERATE. } Lat. *Intemeratus*; *in*, **INTE'MERATENESS.** } (priv.) and *temerare*, to violate, to pollute, to contaminate.

Inviolate, unpolluted.

They [my letters] shall therefore ever keep the sincerity and *intemeraleness* of the fountain, whence they are derived.
Donne. Letter to Sir H. G. p. 281.

The entire and *intemerate* comeliness of virtues.
Parthenia Sacra, (1633.) Pref. A. 4. b.

IN-TE'MPERANCE. **INTE'MPERANCY.** **INTE'MPERATE.** **INTE'MPERATELY.** **INTE'MPERATENESS.** **INTE'MPERATURE.** } Fr. *Intempérance*; Sp. *Intemperancia*; It. *Intemperanza*; Lat. *Intemperantia*, from *in*, (priv.) and *temperare*, ad *temporis* rationem moderari, et deinde moderari, (Martinius;) to moderate or regulate, as *time*, season, or circumstances require. And, thus, *intemperate*,—

Not moderated or regulated as *time*, season, or circumstances require; immoderate, excessive; unseasonable.

In which is manifestly shewed into what an vnhappy ende siche viciouse *intemperate* excesse comethe.
Joye. Exposicion of Daniel, c. 5.

He tooke a speare out of a squyres hande, and wouldе haue striken Clytus, that was yet raging with the *intemperaunce* of his tongue.—*Brende. Quintus Curtius*, fol. 211.

As cōcerning fasting, it were good that kinges and rulers did set an order of sobernes among their subiectes, to auoyde dearth, innumerable diseases, and ye great heape of vices that spring of *intemperancy*.—*Tyndall. Workes*, p. 227.

At which time the prince was layed upon his bed bare headed, in his jerkin, for the great heat and *intemperature* of the weather.—*Hackluyt. Voyages*, vol. ii. p. 37.

Vnlucky squire, (said Guyon,) sith thou hast
Paine into mischiefe through *intemperaunce*,
Henceforth take heed of that thou now hast past:
And guide thy waies with wary gouernaunce.
Spenser. Faerie Queene, b. ii. c. 4.

Cæsar's *intemperancy* in his pleasures, and his unsatiable ambition, is an extremity without all comparison more vehement and dangerous then Alexander's choler cup.
North. Plutarch, p 619.

Nay, nay, thou greedy Tantalus, (quoth he,)
Abide the fortune of thy present fate;
And vnto all that liue in high degree,
Ensample be of mind *intemperate*,
To teach them how to vse their present state.
Spenser. Faerie Queene, b. ii. c. 7.

He [Constantius] forthwith declined from justice so *intemperately*, that now and then he would not stick to avouch and maintaine that same eternitie so much spoken of, in enditing and writing with his owne hand, tearmed himselfe lord of the whole world.—*Holland. Ammianus*, p. 29.

For a Christian to excuse his *intemperateness*, by his natural inclination, and to say, I am borne cholericke, sullen, amorous, is an apology worse than the fault.
Bp. Hall. Heaven upon Earth, s. 7.

Other [evils] again come by occurrences natural, (tho' disposed by the hand of the Divine Providence,) as losses by storms and tempests, by unseasonable weather, by *intemperateness* of the air or meteors.
Hale. Cont. vol. I. *Of Contentation.*

Their [the clergy] luxury and *intemperance* lies in this, that they had rather eat at their own poor home, than lick up the crumbs at the end of their haughty neighbour's table, and much less under it; that they scorn to sneak here and there for a dinner, or beg their daily bread of any but of God himself.—*South*, vol. v. Ser. 11.

I do not allow the pretence of *temperance* to all such as are seldom or never drunk, or fall into surfeits; for men may lose their health without losing their senses, and be *intemperate* every day, without being drunk perhaps once in their lives.—*Sir W. Temple. On the Cure of the Gout.*

Thus, for instance, a man that is rashly and *intemperately* angry upon any occasion, this very passion is a sin in him, and he ought to ask God forgiveness for it.
Sharp, vol. iii. Ser. 8.

I am very well aware that divers diseases, that extraordinarily invade great numbers of people at the same time, (and were therefore by the Greeks called epidemical) may be rationally referred to manifest *intemperateness* of the air.—*Boyle. Works*, vol. v. p. 50.

In these regions, I say, it is not imaginable; but that great *intemperatures* of the air, especially in point of heat, stench of dead bodies killed in fights, unwholesomeness of aliments, malevolent aspects of celestial bodies, high provocations of the divine justice, and in short all the causes, to one or other of which the several parties of physicians are wont to refer the plague, should be wanting any more than in our Europe.—*Id. Ib.* p. 58.

Merely to be *temperate* requires no great effort; which makes *intemperance* (considering its consequences whereof no person can be ignorant) the more inexcusable.
Beattie. Moral Science, pt. iii. c. 3. s. 3.

Men, habitually *intemperate*, justly forfeit the esteem of their fellow-citizens; because they disqualify themselves for every duty, and prepare themselves for the violation of every law.—*Beattie. Moral Science*, pt. iii. c. 3. s. 3.

As little or rather less am I able to coerce the people at large, who behaved very unwisely and *intemperately* on that occasion.—*Burke. On the Conduct of the Minority.*

IN-TEMPE'STIVE. **INTEMPE'STIVELY.** **INTEMPESTI'VITY.** } Fr. *Intempestif*; It. and Sp. *Intempestivo*; Lat. *Intempestivus*, untimely, unseasonable, (*in*, priv. and *tempestivus*, from *tempus*, time.)

Untimely, unseasonable; unsuited to *time* and season.

Luxus funerum shall be taken away, that *intempestive* expense moderated, and many others.
Burton. Democritus to the Reader, p. 66.

If the heart, braine, liver, spleene, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as incubus, apoplexy, epilepsie, vertigo, those frequent wakings and terrible dreames, *intempestive* laughing, weeping, &c.—*Id. Ib.* p. 180.

They [our indiscreet pastors] still aggravate sinne, thunder out God's judgements without respect, *intempestively* raile at and pronounce them damned, in all auditories, for giving so much to sports and honest recreations.—*Id. Ib.* p. 698.

Our moral books tell us of a vice, which they call ἀκαιρία, *intempestivity*; an indiscretion, by which unwise and unexperienced men see not what befits times, persons, occasions.—*Hales. Sermon at Eton*, p. 4.

A chief favourite of that time [Sir Walter Raleigh] had laboured to get the Manor of Bramwell from his [Bp. Godwin's] bishopric, and disdaining the repulse, did upon hearing of this *intempestive* marriage take advantage thereof and caused it to be told to the queen [Elizabeth].
Wood. Athenæ Oxon.

IN-TE'NABLE. Lat. *In*, (priv.) and *tenere*. That cannot be held, supported, or maintained; used by Shakespeare actively,—that cannot hold.

I know I loue in vaine, striue against hope:
Yet in this captious, and *intenible* [*intenable*] sieue
I still poure in the waters of my loue
And lacke not to loose still.
Shakespeare. All's Well that Ends Well, Act I. sc. 3.

These two senses (by one or other of which the common interpretation hath been long supported) being found on a stricter scrutiny to be *untenable*, men cast about for a third.
Warburton. The Divine Legation, b. v. s. 3.

His Lordship's proposition may be expressed in plainer terms, "That the more the world has advanced in real knowledge, the more it has discovered of the *untenable* pretensions of the Gospel."—*Id. Works*, vol. ix. Ser. 13.

IN-TE'ND, *v.* **INTE'NDANT**, or **INTE'NDENT.** **INTE'NDANCE.** **INTE'NDANCY.** **INTE'NDEDLY.** **INTE'NDER.** **INTE'NDIMENT.** **INTE'NDMENT.** **INTE'NSE.** **INTE'NSELY.** **INTE'NSENESS.** **INTE'NSION.** **INTE'NSITY.** **INTE'NSIVE.** **INTE'NSIVELY.** **INTE'NSIVENESS.** **INTE'NT.** **INTENTA'TION.** **INTE'NTION.** **INTE'NTIONAL.** **INTE'NTIONALLY.** **INTE'NTIONED.** **INTE'NTIVE.** **INTE'NTIVELY.** **INTE'NTIVENESS.** **INTE'NTLY.** **INTE'NINESS.** } Anciently also *En*, though now more usually *In*. Fr. *Entendre*, *ententif*, *intenté*; It. *Intendere*, *inteso*, *intento*; Sp. *Intentar*, *intendente*, *intenso*, *intensivo*; Lat. *Intendere*, *intensus*, (*in*, and *tendere*; Gr. τεν-ειν, to stretch.)

To stretch or strain; and, consequentially, to increase, to augment; to stretch or direct, (sc.) the mind, the thoughts; to have or give a direction or course, a design, purpose, or meaning; to design, to purpose, to mean.

Also used, by our older writers, as equivalent to *attend*, pay *attention* or regard, have consideration, super*intendence*. *Intense*,—

Stretched or strained; kept in a state of effort or exertion; of earnestness or anxiety:—unremitted; or without remission or relaxation.

Intendiment is applied by Spenser to the knowledge acquired by attention.

And sondry famous kings also of this land,
Intending to conquer the realme celestiall,
Renounced their kingdomes, and gladly tooke in hand
Holy religion, & became men spirituall.
R. Gloucester, p. 583. App.

For necessary and necessity ben words of mokel *intencion*, closing (as to any) so mote it be needes, & otherwise may it nat betide.—*Chaucer. The Testament of Loue*, b. iii.

And whan he saw how that I
Had chosen so *intentifely*
The bothum more vnto my pay
Than any other that I say
He toke an arrow. *Id. Rom. of the Rose.*

But whyle the lawe is ruled so,
That clerkes to the werre *intende*,
I not howe that thei shall amende
The wofull worlde in other thinges.—*Gower. Con. A.* Prol.

And Salomon was not withoute
Passinge an hondreth in a route
Of wiues and of concubines,
Jewes eke and Sarazines
To him I sighe all *intendant*,
I not where he were suffisante. *Id. Ib.* b. viii.

But the maide, whom wee would haue specially good, requireth all *intendence* both of father and mother, lest any spot of vice or vncleanlines should sticke on her.
Vives. Instruction of a Christian Woman, b. i. c. 1.

I much meruaile that so many seke the onely knowledge of things, without any mind to commend or set forth their *intendement*: seing none can knowe either what thei are, or what they haue without ye gift of vtterace.
Wilson. Arte of Rhetorique, p. 163.

I haue found you, faithfull, obediēt, and to all my requestes and desires, (while I was here in healthe, conuersant with you) diligent and *intentiue*.—*Hall. Edw. IV.* an. 23.

And continually the sayd lord kept him behinde the sayd repaires with his knights and men of succours, *intentively* ready and prepared to liue and die, and to receiue his enemies as they ought to bee received.
Hackluyt. Voyages, vol. ii. p. 87.

The same advaunсing high aboue his head,
With sharpe *intended* sting so rude him smot,
That to the earth him droue, as striken dead.
Spenser. Faerie Queene, b. i. c. 11.

Tell them that you know that Hero loues me, *intend* a kinde of zeale both to the Prince and Claudio, as in a loue of your brother's honor who hath made this match.
Shakespeare. Much Adoe About Nothing, Act ii. sc. 2.

Buck. Tut, I can counterfeit the deepe tragedian,
Speake and looke backe, and prie on euery side,
Tremble and start at wagging of a straw:
Intending deepe suspition.—*Id. Rich. III.* Act iii. sc. 5.

Ant. No more, if you love me, good master, you are incompatible to live withall: send me for the ladies.
Ant. Nay, but *intend* me.
B. Jonson. Cynthia's Revells, Act v. sc. 2.

Troy. I do.
Before we ought to sleep.
Liv. So I *intend* too.
Ford. The Fancies Chaste and Noble, Act v. sc. 1.

We must not read, *he made them male and female*, and not understand he made them more *intendedly* a *meet help* to remove the evil of being *alone*. We must take both these together.—*Milton. Tetrachordon.*

They that do me good, and know not of it, are causes of my benefit, though I do not owe them my thanks: and I will rather bless them, as instruments, then condemn them, as not *intenders*.—*Feltham*, pt. i. Res. 32.

Into the woods thenceforth in haste she went,
To seeke for hearbes, that mote him remedy;
For she of hearbes had great *intendiment*,
Taught of the nymph, which from her infancy
Her nursed had in true nobility.
Spenser. Faerie Queene, b. iii. c. 5.

King. We do not meane the coursing snatchers onely,
But feare the maine *intendment* of the Scot,
Who hath been still a giddy neighbour to vs.
Shakespeare. Henry V. Act i. sc. 2.

Therefore, that this *intendment* of God and Nature should be effected, that is, that man should become happy, it is naturally necessary, that all his regular appetites should have an object appointed them, in the fruition of which felicity must consist.—*Bp. Taylor. The Great Exemplar*, Pref.

Troy. Right, by their merits: well he merited
The *intendments* o'er the gallies at Leghorn,
(Made grand collector of the customs there.)
Ford. The Fancies Chaste and Noble, Act i. sc. 1.

Whatsoever kings you shall acknowledge to be invested with a remiss (or a less) power, those I will easily make appear to have no absolute power; and, consequently, to be inferior to a people, free by nature, who is both its own lawgiver, and can make the regal power more or less *intense* or remiss; that is, greater or less.
Milton. A Defence of the People of England.

Being but weak in body, I am forced to write by piecemeal, and break off almost every hour, though the subject be such as requires an uninterrupted study and *intenseness* of mind.—*Id. Ib.*

There be in musick many divers tunes and different *intensions* of the voice, which the musicians call harmonies.
Holland. Plutarch, p. 325.

An effectuall grief for sin should be serious, deep, hearty, *intensive*; mine is slight, and superficiall: I sigh, but my sighs come not from the bottome of an humble heart.
Bp Hall. The Balm of Gilead.

But let us know the time of our visitation, let us wait reverently, and *intensively* upon this Bethesda of God, that when the Angell shall descend and move the water, our soules may be cured, and, through all the degrees of grace, may be carried to the full height of their glory.
Id. Cont. The Poole of Bethesda.

He chose a solitary retired garden, where nothing might or could interrupt or divert the *intensiveness* of his sorrow and fear.—*Hale. Cont.* vol. i. *Christ Crucified.*

The end is present in expectation in the most ample and comprehensive image or idea thereof that can be: and this is that which quickens and drives on action with *intensiveness* proportionable to that measure of worth and value that the soul puts upon the end thus prospected.
Id. Ib. vol. ii. *Worldly Hope.*

—— Back to the thicket slunk
The guiltie serpent, and well might, for Eve
Intent now wholly on her taste, naught else
Regarded, such delight till then, as seem'd,
In fruit she neuer tasted.—*Milton. Paradise Lost*, b. ix.

The noble hart, that harbors vertuous thought,
And is with child of glorious great *intent*,
Can neuer rest, vntill it forth haue brought
Th' eternall broode of glory excellent.
Spenser. Faerie Queene, b. i. c. 5.

Witnesses come forth, and agree in the *intentatio* of the crime.—*Bp. Hall. Cont. Ahab. & Naboth.*

Fal. O she did so course o're my exteriors with such a greedy *intention*, that the appetite of her eye did seem to scorch me vp like a burning glasse.
Shakespeare. The Merry Wives of Windsor, Act i. sc. 3.

I suffer for their guilt now, and my soule
(Like one that lookes on ill-affected eyes)
Is hurt with mere *intention* on their follies.
B. Jonson. Cynthia's Revells, Act i. sc. 1.

—— Euen to horror, bright
A blaze burns from his golden burgonet
Which to behold, exceeds the sharpest set
Of any eye's *intention*: beames so create
It all waies powres abroade.
Chapman. Hymns. To the Sun.

The second accessory [to prayer] is *intension* of spirit or fervency, such as was that of our blessed Saviour.
Bp. Taylor. Great Exemplar, pt. ii. Dis. 12.

The noblest cedar in the field, nor the vastest elephant in the Indies, nor the goodliest whale in the Ocean, have the sense of their own excellence, nor from whom they had it, nor can actively and *intentionally* return praise and glory to their Maker, for they want an intellective principle to make those discoveries or returns.
Hale. Origin. of Mankind, p. 372.

To which, whil'st she lent her *intentive* mind
He suddenly his net vpon her threw,
That over-sprad her like a puffe of wind.
Spenser. Faerie Queene, b. v. c. 9.

Me thinkes I see how *intentively* they bent their eyes upon each other's, as if they would have lookt through those windowes downe into the bosome.
Bp. Hall. Cont. Christ betrayed.

At one side, he gave commandement to T. Sempronius to keepe his men together, and *intentively* to observe and wait for the signal.—*Holland. Livie*, p. 933.

However, their care and *intentiveness* is truly commendable; they came to comfort her, they do what they came for.
Bp. Hall. Cont. Lazarus raised.

Heraclitus spake of a *versatile harmony of the world*, whereby things reciprocate forwards and backwards, as when a bow is successively *intended* and remedied.
Cudworth. Intellectual System, p. 221.

Christianity declares more fully how we should exercise it; and more highly engages us to observe it; requires more proper and more substantial expressions thereof; extends our obligation as to the matter, and *intends* it as to the degree thereof.—*Barrow*, vol. i. Ser. 23.

To add one passage more of him, which is *intendedly* related for his credit by Martin Marprelate, that he had a dog full of good qualities.—*Strype. Life of Parker*, an. 1564.

Subordinate to him are four other *intendents*.
Evelyn. The State of France. Lewis XIV.

Hence we went to see Dr. Gibbs, a famous poet and countryman of ours who had some *intendency* in an hospital built on the Via Triumphalis, called Christ's Hospital, which he showed us.—*Id. Memoirs*, vol. i. *Rome*, 1645.

I must likewise very much applaud your pious *intendments* for the advancement of real learning, and especially for the extensiveness of your charity towards the poor heathen natives in New England.
Boyle. Works, vol. vi. p. 638.

Then, woe to mortals! Titan then exerts
His heat *intense*, and on our vitals preys.
J. Philips. Cider, b. i.

I doubt not indeed but that sometimes it comes to pass, that the more ardently and *intensely* a man loves God, the more will he draw his very animal passions to conspire with that love, and to shew themselves upon all occasions as vigorous in expressing it, as when they have a visible object to employ themselves about.—*Sharp*, vol. iv. Ser. 8.

The love of God we are speaking of implies such a degree of *intenseness*, as that, whoever pretends to love God, must have so great a regard to the favour of God, and so great a dread of his displeasure, that he would not, for any consideration in the world, run the hazard of forfeiting the one, or incurring the other.—*Sharp*, vol. iv. Ser. 8.

For though (to give an instance) water be thought to be the liquor that is most susceptible of such an *intensity* of cold as will destroy or suspend its fluidity.
Boyle. Works, vol. ii. p. 497.

So that our knowledge is much short of what many think, not only if it be considered *intensively*, but *extensively*, (as a school-man would express it.)—*Id. Ib.* vol. iv. p. 52.

Some divine predictions are clearly expressed, to the *intent* that those, that are made acquainted with them, may beforehand know what will happen.—*Id. Ib.* vol. ii. p. 266.

—— He to his labours lies
Gladsome, *intent* on somewhat that may ease
Unhealthy mortals, and with curious search
Examines all the properties of herbs,
Fossils, and minerals. *Philips. Cider*, b. i.

The bones [in the human frame] are reckon'd to be 284 the distinct scopes or *intentions* in each of these, are above 40, in all about 100,000.—*Wilkins. Nat. Rel.* b. i. c. 6.

Which contributions arising to the value of a great sum, they declared their *intentions* of raising a certain number of horse and foot, with a proportionable train of artillery, and voted the Earl of Essex to be their general.
Ludlow. Memoirs, vol. i. p. 54.

But the best of it is, that these *intentional* sins, for being ineffectual against others, divest not the being criminal in themselves: for the curser is as uncharitable to himself as to his enemies; he commits murders without acting them, and contracts the guilt of his neighbour's blood without shedding it, and incurs the penalty, without once tasting the sweetness of revenge.—*Boyle. Works*, vol. vi. p. 31.

They imagine themselves to do a great matter, if, whilst youth lasts, they do so much as resolve to grow better when it is gone; and they think, that for a man to be otherwise than *intentionally* religious before his hair begin to change colour, were not only to lose the priveleges of youth but to incroach upon those of old age.—*Id. Ib.* vol. ii. p. 378.

If you either look too *intently* down a deep precipice upon a thing at an extreme distance below you, or with the same earnestness fix your eye upon something at too great an height above you, in both cases you will find a vertigo or giddiness.—*South*, vol. iii. Ser. 2.

And when after such a course, either of extreme solicitude, or *intentness* upon business on the one hand, or of gayety and freedom of conversation on the other, the frame of a man's spirit comes to be loose and unfixed, and took off from its usual guard, then let him know that the evil hour is preparing for him, and he for that.—*Id.* vol. vi. Ser. 7.

If there be a judge, or a lawyer of any note in Westminster Hall, who shall be daring enough to affirm, that according to the true *intendment* of the laws of England, a felon, taken with the manor *in flagrante delicto*, is bailable, or that the discretion of an English judge is merely arbitrary, and not governed by rules of Law, I should be glad to be acquainted with him.—*Junius*, Let. 69.

This duty is not more difficult in any state than in diseases *intensely* painful, which may indeed suffer such exacerbations as seem to strain the powers of life to their utmost stretch, and leave very little of the attention vacant to precept or reproof.—*Rambler*, No. 32.

I was condemned by some disastrous influence to be an only son, born to the apparent prospect of a large fortune, and allotted to my parents at that time of life, when anxiety of common diversions allows the mind to indulge parental affection with greater *intenseness*.—*Id.* No. 109.

The number engaged in crimes, instead of turning them into laudable acts, only augments the quantity and *intensity* of the guilt.—*Burke. Appeal from the New to the Old Whigs.*

A people, who are in general excluded from any share of the legislative, are, to all *intents* and purposes, as much slaves, when twenty, independent of them, govern, as when but one domineers.—*Id. A Vindication of Natural Society.*

It must necessarily happen, that every the best *intentioned*, most religious writer will employ many phrases, that a Spinozist would use, in the explanation of his impiety.
Warburton. Commentary on Pope's Essay on Man.

—— Innocent at least
Intentionally guiltless, I began;
Good will to Athens prompted ev'ry word.
Glover. The Athenaid, b. xxi.

There is nothing in this account of prophecy, but what falls in with our best ideas of the divine wisdom: *intently* prosecuting one entire scheme; and directing the constituent parts of it to the general purpose of his providence, at the same time that each serves to accomplish its own.
Hurd. On the Prophecies, Ser. 8.

IN-TE'NDERED. Also *En.* See INTENERATE.

Night opes the noblest scenes, and sheds an awe,
Which gives those venerable scenes full weight,
And deep reception, in th' *intender'd* heart.
Young. The Complaint Night 9.

IN-TE'NEBRATED. From the Lat. *In*, (priv.) and *tenebræ*, darkness.

Darkened, obscured.

The best and most of their authors ascribe their first beginnings rather to chance or necessity, than counsel; which yet in my opinion will amount to no more than a pretty conjecture *intenebrated* by antiquity.

Reliquiæ Wottonianæ, p. 251.

IN-TE'NERATE, *v.* } From the Lat. *In*, and
INTENERA'TION, *v.* } *tener*, tender, having no hardness or tenacity.

To soften, to mollify; to render yielding or gracious; to entender, (qv.)

Thou pow'r that rul'st the confines of the night,
Laughter-lov'ng goddess, worldly pleasure's queen,
Intenerate that heart that sets so light
The truest love that ever yet was seen!

Daniel, son. 10. *To Delia.*

An obdured security is opposed to fear, both in the nature and issue of it: Fear *intenerates* the heart, making it fit for all gracious impression; Security hardens it, renders it uncapable of good.

Bp. Hall. The Remedy of Prophaneness, b. ii. s. 13.

Transferre, therefore, this observation to the helping of nourishment in living creatures; the noblest and principall use whereof is, for the prolongation of life; restauration of some degree of youth; and *inteneration* of the parts.

Bacon. Naturall Historie, § 55.

——— Autumn, to the fruits
Earth's various lap produces, vigour gives
Equal, *intenerating* milky grain,
Berries, and sky-dy'd plums, and what in coat
Rough, or soft rind, or bearded husk, or shell.

J. Philips. Cider, b. ii.

INTE'R, *v.* } Fr. *Enterrer*; Sp. *Enterrar*;
INTE'RMENT. } from Lat. *In*, and *terra*, the *earth*.

To put in or under, to cover with, the *earth*; generally, to bury; to perform the rites of burial or sepulture.

After that all thynges necessary for the *interment* and funerall pōpe of the late kyng were sumptuously prepared and done: the corps of the said defunct was brought out of his priuie chambre into the *great* chāber.

Hall. Hen. VIII. an. 1.

This king, even in that place, where with rude heaps of stones
The Britons had *interr'd* their proto-martyr's bones,
That goodly abbey built to Alban.

Drayton. Poly-Olbion, s. 11.

The hearse [Cromwell's] was magnificent, the idol crowned, and (not to mention all other ceremonies which are practised at royal *interments*, and therefore by no means could be omitted here) the vast multitude of spectators made up, as it uses to do, no small part of the spectacle itself.

Cowley. On the Government of Oliver Cromwell.

In a word, the confusion they had at that time observ'd to be in that church, and the small alterations which were begun to be made towards decency, so totally perplexed their memories, that they could not satisfy themselves in what place or part of the church the royal body [of Charles I.] was *interr'd*.—*Clarendon. Civil War*, vol. iii. p. 261.

[Du Fresnoy] died at the house of one of his brothers at Villiers-le-bel, four leagues from Paris, in 1665, at the age of fifty-four, and was *interred* in the parish church there.

Mason. Fresnoy's Art of Painting, Life.

The Christians, however frugal in other respects, yet in these expenses were very profuse at the *interment* of their brethren.—*Jortin. Remarks on Ecclesiastical History.*

INTER-A'NIMATE, *v.* To *animate* or inspire mutually.

When love with one another so
Interanimates two soules,
That abler soul, which thence doth flow,
Defects of lovelinesse controlls.—*Donne. The Ecstasy.*

INTER-ARBORA'TION. See ARBORATOR.

Applied to—

The intermixture of the branches of trees standing in opposite ranks.

And though the *inter-arboration* do imitate the Arcostyloe, or thin order, not strictly answering the proportion of *intercolumniations*; yet in many trees they will not exceed the intermission of the columnes in the court of the Tabernacle.—*Brown. Cyrus' Garden*, c. 4.

INTER-BASTA'TION. Fr. *Interbaste*, *interbasted*, or quilted between, (Cotgrave.) To *baste*, (qv.) is (Kilian) to sew or stitch together slightly.

A metaphor taken from *interbastation*, patching or piecing, sewing or clapping close together.

Smith. On Old Age, (1666,) p. 184.

INTER-BRI'NG, *v.* To *bring* between—(you, for mutual possession.)

Bless'd pair of swans, oh, may you *interbring*
Daily new joys, and never sing.

Donne. Eclogue. Dec. 26, 1613.

INTE'R-CALAR. } Fr. *Intercaler*, *intercalaire*; It. *Intercalare*; Sp.
INTE'RCALARY. } *Intercalar*; Lat. *Intercalare*, to call or say between,
INTE'RCALATE, *v.* } (*inter*, and *calare*; Gr. Καλ-έω, *vocare*, to call.)
INTERCALA'TION. } See CALENDS.

An *intercalary* verse,—a verse said or repeated between others. See the quotation from Beattie.

An *intercalary* day or month,—a day or month *said* or *declared* to be between others. And thus, consequentially,—

Inserted, introduced, interposed.

Which is the cause that the king's reputing the third of these *intercalar* daies to be deasterous and dismal, dispatched no affairs thereupon, neither did they cherish themselves by meat and drink or otherwise, untill night.

Holland. Plutarch, p. 1052.

All this, notwithstanding, their month of June would every year have grown colder and colder, had they not sought to keep all upright, by *intercalating* in each other's Olympiad, that is, each eighth year one whole month, which they called the second Posideon, or December.

Raleigh. History of the World, b. ii. c. 3. s. 6.

For it was not impossible so to fashion this eighth year's *intercalation*, that it should not deceive them in 11 hours and 18 minutes at the least, or some ways in 34 hours and 10 minutes, or 36 and 41 minutes.—*Id. Ib.*

Ye Adar was an *intercalary* month, added, some years, unto the other twelve, to make the solar and lunary year agree.—*Id. Ib.*

It appears from the relation which Herodotus has given of the interview between Solon and Crœsus, that, in the time of Solon, and probably that of Herodotus also, it was the custom with Greeks to add, or, as it is termed, to *intercalate* a month every other year; but as this was evidently too much, they probably rectified it by omitting the *intercalation* whenever they observed, by comparing the seasons of the year with their annual festivals, that they ought to do it.

Priestley. On History, Lect. 14.

This *inter-calary* line, (as it is called by the commentators,) which seems to be intended as a chorus or burden to the song, is here made the last of a triplet, that it may be as independent of the context and the verse in the translation as it is in the original.—*Beattie. Virgil*, Past. 8. Note.

INTER-CE'DE, *v.* } Fr. *Intercéder*; It. *Intercédere*; Lat. *Inter-cedere*, to go or come
INTERCE'DING, *n.* } between, (*inter*, and *cedere*.)
INTERCE'SSION. }
INTERCE'SSOR. }

To go or come, to pass between; to go or come between, (sc.) as peace-maker, reconciler of differences; to mediate, as suitor, for pardon or grace.

And whē he was in tribulaciō, he besought the Lorde hys God, and humbled hymselfe exceadynglie before the God of his fathers, and made *intercession* to hym.

Bible, an. 1551. 2 *Chron.* c. 33.

Nor he taketh it not for foly nor for sinne, that for the honour we beare to God; we honour and pray to the sayntes also that are his frendes, to be *intercessours* for us.

Sir T. More. Workes, p. 752.

Which selfe same thyne, and still same oures,
I also *intercesse*,
For thee professing being wrong'd,
To haue at length redresse.

Warner. Albion's England, b. ix. c. 44.

Miserable losses and continual had the English, by their frequent eruptions, from this time till the Norman conquest; 'twixt which *intercedes* two hundred and seventy-nine years.

Drayton. Poly-Olbion, s. 1. *Selden. Illustrations.*

I beare not one man open his mouth to *intercede* for the offender, to pacifie the king, to excuse or lessen the fact.

Bp. Hall. Cont. Haman hanged, &c.

At the first their laws were crossed by the *interceding* of their brethren tribunes.—*Holland. Livie*, p. 245.

My humble accents bear the olive bough
Of *intercession*, but to move her will.

Daniel, s. 4. *To Delia.*

Though the visitors *interceded* earnestly for one nunnery in Oxfordshire, Godstow, where there was great strictness of life, and to which most of the young gentlewomen of the county were sent to be bred; so that the gentry of the country desired the king would spare the house; yet all was ineffectual.—*Burnet. History of the Reformation*, an. 1538.

It cannot be thought unreasonable to be believed, that a mediator or *intercessor* should be appointed between God and man, through and by whom the prayers of sinners may be offered up so as to be acceptable in the sight of God.

Clarke. Evidences, Prop. 13.

Moses *interceded* for transgressors, and caused an atonement to be made for them, and stopped the wrath of God: so did Christ.—*Jortin. Remarks on Ecclesiastical History.*

Julian only wanted a screen for his impiety; and the pretence of procuring the means of their *intercession* with the God of the universe, for the prosperity of the empire, was no other than a decent cover for putting this last effort of his malice in present execution.

Warburton. Julian's Attempt to rebuild the Temple, b. i. c. 4.

INTER-CE'PT, *v.* } Fr. *Intercepter*; Sp. *Interceptar*; Lat. *Intercipere*, to take between, (sc. beginning and end,) *inter*, between, and *capere*, to take or seize.
INTERCE'PTER. }
INTERCE'PTING, *n.* }
INTERCE'PTION. }
INTERCI'PIENT. }

To take or seize, before the end reached, or object attained; to stop or stay from proceeding, to prevent the progress; generally, to stop or stay, to hinder or obstruct.

The arche meridian, that is contained or *intercepte*, betwixe the signet and the equinoccial, &c.

Chaucer. The Astrolabie.

Remember mortall princes, ye be but dust. You be no gods. God will shortely *intercept* your brethe, whose reward is everlastinge dampnacion, if ye repent not.

Joye. Exposicion of Daniel, c. 10.

[The king of Spaine] had giuen order to the captaines of his gallies in the Leuant, to hinder the passage of al English ships, and to endeavour, by their best meanes, to *intercept*, take, and spoile them, their persons, and goods.

Hackluyt. Voyages, vol. ii. p. 285.

But they his agents quickly *intercept*,
Not then to seek in so well known a thing,
And both the Marches they so strictly kept,
That none could enter to assist the king.

Drayton. The Legend of Pierce Gaveston.

Thy *intercepter* full of despight, bloody as the hunter, attends thee at the orchard end.

Shakespeare. Twelfth Night, Act iii. sc. 4.

His life is his owne willing servant, and his prince's free vassall; which he accounts lent to him, that he may give it for his master: the *intercepting* of whose harmes, he holds both his duty and honor.—*Bp. Hall*, Decad. 3. Ep. 10.

Edric with suttle arguments that had a shew of deep policy, disputed and persuaded the simplicity of his fellow counsellors, that it would be best consulted at that time to let the Danes pass without ambush or *interception*.

Milton. History of England, b. vi.

A rift there was, which from the mountain's height
Convey'd a glimmering and malignant light,
A breathing-place to draw the damps away,
A twilight of an *intercepted* day.

Dryden. Sigismonda & Guiscardo.

We might safely suppose the ice to be as solid as entire pieces of ice are wont to be with us, and not to be made up of icy fragments cemented together, with the *interception* of considerable cavities filled with air.

Boyle. Works, vol. ii. p. 542.

I continued in the way of dressing, and applied *Empl. è bolo*, as an *intercipient*, about the ankle and upper part of the foot.—*Wiseman. Surgery*, vol. i. b. i. c. 5.

The voice, in its passage through the inside of the mouth, may be totally intercepted by the lips, or by the tongue and palate, or by the tongue and throat, and each of these *interceptions* may happen, when the voice is directed to go out by the mouth only, or by the nose only, or partly by the mouth and partly by the nose.

Beattie. Moral Science, pt. i. c. 1. s. 2.

Silence is the effect of a total *interception* of the voice, and indistinctness of sound is produced by a strong compression of it.—*Id. Ib.*

INTER-CHA'INED. The folio reads *interchanged*; the quartos, *interchained*; and the commentators have adopted the latter.

Chained or *enchained* together.

Two bosomes *interchanged* with an oath,
So then two bosomes, and a single troth.

Shakespeare. A Midsummer Night's Dreame, Act ii. sc. 3.

INTER-CHA'NGE, *v.* } Also *Enter*. See
INTERCHA'NGE, *n.* } EXCHANGE.
INTERCHA'NGEABLE. }
INTERCHA'NGEABLY. }
INTERCHA'NGING, *n.* }

To *change* one with another, alternately, mutually; to give one thing, and take or receive another; to move or remove from one place to another; (the one to succeed the other alternately) to have or cause a vicissitude, a mutation.

I thought to *interchaunge* a worde,
thy mother liueth she,
Or any of thy kinsfolke els,
that standeth nede of the !—*Drant. Horace*, b. I. Sat 9.

Full many stroakes, that mortally were ment,
The whiles were *interchanged* twixt them two:
Yet they were all with so good warriment
Or warded or avoyded and let goe,
That still the life stood fearless of her foe
Spenser. Faerie Queene, b. iv. c. 3.

Summer is the sweetest season by all consents, wherein the earth is both most rich with increase, and most gorgeous for ornament: yet if it were not received with *interchanges* of cold frosts and piercing winds, who could live?
Bp. Hall Heaven upon Earth, s. 8.

In this alternate and *interchangeable* feare on both sides, there passed some bickerments: and blows were dealt between.—*Holland. Livius*, p. 412.

And still they tempt the sundry varying hours,
Hopes and despairs together strangely mixt,
Distasting sweets with many cordial sours,
Opposed *interchangeably* betwixt.
Drayton. Moses his Birth and Miracles, b. i.

But then hee had withall a strange kind of *interchanging* of large and inexpected pardons, with seuere executions.
Bacon. Hen. VII. p. 236.

In the afternoon the Greffier Fagel came to me from the States, to desire me that I would *interchange* the Swedish passports and theirs, which were both in my hands; they and the Swedish ministers being both agreed upon it.
Sir W. Temple. To Sir J. Williamson, April 3, 1676.

But as the alteration from winter to summer, and *vice versâ*, is not made of a sudden, but with the *interchangeable* weather of spring and autumn: so also towards the end of the dry season, there are some gentle showers now and then, that precede the violent wet months.
Dampier. Voyages, an. 1668.

Though the Peripatetics will not allow the whole elements to have been produced, because they look upon them as integrant parts of the world, which Aristotle laboriously (though not solidly) maintains to be eternal, yet the portions of the elements they will have to be *interchangeably* transmutable.—*Boyle. Works*, vol. I. p. 660.

But pleasant *interchange* of soft ascent,
And level plain and prowth of shady woods.
Scott. Amwell.

After their father had put out his eyes, and banished himself from Thebes, [Eteocles and Polynices] agreed between themselves to govern year by year *interchangeably*.
Harte. Statius. Thebaid, b. vi.

INTE'R-CIDENCE. } Lat. *Intercisio*; It. INTERCI'SION. } and Lat. *Intercidere*, to cut between (one point and another,) (*inter*, and *cædere*, to cut.) Holland uses *intercidence* as equivalent to *incident* or *accident*.

A cutting off, a separation or breach (of continuity,) an interruption.

Not upon a cavelling curiosity or vaine ostentation, (to dispute sophistically, and discourse thereof only,) or to make a shew of our eloquence, in talking of the instances, the insults, the *intercidences*, communities of diseases, and all to shew what books we have read, and that we know the words and tearmes of physick.—*Holland. Plutarch*, p. 508.

What therefore may consist with history, by cessation of oracles with Montaculius we may understand their *intercision*, not *abscision* or consummate desolation.
Brown. Vulgar Errours, b. vii. c. 12.

Meaning that by a persevering industry, and a long work, and a succession of religious times, we must sow to the spirit; a work of such length, that the greatest danger is of fainting and *intercision*.
Bp. Taylor. The Great Exemplar, pt. ii. s. 35.

INTER-CLO'SE, *v.* } It. *Interchiudere*; Lat. INTERCLU'DE, *v.* } *Intercludere, interclusum*; to shut within.

To shut in or within; to stop or prevent the passage out.

I see not why it should be impossible for art to *interclose* some very minute and restless particles, which, by their various and incessant motions, may keep a metalline body in the state of fluidity.—*Boyle. Works*, vol. I. p. 638.

The stop-cock B is to be shut, that so all passage of external air into the receiver may be *intercluded*.
Id. Ib. vol. iv. p. 514.

INTER-CLOUD, *v.* To *cloud*, or put between, or interpose, a *cloud*.

The land had seen none of her own to bleed
During this reign, nor no aggrieved sight:
None the least blackness *intercloudes* had
So fair a day, nor any eye look'd sad.
Daniel. Civil Wars, b. v.

INTER-COLUMNIATION. Sp. *Intercolumnio*; Lat. *Intercolumnium*. See COLUMN, and the citation from Sir T. Brown, under INTERARBORATION.

The space between the *columns* or pillars.

Intercolumnation (anciently much the same in all the orders without arches, where spaces may be wider than betwixt single columns) signifies the distance or void between pillar and pillar.—*Evelyn. Architects & Architecture.*

INTER-COMBAT. A fight between, or among.

The combat granted, and the day assign'd,
They both [Hereford and Norfolk] in order of the field appear,
Most richly furnish'd in all martial kind,
And at the point of *intercombat* were.
Daniel. Civil Wars, b. i.

INTER-COMING, *s.* A *coming* between, intervention, interference.

They must give me leave to note with what affection and resolution, notwithstanding the pope's *intercoming* to make himself a party in the quarrel, the bishops did adhere to their own sovereign.—*Proc. against Garnet*, (1606.) *Rr. b.*

INTER-COMMON, *v.* } Also *Enter*.
INTERCOMMU'NION. }
INTERCOMMU'NICATE, *v.* } To have, possess,
INTERCOMMU'NITY. } or share, (in *common*,) between or among; as a *common* meal, *common* pasture.

To have, or do, or act in *common* or in *community* with others; to do or act, to share or participate with or among others, or as others do; to be in the same state or condition with others.

To this adde that precept of Aristotle, that wine be forborne in all consumptions: for that the spirits of the wine do prey upon the roscide juyce of the body, and *inter-common* with the spirits of the body, and so deceive and rob them of their nourishment.—*Bacon. Naturall Historie*, § 55.

The rays coming from the vast body of the sun, and carried to mighty altitudes, receive one from another, and *intercommunicate* the lights, as they be sent to and fro.
Holland. Plutarch, p. 954.

And upon that great numbers were outlawed: and a writ was issued out, that was indeed legal, but very seldom used, called *intercommoning*: because it made all that harboured such persons, or did not seize them, when they had it in their power, to be involved in the same guilt.
Burnet. Own Time, an. 1676.

But it appeared that there had been no such designs, by this, that none came into it but those desperate *intercommoned* men, who were as it were hunted from their houses into all those extravagances that men may fall in, who wander about inflaming one another, and are heated in it by false notions of religion.—*Id. Ib.* an. 1679.

This perhaps was in some measure a natural consequence of that seemingly unsociable spirit, so necessary in them to prevent any intimate connections, or (which would soon have been the consequence) an entire *intercommunion* with the idolatrous religions round them.
Law. Theory of Religion, pt. ii.

When in consequence of that *intercommunity* of Paganism, which will be explained hereafter, one nation adopted the gods of another, they did not always take in, at the same time, the secret worship or mysteries of that god.
Warburton. The Divine Legation, b. ii. s. 4.

INTER-COSTAL, *s.* } Fr. and Sp. *Intercostal*, from *inter*, and INTERCO'STAL, *adj.* } *costal*; Lat. *Costa*, a rib.

The part between the ribs.

For the structure of the *intercostals*, midriff, &c., I shall refer to Dr. Willis, and other anatomists.
Derham. Physico-Theology, b. iv. c. 7. Note.

From hence I might proceed to the commodious form of the ribs, the curious mechanism of the *intercostal-muscles*, the diaphragm, and all the other muscles ministring both to the ordinary and extraordinary offices of respiration.—*Id. Ib.*

INTER-CU'R, *v.* } Fr. *Entrecourir*; Lat. INTERCU'RRENT, *s.* } *Inter-currere*, *inter*, and INTERCU'RRENT, *adj.* } *currere*, to run.
INTERCU'RRENCE. }
I'NTERCOURSE. }

To run between or among; to intervene, to interpose.

Intercourse, also *En*,—*Course*, or way, or passage between one and another; dealing or transaction between or among.

I [Wolsey] as your lieutenaunt being alwaies prepice and redy to *entercorre*, as a loving mynister for the stablishing &c. of god amyte bitwene your hignes and hym.
State Papers. Wolsey to Hen. VIII. 1527.

Also for the honor which his ancestors never had of friendship wt so mighty a prince as is her majesty, he will not but maintaine yt faith promised her, & the *intercourse* in due force.—*Hackluyt. Voyages*, vol. ii. p. 178.

When the strong laws of delight are accomplished, (so that there *intercur* no sin in the acting thereof,) he is not to be condemned, which doth follow them.
Shelton. Don Quixote, vol. ii. b. iv. c. 9.

And where the notice of parties *intercurs*, I do believe, although I am a simple man, and a sinner, that there is no kind of inchantment, but rather much trouble, bruising, and misfortune.—*Id. Ib.* c. 10.

[Fortune] having diversified and distinguished even from the beginning our enterprise, like a play or enterluce, with many dangerous *intercurrents*, was assistant and ran with us, at the very point and upshot of the execution thereof.
Holland. Plutarch, p. 918.

For as well in many worlds as in one, there may be divination, there may be providence, and the least *intercurrence* of fortune: but the most part of the greatest and principal things shall have and take their generations, changes, and mutations ordinarily.—*Id. Ib.* p. 1088.

Keep out th' *intercourse* of wrong and pride,
That they ingulf not up unsuccour'd right,
By th' extreme current of licentious might.
Daniel. To Sir Thomas Egerton, Knight.

They find,—that when they have formed their projects never so wisely, there are infinite cross accidents may *intercur* and dash them to pieces.—*Scott. Christian Life*, pt. I. c. 3.

The ebbing and flowing of the sea, Des Cartes ascribeth to the greater pressure made upon the air by the moon, and the *intercurrent* ethereal substance at certain times of the day, and of the lunary month) than at others.
Boyle. Works, vol. i. p. 41.

But, for justifying himself, he [Sir Thomas More] wrote a full account of all the *intercourse* he had with the nun and her complices to Cromwell.
Burnet. Hist. of the Reformation, an. 1534.

Ignorance and want are only removed by *intercourse* and the offices of society.—*Mickle. Lusiad*, Introd.

INTER-DA'SHED. Having *dashes* (i. e. lines struck or drawn) between or among.

A prologue *interdash'd* with many a stroke,
An art contriv'd to advertise a joke,
So that the jest is clearly to be seen,
Not in the words—but in the gap between.
Cowper. Table Talk.

INTER-DE'AL. Also *Enter*.

A *dealing* between different parties; mutual or reciprocal *dealings* or transactions; a communication or intercourse.

Iren. The Gaulish speech is the very British, the which was very generally used here in all Brittaine, before the comming of the Saxons: and yet is retained of the Welchmen, Cornishmen, and the Brittaines of France, though time working the alteration of all things, and the trading and *interdeale* with other nations round about, have changed and greatly altered the dialect thereof.—*Spenser. Ireland.*

INTER-DI'CT, *v.* } Anciently also written INTERDICT, *s.* } *Enterdit*. Fr. and It. *Interdire*; Sp. *Interdecir*, INTERDI'CTION. } Lat. *Interdicere*, to interINTERDI'CTIVE. } pose a *dictum* or saying, a command.

To interpose a command, a prohibition, or forbiddance; consequentially, to prohibit, to forbid.

Yea let any thyng be done agaynst their pleasure and they will *interdite* the whole realme, sparyng no person.
Tyndall. Works, p. 181.

For so is it in dede that albeit there be writers that say that Peter pence wer graunted by King John for the release of yᵗ *interdiccion*: yet wer they payed indede ere ever King John's great graundfather was borne, & therof is there prose ynough.—*Sir T. More. Workes*, p. 296.

How long shall I in mine affliction mourn?
A burden to myself, distress'd in mind!
When shall my *interdicted* hopes return
From out despair, wherein they live confin'd?
Daniel, s. 46. *To Delia.*

They judged him to bee a banished man, and therefore awarded his goods to be sold in port sale, and himselfe to bee excommunicate, and *interdicted* the use of water and of fire.—*Holland. Livius*, p. 548.

—— O nation miserable!
With an vntitled tyrant, bloody-sceptred,
When shalt thou see thy wholesome dayes againe?
Since that the truest issue of thy throne
By his owne *interdiction* stands accurst,
And do's blaspheme his breed?
Shakespeare. Macbeth, Act iv. sc. 3.

How happy then would it be for God's church, if by the speciall and joynt care of christian princes and states, there might be a generall *interdiction* of this law [licentiousnesse of the presse.—*Bp Hall. The Peace-Maker*, s. 20.

Against a persisting stubbornness, or the fear of a reprobate sense, (will be required) a timely seperation from the flock, by that *interdictive* sentence, lest his conversation unprohibited, or unbranded, might breathe a pestilential murrain into the other sheep.
Milton. Animadversions upon the Remonstrants' Defence.

Let the brave chiefs their glorious toils divide;
And whose the conquest mighty Jove decide:
While we from *interdicted* fields retire,
Nor tempt the wrath of heaven's avenging sire.
Pope. Homer. Iliad, b. v.

——— Six tedious years
Our helpless fathers in despair obey'd
The Papal *interdict*. *Shenstone. The Ruined Abbey.*

And now, appeas'd by delegated sway,
The wily Pontiff scorns not to recall
His *interdictions*. *Id. Ib.*

INTERE'SS, *v.* INTERESS, *n.* INTEREST, *v.* INTEREST, *n.* } Fr. *Intéresser*; It. *Interessare*; Sp. *Interessar*; Lat. *Interesse*, to be between, (*inter* and *esse*.) To *interess* or *interest*, (as the Lat. verb *interest*:—and see DISINTEREST,) is—

To be of consequence or importance; to concern, to involve the concerns, the good or ill; to affect or influence; to move or engage the feelings or affections.

Interest, the noun, says Skinner,—Fœnus vel potius fenus, sic dictum quod *intersit* ejus, qui dat mutuò ut aliquid lucri accipiat. And see the quotation from Smith.

And the knowen truth shal make you free. But the Jewes not perceiuing that Christ ment of that libertee which the gospell teacheth, which libertee doeth not chaunge any worldly aduauncement, as to deliuer the bodie from the *thraesse* that the maister hath ouer it.—*Udal. John*, c. 8.

Hauyng meate for our liuyng, we searche for poyson to kyll vs, we searche to be leste, and maie be assured, without *interest* we commit sinne, seeyng peyne commyng withall.—*Golden Boke*, Let. 8.

The wars so long continued between
The Emperor Charles, and Francis the French King,
Have *interess'd*, in either's cause, the most
Of the Italian Princes.
Massinger. The Duke of Milan, Act i. sc. 1.

Tib. ——— By the Capitoll.
And all our Gods, but that the deare Republick,
Our sacred lawes, and just authoritie
Are *interess'd* therein, I should be silent.
B. Jonson. Sejanus, Act iii. sc. 1.

But wote thou this, thou hardy Titanesse,
That not the worth of any liuing wight
May challenge ought in heauen's *interesse*.
Spenser. Faerie Queene, b. vii. c. 6.

Anjou, a Dutchy, Main, a County great,
Of which the English long had been possest;
And Manus, a city of no small receit,
To which the duke pretended *interest*.
Drayton. The Miseries of Queen Margaret.

But his grace saith, he will neither buy peace with dishonour, nor take it vp at *interest* of danger to ensue.
Bacon. Hen. VII. p. 54.

Such is Scipio (subject for tragedy) restoring the Spanish bride, whom he either loved, or may be supposed to love: by which he gained the hearts of a great nation to *interress* themselves for Rome, against Carthage.
Dryden. On Poetry & Painting.

If they argue, that our notion of God arises not from nature and reason, but from the art and contrivance of politicians: that argument itself forces them to confess, that 'tis manifestly for the *interest* of humane society, that it should be believed there is a God
Clarke. On the Attributes, Introd.

Now the project to rebuild the temple of Jerusalem was a public transaction, the most notorious and *interesting* of that age.—*Warburton. Of Julian's Attempt to rebuild the Temple*, b. i. c. 5.

That [revenue] derived from it [stock] by the person who does not employ it himself, but lends it to another, is called the *interest*, or the use of money. It is the compensation which the borrower pays to the lender, for the profit which he has an opportunity of making by the use of the money.
Smith. Wealth of Nations, b. i. c. 6.

INTERFE'RE, *v.* INTERFE'RENCE. INTERFE'RING, *n.* } Fr. *Entreferir*; Lat. *Inter-ferire*; to strike between, to hacke one foote or legge against the other, as a horse doth, (Minshew.) And Cotgrave,—Fr. *Entreferir*, to interchange some blows; to strike or hit, at once, one another; also to *interfere*, as a horse.

To strike one within another, against another; to be in the way of one another; to impede, to oppose, to clash, to thwart, to intermeddle.

Shall Parthia (shall it to our shame be known)
Revenge Rome's wrongs, ere Rome revenge her own?
Our war no *interfering* kings demands,
Nor shall be trusted to Barbarian hands.
Rowe. Lucan. Pharsalia, b. viii.

At first one may often observe the little saline concretions to lie in rows, sometimes strait enough, and sometimes more or less crooked, with differing coherencies and *interferings*.—*Boyle Works*, vol. iv. p. 606.

The new academy was entirely sceptical; it professed a way of philosophising, in which there was no room for any one to *interfere* with his own opinions; or, indeed, to have any.—*Warburton. The Divine Legation*, b. iii. s. 3.

This circumstance, which is urged against the bill, becomes an additional motive for our *interference*; lest we should be thought to have sold the blood of millions of men, for the base consideration of money.
Burke. On Mr. Fox's East India Bill.

In truth, it is not the *interfering* or keeping aloof, but iniquitous intermeddling, or treacherous inaction, which is praised or blamed by the decision of an equitable judge.
Id. On the Policy of the Allies.

INTE'R-FLUENT. Lat. *Interfluens*, pres. part. of *Interfluere*, to *flow* between or among.
Flowing, or floating, between or among.

We shall not now examine, whether the spring of the air depend upon the springy structure of each aerial corpuscle, as the spring of wool does upon the texture of the particular hairs it consists of, or upon the agitation of some *interfluent* subtile matter.—*Boyle. Works*, vol. ii. p. 503.

INTER-FO'LIATED, i. e. interleaved, (qv.) (*folium*, a leaf.)

And for the latter, so much as I conceive is necessary, I will take care to send you with ye *interfoliated* copy.
Evelyn. Memoirs, vol. ii. *To Mr. Place*, 17th *Aug.* 1696.

INTER-FU'SED. Lat. *Interfundere*, *interfusum*, to pour between or among, (*inter*, and *fundere*, to pour.)
Poured between or among; interspersed.

The kingdom of China is in all parts thereof *interfused* with commodious riuers.
Hackluyt. Voyages, vol. ii. pt. ii. p. 89.

How first began this Heav'n, which we behold
Distant so high, with moving fires adorn'd
Innumerable, and this which yeelds or fills
All space, the ambient aire wide *interfus'd*,
Imbracing round this florid Earth.
Milton. Paradise Lost, b. vii.

Silently as a dream the fabric rose;
No sound of hammer or of saw was there:
Ice upon ice, the well-adjusted parts
Were soon conjoin'd, nor other cement ask'd
Than water *interfus'd* to make them one.
Cowper. Task, b. v.

INTER-JA'CENT. INTERJA'CENCY. } Lat. *Interjacens*, pres. part. of *Interjacere*, to lie between, (*inter*, and *jacere*, to lie.)
Lying between or among; placed or situated between or among.

Whereas its fluctuations are but motions subservient; which windes, stormes, shores, shelves, and every *interjacency* irregulates.—*Brown. Vulgar Errours*, b. vii. c. 17.

Various observations, made at the feet, tops, and *interjacent* parts of high mountains, might perchance somewhat assist us to make an estimate in what proportion, if in any certain one, the higher air is thicker than the lower.
Boyle. Works, vol. i. p. 89.

After the year 500, for one century, or thereabouts, the Saxon forces were employed in subduing the midland parts of Britain, *interjacent* between their two first established colonies, or kingdoms, in the south, or Kent, and in the north, or about Northumberland.
Sir W. Temple. Hist. of England, Introd.

INTER-JA'NGLE, *v.* From *inter*, and *jangle*, (qv.)
To make a dissonant, discordant noise, one with another; to talk or chatter noisily.

And for the divers disagreeing cords
Of *inter-jangling* ignorance, that fill
The dainty ears, and leave no room for words,
The worthier minds neglect, or pardon will.
Daniel. Musophilus.

INTER-JE'CT, *v.* INTERJE'CTION. } Fr. *Interjecter*; Lat. *Interjicere*, to throw between or among, (*inter*, and *jacere*, to throw or cast.)
To throw or cast, to put or place, between or among; to introduce hastily, to rush between.

Dij vestram fidem, O good Lord, it standeth always in the place of an *interjection* of meruayling, and not of callyng on.
Udal. Flowres, fol. 98.

This done, he filled the double and triple intervals; cutting from them also certain parcels from thence, which he *interjected* between these.—*Holland. Plutarch*, p. 855.

But Athryllatus, the physician, a Thasian born, *interjected* some stay of farther searching into this cause.
Id. Ib. p. 864.

His [the flatterer] speeches are full of wondring *interjections*, and all his titles are superlative, and both of them seldome ever but in presence.—*Bp. Hall. Of the Flatterer.*

As I am cholerick, I forbear not only swearing, but all *interjections* of fretting, as pugh! pish! and the like.
Tatler, No. 111.

Your lordship, and your grace! what school can teach
A rhet'ric equal to those parts of speech?
What need of Homer's verse, or Tully's prose,
Sweet *interjections!* if he learn but those!
Cowper. Tirocinium.

I'NTERIM. Lat. *Interim*, which Vossius thinks may be (*inter eam*, i. e. *rem*.) Applied to—
The time between, the mean time.

Betweene the acting of a dreadfull thing,
And the first motion, all the *interim* is
Like a phantasma, or a hideous dreame.
Shakespeare Julius Cæsar, Act ii. sc. 1.

They drew up all the points of Religion in a book, which was best known by the name of the *Interim*, because it was to last during that interval, till a General Council should meet in Germany.
Burnet. History of the Reformation, an. 1548

His hands in the *interim* remain tied to do it at one precise time, nor is he at liberty to advance the happy event one moment sooner.
Search. Light of Nature, vol. ii. pt. iii. c. 26.

INTER-JOIN, *v.* To join between or among; one with another.

——— So fellest foes,
Whose passions, and whose plots have broke their sleep
To take the one the other, by some chance,
Some tricke not worth an egge, shall grow deere friends
And *inter-ioyne* their issues.
Shakespeare. Coriolanus, Act iv. sc. 4.

INTE'RIOR, *adj.* INTE'RIOR, *n.* INTE'RIORLY. INTE'RNAL. INTE'RNALLY. } Fr. *Intérieur*; It. *Interiore*; Sp. *Interior*; Lat. *Interior*; Fr. *Interne*; It. and Sp. *Interno*; Lat. *Internus*, from *interus*, inward.
Inward, towards the middle or centre.

Rather desiryng soner to die, thē lenger to liue, and peraucenture for this cause, that her *interiour* lye sawe priuily, and gaue to her a secrete monicion of the great calamities and aduersities, whiche then did hang ouer her hed.
Hall. Edw. IV. an. 10.

Oh, that you could turn your eyes toward the napes of your necks, and make but an *interiour* survey of your good selues.—*Shakespeare. Coriolanus*, Act ii. sc. 1.

What many men desire,—that Many may be meant
By the foole multitude that choose by show,
Not learning more then the fond eye doth teach,
Which pries not to th' *interior*.
Id. The Merchant of Venice, Act ii. sc. 9.

The divine nature sustains and *interiourly* nourisheth all things.—*Donne. History of the Septuagint*, p. 205.

The midland towns are most flourishing, which shows that her riches are *intern*, and domestick.—*Howell.*

That doth with cureless care consume the hart,
Corrupts the stomacke with gall vitious,
Cross-cuts the liuer with *internall* smart,
And doth transfix the soule with death's eternall dart
Spenser. Faerie Queene, b. iii. c. 10

No object greets my soul's *internal* eyes,
But divinations of sad tragedies;
And care takes up her solitary inn,
Where youth and joy their court did once begin.
Drayton. Queen Margaret to De La Poole.

He, though from heaven remote, to heaven could move,
With strength of mind, and tread th' abyss above,
And penetrate, with his *interior* light,
Those upper depths, which nature hid from sight
Dryden. Ovid. Met b. xiii.

If all depended upon the frame of our bodies, there must be some *internal* organs within us, as far above the organs of brutes, as the operations of our minds are above theirs.
Stillingfleet, vol. iii. Ser. 7.

For if holy orders were given to none but to those who were well qualified, and seemed to be *internally* called by a divine vocation, the church must soon put on a new face.
Burnet. History of the Reformation, an. 1547.

This fall of the monarchy was far from being preceded by any exterior symptoms of decline. The *interiour* were not visible to every eye.—*Burke. On a Regicide Peace*, Let. 1.

Her frontier was terrible, her *interiour* feeble.
Id. Ib. Let. 2.

In my opinion there never was seen so strong a government *internally* as that of the French municipalities.
Id. On French Affairs.

INTER-KNO'WLEDGE. From *inter*, and *knowledge*, (qv.)—

Knowledge, between or among; possessed between or among, in common.

See how they now bathe themselves in that celestial blisse, as being so fully sated with joy and happinesse, that they cannot so much as desire more: see them in mutuall *interknowledge*, enjoying each other's blessednesse.
Bp. Hall. A Recapitulation of the whole Discourse.

INTER-LA'CE, *v.* Also *Enter*, (qv.) As the Fr.—

"*Entrelasser*, to fold, plait; twine or entangle one within another; to set, put, or thrust in, between, or among," (Cotgrave.)

For first as touching his goodly doctrine *interlaced* here and there by the waye.—*Sir T. More. Workes*, p. 739.

So forth the noble lady was ybrought,
Adorn'd with honour and all comely grace:
Wherto her bashfull shamefastnesse ywrought
A great increase in her faire blushing face;
As roses did with lilies *interlace*.
Spenser. Faerie Queene, b. v. c. 3.

——— Here, to the sight,
Apples of price, and plenteous sheaves of corn,
Oft *interlac'd*, occur, and both imbibe
Fitting congenial juice. *J. Philips. Cider*, b. i.

——— There the flushing peach,
The apple, citron, almond, pear, and date,
Pomegranates, purple mulberry, and fig,
From *interlacing* branches mix their hues
And scents, the passenger's delight.—*Glover. Leonid.* b. ii.

INTER-LA'RD, *v.* Fr. *Entrelarder*.
To lay *lard* between; to season, or dress, or intermix with *lard*: generally, to lay in between or interlay; to intermix.

Whose grain doth rise in flakes, with fatness *interlarded*,
Of many a liquorish lip, that highly is regarded.
Drayton. Poly-Olbion, s. 26.

And yet howsoever I make hast, I will not overpasse the multitude of others, but *interlard* (as it were) and disperse them among, as occasion shall be offered.
Holland. Plinie, b. xxxiv. c. 8.

——— And oft
They *interlard* their native drinks with choice
Of strongest brandy, yet scarce with these acids
Enabled to prevent the sudden rot
Of freezing nose, and quick-decaying feet.
J. Philips. Cider, b. ii.

INTER-LA'Y, *v.* To *lay* in between or among.

Being pris'ners there not for their merit laid,
But for their blood; and to the end whereby
This chain of nature might be *interlaid*
Between the father and his high intents,
To hold him back, to save these innocents.
Daniel. Civil Wars, b. iv.

INTER-LE'AVE, *v.* To lay *leaves* (sc. of paper) in or between; to interfoliate.

His memory was so tenacious, that he trusted every thing to it: or, if he may be said to have kept a common-place, it was nothing more than a small *interleaved* pocket-almanack, of about three inches square.
Warburton. Works, vol. i. p. 87. *Life by Hurd.*

INTER-LI'NE, *v.* / INTERLI'NEAR. / INTERLI'NEARY, *adj.* / INTERLI'NEARY, *s.* / INTERLI'NEARILY. / INTERLINEA'TION. / INTERLI'NING, *s.* } Fr. *Entreligner*; It. *Interlineare*; Sp. *Entrelinear*, from Lat. *Inter*, and *linea*, a *line*.

To place or put, to draw *lines* between; to inscribe, to write *lines* between, (sc.) other *lines*.

I write, indite, I point, I raze, I quote,
I *interline*, I blot, correct, I note.
Drayton. Matilda to K. John.

Which who reads thrice, and rubs his rugged brow,
And deep intendeth every doubtful row,
Scoring the margent with his blazing stars,
And hundreth crooked *interlineurs*
(Like to a merchant's debt-roll new defac'd,
When some crack'd manour cross'd his book at last)
Bp Hall, b. iv. Sat. 1.

In *Isaiah* the LXX use the word *ενιεκοπον* or bishop: but there they use it for the Hebrew word *nechosheth*, which the Grecks usually render by *εφοδιακτης, φορολογος, πρακτωρ*, and the *interlineary* translation by *Exactores*
Bp. Taylor, vol. iii. Ser. 4.

Not to reckon up the infinite helps of *interlinearies*, breviaries, synopses, and other loitering gear.
Milton. Of Unlicens'd Printing.

Certaine common principles there are (together with this law) *interlinearily* written in the tables of the heart, as that we must doe as we would be done to: that there is a God: that this God is infinite in justice and truth, and must be served like himselfe.—*Bp. Hall. The Great Impostor.*

Now backs of letters, though design'd
For those who more will need 'em,
Are fill'd with hints, and *interlin'd*,
Himself can hardly read 'em.—*Swift. To Mr. Pope.*

The beadle pretended that it might be said, that he had falsified the act: Bellay answered, that was the reason why they desired the act: he was present when it was passed, and had minuted it; but since Bede and his complices repented that they had signed it, and that the minute they had signed was in some places dashed and *interlined*, they might make new dashings and *interlineations*, therefore he prayed the president to command the beadle to bring him the minute that he said was conform to the original.
Burnet. History of the Reformation, an. 1530.

At the end, the register and clerk of the court do not only attest it with their hands and marks, but reckon up the number of the laws, with the *interlineage* that are in every page.—*Id. Ib.* an. 1529.

Nor has remembrance been unfrequently compared to reading a written memorandum, which being obliterated gives us imperfect information or none at all, or being erased or *interlined* in our absence leads us into mistakes.
Search. Light of Nature, vol. i. pt. i. c. 2.

I have looked into Paguin's *interlineary* version, and find that the Latin translation will enable you to form a just idea of this criticism.—*Law. Theory of Religion*, pt. ii.

Of these lines, and of the whole first book, I am told that there was yet a former copy, more varied, and more deformed with *interlineations*.—*Johnson. Life of Pope*

INTER-LI'NK, *v.* To connect one with another, (as the *links* of a chain.)

That commonwealth, was so strongly jointed, and with such infinite combinations *interlinked*, as one nail or other ever held up the majesty thereof.—*Daniel. Def. of Rhyme.*

For of her barons brave, and ladies fair,
(Who had they been elsewhere most fair had been)
Many an incomparable lovely pair,
With hand in hand were *interlinked* seen,
Making fair honour to their sovereign queen.
Davies. On Dancing.

The beauty of the subject inspires us with love and admiration for the pictures, as the fair mixture causes us to enter into the subject which it imitates, and imprints it the more deeply into our imagination and our memory: these are two chains which are *interlinked*, which contain, and are at the same time contained.—*Dryden. Art of Painting*, § 71.

INTER-LOCU'TION. / INTERLO'CUTOR. / INTERLO'CUTORY. } Fr. *Interlocution*; It. *Interlocuzione*; Sp. *Interlocucion*; Lat. *Interlocutio*, (*inter*, and *loqui*, to speak; Gr. *Λεγειν*.)

A speaking between or among, one another; between or among different persons; one after another; talk or conversation.

A good continued speech, without a good speech of *interlocution*, shewes slowenesse.—*Bacon. Ess. Of Discourse.*

Sometime the plainest and most intelligible rehearsall of them [the Psalms] yet they sauour not, because it is done by *interlocution*, and with a mutuall returne of sentences from side to side.—*Hooker. Ecclesiasticall Politie*, b. v. § 37.

And the *interlocutors* with Jesus having finished their embassy of death (which they delivered in formes of glory representing the excellencies of the reward together with the sharpnesse of the passage and interval) departed, leaving the apostles full of fear, and wonder and extasie.
Bp. Taylor. The Great Exemplar, pt. iii. s. 11.

These *interlocutorie* formes of speech what are they else but most effectuall, partly testifications, and partly inflammations of all pietie? When and how this custome of singing by course came vp in the Church, it is not certainly known.
Hooker. Ecclesiasticall Politie, b. v. § 39.

Nor need I make the *interlocutors* speak otherwise than freely in a dialogue, wherein it was sufficiently intimated, that I meant not to declare my own opinion of the arguments proposed, much less of the whole controversy itself
Boyle. Works, vol. i. p. 462.

The *interlocutor* in the Tusculans is mark'd by the letter A, as Cicero is by M.—*Bentley. Rem. of Free-thinking*, § 33

The recitative consequently is of two kinds, narrative and *interlocutory*.—*Jayo. Adam. An Oratorio.*

It is easy to observe, that the judgment here given is not final, but merely *interlocutory*, for there are afterwards further proceedings to be had, when the defendant hath put in a better answer.—*Blackstone. Commentaries*, b. iii. c. 24

INTER-LO'PE, *v.* / INTERLO'PER. / INTERLO'PING. } *Interlopers* (says Skinner) are traders who exercise their trade contrary to the laws of merchandise; from the Lat. prep. *Inter*, and the Dut. *Loopen*, to run; those who *run in between* and intercept the commerce of others.

To come in between; to intrude, to invade.

In which number I doe not include those private *interlopers* intelligence, that lye abroad only to feed some vaine cameleons at home with the ayre of newes, for no other purpose save idle discourse.—*Bp. Hall. Quo Vadis?* § 2.

The king, inflam'd with her love the more for that he had been so long defrauded and robb'd of her, resolv'd not only to recover his intercepted right, but to punish the *interloper* of his destin'd spouse.—*Milton. History of England*, b. v.

You should have given so much honour then to the word preacht, as to have left it to God's working without the *interloping* of a liturgy baited for them to bite at.
Id. Animad. upon the Remonstrants' Defence

His majesty and council seem to have put some discountenance upon that opinion, by the liberty of countenance given, for so many years past, to the *interloping* trade.—*Sir W. Temple. Letter to the Governor and Company of Merchant Adventurers, March* 26, 1675.

They see plainly, whatever privileges are allowed your company at Dort will be given by the other towns, either openly or covertly, to all those *interlopers* who bring their woollen manufacture directly thither.—*Id. Ib.*

But Hymen, when he heard her name,
Call'd her an *interloping* dame.—*Cotton. Life*, Vision 8.

INTER-LUDE. / INTERLUDER. } Lat. *Inter-lud-ere*, to play between.

Something played between, (sc. the parts of the regular drama, the main or principal entertainment.)

Such were the auncient *interludes*,
So wher they liked than.—*Drant. Horace*, b. i. Sat. 10

But first I'll tell you, by this honest ale,
In my conceit this is a pretty tale;
And if some handsome players would it take,
It (sure) a pretty *interlude* would make.
Drayton. The Moon-Calf

What a benefit this would be to our youth and gentry, may be soon guest by what we know of the corruption and bane which they suck in daily from the writings and *interludes* of libidinous and ignorant poetasters.
Milton. The Reason of Church Government, b. ii.

They make all their schollers play boyes! Is't not a fine sight, to see all our children made *enterluders!*—*B. Jonson. The Staple of Newes*, Act iii. *The third Intermeane.*

"Sixteenthly, No plays or *interludes* to be acted in the churches."—*Burnet. Hist. of the Reformation*, an. 1542.

Many of the old *interludes* and Moralities before the time of Shakespeare were chiefly, but not entirely, composed of lines of twelve or fourteen syllables; and that sort of metre was generally appropriated to the Vice in the Moralities, and to the clown or buffoon in other *interludes*.
Malone. Dryden. On Dramatick Poesy, Note.

INTER-LU'ENCY. Lat. *Inter-luens*, from *Inter-luere*, to wash between.

Those parts of Asia and America which are now dis-joyned by the *inter-luency* of the sea, might have been formerly in some age of the world contiguous to each other.
Hale. Origin. of Mankind, p. 193.

INTER-LU'NAR. / INTERLU'NARY. } Fr. *Interlunaire*.
The season *between* the going out of the old and the coming in of the new *moon*.

The sun to me is dark
And silent as the moon,
When she deserts the night
Hid in her vacant *interlunar* cave.
Milton. Samson Agonistes.

If we add the two Egyptian days in every month, the *interlunary* and plenilunary exemptions, eclipses of sun, &c.
Brown. Vulgar Errours, b. iv. c. 13

INTER-MA'RRY, *v.* } To *marry* or wed *be-*
INTERMA'RRIAGE. } *tween* or among, (sc. families with each other.)

One while the impediment of spiritual cognition is stretched so far, without any colour of divine authority, as that (what by baptism, what by confirmation,) twenty several persons are excluded from the capacity of *inter-marriage*.
Bp. Hall. Cases of Conscience, Decad. 4. Case 5.

About the middle of the fourth century from the building of Rome, it was declared lawful for nobles and plebeians to *intermarry*; which custom among many other states has proved the most effectual means to ruin the former, and raise the latter.—*Swift. Contests in Athens and Rome.*

In this very reign, instead of the English speaking Norman, the Normans began generally, by force of *inter-marriages*, ordinary commerce and conversation, to use the English tongue.—*Sir W. Temple. Hist. of England.* Introd.

As the Gentoo tribe never *intermarry*, India may properly be said to contain four different nations.
Mickle. Inquiry into the Bramin Philosophy.

This prohibition of *intermarriage* gives us a very mean idea of Indian policy.—*Id. Ib.*

INTER-ME'DDLE, *v.* } Also anciently *En-*
INTERME'DDLER. } *ter*, (qv.) Fr. *Entre-*
INTERME'DDLING, *n.* } *mesler*,—
INTER-ME'LL. } To intermix, to intermingle, to interdeal; to mix or mingle among, (sc. other people and their concerns;) to busy or be busy in the concerns of others.

And many a rose-leafe full long
Was *intermedled* there among.—*Chaucer. Rom. of the R.*

The lyfe of this wretched world is alway *intermelled* with moche bitterness.—*Fisher. Psalms.*

Thys kynde of workemanshippe *intermedled* of stone and timber, keepyng theyr courses euen and directly by line and leuell, is no euil syght.—*Goldinge. Cæsar.* fol. 191.

So *intermedling* thëselues wyth the rest of theyr company that fled, al such forasmuch as there were neyther woodes nor mountaynes to hyde them, they were al slaine.
Id. Ib. fol. 218.

By many reasons & remonstrances, *intermedled* with praier, they besought him not to suffer them, descended from the Tuscans, of the same bloud and name, to live needie and forlorn in perpetual exile.
Holland. Livie, p. 49.

Cannot the busy world let me alone,
To bear alone the burden of my grief,
But they must *intermeddle* with my moan,
And seek t' offend me with unsought relief?
Daniel. From Octavia to Marcus Antonius.

What care of state can stir without their rowing? What kingdome either stands or falls without their *intermedling?*
Bp. Hall. Pharisaisme & Christianitie.

In adjudging whereof, or differences that shall arise between any of the provinces, the rest shall not *intermeddle* further than to intercede towards an agreement.
Sir W. Temple. On the United Provinces, c. 1.

Her [the queen's] secretary and treasurer for the reasons that these officious *intermeddlers* demanded their continuance, ought never to have been admitted into the least trust.
Swift.

Here unmolested, through whatever sign
The sun proceeds, I wander. Neither mist,
Nor freezing sky nor sultry, checking me,
Nor stranger *intermeddling* with my joy.
Cowper. Task, b. vi.

In truth, it is not the interfering or keeping aloof, but iniquitous *intermeddling*, or treacherous inaction, which is praised or blamed by the decision of an equitable judge.
Burke. On the Policy of the Allies.

INTER-ME'DIATE, *v.* } Fr. *Intermédiat*; It. *Intermediato*; Sp. *Intermedio*; Lat. *Inter-medius*; *middle*, *between* or among others.
INTERME'DIATE, *adj.*
INTERME'DIACY.
INTERME'DIAL.

In the *middle*, between, or among others; between two points, (sc.) of time or space; standing, lying, or coming between, interposing.

We make it our chief request, and that in a more especial manner to your Majesty, that you would solicite the Duke of Savoy by letters, and by interposing your *intermediating* authority, endeavour to avert the horrid cruelty of this edict.
Milton. Letters of State. Oliver to Gustavus Adolphus.

When it [prayer] is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the *intermedial* regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.
Bp. Taylor, vol. i. Ser. 13.

As sickness, and war, and other *intermedial* evils were lesser strokes in order to the final anger of God against their nation; so are these and spiritual evils *intermedial*, in order to the eternal destruction of sinning and unrepenting Christians.—*Id. Ib.* Ser. 8.

The first and principal manner of drawing is that with the pen: the next with crayon, whether black, white, red, or any other of the *intermedial* colours, upon paper either white or coloured.—*Evelyn. Sculptura*, b. i. c. 5.

First he [St. Paul] had represented to him the most perfect joys of the third, or highest heaven, of which we hope to be partakers after the resurrection, and then, lest so long an expectation should discourage us, he saw also the *intermediate* joys of Paradise, wherewith the souls of the faithful are refreshed until the resurrection.—*Bp. Bull.* vol. i. ser. 3.

In birds the auditory nerve is affected by the impressions made on the membrane by only the *intermediacy* of the columella.—*Derham. Physico-Theology*, b. iv. c. 3. Note 20.

On the fourth of February the Parliament sate, upon a prorogation of fourteen months, (for in the Record there is no mention of any *intermedial* prorogation,) where a great many laws, relating to civil concerns, were passed.
Burnet. History of the Reformation, an. 1536.

He [Plutarch] thinks it absurd that there should be no mean betwixt the two extremes of an immortal and a mortal being, that there cannot be in nature so vast a flaw, without some *intermedial* kind of life, partaking of them both.
Dryden. The Life of Plutarch.

Arviragus, the king's son, having escaped with life in the late battle, had employed the *intermediate* time in privately collecting his father's scattered forces, to put him again into a condition of facing the enemy.—*Mason. Caractacus*, Arg.

INTER-ME'SSES. *Inter*, and *mess*, (qv.) a service of meat.

Applied (met.) by Evelyn to some little publications as services or offerings to the public to refresh and amuse.

[To these I likewise added] some other *intermesses*, which might divert within doors, as well as altogether without.
Evelyn. Mem. vol. ii. *To Lady Sunderland, 4th Aug.* 1690.

INTER-MIGRA'TION. From *Inter*, and *migration*, from *migrare*, atum, to *migrate*, to move, (from one dwelling-place to another.)

Motion from one dwelling-place to another, so as to interchange dwelling-places.

Nay let us look upon men in several climates, though in the same continent, we shall see a strange variety among them in colour, figure, stature, complexion, humor; and all arising from the difference of the climate, though the continent be but one, as to point of access and mutual intercourse, and possibility of *intermigrations*.
Hale. Origin. of Mankind, p. 200.

INTE'R-MINABLE. } Fr. *Interminé*; It. *Interminabile*; Sp. *Interminable*; Lat. *Interminatus*; *in*, (priv.) and *terminatus*, from *terminare*, *terminum dare*, to bound, to fix the bound or *terminus*; Gr. Τερμ-ων, ονος.
INTE'RMINABLY.
INTE'RMINATE.
INTE'RMINATED.
INTERMINA'TION.
INTE'RMINED.

That cannot be bounded, limited, or ended; boundless, illimitable, endless.

Where is & shall be eternall
Joy, incomparable myrth without heavinesa,
Love with charity and grace celestiall,
Lasting *interminable*, lacking no goodnesa.
R Gloucester. Found. of the Abbey of Gloucester, p 584.

But thilke thing than, that hath and comprehendeth togider all the plentie of the life *interminable*, to whome there ne fayleth nought of the future, and to whome ther nys nought of the preterite escaped or passed, thilk same is ywitnessed and proued by righte to ben eterne.
Chaucer. Boecius, b. v.

And so that God, whose goodnes is inestimable, dothe damne so houge a noumber of people to intollerable and *interminable* tormentes onely for his pleasure.
Sir T. More. Workes, p. 273.

As if they would confine th' *interminable*
And tie him to his own prescript,
Who made our laws to bind us, not himself.
Milton. Samson Agonistes.

Why do we fix our thoughts upon these cottages of clay, which are every hour going into dust, and not make sure work of those glorious and eternall mansions, wherein dwells our *interminable* and incomprehensible blessednesse.
Bp. Hall. The Character of Man. A Sermon.

A kingdome restored magnificently, *interminably*: and two of these three witnesses had so swallowed this hope, that they had put in for places in the state to be his cheefe peeres.—*Id. Cont. Christ Transfigured.*

Within a thicket I repoade; when round
I ruffled vp faine leaues in heape, and found
(Let fall from heauen) a sleepe *interminate*.
Chapman. Homer. Odyssey, b. vii.

——— Plains immense
Lie stretch'd below, *interminable* meads
And vast savannahs, where the wandering eye,
Unfixt, is in a verdant ocean lost.—*Thomson. Summer.*

The Epicurean hypothesis admits not of such an *interminate* division of matter, but will have it stop at certain solid corpuscles, which, for their not being further divisible, are called atoms, ἀτομοι.—*Boyle. Works*, vol. iii. p. 661.

Nor, beauteous only shows the cultured soil,
From this cool station. No less charms the eye
That wild *interminable* waste of waves.
Grainger. The Sugar-cane, b. iii

——— On her [Virtue's] brow to place the crown
Of uncorrupted praise; through future worlds
To follow her *interminated* way,
And bless Heaven's image in the heart of man.
Akenside. Pleasures of Imagination, b. i.

INTE'R-MINATED. } Lat. *Inter-minatus*,
INTERMINA'TION. } from *inter-minari*: *inter* is emphatical.
Threatened, menaced.

Enough, enough of these *interminated* judgements, wherewith, if I would follow the steps of the prophets, I might strike your hearts with just horrour.—*Hale. Remains*, p 163.

God forbids any image and similitude to be made of himself, or any thing else in heaven, or in earth, or in the sea, and that with threatenings and *interminations* of his severe judgements against them that did make them for worship
Bp. Taylor. Dissuasive from Popery, pt. ii. b. ii. s. 6.

INTER-MI'NED. Intermixed with *mines*.

Her large oaks so long green, as summer there her bowers
Had set up all the year, her air for health refin'd,
Her earth with allom veins so richly *intermin'd*.
Drayton. Poly-Olbion, s. 28.

INTER-MI'NGLE, *v.* From *inter*, and *mingle*, (qv.) from A. S. *Mæng-an*, to mix.
To mix or blend one with another; to intermix.

And springyng herbes reapt up with brasen sithes,
Were sought after the right course of the moone;
The venim blacke *intermingled* with milke.
Surrey. Virgile. Æneis, b. iv.

When they saw once the Romans running apace in disaray toward the citie, they made a false aarme, crying alowd that the Carthaginians were at hand, and that both enemies and friends togither *intermingled*, would enter the cittie, unlesse they made better hast to shut gates
Holland. Livie, p. 358.

The providence of God hath so contrived it, that our good and evil days, our days of prosperity and adversity, should be *intermingled* each with the other.—*Bp. Bull*, vol. ii. Ser 16.

——— So sportive is the light
Shot through the boughs, it dances as they dance,
Shadow and sunshine, *intermingling* quick,
And dark'ning and enlight'ning, as the leaves
Play wanton, ev'ry moment, ev'ry spot.
Cowper. Task, b. i.

INTER-MI'T, *v.* } Fr. *Entremettre*; It. *Intermettere*; Sp. *Intermitir*; Lat. *Intermittere*, *inter*, and *mittere*, *facere* ut *eat*, to cause to go.
INTERMI'TTENT.
INTERMI'TTINGLY.
INTERMI'SSION.
INTERMI'SSIVE.

To cause to go between, (sc. so as to stand in the way,) and, consequentially, to stop or stay, to interrupt, to discontinue, to delay or cease awhile.

Yet once againe, my muse, I pardon pray,
Thine *intermitted* song if I repeate.
Wyatt. Of the Death of the Countesse of Pembroke.

When Kyng Edward knewe of the erles landyng, and of the great repayre of the people, that to hym incessantly without *intermission* dyd resorte, he then began to thynke on his businesse.—*Hall. Edw. IV.* an. 9.

And now by means of th' *intermitted* war
Many most valiant men impov'rished,
Only by him fed and relieved are;
Only respected, grac'd, and honoured.
Daniel. Civil Wars, b. v.

And when he had remained there foure dales, by the same river he went down to Martis Castra, troubled sore by the way with fits of an *intermittent* ague.
Holland. Ammianus, p. 420.

And undoubtedly these grains or motes willingly left in that eye, keep the sight of it from being laid wide open towards the object, suffering it to look up but *intermittingly*, in such a sort, as material grains or motes got into our natural eyes, keep them twinckling and half open.
Mountague. Devoute Essayes, pt. ii. Treat. 6. s. 2.

But *intermission* suffers men dispute
What dangers are, and cast with further care.
Daniel. Civil Wars, b. iii.

Wounds will I lend the French, instead of eyes,
To weepe their *intermissive* miseries.
Shakespeare. Hen. VI. Act i. sc. 1.

And now two nights, and now two days were past,
Since wide he wander'd on the watery waste:
Heav'd on the surge with *intermitting* breath,
And hourly panting in the arms of death.
Pope. Homer. Odyssey, b. v.

The doctor is curing her almost as one of an *intermittent* fever.—*Boyle. Works*, vol. vi. p. 477.

The king wrought himself into as grave a deportment as he could: he heard many prayers and sermons, some of a great length. I remember in one fast day there were six sermons preached without *intermission*.

Burnet. Own Time, b. i.

The latter [novelty] belongs to objects that work new openings into old trains, and so give them a play that was not common to them before; or else renew a former course of thought that had been long *intermitted*.

Search. Light of Nature, vol. i. pt. i. c. 10.

Scourge after scourge, and blows succeeding blows!
Lord, has thy hand no mercy, and our woes
No *intermission*? Gracious Being, please
To calm our fears, and give the body ease!

Harte. Religious Melancholy.

As to me, I was always steadily of opinion that this disorder was not in its nature *intermittent*.

Burke. On a Regicide Peace, Let. 2.

INTER-MI'X, *v.* } Lat. *Inter-misc-ere*, to *mix* between or among others, to *mix* together, (*inter*, and *misc-ere*; A. S. *Misc-an*; *misc*, by transposition, becomes *mics*, i. e. *mix*.)
INTERMI'XTION. }
INTERMI'XTURE. }

To mingle or blend one within another; to intermingle.

When they have lain a little space on the ground, the priest giveth them a sign to rise; then they sing praises unto God, which they *intermix* with instruments of music.

Sir T. More. Utopia, by Robinson, b. ii. c. 11.

Al these false sectes of thē may be discerned & knowen from his very true church, yt is to say, frō the whole congregacion of true christen people in this world, which, without *intermixciō* of obstinate heresies, professe the ryghte catholike faith.—*Id. Workes*, p. 202.

Ten kings had from the Norman conq'ror reign'd,
With *intermix'd* and variable fate,
When England to her greatest height attain'd
Of power, dominion, glory, wealth, and state.

Daniel. Civil Wars, b. i.

But for *intermixture* of rivers, and contiguity of situation, the inlands of Montgomery, Radnor, and Brecknock, are partly infolded.—*Drayton. Poly-Olbion*, s. 6. *Selden. Illust.*

The philosophy then in fashion was so *intermixed* with their divinity, that the king understood it too.

Burnet. History of the Reformation, b. i.

I know that, because of the *intermixture* of some obscurer texts of Scripture with the clear ones, there are divers well-meaning and devout persons, that leave the study of it for that of other books of religion, which, by leaving out all such difficulter matters, seem to promise more of instruction.—*Boyle. Works*, vol. ii. p. 269.

Where slow beneath that bank the silver stream,
Glides by the flowery lale, and willow groves
Wave on its northern verge, with trembling tufts
Of osier *intermix'd*.

Scott. Amwell.

In the course of that high administration which he now exercises, he may indeed judge certain *intermixtures* of adversity to be proper for our improvement.

Blair, vol. ii. Ser. 5.

INTER-MU'NDANE. From Lat. *Inter*, and *mundanus*, from *mundus*, the world. The Lat. *Intermundia*,—

The space between different worlds. See an extract from Boyle, in v. *Interplanetary*.

The vast distance between these great bodies, are called *intermundane* spaces, (*i. e.* between the sun and planets and fixed stars.)—*Locke. Elements of Natural Philosophy*, c. 2.

INTER-MU'TUAL. } From *inter* and *mutual*,
INTERMU'TUALLY. } (qv.) Lat. *Mutuus*, reciprocal or alternate. The *inter*, prefixed to *mutual*, can only be for the sake of emphasis.

Reciprocal or alternate.

A solemn oath religiously they take,
By *intermutual* vows protesting there,
This never to reveal, nor to forsake
So good a cause, for danger, hope, or fear.

Daniel. Civil Wars, b. iii.

Which presently enacted, was (beside)
Proclaim'd throughout with all solemnities
And *intermutually* there ratify'd
With protestations, vows, and oaths likewise.

Id. Ib. b. vii.

INTE'RNAL. See INTERIOR.

INTER-NA'TIONAL. A modern word in established use.

INTER-NE'CINE. } Lat. *Internecinus*, or *in-*
INTERNE'CION. } *ternecius*; from *inter*, and *necare*, to kill. *Inter* vim augendi habet. *Internecium* bellum; bellum pestiferum, capitale, exitiosum; deadly and destructive war.

Aiming at the utter destruction of each other.

Th' Egyptians worship'd dogs, and for
Their faith made *internecine* war.—*Hudibras*, pt. i. c. 1.

And if by the estimate of that one man, we might make a calculation of those that were slain by the Assyrian, Babylonian, Persian, and Grecian monarchies, by Cyrus, Darius, Astyages, Alexander, and his succeeding captains; by Marius, Sylla, Pompey, Vespasian, and the succeeding Roman emperors; by Tamberlane and the Scythians; by the Goths, Vandals, Turks, Tartars, Muscovites, Persians, Moors, and Christians; by the wars in this little spot of England; by the late wars in France, Spain, Germany; by the Spaniards in the West Indies; the number of *internecions* and slaughters would exceed all arithmetical calculation.—*Hale. Origin. of Mankind*, p. 215.

INTER-NE'CTION. Lat. *Inter-nectere*; to *knit*, to bind, to fasten.

A fastening together; a conjunction.

But this figure being broken by man's irregularitie, the wisdom of God *reconnected* the whole frame, changing the form into a kind of chain; wherein he coupled his own goodness and man's evils by so admirable an *internection* that ev'n the worst parts of the chain drew some good after them.

Mountague. Devoute Essayes, pt. ii. Treat. 4. s 1.

INTER-NO'DIAL, i. e. *Inter-nodos*. The quotation explains the word.

But the *inter-nodial* parts of vegetables, or spaces between the joynts, are contrived with more uncertainty.

Brown. Cyrus' Garden, c. 3.

INTER-NU'NCIO. } It. *Internunzio*; Sp.
INTERNU'NCE. } *Internuncio*; Lat. *Internuncius*; *inter*, and *nuncius*, one who brings something *new*, from Neos, *new*, quia aliquid *novi* apportat.

One who bears *news* between or among, from one to another; a messenger between different parties.

And if we come to ask a reason of aught from our dear mother, she's invisible, under the lock and key of her prelates, her spiritual adulterers; they only are the *internuncios*, or the go-betweens, of this trim devis'd mummery.

Milton. Animad. upon the Remonstrants' Defence.

Intelligence is familiarly convey'd by the *inter nunce* of pidgeons trained up for the purpose, that is, carried in open cages from the dove-houses, and freed with their letters of advice, (contriv'd in narrow scrowls about their bodies, and under the wing) which they bring with wonderful expedition

Evelyn. Navigation & Commerce.

The *internuncio* at Brussels proceeded to censure those that were for it, as enemies to the papal authority.

Burnet. Own Time, an. 1662.

INTER-PA'LE, *v.* See IMPALE.

To place *pales* between; to interlace with *pales*; generally, to interlace.

He ware upon his head a diademe of purple *interpaled* with white, like as Darius was accustomed.

Brende. Quintus Curtius, fol. 151.

INTER-PA'USE. Lat. *Pausa*; Gr. Παυ-ειν, to cease.

A *pause* or cessation between.

And therefore this all other courses stay'd,
And outwardly these inward hates agreed,
Giving an *interpause* to pride and spite;
Which breath'd but to break out with greater might.

Daniel. Civil Wars, b. vi.

INTER-PE'LL, *v.* } Fr. *Interpeller*; Sp.
INTERPE'AL, *v.* } *Interpelar*; It. *Interpel-*
INTERPELLA'TION. } *lazione*; Lat. *Interpellare*; to interrupt any one speaking, (*inter*, and *pellare*, loqui, to speak.)

To interrupt any one speaking; generally, to interrupt; consequentially — to interfere, to intercede.

He sytteth now on the right hand of his father almighty, cōtinuallye he maketh *interpellacion* for vs sinners, and shall come at the latter day to iudge the quicke & the dead.

Bale. Apologie, fol. 8.

Hope hath her end! and Faith hath her reward!
This being thus: why should my tongue or pen
Presume to *interpell* that fulnesse, when
Nothing can more adorne it then the seat
That she is in, or make it more compleat?

B. Jonson. On my Muse, Elegie 9.

Here one of us began to *interpeal*
Old Mnemon.—*H. More. On the Soul*, pt. i. b. iii. s. 31.

Wherewith St. Ambrose and St. Austine were so extremely taken up, that the latter makes no little com; aint of the importunity of those continuall *interpellations*

Bp. Hall. A Defence of the Humble Remonstrance.

They saw and worshipped thee, leasurely ascending up through the region of this lower heaven, till a cloud intercepted thee from their sight, neither then could easily be taken off, either by the interposition of that dark body, or by the *interpellation* of angels.

Id. The Great Mystery of Godliness, § 15

We speak his sence, we live his life, we breath his accents, we desire in order to his purposes, and our persons are gracious by his holiness, and are accepted by his *interpellation* and intercession in the act and offices of Christ

Bp. Taylor, vol. ii. Ser 2.

INTER-PLA'CE, *v.* To *place*, to put, between or among.

Or was the pow'r of lords (thus *interplac'd*
Betwixt the height of princes, and the state)
Th' occasion that the people so embrac'd
Their actions, and attend on this debate.

Daniel. Civil Wars, b. viii.

And that your nature, virtue, happy birth,
Have therein highly *interplac'd* your name,
You may not run the least coutac of neglect.

Id. To Lady Anne Clifford

INTER-PLA'NETARY. Spaces — between the *planets*.

By the air I commonly understand, that thin fluid diaphanous, compressible, and dilatable body, in which we breathe, and wherein we move, which envelopes the earth on all sides to a great height above the highest mountains, but yet is so different from the æther (or vacuum in the *intermundane* or *interplanetary* spaces, that it refracts the rays of the moon and other remoter luminaries

Boyle. Works, vol. v. p 612.

INTER-PLE'DGE, *v.* *To pledge*, offer, or give surety between; or one with, or to, another.

By this and thine, said gentle Gondibert,
In all distress of various courts and warre,
We *interpledge*, and bind each other's heart,
To strive who shall possess grief's greatest share

Davenant. Gondibert, b. i. c. 6

INTER-PO'INT, *v.* To place or insert *points* or marks, (sc.) of pause or stop; to interpause

At length, when past the first of sorrows worst,
When calm'd confusion better form affords,
Her heart commands, her words should pass out first,
And then her sighs should *interpoint* her words

Daniel. Civil Wars, b. ii

INTE'R-POLATE, *v.* } It. *Interpolare*, Sp.
INTERPOLA'TION. } *Interpolar*, Lat. *Interpolare*, q.d. *inter-poliri*; to *interpolish*, (qv.) to introduce a *polish* or cleansing; to cleanse anew. And Cotgrave explains the Fr. *Interpolation*, a *polishing*, scouring, furbishing, new dressing of things.

To *interpolate*, then, is, consequentially,—

To introduce or insert any thing new; to have any thing new inserted or introduced; (as by Hale) to renew, to repeat at intervals, (sc. by *new* acts or motions.)

I know that *Græcis literis* may be taken as well for the language (as in Justin, I remember, and elsewhere) as for the character: but here I can never think it to be understood in any but the last sense, although you admit Cæsar's copy to be therein not *interpolated*.

Drayton. Poly-Olbion, s. 11.

And therefore though the world might be eternal, the alluvion of the sea upon those rocks might be eternally continued, but *interpolated*.

Hale. Origin. of Mankind, p. 96.

[This] will rectify many gross absurdities in our chronologies, which are by transcribing, *interpolation*, misprinting, and creeping in of antichronisms now and then strangely disordered.—*Drayton. Poly-Olbion*, s. 4

For the very distances of places as well as numbers of the books demonstrate, that there could be no collusion, no altering nor *interpolating* one copy by another, nor all by any of them.—*Bentley. Remarks on Free thinking*, § 33

Sir, I beseech you to accept or pardon these trifling *interpolations*, which I have presumed to send you, not that they add any thing to your work, but testify the obligation I have to serve you

Evelyn. Letter to Mr. Aubrey, Feb 1656.

Thus the shorter epistles of Ignatius allude to the writings of the Apostles; but in the larger epistles, which are generally supposed to be *interpolated*, the passages of the Old and New Testament are more numerous, and cited more accurately and directly, and sometimes impertinently

Jortin. Remarks on Eccles. Hist.

This smells of *interpolation*: Ignatius addresses himself, not to Pagans, but to Christians; and it may be questioned whether, in his time, there were Christian officers and soldiers in the Roman army.

Jortin. Remarks on Ecclesiastical History.

INTER-PO'LISH, *v.* Lat. *Interpolare*, q.d. *inter-polire*; to give or introduce a new *polish*.

O thou that would'st wind into any figment, or phantasm, to save thy miter! yet all this will not fadge, though it be cunningly *interpolish'd* by some second hand with crooks and emendations.

Milton. The Reason of Church Government, b. i. c. 5.

INTER-PO'SE, *v.*
INTERPO'SER, *n.*
INTERPO'SAL.
INTERPO'SER.
INTERPOSI'TION.
INTERPO'SURE.
INTERPO'NENT.

Fr. *Interposer*; It. *Interporre*; Sp. *Entreponer*; Lat. *Interponere*, *interpositum*, to put or place between or among, (*inter*, and *ponere*.)

To put or place between or among; to come or go between or among; to intercede, to intervene.

Interpone, — see the quotation from State Papers, in v. *Insurge*.

Some vse so many *interpositions*, both in their talke and in their writing, that they make their sayings as darke as hell.—*Wilson. Arte of Rhetorique*, p. 171.

By reason of the often *interposicion* of the inicial letters, signifying the names of the four euangelistes.

Sir T. More. Workes, p. 1291.

Here fear a little *interpos'd* a touch,
To warn her violence to temporise
With pow'r and state. *Daniel. Civil Wars*, b. viii.

And our now overshadow'd souls (to whose beauties stars were foils) may be exactly emblem'd by those crusted globes, whose influential emissions are intercepted by the *interposal* of the benighting element, while the purer essence is imprison'd within the narrow compasse of a centre.

Glanvill. The Vanity of Dogmatizing, c. 2.

——— But till I come againe,
No bed shall ere be guilty of my stay,
Nor rest be *interposer* twixt vs twaine.

Shakespeare. Merchant of Venice, Act iii. sc. 2.

—— Though to that gentle brow
Willingly I could fly, and hope thy raign,
From that placid aspect and meek regard,
Rather than aggravate my evil state,
Would stand between me and thy father's ire,
(Whose ire I dread more than the fire of hell)
A shelter and a kind of shading cool
Interposition, as a summer's cloud.

Milton. Paradise Regained, b. iii.

They [the righteous] would be detained prisoners here below by the chains of their unhappy natures, were there not some extraordinary *interposure* for their rescue and inlargement.—*Glanvill. Pre-existence of Souls*, c. 14.

Ser. Lop downe these *interponents* that withstand
The passage to our throane.—*Heywood. Rape of Lucrece.*

To this remembrance, and the prayers of those
Who for th' offending warriors *interpose*,
I give their forfeit lives. *Dryden. Palamon & Arcite.*

Such frequent breakings out in the body politick, are indications of many noxious and dangerous humours therein; which without the wise *interpose* of state-physicians, presage ruin to the whole.—*Spenser. On Prodigies*, p. 119.

It is a mere privation of the sun's light by reason of the *interposition* of the earth's opacous body.

Wilkins. That the Moon may be a World.

——— Mountains *interpos'd*
Make enemies of nations, who had else
Like kindred drops been mingled into one.

Cowper. Task, b. ii.

It is there, [the house of mourning] when forsaken by the gaieties of the world, and left alone with God, that we are made to perceive how awful his government is; how easily human greatness bends before him; and how quickly all our designs and measures, at his *interposal*, vanish into nothing.—*Blair*, vol. ii. Ser. 13.

INTE'RPRET, *v.*
INTE'RPRETATE, *v.*
INTERPRETA'TION.
INTE'RPRETATIVE.
INTE'RPRETATIVELY.
INTE'RPRETER.

Fr. *Interpréter*; It. *Interpretare*; Sp. *Interpretar*; Lat. *Interpretari*; of uncertain etymology. See Vossius. (Q. *pretari*, from Gr. Πρατ-εω.)

The Lat. *Interpres*; one who *acted* between, an intermediate agent, in any business; afterwards, in explaining the meaning, or intention, &c. And, in English,—

To *interpret* is, to explain, to expound; to declare, to make known; to make clear or intelligible; to translate an unknown into a known language; unknown, into known signs; to translate, to decipher.

Alle thingis be thei doon to edificacioun. Whethir a man speketh in tunge bit wele men either thre at the mooste and bi parties that oon *vnterprete*, but if ther be not an *vnterpretour*, be he stille in the chirche, and speke he to himself and to God.—*Wiclif. 1 Cor.* c. 14.

Let all thinges be done vnto edifiynge. If any man speake with tongues, let it be two att once, or at the most thre att once, and that by course, and let another *interpret* it. But yf there be no *interpreter*, let hym kepe sylence in the congregacion, & let hym speake to him selfe and to God.

Bible, 1551. *Ib.*

And firste undirstonde ye this thing, that ech prophecie of scripture is not maad bi propre *interpretacioun*.

Wiclif. 2 Peter, c. 1.

So that ye fyrst know this: that no prophecye in the scripture hath any priuate *interpretacion*.—*Bible*, 1551. *Ib.*

Also S. Paule sayth, You may all *interpretate* scripture, one by one, that all men may learne, and all men may haue comfort, but let your wiues keepe sylence in the congregation.—*Barnes. Workes*, p. 285.

And those I [Cheke] took to be of mine own opinion, and divers doctors that followed, whose sentence I did *interpretate* as to agree with mine.

Strype. Life of Sir John Cheke, c. 5 & 5.

This fellow, on the behalfe of the most tyrannicall king of the Tartars, had been twise, as a messenger and *interpreter*, with the king of Hungarie.—*Hackluyt. Voyages*, vol. i. p. 20.

Nothing new is free from detraction, and when princes alter customes, even heavie to the subject, best ordinances are *interpreted* innovations.

Habington. The Author's Preface.

But howsoever the law be in truth or *interpretable* (for it might ill beseem me to offer determination in matter of this kind) it is certain.—*Drayton. Poly-Olbion*, s. 17.

Since her *interpretations*, and our deeds,
Unto a like infinity arise;
As being a science that by nature breeds
Contention, strife, and amongstities.

Daniel. To Sir Thomas Egerton, Knight

So that by this *interpretative* compact, each party hath made that lawful in time of war, which is unlawful in time of peace. And in the practice thereof, one party doth no otherwise to the other, than what he *interpretatively* agrees and wills the other should do to him.

Hale. Cont. Malt. vii. 12.

To understand our state, no marvel then though we
Should so to Cæsar seek, in his reports to see
What anciently we were; when in our infant war,
Unskilful of our tongue but by *interpreter*,
He nothing had of ours which our great bards did sing,
Except some few poor words.—*Drayton. Poly-Olbion*, s. 6.

Are there not many points, some needful sure
To saving faith, that scripture leaves obscure?
Which every sect will wrest a several way,
For what one sect *interprets*, all sects may.

Dryden. Religio Laici.

It is not that I am ignorant how many several texts of scripture seemingly support that cause; but neither am I ignorant how all those texts may receive a kinder and more mollified *interpretation*.—*Id. Ib.* Pref.

But to say that, without their fall, there never would have been any Hell at all, and that the same or equal punishment should not then have been inflicted upon wicked men for the same crimes, as there now shall: is representing God like an arbitrary tyrant, who, without caring to make an exact, equal, and particular distribution of justice, deals with all offenders of all ranks and degrees alike, because they have all *interpretatively* joined in opposing his authority.—*Clarke. Letter to Mr. Dodwell.*

The sacred books, you say, are full and plain,
And every needful point of truth contain:
All who can read *interpreters* may be:
Thus, though your several churches disagree,
Yet every saint has to himself alone
The secret of his philosophic stone.

Dryden. The Hind and the Panther.

If one consult the critics thereupon,
Some places have a note, some others none;
And when they take *interpretating* pains,
Sometimes the difficulty still remains.

Byron. Critical Remarks on Horace.

The rigour of *interpretative* lexicography requires that the explanation, and the word explained, should be always reciprocal; this I have always endeavoured, but could not always attain.—*Johnson. English Dictionary*, Pref.

But where vicious custom, or perverse *interpreters*, had depraved the religion of nature, there particular care was taken (in the New Testament) to remove the rubbish of time and malice, and to reinstate the injured moralities in their primitive dignity and splendor.

Warburton. The Divine Legation, b. i. s. 6.

INTER-PRISE, i. e. *Enterprise*, (qv.)

Kynge Henry not myndynge to lye still in Normandy, nor to leaue his *interprise* vnperformed, sent the Duke of Clarence to the sea coaste, whiche with great difficulty gatte the toune of Bayeux.—*Hall. Hen. V.* an. 6.

INTER-PU'NCTION. From Lat. *Interpungere*, *interpunctum*. See INTERPOINT.

A various *interpunction*, a parenthesis, a letter, an accent, may much alter the sence.

Bp. Taylor. Liberty of Prophesying, s. 4.

INTER-RE'IGN.
INTERRE'GENT.
INTERRE'GENCY.
INTERRE'GNUM.

Skinner had only seen this word (*interreign*) in the dictionaries. It is used by Bacon, and very freely by our old translator, Holland.

Fr. *Interregne*; It. *Interregno*; Lat. *Interregnum*, (*inter*, and *regnum*, from *reg-ere*, to rule or govern.) As the Fr. *Interregne*,—The space or government between the death or deposition of one prince and the entrance or election of another, (Cotgrave;) also between the cessation of one, and the establishment of another, government.

The Romans call this manner of *regiment in vacation* *interregnum*, as you would say, *rule for the time*.

North. Plutarch, p. 51.

This soveraigntie and prehemineuce determined euery five daies and thus went it through them all round in course. After which manner they continued the space of one yeare. And the governement upon this occasion was (as is still at this day) called *interregnum*, (the *interregencie*.)

Holland. Livie, p. 1

And the consuls also being sicke and thereby disabled to governe, it was thought good to take new counsell and aduise of auspices or tokens of birds, by an *interregnum*. When as, therefore, by an act of the senat, the consuls had resigned their office, M. Furius Camillus was created *interregent*; who named after him P. Cornelius Scipio: and he afterwards Lu. Valerius Potitus to be *interrex*.

Id. Ib. p. 201.

And as in *interreigne* men draw
Pow'r to themselves of doing right,
When generous reason, not the law,
They think restrains their appetite.

Davenant. The Dreame

I shall continue the recital of all that passed in this *interregnum*, till the throne, which he now left empty, was filled.

Burnet. Own Time, an. 1688

The next *interregnum* will probably shew more of him.

Burke. On French Affairs.

INTE'R-ROGATE, *v.*
INTE'RROGATE, *n.*
INTERROGA'TION.
INTERRO'GATIVE.
INTERRO'GATIVELY.
INTE'RROGATOR.
INTERRO'GATORY.

Fr. *Interroguer*; It. *Interrogare*; Sp. *Interrogar*; Lat. *Inter-rogare*, *inter*, and *rog-are*, to seek or ask, from Ορεγ-ειν, to stretch out, reach after, to seek after.

To seek after, to ask, to inquire or make inquiry, to question, to put or ask questions.

Interrogatory, in English legal proceedings, is usually applied to a *written* question, in distinction to *questions* put *vivâ voce*.

But to encoûtre directly with this auctor, where he oppoith by *interrogation*, and would be answered, whither an vnrepentant synner that receyueth the sacrament hath Christes body with in him or no.

Bp. Gardner. Explication, fol. 80.

For al voices that are relatiues, may sometimes be *interrogatiues*, as whan they aske a question.

Udal. Flowres, fol. 104.

Here now, when as no sufficiente occasion was geuen to the Pharisees, eyther to rebuke Jesus, or to bee cruell against the man, whiche had spoken warely and with good aduisement, they wer turned backe agayn to theyr former *interrogatories*, driuing driftes on euery syde how to beriue and robbe Christ of his praise.—*Id. John*, c. 9.

Poets, during the gayety and wantonness of the Muse, are but as children to philosophers, (though of some giant race,) whose first thoughts (wilde and roaming farr off) must be brought home, watched and *interrogated*, and after they are made more regular, be encouraged and praised for doing well, that they might delight in aiming at perfection.

Davenant. Gondibert, Pref.

The answer was not so full, but that a thousand difficulties might arise out of the particularities of so strange a message, yet after the angel's solution, we heare of no more objections, no more *interrogations*.

Bp. Hall. Cont. The Annunciation of Christ.

Whereunto S. Peter (as it may be thought) alluding, hath said, that the baptisme, which saveth vs, is not (as legall purification were) a clensing of the flesh from outward impuritie, but ἐπερώτημα, an *interrogative* triall of a good conscience towards God.—*Hooker. Eccl. Polite*, b. v. § 63.

Ask me of things to come concerning my sons, &c. referring the *rentures*, (things to come) to the following *interrogate*.—*Bp Hall Cases of Conscience*, Dec. 3. Case 10.

The king's embassadours [were] permitted to enter into the senat house: and having begun to make a long oration, their speech was cut off with this one briefe and short *interrogatorie*, whether Philip would quit those three cities aforesaid or no?—*Holland. Livie*, p 852.

So they proceeded most severely, and examined many witnesses against all who were presented; whom they *interrogated*, not only upon the express words of the statute, but upon all such collateral or presumptive circumstances, as might entangle them, or conclude them guilty.

Burnet. History of the Reformation, an. 1539.

Thus the notes of *interrogation*, or admiration, in the Italian musick (if one may so call them) which resemble their accents in discourse on such occasions, are not unlike the ordinary tones of an English voice when we are angry.

Spectator, No. 29.

So he [Bonner] drew a long paper of twenty *interrogatories*, every one of them containing many branches in it, full of all the niceties of the canon law.

Burnet. History of the Reformation, an. 1549.

Though, instead of the *interrogative* point, the Hebrews make use of their *interrogative* He; yet that the sense of the words, and a certain supposed modulation, do oftentimes make an *interrogation*, where that He is wanting, an Hebrecian can scarcely ignore.—*Boyle. Works*, vol. ii. p. 273.

And so the following words may be taken *interrogatively*, ουκω ηκει ἡ ὡρα μου; Is not the time of my ministry come?

Bp. Law. Life and Character of Christ.

Mr. Pope, perceiving the absurdity of the common interpretation, seems to have read the lines *interrogatively*.

Hurd. Notes on the Epistle to Augustus.

The traveller, whoever he might be, coming to the fortified habitation of a chieftain, would, probably, have been *interrogated* from the battlements, admitted with caution at the gate, introduced to a petty monarch, fierce with habitual hostility, and vigilant with ignorant suspicion.

Johnson. A Journey to the Western Islands.

I [Sir W. Draper] could, by malicious *interrogation*, disturb the peace of the most virtuous man in the kingdom. I could take the decalogue, and say to one man, Did you never steal? To the next, Did you never commit murder? and to Junius himself, who is putting my life and conduct to the rack, Did you never bear false witness against thy neighbour?

Junius, Let. 6.

INTER-RU'PT, *v.* } Fr. *Interrompre*; Sp. *Interromper*; It. *Interrompere*, to break in between, (*inter*, and *rump-ere*, to break.)
INTERRU'PTER. INTERRU'PTION.

To break in between, (so as to stand in the way,) and, thus, to withstand or stop the progress, to destroy the continuity; to hinder from proceeding or continuing.

But otherwise if a man were
Made all togeder of one matere
Without *interrupcion*,
There shuld no corrupcion
Engendre vpon that vnitee. *Gower. Con. A.* Prol.

And when he hadde wyth much work & oft *interrupting*, brought at last his tale to an ende, wel (qd. she) to him as Tindal sayth to me, I wil argue like & make you a lyke sample.—*Sir T. More. Workes*, p 628.

They shall haue full power to geue sētēce vpō ye same, & that sētece to be obeyed w'out *interrupcō*.

Fabyan. Cor. 6. an. 1377.

Sigh out a story of her cruel deeds,
With *interrupted* accents of despair;
A monument that whosoever reads,
May justly praise, and blame my loveless fair.

Daniel, son. 2. *To Delia.*

For on the theator of France,
The tragedie was ment
Of England too: wherefore our queene
Her *interruptors* sent.—*Warner. Albion's England*, b.x.

The cause therof may be ascrib'd with most reason to the frequent disturbances, *interruptions*, and dissolutions which the parlament hath had, partly from the impatient or disaffected people, partly from some ambitious leaders in the army.—*Milton. Way to establish a free Commonwealth.*

In the time of Charlemaign, as some write, or as others, in that of Charles the Bald, Flanders was erected into a county, which changed the title of Forester for that of Count, without *interrupting* the succession.

Sir W. Temple. On the United Provinces, c. 1.

The searching purity and spirituality of the same doctrines equally encountring their worldly interests, and their predominant beloved corruptions, soon caused in their minds a secret loathing of the severity of those truths, and so by degrees, a direct hatred and hostility against them, as the great disturbers of those pleasures, and *interrupters* of the caresses of those lusts, which had so bewitched their hearts, and seized their affections.—*South*, vol. iv. Ser. 8.

But though the parliaments, and two or three high spirited kings, had given some *interruption* to the cruel exactions and other illegal proceedings of the Court of Rome, yet that court always gained their designs in the end

Burnet. History of the Reformation, an. 1515.

Were we content sometimes to remain in the shade, we would with more advantage come forth into the sunshine, and find the brightness *interrupted* by fewer clouds

Blair, vol. v. Ser. 1.

Athwart our way a tumbling stream was laid
That to the lake its daily tribute paid:
Here the first stop our rapid course delays,
And with a grateful *interruption* stays.

Brooke. The Fox Chase.

INTER-SE'CT, *v.* } Lat. *Inter-secare*, (*inter*, and *secare*, to cut;) Gr. Ακ-ειν, *acuere*, to sharpen. (Vossius.)
INTERSE'CTION. }

To cut between, one by another; to cut across, to cross each other.

For half the year it is below their horizon, and the other half it is continually above it, and circling round about them *intersecteth* not the horizon, nor leaveth any part for this compute.—*Brown. Vulgar Errours*, b. vi. c. 7.

And when we see that even the ocean itself in its daily tides, especially those that happen about the equinoxes, caused, as the Copernicans say, by the *intersections* of the annual and diurnal motions of the earth, we need not have recourse to a new creation of waters to perform this office of the divine providence and justice

Hale. Origin. of Mankind, p 188.

Tim Tuck, the hero, is particularly remarkable for the length of his sword, which *intersects* his person in a cross line, and makes him appear not unlike a fly, that the boys have run a pin thro' and set a walking.—*Guardian*, No 92.

We might also add, among many others, the *intersection* of the plains of the equator and ecliptick, or the earth's diurnal motion upon an axis not parallel to that of the ecliptick, nor perpendicular to the plain thereof.

Ray On the Creation, pt. i.

—— My roving sight
Pursues its pleasing course o'er neighb'ring hills,
Where frequent hedge rows *intersect* rich fields
Of many a different form and different hue,
Bright with ripe corn, or green with grass, or dark
With clover's purple bloom. *Scott. Amwell*

Thomson's wide expansion of general views, and his enumeration of circumstantial varieties, would have been obstructed and embarrassed by the frequent *intersections* of the sense which are the necessary effects of rhyme

Johnson. Life of Thomson.

INTER-SE'RTION. Lat. *Inter-serere*. See INSERT.

Though they have some *interserti*ons which are plainly spurious, yet the substance of them cannot be taxed for other then holy and ancient.

Bp. Hall. A Defence of the humble Remonstrance.

These *intersertions* of differing entertainments are like woods or hills, which rest the sight in this vast prospect of solitude, affording our fancies this agreeable intermixture of variety and rest.—*Mountague. Dev. Ess.* pt. I. Treat 19. s. 5.

INTER-SE'T, *v.* To *set*, put, or place between or among.

—— He saw this barrier of dislike
Thus *interset*, to keep his frowardness
Back from presumptive pressing.

Daniel. Civil Wars, b. viii.

INTER-SHO'CK, *v.* To *shock* or *shake* (*sub.* violently) one with another, mutually.

What discontentments will there still arise
In such a camp of kings, to *intershock*
Each other's greatness. *Daniel. Chorus in Philotas.*

INTER-SO'UR, *v.* To mix sourness.

Never have unjust pleasures been complete
In joys entire, but still fear kept the door,
And held back something from that full of sweet,
To *intersour* unsure delights demure.

Daniel. Octavia to M. Antonius.

INTER-SPA'CE. The *space* or distance between.

That of Charles the Great (which seems the first remarkably closed crown) was framed after this manner, with an *intersection* in the middle from the main crossing barres, and the *interspaces*, unto the frontal circle, continued by handsome network plates.—*Brown. Cyrus' Garden*, c. 2.

INTER-SPE'RSE, *v.* } Lat. *Interspergere*, *interspersum*, to scatter
INTERSPE'RSION. } between or among, (*inter*, and *spargere*, to scatter.)

To scatter or sprinkle between or among; to put or place in a scattered, severed, separate form or manner, among other things.

Whereas they consist only of requests, being all supplicatory prayers; you should do well to *intersperse* among them some eucharistical ejaculations and doxologies, some oblations of thankfulness.—*Howell*, b. ii. Let. 67.

Many untoward slipps did much bruise us on the various colour'd cinders with which the whole mountaine is cover'd, some like pitch, others full of perfect brimstone, others metaliq, *interspers'd* with innumerable pumices, (of all wch I made a collection.)

Evelyn. Memoirs, vol. i. *Naples, Feb.* 7, 1645

These sentiments have obtained almost in all ages and places, though not without *interspersion* of certain corrupt additaments.—*Hale. Origin. of Mankind*, p 62.

It [Trinity Island] lies in the latitude of 56° 36', and in the longitude of 205°, and between two and three leagues from the continent; which space is *interspersed* with small islands and rocks.—*Cook. Third Voyage*, b. iii. c. 7.

INTER-SPIRA'TION. See INSPIRE. Bp. Hall seems to mean—

An *inspiration* at *intervals*.

What gracious respits are here, what favourable *interspirations*, as if God bade me to recollect myself, and invited me to meet him by a seasonable humiliation.

Bp Hall. Satan's Fiery Darts quenched, Dec 2

INTER-STE'LLAR. Lat. *Stella*, a *star*.

The space, the sky,—between or among the *stars*.

[This] may appear (to omit other arguments) by what later astronomers have observed concerning the free and unresisted motion of such comets as have, by a trajection through the æther, for a long time wandered through the celestial or *interstellar* part of the universe.

Boyle. Works, vol. i. p 379

The *interstellar* part of the world, if I may so stile it, bears so very great a proportion to the globes, and their atmospheres too, if other stars have any as well as the earth, that it is almost incomparably greater in respect of them, than all our atmosphere is in respect of the clouds

Id. Ib. vol iii. p 250

INTE'R-STICE. } Fr. *Interstice*; It. *Interstizio*; Sp. *Intersticio*; Lat.
INTERSTI'TIAL. INTERSTI'TION. } *Interstitium*, space, *standing* between, (*inter*, and *sto*, *stiti*, to *stand*.)

Space *standing* or situate between; space or time intervening.

The firste periferie of all
Engendreth mist, and euermore
The dewes, and the frostes hore,
After thilke *intersticion*,
In whiche thei take impression.—*Gower. Con. A.* b. vii.

For when the aiery *interstices* are filled, and as much of the salt of the ashes as the water will imbibe is dissolved, there remains a gross and terreous portion at the bottom

Brown. Vulgar Errours, b. ii. c. 3

The like is observable in oyled paper, wherein the *interstitial* divisions being continuated by the accession of oyl becometh more transparent, and admits the visible rays with less umbrosity.—*Id. Ib.* b. ii. c. 1.

By this experiment, if it be compared with the third receiver in the former experiment, we may conjecture, that wine doth hinder the fermentation of peaches, if it be in a sufficient quantity, but here the wine was not sufficient because the pieces of that peach, which was cut, did fill the whole receiver, so that no room was left for the wine but in the *interstices*.—*Boyle. Works*, vol. iv. p. 582.

So that the water which at first had gained upon our pumps, was what came in at the *interstices* between the stone and the edges of the hole that received it.

Cook. First Voyage, b. ii. c. 4.

How many chasms he would find of wide and continued vacuity, and how many *interstitial* spaces unfilled, even in the most tumultuous hurries of business, and the most eager vehemence of pursuit.—*Rambler*, No. 8.

INTER-TA'IN, *v.* } Also anciently, and now usually, written *Entertain*.
INTERTA'INER. INTERTA'INMENT. }

To keep or hold, to take, admit, or receive among, (sc.) as a guest, companion, servant, or soldier; to treat as such, to give harbour to. See, more fully, ENTERTAIN.

Accipit hominem nemo melius prorsus, nec p[illegible] intertenuit a mā, no mā in the worlde better, nor more sumptuously.—*Udal. Flowres*, fol. 109.

I do not mislike your *interteinment* or harborough, ne despise to be a soiourner emong you.—*Udal. Luke*, c. 4.

For the Arverni, and other nations, (by their example,) both of France and also about the Alpes, not only received and *interteined* him, but also accompanied him to the warre. *Holland. Livie*, p. 657.

[The king] being in his nature and constitution of minde not very apprehensiue or forecasting of future euents a farre off, but an *intertainer* of fortune by the day, resolued to rest vpon the title of Lancaster.—*Bacon. Henry VII.* p. 5.

INTER-TA'LK, *v.* To *talk* or hold *talk* or conversation one with another.

Amongst the myrtles as I walk'd,
Love and my sighs thus *intertalk'd*:
"Tell me (said I in deep distress)
Where may I find my shepherdess."—*Carew. Enquiry.*

INTER-TA'NGLE, *v.* See ENTANGLE.

To tie, to bind one with another; to involve or enfold one within another.

You talk of Pirithous and Theseus' love:
Theirs has more ground, is more maturely season'd,
More buckled with strong judgement, and their needs
The one of th' other may be said to water
Their *intertangled* roots of love.
Beaum. & Fletch. Two Noble Kinsmen, Act I. sc. 3.

INTER-TE'XTURE. An interweaving; a weaving, or enfolding, or inwrapping one thing around another.

And because the rabble were the laughers, they knew how to make them roar aloud with a slovenly and wanton word, when they understood not the salt and ingenuity of a witty and useful answer or reply, as is to be seen in the *intertextures* of Aristophanes' comedies.
Bp. Taylor, vol. I. Ser. 25.

For I have lov'd the rural walk through lanes,
Of grassy swarth, close cropp'd by nibbling sheep,
And skirted thick with *intertexture* firm
Of thorny boughs. *Cowper. Task*, b. i.

INTER-TU'RBER. Interrupter, disturber.

The world percase fantasing us to be an *interturber* of the peace, rather than an indifferent mediator.
Hen. VIII. to Wyatt, May, 1538.

INTER-TWI'NE, *v.* See ENTWINE.

To *twine*, twist, wreathe, or fold between or among.

Wherever, under some concourse of shades,
Whose branching arms thick *interwin'd* might shield
From dews and damps of night his shelter'd head.
Milton. Paradise Regained, b. iv.

Fresh flow'rs, which twists of ivy *intertwine*,
Mingling a running foliage, close the next design.
Crowall. Ovid. Metam. b. vi.

My dwelling stands—a sweet recluse abode!
And o'er my darken'd casement *intertwine*
The fragrant briar, the woodbine, and the vine.
Scott, Ecl. I. *Rural Scenery.*

INTER-TWI'STED. *Twist*; i. e. *twiced*, *twic'd*, *twist*. See ENTWIST.

Ye, with your tough and *intertwisted* roots,
Grasp the firm rocks ye sprung from.—*Mason. Caractacus.*

Blue crystal vault, and elemental fires,
That in the ethereal fluid blaze and breathe,
Thou tossing main, whose snaky branches wreathe
This pensile orb with *intertwisted* gyres.
Jones. Hymn to Narayena.

I'NTER-VAL. Fr. *Intervalle*; It. *Intervallo*; Sp. *Intervalo*; Lat. *Intervallum*, (*inter*, and *vallum*,) spatium inter cervos sive varos in *vallo* castrensi positos. (Vossius.) The space between the stakes fixed in the *vallum* or *wall* of a camp. Applied, generally, to—

The space between, time between; any points (in space or time;) intermediate distance, distance between; pause, cessation, respite.

This is the freshest, the most busie and stirring *interuall*, or *time betweene*, that husbandmen have.
Holland. Plinie, b. xviii. c. 26.

Then lighted from his gorgeous throne, for now
'Twixt host and host but narrow space was left,
A dreadfull *interuall*, and front to front
Presented stood in terrible array
Of hideous length. *Milton. Paradise Lost*, b. vi.

And, if thou canst a vacant minute find
From heavenly joys, that *interval* afford
To thy sad children and thy mourning lord.
Dryden. Eleonora.

I have not indeed yet read it, since it could not be correctly copied for me during the *interval* in which it is in my power to amuse myself with literature.
Jones. Hymns to Praeritu. Argument.

INTER-VE'INED. Interlined as with *veins*.

——— From his side two rivers flow'd
Th' one winding, the other strait and left between
Fair champain with less rivers *interveined*,
Then meeting, joyn'd their tribute to the sea.
Milton. Paradise Regained, b. iii.

INTER-VE'NE, *v.*
INTERVE'NE, *s.*
INTERVE'NIENT.
INTERVE'NIENCE.
INTERVE'NT, *v.*
INTERVE'NTION.

Fr. *Intervenir*; It. *Intervenire*; Sp. *Intervenir*; Lat. *Inter-venire*, to come between or among, (*inter*, and *venire*, to come.)

To come between or among; to interpose, to intercede.

For while so near each other thus all day
Our task we choose, what wonder if so near
Looks *intervene* and smiles.—*Milton. Paradise Lost*, b. ix.

We may take notice, that though marriage is indissoluble, yet these espousals, or contracts of a future marriage, are not so; many things may *intervene* betwixt this engagement by promise, and that full and compleat solemnization, which may break off the match.
Bp. Hall. Cases of Conscience, Dec. 4. Case 6.

They [Buckingham and Olivarez] had some sharper and some milder differences, which might easily happen in such an *intervene* of grandees, both vehement in the parts which they swayed.—*Reliquiæ Wottonianæ*, p. 287.

But all these *intervenient* miseries are sleight in comparison of the last and utmost evills, death.
Bp. Hall. Of Contentation, § 17.

[God hath the appellation or relation of a father] by special susception, or undertaking, either without an *intervenient* contract, or by an *intervenient* contract.
Hale. Cont. vol. ii. *On the Lord's Prayer.*

So that even at this day the univocal generation of man (yea, and of all perfect animals) is no less the efficiency of Almighty God than it was in the first production of it, though it be more remote in respect of the *intervenience* of more successive instrumental causes.
Id. Origin. of Mankind, p. 335.

To Ida he descends, and sees from thence
Juno and Pallas haste the Greeks' defence:
Whose purpose, his command, by Iris given,
Doth *intervent*. *Chapman. Homer. Iliad*, b. viii.

The species not only of sensible objects, but even of notions of the mind, are preserved in the memory without confusion and dissipation, notwithstanding lapse of time, and *intervention* of infinite variety of objects.
Hale. Origin. of Mankind, p. 20.

[The marquis proposed] that after the publication commissioners may be appointed on both sides to meet upon it, and the mediators desired by both parties to *intervene* likewise by their commissioners, for the better composing of any difference that may arise between the parties.
Sir W. Temple to Lord Arlington, March 23, 1668.

But a law is then properly dispensed with, when it is capable of being obeyed; and the person capable of yielding such obedience to it, is yet, by an *intervenient* power, discharged from his obligation to obey.—*South*, vol. vii. Ser. 6.

When conscious guilt arrests the mind,
Avenging furies stalk behind,
And sickly fancy *intervenes*,
To dress the visionary scenes.—*Cotton. The Night Piece.*

——— Till in soft steam
From Ocean's bosom his light vapours drawn,
With grateful *intervention* o'er the sky
Their veil diffusive spread.—*Mallet. Amynior & Theodora.*

INTER-VE'RT, *v.* Fr. *Intervertir*; Lat. *Invertere*, to turn between or among.

To turn another way; "to convey, or turn the wrong way; hence, to purloyn," (Cotgrave.) See INVERT.

The good never *intervert*, nor miscognize the favour and benefit which they have received.—*Holland. Plutarch*, p. 893.

That hee also shortly would give information, that Palladius being sent as an upright and uncorrupt notarie, had *interverted* and conveyed all the souldiours' donative to his own proper gaine.—*Id. Ammianus*, p. 347.

Whosoever *interverts* a profit belonging to another by any of these courses, is a thief and a robber.—*South*, vol. x. Ser. 6.

I'NTER-VIEW. Also anciently *Enter*. Fr. *S'entrevoir*, to behold or visit one another.

A *view* or visit between or among persons.

Hall the chronicler uses *Enterview* as a verb. See in v. *Familiar*.

By our first strange and fatal *interview*,
By all desires, which thereof did ensue,
By our long striving hopes, by that remorse,
Which my words masculine, persuasive force
Begot in thee, and by the memory
Of hurts, which spies and rivals threaten'd me,
I calmly beg.—*Donne. Funeral Elegies. On his Wife.*

Stay, stay your steps, and listen to my vows,
'Tis the last *interview* that fate allows!
Dryden. Virgil. Æneis, b. vi.

And in October [1532] he passed the seas, and had an *interview* with the French king; where all the most obliging compliments that were possible passed on both sides with great magnificence, and a firm union was concerted about all their affairs.—*Burnet. Hist. of the Reformation*, an. 1532.

INTER-VI'SITING, *s.* Lat. *Inter*, and *visitare*, to see or go to see frequently, from *vis-ere*, to see or go to see.

A going to see each other; a *visiting* one with another.

And after having finish'd all the rite
Of compliment and *intervisiting*,
He humbly craves dismission, that he might
Retire awhile, t' attend the managing
And setting of his country business right.
Daniel. Civil Wars, b. viii.

INTER-VO'LVE, *v.* Lat. *Intervolvere*, *inter*, and *volvere*, to roll. See INVOLVE.

To roll between or among, to roll different things among themselves.

——— Mazes intricate,
Eccentric, *intervolv'd*, yet regular
Then most, when most irregular they seem.
Milton. Paradise Lost, b. v.

Great Artist! Thou, whose finger set aright
This exquisite machine, with all its wheels,
Though *intervolv'd*, exact.—*Young. Complaint*, Night 9.

INTER-WE'AVE, *v.*
INTERWE'AVING, *s.*

Also *Enter*. See INWEAVE.

To intermix by *weaving* among; to interlace, to intermingle the texture.

I insert oft, out of the British story, what I importune you not to credit. Of that kind are those prophecies out of Merline sometime *interwoven*.—*Drayton. Poly-Olbion*, Pref.

Seeing the evangelical precept forbids churchmen to intermeddle with worldly employments, what *interweavings*, or *interworkings* can knit the minister and the magistrate in their several functions, to the regard of any precise correspondency!—*Milton. Of Reformation in England*, b. ii.

This may be explained [continues Eleutherius] by a piece of cloth made of white and black threads *interwoven*, wherein though the whole piece appear neither white nor black, but of a resulting colour, that is grey, yet each of the white and black threads, that compose it, remains what it was before.
Boyle. Works, vol. i. p. 503

They fabricate a great many white mats, which are strong, with many red stripes, rombuses, and other figures *interwoven* on one side, and often pretty large.
Cook. Third Voyage, b. iii. c. 12.

That the Roman republic was generally a tumultuous government, and owed its preservation (as already observed) to a despotic principle which happened fortunately to be *interwoven* in its constitution, is well known.
Beattie. Moral Science, pt. iii. c. 2. s. 2.

INTER-WI'SH, *v.* To *wish* mutually.

The venome of all stepdames, gamesters' gall,
What tyrants and their subjects *interwish*.
Donne. The Curse.

INTER-WO'RKING, *s.* See INTERWEAVE, the quotation from Milton.

I'NTER-WORLDS. *Worlds* within or among *worlds*.

Nor an easie matter is it for a man to find out a new cause, unless withal, he do set down a new aire, strange water, and such meats as our forefathers never tasted of, imagining, that they are run hither to us and never before out of (I wot not what) other worlds; or imaginary *interworlds* and spaces between.—*Holland. Plutarch*, p. 640.

INTER-WOUNDING. *Wounding* each other, mutually.

Hence discontented sects and schisms arise;
Hence *interwounding* controversies spring,
That feed the simple, and offend the wise.
Daniel. Musophilus.

INTER-WRE'ATHED. See ENWREATH.

Wreathed, twisted, or twined among; intertwined.

Say, happy youth, crown'd with a heav'nly ray
Of the first flame, and *interwreathed* bay,
Inform my soul in labour to begin,
Ios, or anthems, pæans, or a hymn.
Lovelace. Posthuma, pt. ii. *To Mr. E. R.*

INTE'STATE. } Fr. *Intestat*; It. *Intestato*; Sp. *Intestado*; Lat. *Intestatus*, *in*, (priv.) and *testatus*, from *testari*, to make a will, or *testament*.
INTE'STACY.
INTE'STABLE.

Without making or having made a will, or instrument in writing, *testifying* the will.

Whose goods, dying *intestate*, came to the disposition of Dr Parker, then being in the office of vice-chancellor
Strype. Life of Parker, an. 1575.

In case a person made no disposition of such of his goods as were *testable*, whether that were only part or the whole of them, he was, and is, said to die *intestate*.
Blackstone. Commentaries, b. ii. c. 32.

The statute 31 Edward III. c. 11. provides, that, in case of *intestacy*, the ordinary shall depute the nearest and most lawful friends of the deceased to administer his goods, which administrators are put upon the same footing, with regard to suits and to accounting, as executors appointed by will.
Id. Ib.

2. Such persons, as are *intestable* for want of liberty or freedom of will, are by the civil law of various kinds, as Prisoners, captives, and the like. But the law of England does not make such persons absolutely *intestable*.—*Id. Ib.*

INTE'STINE, *adj.* } Fr. *Intestin*; It. and Sp. *Intestino*; Lat. *Intestinus*, inward, internal, (from *intus*, within.)
INTE'STINE, *n.*
INTE'STINAL.

Inward, internal; within (sc. a kingdom or state, &c.) and, consequentially, domestic. The noun is applied to—

The *interior* passages of the body; the *intrails*, bowels, guts.

Hereof aryse these *intestine* batails betwixt the crysten kynges to prepare the waye more easy for the Turke to inuade vs.—*Joye. Exposicion of Daniel*, c. 5.

Dut. Why should calamity be full of words?
Qu. Windy attornies to their clients' woes,
Ayery succeeders of *intestine* joyes,
Poore breathing orators of miseries,
Let them haue scope.—*Shakes. Rich. III.* Act iv. sc. 1.

O thou that after the impetuous rage of five bloody inundations, and the succeeding sword of *intestine* war, soaking the land in her own gore, didst pity the sad and ceaseless revolution of our swift and thick coming sorrows.
Milton. Of Reformation in England, b. ii.

It is confounded with the *intestinal* excretions and egestions of the belly.—*Brown. Vulgar Errours*, b. iii. c. 13.

In this confusion while their work they ply,
The winds augment the winter of the sky,
And wage *intestine* wars, the suffering seas
Are toss'd, and mingled as their tyrants please.
Dryden. Ovid. Metam. b. x.

—— It sleeps; and th' icy touch
Of unprolific winter has impress'd
A cold stagnation on th' *intestine* tide.
Cowper. Task, b. vi.

The different length of the *intestines* in carnivorous and herbivorous animals has been noticed on a former occasion. The shortest, I believe, is that of some birds of prey, in which the *intestinal* canal is little more than a straight passage from the mouth to the vent. The longest is the deer kind.—*Paley. Natural Philosophy*, c. 12. s. 4.

IN-THIRST, *v.* A. S. *Thirst-an*, sitire, to feel a dryness; and, consequentially, to desire to drink. To be or cause to be dry or *thirsty*.

Using our pleasure as the traveller doth water, not as the drunkard does wine, whereby he is inflamed and *inthirsted* the more.—*Bp. Hall. Christian Moderation*, b. i. s. 8.

IN-THRALL, *v.* Also *En.*
To reduce or subject, to servitude or slavery; under the dominion of a master or tyrant; to enslave, to deliver over, to consign to, to hold or keep in, bondage.

Whose charming beauty, and bewitching grace
Oftimes the prince himself *inthralls* in fetters base.
P. Fletcher. The Purple Island, c. 5.

She shall spoil and havock your estates, disturb your ease, diminish your honour, *inthrall* your liberty under the swelling mood of a proud clergy, who will not serve or feed your soule with spiritual food.
Milton. Reason. of Church Government, b. ii. Conclusion.

Ah! why, all abandon'd to darkness and woe,
Why, lone Philomela, that languishing fall?
For Spring shall return, and a lover bestow,
And sorrow no longer thy bosom *inthral*.
Beattie. The Hermit.

IN-THRONE, *v.* } Also *En.*
INTHRO'NIZE.
INTHRONIZA'TION.

To place upon a *throne* or seat; emphatically applied to the seat of potentates; to seat, as in power or authority; to hold or occupy the seat of power, of sovereignty.

In Leland is a minute account of the *inthronization* (*intronizatio*) of Abp. Warham, an. 1504.

His pacience and his simplesse
Hath set hym in to highe noblesse.
Thus was he pope canonised
With great honour, and *intronised*.—*Gower. Con. A.* b. ii.

The cardinall had a skaffolde made for him in the toppe of the steyere before the quyer dore, where he him selfe with 36 abbotes, mitred priors and bishoppes, and he in his whole pompe mitred (which Barnes had spoken against) sate there *inthronized*.—*Barnes. Workes. Life*, p. 4.

The mountain is the king: and he it is alone
Above the other soils that nature doth *inthrone*.
Drayton. Poly-Olbion, s. 7.

To Daphles, by adoption, theare
Inthronized a king,
He diuers yeares good fortune had
Successiue in each thing
Warner. Albion's England, b. ii. c. 9.

The new archbishop Roger first went to his see at Yorke, where after he had received his *inthronization*, and set his businesse there in order, he tooke his iournie towards Rome to fetch his pall in his owne person.
Holinshed, vol. ii. *Hen. II.* an. 1554.

Twelve thrones were designed for them, and a promise made of their *inthronization*. (the apostles)
Bp. Taylor. Great Exemplar, pt. iii. Dis. 16.

Yet hence, *inthron'd* in venerable state,
Proud Hospitality dispens'd her store.
Warton. Written at Vale Royal Abbey, (1777.)

IN-TICE, *v.* } Anciently also, and now more commonly, *En.* To *tice*, (in the North, the common word,) or *entice*, is,—
INTI'CEMENT.
INTI'CINGLY.

To allure, to tempt, to hold out, or offer, or present allurements or temptations; to throw out or offer baits.

And also by the *intysement* of yll tale-tellers) a great variance fell betwene Kynge Henry & his brother Robert.
R. Jrnune, p. 102. Note.

How we may it be that snow and ise
Ingender heate?
Or how may glare and frost *intise*
a fervent sweate?
Turbervile. Of the Time he first began to Loue, &c.

He was an euill counsellor to ye kinges father, *intising* hi to many thinges highlye redounding to ye minishing of his honor.
Sir T. More. Workes, p. 56.

Who so is seasoned with this salte, can by no maner of *inticementes* bee corrupted, and fall from the puritie of the spirite of the ghospell.—*Udal. Mark*, c. 9.

I ravish every eye with my *inticing* cheer,
Drayton. Poly-Olbion, s. 13.

Whatever lust, or wine, or witchery, threat, or *inticement*, avarice, or ambition, hath joined together, faithful with unfaithful, christian with antichristian, hate with hate, or hate with love, shall we say this is God's joining?
Milton. Tetrachordon.

—— She strikes a lute well
Sings most *inticingly*.
Beaum. & Fletch. Humorous Lieutenant, Act ii. sc. 1.

—— While the fond soul,
Wrapt in gay visions of unreal bliss,
Still paints th' illusive form; the kindling grace;
Th' *inticing* smile; the modest-seeming eye.
Thomson. Spring.

INTIMATE, *v.* } Fr. *Intimer*; It. *Intimare*; Sp. *Intimar*; Lat. *Intimare*, from *intimus*; *intimos animi sensus aperire, patefacere*; to open or disclose the *inmost* feelings or thoughts.
INTIMATE, *adj.*
INTIMATELY.
INTIMACY.
INTIMA'TION.
INTIME.

As now most generally applied, to *intimate* is,—

To disclose, to signify (the *inmost* or secret thoughts or purposes) by hints or insinuations; to signify by slight mention, to hint, to insinuate.

As in Hall and Spenser, to disclose or impart; to make known, to manifest.

Intimate, adj.—*inmost*; (met.) familiar or acquainted with, admitted to, our *inmost* thoughts or feelings, our private concerns.

The coniuratoures perceyuinge by the lacke of the Duke of Aumerles cõmyng, and also seying no preperacion made there for the kynges comming, imagined wyth themselfes that their enterpryse was *intimate* and published to the kyng.—*Hall. Hen. IV.* an. 1.

Whiche answer declared to the Kyng of Scottes, he incõtinent dyd proclayme and *intimate* open warre against the Kyng of England, with blud, fire, and sweard.
Hall. Hen. IV. an. 1.

The cõpanye of man and woman in daunsynge, they both obseruynge one nombre and tyme in their meuynges was nat begonne without a speciall consyderation, as weale for the necessarie coniunction of those two persons, as for the *intimation* of sundry vertues whiche be by them represented.—*Sir T. Elyot. The Governour*, b. i. c. 21.

Thenceforth to her he sought to *intimate*
His inward griefe, by meanes to him well knowne
Spenser. Faerie Queene, b. iii. c. 9.

So both conspiring, 'gan to *intimate*
Each other's griefe with zeale affectionate.—*Id. Ib.* b. vi. c. 3.

Which with more fervour still doth *intimate*
Her too-deep settled and inveterate wrong.
Drayton. The Barons' Wars, b.

If it were so needful before the fall, when man was much more perfect in himself, how much more is it needful now against all the sorrows and casualties of this life, to have an *intimate* and speaking help, a ready and reviving associate in marriage.—*Milton. Doct. and Disc. of Divorce*, b. i. c. 4.

Henceforth let them who condemn the assertion of this book for new and licentious, be sorry; lest, while they think to be of the graver sort, and take on them to be teachers, they expose themselves rather to be pieqg'd up and down by men who *intimately* know them, to the discovery and contempt of their ignorance and presumption.—*Id. Tetrach.*

[The Consuls] caused the Latine feasts and holidaies to be published against the very first day that possibly they might, with an *intimation* that they would goe straight into their province.—*Holland. Livius*, p. 1121.

By reason whereof they made an edict, with an *intimation*, that whosoever killed a stork should be banished his country.—*Id. Plutarch*, p. 1070.

In that consideration [the composition or dissolution of mixed bodies] which is the chief work of elements and requires an *intime* application of the agents, water hath the principality and excess over earth.—*Digby On Bodies*, c. 5.

Mr Plott, who, as he since informed me, had privacy with them to propose this treaty, earnestly pressed me to lay hold on the opportunity; *intimating* by his words and gestures, that if I refused it, I should not have another.
Ludlow. Memoirs, vol. i. p. 41.

The design was to assign him an *intimate*, whose intellect as much corresponded with his, as did the outward form.
Government of the Tongue

What is the cause now a days that none associate and company, and visit one another with that peculiar friendliness, *intimacy*, and familiarity, with which the Romanists and the nonconformists, and the nonconformists them?
South, vol. vi. Ser. 1.

These he proposed in discourse, without mentioning the King of England, or giving the least *intimation*, that he was sent by him, till he once discovered their opinions.
Burnet. Hist of the Reformation, an. 1536.

The future state will be a state of retribution; that is, of reward to the good, and of punishment to the wicked. This is *intimated* by many considerations, which prove, not only that a future state, if there be one, will be a state of retribution, but prove also, that there will be a future state.
Beattie. Moral Science, vol. i. App.

It is no wonder that my *intimate* acquaintance with these specimens of the kind has taught me to hold the spectacle in amusement in abhorrence.—*Cowper. Treatment of his Hares.*

Nor can we suppose him partial out of friendship, for there appears not to have been any *intimacy* between him [John] and Christ.—*Jortin. On the Christian Religion*, Dis.

The late Mr. Tyers, who knew Dr Johnson intimately, "observed, that he always talked as if he was talking upon oath."—*Murphy. The Life and Genius of Dr Johnson.*

If they [the Sadducees] had rejected the prophets, [Josephus] would have charged them with it expressly, and not have left us to collect it from oblique hints and distant *intimations*.—*Jortin*, vol. i. *Of the Sadducees*, App.

IN-TIMIDATE, *v.* } Fr. *Intimider*; It. *Intimidire*; Sp. *Intimidar*, *in*, and *timidus*; Lat. from *timere*, to fear.
INTIMIDA'TION.

Fr. *Intimider*,—to fear, (cause to fear,) to skare, terrifie, affright, (Cotgrave.)

When a government is firm, and factions are weak, the making some public examples may *intimidate* a party otherwise disheartened.
Burnet. History of the Reformation, an. 1536.

A musket was, therefore, fired over them, but finding it did them no harm, they seemed rather to be provoked than *intimidated*, and I therefore fired a four pounder charged with grape shot, wide of them: this had a better effect.
Cook. First Voyage, b. iii. c. 5.

Before the accession of James the First, or at least during the reigns of his three immediate predecessors, the government of England was a government by force, that is, the king carried his measures in parliament by *intimidation*.
Paley. Moral Philosophy, b. vi. c. 7.

INTI'RE. } Also and perhaps more com-
INTI'RELY. } monly *En.* Fr. *Entier*; It. *In-*
INTI'RENESS. } *tiero*; Sp. *Entro*; Lat. *Integer*,
See INTEGER.

Untouched, and, thus, unsoiled, incorrupt, unmixed, unmingled, pure; all or whole; undivided, unshared, unbroken; full, complete; unbroken, (sc.) in bodily strength; undivided, (sc.) in affection, attachment, or fidelity; and, thus, sincere, faithful.

——— In this present life, now here
Nothing abieth, in his fairenesse
Saue women ale be found *iniere*
And deuoid of doublenesse.
Chaucer. Balade. Women, their Doublenesse.

Julius Cæsar, after he had the *intier* gouernaunce and dominion of the empyre of Rome, neuer omitted labour and diligence as well in commune causes as priuate, concernynge the defence and assistance of innocētes.
Sir T. Elyot. The Governour, b. iii. c. 10.

They come to the kinge, (not first of all accusinge Daniel,) for that they knew the kinge loued him so *intierly*.
Joye. Exposicion of Daniel, c. 6.

In Mona Isle, thrust from the British land,
As (since it needed nought of other's store)
It would *intyre* be, and a part no more,
There liv'd a maid.
Browne. Britannia's Pastorals, b. ii. s. 5.

You like some fatal king (who all men hears
Yet trusts *intirely* none) your trust mistake,
As too much weight for one: one pillar bears
Weight that would make a thousand shoulders ake.
Davenant. Gondibert, b. iii. c. 3.

Moses had before spoken with God; why did not his face shine before? I cannot lay the cause upon the inward trouble of his passions, for his brightnesse was externall. Whither shall we impute it, but to his more *intirenesse* with God.—*Bp. Hall. Cont. Of the Vaile of Moses.*

Intirenesse with wicked consorts is one of the strongest chaines of Hell, and bindes us to a participation both of sinne and punishment.—*Id. Ib. Of Balaam.*

Motion itself, and all its quantities and directions, with the laws of gravitation, are *intirely* arbitrary, and might possibly have been altogether different from what they now are.—*Clarke. On the Attributes*, Prop. 9.

That alone will suffice to destroy the universality and *intireness* of their hypothesis.—*Boyle. Works*, vol. i. p. 661.

This, [the Iliad,] which is an *intire* scene of war and slaughter, gave him frequent occasion to take notice of outward applications, but none of internal remedies.
Warburton. Divine Legation, b. iv. s. 3.

IN-TI'TLE, or } Also *En.* Fr. *Intituler*; It.
INTI'TULE, *v.* } *Intitolare*; Sp. *Intitular*; Lat.
INTITILLA'TION. } *Titulare*, i. e. indere *titulum*
INTI'TLING, *n.* } vel nomen, to bestow a *title* or name.

To have, receive, or bestow, a name or *title*; to name or call; to give a name or *title*, (sc.) as owner or possessor, as having a right to own or possess, as claimant; and, thus, to have or give a right or claim.

And yᵗ is the cause, why I haue here *intytled* this boke the Image of both Churches.—*Bale. Image*, pt. i. Pref.

Valerius Maximus, in the third boke, maketh an *intitilacion*—*De fiducia sui.*—*Udal. Flowres*, fol. 94.

Yet this *intitleing* and superscripcion did grieve their myndes, because it was more honourably set out than thei would haue had it.—*Id. John*, c. 19.

Whom chiefly to satisfie, or else to auoid that foule blot of vnthankfulnesse, I haue conceiued this small Poeme, *intituled* by a generall name of the World's Ruines.
Spenser. The Ruines of Time, Ded.

But why have I hitherto so pleaded the cause, as if the patritii were entirely alone *intituled* and invested in the prerogative of sacerdotall dignities; and as though we were not already possessed of one right honorable and principall priesthood?—*Holland. Livius*, p. 356.

Hereby [works of mercy and charity] men become the children of God, Luke vi. 35, and *intitled* to his more especial care and protection.—*Sharp*, vol. i. Ser. 4.

They [Sevigne's Letters] show such perpetual sprightliness, they contain such easy and varied narration, and so many strokes of the most lively and beautiful painting, perfectly free from any affectation, that they are justly *intitled* to high praise.—*Blair*, vol. iii. Lect. 38.

IN-TO. See IN. This preposition is expressed by Wilkins in his Diagram, as *moving inwards*, from the circumference towards the centre.

And go ye soone, and seye ye to his disciplis that he is risen, and lo he schal go bifore ye *into* Galilee, there ye schulen se him.—*Wiclif. Matt* c. 28.

And goe quickelye & te.l hys disciples that he is risen frō death. And beholde, he wyll go before you *into* Galile, there ye schall se him.—*Bible*, 1551. *Ib.*

IN-TO'LERABLE. } Fr. and Sp. *Intolerable*;
INTO'LERABLY. } It. *Intollerabile*; Lat.
INTO'LERANT, *adj.* } *Intolerabilis*, that may
INTO'LERANT, *n.* } not be borne, (*in*, and
INTO'LERANCE. } *tolerabilis*, from *tolerare*,
INTO'LERATING. } to bear.)

That cannot or may not be borne or suffered, supported, sustained, or endured; insufferable, insupportable.

For lenger to endure it is *intollerable*.
Chaucer. The Lamentation of Marie Magdaleine.

Being caryed from the banket halfe deade, he was tormented with so *intollerable* paine, that he desired to haue a swoorde to ridde him selfe out of it wythall.
Goldyng. Justine, fol. 65.

For thou art he, whom my poore ghost complaines
To be the author of her ill vnwares,
That careless hear'st my *intollerable* cares.
Spenser. Virgil. Gnat.

He was *intollerably* angrie; and then most, when he should have bashed to be angrie.—*Holland. Ammianus*, p. 353.

To heap up riches, that we may be rich, or to throw them away upon our lusts, are both equally *intolerable*; it is the doing good with them, that sanctifies both the getting and the spending them.—*Sharp*, vol. i. Ser. 3.

The places of holy scripture brought by us for the Catholic faith, though the clearest that can be, they either wrest *intolerably*, or question their authority, or perhaps utterly reject it.—*Bp. Bull*, vol. ii. Disc. 4.

They who observed, and had once experienced this *intolerating* spirit, could no longer *tolerate* on their part.
Shaftesbury. Miscell. Reflections, Misc. 2. c. 2.

The regular and methodical proceedings of an aristocracy, are more *intolerable* than the very excesses of a despotism, and in general, much farther from any remedy.
Burke. A Vindication of Natural Society.

They pressed forward, sometimes walking, sometimes running, though the weather was *intolerably* hot.
Cook. First Voyage, b. i. c. 11.

When Cromwell fought for pow'r, and while he reign'd
The proud Protector of the pow'r he gain'd,
Religion, harsh, *intolerant*, austere,
Parent of manners like herself severe,
Drew a rough copy of the Christian face,
Without the smile, the sweetness, or the grace.
Cowper. Table Talk.

You might as well have concluded that I was a Jew, or a Mahometan, as an *intolerant* and a persecutor.
Lowth. Letters to Warburton, p. 62.

It has long been clear that nothing was wanted but the power of carrying the *intolerance* of the tongue and of the pen into a persecution which would strike at property, liberty, and life.—*Burke. On the French Revolution.*

IN-TOMB, *v.* Also *En.*
To place or deposit within a *tomb*; to inter or inhume; to bury, to put in the grave.

Soone after the conquest it [Christ's Church, Dublin] hath beene much beautified by Robert Fitz Stephans and Strangbow the Erle of Penbroke, who with his sonne is in the bodie of the church *intoomed*.
Stanihurst. Description of Ireland, c. 3.

The wind blowes out, the bubble dies,
The spring *intomb'd* in autumn lies.
Beaumont. On the Life of Man.

To loll on couches, rich with Cytron steds,
And lay their guilty limbs on Tyrian beds,
This wretch in earth *intombs* his golden ore,
Hovering and brooding on his hurt'd store.
Dryden. Virgil. Georgics, b. ii.

When Time, like him of Gaza in his wrath,
Plucking the pillars that support the world,
In Nature's ample ruins lies *intomb'd*.
Young. The Complaint, Night 9.

IN-TONATE, *v.* } Fr. *Intonation*; It. *In-*
INTONA'TION. } *tonare*; Lat. *Intonare*, *in*,
INTO'NE, *v.* } and *tonare*; Gr. Τον-σεω, *intendere*, (sc.) vocem, to stretch the voice, to shout aloud.

To shout aloud, to raise the voice to a high pitch (in speaking or singing.)

Intonation is applied to the *tune*, musical inflexion, rise and fall of the voice.

After a partial, though great and adorable accomplishment of the divine economy, our Saviour once, upon a famous and well known hour, pronounced τετελεσται, "it is finished." so, then, the great τετελεσται shall be *intonated* by the general voice of the whole host of heaven.
Harris. On the 53d Chapter of Isaiah, (1739,) p. 262.

Sore sighs Sir Gilbert, starting at the bray,
From dreams of millions, and three groats to pay.
So swells each wind pipe; ass *intones* to ass,
Harmonic twang! of leather, horn, and brass.
Pope. The Dunciad, b. ii.

Whether poetry or prose were in question, one slow and uniform *intonation*, consisting of notes of equal or nearly equal length, was exclusively adopted.
Mason. On Church Musick, p. 90.

IN-TO'RTED. Lat. *Intorquere*, *intortum*, (*in*, and *torquere*,) to twist, to wrest, to writhe.

With reverend hand the king presents the gold,
Which round th' *intorted* horns the gilder roll'd,
So wrought, as Pallas might with pride behold
Pope. Homer. Odyssey, b. iii.

IN-TO'XICATE, *v.* } The It. *Intossicare* is,
INTO'XICATE, *adj.* } to poison, from *In*, and
INTOXICA'TION. } Lat. *Toxicum*, which some derive from *Taxus*, the yew, and others from Gr. Τοξον, a bow; because applied to a something with which *arrows* (from a *bow*) were poisoned. In English to *intoxicate* is—

To deprive of reason or understanding, of the sound senses, (sub. with strong drink;) and, thus, to inebriate, to cause to be, or make, drunken, (met. with any strong feeling,) and, thus, to infatuate.

After a man hath taken a draught therof, it leaueth behind it a taste like the taste of almon milke, and goeth downe very pleasantly, *intoxicating* weak braines.
Hackluyt. Voyages, vol. i. p. 97.

It is maruell but here be somwhat that they improue, for their mynde is so *intoxicate* that there is nothyng, but they will note it with a blacke coale, and yet all may be established by the testimony of Scripture.—*Fryth. Workes*, p. 77.

Into what phrenzy lately art thou hapt,
That in this sort *intoxicates* thy brain.
Drayton. Pastorals, Ecl. 5.

And the Decemvir having his head *intoxicate*, and altogither carried way with unbridled lust, brake forth and said.
Holland. Livius, p. 119.

That that king, beeing in amitie with him, and no wayes provoked, should so burne in hatred towards him, as to drinke of the lees and dregge of Perkin's *intoxication*, who was euery where else detected and discarded.
Bacon. Hen. VII. p. 162.

It is called by Isaiah, the cup of Fury, and the cup of Trembling, which God gives to nations destined to ruin: which makes them like people *intoxicated* and deprived of that apprehension of danger, of that judgment and consideration to prevent it, which at other times they have.
Stillingfleet, vol. ii. Ser. 4.

That secret *intoxication* of pleasure, with all those transient flushings of guilt and joy which the poet represents in our first parents upon their eating the forbidden fruit, to that (those) flaggings of spirit, dumps of sorrow and mutual accusations, which succeed it, are conceiv'd with a wonderful imagination, and described in very natural sentiments.
Spectator, No. 351.

King was a name too proud for man to wear
With modesty and meekness; and the crown,
So dazzling in their eyes, who set it on,
Was sure t' *intoxicate* the brows it bound.
Cowper. Task, b. v.

——— Sages after sages strove
In vain to filter off a crystal draught
Pure from the lees, which often more enhanc'd
The thirst than slak'd it, and not seldom bred
Intoxication and delirium wild. *Id. Ib.* b. ii.

IN-TRA'CTABLE. } Also *Un.* Fr. *Intrac-*
INTRACTABI'LITY. } *table*; It. *Intratabile*; Sp. *Intractable*; Lat. *Intractabilis*, *in*, (priv.) and *tractabilis*, from *tractare*, to draw, to draw along, to manage.

That cannot be drawn along; that cannot be managed, guided, or governed; unmanageable, ungovernable; obstinate, stubborn, perverse.

Bacon uses *intractile*, in opposition to *tractile*, (qv.)

This place cōtayneth an example of mercye and clemencye for kings) not to destroye their captiues) but to sette a beter order emōg them) preseruing the good and iuste alyue) and the *intractable* and incurable to suppresse them.
Joye. Exposicion of Daniel, c. 1.

There is nothing so proud and insolent, so rough and *intractable*, so savage and hard to be tamed, as a man perswaded well of his fortunate estate.
Holland. Plutarch, p. 241.

All the humours in his body sinking down into his leg, he [Henry VIII.] was much pained and became exceeding froward and *intractable*

Burnet. History of the Reformation, an. 1547.

To others of a less heroic turn of mind, such who idolize their honour, he [Zaleucus] holds out fame and ignominy as the inseparable attendants of good and evil actions: and, to the common run of more *intractable* and perverse tempers, he preaches up the doctrine of future rewards and punishments.—*Warburton. The Divine Legation*, b. ii. s. 3.

The greater portions of the physical system may, from the *intractability* of matter, be subject to some inconsiderable irregularities.—*Id. Ib.* b. ii. App.

His excellence consisted in the purity and urbanity of his expression, in which praise if he still fell short of his master, the fault was not in him, but the *intractability* of his language.—*Hurd. Notes on the Art of Poetry.*

INTRA'IL, *v.* } Also, and now more com-
INTRAILS, *n.* } monly, *En.* It may mean,—

To draw between or among, through and through, and, thus, consequentially, to intermingle, to interweave, to intertwine, to intwine, to intwist.

And this meaning accounts well for the application of the noun to the *bowels*; which are so called for a similar reason. See BOWEL.

He sayde he had understand that thing by Aristander, who tolde him at his comming into the pauilio what hee had perceyued in the beastes *intrailes*.

Brende. Quintus Curtius, fol. 195.

On the other hande or syde of the gate, was set a pyller with [which] was of auncient Romayne woorke borne with iiii. lyons of golde, the pyllers wrapped in a wrethe of golde curiously wrought and *intrayled*.—*Hall. Hen. VIII.* an. 12.

There were two priests of noble houses, (and noble persons also) the one called Cornelius, and the other Cetheus, both which were degraded of their priesthood, because they had not given the *intrails* of the sacrificed beast in order as they should have done.—*North. Plutarch*, p. 257.

Many things are there inserted which are drawn from the very *intrails* of Philosophy.—*Dryden. Juvenal*, Ded.

The ancient augurs and other diviners took upon them, by the casual flight of birds, and the inspection of the *intrails* of beasts, to learn the will of heaven.

Boyle. Works, vol. ii. p. 340.

INTRA'NCE, i. e. *Entrance*, (qv.)

Their *intraunce*, fashion and dores were also of the same manner.—*Bible*, an. 1551. *Exechiel*, c. 42.

IN-TRANCE, *v.* Also, and more commonly, *En. Trance*,—

"A *transit* or passage into another world." To *intrance*,—

To be or cause to be in "a *trance* or swoon, a great astonishment, an appalment;" to ecstasy, to transport out of the senses.

Then, as *intranc'd* to heare the sweet birds sing,
In curled whirlpoole she her course doth bring.

Browne. Britannia's Pastorals, b. ii. s. 2.

Relate, who first, who last resign'd to rest;
Whose heads she partly, whose completely blest;
What charms could faction, what ambition lull,
The venal quiet, and *intrance* the dull.

Pope. The Dunciad, b. iv.

IN-TRANQUI'LLITY. Inquietude, restlessness, disturbance.

Jactations were used for some amusement and allay in great and constant pains, and to relieve that *intranquillity* which attends most diseases, and makes men often impatient of lying still in their beds.

Sir W. Temple. Of Health and Long Life.

IN-TRANSGRE'SSIBLE. Lat. *Transgredi, transgressum*; to pass over or beyond, (*trans*, and *gredi*, to go or pass.)

That cannot be passed.

Now if a man would expound the same more familiarly in other words, he may declare the former description in Phædrus, after this sort, namely, that fatal destiny is a divine reason or sentence *intransgressible* and inevitable, proceeding from a cause that cannot be diverted or impeached.

Holland. Plutarch, p. 859.

IN-TRA'NSITIVE. } Lat. *In*, and *trans-ire*,
INTRA'NSITIVELY. } *transitum*, to go over or beyond, (*trans*, and *ire*, to go.)

That cannot or may not go or pass over.

For the application in *Grammar*, see the quotation from Beattie.

And then it is for the image sake, and so far is *intransitive*; but whatever is paid more to the image is *transitive*, and *passes further*.

Bp. Taylor. Dissuasive from Popery, pt. ii. b. ii. s. 6.

Active verbs are subdivided into *transitive* and *intransitive*. In the former, the action passes, *transit* —the latter denotes action which *does not pass* from the agent towards any thing else, as I run, I walk —*Beattie. Moral Science*, pt. i. c. 1. s. 3.

IN-TRANSMU'TABLE. See IM.
That cannot be changed, unchangeable.

Some of the most learn'd and experienc'd chymists do affirm quicksilver to be *intransmutable*, and therefore call it *liquor æternus*.—*Ray. On the Creation*, pt. i.

IN-TRAP, *v.* Also *En.*
To catch, to apprehend, to seize in a *trap* or snare, to insnare, to catch or take by guile; to inveigle, to entangle.

Perhaps they thinke that men are mad,
and once *intrapt* in loue
Will neuer striue to breake the snare
nor neuer to remoue.

Turbervile. That it is hurtfull to conceale, &c.

Doth not the order of charitie binde you thus to vse yourselfe towarde all men? that is to say, neither to hurt them, nor to harme them, neither to *intrappe* them, nor betray them.—*Barnes. A Supplication to Henry VIII.*

For, through his traines he her *intrapped* hath,
That she her loue and hart hath wholly sold
To him, without regard of gaine, or scath,
Or care of credite, or of husband old.

Spenser. Faerie Queene, b. iii. c. 10.

When your friend my father died, he left me a wide world, with no defence against the insults of fortune but rather a thousand snares to *intrap* me in the dangers to which youth and innocence are exposed.—*Tatler*, No. 45.

They sought occasion from what he said to *intrap* him in his discourse, to accuse him to the rulers, or to villify him in the eyes of the people.—*Hurd*, vol. vi. Ser. 14.

IN-TRE'ASURE. The first fol. Shakespeare (*Hen. IV.*) writes *En*, (qv.)

IN-TREAT, *v.* } Also *En*, (qv.) Fr.
INTRE'ATANCE. } *Traicter*; It. *Trattare*; Sp.
INTRE'ATFUL. } *Tratar*; Lat. *Tractare*; to
INTRE'ATMENT. } manage, to handle.
INTRE'ATY. } To manage, to handle, to deal with; to propose and receive terms or conditions, to negotiate; also, to seek for by *treaty*; and, thus, generally, to seek or beseech, to ask, to beg, to pray, to solicit, to implore.

Then lets *intreat* for peace, and yeeldyng handes to him submit.—*Phaer. Virgill. Æneidos*, b. xi.

He shall gather the labes together with his arme, and carye them in hys bosome, and shall kyndlye *intreate* those that beare yonge.—*Bible*, 1551. *Exoye*, c. 40.

The first Sondale in Lent, Stephyn Gardiner, Bishop of Winchester, preached at Paules Crosse, and there *intreated* of the Gospell of that daie.—*Hall. Hen. VIII.* an. 35.

He saide if the bishoppe and he wer together in Rome with the pope, he knew that great sommes of money could not saue his life, but for the bishoppe there was no feare, but that a little *intreataunce* should purchase fauour enough for hym.—*Id. Ib.* an. 32.

The shepherd, ouercome with the earnest *intreataunce* of his owne wife, returned into the wood, where he founde a bytche geuing the childe sucke, and defending it frō foules and wilde beastes.—*Goldyng. Justine*, fol. 8.

But at last, vpon much *intreatie*, he yeelded to let him go to the general.—*Hackluyt. Voyages*, vol. ii. p. 287.

But wofull lady, let me you *intreat*,
For to vnfold the anguish of your hart.

Spenser. Faerie Queene, b. i. c. 7.

Ah! (weladay) there is no end of paine,
Nor change of labour may *intreated* bee.

Id. Virgil. Gnat.

And at my louely Tamora's *intreats*
I doe remit these young mens haynous faults.

Shakespeare. Titus Andronicus, Act i. sc. 2.

Amongst the rest, which in that space befell,
There came two springals of full tender yeares,
Farre thence from forrein land, where they did dwell,
To seek for succour of her and her peares,
With humble prayers and *intreatfull* teares.

Spenser. Faerie Queene, b. v. c. 10.

The Bishop of Dunkeld made an eloquent oration in Latine, declaring the cause of their comming, the which in effect was for *intreatment of* peace, loue, and amitie betwixt the two realmes.—*Holinshed. Scotland*, an. 1525.

But afterwards she gan him soft to shriue,
And woo with faire *intreaty*, to disclose
Which of the nymphs his heart so sore did mieue.

Spenser. Faerie Queene, b. iv. c. 12.

All this her weeping sister does repeat
To the stern man, whom nothing could *intreat*;
Lost were her prayers, and fruitless were her tears,
Fate and great Jove had stopt his gentle ears.

Waller. Virgil. Æneid, b. iv.

But many were the *intreaties* and representations of the mother to gain her child's consent to an action, which she said she abhorred, at the same time she exhorted her to it.

Guardian, No. 79.

I *intreated* your learned recorder (always ready in business in which you take concern) to attend.

Burke. Speech at Bristol.

IN-TRENCH, *v.* } Also *En.*
INTRE'NCHANT. } To environ with, to lodge
INTRE'NCHMENT. } in *trenches*, to surround with, enclose in, to fortify with *trenches*, with ditches, with earth, &c. *cut* or dug out, and thrown up. Also, to cut or carve out, (sc.) the property or right of another; to cut into it; and, thus, to encroach, to trespass upon.

It is not easily apprehended to be the portion of her care to give it spiritual milk, and therefore it *intrenches* very much upon impiety and positive relinquishing the education of their children.

Bp. Taylor. The Great Exemplar, pt. i. Dis. i.

Mac. Thou loosest labour,
As easie may'st thou the *intrenchant* ayre
With thy keene sword impresse, as make me bleed.

Shakespeare. Macbeth, Act v. sc. 7.

But when thou turn'st a real Inigo,
Or canst of truth the least *intrenchment* pitch,
We'll have thee styl'd the Marquis of Town-ditch.

B. Jonson. To Inigo Marquis Would-Be.

Intrench'd before the town, both armies lie:
While night, with sable wings, involves the sky.

Dryden. Prologue to Aureng-zebe & Philips

We dare not on your privilege *intrench*,
Or ask you why ye like them? they are French.

Id. Virgil. Æneis, b. xi.

He sent away the baggage and heavy cannon to Mechlin, and spent the whole night in planting batteries and casting up *intrenchments*.—*Burnet. Own Time*, an. 1693.

Which of them is most absurd is easily understood, but which of them the most presuming, is hard to say: for if the one *intrenches* upon heaven, the other ventures to insult common sense.—*Warburton. Works*, vol. ix. Ser. 9.

Spiritual gibberish is still better *intrenched*, and harder to be approached, for its having no weak side of common sense.

Id. Ib. Charge to the Clergy of Gloucester.

Cæsar forced some of their strongest *intrenchments*, and then carried the war directly into the territories of Cassibelan.—*Burke. An Abridgement of English History*, b. i. c. i.

IN-TRE'PID. } Fr. *Intrépide*; It. and Sp.
INTREPI'DITY. } *Intrepido*; Lat. *Intrepidus*, in.
INTREPI'DLY. } (priv.) and *trepidus*, from *trepidare*, to tremble.

Without trembling; firm, resolute, daring, bold, fearless.

That quality, [valour,] which signifies no more than an *intrepid* courage, may be separated from many others which are good, and accompanied with many which are ill.

Dryden. Virgil. Æneis, Ded.

Sir Roger had acquitted himself of two or three sentences, with a look of much business and great *intrepidity*.

Spectator, No. 122.

Whate'er cool thought or strength of nerve supply'd,
Intrepid Brandimart had vainly try'd;
Till forc'd at length to give the tempest way,
Slow he recedes, and scarce resigns the day.

Hoole. Orlando Furioso, b. xxvii.

While he assumes the appearance of *intrepidity* before the world, he trembles within himself; and the bold and steady eye of integrity frequently darts terrour into his heart.—*Blair*, vol. iii. Ser. 7.

Orlando, determined to pursue his purpose, rushed forward *intrepidly* with his lifted shield, on which he received the arrow that fell ineffectual to the ground.

Hoole. Orlando Furioso, b. xix. Note 1.

INTRICATE, *v.* } *Intryke* (Sir T. More) is
INTRICATE, *adj.* } also written *Entrick*, (qv.)
INTRICATELY. } (And see TRICK.) Fr. *In-*
INTRICATENESS. } *triquer*; It. *Intrigare*; Sp.
INTRICACY. } *Intricar*; a *tricis* sunt in-
INTRICA'TION. } *tricare*, pro *impedire*; et
INTRICATING, *n.* } *extricare* pro *expedire*. (See EXTRICATE.) *Trica*; Gr. Τρίχες, hairs, generally, any intanglements.

To intangle, to perplex, to involve, to inwrap.

As willlye as those shrewes that beguyle hym haue holpe hym to inuolue and *intryke* the matter, I shall vse so playn and open a way therin, that euery man shall well see the trouth.—*Sir T. More. Workes*, p. 1004.

They haue *baculum pastoralem* to take sheepe with, for it is *intricate* and manifold crooked.—*Barnes. Workes*, p. 214.

For the auoydyng of all *intricacion* wherof, I purposelye forbare to putte in the pope as parte of the diffinicyon of the church, as a thyng that neded not, sith if he be the necessary headde, he is included in the name of the whole bodye.
Sir T. More. Workes, p. 615.

When this by-path of cunning doths' embroil,
And *intricate* the passage of affairs,
As that they seldom fairly can get out.
Daniel. To Lord Henry Howard.

The which of many things that in him be strange, I know will seeme the strangest; the wordes themselues beeing so ancient, the knitting of them so short and *intricate*, and the whole period and compasse of his speech so delightsome for the roundnesse, and so graue for the strangenesse.
Spenser. E. K. to Master Gabriel Harvey.

The sword (whereto they only had recourse)
Must cut this knot so *intricately* ty'd,
Whose vain contrived ends are plain descry'd.
Daniel. Civil Wars, b. vii.

It were a great pursuance and security of this part of Christian religion, if in no case contrary oaths might be admitted, in which it is certain one part is perjured to the ruine of their soules, to the *intricating* of the judgement, to the dishonour of religion.
Bp Taylor. The Great Exemplar, pt. ii. s. 22.

The genuine notion of mission, though much *intricated* by the schoolmen, I take in short to be this.
Boyle. Works, vol. i. p. 502.

The sense is *intricate*, 'tis only clear
What vowels and what consonants are there.
Dryden. The Hind and the Panther.

I demand whether it be better to have the axis of the earth steady and perpetually parallel to itself, or to have it carelessly tumble this way and that way as it happens, or at least very variously and *intricately*.
Ray. On the Creation, pt. ii.

Sophr. I understand your pleasure, Eugenius, and shall endeavour to comply with it; but the difficulty and *intricateness* of the subject of our discourse obliges me to do it by steps.—*Boyle. Works*, vol. iv. p. 413.

The modern tragedy excells that of Greece and Rome in the *intricacy* and disposition of the fable; but, what a Christian writer would be ashamed to own, falls infinitely short of it in the moral part of the performance.
Spectator, No. 39.

I confess I do not see how the *motus circularis simplex* should need to be superadded to the contact or *intrication* of the cohering firm corpuscles, to procure a cohesion.
Boyle. Works, vol. i. p. 240.

While winding now and *intricate*,
Now more develop'd and in state,
Th' united stream, with rapid force,
Pursues amain its downward course.
Jago. Labour & Genius.

He [the Hierophant] drew out certain books from the secret repositories of the sanctuary, written in unknown characters, which contained the words of the sacred formula, compendiously expressed, partly by figures of animals, and partly by certain marks or notes *intricately* knotted.
Warburton. The Divine Legation, b iv s. 4.

Many who toil through the *intricacy* of complicated systems are insuperably embarrassed with the least perplexity in common affairs.—*Rambler*, No. 180.

INTRI'GUE, *v.* }
INTRI'GUE, *n.* }
INTRI'GUER. }

Fr. *Intriguer*, which Menage derives from the Lat. *Intric-are*, to *intricate*, (qv.) and he is undoubtedly right, though Lye, after Hickes, would refer it to the same origin as the Eng. *Truce*, i. e. the A. S. *Triwa-ian*, from the Goth. *Trau-an*; A. S. *Treow-an*, fidem habere, fidem dare, to plight one's *troth*. *Intrigue* (so written) is comparatively modern. See INTRICATE.

To intangle, to perplex, to involve; to carry on secret plots or concealed designs, plans, or schemes.

The third act makes a visible correspondence in the under-walks (or lesser *intrigues*) of persons, and ends with an ample turn of the main design, and expectation of a new.
Davenant. Gondibert, Pref.

But though this vicinity of ourselves to ourselves cannot give us the full prospect of all the *intrigues* of our nature, yet we have thereby, and by other opportunities, much more advantage to know ourselves, than to know other things without us.—*Hale. Origin. of Mankind*, p. 21.

In a word, how doth it perplex and *intrigue* the whole course of your lives, and intangle ye in a labyrinth of knavish tricks and collusions; so that many times you are at your wits end, and know not which way to turn yourselves.
Scott. Of the Christian Life, pt. i. c. 4.

Whose names the Muse disdaining, holds i' th' dark,
Thrust in the villain herd without a mark;
With parasites and libel-spawning imps,
Intriguing fops, dull jesters, and worse pimps
Dryden. Absalom & Achitophel.

It cannot be imagined but the pope would be offended with this proposition, and apprehend that the cardinal of York was not satisfied to be *intriguing* for the popedom after his death, but was aspiring to it while he was alive.
Burnet. History of the Reformation, an. 1527.

Not prone to lust, revenge, or envious hate,
Nor busy medlers with *intrigues* of state.
Pomfret. The Choice.

It cannot be unknown to the nobility and gentry, that a gentleman of the Inns of Court, and a deep *intriguer*, had some time since worked himself into the sole management and direction of the theatre.—*Tatler*, No. 193.

And if a *teow* (slave) be caught in an *intrigue* with a woman of the blood-royal, he is put to death.
Cook. Third Voyage, b. iii. c. 9.

Not a commercial, but a martial republick—a republick not of simple husbandmen or fishermen, but of *intriguers* and warriors.—*Burke. On a Regicide Peace*, Let. 2.

INTRI'NSICK. }
INTRI'NSICAL. }
INTRI'NSICAL, *n.* }
INTRI'NSICALLY. }
INTRI'NSICATE. }
INTRI'NCE. }

Fr. *Intrinsèque*; It. and Sp. *Intrinseco*; Lat. *Intrinsecus*, i. e. *secus interna*, (Vossius,) qua *secus* notat, juxta, prope, secundum; near to, close to, (se.) the internal or inward parts.

Inward, internal; pertaining or belonging to the inward or internal qualities, the essential, the substantial qualities, the qualities constituting the nature of the thing; and, hence, essential, natural.

Intrince, (in Shakespeare,) and *Intrinsecate*,—inwardly wrought, closely tied.

Hys workinge toles are such vnsauerye sophismes, problemes, subtyltyes, seconde intentions, *intrynsicall* mooodes, wyth other prodigiouse sorceries.—*Bale. Image*, pt. ii. Pref.

And though to be thus elemented arm
These creatures from home born *intrinsic* harm.
Donne. An Anatomy of the World, Anniversary l.

For if a groom serve a gentleman in his chamber, that gentleman a lord, and that lord a prince, the groom, the gentleman, and the lord are as much servants one as the other; the circumstantial of the one's getting only his bread and wages, the second a plentiful, and the third a superfluous estate, is no more *intrinsical* to this matter, than the difference between a plain, a rich, and gaudy livery.
Cowley. Ess Of Liberty.

This history will display the very *intrinsicals* of the Castilian, who goes for the prime Spaniard.
Howell, b. iv. Let. 11.

If the things exciting the ordinary actions of life did appear with no greater elevation than possibly they really and *intrinsically* bear, the most part of mankind would sit still and do nothing.—*Hale. Cont.* vol. ii. *Of Worldly Hope.*

——— Come, thou mortal wretch,
With thy sharp teeth this knot *intrinsicate*
Of life at once untie.
Shakespeare. Antony & Cleopatra, Act v. sc. 2.

Amo. I confesse you to be of an aped and docible humour; yet there are certain puntilloes, or (as I may more nakedly insinuate them) certain *intrinsecate* strokes and wards, to which your activitie is not yet amounted.
B. Jonson. Cynthia's Revels, Act v. sc. 2.

——— Such smiling rogues as these,
Like rats, oft bite the holy cords a twaine,
Which are t' *intrince* t' vnloose.
Shakespeare. King Lear, Act ii. sc. 2.

A great many excellent writings were arraigned, and as many very indifferent ones applauded, more (as it seem'd to me) upon the account of their date, than upon any *intrinsick* value or demerit.—*Guardian*, No. 25.

The heaviness of a body, or (as Aristotle defines it) the proneness of it to tend down unto some centre, is not any absolute quality *intrinsical* unto it.
Wilkins. That the Moon may be a World.

He endeavours to impose it upon his reader as a thing taken for granted, that moral necessity and physical necessity do not differ *intrinsically* in their own nature, but only with regard to the subject they are applied to.
Clarke. Remarks upon a Philosophical Enquiry.

There are some attributes of mind which have a real and *intrinsic* excellence, compared with their contraries, and which, in every degree, are the natural objects of esteem, but, in an uncommon degree, are objects of admiration. We put a value upon them because they are *intrinsically* valuable and excellent.—*Reid. Of Intellectual Powers*, Ess. 3. c. 3.

IN-TRODU'CE, *v.* }
INTRODU'CEMENT. }
INTRODU'CER. }
INTRODU'CTION. }
INTRODU'CTIVE. }
INTRODU'CTOR. }
INTRODU'CTORY. }

Fr. *Introduire*; It. *Introdurre*; Sp. *Introducir*; Lat. *Introducere*, to lead in, (*intro*, and *ducere*, to lead.)

To lead or bring in; to bring into (notice, to the knowledge of, to an acquaintance with.)

The fift party shal been an *introductory*, after the statutes of our doctours, on which thou mayest learn a great part of the generall rules of theorike in astrologie.
Chaucer. Of the Astrolabie.

Thē haue ye his *introduccion* into Sayncte Poules pistle, with which he *introduceth* and bringeth his reders into a false vnderstanding of Saynt Poule.
Sir T. More. Workes, p. 341.

All verse is but a frame of words confined within certain measure, differing from the ordinary speech, and *introduced* the better to expresse men's conceits, both for delight and memory.
Daniel. Defence of Rhyme. To the Earl of Pembroke.

The way propounded is plain, easy, and open before us; without intricacies, without the *introducement* of new or absolute forms or terms, or exotic models.
Milton. Way to establish a Free Commonwealth.

The beginning of the Earl of Essex I must attribute wholly or in great part to my Lord of Leicester; but yet as an *introducer*, or supporter, not as a teacher.
Reliquiæ Wottonianæ, p 162.

Hatred of idolatry is [made] the hulsher of sacriledge and the defiance of superstition the *introducer* of profanenesse.
Bp. Taylor. The Great Exemplar, pt. i. s. 13.

And to say a truth, good reason have they so to deeme of sophisters, who are no sooner out of their chaires, or come down from off the pulpit, and when their books, and pretty *introductions* are laid out of their hands, but in other serious actions and parts of this life to be discoursed of, a man shall find them as raw as other, and nothing better skilled than the vulgar sort.—*Holland. Plutarch*, p 48.

But in laws dispositive or *introductive* of a new obligation there is some difference.
Bp. Taylor. Rule of Conscience, b. iii. c. 6.

I place schools before colledges, because they are *introductory* thereunto, intended for the breeding of children and youth, as the other *for* youth and men.
Fuller. General Worthies, c. 11.

They are the plainest and best dealers in the world; which seems not to grow so much from a principle of conscience, or morality, as from a custom or habit *introduced* by the necessity of trade among them, which depends as much upon common honesty, as war does upon discipline.
Sir W. Temple Observ. upon the United Provinces, c. 4.

The fathers in that council severely checked the *introducers* of Tritheism for mangling and dividing the holy unity into three strange hypostases, perfectly separate from each other.—*Bp. Bull*, vol. ii. Dis. 4.

We were accompanied both going and returning by ye *introductor* of ambassadors and ayd of ceremonies.
Evelyn. Memoirs. Paris, Sept. 15, 1651.

You know she lives in one of my Lord of Nottingham's houses at St. James's, and, therefore, will neede no *introductor* there.—*Id. Ib. To Mr Watton, March* 30, 1636.

This *introductory* discourse itself is to be but an essay, not a book.—*Hegic. Works*, vol. i. p. 303.

Bentley has yet more unhappily praised him [Milton] as the *introducer* of those elisions into English poetry, which had been used from the first essays of versification among us, and which Milton was indeed the last that practised.
Johnson. Proposals for Printing the Works of Shakespeare.

It is a great beauty in an *Introduction*, when it can be made to turn on some one thought, fully brought out and illustrated; especially, if that thought has a close connexion with the following discourse, and, at the same time, does not anticipate any thing that is afterwards to be *introduced* in a more proper place.—*Blair*, vol. ii. Lect. 30.

If the intercourse of mankind in some instances be *introductive* of vice, the want of it as certainly excludes the exertion of the noblest virtues.—*Mickle. Lusiad*, Introd.

So that laws, when prudently framed, are by no means subversive, but rather *introductive* of liberty; for, as Mr. Locke has well observed, where there is no law there is no freedom.—*Blackstone. Commentaries*, b. i. c. 1.

INTRO-MIT, *v.* }
INTROMI'SSION. }

Lat. *Intro-mittere*; to send or let in.

To send or let in or within, to allow or suffer to enter.

In Hackluyt, and the Scotch from Holinshed,—quasi *in rem se mittere*, to intermeddle. See *Jamieson.*

And if it shal fortune any such offender or offenders, their goods and chattels or any part thereof, to be in any citie,

borough, towne incorporate, or other place franchised or priuiledged, where the said officer or officers may not lawfully *intromit* or intermeddle, that then, &c.
Hackluyt. Voyages, vol. i. p. 271.

For by discoursing the properties of a good shepherd, and the lawful way of *intromission*, he proved them to be theeves and robbers, because they refused to enter in by Jesus, who is the door of the sheep.
Bp. Taylor. The Great Exemplar, pt. iii. s. 22.

And be thir our letteris freelie, of our awin motiue will remmers, & dimittis the gouernement, guiding and gouerning of this our realme of Scotland, liegis, and subiects thairof, and all *intromission* and dispositioun of onie casualities, properties.—*Holinshed. Scotland*, an. 1567.

All the reason that I could ever yet hear alledged by the chief factors for a general *intromission* of all sorts, sects, and persuasions into our communion, is, That those who separate from us are stiff and obstinate, and will not submit to the rules and orders of our church, and that therefore they ought to be taken away —*South*, vol. ii. Ser. 12.

INTRO-RECE'PTION. Lat. *Receptio*, from *recipere*, to *receive*, or take.
An inward taking or *reception*; a *reception* inward or within.

Were but the love of Christ to us, ever suffered to come into our hearts, (as species to the eye by *introreception*) had we but come to the least taste and relish of it, what would we not do to recompence, and answer, and entertain that love! What difficulty would it not ingratiate to us?
Hammond. Works, vol. iv. p. 564.

INTRO-SPE'CTION. See INSPECTION. Lat. *Intro-spicere*.
A looking within; an inward view.

7. The actings of the mind or imagination itself, by way of reflection or *introspection* of themselves, are discernible by man distinctly, but at least not distinctly by brutes.
Hale. Origin. of Mankind, p. 55.

So that I [Guido Reni] was forced to make an *introspection* into mine own mind, and into that idea of beauty which I have formed in my own imagination.
Dryden. A Parallel of Poetry and Painting.

INTRO-VE'NIENT. See INVENT.
Coming in or within.

There being scarce any condition (but what depends upon clime) which is not exhausted or obscured from the commixture of *introvenient* nations either by commerce or conquest.—*Brown. Vulgar Errours*, b. iv. c. 10.

INTRO-VE'RT, *v.* See INVERT.
To turn inwards.

I often mitigate the pain arising from the little misfortunes and disappointments that chequer human life by this *introversion* of my faculties, wherein I regard my own soul as the image of her creator, and receive great consolation from beholding those perfections which testify her divine original, and lead me into some knowledge of her everlasting archetype.—*Guardian*, No. 89.

His awkward gait, his *introverted* toes,
Bent knees, round shoulders, and dejected looks,
Procure him many a curse. *Cowper. Task*, b. iv.

The cause, perhaps, inquiry may descry,
Self-searching with an *introverted* eye,
Conceal'd within an unsuspected part,
The vainest corner of our own vain heart.
Id. Conversation.

IN-TRUDE, *v.* } Lat. *In-trudere*, to *thrust* in; *in*, and *trud-ere*, to thrust.
INTRU'DER. }
INTRU'SION. } To *thrust* in, to push in,
INTRU'SIVE. } (sc.) where not asked or desired; to force an entry or way in, unasked or uninvited; to encroach.

Straunge hath by way of *intrucions* made his home there mee should bee, if reason were heard as he should.
Chaucer. The Testament of Loue, b. i.

Unprudent man, that whan the Rutil Kinge did through *intrude*;
Coulde him not entring spie, but in the fort did him include,
Euen lyke a tyger wylde among the flocks of cattailes rude.
Phaer. Virgill. Æneidos, b. ix.

He semeth vnworthy of honour, whose by reason of ignorannce ambiciously desireth dignitie: and that man is not meete for a rowme or ministracion, whych *intrudeth* hymselfe into the same.—*Udal. Hebrues*, c. 5.

For sith he saieth they come into the place by succession, he layth not any inuasion, or *intrusion*, or other vnlawfull comming ther into.—*Sir T. More. Workes*, p. 640.

Now, Henry, thou hast added to thy sin
Of usurpation, and *intruding* force,
A greater crime. *Daniel. Civil Wars*, b. iv.

Hence, vain *intruder!* haste away,
Wash not with unhallowed brine
The footsteps of my Celia's shrine.—*Carew. To my Rival.*

And this unnatural *intrusion* here
Of that attainted blood, out of all course,
Effected with confusion and with fear,
Must be reduc'd to other terms of force.
Daniel. Civil Wars, b. vii.

Oh! whither wanders thy distemper'd brain
Thou bold *intruder* on a princely train!
Hence to the vagrant's rendezvous repair;
Or shun in some black forge the midnight air.
Pope. Homer. Odyssey, b. xviii.

The pope would not desire any violation of the immunities of the realm, or to bring these into public contention, which had been hitherto enjoyed without *intrusion* or molestation.—*Burnet. History of the Reformation*, an. 1532.

No spreading ports their sacred arms extend:
No mighty moles the big *intrusive* storm,
From the calm stations roll resounding back.
Thomson. Liberty, pt. i.

Ah, no. To distant climes, a dreary scene,
Where half the convex world *intrudes* between,
Through torrid tracts with fainting steps they go,
Where wild Altama murmurs to their woe.
Goldsmith. The Deserted Village.

Others have ceased their curiosity, and consider every man who fills the mouth of report with a new name, as an *intruder* upon their retreat, and disturber of their repose.
Rambler, No. 137.

Forgive, great sultan, that *intrusive* duty
Enquires the final doom of Menodorus,
The Grecian counsellor.—*Johnson. Irene*, Act i. sc. 4.

IN-TRUNK, *v.* To encase, to enwrap.

Had eager lust *intrunk'd* my conquer'd soul
I had not buried living joys in death.
Ford. Love's Sacrifice, Act v. sc. 3.

IN-TRUST, *v.* Also *En*.
To place *trust* or confidence in; to commit or deliver in *trust*, i. e. to the *truth* or good faith; to confide.

True priests, he said, and preachers of the word,
Were only stewards of their sovereign lord;
Nothing was theirs: but all the publick store,
Intrusted riches to relieve the poor.
Dryden. Character of a Good Parson.

The joy of our Lord and master; which they only are admitted to, who are careful to improve the talents they are *intrusted* withall.—*Wilkins. Natural Religion*, b. ii. c. 8.

That the series of our astronomical observations might suffer no interruption by my absence, I *intrusted* the care of continuing them to Mr. Trevenen.
Cook. Third Voyage, b. v. c. 9.

IN-TUITION. } Fr. *Intuitif*; It. and Sp.
INTU'ITIVE. } *Intuitivo*, from Lat. *Intueri*,
INTU'ITIVELY. } *intuitus*, to look into, (*in*, and *tueri*, to look.)
A looking into, an inspection, an insight; insight, (sc.) immediate, instant;—without further thought or examination. See the quotations from Locke and Stewart.

To this Christ added, that the eyes must not be adulterous; his disciples must not onely abstain from the act of unlawful concubinate, but from the impurer *intuition* of a wife of another man.—*Bp. Taylor. Gt. Exemplar*, pt. ii. s. 36.

That is, that by some general designation of our actions, by the renewing of our intentions actually in certain periods of time, as in the morning of every day, or at evening, or both, or in every change of imployment, we have an actual *intuition* on God and God's glory.
Id. Rule of Conscience, b. iv. c. 2.

—— Whence the soule
Reason receives, and reason is her being,
Discursive, or *intuitive*.—*Milton. Paradise Lost*, b. v.

For although with speech they *intuitively* conceive each other, yet do their apprehensions proceed through realities.
Brown. Vulgar Errours, b. i. c. 11.

Some say, that the soul indeed is not passive under the materiall phantasme; but doth only *intuitively* view them by the necessity of her nature, and so observes other things in these their representatives.
Glanvill. The Vanity of Dogmatizing, c. 4.

Or he their single virtues did survey,
By *intuition* in his own large breast,
Where all the rich ideas of them lay,
That were the rule and measure to the rest.
Dryden. On the Death of Cromwell.

'Tis on this *intuition*, that depends all the certainty and evidence of all our knowledge, which certainty every one finds to be so great, that he cannot imagine, and therefore cannot require a greater. For a man cannot conceive himself capable of a greater certainty, than to know that any idea in his mind is such, as he perceives it to be and that two ideas, wherein he perceives a difference, are different, and not precisely the same —*Locke. Hum Underst* b. iv. c. 2. s. 1.

If we will reflect on our own ways of thinking we shall find, that sometimes the mind perceives the agreement or disagreement of two ideas immediately by themselves, without the intervention of any other: and this, I think, we may call *intuitive* knowledge. For in this the mind is at no pains of proving or examining, but perceives the truth as the eye doth light, only by being directed towards it.—*Id. Ib.*

In examining those processes of thought which conduct the mind by a series of consequences from premises to a conclusion, I can detect no intellectual act whatever, which the joint operation of *intuition*, and of memory, does not sufficiently explain.
Stewart. Philosophy of the Human Mind, vol. ii. c. 1. s. 1.

The truth of mathematical axioms has always been supposed to be *intuitively* obvious: and the first of these, according to Euclid's enumeration, affirms, That if A be equal to B, and B to C, A and C are equal.—*Id. Ib.* c. 2. s. 1.

IN-TUME'SCENCE. } Fr. *Intumescence*,
INTUME'SCENCY. } Lat *Intumescens*; pres. part. of *intumescere*, to swell; *in*, and *tumesc-ere*, to swell.
A swelling; an enlargement or increase.

But a farther and sufficient manifestation, whence the *intumescence* of the bladder proceeds, may be deduced from the following experiment.—*Boyle. Works*, vol. i. p. 19.

But whether the received principle and undeniable action of the moon may not be still retained, although in some difference of application, is yet to be perpended; that is, not by a simple operation upon the surface or superior parts, but excitation of the nitro-sulphureous spirits, and parts disposed to *intumescency* at the bottom, not by attenuation of the upper part of the sea, (whereby ships would draw more water at the flow then at the ebb) but *intergescency* caused first at the bottom, and carrying the upper part before them.
Brown. Vulgar Errours, b. vii. c. 13.

Had navigation been at that time sufficiently advanced to make so long a passage easily practicable, there is little reason for doubting but the *intumescence* of nations would have found its vent, like all other expansive violence, where there was least resistance —*Johnson. Taxation no Tyranny*

IN-TU'MULATE. To place or deposit within a *tomb*; in a grave; to inter or inhume, to bury

Whose corps was with funerall pompe, according to the royall estate of a kyng, conueighed to the Colege of Winsore to the which he had been a greate benefactor, and there on the right hand of the high aulter, princely enterred and *intumulate* —*Hall. Edw. IV.* an. 23.

He also caused the corps of King Richard ye Second to be taken from the earth, whom King Henry the Fourth had *intumulate* in the friers Church of Langley.
Stow. Henry V. an. 1413.

IN-TURGE'SCENCE. See the quotation from Brown in *v. Intumescence.*
In, and *turgescens*, pres. part. of *turgescere*, to swell.

IN'TUSE. See CONTUSE.
A bruise.

The flesh there-with shee suppled and did steepe,
T' abate all spasme, and soke the swelling breate
And after, hauing searcht the *intuse* deepe,
She with her scarfe did bind the wound fro' cold to keepe
Spenser. Faerie Queene, b. iii. c. 5.

IN-TWINE, *v.* Also *En*.
To make *two* or *twain*, to wreath or fold around.

Using such cunning as they did dispose
The ruddy piny with the lighter rose,
The monck's hood with the bugloasa, and *intwine*
The white, the blewe, the flesh-like columbine
With pinckes, sweet-williams; that farre otle the eye
Could not the manner of their mixtures spye
Browne. Britannia's Pastorals, b. ii. s. 1.

There grew two olives, closest of the grove,
With roots *intwin'd* and branches interwove.
Pope. Homer. Odyssey, b. v.

The flowering thorn, self-taught to wind,
The hazle's stubborn stem *intwin'd*.
Beattie. The Hares A Fable.

INVA'DE, *v.* } Fr. *Invader*; It. *Invadere*
INVA'DER. } Sp. *Invadir*; Lat. *Invadere*, to
INVA'SION. } go in, (*in*, and *vad-ere*, Gr.
INVA'SIVE. } *Bαδ-ειν*, to go.)
To go in or into, (sub.) as an enemy; to assail or assault, to attack.

By cordes let fal fast gan they slide adown:
And streight *invade* the town yburied then
With wine and slepe. *Surrey. Virgile. Æneis*, b. ii.

Such one she was as would *invade*
A hart more hard then marble stone.
Vncertaine Auctors. The Louer that once disdained, &c.

Whan menne goe to warre one agaynst an other, fyrste they couer themselues on euery syde, that they lye not open any way to theyr enemies ordinaunce. Than they make ready to beate backe the *inuader.—Udal. Ephesians*, c. 6.

The same thyng also is a cause why the Heluetians hauing dayly conflict with the Germanes eyther in their owne defence, or by the way of *inuasion*, do in prowesse excell the reste of the Galles.—*Goldings. Cæsar*, fol. 2.

A young marchaunt, whiche before tyme had been in diuerse cyties within the countrey of Italy, and there prohibited by the magistrates and rulers, to vse or weare any weapō, either *inuasiue* or defensiue, chalenged an Italian in Chepeside, for wearyng of a dagger —*Hall. Hen. VI.* an. 34.

All things from thence doe their first beeing fetch,
And borrow matter, whereof they are made;
Which, when as forme and feature it does ketch,
Becomes a body, and doth then *inuade*
The state of life, out of the grieslý shade.
Spenser. Faerie Queene, b. iii. c. 6.

For as Judges are avengers of private men against private robbers; so are armies the avengers of the publick against publique *invaders*, either civil or forraign, and *invaders* are robbers, though more in countenance than those of the highway, because of their number.—*Davenant. Gondibert*, Pref.

In which time the Britains dispatching messengers round about, to how few the Romans were reduced, what hope of praise and booty, and now, if ever, of freeing themselves from the fear of like *invasions* hereafter, by making these an example, if they could but now uncamp their enemies.
Milton. History of England, b. ii.

That therefore, rightly to understand it, it was rather on their master's part a defensiue warre then an offensiue; as that, that could not be omitted or forborne, if he tendred the conseruation of his owne estate; and that it was not the first blow that made the war *inuasiue*, (for that no wise prince would stay for,) but the first provocation, or at least, the first preparation.—*Bacon. Hen. VII.* p. 42.

Let others, with insatiate thirst of rule,
Invade their neighbour's lands, neglect the ties
Of leagues and oaths; this thy peculiar praise
Be still, to study right, and quell the force
Of kings perfidious. *J. Philips. Blenheim.*

The universal good will which is so strong in him, exposes him to the assaults of every *invader* upon his time, his conversation, and his property.—*Tatler*, No. 76.

And high Garganus, on th' Apulian strand,
Marks to the mariner the distant land,
Prepares, by swift *invasion*, to remove
Your virgin bride, and disappoint your love.
Wilkie. The Epigoniad, b. i.

The weary Spaniards in their works they view,
In dread assault, who bring the generous two
Of Avolo's high blood, with them to dare
The fiercest terrours of *invasive* war.
Hoole. Orlando Furioso, b. xxxiii.

IN-VA'LID, *adj.*
INVALI'D, *n.*
INVALI'DITY.
INVA'LIDATE, *v.*
INVALIDA'TION.

Fr. *Invalider, invalide*; It. *Invalidare, invalido*; Sp. *Invalidar, invalido*; Lat. *Invalidus, in*, (priv.) and *validus*, whole or sound.

Unsound, infirm, weak; of no force or efficacy, forceless, inefficient.

The noun is usually applied to persons of an unsound state of body, unhealthy.

The form by which the thing is what it is, is oft so slender and undistinguishable, that it would soon confuse, were it not sustain'd by the efficient and final causes, which concur to make up the form, *invalid* otherwise of itself.
Milton. Tetrachordon.

If a son marries without his father's consent, the law says it is void; but yet it is not so void, but that the father's approbation makes it valid without marrying again: which could not be if it were naturally *invalid*, but therefore it is both naturally and ecclesiastically good.
Bp. Taylor. Rule of Conscience, b. iii. c. 3.

But, however, to prevent all cavillings, in this place I'le shew the *invalidity* of this objection.
Glanvill. Pre-existence of Souls, c. 4.

The king had opened to him the error of his marriage, and the bishop, out of his great learning, did now clearly perceive how *invalid* and insufficient it was.
Burnet. History of the Reformation, an. 1527.

You keep so good company, that you know Bath is stocked with such as come hither to be relieved from luxuriant health, or imaginary sickness, and, consequently, is always as well stow'd with gallants as *invalids*, who live together in a very good understanding.—*Tatler*, No. 16.

The *invalidity* of whatsoever we can do in order to this thing [justification] is sufficiently demonstrated in many places of scripture, Job ix. 30, 31.—*South*, vol. vi. Ser. 12.

It had been often declared, that the most solemn denials of witnesses, before they make discoveries, did not at all *invalidate* their evidence; and that it imported no more, but that they had been so long firm to their promise of revealing nothing.—*Burnet. Own Time*, an. 1680.

To defend a post of importance against a powerful enemy, requires an Eliot; a drunken *invalid* is qualified to hoist a white flag, or to deliver up the keys of the fortress on his knees.—*Burke. Motion relative to the Speech from the Throne*, Pref.

Argument is to be *invalidated* only by argument, and is in itself of the same force, whether or not it convinces him by whom it is proposed.—*Rambler*, No. 14.

The thirty-four confirmations [of Magna Charta] would have been only so many repetitions of their absurdity, so many new links in the chain, and so many *invalidations* of their right.
Burke. Powers of Juries in Prosecutions for Libels.

IN-VA'LUED.
INVA'LUABLE.
INVA'LUABLENESS.
INVA'LUABLY.

We have our English word *value*, through the Fr. *Valoir, value*; It. *Valere, valore*; from the Lat. *Valere*; (see INVALID;) and the Old Eng. *Invalue*, from *invalere, in* used emphatically. Upon this verb the adj. *invaluable* may have been formed; or it may be compounded of *in*, (priv.) and *valuable*.

Invalued,—much valued, highly prized, esteemed highly, or to be of great worth. And *invaluable*,—That may or should be much *valued*, or (*in*, priv. also written *un*,) that cannot be *valued*, i. e. of too much worth to have a *value* or price set upon it; inestimable.

To Nottingham, the North's imperious eye,
Which as a Pharus guards the goodly soil,
And arm'd by nature danger to defy,
There to repose him safely after toil,
Where treason least advantage might espy,
Closely conveys this great *invalued* spoil.
Drayton. The Barons' Wars, b. vi.

——— And sailing into France,
At tilt, from his proud steed, duke Otton threw'st to ground:
And with th' *invalued* prize of Blanch the beauteous crown'd,
(The Almain emperor's heir) high acts didst there atchieve.
Id. Poly-Olbion, s. 13.

Which he insculped in two likely stones,
For rareness of *invaluable* price,
And cunningly contriv'd them for the nones,
In likely rings of excellent device.
Id. Moses his Birth and Miracles, b. i.

Deny, if thou canst, the *invaluableness* of this heavenly gift.—*Bp. Hall. Satan's Fiery Darts quenched*, Dec. 2.

What issues? Even those bloody issues that were made in the hands, and feet, and side, of our blessed Saviour, that *invaluably* precious blood of the Sonne of God.
Id. A Sermon of Thanksgiving, Jan. 1625.

O let us for ever kiss and hug the precious *invaluable* scriptures of the New Testament. If there was nothing else in them but the faithful saying, worthy of all men to be received, That Jesus Christ came into the world to save sinners; to save you and me, and all sinners, even the greatest of sinners.—*Sharp*, vol. i. Ser. 11.

Of finest web the stuff with gold inwrought,
No vulgar price th' *invalu'd* treasure bought.
Hoole. Orlando Furioso, b. xvii.

Eusebius, who lived at that time, hath given us a particular, an affecting, and an *invaluable* account of the martyrs under those dreadful trials.
Jortin. Remarks on Ecclesiastical History.

IN-VA'RIABLE.
INVA'RIABLENESS.
INVARIABI'LITY.
INVA'RIABLY.

Fr. *Invariable*; It. *Invariabile*; Sp. *Invariable*; from the Lat. *In*, (priv.) and *variare*, to diversify with spots, (*varius*, Gr. Βαλιος,) to alter, to change.

Unalterable, unchangeable, immutable; steady or stedfast; constant.

They understood not the motion of the eighth sphear from West to East, and so conceived the longitude of the stars *invariable.—Brown. Vulgar Errours*, b. i. c 6

From the dignity of their intellect [angels] arises the *invariableness* of their wills.
Mountagu. Devoute Essayes, pt. ii. Treat. 2. s. 3.

Therfore, this *invariability* in the birds' operations must proceed from a higher intellect.—*Digby. Of Bodies*, c. 37.

This reasoning doth necessarily conclude against the past infinite duration of all successive motion and mutable beings; but it doth not at all affect the eternal existence of God, in whose *invariable* nature there is no past or future.
Bentley, Ser. 7.

It [time] is conceived by way of substance, or imagined to subsist of itself, independently and *invariably*, as all abstract ideas are.—*Law. Enquiry. Of Time*, c. 2.

If taste has no fixed principles, if the imagination is not affected according to some *invariable* and certain laws, our labour is like to be employed to very little purpose.
Burke. On Taste, Introd.

Very different strokes may compose a uniform plan, and a variety of dispensations be consistent with an *invariableness* of design.—*Search. Light of Nature*, vol. ii. pt. iii. c. 24.

No association of human beings, in which, *invariably*, that should be believed to be virtue which we account vice, and that to be vice which we account virtue, could subsist for a single day, if men were to do what in that case they would think their duty.
Beattie. Moral Science, vol. i. pt. iii. c. 2.

INVE'IGH, *v.*
INVE'IGHER.
INVE'IGHING, *n.*
INVE'CTIVE, *adj.*
INVE'CTIVE, *n.*
INVE'CTIVELY.

Sometimes *En.* Fr. *Invectiver, invective*; It. *Invettiva*; Sp. *Invectivar, invectiva*, Lat. *Invehere, invectum*, to carry against, to bear against, (*in*, and *vehere*, to carry.)

To invade, to attack or assail, (sc.) with opprobrious language, with adverse censures, with railing, reviling, upbraiding, or reproach; to rail, revile, upbraid, or reproach.

Drances and Turnus vppon auncient hatred *inueigh* one at the other.—*Phaer. Virgil. Æneidos*, b. xi. Argument.

He made a decree, that it should be lawful for every man to favour and follow what religion he would; and that he might do the best he could to bring other to his opinion, so that he did it peaceably, gently, quietly, and soberly, without hasty and contentious rebuking and *inveighing* against other.—*Sir T. More. Utopia*, (*by Robinson*,) b. ii. c. 11.

What lost Cicero in the senate for vsyng *inuectiues?*
Golden Boke, c. 2.

Yearly my vows, O Heavens, have I not paid,
Of the best fruits and firstlings of my flock?
And oftentimes have bitterly *inveigh'd*
'Gainst them that you profanely dar'd to mock?
Drayton. Pastorals, Ecl. 9.

All this while Appius raged and tooke on, *inveying* bitterly against the nicetie and popularitie of his brother consul.
Holland. Livie, p. 61.

It seemeth therefore much amisse, that against them whom they terme Sacramentaries, so many *inuective* discourses are made.—*Hooker. Ecclesiasticall Politie*, b. v. s. 67.

And more to make him publicly despis'd,
Libels, *invectives*, railing rhymes were sow'd
Among the vulgar, to prepare his fall
With more applause, and good consent of all.
Daniel. Civil Wars, b. iii.

——— I quoth Jaques,
Sweepe on you fat and greazie citizens,
'Tis just the fashion; wherefore doe you looke
Vpon that poore and broken bankrupt there?
Thus most *inuectiuely* he pierceth through
The body of countrie, citie, court
Shakespeare. As You Like It, Act ii. sc. 1.

This was brought to the committee of the states at St. Johnstoun, and was severely *inveighed* against by Sir Thomas Nicholson, the king's advocate or attorney-general there.
Burnet. Own Time, vol. i. b. i.

Where one of those *inueighers* against mercury gave it in a course of seven weeks, he could not, by all his endeavours, cure one small herpes in the face.
Wiseman. Surgery, b. viii. c. 2.

Casaubon was led into that mistake by Diomedes the grammarian, who in effect says this: Satire, among the Romans, but not among the Greeks, was a biting *invective* poem, made after the model of the ancient comedy for the reprehension of vices.—*Dryden. Juvenal*, Ded.

If we take satire in the general signification of the word, as it is used in all modern languages for an *invective*, it is certain that it is almost as old as verse.—*Id. Ib.*

Tertullian, in his Apologetic, *inveighs* ingeniously enough against the inconsistancy and absurdity of this sentence, and has had the good fortune to engage most of his readers in the same way of thinking; and yet, after all, the emperor's decree was not quite so absurd as Tertullian imagined.
Jortin. Remarks on Ecclesiastical History.

Whenever he [Junius] will be honest enough to lay it aside, avow himself, and produce the face which has so long lurked behind it, the world will be able to judge of his motives for writing such infamous *invectives*.
Junius, Let. 4. *From Sir W. Draper.*

INVE'IGLE, *v.*
INVE'IGLER.
INVE'IGLEMENT.

Sometimes *En.* Serenius derives from the Ger. *Wieglen*; Sw. *Upwiglia*; a frequentative of the M. Goth. *Wag-ian*; *excitare*, to excite, to move. Ihre, on the contrary, thinks

the Swedish word may be from the English. It may be, and probably is, formed upon the A. S. *Wiglian*, to beguile.—But Junius and Skinner believe that *inveigle* is from the Fr. *Aveugle*, (ab oculo,) blind; *aveugler*, to blind, hoodwink, deprive of eyes or sight. Thus, *inveigle* will mean,—

To blind the eyes; (met.) the mind; and, thus, to mislead, to seduce, to delude, to allure, to entice. Equivalent to the vulgar English expression, "To throw dust in the eyes." Otherwise—

To beguile, to draw astray, to mislead, &c.

His sonne Comanus, succedyng him in the kyngdome, was *inueigled* against the Massilians by one of his lordes alledgyng that the tyme would come, that Marsielles shoulde be the destruccion of the people that were next neighbours about it.—*Goldyng. Justine*, fol. 178.

But as sone as the emperour was gone, those harlottes that had bene his companions, *inueigled* the nobles of Rome, promising thē the treasures of the church to depose Leo, and place John againe.

Bale. Pageant of Popes, by Studley, fol. 67.

—— Him [Proteus] if any way
Thou couldst *inveagle*, he would clear display
Thy course from hence; and how farre off doth lie
Thy voyage's whole scope through Neptune's skie.

Chapman. Homer. Odyssey, b. iv.

Perceiuing then some persons leaud there were,
Which counsell'd oft my sonnes embracing vice,
As still is seene in court *enueiglers* are
Procurers of despite and auarice.

Mirrour for Magistrates, p. 165.

A serjeant made use of me to *inveigle* country fellows, and list them in the service of the Parliament.

Tatler, No. 249

A person truly pious, sincere, and sound at the heart towards God, may, thro' the *inveiglements* of the world, and the frailty of his nature, be sometimes surprised, and for a while drawn into the way of sin.—*South*, vol. vi. Ser. 4.

Nor can you pretend the soldier's consent upon enlisting, for many of them are *inveigled* to enlist by drink, or by bounty money.—*Search. Light of Nature*, vol ii. pt ii. c. 26.

Young *inveigler*, fond in wiles,
Prone to mirth, profuse in smiles.

Philips. To the Daughter to Lord Carteret.

IN-VE'IL, *v.* To cover with a *veil*; generally, to cover, to conceal.

And, Delia, think thy mourning must have night,
And that thy brightness sets at length to west,
When thou wilt close up that which now thou show'st,
And think the same becomes thy fading best,
Which then shall most *inveil*, and shadow most.

Daniel, Son. 37. *To Delia.*

—— When streight a thicke swoine cloud
Inveyl'd the lustre of great Titan's carre.

Browne. Britannia's Pastorals, b. ii. s. 1.

INVE'LOPE, *v.* Also *En*, (qv.) Fr. *Enveloper*; Lat. *Involvere*, to roll in or involve.

To roll, or fold in, or *involve*; to enfold, to unwrap, to enclose, to surround, to cover round or over.

God removes the candlestick, or, which is all one, takes away the star, the angel of light from it, that it may be *inuelop'd* in darkness.—*Bp. Taylor. Episcopacy Asserted*, § 12.

Now for the use of the young during its inclosure in the womb, there are several parts formed, as the membrance *inveloping* it.—*Ray. On the Creation*, pt. ii.

At Will's, and all the other coffee-houses in London, the company frequently sat *inveloped* with the fumes of tobacco in consequence of smoaking being permitted in the publick room.—*Dryden. Life, by Malone.*

IN-VENDIBI'LITY. Not being able to be sold; unsaleable state.

All that is terrible in this case is, that the author may be laughed at, and the stationer beggared by the book's *invendibility*.—*Brome*, To the Reader.

IN-VE'NOM, *v.* Also, and now, perhaps, more commonly, *En*.

To poison; to infuse or impregnate with poison; to invest with the noxious, malignant, hateful qualities of poison.

Then on the morrow they cut out all the dead and *inuenimed* flesh out of the prince's arme, and threw it from them, and sayd vnto him, How cheereth your grace? We promise you within these fifteene dayes you shall shew your selfe abroad, (if God permit,) vpon your horseback, whole and well as euer you were.—*Hackluyt. Voyages*, vol. ii. p. 38.

Take hede, I praie thee, that our loue be not *inuenimed* with vnkyndnes.—*Golden Boke*, Let. 9.

The small-ey'd slow-worm, held of many blind,
Yet this great ark it quickly out could find;
And as the ark it was about to climb,
Out of its teeth shoots the *invenom'd* slime.

Drayton. Noah's Flood.

The Deity himself directs aright
The *invenom'd* shaft, and wings the fated flight.

Dryden. Ovid. Metam. b. xii.

INVE'NT, *v.*
INVE'NTER, or INVE'NTOR.
INVE'NTFUL.
INVE'NTIBLE.
INVE'NTION.
INVE'NTIVE.
I'NVENTORY, *n.*
I'NVENTORY, *v.*
INVENTO'RIALLY.
INVE'NTRESS.

Fr. *Inventer*; It. *Inventare*; Sp. *Inventar*; Lat. *Invenire*, quasi *in rem venire*, as if *to come to* any *thing*, and, thus, to find it; and to discover, is to *take off the cover* or concealment; that which hides any thing; and, thus, to find it.

To come to, and, thus, to find; to come to the sight or view, to the perception, to the knowledge of, to discover a knowledge of, to discover or disclose; to detect, to devise, to contrive; to feign, form or frame, fashion or fabricate.

An *inventory*,—an account, list, catalogue, of things—found.

Who wote if al that Chaucer wrate was trew
Nor I wote not if this narracion
Be authorised or forged of the new
Of some poete by his *inuencion*.

Chaucer. The Testament of Cresside.

Zoroastres, kyng of the Bactrians, who is reported to haue fyrst *inuented* arte, magicke, and diligently to haue serched out the beginning of the world, and the mouinge of the starres.—*Goldyng. Justine*, fol. 1.

And they layde their heades togither, till they had *inuented* an other captious question.—*Barnes. Workes*, p. 223.

The which thyng our dreamers and *inuenters* of all subtile lyes dyd neuer preserue, nor neuer sought for.—*Id. Ib.* p. 257.

Is not this as much to say? God thou art an *inuenter*, and ordayner of that thing that maketh men vnpure & vncleane?

Id. Ib. p. 317.

The finding out of apt matter, called otherwise *inuention*, is a searching out of things true, or things likely, the which may reasonably set forth a matter, and make it appeare probable.—*Wilson. Arte of Rhetorique*, p. 6.

They consider what place euery parte ought to be made, and howe the case may be reasoned, which is the fyrste parte of rhetorike named *inuention*.

Sir T. Elyot. The Governour, b. i. c. 14.

Whereto should I rehearse the madnes of those mothers, that loue better those children, that be foule, crooked, lewde, dullardes, sluggards, drunckards, vnruly, & foolish, then those, that be faire, vpright, cuning, quickwitted, *inuentiue*, sober, treatable, quiet and wise.

Vives. Instruction of a Christian Woman, b. ii. c. 11.

And as for the speciall names, they were taken as they be nowe, either of the names of the fyrste *inuentours*, or of the measure and noumbre that they do coteyne, or, &c.

Sir T. Elyot. The Governour, b. i. c. 20.

First you shall before the ship doth begin to lade, goe aboord, and shall there take and write one *inuentorie*, by the aduise of the master, or some other principall officer there aboord, of all the tackle, apparell, &c.

Hackluyt. Voyages, vol i. p. 272.

Fiue dayes there be, since he (they say) was slaine,
And foure since Florimell the court for-went,
And vowed neuer to returne againe,
Till him aliue or dead shee did *invent*.

Spenser. Faerie Queene, b. iii. c. 5.

(O! who may not with gifts and words be tempted!)
Sith which, she hath me euer since abhor'd,
And to my foe hath guilefully consented:
Ay me! that euer guile in women was *inuented*.

Id Ib. b. v. c. 11.

Go to, therefore, my masters you that are professed musicians, relate unto this good company here that are your friends, who was the first *inventor* of musick.

Holland. Plutarch, p. 1018.

When first I gave my thoughts to make guns shoot often, I thought there had been but one only exquisite way *inventible*; yet by several trials, and much charge, I have perfectly tried all these.—*Century of Inventions*, No. 67.

Generally all stanzas are, in my opinion, but tyrants and torturers, when they make *invention* obey their number, which sometimes would otherwise scantle itself, a fault that great masters in this art strive to avoid.

Drayton. The Barons' Wars, Pref.

For Alcibiades, as he was passing ingenious and *inventive* of matter, so he wanted audacity, and was not so ready as some other to utter the same.—*Holland. Plutarch*, p. 207.

It [my beautie] shal be *inuentoried* and euery particle and vtensile labell'd to my will.

Shakespeare. Twelfth Night, Act I. sc. 5.

The learned author himself is *inventoried*, and summ'd up to the utmost value of his livery-cloak.

Milton. Colasterion.

[In which session were created] two other fraternities of triumvirs, the one for taking an *inventare* of all sacred things, and to signe and note all offrings and oblations the other, &c.—*Holland. Livie*, p. 550.

Though, I know, to divide him *inventorially*, would dizzy the arithmetick of memory.—*Shakes. Hamlet*, Act v. sc 1.

Why doe you violate the divine power of Ceres, the *inventress* of sacred lawes.—*Holland. Plutarch*, p. 471.

They lay no less than a want of *invention* to his charge, a capital crime, I must acknowledge: for a poet is a maker, as the word signifies: and he who cannot make, that is, *invent*, hath his name for nothing.

Dryden. Virgil. Æneis, Ded.

And these [commonwealths] seem to be more artificial, as those of a single person the more natural, governments, being forced to supply the want of authority by wise *inventions*, orders, and institutions.

Sir W. Temple. On Government.

No more my sire will glad these longing eyes,
The queen's fond hope *inventive* rumour cheers,
Or vain diviners' dreams divert her fears.

Pope. Homer. Odyssey, b i.

Who then can pass for an *inuentor*, if Homer, as well as Virgil, must be deprived of that glory?

Dryden. Virgil. Æneis, Ded.

Visitors were soon after appointed to examine what church plate, jewels, and other furniture, was in all cathedrals and churches; and to compare their account with the *inventories* made in former visitations.

Burnet. History of the Reformation, an. 1553

It [the mind of man] discovers every day some craving want in a body, which really wants but little. It every day *invents* some new artificial rule to guide that nature which, if left to itself, were the best and surest guide.

Burke. A Vindication of Natural Society

Conjectures and hypotheses are the *invention* and the workmanship of men, and must bear proportion to the capacity and skill of the *inventor*; and, therefore, will always be very unlike to the works of God, which it is the business of philosophy to discover.

Reid. On the Intellectual Powers, Ess. i. c. 2.

Curst be the man, the monk, the son of Hell,
The triple Moloch! whose mechanic brain,
Maliciously *inventive*, from its forge
Of cruel steel, the sulphur seeds of wrath
Flash'd on the world, and taught us how to kill.

Thompson. Sickness, b. v.

—— All the care,
Ingenious parsimony takes, but just
Saves the small *inventory*, bed and stool,
Skillet, and old carv'd chest, from public sale.

Cowper. Task, b. v.

Of wealth, of power, of freedom! cause;
Foundress of order, cities, laws,
Of arts *inventress* thou!—*Akenside. Hymn to Science.*

INVE'RT, *v.*
INVE'RSE.
INVE'RTED.
INVE'RSION.
INVE'RTEDLY.

Fr. *Invers*; It. *Invertire*: Sp. *Invertir*; Lat. *Invertere*, to turn inwards, (*in*, and *vertere*, to turn,) to turn from its direct course.

To turn inwards; to turn to the contrary way or direction; "to turn in and out, inside outward, upside down," (Cotgrave;) to turn into another course, a wrong course; — sometimes, in effect, equivalent to,—to reverse.

Our storm is past, and that storm's tyrannous rage,
A stupid calm, but nothing it doth asswage.
The fable is *inverted*, and far more
A block afflicts now, than a stork before.—*Donne. Storm.*

And so will most of those animals [move both ways], whose bodies consist of round and annulary fibres, and move by undulation, that is, like the waves of the sea, the one protruding the other by *inversion*, whereof they make a backward motion.—*Brown. Vulgar Errours*, b. iii. c. 15

Still, though in death, he grasps the flowing reins,
His startled coursers whirl him o'er the plains;
The spear *inverted*, streaks the dust around.

Pitt. Virgil. Æneid, b. x.

Thus [saith Isidor] (A) *inversed* ∀ did formerly stand for *pupilla*, and M *inversed* ℳ for *mulier*.

Wilkins. The Secret and Swift Messenger, c. 10

We shall one day give but an ill and lame account of our watching and praying, if, by an odd *inversion* of the command, all that we do is first to pray against a temptation, and afterwards to watch for it.—*South*, vol. vi. Ser. 10

By which means placing the fore part of the eye to the hole of the window of a darkened room, we have a pretty landskip of the objects abroad *invertedly* painted on the paper, on the back of the eye.

Derham. Physico-Theology, b iv. c. 2. Note 38.

The sagacious Kepler first made the noble discovery, that distinct but *inverted* pictures of visible objects are formed upon the retina by the rays of light coming from the object.
Reid. Enquiry, c. 6. s. 11.

The share of infamy that is likely to fall to the lot of each individual in publick acts is small indeed: the operation of opinion being in the *inverse* ratio to the number of those who abuse power.—*Burke. On the French Revolution.*

Accustomed now to a different method of ordering our words, we call this an *inversion*, and consider it as a forced and unnatural order of speech.—*Blair*, vol. i. Lect. 7.

IN-VEST, *v.*
INVE'STIENT.
INVE'STITURE.
INVE'STING, *n.*
INVE'STMENT.
INVE'STURE.
INVE'STURED.

Fr. *Investir*; It. *Investire*; Sp. *Investir*; Lat. *Investire*, indere *vestem*, to put on a *vest* or covering.

To put on a covering, clothing, dress; to clothe, to enrobe, to dress, to adorn; to put into the hands or possession; perhaps consequential from,—to put on, (sc.) the robe of office; to occupy, to take possession.

To *invest*, (sc.) money in the funds,—to put it into the funds; to put it into any stock, upon any security or speculation.

But Alexander, the vaurper of the kyngdome of Syria, being puffed up with contynuall successe in his affayres, began of greate pryde and insolencie to mocke and despyse Ptolomie himselfe, by whome he was put in and *inuested* in that kyngdome.—*Goldyng. Justine*, fol. 150

And Anselmus, that was byshop in short tyme after, neuer left striuinge with that mighty prince, William the Second, vntill he had compelled him, maugre his teeth, to deliuer vp the *inuestiture* or election of byshops vnto Saint Peter's vicar, which *inuestiture* was of olde tyme the kynges dutie.
Tyndall. Workes, p. 362.

He is vncle to this notable Marches Albert, and lackyng children, hath made hym hys heyre, and hath already *inuestured* hym in the dukedome of Prussia.
Ascham. Report of the Affaire of Germany.

Which when that scornefull squire of dames did view,
He loudly gan to laugh, and thus to iest;
Alas, for pitie that so faire a crew,
As like cannot be seene from east to west,
Cannot find one this girdle to *inuest*.
Spenser. Faerie Queene, b. iv. c. 5.

Which seen with grief, my miserable ghost,
(Whilome *invested* in so fair a vell,
Which, whilst it liv'd, was honour'd of the most,
And, being dead, gives matter to bewail,)
Comes to solicit thee.—*Daniel. Complaint of Rosamond.*

But neither could they *invest* and strike her with their beake heads, making so good way, and shifting so well by reason of her swiftnes.—*Holland. Livie*, p. 757.

His sonne Q. Fabius Maximus was *invested* or installed augur in his place, and for bishop in his roum (for two sacerdotal dignities he had) Ser. Sulpitius Galba was chosen.
Id. Ib.

Yet this sharpned the king, so that not onely in this voyage, but againe in the sixteenth yeare of his raigne, and likewise in the eighteenth thereof, hee granted forth new commissions, for the discouerie and *inuesting* of vnknowne lands.—*Bacon. Hen. VII.* p. 189.

Hitherto we have seen this part of the end of man's creation, namely, to be a subordinate rector of this inferior world, a tributary king thereof by *investiture* from God himself, which *investiture* was conferred upon man in his first creation, Gen. i. 29, and again renewed after the fall and flood, Gen. ix. 3.—*Hale. Origin. of Mankind*, p. 371.

——— In few, Ophelia,
Doe not beleeue his vowes; for they are broakers,
Not of the eye, which their *inuestments* show:
But meere implorators of vnholy suites,
Breathing like sanctified and pious bonds,
The better to beguile.—*Shakespeare. Hamlet*, Act i. sc. 3.

And what were all his most rightful honours but the people's gift, and the *investment* of that lustre, majesty, and honour, which for the public good, and no otherwise, redounds from a whole nation into one person?
Milton. Answer to Eikon Basilike.

Being nominated to succeede augur in the roume of his brother Drvsvs, before his *inuesture* and installation therein, he was aduanced to the sacerdotall dignitie of a pontifie.
Holland. Suetonius, p. 127.

Does your definition of royal, which is to serve the king according to the laws, allow me the licence of traducing the executive power with which you own he is *invested*.
Dryden. Epistle to the Whigs.

[This sand], when consolidated and freed from its *investient* shells, is of the same shape as the cavity of the shell.—*Woodward.*

As soon as he [Cranmer] was consecrated, and had performed every thing that was necessary for his *investiture*, he came and sate in the upper house of convocation.
Burnet. History of the Reformation, an. 1533.

They [the kings of England] exercised this authority both over the clergy and laity, and did at first erect bishopricks, grant *investures* in them, call synods, make laws about sacred as well as civil concerns, and, in a word, they governed the whole kingdom.
Burnet. History of the Reformation, an. 1531.

Some, more aspiring, catch the neighbour shrub
With clasping tendrils, and *invest* his branch,
Else unadorn'd, with many a gay festoon
And fragrant chaplet.—*Cowper., Task*, b. iii.

The king, on his part, gave the bishop the *investiture*, or livery and seizin of his temporalities, by the delivery of a ring and staff.—*Burke. Abridgement of Eng. Hist.* an. 1108.

A certain portion of the revenues of Bengall has been, for many years, set apart to be employed in the purchase of goods for exportation to England, and this is called the *investment*.—*Id. On the Affairs of India.*

IN-VE'STIGATE, *v.*
INVESTIGA'TION.
INVE'STIGATIVE.
INVE'STIGATOR.
INVE'STIGABLE.

It. *Investigare*, Sp. *Investigar*; Lat. *Investigare*, *in*, and *vestigare*. *Vestigium*,—Vossius thinks,—may be from *vestis*, and to have been first applied to the *mark* made by the train of the long garments anciently used by both men and women: Beckmann, from *ve*, i. e. *valde*, and the ancient *stigo*, from *στιζ-ω*, *pungere*, to prick. *Vestigium* (a vestige) is applied to any *mark* left, by which any thing may be traced and pursued. And to *investigate*,—

To trace or follow the track, to pursue, to hunt after, to search, seek, or inquire after, to examine.

Investigable,—in Bale and Cotton, (*in*, priv.) that may not be traced; untraceable, trackless; in Hooker, &c. (*in*, aug.) that may or should be traced.

And it [prudence] is named of Aristotel the mother of vertues, of other philosophers it is called the captayne or maystres of vertues, of some the house wyfe, for as moche as by her diligece she doth *inuestigate* & prepare places apt and conuenient, where other vertues shall execute theyr powers or offices.—*Sir T. Elyot. The Governor*, b. i. c. 22.

They never dispute of felicity or blessedness, but they join unto the reasons of philosophy certain principles taken out of religion: without the which, to the *investigation* of true felicity, they think reason of itself weak and unperfect.
Sir T. More. Utopia, 1551. b. ii. c. 7.

So high were the mysteries thereof, so unsearchable the judgment, and so *investigable* the wayes thereof.
Bale. Image, pt. i.

If, therefore, the Christian Cicero, Lactantius, went too far in making religion the form of man instead of the reasonable soul wherewith he is animated; certainly we cannot erre in making the *investigation*, and finding out the true religion, the highest improvement; of which the reasonable soul can be capable.—*Bp. Hall. The Peace Maker*, s. 1.

Woman, what tongue or pen is able
To determine what thou art,
A thing so moving and unstable,
So sea-like, so *investigable*.
Cotton. Woman.

The air's inhabitants, and scaly brood,
That live and wanton in the flood,
And whatsoe'er does either swim or creep
Thorough th' *investigable* deep.
Id. The Eighth Psalm Paraphrased.

In doing euill, wee preferre a lesse good before a greater, the greatness whereof is by reason *inuestigable* and may be known.—*Hooker. Ecclesiasticall Politie*, b. i. s. 7.

——— He [Bacon] led her forth
Daughter of heav'n! that, slow ascending still,
Investigating sure the chain of things,
With radiant finger points to heaven again.
Thomson. Summer.

Now all this that I have said, is to show the force of diligence in the *investigation* of truth, and particularly of the noblest of all truths, which is that of religion.
South, vol. i. Ser. 6.

[Ancient authors] afford imployment of infinite extent to us moderns of whatever degree, who are desirous to signalize ourselves by any atchievement in letters and be consider'd as the *investigators* of knowledg and politeness.
Shaftesbury. Miscell. Refl. Mis. 3. c. 1.

And though it has not been proved, that none of these cosmical ends are *investigable* by us, yet to discover them all is not an easy task.—*Boyle. Works*, vol. v. p. 440.

No man of sense in these days hath any doubt but that this process of *investigating* the truth in dark and ambiguous cases is of a barbarous original, fallacious, and altogether repugnant to the spirit of Christianity.
Jortin. Remarks on Ecclesiastical History.

The reason of this general perusal, Addison has attempted to derive from the delight which the mind feels in the *investigation* of secrets; and thinks, that curiosity to decipher the names procured readers to the poem.
Johnson. Life of Dryden.

When money was wanting, sheets were written apace; when money was in his pocket he [Johnson] was more deliberate and *investigative*.
Pegge. Anecdotes of the English Language, p. 305.

What! because reason, and the guide of life, the support of religion, the *investigator* of truth, must be still used, though it be continually subject to abuse; therefore ridicule, the paltry buffoon mimic of reason, must have the same indulgence.—*Warburton. Post. to the Ded. to the Free-thinkers.*

IN-VE'TERATE, *v.*
INVE'TERATE, *adj.*
INVE'TERATELY.
INVE'TERATENESS.
INVE'TERACY.

Fr. *Invétérer*; It. *Inveterato*; Sp. *Inveterarse*, *inveterado*; Lat. *Inveterare*, *in*, and *veterare*, to grow or become old.

To grow or become old; "of long use, rooted by custom, settled by continuance;" to root deeply, to settle or establish firmly.

Onely one man died of a maladie *inueterate*, and long infested.—*Hackluyt. Voyages*, vol. iii. p. 160.

This prince, who still dar'd stoutly to oppose
Those whom he saw all but their own to hate,
Then found the league of his *inveterate* foes
To come upon him with the pow'r of fate.
Drayton. The Miseries of Queen Margaret.

We cannot possibly think how he could indure to let them slug and grow *inveterately* wicked, under base allowances, and whole adulterous lives by dispensation.
Milton. Tetrachordon.

As time hath rendred him more perfect in the art, so hath the *inveterateness* of his malice more ready in the execution.—*Brown. Vulgar Errours*, b. vii. c. 12.

Let not, therefore, voluptuous Atheists lay all the fault of their sins upon the infirmity of human nature; nor plead that flesh and blood cannot resist those temptations, which have all their force and prevalence from long custom and *inveterated* habit.—*Bentley*, Ser. i.

Porphyry, though he lived after our Saviour's time, had a most *inveterate* hatred to the Christian revelation in particular, yet confesses in general, that he was sensible there was wanting some universal method of delivering men's souls, which no sect of philosophy had yet found out.
Clarke. Evidences, Prop. 7.

It fortifies the heart against the rancour of pamphlets, the *inveteracy* of epigrams, and the mortification of lampoons.—*Guardian*, No. 11.

Such was the state of things, when the bold spirit of Luther resolved, at all adventures, to break through this *inveterate* servitude, so dextrously imposed on the Christian world, under the pretence, and in the name, of ecclesiastical union.
Hurd. On the Prophecies, Ser. 8.

The contagion of that universal idolatry had now over spread the whole earth; and to it, especially to the Egyptian, they [the Jews] were most *inveterately* prone.
Warburton. The Divine Legation, b. iv. s. 6.

The wicked, besides the long list of debts already contracted, carries with him an *inveteracy* of evil habits that will prompt him to contract more.
Search. Light of Nature, vol. ii. c. 29.

INVI'DIOUS.
INVI'DIOUSLY.
INVI'DIOUSNESS.

Fr. *Envieux*; It. and Sp. *Invidioso*; Lat. *Invidiosus*, *invidia*, from *in-vid-ere*, to look at or upon. See ENVY.

Looking at or upon, (sc.) with malignant eyes, views, or wishes; with ill-will, malice, or hatred; grudging, repining, grieving at the good or advantages of another.

Asinius Pollio, the orator, made a grievous and *invidious* complaint in the senate-house of the fall that Æsernuus, his nephew, tooke, who likewise had thereby broken his legge.—*Holland. Suetonius*, p. 58.

He rose, and took th' advantage of the times,
To load young Turnus with *invidious* crimes.
Dryden. Virgil. Æneis, b. xi.

The lower house intended to cast some reflections on the former reign, in imitation of what the House of Commons had done, and these were worded so *invidiously*, that most of the bishops were pointed at by them.
Burnet. Own Time, an. 1702.

Pythagoras was the first who abated of the *invidiousness* of the name, and, from *σοφον*, brought it down to *φιλοσοφον*, from a master to a lover of wisdom, from a professor to a candidate.—*South*, vol. ii. Ser 7.

——— The chymist there
May with astonishment *invidious* view
His toils outdone by each plebeian bee.
Smart. The Omniscience of the Supreme Being.

Mr. Crousaz ought to be charged with it, because it may be questioned whether it was a simple blunder, he urging it so *invidiously* as to insinuate that Mr. Pope might probably hold the materiality of the soul.
Warburton. On Pope's Essay on Man.

We had with us neither spades nor pickaxes; and if love of ease surmounted our desire of knowledge, the offence has not the *invidiousness* of singularity.

Johnson. A Journey to the Western Islands.

IN-VI'GOUR, *v.* } Lat. *Vigor*, from *vi-g-ere*,
INVI'GORATE, *v.* } i. e. *vi-ag-ere*, to act with
INVIGORA'TION. } force, with strength.

To strengthen, to enforce, to empower; to give active force or energy; to hearten, to encourage, to animate.

Let us endeavour, by fervent prayer and frequent meditation, to *invigorate* and excite ours to that degree, that it may be a living representation of eternal things, that our faith may be the certainty and presence of the invisible world.—*Glanvill*, Ser. 6.

This polarity from refrigeration upon extremity and in defect of a load stone, might serve to *invigorate* and touch a needle any where.—*Brown. Vulgar Errours*, b. ii. c. 2.

Wherefore God himself having so order'd the matter, that the inferiour life should have its turn of *invigouration*, it can be no evill in us that that is executed which he hath so determined, as long as we pass not the bounds that he hath set us.—*Glanvill. Pre-existence of Souls*, c. 14.

——— With the fierce race
Pour'd in a fresh *invigorating* stream;
Blood, where unquell'd a mighty spirit glow'd.
Thompson. Liberty, pt. iv.

As to what is inculcated by the schools, about the incalescence of a mixture of quick-lime and water, by virtue of a supposed antiperistasis, or *invigoration* of the internal heat of the lime, by its being invironed by cold water, I have elsewhere shewn that this is but an imaginary cause.

Boyle. Works, vol. iv. p. 246.

What pomp of words! what nameless energy
Kindles the verse, *invigorates* every line,
Astonishes, and overwhelms the soul
In transport lost. *Thompson. On Mr. Pope's Works.*

——— To a naval pipe,
As if one soul *invigorated* all,
And all compos'd one body, they had trod
In equal paces, many, yet unbroke
Throughout their passage. *Glover. Leonidas*, b. vii.

IN-VILE, *v.* See AVILE.

To render *vile*, mean, or base; of low value, price, or estimation.

It did so much *invile* the estimate
Of th' open'd and *invulgar'd* mysteries,
Which, now reduc'd unto the basest rate,
Must wait upon the Norman subtleties.
Daniel. Musophilus.

IN-VI'LLAGE, *v.* To make into a *village*; to reduce to a *village*.

There on a goodly plain (by time thrown downe)
Lies buried in his dust some auncient towne;
Who, now *invillaged*, there's only seene
In his vaste ruines what his state has beene.
Browne. Britannia's Pastorals, b. i. s. 3.

IN-VI'NCIBLE. } Fr. *Invincible*; It. *Invin-*
INVI'NCIBLENESS. } *cibile*; Lat. (of the Lower
INVI'NCIBLY. } Ages), *Invincibilis*, that may
INVINCIBI'LITY. } not be conquered, (*in*, priv.
INVI'CT. } and *vinc-ere*; Gr. Νικ-αν,)

to conquer.

That may not or cannot be beaten, conquered, subdued, overcome, surpassed; overpowered or overthrown; unconquerable, insuperable.

But seying they thinke their reasõ so strõg and *invincible*, I will confute it with one question that they shal not know whyther to turne them.—*Fryth. Workes*, p. 9.

With as *invict* a mynd and manly an herte let ve confesse the worde of God as wold Cryste dye for his gospell.

Joye. Exposicion of Daniel, c. 2.

Which may be proued by the examples of some myghty and *invincle* emprowrs and of other weake and ouerthrone.

Id. Ib.

That [thy castle] may be batter'd or be undermin'd,
Or by strait siege, for want of succour, pin'd;
But thy heart is *invincible* to all,
And more obdurate than thy castle wall.
Drayton. The Black Prince to the Countess of Salisbury.

I hope the *invincibleness* of their ignorance (would, &c.)

Hammond. Works, vol. i. p. 303.

Faithful hath been your warfare, and of God
Accepted, fearless in His righteous cause,
And as ye have receiv'd, so have ye done
Invincibly. *Milton. Paradise Lost*, b. vi.

Who knows how far transcending goodness can
Extend the merits of that Son to man!
Who knows what reasons may his mercy lead;
Or ignorance *invincible* may plead.—*Dryden. Rel. Laici.*

Against the *invincibleness* of general custom, (for the most part,) men strive in faith.—*Wilkins. Real Character*, b. i. c. 5.

Thus God suffereth himself to be prevailed upon, and is willingly overcome: thus omnipotence may be mastered, and a happy victory may be gained over *invincibility* itself.

Barrow, vol. i. Ser. 6.

——— May not there the Greeks
In opposition more tremendous still,
More ruinous than yester sun beheld,
Maintain their post *invincible.*—*Glover. Leonidas*, b. x.

Prophecies fulfilled, I mean such prophecies as those in question, prove *invincibly* the divine inspiration of the prophets.—*Hurd*, vol. v. Ser. 5.

IN-VI'OLABLE. } Fr. *Inviolable*; It. *Invio-*
INVI'OLABLY. } *labile*; Sp. *Inviolable*; Lat.
INVIOLABI'LITY. } *Inviolabilis*; *in*, (priv.) and
INVI'OLATE. } *violabilis*, from *violare*, to
INVI'OLATED. } force or use force, (*vis.*)
INVI'OLATELY. } That may not or should

not be forced, hurt or injured (by force;) consequentially, may not be broken or infringed, polluted or profaned.

Drayton uses *involate* as equivalent to *violate*, (*in*, aug.)

For which cause Saynt Paule sayeth, that the churche is the fyrme stablishment, and the piller of trouth for the *inuiolable* surette of doctrine.—*Sir T. More. Workes*, p. 527.

All and singular the priuiledges graunted vnto the marchants of the saide Hans by the renowmed kings of England, and confirmed by the saide soueraigne lord the king that now is, must, according to al their contents, be *inuiolably* obserued by the said soueraigne king and his subiects.

Hackluyt. Voyages, vol. i. p. 165.

But especially he was carefull that the churches and houses of religion there should be kept *inuiolate*, which was according y performed, through his appointment of guarders and keepers for those places.

Id. Ib. vol. ii. pt. ii. p. 138.

That it would plese you not to breke nor deny the said liberty to this berer, our only sone, but for your honor to kepe your promyse sincerly *inuiolated*, & faithfully obserued.

Hall. Hen. IV. an. 8.

They declared that the cause of their commінge was to yelde themselues, their citte, their countrey, and theire libertye (whiche they had kept *inuiolatelye* by so manye ages) to his wyll and appoyntment.

Brende. Quintus Curtius, fol. 273.

By her the heauen is in his course contained,
And all the world in state vnmoued standa,
As their Almighty Maker first ordained,
And bound them with *inuiolable* bands.
Spenser. Faerie Queene, b. iv. c. 10.

But among all the excellent gifts and good parts in either of them, [Pelopidas and Epaminondas,] and that most wan them honour and estimation in the world, they were only commended, and singularly noted of wise men for the perfect love and friendship that was ever *inviolably* kept between them until their deaths.—*North. Plutarch*, p. 240.

There chast Alceste liues *inuiolate*,
Free from all care, for that her husband's daies
She did prolong by changing fate for fate.
Spenser. Virgil. Gnat.

O, warlike nation! hold thy conqu'ring hand,
Ev'n senseless things do warn thee yet to pause;
Thy mother soil, on whom thou arm'd dost stand,
Which should restrain thee by all natural laws,
Canst thou (unkind!) *inviolate* that band!
Drayton. Barond Wars, b. ii.

As in a most *inviolated* shrine!
Yet dar'st thou irreligiously despise,
And thus profane these sacred liberties!—*Id. Ib.* b. vi.

The nation took an omen from your eyes,
And God advanc'd his rainbow in the skies
To sign *inviolable* peace restor'd;
The saints with solemn shouts proclaim'd the new record.
Dryden. Palamon & Arcite.

He try'd a third, a tough well chosen spear,
Th' *inviolable* body stood sincere,
Though Cygnus then did no defence provide,
But, scornful, offer'd his unshielded side.
Id. Ovid. Metam. b. xii.

I look on your counsel as you command, which I shall observe *inviolably*, till you shall please to revoke it.

Id. Æneis, Ded.

For she, severely chaste, rejected both,
And bound her purpose with a solemn oath,
A virgin life *inviolate* to lead.
Congreve. Homer. Hymn to Venus.

All other things, which depend upon the eternal and immutable laws and rights of nature, remaining *inviolately* the same under both covenants, and as unchanged as nature itself.—*South*, vol. x. Ser. 6.

The path prescrib'd, *inviolably* kept,
Upbraids the lawless sallies of mankind.
Young. Complaint, Night 9.

Our Constitution unites the most perfect security of the subjects' liberty with the most absolute *inviolability* of the sacred person of the sovereign.—*Bp. Horsley*, vol. iii. Ser. 44.

——— Thus nature shone
New from the Maker's hand, and fair array'd
In the bright colours of primeval Spring:
When purity, while fraud was yet unknown,
Play'd fearless in th' *inviolated* shades.
Johnson. Irene, Act v. sc. 1.

INVIOUS. } Lat. *Invius*, *in*, (priv.) and
INVIOUSNESS. } *via*, a way or path.

Pathless.

If nothing can oppugn Love,
And Virtue *invious* ways can prove,
What may not he confide to do,
That brings both Love and Virtue too?
Hudibras, pt. i. c. 1.

Which is called *inviousness* and emptiness, where all is dark and unpassable, as *perviousness* is the contrary.

Ward. Transl. of More's Pref. to his Philos. Works, 1710.

IN-VIRIBI'LITY. Unmanliness, effeminacy.

Was ever the *inviribility* of Nero, Heliogabalus or Sardanapalus, those monsters, if not shames of men and nature,—comparable up to that which our artificiall stageplayers continually practise on the stage.

Prynne. Histrio Mastix, pt. i. Act v. sc. 1.

INVI'RON, *v.* Also *En*, (qv.)

To encompass, begird, enclose, hedge, or hem in on all sides.

What he that slowly comes behind? (Auns) Despight.
What they (I pray) that him *inviron* stand?
Wealth, honor, pride, and noble needefull lawes.
Turberville. Of a Painter that painted Favour.

There was another difficultie no lesse then this, for by reason that the walles were *inuironed* about with the deepnes of the sea, they could raise no engine to shoote but a far of out of shippes.—*Brende. Quintus Curtius*, fol. 53.

Hereupon exceeding feare there was both among the souldiours and also the mariners, as if they were to take their flight by sea and not to fight, seeing themselves *inuironed* at once both by land and sea.—*Holland. Livius*, p. 951.

Not of the same piece with the *inuironing* mass, differing from it not only in texture, but here and there by a discernible commissure.—*Boyle. Works*, vol. iii. p. 552.

INVI'SCATE, *v.* It. *Inviscare*; Lat. *In*, and *viscatus*, from *viscus*.

To cover or involve in a glutinous matter.

Its food being flyes and such as suddenly escape, it hath in the tongue a mucous and slimy extremity, whereby upon a sudden emission it *invisicates* and tangleth those insects.

Brown. Vulgar Errours, b. iii. c. 22.

IN-VI'SCERATE, *v.* } Lat. of the Lower
INVI'SCERATE, *adj.* } Ages, *Invicerare*, in
viscera immittere, to send down into the bowels. See EVISCERATE.

So that when man sigheth, (as the Apostle saith) as burthened with *inuiscerate* interests, longing to put on the pure spirituall vesture of filiall love, this kind of heartiness of spirit may be said to make his love weight in heaven.

Mountague. Devoute Essayes, pt. i. Treat. 14. s. 3.

Our Saviour seemeth to have affected so much the *inuiscerating* this disposition in our hearts, as he chaineth the first introduction of this precept, [To love one another]

Id. Ib. Treat. 15. s. 1.

IN-VI'SIBLE. } Fr. *Invisible*; It. *Invisibile*;
INVI'SIBLY. } Sp. *Invisible*; Lat. *Invisibilis*,
INVISIBI'LITY. } that cannot be seen, from *in-*
INVI'SED. } *videre*, *invisum*, (*in*, and *vid-*
ere, to see; Gr. Εἰδ-ειν.)

That cannot or may not be seen; may not be perceived, discerned, or distinguished by the eye; imperceptible.

I cannot saine, if that it be possible
But Venus had him maked *inuisible*
Thus saieth the booke.
Chaucer. Of Dido Queene of Carthage.

And ouer that she gan to seyne,
That if a man wil ben vnseyne,
Within his honde holde close the stone
And he mate *inuisible* gone. *Gower. Con. A.* b. v.

But from the beginnyng the mistery of the sacrament hath been with wounder meruey'led at, how Christ made bread his body, and wyne his bloud, and under the figures of those visible creatures, gaue *inuisibly* his precious body and bloud presently there.

Bp. Gardner. Explication. Of the Presence, fol. 23.

God visibly *invisible* who raignes,
Soule of all soules, whose light each light directs,
All first did freely make, and still maintaines,
The greatest rules, the meanest not neglects.
Sterling. Domes-day. First Hour.

The diamond; why 'twas beautiful and hard,
Whereto his *invis'd* properties did tend.
Shakespeare. A Lover's Complaint

They may have noble and refined speculations about the *invisible* world; may be fully convinced that the things which are seen, could not be what they are, were it not for the things which are not seen; and that the things which are not seen, are of incomparably greater value than those which are so much more admired, because they are seen.
Stillingfleet, vol. iv. Ser. 8.

Dear madam, think not me to blame,
Invisibly the fairy came:
Your precious babe is hence convey'd,
And in the place a changeling laid. *Gay*, Fable 3.

And he that challenged the boldest hand unto the picture of an echo, must laugh at this attempt, not onely in the description of *invisibility*, but circumscription of ubiquity, and fetching under lines incomprehensible circularity.
Brown. Vulgar Errours, b. v. c. 21.

For if the Devil has any natural power of doing any thing at all, even but so much as the meanest of men, and be not restrained by God from exercising that natural power, 'tis evident he will be able, by reason of his *invisibility*, to work true and real miracles.—*Clarke. Evidences*, Prop. 14.

A pure intelligence he wings his way
Through wondrous scenes, new-open'd in the world
Invisible, amid the general quire
Of saints and angels, rapt with joy divine,
Which fills, o'erflows, and ravishes the soul!
Mallet. The Excursion.

The fiends around *invisibly* engage,
Guilt stings, pains rack, and disappointments rage.
Brooke. Constantia.

INVI'TE, *v.* INVITA'TION. INVI'TEMENT. INVI'TER. INVI'TING, *n.* INVI'TINGLY. INVI'TINGNESS. } Fr. *Inviter*; It. *Invitare*; Sp. *Invitar*; Lat. *Invitare*; which Vossius thinks may be so called—a *viti*, quasi ad se vocare *convivii* causâ. Generally,—
To call or ask to come; to ask, to solicit, to persuade, to entice.

God *invited* mē vnto the folowing of himselfe in wilfull poʳtertie, by the leauing of altogether at once for his sake.
Sir T. More. Workes, p. 1205.

But Melibee (so hight that good old man)
Now seeing Calidore left all alone,
And night arriued hard at hand, began
Him to *inuite* vnto his simple home.
Spenser. Faerie Queene, b. vi. c. 9.

Within this hour ye shall have all your creditours,
A second dish of new debts, come upon ye,
And new *invitements* to the whip, Don Diego
Beaum. & Fletch. The Spanish Curate, Act v. sc. 2.

It is the nature of all agents, natural and moral, to assimilate either by proper efficiency, or by counsel and moral *invitements* others to themselves.
Bp. Taylor. The Great Exemplar, pt. iii. Dis. 17.

They yet ne'r saw Verona nor the court,
And expectation lengthens much their way;
Since by that great *inviter* urg'd, Report,
And thither flv on coursers of relay.
Davenant. Gondibert, b. iii. c. 6.

I mean conference in talk, courtesies and kindnesses of drinking one to another, and mutual *invitings*.
Holland. Plutarch, p. 838.

Elegant flowers of speech, to which the nature and resemblances of things, as well as human fancies, have an aptitude and *invitingness*.
Bp. Taylor. Artificial Handsomeness, p. 165.

Ask of no angel to reveal thy fate;
Look in thy heart, the mirror of thy state.
He that *invites* will not th' *invited* mock,
Op'ning to all that do in earnest knock.
Waller. Of the Fear of God, c. 1.

There is no work that a man can apply himself to; no action that he can perform, to which there are greater *invitations*, greater motives; nay, I was going to say, greater temptations of all sorts, than to this of prayer.
Sharp, vol. i. Ser. 15.

If he can but dress up a temptation to look *invitingly*, the business is done.—*Decay of Christian Piety*, p. 123.

Th' assassin-hand which Odoacer slew,
Once more distain'd with blood, appear'd to view,
Not foe by foe in hostile fields opprest,
But friend with friend, th' *inviter* and the guest.
Harte. Epistle from Boetius to his Wife.

He pretended his new religion was the completion of Christianity, as Christianity was the completion of Judaism; for that the world not being to be won by the mild and gentle *invitations* of Jesus, was now to be compelled to enter in by Mahomet.—*Warburton. The Divine Legation*, b. v. s. 2.

IN-UMBRA'TION. Lat. *Inumbrare, atum*; (*in*, and *umbra*, the shade.) See ADUMBRATE.
A shadowing or overshadowing.

For, in as much as the sun is eclypsed when he is overtaken, and the moon by meeting with that which maketh her eclypse by all likelihood, nay rather necessarily, the one is caught behinde, the other surprized before, for that the obstruction and *inumbration* beginneth on that side on which that cometh first that maketh the said *inumbration*.
Holland. Plutarch, p 956.

IN-U'NCTION. Lat. *Inunctio*, from *Inungere*, *inunctum*, *in*, and *ung-ere*, (*in unum agere*, because in *unguents* different substances are *united*.)
A rubbing or smearing with oil, or any oily, greasy substance.

By report also, many have used an *inunction* thereof [rue] to their eies, with the best honie of Athens, and thereby cleared them quite of that muddinesse and mist which dimmed their sight.—*Holland. Plinie*, b. xx. c. 13.

Experience teacheth, that hard tumours clogged together of pituitous matter are powerfully dissolved by mercurial *inunctions*.—*Boyle. Works*, vol ii. p. 94.

There being to that purpose a twofold liquor prepared for the *inunction* and lubrification of their [the bones] heads or ends.—*Ray. On the Creation*, pt. ii.

IN-U'NDATE, *v.* INUNDA'TION. INU'NDANT. } Fr. *Inonder*; It. *Inondare*; Lat. *Inundare*, to be, or cause to be, under the waves; (*in*, and *unda*, a wave.) *Inundated* is in Cockeram's old Vocabulary.
To cover with water, to overflow, to deluge, to overwhelm.

This place hath a great pond caused by the *inundation* of Nilus, and so made that the camels and other beastes may drinke therein.—*Hackluyt. Voyages*, vol. ii. p. 203

So, after Nilus *inundation*,
Infinite shapes of creatures men doe find,
Informed in the mud, on which the sunne hath shin'd.
Spenser. Faerie Queene, b. iii. c. 6.

With th' *inundation* of which greatness he
(Having no bounds of pow'r to keep him back)
March'd to the city. *Daniel. Civil Wars*, b. viii.

In winter's bleak uncomfortable reign
A snowy *inundation* hides the plain.
Pope. Homer. Iliad, b. xii.

Nonnus reports, in the history of his embassy, that during the period when the Nile *inundates* Egypt, there are very violent storms in the different parts of Æthiopia.
Beloe. Herodotus, b. ii. N. 39.

With *inundation* wide the deluge reigns,
Drowns the deep valleys, and o'erspreads the plains.
Wilkie. The Epigoniad, b. ii.

Thy voice, hydropic Fancy calls aloud
For costly draughts, *inundant* bowls of joy,
Rivers of rich regalement! seas of bliss.
Shenstone. Economy.

IN-UNDERSTA'NDING. Not *understanding*; unintelligent, unconscious.

Can we think that such material and mortal, that such *inunderstanding* soule, should by God and nature be furnished with bodies of so long permansion.
Pearson, On the Creed, Art. 10.

I'NVOICE. See ENVOY. A particular of goods with attendant charges, *sent* by one trader to another.

IN-VOKE, *v.* I'NVOCATE, *v.* INVOCA'TION. } See EN. Fr. *Invoquer*; It. *Invocare*; Sp. *Invocar*; Lat. *Invocare*, to call to, (*in*, and *vocare*, to call.)
To call to or upon; (sc. in prayer or supplication;) to pray to, to supplicate, to implore.

But at my begining trusteth weale
I woll make *invocation*
With a devout speciall devocion.
Chaucer. House of Fame, b. i.

Here must we note the lessons of the trewe *invocacion* & worship of God.—*Joye. Expos. of Daniel*, Argument.

Whilst I *invoke* the Lord, whose power shall me defend.
Surrey, Ps. 73.

To whom it seem'd by night an angel did appear,
Sent to him from that God whom he *invok'd* by pray'r.
Drayton. Poly-Olbion, s. 12.

Some when in rhyme they of their loves do tell,
With flames and lightnings their exordiums paint,
Some call on heaven, some *invocate* on hell,
And fates and furies with their woes acquaint.
Id. Idea 39.

For although Apollo, Mars, and Mercury, were worshipped among the vulgar Gauls, yet it appears that the Druids' *invocation* was to one all-healing or all-saving Power.
Id. Poly-Olbion, s. 9. *Selden. Illustrations.*

Arrian, in his Dissertations of Epictetus, doth assure us, that in his time (which was about 120 years after Christ) it was an usual form in the prayers of the Heathen, to say, κυριε ελεησον. Lord have mercy upon us, whereby they did acknowledge the unity of that God whom they did *invoke* in their prayers.—*Wilkins. Natural Religion*, b. i. c. 8.

And cheerful hope, so oft *invoked* in vain,
With fairy songs shall soothe his pensive ear.
Colins. Verses with a Piece of Bride Cake

What mean these sudden blasts that rise
And drive the zephyrs from the skies!
O join with mine thy tuneful lay,
And *invocate* the tardy May.
West. In Mason's Life of Gray.

IN-VOLVE, *v.* INVO'LVEDNESS. INVOLU'TION. } Fr. *Involver*; It. *Involvere*; Lat. *Involvere* to roll in, (*in*, and *volvere*, to roll, A. S. *Wealow-ian*, circum-ferri.)
To roll in or *involope*, to enfold, to enwrap, to enclose or surround; to include, to imply; to complicate, to confound, to perplex.

Also that reuerende study is *involued* in so barbarous a lãgage, that it is voide of al eloquence.
Sir T. Elyot. The Governour, b. i. c. 14.

As when the farre-resounding sea doth in his rage invade
His sandy confines, whose sides grone with his *involved* wave,
And make his own breast eccho sighes.
Chapman. Homer. Iliad, b. ii.

Fond worldlings there *involv'd* in vaine delight,
Who to the senses frale indulgent are,
And (as soft sounds the courage do invite)
With measur'd madnesse march upon the aire.
Stirling. Domes-day. The fourth Houre.

But how shall the mind of man (will many say) extricate itself out of this comprisure and *involvedness* in the bodies, passions, and infirmities
Mountague. Devoute Essayes, pt. ii. Treat. 10. s. 1.

This communication of names is only in descension, by reason of the *involution*, or comprehension of presbyter within (*episcopus*,) but never in ascension, that is, an apostle, or a bishop, is often called presbyter, and deacon, and prophet, and pastor, and doctor, but never *retro*.
Bp. Taylor. Episcopacy asserted, s. 23.

It seems unaccountable to me why so many generations of the same offspring, as preceded our Saviour in the flesh, should be all *involved* in one common condemnation, and yet that their posterity should be entitled to the hopes of salvation.—*Dryden. Religio Laici*, Pref.

As for the supposal this mistake is built on (the *involvedness* of all men in the guilt of swearing) it is as weak as it is uncharitable.—*Boyle. Works*, vol. vi. p. 5.

The kings of Syria and of Egypt, the kings of Pergamus and Macedon, without intermission, worried each other for above two hundred years; until at last a strong power arising in the west, rushed upon them and silenced their tumults, by *involving* all the contending parties in the same destruction.—*Burke. A Vindication of Natural Society.*

—— Such the clue
Of Cretan Ariadne ne'er explain'd!
Hooks! angles! crooks! and *involutions* wild!
Shenstone. Economy, pt. iii.

IN-VO'LUNTARY. INVO'LUNTARILY. INVO'LUNTARINESS. } Fr. *Involontaire*; It. *Involontario*; Sp. *Involuntario*; Lat. of the Lower Ages, *Involuntarius*, (*in*, priv. and *voluntarius*, *voluntas*; from *volo*, *velle*, to *will*, or be willing; Gr. βουλ-ομαι.)
Not *willing*, *unwilling*; not wishing or desiring; having no *will*, wish, or desire.

But if, where I find weaknesse of grace, and *involuntary* failings of obedience, I shall say, Stand by thyself, come not near me, for I am holier than thou, how can I make other account then that this pride shall be a smoak in the nostrils of the Almighty.
Bp. Hall. Satan's fiery Darts quenched, Dec. 3.

I apprehend there is not an absolute *involuntariness* in this engagement, but a mixt one; such as the philosopher determines in the mariner, that cast his goods overboard to save his life; in itselfe, he hath no will to doe it; but here now upon this danger imminent, he hath an half-will to perform it.—*Id. Cases of Conscience*, Dec. 1. Case 8.

But why? ah tell me, ah too dear!
Steals down my cheek th' *involuntary* tear.
Pope. Horace. To Venus, b. iv. Ode 1

And it is found by experience, that all the voluntary and *involuntary* motions of the body are performed by their [the nerves] means.—*Reid. Intellectual Powers*, Ess. 2. c. 2.

What is done from necessity is often to be done when against the present inclination, and so often fills the mind with anxiety, that an habitual dislike steals upon us, and we shrink *involuntarily* from the remembrance of our task.
Idler. No. 103.

IN-URBA'NITY. Lat. *Urbanitas, urbanus*, from *urbs*, a city. Bp. Hall uses the word as a pun upon the name of Pope *Urban:* an answer to Pope *Urban* his *urbanity*.

Incivility, unpoliteness, uncourtliness.

Which brought forth his scullionly Paraphrase on St. Paul, whom he brings in, discoursing such idle stuff to the maids and widows, as his own servile *inurbanity* forbears not to put into the Apostle's mouth, of the soul's conversing
Milton. Colasterion.

IN-URE, *v.* } Also *En.*
INU'REMENT. } To *use*, or practise habitually; to accustom, to habituate; to practise; to be, or cause to be, for the *use*, enjoyment, or possession of.

The wits therefore of the Utopians, *inured* and exercised in learning, be marvellous quick in the invention of feats, helping any thing to the advantage and wealth of life.
Sir T. More. Utopia, b. ii. c 7.

For my misfortunes have *inur'd* thine eye
(Long before this) to sights of misery.
Drayton. Elenor Cobham to Duke Humphry.

Nevertheless he [Numa] added otherwise thereto great honesty, and took away all curiosity from them, and taught them sobriety, and did *inure* them to speak little.
North. Plutarch, p. 64.

How much more may we hope, through the very same means, (education being nothing else but a constant plight and *inurement*) to induce by custom good habits into a reasonable creature.—*Reliquiæ Wottonianæ*, p. 79.

No toil, no hardship, can restrain
Ambitious Man *inur'd* to pain;
The more contin'd, the more he tries,
And at forbidden quarry flies.—*Dryden. Hor.* b. i. Ode 3.

The poor, *inur'd* to drudg'ry and distress,
Act without aim, think little, and feel less.
Cowper. Hope.

IN-URN, *v.* Lat. *Urna*, an *urn*, a pitcher, a vessel to *dip* into the water, from *urinari*, to *dip*, (Varro.) Applied from the custom of depositing the ashes of the dead in *urns*;—generally,—

To deposit in an *urn*, in a tomb or sepulchre; to intomb, to bury.

—— But tell
Why thy canoniz'd bones, hearsed in death,
Have burst their cerements, why the sepulcher
Wherein we saw thee quietly *enurn'd*,
Hath op'd his ponderous and marble jawes,
To cast thee vp againe!—*Shakes. Hamlet*, Act i. sc. 4.

Doom'd never more to breathe Lernean air,
Or to my wond'ring friends, *inurn'd*, repair:
No sculptured tomb to lengthen out my fame,
No weeping parents, nor odorous flame.
Lewis. Statius, b. viii.

IN-USITA'TION. Lat. *Inusitatus, in*, (priv.) and *usitatus, usual*, customary.

Disuse, cessation, discontinuance from *using* or employing.

The mammæ of the male have not vanished by *inusitation*.
Paley. Natural Theology, c. 23.

IN-UST, *v.* Lat. *In-urere*, to burn in, (*in*, and *urere*, to burn.)

Burned in.

That furious hot *inust* impression
Doth so disturb his veins, that all abroad
With rage he roves, and all gainsayers down hath trod.
More. On the Soul, pt. ii. b. iii. c. 3. s. 69.

IN-U'TILE. } Fr. *Inutile*; It. *Inutile*; Lat.
INUTI'LITY. } *Inutilis, in* (priv.) and *utilis*, from *uti*, to *use*.

That cannot be of any service, profit, benefit, *use* or advantage; unserviceable, unprofitable.

To refer to heat and cold is a compendious and *inutile* speculation.—*Bacon. Naturall Historie.*

It is therefore, sir, on the opinion of parliament, on the opinion of the ministers, and even on their own opinion of their *inutility*, that I shall propose to you to suppress the board of trade and plantations.—*Burke. Econom. Reform.*

IN-U'TTERABLE. Also *Un.*

That cannot be *uttered* or spoken *out*; cannot be told.

—— All monstrous, all prodigious things,
Abominable, *inutterable*, and worse
Than fables yet have feign'd, or fear conceiv'd.
Milton. Paradise Lost, b. ii.

Vicious habits are in themselves vexatious and tormenting; and, uncorrected, and unrepented of, they fill the mind with *unutterable* remorse and horror.—*Hurd*, vol. vi. Ser. 27.

IN-VU'LGAR, *v.* } Lat. *In*, and *vulgus*, the
INVU'LGAR, *adj.* } *vulgar* or common people.

In Daniel, (*in*, aug.)—

To make or cause to be *vulgar* or common. In Drayton, (*in*, priv.)—

Not *vulgar* or common.

It did so much invile the estimate
Of th' open'd and *inculgar'd* mysteries,
Which now reduc'd unto the basest rate,
Must wait upon the Norman subtleties.
Daniel. Musophilus.

Noting the care in dressing it bestow'd,
Each thing that fitted gentleness to wear,
Judg'd the sad parents this lost infant ow'd,
Were as *inculgar* as their fruit was fair.
Drayton. Moses his Birth and Miracles, b. i.

IN-VU'LNERABLE. } Fr. *Invulnérable*; It.
INVU'LNERATE. } *Invulnerabile*; Sp. *Invulnerable*; Lat. *Invulnerabilis*, that cannot be wounded, *in*, (priv.) and *vulnerabilis*, from *vulnus*, a wound.

That cannot be wounded.

The Indians holde opinion, that they are notable sorcerers, and *invulnerable*.—*Hackluyt. Voy.* vol. iii. p. 681.

He cared not for dint of sword nor speare,
No more then for the strokes of strawes or bents:
For, from his mother's wombe, which him did beare,
He was *invulnerable* made by magicke leare.
Spenser. Faerie Queene, b. vi. c. 4.

Prompt to assail, and careless of defence,
Invulnerable in his impudence,
He dares the world.—*Dryden. The Hind and the Panther.*

—— Not at all on those,
That are *invulnerate* and free from blows.
Butler. Satire upon Marriage.

He exhorted his hearers to lay aside their prejudices, and arm themselves against the shafts of malice or misfortune, by *invulnerable* patience, concluding that this state only was happiness, and that this happiness was in every one's power.—*Johnson. Rasselas*, c. 18.

IN-WALL, *v.* Also *En.*

To surround with a *wall*, i. e. with materials consolidated, or cemented together; to surround, to environ.

He prayed this aged sire for to reveal
What way this dragon's poisonous despight,
And strong Pantheotheus' *inwalling* might,
We may escape.—*More. On the Soul*, pt. ii. b. iii. c. 31.

IN-WARD, *adj.* } *In*, and *ward*; in the A. S.
I'NWARD, *ad.* } *ward*, or *weard*; the impe-
I'NWARDS. } rative of the verb *ward-ian*,
I'NWARDLY. } or *weard-ian*, to look at, or
I'NWARDNESS. } to direct the view, (Tooke.)

Thus *inward* will mean—looking, or with the view directed—*in*, *within*, at or to the *interior* or *inner* parts. And, generally—

Inner, internal, or interior; consequentially, intimate, private.

The *inwards*,—the intestines, the bowels. (Met.) inwit, ingenuity.

Arblastes sone & ginnes withoute me bende,
& scote *inward* vaste inou. *R. Gloucester*, p. 536.

Ye moder he let quelle anon, forto se with inne
How fair th *inneward* was that he kenede inne.
Id. p. 68.

And ther is no distinction of Iew and of Greek, for the same Lord of alle is riche in alle that *yuwardli* clepen him for ech man who euer schal *yuwardli* clepe the name of the Lord schal be saaf. hou thanne schulen thei *yuwardli* clepe him into whom thei han not bileued!—*Wiclif. Rom.* c. 10.

Ghe ben not angwischid in us, but ghe ben angwischid in ghoure *yuwardnessis*.—*Id. 2 Corynth.* c. 6.

Inward mine harte I feele blede.—*Chaucer. R. of the R.*

—— What bote to vex the hart.
What lyef leade testey men, they that consume their dayes
In *inward* freets, untemper'd bates, at stryef with sum alwaies. *Surrey. Ecclesiastes*, c. 5.

But true it is, that I haue always ment
Lesse to esteme them, then the common sort,
Of outward thinges that iudge in theyr entent
Without regarde what *inward* doth resort
Wyatt. Of the Courtier's Life, written to John Poins.

If any had sinned agaynst God's law, God commaunded that they should repēt, and then bryng a beast and slye [slay] it, and offer the bloud and ye fat of the *inwardes*.
Tyndall. Workes, p. 424.

Full easie was for her to haue beliefe.
Who by selfe-feeling of her feeble sex,
And by long triall of the *inward* griefe,
Where with imperious loue her hart did vex,
Could iudge what paines do louing harts perplex
Spenser. Faerie Queene, b. iii. c. i.

Arm. Sir, the King is a noble gentleman, and my familiar, I doe assure ye, very good friend; for what is *inward* between vs, let it passe.
Shakespeare. Love's Labour Lost, Act v. sc. .

—— To guide the Grecian darts,
Juno and Pallas, with the god that doth the earth embrace
And most for man's use, Mercurie, (whom good wise *inwards* graces)
Were partiany, and all employ'd.
Chapman. Homer. Iliad, b. xx.

And with full heauy hart with them he far'd,
Griev'd to the soule, and groning *inwardly*,
That he of women's hands so base a death should die
Spenser. Faerie Queene, b. v. c. 4.

Bene. Signior Leonato, let the frier aduise you,
And though you know my *inwardnesse* and loue
Is very much vnto the Prince and Claudio,
Yet, by mine honor, I will deale in this,
As secretly and iustice, as your soule
should with your bodie.
Shakespeare. Much Adoe about Nothing, Act iv. sc. 1

—— If I affect it more,
Than as your honour, and as your renowne,
Let me no more from this obedience rise,
Which my most true and *inward dutious* spirit
Teacheth this prostrate, and exteriour bending.
Id. 2 Pt. Hen IV. Act iv. sc. 4.

With *inward* struggling I restrain'd my cries,
And drank the tears that trickled from my eyes
Dryden. Ovid, Ep. 1.

—— But to his sire assigns
The tasteful *inwards*, and nectareous wines.
Pope. Homer. Odyssey, b. xx.

I pretended to believe what I am told, though I am *inwardly* assured to the contrary.
Sir W. Temple. Let. to the Bp. of Munster, March 12, 166

Each of which is two foot and a half long, and from a three inch breadth at beginning or base ends in a point, having a very hollow or concave *inward side*, and a round or convex outward one.—*Ray. On the Creation*, pt. ii.

What must they have felt, whilst with outward patience and *inward* indignation, they heard of the slaughter of innocent gentlemen in their houses, that "the blood spilled was not the most pure!"—*Burke. On the French Revolution.*

I would ask what else is reflecting besides turning the mental eye *inwards!—Search. Light of Nat.* vol. i. pt. i. c. ii.

IN-WEAVE, *v.* Also *En*, (qv.)

To intermix by *weaving*; to intertwine, to interlace.

—— And to the ground
With solemn adoration down they cast
Their crowns *inwove* with amarant and gold.
Milton. Paradise Lost, b. iii.

Beneath an ample portico, they spread
The downy fleece to form the slumberous bed;
And o'er soft pall's of purple grain unfold
Rich tapestry, staff with *inwoven* gold.
Pope. Homer. Odyssey, b. v.

He saw brisk fountains dance, crisp riv'lets wind
O'er borders trim, and round *inwoven* bow'rs.
Jones. A Hymn to Lechery.

IN-WHEEL, *v.* Also *En.*

To roll round, as a *wheel*; to involve, to infold.

Pel. Heavens grace *in-wheel* ye:
And all good thoughts, and prayers dwell about ye,
Abundance be your friend.
Beaum. & Fletch. The Pilgrim, Act i. sc. 1

IN-WITTE. Judgment, ingenuity.

Me think in myn *inwitte* it semed traytorie.
R. Brunne, p. 155.

But enquire of thy next friendes, that is thine *inwitte*, and me that haue been thy maistresse.
Chaucer. The Testament of Love, b. i.

IN-WOOD, *v.* To go into, enter among wood.

He got out of the river, and shaking off the water, *inwooded* [*al: inwooded*] himself so as the ladies lost the farther marking his sportfulness.—*Sidney. Arcadia*, b. ii

IN-WORN. *Worn*, wrought or worked into.

I persuade me that whatever faultiness was but superficial to prelaty at the beginning, is now by the just judgment of God, long since branded and *inworn* into the very essence thereof.—*Milton. Reason. of Church Government*, b. ii. c. 1

IN-WRAP, *v.* Also *En.*
To turn round, to fold round, to infold, to involve.

Here shines no golden roofe, no iu'ry staire,
No king exalted in a stately chaire,
Girt with attendants, or by heralds styl'd,
But straw and hay *inwrap* a speechlesse child.
Beaumont. Of the Epiphany.

However, therefore, David might well look to be *inwrapped* in the common destruction, yet he rather chooseth to fall into that mercy which he had abused, and to suffer from that justice which he had provoked;—Let us now fall into the hands of the Lord.
Bp. Hall. Cont. The Numbering of the People.

Two splendid mantles, and a carpet spread,
They leave, to cover and *inwrap* the dead.
Pope. Homer. Iliad, b. xxiv.

O ye, whom fortune in her silken robe
Inwraps benign; whom plenty's bounteous hand
Hath favour'd with distinction.—*Dodsley. Agricult.* c. 1.

IN-WRE/ATHED. Also *En.*
Writhed or *wreathed* in or among.

With these that never fade the Spirits elect
Bind their resplendent locks *inwreath'd* with beams.
Milton. Paradise Lost, b. iii.

A dazzling brightness, in refulgent streams,
Flows from his locks *inwreath'd* with sunny beams.
Broome. On Death.

—— And o'er the hero's head,
Inwreath'd with olive bears the laurel-crown,
Blest emblem, peace and liberty restor'd!
Mallet. Amyntor & Theodora.

IN-WROUGHT. Also *En.*
Worked in.

Next Camus, reverend sire, went footing slow,
His mantle hairy, and his bonnet sedge,
Inwrought with figures dim. *Milton. Lycidas.*

And from these dangers you will never be wholly free, till you have utterly extinguished your vicious inclinations, and *inwrought* all the virtues of religion into your natures.
Scott. Christian Life, pt. i. c. 4. s. 5.

O'er this, *inwrought* with gold, Orlando threw
A costly mantle of impurpled hue,
The dead to honour, till his love could raise
A structure worthier of the warrior's praise!
Hoole. Orlando Furioso, b. xliii.

JOB, *v.* } Serenius derives from the Ger.
JOB, *n.* } *Hieb*, ictus, a blow, a stroke, from
JO'BBER. } Ger. *Hauwen*; A. S. *Heaw-ian*, to hew. If this etymology be correct, (which is not very probable,) a *job* of work will be a *stroke* of work; a portion of work struck off and done with; and to *job* will be,—

To do such *stroke* of work. And a *job* will further be, (by force of customary application),—

A stroke or piece of mean dirty work. To *job*, and a *jobber* have the same application.

Then shall ye see them pecke and *job* at them cruelly with their beakes, (*sæci rostro ictus.*)—*Holland. Plinie*, b. x. c. 34.

Upon that palm-tree sate certain crows many daies together, and never left pecking and *jobbing* at the fruit of it, which was all of gold, untill they made the same to fall from the tree.—*North. Plutarch*, p. 457.

Statesman and patriot ply alike the stocks,
Peeress and butler share alike the box,
And judges *job*, and bishops bite the town,
And mighty dukes pack cards for half a crown.
Pope. Moral Essays, Ep. 3.

Like true courtiers they first engage him in that fatal scene, and then desert him in it, using him only as a tool to do a present state *job*, and then to be reproached and ruined for what he had done.—*South*, vol. iii. Ser. 3.

So cast it in the Southern seas,
Or view it through a *jobber's* bill:
Put on what spectacles you please,
Your guinea's but a guinea still.
Swift. South Sea Project.

In gaming, *jobbing*, fidling, painting, drinking,
And every art of using time, but thinking.
Harte. The Charitable Mason.

Many a stern republican, after gorging himself with a full feast of admiration of the Grecian commonwealths, and of our true Saxon constitution, and discharging all the splendid bile of his virtuous indignation on King John and King James, sits down perfectly satisfied to the coarsest work and homeliest *job* of the day he lives in.
Burke. On the Cause of the Present Discontents.

Are the church lands to be sold to Jews and *jobbers*; or given to bribe new-invented municipal republics into a participation in sacrilege?—*Id. On the French Revolution.*

JO'BBERNOWL. A *jobbernole* is a thick, hard head or *knoll*, a block or logger-head; a *knoll* or head that will bear knocking, beating, or striking; and, thus,—

Jobber may be from *job*. Skinner composes the word of the Dut. *Jobbe*, stupid, sluggish. Grose writes *Jabber*-knowl; a prating blockhead

And, like the world, men's *jobbernoles*
Turn round upon their cars, the poles.
Hudibras, pt. iii. c. 2.

Redeem'd your forfeit *jobbernoles*,
From perching upon lofty poles. *Id. Ib.*

While nothing from thy *jobbernowl* can spring
But impudence and filth; for out, alas!
Do what we will, 'tis still the same vile thing,
Within, all brickdust—and without, all brass.
Gifford to Anthony Pasquin (John Williams.)

JO'CKEY, *v.* } Supposed to be from *Jock*,
JO'CKEY, *n.* } or *jack*, used generally as a
JO'CKEYSHIP. } name for a boy or lad,—especially one who rides at races. As *jockeys* became celebrated for their cleverness in outwitting their rivals, to *jockey* was used as equivalent to,—

To outwit, to overreach, to manœuvre, to trick.

Then of a *jockey* you become a ballad singer again, or rather, as I said before, a raving distracted cuckoo.
Milton. Defence of the People of England.

While all the 'squires for nine miles round,
Attended by a brace of curs,
With *jockey-boots* and silver spurs.
Swift. A Receipt to restore Stella's Youth.

And with whips and spurs so neat;
And with *jocky-coats* complete.—*Id. Helter Skelter.*

And fear that keeps all feeling out,
As lesser pains are by the gout,
Reliev'd them with a fresh supply
Of rallied force, enough to fly,
And beat a Tuscan running-horse,
Whose *jockey-rider* is all spurs.—*Hudibras*, pt. iii. c. 2.

A thousand trifles not worth naming,
In whoring, *jockeying*, and gaming,
Shall cause a challenge's inditing,
And set two loggerheads a fighting.—*Smart. Duellist.*

Go flatter Sawney for his *jockeyship*.
Chatterton. Resignation.

If neither horse nor groom affect the squire,
Where can at last his *jockeyship* retire?
O, to the club, the scene of savage joys,
The school of coarse good fellowship and noise.
Cowper. Conversation.

JO'CUND. } It. *Giocondo*; Sp. *Jocondo*;
JO'CUNDLY. } Lat. *Jocundus*, *jucundus*, from
JO'CUNDNESS. } *jocus*, and this from *juvare*, i.e. *oblectare*;—or *jucundus*, immediately from *jutum*, past part. of *juvare*, to delight, (Vossius.)

Delighted, pleased, mirthful or merry, gay, jovial.

He is ful *joconde* also dare I leye.
Chaucer. The Chanones Yemannes Prologue, v. 16,065.

But who was glad, & who was tho *iocund*.
Lidgate. The Story of Thebes, pt. iii.

His heyre wente rounde aboute the chestes,
With blythe and *iocunde* cheare.
Drant. Horace, b. ii. Sat. 3.

With doughtie stoute duke Scipio,
And Lelie learnde and wise,
He woulde leate very *iocondlye*,
And franckly in his guise,
At meales when he sequestred was
From the volettred sort. *Id. Ib.* b. ii. Sat. 1.

And verally it is not conuenient, that those which doe familiarly remaine still about the bridegroome, & be conuersant with him in the spousal chaûbre, where reason would yᵗ all thinges shoulde be ful of mirth and *iocoundnesse*, should be compelled to abstinence from eating & drinkyng.
Udal. Luke, c. 5.

Up with the *jocund* lark (too long we take our rest)
Whilst yet the blushing dawn out of the cheerful east
Is ushering forth the day to light the Muse along.
Drayton. Poly-Olbion, s. 3.

Neither would I haue him thinke that he should depart out of the philosopher's schoole with a merry note singing *jocundly*, or with a fresh and cheerful countenance.
Holland. Plutarch, p. 47.

It may be that the Poet covertly would assoil that question which the philosophers have propounded and disputed upon; namely, what difference there might be, between liberall drinking of wine, and stark drunkennesse? in attributing unto the former mirth and *jocundnesse* extraordinary, and to the latter much babbling and foolish prattle.—*Id. Ib.* p. 160.

—— Rather from door to door,
A *jocund* pilgrim, though distress'd, he'll rove,
Than break his plighted faith. *J. Philips. Cider*, b. i.

For the most part, the vilest persons breathing have passed their lives freely and *jocundly*, without the least misgiving or suspicion about their eternal concerns.
South, vol. ix. Ser. 1.

—— A giddy croud
Of thoughtless mortals, vain and loud;
Who tripp'd with *jocund* heel along,
And bade me join their smiling throng.
Cotton. Pleasure, Vision 2.

JOG, *v.* }
JOG, *n.* } Dut. and Ger. *Shocken*; Sw.
JO'GGING, *n.* } *Skaka*; A. S. *Sceac-an*, to *shake*,
JO'GGLE, *v.* } or *shock*, or *shog*.

To *shake* or *shock*; to hit by a *shake*, (sc. of the arm, &c.); to move by a *shake*, by successive *shakes*, or *shocks*; to move, go on or proceed at the slow pace of a *shaking* trot; to move slowly.

He *togged* til a justice and lousted in hus ere.
Piers Ploukman, p. 399.

And him she *toggeth*, and awaketh soft
And at the windowe lepe he fre the loft
When she hath warned him.
Chaucer. Legend. Of Hypermestre.

Mast. Or are you weary of the charge ye are at?
Turn us abroad again, let's *jog*, ladies.
Beaum. & Fletch. The Sea Voyage, Act iv. sc. 1.

—— Snatch from Time
His glass, and let the golden sands run forth
As thou shalt *jog* them.
Ford. The Sun's Darling, Act ii. sc. 1.

Since, how that which penetrates all bodies without the least *jog* or obstruction, should impress a motion on any, is by his own confession alike inconceivable.
Glanvill. The Vanity of Dogmatizing, c. 3.

Here lieth one, who did most truly prove
That he could never die while he could move;
So hung his destiny, never to rot
While he might still *jog* on and keep his trot.
Milton. Epitaph on Old Hobson.

[The Galatian] mounted presently his chariot, hoping that by the *jogging* and agitation thereof, he might vomit and cast up the poyson.—*Holland. Plutarch*, p. 413.

A foolish desire to *joggle* thee into preferment.
Beaum. & Fletch. The Captain, Act. v. sc. 4.

Sudden I *jogg'd* Ulysses, who was laid
Fast by my side, and shivering thus I said.
Pope. Homer. Odyssey, b. xiv.

Having fair weather, and the winds hanging southerly, I *jogg'd* on to the eastward to make the Cape.
Dampier. Voyages, an. 1699.

But this I am sure the most reverend old dragon
Has got on the bench many bishops suffragan;
And all men believe he resides there incog
To give them by turns an invisible *jog*.
Swift. On the Irish Bishops.

We grant that the earth is firm and stable from all such motions, whereby it is *joggled* or uncertainly shaken.
Wilkins. That the Earth may be a Planet.

The hovel, called an inn, was so intolerably nasty, and the appearance of the sky seemed so much to threaten us with a dark, rainy evening, that we determined to pass by, and content ourselves with eating a morsel on horse-back, as we *jogged* on.—*Swinburne. Spain*, let. 29.

JOIN, *v.* }
JOI'NDER. }
JOI'NER. }
JOI'NERY. }
JOI'NING, *n.* }
JOINT, *v.* }
JOINT, *n.* } Fr. *Joindre*; It. *Giungere*;
JOINT, *adj.* } Sp. *Juntar*; Lat. *Jung-ere*, to
JOI'NTLY. } put, place, or bring together.
JOI'NTRESS. } *Jungo*, a *jugo*, n inserto, and
JOI'NTURE, *v.* } *jugo*, a ζυγω-ζυγ-os, formed from
JOI'NTURE, *n.* } δυαγος, παρα το δυο αγ-ειν. (See
JU'NCTION. } *Vossius*, and also *Scheidius* in
JU'NCTURE. } Lennep.) Tooke derives the Lat. *Jug-um*; It. *Giog-o*, and Eng. *Yok*, or *yoke*, from *geoc*, the past tense, and past part. of the A. S. verb *Ge-ic-an*, (A. S. *Ic-an*, Eng. *Eke*,) *addere*, *adjicere*, aug-*ere*, *jungere*; to add, (sc. one thing to another.) to increase, (sc. one thing by the addition of another,) to *join*.

To unite, to combine, to couple, to connect, to associate, to coalesce, to confederate, to concur, to cohere; to come in close contact.

To *joint*, is (sometimes) used as equivalent to, to *disjoint*, or separate the *joints*.

Juncture, (met.)—an *union*, a *combination* of important, critical circumstances at the same moment.

That such a mon schulde in helle be, he carede in hys thogt,
The soule thorth Gode's grace out of helle he brogte,
And to ys body ys *joyned*. *R. Gloucester*, p. 71.

Ac favel was the ferste. that fette hure of chambre
And as a brocour broghte hure. forth to be *ioynid* wit fals.
Piers Ploughman, p. 27.

For the paume hath power. to putten oute the *ioyntes*
And to unfolde th fuste. *Id.* p. 328.

Therefore he that *ioyneth* his virgin in matrymonye doith wel, and he that *soyneth* not doith bettre.
Wiclif. 1 *Corynth.* c. 7.

So then he that *ioyneth* hys vyrgyn in mariage, dothe well. But he y^t *ioyneth* not hys virgin in maryage, doth better.—*Bible*, 1551. *Ib.*

And not holdynge the heed of which al the bodi bi boondis and *ioynyngis* togidre undirmynystrid and maad, wexith into encreesyng of God.—*Wiclif. Colocensis*, c. 2.

& holdeth not the heade, wherof all the body by *ioyntes* and couples receaueth norysshment and is knyt together, and encreasynge that commeth of God.—*Bible*, 1551. *Ib.*

Crist oure heed of whom al the bodi sett togidre and boundun togidre bi ech *iointure* of undirseruyng bi worchyng into the mesure of ech membre, makith encreessyng of the bodi into edificacioun of itself in charite
Wiclif. Efferies, c. 4.

Ye head, that is to say Christ, in whome all the bodye is coupled and knyt together in euery *ioint* wherwith one mynistreth to another (according to the operacion as euery parte hathe his measure) and increaseth the body, vnto the edyfyinge of itselfe in loue.—*Bible*, 1551. *Ib.*

The grete tour, that was so thikke and strong,
Which of the castel was the chef dongeon,
(Wher as these knightes weren in prison,
Of which I tolde you, and telien shal)
Was even *joinant* to the gardin wall.
Chaucer. The Knightes Tale, v. 1003.

All was of stone of berile
Bothe the castell and the toure
And eke the hall, and euery boure
Without peces or *ioynings*.—*Id. House of Fame*, b. iii.

For why, what thing is it, that if it wanteth mouing, and *ioyncture* of soule and body, that by right might seemen a faire creature, to hym that hath a soule of reason.
Id. Boecius, b. ii.

Of bodies seuen in speciall
With foure spirites *ioynt* withall,
Stant the substance of this mistere.—*Gower. Con. A.* b. iv.

He (Tyndall) would not be aknowen that himself was prieste, but sayed that he had by y^e space of 9 yeres ben beyonde the sea, & there liued by the *ioyners* craft.
Sir T. More. Workes, p. 345.

From heauen she sent the goddesse Iris downe,
The throwing spirit, and *iointed* limmes to loose.
Surrey. Virgile. Æneid, b. iv.

Why hand in hand embrace wee not, and *iointly* speake and heare.—*Phaer. Virgil. Æneidos*, b. i.

——— To Troian husband (Io) she shall be tyde,
And Carthage all I giue to thee for *ioynter* fast to bynd.
Id. Ib.

It hath beene through all Ages euer seene,
That with the prayse of armes and cheualry,
The prize of beauty still hath *ioyned* been.
Spenser. Faerie Queene, b. iv. c. 5.

——— What thou dost know
Hath newly past, betweene this youth and me.
Priest. A contract of eternall bond of loue,
Confirm'd by mutuall *ioynder* of your hands.
Shakespeare. Twelfth Night, Act v. sc. 1.

The third [son of Perseus] called Alexander, became an excellent turner and *joyner*, and was learned, and could speak the Roman tongue very well, and did write it so trimly, that afterwards he was chancellour to the magistrates of Rome, and did wisely and discreetly behave himself in his office.—*North. Plutarch*, p. 220.

And eke so faint in euery *ioynt* and vaine,
Through that fraile fountaine, which him feeble made,
That scarcely could he weeld his bootlesse single blade
Spenser. Faerie Queene, b. i. c. 7.

My self I then perus'd, and limb by limb
Survey'd, and sometimes went, and sometimes ran
With supple *joints*, and lively vigour led.
Milton. Paradise Lost, b. viii.

About cutting it up, quartering, *jointing*, seething and rosting, he spent a greater part of the night.
Holland. Plutarch, p. 614.

Who being nimbler *ioynted* then the rest,
And more industrious, gathered more store
Of the field's honour, than the others best.
Spenser. Muiopotmos.

The which I doe dedicate *ioyntly* vnto you two honourable sisters, as to the most excellent and rare ornaments of all true loue and beautie, both in the one and the other kind
Id. Foure Hymnes, Ded.

Therefore our some times sister, now our queen,
Th' imperiall *ioyntresse* of this warlike state,
Haue we, as 'twere, with a defeated ioy,
With one auspicious, and one dropping eye,
With mirth in funerall, and with dirge in marriage,
In equall scale weighing delight and dole
Taken to wife.—*Shakespeare. Hamlet*, Act i. sc. 2.

For be the verse never so good, never so full, it seems not to satisfy nor breed that delight, as when it is met and combined with a like sounding accent; which seems as the *jointure*, without which it hangs loose, and cannot subsist, but runs wildly on, like a tedious fancy, without a close
Daniel. Defence of Rhyme.

The *joynture* or aduancement of the ladie, [Katherine] was the third part of the Principality of Wales, and of the Dukedome of Cornewall, and of the Earledome of Chester to be after set forth in seueraltie.—*Bacon. Hen. VII.* p. 204.

As for the former sort, generall it is, that no trees are exempt from the worme, the blasting, and the *joint ach*.
Holland. Plinie, b. xvii. c. 24.

It [knot-grasse] is both hay and provender, the *joint-like* knots whereof will fat swine.—*Fuller. Worthies. Wiltshire.*

Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and *joint-racking* rheums.
Milton. Paradise Lost, b. xi.

Marry, I would not do such a thing for a *joint-ring*.
Shakespeare. Othello, Act iv. sc. 3.

Signes workings, planets *iunctures*, and
The eleuated poule,
With thousand toyes and tearmes wherein
Our curious artists roule.—*Warner. Albion's Eng.* b. v.

There were reports that the emperour and the French king were in a treaty, and that in conclusion they would *join* to make war on the king: this was charged on the French, but solemnly disowned by that king.
Burnet. History of the Reformation, an. 1542.

The cabinets, desks, or any sort of frames to be lackered are made of fir or pone-tree: but the *joyners* in this country may not compare their work with that which the Europeans make: and in laying on the lack upon good and fine *joyned* work they frequently spoil the *joynts*, edges, or corners of drawers of cabinets.—*Dampier. Voyages*, an. 1688.

One place at length he spies, to let in fate,
Where 'twixt the neck and throat the *jointed* plate
Gave entrance, through that penetrable part
Furious he drove the well-directed dart
Pope. Homer. Iliad, b. xxii.

From a *joint* connexion and unavoidable coherence of which propositions one with another, it clearly appears, that it is not weakness but want of conscience, which is the true distemper of those persons who at this day disturb the church.—*South*, vol. iii. Ser. 6.

King Henry the Seventh having no mind to let so great a revenue as she had in *jointure* be carried out of the kingdom, it was proposed, that she should be married to the younger brother Henry, now Prince of Wales.
Burnet. History of the Reformation, an. 1501.

It happened that just at that *juncture* was published a ridiculous book against him, full of personal reflections, which furnished him a very lucky opportunity of improving this poem, by giving it the only thing it wanted, a more considerable hero.—*Pope. The Dunciad*, Advert.

He made an administration, so checkered and speckled; he put together a piece of *joinery*, so closely indented and whimsically dovetailed.—*Burke. On American Taxation.*

In the steeple which stands before me at a small distance, the *joinings* of the stones are clearly perceptible.
Reid. Inquiry, c. 6. s. 22.

In consequence of such grants an estate is called an estate in *joint-tenancy*, and sometimes an estate in *jointure*, which word as well as the other signifies an union or *conjunction* of interest, though in common speech the term *jointure* is now usually confined to that *joint* estate, which by virtue of the statute 27 Hen. VIII. c. 10. is frequently vested in the husband and wife before marriage, as a full satisfaction and bar of the woman's dower.—*Blackstone. Com.* b. ii. c. 12.

Joint-stools were then created; on three legs
Upborn they stood, three legs upholding firm
A massy slab, in fashion square or round.
Cowper. Task, b. i.

He [Addison in *Cato*] hath both broken the unity of the subject, and formed a very unseasonable *junction* of gallantry, with the high sentiments and public-spirited passions which predominate in other parts, and which the play was chiefly designed to display.—*Blair*, vol. iii. Lect. 45.

Tir'd then, perchance, of nets that daily claim
Thy renovating labour, thou wilt form,
With elm and oak, a rustic balustrade
Of firmest *juncture*.—*Mason. The English Garden*, b. ii.

JOIST, *v.* Either (says Skinner) from the Fr. *Joindre*, to *join*, or from the Fr. *Ajuster*, to *adjust*, to adapt, to fit, because they are *fitted* together in the *joints*.

The *ioystes* of the loft faild, and they that were vnder it pearished there.—*Bale. English Votaries*, pt. i.

So these lordes passed the same day y^e bridge with moch parell for they were fayne to lay pauesses and targes on the *ioystes* of the bridg to passe ouer.
Berners. Froissart. Cronycle, vol. i. c. 413

The *joists* and plankes, made of firre and larch, are very strong to beare a great weight, although they bee laid in length overthwart.—*Holland. Plinie*, b. xvi. c. 42.

Ywis these rotten *joysts* are foundation enough whereon to build the prohibition of our marriages.
Bp. Hall. The Honour of the Maried Clergie, b. iii. s. 11.

——— Then the bridge form'd works divide,
And the stone *joists* from off the ridges slide.
Lewis. Statius, b. x

JOKE, *v.* JOKE, *n.* JO'KER. JO'KING, *n.* JOCO'SE. JOCO'SELY. JO'CULAR. JO'CULARY. JOCULA'RITY. JO'CULARLY.

It. *Giuoco*, *giocolare*; Sp. *Jocoso*; Lat. *Jocus*, from *Juvare*, i. e. *oblectare*, to delight. See JOCUND.

To say or do any thing mirthfully or merrily, playfully, sportively, jestingly, waggishly.

——— *Joking* decides great things,
Stronger and better oft than earnest can.
Milton. Translations. Horace.

King James, coming to Cambridge, was (amongst others) entertained with a Philosophy Act, and Mr Browning was appointed to perform the *joco-serious* part thereof, who did both to the wonder of the hearers.—*Fuller. Worthies Suffolk.*

This [the mayor of Halgaver] is a *joculary* and imaginary court, wherewith men make merriment to themselves, presenting such persons as go slovenly in their attire, untrussed, wanting a spur, &c.—*Id. Ib. Cornwall.*

Certainly the times were dull when these things hapned, and the wits of those ages short of these of ours; when men could maintain such immutable faces, as to remain like statues under the flatteries of wit, and persist unalterable at all efforts of *jocularity*.—*Brown. Vulgar Errours*, b. vii. c. 16

——— And joyous mirth
Engages our rais'd souls, pat repartee,
Or witty *joke* our airy senses moves
To pleasant laughter. *Gay. Wine.*

Whatever was said
They ne'er troubled their head,
But laugh'd at their own silly *joking*.
Swift. Dingley & Brent.

The tragical gentlemen, with the grim aspect and mien of true inquisitors, have but an ill grace when they vouchsafe to quit their austerity, and be *jocose* and pleasant with an adversary, whom they wou'd chuse to treat in a very different manner.—*Shaftesbury. Wit & Humour*, pt. i. s. 3.

I had, indeed, the corporal punishment of what the gentlemen of the long robe are pleased *jocosely* to call mounting the rostrum for one hour.—*Pope. Dunciad*, b. ii. *From Curl.*

At different times he appears as serious as a judge, and as *jocular* as a merry-andrew.—*Spectator*, No. 35.

How the wits of old Rome, in a case so facetious,
Would have *jok'd* upon Horace, and Piso, and Metius,
If they all could not make a poetical line
Ripe enough to be read 'till the year had struck nine!
Byron. Critical Remarks on Horace

The practice of turning every thing into *joke* and ridicule is a dangerous levity of imagination.
Beattie. Moral Science, pt. i. c. 1. s. 7.

He hurl'd his hammer at the *joker's* head,
Which sure had left him on the pavement dead,
But Smut was nimble.
Fawkes. On the Marriage of a Cobbler and a Chimney-sweeper.

A merry, gay, *jocose* companion boon,
Round whom the noisy crowd incessant laugh,
As to the baths the crippled wretch is borne.
West. Triumphs of the Gout.

Or with the merry fellows quaff,
And laugh aloud with them that laugh;
Or drink a *joco-serious* cup
With souls who've took their freedom up.
Green. The Spleen.

——— He would not stoop
To conquer those by *jocular* exploits,
Whom truth and soberness assail'd in vain.
Cowper. Task, b. ii.

The strain of *jocularity* which in one place obtains treats and patronage, would in another be heard with indifference, and a third with abhorrence.—*Rambler*, No. 160.

He had promised one [piece of seal-skin] to several of the men, but had refused one to this young fellow, though he had asked him several times; upon which he *jocularly* threatened to steal one, if it should be in his power.
Cook. First Voyage, b. i. c. 7.

JOLE, *n.* See JOWL.

JOLE, or JOLL, *v.* i. e. *to jolt*, (qv.)

Whose head do you carry upon your shoulders, that you *jole* it so against the post?
Beaum. & Fletch. The Scornful Lady, Act ii. sc. 1.

So he brake Termerus head, from whom this proverb of Termerus evil came, which continueth yet unto this day; for this Termerus did use to put them to death in this sort whom he met, to *joll* his head against theirs.
North. Plutarch, p. 5.

JO'LLY. } Fr. *Joli*; It. *Giulivo*, which
JO'LLILY. } Menage derives from *jocus*;
JO'LLINESS. } thus, *jocus*, *joculus*, *joculivus*,
JO'LLITY. } *joclivus*, *giulivo*. Skinner and
JO'LLY-HEAD. } Junius from *jovial*, (qv.) And
JO'LLIMENT. } thus, consequentially, *jolly* is,—

Happy, joyous, mirthful; full of mirth and gladness; cheerful; full of, fond of good cheer; and, as a further consequence, well fed, growing fat.

G. Fletcher converts *jolly* into a verb.

Natheles he was a faire, *jolyf* yong man, a strong man and hardy, and for thi of Englysshmen was he cleped Edmunde Irenside.—*R. Gloucester*, p. 292. Note.

Hire mouthe was swete as braket or the meth,
Or hord of apples, laid in hay or heath.
Winsing she was, as is a *joly* colt,
Long as a mast, and upright as a bolt.
Chaucer. The Millieres Tale, v. 3264.

Dancen he coude so wel and *jolily*,
That he was cleped Perkin Revelour.
Id. The Cokes Tale, v. 4369.

I say no more, but in this *jolinesse*
I lete him till men to the souper hem dresse.
Id. The Squieres Tale, v. 10,604.

——— Whan that it remembreth me
Upon my youth, and on my *jolitee*,
It tikleth me about myn herte-rote.
Id. The Wif of Bathes Prologue, v. 6053.

——— And therfore I
Will write and shewe all openly,
How loue and I togedre mette,
Wherof the world ensample fette,
May after this, whan I am go,
Of thilke vnsely *iolife* wo. *Gower. Con. A.* b. i.

So as he was pursuing of his quest,
He chaunc't to come whereas a *jolly* knight,
In couert shade himselfe did safely rest
Spenser. Faerie Queene, b. vi. c. 3.

And so [this northern wind which some call Caecias] bloweth a *jolly* cool wind, which refresheth the barbarous people and beasts all the day long.—*North. Plutarch*, p. 493.

His hands and feet with riving nails they tent,
And as to disenthrall his soul they meant
They *jolly* at his grief.
G. Fletcher. Christ's Triumph over Death.

O, nightingale, that on yon bloomy spray
Warblest at eve, when all the woods are still,
Thou with fresh hope the lover's heart doth fill,
While the *jolly* hours lead on propitious May.
Milton. Sonnet.

The wholesom'st herbs they herewithal inclos'd,
And so their heads full *jollily* they dight.
Henry Peachum. Ellis, vol. ii.

That better were with them to haue been dead,
Then here to see all desolate and waste,
Despoiled of those ioyes and *iollyhead*,
Which with those gentle shepheards here I wont to lead.
Spenser. Faerie Queene, b. vi. c. 11.

And all the way before them as they went,
Triton his trumpet shrill before them blew,
For goodly triumph and great *iollyment*,
That made the rocks to roare, as they were rent.
Id. Ib. b. iv. c. 11.

Warwick and March are with all *iollity*
And grace receiv'd. *Daniel. Civil Wars*, b. vii.

At first the Tragedy was void of art;
A song; where each man danc'd and sung his part,
And, of god Bacchus roaring out the praise
Sought a good vintage for their *jolly* days.
Dryden. The Art of Poetry, c. 3.

Leighton told me, he was much struck with the feasting and *jollity* of that day; it had not such an appearance of seriousness or piety as became the new-modelling of a church.—*Burnet. Own Time*, an. 1661.

Mild was the morn, the sky serene,
The *jolly* hunting band convene.
Beattie. The Hares. A Fable.

Ah, then, all *jollity* seem'd noise and folly,
To the pure soul by Fancy's fire refin'd;
Ah, what is mirth but turbulence unholy
When with the charm compar'd of heavenly melancholy!
Id. The Minstrel, b. i.

JOLT, *v.* } Perhaps, by the omission of the
JOLT, *n.* } guttural *g*, from *joggle*, the dim. of *jog*, (qv.) *Joggl-ed*, *joll-ed*, *jol'd*, *jolt*.

To shake or shock; commonly applied to the action of a carriage in a rugged road.

Jolt-head,—perhaps from *jowl*, (qv.) and *head*.

Old Saturn he, and dreadfull dire Debate,
Begotten have, between them carnally,
This tyrant here, this heavy *jolting* pate,
In court of gods so termed worthily.
North. Plutarch p. 133.

Come Jupiter, come Jupiter,
Come *jolt-head*, and come in keeper. *Id. Ib.*

The globe shall faintly tremble round,
And backward *jolt*, distorted with the wound.
Pomfret. The Last Epiphany.

12 Feb. My daughter Evelyn going in the coach to visite in the citty, a *jolt* (the doore being not fast shut) flung her quite out, in such manner as the hind wheeles passed over her a little above her knees.
Evelyn. Memoirs, vol. i. an. 1688.

They saw their comrade returning sitting on horseback, and coming to congratulate him, found him dead, and that he had been brought thither in the same posture on horseback, notwithstanding the *jolting* of the horse.
Derham. Physico-Theology, b. i. c. 3. Note 1.

He whipped his horses, the coach *jolted* again, and Anthea very complaisantly told us how much she repented that she made one of our company.—*Rambler*, No. 34.

Till some kind *jolt* o'er ill-pav'd town
Shall wedge you close, and nail you down;
So fares it with your fondling dolts,
And all love's quarrels are but *jolts*.
Lloyd. Epistle to J. B., Esq.

JORDEN. Not, (says Skinner, who writes it *jurden*,) as at first blush it might seem, from the river *Jordan*, q. d. urinæ alveus; but from the A. S. *Gor*, filth, and *den*, cubile, a couch; and, in a secondary sense, any receptacle. Tyrwhitt (upon *Chaucer*) observes this word is in *Walsingham*, duas *ollæ*, quas *jordanes* vocamus, ad ejus, (i. e. a pretended astrologer's,) collum colligantur. Holinshed calls them two *jorden-pots*.

Ich shall iangly to thys *iordan*.—*Piers Ploughman*, p. 247.

I pray to God to saue thy gentil corps,
And eke thyn urinals, and thy *jordanes*.
Chaucer. The Pardoneres Prologue, v. 12,240.

2d. *Car.* Why, you will allow vs ne're a *jourden*, and then we leake in your chimney.
Shakespeare. 1 Pt. Hen. IV. Act ii. sc. 1.

But if reproof will not prevail,
And he perchance attempt to scale,
Discharge the *jordan* at him.
Stepney. Horace, b. iii. Ode 7.

JORUM. Mr. Bocket says, "*Jorum*, a pot or jug. Chaucer has *iordane*, and Shakespeare *jordan*."

Such a club would you borrow,
To drive away sorrow,
Apply for a *jorum* of Newcastle beer.
Cunningham. Newcastle Beer.

JOSSA seems, says Tyrwhitt, to be partly formed from the Fr. *Ça*; Come hither.

These sely clerkes rennen up and doun
With kepe, kepe; stand, stand; *iossa*, warderere.
Chaucer. The Reves Tale, v. 4100.

JOSTLE. See JUSTLE.

JOT. } From the name of the Greek letter ι.
IO'TA. } The word probably was introduced into the Goth. and A. S. with the version of the Gospels. In *Matt.* v. 18, the Goth. version renders *iota*, *iota*. The A. S. *Prica*, a prick; i. e. a prick or dot.

They would not lose or forgoe any *iote* of their worldely wicked pompous Mammon.—*Udal. Prologe to Ephesians.*

But, O, if any *iote* of woonted vertue bide as yet.
Phaer. Virgil. Æneidos, b. xi.

So weake my powres, so sore my wounds, appear,
That wonder is how I should live a *iot*,
Seeing my hart through-launced every where
With thousand arrowes. *Spenser*, Son. 57.

They are not to value themselves a *jot* the more, or to think worse of others upon account of that outward fortune they are possessed of.—*Sharp*, vol. i. Ser. 4.

We have carefully read the Holy Scriptures in the New Testament, and cannot find any one *iota* in them, that makes in the least for the invocation and adoration of the Virgin Mary.—*Bp. Bull*, vol. i. Ser. 4.

My converse shall your cares beguile,
The little world within shall smile,
And then it scarce imports a *jot*,
Whether the great world frowns or not.—*Cotton. Happin.*

JO'VIAL. } Skinner says, *Jovialis*, (sc.)
JO'VIALLY. } sub *Jove* læto, ut nugantur As-
JO'VIALIST. } trologi, sydere natus. Lat.
JO'VIALNESS. } *Jovialis*, ad *Jovem* pertinens.
JO'VIALTY. } Veneria et *Jovialis* stella, i. e.
JO'VY. } planeta Veneris et *Jovis*. "Fr. *Jovial*, sanguine, born under the planet *Jupiter*."

Pertaining to *Jove*; consequentially, fortunate or felicitous, happy, joyous, mirthful; full of mirth and gladness; fond of good cheer.

Thereto the heauens alwaies *iouiall*,
Lookt on them louely.—*Spenser. F. Queene*, b. ii. c. 12.

But when this princely *jovial* fowl they saw,
As now deliver'd from their former awe.—*Drayton. Owl.*

I know the shape of's legge: this is his hand:
His foot mercuriall: his martiall thigh,
The brawnes of Hercules: but his *iouiall* face—
Murther in heauen? How! 'tis gone.
Shakespeare. Cymbeline, Act iv. sc. 2.

Lop. Here's mony got with ease: here, spend that *jovially*,
And pray for the fool, the founder.
Beaum. & Fletch. The Spanish Curate, Act ii. sc. 2.

Let the *jovialists* of the world drink wine in bowles, and feast themselves without feare, let me never joyne myself with that fellowship, where God is banisht from the companie.—*Bp. Hall. Satan's Fiery Darts quenched*, Dec. 8.

They are not become true penitents.—Swearing, with such persons, is but a grace and lustre to their speech;—lying, but wit's craft or policy; drunkenness, *jovialness* or good fellowship;—thus do they baptize vice by the name of virtue.—*Hewyt. Sermons*, (1658,) p. 32.

I was a poor servant of hers, I must confess, sir,
And in those daies, I thought I might be *jovy*,
And make a little bold to call into her.
Beaum. & Fletch. Wild-Goose Chase, Act iii. sc. 1.

In pure good-will I took this *jovial* spark,
Of Oxford he, a most egregious clerk.
Pope. The Wife of Bath.

To think, that this perhaps might be the last banquet they should taste of, that they should themselves shortly become the feast of worms and serpents; could not but somewhat spoil the gust of their highest delicacies, and disturb the sport of their loudest *jovialties*, but, in Job's expression, make the meat in their bowels to turn and be as the gall of asps within them.—*Barrow*, vol. iii. ser. 14.

Vain tears, alas, and sighs that never find
A corresponding tone in *jovial* souls!—*Cowper. Task*, b. iii.

And each deified fellow
Got *jovially* mellow,
In honour, brave boys, of our Newcastle beer.
Cunningham. Newcastle Beer.

JOURNAL, *adj.* } Fr. *Journals*; It. *Gior-*
JO'URNAL, *n.* } *nale*; Sp. *Jornal*; Lat.
JO'URNALIST. } *Diurnum*, the book in which
JOU'RNALISE, *v.* } the proceedings of each *day* in the Roman Senate were entered; from *dies*, a day. Fr. *Jour*; It. *Giorno*. See DIURNAL.

A day-book or diary; a register kept of daily occurrences; of circumstances or transactions under the day they occurred; generally, a register.

The adjective *journal*,—diurnal or daily.

Now 'gan the golden Phœbus for to steepe
His fierie face in billowes of the West,
And his faint steedes wat'red in ocean deep,
Whiles from their *iournal* labours they did rest.
Spenser. Faerie Queene, b. i. c. 11.

——— So please you, leaue me,
Sticke to your *journall* course.
Shakespeare. Cymbeline, Act iv. sc. 2.

To this purpose, he sent abroad into seuerall parts, and especially into Flanders, diuers secret and nimble scoutes and spies: some faining themselues to flie ouer vnto Perkin, and to adhere vnto him; and some vnder other pretences, to learne, searche, and discouer all the circumstances and particulars of Perkin's parents, birth, person, trauailes vp and downe; and in briefe, to haue a *journall* (as it were) of his life and doings.—*Bacon. Henry VII.* p. 124.

Perhaps it wrought somewhat on his vanity, that even after he was cardinal, Warham, as Lord Chancellor, took place of him, as it appears from the entries made in the *journals* of the house of peers in the parliament held the seventh year of the king's reign.
Burnet. History of the Reformation, an. 1512.

The first censure of this kind which came to our author's sight, was that of the Paris *Journal des Savans*. Considering how little favourable the author of the letter had shewn himself towards the Romish church and policy of France, it must be own'd those *journalists* have treated him with sufficient candour.—*Shaftesbury. Miscell. Reflections*, Mis. 1. c. 3.

His whisper'd theme, dilated and at large,
Proves after all a windgun's airy charge,
An extract of his diary—no more,
A tasteless *journal* of the day before.
Cowper. Conversation.

About fourteen years after, this expedition was happily completed by Gama; and the force with which he went out is thus circumstantially described by Hernan Lopez de Castaneda, a contemporary writer, and careful *journalist* of facts.—*Mickle. Dissertation on the Lusiad*, App.

He kept his *journal* very diligently, but then what was there to *journalize*?—*Johnson.*

That the propagation of Methodism hath occasioned many and great violations of peace, Mr Wesley hath amply shown in the *journalary* history of his adventures.
Warburton. The Doctrine of Grace, b. ii. c. 9.

Hence the origin of friendship, the solace and splendor of private life; which, while we are advancing towards that only adequate object of human attachment, a Whole, teacheth us by the way all our *journalary* duties to particulars.
Id. Works, vol. ix. Ser. 8.

JO'URNEY, *v.* }
JO'URNEY, *s.* }
JO'URNEYING, *s.* } Fr. *Journée*; It. *Giornata*; Sp. *Jornada*. "A day or whole day, also a day of battel, or the battel itself; also, a day's work or labour; a day's *journey* or travel."

In the first example from Chaucer,—a *day's* travel, or the distance of a *day's* travel; in the second,—a *day's* work. It is now applied to—

A travel, or passing from place to place (by land) without restriction of time.

A *journey*-man, Fr. *Journalier*,—formerly, one who worked by the *day*; *journey*-work, *daily*-work.

A castelle was ther biside fro Acres a *jorne*.
R. Brunne, p. 180.

When here dever is don, and his dales *tournie*
Then may men white what he is worth, and what he hath deserved.
Piers Ploughman, p. 260.

And whanne he made his *iourney* it bifelde that he cam nygh to Damask, and sodeynli a light fro heuene schoon aboute him.—*Wiclif. Deeds*, c. 9.

But as he *iourneyed* and was come nye to Damasco, sodēly there shined roūde about him a light from heauen.
Bible, 1551. *Ib.*

And conveyed the kinges worthily
Out of his toun a *journee* largely.
Chaucer. The Knightes Tale.

For when shee kempt was feteously
And wel araied and richly,
Then had she doen all her *iournee*,
For merrye and well begon was she.—*Id. Rom. of the R.*

Whosoever cometh thither to see the land, being excellent in any gift of wit, or through much or long *journeying* well experienced and seen in the knowledge of many countries (for the which cause we were very welcome to them) him they receive, and entertain wonderous gently and lovingly.
Sir T. More. Utopia, by Robinson, b. ii. c. 7.

Thus stars by *journeying* still, gain and dispence,
Drawing at once and shedding influence.
Carlwright. On the Death of Lord Baynung.

Let there be light, said God, and forthwith light
Ethereal, first of things, quintessence pure,
Sprang from the deep, and from her native east
To *journie* through the airie gloom began.
Milton. Paradise Lost, b. vii.

Early, before the morne with cremosin ray
The windowes of bright heauen opened had,
Through which into the world the dawning day
Might looke, that maketh euery creature glad,
Vprose Sir Guyon, in bright armour clad,
And to his purpos'd *iourney* him prepar'd.
Spenser. Faerie Queene, b. ii. c. 11.

Holsp. So are the horses of the enemie
In generall *iourney-bated*, and brought low.
Shakespeare. 1 Pt. Hen. IV. Act iv. sc. 3.

Must I not serve a long apprenticehood
To foreign passages; and in the end,
Having my freedom, boast of nothing else,
But that I was a *journeyman* to grief?
Id. Rich. II. Act i. sc. 4.

If he be of such worth as behoves him, there cannot be more tedious and unpleasing *journey-work*, a greater loss of time levied upon his head, than to be made the perpetual reader of unchosen books and pamphlets, oftimes huge volumes.—*Milton. Of Unlicensed Printing.*

We greet not here as man conversing man,
Met at an oak, or *journeying* o er a plain;
War is our business, but to whom is given
To die, or triumph, that determines heaven
Pope. Homer. Iliad, b. xxii.

We must all have the same *journey's* end, if we hope to get to heaven, but some may meet with a freer road, and a calmer season, and better company, in their *journey* than others.—*Stillingfleet*, vol. iv. Ser. 3.

How came the cuisses to be worse tempered than the rest of his armour, which was all wrought by Vulcan and his *journeymen*.—*Dryden. Virgil. Æneis*, Ded.

I beg the reader to reflect on what is told us by the evangelist, of the conversation between Jesus (after his resurrection) and the two disciples *journeying* to Emmaus.
Warburton. Divine Legation, b. vi. s. 10.

My mistress was a diligent woman, and rose early in the morning to set the *journeymen* to work.—*Idler*, No. 26.

JOUST, *v.* See JUST.

JOWL, or } Also written *Choule*, (qv.) and,
JOULE. } as in Howell, *geoules*, Fr. *Gueule*; It. and Sp. *Gola*; Lat. *Gula*; the *gullet* or throat. Howell writes evidently as if derived through the French from the Latin; but we have in A. S. *Ceole*, the jaw. "*Ceolas*, the *jaws*," (Lye.) It is applied, as Skinner remarks,—

Not only to the *head*, but the œsophagus, or gullet.

Jowler,—the name of a dog, magno *capite* præditus, (Skinner.)

Then the 36. canon of that councell beares him and his Rome down before it, whiles it sets Constantinople cheeke by *jole* with it
Bp. Hall. Honour of the Maried Clergie, b. ii. s. 12.

Sirrah, set by a chine of beef, and a hot pasty,
And let the *jell* of sturgeon be corrected.
Beaum. & Fletch. The Bloody Brother, Act ii. sc. 1.

Ling, that noble fish, corrival in his *joule* with the surloin of beef, at the tables of gentlemen.—*Fuller. Gen. Worthies.*

The sturgeon cut to kegge, (too big to handle whole)
Gives many a dainty bit out of his lusty *jowl*.
Drayton. Poly-Olbion, s. 25.

Besides, you shall receive by this carrier a great wicker hamper, with two *geoules* of sturgeon, six barrels of, &c.
Howell, b. i. s. 5. Let. 15.

The devil who brought him to the shame takes part
Sits cheek by *jowl*, in black, to cheer his heart;
Like thief and parson in a Tyburn-cart.
Dryden. Prologue to the Loyal Brother.

What gravity can hold from laughing out,
To see him drag his feeble legs about,
Like hounds ill-coupled! *Jowler* lugs him still
Through hedges, ditches, and through all that's ill.
Id. Essay on Satire.

La Fontaine's glutton having eaten up a whole salmon all but the *jowl*, so surfeited himself therewith that the physicians declared him past all hopes of a recovery: well, says he, since the case is so, then bring me the rest of my fish.—*Search. Light of Nature*, vol. i. pt. ii. s. 36.

JOY, *v.* }
JOY, *s.* }
JO'YANCE. }
JO'YFUL. }
JO'YFULLY. }
JO'YFULNESS. }
JO'YISSANCE. }
JO'YLESS. }
JO'YLESSNESS. }
JO'YOUS. }
JO'YOUSLY. }
JO'YSOME. } Fr. *Jouir, joye*; It. *Godere, gioia*; Sp. *Gozar, gozo*; from the Lat. *Gaud-ere*, to be glad or to gladden. To *joy*, is—

To *enjoy*; to have, possess, use with gladness, with pleasure or delight; to take delight or pleasure in; also, to cause delight or pleasure, to please, to gladden, to delight.

Ther habbeth kynges and moni other oftey be in *ioie*.
R. Gloucester, p. 23.

He com hyder sone a geyn *joyful* y now,
And tho Romaynes, that he fond, to groude faste he slow.
Id. p. 88.

Tho monk was *joyful* y now, tho he hurde this.—*Id.* p. 105.

In alle his *joy* makyng, among tham ilkone.
R. Brunne, p. 66.

That ys the gefte that God giveth. to alle leele lyveng
Grace of good ende. and gret *ioye* after.
Piers Ploughman, p. 55.

Though I be absent in bodi, by spyryt I am with ghou, *ioynge* and seynge ghoure ordre and the sadnesse of ghoure bileue that is in Crist.—*Wiclif. Colocencis*, c. 2.

For thoughe I be absente in the fleshe, yet am I present wyth you in the spirite, *ioyninge* and beholdynge the order that ye kepe, and youre stedfast fayth in Christ.
Bible, 1551. *Col.* c 2

But how that euer the game go
Who list to loue *ioy* and mirth also
Of loue, be it he or she
Hie or lowe who it be
In frute they should hem delite.—*Chaucer. Rom. of the R.*

The soudan cometh himself sone after this
So really, that wonder is to tell
And welcometh hire with alle *joye* and blis.
Id. The Man of Lawes Tale, v. [illegible].

Than was prudence right glad and *joyful*, and sayde. Certes, sire, ye han well and goodly answered.
Id. Tale of Melibeus

Remembreth you that Jesus Sirak sayth: A man that is *joyous* and glad in herte, it him conserveth florishing in his age: but sothly a sorweful herte maketh his bones drie.
Id. [illegible]

At certaine times gan repaire
Small birds downe from thairo
And on the ships bounds about
Sate and song with voice full out
Balads and layes right *ioyously*.
Id. Lover's [illegible]

He goth hym foorthe with heuy chere,
As he that not in what manere
He may this worldes *ioie* atteine.—*Gower. Con. A.* b. [illegible]

The waking cock that early crowes to weare the night awaye
Puts in my minde the trumpe that blowes before the latter day.
And as I ryse up lustily, when sluggish sleepe is past,
So hope I to ryse *ioyfully*, to Judgement at the last
Gascoigne. Flowers. Good Night

For in the middes of all the welth
That brought my hart to happinesse,
This wicked death he came by stelth
And robde me of my *ioyfulnesse*.
Incertaine Auctors. The Lover telleth his diuers Ioyes. [illegible]

But yet, alas, ye louers all
That here me *joyelesse* thus rejoyce,
Judge not amiss what so befall;
In me there lieth no power of choyce.
Id. The Lover thinkes no Paine to great, &c.

Let outragious *ioyousnes* be chaunged in to hoboe sadnes.
Udal. Jasm. c. 4.

For there is no man, that imparteth his *joyes* to his friend, but he *joyeth* the more; and no man, that imparteth his griefes to his friend, but he grieveth the lesse.
Bacon. Ess. Of Friendship

Alas, when shall
Mine eyes see ought that may
content them, since thy graue,
My onely treasure, hides
the *ioyes* of my poore hart?
Spenser. The Mourning Muse of Thestylis

She chearefull fresh and full of *joyance* glad,
As if no sorrow she ne felt, ne drad
Id. Faerie Queene, b. iii. c. 12

To see these folkes make such *iouysaunce*,
Made my hart after the pipe to daunce
Id. Shepheard's Calender, May

Now is my loue all ready forth to come,
Let all the virgins therefore well await,
And ye fresh boyes that tend vpon her groome,
Prepare yourselues, for he is comming strait.
Set all your things in seemely good array,
Fit for so *ioyfull* day.
The *ioyfulst* day that euer sunne did see.
Id. Epithalamion

And straight were *ioyfully* the anchors weighd,
And all flock fast aboard with visage glad,
As if the sacrifice had now been paid
For their good speed.—*Daniel. Civil Wars*, b. v.

As you in woods and wanton wilderneese
Your glory set, to chace the saluage beasts;
So my delight is all in *ioyfulneese*,
In beds, in bowres, in banketa, and in feasts.
Spenser. Faerie Queene, b. iii. c. 6.

Pornelus next him pac'd, a meagre wight;
Whose leaden eyes sunk deep in swimming head,
And *joyless* look, like some pale ashy spright,
Seem'd as he now were dying, or now dead
P. Fletcher. The Purple Island, c. [illegible]

Is the *joy* of heaven no perfecter in itself, but that it needs the sourness of this life to give it a taste? is that *joy*, and that glory, but a comparative glory, and a comparative *joy*? not such in itself, but such in comparison of it? *joylessness* and the inglorioueness of this world? I know my God, it is far, far otherwise.
Donne. Devotions, (1625. p. [illegible]

Such *joy* made Una, when her knight she found
And eke th' enchaunter his vile sorrow no lesse
Then the glad merchant, that does view from ground
His ship farre come from watry wilderneese
He hurles out vowes, and Neptune oft doth blesse
Spenser. Faerie Queene, b. [illegible]

Whom when she saw so *ioyously* come forth,
She gan reioyce, and shew triumphant cheare,
Lauding and praysing his renowmed worth,
By all the names that honorable were.
Spenser. Faerie Queene, b. v. c. 11.

Neere to the end of this all *joysome* grove
A dainty circled plot seem'd as it strove
To keep all bryers and bushes from invading
Her pleasing compasse by their needlesse shading.
Browne. Britannia's Pastorals, b. ii. s. 3.

Where Romulus was bred, and Quintius born,
Whose shining ploughshare was in furrows worn,
Met by his trembling wife, returning home,
And rustically *joy'd*, as chief of Rome
Dryden. Persius, Sat 1.

When the Divine Providence does itself offer us a just occasion for leaving this world, (as when a man chooses to suffer death rather than commit wickedness,) a wise man will then indeed depart *joyfully*, as out of a place of sorrow and darkness into light.—*Clarke. Evidences*, Prop. 1.

In painful wars our *joyless* days have past,
Let weary age lie down in peace at last.
Rowe. Lucan, b. v.

From the high summits down the rain
Runs trickling; with the fertile moisture cheer'd,
The orchats smile; *joyous* the farmers see
Their thriving plants, and bless the heavenly dew.
J. Philips. Cider, b. i.

Hence from the busy *joy-resounding* fields,
In cheerful errour, let us tread the maze
Of autumn unconfin'd. *Thomson. Autumn.*

Yet for the foulest of the foul he dies,
Most *joy'd*, for the redeem'd from deepest guilt!
Young. Complaint, Night 4.

Joy is the vivid pleasure or delight inspired by immediate reception of something peculiarly grateful; of something obviously productive of an essential advantage; or of something which promises to contribute to our present or future well-being.—*Cogan. On the Passions*, c. 2. s. 3.

Blest be the sight! full well those looks I ken,
Where *joyance* sits and ever-smiling grace.
Thompson. On the Royal Nuptials.

The apostle, struck with this emphatic address, and contemplating with grateful admiration so *joyful* a state of things, and the divinity of that foresight by which it was predicted, falls down at the angel's feet to worship him.
Hurd, vol. v. Ser. 2.

Know further, as I rang'd the crystal sky,
I saw thee near the murmuring fountain lie;
Mark'd the rough storm that gather'd in thy breast,
And knew what care thy *joyless* soul oppress.
Jones. Tales.

Each object of the *joyous* scene around
Vernal delight inspires, and glads his heart,
Unknowing of the cause, with new-felt glee.
Warton, Ecl. 2.

I'POCRAS, i. e. *Hippocras*, (qv.)

He drinketh *ipocras*, clarre and vernage,
Of spices hot, to encreasen his corage.
Chaucer. The Marchantes Tale, v. 1682.

IRE.
IRA'SCIBLE.
IRASCIBI'LITY.
I'REFUL.
I'REFULLY.
I'REFULNESS.
I'ROUS.

Fr. *Ire*; It. and Sp. *Ira*; Lat. *Ira*; *irasci* is derived by Tooke from the A. S. *Ir-ian*, *irritare*, lacessere, to *irritate*, or provoke—to

Anger, or angriness; wrath, or wrathfulness.

See the first quotation from Chaucer, and that from Gower.

Whanne these thingis weren herd, thei weren fillid with *ire*, and crieden and seiden, greet is the Dian of Effesians.
Wiclif. Dedis, c. 19.

This sinne of *ire*, after the discriving of Seint Augustin, is wicked will to be avenged by word or by dede. *Ire*, after the philosophre, is the fervent blode of man yquicked in his herte, thurgh which he wold harme to him that he hateth.
Chaucer. The Persones Tale.

And therefore pray I God both day and night,
An *irous* man God send him litel might.
Id. The Sompnoures Tale, v. 7597.

My good father telle me this,
What thing is *ire*? Sonne it is
That in our Englishe *wrath* is hote
Which hath his wordes ay so hote
That all a man's pacience
Is fired of the violence. *Gower. Con. A.* b. iii.

Therefore a mā must be content wt his wife, though she be a drunkarde, though she be *irefull*, shrewd, a waster, a gloton, a vacabond, a skoulder, a railer, only an adulterer is at a man's liberty to forsake.
Vives. Instruction of a Christian Woman, b. ii. c. 8.

But being driuē a head, some through couetousnes, and some through *irefulnes* and rashnesse, (as it is in dede a peculier fault ingraffed by nature in that sorte of people to take euery lyght report for a matter of certainty) they rifled ye goods of the Romane citizens, murdered diuers of theym, and took dyuers of theym prisoners to bee theyr slaues.
Goldinge. Cæsar, fol. 204.

Also by a cruel and *irous* mayster, the wyttes of chyldren be dulled.—*Sir T. Elyot. The Governour*, b. i. c. 9.

Moderate *ire* doth second valour and fortitude.
Holland. Plutarch, p. 64.

Pythagoras and Plato, according to a more general and remote division, hold that the soul hath two parts, that is to say the reasonable and the unreasonable; but to go more neer and exactly to work, they say, it hath three, for they subdivided the unreasonable part into concupiscible and *irascible*.—*Id. Ib.* p. 682.

[Meekness] is an antidote against all the evil consequents of anger and adversity, and tramples upon the usurping passions of the *irascible* faculty.
Bp. Taylor. The Great Exemplar, pt. ii. Dis. 9. ad § 12.

——Look how two boars being set
Together side to side their threat'ning tusks do whet,
And with their gnashing teeth their angry foam do bite,
Whilst still they should'ring seek, each other where to smite.
Thus stood those *ireful* knights.
Drayton. Poly-Olbion, s. 12.

Now to begin with fortitude, they say it is the meane between cowardise and rash audacity, of which twaine, the one is a defect, the other an excesse of the *irefull* passion.
Holland. Plutarch, p. 57.

Caught up his country hook; nor cares for future harms,
But *irefully* enrag'd would needs to open arms.
Drayton. Poly-Olbion, s. 4.

Homer can move rage better than he can pity: he stirs up the *irascible* appetite, as our philosophers call it, he provokes to murder, and the destruction of God's images.
Dryden. Dedication of the Third Miscellany.

[This is] the great path-way of peace, in which we may meet and join hands with our angry adversary, and so close up all those fatal breaches, through which the wrath of an *ireful* Judge may hereafter break in upon us.
South, vol. vii. Ser. 15.

Thus multiplied, thus wedded, they pervade,
In varying myriads of ethereal forms,
This pendent egg by dovelike Maya laid,
And quell Mahesa's *ire*, when most it storms.
Jones. Hymn to Lacshmis.

The *irascibility* of this class of tyrants is generally exerted upon petty provocations, such as are incident to understandings not far extended beyond the instincts of animal life.
Rambler, No. 112.

——He twang'd his *ireful* bow,
And one by one from youth and beauty hurl'd
Her sons to Pluto. *Glover. Leonidas*, b. viii.

IRK, *v.*
I'RKSOME.
I'RKSOMELY.
I'RKSOMENESS.

Perhaps (as suggested by Skinner) from the A. S. *Wærc*, *ache*, grief, paine. *Wærche*, or *Wærke*, is (he says) commonly so used in Lancashire. And the Glossary to *A Dialogue in the Dialect of that Country by Tim Bobbin*; "*Warkt, ached.*" *Wærc*, or *Weorc*, is from *Weorc-an*, to *work*, to labour, to toil; and, consequentially, to weary or tire.

To weary or tire, to trouble, to distress.

Though now used grammatically only as an impersonal verb it was not so formerly.

Thei were bisie & *irke* on ther rentes to lyue by.
R. Brunne, p. 92.

Alle gate the brigge he rauht, of nouht our men were *irke*.
Id. p. 297.

Some in the flame their *irked* bodies cast.
Surrey. Virgile. Æneis, b. ii.

To think on thee, ne *irk* me aye it shall,
Whiles of myselfe I shall haue memory,
And whiles the spirit these limmes of mine shal rule.
Id. Ib. b. iv.

Kynge Edwarde in his life, albeit that this discencion beetwene hys frendes sommewhat *yrked* hym: yet in his good health he sommewhat the lesse regarded it.
Sir T. More. Workes, p. 38.

Ouer this, those whiche haue preeminence in the worlde, ignominie *irketh* them muche.—*Udal. John*, c. 12.

Holy fathers before the incarnayon—whyche mervelousiye *orked* and dispersed the workes of darkenes and the nyghte of synne.—*Fisher*, Ps. 38. pt. 1.

This said, her mind she writhed on al sides,
Seking with speke to end her *irksome* life.
Surrey. Virgile. Æneis, b. iv.

After that he of his inestimable goodnes, hathe once decreed to heale the soule taken with the palsey, he fyrst of all putteth into it a certayne wonderfull heauynesse, and *yrksomnesse* of ones selfe, in so muche that the sinner hateth him selfe, and is wery of his former life
Udal. Marke, c. 2.

When thus that shepheard ended had his speech,
Said Candore: Now sure it *yketh* mee,
That to thy bliss I made this luckelesse breach.
Spenser. Faerie Queene, b. vi. c. 10.

May not they once the stubbornesse condemne,
Of carelesse Christians prone to nought save ill?
Who not like them fraile pleasures do forbeare,
But even Christ's easie yoke do *irke* to beare?
Stirling. Domes-day. The fifth Houre.

With his bald head he was so much *yrked*, that hee tooke it as a reproach unto himself, if any man els were either in bord or good earnest twitted therewith.—*Holland. Suet.* p. 270.

He could not rest, but did his stout heart eat
And waste his inward gall with deepe despight,
Yrkesome of life and too long lingring night.
Spenser. Faerie Queene, b. i. c. 2.

Although divine inspiration must certainly have bin sweet to those ancient prophets, yet the *irksomness* of that truth which they brought, was so unpleasant unto them, that every where they call it a burden.
Milton. The Reason of Church Government, b. ii. Introd.

Salvation is a reward sufficient to crown the endurance of the most *irksome* calamity.—*South*, vol. viii. Ser. 9

I remember, he came scraping in at the door, incumbered with a bar of cold iron so *irksomly* long, that it banged against his calf, and jarred upon his right heel as he walked, and came rattling behind him as he ran down the stairs.
Guardian, No. 145.

When our globe should thus be parched up with everlasting heat, or be everlastingly frozen with excessive cold, instead of an habitable, pleasant, and comfortable world, it must become a desart, a place of *irksomness*, misery, and everlasting punishment.—*Derham. Astro-Theology*, b. viii. c. 2

Proceed, and, if it *irke* thee not, relate
The dame's adventure, and the judge's fate.
Hoole. Orlando Furioso, b. xliii.

All things considered, it was perhaps less *irksome* to live the life of a hermit in a solitary den, than to submit to the humours of a bigot, a fanatic, and a merciless tyrant
Jortin. Remarks on Ecclesiastical History

Even the *irksomeness* and uneasiness of a mind ruffled by resentment, plead strongly against its excesses.
Reid. Ess. On the Active Powers, c. 5.

I'RON, *n.*
I'RON, *adj.*
I'RON, *v.*
I'RONISH.
I'RONY.
I'RONMONGER.

Goth. *Eisarna*; A. S. *Isern*, *isen*, *iren*; Ger. *Eisen*; Dut. *Yser*; Sw. *Jern*. The etymology is unknown. To *iron* is—

To put on fetters or manacles made of *iron*; to cover or secure with *iron*. Also to rub with an *iron* instrument or utensil. Used (met.) for excessive hardness.

Let nyme four *yrene* esares vor hyr sulue al afure,
An fyue vor the hyssop.—*R. Gloucester*, p. 335.

Heo stap vp thys fury *yre*, [fiery or hot *iron*] euerych stap al clene.—*Id.* p. 388.

A nother pyne he had, if it may be trod,
With *iren* nayles sad, it sais, his fete was schod.
R. Brunne, p. 198.

And bond hym as he is bounde. with bondes of *yren*.
Piers Ploukman, p. 369

I schal gyue power on folkis, and he schal gouerne hem in an *yren* yerd.—*Wiclif. Apocalips*, c. 2.

To hym wyl I geue power ouer nacions, and he shall rule them wt a rodde of *yron*.—*Bible*, 1551. *Ib.*

The dore was all of athamant eterne,
Yclenched overthwart and endelong,
With *yren* tough.—*Chaucer. The Knightes Tale*, v. 1995.

Thus whan the letter was full spoke,
Thei haue anone the coffre stoke,
And bounden it with *yron* faste,
That it maie with the wawes last.—*Gower. Con. A.* b. viii.

But to come unto the nature of *yron*, herein appeareth still the same goodnesse of nature, that this mettall working such mischeefe as it doth, should bee revenged of itselfe, and receive condigne punishment by the own rust.
Holland. Plinie, b. xxxiv. c. 14.

As touching mines of *yron ore*, they are to be found almost in every countrie, for there is not so much as the Island Ilva here within Italie, but it breedeth *yron*.—*Id. Ib*

It is not strange if the *iron* chains are experimented to have more solidity, and so more efficacy in them, than the contemplative.—*Hammond. Works*, vol. i. p. 489.

Hyp. He must hear drums and trumpets ere he sleeps.
And at this instant dreams he's in his armour;
These *iron hearted* souldiers are so cold,
Till they be beaten to a woman's arms,
And then they love 'em better than their own;
No fort can hold them out.
Beaum. & Fletch. The Laws of Candy, Act iv. sc. 1.

In the numerous crowd that encompass'd him round,
Little starch'd Johnny Crown at his elbow he found,
His cravat-string new *iron'd*, he gently did stretch
His lily-white hand out, the laurel to reach.
Rochester. A Trial of the Poets for the Bays.

Rumsey charged West for concealing some things upon which he was laid in *irons*, and was threatened with being hanged.—*Burnet. Own Time*, an. 1683.

——— Then ply'd,
With *iron* heel, his courser's side,
Conveying sympathetic speed
From heel of knight to heel of steed.—*Hudibras*, pt i. c.3.

And set soft hyacinths with *iron* blue,
To shade marsh marigolds of shining hue.
Dryden. Virgil, Past. 2.

Some, who did thrust a probe or little stick into a chink of the coffin, which bringing out some moisture with it, found it of an *ironish* taste.—*Wood. Athenæ Oxon.* (*John Colet.*)

Some springs of Hungary, highly impregnated with vitriolick salts, dissolve the body of one metal, suppose *iron*, put into the spring, and deposit, in lieu of the *irony* particles carried off, coppery particles.—*Woodward. On Fossils.*

We see to how many several uses men, that were neither philosophers nor chymists, but for the most part illiterate tradesmen, have been able to put *iron*, by but varying the visible shape of certain portions of it, and connecting some of them after a peculiar manner; as is obvious in the shops of blacksmiths, locksmiths, gunsmiths, cutlers, clockmakers, *ironmongers*, and others.—*Boyle. Works*, vol. iii. p. 465.

Such an *iron-digesting* faith have they, and such pity it is, that there should be no such thing in Judaism as transubstantiation to employ it upon.—*South*, vol. ii. Ser. 10

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose *iron* scourge, and torturing hour,
The bad affright, afflict the best.
Gray. Hymn to Adversity.

Think, ye masters *iron-hearted*,
Lolling at your jovial boards;
Think how many backs have smarted
For the sweets your cane affords.
Cowper. The Negro's Complaint.

I'RONY.
IRO'NICK.
IRO'NICAL.
IRO'NICALLY.
I'RONIST.
I'RONIZED.

Fr. *Ironie*; It. and Sp. *Ironia*; Lat. *Ironia*; Gr. Εἰρωνεία, from εἴρων, a talker, a dissembler in speech. See the quotation from Beattie.

The question is moved to Michaiah. He at first so yeelds, that he cõtradicts; yeelds in words, contradicts in pronunciation; the syllables are for them, the sound against them: *ironice* deny strongest in affirming.
Bp. Hall. Cont. Ahab & Michaiah.

Pru. ——— Most Socratick lady!
Or if you will, *ironick!*
B. Jonson. New Inn, Act iii. sc. 2.

The circle of this fallacy is very large; and herein may be comprised all *ironical* mistakes, for intended expressions receiving inverted significations.
Brown. Vulgar Errours, b. i. c. 4.

Another kinde there seemes to be of *ironicall* praise, opposite unto the former; namely, when semblant is made of blame and reproof; which manner of praise Socrates often used.—*Holland. Plutarch*, p. 546.

Socrates was pronounced by the oracle of Delphos to be the wisest man of Greece, which he would put from himself, *ironically* saying, "There would be nothing in him to verify the oracle except this, that he was not wise, and knew it; and others were not wise, and knew it not."
Bacon. Apophthegms.

If hypocrites why puritaines
We terme, be ask'd, in breefe,
'Tis but an *ironized* tearme.
Good-fellow so spells theefe.
Warner. Albion's England, b. x.

There are mixed in his talk so many pleasant *ironies*, that things which deserve the severest language are made ridiculous instead of odious, and you see every thing in the most good natur'd aspect it can bear.—*Guardian*, No. 13.

When each became incorporated and sworn into the society, (as hath been proposed,) a poet or orator would have no more to do but to send to the particular traders in each kind, to the metaphorist for his allegories, to the *ironist* for his sarcasms, &c.
Martinius Scriblerus. Art of Sinking in Poetry, c. 13.

When our words convey a sense contrary to what we express, but agreeable to what we mean and are understood to mean, the trope (or rather the figure) is called *irony*: as if with a peculiar look and accent we were to say, he is a wise man indeed, meaning, that he is the reverse.
Beattie. Moral Science, pt. iv. c. 1. s. 1.

Socrates used it so happily, for the instruction of his friends and the confutation of the sophists, that he got the name of ὁ εἴρων, or the *ironical* philosopher.—*Id. Ib.*

Though, perhaps, he may use the term [wise man] a little *ironically*, and in reproof of the divisions, before objected to them; yet the logical inference drawn from an appeal to such a character holds not the less for the sarcasm in which it is conveyed.—*Warburton. Discourse on the Lord's Supper.*

IRPE, *adj.* }
IRPE, *n.* } Of unknown etymology, and hitherto found nowhere except in B. Jonson.

"A fantastick grimace, or contortion of body," Gifford.

If regardant, then maintaine your station, brisk, and *irpe*, shew the supple motion of your pliant bodie, but (in chiefe) of your knee and hand, which cannot but arride her proud humour exceedingly.
B. Jonson. Cynthia's Revells, Act iii. sc. 5.

Amo. From Spanish shrugs, French faces, smirks, *irpe*, and all affected humours.—*Id. Ib.* Act v. sc. 11.

IR-RA'DIATE, *v.* }
IRRA'DIATE, *adj.* }
IRRADIA'TION. }
IRRA'DIANT. }
IRRA'DIANCE. }

It. *Irradiare*; Sp. *Irradiar*; Lat. *Irradiare*; *in*, and *radiare*, to shine, (as the *rays* of the sun.) See CORRADIATION. Vossius derives *radius* from the Gr. Ῥάβδος, *virga*, a *rod*, first applied to a measuring *rod*, then to any thing similar to it in length; the spokes of a wheel, the bone of the arm, a weaving tool, the lines which the sun emits.

To emit rays of light, to shine, enlighten, or illuminate, (as the *rays* or beams of the sun do;) to brighten, to cheer, to warm, to animate.

Now near Atrides' Court, before the gates,
Bright in celestial graces, Paris waits
Not Semele a youth so lovely bare:
(Your pardon, Bacchus! tho' Jove's son you are)
Such beauty did his looks *irradiate*.
Sherburne. The Rape of Helen.

So much the rather thou celestial light
Shine inward, and the mind through all her powers
Irradiate. *Milton. Paradise Lost*, b. iii.

Probable, therefore, it is, that the moon is illuminate, not in manner of a glass or crystal stone, by the bright *irradiation* and shining beams of the sun striking through her.
Holland. Plutarch, p. 953.

Love not the heav'nly Spirits, and how their love
Express they?—by looks only, or do they mix
Irradiance, virtual or immediate touch?
Milton. Paradise Lost, b. viii.

Adam, in the state of integrity, had a knowledge of certain things, unaccountable upon any other hypothesis but this, that his mind was *irradiated* with a divine illumination.
Bp. Bull, vol. ii. Dis. 5.

Sooner may a dark room enlighten itself, without the *irradiation* of a candle or the sun, than a natural understanding work out its own ignorance in matters of faith.
South, vol. viii. Ser. 13.

For when thy smile *irradiates* yon blue fields
Observant Indra sheds the genial show'r,
And pregnant Earth her springing tribute yields.
Jones. A Hymn to Lacshmi.

——— For what avail'd
Ev'n thine, thou chief of bards, whose mighty mind,
With inward light *irradiate*, mirror-like,
Receiv'd, and to mankind with ray reflex
The sov'reign planter's primal work display'd.
Mason. The English Garden, b. i.

So the bright lamp of night, the constant moon,
Unwearied, does her circling journey run;
Oft thro' the fleecy cloud *irradiant* bends,
And to benighted lands her influence lends.
Boyse. To Marcella.

Thou awfull depth of wisdom unexplor'd!
Thou height, where never human fancy soar'd!
Supreme *irradiance!* speed the distant ray,
Far speed the dawn of thy internal day.
Brooke. Universal Beauty, b. vi.

IR-RA'TIONAL.
IRRA'TIONALLY.
IRRATIONA'LITY.

Fr. *Irrationnel*; It. *Irrazionale*; Sp. *Irracional*; Lat. *Irrationalis*; *in*, (priv.) and *rationalis*, from *ratio*, and this from *ratus*, part. of *re-or*, *reri*, to think.

Not consistent with right reason or sound sense; contrary to, destitute of, sound sense, of understanding; unreasonable; foolish, absurd.

Yet these are the men cry'd out against for schismatics and sectaries, as if, while the temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there should be a sort of *irrational* men who could not consider there must be many schisms and many dissections made in the quarry and in the timber, ere the house of God can be built
Milton. Of Unlicensed Printing.

But for the poor shiftless *irrationals*, it is a prodigious act of the great Creator's indulgence that they are all ready furnished with such cloathing, as is proper to their place and business.—*Derham. Physico-Theology*, b. iv. c. 12.

Nothing can be more *irrational* than for a man to doubt of, or to deny the truth of any thing, because it cannot be made out by such kind of proofs, of which the nature of such a thing is not capable.—*Wilkins. Natural Religion*, b. i. c. 3.

Things so full of paradox and brutish *irrationality*, that could great sins be fit to be laughed at, they were fitter to be run down with scoff and sarcasm, than to be thought worthy of a serious confutation.—*South*, vol. x. ser. 5.

It may not *irrationally* be doubted, whether or no, if a man were raised to the very top of the atmosphere, he would be able to live many minutes, and would not quickly die for want of such air as we are wont to breathe here below.
Boyle. Works, vol. i. p. 165.

When we profess to restore men to the capacity for property, it is equally *irrational* and unjust to deny them the power of improving their minds as well as their fortunes.
Burke. On the Penal Laws against the Catholics.

These are all of them suggestions of internal sense, consciousness, or reflection, which we believe, because we feel them to be true; and which, if we were not to believe them, would bring on us the charge of *irrationality*.
Beattie. Moral Science, pt. iv. c. 2.

IR-RECLA'IMABLE.
IRRECLA'IMABLY.

In, (priv.) *re*, and *claimable*, from *claim*, (qv.) Our usage of *claim*, Skinner thinks, is, with a slightly varied signification, from the Lat. *Clam-are*, i. e. to demand a right by calling loudly for it. To *reclaim*, is, to *claim* again, to recall, to recall, (sc.) from a wrong course. And *irreclaimable*,—

That cannot be recalled (from a wrong course, from error, from vice;) that cannot be recovered or reformed; irrecoverable.

We may then easily apprehend, when some men's natures had so incredibly a depraved tincture, and such impetuous, ungovernable, *irreclaimable* inclinations to what is vitious, while others have nothing near such wretched propensions, but by good education and good discipline are mould able to vertue.—*Glanvill. Pre-existence of Souls*, c. 16.

But others *irreclaimeably* persist in their rebellion, and sink more and more into the body, and the relish of its joys and pleasures.—*Id. Ib. The Aerial State.*

What, therefore, these things considered, can we expect, but that God should pass the same sentence upon this unthankful, this *irreclaimable* people of England, that the lord of the vineyard passed upon the fig tree in the parable. Cut it down, why doth it incumber the ground?
Sharp, vol. ii. Ser. 1.

IR-RE/CONCILE, *v.* }
IRRECONCI'LABLE. }
IRRECONCI'LABLENESS. }
IRRECONCI'LABLY. }

Fr. *Irréconciliable*, It. *Irreconciliabile*, Sp. *Irreconciliable*; *in*, (priv.) *re*, and *conciliable*, from *conciliate*; to unite and make friends again, to bring to concord or agreement. *Irreconcile*,—

To hinder or prevent a *reconciliation*, and, consequentially, to cause or create a dislike to, a disunion from.

Irreconcilable,—that cannot be brought again to peace, concord, or agreement; cannot be made to agree, or be consonant to, or consistent with.

As the object calls for our devotion, so it must needs *irreconcile* us to sin.—*Bp. Taylor. Life of Christ*, pt. iii. 15.

If a servant, under his master's command, transporting a summe of money, be assayled by robbers, and dye in their *irreconcil'd* iniquities, you may call the businesse of the master the author of the servant's damnation. But this is not so.—*Shakespeare. Henry V.* Act iv. sc. 1.

Man, out of the pretended care of peace and unity, being caught in the snare of his impious boldness to correct the will of Christ, brought forth to himself upon the church that *irreconcilable* schism of perdition and apostacy, the Roman antichrist.—*Milton. Reason of Ch. Government*, b. i. c. 6.

Bee but pleased to cast your eyes upon the first chapter of that booke of mine, (which is thus objected to me in a cameleese exprobation,) that which long since I wrote, of the *irreconcileableness* of Rome
Bp. Hall. The Reconciler To the Reader

The doctors differ infinitely and *irreconcileably* in saying what is and what is not venial.
Bp. Taylor. Dissuasive from Popery, pt. i. § 6.

The truth of the main religion, of which doctrines make a part, is so far positively proved by real and uncontested miracles, and other competent arguments, that nothing but the manifest and *irreconcilable* repugnancy of its doctrines to right reason, ought to hinder us from believing them
Boyle. Works, vol. iv. p. 150

Discourage them from repeating their transgressions, give them a deep sense of the heinous nature of sin, and of God's extreme hatred and utter *irreconcileableness* to it.
Clarke. Evidences, Prop. 13.

There are several in the world (and those of no small note for godliness too) who take up disgusts easily, and prosecute them *irreconcilably*.—*South*, vol. vi. Ser. 3.

——— But gothic, rude,
Irreconcil'd in ruinous design.—*Thompson. Sickness*, b. ii.

Certain it is that the Bramins are *irreconcileably* divided among themselves upon what are the doctrines of the Shastah.—*Mickle. Inquiry into the Bramin Philosophy.*

IR-RECO'VERABLE. } *In*, (priv.) *re*, and
IRRECO'VERABLY. } *cover*. Lat. *Co-operire*, to put, place, or lay over, so as to shelter or protect. To *recover*, or *cover* again, (sc.) a wound, and thus to heal it; and, generally, to restore to health; to restore.

Irrecoverable,—that cannot be restored; that cannot be regained; wholly lost, not to be had or got, obtained or procured again.

Idle and ill disposed persons are drawne away with every temptation, they have both leisure and will to entertaine every sweet allurement to sin, and wantonly prosecute their own wicked lusts till they fall into *irrecoverable* damnation.
Bp. Hall. Occasional Meditations, § 63.

That mind must needs be *irrecoverably* depraved, which either by chance or importunity, tasting but once of one just deed, spatters at it and abhors the relish ever after.
Milton. Answer to Eikon Basilike.

In November this year happened a storm at north-west, with a spring tide, so violent, as gave apprehensions of some loss *irrecoverable* to the province of Holland.
Sir W. Temple. Mem. from 1672 to 1679.

Here, it is said, he [Charles V.] began to reflect on the vanity of the world; when he, who had but a year before given law to Christendom, was now driven to so low an ebb, that, as he had *irrecoverably* lost all his footing in Germany, so in all other things his counsels were unlucky.
Burnet. Hist. of the Reformation, an. 1552.

——— Life forsook
My heart, which *irrecoverably* lost
All sense of duty both to thee and Greece.
Glover. Athenaid, b. xix.

IR-RECU'PERABLE. Fr. *Irrécupérable*; It. *Irrecuperabile*; Sp. *Irrecuperable*; Lat. of the Lower Ages, *Irrecuperabilis*; *in*, (priv.) and *recuperare*, or *recipere*, from *recipere*, to take again.

That cannot be taken again, cannot be regained or recovered; irrecoverable.

Thus *irrecuperable* joy is went, anoy endlesse is entred.
Chaucer. Testament of Love, b. i.

O what cause of reproche shall the decay of archers be to vs nowe lyuying! Ye what *irrecuperable* damage either to vs or them, in whose time nede of semblable defence shall happen.—*Sir T. Elyot. The Governor*, b. i. c. 27.

Assuring his honour, that he feared the danger, if it were not speedily looked to, would be *irrecuperable*.
Strype. Life of Parker, an. 1563.

IR-REDE'EMABLY. *In*, (priv.) and *redeem*. Lat. *Redimere*, to buy again.

To a degree that cannot be *redeemed* or bought again, or repurchased.

But though past time be gone, we are not to consider it *irredeemably* lost.—*Blair*, vol. iii. Ser. 3.

IR-REDU'CIBLE. *In*, (priv.) and *reducible*, from *reducere*, to bring back, to bring unto.

That cannot be *reduced* or brought back, or brought unto.

The newly mentioned observations seem to argue the corpuscles of air to be *irreducible* unto water.
Boyle. Works, vol. i. p. 60.

IR-REFRA'GABLE. } Fr. *Irréfragable*; It.
IRREFRA'GABLY. } *Irrefragabile*; Sp. *Irrefragable*. Quod *refragari* non potest: *Refragor*, quod est adversor, propriè notat vim *suffragium* in adversum renitentem; the force of the joints of the hinder legs struggling in opposition, (Voss.)

That cannot be resisted, or stood up against; (met.) that cannot be refuted.

What a noble and *irrefragable* testimony was this to the power, to the truth of the Messiah.
Bp. Hall. Cont. The Ten Lepers.

Thus were the Hieronicæ preserved in the temple of Olympian Jove, and the Roman Consuls in the capitol, and as by those innumerable inscriptions of *irrefragable* and undeniable antiquitie does appear.—*Evelyn. Sculpture.*

Though he was a little too positive that said, *Ego cogito*, was, as it were, the *primum cognitum*, yet certainly herein he was *irrefragably* true, that there cannot be anything more certain and evident to a man that thinks, than that he doth think.—*Hale. Origin. of Mankind*, p. 24.

He knows what's what, and that's as high
As metaphysic wit can fly:
In school-divinity as able,
As he that hight *Irrefragable*. *Hudibras*, pt. i. c. 1.

And yet, upon the result of all, I do not find that any thing hitherto has been so clearly and *irrefragably* proved for the immortality of it; but that the most that can be done upon this argument is, that the soul cannot be proved by any principle of natural reason to be mortal.
South, vol. iv. Ser. 6.

IR-REFU'TABLE. *In*, (priv.) and *refutable*. See CONFUTE. Met.—

That cannot be abated, (sc.) as to force of argument or reasoning; that cannot be convicted of error or fallacy; that cannot be disproved.

Yet He not urge them as an *irrefutable* proof, being not willing to lay more stresse upon any thing then 'twil bear.
Glanvill. Pre-existence of Souls, c. 11.

There is not any objection that atheism can make against the above-named doctrines, but I can return to it a full and *irrefutable* answer.
More. An Antidote against Atheism, Gen. Pref.

IR-RE'GULAR. } Fr. *Irregulier*; It. *Irre-*
IRREGULA'RITY. } *golare*; Sp. *Irregular*; *in*,
IRRE'GULARLY. } (priv.) and *regular*. Lat.
IRRE'GULATE, v. } *Regula*, from *reg-ere*, to
IRRE'GULOUS. } rule.

Not according or agreeable to *rule*; contrary to *rule*; disorderly, immethodical, inordinate.

Whose worst was, that the noble Mortimer,
Leading the men of Herefordshire to fight
Against the *irregular* and wilde Glendower,
Was by the rude hands of that Welshman taken,
And a thousand of his people butchered.
Shakespeare. 1 Pt. Hen. IV. Act i. sc. 1.

——— Every starre
May in its motion grow *irregular*;
The Sunne forget to yeeld his welcome flame
To th' teeming Earth, yet she remain the same.
Habington. Castara, pt. i. *To Mr. G. T.*

It was the charge of the apostle that a bishop should be no striker, and *clericus percussor* is an old brand of *irregularity*, but if in this kind he strike not, I must say of him as St. Paul to Ananias, God shall smite thee thou whited wall.
Bp. Hall. St. Paul's Combat.

Like to a river that is stopt his course,
Doth violate his banks, breaks his own bed,
Destroys his bounds, and over-runs by force
The neighbour-fields *irregularly* spread.
Daniel. Civil Wars, b. i.

Whereas its fluctuations are but motions subservient; which windes, stormes, shores, shelves, and every interjacency *irregulates*.—*Brown. Vulgar Errours*, b. vii. c. 17.

——— Thou—
Conspir'd with that *irregulous* diuell Cloten,
Hath heere cut off my lord.
Shakespeare. Cymbeline, Act iv. sc. 2.

The fil methods of schools and colleges give the chief rise to the *irregularities* of the gentry.
Burnet. Own Time, Conclusion.

The place of meeting was a flowery meadow, through which a clear stream murmured in many *irregular* meanders.
Jones. Arcadia.

In adjusting the orthography which has been to this time unsettled and fortuitous, I found it necessary to distinguish those *irregularities* that are inherent in our tongue, and perhaps coeval with it, from others which the ignorance or negligence of later writers has produced.
Johnson. Preface to the English Dictionary.

On the banks of the Peneus, on either side, are dispersed *irregularly* those resting places.
Hurd. A Discourse on Poetical Imitation.

IR-REJE'CTABLE. *In*, (priv.) and *rejectable*, from Lat. *Rejicere*, to throw back, (*re*, and *jacere*, to throw.)

That may not be thrown back, may not be refused; must be received.

The former [Calvinists] affirming grace to be irresistibly presented; the latter [Arminians] deny it to be *irrejectable*.
Boyle. Works, vol. i. p. 278.

IR-RE'LATIVE. } *In*, (priv.) and *relative*.
IRRE'LATIVELY. } Lat. *Relativus*, (*referendi* vim habens) from *referre*, *relatum*; to bear or bring back, (*re*, and *ferre*, to bear.) Literally,—

Not able to bear or bring back, (sc.) any thing (to the mind) known or done; not bearing, or having any thing belonging, pertinent, or pertaining to, or connected with; impertinent, unconnected.

And from this last noted head, ariseth that other of joyning causes with *irrelative* effects, which either refer not at all unto them, or in a remoter capacity.
Glanvill. The Vanity of Dogmatizing, c. 12.

Whereas we explicate colours, odours, and the like sensible qualities, by a *relation* to our senses, it seems evident that they have an absolute being *irrelative* to us.
Boyle. Works, vol. iii. p. 23.

The severed leaves and portions of scripture do *irrelatively*, and in themselves, sufficiently betray and evidence their own heavenly extraction.—*Id. Ib.* vol. ii. p. 276.

IR-RE'LEVANT. *In*, (priv.) and *relevant*. Fr. *Relever*, to lift up, to relieve or assist.

Not assisting or aiding; and, consequentially, having no connexion with, nothing to do with; no relation to, irrelative.

Some of which dispositions were upon oath, some upon honour, and others neither upon oath nor honour, but all or most of them were of an irregular and *irrelevant* nature, and not fit or decent to be taken by a British magistrate, or to be transmitted to a British government.
Burke. Articles of Charge against Warren Hastings.

IR-RELI'GION. } Fr. *Irreligieux*; It. and
IRRELI'GIOUS. } Sp. *Irreligioso*; Lat. *Irre-*
IRRELI'GIOUSLY. } *ligiosus*. *In*, (priv.) and
IRRELI'GIOUSNESS. } *religion*; Lat. *Religio*.

Want of *religion*; of devotion to godliness, to a godly or pious life; ungodliness, impiety.

And it seldome or neuer chanceth, that any man is so *irreligious* that he dareth eyther hide any thyng that is so taken, or pilfer any thing away that is so pyled.
Goldinge. Cæsar, fol. 158.

And as some speed well ynough with their wicked deeds and *irreligion*; so others againe feele the smart, and are punished by the saints whom they adore, and the holy ceremonies which they observe.—*Holland. Plinie*, b. ii. c. 7.

——— And the priest
Was not behind, but ever at my ear,
Preaching how meritorious with the gods
It would be to ensnare an *irreligious*
Dishonourer of Dagon. *Milton. Samson Agonistes.*

To do seemingly is both hateful to God, and perhaps no less dangerous to perform holy duties *irreligiously*, than to receive holy signs or sacraments unworthily.
Id. Of Civil Power in Ecclesiastical Causes.

The two grand relations that concern society, are government and subjection: *irreligion* doth indispose men for both these.—*Wilkins. Natural Religion*, b. ii. c. 1.

I instance in these things to let us see there is nothing so ridiculous, nothing so absurd, nothing so *irreligious*, but a violent passion may betray men to.
Stillingfleet, vol. i. Ser. 10.

If we consult the histories of former times, we shall find that saying of Solomon constantly verified, That righteousness doth exalt a nation, but sin doth prove a reproach to it. And more especially the sin of *irreligiousness* and prophaneness.—*Wilkins. Natural Religion*, b. ii. c. 6.

As to Procopius, he might, perhaps, be an infidel in his heart; but the accusation of *irreligion* brought against him by La Mothe and others is not sufficiently made out.
Jortin. Remarks on Ecclesiastical History.

In his [Lord Bolingbroke] reasonings for the most part, he is flimsy and false, in his political writings, factious; in what he calls his philosophical ones, *irreligious* and sophistical in the highest degree.—*Blair*, vol. ii. Lect. 19.

IR-RE'MEABLE. Fr. *Irremeable*; Lat. *Irremeabilis*, *in*, (priv.) *re*, and *meabilis*, from *meare*, to pass.

Not to be repassed; having no passage back, no return.

My three brave brothers, in one mournful day,
All trod the dark *irremeable* way.
Pope. Homer. Iliad, b. xix.

Till then [burial] the spirit finds no resting-place,
But here and there th' unbody'd spectres chase
The vagrant dead around the dark abode,
Forbid to cross th' *irremeable* flood. *Id. Ib.* b. xxiii.

And am I then, says I, to travel back the *irremeable* way? I thought nature had opposed indissoluble bars against the return of a departed soul to its old habitation.
Search. Light of Nature, vol. ii. pt. ii. c. 23.

IR-REME'DIABLE. } Fr. *Irrémédiable*;
IRREME'DIABLY. } It. *Irremediabile*, *irremedievole*; Sp. *Irremediable*; *in*, (priv.) and

remediable; Lat. *Remedium*, from *med-eri*, to heal; Gr. Μεδεσθαι.

That cannot be healed again or recovered; cannot be cured; irrecoverable, incurable.

They had also annexed vnto them, perpetuall transgressyon afore God, though not alwayes afore mē, theyr knottes beynge indyssoluble, & their snares *irremedyable*.
Bale. Apologie, fol. 152.

Pure wine, which otherwise of itself is a sure remedy against the poison of hemlock, if a man do mingle it with the juice of the said hemlocke, doth mightily enforce the poison thereof, and make it *irremediable*, for by that means of the heat it conveyeth the same more speedily to the heart.
Holland. Plutarch, p. 52.

But there is a worse mischief then this, (besides those very many which are not yet discovered) which like the pestilence destroys in the dark, and grows into inconvenience more insensibly and more *irremediably*, and that is corruption of particular places, by inserting words and altering them to contrary senses.
Bp. Taylor. Liberty of Prophesying, s. 8.

By deficiencies and inconveniences I here mean those things, which are wont to be complained of, and not *irremediable*, or that are wanting to a more easily obtainable degree of perfection.—*Boyle. Works*, vol. iii. p. 350.

When a man is come to such a high degree of malice, and impudence, and obstinacy in sinning, that he dares affront the Holy Ghost, by ascribing his works to the devil, it is just in God to deny that person that grace which is necessary to his repentance, and so to his pardon; and leave him *irremediably* in the condition he hath brought himself into.
Sharp, vol. iii. Ser. 11.

To destroy the effect of all our success, it is not necessary that any signal calamity should fall upon us, that we should be harassed by implacable persecution, or excruciated by *irremediable* pains.—*Rambler*, No. 165.

IR-REMI'SSIBLE. } Fr. *Irrémissible*; It. *Irremissibile*; Sp. *Irremissible*; Lat. of the Lower Ages, *Irremissibilis*; *in*, (priv.) and *remissibilis*, from *remittere*, *remissum*, to send back, to give back or up; and, consequentially, to forgive, (*re*, and *mittere*, to send.)
IRREMI'SSIBLENESS.
IRREMI'TTABLE.

That cannot be given up or forgiven; cannot be pardoned; unpardonable.

For if you cā not improue it by God's word, and yet of an hate and malicious mynde that you beare to the truth labour to resist it & condemne it that it should not spread: I ensure you your sinne is *irremissible*.—*Fryth. Workes*, p. 3.

But when he shal be faine to gyue ouer this, then wyl he comfort himself wyth yt that Sainct Paule here seeth to further his other heresy, yt euery deadly sin after baptisme should be *irremissible*.—*Sir T. More, Workes*, p. 344.

If some offences be foul, others are horrible, and some others *irremissible*.
Bp. Hall. Satan's fiery Darts quenched, Dec. 1.

Malicious tempter, how like thou art to thyself? When thou wouldst draw me on to my sins, then how small, slender, harmlesse, plausible they were! now thou hast fetch't me in, to the guilt of those foule offences, they are no lesse then deadly, and *irremissible*.—*Id. Ib.* Dec. 2.

Thence arises the aggravation and *irremissibleness* of the sin against the Holy Ghost, who had so abundantly convinced the world of Christ's righteousness by his arising and going to his Father.—*Hammond. Works*, vol. i. p. 467.

He [Cockburne] writ also *De vulgari sacræ scripturæ phrasi*, lib. ii. Whereof the first doth intreat of the sinne against the Holie Ghost, which they call *irremittable* or vnto death.
Holinshed. Scotland, an. 1569.

Nor let it appeare presumption *irremissable*, if I add, that as I owne my lord or illustrious chancelor for my patron & benefactor, so I pay him as tender & awfull respect (abstracted from his greatnesse & the circumstances of that) as if he had a natural as he has a virtual & just dominion over me.—*Evelyn. Mem. Let. to Ld. Cornebery, Feb.* 9, 1664.

To have had property, to have been robbed of it, and to endeavour to gain it—these are crimes *irremissible*.
Burke. On a Regicide Peace, Let. 4.

IR-REMO'VABLE. } *In*, (priv.) and *removable*.
IRREMO'VABLY.

That cannot be *moved* back or away, cannot be stirred.

Cam. ——— Hee's *irremoueable*
Resolu'd for flight.
Shakespeare. Winter's Tale, Act iv. sc. 3.

When he was departed this life, the Senate graunted unto him the honour of a publick funerall: a statue likewise before the rostra, with this inscription: *Pietatis immobilis erga Principem*; *i.* Of constant devotion and *irremoueable* pietie to his Prince.—*Holland. Suetonius*, p. 231.

But above all, so firmly and *irremoueably* fixed to the profession of the true Protestant Religion, testifyed many wayes against the cunning arts and subtle attempts and allurements of the most inveterate enemies thereof.
Evelyn. Miscel. Writ. News from Brussels, &c.

IR-RENO'WNED. Without *renown*, without name; without fame or reputation.

For, all he did was to deceiue good knights,
And draw them from pursuit of praise and fame,
To slug and sloth and sensuall delights,
And end their daies with *irrenowned* shame.
Spenser. Faerie Queene, b. ii. c. 1.

IR-RE'PARABLE. } Fr. *Irréparable*; It. *Irreparábile*; Sp. *Irreparable*; Lat. *Irreparabilis*; *in*, (priv.) and *reparabilis*, from *reparare*, to get again, restore, or recover.
IRRE'PARABLY.

That cannot be restored, recovered, or amended; that cannot be compensated for.

Then be ye sewer of a sodeu *irreparable* miserable destruccion.—*Joy. Exposicion of Daniel*, c. 10.

Most cruelly to persecute Crystes chirche and to destroye vtterly and *irreparably* the Iewes policye for euer and their nacion.—*Id. Ib.* c. 7.

So that the loss in this, and all kinds, to the commonwealth of letters, hath been grievous and *irreparable*.
Drayton. Poly-Olbion, s. 10. *Selden. Illustrations.*

And an admirable provision this is for the perpetuity of the globe, and to continue the state and habitability thereof throughout all ages, which would otherwise waste and decay, or run into the most *irreparable* and pernicious disorders
Derham. Astro-Theology, b. vi. c. 1. p. 139.

We find such adventures to have sometimes befallen artists *irreparably*.—*Boyle. Works*, vol. i. p. 334.

Nor does she this *irreparable* woe
To shipwreck, war, or wasting sickness owe
But her own hands, the tools of envious fate,
Wrought the dire mischief, which she mourns too late.
Lewis. Statius, b. v.

IR-REPE'ALABLE. *In*, (priv.) and *repeal*, (qv.) Skinner says,—q.d. *re-appellare*, (to call back.)

Not to be recalled, not to be revoked; irrevocable.

But for the shallow passive intellects, that were never engag'd in a through search of verity, 'tis such are the confidents that ingage their *irrepealable* assents to every slight appearance.—*Glanvill. The Vanity of Dogmatizing*, c. 23.

IR-REPE'NTANCE. See IMPENITENT.
Want of *repentance* or penitence, of contrition or remorse; impenitence.

And there are some dispositions blame-worthy in men, which are yet in a right sense holily ascribed unto God, as unchangeableness and *irrepentance*.
Bp. Hall. Select Thoughts, § 47.

IR-REPREHE'NSIBLE. Fr. *Irrépréhensible*; It. *Irreprehensibile*; Sp. *Irreprehensible*; Lat. of the Lower Ages, *Irreprehensibilis*; *in*, (priv.) and *reprehensibilis*, from *reprehendere*, to catch or seize again, (*re*, *pre*, and *hendere*,—used only in composition,) to take again, to hold or stop from going or proceeding, to repress, to check; and consequentially, (met.) to reprove, to rebuke, to blame.

That cannot or may not be reproved, rebuked, or blamed; blameless.

Poesie is the very imitation of manners, conditions, and lives, yea, and of men, such as are not altogether perfect, pure, and *irreprehensible*, but in whom passions, false opinions, and ignorance beare some sway, yet so as many times by the dexterity and goodnesse of nature they be reformed and disposed to better waies.—*Holland. Plutarch*, p. 28.

'Tis *irreprehensible* in physitians to cure their patient of one disease, by casting him into another, less desperate.
Glanvill. The Vanity of Dogmatizing, c. 23.

IR-REPROACHABLE. } Fr. *Irreprochable*; *in*, (priv.) and *reproachable*; Fr. *Reprocher*, to charge or impute a fault.
IRREPRO'ACHABLY.

That cannot be charged with any fault or crime; pure, spotless, blameless, irreprovable.

That even that dolefull note of Go ye cursed, shall be, by those very wretches 'tis set for, confest to be in tune to that *irreproachable* harmony of God's order from all eternity, composed of their own following demerits
Montague. Devoute Essayes, pt. ii. Treat. 12. s. 1.

An exact and *irreproachable* piece of architecture should be κολοφων *totius Mathescos*, the flower and crown as it were of all the sciences mathematical
Evelyn. Architects & Architecture.

From this time, says the monk, the bear liv'd *irreproachably*, and observ'd to his dying day the orders that the saint had given him.—*Addison. Italy. Switzerland.*

He [Berkeley] erred; and who is free from error? but his intentions were *irreproachable*, and his conduct as a man and a Christian did honour to human nature.
Beattie. On Truth, pt. iii. c. 3.

IR-REPRO'VABLE. Fr. *Irréprovable*; Sp. *Irreprobable*; *in*, (priv.) and *reprovable*; Lat. *Reprobare*, to think or judge unfavourably; to blame; to reprobate.

Not to be thought, censured, or judged unfavourably of; not to be blamed or reproached; unblamable.

For the pomp and triumph of truth, though it need not their service, we shall add some positive arguments, whereby it may appear, that not only all other ways are dangerous and unpassable, and this *irreproveable*, but also that there is direct evidence enough to prove it solid and rational.
Glanvill. Pre-existence of Souls, c. 5.

IR-REPU'TABLE, i. e. disreputable.

It's very *irreputable* for a young woman to gad about to men's lodgings, she that appears most in their company stays the longest for a husband.—*Female Tatler*, No. 4.

Nor does he [Socrates] declare against their [the Athenians] most predominant, and not *irreputable* vices; but rather, it must be owned, often goes very grossly into the language of them.
Bp. Law. On the Life and Character of Christ.

IR-RESI'STIBLE. } *In*, (priv.) and *resistible*. Lat. *Re-sist-ere*, to stand up against.
IRRESI'STIBLENESS.
IRRESI'STIBLY.
IRRESISTIBI'LITY.
IRRESI'STLESS.
IRRESI'STENCE.

That cannot be stood up against or withstood, cannot be opposed, borne up against, or supported; insupportable.

Irresistless is an improper compound.

Whoever believes this, and thinks also that this grace is necessary to make him good and happy, and that nothing he can do can obtain it, or draw it near him; what can we expect, but that such a man should neglect all care and diligence in order to the making himself better, in expectation of this necessary *irresistible* grace, without which his endeavours are at best impertinent!—*Glanvill*, Ser. 10.

The speare and dart strikes afarre off, pierces where it strikes, smites unseene, unevitably; for the remotenesse, violence, *irresistiblenesse* of the blow, are the enemies of the church described by the speare and dart.
Bp. Hall. The Defeat of Cruelty. A Sermon.

And if grace be such a force as makes men good *irresistibly*, and this grace bestow'd only one here and another there, meerly as arbitrary will shall dispose it, the greatest part of men (for ought I see) will have fair apology for their sins, at least for their neglects, since they wanted that which was necessary to make them better, and God alone could have given them.—*Glanvill*, Ser. 10.

On the Calvinists part these two things, *viz.* the physical predetermination and (which must necessarily follow thereupon) the *irresistibility* of the work of grace, seem to you to be so inconsistent with the natural liberty of the will, and so impossible to be reconciled therewith, that you cannot yet by any means fully assent thereto.
Hammond. Works, vol. i. p. 659.

Many of these crimes, which all the laws of mankind do punish, as wilful murder, may be committed through the force of a violent passion, and if that be *irresistible*, then the laws which punish it are not founded on reason and justice.—*Shillingfleet*, vol. iv. Ser. 7.

God can work good out of evil, as he pleases, and *irresistibly* sways all manner of events on earth, directing them finally for the best, to his creation in general, and to the ultimate end of his own glory in particular.
Dryden. On the Origin and Progress of Satire.

When beauty in distress appears,
An *irresistless* charm it bears:
In every breast doth pity move,
Pity, the tenderest part of love.
Yalden. In Allusion to Horace, b. ii. Ode 4.

Without their favour, valour nought avails,
And human prudence self-subverted fails;
For *irresistibly* their pow'r presides
In all events, and good and ill divides.
Walkie. The Epigoniad, b. vi.

With what dreadful pomp is Capaneus ushered in here! in what bold colours has the Poet drawn his impetuous I and *irresistibility*!—*Lewis. Statius*, b. x. Note.

Thee, Goddess, I again invoke,
These mad desires remove!
Again I've felt the furious stroke
Of *irresistless* love.
Cunningham. Sappho's Hymn to Venus.

Rome, that shall stretch her *irresistless* reign
Wherever Ceres views her golden grain.
Grainger. Tibullus, b. II. El. 5.

The second [of these propositions he (Jenyns) exemplifies] in the instances of passive courage or endurance of sufferings, patience under affronts and injuries, humility, *irresistance*, placability.—*Paley. Evidences of Christ*, pt. II. c. 2.

IR-RE'SOLUBLE. IRRE'SOLUBLENESS. IRRE'SOLUTE. IRRESOLU'TION. IRRESO'LVED. IRRESO'LVEDLY. } Fr. *Irrésolu*; It. *Irresoluto*; Sp. *Irresoluto, irresoluble*; Lat. of the Lower Ages, *Irresolubilis*; *in*, (priv.) and *resolubilis*, from *resolvere, resolutum*, to free from; (*re*, and *solvere*,) to loosen or set free; to disjoin; to disunite; and, thus, destroy the solidity or continuity. *Irresoluble*,—

That cannot be freed from, cannot be loosened or released, disunited or disjoined.

Resolute,—i.e. *resolved* or freed from restraint or confinement, from contention or strife, dispute or doubt; and, thus, determined, decided. And *irresolute*,—

Undetermined, undecided; inconstant, unsettled, unsteady, wavering.

And Hall appears to mean by *irresoluble*,—that cannot be freed, released or relieved, (from guilt or the pangs of guilt;) that cannot be calmed, quieted, or eased.

The second is in the *irresoluble* condition of our souls after a known sin committed; wherein the burdened conscience *not being able to give ease* unto itself, seeks for aid to the sacred hand of God's penitentiary here on earth, and there may find it.—*Bp. Hall. Cases of Conscience*, Dec. 3. Case 9.

So that if any here doth find his heart
To fail him for this noble work, or stands
Irresolute this day, let him depart,
And leave his arms behind, for worthier hands.
Daniel. Civil Wars, b. viii.

The true Prince of Peace hath past sentence from heaven, on our side. Do not you stoop so much as to a doubt, or motion of *irresolution*.—*Bp. Hall. To the Earl of Essex*, Ep. 8.

I know it may be here alledged, that the productions of chemical analyses are simple bodies, and upon that account *irresoluble*.—*Boyle. Works*, vol. iv. p. 74.

Nay, Quercetanus himself, though the grand stickler for the *tria prima*, has this confession of the *irresolubleness* of diamonds.—*Id. Ib.* vol. i. p. 514.

Through these methods the natural *irresolution* of my youth was much strengthened, and having no leisure, if I had had inclination, to make pertinent observations in writing, I was thus confirmed a very early wanderer.
Guardian, No. 60.

Temptations to sin would never be called so, if there were not something tempting in them, and whatever is tempting must have a free appearance in one respect or other; and while a person is *irresolved*, he suffers all the force of temptation to call upon him.—*Stillingfleet*, vol. iv. Ser. 11.

As some of them were vaculists, and others plenists, they have explicated the ascension of water in sucking-pumps upon very different grounds; so that many ingenious men continue yet *irresolved* in this noble controversy.
Boyle. Works, vol. iii. p. 198.

Divers of my friends have thought it strange to hear me speak so *irresolvedly* concerning those things, which some take to be the elements, and others the principles of all mixed bodies.—*Id. Ib.*

Weak and *irresolute* is man,
The purpose of to-day,
Woven with pains into his plan,
To-morrow rends away.—*Cowper. Human Frailty.*

I was weary of continual *irresolution*, and a perpetual equipoise of the mind; and ashamed of being the favorite of those who were scorned and shunned by the rest of mankind.—*Rambler*, No. 96.

IR-RESPE'CTIVE. IRRESPE'CTIVELY. } Fr. *Irrespectueux*. *In*, (priv.) and *respective*. Lat. *Respicere, respectum*, to look back upon, (*re*, and *specere*, to look, to regard, to keep in view.)

Not looking to or regarding, not keeping in view or in consideration, not considering or contemplating; not discerning or distinguishing.

These two doctrines, 1. of Christ's dying for none but the elect, 2. of God's absolute *irrespective* decrees of election and reprobation, are inconvenient interpositions, which are most apt to obstruct and hinder the building of good life, even where the foundation thereof is received intirely, and not questioned in any part thereof.
Hammond. Works, vol. i. p. 462.

When he is all the while convinced that all the promises, that he can possibly have any part in, belong to him absolutely and *irrespectively*, and shall no more be secured to him upon the performance, than upon the neglect and omission of that duty!—*Id. Ib.* p. 485.

They advance to such a state of strength, as to be able to feed on the solid meat of vertue, which is the discharge of our duty to God and man *irrespectively* to humane praise.
Mountague. Devoute Essayes, pt. I. Treat. 10. s. 4.

As God's decree in chusing Jacob and rejecting Esau, is most free and without relation to any good or evil done by them; so the execution of that decree in conferring grace upon one, and with holding it from the other, is equally free and *irrespective*.—*South*, vol. viii. Ser. 13.

Can he ascribe this reprieve to any thing but to mercy, to mere undeserved mercy, that places the marks of its favour absolutely and *irrespectively* upon whom it pleases?
Id. vol. viii. Ser. 11.

Prosperity, considered absolutely and *irrespectively*, is better and more desirable than adversity.—*Id.* vol. x. Ser. 5.

IR-RESPO'NSIBLE. *In*, (priv.) and *responsible*, (qv.) Lat. *Respondere*, to answer, to be surety for.

That cannot be answered for or secured; that cannot or may not answer for; subject or liable to no answer, to give no answer or account; unaccountable.

That no unbridled potentate or tyrant, but to his sorrow for the future, may presume such high and *irresponsible* licence over mankind, to havoc and turn upside-down whole kingdoms of men, as though they were no more in respect of his perverse will than a nation of pismires.
Milton. Tenure of Kings & Magistrates.

What a dangerous thing therefore is it for men to intrust such a treasure as their innocence and religion in such *irresponsible* hands, and to give those outward things, which are the temptations of vice, a power to dispose of their virtue.
Scott. Christian Life, pt. I. c. 4.

They left the crown, what, in the eye and estimation of law, it had ever been, perfectly *irresponsible*.
Burke. On the French Revolution.

IR-RESTRA'INABLE. See UN-RESTRAINED. That cannot be restrained, held or kept in.

It can hardly be probable . . . that any free people should give [their kings] an absolute, irrevocable, uncontrolable supremacy over them, superior to, *irrestrainable*, irresistable, or unalterable by their owne primitive inherent nationall soveraignety, out of which their regall power was derived.
Prynne. Treachery & Disloyalty, p. 91.

IR-RETRIE'VABLE. IRRETRIE'VABLY. } *In*, (priv.) and *retrievable*, from *retrieve*. Fr. *Retrouver*; It. *Retrovare*, to find again, (see TROVER,) to regain, to recover, to restore.

That may not be found again, regained, recovered, or restored; irrecoverable.

The condition of Gloriana, I am afraid, is *irretrievable*, for Strephon has had so many opportunities of pleasing without suspicion, that all which is left for her to do is to bring him, now she is advised, to an explanation of his passion, and beginning again, if she can conquer the kind sentiments she has already conceived for him.
Spectator, No. 423.

The first and principal design for transcribing these, which are now printed, from the original manuscripts in shorthand, (for all his sermons were wrote in characters,) was to preserve and rescue them from the danger they were in of being *irretrievably* lost.—*Sharp*, vol. v. Pref.

They [soldiers and seamen] see their friend fall without any of that lamentation which is indulged in security and idleness, because they have no leisure to spare from the care of themselves; and whoever shall keep his thoughts equally busy, will find himself equally unaffected with *irretrievable* losses.—*Rambler*, No. 48.

Men complain of nothing more frequently than of deficient memory: and, indeed, every one finds that many of the ideas which he desired to retain have slipped *irretrievably* away.—*Idler*, No. 72.

IR-RETU'RNABLE. That cannot be *turned* or cannot *turn* again.

Forth *irreturnable* flieth the spoken word,
Be it in scoffe, in earnest, or in bourd.
Without returne, and vnreceiu'd, it hangs,
And at the taker's mercie, or rigour stands.
Mirrour for Magistrates, p. 429.

IR-RE'VEREND. IRRE'VERENT. IRRE'VERENTLY. IRRE'VERENCE. } Fr. *Irrévérent*; It. and Sp. *Irreveréntе*; Lat. *Irreverens*; *in*, (priv.) and *reverens*; *revereri, re, ve*, i. e. *valde*, and *veri*; to think much and again of, to regard or respect.

Disregardful, disrespectful; having no *reverence*, regard, or respect; no veneration, no awe; profane.

Irreverence, is whan man doth not honour ther as him ought to do, and waiteth to be *reverenced*.
Chaucer. The Persones Tale.

But into such absurdities in dede do they fall, who entreat *irreuerently* and vntruely this high misterie.
Bp Gardner. Explication. Of the Presence, fol. 27.

——— Witness the *irreverent* son
Of him who built the ark, who for the shame
Done to his father, heard this heavy curse,
Servant of servants, on his vitious race.
Milton. Paradise Lost, b. xii.

Who can with patience hear this filthy, rascally fool, speak so *irreverently* of persons eminent both in greatness and piety?—*Id. A Defence of the People of England.*

Others affirm (if it be not *irreverence* to record their opinion) that even in wit, he [Virgil] seems deficient by many omissions.—*Davenant. Gondibert*, Pref. *To Mr. Hobbes.*

But a certain learned person, who had been his auditor, impugned some part of what he had spoken, urging that he had used *irreverend* speech, in saying, That it was in God's will and ordinance that Adam should sin, making God the author of sin.—*Strype. Memorials. Queen Mary*, an. 1556.

If any man use immodest speech, or *irreverend* gesture or behaviour, or otherwise be suspected in lyfe, he is likewise admonished, as before.—*Id. Life of Abp. Grindal*, App. b. ii.

It is to have all the venom and malignity, without the wisdom of the serpent: for surely no wise atheist ever in his discourse, thought it becoming to speak *irreverently* of God, or to scoff at religion.—*South*, vol. viii. Ser. 1.

Forasmuch as in every *irreverent* act, a man treats God as if he had indeed no need of him, and behaves himself as if he stood upon his own bottom, absolute and self-sufficient. That is the natural language, the true signification and import of all *irreverence*.—*South*, vol. ii. Ser. 3.

In a word, if reason and piety have no weight, let natural shame deter us, when we can never merit this distinction, at least from dishonouring the grace by *irreverent* cavils at the dispensation.—*Warburton. Divine Legation*, b. ii. s. 4.

Yet there are seasons, when his own blunders dispose him to be jocular, and he *irreverently* aims at wit with the face of an Irish Inquisitor.—*Id.* vol. xi. *Remarks on Tillard.*

On the other hand, Turnus, whose manners are contrasted with those of our hero, is, on the very first appearance, marked out by his *irreverence* to the priestess of Juno.
Id. vol. ix. Ser. 2.

IR-REVE'RSIBLE. IRREVE'RSIBLY. } *In*, (priv.) and *reversible*, from *revert*, (qv.) Lat. *Revertere*, to turn back or return, (*re*, and *vertere*,) to turn.

That cannot be turned back or returned, cannot be turned from its course or purpose, cannot be recalled; irrevocable.

Neither doth it a little conduce to our safety, that since marriage once passed is *irreversible*, we may have some breathing time betwixt our promise and accomplishment, to inform ourselves throughly before it be too late, what we must trust to for ever.
Bp. Hall. Cases of Conscience, Dec. 4. Case 6.

It may be justly feared, that the title of fundamentals, being ordinarily bestowed on, and confin'd to the doctrines of faith, hath occasioned that great scandal, or block of offence in the church of God, at which so many myriads of solifidians have stumbled and fallen *irreversibly*, by conceiving heaven a reward of true opinions, of which vicious practices, though never so habitually and indulgently continued in, to the last, would never be able to deprive them.
Hammond. Works, vol. i. p. 402.

28. [May] At the Rolls Chapell preached the famous Dr. Burnet on 2 Peter, i. 10. describing excellently well what was meant by election; *viz.* not the effect of any *irreversable* decree, but so call'd because they embraced the Gospel readily, by which they became elect or precious to God.
Evelyn. Memoirs, vol. i. an. 1682.

How does the impenitent sinner know but that God being provoked by his present impenitence, may *irreversibly* propose within himself to seal up these fountains, and shut him up under hardness of heart and reprobation of sense? and then farewell all thoughts of repentance for ever.
South, vol. ix. Ser. 6.

Saint Paul, in the eleventh chapter of the Epistle to the *Romans*, observes, that God had rejected the Jews, and chosen the Gentiles to be his people; but, says he, this rejection of the Jews, as it is not universal, so neither is it final and *irreversible*.—*Jortin. Remarks on Eccl. Hist.*

IR-RE'VOCABLE. IRRE'VOCABLY. } Fr. *Irrévocable*; It. *Irrevocabile*; Sp. *Irrevocable*; Lat. *Irrevocabilis*; *in*, (priv.) and *revocabilis*, from *revocare*, to call back, to recall, *re*, and *vocare*, to call.

That cannot be recalled or repealed.

But, sith that he is gone *irrevocable*,
Please it you lady, to vs to aread,
What cause could make him so dishonourable,
To driue you so on foot vnht to tread
And lackey by him, 'gainst all womanhead?
Spenser. Faerie Queene, b. vi. c. 2.

The fatal day, th' appointed hour is come,
When wrathful Jove's *irrevocable* doom,
Transfers the Trojan State to Grecian hands.
Dryden. Virgil. Æneis, b. ii

If God had positively declared his will concerning this point, that such a sovereignty was by him granted *irrevocably* and immutably, so that in no case it might be removed or altered, then indeed it must be admitted for such.
Barrow. The Pope's Supremacy.

Th' *irrevocable* sanction stands prepar'd;
Vice has its curse, and virtue its reward.
Harte. Boetius to Rusticiana.

Most men gravely deliberate how to prevent their body from being broken by the mattock and devoured by the worm, when it is no longer capable of sensation; and purchase a place for it in holy ground, when they believe the lot of its future existence to be *irrevocably* determined.
Cook. First Voyage, b. i. c. 14.

IR-REVO'LUBLE. *In*, (priv.) and *revoluble*, from *revolve*. Lat. *Revolvere*, to roll round.

That cannot roll or turn round; having no rotatory motion.

In supereminence of beatific vision, progressing the dateless and *irrevoluble* circle of eternity (they) shall clasp inseperable hands with joys and bliss, in over-measure for ever.
Milton. Of Reformation in England, b. ii.

IRRIGATE, *v.* IRRIGA'TION. IRRI'GUOUS. } It. *Irrigare*; Lat. *Irrigare*, *in*, and *rigare*, which Vossius conjectures to be from *rivus*, flowing water; from Gr. Ῥε-ειν, to flow.

To overflow, to water, to wet, to moisten, to bedew.

Whereas we say that bloud, coming to a part to *irrigate* it, is, by its passage through it and some little stay in it, and by its frequent returne thither, at length transmuted into the nature of that part.—*Digby. Of Bodies*, c. 24.

So that we see, the motion of the heart depends originally of its fibers *irrigated* by the blood.—*Id. Ib.* c. 26.

To conclude from hence, that air and water have both one common passage, were to state the question upon the weaker side of the distinction, and from a partial or guttulous *irrigation*, to conclude a total descension.
Brown. Vulgar Errours, b. iv. c. 8.

For this is a blessing, for which your lordship is to bless God, that your family is, like Gideon's fleece, *irriguous* with a dew from heaven, when much of the vicinage is dry.
Bp. Taylor, vol. i. Ser. 1.

Whose laurels [of the poet or a good historian] no longer thrive and are verdant, than they are *irriguous* and under showers of gold, and the constellations of crowns, for which they give immortality even to crowns themselves.
Evelyn. Public Employment preferred to Solitude.

——— Nor dare they close their eyes,
Void of a bulky charger near their lips,
With which, in often interrupted sleep,
Their frying blood compels to *irrigate*
Their dry-furred tongues. *J. Philips. Cider*, b. ii.

This way of *irrigation* may by a cheap and easy mechanical contrivance be very much improved.
Boyle. Works, vol. iii. p. 447.

——— What shall we say
Of rash Elpenor, who in evil hour
Dry'd an immeasurable bowl, and thought
T' exhale his surfeit by *irriguous* sleep
Imprudent. *J. Philips. Cider*, b. ii.

Lo! when the beauteous landscape fades in night,
In some *irriguous* valley, glimmering bright,
The false flame dances, or, with quivering gleam,
Skims on the bosom of the winding stream.
Fawkes. Will with a Wisp.

IRRI'SION. Fr. *Irrision*; It. *Irrisione*; Lat. *Irrisio*, from *irridere*, (*in*, and *ridere*,) to laugh at. See DERIDE.

A laughing at, mocking or making a mockery of.

Then he againe, by way of *irrision*, Ye say very true indeed—That will ye, quoth hee, when a mule shall bring foorth a fole.—*Holland. Suetonius*, p. 212.

IRRITATE, *v.* IRRITA'TION. IRRITATORY. } Fr. *Irriter*; Sp. *Irritar*; It. *Irritáre*; Lat. *Irritare*, upon which Vossius writes somewhat largely, concluding at last for ἐρεθειν, from ἐρις, strife, contention; to excite or move to strife or contention. See IRR.

To rouse or excite, to goad or stimulate, to provoke, to fret; to put into quick action to arouse, to agitate.

Grafton writes—*irriting*.

Sayncte Augustine dothe nat prohybyte dauntynge so generally, as it is taken, but onely suche daunces, whiche (as I late sayde) were superstytious, and conteyned in theym a spyce of ydolatrie, or elles dydde with vncleane motions or countynances *irritate* the myndes of the dauncers to venereall lustes.—*Sir T. Elyot. The Governour*, b. i. c. 19.

He aduysed them to beware, that they iudged not the matter to farre forth, ere they knewe the truth, nor turning their private grudges into the common hurt, *irriting* and prouoking men unto anger.—*Grafton. Edw. V.* an. 1.

In what stead hath high-raised valour stood,
When this continuing cause of greatness fail'd?
Then when proud grown the *irritated* blood,
Enduring not itself, itself assail'd.
Daniel. Civil Wars, b. v.

He professeth his forwardnesse to entertaine any pretence of sheathing up the swords of Israel; and sweares to Abner, that if it had not beene for his proud *irritation*, the people had in the morning before ceased from that bloody pursuit of their brethren.—*Bp. Hall. Cont. Abner & Joab.*

The other peradventure is sufficiently grounded for principles of faith, yet is weak, by reason either of some passion or of some *irritatory* and troublesome humor in his behaviour.—*Hale. Rem. Erring Christians.*

To her, the Power who bears the charming rod:
"Dismiss the man, nor *irritate* the god.
Prevent the rage of him who reigns above.
Pope. Homer Odyssey, b. v.

It will often happen, that the fibres or motive organs of the stomach, bowels, and other parts, being distended or vellicated by the plenty or acrimony of the peccant matter, will, by that *irritation*, be brought to contract themselves vigorously, and to throw out the matter that offends the parts.—*Boyle. Works*, vol. v. p. 212.

——— Music too,
By Spartans lov'd, is temper'd by the law;
Still to her plan subservient melts in notes,
Which cool and soothe, not *irritate* and warm.
Glover. Leonidas, b. ii.

IR-RU'PTION. Fr. *Irruption*; Sp. *Irrupcion*; Lat. *Irruptio*, from *irrumpere*, *irruptum*, to burst into. See ERUPTION.

A bursting or breaking into, a rushing into, a sudden and violent entry, incursion, or invasion.

Letters had there been happily profest in very ancient time, with frequency of scholars, untill *irruptions* of pagans (they meant Danes) had brought them to this lately restored deficiency.—*Drayton. Poly-Olbion*, s. 11. *Selden. Illustrat.*

With daring feet, on springing mines they tread
Of secret sulphur, in dire ambush, laid,
Still they proceed; though all beneath the labouring earth
Trembles to give the dread *irruptions* birth.
Congreve. To the King on the taking of Namur.

With terrible *irruption* bursting o'er
The marble cliffs, tremendous surges roar.
Falconer. Shipwreck, c. 3.

IS. The term. in old English, (now *Es*, qv.)—the Gothic article *Is*; Ger. *Es*; Lat. *Is*; Gr. Ος; also Lat. *Us*. See AS.

IS. Variously written in old authors, *Es*, *is*, *ys*. A. S. *Is*, or *Ys*; Dut. and Ger. *Ist*; called, in Grammar, the third person sing. indicative of the verb, *To be*. In the Goth. *Is*—is used as the second person; and *Ist*—as the third.

Engelond *ys* a wel god lond . . . that loye yt *ys* to sene.
R. Gloucester, p. 1.

Prive pride in pes *es* nettille in herbere,
The rose *is* myghties, ther nettille spredes ouet fer.
R. Brunne, p. 280.

For treuthe telleth that love *ys* triacle for synne.
Love *is* the plonte of pees. *Piers Ploughman*, p. 20.

And lo a voice fro hevenes seiynge, this *is* my loved sonne, in which I haue pleside to me.—*Wiclif. Mat.* c. 3.

Elde *is* comen vnwarely vpon me.—*Chaucer. Boecius*, b. i.

The thynge so open *is* at the eie
That euery man it male beholde.—*Gower. Con. A.* Prol.

ISH. Term. of adj. from the A.S. *Isc*; as *Ceorl-isc*, *churl-ish*, probably (as the term. *ic* also is) from the A. S. verb *ic-an*, to eke, to add; and used to denote a small addition, a portion: as, whit*ish*, having a small addition or portion of white. It is also added to names of countries, to designate the people: as Dan. Dan-*ish*; Engl. Engl-*ish*.

ISLE. I'SLAND. I'SLANDER. } Fr. *Isle*; It. *Isola*; Sp. *Isla*; Lat. *Insula*, quasi *in salo*, as if *in the sea*, surrounded by it, (Vossius.) Land surrounded by the sea, by water. See INSULAR.

The see goth hym al aboute, he stont as an *yle*.
R. Gloucester, p. 1

And whanne we hadde escaped thanne we knewen, that the *ile* was clepid Mylitene.—*Wiclif. Dedis*, c 28.

And when they were scaped, then they knewe yt the *yle* was called Milete.—*Bible*, 1551. *Ib.*

Nowe Godred himselfe, with a fewe *islanders* which had remained with him, tooke possession of the South part of the *island*, and vnto the remnant of the Mannians he granted the North part thereof.—*Hackluyt. Voyages*, vol. i. p. 10

Of Albion's glorious *isle* the wonders whilst I write,
The sundry varying soils, the pleasures infinite,
(Where heat kills not the cold, nor cold expels the heat
The calms too mildly small, nor winds too roughly great,
Nor night doth hinder day, nor day the night doth wrong,
The summer not too short, the winter not too long.
What help shall I invoke to aid my Muse the while?
Drayton. Poly-Olbion, s. 1.

Whiles thus she talked, and whiles thus she toy'd,
They were farre past the passage which he spake,
And come vnto an *iland* waste and voyd,
That floted in the midst of that great lake.
Spenser. Faerie Queene, b. ii. c. 6.

Ye *islanders*, bound in the ocean's chain,
Lock'd up like pris'ners from the cheerful day,
Your brave commander brought ye to the main,
Which to my Court show'd ye the open way
Drayton. Legend of Robert Duke of Normandy

Cochet:—An *islet* upon the coast of Scotland, in the German sea.—*Id. Poly-Olbion*, s. 24. Note.

In sight of Troy lies Tenedos, an *isle*,
(While fortune did on Priam's empire smile)
Renown'd for wealth; but since a faithless bay,
Where ships expos'd to winds and weather lay.
Dryden. Virgil. Æneis, b. ii

We generally allow, that they better understand the management of war than our *islanders*; but we know we are superiour to them in the day of battle.—*Id. Ib.* Ded.

With regard to the other adjacent *islands*, which are subject to the crown of Great Britain, some of them (as the *Isle* of Wight, of Portland, of Thanet, &c.) are comprised within some neighbouring county, and are therefore to be looked upon as annexed to the mother *island*, and part of the kingdom of England.—*Blackstone. Com.* vol. i. s. 4. Introd.

ISO'CHRONAL. Gr. Ἰσος, equal, and χρονος, time. Applied to motions made,—

In equal times.

And in general, as the *isochronal* velocities describing the particles of *m n* exceed the *isochronal* velocities describing the particles of *l m*, even so the particles of the former exceed the correspondent particles of the latter.
Berkeley. The Analyst, § 41

ISOLATED, i. e. *insulated*; from the Fr. *Isolé*. Standing alone, unconnected with, separate from.

Of all philosophical systems, indeed, hypothetical or legitimate, it must be allowed, that, to a certain degree, they both please the imagination and assist the memory, by introducing order and arrangement among facts, which had the appearance before of being altogether unconnected and *isolated*.—*Stewart. Of the Human Mind*, vol. ii. c. 4. s. 1

ISO'SCELES. Gr. Ἰσος, equal, and σκελος, a leg. Applied to triangles,—

Having equal sides.

We do not speak of equilateral, *isosceles*, or scalene ideas, nor of right-angled, acute-angled, or obtuse-angled ideas
Reid, Ess. 5. vol. ii. c. 6

ISSUE, *v.* ISSUE, *n.* ISSUABLE. ISSUELESS. ISSUING, *n.* } Fr. *Issir*; It. *Uscire*; from the Lat. *Ex-ire*, to go. Menage traces it thus, —*exire*, *uscire*, (whence the Obl French *Issir*,) *uscire*; the *issue*, *exitus*, *exeuntes*.

To go out, to pass out, to come out, to proceed, to send forth or emit; to spring from, to flow from.

He was first of Ingland, that gaf God his tithe,
Of *tithes* of bestes, of landes, or of tithe.
R. Brunne, p. 19.

Also about the xxviii. yere) one Geffrey Plantagenet [Earl of Angeo maryed the sayd Maude and after by her [means] Henry) whiche Henry after Kynge Steuyn was Kynge of Englande.—*Id* p. 107. Note.

For hym selfe seid ich shulde have, and myn *issue* bothe
Lond and lordshup ynow, and lyf with outen ende
To me and to myn *issue*. *Piers Ploughman*, p. 2.

He yaue an *issue* large, and death be erid,
And I in his throwes, frantike and mad
He curseth Juno, Apollo, and eke Cupide.
Chaucer. Troilus, b. v

That *issue* will I ioine with him which shall suffer for the cõfutacion of this booke.—*Bp. Gardner. Explic.* fol. 14.

The gates cast vp, we *issued* out to play,
The Grekish camp desirous to behold,
The places void and the forsaken coates.
Surrey. Virgile. Æneis, b. ii.

And early ere the dawning day appear'd,
She forth *issewed*, and on her iourney went.
Spenser. Faerie Queene, b. ii. c. 7.

For I protest, we are all fortified,
And strong enough to *issue* out and fight.
Shakespeare. 1 Pt. Hen. VI. Act iv. sc. 2.

Next him, King Leyr, in happy peace long raign'd,
But had no *issue* male him to succeed,
But three faire daughters, which were all vptrain'd
In all that seemed fit for kingly seed.
Spenser. Faerie Queene, b. ii. c. 10.

She match'd herself with Spain, and brought King Philip hither,
Which with an equal hand, the sceptre sway'd together,
But *issueless* she dy'd. *Drayton. Poly-Olbion*, s. 17.

When William Sautre (who was the first that was put to death upon the account of heresy) was judged relapse by Thomas Arundel Archbishop of Canterbury, in a convocation of his province, and there upon was degraded from priesthood, and left to secular power; a writ was *issued* out to burn him, which in the writ is called the customary punishment (relating, it is like, to the customs that were beyond sea.)—*Burnet. History of the Reformation*, b. i.

Be thou my judge, with what unweary'd care,
I since have labour'd for my people's good;
To bind the bruises of a Civil war,
And stop the *issues* of their wasting blood
Dryden. Annus Mirabilis.

By some others affected, and interpreted, as *issuings* forth, or sallies of zeal.—*Whitelock. Manners of the Eng.* p. 360.

Since God is the father of all, since his mercy is over all his works, since he puts it in the power of every person to erform all that he requires from him, and since men are exposed to many temptations,—it is reasonable to think that from this Supreme Being, from this eternal fountain of all truth and of all good gifts, there *issues* light, which lighteth every one that cometh into the world.
Jortin. On the Christian Religion, Disc. 1.

For now the course is, to make the sheriff's venire returnable on the last return of the same term wherein *issue* is joined, viz. Hilary or Trinity terms; which from the making up of the *issues* therein, are usually called *issuable* terms
Blackstone. Commentaries, b. iii. c. 23.

ISTHMUS. Fr. *Isthme*; It. *Istmo*; Sp. *Istmo*; Lat. *Isthmus*; Gr. Ισθμος, so called on account of the likeness it bears to the *neck*, "because it is narrow and long, like a nocke, betweene two seas," (Minshew.)

Well hath the powerful hand of majesty,
Thy worthiness, and England's hap beside,
Set thee in th' aidfull'st room of dignity;
As th' *Isthmus* these two oceans to divide,
Of rigour and confus'd uncertainty.
Daniel. To Sir T. Egerton.

It was shortly after Christmas, 1679, when we set out. The first expedition was to Portobel; which being accomplished, it was resolved to march by land over the *Isthmus* of Darien, upon some new adventures in the South Seas.
Dampier. Voyages, an. 1679.

On the first news of this attempt on their liberty, a Convention, composed of Deputies from the several states of Greece, was immediately held at the *Isthmus* of Corinth to consult on proper measures for the public safety.
Glover. Leonidas, Pref.

IT. } The past part. of the Goth. *Hait-*
ITSELF. } *an*; A.S. *Hat-an*, *nominare*, and the meaning, viz. *nominatum*, i. e. the said, perfectly (adds Tooke) corresponds with every use of the word *it* in our language. *It* was applied by our old writers to the masculine and feminine as well as to the neuter, and to the plural as well as singular. (See Hs.) Mr. Tyrwhitt has noticed the usage of this word *instead* of *he* and *she*. (See the three quotations from the *Canterbury Tales*.) Dr. Jamieson thinks it an objection to this etymology, that the Goth. *Ita (it)* cannot be viewed as the participle of the Goth. *Hait-an*, because the aspirate is not retained. "Can we" (he asks) "reasonably view *ita* as the participle of *hait*-an? Why is the aspirate thrown away?" The obvious answer seems to be, that *ita* was originally written *hita*, (see *Lye*, in v.) as *it* was written *hit*, and that by usage the aspirate was ultimately thrown away in both languages.

Here fon heo durre the lasse doute, but *hit* be thorw gyle
Of foie of the selue lond. *R. Gloucester*, p. 1.

For *hit* com ner the later, as he hadde y seyd.—*Id.* p. 11.

The kyng tok Brut ys owne body, in ostage as *yt* were,
For to *hit* were to gedere y brogt al that he wolde a rere.
Id. p. 13.

A fair place heo cheson hem, & there heo gonne a rere
Walles wyde and strong ynow, casteles as *hit* were,
And a storede *hit* wel ynow, & here god ther inne here,
For to a bide the kyng, gef he wolde a sayle hom there.
R. Gloucester, p. 18.

He that bigan *it* alle in the geate may ge se.
R. Brunne, p. 8.

Al the worldle wot wel. *hit* mygte nat be trywe.
Piers Ploughman, p. 6.

For *hit* is symonye to sulle. that send is of grace.
Id. p. 150.

These foure sholden be fre. to alle folk that *hit* neededе.
Id. Ib.

And can some manè craft. in cas he wolde *hit* use.
Id. p. 155.

Godes werk ich holde *hit*. *Id.* p. 191.

And we distrien counsells and al highnesse that higheth *itself* aghens the science of God.—*Wiclif. 2 Corynth.* c. 10.

Wherwith we ouerthrowe ymaginacions, & euerye hye thing y^t exalteth *itselfe* against the knowledge of God.
Bible, 1551. *Ib.*

And said, who is in his bedde so sone
Yburied thus? *it* am I frend (qd he)
Chaucer. Troilus, b. ii.

What, who art thou? *It* am I Absolon.
Id. The Milleres Tale, v. 3764.

"I am your doughter, your Custance," quod she,
"That whilom ye han sent into Surrie:
It am I, fader, that in the salte see
Was put alone, and dampned for to die."
Id. The Man of Lawes Tale, v. 5529.

Qui est la? quod he. Peter, *it* am I,
Quod she. *Id. The Shipmannes Tale*, v. 13,144.

All is forvete for the time
So ferforth, that my wittes chaungen,
And all lustes fro me straungen
That thei sain all truly,
And severe that *it* am not I.—*Gower. Con. A.* b. vi.

Als for to speake of time ago
The cause why *it* changeth so
It nedeth nought to specifie,
The thynge so open is at the eie
That euery man *it* male beholde.—*Id. Ib.* Prol.

But when (he) was often required by the King of Navar he kept *hit*, saying, he would not deliuer *it*.—*Leland. Collectanea*, vol. ii. p. 725. *A Brefe Remembraunce.*

Edwarde the Kinge by his lettres agreed to assemble a Parliamente at London, and after denying to cum to *hit*, was by commune assente, defetid of his kingly dignite
Id. Ib. p. 469. *Gwte of an Epitome of a Cronique.*

Our mother tongue, whiche trulie of *it selfe* is both full enough for prose, and stately enough for verse, hath long time been counted most bare and barren of both.
Spenser. Epistle to Maister Gabriel Harvey.

The sun, by which all creatures light'ned be,
And seeth all, *itself* yet cannot see.
Drayton. Edw. the Black Prince to the Countess of Salisbury.

There was a strange spirit of cruelty that run through the body of the clergy; *it* was animated by the government, and showed *itself* in so many dismal instances, in all parts of the nation, that *it* struck people with horror.
Burnet. History of the Reformation, an. 1557.

ITA'LIANATE. Fr. *Italianizer*. To *Italianize* it,—to speak *Italian*, play the *Italian*, do like an *Italian*, (Cotgrave.)

And other chops in with English *Italianated*, and applieth the *Italian* phrase to our English speaking
Wilson. Arte of Rhetorique, p. 164.

Thiee men thus *Italianated* abroad, cannot abide our godlie *Italian* church at home; they be not of that parish; they be not of that felowship; they like not that preacher.
Ascham. Scholemaster, b. i.

In their attire, their gesture, and their gait,
Found in each one, all *Italianate*.
Drayton. Lady Geraldine to the Earl of Surrey.

ITCH, v. } Ger. *Jucken*; Dut. *Iooken*,
ITCH, s. } *ieucken*, prurire, to itch; the Ger.
ITCHING, s. } *Jucken*, fricare, to rub or scratch,
ITCHY. } is probably the origin of Ger. *Juck*, that which we rub or scratch, the *itch*. The A.S. *Hicgan*, *ge-hicg-an*, perscrutari, may be the root of all.

To *itch*, (met.)—to have a sensation, which we desire to remove; (met.) an irritating sensation, (sc.) of coveting or desiring.

Some maner comfort shal I haue parfay,
My mouth hath *itched* all this longe day.
Chaucer. The Millieres Tale, v. 3683.

Which helps my hurt, much like vnto a broken shinne,
That when it heales, begins to *itch*, and then rube off the skinne.—*Gascoigne. The Fruite of Fetters.*

Her hands were foule and durty, neuer waaht
In all her life, with long nayles over-raught,
Like puttocks clawes with th' one of which she scratcht
Her cursed head, although it *itched* naught.
Spenser. Faerie Queene, b. v. c. 12.

And quoth the fresher Spring, the Wood-god me that woo'd
As one day by my brim, surpris'd with love he stood,
On me bestow'd this gift, that ever after I
Should cure the painful *itch*, and loathsome leprosy.
Drayton. Poly-Olbion, s. 22.

This man, that is alone a king in his desire,
By no proud ignorant lord is basely over aw'd,
Nor his false praise affects, who grossly being claw'd,
Stands like an *itchy* moil. *Id. Ib.* s. 13.

And then my fingers will be *itching* to look into that sealed roll of papers, written upon, "About religious matters."
Boyle. Works, vol. vi. p. 528.

No man would think it a desirable thing to preserve the *itch* upon himself, only for the pleasure of scratching, that attends that loathsome distemper.—*South*, vol. i. Ser. 1.

The modest man would remain pure from the *itch* of novelty, and an over-eager appetite for those sublime doctrines, which the ancient heretics pretended to have received in trust for the use of their followers.
Warburton. Works, vol. x. Ser. 25.

Search all your statutes, sergeant! where's the balm
Can cure the *itching* of a courtier's palm!
P. Whitehead. Epistle to Dr. Thomson, 1755.

ITEM, *v.* } This word has been introduced
ITEM, *n.* } into the modern European languages from the Lat. *Item*, also, this also; and from the custom of premising this word (in the enumeration of individual things in succession) it is applied to every fresh article or particular thing; thus, *item*, a nose, *item*, a chin. See the quotation from Shakespeare.

To *item*,—to note down, (as a particular thing or circumstance.)

It shal be inuentoried, and euery particle and vtensile labell'd to my will: As, *item*, two lippes indifferent redde, *item*, &c.—*Shakespeare. Twelfth Night*, Act i. sc. 5.

I could then haue look'd on him, without the help of admiration, though the catalogue of his endowments had bin tabled by his side, and I to peruse him by *items*.
Id. Cymbeline, Act i. sc. 5.

Abigail. I have always taken your part before my lady.
Tedium. You have so, and I have *item'd* it in my memory
Addison. The Drummer, Act iii. sc. 1.

So that if we carry with us to our death-bed any *item* or relique of uncancelled guilt, 'tis a thousand to one, but in the hurry of dying, we shall leave it uncancell'd, and be arrested for it by the divine justice when we come into eternity.
Scott. Of the Christian Life, pt. i. c. 4.

ITERATE, *v.* }
ITERA'TION. }
ITERATELY. } Fr. *Itérer*; It. *Iterare*; Sp.
ITERABLE. } *Iterar*; Lat. *Iterare*, which
ITERANCE. } properly denotes *iter repetere*, to repeat the journey, (Vossius.)

To go over again, to do (any thing) over again; to repeat, to renew.

Theffect wherof is geuen, and' dispēsed in the sacramēt of baptisme, ones likewise ministred & neuer to be *iterate*, no more thē Christ can be crucified again, & yet by vertue of the same offering such as fal be releued in the sacrament of penance.—*Bp Gardner. Explication*, fol. 149.

The Catholike doctrine teacheth not the dailie sacrifice of Christes most precious body and blood to be an *iteration* of the ones perfited sacrifice on the crosse, but a sacrifice that representeth that sacrifice.—*Id. Ib.*

xiii. The sequele that should followe of theis articles being confessed or proved, is not so muche as deprivation from ecclesiastical lyving, if there bee not obstinate persisting, or *iterating* the same offence.—*Strype. Life of Whitgift*, an. 1584.

Iterations are commonly losse of time: but there is no such gaine of time, as to *iterate* often the state of a question: for it chaseth away many a frivolous speech, as it is coming forth.—*Bacon. Ess. Of Dispatch.*

Æmil. My husband?
Oth. What needs this *iterance*, woman?
I say, thy husband.—*Shakespeare. Othello*, Act v. sc. 2.

Having wiped and cleansed away the soot, I *iterated* the experiment.—*Boyle. Works*, vol. iv. p. 552.

The cemeterial cels of ancient Christians and martyrs were filled with draughts of Scripture stories; not declining the flourishes of cypresse, palme, and olive; and the mystical figures of peacocks, doves, and cocks. But *iterately* affecting the pourtraits of Enoch, Lazarus, Jonas, and the vision of Ezechiel, as hopeful draughts, and hinting imagery of the resurrection.—*Brown. Urne Burial*, c. 3.

Others may wonder how the curiosity of elder times, having this opportunity of his [Apollo's] answers, omitted natural questions; or how the old magicians discovered no more philosophy; and if they had the assistance of spirits, could rest content with the bare assertions of things without

the knowledge of their causes; whereby they had made their acts *iterable* by sober hands, and a standing part of philosophy.—*Brown. Miscellanies*, p. 178.

I have seen, from the *iteration* of a man's name, hiding one thought of him, and explaining what you hide by saying something to his advantage when you speak, a merchant hurt in his credit.—*Spectator*, No. 118.

Virtue—she, wonder-working goddess! charms
That rock to bloom; and tames the painted shrew;
And, what will more surprise, Lorenzo! gives
To life's sick, nauseous *iteration*, change.
Young. Complaint, Night 3.

ITI'NERANT, *adj.*
ITI'NERANT, *n.*
ITI'NERARY, *adj.*
ITI'NERARY, *n.*

Fr. *Itinéraire*; It. and Sp. *Itinerario*; Lat. *Itinerarium*; from *iter*, and this from *itu*;—whither they were going they called *iter* from *itu*, (Varro, *L.* 4.) *Itu*, from *ire*, to go.

Going or passing from one place to another; journeying, travelling.

He, [Henry Bracton] (I say) in the thirde booke of his worke, and treatise of the Crowne, taking in hand to shewe the articles inquirable before the justice in Eire, (or *itinerant*, as we called them, because they vsed to ride from place to place throughout the realme, for administration of iustice,) setteth forth a special fourme of writs.
Hackluyt. Voyages, vol. i. p. 17.

That the four professors *itinerant* be assigned to the four parts of the world, Europe, Asia, Africa, and America, there to reside three years at least.
Cowley. Advancement of Experimental Philosophy.

Or let us person him like some wretched *itinerary* judge, who, to gratify his delinquets before him, would let them basely break his head, lest they should pull him from the bench, and throw him over the bar.
Milton. The Doct. and Dis. of Divorce, b. ii. c. 14.

Now Habassia, according to the *itineraries* of the observingst travellers in those parts, is thought to be in respective magnitude as big as Germany, Spain, France, and Italy conjunctly.—*Howell*, b. ii. Let. 9.

And glad to turn *itinerant*,
To stroll and teach from town to town.
Hudibras, pt. iii. c. 2.

He now closes up all with the character of a preacher or evangelist; still addressing himself to his disciples, as to a designed seminary of preachers; or rather, indeed, as a kind of little *itinerant* academy (if I may so call it) of such as were to take his heavenly doctrines for the sole rule of their practice.—*South*, vol. iv. Ser. 1.

And at last he [John Knox] was appointed one of the king's *itinerary* preachers.
Strype. Life of Archbp. Parker, an. 1572.

The king's own courts were then *itinerant*, being kept in the king's palace, and removing with his household in those royal progresses, which he continually made from one end of the kingdom to the other.—*Blackstone. Com.* b. iv. c. 33.

The law of England, by its circuit, or *itinerary* courts, contains a provision for the distribution of private justice, in a great measure relieved from both these objections.
Paley. Moral Philosophy, b. iv. c. 8.

IVE, *ter.* Lat. *Ivus*, softened by the insertion of the Æolic digamma, from the Gr. Ικος, (see Ick.) *Motive*,—that can or may *move*.

JU'BILEE.
JU'BILANT.
JUBILA'TION.

Fr. *Jubile*; It. *Giubileo*; Sp. *Jubileo*; Lat. of the Lower Ages, *Jubilæus*; from the Heb. יובל, which (Josephus says) means *liberty*, (*Antiq.* iii. 12.) Cotgrave calls it—

A year of releasing, liberty, rejoicing. It is applied generally to—

Any time or period of joy, or gladness, or festivity.

Jubilant, and *jubilation*, from the Lat. *Jubilans*, and *jubilatio*, shouting or calling aloud; (see JUBILARE, in Vossius;) but applied as if from *jubilee*; shouting, calling aloud, singing—as in triumph.

They may now, God be thanked, of his loue,
Maken hir *jubilee*, and walke alone.
Chaucer. The Sompnoures Tale, v. 7445.

And ye shall halowe the fyftieth yere, and proclayme lybertye thorowe oute the land vnto all the inhabiters therof. It shall be a yere of *iubelye* vnto you, and ye shall retourne: euery manne vnto hys possession and euery man vnto hys kindred againe.—*Bible*, 1551. *Lev.* c. 25.

The earth her entrails quickly shall discharge,
That God at once all who had soules may see,
All prisoners at last, death must enlarge,
At that great *iubily*.
Sterling. Domes-day. The Fifth Houre.

——— The earth, the aire
Resounded, (thou remember'st, for thou heardst,)
The heav'ns and all the constellations rung,
The planets in their station list'ning stood,
While the bright pomp ascended *jubilant*.
Milton. Paradise Lost, b. vii.

Surely the empyreall heaven never resounded with so much joy; God ascended with *jubilation*, and the Lord with the sound of the trumpet.—*Bp. Hall. Cont. The Ascension.*

O then, with what unspeakable joy and *jubilation* dost thou entertain thy happiness!
Id. The Soul's Farewell to Earth.

But it is only a pious life, led exactly by the rules of a severe religion, that can authorize a man's conscience to speak comfortably to him. It is this that must word the sentence, before the conscience can pronounce it; and then it will do it with majesty and authority, it will not whisper, but proclaim a *jubilee* to the mind.—*South*, vol. i. Ser. 1.

The tone of sorrow is mournful and plaintive; the notes of joy, exulting and *jubilant*.
Bp. Horne. Works, vol. vi. Dis. 2. *Church Music.*

The successors of Boniface not only adorned this institution with many new rites, but learning by experience how honourable and how lucrative it was to the church of Rome, brought it within a narrow compass of time; so that now every twenty-fifth year is a year of *jubilee*.
Jortin. Remarks on Ecclesiastical History.

JUCU'NDITY. Lat. *Jucunditas.* See JOCUND.

Pleasantness, delightfulness.

For the act of laughter, which is a sweet contraction of the muscles of the face, and a pleasant agitation of the vocal organs, is not merely voluntary, or totally within the jurisdiction of ourselves; but as it may be constrained by corporal contraction in any, and hath been inforced in some even in their death, so the new, unusual, or unexpected *jucundities*, which present themselves to any man in his life, at some time or other will have activity enough to excitate the earthiest soul, and raise a smile from most composed tempers.—*Brown. Vulgar Errours*, b. vii. c. 16.

JU'DAIZE, *v.*
JU'DAISM.
JU'DAIZER.
JUDA'ICAL.
JUDA'ICALLY.

Fr. *Judaiser*,—from *Judah*. "To *judaise* it,—play the *Jew*, live after the manner of the *Jews*," (Cotgrave.)

Here behold a *judaical* herte and stomake.
Coal. Luke, c. 15.

[Victor Bishop of Rome] excommunicated both him and all the Asian churches, for celebrating their Easter *judaically*.—*Milton. Of Prelatical Episcopacy.*

But we are told, we embrace Paganism and *Judaism* in the arms of toleration. A most audacious calumny! And yet while we detest *Judaism* we know ourselves commanded by St. Paul, *Rom.* xi. to respect the Jews, and by all means to endeavour their conversion.
Id. Observations on Art. of Peace with the Irish.

All, except two or three, were ignorant of the Hebrew tongue, and many of the Greek, blundering upon the dangerous and suspectful translations of the apostate Aquila, the heretical Theodotion, the *judaiz'd* Symmachus, the erroneous Origen.—*Id. Of Reformation in England*, b. i.

There were it seems some heterodox teachers within that province; and by the sequel it appears they were *judaizing* doctors who taught the observation of the Mosaic law, as necessary to Christians, such as the Cerinthians and others.
Bp. Bull. Works, vol. i. Ser. 13.

For that which properly discriminates the Christian religion from the natural or *judaical*, is the holding of Christ's deity, and his satisfaction naturally consequent upon it.
South, vol. ix. Ser. 8.

Saint Paul in his *Epistle* to Timothy, enforcing against certain *judaizing* Christians, the advantages of moral above ritual observances, says, "Bodily exercise profiteth little; but godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come."
Warburton. The Divine Legation, b. v. s. 6.

The copy of this being showed the ambassador, he was astonished at it: but Vargas said, it was not to be understood literally; (in the original it is *judaically*;) it was only writ to bring the Pope to grant the Bull.
Burnet. History of the Reformation, an. 1547.

JU'DASLY, i. e. as treacherously as *Judas* betrayed Christ.

Thou shalt vnderstād most deare reader that William Tyndall was *Judasly* betrayed by an Englisheman, a scholer of Louayne, whose name is Philippes.
Tyndall. Workes, p. 429.

JUDGE, *v.*
JUDGE, *n.*
JU'DGMENT.
JU'DGER.
JU'DGESHIP.
(*Varro, L.* 5.)

Fr. *Juger*; It. *Giudicare*; Sp. *Juzgar*; Lat. *Judicare*, quod *jus dicatur*. *Judex*, quod *jus dicat* acceptâ potestate, id est, quibusdam verbis dicendo finit,

To deem or doom; to have, hold, or give sentence or opinion; to sentence, to decide, to determine, to discern, to distinguish.

For the metaphysical application, see the quotations from Locke and Stewart.

Tho was yt *jugged*, that he asolde be, wyth oute fayle,
Hardy kyng & stalwarde, & muche do of batayle.
R. Gloucester, p. 345.

Nat as other kynges liethe he [Hen. II.] in his paleys, but trauayllyng aboute by his prouynces aspye the doynges of alle men, and demed hem that were *jugges* whenne they dude wronge, and punyssched hem by strengour *juggement* than other men.—*Id.* p. 452.

Do him vnto the suerd, withouten *jugement*.
R. Brunne, p. 63.

And Joseph mete merevelousliche. how the mone and the sonne
And eleuene sterres. hailsede hym alle.
Then Jacob *iuged* Josephs sweven.
Piers Ploughman, p. 163.

He that dispisith me, and takith not my wordis, hath him that schal *juge* him; thilk word that I haue spokun schal deme him in the laste day.—*Wiclif. Jon*, c. 12.

He y^t refuseth me, & receaueth not my wordes, hath one that *iudgeth* him. The wordes that I haue spoken, they shall *iudge* him in the last day.—*Bible*, 1551. *Ib.*

And seide there was a *juge* in a citee; that dredde not God, neither schamede of men.—*Wiclif. Luke*, c. 18.

Sayinge: There was a *judge* in a certain cytie, which feared not God, neyther regarded man.—*Bible*, 1551. *Ib.*

I wol be trewe *Jûge*, and not parte.
Chaucer. The Knightes Tale, v. 2660.

And yet say I more, that right as a singuler persone sinneth in taking vengeaunce of another man, right so sinneth the *juge*, if he do no vengeaunce of hem that it han deserved.
Id. The Tale of Melibeus.

And who that wol my *jugement* withsay,
Shal pay for alle we spenden by the way.
Id. Prologue, v. 808.

And foundeth howe he might excite
The *iudges* through his eloquence,
Fro dethe to torne the sentence
And set her hertes to pitee. *Gower. Con. A.* b. vii.

And he without auisement
Ayene Juno gaie *iugement*. *Id. Ib.* b. iii.

And in the world scarce two so like there are,
One with the other which if you compare,
But being set before you both together,
A *judging* sight doth soon distinguish either.
Drayton. Matilda to King John.

And now by this, their feast all being ended,
The *judges* which thereto selected were,
Into the Martian field adowne descended,
To deeme this doubtfull case, for which they all cõtended.
Spenser. Faerie Queene, b. iv. c. 5.

Judges ought to remember, that their office is *jus dicere*, and not *jus dare*; to interpret law, and not to make law, or give law.—*Bacon, Ess. Of Judicature.*

When her assent she lightly doth incline
To either part, she is opinion slight;
But when she doth by principles define
A certain truth, she hath true judgment's sight.
Davies. Immortality of the Soul, § 23.

Ne feard the burning waues of Phlegeton,
Nor those same mournful kingdoms, compassed
With rustic horrour and foule fashion,
And deepe digd vawtes, and Tartar couered
With bloodie night, and darke confusion,
And *iudgement* seates, whose *judge* is deadly dread.
Spenser. Virgil. Gnat.

——— Yet 'tis within our hearts
Th' ambushment lies, that evermore betrays
Our *judgments*, when ourselves be come t' applaud
Our own ability, and our own parts.
Daniel. To Lady Anne Clifford.

Winch. He was a king, blest of the King of kings,
Vnto the French, the dreadful *judgment*-day
So dreadfull will not be, as was his sight.
Shakespeare. 1 Pt. Henry VI. Act i. sc. 1.

You must needs grant, that they, who in this case guided themselves meerely by what appears to their eyes, are ill *judgers* of what they have not well examined
Digby. Of Bodies, c. 8

The safety and firmness of any frame of government may be best *judged* by the rules of architecture, which teach us that the pyramid is of all figures the firmest, and the least subject to be shaken or overthrown by any concussions or accidents from the earth or air.
Sir W. Temple. On the Origin and Nature of Government

For wit living most in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up

pleasant pictures, and agreeable visions in the fancy; *judgment*, on the contrary, lies quite on the other side, in separating carefully ideas one from another, wherein can be found the least difference, thereby to avoid being misled by simulitude, and by affinity to take one thing for another.
Locke. Of Hum. Underst. b. ii. c. 11.

Now the greater uncertainty there is, as to the present affairs of this world, by so much greater is the certainty of a future *judgment*.—*Wilkins. Natural Religion*, b. i. c. 11.

To pass over those concerning the Pope, his universal pastourship, *judgship* in controversies, power to call councils.
Barrow. Of the Pope's Supremacy.

One *judges* as the weather dictates, right
The Poem is at noon, and wrong at night,
Another *judges* by a surer gage,
An author's principles, or parentage.
Young. Love of Fame, Sat. 3.

When we give our assent to a mathematical axiom; or when, after perusing the demonstration of a theorem, we assent to the conclusion; or, in general, when we pronounce concerning the truth or falsity of any proposition, or the probability or improbability of any event, the power by which we are enabled to perceive what is true or false, probable or improbable, is called by logicians the faculty of *judgment*.
Stewart. Of the Human Mind, vol. ii. Prelim. Obs.

JU'DICABLE.
JU'DICATIVE.
JU'DICATORY, *adj.*
JU'DICATORY, *n.*
JU'DICATURE.
JUDI'CIAL, *n.*
JUDI'CIAL, *adj.*
JUDI'CIALLY.
JUDI'CIARY.
JUDI'CIOUS.
JUDI'CIOUSLY.
JUDI'CIOUSNESS.

See JUDGE. These words are immediately from the Lat. *Judicium, judicialis, judiciarius*; Fr. *Judiciel, judiciaire, judicieux*; It. *Giudicatorio, giudiciale, giudiciario, giudicioso*; Sp. *Judicial, juicioso*.

Judicable,—that can or may be *judged*.

Judicial,—of or pertaining to a *judge*, or to that over which a *judge* has power or authority.

Judicious,—able to *judge*; skilful, prudent, sagacious in *judgment*; forming a sound *judgment*; discerning, discriminating clearly.

It is to your condemnation, and to your ignomynie, that you doe exercise *iudiciall* among you.
Barnes. Workes, p. 209.

Oration *judiciall* is an earnest debating in open assemblie of some weightie matter before a *judge*.
Wilson. Arte of Rhetorique, p. 87.

Pride is soon discernable, but not easily *judicable*.
Bp. Taylor, vol. i. Ser. 5.

But, however, so long as that distinction remains, of sins unto death, and sins not unto death, there are a certain sort of sins which are remediable, and cognoscible, and *judicable*, and a power was dispensed to a distinct sort of persons, to remit or retain those sins.—*Id. Office Ministerial.*

He who had power to admonish, had also power to reject in an authoritative or *judicatory* way.
Bp. Hall. Cases of Conscience, Dec. 3. Case 5.

So that to have brought the king to condign punishment hath not broke the covenant; but it would have broke the covenant to have sav'd him from those *judicatories*, which both nations declar'd in that covenant to be supreme against any person whatsoever.—*Milton. Answer to Eikon Basilike.*

Give me a man that buyes a seat of *judicature*; I dare not trust him for not selling of justice.
Bp. Hall. The best Bargaine.

For seeing it is matter that satisfies the *judicial*, appear it in what habit it will, all these pretended proportions of words, howsoever placed, can be but words, and peradventure serve but to embroil our understanding, whilst seeking to please our ear we enthral our judgment.
Daniel. Defence of Rhyme.

Now when they were come before Appius *judicially*, upon his tribunall seate, the plaintife or challenger aforesaid declareth against her, and telleth a tale full well knowen to the judge himselfe, being the author and deviser of the whole matter and argument.—*Holland. Livius*, p. 117.

Let me add for the author, that our most *judicious* antiquary of the last age, John Leland, with reason and authority hath also for Brute argued strongly.
Drayton. Poly-Olbion, s. 1. *Selden. Illustrations.*

The cause of Æthiopian blackness and curled hair was long since *judiciously* fetcht from the disposition of soil, air, water, and singular operations of the heavens; with confutation of those which attribute it to the sun's distance.
Id. Ib.

Their constant topick was, the sad defection and corruption of the *judicatories* of the church, and they often proposed several expedients for purging it.
Burnet. Own Time, vol. i. b. i.

When the cardinal asked Bilney whether he had not taken the oath before not to preach or defend any of Luther's doctrines, he confessed he had done it, but not *judicially*, (*judicialiter* in the register.)—*Id. Hist. of Reformation*, b. i.

But to lay such a censure on a clergyman, as a suspension, without proof, in a *judiciary* proceeding, was contrary both to law and justice.—*Burnet. Own Time*, an. 1686.

This Prince [William I.] was rather made to surmount all dangers he encountered by brave actions and *judicious* councils, than either to invite or anticipate his misfortunes by distrust and vain apprehensions, which are but the distractions of weak and timorous minds.
Sir W. Temple. Introd. to the History of England.

His prognostications of the weather are taken out of Aratus, where we may see how *judiciously* he has picked out those that are most proper for his husbandman's observation.—*Addison. Essay on Virgil's Georgics.*

The parliaments were not wholly free from faction, I admit; but this evil was exterior and accidental, and not so much the vice of their constitution itself, as it must be in your new contrivance of sexennial elective *judicatories*.
Burke. On the French Revolution.

The original power of *judicature*, by the fundamental principles of society, is lodged in the society at large; but as it would be impracticable to render complete justice to every individual, by the people in their collective capacity, therefore every nation has committed that power to certain select magistrates, who with more ease and expedition can hear and determine complaints: and in England this authority has immemorially been exercised by the king or his substitutes.—*Blackstone. Commentaries*, b. i. c. 7.

In this distinct and separate existence of the *judicial* power in a peculiar body of men, nominated indeed, but not removeable at pleasure, by the crown, consists one main preservative of the public liberty, which cannot subsist long in any state, unless the administration of common justice be in some degree separated both from the legislative and also from the executive power.—*Id. Ib.*

Madame Dacier *judiciously* observes, "that eyes, in which there is the least degree of humidity, are uncommonly vivid and full of fire."—*Fawkes. Anacreon*, Ode 28. Note.

I return to the effects of ignorance and excessive credulity. Under this head we must place an easiness to receive reliques; the examination of which requires, in due proportion, *judiciousness* and precaution, as well as of miracles.
Jortin. Remarks on Ecclesiastical History.

JUG, *v.*
JUG, *n.*
JU'GGING, *n.*

Most probably formed from the sound of the note uttered by the nightingale.

And yet alwayes, in euery sigh and sobbe,
She shewed great skil, for times of vnisone,
Her *jug, jug, jug*, (in griefe) had such a grace.
Gascoigne. The Complaynt of Phylomene.

Some think that jugum is
The *jug*, she *jugleth* so,
But jugulator is the word
That doubleth all hir woe. *Id. Ib.*

Yet when they hear the questing spaniels gone,
They in the evening get together all,
With pretty *jugging*, and each other greet,
Glad as it were they once again should meet.
Drayton. The Miseries of Queen Margaret.

JUG. In A. S. *Ceac*, is a basin, pitcher, or other like vessel, (Somner.) And from *ceac*, Skinner is inclined to derive the English *jug*. Junius, from the A. S. *Juc-ian*, to yoke; to join, to add; because, perhaps, a *jug* contained the double of some smaller measure.

Let the glasse go round,
Let the quart pot sound,
Let each one do as he's done to;
Avant, ye that hug
The abominable *jug*,
'Mongst us *Heterodita sunto*.
Beaumont. Canto in the Praise of Sack.

And how does the confident sinner know, but the grace of God, which he has so often affronted and abused, may some time or other desert, and give him up to the sordid temptations of the *jug* and the bottle.—*South*, vol. i. Ser. 4.

Nay, why so monstrous? Is it told
How much the cyathus would hold?
You think perhaps it was a mug,
As round as any Ionian *jug*.
Byrom. Horace. Epistle to a Friend.

JU'GGLE, *v.*
JU'GGLE, *n.*
JU'GGLER.
JU'GGLING, *n.*

Fr. *Jougler*; It. *Giocolare*; Sp. *Jugar de manos*; Ger. *Gaucheln, jöcklen*; Dut. *Guichelen*, and *gochelen*; most probably from the *ge-wiglian*, to guile, to beguile. (See GUILE.) Somner interprets *wiglian*, to *juggle*, to use sorcery, to cast a mist before; and *ge-wiglung*, deceit, *jugling*. Junius also thinks *jugler* may be referred to *wiglen*, which Somner too interprets a *juggler*.

To guile, to cheat, to impose upon, to deceive, to delude; to practise delusion; to give a false colour or appearance to; and as the Spanish, *Jugar de manos*, to play with the hand, to play tricks with the hand.

Jogelour, (see the first quotation from Chaucer,)—in the "old Boke" from Leland written *Jocular*,—a character, as Warton observes, often confounded or made the same with the Minstrell, is in Low Lat. *Joculator*, or *Jogulator*; i. e. mimus, scurra, (Du Cange,) a mimick or buffoon; and is supposed to be derived from the Lat. *Jocus*. But there does not appear any sufficient reason for separating the mimus from the artist in legerdemain, or assigning a different origin to their names.

And thei sein sothliche. and so doth the Sarrasyns
That Jesus was bote a *iogelour*, a laper a monge the commune,
And a sophistre of sorcerie. *Piers Ploughman*, p. 302.

Tho mightest thou see these flutours,
Minstrales and eke *jogelours*
That well to sing did her paine.—*Chaucer. Rom. of the R.*

And sayd, He lieth, for it is rather like
An apparence ymade by som magike,
As *jogelours* plaien at this festes grete.
Id. The Squieres Tale, v. 10,534.

This is to sayn, to make illusion,
By swiche an apparence or *jogleries*
(I can no termes of astrologie)
That she and every wight should wene and say,
That of Bretaigne the rockes were away,
Or elles they were sonken under ground
Id. The Frankeleines Tale, v. 11,573

And where the right way is set before vs, and we of malice will not walk therin, God cannot but let the deuil play with vs, and *iuggle* our eyes to confirme vs in blindnesse.
Tyndall. Workes, p. 401.

Now who hath plaied a feater cast,
Since *tugling* first begonne?
In knitting of himselfe so fast,
Himselfe he hath vndoone.
Vncertaine Auctors. Of a New Married Student.

Why should we build, Castara, in the aire
Of fraile opinion? Why admire as faire,
What the weake faith of man give us for right?
The *jugling* world cheats but the weaker sight.
Habington. Castara, pt. ii.

Fulco resorted to one John of Raumpayne, a sothsayer, and *jocular*, and minstrelle, and made hym his spi to Morice at Whitington.—*Leland. Collectanea*, vol. i. p. 235.

Certes (said he) I meane me to disguize
In some strange habit, after vncouth wize,
Or like a pilgrim, or a lymiter,
Or like a gipsen, or a *juggeler*.
Spenser. Mother Hubberd's Tale.

You go about to pervert so sacred and so glorious a law, with your fallacies and *jugglings*.
Milton. Defence of the People of England.

For their images, some of them were brought to London, and were there, at St. Paul's Cross, in the sight of all the people, broken; that they might be fully convinced of the *juggling* impostures of the monks.
Burnet. History of the Reformation, an. 1538.

I think we may freely conclude that the notion of a God did not come from the Court, that it was not the invention of politicians, and a *jugle* of state to cozen the people into obedience.—*Tillotson*, vol. i. Ser. 1.

A *juggler* long through all the town,
Had rais'd his fortune and renown,
You'd think (so far his art transcends)
The devil at his fingers' ends. *Gay. The Juggler.*

The bishops after this time had the same apprehension of the danger into which religion was brought by the *jugglings* of the greatest part of the clergy, who retained their affections to the old superstition that those in King Edward's time had.—*Burnet. History of the Reformation*, an. 1559.

Or is he only the Punch of the Puppet-show, to speak as he is prompted by the chief *juggler* behind the curtain.
Junius, Let. 41.

JU'GULAR. Fr. *Veines jugulaires*. The two throat or neck veins.

Yet it was wondred by some how it was possible he [the Earl of Essex] should do it in the manner he was found, for the wound was so deepe and wide, that being cut thro' the gullet, wind-pipe, and both the *jugulars*, it reach'd to the very vertebræ of ye neck, so that the head held to it by a very little skin as it were.—*Evelyn. Mem.* vol. i. an. 1683.

JU'ICE, *n.*
JU'ICEFUL.
JU'ICELESS.
JU'ICY.

Fr. *Jus*; It. *Sugo*; Sp. *Xugo, jugo*, from the Lat. *Succus*, from *sug-ere*, to *suck*, that which we *suck*.

The moisture or liquor contained in plants, fruits; in vegetable and animal substances.

And tho she toke vnto his vse
Of herbes of all the best *juse*,
And poured it in to his wounde,
That made his veines full and sounde.—*Gower. Con. A.* b. v.

Hippocrates affyrmeth the fleshe of hartes and hyndes, to be of yll *iuyce*, harde of digestion and drye.
Sir T. Elyot. Castel of Helth, b. ii. c. 8.

For though like withered tree that wanteth *iuyce*,
Shee old and crooked were, yet now of late
As fresh and fragrant as the flowre-deluce
Shee was become, by change of her estate.
Spenser. Faerie Queene, b. iv. c. 1.

But I will haste, and from each bough and break,
Each plant and *juiciest* gourd will pluck such choice.
Milton. Paradise Lost, b. v.

Hydropic humours not discernable at first from a fair and *juicy* fleshiness of body.
Id. Animad. upon the Remonstrants' Defence.

Beside in Med'cine simples had that power,
That none need then the planetary hour
To help their working, they so *juiceful* were.
Drayton. Noah's Flood.

—— To her we owe,
The Indian weed, unknown to ancient times,
Nature's choice gift, whose acrimonious fume
Extracts superfluous *juices*, and refines
The blood distemper'd from its noxious salts.
J. Philips. Cider, b. i.

So does an ivy, green when old,
And sprouting in decay,
In *juiceless*, joyless arms infold,
A sapling young and gay.
Somerville. Canidia's Epithalamium.

If so, yet still I can assure our safety,
For as you fear my softness of complexion,
I'll stain it with the *juice* of dusky leaves,
Or yellow berries, which this various wood
From tree or shrub will yield me.—*Mason. Elfrida.*

Fat unctuous *juices* gorg'd the rank-fed root;
And plethories of sap produc'd no fruit.
Hence, where the life-supplying grain was spread,
The rav'nous dock upreare its miscreant head.
Harte. Christ's Parable of the Sower.

My *juicy* plums for thee forbear to grow,
For thee no flow'r unveil its charming dies.
Jago. The Goldfinches.

JU'LEP. Fr. *Julep*; It. *Giuleppe, giulebbe*; Sp. *Julepe*; Barb. Lat. *Julepus*; i. e. water sweetened and thickened with much sugar, (Skinner.) Cotgrave and Holland (with little difference of arrangement) call it—

A drink made either of distilled waters and syrops mixed together, or of a decoction sweetened with honey or sugar, or else mingled with syrops, and ministered commonly as a preparative to open the passage of the inward parts, and to fit the humours for a purgation. Milton applies it to—

A pleasant, and, at the same time, exhilarating drink.

A drink made of thyme, with honey and vinegre, in manner of a *julep* or syrup, cureth the greefe of the midriffe and precordiall parts neare unto the heart.
Holland. Plinie, b. xxi. c. 21.

Leo. How stands the enemy?
Lieu. Even cool enough too:
For to say truth he has been shrewdly heated,
The gentleman no doubt will fall to his *julips*.
Beaum. & Fletch. Humorous Lieutenant, Act ii. sc. 2.

And first behold this cordial *julep* here,
That flames, and dances in his crystal bounds,
With spirits of balm, and fragrant syrups mix'd.
Milton. Comus.

JU'LY. See the quotation from Holland.
July-flower,—see GILLIFLOWER.

—— Er that daies eighte
Were passed of the mouth of *Juil*, befill.
Chaucer. The Marchantes Tale, v. 10,008.

Cæsar, the Dictator, was borne at Rome (when Caius Martius and Lucius Valerius Flaccus were Consuls) vpon the fourth day before the Ides of Quintilis, which moneth, after his death, was by virtue of the Law Antonia called for that cause, *Julie*.
Holland. Suetonius, Sup. to the Beginning of C. J. Cæsar.

The *July-flower* declares his gentleness.
Drayton. Pastorals, Ecl. 9.

JU'MBLE, *v.* }
JU'MBLE, *n.* }
JU'MBLING, *n.* } Perhaps from the Fr. *Combler*, (Lat. *Cumulare*,) to heap up, to throw up in a heap or mass; or rather a dim. of *jump*. Chaucer writes *jombre*, and Sir T. More—*jumper*: the one equivalent to *jumble*; the other, to *jump*:—consequentially,—

To toss, throw or shake up together—in a (confused) heap; to mingle or confound together.

Ne *iombre* eke no discordant thing yfere.
Chaucer. Troilus, b. ii.

Sumtimes, to vaunte his arte,
A boysterouse basse he bounsed out,
And *iumbled* on his stringes.—*Drant*, b. i. Sat. 3.

Now the reereward had no roume left them toward the land: and thus whiles they hastily were *jumbled* together, the fight by that time was begun in the right wing against Annibal.—*Holland. Livie*, p. 957.

Had the world been coagmented from that supposed fortuitous *jumble*; this hypothesis had been tolerable.
Glanvill. Vanity of Dogmatizing, c. 18.

So that the grubs therein that bred,
Hearing such turmoil over head,
Thought surely they had all been dead,
So fearful was the *jumbling*. *Drayton. Nymphidia.*

The coach *jumbled* us insensibly into some sort of a familiarity, and we had not moved above two miles, when the widow asked the captain what success he had in his recruiting?—*Spectator*, No. 132.

When bent upon some smart lampoon,
Will toss and turn your brain till noon;
Which, in its *jumblings* round the skull,
Dilates and makes the vessel full.
Swift. A Panegyric on the Dean.

The Macaronian is a kind of burlesque poetry, consisting of a *jumble* of words of different languages, with words of the vulgar tongue latinized, and Latin words modernized.
Cambridge. The Scribleriad, b. ii. Note.

JUMP, *v.* }
JUMP, *n.* }
JUMP, *ad.* }
JU'MPER, *v.* }
JU'MPER, *n.* }
JU'MPINGLY. } Dut. and Ger. *Gumpen*, saltare, exilire, and in Sw. *Gump*, nates, clunes; *Gumpa*, cursitare, nates jactando. Skinner suggests *Gup*, (without the *m*,) from *go-up*.

A *jump* is performed by first depressing the haunches, and bending the knees and ancle-bones, and then springing upwards by the reaction of the bended joints.

To *jump*, (met.)—to come or go at a *jump*, i. e. suddenly, hastily, without seeing the ground to alight upon, at a risk or venture; and thus, consequentially, to risk, to venture.

To *jump* together,—to concur, to coincide; to fall in with.

Againe nũber so the letters in this worde *ecclesia romana*, *Ecclesia Italica*, that is the Italian Churche, and ye shall finde it also make iump six hundred sixty sixe.
Bale. Pageant of Popes, by Studley, fol. 43.

Let vs yet further see how his diffinicion of the churche and hys heresies, wil *iumper* and agree togethet among themselfe.—*Sir T. More. Workes*, p. 613.

If thou wouldest turne things faythfullye
And do not imitate
So *iumpingly*, so precyselie
And step for step so strayte.
Drant. Horace. Arte of Poetrye.

Then they called a counsell, where they *jumped* with one generall accord in this opinion.—*Holland. Livie*, p. 873.

—— That preferre
A noble life before a long, and wish
To *iumpe* a body with a dangerous physicke,
That's sure of death without it.
Shakespeare. Coriolanus, Act iii. sc. 1.

—— And how farre at a view
A man into the purple sea, may from a hill descrie;
So farre a high-neighing horse of heaven, at every *iumpe* would flie. *Chapman. Homer. Iliad*, b. v.

—— Do not exceede
The prescript of this scroule: our fortune lyes
Vpon this *iumpe*.—*Shakes. Antony & Cleop.* Act iv. sc. 8.

He would usually say, That he did much admire, men should quarrel and kill themselves for the honour of a *jump* or precedency, or some such like toy: but never so much as mind the striving for to attain unto the highest pitch of vertue.—*North. Plutarch*, p. 8.

But since so *iumpe* vpon this bloodie question,
You from the Polake warres, and you from England
Are heere arriued. *Shakespeare. Hamlet*, Act i. sc. 1.

—— He set her on
My selfe, awhile, to draw the Moor apart,
And bring him *iumpe*, when he may Cassio finde
Soliciting his wife. *Id. Othello*, Act ii. sc. 3.

Here the Popes are pleased to juggle, as the fellow used to do, who bragged how far he could *jump* at Rhodes, where he knew no man had seen him.
Brerint. Saul & Samuel, c. 10.

No indulgence can reprive from any punishments that we can see, only that one which we see not, the being tormented in purgatory for sins which God hath forgiven; and there only my *jumpers* can work wonders, and their indulgences are worth gold.—*Id. Ib.*

The fiddlers strike up the fandango. In an instant, as if roused from the slumbers of inchantment by the magic touch of a fairy's wand, every body started up, and the whole of the house resounded with the uproar of clapping of hands, footing, *jumping*, and snapping of fingers
Swinburne. Spain, Let. 29.

JU'NCATE, or JU'NKET, *n.* & *v.* JU'NKETING, *n.* } It. *Giuncata*; Fr. *Jonchée*; milk or cream-cheese, so called because carried intra viminea *juncea*. (It. *Giunco*; Fr. *Jonc*, a rush.) Menage. Quia in *junceis* calathis circumfertur, (Skinner.) Cotgrave calls it a green cheese, or fresh cheese made of milk without any rennet, and served in a frail of *green rushes*. It. *Felciata*, is also a name given to a kind of cheese served in the leaves of the *fern*, (*felce*.)

To go a *juncating*, in some parts of England, is still merely to go and partake of a *juncate*. The word is extended to any delicacy or feasting; to a festive entertainment. And to *junket*,—

To feast, or treat with a feast.

If thou wilt permit the knackes and *junkets* of the rhetoricians, the royall dyshes of the philosophers, & the vsuauerye potage of the pharisels to be serued in, then shal it be leopardye, lest the bread of the Ghospell sauer not
Udal. Marke, c. 8.

Their banquettes they renew, and *ionkets* courses after meats. *Phaer. Virgill. Æneidos*, b. viii.

Goe straighte, and take with thee, to witnesse it,
Sixe of thy followes of the best array,
And beare with you both wines and *iuncates* fit,
And bid him eate.—*Spenser. Faerie Queene*, b. v. c. 4.

But still in pleasure sitting with excess,
His savory *junkets* tasted with delight,
Ne'er can that glutton appetite suppress,
Where ev'ry dish invites a liqu'rish sight.
Drayton. The Barons' Wars, b. vi.

As touching all other dates, they seeme to be the common and vulgar sort, simply called dates: and yet both the Syrians and King Juba hold them for *junkets* and banketting dishes.—*Holland. Plinie*, b. xiii. c. 4.

We shall be put to it perforce, to drink round in our turn, and to answer every one's challenge, to reserve (I say) a place in our bodies, both for meats, and also for fine cates and *junketting* dishes.—*Id. Plutarch*, p. 501.

You can *junket* together at nights upon your own proz, when the rest of the house are a-bed; and have it in your power to make every fellow-servant your friend.
Swift. Directions to Servants.

He had the gallantry to tell me, that at a late *junket* which he was invited to, the motion being made, and the question being put, 'twas by maid, wife and widow resolv'd, *nemine contradicente*, that a young sprightly journeyman is absolutely necessary in their way of business.
Spectator, No. 298.

The neighbours have told me, that in my absence our maid has let in the spruce servants in the neighbourhood to *junketings*, while my girl played and romped even in the street.—*Id.* No. 466.

The apostle would have no revelling or *junketting* upon the altar, which had been used, and by that use consecrated to the celebration of a more spiritual and divine repast.
South, vol. i. Ser. 7.

JU'NCTION. } See JOIN.
JU'NCTURE. }

JU'NE. Fr. *Juin*; It. *Giugno*; Sp. *Junio*; Lat. *Junius*. Vossius produces three etymologies, giving the preference to no one of the three; first, (from Varro) a *junioribus*; secondly, a *Junone*; and thirdly, a *jungendo*.

At length hee [King John] appointed to meete with the barons in a meddowe betwixt Staines and Windsore, which appointment hee obserued, and there graunted the liberties, without anie difficultie, the charter whereof is dated Giuen by our hand in Runningmede, betwixt Staines and Windsore, the 16. of *June*, the 17. of our raigne, vnto which all the whole realme was sworne.—*Stowe. K. John*, an. 1215.

JU'NIOR, *n.* } Lat. *Junior*, contracted from
JU'NIOR, *adj.* } *juvenior*, the comparative of *juvenis*, young.

Not one of them, but he thinketh himself to haue had a great iniurie dooen vnto him, if he goe on the lefte haud of an other y^t semeth to be his *iunior* or inferiour.
Udal. Luke, c. 14.

Yet do they afford our *junior* capacities a frequent occasion of error, setting impressions in our tender memories which our advanced judgements generally neglect to expunge.—*Brown. Vulgar Errours*, b. i. c. 9.

If there's such pow'r in *junior* wines,
To make one venture upon lines,
What could Canary do? *Brome. On Claret.*

The fools, my *juniors* by a year,
Are tortur'd with suspence and fear;
Who wisely thought my age a screen,
When death approach'd to stand between:
The screen remov'd, their hearts are trembling;
They mourn for me without dissembling.
On the Death of Swift.

JU'NIPER. Fr. *Genèvre*; It. *Ginebro*; Sp. *Enebro*; Lat. *Juniperus*, from *junior*, and *parere*, to bring forth, (Vossius;) "because as his first berries be ripe, it *bringeth forth* younger and *junior* berries to them," (Minshew.)

Sweet is the *juniper*, but sharpe his bough.
Spenser, Son. 26.

And with glasse stills, and sticks of *juniper*,
Raise the black spright that burnes not with the fire.
Bp. Hall, b. iii. Sat. 4.

They cut vp nettles by the bushes and ye *iuniper* rootes [was] their meate.—*Bible*, 1583. *Job*, xxx. 4.

Cor. Our woods with *juniper* and chesnuts crown'd,
With falling fruit and berries paint the ground;
And lavish Nature laughs, and strows her stores around.
Dryden, Past. 7.

——— And where low-tufted broom,
Or box, or berry'd *juniper* arise.—*Dyer. The Fleece*, b. i.

JUNK. Sp. *Junco*; It. *Giunco*. A large ship of burden, of common use in the Indies. Unless, (says Skinner,) which is very probable, the word be of Indian origin, I should derive it, with Minshew, either from the Lat. *Juncus*, because this ship resembles a *rush*, (longâ caudâ *juncum* æmulatur,) or—a *jungendo*.

China also, and the great Atlantis, (that you call America,) which have now but *junks* and canoas, abounded then in tall ships.—*Bacon. New Atlantis.*

JUNK. Perhaps from the preceding *junk*; applied to,—

A piece of some length and thickness.

The word is commonly used by shipwrights to express remnants of cables *cut into small pieces*, which, after having been untwisted, are applied to various uses, for mats, calking ships, &c.

The stem is knotty, and, being cut into small *junks* and planted, young sprouts shoot up from each knob.
Grainger. The Sugar Cane, b. i. Note.

——— What of the cane
Remains, and much the largest part remains
Cut into *junks* a yard in length, and tied
In small light bundles. *Id. Ib.* b. iii.

JU'NTO, or JU'NCTO. } Sp. *Junto*, from the Lat. *Junctus*, joined.

A band or knot of people; a combination or confederacy.

And these to be set on by plot and consultation with a *junto* of clergymen and licensers.—*Milton. Colasterion.*

Here it was worth observing with what resignation the *juncto* lords (as they were then called) were submitted to by their adherents and followers.
Swift. History of the last Four Years of Q. Anne.

No, one brazen wall, one diocesan bishop, will better defend this enclosed garden of the church, than a *juncto* of five hundred shrubs, than all the quicksets of Geneva, and all the thorns and brambles of presbytery.
South, vol. vii. Ser. 4.

The puzzling sons of party next appear'd,
In dark cabals and mighty *juntos* met;
And now they whisper'd close, now shrugging rear'd
Th' important shoulder: then, as if to get
New light, their twinkling eyes were inward set.
Thomson. Castle of Indolence, c. 1.

IVORY, *n.* } Fr. *Ivoire*; It. *Avorio*; Lat.
IVORY, *adj.* } *Ebur*, from *barrus*, an elephant, so called from *βαρ-υς*, heavy, ob *gravitatem*, on account of its great *weight*.

The tooth of the elephant.

For *ivory-black*, see the quotation from Boyle.

His felaw had a staf tipped with horn,
A pair of tables all of *ivory*.
Chaucer. The Sompnoures Tale, v. 7324.

And with a roset youth his eies and countnaunce ouercheard,
And white as burnisht *iuery* fine his neck and hands appear'd. *Phaer. Virgill. Æneidos*, b. i.

The doubtfull maid, seeing her selfe descryde,
Was all abasht, and her pure *ivory*
Into a cleare carnation sud'daine dyde.
Spenser. Faerie Queene, b. iii. c. 3.

He, back returning by the *yuorie-dore*,
Remounted vp as light as cheerfull larke,
And on his little wings the dreame he bore
In haste vnto his lord, where he him left afore
Id. Ib. b. i. c. 1.

Yet may our eminent painters count that black, which they call *ivory-black*, the perfectest that has been hitherto employed in their art. And this sable may be made of *ivory*, without addition, only by burning it awhile in a close pot.
Boyle. Works, vol. iii. p. 457.

As pliant hands in shapes refin'd
Rich *iv'ry* carve and smooth,
His laws thus mould each ductile mind,
And every passion sooth.
Jones. A Turkish Ode. Of Mesiki.

JUR, *v.* } i. e. to *jar*, (qv.)
JUR, *n.* } To strike harshly against.

Crabs, when they be affraid, will recule backward as fast as they went forward. They will fight one with another, and then yee shall see them *jurre* and butt with their hornes [*adversis cornibus incursantes*] like rammes.
Holland. Plinie. b ix. c. 30.

By that time that the multitude ran thither in great numbers, and presented themselves readie to defend, the ramme was *jurring* also at the other part.—*Id. Livius*, p. 963.

And so [they] held it fast, that by returning backe againe it should not gather new strength, nor be able with thick *jurres* and pushes [*densis assultibus*] forcibly to strike the walls to any purpose.—*Id. Ammianus*, p. 161.

JURA'TE. Lat. *Jurare*, *juratum*, to swear.

Any one sworn, (sc.) to give evidence, to administer justice, &c.

O mercyfull God, how manye men be in this realme, whiche be horryble swerers, and commune *iurates* periured.
Sir T. Elyot. The Governour, b. iii. c. 7.

Opyn your gates, we commaunde you in the name of the kyng: the watchmen sayde, Sirs, the kayes be within the towne with the *iurates*
Berners. Froissart. Cronycle, vol. i. c. 194.

As one [commission] for Jersey, to Helier de Carteret, John Clark, Clement Lemprier, Esqrs. &c.; Laurence Hampton, *jurats*.—*Strype. Memorials. Edw. VI.* an. 1551.

JURI'DICAL. } Fr. *Juridique*; It. and Sp. *Juridico*; Lat. *Juridicus*, *juridicialis*; *jus*, *juris*, and *dicere*, to declare the law, to administer justice.
JURI'DICALLY.
JURISDI'CTION.
JURISDI'CTIVE.
JURISPRU'DENCE.
JURISPRU'DENT.
JU'RIST.

Of or pertaining to the administration of the law; to courts of law or justice.

Jurisdiction, Fr.—authority or power to administer justice, and execute the laws.

Jurisprudence, Fr.—the skill or knowledge of laws.

Than had he thurgh his *jurisdiction*
Power to don on hem correction.
Chaucer. The Freres Tale, v. 6902.

The wisest and best learned haue agreed vpon three [issues] only and no lesse, the which are these following.

The state. { 1. Coniecturall. 2. Legall. 3. *Juridicall*.

Wilson. Arte of Rhetorique, p. 90.

He made Decius Brutus a noble yong gentilman admyrall of his nauie and of the French fleete whiche he had assembled from amonge the Pictones & Santones, and the rest of the nations under the Romane *iurisdiction*.
Goldinge. Cæsar, fol. 72.

That which sounds as a deniall in the accused, is nothing else but a professed referring himself to a *juridicall* trial of that fact, which he is not bound to confess.
Bp. Hall. Cases of Conscience, Dec. 2. c. 8.

And if the censor, in his moral episcopacy, being to judge most in matters not answerable by writ or action, could not use an instrument so gross and bodily as *jurisdiction* is, how can the minister of the Gospel manage the corpulent and secular trial of bill and process in things merely spiritual? Or could that Roman office, without this *juridical* sword or saw, strike such a reverence of itself into the most undaunted hearts, as with one single dash of ignominy to put all the senate and knighthood of Rome into a tremble?
Milton. The Reason of Church Government, b. ii. c. 3.

To interpose a *jurisdictive* power over the inward and irremediable disposition of man, to command love and sympathy, to forbid dislike against the guiltless instinct of Nature, is not within the province of any law to reach, and were indeed an uncommodious rudeness, not a just power.
Id. Doctrine and Discipline of Divorce, b. ii. c. 21.

This person [John Jones] being entred and settled in a *jurist's* place, he applied himself to the study of the civil law.—*Wood. Athenæ Oxon*, vol. i.

A family seems to become a little kingdom, and a kingdom to be but a great family. Nor is it unlikely that this paternal *jurisdiction* in its successions, and with the help of accidents, may have branched out into the several heads of government commonly received in the schools.
Sir W. Temple. On the Orig. and Nature of Government.

The archbishops, bishops, and the rest of the clergy, were a sort of state apart, within the state itself, having a *jurisdiction* independent (as they pretended, and were usually allowed in that age) upon the secular power.
Id. An Introd. to the History of England.

The body corporate of the kingdom; in *juridical* construction, never dies.
Burke. Appeal from the New to the Old Whigs.

But the members of this court [of judicature] being themselves, like others, obnoctious to justice; and it being unsuitable to their dignity to come *juridically* before their inferiors; it was thought most agreeable to equity, that they should be tried by their peers, in their own court.
Warburton. Alliance between Church and State, b. ii. c. 3.

But at present, by the long uniform usage of many ages, our kings have delegated their whole *judicial* power to the judges of their several courts; which are the grand depositaries of the fundamental laws of the kingdom, and have gained a known and stated *jurisdiction*, regulated by certain and established rules, which the crown itself cannot now alter but by act of Parliament.
Blackstone. Commentaries, b. i. c. 7.

All this body of old conventions, composing the vast and voluminous collection called the corps diplomatique, forms the code or statute law, as the methodized reasonings of the great publicists and *jurists* form the digests and *jurisprudence* of the Christian world.
Burke. On a Regicide Peace, Let. 2.

Adieu! I [West] am going to my tutor's lectures on one Puffendorff, a very *jurisprudent* author as you shall read on a summer's day.—*Gray. Works*, vol. i. Let. 11.

It has ever been the method of publick *jurists* to draw a great part of the analogies on which they form the law of nations, from the principles of law which prevail in civil community.—*Burke. On a Regicide Peace*, Let. 1.

The university of Oxford has for more than a century so thoroughly seen, that in her statutes she appoints, that one of the three questions to be annually discussed at the act by the *jurist-inceptors* shall relate to the common law.
Blackstone. Commentaries, Introd. s. 1.

JU'ROR. } *Juror*,—from *jurare*, to swear, one who swears; *jury*, (Fr. *Jurée*,)
JU'RY. } —the collective body of *jurors*.
JU'RYMAN. }

[First Cayphas playes the priest, and Herode sits as king,
Pylate the judge, Judas the *jurour* verdict in doth bring.
Gascoigne. Flowers. Memories.

For in good faith I neuer saw the daye yet, but that I durst as wel trust ye truth of one iudge as of two *iuries*.
Sir T. More. Workes, p. 988.

Then, gentle *jurors*, good men, and elect,
As you your safeties carefully respect,
If Love's sweet music, and his blissful cheer,
E'er touch'd your hearts, or mollify'd your ear,
Tender the case, and evermore the wed
Shall praise your conscience both at board and bed.
Drayton. The Owl.

Yong men must liue, you are grand *iurers*, are ye? Wee'l *iure* ye ifaith.—*Shakes.* 1 *Pt. Hen. IV.* Act ii. sc. 2.

Therefore a *juris* was impanel'd straight,
T' enquire of them, whether by force or sleight,
Or their owne guilt, they were away conuaid.
Spenser. Faerie Queene, b. vi. c. 7.

To. And they haue beene grand *iurie* men, since before Noah was a saylor.—*Shakes. Twelfth Night*, Act iii. sc. 2.

It is probable, these twelve men judged all cases upon evidence of matter of fact, and then gave their sentence, and appointed penalties according to what they esteemed most agreeable to justice and equity, so as the twelve men were at first both *jurors* and judges.
Sir W. Temple. An Introd. to the History of England.

It is true, the terms of *jury* and verdict were introduced by the Normans, with many others in the style and practice of our laws; but the trials by twelve men, with that essential circumstance of their unanimous agreement, was not only used among the Saxons and Normans, but is known to

be as ancient in Sweden, as any records or traditions of that kingdom, which was the first seat of the Gothic dominions in the North West parts of Europe, and it still remains in some provinces of that country.

Sir W. Temple. An Introd. to the History of England.

A celebrated French writer, who concludes, that because Rome, Sparta, and Carthage have lost their liberties, therefore those of England in time must perish, should have recollected that Rome, Sparta, and Carthage, at the time when their liberties were lost, were strangers to the trial by *jury*.—*Blackstone. Commentaries*, b. iii. c. 23.

Here therefore a competent number of sensible and upright *jurymen*, chosen by lot from among those of the middle rank, will be found the best investigators of truth, and the surest guardians of public justice.—*Id. Ib.*

JUST, *adj.*
JUST, *ad.*
JU'STICE.
JU'STICER.
JUSTI'CIARY.
JU'STIFY, *v.*
JU'STIFIABLE.
JU'STIFIABLENESS.
JU'STIFIABLY.
JUSTIFICA'TION.
JU'STIFIER.
JU'STIFYING, *n.*
JU'STLY.
JU'STNESS.

Fr. *Juste*; It. *Giusto*; Sp. *Justo*; Lat. *Justus*, which Vossius derives from *jus*, and Tooke from *jub-ere, jussus*, to command. *Justum, just*,—

Commanded, (sc.) by the laws of God; by the laws of human authorities acting in conformity to those of God, as manifested in the nature of man. And, consequentially,—our notions of *just* depending upon our interpretation of those laws;—

A *just* man is one who acts, in a manner,—and a *just* action that, which is—

Obedient and conformable (in the words of Hooker, b. i. s. 16,) to "the Law, which He [God] hath made for His creatures to keepe; the Law whereunto by the light of reason men finde themselues bound in that they are men; the Law which they make by composition for multitudes and politique societies of men to be guided by; the Law which belongeth vnto each nation; the Law that concerneth the fellowship of all; and lastly, the Law which God Himselfe hath supernaturally revealed." It is equivalent, in common speech, to—

Equitable, honest, righteous, upright, fair, virtuous, incorrupt.

Any thing may be said to be *just*, which is conformable to or consistent with established enactment or usage; proportionate or adapted to usual standard; and, thus, regular, proportionate, accurate, exact.

Justice, justicer, justiciary,—one who administers or is appointed to administer *justice*, law.

To *justify*, (*juste fieri*,)—to be or become or cause to be *just*; to do or cause to do *justly*; to free or clear, or absolve from *injustice*,—from charged or imputed *injustice*, wrong, guilt, sin; to affirm, prove or shew to be *just*; to vindicate.

Pilatus he sende thider, here *justise* to be there,
Forto holde hem harde y now, as heo wel worthi were.
R. Gloucester, p. 64.

Therfor was the dome gyuen thorgh the *justise*,
To exile the erle Godwyn, his sonnes & alle hise.
R. Brunne, p. 58.

Thider bihoued him nede, to set that lond in pes,
For foles haf no drede, that long is *justiseles*.—*Id.* p. 215.

And thenne he coreth the kyng and all the kynges *justices*
Suche lawes to lere, laborers to greve.
Piers Ploughman, p. 145.

And he schal go bifore him in the spiryte and vertu of Helye: and he schal turne the hertis of the fadris to the sonis, and men out of bileeve to the prudence of *just* men, to make redy a perfyt puple to the Lord.—*Wiclif. Luke*, c. 1.

And he shall go before him in the spirit & power of Helias, to tourne the hertes of ye fathers to the children, and the vnbeleuers to ye wysedome of ye *iuste* mē: to make ye people redy for ye Lorde.—*Bible*, 1551. *Ib.*

Lyue sobrell and *justli* and piteuousli in this world, abidynge the blessid hope and the comyng of the glorie of the great God and of our Sauyour Iesu Crist.
Wiclif. Tyte, c. 2.

And if this be herd of the *justise*, we schulen counseyle him and make you siker.—*Id. Matthew*, c. 28.

For of thi wordis thou schalt be *justified*: and of thi wordis thou schalt be dampued.—*Id. Ib.* c. 12.

For by thy wordes thou shalt be *justifyed*: and by thy wordes thou shalte be condemned.—*Bible*, 1551. *Ib.*

To whiche it schal be arettid that bileuen in him that reside oure Lord Ihesu Crist fro deeth, which was bitaken for oure synnes & roos aghen for oure *justifying*.
Wiclif. Rom. c. 4.

To whome it shall be counted for ryghteousnes, so we beleue on hym that raysed vp Jesus our Lord from death, whiche was deliuered for oure synnes, and rose agayne for to *iustifye* vs.—*Bible*, 1551. *Ib.*

Discrete he was, and of gret reverence:
He semed swiche, his wordes were so wise,
Justice he was ful often in assise,
By patent, and by pleine commission.
Chaucer. The Prologue, v. 327.

The high God of his *iustice*,
The like foule horrible vice,
Of homicide he hath forbede
By Moyses, as it was bede. *Gower. Con. A.* b. iii.

Of Jupiter thus I fynde ywrite,
How whilom that he would wite
Vpon the pleintes, whiche he herde
Amonge the men, howe that it stode,
As of her wronge condicion
To do *iustificacion*. *Id. Ib.* b. ii.

This *iusticiary* was so feared, that all rebellion was banished and sedicion suppressed.—*Holl. Hen. V.* an. 10.

First, brethren, you must graunt, that we haue a Christ or no Christ: a Redemer or no Redemer: a *iustifier* or no *iustifier*.—*Fryth. Workes*, p. 16.

Was dwelling in this sheere
A man of worthie fame.
A *justicer* for his desart,
Tregonwell was his name.
Turbervile. On the Death of Sir J. Tregonwell.

Yet that we never shall forget to love
Our Maker, and obey him whose command
Single, is yet so *just*, my constant thoughts
Assur'd me, and still assure. *Milton. Par. Lost*, b. v.

For strength from truth divided and from *just*,
Illaudable, nought merits but dispraise
And ignominie. *Id. Ib.* b. vi.

And *just* in time thou com'st to have a view
Of his great power. *Id. Paradise Regained*, b. iii.

Direct against which open'd from beneath,
Just o're the blissful seat of Paradise,
A passage down to the Earth.—*Id. Paradise Lost*, b. iii.

Who so vpon himselfe will take the skill
True *justice* vnto people to dispise,
Had need of mighty hands for to fulfill
That, which he doth with righteous doome decide,
And for to maister wrong and pursuant pride.
Spenser. Faerie Queene, b. v. c. 4.

The place of *justice* is an hallowed place; and therefore, not only the bench, but the foot-pace, and precincts, and purprise thereof, ought to be preserved without scandall and corruption.—*Bacon. Ess. Of Judicature*

To those shires he constituted *justices* and sheriffs, called gerefas and shyregerefas, the office of those two being before confounded in *vice domini*, i. e. lieutenants.
Drayton. Poly-Olbion, s. 11. *Selden. Illustrations.*

Besides, the now ripe wrath (deferr'd till now
Of that sure and unfailing *justicer*,
That never suffers wrong so long to grow,
And to incorporate with right so far.
Daniel. Civil Wars, b. v.

When the people heard Aristides answer, they willed Themistocles to let his device alone, whatsoever it were: so great *justicers* were the Athenians, and so much did they trust Aristides' wisdom and equity besides.
North. Plutarch, p. 284.

From this beginning having run through many degrees of honours, he mounted up to this dignitie of prefecture, or *justiceship*.—*Holland. Ammianus*, p. 51.

O Saviour, the glittering palaces of proud *justiciaries* are not for thee; thou lovest the lowly and ragged cottage of a contrite heart.—*Bp. Hall. Cont. Zacchæus.*

Should but the king his *justice-hood* employ,
In setting forth of such a solemn toy,
How would he firk, like Adam Overdo,
Up and about.—*B. Jonson. Expostulat. with Inigo Jones.*

'Tis strange those times which brought such hands for blood,
Had not bred tongues to make good any side;
And that no prostituted conscience stood,
Any injustice to have *justify'd*.
Daniel. Civil Wars, b. vii.

To shewe at this time his righteousneese, that he might be *iust*, and a *iustifier* of him which is of the faith of Jesus.
Bible, 1583. *Rom.* iii. 26.

And pettish Jonas, after he had beene cooled in the belly of the whale, and the sea, yet will be bearing God downe in an argument to the *justifying* of his idle choler,—I doe well to be angry to the death.—*Bp. Hall. The Great Impostor.*

It is *justifiable* by Cæsar, that they used to shave all except their head and upper lip, and wore very long hair; but in their old coins I see no such thing warranted.
Drayton. Poly-Olbion, s. 8. *Selden. Illustrations.*

First, our posit on is only affirmative implying the *justifiableness* and holyness of an episcopal calling, without any further implication.—*Bp Hall. Humble Remonstrance.*

You bring the confessions of the French and Dutch churches, averring the truth and *justifiableness* of their own government.—*Id. Def. of the Humble Remonstrance.*

For liberty of franke speech, being a part of *justification* and defence in law, is allowed to use great words for peace.
Holland. Plutarch, p. 250.

We may not thinke the *justnesse* of each acte
Such, and no other than euent doth form it,
Nor once detect the courage of our minds
Shakespeare. Troil. & Cres. Act ii. sc 2.

Would it become a *just* governor to permit his rebellious subjects, those who contemn his laws, to persecute such as were obedient to him, with a kind of scorn and violence, stripes, imprisonments, torments, and death itself, and that for this very reason, because they were willing to do their duties, and to observe the laws? Would it be a reasonable excuse for such a ruler to say, that one of these had received sufficient punishment in the very commission of such crimes; and that the other had a sufficient reward, both of doing his duty, and in his suffering for it? what could be more inconsistent with the rules of *justice*, and the wise ends of government.—*Wilkins. Nat. Rel.* b. i. c. 2

We act by fits and starts, like drowning men,
But *just* peep up, and then pop down again
Dryden. An Epilogue for the King's House.

It was thought necessary to make him repeat his confession in a court of judicature: so he was brought into the *justiciary* court, upon an indictment for the crime, to which it was expected he should plead guilty.
Strype. Memorials. King Charles, an. 1678.

So that, instrumentality, with some, in the business of *justification*, attributes to one single act of credence is by this ascribed to the whole aggregate series of Gospel obedience, as being that which gives us a title to a perfect righteousness without us, by which alone we stand *justified* before God.—*South*, vol. iii. Ser. 4.

It is evident, that no man amongst us can *justifiably* plead weakness of conscience in that sense, in which their consciences are weak, whom St. Paul deals with either in that Epistle of his to the Romans, or in this, to the Corinthians.
Id. Ib. Ser. 2.

He said, that there were none of them but had been guilty of telling lies at some time or other, or else they were not men, but *justifiers* of themselves and hypocrites, and so flung away to the alehouse, his common retreat.
Strype. Life of Parker, an. 1566.

'Tis not the truth of an assertion, but the skill of the disputant that keeps off a battle; not the *justness* of a cause, but the valour of the soldiers that must win the field.
South, vol. i. Ser. 4.

Many of the poets to describe the execution which is done by this passion, represent the fair sex as basilisks that destroy with their eyes, but I think Mr. Cowley has with greater *justness* of thought compared a beautiful woman to a porcupine, that sends an arrow from every part.
Spectator, No. 377.

It appears to me highly improper to say, that God has a *right*, as it is also to say, that God is *just*. For nothing is *ordered*, directed, or commanded concerning God.
Tooke. Div. of Purley, pt. ii. c. 1

How Proserpine lately was chuckling to think
She had *just* caught you napping on Phlegethon's brink
Cambridge. To Owen Humphrey, Esq.

Justice is twofold, namely general or strict *justice*, which consists in observing the laws, and the aim of which is public good, and particular *justice* or equity, which aims at the good of individuals, and is then observed, when one obtains no more good, and suffers no more evil, than is agreeable to humanity and common sense.
Beattie. Moral Science, pt. ii. c. 2

His [Stephen] brother had been made Bishop of Winchester, and by a grant at the peace of his chief adherents, the king (Henry I.) gave him an opportunity of becoming one of the richest subjects in Europe, and of extending an unlimited influence over the clergy and people.
Burke. Abridgement of English History, b. iii. c. 3.

Isaias speaks of times when miracles should be performed, and of a person who should open the eyes of the blind, and cause the lame to walk, and heal the diseased; which when Christ performed, he might *justly* affirm that he was the person promised by the prophet.
Jortin. Remarks on Ecclesiastical History.

JUST, or JOUST, *v.* JUST, *n.* JOU'STER. JOU'STING, *n.*

Fr. *Jouster*; It. *Giostrare*; Sp. *Justar*. Junius derives from *Justle*, (qv.) Skinner from Lat. *Justa*, as applied to funeral rites; because the combats of the gladiators were exhibited at the performance of those rites; of the same opinion is Menage,—*justa munera*, i. e. *funebria*, quæ mortuis debita solvuntur. Others from the prep. *Juxta*. Salmasius,—from the more modern Gr. Ζωστρα, from the ancient Δωστρα; and this from the verb

Αιωθ-ειν, to thrust or push down, to cast down. The opinion of Menage and Skinner has simplicity and directness to recommend it; and to *joust* will signify,—

To take a part in *ordered* or *appointed* combats; to engage or fight at such combats, at tilt or tournament.

For ther nas so god knygt non nower a beute France,
That in *jousten* scholde at sitte the dynt of ys lance,
That he ne schulde a doun other ys hors other bothe anon,
Other the lance schulde breke in peces mony on.
R. Gloucester, p. 137.

To *iusten* in Jerlm. he iacede away ful faste.
Piers Ploukman, p. 323.

Ac maugrey hus meny teth, he was mad that tyme
To *jouste* with I. H. C. *Id.* p. 343.

Is this Jhesus the *iouster* quath ich, that Jewes duden to deye.—*Id.* p. 366.

Now, swete sire, wol ye *just* at the fan?
Chaucer. The Manciples Prologue, v. 16,902.

Ne ther n'as holden no discomforting,
But as at *justes* or a tourneying;
For sothly ther nas no discomfiture,
For falling n'is not but an aventure.
Id. The Knightes Tale, v. 2723.

The knightes, that be yonge and proude,
Thei *justeyiate*, and after daunce.—*Gower. Con. A.* b. viii.

That euery thynge be well araide,
The great stedes were assaide
For *iustynge* and for tornament.—*Id. Ib.* b. i.

Than stepte forthe Sir Godfray of Beca, a gentyll knight and a good *iuster*.—*Bernera. Froissart. Cron.* vol. ii. c. 168.

So it fell that for ye loue of this lady, and for the great desyre that ye king had to se her, he caused a great feest to be cryed, and a *iusting* to be holden in the cyti of Lõdon in the myddes of August.—*Id. Ib.* vol. i. c. 89.

I haue heard tell, that in some places gentle-women behold maruellous busily the places and *iustings* of armed men, & giue sentence and iudgement of them.
Vives. Instruction of a Christian Woman, b. i. c. 5.

The maner and custome of this review & solemn sight was (after the sacrifice duly accomplished) for the whole armie to *joust* and tourney in this wise, that being divided into two battailons, they should one charge the other, & represent the shew of a very conflict and set field.
Holland. Livius, p. 1063.

And all who since, baptiz'd of infidel,
Jousted in Aspramont or Montalban
Milton. Paradise Lost, b. i.

Even yesterday, during the time of the solemne review and purging of the army, during the time of running at tilt and *jousting*, in time of the shew and pastime resembling a skirmish, you missed very little of makin; a bloudie battaile of it, and a deadly conflict indeed.—*Holland. Livius*, p. 1065.

This, tho' it amazed the king, yet it informed him of the truth of the matter, whereof he was before doubtful; and thereupon laya aside his journey to see the *justings* of others in jest, and takes care that he be not *justled* in earnest out of his throne himself.—*Baker. Hen. IV.* an. 1400.

Henry the Second of France, by a splinter unhappily thrust into his eye at a solemn *justing*, was dispatch'd and sent out of the world by a sad, but very accidental death.
South, vol. i. Ser. 8.

And sudden every Chief he there beheld
He call'd to *joust*, and dar'd them to the field.
Hoole. Orlando Furioso, b. xxvi.

No knight appearing more whose venturous hand
With Mandricardo in the *joust* might stand,
The Pagan deem'd his arms had won the dame.—*Id. Ib.*

For him and for his friends fair steeds he sought,
With armour tried, and swords of temper wrought,
And *jousting-speares*—for well to you is known
How from these knights had fortune reft their own.
Id. Ib. b. xl.

JU'STLE, or Jo'STLE, *v.* Jo'STLE, *s.* Ju'STLING, *n.* From *Just*, or *Joust*, (qv.) To strike or rush against, (as in *justling*;) to encounter; to shock or shake, to shog or jog; to push or drive.

He *justled* tyll a justice.—*Piers Ploukman*, Pass. 21. fol. 113.

To chanell deepe they draw, a man would thinke yt mountaynes meete
In seas, or *iustlyng* woods with woods, hole rocks, and islandes fleete. *Phaer. Viryils. Æneados*, b. viii.

When, like an uproar in a town,
Before them every thing went down,
Some tore a ruff, and some a gown,
'Gainst one another *justling*.—*Drayton. Nymphidia*

Those men that did fight,
And did pray day and night
For the parliament and its attendant,
Did make all that bustle
The king out to *jostle*,
And bring in the independent.—*Brome. The Politician.*

Now go and make warre, seeing that Sp. Posthumius erewhile *josteled* and pushed an embassadour herald with his knee.—*Holland. Livius*, p. 329.

For what a lamentable folly 'tis,
If we observe 't, for every little *justle*,
Which is but the ninth part of a sound thump,
In our meek computation, we must fight forsooth.
Beaum. & Fletch. Passionate Madman, Act iii. sc. 1.

And what with their bosses and yron pikes, and what with *justeling*, shouldering, and striking the enemies about the arme-pits, they were overthrowne and felled.
Holland. Livius, p. 346.

If the providence of God did not so order it, what cheats and forgeries too would daily be committed, which would not only *justle* private men out of their rights, but also unhinge states and governments, and ruin all into confusion?
Ray. On the Creation, pt. ii.

But business summons; now with hasty scud
You *justle* for the wall, the spatter'd mud
Hides all thy hose behind. *Gay. Trivia*, b. i.

All such as have been aggrieved by any ambiguous expression, accidental *justle*, or unkind repartee.
Tatler, No. 250.

And yet if the Atheists had not been driven from all their posts and their subterfuges, if we had not pursued their atoms through all their turnings and windings, their cells and recesses, their interferings and *justlings*, they would boast that they could not be answer'd, and make a mighty flutter and triumph.—*Bentley*, Ser. 2.

By day, the soul, o'erborne by life's career,
Stunn'd by the din, and giddy with the glare,
Reels far from Reason, *jostled* by the throng.
Young. The Complaint, Night 5.

Awhile through *justling* crouds we toil and sweat,
And eagerly pursue we know not what,
Then when our trifling short liv'd race is run,
Quite tir'd, sit down, just where we first begun.
Jenyns. The Art of Dancing, c. 2.

JUT, *v.* Ju'TTY, *s.* Ju'TTY, *n.* I. e. *To jet*, from the Fr. *Jetter*; Lat. *Jacere*, to throw. To throw out or project, to shoot out, to throw out, (sc. the body in walking;) to strut along.

A *jut*-window is a *shot* window. See SHOT.

And all thy bodie shall haue the fruicion of this lighte, in suche wise, as it shal no where stumble nor *iutte* against any thing.—*Udal. Luke*, c. 11.

When as the plaint Muse, with fair and even flight,
Betwixt her silver wings is watted to the Wight,
That isle which *jutting* out into the sea so far,
Her offspring trameth up in exercise of war.
Drayton. Poly-Olbion, s. 2.

——— Let the brow o'erwhelme it,
As fearefully as doth a galled rocke
O'er hang and *jutty* his confounded base,
Swill'd with the wild and wastfull ocean.
Shakespeare. Hen. V. ch. 3.

——— No *jutty* frieze,
Buttrice, nor coign of vantage, but this bird
Hath made his pendant bed, and procreant cradle,
Where they most breed and haunt.
Id. Macbeth, Act i. sc. 6

For he tooke away all those *juttying* galleries of pleasure called Meniana, which even by auncient lawes also were forbidden to be built in Rome.—*Holland. Ammianus*, p. 318.

——— Day after day
Sad on the *jutting* eminence he sits,
And views the main that ever toils below.
Thomson. Summer.

One has an artful swing and *jut* behind,
Which helps her coats to catch the swelling wind.
Congreve. Ovid Imitated.

The Cape of Palms that *jutting* land we name,
Already conscious of our nation's fame.
Mickle. The Lucad, b. v.

JU'VENILE. Juvenil'ity. Fr. *Juvenile*; It. *Giovanile*; Sp. *Juvenil*; Lat. *Juvenilis*, which Vossius derives from *juvare*; aptus ad *juvandum*. Young, youthful.

I hope you'll consider that scepticism is less reprehensible in enquiring years, and no crime in a *juvenile* exercitation.
Glanvill. The Vanity of Dogmatizing, Epist. Ded.

Customary strains and abstracted *juvenilities* have made it difficult to commend and speak credibly in dedications.
Id. Ib.

When people suffer themselves to be tainted with pride, ill-nature, vain glory, and impertinence, in their *juvenile* years, they are not to be rooted out even in old age.
Female Tatler, No. 13.

Here [in Romeo and Juliet] is one of the few attempts of Shakespeare to exhibit the conversation of gentlemen, to represent the airy sprightliness of *juvenile* elegance.
Johnson. Observations on Shakespeare's Plays.

JUXTA-POSITED. Juxta-posi'tion. Lat. *Juxta*, near to, and *positum*, past part. of *ponere*, to put or place. Put or placed near to; set, situated, or stationed near to.

Many tell us of a strange production and multiplication of some insects by the *juxta position* and application of that elementary body and celestial heat that is natural and proper for such a production.
Hale. Origin. of Mankind, p. 338.

When these come to adhere one to another, it must always happen that the size, and often that the figure of the corpuscle composed by their *juxta position* and cohesion will be changed.—*Boyle. Works*, vol. iii. p. 338.

In the whole surface of an ox's crystalline, he reckons there are more than 12,000 fibres *juxta-posited*.
Derham. Physico-Theology, b. iv. c. 2. Note 29.

When I say, in English, the "beautiful wife of a brave man," the *juxtaposition* of the words prevents all ambiguity.
Blair, vol. i. Lect. 8.

IVY. Ivied. A. S. *Ifig*; Ger. *Epheu*. The *ivy* (Hesychius) was called *euan* by the Indians; and Casaubon supposes that this word was applied by them to signify the *plant*, from the cry of the Bacchanals decked with *ivy*, the *plant* most grateful to Bacchus. Others derive from the Gr. ἰφι, strongly, firmly; from the *firmness* with which it adheres, or because it destroys the *strongest* trees.

But Troilus thou maist now East and West
Pipe in an *ivy* leafe if that thee lest
Chaucer. Troilus, b. v.

By the signe wee vnderstand the thing signified: as by an *ivie* garland, we iudge there is wine to sel.
Wilson. Arte of Rhetorique, p. 177.

And to say a truth, the first that ever set a guirland upon his owne head, was prince Bacchus, and the same was made of *ivie*.—*Holland. Plinie*, b. xvi. c. 4.

Whom lovely Venus at a birth,
With two sister Graces more,
To *ivy-crowned* Bacchus bore.—*Milton. L'Allegro.*

There the straight cypress and green laurel join,
And creeping *ivy* clasps the cluster'd vine.
Duke. The Cyclops.

While she, as curls the *ivy* plant,
Shall twine luxuriant round her new gallant.
Francis. Horace, b. i. Ode 36.

There is plenty of *ivy* shooting forth in it, which flowers and grows so thick, that, like the generous and leafy vine, it crawls up the trunks of tall trees, and twining its foliage round their arms and branches, becomes almost incorporated with them.—*Hurd. Dissertation on Poetical Imitation*

Deep in your most sequester'd bower,
Let me at last recline,
Where holitude, mild, modest power,
Leans on her *ivy'd* shrine.—*Beattie. Retirement.*

IZE. Ism. Ist. Terminations borrowed from Greek verbs; e. g. *Βαπτιξ-ειν*, itself formed upon the first future of *Βαπτ-ειν*;—thus, *Βαπτες-ειν*, *Βαπτιαδ* or *Βαπτιδς-ειν*. And verbs so formed were intended, perhaps, to express the future effect, or the continuance, of an action commenced in present time; but this purpose is scarcely to be traced through preserved usages. The ter. *ist*, applied to the person, has acquired the character of a diminutive. See *Leunep, de Analogia*, c. 4. 14.

K

K is a letter which (as Ben Jonson observes) the Latins never acknowledged; in the word *kalendæ* they borrowed it. We sound it as the Gr. K; and as a necessary letter it may precede and follow all vowels with us; it goes before no *consonants* but *n*, as in *knave, knell, knot*, &c. and *l*, with the quiet *e* after it; as in *mickle, pickle*, &c.

KALE. *Kail*, written by Milton *keal*; known by the common name of *cole*, or *colewort*. See *Jamieson*.

When he brings in the mess with *keal*, beef and brewess, what stomach in England could forbear to call for thanks and brakets.—*Milton. Apology for Smectymnuus.*

KA'LENDS. } Also written *calends* and
Ka'lendar, *v.* } *calendar*, (qv.)
Ka'lendar, *n.* } The first days of each month.

Gower uses *kalende* for the first day of the season; Chaucer (generally) the first day, the commencement or beginning.

But now of hope the *kalendes* begin.
Chaucer. Troilus, b. ii.

His propre mouthe is, as men tellen,
Octobre, whiche bringeth the *kalende*
Of winter, that cometh next sewende.
Gower. Con. A. b. vii.

In the thirde *kalendes* of Januarie I receiued thy letter, whereby I perceiue thou hast receiued one of mine.
Golden Boke, Let. 1.

That presently there should be new tribunes militarie created, to enter into their office on the *kalends* of October.
Holland. Livius, p. 185.

Tyrning after this to set the state of the commonweale in good order, he reformed the *kalender*, which long since through the prelates' default, by their liberty of interlacing (moneths and daies) at their pleasure, was so confused, that neither the festivall holidaies of harvest fell out in sommer, nor those of the vintage in autumne.—*Id. Suetonius*, p. 17.

For that wee are generally more apt to *kalender* saints then sinners dayes, therefore there is in the church a care not to iterate to one alone, but to have frequent repetition of the other.—*Hooker. Ecclesiasticall Politie*, b. v. § 72.

Nor did they think it enough to give him [Becket] one day in the *kalendar*, the twenty-ninth of December: but unusual honours were devised for this martyr for the liberties of the church, greater than any that had been given to the martyrs for Christianity.
Burnet. History of the Reformation, an. 1538.

KAM. Ruddiman has "camy, *crooked*." And see Kim kam and Camous.

Sicin. This is cleane *kamme*.
Brut. Meerely awry.—*Shakes. Coriolanus*, Act iii. sc. 1.

KA'NTELED. See Cantel.

On the morow began the lustes, and the dolphyn with his aydes entered the field, their apparell and bardes were cloth of golde, cloth of siluer, and crymsyn veluet, *kanteled* together all in one sute.—*Grafton. Hen. VIII.* an. 6.

KA'RVEL. See Carvel.

This *karvel* should have better lading in him.
Beaum. & Fletch. Thierry & Theodoret, Act v. sc. 1.

KAW, *v.* } More commonly written *Caw*,
Kaw, *n.* } (qv.) Vox a sono ficta.
Ka'wing, *n.* }

The early rising crow with clam'rous *kawing*
Leaving the green bough flyes about the rock.
Browne. Britannia's Pastorals, b. i. s. 5.

While they thus set men a longing for the golden days of four per cent. methinks they use the poor indigent debtor and needy tradesman, as I have seen prating jackdaws do sometimes their young, who *kawing* and fluttering about the nest, set all their young ones a-gaping; but having nothing in their empty mouths but noise and air, leave them as hungry as before.—*Locke. On Lowering Interest.*

The dastard crow, that to the wood made wing,
And sees the groves no shelter can afford,
With her loud *kaws* her craven kind does bring,
Who, safe in numbers, cuff the noble bird.
Dryden. Annus Mirabilis, s. 87.

KECK, *v.* } Dut. *Kuecher*; Ger. *Keuchen*;
Ke'ckish. } to *cough*. All formed from the
Ke'ckish. } sound, (sc. of a heaving stomach.)

See *Wachter*, and *Skinner*; and see to Kick.

To *cough*, (sc.) as if sick or about to vomit; to heave the stomach, to cast or throw up (from the stomach.)

And therefore patients must expect a due time, and not *check* (*keck*) at them at the first.—*Bacon. Nat. Hist.* § 68.

Of small practice were that physician who could not judge by what both she or her sister hath of long time vomited, that the worser stuff she strongly keeps in her stomach, but the better she is ever *kecking* at, and is queasy.
Milton. An Apology for Smectymnuus.

Inordinate passion of vomiting, called cholera, is nothing different from a *kecksh* stomach and a desire to cast, but only according to augmentation and diminution, more or less.—*Holland. Plutarch*, p. 640.

The verie small tendrils of the vine, whereby it climbeth, catcheth, and claspeth about any thing, being punned and taken in water, staieth and represseth vomiting in those whose stomacks use ordinarily to be *kecklish* and soon to overturne.—*Id. Plinie*, b. xxiii. *The Preface.*

KEDGE. An anchor used by a small Dutch vessel, called a kedge,—*kaghe*; perhaps from the A. S. *Cegg-ian*. See Keg.

We then carried out the *kedge-anchor*, in order to warp into the harbour.—*Cook. First Voyage*, b. i. c. 20.

KEECH. "A keech (says Mr. Steevens) is the fat of an ox rolled up by the butcher into a *round lump*," or rather—*cake*, which is, perhaps, the same word, (by the same change as in *brake* and *breech*.)

In *Hen. VIII.* the word is applied to Wolsey, (with singular propriety—Steevens,) because he was the son of a butcher.

——— I wonder
That such a *keech* can with his very bulke
Take vp the rayes o' th' beneficiall sun,
And keep it from the earth.
Shakespeare. Hen. VIII. Act i. sc. 1.

KEEL. } Dut. *Kiel*; Ger. *Keil* and *kiel*;
Ke'lage. } Sw. *Kiol*; A. S. *Ceol, cæla*; Fr.
Ke'lson. } *Quille*; Sp. *Quilla*. Somner says—a ship, a small bark or other vessel. The *keel* or bottom of a ship. Gr. Κοιλη; Lat. *Celox*. All from their hollowness, (κοιλος.) The word is clearly Northern, but see *Wachter*, *Menage*, and *Skinner*. The vessels employed in collieries are still named *keels*, the men who work them *keelers* or *keelmen*. *Keelage* is the duty imposed on and paid by a ship coming into port.

Kelsine, (written *kelson*, or *keelson*;) Chapman so renders the Gr. Ιστοδοκη, which some think was a case wherein the mast was reposited;—others, nothing but a piece of wood against which it was reared.

Calchas by sea then bad vs hast our flight:
Whoes engins might not breake the walles of Troy,
Vnlesse at Greece they wold renew their lottes,
Restore the god that they by sea had brought
In warped *keles*. *Surrey. Virgile. Æneis*, b. ii.

The selly shippe was sowst and smitten sore
With counter buffetts, blowes, and double blowes.
At last the *keele*, which might endure no more,
Gan rende in twayne, and suckt the water in.
Gascoigne. Voyage into Holland, an. 1572.

Hingistus and Horsus, two brethren, and most valiant Saxon princes, had the conduction of these forces over into Brittaine in three great and long shippes, then called *keeles*.
Verstegan. Decayed Intelligence, c. 5.

The whiles the nimble boate so well her sped,
That with her crooked *keele* the land she strooke.
Spenser. Faerie Queene, b. ii. c. 12.

Svetonius Paulinus was then sent hether, who at his arriual purposing to subdue Anglesea, whither many Brytains had withdrawne themselues, hee in vessels with flat *keeles* ferried ouer his footemen, bringing ouer his horsemen by some fourds.—*Stowe. The Romanes*, an. 62.

The topmast to the *kelsine* then with halcyards downe they drew.—*Chapman. Homer. Iliad*, b i.

In the belly, or middle part of the ship, there was rooms, *carina*, or the *keel*, which was composed of wood, and therefore, from its strength and firmness, call'd *aesion*. It was placed at the bottom of the ship, being design'd to cut and glide thro' the waves, and therefore was not broad, but narrow and sharp.—*Potter. Antiquities of Greece*, b. iii. c. 15.

KEEN. } The A. S. *Cene* is explained by
Ke'enly. } Somner,—"warlick, stout, coura-
Ke'enness. } gious, valiant, bold, fierce, *keen*." It is from the A. S. *Cennan*, to ken. *Keen*, applied to the mind, is,—

Cunning; i. e. knowing, very knowing, quick, sharp at knowing, seeing, perceiving, or understanding. Generally,—

Sharp, acute, quick, piercing, penetrating, biting, or bitter.

That as the rose spryng of the brer, that ssurp & *kene* ys,
Al so com the clene mayde of the luther man y wys
R. Gloucester, p. 321.

Knoute com with his kythe, that kant was & *kene*,
& chaced him out of Norweie quyte & clene
R. Brunne, p. 52.

For men knoweth that coveitise is of ful *kene* wit.
Piers Ploughman, p. 246.

A bow he bare and arwes bright and *kene*.
Chaucer. The Knightes Tale, v. 1869.

He drew his bow with arrowes sharpe and *kene*,
And strake the place where love had hit before,
And drave the first dart deper more and more.
Wyatt. The Lover complaineth that Deadly Sickenesse, &c

——— As an aged tree,
High growing on the top of rocky cliff,
Whose hart strings with *keene* steele nigh hewen be,
The mighty trunke halfe rent, with ragged rift
Doth roll adowne the rocks, and fall with fearefull drift.
Spenser. Faerie Queene, b. i. c. 8.

And if God wer so displeas'd with those, *Is.* 58. who on the solemn fast were wont to smite with the fist of wickedness, it could be no sign of his own humiliation accepted, which dispos'd him to smite so *keenly* with a reviling tongue.
Milton. Tetrachordon.

What time the weary weather beaten sheep,
To get them fodder, hie them to the fold,
And the poor herds that lately did them keep,
Shudder'd with *keenness* of the winter's cold.
Drayton. Pastorals, Ecl. 10.

In vain seditious scribes with libel strive
T' inflame the crowd, while he with watchful eye
Observes, and shoots their treasons as they fly.
Their weekly frauds his *keen* replies detect,
He undeceives more fast than they infect.
Dryden. Absalom & Achitophel.

In his Ætnean forge, the God of fire
That falchion labour'd for the hero's sire:
Immortal *keenness* on the blade bestow'd,
And plung'd it hissing in the Stygian flood.
Id. Virgil. Æneis, b. xii.

The sprightly lyre whose treasure of sweet sounds
The touch from many a trembling chord shakes out,
And the clear voice symphonious, yet distinct,
And in the charming strife triumphant still;
Beguile the night, and set a *keener* edge
On female industry. *Cowper. Task*, b. iv.

For private woes most *keenly* bite
Se f loving man; but soon the heart is light,
With sorrow not its own oppress'd.
Jones. The first Nemean Ode of Pindar.

A vet'ran warrior in the Christian field,
Who never saw the sword he could not wield;
Grave without dulness, learned without pride,
Exact, yet not precise, though meek, *keen eye'd*.
Cowper. Conversation.

KEEP, *v.* } A. S. *Cep-an*, *hep-an*; Dut.
Keep, *n.* } *Kepen*, for which our etymo-
Ke'epER. } logists (needlessly) refer to the
Ke'epERSHIP. } Gr. Κιβωτος, a bag. It is used
Ke'eping, *n.* } as equivalent to some derivatives from the Lat. *Tenere*, and *servare*, and has applications consequential from them.

To have or hold in possession; to contain, to

confine, or shut up; to detain, to stop or stay; to retain, to maintain, to sustain or support.

To observe, to regard, to attend to, to heed; to preserve, to protect, to guard.

The noun is applied to the chief *strong-hold* of an ancient castle, as in the citations below from Evelyn and Burke.

Ac as he out of Londen wente in a tyde,
A gret erl hym *kepte* ther in a wode syde,
With an hundred knygtes y armed wel ynow.
R. Gloucester, p. 88.

For he vtterliche leueth the *kepping* of hem, and neuer, but whenne he bereth haukes, ne vseth he gloues.
Id. p. 482. Note.

To mak thre hundreth schippes vpon the sees koste,
To *kepe* tham of Norweis & the Danes oste.
R. Brunne, p. 41.

Alle the North ende was in his *kepyng*,
& alle the South ende tille Edmunde thei drouh.
Id. p. 32.

And whanne thei hadden ghouun to hem manye woundis thei senten hem into prisoun, and commaundiden to the *keper* that he schulde *kepe* hem diligentli.
Wiclif. Dedis, c. 16.

And when they had beaten them sore, they cast them into prison, cómaũdynge the iayler to *kepe* them surely.
Bible, 1551. *Ib.*

And sche stood and seide, Lord takist thou no *kepe* that my sistur hath lefte me aloone to serue?—*Wiclif. Luke*, c. 10.

But bifore alle these thingis: thei schulen sette her hondis on you, and schulen pursue, by takinge into synagogis and *kepingis*: drawynge to kynges & to justisis for my name.
Id. Ib. c. 21.

A wif is *keper* of thin husbondrie:
Well may the sike man bewaile and wepe,
Ther as ther is no wif the house to *kepe*.
Chaucer. The Marchantes Tale, v. 9255.

And take *kepe*, from hence forwarde I wol clepe the heyght of heuy thing, that is take by the rule, the altytude.
Id. The Astrolabie.

And she [Alcyone] which toke of death no *kepe*
Anone forth lepte in to the depe.—*Gower. Con. A.* b. iv.

Mercurie, whiche was in his dawes
A great speaker of fals lawes;
On hym the *keppyng* of the tonge
Thei laid, whan thei spoke or songe.
Id. Ib. b. v.

Humble, and like in each degree
The flock which he did *keepe*.
Spenser. Shepheard's Calender. July.

——— Longaville,
Did neuer sonnet for her sake compile;
Nor neuer lay his wreathed armes athwart
His louing bosome, to *keepe* downe his heart.
Shakespeare. Love's Labour Lost, Act iv. sc. 3.

Gladly (said he) what euer such like paine
Ye put on me, I will the same sustaine.
But gladliest I of your fleecie sheepe
(Might it you please) would take on mee the *keepe*.
Spenser. Mother Hubberd's Tale.

Yet so much fauor shee to him hath hight
Aboue the rest, that he sometimes may space
And walke about her gardens of delight,
Hauing a *keeper* still with him in place.
Id. Faerie Queene, b. iv. c. 8.

——— Cousening hope; he is a flatterer,
A parasite, a *keeper* backe of death,
Who gently would dissolue the bands of life,
Which false hopes linger in extremity.
Shakespeare. Rich. II. Act ii. sc. 2.

[These] in their courses make that round
In meadows and in marshes found,
Of them so call'd the fairy-ground,
Of which they have the *keeping*.—*Drayton. Nymphidia.*

He fought not with a *keepe-off* speare, or with a farre shot bow.
Chapman. Homer. Iliad, b. viii.

A lance then tooke he, with a keene steele head,
To be his *keepe-off*, both 'gainst men and dogges.
Id. Ib. Odyssey, b. xiv.

Rude as their ships was navigation then;
No usefull compass or meridian knowne,
Coasting, they *kept* the land within their ken,
And knew no North but when the pole-star shone.
Dryden. Annus Mirabilis.

It stands on a knowle, which tho' insensibly rising gives it a prospect over the *keepe* of Windsor, about three miles N. E. of it.—*Evelyn. Memoirs*, an. 1686, *Oct.* 23.

A pleasant beverage he prepar'd before
Of wine and honey, mix'd with added store
Of opium; to his *keeper* this he brought,
Who swallow'd unaware the sleepy draught,
And snor'd secure till morn, his senses bound
In slumber, and in long oblivion drown'd.
Dryden. Palamon & Arcite, b. ii.

My youngest brother told me he had a *keeper* very subject to it, but that it never laid him up, but he was still walking after his deer, or his stud, while he had the fits upon him.
Sir W. Temple. Of the Cure of the Gout.

The earl gave the former a tan-house, and *keepership* of one of his games.—*Strype. Memorials. Q. Mary*, an. 1556.

These were great advantages to them; but the establishing the necessity of auricular confession, the corporal presence in the sacrament, the *keeping* up and doing reverence to images, and praying to saints, did allay their joy.
Burnet. History of the Reformation, an. 1536.

——— My noble Lord
Within this portal as I *kept* my watch,
Swift gliding shadows by the glimmering moon
I could perceive, in forms of armed men,
Possess the space that borders on the porch.
Smollett. The Regicide, Act v. sc. 5.

As long as the British monarchy, not more limited than fenced by the orders of the state, shall, like the proud *keep* of Windsor rising in majesty of proportion, and girt with the double belt of its kindred and coeval towers, as long as the awful structure shall oversee and guard the subject land—so long the mounds and dykes of the low, fat, Bedford level will have nothing to fear from the pickaxes of all the levellers of France.—*Burke. Letter to a Noble Lord.*

The *keeper*, for the visit well prepar'd,
Suspecting nought, without his wonted guard
Led Leon and his friend, where lay confin'd
The knight to death's severest pangs assign'd.
Hoole. Orlando Furioso, b. xlv.

KEG. From A. S. *Cæg-gian*, to shut up or confine.

That in which fish or liquors are *shut up* and *confined*, (Tooke.) See KENDE.

Drayton seems to apply it to lumps or pieces, (short and thick, perhaps like a *keg*, the vessel.)

The sturgeon cut to *kegs*, (too big to handle whole)
Gives many a dainty bit out of his lusty jowl.
Drayton. Poly-Olbion, s. 25.

KEIGHT, i. e. *Caught.*

Her aged nurse, whose name was Glauce hight,
Feeling her leape out of her loathed nest,
Betwixt her feeble armes her quickly *knight*,
And downe againe in her warme bed her dight.
Spenser. Faerie Queene, b. iii. c. 2.

Whom soone as Talus spide by glimpse of night,
He started vp, there where on ground he lay,
And in his hand his thresher ready *knight*.
Id. Ib. b. v. c. 6.

KELE, *v.* A. S. *Kel-an*, to cool or *kele*; Ger. *Kul-en*; Dut. *Koel-en*; Sw. *Kol-a*.

To cool or chill; (met.) to allay, to appease, to damp, to calm, to moderate, to assuage, to temper.

And leredo men a ladel bygge with a long stele
That coste for to *kele* a cruckke, and save the fatte above.
Piers Ploughman, p. 360.

And doune on knees, full humbly gan I knele
Beseching her, my feruent wo to *kele*.
Chaucer. The Court of Loue.

The cote he founde, and eke he feleth
The mace, and than his herte *keleth*.—*Gower. Con. A.* b. v.

When blood is nipt, and waies be fowle,
Then nightly sings the staring owle
Tu-whit to-who,
A merrie note,
While greasie Jone doth *kele* the pot.
Shakespeare. Love's Labour Lost, Act v. sc. 2.

Let any man consider, that if any prince shall suffer under him a commission of authority to be exercis'd till all the land groan and cry out, as against a whip of scorpions, whether this be not likely to lessen, and *keel* the affections of the subject.—*Milton. Of Reformation in England*, b. ii.

KELL. } i. e. *Caul.* See the quotations from
KELD. } Pliny and Boyle.
In Drayton, *keld-feet* is equivalent to *web-feet.*

Now cover'd over with dim cloudy *kels*,
And shrunken vp into their slimy shells.—*Drayton. Owl.*

I'le haue him cut to the *kell*, then down the seames,
Oh for a whip to make him galoone-laces,
I'le haue a coach whip.
Beaum. & Fletch. Philaster, Act v. sc. 1.

The stomacke and the guts are kept within a fat and thin cawle, (the cawl or *kell*, margin,) in all creatures but those that lay eggs.—*Holland. Pliny*, b. xi. c. 25.

Being found, I'le finde an urne of gold, t' enclose them, and betwixt
The ayre and them two *kels* of fat lay on them; and to rest
Commit them, till mine owne bones seale our loue, my soule deceast.—*Chapman. Homer. Iliad*, b. xxiii.

——— The otter then that keeps
In the wild rivers, in their banks and steeps,
And feeds on fish, which under water still,
He with his *keld* feet and keen teeth doth kill.
Drayton. Noah's Flood.

Though G. Plats assures us upon his hereditary and particular experience of seventy four years, that neither the immoderate moisture of July, August and September, nor those *kells*, which like cobwebs do sometimes cover the grounds, do beget the rot in sheep; yet do I commend some careful shepherds, who do never suffer their sheep to graze upon the grounds in the mornings, when they do first go forth to pasture, nor after rain, before they have been gently driven over their grounds, that their feet may break those *kells*, and beat off the dews, and over much moisture from the grass.—*Boyle. Works*, vol. vi. p. 358.

But first forget not well the *kell* to drain;
And draw the pin to save her from the rain.
Cook. Hesiod. Works & Days, b. ii.

KELP. Perhaps from A. S. *Gilp-an*, to boast, to talk idly, jactare; in its literal sense, to throw or cast up.—may not *Gilp*, *Kilp*, or *Kelp*, be that which is *thrown* or *cast* upon the shore by the sea?

As for the reits, *kilpe*, tangle, and such like sea weeds, Nicander saith, they are as good as treacle.
Holland. Pliny, b. xxxii. c. 6.

KE'LTER. Skinner says: He is not yet in *Kelter*, nondum est in *procinctu*, nondum est paratus; he is not yet in readiness, he is not yet prepared; without doubt from the Dan. *Op-kilter*, *kilten*, to gird on, to gird. (And see *Serenius* and *Jamieson.*) Mr. Brocket says,—

Frame, order, condition.

If the organs of prayer are out of *kelter*, or out of tune, how can we pray? If we be not *accinct*, &c.
Barrow, vol. i. Ser. 6.

KEMB, *v.* i. e. *Comb*, (qv. for the supposed etymology.) A. S. *Camb*, pecten; Dut. *Kammen*, *kammen*; Ger. *Kammen*, pectinare. To *kemb*, i. e.—

To draw a *comb* through the hair or wool, &c. so as to separate and disentangle it.

Chaucer uses it, generally, as equivalent to *deck'd.*

And her combe to *kemb* her hedde.
Chaucer. House of Fame, b. i.

Ne the forswearing, ne the fraude couerde and *kempt* with a false colour.—*Id. Boecius*, b. i.

With heer as gold, *kembet*, and shede abake.
Id. Testament of Creseide.

And on his best araye he [Ioye] nam,
And *kempt* his head, whan he was clad.—*Gower. C. A.* b. v.

Yet are the men more loose than they!
More *kemb'd*, and bath'd, and rub'd, and trimm'd,
More stock'd, more soft, and slacker limm'd.
B. Jonson. Chorus in Catiline.

KE'MELIN. Sax. a tub, (Tyrwhitt.) *Kimnel*, or *kemlin*, a powdering tub, (Grose.) See also Skinner.

He goth, and geteth him a kneding trough,
And after a tubbe, and a *kemelin*,
And prively he sent hem to his in.
Chaucer, The Millers Tale, v. 3622.

KEN, or Know, *v.* } Goth. *Kunnan*; A. S. *Cennan*; Sw. *Kænna*; Dut. and Ger. *Kennen*. Ihre says,—to experience by the senses, to feel; sensibus experiri, sentire: it is spoken of all the senses, imprimis, of the smell, as the Fr. *Sentir*. Wachter says, first,—scire, posse, (to *know*, to *understand*,) sive intellectu, sive usu et experientia: secondly,—posse, valere, *to be able*; a sense or signification, he remarks, transferred from knowledge to power. The primary meaning of *ken* is (probably) *to see.*
KE'NNING, or Know'NING, *n.* }

To see, to view, to survey; to know, to perceive, to discern, to distinguish; to cause to know; to learn, to teach.

Kenning, or *konning*, i. e. *cunning*; knowledge, perception, discernment.

Sikerliche we ne *konne* nogt of thralhed ne of wo.
R. Gloucester, p. 47.

Kastels suld thei bete doun, kirkes suld thei brenne
Bothe cites & tounes, that thei mot se or *ken*.
R. Brunne, p. 43.

Thanne reason rod forth, and tok reward of no man
And dude as conscience *kenned*.—*Piers Ploughman*, p. 66.

Ich by *kenne* the Crist, quath he that on the croice deide.
Piers Plowman, p. 169.

——— My cosyn that knoweth
Alle kyne *konnynges*, and contesynges of Dowel
Of Dobet and Dobest. *Id.* p. 188.

If I haue profecie and knowe alle mysteries and al *kynnyng*, and if I haue al feith, so that I mowe hemme ito her place, and I haue not charite I am nought.
Wiclif. 1 *Cor.* c. 13.

And evermore, wher ever that they goin,
Men may hem *kennen* by smeil of brimston
Chaucer. The Chanouns Yemannes Tale, v. 11,344.

——— I haue
As faithfully as I haue had *kenning*
Been youre all, God so my soul saue.—*Id. Troilus*, b. iii.

Hauing in like sort *kenned* the carak, [the Earle of Cumberland's ships] pursued her by that course which they saw her to runne towards the Ilands.
Hackluyt. Voyages, vol. ii. pt. ii. p. 196.

The shepheards swaine you cannot well *ken*,
But it be by his pride, from other men.
Spenser. Shepheard's Calender. September.

Tho' as they rode together on their way,
A rout of people they before them *kend*,
Flocking together in confuséd array,
As if that there were some tumultuous affray.
Id. Faerie Queene, b. v. c. 11.

On which they might discern within their *ken*
The carcasses of birds, of beasts, and men,
Chok'd by the deluge *Drayton. Noah's Flood.*

[They related] that the Seres were within their *kenning*, whom they might easily discover from out of this their island.—*Holland. Pliny*, b. vi. c. 23.

Now when this fleet was within a *kenning* of the city, and less, that they might easily see them from thence, every man prepared himself to receive them, taking them to be Ptolomie's ships.—*North. Plutarch*, p. 734.

Then nodded awful from his shaken locks
Ambrosial fragrance flew: the signal given
By Ganymede, the skinker soon was *kenn'd*.
J. Philips. Cerealia, 1706.

So the glories of Christ's person were by the very transcendency of their height placed above the reach and *ken* of a mortal apprehension.—*South*, vol. iii. Ser. 7.

Far to the west the long, long vale withdrawn,
Where twilight loves to linger for a while;
And now he faintly *kens* the bounding fawn,
And villager abroad at early toil.—*Beattie. The Minstrel.*

Faith led the van, her mantle dipt in blue,
Steady her *ken*, and gazing on the stars.
Trumbull. The Nothing.

KE'NNEL. Fr. *Chenal*,—a *channel* or gutter. See CHANNEL, and CANAL. (Lat. *Canalis.*) Applied to—

The gutters in streets to carry off the water.

——— My name's Vitelli, and I'll have the wall.
Luc. Why, then, I'll have the *kennel*. What a coil you keep.—*Beaum. & Fletch. The Martial Maid*, Act ii. sc. 1.

——— Give your petitions
In seemly sort, and keep your hat off decently.
A fine periphrasis of a *kennel-raker*.
Id. The Prophetess, Act iii. sc. 1.

But when the swinging signs your ears offend
With creaking noise, then rainy floods impend;
Soon shall the *kennels* swell with rapid streams,
And rush in muddy torrents to the Thames.
Gay. Trivia, b. i.

Where silver rivulets play through flow'ry meads,
And woodbines give their sweets and limes their shades,
Black *kennels'* absent odours she regrets,
And stops her nose at beds of violets.
Young. Love of Fame, Sat. 5.

KE'NNEL, *v.* } Junius says, *Cennel*, or *kennel*,
KE'NNEL, *n.* } Canile, *latibulum* vel *tugurium* caninum. Fr. *Chenil, chenin*; It. *Canile*, which is from *canis*, as *agnile, bovile*, &c. (from *agni, bovis*,) a place for lambs, a place for oxen. *Kennel* is applied to—

The place where dogs are kept; and to the pack or collection of dogs kept there.

That from my state a presence held in awe,
Glad here to *kennel* in a pad of straw.
Drayton. Elenor Cobham to Duke Humphry.

Here *kennel'd* in a brake she finds a hound,
And asks the weary caitiff for his master.
Shakespeare. Venus & Adonis.

But chiefely Paridell his hart did grate,
As if he did a dogge to *kennell* rate,
That durst not barke.—*Spenser. Faerie Queene*, b. iii. c. 9.

——— As at any bore, gasht with the hunter's wounds,
A *kennel* of the sharpest set, and sorest bitten hounds,
Before their youthful huntsmen haste.
Chapman. Homer. Iliad, b. xvii.

First let the *kennel* be the huntsman's care,
Upon some little eminence erect,
And fronting to the ruddy dawn; its courts
On either hand wide opening to receive
The sun's all charming beams, when mild he shines,
And gilds the mountain tops.—*Somervile. The Chace.*

KE'RCHIEF. } Fr. *Couvre-chef*, a kerchief,
KE'RCHEFT. } (Cotgrave.) Written by
KE'RCHERED. } R. Brunne, *Kouerchef*; by
KE'RCHER. } Chaucer, *Covercheefe*. (See COVER.) Junius says, "*Corchef*,—a cover for the head; it seems formed of *Couvre-chef*." Literally,—

A *cover* for the head; a veil for the head, and an article of dress similar to such veil, but used for other purposes. In Dryden,—

The wearer of a *kerchief*.

Withouten kirtelle or kemse, saue *kouerchef* alle bare vis [face] *R. Brunne*, p. 122.

Whan that my fourthe husbonde was on bere,
I weep algate and made a sory chere,
As wives moten, for it is the usage;
And with my *couerchefe* covered my visage.
Chaucer. The Wife of Bathes Prologue, v. 6171.

Impatient of himself lies pining by
Pale sickness, with her *kercher'd* head up wound,
And thousand noisome plagues attend her round.
G. Fletcher. Christ's Victory in Heaven.

Thus Night oft see me in thy pale career,
Till civil-suited Morn appear,
Not trick'd and frounc'd as she was wont
With the Attic boy to hunt,
But *kercheft* in a comely cloud,
While locking winds are piping loud.
Milton. Il Penseroso.

After the force and power of his heart had failed him, and shewed all these signs, he became like a man in an extasie and trance, and white as a *kercher*.—*North. Plutarch*, p. 746.

If this country hath bred no writers in that faculty, [physicians] the wonder is the less, if it be true what I read, that if any here be sick, "they make a posset, and tye a *kerchief* on his head; and if that will not mend him, then God be merciful to him!"—*Fuller. Worthies. Cheshire.*

The proudest *kerchief* of the court shall rest
Well satisfy'd of what they love the best
Dryden. The Wife of Bath's Tale.

KERN. } Skinner says, "Unless the word
KE'RNISH. } be (as is very probable) of Irish origin, I should derive it from the A. S. *Cyrran*; Dut. *Keeren*; Ger. *Kehren*; to turn; (see CHURN;) since they, the most nimble of all men, *turn* and twist their limbs this way and that with the utmost facility." It is applied generally to—

Clowns, boors, clownish peasantry.

The *kerne* is an ordinarie souldior, using for weapon his sword and target, and sometimes his peece, being commonlie so good markemen as they will come within a score of a great castell. *Kerne* signifieth (as noble men of deepe iudgement informed me) a *shoover of kell*, because they are taken for no better than for rakehels, or the dregs blackegard, by reason of the stinking sturre they keepe, whersoever they be.—*Stanihurst. The Desc. of Ireland*, c. 8.

They han fat *kernes*, and leany knaues,
Their fasting flocks to keepe.
Spenser. Shepheard's Calender. July.

The countrie *kernes* that fled [to Rome,] such also as were spoiled and wounded in the villages about reported more foule and cruell outrages in their cares, than were presented unto their eies, and set all the cittie in a hoat and angrie bruile.—*Holland. Livius*, p. 135.

And we for our parts, a populous and mighty nation, must needs be fain into a strange plight either of effeminacy or confusion, if Ireland, that was once the conquest of one single earl with his private forces, and the small assistance of a petty *kernish* prince, should now take up all the wisdom and prowess of this potent monarchy, to quell a barbarous crew of rebels.
Milton. The Reason of Church Government, b. i. c. 7.

KERN, *v.* } From the A. S. *Cirnel*, glandula; Dut. *Karne, herne*; Ger.
KE'RNEL. } *Kern*; Fr. *Cerneau*, perhaps,
KE'RNELLY. } says Skinner, from *Cerne*, a circle or round. The Fr. *Cerner*, to round, compass, wheel about, is from the A. S. *Cyrran*, vertere, convertere, to turn, to turn round. *Kernel* then will be—

That which is surrounded or enclosed, (sc.) in a shell or other envelope; that which has resemblances in form or in taste, or in other qualities, to those of the kernels of fruit, (sc.) certain concretions in the flesh.

To *kern*,—to granulate, to form into *corns* or grains, or small *kernels*.

Or else maintains the plot much starved with the wet,
Wherein his daintiest fruits in *kernels* he doth set.
Drayton. Poly Olbion, s. 15.

Prohibitions [were] published by the censors, forbidding expressly, That neither the *kernelise* part of a bore's necke, nor dormice, and other smaller matters than these to be spoken of, should be served up to the board at great feasts.
Holland. Pliny, b. xxxvi. c. 1.

They who come hither to lade salt, take it up as it *kerns*, and lay it in heaps on the dry land, before the weather breaks in anew.—*Dampier. Voyages*, an. 1699.

The salt begins to *kern* or grain in April, except it is a dry season; for it is observed that rain makes the salt *kern*
Id. Ib. an. 1682.

He makes the breasts to be nothing but glandules of that sort they call *conglomeratæ*, made up of an infinite number of little knots or *kernels*, each whereof hath its excretory vessel, or lactiferous duct.—*Ray. On the Creation*, pt. i.

See how the Belgæ, sedulous and stout
With bowls of fattening mum, or blissful cups
Of *kernel-relish'd* fluids, the fair star
Of early Phosphorus salute.—*J. Philips. Cider*, b. ii.

KERSE. A. S. *Cerse*, or *cerse*, water-cresses. He cared not a *rush*, (says Tyrwhitt;) and Tooke's editor very properly adds this word *kers* to the instances of the transposition of *r*, as in *gers* for *grass*: *Kerse* has (he observes) been changed in common speech into *curse*, (8vo. ed. vol. ii. p. 10.)

Of paramours he raught he not a *kers*.
Chaucer. The Milleres Tale, v. 3,215.

For this thei tellen that ben wise,
Whiche is to striue, and haue the werse,
To hasten, is nought worth a *kerse*
Thyng, that a man male not acheue.
Gower. Con. Am. b. iii.

KE'RSEY. Dut. *Karsaye, kerseye, karseye*. Fr. *Craisée, carize*; Sp. *Carisea*; either *coarse*, and *say*, (a stuff,) or from the island of *Jersey*, (*Cersey*,) formerly, perhaps, famous for this kind of cloth, (Skinner.)

Moreouer also of late, the customers of the smal or petty custome & of the subsidie doe demand of them custome for *kersey* clothes equal vnto the custome of those clothes, that be of ful assise.—*Hackluyt. Voyages*, vol. i. p. 172.

Then were they shooes of ease, now of
An inch-broad, corked hye:
Black *kersie* stockings, worsted now,
Yea silke of youthful'st dye.
Warner. Albion's England, b. ix.

Others you'll see when all the town's afloat,
Wrap't in th' embraces of a *kersey* coat.—*Gay. Trivia*, b. i.

And dressing in a *kersey* thicker
Than that which clothes a Cornish vicar,
He seldom had the luck to eat,
In Berkley square, or Grosvenor street.
Cunningham. Wit & Learning

KERVE, *v.* } I. e. *Carve*, (qv.) A. S. *Ceorf-*
KE'RVER. } *an*, to carve or cut.
KE'RVING, *n.* } A *kerf*,—a cut, an incision.
KERF. }

Of alle kyne craftes, ich contreuede here tooles
Of carpentrie of *kerueres*, and contreuede the compas.
Piers Plowman, p. 130.

This naked sword, that hangeth by my side,
Swiche vertue hath, that what man that it smite,
Thurghout his armure it wol *kerve* and bite,
Were it as thicke as is a braunched oke.
Chaucer. The Squieres Tale, v. 10,453.

For in the lond ther n'as no craftes man,
That geometrie, or arsmetrike can,
Ne portreiour, ne *kerver* of images,
That Theseus ne yaf him mete and wages
The theatre for to maken and deuise. *Id. Knyghtes Tale*, v. 1213.

But yet had I forgotten to deuise
The noble *kerving*, and the portreitures,
The shape, the contenance of the figures
That weren in these oratories three.
Id. The Knightes Tale, v. 1913.

In her imagination
With sondrie *kerfe* and portraiture
Thei made of goddes the figure. *Gower. Con. Am.* b. v.

Blind reason sayth God is a *kerued* post and will be serued with a candle.—*Tyndall. Workes*, p. 4[illegible]

Eteonæus was the man that *kerued*.
Chapman. Homer. Odyssey, b. xv.

In case before they [the elme and the ash] were fallen, they stood a while in the wood, after they had a *kerfe* round about, for the superfluous moisture to run out untill they were well dried, they would be better and surer in building.
Holland. Plinie, b. xvi. c. 40.

KEST, i. e. *Cast*, (qv.)

Liste & I salle rede the parcelles what amountes,
If any man in dede wille *keste* in a countes.
R. Brunne, p. 135.

Whilst Fissher *kest* his line,
the houering fish to hooke:
By hap a rich man's daughter on
the Fissher *kest* her looke.
Turbervile. A Controuersie of a Conquest.

Chaunc't to espy vpon her ivorie chest
The rosie marke, which she remembred well
That little infant had, which forth she *kest*.
Spenser. Faerie Queene, b. vi. c. 12.

KE'STRELL. Also written *Kastrel* and *castrel*. Fr. *Quercelle, cercerelle*, perhaps, says Skinner, from *circulus*, because it expands its wings in the form of a fan; or from the shape of its tail. This species of hawk is also called *stannel* or *windhover*.

Ne thought of honour euer did assay
His baser brest, but in his *kestrell* kind
A pleasing vein of glory, vaine did find.
Spenser. Faerie Queene, b. ii. c. 3.

The hobby is used for smaller game, for daring larks, and stooping at quails. The *kestrel* was trained for the same purposes.—*Goldsmith. Natural History*, b. ii. c. 5.

KETCH, i. e. *Catch*.

Qu. It something may concern the gentleman,
Whom if you please to challenge
To dance, play on the lute, or sing.
Sel. Some *ketch*.
Beaum. & Fletch. The Coronation, Act i. sc. 1.

I can already riddle, and can sing
Ketches. *Id. Beaumont's Letter to B. Jonson.*

KETCH. A small ship of burden, perhaps from the Fr. *Caisse*, a *chest* or tub; or from the It. *Caicchio*, of the same meaning.

Phœus was yet at sea, and as his *ketch*
Tack'd to and fro, the scanty wind to snatch,
He spied a frigate. *Chalkhill. Thealma & Clearchus.*

While the wind lasted we thought ourselves but a degree from prisoners; neither had we yet great hopes of escaping; for our *ketch*, even when light, was but a dull sailer, worse being deep loaden.
Dampier. Voyages, vol. ii. pt. ii. c. 1. an. 1675.

KE'TTLE. } A. S. *Cetl, cetil*; Dut. *Ketel*;
KE'TTLE-DRUM. } Ger. *Kessel*; Sw. *Ketel*. Martinius,—from Κοτυλη, vasculum concavum, mensura liquidorum: a concave or hollow vessel, a measure of liquids.

There was a poore man dead and had made an other poore man his executor, and bequethed in his will to a churche in Cambridge a *kettell* worth ii. s. iiii. d. the which *kettel* was afterwarde required by the churche warden.
Barnes. Workes, p. 208.

A customs there was in Leptis, a city situate in Libya, that the new-wedded bride the morrow after her marriage, should send unto the bridegroom's mother, for to borrow a brasse pot or *kettle* to hang over the fire; but his mother-in-law must deny it, and say she hath none for her.
Holland. Plutarch, p. 264.

And as he dreines his draughts of Rhenish downe,
The *kettle-drum* and trumpet thus bray out
The triumph of his pledge.
Shakespeare. Hamlet, Act i. sc. 4.

By this the boiling *kettle* had prepar'd,
And to the table sent the smoaking lard.
Dryden. Ovid. Metam. b. viii.

But as he dreamt of future joys,
His ear was startled with a noise,
Six trumpets and a *kettle-drum*. *Somerville*, Fable 14.

So fond are they of these disguises, that I have seen one of them put his head into a tin *kettle* he had got from us, for want of another sort of mask.
Cook. Third Voyage, b. iv. c. 2.

KEX. *Hemlock* was so called. Fr. *Ciguë*; Lat. *Cicuta*. See the quotation from Pliny.

And as glowynge glades gladeth not the workemen
That worcken and waken in wynteres nyghtes
As doth a *kex* eiht a candele, that cauht hath fuyr and blaseth. *Piers Ploughman*, p. 330.

Whose lippes as drye, as any *kykes*,
Dothe ofte assay to taste
The licker, to allay the droughte,
That bathe nye all to waste
His intralls. *Drant. Horace*, b. i. Sat. 1.

Lyy. I'le make these withered *kexes* bear my body two hours together above ground
Beaum. & Fletch. A King and no King, Act v. sc. 1

Thou hast mist a man (but as he is addicted to his study, and knows no other mistress than his mind) would weigh down bundles of these empty *kexes*.
Id. The Elder Brother, Act iv. sc. 4

But millet and paniche run up into an hollow stem full of knots and joints: and sesama by itselfe into a *kex* or hollow stemme in manner of fewell and such like
Holland. Plinie, b. xviii. c. 7

KEY. A. S. *Cæg, cage, clavis*. A *key* (or *quay*) for ships: Dut. *Kaeye*; Ger. *Kay*, Fr. *Quay*. Tooke considers *key* and *quay* to be the same word, differently written and applied, from the A. S. *Cæg-ian*, to shut up, to confine.

The first, that by which doors, &c. are confined and fastened.

Key-stone,—see the quotation from B. Jonson.

The second, (also written *key*, as in the quotation from Holland's *Livy*,) that by which water is confined and shut out.

But as the *key* which locks or shuts will also unlock or open, *key* is applied (met.) to—

That which opens, discloses or discovers, makes known, makes clear, or explains.

And golde hym vp al that lond, & *keyen* of Parys.
R. Gloucester, p. 186

Woo to you wise men of the lawe: for ye han take awey the *keye* of kunning, and ye you self entriden not, and ye han forbedun hem that entriden —*Wiclif. Luke*, c. 11.

Wo be to you lawyers: for ye have taken away the *key* of knowledge, ye entred not in youre selves, and hym that came in, ye forbad.—*Bible*, 1551. *Ib.*

This noble knight, this January the old
Swiche delitee hath in it to wake and prey,
That he wol suffre no wight bere the *key*,
Save he himself.—*Chaucer. The Marchantes Tale*, v. 9119.

S. Peter, whose successors you boast your selues to bee, commaundeth you that you shoulde bee alonely but ministers, & *keybearers* of these *keyes* —*Barnes. Workes*, p. 282

The good man selfe (which then the porter plaid)
Him answered that all were now retyrd
Vnto their rest, and all the *keyes* conuaid
Vnto their maister, who in bed was layd,
That none him durst awake out of his dreame,
And therefore them of patience gently prayd
Spenser. Faerie Queene, b. iii. c. 9.

The captaine himselfe awakened and raised at the first tumult, escaped to the *key*, where he tooke a small barge or wherrie bote, and fled to the castle.—*Holland. Livie*, p. [illegible]

In this habite, disguised as he sat, hee was starke dead and *key cold* before any man perceived it.
Id. Pliny, b. vii. c. 53.

——'Tis the last *key-stone*
That makes the arch, the rest that there were put
Are nothing till that comes to bind and shut.
B. Jonson. To Sir Edward Sackville

Such is the present state of the world in the judgment of any observing eye, that if the bishop has no other defensatives but excommunication, no other power but that of the *keys*, he may, for any notable effect that he is like to do upon the factious and contumacious, surrender up his pastoral staff, shut up the church, and put the *keys* under the door
South, vol. i. Ser. 3.

Briefly, there is as much difference between the clear representations of the understanding then, and the obscure discoveries that it makes now, as there is between the prospect of a casement and of a *key hole* —*Id. Ib.*

Six golden *keys*, that ope your blissful gates,
Where joy, eternal joy thy steps awaits,
Accept the seventh (but that you heard before)
Leads to a cave, where ravening monsters rost.
Jones. The Seven Fountains.

Much of the orator's art and ability is shown, in thus striking properly at the commencement, the *key note*, if we may so express it, of the rest of this oration.
Blair, vol. ii. Lect. 31.

KIBE. } Skinner derives from the Ger.
KI'BED. } *Kirben*, (the *r* being dropped euphoniæ gratiâ,) to carve or cut. A. S. *Ceorf-an*. It is more probably the same word as *chap* or *gap*, an opening.
KI'BY.

A chap or opening (in the continuity of the skin.)

A slyper holde the tayle is of an ele
And he hateth often that hath a *kyby* hele.
Skelton. The Crowne of Laurell.

Against which prycke he sperdelyve spurneth with hys *kybede* heele, but it will not helpe him
Sir T. More. Workes, p. 618.

And in this coldest of cold weathers,
Had they not been warm wrapp'd in feathers,
Mercury's heels had been, I trow,
Pepper'd with running *kibes* ere now.
Cotton. Winter. De Monsieur Marigny.

For thee I will be brief, thou dost botch, and not mend, thou art a heap of enormities, viz. scabs, chilblains, and *kibed* heels.—*Beaum. & Fletch. Martial Maid*, Act ii. sc. 1.

KICK, v. } Skinner says,—from the Ger.
KICK, n. } *Kauchen*, calcare, deculcare, inculcare; and the Ger. from the
KI'CKER. } Lat. *Calcare*. To *kick* (see *ante*) and to *kick* are probably the same word, the one applied to the throwing or heaving of the stomach, the other to that of the foot.

To throw out, (sc. the foot;) to strike, to hit, with the foot; (met.) to throw off, or back with the spirit of a *kicking* horse.

And he seide, I am Jhesu of Nazareth whom thou pursuest, it is hard to thee to *kike* aghens the prycke
Wiclif. Dedis, c. 9.

And the Lorde sayd, I am Jesus whō thou persecutest, it shal be harde for thee to *kike* agaynste the prycke.
Bible, 1551. *Ib.*

For trewely ther n' is non of us all
If any wight wol slaw us on the gall,
That we n' ill *kike*, for that he saith us soth:
Assay, and be shal find it, that so doth.
Chaucer. The Wif of Bathes Tale, v. 6324.

And if perhaps my wordes of none auaile do pricke
such as do fele the leaden harmes, I would not they should *kicke*.
Vncertaine Auctors. The Changeable State of Louers.

——Who, all on fire straight way,
Against him turning all his fell intent,
With beastly brutish rage gan him assay,
And smot, and bit, and *kickt*, and scracht, and rent,
And did he wist not what in his auengement.
Spenser. Faerie Queene, b. ii. c. 4.

——'Tis some love'd match,
If he were not *kick'd* to th' church o' th' wedding day,
I'll never come at court. Can be no otherwise:
Perhaps he was rich, speak Mistress Lepet, was't not so?
Hip. Nay, that's without all question.
Sh. O ho, he would not want *kickers* enow then.
Beaum. & Fletch. The Nice Valour, Act i.

The farmer, who comes with his rent in this cash,
For taking these counters, and being so rash,
Will be *kick'd* out of doors, both himself and his trash.
Swift. A New Song. On Wood's Halfpence.

In the first, he has represented absolute power in the person of a tall man with a hat and feather, who gives his first minister, who stands just before him, an huge *kick*: the minister gives the *kick* to the next before; and so to the end of the stage. In this moral and practical jest, you are made to understand that there is in an absolute government no gratification, but giving the *kick* you receive from one above you to one below you.—*Tatler*, No. 11.

The Turk crosted over the way, and with perfect good will gave him two or three lusty *kicks* on the seat of honour. Our traveller, since he could no otherwise acknowledge this kind of favour received it with the best grace in the world—he made one of his most ceremonious bows, and begged the *Kicking* Mussulman "to accept his perfect assurances of high consideration."—*Burke. On a Regicide Peace*, Let. 3.

KICKSHAWS. } From the Fr. *Quelques-*
KI'CKSHOSE. } *choses*, for so, adds Skinner, we call various dainties, messes, and sauces, in preparing which the French cooks bear the palm from all others.

(Met.) Any trifling trumpery thing.

Look to your roast and bak'd meats handsomely, and what new *kickshaws* and delicate made things—
Beaum. & Fletch. The Elder Brother, Act iii. sc. 1.

Is a man therefore bound in the morning to poach'd eggs and vinegar, or at noon to brawn or beef, or at night to mesh-meat, and French *kickshaws*?
Milton. Animadversions upon Remonstrants' Defence.

But the old Briton ne'er in earnest dines
Without substantial haunches and surloins.
In wit, as well as war, they give us vigour;
Cressey was lost by *kickshaws* and soup-meagre.
Fenton. Prologue to Southern's Spartan Dame.

KID. } Dut. *Caghe, zeghe, tsheghe*; Sw.
KI'DLING. } *Kid*. The A. S. word is *Tic-cen, tiegen*, and Somner gives Eng. *Tegge*. Ihre thinks *kid* has the same origin as the Lat. *Hædus*. Skinner suggests Ger. *Kind*, infans, (eliso, n.) *Y kid* being the infant of the goat—

The young of the goat.

Lo so many yeeris I serue thee: and I neuere brak thi comaundement, and thou neuere gaue to me a *kide*: that I with my frendis schulde haue etun.—*Wiclif. Luke*, c. 15.

Lo these manye yeares haue I done the seruice, neyther brake at any tyme thy commaundement, and yet gauest thou me neuer so muche as a *kyd* to make mery with my louers.
Bible, 1551. *Luke*, c. 15.

Lo how that Jacob, as thise clerkes rede,
By good conseil of his mother Rebekke
Bounde the *kiddes* skin about his nekke;
For which his fadres benison he wan.
Chaucer. The Marchantes Tale, v. 9239.

And all the way their merry pipes they sound,
That all the woods with double eccho ring,
And with their horned feet doe weare the ground,
Leaping like wanton *kids* in pleasant Spring.
Spenser. Faerie Queene, b. i. c. 6.

Past gloomy bottomes, and high-waving woods,
Climb'd mountaines, where the wanton *kidling* dallyes,
Then with soft steps enseal'd the meek'ned valleys,
In quest of memory.—*Browne. Brit. Pastorals*, b. ii. s. 1.

Clau. O very well, my lord: the musicke ended,
We'll fit the *kid-foxe* with a pennyworth.
Shakespeare. Much Adoe about Nothing, Act ii. sc. 3.

And where of late the *kids* had cropp'd the grass,
The monsters of the deep now take their place.
Dryden. Ovid. Metam. b. i.

Now the pine-tree's waving top
Gently greets the morning gale.
Kidlings, now, begin to crop
Daisies, in the dewy dale.—*Cunningham. Day. A Past.*

KID. } Skinner says,—That *kid*, in Lin-
KI'DEL. } colnshire, is the usual name for a bundle of small wood: and *kidel*, Low Lat. *Kidellus*, is *Machina piscatoria*—to intercept salmon and other fish in rivers (Du Cange.) *Kidel* is a common word in old statutes respecting havens and rivers. The root is probably the verb, To *kit* or *cut*.—*Kit*, a vessel, may be from the same source.

KI'DNAP, *v.*
KI'DNAPPER.
KI'DNAPPING, *n.* } Dut. *Kinder-rauber*, to rob or steal children, to *nap* or *nab* (qv.) children or others. Blackstone explains the usage of the word.

These people lye in wait for our children, and may be considered as a kind of *kidnappers* within the law.—*Spectator.*

The other remaining offence, that of *kidnapping*, being the forcible abduction or stealing away of a man, woman, or child, from their own country, and sending them into another, was capital by the Jewish law.
Blackstone. Commentaries, b. iv. c. 15.

And also the statute 11 and 12. W. iii. c. 7. though principally intended against pirates, has a clause that extends to prevent the leaving of such persons abroad, as were thus *kidnapped* or spirited away.—*Id. Ib.*

KI'DNEY. Skinner thinks may be from A. S. *Cynne*, *genus*, and, in a secondary sense, *genitalia*, and *nigh*, (A. S. *Neah*,) being so called from their nearness to those parts, or from *cennan*, *gignere*, quia (sc.) renes multum *generationi* conferre vulgò credebantur. Serenius, from *quid*, *venter*, and *nigh*, quod ventri est proximum.

Johnson, in his note upon the passage quoted from Shakespeare, says,—"*Kidney* in this phrase now signifies *kind* or *qualities*, but Falstaff means,—A man whose *kidneys* are as fat as mine."

In Beaumont and Fletcher, it is applied to—the inwards; most deeply.

In the *Tatler*, (met.) an *inward*, (qv.) or intimate; consequentially, (perhaps,) favourite servant or attendant.

& the two *kydneys* wyth the fatte that lyeth vpon the loynes: and the kall that is on the lyuer they shall take awaye wyth the *kydneyes*.—*Bible*, 1551. *Leuiticus*, c. 3.

The right *kidney* in all creatures is the bigger, and lesse fat, and dryer of the twaine: howbeit in both of them, there is a fat issueth out of the mids, save only in scales.
Holland. Plinie, b. xi. c. 25.

Gal. Curse, curse, and then I goe.
Look how he grins, I've anger'd him to the *kidneys*.
Beaum. & Fletch. The Nice Valour, Act iv. sc. 1.

And then, to be stopt in, like a strong distillation, with stinking cloathes, that fretted in their own grease; think of that, a man of my *kidney*; think of that, that am as subject to heate as butter.
Shakespeare. The Merry Wives of Windsor, Act iii. sc. 5.

As for barley, he would have cast it into the ground between the æquinox in autumne and the winter sunne-steed; but vetches, *kidney-beanes*, and lentils, at the setting or going down of the star Bootes.
Holland. Plinie, b. xviii. c. 24.

In those that are subject to the stone, the petrescent matter, when it is bred in the *kidneys*, is reddish or yellowish: but when in the bladder, white or of a light grey.
Boyle. Works, vol. v. p. 95.

There are in later times other decrees, made by popes of another *kidney*, or in other junctures of affairs, which forbid princes to meddle in the election of Bishops.
Barrow. Pope's Supremacy.

It is our custom upon the first coming of the news, to order a youth, who officiates as the *kidney* of the coffee-house, to get into the paint, and read every paper with a loud and distinct voice.—*Tatler*, No. 268.

Many kinds of European garden stuff are produced, particularly cabbages, peas, beans, *kidney-beans*, turnips, and white radishes, but all much inferior to our own.
Cook. First Voyage, b. i. c. 2.

KI'LDERKIN. Dut. *Kindeken*, *kinneken*; the eighth part of a hogshead, filiolus vasis majoris, (Skinner,) because it bears the same proportion to a whole cask, as a child (Dut. *Kind*) bears to the grown man, (Junius.)

Take a *kilderkin*, sweet and well seasoned, of four gallons of beer, of 8. s. strength, new as it cometh from the tunning; make in the *kilderkin* a great bung-hole of purpose.
Bacon. Naturall Historie, § 46.

A tun of man in thy large bulk is writ,
But sure thou'rt but a *kilderkin* of wit.
Dryden. Mac Flecknoe.

KILL, *v.*
KI'LLER.
KI'LLING, *n.*
KI'LLINGLY. } A. S. *Cwell-an*, (to quell,) subigere, domare; in Dutch *Keelen* is to throttle, to strangle. To subdue, to beat down, to destroy; to take away, or deprive of life; to deaden, to put to death, to slay.

Chapman writes *kill-man*, and Dryden, *man killer*.

And whanne the tilieris sighen him: thei thoughten withinne hemsilf and seiden, this is the eir, sle we him that the eritage be oure. And thei castiden him out of the vyneyard and *killeden* him.—*Wiclif. Luke*, c. 20.

But when the fermers saw him, they thought in them selues sayinge: thys is the heyre, come let us *kill* hym, that ye enheritaunce maye be ours. And they cast hym out of the vyneyarde: and *killed* hym.—*Bible*, 1551. *Ib.*

My liege lady, generally, quod he,
Women desiren to han sovereinetee,
As well over hir husband as hir love,
And for to ben in maistrie him above.
This is your most desire, though ye me *kille*,
Doth as you list, I am here at your wille.
Chaucer. The Wif of Bathes Tale, v. 6624.

But he conueighed himselfe a farre of from the bondes of ye citee of Hierusalē, the *killer* of prophetes, & went to the citie of Ephraim, whereunto ye desert was nigh.
Deuel. John, c. 11.

The prieste aunswered yt his father could not be harmed by the treasō of any man, but he sayd that all Phyllypa *killers* were put to death.—*Brende. Quintus Curtius*, fol. 72.

A net in th' one hand, and a trusty blade
In th' other was: this mischiefe, that mishap;
With th' one his foes he threat'ned to invade,
With th' other he his friends ment to enwrap,
For, whom he could not *kill*, he practiz'd to entrap.
Spenser. Faerie Queene, b. iii. c. 12

He [Alexander the tyrant] consecrated the dart also wherewith he had slain his own uncle Polyphron, and having put garlands upon it, he did sacrifice to it, as to a god, and called it *Tychon*, as one would say, happy *killer*.
North. Plutarch, p. 251.

Whom little Hugo dext'rously did vex
With many wounds in unexpected place,
Which yet not *kill*, but *killingly* perplex.
Davenant. Gondibert, b. i. c. 4.

And cannot all these helps represse this *kil-man* Hector's fright? *Chapman. Homer. Odyssey*, b. ix.

To *kill man killers*, Man has lawful power;
But not th' extended license, to devour.
Dryden. Ovid. Metam. b. xv.

There must be an actual *killing* to constitute murder.
Blackstone. Commentaries, b. iv. c. 14.

KILL, or
KILN. } A. S. *Cylene*, a *kill* or *kilne*; *cylenise*, made like a *kill*, furnace, or oven. *Fyrencylle*, a fire-*kiln*. In Suio-Goth. *Quilla*, Westro-Goth. *Yklla*, is to kindle. Minshew derives from the Lat. *Calx*, lime; Sp. *Calera*; It. *Fornace di calcina*; Lat. *Fornax calcaria*; Ger. and Dut. *Kalck-ofen*. But the process to which *malt* (see the second quotation from Fuller) is subjected, seems to warrant the conjecture that this is the same word as the preceding, viz. to *kill* or *quell*, (sc.) the vegetation or germination of the *malt*, i. e. of the wetted or moistened grain: wetted or moistened until it vegetates or germinates. The noun *kill*, or *kilne*, is applied to—

A place for burning, (lime,) drying by heat, (malt,) &c.

How much of philosophy concurred to the first *kill* of malt! and before it was turned on the floor, how often it was tossed in the brain of the first inventer thereof!
Fuller. Worthies. Derbyshire.

This [malt] is barley with the property thereof much altered, having passed both water and fire, steeped, and dried on a *kilne*.—*Id. Ib. Bedfordshire.*

Is there not milking-time? when you are going to bed? or *kill-hole?* to whistle of these secrets, but you must be tittle-tattling before all our guests.
Shakespeare. The Winter's Tale, Act iv. sc. 3.

And he [a vicar] and his successors shall have a messuage, and two barns, and one horse mill and *kilne house*, and one acre of land in Spillesby aforesaid.
Stryppe. Memorials. Edw. VI. an. 1550.

KIM-KAM. } i. e. *kam-kam*; all awry, all
KI'MBO. } askew. See KAM.
Kimbo,—crooked.

For I remember when I was a little boy, I heard my father say, that every thing then was turned upside down, and that in his remembrance all went *kim kam*.
Holland. Plutarch, p. 372.

True (quoth I) common it is in some sort, and in some sort not: but first mark, I beseech you, the comparison, how they go clean *kim kam*, and against the stream, as if rivers run up hills.—*Id. Ib.* p. 959.

Dam. And I have two, to match your pair, at home,
The wood the same, from the same hand they come,
The *kimbo* handles seem with bears foot carv'd.
Dryden. Virgil, Pol. 3.

KIN, *n.*
KIN, *adj.*
KI'NSING, *n.*
KIND, *n.*
KIND, *adj.*
KI'NDED.
KI'NDLE, *v.*
KI'NDLESS.
KI'NDLING, *n.*
KI'NDLY, *adj.*
KI'NDLY, *ad.*
KI'NDLINESS, *n.*
KI'NDNESS.
KI'NDRED, *adj.*
KI'NDRED, *n.*
KI'NDSHIP.
KI'NSFOLK.
KI'NSMAN.
KI'NSWOMAN. } Goth. *Kun*; A. S. *Cynne*, from the A. S. *Cennan*, *a-cennan*, *parere*, to bear, to produce, to beget. *Cyn* (in A. S.) is also, consequentially, fit, proper, convenient.

Born, (sc.) of the same parents, immediate or remote; of the same ancestors; descended or produced from the same stock or race; cognate, related, or having the relationship of the same blood, related by consanguinity or affinity, by blood or intermarriage; having the same or similar natural qualities. See the quotation from Blackstone.

Kind, adj.—native or natural; suited to, adapted to, proper for, beneficial to, the nature or *kind*, congenial; having natural (sc. feelings);—feelings pertaining or belonging to, becoming or convenient to, their common nature or *kind*; feeling for each other, compassionate or sympathetic, benevolent. *Humane*, from *human*, has the same consequential application; and *kind*, *n.*—

Nature; natural disposition or affection; generic qualities, race, sort.

Kindle,—to bring forth *kind*.

Tho he wende from al hire *kyn*, & from al thing that heo knew,
And nuste on erthe whiderward, bute as the wynd hem blew,
And wiste that heo ne schulde neuer a geyn come by se,
Ne se fader, ny other *kyn*, lord! that hire was wo!
R. Gloucester, p. 13.

And for he was of this kynge's *kynde*, that of this lond was.
Id. p. 90.

Ac thyn sustren schulle habbe al, for here herte ys *kynde*,
And thou for thyn *unkyndeneesse* be out of al my mynde.
Id. p. 31

And Normandy thoru the kyng, & thoru the quene Engelond
Joyned were tho *kundelyche* in one monne's honde.
Id. p. 353.

From Affric thei wente north with the wynd that was god.
So that heo fonden in a stude here *kynrede* bi cas
Of noble mon Hercules, that wyle of Troie was.
Id. p. 15

Tho hii come to Engelond, glad was the kyng tho,
Vor he nadde in bys fader alle *kunnesmen* nanmo.
Id. p. 343.

——— The soudan Saladyn
Paien most worthi of alle the lond of his *kyn*,
So told me the stori that I fond writen in.
R. Brunne, p. 1[illegible].

At the last thei chaced out the Bretons so clene,
Away vnto Wales ther *kynd* is I wene. *Id.* p. 7.

We be comen alle of *kynde* of Germenie. *Id.* p. 2.

Tille him com his sonne Richard, forsoth, fulle *syndelie*.
R. Brunne, p. 142.

Chaced him fro his reame, & chese a nother knyght,
Kynewolf, of the *kyndred* of Adelarde's blode.—*Id.* p. 9.

Aren none hardur ne hongryour. than men of holy churche
Averouse and yvele willed. wanne thei ben avaunsed
And *unkynde* to hur *kynne*. and to alle Chrystine.
Piers Ploughman, p. 22

No more can a *kynde* witted man. bote clerkes hym teche
Come for alle hus *kynde* wittes. thorwe Cristendom to be savede. *Id.* p. 232.

What lyves thyng is *Kynde*, quath ich; Can thow me telle
A *kynde* is creature [Creator] quath Wit, of all *kyne* thynges,
Fader and ormour of all that forth groweth
The wiche is God gretteat that gynnynge had nevere.
Id. p. 173.

Ich knowe hym as *kyndeliche*. as clerkus don hur bokes.
Id. p. 120.

The *kyndenesse* that myn emeristene. kidde [*i. e.* shewed me] me.—*Id.* p. 112.

And Jheesus seide to hem that a prophete is not withoute honour but in his owne cuntrey and among his *kyn* and in hise hows.—*Wiclif. Mark*, c. 6.

And Jesus sayd unto thē: a prophete is not dispised but in his own coūtrey, and among his owne *kynne*, & among thē that are of the same household.—*Bible*, 1551. *Ib.*

Eft the kyngdom of hevenes is lik to a net cast into the see, and that gaderith togidre of alle *kynde* of nachis, whiche whanne it was full thei drowen up, and saten bi the brynke and chesen the good into her vessels but the yvele thei keesten out.—*Wiclif. Matt.* c. 13.

Agayne, the kyngdome of heauen is lyke vnto a neet cast in to the sea, yᵗ geathereth of all *kyndes* of fyshes: whiche when it is full, men drawe to lande, and syt and geather the good into vessels, & cast the bad away.—*Bible*, 1551. *Ib.*

For if thou art kit doun of the *kyndeli* wielde olyue tree, and aghens *kynde* art set into a good olyue tree, hou mych more thei that ben bi *kynde* schulen be sett in her olyue tree?
Wiclif. Rom. c. 11.

And thanne the tokene of mannes sone schal appere in hevene; and thanne alle *kynredis* of the eerthe schulen weyle.—*Id. Matt.* c. 24.

Therfore he seyde to the puple which wenten out to be baptisid of him, *kindelyngis* of eddris: who schewide to you to fle fro the wrathe to comynge.—*Id. Luke*, c. 3.

And whanne his *kynnes men* hadden herd, thei wenten out to hold him, for thei seiden that he is turned into woodnesse.
Id. Mark, c. 3.

His name was hoten deinous Simekin
A wife he hadde, comen of noble *kin*:
The person of the toun hire father was.
Chaucer. The Reves Tale, v. 3941.

Who lived ever in swiche delite o day
That him ne meved other conscience,
Or ire, or talent, or som *kin* affray.
Id. Man of Lawes Tale, v. 5557.

On of the gretest adversitees of this world, is whan a free man by *kinde*, or of birthe, is constreined by poverte to eten the almesse of his enemie.—*Id. The Tale of Melibeus.*

O goode God! how gentil and how *kind*
Ye semed by your speche and your visage,
The day that maked was oure marriage!
Id. The Clerkes Tale, v. 8729.

Deceite, weping, spinning, God hath yeven
To women *kindly*, while that they may liven.
Id. The Wif of Bathes Tale, v. 5985.

Nowe, goode fader, I you mercy crie,
Send me no more into non hethenesse,
But thanketh my lord here of his *kindenesse*.
Id. The Man of Lawes Tale, v. 5534.

For she was on the fairest under sonne,
And eke therto comen of so high *kindrede*,
That wel unnethes durst this knight for drede
Tell hire his wo, his peine, and his distresse.
Id. The Frankeleines Tale, v. 11,048.

First she [Medea] made hym the flees to wynne:
And after that from *kith* and *kynne*,
With great treasore with hym she stale.
Gower. Con. A. b. v.

As steele is hardest in his *kinde*
Aboue all other, that men finde
Of metalles. *Id. Ib.* Prol.

It sit a man by wey of *kynde*
To loue, but it is not *kinde*,
A man for loue his wit to lese. *Id. Ib.* b. vii.

And with that worde his hewe fadeth,
And saide, a dieu my lady sweete,
The life hath loste his *kindely* hete.—*Id. Ib.* b. ii.

For than he made hem vnderstonde,
That he was there of God's sonde,
And sayd them for the *kyndship*,
That thei haue done him felowship,
He wolde do some grace againe. *Id. Ib.*

The Queene in mids them all with timbrell noyse her bande vpcheeres,
Nor yet two deadly serpent snakes, to her at backe apperres,
All monstrous *kinded* gods Anubys . . .
Phaer. Virgill. Æneis, b. viii.

For suche widowes, wantes ought to be releued of her *kynsfolkes* gentyll lyberalitie, in case she haue any, either men or wome̅ that professe them selues Christianes.
Udal. 1 Tim. c. 5.

Wherefore fyrst forsake thou thy vnlawfull wedlocke that thou haste made with Judith, thy nere *kynswoman*.
Fabyan, vol. i. c. 161.

Nor any one doth care to call vs in,
Or one vouchsafeth vs to entertaine,
Vnlesse some one perhaps of gentle *kin*,
For pitties sake compassion our paine,
And yeeld vs some relefe in this distresse.
Spenser. The Teares of the Muses.

There is found in the top or sharper end of an egge within the shell, a certaine round knot resembling a drop or a navill, rising above the rest, which they call a *kerning*.
Holland Plinie, b. x. c. 52.

But young Perissa was of other mind,
Full of d sport, still laughing, loosely light,
And quite contrary to her sisters *kind*.
No measure in her mood, no rule of right,
But poured out in pleasure and delight.
Spenser. Faerie Queene, b. ii. c. 2.

There-to they ys'd one most accursed order,
To eate the flesh of men, whom they mote find,
And strangers to deuour, which on their border
Were brought by errour, or by wreckfull wind;
A monstrous cruelty against course of *kind*
Id. Ib. b. vi. c. 8

And though hee ne'er were liberall by *kind*,
Yet, to his owne darke ends, hee's most profuse,
Lavish, and letting fly, he cares not what
To his ambition. *B. Jonson. Sejanus*, Act i. sc. 1.

'Mongst which it fell into that faerie's mind,
To aske this Briton mayd, what vncouth wind
Brought her into those parts, and what inquest
Made her dissemble her disguised *kind*
Spenser. Faerie Queene, b. iii. c. 2.

——— Who though she still haue worne
Her dayes in warre, yet (weet thou) was not born
Of beare and tigers, nor so saluage minded,
As that, albe she loue of men she scorne,
She yet forgets, that she of men was *kynded*:
And sooth oft seene, that proudest hearts base loue hath blinded. *Id. Ib.* b. v. c. 5.

Orl. Are you natiue of this place?
Ros. As the conie that you see dwell where she is *kindled*.
Shakespeare. As You Like It, Act i. sc. 1.

Remorselesse, trecherous, lecherous, *kindles* villaine.
Id. Hamlet, Act ii. sc. 4.

The earth shall sooner leaue her *kindly* skill
To bring forth fruit, and make eternall dearth,
Then I leaue you, my life, yborne of heauenly birth.
Spenser. Faerie Queene, b. xiii. c. 3.

But seeing *kindly* sleepe refuse to doe
His office, and my feeble eyes forgoe,
They sought my troubled sense how to deceaue
With talke, that might vnquiet fancies reaue
Id. Mother Hubberd's Tale.

When love finds it self utterly unmatcht, and justly vanishes, nay rather cannot but vanish, the fleshly act indeed may continue, but not holy, not pure, not beseeming the sacred bond of marriage; being at best but an animal excretion, but more truly worse and more ignoble than that mute *kindliness* among the herds and flocks.
Milton. Tetrachordon

But contrariwise, in the expedition against the Aequians, the consull and his soldiors strove to exceed one another in courteste and *kindnesses*.—*Holland. Livius*, p. 84

But ô! the greedy thirst of royall crowne,
That knows no *kindred*, nor regards no right,
Stirr'd Porrex vp to put his brother downe.
Spenser. Faerie Queene, b. ii. c. 10.

Be, as thy presence is, gracious and *kind*,
Or to thyself, at least, *kind-hearted* prove.
Shakespeare, Son. 10.

But the *kinsfolke* and friends of Valerius tooke it more greevously and impatiently than reason was, that the honour of the dedication of so famous a temple, was given unto Horatius.—*Holland. Livius*, p. 49.

Sweet recreation barr'd, what doth ensue
But moodie and dull melancholly,
Kinsman to grim and comfortlesse dispaire.
Shakespeare. Comedy of Errors, Act v. sc. 1.

After supper, all his *kinswomen* stood in the entry of the hall where they had eaten: so he called her whom he loved best, and gave her his allowance he had saved, and said to her, This was given me in token I was this day rewarded for my virtue: and even so I give it thee for a like token of reward for thy virtue.—*North. Plutarch*, p. 47.

If Achitophel signify the brother of a fool, the author of that Poem will pass with his readers for the next of *kin*. And perhaps it is the relation that makes the *kindness*.
Dryden. Epistle to the Whigs.

O cruel Death! to those you take more *kind*,
Than to the wretched mortals left behind!
Waller. Epitaph, unfinished.

Gabriel Plats takes care to distinguish what hay is *kindest* for sheep, and prefers the hardest and driest before the succulent clover.—*Boyle. Works*, vol. vi. p. 357.

Proceeding onward whence the year began,
The summer grows adult, and ripens into man.
This season, as in man, the most repete
With *kindly* moisture, and prolific heat
Dryden. Ovid. Metam. b. xv.

Such ancient hospitality there rests
In yours, as dwelt in those first Grecian breasts,
Whose *kindness* was religion to their guests.
Id. Epil. By Mrs. Marshall.

The dame, who saw her fainting foe retir'd,
With force renew'd, to victory aspir'd;
And, looking upward to her *kindred* sky,
As once our Saviour own'd his Deity,
Pronounc'd his words—"She whom ye seek am I"
Id. The Hind and the Panther.

Reginald Pool, who was of the royal blood, being by his mother descended from the Duke of Clarence, brother to King Edward the Fourth, and in the same degree of *kindred* with the king by his father's side, was in great esteem for his learning, and other excellent virtues.
Burnet. Hist. of the Reformation, an. 1536

When the emperor had put a great number to death, and told him he would leave him no enemies, [Geta] asked him, if those whom he had put to death had no parents *kinsfolks*, nor friends? Yes, said the emperor, a great number. Then you have left me (replied he) many more than you take from me.—*Strype. Life of Archbp. Whitgift*, an. 1597.

Our bretheren are from Thames to Tweed departed,
And of our sisters, all the *kinder-hearted*,
To Edinburgh gone, or coach'd or carted.
Dryden. To the University of Oxford, Prol

Firm, unremitting, matchless, in their course;
To the *kind temper'd* change of night and day,
And of the seasons ever stealing round,
Minutely faithful. *Thomson. Summer.*

By consent of the Britains, Hengist and Horsa sent for their two sons, or near *kinsmen*, to come over with a new army of Saxons, by sea, into those Northern parts, who seated their colony about Northumberland
Sir W. Temple. Introd. to the Hist. of England.

This did also much pacify the emperor, since his *kinswoman* was, though not restored in blood, yet put in a capacity to succeed to the crown.
Burnet. Hist. of the Reformation, an. 1536.

But this probability, being so near of *kin* to certainty, that the acutest philosophers could never find a criterion to distinguish them, may be presumed to have the family strength, though not in equal measure.
Search. Light of Nature, vol. ii. pt. iii. c. 26.

The tuneful linnet's warbling notes
Are grateful to the shepherd-swain;
To drooping plants and thirsty fields
The silver drops of *kindly* rain.
Thompson. To Miss Addison.

Consanguinity, or *kindred*, is defined by the writers on these subjects to be *vinculum personarum ab eodem stipite descendentium*: the connexion or relation of persons descended from the same stock or common ancestor.
Blackstone. Commentaries, b. ii. c. 14.

KI'NDLE, *v.* KI'NDLER. KI'NDLING, *n.* } See CANDLE. Skinner, — perhaps from the Ger. *Zunden*, accendere, excitare ignem, facere ut ardeat. Ihre—from Suio-Goth. *Kind-a*, of the same meaning.

To light a fire, to fire or raise a fire, to cause to burn; to ignite; (met.) to heat, to inflame, to excite, to rouse.

And whanne a fyer was *kyndlid* in the myddil of the grete hous and thei saten aboute; Petre was in the myddil of them.—*Wiclif. Luke*, c. 22.

When they had *kyndled* a fyre in the middes of the palys, and were set doune together. Peter also sate doune amōg them.—*Bible*, 1551. *Ib.*

Though loue be hote, yet in a man of age
It *kindleth* nat so soone as in youth heed.
Chaucer. Troilus, b. v.

Of exaltacion I finde
Fire *kyndled* of the same *kinde*. *Gower. Con. A.* b. vii.

They persuaded to Anselme, that the publicacion or openynge of that vyce, gaue *kyndelinges* to the same in the hartes of ydel persons, &c.—*Bale. English Votaries*, pt. ii.

Nothing remaines, but that I *kindle* the boy thither, which now Ile goe about.
Shakespeare. As You Like It, Act i. sc. 1.

The Britains were nothing pacified, but rather *kindled* more vehementlie to worke all the mischeefe they could deuise, in reuenge of their souereignes death.
Holinshed. King John, an. 1202.

In these extremes the Prince and those he guides,
Half roasted stood before fierce Vulcan's face,
When loe a sudden and vnlookt for blast,
The flames against the *kindlers* backward cast.
Fairefax. Godfrey of Bovlogne, b. xvii. s. 85.

The archbishop counting to extinguish the sedition (whereof he himselfe had beene no small *kindler*) which was like to grow, if the nobilitie were not pacified the sooner, talked with the king.
Holinshed. King John, an. 1215.

Yet they but *kindlings* are of endless fire,
And little drops which doe foregoe a sterme.
Stirling. Domes-day. The first Houre.

What mean you thus 'good sir, quoth I to thrust hither the sect of Stoicks come you indeed to feast sildy among our speeches and discourses, your exhalations and *kindlings* of the stars.—*Holland. Plutarch*, p. 972.

Prevailing warmth hath still thy mind possest
And second youth is *kindled* in thy breast.
Mr. Addison in praise of Mr. Dryden.

Now is the time that rakes their revels keep:
Kindlers of riot, enemies of sleep.—*Gay. Trivia*, b. iii.

Foretold by Prophets, and by Poets sung,
Whose fire was *kindled* at the Prophet's lamp,
The time of rest, the promis'd sabbath comes.
Cowper. Task, b. vi.

KINE. Contracted from *coucn*, the plural of *cow*, (qv.)

& ther to fyue hundreth *kie* flk gere to his lardere.
R. Brunne, p. 28.

Other treuage he sette, a thousand *kie* he toke.—*Id. Ib.*

Three large sowes had she, and no mo:
Three *kine*, and eke a sheep that highte Malle.
Chaucer. The Nonnes Preestes Prologue, v. 14,838.

And eke all strangers in that region
Arryuing, to his *kyne* for food assynd;
The *fayrest kyne* alive but of the fayrest kynd
Spenser. Faerie Queene, b. v. c. 10.

This mention of the peristaltick motion puts me in mind of an ocular demonstration of it in the gullet of *kine* when they chew the cud, which I have often beheld with pleasure.
Ray. On the Creation, pt. ii.

The very *kine*, that gambol at high noon,
The total herd receiving first from one,
That leads the dance, a summons to be gay,
Though wild their strange vagaries, and uncouth
Their efforts . . . *Cowper. Task*, b. vi.

KING, *s.*
KING, *v.*
KI'NGDOM.
KI'NGDOMED.
KI'NGHOOD.
KI'NGLESS.
KI'NGLING, *n.*
KI'NGLY, *adj.*
KI'NGLY, *ad.*
KI'NGSHIP.

A. S. *Cyng, cynig, cyning*, from the A. S. *Cennan*; Ger. *Konnen*, scire, and, thence, posse. "*Cuning*," says Verstegan, "is as much in signification as *one especially valiant*, and this being the title of the chiefe of all, expresseth him the most apparent in courage or valour. And certain it is that the *kings* of most nations were in the beginning elected and chosen by the people to raigne over them, in regard of the greatnesse of their courage, valour, and strength, as being therefore best able to defend and governe them." In the quotation from R. of Gloucester it is applied to a *female* sovereign; by Bacon to male and female united. And see the quotation from Smith. To *king*,—

To cause to be, to make a *king*, to invest with royal authority; to rule as a *king*.

Sene *kynges* heo maden in Engelonde, and sethen bute fyue. *R. Gloucester*, p. 4.

And hadden despit, that womman *kyng* schulde be.
Id. p. 37.

A dogter ich haue of gret prys, & noble & god al so,
Y geue here the to thi wyf, &, gef thou wolt by leue here,
The thridde del my *kyngdom* y geue the to be my fere.
Id. p. 12.

The *kyng* lay ded thar. tho was this lond *kynglees*. wat halt yt to telle longe? *Id.* p. 105.

Foure & tuenty gere was he *kyng*, & thorgh no folie
Neuer in his lyue a fote of lond les.—*R. Brunne*, p. 27.

Kynewolf toke the *kyngdom* (for better mot not falle)
& sithen toke the feaute of the *kynges* alle,
As his ancestres had it befor hand. *Id.* p. 9.

For I seye to you that manye profetis and *kynges* wolden haue seyn tho thingis that ye seen: and thei sighen not, and here tho thingis that ye heren: and thei herden not.
Wiclif. Luke, c. 10.

For I tell you that many prophetes and *kinge* haue desyred to se those thynges whiche ye se, and haue not sene thē: and to heare those thinges which ye heare, & haue not heard them.—*Bible*, 1551. *Ib*

In the daies Jon Baptist cam, and prechide in the desert of Judee. And seide do ye penaunce for the *kyngdom* of hevenes schal neigh.—*Wiclif. Matthew*, c. 3.

In those dayes John the Baptist came & preached in ye wyldernes of Jewry, saying Repent, the *kingdom* of heauen is at hande.—*Bible*, 1551. *Ib.*

Thus by these wayes shul men ben anaunced ensample of David that from keeping of sheepe, was drawn vp into the order of *kingly* gouernaunce.
Chaucer. Testament of Loue, b. i.

And thus was he from his *kyngdome*
Into the wilde foreste drawe
Where that the mighty God's lawe,
Through his power did him transforme
Fro man into a beastes forme.—*Gower. Con. A.* b. i.

To every man belongeth lore,
But to no man belongeth more
Than to a *kynge*, whiche hath to lede
The people, for his *kynghed*
He maie hem both saue and spille. *Id. Ib.* b. vii.

That which we call in one syllable *king* in English, the old Englishmen and the Saxons, from whom our tongue is derived, to this day call in two syllables, *cyning*, which whether it cometh of *can* or *ken*, which betokeneth to know and understand, or *can*, which betokeneth to be able, or to haue power, I cannot tell.
Smith. Commonwealth of England, b. i. c. 9.

For, my good leige, shee is so idly *king'd*,
Her scepter so fantastically borne,
By a vain, giddie, shallow, humourous youth,
That fear attends her not.—*Shakes. Hen. V.* Act ii. sc. 4.

——— Then crushing Penuric
Perswades me, I was better when a *king*.
Then am I *king'd* againe: and by and by,
Thinke that I am *vnking'd* by Bullingbrooke,
And straight am nothing.—*Id. Rich. II.* Act v. sc. 5.

But this is now done, by the prowesse and deuotion of Ferdinando and Isabella, *kings* of Spaine, who haue (to their immortall honour) recouered the great and rich *kingdome* of Granada.—*Bacon. Hen. VII.* p. 106.

Certes, sad then the prince, the God is iust,
That taketh vengeance of his people's spoyle:
For, were no law in lone, but, all that lust
Might them oppresse, and painfully turmoile,
His *kingdome* would continue but a while.
Spenser. Faerie Queene, b. vi. c. 8.

——— Imagin'd worth
Holds in his blood such swolne and hot discourse,
That 'twixt his mentall and his active parts,
Kingdom'd Achilles in commotion rages,
And batters down himself.
Shakespeare. Troyl & Cress. Act ii. sc. 3.

But forgetteth altogether that the tribuneship was committed unto him by the people of Rome committed I say, and put into his hands for to assist privat persons, and to maintene their liberties, and not to uphold the *kinglie* rule and royaltie of a consul.—*Holland. Livius*, p. 1026.

For, the which his inordinate dooings, his nobles conspired against him, and finallie deprived him of all his honour and *kinglie* dignitie, after he had reigned about the space of one yeare.—*Holinshed. Historie*, vol. i. b. iii. c. 7.

Whereas ministers bear not the person of Christ in his priesthood or *kingship*, bless not as he blesses, are not by their blessing greater than Abraham.
Milton. To remove Hirelings out of the Church.

——— The *king-becoming* graces,
As Iustice, verity, temp'rance, stableuesse,
Bounty, perseuerence, mercy, lowlinesse,
Deuotion, patience, courage, fortitude,
I haue no relish of them, but abound
In the diuision of each seuerall crime,
Acting it many ways.—*Shakes. Macbeth*, Act iv. sc. 3.

[Hibiscum] is thought to be a singular thing for to be bound into the swelling kernels called the *king's evill*, yea, although they were exulcerat and ran.
Holland. Plinie, b. xiii. c. 4.

For was it not thus with those traiterous captaine of Israel, who *kinged* themselves by slaying their masters and reigning in their stead?—*South*, vol. xi. Ser. 2.

What is a *king*?—a man condemn'd to bear
The public burthen of the nation's care;
Now crown'd some angry faction to appease:
Now falls a victim to the people's ease;
From the first blooming of his ill-taught youth,
Nourish'd in flattery, and estrang'd from truth
Prior. Solomon, b. iii.

He stands in day-light, and disdains to hide
An act, to which by honour he is ty'd,
A generous, laudable, and *kingly* pride.
Dryden. The Hind and the Panther.

Stoupe told me of a great design Cromwell had intended to begin his *kingship* with, if he had assumed it: he resolved to set up a Council for the Protestant Religion, in opposition to the Congregation *de propagandâ fide* at Rome.
Burnet. Own Time, vol. i. b. i.

King was a name too proud for man to wear
With modesty and meekness, and the crown,
So dazzling to their eyes who set it on,
Was sure t intoxicate the brows it bound.
Cowper. Task, b. v.

A. Guard what you say; the patriotic tribe
Will sneer and charge you with a bribe.—*B.* A sneer!
The worth of his three *kingdoms* I defy,
To lure me to the baseness of a lie. *Id. Table Talk.*

Enough of States, and such like trifling things;
Enough of *kingships*, and enough of *kings*.
Churchill. The Conference.

Were *kingship* as true pleasure as it seems,
Sterling, and worthy of a wise man's wish,
I would not be a *king* to be belov'd
Causeless, and daub'd with undiscerning praise
Where love is mere attachment to the throne,
Not to the man, who fills it as he ought.
Cowper. Task, b. v.

Sir Robert Berkeley, one of the judges of the King's Bench, affirmed, "That the law knows no such *king* making power."
Hurd. Constitution of the English Government, Note n.

KING-CUP. *King's-cob*, (says Skinner,) ranunculus, from the A. S. *Cyng*, king, and *cop*, the head or top, so called from the golden colour of their heads or flowers.

Strowe me the ground with daffadowndillies,
And cowslips, and *king cups*, and loued lillies.
Spenser. Shepheard's Calender. April.

Loe here the *king cup* of a golden hue,
Medly'd with daisies white, and endive blue
Guardian, No. 70.

Ev'n in the spring and play time of the year,
That calls th' unwonted villager abroad,
With all her little ones, a sportive train,
To gather *king cups* in the yellow mead,
And prink their hair with daisies or to pick
A cheap but wholesome salad from the brook,
These studies are all my own.—*Cowper. Task*, b. vi.

KING-FISHER. The halcyon; taking the first portion of its name from the royal splendour of its plumage, and the second from its usual food.

That a *king fisher* hanged by the bill sheweth in what quarter the wind is, by an occult and secret propriety, converting the breast to that point of the horizon from whence the wind doth blow, is a received opinion, and very strange introducing natural weather cocks, and extending magnetical positions as far as animal natures.
Brown. Vulgar Errours, b. iii. c. 10.

King fishers, about the size of a thrush, of a greenish hue, with a white ring about the neck.
Cook. Third Voyage, b. iii. c. 8.

KIRK. } The Scotch and the inhabitants
KI'RKMAN. } of the north of England so call the *church*; the hard *k* approaches more nearly to the Gr. Κυριακη.

Buried he is at Repyndon, and in the *kirke* he lies
R. Brunne, p. 9.

Some frendes he had, that buried it in *kirke-gerd*
Id. p. 54.

And all so feeble, and in such wise
I was, that vneth might I rise
So fare trauailed, and so faint
That neither knew I *kirke* ne saint,
Ne what was what, ne who was who.—*Chaucer. Dreame.*

To *kirke* the narre, to God more farre,
Has been an old-said saw.
Spenser. Shepheard's Calender. July.

For our Sir John, to say to-morrow,
At the *kirke*, when it is holiday:
For well he means, but little can say.—*Id. Ib. May.*

Let neither your gouernor, nor your *kirkeman*, nor those who so often hath falsifyed their fayth and promise, and by treachery and falsrode be accustomed to prouoke the tyme, feede you forth with fayre wordes, and bring you into the snare, from whence they cannot deliuer you.
Grafton. Edw. VI. an. 2.

And albeit some of them [fairs] are not much better than Lowse faire, or the common *kirkmasses* beyond the sea, yet there are diverse not inferior to the great marts in Europe.
Holinshed. Descr. of England, b. iii. c. 18.

The violent men among them were ever pressing the purging the *kirk*, as they called it; that is, the getting rid of the episcopal clergy.—*Burnet. Own Time*, b. i.

KI'RKED is explained, *turning upwards*, (says Skinner,) from the A. S. *Cerr-an*, to turn.

His eyes red sparkling as the fire glow,
His nose frounced full *kirked* about
Chaucer. Rom. of the Rose.

KI'RTLE. A. S. *Cyrtel.* A *woman's* gowne or *kirtle*, (Somner.) "I believe," says Skinner, "from the verb, to *gird*, because the gown or tunic used formerly to be *girded*," or fastened round the waist with a *girdle*. It is not, as Somner asserts, a *woman's* gown only; it is applied to an article of dress for *men*, and not merely to a gown, but to various articles, all, perhaps, distinguished by their being *girded*. See the Notes on Shakespeare, 2 *Pt. Hen. IV.*

Withouten *kirtelle* or kemse, saue *kouerchef* alle bare vis.
R. Brunne, p. 122.

Yclad he was ful smal and properly,
All in a *kirtel* of a light waget.
Chaucer. The Millere's Tale, v. 3322.

In *kirtels* and in copes riche
Thei were clothed all aliche,
Departed euen of white and blewe.—*Gower. Con. A.* b. iv.

And she had a *kirtell* of diuerse coloures vpon her; for wt suche were ye kinges doughters (yt were virgines) appareled.—*Bible*, 1551. 2 *Kynges*, c. 13.

All in a *kirtle* of discolour'd say
Hee clothed was, ypainted full of eyes.
Spenser. Faerie Queene, b. I. c. 4.

Fal. What stuffe wilt thou haue a *kirtle* of? I shall receiue money on Thursday: thou shalt haue a cappe tomorrow.—*Shakespeare.* 2 *Pt. Hen. IV.* Act ii. sc. 4.

Half a dozen taffata gownes, or sattin *kirtels*, in a paire or two of moneths, why they are nothing.
B. Jonson. Cynthia's Revels, Act ii. sc. 3.

A warrant to Sir Andrew Dudley, to deliver to John Bridges ten yards of crimson velvet, to make his Majesty a *kirtle* and a whode for his parliament robes.
Strype. Memoriale. Edw. IV. an. 1552.

She herself was richly apparelled with a mantle and *kirtle* of cloth of gold, furred with mynever pure, and powdered ermins.—*Id. Ib. Queen Mary*, an. 1553.

KISS, *v.* KISS, *n.* KI'SSER. KI'SSING, *n.* } Variously written in old authors, *Kiss, kuss, coss.* A. S. *Cyss-an*; Dut. *Kussen*; Ger. *Kussen*; Sw. *Kyssa*; in Goth. *Kucjan*, osculari; Gr. Κυσσω. To *kiss* is,—

To touch gently, and with a slight action of the lips; generally, to touch gently, mildly, blandly.

Brut hire cluppede and *cussede*, and comfortede hire y now.
R. Gloucester, p. 14.

He praied him for luf, in pes lat him be stille,
& *kisse*, & be gode frende in luf & in a wille.
R. Brunne, p. 64.

Lewede men lyvede hym wel, and likeden hus wordes
Comen & kneleden, to *kissen* his bulles.
Piers Ploughman, p. 4.

Yit while he spak: lo a cumpanye and he that was clepid Judas con of the twelve, wente bifore hem, and he cam to Jhesus to *kisse* him. And Jheesus seide to him, Judas bitraiest thou mannes sone with a *coss*?—*Wiclif. Luke*, c. 22.

Whyle he yet spake: behold, there came a company, and he that was called Judas, one of the twelue, wente before them, & preased nye vnto Jesus to *kysse* hym. And Jesus sayde vnto hym: Judas, betrayest thou the Sonne of man wt a *kysse*.—*Bible*, 1551. *Ib.*

And soothly a wounde of thy friend (is) to the lasse harme, ye sir, and better than a false *kissing* in disceiuable glosing of thine enemy.—*Chaucer. The Testament of Loue*, b. i.

It was my prety Phipe.
Many a prety *kusse*
Had I of his swete musse.
Skelton. The Boke of Philip Sparow.

Alas, madam, for stealing of a *kusse*,
Have I so much your mynde therin offended!
Or have I done so grenously amisse,
That by no meanes it may not be amended!
Wyatt. To his Loue whom he had kissed, &c.

But I doubt not, so soon as his name [Spenser] shall come into the knowledge of men, and his worthinesse be sounded in the trumpe of fame, but that he shall be not onely *kist*, but also beloued of all, embraced of the most, and wondred at of the best.—*Spenser. The Epistle of E. K. to Harvey.*

And whilst he slept, she ou'r him would spread
Her mantle, colour'd like the starry skyes,
And her soft arme lay vnderneath his head,
And with ambrosial *kisses* bathe his eyes.
Id. Faerie Queene, b. iii. c. 1.

Mend. Are you not he that is a *kisser* of men, in drunkennesa, and a berayer in sobriety?
Beaum. & Fletch. The Martial Maid, Act ii. sc. 1.

An husband's open *kissinge*, and
His secret coyinge, nay,
The very soule of loue, more sweet
Than thou or I can say.
Warner. Albion's England, b. v. c. 24.

Let it thunder to the tune of greenesleeues, hayle *kissing-comfits*, and snow eringoes.
Shakespeare. Merry Wives of Windsor, Act v. sc. 5.

It will not be long after, I hope, before I shall have the honour of *kissing* your Highness's hands, and ending the discourse we began at Soesdyke
Sir W. Temple. Let. to the Prince of Orange, Oct. 31, 1676.

——— She trembling views
This pomp of death, and parting tears renews;
Last with a *kiss*, she took a long farewel
Dryden. Ovid. Metam. b. xii.

The priest was not to approach it but after so many bowings, crossings, and *kissings* of the altar
Burnet. History of the Reformation, an. 1548.

There was a Prince of Lubberland.
A potentate of high command,
Ten-thousand Bakers did attend him,
Ten-thousand Brewers did befriend him:
These brought him *kissing-crusts*, and those
Brought him small-beer before he rose.
King. Art of Cookery, v. 191.

KIT, *v.* KIT. } i. e. *to cut*, (qv.); contracted from *Cittern*, or *guitar*.

Sweeter my bellowes blowing and
My hammers beating is
To me, than trimmest fidling
The trickest *kit* I wis.
Warner. Albion's England, b. vi. c. 30.

4 *Cit.* We have his little gut to string a *kit* with,
For certainly a royal gut will sound like silver.
Beaum. & Fletch. Philaster, Act v. sc. 1.

Each bore in hand a *kit*, and each
To show how fit he was to teach
A cit, an alderman, a mayor,
Led in a string a dancing bear.—*Churchill. Ghost*, b. iv.

KIT, *n.* Ray says, A *kit* is a milking-pail like a churn, with two ears and a cover, from the Dut. *Kitte*. Mr. Brocket says, It is now applied to a small pail of any sort. Also to a vessel in which pickled salmon is sent to London. See KIN, KIDEL.

In palls, *kits*, dishes, basins, pinboukes, bowls,
Their scorched bosome merrily they baste,
Until this very hour their thirsty souls
Never touch'd water of so sweet a taste.
Drayton. Moses his Birth and Miracles.

The fish is brought ashore again to the cooper's offices, boiled, pickled and *kitted*.—*Pennant. The Common Salmon.*

KI'TCHEN. KI'TCHENED. KI'TCHENLY. } Fr. *Cuisine*; It. *Cucina*; Sp. *Cozina*; Dut. *Kocken*; Ger. *Kuchen*. All from the Lat. *Coquina*, from *Coquere*, to cook.

A place, room, or apartment of a house for *cooking*, dressing or preparing animal or vegetable substances for food.

A kitchen-garden,—a garden in which plants or vegetables used in the *kitchen* are grown.

Ich be cook in here *kytchene*, and the covent served.
Piers Ploughman, p. 94.

That serchen every land and every streme,
As thikke as motes in the sonne-beme,
Blissing halles, chambres, *kitchenes*, and boures.
Chaucer. The Wif of Bathes Tale, v. 6452.

And Aristotle saieth, it is lesse rebuke for a man to be busie to know what is done in his *kitchen*, than for a woman what is doone without her house.
Vives. Instruction of a Christian Woman, b. ii. c. 9.

Nor is this a wonder, seeing Pliny tells us that our English oysters did *Romanis culinis servire*, "serve the *kitchings* of Rome."—*Fuller. Worthies. Northamptonshire.*

S. Dro. There is a fat friend at your master's house,
That *kitchen'd* me for you to day at dinner.
Shakespeare. Comedy of Errors, Act v. sc. 1.

Close unto the front of the chariot marcheth all the sort of weavers and embroiders; next unto whom goeth the blacke guard and *kitchin-ree*; then all the meiny one with another.—*Holland. Ammianus*, p. 12.

If nor a dramme of traicle soveraigne,
Or *a pot vitæ*, or sugar candian,
Nor *kitchin-cordiale* can it remedie,
Certes his time is come, needs mought he die.
Sp. Hall, b. ii. Sat. 4.

His cooks with long disuse their trade forgot;
Cool was his *kitchen*, though his brains were hot.
Dryden. Absalom & Achitophel.

Our gardens are made of smaller compass, seldom exceeding four, six, or eight acres; inclosed with walls, and laid out in a manner wholly for advantage of fruits, flowers, and the product of *kitchen-gardens* in all sorts of herbs, sallads, plants, and legumes, for the common use of tables.
Sir W. Temple. Of Gardening.

In such a state of things, would you easily believe his lordship could pride himself in cooking up this cold *kitchin-stuff*, and serving it again and again, amidst so elegant an entertainment.—*Warburton. Lord Bolingbroke's Philosophy.*

KITE. KI'TISH. } A. S. *Cyta*; of unsettled etymology. Skinner thinks from the Lat. *Captare*, quia semper prædam *captat*, et rapto vivitur; but it is not at all probable that our ancestors should translate the habits of the bird into Latin, and thence impose a name; the bird was known to them earlier than that language. *Kite*, the plaything so called from its soaring aloft—like a *kite*.

For thy Peers Plouhman, Ich praye the telle hit treuthe,
Ich may nat come for a *kytte*. *Piers Plouhman*, p. 126.

We strive, as did the houndes for the bone,
They fought all day, and yet hir part was none.
Ther came a *kyte*, while that they were so wrothe,
And bare away the bone betwix them bothe.
Chaucer. The Knightes Tale, v. 1182.

A fawcon is full hard
amongst you men to finde,
For all your maners more agree
unto the *kytish* kinde.
Turbervile. The Aunswere of a Woman to hir Louer, &c.

The foolish *kyte*, led with licentious will,
Doth beat vpon the gentle bird in vaine,
With many idle stoups her troubling still.
Spenser. Faerie Queene, b. v. c. 5.

That the train serves to steer and direct their flight, and turn their bodies like the rudder of a ship, is evident in the *kite*, who, by a light turning of his train, moves his body which way he pleases.—*Ray. On the Creation*, pt. i.

Julius Pollux, in his ninth book, speaks of the Melolonthe, or the *kite*; but I question whether the *kite* of antiquity was the same with ours.—*Memoirs of Mar. Scribleras*, c. 5.

They are not hawks or *kites*; they are only miserable fowls whose flight is not above their dunghil or hentoost.
Burke. On the Policy of the Allies.

KITH. KID. } A. S. *Cythe*; notitia, familiaritas, cognatio,—notice, knowledge, familiarity, acquaintance, kindred, alliance, (Somner); from the verb *cythan*, to show, to make known. Hearne says, "*Kid* signifies *shew'd*. John Skelton uses it for *shew'd*, in his *Image of Ypocresy*, saying, 'The truth cannot be hid, for it is plain *kid*.'"

Tho that the werre bigan, & *kid* it so couth,
Were taken ilk a man, & sent in to the South.
R. Brunne, p. 281.

In Cipres wer thei comen, ther maistrie gan thei *kithe*.
Id. p. 173.

And softely to hire right thus sayd he:
Mercie, and that ye nat discover me:
For I am ded, if that this thing be *kid*.
Chaucer. The Marchantes Tale.

For gentil herte *kitheth* gentillesse.—*Id. Squieres Tale.*

First she [Medea] made hym the fleece to wynne;
And after that from *kith* and kynne,
With great treasore with hym she stale.
Gower. Con. A. b. v.

And, my near *kith*, for that wol sore me shend.
Browne. Young Willie & Old Wernock.

Your bountie on me *kythe*, I mercy cry.
Id. The Shepherd's Pipe, Ecl. i.

KI'TTEN, *v.* KI'TTEN. KI'TTLING, *n.* } Dut. *Katteken*; Ger. *Katzlein*; Sw. *Katt-unge*. The diminutive of *cat*, (qv.); the young of a *cat*; applied also to the *young* of some other animals.

I knowe who plaies the *catte*, and howe
her ioly *kittles* mouses,
I and my patrons leaue small lore
in some right famous houses.—*Drant. Horace*, Sat. 4.

Hotsp. Why so it would have done at the same season, if your mother's cat had but *kitten'd*, though yourselfe had neuer been borne.—*Shakes. 1st Pt. Hen. IV.* Act iii. sc. 1.

I had rather be a *kitten*, and cry mew,
Than one of those same meeter ballad-mongers.—*Id. Ib.*

The [sea-weasels or sea-dogs] breed their young whelpes or *kittings* alive within their bellies, and when they list let them forth and suffer them to run abroad for reliefe, and to get their food, and afterwards receive them into their bodies againe.—*Holland. Plutarch*, p. 179.

Their [the Tarantula spider] cases or skins brought into pouder, and taken in drinke, have the like effect to young weazils or *kittings*, as I have declared before.
Id. Pliny, b. xxix. c. 4

We took a *kitling* that had been *kittened* the day before, and put it into a very small receiver, (that we guessed to hold about a pint or less,) that it might be the sooner exhausted.—*Boyle. Works*, vol. iii. p. 300.

The *kitten* too was comical,
She play'd so oddly with her tail,
Or in the glass was pleas'd to find
Another cat, and peep'd behind *Whitehead. Variety.*

KIVE, said in Kelly's *Scottish Proverbs* (see *Jamieson*) to be the *mashing-fat.*

Of necessity they must brew every day, yea, pour it out of the *kive* into the cup, if the prodigious English hospitality in former ages be considered, with the multitude of menial servants and strangers entertained.
Fuller. Worthies. Derbyshire.

KNACK, *v.* } To *knack* with one's fingers.
Knack, *n.* } Ger. *Mit den fingers knacken*,
Kna'cking, *n.* } digitis crepitare, to make a noise with the fingers; formed from the sound; (Skinner.) From A. S. *Cnuc-ian*, to *knock*, (Wachter.) From the verb to *knack*, (Minshew.)

As this *knack* of the fingers required considerable dexterity, the word probably became applied to a dexterous, ready, or adroit manner of doing any thing; also to any thing cleverly, nicely made; or any thing *knock'd* or hit off nicely.

Knick-knack, i. e. *knack-knack.*

The more queinte *knakkes* that they make,
The more wol I stele whan that I take.
Chaucer. The Reves Tale, v. 4050.

——— Yea, after that in hast,
She greazde this guest with sause of sotcerie,
And fedde his minde with *knacks* both queint and strange.
Gascoigne. David's Salutacions to Bersabe.

If they can hear their beads *knocke* upon each other, they are not bid to care for hearing their praiers reflect upon heaven.—*Bp. Hall. Quo Vadis?*

Cle. Yes, faith. The fellow trims him silently, and has not the *knack* with his sheeres or his fingers.
Ben Jonson. The Silent Woman, Act I. sc. 2.

Knacks we have that will delight you,
Slight of hand that will invite you.
Id. From the Masques, s. 13.

Thou knowest, boy, I have taught thee the *knacking* of the hands.—*Lilly. Midas.*

But if ye use these *knick-knacks*,
This fast and loose, with faithful men and honest,
You'l be the first will find it.
Beaum. & Fletch. The Loyal Subject, Act II. sc. 1.

Till he against his nature learn to strive,
And get the *knack* of dulness how to thrive.
Otway. Prologue on N. Lee's Constantine the Great.

We have neither the *knack* of persuading ourselves so readily, nor the humour of sticking to a fashion so obstinately.—*Warburton. The Doctrine of Grace.*

KNAG, *v.* } Perhaps from the A. S. *Gnag-an*;
Kna'gged. } Dut. *Knag-hen*; Ger. *Nagen*; Sw. *Gnaga*; rodere, arrodere, corrodere, to *gnaw* or *knaw*; applied to any thing projecting or sticking out like teeth or tusks.

The *knags* that stick out of a hart's horn near the forehead, (Skinner.) The *knags* or projecting knots in wood; a pin or peg to hang any thing upon.

He made prestes and clerkes to lepe on cragges,
Monkes and freres to hong on *knagges*,
Thus wonderly wold he doo.
Early Popular Poetry, vol. I. *Sir Gowther.*

Take here the golde in a bagg
I schall hyt hynge on a *knagg*,
At the schypp borde ende.
Le Bone Florence. Ritson, v. 2.

If there be any suspicion of sorcerie, witchcraft, or enchantment practised for to hurt young babes, the great horns of beetles, such especially as be *knagged* as it were with small teeth, are as good as a countre charm and preservative, if they be hanged about their necks.
Holland. Plinie, b. xiii. c. 15.

And this is the reason, men say, that nature hath set upon the head of an hart for his defence, the most heartless and cowardly beast that is, wonderful horns for bigness, and most dangerous by reason of their sharp and branching *knags*.—*Id. Plutarch*, p. 1039.

KNAP, *v.* } Dut. *Knappen*, crepitare, to make
Kna'ppish. } a noise; Sw. *Knappa*, resonare, ferire, to sound, to hit or strike.

To break any thing with a *snapping* noise; to strike so as to make such noise.

Knappish, i. e. snappish, (qv.)

He hath broken the bowe, he hathe *knapped* the speare in sonder, and brente the charettes in the fyre.—*Bible*, 1551.

At the length he made such struggling, putting back one thigh, and setting forward another, that he *knapped* the staff of the dart asunder.—*North. Plutarch*, p. 306.

Take a vessel of water, and *knap* a pair of tongs some depth within the water, and you shall hear the sound of the tongs well.—*Bacon. Naturall Historie*, § 133.

These Elyot compared to a galled horse abiding no plaisters, that were always *knapping* and kicking at such examples and sentences as they felt sharp or did bite them.—*Strype. Memorials. Hen. VIII.* an. 1535

King Richard somewhat mistrusted and conceyued suche an indignation, that he rejected the duke's request with many spitefull and *knappishe* wordes.
Grafton. Rich III. an. 2.

The people standing by heard it *knap* in, and the patient declared it by the ease she felt
Wiseman. Surgery, b. vii. c. 5.

KNAP. See Knob.

KNAPSACK. Fr. *Canapsa*; Dut. *Knapsack*; viatoria pera, (Kilian,) a *sack* for provisions on a journey, or a march. Also written, as in the example from South, *snapsack*, (qv.); Sw. *Snappsack*, a bag for clothes. Ihre, from *knap*, or *snap*, (qv.) Perhaps originally applied to.—

A *sack* or bag for *broken* victuals; (*frustulos*, Lye;) then more generally for provisions and other articles.

Out of rich suits the noblest French they strip,
And leave their bodies naked on the ground;
And each one fills his *knapsack* or his scrip
With some rare thing that on the field is found
Drayton. The Barons' Wars, b. i.

We should look upon him as a strange soldier, that when he is upon his march and to go upon service, instead of his sword should take his *knapsack*.—*South*, vol. viii. Ser. 9.

They [cartridges] are to be delivered out at the rate of sixty for each soldier, which, with twenty-two he received at Barcelona, a pikeax, a *knapsack* for provisions, and a tin-box for vinegar and water, besides his arms, will prove an intolerable burthen at this hot season of the year.
Swinburne. Spain, Let. 5.

KNARR, or } Also written to *Gnar*, (qv.)
Knurr. } Dryden writes *Knare*. A. S.
Kna'rry, or } *Gnyrran*; Dut. *Knerren*, *knarren*;
Knu'rry. } Ger. *Knarren*; Sw. *Knarra*, *knorra*, stridere, to crash or creak.

A harsh or hard knot in a tree; any thing hard or rugged; a difficulty.

First on the wall was peinted a forest,
In which ther wonneth neyther man ne best,
With knotty *knarry* barrein trees old,
Of stubbes sharpe and hidous to behold.
Chaucer. The Knightes Tale, v. 1980.

No giaunt for his lyfe
can cleaue a *knarrie* oke.
Though he would seek to doo his wurst
and utmost at a stroke.
Turbervile. The Louer to Cupid for Mercie.

In some kind of timber, like as in marble also, there be found certaine *knurs* like kernils, as hard they be as naile-heads, and they plague sawes wheresoever they light upon them.—*Holland. Plinie*, b. xvi. c. 16.

Casting off all other weightie cares, hee [Constantius] thought upon Cæsar, as the untowardest *knurre* and difficultie that now troubled him most, bending his whole endeavour how to shake and overthrow him.
Holland. Ammianus, p. 23.

That which hath an hard, sharpe, and prickie leafe, is called oxycedrus; full of braunches it is besides, and so *knurrie*, that it is troublesome to the hand.—*Id. Plinie*, b. xiii. c. 5.

A cake of scurf lies baking on the ground,
And prickly stubbs, instead of trees, are found;
Or woods with knots and *knares* deform'd and old:
Headless the most, and hideous to behold.
Dryden. Palamon & Arcite.

KNAVE. } A. S. *Cnapa*, *cnaf-a*; Dut.
Kna'very. } *Knape*; Ger. *Knab*, a boy, (says
Kna'vish. } Skinner,) and, secondly, a ser-
Kna'vishly. } vant. *Knave*, (Tooke,) A. S. *Cnafa*, was probably *nafath*, i. e. *ne-hafath*, *gena-fath*; qui nihil habet; the third person singular of *nabban*, i. e. *ne-habban*. So *ge-næf*, *ge-næfd*, *næfig*, *næfga*, are in the A. S. *Mendicus*, *egens*. In the same manner *nequam* is held by the Latin etymologists to mean *ne-quicquam*, i. e. one who hath nothing, neither goods nor good qualities. For *nequam*, servum, non malum, sed inutilem significat. Or, according to Festus, "Qui ne tanti quidem est, quam quod habetur minimi." It may have been applied to the mere *destitution*, *nakedness*, the *helplessness* of childhood;—as *Infant*, from the *speechlessness*. Helvigius derives from Gr. Νηπιος, *infans*; (νε, *neg.* and επος, *sermo*.) See *Wachter*; also the quotation from Chaucer. *Knave* is now, and has long been, applied not to one who hath neither goods nor good qualities, but to—

One who may or may not have goods, but has many bad qualities; (e.g.) roguery, trickery, deceit, dishonesty, mischief; and, consequentially, a *knave* is—

A rogue, a trickster, a deceiving, dishonest, mischievous fellow:—also, playfully, as *rogue* also is.

And bit his *knave* knele, that shall his coppe holde,
He loketh ate louring. *Piers Ploughman*, p. 83.

And sche bare a *knaue child* [*Filium masculum*], that was to reulynge alle folkis in an yrun yherde
Wiclif. Apocalyps, c. 12.

But he that nought hath, ne coveiteth to have,
Is riche, although ye hold him but a *knave*.
Chaucer. The Wif of Bathes Tale, v. 6772

And for because of a little *knauery*, which a deuel at Constantinople plaide thorough confession with one of the chiefe wiues of the citie, it (shrifs) was layde downe agayne
Tyndall. Workes, p. 147.

How they were went to drynke
Of a leather bottel
With a *knauish* stoppel.—*Skelton. Boke of Colin Clout.*

Ant. My good *knaue* Eros, now thy captaine is
Euen such a body.—*Shakes. Ant. & Cleop.* Act iv. sc. 12

But lastly both were taken; both
Did fault in one sman. ill,
Yet rope law had the youth, the frier
Liu'd clergie-*knaued* still
Warner. Albion's England, b. viii. c. 16.

For he was wylie-witted, and growne old
In cunning sleights and practick *knauery*.
Spenser. Faerie Queene, I. iii. c. 3

Although his master had thoroughly thwacked him for his *knauish* tricks played a few days before, and that then it seemeth he had opportunity to be revenged he to the contrary employed himself after a marvellous fashion to save his master.—*North. Plutarch*, p. 963.

One of those slaves whom they call Elotes, had behaved himselfe somewhat too insolently and *knavishly* against him. Now I sweare by the two twins, (quoth he [Charilus, Castor and Pollox, were I not angry, I would do thee to death out of hand.—*Holland. Plutarch*, p. 348.

Whilst the *knave-fool*, which well himself doth know
Smiles at the coxcomb, which admires him so.
Drayton. The Moon-Calf.

As needy gallants, in the scrivener's hands,
Court the rich *knaves* that gripe their mortgag'd lands.
Dryden. Satire on the Dutch, (1662.)

The lord-treasurer said, a separate peace was so base, so *knavish*, and so villainous a thing, that every one who served the queen knew they must answer it with their heads to the nation.—*Burnet. Own Time*, an. 1712.

He exposes the *knavery*, of powerful churchmen, and the folly of profound divines; and then pretends, or believes, that he hath discredited revelation itself.
Warburton. Ld. Bolingbroke's Philosophy.

For man to man, or ev'n to woman paid
Praise is the medium of a *knavish* trade,
A coin by Craft for Folly's use design'd,
Spurious, and only current with the blind.
Cowper. To an afflicted Protestant Lady in France.

KNAW. Commonly written *Gnaw*. A. S. *Gnag-an*; Ger. *Nag-en*; Dut. *Knag-hen*, *knauwen*; Sw. *Gnag-a*, rodere.

To press and tear off or asunder, (by the teeth;) to corrode, to eat or fret into, to prey upon

I wol not sale how that it is the cheine
Of Sathanas, on which he *knaweth* euer.
Chaucer. The Pardoner.

He returned into ye chamber among them, al chafed with a wonderful soure angrye countenaunce, knitting the browes, frowning and froting and *knawing* on his lippes, & so sat him downe in hys place.—*Sir T. More. Works*, p. 54.

Rats also having *knawe* some jewels of gold in a church, the sextons set a trap for them.—*North. Plutarch*, p. 30.

KNEAD. A. S. *Cnæd-an*, *nid-ian*, *ge-nid-ian*, Dut. *Kned-en*; Ger. *Kneten*, *kneten*; Sw. *Knad-a*, depsere, subigere, to beat down; to drive, press, force together.

KNE

To beat, to press, (sc.) meal wetted, into a mass or lump of dough; applied (met.) to work up into one mass or substance.

Anon go get us fast into this in
A *knedyng* trough, or elles a kemelyn,
For eche of us; but loke that they ben large,
In whiche we mowen swimme as in a barge.
Chaucer. The Milleres Tale, v. 3549.

But whan thou hast for hire, and thee and me
Ygeten us these *kneding* tubbes thre,
Than shalt thou hang hem in the roofe ful hie,
That no man of our purveyance espie.—*Id. Ib.* v. 3565.

& [the woman] toke floure and *kneed* it, & did bake him swete kakes, & brought thē before Saul, & before his seruantes.—*Bible*, 1551. 1 *Sam.* c. 28.

Now adaies the order of our huswives is, to make leuains [*fermenta*] of the very same meale which is *kneaded* and wrought into dough, before salt be put thereto, which they seeth to the consistence of a pulpe or thicke batter, and so let it lie untill it become sowre.
Holland. Plinie, b. xviii. c. 11.

The enemies, therefore, hauing welnigh *knedded* the dough that should haue beene baked for the Giraldines bane, deuised that secret rumors should sprinkle to and fro, that the Earle of Kildare his execution was intended in England.
Holinshed. Ireland, an. 1532.

There shall we find, that when the world began,
One common mass compos'd the mould of man;
One paste of flesh on all degrees bestow'd,
And *kneaded* up alike with moistening blood.
Dryden. Sigismonda & Guiscardo.

Smith, cobler, joiner, he that plies the shears.
And he that *kneads* the dough; all loud alike,
All learned and all drunk! *Cowper. Task*, b. iv.

KNEE, *n.*
KNEE, *v.*
KNEEL, *v.*
KNE'ELER.
KNE'ELING, *n.*

Goth. *Kniu*; A. S. *Cneow*; Dut. *Knie*; Ger. *Knieuw*; Sw. *Knæ*. Tooke conjectures *knee* to be the past tense of the Goth. *Hnauyan*, *hneigan*, and A. S. *Hnig-an*, incurvare, inclinare, to bow, to bend, to incline. Serenius refers to the same Goth. verb; adding, that the Icelandic *Hnie*, *hnæ*, is a very ancient word. Junius, Skinner, and others, derive from the Gr. Γονυ. The *knee* is—

The joint that *bends* between the leg and thigh. To *kneel* is—

To rest upon that joint when *bent*.

Knee-timber, — crooked or angular like the bended *knee*.

This mayde out of chambre com, tho thei hadden y gete,
With a coppe of gold, fol of wyn, syde drow hire tail,
A *kne* to the kyng, heo seyde, "Lord Kyng Wassey!"
R. Gloucester, p. 117.

——— Hey men in chyrche me may y sey
Kneely to God, as hit wolde al quyc to hym fle.—*Id.* p. 369.

He stombled at a chance, & felle on his *kne*,
Thorgh the tother schank he roe, and serued in his degre.
R. Brunne, p. 55.

Thise mad R. homage douhteli, *kneland* doun.—*Id.* p. 162.

Conscience *kneingge*, to the kyng loutede
To wite what hus wil were *Piers Ploukman*, p. 45.

But what seith Goddis answer to him? I haue left to me seuene thousandis of men that han not bowid her *knees* bifore Baal.—*Wielif. Romaynes*, c. 11.

But what sayth ye answer of God to him againe? I haue reserued vnto me seuē thousãde men whiche haue not bowed the *knee* to Baal.—*Bible*, 1551. *Ib.*

And a leprous man came to him and besoughte & *knelide* and seide, if thou wolt, thou mayst cleuse me.
Wielif. Mark, c. 1.

And there came a leper to him, besechynge him, and *kneled* downe vnto hym, and sayde to hym, Yf thou wylte, thou canst make me cleane.—*Bible*, 1551. *Ib.*

But doun on *knees* went every manere wight,
And thanked him with all hir hertes might.
Chaucer. The Knightes Tale, v. 1878.

He was ware, as he cast his eye aside,
Wher that thei *kneled* in the highe wey
A compagnie of ladies, twey and twey. *Id. Ib.* v. 900

And with that worde I gan downe fall
On *knees* with good deuocion,
And with full great contricion,
I said than —— *Gower. Con. A.* b. i.

And she beganne to bid and praie
Upon the bare grounde *kneleuda*. *Id. Ib.*

She must be thoroughly calked and fortified with carpenters to set *knees* into her, and any other tymbers appertaining to the strengthening of a shippe.
Hackluyt. Voyages, vol. iii. p. 864.

Then will neither merites nor yet soul masses helpe, neyther blessinges nor *kneelynges*, sacrifices nor, &c.
Bale. Image, pt. ii.

His cousin Henry would, he there assur'd,
On humble *knees* before his grace be glad
To ask him pardon, to be well secur'd,
And have his right and grace restor'd again.
Daniel. Civil Wars, b. ii.

——— Go you that banish'd him
A mile before his tent, fall downe and *knee*
The way into his mercy.
Shakespeare. Coriolanus, Act v. sc. 1.

——— Return with her?
Why the hot-blooded France, that dowerlesse tooke
Our youngest borne, I could as well be brought
To *knee* his throne, and squire-like pension beg,
To keepe base life a foote, returne with her!
Id. K. Lear, Act ii. sc. 4.

We see how the shipwright doth make use of *knee-timber*, and other cross grain'd pieces, as well as of streight and even, for framing a goodly vessel to ride on Neptune's back.
Howell, b. iv. Let. 4.

Who now being come in presence of his king,
(Whether the sight of majesty did breed
Remorse of what he was encompassing,
Or whether but to formalize his deed)
He *kneels* him down with some astonishing;
Rose—*kneels* again. *Daniel. Civil Wars*, b. ii.

When they withdrew, Cromwell fell down on his *knees*, and made a solemn prayer to God, attesting his innocence, and his zeal for the service of the House, he submitted himself to the providence of God, who, it seems, thought fit to exercise him with calumny and slander, but he committed his cause to him: this he did with great vehemence, and with many tears.—*Burnet. Own Time*, vol. i.

We may understand why the *knees* should be most weary in ascending, and the thighs in descending; which is, because the weight of the body doth bear most upon the *knee-joints* in raising itself up.
Hawkins. Archimedes; or, Mechanical Powers.

But he [Cranmer] looked after them with great tenderness, and, *kneeling* down, prayed earnestly that God would strengthen their faith and patience in that their last but painful passage.—*Burnet. Hist. of the Reformation*, an. 1555.

Can the fond mother from herself depart,
Can she forget the darling of her heart,
The little darling whom she bore and bred,
Nurs'd on her *knees*, and at her bosom fed?
Churchill. Gotham, b. iii.

Our ancestry, a gallant, christian race,
Patrons of ev'ry virtue, ev'ry grace,
Confess'd a God; they *kneel'd* before they fought,
And prais'd him in the victories he wrought.
Cowper. Table Talk.

It is not, indeed, the least of a thousand contradictions which attend you, that a man, marked to the world by the grossest violation of all ceremony and decorum, should be the first servant of a Court, in which prayers are morality and *kneeling* is religion.—*Junius*, Let. 15.

KNELL, *v.*
KNELL, *n.*
KNOLL, *v.*

A. S. *Cnyllan*, pulsare, campanam pulsare, to beat or strike (a bell.)

To beat or strike (a bell at a funeral.) *Knoll*, as in the second quotation from Beaumont and Fletcher, consequentially, to resound.

Me thinkes I heare the clarke,
That *knowles* the careful *knell*,
And bids me leave my woful warke,
Ere nature me compell.
Vncertaine Auctors. The Aged Louer renounceth Loue.

The doleful bell that still doth ring,
The woful *knell* of all my ioyes,
The wretched hart doth perce and wring.
And filles myne eare with deadly noyes.
Wyatt. The Louer showing of the continuall paines.

Not worth a blessing, nor a bell to *knell* for thee.
Beaum. & Fletch. The Spanish Curate, Act iv. sc. 1.

Let streaming floods their hastie courses stay,
And parching drouth dry vp the crystall wells;
Let th' earth be barren, and bring forth no flowres,
And the ayre be fil'd with noyse of dolefull *knells*,
And wand'ring spirits walke vntimely howres.
Spenser. Daphnaida.

The image of my grave, each foot we move,
Goes to it still: each hour we leave behind us,
Knells sadly toward it.
Beaum. & Fletch. Knight of Malta, Act ii. sc. 2.

——— Remember that your fame
Knowls in the ear o' th' world.
Id. Two Noble Kinsmen, Act i. sc. 1.

Through rows of warriors, and through walks of kings,
What awe did the slow, solemn *knell* inspire;
The pealing organ, and the pausing choir.
Tickell. On the Death of Mr. Addison.

KNI

——— As if an angel spoke,
I feel the solemn sound If heard aright,
It is the *knell* of my departed hours.
Young. Complaint, Night i.

KNIFE. A. S. *Cnif*; Anc. Dut. *Knif*; Ger. *Kneif*; Sw. *Knif*; Fr. *Canif*, *ganif*, a pen-*knife*. *Canivette*, *ganivette*, a little pen-*knife*. Some derive from the Gr. Ξιφος; Junius, from κνιπειν, to scrape; Wachter, from κνα-ειν, also to scrape. It is more probable that *knife* is from some northern word, signifying *to cut*.

He drow ys *knyf*, & slow the kyng, that no man yt y seyg.
R. Gloucester, p. 104.

Envenomed *knyfe* he bare also priuely,
That non ther of were ware, who so stod him by.
R. Brunne, p. 228.

Hir *knives* were ychaped not with bras,
But all with silver wrought ful clene and wel.
Chaucer. The Prologue, v. 369.

And then he cried, and thus he saide:
Lo see the *knife* all bloody here,
What nedeth more in this matere
To aske. *Gower. Con. A.* b. ii.

His cruell stepdame, seeing what was done,
Her wicked dayes with wretched *knife* did end,
In death avowing th' innocence of her sonne.
Spenser. Faerie Queene, b. i. c. 5.

For this she oft him counsel'd to forbeare
The bloudy battell, and to stirre vp strife,
But after all his warre, to rest his weary *knife*.
Id. Ib. b. iii. c. 3.

The twenty lines of the Lord Wentworth's proviso were not put out; but the Lord Chancellor took a *knife*, and cut them out of the parchment, and said, Now I do truly the office of a Chancellor; the word being ignorantly derived by some from cancelling.
Burnet. History of the Reformation, an. 1554.

He from the stack carves out th' accustom'd load,
Deep plunging, and again deep plunging oft,
His broad, keen *knife* into the solid mass.
Cowper. Task, b. v.

KNIGHT, *n.*
KNIGHT, *v.*
KNI'GHTHOOD.
KNIGHT-LESS.
KNI'GHTLY.
KNI'GHTLINESS.

A. S. *Cnyht*, *cniht-hade*; Dut. and Ger. *Knecht*; Sw. *Kneckt*. Somner says, "*Cniht*, a boy, a little boy or child, a young youth or stripling, also a servant, a household servant, a servitor, a man-servant. Indeed, the word properly interpreted, besides that of a boy or youth, signifies no more than a servant; witnesse that use of it yet remaining in our *knights of the shire*; which although no *knights* by dignity or place, as indeed few of them either are or need to be; yet are so called: but why? under favour, in regard of that service which is required and performed of them in parliament for their several counties, whose servant for the time they are. We now, casting off the old signification of the word, ordinarily understand by it *eques auratus*, or as we vulgarly term it, *miles*. But in that sense I never find it used by the English-Saxons: after whose supplanting by the Normans, it succeeded in the place of their *theg-en*, or *thane*." In A. S. we find *cniht-cild*, a boy, which discountenances the idea of Somner, that boy was the original meaning of the word. In Matt. x. 24, 25, *learning-cniht*, (a learning knight,) is, a disciple, *discipulus*. And Spelman asserts the more common usage of the word to be *minister*. Verstegan also observes, "This title of right worshipfull dignity was heretofore by our ancestors written *cniht*, and both in the high and low Germany by the name of *knight*, (which a little they vary in the orthography,) is understood a *servant*: and I finde that *learning-cniht* was in our ancient language a disciple, and in the Netherlands a *lear-kneght* is the same that an *apprentice* is in French, that is to say, a *learner*. It may seeme strange (he adds) how our name of *knight*, being with us of such esteeme of worship, should in the etymology thereof appeare no more than it doth. To resolve which difficulty I can judge no other, having no proofe or pregnant reason otherwise to enduce me, but that the name of *knight* must have begun to be a name of honour among our ancestors, in such as were admitted for their merits to be *knights to the king*, that is, to be his owne servants, or in some sort his officers or

retayners, and to ride with him," (*On Decayed Intelligence*, c. 10.) See *Wachter*. Tooke derives it from *Cnytt*, the past part. of *cnytt-an*, to knit, *nectere*, *alligare*, *attacher*, and thus signifying *un attaché*.

One attached, connected with, bound to.

" Alas !" heo seyde, " ys my fader y brogt in such deolful cas ?
Mid how mony *knygtes* ys he come ?" The other ageyn seyde,
Ma dame, bute mid o mon.—*R. Gloucester*, p. 35.

Tille Uttred his kosyn, a stiffe *knyght* in stoure,
He gaf his kyngdom, & died in langoure.—*R. Brunne*, p. 6.

Hit by cometh to a *knaght* to be curteys and hende
Trewe of his tonge, taies loth to huyre
Bote thei be of bounte of batailes and of treuthe.
Piers Ploughman, p. 130.

Corsede caytyfs. *Knyght hode* was hit nevere
To bete a body y bounde *Id.* p. 344.

Thanne *knyghtis* of the justice token Jhesus in the moot halle and gaderiden to him al the company of *knyghtes*, and unclothiden him and diden aboute him a reed mantel.
Wiclif. Matthew, c. 27.

And sodeinly ther was maad with the aungel a multitude of hevenly *knyghthood* heryngo God and seyynge; Glorye be in highesto thingis to God, and in erthe pees be to men of goode wille.—*Id. Luke*, c. 2.

A *knight* ther was, and that a worthy man,
That fro the time that he firste began
To riden out, he loved chevalrie,
Trouthe and honour, fredom and curtesie.
Chaucer. The Prologue, v. 44.

He was of *knighthode* and of fredome flour.
Id. The Monkes Tale, v. 14,561.

For *knightly* pitie and memoriell
Of faire Cresside, a girdell gan he take.
Id. The Complaint of Cresside.

And netheles yet or he [Alexander] dyde
He shope his reigne to deuide
To *knightes*, whiche him had serued
And after that thei haue deserued
Yafe the conquestes, that he wanne.—*Gower. Con. A.* Prol.

And that is loue, whose nature
Set life and death in a venture
Of hem, that *knighthode* vndertake.—*Id. Ib.* b. ii.

Of this castell was castellayne,
Elda the kynges chamberlaine,
A *knightly* man after his lawe.—*Id. Ib.*

In this whyle the Kyng with his brother occupyed I warre agayne the Swytzers, or men of Sweny, bare them so *knyghtly*, that they subdued theyr enemyes.
Fabyan, vol. i. c. 113.

His angry steed did chide his foming bit;
As much disdaining to the curb to yield:
Full jolly *knight* he seem'd, and faire did sit,
As one for *knightly* giusts and fierce encounters fit.
Spenser. Faerie Queene, b. i. c. 1.

Cym. Bow your knees;
Arise my *knights* o' th' battell, I create you
Companions to our person, and will fit you
With dignities becomming your estates.
Shakespeare. Cymbeline, Act v. sc. 5.

This drone yet never brave attempt that dar'd,
Yet dares be *knighted*, and from thence dares grow
To any title empire can bestow.
Drayton. To Mr. Wm. Brown. Of the Evil Time.

And said, Arise thou cursed miscreant,
That hast with *knightlesse* guile and trecherous traine,
Faire *knighthood* fouly shamed, and doost vaunt
That good *knight* of the red crosse to haue slaine.
Spenser. Faerie Queene, b. i. c. 6.

Lest the nobility of others should by secret sympathy suffer in his disgracefull death, the earl was first parted from the man, and his honour severed from his person, by a solemn degradation, having his *knightly* spurs hewed off from his heels; which done, he was hanged, drawn, and quartered.—*Fuller. Worthies. Cumberland.*

Yet weend by secret signs of manlinesse,
Which close appear'd in that rude brutishnesse,
That he whylome some gentle swaine had beene,
Train'd vp in feates of armes and *knightlinesse*,
Spenser. Faerie Queene, b. iv. c. 7.

Now were they leigemen to this lady free,
And her *knight's-seruice* ought, to hold of her in fee.
Id. Ib. b. iii. c. 1.

That day the Lord Protector *knighted* the king, being authorized so to do by letters-patent. So it seems, that the laws of chivalry required that the king should receive *knighthood* from the hand of some other *knight*; so it was judged too great a presumption for his own subject to give it, without a warrant under the great seal.
Burnet. History of the Reformation, an. 1547.

And as great a prince as he [the devil] is, he never *knights* any one, but he expects more than *knights-service* from him in return.—*South*, vol. vi. Ser. 6.

Of all the men respected and admir'd,
Of all the dames, except herself, desir'd,
Why not of her ? preferr'd above the rest,
By him with *knightly* deeds, and open love profess'd.
Dryden. Theodore & Honoria.

Whatever effect the ridicule of *knight-errantry* might have had upon that monarchy, I believe that of pedantry has had a very ill one upon the commonwealth of learning
Sir W. Temple. Of Ancient and Modern Learning

Knights are called in Latin *equites aurati*: *aurati* from the gilt spurs they wore, and *equites*, because they always served on horseback, for it is observable, that almost all nations call their *Knights* by some appellation derived from an horse.—*Blackstone. Commentaries*, b. i. c. 12.

We may plainly discover the footsteps of a similar custom in what Tacitus relates of the Germans, who, in order to qualify their young men to bear arms, presented them in a full assembly with a shield and lance; which ceremony, as was formerly hinted, is supposed to have been the original of the feudal *knighthood*.—*Id. Ib.* b. ii. c. 5.

This was the very first origin of civil, or rather military government amongst the ancient people of Europe: and it arose from the connexion that necessarily was created between the person who gave the arms, or *knighted* the young man, and him that received them; which implied, that they were to be occupied in his service who originally gave them.
Burke. Abridgement of English History.

KNIT, *v.*
KNIT, *s.*
KNI'TTER.
KNI'TTING, *s.*
KNI'TTLE.
KNOT, *v.*
KNOT, *s.*
KNO'TLESS.
KNO'TTY.
KNO'TTINESS.

A.S. *Cnyttan, cnotta*; Dut. *Knoopen, knoop*; Ger. *Knutten, knot*; Sw. *Knyta, knut*. And hence (Tooke) the Lat. *Nod-us*.

To tie, or fasten, by an involution of the material; by infolding or inwrapping it; generally—to connect or unite, to draw together, to contract.

A *knot* (met.) of persons; a number of persons connected, united, collected, or gathered together. Any thing complicate, intricate, or entangled.

A *knot* in wood, in which the fibres are tightly complicated, and thence rendered hard.

Knot,—in Chaucer, in the sense of *Nœud*, Fr.—for the *chief point* or *head* of the matter, (Tyrwhitt.)

Knotless,—without difficulty or hinderance.

Botes he toke & barges, the sides togidere *knytte*.
R. Brunne, p. 241.

And *knytte* it on a coler. for oure comune profit.
Piers Ploughman, p. 9.

What is holy churche frend quoth iche. Charite he seyde,
Lyf and love and leaute. in e by leyve a lawe
And love a *knotte* of leaute. and of leel by leyve.
Id. p. 292.

This Palamon gan *knit* his browes twey.
Chaucer. The Knightes Tale, v. 1131.

Ne shal I never ben an untrewe wif,
In word ne werk, as fer as I have wit,
I wol ben his to whom that I am *knit*.
Id. The Frankeleines Tale, v. 11,299.

Euery hart that hath caught full loue, is tied with queint *knittinge*. *Id. The Testament of Loue*, b. ii.

The *knotte*, why that every tale is tolde,
If it be taried til the lust be colde
Of hem, that han it herkened after yore,
The savour passeth ever lenger the more,
For fulsumnesse of the prolixitee.
Id. The Squieres Tale, v. 10,715.

For both Troilus and Troy town
Shal *knotlesse* throughout her hart slide,
For she wol take a purpose for to abide.
Id. Troilus, b. v.

First on the wall was peinted a forest,
In which ther wonneth neyther man ne best,
With *knotty* knarry barrein trees old,
Of stubbes sharpe and hidous to behold.
Id. The Knightes Tale, v. 1960.

And as it felle hym for to tarie
That ilke tyme nighe the pitte,
And hath the trusse fast *knitte*,
He herde a voice. *Gower. Con. A.* b. v.

And after diuers of such these be these, he cõcludeth & *knytteth* vp the matter with his accustomed vehemẽce fet out of Luther's volumes.—*Sir T. More. Workes*, p. 305.

And betwene the *knyttynges* flowers of golde.
Hall. Hen. VIII. an. 14.

Her quyuer hung behind her back, her tresse
Knotted in gold, her purple vesture eke
Botned with gold. *Surrey. Virgile. Æneis*, b. iv.

In hir right hand, (which to and fro did shake)
She bare a skourge, with many a *knottie* string
Gascoigne. The Complaynt of Philomene.

For, since the red-etoune knight he erst did weet,
To been with Guyon *knit* in one consent,
The ill which earst to him, he now to Guyon meant.
Spenser. Faerie Queene, b. ii. c. 3.

Let their heads bee slickely comb'd, their blue coats brush'd, and their garters of an indifferent *knit*.
Shakespeare. Taming of the Shrew, Act iv. sc. 1.

The elephant knowing well enough he is not able to withstand his windings and *knittings* about him, seeketh to come close to some trees or hard rockes, and so for to crush, and squise the dragon between him and them.
Holland. Plinie, b. viii. c. 10.

About the beginning of Henry the 8 began the making of Spanish feltes in England, by Spaniards and Dutchmen, before which time & long since the English vsed to ride and goe winter and summer in *knit-copps*, cloth hoods, and the beste sorte in silke thromd hattes.
Stow. King James, an. 1605.

Com. ——— Doe, doe and mind
The parsons pint t' ingage him—the busines.
A *knitting* cup there must be.
B. Jonson. The Magnetick Lady, Act iv. sc. 2.

There hath been an invention devised of late, to cast the powder of vitriol into the mouths of beares and lions when they are to be baited, for so great a *knitter* and binder it is, that it will draw their chawes together in manner of a muzzle, that they shall not be able to bite.
Holland. Plinie, b. xxxiv. c. 12.

Now, for the *knitting* of the sentences which they call the joints and members thereof, and for all the compasse of the speech, it is sound without roughnesse and learned without hardnesse.—*Spenser. E. K. Epistle to Maister Harvey.*

But there where I haue garner'd vp my heart,
Where either I must liue, or beare no life,
The fountaine from the which my current runnes,
Or else dries vp: to be discarded thence,
Or keepe it as a cisterne, for foule toades
To *knot* and gender in.—*Shakes. Othello*, Act iv. sc. 2.

And as shee lay vpon the dirty ground,
Her huge long taile her den all ouerspread,
Yet was in *knots* and many boughts vpwound,
Pointed with mortal sting
Spenser. Faerie Queene, b. i. c. 1.

Yet surely, it were very fit for our own security and our confident and comfortable entrance into that estate which we shall never put off, to observe carefully this previous betrothing of ourselves ere we *knit* the *knot* that can never be loosed.—*Bp. Hall. Cases of Conscience*, Dec. 4. c. 6.

When time shall turn those amber locks to gray,
My verse again shall gild and make them gay,
And trick them up in *knotted* curls anew,
And to thy autumn give a summer's hue.
Drayton. The Earl of Surrey to Lady Geraldine.

Which when in vaine he tride with struggeling,
Inflam'd with wrath, his raging blade he heft,
And strooke so strongly, that the *knotty* sting
Of his huge taile he quite in sunder cleft.
Spenser. Faerie Queene, b. i. c. 11.

There, where the juncture *knits* the channel bone
The furious chief discharg'd the craggy stone;
The bow-string burst beneath the ponderous blow,
And his numb'd hand dismiss'd the useless bow.
Pope. Homer. Iliad, b. viii.

And at his side a wretched scrip was hung
Wide-patch'd, and *knotted* to a twisted thong.
Id. Ib. Odyssey, b. xiii.

Until the subtle cobweb-cheats
They're catch'd in *knotted* law like nets;
In which when once they are imbrangled,
The more they stir the more they're tangled
Hudibras, pt. ii. c. 3.

The throng is in the midst: the common crew
Shut out, the hall admits the better few;
In *knots* they stand, or in a rank they walk,
Serious in aspect, earnest in their talk.
Dryden. Palamon & Arcite.

Here silver firs with *knotless* trunks ascend
There scarlet oaks beneath their acorns bend.
Congreve. Ovid. Metam. b. x.

The *knotty* bulrush next in order stood,
And all within of reeds a trembling wood.
Pope. Id. Ib. b. vii.

Who tries Messala's eloquence in vain,
Nor can a *knotty* point of law explain
Like learn'd Cascellius, yet may justly claim,
For pleading or advice, some right to fame.
Francis. Horace. Art of Poetry.

By his [Hercules] oaken club is signified reason ruling the appetite: the *knottiness* thereof, the difficulty they have that seek after virtue.—*Peacham. On Drawing.*

Heav'n speed the canvass gallantly unfurl'd
To furnish and accommodate a world,
To give the Pole the produce of the sun,
And *knit* th' unsocial climates into one.—*Cowper. Charity.*

The reef enwrap'd, the inserted *knittles* ty'd.
Falconer. Shipwreck, c. 2.

This is a kind of comb made of sticks of hard wood, from seven to nine or ten inches long, and about the thickness of *knitting-needles*.—*Cook. Second Voyage*, b. iii. c. 8.

—— Yes, sagest Verulam,
'Twas thine to banish from the royal groves
Each childish vanity of crisped *knot*
And sculptured foliage.—*Mason. The English Garden*, b. i.

Ask him if your *knotted* scourges,
Matches, blood-extorting screw
And the means, that duty urges
Agents of his will to use!—*Cowper. Negro's Complaint.*

Green were the buskins, green the vest she wore,
And in her hand a *knotty* crook she bore.—*Jones. Arcadia.*

KNI'TCHES. } Any thing *knit*, connected,
KNI'TCHETS. } bound or tied together. See KNIT.

In tyme of rype corn I schal sey to the sepers, first gadere ye togidre the taris & bynde hem togidre in *knycches* to be brent.—*Wiclif. Matt.* c. 13.

On which day, the twelve *knitches* of rods were born by the lictors before the soveraigne judge.—*Holland. Livius*, p.109.

Cato not content to have defended the graft with clay or past aforesaid, yea and to preserve it with turfe and mosse against the injurie of rain and cold, bound it about also with little *knitches* of soft osier twigs slived in twaine.
Id. Plinie, b. xvii. c. 14.

But taking it to the heart, that he was not immediately admitted to the presence of Sextus Pompeius, but debarred the use of his *knitches* of rods to bee borne afore him, hee crossed the seas into Achaia, and went to M. Antonius.
Id. Suetonius, p. 90.

When the said stems are slit and cloven, they must be laid abroad to dry in the sun. when they be dried, they ought to be made up into *knitchels* or handfuls.
Id. Plinie, b. xx. c. 17.

KNOB. } Are the same words differently
KNAP, or KNOP. } written and applied. A. S. *Cnæp*;
KNO'BBED. } Dut. *Knoop*, *knobbe*; Ger. *Knopf*;
KNO'PPED. } Sw. *Knap*, the top, the summit.
KNO'BBY. } The top; any rise or eminence, projection, or protuberance; the top of a hill; the bud of a flower; the button of a garment; the head of a stick, of a sore, &c.

Ther n'as quikesilver, litarge, ne brimston,
Boras, ceruse, ne oile of tartre non,
Ne ointement that wolde clense or bite,
That him might helpen of his whelkes white,
Ne of the *knobbes* sitting on his chekes.
Chaucer. The Prologue, v. 636.

And *knoppes* fine of gold amiled.—*Id. Rom. of the Rose.*

Of roses there were great wone
So faire were neuer in Rome
Of *knoppes* close. *Id. Ib.*

And high shoes *knopped* with dagges
That frouncen like a quaie pipe
Or boote riueling as a gipe. *Id. Ib.*

They sodenly (for in the woods the plage yet lurkyng sat)
Assemblyng flocke themselues, one brought in hand a burned bat,
Another caught a clubbe, with heauy *knobbes*, and what they founde. *Phaer. Virgill. Æneis*, b. vii.

Not stitche, or coughe, or *knobbing* gowt
that makes the patiente slaw.
Drant. Horace, b. i. Sat. 9.

That there be a *knope* vnder euery ii. braūches of ye syxe yt procede out of ye candlestycke.
Bible, 1551. *Exodus*, c. 25.

As touching the royall pallaces for the kings and captaines that shall bee built, they are all most stately, great of receit, in shew magnificent, seated by themselves apart, and like citadels raised upon some high *knap* or tuft of a mountaine.
Holland. Plinie, b. xi. c. 10.

Harke, on *knap* of yonder hill
Some sweet shepheard tunes his quill,
And the maidens in a round
Sit (to heare him) on the ground.
Browne. The Shepheard's Pipe, Ecl. 1.

—— Whose doore, her faire
And halfe transparent hand, receiu'd the key
Bright, brazen, bitted passing curiously,
And at it hung a *knob* of iuory.
Chapman. Homer. Odyssey, b xxi.

And by and by, another shape appeeres
Of greedie Care, still brushing vp the briers,
His knuckles *knob'd*, his flesh deepe dented in,
With tawed hands, and hard, ytanned skin.
Mirrour for Magistrates, p. 262.

The same juice incorporat with the cerot of roses, healeth the clifts and swelling *knubs* in the fundament.
Holland. Plinie, b. xxiv. c. 13.

The more effectually they will worke, in case there be salt mingled with their ashes, and together with *knopped* marjoram or savorie and oile, be incorporat into a liniment.
Holland. Plinie, b. xxxii. c. 10.

His *knobby* head, and a fair pair of horns.
More. Preexistence of the Soul, s 33.

Nor rather thank your gentler fate,
That for a bruis'd or broken pate
Has freed you from those *knobs* that grow
Much harder on the marry'd brow.—*Hudibras*, pt. ii. c. 1.

This [a throwing stick] is a plain smooth piece of hard reddish wood, very highly polished, about two inches broad, half an inch thick, and three feet long, with a small *knob*, or hook at one end, and a cross piece about three or four inches long at the other.—*Cook. First Voyage*, b. iii. c. 6.

—— When no more
Round *knobby* spots deform, but the disease
Seems at a pause: then let the learned leach
Give, in due dose, live silver from the mine:
Till copious spitting the whole taint exhaust.
Grainger. The Sugar Cane, b. iv.

KNOCK, *v.* } A. S. *Cnuc-ian*; Ger. *Knocken*; Sw. *Knacka*, pulsare, ferire,
KNOCK, *n.* } to beat or strike.
KNO'CKER. }
KNO'CKING, *n.* } To beat or strike, to give a blow; to hit, to smite.

And cam ther conscience was. and *knockede* atte gates.
Piers Ploughman, p. 409.

For the abbot of Engelonde. & the abbess ye nece
Shullen have a *knok* on here crownes. *Id.* p. 84.

For ech that axith, takith, and he that sekith, fyndith: and it schal be openid to him that *knockith*.
Wiclif. Matthew, c. 7.

For whosoeuer asketh receyueth, & he yt seketh findeth: & to him that *knocketh*, it shalbe opened.—*Bible*, 1551. *Ib.*

Go up (quod he unto his knave) anon;
Clepe at his dore, or *knocke* with a ston:
Loke how it is, and tell me boldely.
Chaucer. The Milleres Tale.

Giue weapons vp for men, let wars alone for catching *knocks*. *Phaer. Virgill. Æneidos*, b. ix.

But now ye gates shut vp) in vayne do ye folyshe virgins aske oyle) bringing forth their laumpes with *knockinge*.
Joye. Exposicion of Daniel, c. 8.

One *knocked* at the dore, and in would fare;
He *knocked* fast, and often curst, and sware,
That ready entrance was not at his call:
For on his back a heauy load he bare
Of nightly stelths. *Spenser. Faerie Queene*, b. i. c. 3.

Hector shall haue a great catch, if he *knocke* out either of your braines, he were as good cracke a fustie nut with no kernell.—*Shakespeare. Troyl. & Cress.* Act ii. sc. 1.

Whereupon presently hee giveth a signe either by a loud crie or some great *knocke* that the pioneers underneath may have warning thereby to get them speedily out of the mines, and runneth himselfe apace downe from the hill as fast as his legs will give him leave.—*Holland. Plinie*, b. xxxiii. c. 4.

With this farewel I leave my refuter, either to the acting of his unbloudy executions of the Son of God, or the plotting of the bloudie executions of the deputies of God, or (as it were his best) to the *knocking* of his beads.
Bp. Hall. The Honour of the Maried Clergie, b. iii. Concl.

Thus on he went; still anxious more and more,
Ask'd all he met, and *knock'd* at every door;
Enquir'd of men; but made his chief request
To learn from women what they lov'd the best.
Dryden. The Wife of Bath's Tale.

The common Soul, of Heav'ns more frugal make,
Serves but to keep fools pert, and knaves awake;
A drowsy watchman, that just gives a *knock*,
And breaks our rest, to tell us what's a clock.
Pope. The Dunciad, b. iv.

The thundering *knocker* wakes the street no more,
No chairs, no coaches, crowd her silent door.
Gay. The Toilet.

For he was of that noble trade,
That demi gods and heroes made,
Slaughter and *knocking* on the head,
The trade to which they all were bred.—*Hudibras*, pt. i. c. 2.

From place to place with speed we fly,
And rat-ta-ta-tat the *knockers* cry,
"Pray is your lady, sir, within?"
If not, go on; if yes, we enter in.—*Dodsley. The Footman.*

KNOLL, or } A. S. *Cnolle*; Dut. *Knolle*;
KNOWL. } Ger. *Knoll*; Sw. *Knula*, a head or top. Ray calls it—

A little round hill; the top or cop of a hill or mountain.

It stands on a *knowle*, which tho insensibly rising, gives it a prospect over the keepe of Windsor, about three miles N. E. of it.—*Evelyn. Memoirs*, Oct. 23, 1686.

That ground of your moulding is certainly fine,
But the swell of that *knoll* and these openings are mine
Whitehead. On the late Improvements at Nuneham

—— Draw we round yon *knowl*,
Alexander ery'd, in stately Norman mode,
A wall embattled.—*Mason. The English Garden*, b. iv.

KNOW, *v.* } *Know*, from A. S. *Cnaw-an*, *ge-cnawan*, *cennan*; Goth.
KNO'WABLE, *adj.* } *Kunnan*; Ger. and Dut.
KNO'WABLE, *n.* } *Kennen*; Sw. *Kenna*, scire,
KNO'WER. } noscere.
KNO'WING, *n.* } Knowledge, *cnaw-an*, and
KNO'WINGLY. } *legan*, to lay, to put or
KNO'WLEDGE, *v.* } place. See ACKNOWLEDGE.
KNO'WLEDGE, *n.* }

(Met.) to see, to feel, to be sensible of, to perceive, to conceive, to understand, to be well informed of, or instructed in, learned or well taught, to be well assured of. See the quotation from Locke.

Knowing,—possessing or having *knowledge*, science, skill, intelligence; skilful, intelligent.

To *knowledge*, now written to *acknowledge*, (qv.) to own, to confess, to admit, that we *know*; generally, to own, confess, or admit.

Ech thogte he was Gode next, that mygte abbe ys grace.
Of so gret poer ther byuore me ne *knew* non in non place
R. Gloucester, p. 315.

The body son thei fonde, the hade was in doubte.
Up and doune in the felde thei souht it aboute,
To haf *knowing* therof, alle thei were in *were*, [ware]
Till the hede him aef said here, here, here
R. Brunne, p. 22

What ert thou quath ich. that my name *knowest*.
Piers Ploughman, p. 169

He dude equyte to alle. evene forth hus *knowynge*.
Id. p. 382.

For dedes that we han don ille. dampned sholde we be nevere
Yff we *knowelechede* and cryde. Crist th^e of mercy.
Id. p. 118.

Every tree that makith not good fruyt, schall be kitt doun, and schal be cast in to the fire. Therfore of her fruytes ye schul *knowe* hem.—*Wiclif. Matthew*, c. 7.

Euery tree that bringeth not forth good fruite, shal be hewen downe, and cast into the fyre. Wherefore by their fruites ye shall *knowe* them.—*Bible*, 1551. *Ib.*

For it bihoueth eresies to be, that thei that ben preued ben openli *knowen* in ghou.—*Wiclif.* 1 *Corynth.* c. 11.

Thei ben taught in charite into alle the richesis of the plentee of undirstondyng into the *knowyng* of mysterie of God the fadir of Jesus Crist.—*Id. Colocensis*, c. 2.

So ech that denyeth the sone hath not the fadir, but he that *knowlechith* the sone hath the fadir also.
Id. 1 *Jon*, c. 9.

Whosoever denyeth the sonne the same hath not the father: he that *knowlegeth* the sonne, hath the father also.
Bible, 1539. *Ib.*

This is the word of bileue which we prechen, that if thou *knowlechist* in thi mouth the Lord Jesu Crist and bileuest in thin herte, that God reiside him fro deeth, thou schalt be saaf.—*Wiclif. Romaynes*, c. 10.

This worde is the worde of fayth which we preache, for yf thou shalte *knowledge* with thy mouth that Jesus is the Lorde, and shalte beleue wt thine hert that God raysed him up frō death, thou shalt be safe.—*Bible*, 1551. *Ib.*

But Chaucer (thou he can but lewedly
On metres and on rimmyng craftily)
Hath sayd hem, in swiche English as he can,
Of old time, as *knoweth* many a man.
Chaucer. The Man of Lawes Prologue, v. 4471.

She *knew* her well & som had no *knowledye*
Of her. *Id. The Testament of Creseide.*

For euery climat hath his dele
After the touryning of the whele,
Which blinde fortune ouerthroweth,
Wherof the certaine no man *knoweth*.
Gower. Con. A. Prol.

For Christ him selfe maketh *knowlageing*,
That no man maie togeder serue
God and the worlde. *Id. Ib.*

The wordes be these in Latyne, *Nosce te ipsum*, whiche is in Englyshe, *Knowe* thy self.
Sir T. Elyot. The Governour, b. iii. c. 3.

Knowlege also, as a perfect instructrice and mastresse, in a more briefe sentence than yet hath benne spoken, declareth, by what meane the sayd preceptes of reason and societie maye be well vnderstande, and thereby justice finally executed.—*Id. Ib.*

For that nowne *knowledging*, and that verbe *knowledge*, hath in our tongue theyr proper place, where the fault is by some other laid vnto a man's charge, and where the Latyne woorde *agnosco*, or *agnitio*, may stand in the place if they talked in latine.—*Sir T. More. Workes*, p. 437.

Himselfe did in diuers thinges confesse his ouersight, and cursely *knowledged* that he hadde mysse taken, and wronge vnderstanden the places

Sir T. More. Works, p. 313.

Know ye not then, said Satan, filld with scorn,
Know ye not me? ye *knew* me once no mate
For you there sitting where ye durst not soare:
Not to *know* me argues yourselves vnwise,
The lowest of your throng, or if ye *know*,
Why ask ye? *Milton. Paradise Lost*, b. iv.

I doubt not but the opinionative resolver, thinks all these easie *knowables*, and the theories here accounted mysteries, are to him revelations.

Glanvill. The Vanity of Dogmatizing, Pref.

If it be at all the work of man, it must be of such a one as is a true *knower* of himself

Milton. The Reason of Church Government, b. i. c. 1.

Old Man. Three score and ten I can remember well,
Within the volume of which time, I haue seene
Houres dreadful, and things strange; but this sore night
Hath trifled former *knowings*.

Shakespeare. Macbeth, Act ii. sc. 4.

He charged him, by oath upon the Holy Gospels, that he should not for the future keep any of the said books, or any other containing heresy in it, nor *knowingly* read, sell, pawn, or any other way dispose of such books, nor *knowingly* converse, or hold familiarity with any person suspected of heresy, nor favour them.

Strype. Memorials. Hen VIII. an. 1527.

B. I. How you speake.
Did you but *know* the cities vsuries,
And find them *knowingly*.

Shakespeare. Cymbeline, Act iii. sc. 2.

But God that rais'd thee up to act this part,
Hath giv'n thee all those pow'rs of worthiness,
Fit for so great a work; and fram'd thy heart
Discernible of all appearances,
Taught thee to *know* the world, and this great art
Of ord'ring man. *Knowledge* of *knowledges*!

Daniel. A Panegyric to the King's Majesty.

§ 2. *Knowledge* then seems to me to be nothing but the perception of the connexion and agreement, or disagreement and repugnancy of any of our ideas. In this alone it consists. Where this perception is, there is *knowledge*, and where it is not, there, though we may fancy, guess, or believe, yet we always come short of *knowledge*. For when we *know* that white is not black, what do we else but perceive that these two ideas do not agree?

Locke. Hum. Underst. b. iv. c. 1. s. 2.

And as to the being or not being of particular essences, as that God might, if he pleased, have willed that there should be no such thing as a triangle or circle, and therefore nothing demonstrable or *knowable* of either of them, which is likewise asserted by Cartesius, and those that make the essences of things dependent upon an arbitrary will in God; this is all one as if one should say, that God would have willed, if he had pleased, that neither his own power nor *knowledge* should be infinite.—*Cudworth. Morality*, b. i. c. 3.

And yet the great *knower* of hearts ascribes men's resolution to sin to such reasonings as these.

South, vol. iv. Ser. 4.

I make a distinction between these two, taking *knowledge* to be properly meant of things that are generally agreed to be true by consent of those that first found them out, or have been since instructed in them; but learning is the *knowledge* of the different and contested opinions of men in former ages, and about which they have perhaps never agreed in any; and this makes so much of one, and so little of the other, in the world.

Sir W. Temple. Of Ancient and Modern Learning.

But Clark and Baxter went deeper. They drew their conclusion, not on the presumption that they *knew* all the *knowable* qualities of matter, and that between these and thought there was no perceivable connexion; but from this clear and solid truth, that from the little we do *know* of body, we see a contradiction in supposing intelligence to be a quality of matter.—*Warburton. Bolingbroke's Philosophy.*

Though a man may be unconscious of his power when he does not exert it, he must have both the conception and the belief of it, when he *knowingly* and willingly exerts it with intention to produce some effect.

Reid. On the Active Powers, Ess. i. c. 6.

As to *knowledge*, I do not think that it can, with propriety, be contrasted with judgment, nor do I apprehend that it is at all agreeable, either to common use or to philosophical accuracy, to speak of *knowledge* as a faculty.

Stewart. Of the Human Mind, vol. ii. Preliminary.

KNUCKLE. } Dut. *Kneukel*; Ger. *Knochel*,
KNUCKLED. } Sw. *Knoga*. *Knuckle*, (Tooke,) in A. S. *Cnuel* (perhaps formerly *knuvel*), I suppose to be the dim. of *knuv*, which may likewise have been the regular past tense of *knig-an*, to bow, to bend. (See KNEE.) Skinner derives from *knock*, the projecting joints of the hand with which we *knock*. It seems to countenance Tooke's etymology that the word is commonly applied to the *knee*-joint of a calf. A *knuckle* of veal. See the second quotation from Bacon.

Gently joynted,
Gressed and annointed
Up to the *knockles*. *Skelton. Elynour Rummyng.*

Now man that trusts, with weary thighs,
Seeks garret where small poet lies
He comes to Lane, finds garret shut,
Then, not with *knuckle*, but with foot

Davenant. The Long Vacation in London.

The swellings or blind piles appearing like bags or *knuckles* within the fundement, are cured with hve-leafe grasse

Holland. Pliny, b. xxvi. c. 8.

It [the reed or cane] hath these properties that it is hollow, that it is *knuckled*, &c.—*Bacon. Nat. Historie*, § 6[illegible]

Scotch skinck (which is a pottage of strong nourishment, is made with the *knees* of beef, but long boiled, jellies, which they use for a restorative, is chiefly made of [illegible] of veal.—*Id. Ib.* § 45

END OF VOL. I.

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